Bible
Com
P

A

CRITICAL

COMMENTARY AND PARAPHRASE

ON THE

OLD AND NEW TESTAMENT

AND THE

APOCRYPHA.

BY

PATRICK, LOWTH, ARNALD, WHITBY, AND LOWMAN.

A NEW EDITION:

CORRECTED BY THE

REV. J. R. PITMAN, M. A.

ALTERNATE EVENING PREACHER AT THE FOUNDLING AND MAGDALEN HOSPITALS.

IN SIX VOLUMES,
VOL. IV.

CONTENTS:

EZEKIEL,	JONAH,	HAGGAI,	TOBIT,
DANIEL,	MICAH,	ZECHARIAH,	JUDITH,
HOSEA,	NAHUM,	MALACHI,	BARUCH,
JOEL, AMOS,	HABAKKUK,	WISDOM,	SUSANNA,
OBADIAH,	ZEPHANIAH,	ECCLESIASTICUS,	BEL AND THE DRAGON,

WITH

DISSERTATIONS ON THE BOOKS OF MACCABEES AND ESDRAS.

London:

PRINTED BY J. F. DOVE, ST. JOHN'S SQUARE;

FOR RICHARD PRIESTLEY, 143, HIGH HOLBORN.

MDCCCXXII.

26127
28/2/93

A

COMMENTARY

UPON

THE PROPHET EZEKIEL.

TO THE MOST REVEREND FATHER IN GOD,

WILLIAM,

BY DIVINE PROVIDENCE, LORD ARCHBISHOP OF CANTERBURY;

PRIMATE OF ALL ENGLAND, AND METROPOLITAN;

AND ONE OF HIS MAJESTY'S MOST HONOURABLE PRIVY-COUNCIL.

MAY IT PLEASE YOUR GRACE,

IN pursuance of my design to explain the prophetical writings, I humbly offer to your Grace the following Commentary upon the Prophet Ezekiel; the depth of whose thoughts and expressions might justly deter me from undertaking a work of so much difficulty: but, begging your Grace's and my reader's pardon if I have been guilty of lesser mistakes, I hope, at least, that I have avoided committing any dangerous errors, by carefully following those directions, which the text itself, and the labours of several judicious commentators upon it, have suggested to me; having had likewise the assistance of some very learned friends, who have been pleased to communicate their thoughts to me upon the most difficult passages of it.

The most remarkable difficulties of this prophecy relate to the description of the temple, represented to the Prophet in a heavenly vision. By the general consent of interpreters, this vision, in its mystical sense, sets forth a model or pattern of the *catholic church of Christ*, viewed in its state of perfection; of its largeness and extent, its strength and compactness, its beauty and order, and all those other qualifications, which are proper to edify and adorn this spiritual *house of the living God, the pillar and basis of truth.*

Our church, in conformity with that of the first and purest ages, hath always been careful to maintain those principles of *catholic unity and charity*, which, if they were generally embraced and received, would render the Christian church like that Jerusalem which was a figure of it, *a city at unity in itself.* And since it hath pleased the Divine Providence to appoint your Grace as a *wise master-builder* to preside over it, we may hope, that under his Majesty's most gracious protection, and your Grace's auspicious conduct, it may receive new accessions of strength and edification; and, according to the obliging words of the late royal promise, *be not only in a safe, but* likewise *in a flourishing condition.*

That becoming zeal which your Grace expressed against those *dangerous opinions* which every where spread and abound, in your excellent speech at the opening of the convocation, as it gave great satisfaction to all those who had the honour to hear it; so it may justly be looked upon as a certain indication of your continual care and concern for the advancement of true piety and religion among us.

That God, who hath advanced your Grace to this high station, may long continue you in it, and may prosper all your pious designs for the promoting his *glory*, and the *good of his church*, as it is the united prayer of that great body of the clergy placed under your Grace's jurisdiction, so it is of none more earnestly than of him who begs leave to subscribe himself,

My Lord,

Your Grace's most dutiful and obedient servant,

WILLIAM LOWTH.

PREFACE.

EZEKIEL was a prophet of the priestly order, carried away into Babylon with several other Jews in Jehoiachin's captivity, and therefore dates his prophecies by the years of that captivity. Clemens Alexandrinus tells us, some thought him contemporary with Pythagoras, and that they had conversed together in Babylon, (Strom. lib. i. n. 15.) This opinion he rejects as inconsistent with the age of Pythagoras, whom he supposes to have flourished about the sixty-second Olympiad, (ibid. n. 21.) which was near sixty years after Ezekiel was carried into Babylon. The late learned Bishop of Worcester, in his chronological account of Pythagoras's life, supposes him born about nine years

after Ezekiel's coming to Babylon, and that Pythagoras himself came to Babylon at eighteen years of age; but there is no proof that ever he conversed with Ezekiel. Though it appears by the testimony of Hermippus, in Josephus, (lib. i. cont. Appion. n. 22.) that he had conversation with some Jews; and learned men have observed, that there is great resemblance between several of his symbols, and some of the precepts of the Jewish law.

But whatever became of Pythagoras, the accounts of whose life are very uncertain; it is certain that Ezekiel, being at Babylon, directed many of his prophecies to his fellow-exiles there, who, as St. Jerome observes in his preface to Ezekiel, repined at their ill fortune, and thought their countrymen, who remained in Judea, in a much better condition than themselves. The prophet, with regard to those circumstances, sets before their eyes that terrible scene of calamities which God would bring upon Judea and Jerusalem, which should end in the utter destruction of the city and temple. He recounts the heinous provocations of the Jews, which brought down these heavy judgments upon them, in strong and lively colours; his style exactly answering the character the Greek rhetoricians give of that part of oratory they call Δείνωσις, which Quinctilian defines to be "oratio quæ rebus asperis, indignis et invidiosis vim addit," (lib. vi. cap. 3.) its property being to aggravate things in themselves monstrous and odious, and represent them with great force and efficacy of expression. For the same reason Rapin, in his treatise of Eloquence, calls Ezekiel's style *le terrible*, as having something in it that strikes the reader with a holy dread and astonishment.

Josephus (lib. x. Antiq. cap. 6.) divides this prophecy into two books; but it is generally supposed, that he took that part of the prophecy which contains a description of the temple, beginning at the fortieth chapter, for a distinct book from the rest, as treating altogether of a different subject.

St. Jerome hath more than once observed (Præfat. in Ezek. et in Prolog. Galeato), that the beginning and latter part of this prophecy is more than ordinary difficult and obscure, and may justly be reckoned among the Δυσνοητὰ, or things in Scripture which are *hard to be understood*. To contribute what I could to the clearing of these difficulties, I have took the liberty of transferring into the following Commentary whatever I thought useful for that purpose in the elaborate work of Villalpandus, a book which is in very few hands; and in the later observations of Bernardus L'Amy, in his learned book de Tabernaculo Fœderis.

But I must not conceal the kind assistance I have received upon this and former occasions, from that great master of Divine and human learning, the Right Reverend Father in God, Edward, Lord Bishop of Coventry and Litchfield; and I gladly embrace the opportunity of making my grateful acknowledgments to his Lordship in this public manner, for his many and constant favours.

CHAP. I.

ARGUMENT.

The first chapter contains a description of God's appearing in a glorious manner to Ezekiel, in order to the giving him a commission to execute the prophetical office.

Ver. 1. *Now it came to pass.*] The Hebrew text reads, *And it came to pass;* but it is usual in that language to begin a discourse or book with the particle *vau*, or *and;* (see Jonah i. 1. and the beginning of most of the historical books of the Old Testament;) which particle is very properly translated in those places, *Now it came to pass:* so that there is no ground for the fancy of Spinosa, who would conclude from hence, that this book of Ezekiel is but a fragment of a larger book, and contained several prophecies now lost, which were in order of time before those set down in these and the following chapters.

In the thirtieth year.] It is a great question, from whence this computation of time commences. The most probable answers are, first, that of Scaliger, who supposes this thirtieth year to be meant of the years of Nabupolassar's reign; who, as he tells us from Berosus, quoted by Josephus, (lib. i. contr. App.) reigned twenty-nine years complete: so the thirtieth year, here mentioned, was the last year of his reign and life; and is likewise the thirteenth year current of his son Nebuchadnezzar's reign, who reigned so many years together with his father. (See Scaliger's Canon Isagog. p. 281. 294. his Prolegom. ad lib. de Emend. Temporum, and his notes on the Greek Fragments, at the end of those books.)

But there is one considerable objection against this opinion of Scaliger, that, according to Berosus's account, as his words are quoted in another place of Josephus, (Antiq. lib. x. cap. 2.) Nabupolassar reigned only twenty-one years: the Greek text reading, by a little variation, εἴκοσι ἓν for εἴκοσι ἐννέα. Which is the same number of years assigned to Nabupolassar in the æra Nabonassari, and agrees better with Berosus's own story; *viz.* that when he had committed the command of the army to his son, and sent him on an expedition to Syria and Phœnicia, he died in a short time after.

Villalpandus, in like manner, makes this computation to commence from the beginning of Nabupolassar's reign. (See his commentary upon Ezek. xl. 1.) He allows nineteen years for his reign, distinct from that of his son, and supposes Nebuchadnezzar to reign two years with his father; which, indeed, agrees with the Scripture computation. (See the note on Jer. xxv. 1.) But, according to that very account, the fifth year of Jehoiachin's captivity will be coincident with the thirteenth year of Nebuchadnezzar's reign: for the nineteenth year of the same reign is assigned for the destruction of Jerusalem, Jer. lii. 12. which was about six years afterward. So this computation will make Jehoiachin's captivity to have happened not in the thirtieth, but in the thirty-second year, reckoning from the beginning of Nabupolassar's reign.

A more probable answer to this difficulty, is that which the Chaldee paraphrast, Archbishop Usher, A. M. 3409. Dr. Prideaux, ad an. A. C. 594. and other learned men, follow; *viz.* that these thirty years are to be reckoned from the time when Josiah and all the people of Judah entered into that solemn covenant mentioned 2 Kings xxii. 3. which was in the eighteenth year of Josiah; (ibid.) from which time the same learned writers compute the forty years of Judah's transgression, mentioned iv. 6.

As I was among the captives by the river Chebar.] Those which were carried away with Jehoiachin, king of Judah.

(See the next verse.) These were placed in towns or villages that lay upon the river Chebar in Mesopotamia, called by Ptolemy and Strabo, Chaboras, or Aboras; and by Pliny, (lib. i. cap. 26.) Cobaris.

Ver. 2. *Which was in the fifth year of Jehoiachin's captivity.*] This was coincident with the thirteenth year of Nebuchadnezzar's reign: for Jehoiachin was carried captive in the eighth year of his reign. (See 2 Kings xxiv. 12.) The Hebrew writers use several computations of the beginning of the Babylonish captivity. (See the note upon Jer. xxv. 11.) That under Jehoiachin, wherein Ezekiel was made a captive, is the computation he always follows in the succeeding parts of his prophecy. (See viii. 1. xx. 1. xxix. 1. 17. xxxi. 1. xxxiii. 1. xl. 1.)

Ver. 3. *The word of the Lord came expressly,* &c.] The *word of the Lord* signifies any sort of revelation, whether by vision, such as is related in the following verses, or by a voice, as ii. 3.

And the hand of the Lord was there upon him.] He felt sensible impressions of God's power and Spirit. (Compare iii. 14. 22. viii. 1. xxviii. 1. xl. 1. 1 Kings xviii. 46. 2 Kings iii. 15.)

Ver. 4. *And I looked, and, behold, a whirlwind came out of the north.*] God's anger and judgments are often compared to a whirlwind. (See Isa. xxi. 1. Jer. xxiii. 19. xxv. 32. Psal. lviii. 9.) It is described here as coming out of the north, because of the northerly situation of Babylon with respect to Judea. (Compare Jer. i. 13. iv. 6. vi. 1. and xliii. 3. of this prophecy.)

A great cloud, and a fire infolding itself, and a brightness was about it.] The Divine presence is usually described in Scripture as a bright light, or flaming fire, breaking out of a thick cloud. (See Psal. xviii. 2. l. 3. xcviii. 2, 3.) God also is described as a *consuming fire,* when he comes to execute his judgment upon sinners, Deut. iv. 24. (Compare ver. 13. of this chapter.) *Fire infolding itself* is the same as appearing in folds, like one wreath within another.

And out of the midst thereof as the colour of amber.] Compare viii. 2. Fire resembles the colour of amber, especially the lower parts of it: so in that vision of Christ, described Rev. i. 13, &c. it is said, ver. 15. that *his feet,* or lower parts, *were like unto fine brass,* or rather unto *amber,* as Dr. Hammond rightly explains the word χαλκολίβανος.

Ver. 5. *Also out of the midst thereof came the likeness of four living creatures.*] Compare Rev. iv. 6. where our English translation improperly renders the word Ζῶα, *beasts;* whereas it should be rendered *living creatures,* the better to distinguish them from the *antichristian beast,* always expressed in that book by Θηρίον. These living creatures were four cherubims, that carried or supported God's throne in the following vision: it may be in allusion to the triumphal chariots of the eastern kings, which were drawn by several sorts of beasts; the cherubims, as they were placed in the temple, being called *God's chariot,* 1 Chron. xxviii. 18.

They had the likeness of a man.] Their shape was erect, like the form of a man.

Ver. 6. *And every one had four faces.*] Of a man, of a lion, of an ox, and of an eagle; (ver. 10.) each of them resembled the cherubims, which overshadowed the mercy-seat in the temple. (See x. 20.) The Jewish tabernacle was a *pattern of heavenly things,* (Heb. viii. 5. Wisd. ix. 8.) and the encampment of the twelve tribes about the tabernacle in the wilderness, was a representation of the angelical ministry about the throne of God in heaven. So there is an analogy between the cherubims, as they attended the Divine presence in the holiest of all, and as here described, in a figure of their heavenly ministry, and the body of the Jewish nation placed round about the tabernacle, and divided into four standards, and a several ensign allotted to each standard, as you may read Numb. ii. 2, 3. 10. 18. 25. What those ensigns were, that text does not express; but the Jewish writers unanimously maintain that they were a lion for the tribe of Judah, an ox for the tribe of Ephraim, a man for the tribe of Reuben, and an eagle for the tribe of Dan; under which variety each of these four cherubims is here represented. (Compare Rev. iv. 6.) And in that text the *four living creatures* denote some part of the Christian church, as appears by comparing that place with Rev. v. 8, 9. Here likewise may be an allusion to the four cherubims in Solomon's temple; for he placed two others of larger dimensions, one on each side of the ark; and of the two cherubims, which Moses had placed in the tabernacle. (Compare 1 Kings vi. 24. with Exod. xxv. 17. 20.)

And every one had four wings.] See ver. 11.

Ver. 7. *And their feet were straight feet.*] Like a man's, without such a middle joint as beasts have, the use of which is to secure them against weariness, to denote their steadiness and resolution in executing all God's commands.

The sole of their feet was like the sole of a calf's foot.] A creature remarkable for its treading firm and sure. These living creatures are a sort of hieroglyphics, made up of several shapes, but yet they resembled most that of an ox or a calf; and therefore were called *cherubims,* that word signifying an ox; in which sense it is taken x. 14. of this prophecy, where the *face of a cherub* is equivalent to the *face of an ox,* at ver. 10. of this chapter.

And they sparkled like the colour of burnished brass.] Compare Dan. x. 6. Rev. i. 15. The appearance of their feet was bright and flaming. (See ver. 13. and Psal. civ. 4.) The seraphims have that name from their bright and flaming colour.

Ver. 8. *And they had the hands of a man under their wings.*] Compare x. 8. Isa. vi. 6. This denotes the prudence and dexterity of their management: the hand being peculiar to mankind among all living creatures, and the chief instrument of all artificial operations.

They four had their faces and their wings.] They had all the same appearances and proportions; or had wings equal to their faces.

Their wings were joined one to another.] See ver. 11.

They turned not when they went.] They needed not to turn their bodies that their faces might stand the way they were to go; for go which way they would they had a face that looked that way. This signifies, that nothing ever diverted them from fulfilling God's commands; see the note on x. 11. where these living creatures are represented as coming near to a square figure, which is equal on all sides, the emblem of firmness and constancy.

Ver. 10. *They four had the face of a man, and of a lion*

on the right side, &c.] See the note on ver. 6. Grotius and Villalpandus by the word *face* understand the shape or appearance, and explain the words to this sense: That these living creatures were like a man with respect to their visage, or their upper parts; they resembled a lion with respect to their back parts; their wings were like the wings of an eagle, and their feet like those of an ox. But this exposition does not well agree with what is said here, that the face of the lion was on the right side, and that of the ox on the left; or, as Castalio translates it, and I think to a better and clearer sense, *That the face of the man and the lion were on the right side, and the face of the ox and eagle on the left.* And by comparing the several parts of this description, their figure may be rather concluded to be quadruple; and as the wheels were made to turn every way, so the living creatures could move towards any point without turning about: to signify, as I observed before, the steadfastness of their motions and purposes. (Compare ver. 15. 19, 20. of this chapter with x. 11, &c.)

Ver. 11. *Their wings were stretched upwards.*] In a posture of flying, to shew their readiness to execute God's commands; (compare ver. 24. with x. 16.) or they were stretched to cover their faces, as the seraphims are represented Isa. vi. 2. (Compare ver. 23. of this chapter.) Some translate the former part of the verse thus: *Their faces and their wings were stretched upwards,* to denote a posture of attention, and as if *they were hearkening to the voice of God's word,* as the angels are represented, Psal. ciii. 20.

Two wings of every one were joined one to another.] Being thus stretched out, they touched one another, or the wings of one living creature touched those of another, as the wings of the cherubims did over the mercy-seat. (See 1 Kings vi. 27.)

And two covered their bodies.] See Isa. vi. 2. Grotius, upon ver. 6. of this chapter, assigns a reason why, in that text of Isaiah, and Rev. iv. 6. each seraphim hath six wings assigned him, whereas the living creatures here have but four; *viz.* the seraphims in these texts make use of two of their wings to cover their faces, out of reverence to the Divine presence, before which they stand; whereas here the living creatures are supposed to stand under the throne, as supporting it. (Compare x. 19.)

Ver. 12. *And they went every one straight forward.*] See ver. 9.

Whither the spirit was to go, there they went.] That is, that spiritual or angelical power, which was the principle of all their motions. (See ver. 20.)

And they turned not as they went.] See ver. 17.

Ver. 13. *Their appearance was like burning coals of fire,* &c.] The angels are always described of a bright and flaming colour. (See ver. 4. 7.) But here the coals of fire and the lightning, breaking forth out of the fire, denote God's vengeance coming in flaming fire to destroy the city and temple of Jerusalem. (Compare x. 2. Psal. xviii. Rev. iv. 5. 12.)

Ver. 14. *And the living creatures ran and returned, as the appearance of lightning.*] The swiftness of their motions every way resembled the flashes of lightning. (Compare Matt. xxiv. 27. Zech. iv. 10.)

Ver. 15. *And behold one wheel* [or the same sort of wheel] *upon the earth by the living creatures, with his four faces.*] Or, *on his four sides;* that is, on the four sides or faces of the square body as it stood: so that a wheel was before every one of the living creatures on the outside of the square. So Dr. Lightfoot expounds the words, in his Description of the Temple, (chap. 38.) The sentence may be translated thus: *Behold, one wheel upon earth by the living creatures to each of the creatures with the four faces;* so the word *learbang* is used, ver. 10. The word *wheel* is certainly used collectively for each wheel; as the *cherub* stands for cherubims, ix. 3. x. 4. and *living creature* signifies the four living creatures, ibid. ver. 15. 19. That there were four wheels, according to the number of the living creatures, is plain, by comparing this verse with the sixteenth and nineteenth, and with x. 9. The wheels are represented here as standing *upon the earth,* or near the earth: at other times they appeared as being lifted up above it. (See ver. 20, 21. and x. 17.)

Ver. 16. *The appearance of the wheels was like unto the colour of a beryl.*] Azure, the colour of the sky, mixed with a bright green. (Compare Dan. x. 6.)

Their appearance and their work was, as it were, a wheel in the middle of a wheel.] As it were one wheel put across within another, like two circles in a sphere, cutting one another at right angles, to signify the stability and uniformity of their motions, and the subserviency of one part of Providence to another. (See the following verse, and the note upon ver. 9.)

Ver. 17. *When they went, they went upon their four sides.*] Each wheel consisted of four semicircles, crossing one another, as appears by the foregoing verse; and each of them had its proper motion.

They returned not when they went.] They never went backward; (see x. 11.) to signify, that Providence doth nothing in vain, but always accomplishes its end. So God speaks of his word and decree, Isa. lv. 11. *It shall not return unto me void; but shall accomplish that which I please. To return by the way that he went,* is a proverbial speech, signifying a man's missing his aim, or not accomplishing his designs. (See 1 Kings xiii. 9. 2 Kings xix. 33.)

Ver. 18. *As for their rings* [or streaks], *they were so high that they were dreadful.*] Their circumference was so vast, as to cause a terror in the prophet that beheld them: to signify the vast compass of Providence, which *reacheth from one end to another mightily;* (Wisd. viii. 1.) or, as St. Paul expresseth it, the *height and depth both of the wisdom and knowledge of God, how unsearchable his judgments are, and his ways past finding out!* (Rom. xi. 33.) Dr. Lightfoot translates it, *And they were reverend;* that is, they were observant of that presence and glory upon which they waited, and watchful to obey its commands.

And their rings were full of eyes about these four.] And so were also the living creatures themselves; (compare x. 12.) to signify, that all the motions of Providence are directed by a consummate wisdom and foresight. To the same sense the angels, who are the instruments of Providence, are called the *eyes of the Lord,* Zech. iv. 10. Rev. v. 6.

Ver. 19—21. *And when the living creatures went, the wheels by them,* &c.] Both the living creatures and the wheels were animated by the same principle of understanding and motion, to signify with what readiness and alacrity all the instruments of Providence concur in carrying on its great designs and purposes. (Compare x. 16, 17.)

Ver. 20. *The wheels were lifted up over against them.*] That is, the wheels, which were placed just by them: (see

ver. 15. 19.) the word *leumatham* is rendered *besides them*, x. 19. xi. 22.

For the spirit of the living creatures was in the wheels.] That is, the spirit of each living creature, as the word is used in ver. 22.

Ver. 22. *And the likeness of the firmament upon the heads of the living creatures was as the colour of the terrible crystal.*] Over the heads of all the living creatures, or of this whole vision of living creatures, (compare x. 15. 20.) was the likeness of a clear sky or firmament, where the Divine glory appeared as upon a throne. (See ver. 26. x. 1. and compare Rev. iv. 2, 3.) By the *terrible crystal* is meant such as dazzles the eyes with its lustre.

Ver. 23. *And under the firmament were their wings straight.*] The sense is the same with that of ver. 11. denoting that two of the wings of each living creature were stretched upward, out of reverence to the Divine presence, or to express their readiness to obey his commands; (see ver. 11. 24.) and with the two other they covered their bodies.

Ver. 24. *And when they went, I heard the noise of their wings like the noise of many waters,* &c.] To denote the terribleness of the judgments which they were to execute upon Jerusalem and the whole Jewish nation. (Compare xliii. 2. Dan. x. 6. Rev. i. 15.)

As the voice of the Almighty.] It resembled great and dreadful thunder. (Compare Job xxxvii. 4, 5. Psal. xxix. 3. lxviii. 33.) St. Jerome, in his note upon the place, tells us, that the LXX. translate these words, *φωνὴν τοῦ Λόγου, The voice of the* Λόγος, or second person in the blessed Trinity: which words are now in the Alexandrian copy. The Vatican copy is defective, but the Alexandrian copy runs thus: *ὡς φωνὴν ἱκανοῦ. ἐν τῷ πορεύεσθαι αὐτὰ φωνὴ τοῦ λόγου, ὡς φωνὴ τῆς παρεμβολῆς.* As the voice of the Almighty. *When they went* [there was] *the voice of speech, like the voice of a host.* This reading shews that the LXX. designed to translate the following words by *φωνὴ τοῦ λόγου*, where we read, *The voice of speech:* and then the word λόγος may probably be taken in its ordinary signification: though we may certainly conclude that this was the appearance of the second person of the blessed Trinity, both because he appears under the resemblance of a man, (ver. 26.) and from what hath been said upon this subject in the note upon Isa. vi. 1.

The voice of speech, like the noise of a host.] Like the confused murmur of an army; either to denote the army of the Babylonians that should besiege the city, or to signify the angels, who are called God's host.

And when they stood, they let down their wings.] They put themselves in a posture of hearkening to God's voice; and as it were quietly waiting to receive his commands. (See the next verse.)

Ver. 25. *And there was a voice from the firmament when they stood.*] The Vulgar Latin renders it, *When there was a voice they stood,* in an attentive posture. (Compare Psal. ciii. 20.)

Ver. 26. *And above the firmament was the likeness of a throne, as the appearance of a sapphire stone.*] God is described in Scripture as *dwelling in light,* and *clothing himself with it.* (Compare Exod. xxiv. 10. Psal. civ. 2. 1 Tim. vi. 16. Rev. iv. 2, 3.) So the throne of God here described was made up of light, resembling the colours and brightness of a sapphire.

And upon the likeness of the throne was the likeness as of the appearance of a man above upon it.] When Moses and the elders *saw the God of Israel,* (Exod. xxiv. 8.) or the *glory of God,* as the Targum explains it, they saw no determinate figure, but an inconceivably resplendent brightness, that they might not think God could be represented by any image. (Deut. iv. 16.) But in this vision the form and shape of a man is directly represented to Ezekiel, as a præludium, or figure, of the incarnation. (See the note on Jer. i. 4.)

Ver. 27. *And I saw as the colour of amber, as the appearance of fire round about within it,* &c.] The upper part of this appearance was of an amber colour outwardly, but appeared more flaming inwardly; the lower part of a deeper red, encompassed with a bright flame, to represent God's coming to take vengeance of the Jews. (See the notes on ver. 4.)

In most of our English Bibles the stops are placed wrong in this verse; whereas the whole verse should be pointed thus: *And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upwards, and from the appearance of his loins even downwards, I saw as it were the appearance of fire,* &c. The words should be thus pointed, as appears by comparing them with viii. 2.

Ver. 28. *As the appearance of the cloud,* &c.] The light reflected from this vision had the appearance of a rainbow, a token of God's covenant of mercy, (Gen. ix. 11, &c.) to denote that God, in the midst of judgment, would remember mercy, and not utterly destroy his people. (Compare Rev. iv. 3.) Especially this vision being an evident representation of the Word *that was* to be *made flesh,* whose incarnation is the foundation of God's covenant of mercy with mankind: a rainbow, the symbol and token of mercy, was a very fit attendant upon that glorious vision. (Compare Rev. x. 1.)

This was the appearance of the likeness of the glory of the Lord.] This is a description of that glorious vision wherein God appeared, and whereby he made manifest his attributes and perfections.

And when I saw it, I fell upon my face.] As struck down with fear and astonishment. (Compare iii. 23. xi. 2. Dan. viii. 17. Rev. i. 17.) Prostration was also a posture of adoration used upon any token of the Divine presence. (See Gen. xvii. 3. Numb. xiv. 5. xvi. 4.)

CHAP. II.

ARGUMENT.

This chapter contains Ezekiel's commission for executing his prophetical office, and instructions given him for the discharge of it.

Ver. 1. *AND he said unto me, Son of man.*] This expression is commonly understood to signify the same with a common and ordinary man, as it is usually expounded in that text, Psal. viii. 4. *What is man, that thou art mindful of him? or the son of man, that thou visitest him?* So here most commentators understand it as applied to the prophet, to put him in mind of his frailty and mortality, and of the infinite distance between God and man. In which sense it is supposed to be taken when spoken of Christ in

treatment I was to expect. (See ver. 14. compare Jer. xv. 16, 17. Rev. x. 10.)

Ver. 5. *For thou art not sent to a people of a strange speech.*] It would be a great addition to the burden of thy office, if thou wert sent as a prophet to a foreign nation, and to a people whose language thou couldest not understand, nor they thine, as Jonah was.

Ver. 6. *Surely, had I sent thee to them, they would have hearkened unto thee.*] And yet in all appearance those strangers would have hearkened to thy preaching sooner than the house of Israel will, as the Ninevites did to Jonah's. (Compare Matt. xii. 41. xi. 21.) The particles *im lo* are very well rendered *surely:* they are the form of an oath, the words, *As I live,* being understood. (Compare v. 11. xvii. 19. Numb. xiv. 28.)

Ver. 7. *For they will not hearken unto me.*] They have so long resisted the means of grace that I have offered them by the former prophets, (see Jer. xxv. 4.) that there is less hopes of their conversion, than if they were infidels. (Compare Matt. v. 13.)

Ver. 8. *Behold, I have made thy face strong against their faces.*] I have given thee courage and assurance proportionable to the hardiness and impudence of those thou hast to deal with. (See ii. 6. Isa. l. 7.)

Ver. 10. *All the words that I shall speak unto thee, receive in thy heart.*] See the note on ii. 8.

Ver. 12. *Then the Spirit took me up.*] Carried me from the place where I was before, when I saw the vision mentioned i. 3, 4. (See the note on viii. 3.)

And I heard behind me the voice as of a great rushing.] I heard a voice so loud, that it shook the earth like thunder. (See John xii. 27, 28.)

Blessed be the glory of the Lord from his place.] Whatever place God honours with his especial presence, is equivalent to his temple, and there the angels always attend upon the Divine Majesty, to give him the honour due unto his name. (Compare Gen. xxviii. 13. 16. 19.) The words imply, that though God should forsake his temple, (see the note on ix. 3.) and destroy the place that is called by his name, yet his presence will make a temple of every place, and multitudes of the heavenly host will always be ready to do him service.

Ver. 13. *I heard also the noise of the wings of the living creatures.*] See the note on i. 20.

The noise of the wheels over against them.] That is, *besides them,* as the Hebrew phrase is elsewhere rendered. (See the note on i. 20.)

Ver. 14. *So the Spirit lifted me up.*] See ver. 12. and the note on viii. 3. xxxvii. 1.

And I went in bitterness, in the heat of my spirit.] The joy that I first conceived in receiving the Divine message, was quickly turned into grief and anguish of mind. (See ver. 15.)

And the hand of the Lord was strong upon me.] I was unable to resist the impulses of God's Spirit. (See i. 4. viii. 1. Jer. xx. 9.)

Ver. 15. *Then I came to them of the captivity of Tel-abib, that dwelt by the river of Chebar.*] These seem to be a distinct colony of captives from those that are mentioned i. 3. (See ver. 23. of this chapter.) The king of Babylon carried away the Jews by several captivities: some in the first year of his reign; (Dan. i. 1.) some in the seventh; (Jer. lii. 28.) then followed Jeconiah's captivity in the eighth year of Nebuchadnezzar, (2 Kings xxiv. 12.) when Ezekiel himself was carried captive.

And I remained there among them astonished seven days.] Having my spirit wholly cast down and amazed under the apprehension of these terrible judgments which were to come upon my nation, and of which I was to be the messenger. (Compare Jer. xxiii. 9. Habak. iii. 16.) *Seven days* was the space of time appointed for mourning. (See Gen. l. 10. 1 Sam. xxxi. 13. Job ii. 3. Ecclus. xxii. 12.)

Ver. 17. *I have made thee a watchman to the house of Israel.*] Prophets have the title of watchmen given to them: (see Isa. lvi. 10. Jer. vi. 17.) like watchmen placed on the tower, (see Habak. ii. 1.) they by their prophetical spirit foresee the evils coming upon the ungodly, and are bound to give people timely notice to avoid them by a sincere repentance. (See the following verse.)

Ver. 18. *When I say unto the wicked, Thou shalt surely die.*] This is, unless he repent, a condition generally to be understood in such-like threatenings. (See xviii. 27.)

And thou givest him not warning, &c.] We are to distinguish a prophet's immediate commission to go to any particular person in God's name, from such a general charge to inform others of their duty, which is incumbent upon all pastors and teachers. These latter can only give men general warnings, unless where they have received such informations as are a sufficient ground for a particular reproof.

The same wicked man shall die in his iniquity.] He shall die in a state of sin, and be condemned to those punishments to which death translates sinners. (See John viii. 24. and the note upon xviii. 4.)

But his blood will I require at thy hand.] Thou shalt be accountable for the loss of his soul, just as a man's blood is laid to the charge of him that is any way accessory to his death. (Compare Gen. ix. 5.)

Ver. 19. *But thou hast delivered thy soul.*] Thou art clear from the guilt of his sin. (Compare Acts xx. 26.)

Ver. 20. *And I lay a stumbling-block before him.*] I caused his iniquity to become his ruin, as the word *micshol* is translated, xviii. 30.

Ver. 22. *And the hand of the Lord was there upon me.*] See ver. 14. i. 3.

Arise, Go into the plain.] As a place more retired and fitter for contemplation.

Ver. 23. *The glory of the Lord stood there.*] See i. 28.

As the glory which I saw by the river of Chebar.] This part of that river seems distant from that place where the former vision was shewed him. (Compare ver. 15. with i. 3.) *Then the Spirit entered into me, and set me upon my feet, and spake with me.* The words are literally to be translated thus: *Then the Spirit entered into me, and set me upon my feet; and he spake unto me:* for the last verb is in the masculine gender, and the two former in the feminine. In like manner the fifth verse of the eleventh chapter should be read, *And the Spirit of the Lord fell upon me, and he said unto me.* The Spirit or power of God which the prophet felt within him, (called likewise *the hand of the Lord,* ver. 14. 22. of this chapter, and viii. 1.) being distinguished here from the Divine glory or Schechinah, which the prophet saw, as it is very plainly, ii. 2. *And the Spirit entered into me, when he spake unto me.*

Go, shut thyself within thy house.] Hereby to represent the siege of Jerusalem. (See iv. 1, &c.)

Ver. 25. *They shall put bands upon thee,* &c.] Thou shalt be confined to lie so many days upon thy right side, and so many upon the left, as if thou wert bound and not able to stir. (See iv. 8.) The LXX. and the Vulgar Latin read, *Bands shall be put upon thee:* and it is very common in the Hebrew language to take the verb transitive in an impersonal sense. (See the notes on Isa. xliv. 18.)

Thou shalt be dumb, and shalt not be to them a reprover.] Ezekiel's dumbness might proceed from two causes: excess of grief, as we read ver. 15. of this chapter, that he *remained astonished seven days:* wherein he was a type or figure of the condition of the Jews, when they were to be *astonied one with another,* (iv. 17.) Another cause of his silence might be by way of reproof to them for disbelieving what he had before delivered by the commands of God. (See the note on xxxii. 22. xxiv. 17.) And because they regarded not the words which God commanded him to speak to them, he was directed to instruct them only by signs, such as are those emblems of the siege contained in the next chapter.

Ver. 27. *But when I speak with thee* [or, to thee], *I will open thy mouth.*] But when I bid thee declare my commands by word of mouth, thou shalt have free liberty to speak. (See xi. 25.)

He that heareth, let him hear; and he that forbeareth, let him forbear.] The sum of what thou shalt say unto them is this: To let them know that this is the last warning God will give them; and therefore let them take it as such, and either give heed to what is said to them, or neglect it at their utmost peril. (Compare 1 Cor. xiv. 38. Rev. xxii. 11.)

CHAP. IV.

ARGUMENT.

Under the emblem of a siege, and of the straitness of provision during the siege, is shewed the miseries the Jews shall suffer when the city is besieged: and by the prophet's lying upon his right and left side a certain number of days, is declared of how long continuance those sins were which God did visit upon that people.

Ver. 1. *TAKE thee a tile, and lay it before thee.*] The prophets often foreshew impending judgments by significative emblems, being of greater force and efficacy than words. So Jeremy was commanded to go down to the potter's house, and see how frequently vessels were marred in his hands, (chap. xviii.) and to take one of those earthen vessels and break it in the sight of the elders of the Jews, (chap. xix.) that they might thereby be sensibly taught the greatness of God's power, and their own frailty. So here God commands the prophet to take a tile, or such a slate as the mathematicians draw lines or figures upon, and there make a portraiture of Jerusalem, thereby to represent it as under a siege. We may observe that God often suits prophetical types and figures to the genius and education of the prophets themselves. So the figures which Amos makes use of are generally taken from such observations as are proper to the employment of a shepherd or a husbandman. Ezekiel had a peculiar talent for architecture; so several of his representations are suitable to that profession. And they that suppose the emblem here made use of to be below the dignity of the prophetical office, may as well accuse Archimedes of folly for making lines in the dust.

Ver. 2. *And lay siege against it,* &c.] Make a portraiture of a siege, and of such warlike preparations as are necessary to it.

Ver. 3. *Moreover, take thou unto thee an iron pan.*] A plate or slice, as the margin reads. This may either represent the walls of Jerusalem, which were to be broken down, in order to the taking of it, as the following words may be thought to imply; or else some of those works which the besiegers cast up for their own defence: so this is another representation of the siege mentioned ver. 1.

This shall be a sign to the house of Israel.] Ezekiel often expressed God's purposes by signs. (See xii. 2. 12. xxiv. 24. 27. and the notes upon ver. 17. of this chapter.)

Ver. 4. *Lie also on thy left side.*] Lie on that side without stirring or moving thyself. (See ver. 8.)

According to the number of the days thou shalt lie upon it thou shalt bear their iniquity.] By lying on one side thou shalt signify God's forbearing their punishment for so many years: so the words are commonly explained; but in my opinion not agreeably to the genuine sense of the phrase, *To bear one's iniquity.* [The word *nasa, to bear,* when it is joined with *sin,* or *iniquity,* doth sometimes signify to forgive, or forbear the punishment due to sin, particularly Psal. xxv. 18. and is sometimes rendered by ἀφίημι in the LXX. but it usually denotes bearing or suffering punishment; (see Lev. xvi. 22.) especially when it is joined with *laying on iniquity,* as it is here. (See ver. 4, 5.) And we find the circumstances under which Ezekiel was here placed, were all of them penal.] As also that other expression of *laying iniquity upon* any, imports the imputing the guilt of it, or inflicting the punishment due unto it. So here the prophet does in vision bear the punishment due to the idolatry of Israel and Judah, which had continued, the one for three hundred and ninety, the other for forty years.

The circumstances of this vision prove, that the prophet did really perform what is here related; or else it could not have been a *sign unto the house of Israel,* (ver. 3.) unless they themselves had been eye-witnesses of it. (Compare xii. 7. 11.) The chief objection against this opinion is, that there is not the distance of four hundred and thirty days between this vision and that which is next related; (viii. 1.) but that may be answered by supposing this to be an intercalary year, which may be supposed to have happened often in the Jewish computation of time, whose years consisted at most but of three hundred and sixty days, or, as some think, were lunar years, reduced by intercalations to the solar form. (See Dr. Prideaux, Script. Hist. par. i. p. 281.) [Concerning the form of the Jewish year, see many useful observations on Mr. Marshal's treatise upon the Seventy Weeks, par. ii. chap. 4.]

Ver. 5. *Three hundred and ninety days.*] The most probable computation of this time is, to date its beginning from Jeroboam's first setting up the idolatrous worship of the golden calves, to the last captivity of the Jews, in the twenty-third year of Nebuchadnezzar's reign. (See Jer. lii. 30.) This seems to have made an entire riddance of the natives of the land, and consequently to be the finishing stroke of the Jewish captivity. Both Judah and Israel

being now entirely carried away, whereas before that time many of the ten tribes lived in their own habitation. (See 2 Chron. xxix. 14. xxxi. 11. 18. xxxii. 33. Ezra vi. 17.)

Ver. 6. *Thou shalt bear the iniquity of the house of Judah forty days.*] This series of time may probably be computed from the eighteenth year of Josiah, at which time the king and people entered into a solemn covenant to serve and worship God, so that the idolatry they were afterward guilty of received a new aggravation, as being a breach of this solemn covenant, the greater part of the people being still idolatrous in their hearts. (See the notes on Jer. iii. 6. 10.) The *thirtieth year*, mentioned in the beginning of this prophecy, is supposed to take its date from the eighteenth year of Josiah, which makes it probable that the prophet refers to the same era in this place.

Scaliger and some others begin these forty years from Jeremiah's mission as a prophet, which was in the thirteenth year of Josiah, from which time till the last year of Zedekiah, when the city and temple were destroyed, is just forty years. [The learned bishop of Coventry and Litchfield, in his defence of Christianity, chap. 3. sect. 1. explains the *forty days* of Judah's transgression of the years wherein Judah had exceeded Israel in idolatry under the reign of Manasses. The sins committed at that time filled up the measure of Judah's transgressions. See 2 Kings xxi. 11—13. xxiii. 26. xxiv. 3. Jer. xv. 4.]

I have appointed each day for a year.] Days frequently stand for years in the prophetical accounts of time. See Numb. xiv. 34. *After the number of forty days (each day for a year), shall you bear your iniquities, even forty years.* Dan. ix. 24. The days of the *seventy weeks* must necessarily be understood in the same sense, so as to make up the sum of four hundred and ninety years. And the one thousand two hundred and sixty days mentioned Rev. xi. 3. are, according to the genius of the prophetical style, to be understood of so many years.

Ver. 7. *Therefore thou shalt set thy face towards the siege of Jerusalem.*] When thou liest in one posture, as is commanded thee, ver. 4. 6. thou shalt still have the portraiture of the siege of Jerusalem before thy face; (ver. 1.) or *setting thy face towards the siege of Jerusalem*, may signify looking earnestly, or with a threatening visage towards it; as the prophet is said to *set his face against* a place, when he prophesies against it. (See vi. 2.)

And thy arm shall be uncovered.] Or, *stretched out.* Their habits were anciently contrived, so that the right arm was disengaged from the upper garments, that they might be the more ready for action. So ancient statues and coins represent heroes with their right arm bare, and out of the sleeve of their garments. Thus God is said to *make bare his arm*, Isa. lii. 10. where he is represented as subduing his adversaries, and bringing salvation to his people.

And thou shalt prophesy against it.] By signs and not by words. (See the note on iii. 26.)

Ver. 8. *I will lay bands upon thee.*] See iii. 25.

Till thou hast ended the days of thy siege.] The three hundred and ninety days mentioned ver. 5. 9. were designed not only to signify the years of Israel's sin, but the continuance of the siege of Jerusalem. That siege lasted, from the beginning to the ending of it, seventeen months, as appears from 2 Kings xxv. 1—4. But the king of Egypt coming to relieve the city, was the occasion of raising the siege for some time, as appears from Jer. xxxvii. 3. So that it may reasonably be gathered from the authority of the text joined to the circumstances of the story, that the siege lasted about thirteen months, or three hundred and ninety days. (See Archbishop Usher's Annals, ad An. Mundi 3415.)

Ver. 9. *Take thou also unto thee wheat and barley*, &c.] In time of scarcity it is usual to mix a great deal of the coarse kinds of grain with a little of the better sort, to make their provisions last the longer. Thus Ezekiel was commanded to do, to signify the scarcity and coarse fare the inhabitants should endure in the siege of the city.

According to the number of the days thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.] During which time the siege lasted, (see ver. 8.) The forty days mentioned ver. 6. seem not to be reckoned into this account. These denoted Judah's sin of forty years' continuance, from the eighteenth year of Josiah, (ver. 6.) And as they were superadded to the three hundred and ninety days of the siege, they may signify the days spent in plundering the city, and burning the temple, and carrying away the remnant of the people: Jerusalem was taken on the *ninth day of the fourth month*, (Jer. lii. 6.) and on the *tenth day of the fifth month* the temple was burnt; (ver. 12.) and so we reasonably conjecture, by the eighteenth of that month, which was the fortieth from the taking of the place, the whole city was burnt, and the few Jews which were left were carried into captivity.

Ver. 10. *And the meat which thou shalt eat shall be by weight, twenty shekels a day.*] In sieges it is common to stint every one to a certain allowance, by which means they can guess how long their provisions will last; twenty shekels is but ten ounces, a short allowance for a day's sustenance. (See ver. 16. Jer. xxxvii. 21.)

From time to time shalt thou eat it.] This shall be thy daily allowance during the whole three hundred and ninety days.

Ver. 11. *The sixth part of a hin.*] Which is something above a pint and a half of our measure. (See Bishop Cumberland's account of Jewish Weights and Measures, placed at the end of many English Bibles.)

Ver. 12. *And thou shalt eat it as barley-cakes.*] Such as people make in haste, when they have not time for preparing a set meal. (See Exod. xii. 39.) This represents the hurry and disorder of a siege.

And thou shalt bake it with dung, &c.] To signify the scarcity of all sorts of fuel. (See ver. 15.)

Ver. 13. *Even thus shall the children of Israel eat their defiled bread among the gentiles*, &c.] Their circumstances in their captivity shall not permit them to observe the rules of their law relating to unclean meats, and they will be constrained to partake of meats, part of which hath been offered unto idols. (Compare Dan. i. 8. Hos. ix. 1.) *Bread* is often used in the Hebrew for all sorts of food. (See Gen. xliii. 31.)

Ver. 14. *Behold, my soul had not been polluted*, &c.] I have always carefully observed the distinction between meats clean and unclean: I beseech thee, command me not now to eat any thing so contrary to my former practice.

Neither came there abominable flesh into my mouth.] The Hebrew word *piggul, abominable*, is properly used of such meats as are forbidden by the law. (See Lev. vii. 18. xix.

7. Isa. lxv. 4.) Such as are those here mentioned. (See the texts quoted in the margin of our Bibles.)

Ver. 16. *I will break the staff of bread in Jerusalem.*] The siege shall produce a scarcity of bread in Jerusalem, (2 Kings xxv. 3.) and deprive you of the chief support of man's life. (Compare Lev. xiv. 13. xxvi. 26. Isa. iii. 1.)

They shall eat their bread by weight, and with care, &c.] See ver. 10, 11. When they have consumed their last allowance, they shall be in great care where to get more for the next meal; and some of you be forced to eat the flesh of their nearest relation. (See v. 10.)

Ver. 17. *And be astonished one with another, and consume away in your iniquities.*] Look one upon another as persons under astonishment for the greatness of your calamities, and pining away or dying a lingering death through famine and other hardships. (See xxiv. 23.)

CHAP. V.

ARGUMENT.

The prophet is commanded to shave his hair, and then consume it, to signify thereby God's judgment upon Jerusalem for her repeated provocations, by famine, sword, and dispersion.

Ver. 1. *TAKE thee a sharp knife, take thee a barber's razor.*] The latter expression explains the former: hair being an ornament, and baldness a token of sorrow, thereupon shaving denotes a great calamity or desolation. (Compare Isa. vii. 20.) Maimonides (More Nevoch. lib. ii. cap. 46.) observes upon this place, that the priests were forbidden to shave their heads, (see xliv. 20.) and not allowed to do it in the time of mourning; (Lev. xxi. 5.) from whence that author concludes, that what the prophet has here commanded, was performed only in vision. But there is no need of such an evasion to answer that difficulty. For the immediate command of God to any prophet, is a sufficient discharge from any obligations of the ceremonial law. So Elijah offered sacrifice upon Mount Carmel, (1 Kings xviii. 20.) contrary to the rule of the law, Deut. xii. 5.

Then take the balances, &c.] To signify the exactness of the Divine justice.

Ver. 2. *And thou shalt burn a third part in the midst of the city.*] Of that portraiture of the city which the prophet was commanded to make, vi. 1. this signifies the destruction of the inhabitants within the city by famine and pestilence. (See ver. 12. vii. 12.)

And thou shalt take a third part, and smite it about with a knife.] To shew that a third part of the inhabitants shall be slain with the sword, just after they have escaped out of the city. (See ver. 12.) This was remarkably fulfilled in the slaughter of Zedekiah's sons, and the rest of his retinue, Jer. lii. 10.

And a third part thou shalt scatter in the wind, and I will draw out a sword after them.] The rest shall be dispersed to all the four winds. (See vi. 8.) And even my vengeance shall pursue many of them in their dispersions. (See ver. 12. and compare Lev. xxvi. 33. Jer. xxiv. 10. xliv. 12. Amos ix. 4.)

Ver. 3. *And bind them in thy skirts.*] The Hebrew reads, *in thy wings;* to signify that they should be placed under the Divine protection. (See Psal. xci. 4.) This denotes those that should be left in the land under Gedaliah, Jer. xl. 5, 6.

Ver. 4. *Then take of them again, and cast them into the midst of the fire.*] This denotes the conspiracy which Ishmael formed against Gedaliah, and the calamities that followed thereupon.

For thereof shall come a fire forth into all the house of Israel.] This was the occasion of the utter ruin of that poor remainder of the Jews which were left in their native country. Thereupon some of them went down into Egypt, where they were all consumed, according to Jeremiah's prophecy against them: (see xliv. 11, &c.) and the rest that remained in the land were entirely carried away captive by Nebuzar-adan. (See Jer. lii. 30.)

Ver. 5. *This is Jerusalem, I have set it in the midst of the nations.*] This Jerusalem thou dost now prophesy against, was placed in the midst of the heathen nations; it made a figure among them for the sake of my temple, and the visible tokens of my presence there. (See xvi. 14. 1 Kings viii. 41, 42.) It was a *city set on a hill,* on purpose that it might be a pattern of religion and virtue to them. (Compare Matt. v. 14.)

Ver. 6. *And she hath changed my judgments into wickedness.*] Or, *She hath rebelled against my judgments, for the sake of wickedness;* that is, to fulfil her wicked desires: for so the verb *marah* is rightly translated xx. 8.

More than the nations.] She hath sinned against a clearer light and greater convictions. (Compare xvi. 48. Matt. xii. 41, 42.)

For they have refused my judgments.] The reason why the heathen have rejected my laws, is because they have kept constant to the religion of their forefathers: whereas the Jews have forsaken that religion which their forefathers received from me. (See the next verse.)

Ver. 7. *Because you have multiplied more than the nations.*] The French translation reads, *Because thou hast multiplied thy wickedness:* some such word ought to be added to supply the sense.

Neither have done according to the judgments of the nations round about you.] Or rather, *According to the manner of the nations round about you:* as the very same phrase is translated, xi. 12. You have not been so constant and zealous for the true religion as they are in a false one. (Compare xvi. 47. Jer. ii. 10, 11. Micah iv. 5.)

Ver. 9. *And I will do unto thee that which I have not done.*] As your sins have particular aggravations above those other nations, so your punishment shall be proportionably greater. (See Dan. ix. 12. Lam. iv. 6. Amos iii. 2.)

And I will not do any more the like.] The punishments you shall suffer shall be more remarkable for their greatness than those I shall at any time inflict upon other nations. The punishment due to the sins of Israel and Judah, which the prophet was to bear for four hundred and thirty days by way of type or vision, may probably signify a judgment to continue for such a length of time as is not yet expired; according to God's threatenings, that for their obstinacy and irreclaimableness, he would go on to *punish them seven times more for their sins;* (Lev. xxvi. 18. 28.) multiplying the length of their calamities by a sevenfold proportion. And taking the words in this large extent,

so as to comprehend all the marks of God's indignation which have already lain upon that people for above sixteen hundred years, and how much longer they may continue we know not, it may truly be said, that none of God's judgments have been like it.

Ver. 10. *Therefore the fathers shall eat the sons in the midst of thee.*] A terrible judgment threatened by Moses, Lev. xxvi. 29. Deut. xxviii. 53. and afterward by Jeremy, xix. 9. and actually fulfilled in the famine that attended the siege of Jerusalem. (See Lam. ii. 20. iv. 10.)

And the whole remnant of them will I scatter into all the winds.] This is another judgment threatened against them by Moses, Deut. xxviii. 56. and remarkably fulfilled in this their last dispersion, when every known part of the world hath some share of them, and yet they live every where like strangers, only upon sufferance.

Ver. 11. *Because thou hast defiled my sanctuary with all thy detestable things, and with all thy abominations.*] Thou hast profaned my temple, by placing idols in it. (See vii. 20. viii. 5. xxiii. 38. 2 Chron. xxxvi. 14.) *Detestable things* and *abominations* are words of the same signification, denoting idols. (See xi. 21.)

Therefore will I also diminish thee, neither shall mine eye spare, &c.] Or, *I will destroy thee,* (for so this word is used, Numb. xxvii. 4.) *without shewing any pity or compassion.* (See vii. 4. 9. viii. 18. ix. 10. xxiv. 14.)

Ver. 12. *A third part of thee shall die by the pestilence,* (see xiv. 22.) *and with the famine,* &c.] See ver. 2. vi. 12. Jer. xv. 2. xxi. 9.

And I will draw out a sword after them.] And thereby fulfil that threatening denounced against them, Lev. xxvi. 33. Compare likewise Deut. xxviii. 65. Amos ix. 4. All which places import, that God's anger should still pursue them even into the countries whither they were banished and carried captive. This was particularly fulfilled in those that went into Egypt; (ser Jer. xliv. 7.) and it was remarkably verified in the several persecutions and massacres they have undergone at different times, in most of the countries of Europe, in latter ages: of which see an account in Basnage's continuation of Josephus.

Ver. 13. *I will cause my fury to rest upon them.*] See the note on viii. 18. The words may be rendered thus, *I will cause my fury towards them to rest,* as the phrase is translated, xvi. 42. that is, my anger shall be appeased towards them, after I have executed due punishment upon their sins.

And I will be comforted.] This and the former expression is borrowed from men's passions, who find some ease and rest in their minds upon their venting them, and bringing offenders to condign punishment. So God is here described as feeling ease and satisfaction in executing his justice upon obstinate and incorrigible sinners. (Compare xvi. 42. xxi. 17. Isa. i. 24.)

They shall know that I the Lord have spoken it in my zeal.] Out of a just concern for mine own honour and authority which they have slighted and despised. (See xxxvi. 5, 6. xxxviii. 17.) The word may likewise be taken here for that passion of jealousy that is proper to a husband when his wife proves false to him, and is applied to God, when his people forsake his worship and serve idols. (See xvi. 35. 42. xxiii. 25.)

The covenant between God and his people is often represented under the notion of a marriage-contract: (see xvi. 8.) whereupon idolatry is called *going a whoring after other gods,* and *committing adultery with sticks and stones.* (Jer. iii. 9.)

Ver. 14. *I will make them waste and a reproach among the nations,* &c.] See Deut. xxviii. 37. 1 Kings ix. 7. Psal. lxxix. 4. Jer. xxiv. 9. Lam. ii. 15.

Ver. 15. *So it shall be—an instruction to the nations.*] They shall learn from such an example of vengeance, to hear me and be afraid of my judgments.

In furious rebukes.] See xxv. 17.

Ver. 16. *When I shall send upon them the evil arrows of famine,* &c.] God's judgments are elsewhere expressed by arrows. (See Deut. xxxii. 23. Psal. vii. 13. lxiv. 7. xci. 5.)

And I will break the staff of your bread.] See iv. 16.

Ver. 17. *So I will send upon you famine and evil beasts.*] Wild beasts multiply in a land when it is become uninhabited, (Exod. xxiii. 29.) This is likewise a punishment threatened against the Jews among other desolations. (See Lev. xxvi. 22. Deut. xxxii. 24. and compare xiv. 21. xxxiii. 27. xxxiv. 25. of this prophecy.)

And pestilence and blood shall pass through thee.] Blood signifies any unusual sort of death, and denotes here such a pestilence as will destroy multitudes. (Compare xiv. 19.) Or it may be equivalent to the sword which is joined with the pestilence, ver. 12. (See xxxviii. 22.)

CHAP. VI.

ARGUMENT.

The prophet continues to denounce God's severe judgments upon the Jews for their idolatry: but tells them that a remnant shall be saved, and by their afflictions shall be brought to a sense of their evil doings.

Ver. 2. *SET thy face towards the mountains of Israel.*] Direct thy face and thy speech towards the mountains in the land of Judea. (Compare iv. 7. xiii. 17. xx. 46. xxi. 2. xxv. 2. xxxviii. 2.)

Towards the mountains of Israel.] Judea was a hilly country. (See Josh. xi. 21. xx. 7.) So the whole land of Judea is expressed here and elsewhere by the *mountains of Israel.* (See xix. 9. xxxiii. 18. xxxiv. 14. xxxv. 12. xxxvi. 1. xxxvii. 22. Isa. lxv. 9. Micah vi. 1.) The prophets sometimes direct their discourse to the inanimate parts of the creation, thereby to upbraid the stupidity of men. (See Isa. i. 2.)

And prophesy against them.] As the most conspicuous parts of the land: but the judgments denounced extend to all the other parts of the country, as appears in the following verse.

Ver. 3. *Thus saith the Lord God to the mountains and to the hills, to the rivers and to the valleys.*] Every part of the country had been defiled with idolatry: the altars built for idol-worship were commonly placed upon mountains and hills. (See xvi. 16. 24. Jer. ii. 20. iii. 6.) The shady valleys and river-sides were likewise made use of for the same purpose; (ibid. ver. 23.) particularly for the sacrificing of children offered to Moloch. (See Isa. lvii. 5. Jer. vii. 31.) So the prophet denounces a general judgment against the whole country.

Ver. 4. *Your altars shall be desolate, and your images*

shall be broken, &c.] The verse is plainly taken from Lev. xxvi. 30. where Moses denounces the same judgments against the Jews upon their provocations. The word *hamannim, images*, is generally supposed to signify such as were erected to the honour of the sun, and is accordingly translated sun-images in the margin. (Compare 2 Chron. xxxiv. 4. Isa. xvii. 8.)

I will cast down your slain men before your idols.] So that their sin may be read in the manner of their punishment. (See Lev. xxvi. 30.)

Ver. 7. *And ye shall know that I am the Lord.*] An epiphonema, or conclusion of a severe denunciation often repeated by this prophet; importing, that the judgments God intended to bring upon the Jews, would make the most hardened and stupid sinners sensible that this was God's hand.

Ver. 8. *I will leave a remnant*, &c.] A gracious exception that often occurs in the prophets, when they denounce general judgments against the Jews: implying, that God will still reserve a remnant of that people to whom he will fulfil the promises made to their fathers. (See xiv. 22. and the notes upon Isa. iv. 2. Jer. xliv. 14.)

Ver. 9. *And they that escape of you shall remember me among the nations.*] Their afflictions shall bring them to the sense of themselves, and their duty to me. (See Hos. v. 15.)

Because I am broken with their whorish heart.] My patience is tired out with this people's idolatries, called in Scripture *spiritual whoredom*. (See the note on v. 13.)

God is here introduced as speaking after the manner of men, whose patience is tired out by the repeated provocations of others, especially when they see no hopes of amendment. (Compare Isa. xliii. 24.)

And with their eyes which go a whoring after their idols.] The eyes are the seat of lascivious inclinations. (See 2 Pet. ii. 14.) So in pursuance of the same metaphor, they are said to be enticed to idolatry; being often tempted to idolatrous worship, by the costliness of the images, and the fine show which they make. (See Jer. x. 4. 9. Dan. xi. 38.)

And they shall loathe themselves for the evils which they have committed.] They shall *abhor themselves*, as Job speaks xlii. 6. when they reflect upon their manifold provocations. (See vii. 16. xii. 16. xx. 43. xxxvi. 32.)

Ver. 10. *And that I have not said in vain.*] Or, *without cause*, as the word *hinnam* is more significantly translated, xiv. 22.

Ver. 11. *Smite with thy hand, and stamp with thy foot*, &c.] Join to thy words the gestures which are proper to express grief and concern at the wickedness of thy people, and for their calamities that will ensue. (Compare xxi. 12. 14. Numb. xxiv. 10.)

For they shall fall by the sword, &c.] See v. 12.

Ver. 12. *He that is far off.*] He that is out of the reach of the siege.

Ver. 13. *When their slain men shall be round about their altars*, &c.] See ver. 4, 5.

Upon every high hill in all the tops of the mountains, &c.] These were the noted places for idolatrous worship. (See Jer. ii. 20. Hos. iv. 13. and the notes upon ver. 3. of this chapter.)

And under every green tree, and under every thick oak.] The offering sacrifice in groves and shady places was another ancient rite of idolatry; (see the note on Isa. i. 29.) upon which account groves and images are often joined together by the sacred writers.

Ver. 14. *Yea, more desolate than the wilderness towards Diblath.*] Diblath was part of the desert in the borders of Moab. (See Numb. xxxiii. 46. Jer. xlviii. 22.)

CHAP. VII.

ARGUMENT.

The prophet denounces the irreversible judgment of captivity, and final desolation upon the Jews, for their idolatry and other heinous sins.

Ver. 2. *UPON the land of Israel:*] This comprehends the whole country of Judea. (Compare xii. 22. xiii. 9. xviii. 2.) Israel is often put for Judah after the captivity of the ten tribes: (see Micah i. 14. iii. 9, 10. Mal. i. 1. ii. 11.) they that were left of the ten tribes, joining themselves to the tribe of Judah. (See 2 Chron. xxx. 11. 18.) Dr. Prideaux supposes, that Manasses and his successors in the kingdom of Judah had the dominion of the whole land of Canaan, formerly divided into the two kingdoms of Judah and Israel, as tributaries under the kings of Assyria. (See his Connexion of Scripture History, par. i. p. 34.)

The end is come upon the four corners of the land.] Upon the whole country. (Compare Numb. xxiv. 17.)

Ver. 4. *Mine eye shall not spare thee*, &c.] See v. 17.

And ye shall know that I am the Lord.] See vi. 17.

Ver. 5. *An only evil, behold, is come.*] Such an evil as shall comprehend all other calamities in it.

Ver. 6. *An end is come.*] A destruction which shall be fatal to a great part of those that go into captivity, as well as to those who are consumed in their own country. (See v. 12. vi. 8. Jer. xliv. 27.)

Ver. 7. *The morning is come upon thee.*] God's judgments shall overtake thee speedily and unexpectedly. (Compare Psal. xlvi. 9.) The expression alludes to the time when the magistrates use to give sentence against offenders, which was in the morning. (See the notes upon Jer. xxi. 12.)

Ver. 7. *The time is come.*] The time of God's vengeance, called elsewhere *the day of the Lord*. (Compare ver. 12. xxi. 25. xxx. 3. Jer. xvii. 7.)

And not the sounding again of the mountains.] The sound of war and tumults; not such a joyful sound as useth to echo from the mountains, by which the treaders of grapes express their satisfaction at the time of the vintage; which the Hebrew word *hed* or *heidad*, properly signifies. (See Isa. xvi. 9. Jer. xxv. 30. xlviii. 33.)

Ver. 10. *The rod hath blossomed, pride hath budded.*] Wickedness daily spreads and increases, till it becomes ripe for judgment.

Ver. 11. *Neither shall there be any wailing for them.*] In an utter destruction there shall none escape to bewail the calamities of their brethren; or they shall use no expressions of sorrow, as persons that are astonished under the greatness of their afflictions. (Compare xiv. 16. 22. Deut. xxviii. 28. 34.)

Ver. 12. *Let not the buyer rejoice, nor the seller mourn.*] The buyer will have no reason to rejoice, because he will not enjoy what he hath bought; nor the seller cause to mourn for the loss of his possessions, which the approaching captivity will for ever deprive him of.

Ver. 13. *For the sel'er shall not return to that which is sold, although they were yet alive.*] The year of jubilee shall be no advantage to the sellers, when once they are gone into captivity: for though they should live so long, yet they shall not enjoy the benefit of the law, (Lev. xxv. 13.) nor return any more to their possessions.

Neither shall any strengthen himself in the iniquity of his life.] And though they harden themselves in sin, and shut their eyes against the judgments which hang over their heads, these will at last unavoidably overtake them.

Ver. 14. *They have blown the trumpet,* (see Jer. vi. 1.) *but none goeth to the battle.*] Men's hearts fail them, as looking upon themselves as given up to destruction. (See ver. 17.)

Ver. 15. *The sword is without, the pestilence and famine within.*] See v. 2. 12.

Ver. 16. *But they that are escaped of them shall escape.*] Some few of them shall have the favour of escaping the common calamity, called elsewhere the *escaped* or the *remnant,* from whence is derived the phrase οἱ Σωζόμενοι in the New Testament, *such as are or should be saved.* (See the note on Isa. i. 9. Jer. xliv. 14.)

And shall be upon the mountains like doves in the valleys, &c.] When they flee from the enemy to the mountains, [compare Psal. xi. 1. Matt. xxiv. 16.] and are escaped out of the imminent danger that threatened them, they will then reflect upon their former provocations, and bemoan themselves, and their calamities the effects of them. (See vi. 9. and compare Isa. xxxviii. 14. lix. 11.)

All of them mourning.] St. Jerome renders it, *All of them trembling:* an epithet ascribed to doves, Hos. xi. 11. who are by nature exceeding timorous: this interpretation implies, that their guilt should make them very apprehensive of God's judgments, and fearful what should befal them.

Ver. 17. *All hands shall be feeble, and all knees shall be weak as water.*] Weakness and failing of spirits doth cause feebleness in the hands and knees. (Compare xxi. 7. Isa. xxxv. 3. Job iv. 3, 4.)

Ver. 18. *Horror shall cover them.*] Or, *overwhelm them,* as the phrase is translated Psal. lv. 6.

Shame shall be upon all faces.] The marks of confusion and misery, covering the face, or shaving the head, and making it bald, as it follows. (See the note on Isa. xv. 2.)

Ver. 19. *They shall cast their silver into the streets, and their gold shall be removed.*] Or, *shall be accounted an unclean thing;* so the margin renders the word *leniddah,* in the following verse: it shall be valued no more than dung or filthiness, as being made a prey to the conquerors.

They shall not satisfy their souls, nor fill their bowels.] Their wealth will not procure them the necessaries of life under the straits of famine, or miseries of bondage.

Because it is the stumbling-block of their iniquity.] They laid out their silver and gold in making ornaments for their idols. (Compare xiv. 2. xvi. 17. xliv. 12.)

Ver. 20. *As for the beauty of his ornament, he set it in majesty,* &c.] The expressions may most probably be understood of the glory and magnificence of the temple, called elsewhere the beauty of holiness. (Compare ver. 22.) This very place they have defiled with idolatry; (see v. 11.) therefore I have given it into the hands of the gentiles to profane and pollute it. For to that sense the marginal reading rightly translates the following words. The preter-perfect tense is often used by the prophets for the future; who, to denote the certainty of the event, speak of what is to come, as if it were already done. (See the note upon Isa. xxi. 9.) The same sense is expressed in the following, *I will give it into the hands of strangers,* &c.

Ver. 21. *To the wicked of the earth.*] See ver. 24.

Ver. 22. *My face also will I turn from them,* &c.] I will not hear them when they cry to me in their distress: (see viii. 18.) but will deliver up the holiest part of the temple, where none but the high-priest used to enter, into the hands of the Chaldeans, that shall profane and plunder it.

Ver. 23. *Make a chain.*] The prophets foretold things by actions as well as by words. So Jeremiah is commanded to make bonds and yokes; (Jer. xxviii. 2.) and Ezekiel here to make a chain, to foreshew the approaching captivity, when king and people should be carried in chains to Babylon. (See 2 Kings xxv. 7. Jer. xl. 1.)

For the land is full of bloody crimes.] The innocent blood that has been shed in it cries aloud for vengeance. (See ix. 9. xxiii. 27. xxvi. 18.)

Ver. 24. *Therefore will I bring the worst of the heathen.*] The Chaldeans, who were at that time the great oppressors of the world, and a terror to all the countries round about them. (See xxviii. 7. xxx. 11.)

I will make the pomp of the strong to cease.] All the state and magnificence of the mighty men shall be brought to nothing. (Compare xxxviii. 28.)

And their holy places shall be defiled.] The word *holy places* being in the plural number, denotes the temple and all its outward courts, where the people assembled for the worship of God, and thereupon were accounted holy. (Compare ix. 7. xxi. 2. Psal. lxviii. 35. lxxiii. 17. Jer. li. 51.)

Ver. 26. *Then shall they seek a vision from the prophet.*] Men are desirous to hear what the event shall be in times of perplexity. (See xiv. 9. xx. 1. xxxviii. 17.)

But the law shall perish from the priest, and counsel from the ancients.] Jeremiah, Daniel, and Ezekiel himself, shall go into captivity. So there shall either be no prophet left among you, or, if there be any left, they shall not be favoured with Divine revelations. (See Lam. ii. 8.)

And counsel from the ancients.] Or the *elders,* as the word is elsewhere translated, (viii. 1. xiv. 1. xx. 1.) men of authority, and famous for wisdom, whose advice they asked in all cases of difficulty. (See Psal. cxix. 100. Isa. iii. 2.) In like manner the *prophet,* the *priest,* and the *wise men,* are joined together, Jer. xviii. 18.

Ver. 27. *The king shall mourn, and the princes shall be clothed with desolation, and the hands of the people shall be troubled.*] There shall be a general consternation of all ranks and degrees of men. They that are in authority shall want presence of mind to give counsel and directions, and the inferiors shall have no heart to put them in execution. The word *prince* is synonymous with the king, as may appear by comparing xii. 10. 12. xxi. 25.

CHAP. VIII.

ARGUMENT.

The prophet is carried in vision to Jerusalem, and there shewed the idolatries committed by the Jews within the precincts of the temple.

Ver. 1. *AND it came to pass, in the sixth year.*] Of Jehoiachin's captivity. (See i. 2.)

And the elders of Judah.] Men of note for their age or authority: perhaps such as had been members of the greater or lesser consistories before their captivity. These elders came to me to inquire of the Lord concerning their present state of affairs. (Compare xiv. 1. 4. xxxiii. 31.) It is probable that they, together with the priests of the captivity, often met together to consult about the public affairs, or to make orders and rules for the better government of the people. So when Sharezer and Regemmelech came to Jerusalem to ask counsel of the prophets and priests about observing the fasts relating to their former calamities, (Zech. vii. 2, 3.) it is highly probable that they were sent by the elders and priests that met in Babylon for this purpose. (See Dr. Prideaux, Connex. of Script. Hist. par. i. p. 272.)

Sat before me.] This was the posture of those that came to hear the instructions of any prophet or teacher. (Compare xiv. 1. xx. 1. xxxiii. 31. 2 Kings iv. 38.) In after-times the teachers sat in a chair or eminent seat, and the hearers sat on lower forms at the feet of their masters. (See Luke x. 39. Acts xxii. 3.)

That the hand of the Lord fell upon me.] See note on i. 3.

Ver. 2. *I beheld.*] A divine of great learning and character thinks the Hebrew words should be understood of the time past, and translated *I had beheld;* and that we are not to suppose the prophet began to see this vision while the elders were before him, but related to them by God's direction what he had formerly seen in the fourth month, the season set apart for the worship of the idol Tamuz. (See the note on ver. 14.) This sense is confirmed by comparing the place with xi. 25. *Then,* or *Thus I spake to them of the captivity, all the things that the Lord had shewed me.*

And lo a likeness as the appearance of fire, &c.] See the note on i. 27.

Ver. 3. *He put forth the form of a hand.*] Just as the form of a *hand* appeared *writing upon the wall,* Dan. v. 5.

And the spirit lifted me up, and brought me in the vision of God to Jerusalem.] This expression, in the *vision of God,* (which is likewise used again at the end of the recital of this prophecy, xi. 24. and xl. 2.) may import that all this representation was performed only in vision; that is, by a lively representation to the mind, as if the prophet had been personally present at Jerusalem. In the same manner, Elisha was present with Gehazi when he took Naaman's present, 2 Kings v. 26. and heard the words that were spoken in the king of Syria's bedchamber, 2 Kings vi. 12. And St. Paul, though he was *absent in body,* yet was *present in spirit* at the church of the Colossians, beholding their order, &c. (Colos. ii. 5.) But the words may also signify a local translation of the prophet from Chaldea to Jerusalem. (Compare iii. 14. xl. 1.)

This latter interpretation is confirmed *by the spirit's lifting him up between heaven and earth, and bringing him to Jerusalem,* and afterward *carrying him back into Chaldea,* (xi. 24.)

To the door of the inner gate.] The entrance that goes into the inner court, called the *court of the priests,* where the altar of burnt-offerings stood. (See ver. 5.) The prophet stood at the outside of this door, and viewed the image here mentioned, placed in some outward verge of the temple; which yet was all accounted holy ground, and called in Scripture the *mount of the Lord,* or the *holy mountain.* (See vii. 24.)

Where was the image of jealousy, that provoketh to jealousy.] An image set up within the precincts of the temple, to provoke God to jealousy, by setting up a rival against him in the place dedicated to his own worship. (See the note on v. 11.)

Ver. 4. *And, behold, the glory of the God of Israel was there.*] To shew that that was the place of his peculiar residence.

Ver. 5. *Northward at the gate of the altar.*] Northward of the gate or entrance that was over against the altar.

Ver. 6. *That I should go far off from my sanctuary.*] That I should forsake it, and deliver it up to be polluted by the heathen, (vii. 21, 22.) which is significantly represented by the *departing of the Divine Glory from the threshold of the temple,* x. 18.

And thou shalt see greater abominations.] Because committed by persons of greater authority, and nearer the place of my immediate presence. (See ver. 11. 14. 16.)

Ver. 7. *And he brought me to the door of the court.*] This Dr. Lightfoot (of the Temple, chap. 28.) understands of the east gate of the inner court, called the *gate of Nicanor,* over which was the council-chamber where the Sanhedrin used to meet, and in some of the rooms near it they secretly practised idolatry, as God discovered to the prophet, (ver. 11.)

Behold a hole in the wall.] Through which I could look in, and see what abominations were committed there.

Ver. 8. *Then said he unto me, Dig now in the wall.*] This was done only by vision, to give the clearer proof and conviction of the idolatries there committed, by thus introducing him into the rooms where they were practised.

And, when I had digged in the wall, behold a door.] Which had been made up, and another more secret entrance contrived, that they might go in and out unobserved.

Ver. 9. *And he said unto me, Go in,* &c.] To give me the fullest conviction, I did not only peep through the hole, mentioned ver. 8. but went into the very room where these idolatries were committed.

Ver. 10. *So I went in and beheld—every form of creeping things and abominable beasts pourtrayed upon the walls round about.*] Pictures were as much prohibited by the law as carved images. (See Numb. xxxiii. 53.)

The worshipping serpents and other brute creatures were idolatries practised in Egypt, and upon that account particularly forbidden by Moses, Deut. iv. 17, 18.

Ver. 11. *And there stood before them seventy men of the ancients of the house of Israel.*] Those probably were the members of the Sanhedrin, or great council of the Jews. (See the note on Jer. xxvi. 19.) The place of this idolatry was near the council-chamber where they used to sit. (See ver. 7.)

Ver. 12. *Hast thou seen what the ancients of the house of Israel do in the dark?*] See ver. 7, 8.

For they say, The Lord seeth us not, the Lord hath forsaken the earth.] They either deny the being and providence of God, (see ix. 9.) or else they say in their hearts, God hath cast us off, and withdrawn his wonted protection from

us. They seem to have been of the same mind with King Ahaz, who resolved to worship the gods of the Syrians, his conquerors. (2 Chron. xxviii. 23.) So these men worshipped the idols of their neighbours, whom they saw more prosperous than themselves.

Ver. 14. *Then he brought me to the door of the gate of the Lord's house, which was towards the north.*] Which was over against the temple: Dr. Lightfoot *(ubi supra)* distinguishes this door from that mentioned ver. 5. that this was the upper north gate, and that the lower; this being just over against the temple itself, whereas that was opposite to the altar.

And, behold, there sat women weeping for Tamuz.] St. Jerome, by Tamuz, understands Adonis, which learned men suppose the same with Osiris. (See Vossius, de Idololatria, lib. ii. cap. 4. 10.) By Osiris is generally understood the *sun*. [We may rather understand by Osiris, the god that the Egyptians supposed to preside over the fruits of the earth, which were then cut and gathered in: this being called the death of Osiris, was celebrated with mourning and lamentations. (See Dr. Spencer, de Leg. Hebr. lib. ii. cap. 24. sect. 1.) This gives a plain account why this solemnity was kept in the month of Tamuz, answering to part of our June and July, because the harvest was finished in those hot countries by or before that time.]

This idolatry was derived from the Egyptians, and afterward the Phœnicians and Greeks improved it by the addition of a new fable, *viz.* of Venus's mourning for the death of Adonis.

The fourth month of the Jews, which answered part of our June and July, was called Tamuz, from a feast dedicated to this idol in that month. The Egyptian year consisted but of three hundred and sixty-five days, without any bissextile, which was afterward added in the Julian year. By this means they lost a day every four years, which in process of time made a great change in the beginning of their year, and a variation in their festivals, which must consequently remove from one season of the year to another. It is therefore probable that under the idolatrous kings of Judah, who brought in the worship of Tamuz, this festival fell in the month that answered the fourth month of the Jews, and gave that month this name; in which month Ezekiel probably saw this vision. (See the note on ver. 2. and Selden, de Diis Syris, Syntagm. ii. cap. 11.)

Ver. 16. *At the door of the temple of the Lord, between the porch and the altar.*] Near the entrance into the temple, where the brazen altar stood, in the middle of the court, before the house of the Lord. (See 2 Chron. viii. 7. 2 Kings xvi. 14.)

Were about five-and-twenty men with their backs towards the temple of the Lord, and their faces towards the east, &c.] So they turned their backs to God Almighty, and their faces towards the sun. Perhaps Hezekiah may allude to some such idolatrous practice, in that confession of his, 2 Chron. xxix. 6. *Our fathers have done evil in the sight of the Lord, and have forsaken him, and turned away their faces from the habitation of the Lord, and turned their backs.*

They turned their back to God, and not their face; as Jeremy expresses their contempt towards him, ii. 27. xxxii. 33. (Compare xxiii. 35. of this prophecy.) For this reason the people were commanded to come in at the north or southern gates of the outward court of the temple, when they came to worship, that they might not, at their return, turn their backs upon God. (See xlvi. 9.) God ordered the holy of holies in his temple to be placed towards the west, in opposition to this species of heathen idolatry, which consisted in worshipping the rising sun. And the Jews always turned their faces towards the temple, when they worshipped. (See Dr. Spencer, de Legib. Hebr. lib. iii. cap. 2. sect. 4.)

Ver. 17. *For they have filled the land with violence, and have returned to provoke me to anger.*] Or, *again they provoke me to anger.* (See the note on Isa. vi. 13.) After their repeated acts of injustice and oppression (see xxii. 6, 7.) they add new aggravations to their wickedness, by committing these heinous provocations of idolatry.

And lo, they put the branch to their nose.] Those that translate the words to this sense, suppose them to relate to some custom among the idolaters, of dedicating a branch of laurel, or some other tree, to the honour of the sun, and carrying it in their hands at the time of their worship. But this text is one of those which the rabbins reckon among the *Tikkun Sopherim*, or such as have been corrected by their scribes and learned men; and the original reading, say they, was *appi, to my nose,* or *face,* instead of the present reading *appam.* According to which reading the sense will be, *and they put a stink to my nose;* that is, they put an open affront upon me, by turning their back parts to me in the place dedicated to my worship.

To this sense the LXX. render it, αὐτοὶ ὡς μυκτηρίζοντες, *They are as those that mock me,* or *publicly affront me.*

Dr. Lightfoot upon John xv. 6. renders the place, *They put the branch to my wrath,* or *to their wrath:* that is, they add more fuel to my wrath, which will burst out like a flame to consume them; just as if one should lay a heap of dry sticks upon a fire. (Compare xv. 6.)

[These religious rites were called among the Greeks, ὀσχοφόρια, θαλλοφόρια, Θυρσοφόρια. See Dr. Spencer, de Legib. Hebr. lib. iv. cap. 5.]

Ver. 18. *Therefore will I also deal in fury.*] God's unalterable decree of executing vengeance upon them for their heinous iniquities, is described like the fury of an enraged person, which cannot be appeased but by bringing the offender to condign punishment. (See v. 13. xvi. 42. xxiv. 13.)

CHAP. IX.

ARGUMENT.

This part of the vision represents the destruction of the inhabitants of Jerusalem, beginning with those that were nearest the temple.

Ver. 1. *HE also cried in mine ears with a loud voice.*] To denote the terribleness of God's judgments. (See i. 24. Rev. xiv. 7. 9. 15.)

Cause them who have a charge over the city to come near.] The angels who had the charge of executing God's judgment upon the city. (Compare 2 Kings x. 24.)

Ver. 2. *Six men came from the way of the upper gate, which lieth towards the north.*] See the note on viii. 14. There is mention of the higher or upper gate of the Lord's house which Jotham built or repaired, called the *new gate,* 2 Kings xv. 35. Jer. xxvi. 10. But that is generally thought to be at the east side of the temple, and the same

with that which was afterward called the *gate of Nicanor;* whereas this is supposed to be on the north side of the temple and altar, because there the sacrifices were ordered to be slain. (See Lev. i. 11. and the note upon the following words.) Six slaughtermen came like so many Levites, expecting an order from the chief sacrificing priest which beast to slay, and at what time.

And one man among them was clothed with linen.] That is, an angel, (see ver. 4. and compare xl. 3. xliii. 6.) who was to supply the place of the chief sacrificing priest. Angels, as ministering spirits always attending upon God's service, are sometimes described in the habit of priests. (See Rev. xv. 5, 6.) As God's ministers for the same reason have the title of angels given them, Rev. i. 20.

With a writer's inkhorn by his side.] To set a mark on those that were to be saved from the common destruction. But the LXX. translate the words, *With a girdle of sapphire,* or *embroidery, upon his loins;* which agrees better with what goes before, as being part of the priest's habit, (Exod. xxviii. 8. and the abovecited place in the Revelation.) And this interpretation of the phrase Dr. Castel follows, in his Lexicon, in the word *keseth.*

And they went and stood by the brazen altar.] To denote that the men ordained to destruction were offered up as so many sacrifices, to make an atonement to God's justice. The destruction of the wicked is elsewhere expressed by the name of a sacrifice. (See xxxix. 17. Isa. xxix. 2. xxxiv. 6.)

Ver. 3. *And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house.*] Ezekiel saw the glory of God depart out of the inner sanctuary to the threshold, or door of the temple; to shew that God would shortly forsake this temple. (Compare x. 4. 18, 19. xi. 23.) The word *cherub* stands for *cherubims,* as x. 2. We are to distinguish this apparition of the Divine Glory, which had its constant residence in the temple, from that which was shewed particularly to Ezekiel, i. 26. iii. 23. viii. 24. x. 1.

And he called to the man, &c.] The Logos, or second person of the blessed Trinity, gave his commands to the angel, mentioned ver. 3.

Ver. 4. *Set a mark upon their foreheads.*] Compare Rev. vii. 31. The expression alludes to the custom of the eastern nations to mark their servants in the forehead. (See Grotius upon that place of the Revelation.) The Vulgar Latin renders the words, *Mark with the letter* thau *the foreheads;* and it is very probable the ancient reading in the LXX. was ταῦ Σημεῖον, though the present copies read τὸ Σημεῖον. (See Huetius, Demonst. Evang. prop. 9.)

It was the general opinion of the fathers that the ancient Samaritan letter *thau* was made in the form of a cross; and St. Jerome (a very competent judge in this matter) does attest the same in his commentary on this place.

This opinion Scaliger rejects in his notes upon Eusebius's Chronicon, p. 109. but Bishop Walton defends it at large in his third Prolegomenon, n. 36. and the Dissertation upon the ancient Hebrew Sicles, in his Apparatus to the Polyglot Bible, p. 36. The Ethiopic letter *tawi,* or *tau,* still retains the form of a cross; and the learned Ludolphus supposes, that the Ethiopic letters were borrowed from the Samaritans. The Coptic letter of that sound is in the same form. The modern antiquaries do all agree, that the Samaritan *thau* was in the form of a Greek X. But whether their authority be sufficient to outweigh that of St. Jerome, must be left to the learned to judge. It is observable that the high-priest was anointed upon the forehead, in the form of an X, as Selden assures us, lib. ii. de Success. in Pontif. cap. 9.

[The words of the learned Montfaucon (Palæograph. Græc. lib. ii. cap. 3.) decide this controversy in favour of the ancients: "In nummis Samaritanis, quæ in musæis occurrunt, thau forma crucis exaratum frequentissime visitur: in quos si incidisset Scaliger, Origenis et Hieronymi testimonio refragatus non esset." He tells us, *That in several Samaritan coins, to be found in the collections of medals, the letter thau is engraven in form of a cross, which, if Scaliger had seen, he would not have contradicted the testimony of Origen and Jerome upon this subject.*]

Of the men that sigh and cry for all the abominations that are done in the midst thereof.] The irreclaimable temper of sinners that hate to be reformed, is just matter of grief to good men. (See Psal. cxix. 136. Isa. lvii. 18. Jer. xiii. 17. 2 Cor. xii. 21. 2 Pet. ii. 8.) And when the number of such mourners is not sufficient to divert God's judgments from a nation, they shall at least deliver their own souls. (See xiv. 14.)

Ver. 5. *Let not your eye spare,* &c.] See v. 11.

Ver. 6. *Slay utterly, old and young,* &c.] This denunciation was executed by the Chaldeans. (See 2 Chron. xxxvi. 17.)

And began at my sanctuary.] *Judgment* often *begins at the house of God,* (1 Pet. iv. 17.) because such persons sin against greater light and clearer convictions. (See Amos iii. 2. Luke xii. 47.)

Then they began with the ancient men that were before the house.] Who committed idolatry in the several courts and apartments belonging to the temple. (See viii. 11, 12. 16.)

Ver. 7. *Defile the house, and fill the courts with the slain.*] God declares he will own the temple no longer for his place of residence, (see ver. 3.) as having been polluted with idolatry; (viii. 10, &c.) and therefore delivers up both the inner and outer courts belonging to it, (compare x. 3. 5.) to be polluted by blood and slaughter.

Ver. 8. *And I was left.*] The prophet thought himself preserved alone out of the common destruction, the slaughter was so great; although those who had a mark set upon them were certainly preserved, as well as he.

I fell upon my face.] In a posture of supplication to deprecate God's anger, (see Numb. xii. 5. xvi. 4. 22. 45.) and to beseech him not to make an utter destruction of those small remains that were left of the nation: Jerusalem being almost the only place which was not in the enemies' power. (See xi. 13.)

Ver. 9. *The land is full of blood, and the city of perverseness.*] See viii. 23.

The Lord hath forsaken the earth, &c.] See viii. 12.

CHAP. X.

ARGUMENT.

The vision of the cherubims, which the prophet saw at the beginning of this prophecy, is here renewed; from whence coals are scattered over the city to denote its destruction by fire. At the end of the chapter the Divine

Glory is described as still removing farther from the temple.

Ver. 1. *IN the firmament that was above the head of the cherubims,* &c.] See the note on i. 26.

As the appearance of the likeness of a throne.] And God sitting upon it. (Ibid.)

Ver. 2. *Go in between the wheels, even under the cherubims.*] Or, *between the cherubims,* as Noldius translates the phrase, numb. 3. 98. according to the explication given of it, ver. 7.

And fill thine hand with coals of fire from between the cherubims, and scatter them over the city.] For the coals of fire sparkled and ran up and down between the living creatures. (See i. 13.) This part of the vision was to represent the burning of the city. *Coals of fire* do elsewhere denote the Divine vengeance. (See Psal. cxx. 4. cxl. 10. Rev. viii. 5.)

Ver. 3. *Now the cherubims stood on the right side of the house.*] The cherubims which were part of the vision shewed to Ezekiel: (see ver. 1. and the note upon ix. 3.) they stood now in the inner court, on the *north side* of the house. (See ver. 18.) The Chaldee paraphrase understands it of the *south side* of the house; but then it is spoken with respect to those that came out of the temple. (See xlvii. 1.)

And the cloud filled the inner court.] This bright *cloud* seems to be an attendant upon that glory which was represented in this vision to Ezekiel: (viii. 4. x. 1.) or else the words may be understood of the cloud or Schechinah, removing from the inner sanctuary, and coming towards the door of the house. (See the following verse.)

Ver. 4. *The glory of the Lord went up from the cherub,* &c.] The words may better be translated thus, *Now* (or *for*) *the glory of the Lord was gone up,* &c. For the prophet repeats here what he had related before, ix. 3.

And the house was filled with the cloud, and the court was full of the brightness of the Lord's glory.] A bright cloud was the sign of God's presence, which first filled the tabernacle, (Exod. xl. 35.) afterward the temple, (1 Kings viii. 10.) where it fixed itself upon the mercy-seat, (Lev. xvi. 2.) From whence God is said so often to *dwell between the cherubims.* This glory now removed from that its residence in the inner sanctuary, and came down towards the porch of the temple, and fixed itself partly in the temple, and partly in the inner court adjoining to it, to denote God's being just about to leave the temple, and disown any relation to it. (See the note on viii. 3.) The Schechinah, or Divine Glory, is represented as a bright flame breaking out of a thick cloud: (see the note on Isa. vi. 1.) so both together make up the description of it.

Ver. 5. *And the sound of the cherubims' wings was heard even to the utter court,* &c.] See i. 24. The cherubims in Ezekiel's vision seem to have moved to attend upon the Schechinah, which now had took its residence at the *threshold of the house.* (Compare ver. 18, 19. xi. 22.)

Ver. 7. *Who took it, and went out.*] To signify the putting the command in execution.

Ver. 8. *And there appeared in the cherubims the form of a man's hand.*] See i. 8.

Ver. 9—12.] The same, in substance, which was described i. 16—18.

Ver. 11. *To the place where the head looked they followed it.*] Each wheel consisted of four semicircles, (see the note on i. 16, 17.) in correspondence to the four heads of each animal.

Ver. 13. *It was cried to them in my hearing, O wheel!*] Or, *move round,* as some render the word. They are put in mind of continually attending upon their duty; for the wheels and living creatures were animated with the same principle of understanding and motion. (See i. 19—21.)

Ver. 14. *And every one had four faces,* &c.] See i. 6. 10.

The first had the face of a cherub.] That is, of an ox; as appears by comparing this verse with chap. i. 10. The word *cherub* does originally signify an ox. (See Dr. Spencer, de Legib. Hebr. lib. iii. cap. 3. sect. 1.) The several faces are here represented in a different order from the description given of them i. 10. of which difference this reason may be assigned. In the first chapter the prophet saw this vision *coming out of the north,* and advancing southward, (ver. 4.) where the face of a man, being placed on the south side, was first in view. The lion, being on the east part, was towards his right hand; the ox, being placed towards the west, was on his left; and the eagle was towards the north. This interpretation is justified from the situation of the *standards* of the several tribes, Numb. ii. 2. 10. 18. 25. where Judah, whose standard was a lion, was placed on the east side: Reuben, whose standard was a man, was placed on the south side: Ephraim, whose standard was an ox, was placed on the west side: and Dan, whose standard was an eagle, was placed on the north side. (See the note upon i. 6.) Here the prophet is supposed to stand by the porch of the temple, (see viii. 16.) westward of the Schechinah, as that was moving out of the inner court eastward; (see ver. 18, 19.) so the ox was first in his view, as being nearest to him.

Ver. 15. *And the cherubims were lifted up.*] To attend upon the Divine glory wherever it went, and particularly at its removal from the temple. (See ver. 5. 19.)

Ver. 16, 17.] See i. 19—21.

Ver. 18. *Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubims.*] The Divine presence here makes a farther remove from the temple. (See ver. 4.) It now quite leaves the house itself, and settles upon the cherubims which stood in the court adjoining it: (ver. 3.)

Ver. 19. *The cherubims lifted up their wings—the wheels also were beside them.*] See i. 19. 26.

And every one of them stood at the door of the east gate of the Lord's house.] This is still a farther remove of God's presence from the temple; for the east gate was just at the entrance into the inner court before the temple. (See the note on viii. 7. and compare xliii. 4.)

Ver. 20. *This is the likeness of the living creatures that I saw under the God of Israel,* &c.] See i. 22, 23. 26.

And I knew that they were the cherubims.] Having often seen that form, which was carved in several places upon the walls, and doors, and utensils, of the temple. (1 Kings vi. 29. 35. viii. 29. 36.)

Ver. 21, 22.] See i. 8. 10. 12.

CHAP. XI.

ARGUMENT.

God denounces his judgments upon those wicked men who remained in the city, and made a mock of the judgment

of the prophets: he promises to favour those who are gone into captivity, and truly turn to him: intimating, likewise, that there shall be a general restoration of the nation in aftertimes. Then the Divine Glory leaves the city, denoting God's putting it out of his protection.

Ver. 1. *MOREOVER, the spirit lifted me up.*] See iii. 12. 14. viii. 3.

And brought me unto the east gate of the Lord's house.] Where the Divine glory had then placed itself, (x. 19.)

Five-and-twenty men.] The same probably that came thither to worship the sun, viii. 16.

Princes of the people.] Members of the great Sanhedrin. (Compare viii. 11. and see the note on Jer. xxvi. 10.)

Ver. 3. *Which say, It is not near: let us build houses.*] They were such as put the *evil day far from them;* (Amos vi. 3.) were not willing to believe that the judgments threatened would soon overtake them: (compare xii. 27.) and so securely went on in building new houses, and making such-like improvements.

This city is the caldron, and we are the flesh.] Jeremiah had foretold the destruction of Jerusalem under the figure of a *seething caldron,* Jer. i. 13. and Ezekiel himself uses the same metaphor, xxiv. 3, 4, &c. So these infidels made use of the same expression on purpose to deride the menaces of the prophets; as if they had said, If this city be a caldron, we had rather take our chance of being consumed in it, than leave our fine houses and other accommodations, and run the risk of war or captivity. (Compare ver. 7, 8. 11.)

Ver. 5. *And the Spirit of the Lord fell upon me, and said unto me.*] See the note on iii. 24.

Ver. 6. *Ye have multiplied your slain in this city.*] See xxii. 3, 4.

Ver. 7. *Your slain, whom ye have laid in the midst of it, they are the flesh, and this city is the caldron.*] The comparing of the city to a caldron may fitly be applied to the slain, whom you have butchered in your streets, and cut in pieces in the midst of it, just as pieces of flesh prepared for the caldron. (See xxiv. 6. and compare Micah iii. 3.)

But I will bring you out of the midst of it.] You shall not die there, but I will reserve you for another punishment. (See ver. 9. 11.)

Ver. 9, 10. *I will bring you out of the midst thereof, and deliver you into the hands of strangers.*] Ye shall be carried out of the city by the Chaldeans, and afterward be slain by them in the land of Hamath. (See Jer. xxxix. 6. 2 Kings xxv. 19—21.) Which is called the *entrance of Hamath,* 1 Kings viii. 65. 2 Kings xiv. 25. because it was just upon the borders of Judea.

Ver. 12. *But have done after the manners of the heathen.*] Have defiled yourselves with their idolatries. (See viii. 10. 14. 16.)

Ver. 13. *Then I fell down upon my face, and cried with a loud voice,* &c.] The prophet thought this an earnest of the common destruction which was coming upon all the inhabitants of the city, and thereupon he earnestly deprecated so severe a judgment. (See ix. 8.)

Ver. 15. *Thy brethren, the men of thy kindred.*] Those of thy kindred and acquaintance who are carried away captive with thee.

To whom the inhabitants of Jerusalem have said, Get ye far from the Lord, &c.] The Jews who were left in their own country, thought themselves more in God's favour, than those who were carried away captive; whom they looked upon as outcasts, and such as had no right either to the privileges of Jews, or the land of Judea. (See the note on Jer. xxiv. 5.)

Ver. 16. *Yet will I be to them a little sanctuary.*] The Jews were under God's immediate protection, expressed in Scripture by *dwelling under the shadow of his wings.* The phrase alluding to the wings of the cherubims covering the mercy-seat, and signifying God's presence among them, and protection over his people. Therefore, to comfort those who were under a state of exile and captivity, God tells them, that although they were deprived of the benefit of attending upon his sanctuary, and being placed under that protection, his presence there did import, yet he would supply that by being a constant refuge and defence to them in the countries where they were scattered. (Compare Psal. xxxi. 20. xci. 1. Isa. viii. 14.)

Ver. 17. *I will even gather them from the people.*] This may be in some degree fulfilled in those that returned from captivity, but the utmost completion of this and the following verses must be expected at the general restoration of the Jewish nation. (See the following notes, and compare xx. 4. xxviii. 25. xxxiv. 13. xxxvi. 24.)

Ver. 18. *They shall take away all the detestable things thereof.*] They shall live pure from all the pollutions of idolatry, wherewith the land had been formerly defiled. (See xxxvii. 23.)

Ver. 19. *And I will give them one heart.*] They shall serve me *with one consent,* (Zeph. iii. 9.) and not be distracted by the several idolatrous worships which were set up in opposition to God's true worship, when the ten tribes separated themselves from Judah. (Compare Psal. lxxxvi. 11. Jer. xxxii. 39. Hos. x. 2.)

I will put a new spirit within them.] These promises chiefly relate to the general conversion of the Jews; when God shall pour out upon them the *spirit of grace,* in order to their conversion, Zech. xii. 10. (Compare xxxvi. 26, 27. and see the notes upon Jer. xxiv. 7. xxxi. 33, 34. xxxii. 39.) Conversion is commonly spoken of in Scripture as if it were a new creation, because of the new dispositions and powers which accompany it. (See Psal. li. 10. 2 Cor. v. 17. Gal. vi. 15. and the note upon xviii. 31.)

I will take the stony heart out of their flesh.] Men's insensibility as to religious matters, is often ascribed to the hardness of their hearts, being such as will receive no impression. Here God promises to give them teachable dispositions, and to take away the *veil from their heart,* as St. Paul expresses it, speaking of this subject, 2 Cor. iii. 16. The same temper being indifferently expressed, either by blindness, or hardness of heart.

Ver. 20. *They shall be my people.*] They shall never apostatize any more from me to serve idols, but shall constantly adhere to my worship; and I will own them as my people, those who are under my immediate protection. (Compare xiv. 11. xxxvi. 28. xxxviii. 27. Jer. xxx. 22.)

Ver. 21. *But as for them whose heart goeth after the heart of their detestable things,* &c.] The prophet speaketh of idols, called here their *detestable things,* as ver. 18. the prophet mentions the *heart of their detestable things,* as if their idols had an understanding and appetites, because

their worshippers applied to them as such, and because evil spirits, who were worshipped in and by them, were pleased with the devotions in that manner paid to them.

I will recompense their way upon their own heads.] See ver. 9, 10. and the notes upon xx. 38.

Ver. 22.] See i. 19. 26. x. 19.

Ver. 23. *And the glory of the Lord went up from the midst of the city.*] God's presence was before departed from the temple, (x. 19.) and now it quite left the city, to signify that he would acknowledge no longer his relation to either, but deliver them up to be profaned by heathens.

And stood upon the mountain which is on the east side of the city.] That is, the Mount of Olives; from whence it is described returning, when God shall again make the city and temple the seat of his presence. (See xliii. 2. Zech. xiv. 4.)

Ver. 24. *Afterward the spirit took me up,* &c.] See the notes on viii. 3.

And brought me in vision by the Spirit of God into Chaldea.] Returned me back into Chaldea, in the same manner as it carried me away from thence, being still under the power of a Divine ecstacy, and the immediate influences of God's Spirit.

Ver. 25. *Then I spake to them of the captivity,* &c.] See the note on viii. 2.

CHAP. XII.

ARGUMENT.

Ezekiel being commanded to remove his household-stuff, and to take his sustenance with quaking and trembling, is a type of the captivity both of king and people, and of the consternation which their calamities will bring upon them; he afterward reproves the infidelity of those who disbelieved his prophecies.

Ver. 2. *SON of man.*] See ii. 1.

Thou dwellest in the midst of a rebellious house.] See ii. 3. 6, 7. The prophet applies himself to those of the captivity among whom he dwelt. They saw Jerusalem still inhabited, and under the government of its own king. And as they that were left at home insulted over the exiles; (see xi. 15.) so these repined at their own ill fortune, and thought those who dwelt at Jerusalem in a much better condition than themselves. Therefore the following parables are designed to shew, that they who are left behind to endure the miseries of a siege, and the insults of a conqueror, will be in the worse condition of the two.

St. Jerome, in his preface to Ezekiel, observes, this was the temper of those captives to whom Ezekiel prophesied; "Iis, qui cum eo captivi fuerant, prophetavit, pœnitentibus quod ad Jeremiæ vaticinium se ultro adversariis tradidissent, et viderent adhuc urbem Hierosolymam stare, quam ille casuram esse prædixerat."

Which have eyes, and see not, &c.] Who will not make use of that sense and understanding that God hath given them. (See Isa. vi. 9. Jer. v. 21.)

Ver. 3. *Prepare thee stuff for removing,* &c.] Get all thy goods together, and pack them up as those do that move from one house to another. Do this openly and at noonday, that they may all see and take notice of it. The prophets often prophesied by signs, as being of greater force and efficacy than words. (See iv. 1.)

Ver. 4. *Thou shalt go forth at even in their sight, as they that go forth into captivity.*] As men do that would go off by stealth: to signify also that Zedekiah and his retinue should escape out of the city by night, (2 Kings xxv. 4.)

Ver. 5. *Dig thou through the wall in their sight.*] To shew that the king shall make his escape by the same means. (See ver. 12.)

Ibid. and Ver. 6. *And carry out thereby. In their sight thou shalt bear it upon thy shoulders—in the twilight.*] This which the prophet was commanded to carry out in the twilight, was something different from the goods he removed in the day-time; (see ver. 4. 7.) and therefore must mean necessary provision for his present subsistence.

Thou shalt cover thy face, that thou see not the ground.] As Zedekiah shall do; that he might not be discovered.

I have set thee for a sign to the house of Israel.] See ver. 12. and iv. 3.

Ver. 9. *Hath not the house of Israel, the rebellious house, said to thee, What doest thou?*] They inquire, by way of derision and contempt, what these signs mean. (Compare ii. 5. xvii. 12. xx. 49. xxiv. 19.)

Ver. 10. *This burden concerneth the prince in Jerusalem.*] King Zedekiah. (See vii. 27.)

Ver. 12. *And the prince that is among them shall bear upon his shoulder in the twilight.*] He shall be glad to carry what he can with him in the dusk of the evening, and his retinue shall make a private way to get out of the city, that they may not be discovered. (See Jer. xxxix. 4.)

He shall cover his face, &c.] That nobody may know or discover him, till he is got beyond his enemies' camp.

Ver. 13. *My net also will I spread upon him,* &c.] Though he thinks to escape, yet I will bring his enemies upon him, who shall encompass him, and stop his flight, as when a wild beast is entangled in a net. (2 Kings xxv. 5—7. and compare xvii. 20. xix. 8. xxxii. 3. of this prophecy.)

Yet he shall not see it, though he shall die there.] Having his eyes put out before he came thither. (Ibid.) Josephus tells us, (Antiq. lib. xi. cap. 10.) that Zedekiah thought this prophecy inconsistent with that of Jeremiah, (xxxiv. 3.) *That Zedekiah's eyes should see the eyes of the king of Babylon*; and therefore believed neither. But they both actually came to pass, as the sacred story assures us: the king of Babylon passing sentence upon him at Riblah, as one that had broke the oath and covenant he had made with him, and then putting out his eyes, and carrying him to Babylon.

Ver. 14. *And I will scatter towards every wind all that are about him to help him.*] See 2 Kings xxv. 4, 5.

And I will draw out the sword after them.] See the note upon v. 12.

Ver. 16. *But I will leave a few men of them, that they may declare their abominations among the heathen.*] And there justify my proceedings against them. (See vi. 8—10.)

Ver. 18. *Eat thy bread with quaking, and drink thy water with trembling and carefulness.*] Shew all the signs of anxiety and consternation whenever thou takest thy common sustenance.

Ver. 19. *Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel.*] This was designed to inform the captives, that they were not in a worse condi-

tion than those that were left behind in Judea. (See the note on ver. 2.)

They shall eat their bread with carefulness, &c.] See iv. 16, 17.

Ver. 20. *And ye shall know that I am the Lord.*] See vi. 7.

Ver. 22. *In the land of Israel.*] See the note on vii. 2.

The days are prolonged, and every vision faileth.] Words of the same import with those at ver. 27. and xi. 3. Both of them the words of infidels, who turn the grace of God into wantonness, and take encouragement from his patience and long-suffering to despise his threatenings, as if they would never be fulfilled. (Compare Isa. v. 19. Amos vi. 18. 2 Pet. iii. 3, 4.)

Ver. 23. *The days are at hand.*] The same is elsewhere expressed, by *the day of the Lord is at hand:* (see Joel ii. 1. Zeph. i. 14.) the time when God will *shew his wrath, and make his power and justice known to the world.* (See ver. 25.)

Ver. 25. *For there shall be no more any vain vision,* &c.] The false prophets, who foretold peace and safety, shall see their prophecies so confuted by the events quite contrary to what they foretold, that they will never pretend any more to publish new prophecies. (Compare xiii. 23.)

It shall be no more prolonged.] My threatenings shall come to pass in your own days, and ye shall have ocular demonstration of their truth.

Ver. 27, 28.] See ver. 22, 23. 25.

CHAP. XIII.

ARGUMENT.

The prophet denounces God's judgments against false prophets who made a gain of their profession, and encouraged men to go on in their sins, by giving them false visions of peace and security; and at the same time disheartened the truly pious, and discouraged them from continuing in the ways of holiness.

Ver. 2. *SAY thou unto them that prophesy out of their own hearts.*] The true prophets often denounce God's judgments against the false ones; laying to their charge many misdemeanours in their private conversation, and upbraiding them for unfaithfulness in the office they undertook of guiding and directing men's consciences. (See xxii. 25. 28. Jer. vi. 14. xxiii. 11, &c. xxviii. 14. xxix. 8. 22, 23. Micah iii. 5.)

Ver. 4. *O Israel, thy prophets are like the foxes in the deserts.*] *Deceitful workers,* as the apostle styles such persons, 2 Cor. xi. 13. who craftily insinuate false doctrines into weak and unstable minds; and withal hungry and ravenous, and such as greedily catch at any appearance of advantage. (Compare xxii. 25.)

Ver. 5. *Ye have not gone up into the gaps.*] Or, *stood in the gap,* or *breach,* as it is expressed xxii. 30. Psal. cvi. 23. Which place alludes to the intercession which Moses made for the Israelites, whereby he withheld God's hand, as it were, when it was just stretched out to take vengeance upon the people for their heinous sin in making the golden calf. (See Exod. xxxii. 10, 11.)

The phrase is taken from those that put a stop to the enemy when he is just entering in at a breach. In like manner, it was the office and duty of those prophets, if they had truly been what they pretended, by their prayers and intercessions, to put a stop to God's vengeance when it was just ready to be poured out upon a sinful people.

Nor made up a fence for the house of Israel.] Or, *made up a wall,* as the Vulgar Latin translates it. Another expression taken from those that are besieged, and if a breach be made in a wall, presently make it up, or build up a new one within it; to prevent the enemy from entering, and becoming masters of the city. The word *geder, fence,* signifies any other sort of fortification. (See Psal. lxii. 3. lxxxix. 40.)

To stand in the battle, in the day of the Lord.] When God shall come like a leader, or general, at the head of his army, *i. e.* his judgments, to execute vengeance upon his enemies. (Compare Jer. xxv. 30. Joel ii. 11.)

Ver. 6. *They have seen vanity and lying divinations.*] Concerning peace and prosperity. (See ver. 10. and xii. 23, 24.)

And they have made others to hope that they would confirm the word.] Or, *that the word should be confirmed;* the transitive verb being often taken in an impersonal sense. (See the note on Isa. xliv. 18.) Their speaking with so much assurance made others confidently expect that the event should answer their predictions; and sometimes even imposed upon the true prophets for a time; as Hananiah did upon Jeremiah. (See Jer. xxviii. 6.)

Ver. 9. *They shall not be in the assembly of my people.*] They shall not be members of the church here, nor partake of the communion of saints in heaven. The Hebrew word *sod,* signifies a secret assembly or privy-council; such as are acquainted with the most inward thoughts and secret intent of a prince; and from thence it is applied to God's chosen people, those that are acquainted with the *whole counsel of God,* and whom he instructs by the secret directions of his Holy Spirit. (See Psal. xxv. 14. Jer. xxiii. 18.) So the prophet tells these men that pretended to know so much of the secrets of the Almighty, that they should never be of the number of those favourites of heaven, to whom God will reveal himself and his counsels.

Neither shall they be written in the writing of the house of Israel.] The sense is much the same with that of the foregoing sentence; the expressions being an allusion to the registers that used to be kept of the members of any city or corporation, the privileges of which society none can pretend to, but they whose names are entered into such registers. (Compare Exod. xxxii. 32. Psal. xlix. 28. Ezra ii. 62. Luke v. 20. Phil. iv. 2. Heb. xii. 23.) It may be, these false prophets foretold a speedy return to the exiles; whereupon God tells them that they shall never live to see it, nor shall their names be entered into the register of those that return home. (See Nehem. vii. 5.)

Neither shall they enter into the land of Israel.] They shall never see their own country again, nor shall they have a share among the *true Israelites.* (See the note on xx. 38.)

Ver. 10. *They have seduced my people, saying, Peace, and there was no peace.*] They have deceived my people, by telling them that none of those judgments should overtake them, which Jeremy and the other true prophets threatened them with, and they have spoke peace to men's consciences

upon false grounds and principles. (See Jer. iv. 10. vi. 14. xxxiii. 14. 17.)

And one built a wall, and, lo, others daubed it with untempered mortar.] Instead of providing such a fence and bulwark, as might secure the people against the judgments that threaten them, (see ver. 5.) they have made a slight wall without any mortar, or cement, to bind and strengthen it; that is, they have applied slight and palliating remedies to public calamities, which will never give true peace to men's consciences, nor stand them in any stead, when God visits for their iniquities. Just as if an unskilful builder should undertake to set up a wall, and his fellow-workmen should daub it with untempered mortar. (See ver. 11, 12. 16.)

Ver. 11. *There shall be an overflowing shower; and ye, O great hailstones, shall fall,* &c.] God's judgments are often compared to storms and tempests, the artillery of heaven. (See xxxviii. 22. Job xxvii. 20. Psal. xi. 6. xviii. 13, 14.) Especially when he executes his judgments by a victorious army. (See Isa. xxix. 6. xxxviii. 2. Jer. iv. 13. compare Ecclus. xlix. 9.)

Ver. 13. *I will rend it with a stormy wind in my fury,* &c.] Under these metaphors is probably foretold the destruction of Jerusalem by the Chaldean army. Thus the Chaldee paraphrase expounds it: *I will bring a mighty king with the force of a whirlwind, and destroying people as it were an overflowing storm, and powerful princes like great hailstones.*

Ver. 14. *So will I break down the wall, and bring it down to the ground,* &c.] The Chaldee explains this verse to the same sense: *I will destroy the city wherein ye have uttered these false prophecies:* which exposition is confirmed by the following words, *And ye shall be consumed in the midst thereof;* that is, you shall be destroyed in the same common calamity.

And ye shall know that I am the Lord.] See vi. 7.

Ver. 15. *The wall is no more, nor they that daubed it.*] The Chaldee expounds it, *The city is no more, nor the false prophets.*

Ver. 16. *See visions of peace, and there is no peace.*] See Jer. vi. 10. viii. 11.

Ver. 17. *Set thy face against the daughters of thy people that prophesy.*] Direct thy discourse against those she-pretenders to prophecy. (Compare xx. 46. xxi. 2.) God did sometimes bestow the gift of prophecy upon women. (See Exod. xv. 20. Judg. iv. 4. 2 Kings xxii. 14.) This encouraged others of that sex to pretend to the same gift. (Compare Rev. ii. 20.)

Ver. 18. *Woe to the women that sow pillows to all armholes,* &c.] The learned Gataker, in his Cinnus, p. 200. thinks the words may more properly be rendered, *That put* (or fasten) *pillows to all armholes;* so he understands the same word, Job xvi. 15. *I have put sackcloth upon my skin.* As the prophet compares the deceitful practices of the false prophets to the daubing of a wall, so he represents the artifices of these female seducers, by sowing pillows under their hearers' elbows, that they might rest securely in their evil ways; and by covering their faces with veils, or kerchiefs, or ornaments proper to women, thereby to keep them in blindness and ignorance.

To the head of every stature.] *Of every age,* both great and small: so the Greek word Ἡλικία, used by the LXX. here, signifies age as well as stature. (See Dr. Hammond upon Matt. vi. 27.)

To hunt souls.] That they may drive them into those nets and snares that they have laid for them, and make them their prey. (Compare xxv. 25. Micah ii. 7. 2 Pet. ii. 14.)

Will ye hunt the souls of my people, and will ye save the souls alive that come to you?] Or, *will ye promise life unto those that come to you?* (see ver. 19. 22.) that is, will ye make a prey of men's souls, by deluding them with fair hopes and promises?

Ver. 19. *And will ye pollute me among my people?*] Will ye profane my name, by making use of it to give credit to your own dreams and lies? (See ver. 7.)

For handfuls of barley, and for pieces of bread.] For the meanest reward. (See Prov. xxviii. 21.) So greedy are they of making gain to themselves. (Compare xxii. 25. Micah iii. 5.)

To slay the souls that should not die, &c.] Thus they threatened death to those that yielded themselves to the Chaldeans in Jeconiah's captivity; and yet God preserved them alive. (See Jer. xxix. 5, 6.) And they have encouraged those that remain at Jerusalem with promises of peace and safety, who shall all be destroyed. (See v. 12.) Or the words may be meant in general of discouraging the godly, and confirming the wicked in their evil ways. (See ver. 22. and compare Jer. xxiii. 14. 17.)

To *slay* and to *make alive,* signify here to promise men life, or threaten them with death. (See ver. 22.) So the prophet saith he *came to destroy the city,* xliii. 3. that is, to pronounce the sentence of destruction upon it. And the priest is said to make the leper unclean, Lev. xiii. 3. that is, to *pronounce him unclean,* as our translation rightly expresses the sense.

Ver. 20. *Wherewith ye hunt the souls to make them fly.*] To make them run into those nets and snares that you have laid for them. (See ver. 18.) The metaphor is continued from the manner of hunting and pursuing living creatures, by that means to drive them into the toils prepared for them.

I will tear them from your arms.] I will make your cheats and impostures appear so evidently, that nobody shall be in danger of being seduced by you any more. (See ver. 23.)

Ver. 22. *Because with lies ye have made the heart of the righteous sad,* &c.] As you have deluded the wicked with vain hopes, (see ver. 10.) so you have disheartened the righteous with groundless fears, (ver. 19. and compare xxii. 25.)

CHAP. XIV.

ARGUMENT.

The prophet denounces God's judgments against those hypocrites who pretended to be his worshippers, and at the same time secretly practised idolatry. He afterward sets forth God's mercy towards the Jews, in sparing a few of that sinful nation, and those no better than the rest that were destroyed, when he might in justice have involved all of them in one common destruction.

Ver. 1. THEN *came certain of the elders of Israel,* &c.] See viii. 1.

Ver. 3. *These men have set up their idols in their heart, and put the stumbling-block of their iniquity before their*

face.] They are not only idolaters in their heart, but they have actually set up idols and worshipped them; and thereby have fallen into that great sin of deserting me and my worship. (See vii. 19.)

Should I be inquired of at all by them?] Though they have the impudence to come to ask counsel of God, (see vii. 26.) they shall not receive a favourable answer, but such a one as their hypocrisy deserves. (See the following verse, and compare xxxvi. 37.)

Ver. 5. *That I may take the house of Israel in their own heart.*] That I may deal with them according to their deserts, and thereby convince them that I am a searcher of hearts, and know the inward and secret wickedness of their thoughts.

Ver. 6. *From all your abominations.*] Your idolatries. (See viii. 10. xvi. 2.)

Ver. 7. *Or of the stranger that sojourneth in Israel.*] *The stranger within thy gates,* as it is expressed in the fourth commandment. These, though they were not all of them circumcised, yet devoted themselves to the service of the one true God, for which reason they are styled the *worshippers of God,* Acts xvi. 14. xviii. 7.

Who separates himself from me.] Who turns apostate from me and my service; for men cannot serve God and idols; he having declared himself a *jealous God,* that will not admit any rival in his worship. (See Josh. xxiv. 19.)

I, the Lord, will answer him by myself.] I will punish him immediately by my own hands. (See the following verse.)

Ver. 8. *And I will set my face against that man.*] I will make him a mark of mine indignation. (See xv. 7. Jer. xliv. 11.)

And I will make him a sign and a proverb.] I will make him a signal and remarkable instance of my vengeance. (Compare Numb. xxvi. 10. Deut. xxviii. 38.)

And will cut him off from the midst of my people.] By a sudden death, attended with extraordinary circumstances. (See Lev. xx. 6. 17, 18.)

Ver. 9. *And if a prophet be deceived.*] This is to be understood of the false prophets, whose practices are reproved throughout the whole foregoing chapter.

I, the Lord, have deceived that prophet.] I have suffered him to be deceived. (See the note on Isa. lxiii. 17.) I have given him up to *strong delusions,* as a just judgment upon him for going after idols, and setting up false pretences to inspiration. (See xiii. 2. 7. 23. 1 Kings xxii. 23. Jer. iv. 10. and compare 2 Thess. ii. 11, 12.) Or the words may be explained to this sense: I will disappoint the hopes and expectations of those prophets, who seduce my people by speaking peace to them: (xiii. 10.) for I will bring upon them those evils, which they with great assurance have declared should never come to pass. To this purpose it follows, *I will stretch out my hand upon him,* &c. *i. e.* I will send such a judgment upon him, as I inflicted upon Hananiah the false prophet, Jer. xxviii. 16, 17.

Ver. 10. *The punishment of the prophet shall be even as the punishment of him that seeketh to him.*] Because both parties are equally guilty of going astray from me, and seeking after idols, and other unlawful means of divination. (See ver. 11. and compare 2 Kings i. 3, 4.)

Ver. 11. *That the house of Israel may go no more astray from me.*] The judgments I inflict upon the false prophets, and those that consult them, shall be an instruction to my people to keep close to me and my worship, and not hanker after the idolatrous practices of the neighbouring nations.

But that they may be my people, &c.] See the note on xi. 20.

Ver. 13. *When the land trespasseth grievously,* &c.] Or, *When a land.* The design of this and the following verses is to shew, that when the inhabitants of a land have filled up the measure of their iniquities, and God ariseth to execute judgment upon them, the few righteous that are left among them shall not be able by their prayers and intercessions to deliver the nation from the judgments decreed against it. *They shall but deliver their own souls;* as we see in the case of Sodom, where there was no righteous but Lot and his family; those just persons saved themselves, but no intercession could avail to save the city. (See the following verse.)

And break the staff of the bread thereof.] See iv. 16.

Ver. 14. *Though these three men, Noah, Daniel, and Job, were in it.*] All of them persons eminent for their piety: Noah and his family were saved out of the universal deluge, and obtained a promise from God that he would never destroy the world so again, Gen. viii. 21. Daniel interceded with God for the whole nation of the Jews, and obtained a promise of their restoration, Dan. ix. Job was appointed by God to make intercession for his three friends, Job xlii. 8. But when God's irreversible decree is gone out against a nation, even the prayers of such men will be ineffectual towards their deliverance. (Compare Jer. xv. 1.)

We may observe how early the fame of Daniel's piety was spread over Chaldea, who was at this time not above thirty years of age; it being but thirteen years ago since he was carried captive to Babylon, when he was very young. (See Dan. i. 1. 4, &c.)

Ver. 15. *If I cause noisome beasts to pass through the land.*] See v. 17.

Ver. 17. *Or if I bring a sword upon the land.*] If I deliver it into the hands of a cruel and bloody enemy. (See v. 12. vii. 15. xxi. 9. 16.) The conqueror's sword is often called the *sword of the Lord,* in the prophets; because they are the executioners of God's judgments. (See Isa. x. 15. Jer. xxv. 9. xlvii. 6.)

And say, Sword, go through the land.] So God is said *to call for a sword upon Gog,* xxxviii. 21.

So that I cut off man and beast from it.] The men are destroyed by the sword, and the cattle are drove away by the enemy; or else consumed by pestilence arising from the air's being corrupted through the stench of dead bodies. (Compare xxv. 13. xxix. 8. xxxii. 13. Hos. iv. 3. Zeph. i. 3.)

Ver. 19. *Or if I send a pestilence upon that land.*] See v. 12.

And pour out my fury upon it in blood.] With great destruction of men's lives, as the Chaldee paraphrase explains it. (Compare xxxviii. 22.)

Ver. 21. *How much more* [should there be an utter destruction] *when I send my four sore judgments upon Jerusalem,* &c.] See v. 12. vi. 12. xii. 16. Jer. xv. 2. The particles *aph ki,* are very properly translated here, *How much more;* in which sense they are plainly taken, 2 Sam. iv. 11. Prov. xi. 31. xxi. 15.

The noisome beast.] See v. 17. xxxiii. 27.

Ver. 22. *Yet, behold, therein shall be left a remnant*

that shall be brought forth.] Notwithstanding these four sore judgments, some shall escape, and be brought into Chaldea, to be your companions in captivity. (Compare vi. 8. Jer. lii. 29, 30.)

Both sons and daughters.] See ver. 16. 18. 20. of this chapter.

And ye shall see their ways and their doings.] Their afflictions shall bring them to a due sense of their former iniquities, and they shall humbly confess their own sins, and the sins of those who were consumed in the destruction of the city; whereby it will appear that I have not punished them beyond what their sins have deserved. (See vi. 9. xx. 43. xxxvi. 31.)

And ye shall be comforted concerning the evil that I have brought upon Jerusalem.] This will compose your minds, and make you give glory to God, and acknowledge his judgments to be righteous, though they touch you very nearly in the destruction of your friends and country.

Ver. 23. *And ye shall know that I have not done without cause,* &c.] See the note on vi. 10.

CHAP. XV.

ARGUMENT.

Under the parable of a vine, which when it is barren, is unfit for any use, is shewed the utter rejection of Jerusalem.

Ver. 2. *WHAT is the vine-tree more than any other tree, or than a branch which is among the trees of the forest?*] The latter part of the verse may be better translated thus, *If it be as a branch which is among the trees of the forest; i. e.* if it prove unfruitful. (See Dr. Lightfoot upon John xv. 6.) The Jewish church is often compared to a vine in the sacred writers. (See Isa. v. 1. Psal. lxxx. 8, &c.)

Ver. 3. *Shall wood be taken thereof to do any work,* &c.] The wood of a vine is of no use for building, or making any utensil. The works of that kind which Pliny takes notice of, Nat. Hist. lib. xiv. cap. 1. are rather to be looked upon as rarities, than as things of common use.

Ver. 4. *Behold, it is cast into the fire for fuel.*] The only use that dead vine-branches can be put to. (See John xv. 6.)

The fire devoureth both the ends of it, and the midst of it is burnt.] A fit representation of the present state of Judea, when both its extremities were consumed by the ravages of a foreign enemy, and the midst of it, where the capital city stood, is ready to be destroyed: just as the fire still spreads towards the middle part of a stick, when once both ends are lighted.

Ver. 7. *And they shall go out from one fire, and another fire shall devour them.*] Flying from one evil, another shall overtake them. Fire sometimes signifies any judgment or calamity inflicted by God. (See Amos i. 4, &c. and the note upon Jer. vii. 20.)

CHAP. XVI.

ARGUMENT.

God sets forth his free love towards the church and nation of the Jews, represented here by Jerusalem, under the emblem of a person that should take up an exposed infant, breed her up, and afterward marry her. He then upbraids their monstrous ingratitude in departing from his worship, and being polluted with heathenish idolatries; which the prophet illustrates by the resemblance of a lewd woman, that proves false to a kind and indulgent husband. For which God threatens to deal with her as abused husbands used to deal with wives convicted of adultery. Notwithstanding all these provocations, he promises in the end to shew them mercy. The metaphor of describing idolatry as spiritual adultery, often made use of in the prophets, is here, and in the twenty-third chapter, pursued with great force, and in a lively way of representation: both chapters being a remarkable instance of that vehemence of expression, which the rhetoricians call by the name of Δεινότης.

Ver. 2. *CAUSE Jerusalem to know her abominations.*] This might probably be done by way of letter, as Jeremiah signified the will of God to the captives at Babylon, (Jer. xxix. 1.) God particularly upbraids Jerusalem for her iniquities, because it was the place he had chosen for his peculiar residence, and yet the inhabitants had defiled that very place, nay, and the temple itself, with idolatry; the sin particularly denoted by the word abomination. (See viii. 10. xiv. 6.)

Ver. 3. *Thy birth and thy nativity is of the land of Canaan.*] As your fathers sojourned in the land of Canaan, before they came to have any right or property in it; so you, their posterity, have all along resembled the manners of Canaan, more than those of Abraham, Isaac, and Jacob, your ancestors.

Thy father was a Hittite, and thy mother an Amorite.] Those are said to be our parents in the Scripture dialect, whose manners we resemble. (See ver. 45. of this chapter; Matt. iii. 7. John viii. 44.) There is an expression of the same import in the History of Susannah, ver. 56. that seems to be copied from this text, *O thou seed of Canaan, and not of Judah, beauty hath deceived thee, and lust hath perverted thy heart.*

Ver. 4, 5. *In the day when thou wast born,* &c.] The prophet describes the forlorn condition of the Israelites in Egypt under the similitude of a new-born infant, exposed in its native filthiness, without any friend to pity his condition, or take the least care of it.

Ver. 6. *I said unto thee, when thou wast in thy blood, Live.*] Whilst as yet nobody took so much care of thee as to wash thee from thy native filthiness, (ver. 4.) I took pity on thee; as a traveller that passes by, and sees an infant lie exposed; and I provided all things necessary for thy support.

Ver. 7. *I have caused thee to multiply,* &c.] The prophet describes the people's increasing in Egypt under the metaphor of a child's growing to woman's estate. (Compare Exod. i. 7.)

Ver. 8. *Behold, thy time was the time of love,* &c.] I thought it now a proper time to betroth thee to myself: the Jews' deliverance out of Egypt is elsewhere described as the time of God's espousing them to himself. (See Jer. ii. 2, &c. Hos. ii. 15. 19.) And his entering into a covenant with them, is commonly represented by a marriage-contract. (See Isa. liv. 5. Jer. iii. 1. 14. and Bishop Patrick's Preface to his Commentary on the Canticles.)

I spread my skirt over thee.] I took thee under my protection, as a husband doth the wife. (See Ruth iii. 9.)

And covered thy nakedness.] Enriched thee with the goods and possessions of the Egyptians and Canaanites. (See ver. 10, 11, &c.)

Ver. 9. *Then I washed thee with water—and anointed thee with oil.*] I added every thing that could contribute to thy beauty and ornament. The anointing with oil was reckoned a necessary ingredient in a festival dress. (See Ruth iii. 3. Isa. lxi. 3. Matt. vi. 17.)

Ver. 10. *I shod thee with badgers' skins,* &c.] Or, *with sandals of a purple colour,* as Bochart expounds the word *tahash.* This and the following verses allude to those parts of women's attire, which serve not only for use, but for ornament too; and import that God did not only provide the Jews with necessaries, but likewise with superfluities.

I girded thee with fine linen.] This manufacture Egypt was famous for: (see xxvii. 7.) it was one of the principal ornaments of women, (see Isa. iii. 16.) as well as of great men.

Ver. 11. *I put bracelets upon thy hands, and a chain about thy neck.*] These were ornaments that none but persons of better quality used to wear. (See Gen. xxiv. 47. Prov. i. 9.)

Ver. 12. *And I put a jewel on thy forehead.*] The same which is called a *nose-jewel,* Isa. iii. 21. where the words might as well be translated, *a jewel for the face or forehead.* (Compare likewise Gen. xxiv. 47.)

And a beautiful crown upon thy head.] Crowns or garlands were used in times of public rejoicing; from whence is derived that expression of St. Paul, *A crown of rejoicing;* 1 Thess. ii. 19. (Compare Isa. xxxv. 10.) Virgins were sometimes adorned with crowns: (see Baruch vi. 9.) and they were commonly put upon the heads of persons newly married. (See Cant. iii. 11.)

Ver. 13. *Thou didst eat fine flour, honey, and oil.*] Thy country afforded all manner of plenty and delicacies. (Compare Deut. xxxii. 13, 14.)

And didst prosper into a kingdom.] Thou wast advanced to be the seat of a kingdom, and the *city of the great King* of heaven and earth, Psal. xlviii. 2.

Ver. 14. *And thy renown went forth among the heathen for thy beauty.*] For the magnificence of the temple, called the *Beauty of Holiness,* and honoured with God's especial presence. (Compare Lam. ii. 15. Psal. xlviii. 2.)

Ver. 15. *But thou didst trust in thy own beauty, and playedst the harlot, because of thy renown.*] Women that are proud of their beauty are easily tempted to lewdness, if they have not a strict guard upon themselves: so you abused those honours and advantages which I had bestowed upon you, and made them an occasion of forsaking me your benefactor, and serving idols. You presumed upon that very favour which I had shewed to Jerusalem, in choosing it for the place of my residence; as if that would secure you from my vengeance, let your idolatries and other wickedness be never so great. (See Jer. vii. 4. Micah iii. 11.)

And playedst the harlot.] Idolatry is commonly described by the metaphor of spiritual adultery, as hath been already observed. (See the note on ver. 8. and compare xxiii. 3. 8. 11. Isa. lvii. 8. Jer. ii. 20. iii. 2. 6. 20.)

Ver. 16. *And of thy garments thou didst take, and deckedst thy high places,* &c.] This was a great aggravation of their ingratitude, that they applied those very blessings, which God had given them, to the worship of idols. (Compare Hos. ii. 8.)

And deckedst thy high places with divers colours.] Or, *madest high places,* or *images of divers colours;* as the LXX. explain the sense. Thou madest little shrines, chapels, or altars for idols, and deckedst them with hangings of divers colours, ver. 18. (See 2 Kings xxiii. 7.) The word *bamah* is sometimes used for an altar, because altars were commonly set upon eminent places. (See ver. 24, 25.) In that sense the Chaldee paraphrase understands it, Jer. xlviii. 35. and so it may be best understood, xx. 29. of this prophecy.

The like things shall not come, neither shall it be so.] I will utterly destroy those idolatries, and those that commit them.

Ver. 17. *Thou hast also taken thy fair jewels of my gold, and my silver—and madest to thyself images of men.*] The wealth I had bestowed upon thee thou hast laid out in doing honour to idols: (see vii. 19. Hos. ii. 8. 13.) and particularly in setting up images to deified heroes. (See xxiii. 14, 15.)

Ver. 18, 19. *And thou hast set mine oil and mine incense before them; my meat also which I gave thee, fine flour, and oil, and honey,* &c.] Thou offeredst these my creatures as a meat-offering unto idols. The meat-offering is called an offering *of a sweet savour,* because of the frankincense that was put upon it. (See Lev. ii. 2.) The oblation here mentioned differs from those offered to God in one particular; *viz.* that honey was mixed with it, which God had expressly forbidden to be used in his service, (Lev. ii. 11.)

Ver. 20. *Moreover thou hast taken thy sons and thy daughters—and these thou hast sacrificed unto them to be devoured.*] These inhuman sacrifices were offered to the idol Moloch, in the valley of Hinnom. (See ver. 36. xx. 26. 31. xxiii. 37. Jer. vii. 31.)

Whom thou hast borne to me.] Being married to me by a spiritual contract, ver. 8. (Compare xxiii. 4.) The children whom I blessed thee with are mine, being entered into the same covenant with their parent, and devoted to my service. (See Deut. xxix. 11, 12.)

Ver. 21. *Thou hast slain my children to cause them to pass through the fire,* &c.] See the note on Jer. xxxii. 35. By *children* are meant here the first-born, who are set apart to be God's property in a peculiar manner, Exod. xiii. 2. and yet even these they sometimes sacrificed to their idols. (See Micah vi. 7.)

To cause them to pass through the fire.] The verb *henebir,* translated *to cause them to pass through the fire,* signifies also to *dedicate,* and denotes the first-born unto God, (Exod. xiii. 12.) So the words imply, that the Jews, instead of dedicating their first-born to God, as the law required, offered them up a sacrifice to the devil, that was worshipped in their idols.

Ver. 22. *Thou hast not remembered the days of thy youth,* &c.] That miserable condition from which I rescued thee, when I first took notice of thee, and set thee apart for my own people. (See ver. 3, &c. and compare ver. 43. 60.)

Ver. 24. *Thou hast also built to thee an eminent place in every street.*] Manasseh filled Jerusalem with idols, (see 2 Chron. xxxiii. 4, 5. 15.) many of which were worshipped

upon high or eminent places. (Compare ver. 16. 31. and 2 Kings xxiii. 5. 12, 13.) The LXX. render the Hebrew word *gab*, a *brothel-house;* and it is certain that the worship of some of the heathen idols consisted in committing all manner of uncleanness. (See 2 Kings xxiii. 7. and the note upon ver. 26.)

Ver. 25. *Thou hast also built thy high place at the head of every way,* &c.] These and the following expressions allude to the practices of common harlots, who used to frequent the most public places, to allure passengers to them: (see Gen. xxxviii. 21. Prov. ix. 14, 15.) idolatry being in this chapter and elsewhere compared to the rage of lust. (See Isa. lvii. 5. Jer. ii. 23, 24. iii. 2.)

Ver. 26. *Thou hast also committed fornication with the Egyptians, thy neighbours.*] While the Israelites sojourned in Egypt, they learned to practise their idolatries. (See xx. 7, 8. Lev. xx. 3. Deut. xxix. 16, 17. Josh. xxiv. 14.) From Josiah's time the Jews were in a strict confederacy with the Egyptians, and, to ingratiate themselves with them, practised their idolatries. (Compare xxiii. 19—21. 40, 41.) And the worship of Tamuz, the idolatry they are upbraided with, viii. 14. was derived from the same country.

Great of flesh, and hast increased thy whoredoms.] Compare xxxiii. 20. The expressions may allude to the whoredoms which were committed in the worship of some of their idols. (See xxii. 9. Numb. xxxi. 16. Hos. iv. 4. Baruch vi. 43.)

Ver. 27. *I have stretched out my hand over thee, and have diminished thine ordinary food.*] I have abridged thee of many necessaries and conveniences, by giving thy country into the hand of thine enemies, as it follows.

And delivered thee into the will of them that hate thee, the daughters of the Philistines.] As a punishment of the idolatries which king Ahaz introduced among you. (See ver. 57. and 2 Chron. xxviii. 18, 19.) The *daughters of the Philistines* are put here for the Philistines, as the daughters of Samaria, Sodom, and the Syrians, stand for the people of those places, ver. 46, 47. 57. to carry on the allegory and comparison between them and Jerusalem, being all of them described as so many lewd women prostituting themselves to idols. (See ver. 41.) By the same metaphor Samaria and Sodom are called *sisters* to Jerusalem, ver. 46.

Which are ashamed of thy lewd way.] Those have not forsaken the religion of their country, as you Jews have done, nor have been so fond of foreign idolatries. (Compare v. 7. and Jer. ii. 11.) The Chaldee paraphrase explains the words to this sense: *If I had sent my prophets to them, they would have been ashamed; but thou art not converted.* (See ver. 47, 48.)

Ver. 28. *Thou hast played the whore also with the Assyrians.*] The Jews courted the alliance of their two potent neighbours, the Egyptians and Assyrians, as it served their present turn; and to ingratiate themselves with them, served their idols. (See Jer. ii. 18. 36.) This is particularly recorded of Ahaz. (See 2 Kings xvi. 10. 2 Chron. xxviii. 23.)

Ver. 29. *Moreover, thou hast multiplied thy fornication in the land of Canaan unto Chaldea.*] Or, *with the land of Canaan,* as Noldius translates the particle *el,* in his Concordance, p. 59. The sense is, Thou hast defiled thyself with all the idolatries of the heathen, beginning with those which were practised by the former inhabitants of Canaan, and, by degrees, learning new species of idolatry derived from distant countries, such as Chaldea was reckoned. (See Jer. v. 15. and compare this verse with xxiii. 16, 17. 2 Kings xvii. 16, 17. xxi. 3, &c. xxiii. 5, &c.)

Ver. 30. *How weak is thine heart.*] Not only unstable as to good resolutions, but even restless and unsettled in evil practices; still hankering after some new kind of idolatry, and resolved to indulge a wandering appetite. (See ver. 28, 29.)

Ver. 31. *In that thou buildest thine eminent place.*] See ver. 16. 24.

And hast not been as a harlot, in that thou scornest hire.] Or, *to prostitute thyself for hire;* as some translate the words.

Ver. 33. *But thou givest thy gifts to all thy lovers.*] The Jews are often upbraided for making leagues with idolaters, and courting their favours by presents, and by complying with their idolatries. (See Isa. xxx. 6. lvii. 5. 9. Jer. ii. 18. 25. 36. and the notes upon these texts.)

Ver. 36. *And by the blood of thy children.*] See ver. 20. Jer. ii. 34.

Ver. 37. *Behold, therefore, I will gather all thy lovers.*] Those allies whose friendship thou hast courted by complying with their idolatries. (See xxiii. 9. 22. Jer. ii. 25. iv. 30. xxii. 20. Lam. i. 8. Hos. ii. 10.)

With all them that thou hast hated.] Compare ver. 41. Such were Edom, Moab, and Ammon; who always bore a spite to the Jews, and insulted over their calamities. (See xxv. 3. 8. 12.)

And will discover thy nakedness unto them.] They shall see thee carried away captive, stripped and bare, (see ver. 39.) without any covering to thy nakedness, according to the barbarous custom of conquerors. (See the notes on Isa. iii. 17. xx. 4.) The words allude to the punishment that used to be inflicted upon common harlots and adulteresses, which was to strip them naked, and expose them to the world. (Compare xxiii. 29. Jer. xiii. 22. 26. Hos. ii. 3.)

Ver. 38. *And will judge thee as women that break wedlock.*] Whose punishment was death by the law, Lev. xx. 10. Deut. xxii. 22.

And shed blood.] See ver. 20, 21. 26. This was likewise a capital crime. (See Exod. xxi. 12.) In these two parts of Jerusalem's character, she was a type of the antichristian whore, who was likewise *drunk with the blood of the saints,* (Rev. xvii. 5, 6.)

And I will give thee blood in fury and jealousy.] I will make an utter destruction of thine inhabitants: (see xiv. 19.) or, I will *pour out the blood of thy slain like water,* (Psal. lxxix. 3.) Jealousy is the *rage of a man,* (Prov. vi. 34.) Such indignation will God shew against the idolatry of his own people, who hath declared himself a *jealous* God, and very tender of his honour, which is highly injured by the worship of idols, set up as his rivals. (See the note on v. 13.)

Ver. 39. *They shall throw down thine eminent places.*] They shall destroy all the high walls and fortifications; the expression alludes to the high places dedicated to idolatrous worship. (See ver. 24. 31.)

They shall strip thee of thy clothes, &c.] They shall first plunder thee before they carry thee away captive. (See ver. 37. and xxiii. 26.)

Ver. 40. *And they shall bring a company against thee,*

and they shall stone thee with stones.] The Chaldean army shall beat down thy walls and houses with stones flung out of battering engines. (See Jer. xxxiii. 4.) The expression alludes to the punishment inflicted upon adulteresses, which was stoning. (See John viii. 5.) The particular sort of death which they were to suffer, is not expressed in the law; so the conjecture of Grotius upon that place of St. John is not improbable, that in the latter times, as wickedness increased, the Sanhedrin exchanged the milder punishment of strangling, used before, for the severer death of stoning.

And thrust thee through with their swords.] See v. 12. xxiii. 10. 47. xxiv. 21.

Ver. 41. *And they shall burn thy houses with fire.*] The punishment allotted to an idolatrous city, Deut. xiii. 16. The words may likewise allude to the punishment of burning, anciently inflicted upon harlots. (See Gen. xxxviii. 24.)

And execute judgment upon thee in the sight of many women.] The Syrians, Philistines, and other neighbouring nations. (See ver. 37. and the notes upon ver. 27.) The judgment I will execute upon thee shall be for an instruction to other nations, how they follow thine ill practices. (See xxiii. 48.)

And I will cause thee to cease from playing the harlot.] See xxiii. 27.

Ver. 42. *So will I make my fury towards thee to rest, and my jealousy shall depart from thee,* &c.] See ver. 38. and the note upon v. 13.

Ver. 43. *Because thou hast not remembered the days of thy youth.*] See ver. 22.

And thou shalt not commit this lewdness above all thine abominations.] Thou shalt not add these manifold and shameless practices of idolatry to all thy other wickedness. But the words may be rendered, *Neither hast thou laid to heart all these thine abominations.*

Ver. 44. *Behold, every one that useth proverbs, shall use this proverb against thee,* &c.] They that love to apply the memorable sayings of former ages to the present times, shall apply that common saying to thee, That the daughter follows her mother's steps, and Jerusalem is no better than the Amorites, whose land they inhabit, and whose manners they imitate. (See ver. 3.)

Ver. 45. *Thou art thy mother's daughter, that loatheth her husband and her children.*] Both these qualities are the property of a harlot, and were verified in the Jews, who abhorred God their husband, (ver. 8.) and cast off all natural affection to their children, sacrificing them in the fire to the honour of their idols, (ver. 20.)

And thou art the sister of thy sisters.] Samaria and Sodom. (Ver. 46.) The worship of Moloch was generally practised by the ten tribes, whose metropolis was Samaria, (see 2 Kings xvii. 17.) as it was by the Ammonites, who derived their original from Lot, an inhabitant of Sodom. (See 1 Kings xi. 7.) Great and crying sins are compared to those of Sodom. (See Isa. i. 9. iii. 9. Matt. xi. 23. Rev. xi. 8.)

Your mother was a Hittite, &c.] See ver. 3.

Ver. 46. *And thine elder sister is Samaria, she and her daughters that dwell at thy left hand,* &c.] Samaria is called the elder sister to Jerusalem, as being the capital city of the kingdom of Israel, a more large and potent kingdom than that of Judah, of which Jerusalem was the metropolis. She likewise led the way to that idolatry which afterward infected the whole nation, forsaking the worship which God had appointed in his temple, and setting up the idolatry of the golden calves. Samaria lay northward of Jerusalem, and Sodom southward; which two quarters of the world are expressed by the right and left, in the Hebrew language, being placed in such a position to those that set their faces eastward. So the phrase is to be understood, Gen. xiii. 9. *If thou wilt go to the left hand, I will go to the right;* where the Targum expounds the words, *If thou wilt go to the north, I will go to the south.* The same way of speaking is still used in the ancient British or Welsh language, as Archbishop Usher observes in his Primord. Eccl. Britan. p. 306. edit. fol.

Samaria and Sodom are described as metropoles, or mother-cities: so their *daughters* may be expounded not only of the inhabitants of each city, but likewise of the lesser towns which were anciently under the jurisdiction of the greater. (Compare xxvi. 4. 6. Jer. xlix. 2.)

Ver. 47. *Yet thou hast not walked after their ways,* &c.] See v. 7.

Thou hast corrupted more than they, &c.] See ver. 48. 51.

Ver. 48. *Sodom thy sister hath not done as thou hast done.*] Their sins were not committed with such aggravations of ingratitude; nor did I use such powerful methods to convince them of their wickedness, as I have done towards you. (Compare v. 6. Matt. x. 15. xi. 24.)

Ver. 49. *Behold, this was the iniquity of Sodom, pride, fulness of bread, and abundance of idleness.*] Sodom abused that plenty which God gave them to pride and idleness, which gave rise to those enormities which they afterward were guilty of. The Scripture takes notice of the fruitfulness of the soil where Sodom stood. (Gen. xiii. 10.)

Neither did she strengthen the hand of the poor and needy.] Pride and luxury make men expensive in their own way of living, and regardless of the wants and miseries of others. (See Luke xvi. 20, 21.)

Ver. 51. *Neither hath Samaria committed half thy sins.*] The ingratitude of Jerusalem was greater than that of Samaria, because God had placed his name there, whose worship she forsook, and profaned the temple by placing idols in it; which was a degree of idolatry beyond any thing the ten tribes had been guilty of. (See v. 11. vii. 20. viii. 6. 15. xxiii. 38, 39. xliii. 8. 2 Kings xvi. 14. xxi. 7. 9.)

Thou hast justified thy sisters in all thine abominations.] Thou hast made them appear less guilty. (See Jer. iii. 11.) Another aggravation of thy sin consists in this, that thou wouldest not take warning by the judgments God brought upon them. (See ibid. ver. 8.)

Ver. 52. *Thou also which hast judged thy sisters, bear thine own shame.*] Because *wherein thou hast judged them,* or declared them deservedly punished, *thou hast condemned thyself,* having been guilty of the same sins, and those accompanied with greater aggravations.

Ver. 53. *When I shall bring again their captivity, the captivity of Sodom, and her daughters,* &c.] When the *fulness of the gentiles* shall come into the church, some of whom may be compared with Sodom for wickedness, (see Isa. i. 9.) then will I also remember you, who are my ancient people. St. Paul tells us, that the Jews will be provoked to emulation by the gentiles coming into the church, and thereby induced to acknowledge the truth. (See Rom. xi.

11, 12. 15. 25. 31.) The conversion of the gentiles is expressed in Jeremy, by returning the captivity of Moab, Ammon, and Elam, (xlviii. 47. xlix. 6. 39.) and by the Egyptians, Assyrians, Ethiopians, and Syrians, *bringing presents to God*, and acknowledging themselves his servants, in the prophecy of Isaiah, (xviii. 7. xix. 24, 25. xxiii. 18.) And by the same analogy we are to understand the *returning of the captivity of Sodom* here, of the gentiles coming into the church.

Ver. 54. *That thou mayest bear thine own shame*, &c.] In the mean time thou shalt bear the shame and punishment due to thy sins, and shalt be some sort of comfort to thy neighbours, in being a companion with them in punishment, as thou hast been in wickedness.

Ver. 55. *When Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.*] When the prophets foretell the general conversion and restoration of the Jewish nation, they always join Judah and Israel together, as equal sharers in that blessing. (See xxxvii. 16. 22. and the notes there.)

Ver. 56, 57. *For thy sister Sodom was not mentioned by thy mouth in the day of thy pride, before thy wickedness was discovered.*] These words should be joined together in the same verse or sentence: God saith to Jerusalem, that in the height of her prosperity, before her wickedness so fully appeared to the eyes of the world, by the extraordinary judgments brought upon her, she did not reflect upon the terrible vengeance which befel Sodom, and was designed for an *example* or *warning to those that should afterward live ungodly*, (2 Pet. ii. 6.)

Ibid. and Ver. 58. *As at the time of thy reproach of the daughters of Syria*, &c.] The words begin a new sentence, which may be translated more perspicuously thus, joining them to the following verse: *But when it was the time of thy becoming the reproach of the daughters of Syria*, &c. The particle *kemo* sometimes signifies *when*. (See Noldius, p. 431.) The words, with regard to what goes before, import thus much: In thy prosperity thou didst despise those who are no worse than thyself; but since thou hast been insulted and invaded by thy neighbours, both Syrians and Philistines, whom God hath made use of as executioners of his judgments upon thee, thou hast been a remarkable instance of his vengeance, and God's hand hath been heavy upon thee for all thine idolatries and abominations. The words relate to the frequent inroads the Syrians and Philistines made into Judea in the time of king Ahaz. (See 2 Kings xvi. 5. 2 Chron. xxviii. 18.)

Ver. 59. *I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.*] That solemn oath and covenant you entered into with me to be my people, and serve no other God besides: see Deut. xxix. 12. 14. which is likewise represented in this chapter, and many other places, under the solemnity of a marriage-contract. Hereupon God threatens her, that since she had broken her oath and promise, he should not think himself obliged to make good any of the promises of favour and protection which he had made to her, but would give her up to ruin and desolation. (See Numb. xiv. 34.)

Ver. 60. *Nevertheless I will remember my covenant with thee in the days of thy youth.*] I will have some regard for you, because you were formerly my people, by virtue of the covenant I made with you at your coming out of Egypt: (compare ver. 4. 22. of this chapter, and Hos. ii. 15. xi. 1. Jer. ii. 2.) at which time God chose them to be his peculiar people. (See Exod. xix. 5, 6.)

And I will establish with thee an everlasting covenant.] Such a one as shall never be abolished, *viz.* that of the gospel. (See Jer. xxxii. 40. and the note upon that place.)

Ver. 61. *Then shalt thou remember thy ways, and be ashamed.*] The Jews shall be touched with a deep sense and remorse for their former provocation, as a necessary preparation for their conversion. (Compare xx. 43. xxxvi. 21. Jer. xxxi. 9. 1. 5. and see the notes upon those places.)

When thou shalt receive thy sisters, thine elder and thy younger.] See ver. 53.

And I will give them to thee for daughters.] Jerusalem thus restored shall be a type of that heavenly Jerusalem, *which is the mother of us all*, (Gal. iv. 26.) And even in the times of the apostles there was a particular deference paid to the church of Jerusalem, as the mother-church of the Christian world. (See Rom. xv. 26, 27.) Accordingly she is styled the *mother of all churches*, by the Second General Council, in their Synodical Epistle: (see Theodoret. Hist. Eccles. lib. v. cap. 9.) a title which the church of Rome now assumes, without any pretence from Scripture or antiquity.

But not by thy covenant.] Not by virtue of that covenant mentioned ver. 60. you have forfeited all your title to its privileges, ver. 59. but by virtue of that new covenant which I will make with you, through the Messias. (See Jer. xxxi. 31.)

Ver. 62. *And thou shalt know that I am the Lord.*] I will be then as conspicuous in my mercies, as I was before in my judgments. (See the note on vi. 7.)

Ver. 63. *That thou mayest remember, and be confounded.*] Be confounded at the remembrance of thy former wickedness. (See ver. 61.)

And never open thy mouth more, because of thy shame.] The mercies of the gospel in *calling sinners to repentance*, and accepting them, notwithstanding their many imperfections, do unanswerably confute all claim or pretence to merit. (See Rom. iii. 19.)

CHAP. XVII.

ARGUMENT.

Under the parable of two eagles and two vine-branches, the prophet figuratively expresses the carrying away Jehoiachin into captivity by the king of Babylon, who made Zedekiah king in his stead. He afterward revolted from the king of Babylon, whose vassal he was, and entered into an alliance with the king of Egypt. For this breach of his oath and fidelity, God threatens to make him captive to that very king from whom he had revolted.

Ver. 2. *PUT forth a riddle.*] *i. e.* A continued metaphor, or figurative speech, still pursuing the allegory of an eagle and vine in the several parts of the parable: this perhaps may make the hearers more attentive to what thou speakest.

Ver. 3. *An eagle with great wings.*] That is, the king of Babylon. (See ver. 12.) Conquerors are elsewhere repre-

sented by eagles, who are birds of prey, and remarkable for their swiftness. (See Deut. xxviii. 49. Jer. iv. 13. Hos. viii. 1.)

Long winged.] The LXX. and other interpreters translate the word from the Chaldee sense of it, *of a great size;* to avoid the repetition of the same sense over again.

Came to Lebanon, and cropped off the highest branch of the cedar.] *i. e.* Invaded Judea, or invested Jerusalem, and took king Jehoiachin captive. (See ver. 12. and compare Jer. xxii. 23.)

Ver. 4. *And carried it into a land of traffic.*] Babylon and the country about it, being the seat of a universal monarchy, must needs have been a place of great trading. Strabo takes notice, that the merchants who travelled by land to Babylon, went through the country of the Arabians called *Scenitæ;* (lib. xvi. p. 747.) and vessels of great burden came up to the walls of it from the Persian Gulf up the Euphrates. (See Pliny's Nat. Hist. lib. vi. cap. 26.)

Ver. 5. *He took also of the seed of the land.*] Of the king's seed, as it is explained ver. 13. *i. e.* Zedekiah.

And planted it in a fruitful field; he placed it by great waters, and set it as a willow-tree.] Judea was a fruitful country, and well watered; (see Deut. viii. 7.) where Zedekiah flourished as a willow-tree, that thriveth best in a moist ground. (See Isa. xliv. 4.)

Ver. 6. *And it grew and became a spreading vine of low stature, whose branches turned towards him, and the roots thereof were under him.*] Though he flourished, yet he enjoyed but a tributary kingdom under the king of Babylon, and acknowledged him as his lord and sovereign. (See ver. 14.)

Ver. 7. *There was also another great eagle,* &c.] Pharaoh king of Egypt, with whom Zedekiah made an alliance; whereupon that king sent an army to raise the siege of Jerusalem. (See 2 Chron. xxxvi. 13. Jer. xxxvii. 5. 7.)

This vine did bend her roots towards him, and shot forth her branches towards him, &c.] Zedekiah desired the king of Egypt's assistance and protection. Some render the words thus, *Shot forth her branches under him from the furrows where she was planted, that he might water it.*

Ver. 8. *It was planted in a good soil,* &c.] The words are to the same purpose with ver. 5. to shew that Zedekiah's condition was so good under the king of Babylon, that he needed not to have broke his oath, out of a desire to better it; whereby he involved himself and his country in ruin. (See 2 Kings xxiv. 20. and the note upon Jer. xvii. 25.)

Ver. 9. *Shall he not pull up the roots thereof?* &c.] Nebuchadnezzar, in return for this perfidiousness, shall destroy him and his family. (See 2 Kings xxv. 7.)

Even without great power.] God will appear visibly on the Chaldeans' side, so there will be no need of great force to subdue their enemies. (See Jer. xxi. 4. xxxvii. 10.)

Ver. 10. *Shall it not utterly wither when the east wind toucheth it?*] The prophet compares the Chaldean army to a parching wind, that blasts the fruits of the earth, withers the leaves of the trees, and makes every thing look naked and bare. (See xix. 12. Isa. xxvii. 8. Jer. iv. 11. Hos. xiii. 15.)

Ver. 12. *Say now to the rebellious house.*] See ii. 5. xii. 9.

Know ye not what these things mean?] Will ye not apply your minds to understand what God speaks to you? And that, whether he directs his speech to you in plain words, or delivers his mind in riddles and parables? (See xii. 2. 9. xx. 49.)

And hath taken the king thereof, and the princes thereof.] Jeconiah, and all his princes and offices. (See 2 Kings xxiv. 12.)

Ver. 13. *And hath taken of the king's seed—and hath taken an oath of him.*] Hath made Zedekiah swear an oath of fealty to him. (See 2 Chron. xxxvi. 13.)

He hath also taken the mighty of the land.] As hostages for the performance of the covenants agreed between him and Zedekiah.

Ver. 14. *That the kingdom might be base,* &c.] Zedekiah by this means became only a tributary king, (compare xxix. 14.) and consequently not in so honourable a condition as his predecessors had been; but yet this was the only means under the present circumstances to support himself and his government.

Ver. 15. *But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people.*] See the note on ver. 7. Egypt was a country that abounded in horses, of which there was great scarcity in Judea. (See 1 Kings ix. 28. Isa. xxxi. 1. xxxvi. 9.)

Shall he prosper? &c.] This was not only a violation of his oath and covenant, but likewise a breach of that part of the Jewish law, (Deut. xvii. 16.) which expressly forbade their king to *fetch horses out of Egypt,* or strengthen himself with the alliance of that people.

Ver. 16. *In the midst of Babylon he shall die.*] Whither he shall be carried prisoner. (See xii. 13.)

Ver. 17. *Neither shall Pharaoh with his mighty army make for him.*] See Jer. xxxvii. 7.

By casting up mounts.] See Jer. xxxii. 7.

Ver. 18. *When, lo, he hath given his hand.*] In token of entering into a mutual league and covenant. (See Isa. xli. 13.) Particularly it was a ceremony used when an inferior made profession of his subjection to his superior: see 1 Chron. xxix. 24. Jer. l. 15. Lam. v. 6. where we read that the *princes and mighty men submitted themselves to Solomon the king;* but in the original it is, *they gave the hand under Solomon.*

Ver. 20. *And I will spread my net upon him.*] See xii. 13.

And will plead with him there for his trespass.] God is said to *plead with men,* when he places their sins before their eyes, and convinces them of their disobedience by manifest tokens of his vengeance. (See xx. 36. xxxviii. 22.)

Ver. 21. *And all his fugitives with all his bands shall fall by the sword.*] See xii. 14.

Ver. 22. *I will also take of the highest branch of the high cedar, and will set it.*] The prophet, pursuing the same metaphor, foretells the restoration of the royal family of David, in such terms as might in some degree be fulfilled at the return from the captivity, when Zerubbabel, of the lineage of David, had a shadow of kingly authority among the Jews, and by his means their church and constitution was again restored. But the words do more properly belong to Christ and his kingdom, which shall be extended over all the world.

I will crop off from the young twigs a tender one.] This description may fitly be applied to our Saviour, in respect to the low estate to which the family of David was then reduced, with great humility acknowledged by his mother, Luke i. 48. The meanness of his outward condition and

appearance is represented by the prophet Isaiah, under the same expressions, (liii. 2.)

Ver. 23. *In the mount of the height of Israel will I plant it.*] The temple stood upon Mount Moriah, (2 Chron. iii. 1.) thence styled *God's holy mountain;* which expression is often used in the prophets to denote the Christian church; which is described as a *city set on a hill,* and conspicuous to all the world. (See xx. 40. and the note upon Isa. ii. 2.)

And it shall bring forth boughs, and bear fruit.] The living members of the church are compared to fruitful trees, and flourishing branches. (See Psal. i. 3. xcii. 2. John xv. 5. 8.)

And under it shall dwell all fowl of every wing.] *i. e.* Of every kind. A powerful, especially if it be an easy government, is a shelter and security to all its subjects. (Compare xxxi. 6. Dan. iv. 12.) Such shall be the kingdom of Christ to all that submit themselves to his laws.

Ver. 24. *And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree,* &c.] Christ's kingdom shall by degrees exalt itself above all the kingdoms of the world; and shall at length put an end to them, and itself continue unto all eternity. (See Dan. iv. 35. 44. vii. 27. Luke i. 33. 1 Cor. xv. 24.)

I the Lord have spoken it, and have done it.] The prophets often speak of future events as if they were already accomplished, to assure us that they shall certainly come to pass. (See the note upon Isa. xxi. 9.)

CHAP. XVIII.

ARGUMENT.

The calamities which ushered in and attended the captivity of the Jews, were expressly threatened as punishments of the idolatries and other sins of their ancestors. (See Jer. xv. 4.) This made the Jews of the present age complain of God's dealing hardly with them, in punishing them for the sins of their forefathers. This chapter contains an answer to the objection, importing that even under their captivity they should find their condition better or worse, according as they behaved themselves; and withal laying before them God's eternal rules of justice, with regard to the rewards and punishments of the next life, when he will *judge every man according to his works, and every man shall bear his own burden.*

Ver. 2. *WHAT mean ye, that ye use this proverb concerning the land of Israel?*] With respect to the desolations made in it by sword, famine, and pestilence. (See vi, 2, 3, &c. vii. 2.)

The fathers have eaten sour grapes, and the children's teeth are set on edge.] *i. e.* The present generation is punished for the offences committed by their forefathers, particularly for the sins committed in the time of Manasseh, king of Judah. (See 2 Kings xxiii. 26. Jer. xv. 4. xxxi. 29. Lam. v. 7.) This proverb had likewise a profane sense implied in it, and insinuated that the present age was not remarkably worse than those that had gone before it, and so did not deserve to be made an extraordinary example of God's vengeance.

Ver. 3. *As I live, saith the Lord, ye shall not have occasion to use this proverb any more in Israel.*] I will make such a visible discrimination between the righteous and the wicked, between those that tread in the steps of their forefathers, and those who take warning by their examples, that you shall not have any farther occasion to use this proverb among you. God expressly threatens to *visit the sins of the fathers upon the children,* both in the Old and New Testament; (see Exod. xx. 5. Matt. xxiii. 35.) but this is to be understood only with respect to the temporal punishments of this world (and these he doth not always inflict in an exact proportion to the demerits of those that suffer), not with respect to the eternal punishments of the next. See Bishop Sanderson's third Sermon upon 1 Kings xxi. 29. "The Scripture takes notice of a certain *measure of iniquity,* which is filling up from one generation to another, till at last it makes a nation or family ripe for destruction. And although those persons on whom this vengeance falls, suffer no more than their own personal sins deserved; yet, because the sins of former generations, which they equal or outdo, make it time for God utterly to destroy them, the punishments due to the sins of many ages and generations are said to fall upon them." (See Matt. xxiii. 35, 36. Dr. Sherlock, of Providence, chap. 8.)

Ver. 4. *Behold, all souls are mine.*] As they are all equally my creatures, so my dealings with them shall be without prejudice or partiality.

The soul that sinneth, it shall die.] *Death is the wages of sin,* and all men being sinners, the sentence of temporal death passes equally upon them all. But as *life* signifies in general all that happiness which attends God's favour, so *death* denotes all those punishments which are the effects of the Divine displeasure: (see 2 Sam. xii. 13.) under which are comprehended the miseries of the next world; and these shall be allotted to men according to their deserts, without any regard to the faults of their ancestors, which shall not then be laid to their charge, or taken into account to aggravate their guilt. The words *dying,* and *death,* are often used in the New Testament for the punishments of the next world: (see particularly Rom. viii. 13.) and they are expressed by the *second death,* Rev. xx. 14. an expression used among the Jews, and found in the Targum upon Deut. xxxiii. 6.

As the prophets instruct men in the practice of inward and evangelical righteousness, and in order to it speak slightingly of the mere external duties of religion; (see Isa. i. 11, &c. Jer. vii. 22, 23.) so they raise men's minds to look beyond the temporal promises and threatenings of the law, to the eternal rewards and punishments of another life. (See Isa. lxvi. 24. Dan. xii. 2.) In both which respects they prepared men's minds for the reception of the gospel when it should be revealed.

Ver. 6. *And hath not eaten upon the mountains.*] Idolatrous worship was commonly performed upon mountains or high places: (see vi. 13. xvi. 16. 44. xx. 28.) and eating part of the sacrifice, was properly maintaining communion with the idol to whom it was offered. (See Exod. xxxiv. 15. 1 Cor. x. 20, 21.)

Neither hath lifted up his eyes to the idols of the house of Israel.] Lifting up the eyes, is a posture of religious worship or adoration. (See Deut. iv. 19. Psal. cxxi. 1. cxxiii. 1.)

Ver. 7. *Hath restored to the debtor his pledge.*] God commanded the Jews not to detain any pledge they took

from a poor man all night; which was, in effect, to enjoin them to lend to the poor without either pawn or usury. (See Exod. xxii. 25, 26. Deut. xxiv. 12, 13.)

Ver. 8. *He that hath not given upon usury, neither hath taken any increase.*] Usury, when it is exacted from the poor, hath been generally cried out upon as no better than oppression, and is particularly forbidden by the law. (See Exod. xxii. 15. Lev. xxv. 35, 36. Nehem. v. 1. 7. Jer. xv. 10.) It is probable that this sort of usury is chiefly here meant, because it is joined with oppression, violence, and want of charity.

Ver. 9. *He shall surely live.*] See the note on xx. 11.

Ver. 13. *His blood shall be upon him.*] His destruction is owing wholly to himself. (See xxxiii. 4.)

Ver. 19. *Yet say ye, Why? doth not the son bear the iniquity of the father?*] The Jews still appealed to their own experience, as the ground of their complaint mentioned ver. 2.

When the son hath done that which is lawful and right —he shall surely live.] In like manner, if ye had forsaken your fathers' sins, you might have escaped those judgments I denounced against your fathers. (See the note upon Jer. xvii. 25.) But since ye have continued in their abominations, the punishments due to them justly come upon you.

Ver. 20. *The soul that sinneth, it shall die.*] See the notes upon ver. 3, 4.

Ver. 22. *They shall not be mentioned to him.*] Or, *remembered against him:* God is said in Scripture to remember men's sins, when he punishes them; (see Jer. xiv. 10. Hos. viii. 13.) and to forget them when he pardons them, (Jer. xxxi. 34. Amos viii. 7.)

Ver. 23. *Have I any pleasure at all that the wicked should die?* &c.] In conformity to this doctrine, the New Testament instructs us, that *God would have all men to be saved, and is not willing that any should perish,* (1 Tim. ii. 4. 2 Pet. iii. 9.)

Ver. 24. *All his righteousness that he hath done shall not be mentioned.*] For, *Better had it been for him not to have known the way of righteousness, than after he hath known it, to turn aside from the holy commandment,* (2 Pet. ii. 21.) Such a one sins against a clearer light and greater convictions, and withal is guilty of the greatest ingratitude, in doing despite unto the Spirit of grace.

Ver. 25. *Yet ye say, The way of the Lord is not equal,* &c.] The declarations I have so often repeated concerning the eternal rewards and punishments allotted to the righteous and the wicked, are sufficient to vindicate the justice of my proceedings against all your objections.

Ver. 26, 27. *When a righteous man turneth away from his righteousness,* &c.] It is an opinion that prevails among the Jews even till this day, that at the day of judgment a considerable number of good actions shall overbalance men's evil ones. (See xxxiii. 13.) So they thought it a hard case for a man, who had been righteous the far greatest part of his life, if he did at last commit iniquity, that his former righteousness should avail him nothing. In opposition to this doctrine, God here declares, that a righteous man sinning, and not repenting, should die in his sins; and that a wicked man, upon his repentance, should save his soul alive.

Ver. 30. *Therefore I will judge you, O house of Israel, every one according to his ways.*] You complain of the injustice of my ways or proceedings; but if I judge you according to the desert of your ways, you will certainly be all found guilty, and nothing but repentance and true contrition can avert that ruin your sins threaten you with.

Ver. 31. *And make you a new heart, and a new spirit.*] The prophets often exhort the Jews to an inward purity and holiness, thereby to take them off from relying upon an outward legal righteousness, and an exactness in the observance of the ritual parts of the law. (See the note upon ver. 4.) By thus instructing them in a more excellent way of serving God, than the ceremonial law did directly prescribe, they prepared their minds for receiving those truths which the gospel would more fully discover. God promises, xxxvi. 26. *to give them a new heart, and to put within them a new spirit;* here he exhorts them to *make themselves a new heart, and a new spirit.* Which difference of expression is thus to be reconciled, that although God *works in us to will and to do,* and is the first mover in our regeneration, yet we must *work together* with his grace, at least willingly receive it, and not *quench* or *resist* its motions. (See the note upon Jer. xxxi. 18.)

CHAP. XIX.

ARGUMENT.

Under the parable of a lion's whelps, the prophet describes the sad catastrophe of the two kings of Judah, Jehoahaz and Jehoiakim; and under the figure of a vine, he represents the desolation and captivity of the whole people.

Ver. 1. *TAKE thou up a lamentation for the princes of Israel.*] The expression alludes to the mournful ditties used at funerals. (Compare xxvi. 17. xxvii. 2.) Such a lamentation the prophet is directed to apply to the mournful estate of the royal family of Judah; particularly with respect to Jehoahaz and Jehoiakim.

Ver. 2. *What is thy mother?*] The prophet proposes a question that may be applied to each prince distinctly.

What is thy mother? a lioness, &c.] The land of Judea, thy native country, (see ver. 10.) is become cruel and bloody; (compare Psal. xxxiv. 10. Nahum ii. 11, 12.) and hath taught her princes and rulers to govern by cruelty and oppressions. (See vii. 23. xxii. 27. Jer. xxii. 17. Zeph. iii. 3.)

Ver. 3. *She brought up one of her whelps: it became a young lion.*] Compare ver. 6. This is meant of Jehoahaz, who followed not the good example of his father Josiah, but the evil practices of the wicked kings his predecessors. (See 2 Kings xxiii. 32.)

Ver. 4. *The nations also heard of him,* &c.] Pharaoh-Nechoh, king of Egypt, hearing his ill character, deposed him, and made him a prisoner. (See 2 Kings xxiii. 33. 2 Chron. xxxvi. 4.)

He was taken in their pit.] The expression alludes to those pitfalls and snares which are made to take wild beasts.

Ver. 5. *Then she took another of her whelps.*] Jehoiakim was set up king in his brother's stead, by the king of Egypt, who, by his victory over Josiah, had made himself master of Judea: (2 Kings xxiii. 33, 34.) but yet Pharaoh seems to have done this by the joint consent of the people, who had

before set up Jehoiakim's younger brother, without asking the king of Egypt's consent.

Ver. 6. *He went up and down among the lions,* &c.] He learned and practised all the methods of tyranny and oppression. (See Jer. xxii. 13. 17. xxxvii. 2.)

Ver. 7. *And he knew their desolate places.*] Or, *He knew their palaces,* as the word *armenoth* is translated, Amos i. 7. And the word *almenoth* here used is equivalent to *armenoth.* (See Isa. xiii. 22.) Jehoiakim made himself master of the riches and pleasant seats of the great men of the land.

Ver. 8, 9. *Then the nations set against him on every side,* &c.] The Chaldeans, and their neighbours and allies, invaded Judea, and afterward besieged Jerusalem, and took Jehoiakim prisoner. (See 2 Kings xxiv. 2. 2 Chron. xxxvi. 6.)

And spread their net over him: he was taken in their pit.] See ver. 4. and compare xii. 13.

Ver. 9. *That his voice should no more be heard upon the mountains of Israel.*] The words allude to a lion's seeking his prey upon the mountains. Ezekiel often expresses the land of Israel by the *mountains of Israel.* (See the note upon vi. 2.)

Ver. 10. *Thy mother is like a vine in thy blood,* &c.] The country of Judea, from whence the royal family have their original, was like a fruitful vine in a flourishing condition. (See xvii. 5, 6.)

Ver. 11. *And she had strong rods for the sceptres of them that bare rule.*] From her sprung sovereign princes, who were themselves very powerful, and made their people appear considerable among their neighbours. A rod or sceptre is an emblem of authority. (See Isa. ix. 4. x. 5. Jer. xlviii. 17.)

Her stature was exalted among the thick branches.] Compare xxxi. 3. Dan. iv. 11.

Ver. 12. *But she was plucked up in fury.*] God in his anger removed her out of her land. (Compare Psal. iii. 5. Jer. xii. 14.)

The east wind dried up her fruits.] See xvii. 10.

Her strong rods are broken and withered.] Her kings and princes were subdued and made captives.

The fire consumed them.] God's anger destroyed them, as fire consumeth the branches of a tree when it is withered. (See xv. 4.) God's wrath is often compared to fire. (See xxx. 8.)

Ver. 13. *And now she is planted in the wilderness, in a dry and thirsty land.*] A great part of her people are carried captive, where their condition is as much different from what it was formerly, as the condition of a tree is when it is removed out of a rich soil into a dry and barren ground. The Jews suffered several captivities before that final one which ended in the destruction of their temple and government. (See 2 Kings xxiv. 12. Jer. lii. 28. Dan. i. 3.)

Ver. 14. *And fire is gone out of a rod of her branches, which hath devoured her fruit,* &c.] Zedekiah's breaking his oath of fealty to the king of Babylon, hath been the occasion of the utter destruction of the royal family, and the entire ruin of the government. (See xvii. 18, 19. 2 Kings xxiv. 20.)

This is a lamentation, and shall be for a lamentation.] This is matter of present lamentation, and shall be so to aftertimes.

CHAP. XX.

ARGUMENT.

This chapter contains a rehearsal of the rebellions and idolatries of the Jews, from their going out of Egypt to that very day. The prophet afterward foretells their conversion and restoration. The last five verses contain a prophecy against Jerusalem.

Ver. 1. *AND it came to pass in the seventh year,* &c.] Of Jehoiachin's captivity. (Compare i. 2. viii. 1.) All the prophecies recorded from the eighth chapter to this probably belong to the sixth year of that captivity.

Certain of the elders of Israel came to inquire of the Lord, &c.] See the note on viii. 1.

Ver. 3. *I will not be inquired of by you.*] You shall not receive such an answer as you expect, but such as your hypocrisy deserves. (See ver. 31. xiv. 3, 4.)

Ver. 4. *Wilt thou judge them?*] *Wilt thou plead for them?* as our margin reads, or defend their cause? But the words may perhaps be more significantly translated, *Wilt thou not judge them? i. e.* Wilt thou not reprove or condemn them? Noldius observes in his Concordance, p. 233. that *he,* the particle of interrogation, which answers the Latin particle *an,* is often equivalent to the negative *annon,* and is to be translated, *Is it not?* (See ver. 30. of this chapter, and xxxviii. 17.) In which sense it is understood by our translators, 2 Sam. xxiii. 17. and so it should be rendered 1 Sam. ii. 27. *Did I not plainly appear to the house of thy father?* &c.

Son of man.] See ii. 1.

Ver. 5. *In the day when I lifted up my hand to the seed of the house of Jacob.*] When I entered into a solemn covenant with them, pursuant to the oath which I had sworn to their fathers. (See Exod. vi. 8.) *Lifting up the hand* was a ceremony used in taking an oath, (see Gen. xiv. 22.) and thereupon applied to God himself, Deut. xxxii. 40. The same expression is used ver. 6. 15. 23. 42. of this chapter. The same ceremony in taking an oath is mentioned by Homer, Εὔχετο χεῖρας ἀνασχών.

And made myself known unto them.] By appearing unto Moses, and shewing myself present among them by the wonders I wrought for their deliverance.

Saying, I am the Lord your God.] I am the God whom you ought to serve, and none else. (See Exod. xx. 2, 3.)

Ver. 6. *Into a land which I had espied for them.*] I performed the office of a spy, before those that were sent to search out the land, Numb. xiii. 16. and chose it out of all others to bestow it upon them. So God is said *to go before them to search out a place to pitch their tents in,* Deut. i. 33. Numb. x. 33. The expressions in both places import, that every step the people took, till their settlement in the land of Canaan, was under the immediate care and conduct of Providence.

Flowing with milk and honey, which is the glory of all lands.] Judea is often called a land *flowing with milk and honey,* both upon account of its own fruitfulness, the seed sown frequently bringing forth a hundred-fold; (see Gen. xxvi. 12. Matt. xiii. 8.) and also from God's particular blessing upon it. (See Deut. xi. 12.) The great numbers of inhabitants which it nourished is an evident proof of its fertility.

(See the note on Jer. xxxiii. 22.) It might justly be called the *glory of all lands*, because it was the place of God's especial residence. (See Psal. xlviii. 2. Dan. xi. 16. 41. 45.)

Ver. 7. *Cast ye away every man the abominations of his eyes.*] Lift not up your eyes to idols. (See xviii. 6.) One of the chief allurements to the worship of images is, that, by way of indulgence to men's imaginations, they exhibit a visible object of adoration. This was what the Israelites were so fond of, when they said to Aaron, "Make us gods to go before us," Exod. xxxii. 1.

And defile not yourselves with the idols of Egypt.] The Israelites, while they dwelt in Egypt, learned the idolatries of that country. (See xxiii. 3. 8. Lev. xvii. 7. xviii. 3. Deut. xxix. 16. Josh. xxiv. 14.) Some learned men suppose that the *golden calf* was copied from the Egyptian idolatry. (See Selden, de Diis Syris, Syntagm. lib. i. cap. 4.)

Ver. 8. *Then I said, I will pour out my fury upon them, —in the midst of the land of Egypt.*] Such a threatening as this is no where recorded in Scripture, no more than that which follows, ver. 23. of this chapter. Without question God might have justly cut them off in Egypt, for the idolatries and other sins they had there committed, and never exerted his power for their deliverance.

Ver. 9. *But I wrought for my name's sake, that it should not be polluted*, &c.] This is elsewhere assigned as the reason why God did not punish the Israelites according to their deserts: *viz.* because it would turn to God's dishonour in the judgment of the heathen world, as if he were not able to make good those gracious promises he had given them. (See xxxvi. 21, 22. Exod. xxxii. 12. Numb. xiv. 13, &c. Deut. ix. 28.) This was a proper consideration to check the vain presumption of the Jews, who imagined that God's gracious dealings with them were owing to their own deserts. (See ver. 44. of this chapter, and xxxvi. 22.)

Ver. 11. *And I gave them my statutes.*] A favour not afforded to other nations. (See Deut. iv. 8. Psal. cxlvii. 20.) Such a treasure as David prizes above *thousands of gold and silver*, Psal. cxix. 72.

Which if a man do, he shall even live in them.] By *life* is meant, in the Old Testament, all that happiness which is contained in the literal sense of the promises belonging to that covenant. (Compare ver. 25. Deut. xxx. 15, &c. Psal. lxix. 32. Amos v. 4.) Under these were mystically comprehended the promises of a better life, wherein God will bestow upon his servants the peculiar marks of his favour. (See Psal. xvi. 11.) These promises were made over to the Jews, upon condition of their punctual obedience to the whole law: (Lev. xviii. 5. xxvi. 3, &c. Deut. xxvii. 26.) and several persons, under that dispensation, are styled blameless, by reason of the sincerity of their obedience, though it was not perfect or unsinning. (See Luke i. 6. Philip. iii. 6.) But if we understand the forementioned condition in its rigorous sense, as implying an exact and unsinning obedience, and as the word *life* contains the promise of eternal life under it, which promise the Jews expected and hoped to obtain: (see Matt. xix. 16, 17. Acts xxxvi. 6, 7.) I say, the condition of the old covenant thus expounded, as it was impossible to be performed, so no person could lay claim to eternal life by virtue of any promise therein contained. From whence St. Paul infers the necessity of seeking to Christ, and laying hold of the promises of his gospel, for the obtaining justification and eternal life. (Gal. iii. 12. 21.)

Ver. 12. *Moreover I gave them my sabbaths, to be a sign between me and them*, &c.] The setting apart the seventh day for God's worship, was a sign of his setting apart the Jews to be his peculiar people, and the worshippers of the true God, who *in six days made heaven and earth, and rested the seventh day.* (See Exod. xxxi. 13. 17. Nehem. ix. 14.) The sabbath likewise was instituted as a memorial of their deliverance out of Egypt, and the rest they enjoyed afterward. (See Deut. v. 15.)

Ver. 13. *But the house of Israel rebelled against me in the wilderness.*] See Numb. xiv. 22. Psal. lxxviii. 40. xcv. 8—10.

And my sabbaths they greatly polluted.] Particularly in their going to gather manna on that day, against my express command, confirmed by an extraordinary descent of the manna on the day foregoing, (Exod. xvi. 25, &c.)

Ver. 14. *But I wrought for my name's sake*, &c.] See ver. 9.

Ver. 15. *Yet also I lifted up my hand to them in the wilderness, that I would not bring them into the land which I had given them.*] I solemnly swore (see ver. 5.) they should not enter into that rest which I had designed for them. (See Numb. xiv. 28. Psal. xcv. 11. cvi. 26.)

Ver. 16. *For their heart went after their idols.*] They still had a hankering after the idolatries they had learned in Egypt, to which they added new idols, which they had seen in the countries through which they travelled; *viz.* the idols of the Midianites, Amorites, &c. (See Numb. xv. 39. xxv. 2. Deut. xxix. 16, 17. Amos v. 25, 26. compared with Acts vii. 42.)

Ver. 17. *Nevertheless mine eyes spared them*, &c.] See Psal. lxxviii. 38.

Ver. 18. *But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers*, &c.] This refers to the many pathetical exhortations contained in the book of Deuteronomy, particularly those in the twenty-ninth, thirtieth, thirty-first, and thirty-second chapters, which were uttered after that rebellious generation were all consumed, according as God had threatened them: (see Numb. xiv. 32, 33. xxvi. 64, 65.) and were designed as warnings to succeeding generations. (See Deut. xxxi. 16. 21.)

Ver. 21. *Notwithstanding the children rebelled against me.*] See Numb. xxi. 5. xxv. 2. Deut. ix. 24. xxix. 18, 19. xxxi. 27. Psal. lxxviii. 32.

They polluted my sabbaths.] Profaning the sabbath and committing idolatry are often joined together: (see ver. 16. 24. xxii. 8, 9. xxiii. 37, 38. 1 Maccab. i. 45.) one great end of instituting the sabbath being to preserve the Jews from falling into idolatry. (See ver. 12.)

Then I said, I will pour out my fury upon them, &c.] God did punish the posterity of that rebellious generation very severely for their sins, particularly for their idolatry and fornication in the matter of Peor, Numb. xxv. 5. 9.

Ver. 23. *I lifted up my hand unto them also in the wilderness, that I would scatter them among the heathen*, &c.] St. Jerome observes upon the place, that we do not read of any particular threatening denounced against the children of that rebellious generation. But the words may relate to those general denunciations against their disobe-

dience, which we find recorded, Lev. xxvi. Deut. xxviii. xxix. 20, &c. xxxi. 17. xxxii. 22, &c.

Ver. 25. *Wherefore I gave them also statutes, that were not good,* &c.] This some understand of the ceremonial law, as if it were given purely to be a check and restraint to that perverse people, consisting of numerous rites and observances, many of which had no intrinsic goodness in them. But I conceive the statutes here spoken of to be of a different nature from those mentioned ver. 11. because they have a quite contrary character given them; therefore I take the words to import, that God, in a just judgment for their disobedience to his own laws, gave them up to a reprobate mind, and suffered them to walk after the idolatrous and impious customs of the heathens round about them. And whereas, by obeying the laws and ordinances which he had given them, they might have lived happily, (ver. 11.) they became slaves to the vile and cruel practices of the heathen idolatries, so as to offer up their very children in sacrifice to idols, to the utter destruction of themselves and their posterity, (ver. 26.) This will appear to be the sense of the text, if we compare it with ver. 39. and with Deut. iv. 28. xxviii. 36. Jer. xvi. 13. in which texts God threatens them as a punishment for their neglect of his worship, to disperse them into the heathen countries, and thereby deprive them of an opportunity of serving him in public, and expose them to the peril of being seduced to idols. Just as David complains to Saul of the hardship of his exile, that it did lay him open to the temptation of serving the heathen gods, (1 Sam. xxvi. 19.)

Ver. 26. *And I polluted them in their own gifts.*] I suffered them to pollute themselves (so the form *hiphil* is elsewhere used in the sense of permission: see the note on Isa. lxiii. 17.) in those very gifts which by the law they were to dedicate to my service. (See ver. 31. and xvi. 20, 21.)

In that they caused to pass through the fire all that opens the womb.] In offering their first-born sons in sacrifice to Moloch; the expression of *passing through the fire* is explained in the note upon Jer. xxxii. 35.

That I might make them desolate.] Their sin brought its own punishment along with it, destroying the hopes of families, and bringing them to utter desolation.

To the end that they might know that I am the Lord.] See the note upon vi. 7.

Ver. 27, 28. *Yet in this your fathers have blasphemed me,* &c.] Or, *Moreover in this,* &c. The prophet proceeds to speak of other instances of idolatry which their fathers were guilty of after their settlement in the land of Canaan; and in which their posterity imitated them.

Then they saw every high hill, and all the thick trees, &c.] Offering sacrifice upon mountains or high places was a piece of service at first performed by the Jews to the true God, before the temple was built: (see 1 Kings iii. 2.) and afterward was permitted for that purpose by godly kings, who were zealous in putting down all sorts of idolatry. (See 1 Kings xv. 14. xxii. 43. 2 Chron. xxxiii. 17.) But by degrees those places became appropriated to idolatrous worship, and upon that score are severely condemned. (See vi. 13. xviii. 6. 2 Kings xxiii. 5. Isa. lvii. 5.)

There they presented the provocation of their offering; there also they made their sweet savour.] This is to be understood of their meat-offerings, being distinguished from their sacrifices already mentioned. The word in the Hebrew is *mincha,* which might more properly be rendered *bread-offering,* as appears by the several kinds of it reckoned up Lev. ii. and answers to the *mola* or *fartum* of the Romans. The meat-offering was particularly styled an *offering of a sweet savour;* (see xvi. 19.) but being offered to idols, it became abominable, and was turned into a provocation.

Ver. 29. *What is the high place whereunto ye go?* &c.] The word *Bamah* signifies an altar as well as a high place: (see the note on xvi. 16.) so the sense seems to be, What name is this altar called by, which you frequent? meaning, it is likely, the very altar belonging to the temple; is it not called *Bamah* at this very time? which word properly denotes a high place. An evident token that idolatry is so much practised among you, that it hath occasioned the changing the very names of the places and things dedicated to God's worship. So that instead of the word *Mizbeach,* the name which God appropriated to his own altar, the place is usually called *Bamah,* a name taken from an idolatrous custom. Or the words may be expounded of some noted high place, which the Jews frequented to perform their idolatrous worship: and then the sense will be to this purpose: What is this high place, or *Bamah,* which you frequent? Who bid you call it so? I named my altar *Mizbeach;* but this place had its name from the heathen idolatry, and it still retains it.

Ver. 30. *Are ye polluted after the manner of your fathers?* &c.] The reproof would be more vehement if the words were rendered thus, *Are ye not polluted after the manner of your fathers, and do ye not commit whoredom?* &c. *i. e.* Do ye not walk in your fathers' sins and idolatries? notwithstanding all the warnings I have given you, and the severe instances of my displeasure against their practices, which ought to have terrified you from following their ill example. The particle of interrogation often implies a negative in it, as hath been observed upon the fourth verse of this chapter; to which sense the Vulgar Latin renders this verse, *Certe in viis patrum vestrorum polluimini,* &c.

Ver. 31. *For when you offer your gifts,* &c.] See ver. 26.

And shall I be inquired of by you?] See ver. 3.

Ver. 32. *And that which comes into your mind shall not be at all,* &c.] We find by the Scripture history that the Jews had all along a fond desire of worshipping the gods of their neighbours, and could not bear that imputation of singularity which their peculiar way of worship exposed them to. They thought likewise by this means to live more undisturbedly among the heathens, whither they were led captive. God tells them here, that he will prevent this purpose of theirs from taking effect. And we find, from the very time of their return from the Babylonish captivity, they have been very cautious of committing idolatry, and scrupulous of making the least approaches towards it.

Ver. 33. *Surely with a mighty hand, and stretched-out arm, and with fury poured out, will I rule over you.*] I will no longer try to reclaim you by the gentle methods of patience and forbearance, but will govern you as masters do ill servants, by stripes and corrections, and by this means cure you of your hankering after the heathen customs and idolatries.

Ver. 34. *And I will bring you out from the people, and gather you out of the countries wherein ye are scattered with*

a mighty hand, &c.] This some understand of God's bringing his people out of the countries of the Moabites, Ammonites, and other neighbouring nations, whither many of them were carried captive, or went as voluntary exiles before the general captivity, by the Chaldeans. (See Jer. xii. 14. xl. 11.) But I conceive it is rather to be understood of the general restoration of the Jewish nation from the several parts of the world where they are dispersed; an event often spoken of in the prophets. (See ver. 38. 41. and compare this and the following verses with several passages in the thirty-fourth, thirty-sixth, and thirty-seventh chapters of this prophecy.)

Ver. 35. *And I will bring you into the wilderness of the people.*] The *wilderness of the people* may be equivalent to *the country where they sojourn;* (ver. 38.) so as to signify either the several dispersions of the Jewish nation, or rather some particular place or country through which they are to pass, in order to their return into their own land. The dissolution of a government is expressed in Scripture by a wilderness state. (See xix. 13.) The Jews going into captivity, are said to *go out of the city, and dwell in the field:* (Micah iv. 10.) and the church under persecution is represented as *flying into the wilderness,* (Rev. xii. 14.) The phrase does likewise allude to the wilderness through which the Jews passed to the land of Canaan, in order to the trial of the obedient, and the destruction of the rebellious. (Compare ver. 36. 38. xxxviii. 8. and Hos. ii. 14.)

And there will I plead with you face to face.] I will convict you of your crimes, so that you shall not be able to deny your guilt, but shall humbly acknowledge that you have deserved those punishments I have, or shall bring upon you. (Compare xvii. 20. xxxviii. 22. and see the note upon Jer. ii. 9.)

Ver. 36. *Like as I pleaded with your fathers in the wilderness of the land of Egypt.*] This relates to that solemn sentence, confirmed by an oath, whereby God irreversibly doomed the rebellious Israelites to perish in the wilderness, and never to enter into the land of promise. (Numb. xiv. 28. &c.)

Ver. 37. *And I will cause you to pass under the rod.*] I will take an exact account of you, as a shepherd does of his flock, and will sever between the good and the bad, between the sheep and the goats. (See xxxiv. 17.) The expression alludes to the custom of the shepherds, who number their cattle by striking every one of them with a rod. (See Lev. xxvii. 32. Jer. xxxiii. 13.)

And I will bring you into the bond of the covenant.] I will make you sensible that I have not forgotten my promises to your fathers, though you have forgotten your obligations to me, and the engagements implied in your entering into covenant with me. The words may be rendered, *I will bring you into the discipline of the covenant;* the Hebrew verbs *yasar* and *asar* being of promiscuous signification; and then the sense will be, I will revenge upon you the *quarrel of my covenant,* (Lev. xxvi. 25.) and assert my authority over you, by bringing you under chastisement, in order to your correction. (See Amos iii. 2.)

Ver. 38. *And I will purge out from among you the rebels.*] I will separate the righteous from the wicked, (see ver. 37.) in order to destroy the latter, as I did the rebellious Israelites in the wilderness. (Numb. xiv. 29, 30.) Compare Ezek. xi. 21. xxxiv. 17. 20. Dan. xii. 1. Amos ix. 9, 10. where it is expressly said, that only those *shall be delivered, who are written in the book* of the living.

I will bring them forth out of the country where they sojourn; and they shall not enter into the land of Israel.] See the note on ver. 35. The word *country* in the singular number may be equivalent to *countries* in the plural, ver. 41. The sentence alludes, as the former does, to the judgment denounced upon the rebellious Israelites, that their carcasses should fall in the wilderness, and themselves never enter into the land of Canaan; which shall be only a portion for the righteous among them. This text, among many others, favours the opinion maintained by several authors, both ancient and modern, that the Jews, upon their conversion, shall return into their own land. (Compare xi. 14. xxviii. 25. see the note there, xxxiv. 13. xxxvi. 24.)

Ver. 39. *As for you, O house of Israel.*] You of the present generation.

Go ye, serve ye every one his idols, &c.] An ironical permission, full of indignation and rebuke, sharply upbraiding them for despising those many warnings God had given them: and implying, that he was now resolved to forsake them, and give them up to *strong delusions,* as a just judgment for their abuse of the means of grace so long offered to them, and still rejected by them. (Compare Amos iv. 4. Psal. lxxxi. 11, 12. Rom. i. 28. 2 Thess. ii. 11. and see the note upon ver. 25. of this chapter.)

But pollute ye my name no more with your gifts, and with your idols.] Whilst you offer your gifts, and make a present of your children to idols, (see ver. 26. 31.) do not call yourselves any longer my servants, nor pretend to pay your devotions in my temple, and thereby bring a reproach upon my name and worship. (See xxiii. 37—39.)

Ver. 40. *For in my holy mountain, in the mountain of the height of Israel.*] In the Christian church, called God's holy mountain, in allusion to the temple at Jerusalem, built upon Mount Moriah. (See the notes upon xvii. 23. Isa. ii. 2.) The prophet speaks here of the Jews as converted and united to the Christian church; though some learned men are willing to believe, that, upon their conversion and return to their own country, certain privileges shall belong to the earthly Jerusalem, as the metropolis of that nation. (See Isa. lxv. 18, 19. lxvi. 20. Jer. iii. 17. Joel iii. 17, &c.)

There shall all the house of Israel, all of them in the land, serve me.] There shall be no more any such separation among you, as was when the ten tribes forsook the worship of God at Jerusalem. (See xxxvii. 22, 23.)

There will I accept them, and there will I require your offerings and the first-fruits of your oblations, &c.] *Requiring* signifies the same with *accepting,* by a metonymy of the cause for the effect; just as *seeking* is sometimes used for *finding.* (See Isa. lxv. 1.) In the same sense God is said not to *require* such instances of worship, in which he takes no delight, (Isa. i. 11.) *Offerings* signify in general every thing devoted to God's service, so as to comprehend tithes under it, (Numb. xviii. 21. 26.) The first-fruits were offered out of the fruits of the earth which were first ripe: of this kind was a sheaf of the corn, which was first reaped, (Lev. xxiii. 10.) part of the dough which was first baked, (Numb. xv. 20.) and, in general, the first of all the ripe fruits, Numb. xviii. 12, 13. (Compare xliv. 30. with this text.) This was computed to amount to the sixtieth part

of the whole produce, (see Ezek. xlv. 13.) The prophet here expresses the Christian worship by those religious oblations, which were proper to his own time; as the other prophets frequently describe the state of the Christian church by representations taken from the Jewish temple and service. (See Isa. xix. 19. lvi. 7. lx. 7. lxvi. 23.) And even the primitive Christians brought oblations out of the first-fruits of their increase, for the support of God's ministers and service, out of which the elements of the eucharist, and the love-feast which followed it, were provided; as appears from several testimonies of the ancient fathers, particularly of Irenæus, (lib. iv. cap. 32. 34.) who generally interpret those words of Christ, (Matt. v. 23.) *If thou bring thy gift to the altar,* &c. of the sacrament of the Lord's supper.

Ver. 41. *I will accept you with your sweet savour.*] This is mentioned in opposition to the sweet savour of their offerings to idols: (ver. 28.)

When I bring you out of the people, and gather you out of the countries wherein ye have been scattered.] Or, as it may better be translated, *When I have brought you out of the people,* &c. (Compare xi. 17. xxxiv. 13. xxxvi. 24. xxxviii. 8.)

And I will be sanctified in you before the heathen.] I will procure honour to my name by the wonderful works, whether of justice or mercy, which I will shew towards you. (Compare xxviii. 22. 25. xxxvi. 23. xxxviii. 23. xxxix. 27.)

Ver. 42. *And ye shall know that I am the Lord.*] An epiphonema often used in this prophet by way of conclusion of some severe denunciation: (see vi. 7.) but in this and the forty-fourth verse, and some other places, added after the promises of grace and favour, by which God makes his power known unto the world, as well as by his judgments. (See xxxvi. 23. xxxviii. 23.)

When I shall bring you [or, *shall have brought you*] *into the country for which I lifted up my hand.*] See ver. 5.

Ver. 43. *And there shall ye remember your ways and your doings.*] The prophets suppose that the conversion and restoration of the Jews shall be accompanied with a general repentance, and a deep remorse for their former misdoings. (See xvi. 61. and the note there.)

And ye shall loathe yourselves in your own sight.] See vi. 7. xvi. 63. xxxvi. 31.

Ver. 44. *When I have wrought with you for my name's sake,* &c.] When I have exerted my power in your deliverance, moved thereto not by any deserts of yours, but purely out of regard to my own honour, and the promises made to your fathers. (See xxxvi. 22.)

Ver. 46. *Set thy face towards the south.*] Direct thy looks and thy speech (see iv. 7. vi. 2.) towards the land of Israel, and particularly towards Jerusalem, which lay southward of Chaldea. (See i. 4. xxi. 2.)

Drop thy word towards the south.] The gift of prophecy is compared to rain, or the dew of heaven, which makes every thing fruitful. (See Deut. xxxii. 2.) Such is the benefit of sound doctrine wherever it is received. (Compare Job xxix. 22, 23. Micah ii. 6.)

And prophesy against the forest of the south field.] By the *forest of the south field* is meant Jerusalem; the word *forest* being taken metaphorically in the prophets for a city; because its stately buildings resemble tall cedars standing in their several ranks. (Compare Jer. xxi. 14. xxii. 7. Zech. xi. 1.)

Ver. 47. *I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree.*] Fire is often taken in a general sense for God's severe judgments: (compare xix. 13. xxii. 21. 31. xxx. 8.) but it may here particularly denote the destruction of Jerusalem by fire; which the text saith shall devour both the *green trees* and *the dry; i. e.* the righteous as well as the wicked. (See xxi. 3.) The righteous are elsewhere compared to green and flourishing trees, and the wicked to dry and withered ones, such as are only fit for the fire. (See Psal. i. 3. Luke xxiii. 31. John xv. 5, 6.)

And all faces from the south to the north shall be burnt therein.] The destruction shall reach from one end of the land to the other. (See xxi. 2. 4.)

Ver. 49. *Ah Lord God! they say of me, Doth he not speak parables?*] They make this an argument for disregarding what I say, that I use so many similitudes and metaphorical expressions, that they cannot discover my meaning. (Compare xii. 9.) Whereupon God commands him in the next chapter to speak the same thing in plain terms.

CHAP. XXI.

ARGUMENT.

The prophet, under the emblem of a sharp sword, foretells the destruction of Judea, and particularly of Jerusalem, and the country of the Ammonites, by the armies of Nebuchadnezzar.

Ver. 2. *SET thy face towards Jerusalem.*] See xx. 46.

Drop thy word towards the holy places.] *i. e.* Towards the sanctuary or temple, and the several courts belonging thereto. (See the note on vii. 24.)

Ver. 3. *I will draw forth my sword out of his sheath.*] The sword of the king of Babylon, the instrument of my vengeance. (See ver. 19. and xiv. 17.)

And will cut off from thee the righteous and the wicked.] The command given by God, (ix. 6.) is to *slay young and old, both maids, little children, and women; i. e.* those that have not been guilty of idolatry and the other national sins, as well as those that have. Only the few mourners mentioned ix. 4. have a promise to escape. God's absolute dominion will justify any temporal calamity he thinks fit to bring upon men; and every man is so much a sinner, that no evil which befals him in this world, can be thought unjust with respect to God that inflicts it. But yet, when God punisheth men immediately by himself, as he did in the destruction of the *old world,* and of Sodom, it may be expected he should put a difference between the righteous and the wicked; as Abraham argues with him upon this subject, Gen. xviii. 23. 25.

Ver. 4. *Against all flesh from the south to the north.*] See xx. 47.

Ver. 5. *It shall not return any more.*] *Into its sheath,* as the sense is more fully expressed, ver. 30. till it has executed my commands.

Ver. 6. *Sigh therefore with the breaking of thy loins,* &c.] Shew all the tokens of grief and concern; (compare ver. 13. 17.) and let the sense of these impending judgments so deeply affect thee, as to make thee stoop, like one that is perfectly bowed down under the weight of them. (Compare Psal. xxxv. 14. xxxviii. 5. Isa. xxi. 3.) God's judg-

ments, as they were represented to the minds of the prophets, did very often affect them with dreadful apprehensions; especially when they concerned their own people. (See Jer. xxiii. 9. Dan. viii. 28. Habak. iii. 16.)

Before their eyes.] Before the eyes of the elders of Israel, (mentioned xx. 1.) or of the Jewish captives, who could not but be touched with a tender sense of the calamities ready to befal their brethren in Judea.

Ver. 7. *Every heart shall melt, and all hands shall be feeble,* &c.] Men's hearts and strength shall fail them for fear. (See vii. 17.)

Ver. 10. *Should we then make mirth?*] Men that are hardened in sin are apt to laugh at God's judgments, and at those who give warning of them. This may be applied to those who spake *peace* unto the people, *when there was no peace,* (xiii. 10.)

It contemneth the rod of my son, as every tree.] It makes no distinction between the sceptre and common wood; between the branches of the royal family, descended from David and Solomon, whom I honoured with the title of being my sons, (2 Sam. vii. 14. Psal. lxxxix. 26.) and the meanest of the people. (See ver. 12. 25—27. xix. 11. 14.)

Ver. 11. *It is furbished, to give it into the hand of the slayer.*] Of the king of Babylon, the executioner of God's judgments upon Judea. (Ver. 19.)

Ver. 12. *It shall be upon my people, it shall be upon all the princes of Israel.*] Both princes and people shall be involved in one common destruction. Concerning the princes of Israel, see the note upon xxii. 6.

Smite therefore upon thy thigh.] Use all the outward expressions of grief and mourning. (Compare ver. 6. 14. 17. vi. 11. xxxi. 19.)

Ver. 13. *Because it is a trial.*] As all great calamities are styled, (Job ix. 23. 2 Cor. viii. 2. Heb. xi. 36.)

And what if the sword contemn even the rod?] The sceptre and royal family. (See ver. 10.)

It shall be no more, saith the Lord.] See ver. 27.

Ver. 14. *Smite thy hands together.*] See Numb. xxiv. 10. and ver. 12. of this chapter.

And let the sword be doubled the third time.] The expression may import, first, the slaughter made at the siege; then those that were slain at the taking of the city; in which number may be reckoned the sons of Zedekiah, as also the chief priests and principal officers of state, who were taken and put to death immediately afterward: (see ver. 14: and 2 Kings xxv. 7. 18—21.) to these may be added, in the third place, those who were slain with Gedaliah, (Jer. xli. 2, 3.) But perhaps the expression, *Let the sword be doubled a third time,* may mean no more than if the prophet had said, *Let the stroke be repeated twice and thrice, i. e.* oftentimes. So that phrase is used Job xxxiii. 29. *All these things worketh God twice and thrice with man,* where our translation very fitly expresses the sense *oftentimes.* A form of speech much like those elsewhere used, *For three transgressions and for four,* Amos i. 3. *Give a portion to seven, yea also to eight,* Eccles. xi. 2.

It is the sword of the great men that are slain, which entereth into their privy chambers.] Whither they went to hide themselves. (See 1 Kings xxii. 25.)

Ver. 15. *I have set the point of the sword against all their gates.*] The word *ibchath,* translated the *point,* is to be found but in this one place of the Bible, and so is variously rendered by interpreters. Dr. Castell understands it of the destruction made by the sword, from the use of the word in the Ethiopic language.

It is made bright.] The Hebrew reads here and ver. 10. *It is made like lightning;* the same metaphor which we read in Virgil, Æn. iv.

——"Vaginaque eripit ensem
Fulmineum."

He drew his sword, which did like lightning blaze.

It is wrapped up for the slaughter.] Or rather, *It is sharpened for the slaughter,* as the Chaldee translates *menuttah,* which is derived from the noun *net,* signifying an iron pen or stiletto.

Ver. 16. *Go thee one way or other.*] The words are directed to the sword, implying that God hath given it a large commission to go through the land without any restraint. (See xiv. 17.)

On the right hand, or on the left.] Either to the south, or to the north, (ver. 4.) Those two quarters of the world being expressed in the Hebrew language by the *right* and *left.* (See the note on xvi. 46.)

Ver. 17. *I will also smite my hands together.*] To express my just indignation at their provocations. (See ver. 14. xxii. 13.)

And I will cause my fury to rest.] See the note on v. 13.

Ver. 19. *Appoint thee two ways, that the sword of the king of Babylon may come.*] God foreshews his prophet that the king of Babylon, coming with his army into Syria, and finding that the Ammonites had entered into a confederacy with Egypt, as well as Zedekiah, he was in doubt against which of the two people he should first make war, and committed the decision of this matter to his arts of divination, described ver. 21.

Ver. 20. *That the sword may come to Rabbath of the Ammonites.*] *Rabbath,* otherwise called *Rabbah,* (xxv. 5.) was the chief city of the Ammonites. (See 2 Sam. xii. 26. Jer. xlix. 2.)

In Jerusalem the defenced.] Which had been strongly fortified, first by David, (2 Sam. v. 9.) then by Solomon, (1 Kings ix. 24.) afterward by Hezekiah, (2 Chron. xxxii. 5.) and then by Manasseh, (ibid. xxxiii. 14.)

Ver. 21. *For the king of Babylon stood at the parting of the way—to use divination; he made his arrows bright.*] This way of divining by arrows is thus described by St. Jerome in his commentary upon this place: "They wrote on several arrows the names of the cities they intended to assault; and then putting them altogether promiscuously in a quiver, they drew them out thence as lots are drawn; and that city whose name was writ on the arrow first drawn, was the city they first made war upon." Perhaps from this custom the verb *hatsah,* or *hatsats,* from whence *hets,* an *arrow,* is derived, comes to signify the parting or dividing any thing by lot, in which sense it is used Job xli. 6. Prov. xxx. 27.

He made his arrows bright.] Or rather, *he mingled his arrows,* as the Vulgar Latin translates it; which sense of the verb *kilkal* agrees better with the description of this kind of divination already given; and therefore is preferred by Dr. Pocock, who confirms this exposition from the Arabic use of the word. See his notes in Specim. Hist.

Arab. p. 329. where he treats at large of this manner of divination.

He consulted with images.] The Hebrew reads *seraphim,* which word, as it signifies some image or visible representation of a deity, so consequently it must be taken in an ill sense for an idolatrous worship, in which sense it is certainly used 1 Sam. xv. 23. 2 Kings xxiii. 24. Zech. x. 2. Dr. Spencer takes a great deal of pains to prove that the word is sometimes taken for a sort of Divine oracle, and is equivalent to the *urim,* by which the high-priest received an answer when he consulted God upon emergent occasions. (See his third book De Legibus Hebr. Dissert. ult. de Urim et Thummim.)

He looked in the liver.] This was another noted sort of divination, which was taken from lucky or unlucky tokens which appeared in the entrails of the sacrifices when they were slain, called *aruspicina* by the Romans.

Ver. 22. *At his right hand was the divination for Jerusalem.*] When the king of Babylon stood at the head of two ways, (ver. 21.) to consult which of the two he should take, the tokens that were shewed him, persuaded him to march with his army to the right, *i. e.* towards Jerusalem.

To appoint captains, to open the mouth in slaughter, to lift up the voice with shouting.] Whose office it was to encourage the army to fall upon their enemies, and destroy them. (See Jer. l. 15.)

To cast a mount.] See Jer. xxxii. 24.

Ver. 23. *And it shall be unto them as a false divination in their sight, to them that have sworn oaths.*] The king of Judea and his courtiers will despise all these preparations of war, though directed against them, as if they were grounded upon the false arts of divination; whereas it is indeed God himself that directs the march of the Chaldean army, to revenge the perjury which Zedekiah and his counsellors were guilty of, in breaking that solemn oath of fealty which he made to the king of Babylon. (See xvii. 13. 15.)

But he will call to remembrance iniquity, that they may be taken.] Nebuchadnezzar will remember Zedekiah's breach of his oath, and revenge himself by taking the city, and making him and his subjects prisoners of war.

Ver. 24. *Because ye have made your iniquity to be remembered—ye shall be taken with the hand.*] Because your sins cry to heaven for vengeance, ye shall fall into the hands and power of the king of Babylon.

Ver. 25. *And thou, profane wicked prince of Israel.*] The words are directed to Zedekiah, whom the prophet calls *profane* and *wicked,* chiefly with respect to his breaking that solemn oath uttered in the name of God, whereby he had engaged himself to be tributary to the king of Babylon. (See xvii. 19.) *With God is no respect of persons;* in like manner, when the prophets speak to kings in the name of God, they lay aside those titles and expressions of respect which are otherwise due to the regal dignity. (See 1 Sam. xiii. 13. 1 Kings xviii. 18. 2 Kings iii. 13, 14.)

Whose day is come, when iniquity shall have an end.] The day of whose calamity is near at hand, when his and his people's iniquity shall receive their just doom. (Compare vii. 6. xxx. 3. xxxv. 5.)

Ver. 26. *Remove the diadem, and take off the crown.*] The words *crown* and *diadem* are equivalent, and put to signify the kingly ornaments of dignity. (See Isa. lxii. 3.) Indeed the crown is elsewhere taken for the emblem of sovereignty, and the diadem or mitre for the proper ornament of the priesthood, and so the Chaldee paraphrase expresses the sense of the verse in these words, *Remove the mitre from Seraiah the chief priest, and I will take away the crown from Zedekiah the king.* But I conceive this sense does not so well agree with the design of the place, where the judgment threatened is spoken only of Zedekiah.

This shall not be the same: exalt him that is low, and abase him that is high.] Things shall not continue in their present state; as Zedekiah shall be brought down from his kingly dignity, so another branch of that family (*viz.* Christ, see ver. 27.) shall be advanced, from an obscure original and low condition, to the supreme degree of sovereignty. (Compare xvii. 24.)

Ver. 27. *I will overturn—it; and it shall be no more, until he come whose right it is; and I will give it him.*] After that Zedekiah is deprived of his regal authority, there shall be no more kings of that family till Christ come, the King so often foretold and promised, who in due time shall *reign upon the throne of his father David,* and *of whose kingdom there shall be no end,* (Luke i. 32, 33.) After the captivity, some of the priests of the Assamonean race did assume the style and title of kings; but they not being of the tribe of Judah, could have no just right to that honour.

Until he come whose right it is.] In this sense the LXX. understand the word *Shiloh,* Gen. xlix. 10. translating it there, Ὃς ἀπόκειται, *To whom it is reserved:* as if that Hebrew word were equivalent to *sheloh, whose it is,* as the learned P. Fagius hath observed in his notes upon the Targum of that text.

Ver. 28. *Thus saith the Lord God concerning the Ammonites, and concerning their reproach.*] They insulted over the calamities of their brethren the Jews, for which they are often reproved very severely by the prophets, and threatened with the like judgments. (See xxv. 2. 6. Zeph. ii. 8. 10.)

Ver. 29. *Whiles they see vanity unto thee, whiles they divine a lie unto thee.*] While the soothsayers and pretenders to divination foretell nothing but happy events. (See xiii. 23. xxii. 28.)

To bring thee upon the necks of them that are slain.] To add thee to the number of those who are slain in Judea: (ver. 14, 15.) and make thy condition like theirs.

Of the wicked, whose day is come.] See ver. 25.

Ver. 30. *Shall I cause it to return into his sheath?*] See ver. 4, 5.

I will judge thee in the place where thou wast created.] Thou shalt not be carried captive, but shalt be destroyed in thine own land. (See ver. 32.)

Ver. 31. *I will blow against thee in the fire of my wrath.*] Compare xxii. 20—22.

Ver. 32. *Thou shalt be no more remembered.*] See xxv. 10.

CHAP. XXII.

ARGUMENT.

This chapter contains a catalogue or recital of the sins of Jerusalem, and of all orders and degrees of men in it; for which God threatens to inflict his severest judgments upon it.

Ver. 2. *WILT thou judge the bloody city?*] See the note upon xx. 4.

The bloody city.] See xxiii. 37. 45. xxiv. 6. 9. 2 Kings xxi. 16.

Ver. 3. *That her time may come.*] See vii. 7.

Ver. 4. *Thou hast caused thy days to draw near, and art come even unto thy years.*] Thou hast filled up the measure of thine iniquities, and brought the time of vengeance upon thyself. (See vii. 10.)

Therefore have I made thee a reproach unto the heathen, &c.] See v. 14. xxi. 28. Deut. xxviii. 37. 1 Kings ix. 7.)

Ver. 5. *Those that be near, and those that be far off, mock thee.*] See xvi. 57.

Ver. 6. *Behold, the princes of Israel,* &c.] These were probably the members of the great Sanhedrin; or the king's counsellors and chief officers of state. (See Jer. xxvi. 10. xxxvi. 12.)

Ver. 7. *In thee have they set light by father and mother.*] Against which sin there is a solemn curse pronounced, Deut. xxvii. 16.

Ver. 8. *Thou hast despised my holy things, and profaned my sabbaths.*] Thou hast profaned the things dedicated to my service, and the times and places set apart for the same purpose. (Compare ver. 26. xxiii. 38. and Lev. xix. 30.)

Ver. 9. *In thee are men that carry tales to shed blood.*] That bear false witness against men in capital cases. (See Lev. xix. 16.)

And in thee they eat upon the mountains.] See xviii. 6.

Ver. 10. *In thee have they discovered their fathers' nakedness.*] Took their mother-in-law to wife, which St. Paul calls *such fornication as is not named among the gentiles,* 1 Cor. v. 1.

Ver. 12. *In thee have they taken gifts to shed blood.*] The judges have taken bribes, not only to pervert justice, but even to take away the lives of the innocent.

Ver. 13. *Therefore I have smitten my hand at thy dishonest gain.*] I have expressed mine indignation at these unjust practices. (See xxi. 14. 17.)

Ver. 14. *Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee?*] On the contrary, *All hearts shall melt, and all hands shall be feeble* at the approach of God's judgments, xxi. 7.

I the Lord have spoken it, and will do it.] See xxiv. 14.

Ver. 15. *And will consume thy filthiness out of thee.*] I will purge thee *in the furnace of afflictions,* and take that method to consume thy dross, and put an end to thy idolatrous practices. (Compare ver. 18, 19, &c. xxiii. 27.)

Ver. 16. *And thou shalt take thine inheritance in thyself in the sight of the heathen.*] Instead of being mine inheritance, and under my peculiar care and protection, thou shalt be cast out among the heathen, and there eat the fruit of thine own ways, and receive the just reward of thy wickedness. The margin of our Bibles reads, *Thou shalt be profaned in thyself,* &c. Which I think expresses the sense much better; taking the verb *nihal* in the same sense, wherein it is used vii. 24. and xxv. 3. of this prophecy; *i. e.* Thou shalt no longer enjoy the privileges of a city called by my name, and set apart for my residence, but shalt be laid open as common ground, to be profaned by infidels. (Compare Isa. xlvii. 6.)

Ver. 18—20. *The house of Israel to me is become dross,* &c.] Their filthiness may fitly be compared to the mixture of dross and baser metals with the pure silver; and as that is purified by being melted in a furnace or crucible, so Jerusalem, when it is set on fire, shall be the furnace wherein I will cast them and their wickedness to be consumed. (Compare Jer. vi. 28. 30.) God's severe judgments are expressed by the *furnace of affliction,* Isa. xlviii. 10. and compared to *a refiner's fire,* Isa. i. 25. Mal. iii. 2. because they are designed to purge men from that dross and corruption, which is too often the effect of ease and prosperity.

Ver. 21. *I will gather you, and blow upon you in the fire of my wrath.*] God's vengeance is often compared to fire. (See xx. 47.) But here it was so in a literal sense, when both city and temple were consumed by fire, (2 Kings xxv. 9.)

Ver. 24. *Thou art the land that is not cleansed, nor rained upon in the day of indignation.*] God had, in the foregoing verses, compared his anger to fire: in pursuance of which metaphor he adds, That if the wholesome advice and admonition of the prophets (compared to the dew or rain coming from heaven, xx. 46.) had been but duly received, they would have supplied the place of rain, and washed away the filth of the land: so that it needed not to have been purged or cleansed by fire. The Chaldee paraphrase expounds the sense thus, *Thou art the land in which there have been no good works done to protect it in the day of God's curse or indignation.*

Ver. 25. *There is a conspiracy of the prophets in the midst of her.*] *i. e.* Of the false prophets. (See the note upon Jer. xxix. 1.) These are often reproved for making a gain of their profession. (See Jer. vi. 13. Micah iii. 5. 11.)

They have devoured souls; they have taken the treasure and precious things, &c.] They make merchandise of men's souls; or else they take away their lives by false accusations, and then seize upon their substance. (Compare ver. 27. and Matt. xxiii. 14.)

Ver. 26. *Her priests have violated my law, and have profaned my holy things.*] The gifts and sacrifices offered in my service; either by offering them in an undue manner, as the sons of Eli did, (1 Sam. ii. 15.) or without due purification of themselves; or else eating them as common meats, without regard to the rules prescribed in the law, (Lev. xxi. xxii.)

They have put no difference between the holy and profane, &c.] They have not shewed any regard to the rules the Levitical laws lay down, whereby to distinguish betwixt what is holy or unholy, clean or unclean, and that both with respect to persons and things. And they are guilty of this neglect, in contradiction to an express charge given them concerning this matter, (Lev. x. 10.)

And have hid their eyes from my sabbaths.] They have not attended upon my public worship on the sabbath-days, (see 2 Chron. xxix. 7.) and thereby have encouraged my people in the neglect and profanation of that day. (See ver. 8.)

Ver. 27. *Her princes in the midst of her are like wolves ravening the prey,* &c.] The chief officers of state under the king: (see Jer. xxxvi. 12. xxxviii. 4.) not excluding the kings themselves, whose oppressions of their subjects the prophet elsewhere severely reproves. (See xix. 3. 6. xlv. 9.) All those, the text saith, stick at no method of injustice and oppression, whereby they may increase their substance, though it be by taking away the lives and estates

of the innocent. (Compare Isa. i. 23. Micah iii. 1, &c. Zech. iii. 3.)

Ver. 28. *And her prophets have daubed them with untempered mortar,* &c.] Have daubed over the evil practices of the great men by palliating devices. (See xiii. 6. 10.)

Ver. 29. *The people of the land have used oppression.*] See Jer. v. 26. vi. 13.

Yea, they have oppressed the stranger wrongfully.] Contrary to an express prohibition of God's law, frequently repeated and urged upon them from the consideration that they themselves were strangers in Egypt. (See Exod. xxii. 21. xxiii. 9. Lev. xix. 33, 34.)

Ver. 30. *And I sought for a man among them that should make up the hedge—but I found none.*] This general complaint may be expounded with some restriction (such as is commonly understood in unlimited expressions). For we read ix. 4. that there were some that did *sigh and cry to God,* by way of deprecating his wrath, *for the abominations done in Jerusalem.* (See the like expression Jer. v. 1. and the note upon that place.)

That should make up the hedge, and stand in the gap, &c.] See xiii. 5.

Ver. 31. *Their own way have I recompensed upon their heads.*] See ix. 10. xi. 21. xvi. 43.

CHAP. XXIII.

ARGUMENT.

The idolatries of Samaria and Jerusalem are here represented under the metaphor of the lewd practices of two common harlots: for which crimes God denounces severe judgments against them both. The same metaphor is here made use of, which was pursued at large in the sixteenth chapter. (See the Argument there.)

Ver. 2. *THERE were two women, the daughters of one mother.*] Countries are commonly represented as mothers of their people, and the inhabitants as their children: so the *daughters of Syria* signify the inhabitants of that country, (xvi. 57.) Thus Samaria and Jerusalem are described in this chapter as sisters, the offspring of the same land or country. (Compare xvi. 46. Jer. iii. 7, 8. 10.)

Ver. 3. *And they committed whoredoms in Egypt.*] They learned to commit idolatry there. (See xx. 7, 8.) It has been already observed, that idolatry is often represented as spiritual adultery. (See xvi. 15, &c. and see the note upon xx. 8.)

They committed whoredoms in their youth.] The time when the Israelites were in Egypt, or were lately departed out of it, is called their *youth* in the prophets, because that was the time when God first owned them for his people. (See ver. 8. 19. xvi. 8. 22. 60. Jer. ii. 2. Hos. ii. 15.)

There were their breasts pressed, &c.] *There they served idols, and there they corrupted their ways,* as the Chaldee paraphrase expresses the sense. The Scripture commonly calls idolatrous churches and nations by the name of *harlots;* and, in like manner, honours those who preserve their allegiance to God pure and undefiled, with the title of *chaste wives* or *virgins.* (See 2 Cor. xi. 2. Rev. xiv. 4. xix. 7. xxi. 2.)

Ver. 4. *And the names of them were Aholah the elder, and Aholibah her sister—Samaria is Aholah, and Jerusalem Aholibah.*] The word *Aholah* signifies, *Her tent* or *tabernacle; Aholibah* denotes, *My tent* or *tabernacle is in her.* These two different appellations imply, that Samaria had indeed a tabernacle or place for public worship, but of her own devising, *viz.* the cities of Dan and Beth-el, where the golden calves were set up; whereas God's tabernacle first, and afterward his temple, was placed in Jerusalem. He *placed his name there,* or chose it for the place of his peculiar residence, (1 Kings viii. 29.) Why *Aholah* is called the *elder sister,* see the note on xvi. 46.

Ver. 5. *And Aholah played the harlot when she was mine.*] After she had lived in covenant with me, and attended upon my service and worship all the time of the judges, and of David and Solomon, she fell off from my service, and was the first that established idolatry by a law, and consented to Jeroboam's wicked device of setting up the golden calves.

And she doted on her lovers.] *i. e.* Her foreign allies, whose idolatries she was fond of, and hoped by that means to procure their friendship and assistance. (See the note on xvi. 33. 37.)

On the Assyrians her neighbours.] The king of Assyria was a very potent prince, and thereupon his alliance was courted both by the kings of Israel and Judah. (See 2 Kings xv. 29. xvi. 7. and ver. 12. of this chapter.)

Ver. 6. *Which were clothed with blue, captains and rulers.*] As women are apt to fall in love with comely young men well mounted and richly clothed; so the Israelites were enamoured with the state and bravery of the Assyrians, and thought themselves secure if they could but procure their alliance and friendship; and in order to it embraced their idolatries.

Horsemen riding upon horses.] Horses were scarce in Judea, which made the Jews apply themselves to the neighbouring countries for troops of horse in the time of any hostile invasion. (See Isa. xxx. 16. xxxi. 2. xxxvi. 8.)

Ver. 7. *Thus she committed her whoredoms with them.*] *She defiled herself with her idols,* as the sense is more plainly expressed at the end of the verse.

Ver. 8. *Neither left she her whoredoms brought from Egypt.*] She added new idolatries to those she had formerly committed. (See ver. 3.)

Ver. 9. *Wherefore I delivered her into the hand of her lovers.*] God made these very Assyrians the executioners of his judgments upon the ten tribes: many of them being carried away captive by Pul, king of Assyria, (1 Chron. v. 25, 26.) afterward by Tiglath-pileser, (2 Kings xv. 29.) and at length the whole country was subdued and depopulated by Shalmaneser, (2 Kings xvii. 6.) The kings of Babylon were likewise styled kings of Assyria. (See 2 Kings xxii. 29. 2 Chron. xxxiii. 11.) *Lovers* mean the same with allies, those whose friendship and assistance the Jews courted, by complying with them in their idolatries. (See xvi. 37.)

Ver. 10. *These discovered her nakedness; they took her sons and her daughters.*] They carried her and her children away captive, stripped and bare. (Compare ver. 29. and xvi. 37. 39.)

And slew her with the sword.] Compare ver. 47. and xvi. 40. Those that were not led captive were slain in the field of battle, or in the siege of Samaria, 2 Kings xvii. 5.

And she became famous among women.] The Hebrew

reads, *She became a name among women:* as she had been formerly *renowned among the heathen for her beauty;* (xvi. 14.) so now she was every where talked of as a remarkable instance of God's vengeance, and set forth for an example to other cities and nations, to deter them from the like abominations. (See ver. 48. and xvi. 41.)

For they had executed judgment upon her.] See ver. 24.

Ver. 11. *And when her sister Aholibah saw this, she was more corrupt in her inordinate love than she.*] Jerusalem was so far from taking warning by the judgments inflicted upon Samaria, that she advanced to greater degrees of idolatry. (See ver. 14. xvi. 47. 51. Jer. iii. 8. and the notes upon those places.)

Ver. 12. *She doted upon the Assyrians her neighbours,* &c.] Compare ver. 1. The king of Judah, Ahaz, entered into a confederacy with the king of Assyria, hoping for relief from his power and the bravery of his army, and serving his idols to that end. (See 2 Kings xvi. 7. 11. 2 Chron. xxviii. 16. 23.)

Ver. 13. *They took both one way.*] Both of them were like common harlots, impudent in their idolatries, and irreclaimable. (Compare Jer. iii. 13.)

Ver. 14. *When she saw men pourtrayed upon the wall, the images of the Chaldeans,* &c.] These were probably the pictures of those deified heroes whom the Chaldeans worshipped as gods: such were Bel, Nebo, and Merodach, mentioned Isa. xlvi. 1. Jer. l. 2.

Ver. 15. *Girded with girdles upon their loins.*] A girdle was a mark of dignity, and worn as such by princes and men in authority. (See 1 Sam. xviii. 4. Isa. xxii. 21.)

In died attire upon their heads.] The Chaldeans, and afterward the Persians, wore a sort of turbans upon their heads, with different degrees of ornaments, according to their different qualities.

Ver. 16. *And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.*] These images pleased her so much, that she sent to Babylon to learn the manner how their idols were to be worshipped. (See ver. 40, 41. and xvi. 17.) This probably relates to those times when a correspondence was maintained between the cities of Babylon and Jerusalem, after that Nebuchadnezzar had conquered Judea, and made it a tributary kingdom, in the beginning of the fourth year of Jehoiakim. (See 2 Kings xxiv. 1. Dan. i. 1, 2. and the notes upon Jer. xxii. 19.)

Ver. 17. *And the Babylonians came to her into the bed of love,* &c.] The metaphor of representing idolatry by the inordinate lust of adultery is still carried on.

And her mind was alienated from them.] She quickly grew weary of these too, as lewd women are of their former gallants, and look out for new ones. She broke her league and covenant with them, as St. Jerome very well expresses the sense; meaning that covenant which Jehoiakim made with Nebuchadnezzar, to be his tributary: (compare ver. 16. 22. 28.) and was afterward renewed by Zedekiah. (See xvii. 15.)

Ver. 18. *So she discovered her whoredoms,* &c.] The sense might better be expressed, *After she had discovered,* &c. the sense being still continued with the foregoing verse.

Then my mind was alienated from her, &c.] As she, by her idolatries, had broken all the bonds of duty and allegiance whereby she was engaged to me, a sin often compared to a wife's disloyalty towards her husband: so I withdrew my love and affection from her, and resolved to give her *a bill of divorce,* as the prophet Jeremy expresses it, and not own her any more as mine, as I had cast off her sister Samaria. (Compare Jer. iii. 8. vi. 8. Hos. ii. 2.)

Ver. 19. *Yet she multiplied her whoredoms, in calling to remembrance the days of her youth,* &c.] Though she was fond of new idolatries, she did not forget her old ones, even those which she had learned in Egypt. (See ver. 3.)

Ver. 20. *For she doted upon their paramours,* &c.] Upon the idols of Egypt, and the impure rites which accompany their idolatrous worship. (See the notes upon xvi. 26.) This may relate to the time when Zedekiah entered into a new confederacy with Egypt; (see ver. 21. and xvii. 15.) which made the people fond of admitting the Egyptian idolatries.

Ver. 22. *I will raise up thy lovers against thee, from whom thy mind is alienated.*] I will execute my judgments upon thee by those very Babylonians, whose alliance and idolatries thou hast been so fond of: (see ver. 9.) but since hast broken the league thou madest with them, contracting a new one with Egypt, and thereby hast provoked them to revenge thy perfidiousness. (See ver. 17.)

Ver. 23. *The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them.*] The inhabitants of the several provinces of the Babylonish monarchy. Pekod is mentioned as a province of Babylon, Jer. l. 21. St. Jerome upon the place understands these three words, Pekod, Shoa, and Koa, in an appellative sense, to denote so many titles or degrees of honour, as much as to say, governors, princes, and great men. In which sense the two former words, Pekod (or Pakud) and Shoa, are confessedly taken in Scripture; and *Koa* is supposed to be derived from the verb *kaâng,* which signifies printing marks in the flesh, (Lev. xix. 28.) and it was the custom of great men to distinguish themselves from their inferiors by such marks or prints. (See Dr. Spencer, de Legib. Hebr. lib. ii. cap. 14. sect. 1.)

All of them desirable young men, &c.] As their riches and bravery made them appear amiable in your eyes, when you first courted their alliance, (ver. 12.) so they shall appear in the same splendid equipage, when they come to invade your country, and to besiege your city; but then their gallant appearance shall strike a terror and consternation into you.

Ver. 24. *And they shall come against thee with chariots, waggons, and wheels,* &c.] A like description of warlike preparations may be seen xxvi. 10. Jer. xlvii. 3. Nahum iii. 2, 3. Chariots are mentioned, both in sacred and profane writers, as of principal use in the ancient way of fighting.

And I will set judgment before them; and they shall judge thee according to their judgments.] I will deliver thee into their power, as the ministers of my justice, who shall make thy punishments bear a correspondence with thy guilt. (See ver. 45.)

Ver. 25. *And I will set my jealousy against thee, and they shall deal furiously with thee.*] They shall punish thee with that fury, with which a man in the rage of jealousy shall treat a wife that hath been unfaithful to him. (Compare xvi. 38.)

They shall take away thy nose, and thine ears, &c.] As

husbands, in that case, render those women deformed, whose beauty hath been too pleasing to strangers; so shall the Chaldeans deface all the glories and ornaments of Jerusalem, and after they have slain and carried captive its inhabitants, shall set the city on fire, and reduce it to a heap of ashes. (Compare xvi. 41.)

Ver. 26. *They shall also strip thee out of thy clothes,* &c.] See ibid. ver. 37. 39.

Ver. 27. *Thus will I make thy lewdness to cease from thee.*] These severe judgments shall effectually deter thee from idolatry, and make thee abhor the least approaches towards it. (See xxii. 15.) Accordingly we find, that, after the captivity, the Jews never returned to their former idolatrous practices.

And thy whoredoms brought from the land of Egypt.] Where thou didst first learn idolatry, and ever since hast had an inclination towards it. (See ver. 3. 19.)

So that thou shalt not lift up thine eyes unto them.] See xviii. 6.

Ver. 28. *I will deliver thee into the hand of them whom thou hatest,* &c.] The Chaldeans, that were thy lovers formerly; (ver. 22.) but since thou hast broken thy league and friendship with them, thy love is turned to hatred. (See ver. 17.)

Ver. 29. *And they shall deal with thee hatefully, and shall take away all thy labour.*] As thou hast requited their love with hatred, so shall they deal with thee; their hatred against thee shall be greater than their former love towards thee, which was the conclusion of Amnon's unlawful love to his sister, (2 Sam. xiii. 15.) This shall prompt them to take a full revenge upon thy perfidiousness, to consume all the fruits of thy labours, and to take away all the wealth thou hast gathered by thine industry.

And shall leave thee naked and bare.] See the note on xvi. 37.

Ver. 31—33. *Therefore will I give her cup into thine hand—thou shalt be laughed to scorn, and had in derision. Thou shalt be filled with drunkenness and sorrow,* &c.] God's judgments are often compared to a cup of intoxicating liquors, because they astonish men, and bereave them of common judgment and discretion, and likewise expose them to the scorn and contempt of their enemies. (See Jer. xxv. 15, &c. xlviii. 26. Habak. ii. 16.)

Ver. 34. *Thou shalt even drink it, and suck it out.*] The sorest and heaviest of God's judgments shall fall to thy share; like those that drink a potion off to the bottom, where the most nauseous part of it is settled. (See Psal. lxxv. 8. Jer. li. 17.)

Thou shalt break the sherds thereof, and pluck off thine own breasts.] Thou shalt behave thyself as drunken people do, who first throw away, or break in pieces, the cup, and then are angry with themselves as the cause of their own misfortunes. The text mentions her *breasts,* as the parts which had a principal share in her guilt, according to the allegorical description here given of her idolatries. (See ver. 3. 21.)

Ver. 35. *Because thou hast forgotten me, and cast me behind thy back.*] Because thou hast not only forsaken my worship, but hast shewed the utmost contempt and aversion towards me, (see the note upon viii. 16.) thou shalt deservedly bear the punishment due to thine idolatries. (Compare ver. 17. 19. 30. 49.)

Ver. 36. *Wilt thou judge Aholah and Aholibah?*] See the note on xx. 4.

Ver. 37. *That they have committed adultery, and blood is in their hands,* &c.] They have committed adultery with their idols, as it follows, and have slain their children in sacrifice to them. (See xvi. 20, 21.)

Ver. 38. *They have defiled my sanctuary in the same day,* &c.] By coming within the precincts of it polluted with idolatry. (See the following verse, and xxii. 8.)

Ver. 39. *And, lo, thus have they done in the midst of mine house.*] The words may be expounded of their setting up idols in the very temple, and worshipping them there. (See 2 Kings xxi. 4.)

Ver. 40. *And furthermore, that ye have sent for men to come from far, to whom a messenger was sent,* &c.] See ver. 16. Their courting the alliances of foreign nations, by complying with their idolatries, is set forth under the representation of the several arts which harlots use to recommend themselves to new lovers. (Compare Isa. lvii. 7. 9. Hos. ii. 13.)

For whom thou didst wash thyself.] A custom generally practised by women before the time of their nuptials. (See Ruth iii. 3.)

And paintedst thy eyes.] Or *thy face,* as the phrase is translated 2 Kings ix. 30. (See the note upon Jer. iv. 30.)

Ver. 41. *And sattest upon a stately bed, and a table prepared before it.*] The expressions denote their sitting down with idolaters, and partaking of their sacrifices: the words *altar* and *table* are used promiscuously in the prophets, (see Mal. i. 7.) because all sacrifices were feasts made of offerings dedicated to God's service; so that he was properly the entertainer, and those that did partake of the sacrifices were his guests, that did eat at his table, in token of their being in covenant and friendship with him. What was consumed upon the altar was God's mess or portion, and is therefore called the *bread of God,* (see xliv. 7. Lev. xxi. 6.) and the *food of the Lord,* (Lev. iii. 11.) The remainder of the sacrifices his guests were entertained with, either by themselves, as in peace-offerings, or else by their proxies the priests, as in sin-offerings. (See Mr. Mede's Discourse of the Christian Sacrifice, chap. 7.) The Jews, as well as the Romans, lying upon beds or couches at their meals. (See Isa. lvii. 7.) So did other eastern nations. (See Esther i. 6.)

Whereupon thou hast set mine incense, and mine oil.] See xvi. 18.

Ver. 42. *And the voice of a multitude being at ease was with her.*] All sorts of expressions of joy were heard at these her meetings: such as music and dancing, which usually accompanied idolatrous festivals. (See Exod. xxxii. 6. 18, 19.)

And with the men of the common sort were brought the Sabeans from the wilderness.] The *Sabeans.* The word is translated *drunkards* in the margin: the word *saba* in the Hebrew, signifies to *drink to excess,* from whence comes the participle *sebaim, drunkards,* which comes very near in sound to the word *Sabaim* in the text. Strabo, in his tenth book of Geography, p. 471. speaking of the rites of Bacchus, mentions the word Σαβοῖ as used among others in the Bacchanal processions: which he supposes may have been derived, as well as several of their musical instruments, from the Barbarians, by which the Greeks denote the

eastern countries. To the same purpose we find in Hesychius, Σάβος, Βακχεία. The prophet persists in comparing the idolatries of the Jews to the practices of lewd women, who prostitute themselves to all comers, even those of the meanest condition. Such were the Sabeans that came *from the wilderness: i. e.* from Arabia, called the Desert, where dwelt the posterity of Seba, mentioned Gen. x. 7. These were probably some of those idolatrous people dwelling in the wilderness, whom Jeremiah mentions, ix. 26. who polled the corners of their heads in honour of some idol whom they worshipped. (See the note upon that place.)

Which put bracelets upon their hands, and beautiful crowns upon their heads.] *i. e.* Upon the hands and heads of these two lewd women, Aholah and Aholibah. (See ver. 45.) Bracelets and crowns were ornaments proper to brides; (see xvi. 11, 12.) and were likewise presented by lovers to their mistresses. Crowns were likewise worn at public festivals, and times of rejoicing: (see Isa. xxxv. 10.) whereupon the Hebrew phrase is translated here and chap. xvi. by the LXX. Στέφανον καυχήσεως, *a crown of rejoicing;* an expression probably taken from hence by St. Paul, 1 Thess. ii. 19.

Ver. 43. *Then said I unto her that was grown old in adulteries,* &c.] The words import, that it was time for her to leave off her ill courses, that age and experience might sufficiently convince her of the follies of them; but withal they imply, that age and time seldom correct ill habits. The word *her* is taken collectively in this and the following verse, so as to include both the sisters. So the singular number is used, Psal. xii. 7. *Thou shalt preserve him from this generation for ever;* where our interpreters rightly observe in the margin, that the word *him* signifies *every one of them.*

Ver. 44. *Yet they went in unto her,* &c.] Both Samaria and Jerusalem defiled themselves with the idolatries of all the heathen round about them. (Compare ver. 7. 17.)

Ver. 45. *And the righteous men, they shall judge them.*] By *righteous* or just *men* some understand the Babylonians, who, though a wicked and idolatrous people, were the executioners of God's justice upon a nation that had sinned against a clearer light and greater convictions. So Nebuchadnezzar and other heathen princes are called God's servants, as being instruments of his providence. But the expression may in a more proper sense be understood of the prophets who foretold the judgments God would inflict upon Samaria and Jerusalem; such as Hosea, Amos, Jeremiah, &c. The prophets are said to execute those judgments which they foretell: so Ezekiel saith of himself, that *he was sent to destroy the city;* (xliii. 3.) *i. e.* to prophesy its destruction. To the same sense we read, Hos. vi. 5. *I have hewed them by my prophets, I have slain them by the words of my mouth.* (See the notes upon Isa. vi. 10. Jer. i. 10. v. 14.)

After the manner of adulteresses, and after the manner of them that shed blood.] See ver. 37. and xvi. 38.

Ver. 46. *I will bring a company upon them, and give them to be removed and spoiled.*] This is meant chiefly of the Babylonians, who should plunder and carry away captive a great part of the inhabitants of Jerusalem.

Ver. 47. *And the company shall stone them with stones, and despatch them with their sword.*] See xvi. 40.

They shall slay their sons and their daughters, &c.] See ver. 25.

Ver. 48. *Thus will I cause lewdness to cease out of the land.*] See ver. 27.

That all women may be taught not to do after your lewdness.] See the notes upon ver. 10. and xvi. 41.

Ver. 49. *And ye shall bear the sins of your idols.*] Ye shall bear the punishment due to your sins of idolatry. *To bear sin,* or *iniquity,* is a noted expression in Scripture, signifying the undergoing the punishment due to it. (Compare ver. 35.)

CHAP. XXIV.

ARGUMENT.

By the figure of a boiling pot is shewed the destruction of Jerusalem and its inhabitants; and by Ezekiel's being forbidden to mourn for his wife is signified, that the calamities of the Jews shall be so astonishing, as to be beyond all expressions of sorrow.

Ver. 1. *AGAIN, in the ninth year.*] Of Jehoiachin's captivity. (See i. 2.)

Ver. 2. *The king of Babylon set himself against Jerusalem this same day.*] See Jer. lii. 4. 2 Kings xxv. 1.

Ver. 3. *And utter a parable unto the rebellious house.*] Add this emblem or parable concerning a boiling pot to the rest thou hast delivered to them: though they seem resolved not to give heed to what thou deliverest, either in plain words or figurative expressions. (Compare xvii. 12. xx. 49.)

Set on a pot, set it on, &c.] The destruction of Jerusalem is represented by a boiling pot or caldron, both by Jeremiah, i. 13. and by Ezekiel, xi. 3.

Ver. 4. *Gather the pieces into it, even every good piece,* &c.] Meaning the chief of the citizens, who should be destroyed together with the city. (See xi. 3.)

Ver. 5. *Take the choice of the flock.*] This belongs in sense to the former verse; so the LXX. translate the words, joining them with the foregoing sentence; *With the choice bones taken out of the flock.*

Burn also the bones under it.] The bones of those who have been unjustly slain in the midst of the city; (see xi. 7.) whose blood cries for vengeance against it, and kindles God's anger like fire.

And make it boil well.] To denote the city's being set on fire. (See ver. 10, 11.)

Ver. 6. *Woe to the bloody city.*] See xi. 6. xvi. 30. xxii. 3. xxiii. 37.

Even to the pot whose scum is therein.] Whose filthiness is not purged out of it. (See ver. 13.)

Bring it out piece by piece.] The principal men of the city (see ver. 4.) shall be carried out of the city by the Chaldeans, and afterward slain. (See xi. 7. 9.)

Let no lot fall upon it.] Conquerors used to cast lots what share of the vanquished they would save. (See 2 Sam. viii. 2. Joel iii. 3. Nahum iii. 10.) Here there will be no use of lots, for all the principal inhabitants shall be slain. (See Jer. xxxix. 6.)

Ver. 7. *She set it upon the top of a rock,* &c.] In a presumptuous manner, and with a high hand she shed it, as the Chaldee paraphrase expresses the sense; she was im-

pudent and barefaced in her cruelties: she did not seek to cover or excuse them.

She poured it not upon the ground, to cover it with dust.] The words allude to the command of the law, Lev. xvii. 13. that they cover the blood of any beast or other living creature which was slain with dust; which precept was not only intended to prevent their eating of blood, but also to give men a sort of horror or aversion to the sight of bloodshed.

Ver. 8. *I have set her blood on the top of a rock.*] Her punishment shall be as notorious in the sight of the world as her sin was.

Ver. 9, 10. *I will even make the pile for the fire great,* &c.] The inhabitants shall be the materials prepared by their sins to be consumed like fuel in the fire.

Ver. 10. *Spice it well.*] The expression imports, that the Chaldeans shall be as much set upon destroying the city and inhabitants, as hungry people are greedy of devouring meat well spiced and dressed.

And let the bones be burnt.] The words denote an utter destruction, that the fire shall be so fierce as to consume the very bones as well as the flesh put into the caldron.

Ver. 11. *Then set it empty upon the coals thereof,* &c.] After an entire riddance of the inhabitants, the city itself shall be set on fire, and the place and its wickedness be consumed together in the flames.

Ver. 12. *She hath wearied herself with lies.*] The word *teunim,* never met with but in this place, is commonly derived from *aven,* which signifies trouble or vanity, and is a word frequently applied to idols, as particularly when Beth-el is styled Beth-aven, upon the account of the golden calf there set up, Hos. iv. 15. For these reasons I understand the expression here, *She hath wearied herself with lies,* of the people's multiplying their idolatries; idols being elsewhere called lies, and seeking relief sometimes from one idol, sometimes from another, but all in vain. (See xvi. 29, 30. xxiii. 16. 19. 40.)

And her great scum went not forth out of her, &c.] All the admonitions I gave her by my prophets, availed nothing to the purging her from her idolatries and other wickedness; so that now the fire must purge and consume her and her sins.

Ver. 13. *In thy filthiness is lewdness.*] Thou hast shewed thyself shameless and incorrigible in thine idolatries. (Compare xxiii. 29. 35.)

Because I have purged thee, and thou wast not purged, &c.] I did what was requisite on my part towards thy conversion, but thou refusedst to comply with those frequent calls and exhortations I gave thee; (see the note on Jer. xxxi. 18.) and therefore my Spirit shall not strive with thee any longer, but I will proceed to execute my judgments upon thee.

Till I cause my fury to rest upon thee.] See the note on v. 13. viii. 18.

Ver. 14. *According to thy doings shall they judge thee.*] See xxiii. 24.

Ver. 16. *Behold, I take away the desire of thine eyes with a stroke.*] Thy wife, the object of thy love and thy affection. (See ver. 18.)

Ver. 17. *Bind the tire of thine head upon thee.*] Use the ordinary dress upon thine head; whereas in the time of mourning it was customary sometimes to shave the head: (see Lev. xiii. 45. Jer. vii. 29. xvi. 6.) sometimes to cast dust upon it. (See Josh. vii. 6. 1 Sam. iv. 12.) The priests were particularly forbid to uncover their heads in the time of mourning. (See Lev. x. 6.)

And put on thy shoes upon thy feet.] Going barefoot was another expression of sorrow. (See 2 Sam. xv. 30.)

And cover not thy lips.] Covering the lips or face was another token of mourning. (See Lev. xiii. 45. Micah iii. 7. 2 Sam. xv. 30. Jer. xiv. 4.)

And eat not the bread of men.] Partake not of the mourning feasts that relations use to prepare for the funerals of their friends. (See the note on Jer. xvi. 5. 7.) Such were the Περίδειπνα and *parentalia* among the Greeks and Romans.

Ver. 18. *So I spake to the people in the morning, and at even my wife died.*] My wife died in the evening, and the next morning I declared what commands God had laid upon me, not to make any outward show or sign of mourning upon that occasion. (Compare xxxiii. 22.) The evening was the beginning of the day according to the Jews' reckoning. (See Gen. i. 5. Lev. xxiii. 32.)

Ver. 19. *Wilt thou not tell us what these things are to us?*] They inquire by way of derision and contempt what these signs mean. (Compare xii. 9. xvii. 12. xx. 49.)

Ver. 21. *Behold, I will profane my sanctuary, the excellency of your strength.*] I will deliver my temple into the hands of the heathen, and they shall profane and destroy it. (See vii. 19, 20.) That temple wherein you placed your glory, and thought my residence there your greatest protection. (Compare ver. 25. and see Psal. lxxviii. 61. xcvi. 6. cv. 4. cxxxii. 8.)

The desire of your eyes, and that which your soul pitieth.] *The beauty of holiness,* as the temple is often called, whose destruction will affect you with a most tender compassion.

And your sons and your daughters whom ye have left, shall fall by the sword.] Whom ye left behind you in the city, when ye were carried captives: or who were left by the famine and pestilence. (See v. 12. xxiii. 47.)

Ver. 23. *Ye shall not mourn nor weep.*] These terrible judgments shall strike you with astonishment, and such a grief as is too great to be expressed by words or actions; according to the verse of the poet,

" Curæ leves loquuntur, ingentes stupent."

Small evils we complain of, greater strike us dumb.

But ye shall pine away for your iniquities, and mourn one towards another.] Ye shall waste away by a lingering grief, and by a silent lamentation over each other's calamities. (See iv. 2. 17. Lev. xxvi. 39.)

Ver. 24. *Thus Ezekiel is unto you a sign.*] His actions foreshew you what shall be your condition. (Compare iv. 3. xii. 6.) The holy writers in several places speak of themselves in the third person. (See Exod. vi. 26. 1 Sam. xii. 11. Matt. ix. 9.) So that this is an argument of very little force, when it is urged against Moses being the author of the Pentateuch.

And when this cometh, ye shall know that I am the Lord.] Comparing the prediction with the event, will convince the most obstinate, that the immediate hand of God is in the judgments which are come upon you. (See vi. 7. and compare John xiii. 19. xiv. 29. xvi. 4.)

Ver. 25. *When I shall take from them their strength, the*

joy of their glory, the desire of their eyes, &c.] When I shall take from them all that is dear and valuable to them; their temple, an emblem of my special residence among them, and protection over them, whose beauty and magnificence was their peculiar glory, and the most grateful object of their sight; together with their sons and daughters, whereon they placed their affection. (See ver. 21.)

Ver. 26. *That he that escapeth in that day,* &c.] See xxxiii. 21, 22.

Ver. 27. *In that day shall thy mouth be opened to him that is escaped, and thou shalt speak, and be no more dumb.*] From this time to the time when the news comes of the city's being taken, thou shalt not prophesy any more to thine own people; but then will I give thee a new commission to speak, (see xxxiii. 22.) and that not by signs, as thou dost at present, but with freedom and plainness; the event so exactly answering thy predictions, shall give a new authority to what thou speakest. (See iii. 26. xxix. 21. and compare Ephes. vi. 19.)

And thou shalt be a sign unto them, &c.] They shall then be convinced, by experience, that thou didst foreshew by thy actions and behaviour all that should befal them. And this will likewise convince them of my foreknowledge and providence.

CHAP. XXV.

ARGUMENT.

This chapter contains God's judgments against the Ammonites, Edomites, and Philistines, for their hatred against the Jews, and insulting over them in the time of their distress. Archbishop Usher (in his Annals ad A. M. 3419.) and Josephus (Antiq. lib. x. cap. 11.) place these events five years after the destruction of Jerusalem.

Ver. 2. *SET thy face against the Ammonites.*] See the note on vi. 2.

Ver. 3. *Because thou saidst, Aha, against my sanctuary,* &c.] The Ammonites, Moabites, and Edomites, though related in blood to the Jews, yet bore a constant hatred towards them, which they took all opportunities to shew, when the Jews were under any distress, and particularly at the time of their general captivity, and the destruction of their city and temple. For this they are often reproved by the prophets, and threatened with the like or severer judgments, and particularly the Ammonites. (See the note on xxi. 28.)

Ver. 4. *I will deliver thee to the men of the east for a possession.*] By the *men of the east* must be meant the Chaldeans. (See xxi. 19, 20.) Ammon is likewise reckoned among these countries, which God foretold by Jeremy should be delivered into the hands of the king of Babylon. (See Jer. xxv. 21.) By the east country is commonly meant Arabia in Scripture, as hath been observed in the notes upon Isa. xi. 14. but Syria and Chaldea, and the countries beyond it, are likewise called the east. (See Gen. xi. 2. Numb. xxiii. 7. Isa. ii. 6.) Chaldea, indeed, lay northward of Judea and the adjacent countries; (see l. 4.) but withal lying with a point towards the east, the Chaldeans and their confederates may not improperly be reckoned among the men of the east; just as Cyrus is sometimes described as coming from the east, and sometimes from the north, (Isa. xli. 25.) with respect to his forces, that consisted both of Medes that lay northward, and Persians that lay eastward of Babylon.

And shall drink thy milk.] Milk was the chief sustenance of those people, whose riches consisted chiefly in their stocks of cattle. Hence the Scythians are called *Galactophagi,* by Homer, Iliad. iii. and *Galactopotæ* by other writers. The LXX. render the sense very well, *Shall drink* or *swallow thy fatness:* the word *heleb* signifying not only milk, but likewise the fattest or choicest parts of any flesh or fruits. So it is used Gen xlv. 18. *Ye shall eat the fat of the land;* and Psal. lxxxi. 16. where our translation reads, *The finest of the wheat,* it is in the Hebrew, *The fat of the wheat.*

Ver. 5. *And I will make Rabbah* (see xxi. 20.) *a stable for camels,* &c.] Instead of being a city inhabited by men, it shall be a place for cattle, and particularly for camels to feed in, of which that and the neighbouring countries had great store. It is a proverbial expression for utter destruction, to say that grass grows where a town stood. (Compare Isa. xvii. 2. xxii. 10. xxxii. 14. Zeph. ii. 14, 15.)

Ver. 6. *Because thou hast clapped thine hands, and stamped with thy feet.*] Gestures that sometimes signify grief and indignation: (see vi. 11.) but are likewise used to express our joy and satisfaction. (Compare Job xxvii. 23. Jer. xlviii. 27. Lam. ii. 15.)

With all thy despite against the land of Israel.] See ver. 3.

Ver. 8. *Because that Moab and Seir do say.*] Seir is the same with Edom. (See xxxv. 2.) The prophet joins them together as guilty of the same crime, and then denounces particular judgments against each of them.

Behold, the house of Judah is like unto all the heathen.] They are no longer distinguished from their neighbours by the visible protection of the God whom they worship.

Ver. 9. *Therefore will I open the side of Moab from the cities,* &c.] I will make a passage for his enemies to invade his frontier cities, and from thence to possess themselves of the best of his country. Some translate the middle of the verse, *From the cities, even from Ar, his* [city] *upon his frontiers. Ar* was the coast or *border of Moab,* (Deut. ii. 18.)

The glory of the country.] The best part of all the country of Moab; the Hebrew word is *tsebi,* frequently spoken of Judea, as being in many respects the glory of all lands. (See xx. 6.)

Beth-jesimoth, Baal-Meon, and Kiriathaim.] See Numb. xxxii. 38. Josh. xiii. 20. Jer. xlviii. 25. Baal-Meon is called Beth-Meon in that place of Jeremy, and more fully Beth-Baal-Meon, Josh. xiii. 17. *i. e.* the *house* or *temple of the idol Meon,* by which Bishop Cumberland understands Menys or Osiris, the great deity of the Egyptians; in the first book and the second chapter of his treatise concerning Sanchoniathon's Phœnician History.

Ver. 10. *Unto the men of the east.*] See ver. 4.

That the Ammonites may not be remembered among the nations.] May make no figure among their neighbours, their strength being entirely broken.

Ver. 12. *Because that Edom hath dealt against the house of Judah by taking vengeance.*] The Idumeans, being the posterity of Esau, bare an ancient grudge against the Jews, upon the account of their ancestor's losing his right of pri-

mogeniture, and the subduing of Edom by David afterward, (2 Sam. viii. 14.) Upon both these accounts they took hold of all opportunities of venting their spite towards the Jewish nation, particularly see 2 Chron. xxviii. 17. For this their behaviour they were in former times reproved by Amos, i. 11. and afterward by Obadiah, ver. 10. and by Ezekiel in this place, and xxxv. 5. The ill will that they shewed towards them at the time of their captivity, was very remarkable, as appears by those pathetical words of Psal. cxxxvii. 7. *Remember the children of Edom, O Lord, in the day of Jerusalem; how they said, Down with it, down with it, even to the ground.*

Ver. 13. *I will stretch out my hand upon Edom, and cut off man and beast from it.*] See xxxv. 7—9. Jer. xlix. 17, 18. Zeph. ii. 9. Mal. i. 3, 4.

And I will make it desolate from Teman, and they of Dedan shall fall by the sword.] Teman is a noted place in Idumea: (see Jer. xlix. 7. Amos i. 12.) to which Dedan is joined, ver. 8. (Compare Isa. xxi. 13, 14.) The Dedanites were originally Arabians, the posterity of Dedan, Abraham's grandson; but they seem afterward to have been incorporated with the Idumeans. (See the note upon that place of Jeremiah.)

Ver. 14. *And I will lay my vengeance upon Edom by the hand of my people Israel.*] The Jews themselves, whom the Edomites have so often insulted, shall be instruments of my vengeance upon Edom, and shall requite the wrongs they have received by subduing Idumea, which they did under the conduct of Judas Maccabæus. (See 1 Macc. v. 3. 2 Macc. x. 16, 17. compare Jer. xlix. 2.) And afterward the high-priest Hircanus made an entire conquest of this country. (See Dr. Prideaux, par. ii. p. 307.)

Ver. 15. *Because the Philistines have dealt by revenge,* &c.] The Philistines, being borderers upon the Jews, were their ancient enemies from the very time of the judges downward, more particularly in the time of Ahaz. (See 2 Chron. xxviii. 18.)

Ver. 16. *Behold, I will stretch out my hand upon the Philistines.*] I will subdue them by Nebuchadnezzar. (See ver. xxv. 20. xlvii. 1.)

And I will cut off the Cherethims.] The *Cherethims,* or *Cherethites,* are the same with the Philistines, or a tribe of that people. (See 1 Sam. xxx. 14. Zeph. ii. 5. and the notes upon Jer. xlvii. 4.)

And destroy the remnant of the sea-coast.] The same who are called the *remnant of the Philistines,* Amos i. 8. *the remnant of Ashdod,* Jer. xxv. 20. and *the remnant of the country of Caphtor,* Jer. xlvii. 4. (See the notes upon these two last places.)

CHAP. XXVI.

ARGUMENT.

This and the following chapter, with part of the twenty-eighth, foretell the destruction of Tyre by Nebuchadnezzar, who took it after a thirteen years' siege, (as Josephus relates out of Philostratus, and the Phœnicians' Annals: see his Antiq. lib. x. cap. 11. *ad fin.* lib. i. contr. Appion. p. 1046.) and in the thirty-second year of Nebuchadnezzar's reign, according to the Babylonish account. (See the note on xxix. 17.) By reason of which hard service, *every head was made bald, and every shoulder was peeled,* as our prophet speaks, xxix. 18. The same calamity is foretold by Isaiah, chap. xxiii. This siege forced the inhabitants to remove their effects into an island half a mile distant from the shore, where they built another city, called New Tyre. The learned Dr. Prideaux, in his Connex. of Script. Hist. par. i. p. 91. 484. hath observed, that this prophecy of Ezekiel, as well as the former one of Isaiah, was fulfilled in the destruction of old Tyre, a city that stood upon the continent, and which Nebuchadnezzar utterly destroyed; though he grants some expressions in both prophecies are applicable only to the last siege of that city, when it was conquered by Alexander the Great.

Ver. 1. *IN the eleventh year, in the first day of the month.*] The particular month not being named, some supply the word *fifth,* (as the word *fourth* is supplied, 2 Kings xxv. 3.) and understand it of the month following the taking of Jerusalem, at whose desolation Tyre rejoiced, (ver. 2.) But, as Archbishop Usher observes, ad A. M. 3416. the fifth month belongs to the twelfth year of Jehoiachin's captivity. So we may more probably understand the expression of the *first* month of the year: as *the year of Evil-Merodach's reign,* (2 Kings xxv. 27.) is rightly understood by our interpreters to be the year *when he began to reign;* so *the tenth day of the month* is necessarily to be understood of the first month, xl. 1. of this prophecy. And the inhabitants of Tyre may very well be supposed to insult over Jerusalem at any part of the time of her siege, which they saw must inevitably end in the taking of that city.

Ver. 2. *She is broken that was the gates of the people.*] There was a great confluence of people to Jerusalem from all parts at the solemn feasts of the year, as well of Jews as proselytes. (See John xiii. 20.)

She is turned unto me.] Her wealth is come into my stores. (Compare Isa. lx. 5.)

I shall be replenished now she is laid waste.] Tyre was a noted market for all sorts of trade: so when Jerusalem was taken and sacked, the spoil of the city was carried thither for sale, and, probably, several of the inhabitants being made captives, were sold there for slaves, a traffic the Tyrians dealt in very much, (xxvii. 13.) This interpretation may be confirmed by comparing it with Joel iii. 4—6. where the prophet upbraids the Tyrians for making merchandise both of the persons and substance of the Jews, when they came into their hands. To the same purpose we read Macc. iii. 41. that when *Lysias came with great forces to subdue the Jews, the merchants of the country took silver and gold, and came into the camp, to buy the children of Israel for slaves.*

Ver. 3. *I will cause many nations to come up against thee, as the sea causeth his waves to come up.*] The Chaldeans and their confederates: (compare Jer. xxxiv. 1. li. 27.) whom the prophet compares to the waves of the sea, which come up with an irresistible force. (See Jer. li. 42.) Armies are elsewhere represented by an inundation, that carries all before it. (See Isa. viii. 7. Dan. ix. 26. xi. 22.)

Ver. 4, 5. *I will scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea.*] I will make an entire riddance of her buildings, so that not so much as any dust or rubbish of them shall be left: (compare ver. 12.) and

nothing shall be seen but the rocks upon the sea-shore, in the place where the city formerly stood. Nebuchadnezzar quite demolished old Tyre, and the stones and rubbish of it were afterward made use of by Alexander, to carry on a causey from the continent to the island where New Tyre stood, by which means he took that. (See Dr. Prideaux, *ubi supra.*) This latter city is since so decayed, that there are no remains of it left, but a few huts for fishermen to hang out their nets a drying upon the rocks, as it is related by travellers that have been upon the place. (See Maundrell's Travels, p. 48. and Huetius, Demonst. Evang. prop. vi. *ad finem.*)

Ver. 6. *Her daughters which are in the field shall be slain with the sword.*] By the *daughters of Tyre* are meant the lesser towns which are under her jurisdiction, as the mother-city and seat of the kingdom. (Compare xvi. 46. and Jer. xlix. 2.)

Ver. 7. *Nebuchadnezzar, a king of kings.*] Who hath kings for his vassals and tributaries. (See xvii. 14. 16. Dan. ii. 37.) The kings of Persia affected the same title afterward: (see Ezra vii. 12.) as the kings of Assyria had done before. (See Isa. x. 8. Hos. viii. 10.)

Ver. 8, 9. *He shall make a fort against thee, and cast a mount against thee,* &c.] This expression of a siege properly relates to old Tyre, which stood upon the continent, and was besieged and taken by Nebuchadnezzar.

Ver. 9. *And with his axes he shall break down thy towns.*] The word we render *axes,* signifies any instrument used in demolishing buildings. (See the note on Jer. xxxiii. 4.)

Ver. 10—12. *By reason of the abundance of his horses, their dust shall cover thee,* &c.] A lively description of the tumult and desolation that attend a conquering army making themselves masters of a great city. (Compare Nahum ii. 3, 4. 9. iii. 2, 3.)

Ver. 11. *And thy strong garrisons shall go down to the ground.*] Some render the word *matseboth, thine images,* and understand it of the images of their tutelar gods.

Ver. 12. *They shall lay thy stones, thy timber, and thy dust in the midst of the water.*] The sea shall overflow thy ruins. (See ver. 19.)

Ver. 13. *And I will cause the noise of thy songs to cease,* &c.] Great cities are full of all kind of gaiety and luxury; this shall be turned into a melancholy silence. (Compare Isa. xiv. 11. xxiii. 7. 16. Jer. vii. 34. xxv. 10.)

Ver. 14. *I will make thee like the top of a rock, thou shalt be built no more.*] This part of the prophecy was fulfilled upon New Tyre, whose inhabitants were quite destroyed by Alexander when he took the city, and afterward the city itself became desolate. (See ver. 5.)

Ver. 15. *Shall not the isles shake at the sound of thy fall?*] All those that are upon the sea-coast near thee shall be frightened at the news of thy destruction. (Compare xxvii. 28. xxxi. 16. Jer. xlix. 21.)

Ver. 16, 17. *Then all the princes of the sea shall come down from their thrones,* &c.] All the princes and rich merchants of Sidon, Carthage, and other maritime cities, that maintained a trade with Tyre, and got great wealth by that means; they *whose merchants are princes,* as Isaiah speaks of the merchants of Tyre, xxiii. 8. (compare ver. 2. 6. 10. of that chapter): they shall express a deep sense and concern for her misfortunes. (Compare xxvii. 30—32. xxxii. 10. Rev. xviii. 11. 17. 19.)

Shall come down from their thrones, and lay away their robes.] Such was the behaviour of the king of Nineveh at the time of his solemn humiliation, (Jonah iii. 6.)

They shall clothe themselves with trembling, &c.] They shall put on the habit of mourners, and sit upon the ground in a disconsolate condition. (See Job ii. 13. compare vii. 17.)

Ver. 17. *The renowned city which was strong at sea,* &c.] Tyre is called the *strength of the sea,* Isa. xxiii. 4. being strong at sea, both by its situation and the strength of its naval forces, upon which account it was formidable to all that had any trading upon the sea.

Ver. 18. *Now shall the isles tremble at the day of thy fall.*] See ver. 15. St. Jerome translates it, *Now shall the ships tremble,* &c. *i. e.* all seafaring men. (Compare xxvii. 29, 30. Isa. xxiii. 14.)

The isles that are in the sea shall be troubled at thy departure.] When thy people shall be carried captive. (See Isa. xxiii. 27.)

Ver. 19. *When I shall bring up the deep upon thee, and great waters shall cover thee.*] Thy walls being demolished, the sea shall come up and cover thy ruins: (see ver. 12.) or else the prophet compares the destruction of Tyre to a shipwreck. (See xxiii. 26.)

Ver. 20. *When I shall bring thee down with them that descend into the pit,* &c.] When thou shalt be *thrust down into hell,* as our Saviour speaks concerning Capernaum, Luke x. 15. and brought to utter desolation, like cities which have been long ago buried in ruins and oblivion. (Compare xxxii. 18. 24.)

When I shall set glory in the land of the living.] Compare this and the following verse with xxxv. 14. When I shall restore other cities conquered by the king of Babylon, to that flourishing condition they formerly enjoyed among the inhabitants of this world; so the *land of the living* signifies, xxxii. 23. 26, 27. 32. The word *tsebi* is in many places appropriated to Judea, as being in several respects the glory of all lands, (xx. 6.) but is sometimes applied to other countries. (See xxv. 9.) Some expositors understand it here of Judea, to this sense; That when God should return the captivity of the Jews, and restore them to those marks of his grace and favour, which distinguished them from all other nations, and made them the nearest resemblance of heaven that could be found upon earth: yet even then, as it follows—

Ver. 21. *I will make thee a terror, and thou shalt be no more.*] Thou shalt be left in utter ruins and desolation, and a terrible example of my vengeance. The word *balaloth,* which our interpreters translate *terrors,* is generally joined with words importing utter destruction, and so the LXX. understood it here, and in other places of this prophecy. (See xxvii. 36. xxviii. 19. and compare Psal. lxxiii. 19. Isa. xvii. 14.)

Though thou be sought for, thou shalt never be found again.] An expression denoting utter destruction. (See Psal. xxxvii. 36. and compare ver. 5. 14.)

CHAP. XXVII.

ARGUMENT.

The same subject is continued, where the prophet, setting forth the great trade and riches of Tyre, foretells the irrecoverable fall thereof.

Ver. 2. *TAKE up a lamentation for Tyrus.*] This alludes to the mournful ditties used at funerals, wherein the *præficæ*, or mourning women, recounted every thing that was valuable or praiseworthy belonging to the deceased, and then lamented his loss. (See the notes upon Jer. ix. 17, 18.) In like manner, those that traded with Tyre should mourn over her, and bewail the loss of her riches and greatness. (Compare xxvi. 16, 17. and see ver. 32.)

Ver. 3. *Thou that art situate at the entry of the sea.*] A sea-port, fitted by situation for carrying on trade with many countries. (See Isa. xxiii. 1.)

Thou hast said, I am of perfect beauty.] Thou hast said in the pride of thy heart, (see xxviii. 2.) The strength of my navy and fortresses are every way complete and beautiful: (see ver. 4. 11.) and I am furnished with all accommodations that can make me considerable in the eyes of the world. (See ver. 10, 11. and xxviii. 12.)

Ver. 4. *Thy borders are in the midst of the seas.*] Taking the words in a strict sense, they are a description of New Tyre, which stood in an island. (Compare xxvi. 5.) The Tyrians are called the inhabiters of the island, Isa. xxiii. 2. But in the Hebrew phrase all places are called islands which lie upon the sea-coast. (See the note on Isa. xi. 11.)

Thy builders have perfected thy beauty.] The following verses shew, that the words are chiefly to be understood of the builders of their ships, wherein the chief strength and glory of the Tyrians was placed.

Ver. 5. *They have made all thy ship-boards of fir-trees from Shenir.*] The decks of thy ships were made of fir fetched from Mount Hermon, called anciently Shenir. (See Deut. iii. 9.)

Ver. 6. *The company of the Ashurites have made thy benches of ivory.*] The Assyrians have made the seats for the rowers of ivory, in a very costly manner.

This is the sense of the verse, if we follow the common reading: but Bochart, not without reason, supposes, that the word *bath-ashurim* is pointed wrong, and should be read *bith-ashurim*, and then the sentence must be translated, *They have made thy seats of ivory enclosed in box*, the expression being parallel to that of Virgil, Æn. x.

—— "Quale per artem
Inclusum buxo aut Orycia terebintho
Lucet ebur."

This sense the Chaldee follows.

Brought out of the isles of Chittim.] The *isles of Chittim* are the countries lying upon the coast of the Mediterranean Sea. (See Jer. ii. 10.)

Ver. 7. *Fine linen with broidered work from Egypt was that which thou spreadest out for thy sail.*] Fine linen was one of the principal commodities of Egypt: (see 1 Kings x. 28. Prov. vii. 16. Isa. xix. 9.) and was a habit used by persons of the best quality: (see Gen. xli. 42. Esther viii. 15.) which shews to what an excess of vanity the Tyrians were come, to use such costly manufactures for sails to their ships. Suetonius, in his life of Caligula, cap. 37. reckons this among several instances of that emperor's extravagance, that he furnished his pleasure-boats with *costly sails*, and other expensive ornaments.

Blue and purple from the isles of Elisha was that which covered thee.] Blue and purple are elsewhere reckoned among those colours which set off the richest attire. (See Exod. xxv. 4. Jer. x. 9.) The common clothing of the Tyrians was of these kinds, which were brought from the islands of the Egean Sea, particularly Coös, famed for purple among heathen authors. Elisha denotes the countries upon the coast of Greece; a part of Peloponnesus retains the name of Elis among the Greek writers.

Ver. 8. *The inhabitants of Zidon and Arvad were thy mariners,* &c.] Thou madest use of the people of other cities and countries, to undergo the servile office of being mariners or rowers, whilst thy own citizens pretended to the skill of steering thy ships, and professed the art of being pilots. Zidon was a famous sea-port town, the mother of Tyre; (see the note on Isa. xxiii. 12.) and Arvad, the same with Arpad or Arphad, (2 Kings xvii. 33. Isa. x. 9. Jer. xlix. 23.) called Aradus by the Greek and Latin authors, was an island and town in the neighbourhood of Tyre.

Ver. 9. *The ancients of Gebal were thy calkers.*] Thou employedst the inhabitants of Gebal for calking thy ships, as being remarkably skilful in that trade: Gebal was a province of Phœnicia near Tyre. (See Psal. lxxxiii. 8. 1 Kings v. 18.) The LXX. interpreters suppose it the same with the city Byblos, with whom agree Eusebius and St. Jerome, de Locis Hebraicis. So the Septuagint render the word in the forementioned text, 1 Kings v. 18. Dr. Grabe, indeed, does there, by way of emendation, read Γίβλιοι in the text, and place Βίβλιοι, the reading of the Alexandrian MS. in the margin: but that learned person did not then remember, that that very word was translated in the same manner in this place of Ezekiel.

Ver. 10. *They of Persia, of Lud, and Phut.*] Thy citizens being all given to trading, thou madest use of foreign soldiers for thine army when thy city was besieged. Lud and Phut are two nations elsewhere mentioned together. (See xxx. 5. Jer. xlvi. 9.) Our interpreters understand by them in these two places, the people of Lybia and Lydia. But Phut and Lubim being mentioned as distinct people, Nahum iii. 9. Phut probably signifies some part of Africa near Egypt; and Lud, or Ludim, the Abyssines. These people, though Africans, are joined with the Persians, xxxviii. 5.

They hanged up the shield and helmet in thee.] In thy garrisons, which they kept in time of peace.

Ver. 11. *The men of Arvad* (see ver. 8.) *were with thine army upon the walls round about.*] They defended thy walls when they were assaulted by the king of Babylon's army. (See the note upon xxvi. 8, 9.)

The Gammadims were in thy towers.] It is very uncertain what people are here meant by this name. Our learned Mr. Fuller supposes them people of Phœnicia. (See his Miscellanies, lib. vi. cap. 3.) Ludolphus conjectures they were Africans, in his Comment. in Histor. Æthiop. lib. i. cap. 22. The Chaldee paraphrase takes them to be Cappadocians. The Vulgar Latin renders the word *Pygmies*; but if we should grant there were such a people, as Ludolphus takes a great deal of pains to prove there were, yet they would not be fit to make use of for soldiers.—*Gammadims:* Dr. Spencer thinks they were images of the tutelar gods, like the *lares* among the Romans; and were not above a cubit in length. (See his additions to the books de Legib. Hebraicis.)

They have made thy beauty perfect.] See ver. 3.

Ver. 12. *Tarshish was thy merchant.*] Tarshish probably signifies a port of Spain, called by the Greek and Latin authors *Tartessus*, situate not far from the place where Cadiz now stands; famous of old for Hercules's pillars, being the utmost boundary of the ancient navigation. It comes from thence to signify any merchant-adventurers who traded in the Mediterranean Sea. (See the note upon Isa. ii. 16.) The commodities here mentioned, which these merchants traded in, being the product of Spain, confirms this exposition.

Ver. 13. *Javan, Tubal, and Meshech, were thy merchants.*] By *Javan* is to be understood Greece, in which sense Alexander is styled king of Javan or Greece, (Dan. viii. 21.) So the LXX. translate it here, and in that place of Daniel. And all Greece, except Peloponnesus, was anciently called Jonia. *Tubal* and *Meshech* are names usually joined together in Scripture. Bochart supposes them to be the same with those people afterward called Moschi and Tibareni, whose habitation was near the Euxine Sea.

They traded in the persons of men.] In buying and selling slaves in the markets. The Hebrew reads, *In the souls of men;* the word *nephesh, soul,* sometimes signifies a slave. (Compare Numb. xxx. 35. 1 Chron. v. 21. Rev. xviii. 13.) In which sense some understand the word, Gen. xii. 15.

And vessels of brass in thy markets.] Critics observe that the word *nehosheth,* commonly translated *brass,* does likewise signify steel; and so it is rendered by our interpreters, Psal. xviii. 34. a *bow of steel is broken by my arms.* And we may very well understand it so here; for the Chalybes, a people so called from their steel manufactures, lived near Pontus, in the neighbourhood of the Moschi and Tibareni; for which reasons steel is called the *northern iron,* Jer. xv. 12.

Ver. 14. *They of the house of Togarmah traded in thy fairs.*] By *Togarmah,* Bochart understands Cappadocia: the LXX. read the word Θοργαμὰ, (Gen. x. 14.) which comes near in sound to *Trogma,* or *Trocma,* a part of Cappadocia.

Ver. 15. *The men of Dedan were thy merchants.*] The same learned person distinguisheth this Dedan from that mentioned ver. 20. This latter was of Abraham's posterity, whereas Dedan here spoken of was derived from that Dedan mentioned Gen. x. 7. the son of Raamah, or Rhegma. The posterity of this Dedan is probably placed near the Persian Gulf, where there was a city called afterward Rhegma; and so is fitly joined with many islands or countries lying upon the sea-coast, which are usually called *islands,* in the Hebrew phrase. (See the note on Isa. xi. 11.)

Many isles were the merchandise of thy hands, &c.] Those countries exported thy manufactures, *the wares of thy making,* as they are called in the following verse; and, by way of return for them, brought thee in ivory, and other rarities from India, whither they traded. They brought these *for a present,* says our translation, or rather by way of price or return for the commodities exported. The noun *eshear* commonly signifies a present or gift, but it is near in sound to the word *sacar,* that signifies a price or reward; and words of such near affinity are often used in a promiscuous sense. (See the note upon Jer. xxiii. 39. xx. 37. xxix. 7. and xxxvi. 15. of this prophecy.)

Ver. 16. *Syria was thy merchant,* &c.] The Syrians imported into thy haven precious stones, and all sorts of curious apparel, in lieu of which they carried abroad the wares of thy own making.

Ver. 17. *They traded in thy market wheat of Minith,* &c.] These were the commodities which the Jews imported to Tyre, chiefly the necessary provisions for food; the Tyrians having none of their own growth, the Jews supplied them therewith from their own, or the neighbouring countries. (See 1 Kings v. 9. 11. Ezra iii. 7. Acts xii. 20.)

Wheat of Minith.] This was a place belonging to the Ammonites, (see Judg. xi. 33.) noted for excellent wheat, great quantities of which the Jews brought to Tyre.

With Pannag.] A word never elsewhere to be found; supposed by some to be the name of a place; by others more probably taken for some rich ointment or gum.

And balm.] For which Gilead was famous. (See Jer. viii. 22.) There were balsam-trees about Jericho too, which Josephus describes, Antiq. lib. iv. cap. 6. and de Bello Jud. lib. v. cap. 4. though some doubt whether that balsam were the same with the balm of Gilead.

Ver. 18. *In the wine of Helbon.*] Helbon is supposed the same part of Syria which is called Chalybonitis by Ptolemy. The same place which is now called Aleppo.

And white wool.] The word *tsachar* is never met with but here, and Judg. v. 10. where our translation reads *white asses.* Bochart explains the word here to signify wool of a bright purple colour, from the Arabic use of it. So *purpureus* in Latin is used for a bright colour in Virgil, Æn. i. "Lumenque juventæ purpureum." The LXX. and Chaldee render it wool from Miletus, a place famous for that commodity. The wool was died purple at Tyre, as appears from Virgil, Georg. lib. iii.

——"Quamvis Milesia magno
Vellera mutentur, Tyrios incocta rubores."

Ver. 19. *Dan also and Javan, going to and fro,* &c.] By Dan St. Jerome understands the town which was afterward called Cæsarea Philippi, belonging to the tribe of Dan, which was near Tyre; whereas Javan, which likewise traded with Tyre, lay farther off. This is the sense of the words, if we follow the common translation; but Bochart thinks the words might be better translated, *Dan also and Javan coming from Uzal occupied in thy fairs;* to distinguish this Javan, which he supposes to be in the southern part of Arabia, from Greece, more commonly called by that name. (See ver. 13.) In conformity to this interpretation, the copies of the LXX. which we have now, read *from Asel;* though St. Jerome informs us, that the former part of the verse was wanting in the Septuagint, and supplied from Theodotion's translation.

Bright iron [*i. e.* steel] *and calamus were in thy market.*] Bochart confirms the foregoing interpretation from hence, that those of Javan are said to deal in aromatic gums, which are known not to grow in Greece, but in Arabia.

Ver. 20. *Dedan was thy merchant.*] This is probably to be understood of the posterity of that Dedan, who was Abraham's grandson. (See ver. 15. and xxv. 13.)

Ver. 21. *Arabia, and all the princes of Kedar, they occupied with thee.*] The Hebrew reads, *They were the merchants of thy hands; i. e.* they took off thy manufactures (see ver. 15.) in exchange for cattle, in which their substance did chiefly consist. (See Isa. lx. 7.) Kedar is a

country in Arabia, often mentioned in Scripture, which received its name from Kedar, Ishmael's son, who settled there. (Gen. xxv. 13.)

Ver. 22. *The merchants of Sheba and Raamah.*] These were people of Arabia Felix, dwelling near the Persian Gulf. (See ver. 15. and xxiii. 42.) They traded in the rich products of their own country, which were spices, precious stones, and gold. (Compare 1 Kings x. 2. 11. Psal. lxxii. 15. Isa. lx. 6.) Bochart places Ophir, so famous for gold, in Arabia Felix. (See his Phaleg. lib. xi. cap. 27.)

Ver. 23. *Haran, and Canneh, and Eden.*] Haran is the place where Abraham dwelt when he came out from Ur of the Chaldees; (Gen. xi. 31.) called Charræ by the Romans, and noted for the defeat of Crassus. Canneh some suppose to be the same place that is called Calneh, Amos vi. 2. or Calno, Isa. x. 9. a city near Euphrates. Others take it for Ctesiphon, a noted city situate upon the river Tigris. Eden is joined with Haran, 2 Kings xix. 12. as it is here. Huetius supposes Paradise was called the garden of Eden, from the name of the country where it was placed, which was where the two rivers Tigris and Euphrates meet. (See his tract de situ Paradisi, cap. 2. n. 7.)

The merchants of Sheba.] There were two Shebas, as there were two Dedans; one descended from Raamah, (Gen. x. 7.) the other from Jockshan, Abraham's son, (Gen. xxv. 3.) As the twenty-second verse is explained of the former, so the latter may be understood here: they were both inhabitants of Arabia.

Chilmad.] Both the Chaldee and LXX. explain this by Carmania.

Ver. 24. *In chests of rich apparel.*] The word in the original translated *chests*, is *ginge*, which is elsewhere rendered *treasuries*. (See 1 Chron. xxviii. 11. Esther iii. 9.) From which word the Latin *gaza* is derived.

Bound with cords, and made of cedar.] Carefully packed up in chests of cedar, to give these clothes a fine scent, and preserve them from putrefaction.

Ver. 25. *The ships of Tarshish did sing of thee in thy market.*] Ships of Tarshish signify sometimes in Scripture any trading or merchant ships. (See the note on Isa. ii. 16.) And here I take it in this general sense: the prophet having already reckoned up the principal countries which traded with Tyre, now adds, in comprehensive terms, that all merchant-adventurers sung or spake great things of her riches, or as the word *sharoth* may be rendered, *They ruled or governed in thy markets.*

In the midst of the seas.] See ver. 4.

Ver. 26. *Thy rowers have brought thee into great waters.*] The prophet compares the condition of Tyre besieged by the enemy, to a ship overset by the winds, and just ready to sink under water. (See the like comparison, Isa. xxxiii. 23.) Great numbers are sometimes signified by *great waters*. (See Psal. xviii. 16. cxliv. 7. Jer. li. 42.)

The east wind hath broken thee in the midst of the seas.] As the violence of the east wind occasions many shipwrecks in the sea; (see Psal. xlviii. 7.) so the Chaldean army, compared elsewhere to an east wind, shall ruin thy strength and glory, and leave thee like a wreck cast upon the shore. (Compare xvii. 10. xix. 12.)

Ver. 27. *Shall fall into the midst of the seas.*] Shall be as utterly ruined and destroyed, as if they were sunk in a shipwreck: (see xxvi. 5. 14. 21.) or shall be killed in a sea-fight, while they defend the city. (See the following verse, and xxix. 8.)

Ver. 28. *The suburbs shall shake at the sound of the cry of thy pilots.*] The cry of thy wounded seamen shall make the inhabitants of the suburbs shake for fear, (xxvi. 15.)

Ver. 29. *All that handle the oar—shall come down from their ships,* &c.] Seafaring men finding no encouragement to follow their employment, now thy traffic is destroyed, shall lay aside their trade, and mourn over thee. (Compare xxvi. 16.)

Ver. 30. *They shall cause their voice to be heard against thee.*] Or rather, *over thee,* as the LXX. and Vulgar Latin translate it: in which sense the preposition *nal* is taken where persons are said to mourn over the dead, or the calamitous. (See xxviii. 12. 1 Kings xiii. 30. Hos. x. 5.)

And shall cast dust upon their heads, they shall wallow themselves in the ashes.] Expressions of the deepest mourning and lamentation. (See 1 Sam. iv. 12. Job ii. 12. Jer. vi. 26. Rev. xviii. 19.)

Ver. 31. *And they shall make themselves utterly bald for thee.*] Another expression of public sorrow. (See Jer. xlvii. 5. Micah i. 16.)

Ver. 32. *And in their wailing they shall take up a lamentation for thee,* &c.] The words allude to the public lamentations made at funerals. (See the notes upon Jer. ix. 17, 18. xxii. 18. and compare Rev. xviii. 18.)

Ver. 34. *When thou shalt be broken by the seas, in the depth of the waters.*] See ver. 26, 27. xxvi. 19. xxix. 8.

Ver. 35. *All the merchants of the isles shall be astonished at thee,* &c.] See xxvi. 15, 16.

Ver. 36. *Thy merchants among the people shall hiss at thee.*] By way of insulting and derision: (see 1 Kings ix. 8.) as men are apt to despise those in adversity, whom they courted and respected in prosperity. But the Chaldee paraphrase renders it, *They shall be astonished:* and this sense agrees better with the lamentations of the seafaring men mentioned in the foregoing verses.

Thou shalt be a terror, &c.] See xxvi. 21.

CHAP. XXVIII.

ARGUMENT.

In this chapter the prophet denounces God's judgments against the king of Tyre, for his pride and insolence: he likewise foretells the destruction of Zidon, and that the judgments threatened upon those and other heathen countries, Ammon, Moab, &c. shall in the end turn to the benefit of God's people.

Ver. 2. *SAY to the prince of Tyrus.*] Whose name was Ithobalus, according to the Phœnician annals, extracts out of which may be seen in Josephus, lib. i. contr. Appion, p. 1046.

I am a god, I sit in the seat of God, in the midst of the seas.] Some princes have been so extravagant as to affect Divine honours: this seems to have been the temper of this vain man. The words are an insolent boast of self-sufficiency, as if he had said, I fear none, nor stand in need of any: I am seated in a place of impregnable strength: the seas surround me, that no enemy can assault me. So they represent the excessive pride and carnal security of this prince, who trusted in his own strength, and forgot his de-

pendance upon God. The same crime was in like manner punished in the king of Egypt, (xxix. 3.) and afterward in Nebuchadnezzar himself, (Dan. iv. 30, 31.) So Babylon is represented as ascribing self-sufficiency to herself, and saying in her heart, *I am, and there is none else besides me,* (Isa. xlvii. 10.)

In the midst of the sea.] See xxvii. 4.

Yet thou art a man, and not God.] A weak, mortal man: an unequal match for the king of Babylon's forces. (See ver. 9. and Isa. xxxi. 3.)

Ver. 3. *Behold, thou art wiser than Daniel.*] The fame of Daniel's wisdom was quickly spread over Chaldea, upon his being advanced to several posts of honour and dignity by Nebuchadnezzar. (See Dan. ii. 48.) Queen Nitoeris, who was Belshazzar's mother, gives Daniel a great character for his wisdom and other accomplishments, (Dan. v. 11, 12.) So here the prophet, in an ironical manner, upbraids the vain boasts which the prince of Tyre made of his wisdom, and the policy of those about him, as if it exceeded the endowments of Daniel, so famous, though a young man, for his skill in the several parts of knowledge, and the arts of government. The Phœnicians, of whom the Tyrians were a colony, (see the note on Isa. xxiii. 12.) valued themselves for their wisdom and ingenuity, as being the inventors of navigation, of letters, and sciences. (Compare Zech. ix. 2.)

Ver. 4. *With thy wisdom and thy understanding thou hast gotten thee riches,* &c.] Thy skill in navigation and trade has increased thy wealth. (See ver. 5. and Zech. ix. 3.)

Ver. 7. *Behold, I will bring strangers upon thee, the terrible of the nations.*] The Babylonians, who by their conquests have made themselves terrible to all the countries round about them. [(See xxx. 11, 12.)

They shall draw their swords against the perfection of thy beauty.] They shall deface and destroy every thing which thou valuest as ornamental, or useful. (Compare ver. 12.)

Ver. 8. *Thou shalt die the deaths of them that are slain in the midst of the seas.*] Thou and thy mariners shall be slain in a sea-fight, or shall be destroyed as those that are swallowed by the sea in a tempest. (See xxvi. 15. xxvii. 27, 28. 34.)

Ver. 9. *Wilt thou yet say to him that slayeth thee, I am as God?*] Mortality will certainly convince thee of thy folly in pretending to divinity. (Compare xxxii. 19.) So Plutarch tells us of Alexander, that he vainly affected to be thought Jupiter's son, and next in honour to Bacchus and Hercules: yet when he saw the blood run out of a wound he had received, which at the same time gave him much pain, he confessed that was not such blood as Homer said issued from the immortal gods, (lib. ii. de Alexandri Fortuna.)

Ver. 10. *Thou shalt die the death of the uncircumcised.*] Thou shalt die by such a remarkable judgment as God usually inflicts upon notorious offenders: thou shalt come to the same ill end as befals the other enemies of God and of his truth. (Compare xxxi. 18. xxxii. 19. 21. 23, 24, &c.) Circumcision being the rite which distinguished God's people from the heathen, *uncircumcised* is equivalent in sense to wicked or profane. So the Chaldee paraphrase renders it here, *Thou shalt die the death of the wicked,* and to the same purpose again, xxxi. 18. In the same sense we are to understand that expression, Lev. xxvi. 41. *If their uncircumcised heart be humbled;* and those of Jeremy, vi. 10. *Their ear is uncircumcised:* and, ix. 26. *The house of Israel is uncircumcised in their heart.*

Ver. 12. *Take up a lamentation upon the king of Tyrus.*] See xxvii. 32.

Thou sealest up the full sum of wisdom and perfect beauty.] In thine own opinion thou art the perfect pattern of wisdom, and all other excellences: (compare ver. 7.) the expression is taken from vessels and other repositories, which, when they are full, used to be sealed up in order to the preserving what is contained in them, (see Deut. xxxii. 4. Job xiv. 17.) The LXX. and Vulgar Latin render the former part of the verse, *Thou art the seal of likeness; i. e.* Thou art the image of God, or an exact impression taken from that great copy. The following verse shews that the expression alludes to Adam, when he was first created, and came pure out of the hands of his Maker. And then the following words in this verse are to be translated, *Full of wisdom, and perfect in beauty:* an exact description of the state of innocence. The word *tacnith* is translated *pattern,* xliii. 10. of this prophecy, and so it signifies, Exod. xxx. 32. to which sense the Targum there explains it: but our translation renders it *composition.*

Ver. 13. *Thou hast been in Eden, the garden of God.*] As thy situation was pleasant, so thou wast plentifully supplied with every thing that could contribute to make thy life pleasant and happy. A state of paradise does in common speech denote a condition every way complete and happy. (See Isa. li. 3.) But this expression, as well as the whole context, alludes to the complete happiness which Adam enjoyed in Paradise before his apostacy and fearful fall.

Every precious stone was thy covering, &c.] Like a great prince or monarch, thy crown was adorned with the choicest jewels, and thou wast arrayed with royal robes, enriched with gold and precious stones of all sorts. The stone probably alludes to the precious stones which were placed in the high-priest's breast-plate, as the next verse alludes to the cherubims over the mercy-seat. Accordingly the LXX. enlarge the number of the stones here mentioned from nine to twelve, and place them in the same order in which they are ranked, Exod. xxviii. 17, &c.

The workmanship of thy tabrets, and of thy pipes, was prepared in thee [or, for thee] *in the day thou wast created.*] The highest expressions of joy, such as are the sounding of all sorts of musical instruments, ushered thee into the world, according to the usual practice at the birth of great princes; and ever since thou hast been brought up in the choicest delicacies, which a royal palace or a luxurious city could furnish. (See xxvi. 13. Isa. xiv. 11.)

Ver. 14. *Thou art the anointed cherub that covereth.*] Anointing is the ceremony wherewith kings are inaugurated; so the prophet compares the prince of Tyre, to a ruling or principal cherub, one of the chief of the angelical order, who attend upon God in heaven, and are represented by the cherubims in the temple overshadowing the mercy-seat. To this sense St. Jerome translates it, *The extended cherub that covereth: i. e.* whose wings were stretched out to cover the mercy-seat: (see Exod. xxv. 20.) reading *memushak* instead of *mimshak.* The words allude to the high advancement of Satan in heaven before his fall, where he was placed in one of the highest orders of angels, such as

were nearest in attending upon the Divine Majesty. So Isaiah's description of the fall of the king of Babylon does plainly allude to the downfal of Satan out of heaven. (Isa. xiv. 12, &c.)

Thou wast upon the holy mountain of God.] The temple is often styled God's holy mountain; (see xx. 43.) and the temple being the place of God's peculiar residence, is now and then put for heaven itself. (See Psal. xi. 4. xviii. 6. Jonah ii. 7.) So the phrase denotes, that this prince might be compared to the cherubims overshadowing the mercy-seat, or the angels who stood before the throne of God, typified by the cherubims in the temple: the expressions still alluding to the high station of Satan before his apostacy.

Thou hast walked up and down in the midst of the stones of fire.] Thy dominion was in the upper region of the sky, where hailstones and lightning are formed; or, as Tertullian paraphrases the expression, (lib. ii. contr. Marcion. cap. 10.) "Inter gemmantes siderum radios demoratus:" *Thou hadst thy abode among glittering stars;* as the angels are sometimes called. (See Job xxxviii. 7. Isa. xiv. 13.) [The words may allude to the sparkling stones of Aaron's breast-plate: so they agree with what goes before, ver. 13, 14. See Dr. More's Synopsis Prophet, book ii. chap. 16.]

Ver. 15. *Thou wast perfect in thy ways—till iniquity was found in thee.*] An exact description of the angelical purity in which the devil was created, and in which he continued, till, being lifted up with pride, he fell from his first estate.

Ver. 16. *By the multitude of thy merchandise, they have filled the midst of thee with violence,* &c.] Thy skill in trading hath degenerated into violence, cheating, and extortion; for which I will degrade thee from the honour of being nearly related to me, as my minister, and the executor of my commands, by which thou didst resemble the dignity of the angelic order. (See ver. 14.)

Ver. 17. *Thine heart was lifted up because of thy beauty.*] Compare ver. 9. 13. xxxi. 10. So the devil was *lifted up with pride* upon the account of his perfections. (See 1 Tim. iii. 6.)

Thou hast corrupted thy wisdom by reason of thy brightness.] That height of glory and authority to which I had advanced thee has perverted thy judgment, and made thee abuse thy wisdom to craft and deceit. (See ver. 16.)

I will lay thee before kings, that they may behold thee.] I will make thee a spectacle to other princes, expose thee as a miserable object before their eyes, that thou mayest be an example to them to deter them from the like practices. (See xvi. 41. xxiii. 48. xxxi. 14.)

Ver. 18. *Thou hast defiled thy sanctuaries by the multitude of thine iniquities,* &c.] The word *mikdash* does sometimes signify a palace, in which sense it is probably taken Amos viii. 13. where our translation renders it *the king's chapel.* Thus Bishop Patrick understands it, Exod. xxv. 8. where the English reads, *Let them make me a sanctuary,* but it may probably mean a palace: for God commanded himself to be served and attended upon in the tabernacle, as a king is in his court. The cherubims were his throne, the ark his footstool, the altar his table, and therefore called by that name, xli. 22. Mal. i. 7. the priests his attendants, and the shew-bread and sacrifices his provisions. Thus the word may most probably be taken here to this sense: That since their palaces and stately buildings are filled with the iniquity and injustice which they have practised in their trade and commerce, therefore God will utterly destroy them by Nebuchadnezzar, who reduced the whole city to a heap of ashes and rubbish, which Alexander afterward made use of to make a bank or causey, by means of which he assaulted the new city of Tyre, and took it. (See Dr. Prideaux, par. i. p. 484.) If we follow the common translation, it imports a denunciation of God's judgments for filling their idolatrous temples with riches and presents gotten by injustice. So God often punishes the contempt of religion, in general, in those who are mistaken in their own way of worship.

Ver. 19. *Thou shalt be a terror,* &c.] See xxvi. 21.

Ver. 21. *Set thy face against Zidon,* &c.] Direct thy face and thy speech towards Zidon; (see vi. 2.) and foretell its destruction by the king of Babylon. (See xxxii. 30. Jer. xxv. 22. xlviii. 4.) Tyre and Zidon were neighbours, and partakers of the same fate both in prosperity and adversity. Zidon was afterward utterly destroyed by Ochus king of Persia.

Ver. 22. *I will be glorified in the midst of thee,* &c.] I will make my power and justice known by the judgments I will execute upon thee. In the same sense God saith, Exod. xiv. 17. *I will get me honour upon Pharaoh;* where the word in the original is the same.

And will be sanctified in her.] God is said to be sanctified in those, for whose preservation or destruction he exerts his power in a remarkable manner. (Compare ver. 25. and see xx. 41.)

Ver. 23. *And I will send unto her pestilence and blood into her streets.*] The pestilence, which often accompanies long sieges, shall destroy her inhabitants as well as the sword. (See v. 12. xxxviii. 22.)

Ver. 24. *And there shall be no more a pricking brier unto the house of Israel,* &c.] My people shall dwell in their land quietly and securely, when the rest of their ill neighbours are destroyed, who were a continual vexation to them, and as so many thorns in their sides. (Compare Numb. xxxiii. 55. Josh. xxiii. 13.) So *a thorn in the flesh,* 2 Cor. xii. 7. signifies a cruel enemy or persecutor, as appears by comparing that place with the context, ver. 9, 10. The following verse shews, that this promise chiefly relates to the general restoration of the Jews, when all the enemies of God's church and truth are vanquished and subdued, often denoted in the prophetical writings, by the names of Edom, Moab, and other neighbouring countries, who upon all occasions shewed their spite and ill will against the Jews. (See the note upon xxxviii. 17. and upon Isa. xi. 14. and compare Jer. xii. 14. with this place.)

Ver. 25. *When I shall have gathered the house of Israel from among the people among whom they were scattered,* &c.] This, if we follow the literal sense of the words, is a plain prophecy of the general restoration of the Jews, and their return into their own land, as will appear by comparing the words with the parallel texts in this prophet, *viz.* xi. 17. xx. 38. 41. xxxiv. 13. xxxvi. 24. xxxvii. 12. 14. 21. 25. xxxix. 27. and the rules laid down concerning the division of the land among the twelve tribes, (chap. xlvii. xlviii.) do very much favour this interpretation; (compare Isa. lxv. 9, 10. Jer. xxx. 18. xxxii. 41.) in which prediction most of the other prophets agree with him. (See the note on Isa. xi. 11.)

And shall be sanctified in them.] See ver. 22. and xxxvi. 23.

Ver. 26. *And they shall dwell safely therein.*] This denotes outward peace and freedom from the annoyance of enemies. (Compare xxxvi. 21. xxxviii. 11. Jer. xxiii. 6.)

And shall build houses, and plant vineyards.] Building and planting are commonly joined together. (Compare Isa. lxv. 21. Jer. xxxi. 4, 5. Amos ix. 14.)

When I shall have executed judgments upon all those that despised them.] See ver. 24. The prophets conclude their threatenings against infidels with gracious promises to God's people; implying, that he will not make an utter destruction of them as of other people, but reserve a remnant, to whom he may fulfil his promises made to their fathers. (Compare Jer. xlvi. 27, 28.)

CHAP. XXIX.

ARGUMENT.

In this and the three following chapters, is foretold the conquest of Egypt by Nebuchadnezzar, which came to pass in the thirty-sixth year of Nebuchadnezzar's reign, which was the twenty-seventh of Jehoiachin's captivity. (See ver. 17.) This was the same judgment upon Egypt, which was foretold by Jeremiah, xlvi. 13, &c.

Ver. 2. *SET thy face* [see vi. 2.] *against Pharaoh king of Egypt.*] Pharaoh being a common name to all the kings of Egypt, this prince was called Pharaoh-Hophra, by way of distinction, by Jeremiah, (xlvi. 30.) and Apries by Herodotus.

Ver. 3. *The great dragon that lies in the midst of his rivers.*] The word *tannim* signifies any great fish, such as a whale, as it is translated xxxii. 2. where it is applied to the same subject as here. (See the note on Isa. xxvii. 1.) Bochart, in his Hierozoicon, lib. v. cap. 16. 18. not improbably understands it here of a crocodile (see the following note), a fish in a manner peculiar to the river Nile, to which he likens the king of Egypt, because he valued himself so much upon his dominion over that river. The same learned author observes, that the word *Pharaoh* signifies a *crocodile* in the Arabic tongue. The kings of Egypt are elsewhere compared to whales, or some such great fishes, sporting themselves in the waters, and exercising a sort of dominion over the lesser fry. (See Psal. lxxiv. 13, 14. Isa. li. 9.)

Which hath said, My river is my own, and I have made it for myself.] The prophet having described this prince as bearing rule over the waters, in pursuance of the same metaphor, speaks of his kingdom as if it were a great river, and he priding himself in having established his government so firmly over it, *that it was not in the power of God himself to dispossess him of it,* as Herodotus tells us (lib. ii. cap. 169.) he profanely boasted, affecting to be a god, as the prince of Tyre did, (xxviii. 2.)

Ver. 4. *But I will put hooks in thy claws.*] In pursuance of the same metaphor, God tells him that he will put a stop to all his vain-glorious designs and boastings: having the same absolute power over him as a fisherman hath over a fish, when he has fastened his hook in his jaws. (Compare 2 Kings xix. 28.)

I will cause the fish of thy river to stick to thy scales, and I will bring thee out of the midst of thy rivers, &c.] Thou shalt send a great number of thy subjects upon an expedition into Lybia against the Cyrenians, where his army having ill success, the Egyptians, entertaining an opinion that the army was sent upon this expedition on purpose to be destroyed, thereupon mutinied against him, and set up Amasis to be their king.

I will bring thee out of the midst of thy rivers.] By this is metaphorically expressed his undertaking a foreign expedition: the expression alludes to the nature of a crocodile, who is not confined to the water, but useth to come upon the land, where he is frequently taken.

Ver. 5. *And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers.*] Thy army shall be discomfited, and fall in the deserts of Lybia and Cyrene: Apries himself did not perish there; but the king and people being like the head and body, whatever calamity befals either part, is common to both. So the king of Assyria is said to be involved in that destruction which consumed his army, Isa. xxx. 33. Apries himself was afterward strangled in his palace at Sais, by Amasis, that overcame him.

They shall not be brought together, nor gathered.] Their bones or carcasses shall not be brought together in order for burial. (See Jer. viii. 2. xxv. 33.)

I have given thee for meat to the beasts of the field, &c.] See xxxix. 17.

Ver. 6. *Because they have been a staff of reed to the house of Israel.*] The expression alludes to the canes or reeds that grow on the bank of the river Nile; on which if a man leaned, they brake, and the splinters ran into his hand. (Compare 2 Kings xviii. 21.) The prophets often upbraid the Jews with their vain confidence in Egypt, which would certainly disappoint them. (See Isa. xx. 5, 6. xxx. 3. 5, &c. xxxi. 3. Jer. ii. 36.)

Ver. 7. *When they took hold of thee by thy hand, thou didst break and rend all their shoulder.*] Or, *their arm.* The king, who was Zedekiah's confederate, came with a great army to raise the siege of Jerusalem; but durst not engage a battle with the Chaldeans, but in a little time retired again into his own country, treacherously leaving Zedekiah, whom they had engaged to rebel against Nebuchadnezzar; whereby they became the occasion of his own and his people's ruin. (See xvii. 15. Jer. xxxvii. 5. 7.)

And madest all their loins to be at a stand.] Or, *to shake,* as men do when they are tottering and ready to fall. The Hebrew verb *hanamadhta* signifies properly to stand, but it is probably here taken in the same sense with the verb *hamanadhta:* words of a near sound being often taken one for the other. (See the note on xxvii. 15.)

Ver. 8. *Behold, I will bring a sword upon thee, and cut off man and beast from thee.*] See xiv. 17. This is to be understood of Nebuchadnezzar's conquest of Egypt, who, taking advantage of Amasis's revolt against Apries, overran that country, and made a prey of the whole kingdom. (See ver. 19, and xxxii. 13.)

Ver. 9. *Because he hath said, The river is mine,* &c.] Hophra himself shall be slain, and his country destroyed, for his impiety and insolence. (See ver. 3.)

Ver. 10. *Behold, I am against thee and thy rivers.*] Since thou hast opposed me I will set myself against thee, and bring down the strength and glory of thy kingdom, wherein thou magnifiest thyself so much. (See the note on ver. 3.)

From the tower of Syene unto the border of Ethiopia.] If we follow this translation, we must understand the word *Cush*, rendered here *Ethiopia*, of *Arabia*, as it is often taken: (see the note on Jer. xiii. 23.) for Syene was the border of Egypt towards Ethiopia: (see Pliny's Nat. Hist. lib. v. cap. 9.) which lay westward of Egypt, as Arabia did eastward. But the words may be translated thus, *From Migdol to Syene, even to the borders of Ethiopia.* (Compare xxx. 5. 9.) Migdol was a town near the Red Sea, mentioned Exod. xiv. 2. Jer. xliv. 1. xlvi. 14. so it lay at the entrance of Egypt from Palestine; whereas Syene was at the other end of the country upon the borders of Ethiopia. The parallel text, xxx. 6. confirms this interpretation, where our translation reads, *From the tower of Syene, they shall fall in it by the sword;* but the sense would be much more perfect if we translate it, *From Migdol to Syene*, &c.

Ver. 11. *No foot of man shall pass through it—neither shall it be inhabited forty years.*] The intestine wars between Apries and Amasis, and the conquest of the whole country by Nebuchadnezzar, will make Egypt a desolation the greatest part of forty years, nor shall it recover its former settlement till those are ended. (See xxx. 10. xxxii. 13. compare xxxv. 7.)

Ver. 12. *And I will make the land of Egypt desolate.*] Many of the Jews which fled into Egypt upon the murder of Gedaliah, were involved in the common destruction of the country and its inhabitants. (See Jer. xliv. 27, 28.)

Among the countries which are desolate.] Egypt shall have its share of calamities with its neighbours, who shall be a prey to Nebuchadnezzar, according to the prophecies of Jeremiah, chap. xxv. xliv. xlvi. &c. and of Ezekiel, chap. xxv. &c.

I will scatter the Egyptians among the nations.] Some of them shall flee for refuge into foreign countries, and some shall be carried away captive by the Babylonians. (Compare Jer. xlvi. 19.) This captivity of the Egyptians, though not taken notice of by Herodotus, is mentioned by Berosus in one of the fragments of his history, quoted by Josephus, Antiq. lib. x. cap. 11. and published with notes by Scaliger, at the end of his books de Emendatione Temporum, whose remark upon the place is very observable; *viz.* "The calamities that befel the Egyptians, are passed over by Herodotus, because the Egyptian priests would not inform him of any thing that tended to the disgrace of their nation."

Ver. 14. *And I will cause them to return into the land of Pathros.*] That part of Egypt which is called Thebais, as Bochart proves by several arguments. (See his Phaleg. lib. iv. cap. 27.)

And they shall be there a base kingdom.] *i. e.* A tributary kingdom. (See xvii. 14.)

Ver. 15. *It shall be the basest of kingdoms*, &c.] Notwithstanding Amasis's shaking off the Persian yoke, Egypt was not able to keep up its former grandeur, but was entirely conquered by Cambyses, Cyrus's son, who made it a province to the Persian empire; and upon its revolting from under that government, it was finally subdued by Ochus the Persian emperor, and has been governed by strangers ever since. "For on the failure of the Persian empire, it became subject to the Macedonians, after them to the Romans, after the Romans to the Saracens, then to the Mamelukes, and is now a province of the Turkish empire:" as Dr. Prideaux observes, in his Connex. of Script. Hist. par. i. p. 79.

Ver. 16. *And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance*, &c.] At the same time that the Jews put confidence in Egypt, they distrusted the promises and assistance of God, and forsook him, to comply with the idolatries of their allies; thereby to recommend themselves to their protection. (See ver. 7. Isa. lvii. 8, 9. Jer. ii. 18. 36. Hos. xii. 1.)

Ver. 17. *In the seven-and-twentieth year, in the first month.*] The following prophecy is related here, not with respect to the order of time (for there is near seventeen years' distance between the date of the foregoing prophecy and this), but because both prophecies relate to the same subject, *viz.* the conquest of Egypt by Nebuchadnezzar, which fell out this year: the city Tyre having been taken by him the year before, after thirteen years' siege. Concerning which event, Dr. Prideaux hath observed, that the chronology of the Phœnician Annals (the extracts of which may be seen in Josephus, lib. i. contr. Appion.) exactly agrees with the time the prophet Ezekiel assigns for the taking of Tyre. (See his Connex. of Script. Hist. par. i. p. 92, 93.)

Ver. 18. *Nebuchadnezzar caused his army to serve a great service against Tyrus*, &c.] The siege lasted thirteen years, as hath been already observed; till the heads of their soldiers became bald with continual wearing their helmets, and the skin was worn off their shoulders with carrying earth to raise mounts and fortifications against it. (See xxvi. 8.)

Yet had he no wages, nor his army, for Tyrus.] Before the town came to be closely besieged, the inhabitants had removed their effects into an island about half a mile distant from the shore, and there built another city, called New Tyre, which was afterward besieged and taken by Alexander the Great: (see the Argument to chap. xxvi.) so that there was nobody left there when Nebuchadnezzar's army took the city.

Ver. 19. *He shall take her multitude, and take her spoil.*] He and his army shall have the advantage of the captives and spoil of Egypt, which they shall utterly pillage and lay waste. (See ver. 10. 12. and xxx. 12.)

Ver. 20. *Because they wrought for me, saith the Lord.*] The destruction of cities and countries is a work of God's providence, for the effecting of which he makes use of kings and princes as his instruments. Upon this account he calls Nebuchadnezzar his servant, (Jer. xxv. 9.) *because he wrought for him*, as it is here expressed; *i. e.* executed his judgments upon Tyre, and the other cities and countries which God delivered into his hand.

Ver. 21. *In that day.*] This phrase frequently denotes in the prophets not the same time which was last mentioned, but an extraordinary season, remarkable for some signal events of Providence. (See the note on Isa. iv. 2.) In this sense it is to be understood here.

I will cause the horn of the house of Israel to bud forth.] The word *horn* signifies *strength*, from whence it comes to denote prosperity, or a flourishing condition: (see 1 Sam. ii. 1. Job xvi. 15.) from whence it is applied to express kingly power and majesty. (See Psal. lxxxix. 24. xcii. 10. cxxxii. 17.) So here it signifies, that after the destruc-

tion of God's and his church's enemies, denoted by Tyre, Egypt, and other oppressors of the Jews, (see the note on xxxviii. 17.) the kingdom and state of the Jews should again flourish under the Messias, as it is more clearly foretold, chap. xxxiv. xxxvii. (Compare likewise xxxiii. 25, 26.)

And I will give thee the opening of the mouth in the midst of them.] When thy prophecies are made good by the event, this shall add a new authority to what thou speakest. (See xxiv. 27.)

CHAP. XXX.

See the Argument of the foregoing chapter.

Ver. 2. *HOWL ye, Woe worth the day!*] The prophet directs his speech to the Egyptians. (Compare Isa. xiii. 6.)

Ver. 3. *The day is near, even the day of the Lord,* &c.] The time of God's vengeance. (See vii. 7. 12.)

The cloudy day.] When the calamities that are coming upon Egypt shall make every thing look dark and dismal. (See ver. 18. xxxii. 7, 8. xxxiv. 12. Joel ii. 2. Amos v. 18.)

It shall be the time of the heathen.] Of the punishment of the Egyptians and their allies: (see ver. 4, 5. vii. 7. 12.) God's judgments upon particular places and nations, are an earnest of that general judgment, when he shall execute judgment upon all the ungodly. (See the note upon Isa. xiii. 10.)

Ver. 4. *Great pain shall be in Ethiopia.*] See ver. 5. 9.

And her foundations shall be broken down.] Her strong forts and citadels. (Compare Isa. xvi. 7. Jer. l. 15.)

Ver. 5. *Ethiopia, and Lybia, and Lydia.*] The names in the Hebrew are *Cush, Phut,* and *Lud:* who are mentioned together as the Egyptian allies, Jer. xlvi. 9. (See the note there, and compare Nahum iii. 9.) *Cush* probably signifies Ethiopia here, (see xxix. 10.) as being joined with *Phut* and *Lud;* which were people of Africa. *Phut* is rendered *Lybia* by our interpreters here, and in that place of Jeremy; but *Phut* and *Lubim* were a distinct people, as hath been observed upon xxvii. 10. *Phut* may denote some part of Africa near Egypt, and *Lud* probably signifies some part of the Abyssines' country.

And all the mingled people.] All their auxiliaries. (Compare Jer. l. 37.) If we distinguish these from the *men of the league* which follow, they may mean that mixture of Carians, Ionians, and other nations lying upon the Mediterranean Sea, which Apries got together to encounter Amasis, who, together with him, were destroyed. (See Dr. Prideaux, *ubi supra;* and the note on Jer. xxv. 20.)

And Chub.] The *Cubii* are mentioned in Ptolemy as a people of Marcotis, a province of Egypt.

The men of the land that is in league.] The LXX. translate it, *The men of my league,* or covenant; *i. e.* the Jews: many of whom flying into Egypt, were destroyed there with the Egyptians. (See the note on xxix. 12.)

Ver. 6. *They also that uphold Egypt shall fall.*] The governors of the several provinces, those who are called *the stay of the tribes thereof,* Isa. xix. 13. *i. e.* of the several *nomi,* or divisions of Egypt.

From the tower of Syene they shall fall in it.] The sense would be more complete, if the words were translated, *From Migdol to Syene.* (See the note on xxix. 12.)

Ver. 7. *And they shall be desolate in the midst of the countries that are desolate,* &c.] See xxix. 10.

Ver. 8. *When I have set a fire in Egypt.*] God's judgments are often compared to fire. (See xix. 14. xxii. 21. 31. Psal. lxxviii. 63. Jer. vii. 20. Amos i. 4, &c.)

And when all her helpers shall be destroyed.] All her allies and auxiliaries. (Compare xxxi. 7. xxxii. 21.)

Ver. 9. *In that day shall messengers go from me in ships, to make the careless Ethiopians afraid.*] The Ethiopians were the confederates of the Egyptians in former times, and sharers with them in their good or ill fortune. (See Isa. xviii. 1, 2. xx. 3, 4. and the notes upon those places.) The verse may be likewise thus rendered; *In that day shall messengers go from me to the people in the wilderness, to make the careless Ethiopians afraid.* The word *tziim* is translated *the people in the wilderness,* Isa. xxiii. 13. and that appellation is particularly given to the Ethiopians, Psal. lxxii. 9. lxxiv. 14. as the LXX. translate the word.

And great pain shall come upon them, as in the day of Egypt.] The Egyptians and Ethiopians being confederates, the ill news of the conquest of Egypt, shall sensibly affect them. (Compare xxiv. 16. xxxiii. 9, 10. xxvii. 35. Isa. xix. 17. xxiii. 5.)

Ver. 11. *The terrible of the nations.*] See xxviii. 7.

Ver. 12. *And I will make the rivers dry.*] I will destroy the strength of Egypt; the metaphor is taken from the decrease or failing of the Nile, upon whose overflowing all the plenty and prosperity of Egypt depended. (Compare xix. 3. Isa. xix. 5, 6.)

And sell the land into the hand of the wicked; and I will make the land waste by the hand of strangers.] See vii. 24. To *sell,* signifies here to deliver up, as men do goods that they sell. (Compare Deut. xxxii. 30. Judg. ii. 14. iv. 9.)

Ver. 13. *I will also destroy the idols.*] Idolatry being one of the principal sins for which God visits the infidel nations, he will take particular vengeance upon the idols, thereby shewing how much he is superior to them in power. (Compare Exod. xii. 12. Isa. xix. 1. Jer. xliii. 12. xlvi. 25.)

And I will cause their images to cease out of Noph.] Noph, or Memphis, was one of the principal cities of Egypt, a seat of their kings, where their sepulchres stood; one of which is still remaining: upon which account it is often mentioned in Scripture. (See Isa. xix. 3. Jer. ii. 16. xliv. 1. xlvi. 14.) In Hosea it is called *Moph,* xi. 6. which comes near in sound to *Memphis.* This place was famous for the worship of Apis and Osiris; whereupon the prophet, in a particular manner, denounces destruction to the idolatry of that place.

And there shall be no more a prince in the land of Egypt.] It shall no more have a natural prince of the Egyptian race to rule over it, as formerly, but shall be subject to foreigners. (See the note on xxix. 15.)

And I will put a fear in Egypt.] Will make them faint-hearted, and not able to defend themselves. (Compare Isa. xix. 16. Jer. xlvii. 5.)

Ver. 14. *And I will make Pathros desolate.*] See xxix. 14.

And I will set fire in Zoan.] Zoan, or Tanis, was one of the ancient cities in Egypt, (see Numb. xiii. 20.) and the metropolis of the kingdom in Moses's time. (See Psal. lxxviii. 12. 43.)

And I will execute judgment in No.] Called the *multitude of No,* or *Hamon No,* in the next verse; and probably the

same with the city Thebes, famous for its hundred gates. (See the note on Jer. xlvi. 25.)

Ver. 15. *And I will pour my fury upon sin, the strength of Egypt.*] It is generally agreed, that Sin is the same with Pelusium, one of the seven mouths of the Nile, which was commonly called the key of Egypt, as Suidas observes; and therefore was strongly fortified, that no enemy might gain admittance.

And I will cut off the multitude of No.] Or *Hamon No*, as the original reads. The name is generally supposed to be derived from Hamon, who was the Egyptian Jupiter. Mizraim, the son of Ham, was the founder of Egypt, which is called the *land of Ham*, Psal. cvi. 22. And this Hamon was probably either Ham himself, or one of his posterity advanced to Divine honours. Plutarch informs us, in his book de Iside et Osiride, that Ammon, in the Egyptian language, is equivalent to Ζεὺς in Greek, (p. 354. edit. Francof.)

Ver. 16. *And I will set fire in Egypt.*] See ver. 8.

Ver. 17. *The young men of Aven and of Phi-beseth shall fall by the sword.*] Aven is the same with On, mentioned Gen. xli. 45. in aftertimes called Heliopolis, as our margin explains it here, because of a temple or image there dedicated to the sun. (Compare Isa. xix. 18. Jer. xliii. 13.) The word is so translated by the Seventy interpreters, both here and Gen. xli. 45. who were very well acquainted with Egypt, and the principal places of it. Phi-beseth was afterward, with very little variation, called Bubastum, and so translated here by the LXX.

Ver. 18. *At Tehaphnehes the day shall be darkened.*] Compare ver. 3. Tehaphnehes, elsewhere writ Tahapanes, is supposed to be the same place which was afterward called Daphnæ Pelusiacæ. (See the note on Jer. xliii. 7.)

When I shall break there the yokes of Egypt.] When I shall set those at liberty that are oppressed by the bondage of Egypt. (Compare xxxiv. 27.)

A cloud shall cover her.] See ver. 3.

Ver. 21. *I have broken the arm of Pharaoh*, &c.] I have broken his strength, so that he will never be able to recover his former power. (Compare Jer. xlviii. 25.) It is usual for the prophets to speak of a thing future, as if it were already accomplished. (See the note on Isa. xxi. 9.)

Ver. 22. *And I will break his arms, the strong, and that which was broken.*] The king of Babylon had before dispossessed the king of Egypt of all his new conquests, from the river of Egypt to the river Euphrates: (2 Kings xxiv. 7.) so that this part of his strength was already taken away, and never to be recovered; and now God threatens to destroy the remainder of his power, the kingdom of Egypt itself.

And I will cause the sword to fall out of his hand.] He shall have no more strength to defend himself, than a man hath to use his sword when his arm is broken.

Ver. 23. *And I will scatter the Egyptians among the nations*, &c.] See xxix. 13.

Ver. 24. *And I will strengthen the arm of the king of Babylon.*] The same promise God afterward made to Cyrus, Isa. xlv. 1. (Compare Psal. xviii. 39.)

And he shall groan with the groans of a deadly wounded man.] His strength shall perfectly fail, as a man's who is dying of his wounds.

CHAP. XXXI.

ARGUMENT.

A continuation of the judgments denounced against Pharaoh and his kingdom; whose pride God humbles by putting him in mind of the dreadful fall of the king of Nineveh, much superior to him in power and greatness, whose ruin the prophet elegantly describes under the metaphor of a fair flourishing tree cut down and withered.

Ver. 2. *WHOM art thou like unto in greatness?*] Thou pridest thyself as if there never was any prince or king that could compare with thee.

Ver. 3. *Behold, the Assyrian was a cedar in Lebanon*, &c.] By the Assyrian, Archbishop Usher, ad A. M. 3378. and Dr. Prideaux, par. i. p. 47. do most probably understand that king of Assyria, whom some call Chyniladanus, others Saracus. It is of this king of Assyria, the words of the prophet Nahum are to be understood, iii. 18. In like manner Zephaniah joins the destruction of Assyria, and the desolation of Nineveh together, ii. 13. Nabupolassar, the king of Babylon, and Cyaxares, the king of Media, called by the names of Nebuchadonosor and Assuerus in Tobit, xiv. 15. joining their forces together against him, besieged Nineveh, took it, and after having slain the king, utterly destroyed that great and famous city; and put an end to that part of the Assyrian empire. Nabupolassar having before possessed himself of the other part, which was properly called the Babylonian empire. (See Dr. Prideaux, p. 45.) In this remarkable catastrophe, the prophecies of Jonah, Nahum, and Zephaniah, foretelling the destruction of Nineveh, were fulfilled.

The king of Nineveh is compared here to a fair and tall cedar, such as grow in Mount Lebanon. (See the like comparison, Isa. x. 34. xxxvii. 24. Zech. xi. 2.) The greatness of Nebuchadnezzar's power and kingdom, is set forth under the same resemblance, Dan. iv. 10, &c.

His top was among the thick boughs.] He overtopped all the other flourishing trees. (Compare xvii. 3. xix. 11.)

Ver. 4. *The waters made him great*, &c.] As trees flourish by a river side, (compare xvii. 5.) so the traffic of the several branches of the river Tigris, upon which Nineveh was situate, made that city and kingdom rich and populous, and she imparted her wealth and stores among the neighbouring provinces. (Compare Nahum ii. 6.)

Ver. 5. *Therefore his height was exalted above all the trees of the field.*] He became greater than all the kings about him. (Compare Dan. iv. 11.)

Ver. 6. *All the fowls of heaven made their nests in his boughs*, &c.] Several nations applied to him for protection, and thought themselves and all their concerns safe under his government. (Compare xvii. 23. Dan. iv. 12.)

Ver. 8. *The cedars in the garden of God could not hide him.*] He overtopped the goodly cedars, called in the Hebrew, *the cedars of God:* (Psal. lxxx. 10.) such fair ones as might be supposed to have grown in Paradise. (Compare xxviii. 13.)

Ver. 9. *So that all the trees of Eden—envied him.*] *All the kings of the east envied him and his greatness;* as the Chaldee paraphrast expresseth the sense.

Ver. 10. *Because thou hast lifted up thyself in height,*

&c.] Because thy pride hath still increased with thy prosperity. (Compare xxviii. 17.)

Ver. 11. *I have therefore delivered him into the hand of the mighty one of the heathen.*] Or, *the mighty one of the nations,* as the word *gojim* is rendered in the next verse. The word *El,* though commonly spoken of God, yet is sometimes applied to heroes; (see xxxii. 21.) sometimes to angels, as being mighty in strength, as Psal. lxxxix. 6. So God here saith, he delivered the Assyrians into the hand of Nabupolassar king of Babylon, who joining his forces with Cyaxares king of Media, his confederate, made themselves masters of Nineveh, and the king of Assyria, whose seat it was.

Ver. 12. *And strangers, the terrible of the nations, have cut him off, and have left him,* &c.] Compare xxviii. 7. xxx. 11. The armies of the kings of Babylon and Media shall utterly destroy him and his empire, and leave him without life or strength, like a tree that is cut down, dried up, and withered.

Upon the mountains and in all the valleys his branches are fallen, &c.] As the limbs of such a tree are broke by the fall, and those that rested under its shadow are frighted away, and have forsook the place: so the Assyrian army lies slain here and there: (compare xxxii. 5. xxxv. 8.) and those that lived under his protection and government withdrew their obedience from him. (Compare Dan. iv. 14.)

Ver. 13. *Upon his ruin shall all the fowls of the heaven remain,* &c.] As the birds sit upon the boughs of a tree cut down, and the beasts browse upon its branches; so his dominions shall be a prey to the conquerors: or his armies that are slain, shall become meat to the birds and beasts. (Compare xxix. 5. Isa. xviii. 6.)

Ver. 14. *To the end that none of the trees by the waters exalt themselves,* &c.] Thy destruction shall be a warning to other kings and potentates, to deter them from priding themselves in the time of their prosperity. (See xxviii. 17.)

For they are all delivered unto death.] Whatever distinction there is between them and the inferior sort, death shall make them all equal; (see Psal. lxxxii. 7.) and particularly to Egypt, and those other countries against which God hath denounced his judgments, the same fate is allotted which this Assyrian monarch has already undergone. (See xxxii. 18, &c.)

Ver. 15. *In the day when he went down to the grave.*] This and the following verse are an elegant description of that consternation that seized the king of Assyria's allies at the suddenness of his downfal: the same metaphor being still pursued.

I caused a mourning: I covered the deep for him.] The sense might better be expressed thus: *I covered the deep with mourning:* for when two verbs are joined together in the Hebrew, one is usually taken in the sense of a noun, or an adverb. The deep that nursed up this fair tree, (ver. 4.) is described as mourning at its downfal.

I restrained the floods thereof, and the great waters were stayed.] As if the streams had stopped their usual course, on purpose to lament his fate.

I caused Lebanon to mourn for him, &c.] The forest of Lebanon, and all the stately trees in it, sympathized with his misfortunes; *i. e.* all his confederates and allies.

Ver. 16. *I made the nations to shake at the sound of his fall.*] See xxvi. 15.

When I cast him down to hell [or the grave] *with them that descend into the pit.*] See xxxii. 18. 21. Isa. xiv. 15.

All the trees of Eden, the choice of Lebanon, all that drink water, [see ver. 14.] *shall be comforted in the nether parts of the earth.*] The deceased princes, confederates to the Assyrians, described here as so many stately trees and cedars, shall feel some mitigation of their calamities, when they see thee brought down as low as themselves. (Com- xxxii. 31. Isa. xiv. 8—10. a place exactly parallel to this.)

Ver. 17. *They also went down to hell* [or the grave] *with him.*] His allies underwent the same fate with himself, and were cut off in the common destruction. (See xxxii. 20, &c.)

Even they that were his arm, that dwelt under his shadow in the midst of the heathen.] Or, *the nations;* (see ver. 11.) his auxiliaries: (see xxx. 8. xxxii. 21.) who lived under his protection in several countries and provinces. (Compare Lam. iv. 20.)

Ver. 18. *To whom art thou thus like in glory and greatness among the trees of Eden?*] The prophet now applies himself to the king of Egypt; *q. d.* Wilt thou still boast thyself, as if no prince were thine equal? (see ver. 2.) yet thou shalt undergo the same fate with this fair flourishing cedar, the king of Assyria. (See ver. 14. and compare xxxii. 19.)

Thou shalt lie in the midst of the uncircumcised, &c.] See xxviii. 10. xxxii. 19, 20.

This is Pharaoh, and all his multitude, saith the Lord God.] The judgment that befel the king of Assyria here described, is an exact representation of the destruction that remains for Pharaoh and his people: the word *is* commonly denotes the same as to signify or represent, especially in prophecies, parables, and such-like figurative descriptions. (See xxxiv. 31. xxxvii. 11. Gen. xli. 26. Exod. xii. 11. Matt. xiii. 19. xxvi. 26.)

CHAP. XXXII.

ARGUMENT.

A continuation of the same subject, and a farther description of the lamentable destruction of Egypt by Nebuchadnezzar: the prophet illustrating the dreadfulness of his fall by a poetical description of the infernal mansions appointed for tyrants and oppressors, where Pharaoh is to have a place allotted for him.

Ver. 2. *TAKE up a lamentation for Pharaoh.*] See the note on xxii. 2.

Thou art like a young lion of the nations.] Thou art like a beast of prey, devouring far and near. (See xix. 3. 6. xxxviii. 13.)

Thou art as a whale in the seas.] By the word *tannim* we may fitly understand a crocodile, as hath been observed upon xxix. 3. and the description that follows of this creature agrees very well to a crocodile, but cannot be applied to a whale.

And thou camest forth with thy rivers, and troubledst the waters with thy feet, &c.] Or, *thou rushedst forth through thy streams, and troubledst,* &c. *i. e.* thou wast the occasion of great commotions and disturbances to all thy neighbours. (Compare xxxiv. 18.)

Ver. 3. *I will therefore spread my net over thee,* &c.] I will bring thine enemies upon thee, who shall encompass

thee, and master thee, as a wild beast or monstrous fish that is taken in a net. (See xii. 14.)

Ver. 4. *Then I will leave thee upon the land, and cast thee forth upon the open field,* &c.] Thine armies shall fall in the open field, and become a prey to wild beasts and ravenous birds. (Compare xxix. 5.)

Ver. 5. *I will lay thy flesh upon the mountains, and fill the valleys with thy height.*] The vast bulk of thine armies when they are slain, shall fill both mountains and valleys. (See xxxi. 12.)

Ver. 6. *I will also water with thy blood the land wherein thou swimmest.*] The land shall be soaked with thy blood wherein thou bearest rule, just as in the waters the great fish have an absolute power over the lesser fry.

Even to the mountains.] The mountains shall be wet with it, as well as the lower grounds, ver. 5. (Compare Isa. xxxiv. 3.)

Ver. 7, 8. *I will cover the heavens, and make the stars thereof dark,* &c.] These metaphors denote the downfal of states and governments; kings and rulers being figuratively expressed by the sun, moon, and stars. (Compare Isa. xiii. 10. xxxiv. 4. Joel ii. 31. Rev. vi. 12—14.) God's judgments upon particular countries being earnests of a general judgment, they are described in such terms as if the whole frame of nature were dissolved.

And set darkness upon thy land.] Every thing shall look dark and dismal. (See xxx. 3.)

Ver. 9. *And I will vex the hearts of many people, when I shall bring thy destruction among the nations,* &c.] When thy exiles shall be dispersed into foreign countries, (see xxix. 12.) and relate the miserable circumstances of thy destruction, it shall cause grief and consternation in all that hear it. (See the following verse.)

Ver. 10. *Yea, I will make many people amazed at thee,* &c.] See xxvi. 16. xxvii. 35. xxx. 9.

Ver. 12. *The terrible of the nations.*] See xxviii. 7.

Ver. 13. *I will also destroy all the beasts thereof from beside the great waters.*] Or, *that they be no more beside the great waters,* as Noldius translates the phrase, p. 635. The horses shall be consumed in the war, and the other cattle that used to feed in the meadows by the side of the Nile, (see Gen. xli. 2.) shall be destroyed or drove away as a prey. (See xxix. 8. 11.) [*Neither shall the foot of man trouble them any more—then I will make their waters deep,* &c.] Or, *I will make their waters clear,* for so the Hebrew word is taken xxxiv. 18. Following this translation, the words may be interpreted to this sense: There being an entire destruction both of man and beast in Egypt, (see xxix. 11.) and none passing through it, it shall be like the waters of a river which are never disturbed, but run pure and clear like oil.]

Ibid. and Ver. 14. *Neither shall the foot of man trouble them any more, nor the hoofs of beasts,* &c.] Here is a transition from a proper sense to a metaphorical one: the prophet in the second verse compared the disturbances the Egyptians gave their neighbours to troubling and fouling of waters; in allusion to which metaphor he saith here, that when Egypt is made desolate, and the number, both of men and beasts, diminished by their wars and confusions, then their neighbours will enjoy such quietness, as a river does that smoothly glides along, and never hath its streams fouled or disturbed.

Ver. 16. *This is the lamentation wherewith they shall lament her.*] This is the substance of a lamentation which may be properly used to bewail the calamities of Egypt. (See ver. 2.)

The daughters of the nations shall lament her.] *i. e.* The people of the neighbouring countries: so the *daughters of Zion* and of *Babylon* signify the inhabitants of those cities. The expression alludes to the mourning women, whose profession it was to lament at funerals. (See the note on Jer. ix. 17.)

Ver. 17. *In the fifteenth day of the month.*] Of the twelfth month. (See ver. 1.) The LXX. understand it of the first month, as that indefinite expression is probably understood, xxvi. 1.

Ver. 18. *Wail for the multitude of Egypt.*] See ver. 2. 16.

And cast them down, even her, and the daughters of the famous nations.] The prophets are said to do things, when they declare God's purpose of doing them; see xliii. 3. where Ezekiel saith, *he was sent to destroy the city; i. e.* to foretell its destruction. In the same sense we are to understand the expression here of casting down Egypt; *i. e.* foretelling its ruin, together with God's judgments upon other famous kingdoms in that part of the world, which are reckoned up in the following verses, and called here the *daughters of the nations;* concerning which expression see the note on ver. 16.

Unto the nether parts of the earth, with them that go down to the pit.] The expressions denote utter destruction, and are parallel to those elsewhere used of being brought down to hell, to the grave, or into silence. (Compare xxxi. 14. Isa. xiv. 15.)

Ver. 19. *Whom dost thou pass in beauty? Go down, and be thou laid with the uncircumcised.*] What reason hast thou now to prefer thyself before others? since thou shalt undergo the same fate with the worst of them? (See the note on xxviii. 10.)

Ver. 20. *They are fallen in the midst of them that are slain by the sword.*] They do not *die the common death of all men,* as Moses speaks, Numb. xvi. 29. but are cut off by an extraordinary judgment from the hand of God himself.

Draw her and all her multitudes.] Carry her and her people away to the grave, like so many carcasses which are buried without any solemnity. The words are spoken to the Babylonians, the executioners of God's judgments upon Egypt.

Ver. 21. *The strong among the mighty shall speak to him out of the midst of hell with them that help him.*] Here follows a poetical description of the infernal regions, where the ghosts of deceased tyrants, with their subjects, are represented as coming to meet the king of Egypt and his auxiliaries, (see xxx. 8.) upon their arrival to the same place. *Hell* signifies here the state of the dead. (Compare xxxi. 16, 17. Isa. xiv. 9, &c. and see the notes there.)

They are gone down, &c.] These warriors, famous in their time for their exploits, have undergone the same fate with other men of blood, and are gone down to the grave by violent deaths. (See ver. 19.)

Ver. 22. *Ashur is there, and all her company.*] The Assyrians, both king and people, whose destruction is represented in the foregoing chapter.

His graves are about him.] The Egyptians lie buried in

the same place with them. The masculine and feminine genders are promiscuously used in the following verses. The masculine referring to the prince, whose subjects the deceased were; the feminine to the nation or country to which they belonged.

Ver. 23. *Whose graves are set in the sides of the pit.*] Compare xxvi. 20. Isa. xiv. 15.

And her company round about her grave.] Like lesser graves placed round the monument of a person of great quality: or the words may import that death has made them all equal. (Compare ver. 24, 25.)

All of them slain, &c.] See ver. 20.

Which caused terror in the land of the living.] Though they were a terror while they were alive to their neighbours. (See xxvi. 17.)

Ver. 24. *There is Elam, and all her multitude.*] Which was conquered by Nebuchadnezzar. (See Jer. xlix. 34. and the notes there.)

Yet have they borne their shame with them that go down into the pit.] They have been shamefully subdued, and lost their lives and glory together, as Ashur did before them. (Ver. 22.)

Ver. 25. *They have set her a bed in the midst of the slain,* &c.] Elam and her people have a place among the deceased princes and potentates. The word *bed* is used for the grave, Isa. lvii. 2. and may, perhaps, in both places, allude to the costly monuments or sepulchres which used to be erected for persons of great quality. *Mittah,* a word of the same sense, is used for a bier or coffin, 2 Sam. iii. 31.

Her graves are round about him.] About those of the king of Egypt, and his people.

Ver. 26. *There is Meshech, and Tubal, and all her multitude.*] Who are threatened by God with a terrible destruction. (See xxxviii. 2, &c.) But they seem to be mentioned here by way of prolepsis, or anticipation, as the critics call it; for the destruction threatened to Meshech and Tubal was not to come to pass till several ages after this prophecy against Egypt was fulfilled, as may be gathered from several expressions in that prophecy. It is usual in the prophets to speak of what is to come, as if it were already past, as hath been observed elsewhere. So the country of Goshen is called the *land of Rameses,* Gen. xlvii. 11. which yet had that name from the city Rameses, built in aftertimes by the Israelites. (See Exod. i. 11.) By the same figure Horeb is called the *mountain of God,* Exod. iii. 1. Concerning Meshech and Tubal, see the note on xxvii. 13.

Ver. 27. *And they shall not lie with the mighty that are fallen of the uncircumcised.*] They shall not lie among those heathen heroes who died a natural death, and are laid in their graves with pomp and magnificence. (Compare this verse with Isa. xiv. 18, 19.)

Which are gone down to hell, [or the grave; see ver. 21.] *with their weapons of war,* &c.] The prophet may possibly represent the future state of these tyrants and warriors, according to the popular notions received in the world, and describe their condition in the other life suitably to the character they bore in this. So Virgil describes his heroes in the Elysian fields, (Æneid. lib. vi.)

"Quæ gratia currûm——
Armorumque fuit vivis,—sequitur tellure repostos."

And they have laid their swords under their heads.] Who were carried to their graves in state, and had their achievements and other ensigns of honour affixed to their monuments for perpetuating their memory. It has been the custom of all ages to adorn the sepulchres of heroes with their swords and other trophies of war. (See 1 Mac. xiii. 19.) So Virgil describes Misenus's tomb, (Æn. vi.)

"Ingenti mole sepulchrum
Imponit, suaque arma viro."

But their iniquity shall be upon their bones, &c.] Their death shall carry in it plain tokens of their sins, and of God's vengeance pursuing them for their cruelty.

Ver. 28. *Yea, thou shalt be broken in the midst of the uncircumcised,* &c.] See ver. 19.

Ver. 29. *There is Edom, her kings, and all her princes,* &c.] Of whose destruction Ezekiel prophesied, xxv. 12.

Ver. 30. *There be the princes of the north all of them, and the Zidonians.*] By the *princes of the north,* may probably be understood the Tyrians and their allies, (see xxvi. 16.) joined here with the Zidonians their near neighbours, as they are put together in this prophecy, chap. xxviii. as sharers in the same destruction. Some by the *princes of the north* understand Meshech, Tubal, and other northern nations: see xxxviii. 6. 15. xxxix. 2. whose destruction is foretold in those chapters.

Ver. 31. *Pharaoh shall see them, and shall be comforted over his multitude.*] As it affords some relief to calamitous persons to see others in the same condition with themselves. (See xxxi. 16.)

Ver. 32. *For I have caused my terror in the land of the living,* &c.] As these kings and nations have been a terror to the world whilst they were in it, (ver. 24, &c.) so I will be now a terror to them: and especially to Pharaoh and his people, in making them a remarkable example of my vengeance.

CHAP. XXXIII.

ARGUMENT.

The duty of a prophet in warning a people of their sins, is exemplified by that of a watchman; then follows an earnest exhortation to repentance, upon assurance that God will accept it, being for the most part a repetition of what was said before in the eighteenth chapter. Upon the news being brought to the prophet that Jerusalem was destroyed by the Chaldeans, he foretells the utter destruction of Judea, to check the vain confidence of those who still tarried in it, and withal reproves the hypocrisy of those Jews who were of the captivity.

Ver. 2. *WHEN I bring a sword upon a land.*] Bring an enemy against a land with armed force. (See xiv. 17.)

If the people of the land take a man of their coasts.] Or, *from among them,* to which sense the word *miktse* is translated, Gen. xlvii. 2.

And set him for a watchman.] Such watchmen were placed upon the turrets of their city walls, to give notice of the enemy's approach. (See 2 Sam. xviii. 24, 25. 2 Kings ix. 17. Isa. xxi. 8.)

Ver. 3. *If when he see the sword come upon the land.*] When he spies the enemy marching against it. (See ver. 2.)

Ver. 4. *His blood shall be upon his own head.*] His destruction is owing to himself. (See xviii. 13. Acts xviii. 6.)

Ver. 5. *But he that taketh warning shall deliver his soul.*] Shall save his life from the danger that threatens it. In like manner, he that takes warning by the prophet's admonition shall preserve himself from the judgments threatened against sinners. (See ver. 10.)

Ver. 6. *He shall die in his iniquity,* &c.] See iii. 18.

Ver. 7—9. *I have set thee a watchman to the house of Israel,* &c.] See iii. 17—19.

Ver. 10. *If our transgressions be upon us, and we pine away in them, how shall we then live?*] Thou hast threatened that we shall *pine away in our sins,* xxiv. 23. how then can the promises of life belong to us? The words of persons despairing of God's mercy, and from thence taking encouragement to go on in their sins. (See a like instance, Jer. ii. 25.)

Ver. 11. *Why will ye die, O house of Israel?*] See the note on xviii. 4.

Ver. 12, 13. *The righteousness of the righteous shall not deliver him in the day of his transgression,* &c.] See the note upon xviii. 26, 27.

Ver. 13. *If he trust to his own righteousness.*] If he rely upon the good works he hath done, and think the worth of them will overbalance the guilt of his evil deeds. This seems to be the sense of the latter Jews, who lay this down for a certain rule in their Mischna, that *all Israel hath a share in the world to come.* [The Mahometans maintain the same opinion. See Relandus, lib. i. de Relig. Mohammed. cap. 6.]

Ver. 15. *If the wicked restore the pledge.*] See xviii. 7.

Give again that he hath robbed.] It is a necessary condition of obtaining pardon, that men make restitution of what they have unjustly gotten from others. The law was express to this purpose, Lev. vi. 5. where the offender is required to add a fifth part to the principal, and *give it to him to whom it appertaineth;* to the same purpose is that received rule among the Christian casuists taken from St. Augustine, epist. 54. "Non dimittitur peccatum, nisi restituatur ablatum;" *The sin is not forgiven, unless what is taken away be restored.*

Walk in the statutes of life.] See the note on xx. 11.

Ver. 16. *None of the sins that he hath committed shall be mentioned unto him.*] See the note on xviii. 22.

Ver. 21. *In the twelfth year of our captivity,* &c.] The news of the taking and burning of Jerusalem was brought to that part of the Babylonish dominions where the Jewish captives were, in something above a year and four months after this calamity happened. (See Jer. lii. 12.)

Ver. 22. *Now the hand of the Lord was upon me in the evening.*] I felt a sensible impulse of the prophetical spirit. (See i. 3.)

And had opened my mouth, until he came to me in the morning, &c.] God has given me commission to speak in his name unto the people, which I had not done before near the space of three years. (Compare xxiv. 1.) And the destruction of the city, which I had so often foretold, being now brought to pass, (which at that time you would not believe, see xi. 3. xii. 22.) gave an indisputable authority and credit to my words. (See the note on xxiv. 27.)

Ver. 24. *They that inhabit those wastes of the land of Israel.*] They that are left behind in the land that is now wasted with fire and sword. (See ver. 27. and xxxvi. 4.)

Abraham was one, and he inherited the land.] If Abraham, being but a single person, with his family, had the whole country of Judea given to him, (see Gen. xiii. 15.) there is much greater reason to conclude that God will preserve the possession of it to us, who are a numerous part of Abraham's posterity. These men spake after the vain manner of the Jews, who fondly presume that they have a right in all the promises made to Abraham. (See Matt. iii. 8. John viii. 33. Rom. ix. 7.) The title of *one* is elsewhere given to Abraham, as being singled out from the rest of his family to be the original or head of the Jewish nation. (See Isa. li. 2. Mal. ii. 15. Heb. xi. 12.)

Ver. 25. *Ye eat with the blood.*] Which was forbidden several times in the law, as being a rite the heathens used in the sacrifices they offered to idols (whose worship is reproved in the very next words), as Dr. Spencer proves at large, de Legib. Hebraic. lib. ii. cap. 11. who brings many arguments to shew that the Hebrew phrase *nal hadam,* should be translated *near the blood;* in allusion to the idolatrous rite of pouring the blood of the slain beast into a vessel or pit, and then eating part of the sacrifice just by it.

And lift up your eyes towards your idols.] See xviii. 6.

And shed blood.] See ix. 9. xxii. 6. 9.

Ver. 26. *Ye stand upon your sword.*] You make your *strength the law of justice,* according to the character given of ungodly men, Wisd. ii. 11. Dr. Spencer, in the forecited place, thinks that the expression alludes to a custom of the heathens, who put the blood of their sacrifices into a vessel or pit, in order to call up and consult evil spirits, and then stood with their swords drawn to keep the demons off from doing them any harm.

Ye defile every one his neighbour's wife.] See Wisd. ii. 6. xxii. 11.

Ver. 27. *They that are in the wastes* (see ver. 24.) *shall fall by the sword,* &c.] The three judgments here mentioned, together with famine, are often threatened as the last and finishing strokes of God's vengeance upon the Jewish nation. (See v. 12. 17. vi. 12. xiv. 21. Jer. xv. 3.)

And they that be in the forts, and in the caves, shall die of the pestilence.] Compare Judg. vi. 2. The caves here mentioned were a sort of strong holds formed by nature in the rocks, or cut out under the tops of mountains: they were so large, that men might secure themselves, their families, and their goods, in them. So David is said to *abide in strong holds, and remain in a mountain in the wilderness of Ziph,* 1 Sam. xxiii. 14. Such was the cave of Adullam, where David had his residence for some time, and was there resorted to by his relations, (1 Sam. xxii. 1.) and at another time by his principal officers, (2 Sam. xxiii. 15.) [Such a cave is mentioned by Dio, called Ceria, belonging to the Getæ, whither they fled, and carried their moveables, for fear of Crassus: lib. li. *ad fin.*]

Ver. 28. *For I will lay the land most desolate.*] See Jer. xliv. 2. 6. 22. and xxxvi. 34, 35. of this prophecy.

The pomp of her strength shall cease.] All that riches and magnificence wherein they pleased themselves, as that which gave them strength and reputation in the eyes of the world: (see vii. 24.) or the phrase may denote the beauty and glory of the temple, which they looked upon as their chiefest strength and protection. (See xxiv. 21.)

And the mountains of Israel shall be desolate.] See vi. 2.

Ver. 29. *Then shall they know that I am the Lord,* &c.] See vi. 7.

Ver. 30. *The children of thy people* (those of the captivity) *are still talking against thee,* &c.] Or rather, *of thee,* as the LXX. rightly render it; *for with their mouth they shewed much love,* as it follows in the next verse.

By the walls, and in the doors of their houses.] Both in their public places of concourse, and in their private meetings.

Come, I pray you, and hear what is the word that cometh forth from the Lord.] These were such as *drew nigh to God with their mouths, but their hearts were far from him;* as Isaiah describes their hypocrisy, xxix. 13.

Ver. 31. *They come unto thee as the people cometh.*] Or, as disciples flock to their teachers. So the Chaldee paraphrase explains it.

And they sit before thee as my people.] See the note on viii. 1.

For with their mouth they shew much love.] *They make loves,* or *jests,* as our margin reads out of the Hebrew; which some interpreters understand, as if they ridiculed the prophet's words, or turned them into burlesque; so the Vulgar Latin renders it, *In canticum oris sui vertunt.* But by comparing this with the following verse, where the same word *nagabim* is spoken of a song or musical tune, we may rather understand the phrase to this sense, That they were delighted with the prophet's harmonious voice, or taking eloquence, but would not make the proper use of what he said for the correcting their evil manners.

Ver. 32. *And, lo, thou art to them as a very lovely song,* &c.] They come to hear thee for their entertainment, not for their edification, as many go to hear famed and eloquent preachers. St. Augustine tells us, that he himself was such an auditor of St. Ambrose, before he was converted, (Confess. lib. v. cap. 13.) "Studiose audiebam disputantem in populo, non attentione qua debui, sed tanquam explorator facundiæ ejus, utrum conveniret famæ suæ.—Verbis ejus suspendebar intentus, rerum autem incuriosus et contemptor astabam." *I heard him diligently when he discoursed in the congregation, but not with that application of mind which I ought to have done; but I came rather out of curiosity to know whether his eloquence was answerable to that opinion the world had of him. I was very attentive to his style, and charmed with the sweetness of his delivery, but had little value or concern for the subjects he treated of.*

Ver. 33. *And when this comes to pass, lo, it will come,* &c.] Or rather, *lo, it is come;* for so the same phrase is translated, vi. 2. 6. 10. the verb being in the present tense. When you see my prophecies concerning the destruction of Jerusalem actually brought to pass, as it appears they are at this time, (see ver. 21.) then you will be convinced of the truth of my mission, and of your own inexcusable crime in despising my predictions. (See xxiv. 27.)

CHAP. XXXIV.

ARGUMENT.

God reproves the ill conduct of the governors of the Jewish nation, both civil and ecclesiastical; and promises a general restoration of his people, and their happy condition under the government of the Messias, their king.

Ver. 2. *PROPHESY against the shepherds of Israel.*] The word *shepherd,* in the prophetical writings, comprehends both civil and ecclesiastical governors: (see the notes upon Isa. lvi. 11. Jer. ii. 8. xxiii. 1.) princes being called shepherds of their people, as well as those who have the immediate care of their souls. (See Psal. lxxviii. 71, 72.) To the same sense Homer calls Agamemnon, ποιμένα λαῶν, *the shepherd of the people.* And as the threatenings here denounced, extend to all sorts of governors; so the several sins of the princes, priests, and prophets, are reproved, xxii. 25, &c. (Compare likewise xlv. 8, 9.)

Woe to the shepherds of Israel that feed themselves.] That regard their own profit and advantage, not the good of the people committed to their charge. Plato, in the first book of his Commonwealth, describing the office of a magistrate, saith, "He should look upon himself as sustaining the office of a shepherd, that makes it his chief business to take care of his flock; not as if *he were going to a feast* to fill himself and satiate his appetite, or to a market to make what gain he can to himself." Eusebius, in his twelfth book de Præparatione Evangelica, cap. 44. hath transcribed the whole passage as an exact parallel to this place of Ezekiel.

Ver. 3. *Ye eat the fat.*] Or, *the milk,* as the LXX. render it. The Hebrew words, *halab, milk,* and *heleb, fat,* differ only in their points; so that the ancient versions take them promiscuously one for the other. (See xxv. 4.)

Ye kill them that are fed.] Them that are fat ye design for the slaughter, wherewith to feed yourselves: (see Zech. x. 5.) *i. e.* they took away the lives of the wealthy and substantial, that they might enrich themselves with their estates. (See xxii. 25. 27.)

Ver. 4. *The diseased have ye not strengthened,* &c.] Ye have not applied proper remedies to the wants and necessities of the people committed to your charge. The magistrates have not took care to relieve the needy, and defend the oppressed. The priests and the prophets have not been diligent in giving the people proper instructions, in reducing those that are in error, or in comforting the disconsolate.

Neither have ye bound up that which was broken.] Ye have not given ease to the afflicted and miserable. A metaphor taken from surgeons binding up wounds. (Compare Isa. lxi. 1.)

Neither have ye brought again that which was driven away, &c.] Or, *which was gone astray,* as the word *niddakuh* is translated, Deut. xxii. 1. Ye have not sought by good instructions to reduce those that have been seduced into error; or to reclaim those that are ready to be lost and perish in their sins. (Compare Matt. ix. 36. xviii. 11.)

But with force and cruelty have ye ruled them.] You have tried to reduce them to their duty by the rough methods of cruelty and compulsion, not by the gentle way of reason and argument. In like manner the methods of instruction and good example are particularly recommended to the pastors of the Christian church, 1 Pet. v. 3. 2 Tim. ii. 24, 25.

Ver. 5. *And they were scattered abroad because there is no shepherd,* &c.] By reason of these neglects of the governors, the whole frame of the government is dissolved,

and my people are scattered here and there: some are fled for refuge into foreign countries; (see Jer. xl. 11.) others are carried captives by their enemies, who, as so many beasts of prey, have spoiled and devoured them. (Compare Isa. lvi. 9. Jer. xii. 9.)

Ver. 6. *My sheep wandered through all the mountains,* &c.] As sheep, when there is nobody to look after them, wander from one mountain and hill to another; so my people have been forced to leave their habitations, and fly to any place where they might hope for protection. (Compare vii. 16. and see the note upon Jer. xiii. 16.)

And none did seek or search after them.] Their rulers took no care of my people while they had power and authority; and now I have displaced them for their misdemeanours, and there is nobody left whose office it is to take any farther care of my people. (See ver. 10.)

Ver. 10. *I will require my flock at their hands, and cause them to cease from feeding the flock.*] I will require a severe account of their kings and princes, their priests and prophets, of the damage my people have sustained through their ill management; and I will deprive them of that honour and pre-eminence which they have made such ill use of, as I have already displaced Zedekiah, and the princes, priests, and others, that were in authority under him.

Ver. 12. *So will I seek out my sheep, and deliver them out of all places where they have been scattered in the cloudy and dark day.*] I will bring them home from their several dispersions, whither they have been driven in the dark and dismal time of the destruction of their country, and their own captivity. (Compare xxx. 3.)

Ver. 13. *And I will bring them out from the people,* &c.] This prophecy may in some degree have been fulfilled in the return of the Jews from the Babylonish captivity: but seems still to look farther, even to the general restoration of the whole nation; which most of the prophets foretell shall come to pass in the latter days. (Compare xi. 17. xx. 41. xxviii. 25. xxxvi. 24. xxxvii. 21. xxxviii. 8. xxxix. 27.)

Ver. 14. *Upon the high mountains of Israel.*] See vi. 2.

There shall they lie in a good fold, &c.] The expressions denote plenty and security. (Compare Isa. lxv. 10. Jer. xxxiii. 12. Hos. ii. 18. Zeph. iii. 13.)

Ver. 16. *I will seek that which was lost,* &c.] The Messias, whom I will set over them, (see ver. 23.) shall faithfully discharge all the offices of a shepherd towards them, which their former pastors have neglected, ver. 4. (Compare Isa. xl. 11. lxi. 1. Matt. xv. 24. xviii. 11. John x. 11.)

But I will destroy the fat and the strong.] Those that oppress and domineer over the weak. (See ver. 20, 21. compare xxxix. 18. Amos iv. 1.)

I will feed them with judgment.] Or, *with discretion; i. e.* I will deal with each of them according to their deserts, and make a distinction between the fat and lean cattle. (See ver. 18. 20.)

Ver. 17. *Between cattle and cattle, between the rams and the he-goats.*] The Hebrew runs thus, *Between the small cattle, and the cattle of rams, and he-goats;* between the weak and the strong cattle, *i. e.* between the rich and the poor, as the Chaldee paraphrase explains the sense upon ver. 20.

Ver. 18. *Seemeth it a small thing unto you, to have eaten up the good pasture,* &c.] This reproof may fitly be applied to those great persons who take no care that the poor may enjoy the benefit of their superfluities; but rather let them be thrown away and perish, than they will be at the trouble of seeing them disposed of for the good of those that want.

Ver. 21. *Because ye have thrust with side and shoulder,* &c.] In pursuance of this comparison, the oppressors of the weak are commonly styled in Scripture by the names of oxen, bullocks, rams, and he-goats. (See Psal. xxii. 12. lxviii. 31. Dan. viii. 3. 5.)

Ver. 23. *And I will set up one shepherd over them—even my servant David.*] The Messias is often described under the character of a shepherd, both in the Old and New Testament. (See the note on ver. 16.) And the title may be applied to him with respect to his office of king, as well as that of priest and prophet. (See the note on ver. 2.) He is elsewhere styled by the name of David, as being the person in whom all the promises made to David were fulfilled. (See Isa. lv. 3, 4. Jer. xxx. 9. Hos. iii. 5.) [The expression may likewise allude to David's first employment, which was that of a shepherd.]

He shall feed them, and he shall be their shepherd.] This prophecy was remarkably fulfilled when Christ, by the preaching of the gospel, *gathered in one the children of God which were scattered abroad,* (John xi. 52. Eph. i. 10.) among whom were many of *the lost sheep of the house of Israel,* (Matt. x. 6.) But it will receive a farther completion at the general conversion of the Jews, when *the time will come that they shall say, Blessed is he that cometh in the name of the Lord,* (Matt. xxiii. 37.) And this signal event will usher in or complete the *fulness of the gentiles.* (See Rom. xi. 12. 15. 25. 32.)

Ver. 24. *And I the Lord will be their God.*] I will renew my covenant with them, and receive them again into my protection. (See ver. 30. xxxvii. 27. Lev. xvi. 12. and the notes upon Jer. xxx. 22.)

And my servant David a prince among them.] See the note on xxxvii. 22.

Ver. 25. *And I will make with them a covenant of peace.*] As I will be at peace with them, so I will give them the blessing of outward peace, and will protect them from the annoyance of all their enemies, from persecution and outward violence. (See Jer. xxiii. 6.)

And will cause the evil beasts to cease out of the land.] This may be meant of freedom from persecution by infidels and strangers. (Compare ver. 28.) Such a security is elsewhere expressed by *making a covenant for them with the beasts of the field.* (See Lev. xxvi. 6. Job v. 23. Isa. xxxv. 9. Hos. ii. 18.) The words are likewise capable of a literal interpretation, importing, that as God had threatened after the desolation of the land, wild beasts should overrun it, and devour the few inhabitants that were left; (see v. 17. xxxiii. 27.) so upon the repeopling of the country, those ravagers should forsake it.

Ver. 26. *And I will make them, and the places round about my hill, a blessing.*] I will there give remarkable instances of my favour, and the happiness which accompanies it. (See Gen. xii. 2. Isa. xix. 24. Zech. viii. 13.) God's hill is the same with his *holy mountain,* xx. 40.

And there shall be showers of blessing.] Such as shall produce all sorts of plenty. (Compare Mal. iii. 10.)

Ver. 27. *And the tree of the field shall yield her fruit,* &c.]

The spiritual blessings of the gospel are sometimes described under the emblems of fruitfulness and plenty. (See the notes on Isa. iv. 2. xxxv. 2. lxv. 10. Jer. xxxi. 12.)

When I have broken the bands of their yoke.] The same expression which is used concerning the deliverance of Israel out of Egypt. (Lev. xxvi. 13. Jer. ii. 20.) Their final restoration being represented as the greater deliverance of the two. (See Jer. xxiii. 7, 8.)

And delivered them out of the hand of those that served themselves of them.] See Jer. xxv. 14.

Ver. 28. *And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them.*] See ver. 25.

And they shall dwell safely, &c.] See the note on Jer. xxiii. 6.

Ver. 29. *And I will raise them up a plant of renown.*] The Messias is often described under the name of the *branch;* and the *rod* or *shoot* growing of the stem of Jesse. (See Isa. iv. 2. xi. liii. 2. Jer. xxiii. 5. Zech. iii. 8. vi. 12.)

And they shall be no more consumed with hunger in the land.] But shall be blessed with plenty of all things. (See ver. 26, 27. and xxxvi. 29.)

Neither bear the shame of the heathen any more.] By whom they were reproached, as if their God had cast them off. (See xxxvi. 3. 6. 15.)

Ver. 30. *Then shall they know that I the Lord their God am with them,* &c.] See ver. 24.

Ver. 31. *And ye, my flock, the flock of my pasture, are men.*] These words, at the conclusion of the chapter, explain the metaphor which runs through the whole: that what was said of a flock and its shepherds, is to be understood of men and their governors; and especially of God's people, whom he takes care of, as a shepherd does of his flock. (See xxxvi. 38. Psal. lxxxi. 2.)

CHAP. XXXV.

ARGUMENT.

The prophet renews his former denunciations of judgments upon the Edomites, (see xxv. 12.) as a just punishment for their insulting over the calamities of the Jews.

Ver. 2. *SET thy face against Mount Seir.*] See vi. 2. Mount Seir is the same with Idumea. (See Deut. ii. 5.)

Ver. 4. *I will lay thy cities waste,* &c.] See ver. 9.

Ver. 5. *Because thou hast had a perpetual hatred,* &c.] See the note on xxv. 12.

In the time that their iniquity had an end.] When their iniquity received its just doom. (See vii. 6. xxi. 25. 29.)

Ver. 6. *Sith thou hast not hated blood, even blood shall pursue thee.*] Since thou hast loved cruelty, and took delight in shedding blood, vengeance shall pursue thee, and thou shalt fall into the hands of those that will be as eager to shed thine. The phrase, *Thou hast not hated blood,* is spoken by the figure called *litotes* by the rhetoricians, when the words imply more than they express. (See the note on Jer. vii. 31.)

Ver. 7. *And cut off from it him that passeth out, and him that returneth.*] No travellers shall go forward or backward in it with safety. (See xxix. 11. compare Judg. v. 6. 2 Chron. xv. 5.)

Ver. 8. *And I will fill his mountains with his slain men,* &c.] Every part of the country shall be filled with the carcasses of those that are slain. (Compare xxxii. 4, 5.)

Ver. 9. *And I will make thee perpetual desolations,* &c.] See xxv. 13. Jer. xlix. 17, 18. Mal. i. 3. Dr. Prideaux, Script. Hist. par. ii. p. 299. informs us, that the Nabatheans having driven the Edomites out of their ancient habitations in the time of the Babylonish captivity, they settled themselves in the southern part of Judea, where they were afterward conquered by Hyrcanus, and obliged to embrace the Jewish religion, and so became at length incorporated with that nation. (See ibid. p. 307.)

Ver. 10. *These two nations, and these two countries, shall be mine.*] They settled themselves in part of the country, and hoped to have got possession of the whole in time. (See the note upon the foregoing verse.) The Ammonites had the same design, as appears from Jer. xlix. 1.

Whereas the Lord was there.] They did not believe that God had placed his name there, had chosen it for a place of his peculiar residence, and would never quite relinquish his property in it. (See xlviii. 35.)

Ver. 11. *And I will make myself known among them, when I have judged thee.*] I will make my people see that I have not quite cast them off, by my avenging their quarrel upon thee.

Ver. 12. *And thou shalt know that I am the Lord.*] See vi. 7.

They are laid desolate, &c.] See the note on ver. 10.

Ver. 13. *Thus with your mouth ye have boasted against me.*] As if I were not able to make good my promises towards the Jews, or to assert my right in Judea. (See ver. 10.)

Ver. 14. *When the whole earth rejoiceth, I will make thee desolate.*] When I shall restore other countries, conquered by the king of Babylon, to their former posterity, thou shalt still lie waste and desolate. The Edomites never recovered their country, after the Nabatheans had expelled them out of it. (See Dr. Prideaux, in the place abovecited.)

Ver. 15. *Thou shalt be desolate—all Idumea.*] The expression is like that of Isaiah, *whole Palestina,* Isa. xiv. 29. *i. e.* all the several tribes and divisions of it.

CHAP. XXXVI.

ARGUMENT.

This and the following chapter contain a prediction of the general restoration both of Israel and Judah, a subject often spoken of by this prophet: of which the return of the two tribes from Babylon may be thought an earnest.

Ver. 1. *PROPHESY unto the mountains of Israel.*] See the following verse.

Ver. 2. *Because the enemy hath said against you, even the ancient high places are ours in possession.*] The Idumeans have made their boasts (see ver. 5. xxxv. 10.) that they should become masters of the mountainous parts of Judea, where the ancient fortresses were placed which commanded all the rest of the country. To the same sense we are to understand the expression of *treading upon the high places of the earth,* Deut. xxxii. 13. *i. e.* taking possession of the fortresses or passes which command the rest of the country.

Ver. 3. *And ye are taken up in the lips of talkers, and*

are the infamy of the heathen.] Your calamities have made you become a proverb, a by-word, and a reproach among the heathen round about you, according to the threatenings of the prophets denounced against you. (See Deut. xxviii. 37. 1 Kings ix. 7, 8. Psal. lxxix. 4. Jer. xviii. 16. Lam. ii. 15. Dan. ix. 16.)

Ver. 4. *Which became a prey to the residue of the heathen that are round about you.*] To these heathens that are left, after the general desolations threatened upon the neighbouring countries, Moab, Edom, Ammon, &c. (Compare ver. 36. Jer. xxv. 20. xlvii. 4.)

Ver. 5. *Surely in the fire of my jealousy.*] In that fervent zeal and concern that I have for my own honour, which is blasphemed among the heathen. (See xxxv. 12, 13. compare xxxviii. 19. xxxix. 25.)

Against the residue of the heathen—which have appointed my land into their possession.] See the note on xxxv. 12.

Ver. 6. *Because ye have borne the shame of the heathen.*] See xxxiv. 29. xxxv. 12, 13.

Ver. 7. *I have lifted up my hand.*] I have solemnly sworn. (See xx. 5, &c.)

Ver. 8. *Yield your fruit to my people of Israel; for they are at hand to come.*] This may have an immediate aspect upon the Jews' return from Babylon, when they were restored to the possession of their own country. If we suppose the words to relate to the general restoration of the nation, the longest distance of time that the things of this world can extend to, is but as a moment in respect of eternity. (Compare Heb. x. 37. Philip. iv. 5.)

Ver. 10. *And the wastes shall be builded.*] Compare ver. 33. This may likewise have been in some measure fulfilled at their return from Babylon. (Compare Isa. lviii. 12. lxi. 4.)

Ver. 11. *And I will multiply upon you man and beast.*] As God in his judgments threatens to cut off man and beast from a land; (see xiv. 17.) so here he promises to replenish it with both. (Compare Jer. xxxi. 27. xxxiii. 12.)

And will do better unto you than at your beginnings.] In bestowing upon you the blessings of the gospel; the promises of which were made first to the Jews and to their children, (Acts ii. 39.) The words may likewise imply, that God would give them a more lasting and secure possession of their land than ever they had before. (See the following verses.)

Ver. 12. *Yea, I will cause men to walk upon you.*] O mountains or land of Israel, (ver. 8.)

Ver. 13. *Thou land devourest up men, and hast bereaved thy nations.*] The neighbouring people raised this ill character upon the land of Judea, because of the severe judgments of the sword, famine, and pestilence, which had destroyed the greatest part of the inhabitants. The expression alludes to that evil report which the spies brought upon it, (Numb. xiii. 32.) that it was *a land that did eat up its inhabitants;* as if the air had been unwholesome, or the country always afflicted by some judgment from heaven.

Ver. 14. *Therefore thou shalt devour men no more,* &c.] Thou shalt be free from the strokes of heaven, and from the annoyance of enemies on earth.

Ver. 15. *Neither will I cause men to hear in thee the shame of the heathen any more,* &c.] See ver. 6. and xxxiv. 29.

Neither shalt thou cause thy nations to fall any more.] The Chaldee, and some other ancient versions, translate the words, *Neither shalt thou bereave thy people* [or nations] *any more;* as if the word, in the original, were *shaccal,* the same which is used in the sense of *bereaving* in the foregoing verses; whereas here the present copies read *cashal,* which signifies to *fall.* But it hath been before observed, that words in the Hebrew, which are near in sound, often have an affinity in their signification. (See the note on xxvii. 15.)

Ver. 17. *Their way was before me, as the uncleanness of a removed woman.*] As such a person was under a legal pollution, and forbidden to come within the courts of the temple, or attend upon God's worship there: so the defilements the Jews had contracted by their idolatries, and other heinous sins, rendered them unqualified to be my people, or to offer up any religious service to me.

Ver. 18. *Wherefore, I poured my fury upon them for the blood they had shed upon the land, and for their idols,* &c.] Murder and idolatry, two sins of the first magnitude, are often joined together in the catalogue of national sins recited in this prophecy; meaning particularly, the blood of their children, which they offered to their idols. (See xvi. 36. 38. xxiii. 37.)

Ver. 19. *And I scattered them among the heathen,* &c.] See v. 12.

Ver. 20. *And when they entered unto the heathen—they profaned my holy name, when they said unto them,* &c.] Or, *When it was said unto them:* verbs of the third person being often taken impersonally. By their evil practices they brought a scandal upon my name, and gave occasion to the heathen to say, See what profligate wretches these are who call themselves by the name of God's people, whom he hath justly expelled out of their country which he had given them. The Chaldee paraphrase understands the words to this sense: "If these are God's people, why does he suffer them to be turned out of the land which he made the place of his own especial residence? why does he not continue to protect them?" But the former sense agrees better with the scope of the text, and with St. Paul's application of it to the Jews of his own time, Rom. ii. 24. and with what follows, ver. 31.

Ver. 21. *But I had pity for my holy name,* &c.] *I wrought for my name's sake, that it should not be polluted among the heathen,* as the prophet speaks, xx. 9.

Ver. 22. *I do not this for your sakes, O house of Israel.*] The promises I make in your favour in the following verses, are not owing to any desert of yours, but purely to vindicate my own honour. (See ver. 32. and compare Deut. ix. 5. Psal. cvi. 8.)

Ver. 23. *And I will sanctify my great name, which was profaned among the heathen,* &c.] I will give illustrious proofs of my power and goodness, and vindicate my honour from the reproaches with which it has been blasphemed among the heathen, upon the occasion of your evil doings.

And the heathen shall know that I am the Lord.] The return of the Jews from the Babylonish captivity was taken notice of by the heathens, as a signal instance of God's providence towards them; (see Psal. cxxvi. 2.) and their general conversion will be a much more remarkable proof of my fulfilling the promises made to their fathers; so that the heathens themselves will be forced to take notice of it. (See xxxvii. 28.) It will be an effectual argument to con-

vince infidels that your nation, and the rest of the true Israelites, are the only church of God, and professors of his truth. (See Zech. viii. 23.)

When I shall be sanctified in you before your eyes.] When I shall *sanctify my name*, as it is expressed in the former part of the verse, and make my power and goodness known to the world. (See the notes on xx. 41. xxviii. 22.)

Ver. 24. *And I will take you out from among the heathen*, &c.] See xxxiv. 13. xxxvii. 21. xxxix. 25.

Ver. 25. *And I will sprinkle clean water upon you, and ye shall be clean.*] The expression alludes to those legal purifications which were made by sprinkling water upon the unclean person; (see Numb. viii. 7. xix. 13.) and denotes the sacrament of baptism, by which true believers are cleansed from their former sins, and inwardly sanctified. (See Acts ii. 38. xxii. 16. Titus iii. 5. and compare Jer. xxxiii. 8.) St. Paul may probably allude to this text, when he exhorts the Hebrew converts to *draw nigh to God, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water*, (Heb. x. 22.)

From all your filthiness, and from your idols will I cleanse you.] When the prophets foretell the general conversion of the Jews, they usually mention their detestation of their former idolatries, as a necessary preparation towards it. (See Isa. i. 29. xvii. 7, 8. Jer. iii. 22, 23, &c. Zech. xiii. 1, 2.) Some account of this circumstance of their conversion hath been given in the note upon Isa. lxv. 7. and upon the forementioned chapter of Jeremiah.

Ver. 26, 27. *A new heart also will I give you*, &c.] See xi. 19. This promise will be fulfilled, when the heart of this people shall *turn to the Lord, and the veil shall be taken from it*, as St. Paul informs us, 2 Cor. iii. 16. (Compare Jer. xxxi. 33, 34.)

Ver. 28. *And ye shall dwell in the land that I gave to your fathers.*] See xxviii. 25.

And ye shall be my people, &c.] See xi. 20.

Ver. 29. *I will also save you from all your uncleannesses.*] I will take away the guilt of them, and deliver you from the punishments due to them. (See Matt. i. 21.)

Ibid. and Ver. 30. *And I will call for the corn, and will increase it*, &c.] See the notes upon xxxiv. 27. 29.

Ver. 31. *Then shall ye remember your own evil ways.*] See the note upon xvi. 61.

And shall loathe yourselves in your own sight, &c.] See vi. 9.

Ver. 32. *Not for your sakes do I this—be it known unto you*, &c.] The prophet repeats what he said ver. 22. on purpose to check all vain presumption in the Jews, and confidence of their own intrinsic worth or merit: a fault they have been very prone to in all ages.

Ver. 33. *I will cause you to dwell in the cities, and the wastes shall be builded.*] See ver. 10.

Ver. 34. *Whereas it lay desolate in the sight of all that passed by it.*] As Moses had threatened, Deut. xxix. 23. 28.

Ver. 35. *This land that was desolate is become like the garden of Eden.*] See xxviii. 13. Isa. li. 3.

Ver. 36. *The heathen that are left round about you, shall know that I the Lord build the ruined places*, &c.] The heathen nations that are near you, (see ver. 4.) shall be convinced that the restoring the Jews to their former state must be the immediate hand of God, who will certainly, in due time, fulfil what is here foretold. (See xxxvii. 14.)

Ver. 37. *I will yet for this be inquired of by the house of Israel, to do it for them.*] God, in his anger, tells the Jews, that he *will not be inquired of by them*, (xiv. 3. xx. 3. 31.) intimating, that during their continuance in idolatry and other wickedness, they ought not to address themselves to him, nor expect any favourable answer to their requests: but now, upon their repentance and reconciliation, he tells them, that he *will be inquired of by them; i. e.* he will dispose their hearts to apply themselves to him by prayer, and will answer the petitions they make to him for the fulfilling these his promises. (See Psal. x. 17. and compare Jer. xxix. 13.)

Ver. 38. *As the holy flock; as the flock of Jerusalem in her solemn feasts.*] The sheep and lambs, designed for the sacrifices which were offered at the three solemn feasts, were both very numerous, and likewise of the best in their kind. The epithet of *holy*, and *most holy*, is often applied to sacrifices in the Levitical law, as being wholly dedicated to God, and set apart for his worship. (See Lev. vi. 25. 29. Numb. xviii. 9.)

So shall the waste cities be filled with flocks of men.] See xxxiv. 31.

CHAP. XXXVII.

ARGUMENT.

Under the figure of a resurrection of dry bones, is foretold the general restoration of the Jews from their several dispersions; and by the joining of two sticks, is represented the uniting of Israel and Judah into one kingdom.

Ver. 1. *THE hand of the Lord was upon me.*] See the note upon i. 3.

And carried me out in the Spirit of the Lord.] Or, *by the Spirit of the Lord.* (Compare iii. 14. viii. 3. xi. 24.) This was performed either by a local translation of the prophet, or else by way of vision and lively representation. (See the note upon viii. 3.)

Ver. 3. *O Lord God, thou knowest.*] This is only an act of thy power and good pleasure. Raising the dead to life again is peculiarly ascribed to God, as being properly the work of Omnipotence, and a sort of new creation. (See Deut. xxxii. 39. 1 Sam. ii. 6. John v. 21. Rom. iv. 17. 2 Cor. i. 9.).

Ver. 4. *O ye dry bones, hear ye the word of the Lord.*] A prophetical and lively representation of that voice of the Son of God, which *all that are in the graves shall hear* at the last day, *and shall come forth out of them*, (John v. 28, 29.)

Ver. 5. *Behold, I will cause breath to enter into you*] The *breath of life*, as it is expressed, Gen. ii. 7. (Compare Psal. civ. 30.)

Ver. 7. *And as I prophesied, there was a noise, and behold a shaking.*] Such a noise, or commotion, as we may suppose the bones of a human body would make upon their meeting together again, after having been severed one from another.

Ver. 9. *Prophesy unto the wind.*] Or rather, *to the breath*, meaning that vital principle which unites body and soul

together, and is mentioned as distinct from the four winds in the following words.

Come from the four winds, O breath.] The words figuratively represent the restoration of the Jewish nation from the several countries whither they were dispersed over the world, expressed by their being *scattered towards all winds,* (v. 10. xii. 14. xvii. 21.)

Ver. 10. *An exceeding great army.*] To signify the great numbers they will amount to, when they return from their several dispersions, and unite into one body. They are elsewhere styled *a remnant,* but that is in comparison of the whole nation. (See the notes upon Isa. iv. 2. x. 22. xxvii. 12, 13.)

Ver. 11. *These bones are the whole house of Israel.*] They represent the forlorn and desperate condition to which the whole nation is reduced.

Ver. 12. *I will open your graves, and cause you to come out of your graves.*] I will reunite you into one body or nation, who now lie scattered and dispersed as the bones in a charnel-house. (Compare ver. 21.) In their state of dispersion and captivity they are called the *dead Israelites,* in Baruch, iii. 4. And their restoration is described as a resurrection by Isaiah, (xxvi. 19.) at which time *their bones* are said to *flourish,* or to be restored to their former strength and vigour, in the same prophet, lxvi. 14. In like manner St. Paul expresses their conversion, and the general restoration which shall accompany it, by *life from the dead,* Rom. xi. 15.

And bring you into the land of Israel.] See ver. 25. and the note upon xxviii. 25.

Ver. 14. *And shall put my Spirit in you, and ye shall live.*] That principle of life expressed by *breath* or spirit, ver. 9. not excluding that new spirit of grace, which God will at that time plentifully bestow upon them. (See xi. 19. xxxvi. 26, 27.) The principle of grace is often spoken of as a higher principle of life, and the earnest of our heavenly happiness. (See Rom. viii. 11. 1 Cor. vi. 17. xv. 45.)

Ver. 16. *Take thee one stick, and write upon it,* &c.] *i. e.* One rod; the expression alludes to Numb. xvii. 2. where Moses is commanded to take twelve rods, one for each tribe, and to write the name of the tribe upon the rod.

For Judah, and the children of Israel his companions.] Not only the tribe of Benjamin, but many of the other tribes joined themselves to the tribe of Judah, and kept close to the law of God, and the worship of his temple. (See 2 Chron. xi. 12. 16. xv. 9. xxx. 11. 18.)

For Joseph, the stick of Ephraim, and for all the house of Israel his companions.] Upon Reuben's forfeiting his birthright, that privilege was conferred upon the sons of Joseph, of whom Ephraim had the precedence: (see Gen. xlviii. 20. 1 Chron v. 1.) which made him be reckoned the head of ten tribes; Samaria, the seat of that kingdom, being likewise situate in the tribe of Ephraim: upon these accounts the name of Ephraim signifies in the prophets the whole kingdom of Israel, as distinct from that of Judah; and particularly in the prophet Hosea, v. 3. 5, &c. (See likewise Jer. xxxi. 6. 18.)

Ver. 17. *And join them one to another into one stick.*] A rod or sceptre is an emblem of power; (see Psal. cx. 2.) so the joining these two rods or sticks together, denotes uniting the two kingdoms under one prince or governor. (See ver. 22.)

Ver. 18. *Wilt thou not shew us what thou meanest by these?*] Ezekiel foretold many things by signs, and the Jews were very inquisitive into the meaning of them; though sometimes their curiosity proceeded rather from a secret contempt of the prophet and his predictions, than a real desire of information. (See xii. 9. xvii. 12. xx. 49. xxiv. 19.)

Ver. 19. *Which is in the hand of Ephraim.*] Of which he is the head. (See ver. 16.)

They shall be one in my hand.] I will make them one nation, and appoint one king to rule over them, the Messias. (See ver. 22.)

Ver. 20. *And the sticks whereon thou writest shall be in thine hand before their eyes.*] Thou shalt place the sticks or rods thus joined together before their eyes, as a visible token or pledge of the truth of what I enjoin thee to speak to them in the following words.

Ver. 21. *I will take the children of Israel from among the heathen,* &c.] See xx. 34. xxxiv. 13. xxxvi. 24. xxxix. 25.

Ver. 22. *And I will make them one nation.*] They shall not be divided any more into separate kingdoms; the consequence of which was their setting up separate ways of worship, and espousing separate interests. (Compare Isa. xi. 13.) It has been already observed, that the prophecies which foretell of the general restoration of the Jews, join Judah and Israel together, as equal sharers in that blessing.

And one King shall be king to them all.] The Messias, who is that one Shepherd and Prince that shall rule over them all, as one nation. (See xxxiv. 23, 24. compared with Luke i. 32, 33.) The Messias is described as king of the Jews in most of the prophecies of the Old Testament, beginning with that of Gen. xlix. 10. concerning Shiloh. From David's time he is commonly spoken of as the person in whom the promises relating to the perpetuity of David's kingdom were to be accomplished. This was a truth unanimously owned by the Jews; (see John i. 49.) to which our Saviour bore testimony before Pontius Pilate, when the question being put to him, *Art thou a king?* he made answer, *Thou sayest* [the truth], *for I am a king:* thus those words should be translated, for St. Paul alluding to them calls them *a good confession,* 1 Tim. vi. 13. The same truth Pontius Pilate himself asserted in that inscription which he providentially ordered to be written upon the cross: (see John xix. 19. 22.) so that the chief priests impiously renounced their own avowed principles, when they told Pilate, that *they had no king but Cæsar.* (Ibid. ver. 15.)

Ver. 23. *Neither shall they defile themselves any more with their idols.*] See the note upon xxxvi. 25.

Nor with their detestable things.] Or, *abominations,* as the word *shikkuts* is elsewhere translated, and commonly applied to idols. (See xx. 7. 2 Kings xxiii. 13. Dan. ix. 27.)

Nor with any of their transgressions.] This expression comprehends in it, their being touched with a hearty compunction for their great sin of rejecting and crucifying the Messias, their King and Saviour. (See Zech. xii. 10.)

And will save them out of all their dwelling-places wherein they have sinned, and will cleanse them.] See xxxvi. 20. 25. 28.

Ver. 24. *And David my servant shall be king over them,* &c.] See xxxiv. 23.

They shall also walk in my judgments, &c.] See xxxvi. 27.

Ver. 25. *And they shall dwell in the land that I have given to Jacob my servant.*] A promise often repeated in this prophecy. (See ver. 12. 21. and the note on xxviii. 25.)

Ver. 26. *Moreover, I will make a covenant of peace with them,* &c.] See xxxiv. 25. The words may likewise be understood in a spiritual sense, that God will be reconciled to them through Christ, and admit them into that covenant of peace, of which he is the Mediator, and therefore is called *our peace,* Eph. ii. 14. And then the following words, *It shall be an everlasting covenant with them,* may fitly be explained of the gospel, being such a covenant as shall never be abolished, or give way to any new dispensation. (Compare Isa. lv. 3. Jer. xxxii. 40.)

Ibid. and Ver. 27. *And will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them.*] God's placing first his tabernacle, and then his temple among the Jews, was a pledge and token of his presence among them, and protection over them. (See Lev. xxvi. 11, 12. and the note upon xi. 16. of this prophecy.) And here he promises new and more valuable tokens of his presence among them, by the graces of his Holy Spirit, and the efficacy of his word and sacraments: (compare 2 Cor. vi. 16.) and perhaps will vouchsafe them some extraordinary appearance of the Divine Majesty. (See xliii. 4, 5. 7. Zech. ii. 5.)

Yea, I will be their God, &c.] See xi. 20.

Ver. 28. *And the heathen shall know that I the Lord do sanctify Israel.* The conversion of the Jewish nation, and their being restored to their former state of favour and acceptance with God, will be a work of providence taken notice of by the heathens themselves, who shall join themselves to the Jews, as the church of God and temple of truth. (See xxxvi. 23.)

CHAP. XXXVIII.

ARGUMENT.

The prophecy contained in this and the following chapter concerning Israel's victory over Gog and Magog, without question relates to the latter ages of the world, when the whole house of Israel shall return into their own land, (xxxix. 25, 26.) And the expressions we meet with in this chapter, (ver. 8. 16.) that this should come to pass in the latter days, and after many days, or a considerable number of years, and that God had of old prophesied concerning this transaction: these and other circumstances of this prophecy, are a proof that the event was to happen a great while after the several predictions of the prophets concerning it. So that this must be looked upon as one of those obscure prophecies of Scripture, the fulfilling whereof will best explain their meaning.

Ver. 2. *SET thy face* (see vi. 2.) *against Gog, the land of Magog.*] Or, of *the land of Magog.* Magog was the son of Japheth, (Gen. x. 2.) from whence the Scythians are generally supposed to be derived. The Mogul Tartars, a people of the Scythian race, are still called so by the Arabian writers, as Dr. Hyde informs us, in his epistle, De Mensuris Synensibus. By Gog and Magog may most probably here be meant the Turks, who were originally natives of Tartary, called Turcheston by the eastern writers; and whose language is derived from that of the Tartars. The land of Canaan hath been, for several years, in the possession of the Turks: several texts in Ezekiel foretell the Jews' settlement in that country again; and some of the expressions in this and the following chapter intimate, that the people called here by the name of Gog, and their allies, will attempt to recover it again out of the hands of the Jews, its rightful owners: this may probably occasion the war and victory here spoken of. But this is what cannot be positively affirmed; only thus much one may venture to say, that since the whole strength of Europe was so unsuccessful in their attempts to recover that land out of the hands of the infidels in the holy war, it looks as if God had reserved that work to some farther time of his own appointment, when that country should be the scene of some extraordinary event of Providence. We may farther observe, that the *second woe,* mentioned Rev. ix. 12. xi. 14. is by many learned men understood of the Turkish empire; and in consequence of that interpretation, the putting an end to that tyranny, will be an introduction to some extraordinary changes in the Christian part of the world.

The chief prince of Meshech and Tubal.] The king or head of all those northern nations which lie upon the Euxine Sea. (See the notes upon xxvii. 13.) The Turk is called *the king of the north* in Daniel, xi. 40. as several commentators interpret that place. The LXX. interpreters take the word *Rosh,* commonly translated *chief,* for a proper name; so they render the sentence thus, *The prince of Rosh, Meshech, and Tubal. Rosh,* taken as a proper name, signifies those inhabitants of Scythia, from whence the Russians derive their name and original.

Ver. 4. *And I will turn thee back, and put hooks into thy jaws.*] I will disappoint all thy designs, and turn thee about as easily as a fisherman masters a great fish, when he hath once fastened the hook into his jaws. (See xxix. 4.)

And I will bring thee forth, and all thine army, &c.] The sense would be plainer, if the words were thus translated, *After I have brought thee forth,* &c. In which sense the copulative *vau* is sometimes used. (See Noldius's Concordance, p. 291.)

Horses and horsemen.] See ver. 15.

Ver. 5. *Persia, Ethiopia, and Lybia with them.*] Their allies, Ethiopia and Lybia, are called *Cush* and *Phut* in the Hebrew, and are joined together as allies, xxx. 5. (See the note there.) Persians are joined in like manner with Africans, xxvii. 10.

All of them with shield and helmet.] So the Lybians, or people of Phut, are described, Jer. xlvi. 9. as *handling the shield; i. e.* being remarkable for their great and large shields, as Zenophon relates of them, (Cyropæd. lib. vi.)

Ver. 6. *Gomer, and all his bands, the house of Togarmah of the north quarters.*] Gomer is joined with Magog, Gen. x. 2. and probably signifies Galatia, Phrygia, and Bithynia, which, with Cappadocia, denoted by Togarmah, comprehends all the northern parts of Asia Minor, which border upon the Euxine Sea. (See the meaning of Togarmah explained in the note upon xxvii. 14.)

And many people with thee.] Those of Cilicia, Pamphilia, and other nations inhabiting Asia Minor.

Ver. 7. *Be thou prepared—thou and all thy company that*

are assembled with thee.] The prophet ironically encourages Gog to make all warlike preparations, and muster all his forces together, that God may gain the greater honour by their signal defeat. (See ver. 16. and compare Jer. xlvi. 2, 3. 14. li. 12.)

And be thou a guard unto them.] Let them rely upon thy prowess and conduct as their leader.

Ver. 8. *After many days thou shalt be visited,* &c.] This judgment shall be inflicted by God upon thee, (compare Isa. xxix. 6.) after a succession of many generations: *In the latter years,* or *days,* as it follows here, and ver. 16. *i. e.* towards the end of the world; (compare Dan. viii. 26.) particularly the expression of *latter days,* or years, is used to denote the times of the general restoration of the Jewish nation. (See Deut. iv. 30. Jer. xxx. 24. Hos. iii. 5.)

Thou shalt come into the land that is brought back from the sword.] The *land* is put for the people of the land, who are said to be *brought back from the sword,* as they are elsewhere styled a *remnant; i. e.* those that should survive after the hardships they had suffered in their several dispersions, and the judgments that should fall upon the disobedient in their return home. (See the notes upon xx. 34. 38. and upon Isa. iv. 2.) And perhaps those words of Jeremiah, xxxi. 2. may be best explained to this sense, *The people that were left of the sword found grace in the wilderness.* The whole chapter relates to the general conversion and restoration of the Jews; and the prophet speaks in that verse of the favours God would shew to those that should escape the severe judgments that should destroy the disobedient in their passage home to their own country, called the *desert,* or *wilderness,* by Isaiah, xl. 3. and by Ezekiel, *the wilderness of the people,* or *nations,* xx. 35. (See the notes upon that place.)

And gathered out of many people.] See the note upon xxxiv. 13.

Against the mountains of Israel, [see xxxvi. 1. 4.] *which have been always waste.*] Or rather, *altogether waste,* as the LXX. rightly translate it.

But it is brought forth out of the nations, and they shall dwell safely all of them.] Or, *And they have dwelt safely all of them;* the future tense being often put for the preter-perfect. The sense is, that after the return of the people of Israel into their own country, and their having lived there for some time in peace and safety, this enemy will think to take advantage of their security, and fall upon them unexpectedly. (Compare ver. 11.)

Ver. 9. *Thou shalt ascend and come like a storm.*] A comparison elsewhere made use of to express the devastations which attend a destroying army. (See xiii. 11. Isa. xxviii. 2.)

Thou shalt be like a cloud to cover the land.] Thou shalt overspread the land like a dark cloud, which makes every thing look melancholy and dismal. (See xxx. 3. Jer. iv. 13.)

Ver. 11. *I will go to the land of unwalled villages,* &c.] A description of a people, that live securely without any apprehension of danger. (Compare Jer. xlix. 31.)

To them that are at rest and dwell safely.] According to the promise often repeated in the prophet, that *in those days Israel should dwell safely, and none should make them afraid.* (See xxxiv. 28. Jer. xxiii. 6. and the note there.)

Ver. 12. *To turn thine hand upon the desolate places that are now inhabited.*] Judea is described as a country that lay desolate before the Jews' return into it. (See xxxvi. 34, 35.) After it had been for some time reinhabited, Gog and his associates designed to fall upon it with all their forces; in that sense *to turn the hand* is taken, Isa. i. 25. (See the note there.)

That dwell in the midst of the land.] *In the navel of the land,* as the Hebrew reads, *i. e.* in Jerusalem, because that stood near the middle of the holy land, and likewise was situate upon a rising ground, which the Hebrew metaphorically expresses by the *navel.* (See Judg. ix. 37.)

Ver. 13. *Sheba, and Dedan, and the merchants of Tarshish—shall say unto thee, Art thou come to take a spoil?*] These were people that dealt much in trade: the two former dwelling in the east, the latter often sailing from the Spanish coasts into the eastern parts: they are mentioned xxvii. 12. 15. 20. 22. as having commerce with Tyre, which bordered upon Judea. Those merchants, as soon as they heard of this intended invasion, came into Gog's camp as to a market, to buy both persons and goods which should come into the conqueror's power. (See the note upon xxvi. 2.)

With all the young lions thereof.] The Targum understands it of their kings, *i. e.* their chief merchants, who are described as so many princes, Isa. xxiii. 8. and are called *lions,* because of the injustice and oppression they too commonly practised in their commerce. (See xxviii. 16.) But the LXX. translate the word *kephirim, towns* or *villages;* in which sense it is taken, Nehem. vi. 2. and in other places.

Ver. 14. *In that day.*] At that remarkable time, when God shall bring again the captivity of Israel and Judah, so often spoken of by the prophets. (See the note upon Isa. iv. 2.)

When my people of Israel dwelleth safely, shalt not thou know it? &c.] As soon as the news of their being settled in their own country comes to thy knowledge, thou wilt certainly make preparations to invade them.

Ver. 15. *And thou shalt come from thy place out of the north parts.*] See ver. 6.

Thou and many people with thee, all of them riding upon horses, &c.] The character here given of this people, may properly be applied to the Turks, the chief strength of whose armies consists in their cavalry, and the great numbers of them which they bring into the field, as the writers of the Turkish history observe: compare Rev. ix. 16. which place several interpreters expound of the Turks. We may not improbably apply those words of the prophet Zechariah to the event here spoken of, xii. 4. "I will smite every horse with astonishment, and his rider with madness; and will open mine eyes upon the house of Judah."

Ver. 16. *As a cloud to cover the land.*] See ver. 9.

That the heathen may know me, &c.] This signal victory over Gog and his associates, shall be a means of bringing infidels to give glory unto me. (Compare xxxix. 21. and see the note upon xxxvi. 23.)

Ver. 17. *Art thou he?*] The words would be more significant if they were translated, *Art thou not he?* A sense which *he* the particle of interrogation often imports. (See the note upon xx. 4.)

Of whom I have spoken in old time by my servants the prophets, who have prophesied in those days many years.] Or, and *years.* The prophet is speaking here of some ter-

rible enemy to God's people, who shall be subdued by the immediate hand of Heaven, which victory should make way for glorious times of peace and prosperity. This enemy is said to be foretold *of old by the prophets;* and is therefore probably described under the names of such nations as were the chief enemies to the Jews in the particular times of each prophet. Such we may suppose the Assyrian to be, spoken of by Isaiah, xiv. 24, 25. and by Micah, v. 5. The same enemy may probably be intended under the figure of Tyre; (see the note on xxviii. 24.) of Egypt; (see the note upon xxix. 21. and compare Isa. xi. 15. with Zech. x. 11.) of Moab; (see Isa. xxv. 10.) of Edom; (see Isa. xxxiv. 6. lxiii. 1. Joel iii. 20. Obad. ver. 18, 19.) and under the name of Leviathan, Isa. xxvii. 1. To these we may add those prophecies, which speak of some great and general destruction of God's enemies before the day of judgment, or consummation of all things. Such are Psal. cx. 5, 6. Isa. xxvi. 20, 21. xxxiv. 1, &c. lxvi. 16. Jer. xxx. 7. 10. Joel iii. 9. 14. Obad. ver. 15, &c. Zech. xii. 1. xiv. 1, &c. Zechariah lived, indeed, after Ezekiel's time, but a great while before the fulfilling of this prophecy. The expressions here used, of *old time,* and *which prophesied in those days* [and] *years,* plainly imply, that there was to be a succession of many ages between the publishing those prophecies and this event foretold by them; and therefore seem to look beyond the times of Antiochus Epiphanes, to which some expositors apply this place of Ezekiel. (See the note upon xxxix. 9.)

Ver. 18. *My fury shall come up in my face.*] An expression taken from human passions, which cause the blood to fly up into the face. So Isaiah describes Almighty God as *burning with anger, his lips* being *full of indignation, and his tongue as a consuming fire,* xxx. 27. (See the note upon that place.)

Ver. 19. *For in the jealousy, and in the fire of my wrath, have I spoken.*] See xxxvi. 5. xxxix. 25.

Surely in that day there shall be a great shaking in the land of Israel.] Great changes and alterations in kingdoms and governments are expressed in Scripture by *shaking of heaven and earth, the sea and the dry land,* (see Hag. ii. 6, 7. 21, 22. Heb. xii. 26.) and by earthquakes, (Rev. vi. 12. xi. 13. xvi. 8.)

Ver. 20. *So that the fishes of the sea, and the fowls of heaven,* &c.] Every part of the creation shall bear its share of this calamity, as if there were a convulsion of the whole frame of nature. (Compare Jer. iv. 24, &c. Hos. iv. 3.) The prophets often describe God's judgments upon particular countries or persons, as if it were a dissolution of the whole world, because his particular judgments are an earnest of the general judgment. (See his notes upon Isa. xiii. 10.)

And the mountains shall be thrown down, &c.] These expressions may probably be meant of walls, towers, and other fortifications, which are dismantled and demolished in the time of war. (Compare Jer. li. 25.)

Ver. 21. *I will call for a sword against him.*] I will appoint a sword to destroy him. (Compare xiv. 17.) God's decrees are expressed by his speaking the word, and giving out his command. So he is said to *call for a dearth upon the land of Canaan,* Psal. cv. 16.

Throughout all my mountains.] See ver. 8.

Every man's sword shall be against his brother.] God often destroys his enemies by intestine quarrels among themselves, and making them executioners of his judgments upon each other. (See 2 Chron. xx. 23. Judg. vii. 22. 1 Sam. xiv. 20.)

Ver. 22. *I will plead against him with pestilence and with blood.*] Or, *I will plead with him,* (See xx. 35.) God pleads with men by his judgments, which are a manifest token of the vengeance due to their sins. (See Isa. lxvi. 16. Jer. xxv. 31.) Pestilence is joined with blood here, as it is v. 17. xiv. 19. xxviii. 23.

And will rain upon him and his bands—an overflowing rain, and great hailstones, fire, and brimstone.] God shall as plainly shew himself in the destruction of these his enemies, as when he consumed Sodom and Gomorrah by fire and brimstone from heaven, (Gen. xix. 24.) and discomfited the armies of the Canaanites and Philistines by tempests of thunder and hail. (See Josh. x. 10. 1 Sam. vii. 10. compare Psal. xi. 6. Isa. xxix. 6. xxx. 30. and see xiii. 11. of this prophecy.)

Ver. 23. *Thus will I magnify myself, and sanctify myself,* &c.] Compare ver. 16. and see the note upon xxxvi. 23.

CHAP. XXXIX.

See the Argument of the foregoing chapter.

Ver. 1. *O GOG, the chief prince of Meshech and Tubal.*] See xxxviii. 2.

Ver. 2. *And I will turn thee back.*] See ibid. ver. 4.

And leave but a sixth part of thee.] So the word *shissha,* or *shissah,* as it is read with a different termination, signifies, xlv. 13. Others render it, *I will strike thee with six plagues, viz.* those mentioned xxxviii. 22.

And I will cause thee to come up from the north parts, &c.] The words may be better translated, *After I have caused thee to come up from the north parts, and have brought thee upon the mountains of Israel:* see a like construction xxxviii. 4.

Ver. 3. *And I will smite thy bow out of thy left hand,* &c.] *There shall be no might in thy hand,* as Moses threatens the Israelites, Deut. xxviii. 32. Thou shalt not be able to use thy weapons to any purpose.

Ver. 4. *I will give thee to the ravenous birds of every sort,* &c.] See ver. 17. and xxxiii. 27.

Ver. 6. *And I will send a fire on Magog.*] I will consume him by fire and brimstone out of heaven. (See xxxviii. 22.) *Fire* doth likewise signify the fiercest of God's judgments. (See the note upon xxx. 8.)

And among them that dwell carelessly in the isles.] The inhabitants of the sea-coast which dwell securely, and think no harm can come upon them. The expression relates to the *merchants of Tarshish,* and others mentioned xxxviii. 13. All countries lying upon the sea-coast are called *islands* in the Hebrew language.

Ver. 7. *So will I make my holy name known in the midst of my people Israel.*] See ver. 21. and xxxviii. 16. 23.

And I will not let them pollute my holy name any more.] The words in the Hebrew run thus, *I will not pollute my holy name any more; i. e.* I will not suffer it to be polluted, as the verbs active often signify only permission. (See the note upon xiv. 9.) The sense is, I will not suffer my name to be dishonoured any more, nor let it be said among the

heathen, that I was not able to rescue my people out of the hand of their enemies.

Ver. 8. *Behold, it is come, and it is done, saith the Lord God.*] The time appointed for this great destruction is come, and it is the last and finishing stroke of God's justice upon the enemies of his church and truth. (Compare Rev. xvi. 17. xxi. 6.)

This is the day whereof I have spoken.] *By my servants the prophets,* xxxviii. 17.

Ver. 9. *And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons,* &c.] In token of an entire conquest, and that such a lasting peace should ensue that there should be no more need of warlike preparations. (Compare Psal. xlvi. 9.)

Seven years.] The burning the weapons of war must be the consequent of a complete victory: so that the *seven years* here mentioned cannot be meant, as some would understand them, of those terrible conflicts which the Jews had with Antiochus Epiphanes, from the 143d or 145th year of the *æra Seleucidarum* (according to the different computation of the beginning of that persecution; see 1 Macc. i. 20. 29.) to the 151st year of the same era, when Nicanor was slain. (1 Macc. vii. 1. 43.) Nor is that true which this opinion supposes, *viz.* that Nicanor's death put an end to the troubles of the Jews; for after that *there was great affliction in Israel, the like whereof had not been since the time that a prophet had not been seen among them,* as the same writer informs us, 1 Macc. ix. 27. So that this passage of Ezekiel's prophecy must necessarily be expounded of some other event.

Ver. 10. *So that they shall take no wood out of the field,* &c.] The quantity of these weapons will afford sufficient fuel for all that time.

They shall spoil those that spoiled them, and rob those that robbed them.] The same measure they dealt to others, shall be measured out to them again. (Compare Isa. xiv. 2. xxxiii. 1. Rev. xiii. 10. xviii. 6.)

Ver. 11. *The valley of the passengers on the east side of the sea.*] *i. e.* The sea of Gennezareth, as the Chaldee paraphrast explains it. In the Hebrew language all lakes are called by the name of *seas.* The same is called the eastern sea, (xlvii. 18.) to distinguish it from the Mediterranean, called the *great sea westward,* Josh. xxiii. 4. The valley near this sea or lake is called *the valley of the passengers,* because it was a great road by which the merchants and traders from Syria and other eastern countries went into Egypt.

And it shall stop the noses of the passengers.] Or, *the passengers shall stop their noses, viz.* to avoid the smell of so many carcasses: the transitive is often taken in a passive or impersonal sense, as hath been observed upon Isa. xliv. 18.

Ver. 13. *Yea, all the people of the land shall bury them.*] See the note on the following verse.

And it shall be to them a renown, the day that I shall be glorified.] Or, *the day that I shall be glorified, shall be to them* [a day] *of renown; i. e.* a remarkable day of joy and gladness. (See ver. 21, 22.)

Ver. 14. *And they shall sever out men of continual employment, passing through the land, to bury with the passengers those that remain upon the face of the earth.*] The latter part of the sentence may more clearly be translated thus, *even buriers with the passengers,* [to bury] *those that remain,* &c. For the passengers or searchers are distinguished from those whose office it is to bury the dead, in the following verse.

After the end of seven months shall they search.] All the people shall be employed seven months in burying the dead, (ver. 13.) and after they are ended, particular persons appointed for that purpose, shall make a clear riddance.

Ver. 15. *Then shall he set up a sign by it.*] A stone or some other mark of distinction, that men may avoid passing over them. (See the Excerpta out of Dr. Pocock's Miscellany Notes, in the Synopsis upon Luke xi. 44.) [*And also the name of the city shall be Hamonah.*] This is probably meant of a city that should be afterward built near this valley, and called *Hamonah,* signifying *a multitude,* to perpetuate the memory of such a transaction.

Ver. 17. *Speak to every feathered fowl, and to every beast of the field,* &c.] It was the custom for persons that offered sacrifice to invite their friends to the feast that was made of the remainder. (See Gen. xxxiv. 54. 1 Sam. ix. 13.) So here the prophet, by God's command, invites the beasts and fowls to partake of the sacrifice of his enemies slain.

Gather yourselves to my sacrifice, that I do sacrifice for you.] The slaughter of God's enemies is called a *sacrifice,* because it is offered up as an atonement to the Divine justice. (Compare this verse with Isa. xxxiv. 6. Zeph. i. 7. Rev. xix. 17.)

Upon the mountains of Israel.] Where this great army was to be destroyed. (See ver. 4.)

Ver. 18. *Of rams, of lambs, of goats, of bullocks.*] Of all ranks and kinds, who shall be brought like beasts to the slaughter. (Compare Psal. lxviii. 31. Isa. xxxiv. 6. Jer. l. 27. li. 40.)

All of them fatlings of Bashan.] See Deut. xxxii. 14.

Ver. 19. *And drink blood till ye be drunken.*] Or be *filled,* or satiated; for so the Hebrew *ravah* usually signifies: (see Cantic. v. 1. Jer. xxxi. 14. 25. Hag. i. 6.) and the Greek verb Μεθύω is taken in the same sense, John ii. 10. and so I conceive it should be understood, 1 Cor. xi. 21. where the apostle, reproving the abuse of their love-feasts, saith, *One is hungry, and another drinks,* or fills himself to *the full.*

Ver. 20. *Thus shall ye be filled at my table.*] The feast made upon the peace-offerings, or sacrifices of thanksgiving, is properly called *the table of the Lord.* (See Mal. i. 12.) From whence the expression is applied to the feast of the Lord's supper, 1 Cor. x. 21.

Ver. 21. *And I will set my glory among the heathen,* &c.] See xxxviii. 16. 23.

Ver. 22. *So the house of Israel shall know that I am the Lord their God,* &c.] Both by my acts of mercy in returning their captivity, (see ver. 28, 29.) and by my judgments executed upon their enemies.

Ver. 23, 24. *And the heathen shall know that the house of Israel went into captivity for their iniquity,* &c.] They were not carried away by their enemies, because I wanted power to rescue them, but as a just punishment of their sins. (See xxxvi. 18—20.)

Ver. 25. *Now will I bring again the captivity of Jacob.*] See xxxiv. 13. xxxvi. 24. xxxvii. 21.

And have mercy upon the whole house of Israel.] See xx. 40.

Ver. 26. *After that they have borne their shame, and all their trespasses,* &c.] The shame and reproach due to their sins. (See Dan. ix. 16.)

When they dwelt safely in their land, and none made them afraid.] By their sins abusing those gracious promises of peace and safety which I had given them. (See Lev. xxvi. 5, 6.)

Ver. 27. *And am sanctified in them in the sight of many nations.*] See xxxvi. 23.

Ver. 28. *Then shall they know that I am the Lord their God.*] See ver. 22. and xxxiv. 30.

Ver. 29. *Neither will I hide my face any more from them.*] I will never withdraw my favour or protection from them. (See Isa. liv. 8.)

For I have poured out my Spirit upon the house of Israel.] There will be a new effusion of God's Spirit upon the Jews, in order to their conversion: see Isa. lix. 20, 21. a place applied by St. Paul to this very purpose, Rom. xi. 26, 27. (Compare likewise Zech. xii. 10. and xi. 19. xxxvi. 27. of this prophecy.)

CHAP. XL.

ARGUMENT.

The general Argument to the following chapter.

God having forsaken the city and temple of Jerusalem, and given them up to destruction, for the idolatries and other sins committed there: in this and the following chapters, he sheweth to the prophet, in vision, the model or plan of another temple, of the same dimensions with that built by Solomon; as Villalpandus, and other learned men, with great probability, suppose. David had the pattern of that temple, which Solomon was to build, revealed to him by God: (see 1 Chron. xxviii. 11. 19.) as Moses had the model of the tabernacle represented to him by a vision, while he was in the mount, (Exod. xxv. 40.) And here the plan of Solomon's temple is again discovered to Ezekiel, who, foretelling the destruction of this temple by the Chaldeans, shews how highly it was valued by the Jews, when he calls it, *The excellency of their strength,* and *the desire of their eyes,* (xxiv. 21.) They looked upon it as the honour, glory, and safeguard of their nation. This lying in ruins at the time of this vision, the Jews had need of being comforted, instructed, and humbled upon that occasion; they would not have cared for the thoughts of returning home, were there no promise made of restoring the temple, as well as their commonwealth; the temple being the pledge of God's presence among them. Moses's ritual law would soon have been adapted to the manners of the gentiles, where they lived, if the expectations of a new temple, to which most of its rites were fitted, had not restrained their propensity to idolatry; and they would have been dispirited beyond measure, as they were afterward, upon sight of their second temple, if the prophet had plainly foretold, that their new temple should fall short of the glory of the old one: they were therefore to be encouraged to the observation of their law, with the hopes of returning to rebuild their temple, which should be finished after the plan of that of Solomon.

We cannot suppose any exact model of Solomon's temple remaining, which might be transmitted to those that returned from the captivity; for it was above seventy years from the destruction of the first temple to the finishing of the second, in the sixth year of Darius, (Ezra vi. 15.) During which interval, the ancient priests must be all dead; and those that were younger could have but confused and very imperfect ideas of it. To direct them, therefore, in the dimensions, parts, order, and rules of their new temple, is one reason why Ezekiel is so particular in the description of the old. And, no doubt, but Zerubbabel's temple was accordingly conformable to that of Solomon, in figure, disposition of parts, and order of the whole fabric and service. If in state or magnificence there was some variety, that is to be imputed to the necessity of their circumstances, and doth not imply any essential alteration.

However, the building being found inferior to the model here prescribed, the first discovery of which was a sensible mortification to the ancient men that had seen the first temple, (Ezra iii. 12.) it was natural for the Jews of former ages, that studied the style of prophecy, to conclude, as many of the Jewish writers of later times have done, that Ezekiel's temple had a farther view, and the chief intent and design of it was that to be fulfilled under the Messias. Whatever was august and illustrious in the prophetic figures, and not literally fulfilled in or near their own times, those things were justly thought to belong to the days of the Messias; but as for minuter circumstances, there is no more necessity of giving them a place in the spiritual application of a prophecy, than in the explication of a parable. The temple, and the temple-worship, was a proper figure of Christ's church, and of the spiritual worship to be instituted by him: and the notions of the Jews were to be raised by degrees to a farther and higher meaning, hereafter to be completed, without destroying their obligations to the statutes and ordinances God enjoined for the present.

There was the more reason for Ezekiel's keeping to the figure of Solomon's temple, in speaking of the times of the Messias, because Solomon was a type of the Messias chiefly in this respect, that he was to build a house for the name and worship of God, according to Nathan's prophecy concerning him, (2 Sam. vii. 13, 14.) several parts of which prophecy are applied to Christ in the New Testament: (see Heb. i. 5. Luke i. 32.) this exposition of that place receives a farther confirmation from hence, that other prophets foretell the same thing concerning the Messias. Beside those passages in Ezekiel, which are under our present consideration, Zechary after him prophesied that the *man whose name is the* BRANCH *shall build the temple of the Lord; and bear the glory, and sit and rule upon his throne, and shall be a priest upon his throne, and the counsel of peace shall be between them both; i. e.* between the kingdom and the priesthood; the same person shall be both king and priest, and his offices shall not interfere with, or obstruct each other. (Zech. vi. 12, 13.)

The New Testament copies the style of the old: St. Paul, in his Epistles, calls the Christian church by the name of the *house* or *temple of God,* (see 1 Cor. iii. 16. 2 Cor. vi. 16. Eph. ii. 20, &c. 1 Tim. iii. 15. Heb. iii. 6.) In pursuance of the same metaphor he tells us, that *antichrist shall sit in the temple of God,* meaning the Christian

church, (2 Thess. ii. 4.) And St. John in the Revelation not only describes the heavenly sanctuary by representations taken from the Jewish temple, (Rev. xi. 19. xiv. 17. xv. 5. 8.) but likewise transcribes several of Ezekiel's expressions, (Rev. iv. 2, 3. 6. xi. 1, 2. xxi. 12, &c. xxii. 1, 2.) and borrows his allusions from the state of the temple, as it was built by Solomon, not as it stood in our Saviour's time; as if the former had a more immediate reference to the times of the gospel. Thus, Rev. iv. 1, &c. the throne of God is represented like that over the ark, where the Schechinah or Divine Glory sat, encompassed with four cherubims [see the note upon ver. 6. of the first chapter], and with the seats of four-and-twenty elders, alluding to the heads of so many priestly courses. All these ornaments were proper to the first temple, as it was finished by Solomon; whereas in the second temple there was no proper ark, no throne encompassed by cherubims, no visible glory; and but four of the four-and-twenty courses of the priests returned from Babylon. (See Ezra ii. 36. 39.)

Upon the whole we may conclude, that the general scope of Ezekiel's temple is, by giving a promise of restoring Solomon's, to preserve the Jews from defiling themselves with idolatry during their captivity; and when the time of that should be expired, to encourage them to go home, and rebuild their temple, and observe the laws and ordinances prescribed by Moses, for performing God's worship there, which yet was never to be equal to Solomon's in every respect, before the Messias should come, who should supply its deficiencies, and whose church should resemble Solomon's temple in symmetry and beauty, in firmness and duration, in a regular, orderly, and decent worship of the true God, and in the manifestation of the Divine presence, at first by the miraculous gifts of the Holy Ghost, and ever since by the inward assistances, comforts, and protection of the same Spirit.

The fortieth chapter contains a description of the two outward courts, with the chambers thereto belonging, together with the porch of the temple.

Ver. 1. *IN the five-and-twentieth year of our captivity.*] See the note upon i. 2.

In the beginning of the year, in the tenth day of the month.] *i. e.* The first month, called here the *beginning of the year*, which in the ecclesiastical computation was the month Nisan. The word *month* likewise taken indefinitely signifies the first month, xxvi. 1.

In the fourteenth year after that the city was smitten.] Zedekiah's reign commenced from Jehoiachin's captivity, in the eleventh year of whose reign the city was destroyed, (Jer. lii. 5, 6.) So the fourteenth year after the destruction of the city must be coincident with the twenty-fifth of Jehoiachin's captivity.

The hand of the Lord was upon me.] See i. 3.

Ver. 2. *In the visions of God brought he me into the land of Israel.*] See the note upon viii. 3.

And set me upon a very high mountain.] The expression points out Mount Moriah, whereon the temple was built, which is here called a *very high mountain;* because it represents the seat of the Christian church, foretold by the prophets that it should be *established upon the top of the mountains.* (See Isa. ii. 1. Micah iv. 1. compared with Rev. xxi. 10.)

By which was a frame of a city on the south.] Mount Moriah lay southward of the hill of Zion, or the city of David, though both of them lay northward in respect of the lower part of the city, which from the times of Solomon was most commonly called by the name of Jerusalem. (See Psal. xlviii. 2. Isa. xiv. 13. and Dr. Lightfoot's Geographical Description of Jerusalem, chap. 22.) So the words describe the situation of the temple on the south side of Mount Zion; which with all its courts, buildings, and walls encompassing the courts, and the whole area, or holy mountain, (see xlii. 20.) resembled a city for bigness. So Tacitus (lib. v. Hist.) describes the temple as built like a citadel for strength and largeness.

Or we may suppose that the prophet being brought by the Spirit from Chaldea into the land of Israel, which lay southward of Babylon, (see i. 4.) might see placed just before his eyes a representation of the city and temple, standing upon an eminence, both in respect of their natural situation, and that the prophet might take a better view of them: for it appears from xlviii. 15, &c. that he had a view of the holy city which was to be restored, as well as of the temple.

Ver. 3. *Behold, there was a man, whose appearance was like the appearance of brass.*] Or burnished or polished brass, as we read i. 7. Dan. x. 6. that is, of a bright or flaming colour. This seems to be an inferior angel, because he is distinguished from the Divine Glory, or the Logos appearing in the Schechinah, xliii. 6. (Compare ix. 3.)

With a line of flax in his hand, and a measuring-reed.] The use of the line was to measure the land of Israel, and of the reed, to take the dimensions of the buildings in and about the temple; as also to set out several portions of land belonging to the sanctuary and city, to the prince and people. (See xlv. 1, &c. xlvii. 3, &c.)

And he stood in the gate.] Probably the north gate, being the first entrance the prophet may be supposed to have arrived to, as he came from Chaldea, which lay northward of Judea. (See the note upon ver. 2.)

Ver. 4. *Son of man.*] See the note upon ii. 1.

Behold with thine eyes—declare all thou seest to the house of Israel.] Compare xliii. 10. xliv. 5. The temple now represented, was partly designed to assure the people that their temple should be restored, and to serve them partly as a model, by which they should rebuild it at their return from captivity. The Jewish writers do confirm this opinion, when they tell us, "That the children of the captivity, who returned from Babylon, followed the platform of that temple, which Ezekiel described, as far as their circumstances would allow." (See Dr. Lightfoot's Description of the Temple, chap. 10.)

Ver. 5. *And behold a wall on the outside of the house round about.*] A wall went round the whole compass or square of the holy mountain whereon the temple was situate, to separate the holy ground from that which was profane. (See xlii. 20.)

And in the man's hand a measuring-reed of six cubits long, by the cubit and a hand-breadth.] The prophet explains what sort of cubit he means in the following delineation of the temple; *viz.* such a one as consists of six hand-breadths, or one hand-breadth over the cubit used in Chaldee, where he now lived. (Compare xli. 8. xliii. 13.) This is the

measure of a Scripture cubit, generally agreed to be equivalent to eighteen inches, or a foot and a half of our measure. (See Bishop Cumberland, of Scripture Weights and Measures, p. 36, &c.)

So he measured the breadth of the building, one reed; and the height, one reed.] The breadth or thickness of the wall was equal to the height of it.

Ver. 6. *Then he came unto the gate which looketh towards the east.*] The temple being placed towards the west part of the holy mountain, as the sanctuary was at the west end of the temple, (see the note upon viii. 16.) this was the first gate that led to it. This gate opened into the first court, or the court of the people; (see ver. 19.) and is called the *king's gate*, 1 Chron. ix. 18. as being built by king Solomon.

And went up the stairs thereof.] Which consisted of seven steps, as the Septuagint expressly mentioned. (Compare ver. 22. 26.)

And measured the [one] *threshold of the gate, which was one reed broad, and the other threshold,* &c.] He went up the stairs, that he might more easily measure the upper lintel, as well as the lower threshold. The word *saph*, translated *threshold*, signifies the lintel, or upper part of the door-case, as well as the threshold properly so called, or lower part of it. The plural *sippim* comprehends both; see xli. 16. Isa. vi. 4. and the Septuagint translate it there ὑπέρθυρον, the *lintel*. Some understand the word here of the two side-posts, in which sense it is used, Amos ix. 1.

Ver. 7. *And every little chamber was one reed long, and one reed broad,* &c.] Along the wall of the porch were chambers, three on each side, ver. 10. These the angel measured, and they were of equal dimensions, each one reed square, with a passage of five cubits' breadth between them.

And the threshold of the gate, by the porch of the gate within, was one reed.] The inward threshold at the farther end of the porch looking into the first court, was of the same size with the outward one, ver. 6. (Compare ver. 15.)

Ver. 8. *He measured also the porch of the gate within, one reed.*] Or, *He even measured,* &c. for the words seem to be a repetition of what was said in the latter part of the seventh verse; so the Vulgar Latin understood it, and therefore omits the whole verse: and the Septuagint in the Alexandrian copy, published by Dr. Grabe, join the two verses in sense together. (See the like repetitions, ver. 11, 12. 16. xli. 11.)

Ver. 9. *Then measured he the porch of the gate, eight cubits,* &c.] This was a portico beyond the little chambers, which looked inward, *i. e.* into the first court: it was eight cubits wide, and the two side-posts were two cubits thick, which made up the ten cubits mentioned ver. 11. The word *ael*, translated *post*, is the same in sense with *mezuzah*, (xlv. 19.) which properly signifies the side-post that supports the lintel. (See Exod. xii. 22.)

Ver. 10. *And the little chambers of the gate eastward,* &c.] Or, *The little chambers of the eastern gate,* which he has been hitherto describing; and the form of which is here repeated. These rooms were for the use of the porters that took care of the several gates that led to the temple. (See 1 Chron. ix. 18. 23, 24. xxvi. 12, 13. 18.)

And the posts had one measure on this side and on that side.] The side-posts, or fronts of the doors, belonging to each row of chambers, were of the same size.

Ver. 11. *And he measured the breadth of the entry of the gate, ten cubits.*] See ver. 9.

And the length of the gate, thirteen cubits.] By *the length of the gate*, Villalpandus understands the height, which he supposes to have been two reeds, or twelve cubits and a half high; for he reckons every reed to consist of six ordinary cubits, and a fourth part over, which, in the common computation of full numbers for fractions, may be called thirteen cubits. Bern. L'Amy, in his book De Tabernaculo Fœderis, explains the expression of the breadth of the walls on each side of the gate, which he supposes to be six cubits and a half: and so the LXX. interpreters may be thought to understand the words, who translate the Hebrew *oreb* by Εὖρος, *breadth*.

Ver. 12. *The place also before the chambers was one cubit on this side, and—on that side.*] There was a border, or a rail, which enclosed a cubit's space before each chamber.

And the little chambers were six cubits on this side, &c.] See ver. 7.

Ver. 13. *He measured then the gate from the roof of one little chamber to the roof of another: the breadth was five and-twenty cubits.*] Measuring the arch of the gate from north to south, it was in breadth five-and-twenty cubits; which L'Amy thus computes,—the breadth of the gate ten cubits, the breadth of both the side-walls thirteen cubits, and two cubits for the space or border on each of the side-chambers; ver. 12.

Door against door.] The door to each chamber exactly answered the door on the opposite side.

Ver. 14. *He made also posts of threescore cubits.*] The angel described or made a delineation of the height of the columns or pillars, which were to support the rooms or stories over the arch of the gate, and these were in height sixty cubits: the whole building being divided into three stories, like those described xliii. 6. The height of each story is thus computed by Villalpandus: (par. ii. lib. v. cap. 16.) That the pillars of the lower story were twenty cubits high; those of the second fifteen; and the uppermost twelve; the remainder being allowed for floors and the roof. The word *posts* in this verse signifies *pillars*. (Compare xlii. 6.)

Even unto the posts of the court round about the gate.] Villalpandus, and several interpreters, suppose there is an ellipsis in the words, which they thus supply: *And there was one measure* to the pillars of the court, and of the gate round about; which makes the sense run plain and easy: compare xli. 9. where there is the same ellipsis.

Ver. 15. *And from the face of the gate of the entrance unto the face of the inner gate were fifty cubits.*] The whole length of the porch, from the outward front (compare xli. 21. 25.) unto the inner side, which looks into the first court, (ver. 17.) was fifty cubits; which may be thus computed: twelve cubits for the thickness of the wall at each end, (ver. 6.) eighteen for the three chambers on each side, (ver. 7.) and ten cubits for the spaces between the chambers: allowing the same space between the chambers on each side, and the two walls, (ibid.) Villalpandus observes the just proportion between the breadth and length of the gate; the length being double to the breadth, (ver. 13.) The same he tells us was observed between the breadth of the cloisters of the outward court, which was fifty cubits; and the contents of the whole area, which was a hundred. (See the note on ver. 18.)

Ver. 16. *And there were narrow windows to the little chambers, and to their posts within the gate round about.*] Every one of these little chambers (ver. 7.) had a narrow window to it, towards the inside of the gate, where the passage was; and so there was over the side-posts or fronts, placed at the entrance of every chamber. By *narrow* or *closed* windows, some understand windows with lattice-work, to let in the light: but the phrase seems equivalent to that which is more fully expressed, 1 Kings vi. 4. by *open and narrow windows; i. e.* as the margin of our Bibles doth very well explain it, *broad within* [to disperse the light] and *narrow without.*

And likewise to the arches.] By windows to the arches, Villalpandus understands the stone itself wrought into figures of net-work, and made in the shape of a lattice. The word translated *arches,* doth likewise signify a porch, or entrance, and so the Vulgar Latin here translates it; and then the sense is, that there were windows over every door: compare ver. 31. 34. with ver. 37. where the same sense is expressed in the two former verses, by *arches, aelamo* in the Hebrew; and in the latter, by *posts,* or fronts, *aelau.*

And the windows were round about inward.] A repetition of what was said in the former part of the verse. (See ver. 10.)

And upon each post were palm-trees.] A palm-tree was carved upon the chapiter of each side-post, or front. (See ver. 26.)

Ver. 17. *Then brought he me into the outward court.*] There were two courts belonging to Solomon's temple; the outward for the people, the inward for the priests. It is probable, that Solomon built only the inner court; (see 1 Kings vi. 36. compared with viii. 64.) and that the outer court was built after his time, whereupon it is called the *new court,* 2 Chron. xx. 5. After which time, there is particular mention of the *two courts of the house of the Lord,* 2 Kings xxi. 5. A third court, called *the court of the gentiles,* was afterward added by Herod, when he rebuilt the temple.

The *great court,* mentioned 2 Chron. iv. 9. as distinct from the court of the priests, Dr. Lightfoot explains of the holy mountain, or area, where the temple stood, which Solomon enclosed with a wall, and separated it from common ground; so that text, 1 Kings vii. 12. *The great court round about was with three rows of hewed stones,* &c. is to be understood only of this enclosure, according to his opinion. (See his Description of the Temple, chap. 10. 18.)

And, lo, there were chambers, and a pavement made for the court round about.] These chambers were over the cloister, and supported by it. (See ver. 14. and xlii. 8.) They might be for the use of the priests; and likewise to be store-houses for tithes and offerings. (See 1 Chron. xxviii. 12.)

Thirty chambers were upon the pavement.] The number of them Villalpandus thus divides:—towards the east and west, seven on a side, answering one another; on the north and south sides, eight a-piece, abating one chamber, both on the east and west side, for the thickness of the walls or arches which supported those two gates, which he supposes to be higher than the north and south gates.

Ver. 18. *And the pavement by the sides of the gates, over against* [or equal to] *the length of the gates, was the lower pavement.*] The breadth of this pavement, that lay on the side of the gate, was equal to the length of the whole porch or gate, which was fifty cubits, ver. 15. This will plainly appear, if we consider, that the area of the outward court contained a hundred cubits, ver. 19. So the porticoes, or cloisters, cutting the area in right angles, by the gate placed in the middle of the court, the pavement belonging to each side of the gate, or cloister, must be just half that dimension, *viz.* fifty cubits. The word *gates,* in the plural number, seems to be used for the singular, as it implies the whole building, consisting of upper rooms, as well as the lower passage. (See the note upon ver. 14.) The word *leummah,* which our translation renders *over against,* often signifies *equal, answerable,* or the same *proportion;* (see Noldius, p. 525.) and so it is used i. 20. iii. 8. xlv. 7. xlviii. 13, &c. This was called the lower pavement, in respect of the several ascents which were still to go up, the nearer you came to the temple. (See Dr. Lightfoot's Description of the Temple, chap. 20.) Villalpandus explains the lower pavement by way of distinction to the upper rooms, or chambers, placed over them, for the use of the priests, or as store-rooms for the service of the temple.

Ver. 19. *Then he measured the breadth, from the fore-front of the lower gate unto the fore-front of the inner gate without, a hundred cubits eastward.*] That is, unto the hither side of the gate which faced the inner court. He measured the whole space of ground between the west front of the lower gate to the front of the upper gate, which leads into the eastern inner court, and found it a hundred cubits; the same was the space between the south front and north front: so the court was exactly square. (See ver. 23. 27. 47.) The expression is elliptical; as if he had said, there were a hundred cubits from west to east, and from north to south. There were two gates belonging to the porch, or passage, that led to the inner court; the first was eastward looking towards the outer court, which is here meant; the other looked westward into the inner court. The gate at the east end of the outer court is called the lower gate, for the same reason as the pavement is called the lower pavement, ver. 18. because there was still an ascent, as you went from one court to the other. The expression of the *inner gate without,* is explained in the note upon xlvi. 2.

Northward.] The Septuagint join this word to the following verse, and render the sentence thus; *And he brought me to the north, and behold the gate looking to the north in the outer court.*

Villalpandus explains the nineteenth verse to this sense; That the outward court consisted of seven squares, a hundred cubits each; the first placed directly before the court of the priests, and of the same dimensions with it; the others extended on the north and south sides of the outer court, and likewise commensurate with the sides both of the inner court and of the temple, each of which contained one hundred cubits. By which description it must contain a square of three hundred cubits on the east part, and two hundred cubits both on the north and south side. (Consult Villalpandus's Delineation of the Temple.)

Ver. 20, 21. *And the gate of the outward court that looketh towards the north—and the little chambers thereof,* &c.] The whole model was the same with that of the east gate. (See ver. 9, 10. 13. 15, 16.)

Ver. 22. *And they went up into it by seven steps.*] See ver. 6.

And the arches thereof were before them.] Or, at the entrance of them. The Septuagint render the word *liphni, before them,* as if it meant the same with *el penemith, within,* or *inward,* (xlii. 4.) This sense is followed by most expositors, to denote that the arches were within, or at the top of the stairs; but the phrase may probably mean the same with *nal penehem, suitable to them; i. e.* to those of the east gate. (See the following note.)

Ver. 23. *And the gate of the inner court was over against the gate towards the north, and towards the east.*] The words might be translated more plainly thus; *And the gate of the inner court was proportionable,* or answerable, *to the gate that was towards the north and towards the east.* The expression is elliptical, as that of ver. 19. and the full import of it is, that the north gate of the inner court did exactly answer this north gate of the outer court, described ver. 20. 22. And in like manner the east gate of the inner court answered the east gate of the outward court. The word *neged,* translated *over against,* signifies here suitable, or proportionable; in which sense it is used xli. 16. Gen. ii. 18. *I will make him a help,* kenegdho, *suitable to him:* so an equivalent expression, *nal penehem, before them,* is used in describing the house which Solomon built, 1 Kings vii. 6. where our margin expresses the sense very properly *The porch was according to them; i. e.* answerable to them, or of the same proportion with them. (See the note upon xli. 4.) So the Greek preposition κατέναντι may most properly be understood, Rom. iv. 17. Κατέναντι οὗ ἐπίστευσε Θεοῦ, not *before,* but *like unto him whom he believed,* even *God;* to this sense, That Abraham is a father of many nations, in like manner as the God in whom he believed, is the Father of gentiles as well as Jews; as it is said in the foregoing chapter, ver. 29.

Ver. 24—26. *After that he brought me towards the south,* &c.] The twenty-third verse is to be read in a parenthesis, where the prophet having shewed the exact correspondence between the gates of both courts, he proceeds in the three following verses to describe the south gate of the outer court, by the same dimensions he had before given of the east and north gate. He takes no notice of the western gate of the outer court, because it joined to the eastern gate of the inner court, which he describes ver. 32.

Ver. 27. *And there was a gate in the inner court towards the south.*] The south gate in the inner court was exactly parallel to the south gate in the outer. (See ver. 23.)

And he measured from gate to gate a hundred cubits.] See ver. 19. 23. 47.

Ver. 27, 28. *And there was a gate in the inner court towards the south.—And he brought me to the inner court by the south gate.*] Villalpandus, and those of his opinion, who maintain, that the outer court enclosed the inner on the east, north, and south sides, explain these words to this sense; That the prophet was conducted from the south gate of the outer court (ver. 24.) to the south gate of the inner court, which was over against it, and so into the inner court itself.

Ver. 28, 29. *And he brought me to the inner court towards the south,* &c.] After he had measured the inner court, he took the dimensions of the south gate itself, and the chambers thereto belonging, and found them of the same dimensions with the former.

Ver. 30. *And the arches round about were five-and-twenty cubits long, and five cubits broad.*] Length is here taken for height, as before, ver. 11. The words express the dimensions of those arches, which were between the several little chambers, between each of which there was the space of five cubits, (ver. 7.)

Ver. 31. *And the arches thereof were towards the outer court.*] Or, *were like* [those of] *the outer court;* for the preposition *el* is sometimes taken in this sense. (See Noldius, p. 63.) If we understand it according to the common interpretation, that the arches or fronts (see the note on ver. 16.) of the inner court looked towards the outer, it is a confirmation of Villalpandus's opinion, that the outer court surrounded the inner. (See the note upon ver. 19.)

And the going up to it had eight steps.] Whereas in the outer court the ascent had but seven. (Ver. 22. 26.) The fifteen Psalms, from the hundred and twentieth forward, called *Songs of Degrees,* or Ascents, are supposed to have been sung upon some of these steps, or ascents.

Ver. 32—37. *And he brought me into the inner court towards the east,* &c.—*And he brought me to the north gate,* &c.] The east and north gate had the same dimensions with the south gate, described ver. 28, 29. 31.

Ver. 34. *And the arches thereof.*] What is expressed here by *arches,* is signified by *posts,* or fronts, ver. 37. (See the notes upon ver. 10. 16.)

Ver. 38. *And the chambers, and the entries thereof, were by the posts of the gate, where they washed the burnt-offering.*] The chambers mentioned ver. 36. were near the entrance of the north gate, where they washed the legs and entrails of the burnt-offering, and marble tables were placed there for that purpose. See Dr. Lightfoot of the Temple, chap. 35. According to this exposition, the word *gates* stands for the singular number, as ver. 18. But that learned author observes in the same chapter, that they washed the sacrifices on the south side of the court of the priests, as well as on the north side, when the sacrifices were more numerous than the north side could well contain; so he understands the word *gates* as comprehending both north and south gate; and confirms this interpretation from the placing of the lavers, which were designed for that use, and were set five on the right side of the house, and five on the left, (1 Kings vii. 39.)

Ver. 39, 40. *In the porch of the gate were two tables on this side, and two tables on that side,* &c.] Those expositors, who by the word *gates* in the foregoing verse understand both the north and south gates, render the sense of these two verses perspicuously thus: *In the porch of one gate (viz.* that on the south) *were two tables on this side, and two tables on that side,* &c. *And at the outer side of the step of the entry of the north gate were two tables:* which interpretation agrees very well with what follows, ver. 41. *Four tables were on this side, and four tables on that side.* But they that understand these verses to be only a description of the north gate (on which side of the altar the sacrifices were commonly killed), suppose that two tables were on each side, as you came into the porch of that gate, and two on each side of the inner part of the gate that looked towards the altar.

Ver. 39. *The sin-offering, and the trespass-offering.*] It is no easy matter to ascertain the difference between a sin-offering and a trespass-offering. Dr. Outram (lib. i. cap. 13. de Sacrificiis) is of opinion, that a trespass-offering implied

an injury done to another, as well as a breach of God's law. Dr. Lightfoot hath accurately related the sense of the Jewish writers upon this subject, in his Temple Service, chap. 8. sect. 2, 3.

Ver. 43. *Within were hooks, a hand broad, fastened round about.*] Within the gate or entrance on the north side of the inner court, were iron hooks, for the hanging up the beasts that were to be sacrificed, in order to the flaying off their skins. (See Dr. Lightfoot's Description of the Temple, chap. 35.)

And upon the tables was the flesh of the offering.] Or, they laid *the flesh of the offering.* Upon those marble tables the priests laid the flesh of the slain beasts, and there cut it in pieces, and fitted it for laying upon the altar. (See Lev. i. 6.)

Ver. 44. *And without the inner gate were the chambers of the singers of the inner court.*] On the farther side of the inner gate, as you come into the inner court, (compare ver. 40.) were the chambers of the singers, who constantly attended upon the service of the temple. (See 1 Chron. vi. 31, 32.)

Which was on the side of the north gate; and their prospect was towards the south.] These chambers were placed at the north-east corner of the inner court, and so had their prospect towards the south.

One at the side of the east gate, having the prospect towards the south.] They had likewise chambers on the south-east corner of that court, which had the prospect towards the north.

The copies which the Septuagint followed, read this verse to a clearer and better sense thus: *And he brought me into the inner court, and, behold, there were two chambers; one on the side of the north gate, looking towards the south; and the other on the side of the south gate, looking towards the north.*

Ver. 45. *This chamber, whose prospect is towards the south, is for the priests,* &c.] The word *chamber* may stand for chambers in the plural, (as *side-chamber* doth, xli. 5. 9.) and signify a row of buildings on the north side of the inner court, distinct from the chambers of the singers, (ver. 44.) and designed for the use of the priests, who were in constant attendance, according to their courses, upon the service of the temple. (See Numb. xviii. 5. 1 Chron. vi. 49. 2 Chron. xiii. 11.)

The keepers of the charge of the house.] They took care of the holy vessels, and kept constant watch and ward (as the word *mishmereth* properly signifies) about the temple. (See 1 Chron. ix. 23. Psal. cxxxiv. 1.) The word *priests* may include *Levites* under it, as *Levites* elsewhere comprehends *priests.* (See xliv. 10. xlviii. 11.)

Ver. 46. *And the chamber whose prospect is towards the north is for the priests and keepers of the charge of the altar.*] Another row of chambers on the south side of the inner court is for the descendants of the family of Aaron, whose office it is to attend upon the service of the altar, and keep the fire burning thereon perpetually, (Lev. vi. 12, 13.)

These are the sons of Zadok, among the sons of Levi.] To the eldest house of the sons of Aaron the high-priesthood belonged; so that office of right belonged to Zadok, though the family of Ithamar usurped it for some time, from Eli, who was high-priest in Samuel's time, to Abiathar, whom Solomon dispossessed, and restored the high-priesthood to the right line, by placing Zadok in his room, (1 Kings ii. 27. 35.) The family of Zadok is only taken notice of in this vision, it may be for this reason, because they kept close to the worship of God, when the priest of Ithamar's line forsook it, and fell into idolatry. (See xliv. 15.) And the eldest son of Zadok's family having an unquestionable title to the high-priesthood, (see Numb. xxv. 13.) upon that account was an eminent type of the Messias, the eternal High-priest. (See Numb. xxxv. 25. 28.)

Ver. 47. *And he measured the court, a hundred cubits long, and a hundred cubits broad, four-square.*] The inner court was of the same dimensions with the outer. (See ver. 19. 23. 27.)

And the altar that was before the house.] Or rather, *and the altar was before the house; i. e.* stood in the inner court just before the porch that opened into the temple. The altar was now measured; the measure of it being described afterward, xliii. 13, &c.

Ver. 48. *And measured each post of the porch, five cubits on this side, and five cubits on that side.*] By the *posts* are meant the side-posts or columns on each side of the door of entrance. (See ver. 9.) These were measured to be five cubits thick, both on the north and south sides.

And the breadth of the gate was three cubits on this side, and three cubits on that side.] By the *breadth of the gate,* Villalpandus understands the space of the wall on each side, from the entrance itself to the two corners: (compare xli. 3.) which, supposing with the text here to take up six cubits, and the entrance of the porch to be fourteen cubits, both those dimensions make up the length of the porch to be twenty cubits, from north to south, according to the measure set down in the following verse. This interpretation is countenanced by the Septuagint, who translate the latter part of the verse thus: *And the breadth of the gate fourteen cubits; and the sides of the gate of the porch three cubits on this side, and three cubits on that side.*

Ver. 49. *The length of the porch was twenty cubits.*] The same length with the porch of Solomon's temple, 1 Kings vi. 3. which being there said to be of the same measure with the breadth of the house, must be understood of its dimensions from north to south.

And the breadth eleven cubits.] The porch in Solomon's temple was but ten cubits in breadth: (1 Kings vi. 3.) the length of such buildings being commonly double to the breadth. (See ver. 13. 15. 21. 25. 33. and 36. of this chapter, and xli. 2.) Some copies of the LXX. read *ten cubits;* and L'Amy conjectures that was the ancient reading in the Hebrew. St. Jerome, upon the place, suspects there might be a mistake in the Hebrew copy, though the emendation he offers doth not at all render the sense clearer.

Villalpandus supposes the breadth of the porch to be ten cubits and a half; (see the note on ver. 11.) which, putting an entire number in the room of a fraction, may be accounted eleven.

And he brought me by the steps whereby they went up to it.] The ascent was by eight steps, according to the Vulgar Latin; the same number which belonged to the several entrances into the inner court. (See ver. 31. 34. 37.) The copies of the LXX. read *ten steps.*

And there were pillars by the posts.] By the side-posts of the door, or entrance; (see ver. 48.) like those erected

in Solomon's temple, called *Jachin* and *Boaz*, 1 Kings vii. 21. which were set up *before the temple*, as it is expressed 2 Chron. iii. 17.

CHAP. XLI.

ARGUMENT.

This chapter contains a description of the measures, parts, chambers, and ornaments, of the temple itself.

Ver. 1. *AFTERWARD he brought me to the temple, and measured the posts, six cubits broad on one side, and six cubits broad on the other side, which was the breadth of the tabernacle.*] By the *posts* are meant the piers or door-cases on each side of the entrance: (see xl. 9. 48.) these were six cubits thick on the north and south sides. *Rochob*, translated *breadth*, sometimes signifies thickness: (see ver. 9. 12. of this chapter, and xl. 5.) the same thickness had the upper lintel over the door; for so Villalpandus rightly explains the Hebrew word *ohel*, which we render *tabernacle*. That word sometimes signifies a *covering*, and so it is rendered by our translators, Exod. xxvi. 7. and is to be understood in the same sense, Exod. xxxvi. 14. where our English reads, *For a* tent *over the tabernacle;* but it should be translated, *For a* covering *over the tabernacle;* to which sense the LXX. translate it in both places. In this signification it may not be unfitly applied to the upper lintel, which is a kind of covering to the door; and thus it is generally understood by the rabbins upon this place.

Ver. 2. *And the breadth of the door was ten cubits; and the sides of the door were five cubits on this side, and five cubits on the other side.*] The entrance itself being ten cubits broad, and the wall on each side five cubits, makes the breadth of the house itself to be just twenty cubits, as it is expressed in the latter part of the verse, which was the same in Solomon's temple, 1 Kings vi. 2.

And he measured the length thereof, forty cubits.] The length of the first sanctuary, as distinct from the inward, or the holiest of all, which was twenty cubits in length, (ver. 4.) and made the whole structure sixty cubits long; wherein it agreed with Solomon's temple, 1 Kings vi. 2. 17.

Ver. 3. *Then he went inward, and measured the posts of the door two cubits,* &c.] From the outward sanctuary he went forward towards the holiest of all, and measured the thickness of the partition-wall, called the *veil of the temple*, Matt. xxvii. 51. to be two cubits, the entrance itself six cubits, and the breadth of the wall on each side of the door seven cubits: compare xl. 48. where the *breadth of the gate* is taken in the same sense: the breadth of the wall, thus computed, making up fourteen cubits, and being added to the breadth of the entrance itself, makes up twenty cubits; the breadth of the inner sanctuary, as it is set down in the following verse.—*And measured the post of the door two cubits.*] Maimonides, in Beth-Habbekirah, saith, That in the first temple there was a wall between the sanctuary and most holy place of the thickness of a cubit: but in the second temple, instead of a wall there were two veils made, one towards the most holy place, and the other towards the outward sanctuary, leaving a space between them of the thickness of a cubit, where the wall was supposed to stand in Solomon's temple.

Ver. 4. *So he measured the length thereof twenty cubits, and the breadth twenty cubits.*] It was an exact cube of the same dimensions in length, breadth, and height. (See 1 Kings vi. 20.)

Before the temple.] The words should rather be rendered, *According to the* [breadth of] *the temple.* The Hebrew word *el-pené, before*, is promiscuously used with *nal-pené*, which signifies *of the same size*, or proportion; (see the note on xl. 23.) and so it is used 2 Chron. iii. 8. where the text, speaking of this subject, runs thus in the Hebrew, *He made the most holy house, the length thereof before the face of the breadth of the house;* where our translation very properly expresses the same sense, *According to the breadth of the house.* In the same sense the phrase is used, 1 Kings vi. 3. So the sense here is, that the breadth of the inner sanctuary was equal to the breadth of the outer part of the temple, which is said to be twenty cubits, ver. 2.

Ver. 5. *After he measured the wall of the house six cubits.*] The thickness of the wall from the foundation, the first story of the side-chambers. (See ver. 8.)

And the breadth of every side-chamber four cubits.] The side-chambers upon the lowermost floor were five cubits in breadth, (1 Kings vi. 6.) Therefore Villalpandus understands these words of the thickness of the buttresses, which supported those side-chambers.

Ver. 6. *And the side-chambers were three, one over another.*] They were three stories high. (See 1 Kings vi. 6.)

And thirty in order.] As in Solomon's temple, according to Josephus's description of it, (Antiq. lib. viii. cap. 3. sect. 2.) and built *round about the house on every side:* as it is expressed in the foregoing verse; to which the text in the first book of Kings agrees, vi. 5. The Talmudists increase the number to eight-and-thirty, placing fifteen on the north side, fifteen on the south, and eight on the west side of the temple. (See Cod. Middoth. cap. 4.) The supernumerary chambers being probably added in latter times.

And they entered into the wall which was for the side-chambers round about.] At five cubits' height from the ground, the wall or the buttresses which supported these outward chambers (see ver. 5.) abated of their thickness one cubit, and there was a rest or ledge of one cubit's breadth, on which the ends of each story were fastened. (See 1 Kings vi. 6. 10.)

But they had not hold in the wall of the house.] They were not fastened into the main wall of the house, but rested on the outside of the wall, where it grew narrower; which is meant by *migrenoth*, the *narrowest rests*, or rebatements, which we read 1 Kings vi. 6.

Ver. 7. *For there was an enlarging and a winding about still upward to the side-chambers,* &c.] So much of breadth was added to the side-chambers, as was taken out of the thickness of the wall; so that the middle story was one cubit larger, and the uppermost story two cubits larger, than the lower rooms. And winding stairs, which enlarged as the rooms did, went up between each two chambers from the bottom to the top; and there were two doors at the top of each pair of stairs, one door opening into one room, the other into that over against it. (See 1 Kings vi. 8.) The Talmudists add, that these winding stairs were continued from one side of the temple to the other, beginning at the north-east side, and by these they went into the upper room which was over the sanctuary. (See Cod. Middoth. cap. 4. sect. 5.)

Ver. 8. *I saw also the height of the house round about.*] By *the house* is meant these chambers three stories high; in which sense the word *beth, house,* is used ver. 9.

The foundations of the side-chambers were a full reed of six great cubits.] By the *foundations of the side-chambers,* Villalpandus understands those rests or buttresses which supported them, which were at six cubits' distance from each other. Bernard L'Amy supposes this verse to contain a description of the second story of these side-chambers, which were six cubits broad, being one cubit wider than the lower rooms. (See the note on ver. 7.) Concerning the size of these cubits, see the note upon xl. 5. They are called *great cubits,* because they are larger than the cubit used in Chaldea, as was there observed.

Ver. 9. *The thickness of the wall, that was for the side-chamber without, was five cubits.*] This is to be understood, not of the veil of the temple, which was six cubits thick, (ver. 5.) but of the outward wall that enclosed these side-chambers. *Side-chamber* in the singular number is used for the plural, as in ver. 5. and xlii. 1. So *door* is used for *doors,* ver. 16. 20. *post* for *posts,* ver. 21. *chamber* xlii. 1. for *chambers,* ver. 4.

And that which was left [or the void space] *was the place of the side-chambers that were within.*] Or, *that belonged to the house,* or temple. This void space was of the same measure; *viz.* five cubits. (Compare ver. 11.) So the sense is supplied by Villalpandus and Noldius, n. 889. (Compare xl. 14.) The space of five cubits was allowed for the lower chambers, though the upper stories were wider by reason of the rebatement of the wall. (See ver. 7. and 1 Kings vi. 6.) Others understand this space of five cubits to be allowed for a walk before the chambers, or a passage from one chamber to another. (See ver. 11.)

Ver. 10. *And between the chambers was the wideness of twenty cubits round about the house.*] The chambers, called *leshacoth* in the Hebrew, are to be distinguished from the side-chambers mentioned in the foregoing verses; they mean, probably, the chambers of the inner court, described xl. 44, 45. Between these and the temple was left a space of twenty cubits. The temple stood in an area of a hundred cubits square, (ver. 14.) and was seventy cubits wide; (ver. 12.) to which adding the five cubits on either side, mentioned ver. 9. and the twenty cubits in this verse, makes up just a hundred cubits.

Ver. 11. *And the doors of the side-chambers were towards the place that was left,* &c.] Or, *towards the void space:* the doors of the lower rooms opened into this void space before the chambers, (ver. 9.) Or it may be understood of the two doors on the north and south sides, which opened on the top of the staircase into the upper rooms. (See ver. 7.)

And the breadth of the place that was left was five cubits round about.] See ver. 9.

Ver. 12. *Now the building that was before the separate place, at the end towards the west, was seventy cubits broad.*] Bernard L'Amy seems to give the clearest account of this difficult place, (lib. vi. cap. 11. n. 2.) He understands this word *binian,* translated *building,* of a wall or enclosure, as it is used, xl. 5. which ran along the outside of the priest's court, commensurate with the breadth of the western side of the temple, which was seventy cubits from north to south, and extended in length, from east to west, ninety cubits; ten cubits shorter than the whole area itself (see the following verse), and enclosing a void space of five cubits' breadth, which lay between the side-chambers and the enclosure; so he explains those words, *The wall of the building was five cubits thick round about.* (Compare xlii. 10.) Which void space he understands by *the separate place,* in this verse, and *the place which was left,* ver. 11.

Seventy cubits broad.] This was the breadth of the temple at the west end, and the buildings adjoining to it, which the abovementioned author thus computes: the breadth of the oracle twenty cubits; the thickness of the side-walls six cubits on each side; the side-chambers six cubits on each side; (see the note upon ver. 8.) thickness of the out-walls of those chambers five cubits on each side; a walk or gallery of five cubits before those chambers, (see the note on ver. 9.) and the utmost wall, enclosing the whole building, five cubits. Those that differ from him, as to some of those particulars, make up the sum of seventy cubits, by making an allowance for the stairs, and for conveyances to carry off the water.

Ver. 13. *So he measured the house, a hundred cubits long; and the separate place,* &c.] The whole temple, with the porch and walls, was in length a hundred cubits, from east to west, which may be thus computed: the thickness of the wall of the east porch five cubits; the passage through the porch eleven cubits; the wall between the porch and the temple six cubits; the outward sanctuary forty cubits; the partition-wall two cubits; the holiest of all twenty cubits; the thickness of the west wall six cubits; the side-chambers at the west end of the holy place five cubits; and outer wall of those chambers five cubits.

Ver. 14. *Also the breadth of the face of the house, and of the separate place towards the east, a hundred cubits.*] The whole front of the house eastward was a hundred cubits, which some expositors thus compute: the breadth of the temple twenty cubits; the thickness of the outward walls twelve cubits; the side-chambers eight cubits (of these dimensions they explain the latter part of the fifth verse of this chapter); the walls of those chambers five cubits on each side; the breadth of the void space five cubits on each side; and the twenty cubits round about the house, (ver. 10.) Others compute the sum a different way, by making different allowances for the outward buildings, and the several passages from one part of the temple to the other.

Ver. 15. *And he measured the length of the building over against the separate place which was behind it.*] Noldius translates this sentence more clearly thus: *And he measured the length of the building which was before the separate place,* [and] *that which was behind it,* or opposite to it; by which he understands the north and south porches; the east and west sides having been measured before, ver. 12. 14. (See his Concordance, p. 104.) The phrase *el-pené,* translated here *over against,* is rendered *before* in our English version, xliv. 4.

And the galleries thereof on one side, and on the other side, a hundred cubits, with [or *and*] *the inner temple, and the porches thereof.*] As the temple, and the area wherein it stood, made a square of a hundred cubits; so the courts and buildings thereto belonging were of the same dimensions. (See xl. 19. 47.)

By the *galleries* are meant the side-chambers, described ver. 6, 7. (Compare the following verse.)

With the inner temple.] Called the *inner house,* ver. 17.

and xlii. 15. to distinguish it from the courts and buildings which were about it.

Ver. 16. *The door-posts, and the narrow windows, and the galleries round about in their three stories.*] He measured likewise the thickness of the walls on each side of the porch, (see xl. 48.) and the thickness of the door-cases, at the entrance into the temple, (xli. 1.) as also the narrow windows belonging to the three stories of chambers, which were placed on the outside of the temple. (See ver. 6. and xl. 16.)

Over against the door, ceiled with wood round about.] Or, *answerable* to which was *the door ceiled with wood.* The doors of the little chambers exactly answered one another, as those belonging to the porch did, xl. 13. The word *neged, over against,* signifies likewise *answerable,* or proportionable. (See the note on xl. 23.)

Door signifies every door. (See the note upon ver. 9.)

And from the ground up to the windows.] He measured from the ground up to the windows of the temple, which were placed above the side-chambers.

And the windows were covered.] Either because the side-chambers jetting out beyond the main wall of the temple, hindered their being seen in the inner court; or else they were covered on the inside with curtains drawn before them.

Ver. 17. *To that above the door, even to the inner house and without,* &c.] This verse may best be explained by joining it to what went before to this sense: that the windows were made in exact proportion, both over the porch and through every part of the temple, and the buildings adjoining to it. The *inner house* may mean only the first or outward sanctuary in this verse, as it is distinguished from the porch and outer buildings, expressed by the word *without:* (compare ver. 15.) for it is generally supposed that there were no windows in the inner sanctuary. But Villalpandus explains the words *even unto the inner house,* in an exclusive sense, as if he had said, As far as the inner house; and by the *walls round about,* understands the north and south walls of the temple. (Par. ii. lib. iv. cap. 34.)

Ver. 18. *And it was made with cherubims and with palm-trees,* &c.] On the inside of the house the walls were adorned with carved work of cherubims and palm-trees, as Solomon's temple was, 1 Kings vi. 29. The cherubims and palm-trees were placed alternately; and, according to the different way of counting them, you might reckon a palm-tree placed between two cherubims, or a cherubim placed between two palm-trees.

Ibid. and Ver. 19. *And every cherub had two faces; so that the face of a man was towards the palm-tree on the one side, and the face of a young lion towards the palm-tree on the other side.*] The cherubims had four faces or appearances: (see i. 10.) but only two of these appeared in the carved work; the two other faces, *viz.* that of an ox and an eagle, being supposed to be hid in the plain or surface of the wall.

Ver. 20. *From the ground up to above the door.*] *Up to the windows,* as it is expressed ver. 16. *up to the ceiling,* as the Septuagint explain it.

Ver. 21. *The posts of the temple were squared, and the face of the sanctuary.*] *i. e.* The entrance into the inner sanctuary. (Compare xl. 15.) The lintels, or door-posts, both of the temple and inner sanctuary, were not arched, but square, with a flat beam or upper lintel laid upon the top of the side-posts; compare 1 Kings vi. 33. where the margin translates the word *rebingim, four-square.*

Ver. 22. *The altar of wood was three cubits high, and the length thereof two cubits.*] The Septuagint add by way of explication, *And the breadth thereof two cubits;* that it might be four-square, as Moses's altar of incense was, Exod. xxx. 2. The altar here described is a cubit higher, and double the breadth to that of Moses, which is supposed to be agreeable to the dimensions of the altar made by Solomon, who did not exactly observe the proportions prescribed to Moses, in making the cherubims and the other furniture of the temple: God having given a new model to David of all the parts and ornaments of the temple. (See 1 Chron. xxviii. 12. 19.) This altar was made of wood, but overlaid with gold, (Exod. xxx. 3.) and therefore is called the *golden* altar, 1 Kings vii. 48. Rev. viii. 3.

And the corners thereof, the length thereof, and the walls thereof, were of wood.] The corners are the same with the *horns* mentioned Exod. xxx. 2. being made out of the four posts which supported each corner of the altar. The surface or top of it is called the *length,* and the sides the *walls.*

This is the table that is before the Lord.] Compare xliv. 16. The words altar and table are used promiscuously, as hath been observed upon xxiii. 41. Incense was an emblem of the prayers of saints; (see Psal. cxii. 2. Rev. viii. 3, 4.) which are the spiritual sacrifices of those that worship God *in spirit and in truth.* (See Hos. xiv. 2.) This table or altar is said to be before the Lord, *i. e.* in the place of his peculiar presence. (Compare Exod. xxx. 8.) In the same sense the burnt-offering is said to be made *at the door of the tabernacle of the congregation before the Lord, i. e.* in the place dedicated to his worship, Exod. xxix. 42. and the lamp is said to *burn before the Lord,* xxvii. 21. though the candlestick stood in the outward sanctuary.

Ver. 23. *And the temple and the sanctuary had two doors.*] Each of them had a double or a folding door. (See 1 Kings vi. 31. 34.)

Ver. 24. *And the doors had two leaves a-piece.*] The two doors being exceeding large, that of the outward sanctuary ten cubits broad, and that of the inner six, (see ver. 2, 3.) and of a height proportionable; each of them had two leaves, that they might be more easily opened, and each leaf had a wicket in it. (Compare 1 Kings vi. 34.)

Ver. 25. *And there were made on them, on the doors of the temple, cherubims and palm-trees.*] On the doors both of the outward and inward sanctuary. (Compare 1 Kings vi. 32. 34.)

And there were thick planks upon the face of the porch without.] There was a wainscot-work of boards fastened to the end of the great beams, which came out beyond the wall of the porch: these were laid so as to make a frieze-work over the entrance into the eastern porch.

Ver. 26. *And there were narrow windows and palm-trees on the sides of the porch, and upon the side-chambers of the house.*] Compare xl. 16.

And thick planks.] The sense would be plainer, if we translate it, *And* [upon] *the thick planks; i. e.* the figures of palm-trees were carved upon that wainscot, which was described in the foregoing verse.

CHAP. XLII.

ARGUMENT.

A description of the priests' chambers, and their use, and the dimensions of the holy mountain whereon the temple stood.

Ver. 1. *THEN he brought me forth into the outer court, the way towards the north,* &c.] The angel now brings the prophet out of the inner court by the north gate, into some chamber or building, which looked towards the south side of the temple, and faced the wall or enclosure that encompassed the north side of the inner court and temple, mentioned xli. 12. 15. Some suppose this to be a building distinct from all the parts of the temple hitherto described.

The words of the seventh and ninth verses imply, that it was a distinct building from the outer court.

Into the chamber that was over against the separate place, and before the building.] Or, *Before the separate place, and before the building:* for the preposition *neged* is used in both parts of the sentence. *Chamber* is put for chambers. (See ver. 4. and xli. 9.)

Ver. 2. *Before the length of a hundred cubits was the north door, and the breadth was fifty cubits.*] This north door faced one of the cloisters, whose length was a hundred cubits, and its breadth fifty; which was the proportion of all the cloisters. (See the note upon xl. 15.) Noldius translates the words to this sense, *Unto the place whose length was a hundred cubits towards the north door.* He supposes these buildings to be distinct from any hitherto described, and adds, that the Jews profess their ignorance how they were situate; because there was nothing in the second temple that answered to them. (See his Concordance, n. 390.)

Ver. 3. *Over against the twenty cubits which were for* [or, which belonged to] *the inner court, and over against the pavement which was for* [or, belonged to] *the outer court.*] One side of these buildings looked upon the void space about the temple, which contained twenty cubits, mentioned xli. 10. and the other side was towards the pavement belonging to the outer court, described xl. 17.

Was gallery against gallery in three stories.] Like those mentioned xli. 16.

Ver. 4. *And before the chambers was a walk of ten cubits inward.*] There was a walk or cloister of ten cubits' breadth, running along the inside of the wall, which divided the buildings into two rooms; one half of which looked into the outer court, the other into the inner. (See xlvi. 19.)

A way of one cubit.] This some understand of an entrance at each end of the cloister.

And their doors towards the north.] See ver. 1, 2.

Ver. 5. *Now, the upper chambers were shorter: for the galleries were higher than these, than the lower,* &c.] The marginal reading in the Hebrew is to be preferred, the sense of which is, *For the galleries did abate of these, i. e.* of the lower and middlemost parts of the building; the reason of which is assigned in the next verse.

Ver. 6. *For they were in three stories, but had not pillars as the pillars of the courts,* &c.] The two upper stories had balconies standing out of them, the breadth of which was taken out of the rooms themselves, and made them so much the narrower, because the weight of the balconies was not supported by pillars, as the rooms over the cloisters of the outward court were, but only by the wall. This is L'Amy's exposition of the words.

Ver. 7. *And the wall that was without—towards the outer court on the forepart of the chambers, the length thereof was fifty cubits.*] The wall that enclosed these buildings was commensurate with the breadth of one of the cloisters of the outer court, which was fifty cubits broad. (See ver. 2.)

Ver. 8. *For the length of the chambers that were in the outer court was fifty cubits.*] The chambers that were built over the cloisters were in length fifty cubits. What is called *length* here, is expressed by *breadth,* ver. 2. as that is opposed to the length of the outer court, which was a hundred cubits. (See the following words.)

And, lo, before the temple were a hundred cubits.] The words imply that the angel conducted the prophet from these north chambers to those on the south side: (see ver. 11. 13.) so that crossing over the space of ground that fronted the east side of the temple, they took notice of its dimensions, which they had before measured, and found to be a hundred cubits. (See xli. 14.) The LXX. with a small alteration of the Hebrew text, and reading, probably, *hennah* for *hinneh,* and *häelle col* for *häecal,* translate the sentence thus: *The one side was opposite to, or answered the other, and in all were a hundred cubits;* meaning that the chambers, on the north and south sides, contained each of them fifty cubits.

Ver. 9. *And from under these chambers was the entry on the east side,* &c.] The entry into these south chambers was by a pair of stairs at the east corner of the outer court. Compare this verse with chap. xlvi. 19. and with the description Dr. Lightfoot gives of the stairs that went up into the chamber about the temple, chap. 12. though his description belongs to the temple, as it was in our Saviour's time.

Ver. 10. *The chambers were in the thickness of the wall of the court towards the east.*] Or rather, *in the breadth of the wall; i. e.* in the breadth of ground which that wall enclosed: so those words, xli. 12. *The wall of building was five cubits thick round about,* are explained by some of a space of ground five cubits broad, enclosed by that wall. (See the note there.)

Over against the separate place, and over against the building.] Or, *before the separate place, and before the building.* (See ver. 1. 13.) The expressions denote, that these south chambers had the same situation, with respect to the temple, as the north chambers had, spoken of ver. 1.

Ver. 11. *And the way before them was like the appearance of the chambers that were towards the north.*] Such a way led to these chambers, as is described leading to the chambers on the north side, ver. 4.

As long as they, and as broad as they; and their goings out were both according to their fashions, &c.] The proportions of both were the same; and the windows, doors, and passages belonging to these, were exactly uniform with those on the north side.

Ver. 12. *And according to the doors of the chambers that were towards the south.*] The sense would be plainer, if the words were thus translated, *And such were the doors of the chambers towards the south* [as those towards the north]. In which sense the affix *ke* is used in the foregoing verse.

[There was] *a door in the head of the way*, &c.] Like that described ver. 9.

Ver. 13. *The north and south chambers*, &c.] Which were described in the foregoing part of the chapter. (See ver. 8. 10—12.)

They be holy chambers, where the priests that approach unto the Lord shall eat the most holy things.] The shew-bread, the remainder of the meat-offering, sin-offering, and trespass-offering, are expressly called the *most holy things*, Lev. vi. 14. 17. xxiv. 9. Numb. xviii. 9. and are distinguished from the holy things, such as are peace-offerings, first-fruits, and tithes, Lev. xxi. 22. These were to be eaten within the precincts of the temple, by the direction of the same laws.

There they shall lay up the most holy things.] These rooms were likewise set apart for laying up the remainder of the sacrifices, till they were eaten by the priests and their families. (See Lev. x. 13. xxii. 13.)

Concerning the difference between the sin-offering and the trespass-offering, see the note upon xl. 39.

Ver. 14. *And when the priests enter therein.*] Within the inner court, xliv. 17.

They shall not go out of the holy place into the outward court, but there they shall lay their garments wherein they minister.] They shall not go into the court of the people in their priestly vestments, but shall lay them up in some of these chambers: the priestly garments were only to be used in the time of their ministration, as appears from Exod. xxix. 43. and is farther confirmed from this verse, and xliv. 19. Josephus asserts the same, de Bello Jud. lib. vi. cap. 15.

The Christian church followed the practice of the Jewish, in this as well as in many other customs: the testimony of St. Jerome, in his Commentary upon xliv. 19. of this prophecy, plainly proves, that the clergy of that age wore a distinct habit from the laity, at the time of their performing the public offices of religion: "Religio Divina alterum habitum habet in ministerio, alterum in usu vitaque communi." And that this was the practice of the earlier ages of the church, may be probably concluded from the testimony of Polycrates, a writer of the next age to the apostles, who tells us, that St. John wore an ornament upon his head resembling the mitre, with a plate upon it, which was worn by the Jewish high-priest. (See Euseb. Hist. Eccl. lib. v. cap. 24.) And in the next age, Pontius, the writer of St. Cyprian's life and martyrdom, acquaints us, that the bishop's seat in the church used to be covered with white; "Sedile erat fortuito linteo stratum, ut et sub ictu passionis episcopatus honore frueretur:" and it can hardly be imagined, there should be a peculiar dress for the bishop's seat, and none for the bishop himself.

And shall approach to those things that are for the people.] The words should rather be thus translated, *And shall come into* the court *belonging to the people;* the outer court, mentioned at the beginning of the verse.

Ver. 15. *Now, when he had made an end of measuring the inner house.*] The *inner house* denotes the temple, as it is distinguished from the courts about it. (Compare xli. 15.)

He brought me forth to the gate whose prospect is towards the east.] The gate that opened into the first court. (See xl. 6.)

Ver. 16. *He measured the east side with the measuring-reed, five hundred reeds*, &c.] This and the following verses contain the measures of the holy mountain, or area, upon which the temple stood, which is described to be an exact square, consisting of five hundred reeds in measure on each side of it. We may observe, that the *heavenly Jerusalem*, represented to St. John, Rev. xxi. 16. is likewise described as four-square, that figure being an emblem of solidity. And Ezekiel's vision as well as St. John's is designed, in its mystical sense, to represent the regularity and strength of Christ's church and kingdom. (Compare with this verse xl. 47. xli. 13, 14. xlv. 2. xlviii. 20.)

Capellus is of opinion, that instead of *five hundred reeds*, we ought to read *five hundred cubits:* he supposeth the word *ammoth, cubits*, wanting in the present reading of the text, to have been rejected as spurious by the correctors of the Hebrew copies, by reason of its affinity with *meoth, a hundred;* and the word *kanim, reeds*, substituted in its place. This emendation he justifies from the authority of the Septuagint, who read *cubits* both in the seventeenth and twentieth verses: which reading St. Jerome acknowledges to have been in the Greek copies in his time. He confirms it likewise from the parallel text, xlv. 2. which he thinks, according to the rules of grammar, should be expounded of cubits. And he farther argues, that the Jews themselves formerly understood this text of cubits; because they are generally of opinion, that the temple stood in an area or square, containing five hundred cubits on every side; (see Dr. Lightfoot of the Temple, chap. 2.) whereas, according to the present reading, the whole compass of the area will amount to three miles and a half, according to the same author's computation; which is more than half the circuit of the whole city of Jerusalem in its most flourishing condition. (See the Excerpta out of Capellus's Triplex Delineatio Templi, in the first volume of the Polyglot Bible.)

Whereas the angel is said to measure the east side of this square *round about;* and so of the other three sides: we need not from hence conclude, that the whole compass of the ground was measured four times over; for the phrase *round about* often signifies, in this prophecy, only from side to side, or from one end to another. (See xl. 14. xli. 16.) The words therefore only import, that the angel continued measuring from one side to the other, till he had gone over the whole compass of the area.

Ver. 20. *It had a wall round about*, &c.] To defend it from being invaded or profaned. (Compare Rev. xxi. 17.) The wall was five hundred cubits every way; (see ver. 16.) as it composed the length and breadth of the temple, and its courts: see the same expression, xl. 47.

To make a separation between the sanctuary and the profane place.] By the *sanctuary* is here meant the whole compass of ground which was the precincts of the temple, elsewhere called the *holy mountain.* (See xliii. 12.) In comparison of which, Jerusalem itself, though upon several accounts styled *the holy city*, was esteemed but as profane ground. (See xlviii. 15.)

CHAP. XLIII.

ARGUMENT.

The glory of the Lord is represented as returning to the temple, where God promises to fix his residence, if the people repent, and forsake those sins which made him

depart from them. Then the measures of the altar, and the ordinances relating to it, are set down.

Ver. 1. *THEN he brought me to the gate, even the gate that looked towards the east.*] The eastern gate of the priests' court, which was just before the temple. (Compare ver. 4. and xliv. 1. xlvi. 1.)

Ver. 2. *And, behold, the glory of the God of Israel came from the way of the east.*] The word *behold* is an expression of joy and admiration: as if the prophet had said, *Behold a wonderful and joyful sight!* The glory of that God, who calls himself *the God of Israel,* as choosing to dwell among them, and to give evident tokens of his presence among them, and protection over them. This glory, which had departed from this place for so long a time, now returned to it, and fixed its residence there. The glory of the Lord, when it forsook the temple, is described as departing from the eastern gate of it, (x. 19.) Afterward it is represented as quite forsaking the city, and removing to a mountain on the east side of the city, (xi. 23.) and now it returns by the same way it departed.

And his voice was like the noise of many waters.] Great and terrible: (compare i. 24. Rev. i. 15.) either to signify the dreadfulness of God's judgments, or the efficacy of his commands, who calls things into being by speaking the word.

And the earth shined with his glory.] The rays of his glory, like the sun-beams, enlightened the earth. (Compare x. 4. Isa. vi. 3. Hab. iii. 4.)

Ver. 3. *And it was according to the vision which I saw when I came to destroy the city.*] See ix. 3. 5. The prophets are said to do those things which they foretell shall come to pass. (See the notes upon xiii. 19. xxiii. 54. Jer. i. 10.)

Ver. 4. *And the glory of the Lord came into the house, by the way of the gate whose prospect is towards the east.*] See ver. 1, 2. and xliv. 2.

Ver. 5. *So the spirit took me up.*] See iii. 12. 14. viii. 3. xxxvii. 1. xl. 2.

And he brought me into the inner court.] Carried me from the gate that enters into it, into the middle of it, just before the temple.

And, behold, the glory of the Lord filled the house.] That glory, or symbol of the Divine presence, which I saw coming from the east, (ver. 13.) entered into the temple, and settled there, as it did when it was finished by Solomon, (1 Kings viii. 10, 11.)

Ver. 6. *And I heard him speaking to me out of the house.*] With a great and mighty voice, (ver. 2.)

And the man stood by me.] See xl. 3.

Ver. 7. *The place of my throne, and the place of the soles of my feet.*] The sense would be plainer, if the beginning of the verse were thus rendered, *This is the place of my throne,* &c. The cherubims were God's throne, from whence he is said to *dwell* or *sit between the cherubims,* and the ark was his footstool. (See Psal. xcix. 1. 5.)

Where I will dwell in the midst of the children of Israel for ever.] He means the promise formerly made with relation to the tabernacle and temple: (see Psal. lxviii. 16. cxxxii. 14.) which is to be understood as those were, under the condition of their obedience; (see ver. 9.) and to be eminently fulfilled in Christ, in whom all the promises of the Old Testament are to have their final accomplishment. Zechary prophesies of the Messias, (vi. 13.) that he should build *the temple of the Lord,* and *bear the glory; i. e.* as the spiritual sense of these prophecies is explained in the New Testament, He shall build the *Christian church;* in him shall *all the fulness of the Godhead dwell bodily,* and really, not in types and figures. (See Heb. iii. 3. Matt. xvi. 18. John i. 14. Coloss. ii. 9.) To the same sense we may explain the prophecy of Haggai, ii. 7. *The glory of the latter house shall be greater than that of the former.* There was no visible Schechinah, or glory, appeared in the second temple, till the Lord, *whom they expected, came to his temple;* (Mal. iii. 1.) *i. e.* till the Messias, who was *the brightness of his Father's glory,* appeared there, and made it an illustrious figure of that true church, or temple of believers, where he would continue his presence for ever. (See 2 Cor. vi. 16.)

And my holy name shall the house of Israel no more defile by their whoredom.] By idolatry, often described in Scripture, and particularly by this prophet, under the metaphor of fornication. (See chap. xvi. xxiii.) The captivity had that good effect upon the Jews, that they scarce ever afterward relapsed into idolatry. The entire destruction of idolatry is likewise often mentioned as a blessing reserved for the *latter days,* when the Jews shall be converted, and *the fulness of the gentiles* come into the church. (See the note upon Isa. i. 30.)

Nor by the carcasses of their kings, in their high places.] Idols are called *carcasses,* because they are without life and motion, and likewise upon the account of their being hateful and loathsome in the sight of God. (See Lev. xxvi. 30. Jer. xvi. 18.) They are called *the carcasses of kings;* because they were set up, and the worship of them encouraged, by the idolatrous kings of Judah, who erected high places for that purpose near Jerusalem, in the very sight and view of the temple. (See 2 Kings xxiii. 13.) By this means the temple itself was profaned by those that came directly from the worship of idols, to attend upon God's service in the temple. (See chap. xxiii. of this prophecy, 38, 39.)

Ver. 8. *In their setting up their thresholds by my thresholds,* &c.] Their kings still advanced to greater degrees of idolatry, in setting up altars and images for their idols in the temple itself, and the courts before it. (See v. 11. viii. 6. 15. 2 Kings xvi. 14. xxi. 4, 5. 7.)

And the wall between me and them.] The margin gives a plainer sense, *For there was but a wall between me and them.*

Ver. 9. *Now let them put away their whoredom,* &c.] See the note upon ver. 7.

Ver. 10, 11. *Shew the house to the house of Israel, that they may be ashamed of their iniquities,* &c.] The words, if understood as spoken to the Jews of that age, imply, that the house here described, with the whole platform of it, and the ordinances relating to it, might be a model for them to imitate, as far as they were able, when they should return to their own country, and rebuild their temple. (See the general preface before chap. xl.) The same draught or description, when duly considered, would be a proper inducement to make them sensible of their former deviations from God's worship, and touched with deep remorse for those sins, which provoked him to deprive them of the

honour of his residence among them, and the benefit of his ordinances. (See ver. 7, 8.) But we may probably suppose, that the words may have a farther view, and import, that the model of God's temple, here set forth, is but a pattern of heavenly things, as Moses's was, Exod. xxv. 40. and a type of that pure church *built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone;* which we may hope God will, in due time, every where restore. And in the mean season, it is the duty of all good Christians, according to their abilities, to inform themselves and others, what is the pattern, form, and fashion, of this true church of God, in order to reform all those deviations which have been made from it.

And let them measure the pattern.] In order to build their new temple by it, when they shall return from captivity, as far as their abilities will reach. (See the general preface before the fortieth chapter.) For the same purpose the prophet is commanded to write it in their sight, in the following words.

Ver. 11. *And if they be ashamed.*] Or, *And that they may be ashamed:* so the particle *im* is often used. (See Noldius, p. 90.)

Ver. 12. *Upon the top of the mountain.*] Whereupon the temple stood. (See xl. 2.)

The whole limit thereof round about shall be most holy.] See xlii. 20.

Ver. 13. *The cubit is a cubit and a hand-breadth.*] See xl. 5.

The bottom shall be a cubit, and the breadth a cubit, and the borders thereof—shall be a span.] The *bottom* signifies the basis or foundation; (see ver. 14.) this shall be a cubit in height, and a cubit over in breadth; the parts above the lower settle being contracted, and growing narrower by the breadth of a cubit. (See the following verse.) This lower ledge or settle about the altar had a border of the height of a span, or half a cubit, (see ver. 17.) to keep the blood that was poured out at the foot of the altar from running upon the pavement; but it was conveyed away into two holes at the south-west corner of the altar, and so into a sink or common shore under ground.

And this shall be the higher place of the altar.] The Hebrew reads, *The back of the altar;* which imports, that this basis was the protuberance of the altar, or the widest part of it; the Hebrew word *gab*, signifying any part that sticks out, and is used for the eyebrows, the protuberance of a hill, or such-like eminence.

Ver. 14. *And from the bottom upon the ground, even to the lower settle, shall be two cubits.*] The altar was made narrower as it came nearer to the top; these narrowings or in-benchings are called here settles. The word is *azarah* in the Hebrew, which is elsewhere used for a court; because the priests trod upon these settles, as they and the people did in the courts before the temple. From the foundation to the lower of the two settles here mentioned, the text saith, was to be two cubits; which seems to contradict the words in the verse before, *the bottom shall be a cubit.* This difference in expression Dr. Lightfoot thus reconciles, in his Description of the Temple, chap. 34. that the foundation, as it lay flat upon the ground, was but a cubit high; but then there arose a slope of another cubit's height, which was thicker than the compass of the altar just above it; so that from the ground to the top of the rising was two cubits: and thus he reconciles the description here given with that of the Talmud, which reckons five cubits from the lower settle to the higher; whereas the prophet counts but four in the following words.

And the breadth one cubit.] The breadth of this lower settle, or border, was one cubit, which made that part of the altar which was above it narrower, by a cubit on every side of the square, than that part which was nearer the foundation.

And from the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit.] Dr. Lightfoot, in the same place, assigns this reason, why the upper settle is here called the *greater*, because the upper settle, though it was less in compass (being narrower by two cubits on every side of the square), yet was larger in breadth; the lower settle rising with a leaning slope, as was observed before, which took up a considerable part of its breadth, and made the walk upon it not so large as that upon the upper.

Ver. 15. *So the altar shall be four cubits.*] *i. e.* From the upper settle, which makes the altar ten cubits high, the same height with that made by Solomon, 2 Chron. iv. 1. The fourteenth verse reckons six cubits to the upper settle, and here are four cubits added to the top of the altar. The dimensions of the altar are the same in the Talmud, as Dr. Lightfoot observes in the place abovecited; who farther remarks, out of the Jewish writers, that within two cubits of the top, or the place where the hearth was, there was another narrowing, or bench, of a cubit's breadth, where the priests stood to officiate.

The altar is twice mentioned in this verse under two different names; the first *harel*, that is, *the mountain of God*, being so called, as some rabbins think, in opposition to the idolatrous altar built upon high places; the second *ariel*, that is, *the lion of God*, having that name given to it, because it devoured and consumed the sacrifices offered upon it. (See Isa. xxix. 1.)

And from the altar and upward shall be four horns.] To be added at each corner, as was in Moses's altar, Exod. xxvii. 2. These were squares of a cubit on each side, and hollow in the middle; and into these cavities some of the blood of the sacrifices was put. (See ver. 20.) They arose from the uppermost bench, where the priest stood to officiate.

Ver. 16. *And the altar shall be twelve cubits long, twelve broad,* &c.] The upper part of it shall be an exact square, reckoning from the second settle, which is properly called the altar, and distinguished from the bottom or foundation. (See ver. 15.)

Ver. 17. *And the settle shall be fourteen cubits long, and fourteen broad.*] This is to be understood of the lower settle, which was two cubits wider than the upper part of the altar, as appears by the description already given.

And the border about it shall be half a cubit.] Or *a span*, as it is expressed, ver. 13.

And the bottom thereof shall be a cubit about.] A cubit wider than the lower settle. (See ver. 13.)

And his stairs shall look towards the east.] God forbade his priests to go up by steps to his altar, Exod. xx. 26. which is usually expounded, that he would not have his altar set upon a great ascent, in imitation of the heathen high places; yet Solomon's altar was ten cubits high; (2 Chron. iv. 1.) which necessarily required some ascent

for the priests to go, that they might officiate on the top of it: and in this place there is express mention of stairs to go up to the altar here described, being of the same height with Solomon's. The Jews tell us, that since the law prohibited stairs or steps, the ascent to the altar was by a gentle rising, which they call *kibbesh*, of thirty-two cubits in length, and sixteen in breadth; the landing-place being upon the upper bench or walk, next the hearth or top; of which mention hath been already made in the notes upon ver. 16. See Dr. Lightfoot in the forecited place, and Dr. Prideaux's Connex. of Script. Hist. par. i. where there is a draught of the altar, and the ascent to it, which very much helps to explain the description here given of it.

This ascent is directed to be placed at the east side of the altar, that they, who went up, should look towards the west, and upon the temple, and should turn their backs to the rising sun, in opposition to the rites of those idolaters who worshipped the rising sun. (See the note upon viii. 16.)

Ver. 18. *And to sprinkle blood thereon.*] See Lev. i. 5. iii. 8.

Ver. 19. *And thou shalt give to the priests, the Levites, that be of the seed of Zadok.*] See the notes on xl. 45. xliv. 15.

A young bullock for a sin-offering, &c.] To consecrate the new altar therewith, and the persons who were to offer sacrifice upon it. (Compare xlv. 18, 19. Exod. xxix. 10. 12. and ver. 36.)

Ver. 20. *And upon the four corners of the settle.*] The word *settle* may signify both the settles, as the singular number elsewhere stands for the plural. (See the note upon xli. 9.)

Ver. 21. *And he shall burn it.*] Or rather, *It shall be burnt*, as the LXX. rightly express the sense; the verb transitive being often used for the impersonal. (See the note upon Isa. xliv. 18.)

In the appointed place of the house without the sanctuary.] In some place appointed for that purpose, within the precincts of the holy mountain. The temple itself is called the *inner house*, xli. 15. xlii. 15. to distinguish it from the outer courts and precincts thereof. The body of the bullock, whose blood was to sanctify the altar, was to be *burnt without the camp*, by the order of the law, Exod. xxix. 14.

This was the first day's sacrifice; the ceremony of consecration being to last seven days. (See ver. 26.)

Ver. 22. *And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering.*] This is over and above the sacrifices of consecration, prescribed Exod. xxix. 1. Some other rites are prescribed in the following ordinances, that differ a little from those ordained by Moses. (See the note upon xlvi. 4.)

Ver. 23. *Thou shalt offer a young bullock and a ram out of the flock.*] Called the *ram of consecration*, Exod. xxix. 31. Lev. viii. 22. These sacrifices were to be repeated every one of the seven days of the consecration. (See ver. 25.)

Ver. 24. *And the priest shall cast salt upon them.*] Every sacrifice was to be salted with salt. (Lev. ii. 13.)

Ver. 26. *Seven days shall they purge the altar, and purify it.*] Seven days were appointed for the performing the ceremonies of purifying the altar, and consecrating the priests. (See Exod. xxix. 35. Lev. viii. 34.)

And they shall consecrate themselves.] The expression in the Hebrew is, *They shall fill their hands;* the phrase being taken from that ceremony used in consecrating a priest, of filling his hands with part of the sacrifice then offered. (See Exod. xxix. 24.)

Ver. 27. *Upon the eighth day, and so forward.*] See Lev. ix. 1.

Your peace-offerings.] The margin reads *thank-offerings*, because they were offerings of thanksgivings for mercies received.

CHAP. XLIV.

ARGUMENT.

The chapter begins with a description of the glory of God returned into the temple; then follows a reproof of the people for suffering idolatrous priests to profane the temple by ministering there; and ordinances are set down relating to the deportment of God's true priests, and the maintenance due to them.

Ver. 1. *THEN he brought me back the way of the gate of the outward sanctuary.*] From the altar to the gate belonging to the court of the priests that leadeth to the outward court of the temple. (Compare ver. 27. and xlvi. 1.) All the courts were reckoned holy ground, and called sometimes by the name of the temple. (See John viii. 20. Acts xxi. 28.)

And it was shut.] After that the glory of the Lord had entered that way; (xliii. 4.) to signify that the Divine presence would never forsake the temple any more.

Ver. 2. *This gate shall be shut, it shall not be opened.*] It shall not stand open continually, as it formerly did, but only at certain seasons: (see ver. 3. and xlvi. 1.) and that out of respect to the Divine glory, which made its entrance into the temple that way, where it had now took up its fixed residence, (see xliii. 7.) not to depart any more by the east gate of the temple, as it formerly did. (See the note on xliii. 4.)

Because the Lord, the God of Israel, hath entered in by it.] That is, the glory of the Lord, as it is expressed xliii. 2. 4. The glory of God is himself, and is often called by the name of the Lord, or the God of Israel. (See Exod. xxiv. 10. Isa. vi. 1. 5.)

Ver. 3. *It is for the prince.*] Solomon placed his seat at the entrance into the inner court before the altar of the Lord, (2 Chron. vi. 13.) and here the prince seems to have had his place in aftertimes, whenever he came to worship at the temple. (See 2 Chron. xxiii. 13. xxxiv. 31.) Not far from which place a seat was placed for the high-priest, as may be gathered from Eli's seat, mentioned 1 Sam. ii. 9. and from whence the high-priest pronounced the blessing after the service was ended. (See Ecclus. l. 20. and Lightfoot's Temple Service, chap. 36.) Some understand by the *prince*, the high-priest; which title does very properly belong to the Messias, who is both king and priest, and hath the style of Prince given him, xxxiv. 23. But in the parallel place to this, (xlvi. 2, 3. 8, 9.) the word *prince* is opposed to the people: and other ordinances are there laid down, which cannot be fitly applied to the Messias. For which reason, I conceive the word must be taken here in its usual sense, to denote the chief governors of the

Jews, such as were Zerubbabel and Nehemiah after the captivity.

The prince shall sit in it to eat bread before the Lord.] To eat part of the peace-offerings, which are to be provided at his charge. (See xlvi. 2.) Bread stands for all sort of entertainments; (see Gen. xliii. 31.) and particularly for a religious feast made of the remainder of a sacrifice, (Gen. xxxi. 54.)

He shall enter by the way of the porch of that gate, &c.] See xlvi. 8.

Ver. 4. *Then brought he me the way of the north gate before the house.*] The east gate being shut, ver. 1.

And, behold, the glory of the Lord filled the house of the Lord.] There was no door into the house on that side, but I could see the brightness of the Divine glory shining through the windows. (See xliii. 3. 5.)

And I fell upon my face.] See i. 28.

Ver. 5. *Mark well, and behold with thine eyes,* &c.] See xl. 4. xliii. 2.

Mark well the entering of the house with the going forth of the sanctuary.] The word *laws* is here to be repeated, to this sense, That the prophet should admonish the people of the laws relating to the admitting certain persons into the temple, or the courts of it, and suffer none that are unqualified to attend upon God's service there. (See the following verses.)

Ver. 6. *And say to the rebellious* [house], *even to the house of Israel.*] See ii. 5.

Let it suffice you of all your abominations.] Let the time past be sufficient for you to have provoked me with your abominations. (See xlv. 9. compare 1 Pet. iv. 3.) We find the same expression Numb. xvi. 3. where our translation reads, *ye take too much upon you:* but the phrase may more properly be translated, *Let it suffice you* [to have usurped an authority hitherto].

Ver. 7. *In that you have brought into my sanctuary strangers, uncircumcised in heart,* &c.] In setting up idols within the precincts of mine own house, and appointing idolatrous priests to officiate there. (See xliii. 8.)

When ye offer my bread, my fat, and my blood.] At the same time that ye offer my sacrifices upon the altar. Or the words may imply, that they suffered heathens to offer at God's altar, expressly against the law, Lev. xxii. 27.

By *bread* may be understood the meat-offerings made of flour, which accompanied the other sacrifices: although every thing offered upon the altar is properly called the *bread of God.* (See the note upon xxiii. 41.) The fat and blood of every sacrifice were peculiarly appropriated to God. (See Lev. iii. 16. xvii. 11.)

And they have broken my covenant.] Idolatry was a direct breach of that covenant God had entered into with the Jews, that he *would be their God, and they his people,* Lev. xxvii. 12. Upon which account it is so often represented under the metaphor of adultery and fornication: being a breach of that covenant which is usually described under the notion of a marriage-contract. (See the note upon xvi. 8.)

Ver. 8. *And ye have not kept the charge of my holy things,* &c.] You have not observed the laws I gave you, for taking care of the things relating to my house and worship; but have appointed such persons to officiate there, as best suited with your own inclinations. (See the note upon xl. 45.)

Ver. 9. *No stranger shall enter into my sanctuary.*] To offer any sacrifice or oblation there; (see ver. 7.) nor be suffered to go beyond the precincts appointed for proselytes.

Ver. 10. *And the Levites that are gone far from me,* &c.] The same who are called the *priests, the Levites,* ver. 15. *i. e.* the sons of Levi, who are priests. Many of these departed from attending upon God's service, and fell into idolatry; first, in the general apostacy of the ten tribes, afterward under Ahaz, and other wicked kings of Judah: (see 2 Kings xxiii. 9.) these shall bear the punishment due to their iniquity, and shall be degraded from attending upon the higher offices belonging to the priesthood, and thrust down to meaner services. (See ver. 13.) It is not likely that any of those priests who had been defiled with idolatry in former times, lived to see the restoration of God's worship in the temple after the captivity: so the punishment here allotted to them, either relates to their posterity; God having particularly threatened to punish the sin of idolatry to *the third and fourth generation,* Exod. xx. 5. or else the ordinances here prescribed are standing rules, that were to be perpetually observed, whensoever this case should happen.

The discipline of the Christian church was still more severe: for whoever of the clergy had committed idolatry in the times of persecution, was for ever deprived of his function; and even for lesser crimes they were degraded from a higher to a lower station; as the learned Mr. Bingham, in his Eccl. Antiq. book xvii. chap. 3. hath shewed in several instances.

Ver. 11. *Having charge of the gates of the house.*] Performing the office of porters, an inferior station belonging to the Levites. (See 1 Chron. xxvi. 1.)

They shall slay the burnt-offering.] Kill the beasts appointed for the daily burnt-offering and other sacrifices, and flay their skins, which was an office usually performed by the Levites. (See 2 Chron. xxxv. 11.)

And they shall stand before them.] They shall be servants to the people, in undergoing the most servile offices belonging to the temple; whereas it is the proper office of a priest to be God's immediate minister. (See Deut. x. 8. xvii. 12.)

Ver. 12. *Because they ministered to them before their idols, and caused the house of Israel to fall into their iniquity.*] They led the people into idolatry, by giving them an ill example.

Therefore have I lifted up my hand against them.] I have solemnly sworn that I will punish them for this their sin. (See the note on xx. 6.)

Ver. 13. *And they shall not come near to me, to do the office of a priest unto me,* &c.] They shall not offer sacrifice at my altar, or come into the temple, to perform any part of the priestly office there. So Josiah discharged the priests that had been guilty of idolatry, from attending upon the service of the altar, (2 Kings xxiii. 9.)

Ver. 14. *But I will make them keepers of the charge of the house, for all the service thereof,* &c.] They shall perform the servile offices belonging to my temple and worship. (See 1 Chron. xxiii. 28. 32.)

Ver. 15. *But the priests, the Levites.*] The sons of Levi, who are priests. (Compare Deut. xvii. 9. xviii. 1. xxiv. 8.)

The sons of Zadok.] See xl. 46. xliii. 19.

To offer to me the fat and the blood.] See ver. 7.

Ver. 16. *They shall enter into my sanctuary, and they shall come near to my table.*] The foregoing verse expresses their ministering at the altar, and offering sacrifice there: this denotes attendance upon God's service within the temple: the principal part of which was burning incense there upon the altar placed in the temple for that purpose: which mystically implied the offering up the prayers of the people to God. This altar of incense is called here the table of the Lord, as it is xli. 22. (See the note there.)

Ver. 17. *When they shall enter in at the gates of the inner court.*] The court just before the temple, where the altar of burnt-offering stood, ver. 27. of this chapter.

They shall be clothed with linen garments.] The ephod, breeches, mitre, and girdle, which was the habit of the ordinary priests, were all of fine linen, contrived for *glory and beauty*: (Exod. xxix. 40.) fine linen being the habit of persons of the greatest quality. (See the note upon xxvii. 7.)

While they minister in the gates of the inner court, and within.] Or, *in the house*, or temple itself, as Noldius translates the word *bayetha*, n. 829.

Ver. 18. *They shall not gird themselves with any thing that causeth sweat.*] With a woollen girdle, which may make them sweat, during their laborious services about the altar, and make their garments smell offensively. But the Chaldee paraphrase renders it thus: *They shall not be girt about their loins, but be girt upon* (or about) *their heart; i. e.* they shall not wear girdles about their middle, or under their arm-pits, either of which may cause them to sweat, but shall wear them about their breasts. So St. John describes our Lord appearing in the habit of a high-priest, and *girt about the paps with a golden girdle*, Rev. i. 13.

Ver. 19. *And when they go forth into the outer court, they shall put off their garments wherein they ministered.*] See the note on xlii. 14.

And they shall not sanctify the people with their garments.] By the rules of the law, things immediately dedicated to God's service did convey some degree of holiness to common things that touched them: so the altar *sanctified the gift* that was laid upon it. (See Lev. vi. 27. Matt. xxiii. 13.) Thus some sort of holiness might be derived to the garments of the people by touching those of a priest: which God would have prevented, to keep up an exact difference between the holy and profane, (ver. 23.)

Ver. 20. *Neither shall they shave their heads.*] This prescription is implied in those words of the law, Lev. xxi. 5. especially according to the translation of the Septuagint, who render the sentence, *Thou shalt not shave thyself with baldness* [to make baldness] *upon thy head for the dead.* They, indeed, understand it as an expression of mourning for the dead, which agrees with the sense of the parallel texts, Lev. xix. 27, 28. Deut. xiv. 1. But the words in the original contain a general prohibition, and consequently include the times of mourning as well as other seasons. St. Jerome upon the place does with great probability suppose, that the Jewish priests were forbid to shave their heads, thereby to distinguish them from several of the heathen priests, particularly the Egyptian priests of Isis and Serapis, who had their heads shaved and uncovered; which were funeral rites, and therefore proper to be used in the worship of the heathen gods, who were no better than dead men. (See Baruch vi. 31.) Learned men have observed, that many other Jewish laws were made, in opposition to the funeral rites observed in the heathen worship.

Nor suffer their locks to grow long.] It is the opinion of Dr. Spencer (Leg. Hebr. lib. ii. cap. 25.) and Schindler, that this law is likewise taken out of the same chapter of Leviticus, at the tenth verse; where our translation renders the original, *He shall not uncover his head.* But the Chaldee paraphrase translates the words, *He shall not nourish the hair of his head;* which sense several interpreters follow: letting the hair grow long and neglected, being a sign of mourning, as well as shaving it close to the head.

Ver. 21. *Neither shall any priest drink wine, when they enter into the inner court.*] During the time of their ministration. (See ver. 17.) This law is likewise taken from Lev. x. 9, 10. And the reason of the prohibition is there given, that they might *put a difference between holy and unholy, between clean and unclean; i. e.* that they might be able exactly to determine the cases relating to legal uncleanness: many of which had a great deal of niceness in them, by reason of the variety of circumstances. (Compare ver. 23. of this chapter.)

Ver. 22. *Neither shall they take for their wives a widow, or her that is put away,* &c.] This law we find in Lev. xxi. 13, 14. But it is there spoken of the high-priest only, here it is applied to all the priests in general.

Ver. 23. *And in controversy they shall stand in judgment,* &c.] The priests were to determine all controversies relating to the law, as well the judicial as the ceremonial part of it, which were brought before them; (see Deut. xvii. 8, 9.) and the *people were to seek the law at their mouths,* (Mal. ii. 7.) *i. e.* to inquire of them what was the purport and meaning of it, and to stand to their determination. And when the supreme judicial power was placed in the Sanhedrin, the majority of that court consisted chiefly of such as had the chief stations among the priests. (See Acts iv. 5, 6.)

And they shall keep my laws and my statutes in all mine assemblies, &c.] As well upon the solemn festivals, and the assemblies proper to them, (see Exod. xii. 16.) as on the ordinary sabbaths.

And they shall hallow my sabbaths.] Whereas the priests before the captivity profaned them, and neglected to perform the Divine worship prescribed upon them. (See xxii. 26.)

Ver. 25. *They shall come at no dead person to defile themselves.*] Whosoever touched a dead body became legally unclean, (Numb. xix. 11.) and thereby was unqualified to attend upon God's worship in the temple: (see Lev. xxii. 3.) upon which account the priests were forbidden to contract such a defilement, unless for their nearest relations, (Lev. xxi. 1—3.) which prohibition is here renewed.

Ver. 26. *And after he is cleansed, they shall reckon unto him seven days.*] His uncleanness continued for seven days by the forecited law, (Numb. xix. 11.) and the priests were to reckon to him seven days more, before he was to be admitted into the sanctuary.

Ver. 27. *And in the day that he goeth into the sanctuary, unto the inner court.*] See ver. 17.

He shall offer his sin-offering.] He shall offer a young bullock for a sin-offering. (See Lev. iv. 13.)

Ver. 28. *And it shall be unto them for an inheritance,* &c.] Their ministry in my sanctuary, mentioned in the foregoing

verse, and the perquisites thereto belonging, shall be to them instead of lands and cities, of which they shall not have any share, as the other tribes; (see Deut. x. 9. Josh. xiii. 14.) excepting the portion allotted to them in the beginning of the following chapter.

Ver. 29. *They shall eat the meat-offering, and the sin-offering, and the trespass-offering.*] They shall have their share of it, after God's part hath been consumed upon the altar. (See Lev. vi. 18. 29. vii. 6.)

And every delicate thing shall be theirs.] Whatsoever men dedicate to God, the use of it shall accrue to the priests: if it be a living creature, it shall be killed, and the priest shall have the benefit of it: if it be a piece of land, it shall belong to the priests. (See Lev. xxvii. 27, 28. Numb. xviii. 14.)

Ver. 30. *And the first of all first-fruits of all things, and every oblation of every sort of your oblations, shall be the priest's.*] The words translated *first-fruits* and *oblations*, are in the Hebrew *biccurim* and *trumah*. The former imports the first ripe, or best of the fruits, while they were growing in the field; (compare Exod. xxiii. 19. with Numb. xviii. 12.) the latter denotes an oblation out of the product of the ground, after it was made fit for use: as out of the corn, after it was thrashed and laid in heaps in the floor or granary: and so of oil and wine, after they were pressed and fitted for spending. These oblations are by some authors, particularly by Mr. Selden in his treatise of Tithes, chap. 2. esteemed to amount to the sixtieth part of the whole produce. Schindler rates the *biccurim* at the lowest proportion to be the sixtieth part, and computes the *trumah* at the fiftieth. Dr. Comber supposes the *biccurim* to amount to a hundredth part, and the *trumah* at a medium to be the fiftieth. (See his treatise of Tithes, par. i. chap. 2. and the notes on xlv. 13.)

Ye shall also give unto the priest the first of your dough.] The first dough that you bake of the new corn every year shall belong to the priests, in the same proportion to be observed here, as in other first-fruits, *viz.* a sixtieth part. (See Numb. xv. 20.)

That he may cause a blessing to rest in thine house.] That the priest, whose office it is to bless the people in God's name, (see Numb. vi. 23. Deut. x. 8.) may procure a blessing upon thee from him, according to the promise he hath made of blessing those with an extraordinary degree of plenty, who conscientiously pay their tithes and offerings, as grateful acknowledgments to God, the giver of all good things. (See 2 Chron. xxxi. 10. Prov. iii. 9, 10. Mal. iii. 10. compare Deut. xxvi. 13—15.)

Ver. 31. *The priest shall not eat of any thing that is dead of itself, or torn.*] A command given to all the Jews, Exod. xxii. 31. and more particularly to the priests, Lev. xxii. 8.

CHAP. XLV.

ARGUMENT.

The several portions of land appointed for the sanctuary, the city, and the prince; together with ordinances concerning the provisions for the ordinary and extraordinary sacrifices.

Ver. 1. *MOREOVER, when ye shall divide the land by lot for inheritance, ye shall offer an oblation to the Lord.*] The land was divided by lot in the first division of it under Joshua, and is appointed to be divided so in the partition of it, as it here follows: (see xlvii. 14. 22.) a particular share of which was to be God's portion, as an acknowledgment of his sovereign dominion: (see Lev. xxv. 23.) it is therefore here called *trumah*, or *oblation;* which word properly signifies the offering made to God out of the first-fruits, and other increase of the ground; (see xliv. 30. Numb. xviii. 24, &c.) because this was a sort of first-fruits of the land, or soil itself, (xlviii. 14.)

The length shall be five-and-twenty thousand reeds, and the breadth shall be ten thousand.] The Hebrew doth not express either *reeds* or *cubits:* our translation supplies the word *reeds*, but many interpreters expound the place of *cubits*, which sense they think is plainly determined by ver. 3. where it is said, *Of this measure (viz.* the cubit measure mentioned ver. 2.) *shalt thou measure the length of five-and-twenty thousand*, &c. According to this measure, the portion here set apart will be almost seven miles square; whereas if we measure by reeds it will arise to six times as much, and can only be understood in a mystical sense.

Ver. 2. *Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about.*] If we understand these dimensions of cubits, it exactly agrees with the opinion of the Jews, that the temple stood in an area of five hundred cubits square. (See Dr. Lightfoot of the Temple, chap. 2.) A square figure is the emblem of solidity. (See the note on xlii. 20.)

And fifty cubits round about for the suburbs thereof.] This likewise bears a suitable proportion to the content of a square of five hundred cubits.

Ver. 3. *Of this measure shalt thou measure the length of five-and-twenty thousand.*] See the note upon ver. 1.

And in it shall be the sanctuary and the most holy place.] Both the outward sanctuary and the inward oracle, or holiest of all, together with the courts adjoining, shall be placed in the centre or middle of it. (See xlviii. 10.)

Ver. 4. *And it shall be a place for their houses.*] The priests were divided into four-and-twenty courses, (1 Chron. xxiv.) who performed the public worship by turns; so the houses were for them to live in, who were not in their course of waiting.

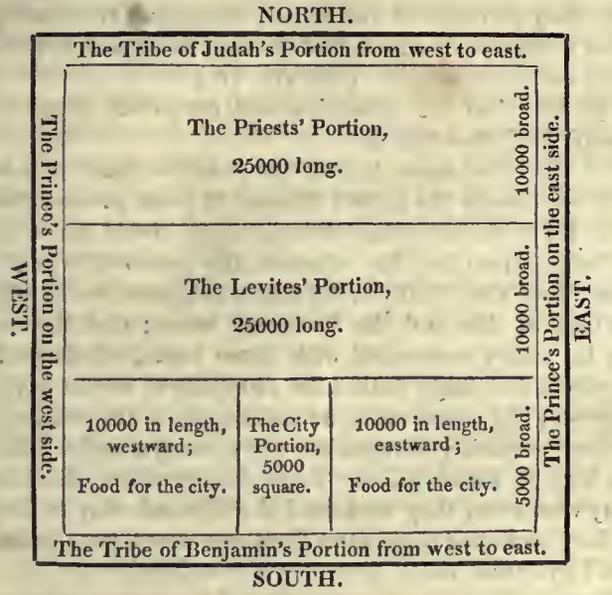
And a holy place for the sanctuary.] See xlviii. 10.

Ver. 5. *And the five-and-twenty thousand of length, and ten thousand of breadth, shall also the Levites have for themselves.*] The French translation renders the sense plainer thus, *There shall be other five-and-twenty thousand*, &c. (See xlviii. 13.) This appears to be the true sense of the place, because else there will be wanting ten thousand in breadth to make an exact square of twenty-five thousand. (See the following verse.) The Levites, being very numerous, (they were reckoned thirty-eight thousand in David's time, 1 Chron. xxiii. 3.) had as large a piece of ground allotted to them as belonged to the temple, and the whole priestly order. The word *other* is, upon a like occasion, supplied by our interpreters, xlviii. 8.

For twenty chambers.] Most commentators understand this of several rows of chambers, or ranges of building. The LXX. read, Πόλεις κατοικεῖν, *cities to inhabit:* such cities as were allotted to them by Moses, Numb. xxxv. 2. The copies the Septuagint followed probably read, *Narim Lashebeth*, instead of the present reading, *Nesharim Lesha-*

coth, כ and ב being easily put one for another. [These twenty chambers with apartments and storehouses, were for the use of the Levites. See 1 Chron. ix. 26. 33. 2 Chron. xxxi. 11, 12. Neh. x. 38, 39.]

Ver. 6. *And ye shall appoint the possession of the city five thousand broad, and five-and-twenty thousand long, over against* (or, by the side of; see xlviii. 15.) *the oblation of the holy portion.*] This must run parallel in length with the holy portion, though but half its breadth: by which means these three portions made an exact square, (see xlviii. 20.) as you may see in the following draught.



It shall be for the whole house of Israel.] The capital city, to which all the tribes shall resort upon the solemn festivals, and shall have twelve gates, according to the number of the tribes of Israel; (xlviii. 31.)

Ver. 7. *And a portion shall be for the prince on the one side, and on the other side of the oblation of the holy portion,* &c.] One half of the prince's portion was to lie on the west side of the three portions laid out for the priests and sanctuary, the Levites and the city; and the other half lay on the east of it, and it lay parallel to them in breadth, from north to south.

And the length shall be over against one of these portions from the west border to the east border.] I think the words may be translated more plainly thus: *And the length shall be answerable to every one of these portions, both on the west border and the east; i. e.* it shall run parallel with them, both on the east and west side. The word *leummath,* translated *over against,* signifies likewise *parallel,* or *answerable,* as it hath been observed upon xl. 18. The word *echad, one,* signifies *each one,* or *every one,* and is understood so in this text by Noldius, p. 785. and the phrase, *from the west border to the east,* is equivalent to that expression which often occurs in the sacred text, *from small to great,* which is very properly rendered, *both small and great.*

Ver. 8. *In the land shall be his possession in Israel.*] Or, *this shall be his possession of land in Israel:* for the particle *la,* in *laaretz,* is sometimes the note of the genitive case; particularly the eighteenth and nineteenth verses of this chapter. Or, *As for land, this shall be his possession in Israel.*

And my princes shall no more oppress my people.] As they formerly did: for which they are severely reproved. (See xix. 6, 7. xxi. 27. Jer. xxii. 17.)

Ver. 9. *Let it suffice you, O ye princes of Israel,* &c.] This is a reproof of the oppressions of the former kings, and their chief officers. (See the note upon xliv. 6.)

O ye princes of Israel.] This is to be understood of such princes as the Jews afterward had of the Asmonean race; for there were no more princes to reign of the tribe of Judah till Christ came. (See xxi. 27.)

Ver. 10. *Ye shall have just balances,* &c.] Ye shall take care that there be no deceit in private trade: ye shall provide just measures both for buying and selling, both dry things and liquid. (See the following verse.)

Ver. 11. *The ephah and the bath shall be of one measure.*] The ephah was the measure of dry things, as the bath was of liquid: the homer was about ten bushels, which amounts to about eighty gallons in liquid things.

The ephah the tenth part of a homer.] We must distinguish the word *homer* or *chomer,* writ with a *cheth* in the Hebrew, and *omer,* writ with an *ain.* The ephah is said here to be the tenth part of a homer, whereas the *omer is but the tenth part of an ephah,* Exod. xvi. 36.

Ver. 12. *And the shekel shall be twenty gerahs.*] This is made the standard of the shekel, (Exod. xxx. 13.) which confutes the common opinion, that the weights of the sanctuary were double to those of common use. Bishop Cumberland computes a *gerah* to be equivalent to an Attic *obolus,* consisting of almost eleven grains of silver. The shekel is usually valued at two shillings and sixpence of our money; but the same learned author supposes it to be in value but two shillings and fourpence farthing of our money, and a little over. (See his treatise of Scripture Weights and Measures, p. 104, &c.)

Twenty shekels, five-and-twenty shekels, and fifteen shekels, shall be your maneh.] *Maneh* is the same with the Greek μνᾶ and the Latin *mina,* being both derived from it. A *maneh,* or *mina,* consists of sixty shekels, *i. e.* thirty ounces of silver: (see ibid. p. 122.) which, reckoning every shekel at two shillings and sixpence value, amounts to seven pounds ten shillings. The dividing the *maneh* into twenty, twenty-five, and fifteen shekels, supposes there were coins of these several values, which, taken all together, are to be of the same weight with the *mina.*

Ver. 13. *This is the oblation ye shall offer.*] The Hebrew word, translated *oblation,* is *trumah:* which is always distinguished from the *biccurim,* or *first-fruits,* and signifies the portion belonging to the Levites out of the fruits of the earth when they were gathered in. (See xliv. 30.) For which reason, St. Jerome, upon the place, supposes the following words to express the proportion the people ought to pay the Levites out of the increase of their ground; which, by their rabbies, was determined to amount to at least a sixtieth part; in which determination they probably followed the rule laid down in this verse. (Compare ver. 11.) This sense is likewise favoured by the Chaldee paraphrase: after which separation, a tenth part was to be paid out of the remainder. The portions allotted to the priests and Levites were not intended only for their own maintenance, but likewise to make a constant provision for those sacrifices, both ordinary and extraordinary, which were appointed by the law. (See Mal. iii. 10.)

Ver. 14. *Concerning the ordinance of oil, a bath of oil,* &c.] Or, *Concerning the ordinance of oil, even the bath of oil.* The *cor,* and the *homer,* are mentioned as containing the same quantity; so a *bath* is the tenth part of a *cor,* as an *ephah* is the tenth part of a *homer;* and the tenth part of a bath of oil is the hundredth part of a *cor,* which amounts to about six pints of our measure, according to Bishop Cumberland, p. 137.

Ver. 15. *And one lamb out of the flock out of two hundred.*] This offering is enjoined, besides setting apart the first-born for the use of the priests and Levites, (Numb. xviii. 15.) for making provision for the daily burnt-offering, (Numb. xxxviii. 3.) and for burnt-offerings, and peace-offerings, or sacrifices of thanksgiving, that were to be made upon proper occasions. (See xliii. 27.)

Out of the fat pastures of Israel.] This implies, that these lambs were to be of the best and fattest of their kind; (see Mal. i. 8. 14.) as all other tithes and things dedicated to God were to be. (See Numb. xviii. 12.)

For a meat-offering.] These words relate to the thirteenth and fourteenth verses. The *meat-offering,* which might be more properly translated the *bread-offering,* being made of fine flour mingled with oil. (Lev. ii. 5, 6.)

To make reconciliation for them.] This effect is ascribed to burnt-offerings, as well as to those which are properly sacrificed for sin. (See Lev. i. 4.)

Ver. 16. *All the people of the land shall give this oblation for the prince.*] The marginal reading is, *with the prince,* which makes the plainer sense; *i. e.* the prince shall join with the people in making these oblations; whereas those that follow, in the next verse, are to be at the sole charge of the prince.

Ver. 17. *And it shall be the prince's part to give burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new moons,* &c.] Or, *even in the new moons,* as the particle *vau* often signifies. Meat-offerings and drink-offerings were always joined with burnt-offerings. (See Numb. xxviii. 5. 7.) The particular sacrifices which the prince was to provide upon the sabbaths, and other festivals, are specified, xlvi. 4. 11.

He shall prepare the sin-offering.] *i. e.* Provide it. Concerning the sin-offering, see xl. 39.

To make reconciliation for the house of Israel.] See ver. 15.

Ver. 18. *In the first month, in the first day of the month, thou shalt take a young bullock and cleanse the sanctuary.*] The words are directed to the prince, who is commanded, on the first day of the new year, (which, according to the ecclesiastical computation, began with the month Nisan, and answers to our tenth of March; see Exod. xii. 2.) to provide a bullock for a burnt-offering, to cleanse the temple from any defilement it may have contracted, by the people's offering their sacrifices, or coming into any of the courts belonging to it, while they were under any legal pollution. (See Lev. xvi. 19.)

A young bullock without blemish.] Whatever was offered to God was to be perfect, without blemish, and the very best in its kind. (See the note upon ver. 15. and Lev. xxii. 20.)

Ver. 19. *And the priest shall take of the blood of the sin-offering.*] Of the bullock which was offered for a sin-offering. (See xliii. 19.) The office of the priest is here distinguished from that of the prince: the prince was to provide the sacrifices, and the priest was to offer them.

And put it upon the posts of the house.] Upon the lintels, or the door-posts of the house. (See xli. 21.)

And upon the four corners of the settle of the altar.] See xliii. 14. 20.

And upon the posts of the gate of the inner court.] See xlvi. 1.

Ver. 20. *So shall ye do the seventh day of the month, for every one that erreth.*] There were particular sacrifices appointed for sins of ignorance, whether of private persons, or of the whole congregation. (See Lev. iv. 13. 27.)

So shall ye reconcile the house.] Cleanse it from any pollution it may have contracted through the ignorance of any of the common people. (See ver. 18.)

Ver. 22. *And upon that day shall the prince prepare for himself,* &c.] See ver. 17.

Ver. 23. *And seven days of the feast he shall prepare a burnt-offering to the Lord.*] Moses, in some places, speaks of the feast of unleavened bread, which lasted seven days, as distinct from the day wherein the passover was to be eaten; (see Lev. xxiii. 5, 6.) which is agreeable to the injunction of this and the foregoing verse; and the words may be easily reconciled with those texts, which include the whole solemnity within the compass of seven days, by supposing the passover to be eaten early in the evening, on the fourteenth day, *between the two evenings,* as the Hebrew text hath it, Exod. xii. 6. Immediately after which ceremony was over, they reckoned the fifteenth day to begin; for they reckoned their days from one evening to another. (See Lev. xxiii. 32.)

Seven bullocks, and seven rams.] Seven was a number often used in religious rites: most of the feasts, under the law, continued seven days; and this number of sacrifices seems to be derived from patriarchal institution, because such a custom prevailed where Moses's law was not known. (See Numb. xxiii. 1, 2. Job xlii. 8.)

And a kid of the goats daily for a sin-offering.] This was the sin-offering most commonly prescribed. (See Numb. xxviii. 15. 22. 30. xxix. 5. 11. 16. 19, &c.)

Ver. 24. *And he shall prepare a meat-offering of an ephah,* &c.] See ver. 11. 15.

And a hin of oil for an ephah.] For each ephah of fine flour. A *hin* was the sixth part of an ephah or bath; which contains one gallon and two pints, according to Bishop Cumberland, in the forecited place.

Ver. 25. *In the seventh month, in the fifteenth day of the month.*] When the feast of tabernacles was kept. (See Lev. xxiii. 34.)

CHAP. XLVI.

ARGUMENT.

A continuation of the ordinances relating to the worship of the prince and people: and concerning the gifts he shall bestow on his sons and servants. Then follows a description of the courts appointed for boiling and baking any part of the holy oblations.

Ver. 1. *THE gate of the inner court that looketh towards the east shall be shut the six working days.*] See the notes upon xliv. 1, 2.

But on the sabbath it shall be opened, and in the day of the new moon.] Under the sabbath and new moon, all the other feasts may probably be comprehended. (See xlv. 17.)

Ver. 2. *And the prince shall enter in by the porch of that gate without.*] He shall go through the outer gate of that court, and so pass to the inner gate, where he may see the whole service performed at the altar. Or, *the porch of the gate without* may signify the farthermost porch of the gate, with respect to those that are coming towards the temple, which is the same with the innermost, in respect of the temple itself. In this sense the word is taken xl. 44. The word *michuts*, or *michutsah*, signifies both the hither and the farther side, both being relative terms, and applicable to the same place, as persons are going out or coming into the temple. It signifies the hither side, xl. 19. and the farther side, ibid. ver. 44. and in this verse. So the word *neber* signifies both the farther and hither side of a river. (See Noldius, p. 660.)

Shall stand by the post of the gate.] *i. e.* By the entrance of the gate, where there was a seat prepared for him. (See the note upon xliv. 3.)

And the priest shall prepare his burnt-offering.] Or, *offer his burnt-offering:* for so the verb *nasah* often signifies, as *facio* does in Latin.

And he shall worship at the threshold of the gate.] By bowing his head, and bowing down his face to the earth, or falling down upon the ground, as the posture of Divine worship is elsewhere described. (See Gen. xxiv. 26. 52. Exod. xii. 27. 1 Chron. xxix. 20. 2 Chron. xxix. 29. Job i. 20.)

But the gate shall not be shut until the evening.] Because the people were to pay their solemn worship in the same place, as it is prescribed in the following verse.

Ver. 3. *Likewise the people of the land shall worship at the door of this gate,* &c.] During the continuance of the tabernacle, they that would offer any sacrifice were required to bring it to the *door of the tabernacle of the congregation,* and there *lay their hands upon the head of it;* (Lev. i. 3, 4.) and under the temple they came to the north or south gate of the inner court, according as the sacrifice was to be slain on the north or south side of the altar, and there presented their sacrifice. (See Dr. Lightfoot's Temple, chap. 34.) Here the inner porch of the east gate is assigned for their station, who came to present themselves before the Lord upon the solemn festivals, and they were to come no farther into the inner court.

Ver. 4. *And the burnt-offering that the prince shall offer in the sabbath-day,* &c.] It was the prince's part to provide sacrifices for the sabbaths and other festivals. (See xlv. 17.) This was a new ordinance, whereupon the number of the beasts that were to be offered, and the proportions of the meat and drink-offerings, are different here from those prescribed in the law: as will appear by comparing the fourth, sixth, seventh, and fourteenth verses of this chapter with Numb. xxviii. 9. 11, 12. 15.

Ver. 5. *And the meat-offering shall be an ephah for a ram, and a hin of oil to an ephah.*] See xlv. 24.

And the meat-offerings for the lambs, as he shall be able to give.] The margin reads from the Hebrew, *according to the gift of his hand, i. e.* as much as he shall think sufficient. (See the same expression, Deut. xvi. 17.)

Ver. 8. *He shall go in by the way of the porch of that gate.*] See ver. 2. To go in at the eastern gate was the privilege of the prince and the priests only: the people were to enter in by the north or south gates, as it is said in the following verse.

Ver. 9. *He that entereth in by the north gate to worship, shall go out by the way of the south gate.*] The words imply the reason why the people were not to come in at the east gate, because there being no passage or thoroughfare out of the temple westward; if they had entered in at the east gate, they must have returned back the same way they came in, which would have been turning their back upon God, and the place of his residence. (See the note upon viii. 16.) Dr. Spencer mentions this as a rule in the Talmud, that *they who come within the holy mount, should enter in by the way of the right hand, and go out by the left;* understanding the right hand of the northern part of the temple, and the left hand of the southern: so he is of opinion that God designed to take away that superstitious distinction between the several gates of the temple, by commanding that every one should go out the opposite way to that by which he came in, whether it were towards the north or south. (See lib. iv. de Leg. Hebr. cap. 8.)

Ver. 10. *And the prince in the midst of them when they go in, shall go in.*] He shall pay the same attendance upon God's worship with the people, since all men are equal in the sight of God.

Ver. 12. *When the prince shall prepare a voluntary burnt-offering.*] The foregoing verses gave orders about the sacrifices the prince was enjoined to offer upon solemn days: this gives directions concerning free-will-offerings. (Concerning which, see Lev. xxii. 18. 21.)

One shall then open him the gate, &c.] When the service is performed he shall go back the same way; (see ver. 8.) and the porter shall shut the gate after him, because it may not stand open upon ordinary days, (ver. 1.)

Ver. 13. *Thou shalt daily prepare a burnt-offering unto the Lord.—Thou shalt prepare it every morning.*] The daily evening sacrifice is generally supposed to be here implied, according to prescription of the law, Numb. xxviii. 3, 4. and both together called by the name of the *daily sacrifice,* Dan. viii. 11, 12. The daily oblation seems to have been provided at the joint charge of prince and people. (See xlv. 16, 17.)

Ver. 14. *The sixth part of an ephah, and the third part of a hin of oil.*] In Numb. xxviii. 5. the proportion required is the *tenth part of an ephah,* and *the fourth part of a hin of oil.*

By a perpetual ordinance unto the Lord.] So the law of the Passover is called a *perpetual ordinance,* Exod. xii. 17. and likewise ordinances about the first-fruits, Lev. xxiii. 14. The Hebrew word *olam* is used in each of these places: but that does not always denote perpetuity in a strict sense, but only a remarkable period or succession of time; accordingly the Jews themselves divide the duration of the world into three *olams,* or ages; that before the law, that under the law, and the times of the Messias.

Ver. 17. *It shall be his to the year of liberty.*] So the year of jubilee is called by the name of liberty, Lev. xxv. 10. because it freed both men's persons from the service of their masters, and their estates from any engagements, by which the right of them was transferred from their proper owners.

After, it shall return to the prince.] Or to his heirs, if he be dead.

But his inheritance shall be his sons for them.] Or, His inheritance shall belong to his sons, it shall be theirs; so as not to be alienated.

Ver. 18. *Moreover the prince shall not take of the people's inheritance by oppression.*] As Ahab did, 1 Kings xxi. 16. (Compare xlv. 8.)

That my people be not scattered every man from his possession.] Lest being turned out of their own, they be forced to wander up and down the country for a livelihood.

Ver. 19. *Afterward he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked towards the north.*] This entry or private passage (see xlii. 9.) led to the priests' chambers, which were on the north side of the inner court, and are described xl. 44. 46.

Behold, there was a place on the two sides westward.] Or, *on their sides westward: i. e.* there was an enclosure on the west sides of these chambers: if we follow the sense of the English translation, we may suppose a walk or way between these western buildings, which divided them into two rows, or equal parts. (See chap. xlii. 4.)

Ver. 20. *This is the place where the priests shall boil the trespass-offering and the sin-offering.*] See xlii. 13. xliv. 29. The flesh of the sacrifices which were to be eaten was to be boiled, except the flesh of the passover. (See 2 Chron. xxxv. 13.) So it is taken notice of as a piece of daintiness, and an over nice palate in the sons of Eli, that they would not have the flesh which came to their share *sodden*, but *roasted*, (1 Sam. ii. 15.)

Where they shall bake the meat-offering.] According to the directions given Lev. ii. 4, 5. 7.

That they bear them not into the outer court, to sanctify the people.] The flesh of those sacrifices, and the remainder of the meat-offering, was accounted most holy; (see Lev. vi. 17. 29. vii. 6.) and consequently did convey some holiness to those that touched it. (See the note on xliv. 19.)

Ver. 21. *Then he brought me forth to the outer court.*] The court of the people, mentioned in the foregoing verse.

And, behold, in every corner of the court there was a court.] At every corner where the side walls met in right angles there was another little court.

Ver. 22. *In the four corners of the court there were courts joined of forty cubits long and thirty broad.*] These little courts were in the shape of an oblong square, joined with inner walls to the outside walls of the greater court. The Hebrew word *keturoh*, translated *joined*, is rendered in the margin, *made with chimneys;* which sense very well agrees with the description that follows of the uses for which these courts were designed.

Ver. 23. *And there was a row of buildings round about in them.*] On the inside of these courts.

Ver. 24. *These are the places where the ministers of the house shall boil the sacrifice of the people.*] As there was a place in the inner court for boiling the trespass and sin-offering, (ver. 19, 20.) so these boiling places might be appointed for boiling the peace-offerings, which were esteemed inferior in holiness to those abovementioned, (see the note upon xlii. 13.) and therefore, perhaps, were dressed by the Levites, or inferior ministers: whereas the former were boiled by the priests in the court properly belonging to them. Although it must be granted, the priests and Levites are often taken promiscuously in this prophecy. (See the note upon xl. 45.)

CHAP. XLVII.

ARGUMENT.

The vision of the holy waters issuing out of the temple, and the virtue of them: together with a description of the several bounds of the holy land, which is to be indifferently shared between the Israelites and the proselytes that sojourned among them.

Ver. 1. *AFTERWARD he brought me again unto the door of the house.*] The door of the temple, which is described xli. 2.

And, behold, the waters issued out from under the threshold eastward.] There was a great quantity of water necessary for the uses of the temple, for washing the bodies of those that officiated, as well as the sacrifices which they offered. This was conveyed in pipes under ground from the fountain Etam, as Dr. Lightfoot observes from the rabbins, and from Aristeas, an eye-witness. (See his Temple, chap. 23.) These waters gave occasion to the vision here related.

For the forefront of the house stood towards the east.] The inward sanctuary being placed towards the west. (See the note upon viii. 16.)

And the waters came down from under the right side of the house, at the south side of the altar.] This is spoke with respect to those that come out of the temple, and direct their faces eastward, for then the south side is on a man's right hand. These waters were conveyed, by the right side of the altar, into a room they called the well-room. (See Dr. Lightfoot, in the forecited place.)

Ver. 2. *Then brought he me out of* [or by] *the way of the gate northward.*] The east gate being shut. (See xlvi. 1.) The prophet in this vision is led to the north gate of the inner court.

And led me about the way without unto the utter gate.] He led me into the outward court, and so on till he came to the outmost north wall, that encompassed the whole mountain of the Lord's house. (See xlii. 20.)

By the way that looketh eastward.] When the prophet was come quite through all the courts, and is on the outside of the outermost, he is directed to come from the north gate towards the east gate.

And, behold, there ran waters out on the right side.] On the south side. (See ver. 1.) These were the spare waters not used in the service of the temple, which were conveyed away by the east part of the mountain, and by degrees increased its stream, till it became a river, and fell at last into the Dead Sea. (See ver. 8. 10. and compare Joel iii. 18.)

Ver. 3. *And the man that had the line in his hand went forth eastward.*] The angel described with a line in his hand, (xl. 3.) went on directly from the east gate before the holy mountain.

Ibid. and Ver. 4, 5. *He measured a thousand cubits, and he brought me through the waters; and the waters were to the ancles,* &c.] The gradual rise of the waters represented in this vision, denotes the large effusion of the Spirit, which which was very remarkable at the first publication of the

gospel, and its wonderful increase from small beginnings; and will be so again, when God shall *pour the spirit of grace* upon the Jews, in order to their conversion. (Zech. xii. 10. see the note upon Isa. liv. 13.) The supplies of grace are often represented in the holy writers under the metaphor of a river, and streams watering the dry and thirsty earth, both cleansing and making fruitful the ground where they pass. The metaphor is probably taken from the river that watered Paradise. (See Rev. xxii. 1. and compare Isa. xliv. 3. Zech. xiii. 1. xiv. 8. and see the notes upon Isa. xxx. 25.)

Ver. 6. *And he said unto me, Son of man, hast thou seen this?*] Hast thou considered or taken notice of this vision now shewed unto thee? (Compare xl. 4.) To *see*, often signifies to take notice of what we see; on the contrary, they are said to *have eyes, and see not*, who do not observe what is placed before their eyes.

Then he caused me to return to the brink of the river.] He made me go along by the river side.

Ver. 7. *Behold, on the bank of the river were very many trees on the one side and on the other.*] The words allude to the trees planted in Paradise, and designed for man's food in the state of innocence, and especially to the tree of life which grew there. (See ver. 12. and compare Rev. xxii. 2.)

Ver. 8. *These waters issue out towards the east country, and go down into the desert, and go into the sea.*] These waters are described as taking their course along the plain or champaigne country (for that is the sense of the word *araba*, here rendered *desert*) towards the lake where Sodom formerly stood, called the Dead Sea, and by Moses the Salt Sea. (Compare Deut. iii. 17. with this verse.)

Which being brought forth into the sea the waters shall be healed.] This is the observation of all writers, who describe this lake, that nothing can live in it: and the text here tells us, that these living streams shall, by mixing with these salt and brackish waters, make them wholesome and fit for use: mystically denoting the healing virtue of God's grace to cure the vices and corruptions of wicked men.

Ver. 9. *And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live,* &c.] The metaphor is still continued, to this sense: That as the fish which move or swim (compare Gen. i. 20.) in waters cured or made wholesome, have life and nourishment from thence, whereas no fish can live in the Dead Sea: so the waters which flow from the *wells of salvation*, as the prophet Isaiah expresses it, (Isa. xii. 3.) shall make all those thrive and multiply who enjoy the benefit of them, though their condition before were never so desperate. The word *rivers* and *river* are promiscuously used in this verse, though some of the Jewish writers are of opinion, that these waters divide themselves, and some flow eastward, and others westward: which opinion they ground partly upon the plural number used in this verse, but chiefly upon the words of Zechariah, xiv. 8.

Ver. 10. *And it shall come to pass, that the fishers shall stand upon it, from En-gedi to En-eglaim.*] *En-gedi* was a town that lay on the south-west of the lake of Sodom, or the Dead Sea, called *Hazezon-tamar*, Gen. xiv. 7. compared with 2 Chron. xx. 2. *En-eglaim*, or *En-gallim*, as St. Jerome reads the word, is another on the east side of the same lake, where Jordan falls into it; upon the confines of Moab, as may be conjectured from Isa. xv. 8. which is confirmed by the parallel text in Joel, iii. 18. where it is said, that *a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim:* which we know was in the country of Moab. (See Numb. xxv. 1.) So these two places denote the whole extent of that lake, which the prophet saith shall be full of fish, still prosecuting the allegory begun in the foregoing verses.

They shall be a place to spread forth their nets.] These two towns shall afford convenience for the fishers to hang out their nets a drying. (See xxvi. 5.)

Their fish shall be according to their kinds, as the fish of the great sea.] This lake for plenty of fish may compare with the Mediterranean Sea, called the *great sea* here, and ver. 15. 19. xlviii. 28. and more distinctly described in Joshua by *the great sea westward*, Josh. xxiii. 4. Perhaps Christ may allude to this place, when he tells his disciples, he *will make them fishers of men*, Matt. iv. 19.

Ver. 11. *But the miry places shall not be healed; they shall be given to salt.*] By those unsound, rotten places, may be understood hypocrites; who shall receive no benefit by these healing waters, no more than some sort of marsh land can be made fruitful: but after all the care or culture that can be bestowed upon it, continues barren and unprofitable, which the Hebrew language expresseth by being *given to salt:* saltness is equivalent to barrenness in that language: (see Deut. xxix. 23. Psal. cvii. 34. Jer. xvii. 6.) so we read Judg. ix. 45. when Abimelech destroyed Shechem, he *sowed* the ground whereon it stood *with salt*, to denote that it should never be cultivated or inhabited again.

Ver. 12. *And by the river, upon the bank thereof, shall grow all trees for meat.*] See the note on ver. 7.

Whose leaf shall not fade, neither shall the fruit thereof be consumed.] They shall be perpetually in a thriving condition, like the trees of Paradise, never barren or withering: a proper emblem of the flourishing state of the righteous still bringing forth *fruit unto holiness*, and whose *end is everlasting life*. (See Psal. i. 3. Jer. xvii. 8.)

It shall bring forth new fruit according to its months.] It shall be constantly fruitful, not only once a year, as fruit-trees commonly are. (Compare Rev. xxii. 2.)

The fruit thereof shall be for meat, and the leaf thereof for medicine.] As the waters issuing from the sanctuary have a healing virtue; (see ver. 8.) so the leaves of the trees shall have the same quality. The expression alludes to the opinion commonly received among naturalists and physicians, that the leaves of several trees are medicinal.

Ver. 13. *This shall be the border,* &c.] The borders described in the following part of this chapter shall be the limits or boundaries of your country. By the several captivities both of Israel and Judah, the several limits or borders belonging to the inheritance of each tribe were obliterated and forgotten: whereupon here is a new boundary and division made of the holy land, a full possession of which they might have expected to enjoy, if their sins had not prevented such a blessing. This may perhaps be the literal sense of the following part of the prophecy; though there is, without question, a mystical sense implied under this literal description. (See the note on xlviii. 7. 20.)

Joseph shall have two portions.] Upon Reuben's forfeiting his birthright, the double portion belonging to the first-born accrued to Joseph's two sons, Manasseh and Ephraim, according to Jacob's own appointment. (See Gen. xlviii. 5. 1 Chron. v. 1.)

Ver. 14. *And ye shall inherit it, one as well as another.*] The ten tribes which are scattered abroad, as well as Judah and Benjamin: (see xlviii. 1. 7. 23. 27.) who, together with some of the families of the tribe of Levi, made up the principal part of those who returned from the Babylonish captivity; from hence we may conclude that this prophecy relates to the general restoration of the Jews, an event often foretold in the prophecies of the Old Testament. (See the note upon xxviii. 25.)

Concerning the which I lifted up my hand to give it to your fathers.] See xx. 5, 6.

And this land shall fall unto you for inheritance.] The word *fall* is taken from the manner of their first acquiring the possession of the land, which was by lot, as it had formerly been, when they first took possession of it. (See ver. 22. and xlviii. 29.) By which means all controversies will be prevented, the lot referring all things to the Divine designation and appointment, (Prov. xvi. 33.)

Ver. 15. *From the great sea, the way of Hethlon, as men go to Zedad.*] The northern border of the land was to begin from the west point, on which side lay the Mediterranean Sea, (see ver. 10.) and go on northward towards Hethlon, a place near Damascus: (see xlviii. 1.) and so on forward to Zedad, mentioned Numb. xxxiv. 8.

Ver. 16. *Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath.*] The places here mentioned were within this tract of ground. Hamath was the utmost point of the land northward, therefore called the *entrance of Hamath*, and described as the opposite point to the river of Egypt: (see 1 Kings viii. 65. Amos vi. 14.) the other two towns were situate between Hamath and Damascus.

Hazar-hatticon, which is by the coast of Hauran.] Or, as our margin reads, *the middle villages* between Hamath and Hauran, a place lying eastward from Hamath, from whence that country was called Auranitis.

Ver. 17. *And the border from the sea shall be Hazar-enan,* &c.] Or, *Shall be to Hazar-enan,* even *the border of Damascus, and all the northern frontier, and the border of Hamath; i. e.* that tract of land which is called the *entrance of Hamath,* as was observed before. Your north border shall be, as if a line were drawn from the Mediterranean Sea, along by Hamath, and so to Hazar-enan: (see Numb. xxxiv. 9.) keeping along by the frontier of that part of Syria, called Syria of Damascus: so as to distinguish the northern boundaries of Israel from the southern limits of Syria.

Ver. 18. *And the east side ye shall measure from Hauran, and from Damascus, and from Gilead.*] Damascus lay more northerly than Hauran, but the country called Auranitis might reach nearer it. Gilead was a long tract of ground that joined to Mount Libanus, and was extended to the land of Zihon, king of the Amorites, as St. Jerome tells us in his book de Locis Hebraicis: it is called *the land of Gilead,* and reached *unto Dan,* Deut. xxxiv. 1.

From the land of Israel by Jordan, from the border unto the east sea.] From the northern limits of the land of Israel, (ver. 17.) near Cæsarea or Dan, where the river Jordan takes its rise, unto the Dead Sea, or the lake of Sodom. (See ver. 8.)

Ver. 19. *And the south side southward, from Tamar even to the waters of strife in Kadesh,* [to] *the river, to the great sea.*] Compare xlviii. 28. The southern frontiers shall be from En-gedi, called *Hazazon-tamar,* 2 Chron. xx. 2. (see Dr. Lightfoot's Descript. of the Land of Israel, chap. 6.) to the waters of Meribah, or strife, in Kadesh, (Deut. xxii. 52.) and from thence to the river of Egypt. The river of Egypt riseth out of Mount Paran, taketh its course westward to Rhinocorura, and from thence falls into the Mediterranean, called *the great sea,* ver. 10. See Gen. xv. 18. Josh. xv. 47. 1 Kings viii. 65. Isa. xxvii. 12. where the LXX. translate it, Ἕως Ῥινοκορούρων, *to Rhinocorura,* near which it runs. This river seems to be the same with Sihor, mentioned Josh. xiii. 3. though that name be commonly understood to signify the Nile. (See the notes upon Jer. ii. 18.)

Ver. 20. *The west side also shall be the great sea from the border.*] *i. e.* From the south border, mentioned in the foregoing verse; so ver. 18. *from the border,* means the northern border, mentioned ver. 17.

Till a man come over against Hamath.] Or rather, *Till a man come to Hamath;* for so the particle *nad-nocah* signifies: (see Noldius, p. 657.) till you come to Hamath, the northern point towards the west frontier.

Ver. 22. *Ye shall divide it by lot for an inheritance unto you.*] See the note upon ver. 14.

And to the strangers that sojourn among you.] Foreigners never before had the privilege of purchasing or possessing any inheritance among the Jews; so this mystically denotes the incorporating the gentiles into the same church with the Jews: making them *fellow-heirs, and of the same body with them, by the gospel,* Ephes. iii. 6.

They shall have inheritance with you among the tribes of Israel.] In whatsoever tribe they sojourn, as it is expressed in the next verse.

CHAP. XLVIII.

ARGUMENT.

This last chapter contains a description of the several portions of land belonging to each tribe: together with the portions allotted to the sanctuary, city, suburbs, and prince: as also the measure and gates of the new city.

Ver. 1. *FROM the north end to the coast of the way of Hethlon.*] As the description of the limits, or boundaries of the land, began on the north side, (xlvii. 15, &c.) so the portion of that tribe, to whom the most northern lot fell, is first named, which is Dan.

For these are his sides, east and west.] These are the boundaries belonging to that tribe, from the east point near Mount Libanus and Gilead, to the west point, which is bounded by the Mediterranean Sea. (See xlvii. 15, &c.)

Ver. 2. *And by the border of Dan, from the east side to the west side, a portion for Asher.*] All along from the south side of Dan, measuring from east to west, shall the share of Asher be.

Ver. 7. *And by the border of Reuben—a portion for Judah.*] From the first verse to the seventh, the situation of

seven of the twelve tribes is described, which were placed on the north side of the holy portion, the length of Judea, from north to south, being divided into twelve equal parts; (see xlvii. 14.) beside the allotment for the holy portion, and for the prince; and the city and temple being placed where they stood formerly, there must be seven shares on the north side of that allotment, and but five on the south side; for Jerusalem did not stand in the middle of the holy land, but more towards the south, as may appear to any one that consults the map of Judea.

But for the fuller explaining this difficulty, we may reasonably conclude, that Judah's portion lay nearest to that which was allotted for the priests and sanctuary, to be a barrier and defence to them against the invasion of Gog and Magog, or any other enemies.

It is the opinion of some learned men, that so particular a description of the several portions allotted to each tribe relates to the Jews' settlement in their own country after their conversion; several passages in the prophets looking that way (see the thirty-sixth and thirty-seventh chapters of this prophecy): but without laying too great a stress upon this opinion, we may fairly suppose some mystical sense contained under this description. The twelve tribes denote the pure Christian church in the New Testament. (See Luke xxii. 30. Rev. vii. 4, &c.) Twelve is a hieroglyphical number in the same book, denoting the true church, built upon the doctrine of the twelve apostles. (See Rev. xii. 1. xxi. 14.) By the same analogy, the number of a *hundred and forty and four thousand,* Rev. vii. 4. xiv. 1. signifies the church of pure Christians, who continue steadfast in the apostolical doctrine, twelve being the square root, out of which that number ariseth: so this division of the land, among the twelve tribes, may imply, that all true Christians shall be equally sharers in the privileges of the gospel.

Ver. 8. *And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five-and-twenty thousand reeds in breadth.*] Next to the border of Judah, which runs in length from east to west, shall be the offering ye shall set apart for the service of God, (xlv. 1.) The word *reeds* is not in the original, either here or in that text; and we may more probably understand the measure in both places of cubits. (See the note there.)

And in length as one of the other parts [are] *from the east side to the west side.*] Which was likewise five-and-twenty thousand, according to the dimensions of the holy portion set down, xlv. 1. 6. For the oblation was to be four-square, consisting of five-and-twenty thousand, multiplied by five-and-twenty thousand. (See ver. 20. of this chapter.)

Ver. 9. *The oblation that ye shall offer unto the Lord shall be of five-and-twenty thousand in length, and ten thousand in breadth.*] This shall be set apart for the sanctuary, and the most holy place, and the priests' houses. (See xlv. 3, 4.)

Ver. 10. *Towards the north five-and-twenty thousand in length, and towards the west ten thousand in breadth,* &c.] The dimensions from east to west are called by the name of breadth here, but of length ver. 8. And so they truly are, as may appear from the plan of the whole, described in the notes upon the forty-fifth chapter: but if we suppose that space of ground, which is expressed by the breadth in one place, to be called by the name of length in another, there will be no impropriety in the expression; because in an exact square, as the whole compass of ground is here supposed to be, all sides are equal.

Ver. 11. *It shall be for the priests that are sanctified of the sons of Zadok.*] See xliv. 10. 15.

As the Levites went astray.] Or, *As the* other *Levites went astray:* so the word *other* is supplied ver. 8. The Levites denote, in general, the sons of Levi, so as to comprehend the priests too. (See ver. 22.) Many of these had defiled themselves with idolatry; for which crime they were to be degraded from the honours and privileges due to those priests who had continued faithful in their office. (See the note upon xliv. 10, 11.)

Ver. 12. *And this oblation—shall be unto them a thing most holy.*] As all things dedicated to God were. (See Lev. xxvii. 28.)

By the border of the Levites.] It shall lie next to the portion of the Levites, which lay southward, between the priests' and the city's portion. (See the scheme placed at the forty-fifth chapter.)

Ver. 13. *And over against the border of the priests, the Levites shall have five-and-twenty thousand in length,* &c.] It might be better translated, *just by the border of the priests,* or *beside the border of the priests,* as the word *leummath* is translated in our English Bible, x. 19. xi. 22. The words import, that the border of the Levites ran parallel to that of the priests: and to the same sense the word should be translated in the fifteenth, eighteenth, and twenty-first verses of this chapter. (See the note upon xl. 18.)

Ver. 14. *They shall not sell of it, neither exchange, nor alienate the first-fruits of the land,* &c.] It being God's portion, they were not to sell nor part with it upon any pretence of advantage, or greater convenience. This portion of land is called the *first-fruits,* as it is styled an *oblation,* ver. 8. 12. to denote that the whole land was God's property. (See the note upon xlv. 1.)

Ver. 15. *And the five thousand that are left in the breadth, over against* [or beside, see ver. 13.] *the five-and-twenty thousand.*] Which was the portion assigned to the Levites, ver. 13. This five thousand, added to the five-and-twenty thousand in length, and two ten thousands in breadth, mentioned ver. 10. makes up a square of five-and-twenty thousand every way. (See ver. 20.)

Shall be for a profane place for the city, &c.] See xlv. 6. It is called a profane place comparatively, because it was not so holy as the temple and the sanctuary. (See the note upon xlii. 20.)

And the city shall be in the midst thereof.] A square piece of ground, of four thousand and five hundred cubits on every side, shall be taken out of the middle of the five-and-twenty thousand cubits in length, for the area of the city, (ver. 16.)

Ver. 16. *And these shall be the measures thereof; the north side four thousand and five hundred,* &c.] It shall be an *equilateral square,* every side being exactly of the same measure, consisting in all of eighteen thousand measures. (See ver. 35.)

Ver. 17. *And the suburbs of the city shall be towards the north two hundred and fifty, and towards the south two hundred and fifty,* &c.] These dimensions of the suburbs, added to those of the city, make the whole area an *equilateral*

square, of five thousand cubits on every side; adding five hundred in breadth, and five hundred in length, to the four thousand five hundred cubits, which was the compass of the city.

Ver. 18. *And the residue in length, over against* [or beside, see ver. 13.] *the oblation of the holy portion, shall be ten thousand eastward, and ten thousand westward.*] These two dimensions of ten thousand in length, both eastward and westward, remain on each side of the area, which is five thousand cubits square, and set apart for the site of the city.

It shall be over against [or beside] *the oblation of the holy portion.*] It shall join to the Levites' portion, both on the east and west side; and it shall lie parallel with the two portions belonging to the priests and Levites. (Consult the scheme placed above.)

And the increase thereof shall be for food to them that serve in the city.] That perform inferior offices in the city. The priests and Levites having a large portion already assigned for their sustenance.

Ver. 19. *And they that serve the city shall serve it out of all the tribes of Israel.*] This service being a burden, it is fit that all the tribes should bear their part in it.

Ver. 20. *All the oblation shall be five-and-twenty thousand by five-and-twenty thousand.*] Five-and-twenty thousand in length multiplied by five-and-twenty thousand in breadth. (See ver. 10.)

Ye shall offer the oblation four-square.] So the *heavenly* Jerusalem is described as lying *four-square,* Rev. xxi. 16. a square figure being the emblem of perpetuity, strength, and solidity. (Compare xlii. 16. 20.)

A great part of the wisdom of the eastern nations was wrapped up in hieroglyphical emblems and numbers. The symbols of Pythagoras are a remarkable instance of this sort of ancient learning. This method God hath thought fit to make use of to discover some mysterious truths in his word: such as perhaps he thinks not convenient to be more clearly revealed till its proper time and season: intending by such obscure hints to encourage men's searching into the more abstruse parts of the Scriptures, and to shew that all human knowledge may be made subservient to Divine.

The text before us, compared with its parallel in the forty-second chapter of this prophecy and in the Revelation, plainly shews that a square is an emblematical figure. In like manner the number twelve is a sacred number, as I observed upon ver. 7. and the learned Mr. Potter, in his book of the Number 666, hath with great acuteness reconciled the twelve thousand furlongs, the measure of the New Jerusalem in the Revelation, with the measures of Ezekiel here, by interpreting them of solid measures, and extracting the root of each of them.

With the possession of the city.] Or, the land assigned for the site of the city: which was a square of five thousand cubits; and being added to the portion of the priests and Levites, made their twice ten thousand to be five-and-twenty thousand in breadth. (See ver. 10. 15.)

Ver. 21. *And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city.*] The prince's part shall be extended both on the east and west side of the several allotments belonging to the priests, the Levites, and the city. The particular extent of the prince's portion is not here specified, but it is computed by some to contain above four times as much as those allotments. (See the note upon ver. 22.)

Over against the five-and-twenty thousand of the oblation towards the east border, and westward over against the five-and-twenty thousand towards the west border.] The particle *el-pené,* translated *over against,* is rendered *before* in the parallel text, xlv. 7. and thus interpreted makes the sense clearer; the words then importing, that the prince's portion ran along eastward and westward, like a frontier before the holy portions. (See the forementioned scheme.)

Over against the portions for the prince: and it shall be the holy oblation, &c.] Our translation hath rendered the latter part of this verse very imperfectly: which should be thus translated: *Beside these* [or joining to these] *portions,* (so *leummath* signifies, see ver. 13.) *shall be that belonging to the prince: and this shall be the holy oblation, and the sanctuary of the house shall be in the midst thereof.* The last part of the sentence is only a recapitulation of what is said more at large, ver. 8.

Ver. 22. *Moreover, from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's.*] The words might be more plainly translated thus, *Moreover beyond the possession of the Levites, and beyond the possession of the city*—to this sense: that the possession belonging to the priests, and Levites, (see ver. 11.) and the city, were bounded on the east and west side with the prince's portion: so those lay in the middle, and this beyond them. The Hebrew particle *min* signifies *beyond,* in several places: examples of which may be seen in Noldius, p. 564.

Between the border of Judah, and the border of Benjamin, shall be for the prince.] The border of Judah was extended from east to west, next to the holy portion on the north side, (see ver. 1. 8.) The portion of Benjamin lay from east to west next the allotment set apart for the city, on the south side, (ver. 23. 28.) The several portions allotted for the priests, the Levites, and the city, extended only to the length of five-and-twenty thousand cubits from east to west: so that whatever ground ran in a parallel line eastward and westward beyond that boundary, even to the land's-end, belonged to the prince: and supposing the whole country to be sixty miles in breadth (as St. Jerome reckons it from Joppa to Jordan, Epist. ad Dardanum), and the holy portion about seven miles square, (see the note upon xlv. 1.) there will remain above six-and-twenty miles both on the east and west side for the prince's share. (See the scheme placed at the forty-fifth chapter.)

Ver. 23. *As for the rest of the tribes, from east to west, Benjamin shall have a portion.*] The portion assigned to Judah was situate next to the holy portion on the north side. (See ver. 1. 8.) The portion assigned to Benjamin lay next to the ground allotted for the city on the south side. (See ver. 28.) All these allotments run from east to west in length, and from north to south in breadth.

Ver. 24—27. *And by the border of Benjamin,* &c.] In these verses the four remaining tribes have their allotments assigned them, lying on the south side of the holy portion. These appointments are not laid out with any regard to the division of the land made in Joshua's time; for here a platform of a new church and state is set forth.

Ver. 28. *And by the border of Gad, at the south side—the border shall be towards the great sea.*] This is a descrip-

tion of the southermost borders of the land, extending by the south and west to the Mediterranean Sea. (See xlvii. 19.)

Ver. 29. *This is the land which ye shall divide by lot,* &c.] See xlvii. 14. 22.

Ver. 30. *And these are the goings out of the city, on the north side,* &c.] The same measures of the city are already set forth, (ver. 16.) beginning with those on the north side, as the general division of the land doth. (See ver. 1.)

Ver. 31. *And the gates of the city shall be after the names of the tribes of Israel.*] The same description is given of the gates of the New Jerusalem, Rev. xxi. 12, 13. to signify that all true Israelites have their share in this heavenly city, and a right to enter into it, (Rev. xxii. 14.)

Ver. 35. *And it was round about eighteen thousand measures.*] See ver. 16.

And the name of the city from that day shall be, The Lord is there.] Jerusalem was formerly called the *city of God,* (Psal. lxxxvii. 3.) and the *city of the great King,* (Psal. xlviii. 2.) But in this New Jerusalem, God shall dwell in a more glorious manner, and make it the place of his perpetual residence. So that every part of that city shall be honoured with evident tokens of the Divine presence; and every member of it being dedicated to God's service, and becoming *a habitation of God through his Spirit,* shall have some degree of the holiness of the temple, where God *had placed his name,* (1 Kings viii. 29. compare with Rev. xxi. 22.) This is in a lower degree fulfilled in all good Christians, who are called *the temples of the living God,* 2 Cor. vi. 16. 1 Pet. ii. 5. and *a habitation of God through the Spirit,* Eph. ii. 22.

A

COMMENTARY

UPON

THE PROPHECY OF DANIEL,

AND

THE TWELVE MINOR PROPHETS.

TO THE MOST REVEREND FATHER IN GOD,

WILLIAM,

LORD ARCHBISHOP OF CANTERBURY;

PRIMATE OF ALL ENGLAND, AND METROPOLITAN; AND ONE OF HIS MAJESTY'S MOST HONOURABLE PRIVY-COUNCIL.

MAY IT PLEASE YOUR GRACE,

HAVING had the honour to offer some former parts of my Commentary upon the Prophets to your Grace, I beg leave to lay this last and finishing part of my design at your Grace's feet, humbly entreating your favourable acceptance of my sincere endeavours to give what light I could to this important part of the Holy Writings.

The obscurity which is found in some passages of these prophecies, particularly in those of Daniel, hath exercised the thoughts of inquisitive men, in the foregoing ages of the church. But we, *upon whom the ends of the world are come*, seem to have an advantage above those that went before us: forasmuch as it may be reasonably supposed, that the nearer the events foretold are to their accomplishment, the greater light several providential occurrences may afford to the predictions themselves.

The prophecy of Daniel is an undeniable proof of an *overruling Providence*, that *changes times and seasons*, that *removeth* one government, and *setteth up* another. For what foresight was able so exactly to describe the orderly succession of the *four great monarchies*, but that of the Eternal Mind, whose *wisdom reacheth from one end to another mightily, and sweetly orders all things? Who declares the end from the beginning, and from ancient times things which are not yet come to pass; saying, My counsel shall stand, and I will do all my pleasure.*

That holy Prophet was adorned with such extraordinary endowments, as seldom are found in one person: being not only honoured with the gift of prophecy, but likewise advanced to bear rule over kingdoms, by reason of that *excellent spirit which was found in him:* this might afford me a proper occasion to draw a parallel between his and your Grace's accomplishments, which have qualified you to sustain the highest office in the church, and the greatest trusts in the state. But I shall forbear pursuing this subject, being well assured that your Grace takes greater satisfaction in performing worthy deeds, than hearing the report of them proclaimed by others: and shall conclude with my hearty prayers, that your Grace may also resemble the felicity of Daniel, in enjoying a long and prosperous life here, and may then be translated to an endless happiness hereafter.

I am, may it please your Grace,

Your Grace's most dutiful and obedient servant,

WILLIAM LOWTH.

CONCERNING THE

AUTHOR AND THE SUBJECT

OF THE ENSUING

PROPHECY.

THE prophet Daniel was descended of the royal family of the kings of Judah; so that in the captivity of himself and his companions was fulfilled that prophecy of Isaiah, that the *king's issue should be eunuchs*, or officers, *to the king of Babylon.* (Isa. xxxix. 7.) The later Jews do not reckon Daniel among the prophets; but herein they contradict the sense of the more ancient ones, and particularly of Josephus, who calls him *one of the greatest of the prophets*, and saith, *that he did not only foretell future things, which was common*

to him with other prophets, but also prefixed a time for their coming to pass. (Antiq. lib. x. cap. 12.) Our Saviour's authority is decisive in this matter, who expressly calls Daniel a prophet, Matt. xxiv. 15. wherein he likewise spoke the sense of the Jews of that time. And if we consider the important subject of some of his prophecies, wherein he plainly points out the time of *Christ's coming* and *sufferings*, and the large extent of others of them, giving an account of the succession of *four monarchies* unto the end of the world, he may justly be reckoned among the first of that order. Daniel and St. John had both of them the honour of being persons *greatly beloved* by God and Christ: (compare Dan. x. 11. with John xiii. 23.) so the latter, in his Revelation, doth more distinctly unfold those events which the former foretells in general terms, as Mr. Mede has observed. (See his Works, p. 787.)

This prophecy is writ partly in Hebrew, and partly in Chaldee: for which this reason may be assigned; that those parts of it in which the Babylonian empire was concerned were writ in their language, *viz.* from ii. 4. to the end of the seventh chapter; a great part of which was probably entered into their public registers. (See a like instance, Esth. ii. 23.)

St. Jerome tells us in the preface to his Commentary upon Daniel, that Porphyry had the boldness to affirm, that the prophecies of Daniel relating to the kings of Syria and Egypt, (chap. xi.) were written after the times of Antiochus Epiphanes: this was plainly granting the truth of the matters of fact therein contained, as St. Jerome observes; and the falsity of his assertion clearly appears from hence, that this prophecy was translated into Greek a hundred years before Antiochus's time, and that translation was in the hands of the Egyptians, who had no kindness either for the Jews or their religion. Nay, farther, the prophecies of Daniel foretelling the great successes of Alexander, (viii. 5. xi. 3.) were shewed to Alexander himself by the Jews, who thereupon obtained several privileges from him, as Josephus informs us, Antiq. lib. xi. cap. 8.

Daniel lived in great favour under Nebuchadnezzar and his successors in the Babylonian monarchy; his extraordinary merits continued him in the same degree of favour under Darius and Cyrus, the two first Persian monarchs: and, as Josephus observes *(ubi supra)*, "he was the only prophet that enjoyed a great share of worldly prosperity." He must needs have lived to a great age, it being near seventy years from the date of his first prophecy (ii. 1.) to that of his last, (x. 1.) Our learned chronologer, Bishop Lloyd, supposes him to have been carried into captivity, when he was about twenty years old: about ten years after we find him famed for his piety and wisdom, as appears from Ezek. xiv. 14. xxviii. 3. His last vision was in the third year of Cyrus, (Dan. x. 1.) at which time he was about ninety-four years of age, and it is not likely he lived much longer.

There need not any thing be said concerning the *three additions to Daniel*, viz. *The Song of the three Children*, the *History of Susannah*, and of *Bel and the Dragon:* since they manifestly appear to have been the productions of Hellenists of later times, and accordingly are rejected as apocryphal, by St. Jerome, in the prefaces to his translation, and to his Commentary on Daniel, and by other ancient writers.

CHAP. I.

ARGUMENT.

The first chapter gives an account of the captivity of Daniel, and his companions, together with the manner of their education under the king of Babylon.

Ver. 1. *IN the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon to Jerusalem.*] The prophet Jeremiah makes the first year of Nebuchadnezzar coincident with the fourth year of Jehoiakim, and from thence begins the date of the seventy years' captivity: (see Jer. i. 11. xxv. 1.) but here Daniel speaks of Nebuchadnezzar as king of Babylon in the third year of Jehoiakim. To this objection Dr. Prideaux gives an easy answer: (Script. Connex. par. i. p. 60. edit. 8vo.) That Daniel begins his computation from the time that Nebuchadnezzar was sent by his father on the expedition against Pharaoh-Nechoh, king of Egypt, which was towards the latter end of the third year of Jehoiakim. In the beginning of the following year he conquered the Egyptians, which was the fourth year of Jehoiakim; (see Jer. xlvi. 2.) and in the latter end of the same year he came and besieged Jerusalem in the ninth month, according to the Jews' account, who to this day keep a fast, on the eighteenth day of that month, in memory of this taking of Jerusalem. At which time Jehoiakim became tributary to the king of Babylon, and consequently the seventy years of captivity and vassalage to Babylon began.

It has been observed in the notes upon Jer. xxv. 1. that the Scripture account of the beginning of Nebuchadnezzar's reign anticipates the computation of Ptolemy's Canon two years, which two years Nebuchadnezzar reigned with his father, as Josephus informs us from Berosus, Antiq. lib. x. cap. 11.

Ver. 2. *And the Lord gave Jehoiakim into his hand.*] He took Jehoiakim prisoner, and put him in chains, with a design to carry him to Babylon: but he having humbled himself, and submitted to become his tributary, he was restored to his kingdom. (Comp. 2 Kings xxiv. 1. 2 Chron. xxvi. 6.)

And part of the vessels of the house of God.] See 2 Chron. xxxvi. 7. compared with Dan. v. 2, 3. Some of the vessels were still left, which Nebuchadnezzar seized when he carried Jeconiah captive. (See 2 Kings xxiv. 13. Jer. xxvii. 19, 20.)

Into the land of Shinar.] This was the original name of the country about Babylon, (Gen. xi. 2.) and it was still called by this name in some places of the prophets. (See Isa. xi. 11. Zech. v. 11.)

And he brought the vessels into the treasure-house of his god.] Of the idol Bel: (see Jer. l. 2.) from whence they were taken by Cyrus, and delivered to Zerubbabel, (Ezra i. 7, 8.) To this agrees the testimony of Berosus apud Josephum, (Antiq. lib. x. cap. 11.) who tells us, "That Nebuchadnezzar adorned the temple of Bel with the spoils of war which he had taken in that expedition."

Ver. 3. *And the king spake unto Ashpenaz, master of the eunuchs.*] One of the chief officers of his palace; the officers that attended about the persons of the eastern kings being commonly eunuchs: a custom still practised in the Ottoman court.

That he should bring certain of the children of Israel, and of the king's seed, &c.] The words may be better translated, *even of the king's seed;* the conjunction copulative being often used by way of explication. (See Noldius's Concordance, p. 276. and the note upon Isa. li. 19.) And thus Isaiah's prophecy was punctually fulfilled, xxxix. 7. as hath been observed in the Preface.

Ver. 4. *Children in whom was no blemish,* &c.] He was directed to make choice of such as had the best accomplishments both of body and mind, and were fit to give attendance in a king's court. The word *yeladim, children,* is used in Scripture of such as are past the years of childhood, as we now distinguish the parts of man's life. It is applied to Rehoboam's counsellors, 1 Kings xii. 8. who cannot be thought mere children, since Rehoboam himself was of an advanced age. Nor can we suppose Daniel and his companions less than twenty years of age at this time, as may be concluded from their being put into considerable posts in the government in a short time after, (ii. 48, 49.)

Whom they might teach the learning and tongue of the Chaldeans.] Besides the study of politics and the art of war, the learning chiefly valued among them was astrology, or the knowledge of the heavenly motions, the interpretation of dreams, and architecture. (See the notes upon ver. 17. 20.)

The tongue of the Chaldeans.] The same was likewise called the Syrian language. (See ii. 4.)

Ver. 5. *And the king appointed them a daily provision of the king's meat,* &c.] In like manner it was a custom of the Persian kings to feed their domestics with the remainder of their own tables. (See Athenæus, lib. iv. cap. 10.)

Ver. 7. *He gave unto Daniel the name of Belteshazzar,* &c.] *According to the name of his god,* as Nebuchadnezzar himself derives the word, iv. 8. So the name was derived from *Bel,* the chief idol of Babylon, as Nebuchadnezzar had his own name from *Nebo,* another of their idols, mentioned Isa. xlvi. 1. and Evil-Merodach, his successor, was named from their idol Merodach, Jer. l. 2. It is probable that the other names imposed upon Daniel's companions, Shadrach, Meshach, and Abednego, were derived from some of their idols. *Misael,* a word derived from *El,* the name of the true God, may probably have been changed into *Meshach,* because *Sac* was an idol worshipped by the Chaldeans. (See the note upon Jer. xxv. 26.)

Ver. 8. *But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat,* &c.] It was the custom of most nations, before their meals, to make an oblation of some part of what they ate and drank to their gods, as a thankful acknowledgment, that every thing they enjoyed was their gift. These oblations were called *prosiciæ* and *libamina* among the Romans; so that every entertainment had something in it of the nature of a sacrifice. This practice generally prevailing, made Daniel and his friends look upon the provisions coming from the king's table as no better than meats offered to idols, and, by being so offered, to be accounted unclean and polluted. (See Ezek. iv. 13. Hos. ix. 3. compare with Acts xv. 20.) [*The portion of the king's meat.*] The word in the Hebrew is *path-bag:* from whence Scaliger derives the word ποτίβασις, mentioned in Athenæus as a dish served up to the table of the Persian kings, being a mixture of corn and wine together. See his notes upon Eusebius, p. 112.]

Ver. 9. *Now God had brought Daniel into favour with the prince of the eunuchs.*] See a like instance of God's care over Joseph, when he was a poor captive and prisoner, and destitute of all friends to support or comfort him: Gen. xxxix. 11. and compare Psal. cvi. 46.

Ver. 10. *Than the children of your sort.*] Or, *Of your age;* for so the word *gile* signifies in the Arabic, and to this sense the Greek translation understands it.

Ver. 12. *Let them give us pulse to eat.*] The Hebrew word *zeronim* signifies all sorts of garden roots or herbs. (See Isa. lxi. 11.)

Ver. 17. *God gave them knowledge and skill in all learning and wisdom.*] In all sorts of learning and knowledge: so that it became a proverb, *Thou art wiser than Daniel,* Ezek. xxviii. 3. They were particularly skilful in those parts of the Chaldean learning which were really useful, and might recommend them to the favour of the kings both of Babylon and Persia, and qualify them for places of trust under them. So Moses's education in the Egyptian learning, (Acts vii. 22.) fitted him to be a ruler of God's people.

And Daniel had understanding in all visions and dreams.] It was an opinion generally received in the early ages of the world, that dreams, when they were attended with unusual circumstances, did portend or signify some future event. This subject Tully handles at large in his first book de Divinatione, and alleges some very remarkable instances of that kind. Homer speaks the general sense of his own age, when he saith, καὶ γὰρ τ' ὄναρ ἐκ Διός ἐστιν: *even a dream comes from God.* The authority of Joseph is still more ancient, who saith, *Do not interpretations* [of dreams] *come from God?* (Gen. xli. 8.) The next evidence, in point of antiquity, is the book of Job, where Eliphaz relates a night-vision he himself had, which instructed him in a truth of great importance, (Job iv. 12, &c. xxxiii. 14, 15.) Elihu affirms, that *God speaks once, yea, twice to men—in a dream, in a vision of the night:* which, indeed, was the common way by which God revealed his will to the patriarchs of old, and afterward to the prophets. (See Gen. xxviii. 12, &c. xxxi. 11. Numb. xii. 6.) To descend to later times, the son of Sirach, when he discourses of the vanity of dreams, yet makes this exception, *Unless they be sent from the Most High,* (Ecclus. xxxiv. 1. 6.)

Ver. 18. *At the end of the days that the king had said he should bring them in.*] At the end of three years. (See ver. 5.)

Ver. 19. *Therefore they stood before the king.*] They were in continual attendance in the king's court. So *Joseph stood before Pharaoh,* Gen. xli. 46. The same expression is used of Elijah and Jeremiah, as God's servants and messengers, 1 Kings xvii. 1. Jer. xv. 19. and the Levites are said to *stand before the congregation, to minister to them,* Numb. xvi. 9.

Ver. 20. *He found them ten times better than all the magicians and astrologers that were in all his realm.*] The words may be understood of those that employed themselves in the lawful search of natural causes and effects, and of the regular motions of the heavenly bodies. For when Daniel made intercession to the captain of the guard, that *the wise men of Babylon might not be slain,* (ii. 24.) we cannot suppose all of them were such as studied unlawful arts and

sciences, since he himself was afterward made master or head over them: (ii. 48.) and if no part of the Chaldean learning might lawfully be studied, they that *would not defile themselves with the king's meat,* would have refused to be instructed in that way of education which he had appointed, as St. Jerome observes upon ver. 8. In like manner, the wise men mentioned Matt. ii. 1. called Μαγοὶ in the original, may be supposed such as employed themselves in observing the motions of the heavenly bodies, and might reasonably suppose that the new star they had seen, in that region of the heavens which the astrologers appropriated to Judea, did portend the birth of that Prince whom the Jews expected should be born about this time, and had spread such an expectation over a great part of the world: as a learned prelate hath lately shewed, in his Defence of Christianity from the ancient Prophecies, chap. 1.

[*Astrologers.*] The word in the Hebrew is *Assaphim,* which coming near in sound to the Greek Σοφοὶ, hath made some conjecture that it was derived from thence. But the true derivation of it is either from the verb *tsapha,* or *sapha,* signifying to view carefully, from whence comes the word *tsophim, watchmen,* a name given to the prophets: or else from *tsaphah,* to hide, from whence the author of Ecclesiasticus derives the Greek *sophia; wisdom,* saith he, *is according to her name, and she is not manifest unto many:* (vi. 22.) See the Bishop of Coventry and Litchfield's Vindication, book i. chap. 1. sect. 2.]

Ver. 21. *And Daniel continued even to the first year of king Cyrus.*] He lived to see the overthrow of the Babylonish monarchy by Cyrus: which made way for the fulfilling of Jeremiah's prophecy concerning the *seventy weeks,* in the return of the Jews from their captivity; which was accomplished in the first year of king Cyrus: (Ezra i. 1.) for the accomplishment of which prophecy we find Daniel very solicitous, ix. 1, 2. This being so remarkable a year, the text takes notice that Daniel lived so long: not but that he lived longer, at least till the third year of Cyrus, as appears from x. 1. The word *unto,* or *until,* does not always exclude the time following the period mentioned. (See Psal. cx. 1. cxii. 8.)

CHAP. II.

ARGUMENT.

An account of Nebuchadnezzar's dream, the substance of which he had forgot, and the wise men of Chaldea could not relate to him: who are therenpon threatened with death: Daniel rescues them from that imminent danger, relates the dream to the king, and interprets it of the four great monarchies; and how, in the latter times of the fourth, God would set up the kingdom of the Messiah. Upon this the king advances him and his friends to considerable posts of honour.

Ver. 1. *AND in the second year of the reign of king Nebuchadnezzar.*] This was the fourth year of his reign, according to the Scripture computation: (see the note upon i. 1.) for above three years must have been expired since the time of Daniel's captivity. (See i. 5. 8.) But Daniel, writing the following history in Chaldee for the use of the Chaldeans, follows that computation of time which was in use among them.

Nebuchadnezzar dreamed dreams.] Though it was but one continued dream, it contained divers scenes of affairs; being a description of the succession of the four monarchies, which were to continue, under different forms, unto the end of the world.

And his sleep brake from him.] Or, *Went from him,* as a like phrase is rendered, vi. 18. The preposition *al,* sometimes signifies *from,* as Noldius shews in several instances, Concordance, p. 689.

Ver. 2. *Then the king commanded to call the magicians and the astrologers.*] See the note upon i. 20. Daniel and his companions did not appear among them: perhaps because the Chaldeans despised them as youths and strangers, and would not have them thought equal in knowledge with themselves.

And the sorcerers.] This word is always taken in an ill sense by the holy writers, for those that consult with evil spirits.

And the Chaldeans.] The Chaldeans were so much addicted to the study of the heavenly motions, and to make prognostications from thence, that the word Chaldean is used both in Greek and Latin writers for an astrologer.

Ver. 4. *Then spake the Chaldeans to the king in Syriac.*] The ancient Chaldee and the Syrian language were the same. (See Gen. xxxi. 47. 2 Kings xviii. 26. Ezra iv. 7.) This language is found in its greatest purity in the books of Daniel and Ezra. The Jews, in the time of their captivity, mixed several Hebrew words with the Chaldean language, and this is the Chaldee in which the Targums upon the law and the prophets are writ, and is called the Hebrew tongue in the New Testament. The language spoken in Antioch, and other parts of Syria, differs as a dialect from the two former, and, being written in a different character, is what we now call Syriac. (See Bishop Walton, Prolegom. xiii. ad Bibl. Polyglot. and Dr. Prideaux's Connex. par. ii. p. 539. edit. 8vo.)

The following part of the chapter from this verse is writ in Chaldee, and so on to the end of the seventh chapter: the reasons of which see in the Preface.

Ver. 5. *Ye shall be cut in pieces.*] A punishment, of which other places of Scripture make mention. (See 1 Sam. xv. 33. 1 Chron. xx. 3.) Our Saviour alludes to it, Matt. xxiv. 51.

And your house shall be made a dunghill.] That there might be no remains left of their memory. (See Ezra vi. 11.)

Ver. 6. *But if ye shew the dream, and the interpretation thereof, ye shall receive gifts and rewards.*] Such as the king actually bestowed upon Daniel, after he had interpreted the dream, ver. 48. (Compare v. 16.)

Ver. 8. *I know of a certainty that you would gain the time.*] By importunately renewing your request that I would recollect my dream, you only protract the time, and delay the execution of the sentence pronounced against you, ver. 5. *Buying* or *redeeming the time* is a proverbial expression, denoting men's using their utmost endeavours to free themselves out of some imminent danger or difficulty: gaining time, being a considerable advantage to that purpose. (See the following verse.) In this sense St. Paul uses the phrase, Ephes. v. 16. Colos. iv. 5.

Ver. 9. *There is but one decree for you.*] The sentence of

death already pronounced shall certainly be put in execution.

For you have prepared lying and corrupt words to speak before me, till the time be changed.] Ye have only contrived feigned excuses to protract the time, in hopes that circumstances might possibly alter, and so you might escape punishment.

Ver. 11. *And there is none other that can shew it before the king, except that God, whose dwelling is not with flesh.*] These Chaldeans undertook to foretell future events by their skill in the motions of the stars: and to explain dreams by some natural observations, such as are still to be seen in Artemidorus's Oneirocritics. Or if they pretended to have correspondence with spirits, they were the demons of a lower rank, who could not impart to them things so much above the compass of ordinary knowledge. (Compare ver. 28. and v. 11.)

Ver. 12. *For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.*] He might in his rage and fury not think of sending for Daniel; which made Daniel try to get admission to the king, (ver. 14, &c.) to prevent his own destruction, as well as that of the other wise men.

Ver. 13. *And they sought Daniel and his fellows to be slain.*] Though they had not been summoned with the wise men of Chaldea. (See ver. 2.)

Ver. 14. *Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard.*] With whom he was in favour. (See i. 9.) The Vulgar Latin translates the former part of the sentence thus; "Tunc Daniel requisivit de lege et sententia," *Daniel inquired concerning the law and decree,* which the king had made for destroying the wise men. The word *tenem,* translated here *wisdom,* usually signifies an edict, or public decree, set forth by authority.

Ver. 16. *Then Daniel went in, and desired of the king that he would give him time,* &c.] The king's anger was now abated, and withal the providence of God was visible, in inclining the king's heart to allow Daniel that favour which he had before denied to the magicians, (ver. 8.)

Ver. 18. *That they would desire mercies of the God of heaven concerning this secret.*] The danger equally threatened Daniel and his friends, therefore it was fit they should join in prayer for the averting of it.

Ver. 19. *Then was the secret revealed to Daniel in a night vision.*] The same with a dream. (See Job iv. 13. xxxiii. 15.)

Ver. 20. *For wisdom and might are his.*] His wisdom appears in ordering the great affairs of the world, and his might or power in bringing them to pass. To the same purpose Jeremy styles him, *great in counsel, and mighty in work,* Jer. xxxii. 19.

Ver. 21. *And he changeth the times and the seasons, he removeth kings, and setteth up kings.*] The great changes of the world are brought to pass by removing kings, and translating their dominions to others: by raising some empires, and pulling down others. Of this, Nebuchadnezzar's dream that was then revealed to Daniel was a signal instance: which contained the succession of the four great monarchies of the world. The prophet speaks of the disposal of governments as one of God's prerogatives, and the means whereby he brings to pass the most considerable changes which are wrought in the world. The Psalmist speaks to the same purpose, Psal. lxxv. 6, 7. This is a very good reason to persuade men to submit to such changes and revolutions being brought to pass by Providence for great and wise reasons. (See iv. 17. Jer. xxvii. 5, 6.)

Ver. 22. *He knoweth what is in darkness, and the light dwelleth with him.*] He knoweth the most secret things, while they yet lie hid in their causes, and can discover and bring them to light. (Compare v. 11. 14.)

For thou hast made known unto us the king's matter.] See the note upon ver. 36.

Ver. 24. *Destroy not the wise men of Babylon.*] Some of them might probably employ themselves in laudable studies, and searches after knowledge. (See the note upon i. 20.) However, here was no just cause given for putting them to death.

Ver. 25. *I have found a man of the captives of Judah, that will make known to the king the interpretation.*] Daniel undertook to do it of his own accord, (ver. 24.) but this officer, according to the manner of courtiers, takes this opportunity of ingratiating himself to the king, as if the discovery of Daniel's abilities in this kind was owing purely to his diligence.

Ver. 27. *The soothsayers.*] This word is not met with before among the several sorts of pretenders to wisdom among the Chaldeans, mentioned ver. 2. The Chaldee word is *gazerin,* which some think answers the Latin *aruspices:* who pretended to foretell events by tokens found in the entrails of the living creatures which they sacrificed.

The Greek translation which St. Jerome tells us was Theodotion's, retains the Chaldee word, and reads γαζαρηνῶν, which shews he did not understand the true import of that original.

Ver. 28. *But there is a God in heaven that revealeth secrets.*] Daniel assumes nothing to himself, but gives the glory to God alone, whose knowledge, as he tells the king, infinitely exceeds that of all the wise men of Chaldea, and of the gods or demons which they consulted or worshipped.

And maketh known to the king Nebuchadnezzar what shall be in the latter days.] God only can certainly foreknow such future events as depend upon contingent causes, and the determination of man's free-will. (See Isa. xli. 22, 23.) The *latter days* very often signify the times of the Messias, called the *last times,* or age of the world; (see the note upon Isa. ii. 2.) and so the expression may be understood here; for the prophecy contained in this vision reaches to the times when the *kingdom of the Messias* shall be set up. (See ver. 44. and compare x. 14.)

Ver. 30. *As for me, this secret is not revealed to me for any wisdom that I have more than any living.*] See ver. 28. 36.

But for their sakes who shall make known the interpretation to the king.] That this may be a means for myself and my three friends to gain an interest in your majesty, the better to promote the glory of God, and to do kindnesses to our brethren of the captivity. This is the sense of the words if we follow the common translation: but I take the marginal reading to be the better interpretation, *But for the intent that the interpretation may be made known to the king.* The verb transitive is often used for the impersonal.

(See the note upon Isa. xliv. 18.) Several instances of this kind are to be found in the book of Daniel: as iii. 4. iv. 16. 31. v. 20. xi. 21.

Ver. 31. *Thou, O king, sawest, and behold a great image. This image, whose brightness was excellent, stood before thee.*] Grotius acutely observes, that this image appeared with a glorious lustre in the imagination of Nebuchadnezzar, whose mind was wholly taken up with admiration of worldly pomp and splendour: whereas the same monarchies were represented to Daniel under the shape of fierce and wild beasts, chap. vii. as being the great supporters of idolatry and tyranny in the world.

And the form thereof was terrible.] The success which accompanied their arms made them feared and dreaded by all the world.

Ver. 32. *This image's head was of fine gold.*] The Babylonian monarchy was arrived to the height of glory under Nebuchadnezzar: (see ver. 37, 38.) who likewise improved and adorned the city of Babylon to such a degree, as to make it one of the wonders of the world: as Dr. Prideaux shews at large, Connex. par. i. p. 94, &c. So this empire might justly be compared to a golden head.

His breasts and his arms of silver.] The second monarchy of the Medes and Persians will be inferior to the first; (see ver. 39.) probably in respect of its continuance: the Babylonian monarchy, if we date its beginning from Ninus, having lasted above seven hundred years.

Ibid. and Ver. 33. *And his thighs of brass, his legs of iron.*] These emblems denote the strength of the third and fourth monarchies, and the irresistible force with which they subdued their adversaries. *Iron* and *brass* are the emblems of strength in the prophetical writings. (See ver. 39, 40. iv. 15. vii. 19. Isa. xlv. 2. xlviii. 4.)

Ver. 33. *His feet part of iron, and part of clay.*] See ver. 41, 42.

Ver. 34. *Thou sawest till that a stone was cut out without hands, which smote the image upon his feet—and brake them to pieces.*] A very proper representation how the whole image was destroyed: *viz.* by a great stone's falling upon the feet of the image, and breaking them to pieces, whereby the whole image was overturned, and broken to pieces. In like manner the kingdom of Christ, a kingdom of God's own erecting, (see ver. 45.) shall break to pieces the fourth and last monarchy, in which the remainders of the other three were comprehended: and shall at length put an end to all earthly *rule, authority,* and *power,* 1 Cor. xv. 24.

The Jews unanimously agree, that by the *stone* is here meant the Messiah. (See the authorities collected in the Bishop of Coventry and Litchfield's learned Defence of Christianity, p. 122.)

Ver. 35. *And became as the chaff of the summer threshing-floors—that no place was found for them.*] There was no sign or remainder left of their former greatness. (Compare Psal. i. 4. xxxvii. 10. Hos. xiii. 4.) The same expression is used by Isaiah, xli. 15. where speaking of the victory God will give to his church over its enemies, he saith, *Thou shalt thrash the mountains, and make the hills as chaff: thou shalt fan them, and the wind shall drive them away.* The expressions in both places allude to the threshing-floors in the eastern countries, which were usually placed on the tops of hills. (See 2 Chron. iii. 1.)

And the stone that smote the image became a great mountain, and filled the whole earth.] This denotes the advancement and increase of Christ's kingdom, that it should from small beginnings proceed to fill the whole earth: as if a stone by degrees should grow to a mountain. Thus Christ is described as *going forth conquering, and to conquer,* Rev. vi. 2. Mr. Mede hath very judiciously observed, (see his Works, p. 743.) that this kingdom is described here under two states or forms; the one may be called by way of distinction the *kingdom of the stone,* the other the *kingdom of the mountain.* The first commenced upon the erection of the fourth kingdom, while the statue continued on its feet; the other was to be manifest under its last and weakest state. Christ, the foundation of the church, is often described as a *stone,* (see Isa. xxviii. 16. Zech. iii. 9.) and the church in its flourishing estate is represented as a mountain. (Isa. ii. 2. Ezek. xx. 40. Rev. xxi. 10.)

Ver. 36. *We will tell the interpretation to the king.*] An expression becoming the modesty of so good a man as Daniel: who allows his friends a share in the honour of interpreting the dream, because the interpretation was obtained by their joint prayers to God. (See ver. 18. 23.)

Ver. 37. *Thou, O king, art a king of kings.*] So Nebuchadnezzar is styled, Ezek. xxvi. 7. because he had kings for his vassals and tributaries: such were Jehoiakim and Zedekiah, the former kings of Judah, (2 Kings xxiv. 1. 17.) The same title was afterward given to Artaxerxes king of Persia, Ezra vii. 12.

Ver. 38. *And wheresoever the children of men dwell—hath he made thee ruler over them all.*] The great monarchs assumed to themselves the title of being lords of the world: (see vi. 25. viii. 5.) so the word Οἰκουμένη, the *world,* commonly signifies the Roman empire in the New Testament. (See Luke ii. 1. Acts xi. 29.)

The beasts of the field and the fowls of heaven hath he given into thine hand.] The Greek adds, *And the fish of the sea:* whatever right thy subjects can claim, either in their possessions, or in any perquisites thereto belonging, is all held of thee, as the supreme lord. (Compare Jer. xxvii. 6.)

Ver. 39. *And after thee shall arise another kingdom inferior to thee.*] See ver. 32.

And another third kingdom of brass, (see ver. 32.) *which shall reign over all the earth.*] The Grecian monarchy shall extend its conquests beyond the bounds of the preceding empires, even to those parts of the east, which none of the Persian monarchs had ever attempted to subdue.

Ver. 40. *And the fourth kingdom shall be strong as iron.*] So it is represented as having *great iron teeth,* vii. 7. 19. This fourth kingdom can be no other than the Roman empire. Some commentators, indeed, have reckoned the empire continued in Alexander's successors, as a distinct kingdom from that which was set up by himself. But no writer of the history of those times speaks of it as such: and this notion plainly contradicts the description which Daniel gives of that kingdom, chap. viii. There the prophet represents the third kingdom as it were set up by Alexander, and continued under his successors, under the figure of a *goat having one great horn,* and afterward, *four others which stood up in its stead,* (ver. 8.) and afterward expressly calls Alexander the first king, (ver. 21.) and farther tells us, (xi. 4.) that his kingdom shall be *broken and divided towards the four winds of heaven.* They that want farther satisfaction, may see more proofs of this point in

Mr. Mede's dissertation upon this subject, p. 712. of his Works.

The reason why the Spirit of God takes notice of these monarchies rather than any others, is, because God's people were subjects to these monarchies as they succeeded one another: and in their succession, a line of time is carried on to the coming of Christ, who was to appear in the times of the fourth monarchy, and the countries belonging to it were to be the chief seat of Christ's kingdom: as Mr. Mede observes in the same dissertation.

And as iron that breaketh all these, shall it break in pieces and bruise.] Or, *Even as iron that breaketh* (all things), *shall it break in pieces and bruise all these.*

Ver. 41. *And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided.*] The ten toes of the image signify the ten kings, who were in aftertimes to divide this kingdom among themselves: denoted by the *ten horns* of this fourth beast, mentioned vii. 7. compared with Rev. xvii. 12. This partition of the Roman empire will divide its strength, and by consequence be a diminution of its power.

Ver. 42. *And as the toes of the feet were part of iron, and part of clay, the kingdom shall be partly strong, and partly broken.*] Or, brittle. The sense of the words is more fully explained in the following verse. Some interpreters explain them thus: That the chief power in these ten kingdoms shall be partly *secular*, and partly *ecclesiastical:* and the encroaching of the ecclesiastical power upon the secular, shall be the occasion of frequent clashings between them, to the weakening of both parties, and endangering their breaking to pieces.

Ver. 43. *And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another.*] These ten kingdoms shall be a medley of people of different nations, laws, and customs: and although the kings of the several nations shall try to strengthen themselves by marriage-alliances into one another's families, yet the different interests which they pursue will make them often engage in wars with each other, and thereby weaken the common strength.

Ver. 44. *And in the days of these kings.*] During the succession of these four monarchies, and in the times of the last of them. Compare ver. 34. where the *stone cut out without hands*, is said *to smite the image upon its feet*, which part of the image denotes the fourth monarchy.

The God of heaven shall set up a kingdom, which shall never be destroyed.] The kingdom of Christ is described in Scripture as an everlasting kingdom: not like the kingdoms of this world, subject to change and dissolution, but like the Author of it, eternal and unchangeable. (See vii. 14. 27.)

But it shall break in pieces and consume all these kingdoms.] See ver. 34.

Ver. 45. *Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron,* &c.] There should not have been a full stop placed at the end of the last verse, as our translation is commonly pointed: the particle *forasmuch* shewing, that the sense of this verse depends upon the foregoing words, as in ver. 40, 41. The words shew the correspondence between the several parts of Nebuchadnezzar's dream, and the event thereby signified: that as the *stone cut out without hands* overturned the image, and broke it to pieces; so a kingdom of God's own erecting should put an end to all these earthly kingdoms.

The stone was cut out of the [or a] *mountain without hands.*] The phrase *without hands* denotes it to be an act of God's own immediate power, and brought to pass without the interposition of second causes. (Compare viii. 25.) So the heavenly body we are to receive at the resurrection, is called *a building not made with hands*, 2 Cor. v. 1. The same expression is used concerning the *heavenly tabernacle*, Heb. ix. 11. 24. in opposition to buildings of human structure. In like manner, Christ at his coming into the world had a *body prepared for him* by the immediate operation of the Holy Ghost.

The great God hath made known to the king, &c.] See ver. 28.

Ver. 46. *Then the king Nebuchadnezzar fell on his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.*] Doing reverence by prostration is not only an act of worship paid to God, but often given to kings and great men in the Old Testament, according to the custom of the eastern countries. (See 2 Sam. ix. 6. xiv. 33.) It was likewise an expression of reverence paid to prophets, on the account of the sanctity of their office, and not refused by them. (See 1 Kings xviii. 7.) Of this kind was probably the worship paid by the leper to Christ, (Matt. viii. 2.) whom he took for a prophet. But when other circumstances were added to it, which made it look like Divine worship, then it was refused to be accepted, as in the case of St. Peter, Acts x. 25. and of the angel, Rev. xix. 10. The adoration here described, seems to have been of the latter kind, being joined with offering incense, an act of worship peculiar to God alone. (See Ezra vi. 10.) For this reason it is highly probable that Daniel refused the honours offered to him, and put the king in mind that he should give God the glory, as we find he does in the following verse. Nebuchadnezzar seems in a sudden transport to have looked upon Daniel as having something more than human in him; (see iv. 8.) just as the barbarians thought of St. Paul, Acts xxviii. 6.

Ver. 47. *Of a truth it is that your God is a God of gods, and a Lord of kings.*] Superior to all the gods or demons who are worshipped by men; the supreme Governor of the world, and Ruler of the kings and kingdoms in it. (See ver. 21.)

Ver. 48. *Then the king made Daniel—ruler over the whole province of Babylon.*] When the empire came under the government of the Medes and Persians, every province had a prince or ruler appointed over it, (vi. 1.) This might probably have been practised before, only afterward improved by the addition of three presidents over the rest. (Ibid. ver. 2. and v. 7.)

And chief of the governors over all the wise men of Babylon.] See the note upon i. 20. and compare iv. 9. v. 11.

Ver. 49. *Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon.*] That they might be assisting to him, and partners in honour with him, by whose joint intercession this secret was revealed, (ver. 18.)

But Daniel sat in the gate of the king.] He was a constant attendant at the king's court. (See Esth. ii. 19. 21. iii. 2.)

CHAP. III.

ARGUMENT.

The history of the miraculous deliverance of Daniel's three friends out of the fiery furnace, into which they were cast, because they refused to worship the golden image which king Nebuchadnezzar had set up.

Ver. 1. *NEBUCHADNEZZAR made an image of gold, the height whereof was threescore cubits, and the breadth six cubits.*] This image was set up probably in honour of Bel, whom Nebuchadnezzar worshipped as his tutelar deity; and called Daniel after his name. (See i. 2. iv. 8.)

The proportion of this image shews it to have been a very irregular figure, no man's height being above six times his thickness. This makes interpreters generally understand these *sixty cubits* of the height of the image and pedestal taken both together: and suppose the image to have been thirty-six cubits, and the pedestal twenty-four. Diodorus Siculus, giving an account of the plunder Xerxes had taken out of the temple of Belus, mentions a statue of massy gold which was forty feet high, which Dr. Prideaux conjectures to have been this statue: and then the body of the image would hardly have been twenty-seven cubits high. (See his Script, Connex. par. i. p. 100, 101.)

The Greek interpreter supposes this remarkable story to have happened in the eighteenth year of Nebuchadnezzar's reign.

Ver. 2. *Then Nebuchadnezzar sent to gather the princes, the governors, and the captains,* &c.] It seems a needless task to undertake an exact description of these several officers and commanders, who cannot be distinguished with any certainty. From the first word *ahashdarpanaia, princes,* the word *satrapas* is derived, which is commonly taken for a word of Persian original, but was probably first used among the Assyrians or Babylonians, and from thence derived into the Persian language.

The treasurers.] In the Chaldee, *ghedabraia,* the same word with *ghizbar,* translated *treasurer,* Ezra i. 8. *Z* being often changed into *D,* in the Chaldee.

Ver. 3. *And they came and stood before the image which Nebuchadnezzar had set up.*] They made their personal appearance, and shewed themselves ready to perform the worship required of them.

Ver. 4. *O people, nations, and languages.*] Whatsoever parts of the empire ye come from, and whatever language you speak. (See ver. 29. and iv. 1.) This form of speech was designed to set forth the largeness and extent of the Babylonish empire, which had subjects of so many different languages. The same phrase was afterward used under the Medes and Persians. (See vi. 25. Esth. i. 22. iii. 12. viii. 9.)

Ver. 5. *That at what time ye hear the sound of the cornet, harp,* &c.] Some of the names of these musical instruments have a great affinity with the Greek words of the same signification: as the word *karna, the cornet,* with κέρας; *kithros,* the *harp,* with κίθαρα; *pesanterin,* the *psaltery,* with ψαλτήριον; and *symphonia,* translated *dulcimer,* with συμφωνία. This some account for, by supposing that the traffic managed by the Phœnicians with Greece, (see Ezek. xxvii. 13.) and the transplanting of the Eolian and Ionian colonies into Asia, which happened about an age after the destruction of Troy, brought these and other Greek words into the eastern parts of the world.

But it is more probable that these names should be transferred from the eastern languages into Greece. This is taken for granted in the word *sambuca,* derived into Greek from the Chaldee *sabca,* mentioned in the text. In like manner *kithros,* from whence *cithara* is derived, is probably taken from *citrus, i. e.* the citron-wood, of which the instrument is made, the best of which kind grew in Media. This opinion is confirmed by the testimony of Strabo, (lib. x. p. 471.) who saith, "That the names of musical instruments, such as *nablia, sambuca,* and *barbitos,* were derived from barbarous languages:" by which the Greeks denote the eastern tongues. The words of Athenæus are to the same purpose, lib. iv. cap. 23. and lib. xiv. cap. 5. where he saith, "That the Phrygian and Lydian harmony came from the barbarians, *i. e.* the eastern nations, to the Greeks."

There is but one objection against this opinion, which is, that the word *symphonia,* here mentioned, is a Greek compound. But Isidore, in his Origines, describes that instrument to be hollow, something like our drum, and covered with leather, which they played upon with a stick or a quill: from whence we may conclude, that the affinity between this and the Greek word of the same sound is purely accidental.

Ver. 6. *Shall the same hour.*] This is the first place in the Old Testament where we meet with the division of time into hours. The Greeks ascribe the invention of hours to Anaximander or Anaximenes; who probably learned it from the Chaldeans. (See Herodotus, lib. ii. cap. 109.)

Be cast into the midst of a burning fiery furnace.] Burning offenders alive was a punishment used among the Babylonians, (see Jer. xxix. 22.) and it may be in other eastern countries. (See Psal. xxi. 9.)

Ver. 7. *All the people—fell down and worshipped the golden image,* &c.] Paying Divine honours to the images of deified men was a piece of worship generally practised among the Chaldeans, as well as other heathens. (See Isa. xlvi. 1. Jer. x. 2. 11. l. 2.)

Ver. 12. *They serve not thy gods.*] Or rather, *Thy god:* for the image represented but one single object of worship: so the word is rendered i. 2. and so it should be translated Exod. xxxii. 4. *This is thy God, O Israel;* as the same words are rendered Nehem. ix. 18. For Aaron certainly designed to worship the true God by the emblem of the golden calf, and accordingly *proclaimed a feast to the Lord,* Exod. xxxii. 5.

Ver. 14. *Is it true, O Shadrach?* &c.] Or, *Is it on purpose?* so the word is used, Exod. xxi. 13.

Ver. 15. *Now if ye be ready,* &c.] The sentence is imperfect in the original, and is rightly supplied by our translators with the word *well;* see a like instance, Luke xiii. 9.

And who is that God that shall deliver you out of my hand?] Thus Nebuchadnezzar exalted himself above God Almighty, as Sennacherib had done before him, (2 Kings xviii. 36.) notwithstanding that he had before made an ample confession of the true God, (ii. 47.)

Ver. 16. *We are not careful to answer thee in this matter.*] In so plain a case there is no room for deliberation: we

have an answer ready at hand, *that we ought to obey God rather than man.*

Ver. 17. *Our God whom we serve is able to deliver us—and he will deliver us out of thine hand.*] As we are firmly persuaded of his power to deliver us, so we trust in his mercy and goodness that he will deliver us out of this imminent danger. This they speak out of a well-grounded hope, not from a certain foresight of being delivered; for such an assurance would have defeated the worth of their courage and constancy in despising the danger which threatened them.

Ver. 19. *Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach,* &c.] He discovered in his looks the signs of his fierce anger against these three persons, whom he was incensed against, not only as guilty of disobedience, but likewise of the highest ingratitude towards him, who had preferred them to places of trust and honour.

Ver. 25. *And the form of the fourth is like the Son of God.*] Like that of an angel. (See ver. 28.) Angels are called the sons of God, Job i. 6. xxxviii. 7.

Ver. 26. *Ye servants of the most high God.*] This miracle calls to the king's mind that confession he had formerly made of the true God, (ii. 47.)

Ver. 28. *Blessed be the God of Shadrach,* &c.] So Darius offers up his acknowledgments to the *God of Daniel,* (vi. 26.) looking upon him as superior to other gods, but not as the only true God.

Who hath sent his angel.] So Daniel ascribes his deliverance from the lions to an angel, vi. 22. (Compare Acts xii. 11.)

And have changed the king's word.] Have rendered his command of none effect, God himself having suspended the execution of it.

Ver. 29. *Shall be cut in pieces, and their houses shall be made a dunghill.*] See ii. 5.

Ver. 30. *Then the king promoted Shadrach,* &c.] Or *restored* them to their former places and dignities: so Lud. de Dieu explains the Chaldee verb *hatselach.* The Greek interpreter adds, at the end of the verse, *And he advanced them to be governors over all the Jews who were in his kingdom.*

CHAP. IV.

ARGUMENT.

A recital of Nebuchadnezzar's dream, which foretold the loss of his kingly power, and his being driven from human society, as it was explained by Daniel, and fulfilled in the event.

Ver. 1. *NEBUCHADNEZZAR the king, unto all people, nations, and languages,* &c.] This chapter contains a recital of the very words of that edict or proclamation which Nebuchadnezzar published after his restoration, for the greater confirmation of the truth of the event here related.

Ver. 3. *His kingdom is an everlasting kingdom.*] He exercises an uncontrollable dominion over all the world, and even over the greatest princes. (See ver. 17. 34, 35.)

Ver. 4. *I Nebuchadnezzar was at rest in my house, and flourishing in my palace.*] I thought myself secure in my enjoyments, and at full ease and prosperity in my palace at Babylon, which was built with that state and magnificence, as to be reckoned one of the wonders of the world, (ver. 30.) God's particular judgment often resembles the general one, in their coming suddenly and unexpectedly, when men indulge themselves in their carnal security. (See Psal. xxx. 6, 7. Matt. xxiv. 43, 44. 1 Thess. v. 2, 3.)

Ver. 6. *Therefore I made a decree to bring in all the wise men of Babylon before me.*] As he did before upon a like occasion: (ii. 2.)

Ver. 8. *Whose name was Belteshazzar,* &c.] See the note upon i. 7.

And in whom is the spirit of the holy gods.] Who is enlightened by the gods, or heavenly powers, with a supernatural degree of knowledge, such as none of the wise men of Babylon can attain to. (See ii. 11. v. 11. 14.)

Ver. 9. *O Belteshazzar, master of the magicians.*] See ii. 48. and the note upon i. 20.

Tell me the vision of my dream that I have seen, and the interpretation thereof.] Nebuchadnezzar tells the dream himself in the following words: so the meaning of this sentence must be, Tell me the dream, that is, the interpretation thereof; in which sense the copulative particle is often used. (See the note on i. 3.) The Greek translate it thus, *Hear the visions of my dream, and tell me the interpretation thereof.*

Ver. 10. *I saw, and behold a tree in the midst of the earth.*] Princes and great men are often represented by fair and flourishing trees. So the king of Assyria is described, Ezek. xxxi. 3. 18. (Compare Isa. x. 34. Zech. xi. 2.)

Ver. 12. *The beasts of the field had shadow under it.*] All the subjects of that large empire thought themselves safe under his protection. (Compare Ezek. xvii. 23. xxxi. 6. Lam. iv. 20.)

Ver. 13. *Behold, a watcher and* [or even] *a holy one came from heaven.*] The conjunctive copulative is used here by way of explication. (See ver. 9.) The word *watcher* is understood of some principal angel: the angelical orders being described as always attending upon God's throne, to receive and execute his commands. (See Psal. ciii. 20. Matt. xviii. 10. and the notes upon Ezek. i. 11. 24.) For the same reason they are called *the eyes of the Lord,* Zech. iv. 10.) In the fragments of that ancient book, called The Prophecy of Enoch, quoted in the Epistle of St. Jude, the angels are called Ἐγρήγοροι, the Greek word which answers to *Eir* in the text; and some critics derive the *Iris* of the poets, whom they describe as the messenger of the gods, from the word *Eir:* though others take the word *Eir* to differ only in the Chaldee dialect from the Hebrew *Tseir,* a *messenger.* The word *holy one* denotes such of the angels who kept their station, and were not seduced from their obedience, when the evil angels fell. (See viii. 13.) In the same sense the word is taken, Jude ver. 14. *The Lord cometh with ten thousands of his saints,* or holy ones. (Compare Deut. xxxiii. 2. Zech. xiv. 5. 1 Thess. iii. 13.)

Ver. 14. *Let the beasts get away from under it,* &c.] Let his subjects not rely upon his protection. (Compare Ezek. xxxi. 12.)

Ver. 15. *Nevertheless leave the stump of his roots in the earth.*] As when the root of a tree is still alive, there is a possibility of its flourishing again: so there should still be hopes that the king may recover his former state and *dignity.* (See ver. 26.)

With a band of iron and brass, in the tender grass of the field.] To denote that while the king was deprived of his reason, and lived among the beasts of the field, he was bound with fetters and chains, as madmen usually are. (See Mark v. 4.)

Ver. 16. *Let his heart be changed from man's, and let a beast's heart be given unto him.*] Let him lose the use of his reason. (See ver. 34. 36.) Scaliger thinks this madness of Nebuchadnezzar is obscurely hinted in a fragment of Abydeneus, produced by Eusebius, Præp. Evang. lib. ix. cap. 41. where having represented the king from the Chaldean writers to have fallen into an ecstacy, and to have foretold the destruction of that empire by the Medes and Persians; the author adds, that *immediately after uttering this prophecy he disappeared,* which Scaliger expounds of his being driven from his kingly state and the society of men. (See Scaliger's notes upon the Ancient Fragments, in the appendix to his work de Emendatione Temporum.)

And let seven times pass over him.] That is, seven years: so the expression is taken xi. 13. where the Hebrew reads, *The king of the north shall come at the end of times,* that is, *years.* So the *time, times,* and *a half,* mentioned vii. 25. xii. 7. signify three years and a half; and are accordingly explained by *forty-two months,* Rev. xi. 2. and by *one thousand and sixty days,* Rev. xii. 7. both which reckonings of time are equivalent to *three years and a half.*

Ver. 17. *This matter is by the decree of the watchers, and the demand by the word of the holy ones.*] It is called *the decree of the Most High,* ver. 24. So the expression of the text is an allusion to the proceedings of earthly princes, who publish their decrees with the advice of their chief ministers. Thus God is described as summoning all the host of angels, and taking resolutions according to their advice, 1 Kings xxii. 19. and Christ is represented as attended with angels and saints as his assessors at the day of judgment. (See vii. 22. of this prophecy, 1 Cor. vi. 2, 3. 1 Tim. v. 21. Rev. xx. 4.) The words are capable of another sense; *viz.* that this sentence was pronounced at the request of those angels whom God had appointed to preside over the affairs of the Babylonish empire. (See the note upon x. 13.) *Watchers* and *holy ones* are here spoken of in the plural number, whereas the words are in the singular, ver. 13. which difference may thus be accounted for; that the sentence was pronounced at the joint request of many, but was to be put in execution by one single angel.

To the intent that the living may know the Most High ruleth in the kingdom of men, &c.] See ii. 21.

And setteth up over it the basest of men.] This regards Nebuchadnezzar, either with respect to his present condition, whose pride and cruelty rendered him as despicable in the sight of God, as his high estate made him appear honourable in the eyes of men; and therefore was justly doomed to so low a degree of abasement: or else it may be understood of his wonderful advancement and restoration, after he had been degraded from his dignity, and sent to herd with the beasts of the field. God thereby asserting that prerogative of his, of *bringing low and lifting up;* and of *raising the beggar from the dunghill, to set him among princes.* (1 Sam. ii. 8, 9. Psal. cxiii. 7, 8.)

Ver. 18. *For the spirit of the holy Gods is in thee.*] See ver. 8.

Ver. 19. *Then Daniel was astonished for one hour,* &c.] Both at the surprising circumstances of the judgment denounced against the king; and likewise out of a tender regard and respect for his person, who had bestowed so many favours upon him.

The dream be to them that hate thee, &c.] The words are spoken by the figure called *euphemismus,* when we would avert an ill *omen* from ourselves or friends, by wishing it may light upon our enemies. See a like instance, 1 Sam. xxv. 22. *So and more also do God unto the enemies of David.* At the same time, Daniel expresses his dutiful concern for the safety of the king's person and government. Jeremy had before advised the Jewish captives at Babylon to wish and pray for the prosperity of the government under which they lived, Jer. xxix. 7.

Ver. 22. *It is thou, O king—for thy greatness is grown, and reacheth unto heaven.*] See ii. 38.

Ver. 25. *They shall drive thee from men,* &c.] See ver. 16.

Ver. 26. *After that thou shalt have known that the heavens do rule.*] *Heaven* is put for God, as Matt. xxi. 25. Luke xv. 18. 21.

Ver. 27. *Break off thy sins by righteousness,* &c.] Become a new man. The Greek translates it, *Redeem thy iniquities by alms-deeds:* making this sentence equivalent in sense to the following words: and it is true that *righteousness* is often taken for *mercy.* (See Psal. xxxi. 2. cxii. 9.) Nor does this sense of the words favour the doctrine of *merit,* any more than those words of Solomon, Prov. xvi. 6. *By mercy and truth iniquity is purged,* or expiated: as the Hebrew verb *caphar* properly signifies. To the same sense St. Peter saith, *Charity shall cover a multitude of sins,* 1 Pet. iv. 8. *viz.* as it is a testimony of unfeigned repentance or conversion. Thus Salvian, descanting upon this text, and speaking of works of charity, as proper evidences of true repentance, saith of the sinner, "Offerat cum compunctione, cum lacrymis: aliter quippe oblata non prosunt; quia non pretio, sed affectu placent." *We ought to make such oblations with all the signs of true contrition, or else they will not be accepted; because it is not the value of the things themselves, but the disposition of the giver, which renders them acceptable.* (Salvian. ad Eccles. Cathol. lib. i.)

It may be a lengthening of thy tranquillity.] God sometimes defers his judgments upon men's shewing signs of repentance. (See 1 Kings xxi. 29.)

Ver. 30. *Is not this great Babylon, which I have built;* &c.] Though Babylon was one of the oldest cities in the world, yet Nebuchadnezzar had very much improved, and made it one of the wonders of the world, upon account of the largeness and height of its new walls, the temple of Belus, his own palace, and the hanging gardens belonging to it; the banks of the river, and the canals made for the draining of it: all which were the works of this king, and an exact description of them may be seen in Dr. Prideaux's Script. Connex. par. i. p. 94, &c.

The words of Nebuchadnezzar here recited savour of great pride and arrogance, and are therefore justly punished by that judgment pronounced upon him in the following verses. (Compare v. 20.)

Ver. 31. *While the word was in the king's mouth, there fell a voice from heaven,* &c.] So Herod was struck immediately, because he gave not God the glory, (Acts xii. 23.)

Ver. 34. *At the end of the days I Nebuchadnezzar lifted up*

mine eyes to heaven, and my understanding returned unto me, &c.] At the end of seven years (see ver. 16.) I recovered the use of my reason, (ver. 36.) and became sensible of my dependance upon God, and lifted up mine eyes to heaven in a devout acknowledgment of his sovereign majesty, whose dominion alone is unchangeable, and endures for ever.

Ver. 35. *And all the inhabitants of the world are reputed as nothing,* &c.] The greatest monarchs, as well as persons of an inferior rank, are as nothing in his sight: and he disposes all things in heaven and earth by an irresistible power and authority. (Compare Isa. xl. 15. 17. xlv. 9.)

Ver. 36. *And, for the glory of my kingdom, mine honour and brightness returned to me.*] Or, *The glory of my kingdom,* (for the particle in the word *likar* is used for the nominative case, see Noldius, p. 463.) *mine honour, and countenance,* or comeliness, *returned to me.* The word *ziv* is translated *countenance,* v. 6. vii. 28. I recovered my former looks, was possessed of the same outward glory and majesty, and was honoured with the same attendance and retinue as I was before.

Ver. 37. *All whose works are truth, and his ways judgment.*] Who governs the world with equity and justice. (Compare Rev. xv. 3. xvi. 7.)

And those who walk in pride he is able to abase.] Of which Nebuchadnezzar himself was a remarkable instance, ver. 30, 31. and v. 20.

CHAP. V.

ARGUMENT.

A judgment is denounced against Belshazzar, for his sacrilege, by a hand-writing upon the wall, which Daniel reads: importing the downfall of the Babylonish monarchy, and translating the empire to the Medes and Persians: which sentence is fulfilled the same night.

Ver. 1. *BELSHAZZAR the king.*] This was the last king of the Babylonish race, and therefore must be the same who is called Nabonnedus by Berosus, and Naboandelus by Josephus, Antiq. lib. x. cap. 11. (See this clearly proved by Dr. Prideaux, Script. Connex. par. i. p. 114.)

Made a feast to a thousand of his lords, and drank wine before the thousand.] The king made a great feast to the principal officers and great men of his court, and was himself present at it. This feast was made at a time of public rejoicing, being an annual festival, when the whole night was spent in revelling: which season Cyrus took the advantage of to make himself master of the city, as Herodotus, lib. i. and Xenophon, lib. vii. relate, and was foretold by Jeremy, li. 39. 57.

Ver. 2. *Belshazzar commanded to bring the gold and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem.*] These vessels were carried by Nebuchadnezzar into the temple of his own god, (i. 2.) and set apart, as it seems, for religious uses. So this farther profanation of them was contrary to the rules of their own religion, and may be supposed to have been done out of a drunken frolic by Belshazzar.

Without question the vessels and other furniture with which Solomon adorned the temple were extraordinarily magnificent: since Nebuchadnezzar thought them worth carrying to Babylon, to furnish the temple he had built there for his god Belus, a structure that might be esteemed one of the wonders of the world. (See Dr. Prideaux, *ubi supra,* p. 98.) Some of these vessels were afterward carried in triumph to Rome by Titus, after he had conquered Jerusalem, as Josephus, an eye-witness, asserts: (Bell. Jud. lib. vii. p. 1306. edit. Oxon.) afterward, when Gisericus sacked Rome, he carried these away with the rest of his booty; but when Justinian conquered Africa, he recovered them again, and sent them for a present to the church of Jerusalem. (See Evagrius, lib. iv. cap. 17.)

Which his father Nebuchadnezzar had taken.] Nebuchadnezzar was in truth his grandfather; for he was the son of Evil-Merodach by Nitocris his queen: so he was grandson to Nebuchadnezzar: and thus the prophecy of Jeremy was fulfilled, that *all nations should serve Nebuchadnezzar, and his son, and his son's son,* Jer. xxvii. 7. It is usual in Scripture to call the grandfather by the name of father. (See 2 Sam. ix. 7. 2 Kings viii. 26. compared with ver. 18.; 2 Chron. xv. 16. compared with xi. 20.; Zech. i. 1. with Ezra vi. 14.)

Ver. 4. *They drank wine, and praised the gods of gold and of silver,* &c.] They sang praises to their false gods, who were fitly represented by senseless images; and this they did by way of triumph over the God of Israel, the vessels of whose temple they brought forth as so many trophies of their victory. (See ver. 23.)

Ver. 5. *In the same hour came forth fingers of a man's hand.*] Next to murder, no sin is so remarkably punished in this world as that of sacrilege, as appears by innumerable instances taken out of the histories of all ages, of heathens and infidels, as well as Jews and Christians. For to profess a religion to be true, and yet to offer violence to the places and utensils dedicated to the service of that religion, is downright impiety, and argues a contempt of all religion. Remarkable examples of this kind in the heathen story are, the miserable end of the Phoceans, who robbed the temple of Delphos, and were the occasion of that war, which was called from thence the *holy war;* an account of which may be seen in Petavius, Rationar. Temporum, par. i. p. 113.; the destruction of the Gauls in their attempt upon the same temple; and of Crassus, who plundered the temple of Jerusalem, and that of the Syrian goddess: these two last stories are very particularly related by Dr. Prideaux, par. ii. p. 26. 202.

Grotius's note upon this place is worth observing: "The heathens thought it a great impiety to convert sacred things to common uses; but now-a-days neither princes nor people think there is any harm in it: and can we expect that God should *not visit for these things?*"

And wrote over against the candlestick.] The feast was continued till late in the night, according to custom. (See the note upon ver. 1.)

Ver. 6. *Then the king's countenance was changed—so that the joints of his loins were loosed,* &c.] He discovered the disorder of his mind, by the shaking and trembling which seized his whole body. (Compare Psal. lxix. 23.)

Ver. 7. *The king cried aloud.*] Discovering thereby great fear and impatience.

To bring in the astrologers, &c.] See the note upon i. 20. ii. 2. iv. 6.

And shall be the third ruler in the kingdom.] One of the three principal rulers. (See vi. 2.)

Ver. 8. *Then came in all the king's wise men, but they could not read the writing.*] It was probably writ in the old Hebrew letters, now called the Samaritan character, which the Chaldeans were ignorant of.

Ver. 10. *Now the queen, by reason of the words of the king and his lords, came into the banquet-house.*] The king's *wives and concubines sat* with him at the feast, ver. 2. So the person here mentioned must be the queen-mother Nitocris; a lady famous for her wisdom, who had the chief management of the public affairs, and so is called *the queen*, by way of eminence. (See Dr. Prideaux, par. i. p. 122.)

Ver. 11. *There is a man in thy kingdom in whom is the spirit of the holy Gods.*] See the note upon iv. 8.

And in the days of thy father.] *i. e.* Thy grandfather Nebuchadnezzar. (See ver. 2.)

Ver. 13. *Art thou that Daniel?* &c.] Though his grandfather had advanced Daniel to considerable places of honour, (ver. 11.) yet Belshazzar knew nothing of him; which argues him to have been a weak and vicious prince, according to the character historians give of him, and that he left the care of the public affairs to his mother, minding nothing but his pleasures.

Ver. 17. *Let thy gifts be to thyself, and give thy reward to another.*] The prophet was not willing to receive any reward for interpreting a writing, which was to receive its accomplishment in the destruction of the king and the government.

Ver. 19. *And, for the majesty that he gave him, all people, nations, and languages, trembled and feared before him.*] See ii. 37, 38.

Ver. 20. *But when his heart was lifted up,* &c.] See iv. 30.

And they took his glory from him.] Or, *His glory was taken from him:* the verb transitive being often used for the impersonal. (See the note upon ii. 30.)

Ver. 23. *But hast lifted up thyself against the Lord of heaven,* &c.] See the note upon ver. 4.

And the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.] Thou hast not given due honour to that supreme Being, who hath an absolute disposal, not only of thy affairs, (compare Jer. x. 23.) but even of thy life itself.

Ver. 26. MENE; *God hath numbered thy kingdom, and finished it.*] The determinate number of years which God hath appointed for the continuance of thy reign and the Babylonish monarchy is finished. So God is said to *number the months* of man's life, and to *appoint him bounds which he cannot pass,* Job xiv. 5. The word *Mene* is doubled in the foregoing verse, to shew that the *thing* is certain, and *established by God,* as Joseph tells Pharaoh in a like case, Gen. xli. 32.

Ver. 27. TEKEL; *thou art weighed in the balances, and found wanting.*] Wicked men are often compared to silver adulterated, and alloyed with baser metals, which makes it too light when weighed in the balances. (See Jer. vi. 30. Ezek. xxii. 18.) Such was Belshazzar when weighed in the scales of Divine justice. (Compare Job xxxi. 6. Psal. xlii. 10.) The same comparison is used by Homer, when Hector's fatal day approaches, Iliad. xxii. and by Virgil at the death of Turnus, Æneid. xii.

Ver. 28. PERES; *thy kingdom is divided and given to the Medes and Persians.*] The verb *Paras,* from whence *Peres* is derived, as an appellative, signifies to divide, or break: it is likewise the proper name of the Persians, who were to be sharers in the division of the Babylonish empire. *Upharsin,* in the twenty-fifth verse, is a particle of the verb *Paras;* it literally signifies, *And they divide it.*

Ver. 29. *Then commanded Belshazzar, and they clothed Daniel with scarlet,* &c.] The king thought himself bound in honour to perform the promise he had made, ver. 16. which yet it is likely could not take effect at that unseasonable time of night: so the words might better be thus translated; *Then commanded Belshazzar, that they should clothe Daniel with scarlet—and should make a proclamation concerning him,* &c. The particle *vau* is often put for the conjunction *that:* (see Noldius, p. 312.) so it is used in the second verse of this chapter.

Ver. 30. *In that night was Belshazzar king of the Chaldeans slain.*] He and all his nobles were slain together in the midst of their feasting and revelling, as Herodotus (lib. i.) and Xenophon inform us: the latter relates the story thus: (Cyropæd. lib. vii.) "That two deserters, Gadata and Gobryas, having assisted some of the Persian army to kill the guards, and seize upon the palace, they entered into the room where the king was, whom they found standing up in a posture of defence; but they soon dispatched him, and those that were with him." Thus the prophecy of Jeremy was accomplished, that Babylon should be taken at the time of a public feast, while *her princes and great men, her captains, her rulers, and mighty men, should be drunken, and should sleep a perpetual sleep, and not awaken:* (li. 39. 57.)

Ver. 31. *And Darius the Median took the kingdom.*] This Darius is said to be of the *seed of the Medes:* (ix. 1.) and is supposed by the most judicious chronologers to be the same with Cyaxares, the son of Astyages: him Cyrus made king of the Chaldeans, as being his uncle by the mother's side, and his partner in carrying on the war against the Babylonians, and left him the palace of the king of Babylon, to live there whenever he pleased, as Xenophon relates, Cyropæd. lib. viii. Darius succeeding in the empire, being Cyrus's gift, Ptolemy's Canon supposes Cyrus to be the immediate successor of Nabonnedus, or Belshazzar, and allots nine years to his reign: whereas Xenophon reckons two of these years to Darius, and seven to Cyrus: *ubi supra.* The Chaldee phrase rendered here, *took the kingdom,* is translated *possessed the kingdom,* vii. 18. and means the same with succeeding in the kingdom.

CHAP. VI.

ARGUMENT.

Daniel being preferred by Darius above all the governors and princes of the provinces, they maliciously contrive an accusation against him; upon which he is cast into the lions' den, and from thence miraculously delivered.

Ver. 1. *IT pleased Darius to set over the kingdom a hundred and twenty princes.*] According to the number of the provinces which were subject to the Medo-Persian empire. These were afterward enlarged to a hundred and twenty-seven by the victories of Cambyses and Darius Hystaspes. (See Esth. i. 1.)

Ver. 2. *And over these three presidents, of whom Daniel*

was first.] He had been appointed one of the principal officers of state by Belshazzar, v. 29. Darius came not to Babylon, but tarried at Ecbatane in Media, whither he sent for Daniel, that he might be always near him: see Joseph. Antiq. lib. x. cap. 12. (*al.* 11.) where it is likely he received this new advancement. Josephus informs us, in the same place, that Daniel built an admirable structure at Ecbatane, probably by Darius's direction, which was afterward made the burial-place of the kings of Media and Persia, the care of which place was always committed to a Jewish priest.

Ver. 3. *Because that an excellent spirit was in him.*] Compare v. 11, 12. He had great experience in the public affairs, it being now sixty-five years ago since he was first advanced by Nebuchadnezzar, (ii. 48.)

Ver. 8. *According to the law of the Medes and Persians, that altereth not.*] After it is once enacted by the king, with the consent of his counsellors. So Diodorus Siculus tells us (lib. iv.) of Darius, the last king of Persia, that he would have pardoned Charidemus after he was condemned to death, but could not reverse the law that had passed against him. We may observe the difference of style between this text and that of Esth. i. 19. Here the words are, *the law of the Medes and Persians*, out of regard to the king, who was a Mede: there it is styled *the law of the Persians and Medes*, the king being a Persian at that time.

Ver. 10. *The windows being open in his chamber.*] *In his upper chamber*, as the Greek reads that text. It seems to have been customary among the devout persons of the Jewish nation, to set apart some upper room for their oratories, as places freest from noise and disturbance. So we read Tobit iii. 17. that *Sarah came down from her upper chamber*, when she had been at her devotions: and the apostles assembled together *in an upper room*, Acts i. 13. (See Bishop Pearson on that text, in his first Lecture upon the Acts.)

Towards Jerusalem.] According to that petition in Solomon's consecration-prayer, (1 Kings viii. 48.) *That if they were led away captive, and should pray to God towards the city which he had chosen, and the house which Solomon had built, then hear thou their prayer*, &c. (Compare Psal. v. 7. Jonah ii. 4.)

Three times a day.] Some learned writers tell us, out of Maimonides, that upon solemn days, such as were the third and fifth days of the week, the evening sacrifice was killed at half an hour after twelve; so the hour of prayer, which on other days was the ninth hour, or three in the afternoon, was then about noon; and the third hour of prayer must then be towards bed-time. (See Thorndike of Religious Assemblies, chap. 8. and Dr. Prideaux's Dissert. upon the Synagogue Service, par. i. book vi. of his Script. Connex.)

Ver. 13. *That Daniel, who is of the children of the captivity of Judah.*] Compare v. 13. This is added to aggravate his fault, that one who is a foreigner, and brought hither a captive, should offer a public affront to the laws of the king, whose favour and protection he enjoys.

Ver. 14. *Then the king, when he heard these words, was sore displeased with himself.*] Having too late discovered that the princes, in procuring him to sign this decree, had no other aim but to take advantage of it to the prejudice of Daniel.

Ver. 16. *Thy God, whom thou servest continually, he will deliver thee.*] The words express the king's hopes and good wishes, but no certain persuasion. (See ver. 20.)

Ver. 20. *O Daniel, servant of the living God.*] God sometimes makes the mouths of infidels instrumental in setting forth his praises. (See ii. 47. iii. 28.)

Ver. 22. *My God hath sent his angel.*] See iii. 28.

And also before thee, O king, have I done no hurt.] Though I disobeyed thy decree, it was not done out of contumacy or stubbornness, but purely to preserve a good conscience, which is the only true principle of loyalty and obedience. (See Rom. xiii. 5.)

Ver. 24. *Them, their children, and their wives.*] According to the cruel laws and customs which prevailed in some countries, of involving whole families in the punishment due to particular persons: in opposition to which, that equitable law was ordained by Moses, that *the fathers should not be put to death for the children, nor the children for the fathers*, Deut. xxiv. 16.

And the lions had the mastery of them, &c.] To shew that their sparing Daniel was miraculous.

Ver. 25. *Then Darius wrote to all people—that dwell on all the earth.*] See the note upon ii. 38.

Ver. 26, 27. *I make a decree, that—men fear and tremble before the God of Daniel*, &c.] He makes the same acknowledgment of the true God as Nebuchadnezzar had done before him. (See iii. 29. iv. 3. 34.)

Ver. 28. *In the reign of Cyrus the Persian.*] Who upon Darius's death took possession of the whole monarchy of the Medes and Persians, called from him the Persian monarchy. (See Ezra i. 2.)

CHAP. VII.

ARGUMENT.

Daniel's vision concerning the four beasts, which an angel interprets of the four great monarchies, that were to continue successively unto the end of the world.

Ver. 1. *IN the first year of Belshazzar king of Babylon, Daniel had a dream.*] The prophet having related some remarkable passages concerning himself and his brethren in captivity, and given proofs of his skill in interpreting other men's dreams, proceeds to give an account of his own visions: and thereupon goes back to the first year of Belshazzar's reign, which was seventeen years before the history contained in the last chapter.

Ver. 2. *Behold, the four great winds of heaven strove upon the great sea.*] Denoting those commotions of the world, and that troublesome state of affairs, out of which empires and kingdoms commonly take their rise.

Ver. 3. *And four great beasts came up from the sea.*] They took their rise from wars and commotions, which end in setting up the conqueror to be a great monarch over those whom he hath subdued. (Compare Rev. xiii. 1.) The reason why these monarchies are represented by fierce and savage beasts, had been observed in the note upon ii. 31.

Ver. 4. *The first was like a lion, and had eagle's wings.*] Warriors, especially conquerors, are compared to lions for their strength and cruelty, and to eagles for their swiftness. (See Deut. xxviii. 49. 2 Sam. i. 23. Jer. iv. 7. xlviii. 40. Habak. i. 8.)

I beheld till the wings thereof were plucked, and it was lifted up from the earth.] Or rather, *Wherewith it was lifted up from the earth;* as the margin reads, the conjunction copulative sometimes supplying the place of a relative. (See Noldius, p. 296.) There was a stop put to the progress of its victories, by the frequent irruptions of the armies led by Cyrus and Darius, or Cyaxares, against the Babylonians, for twenty years together, before the final overthrow of that empire. See Dr. Prideaux's Script. Connex. from the first year of Neriglissar's reign, and so onwards.

And made stand upon the feet as a man, &c.] It became more tame and tractable.

Ver. 5. *And behold another beast, a second, like to a bear, and it raised up itself on one side.*] This beast denotes the Persian empire, and its first beginning to advance itself and arrive at dominion. The margin reads, *And it raised up one dominion; i. e.* it made up one empire out of the joint powers of Media and Persia.

And it had three ribs in the mouth of it.] The learned Bishop of Coventry and Litchfield, in the Vindication of his Defence of Christianity, vol. i. chap. 2. sect. 3. explains these three ribs to be Babylon, Lydia, and Egypt. It is certain that Lydia was conquered by Cyrus, from the famous story of Crœsus, the king thereof, whom he condemned to the fire: and as Egypt had been conquered by Nebuchadnezzar, (see Ezek. xxix. 19.) so it still continued tributary to Cyrus under the government of Amasis. (See the additional notes upon Ezek. xxix. 13. and Xenoph. Cyropæd. lib. vii. viii.)

And they said thus unto her, Arise, and devour much flesh.] Their success made them still more greedy of dominion.

Ver. 6. *After this I beheld, and lo another, like a leopard, which had on the back of it four wings like a fowl: the beast had also four heads.*] This third beast denotes the Grecian empire, begun by Alexander, and continued in his four successors. (See viii. 8. 22.) The four wings signify the swiftness of its progress and victories. (See ver. 5. of that chapter.) A leopard is a creature of extraordinary swiftness, and jumps upon its prey, as naturalists observe.

And dominion was given to it.] By the swiftness of Alexander's progress, and the victories he obtained by small forces, it appeared that Providence gave him the empire of the world.

Ver. 7. *Behold a fourth beast, dreadful and terrible, and strong exceedingly.*] And for that reason compared to iron, ii. 40. This must mean the Roman empire, as hath been fully proved in the note upon that place.

It subdued and brake in pieces, and stamped the residue with the feet of it.] It subdued all the nations who had been subjects of the former empires. The latter part of the sentence alludes to the fury of the wild beasts, who stamp upon that part of their prey which they cannot devour. (Compare viii. 7. 10.) So those conquests which the Romans could not make use of themselves, they gave for a prey and a spoil to their allies.

And it was diverse from all the beasts that were before it; and it had ten horns.] In this it was different from all the beasts or empires before it; that its dominion was to be divided into ten kingdoms or principalities, signified here by ten horns, and by the ten toes of the image, ii. 41. (See ver. 23, 24. of this chapter, and the notes there.)

Ver. 8. *There came up among them another little horn, before whom were three of the first horns plucked up,* &c.] See ver. 24, 25.

In this horn were eyes like the eyes of man.] Denoting great cunning and foresight.

A mouth speaking great things.] See the note upon ver. 25.

Ver. 9. *I beheld till the thrones were cast down.*] Or rather, *pitched down,* or *placed.* So the Greek interpreter understands it, and the verb in the text is used in the same sense in the Chaldee paraphrase upon Jer. i. 15. where our translation reads, *They shall set every one his throne.* The following words, *And the Ancient of days did sit,* justify this translation.

The thrones here mentioned import, first of all, the thrones of God and Christ; (see ver. 13, 14.) and then those of the saints, who shall be assessors with God and Christ at the day of judgment. (See ver. 22. and Rev. xx. 4.)

The fourth monarchy being to continue till the consummation of all things, the general judgment is described in this and the following verses, wherein sentence was to pass upon this fourth beast, and an end put to its dominion.

And the Ancient of days did sit, whose garment was as white as snow, and the hair of his head like the pure wool.] The eternal Judge of the world, (see Rev. xvi. 5.) he *that was from the beginning,* (1 John ii. 14.) who is elsewhere described *covering himself with light as with a garment,* (Psal. civ. 2.) and as a clear and unspotted brightness, (1 John i. 5.)

In this Divine representation there is mention made of the *hair of the head,* as there is in that vouchsafed to Moses and the elders of Israel of the *feet,* Exod. xxiv. 10. yet we are not to suppose that in either place any determinate shape or figure like that of a man was represented. (See Deut. iv. 15.) The expressions only import that both the upper and the lower part of this Divine Schechinah was of an amazing inexpressible brightness.

His throne was like the fiery flame, and his wheels as a burning fire.] God is described as coming to judgment in flames of fire, whereby the world and the wicked that are therein shall be destroyed. (See Psal. l. 3. 1 Cor. iii. 15. 2 Thess. i. 7, 8. 2 Pet. iii. 7. 10.) His throne is here described in the nature of a triumphal chariot, supported by angels, as so many fiery wheels. (See Psal. lxviii. 17. civ. 3, 4. Ezek. i. 13—15.)

Ver. 10. *A fiery stream issued and came forth before him.*] Lightnings and streams of fire were his harbingers, to give notice of his speedy approach. (Compare Psal. l. 3. xcvii. 3.)

Thousand thousands minister to him, &c.] His retinue was an *innumerable company of angels.* (See Deut. xxxiii. 2. Psal. lxviii. 17. Heb. xii. 22. Rev. v. 11.)

The judgment was set.] The court, God as the supreme judge, and the saints as his assessors, made their public appearance. (See ver. 9.) The expression alludes to the seats in the Jewish consistories, where the *abbith din,* or president of the court, had his assistants sitting with him; or, as some think, to the ancient custom among the Jews for the princes, or heads of the tribes, to sit with the king in the courts of justice.

And the books were opened.] The books both of God's laws and men's actions. The phrase is an allusion to the

rolls and records belonging to courts of judicature. (Compare Deut. xxxii. 24. Psal. lvi. 8. Isa. lxv. 6. Mal. iii. 16.)

Ver. 11. *Because of the great words which the horn did speak.*] See ver. 25.

I beheld, even till the beast was slain.] The prophet here relates what was the final destruction of this fourth and last beast, and of that little horn belonging to it, and coming up after the rest of the horns, (ver. 24.)

And his body destroyed, and given to the burning flame.] See Rev. xviii. 8. xix. 20.

Ver. 12. *As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.*] As to the three first monarchies, though the succeeding monarchy took away the dominion of that which went before, yet it was not done all at once, but by degrees: and the nations where those monarchies were seated, still had a being, though they changed their masters. Whereas the destruction of the last monarchy implied the putting an end to that empire, and to all other earthly governments: the kingdom of Christ being then immediately to take place. (See ver. 13, 14. and ii. 34.)

Ver. 13. *Behold, one like the Son of man came in the clouds of heaven.*] One in the shape and likeness of a man; but clothed with such ensigns of majesty, as shewed him to be an extraordinary person: (see the note upon Ezek. ii. 1. compare Rev. i. 13. xiv. 14.) indeed, no less than the Messias, as the description of him that follows doth declare. The two foregoing verses having explained why the fourth beast was destroyed, this part of the vision declares by whom it was done, represents Christ in his judicial capacity, and describes him by that title he often gives himself, *the Son of man*, in allusion to this place: particularly he alludes to this text, Matt. xxvi. 64. where he speaks of *his coming in the clouds of heaven*, by which expression he acknowledged himself to be the Messias here described; and gave a direct answer to the question there proposed to him, *Art thou the Christ the Son of the Blessed?* (Compare Mark xiv. 61, 62. Rev. i. 7.) Whereupon they condemned him as guilty of blasphemy. A learned prelate, in his Defence of Christianity from the ancient Prophecies, p. 131. observes, that *Anani*, the *clouds*, was a known name of the Messias among the Jewish writers, which shews that they understood this text as spoken of him.

And came to the Ancient of days, and they brought him near before him.] To signify that Christ received his kingdom from his Father. (See Matt. xi. 27. xxviii. 18. John iii. 35. 1 Cor. xv. 27. Eph. i. 21. Philip. ii. 9, 10. Rev. v. 7. compare Jer. xxx. 21.)

Ver. 14. *And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him.*] Upon the destruction of antichrist, the *little horn* of the fourth beast, the *stone* which Nebuchadnezzar saw in his first vision, was to become a great *mountain;* (ii. 35.) and then all the ancient prophecies are to be accomplished, which speak of the uninterrupted glory and universality of Christ's kingdom: (see Psal. ii. 7, 8. viii. 6. cx. 1. Isa. ii. 2—4.) and the universality of Christ's dominion will be illustriously displayed at the day of judgment, when all the world shall be summoned to appear before him. (See Rom. xiv. 10—12.)

His dominion is an everlasting dominion, &c.] See ver. 27.

Ver. 15. *I Daniel was grieved in my spirit.*] The terrible appearance of this vision made an extraordinary impression upon my spirits. (See ver. 28. viii. 27. x. 8.)

In the midst of my body.] The original reads, *In the midst of my sheath:* a metaphor used by several heathen writers, who call the body the *sheath* of the soul. (See Pliny's Nat. Hist. lib. vii. chap. 52. and Seneca, epist. 92.)

Ver. 16. *I came near to one of them that stood by.*] To one of the angels, who always attended upon the throne of God and Christ: (ver. 9, 10.) several angels are represented as attending upon Daniel's visions. (See viii. 13. 16. x. 5, 6. 16. xii. 5, 6.)

Ver. 17. *These great beasts, which are four, are four kings.*] Four kingdoms, or monarchies: so the word *king* is used for kingdom, Isa. xxiii. 15. (See the note there.)

Which shall arise out of the earth.] Shall be of the *earth, earthy,* and have nothing of a heavenly spirit in them: whereas the kingdom of Christ is a heavenly kingdom, which the saints shall possess, as it follows.

Ver. 18. *But the saints of the Most High shall take the kingdom,* &c.] *Those earthly kingdoms being taken away,* or destroyed, as the Greek adds by way of explication, the succeeding kingdom shall be that of Christ and his saints. (See ver. 22.) Instead of the *Most High,* the margin reads *high ones,* from the Chaldee: sometimes the one true God is spoken of in the plural number, by way of eminence: see Josh. xxiv. 19. Eccles. v. 8. where it is in the Hebrew—*He is holy Gods.*

Ver. 20. *Whose look was more stout than his fellows.*] Or, *His appearance was more excellent than his fellows.* Though he was little at first, yet he afterward claimed a superiority above the other horns or principalities.

Ver. 21. *I beheld, and the same horn made war with the saints.*] So antichrist is described as making war with the saints, and overcoming them for a time. (See Rev. xi. 7. 9. xiii. 7. xvii. 14.)

Ver. 22. *Until the Ancient of days came.*] Came to judgment, ver. 9.

And judgment was given to the saints of the Most High.] They were to sit in judgment with God and Christ. (See the note upon ver. 9.)

And the time came that the saints possessed the kingdom.] The saints are described as reigning with Christ in his kingdom: 2 Tim. ii. 11. Rev. ii. 26, 27. iii. 21. xx. 4.

Ver. 23. *And the fourth beast—shall be diverse from all kingdoms.*] As being managed under different forms of government: having the form of a commonwealth at the beginning of its greatness, and afterward governed by kings and emperors; and in process of time being divided into ten kingdoms or principalities; and all of them under the direction of one spiritual head. (See Rev. xvii. 13. and compare ver. 7. of this chapter.)

Ver. 24. *And the ten horns out of this kingdom are ten kings that shall arise.*] A horn is an emblem of strength, so it comes to signify power and authority: (see Deut. xxxiii. 17. Psal. lxxxix. 17.) and from thence it is applied to denote sovereignty or dominion. (See viii. 21, 22. Rev. xvii. 12.) These ten horns or kingdoms arose out of the dissolution of the Roman empire, which came to pass about the year of Christ 476. And it was divided into the following principalities or kingdoms, according to Mr. Mede: (see his Works, p. 661.) 1. Britons. 2. Saxons. 3. Franks.

4. Burgundians. 5. Wisigoths. 6. Suevians and Alans. 7. Vandals. 8. Almons. 9. Ostrogoths; succeeded by the Longobards, first in Pannonia, and then in Italy. 10. Greeks.

The late learned Bishop Lloyd hath given the following list of the ten kingdoms which arose out of the dissolution of the Roman empire, and the time of their rise.

1. Hunns, erected their kingdom in that part of Pannonia and Dacia, which from them was called Hungary, about A. D. 356.

2. Ostrogoths settled themselves in the countries that reach from Rhetia to Mæsia, even to Thrace, about 377. and afterward came into Italy under Alaricus in 410.

3. Wisigoths settled in the south parts of France, and in Catalonia, about 378.

4. Franks seized upon part of Germany and Gaul, 410.

5. Vandals settled in Spain, afterward set up their kingdom in Africa, 407.

Their king Gensericus sacked Rome, 455.

6. Suevians and Alans seized the western parts of Spain, 407. and invaded Italy, 457.

7. Burgundians came out of Germany into that part of Gaul, called from them Burgundy, 407.

8. Herules, Rugians, and Thoringians, settled in Italy, under Doacer, about 476.

9. Saxons made themselves masters of Great Britain about the same time, 476.

10. Longobards, called likewise Gopidæ, settled in Germany about Magdeburg, 383, and afterward succeeded the Heruli and Thuringi in Hungary, about the year 826.

And another shall arise after them.] The papacy took its rise from the same cause, but did not arrive at direct supremacy till the year 606, when pope Boniface usurped the title of *Universal Bishop*. Mr. Mede translates the words, *Another shall arise behind them: i. e.* in an unperceived manner, so as the other kings were not aware of his growing greatness till he overtopped them.

And he shall be diverse from the rest.] His authority will be ecclesiastical, yet so as to lay claim to temporal power too, and to assert a right of disposing of secular affairs.

And he shall subdue three kings.] Or, *kingdoms*, see ver. 17. Mr. Mede (p. 778, 779.) explains these three kingdoms to be, 1. The exarchate of Ravenna, which Charles the Great recovered from the Lombards, and gave to the pope. 2. The kingdoms of the Greeks in Italy, of which the emperor Leo Isaurus was deprived by the popes Gregory the Second and Third: and, 3. The kingdom of the Franks, or German emperors: from whom the popes wrested the election and investiture of themselves and other bishops, and by degrees took from them all the jurisdiction they had in Italy: which was the occasion of grievous wars for several ages, between the popes and the emperor Henry IV. and his successors. See a brief account of those encroachments of the popes, and the disturbances which followed upon them, in Bishop Stillingfleet's Disc. of the Idolatry of the Church of Rome, &c. chap. 5.

Ver. 25. *And he shall speak great words against the Most High.*] See ver. 8. 20. xi. 36. St. John plainly alludes to this text, Rev. xiii. 5, 6. where the beast is said to *open his mouth in blasphemy against God:* this he did by advancing his own authority above that of God's, and in derogation to his laws: (compare 2 Thess. ii. 4.) as also by setting up the worship of images, and other idolatrous practices, which the prophet Isaiah calls *reproaching* and *blaspheming* God, Isa. lxv. 7.

And shall wear out the saints of the Most High.] By raising wars and persecutions against them. (See ver. 21. Rev. xvii. 6. xviii. 24.)

And shall think to change times and laws.] To alter governments and their constitutions. (Compare ii. 21. 1 Chron. xxix. 30.) This the papacy hath done by claiming a power to depose kings, and set up others in their stead: and not only to abrogate human laws, but likewise to dispense with Divine ones.

And they were given into his hand (or power, see Rev. xiii. 7.) *until a time and times and the dividing of time.*] Or *half a time*, as the Hebrew expresseth it, xii. 7. from whence the expressions are taken by St. John, Rev. xii. 14. *i. e.* for three years and a half of prophetical time. (See the note upon iv. 16.) The same space of time is expressed in other places of the Revelation by *two-and-forty months*, and by *twelve hundred and threescore days*, xi. 2, 3.

These times of antichrist some learned men think to be typically represented in the persecution which Antiochus Epiphanes raised against the Jewish church, and his interdict of the public worship in the temple, which Josephus reckons to have lasted *three years and a half;* (Bell. Jud. lib. i. cap. 1. n. 3.) although, computing from the time that the idol altar was set up, that desolation continued but three years precisely: as appears from 1 Macc. i. 54. compared with iv. 52. (See Archbishop Usher's Annals, par. ii. p. 23. and Dr. Prideaux's Script. Connex. par. ii. ad A. C. 165. 168.)

Ver. 26. *But the judgment shall sit,* (see ver. 22.) *and shall take away his dominion.*] This being the last of the four earthly kingdoms or monarchies, when that is destroyed, there will be an end of the present state of things, when all human *rule, authority, and power,* shall cease, (1 Cor. xv. 24.) and the *kingdoms of this world shall become the kingdom of our Lord, and of his Christ,* Rev. xi. 15.

Ver. 27. *And the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High,* &c.] This denotes the reign of Christ on earth, where the saints are described as reigning with him. (See ver. 18. 22. compared with Rev. v. 10. xx. 4.)

Ver. 28. *As for me, Daniel, my cogitations much troubled me.*] The extraordinary circumstances of the vision made a great impression upon my mind, (see ver. 15.) and it was matter of great trouble to me to foresee the profanation of God's laws and worship, and the persecutions and calamities which should come upon his church and people.

And my countenance changed in me.] The impressions this vision made upon me, weakened my spirits, and altered my complexion, as if I had a fit of sickness. (See viii. 18. 27.)

But I kept the matter in my heart.] I frequently meditated upon it: (compare Luke ii. 19.) and by that means was enabled to give an exact account of the vision and its interpretation in writing, for the use and benefit of after-ages. (See ver. 1.)

CHAP. VIII.

ARGUMENT.

This vision, as it is interpreted by the angel, foretells the succession of the Persian and Grecian monarchies,

and how, during the latter, Antiochus Epiphanes should grievously persecute the Jews, profane the temple, and take away the daily sacrifice there offered: wherein he should be a type or figure of those horrible desolations which antichrist should make in the church of God.

Ver. 1. *IN the third year of the reign of king Belshazzar.*] The foregoing prophecy was writ in Chaldee, being a farther explication of Nebuchadnezzar's dream, interpreted chap. ii. This vision that follows is writ in Hebrew, because that part of it which relates to the time of Antiochus Epiphanes did chiefly concern the Jews.

A vision appeared to me, Daniel, after that which appeared to me at the first.] Or, *In the beginning of Belshazzar's reign:* (vii. 1.) or the sentence may be translated, *After that which appeared to me before:* as the word *batechillah* signifies, ix. 21.

Ver. 2. *I saw in a vision.*] When I was awake, and had the use of my bodily senses. (See ver. 3. compare x. 4, 5.)

I was at Shushan in the palace, (or, the palace, compare Esth. i. 1.) *which is in the province of Elam.*] The province of Elam, or Persia, properly so called, was taken from Astyages king of Media by Nebuchadnezzar, according to the prophecy of Jeremiah against Elam, xlix. 34. So it was subject to the king of Babylon when Daniel saw this vision; though afterward the viceroy of that country revolted to Cyrus, and joined with him in taking Babylon: as hath been observed in the note upon that place. Daniel's residing in the palace of Shushan, shews that he still continued in those posts of honour to which Nebuchadnezzar had advanced him. (See ver. 27. of this chapter.)

And I was by the river Ulai.] This river divides Susiana from the province of Elam, properly so called: (see Pliny, lib. vi. cap. 27.) though Elam is often taken in a larger sense, so as to comprehend Susiana under it. It was usual for the prophets to see visions by river-sides: of which Daniel gives us another instance, x. 4. and Ezekiel saw his first vision by the river Chebar; (Ezek. i. 3.) such places being proper for retirement and contemplation.

Ver. 3. *Behold, there stood before the river a ram which had two horns: and the horns were high.*] Horns are an emblem of power and dominion. (See vii. 24.) So this ram with two horns denotes the kingdoms of Media and Persia united into one government. The Hebrew reads, *one ram*: but the adjective *one* means no more than an article prefixed to a noun substantive: and so it is used x. 5. 1 Sam. i. 1. The ram was the royal ensign of the Persians, as Amm. Marcellinus observes, (lib. xix.) and rams' heads with horns, the one higher, and the other lower, are still to be seen among the remains of the ruins of Persepolis, as Sir John Chardin takes notice in his Travels.

But one was higher than the other, and the higher came up last.] To denote that the Persian kingdom, though it was of a later date, should overtop that of the Medes, and make a greater figure in the world, as it did from the times of Cyrus. (See the note upon Jer. li. 11.)

Ver. 4. *I saw the ram pushing westward.*] Persia lay eastward of Babylon: so all the conquests of Cyrus over Syria and the adjacent countries enlarged his dominions westward. But we may probably include under this head Cyrus's conquests in the lesser Asia, particularly over Crœsus, whereby he carried on his victories as far as the Ægean Sea. And his successors were for some time masters of a great part of Greece, called the *west* in the following verse.

And northward.] In the conquests over the Iberians, Albanians, those of Colchos and Armenia, and the adjacent countries.

And southward.] This chiefly relates to Cambyses's conquests over Egypt and Ethiopia, together with those of Darius Hystaspes over India, whence Ahasuerus, king of Persia, is said to *have reigned from India to Ethiopia,* Esth. i. 1.

But he did according to his will.] Nobody being able to oppose him. (See v. 19. xi. 3. 15.)

Ver. 5. *And as I was considering, behold, a he-goat came from the west on the face of the whole earth.*] A he-goat was anciently the emblem of princes or great commanders: see Prov. xxx. 31. Isa. xiv. 9. Zech. x. 3. where the word translated *chief ones,* signifies in the Hebrew *great goats.*

The goat is described here as coming from the west, that is, from Greece, on the face of the whole earth; *i. e.* carrying all before him as he went: denoting thereby the uninterrupted success of Alexander the Great. A goat was the emblem, or arms, of Macedon, as we now-a-days express it, ever since their king Caranus. (See Justin's Hist. lib. viii.)

And touched not the ground.] Hereby is signified the swiftness of his conquests: for which he is here described as *having four wings of a fowl,* vii. 6. having in eight years' time conquered all the countries that lay between the Ægean Sea and the river Hypanis in India. (See Dr. Prideaux, par. i. p. 503.)

And the goat had a notable horn between his eyes.] See ver. 21.

Ver. 7. *And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns.*] He made a quick and furious onset upon the Medo-Persian empire, and utterly broke it in two engagements, the first at Issus, the second at Arbela.

He cast him down to the ground, and stamped upon him.] See vii. 7. This prophecy of Alexander's success, Jaddus the high-priest shewed to him when he came to Jerusalem, and thereby encouraged him to go on in his expedition. (See Josephus, Antiq. lib. xi. cap. 8.)

Ver. 8. *Therefore the he-goat waxed very great: and, when he was strong, the great horn was broken.*] Alexander died in the height of his triumphs and prosperity. (See ver. 21, 22.)

And for it came up four notable ones, towards the four winds of heaven.] This the angel explains by *four kingdoms standing up* instead of it, ver. 22. (See likewise xi. 4.) Dr. Prideaux (*ubi supra,* p. 557.) shews, that this prophecy had its exact completion upon the partition of the Grecian empire after the battle of Ipsus, where Antigonus was killed. There were, indeed, partitions of it into provinces under the brother and son of Alexander; but this was a partition of it into kingdoms, among so many kings or independent governors, represented here by *horns,* and by *heads,* vii. 6. And these four kings were, 1. Ptolemy, king of Egypt, Lybia, Palestine, Arabia, and Cœlo-Syria, which may be called the southern part of the empire. 2. Cassander of Macedonia and Greece, which was the western part of it. 3. Ly-

simachus of Thrace and Asia, which was the northern part: and, 4. Seleucus of Syria and the eastern countries.

From the description here given of the empire of Alexander and his four successors, it is plain that the prophet represents it as one and the same empire: and as the third in order of four great monarchies. For it is represented under the emblem of one and the same he-goat, having first one notable horn in its forehead, which is expressly called the *first king*, ver. 21. and afterward four growing up in the room of it. This is a confirmation of what is observed before upon ii. 40. that the fourth kingdom must be the Roman empire.

Ver. 9. *And out of one of them came forth a little horn.*] From one of these four successors of Alexander came forth Antiochus, afterward called *Epiphanes*, or *Illustrious*, by his flatterers, but was, indeed, *a vile person, to whom the honour of the kingdom did not belong*, as the angel gives his character, xi. 21. Demetrius, his elder brother's son, being the rightful heir.

This *little horn* belonging to the third head, or monarchy, must not be confounded with the *little horn* belonging to the fourth, mentioned vii. 8. 20. although this here spoken of may be allowed to be a type or figure of the latter.

Which waxed exceeding great towards the south.] He took advantage of the youth of Ptolemy Philometor, (see 1 Macc. i. 16. 19.) and made himself master of Egypt, called *the south* in several places of the twelfth chapter of this prophecy.

And towards the east.] Towards Armenia and Persia. (See the note on xi. 44.)

And towards the pleasant land.] Judea is so called by the holy writers, as being made choice of by God to place his people there, and to make it the seat of his peculiar residence. (See Psal. xlviii. 2. Ezek. xx. 6. and compare xi. 16. 41. 45.) It is often described as a land *flowing with milk and honey*. The cruelties which Antiochus Epiphanes exercised in Judea, are the subject of the following verses. (Compare xi. 31, &c.)

Ver. 10. *And it waxed great, even to the host of heaven,*] As the faithful are heirs of the kingdom of heaven, so the names and titles of the heavenly church are sometimes given to that on earth. The Christian church is called *the Jerusalem which is above*, Gal. iv. 26. and the governors of it are styled *angels*, Rev. i. 20. In like manner the *host of heaven* means here the Jewish church, and particularly the priests and Levites, who are called the *host of heaven*, a title proper to angels, from their continual attendance on God's service in the temple, in imitation of the angelical office. The word *tsaba, host*, is applied to the attendance in the sanctuary: Exod. xxxviii. 8. Numb. iv. 23.

And it cast down some of the host and of the stars to the ground.] Persons of principal dignity in the church are called *stars*, Rev. i. 20. so here the words import, either that Antiochus should put an end to the priests' ministration in the service of God, by *taking away the daily sacrifice*, (ver. 12.) or else that he seduce some of them by threats and flatteries to turn apostates. (See xi. 32. and compare Rev. xi. 1.)

And stamped upon them.] Utterly subdued or destroyed them. (See vii. 7.)

Ver. 11. *Yea, he magnified himself even to* [or against] *the prince of the host.*] This some understand of the high-priest Onias, (compare xi. 22.) whom Antiochus deprived of his office, and put in his room Jason, an ungodly wretch, who set up heathen rites in the place of God's worship: (2 Macc. iv. 13. 17.) but it may more probably be understood of God himself, the Lord whom the Jews served, (compare ver. 25.) or else of Christ *the High-priest over the house of God*, whose *sanctuary* the temple is called in the following words.

And by him the daily sacrifice was taken away.] The sacrifice which was offered in the name of the whole nation every morning and evening. (See Numb. xxviii. 3.) This was taken away by Antiochus, and both altar and temple profaned. (See 1 Macc. i. 44. 64.)

And the place of his sanctuary was cast down.] Or, *cast out*, as profane. (Compare Rev. xi. 2.) It was deprived of the honour and privileges belonging to a holy place, as if the enclosures had been thrown down, which separated it from common ground.

Ver. 12. *And a host was given him against the daily sacrifice by reason of transgression*, &c.] Antiochus prospered so far in his attempts against the Jews and their religion, that he built a citadel in the city of David, and placed a garrison of soldiers there, to disturb those that should come to worship God at the temple. (See 1 Macc. i. 33. 36.) This God permitted as a just punishment for the sins of his people; and particularly of those who professed a willingness to forsake the worship of God, and to join with the heathens in their idolatry. (See 1 Macc. i. 11, &c. 2 Macc. iv. 13. 17.) Some translate the words, *And a set time was appointed against the daily sacrifice:* for the word *tsaba, host*, signifies likewise a *set time*. (See x. 1.)

And it cast down the truth to the ground, and it practised and prospered.] He prospered so far in his attempts against the truth, as to suppress it for a time, and hinder the open profession of it. (See ver. 24. and xi. 28. 32.)

Ver. 13. *Then I heard one saint speaking.*] The word *saint* is equivalent to *angel*. (See iv. 13.) What this saint or angel said is not expressed: no more than the words spoken by that illustrious person who appeared to Daniel x. 5. are recorded.

And another saint said to that certain saint which spake.] Several angels are introduced in Daniel's visions: see ver. 15, 16. x. 6. 10. 16. xii. 5, 6. and so in Zecharias, i. 13, 14. iii. 2. 4. The word rendered here *certain saint*, is translated in the margin, *the numberer of secrets*, or *the wonderful numberer:* and must mean a person of extraordinary rank, as being able to unfold those secrets which were hid from other angels: and is therefore justly supposed to mean the Son of God, called the *wonderful Counsellor*, Isa. ix. 6. as being acquainted with all God's purposes and designs. (Compare John i. 18.) The participle *medabber, speaking*, used here twice with relation to this person, may denote him to be the Logos, or *Word of God*.

How long shall be the vision concerning the daily sacrifice? &c.] The words may be rendered more agreeably to the Hebrew thus; *For how long a time shall the vision last, the daily sacrifice* be taken away, *and the transgression of desolation* continue? The *transgression of desolation*, or *making desolate*, is the same with the *abomination that maketh desolate*, xi. 31. and applying the expression to the persecution raised by Antiochus, denotes the *idol* which

he caused to be set upon God's altar, and there to be worshipped. (See 1 Macc. i. 54. compared with ver. 59.)

Ver. 14. *And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*] This computation of time, in its obvious sense, contains something more than *six years and four months*, reckoning *three hundred and sixty days* to a year: and, if we explain it with relation to the persecution set on foot by Antiochus, we must date it, not from the height of that persecution, when the *daily sacrifice* was actually taken away, for that continued but just three years; (compare 1 Macc. i. 54. with iv. 52.) but we must date the rise of it from those transgressions which occasioned the desolation: (see 1 Macc. i. 11, &c.) and so we may reasonably suppose the *two thousand three hundred days* to commence some time before Antiochus's first invasion of Judea, and his pillaging the sanctuary, mentioned 1 Macc. i. 20—22. which invasion was above two years before the entire abolishing of God's worship in the temple, as appears from the twenty-ninth verse of the same chapter.

But since it is generally agreed, that the persecution of Antiochus was a type, or an imperfect representation, of a greater desolation which antichrist should make in the church of God: (compare ver. 13. here with xii. 11.) it is the opinion of some learned men, that these *two thousand three hundred days* are a line of time that is to be extended to the end of the times of antichrist: taking each *day* for a *year*, according to the genius of the prophetical writings: (see Numb. xiv. 34. Ezek. iv. 6.) according to which sense the *three years and a half*, mentioned vii. 25. and the *seventy weeks* in the ninth chapter, are explained by most interpreters. According to this opinion these *two thousand and three hundred days* will be commensurate to the one thousand two hundred and ninety, or one thousand three hundred and thirty-five prophetical days, or years, mentioned xii. 11, 12. and *then the sanctuary will be* thoroughly *cleansed*, and God's *indignation will come* perfectly *to an end*, as it is expressed ver. 19.

The phrase here translated *two thousand three hundred days*, is in the original *two thousand three hundred mornings* [and] *evenings:* which is the Hebrew way of expressing a natural day. (See Gen. i. 5.) According to this way of speaking, Christ is said to be *three days and three nights in the heart of the earth*, Matt. xii. 40. *i. e.* part of three natural days. And perhaps the phrase may be here used, in allusion to the daily sacrifice, which was to be offered every morning and evening: the taking away of which is here foretold.

Ver. 15. *When I, even I Daniel, had seen the vision, and sought for the meaning.*] Compare xii. 8.

Ver. 16. *I heard a man's voice—which called and said, Gabriel, make this man to understand the vision.*] The person who utters this voice seems to be the same who is called the *wonderful numberer*, ver. 13. because he speaks as one that had authority over the angel Gabriel.

Ver. 17. *When he came I was afraid, and fell upon my face.*] Being struck with fear and astonishment. (Compare x. 7, 8. Ezek. i. 28. Rev. i. 17.)

But he said unto me, Understand, O son of man.] This is a title given to none of the prophets but Ezekiel and Daniel, who had more frequent converse with angels than any of the rest: and is given to the prophet here, either to put him in mind that he was but flesh and blood, that he might not be exalted for having these heavenly visions imparted to him; or else it may be interpreted for a mark or title of honour, as implying something more than an ordinary man, even such a one that was highly favoured and beloved of God. (See ix. 23. x. 11. and the note upon Ezek. ii. 1.)

For at the time of the end shall be the vision.] Or, *To the time of the end; i. e.* there is a precise time determined for the accomplishment of the vision, when it shall certainly be fulfilled. (See ver. 19. and compare ix. 27. xi. 35, 36. Habak. ii. 3.)

Ver. 18. *Now while he was speaking to me, I was in a deep sleep on my face towards the ground.*] As one that faints away, and falls into a swoon through fear and astonishment. (See ver. 27. x. 7—10. 16.)

But he touched me, and set me upright.] See x. 10. Ezek. ii. 2.

Ver. 19. *I will make thee know what shall be in the last end of the indignation.*] Or, *To the last end of the indignation:* I will explain to thee the whole series of God's judgments upon his people to the end and conclusion of them. (See xii. 8.)

For at the time appointed the end shall be.] God will not continue his anger for ever, but there is a fixed period appointed for it. (See ver. 17.)

Ver. 20—22.] See the notes upon ver. 3. 5. 8.

Ver. 22. *Four kingdoms shall stand up out of the nation, but not in his power.*] Four kingdoms shall be set up by Alexander's generals, who shall be of the same nation with him, although not of his posterity: nor shall they have that power or extent of dominion which he possessed. (See xi. 4.)

Ver. 23. *And in the latter end of their kingdom.*] Greece was the chief province of this empire, from whence it had its original and its name: the bringing this country into subjection to the Roman power was a manifest indication of the declension of the third monarchy, and the advancement of the fourth: this was remarkably brought to pass when Æmilius the Roman consul vanquished Perseus king of Macedon, and thereby brought all Greece under the power of the Romans: and this happened much about the time when Antiochus set up the *abomination of desolation* in the temple of Jerusalem. (See Mr. Mede's Works, p. 654. and Dr. Prideaux, *ubi supra*, ad A. C. 168.)

When the transgressions are come to the full.] When many of the Jews shall be disposed to cast off the true religion, and embrace the gentile idolatries. (See 1 Macc. i. 11. 15. 43. ii. 15. 18.) God spares sinners for a time to give them space for repentance, till their iniquities come to their full height, and are ripe for judgment. (See Gen. xv. 16. Matt. xxiii. 32. 1 Thess. ii. 16.)

A king of a fierce countenance, and understanding dark sentences, shall stand up.] One of a fierce and untractable temper, without pity or compassion; (compare Deut. xxviii. 50.) one practised in craft and policy: (see ver. 25.) especially in the arts of inveigling men, and seducing them from their religion. This character may be justly applied to Antiochus Epiphanes: though in other respects he behaved himself so unaccountably, that he might more fitly be called Epimanes the Madman, than Epiphanes the Illustrious, as Polybius observes. (See the Fragments of his twenty-sixth book; and Dr. Prideaux, par. ii. book iii. at the beginning.) This makes some interpreters think that the character here

given to Antiochus, more properly belongs to antichrist, whose type he was: an observation that may be applied to some other expressions in the following verses.

Ver. 24. *And his power shall be mighty, but not by his own power.*] He shall subdue Judea, Egypt, and several other countries. (See ver. 9. xi. 41—43.) It is added here, that he shall not effect this *by his own power:* which they that apply to Antiochus understand either, first, of the assistance which Eumenes king of Pergamus, and his brother Attalus, gave him in keeping the kingly power he had usurped: (see xi. 21, 22.) or, secondly, we may understand the words of the wickedness of Jason and Menelaus, the high-priests, who joined with an irreligious party among the Jews, and forwarded Antiochus's designs to establish gentilism among them: (1 Macc. i. 11, &c. 2 Macc. iv. 7, &c.) or, thirdly, the place may be understood of God's prospering his attempts, as a punishment for the transgressions of his people, (ver. 23.) But the expression may be more fitly applied to antichrist, of whom Antiochus was the type, who grew great, and carried on his designs, not so much by his own strength, as by the power of the *ten kings*, who afforded him their arms and assistance. (See Rev. xvii. 13. 17.)

And shall prosper, and practise.] See ver. 12.

And shall destroy the mighty and the holy people.] That people, who, being set apart for God's service, (see ix. 16.) were under his peculiar protection, by virtue whereof they were formerly victorious over all their enemies. Antiochus, in his first invasion of Judea, slew and led captive *eighty thousand* Jews, (2 Macc. v. 14.) and two years afterward sent Apollonius with an army of two-and-twenty thousand men, to destroy those that assembled in the synagogue on the sabbath. (See 1 Macc. i. 29, 30. 2 Macc. v. 24.)

Ver. 25. *And through his policy also shall he cause craft to prevail in his hands.*] He first of all obtained the kingdom *by flatteries:* (xi. 21.) then after he had made leagues and covenants, he *wrought deceitfully*, and under pretence of peace and friendship, he invaded and spoiled both Egypt and Judea: (xi. 24. 27. 1 Macc. i. 30, &c. 2 Macc. v. 25.) The same thing is foretold in the following words, *By peace he shall destroy many.*

And he shall magnify himself in his heart.] See ver. 11. xi. 36. 2 Macc. ix. 4. 7, 8. 11.

He shall also stand up against the Prince of princes.] He shall exalt himself against the true God, the Lord of heaven and earth, (compare ver. 11. xi. 36.) abolishing his worship, and setting up idolatry in its stead. (See 1 Macc. i. 21. 24. 44. 54.)

But he shall be broken without hand.] By an immediate judgment of God. (Compare Job xxxiv. 20. and see the note upon ii. 45.) God struck him with a noisome disease, attended with horrible torments both of body and mind. See 1 Macc. vi. 8. 13. 2 Macc. ix. from the fifth verse to the end. The history those two writers give of his death agrees in many particulars with Polybius's account of it, p. 1453. of Gronovius's edition.

Ver. 26. *And the vision of the evening and the morning which was told is true.*] The vision of the *two thousand three hundred* evenings and mornings, mentioned ver. 14. is certain. (See x. 1.)

Wherefore shut thou up the vision; for it shall be for many days.] The same thing is expressed by *shutting up the words*, and *sealing the book*, xii. 4. The expression in both places denotes the concealing the sense of it from common understandings; or deferring the accomplishment of the events therein foretold. So we find *shutting and opening, sealing and unfolding*, are opposed in the prophetical language, and import the same as *concealing* and *revealing; delaying* the accomplishment of a prophecy, and *bringing it into effect.* (See Isa. xxix. 11. Rev. v. 1. 5. xxii. 10.) The words instruct us that prophecies are never fully understood till they are accomplished; and the nearer the time approaches of their accomplishment, the more light shall diligent searchers have for the explaining them. (See xii. 4.)

For yet the vision is for many days.] See x. 1. 14.

Ver. 27. *And I Daniel fainted, and was sick certain days.*] See the note on ver. 18.

Afterward I rose up, and did the king's business.] See the note upon ver. 2.

And I was astonished at the vision.] The calamities which it foreshewed should come upon God's people, filled me with melancholy and desponding thoughts. (See vii. 28.)

But none understood it.] Daniel himself had but an imperfect apprehension of it, just as when men view things at a distance, though the angel did impart to him the general meaning of it, (ver. 16. 17.) and afterward he had a more particular revelation of several things relating to it. (See the note upon x. 1.) But still it remained unintelligible to common capacities. (See the foregoing verse.)

CHAP. IX.

ARGUMENT.

Daniel having thoroughly considered the prophecies of Jeremy relating to the seventy years' captivity, and being satisfied that that term of years was near expiring, humbles himself in prayer for the sins of his people, and earnestly begs of God the restoration of Jerusalem. In answer to his prayers, the angel Gabriel informs him, that the city should be rebuilt, and peopled as in former times, and should so continue for seventy weeks of years, *i. e.* for four hundred and ninety years; and then should be utterly destroyed for putting the Messias to death.

Ver. 1. *IN the first year of Darius, the son of Ahasuerus, of the seed of the Medes.*] See v. 31. This is the same person who is called Cyaxares, the son of Astyages, by the heathen historians, with whom Josephus agrees. His father Astyages had the name of Ahasuerus among the Jews, as appears by a passage in Tobit, xiv. 15. where the taking of Nineveh is ascribed to Nebuchadonosor and Assuerus, who were the same with Nabupolassar, Nebuchadnezzar's father, and Astyages: Nebuchadnezzar being a name common to all the Babylonian kings, as Pharaoh was to the kings of Egypt. (See Dr. Prideaux's Script. Connex. ad A. C. 612.)

We need not wonder to find the same persons called by such different names, especially in different countries: the Scripture affords several instances of this kind: so Daniel was called Belteshazzar by Nebuchadnezzar, who changed the names of his three companions, i. 7. Zerubbabel was called Shezbazzar, Ezra i. 8. Esther, Hadassah, Esth. ii. 7.

I Daniel understood by books.] The several prophecies of Jeremiah are called so many books. (See Jer. xxv. 13. xxix. 1.) We may observe from hence, that the prophets studied the writings of those prophets who were before them, for the more perfect understanding of the times when their prophecies were to be fulfilled. The same they did by several of their own prophecies. (See 1 Pet. i. 11, 12.)

That he would accomplish seventy years in the desolations of Jerusalem.] See Jer. xxv. 11, 12. xxix. 10. The *seventy years* mentioned both here and in Jeremy, are to be dated from the end of the third, or beginning of the fourth, year of Jehoiakim: (compare Jer. xxv. 1. with Dan. i. 1.) from which time to the first year of Cyrus, according to the Scripture account, are just seventy years. These desolations began from the fourth year of Jehoiakim, when the city was taken by Nebuchadnezzar, (see i. 1.) at which time the king of Judah became tributary to the king of Babylon: and they were from time to time increasing, till the eleventh year of Zedekiah, when they were fully accomplished in the burning of the city and temple; after which time it continued desolate till the end of the captivity, (2 Chron. xxxvi. 21.)

Ver. 3. *And I set my face unto the Lord God.*] I directed my face towards the place where the temple stood. (See vi. 10.)

To seek [him] *by prayer and supplications.*] The promises of God are generally conditional, and the promise of restoring the Jews' captivity after seventy years, had this condition particularly expressed in it, that they should *call upon him, and pray unto him,* and then he would *hearken unto them,* Jer. xxix. 12.

With fasting, and sackcloth, and ashes.] The soul and body are so nearly related, that the humiliation of both is necessary to make our repentance complete. (See James iv. 9, 10.)

Ver. 4. *And I prayed unto the Lord my God, and made my confession.*] Both acknowledging his justice and holiness, and my own and my people's iniquity. The better men are, the greater is the sense of their guilt, and the deeper is their humiliation. (See Job xlii. 6. 1 Tim. i. 15.)

Keeping the covenant and mercy to them that love him, &c.] The prophet does not insist upon any right the people had in those gracious promises made to their fathers, because the condition of their obedience, whenever it was not expressly mentioned, yet was tacitly implied. (Compare Nehem. i. 5.)

Ver. 5. *We have sinned, and have committed iniquity,* &c.] Daniel uses the same confession that is prescribed in Solomon's consecration prayer to be used by the Jews *in the land of their captivity:* with a promise subjoined of a favourable answer, that God would make to their supplications, presented to him upon that occasion. (See 1 Kings viii. 48—50. and compare Nehem. i. 7. Psal. cvi. 6.)

Ver. 7. *And to all Israel that are near, and that are far off.*] Some of the Jews were carried captive, or went voluntary exiles, upon foreseeing the calamities which were coming upon their country, into the neighbouring countries of Edom, Moab, and Ammon: (see the note upon Jer. xii. 14.) as others went down into Egypt. (See Jer. xliii. xliv.) Those were not removed to such a distance from their own country, as those that were carried to Babylon.

Ver. 10. *To walk in his laws which he set before us by his servants the prophets.*] By Moses, and the succession of the prophets that followed him: who reinforced the law of Moses, and gave the people new instructions from God upon emergent occasions.

Ver. 11. *And the oath that is written in the law of Moses.*] Those solemn denunciations of God's judgments declared against impenitent sinners, Lev. xxvi. Deut. xxviii. xxix. 20. The Hebrew word *Shebunah,* is taken here for an imprecation, as it is used, Numb. v. 21. the forms of swearing or adjuration, implying an imprecation upon those that forswear themselves. For which reason the Hebrew *alah* signifies both swearing and cursing. (See the note upon Jer. xxiii. 10.)

Ver. 12. *And against our judges that judged us.*] Judges here signify any princes or rulers. (Compare Job xii. 17. Psal. ii. 10. cxlviii. 12. Prov. viii. 16.)

For under the whole heaven hath not been done, as hath been done unto Jerusalem.] See Lam. i. 12. ii. 13. Ezek. v. 9.

Ver. 13. *As it is written in the law of Moses, all this is come upon us.*] A devout acknowledgment of God's justice and providence, in making his judgments exactly fulfil the threatenings denounced many ages before by Moses. (See Lev. xxvi. 14, &c. Deut. xxviii. 15, &c.)

Ver. 14. *Therefore hath the Lord watched upon the evil.*] The same expression is used by the prophet Jeremy in his threatenings against the Jews, xxxi. 28. xliv. 27.

Ver. 15. *And now, O Lord our God, who hast brought thy people forth out of the land of Egypt,* &c.] A form of supplication used in several places of Scripture, whereby devout persons entreat God to continue his favours, by recounting his former mercies towards them. (See Exod. xxxii. 11. 13. Nehem. ix. 10. Jer. xxxii. 20.) This the Latin tongue expresses by the word *obsecratio:* of which kind is that form of supplication used in our Litany, *By the mystery of thy holy incarnation,* &c. which some men's ignorance or prejudice hath misinterpreted, as if it were a sort of conjuration.

We have sinned, we have done wickedly.] The entire sense is, Although we have sinned, and are unworthy of the continuance of thy mercies, yet deal with us according to all thy righteousness, as it follows.

Ver. 16. *O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from the city Jerusalem.*] The word *righteousness* is in many places of Scripture equivalent to mercy. (See 1 Sam. xii. 7. Psal. xxxi. 1. cxliii. 1. Micah vi. 5. and Dr. Hammond upon Matt. i. 19.)

Thy holy mountain.] The temple. (See ver. 20. and the note upon Isa. ii. 2.)

Ver. 17. *Cause thy face to shine upon thy sanctuary which is desolate, for the Lord's sake.*] For the sake of the Messias, known by the title of the Lord among the Jews: (see Psal. cx. 1.) and called *Messiah the Prince,* ver. 25. of this chapter. All God's promises are fulfilled in and for the sake of Christ, (2 Cor. i. 20.) To this sense some interpret Psal. lxxx. 14. 16. *Behold, and visit this vine; and the vineyard which thy right hand hath planted, even for the sake of the Son, whom thou madest strong for thyself:* expressed afterward by *the Son of man,* ver. 18.

Ver. 19. *Defer not for thy own sake, O my God,* &c.] The seventy years of our captivity are near being expired: (see ver. 2.) therefore I beseech thee not to defer the

accomplishment of the promise thou hast made to restore us to our own country, and the free exercise of our religion. So remarkable a turn of providence will very much redound to the honour of thy name. (See Psal. lxxix. 9, 10. cii. 15, 16.)

Ver. 21. *The man Gabriel.*] The angel Gabriel appearing under the shape of a man. (Compare x. 16.)

Whom I had seen at the beginning.] Or *before.* (See viii. 16.) The word *batechillah* signifies *before,* viii. 1.

Being caused to fly swiftly.] The angels are commonly described as having wings, with respect to their appearance in a bodily shape, to signify their readiness to execute the Divine commands. (See Isa. vi. 2. Ezek. i. 11.)

Touched me [see viii. 18. x. 10.] *about the time of the evening oblation.*] There were *three hours* of prayer: (see vi. 10.) but the two most solemn seasons of it were at the time of the *morning and evening oblation,* that solemn service which was offered daily in the temple in the name of the whole nation. (See viii. 11.) This service was performed at the third and ninth hours of the day, answering to our nine of the clock in the morning and three in the afternoon. Devout persons that could not attend the temple service, set apart those hours for their private devotions: and we find Elijah made that solemn prayer and sacrifice recorded 1 Kings xviii. 36. *at the time of the offering of the evening sacrifice.* But upon their solemn days of fasting and humiliation, they continued their devotions from the time of the morning sacrifice till that of the evening was finished. Such was this of Daniel, and that of Cornelius, mentioned Acts x. 30. This custom was continued among the primitive Christians, who did not conclude their prayers or fasts on their stationary days till three in the afternoon. (See Mr. Bingham, Eccles. Antiq. book xxi. chap. 3.)

Ver. 23. *At the beginning of the supplication the commandment came forth.*] God's command to me to instruct thee farther in what should hereafter befal the city and temple of Jerusalem, in whose behalf thou didst pour forth thy supplications. Here was a remarkable completion of that promise, Isa. lxv. 24. *While they are yet speaking I will hear.*

For thou art greatly beloved.] Learned men have observed a near affinity between the prophecy of Daniel and the Revelation of St. John; and we may take notice, that much the same title is given to them both. Daniel is styled *a man greatly beloved,* here and x. 11. 19. and the character given to St. John is, that of *the disciple whom Jesus loved,* John xxi. 20. 24.

Therefore understand the matter, and consider the vision.] Apply thy mind carefully to what is said, for this prophecy contains in it truths of the greatest importance. Our Saviour plainly refers to these words, which are repeated ver. 25. when, explaining the latter part of this prophecy of the final destruction of Jerusalem, he adds, *Let him that readeth understand,* Matt. xxiv. 15.

Ver. 24. *Seventy weeks are determined upon thy people and upon thy holy city.*] To recite all the different methods chronologers have taken of computing these seventy weeks, would be too large a work for a commentary. I shall only take notice of three opinions, which seem most agreeable to the text. The first is, that of Petavius Rationar. Tem. par. ii. p. 154. and Archbishop Usher, Annal. V. T. ad An. P. J. 4260. These two learned authors date the beginning of this prophecy from the twentieth year of Artaxerxes Longimanus, when he gave his commission to Nehemiah to rebuild Jerusalem; (Nehem. ii. 1.) from which time they reckon *half of the week* here specified, (ver. 27.) to be completed at the death of Christ. But then these authors suppose Artaxerxes to have begun his reign nine years sooner than the historians commonly date it. The second opinion is that of Dr. Prideaux, Connex. of Script. par. i. ad an. A. C. 458. who fixes the date of this prophecy to the seventh year of Artaxerxes, when he gave a commission to Ezra, to settle the state of the Jews at Jerusalem, to which sense he understands the *commandment to restore and to build Jerusalem:* from which time he computes four hundred and ninety years to the death of Christ.

The third opinion is that of the late right reverend and learned Bishop Lloyd, which may be seen in the Chronological Tables, published by his direction, Numb. 3, 4. He supposes the years here specified to consist of three hundred and sixty days: such years he affirms the Scripture always makes use of in the computation of time: as appears in the history of Noah's flood, Gen. vii. 11. compared with ver. 24. and viii. 4. and from Rev. xii. 6. compared with ver. 14. and xiii. 5. where twelve hundred and sixty days are reckoned equivalent to *three years and a half,* and to *forty and two months.* The same computation of years was generally made use of in ancient times by all nations, particularly by the Chaldeans, where Daniel now lived. The reasons of this opinion are at large set forth by Mr. Marshal, in his treatise upon the Seventy Weeks, par. ii. chap. 4. The bishop, proceeding upon this hypothesis, computes the date of this prophecy from the twentieth year of Artaxerxes, and reckons sixty-nine weeks of years, or four hundred and eighty-three years, from thence to the year before Christ's death. But then the last or single week that remains to make up the number of seventy he separates from the rest, and begins it from the year of Christ 63. in the latter half of which the *sacrifice and oblation were to cease, and the city and sanctuary to be destroyed by the Romans:* all which was fulfilled in the seventieth year after Christ.

The difference of these three opinions as to the main point, the completion of this prophecy, is not very great; for, as the learned Bishop Chandler hath judiciously observed, (Answer to Grounds and Reasons, p. 139.) "The commencement of the weeks must be either from the seventh of Artaxerxes, which falls upon the four hundred and fifty-seventh year before Anno Domini, or from the twentieth of Artaxerxes. Add to four hundred and fifty-seven years before Christ, twenty-six years after Christ (which is the number that four hundred and eighty-three years, or sixty-nine weeks, exceeds four hundred and fifty-seven years), and you are brought to the beginning of John the Baptist's preaching up the advent of the Messias: add seven years, or one week, to the former, and you come to the thirty-third year of Anno Domini, which was the year of Jesus Christ's death. Or else compute four hundred and ninety years, the whole seventy weeks, from the seventh of Artaxerxes; by subtracting four hundred and fifty-seven years (the space of time between that year and the beginning of Anno Domini) from four hundred and ninety, and there remains thirty-three, the year of our Lord's death. Let the twentieth of Artaxerxes be the date

of the seventy weeks, which is the four hundred and forty-fifth year before A. D. and reckon sixty-nine weeks of Chaldean years; seventy Chaldee years being equal to sixty-nine Julian; and so four hundred and seventy-eight Julian years making four hundred and eighty-three Chaldee years, and the end in the thirty-third year after Christ, or the Passover following. Any of these reckonings (adds this learned author) are sufficient for our purpose. It is rather to be wondered, how, at this distance of time, learned men have been able to come to any exactness in these matters."

Seventy weeks are determined.] By *seventy weeks* are to be understood *seventy weeks of years*, or *seventy times seven years; i. e.* four hundred and ninety years: each day being accounted for a year, according to the prophetical way of reckoning. (See Numb. xiv. 34. Ezek. iv. 6.) Daniel distinguisheth between these weeks and the weeks after the common reckoning, by calling the latter *weeks of days*, x. 2. according to the sense of the Hebrew, expressed in the margin. And Isaiah distinguisheth a natural year from a prophetical one, by calling it *the year of a hireling*, Isa. xvi. 14. xxi. 16.

The Jews numbered their time by sevens of years: every seventh year was a year of release, and after seven times seven years, *i. e.* forty-nine years, came the year of jubilee. So the computation of time here made use of alludes to Lev. xxv. 8. *Thou shalt number seven sabbaths* [or rather weeks] *of years, seven times seven years;* the Hebrew word *sabbath* signifying the number seven, as it is rendered Ἑβδομὰς by the LXX. in the latter part of the verse: and so the Greek word Σάββατον is used in Luke xviii. 12. xxiv. 1. Daniel, by examining the prophecy of Jeremiah, had discovered how the seventy years of the captivity were near expiring: and here the angel discovers to him another line of time, importing, that after the restoration of Jerusalem it should continue for a period of time, consisting of *seventy times seven years*, which being expired, it should be finally destroyed. Seventy weeks contain ten jubilees, and ten being the number of perfection, these seventy weeks denote the bringing in the most complete jubilee, or *remission*, as the LXX. render that word: when all former trespasses should be cancelled, and men should be restored to that heavenly inheritance they had forfeited, by the death of the Messias.

Upon thy people, and thy holy city.] Daniel in his prayer to God speaking of the Jews and Jerusalem, had used these expressions, *Thy people, and thy holy city*, ver. 18, 19. as if their title to God's favour were indefeasible. To correct this mistake, the angel, directing his discourse to Daniel, returns him his own expressions, as if the *people* and the *city* were rather his than God's. In the same phrase God speaks to Moses, after the sin of the Israelites in making the golden calf, Exod. xxxii. 7. At the twenty-sixth verse of this prophecy, the angel tells Daniel how they ceased to be God's people.

To finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness.] This the Messiah did by making an atonement for sin, and absolving men from the guilt of it: by giving men the best rules and assistances for the promoting true and inward righteousness; called here *everlasting righteousness*, in opposition to the righteousness of the law, a great part of which consisted in external ordinances, *imposed on them* for a season *till the time of reformation*, Heb. ix. 10. where the English text reads, *to make an end of sin;* the margin translates it, *to seal up sin*, following a various reading in the Hebrew: but the sense comes all to one, for the verb which signifies to *seal up*, denotes likewise the *accomplishing* of any thing, and is applied to sin, or the punishment of it, Lam. iv. 22. (See likewise the following note.)

To seal up the vision and prophecy.] To fulfil the prophecies of foregoing ages concerning the Messias, and to confirm them, by making the event to answer the prediction, as the setting of a seal confirms the authenticalness of any writing. Thus the rabbins upon the text interpret the words, *All the prophecies* (say they) *shall be fulfilled at the coming of the Messias.* Bishop Lloyd explains the sentence of the finishing and completing the prophetical writings of the Old Testament, which he supposes to have been done forty-nine years after the commencement of this prophecy. (See the note upon the following verse.)

And to anoint the most Holy.] The word *anoint* plainly alludes to the name of Messiah, expressed in the following verse, which signifies in Hebrew, *the Anointed*, and is translated *Christ* in Greek. (See John i. 41.) To *anoint* is the same here as to consecrate the Messiah to be a priest, prophet, and king, all which offices were conveyed by the ceremony of anointing. The Messiah is styled here *the most Holy*, upon the account of his unspotted original, as well as his unblamable life. (See Luke i. 35. Acts iii. 14. Heb. vii. 26. Rev. iii. 7.) The words may be literally translated, *To anoint the holy of holies:* an expression which usually signifies the inner sanctuary, called *the holiest of all*, Heb. ix. 3. and it is very properly applied to the Messias, who was *greater than the temple*, Matt. xii. 6. because *in him dwelt the fulness of the Godhead*, Coloss. ii. 9. whereupon he calls his body the *temple*, John ii. 21.

Ver. 25. *Know therefore and understand.*] See ver. 23.

From the going forth of the commandment to restore and to build Jerusalem.] Or, *To build again Jerusalem*, as the margin reads, and so the verb *shub* is translated in the latter part of the verse, and see xi. 10. Daniel had besought God to *behold their desolations, and the ruins of the city which is called by his name*, ver. 18. In answer to this his supplication, the angel acquaints him that the city, both the streets and the wall thereof, should be rebuilt. These expressions do very much confirm their interpretation, who date this prophecy from the twentieth year of Artaxerxes, when he gave a commission to Nehemiah to rebuild the city and its walls; (Nehem. ii. 1.) whereas Dr. Prideaux, who dates this prophecy from the seventh year of Artaxerxes, is forced to understand these expressions in a metaphorical sense, for restoring and establishing the church and state of the Jews. Now it is a received rule, that a *literal sense is always to be preferred*, if it be consistent with the main scope of the text.

Unto Messiah the Prince.] Anointing being the ancient ceremony of investing persons in the highest offices and dignities, the name of *Messias*, or *Anointed*, was in an eminent manner appropriated to him that *was sanctified*, or set apart, and *sent into the world* under the highest character of being the Redeemer of it. By that name he was commonly known unto the Jews, John i. 41. iv. 25. and that title was chiefly given to him from the authority of this pro-

phecy. He is called here the *Prince*, or *Ruler*, a title often given to David; (see 1 Sam. ix. 16. 2 Sam. v. 2. vii. 8.) and applied to the Messiah himself, spoken of under the name of David, Isa. lv. 4. The author of the first book of Chronicles probably alludes to this place of Daniel, v. 2. *Judah prevailed over his brethren, and of him was the chief Ruler* (the *nagid* here in the text) *to come:* as the words may best be translated. The Messiah was commonly known under the title of *King of Israel*, or *King of the Jews*. (See Matt. ii. 2. Luke xxiii. 2, 3. John i. 49. xix. 19.)

Shall be seven weeks, and threescore and two weeks.] A colon should be placed at the end of this sentence, which is wrong placed in the middle of it in our English Bibles. *Seven weeks and threescore and two weeks* put together, make *sixty-nine weeks of years*, or four hundred and eighty-three years. As the cutting off the Messiah is appropriated to the period of threescore and two weeks in the following verse, so the seven weeks, or forty-nine years, here mentioned, must in all probability be assigned to the building of *the street and the wall*, whether we understand it literally, or metaphorically with Dr. Prideaux, for the restoring and settling the Jewish church and state. (See Dr. Prideaux, *ubi supra*, and ad an. A. C. 409.)

Bishop Lloyd, who reckons the date of this prophecy from the twentieth of Artaxerxes, concludes the seven weeks, or forty-nine years, in the eighth year of Artaxerxes Mnemon, at which time he supposes Malachi to have writ his prophecy, and thereby finished the Old Testament Canon, or *sealed up the vision and prophecy*, after whom the Jews were to look for no other prophet till John Baptist. (See Mal. iv. 4, 5. compared with Matt. xi. 13, 14.)

The street shall be built again, and the wall, even in troublous times.] When the Jews were sorely assaulted by their adversaries, who did all they could to hinder them from rebuilding the city, and fortifying it with a new wall. (See Nehem. iv. 7, &c. vi. 15.) These words, taken in their obvious sense, plainly fix the date of this prophecy to the twentieth year of Artaxerxes, who then gave Nehemiah a commission to repair the city, and raise up the walls and ramparts of it. (See Nehem. chap. ii.—iv. compared with Ecclus. xlix. 13.) Before which time the Jews, that returned from captivity, lived in the cities where their inheritance lay. (See Ezra ii. 70. Nehem. vii. 4.) "The word *haruts*, translated *wall*, properly signifies the circuit bounding out the limits of the city, whereon the wall was built, and anciently used to be marked out with a plough making a furrow round about," as Mr. Mede observes; (Works, p. 700.) and by *rechob*, the *street*, or *broad place*, he understands the *area*, or plat of ground whereon the city was to be built: or else we may suppose the *singular* put for the *plural*, an enallage very common in Scripture.

Ver. 26. *And after threescore and two weeks shall Messiah be cut off.*] Or, *After those threescore and two weeks*—for the *he* prefixed to the word *shebuuim*, is *emphatical*, as the grammarians express it. The common interpretation of the word is, that in the seventieth or last week the Messiah should be put to death. The Hebrew verb here translated *cut off*, is by the Jewish rabbins interpreted of a death inflicted by the sentence of a judge, which sense they confirm by the use of it in a parallel place, Lev. xvii. 14. to which we may add 1 Sam. xxviii. 9. Our Saviour plainly refers to this text, among others, Luke xxiv. 26. 46.

Bishop Lloyd, who makes a break between the sixty-nine weeks and the seventieth, supposes the sixty-nine to expire in May, A. D. 32. which was the year before our Saviour's passion. In correspondence with this prophecy, our Lord could not survive a whole year after the sixty-nine weeks were expired: nor did he: but since he was to be CUT OFF at the Passover, himself being the true paschal Lamb, he died in the following year in the month Nisan, answering to our April, the very same day and hour that the paschal lamb was wont to be killed. (See the Chronological Tables abovementioned.)

But not for himself.] *The just suffering for the unjust*, 1 Pet. iii. 18. The Vulgar Latin renders the words to this sense, *And the people that deny him shall be no longer his.* The Hebrew phrase is used in the same sense, xi. 17. Job xxxix. 16. To confirm this interpretation, we are to suppose the word *people*, which follows, to be understood here, and may with Bishop Lloyd translate this and the following sentence thus: *And the people that deny him shall be no longer his, but the Prince's (i. e.* the Messiah's, ver. 25.) *future people shall destroy*, &c. And then the Jews will properly be called *Lo-ammi, not my people*, Hos. i. 9.

But the people of the prince that shall come.] The Romans, under the conduct of Vespasian and his son Titus, who were the generals in that war, and both of them dignified with the title of Prince or Cæsar. Bishop Lloyd corrects the common translation thus, *The Prince's (i. e.* the Messiah's) *future people:* the Hebrew word *haba*, as the Greek ἐρχόμενος, which answers it, often signifying the future, or that which is to come. (See Isa. xxvii. 6. xliv. 7. Mark x. 30. Rev. i. 4.) This people that learned prelate understands to be the Romans and their empire, which was the seat of the Christian church. So when our Saviour tells us, that before *the end* of the Jewish nation *come, the gospel shall be preached in all the world*, Matt. xxiv. 14. and St. Paul speaks to the same purpose, Rom. x. 16. Coloss. i. 6. 23. we are there to understand *the world* of the extent of the Roman empire. And our Lord, speaking of the final destruction of the Jewish nation by the Romans, expresseth it by sending forth *his armies to destroy those murderers, and burn up their city:* (Matt. xxii. 7.) which exactly agrees with the words here following.

Shall destroy the city and the sanctuary.] After that the Romans had burnt both city and sanctuary, they so entirely destroyed them, that it could *scarce be perceived the place had ever been inhabited*, as Josephus relates (de Bello, lib. vii. cap. 1. edit. Hudson): and the Jews relate that a plough was drawn over the ground where they both stood: (see Dr. Lightfoot upon Matt. xxiv. 2.) which were evident accomplishments of our Saviour's prediction, that one stone should not stand upon another, with respect either to the city, (Luke xix. 44.) or to the sanctuary, (Matt. xxiii. 38. xxiv. 2.)

And the end thereof shall be with a flood.] The desolations made by an army are often compared to the inundations of a flood, whose violence nothing is able to withstand. (Compare xi. 10. Isa. viii. 7, 8.)

And unto the end of the war desolations are determined.] Or, *decreed*. That war shall make an utter destruction both of the city and the nation.

Ver. 27. *And he shall confirm the covenant with many for one week.*] The former part of the verse may be literally

translated thus: *One week shall confirm the covenant with many, and the midst of* (or *the half part of*) *the week shall cause the sacrifice and oblation to cease.* . Most interpreters suppose the seventy weeks to be completed at the death of Christ, or at least one half of the seventieth and last of them: accordingly they understand the *confirming the covenant* of the new covenant, and the terms of salvation therein proposed, first by John Baptist, as the forerunner of Christ, and then by Christ himself. (Compare Isa. xlii. 6. lv. 3. Jer. xxxi. 31. Ezek. xvi. 60—62.) They that confine the promulgation of the new covenant to the first half of the seventieth week, understand it of Christ's preaching for three years and a half, and then suffering in the midst of that week.

They that understand the confirming the covenant to be of the same extent with the seventieth week, suppose John Baptist's preaching to have taken up three years and a half, before Christ entered on his prophetical office, and translate the following words, *In the half part of the week.* (See the next note but one.)

With many.] The same expression is elsewhere used of the universal redemption; or general promulgation of pardon, by the gospel-covenant. (See Isa. liii. 11. Matt. xx. 28. Rom. v. 15. 19. Heb. ix. 28.)

And in the midst of the week.] Our translation of the words follows their opinion who place the death of Christ in the middle of the last week: (see Archbishop Usher's Annals, par. ii. p. 569.) whereas they that suppose the whole seventy weeks completed at our Saviour's passion, translate the sentence thus, *In the half part of the week he shall cause the sacrifice and oblation to cease;* understanding it of the latter half. (See Dr. Prideaux, *ubi supra.)* The Hebrew word *chatsi,* signifies properly *the half part,* and is commonly translated by Ἥμισυ in the Septuagint. [In this sense it is to be understood by our translation, xii. 7. of this prophecy.]

He shall cause the sacrifice and oblation to cease.] Christ, by his *one oblation of himself once offered,* shall put an end to all the sacrifices and oblations made in the Jewish temple. (Compare Heb. x. 5, &c.) Thus the words are expounded by those that suppose the seventy weeks to have been finished at our Saviour's death. To confirm this exposition, we may observe, that the putting an end to the temple service by violence, such as was threatened under Antiochus Epiphanes, is expressed in a different manner; *viz.* by *taking away the daily sacrifice,* viii. 11, 12. xi. 31.

Others understand these words of the final destruction of the Jewish temple and worship by the Romans; and it may be observed, that the word *mincha, oblation,* is sometimes used for the daily sacrifice. (See 1 Kings xviii. 29. 36.) Bishop Lloyd explains the words to this sense: he separates this *single,* or *odd week* (so he translates *shabua echad, one week),* from the other sixty-nine; and makes it commence in the sixty-third year after Christ, and to end in the final destruction of the city and temple of Jerusalem, which came to pass A. C. 70. It must be granted, that this interpretation agrees better with the letter of the text than the former: and the *abomination of desolation* immediately following it, they may both be reasonably thought the express characters of one and the same week, *viz.* the seventieth, *determined upon Daniel's people* and *city.*

The same learned prelate understands the words, *He shall confirm the covenant with many—of the prince's future people,* mentioned in the foregoing verse, *viz.* the Romans: who, by their general Corbulo, made a peace with the Parthians, Medes, and Armenians, that they might be better at leisure to make an entire conquest of Judea: of which Tacitus speaking, saith, *There never was so firm a peace as now,* (Annal. lib. xv.)

There is one difficulty which attends this explication; *viz.* that instead of setting forth one continued *line of time,* from the *going forth of the commandment to rebuild Jerusalem,* to the conclusion of the events here foretold, it makes a considerable break, or interval of time, between the fulfilling one part of the prophecy and the other. Whereas the other interpretations suppose the destruction of the city and temple to run beyond the computation of the seventy weeks, and to be immediately subjoined to the death of Christ, as we see they are, ver. 26. to shew what shall be the *catastrophe,* or final punishment, which shall attend so great a wickedness.

And for the overspreading of abominations, he shall make it desolate.] Mr. Mede translates the words thus, *And being a desolator,* he shall command *over a wing of abominations.* (Works, p. 407.) Bishop Lloyd, with some little variation, renders them, *And upon the battlements* shall be *the idols of the desolator.* They both understand by the phrase the Roman army, which is the interpretation Christ himself gives of it. (Luke xxi. 20. compared with Matt. xxiv. 15.) The word *kenaph,* translated in the English *overspreading,* properly signifies a *wing,* and may either signify an army, as it is used, Isa. viii. 8. or else stand for the battlements of the temple, as the Greek Πτερύγιον, which answers to it, plainly does Matt. iv. 5. Here the Romans, after they had set the temple on fire, placed the idolatrous ensigns of their army over against the eastern gate of the temple, and offered sacrifice to them, as Josephus expressly tells us, (Bell. Jud. lib. vi. cap. 6. edit. Hudson.) The word *shikutsim, abominations,* is commonly used for idols: (see 1 Kings xi. 5. 7. 2 Kings xxiii. 13.) and the *abomination of desolation* set upon the altar by Antiochus, (1 Macc. i. 54.) is explained by the *idol-altar,* ibid. ver. 59. So the abominations here spoken of do very properly signify the ensigns, or standards, of the Roman legions; each standard having stamped upon it the image of the tutelar god of that legion, to whom they offered sacrifice. Tacitus calls the eagle, and the other ensigns, "Propria legionum numina," the *deities which were peculiar to their legions.* (Annal. lib. ii.) Tertullian's words are to the same purpose: "Religio tota castrensis signa veneratur, signa jurat, et Diis omnibus præponit:" *All the religion of the army consists in paying Divine worship to their standards, in swearing by them, and preferring them before all other deities.* (Apol. cap. 16.)

Even until the consummation.] Till God's indignation be accomplished, as the same sense is expressed, xi. 36.

And that determined [or which is decreed] *shall be poured upon the desolate.*] Compare ver. 11. of this chapter. Mr. Mede translates it, *shall continue upon the desolate,* p. 709. The words briefly declare those terrible calamities which made an entire destruction of that city and people, and were executed upon them in the most dreadful manner that any nation ever suffered, and with the most evident tokens of a Divine vengeance upon them, according to the relation of their own historian Josephus, who was an eye-wit-

ness of these desolations. And ever since their posterity have been dispersed all the world over, living only upon sufferance in their several dispersions, and very often exposed to grievous oppressions and persecutions, enough to have extinguished their race, unless they had been preserved by Providence, on purpose to verify the truth of those prophecies which foretold these calamities: and particularly those words of Christ, which have a plain aspect upon the text before us, (Luke xxi. 22—24.) *These be the days of vengeance: that all things that are written may be fulfilled—for there shall be great distress in the land, and wrath upon this people: and they shall fall by the edge of the sword, and be led away captive unto all nations, and Jerusalem shall be trodden down of the gentiles, until the times of the gentiles be fulfilled: i. e.* till the times of the fourth monarchy, spoken of chap. ii. vii. are expired. (See the note upon xii. 7.)

Bishop Lloyd renders the last word *shomem, desolate,* in an active sense, *the desolator,* or him that makes desolate: in which sense the word is plainly taken, viii. 13. xii. 11. The sense he gives of the sentence is much the same with the former: *viz.* that the Divine vengeance shall continue upon the Jews, till it be returned upon the author of their desolations, which he interprets of the Roman government, as it was exercised under the seventh head. (See Rev. xvii. 11.)

Having given a particular account of the most probable expositions of this famous prophecy, I need not take any notice of Sir John Marsham's explication of it in his Chronicus Canon, p. 568. since a learned writer, Mr. Marshal, in his treatise upon the Seventy Weeks, lately published, hath shewed it to be inconsistent with itself, as well as with the undoubted monuments both of sacred and profane history. The late author of Grounds and Reasons of the Christian Religion, hath thought fit to mention Sir J. M.'s hypothesis with approbation: but it is to be presumed that this writer took it upon trust, without ever examining it, and was glad to find an opinion prejudicial to Christianity countenanced by so great a name.

CHAP. X.

ARGUMENT.

The three following chapters contain the last vision of Daniel's prophecy, wherein the several successions, both of the Persian and Grecian monarchies, are represented, together with the wars that should be raised between the kings of Syria and Egypt under the latter monarchy, as far as the times of Antiochus Epiphanes: who being the type and forerunner of antichrist, (as hath been observed upon chap. viii.) the latter part of the vision from xi. 36. seems chiefly to relate to the persecutions of the church in the times of antichrist, till its being finally cleansed from all those profanations, as the temple of Jerusalem was purified from the pollutions of Antiochus: after which will follow that *kingdom* of the *saints* mentioned vii. 18. 27. of this prophecy.

Ver. 1. *IN the third year of Cyrus king of Persia.*] Daniel must now have been above ninety years of age; he could not be less than twenty when he was carried captive (see the Preface to this Commentary), and that was seventy-three years before the date of this vision: which was the last Daniel saw, and it is not likely he himself survived it long.

Whose name was Belteshazzar.] See i. 7.

And the thing was true.] Or certain. (See ver. 21. xi. 2. and compare viii. 26. Rev. xix. 9.)

But the time appointed was long.] See ver. 14. and the note upon xii. 4.

And he understood the thing, and had understanding of the vision.] He had a clear view of the succession of the Persian and Grecian monarchies, and of the series of the kings of Syria and Egypt under the latter of them: although the remaining parts of the vision were obscure, especially with respect to their final event. (See xii. 8.)

Ver. 2. *In those days I Daniel was mourning three full weeks.*] The reason of Daniel's fasting and mourning seems to be, because the adversaries of the Jews began to obstruct the building of the temple. (See Ezra iv. 4, 5.) This made Daniel deprecate God's judgments in so solemn a manner.

Three full weeks.] The Hebrew reads, *Three weeks of days.* So we read of *a month of days,* Gen. xxix. 14. Numb. xi. 20. where the English reads, *a whole month.* But the phrase may be used here to distinguish them from the weeks of years prophesied of in the ninth chapter.

Ver. 3. *I ate no pleasant bread,* &c.] This is expressed by *chastening himself,* ver. 11. and by *afflicting the soul* with fasting, Lev. xvi. 29. xxiii. 27. Isa. lviii. 3.

Neither did I anoint myself at all.] As the Persians used to do constantly. (See Plin. Nat. Hist. lib. xiii. cap. 1.)

Ver. 4. *In the four-and-twentieth day of the first month.*] According to the Jewish computation, which was the month Nisan, beginning about our 10th of March. The commentators observe from hence, that Daniel's fast fell upon the time of the paschal solemnity; and therefore the Jews did not think themselves obliged to keep their solemn festivals any where but in their own country, and at the place appointed by God for that purpose.

I was by the side of the great river, which is Hiddekel.] The same with Tigris. (See Gen. ii. 14.) This was near Shushan, where Daniel probably resided. (See the note upon viii. 2.)

Ver. 5. *I lifted up mine eyes.*] Being by the river-side in a deep contemplation, I looked up and saw a person appear before me, placed in the air above the waters, or hovering over them. (See xii. 6. and compare Rev. x. 2. 5.)

Behold a certain man clothed in linen, whose loins were girt about with fine gold of Uphaz.] He appeared in the habit of a high-priest. (See Exod. xxviii. 4. 39. xxix. 5.) The description St. John gives of Christ as high-priest of the church, Rev. i. 15. seems to be taken from this place of Daniel, which proves that the person here described can be no other than *the Son of God:* which may be farther confirmed by comparing the person described here, and xii. 5, 6. with Rev. x. 2. 5, 6. who is there represented as *setting his right foot upon the sea, and his left upon the land,* as sovereign Lord of both elements. (Compare Matt. xxviii. 19.)

Concerning the *fine gold of Uphaz,* see the note upon Jer. x. 9.

Ver. 6. *His body was like the beryl.*] Of an azure, or sky-colour, mixed with a bright green. (See Ezek. i. 16.)

His arms and his feet were in colour like to polished brass.]

Of a bright flaming colour. (See Psal. civ. 4. Ezek. i. 7. Rev. i. 15. x. 1.)

And the voice of his words, as the voice of a multitude.] Great and powerful. (Compare Ezek. i. 24. Rev. i. 15. x. 3.)

Ver. 7. *The men that were with me saw not the vision, but a great quaking fell upon them,* &c.] They were seized with such terror and astonishment, that they made what haste they could to get out of the reach of such an amazing sight. (Compare Acts ix. 7.)

Ver. 8. *There remained no strength in me.*] I fell into a swoon or fainting fit. (See ver. 9.)

My comeliness was turned in me into corruption.] Or, *my vigour,* as the margin reads to a better sense. So the word is used Prov. v. 9. where our translation renders it, *thine honour,* but it should be translated *thy strength,* or *vigour,* as appears by comparing that verse with the parallel text, Prov. xxxi. 3.

Ver. 9. *When I heard the voice of his words, then was I in a deep sleep on my face.*] The very sound of his words put me into a fainting fit. (See viii. 18.)

Ver. 10. *And, behold, a hand touched me,* &c.] This seems to be a distinct appearance from that described ver. 5. not so terrible, but nearer approaching to a human form: (see ver. 16.) and may probably be supposed to be the angel Gabriel, who had been sent to Daniel upon the like occasions. (See viii. 17, 18. ix. 21.) The Logos, or Son of God, in the representations made of him in the Old Testament, usually appears with a retinue of angels attending him. (See Gen. xviii. 2.) And in this prophecy (viii. 13, &c.) we have a vision of several angels attending upon one principal one. (Compare xii. 5.) The same retinue of angels may be observed in Zechary's visions, i. 8—10. 12, 13. ii. 3, 4. 8. iii. 2. 4. 7. The angel who now appeared to Daniel, *putting forth his hand,* raised him from the ground, and restored him to his former strength in some degree. (See viii. 18. ix. 21. Jer. i. 9. Ezek. ii. 2. Rev. i. 17.)

Ver. 11. *O Daniel, a man greatly beloved.*] See ix. 23.

Understand the words that I speak unto thee—for unto thee am I now sent.] Though this angel was inferior to that eminent person described ver. 5. yet he being the angel that informs Daniel of all those matters contained in the following chapter, and the beginning of the twelfth, *(the man clothed in linen,* speaking nothing but what is related xii. 7.) he may properly take the whole business of the vision upon himself, as he does here and in the following verse.

And I am come for thy words.] To give an answer to thy requests, by the direction of that Divine person, (ver. 5.) upon whom I attend. (Compare viii. 15—17. ix. 22.)

Ver. 12. *From the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard,* &c.] As God graciously answered those prayers thou madest in thy former humiliation occasioned by thy searching out the time allotted for the captivity of thy people: (see ix. 2. 22, 23.) so now God is pleased, in answer to thy repeated humiliation and solicitous concern for thy people, to send me to inform thee what shall be their state and condition in after times.

Ver. 13. *But the princes of the kingdom of Persia withstood me.*] The princes of the kingdom of Persia and Grecia, mentioned here and ver. 20. are generally supposed to be the guardian or tutelar angels of those several countries. That there were such tutelar angels, not only over private persons, (see Acts xii. 15.) but likewise over provinces and kingdoms, was an opinion generally received. The *four spirits* mentioned Zech. vi. 5. seem to be the guardian angels of the four great empires. Every heathen nation thought their country under the peculiar protection of some tutelar deity: and they looked upon the God of the Jews to be no other than that Deity who presided over that nation. (See 1 Sam. iv. 8. 1 Kings xx. 23. 28. 2 Kings xviii. 33—35. Isa. x. 10, 11.) This notion was very much countenanced by a passage in Deuteronomy, xxxii. 8. where the Septuagint translate the text thus: *When the Most High divided the nations their inheritance —he set the bounds of the people according to the number of the angels of God, for the Lord's portion is his people.* As if the sense were, That the government of other nations was committed to so many tutelar angels, whereas Israel was under the immediate care and government of God himself. The opinion I have been hitherto explaining supposes the presiding angels here mentioned to have been good angels: from whence it follows, that the occasion of their contention was because neither party was as yet acquainted with the Divine will, to which they were already to submit. (See this point largely treated of by Petavius, Dogm. Theolog. tom. iii. lib. ii. de Angelis, cap. 8.)

But others suppose those princes or angels who opposed Michael and Gabriel to be evil spirits, such as are described by St. Paul under the names of the *rulers of the darkness of this world,* having their residence in the lower regions of *the air,* (Ephes. ii. 2. vi. 12.) These evil spirits are sometimes represented as part of the heavenly host, both in respect to their original station, and because these are the instruments of Providence, and have a command over the inferior world, as far as God thinks fit to permit. (See 1 Kings xxii. 19, &c. Job i. 6. 12, &c.) They are likewise represented as accusers of good men before God, and as aggravating their faults, in order to have them delivered over to them, as the executioners of God's judgments. (See Job i. 11. ii. 5. Zech. iii. 1. Rev. xii. 10.) If we follow this opinion, the contest here will be of the same nature with that of the angel and Satan, Zech. iii. 1. and with the dispute that Michael the archangel had with the devil *about the body of Moses,* mentioned in St. Jude's Epistle, ver. 9.

The prince of the kingdom of Persia withstood me one-and-twenty days.] The Persians, upon the solicitation of the Jews' enemies, had put a stop to the building of the temple, all the time of Daniel's humiliation. (See the note upon ver. 2.) And the tutelar genius of that empire still insisted that they might be kept under those hardships, while the angel Gabriel was doing them all the good offices he could. In like manner, Satan is represented as eagerly opposing the rebuilding the temple, and the restoration of the Jewish nation, Zech. iii. 1, 2.

But, lo! Michael, one of the chief princes, came to help me.] Michael is styled an archangel by St. Jude, ver. 9. and *a great prince that stands up for the children of thy people,* xii. 1. of this prophecy. Christ himself, as he is often represented under the character of an angel, so he is described under the name of Michael, Rev. xii. 7. But in

this and the parallel texts of Daniel, the name rather denotes some principal angel, whom the Jews looked upon as the guardian angel of their nation. (See ver. 21. and xii. 1.)

And remained there with the kings of Persia.] I still continued to oppose any motions the tutelar genii of Persia might make in prejudice of the Jews. The word *king* is equivalent in Hebrew to *prince* or governor. (See vii. 17. Jer. xxv. 20, &c. 1 Kings xxii. 47.)

Ver. 14. *Now I am come to make thee understand what shall befal thy people in the latter days: for yet the vision is for many days.*] Daniel was solicitous about the present state of his people. (See ver. 2.) The vision informs him, first, that the empire shall be translated from the Persians to the Greeks, (xi. 3.) and then what should be the condition of the Jews under Alexander's successors, the kings of Syria and Egypt; one of which, *viz.* Antiochus Epiphanes, should be a figure of antichrist, who should disturb the state of the Christian church in the latter times of the world. (See ver. 1. and compare xii. 4. 8.)

Ver. 15. *I set my face towards the ground, and I became dumb.*] I was perfectly astonished, and deprived of all sense. (See ver. 16, 17. and compare viii. 18.)

Ver. 16. *Then one like the similitude of the sons of men touched my lips.*] One that appeared in a human form, the same angel that touched me with his hand before, (see ver. 10.) restored my speech to me, which my fright and concern had quite deprived me of.

Then I opened my mouth, and said unto him that stood before me.] Compare viii. 15. This angel stood upon the earth near Daniel, not above the waters of the river, as the person did whose appearance was so glorious: ver. 5.

O my lord, by the vision my sorrows are turned upon me, &c.] See ver. 8.

Ver. 17. *How can the servant of this my lord, talk with this my lord.*] How can thy servant, a poor mortal man, maintain a discourse with a person of your rank and dignity? (See Noldius, p. 353.) The words may be translated thus, *How can the servant of this my lord, talk with that my lord? i. e.* with the other person that first appeared to me with so majestic a presence; at whose sight I was perfectly confounded: (ver. 5. 9.) the pronoun *zeh*, when it is doubled, often signifies two distinct persons or things. (See Exod. xiv. 20. Eccles. vi. 3. vii. 14. 18. Isa. vi. 3.)

Ver. 19. *O man greatly beloved, fear not; peace be unto thee.*] Thou needest not be under such terrible apprehensions, as if this vision did portend thee some mischief; (see Judg. vi. 22. xiii. 22.) for it is a peculiar token of God's favour to thee. (See ver. 11.)

Ver. 20. *Knowest thou wherefore I am come to thee?*] viz. *To make thee understand what shall befal thy people in the latter days:* (ver. 14.)

Now will I return to fight with the prince of Persia.] Or, *I shall again fight,* or contend, *with the prince of Persia:* in which sense the verb *shub, return,* is often used. (See ix. 25.)

And when I am gone forth, lo, the prince of Grecia shall come.] When I am gone forth from the Divine presence, the tutelar angel of the Grecian empire will appear in the court of heaven, and offer his reasons for translating the empire from the Persians to the Greeks, that the Jews may enjoy the benefits of their dominion: as a government that will be more favourable to them than the Persian emperors were. Alexander and some of his successors bestowed many favours upon the Jews, as may be seen in Josephus's Antiq. lib. xi. cap. *ult.* lib. xii. cap. 2, 3.

Ver. 21. *But I will shew thee that which is noted in the Scripture of truth.*] Or, *In the writing of truth: i. e.* what is certain and irrevocable. God's decrees are spoken of as if they were committed to writing, and registered in a book. (See Deut. xxxii. 34. Psal. lvi. 8. Isa. lxv. 6. Mal. iii. 16.)

And there is none that holdeth with me in these things, but Michael your prince.] None of the guardian or tutelary angels, who have the care and presidency of other nations committed to them, join with me in defending the cause of the Jewish nation, but Michael your prince and protector. (See xii. 1.) St. Jerome, in his commentary upon the thirteenth verse, supposes the prince of Persia to oppose the Jews upon account of their sins, which reason may be applied to other guardian angels or ministering spirits.

CHAP. XI.

See the Argument of the foregoing chapter.

Ver. 1. *ALSO I, in the first year of Darius the Mede, even I, stood to confirm and strengthen him.*] This verse should have been joined to the last chapter: the angel adds, that as he now joins with Michael in defending the cause of the Jewish nation; so, at the time of the overthrow of the Babylonish empire, he assisted Michael in advancing Darius to the succession, which was the occasion of restoring the Jewish captivity. The word *him* may relate either to Michael or Darius, and the sense, taking it either way, is much the same.

Ver. 2. *And now I will shew thee the truth.*] What is contained *in the Scripture,* or writing, *of truth,* x. 21. Or, I will shew thee the succession of the Persian and Grecian empire in plain and naked truth, not in symbolical or figurative representations, as it was shewed before, chap. viii.

There shall stand up yet three kings in Persia.] After Cyrus shall succeed Cambyses, Smerdis, and Darius Hystaspes. So Ezra mentions two kings, whom he calls Ahasuerus and Artaxerxes (names which were common to most of the Persian kings in the Jewish history), who reigned between Cyrus and Darius Hystaspes, (Ezra iv. 6, 7.)

And the fourth shall be far richer than they all, &c.] This plainly means Xerxes, who brought together an army of above four millions, according to Herodotus's account: of eight millions, as others say, to overrun the whole country of Greece. These wars, carried on by Xerxes's successors, ended at last in the conquest of the Persian monarchy by Alexander the Great. Upon this account the angel passes over the rest of the Persian kings; and proceeds immediately to relate the successes of Alexander: it being the chief design of the former part of this vision to foretell the translation of the empire from the Persians to the Greeks. (See x. 20.) St. Jerome rightly observes upon the fifth verse of this chapter, "That it was not the design of the Scripture to give us an historical narrative of the actions of heathen princes any farther than the affairs of the Jewish nation were concerned in them." In like manner, at the thirty-sixth verse, the angel breaks off the

succession of the Syrian kings after Antiochus, to describe antichrist, of whom the former was the type and forerunner. [So viii. 9. the prophet passes over all the successors of Alexander to Antiochus Epiphanes, whose reign had a particular influence upon the Jewish affairs.]

Ver. 3. *And a mighty king shall stand up, and do according to his will.*] Compare ver. 16. This denotes Alexander the Great, whose success was so uninterrupted, that no body was able to put a stop to the progress of his victories. (See viii. 5.)

Ver. 4. *And when he shall stand up.*] When he shall be in the height of his prosperity.

His kingdom shall be broken, and shall be divided towards the four winds of heaven.] See the notes upon viii. 8.

And not to his posterity.] Alexander had a brother, Aridæus, and two sons, Alexander and Hercules: these were all cut off in a few years after his death, to make way for his generals, who divided his empire among themselves.

Nor according to his dominion which he ruled.] They did not immediately take upon them the title of kings: (see Dr. Prideaux, ad an. A. C. 301.) and his dominion being divided, lost much of that strength and power which the empire had when it was united in the person of Alexander. (See viii. 22.)

For his kingdom shall be plucked up, for others beside those.] Alexander's four great successors were Ptolemy, Cassander, Lysimachus, and Seleucus: (see the note upon viii. 8.) but others beside them came in for a share of his dominions, such as Eumenes, Philotas, and others. The word translated *plucked up*, is the same as *rooted up*, or destroyed, and is opposed to *planting*, or making to thrive; Jer. i. 10. xxiv. 6. xxxi. 28. or the phrase may allude to the feathers of a bird being plucked and scattered abroad. (Compare vii. 4.)

Ver. 5. *And the king of the south shall be strong.*] By the *king of the south*, in this and the following verses, is meant the king of Egypt: and by the *king of the north*, the king of Syria. These two kings came at length to have the principal share of Alexander's dominions, and make the greatest figure among his successors. But the reason why they are only mentioned here, is, because they only were concerned in the affairs of the Jews: Judea bordering upon each of their dominions, and sometimes belonging to one, and sometimes to the other, of those princes. The *king of the south* mentioned in this verse, denotes Ptolemy the First, the son of Lagus, called, by way of distinction, Ptolemy Soter. The texth saith of him, that he should be *strong:* for he had all Egypt and the adjacent parts of Lybia under his dominion, besides Palestine, Cœlo-Syria, and most of the maritime provinces of the lesser Asia.

And one of his princes, and [or even] *he shall be strong above him, and have dominion.*] Another of the successors of Alexander, who took upon them the style of kings, or princes. (See the note on ver. 4.) This was Seleucus Nicator, the first king of the north, or of Syria: who, by the conquest of Lysimachus king of Thrace, and Demetrius king of Macedon, obtained the name of *Nicator, i. e.* conqueror.

His dominion shall be a great dominion.] He had under his dominion all the countries of the east, from Mount Taurus to the River Indus: and from thence westward to the Ægean Sea: whereupon Appianus the historian reckons him the most potent of all Alexander's successors.

Ver. 6. *And in the end of years, they shall join themselves together.*] In process of time the successors of these two kings, *viz.* Ptolemy Philadelphus, the son of the former Ptolemy, and Antiochus Theus, the grandson of Seleucus Nicator, shall enter into a league or confederacy with each other.

For the king's daughter of the south shall come to the king of the north to make an agreement.] This league shall be concluded by the marriage of Berenice, daughter to Ptolemy Philadelphus, with Antiochus Theus king of Syria, although he had another wife Laodice, and two children by her, Seleucus Callinicus and Antiochus.

But she shall not retain the power of the arm.] She shall not be able to keep her power or interest with Antiochus: for as soon as her father Ptolemy was dead, Antiochus divorced her, and recalled his former wife Laodice and her children.

Neither shall he stand, nor his arm.] Nor shall Antiochus himself long survive, for Laodice, being jealous of his fickle temper, procured him to be poisoned, and concealed his death till her son Seleucus had secured the succession.

But she shall be given up, and they that brought her.] Berenice, after she had shut herself up in the asylum, or place of sanctuary, at Daphne, was betrayed into her enemies' hands, and basely murdered with all those that attended her out of Egypt.

And he that begat her.] If we follow this translation, see the explication of it in the next note: but the marginal reading gives the better sense, *He whom she brought forth;* her son who was slain with her: the Hebrew, *yoled*, is in the form of the participle active; but the same form is sometimes used in a passive sense: of which we may produce an instance from ix. 27. of this prophecy, where the word *shomem* is rendered, in a passive sense, *desolate*, by most interpreters.

And he that strengthened her in these times.] Her father, who should have supported her with his interest under these difficulties, but died himself a little before.

All these particulars, and what are mentioned in the following notes, are fully related in the historical accounts of those times, as may be seen by those who will consult the authors referred to by St. Jerome, in his commentaries upon Daniel, and Dr. Prideaux, in the second part of his Script. Connexion.

Ver. 7. *But out of a branch of her root shall stand up one in his estate, and shall enter into the fortress of the king of the north.*] One of the same stock or original with Berenice; *viz.* her brother, Ptolemy Euergetes, shall succeed his father in the government of Egypt, and shall revenge his sister's quarrel, by invading the frontiers or territories (see ver. 10.) of Seleucus, and prevail against him.

Ver. 8. *And he shall also carry captives into Egypt their gods, with their princes,* &c.] St. Jerome tells us out of writers extant in his time, that Ptolemy made himself master of all Syria and Cilicia, and passing the Euphrates, conquered as far as Babylon: and carried back into Egypt vast plunder from all the conquered provinces, together with two thousand five hundred Egyptian idols, which Cambyses upon his conquering Egypt had carried into Persia. This action of his so highly obliged the Egyptians,

that they gave him the title of *Euergetes*, or, the *Benefactor*.

And he shall continue more years than the king of the north.] Ptolemy outlived Seleucus the space of four years.

Ver. 9. *So the king of the south shall come into his kingdom*, &c.] Ptolemy shall return home without molestation, and quietly enjoy what he had gotten by his victories.

Ver. 10. *But his sons shall be stirred up, and assemble a multitude of great forces.*] The sons of Seleucus, Seleucus Ceraunus, and Antiochus, called afterward the *Great*, shall assemble a mighty army, in order to recover all that their father had lost.

And one shall certainly come, and overflow, and pass over.] Antiochus shall certainly overrun Judea and Cœlo-Syria, with other provinces belonging to the king of Egypt; taking the advantage of Ptolemy Euergetes's death, and the succession of his son Ptolemy Philopator, a weak and profligate prince; under whose reign he attempted the recovery of Syria. We may observe the text here speaks only of a single person, *viz.* Antiochus, for his brother Seleucus died in the beginning of this enterprise, having scarce reigned three years. The devastations of an army are fitly compared to inundations. (See ver. 22. 40. and ix. 26.)

Then shall he return, and be stirred up, even to his fortress.] Or, *He shall again be stirred up*, &c. (See the note upon ix. 25.) At the spring of the next year he shall take the field again, and encamp at Raphia, a frontier town upon the borders of Egypt. (See the history of this engagement in Polybius, lib. v. p. 573. edit. 8vo.)

Ver. 11. *And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north.*] Ptolemy Philopator, the young king of Egypt, being enraged at the attempts of Antiochus, shall come with a great army to encounter him.

And he shall set forth a great multitude.] If we understand the words of Ptolemy's army, that consisted of seventy thousand foot, five thousand horse, and seventy-three elephants; Antiochus's was little inferior to his, for he had sixty-two thousand foot, six thousand horse, and sixty-two elephants.

But the multitude shall be delivered into his hand.] The army of Antiochus was discomfited by Ptolemy, ten thousand being slain, and four thousand taken prisoners. The author of the third book of Maccabees ascribes this victory to the passionate importunity of Arsinoë, Ptolemy's sister, who ran about the army with her hair about her shoulders, and by promises and entreaties engaged the soldiers to fight with more than ordinary resolution.

Ver. 12. *His heart shall be lifted up.*] So far as to offer to force his passage into the holiest part of the Jewish temple, when he came to Jerusalem to offer sacrifices there, after his victory: the story is related at large in the forementioned third book of the Maccabees, chap. i.

And he shall cast down many ten thousands: but he shall not be strengthened by it.] Or, *Though he shall cast down— he shall not be strengthened by it.* He shall content himself with recovering the provinces of Cœlo-Syria and Palestine, and make no farther advantages of his victory; being willing to agree to a peace, that he might securely follow his pleasures. (See Dr. Prideaux, par. ii. ad. ann. A. C. 217.)

Ver. 13. *For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come (after certain years) with a great army*, &c.] Fourteen years after the ending of the former war, upon the death of Philopator, and the succeeding of his infant son Ptolemy Epiphanes, Antiochus the king of the north shall return into Cœlo-Syria and Palestine, for the recovery of those provinces, and shall bring with him a greater army than he had in the former war, the same which he brought out of the east, at his late return from thence.

After certain years.] The Hebrew reads, *At the end of times, even years:* which expression confirms the interpretation given before of the word *times* in this prophecy. (See the note upon iv. 16.)

And with much riches.] With abundant supply of all necessary provisions for an army: and especially with beasts of burden for removing their baggage: for that is the proper sense of the word *recush.*

Ver. 14. *And in those times many shall stand up against the king of the south.*] Antiochus, king of Syria, and Philip, king of Macedon, entered into a league, to divide the dominions of Ptolemy Epiphanes, king of Egypt, being then an infant of six years of age. Agathoclea his father's concubine, and her brother Agathocles, who managed every thing under Ptolemy Philopator, were framing projects to keep the regency in their own hands during the minority of this prince. And Scopas, one of his generals, some time afterward formed a design of usurping the sovereignty over Egypt.

Also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.] The apostates from the Jewish law shall exalt themselves under the favour of the king of Egypt and his ministers, to accomplish what is said in the writings of the prophets concerning the persecutions that should befal God's people, and the punishments that should at length overtake those that forsake the truth. These apostates accordingly did fall, and were cut off by Antiochus; for in the ninth year of Epiphanes's reign, Antiochus made himself master of Jerusalem, and cut off or drove from thence all those Jews that were of Ptolemy's party, and bestowed particular favours upon those that persevered in the observance of the law. Josephus, Antiq. lib. xii. chap. 3. gives us a copy of Antiochus's decree in favour of their temple, and the service therein performed, and to secure it from being profaned.

Ver. 15. *So the king of the north shall come, and take the most fenced cities.*] Antiochus having vanquished the king of Egypt's army under Scopas at Paneas, near the fountain-head of the river Jordan, he besieged and took first Zidon and Gaza, then all the other cities of that district, *viz.* Abila, Samaria, and Gadara: and afterward became master of the whole country. The word *sollelah*, translated a *mount*, does likewise signify battering engines for throwing stones, and such-like offensive artillery. (See 2 Kings xix. 32. Jer. xxxii. 24. xxxiii. 4.)

And the arms of the south shall not withstand, neither his chosen people.] Neither the king of Egypt's best generals, such as Scopas and others that came to relieve him, nor his choicest troops, shall prevail or be able to withstand Antiochus.

Ver. 16. *But he that cometh against him shall do according to his own will*, &c.] Nobody being able to oppose him in Cœlo-Syria or Palestine. (Compare viii. 4. 7. and ver. 36. of this chapter.)

And he shall stand in the glorious land, which by his hand shall be consumed.] He shall make himself master of Judea, (see the note upon viii. 9.) which shall be consumed by the foraging and plundering of his soldiers; Jerusalem itself receiving great damages during the siege of the garrison which Scopas left there: as appears by Antiochus's decree for repairing the ruins of the city, in Josephus, *ubi supra.* In the contests between the kings of Syria and Egypt, Judea lying in the middle between them, whoever were conquerors, that country was sure to suffer: Josephus compares its condition to that of a ship in a storm, which is beaten by the waves on both sides. (Antiq. lib. xii. cap. 3. *init.*) The Greek interpreter renders the former part of the sentence, *And he shall stand in the land of Sabi:* which Dr. More in his notes upon the place, supposes to be a name of the God of Israel: and I have offered some arguments to support that conjecture, in the notes upon Jer. iii. 19.

Ver. 17. *He shall also set his face to enter with the strength of his whole kingdom.*] Antiochus will likewise design to invade Egypt with all his forces, and make an entire conquest of it.

And upright ones with him.] Or rather, And he shall make *agreements with him: yesharim* here probably signifying the same as *mesharim* does ver. 6. *i. e.* he shall make proposals of concluding a marriage between his own daughter Cleopatra and king Ptolemy, to be consummated when they come of age: which offer made by Eucles of Rhodes was accepted, and a contract fully agreed between them.

Thus shall he do.] Or, *He shall succeed,* as the word is taken, ver. 28. 32. He shall succeed in this his proposal.

Giving him the daughter of women, corrupting her.] In making this proposal of marriage, his intent was that she should betray her husband to him, and by that means become master of Egypt. She is called the *daughter of women,* κατ' ἐξοχήν, by way of excellence, either upon the account of her quality, or else because of her great beauty.

But she shall not stand on his side, neither be for him.] When she was married to Ptolemy, she forsook the interest of her father, and embraced that of her husband: and we find her joining with him in an embassy to the Romans, to congratulate the victory they had obtained over her own father, as Dr. Prideaux observes out of Livy, lib. xxxvii. (See Script. Connex. par. ii. ad ann. C. 187.)

Ver. 18. *After this he shall turn his face unto the isles, and shall take many.*] Antiochus shall set out a great fleet for reducing the lesser Asia, which sailing along the coasts of Cilicia, Pamphylia, Lycia, and Caria, took a great many of the maritime cities of those provinces, and the islands adjoining. All countries lying upon the sea-coasts are called *islands,* in the Hebrew dialect, as hath been observed in the notes upon Isa. xi. 11.

But a prince for his own behalf shall cause the reproach offered by him to cease: without his own reproach he shall cause it to turn upon him.] Or, *But a prince shall cause to cease his* [i. e. Antiochus's] *reproach against him: moreover, he shall cause his reproach to return upon him.* (Compare Hos. xii. 14.) The particle *bilti,* translated *without,* signifies likewise *moreover.* (See Noldius, p. 202.) Lucius Scipio, the Roman consul, made the reproach which Antiochus had offered to the Romans by that invasion, to return upon his own head, by overthrowing him in battle at Mount Sipylus, and forcing him to quit all the conquests he had made in the lesser Asia. From this great victory, whereby Asia was delivered out of the hands of Antiochus, this Scipio had the surname of Asiaticus: this action is at large related by Livy, in the thirty-seventh book of his history.

Ver. 19. *Then he shall turn his face towards the fort of his own land: but he shall stumble, and fall.*] After this great defeat, Antiochus returned back to Antioch, the chief seat and fortress of his kingdom. From whence going into the eastern provinces, to raise the money he was by agreement to pay to the Romans, and attempting to rob the temple at Elymais, for that purpose, he was slain there, and never returned again into Syria.

And not be found.] An expression, denoting utter destruction. (See Job xx. 8. Psal. xxxvii. 36. Ezek. xxvi. 21.)

Ver. 20. *Then shall stand up in his estate a raiser of taxes in the glory of the kingdom.*] Seleucus Philopator, the son of Antiochus, shall succeed in the kingdom of Syria. (Compare ver. 7.) His father by the treaty of peace was obliged to pay a thousand talents for twelve years together to the Romans: and it was the main business of his son's reign to raise this money upon his subjects. His necessities put him upon offering to seize the treasures which were laid up in the temple at Jerusalem; for which attempt his treasurer Heliodorus was miraculously punished, as the story is told at large, 2 Macc. iii. 4, &c.

But within few days he shall be destroyed, neither in anger nor in battle.] Dr. Prideaux, par. ii. Script. Connex. at the end of the second book, translates this sentence, *Within few years he shall be destroyed:* the word *yamim, days,* often signifying years: which sense suits better with the event here foretold. For Seleucus reigned but eleven years, which may properly be called a *few,* in comparison of the thirty-seven years of his father's reign: and he came to his end neither by war abroad, nor by a sedition at home, but was poisoned by Heliodorus his treasurer, who designed to usurp the kingdom to himself, as Appian relates it.

Ver. 21. *And in his estate* [or place] *shall stand up a vile person.*] This is a description of Antiochus Epiphanes, the great persecutor of the Jewish nation and religion. He is called here a *vile person,* not for any want of wit or parts, but for the extravagance of his life and actions, which made many doubt whether he had more of the fool or the madman in him: so, instead of *Epiphanes, the Illustrious,* they called him *Epimanes, the Madman.* (See the Fragments of the twenty-sixth book of Polybius, p. 1492. of the Leyden edition.)

To whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.] The right of succession did belong to Demetrius, the son of Seleucus Philopator, and nephew to Antiochus: but he being sent a hostage to Rome by his father, Antiochus took advantage of his absence, and by courting Eumenes king of Pergamus, and Attalus his brother, with flattering speeches and great promises of friendship and assistance against the Romans, prevailed with them to stand by him against the usurper Heliodorus, and so came peaceably into the possession of the kingdom.

Ver. 22. *And with the arms of a flood shall they be overflown from before him, and shall be broken.*] Compare ver.

10. Antiochus, by the assistance of Eumenes and Attalus, shall vanquish all the forces that opposed his pretensions, both those raised by the usurper Heliodorus, and those which Cleopatra, mother to Ptolemy Philometor, had got together to assist her son's right, as being nephew to the deceased king Seleucus.

Yea, also the prince of the covenant.] Onias the high-priest, as several interpret it, whom they suppose to be meant by the *prince of the host,* viii. 11. where the prophet speaks of the persecution of the Jews, of which the same Antiochus was the author. This Onias was deposed and banished by him, and afterward murdered by one of his lieutenants, (2 Macc. iv. 10. 34.) But the following verse inclines me to think, that Ptolemy Philometor is meant here, for he it is with whom *the league* there mentioned is made; and he was the principal person that opposed Antiochus chiefly in his pretension to Cœlo-Syria and Palestine: in whose name a war was carried on against Antiochus, the success of which is foretold in the following verses.

Ver. 23. *And after the league made with him he shall work deceitfully,* &c.] This league was made between Ptolemy Philometor and Antiochus, in the lifetime of Cleopatra his sister, and mother of Ptolemy. But when the king of Egypt's ministers demanded the restitution of Cœlo-Syria and Palestine, as belonging to the king of Egypt, by virtue of the marriage-articles between Ptolemy Epiphanes and Cleopatra, Antiochus, without any regard to the league he had made with Philometor his nephew, marched his army towards the frontiers of Egypt, and having obtained a victory over the Egyptian army in a battle fought between Mount Casius and Pelusium, he the next year made himself master of the greatest part of Egypt, Philometor himself falling into his hands: whom he pretended to take care of as his nephew, and to manage his affairs as his tutor and guardian. But this belongs to his second expedition, mentioned ver. 25.

And shall become strong with a small people.] His forces then were but small, as St. Jerome observes out of Sutorius, an historian extant in his time: at least in comparison of those he brought with him in his second expedition. (See the note upon ver. 25.)

Ver. 24. *He shall enter peaceably into the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches.*] By his clemency towards the Egyptians, and civil treatment of Philometor, he shall succeed in his attempts upon Egypt, beyond all his predecessors, the former kings of Syria: *viz.* Antiochus Theus, Seleucus Callinicus, and Antiochus, surnamed the Great, whose actions are specified in the foregoing part of the chapter: all these had a design of getting Egypt into their hands, but none of them ever succeeded so far in the attempts upon it as Epiphanes: who miserably plundered the whole country, and divided the riches of it among his followers. (See 1 Macc. i. 19. St. Jerome in his notes upon the place, and Athenæus, Deipnosophist. lib. v. and x.) Epiphanes was in himself of a profuse and prodigal temper, as the author of the first book of Maccabees, iii. 30. and several other historians agree in giving his character, from whence he gained the name of Munificent and Liberal, as Josephus informs us, Antiq. lib. xii. cap. 11.

And he shall forecast his devices against the strong holds.] He shall not only seize upon the richest parts of Egypt, but shall likewise make himself master of the chief places of strength in that country, keeping Pelusium in his hands, which was the key of Egypt, and laying siege unto Alexandria.

Even for a time.] See ver. 27.

Ver. 25. *And he shall stir up his power and his courage against the king of the south with a great army,* &c.] The preparations here described belong to Antiochus's second expedition into Egypt, as the author of the second book of Maccabees rightly calls it, v. 1. when he invaded that country with great forces both by sea and land, as that expedition is described, 1 Macc. i. 17, 18. where the historian adds, that *Ptolemy fled from him, and many of his army were wounded to death: thus they got the strong cities in the land of Egypt, and he took the spoils thereof.* After which victory Ptolemy Philometor surrendered himself into Antiochus's hands, as was observed before: whereupon the Alexandrians set up his brother upon the throne, whom they surnamed Euergetes.

Ibid. and Ver. 26. *But he shall not stand: for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him.*] The ill success of Philometor's expedition was chiefly owing to the maleadministration of Lenæus, Eulæus, and other ministers and officers employed under him, and to the treachery of Ptolemy Macron, who forsook Philometor's interest, and went over to Antiochus.

And his army shall overflow.] The arms of Antiochus shall overrun the whole kingdom of Egypt, like a sudden inundation. (See ver. 10. 22.)

Ver. 27. *And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper.*] These two kings shall meet at Memphis, and frequently eat at the same table as friends; Antiochus pretending to take care of the interests of his nephew Philometor, especially after the Alexandrians had proclaimed his brother Euergetes king: and Philometor seemingly confiding in his uncle's protection. But herein they both designed to impose upon each other; Antiochus's design being to seize the kingdom of Egypt to himself, and Philometor's to disappoint those designs of his, by coming to an agreement with Euergetes and the Alexandrians. So this pretended friendship broke out into open war, wherein Antiochus subdued all the country as far as Memphis, and marched to Alexandria to besiege that city.

For yet the end shall be at the time appointed.] These wars and calamities are not yet come to an end, but shall be determined at the time of God's appointment. (See ver. 29. 35, 36. viii. 19.)

Ver. 28. *Then shall he return into his land with great riches.*] Having *taken the spoils of Egypt,* 1 Macc. i. 19. (See the note upon ver. 24.) This return of Antiochus into his own dominions, is the same which is again mentioned at the end of the verse: so the sense might be more clearly expressed thus: *Then shall he return into his land with great riches, having had his heart stirred up against the holy covenant, and having finished his designs, he shall even return into his own land.*

And his heart shall be against the holy covenant.] While Antiochus was in Egypt, a false report was spread over Judea that he was dead, whereupon Jason with his party

made himself master of Jerusalem, in order to regain the office of high-priest, from which he had been turned out by the fraud of his brother Menelaus. Upon this, Antiochus, supposing the whole nation had revolted from him, marched with all haste out of Egypt into Judea to quell this rebellion: and taking Jerusalem by force of arms, he slew forty thousand of the inhabitants in three days' time, profaned the temple, and took away all its ornaments and treasures. (See 1 Macc. i. 20. 28. 2 Macc. iv. 23, 24. v. 11. 20.)

And he shall do exploits, and return into his own land.] Or, *Having finished* his designs, *he shall return*, &c. (See the last note but one, and compare ver. 30. 32. viii. 12.) After having satisfied his revenge upon the Jews, he shall return to Antioch, the chief seat of his empire, with the spoils of the temple at Jerusalem (besides those of Egypt), amounting to eighteen hundred talents, (2 Macc. v. 21.)

Ver. 29. *At the time appointed he shall return, and come towards the south: but it shall not be as the former, or as the latter.*] Antiochus shall make a third expedition into Egypt, in order to reduce Alexandria: but this attempt shall not be attended with the same success as the two former, for the reason mentioned in the next verse.

Ver. 30. *For ships of Chittim shall come against him, therefore he shall be grieved, and return.*] The ambassadors Popilius Lænas and his companions, coming in ships from the coasts of Macedonia and Greece, shall come to him, bringing peremptory demands from the Romans, that he should desist from making war against Egypt, otherwise they would denounce war against him. This message will make him, to his great grief, return out of Egypt, and quit his designs upon that country. *The isles of Chittim*, Jer. ii. 10. Ezek. xxvii. 6. signify the coasts of the Mediterranean Sea, so as to comprehend both Italy and Greece.

And have indignation against the holy covenant.] Being enraged at this disappointment, he shall vent his fury and indignation against the Jewish church and nation; and send Apollonius with an army of seventy-two thousand men to lay Jerusalem waste, and cause the temple-worship to cease there: this happened two years after the first taking of Jerusalem by Antiochus. (Compare 1 Macc. i. 29. 40. with 2 Macc. v. 24—26.)

So shall he do, [or, he shall prosper in his undertakings: see ver. 28.] *and shall return, and have intelligence with them that forsake the holy covenant.*] At his return from Egypt, he shall practise with the deserters of the Jewish religion, such as Menelaus and the like apostates, and make use of them as instruments in making converts to heathenism. (See 1 Macc. i. 43. 52. 2 Macc. v. 15.)

Ver. 31. *And arms shall stand on his part, and they shall profane the sanctuary of strength, and shall take away the daily sacrifice.*] His arms shall so prevail, as to make an entire conquest over the Jews, to profane the temple, and cause the service daily performed there to cease. (Compare viii. 11. 1 Macc. i. 39, &c. 2 Macc. v. 2. 5.) The temple is called the *sanctuary of strength*, because it was a token of the Divine protection, being the place of God's especial residence. (See Psal. lxxxviii. 61. xcvi. 6. Ezek. xxiv. 21. 25.)

And they shall place the abomination that maketh desolate.] Idols are commonly called *abominations* in Scripture, as hath been observed upon ix. 27. In agreement with that usage of the word, *the abomination of desolation* must signify the *idol* which was placed upon the altar of burnt-offerings. (See 1 Macc. i. 54. 59.) As the temple itself was dedicated by the heathen to Jupiter Olympius, 2 Macc. vi. 2. so the idol was probably the image of Jupiter. This idol is said to *make desolate*, because it banished the true worship of God and his worshippers from the place. (See 1 Macc. iv. 38.)

Ver. 32. *And such as do wickedly against the covenant shall be corrupt by flatteries.*] Such as Jason and Menelaus, who had bought the high-priesthood of him, and became his instruments in spoiling and profaning the temple, (see 2 Macc. iv. 13, 14. v. 15.) and such other apostates whom the king by fair words and promises brought over to comply with his designs. (See 1 Macc. i. 52. 2 Macc. vi. 21.)

But the people that do know their God shall be strong, and do exploits.] Or, *shall prosper.* (See ver. 28. 30.) They that have a sense of their duty shall courageously resist these attempts, and behave themselves valiantly. (See 1 Macc. i. 62. ii. 41—43. iii. 43, &c. 2 Macc. v. 27.)

Ver. 33. *They that understand among the people shall instruct many.*] They that know their duty, and are zealous in doing it, will arm others against the temptations whereby the wicked would persuade them to forsake the true religion. Such were Mattathias and his family, 1 Macc. ii. 1, &c. Eleazar, 2 Macc. vi. 18, 19. and the mother and her seven children, 2 Macc. vii.

Yet they shall fall by the sword.] It was death for any person to observe the law, and disobey the king's command: and accordingly many suffered for their constancy in adhering to their religion. (See 1 Macc. i. 50. 63. 2 Macc. vi. 9—11. 19. 30. vii. 1, &c.)

And by flame.] This was remarkably verified in the torments inflicted upon the seven *brethren* recorded 2 Macc. vii. 3. 5. Burning alive was a punishment usual in those countries. (See iii. 6.)

By captivity and by spoil.] By banishment and loss of goods.

Many days.] For three years and a half, as the time is computed by Josephus, reckoning from the first beginning of the persecution till the sanctuary was cleansed. (See the note upon vii. 25.) The persecution may be enlarged to a longer time, if we date it from the beginning of this apostacy. (See the note upon viii. 14.)

Ver. 34. *Now, when they shall fall, they shall be holpen with a little help.*] That of Judas Maccabeus and his followers. (See 1 Macc. iii. 10, &c. iv. 14. 2 Macc. viii. 1.)

But many shall cleave to them with flatteries.] Not sincerely: such were Joseph and Azarias, who engaged in the common cause out of ambition, and a desire of fame: (1 Macc. v. 56. 62.) such were they who after their death were found with idols consecrated under their clothes, 2 Macc. xii. 40. Such was Rhodocus, who disclosed their secrets to the enemy, ibid. xiii. 21.

Ver. 35. *And some of them of understanding shall fall, to try them, and to purge them, and to make them white.*] Some of the principal men for piety and knowledge shall fall under this persecution, (see ver. 33.) for the trial of their faith and patience, and to purge them from lesser corruptions, which are the usual effects of prosperity. (Compare 1 Pet.

i. 7.) The persecutions which shall befal the church under antichrist, are designed for the same purpose, as appears by comparing xii. 10. with the words here: Antiochus's persecution being a type and figure of that under antichrist. (See the note upon viii. 14. 23, 24. and the thirty-first verse here, with xii. 11.)

Even to the time of the end: for it is yet for a time appointed.] Till the time appointed by God for an end of those calamities shall come. (Compare ver. 27. viii. 19.) Mr. Mede refers the latter part of the sentence to the following verse, and so connects the following prophecy with what went before, to this sense: "This persecution shall last to the time of the end: for as yet for a time appointed a king shall do according to his will." (See his Works, p. 903.) [To the same sense the Vulgar Latin translates it, *Quia adhuc aliud tempus erit.*]

Ver. 36. *And the king shall do according to his will.*] Antiochus was a type and forerunner of antichrist, as hath been observed: so the angel makes a sudden transition from the type to the antitype, or the description of antichrist himself: the words in the four following verses being not at all applicable to Antiochus. And several passages in the twelfth chapter shew that some parts of this prophecy belong to the *latter times*, or ages, of the world. (See Dr. Prideaux, par. ii. book iii. towards the end.) We may observe such a sudden transition in our Saviour's discourse, Matt. xxiv. from a prediction of the destruction of Jerusalem, to a description of the general judgment.

The [or, *a*] *king shall do according to his will;* [see ver. 16.] *and he shall exalt himself and magnify himself above every god, and shall speak marvellous things against the God of gods.*] Compare vii. 25. viii. 11. 25. St. Paul describes antichrist almost in the same words, 2 Thess. ii. 4. *Who exalteth himself above all that is called God.* (Compare Rev. xiii. 5, 6.)

And shall prosper till the indignation be accomplished, &c.] He shall succeed in his attempts of aggrandizing himself, and asserting his own supremacy, till the time of God's indignation be accomplished; (compare ver. 27. 35.) *i. e. for a time, times, and a half,* as it is expressed, vii. 25. xii. 7.

Ver. 37. *Neither shall he regard the God of his fathers.*] Antichrist is described as the seventh head of the Roman empire, Rev. xvii. 11. and as the sixth head revived, Rev. xiii. 3. 14. But before he arrived at his dominion, the worship of the heathen gods, which had prevailed under the sixth head, was destroyed by the Christian emperors.

Nor the desire of women.] Mr. Mede hath observed in his Works, p. 668. that the expression properly signifies *a desire of wives, i. e.* of a married state, which should be discountenanced by the king here described. In like manner, *forbidding to marry* is a character of some antichristian teachers, 1 Tim. iv. 3. The word *desire* signifies that affection which married persons have for each other. (See Gen. iii. 16. Cant. vii. 10. Ezek. xxiv. 16.)

Nor regard any god: for he shall magnify himself above all.] He will dispense with the laws of God, and make religion subservient to his own greatness and interest.

Ver. 38. *But in his estate shall he honour the God of forces.*] I prefer Mr. Mede's translation of this and the following verse, as giving a clearer sense and more agreeable to the original: this verse he thus interprets: *But* (or for) *together with God in his seat shall he honour Mauzzims.* This last word, both the Greek, the Vulgar Latin, and several other translations, retain without interpreting it. The word imports protection, or a protector, the abstract being often used for the concrete, (see Psal. xxvii. 1. xxviii. 8. xxxi. 3. 5.) and is often rendered ὑπερασπιστὴς, by the LXX. The same learned person supposes the word here to denote saints and angels, in whom the votaries of the church of Rome place a great trust and confidence, and fly to their protection in their distress, and assign to some of them the patronage of whole countries, as is more fully expressed in the following verse. To these, saith this interpretation of the text, shall *the king* here described give honour and worship in the places dedicated to the service of that God whom his fathers knew not, as it follows.

And a god whom his fathers knew not shall he honour with gold, and silver, &c.] Mr. Mede translates the sentence thus: *Even together with the god whom his fathers knew not* (see ver. 37.) *shall he honour* [*them*] *with gold and silver;* &c. *i. e.* with the most costly ornaments.

And pleasant things.] The Hebrew word *hamudoth,* is used by the prophet Isaiah, (xliv. 9.) to signify the costly ornaments wherewith the heathens decked their images.

Grotius and some others explain this verse of Antiochus's setting up the statue of Jupiter Olympius within the precincts of the temple, (1 Macc. i. 54. 2 Macc. vi. 1.) But I do not apprehend how he can be called *a god whom Antiochus's father knew not,* since he was worshipped under the name of Baal by the Phœnicians many ages before.

Ver. 39. *Thus shall he do in the most strong holds with a strange god.*] According to Mr. Mede, the words should be thus translated: *And he shall make the strong holds* [or fortresses] *of the Mauzzims jointly with* [or to] *the strange* [or foreign] *god: i. e.* He shall consecrate his temples and religious places jointly to the honour of God and of his saints. Temples may fitly be called *strong holds,* or places of defence, as being, in the opinion of those that pay their devotions there, the earnests of that protection which they expect in answer to their prayers. So the Jewish temple is called *the sanctuary of strength,* ver. 31. of this chapter, the word *Mauz* being used in both places. (Compare Psal. xxvii. 5.)

A *strange god* in the Old Testament, usually signifies a false god: but the phrase being here used in opposition to the gods who were worshipped by the gentile ancestors of the Romans, it may properly denote the true God, whom the Athenians called by the name of a strange God, Acts xvii. 23. For the entire inscription of that altar St. Paul takes notice of there, is supposed to be, *To the unknown and strange God:* whom St. Paul tells them, *they ignorantly worshipped,* as not knowing him to be the one supreme God.

And he shall cause them to rule over many, and shall divide the land for gain.] Or, *Distribute the earth for a reward: i. e.* he shall assign whole provinces and kingdoms to the protection of several saints and angels, to whom they may have recourse as their patrons: and shall give them suitable titles and honour, as a reward of their care and protection.

Ver. 40. *And at the time of the end.*] At God's appointed time; (see ver. 35.) or, in the latter days. (See xii. 8.)

Shall the king of the south push at him: and the king of the north shall come against him.] They that understand this and the following verses of Antiochus Epiphanes and Ptolemy Philometor, suppose that the angel recapitulates what he said before at large, from ver. 23. It is certain these and the following words cannot be explained of any farther wars between the kings of Egypt and Syria: for Antiochus never made any farther attempt upon Egypt, after that peremptory demand of the Roman ambassador, requiring him to desist from that enterprise, mentioned ver. 30. Whereupon venting all his indignation against the Jews upon that disappointment, he afterward took a journey into Persia, where he died. (1 Macc. vi. 1. 6. 2 Macc. ix. 1. 28.)

These difficulties attending the common interpretation, Mr. Mede, p. 674. and 816. by the *king of the south* understands the Saracens, and by the *king of the north* the Turks, who should both at different times afflict the western parts of the world, where he supposes the seat of antichrist to be: the former being denoted by the *locusts*, Rev. ix 3. and the latter by the *Euphratean horsemen* described in the same chapter, ver. 15, &c. as *two woes* or *plagues* sent to chastise the corrupt part of Christendom, ver. 12. The Saracen is called the *king of the south*, because that people were inhabitants of Arabia Felix, which lay southward of Palestine, whereas the Turks were originally Tartars or Scythians.

Shall come against him as a whirlwind.] Compare Isa. xxi. 1. Zech. ix. 14.

With chariots and horsemen.] This answers the description given of them in the forementioned place, Rev. ix. 16. And the army of Gog and Magog, which may probably mean the Turks, is described as consisting principally of horsemen, Ezek. xxxviii. 4. 15. the strength of the Turkish armies consists chiefly in the number of their cavalry: which makes them carry a horse-tail before their chief officers, as an ensign of honour.

And shall overflow and pass over.] See ver. 10. 22.

Ver. 41. *He shall also enter into the glorious land.*] The land of Judea. (See ver. 16. and viii. 9.) If we understand this of Antiochus Epiphanes, his invasion of Judea hath been described at large, ver. 31, &c. If we expound it of the Turk, with Mr. Mede, he hath had possession of the Holy Land for several ages.

But these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.] Grotius expounds the words to this sense; That Antiochus did not make war upon these people, because they readily complied with his commands, and joined with him against the Jews: for which cause Judas Maccabeus made war upon them, 1 Macc. v. 3, 4. Mr. Mede understands the words of Arabia Petræa, whose inhabitants were never subdued by the Turks.

Ver. 42, 43. *And the land of Egypt shall not escape. But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt.*] If we understand this of Antiochus, the notes upon ver. 24. shew how it has been completed. Mr. Mede expounds the words of the final conquest of Egypt by the Turks, A. C. 1517. after it had held out against them for a great while under the Mamalukes.

Ver. 43. *And the Lybians and Ethiopians shall be at his steps.*] Shall readily obey him, and follow his commands. (Compare Exod. xi. 8. Judg. iv. 10. 1 Kings xx. 10.) Cushim is here rightly translated Ethiopians, being joined with Lybians or Africans, as they are in some other places. (See 2 Chron. xii. 3. xvi. 8. and the note upon Jer. xiii. 23.) St. Jerome observes upon the place, that it is not recorded of Antiochus Epiphanes, that he ever marched so far as into these countries, or had any footing there. So Mr. Mede more probably expounds the place of the Turks, who have extended their dominions into these parts of the world.

Ver. 44. *But tidings out of the east and out of the north shall trouble him.*] This Dr. Prideaux explains of Antiochus thus: That in the east, *i. e.* in Persia, his taxes were not duly paid, which engaged him to take a journey into Persia, to gather up the arrears due to him there: and in the north Artaxias, king of Armenia, had revolted from him. They that understand the words of later times, suppose them not yet fulfilled, and so not capable of a certain interpretation.

Ver. 45. *And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain.*] If we apply the words to Antiochus, the sense will be, that he shall place the ensigns of his sovereignty as a conqueror at Jerusalem: (compare ver. 41. and Psal. xlviii. 2.) which city was placed upon a mountainous situation, between the Mediterranean Sea and the Sea of Sodom, near the middle of Judea, which had those two seas for its boundaries. (See Joel ii. 20. Zech. xiv. 8.) To *plant the tabernacle of his palace* or pavilion at Jerusalem, is an expression denoting an entire conquest, and is applied to Nebuchadnezzar in that sense, Jer. xliii. 10. where the Hebrew word *shaphrir*, translated *pavilion*, is expounded in the Chaldee paraphrase by *apadan*, the word used in the text here. The *holy mountain* oftentimes denotes the Christian church in the prophetical writings: (see the note upon Isa. ii. 2.) and if we apply this text to antichrist, we may compare it with the boasts of that proud prince, who is supposed to be the figure of antichrist, Isa. xiv. 13. where he saith, *I will sit in the midst of the congregation, in the sides of the north:* and we may explain both these texts by those words of St. Paul, who describes antichrist as *sitting in the temple of God*, 2 Thess. ii. 4. meaning the Christian church, as that phrase commonly signifies in St. Paul's writings. (See 1 Cor. iii. 16. 2 Cor. vi. 16. Eph. ii. 20. 1 Tim. iii. 15.)

Yet he shall come to his end, and none shall help him.] He *shall be broken without hand: i. e.* by a judgment immediately inflicted by God, as is said of Antiochus, viii. 25. The like judgment is denounced against antichrist, 2 Thess. ii. 8.

CHAP. XII.

See the Argument of the tenth chapter.

Ver. 1. *AT that time shall Michael stand up, that great prince that standeth for the children of thy people.*] See x. 13. 21. He, as the protector of the Jewish nation, *contended with the devil about the body of Moses*, as St. Jude informs us from some ancient writing or tradition, Jude ver. 9. He is probably that archangel who shall make that awful summons to the day of judgment, mentioned 1 Thess. iv. 16. and as several angels will be em-

ployed *in gathering together God's elect,* Matt. xxiv. 31. so we may collect from this place of Daniel, that it will be his province to assemble those of the Jewish nation.

And there shall be a time of trouble, such as never was since there was a nation.] The Scriptures speak of the extraordinary appearances of God's kingdom, as ushered in by great tribulations: (see Isa. xxvi. 20, 21. Jer. xxx. 7. Matt. xxiv. 21.) so the saints are said to have *come out of great tribulation,* Rev. vi. 14. This some learned men suppose to relate to the times of the *last vial,* Rev. xvi. 18. when *there was a great earthquake,* saith the text, *such as was not since men were upon the earth.*

And at that time thy people shall be delivered, every one that shall be found written in the book.] That is, in the book of life. (Compare Exod. xxxii. 32. Psal. lxix. 28. Ezek. xiii. 9. Philip. iv. 3. Rev. iii. 5. xiii. 5. xx. 12.) The phrase alludes to the registers that used to be kept of the members of any city or corporation: the privileges of which society none can lay a claim to but those whose names are found in such registers.

Ver. 2. *And many of them that sleep in the dust shall awake,* &c.] A plain description of the general resurrection both of the just and unjust: the belief of which St. Paul speaks of, as grounded upon the writings of the law and the prophets, Acts xxiv. 15, 16. xxvi. 6—8. and there is no text so full to that purpose as this before us. The word *many* is sometimes equivalent to *all,* as hath been observed in the notes upon ix. 27.

And some to shame and everlasting contempt.] In this life men may so far harden themselves in sin as to be past shame: but this shame shall be doubled upon them in the world to come, when they shall be convicted of their sins in such a manner, as neither to be able to deny or excuse them; and shall thereupon become objects of scorn and contempt to God and all his saints. And *as a thief is ashamed when he is found,* or taken in the very fact, *so shall the wicked be ashamed* and confounded at that time, as the prophet Jeremiah makes the comparison, Jer. ii. 26.

Ver. 3. *And they that be wise shall shine as the brightness of the firmament,* &c.] The words allude to xi. 33. 35. and import, that they who have been the great *lights* of the world, who have instructed others by their doctrine, and confirmed them in the truth by their sufferings and example, shall have an eminently glorious reward at the day of judgment. So the martyrs are described as having a share in the *first resurrection,* Rev. xx. 4. Our Saviour's words plainly allude to this text, Matt. xiii. 43.

Ver. 4. *But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.*] To *shut up* a book, and to *seal it,* is the same with *concealing* the sense of it, and hiding its meaning from common understandings, as hath been observed upon viii. 26. And the same reason is assigned in both places for this command, *viz.* because there would be a long interval of time between the date of the prophecy and the final accomplishment of it. (Compare x. 1. with both these texts.) But the nearer that time approached, the more light should men have for understanding the prophecy itself, as is implied in the following words.

Many shall run to and fro, and knowledge shall be increased.] Many shall be inquisitive after truth, and keep correspondence with others for their better information: and the gradual completion of this and other prophecies, shall direct observing readers to form a judgment concerning those particulars which are yet to be fulfilled.

From hence we may learn the reason of the obscurity of several prophecies in Scripture: and it may be observed, that generally those prophecies are most obscure, the time of whose completion is farthest off. For the same reason, in interpreting the prophecies relating to the *latter times* of the world, the judgment of the *latter* writers is to be preferred before that of the *ancients;* because the moderns living nearer the times when the events were to be fulfilled, had surer marks to guide them in their expositions. Bishop Andrews hath a remarkable passage to this purpose, in his Tortura Torti, p. 186. in the following words: "Neque vero mirum, si ista quæ dixi [de Roma sede antichristi], tam vel claram, vel certam interpretationem in scriptis patrum non habeant. Signatus adhuc erat liber prophetiæ: verissimum autem verbum est, ænigma esse prophetiam omnem, cum nondum completa est: ut quamvis prisci illi omni genere charismatum, vitæ vero sanctimonia longo nos intervallo superarint, mirari tamen non debeat quis, si non illis tum adeo explicita omnia fuerint, quam nobis per Dei gratiam jam sunt, qui consummatam jam prophetiam illam quotidie oculis usurpamus." *It is no wonder that what I have said concerning Rome's being the seat of antichrist, described by St. John, is not clearly asserted in the commentaries of the ancient fathers upon the Revelation; that book of prophecy was then sealed: and it is a certain rule, that every prophecy is a riddle before its completion: so that though we grant those ancient worthies to have far exceeded us, both in gifts and in holiness, yet it is not to be wondered if they had not such clear apprehensions concerning this matter, as we of later times have, by the grace of God, attained, who see this prophecy every day fulfilled in our sight.*

Ver. 5. *Then I Daniel looked, and, behold, there stood other two,* &c.] I saw two other angels on the bank side of the river Hiddekel, attending upon that supreme angel, or the Son of God, who appeared in that glorious form described x. 4, 5. (See the note upon x. 10.)

Ver. 6. *And one* [of them] *said to the man clothed with linen, which was upon the waters of the river.*] Or rather, *Above the waters of the river.* (See the note upon x. 5.)

How long shall it be to the end of these wonders?] So the inferior angel inquires of the superior concerning the accomplishment of the events foretold, viii. 13.

Ver. 7. *And I heard the man clothed in linen—when he held up his right hand and left hand unto the heaven, and sware by him that liveth for ever.*] *Holding up the hand* was a ceremony anciently used in taking an oath. (See Gen. xiv. 22. Deut. xxxii. 40.) St. John plainly alludes to this place, Rev. x. 5, 6. and by the description he gives of the angel, that *he set his right foot upon the sea, and his left upon the earth,* ver. 2. he can be no other than Christ, who had *all power given to him in heaven and in earth.*

That it shall be for a time, times, and a half.] Or, *The dividing of time,* as it is expressed in the Chaldee, (vii. 25.) which contains, in the literal sense, *three years and a half:* during which time the public sacrifices and worship were discontinued during the persecution of Antiochus, the figure of antichrist. (See the note there.) But this line of time is expressly applied to the antichristian persecution, Rev. xii. 14. and is farther explained in that chapter,

ver. 6. by *twelve hundred and sixty days:* which is *three years and a half,* reckoning *three hundred and sixty days* to a year. (See the note upon ix. 24.) And if we suppose each *day* to signify a *year,* which is the prophetical sense of the word *day,* this period of time denotes twelve hundred and sixty years. (See the note upon viii. 14. ix. 24.)

And when he shall have accomplished to disperse the power of the holy people, all these things shall be finished.] When the Jews' dispersions shall be ended, then the most remarkable events contained in this prophecy shall be fulfilled. The restoration of the Jewish nation is foretold by the prophets as one of those signal events to be brought to pass in *the latter days,* or times, of the world. (See Isa. xi. 11. xxvii. 12, 13. lxvi. 10, &c. Jer. iii. 18. xxiii. 5. 8. xxx. 3, &c. xxxi. 1. l. 4. Ezek. xx. 38. 41. xxviii. 25. xxxiv. 13. xxxvi. 24, &c. xxxvii. 12, &c. Hos. i. 11. iii. 5. Joel iii. 1. Amos ix. 14, 15. Obad. ver. 17, &c. Micah vii. 14, 15. Zeph. iii. 14. Zech. viii. 7. 13. x. 6. xii. 10. xiv. 8, &c.) Mr. Mede makes the text before us parallel with those words of Christ, Luke xxi. 24. *Jerusalem shall be trodden down of the gentiles, until the times of the gentiles be fulfilled: i. e.* till the times of the fourth monarchy be expired. (See his Works, p. 709. 744. 753.)

Of the holy people.] See viii. 24.

Ver. 8. *And I heard, but I understood not.*] I did not understand what time was allotted for bringing to pass this event, *viz.* the restoration of the Jewish nation.

Then said I, O my lord, what shall be the end of these things?] See ver. 6. Or, as Mr. Mede translates the words, *What are these latter times* thou speakest of? (Compare x. 14.)

Ver. 9. *And he said, Go thy way, Daniel: for thy words are closed up, and sealed till the time of the end.*] Be content with what has been made known to thee: (see ver. 13.) for the fuller explication of this prophecy is deferred till the time of its accomplishment draws near. (See ver. 4.)

Ver. 10. *Many shall be purified, and made white, and tried.*] The persecutions of the faithful are designed for the trial of their faith, and purifying their lives. (See xi. 35.)

But the wicked shall do wickedly.] And for those that are obstinately bent upon following the corrupt practices to which they have been accustomed, neither the exhortations nor threatenings of God's word, nor the judgments they see overtake others, will prevail with them to forsake their evil practices. (See Rev. ix. 20. xxii. 10.)

And none of the wicked shall understand; but the wise shall understand.] The holy writers often repeat this maxim: That an honest and good heart is a necessary qualification for the receiving and understanding Divine truths. (See Isa. vi. 9, &c. Hos. xiv. 9. John viii. 47. x. 27. xviii. 37.)

Ver. 11. *And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate shall be set up.*] The same expressions made use of to describe Antiochus's persecution, xi. 31. are here applied to the desolations made by antichrist, of which the former was a figure. (See the note upon viii. 14. 23, 24. xi. 26.)

Ibid. and Ver. 12. *There shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five-and-thirty days.*] Here the time allotted for the persecutions of antichrist, till the church be entirely cleansed and purified, is enlarged from one thousand two hundred and sixty days, denoted by *time, times, and a half,* ver. 7. to one thousand two hundred and ninety days; and then to one thousand three hundred and thirty-five days. Mr. Mede wisely forbears giving an interpretation of these particulars, telling us that time would make them manifest. (See his Works, p. 674.) However, we may venture to say, in general, that there may be a considerable space of time between the fall of antichrist, and the last judgments which shall be inflicted upon him. Some learned men, who have compared the prophecies of Daniel and the Revelation together, suppose the interval of time between the one thousand two hundred and sixty days, and the one thousand three hundred and thirty-five days, to be included within the times of the *seventh trumpet,* during which the *seven last plagues* will be *fulfilled.* (See Rev. xi. 15. 18. and xv. 1. 7, 8.)

Ver. 12. *Blessed is he that waiteth and cometh,* &c.] Some expositors suppose St. John to allude to these words, Rev. xx. 4. where he saith, *Blessed and holy is he that hath part in the first resurrection:* in like manner the prophet here pronounceth those blessed, who, after a patient expectation of the fulfilling of God's promises, come to have a share in the enjoyment of them. (Compare ver. 1—3. of this chapter.)

Ver. 13. *But go thou thy way, Daniel, till the end be.*] Be content with that state and condition which God shall appoint thee, till the finishing of all these wonderful events, (ver. 4. 6. 8.)

For thou shalt rest, and stand in thy lot at the end of the days.] The prophet was now ninety years of age, at least: (see the note upon x. 1.) so he could not expect to live much longer; and the angel here tells him, that after his life was ended, he should rest in peace with the souls of the righteous, (compare Isa. lvii. 2. Rev. xiv. 13.) and at the resurrection, foretold ver. 2. of this chapter, he should obtain a share of that happiness which is reserved for the faithful servants of God, and shall be actually conferred upon them at the conclusion of the times here specified, ver. 12.

The righteous are said *to stand in the judgment of the last day,* (Psal. i. 5.) and to *have boldness in the day of judgment,* (1 John ii. 28. iv. 17.) whereas the wicked are described as *hiding themselves for fear of the Lord, and for the glory of his majesty, when the great day of his wrath is come,* (Isa. ii. 10. Rev. vi. 15—17.)

The word *lot* signifies a state or condition of life, Jer. xiii. 25. and is often used for an inheritance, because the land of Canaan was divided by lot among the Israelites; as the promised land was a figure of that better and heavenly country, which all the good men among the Jews expected, so here it signifies that heavenly inheritance which belongs to *the heirs of salvation.*

HOSEA.

A

GENERAL PREFACE

TO THE

MINOR PROPHETS.

THE twelve minor Prophets were always comprised in one book, called the *book of the Prophets,* by St. Stephen, Acts vii. 42. and the *book of the twelve Prophets,* by St. Cyprian, Epist. 59. The son of Sirach speaks of them under one and the same character, Ecclus. xlix. 12. *Let the bones of the twelve Prophets flourish out of their place.* And both Jewish and Christian writers, particularly Josephus (lib. i. contr. App.) and St. Jerome, (Prolog. Galeat.) when they mention the canonical books of the Old Testament to be in number twenty-two (a number equal to the letters of the Jewish alphabet), comprehended the twelve minor Prophets under one book.

These twelve Prophets are not placed exactly in the order of time when they lived, either in the Hebrew or Greek copies; for Jonah, who was the eldest of them, is placed the sixth in order both in the Hebrew and Greek Bibles: there being in other respects some little difference between them: the series of them standing thus in the Greek, Hosea, Amos, Micah, Joel, Obadiah, Jonas: but no variation as to the rest.

Hosea, who is placed the first in order, is as ancient as any of them, except Jonah: having prophesied before the captivity of the ten tribes, to whom he chiefly directs his prophecy, and threatens them with a sudden destruction for their great and crying sins, which he, in all probability, lived to see brought upon them.

CHAP. I.

ARGUMENT.

Under the figure of a wife living in whoredom, and bearing illegitimate children, is represented the great idolatry of the ten tribes, which provoked God to cast them off utterly: yet with the promise of repairing that loss, by bringing in the gentiles into the church: and afterward of uniting Israel and Judah under one head, the Messias. The prophet does likewise foretell the extinction of Jehu's family.

Ver. 1. *THE word of the Lord that came to Hosea in the days of Uzziah—and of Jeroboam the son of Joash, king of Israel.*] Jeroboam the son of Joash, who was the second king of Israel of that name, and was contemporary with Uzziah, is here mentioned, because this prophecy does chiefly concern the kingdom of Israel. And there was no need of mentioning the names of any of the succeeding kings of Israel, because Hosea mentioning his prophesying from the times of Uzziah to Hezekiah, it follows from thence, that he prophesied all the reigns of those kings of Israel who succeeded Jeroboam, the reign of Hezekiah bearing date from the third year of Hoshea, the last of those kings. From whence we may conclude, that Hosea, who often foretold the destruction of the kingdom of the ten tribes, lived to see an end put to that kingdom by Shalmaneser king of Assyria, as we read 2 Kings xviii. 10.

Ver. 2. *The beginning of the word of the Lord by Hosea.*] The first prophecy or message which came from God to Hosea, was as follows.

Go, take thee a wife of whoredoms, and children of whoredoms, &c.] This may be properly understood of a wife, who after marriage should prove false to her marriage vow: this would make the case more exactly parallel with that of the Israelites, who had departed from the true God, and polluted themselves with idolatry, called often in Scripture by the names of whoredom and fornication. (See particularly the sixteenth and twenty-third chapters of Ezekiel.) Taking the words in this sense, there will be no inconvenience in supposing this relation to be literally true, and not barely a figure or parallel, as some commentators understand it, and particularly the Chaldee paraphrast, who thus expresses the sense: *Go, utter a prophecy against the rebellious city.* This question is handled at large in Dr. Pocock's commentary upon this place.

Ver. 3. *So he went and took Gomer—who conceived, and bare a son.*] This probably might be a legitimate son, according to the sense given of the foregoing verse. (See the following words.)

Ver. 4. *And the Lord said unto him, Call his name Jezreel.*] The word signifies either *the arm of God,* or *the seed of God:* and is taken in both those senses in the following verses. It does not seem proper to make an illegitimate child the earnest of such acts of God's justice or mercy, as are implied in any of those senses.

For yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu.] The blood of Joram the son of Ahab, whom, with all the rest of Ahab's family, Jehu slew in Jezreel. (See 2 Kings x. 11.) God made Jehu the instrument of destroying the house of Ahab, (ibid. ver. 10. 30.) but yet he was prompted to it by his own ambition and cruelty, without any regard to God's glory, whose worship he forsook, and maintained that idolatry which Jeroboam had first set up.

Wicked men are called a *sword in the hand of God,*

Psal. xvii. 11. to execute his judgments upon those who are as bad or worse than themselves: but when they have fulfilled God's purposes, he often punishes them for the outrages they have committed, which their own evil dispositions prompted them to do, but it was God's providence allotted upon whom the execution should fall.

And will cause to cease the kingdom of the house of Israel.] This may be a prophecy of the destruction of the whole kingdom of Israel, which was in a declining condition from the death of Jeroboam; but it rather denotes the ceasing of the kingdom in his family, according to God's promise to Jehu, *That his children should sit upon the throne of Israel to the fourth generation*, 2 Kings xv. 12.

Ver. 5. *And it shall come to pass at that day.*] Quickly after the extinction of Jehu's family: *at that day*, in the prophets, commonly signifies a season marked out by Providence for some extraordinary act of God's justice or mercy. (See the note upon Isa. iv. 2.)

I will break the bow [*i. e.* the armies, or strength] *of Jezreel.*] This is commonly understood of that invasion of Israel which Tiglath-pileser made, and is mentioned 2 Kings xv. 29. wherein he subdued a great part of the kingdom, and carried the inhabitants away captive; the Assyrian army having routed the Israelites in the valley of Jezreel, which is mentioned Josh. xvii. 16. xix. 18. Judg. vi. 33. as being in the border of Issachar. But the expression may mean no more than the place where *God's arm*, or strength, will appear in subduing the Israelites, which is one signification of the word *Jezreel*. So Joel calls the place where God will gather all nations *the valley of Jehoshaphat*, the word signifying *the valley of God's judgment*, iii. 2. 12.

Ver. 6. *I will no more* [or, no longer: see Noldius, p. 682.] *have mercy upon the house of Israel, but will utterly take them away.*] I will carry them into captivity, never to return any more to their own land: (2 Kings xvii. 6. 23.) and will utterly put an end to that people, considered as a distinct kingdom from Judah. (Compare ix. 15. of this prophecy.)

Ver. 7. *But I will have mercy on the house of Judah, and will save them by the Lord their God*, &c.] I will deliver the kingdom of Judah out of the hands of Sennacherib, not by any human means, but by the stroke of an angel destroying his whole army. (See 2 Kings xix. 35. compare Zech. iv. 6.) Interpreters observe the expression may allude to the salvation, to be accomplished by the Messias, who is God as well as man; the Lord being spoken of as a distinct person from the principal Author of the salvation here promised. (Compare Isa. xxxv. 4. xl. 9.) To this sense the Chaldee paraphrases it, *I will save them by the Word of the Lord their God:* a title he elsewhere gives to the Messias. (See the Bishop of Coventry and Litchfield's Defence of Christianity, chap. 2. p. 70.)

Ver. 9. *Ye are not my people, and I will not be your God.*] Since you have disowned the covenant relation I had to you, by apostatizing from my service, I will no more own you for my people, nor continue my protection over you. (Compare Lev. xxvi. 12. Ezek. xi. 20. xiv. 11.)

Ver. 10. *Yet the number of the children of Israel shall be as the sand of the sea*, &c.] Though God casts off the ten tribes, yet he will, in due time, supply their loss, by bringing in great numbers of *true Israelites* into the church, not only of the Jews, but also of the gentiles, and making them, who before were *strangers to the covenants of promise, fellow-heirs* with the Jews. (See Rom. ix. 25. 29. 1 Pet. ii. 10.)

Ver. 11. *Then shall the children of Judah and the children of Israel be gathered together*, &c.] When the *fulness of the gentiles is come in*, this will be a means of converting the Jews, and bringing them into the church. (See Rom. ix. 25, 26.)

And shall appoint themselves one head, and they shall come up out of the land.] Upon this will follow the restoration of the Jewish nation, when they shall return into their own country, from the several dispersions where they were scattered, and become one nation or kingdom under the Messias, their head and king. (Compare Ezek. xxxvii. 21, 22. Micah ii. 13.) Israel and Judah are joined together where this general restoration is foretold. (See the note upon Jer. iii. 18.)

For great shall be the day of Jezreel.] The word *Jezreel* signifies both the *seed of God* and the *arm of God*, as was before observed: in both senses, great will be the day of Jezreel: God will signally exert his arm, and shew his power, in the restoration of his ancient people, and subduing their enemies: and thereby a numerous offspring of the seed of Abraham shall be added to the church.

CHAP. II.

ARGUMENT.

The prophet reproves the ten tribes for their ingratitude to God, their great benefactor, and giving the glory of all the good things they possessed to their idols; for which he threatens them with severe judgments, yet gives them some hopes of obtaining mercy and reconciliation.

Ver. 1. *SAY ye to your brethren, Ammi; and to your sisters, Ruhamah.*] Several interpreters join this verse with the foregoing chapter, to this sense: When that general restoration of the Jewish nation shall come to pass, ye may alter your style in speaking to those of your brethren and sisters, whom I had before disowned, and you may call them my people, and such as have obtained mercy. (See ver. 23.) This interpretation gives the plainest and easiest sense. However, other expositors join this verse with the following words, and translate it thus, *Ye that are my people, and have obtained mercy, speak to your brethren and sisters, and plead with your mother.* But this sense I think not so agreeable with the context, which threatens the ten tribes with the miseries of their ensuing captivity.

Ver. 2. *Plead with your mother, plead; for she is not my wife, neither am I her husband.*] The words are directed to those pious persons that still remained among the ten tribes, who are required to reprove, and use their best endeavours to reform, that general corruption which the nation had contracted by its idolatry: whereby they have broken the covenant I had made with them, (frequently expressed in the prophets by a marriage-contract: see Jer. iii. 1. 8. xxxi. 32.) and made a separation or divorce between them and me. (See Isa. l. 1.)

Let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts.] Let her leave off her idolatries, usually expressed by the fondness

and caresses which pass between unchaste lovers. (Compare Ezek. xvi. 25, &c.)

Ver. 3. *Lest I strip her naked, and set her as in the day wherein she was born,* &c.] The punishment commonly inflicted upon harlots was to strip them naked, and expose them to the world. (See ver. 10. Jer. xiii. 22. 26. Ezek. xvi. 37.) So God threatens to deal with the nation or kingdom of Israel: to deliver her into the hands of her enemies, who shall strip her of all her wealth and ornaments, and carry her away naked into captivity, (see ver. 9.) in as forlorn and desolate a condition as she was in during her bondage in Egypt. (See Ezek. xvi. 4. compare likewise ver. 37. 41. of the same chapter.)

And make her as a wilderness, &c.] The state of captivity is fitly compared to being placed in a wilderness, in want of common necessaries. (Compare Ezek. xix. 13.)

Ver. 4. *And I will not have mercy on her children; for they be the children of whoredoms.*] As an injured husband has no regard for the children his wife has brought by another man: so neither will I take pity of thy children which are trained up to practise thy idolatries.

Ver. 5. *For she said, I will go after my lovers, that give me my bread and my water,* &c.] By *lovers* are meant, in the first place, the idols with whom the Israelites committed spiritual fornication: (see Jer. iii. 1.) and then the idolatrous nations, whose alliance the Israelites courted, and in order to it practised their idolatries. (See ver. 10. and the note upon Ezek. xvi. 37.) The word may be understood here in both senses: they ascribed all the plenty they enjoyed chiefly to the favour of the idol-gods which they worshipped; (see Jer. xliv. 17.) and then they placed their trust and confidence in the confederacies they had made with their neighbouring idolaters, and thought the peace and plenty they possessed was very much owing to their protection and alliance.

Ver. 6. *I will hedge up her way with thorns, and make a wall, that she shall not find her paths.*] I will bring her under great calamities, that she shall not know which way to turn herself, or get out of them. (Compare Job iii. 23. xix. 8. Lam. iii. 7. 9.)

Ver. 7. *And she shall follow after her lovers, but she shall not overtake them.*] She shall seek for help of her idols, but shall receive none.

She shall seek them, but she shall not find them.] A proverbial expression, denoting lost labour, when persons receive no assistance from those whose help they implore. (See v. 6. Prov. i. 28.)

Then shall she say, I will go and return to my first husband; for then it was better with me than now.] Her afflictions will bring her to a sense of her duty, and the happiness she enjoyed as long as she cleaved steadfastly unto God. (See v. 15. and compare Luke xv. 18.)

Ver. 8. *For she did not know that I gave her corn, and wine, and multiplied her silver and gold, which they prepared for Baal.*] Or, bestowed upon Baal. (Compare 2 Chron. xxiv. 7.) *She did not consider,* so the first part of the sentence should be translated, (compare vii. 9.) that all the necessaries she enjoyed, as well as her riches and ornaments, were my gift, which yet she ungratefully bestowed upon the service of her idols. (Compare viii. 4. and Ezek. xvi. 17—19.)

Ver. 9. *Therefore I will return, and take away my corn in the time thereof,* &c.] For a punishment of her ingratitude, I will take away the good things I have given her: at the very season when she expects to receive the fruits of the earth, her enemies shall invade her, and destroy them.

I will recover [or take away] *my wool and my flax given to cover her nakedness.*] They shall strip her of her very clothes, and carry her away captive: without leaving her any covering for her nakedness. (See the note upon Isa. iii. 17.)

Ver. 10. *And now will I discover her lewdness in the sight of her lovers,* &c.] The filthiness of her idolatries shall appear by the punishments I will inflict upon her, which shall be so remarkable, that it shall be taken notice of by the idolatrous nations round about her. (See ver. 5. and Ezek. xvi. 37. xxiii. 29.)

Ver. 11. *And I will cause all her mirth to cease, her feast-days,* &c.] The public festivals are frequently called days of joy and gladness: the observation of several of these festivals was retained in the worship of the golden calves: (see 1 Kings xii. 32. Amos viii. 5.) God here threatens them, that, under their captivity, they should have no opportunity to celebrate them, since they had so much abused those solemn seasons of Divine worship. (See ix. 4, 5. Amos viii. 10. and the note upon Dan. x. 4.)

Ver. 12. *These are my rewards that my lovers have given me.*] See ver. 5. and ix. 1.

I will make them a forest, and the beasts of the field shall eat them.] I will give up their lands unto their enemies, who shall destroy the fruits of it, or else leave it desolate, for the beasts of the field to devour. (Compare Psal. lxxx. 12, 13. Isa. v. 7.)

Ver. 13. *I will visit upon her the days of Baalim,* &c.] I will punish her for all the idolatries she has committed from the days of Jeroboam, who first set up the worship of false gods. (See xiii. 1.) The chief god of every country was called by the name of Baal: so Baal-Peor was the god of the Moabites; Baal-zebub was the god of Ekron; (2 Kings i. 2.) Baal-herith the god of the Phœnicians, (Judg. viii. 33.) Those several deities are called in the plural number Baalim. (See Judg. iii. 7.)

And she decked herself with her ear-rings and jewels, and she went after her lovers.] She put on her richest ornaments in their idolatrous festivals. (See Ezek. xxiii. 40. 42.)

Ver. 14. *Therefore, behold, I will allure her.*] Here is a plain alteration of the style, from threatenings to promises: so the first word of this verse should be translated, *nevertheless.* (See the note upon Isa. xxx. 18.)

I will allure her, and bring her into the wilderness, &c.] Or, *After I have brought her into the wilderness.* The state of the Jews' captivity is elsewhere expressed by a wilderness state. (See the note upon Ezek. xx. 35.) It probably means here the dispersions of the ten tribes, ever since their first captivity by Shalmaneser, 2 Kings xvii. 6.

The words, *I will allure her, and speak comfortably to her,* allude to the practice of fond husbands, who, forgetting past offences, use all the arts of endearment to persuade their wives, who have parted from them, to return to them again: so God will use the most powerful persuasions to bring the Israelites to the acknowledgment of the truth, notwithstanding all their former abuses of the means of grace. This verse, and the following part of the chapter, import a general promise of the restoration of the Jewish nation: which is a subject often treated of by the prophets: particularly by Ezekiel, chap. xxxiv. xxxvi. xxxvii.

Ver. 15. *And I will give her her vineyards from thence.*] Or, *From that time:* for so the word *misham* may be rendered. (See the notes upon Isa. xlviii. 16. lxv. 20.) Then I will restore her vineyards and fruitful fields, which I had taken from her, (ver. 12.)

And the valley of Achor for a door of hope.] As at the Israelites' first entrance into Canaan, their taking possession of the fruitful valley of Achor (see Isa. lxv. 10.) gave them encouragement to hope they should become owners of that whole land, flowing with milk and honey: the same auspicious tokens of the Divine favour should accompany them at their return into their own country.

And she shall sing there as in the days of her youth, &c.] She shall express her joy in God, as her forefathers did at their first coming out of Egypt, after their deliverance at the Red Sea, when I espoused them for my peculiar people, and entered into a covenant with them at Mount Sinai: where they solemnly promised an entire obedience to me, Exod. xix. 5. 8. (Compare xi. 1. Jer. ii. 2. Ezek. xvi. 8. 22. 60.)

Ver. 16. *Thou shalt call me Ishi, and shalt call me no more Baali.*] Whereas God had formerly renounced any marriage-relation with Israel by reason of their idolatry: (see ver. 2.) he now declares himself reconciled to them again; (see ver. 20.) and permits them to call him by the name of *Ishi*, i. e. *husband*, but not of *Baali*, i. e. *Lord*. The word *Baali* often signifies a husband, and is particularly spoken of God as he was by his covenant-relation a husband to his people. (See Isa. liv. 5. Jer. iii. 14.) But because the word *Baal* had been so much profaned by being given to idols, he forbade it to be applied any more to himself. (See the following verse.)

Ver. 17. *For I will take away the names of Baalim out of her mouth,* &c.] The Jews were forbidden to mention the names of heathen idols. (See Exod. xxiii. 13. Josh. xxiii. 7. Psal. xvi. 4. compare Zech. xiii. 2. and see the note upon xiv. 2.) Baalim is sometimes equivalent to Baal: (see 1 Kings xviii. 18. compared with ver. 21. and 2 Chron. xxiv. 4. compared with 2 Kings xxiii. 4.) so Baalim and Ashtaroth, Judg. x. 6, 7. is the same with Baal and Ashtaroth, ii. 13. for the plural number in the Hebrew language sometimes expresses an excellency, as in the word Elohim. In like manner Baal was called Baalim by his worshippers, to denote that he was a principal object of their worship: but the word likewise signifies the several Baals which the idolaters worshipped under so many distinguishing characters; such as Baal-Peor, Baal-berith, Baal-zebub, and the like: and, in general, it signifies the many strange gods of the heathens. (See 1 Sam. vii. 3, 4. 2 Chron xxiv. 7. Jer. ii. 23.)

Ver. 18. *And in that day I will make a covenant for them with the beasts of the field,* &c.] I will protect them from that violence and annoyance which beasts and birds of prey or venomous creatures might threaten them with. (Compare Job v. 23. Ezek. xxxiv. 25.)

I will break the bow, and the sword, and the battle, out of the earth.] A universal peace and freedom, both from foreign and domestic enemies, is mentioned by the prophets as a concomitant of that flourishing state of the church, which shall commence from the restoration of the Jews, and the coming in of the gentiles. (See Isa. ii. 4. xi. 6. 9. Zech. ix. 10.)

And I will make them lie down safely.] As flocks do when they are secure from beasts of prey. (See Ezek. xxxiv. 25. Zech. iii. 13. Jer. xxiii. 6. xxx. 10.)

Ver. 19, 20. *And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness,* &c.] I will enter into a new covenant with my church, consisting of the converted Jews, and increased by the coming in of the fulness of the gentiles: (see ver. 23.) which covenant is described as if it were a marriage-contract: (see the note upon ver. 2.) wherein I will eminently display my attributes of righteousness and equity, of loving-kindness, mercy, and faithfulness.

And thou shalt know the Lord.] One especial part of the new covenant shall consist in imparting to the faithful a more perfect knowledge of God's will, and their own duty. (See Jer. xxxi. 34.)

Ver. 21. *And it shall come to pass in that day, I will hear* [or answer], *saith the Lord.*] I will graciously answer all the petitions my people make to me. (Compare Isa. lxv. 24. Zech. xiii. 9.) Or the words may be referred to what follows.

Ibid. and Ver. 22. *I will hear the heavens, and the heavens shall hear the earth,* &c.] All creatures shall answer the desires and wants of my people: the heavens shall answer the wants of the earth in sending down seasonable showers, and the earth shall answer the wants of mankind in bringing forth corn and wine, and other necessaries of life, and the very fruits of the earth shall answer the wishes of my people, now returned into their own land, by giving them due nourishment. The same sense is more plainly expressed in Zechariah, viii. 12. *The seed shall be prosperous, the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.* Spiritual blessings are often described under the emblems of fruitfulness and plenty. (See the note upon Isa. iv. 2. and compare vi. 3. of this prophecy.)

And they shall hear Jezreel.] This new state of the church, increased by a numerous accession both of Jews and gentiles, is fitly called by the name of Jezreel: the word importing both *the seed* and *the arm of God.* (See the note upon i. 11.)

Ver. 23. *And I will sow her unto me in the earth.*] Here is a plain allusion to the word Jezreel mentioned just before, which signifies the *seed of God:* the prophet foretells a plentiful increase of true believers, like to that of corn sowed in the earth. (Compare Zech. x. 9.)

And I will have mercy on her that had not obtained mercy, &c.] Compare i. 6. I will have mercy both on the Jews and gentiles, who shall become true converts to the Christian faith. This was in part fulfilled at the first preaching of the gospel: (see Rom. ix. 24—26.) but shall receive its completion at the restoration of the Jews, and the coming in of the *fulness of the gentiles.* (Compare i. 10, 11.)

CHAP. III.

ARGUMENT.

Under the figure of the prophet's receiving his adulterous wife home again, and her continuing there in a state of widowhood, yet with hopes of reconciliation, is signified that Israel (the ten tribes especially) shall be for several

ages without any external form of civil government, or public worship: yet with a promise of being restored to their ancient dignity and privileges in the later ages of the world.

Ver. 1. *Go yet, love a woman beloved of her friend, yet* [or, although] *an adulteress.*] This is probably the same woman mentioned i. 3. who, upon her ill life, was parted from her husband, who yet had a kindness for her still, and was willing to receive her upon conditions of her better behaviour. The Hebrew word *reang, friend,* is used for a *husband,* Jer. iii. 20. Cant. v. 16.

According to the love of the Lord towards the children of Israel, who look to other gods, and love flagons of wine.] Hosea's dealing thus with a wife who had injured him, exactly resembles the favour which God hath shewed towards the Israelites, who, notwithstanding all their obligations to him, retain an incurable propension to idolatry, often called by the name of spiritual whoredom.

The words which our translation renders *flagons of wine,* may be translated *cakes made of* (dried) *grapes.* Such were the cakes, probably, which the Jews offered to the *queen of heaven,* Jer. vii. 18. xliv. 19. So, Cant. ii. 5. the word *ashish* might rather signify *cakes,* or *comfits,* than *flagons:* as our translation renders it. The expression signifies, in general, those entertainments which they were partakers of in the idol temples, (Amos ii. 8. 1 Cor. x. 7. 21.)

Ver. 2. *So I bought her for me for fifteen pieces of silver,* &c.] The expression alludes to the custom anciently practised of men's buying their wives: and it implies, that the prophet made a new espousal or contract with her; as God intended to betroth Israel a second time, ii. 19. and the meanness of the price offered, shews of how little value the Israelites were in God's sight, since their apostacy from the worship of God to idolatry. (Compare Zech. xi. 13.) A homer was about ten bushels. (See the note upon Ezek. xlv. 11.)

Ver. 3. *Thou shalt abide for me many days: thou shalt not play the harlot.*] Thou shalt continue in a solitary condition (see Deut. xxi. 13.) for a considerable time, that I may make some proof of thy amendment.

Thou shalt not be for another man; so will I also be for thee.] The word *another* is not in the Hebrew, so the sentence may be thus translated more agreeably to the original, *Thou shalt not have a husband, neither will I have thee* [to my wife]; *i. e.* thou shalt continue some time in a state of widowhood. The Hebrew phrase *Lo tehi laish* properly signifies, *Thou shalt not have a husband;* and so it is rendered by our interpreters, Ezek. xliv. 25. and to the same sense without the negative particle, Ruth i. 12. The LXX. render it to the same sense, Οὐδὲ μὴ γένῃ ἀνδρί, and so it is used by St. Paul, Rom. vii. 3.

Ver. 4. *For the children of Israel shall abide many days without a king, and without a prince,* &c.] This threatening was fulfilled upon the ten tribes immediately upon their captivity by Shalmaneser, (compare ix. 4.) and upon the two remaining tribes at the destruction of their temple and commonwealth, during the Babylonish captivity. The later Jews thus express the sense of those exiles in the Song of the Three Children, as it is found among the apocryphal writings, ver. 14. *Neither is there at this time prince, or prophet, or leader, or burnt-offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and find mercy.* This threatening was still more remarkably fulfilled upon the whole nation of the Jews, from the destruction of Jerusalem by Vespasian unto this day. From that time they have had no republic or civil government of their own; but live every where, like so many exiles, only upon sufferance: they have had neither priests nor sacrifice, their temple being destroyed where only they were to offer sacrifice: and yet the want of a place where to perform the most solemn part of their public worship, does not tempt them to idolatry, or make them fond of image-worship, or any such idolatrous practice, which was the epidemical sin of their forefathers. This seems the general import of this remarkable prophecy: but the several expressions must be more particularly explained.

Without a king.] A *king* in the Hebrew language signifies any sort of governor or magistrate: it is applied to Moses, Deut xxxiii. 5. and to the judges, Judg. xvii. 6. and to the four successive monarchies, Dan. vii. 17. So in the New Testament, Rev. xvii. 10. the *seven kings* are commonly explained of seven sorts of governments: so here a *king* means any civil magistrate with supreme authority.

And without a prince.] The word may be equivalent to the former: if we suppose it to denote a distinct authority, it may be fitly explained of the high-priest, and the heads of the priestly courses: called *the princes of the sanctuary,* Isa. xliii. 8. and *governors of the house of the Lord,* Jer. xx. 1. Taking the word in this sense, it fitly follows, *And without a sacrifice,* which could only be offered by the priests.

Without an image, and without an ephod, and without teraphim.] Some interpreters suppose these words to denote the several ways of lawful worship, or means of inquiring after the will of God; and by the word *matzebah,* they understand an *altar:* this sense agrees very well with the word *sacrifice,* going before: the same word is joined with an *altar* erected to God's worship, Isa. xix. 19. and signifies in that place such a religious memorial as Jacob set up, Gen. xxviii. 18. *Teraphim* they suppose to signify the same with the *urim,* or the oracle placed in the breast-plate of the high-priest, and therefore fitly joined with the *ephod,* which often signifies the whole priestly habit, and is particularly mentioned when there is occasion of consulting God by the high-priest, 1 Sam. xxiii. 9. xxx. 7. This interpretation is followed by the LXX. and it makes an easy and natural sense of the text; *viz.* that God will deprive the Jews of the principal offices, for the enjoyment of which they chiefly valued themselves, *viz.* that of the priesthood, and that of prophecy. The Jews had no succession of prophets for a considerable time before Christ's coming: (Ecclus. xxxvi. 15. 1 Macc. iv. 46. ix. 27. xiv. 41.) and both kingdom and priesthood were taken away within forty years after Christ's death. Dr. Spencer carries this interpretation so far, as to be very positive that *teraphim* means the same with the *urim,* and that both words denote an image enclosed within the folds of the high-priest's breast-plate, which uttered oracles by a voice. (Lib. iii. de Legib. Hæbr. Dissert. *ult.*) This opinion is strenuously opposed by Dr. Pocock in his notes upon this place, to which I refer the reader. Other learned men agree with Dr. Pocock, in observing that the word *teraphim* is, in other places

of Scripture, used for a sort of divination practised by idolaters, and therefore think it unlikely that the prophet should express an oracle of God's own appointment by so infamous a name: whereupon they suppose, that Hosea here speaking to the ten tribes, means some idolatrous kind of divination practised by the priests at Dan and Beth-el, after Jeroboam's schism: as if he had threatened them, that in a short time they should have neither king, nor priest, nor sacrifice, nor any degree of prophecy or foreknowledge of what is to come. This interpretation exactly agrees with that state of the people's widowhood, described ver. 3.

To this interpretation it may be objected, that it cannot be thought a proper punishment to threaten the taking away an idolatrous sort of worship. But to this they answer, that the prophet here conforms his speech to the sentiments of those he speaks to, and threatens them with the loss of what they were extremely fond of.

Ver. 5. *Afterward the children of Israel shall return, and seek the Lord their God.*] They shall be touched with a true remorse for their former errors (especially that of rejecting the Messias), and shall desire to be instructed in the knowledge of the truth. (Compare Jer. l. 4.) The expression of *seeking the Lord*, alludes to the custom of the Jews going up in companies to celebrate their solemn feasts at Jerusalem. (Compare v. 6. Psal. cv. 4. Jer. l. 4, 5.)

And David their king.] The Messias is often called so by the prophets, as being the person that was to spring from his loins, and in whom all the promises made to David were to be fulfilled. (See Isa. lv. 3, 4. Jer. xxx. 9. Ezek. xxxiv. 23. xxxvii. 24.) So the Chaldee paraphrase expounds this and the parallel texts. David was a type of the Messias; (see Psal. lxxxix. 20. 36.) who therefore is called by the name of David: so John Baptist is called Elias, Mal. iv. 5. because he was to resemble him, and to succeed him in his office of reproving the people, and exhorting them to repentance. The expression cannot be literally understood here, David himself having been dead long before the uttering of this prophecy.

And shall fear the Lord and his goodness in the latter days.] The goodness of God in making them partakers of the mercies of the gospel, shall engage them to yield an entire obedience to him: (compare Jer. xxxii. 9.) and this will come to pass in the latter days or times of the world. *The latter days* are often spoken of the times of the gospel. (See the notes upon Isa. ii. 2. Dan. ii. 28.) But the phrase does sometimes denote the very last days of the gospel age, near which time probably the conversion of the Jews will be brought to pass. (See Deut. iv. 30. Jer. xxx. 24. Ezek. xxxviii. 8. 16.)

CHAP. IV.

ARGUMENT.

The prophet denounces judgments against the sins both of the people and priests of the ten tribes; and exhorts Judah to take warning by Israel's calamity.

Ver. 1. *THE Lord hath a controversy with the inhabitants of the land.*] The expression is taken from the actions or pleas which one man hath against another for injuries or damages received: so here God is represented as entering into judgment with the inhabitants of the ten tribes for their impieties, as being so many injuries to his honour, for which he demands satisfaction. (Compare xii. 2. Isa. iii. 13. v. 3, 4. xliii. 26. Jer. xxv. 30.)

Ver. 2. *By swearing, and lying, and killing, and stealing.*] Stealing, and swearing, *i. e.* false-swearing, are elsewhere joined together; because in the Jewish courts of justice men that were suspected of theft were obliged to purge themselves by oath: and they often ventured to forswear themselves rather than discover the truth. (See Prov. xxix. 24. xxx. 9. Zech. v. 4.)

They break out.] There is an inundation of all manner of wickedness, and all law and right are broken through and violated.

And blood toucheth blood.] Compare v. 2. vi. 9. This may more particularly relate to the murder of their kings, that were slain by their successors: as Zechariah by Shallum, Shallum by Menahem, (2 Kings xv. 10. 14.) In such civil broils a great many of their friends and dependants are commonly slain with the kings themselves. (See 1 Kings xvi. 11.)

Ver. 3. *Therefore shall the land mourn, and every one that dwelleth therein shall languish,* &c.] These civil wars and commotions make the whole land look dismally: the inhabitants are either destroyed, or forced to leave their habitations, and languish under want of all things: the beasts of the field, and fowls of the air, are consumed by famine or pestilence: and the fishes of the rivers and great waters (called *seas* in the Hebrew language) are killed through drought, or the waters being tainted by the infection of the air, or corrupted by the blood of the slain. (Compare Jer. iv. 25. Zeph. i. 3.) The prophets sometimes describe a general desolation by an enumeration of particulars. (Compare Isa. xix. 5. 8.)

Ver. 4. *Let no man strive, or reprove another: for my people are as they that strive with the priest.*] The prophet speaks of the Israelites as one that despaired of their amendment, and thought it lost labour to reprove them, they being of that refractory temper, as not to hearken to instruction, and even to quarrel with their priests themselves, when they admonished them of their duty. This seems to be a proverbial expression to denote a stubborn and incorrigible temper: for it was a capital offence by the law for any to behave themselves in a presumptuous manner against the injunctions of the priest. (See Deut. xvii. 12.)

Ver. 5. *Therefore shalt thou fall in the day, and the prophet shall fall in the night.*] Thou shalt be destroyed both by open violence and by secret treachery: (compare Jer. vi. 4, 5. xv. 8.) and the false prophets shall be involved in the same destruction. (Compare ix. 7, 8.)

I will kill thy mother.] The Hebrew reads, *I will cut off thy mother; i. e.* the whole state or kingdom of Israel. (Compare ii. 2. Jer. vi. 2. xv. 8.)

Ver. 6. *My people are destroyed for lack of knowledge.*] The ignorance of the true principles of religion, which prevails among the people of the ten tribes, is the occasion of those sins which draw down such heavy judgments upon them: the Levites, who are placed in every tribe by God's appointment for the better instructing of the people, are turned out of their possessions by Jeroboam and his suc-

cessors, and none left to teach them their duty. (See 2 Chron. xi. 14.)

Because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest for me.] This is spoken to Jeroboam's priests, who, being taken *out of the lowest of the people,* (1 Kings xii. 31.) were very ignorant themselves, and therefore unable to teach others.

Because thou hast forgotten my law, I will also forget thy children.] I will not look upon them any longer as *the seed of Abraham,* and children of my covenant.

Ver. 7. *As they were increased, they sinned against me,* &c.] Or, *The more they were increased, the more they sinned against me.* (See Noldius, p. 436.) The greater were the favours I heaped upon them, the more presumptuously they sinned against me. (Compare xiii. 6.). Therefore I will divest them of all those glories for which they pride themselves, and lead them away in a poor and miserable condition into captivity.

Ver. 8. *They eat up the sin of my people, and they set their hearts on their iniquity.*] Those idolatrous priests mentioned ver. 6. live upon the sin-offerings of the people; and are so far from restraining them, that they take delight in seeing them commit iniquity; because the more they sin, the greater is the number of their sin-offerings, which are the priests' portion.

Ver. 9. *And there shall be, like people, like priest: and I will punish them for their ways,* &c.] As they are alike in sinning, so shall they be in punishment.

Ver. 10. *For they shall eat, and not have enough.*] Or, *Not be satisfied;* as the word is elsewhere translated. (See Lev. xxvi. 26. Micah vi. 14.) The expression may signify, either their food shall not afford due nourishment, for want of God's blessing accompanying it; (compare Deut. viii. 3. Hag. i. 6.) or else the words imply a threatening them with famine, when they shall not have food enough to satisfy a craving appetite. (Compare Lev. xxvi. 26. Amos iv. 8. Micah vi. 14.) The contrary phrase, *To eat, and be full,* or *satisfied,* denotes plenty. (See Lev. xxvi. 5. Deut. vi. 11. viii. 10. xi. 15. Psal. xxii. 26. Joel ii. 26.)

Ver. 11. *Whoredom, and wine, and new wine, take away the heart.*] Deprive men of their judgment, and darken their understandings. So a gift is said to *destroy the heart,* Eccles. vii. 7. to bereave men of the use of their discerning faculties.

Ver. 12. *My people ask counsel at their stocks.*] Of their idols; for so the word *nets* elsewhere often signifies. (See Jer. ii. 27. x. 8. Habak. ii. 19.)

And their staff declares unto them.] This, learned men suppose to be the same kind of divination with that made by arrows, which is described, Ezek. xxi. 21. (See the note upon that place.)

For the spirit of whoredom hath caused them to err, &c.] This is to be understood of idolatry, which is spiritual whoredom. (Compare v. 4.)

Ver. 13. *They sacrifice upon the tops of the mountains,* &c.] The sacrificing upon mountains and shady groves was an ancient piece of idolatry, often mentioned and reproved by the prophets. (See Isa. i. 29. Ezek. vi. 13. xx. 20. and the notes upon those places.)

Therefore your daughters shall commit whoredom, &c.] God delivers men up to vile affections, as a punishment of their idolatry. (See Rom. i. 28.)

Ver. 14. *I will not punish your daughters when they commit whoredom,* &c.] I will suffer them *to fall from one degree of wickedness to another.* (See the foregoing verse.)

For themselves are separated with whores, and they sacrifice with harlots.] The word rendered *harlot* signifies such as prostituted themselves in an idol-temple, in honour of the idol: such lewd practices were frequent in the gentile temples dedicated to Venus, and such-like impure deities: (see Baruch vi. 23.) from thence the Jews learned those filthy customs. (See 1 Kings xiv. 23, 24. xv. 12.) The LXX. render the word very properly τετελεσμένων; such as are *initiated* into the service of the idol by such lewd rites.

Therefore the people that doth not understand shall fall.] See ver. 1. 6.

Ver. 15. *Though Israel play the harlot, yet let not Judah offend.*] The kingdom of Judah still retained the worship of the true God, and the ordinances of the temple-service: so the prophet exhorts that people not to be led away by the ill example of their brethren of the ten tribes.

And come not ye to Gilgal, neither go up to Beth-aven.] Gilgal was a remarkable place for the renewing of the rite of circumcision: (Josh. v. 9.) there the people afterward used to offer sacrifice: (1 Sam. xv. 21.) after Jeroboam's setting up of idolatry, it was noted for the worship of false gods, as appears by comparing this text with ix. 15. xii. 11. Amos iv. 4. v. 5. In those places of Amos, as well as in this verse, it is joined with Beth-el, noted for the worship of one of Jeroboam's calves; called here Beth-aven, and x. 5. Beth-el originally signifies *the house of God;* that name was given to it by Jacob, because of God's appearing to him there, Gen. xxviii. 17. But when it became the seat of idolatry, it was called Beth-aven, *i. e.* the house of vanity.

Nor swear, The Lord liveth.] As long as ye continue to worship idols, I will not have my name mentioned by your polluted lips, inasmuch as there is no fellowship between God and idols. Many of the Israelites halted between God and Baal, and the other idols, sometimes serving one, and sometimes the others. (See 1 Kings xviii. 21. Ezek. xx. 39. xxiii. 38, 39. Zeph. i. 4, 5.) Some understand the words, of their swearing by the name of the true God, which is a solemn act of religious worship, (see Deut. x. 20.) and yet meaning by it the god that is worshipped at Beth-el. This God forbids, as a profanation of his name. (See Amos viii. 14.)

Ver. 16. *For Israel slideth back as a backsliding heifer.*] The word translated *slideth back,* properly signifies being headstrong and untractable: it is a metaphor from oxen or heifers that draw their neck back, and will not put it under the yoke. (See Jer. vii. 24.) The expression alludes to the *calves,* called *heifers* by the Septuagint, which they worshipped.

Now will the Lord feed them as a lamb in a large place.] The expression seems ironical; as if the prophet had said, they were like headstrong cattle, that would not be managed by their leaders or drivers: so God will suffer them to be scattered as sheep without a shepherd in the large country of Assyria, whither they shall be led captive.

Ver. 17. *Ephraim is joined to idols, let him alone.*] Ephraim signifies the same with Israel, or the ten tribes. (See

v. 3.) It is to no purpose to take pains to reclaim him. (See ver. 4.)

Ver. 18. *Their drink is sour.*] The phrase may be metaphorical, to express the corruption of their manners: (compare Deut. xxxii. 32. Isa. i. 22.) or else, if we join it in sense with the remaining part of the verse, it imports their excessive drinking, till their liquor turn sour in their stomachs; and so the whole verse taxes them for three great vices, drunkenness, whoredom, and bribery.

They have committed whoredom continually.] This may be understood of idolatry, which is spiritual whoredom: (see ver. 12.) but the literal sense agrees very well with the rest of the verse.

Their rulers with shame do love, Give ye.] *i. e.* Are continually asking or expecting bribes: (compare Prov. xxx. 15.) are still greedy of filthy lucre. (See Micah iii. 11. vii. 3.)

The Hebrew word translated *rulers*, properly signifies *shields*: it is taken for rulers in Psal. xlvii. 9. as well as here.

Ver. 19. *The wind hath bound her up in her wings.*] The words threaten them with going into captivity: for it is common with the prophets to express what is future by the preter-perfect tense: (see the note upon Isa. xxi. 9.) God's anger is often expressed by a blustering or tempestuous wind. (See xiii. 15. Jer. iv. 11, 12. li. 1.) This wind is said here to carry them away out of their country: and then they will have reason to be ashamed of their idolatrous sacrifices, which have brought such severe judgments upon them.

CHAP. V.

ARGUMENT.

This chapter, and the next to the fourth verse, threatens judgments both against Israel and Judah for their manifold sins, till they repent: upon which they may conceive hopes of pardon.

Ver. 1. *HEAR this, O priests.*] Or rather, *O princes:* which reading better agrees with the *house of the king* that follows: the Hebrew word is of both significations. So Gen. xlii. 45. and Exod. ii. 16. where it is in the text *priest of On and Midian:* but the margin reads the *prince of On and Midian.* (Compare vi. 9.)

For judgment is towards you (or against you), *because you have been a snare on Mizpah, and a net spread upon Tabor.*] Ye have laid snares for others to seize upon them and kill them: (see ver. 2.) just as hunters spread their nets upon mountains and hills in order to catch their prey. Mizpah and Tabor were two noted mountains; the former on the hither side of Jordan, the other on the farther side of it, the same with Gilead. (See Gen. xxxi. 25. 40. 49.)

Ver. 2. *And the revolters are profound to make slaughter.*] The ringleaders in idolatry and other wickedness lay deep designs to ensnare men's lives. (Compare iv. 4. vi. 9.)

Though I have been a rebuker of them all.] By my prophets. (Compare vi. 5.)

Ver. 3. *I know Ephraim, and Israel is not hid from me.*] I know him and his doings: Ephraim is equivalent to Israel, as distinct from Judah, in this prophecy, and comprehendeth the ten tribes, ver. 5. 12. 14. iv. 17. vi. 4. 10. vii. 8. 11. viii. 9. and in several other places. Ephraim was the head of the ten tribes, both for its numbers, and because Jeroboam had placed the seat of his kingdom in that tribe. (1 Kings xii. 25.)

Ibid. and Ver. 4. *Ephraim, thou committest whoredom:—the spirit of whoredom is in the midst of them.*] See iv. 12.

Ver. 5. *And the pride of Israel doth testify to his face.*] Their indecent behaviour towards God, whose worship they despise, doth discover itself in all their behaviour: and convicts them of the just desert of their sins. (Compare Isa. iii. 9.)

Ver. 6. *They shall go with their flocks and herds to seek the Lord.*] *The sacrifices of the wicked are an abomination to the Lord;* as the Scripture often observes. (See Prov. xv. 8. Isa. i. 15.) This verse is meant of the people of Judah, mentioned in the latter part of the foregoing verse: who, though they did frequent the temple-worship, yet came thither without any true sense of religion: for which the prophets Isaiah and Jeremiah particularly reprove them. (See Isa. i. 11, &c. Jer. vii. 3, &c.)

But they shall not find him: he hath withdrawn himself from them.] God is said to *hide* and *withdraw himself*, when he will not answer men's prayers, nor afford them seasonable relief in time of need. (See 1 Sam. xxviii. 16. Psal. cii. 2. Lam. iii. 44. and compare Micah iii. 4.)

Ver. 7. *They have dealt treacherously against the Lord.*] The verb *bagad*, to *deal treacherously*, signifies properly a wife's being false to her husband: (see Jer. iii. 20.) from whence it is applied to the sin of idolatry, so often styled spiritual whoredom. (Compare vi. 7. Isa. xlviii. 8. Jer. v. 11.)

For they have begotten strange children.] *Strange children* may either mean children begotten of heathen women, whom they took to marriage, contrary to the law, (Exod. xxiii. 32. Deut. vii. 2.) or it may signify such children as are bred up in the idolatrous practices of their fathers.

Now shall a month devour them and their portions.] If we understand this verse of Judah (which interpretation the foregoing and following verses favour), the words may be expounded of the invasion made upon Judah by Pekah, king of Israel; of which, see 2 Chron. xxviii. 6. By *a month's devouring them*, is meant a sudden and speedy destruction. (Compare Zech. xi. 8.)

Ver. 8. *Blow ye the cornet in Gibeah, and the trumpet in Ramah,* &c.] This imports the sounding an alarm to give notice of the approaching enemy, (compare Joel ii. 1.) which threatens to invade the kingdom of Judah. (See the foregoing verse.) These were towns in the tribe of Benjamin, that lay upon the frontiers of that kingdom.

Cry aloud at Beth-aven.] To give notice of the approach of the enemy. (Compare Isa. x. 30.) Beth-aven may either mean Beth-el, (see iv. 15.) or a town of that name near to it. (See Josh. vii. 2.)

After thee, O Benjamin.] The enemy is just behind thee; or, Let him that is after thee, or behind thee, O Benjamin, prepare himself to battle; *i. e.* the tribe of Judah, which lay next to Benjamin.

Ver. 9. *Ephraim shall be desolate in the day of rebuke.*] God's judgments shall likewise overtake Israel, or the ten tribes, (see the note on ver. 3.) as well as Judah.

Among the tribes of Israel I have made known that which surely shall be.] I have denounced my judgments against

the whole kingdom of Israel, as well as that of Judah, and given them warning that they may escape them by a timely repentance.

Ver. 10. *The princes of Judah were like them that remove the bound.*] They have violated the most sacred laws of God, upon which not only the ordinances of his worship, but likewise the rights and properties of men depend; and are become guilty of the same injustice and confusion with those that remove the ancient bounds and landmarks. (See Deut. xix. 14.) Critics observe, that the *note of similitude* is sometimes in sense equivalent to a strong affirmation. So Isa. xiii. 6. *It shall come as a destruction from the Almighty: i. e.* it shall be an apparent instance of the Divine vengeance. John i. 14. *We beheld his glory, as of the only-begotten of the Father: i. e.* such as proved him to be the only-begotten of the Father.

Therefore have I poured out my wrath upon them like water.] Which shall overwhelm them like a deluge. Great calamities are often compared to the overflowing of water. (See Psal. xxxii. 6. lxix. 1. cxiv. 7. Isa. xxx. 28. Dan. ix. 26.)

Ver. 11. *Ephraim is oppressed and broken in judgment.*] He is delivered over to oppressors by God's just judgment: such were Pul and Tiglath-pileser, kings of Assyria. (2 Kings xv. 19. 29. compare Deut. xxviii. 33.)

Because he willingly walked after the commandments.] This is commonly explained of Jeroboam's command to his subjects of forsaking the worship of the true God; which they readily complied with. Of the same kind were the statutes of Omri, which are mentioned Micah vi. 16. But the LXX. render it, *He walked after vanity; i. e.* idolatry: either reading it *shave* for *tsave;* or else supposing the latter word put for the former: as there are frequent instances in the Hebrew text, that letters which are near the same sound are often changed one for another.

Ver. 12. *Therefore I will be to Ephraim as a moth,* &c.] My judgments shall consume both Israel and Judah, as a *moth fretteth a garment.* (See ver. 3.)

Ver. 13. *When Israel saw his sickness, and Judah his wound, then went Ephraim to the Assyrian,* &c.] When the king of Israel saw himself too weak to contend with Pul king of Assyria, he sent an embassy to make him his ally, and in order to it became his tributary, that *his hand might be with him to confirm his kingdom to him;* (2 Kings xv. 19.) which king is therefore called king Jareb, *i. e.* the king that should plead for him, or defend his cause against any that should oppose him. So in like manner shall Ahaz king of Judah implore the assistance of Tiglath-pileser king of Assyria against his enemies. (2 Kings xvi. 7. 2 Chron. xxviii. 16—18.)

Yet could not he heal you, nor cure you of your wound.] Yet neither of these alliances afforded any lasting benefit or succour to those that desired their help: Menahem's son being after a short reign killed by Pekah; and Ahaz being rather distressed than helped by Tiglath-pileser. (2 Chron. xxviii. 21.)

Ver. 14. *For I will be to Ephraim as a lion,* &c.] I will pour out my judgments upon both kingdoms without mercy. (Compare xiii. 7, 8. Psal. l. 22. Lam. iii. 10.)

Ver. 15. *I will go and return to my place, till they acknowledge their offence, and seek my face.*] I will withdraw myself from them, (see ver. 6.) till by a sincere humiliation they implore my favour. The Chaldee paraphrase expresses the sense thus: *I will take away my majestic presence, or Schechinah, from among them, and will return into heaven.* Ezekiel describes the destruction of the temple and kingdom, by God's removing his glory from the sanctuary and the city. (See Ezek. x. 4. xi. 23.)

In their affliction they will seek me early.] *i. e.* Earnestly, with great diligence and assiduity. (See Prov. i. 28. Psal. lxxviii. 34.)

CHAP. VI.

ARGUMENT.

The three first verses of this chapter should have been joined to the fifth, as was observed in the Argument of that chapter: in the following verses God complains of their incorrigibleness, and threatens his judgments as a just consequent of their sins.

Ver. 1. *COME, let us return unto the Lord,* &c.] A form of supplication which the prophet dictates to them, as very proper for the occasion. (Compare xiv. 2.) The LXX. add the word λέγοντες, *saying,* to the end of the foregoing verse.

He has torn, and he will heal us, &c.] The same God that punisheth us, can only remove his judgments, and shew us mercy. (Compare Deut. xxxii. 39. 1 Sam. ii. 6.) The expression, *he has torn,* relates to what is said, v. 14.

Ver. 2. *After two days he will revive us; in the third day he will raise us up,* &c.] A deliverance from such miseries or calamities, from whence men despair of a recovery, is often represented as restoring them to life after death. (See Psal. xxx. 3. lxxi. 20. lxxxvi. 13.) Particularly the restoration of the Jewish nation is often described, as if it were a new life from the dead: see the note upon Ezek. xxxvii. 11. *Two or three* in Scripture denotes a small number: (see Isa. xvii. 6. Matt. xviii. 20.) accordingly here it signifies a short space of time. (Compare Luke xiii. 32, 33.) Dr. Wells thinks the words primarily foretell Hezekiah's recovery from his dangerous sickness on the third day: (2 Kings xx. 5.) but it is certain, taking the expression in its true and natural sense, it is a plain prediction of our Lord's resurrection, and referred to by St. Paul as a proof of it, 1 Cor. xv. 4. The prophets when they predicted temporal deliverances, were often carried out beyond themselves and their first subject, if I may so express it, to foretell the more signal mercies relating to the times of the gospel.

Ver. 3. *Then shall we know, if we follow on to know the Lord.*] God will bless our sincere endeavours to know his will with a proportionable success. (Compare Isa. liv. 13.)

His going forth is prepared as the morning, &c.] The comforts of the gospel are here expressed by two things, which are very proper to enliven and exhilarate our spirits, a fair morning, and a kindly season, wherein the earth plentifully yields her increase, by a due intermixture of rain and sunshine. (Compare 2 Sam. xxiii. 4. and see the note upon ii. 22.) Concerning the *former* and the *latter rain,* see the note upon Joel ii. 23.

Ver. 4. *O Ephraim, what shall I do to thee? O Judah, what shall I do to thee?*] Or rather, *What shall I do for thee?* (See x. 3.) How can I shew either Israel or Judah

any mercy or favour, since there is nothing of true or solid goodness to be found in you?

Ver. 5. *Therefore have I hewed them by the prophets; I have slain them by the words of my mouth.*] The verb rendered *hewed,* signifies likewise to *cut off,* or destroy. (See Isa. li. 9.) The prophets are said to do things, when they declare God's purpose of doing them. (See Jer. i. 10. v. 14. Ezek. xliii. 3.) God's word is described as *sharper than a two-edged sword,* Heb. iv. 12. Rev. i. 16. because his judgments denounced by his messengers are like the sentence of a judge, which shall be certainly followed with execution.

And thy judgments are as the light when it goeth forth.] Thou wilt make the justice of thy judgments, O God, appear as clear as the light of the rising sun. It is frequent in the Hebrew language to change the discourse from the first to the second or third person.

Ver. 6. *For I desired mercy, and not sacrifice,* &c.] *i. e.* Rather than sacrifice; I am better pleased with true goodness, than with the exactest observance of the external duties of religion, unless they proceed from a sincere principle of obedience. (See Micah vi. 6—8.) The Jews use to express comparisons by negatives, or rejecting the thing less worthy: so we are to understand that expression of the prophet Joel, (ii. 13.) *Rend your heart, and not your garments:* and those words of Christ, (John vi. 27.) *Labour not for the meat which perisheth, but for that which endureth to everlasting life; i. e.* for this rather than the former: and that text of St. Peter, (1 Pet. iii. 3, 4.) *Whose adorning, let it not be the outward adorning of plaiting the hair, or wearing gold; but let it be the hidden man of the heart.*

Ver. 7. *But they, like men* [Hebrew, *like Adam*], *have transgressed the covenant.*] Which I solemnly contracted with them; just as Adam did in Paradise.

There they have dealt treacherously against me.] In that very instance of my loving-kindness, they made me most unsuitable returns. (See v. 7.)

Ver. 8. *Gilead is a city of them that work iniquity, and is polluted with blood.*] The iniquity which Gilead is here accused of is, probably, idolatry, as appears by comparing this verse with xii. 11. The Hebrew word *aven,* used in both places, frequently signifies so: and the *blood* which is said to be *polluted with,* may mean the blood of their children which they sacrificed to Moloch. Dr. Wells interprets the verse of those Gileadites who assisted Pekah in the murder of Pekahiah, 2 Kings xv. 25. The Hebrew phrase translated here *polluted with blood,* literally signifies *with bloody footsteps,* being taken from such who are found with their shoes stained with the blood they have shed. (Compare 1 Kings ii. 5.)

Ver. 9. *And as troops of robbers wait for a man, so the company of priests murder in the way by consent.*] The word *cohanim, priests,* does likewise signify princes: (see v. 1.) who are often reproved by the prophets as guilty of great injustice and oppression. (See Ezek. xxii. 27. Zeph. iii. 3.)

For they commit lewdness.] Or, *enormity:* as the margin reads to a better sense.

Ver. 10. *I have seen a horrible thing in the house of Israel.*] Such an apostacy from God as cannot be mentioned without horror. (Compare Jer. ii. 11, 12. v. 30.)

There is the whoredom of Ephraim.] This may be understood, both in a literal and a metaphorical sense, for idolatry. (See iv. 12—14.)

Ver. 11. *Also, O Judah, he hath set a harvest for thee,* &c.] Or, *A harvest is appointed for thee;* the active is used for the impersonal: (see the note upon Isa. xliv. 18.) *i. e.* thou hast made thyself ripe for destruction. (Compare Jer. li. 33. Joel iii. 13. Micah iv. 12. Rev. xiv. 15.)

When I returned the captivity of my people.] The sense would be plainer if the words were rendered, *When I would have turned away the captivity of my people:* when I would, upon their repentance, have averted my judgments, which will end in their captivity. The Hebrew language wants the potential mood, which is supplied by the tenses of the indicative.

CHAP. VII.

ARGUMENT.

The prophet reproves the sins of the princes and great men of Israel, and denounces judgments against the people in general for their hypocrisy.

Ver. 1. *WHEN I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria.*] When God was just averting his judgment from Israel, the people gave him new provocations, especially the inhabitants of Samaria, the principal seat of the kingdom. (See ver. 5.)

For they commit falsehood; and the thief cometh in, &c.] Both great and small seize other men's properties by the secret methods of fraud, and the open violence of rapine and oppression. (See v. 1. vi. 10.)

Ver. 2. *Now their own doings have beset them about.*] They shall be taken in their own wickedness, (see Psal. ix. 16. Prov. v. 22.) and their sin shall bring its own punishment with it.

Ver. 3. *They make the king glad with their wickedness,* &c.] They study to please their kings and great men by complying with the idolatry they have set up. The LXX. read, *kings,* in the plural number, meaning the succession of kings of Israel from Jeroboam.

And their princes with lies.] Which they speak to please and flatter them. But the word *lie,* sometimes signifies an idol, and the practice of idolatry, as being set up in direct opposition to the true God. (Compare ver. 13. ii. 4. x. 13. xi. 12. Habak. ii. 18. Rom. i. 25. Rev. xxii. 15.) This sense agrees very well with the scope and design of the place.

Ver. 4. *They are all adulterers.*] The expression may be metaphorical, implying that they were apostates from God, to whose service they were engaged by the most solemn bond and covenant. (Compare Jer. ix. 2. Matt. xiv. 4. James iv. 4.) If the words be understood literally, the prophet compares the heat of their lust to the flame of an oven; as it follows.

Who ceaseth from raising after he hath kneaded the dough, &c.] When an oven is sufficiently heated, the baker doth not raise any more fire, but thinks what he has made enough to keep the oven hot, till the dough be fit to put into the oven. Some render the latter part of the sentence thus, *Who ceaseth from waking,* or *watching* (his oven): to the

same sense with that of ver. 6. *Their baker sleepeth all the night.*

Ver. 5. *In the day of our king the princes have made him sick with bottles of wine.*] Or, *With being overheated through wine:* so the word *chamath* signifies, Habak. ii. 15. The day of the king's birth or inauguration was kept with riot and excess.

He stretched out his hand to scorners.] He encouraged mean and loose people to converse too familiarly with him, forgetting his rank and dignity.

Ver. 6. *For they have made ready their heart like an oven, while they lie in wait,* &c.] This verse pursues the metaphor begun in ver. 4. As the baker when he has thoroughly heated his oven, if he lays himself to sleep in the night, finds all in a flame in the morning: so the great men of the land kindle evil desires in their hearts, and at the first opportunity their hidden designs break out like a flame into open action.

Ver. 7. *They are all hot as an oven, and have devoured their judges: all their kings are fallen.*] The flame of civil discord is spread among the people in general: this hath been the destruction both of the inferior magistrates and of their kings too; an anarchy continuing for eleven years after the death of Jeroboam the Second; and afterward his son Zechariah, and his successors Shallum and Pekahiah, being slain by conspiracies formed against them. (2 Kings xv. 10. 14. 25.)

There is none among them that calleth upon me.] And yet these confusions have not brought either kings or people to a due humiliation for their sins.

Ver. 8. *Ephraim hath mixed himself among the people.*] Whereas Israel was by God's institution to be his *peculiar people,* Deut. vii. 6. he has mixed or joined himself with idolaters; (see Psal. cvi. 35.) and he shall have a just punishment for his sins, he shall be carried away captive to dwell among them. (See ix. 3. Jer. xvi. 12, 13.)

Ephraim is a cake not turned.] Baked only on one side: *i. e.* serving God by halves, and halting between his service and the worship of idols. The Chaldee paraphrast interprets it, *Before it is baked on both sides, it is devoured by its greedy enemies;* the metaphor being taken from the ravenousness of a hungry stomach. This sense agrees very well with what follows.

Ver. 9. *Strangers have devoured his strength, and* (or yet) *he knoweth it not.*] The Syrians, in the time of Jehoahaz, reduced them very low: (see 2 Kings xiii. 7.) afterward they became tributaries to Pul king of Assyria, (2 Kings xv. 20.) and at length were carried captive by Shalmaneser, (2 Kings xvii.) And yet all these afflictions do not make them sensible of the ill state of their affairs, and that the hand of God is against them. (See ii. 8. and the following verse: Isa. xlii. 25.)

Yea, gray hairs are here and there upon him.] He still declines in strength and power, like a man worn out with age, and ready to give up the ghost.

Ver. 10. *And the pride of Israel testifieth to his face.*] See v. 3.

And they do not return to the Lord their God, &c.] See ver. 9.

Ver. 11. *Ephraim is a silly dove without a heart: they call to Egypt, they go to Assyria.*] Like an unwary dove which falls into the snare that is laid for it; so the Israelites betake themselves for refuge to their enemies: sometimes they apply themselves to the king of Egypt for succour; at other times they trust to the aid of the Assyrians. (See 2 Kings xv. 19. xvii. 4.)

Ver. 12. *When they shall go, I will spread a net for them; I will bring them down as the fowls of heaven.*] Whithersoever they betake themselves for safety, they shall no more escape than birds can escape the snares of the fowler. (See the foregoing verse.)

I will chastise them as their congregation hath heard.] I will bring those calamities upon them, which I have denounced in my laws against the whole people of Israel, whenever they forsake me. (See Lev. xxvi. Deut. xxviii. compared with 2 Kings xvii. 13, 14.) The Chaldee paraphrast renders the latter part of the verse thus, *I will chastise them because they have followed their own counsels:* as if he had read in the original *La Asatham,* instead of *Laadatham.* (Compare x. 6. xi. 6.)

Ver. 13. *Though I have redeemed them, yet they have spoken lies against me.*] Though I have redeemed them out of Egypt, (see Micah vi. 4.) and afforded them many other signal deliverances, yet they have not given me the glory; but have represented me by their golden calves, and *changed my truth into a lie,* Rom. i. 25. (See the note upon ver. 3.)

Ver. 14. *And they have not cried to me with their heart, when they howled upon their beds.*] When they were bemoaning their calamities, as sick men bewail themselves upon a bed of sickness, yet they did not call upon me heartily and sincerely. (Compare Jer. iii. 10. Psal. lxxviii. 34. 36.)

They assemble themselves for corn and wine, and they rebel against me.] When they assembled themselves to deprecate a famine, they still retained the same disobedient temper towards me.

Ver. 15. *Though I have bound and strengthened their arms, yet do they imagine mischief against me.*] Though I have bound up their wounds, and given them new strength and vigour, yet they are continually devising some new idolatrous invention, whereby they may dishonour me.

Ver. 16. *They return, but not to the Most High; they are like a deceitful bow.*] Their conversion is only outward, not inward and sincere: they are like an ill-contrived bow, which never directs the arrow to the mark. (Compare Psal. lxxviii. 57.)

Their princes shall fall by the sword for the rage of their tongue.] For the dishonour they have done me by blasphemous speeches against me. (See ver. 13.)

This shall be their derision in the land of Egypt.] Their blasphemies and other enormities shall be a just cause of their reproach to them, when they are exiles in Egypt, whither many of them fled or were carried away captive. (See ix. 3. 6. compare viii. 13. and see the notes upon Ezek. xxxvi. 20.)

CHAP. VIII.

ARGUMENT.

God's judgments are denounced both against Judah and Israel, for their idolatries and other impieties.

Ver. 1. *SET a trumpet to thy mouth: he shall come as an eagle against the house of the Lord.*] Give notice of the approaching enemy; (see v. 8.) who is coming with speed

and fierceness, like a bird of prey, (see Deut. xxviii. 49.) against the city and temple of Jerusalem. By *the house of the Lord* may be meant God's people in general, whom he formerly took a peculiar care of as his own family. (Compare ix. 15.) This may probably denote Sennacherib's invasion, 2 Kings xviii. 17.

Ver. 2. *Israel shall cry unto me, My God, we know thee.*] Israel is placed in the Hebrew the last word in the verse: so Dr. Wells joins it to the next verse, and understands this verse of Judah; who shall cry unto God as their protector, in the times of their fears, when the invasion mentioned in the foregoing verse threatened them. (See v. 15.) If we understand the words of Israel, according as ours and most other translators render them, the sense of them is, that the ten tribes still acknowledged the true God to be their God, and pretended that they had not forsaken him, but worshipped him at Dan and Beth-el, though under sensible representations: as we see Jehu still pretended a great zeal for the Lord, at the same time that he worshipped the golden calves, 1 Kings x. 16. 29.

Ver. 3. *Israel has cast off the thing that is good,* &c.] Whereas they have really cast off the true worship of God, and with that every thing that is good: and as a punishment of their impiety, their enemy the king of Assyria shall pursue them like a wild beast, and they shall become a prey to him. (Compare Psal. cxliii. 3. Lam. iii. 66. v. 5.) Dr. Wells reads the verse according to the division he has made of this and the foregoing verse: *As for Israel, Israel hath cast off the thing that is good,* &c.

Ver. 4. *They have set up kings, but not by me,* &c.] Shallum, and Menahem, and Pekah, usurped the kingdom by murder and treason; (2 Kings xv. 13, 14. 25.) not by any declaration of my will, as Jeroboam and Jehu had done, or consulting me by any prophet.

Of their silver and gold have they made themselves idols, &c.] They have abused their wealth to idolatry, which will be the occasion of their destruction. (See ii. 8.)

Ver. 5. *Thy calf, O Samaria, hath cast thee off,* &c.] As the people of Samaria (see ver. 6.) have cast off that which is good, (ver. 3.) so the calf which they worship shall not protect or deliver them from the evils coming upon them, now my anger is kindled against them.

How long will it be ere they attain to innocency?] I shall no longer shew any patience towards them, since it is in vain to expect any reformation from them.

Ver. 6. *From Israel was it also.*] This calf, as well as that made in the wilderness, (Exod. xxxii.) was an invention of the Israelites, not borrowed from any of their neighbouring idolaters.

But the calf of Samaria shall be broken in pieces.] *And carried for a present to the king of Assyria,* x. 5, 6. The sense would run better, if the words were rendered, *Therefore the calf of Samaria,* &c. so the particle *ki* often signifies. The *calf of Samaria* denotes the calf of Beth-el, in the kingdom of Samaria. (Compare x. 5.) Samaria being the chief seat of the kingdom of Israel, is often put for that kingdom. (See 1 Kings xiii. 33. xxi. 1. 2 Kings v. 3. xxiii. 19.)

Ver. 7. *For they have sowed the wind, and shall reap the whirlwind.*] A proverbial expression, to signify, that as men's works are, so must their reward be: that they who *sow iniquity shall reap vanity,* Prov. xxii. 8. their labour shall be fruitless, or shall turn to their hurt and damage. (See Eccles. v. 16. and x. 13. of this prophecy.) All the pains the kings of Israel and their subjects take to enrich themselves, and to strengthen their kingdom, being built upon the foundation of apostacy and idolatry, shall turn to no better account than countrymen expect from a blasted crop of corn: and whatever advantage they make, it shall at last be a prey to foreigners, to the kings of Syria and Assyria. (See 2 Kings xiii. 3, 4. xv. 29. xvii. 6.)

Ver. 8. *Israel is swallowed up.*] *i. e.* Shall as certainly be carried captive by the Assyrians, as if he was already gone into captivity. (See the note upon Isa. xxi. 9.)

Now shall they be among the gentiles as a vessel wherein there is no pleasure.] They shall be despised as a vessel or utensil that is broken and become useless. (Compare Jer. xxii. 28. xlviii. 38.)

Ver. 9. *For they are gone up to Assyria,* &c.] To engage Pul, king of Assyria, to be their confederate, (2 Kings xv. 19.)

A wild ass alone by himself.] As a wild ass, which is altogether untractable, and will go its own way. (See Job xxxix. 5. Jer. ii. 24.) The particle *as* is frequently understood. (See the note upon Isa. xxi. 8.)

Ephraim has hired lovers.] Procured foreign allies with great expense, and depends upon them for succour and protection, and not upon God. (See ii. 10. v. 13. xii. 1. Jer. xxii. 20. 22.)

Ver. 10. *Yea, though they have hired* [allies] *among the nations, now will I gather them.*] I will make their own allies turn their enemies, particularly the Assyrians. (See the note upon Ezek. xvi. 37.)

And they shall sorrow a little for the burden of the king of princes.] They shall feel the burdens and oppressions laid upon them by the king of Assyria, who styles himself *king of kings,* as having kings and princes his tributaries. (See the note upon Isa. x. 8.) The word *menat* signifies *in a little time* here, as it does Hag. ii. 6.

Ver. 11. *Because Ephraim hath made altars to sin, altars shall be to him to sin.*] Or, *A punishment for his sin:* he shall fall from one degree of wickedness and idolatry to another; and his sin shall bring its own punishment along with it, (compare x. 8. Deut. iv. 28. Jer. xvi. 13.) and be the occasion of bringing my severest judgments upon him.

Ver. 12. *I have written to him the great things of my law, but they were accounted as a strange thing.*] That law which I gave them by Moses, containing rules excellent in themselves, and such as would have made them great in the eyes of their neighbours, (Deut. iv. 6. 8.) they have disregarded, as if it had neither reason nor authority.

Ver. 13. *They sacrifice flesh for the sacrifices of mine offerings, and eat it; but the Lord accepteth them not.*] Their sacrifices are not acceptable to God, being not brought with a religious mind. (See cv. 6. ix. 4. Amos iv. 4.) The Chaldee paraphrast renders the expression *Zibche Hababai, the sacrifices of mine offerings,* as if it meant *the sacrifices of extortion,* such as were gotten by bribes and rapine, which still adds to the wickedness of the offerers. (Compare Amos ii. 8.)

Now will he remember their iniquity.] See ix. 9. Amos viii. 7.

They shall return into Egypt.] As into a second bondage there, which God threatens the Jews as one of the

severest judgments he could inflict upon them. (Deut. xxviii. 68. see vii. 16. ix. 3. 6. of this prophecy.) Or the expression may denote, that they shall go into a state of captivity and bondage, as bad as that which they suffered in Egypt. *Going into Egypt* was a proverbial speech for extreme misery. (See the note upon Zech. v. 11.)

Ver. 14. *Israel hath forgotten his Maker, and buildeth temples.*] To his idols, at Dan and Beth-el.

And Judah hath multiplied fenced cities, &c.] Judah puts greater confidence in their fortifications than in God's protection: but God's judgments shall destroy them as surely as if a fire had been kindled in them. (Compare Amos i. 4, &c.) God's vengeance is often compared to fire. (See the note upon Ezek. xxx. 8.)

CHAP. IX.

ARGUMENT.

The captivity of the ten tribes is foretold as a judgment for their manifold sins.

Ver. 1. *REJOICE not, O Israel, for joy, like other people.*] The joy here mentioned may properly mean those rejoicings which were commonly made among all people at the end of harvest, when the gentiles offered sacrifices of thanksgiving for the plenty they enjoyed. The prophet tells the Israelites they had more highly offended by their apostacy, than the gentiles did by their ignorance. (Compare Ezek. xvi. 47, 48.)

For thou hast gone a whoring from thy God, thou hast loved a reward from every corn-floor.] Thou hast broken the covenant God made with thee, by serving other gods, (see iv. 12. v. 4. 7.) and hast offered the first-fruits, or tithes of thy increase, to idols, as an acknowledgment that the plenty thou enjoyest was their gift. (See ii. 12. Jer. xliv. 17.)

Ver. 2. *The floor and the wine-press shall not feed them,* &c.] I will take away their plenty of corn and wine, as a just punishment of their ingratitude. (See ii. 9. 12.)

Ver. 3. *They shall not dwell in the Lord's land: but Ephraim shall return to Egypt.*] God will turn them out of that inheritance he gave to their fathers, and they shall be carried into captivity and bondage a second time into Egypt. (See viii. 13.)

And they shall eat unclean things in Assyria.] Their circumstances in captivity will not permit them to observe the rules of that law relating to unclean meats, and they will be forced to partake of such meats as have been offered to idols. (Compare Ezek. iv. 13. Dan. i. 8.) The ten tribes were carried captive into the dominions of Assyria, 2 Kings xvii. 6. (Compare xi. 11. of this prophecy.)

Ver. 4. *They shall not offer wine-offerings to the Lord,* &c.] A more particular explanation of that threatening denounced, iii. 4. that they should be *without a sacrifice:* they should have no opportunity in their captivity to offer meat-offerings, or drink-offerings to God, as they did upon the high-places, or in their idolatrous temples; (see Amos iv. 4, 5.) and sometimes, perhaps, in the temple at Jerusalem. (See ver. 15.) They themselves shall be in the condition of mourners for the dead, and by that means be unqualified to offer any thing to God; nor will their offerings be acceptable. (See Deut. xxvi. 14.)

All that eat thereof shall be polluted.] As those are who come near the dead, (Numb. xix. 11.) who are thereby unqualified to attend upon God's service. (See Lev. xxi. 1. 6.)

For their bread for their souls shall not come into the house of the Lord.] The offerings they make for the expiation of souls (see Lev. xvii. 11.) shall not be fit to be brought into the house of the Lord, and the temple itself shall be left desolate.

Ver. 5. *What will ye do in the solemn day, in the day of the feast of the Lord.*] Ye shall have no opportunity of observing any of your solemn feasts in your captivity. (See ii. 11.)

Ver. 6. *For, lo, they are gone because of destruction: Egypt shall gather them up, Memphis shall bury them.*] A great many of the ten tribes went into Egypt for fear of the captivity threatened by Shalmaneser: (see vii. 16. viii. 13.) accordingly the prophecies, which foretell their restoration, mention their return from Egypt. (See xi. 11. Isa. xi. 11. xxvii. 12. Zech. x. 10, 11.) The prophet threatens those that went down thither, that they should have no better a fate than their brethren, who were carried away into Assyria; but they should die there, and never see their native country any more.

Egypt shall gather them up.] Or, *Gather them,* as the word is translated, Ezek. xxix. 5. It signifies in both places the same with their being buried, expressed in other places by *being gathered to their people.*

The pleasant places for their silver.] Or, *Places desirable for their silver;* either as being repositories for their treasure or their plate, or as being adorned with silver.

Nettles shall possess them.] They shall be uninhabited and fall to ruin. (Compare x. 8. Isa. xxxii. 13. xxxiv. 13.)

Ver. 7. *The days of visitation are come—Israel shall know it.*] God's judgments (see ver. 9.) upon the ten tribes shall be so evident, that the most incredulous shall not be able to deny it.

The prophet is a fool, the spiritual man is mad.] The false prophets (see ver. 8.) that pretend to speak by the Spirit of God, and foretell nothing but peace, shall be convinced of their folly and madness, when they see things fall out otherwise than they had foretold. (See Jer. vi. 14. xxii. 16, 17. Ezek. xiii. 10. Micah ii. 11. Zeph. iii. 4.)

For the multitude of thine iniquity, and the great hatred.] God has delivered this people up to those delusions, as a just punishment of their many sins, and the great hatred they have against God and his worship. (See the following verse.)

Ver. 8. *The watchman of Ephraim was with my God: but the prophet is a snare of a fowler,* &c.] The true prophet, like a watchman sent by God, gave warning to Israel of their approaching calamities. (See Jer. vi. 17. Ezek. iii. 17. xxxiii. 2. Micah vii. 4.) But the words of the false prophet are like a snare laid on purpose to entrap men into mischief and destruction: (see v. 1.) and his false prophecies he utters purely out of hatred to God and his worship, and to deter those that hearken to him from attending upon God's service at the temple.

Ver. 9. *They have deeply corrupted themselves, as in the day of Gibeah.*] The men of Gibeah are described in the same characters as those of Sodom are: (compare Judg. xix. 22. with Gen. xix. 4.) to which they added

the villany of *forcing* the Levite's *concubine*, (ibid. ver. 25, &c.)

Ver. 10. *I found Israel as grapes in the wilderness*, &c.] After I had miraculously redeemed Israel out of Egypt, and brought them into the wilderness, their obedience was as grateful to me as early grapes, or the first ripe figs, are to a thirsty traveller. (Compare Isa. xxviii. 4. Micah vii. 1.) This relates to their first entering into covenant with God, and their promises of a ready obedience. (See Exod. xix. 8. xxiv. 3. Deut. v. 27—29. and compare ii. 15. xi. 1. of this prophecy.)

But they went to Baal-Peor, and separated themselves unto that shame.] The Hebrew word, *yinnazeru, were separated*, alludes to the order of the Nazarites, who were in a peculiar manner set apart for God's service: (see the note upon Amos ii. 11.) such as were Samson and John Baptist: whereas these dedicated themselves to the service of that filthy idol Baal-Peor, *that shame* or *shameful thing*, as it is expressed Jer. xi. 13. *Bosheth, shame*, was a nickname for Baal: so Jerubbaal is called Jerubbesheth, 2 Sam. xi. 21.

And their abominations were according as they loved.] They followed their own imaginations in the several idolatries which they committed. (See Numb. xv. 39. Deut. xxix. 19. Amos iv. 5.)

Ver. 11. *As for Ephraim, their glory shall fly away as a bird*, &c.] The multitude of their people, in which they pride themselves, (see x. 13.) shall vanish out of sight like a bird: (compare Prov. xxiii. 4.) their women shall not be so fruitful as they have been heretofore.

Ver. 12. *Though they bring up their children, yet will I bereave them, that there shall not be a man left.*] If after the hazards of conception and childbearing, they should breed up their children to man's estate, yet will I make them childless; the sword without, and famine and pestilence within, shall make an entire riddance of them and their posterity. (See Deut. xxviii. 62. xxxii. 25. Jer. xvi. 3.)

Yea, woe also to them when I depart from them.] They shall feel what miseries shall befal them, when I withdraw my protection from them. (See Deut. xxxi. 17. 2 Kings xvii. 18. 23.)

Ver. 13. *Ephraim, as I saw Tyrus, is planted in a pleasant place,*] The situation of Ephraim, and particularly of the royal city of Samaria situate in that tribe, is as pleasant as that of Tyre. (See Ezek. xxvii. 3.) But though Tyre held out against the siege of Shalmaneser, as Josephus relates, (Antiq. lib. ix. cap. *ult.*) yet Ephraim and the whole kingdom of Israel (see v. 3.) shall be subdued by him, and many of their children shall be a prey to his murdering sword.

Ver. 14. *What wilt thou give them? give them a miscarrying womb and dry breasts.*] The prophet speaks as if he were in suspense, their condition being so desperate, that nothing could relieve them. But, saith he, rather let their women be barren, than bring forth children only for the slaughter. (See the foregoing verse, and compare Luke xxiii. 29.)

Ver. 15. *All their wickedness is in Gilgal;* (see iv. 15.) *there I hated them.*] Or, *Therefore I hated them:* so the particle *sham* sometimes signifies. (See Noldius, p. 766.)

I will drive them out of my house, I will love them no more.] Compare i. 6. I will not any longer treat them as my domestics, but debar them of the privilege of living in my land, (ver. 3.) of coming to my temple, (ver. 4, 5.) or enjoying any marks of my favour, (ver. 17.)

All their princes are revolters.] Their rulers and magistrates revolt from my worship, and break all the rules of justice and honesty. (Compare iv. 8. Isa. i. 23. Ezek. xxii. 27. Micah iii. 11. Zech. iii. 3.)

Ver. 16. *Ephraim is smitten, their root is dried up, they shall bear no fruit.*] They are like a tree that is blasted and dead at root, and only fit to be cut down.

Yea, though they bring forth, &c.] See ver. 13.

Ver. 17. *My God will cast them away*, &c.] He will no more own them for his people, but leave them to wander and be dispersed among the other nations. They were afterward called by the name of the Διασπορὰ, or *dispersed* among the gentiles. (See John vii. 35. James i. 1. 1 Pet. i. 1.)

CHAP. X.

ARGUMENT.

The prophet continues to threaten destruction to the ten tribes and their idols, but withal exhorts them to repentance and reformation.

Ver. 1. *ISRAEL is an empty vine, he bringeth forth fruit unto himself.*] The Hebrew word *bokek* is capable of two contrary significations; it may either signify *empty*, or *emptying (i. e.* casting) the fruit it giveth, the sense which our translators follow: or else it may signify *nourishing;* in which sense the LXX. and Vulgar Latin understand it, and which Dr. Pocock confirms from the use of the word in Arabic: and then the words will import, that though Israel, like a flourishing vine, abounded with plenty of all things, yet he brought forth no fruit unto God, but abused his blessings to the encouragement of sin and idolatry; as it follows in the next words.

According to the goodness of the land they have made goodly images.] See ii. 8. viii. 4.

Ver. 2. *Their heart is divided; now shall they be found faulty.*] They think to divide their duty and affections between God and idols. (See 1 Kings xviii. 21.) This will manifestly appear in the punishment of their sin, when God shall destroy all the monuments of their idolatry. (See ver. 5, 6. 8.)

Ver. 3. *We have no king, because we fear not the Lord.*] This verse relates to the time of anarchy, or an interregnum, which continued for eight or nine years, between the murder of Pekah and the settlement of Hoshea in the throne. (Compare ver. 7. 15. and see Archbishop Usher's Annals, ad A. M. 3265. 3274.)

What then should a king do to us?] Or rather, *for us*, as the phrase signifies, vi. 4. *i. e.* a king cannot protect us, if God be against us.

Ver. 4. *For they have spoken words, swearing falsely in making a covenant.*] This may either relate to their breaking their solemn covenant with God; (see v. 7.) or their treachery towards their kings, against whom they had formed several conspiracies. (See 2 Kings xv. 10. 14. 25. 30.)

Thus judgment springeth up like hemlock in the furrows of the field.] Injustice being publicly countenanced, encourages the same practices in private men's dealings: thus,

instead of judgment and fair dealing, injustice increases every where, as bitter and poisonous weeds grow up in a field, where there is no care taken to destroy them. (Compare Amos v. 7. vi. 12.) The word *rosh* is sometimes translated *gall*, and in other places *hemlock*; and signifies some bitter poisonous herb expressed by a *root of bitterness*, Heb. xii. 15.

Ver. 5. *The inhabitants of Samaria shall fear because of the calves of Beth-aven*, &c.] Samaria here signifies the kingdom of Israel, of which Samaria was the capital city. (See viii. 5, 6.) The inhabitants of that kingdom shall be seized with fear and confusion when the calf of Beth-el (see iv. 15.) shall be carried away as a present to Shalmaneser, (ver. 6.) when he made the king and kingdom of Israel tributary. (2 Kings xvii. 3.) The Jewish writers have a tradition, that the golden calf at Dan was taken away by Tiglath-pileser, when he subdued Galilee, (2 Kings xv. 29.) and the other at Beth-el by order of Shalmaneser. The plural number of the word *calves*, is an enallage for the singular; for the same idol is in this verse spoken of in the singular number. (Compare xiii. 2.)

For the people thereof shall mourn over it, and the priests thereof that rejoiced on it, &c.] Dr. Pocock observes, that the word *yagilu*, translated *rejoiced*, is also used in a contrary signification, as several Hebrew words are, for *mourning*, or being sorrowful; in which sense it is probably used, Job iii. 32. Psal. ii. 11. and then the sentence here may be word for word translated, *and the priests thereof shall sorrow over it*. Both priests and people shall mourn and be sorrowful, when they see *its glory departed* from it, (1 Sam. iv. 21.) and it is no more the object of religious worship. The word *kemarim*, rendered *priests*, is translated *idolatrous priests*, 2 Kings xxiii. 5. but the original word is retained in our translation of Zeph. i. 5. which are all the places in which it occurs in the Scriptures. From this word the Latin *camillus* is derived, which in the primary signification denotes a priest.

Ver. 6. *It shall be carried to Assyria, for a present to king Jareb.*] King Jareb is a king that can plead their cause, and take them into his protection, as the phrase is explained, v. 13. there it probably means Tiglath-pileser king of Assyria, unto whom Menahem betook himself for safety: and here it seems to denote Shalmaneser, who took the Israelites into his protection by making them tributaries. (See the note on ver. 5.)

Ephraim shall receive shame, &c.] They shall see the unsuccessfulness of Jeroboam's policy in setting up of this idolatrous worship, and their complying with it; and shall be ashamed to find that the idol in which they trusted, could not defend itself. (Compare xi. 6.)

Ver. 7. *As for Samaria, her king is cut off*, &c.] This may probably be understood of Pekah, who was slain by Hoshea. (See ver. 3.) The king of Israel is styled king of Samaria, 1 Kings xxi. 1, 2. 2 Kings i. 3. as being the capital city of the kingdom.

Ver. 8. *The high places of Aven, the sin of Israel, shall be destroyed.*] *Aven* is the same with *Beth-aven*, ver. 5. The idolatrous temples were usually placed upon mountains: (see iv. 13.) so was that at Beth-el, called the *high places*, the plural number being often used in the Hebrew to express a thing spoken of to be eminent or remarkable in its kind. The idolatry here practised is called the *sin of Israel*, as being such in an eminent manner. (See Deut. ix. 21.) So Jeroboam is said to *make Israel to sin*, by setting up this idolatrous worship. (See 1 Kings xii. 30. xiii. 34.)

The thorn and the thistle shall come up on their altars.] Such usually growing among ruins. (See ix. 6.)

And they shall say to the mountains, Cover us, &c.] The words express the great consternation of the wicked, when God's judgments overtake them; whose guilt prompts them to cast about where to hide themselves. (Compare Isa. ii. 19. Luke xxiii. 30. Rev. vi. 16.)

Ver. 9. *O Israel, thou hast sinned from the days of Gibeah.*] See ix. 9. Some render it, *More than in the days of Gibeah.*

There they stood.] The other tribes set themselves in array of battle against the Benjamites, who refused to deliver up the men who had been guilty of so much lewdness. (See Judg. xx. 13.)

The battle in Gibeah against the children of iniquity did not overtake them.] The other tribes did not at first get the better of the Benjamites, though at last they cut all of them off but six hundred. (See Judg. xx. 46, 47.) But if the same thing were to be done now, you would not have the zeal or courage to encounter any such offenders.

Ver. 10. *It is in my desire that I should chastise them.*] I shall take pleasure in punishing them for their sins, and shall now *rejoice over them to destroy them*, Deut. xxviii. 63.

And the people shall be gathered against them.] Either the Assyrians, whose alliance they formerly sought after; or those people whose idolatry they had complied with. (See Ezek. xvi. 37.)

When they shall bind themselves in their two furrows.] The LXX. give a much plainer and easier sense of the words, who follow the marginal reading of the Hebrew, and render it, *When I shall chastise them for their two iniquities; viz.* the calves of Dan and Beth-el. (Compare ver. 8.)

Ver. 11. *And Ephraim is as a heifer that is taught, and loveth to tread out the corn; but I passed over her fair neck*, &c.] The sense would run easier if we read it, *Ephraim is as a heifer that is teachable—so I passed over her fair neck. I caused Ephraim to ride, Judah did plough, and Jacob did break the clods.* God sets forth the gentle and easy methods he used to bring both Israel and Judah to a sense of their duty; treating them with gentleness, as a husbandman does young bullocks or horses, stroking them, and encouraging them, till they are accustomed to the yoke: then he gave them his law, and prescribed them rules for the several duties and offices of life, and expected they should bring forth fruit answerable to the several helps and advantages which he had given them. Men's improvements in grace are often compared to the manuring of ground, in order to make it fruitful: so the church is styled *God's vineyard*, Isa. v. 9. and his *husbandry*, 1 Cor. iii. 9.

Ver. 12. *Sow to yourselves in righteousness, reap in mercy.*] Employ yourselves in works of justice and righteousness; and by God's mercy you may still hope to reap the fruits of your repentance and reformation.

Break up your fallow ground, &c.] You have lain a long while uncultivated, so it is time for you to repent, and bring forth the fruits of good living; and you shall not fail of God's blessing upon your sincere endeavours, to make you more and more fruitful.

Ver. 13. *Ye have ploughed wickedness, ye have reaped*

iniquity, &c.] As your thoughts and designs have been evil, such has been the fruit and reward of your labours. (Compare viii. 7.)

Ye have eaten the fruit of lies.] You have received the just rewards of your idolatry. (See the note on vii. 3.)

Because thou didst trust in thy way, and in the multitude of thy mighty men.] See ix. 11. xiii. 15. This *way* may signify that way of worship which thou hast devised: so the word is taken, Amos viii. 14. (See the note there.)

Ver. 14. *Therefore shall a tumult arise among thy people*, &c.] This points at the taking Samaria, after a three years' siege, by Shalmaneser king of Assyria; which put a final period to the kingdom of Israel. (See 2 Kings xvii. 6.)

As Shalman spoiled Beth-arbel in the day of battle.] The prophet compares the destruction of Samaria with another terrible desolation, which the same Shalmaneser, called here Shalman, made at Beth-arbel, a place in Armenia (famous afterward for the defeat of Darius, the last king of Persia, by Alexander), where all the inhabitants were put to the sword, without any distinction either of sex or age. (Compare xiii. 16.)

Ver. 15. *So shall Beth-el do unto you because of your great wickedness.*] The idolatry set up at Beth-el shall be in like manner the cause of your ruin. The Hebrew reads, *Because of the evil of your evil:* that language expresses the greatness of any thing by repeating the word over again. The same expression is used by St. Paul, (Rom. vii. 13.) *That sin might become exceeding sinful; i. e.* hereby it might appear how full of evil our natural corruption is.

In a morning shall the king of Israel be cut off.] Suddenly shall Hoshea be deprived of his kingdom, and an end put to the whole state and government of Israel. The expression in the Hebrew denotes the *first appearing of the morning*, to signify that it shall be done early and without delay: so we read, Psal. xlvi. 3. *God shall help her, and that right early:* where the Hebrew reads, *At the appearing of the morning:* and again, Psal. xc. 14. cxliii. 8. The same thing is elsewhere expressed by *rising early*, Jer. vii. 13, xxxv. 15. The expression here may allude to the destruction of Pharaoh and his army when *the morning appeared*, Exod. xiv. 27.

CHAP. XI.

ARGUMENT.

A continuation of threatenings against Israel, but yet with promises of shewing them mercy.

Ver. 1. *WHEN Israel was a child, then I loved him.*] When this people was in a state of childhood, *i. e.* in the patriarchal times, and during their continuance under the Egyptian bondage, from whence I delivered them.

And called my son out of Egypt.] Israel is called *God's son*, and his *first-born*, Exod. iv. 22, 23. and therein was an eminent figure of the Messias, in whom all *God's promises are fulfilled.* This prophecy is applied by St. Matthew, ii. 15. to our Lord's return out of Egypt, after his flight thither in his infancy: and the literal sense of the words does more properly belong to him than to Israel; which is observable in many other prophecies, which can but improperly be applied to those of whom they were at first spoken, and taking them in their true and genuine sense, are only fulfilled in Christ. (See particularly Psal. xxii. 16. 18.)

Ver. 2. *As they called them, so they went from him.*] Or, *The more they called them*, or *they were called* (the active being often used for the impersonal), *so much the more they went from him.* (See Noldius, p. 436.) The more earnestly the prophets called upon them to cleave steadfastly to the true God, (see ver. 7.) the more they were bent to depart from him to the worship of idols.

They sacrifice to Baalim.] See the note upon ii. 13. and xiii. 1.

Ver. 3. *I taught Ephraim also to go, taking him by the arms.*] In this time of his childhood (ver. 1.) I bare him, and carried him *as a man doth bear his son*, Deut. i. 31. Or, As a mother doth teach her child to go, leading it by the arms; protecting him, and providing for him in the wilderness. (See Deut. viii. 2.)

But they knew not that I healed them.] They considered not (see ii. 8. vii. 9.) that the health and safety they enjoyed was owing to me. (Compare Exod. xv. 26. xxiii. 25.)

Ver. 4. *I drew them with cords of a man, with bands of love.*] I made use of those means of drawing them to myself, which were most proper to work upon their reason and ingenuity; *viz.* the methods of loving-kindness and good-will towards them.

I was to them as they that take off the yoke on their jaws.] I removed the yoke or bondage of Egypt from off their heads. (Compare Lev. xxvi. 13.)

And I laid meat unto them.] I provided manna to sustain them in the wilderness.

Ver. 5. *He shall not return into Egypt, but the Assyrian shall be his king*, &c.] Though many of them have gone into Egypt for refuge against the invasion of Shalmaneser, (see viii. 13. ix. 3.) yet they shall not have any farther opportunity of betaking themselves thither, but the king of Assyria shall carry them away captive; because they refused to return to me, notwithstanding so many calls I had given them in order to their repentance.

Ver. 6. *And the sword shall abide on his cities, and consume his branches, and devour them.*] Both cities and villages shall be destroyed by the conqueror's sword. The word translated *branches*, signifies also *bars;* and may denote the valiant men that should defend them against the enemy's forces; so the Chaldee understands it, and in this sense the word is used, Isa. xvi. 6. Jer. xlviii. 30.

Because of their own counsels.] See x. 6.

Ver. 7. *And my people are bent to backsliding from me.*] See iv. 16. The original word *meshubah*, is the same which Jeremy often uses, speaking of this subject. (See Jer. iii. 6. 8, &c. viii. 15. xiv. 7. and compare xiv. 4. of this prophecy.) The words are thus translated by some, *My people are in suspense because of their backsliding from me.* Either they are in continual anxiety because of my displeasure; or else they are irresolute, and halt between God and their idols. (Compare x. 2.)

Though they called them to the Most High, none at all would exalt him.] This may relate to the several calls God gave them by his prophets. (See ver. 2.) Dr. Wells understands it of the invitation Hezekiah made to the people of Israel to join with him in celebrating the Passover, which some of the ten tribes accepted of, but others refused, (2 Chron. xxx. 1. 11.)

Ver. 8. *How shall I give thee up, Ephraim? how shall I deliver thee up, Israel?*] God's mercies are here pathetically described as contending with his justice, to shew that he does *not willingly afflict or grieve the children of men*, Lam. iii. 33.

How shall I make thee as Admah? &c.] How shall I give thee up to be a perpetual desolation? (Compare Deut. xxix. 23.)

My heart is turned within me, my repentings are kindled together.] Thus God's compassion towards sinners is elsewhere expressed by the sounding or yearning of his bowels, Isa. lxiii. 15. Jer. xxxi. 20. a metaphor taken from the natural affection which parents have for their children.

Ver. 9. *I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee.*] I will not deal with them like an enraged enemy, who thinks of nothing but satisfying his revenge: I will not, like such a one, *return to destroy, i. e.* make a second destruction, so to cut off those that escape the first fury of my vengeance: I do not give way to a blind rage, as men often do; but, as God, am unchangeable, and will still fulfil my gracious promises made to Abraham and his people, of being their God. (Compare Mal. iii. 6.)

I will not enter into the city.] A second time, in order to make an utter destruction.

Ver. 10. *They shall walk after the Lord; he shall roar like a lion.*] They shall follow God's call, and comply with his commands; when he shall convert them by an efficacious call of his providence, or powerful preaching of the gospel. God's voice is elsewhere compared to the roaring of a lion, because of the terror which accompanies it. (See Joel iii. 16. Amos i. 8. Rev. x. 3.)

When he shall roar, then the children shall tremble from the west.] The word *tremble* describes the motion which a bird makes with her wings when it flies; see the following verse. So the sense is, That at this efficacious call of God, his children, the remnant of Israel, who shall be accounted his children, and heirs of the promises made to their fathers, (see i. 10.) shall come in haste from the several places of their dispersions, and particularly from the western parts of the world; (see Zech. viii. 7.) called *the sea* in the original, and expressed in Isaiah, by *the islands of the sea.* (See Isa. xi. 11. xxiv. 14. and the notes there.)

Ver. 11. *They shall tremble as a bird out of Egypt* [*i. e.* fly with haste; see the foregoing note], *as a dove out of the land of Assyria.*] Great numbers of Jews were exiles in Egypt and Assyria: so when the restoration of the Jews is spoken of, Egypt and Assyria are mentioned as countries from whence a considerable number of them should return. (See the note upon ix. 3. 6.)

And I will place them in their houses.] As doves naturally resort to the houses they are used to, (see Isa. lx. 18.) so shall these return and settle in their own native country. (See the note upon Ezek. xxviii. 25.)

Ver. 12. *Ephraim compasseth me about with lies*, &c.] In several translations this verse begins the twelfth chapter, as of right it ought to do: for the reproof which God gives here to Israel belongeth to the subject of the following chapter; and sets forth the ten tribes abounding in all manner of idolatry and wickedness. (See the note upon vii. 3.)

But Judah yet ruleth with his God, and is faithful with the saints.] Judah keeps close to that kingly government which God settled in David's family, and faithfully observes those ordinances which God gave to his saints by Moses; (see Deut. xxxiii. 3.) by which they were to be distinguished to be a holy nation, and God's peculiar people. This relates to the times of Hezekiah.

CHAP. XII.

ARGUMENT.

The prophet reproves both Israel and Judah for their impieties, and puts them in mind of God's favours to their father Jacob, for which they made most ungrateful returns.

Ver. 1. *EPHRAIM feedeth on wind, and followeth the east wind.*] A proverbial expression to signify labour in vain, or pursuing such measures as will bring damage rather than benefit. (Compare viii. 7.) The east wind was a parching wind, which blasted the fruit of the earth: thence it denotes desolation and destruction. (See xiii. 15.)

They do make a covenant with the Assyrians, and oil is carried into Egypt.] At the same time that they engage themselves to be tributaries to the king of Assyria, they underhand send presents to the king of Egypt, that he should assist them in shaking off that yoke. (See 2 Kings xvii. 4.) The land of Judah had plenty of excellent oil. (See Deut. viii. 8. Ezek. xxvii. 17.)

Ver. 2. *The Lord also hath a controversy with Judah,* (see iv. 1.) *and will punish Jacob according to his ways*, &c.] Though Hezekiah had abolished idolatry, and restored God's worship in the temple, (2 Chron. xxix. 3. xxx. 1.) yet there was much hypocrisy and great corruption in the manners of his subjects; for which God's judgments are here threatened, and the invasion of Sennacherib was actually inflicted, (2 Kings xviii. 13, &c.)

Ver. 3. *He took his brother by the heel in the womb.*] From the mentioning of Jacob in the foregoing verse, the prophet takes occasion to put his posterity in mind of the particular favours God had shewed him, and bestowed upon his posterity for his sake. His taking his brother *by the heel* in the womb, denoted that he obtained the right of the first-born, and deprived his brother of it.

Ibid. and Ver. 4. *By his strength he had power with God: yea, he had power over the angel, and prevailed.*] The prophet alludes to those words of his, Gen. xxxii. 26. *I will not let thee go, except thou bless me;* intimating the strength and prevalency of his prayers for the obtaining a blessing from God. The words, ver. 3. *He had power with God,* and those that follow, *He had power over the angel,* are equivalent; which plainly prove that this person who assumed a human shape was really God; *i. e. the Son of God,* and the *angel of the covenant;* by whom all the Divine appearances recorded in the Old Testament were performed; the affairs of the church being ordered by him from the beginning. This subject is learnedly handled by Dr. Alix, in his Judgment of the Jewish Church against the Unitarians, chap. 13—15. by Archbishop Tenison, in his discourse of Idolatry, chap. 14. and by Bishop Bull, Defen. Fid. Nicen. cap. 1. sect. 1.

Ver. 4. *He wept and made supplication to him.*] Jacob's wrestling with the angel was not only a corporal conflict, but likewise a spiritual one: from bodily wrestling he betook him to spiritual weapons; he poured forth tears with earnest supplications and prayers, and strove not so much

for victory as for a blessing; the only way for a feeble, impotent creature, to prevail over his Creator. Jacob's supplication and tears may probably relate to those earnest prayers he made, Gen. xxxii. 9—11. The combat here referred to, by which he had power with God, ended in an assurance that his prayers were answered.

He found him in Beth-el.] This relates to God's appearing to Jacob after the former vision, Gen. xxxv. 9. 14. where God renewed his promise of giving the land of Judea to his posterity. The prophet takes particular notice of the place where he appeared, *viz.* Beth-el, which they had since so miserably polluted by idolatry.

And there he spake with us.] The Alexandrian copy of the Septuagint reads, *There he spake with him;* as if the expression alluded to Gen. xxxv. 14. where God is said *to have talked with Jacob:* but the present Hebrew reading yields a very good sense, importing that God did not only speak to him there, but likewise did instruct us not to set up an idol in that place which he had honoured with his presence.

Ver. 5. *Even the Lord God of hosts; The Lord is his memorial.*] Jehovah is the name by which he will be known, and remembered by all his servants, and distinguished from all false gods. (See Exod. iii. 5.)

Ver. 6. *Therefore turn thee to thy God,* &c.] Return to him and serve him faithfully, and then you may expect the continuance of his favours, and his making good the promises he made to your fathers.

Ver. 7. *He is a merchant,* &c.] Instead of keeping mercy and judgment, (ver. 6.) he loves those frauds and deceits, which are too commonly practised in buying and selling; and forgets those laws of God, which require the use of *just weights and measures.* (See Lev. xix. 35, 36. Prov. xi. 1.)

Ver. 8. *And Ephraim said, Yet I am become rich,* &c.] He pleaseth himself with the thoughts that his riches increase, notwithstanding his unjust dealings; and from thence concludes that God is not displeased with him, nor will lay his injustice to his charge.

In all my labours they shall find none iniquity in me that were sin.] Or, *They shall find neither iniquity nor sin:* the particle *asher* is sometimes taken in a copulative sense. (See Eccles. v. 18.) The words translated *iniquity* and *sin* are equivalent. (See Psal. xxxii. 5.)

Ver. 9. *And I that am the Lord thy God from the land of Egypt.*] Who brought thee out from thence, and have still continued my favours towards thee. (Compare ver. 13. xiii. 4.)

Will yet make thee dwell in tabernacles, &c.] I will in aftertimes return thy captivity, and give thee quiet possession of thy own land again, where you shall thankfully acknowledge your former delivery out of Egypt, and your settlement in your own country; which was the intent of keeping the feast of tabernacles. (See Lev. xxiii. 42, 43. 2 Macc. x. 6.) It was a feast observed with extraordinary expressions of joy by the Jews, as appears from Nehem. viii. 17. Zech. xiv. 16. John vii. 37.

Ver. 10. *I have also spoken by the prophets, and have multiplied visions, and used similitudes,* &c.] Here are three species of prophecy or Divine revelation distinctly mentioned: first, immediate suggestion or inspiration, when God dictates or suggests the very words which the prophet was to deliver: secondly, *visions,* or a representation made of external objects to the imagination in as lively a manner as if they were conveyed by the senses; and, thirdly, *parables,* or apt resemblances; such as that of God's church to a *vineyard,* Isa. v. 1. of the destruction of Jerusalem to a *forest set on fire,* Ezek. xx. 46. 49. and to a *seething-pot,* xxiv. 3. Hosea himself was a *parable* or type to the Jews in taking a *wife of whoredoms,* to represent the idolatries of the house of Israel, whereby they went a whoring after strange gods, and forsook the Lord their king and husband. It was an ancient custom in the eastern parts of the world, to convey instructions under *symbols* and sacred *hieroglyphics:* Pythagoras learned this method in his travels in the east, and the conversation he had there with the Jews, and other wise men of those parts. God saith here, that he had inspired his prophets in these different ways to bring his people to repentance, but all in vain. Some interpreters understand the words in the future tense, *I will also speak by the prophets;* as if God had promised to give some new effusion of his Spirit in the latter days, to facilitate the Jews' conversion. (See the note upon Isa. liv. 13.)

Ver. 11. *Is there iniquity in Gilead? surely they are vanity.*] If we read the former part of the sentence with an interrogation, it might be more significantly rendered, *Is there not iniquity in Gilead?* So the particle *im* signifies, Esth. iv. 14. Jer. xxxi. 20. However, the words are in sense a vehement affirmation, importing that the idolatry practised in Gilead, (see vi. 8.) could not preserve him from being carried away captive by Tiglath-pileser, (2 Kings xv. 29.)

They sacrifice bullocks in Gilgal; yea, their altars are as heaps in the furrows of the field.] Notwithstanding this judgment of God upon Gilead, and the country on the other side Jordan, they continue to offer sacrifices to their idols in Gilgal. (See iv. 15.) Their altars stand so thick, that they are discernible as stones gathered up and laid in heaps in the fields. (See viii. 11. x. 1.) Some understand the sentence as containing a threatening, that their altars should be demolished, and become so many ruinous heaps. (2 Kings xix. 25.) The word *gulim, heaps,* alludes to Gilgal, just before mentioned, a name derived from the same original. Some commentators explain the whole verse to this sense; That the whole kingdom of Israel, that part which is beyond Jordan, where Gilead stood, as well as the other parts on this side that river, and particularly Gilgal, are polluted with idolatry.

Ver. 12. *And Jacob fled into the country of Syria,* &c.] In this and the following verse, the prophet reproves their ingratitude, by putting them in mind from what small beginnings God raised them to be a mighty nation; that their ancestor Jacob (mentioned before, ver. 3, 4.) was fain to fly for his life to Laban in Syria, and sustain himself, and raise his family by keeping his uncle's flock. (Compare Deut. xxvi. 5.)

Ver. 13. *And by a prophet the Lord brought Israel out of Egypt,* &c.] And afterward, when his posterity were detained in a miserable bondage in Egypt, God delivered them thence, and miraculously preserved them at the Red Sea, and in the wilderness, by the hand of Moses. (Compare xiii. 4, 5.)

Ver. 14. *Ephraim provoked him to anger most bitterly.*]

Notwithstanding all my favours shewed to these people and their ancestors, they have provoked me by their idolatries, and other sins, in a most outrageous manner. The word *tamrurim*, translated *most bitterly*, Schindler renders, *by his heaps; i. e.* his altars, which stood *as heaps* in the field, ver. 12. (Compare Jer. xxxi. 21.)

Therefore shall he leave his blood upon him.] Or, *His blood shall return upon him*, as the Chaldee paraphrase renders it: his wickedness will be the cause of his destruction. (See xiii. 9.)

And his reproach shall his Lord return upon him.] He has reproached and dishonoured God by word and deed, and God shall in a just recompence make him a reproach and by-word among the heathen. (See vii. 16. Deut. xxviii. 37. compare Dan. xi. 18.)

CHAP. XIII.

ARGUMENT.

A continuation of God's threatenings for their sins; to which are added gracious promises of deliverance from death, to be fulfilled under the gospel.

Ver. 1. *WHEN Ephraim spake trembling, he exalted himself in Israel.*] While he behaved himself submissively and obediently towards God, he was reckoned among the principal tribes of Israel. Here Ephraim is spoken of as distinct from Israel: in other places of this prophecy he is put for the whole kingdom of the ten tribes. (See v. 3.)

But when he offended in Baal, he died.] When he gave himself to idolatry, his strength immediately declined, and had manifest symptoms of ruin and destruction; as when a man falls into a languishing condition, it is the certain forerunner of death. The word *Baal* is here taken, in a general sense, for all false gods, or idolatrous ways of worship; so as to comprehend the worship of the golden calves, though they were designed for symbolical representations of the true God: in which sense the word *Baalim* may be understood, ii. 13. xi. 2. To the same sense we may most probably explain that text, 1 Kings xix. 18. *Yet have I left me seven thousand in Israel, all the knees which have not bowed unto Baal;* meaning that small remnant of the faithful in Israel, who had stuck close to the worship of the true God, when the whole body of the people had complied with that idolatry which Jeroboam set up and authorized as the national religion. (Compare Tobit i. 5.)

Ver. 2. *But now they sin more and more, and have made them molten images according to their understanding.*] Or, *According to their invention*, or fancy. They please themselves with some new piece of idolatry, as their fancy or imagination suggests. (Compare x. 1.)

They say of them [or, to them], *Let the men that sacrifice kiss the calves.*] Compare 1 Kings xix. 18. The word *adoration* properly signifies kissing the hand, and making obeisance to the object of worship: so Job describes the adoration which the ancient idolaters paid to the heavenly bodies, xxi. 26. Afterward the same outward act of worship was paid to images; as appears by a noted passage at the beginning of Minucius Felix's Octavius. Sometimes they kissed the image itself; as appears by the description Cicero gives of Hercules's image, which Verres had took away, act. 4. in Verrem, and by those noted verses of Lucretius, lib. i.

> "——— tum portas propter ahena
> Signa manus dextras ostendunt attenuari
> Sæpe salutantum tactu."

Some translate *zibche adam, the sacrifices of men; i. e.* those who offered human sacrifices: but this was an execrable piece of worship paid to Moloch, but never practised, that we find, at Dan or Beth-el. Our interpreters render the words *zibche adam*, very properly, *the men that sacrifice;* as the phrase *ebijone adam*, signifies *the poor among men*, Isa. xxix. 19.

Ver. 3. *Therefore they shall be as the morning cloud*, &c.] Comparisons that express their sudden disappearing and coming to nothing. (Compare vi. 4. Dan. ii. 35.)

Ver. 4. *Yet I am the Lord thy God from the land of Egypt, and thou shalt know no god beside me.*] In thy distress thou betookest thyself to other gods, expecting relief from them; but thou shalt find that none will be able to save thee but myself, whenever thou wilt sincerely turn to me. (Compare xii. 9. Isa. xliii. 11.) This and the following verse are an introduction to the gracious promises that follow, ver. 9. 14. and chap. xiv. and import, that God will never utter lyforget the promises made to their fathers. (See Rom. xi. 29.)

Ver. 5. *I knew thee in the wilderness*, &c.] I took especial care of thee, fed and sustained thee for forty years in the wilderness, a place destitute of all conveniences of life: the words are taken out of Deut. ii. 7. To *know*, often signifies, in the Scripture phrase, to have a regard for, or take care of. See Exod. ii. 25. Psal. i. 7. xxxi. 8. cxliii. 3. Prov. xii. 10. Nahum i. 7. where our translation renders it *regard*.

Ver. 6. *According to their pastures so were they filled*, &c.] The more care I took to provide plentifully for them, both before and after they came into the land of promise, the more perverse they shewed themselves towards me; their pride made them forget me their great Benefactor. The expression alludes to Deut. viii. 12. 14. (See likewise xxii. 15.)

Ver. 7, 8. *Therefore I will be to them as a lion*, &c.] I will utterly consume them from being a nation, and give them up into the hands of such enemies as will shew them no mercy. (Compare ver. 16. and Jer. v. 6.)

Ver. 9. *O Israel, thou hast destroyed thyself; but in me is thy help.*] Thy own sins have brought down destruction upon thee; and it is from me only thou canst expect any help, which I will in due time afford thee. (See the note upon ver. 4.)

Ver. 10. *I will be thy king: where is there any other that may save thee in all thy cities?*] God promises to be their immediate protector upon their repentance. But the words may better be translated, *Where is thy king now, that he may save thee?* &c. In this sense the LXX. understand the words, and several other interpreters; the word *ehi* being taken for *ajeb*, by a frequent transposition of letters, as it is used again, ver. 14. The words relate either to the anarchy, which continued for some years, between the murder of Pekah and the succession of Hoshea; (see x. 3.) or else to the time when Hoshea was deposed and imprisoned by the king of Assyria. (See 2 Kings xvii. 4.)

And thy judges, of whom thou saidst, Give me a king and princes.] They desired a king *to judge them like other nations*, attended by his judges and proper officers. (See 1 Sam. viii. 5. 12.)

Ver. 11. *I gave thee a king in mine anger, and took him away* (or, will take him away) *in my wrath.*] I complied with your request in giving you your first king Saul, though I was justly displeased at it. (See 1 Sam. viii. 7. x. 19.) And of later times I have suffered you to set up new kings, after you had murdered their predecessors; (see viii. 4.) and now I will take your present king Hoshea, and at the same time put an end to your kingdom and nation.

Ver. 12. *The iniquity of Ephraim is bound up: his sin is hid.*] Our translators seem to understand the verse in a favourable sense, as if God hath promised not to execute that vengeance upon Israel which was due to their sins: but the words rather imply a contrary meaning, and may be better translated, *The iniquity of Ephraim is treasured up; his sin is laid up: i. e.* it is laid up in my memory; and though the punishment due to it has been respited for some time, yet now the season is come when it shall be put in execution. The sentence is equivalent to that expression in Job, xiv. 17. *My transgression is sealed up in a bag; i. e.* thou keepest an exact account of it, as men do of money, which they seal up in a bag, to be forthcoming at a proper occasion. To the same purpose are those words of Moses, Deut. xxxii. 34, 35. *Is not this laid up in store for me, and sealed up among my treasures? To me belongs vengeance*, &c. (Compare Rom. ii. 5.)

Ver. 13. *The sorrows of a travailing woman shall come upon him.*] Great calamities are often compared to the pains of childbirth. (See Isa. xii. 8. Jer. xxx. 6. Psal. xviii. 4. and so the Greek word ὠδῖνες is used, Acts ii. 24.)

He is an unwise son; for he should not stay long in the place of the breaking forth of children.] The old translation reads it to a plainer sense, *Else he would not stand still like a still-born child.* As a child, if it could be supposed to have understanding, would deliver itself out of the straits of the womb, and not tarry there to the manifest danger of itself and the mother: (compare 2 Kings xix. 3.) so if Ephraim, or Israel, had acted wisely, they would have prevented their approaching destruction by a speedy reformation.

Ver. 14. *I will ransom them from the power of the grave; I will redeem them from death.*] If we apply this to Ephraim, or the Israelites spoken of before, it may signify, that though they be in never so hopeless and desperate a condition, God will, in due time, deliver them out of it. (See the like expressions, Psal. xxxi. 3. lxxi. 20. lxxxvi. 13.) But there is a more sublime and spiritual sense contained in the words, as will appear by the following note.

O death, I will be thy plagues; O grave, I will be thy destruction.] It is usual for the prophets, when they foretell temporal deliverances, to be carried away beyond their first views by the impetus of the prophetic spirit, to predict the greater mercies and deliverances which belong to the gospel state: so here the prophet takes occasion from foretelling temporal mercies, to enlarge his views, and set forth that great and final deliverance of the faithful from the power of sin and death, which shall be completed by Christ at his second coming, when he shall *swallow up death in victory*, 1 Cor. xv. 54. St. Paul understood the words in this sense in the following verse of that chapter, *O death! where is thy sting? O grave! where is thy victory?* This will appear to any one, that compares that place with the Septuagint translation here. The word *ehi*, translated *I will*, they render *where*, as it signifies ver. 10. of this chapter. The apostle, indeed, seems to quote this text from his memory, and rather represents the sense of it, than keeps close to the letter. However, the learned Dr. Pocock is of opinion, in his comment upon this place, that the Hebrew word *debareka*, rendered by our interpreters *thy plagues*, and by the LXX. *thy plea, sentence,* or *judgment*, is very properly translated *thy sting* by St. Paul; the word denoting, in Arabic, the *sharp point of a bird's claw;* and the word *Deborah*, a *bee*, being probably so called from its sting.

Ver. 15. *Though he be fruitful among his brethren, yet an east wind shall come from the wilderness*, &c.] The word *Ephraim* denotes fruitfulness. (See Gen. xli. 52.) This tribe answered his name, being the most numerous and potent of all the ten tribes. (See the note upon v. 3.) Notwithstanding the pride he takes in his fruitfulness, (see x. 13.) the king of Assyria, a country lying eastward of Judea, shall come with an army, like a parching east wind coming over a large plain or wilderness, and shall blast and wither him, as a tree that is dried up for want of moisture. (Compare iv. 19. and see the note upon Jer. iv. 11.)

He shall destroy the treasure of all pleasant vessels.] The same enemy shall plunder all their treasures, and take away their rich and costly furniture; as the word *kelee* is translated, Nahum ii. 9.

Ver. 16. *Samaria shall become desolate; for she hath rebelled against her God.*] The prophet foretells the final destruction of Samaria for her idolatry and other impieties, by Shalmaneser king of Assyria. (See 2 Kings xvii. 6.)

They shall fall by the sword; their infants shall be dashed in pieces, and their women with child shall be ripped up.] These are the barbarous practices of conquerors, when they take cities by storm, to put all to the sword, without distinction of age or sex. (See x. 15. 2 Kings viii. 12. xv. 16. Isa. xiii. 16. Amos i. 13. Nahum iii. 10.)

CHAP. XIV.

ARGUMENT.

The prophecy concludes with an earnest exhortation to repentance, and God's gracious promises of pardon and blessing upon it.

Ver. 1. *THOU hast fallen by thine iniquity.*] Thy sins have been the cause of thy destruction. (See xiii. 9.)

Ver. 2. *Take with you words, and turn to the Lord; say unto him*, &c.] The prophet prescribes them a form of confession very proper to be used upon their repentance and conversion, beseeching God to pardon their past sins, and receive them graciously upon their repentance. Such another form we have, Joel ii. 17.

Take away all iniquity, and receive us graciously.] The latter part of the sentence may be rendered, *And give us what is good:* bestow thy grace and blessing upon us. Many Hebrew verbs have two contrary significations, as hath been observed upon Isa. xxii. 18. To the instances there collected, we may add one taken out of xi. 8. of this

prophecy; where the verb *miggen* signifies to *deliver up*, whereas its usual signification is to *protect*. So the verb *lakach* here used probably signifies to *give*, as well as to *receive;* as appears from Psal. lxviii. 18. where our translation reads, *Thou hast received gifts for men:* but the LXX. render it, *Thou hast given gifts unto men;* which sense St. Paul follows, Ephes. iv. 8. and which best agrees with the scope of the text.

So will we render thee the calves of our lips.] Instead of the sacrifices of calves or bullocks, we will offer to thee the sacrifice of praise and thanksgiving, which is the *fruit of our lips*, our *reasonable service*, and such as properly belongs to the times of the gospel. So that this form of confession will be most suitable for the Jews to use upon their conversion to Christianity. St. Paul applies the words to the eucharist, (Heb. xiii. 15.) the true Christian sacrifice; and follows the Septuagint translation of them, which expresses the sense rather than the words.

Ver. 3. *Ashur shall not save us; we will not ride upon horses.*] The first part of the people's repentance is described as consisting in relying solely upon God's protection, and not putting their trust in human strength; and then in renouncing all idolatrous worship. The Israelites had formerly made an alliance with the Assyrians, (see v. 13. viii. 9. xii. 1.) and they are often upbraided by the prophets for their courting foreign alliances, and particularly strengthening themselves with horses from Egypt or Assyria. (See 2 Chron. xvi. 7. Isa. xxx. 16. xxxvi. 8.)

Neither will we say to the works of our hands, Ye are our gods.] Another part of their repentance consists in renouncing all sorts of idol-worship; which is often spoken of in the prophets, as an introduction to that state of the church which is to commence from the time of the Jews' conversion. (Compare ii. 17. and see the note on Isa. i. 29.) God interprets all image-worship, or creature-worship, as terminating in the image or creature to which it is offered.

For in thee the fatherless findeth mercy.] It is the property of God to be the *helper of the friendless*, or *fatherless*. (See Psal. x. 10.) The Chaldee expresses the sense very well, *Thou didst take pity upon our forefathers, when they were like fatherless children in Egypt.* (Compare Psal. lxviii. 5.)

Ver. 4. *I will heal their backslidings, I will love them freely*, &c.] God's gracious answer to their professions of repentance; assuring them of his being reconciled to them, and as a token of it freeing them from their sins, and the punishment due to them, (compare xi. 7.) and embracing them with a true love and affection, without any remembrance of their former provocations. (Compare Zeph. iii. 17.)

Ver. 5. *I will be as the dew unto Israel.*] This and the following verse contain gracious promises of God's favours and blessing upon Israel's conversion, represented by different metaphors; described in this sentence by the refreshment which large dews give to the grass in the heats of summer. (Compare Job xxxix. 19. Prov. xix. 12.)

And shall cast forth his roots as Lebanon.] As a tree of Lebanon, as the Chaldee paraphrase explains it.

Ver. 6. *His beauty shall be as the olive-tree.*] Compare Psal. lii. 8. cxxviii. 3. Ecclus. xxiv. 12. l. 10.

And his smell as Lebanon.] From the trees of Lebanon came many sweet spices, particularly frankincense, called *Lebonah* in Hebrew, from whence some derive the word *Lebanon*. (Compare Cantic. iv. 11.)

Ver. 7. *They that dwell under his shadow shall return.*] Most interpreters translate the sentence thus, *They shall return and dwell under his shadow; i. e.* They shall return into their own country, and rest safely under the shadow or protection of the Almighty. (Compare Psal. xci. 1. and see the note upon i. 11.)

The scent thereof shall be as the wind of Lebanon.] As fragrant and as pleasing as the richest wines, such as were made near Lebanon; where there was a city called by the Greeks Ampeloessa, for the excellency of its wine; as is related by Pliny, lib. v. cap. 18.

Ver. 8. *Ephraim shall say, What have I to do any more with idols? I have heard and observed him.*] This verse contains a dialogue between God and Ephraim, or Israel his people, (see v. 3.) after their conversion. They begin with declaring their utter aversion to idolatry. (See ver. 3.) To which God graciously replies, that he has heard them confessing their sins, and expressing their abhorrence of them (compare Jer. xxxi. 18.) and will observe them, (for the verb *asharena* is in the future tense); *i. e.* will guide them with the eye of his providence and mercy, as the LXX. and Chaldee paraphrase express the sense.

I am like a green fir-tree: from me is thy fruit found.] Ephraim or Israel gratefully acknowledges that he is in a flourishing and thriving condition; and then God puts him in mind that his fruitfulness is wholly owing to the Divine blessing. Naturalists observe, that the *fir-tree* is of itself unfruitful.

Ver. 9. *Who is wise, and he shall understand these things? —for the ways of the Lord are right, and the just shall walk in them*, &c.] Whosoever is truly wise will be convinced of this great and important truth, *viz.* that they who are sincerely desirous to know and do God's will, will be fully satisfied of the reasonableness of God's laws, and the methods of his providence, and will readily comply with the directions of both, to the securing their own eternal happiness: whereas men of perverse and disobedient tempers take offence at God's commands, and repine against his providence, to their own ruin and perdition. The same sense is expressed in that observation of the son of Sirach, Ecclus. xxxix. 24. *As God's ways are plain to the holy, so are they stumbling-blocks to the workers of iniquity.* To the same purpose are those words of Christ, *Every one that is of the truth heareth my voice*, John xviii. 37. and, *He that is of God heareth God's words*, viii. 47. And St. Peter says, that *Christ is become a stone of stumbling, and a rock of offence to the disobedient*, 1 Pet. ii. 8. The observation of Grotius is very remarkable upon this subject, De Verit. Christian. Relig. lib. ii. cap. *ult.* where he says, that the doctrine of the gospel was designed to be "tanquam lapis lydius, ad quem ingenia sanabilia explorarentur:" *as a touchstone, to try the tempers of men, whether they were corrigible or not.*

JOEL.

PREFACE.

IF it were certain that the minor Prophets were placed in the order of time wherein they lived, we might conclude that Joel prophesied before Amos, who was contemporary with Uzziah king of Judah. Archbishop Usher, in his Annals, ad A. M. 3197. makes the same inference, because Joel foretells that drought, (chap. i.) which Amos mentions as actually come to pass, (iv. 7—9.) But to that argument it may be answered, that the drought there spoken of might probably be peculiar to the kingdom of Israel. And as to the precedence which the present Hebrew copies give to Joel, the LXX. place him the fourth in order, and put Amos and Micah before him.

If we consider the main design of his prophecy, we shall be apt to conclude, that it was uttered after the captivity of the ten tribes; for he directs his discourse only to Judah, and speaks distinctly of the sacrifices and oblations that were daily made in the temple. Israel is indeed mentioned, iii. 2. but it is in relation to future times, not to their present condition at the time when Joel prophesied.

CHAP. I.

ARGUMENT.

A description of a terrible famine that is coming on the land, occasioned by a long drought, and the locusts, and other noxious vermin which that produced: with an exhortation to proclaim a fast to be observed by the people, that they may humble themselves under the hand of God, and avert his judgments.

Ver. 2, 3. *HEAR ye this, ye old men, and give ear all ye inhabitants of the land,* &c.] The prophet shews how great and unparalleled this dearth is, by appealing to the memory of the ancients, and the observation of the present generation, whether they ever knew or heard any thing like it; so that it deserved to be recorded as a warning to aftertimes. (Compare ii. 2.)

Ver. 4. *That which the palmer-worm hath left, hath the locust eaten,* &c.] A succession of noxious creatures hath made a perfect riddance of all the fruits of the earth, which makes this judgment so strange and remarkable.

Ver. 5. *Awake, ye drunkards, and weep; and howl,* &c.] This calamity should particularly affect those that spend their time in jollity and excess, and make that the chief business of their life. (Compare Isa. xxiv. 7—9. 11.) It carries along with it evident tokens of being sent as a punishment for their disorders.

Ver. 6. *For a nation is come upon my land, strong, and without number.*] Insects are described as a *nation,* or people marching in order under their leaders, both by sacred and profane writers, because of their power to do mischief, and their being irresistible by human strength or art. (Compare ii. 2. 25. Prov. xxx. 25—27.)

Whose teeth are [as] *the teeth of a lion,* &c.] So the locusts are described, Rev. ix. 8. They devour every thing that comes in their way, like a lion, and none can rescue it. The particle *as* is frequently understood. (See the note upon Isa. xxi. 1.) The word *labi* is sometimes rendered a *great lion,* as it is here: *lions* being common in Judea, the Hebrew language hath particular words to express the several ages and sizes of that creature.

Ver. 7. *He hath laid my vine waste, and barked my fig-tree,* &c.] Bochart, de Animal. par. ii. p. 469. n. 447. observes out of Pliny and other writers, that locusts and such noxious creatures will not only destroy the leaves and the fruit, but even devour the very bark and stock of those trees upon which they fasten. (Compare ver. 12.) The word translated *barked,* is read but in this one place of the Bible; so the LXX. and some others, render it *to break off,* and understand it of the upper branches of the tree; in which sense it is used in the Arabic language.

Ver. 8. *Lament like a virgin girded with sackcloth for the husband of her youth.*] The words are an apostrophe to the land of Judea: the prophet puts her in mind that she ought to be deeply affected with the sore strokes of the Divine vengeance, and express her inward sense of those calamities, with the same outward expressions of mourning, as a young virgin that was betrothed to a husband, and should lose him before they had lived together, would lament such an untimely loss. It was common among the Jews, for persons who were espoused, to spend some time together in the house of the woman's friends, before the husband took her home to live as man and wife together. (See Gen. xix. 14.) The *husband of her youth* is a woman's first husband, called elsewhere the *guide of her youth,* Prov. ii. 17. Jer. iii. 4.; as the *wife of thy youth,* Mal. ii. 15. is the first wife.

Ver. 9. *The meat-offering and the drink-offering is cut off from the house of the Lord.*] The meat-offering and drink-offering always accompanied the daily sacrifice. (See Numb. xxviii. 4. 7.) The word *mincha,* commonly translated *meat-offering,* properly signifies the *bread-offering;* being made of flour. (See the note upon Isa. xliii. 23.) The dearth had destroyed both the corn and the wine, ver. 10—12. and thereby disabled the performing the necessary parts of God's daily worship in the temple. This was a new cause of grief to the priests, as well as to all pious persons.

Ver. 10. *The field is wasted, the land mourneth.*] The fields and the whole land have a mournful appearance, being altogether bare and destitute of food, either for man or beast. (See ver. 18.)

Ver. 11. *Be ye ashamed, O ye husbandmen; howl, O ye vine-dressers.*] Your being disappointed of your expectations, and the fruits of your labour, is enough to cover you with shame and confusion: (compare Jer. xiv. 3.) especially when you consider these calamities as the just effects of the Divine indignation.

Ver. 12. *For joy is withered away from among the sons of men.*] That joy they used to shew at the gathering in of the fruits of the earth. (See Isa. ix. 3. xiv. 10. Jer. xlviii. 33.)

Ver. 13. *Gird yourselves* [*with sackcloth*]. *Lament, ye priests.*] See ver. 9.

Lie all night in sackcloth.] Those priests whose turn it is to keep the night-watches in the temple. (See Exod. xxvii. 21. 1 Sam. iii. 3. 1 Chron. ix. 33. Psal. cxxxiv. 2.) Let them cover themselves with sackcloth, as is usual in times of the greatest calamity, and not put it off when they take themselves to rest; but sleep in sackcloth instead of their ordinary garments. (See Dr. Lightfoot's Temple-Service, chap. 9. at the beginning.)

Ver. 14. *Sanctify ye a fast, call a solemn assembly,* &c.] In order to avert God's wrath, and deprecate his judgments. (See ii. 15, 16.)

Gather the elders, and all the inhabitants of the land, into the house of the Lord your God, and cry unto the Lord.] The house where God hath placed his name, and where he hath promised to hear the prayers which are made to him by his people, when they are afflicted with judgments of this kind. (See 1 Kings vii. 37, &c.)

Ver. 15. *Alas, for the day! for the day of the Lord is at hand,* &c.] We have just cause to lament our sins which have brought these judgments upon us, which, if not averted by our repentance, will end in our utter destruction, as coming from a God that is infinite in power, and terrible in his judgments.

Ver. 16. *Yea, joy and gladness from the house of our God.*] The dearth has discontinued our public sacrifices, (ver. 9. 13.) and has deprived us of those rejoicings wherewith we used to keep our solemn feasts at Jerusalem, and partake of the sacrifices which were there offered. (See Deut. xii. 6, 7. xvi. 10, 11. 14, 15. Psal. cv. 3.)

Ver. 17. *The seed is rotten under their clods,* &c.] The corn which is sowed dies away, and rots in the ground: so the barns and granaries become useless and desolate.

Ver. 18. *How do the beasts groan? The herds of cattle are perplexed,* &c.] The beasts themselves are sensible of these calamities, and pine away for want of sustenance.

Ver. 19. *The fire hath devoured the pastures of the wilderness.*] The fiery drought hath burnt up all the pasture-grounds. (See ii. 3.) The wilderness is sometimes opposed to the hills or mountains, and then it signifies the plains, and places for pasture. (See Isa. lxiii. 13. Jer. ix. 10.)

Ver. 20. *The beasts of the field cry also unto thee.*] They express their want of food by the mournful noise which they make; which is their natural way of making known their wants unto thee. (Compare Psal. civ. 21. Job xxxviii. 41.)

CHAP. II.

ARGUMENT.

The prophet describes the locusts, and other noxious insects, which were the cause of the famine mentioned chap. i. as if they were a mighty army, sent by God to destroy the fruits of the earth; and continues to exhort the people to repentance, promising the removal of these calamities, and a return of God's blessings upon their reformation.

Ver. 1. *BLOW the trumpet in Zion, and sound an alarm in my holy mountain.*] The prophet describes the locusts and the caterpillars as God's *army*, ver. 11. in pursuance of which metaphor he exhorts the people to prepare to meet them, in the same terms as if they were alarmed to encounter an enemy, which was by sounding of a trumpet. (See Jer. iv. 5, 6. 19.) This ceremony was not only used to give notice of an approaching enemy, but likewise to publish the times of the solemn assemblies for the worship of God. (See Numb. x. 3. 9, 10.) And this is the chief use they were to make of it upon this occasion: (see ver. 15.) for there was no other way to avert the impending judgment, but humbling themselves before God with fasting and prayer. (See ver. 15.)

Let all the inhabitants of the land tremble: for the day of the Lord cometh, &c.] Let them be seized with as terrible an apprehension of this approaching judgment, as if they saw an enemy invading their country. (See ver. 11.)

Ver. 2. *A day of darkness and gloominess, a day of clouds and thick darkness, as the morning spread upon the mountains.*] A day wherein every thing will look dark and dismal. (See Amos v. 18. 20.) The locusts will intercept the light of the sun, and diffuse a darkness over the land, in as swift a manner as the light spreads itself in the morning. Travellers inform us, that these insects will of a sudden cover the sky like a cloud. (See Bochart, de Animal. lib. iv. cap. 4, 5. compare ver. 10.) The LXX. and Chaldee paraphrase join this sentence to the following words: *As the morning spread upon the mountains, a people great and strong.*

A people great and strong.] See i. 6.

There has not been ever the like, &c.] The locusts which plagued Egypt are described after the same manner, Exod. x. 14. *Before them there were no such locusts, neither after them shall be such.* In both places we are to take it for a proverbial expression, to set forth the extraordinary greatness of the judgment, and not understand it too strictly according to the grammatical sense of the word. So we read of Hezekiah, that *after him there was none like him, among all the kings of Judah, nor any that went before him,* 2 Kings xviii. 5. and yet the same character is given to Josiah, 2 Kings xxiii. 25.

Ver. 3. *A fire devours before them, and behind them a flame burns.*] The locusts and the drought which ushered them in, (see i. 19.) have in a manner devoured every thing that comes in their way; and leave sad tokens of destruction wherever they have been. Those that have travelled in the eastern countries inform us, that wherever the swarms of locusts light, they make such a destruction, that *there remains not any green thing in the trees, or in the herbs of*

the field, as Moses speaks concerning the locusts in Egypt, Exod. x. 15.

The land is as the garden of Eden before them, and behind them a desolate wilderness.] The land of Judea, so famous for its fertility and pleasantness before this calamity, is now turned into a desolate wilderness, by the ravages they have made. The *garden of Eden* is a proverbial expression for a place of pleasure and fruitfulness, as we commonly use the word *paradise.* (See Gen. xiii. 10. Isa. li. 3.)

Ver. 4. *The appearance of them is as the appearance of horses,* &c.] See the same comparison, Rev. ix. 7. Bochart observes that locusts resemble horses, not only in their swiftness, but also in the shape of their heads. (See his Hierozoicon, par. ii. p. 474.)

Ver. 5. *Like the noise of chariots on the tops of mountains shall they leap.*] Compare Rev. ix. 9. Chariots anciently were a part of warlike preparations, as appears by many passages in Scripture. The text says, that these locusts shall resemble them in their swiftness, noise, and terror. "Tanto volant pennarum stridore, ut aliæ alites credantur:" *Their wings make such a noise, as if they were winged fowls,* saith Pliny, Nat. Hist. lib. xi. cap. 29.

Like the noise of a flame of fire that devoureth the stubble.] Which burns up combustible matter without resistance.

As a strong people set in battle-array.] See ver. 2. and i. 6.

Ver. 6. *Before their face the people shall be much pained; all faces shall gather blackness.*] The inhabitants of the land shall be in great pain and anguish under the apprehension of their coming; they shall be seized with such a dread and fear, as shall make their visage look black and ghastly, like persons who are dying. (Compare Jer. viii. 21. Nahum ii. 10.)

Ver. 7. *They shall run like mighty men,* &c.] They shall march in such a swift and orderly manner, that no place shall be inaccessible to them, nor any force be able to withstand them.

Ver. 8. *Neither shall they thrust one another; they shall walk every one in his path,* &c.] Of the regular and orderly motion of these insects, St. Jerome gives this account from his own experience, in his notes upon the place: "Hoc nuper in hac provincia vidimus: cum enim locustarum agmina venirent, et aerem inter cœlum et terram occuparent, tanto ordine ex disposito Dei judicio volitant, ut instar tesserularum, quæ in pavimentis artificum figuntur manu, suum locum teneant, et ne puncto quidem, ut ita dicam, aut ungue transverso, declinent ad alterum." *This we lately saw in our part of the country: for when swarms of locusts came and filled the lower region of the air, they flew in such order, by the Divine appointment, and kept their places as exactly, as when several tiles or party-coloured stones are skilfully placed in a pavement, so as not to be a hair's-breadth out of their several ranks.*

And when they fall upon the sword, they shall not be wounded.] By reason of their nimbleness, and the outward coat of their skin being so hard and smooth, no offensive weapon can touch them.

Ver. 9. *They shall run to and fro in the city; they shall run upon the wall,* &c.] We may have recourse to St. Jerome again for explaining this passage: "Nihil locustis invium est, cum et agros, et sata, et arbores, et urbes, et domos, et cubiculorum secreta penetrent." *Every place* (saith he) *lies open to them; for they infect not only the fields and the fruits of the earth, but creep into cities, houses, and the most secret recesses.*

Ver. 10. *The earth shall quake before them; the heavens shall tremble: the sun and moon shall be dark,* &c.] The inhabitants of the earth shall be seized with a horrible dread at their approach. (See ver. 6. and compare Amos ix. 5.) The heavens shall put on the appearance of fear by looking dark and dismal, because these noxious creatures shall come in such swarms as to intercept the rays of the sun, and the light of the moon and stars. (See ver. 2.) Pliny saith of them, that *they sometimes darken the sun: ubi supra.* And Moses saith of the locusts in Egypt, that *the land was darkened* by them, Exod. x. 15. It is likewise to be observed, that God's particular judgments being an earnest and forerunner of the general judgment, the same expressions are common to both. (Compare ver. 31. and iii. 15. Matt. xxiv. 29. and see the note upon Isa. xiii. 10.)

Ver. 11. *And the Lord shall utter his voice before his army.*] Like a leader or general, he shall command or encourage this his army, and can make the meanest parts of the creation the instruments of his vengeance. God's *voice* sometimes denotes his anger: the most terrible way of declaring his will is when he speaks to us by his judgments. (Compare iii. 16. Jer. xxv. 30. Amos i. 2.)

For his camp is very great.] See ver. 25.

For the day of the Lord is great and very terrible, &c.] The time of God's particular judgments, as well as that of his general one, is commonly expressed by the *day of the Lord,* the former being an earnest and imperfect representation of the latter.

Ver. 12. *Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning.*] Testify your inward repentance by outward expressions of true sorrow.

Ver. 13. *And rend your hearts, and not your garments.*] Rending of the garments was customary in times of great sorrow and affliction. (Gen. xxxvii. 34. Job i. 20. 2 Sam. i. 11.) The prophet does not forbid men using this outward sign of mourning, but puts them in mind to add an inward contrition to it. The Hebrew writers sometimes signify the preference that is due to one thing above another, in terms which express the rejecting of that which is less worthy: thus we read, Hos. vi. 6. *I will have mercy, and not sacrifice: i. e.* rather than sacrifice. To the same sense we are to understand the text before us.

For he is gracious and merciful, &c.] The words allude to God's own declaration of himself, Exod. xxxiv. 6. compared with Jonah iv. 2.

Ver. 14. *Who knoweth if he will return and repent, and leave a blessing behind him?* &c.] God's own nature, and the former instances we have found of his merciful disposition, encourage us to hope, that our sincere repentance may avail to avert God's wrath, and engage him to restore his blessings upon us and our land. (Compare 2 Sam. xii. 22. Jonah iii. 9.)

Even a meat-offering and a drink-offering unto the Lord your God.] At least sufficient provision to supply the necessary parts of God's public worship; which, since the dearth, have been necessarily omitted. (See i. 9. 13.)

Ver. 15. *Blow the trumpet in Zion.*] The signal for as-

sembling the people at the solemn times of public worship. (See Numb. x. 3. 9, 10.)

Sanctify a fast, &c.] See i. 14.

Ver. 16. *Sanctify the congregation.*] Take care that they be purified from those legal pollutions which render persons unqualified to approach God's temple or worship. (See Lev. xv. 31. Numb. xix. 13. 20.)

Assemble the elders, gather the children, and those that suck the breasts.] Compare 2 Chron. xx. 13. Let both young and old join in this general humiliation: all ages joining in it adds much to the solemnity of it, and is very proper to work in men's minds that sincere contrition, which may avert those judgments which threaten the whole nation, and wherein their posterity may suffer.

Let the bridegroom go out of his chamber, and the bride out of her closet.] Let them prepare themselves for this solemn humiliation, by retiring into separate apartments, and abstaining from the enjoyment of each other. (Compare 1 Cor. vii. 15. Zech. xii. 14.)

Ver. 17. *Let the priests, the ministers of the Lord, weep between the porch and the altar.*] A principal part of the priests' office was to attend upon the altar, and offer the sacrifices there. For which reason the open court just before the porch of the temple, where the brazen altar stood, (see 2 Chron. viii. 12.) was called the *priests' court,* where the greatest part of those whose course it was gave their attendance. Hereupon this is mentioned as the most proper place for the priests to make their prayers and intercessions to God in behalf of the people, where they might best be heard of all the assembly, and where they had before offered the sacrifices proper for such an occasion, which were the most solemn way of calling upon the Lord, (see Gen. xii. 4. 1 Sam. vii. 8, 9.) and being joined to their prayers, were the most effectual means to make an atonement for sin, and avert the Divine displeasure.

And let them say, Spare thy people, O Lord, &c.] It was usual to prescribe certain forms of prayer, or praise, to the priests in their public ministrations. (See 1 Chron. xvi. 36. Hos. xiv. 2.) Such was this herein mentioned, wherein they beseech God to deliver his people, not for any merit of theirs, but for the glory of his own name, lest the heathen round about them should take occasion to blaspheme his name, as if he were not able to protect his people. (Compare Psal. xlii. 20. lxxix. 10. cxv. 2.)

That the heathen should rule over them.] This translation of the Hebrew verb *mashal* favours their interpretation, who expound the army described at the beginning of the chapter of a hostile invasion: but if we understand those expressions only as a metaphorical description of that grievous destruction the locusts and other venomous insects should make in the land (which I take to be the truer exposition), then this sentence is to be translated, *That the heathen should use a by-word against them,* as our margin reads; should make them the subject of their scorn and derision, as if they were forsaken by the God whom they worshipped: and the verb *mashal* is indifferently taken in either signification. (See Deut. xxviii. 37.)

Ver. 18. *Then will the Lord be jealous for his land, and pity his people.*] He will be concerned for the honour of that land, which he hath made the lot of his own inheritance, and have so much pity for it, as not to suffer it or its inhabitants to be the subject of reproach to the heathen. (See ver. 17. 19. and compare Zech. i. 14.)

Ver. 19. *Behold, I will send you corn, and wine, and oil,* &c.] I will restore your former plenty, and the nations about you shall have no more occasion to reproach your desolate condition: (ver. 17.)

Ver. 20. *But I will remove from you the northern army,* &c.] The locusts are described like an army in the former part of the chapter, (see ver. 11.) and here they are called the *northern army,* because they entered into the land at Hamath, one of the northern borders of it, and passed quite through it, till they came to the southern parts about the lake Asphaltites, which was barren and desolate ever since the overthrow of Sodom and Gomorrah; and there they were either famished or devoured in the lake, as the Egyptians were in the Red Sea. (See Exod. x. 19.)

With his face towards the east sea, and his hinder part towards the utmost sea.] In the Hebrew language all lakes or confluences of water are expressed by the name of *seas.* Here the lake Asphaltites, or the Sea of Sodom, is called the *east sea,* (compare Ezek. xlvii. 8. 18. Zech. xiv. 8.) and opposed to the *utmost,* or western sea, which is the Mediterranean. (See Deut. xi. 24.)

And his stink shall come up.] St. Jerome, upon the place, relates, that in his own time the heaps of locusts which were drove by the winds into the sea, afterward putrefied upon the shore, and so corrupted the air as to bring a pestilence.

Because he hath done great things.] Or rather, *Although he hath done great things:* though this army of insects by God's appointment has made such destruction in the land, yet it shall come to this shameful end.

Ver. 21. *The Lord will do great things.*] God will magnify himself as much in acts of mercy, as he did before in the strokes of his justice.

Ver. 22. *Be not afraid, ye beasts of the field,* &c.] As the cattle had their share in the dearth, i. 18. 20. so now they shall receive comfort in the return of plenty.

Ver. 23. *For he hath given you the former rain moderately.*] The season for the former rain was about the middle of our October. (See Dr. Lightfoot's Horæ Hebr. upon Luke iii. 25.) The Hebrew word rendered *moderately* literally signifies, *according to righteousness,* and is equivalent with *according to judgment,* Jer. x. 23. or *in measure,* Jer. xxx. 11. But some interpreters translate it here *plentifully.* Our margin reads a *teacher of righteousness,* which sense is followed by the Chaldee paraphrast, and the Vulgar Latin, and may be a proper introduction to the promise which follows, (ver. 28.) of *pouring God's Spirit upon all flesh.*

And the latter rain in the first month.] Which was Nisan, partly answering to our March: the regular season for this rain was *three months before harvest,* (Amos iv. 7.) *i. e.* before wheat-harvest, which was later than barley-harvest in Judea. (See Ruth ii. 23. 2 Sam. xxi. 9.)

Ver. 25. *And I will restore to you the years that the locust hath eaten,* &c.] The fruit of those years which the venomous insects have devoured. (See i. 4.)

My great army.] See ver. 11.

Ver. 26. *And ye shall eat in plenty, and be satisfied.*] Ye shall *eat bread to the full,* as it is expressed, Lev. xxiv. 5. Deut. vi. 11. viii. 10. Times of scarcity are expressed by *eating and not being satisfied,* Lev. xxvi. 26. Amos iv. 8. Micah vi. 14.

Ver. 27. *And ye shall know that I am in the midst of Israel.*] God's giving tokens of his especial blessing and protection to his people is expressed by his *dwelling among them*, or *in the midst of them;* see iii. 17. Lev. xxvi. 11, 12. Ezek. xxxviii. 26. This is a favour he never promises but upon their sincere and steady obedience, as appears in the forecited places; and then the promises contained in this and the foregoing verse, will punctually be fulfilled.

And that I am the Lord your God, and none else.] You will then be convinced that I am always ready to protect you, and you need not apply yourselves to any other gods in your wants or troubles. (Compare Isa. xlv. 5. 21.)

And my people shall never be ashamed.] Shall not be any more disappointed of the trust they place in me; nor be reproached by the heathen, as if I had forsaken them. (See ver. 19. compare Isa. li. 22. Nahum i. 15.)

Ver. 28. *And it shall come to pass afterward.*] Or, *In the last days*, as St. Peter explains the phrase, Acts ii. 17. by which expression Manasseh ben Israel tells us, that all their wise men understood the times of the Messias. (See the Bishop of Litchfield's Def. of the ancient Prophecies, p. 123.) So *afterward* and *in the latter days* are equivalent, Dan. ii. 28. 45.

I will pour out my Spirit upon all flesh.] The plentiful effusion of the Holy Spirit is mentioned by the prophets as the peculiar character of the gospel state: and it is elsewhere compared to the pouring waters upon thirsty land, whereby it becomes fruitful. (See Isa. xliv. 3. liv. 13. Jer. xxxi. 34. Ezek. xxxvi. 27. compared with John vii. 39.) So this text, in analogy to other parallel places, is very fitly applied by St. Peter to the descent of the Holy Ghost upon the first believers, Acts ii. 17. *All flesh* comprehends the gentiles as well as the Jews: which promise we see was punctually fulfilled, Acts x. 44. xi. 17. The expression of *the last days* is another indication that this prophecy belongs to the times of the Messias: for the Jews agree that prophecy was sealed up with Malachi, and not to be restored till the days of the Messias. (See the forementioned discourse.)

But we need not confine this prophecy to those early times; but since many prophecies have *gradual completions*, we may suppose this prophecy to imply, that there shall be another remarkable effusion of the Spirit bestowed upon the Jews in order to their conversion in the latter times of the world. (See the note upon Isa. liv. 13. Ezek. xxxix. 29.) This exposition agrees very well with some expressions in this prophecy, and makes a clearer connexion with the following chapter.

Your sons and your daughters shall prophesy.] The gift of prophecy was bestowed upon some women under the Old Testament, as upon Miriam, (Exod. xv. 20.) Deborah, (Judg. iv. 14.) and Huldah, (2 Kings xxii. 14.) But this gift was more frequently conferred upon them in the times of the New. Thus we read of *four daughters* of Philip the evangelist, *who did prophesy*, Acts xxi. 9. and church-history affords us several other instances; such as Perpetua and Felicitas, who were martyrs for the Christian faith, Potamiena mentioned by Eusebius, lib. iv. cap. 5. and others.

Your young men shall see visions.] In visions the inspired person was awake, but his external senses being bound up, and as it were laid in a trance, (see Numb. xxiv. 4.) he had a distinct knowledge of the things revealed to him, and that sometimes accompanied with external representations: such was that vision of St. Peter's, mentioned Acts x. 11. From *visions* being applied to *young men*, and *dreams* to *old*, some have observed that the imagination is stronger in those that are young than in the old; so that their senses need not be bound up with sleep, in order to make them capable of receiving heavenly visions.

Ver. 29. *And also upon the servants and upon the handmaids in those days will I pour out my Spirit.*] As every age and condition are made partakers of the common benefits of the gospel, so they shall not be excluded from the privilege of the extraordinary gifts of it. (See Coloss. iii. 11. James ii. 5.)

Ver. 30. *And I will shew wonders in heaven, and in the earth*, &c.] This and the following verse principally point out the destruction of the city and temple of Jerusalem by the Romans, a judgment justly inflicted upon the Jewish nation for their resisting the Holy Spirit, and contempt of the means of grace. So Malachi, after he had foretold the coming of the Messias, (iii. 1.) immediately adds, that his coming should be attended with terrible judgments upon the disobedient, iii. 2, 3. 5. iv. 1. The prophet here takes notice of the extraordinary signs which will be forerunners of that destruction: such were the great slaughters of men, and burning of the towns and cities of Judea, which preceded that last and finishing stroke of the Divine vengeance; and chiefly the comet which hung over their city, and the fearful sights seen in the air some time before; which are mentioned by Josephus, De Bell. Jud. lib. vi. cap. 31. and foretold by Christ, Luke xxi. 11.

Ver. 31. *The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord shall come.*] Compare Mal. iv. 5. Particular judgments upon kingdoms and nations, are often described in such terms as properly belong to the general judgment; as hath been observed upon the tenth verse of this chapter. The expressions here used, in the literal sense, import the failing of light in the sun and moon, whether by eclipses (when the moon looks of a bloody colour), or any other cause: and here they denote the dark and melancholy state of public affairs at the destruction of the Jewish nation by the Romans; and the utter overthrow of that state and government. (See the note upon Isa. xiii. 10.)

Ver. 32. *And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered.*] This St. Paul, Rom. x. 13. explains of those who give themselves up to Christ, and profess themselves his disciples; that being the most effectual means of escaping the judgments coming upon the unbelieving Jews, and likewise of being *delivered from the wrath to come.* (See Luke xxi. 22. 1 Thess. ii. 16.)

For in Mount Zion, and in Jerusalem, shall be deliverance.] The gospel is described as taking its rise from Jerusalem, and being from thence spread abroad into the world. (See Psal. cx. 2. Isa. ii. 3.) Accordingly Christ commanded his disciples to preach the gospel *to all nations, beginning at Jerusalem*, Luke xxiv. 47. The words may also imply, that the Christian church, often denoted by Mount Zion and Jerusalem, is the only place of salvation. (See likewise Obad. ver. 17.)

As the Lord hath said.] By me his prophet. Or the words may relate to the several promises made in the

Psalms, and elder prophets, relating to the church, under the names of Zion and Jerusalem (see particularly Psal. xiv. 7. and several texts in Isaiah); for we cannot certainly conclude in what time Joel lived.

And in the remnant whom the Lord shall call.] Or, *Among the remnant:* this may partly be understood of those who were converted by the preaching of Christ and the apostles, and thereby escaped the vengeance which involved the rest of the nation. (See Acts ii. 40. 1 Thess. ii. 16.) These are called the Σωζόμενοι, *such as should be saved,* or delivered, Acts ii. 47. But there is another remnant of the Jews included in this promise, who shall be converted at the end of the world (when the obstinate and incorrigible shall be destroyed), and return home from their several dispersions. In this sense *the remnant* is often understood. (See Isa. xi. 11. 16. Jer. xxxi. 7. Micah iv. 7. v. 3. 7.) This conversion of the Jewish nation is frequently mentioned in the prophets. (See Jer. xxx. 3, &c. xxxvi. 25, &c. Ezek. xx. 34. 40. xxviii. 25. Amos ix. 9. and the notes upon these texts.) This sense agrees with what follows in the next chapter.

CHAP. III.

ARGUMENT.

The following prophecy relates to the *latter times of the world;* when, upon their conversion, God shall deliver the Jews from their oppressors, and restore them to their own land. The prophet likewise foretells the destruction of their enemies, and other unbelievers, in some decisive battle, such as that mentioned Rev. xvi. 14. and the glorious state of the church that should follow.

Ver. 1. *FOR behold in those days, and at that time.*] The time called *the last days,* ii. 28. according to St. Peter's interpretation, Acts ii. 17. which comprehends all that time which reaches from the first to the second appearing of the Messias. (See the note upon Isa. ii. 1.) The context shews, that here is meant the latter part of these last days, or times.

When I shall bring again the captivity of Judah and Jerusalem.] This is to be understood of that restoration of the Jewish nation and their capital city, which shall be brought to pass in the latter times of the world, according to many predictions of the prophets, as has been observed upon the last verse of the foregoing chapter. (Compare particularly this verse with Jer. xxx. 3.) The prophet's mentioning only the kingdom or tribe of Judah, is a probable argument that he was of that tribe, and lived after the captivity of the ten tribes.

Ver. 2. *I will also gather all nations, and bring them down to the valley of Jehoshaphat.*] The prophets speak of a general discomfiture of God's enemies in some decisive battle before the general judgment, as hath been observed in the notes upon Isa. lxvi. 16. Such probably is the battle of Gog and Magog, described Ezek. xxxix. and that of Armageddon, spoken of Rev. xvi. 14. 16. The place of this remarkable action is here called the *valley of Jehoshaphat;* as if the prophet had said, *the place where the Lord will execute judgment,* for so the word *Jehoshaphat* signifies in the original. So the *valley of Jezreel,* Hos. i. 4. means where God's *arm* or *strength* will exert itself. The expression likewise alludes to the valley of Berachah, as it was afterward called, 2 Chron. xx. 26. which was famous for the victory Jehoshaphat and his people obtained there over a great confederacy of their enemies. This valley was not far from Jerusalem, if it be the same with that described Zech. xiv. 4.

And I will plead with them there.] God pleads with men, and vindicates the cause of oppressed truth and innocence by his judgments. Then their own consciences fly in the face of the guilty, and force them to acknowledge the justice of those punishments they suffer. (Compare Ezek. xvii. 20. xx. 35. xxxviii. 22.)

For my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land.] The prophets in the Old Testament denounce several judgments against Edom, Moab, and other ill neighbours of the Jews, who took advantage of their calamities to vent their spite against them. (See ver. 19. of this chapter, Jer. xxii. 14, &c. xlix. 1, 2. Ezek. xxv. 3, &c. Amos i. 11. Obad. ver. 10. Zeph. ii. 8.) But since all nations are summoned to answer the impeachment here mentioned, we may suppose the word *Israel* to comprehend the faithful of all ages; and then we may observe, that the judgments denounced against the church's enemies, are chiefly for their hatred and cruelty towards God's servants. (See Rev. xi. 18. xvi. 6. xviii. 20. 24.)

Ver. 3. *And have cast lots for my people.*] Without troubling themselves to make any choice among the captives of my people, they have left the matter wholly to the chance of lots, which captive every man should take. (See Obad. ver. 11. Nahum iii. 10.)

And have given a boy for a harlot, &c.] And have sold their slaves to others, merely to supply their wanton and sinful extravagances.

Ver. 4. *Yea, and what have you to do with me, O Tyre and Zidon, and all the coasts of Palestine.*] These were some of the Jews' evil neighbours, who took all occasions to distress them. (See Amos i. 6. 9. 2 Chron. xxi. 16. xxviii. 18.)

Will ye render me a recompence?] Do you think to vent your spite against me by way of retaliation for the evils you have suffered from my people? Hardened sinners come to that degree of desperate boldness as to proclaim enmity against God, and shew their resentment towards him, for the hard usage they think that they have received at his hands: so Homer describes Achilles's fierce temper at the beginning of the twenty-second Iliad, thus speaking to Apollo:

Ἤ σ' ἂν τισαίμην εἴ μοι δύναμίς γε παρείη,

——*Were it in my power, my vengeful arm should soon return the wrong.*

Ver. 5. *Because you have taken my silver and my gold, and have carried into your temples my goodly things.*] The temple was despoiled of its ornaments, either through the necessities or the wickedness of the kings of Judah, several times. (See 2 Kings xii. 18. xviii. 16. 2 Chron xxviii. 24.) It was likewise plundered by the Chaldeans often; once in the reign of Jehoiakim, 2 Chron. xxxvi. 7. then in the short reign of Jehoiachin, 2 Kings xxiv. 13. before the last destruction of it, 2 Kings xxv. 17, 18. Some part of the furniture might perhaps be sold to the mer-

chants of Tyre and Zidon. The profanation of the temple at Jerusalem, and the sacrilegious spoils of its ornaments, have been remarkably punished by God in heathens and infidels: (see Jer. l. 28. li. 11.) so it was in Belshazzar, Dan. v. 1. in Antiochus Epiphanes, 1 Macc. vi. 12. and in Pompey and Crassus afterward: because God had given remarkable proofs of a Divine presence in that place; and the heathens themselves might have discovered, by the light of nature, that there was but one true invisible God. (See Dan. v. 23.)

Ver. 6. *The children also of Judah, and the children of Jerusalem, have ye sold unto the Grecians.*] It was customary for the merchants of the neighbouring countries, such were those of Tyre and Zidon here spoken of, to buy the children of Israel for slaves of their conquerors, in order to sell them again. (See 1 Macc. iii. 41.) It is said particularly of Javan, *i. e.* Greece, that they dealt in that sort of traffic, of buying and selling of slaves. (Ezek. xxvii. 13.) The histories which relate the calamities of the Jews, speak of great numbers of them made captives, and then sold and dispersed into foreign countries: so forty thousand were sold by Antiochus Epiphanes, 2 Macc. v. 14. and the greatest part of ninety-seven thousand at the destruction of Jerusalem by Titus. (See Joseph. Bell. Jud. lib. vi. cap. 9.)

Ver. 7. *Behold, I will raise them out of the place whither ye have sold them.*] I will restore them, or their posterity, which are to be looked upon as making *one natural body*, out of their several captivities, whither their enemies have dispersed them. (See Isa. xliii. 5, 6. xlix. 12. Jer. xxiii. 8.)

Ver. 8. *And I will sell your sons and your daughters into the hand of the children of Judah.*] This might probably come to pass when Alexander, after the taking of Tyre, sold thirty thousand of the inhabitants for slaves: Gaza, a considerable city upon *the coast of Palestine*, (see ver. 4.) at the same time was sacked, and the women and children sold for slaves. (See Dr. Prideaux's Connex. of Script. Hist. par. i. book vii.)

And they shall sell you to the Sabeans, to a people far off.] So the country of Sheba is described, Jer. vi. 20. (See the note there.) They are called the *Sabeans from the wilderness*, Ezek. xxiii. 42. *i. e.* who came from Arabia Deserta, or the places bordering upon it.

Ver. 9. *Proclaim ye this among the gentiles.*] After these particular threatenings against Tyre and Zidon, and that coast, the prophet returns to what he had mentioned, ver. 2. concerning the heathen or unbelieving world, gathering themselves either to oppose the Jews in their return homeward, or some other way to hinder the growth of Christ's kingdom.

Prepare war, make up the mighty men, &c.] The prophet, in an ironical and insulting manner, encourages them to make their utmost effort to oppose the designs of Providence: but it should be all in vain. (See the like expressions, Isa. viii. 9, 10. Jer. xlvi. 3, 4. Ezek. xxxviii. 7.)

Ver. 10. *Beat your plough-shares into swords.*] Let not only the military men prepare for war, but even the husbandmen and vine-dressers: all the forces you can muster together will be little enough for the enterprise you are undertaking. Peaceful times are described by the contrary expressions, of *turning swords into plough-shares, and spears into pruning-hooks*, Isa. ii. 4.

Let the weak say, I am strong.] Feebleness, or want of strength, should be no pretence to excuse any from this service. This is still spoken by way of irony, and insulting such a confederacy, and the preparations they make for war.

Ver. 11. *Thither cause thy mighty ones to come down, O Lord.*] Thy mighty angels, to discomfit thine enemies. Angels are often described as mighty in strength: (see Psal. lxxviii. 25. ciii. 20. Rev. x. 1.) and here they are spoken of as chosen warriors proper to execute any enterprise, as they are directed by God. (Compare Isa. xiii. 3. and see below, ver. 13.)

Ver. 12. *Let the heathen be awakened.*] Let their courage be roused up. (See ver. 9.)

And come up to the valley of Jehoshaphat, &c.] See ver. 2.

Ver. 13. *Put ye in the sickle; for the harvest is ripe.*] God will give his commands to the angels, who are *the reapers*, Matt. xiii. 39. to cut off the wicked by a speedy destruction; for their iniquities are come to maturity, and are ripe for judgment. (Compare Jer. li. 33. Hos. vi. 11. Matt. xiii. 38. 41. Rev. xiv. 15.)

Come, get you down; for the press is full, &c.] The angels are again commanded to go down from heaven to the *valley of decision*, ver. 14. The LXX. and the Chaldee paraphrase render the words, *Come, tread*, deriving the Hebrew word from *radah*, which verb still retains that sense in the Arabic, as Dr. Pocock informs us.

For the press is full, the fats overflow; for their wickedness is great.] The wicked have filled up the measure of their iniquities. The former words allude to the time of the harvest; these to the season of the vintage. (Compare Rev. xiv. 19.) As the juice of the vine is called the blood of the grape; in pursuance of the same metaphor, God's extraordinary judgments are expressed by his *treading the wine-press of his wrath.* (See Isa. lxiii. 3. Lam. i. 15. Rev. xiv. 19, 20.)

Ver. 14. *Multitudes, multitudes in the valley of decision.*] This makes it probable that the battle here spoken of is the same with that of Gog and Magog, described Ezek. xxxviii. xxxix. for there the valley where Gog is said to be buried, is called Hamon Gog; *i. e. the multitude of Gog*, xxxix. 11. *The valley of decision* is the same with the *valley of Jehoshaphat* abovementioned, the place where the great cause shall be decided between God and his enemies.

For the day of the Lord is near.] See ii. 1.

Ver. 15. *The sun and the moon shall be darkened,* &c.] This particular judgment shall be a forerunner of the general one, when the whole frame of nature shall be dissolved. (See the note upon ii. 10. 31.)

Ver. 16. *The Lord also shall roar out of Zion.*] Where he shall give tokens of his especial residence. God's anger, when he speaks to us by his judgments, is fitly compared to the roaring of a lion. (See Jer. xxv. 30. Amos i. 2. iii. 8.)

And the heavens and the earth shall shake.] Great commotions or convulsions of states and governments are expressed by *shaking the heavens and the earth.* (Compare Ezek. xxxviii. 19. Hag. ii. 6. 22.) But here the words may be understood in a literal sense, because the action here described in this chapter is a forerunner and token of the approaching day of judgment.

But the Lord will be the hope of his people, &c.] *Though*

the heaven and earth pass away, his word and promise made to his servants *will not pass away.* (Compare Isa. li. 6. Matt. xxiv. 35.)

Ver. 17. *So shall ye know that I am the Lord your God dwelling in Zion.*] You shall find visible effects of my favour and protection. (See ii. 27.)

Then shall Jerusalem be holy, and there shall no strangers pass through her any more.] This character belongs to the *New Jerusalem:* (compare Isa. xxxv. 8. lii. 1. lx. 21. Rev. xxi. 27.) or it may be understood of the *earthly Jerusalem,* as the metropolis of the converted Jews. As the inhabitants themselves shall be holy, so the city shall be called the *holy city,* as in former times it was. (See Dan. ix. 16. Zech. viii. 3. compare Isa. xxiv. 23. Micah iv. 17. Obad. ver. 17.) It shall no more be subject to be polluted or oppressed by unbelievers. (Compare Nahum i. 15.)

Ver. 18. *The mountains shall drop down new wine, and the hills shall flow with milk.*] In the millennial state there shall be plenty of all things. Vines were usually planted upon hills; (see Isa. v. 1. Psal. lxxx. 11.) these shall yield such plenty of wine, as if the mountains flowed down with it. The flocks and the herds that feed upon the hills shall afford the same plenty of milk. (Compare Amos ix. 14.)

All the rivers of Judah shall flow with waters.] Rivers shall water the driest and most barren parts of the land, and make them fertile. (Compare Isa. xxx. 25.)

And a fountain shall come forth of the house of the Lord.] The supplies of grace are often represented by rivers and plentiful streams, both upon account of their cleansing quality, as well as because they enrich the ground, and make it fruitful. (Compare Isa. xliv. 3. Ezek. xlvii. 1. 11. Zech. xiii. 7. xiv. 8.) This fountain is said to *come forth of the house of the Lord;* implying, that the church is the spring from whence all the means of grace are communicated to believers.

And water the valley of Shittim.] So the holy waters, (Ezek. xlvii.) are described as running from the altar as far as the Dead Sea, or the lake Asphaltites; the east part of which bordered upon the country of Moab, within whose border was the valley of Shittim. (See ver. 8. 10. of that chapter.) This denotes the plentiful issues of the Divine grace; an emblem of which was the streams that issued out of the rock, and followed the Israelites through a great part of the wilderness, (1 Cor. x. 4.)

Ver. 19. *Egypt shall be a desolation, and Edom shall be a desolate wilderness,* &c.] These two people were remarkable for the spite they bare to the Jews: the Egyptians were their oppressors when they first became a nation, and afterward exercised great cruelties upon them during the reign of the Egyptian kings, who were Alexander's successors. The Idumeans are often reproved, and threatened with judgments by the prophets, for the spite they took all occasions to vent against the Israelites, though nearly related to them. (See Jer. xlix. 7. Ezek. xxv. 12. Amos i. 11. Obad. ver. 10.) So those two nations are taken, in a general sense, for the enemies of God's people. (See the note upon Isa. xi. 14.)

Ver. 20. *But Judah shall dwell* (or continue) *for ever,* &c.] Free from the annoyance of enemies. (See ver. 17. and compare Amos ix. 15.)

Ver. 21. *For I will cleanse their blood that I have not cleansed.*] I will thoroughly cleanse them from their sins and pollutions; neither shall they rise up any more in judgment against them. The word *blood* may signify pollution in general. (See Isa. iv. 3. Ezek. xvi. 6.) But the words chiefly import, that God will pardon the Jews the great crime of shedding the blood of Christ, upon their sincere repentance; the guilt of which they had imprecated upon themselves and their posterity, Matt. xxvi. 25. and had felt the visible effects of God's displeasure upon that account for several ages.

For the Lord dwelleth in Zion.] See ver. 17.

AMOS.

PREFACE.

AMOS was contemporary with Hosea, though he did not probably live so long, but died before the reign of Hezekiah, and the captivity of the ten tribes. St. Jerome gives him this character, that *though he was rude in speech, yet not in knowledge.* Several of his expressions are taken from such observations as are suitable to the employment of a shepherd: as, when he compares God's anger to the *roaring of a lion,* i. 2. iii. 8. and the gigantic stature of the Amorites to the *height of oaks and cedars,* ii. 9. (See also v. 8.) But still there are many beautiful passages in this prophecy, where the expressions are very elegant, and the pathos or rhetoric very moving: such as are ii. 9—11. iv. 6, &c. v. 6. 9. vi. 1. 7. viii. 8. 10. ix. 2. 6.

CHAP. I.

ARGUMENT.

In this, and the beginning of the second chapter, the prophet denounces God's judgments against the countries bordering upon Judea; and then prophesies against Judea itself.

Ver. 1. *THE words of Amos, who was among the herdmen of Tekoah.*] See vii. 14. Tekoah was in the tribe of Judah, six miles from Beth-lehem, as St. Jerome informs us, who lived near it: the *wilderness of Tekoah,* mentioned 2 Chron. xx. 20. made it a convenient place for keeping cattle.

Which he saw concerning Israel.] This prophecy relates chiefly to the ten tribes, or kingdom of Israel; though the prophet briefly denounces God's judgments, not only against Judah, but likewise against the Syrians, Philistines, and other neighbouring countries.

And in the days of Jeroboam king of Israel.] See vii. 10.

Two years before the earthquake.] Amos uttered his prophecy at that time, though it is probable he did not commit his book, or collection of prophecies, to writing, till after the earthquake mentioned here, and again Zech. xiv. 15. where it is said to have happened *in the days of Uzziah.* Josephus relates it as a tradition among the Jews, that this earthquake was sent as a punishment for Uzziah's presumption in invading the priest's office, for which he himself was struck with leprosy, as we read 2 Chron. xxvi. 18, 19. and the whole city was terribly shaken with an earthquake. (See Joseph. Antiq. lib. ix. cap. 10.) This judgment the Jews suppose to have befallen Uzziah in the twenty-fifth year of his reign; but Archbishop Usher, in his Annals, ad A. M. 3221. and other later chronologers, think it did not happen till the latter part of Uzziah's life and reign, because his son Jotham took upon him the government, who was not born till after Jeroboam's death: so the earthquake must have happened some time before Uzziah's quitting the government to his son.

Ver. 2. *The Lord will roar from Zion.*] See the note upon Joel iii. 16.

And the habitations of the shepherds shall mourn, and the top of Carmel shall wither.] The want of pasture here threatened was occasioned by the drought which is foretold, iv. 7, 8. Carmel was a mountainous tract of ground, which ran through the two tribes of Issachar and Zebulun: it is spoken of as one of the most fruitful places in all Judea: (see Isa. xxxiii. 9. xxxv. 2.) upon which account the word is sometimes taken appellatively, and translated *a fruitful field,* Isa. x. 18. xxix. 17.

Ver. 3. *For three transgressions of Damascus, and for four, I will not turn away the punishment thereof.*] The prophet begins with denouncing his judgments against foreign countries, and then comes to Judah and Israel. The first he threatens is Syria, the head or capital city of which was Damascus, (see Isa. vii. 8.) for the several transgressions they had committed, expressed by *three transgressions, and four.* It is a common way of speaking, to use a certain number for an uncertain. So we read, Job v. 19. *He shall deliver thee in six troubles, yea, in seven no evil shall touch thee.* (See the like phrase, Prov. vi. 16. Eccles. xi. 2. Micah v. 5.) So *once and twice* are used, Psal. lxii. 11. *twice and thrice,* Job xxxiii. 29.

Because they have thrashed Gilead with thrashing instruments of iron.] The way of thrashing in the eastern countries was by drawing heavy planks with iron wheels over the corn, having sharp stones fastened on the boards. (See Dr. Hammond's notes on Matt. iii. 12.) From hence the phrase is used to signify the weak's being crushed by the mighty. (See Isa. xli. 15. Jer. li. 33.) Here it denotes the cruelties exercised by Hazael and Ben-hadad, kings of Syria: see 2 Kings x. 32, 33. xiii. 3. 7. where the sacred historian, speaking in the phrase of the text, saith, that *he made them like the dust by thrashing.*

Ver. 4. *But I will send a fire into the house of Hazael,* &c.] God's judgments are often compared to fire. (See Psal. lxxviii. 63. and the note upon Ezek. xxx. 8.) The word is taken in this general sense in the following verses.

Ver. 5. *I will break also the bars of Damascus.*] Its gates and fortifications, wherein its strength consists.

And cut off the inhabitant from the plain of Aven.] Or, *Bikath-aven:* the word signifies the *plain of vanity;* from whence some conjecture it was a place in Syria remarkable for idolatry: as Beth-el is called Beth-aven for that reason, Hos. v. 15. (See the following note.)

And him that holdeth the sceptre from the house of Eden.] *The house of Eden* is equivalent to the *house of pleasure:* so it may denote one of the pleasant palaces belonging to the king of Syria, described by *him that holdeth the sceptre.* But Eden was likewise a country bordering upon Syria, mentioned 2 Kings xix. 12. Ezek. xxvii. 23. (See the note there.) Mr. Maundrell, in his Travels, observes, that not far from Damascus there is a plain still called the *valley of Bocat,* which he supposes the same with *Bikath-aven* here mentioned: and there is a place at this time called Eden near it. (See his Corrections upon p. 118.)

Him that holdeth the sceptre—and the people of Syria, shall go into captivity unto Kir.] This was fulfilled when Tiglath-pileser took Damascus, *and carried the people of it captive to Kir, and slew Rezin* their king, 2 Kings xvi. 9. Kir was a city in Media, mentioned Isa. xxii. 6. The Vulgar Latin renders it Cyrene, both here and in the second of Kings: but that does not appear to have been under the king of Assyria's dominion.

Ver. 6. *For three transgressions of Gaza,* &c.] This city was situate upon the coast of Palestine, and is one of those threatened by Joel, iii. 6.

Because they carried away captive the whole captivity.] Gaza was a town belonging to the Philistines, who made frequent invasions upon the Jews, and carried away considerable spoils with them. (See 2 Chron. xxi. 16. xxviii. 18.)

To deliver them up to Edom.] See ver. 11.

Ver. 7. *But I will send a fire on the wall of Gaza,* &c.] Compare Jer. xlvii. 1.

Ver. 8. *And I will cut off the inhabitant from Ashdod.*] Another town belonging to the Philistines, and threatened by the prophets with the same judgments which befel Gaza. (See Jer. xxv. 20. Zeph. ii. 4. Zech. ix. 5.)

And I will turn my hand against Ekron.] To *turn the hand,* is the same as to inflict punishment. (See Psal. lxxxi. 14. Isa. i. 25. Zech. xiii. 7.)

And the remnant of the Philistines shall perish.] These are elsewhere called the *remnant of the sea-coast,* Ezek. xxv. 16. and the *remnant of the country of Caphtor,* Jer. xlvii. 4. (See the note there.)

Ver. 9. *For three transgressions of Tyrus,* &c.] This is probably to be understood of the destruction of Tyre by Nebuchadnezzar, foretold by Isaiah, chap. xxiii. by Jeremiah, xlvii. 4. where it is joined with the Philistines, as here; and by Ezekiel, chap. xxvi. xxvii.

Because they delivered up the whole captivity to Edom.] See ver. 11.

And remembered not the brotherly covenant.] That strict league and friendship begun between David and Hiram king of Tyre, 2 Sam. v. 11. and afterward continued by Solomon, 1 Kings v. 1. ix. 11.

Ver. 11. *For three transgressions of Edom, and for four,* &c.] The Idumeans are often threatened for their enmity against the Israelites; who took all occasions to oppress them, and to insult over them in their distress. (See 2 Chron. xxviii. 17. Jer. xlix. 7. Ezek. xxv. 12. xxxv. 2. Joel iii. 19. Obad. ver. 1—11.)

Because he did pursue his brother with the sword.] They retained the same hatred and animosity against their brethren the Israelites, which their father Esau had expressed against his brother Jacob.

Ver. 12. *But I will send a fire upon Teman, which shall devour the palaces of Bozrah.*] Teman and Bozrah were two principal cities of Idumea. (See Isa. lxiii. 1. Jer. xlix. 7. Ezek. xxv. 15.) This expression imports the entire conquest and destruction of that country, according to the predictions of the prophets beforecited; to which may be added, Mal. i. 3, 4. The ancient seat of the Edomites was the same which was afterward called Arabia Petræa; from whence they were expelled by the Nabatheans, and never could recover their country, but were forced to settle themselves in the southern parts of Judea. (See Dr. Prideaux, par. ii. ad A. C. 165.)

Ver. 13. *Because they ripped up the women with child of Gilead, to enlarge their border.*] Hazael, king of Syria, grievously afflicted the Israelites that lay eastward of Jordan, particularly the Gileadites. (See 2 Kings x. 33.) The low condition these countries were reduced to, might probably encourage the Ammonites to possess themselves of Gilead, which lay near their own borders, and to destroy the inhabitants in that cruel manner. (Compare Jer. xlix. 1. Zeph. ii. 8. Hos. xiii. 16.)

Ver. 14. *But I will kindle a fire on the wall of Rabbah,* &c.] Compare Jer. xlix. 2. Rabbah was the chief city of the Ammonites. (See 2 Sam. xii. 26.)

With a tempest in the day of the whirlwind.] The destructions of war are often compared to the devastations caused by whirlwinds and tempests. (See Isa. v. 26. Jer. xxv. 32. Dan. xi. 40. Zech. ix. 14.)

Ver. 15. *And their king shall go into captivity, he and his princes together.*] See Jer. xlix. 3.

CHAP. II.

ARGUMENT.

After two short denunciations against Moab and Judah, the prophet proceeds to the main subject of his prophecy, *viz.* to denounce God's judgments against Israel.

Ver. 1. *FOR three transgressions of Moab,* &c.] Moab and Ammon, as they were nearly related, and bordered upon each other, so they are usually joined together in the threatenings of the prophets. (See Jer. xlviii. xlix. Ezek. xxv. 1. 8. Zeph. ii. 8.)

Ver. 2. *Because he burnt the bones of the king of Edom to lime.*] *To plaster the walls of his house with it,* as the Chaldee paraphrase explains the text; which was a cruel insulting over the dead. A piece of barbarity resembling this is told by Sir Paul Rycaut, of the wall of the city of Philadelphia, made of the bones of the besieged, by the prince that took it by storm, in The present State of the Greek Church, chap. 2. Some refer the cruelty reproved in the text to the story of the king of Moab, related 2 Kings iii. 27. But the story there recited, seems rather to be understood of the king of Moab's own son, than of the king of Edom's.

And Moab shall die with tumult, &c.] His men shall die in the tumult of war. (Compare Jer. xlviii. 15.)

Ver. 3. *And I will cut off the judge from the midst thereof.*] The word *judge* denotes the supreme magistrate or governor; (see Deut. xvii. 9.) and is here equivalent to the king. (Compare Micah v. 1.)

Ver. 4. *For their lies have caused them to err, after which their fathers walked.*] Many of the tribe of Judah have continued in the same idolatry and worship of false gods, which their wicked kings, such as Jehoram and Ahaziah, and their forefathers, have set up, notwithstanding all the warnings I have given them by my prophets. (See 2 Chron. xxiv. 17—19.) *Idols* are often called *lies* in the Scripture. (See the note upon Hos. vii. 3.)

Ver. 6. *Because they sold the righteous for silver,* &c.] They perverted the cause of the righteous, and gave an unjust sentence against him for a bribe of the smallest value. (Compare v. 11, 12. viii. 6.)

Ver. 7. *That pant after the dust of the earth on the head of the poor.*] The Vulgar Latin hath given the best sense of this sentence, "Qui conterunt super pulverem terræ capita pauperum;" *Who tread down the heads of the poor into the dust of the earth: i. e.* they throw them into the dust, and then trample upon them. The Chaldee paraphrase understands the verb *shaaph* in the sense of despising, which comes near the sense of trampling upon: the LXX. render it by καταπατέω, *to tread upon,* both here and Psal. lvi. 1, 2. lvii. 3. The verb *shoph,* which is near akin to *shaaph,* plainly signifies to *tread upon,* or *bruise,* Gen. iii. 15.

And a man and his father will go in to the same maid (or young woman), *to profane my holy name.*] One man hath cohabited with his father's wife, to the great reproach of my name and religion; being such an instance of *fornication,* or uncleanness, *as is scarce heard of among the* more civilized *heathens,* as St. Paul observes, 1 Cor. v. 1. And another *hath lewdly defiled his daughter-in-law,* as Ezekiel complains, xxii. 11. in contradiction to the express words of the law, Lev. xviii. 8. 15.

Ver. 8. *And they lay themselves down upon clothes laid to pledge, by every altar.*] This is to be understood of the feasts which were made of part of their idolatrous sacrifices, and were eaten in some of the apartments of their temples, according to the custom both of the Jews and gentiles. (See 1 Sam. ix. 12, 13. 22. Isa. lvii. 7. Ezek. xxiii. 41.) The prophet reproves them not only for partaking of things offered to idols, but likewise for making use of other men's furniture, left in their hands for a pledge, to set off their idolatrous entertainments. Here was another instance of their unmercifulness, to detain pledges received from the poor, contrary to the law, Exod. xxii. 26. (See the note upon Ezek. xviii. 7.)

The Jews, as well as the Romans, used to lie along at their meals in couches, as appears by this verse, compared with vi. 4. This custom continued in aftertimes, as appears by several places in the gospels, where it is in the original, *Lay down to meat;* though our translation renders it, *Sat down.* The custom of sitting at meals seems to have been

the more ancient of the two. (See Gen. xliii. 33. 1 Sam. ix. 22. xvi. 11. xx. 25.)

And they drink the wine of the condemned.] The drink-offerings, made with wine, were a necessary part of the sacrifices: some of which was likewise reserved for the entertainment that followed. (See Exod. xxxii. 6.) And this was provided out of the fines or mulcts of such as had been unjustly condemned: (ver. 6.)

In the house of their god.] In the houses dedicated to the calves of Dan and Beth-el, or some other idolatrous temple.

Ver. 9. *Yet I destroyed the Amorite before them.*] The Amorites include the rest of the Canaanites. (See Gen. xv. 16.)

Whose height was as the height of the cedars, and he was as strong as the oaks.] Many of them were of a gigantic stature, as appears from Numb. xiii. 32, 33. Virgil makes the same comparison, speaking of the Titans, Æneid. lib. iii. ver. 677.

> "Concilium horrendum, quales cum vertice celso
> Aeriæ quercus, aut coniferæ cyparissi
> Constiterunt, sylva alta Jovis, lucusve Dianæ."
>
> *A dreadful council, with their heads on high,*
> *Not yielding to the tow'ring tree of Jove,*
> *Or tallest cypress of Diana's grove.*
>
> MR. DRYDEN.

Ver. 10. *And led you forty years through the wilderness.*] Where you wanted for nothing. (See Deut. ii. 7. viii. 2—4.)

Ver. 11. *And I raised up of your sons to be prophets.*] I provided for you a succession of prophets, bred up in schools erected for that purpose, (see 2 Kings vi. 1, 2.) to be your constant instructors, and to whom you might have recourse in any difficulty.

And of your young men for Nazarites.] A Nazarite signifies one separate, or set apart for the service of God. (See Numb. vi. 2. 5.) Such were Samson, Judg. xiii. 5. and John Baptist, Luke i. 15. Their vow did often include in it, beside their abstaining from wine and not shaving their heads, a constant attendance upon God's service, during the time of their separation. (See 1 Macc. iii. 49. and the note upon Hos. ix. 10.) We read of *women that departed not from the temple*, Exod. xxxviii. 8. such as Anna, Luke ii. 37. and there might probably be *men* that constantly attended upon the service there: and of such I would upon second thoughts understand the Nazarites, mentioned Lam. iv. 7. They are described in that place as remarkable for their youth and beauty: and they are styled *young men* here. A Nazarite is always mentioned as a title of honour, and Joseph is called, by way of eminence, *a Nazarite among his brethren*, as the original imports, Gen. xlix. 26.

Ver. 12. *And commanded the prophets, saying, Prophesy not.*] See vii. 13. Isa. xxx. 10. Jer. xi. 21. Micah ii. 6. They would not endure their idolatry and other darling sins should be reproved.

Ver. 13. *Behold, I am pressed under you*, &c.] Your sins have quite tired out my patience, and I am weary with bearing them. (Compare Isa. xliii. 24. Mal. ii. 17.)

Ver. 14, 15. *Therefore shall the flight perish from the swift*, &c.] The most likely means you can provide for your security, shall prove ineffectual. (Compare ix. 1, &c.)

Ver. 16. *And he that is courageous shall flee away naked.*] Having put off his armour for greater expedition. The word *naked* is used of those who lay aside their upper garments, or the habit proper to their quality or profession. (See the note upon Isa. xx. 2.)

CHAP. III.

ARGUMENT.

This chapter contains a threatening of God's judgments, first against the twelve tribes in general, and then particularly against the kingdom of Israel, whose capital city was Samaria.

Ver. 1. *HEAR this word that the Lord hath spoken—against the whole family which I brought up from the land of Egypt.*] All that family of which Jacob, or Israel, was the head: *family* is equivalent to people, here and in the following verse; and so it is taken Jer. i. 15. viii. 3. x. 25. Nahum iii. 4. Zech. xiv. 18.

Ver. 2. *You only have I known of all the families of the earth; therefore I will punish you for all your iniquities.*] Your punishment shall be exemplary, because you have sinned against a clearer light, and higher obligations. For the same reason the angel is commanded to begin his execution *at the sanctuary*, Ezek. ix. 6. (Compare Matt. xi. 22. Luke xii. 47.)

Ver. 3. *Can two walk together* (as friends), *except they be agreed?*] So neither can I behave myself towards you as a friend or benefactor, as long as you act in perfect contradiction to my nature and laws by your manifold sins.

Ver. 4. *Will a lion roar in the forest when he hath no prey?*] As a lion doth not use to roar but when he hath his prey in view; so neither doth God denounce his judgments, (compared to the roaring of a lion, ver. 8.) unless your sins have made you proper objects of his displeasure.

Ver. 5. *Can a bird fall in a snare upon the earth where no gin is for him?*] God is said to *watch over sinners* to bring *evil* upon them, Jer. xxxi. 21. Dan. ix. 14. and thus he will deal by this people, unless they repent.

Shall one take up a snare from the earth, and have taken up nothing at all?] In like manner you are not to expect that God should remove his judgments till they have attained their proper end, *viz.* the people's repentance.

Ver. 6. *Shall the trumpet be blown in the city, and the people not be afraid?*] The sounding of the trumpet was the signal of war: such an alarm is apt to strike men with terror: (see Jer. iv. 12.) and the warnings God gives his people by the prophets, of the judgments hanging over their heads, ought equally to affect them.

Shall there be evil in the city, and the Lord hath not done it?] You may be assured that the calamities you feel, or have just cause to fear, are not the effect of chance, but come upon you by the especial direction of Providence. (Compare Isa. xlv. 7.)

Ver. 7. *Surely the Lord will do nothing, but he reveals his secrets unto his servants the prophets.*] There was a succession of prophets among the Jews from Samuel's time till the captivity: the people commonly consulted them upon extraordinary occasions, and they gave them coun-

sel and direction what was proper to be done. (See ii. 11. 1 Kings xxii. 13. 2 Kings iii. 11. xxii. 13. Jer. xxi. 2. Ezek. xx. 2.) The want of this prophetical gift was much lamented in the times of the captivity. (See Ezek. vii. 26. Lament. ii. 9. Psal. lxxiv. 9.)

Ver. 8. *The lion hath roared, who will not fear? the Lord hath spoken, who can but prophesy?*] As the denouncing of the Divine judgments ought to terrify you like the roaring of a lion, (see ver. 4. and i. 2.) so the prophets that are God's messengers must obey those commands and instructions he gives them, with whatever perils the discharge of their duty may be attended. (See ii. 12. vi. 12, 13.)

Ver. 9. *Publish ye in the palaces of Ashdod, and in the palaces of the land of Egypt,* &c.] God calls upon the heathen to be witnesses of his judgments upon his own people, that they may take warning thereby: particularly he gives notice to the Philistines and Egyptians, the Jews' inveterate enemies, that they may assemble themselves, and with pleasure behold the ravages and oppressions which their insulting adversaries will bring upon the kingdom of Israel, whose capital city was Samaria, built upon a hill of the same name: (1 Kings xvi. 24.) or the *mountains of Samaria* may be equivalent to the *mountains of Israel,* mentioned Ezek. xxxvi. 8. xxxvii. 22. Samaria being often taken for the whole kingdom of Israel. (See the note upon Hos. viii. 6.)

Ver. 10. *For they know not to do right.*] *i. e.* They will not know nor learn to do right. (See Jer. v. 4. viii. 7. ix. 3.)

Ver. 11. *An adversary shall be even round about the land.*] Shalmaneser the king of Assyria shall invade the land on every side, shall dismantle its fortresses, and plunder its wealthy palaces.

Ver. 12. *As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear,* &c.] When the lion hath for some time ravaged the flock, but is at last frighted away by the noise of the shepherds and their dogs, or by throwing darts and other offensive weapons at him; in such a case the shepherd can hope to save but only some poor remains of the prey the lion had seized upon. And thus shall it be at the sacking of Samaria; but a small remainder of the inhabitants shall escape the search of their enemies, though they try to hide themselves in their most retired apartments. (Compare 1 Kings xx. 30. xxii. 25.)

And in Damascus in a couch.] The marginal reading gives a better sense, *On the bed's feet.* They that follow the reading of the text, explain it of those Israelites who fled for refuge to Damascus, there being a confederacy between Israel and Syria; (see Isa. vii. 2.) but were seized there, upon the taking of Damascus. (See i. 5. 2 Kings xvi. 9. compared with xv. 29.) Tiglath-pileser king of Assyria conquered both Israel and Syria. (See the places abovecited, and compare Isa. vii. 16. xvii. 1—3.)

Ver. 13. *Hear ye, and testify in the house of Jacob,* &c.] The words are directed to the prophets, whom God sends to testify and declare his will.

Ver. 14. *That in the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Beth-el.*] In the general destruction of the ten tribes, God's judgments should be particularly visible upon the places dedicated to idolatrous worship, especially Beth-el, the principal place of that kind. (See ix. 1. Hos. x. 5, 6. 8.) *Altars* may stand here for *altar;* as we read of *the calves of Beth-aven,* in that place of Hosea, meaning the calf at Beth-el.

And the horns of the altar shall be cut off.] They were squares placed at the four corners of the altar, and hollow in the middle, into which some of the blood of the sacrifices was poured out. (See Exod. xxvii. 12. and Dr. Prideaux's draught of the altar, in the first part of his Connex. of Script. Hist.)

Ver. 15. *And I will smite the winter-house with the summer-house.*] The great men had their different houses or apartments suited to the several seasons of the year. (See Jer. xxxvi. 21.)

And the houses of ivory shall perish.] King Ahab built him *an ivory house, i. e.* ceiled or wainscotted with ivory, (1 Kings xxii. 39.) It is probable other great men followed his example, in adorning their houses after this costly manner. Whereupon the prophet threatens destruction to this piece of pride and state.

CHAP. IV.

ARGUMENT.

The prophet reproveth the ten tribes for luxury and oppression, for idolatry and impenitency, notwithstanding the severe judgments already inflicted upon them.

Ver. 1. *HEAR ye this word, ye kine of Bashan.*] The luxury and insolence of oppressors is often compared to the wantonness of full-fed cattle. (See Psal. xxii. 12. lxviii. 30.) Bashan was remarkable for richness of its pastures, and its breed of cattle. (Numb. xxxii. 4. Deut. xxxii. 14. Ezek. xxxix. 18.) Grotius and some other commentators suppose this to be meant of the women of quality. (See ver. 3.)

That are in the mountain of Samaria.] See iii. 9.

Which say to their masters, Bring, and let us drink.] If we explain the former part of the verse of women, by their *masters,* or lords, as the word is sometimes translated, may be understood their husbands; (see Gen. xviii. 12.) or else by *masters* we may understand those to whom they sold the poor for slaves, (compare ii. 6.) and demanded the money due for their purchase, that they might spend it in a luxurious manner. So the text will be equivalent to that in Joel, iii. 3. *They have sold a girl for wine, that they may drink.*

Ver. 2. *The Lord God hath sworn by his holiness.*] As sure as he is holy and true, so certainly will he bring the threatened judgment upon this people. (Compare Psal. lxxxix. 35.)

That he will take you away with hooks, and your posterity with fish-hooks.] Invaders and spoilers are elsewhere compared to fishers. (See Jer. xvi. 16. Habak. i. 15.) The words *besiroth diegah,* translated *with fish-hooks,* the Targum translates, *in fisher-boats;* boats made in the fashion of a pot, for the word *siroth* properly signifies a *pot.* The several invaders of Israel, first, Tiglath-pileser, (2 Kings xv. 29.) then Shalmaneser, (ibid. xvii. 5.) *The Syrians before, and the Philistines behind,* (Isa. ix. 12.) these coming after one another, will make an entire riddance of the whole nation: so that their *posterity,* or remainder, as the word may be translated, which hath escaped the first

invaders, shall certainly fall into the hands of those that come after.

Ver. 3. *And ye shall go out of the breaches, every cow at that which is before her.*] The prophet pursues the metaphor taken from the kine of Bashan, ver. 1. and tells the people, that as cattle strive to get out at every breach they can find in a mound or fence, so shall they with all possible haste make their escape at the several breaches which shall be made in the walls of Samaria. (Compare 2 Kings xxv. 4. Ezek. xii. 12.)

And ye shall cast them into the palace.] The sentence may be thus translated, *Ye shall cast out yourselves; i. e.* Ye shall with haste betake yourselves to Harmon; so the Vulgar Latin: or, *to the mountains of Mona;* by which the Chaldee understands Armenia, others the mountains of the Maonites, or *Mehunims,* as they are called, Judg. x. 12. 2 Chron. xxvi. 7. They are called *Minæi* by Strabo, and reckoned inhabitants of Arabia Felix: (lib. xvii. p. 768. edit. Casaub.)

Ver. 4. *Come to Beth-el, and transgress.*] A permission spoken by way of sarcasm and irony, sharply upbraiding them as incorrigible, and not to be reformed by all the reproofs and admonitions that have been given them: like that of Ezekiel, xx. 39. *Go ye, serve every man his idols.* (See the note there.)

At Gilgal multiply transgressions.] Gilgal was a place noted for idolatry, as well as Beth-el. (See the note upon Hos. iv. 15.)

And bring your sacrifices every morning.] According to the law of the daily burnt-offering, (Numb. xxviii. 4.) which they observed in the worship of the golden calves, intending by that outward representation to worship the God of Israel. (Compare viii. 5. 10.)

And your tithes after three years.] At the end of three years, when the tithe, spent the other two years at Jerusalem, was distributed among the poor. (See Deut. xiv. 22, 23. 28.) Upon which account the *third year* is called *the year of tithing;* Deut. xxvi. 12. (See Dr. Wootton upon the Mischna, par. i. p. 115.) The Hebrew reads, *After three days,* which our margin supplies, *After three years of days.* The word *yamim, days,* often signifies years. (See Exod. xiii. 10. Lev. xxv. 29. 1 Sam. i. 3. 2 Sam. xiv. 26. compare Gen. xxiv. 55.) So the phrase which we translate, *The yearly sacrifice,* is, in the Hebrew, *The sacrifice of days:* 1 Sam. i. 21. xx. 6.

Ver. 5. *And offer a sacrifice of thanksgiving with leaven.*] Or, With *leavened bread;* as the law prescribes, Lev. vii. 13. Beside the cakes which were to be unleavened, because it was an offering made by fire: ibid. ver. 12, 13. and ii. 4, &c.

And proclaim and publish the free-offerings.] Or, *free-will-offerings;* as the word is in other places translated. (See Lev. xxii. 18. 21.) These offerings were such as the sacrificers did partake of; whereupon they gave notice of their intention to their friends, and invited them to the feast. (See Deut. xii. 6, 7.)

For this liketh you, O house of Israel.] Your hearts are so set upon your idolatrous worship, that it is in vain to use any arguments to persuade you to the contrary. (See Psal. lxxxi. 12.)

Ver. 6. *And I also have given you cleanness of teeth in all your cities,* &c.] Or, *For this cause I have given you.* (See Noldius, p. 337, 338.) The famine I have sent upon the cities and territories of Israel hath not brought you to a sense of your sins, or any sincere purposes of amendment.

Ver. 7. *And also I have withholden the rain from you, when there were yet three months to the harvest.*] This was called the *latter rain,* and the season for it was in the first month, answering to our March, which was three months before the wheat-harvest. (See the note upon Joel ii. 23.)

And I caused it to rain upon one city, and caused it not to rain upon another city.] This may import, that God punished them with drought, at the same time when he sent rain upon the cities of Judah; making that remarkable difference between Israel and Judah, as he did formerly between Egypt and the land of Goshen. (See Exod. viii. 22. ix. 4. 26. x. 23.)

Ver. 8. *So two or three cities wandered to one city, to drink water; but they were not satisfied.*] They had not enough to quench their thirst: the contrary phrase, To eat or drink, *and be satisfied,* denoteth plenty. (See the note upon Joel ii. 26.)

Ver. 9. *I have smitten you with blasting and with mildew.*] A judgment threatened to their sins by Moses, Deut. xxviii. 22.

When your gardens and your vineyards increased, the palmer-worm devoured them.] The palmer-worm and other devouring insects, occasioned by the drought beforementioned. (Compare Joel i. 4.)

Ver. 10. *I have sent among you the pestilence after the manner of Egypt.*] The several infectious diseases wherewith I plagued Egypt. (See Exod. ix. 3. xii. 29. Deut. xxviii. 27. 60.)

And have taken away your horses.] The enemy hath seized them. (See 2 Kings xiii. 3. 7.) Horses were scarce in Judea, and the Jews used to furnish themselves with horses from Egypt: so such a loss was not easily recruited. (See 1 Kings x. 29. Isa. xxxi. 1. xxxvi. 9.)

And I have made the stink of your camps to come up into your nostrils.] The kings of Israel had frequent wars with the Syrians. (See 2 Kings xiii. 25. xiv. 28.) This made it necessary for them to keep up standing forces: and when diseases spread in their camps, the noisome smell of the carcasses produced a pestilence.

Ver. 11. *I have overthrown some of you, as God overthrew Sodom and Gomorrah.*] *Your cities are burnt with fire,* (Isa. i. 7.) and utterly consumed, as Sodom and Gomorrah were, by fire from heaven, (Gen. xix. 24, 25.)

And ye were as a firebrand plucked out of the burning.] Those that remained very narrowly escaped. A proverbial expression, used both in sacred and profane authors, to signify a narrow escape out of an imminent danger. (Compare Zech. iii. 2. 1 Cor. iii. 15. Jude ver. 23.)

Ver. 12. *Therefore thus will I do unto thee.*] I will send these several judgments upon thee altogether, till I make an entire destruction of thee.

And because I will do this unto thee, prepare to meet thy God, O Israel.] Expect that he will come to take full vengeance upon thee, and consider whether thou art able to contend with him; so the expression of *meeting an adversary* is understood, Luke xiv. 31. Or, if that be impossible, try to avert his anger by thy humiliation and repentance, before it actually breaks out upon thee.

Ver. 13. *For, lo, he that formeth the mountains, and*

createth the wind.] The former the most solid, the other the most subtile and active part of the material world.

And declareth unto man what is his thought.] Whose knowledge is infinite, as well as his power; who searches the thoughts and intents of the heart; and, upon some occasions, discovers them for men's conviction. (See Dan. ii. 28.)

That maketh the morning darkness.] Who turns day into night, overcasting the heaven with clouds; (see v. 8.) or else, *darkens the earth in the clear days,* by an extraordinary eclipse of the sun: (see viii. 9.) and can in like manner turn the most flourishing condition into a state of misery. (Compare v. 18, 19.) Affliction is often expressed by darkness. (See v. 18. Job xxii. 11. Isa. v. 30. viii. 22.)

And treadeth upon the high places of the earth.] Who can subdue cities or fortresses of the greatest strength, whose *walls reach up to heaven,* as it is expressed Deut. i. 28. (compare xxxiii. 29.) and takes delight to humble the great and mighty, denoted elsewhere by the *mountains* and hills. (See Isa. ii. 14. Psal. lxxii. 3.)

CHAP. V.

ARGUMENT.

A pathetical lamentation for the sins of Israel, which, upon their impenitency, the prophet foresaw would end in their destruction: whereupon he earnestly exhorts them to a sincere repentance and reformation, without which all their outward exercises of religion would avail nothing.

Ver. 1. *HEAR you this word, which I take up against you, even a lamentation, O house of Israel.*] The words might be better translated thus, *Hear you this word, even a lamentation which I take up over you.* The text alludes to the lamentations made at funerals. (See ver. 16. Jer. ix. 17. Ezek. xix. 2. xxvii. 2.) So the prophet bemoans the state of the kingdom of Israel, as dead and irrecoverably lost.

Ver. 2. *The virgin of Israel is fallen; she shall no more rise.*] She that never was conquered by any, is fallen from her glory, and shall never be restored to her former state, as a kingdom or nation. Those cities or kingdoms are called *virgins* who were never conquered. (See Isa. xxiii. 12. xxxvii. 22.) The *virgin of Israel* may likewise import her that was *espoused* to God, *as a chaste virgin* to a husband, (see 2 Cor. xi. 2.) and had the benefit of being under his protection, but is now, for her idolatries and other sins, delivered up to the will of her enemies. (Compare Jer. xviii. 13.)

She is forsaken upon her land; there is none to raise her up.] Like an infant that is exposed, or fallen upon the ground, and hath none to take it up.

Ver. 3. *The city which went out by a thousand shall leave a hundred,* &c.] A city which was able to furnish out a thousand men fit for war, shall have but a hundred of them left. And so it shall be in proportion for any less number: but one in ten of them shall escape the sword, and other chances of war.

Ver. 4. *For* [or rather, therefore] *thus saith the Lord, Seek ye me, and ye shall live.*] *i. e.* Ye shall be prosperous. *Life* is taken for prosperity or happiness: (see 1 Sam. xxv. 6.) as *death* is used for misery, Exod. x. 17. Hos. xiii. 1.

Ver. 5. *But seek ye not Beth-el, nor enter into Gilgal.*] See iv. 4.

And pass not to Beer-sheba.] A place remarkable for Abraham's dwelling there, and planting a grove for the worship of God, (Gen. xxi. 33. xxii. 19.) It is likely a grove might still be continued there, and abused to idolatry. (See vii. 9. viii. 14.) Beer-sheba did formerly belong to Judah: (see 1 Kings xix. 3.) but it seems in latter times to have been taken from it by some of the kings of Israel.

For Gilgal shall go into captivity.] There is an allusion in the Hebrew between the word Gilgal and Galah, which signifies *captivity.* Such paronomasias are now and then used by the sacred writers. (See the note upon Isa. xxiv. 17.)

And Beth-el shall come to nought.] The original runs thus, *Beth-el shall become Aven.* Beth-el signifies *the house of God:* when the place was defiled by idolatry, it was named by way of reproach, Beth-aven, *i. e. the house of vanity,* or idolatry: (see Hos. iv. 15.) and it is here called so in another sense, *viz.* as vanity is the same with a thing of nought, or of no continuance.

Ver. 6. *Lest he break out like fire* [see i. 4.] *in the house of Joseph.*] The ten tribes are called by the name of Joseph, as they are elsewhere by that of Ephraim, the son of Joseph; because that was the chief tribe of the kingdom of Israel. (See Ezek. xxxvii. 19.)

And there be none to quench it in Beth-el.] The idol you worship will not be able to deliver you, but will itself be involved in the common calamity. (See the note upon Hos. x. 6.)

Ver. 7. *Ye who turn judgment into wormwood.*] Or, *Into hemlock,* as the word *laannah* is translated, vi. 12. Ye that pervert the law which was designed to protect innocence, and under colour of it exercise the greatest oppression.

Ver. 8. *Seek him that makes the seven stars and Orion.*] The Hebrew names of these constellations are *Kima* and *Kesil,* which are translated to the same sense, Job ix. 9. xxxviii. 31. These, and other constellations, were commonly thought to have a great influence upon the seasons. (See the forementioned place of Job.) Whereupon their rising and setting used to be particularly taken notice of by husbandmen and shepherds; whose employments lying abroad, made them more observant of the heavenly appearances. So this is an instance of Providence very suitable for one of Amos's profession to mention.

That turneth the shadow of death into the morning, and maketh the day dark with night.] The vicissitudes of day and night, and the light's breaking out of darkness, are just matter of admiration, did not the constant recourse of them lessen the wonder. Clemens Alexandrinus cites these verses out of Pindar to the same sense:

Θεῷ δὲ δυνατὸν ἐκ μελαίνας
Νυκτὸς ἀμίαντον ὥρσαι φῶς·
Κελαινῷ νέφει δὲ σκότου καλύψαι
Καθαρὸν ἀμέρας σέλας.

God can create the light,
And make it spring from darkest night:
And when he covers o'er the day,
The darkness chases light away.

That calleth for the waters of the sea, and poureth them out upon the face of the earth.] Who commandeth the seas and the rivers to overflow the earth in great inundations. The Jews call all great bodies of water by the name of *seas*. The words may likewise be explained of the raising vapours out of the sea, to supply rain for the earth, the clouds retaining none of the saltness of the sea-water. (Compare Job xxxviii. 34.)

Ver. 9. *That strengtheneth the spoiled against the strong,* &c.] That giveth strength to him that hath been conquered, and enableth him to subdue his conquerors, and become master of their fortifications. And such deliverance God is able to work for Israel. (See 2 Kings xiii. 17, &c.)

Ver. 10. *They hate him that reproveth in the gate.*] The oppressors of the poor, (see ver. 11, 12.) hate those magistrates that would punish the injurious, and do right to the oppressed. It was the custom for judges to execute their office sitting in the gates of the city. (See the note upon Isa. xxix. 21. and ver. 15. of this chapter.)

Ver. 11. *Forasmuch as your treading is upon the poor, and ye take from him burdens of wheat.*] Or, *Choice gifts,* as the LXX. render it, agreeably to the sense of the Hebrew, where the word *massah* often signifies a *gift* or reward; (see Jer. xl. 5. Ezek. xx. 40.) and *bar*, the *choice* or best of any thing.

Ye have built houses of hewn stone, but ye shall not dwell in them, &c.] God often threatens to deprive men of the enjoyment of their ill-gotten substance. (See Deut. xxviii. 38, 39. Micah vi. 15. Zeph. i. 13.)

Ver. 12. *For I know your manifold transgressions, and your mighty sins.*] Your daring impieties, your sins of the first magnitude, such as idolatry and oppression, reproved in the foregoing part of the chapter: or your *numerous sins,* as the word may be translated; in which sense it is taken, Isa. xlvii. 9.

Ver. 13. *Therefore the prudent shall keep silence in that time,* &c.] In such times as these, the wisest way for private persons is not to be too free in reproving public vices; which will bring trouble upon themselves, and do no good upon those who are hardened in their sins. (Compare Hos. iv. 4. Matt. vii. 6.)

Ver. 14. *Seek good, and not evil, that ye may live.*] See ver. 4.

And so the Lord, the God of hosts, may be with you, as ye have spoken.] Ye use to boast of your interest in him, and of the promises he hath made to your fathers: and obedience is the condition required on your part to qualify you for his favour.

Ver. 15. *Establish judgment in the gate.*] See ver. 10.

It may be the Lord will be gracious to the remnant of Joseph.] Your case is not so desperate, but repentance may avert God's judgments: (compare Jer. xxxvi. 3.) and he may be gracious to the small remains of the ten tribes, (see ver. 6.) after those grievous invasions wherewith the kings of Syria first, and afterward Tiglath-pileser, have wasted them. (See 2 Kings xiii. 7. 23. xiv. 26, 27. xv. 29.)

Ver. 16. *Wailing shall be in all—and they shall call the husbandman to mourning,* &c.] There shall be a general lamentation of all orders and degrees of men; of the citizens, for the loss of their wealth and substance, plundered by the conquerors; of the husbandman and vine-dressers, for the loss of the fruits of the earth, destroyed or devoured by a foreign army.

And such as are skilful in lamentation to wailing.] Let such whose profession it is to make lamentation at funerals join in this public mourning, to make it more solemn. (See ver. 1.)

Ver. 17. *And in all vineyards shall be wailing.*] Where there used to be shouting and rejoicing, when the summer-fruits were gathered in. (See Isa. xvi. 10. Jer. xxv. 30. xlviii. 33.)

For I will pass through thee, saith the Lord.] He will come like an enemy, that invadeth and destroyeth a country as he marches through it. (Compare Exod. xii. 12. Nahum i. 15.)

Ver. 18. *Woe unto you that desire the day of the Lord.*] Infidels made a mock of the words of the prophets, when they told them, *the day of the Lord was at hand:* (see Joel ii. 2. 11. Zeph. i. 14.) and out of a principle of unbelief they expressed their desire of seeing this day, that they might be convinced of the truth of such predictions by ocular demonstration. (Compare Isa. v. 19. Jer. xvii. 15. Ezek. xii. 22. 27. 2 Pet. iii. 4.)

To what end is it for you? the day of the Lord is darkness, and not light.] To what purpose should you desire to see the day of the Lord? It will certainly be a very uncomfortable time, when evils shall succeed one another so fast, that he who seeks to escape one shall fall into a worse. (Compare Joel ii. 2. and see the note upon iv. 13.)

Ver. 19. *As if a man did flee from a lion, and a bear met him.*] You may think that day will put an end to the evils which you now complain of; but it will indeed make your condition worse than it was before: as if a man fled from a lion, a creature that has something of generosity in his nature, and a bear should meet him, which never spares any thing that comes in its way.

Or went into the house, and leaned his hand on the wall, and a serpent bit him.] Or as if a man should go into the house to avoid the severity of the weather abroad; and a viper, whose sting is incurable, should creep out of the wall and bite him.

Ver. 20.] See ver. 18.

Ver. 21. *I hate, I despise your feast-days,* &c.] This and the three following verses are the same in sense with Isa. i. 11. 16. Jer. vi. 20. vii. 21—23. Hos. vi. 6. viii. 13. all which places import, how little the external rites of religion are valuable, unless they are accompanied with a universal obedience.

And I will not smell in your solemn assemblies.] Or, *I will not smell the sacrifices of your solemn assemblies.* The word *chag* signifies both a solemn feast, and the sacrifice offered at it: (see Exod. xxiii. 18.) and by the same reason the word *astereth* may be capable of both those significations.

Ver. 22. *Neither will I regard the peace-offerings of your fat beasts.*] They made choice of the fairest and fattest cattle, when they offered peace-offerings, or offerings of thanksgiving. So we read Psal. lxvi. 15. *I will offer unto thee burnt-offerings of fatlings with the incense,* or burnt fat, *of rams.*

Ver. 23. *Take from me the noise of thy songs,* &c.] The psalms and hymns were sung in the temple with vocal and instrumental music. As the worshippers at Beth-el imi-

tated the temple-worship in other particulars, (see iv. 4.) so it is likely they did in this part of the public worship. (See viii. 3.) The prophet calls their songs a *noise*, like that of an untuneful voice, because their melody not proceeding from a true principle of religion, it was not grateful to God.

Ver. 24. *But let judgment run down like waters*, &c.] Rather let justice have its free course, so that the meanest persons may feel the benefit of it.

Ver. 25. *Have ye offered to me sacrifices and offerings in the wilderness forty years, O house of Israel?*] When your forefathers offered sacrifices of slain beasts, and added their meat and drink-offerings to them, during their abode in the wilderness; they performed these services with as little sincerity and devotion to me, as you do at present. *To me*, is the same as *to my honour*. (See Isa. xliii. 23. Zech. vii. 5. Rom. xiv. 6.) The prophets often upbraid the Jews with the sins of their forefathers, and threaten them with remarkable judgments upon that account, when their posterity continue in the same or worse impieties. (See Hos. ix. 9, 10. x. 9. compare Matt. xxiii. 35.)

Ver. 26. *Yea, ye have borne the tabernacle of your Moloch, and Chiun your images.*] Your ancestors want of true devotion towards me appears from hence, that they were so prone to continue in those idolatrous practices which they learnt in Egypt; to which they added the worship of the idols they saw in the countries through which they travelled. (See Lev. xvii. 3. xviii. 3. Numb. xv. 39. xxv. 2. Josh. xxiv. 14. Ezek. xx. 7. 16. xxiii. 3. 8.) *The tabernacle of Moloch* was a shrine with the image of the deity placed within it: such were the *silver shrines of Diana*, Acts xix. 24. and the *Thensæ* or *Lecticæ* among the Romans. These their votaries carried in procession, as a solemn piece of worship, or a pledge of the presence of their gods among them. (See Isa. xlvi. 7.) Moloch is an idol often mentioned in Scripture; to whom they offered their children in sacrifice. It is probable the Israelites were addicted to this kind of worship in the wilderness, because it is so severely prohibited by Moses, Lev. xx. 2. 5. Chiun is generally supposed by learned men to be the same with Saturn. (See particularly Lud. de Dieu, upon Acts vii. 43. and Dr. Spencer, de Legib. Hebr. lib. iii. cap. 3.) The same idol was called Remphan, or Rephan, by the Egyptians, as you may see proved in the places abovecited: for which reason the Seventy interpreters translate Chiun by Rephan; which is an argument that those interpreters were natives, or, at least, inhabitants, of Egypt, as Dr. Hody observes, de Vers. Græc. Auctoribus, lib. ii. cap. 4.

The star of your god.] As the heathens had images that represented the heavenly bodies: (see 2 Kings xxiii. 11. 2 Chron. xxxiv. 4.) so the image of Chiun represented the star Saturn, as that of Moloch did the sun. If we suppose with some learned men that Remphan, or Rephan, was a famous Egyptian king, it was a common opinion among the heathens to suppose the souls of their deified heroes to be placed in the stars. So Virgil speaks of the star that appeared quickly after Cæsar's death, Eclog. ix.

" Ecce dionæi processit Cæsaris astrum."

See Cæsar's star is lighted in the skies.

Ver. 27. *Therefore I will cause you to go into captivity beyond Damascus.*] Ye shall be removed farther from your own country, than when Hazael king of Syria carried away so many Israelites captives to Damascus: (see i. 4.) and, consequently, shall have less hopes of returning home. The king of Assyria carried the ten tribes captives as far as Media, (2 Kings xvii. 6.) St. Stephen, in his speech recorded by St. Luke, expressing rather the sense than the words, reads, *I will carry you away beyond Babylon*, Acts vii. 43. Media being at a much greater distance than Babylon. Both readings import, that the captivity of the ten tribes would be far worse than that of the two remaining, and with less hopes of returning to their own country.

CHAP. VI.

ARGUMENT.

A reproof of those who indulge their ease and pleasures without having any sense of God's afflicting hand, which threatens ruin and desolation to the whole kingdom of Israel for their pride and incorrigibleness.

Ver. 1. *WOE to them that are at ease in Zion.*] Or, *Are secure*, as the margin reads: who live fearless of God's judgments, and resolved to indulge themselves in their voluptuousness, notwithstanding the evident tokens of God's displeasure against the whole nation, both Israel and Judah. For these and the following words contain a threatening against both kingdoms, both Israel and Judah, (see ver. 2.) though the chief design of this prophecy is against the ten tribes, or kingdom of Israel. But the LXX. translate the words thus, *Woe unto them that despise Zion.* [But the learned Dr. Grabe conjectures, that instead of Ἐξουθενοῦσι, *despise*, it should be read Εὐθυμοῦσι, *are prosperous:* for so the LXX. render the word *shaanannim*, Psal. cxxiii. 4. See the Prolegom. to his edition of the Prophets.] The word *shaanannim*, which our translation renders *are at ease*, signifying also to be *insolent:* in which sense the words may fitly belong to the ten tribes, who despised Zion and the temple, which *God chose out of all the tribes of Israel, to place his name there.*

And trust in the mountain of Samaria.] In the strength of their capital city, built upon the hill of Samaria. (See iv. 1.)

Which are named chief of the nations, to whom the house of Israel came.] Zion, or Jerusalem, and Samaria, are the chief seats of the two kingdoms, whither is the greatest resort of the whole nation. The word *gojim*, *nations*, usually signifies the heathen nations, but sometimes denotes the Jews, and is equivalent to *ammim*. (See Zeph. ii. 9.) The Chaldee interprets it, *Who give names to their children, according to the names of the chief of the heathen, to whom the house of Israel apply themselves for protection.* Thus, in the later times, some of the Jews took the names of Alexander, Antipater, Agrippa, and the like, to compliment some great men among the Greeks or Romans of those names. The Jews making alliances with the heathens, is often reproved by the prophets. (See 2 Chron. xvi. 7. Isa. xxx. 1, 2. Hos. v. 13. vii. 11. xii. 1.)

Ver. 2. *Pass ye to Calneh, and see.*] *Calneh*, called *Calno*, Isa. x. 9. was a city in the land of Shinar, or the territory of Babylon, Gen. x. 10. St. Jerome supposes it the same with Ctesiphon. This was taken probably by

some king of Assyria, not long before the uttering of this prophecy.

Thence go ye to Hemath the great.] St. Jerome supposes this to be the same city which was afterward called Antioch: this was taken too by Sennacherib, or some of his predecessors. (See 2 Kings xviii. 34.) It is called here *Hemath the great*, to distinguish it from another *Hemath*, mentioned ver. 14. which is the boundary of Palestine, and therefore called the *entering in of Hemath* in that verse, and 1 Kings viii. 65. 2 Kings xiv. 25. That town is since called Epiphania.

Then go down to Gath of the Philistines.] Taken by Uzziah, 2 Chron. xxvi. 6.

Be they better than these kingdoms, &c.] Are they in a better condition than you are, both in Israel and Judah? Or have they a larger and more plentiful country to live in? If they have not, why are you so ungrateful to God, as not to be sensible of those his mercies? The word *border* is equivalent to *country*. (See the note upon Mal. i. 4.)

Ver. 3. *Ye that put away the evil day far from you.*] Who persuade yourselves that God's judgments will not overtake you so soon as the predictions of the prophets import. (See v. 18. ix. 20.)

And cause the seat of violence to draw near.] Ye take hold of every opportunity of perverting justice, by pronouncing unrighteous decrees, and turning the seat of justice into the seat of oppression. (See ver. 12. and compare Psal. xciv. 20.)

Ver. 4. *That lie upon beds of ivory,* &c.] This and the two following verses are an elegant description of the ill uses men too often make of a plentiful fortune: that it shuts out all serious considerations, makes them void of compassion towards those that are in misery, and to regard nothing but the present gratification of their senses. *Lying upon beds of ivory, and stretching themselves upon their couches,* express the posture they used at their meals. (See ver. 7. and ii. 8.)

Eat the lambs out of the flock, &c.] The choicest and best of them.

Ver. 5. *Invent to themselves instruments of music, like David.*] Such variety of music as he appropriated to the service of God, (see 1 Chron. xxiii. 5.) that they contrive for their own diversion.

Ver. 6. *And are not grieved for the afflictions of Joseph.*] They do not humble themselves under God's afflicting hand, nor lay to heart the miseries the Divine judgments have brought upon the kingdom of Israel, called by the name *Joseph*, and *the house of Joseph*, v. 6. 15. The words allude to the afflicted state of Joseph, when he was sold by his brethren into Egypt.

Ver. 7. *And the banquet of them that stretched themselves shall be removed.*] Their luxurious way of living shall be at an end. (See ver. 4.)

Ver. 8. *I abhor the excellency of Jacob, and hate his palaces.*] Whatever the kingdoms of Israel and Judah value themselves for is hateful to me, as having been abused by them, and made instrumental in dishonouring me. If we understand this of Israel, the ten tribes valued themselves as being the most potent kingdom. (See 2 Kings xiv. 9.) If we suppose the words comprehend Judah, (see ver. 1.) they valued themselves for having Jerusalem and the temple situate in their territories, where God had *placed his name;* and is peculiarly called the honour, or *excellency of Jacob,* Psal. xlvii. 4. Ezek. xxiv. 21.

Therefore will I deliver up the city, &c.] I will deliver up Samaria first, and then Jerusalem, into the hands of their enemies.

Ver. 9. *If there remain ten men in one house, that they shall die.*] Those that escape the hands of the enemy shall die by the pestilence. (Compare Ezek. v. 12.)

Ver. 10. *And a man's uncle* [or near kinsman] *shall take him up.*] His nearest kinsman must be forced to perform the last office for him, and carry him to his burial.

And [or] *he that burns him to bring out the bones out of the house.*] *And* is equivalent to *or* here. (See Noldius, p. 271.) The undertakers of the funeral first burnt the body, in order to carry out the remaining bones to be buried. It was usual to burn the bodies of kings and great persons with odours and spices: (see Jer. xxxiv. 5. 2 Chron. xvi. 14.) and it may be, they might use the same custom in this case for fear of infection.

And shall say to him that is by the sides of the house [*in* or *near* the house], *Is there any more with thee?*] Alive or dead.

Then shall he say, Hold thy tongue; for we may not make mention of the name of the Lord.] Silence best becomes such astonishing calamities: or, It is to no purpose to call upon God, or to implore his help in our afflictions. An expression betokening despair, joined with impenitency: like that of Joram, 2 Kings vi. 33. *What should I wait for the Lord any longer?* The verb *zacar,* to remember, or *make mention,* when it is spoken of God, signifies his worship, as Dr. Spencer observes, de Leg. Heb. lib. ii. cap. 5.

Ver. 11. *He will smite the great house with breaches, and the little house with clefts.*] People of all ranks, high and low, shall be sufferers in the common calamities. (See iii. 15.)

Ver. 12. *Shall horses run upon the rock? will one plough there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock.*] Your perverting of judgment, and thereby making oppression the seeming fruit or effect of righteousness, is as much the inverting the nature and order of things, as it would be to undertake to run a race upon a rock, or to cultivate it by ploughing or sowing there. The word *rosh,* translated here and in other places *gall,* signifies a weed growing among corn, as bitter as wormwood: and *laannath,* rendered *hemlock,* is translated *wormwood,* v. 7. and in other places.

Ver. 13. *Ye which rejoice in a thing of nought.*] Ye pride yourselves in your own strength, which will stand you in no stead, without God's blessing and assistance.

And say, Have we not taken to us horns by our own strength?] A *horn* is often used in Scripture for power, strength, or authority; the metaphor being taken from the horns of an ox or bullock, wherein his strength lies. The boast of the Israelites seems chiefly grounded upon the success their king Jeroboam the Second had in restoring the ancient dominion of Israel, and recovering it from the Syrians, who had brought them very low. (See 2 Kings xiii. 3. 7. xiv. 25.)

Ver. 14. *But, behold, I will raise up a nation against you —and they shall afflict you from the entering in of Hemath, to the river of the wilderness.*] The prophet means the Assyrians, who should afflict them from one end of the land unto

the other. *The entering in of Hemath* was the northern boundary of their country, (see the note upon ver. 2.) and *the river of the wilderness* is the same with the *river of Egypt*, Gen. xv. 18. Josh. xv. 47. 1 Kings viii. 65. Isa. xxvii. 12. which arises out of Mount Paran, and is the southermost bound of Judea. It is called the *sea of the plain*, as our interpretation renders it, Deut. iii. 17. or *the sea of the wilderness*, as it is translated here; the original word *Arabah* being the same in both places.

CHAP. VII.

ARGUMENT.

By three several visions God represents to Amos the judgments he is bringing upon Israel, which are mitigated by the intercession of the prophet; who being accused of sedition by Amaziah the priest of Beth-el to king Jeroboam, he denounces judgment against Amaziah and his family.

Ver. 1. *HE formed grasshoppers in the beginning of the shooting up of the latter growth.*] Most commentators suppose this vision to denote the invasion of Pul king of Assyria, mentioned 2 Kings xv. 19. But this and the following calamities may as probably relate to those tumults and commotions which happened after Jeroboam's death, during an anarchy which lasted eleven years, from that time till his son's settlement on the throne, as appears by comparing the times of the kings of Israel and Judah. This was cutting Israel *short*, after they had begun to flourish again under the prosperous reign of Jeroboam, and so might fitly be represented by the grasshoppers devouring the latter or second growth of the grass.

It was the latter growth after the king's mowings.] The first crop of grass was set apart for the use of the king's stables.

Ver. 2. *By whom shall Jacob arise? for he is small.*] If thou suffer these calamities to proceed to extremity, by what means shall the small remains of the riches and strength of the kingdom be rescued from utter destruction? Some translate the words, *Who shall rise up, or stand for Jacob?* but the interrogative pronoun *mi, who*, may stand for *bemi, by whom;* as it does, Isa. li. 19.

Ver. 3. *The Lord repented for this*, &c.] The Lord was pleased to hearken to my earnest supplication, and to promise, that the threatened judgment should not proceed to an utter destruction of the whole kingdom.

Ver. 4. *The Lord God called to contend by fire, which devoured the great deep, and did eat up a part.*] This represents a sorer judgment than the former, and in the opinion of most expositors denotes the invasion of Tiglath-pileser, king of Assyria, who carried a great part of Israel away captive, (2 Kings xv. 29.) and so was properly represented by a raging fire, which consumed the sea by turning it into vapours, and then devoured a great part of the land.

Ver. 7, 8. *The Lord stood by a wall made by a plumb-line*, &c.] God's judgments are sometimes represented by a *line* and a *plummet*, to denote that they are measured out by the exactest rules of justice. (See 2 Kings xxi. 13. Isa. xxviii. 17.) The instruments which are designed for building are sometimes used to mark out those places which are to be pulled down or destroyed. (See 2 Sam. viii. 2. Isa. xxxiv. 11. Lam. ii. 8.) The vision imports, that as God formerly built up his people, he would now pluck them down and destroy them. (See Jer. i. 10. xxxi. 28.)

Ver. 8. *I will not again pass by them any more.*] I will not any longer pass over their transgressions. (Compare viii. 2. Micah vii. 18.) Or, I will not pass through them to destroy them any more, (see v. 17.) because I will do it once for all. (Compare Nahum i. 9.)

Ver. 9. *And the high places of Isaac shall be desolate.*] The altar and grove at Beer-sheba, where Isaac dwelt and built an altar, (Gen. xxvi. 25. xlvi. 1.) This place was afterward abused to idolatry. (See the note upon v. 5.)

And the sanctuaries of Israel shall be laid waste.] The places set apart for idolatrous worship: such were Beth-el, Gilgal, and Beer-sheba. (See iii. 14. v. 5.) The word *sanctuary* is used for an idolatrous temple, Isa. xvi. 12.

And I will rise against the house of Jeroboam with the sword.] This was fulfilled when Shallum conspired against Zechariah the son of Jeroboam, and slew him, (2 Kings xv. 10.) who was the last of that family who reigned.

Ver. 10. *Then Amaziah, the priest of Beth-el, sent to Jeroboam.*] This was a priest, not of the tribe of Levi, but such a one as those were, whom Jeroboam, the first of that name, had consecrated to perform the idolatrous service at Beth-el. (See 1 Kings xii. 31.)

Amos hath conspired against thee in the midst of the house of Israel.] *i. e.* In an open and barefaced manner. He traduces the prophet as a stirrer up of sedition: the same crime was objected to Jeremiah, Jer. xxvi. 9, 10. to Christ, Luke xxiii. 2. and to St. Paul, Acts xxiv. 5.

The land is not able to bear all his words.] The friends of the government cannot patiently hear them, and the enemies of it will take advantage from them to make some disturbance.

Ver. 11. *For thus Amos saith, Jeroboam shall die by the sword.*] This was a plain perverting of the prophet's words; for he did not prophesy against the king himself, but against his family or posterity.

Ver. 12. *O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there.*] There thou mayest find better encouragement and reception, than thou art like to do here.

Ver. 13. *For it is the king's chapel, and it is the king's court.*] Beth-el is the place where the king performs his religious worship in person, and often resides there with his court, that he may the better attend upon the service performed at this place. (See 1 Kings xiii. 1.)

Ver. 14. *Then answered Amos—I was no prophet, neither was I a prophet's son.*] I was not a prophet by profession, nor bred up in the schools of the prophets, as those usually were who took that office upon them. (See 2 Kings ii. 5, &c. iv. 38. vi. 1.)

But I was a herdman.] A herdman, or a husbandman, is spoken of as an employment not consistent with that of a prophet, Zech. xiii. 5. except where there is an extraordinary call.

And a gatherer of sycamore fruit.] One that gathered a sort of wild fig, by some called an Egyptian fig. They that gathered it opened the skin, that the fruit might ripen the sooner: so the LXX. interpret the Hebrew word *boles*, κνίζων συκάμινα, *opening the sycamore fruit:* which agrees

with Pliny's account of ordering this fruit. (Nat. Hist. lib. xiii. cap. 7.)

Ver. 16. *Drop not thy word against the house of Isaac.*] The verb *hittith*, to *drop*, signifies in its primary sense to instil doctrine or instruction by easy and gentle degrees: (see Deut. xxxii. 2.) from thence it comes to denote prophecy, being one sort of instruction accompanied with exhortation. See Ezek. xxi. 2. Micah ii. 6. where the word is translated *prophesy* by our English interpreters. *The house of Isaac* may be taken in the same sense with the *high places of Isaac*, ver. 9. meaning Beer-sheba: or it may be equivalent to Jacob or Israel, in which sense most expositors understand it.

Ver. 17. *Thy wife shall be a harlot in the city.*] When Beth-el shall be taken by the Assyrians, (see Hos. x. 5, 6.) the soldiers shall abuse thy wife, and treat her as a common harlot. (Compare Isa. xiii. 16. Lam. v. 11. Zech. xiv. 2.) And this shall befal her as a punishment of her idolatry, which is spiritual whoredom. (See Hos. iv. 13.)

Thy land shall be divided by line.] Among the Assyrians: in the division of land it was customary to mark out every one's share by a line. (See Psal. lxxviii. 55.)

And thou shalt die in a polluted land.] Thou shalt be carried captive out of thine own country, and die in a land where the inhabitants are idolaters, and where it will be impossible to converse without committing legal pollutions. (See Ezek. iv. 13. Hos. ix. 3.)

CHAP. VIII.

ARGUMENT.

The prophet by a fourth vision gives notice of the certainty and nearness of the destruction of the ten tribes: he reproves them for oppression, and foretells that the sun shall be darkened by an eclipse upon their solemn festivals, which shall turn their present joy into mourning, and shall be esteemed a prognostication of more dismal calamities to come; amongst which a *famine of God's word* here threatened may be esteemed the greatest.

Ver. 1, 2. *BEHOLD, a basket of summer fruit—Then said the Lord unto me, An end is come upon my people of Israel.*] The basket of ripe summer fruit, which Amos saw in a vision, was to denote that Israel's sins were now *ripe* for judgment; as the time of judgment is elsewhere expressed by a *harvest* or a *vintage*. (See Joel iii. 13.) The two Hebrew words, *kacks, summer fruit*, and *kets, an end*, have an affinity in their sound: such paronomasias are to be found in other texts of Scripture. (See Isa. xxiv. 17. Jer. i. 11, 12.) Many instances of this kind are to be found; Micah i. 10, &c.

I will not again pass by them any more.] See vii. 8.

Ver. 3. *And the songs of the temple shall be howlings in that day.*] The songs or hymns sung in the temple at Beth-el, shall be turned into howlings or lamentations. (See v. 23.) This may relate to the time when the *golden calf* was carried away by Shalmaneser. (Compare Hos. x. 5, 6.)

There shall be many dead bodies on that day: they shall cast them forth with silence.] The Assyrians (see ver. 8.) will make such a slaughter among the people, that there will be no opportunity of using public mournings or lamentations at their funerals, as was usual in other cases; but their friends will hurry them to their graves with as much silence and privacy as they can. (Compare Jer. xxii. 18.)

Ver. 4. *Hear this, O ye that swallow up the needy.*] Or, *Trample upon* them. (See the note on ii. 7.)

Ver. 5. *When will the new moon be gone,* &c.] This was one of their solemn feasts, the use of which they retained with their idolatrous worship. (See ver. 10.)

Making the ephah small, and the shekel great, &c.] The *ephah* was the measure wherewith they sold, containing about one of our bushels: this they made smaller than the just standard. The *shekel* was the money they received for the price of their goods: and by falsifying the balances, when they weighed it, they diminished its just value, and demanded a greater price for their goods. So both ways they overreached those that dealt with them. (See Micah vi. 11.)

Ver. 6. *That we may buy the poor for silver,* &c.] Who must be forced to sell themselves to us for slaves, to satisfy the debts they owe to us. (See ii. 6.)

Yea, and sell the refuse of the wheat.] The traders by these deceitful arts made corn so dear, that people were glad to buy the worst of it, and such as was not fit to make bread.

Ver. 7. *The Lord hath sworn by the excellency of Jacob,* &c.] By himself, who is truly the glory of Jacob, or Israel, (see Psal. lxviii. 34.) whatever other excellency or advantage they may make the subject of their glory. (See vi. 8.)

I will never forget any of their works.] God is said to *remember* men's sins when he punisheth them. (See Hos. viii. 13. ix. 9. Isa. xliii. 25. Jer. xxxi. 34.)

Ver. 8. *And it shall rise up wholly like a flood,* &c.] Or *a river*. The LXX. with a very small alteration in the Hebrew points, give a plainer sense of the words thus: *Destruction shall rise up like a flood:* the calamity of a hostile invasion by the Assyrians shall be like an inundation, which in a short time overruns a whole country. (Compare Isa. viii. 7, 8. Jer. xlvi. 8. Dan. ix. 26.)

And it shall be cast out and drowned, as by the flood of Egypt.] Or rather, *The river of Egypt*. The inhabitants of the land shall be cast out of their possessions, or the land itself shall be swallowed up, as Egypt is by the inundation of the river Nile. To this sense the Chaldee paraphrase expounds the place: *He shall make a king come against it* [the land] *with a numerous army like a flood, and he shall drive out the inhabitants thereof, and* [the land itself] *shall be drowned, as when the flood of Egypt* [overflows].

Ver. 9. *I will cause the sun to go down at noon, and I will darken the earth in the clear day.*] Calamitous times are expressed by the failing of the light of the sun, and the day's being overspread with darkness. (See Isa. xiii. 10. lix. 9, 10. Jer. xv. 9. Job v. 14. xxii. 11.) But Archbishop Usher hath observed in his Annals, ad A. M. 3213, that about eleven years after the time when Amos prophesied, there were two great eclipses of the sun, one at the feast of tabernacles, the other at the time of the Passover: so the text may probably be understood of that darkness; which, to be sure, was looked upon as *ominous*, and gave men more than ordinary apprehensions by falling out upon these solemn festivals: which if they were not celebrated

with such solemnity among the ten tribes, as they were in Judea, where the temple was situate, yet were observed by many of the Israelites, according to the traditions they had received from their fathers. (See ver. 5. of this chapter, and iv. 5.)

Ver. 10. *And I will turn your feasts into mourning.*] God commanded the Jews to celebrate their festivals with joy and gladness: (see Deut. xii. 7. 12. xvii. 14, 15.) which it would be impossible for them to do under such melancholy circumstances and prognostications of the Divine displeasure.

And all your songs into lamentations.] There were particular psalms and hymns that used to be sung at the Passover, and other great festivals. (See Lightfoot's Temple-Service, chap. 13, 14. 16. and Dr. Hammond upon Matt. xxvi. 30.)

And I will bring up sackcloth upon all loins, and baldness upon every head.] See Isa. xv. 2. Jer. xlviii. 37. Ezek. vii. 18.

And the end thereof as a bitter day.] Those feasts, however begun in joy, shall end in bitterness; and the calamities which follow them shall still increase the sorrow.

Ver. 11. *I will send a famine upon the land, not a famine of bread, but of hearing the word of the Lord.*] It was usual among the Jews to resort to the prophets for counsel under any difficulty. (See ii. 11. Ezek. xiv. 7. xx. 1.) Amos tells them, that in a little time there will be no prophets for them to consult; and this shall be a just punishment for their despising their former prophets, and their instructions. This was fulfilled upon the whole nation at the time of the Babylonish captivity: (see 2 Sam. ii. 9. Psal. lxxiv. 9. Ezek. vii. 26.) and after their return from captivity they had no succession of prophets from the time of Malachi till the coming of Christ. (See 1 Macc. iv. 46. ix. 27.)

Ver. 12. *And they shall wander from sea to sea.*] From the sea or lake of Sodom, called the eastern sea, to the Mediterranean, which lay upon the western coasts. (See Joel ii. 20.)

And from the north even to the east.] The prophet omits naming the south; because the idolaters, to whom he directs his discourse, would choose to inquire any where, rather than of the true prophets of the Lord, (see 1 Kings xxii. 7. 2 Kings iii. 11.) who dwelt in the tribe of Judah, that was situated in the southern parts of the nation.

Ver. 13. *In that day shall the fair virgins and the young men faint for thirst.*] They who are in the bloom of their youth and in the strength of their age shall faint and be dispirited, like those that want necessary refreshment. (Compare Jer. xlviii. 18.) A place that wants the necessaries for life, is expressed by a dry and thirsty land. (Psal. lxiii. 1. Ezek. xix. 13.)

Ver. 14. *They that swear by the sin of Samaria.*] The calf set up at Beth-el by Jeroboam, who committed a great sin in so doing, and made Israel to sin. (1 Kings xii. 30. xiv. 16. compare Micah i. 5.) Swearing is a solemn invocation of the name of God, and, as such, a proper part of Divine worship: (see Deut. vi. 13. x. 20.) and therefore ought not to be given to an idol.

And the manner [or way] *of Beer-sheba liveth.*] The LXX. render it, *The god of Beer-sheba liveth,* expressing the sense rather than the words. *The way* or *manner* signifies the same with the *way of worship:* in this sense it is probably taken, Hos. x. 13. and the phrase is often used so in the Acts; particularly xix. 23. xxiv. 14. Here it is taken metonymically for the god or object of their worship. Beer-sheba was a place noted for idolatry, as hath been observed upon v. 5.

CHAP. IX.

ARGUMENT.

The prophet seeth a fifth vision, representing the final destruction of the kingdom of Israel; but he concludes his prophecy with promises of restoring the kingdom of David, and the Jewish nation, under the Messias, when the church shall be enlarged by the gentiles coming in to it.

Ver. 1. *I SAW the Lord standing upon the altar.*] This may most probably be understood of the altar at Beth-el. (Compare iii. 14.) God's standing upon the altar, may likewise denote the destruction of the idolaters themselves, as so many victims slain to atone the Divine vengeance. (Compare Ezek. ix. 2. xxxix. 17. Isa. xxxiv. 6.) This appearance of God was, by a visible and glorious light, commonly called the Schechinah by the Jewish writers; concerning which the reader may consult Archbishop Tenison's treatise of Idolatry, chap. 14.

Smite the lintel of the door, that the posts may shake.] This denotes the approaching ruin of that idolatrous temple, which should put an end to the worship performed there. (See viii. 3.) The altar of burnt-offerings probably stood near the outward door of the temple, as it did at Jerusalem.

And I will cut them in the head, all of them; and I will slay the last [or residue] *of them with the sword.*] I will give them a mortal wound, (compare Psal. lxviii. 21. Isa. li. 9. Habak. iii. 13.) so that there shall be no residue or remainder left to escape. (Compare Ezek. xxiii. 25.)

He that fleeth of them shall not flee away, &c.] See ii. 14.

Ver. 2. *Though they dig into hell, thence shall mine hand take them,* &c.] Though they hide themselves in the deepest holes or caverns of the earth, (see Isa. ii. 19.) or take refuge in the highest fortresses, they shall not escape my vengeance.

Ver. 3. *Though they hide themselves in the top of Carmel.*] There were great caves formed by nature in the tops of some mountains, where men used to secure themselves in the time of danger. Such was the cave in a mountain in the wilderness of Ziph, 1 Sam. xxiii. 14. (See the note upon Ezek. xxxiii. 27. and Dr. Lightfoot's Works, vol. ii. p. 88.)

Though they be hid from my sight in the bottom of the sea, thence will I command a serpent, and he shall bite them.] The word *serpent* is usual for a water-animal, Isa. xxvii. 1. and is joined there with *leviathan* and *tannin,* which last word signifies, not a *dragon,* as it is translated, but a *whale.* In like manner the word *nahash,* used here, may signify some carnivorous fish.

Ver. 4. *And if they go into captivity before their enemies, thence will I command the sword, and it shall slay them.*] The same judgment is denounced against them, Lev. xxvi. 33. Deut. xxviii. 65. compare likewise Ezek. v. 13.

Ver. 5. *And* [or, for] *the Lord of hosts toucheth the land, and it shall melt.*] The least token of God's displeasure

will put the whole frame of nature out of order. (Compare Isa. lxii. 1. 3. Micah i. 4. Habak. iii. 10.) And when God's hand is visibly stretched out against a land, or people, they become altogether dispirited; the stoutest men lose their courage; (see ii. 16.) their hearts failing them for fear, and out of a dreadful expectation of the miseries which are coming upon them.

And it [this calamity] *shall rise up wholly like a flood, and* [they that dwell in the land] *shall be drowned, as by the flood of Egypt.*] See viii. 8.

Ver. 6. *It is he that buildeth his stories in the heavens.*] An awful description of God's irresistible power, discovering itself in the works of the creation, particularly in his appointing several regions of the air, as so many apartments that lead to the highest heavens, the seat of his own glory. (See Psal. civ. 3.)

And hath founded his troop in the earth.] The old English translation hath rendered the sense very perspicuously thus: *And hath laid the foundation of his globe of elements in the earth.* The word *agudah, troop,* signifies the collection of elements and other creatures, which furnish the earth, expressed by the word *isaba, the host,* Gen. ii. 1. The Chaldee paraphrase expresses the sense thus: *It is he that hath placed the Schechinah or tabernacle of his glory in the height above, and made his church glorious upon earth.*

He that calleth for the waters of the sea, &c.] See v. 8.

Ver. 7. *Are you not as the children of the Ethiopians to me?*] Are ye not under a curse, as the Ethiopians, the posterity of Ham, were, (see Gen. ix. 35.) by reason of your multiplied sins and apostacies? Cushi, or Cushim, often signifies the Arabians, but it is sometimes understood of the Ethiopians, properly so called, as hath been observed in the notes upon Jer. xiii. 23.

Have I not brought up the children of Israel out of the land of Egypt? and the Philistines from Caphtor?] You may think my former kindness in delivering you out of the Egyptian bondage, and giving you the land of Canaan, obliges me still to continue your protector. But I have shewed the like favour to other nations, particularly to the Philistines, who had their original from Caphtor, and afterward dispossessed the old inhabitants of Palestine, and dwelt in their stead; (see Deut. ii. 23. and the note upon Jer. xlvii. 4.) and yet against these very Philistines I have denounced my judgments for their sins. (See the forementioned place of Jeremy, and i. 8. of this prophecy.)

And the Syrians from Kir?] Some copies of our English Bible read *Assyrians,* but it is a mistake of the print; the more correct editions read *Syrians,* which answers the Hebrew *Aram.* Some understand the words of the new colonies which Tiglath-pileser transplanted from Kir, and placed in Syria in the room of the native Syrians, whom he had carried captive to Kir. (See i. 5.) But it may be understood of some more ancient removal of the Syrians from Kir, not elsewhere taken notice of.

Ver. 8. *Behold, the eyes of the Lord God are upon the sinful kingdom,* &c.] See ver. 4.

Saving that I will not utterly destroy the house of Jacob.] God still promises to preserve a remnant in the midst of his heaviest judgments, that he may perform to them the promises he made to their fathers. (See Jer. xxx. 11. Joel ii. 32. Rom. xi. 28, 29.)

Ver. 9. *I will sift the house of Israel among all nations, like as corn is sifted in a sieve.*] I will mingle or scatter the Israelites among all nations, just as good and bad grain are mingled in a sieve; but will so order it, that none of the good grain shall be lost, or fall to the ground. (Compare Matt. iii. 12.)

Ver. 10. *All the sinners of my people shall die by the sword.*] They shall be cut off by some judgment sent from God. (See the note upon Zech. xi. 17.)

Which say, The evil shall not overtake us, nor prevent us.] Who indulge themselves in their carnal security, without any apprehension or dread of the Divine judgments denounced against them. (Compare vi. 3.)

Ver. 11. *In that day.*] When I come to make a remarkable difference between the good and the bad, (ver. 9.) The phrase denotes some extraordinary time or season, prefixed by God, for restoring the good estate of his people the Jews, or bestowing great blessings upon the world. (See the note upon Isa. iv. 2.) The sense of it is expressed by Μετὰ ταῦτα, *afterward,* Acts xv. 16. which phrase is equivalent to *the last days,* Joel ii. 28. which both Jews and Christians expound of the days of the Messias.

Will I raise up the tabernacle of David which is fallen down, &c.] At that time I will restore the kingdom to the house and family of David, in the person of the Messias, so often styled in the prophets the *seed* or *offspring of David,* and known by that title among the Jews of our Saviour's age. (See Matt. xii. 23. xx. 30. xxi. 9.) And whereas that family had been, for several years before his coming, reduced to a mean and obscure condition, (see Micah v. 2. Luke i. 48. 52.) it shall now recover its ancient splendour and dignity. *The tabernacle of David* is an expression met with but twice in Scripture, here and Isa. xvi. 5. It may allude to his having been a shepherd, and dwelling in tents, before he was advanced to a kingdom, but since that reduced in his family to as low a condition as it was in at first: but I conceive the phrase does mystically denote the church, whereof the Messiah, here foretold, was to be the head; which is elsewhere styled *God's tabernacle,* as being a place of his especial residence, as the tabernacle in the wilderness was. (See Lev. xxvi. 11. Ezek. xxvii. 17. compared with Rev. xxi. 3.) Tobit understood this text of the days of the Messiah, xiii. 10. where he exhorts *Zion to praise God that his tabernacle may again be built in her.*

Ver. 12. *That they may possess the remnant of Edom, and of all the heathen that are called by my name.*] [If we follow the English translation, the words foretell the same event which is foretold by Obadiah, ver. 19. of his prophecy; and by Balaam, Numb. xxiv. 18.] The words in the Hebrew are capable of another translation, thus: *The remnant of Edom, and of all the heathen that are* (or shall be) *called by my name, may possess me,* the Lord: *i. e.* that both those of Edom, which are near neighbours, but fierce enemies to the Jews, (see the notes upon Isa. xi. 14.) as well as the other gentiles *which were afar off,* may be made subjects to the kingdom of David, now again erected. This sense of the text is followed by the LXX. and approved by Lud. de Dieu, and our learned Dr. Pocock, in order to reconcile the Greek translation with the original. (See Dr. Pocock's Not. Miscell. cap. 4. p. 46.)

But others suppose the LXX. read, with a small alteration from the present Hebrew, *yidreshu, seek,* for *yiresh,*

possess; and that instead of the particle *eth*, they read *othi, me;* and, lastly, instead of *Edom*, they read *Adam*, these two words differing only in their points, which are generally acknowledged to be of a much later date than the original.

For the fuller explaining the text, I shall refer the reader to the Bishop of Coventry and Litchfield's learned Defence of the ancient Prophecies, p. 168.

Ver. 13. *Behold, the days come, that the ploughman shall overtake the reaper,* &c.] As the prophecy in the foregoing verse was to commence from the coming of Christ, but not to receive its utmost completion till the *fulness* both of Jews and gentiles come in to the church; so this and the following verses ought to be understood of the happy state of the millennium, which may be supposed to begin after the Jews are restored to their country. (Compare Joel iii. 18.) Then the text says, *The ploughman shall overtake the reaper, and the treader of grapes him that soweth seed:* where the sense would be clearer if the words were translated, *The ploughman shall meet the reaper,* &c. So the Chaldee and Septuagint understand the place: to the same sense the word *niggash* is often translated in the Greek: and then the words import, that there should be such an increase of the fruits of the earth, that as soon as the harvest is got in, it will be time to plough for the next year, which was not usual in those hot countries, where the corn was ripe early in the summer, in the month of May or June at farthest. And in the like manner, the vintage should be so plentiful, that whereas it used to begin in August, it should not be over till the seed-time, the earliest season of which was November.

And the mountains shall drop with sweet wine, and all the hills shall melt.] *i. e.* Shall flow down with wine or milk. (See the note on Joel iii. 18.) The Chaldee paraphrase, the Septuagint, and Vulgar Latin, understand the Hebrew verb, translated *melt*, of being cultivated, the stony ground being made softer by ploughing and manuring. The prophets sometimes describe the days of the Messias in the same terms the poets do the golden age. (See Psal. lxxii. 16. Isa. xxxv. 1. xli. 19. lv. 13. Hos. ii. 21, 22.)

Ver. 14. *And I will bring again the captivity of my people Israel.*] I will restore them to their own country, and settle them in it. (See the following verse, and the note upon Ezek. xxviii. 25.)

And they shall build the waste cities, and inhabit them, &c.] Compare Isa. lxi. 4. Ezek. xxxvi. 33. 36. This and the following part of the verse contain a promise to them, that they shall enjoy the fruits of their labours, in opposition to that curse denounced against them, v. 11. Deut. xxviii. 30. that *they should build houses, and not dwell in them.* (Compare Isa. lxv. 22.)

Ver. 15. *And I will plant them in their land, and they shall no more be pulled up out of their land.*] They shall dwell in it secure from any annoyance of enemies. (Compare Jer. xxiii. 6. xxxii. 41. Ezek. xxxiv. 28. Joel iii. 20. Micah iv. 4. Zeph. iii. 13.)

OBADIAH.

PREFACE.

GROTIUS, Huetius (in his Demonstratio Evangelica), and Dr. Lightfoot (in his Harmony of the Old Testament), are of opinion, that Obadiah was contemporary with the elder prophets, Hosea, Joel, and Amos: the reason they chiefly allege is, that the compilers of the Old Testament canon had a regard to the order of time in their placing the minor Prophets. But this reason seems to be of little force, since we find that Jonah is placed the fifth in order, nay, the sixth in the Greek copies, who was confessedly ancienter than any of those that are placed before him.

The more probable opinion is, that Obadiah prophesied about the time of the taking of Jerusalem: and thereupon, in foretelling the destruction of Edom, he uses several expressions which Jeremiah had done before him, speaking upon that subject. (Compare Obad. ver. 1. 8. with Jer. xlix. 9. 14—16.) Ezekiel agrees with Jeremiah and Obadiah, in assigning the same reason for the judgments threatened against the Edomites, *viz.* their insulting over the Jews in the time of their distress. (See Ezek. xxv. 12. xxxv. 5, &c.)

Archbishop Usher, in his Annals, ad A. M. 3419. supposes this prophecy to have been fulfilled about five years after the taking of Jerusalem.

ARGUMENT.

The prophet, after having denounced utter destruction upon Edom for their unnatural enmity against the Jews, foretells their restoration, and flourishing state in the *latter times.*

Ver. 1. *WE have heard a rumour from the Lord, and an ambassador is sent among the heathen* [or nations], &c.] The prophets sometimes represent Almighty God as summoning armies, and setting them in array of battle, against those people he designs to destroy. (See Jer. li. 27, 28.) And here, according to the custom of earthly princes, he is described as sending ambassadors to invite the nations to join in a confederacy against the Idumeans. (Compare

Jer. xlix. 14.) The words are the same in both places, only what Jeremiah speaks in the singular number is expressed here in the plural, to intimate that Obadiah had received the same commission from God which was signified to Jeremiah before.

Ver. 2. *I have made thee small among the heathen* [or nations], &c.] Thou art contemptible in the sight of the Chaldeans and their confederates, who think they can easily subdue thee. This verse and the two following are almost word for word the same with the fifteenth and sixteenth verses of the forty-ninth chapter of Jeremiah.

Ver. 3. *The pride of thy heart hath deceived thee, O thou that dwellest in the clefts of the rock,* &c.] Thou valuest thyself too much upon the strength of thy situation, being placed among rocks which thou thinkest inaccessible by the enemy. St. Jerome, who dwelt in that neighbourhood, observes upon the place, that the Idumeans dwelt in caves dug out of the rocks. (See likewise Numb. xxxiv. 3, 4. 2 Kings xiv. 7.)

Ver. 4. *Though thou exalt thyself as the eagle,* [see the note upon Jer. xlix. 16.] *and though thou set thy nest among the stars,* &c.] Upon the highest mountains, that seem to reach up to heaven. (Compare Isa. xiv. 14, 15. Jer. li. 53. Amos ix. 2. Habak. ii. 9.)

Ver. 5. *If thieves come to thee, if robbers by night,* &c.] See Jer. xlix. 9.

Ver. 6. *How are his hidden things sought up!*] Those treasures and riches which he took all possible care to conceal, that they might not be discovered by the enemy. (See Jer. xlix. 10.)

Ver. 7. *All the men of thy confederacy have brought thee even to thy borders.*] The confederates marched out with thee till they came to the borders of thy country, and then they treacherously joined with the enemy's forces.

They that ate thy bread have laid a wound under thee.] Those that were maintained at thy cost, as thine allies have given thee a secret blow, which thou wast not aware of.

Ibid. and Ver. 8. *There is no understanding in him. Shall I not in that day—even destroy the wise men out of Edom,* &c.] These two sentences contain the same sense; and instruct us, that when God designs a people for destruction, he deprives them of that discretion and foresight which is necessary for the due management of their affairs. (See Isa. xix. 11, 12.)

Ver. 9. *And thy mighty men, O Teman, shall be dismayed,* &c.] A panic fear shall seize those that were remarkable for their courage. (Compare Deut. xxviii. 25. Isa. xix. 16. Jer. l. 37. Amos ii. 16. Nahum iii. 13.) Teman was one of the chief provinces or cities of Idumea, called so from Teman, Esau's grandson. (See Jer. xlix. 7. Amos i. 12.)

Ver. 10. *For thy violence against thy brother Jacob shame shall cover thee.*] The prophet uses the expression, *Thy brother Jacob,* in allusion to Esau's animosity against his brother, (Gen. xxvii. 41.) The same reason is assigned in other prophets for God's displeasure against the Edomites. (See the note upon Amos i. 11.)

And thou shalt be cut off for ever.] The Nabatheans drove the Edomites out of their ancient habitations, since called Arabia Petræa; which country they could never afterward recover. (See Ezek. xxxv. 9. Mal. i. 3, 4. Dr. Prideaux, par. ii. ad A. C. 165.)

Ver. 11. *In the day that strangers carried away captive his forces,* &c.] When Jerusalem was taken by Nebuchadnezzar, thou didst join with the enemy. (See Psal. cxxxvii.)

And cast lots upon Jerusalem.] What captives fell to the share of each of the commanders. (See the note upon Joel iii. 3.)

Ver. 12. *But thou shouldest not have looked on the day of thy brother.*] Thou oughtest not to have taken pleasure at the sight of thy brother's calamity. So the expression of *looking upon an enemy,* signifies the beholding his fall with satisfaction, Psal. liv. 7. lix. 10. xcii. 10. cxii. 8. Our translators render it in those places, *See my desire upon mine enemies.* (Compare Micah iv. 11. vii. 10.)

The day of thy brother.] *The day of his calamity,* as it is expressed ver. 13. (Compare Psal. xxxvii. 13. cxxxvii. 7.)

In the day that he became a stranger.] When he was driven from his own inheritance, and went captive into a strange land.

Ver. 14. *Neither shouldest thou have delivered up those that did remain.*] Or, *Shut up those,* as the margin reads. The word signifies, to shut up all the ways of escaping to the conquered, in order to take them and deliver them up to the enemy. (See Psal. xxxi. 8.) So the Greek word which answers it is taken, Gal. iii. 23. Συγκεκλεισμένοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι, which should be translated, not *shut up,* but *delivered over to the faith, which should afterward be revealed:* just as a schoolmaster delivers up his scholar when he comes to age; as the comparison there follows.

Ver. 15. *For the day of the Lord is near upon all the heathens.*] *If judgment begin at the house of God,* we may certainly conclude, that they who are more professedly wicked shall not escape. (Compare Jer. xxv. 15. 29. xlix. 12. 1 Pet. iv. 17.)

As thou hast done it shall be done unto thee.] Others shall rejoice at thy calamities, as thou hast insulted over theirs. As thou hast spoiled and plundered thy neighbours, thou shalt be served thyself. (See Ezek. xxxv. 15. Hab. ii. 8.)

Ver. 16. *For as ye have drunk upon my holy mountain, so shall all the heathen drink continually,* &c.] Since ye, O my people, have drunk the cup of my wrath, which has been executed upon you in Mount Zion (see ver. 17.) and at Jerusalem, where my name was placed; there is no reason that those who are strangers and foreigners to my name and worship should expect to be excused. (See the note upon ver. 15.)

The prophet speaks of the Jews here, as already under a state of captivity; as they actually were, before this prophecy was fulfilled.

God's judgments are commonly represented by a cup of intoxicating liquors. (See the note upon Jer. xxv. 15.)

And they shall be as though they had not been.] They shall be utterly destroyed. (Compare Ezek. xxvi. 21.)

Ver. 17. *But upon Mount Zion shall be deliverance.*] This was remarkably verified at the first preaching of the gospel, when God's *law came forth from Zion:* (Isa. ii. 3. Joel ii. 32. Psal. cx. 2.) and there shall be another completion of it, at the restoration of the Jewish nation, which is spoken of in this and the following verses.

And there shall be holiness.] See Joel iii. 17.

Ver. 18. *And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble.*]

The Jews, when they are restored to their own land, shall devour all their enemies that shall give them any disturbance there. (See Isa. xi. 14. xxxi. 9. Joel iii. 19. Micah v. 8. Zech. xii. 6. Ezek. xxxviii. 14. 23.)

Ver. 19. *And they of the south shall possess the mount of Esau.*] They that dwell in the southern parts of Judea shall possess the mountainous country of Edom, (see Mal. i. 3.) elsewhere called Mount Seir. (See Ezek. xxxv. 2, 3.) The tribe of Judah, which inhabited the southern part of Judea, bordered upon Edom. (See Josh. xv. 21.) Here it is foretold they should enlarge their borders that way.

And they of the plain, the Philistines.] The plain lay lower, and was better watered, than the south part of Judea, and it lay towards the Philistines' country. (See Josh. xv. 33. 45. and the note upon Zech. vii. 7.) These were likewise ill neighbours to the Jews, whom they should at last conquer, and possess their land, as the prophet here foretells. (Compare Zeph. ii. 7.)

And they shall possess the land of Ephraim, and the fields of Samaria.] The prophet speaks of those places as possessed by idolaters, for so they were in his time; *viz.* that colony which the king of Assyria settled there, *who served their own idols, together with the god of the land,* 2 Kings xvii. 24. 33. So the words import the conquest of the Jews over their idolatrous neighbours. (See the note upon ver. 18.)

And Benjamin shall possess Gilead.] Benjamin, although one of the smallest tribes, shall enlarge his borders as far as the land of Gilead beyond Jordan.

Ver. 20. *And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath.*] The *ten tribes,* when they shall return from their captivity, shall possess all the country where the Canaanites formerly lived, even unto Zarephath, or Sarepta, a city near Sidon, in the northern borders of Judea, 1 Kings xvii. 9. The Canaanites, properly so called, were ancient inhabitants of that district. (See Judg. i. 32, 33. Matt. xv. 21, 22.)

And the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south.] Dr. Lightfoot, in his Chorographical Notes upon St. Luke, chap. ii. supposes Sepharad to be a part of the country of Edom; and explains the text of the Jews who were captives in Edom, that they should possess the cities of the south that lay near that country. (See the beginning of the nineteenth verse.) Others translate the sentence thus, *The captivity of Jerusalem shall possess that which is in Sepharad, and the cities of the south.* In the former part of the verse the prophet mentioned the resettlement of the ten tribes after their restoration: here he mentions that of Judah, under the name of Jerusalem. Israel and Judah are commonly joined together, as equally sharers in the general restoration of that nation. (See the note upon Jer. iii. 18.) Of the latter it is here foretold, that they should possess the country called Sepharad. If that word be taken as an appellative, it signifies a border, and may denote that part of Arabia which bordereth upon the south of Judea, or the *cities of the south,* here mentioned.

Ver. 21. *And saviours shall come up on Mount Zion to judge the Mount of Esau.*] By *saviours* may be understood the leaders of the Jews, who shall fight their battles, and vanquish their enemies, denoted by the inhabitants of Mount Esau. In this sense the word *saviour* is taken, Judg. iii. 9. Isa. xix. 20. Or we may understand the word in a spiritual sense, for the preachers of salvation, whose office it is to convert unbelievers and *aliens to the commonwealth of Israel.* (Compare ver. 17. and Amos ix. 22.) Instead of *saviours,* the LXX. with a small alteration of the Hebrew points, read, *those that are saved,* or escape: the same with the *remnant* often mentioned in the prophets, and particularly Joel ii. 32. (See the note upon that place.)

And the kingdom shall be the Lord's.] This will be fulfilled when the four monarchies are destroyed, and *the stone which smote the image becomes a great mountain and fills the whole earth.* (See Dan. ii. 35. 44. vii. 14. 27. Zech. xiv. 9. Zeph. iii. 9. Rev. ix. 15.)

JONAH.

PREFACE.

JONAH was the ancientest of all the prophets whose writings are preserved in Scripture canon. Bishop Lloyd, in his Chronological Tables, supposed him to have prophesied in the latter end of Jehu's, or the beginning of Jehoahaz's reign; at which time the kingdom of Israel was brought very low by the oppressions of Hazael, king of Syria. (2 Kings xiii. 22.) This might be a proper reason for Jonah to foretell the success which Jehoahaz's grandson, Jeroboam, should have in *restoring the coasts* of Israel; 2 Kings xiv. 25. He was of Gath-hepher, a town in the tribe of Zebulun, (Josh. xix. 13.) not far from Sephorim, or Dio-cæsarea, as St. Jerome informs us in his Commentary upon Jonah: who adds, that Jonah's *sepulchre was shewed there in his time.* This town was situate in Galilee, and so confutes that observation of the pharisees, that *out of Galilee there did arise no prophet,* John vii. 52. He was sent to Nineveh, to denounce destruction to that city, within forty days' time, if they repented not. But they complying with the summons of the prophet, God deferred the executing his judgments till the increase of their iniquities made them ripe for destruction, about one hundred and fifty years afterward; as we shall see more particularly, when we come to explain the prophecy of Nahum.

CHAP. I.

ARGUMENT.

Jonah, being sent by God to Nineveh, fleeth to Tarshish, meets with a tempest, is thrown into the sea, and swallowed by a fish.

Ver. 1. *NOW the word of the Lord came unto Jonah.*] The Hebrew reads, *And the word of the Lord:* it is usual in that language to begin a discourse, or a writing, with the particle *And.* (See the note upon Ezek. i. 1.)

Ver. 2. *Arise, go to Nineveh, that great city.*] See iii. 3.

For their wickedness is come up before me.] *The cry of their wickedness is come up before me;* as the LXX. express the sense. (See Gen. xviii. 20. James v. 4. Rev. xviii. 5.) For this cause heinous offences are called *crying sins.*

Ver. 3. *But Jonah rose up* [or went away: see Gen. xxv. 34. Numb. xxiv. 25.] *to flee unto Tarshish from the presence of the Lord.*] He might think that that impulse which wrought in the prophets might not exert itself but in the land of Judea: or he might go away out of a sudden fear, as our first parents *hid themselves from the presence of God among the trees of the garden,* Gen. iii. 8. It is certain that Jonah, in his sedate thoughts, acknowledged God's omnipresence. (See the ninth verse of this chapter, and ii. 2.)

And he found a ship going to Tarshish.] Learned men suppose that there were several places of that name noted for trade; one in Spain, another in India: and this might probably be in Cilicia. *Ships of Tarshish* generally signify any trading or merchant-ships. (See the note upon Isa. ii. 16.) The reason of Jonah's unwillingness to undertake the delivery of the Divine message, shall be considered in the note upon iv. 2.

Ver. 5. *Then the mariners were afraid, and cried every man unto his god.*] To their several idols, as being heathens, and ignorant of the true God.

But Jonah was gone down into the sides of the ship.] Into a cabin in one of the sides of the ship. So we read that Jephthah was buried *in the cities of Gilead,* Judg. xii. 7. where our interpreters rightly express the sense, *in one of the cities of Gilead.*

Ver. 7. *Come, and let us cast lots.*] This was a usual method of referring things to the appointment or discovery of Providence. (See 1 Sam. x. 20, 21. xiv. 42. 44. Prov. xvi. 33. Acts i. 26.)

Ver. 9. *I fear the Lord God of heaven.*] Or rather, *Jehovah, the God of heaven;* Jehovah being the peculiar name of the true God, by which he was distinguished from those who had the names of gods and lords among the heathen.

Ver. 10. *Why hast thou done this?*] You have been guilty of great profanation to disobey his command, whom yourself acknowledge to be Lord and Maker of all things.

Ver. 11. *For the sea wrought, and was tempestuous.*] The Hebrew reads, *The sea went, and was tempestuous;* i. e. *grew more and more tempestuous,* as our margin reads. We find the same phrase, Exod. xix. 19. *The trumpet waxed louder and louder;* where it is in the Hebrew, *The trumpet was going and strengthening.*

Ver. 14. *Wherefore they cried unto the Lord.*] They were convinced by the account Jonah gave of himself, that the God whom he worshipped (ver. 9.) had brought this tempest upon them: so they made their petitions to him.

Let us not perish for this man's life.] For exposing this man's life to inevitable danger; since it is done out of extreme necessity to save ourselves, and by his own desire.

Ver. 16. *Then the men feared the Lord exceedingly.*] They were convinced of the power and greatness of that God whom Jonah worshipped; which appeared both in raising this storm, and so suddenly laying it.

And offered a sacrifice unto the Lord, and made vows.] The words may be translated to a plainer sense, thus, *And offered sacrifice unto the Lord, that is, they made vows* to do it as soon as they had opportunity. The copulative particle *vau* is sometimes used by way of explication; as hath been observed in the note upon Isa. li. 19. (See Noldius, p. 280.) This sense suits best here.

Ver. 17. *Now the Lord had prepared a great fish to swallow up Jonah.*] Naturalists give an account of some sorts of fish which are large enough to swallow a man; particularly the *canis charcarias,* or *dog-fish,* called by some writers *lamia.* (See Bochart. de Animal. lib. v. cap. 12.)

And Jonah was in the belly of the fish three days and three nights.] The Hebrew language hath no one word to express what we call a *natural day;* so what the Greeks express by Νυχθήμερον, they denote by *a day and a night.* Therefore the space of time, consisting of one whole revolution of twenty-four hours, and part of two others, is fitly expressed in that language, by *three days and three nights.* Such a space of time our Lord lay in the grave; and we may from thence conclude, that Jonah, who was an eminent figure of him in this particular, was no longer in the fish's belly.

CHAP. II.

ARGUMENT.

It contains the prayer of Jonah, when he was in the fish's belly; and his deliverance from thence.

Ver. 1. *THEN Jonah prayed unto the Lord out of the fish's belly.*] Those devout thoughts which he had at that time, he afterward digested into the following prayer; and added a thanksgiving for his deliverance at the end of it. So several of David's Psalms were probably composed after his trouble was over; but in a manner suitable to the thoughts he had at the time of his affliction, and with a grateful sense of God's mercies for his deliverance out of it. (See Psal. liv. cxx.)

Ver. 2. *Out of the belly of hell cried I.*] The word *sheol* signifies the *state of the dead.* (See the note on Isa. xiv. 9.) So it may most properly be rendered the *grave* here, as the margin reads: the belly of the fish was to Jonah instead of a grave.

Ver. 4. *Then I said, I am cast out of thy sight: yet I will look again towards thy holy temple.*] My first apprehensions were, that as I had justly forfeited thy favour by my disobedience; so thou wouldest cast me out of thy protection: (see ver. 7. and compare Psal. xxxi. 22.) yet, upon recollecting myself, I thought it my duty not to despair of thy mercy, but direct my prayer towards thy heavenly habitation. (See ver. 7.)

Ver. 5. *The waters compassed me even to the soul.*] When I was thrown into the sea, I thought myself just ready to be drowned. (Compare Psal. lxix. 1.)

Ver. 6. *I went down to the bottom of the mountains,* &c.] I went down to the bottom of the sea, where the foundations of the mountains lie. (See Psal. xxiv. 2.) I found myself enclosed on every side, so that I had no prospect of deliverance.

Ver. 7. *My prayer came in unto thee, into thy holy temple.*] My prayer reached unto heaven, the place of thy peculiar residence. (See Psal. xi. 4. xviii. 6. cii. 19. Micah i. 2. Habak. ii. 20.)

Ver. 8. *They that observe lying vanities forsake their own mercy.*] They that seek to or trust in idols, often called by the names of *vanity* and *lies,* (see Psal. xxxi. 6. Jer. x. 8. xvi. 19.) forsake him who alone is able to shew mercy to them, and preserve them in the time of danger.

Ver. 9. *But I will sacrifice to thee with the voice of thanksgiving; I will pay that which I have vowed.*] I will offer to thee those thanks which I solemnly promised to pay in the time of my trouble, and which will be as acceptable to thee as the fattest sacrifices of slain beasts. (See Psal. l. 14. cxv. 17, 18. Hos. xiv. 2.)

Ver. 10. *And the Lord spake unto the fish,* &c.] God's almighty power is represented in Scripture as bringing things to pass by his bare will and command. (See Gen. i. 3. Rom. iv. 17.) Huetius (Demonst. Evang. prop. iv.) supposes, that Jonah's deliverance from the whale's belly gave occasion to the Greek story of Arion, who, after he was cast into the sea, was conveyed by a dolphin to the port of Corinth.

CHAP. III.

ARGUMENT.

Jonah is sent again to the Ninevites, and preacheth to them with good success.

Ver. 3. *NOW Nineveh was an exceeding great city, of three days' journey.*] The Hebrew reads, *A city great to God:* so *the mountains of God* are the same with great mountains, Psal. xxxvi. 6. and *the cedars of God* are translated *goodly cedars,* Psal. lxxx. 10.

Diodorus Siculus informs us, that Nineveh was four hundred and eighty furlongs in compass, which makes sixty of our miles: (see Dr. Prideaux, ad A. C. 612.) so that it was bigger than Babylon; which, according to his account, was but forty-eight. Diodorus's account agrees with the description the prophet gives us, that it was *three days' journey* in compass: twenty miles was a day's journey in common computation for a foot-traveller. (See Casaubon's notes upon Strabo, lib. i. p. 35.)

Ver. 4. *Yet forty days, and Nineveh shall be overthrown.*] God was pleased to allow them sufficient time to repent, and give some proof of their reformation. The copies of the LXX. read, *three days:* it is no easy matter to guess at the occasion of the mistake, although Is. Vossius is willing to believe that this was the original reading. (See his book de LXX. Interp. cap. 23.) Some copies of Justin Martyr's Dialogue with Trypho, (p. 316. edit. Lond.) read *forty-three days;* but that number is probably owing to the copiers, who joined the two readings of the Hebrew and LXX. together.

Ver. 5. *So the people of Nineveh believed God,* &c.] The fame of the wonderful works God had wrought for the Jews, was spread over the eastern parts of the world. This might make the Ninevites hearken to a man of that nation, that came to them as sent by God: and it is likely that he gave them an account of the miraculous circumstances which attended his own mission. But without question, a sense of their own guilt, and their deserving whatever punishment Heaven could inflict, was a principal reason that moved them to have a regard for his message. And by the men of Nineveh's *repenting at the preaching of Jonas,* God designed to upbraid the stubbornness of his own people, and shame them, as it were, into repentance, for fear the men of Nineveh *should rise up in judgment against them;* as our Saviour speaks of the Israelites in his own time, Matt. xii. 41.

Ver. 6. *For word came unto the king of Nineveh.*] Archbishop Usher, in his Annals, ad A. M. 3233. supposes this prince to have been Pul the king of Assyria, Nineveh being then the capital city of that empire; who afterward invaded the kingdom of Israel, in the days of Menahem; (2 Kings xv. 19.) it being very agreeable to the methods of Providence, to make use of a heathen king that was penitent, to punish the impenitency of God's own people, Israel.

And he arose from his throne, and laid aside his robe from him.] He laid aside all his state, and put on the habit of a penitent.

Ver. 7. *Let neither man nor beast—taste any thing.*] Such general shows of sorrow add to the solemnity of the humiliation, and may be proper to work upon men's minds, and bring them to a true contrition.

Ver. 8. *But let man and beast be covered with sackcloth.*] The covering horses and mules with sackcloth adds to the solemnity of a funeral: in like manner, their mournful garb was an affecting circumstance in this public sorrow and humiliation.

Let them cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands.] Natural religion instructed them, that their earnest prayers, without true amendment, would not avail them before God: nor would their repentance be thought sincere, unless they restored to the true owners what they had gained by violence and injustice.

Ver. 9. *Who can tell if God will turn and repent?*] Compare Joel ii. 14. 2 Sam. xii. 22. Even wicked men, upon their repentance, are apt to conceive hopes of obtaining mercy.

Ver. 10. *And God repented of the evil which he said he would do unto them; and he did it not.*] According to the general declaration he hath made of his will in this case Jer. xviii. 1. therefore the threatenings of temporal evils are to be understood conditionally; *viz.* unless the execution of them is suspended by men's repentance.

CHAP. IV.

ARGUMENT.

Jonah repining at God's mercy in sparing the Ninevites, is reproved by the type and figure of the gourd.

Ver. 1. *BUT it displeased Jonah exceedingly,* &c.] God's mercy in sparing the Ninevites was very displeasing to Jonah; and he expressed a great impatience under it, lest he should be esteemed a false prophet, and treated as such.

Ver. 2. *And he prayed unto the Lord, and said,* &c.] He

uttered his complaint in his prayers to God, wherein he pleaded an excuse for his disobedience to God's first commands.

Therefore I fled into Tarshish, &c.] This made me unwilling to go upon this message to the Ninevites, because I knew by the declaration thou madest to Moses, (Exod. xxxiv. 6.) and by several instances of thy mercy, that thou dost not always execute the punishments thou threatenest against sinners.

Ver. 3. *Therefore now, O Lord, take, I beseech thee, my life from me,* &c.] I had rather die, than live under the imputation of being a false prophet. Josephus (Antiq. lib. xiii. cap. 19.) tells a story parallel to this, concerning one Judas, an Essene, who had foretold that Antigonus should be murdered on a certain day at Straton's Tower, which was another name for the town of Cæsarea. On the very same day he saw this Antigonus in the temple, at which he fell into a great passion, and wished himself dead: but before the day was over, he received news that Antigonus was slain just under that tower of the palace in Jerusalem, which was called Straton's Tower.

Ver. 5. *So Jonah went out of the city.*] The words should have been translated, *Now Jonah had gone out of the city:* for the particulars related in the foregoing verses happened after his departing out of the city, and sitting somewhere in view of it, expecting some extraordinary judgment should come upon it: but being disappointed, he broke out into that expostulation with God already mentioned.

And sat on the east side of the city.] Probably in some solitary place, where he might not be discovered, and which did not lie in the way towards his own country, but quite opposite to it: so that if the Ninevites had a mind to have pursued him, they might not apprehend him.

Ver. 6. *And God prepared a gourd,* &c.] What sort of plant or shrub this should be, was a question before St. Jerome's time, as appears by his commentary upon the place. He translates it *ivy,* not that he thought it meant so, but in compliance, as he tells us, with some ancient interpreters; although the Septuagint, and all the ancient versions, agree in translating it a *gourd.*

That it might be a shadow over his head, and deliver him from his grief.] From the burning heat of the sun, which still added to his former grief and vexation; the booth which he made at first being withered by the heat.

Ver. 8. *When the sun did arise, God prepared a vehement east wind; and the sun did beat upon the head of Jonah, that he fainted,* &c.] The winds in the hot countries are oftentimes more suffocating than the heat of the sun, when they blow from the sandy deserts; and they make the sunbeams give a more intense heat. The word *charishith, vehement,* signifies likewise *silent,* as it is translated in the margin. Taking it in that sense, it denotes such a wind, as causes a small motion in the air, and makes it sultry hot.

Ver. 9. *Doest thou well to be angry for the gourd?*] Dost thou think fit to persist in thine impatience, notwithstanding the punishment I have sent upon thee for thy former guilt in this kind?

I do well to be angry, even unto death.] I have just cause to be angry, even to that degree as to wish myself dead. The prophet here records his own impatience, without concealing any circumstance of it, as Moses and other holy writers have done.

Ver. 10. *Thou hast had pity on the gourd,* &c.] Thou wast concerned at the loss of that short-lived plant.

Ver. 11. *And should not I spare Nineveh, that great city.*] The lives of so many thousand men are much more valuable than that of a single plant.

Wherein are more than sixscore thousand persons that cannot discern between their right hand and their left.] *i. e.* Infants, who *know neither good nor evil,* as it is expressed, Deut. i. 39. Isa. vii. 15. 16. If we compute these at a fifth part of the inhabitants of Nineveh, the whole sum will amount to six hundred thousand inhabitants; which are as few as can well be supposed to live in a city of such large dimensions.

And also much cattle?] God's providence extends its care to beasts, as well as men: (see Psal. xxxvi. 6. civ. 27, 28.) so he is willing to spare them, as well as the more noble parts of the creation.

This reason seems to have silenced Jonah's complaints, and made him sensible of his fault, in repining at God's mercies.

MICAH.

PREFACE.

THE Prophet Micah was probably of Judah, because he reckons the time of his prophesying by the reigns of the kings of Judah. He is called the Morasthite here, and Jer. xxvi. 18. from the place of his nativity, Morasthi, which St. Jerome distinguishes from Mareshah, mentioned i. 15. though he places them both in the tribe of Judah. (Lib. de Locis Hebr.)

CHAP. I.

ARGUMENT.

The prophet begins with an awful description of God's coming to execute his judgments, first upon Samaria, and then upon Jerusalem.

Ver. 1. *THE word of the Lord that came to Micah concerning Samaria and Jerusalem.*] Concerning both the kingdoms of Israel and Judah, whereof Samaria and Jerusalem were the metropoles.

Ver. 2. *Hear, all ye people; and hearken, O earth, and all that therein is.*] Or, *Hearken, O land* [of Israel], *and all its inhabitants.* A form of speech bespeaking men's attention. (See Deut. xxxii. 1. Isa. i. 2.) The prophets sometimes address their speech to inanimate things, to upbraid the stupidity of men. (See below, vi. 1, 2. Ezek. vi. 2.)

And let the Lord be witness against you.] I call him to witness, that I have forewarned you of the judgments that hang over your heads, unless you speedily repent. And he himself will become a witness against you, and convince you of your sins, in such a manner, that you shall not be able to deny the charge. (Compare Psal. l. 7. Mal. iii. 5.)

The Lord from his holy temple.] From heaven his holy habitation. (See the following verse, and the note upon Jonah ii. 7.)

Ver. 3. *For, behold, the Lord cometh out of his place.*] God is described as coming from heaven to judgment, because of the visible effects of his power and presence upon earth. (See Isa. xxvi. 21.)

And he will come down, and tread upon the high places of the earth.] When he comes to execute his judgments, he will subdue places of the greatest strength, and bring down the men of the highest rank. (See Amos iv. 13.)

Ver. 4. *And the mountains shall be molten under him, and the valleys shall be cleft,* &c.] An allusion to God's coming upon Mount Sinai, when thunder and lightning shook the mountain, and violent rains, which accompanied this tempest, made the hills look as if they were melted down. (Compare Judg. iv. 4, 5. Psal. lxviii. 8. xcvii. 5. Isa. lxiv. 1, 2. Habak. iii. 6. 9, 10.) Or the words may be referred to the general judgment, of which all particular judgments are an earnest; when the heavens and the earth shall be dissolved at God's appearing. (Compare Nahum i. 5. Isa. li. 6.)

Ver. 5. *What is the transgression of Jacob? is it not Samaria?*] Where is the chief cause of Jacob's or Israel's sin and apostacy? Is it not in Samaria, the chief seat of that kingdom, the residence of the king and his princes, who have set up the idolatry of the golden calves, and made it the established religion of the kingdom?

And what are the high places of Judah? are they not Jerusalem?] Doth not the idolatrous worship, practised in the high places, receive its chief encouragement from Ahaz, and the great men that join with him in that idolatry? (See 2 Kings xvi. 4.)

Ver. 6. *Therefore I will make Samaria as a heap of the field, and as plantings of a vineyard.*] It shall be turned into a heap of ruins. (Compare iii. 12. 2 Kings xix. 25. Nehem. iv. 2.) It shall be reduced into such heaps of stones as are laid up together in a field lately ploughed, or a vineyard newly planted, after the stones have been gathered out of it. (Compare Isa. v. 2. Hos. xii. 11.) The Vulgar Latin translates the sentence thus: *I will make Samaria as a heap of stones in a field, when a vineyard is planted.*

And I will pour down the stones thereof into the valley, and I will discover the foundations thereof.] Samaria stood upon a hill; (1 Kings xvi. 24.) so, when it was demolished, many stones would fall down from the high and stately buildings into the valley beneath, and leave the foundations naked and bare. (Compare Jer. li. 25.)

Ver. 7. *All the hires thereof shall be burnt with fire.*] *i. e.* The city shall be destroyed; all its wealth and substance shall be consumed in the fire; the increase of which they looked upon as so many rewards of their idolatry. (See Hos. ii. 5. 12.)

For she gathered it of the hire of a harlot, and it shall return to the hire of a harlot.] She imagines that she gaineth her wealth as a reward of her idolatry, and it shall return or be made a prey to idolatrous Assyrians. Nothing is more abominable than the *hire of a harlot,* implying two great wickednesses, covetousness and impurity. (See Deut. xxiii. 18.)

Ver. 8. *Therefore I will wail and howl; I will go stripped and naked.*] I will sympathize with the calamities of my countrymen. (Compare Isa. xxii. 4. Jer. iv. 19.) I will put on the habit and dress of mourners, whose custom it was to go without their upper garments; or with those they wore, rent and torn. This will fitly denote the naked condition to which the ten tribes will be reduced by their enemies. (See Isa. xx. 2—4. and the notes there.)

I will make a wailing like the dragons.] The word *tannin* is often translated a *dragon* by our interpreters; but it signifies most commonly some great fish, such as a *whale,* or *crocodile.* (See the note upon Isa. xxvii. 1. Ezek. xxix. 3.) It seems to be taken for a land-animal here, as Dr. Pocock observes upon the place; and so it is taken Lam. iv. 3. where our English reads, *The sea-monsters draw out the breast, they give suck to their young ones:* but the text must be understood of a land-animal, sea-monsters having no breasts.

And mourning as the owls.] Compare Job xxx. 29. Psal. cii. 6. Bochart (de Animal. lib. ii. cap. 14.) thinks the word translated *owls* signifies properly an *ostrich.* It is generally supposed, that the Hebrew *yaanih* is derived from the loud noise this bird maketh. The LXX. translate it here by Σειρῆνες, *sirens;* by which Vossius understands a sort of wasp or hornet, of a melancholy note; which kind never goes in swarms, but wanders about in a solitary manner. (See his Dissert. de Orac. Sibyll. cap. 13.)

Ver. 9. *For her wound is incurable; it is come to Judah: he is come to the gate of my people, even to Jerusalem.*] The captivity and desolation of the ten tribes can neither be prevented, because they persist in their impenitence; nor can any relief be applied to it, because it will end in their utter destruction. And one aggravating circumstance attends it, that it is the forerunner of those evils which will befal Judah and Jerusalem; whose gates Sennacherib shall attempt to besiege, with a design to make himself master of that city and the kingdom. (See 2 Kings xviii. 17. 2 Chron. xxxii. 2. compare ver. 12. of this chapter.)

Ver. 10. *Declare it not in Gath.*] The words are taken out of David's lamentation over Saul and Jonathan, 2 Sam. i. 20. This manner of speech does not imply, in either place, that such ill tidings could be concealed; but only expresseth the prophet's concern, lest the Philistines should take occasion from thence to rejoice over the calamities of his people.

In the house of Aphrah roll thyself in the dust.] Or, *Wallow in the ashes;* as was commonly practised in times of great mourning. (See Esther iv. 3. Jer. vi. 20.) The word *Aphrah* signifies *dust;* and the prophet, it is likely, puts

it here for *Ophrah*, a town in the tribe of Benjamin; that the name may better suit their present condition.

Ver. 11. *Pass ye away, thou inhabitant of Saphir, having thy shame naked.*] Or, *Thy nakedness uncovered.* The word *Saphir* imports a fair and delightful habitation, and denotes either Samaria or Jerusalem. The prophet threatens the inhabitants of that place, that they shall go into captivity in a way very unsuitable to their former softness and luxury; even without so much as a covering to hide their nakedness. (See Isa. iii. 17. xlvii. 2, 3. and the notes there.)

The inhabitant of Zaanan came not forth in the mourning of Beth-ezel.] The inhabitants of Zaanan were so much concerned to provide for their own security, that they took no notice of the mournful condition of their neighbour: so Beth-ezel signifies. Grotius supposes Zaanan to denote Zion, and Beth-ezel to signify Beth-el, called here by another name, importing the *house of separation*, according to his interpretation; because it was the principal seat of idolatrous worship.

He shall receive from you his standing.] The inhabitant of Zaanan may make a conjecture of his own strength or condition, whether he is like to stand or fall by the fate which he sees doth befal the people of Beth-ezel.

Ver. 12. *For the inhabitant of Maroth waited carefully for good; but evil came down,* &c.] The words may be better translated, *Although the inhabitant of Maroth waited for good; yet evil,* &c. So the particle *ki* is translated when it is repeated in the middle of the sentence, as it is here. (2 Sam. xxiii. 5.) By Maroth, which signifies *bitterness*, or *trouble*, Grotius understands Ramoth: there were several Ramahs, expressed sometimes by Ramoth, in the plural number; one in Mount Ephraim, 1 Sam. i. 1. another in the tribe of Benjamin near Beth-lehem, Jer. xxxi. 15.

But evil came down from the Lord unto the gate of Jerusalem.] Such a calamity as stopped not at Ramah, but reached even to Jerusalem; those two places being not far asunder. (See Judg. xix. 10. 13.)

Ver. 13. *O inhabitants of Lachish, bind the chariot to the swift beast.*] In order to flee from the approaching enemy. Lachish was one of the first cities that Sennacherib besieged, when he invaded Judea, (2 Kings xviii. 13, 14.)

She was the beginning of sin to the daughter of Zion; for the transgressions of Israel were found in her.] She was the first among the cities of Judah which practised those idolatries, which the kings and people of Israel had begun.

Ver. 14. *Therefore shalt thou give presents to Moresheth-gath.*] Either to defend thee against the enemy, or to receive thee under their protection. Moresheth-gath was probably a place that once belonged to Gath of the Philistines.

The houses of Achzib shall be a lie unto the kings of Israel.] *Achzib* signifies a lie. There is a town of that name belonging to the tribe of Judah, mentioned Josh. xv. 44. This place the prophet foretells will answer its name, and disappoint the kings of Israel that depended upon its strength and assistance. [See 2 Chron. xxi. 2. xxviii. 19.] Israel is sometimes used for Judah: (see below, iii. 9, 10.) so it may probably be taken here, and ver. 15.

Ver. 15. *Yet I will bring an heir to thee, O inhabitant of Mareshah.*] This is another town belonging to Judah, mentioned Josh. xv. 44. The name signifies an *inheritance:* so the prophet, by way of allusion, foretells that a new heir shall come and take possession of it, *viz.* a conquering enemy.

He shall come to Adullam, the glory of Israel.] The enemy shall enlarge his conquests even to Adullam, one of the frontier cities of Judah, fortified by Rehoboam, 2 Chron. xi. 7. Israel is put here for Judah, as in the foregoing verse. The margin reads, *The glory of Israel shall come to Adullam: i. e.* the great and honourable men shall be forced to hide themselves from their enemies, in the cave of Adullam, as David did when he fled from Saul, 1 Sam. xxii. 1.

This may relate to the great depredations which Pekah king of Israel, in conjunction with Rezin king of Syria, made in the kingdom of Judah, in the reign of Ahaz. (See 2 Chron. xxviii. 5. 8.)

Ver. 16. *Make thee bald, and poll thee* [or, shave thy hair] *for thy delicate children; for they are gone into captivity from thee.*] Cutting the hair, or shaving it close, were expressions of mourning and lamentation, anciently used among most nations. (See Job i. 20. Jer. vi. 29. Amos viii. 10. and the notes upon Isa. xv. 2.)

Enlarge thy baldness as an eagle.] When she moults her feathers.

CHAP. II.

ARGUMENT.

The chapter begins with a reproof for the sins of oppression, and contempt of God's word, but concludes with the promise of a restoration. Some learned men think that the reproofs of this chapter relate to the times of king Ahaz.

Ver. 1. *WOE to them that devise iniquity, and work evil upon their beds,* &c.] Whose thoughts are big with mischief, so that they contrive schemes of wickedness upon their beds, in order to put them in practice when they arise in the morning. (Compare Psal. xxxvi. 4.)

Because it is in the power of their hand.] *They make their strength the law of justice,* according to the character given of such men, Wisd. ii. 11.

Some take the Hebrew word *El* to signify God, which is its most usual signification; in which sense the Vulgar Latin translates it, "Contra Deum est manus illorum;" *their hand is against God.* But the phrase in the original is used in the same sense in which our translators understand it, Gen. xxxi. 29. Deut. xxviii. 32.

Ver. 2. *So they oppress a man and his house, even a man and his heritage.*] They take from him both his house and his land.

Ver. 3. *Behold, against this family do I devise an evil,* &c.] As they devise mischief against others, so will I devise an evil against them, as a due punishment for their sin. As they have unjustly deprived others of their inheritance, so a conquering enemy shall dispossess them, and carry them into captivity. (See the following verse.) The word *family* is equivalent to people, as appears from Jer. i. 15. compare viii. 3. x. 25. of that prophecy; where the *families which have not called upon thy name,* mean the same with the *kingdoms that have not called upon thy name,* Psal. lxxix. 6.

Ver. 4. *In that day shall one take up a parable against*

you.] A *parable* denotes a speech out of the ordinary way, as the Greek word Παροιμία imports, and illustrated with metaphors or rhetorical figures. (See Job xxvii. 1. Ezek. xx. 49. Habak. ii. 1.) So *speaking in parables* (for so the words should be translated) is opposed to *speaking plainly*, John xvi. 25. 29.

And lament with a doleful lamentation.] The expression alludes to the lamentations made at funerals. (See the note upon Amos v. 1.)

He hath changed the portion of my people; how hath he removed it from me?] He hath removed his people out of their ancient inheritance, that portion which he himself had allotted them, and given it away to other owners.

Turning away he hath divided our fields.] Turning us into captivity; or, as the margin reads, *Instead of restoring us*, he hath divided our lands among our enemies.

Ver. 5. *Therefore thou shalt have none that shall cast a cord by lot in the congregation of the Lord.*] Israel was the Lord's people or congregation; (compare Deut. xxiii. 1, 2.) they were *the lot of his inheritance*, (Deut. xxxii. 9.) and he divided their land among them by lot: but now they shall be utterly expelled out of it, and sent captives into a foreign country.

Ver. 6. *Prophesy ye not, say they to them that prophesy.*] They do not care to hear the prophets speak ungrateful truths. (See Isa. xxx. 10. Amos vii. 16.) The word is the same here which is used in that text of Amos. (See the note there.) *Say they*, is understood by a like ellipsis, Nahum xi. 8.

They shall not prophesy to them, that they shall not take shame.] Or rather, For *they will not take shame.* It is to no purpose to prophesy to them, for they still persist in a shameless course of sin. (Compare Zech. iii. 5. Jer. vi. 15.) The latter part of the sentence may be thus translated, *Their shame shall not depart*, or be removed from them; *i. e.* God hath determined to bring that shame upon them which their sins deserve.

Ver. 7. *O thou that art named the house of Jacob.*] But dost not act suitably to the piety of thy father Jacob.

Is the Spirit of the Lord straitened? are these his doings? &c.] Is God's hand or power shortened? (Compare Isa. lix. 1. Zech. iv. 6.) Are the judgments he brings upon you the genuine effects of his power and goodness? and not rather such acts as your sins do in a manner constrain him to exercise? as punishments are called *his strange work*, Isa. xxviii. 21. Certainly both his laws and the words delivered by his prophets would turn to your good, if you would obey them.

Ver. 8. *Even of late my people is risen up as an enemy.*] This Dr. Wells refers to the invasion of Judah by Pekah, and the devastations which followed upon it. (See 2 Chron. xxviii. 5. 8.)

Ye pull off the robe with the garment from them that pass by securely, &c.] Or, *Ye take the robe from off the garment;* so Noldius translates it, p. 611. By the *robe* is meant the upper garment, called the *cloak*, Luke vi. 29. where the phrase seems to be taken from this place. The words import, that the Israelites invaded their countrymen of Judea, who had given them no provocation, and were willing to live peaceably with them; and in a violent manner stripped them of all their substance, even to their wearing apparel.

Ver. 9. *The women of my people have ye cast out from their pleasant houses,* &c.] This probably relates to the invasion just now mentioned, when the *Israelites carried away captive of their brethren two hundred thousand, women, sons, and daughters*, 2 Chron. xxviii. 8.

From their children have ye taken away my glory for ever.] Ye have taken their children captive with a design to sell them to the heathen, (see Joel iii. 6.) that they may be bred up in idolatry, and forfeit all their right to the privileges of my temple and worship. The temple is called the *beauty of holiness*, Psal. xxix. 2. xcvi. 9. where the word is the same which is here translated *glory*. Some understand the words of Pekah and Rezin's design to set up another king in Judah, (see Isa. vii. 6.) not allied to the house of David, and thereby to defeat the promises made to that family, that the Messias should descend from thence, and withal deprive the posterity of the Jews of the most glorious part of God's promises to them.

Ver. 10. *Arise ye, and depart; for this is not your rest.*] The prophet still directs his discourse to the Israelites that invaded Judea, and tells them, that as a just punishment for their oppressing and spoiling their brethren, they themselves should be carried captive out of their land, where God had promised to give them rest. (See Deut. xii. 9. Psal. xcv. 2.)

Because it is polluted, it shall destroy you, even with a sore destruction.] The land, being polluted with your sins, shall *spew you out*, as it did its former inhabitants, the Canaanites, (Lev. xviii. 28.)

Ver. 11. *If a man walking in the spirit and falsehood.*] Or, Of *falsehood.* Noldius gives several instances where the copulative particle supplies the place of the genitive case. (See his Concordance, p. 315.)

I will prophesy unto thee of wine and strong drink; he shall even be the prophet of this people.] If a prophet pretend to foretell all manner of plenty and prosperity, such a one shall be hearkened to by this people, though it be never so unlikely to come to pass. Such were those that prophesied of *peace*, whom Jeremiah reproves, vi. 14. viii. 11. and *spoke smooth things*, to please their hearers, Isa. xxx. 10. The words may be thus translated, *I will prophesy unto thee for wine and strong drink: i. e.* if it appears, both by his words and actions, that he doth not design the *serving God, but his own belly*, as St. Paul speaks, Rom. xvi. 18. yet such a one shall be followed by those that love soothing teachers. (Compare iii. 5.) *Wine* and *strong drink* are often mentioned together; the latter may best be explained in the words of St. Jerome (Epist. 2. ad Nepotianum): "Sicera Hebræo sermone omnis potio nuncupatur, quæ inebriare potest, sive illa quæ frumento conficitur, sive pomorum succo; aut cum favi decoquuntur in dulcem potionem, aut palmarum fructus exprimuntur in liquorem, coctisque frugibus aqua pinguior coloratur." *The Hebrew word* Sheker *signifies any strong drink, whether it be made with any sort of grain* (like our malt), *or with the juice of apples; or when a sweet liquor is made by the infusion of honey, or when a juice is pressed out of the dates of the palm-tree; or water hath a strength and colour added to it by the infusion of any other fruit.*

Ver. 12. *I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel.*] Here follows a promise of mercy, such as is often subjoined to the threat-

enings of impending judgments. This promise relates to the general restoration of the Jewish nation, which yet is here and elsewhere confined to that remnant, that shall escape the punishments that will come upon the rebellious. (See the note upon iv. 7.)

I will put them together as the sheep of Bozrah, &c.] God is often styled *the Shepherd of Israel,* and his care over his people is compared to that of a shepherd over his flock, when he gathers them into the fold, and defends them from beasts of prey, while they are there. (Compare Jer. xxxi. 10.) Bozrah is a noted place in Idumea, where there were large flocks of sheep.

They shall make a noise by reason of the multitude of men.] The noise a multitude makes both discovers their numbers, and is a sign of their being lively and in good condition. The words may be rendered, keeping close to the original, *They shall increase with men:* the same word in the Hebrew signifying both a *noise* and a *multitude.* (Compare Ezek. xxxvi. 37.)

Ver. 13. *The breaker is come up before them.*] He that shall break the bonds of their captivity, or break through all obstacles that hinder their return home. The word *porets* is usually understood in a bad sense, for a thief or a destroyer; but the context here determines it to a more favourable acceptation. To this sense the Vulgar Latin renders it, *Pandens iter, He that opens the way.* The Jewish commentators generally understand the *breaker,* and *their King,* that follows, of the same person, *viz.* the Messiah; as may be seen in Dr. Pocock upon the place. Bishop Pearson cites the words of Moses Hadarsan to the same purpose, in his Exposition of the sixth article of the Creed. The words seem parallel to that expression of Zechariah, (xii. 8.) *As the angel of the Lord before them,* or, at the head of them. (See the note there.) Some of the Jews, indeed, with a little variation, expound *their King* of the Messiah, and the *breaker* of his forerunner Elijah; as Dr. Pocock observes, the Chaldee paraphrase translates it, *Those that are saved;* as if the word were in a passive form.

They have broken up, and have passed through the gate, and are gone out by it.] The expressions allude to a flock of sheep, who, as soon as a passage is opened for one to get out, do all of them follow.

And their King shall pass before them, and [or, even] *the Lord on the head of them.*] The Messiah, who is both their God and their King, (see the note upon Isa. vii. 14.) shall lead and conduct them as their captain and general. (Compare Isa. lii. 12. Hos. i. 11.)

CHAP. III.

ARGUMENT.

Both the princes and prophets of Judah are reproved for their sins, and the destruction of Jerusalem is foretold, as a punishment for these enormities.

Ver. 1. *HEAR, O ye heads of Jacob, and ye princes of the house of Israel.*] Israel stands for Judah here, as appears by ver. 9, 10. (See likewise, i. 14, 15.)

Ver. 2, 3. *Who pluck off their skin from off them,* &c.] Who exercise all manner of cruelty upon their inferiors, as if they were so many butchers cutting meat for the shambles.

Ver. 4. *He will even hide his face from them at that time, as they have behaved themselves ill in their doings.*] As they have shewed no pity to others, God will have no pity for them.

Ver. 5. *That bite with their teeth, and cry, Peace.*] Though they speak smooth things, yet are no better than *ravening wolves,* and bring destruction upon those that are deluded by them. (See ii. 11.)

And he that putteth not into their mouth, they even prepare war against him.] If men will not still caress and maintain them, they bring them into trouble by raising false accusations against them, as if they were enemies to the government. (Compare Ezek. xiii. 19.)

Ver. 6, 7. *Therefore night shall be unto you, that ye shall not have a vision,* &c.] The false prophets shall see their own prophecies confuted by experience, so that they shall no more pretend to the gift of prophecy, and shall be covered with shame and confusion for making false pretences to it.

And the sun shall go down over the prophets, and the day shall be dark over them.] As they shall have no light or revelation from heaven, so dark days or dismal calamities shall overtake them, as a just punishment for their frauds and impostures. (Compare Isa. viii. 20. xxix. 10. Jer. xv. 9. Amos viii. 9, 10.)

Ver. 7. *Yea, they shall cover their lips: for there is no answer from God.*] Men used to cover their mouth, or their face, when they were under any great affliction. (See Ezek. xxiv. 17.) This likewise shewed that they were utterly silenced, and had nothing to say, either by way of revelation from God, or in behalf of themselves. (Job xl. 4.)

Ver. 8. *But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression,* &c.] Whereas I, that am a true prophet, and moved by God's Spirit, have the honesty and courage to reprove the crying sins of the nation, though practised and encouraged by the greatest men in it; (see ver. 9.) contrary to the base flatterings and soothings of the false prophets. (See Ezek. xiii. 10, &c.) *Geburah* properly signifies *might,* or *courage;* so it is used, Isa. xi. 2. (See the note there.)

Ver. 9. *Hear this—ye heads of the house of Jacob, and princes of the house of Israel.*] See ver. 1. This address to the great men, shews the prophet's courage and impartiality.

Ver. 10. *They that build up Zion with blood,* &c.] Who think to increase the wealth, or secure the safety, of the public, by putting the innocent to death. (Compare Habak. ii. 12.)

Ver. 11. *The heads thereof judge for reward.*] See vii. 3. Isa. i. 23. Hos. iv. 18. Ezek. xxii. 12. 27. Zeph. iii. 3.

Her priests teach for hire.] It was the duty of the priests to instruct the people, as well as to attend upon the service of the temple; for which cause they had cities allotted to them in all parts of Judea. (See Deut. xxxiii. 10. Ezra vii. 10. Jer. xviii. 18. Mal. ii. 7.) The priests, not content with that plentiful revenue which the law allowed them, made a corrupt gain of their office.

And the prophets divine for money.] See ver. 5. Jer. v. 31. vi. 13. This is to be understood of the false prophets. (See Zeph. iii. 4. Zech. xiii. 2.)

Yet will they lean upon the Lord, and say, Is not the Lord among us [or, in the midst of us]? *none evil can come upon us.*] Notwithstanding these general corruptions, they will rely upon God's protection, and think themselves secure, because he hath chosen the temple as the place of his peculiar residence. (Compare Jer. vii. 4. Zeph. iii. 5.) St. Paul alludes to this place, when he describes the Jews as *resting* or *relying upon the law,* Rom. ii. 17. The Greek word ἐπαναπαύη, is the same which the LXX use here.

Ver. 12. *Therefore shall Zion for your sake be ploughed as a field,* &c.] This prophecy had its utmost completion in the final destruction of the city and temple by the Romans. (See the note upon Jer. xxvi. 18.)

And Jerusalem shall become heaps.] The word *heaps* alludes to the heaps of stones laid up together in fields newly ploughed. (See i. 6. compare Psal. lxxix. 1.)

And the mountain of the house [of the Lord] *as the high places of the forest.*] The place where the temple stood, which was upon Mount Moriah, shall be overrun with grass and shrubs, like a thicket or forest.

CHAP. IV.

ARGUMENT.

The prophet foretells the proclamation of the gospel, and the increase of Christ's kingdom, in the latter ages of the world: and exhorts God's people not to be discouraged at the apprehension of their approaching captivity, because the church should in due time surmount all difficulties, and break in pieces all the kingdoms of the earth; as Daniel afterward prophesied, ii. 35. 44.

Ver. 1. *BUT in the last days it shall come to pass.*] The times of the Messias are usually expressed in the prophets by the *last days.* (See the note upon the parallel text, Isa. ii. 2.)

That the mountain of the house of the Lord shall be established upon the tops of the mountains.] See iii. 12. The temple standing upon Mount Moriah, is often styled God's *holy mountain;* from thence the phrase is taken to denote the Christian church in the prophetical writings. (See Isa. xi. 9. lxvi. 20. Jer. xxxi. 23. Ezek. xx. 40. Joel iii. 17. Zech. viii. 3.) Our Lord himself compares his church to a *city set on a hill,* Matt. v. 14.

And people shall flow unto it.] Heathens shall resort thither to be instructed in the ways of salvation. (See the following verse.)

Ver. 2. *And many nations shall come, and say, Come, and let us go up to the mountain of the Lord—and he will teach us of his ways,* &c.] The expressions allude to the Jews' going up in companies to Jerusalem at their solemn feasts. (See the notes upon the parallel text of Isaiah.)

Ver. 3. *And he shall judge among many people—and they shall beat their swords into plough-shares,* &c.] See the notes upon the same place. It is farther observable, that our Saviour was born at a time when there was peace all the world over; after Augustus, having put an end to the civil wars, had shut up the temple of Janus, in token of his having procured a settled peace.

Ver. 4. *But they shall sit every man under his vine, and under his fig-tree; and none shall make them afraid.*] This shall be the effect of that peace, foretold in the foregoing verse, when every man may securely enjoy his own possessions, and the fruits of his labour. (See Isa. xxxvi. 16. 1 Kings iv. 25. Zech. iii. 10. compare Jer. xxiii. 4. 6.)

Ver. 5. *For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever.*] Or, *Although all nations should walk every one in the name of his god, yet we will walk,* &c. Since all people are fond of the religion of their forefathers, though false and absurd; it much more becomes us to cleave steadfastly to the service of the true God, and not forsake his laws and ordinances, as we have too often done. And this will be remarkably fulfilled at the general conversion of the Jews, when this prophecy shall receive its utmost completion; as hath been observed in the notes upon the parallel text of Isaiah. (See likewise the following verses of this chapter.)

Ver. 6. *In that day will I assemble her that halteth.*] Or, *I will heal her that halteth:* (compare Zeph. iii. 19.) for so the verb *asaph, assemble,* is translated 2 Kings v. 3. 6. The word which we render *halteth,* signifies in general one that is weak and feeble, or bowed down by any disease or calamity. (See Psal. xxxv. 15. xxxviii. 17.)

And I will gather her that is driven out.] This relates to the calling of the Jews from their several dispersions into the church: (see the notes upon Ezek. xxxiv. 13. 16.) although it may in some degree have been fulfilled in their return from the Babylonish captivity. (Compare Psal. cxlvii. 2.)

Ver. 7. *And I will make her that halteth a remnant.*] To this remnant are many promises made, which may in some degree be applied to the state of the Jews after their return from captivity; (see Zeph. ii. 9. Zech. viii. 6. 11.) but are chiefly to be understood of those who were to be called by the gospel, when the main body of the Jewish nation were rejected. (See ii. 12. v. 3. 7, 8. vii. 18. Isa. i. 9. x. 21, 22. Jer. i. 20. Joel ii. 32. Zeph. ii. 9. iii. 13. and the notes upon those places.)

And her that was cast off a strong nation.] The Jews, when they return from their several dispersions, (see ver. 6.) shall be victorious over all their enemies. (Compare v. 8. Ezek. xxxviii. xxxix. and see the note upon Obadiah, ver. 8.)

And the Lord shall reign over them in Mount Zion from henceforth, even for ever.] Compare Joel iii. 17. God will dwell and reign among his saints in the New Jerusalem, *that comes down from heaven,* Rev. xxi. 2, 3, &c. and then *the kingdoms of the earth shall become the kingdoms of the Lord and of his Christ, and he shall reign for ever and ever,* Rev. xi. 15. compared with xix. 6. Isa. xxiv. 23. Dan. vii. 27.

Ver. 8. *And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion,* &c.] The church, of which the earthly Jerusalem was but a figure, shall be the seat of this sovereign dominion, which God shall render conspicuous to the whole world, spoken of ver. 7. *The tower of the flock,* or *of Eder,* is best explained by *the strong hold of the daughter of Zion,* which follows. The Chaldee paraphrase expounds the words of the Messiah, *in whom the ancient kingdom shall be revived; i. e.* the kingdom of David, the Beth-lehemite; the *tower of Eder* being in or near Beth-lehem, (Gen. xxxv. 19. 21.) This notion is countenanced by Jonathan's Targum upon Gen. xxxv. 19. where mention being made in

the text of the *tower of Eder, beyond which Israel spread his tent,* he adds, by way of explanation, *from hence King Messias shall manifest himself in the latter days.*

Ver. 9. *Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.*] Why dost thou cry out, as a woman in the anguish of her travail, as if God himself, thy *king* and *counsellor,* had forsaken thee? (Compare Jer. viii. 19.) Some understand it of the time when Zedekiah and his counsellors were seized by the Chaldeans, (2 Kings xxv. 6. 18, &c.) Calamities are often compared to the pangs of child-bearing. (See Isa. xiii. 8. Jer. xxx. 6. l. 43.)

Ver. 10. *Be in pain, and labour to bring forth, O daughter of Zion.*] There is reason for your being in pain and anguish; but, as the pangs of a woman in travail, they shall have a happy conclusion; as it follows in the next words.

For now shalt thou go forth out of the city, and dwell in the field, and thou shalt go even to Babylon.] The Jews' captivity is expressed by their *going out of the city, and dwelling in the field;* because their city and temple being destroyed, they should live in an obscure state, without any visible form of government or worship. The same condition is elsewhere expressed by their living *in the wilderness.* (See the note upon Ezek. xx. 35. and Hos. ii. 14.) So the church under persecution is described as *flying into the wilderness,* Rev. xii. 14.

There shalt thou be delivered, &c.] God shall wonderfully restore thy captivity from thence by Cyrus, as he hath foretold by Isaiah, a prophet contemporary with Micah. (Isa. xliv. 28. xlv. 1. compare vii. 8. 11. of this prophecy.)

Ver. 11. *Now also many nations are gathered against thee, and say, Let her be defiled, and let our eye look upon Zion.*] The heathen round about will take occasion to insult the Jews' calamity, will please themselves with seeing the temple profaned, and gratify their spite with viewing Jerusalem in a forlorn condition. (See Lam. ii. 16.) *To look upon our enemies,* is to behold their fall with delight. (Compare vii. 10. and see the note upon Obad. ver. 12.)

Ver. 12. *But they know not the thought of the Lord—for he shall gather them as sheaves into the floor.*] They are ignorant of God's purpose, which is to punish them with an entire destruction, after he hath executed his judgments upon his own people. (See Jer. xxv. 27—29.) Great calamities are compared to the thrashing of corn in a floor. (See the following verse, and the note upon Isa. xxi. 10.)

Ver. 13. *Arise and thrash, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs brass.*] The expressions allude to the manner of treading out the corn in the eastern countries, which was by the feet of oxen: (see Deut. xxv. 4.) so the word *horn* is equivalent to the *hoofs* which follow. The words, as they relate to Zion, may be expounded in a spiritual sense, of bringing in the gentiles to the obedience of Christ. (See the following note.) Or else we may suppose this promise will be fulfilled, when all the enemies of the church shall be subdued, and the saints reigning with Christ *shall have power over the nations, and shall rule* (the refractory) *with a rod of iron,* Rev. ii. 26, 27. (Compare this text with v. 8. 15. of this prophecy, and with Isa. xiv. 2. xli. 15. lx. 12. lxi. 5. and see the notes upon those places.)

And I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.] This denotes the conversion of the gentiles, which is elsewhere expressed by their bringing gifts and offerings to God's temple; because that was the most solemn part of religious worship practised among the Jews. (See Psal. lxviii. 29. Isa. xviii. 7. xxiii. 18. lx. 6. 9. and compare Rev. xxi. 24. 26.) The word translated *consecrate,* properly signifies to *devote,* and alludes to the action of conquerors, who use to dedicate part of their booty to God, as a thankful acknowledgment for their victory.

CHAP. V.

ARGUMENT.

The prophet, that he may comfort the Jews under the calamities foretold in the last chapter, foretells the birth of Christ, whose kingdom should at last become victorious over all its enemies.

Ver. 1. *NOW gather thyself in troops, O daughter of troops: he hath laid siege against us.*] This verse is to be understood of some foreign invasion of Judea, by a nation that had numerous troops; and may relate to the conquest of Judea by the Babylonians. The *daughter of troops* is a phrase of the same kind with the *daughter of affliction; i. e.* one that is surrounded with affliction: so the *son of death* is one condemned to die, 1 Sam. xx. 31. Psal. cii. 20.

They shall smite the Judge of Israel with a rod upon the cheek.] This may be understood of Zedekiah, who was treated in a contumelious manner by the Babylonians, as a common captive, (2 Kings xxv. 6, 7.) *Smiting on the cheek,* signifies treating one in a despiteful manner, Lam. iii. 31. Matt. v. 39. *The Judge of Israel* is equivalent to *the King of Israel.* (See Amos ii. 5.)

Ver. 2. *But thou Beth-lehem-Ephratah, though thou be little among the thousands of Judah.*] Ephrath, or Ephratah, was another name for Beth-lehem in the tribe of Judah. (See Gen. xxxv. 19.) And both names are joined together, to distinguish it from another Beth-lehem, situate in the tribe of Zebulun, mentioned Josh. xix. 15. It is called *little among the thousands, i. e.* among the families, or cities of Judah. (Compare Judg. vi. 15. 1 Sam. x. 19.) The expression is taken from the first division of the people into thousands, hundreds, and other subordinate divisions. (See Exod. xviii. 21. 25.) Both the city and family of David were in a mean condition at the time of Christ's birth; whereupon the blessed Virgin, in her song, thankfully commemorates God's extraordinary favour, in honouring that low estate to which they were reduced, with the birth of the Messiah, (Luke i. 48. 52, 53.)

But the word *tsair, little,* hath likewise a contrary signification, as many Hebrew words have, (see the note upon Isa. xii. 17.) and signifies one of *note* or *esteem;* in which sense it is taken by the Chaldee paraphrast upon Jer. xlviii. 4. and by some copies of the LXX. Zech. xiii. 7. (See Dr. Pocock, in his notes upon Porta Mosis, cap. 2. p. 18, 19.) And in this sense St. Matthew understands the text, and translates it, *Art not the least among the princes of Judah,* ii. 6.

Yet out of thee he shall come unto me that is to be ruler in Israel.] The scribes and pharisees understood this prophecy of the birth of the Messiah, as appears from Matt. ii. 5, 6. and so did the generality of the Jews of that age, who

speak of it as an undoubted truth, that *Christ was to come of the seed of David, and of the town of Beth-lehem, where David was,* (John vii. 42.) The Chaldee agrees with their sentiments, and expressly applies the prophecy to the Messiah: and our Lord was born at Beth-lehem, by an especial act of Providence, that this prophecy might plainly be fulfilled in him. (See Luke ii. 4.) *To come forth* is the same as to be born. (See Gen. x. 14. xvii. 6. xxv. 25. 1 Chron. ii. 53. Isa. xi. 1.)

Whose goings forth have been from of old, even from everlasting.] The words do naturally import an original, distinct from the birth of Christ, mentioned in the foregoing sentence; which is here declared to be from all eternity: for so the words *mikkedem* (translated here *from of old,* but rendered *from everlasting,* Habak. i. 12.) and *mimé olam, from the days of eternity,* do plainly signify. (See Psal. lv. 19. xc. 2. Prov. viii. 23.) If we expound it with the Chaldee paraphrast, *Whose name was foretold of old,* the expression contains a plain description of the Messias.

Ver. 3. *Therefore will he give them up, until the time that she that travaileth hath brought forth.*] The particle *laken,* translated *therefore,* should be rendered *nevertheless,* here, and in some other places; as Dr. Pocock hath observed upon the place: and see the note upon Isa. xxx. 18. Notwithstanding the promise of so great a blessing, God will give up his people into the hands of their enemies, or leave them to be exercised with troubles and afflictions, till the appointed time of their deliverance cometh, which shall be greater than that from Babylon. (See iv. 10.) This deliverance may be understood of the church's bringing forth children by the preaching of the gospel: (see Gal. iv. 27.) but will be more fully completed in the general restoration of the Jewish nation, to be expected in the latter ages. (Compare Isa. lxvi. 7, 8.)

Then the remnant of his brethren shall return to the children of Israel.] Or, *Shall be converted with the children of Israel.* (See the note upon Mal. iv. 6.) Then the remnant of the dispersed Jews, (see the note upon iv. 7.) upon their conversion, shall join themselves to the true Israelites, and make one church with them. Both the LXX. and Chaldee read, *The remnant of their brethren.* But if we follow the present Hebrew, we may understand it of the believers that shall be added to the church, for Christ vouchsafes to call all believers his *brethren.* (See Matt. xii. 50. Heb. ii. 11.)

Ver. 4. *And he shall stand and feed* [or, rule] *in the strength of the Lord, and in the majesty of the name of the Lord his God,* &c.] Christ shall diligently perform the office of a shepherd or governor over his church: (compare vii. 14.) and it will appear by the success which attends him, that God is with him, and is *glorified in and by him.* (John xiii. 31, 32.) For his kingdom shall extend itself all the world over, (Psal. ii. 8.) and his faithful servants shall continue secure under his protection.

Instead of the verb *yashalu, they shall abide,* the Chaldee and Vulgar Latin read, *yashubu, they shall be converted,* or *return* from their captivity; which agrees very well with the sense of the verse foregoing.

For now shall he be great unto the ends of the earth.] The words of the angel, Luke i. 32. allude to this text, *He shall be great, and shall be called the Son of the Highest,* &c. He is dignified with such titles as were never given to any creature, as the apostle at large proves, Heb. i. 4, &c. (Compare Isa. lii. 13. and see the note there.)

Ver. 5. *And this man shall be the peace.*] This title in a peculiar manner belongs to the Messiah, and is spoken of as a blessing attending his kingdom. (See Psal. lxxii. 7. Isa. ii. 4. ix. 6, 7. xi. 6. Hag. ii. 9. Zech. ix. 10. Luke ii. 14. Ephes. ii. 14. Heb. vii. 2.) This sentence may be best explained as coherent with the former verse.

When the Assyrian shall come into our land, and when he shall tread in our borders.] I take the sense which Mr. Mede hath given to this passage to be most agreeable to the scope and design of the following part of the chapter. See his Works, p. 796. where he expounds the place of the general destruction of some remarkable enemy, or enemies, to God and his truth, which should come to pass before the consummation of all things: an event foretold in several places of Scripture. (See Psal. cx. 5, 6. Isa. xxvi. 20, 21. xxxiv. 1, &c. lxvi. 16. Jer. xxx. 7. 10. Ezek. xxxviii. xxxix. Joel iii. 9. 14. Obad. ver. 15, &c. Zeph. iii. 8. Hag. ii. 22. Zech. xii. 1. xiv. 8. Rev. xix. 19. xx. 9.) This enemy is probably called by the name of the Assyrian by Isaiah, xiv. 25. as well as by Micah here. (See the note upon that place.) Mr. Mede ingeniously conjectures, that this name was given him by these two prophets, because that ever since the invasion of Sennacherib, the very name of Assyrian carried terror along with it, being esteemed by the Jews as their most formidable enemy.

Then we shall raise up against him seven shepherds, and eight principal men.] Or, *rulers.* Under his conduct we shall be furnished with commanders sufficient to oppose the enterprises of the enemy. *Shepherds* are elsewhere equivalent to princes or generals. (See Jer. vi. 3. xxv. 34. Nahum iii. 18.) The words *seven* and *eight* are used for an indefinite number: (see Eccles. xi. 2.) so *once* and *twice, six* and *seven,* are used, Job xxxiii. 14. v. 19. Prov. vi. 16.

Ver. 6. *And they shall waste the land of Assyria with the sword, and* [or even] *the land of Nimrod in the entrances thereof.*] In its borders, where its garrisons are, and its chief strength lies. Assyria is called *the land of Nimrod,* because he was the first king of that country, as appears from Gen. x. 2. where the marginal reading rightly translates the text, *Out of that land he* (*i. e.* Nimrod, spoken of ver. 9.) *went out into Assyria,* or invaded and conquered it; as the phrase, *went forth,* commonly signifies. (See Psal. lx. 10. Zech. xiv. 3.)

Ver. 7. *And the remnant of Jacob shall be in the midst of many people as a dew from the Lord.*] That remnant, mentioned ver. 3. and iv. 7. shall be the instruments of converting those gentiles among whom they live: (see the notes upon Isa. lxvi. 12. 19.) and thereupon may fitly be represented by the dews and rains which come from heaven, and are the means of making the earth fruitful. (Compare Deut. xxxii. 2. Psal. lxxxii. 6. Hos. vi. 3.)

Which tarries not for man, nor waits for the sons of men.] The dews and the rains are the gift of God, (see Isa. lv. 10. Jer. xiv. 22.) and are spoken of here, by way of distinction from those fountains and canals of water, which men convey into their fields and gardens by their own industry. (Compare Deut. xi. 10, 11.) [Some of the rabbins apply the text to the birth of the Messiah, spoken of ver. 2. who shall be born, not in the ordinary way of generation, but by the miraculous power of God.

(See the Bishop of Coventry and Litchfield's Defence of Christianity, chap. 4. sect. 2.) To the same sense we may probably interpret Psal. cx. 3. *The dew of thy birth is of the womb of the morning.*]

Ver. 8. *And the remnant of Jacob shall be in the midst of many people, as a lion among the beasts of the forest,* &c.] The former verse described the benefits the converted Jews should bring to those gentiles that were disposed to embrace the gospel: this instructs us how terrible adversaries they will prove to such as persist in their enmity to them and to the truth. (Compare Obad. ver. 18, 19. Zech. xii. 6. and see the note upon ver. 5. of this chapter.)

Ver. 10, 11. *And it shall come to pass in that day, saith the Lord, that I will cut off thy horses out of the midst of thee,* &c.] I will afford deliverance to my people, not in the ordinary way of second causes, but immediately by myself; so that they shall not need to trust in the strength of their forces, or of their garrisons. (Compare Hos. i. 7. Zech. ix. 10.)

Ver. 12—14. *And I will cut off witchcrafts out of thy land, and thou shalt have no more soothsayers: thy graven images also will I cut off,* &c.] The prophet may be supposed to mention here those sins wherein the Jews of his own age were chiefly faulty, thereby to signify, that, in aftertimes, when the promises here mentioned should be fulfilled, such offences should not be found among them. (Compare Isa. ii. 6—8. with the context here.) We may in general take notice, that the destruction of idolatry is often mentioned in the prophets as a principal circumstance in their descriptions of the flourishing state of the church, which should come to pass in aftertimes. (See the note upon Isa. i. 29.) This appears to have been the sentiment of the ancient Jews, from that passage in Tobit, xiv. 6. where, speaking of the times of the Messias, he saith, *All nations shall turn and fear the Lord truly, and shall bury their idols.* No nation has been more addicted to the several sorts of divination than the Jews, both in ancient and modern times: (see Juvenal, Sat. vi. ver. 545. and the note upon Mal. iii. 5.) and several of them comply with the idolatries practised in those countries where they are dispersed. See the note upon Zech. xiii. 2. where there is the same prediction of the utter abolishing of idolatry among them.

Ver. 15. *And I will execute vengeance in anger, and fury upon the heathen,* &c.] When I have purged my people from their corruptions, I will severely vindicate their cause, to the utter destruction of all their unbelieving enemies. (See the notes upon ver. 5. 8.)

CHAP. VI.

ARGUMENT.

This chapter relates to the prophet's own time; wherein he first upbraids the people for their ingratitude towards God: then he instructs them in the true way of performing acceptable service to him: lastly, he reproves them for their injustice and idolatry, and tells them that these sins are the causes of their being unsuccessful in all their undertakings.

Ver. 1. *ARISE, contend thou before the mountains,* &c.] God often appeals to inanimate creatures for the justice of his proceedings, thereby to upbraid the stupidity of men. (See i. 2. Deut. iv. 26. xxxii. 1. Psal. l. 4. Isa. i. 2.)

Ver. 2. *For the Lord hath a controversy with his people,* &c.] He will enter into judgment with them for their impieties, as being injurious to his honour, and for which his justice demands satisfaction. (See Hos. iv. 1.)

Ver. 3. *O my people, what have I done to thee? or wherein have I wearied thee? witness against me.*] The words allude to the forms of courts of justice, wherein actions are tried between man and man. God allows his people to offer any plea in their own behalf, and demands what injustice he hath done them, and what grievances they can complain of, either in the laws or the rules of worship which he hath prescribed them. (Compare Jer. ii. 5. 31.)

Ver. 4. *For I brought thee out of the house of Egypt, and redeemed thee out of the house of servants,* &c.] On the other side, God puts them in mind of the great favours he had bestowed upon them, in delivering them out of the Egyptian bondage, by the conduct of Moses, Aaron, and Miriam their sister, who is here mentioned as having been endued with the spirit of prophecy, and by whom upon some occasions God made known his will to the Israelites. (See Exod. xv. 20. Numb. xii. 2.)

Ver. 5. *O my people, remember what Balak king of Moab consulted, and what Balaam son of Beor answered him.*] Remember how Balak sent for Balaam to curse Israel, and he contrary to his own intentions blessed them. (See Numb. xxiv. 10—12.)

From Shittim unto Gilgal, that ye may know the righteousness of the Lord.] To make the sense perfect, we must supply it from the beginning of the verse, as the Chaldee paraphrast doth, *Remember what I have done for you, from Shittimun to Gilgal; i. e.* from your encamping in the plains of Moab near Shittim, by Jordan: (see Numb. xxii. 1. compared with xxxiii. 48, 49.) where you continued till you passed over that river, and encamped in Gilgal in the land of Canaan. (See Josh. ii. 1. compared with iv. 19.) If you duly consider these things, you will be convinced of God's great goodness to you, and of his faithfulness in fulfilling the promises made to your fathers.

A learned prelate, in his Defence of Christianity from the ancient Prophecies, p. 290. supposes the phrase, *From Shittim to Gilgal,* to be a proverbial expression, for *a sudden change of an enemy's wicked passions and designs.* And then the words will imply thus much:—Remember how I would not suffer Balaam, though when led to it by his inclinations and interests, to curse you, though he removed from one place to another, to find a seasonable time and prospect for his enchantments, and surveyed the army of Israel, going over them with his eye, from Shittim where they lay encamped, to the utmost extremity of them over against Gilgal, or Jericho, by Jordan: (see Josh. iii. 1. compared with iv. 19.) *But the Lord thy God* made him *turn his curse into a blessing,* Deut. xxiii. 5.

Ver. 6. *Wherewith shall I come before the Lord, and bow myself before the high God.*] After this reproof of the people's ingratitude, they are introduced by the prophet, as anxiously inquisitive how they may propitiate God's displeasure, and avert his judgments. They declare themselves, in the following verse, ready to offer any expiatory sacrifices, though never so costly, for that purpose.

Shall I come before him with burnt-offerings, with calves

of a year old?] Will God accept of the ordinary sacrifices, such as we offered upon other occasions as an atonement for sin? (See Lev. iv. 3. ix. 2.)

Ver. 7. *Will the Lord be pleased with thousands of rams, or ten thousands of rivers of oil?*] Or doth he expect a more costly sacrifice? We are ready, if that will appease him, to offer up to him thousands of rams, and to add in proportion meat-offerings prepared with oil; (see Lev. ii. 1. 4. 15.) though it should cost us an unmeasurable quantity of that liquor. (Compare Job xxix. 6.)

Shall I give my first-born for my transgression? &c.] They farther declare themselves ready to sacrifice their first-born, though looked upon as the strength and stay of their family, if that would appease God's wrath, and procure their pardon. Such inhuman sacrifices several of the idolatrous Jews offered up to their idols; for which they are severely reproved by the prophets. (See 2 Kings xvi. 3. xxi. 6. Jer. vii. 31. xix. 5. Ezek. xvi. 20, 21. xxiii. 37.)

These two verses are an exact description of the temper of hypocrites and habitual sinners, who hope to obtain God's favour by performing the external duties of religion; and are willing to purchase their own pardon upon any terms but that of reforming their lives.

Ver. 8. *He hath shewed thee, O man, what is good,* &c.] Both the dictates of reason, and the laws of God, sufficiently inform men what are the substantial parts of their duty; *viz.* the practice of justice and mercy, and a reverent behaviour towards God, and looking up to him as our Lord and Maker. This is a more acceptable service than the most costly sacrifices. (Compare Deut. x. 12, 13. 1 Sam. xv. 22. Isa. i. 11, &c. Hos. vi. 6.)

Ver. 9. *The Lord's voice cries unto the city.*] The exhortations God hath given you by his prophets are chiefly directed to the city of Jerusalem and its principal inhabitants, whose injustice and oppression of their neighbours cry aloud for vengeance.

And the man of wisdom shall see thy name.] He that is truly wise will easily discover God's authority in such a message. *Wisdom,* in the Hebrew, is here put for the wise man, the abstract being often used for the concrete: so *righteousness* signifies the *righteous man,* Isa. xli. 2. Some translate the sentence thus, *They will learn wisdom* [or, shall obtain salvation] *who fear thy name.* The derivatives from *yare,* to fear, and *raar,* to see, are often used promiscuously in the Hebrew language.

Hear ye the rod, and who hath appointed it.] Hear what severe judgments are threatened against your sins, and who it is that threatens them, and is able to put them in execution.

Ver. 10. *Are there yet the treasures of wickedness in the house of the wicked?*] Notwithstanding all the exhortations and reproofs given you upon this subject, still there are many that use unjust and fraudulent means to enrich themselves, and keep scant measures to sell their goods by, which the law of God often declares to be an abomination to him. (See Lev. xix. 35, 36. Deut. xxv. 13. 16. Prov. xi. 1. xx. 10.) The word translated *measure* is *ephah* in the Hebrew; so the reproof is the same with that of Amos, viii. 5. where he charges the tradesmen with making the *ephah small.* (See the note there.)

Ver. 12. *Shall I count them pure with the wicked balances?*] See Hos. xii. 7.

Ver. 13. *Therefore also will I make thee sick in smiting thee.*] The punishment wherewith I will afflict thee shall waste thy strength, like a consuming sickness, which preys upon the vitals.

Ver. 14. *Thou shalt eat and not be satisfied.*] Either thy food shall not give thee due nourishment, or else thou shalt not have enough to satisfy a craving appetite.

And thy casting down shall be in the midst of thee.] The miseries that bring thee low, shall be like an incurable disease in thy bowels. (See ver. 13.)

And thou shalt take hold, but shalt not deliver, &c.] Whatever advantages thou shalt make by thy industry, or whatsoever thou shalt gain by conquest, thou shalt not be able to keep it, but it shall become a prey to thine enemies. A contrary form of speech we read in Isaiah, v. 29. where the prophet, speaking how successful the attempts of their enemies should be, saith, *They shall lay hold of the prey, and shall carry it away safe, and none shall deliver it,* or retake it. The rabbins generally interpret the text here to this sense: Thou shalt conceive seed, but shall not be safely delivered of the child; or, if thou be, it shall be slain by the enemy. The verb *palat,* here used, is spoken of cattle which are safely delivered of their young. (Job xxi. 20.)

Ver. 15. *Thou shalt sow, but thou shalt not reap,* &c.] Thou shalt not enjoy the fruits of thy labours: a curse often threatened for their disobedience. (See Deut. xxviii. 38, 39. Amos v. 2. Zeph. i. 13.)

Ver. 16. *For the statutes of Omri are kept, and all the works of the house of Ahab.*] It is said of Omri, that he *did worse than all that were before him,* 1 Kings xvi. 25. and his son Ahab added the worship of Baal to the idolatry of the golden calves, ibid. ver. 32. which is spoken of there as the worse degree of idolatry, because it was the introducing a heathen idol; whereas the golden calves were only an idolatrous representation of the true God. Manasseh followed Ahab in his wickedness. (See 2 Kings xxi. 3.)

That I should make thee a desolation, and the inhabitants thereof a hissing.] The subject of scorn and derision to their enemies. (See 1 Kings ix. 8. Jer. xviii. 16. Lam. ii. 15.)

Therefore ye shall bear the reproach of my people.] The prophet still directs his discourse to the great and rich men, (ver. 12. 15.) and tells them, that since they have given the chief occasion to those reproaches, which unbelievers have thrown out upon God's people, as if they were rejected and cast off by him, therefore they shall bear the principal share of that shame and contempt wherewith their enemies shall treat them. (Compare Psal. xlii. 10. Isa. xxv. 8.)

The LXX. read, *The reproach of the people;* to the same sense with those words of Psal. lxxxix. 50, 51. *I bear in my bosom the reproach of all the mighty people, wherewith thine enemies have reproached—.* Buxtorf, in his Vindiciæ contra Capellum, shews this interpretation to agree with the Hebrew, supposing the word *ammi* to stand for *ammim* in the plural; of which syntax he alleges several instances.

CHAP. VII.

ARGUMENT.

The prophet, speaking in the person of the church, laments the decay of piety, and growth of wickedness: possessing her soul in patience by faith, she foresees her future restoration in the latter times; a subject with which most of the minor prophets conclude their prophecies.

Ver. 1. *WOE is me! for I am as when they have gathered the summer-fruits,* &c.] Good men are become like a gleaning after the harvest or vintage, scarce two or three to be found after the most diligent search. (Compare Isa. xvii. 6. xxiv. 13.)

My soul desireth the first ripe fruit.] It would be the same refreshment to me to meet with a truly pious man, as it is to a thirsty traveller to find the early fruits in the summer season. (Compare Isa. xxviii. 4. Hos. ix. 10.)

Ver. 2. *The good man is perished out of the earth,* &c.] The same complaints we find in other holy writers, lamenting the scarcity of good men, and the increase of the wicked. (See Psal. xii. 1. xiv. 2, &c. Isa. lvii. 1.)

They hunt every man his brother with a net.] They make a prey of their neighbours, and even of their friends and nearest relations. (See Habak. i. 14, 15.)

Ver. 3. *That they may do evil with both hands earnestly.*] The words may be translated, *That they may prepare their hands, for* committing *evil:* the verb *herib* sometimes signifies to *fit* or *prepare.* (See Exod. xxx. 7. Hos. x. 1.)

The prince asketh, &c.] See iii. 11.

So they wrap it up.] The prince, the judge, and the great man, agreeing in their ill designs, make a threefold cord of iniquity: or they twist one sin upon another, the latter to maintain or cover the former. The Chaldee renders it, *So they deprave or pervert it; i. e.* the soul, or mind; which word is found in the Hebrew of the foregoing sentence.

Ver. 4. *The best of them is as a brier; the most upright is sharper than a thorn hedge.*] Those that have the fairest character among them are set upon mischief. Sinners are elsewhere compared to briers and thorns, both upon the account of their unfruitfulness, and because of their hurtful qualities. (See the notes upon Isa. ix. 18. lv. 13. and compare 2 Sam. xxiii. 6, 7. Heb. vi. 8.)

The day of thy watchmen, even thy visitation cometh, &c.] The time of vengeance is coming, which hath been foretold by the prophets of former times, as well as the present; called here *watchmen,* as they are by Ezekiel, iii. 7. and by Hosea, ix. 8. then God will visit for all the sins thou hast committed against him. *Watchmen* may signify magistrates, as well as prophets: (see the note upon Isa. lvi. 10.) and then the words import the time when God will call both princes and prophets to account for their unfaithfulness in the discharge of their several offices. (See iii. 11.)

Ver. 7. *Therefore I will look unto the Lord,* &c.] The church here expresses her confidence in God alone, since no trust can be placed in man.

Ver. 8, 9. *Rejoice not against me, O mine enemy,* &c.] Let not the enemies of God and his truth insult over me, as if he had utterly forsaken me. (See ver. 10. Psal. lxxix. 10.) After he hath chastened me for my sins, which I will patiently bear, out of a just sense of my demerits, he will deliver me out of my low and desolate condition, and will cause the light of his countenance to shine upon me, and plead the cause of his oppressed truth. (Compare Psal. xxvii. 1.) This was in some degree fulfilled in their deliverance from the captivity. (See ver. 11. and compare iv. 10.)

Ver. 10. *Mine eyes shall behold her: for now shall she be trodden down as the mire of the streets.*] As the heathen beheld the desolations of God's church and temple with delight; (see iv. 11.) so it shall come to my turn to see God's judgments executed upon the Babylonish empire, and that brought down to as low a condition as ever they had reduced God's people. (See Isa. li. 26. and compare with the latter part of the sentence, 2 Sam. xxii. 43. Zech. x. 5.)

Ver. 11. *In the day that thy walls shall be built, in that day shall the decree be far removed.*] When God shall visit his people, and repair their decayed estate, (comparo Amos ix. 11.) then the tyrannical edicts of their persecutors shall be utterly abolished. This may partly relate to the recalling those edicts which put a stop to the rebuilding the city and temple of Jerusalem. (See Ezra iv. 23, 24. vi. 14. Nehem. ii. 8. 17.)

Ver. 12. *In that day.*] The phrase signifies in the prophets some remarkable time prefixed by God for restoring the Jews' affairs, or some other signal events of Providence. (See the note upon Isa. iv. 2. and the Bishop of Coventry and Litchfield's Defence of Christianity, p. 168.)

He shall come unto thee from Assyria, and from the fortified cities, and from the fortress even to the river, &c.] By the single person, *he,* is meant the people, or the dispersion of Israel: so the Chaldee paraphrast understands it. (See ver. 15.) I observed in my notes upon Isa. xix. 6. that this text might more perspicuously be translated thus, *He shall come unto thee from Assyria even to the cities of Egypt, and from Egypt even to the river* [Euphrates]: the word *matsor, fortress,* likewise signifying Egypt; as Bochart observes, Phaleg. lib. iv. cap. 24. The words imply, that the Jews shall return from their several dispersions whither they were scattered: this the prophets elsewhere express by their return from Assyria and Egypt. (See Isa. xi. 15, 16. xix. 23—25. xxvii. 13. Hos. xi. 11. Zech. v. 10, 11.) Jeremiah compares the captivity of the ten tribes, who were carried away by Shalmaneser into Assyria, to the bondage of their forefathers in Egypt, and promises them a like deliverance, Jer. xxi. 14. xxiii. 7, 8. This may be the reason of joining Egypt and Assyria together in the forementioned texts: though it be also true, that about the time of Shalmaneser's invasion, many of the Jews fled for refuge into Egypt; as appears from Hos. vii. 16. viii. 13. ix. 3. 6.

Ver. 13. *Notwithstanding the land shall be desolate because of them that dwell therein,* &c.] The marginal reading is to be preferred, *After that the land hath been desolate,* &c. The words import, that the general restoration of the Jews shall not be brought to pass till after their land hath lain desolate for some ages, as a testimony of God's displeasure against its ancient inhabitants for their sins, especially that heinous one of rejecting the Messias.

For the fruit of their doings.] The miseries, which are the effects of men's sins, are called the fruit of their ways, or doings. (See Prov. i. 31. Jer. xxi. 14.)

Ver. 14. *Feed thy people with thy rod, even the flock of thine heritage.*] The words contain the prophet's earnest wish or prayer to God that he would send the Messiah to perform the office of the *good Shepherd,* in feeding or protecting his flock, the remnant of the *true Israelites, in the age of renovation;* as the Chaldee paraphrase explains it; *i. e.* in the times of the Messiah, when *all things shall become new.* The prophets describe the Messias under the character of a shepherd. (See above, v. 4. Isa. xl. 11. xlix. 10. Ezek. xxxiv. 23.)

Which dwell solitarily.] The expression may relate to the state of the Jews in their dispersions, where they are preserved separate from, and unmixed with, the several nations whither they are scattered. But I rather believe the expression is borrowed from Numb. xxiii. 9. and Deut. xxxiii. 28. where Israel is described as *dwelling alone;* so our translators render the word *badad* in both those texts; *i. e.* in a large and plentiful country, secure under the Divine protection, without standing in need of foreign alliances. In this sense the words relate to their future happiness and security. (Compare Jer. xxiii. 6.)

In the wood, in the midst of Carmel.] The same place is called the *forest of Carmel,* Isa. xxxvii. 24. and spoken of there as a place remarkable for its fruitfulness: compare Isa. x. 18. xxxv. 2. where our translation reads, *The glory of his forest and his fruitful field,* or his *Carmel,* as it is in the original. Bashan, which follows here, and Carmel, are joined together as the most fruitful parts of Judea, Isa. xxxiii. 9. Nahum i. 4.

Let them feed in Bashan and Gilead, as in the days of old.] These countries were noted for their rich and fat pastures. (See Numb. xxxii. 1. 33. Deut. xxxii. 14.) The expressions denote, that the Jews shall enjoy full and free possession of their land after their return to it, with the same security and happiness with which they possessed it, in their most flourishing state, under the reigns of David and Solomon. (See 1 Kings iv. 25. compare Zech. x. 10.) We are likewise to suppose these temporal blessings to be emblems and figures of the spiritual benefits conveyed by the gospel. (Compare Isa. lxv. 10. Jer. l. 19. Zeph. iii. 13. and see the notes there.)

Ver. 15. *According to the days of thy coming out of Egypt will I shew him marvellous things.*] The words are an answer to the prophet's prayer in the foregoing verse; wherein God tells him, that the wonders he will perform in bringing back his people into their own country, shall be as conspicuous as those which he shewed in their deliverance out of Egypt, and giving them the first possession of it. The sense is equivalent to that of Psal. lxviii. 22. *The Lord hath said, I will bring my people again as I did from Bashan; I will bring my people again from the depths of the sea.*

Ver. 16. *The nations shall see, and be confounded at all their might.*] The heathen shall feel the same confusion as men do under a great disappointment, when they shall see that power and force defeated, which they had gathered together to oppose God's people, and hinder them from enjoying the quiet possession of their land. (See Ezek. xxxviii. 8, &c.) Others understand *their might* of the might and power of God's people, whom no force will be able to withstand. (See v. 8.)

They shall lay their hands upon their mouths, their ears shall be deaf.] The evident tokens of a Divine presence with his people shall stop the mouths of their adversaries, so that they shall be struck dumb with admiration and astonishment. (See Job xxi. 5. xxix. 9. Isa. lii. 15.) They shall hardly believe their own ears, when they hear those wonderful works which God hath wrought for them.

Ver. 17. *They shall lick the dust like a serpent.*] The enemies of God's people shall be very humble and submissive, and ready to fall down at their feet. (Compare Psal. lxxii. 9. Rev. iii. 9. Isa. xlix. 23. lx. 14. and see the notes there.) To the same sense we may understand those words of Isa. lxv. 25. *Dust shall be the serpent's meat:* where the prophet applies the curse threatened to the serpent, Gen. iii. 14. to the times of the millennium; as if then that curse should be completely fulfilled, when the righteous should have an entire victory over Satan and all his offspring, and tread them under their feet, so as never to rise up again to annoy them. (Compare Rom. xvi. 20.)

They shall move out of their holes like worms of the earth.] They shall be afraid to stir out of their lurking holes; and if they creep out like worms, they shall presently hide their heads again. (See Psal. xviii. 45.)

They shall be afraid of the Lord our God, and fear because of thee.] When they see Almighty God appear so conspicuously in thy favour. The text is parallel to that of Jer. xxxiii. 9. *They shall fear and tremble for all the goodness, and for all the prosperity that I procure unto it.*

Ver. 18. *Who is a God like thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?*] The *remnant of God's heritage,* are those Jews, which are reserved to be partakers of the benefits which shall be made good to that nation, upon their conversion and restoration here spoken of. (Compare iv. 7. v. 7, 8.) God shall then make manifest his mercy towards them, in pardoning all their former stubbornness and disobedience, and receiving them into his former favour, upon their repentance: (see Zech. iii. 10. xii. 10. compare Jer. l. 20.) thereby fulfilling that gracious declaration he made to Moses, Exod. xxxiv. 6, 7.

He retains not his anger for ever, because he delights in mercy.] To the same purpose he is said to *blot out men's iniquities, and not remember their sins,* to their condemnation, Isa. xliii. 25. *because he delights in mercy,* as it follows here; so acts of judgment are called his *strange work,* Isa. xxviii. 21. such as he would not put in execution, if they were not necessary for the great ends of government.

Ver. 19. *He will turn again, he will have compassion upon us.*] Or, *He will again have compassion upon us;* for the verb *shub,* to *turn,* is often used adverbially. (See the note upon Isa. vi. 13.)

He will subdue our iniquities, and thou wilt cast all our sins into the depths of the sea.] Thou wilt utterly abolish them, that *they shall not have dominion over us;* as thou didst destroy Pharaoh and his army in the Red Sea, (Exod. xiv. 13.) This victory will be obtained by the merits of Christ, and the grace of the gospel. (See Colos. ii. 14. Rom. vi. 14.)

Ver. 20. *Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers,* &c.] The promises given to Abraham were made *to him, and to his seed after him,* Gen. xvii. 8. So the Scripture speaks of the blessings bestowed upon the children, as if

they were actually made good to their progenitors. (See Gen. xlvi. 4. Exod. vi. 4.) Thus God is said to *perform his truth unto Jacob, and his mercy unto Abraham;* or to *deal mercifully with our fathers,* as the sense runs in the original, Luke i. 72. by fulfilling the promises to their posterity, the whole family being reputed one aggregate body. And these promises will receive their final accomplishment in the conversion and restoration of the Jewish nation in the latter times. That people are said to be *beloved for their fathers' sakes,* Rom. xi. 28. and therefore we have reason to expect, that the mercies promised to their fathers should, in God's due time, be made good to them: *for the gifts and calling of God are without repentance,* Rom. xi. 29.

NAHUM.

PREFACE.

THE destruction of Nineveh, here prophesied of, is recorded in the book of Tobit, xiv. 15. It is said there to be taken by Nebuchodonosor and Assuerus; which account Archbishop Usher, in his Annals, A. M. 3378. Dr. Prideaux, Script. Connex. p. 47, 48. and other learned men, understand of Nabupolassar, father to Nebuchadnezzar (called in the Greek translation Nebuchodonosor), and Cyaxares king of Media, called by Daniel Ahasuerus, Dan. ix. 1. This remarkable transaction is placed by Dr. Prideaux in the twenty-ninth year of king Josiah, about twenty-four years before the destruction of Jerusalem; and the fixing it to this time exactly agrees with the account given by the heathen historians, Herodotus and others; as St. Jerome has observed in his preface upon Jonah. The Ninevites would not take warning by Jonah's prophecy; so not only Nahum, who probably lived in the reign of Hezekiah, but also Zephaniah, who lived in the time of Josiah, foretold the destruction of Nineveh, ii. 13.

CHAP. I.

ARGUMENT.

The *burden of Nineveh* is the title of this prophecy, being the chief subject of it: though this chapter is in the nature of a preface to the succeeding prophecy; setting forth God's goodness to his people, and his severity towards his enemies. Concerning the sense of the word *burden,* see the note upon Jer. xxiii. 33.

Ver. 1. *THE book of the vision of Nahum the Elkoshite.*] The title of Elkoshite is probably taken from the place where he lived. St. Jerome informs us, that there was a village in Galilee called Elkegai; the ruins of which were shewed to him, when he travelled over those parts. (See the preface to his comment upon Nahum.)

Ver. 2. *God is jealous, and the Lord revengeth,* &c.] As he is very jealous of his honour, so he will not fail to execute his judgment on those that affront and dishonour him: and though he doth not always punish sinners immediately, yet he will exercise his severity upon them in due time.

Ver. 3. *The Lord is slow to anger, and great* [rather, although he be great] *in power, and* [or, but] *will not at all acquit the wicked.*] The last sentence runs in the Hebrew, *nakkeh, lo ye nakkeh;* which is capable of a double interpretation, either as our translation renders it, or else it may be translated, *He will utterly destroy:* in which sense it is taken, Exod. xxxiv. 7. Numb. xiv. 18. The sense which our interpreters follow agrees best with the context here. (See the note upon Jer. xxx. 11.)

The Lord hath his way in the whirlwind, and the clouds are the dust of his feet.] An allusion to his coming down upon Sinai, when darkness and tempests surrounded him; (see Exod. xix. 16. 18. Deut. v. 22, 23. compare Psal. xviii. 7. xcvii. 2.) and he will come again in the same manner to the last judgment; of which, particular judgments are the earnest. (See Psal. l. 3. Dan. vii. 13.)

Ver. 4. *He rebuketh the sea, and maketh it dry,* &c.] The rivers and the sea itself are dried up at his rebuke, as the Red Sea and Jordan were of old; (compare Isa. l. 2. Habak. iii. 8.) and the most pleasant and fruitful countries, such as Bashan, Carmel, and Lebanon, are parched up with drought when he is displeased. (See Isa. xxxiii. 9. xxxv. 2. Micah vii. 14.)

Ver. 5. *The mountains quake at him, the hills melt,* &c.] This may likewise allude to God's coming down upon Mount Sinai; (compare Exod. xix. 18. Judg. v. 4. Psal. lxviii. 8. xlvii. 5. Micah i. 4.) or else it may relate to the last judgment, as the following words plainly do. (See the note on ver. 3.)

Ver. 6. *His fury is poured out like fire, and the rocks are thrown down by him.*] God is a *consuming fire,* when he comes to execute his judgments, Deut. iv. 24. and as fire is of a sufficient force to dissolve the hardest rocks, so God's vengeance can humble the most obdurate sinners.

Ver. 7. *He knoweth them that trust in him.*] *i. e.* He takes a particular care of them. (Compare Psal. i. 7. 2 Tim. ii. 19. and see the note upon Hos. xiii. 5.)

Ver. 8. *But with an overrunning flood he will make an utter end of the place thereof.*] An army's overrunning a country is often compared to an inundation. (See Isa. viii. 7, 8. Dan. ix. 26. xi. 10. 20. 40.) Thus God will bring

the great city of Nineveh to utter ruin, so that there shall be no remains thereof in aftertimes. For the ruins which are to be seen of Mosul, are on the opposite side of the river Tigris.

The place thereof.] The *affix* or relative plainly relates to Nineveh, against which city this prophecy is directed, ver. 1.

And darkness shall pursue his enemies.] *i. e.* Ruin and destruction. (Compare Isa. viii. 22.)

Ver. 9. *Adversity shall not rise up the second time.*] I will make an utter destruction all at once: *When I begin, I will also make an end,* as it is expressed 2 Sam. iii. 12. The words may be understood with relation to the destruction of Nineveh prophesied of in the following chapters; *viz.* that at the same time an end should be put to the family which then reigned over Assyria, and the seat of the empire should be translated to Babylon. (See the note upon iii. 18.)

Ver. 10. *For while they be folden together as thorns.*] Or, *For as they are folden together like thorns.* The particle *ad* translated *while,* may be a term of comparison. (See Noldius, p. 668.) The destruction of sinners is elsewhere compared to the burning of thorns. (See the note upon Isa. ix. 18.)

And while they are drunken as drunkards.] Compare iii. 11. God's vengeance is often called the *cup of his fury,* because it deprives men both of strength and reason. (See the note upon Jer. xxv. 15.)

Ver. 11. *There is one come out of thee, that imagineth evil,* &c.] This probably is meant of Sennacherib, that uttered so many reproaches and blasphemies against the true God. (See ver. 14, 15.) Nineveh was one of his royal seats, at the time when Nahum delivered this prophecy.

Ver. 12. *Though they be quiet* [or rather, prosperous], *and likewise many, yet thus shall they be cut down when he shall pass through.*] Though the Assyrians be never so numerous, and puffed up with their prosperous success against Egypt; (see the note upon iii. 8.) which will encourage Sennacherib to march directly against Jerusalem; yet God shall cut them off at one stroke by his angel, who slew in one night in the camp of the Assyrians one hundred and eighty-five thousand, (2 Kings xix. 25.) The verb translated *pass through,* is often used of a hostile invasion. (See Isa. viii. 8. Dan. xi. 10. Joel iii. 17.) It is taken in that sense, ver. 15. of this chapter, and in both places is to be understood of Sennacherib, the enemy mentioned ver. 11.

Though I have afflicted thee, I will afflict thee no more.] Rather, *no longer,* by Sennacherib or his forces. (See ver. 13, 14.) So the particle *nûd* is plainly taken, Ezek. xii. 28. Hos. i. 6. (See Noldius, p. 682.)

Ver. 13. *For now I will break his yoke from off thee,* &c.] Hezekiah and his people shall no longer be tributaries to the king of Assyria, as they have been for a considerable time. (See 2 Kings xvi. 17. xviii. 14.)

Ver. 14. *The Lord hath given a commandment concerning thee, that no more of thy name be sown.*] God had decreed that Sennacherib's family should not long preserve their royal state and dignity: his son and successor, Esarhaddon, was now probably at man's estate; for he succeeded his father in a little time after his defeat, (2 Kings xix. 37.) and reigned with great felicity almost forty years; but his next successor, or the next but one, was dispossessed of his kingdom by Nabupolassar, father to Nebuchadnezzar, whose family enjoyed the empire of Assyria, or Babylon, as it came then to be called, till the conquest by Cyrus. (See Dr. Prideaux, under the fifteenth and twenty-ninth years of Josiah.) Some explain the words thus: *Thou shalt do no more remarkable actions, whereby thy name may be remembered.* So the Chaldee understands it.

Out of the house of thy gods will I cut off the graven image, and the molten image.] When God executes his judgments upon any heathen prince or nation, he is said to punish the idols of that people, because the conquerors triumph over their idols as well as their worshippers, and bring in their own idols into the room of those they vanquish. (See the notes upon Isa. xix. 1. xlvi. 1. Jer. l. 2.)

I will make thy grave; for thou art vile.] We may supply the sense from the former sentence. The house of thine idol shall become thy grave, when thou shalt be dishonourably slain by thine own sons, (2 Kings xix. 37.) as a just punishment for thy blasphemies against the God of Israel, (ibid. ver. 6. 16.)

Ver. 15. *How beautiful are the feet of him that bringeth good tidings, that publisheth peace.*] The same words are to be found in Isaiah, lii. 6. There they relate to the joyful news of the Jews' return from Babylon, and in a more eminent sense to the glad tidings of the gospel: here they may be fitly understood of the good tidings of the miraculous defeat of Sennacherib's army, and the raising of the siege of Jerusalem, which was the consequence of it; to which the following words do plainly relate.

O Judah, keep thy solemn feasts, perform thy vows.] Thou hast now a free access to the temple, to keep the stated feasts with their usual solemnity, and particularly to perform the vows thou madest to God in thy late distress.

For the wicked [or, the wicked one] *shall no more pass through thee.*] See ver. 9. 12. 14.

CHAP. II.

ARGUMENT.

This and the following chapter contain a description of the taking of Nineveh by the Babylonians and Medes. (See the note upon i. 1.)

Ver. 1. *HE that dasheth in pieces is come up before thy face.*] An enemy that will break down thy walls and destroy thine inhabitants, O Nineveh, is come to besiege thee. The words may be literally translated, *The hammer is come up against thee;* in the same sense as the Chaldeans are called the *hammer of the whole earth,* Jer. l. 23. The original word indeed is not the same in both places, but they are synonymous.

Keep the munition, watch the way.] There is need of thy utmost industry to defend thyself in strengthening the garrisons, and guarding the passes. (Compare iii. 13, 14.)

Make thy loins strong, &c.] Stir up all thy strength and courage.

Ver. 2. *For the Lord hath turned away the excellency of Jacob as the excellency of Israel.*] Some translate the words thus, *The Lord hath returned* [or, will revenge] *the pride,*

or injurious dealings, *against Jacob, and the pride against Israel; i. e.* he will requite the injuries and oppressions which Sennacherib and Shalmaneser, the kings of Assyria, have exercised upon Judah and Israel. This interpretation agrees better with the scope of the text, than that which most translators follow, and suits very well with the Hebrew idiom. Compare Joel iii. 19. Habak. ii. 8. 17. Obad. ver. 10. where the second of two substantives is taken in the same sense by our translators.

For the emptiers have emptied them out, and marred their vine-branches.] The Assyrian conquerors have plundered them of all their wealth, and bereaved them of their children, often compared in Scripture to branches. (See particularly, Gen. xlix. 22. compared with Deut. xxxiii. 17.)

Ver. 3. *The shield of his mighty men is red, the valiant men are in scarlet.*] This may be understood either of the colour of their shields and clothes when they were made, or of their being died in blood afterward. (Compare Isa. lxiii. 2.)

The chariots shall be with flaming torches in the day of his preparation.] Or, Like flaming torches. (See the following verse.) The Hebrew particles *beth* and *caph*, as they are alike in figure, so they are often in signification. (See Noldius, p. 162.) Thus those words of Isaiah, xlviii. 10. might be best translated, *I have refined thee, but not as silver; i. e.* not with so fierce a fire.

And the fir-trees shall be terribly shaken.] The spears and lances made of fir, and which were so long and large, that they looked like so many trees.

Ver. 4. *The chariots shall rage in the streets.*] They shall drive furiously against one another; as it follows.

They shall seem like torches, they shall run like the lightnings.] They shall resemble flames or lightning in their swiftness, and their wheels continually striking fire out of the stones and pavements of the streets. (See iii. 2.)

Ver. 5. *He shall recount his worthies:* [but] *they shall stumble in their walk.*] The king of Nineveh shall muster together his choicest troops; but they shall be disordered, and give way, or be discomfited, as they march against the enemy.

They shall make haste to the wall thereof, and the defence shall be prepared.] On, the other side, the besiegers shall make their regular approaches towards the walls of Nineveh, and prepare their defences against the assaults of the besieged.

Ver. 6. *The gates of the rivers shall be opened, and the palace shall be dissolved.*] Or, *melt.* At length the enemies shall possess themselves of all the avenues towards the several streams of the river Tigris, and so become masters of the city. This shall make the heart of the king and all his court to melt for fear, and quite lose all their courage. To this sense the Chaldee paraphrase explains the latter part of the verse.

Ver. 7. *Huzzab shall be led away captive, she shall be brought up.*] Rather, *removed,* or taken away. (Compare Jer. xlviii. 15. Psal. cii. 24.) By Huzzab, the Chaldee understands the queen of Nineveh: but the word may probably mean Nineveh itself; the word denoting a strong or impregnable fortress.

Her maids shall lead her as with the voice of doves, &c.] Nineveh is described as a great princess carried captive with her maids of honour attending her, and bewailing her's and their condition, with beating their breasts, and other expressions of lamentation; denoting the lesser cities under their jurisdiction, that should be sharers with her in the same calamity. So Babylon is represented as a *tender and delicate lady,* undergoing the hardships of a captivity. Isa. xlviii. 1. 5. 7, 8.

As with the voice of doves.] Birds remarkable for their melancholy note. (Compare Isa. xxxviii. 14. lix. 11.)

Ver. 8. *But* [or, surely] *Nineveh is of old as a pool of waters: yet they shall flee away.*] The words may be translated, *The waters of Nineveh are as a pool of waters; i. e.* as the city is well watered by being situated upon the river Tigris, so it is vastly populous. A multitude is elsewhere compared to many waters. (See Jer. li. 13. Rev. xvii. 1. 15.) But they shall all flee for fear of the enemy, and run away like water. (Compare Psal. lviii. 7.) The sense in the LXX. of Dr. Grabe's edition runs very clear, if it can be reconciled with the original, *Nineveh is like a pool of water; waters are her wall, or defence.*

Stand, stand, shall they cry, &c.] When the commanders bid them stand to their arms, none shall turn back to make head against the enemy, but shall shift for themselves as fast as they can. (See ver. 10. iii. 17.)

Ver. 9. *Take the spoil of silver,* &c.] The enemy may easily plunder the city of all its riches and costly furniture, for there is none to make any resistance.

Ver. 10. *She is empty; and the heart melteth.*] The inhabitants have no heart nor courage to defend themselves, (see iii. 13.) but leave the city to be plundered and laid waste by the enemy.

The knees smite together, &c.] Expressions of much fear, and terrible apprehensions of the approaching evils. (Compare Jer. xxx. 6. Dan. v. 6. Joel ii. 6.)

Ver. 11, 12. *Where is the dwelling of the lion, and feeding-place of the young lions?* &c.] What is become of the stately palaces of the king and princes of Nineveh, who like so many lions preyed upon the neighbouring countries, and enriched their city with spoils they took from others? (Compare Job iv. 10, 11. Psal. xxxiv. 10. Ezek. xix. 2. 7.)

The lion—strangled for his lionesses, &c.] The lions provide food for the females, till their young ones are able to shift for themselves.

Ver. 13. *I will burn their chariots in the smoke.*] They shall be destroyed in the fire which consumes the city. (See iii. 15.)

The sword shall devour the young lions, &c.] See ver. 12.

And the voice of thy messengers shall no more be heard.] Thou shalt no more send ambassadors to distant countries, either to encourage thine allies, or to terrify thine enemies. (See Isa. xviii. 2.)

CHAP. III.

See the Argument of the foregoing chapter.

Ver. 1. *WOE to the bloody city,* &c.] Where princes and great men shed innocent blood to enrich themselves with the spoils of the slain. (Compare Ezek. xxii. 2, 3. xxiv. 6—9.)

The prey departeth not.] They are still increasing their conquests by ruin and oppression, till it will come to their

own turn to be spoiled and conquered. (Compare Isa. xxxiii. 1.)

Ver. 2. *The noise of a whip,* &c.] See ii. 3, 4. and compare Jer. xlvii. 3.

Ver. 4. *Because of the multitude of the whoredoms of the well-favoured harlot,* &c.] Great cities are often called harlots, upon the account of those vices which prevail in them, and infect others by their example. (See Isa. xxiii. 16.)

The mistress of witchcrafts.] The arts of luxury which are encouraged in such places are called witchcrafts, because they have a sort of charm in them to draw others aside. (Compare Isa. xlvii. 9. Rev. xviii. 23.)

That selleth nations through her whoredoms, and families through her witchcrafts.] That makes whole nations a prey to their enemies, by teaching them the arts of softness and effeminacy, and so rendering them weak and defenceless. *Families* are equivalent to kingdoms. (See the note upon Jer. i. 15. and compare Amos iii. 2. Zech. xiv. 18.)

Ver. 5. *I will discover thy skirts upon thy face,* &c.] I will send thee into captivity naked and bare. (See Isa. xx. 4. 8. xlvii. 2, 3. Jer. xiii. 22. Micah i. 11.) Thus will I expose thy shame to the world; which was a punishment often inflicted upon harlots. (See the note upon Ezek. xvi. 37.)

Ver. 6. *I will cast abominable filth upon thee,* &c.] I will deprive thee of all thine ornaments, and will cover thee with shame and reproach, and make a public example of thee. Such was the usage that common prostitutes met with. (See Ezek. xxiii. 25, 26.)

Ver. 7. *All that look upon thee shall flee from thee.*] As being affrighted at the sight of thy dismal condition.

Who will bemoan her? whence shall I seek comforters for her?] An allusion to the lamentations used at funerals, and performed by persons hired for that purpose. (See the notes upon Jer. ix. 17, 18. Ezek. xxviii. 2.) The words imply, that if we seek for any mourners to perform this office over departing Nineveh, none will be found to do it; every one rejoicing over her destruction.

Ver. 8. *Art thou better than populous No?*] Which was sacked, and its inhabitants made captives, as it follows. The Hebrew reads, *No Ammon;* the same city which is called *Hammon No,* Ezek. xxx. 15. and *Ammon Minnu,* Jer. xlvi. 25. where our English reads, the *multitude of No,* as it does render it *populous No* here; though the place probably took its name from *Ham,* the founder of the Egyptian kingdom, (thence called *the land of Ham,* Psal. cvi. 22.) who was worshipped there under the name of *Jupiter Hammon:* accordingly the LXX. render it *Diospolis,* upon that place of Jeremiah: it was likewise called *Thebes* by Homer, who describes it as famous for its hundred gates.

That was situate among the rivers, &c.] Which was defended by the river Nile on the one side, and the Red Sea on the other, as by so many walls and ramparts.

Ver. 9. *Ethiopia and Egypt were her strength.*] Dr. Prideaux's Scripture History, under the fifteenth of Hezekiah, with great reason supposes this calamity to have been brought upon No by Sennacherib, about three years before he besieged Jerusalem, in the time of Hezekiah. At that time Sevechus, the son of Sabaccon, or So, mentioned 2 Kings xvii. 4. was king both of Egypt and Ethiopia; so they are mentioned here as confederates, and Isaiah foretells that they should be vanquished by Sargon, or Sennacherib: Isa. xx. 4. Whereas the destruction of No, foretold by Jeremiah, xlvi. 25. and Ezekiel, xxx. 14. was, after this, brought to pass by Nebuchadnezzar.

Put and Lubim were thy helpers.] *Put,* or *Phut,* is rendered *Libya* by our translators, Ezek. xxx. 5. and the *Libyans,* Jer. xlvi. 9. but this text proves that they were a distinct people. *Phut* probably denotes *Mauritania.* (See Bochart's Phaleg. lib. iv. cap. 33.)

Ver. 10. *They cast lots for her honourable men.*] The conquerors used to cast lots what captives should come to each man's share. (See Joel iii. 3. Obad. ver. 11.)

Ver. 11. *Thou shall be drunken.*] See i. 10.

Thou shalt be hid, thou also shalt seek strength, because of the enemy.] Or, *Thou shalt repair to thy fortress, because of the enemy.* Thou shalt not dare to shew thyself to the enemy, but shalt betake thyself to thy *munitions* (see ii. 1.) and places of strength. (Compare ver. 13. 17.)

Ver. 12. *All thy strong holds shall be like fig-trees with the first ripe figs,* &c.] As figs drop off when they are ripe, so shall thy strong holds fall into the enemy's hands, upon the first assault.

Ver. 13. *The gates of thy land shall be set wide open unto thine enemies,* &c.] The several passages by which the enemy may invade thee shall be left defenceless: (see ii. 1.) so that they may easily set on fire thy fortifications.

Ver. 14. *Draw the waters for the siege.*] In order to maintain the siege.

Go into the clay, and tread the mortar, make strong [or repair] *the brick-kiln.*] In order to repair the breaches of thy walls, or make new ones within, if the old ones should be taken by the enemy. In those countries they used brick instead of stone. (See Gen. xi. 3.)

Ver. 15. *There the fire shall devour thee.*] Whilst thou art repairing the old fortifications, or making new ones, the enemy shall set thy works on fire. The particle *sham, there,* may signify *then.* (See Noldius, p. 767.)

It shall eat thee up like the canker-worm.] The sword of thine enemies, who shall be as numerous and destructive as locusts, or canker-worms, shall destroy thee. (See Joel i. 4.)

Make thyself many as the canker-worm, &c.] Though thou multiply thine armies, like locusts or caterpillars, yet the enemy shall destroy them.

Ver. 16. *The canker-worm spoileth and flieth away.*] As the locusts destroy the fruits of the earth, and fly away to another place, so shall thy soldiers pillage all the wealth thou hast gained by traffic, and then leave thee.

Ver. 17. *Thy crowned are as the locusts,* &c.] The word *Minnazaraik* may be literally rendered *the Nazarites:* that title is given to persons remarkable for their youth and beauty, (Lam. iv. 7. see the note upon Amos ii. 11.) and so may not improperly be applied to the officers in the Ninevites' army: these the prophet compares to locusts and grasshoppers, both for their number, (see ver. 15.) and for another quality, that they shun the heat of battle, just as the grasshoppers do the heat of the sun.

Thy captains.] The Hebrew word is *Taphsir* or *Tiphsar,* as it is read Jer. li. 27. which some suppose to be derived from the Persian word *Satrapas,* the letters being transposed.

Ver. 18. *Thy shepherds slumber, O king of Assyria: thy*

nobles dwell in the dust.] By *shepherds* are meant captains or generals. (Compare Jer. vi. 3. xxv. 34.) These are said to *slumber*, as having lost their courage, or as being gone to their last sleep, are dead and buried. (Compare Psal. lxxvi. 5, 6.) By the *king of Assyria*, Dr. Prideaux, in the place abovecited, understands Saracus, who was now vanquished by Nabupolassar (who had before possessed himself of the kingdom of Babylon), and Cyaxares the king of Media. (See the Argument of this prophecy.) The fall of this prince is elegantly described by Ezekiel, xxxi. 3, &c. The words of Jeremiah, l. 18. *I have punished the king of Assyria*, are to be understood of the same person.

Thy people is scattered upon the mountains, and no man gathereth them.] Their generals are called *shepherds* at the beginning of the verse: the same metaphor is here continued, and the people are said to be dispersed, now their leaders are fled or destroyed, as sheep are scattered where they have no shepherd. (Compare 1 Kings xxii. 17.)

Ver. 19. *There is no healing of thy wound.*] Thy destruction is unavoidable. The Chaldee expounds it, *None is sorry or grieved at thy destruction:* which sense agrees very well with the original, and what follows: *They that hear the bruit of thee* [and thy fall] *clap their hands over thee*, as rejoicing over thy calamities. (Compare Lam. ii. 15. Ezek. xxv. 6. Zeph. ii. 15.)

For upon whom hath not thy wickedness passed continually?] All the neighbouring countries have felt the effects of thy cruelties and oppressions.

HABAKKUK.

PREFACE.

THE Prophet Habakkuk was probably contemporary with Jeremiah, and prophesied in the reign of Josiah; for the subject of his prophecy is the same with that of Jeremiah, and upon the same occasion; *viz.* the destruction of Judah and Jerusalem by the Chaldeans, for their heinous sins and provocations. We may observe, as Nahum, the preceding prophet, foretold the destruction of the Assyrians, who carried the ten tribes captive; so Habakkuk foretells the judgments that should come upon the Chaldeans, who completed the captivity of the two remaining tribes.

CHAP. I.

ARGUMENT.

The prophet complaining of the growth of iniquity among the Jews, God foreshews him the desolations the Chaldeans will make in Judea, and the neighbouring countries, as the ministers of his vengeance. The prophet thereupon falls into a holy expostulation with God about these proceedings, moved thereunto, as it seems, by the impatience of the Jews, who justified themselves in comparison of their conquerors: to which he receives an answer in the following chapter.

Ver. 1. *THE burden which Habakkuk the prophet did see.*] The word *burden* is commonly explained of a burdensome prophecy, big with ruin and destruction. (See the note upon Jer. xxiii. 33.) But a learned prelate, in his Defence of Christianity from the Prophecies of the Old Testament, p. 10. observes, that the Hebrew, *massa*, signifies no more than barely a prophecy, and so is translated in our English Bibles, Prov. xxxi. 1. and is often translated by *vision and prophecy* in the LXX. and other ancient versions; the word being used in that sense, from the prophet's *bearing* or feeling within him the influence of God's Spirit: for which reason they were called in Greek, Θεοφόροι, and Πνευματοφόροι.

Ver. 2. *How long shall I cry unto thee of violence, and thou wilt not save?*] The prophet proposes the common objections against providence, taken from the prosperity of the wicked, and the oppression of the righteous, which has been a stumbling-block even to good men. (See Job xii. 1. 6. xxi. 7. Psal. xxxvii. lxxiii. Jer. xii. 1.)

Ver. 3. *And there are that raise up strife and contention.*] Or, *There is strife, and contention carries it:* they that are best skilled in the arts of contention carry the cause.

Ver. 4. *And judgment doth never go forth.*] Or, *Doth not go forth to perfection;* is never rightly and duly administered.

For the wicked doth compass about the righteous.] Doth overpower him.

Ver. 5. *Behold ye among the heathen, and regard and wonder marvellously*, &c.] For a punishment to such exorbitant practices, behold God's making the heathen, *viz.* the Chaldeans, (ver. 6.) instruments of his vengeance: this is a judgment, you despisers of God's prophets will hardly believe, when you consider that at present the Chaldeans are your friends and confederates: as appears by Josiah's fighting with the king of Egypt, as being a confederate of the king of Assyria or Babylon. (See 2 Kings xxiii. 29. and Dr. Prideaux, under the thirty-first year of Josiah.) St. Luke quoting this text according to the LXX.'s translation, Acts xiii. 41. reads it thus, *Behold, ye despisers, and wonder, and perish.* The learned Dr. Pocock, in his miscellaneous notes in Portam Mosis, cap. 3. shews, that the interpretation is agreeable to the present Hebrew copy: the word *bagojim*, which we translate *among the heathen*, he derives from the verb *baga*, which still signifies, in Arabic, *to be proud*, or

scornful: the following words the same translation renders, *And wonder and perish;* which sense he proves the word *tamah* will admit.

Ver. 6. *For, lo, I will raise up the Chaldeans, that bitter and hasty nation,* &c.] Who should make several invasions into Judea, and at last utterly conquer it. (See 2 Kings xxiv. xxv.) They are said here to be cruel in their temper, and vigorous in their warlike expeditions. (Compare ver. 8.)

Ver. 7. *Their judgment and their dignity* [or, authority] *shall proceed of themselves.*] They will be their own judges of what is right or wrong. The marginal reading in our English Bible does not seem to agree with the original.

Ver. 8. *Their horses are more fierce than evening wolves.*] Or, Are swifter than evening wolves, when they go out for their prey, and are pinched with hunger. (See Psal. civ. 20. Jer. v. 6.) The words might be translated to an easier sense: *Their horsemen are fiercer than evening wolves, and shall spread themselves,* or shall be multiplied.

And their horsemen shall come from far; they shall fly as an eagle, &c.] The words plainly allude to Deut. xxviii. 49, 50. (Compare Jer. v. 15.) The Chaldeans are said to come *from far* in respect of their neighbours the Philistines, Syrians, and Moabites, who used to infest Judea.

Ver. 9. *Their faces shall sup up as the east wind.*] They shall destroy every thing where they march, as the east wind blasts the fruits of the earth. (Compare Ezek. xvii. 10. Hos. xiii. 15.) Some render the words, *Whatsoever they gather, they shall carry it towards the east,* meaning to Babylon, which lay north-east from Judea.

And they shall gather captivity as the sand.] Not only in Judea, (see Jer. lii. 28—30.) but in all the neighbouring countries which they shall conquer. (See the following note.)

Ver. 10. *And they shall scoff at the kings,* &c.] The Hebrew uses the singular number as well here as in the following verse; and is to be understood of the king of Babylon, who conquers kings and princes, and treats them with scorn and contempt: so they used Zedekiah and his princes, (see 2 Kings xxv. 6, 7. 18. 21.) and so they shall serve the kings of Egypt and Tyre, and the princes of Moab, Edom, and the Philistines; who shall all of them successively be conquered by Nebuchadnezzar. (See Ezek. xxv. xxvi. xxix. xxxii.)

For they shall heap dust, and take it.] Cast up mountains against them, and so take them. (See Jer. xxxii. 24. xxxiii. 4.)

Ver. 11. *Then shall his mind change, and he shall pass over, and transgress,* &c.] The prophet speaks of the several kings of Babylon as if they were one and the same person; (see the note upon Isa. xxiii. 15.) and saith, that he shall change his mind with his fortune, and impute his success to his idol Belus; which was remarkably true of Belshazzar, Nebuchadnezzar's successor: (see Dan. v. 4.) but we may understand the words of Nebuchadnezzar himself, if we translate the latter part of the verse thus, *This his strength is his God; i. e.* imputing all his success to his own prowess: (compare ver. 16.) and afterward, for those arrogant words of his, mentioned Dan. vi. 30. he was degraded into a beast.

Ver. 12. *Art not thou from everlasting—we shall not die.*] Thou that livest for ever, and whose word is as unchangeable as thyself, wilt preserve us from utter destruction, and in due time make good thy promises to us. (See Psal. cii. 27, 28.)

Thou hast ordained them for judgment, &c.] Thou hast appointed the Chaldeans to be instruments of thy vengeance upon sinners. (See 2 Kings xix. 25. Isa. x. 5—7. Psal. xvii. 13. Ezek. xxx. 25.)

Ver. 13. *Thou art of purer eyes than to behold iniquity.*] With any complaisance, or approbation.

Wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?] Seemest to connive at, or dost not shew any dislike at, the violence of those idolatrous Chaldeans.

Ver. 14, 15. *And makest men as the fishes of the sea,* &c.] Suffereth the Chaldeans to treat them no better than fishes, who become a general prey to the fisherman's net or angle.

Ver. 16. *Therefore they sacrifice to their net, and burn incense to their drag.*] They impute all their victories to strength and skill, and make no acknowledgments to God for their success. (See ver. 11. Isa. x. 13. Deut. viii. 17, 18.)

Ver. 17. *Shall they therefore empty their net?*] Carry away the riches and treasures of their conquest (see 2 Kings xxiv. 13.) in order to undertake more; just as fishermen empty their nets to fill them again. But the words may be rendered, *Shall he* (see ver. 10.) *cast* or spread *his net?* The Hebrew verb is used of drawing a sword or spear: (see Ezek. xxviii. 7. Psal. xxxv. 3.) to this sense the Greek and Chaldee here understand it.

CHAP. II.

ARGUMENT.

In answer to the complaints of the prophet in the foregoing chapter, God tells him that he will in due time perform the promises made to his people, of deliverance by the Messiah; and that in the mean time good men will support themselves by faith; and then foreshews him the ruin of their great adversary, the Babylonian empire, and the judgment he will inflict upon them for their covetousness, their cruelty, and idolatry.

Ver. 1. *I WILL stand upon the watch-tower,* &c.] It was the business of a watchman, in the time of war, to descry from an eminent station what messengers were coming, and to make known the message as soon as possible. (See 2 Kings ix. 17, &c.) The prophet puts himself in such a posture, that he may receive God's answer to the complaints he made in the foregoing chapter.

And what I shall answer when I am reproved.] Or rather, *What I shall answer as to what I have argued; viz.* to the expostulations I made with God just before.

Ver. 2. *Write the vision, and make it plain upon tables,* &c.] When the prophets are commanded to write any thing, it denotes the great importance of it, that the notice of it may be transmitted to posterity. (See the note upon Isa. viii. 1. xxx. 8.) So God here commands the prophet, to write the contents of this vision in such legible characters as were used in public tables that were hung up in temples and market-places, that every one might have cognizance of them.

Ver. 3. *For the vision is for an appointed time.*] God has determined a set time when it shall be fulfilled, and not before. (Compare Dan. viii. 19. xi. 27. 35, 36.) According

to the common translation of the following words, by this vision we are to understand the destruction of the Babylonian monarchy, which is plainly foretold from the fifth verse to the end of the chapter, and is a proper answer to the complaint or argument the prophet had made in the foregoing chapter. But the learned Bishop of Coventry and Litchfield, in his Defence of Christianity from the ancient Prophecies, p. 160. observes, that the prophet, by way of preface to that prediction, confirms the Jews in the general expectation of their deliverer the Messias, whose coming had been so often promised, and which profane persons began to question, when they saw God gave up his people into the hands of a cruel and idolatrous nation.

But in the end, it shall speak, and not lie.] The same learned prelate, p. 162. observes, that the verb *puach* properly signifies to *break forth*, as the morning light does; (see Cant. ii. 17. iv. 6.) to which sense the LXX. and Vulgar Latin translate it here; so he renders the sentence, *At the end, it* (or, he) *shall break forth, and not deceive.*

Though it tarry, wait for it; because it will surely come, it will not tarry.] There are two different words in the Hebrew, which our English expresses by that one word *tarry:* so the same learned person translates the sentence thus, *Though he tarry, expect him; because he that cometh will come, he will not go beyond* the appointed time, but will make good the promises of deliverance given to your fathers. To this sense the LXX. render the words, very agreeably to the original; and the apostle follows their interpretation, (Heb. x. 37.) and understands them of the Messias, who is often called, *He that cometh, or should come, into the world:* (see Psal. cxviii. 26. Zech. ix. 9. John vi. 14.) the verb stands impersonally in the Hebrew text; but in such a syntax the person is commonly understood.

Ver. 4. *Behold, his soul which is lifted up is not upright in him.*] The Septuagint translate the sentence thus: *If he* (*i. e.* the just, as it follows) *draw back, my soul* (the present Hebrew copies read *his soul*, understanding it of God) *shall have no pleasure in him.* This version Bishop Pearson hath proved to be agreeable to the original text, Prolegom. to the LXX. and the apostle confirms this exposition by following that translation, Heb. x. 38.

Ver. 5. *Yea also, because he transgresseth by wine, he is a proud man, neither keepeth he at home,* &c.] If we suppose a new paragraph to begin here, according to the exposition given of the foregoing verses, the sense would run plainer if the words were thus translated, *Moreover he that, like a man transgressing by wine, is proud, shall not continue,* or prosper. The copulative joined to the last word in the Hebrew is often redundant. The words would yield a plainer sense, if they were thus translated: *Moreover,* (like) *a man transgressing by wine, he is proud, and shall not continue,* or prosper. To this sense, the Chaldee paraphrast and Vulgar Latin explain the words; the particle of comparison, *as,* being often understood. (See the note upon Isa. xxi. 8.) The prophet having assured the Jews of a deliverance in God's appointed time, proceeds now to denounce his judgment against the Babylonian monarchy, speaking of it as comprised under one person at the head of it. (See the note upon i. 11.) Here he describes him as one intoxicated with his successes, and not knowing how to set any bounds to his ambition; but still, as his conquests enlarge, his desire of having more increases. *Hell,* or *death,* and the *grave,* are proverbial emblems of an insatiable temper. (See Prov. xxvii. 29. xxx. 16.)

But gathereth to him all nations, &c.] Extends his dominions far and near. (See i. 17.)

Ver. 6. *Shall not all these take up a parable against him, and a taunting proverb,* &c.] A *parable* or *proverb* signifies a metaphorical or figurative saying out of the common way, as the Greek word Παροιμία imports; so it is opposed to *speaking plainly,* without figure or such-like ornament, John xvi. 29. Thus the ancient sages clothed their instructions in apt stories and suitable comparisons; upon which account Solomon joins together *a proverb, and the interpretation; the words of the wise, and their dark sayings,* Prov. i. 6. Such were the symbols of Pythagoras, and some other celebrated wise men among the gentiles. Of this kind is the parable, or taunting and satirical proverb, here uttered against the king of Babylon, and the insatiable ambition of that monarchy.

Woe to him that increaseth that which is not his! how long? &c.] Woe to him that is still increasing his own dominion by invading his neighbours; surely he will not continue long so to do without some remarkable check from Providence! and so what he thus increases will *not be for himself* (for so the words in the former part of the sentence may be translated), but for the Medes and Persians, who shall conquer him, and enrich themselves with his spoils. (See the following verse.)

And to him that ladeth himself with thick clay.] His gold and silver, which is nothing originally but earth or clay, shall turn to no benefit, but be rather his burden; adding weight to his sins and punishment.

Ver. 7. *Shall not they suddenly rise that shall bite thee,* &c.] Cyrus took the city of Babylon (and thereby put an end to the Babylonish empire) by a sudden assault, taking advantage of a festival, celebrated by night according to custom, and then draining the river without being perceived, and making it fordable for his army; according to the account Herodotus and Xenophon give of the taking of Babylon, wherein they exactly agree with the prophecy of Jeremiah, chap. l. li. foretelling the same event.

Ver. 8. *Because of men's blood, and for the violence of the land,* &c.] As a just return for thy cruelty in the slaughter of many thousands killed by thee in battle; and particularly for the violence offered to the land of Judea, and the city of Jerusalem and its inhabitants. The words might have been more plainly translated, *for the violence against the land,* &c. for so the same phrase is rendered, Obad. ver. 10. (Compare here ver. 17. and Jer. li. 35.)

Ver. 9. *That he may set his nest on high,* &c.] Strong fortresses and citadels are compared, for their height, to nests, which birds are led by their instinct to make upon the tops of trees, to place themselves and their young ones out of the reach of danger. (Compare Jer. xlix. 6. Obad. ver. 4.)

Ver. 10. *Thou hast consulted shame to thy house by cutting off many people,* &c.] Thy cruelty towards others will turn at last to thy own confusion, and utter extirpation of thy family, of which there will be left *neither name nor remnant, son nor grandson;* as God threatens Nebuchadnezzar, Isa. xiv. 22. Belshazzar being the last of that family, whose death put an end to the Babylonian monarchy.

Ver. 11. *For the stone shall cry out of the wall, and the*

beam out of the timber shall answer it.] The houses and towns which have been destroyed by the Chaldeans, shall cry for vengeance against the destroyers. It is a great question, what is the proper signification of the Hebrew *caphis*, being found but in this one place of the Bible: our translators render it *beam;* others think it signifies a *brick.*

Ver. 12. *Woe to him that buildeth a town with blood,* &c.] Who hath raised the greatness of his capital city Babylon upon the ruins of many other cities, and the destruction of their inhabitants. (Compare Micah iii. 10.)

Ver. 13. *Behold, is it not of the Lord of hosts that the people shall labour in the very fire?* &c.] The latter part of the verse is with very little alteration repeated, Jer. li. 58. where he describes the destruction of Babylon. I observed in my notes upon that place, that the sentence might be better translated thus: *The people shall labour for that which shall be* [fuel] *for the fire, and the people shall weary themselves for a thing of nought; i. e.* all the pains the Chaldeans have taken in enlarging and beautifying their city, shall be lost in the flames which shall consume their stately buildings. (See the notes upon Jer. li. 25.)

Ver. 14. *For the earth shall be filled with the knowledge of the glory of the Lord,* &c.] For God's providence in governing the world shall conspicuously appear in the downfal of the Babylonian empire; especially as it is described in the prophets as an earnest and type of the fall of mystical Babylon, which will be a decisive stroke, that will thoroughly vindicate oppressed truth and innocence.

Ver. 15. *Woe to him that giveth his neighbour drink, that puttest thy bottle to him,* &c.] The desolation of any country is often compared to drunkenness: (see the note upon Jer. xxv. 15.) so the king of Babylon, who subdued the neighbouring countries round about him, and perhaps got an advantage over some of them by gifts and presents, or by counterfeit leagues and friendship, is compared to a man that gets an advantage over another by persuading or forcing him to drink too much. The word *chemath,* translated *bottle,* signifies likewise that heating or poisonous quality which attends wine taken in excess; (compare Hos. vii. 5.) and is often taken for any poisonous juice. (See Deut. xxxii. 24. 33. Job vi. 4. xx. 16. Psal. lviii. 4.)

That thou mayest look on their nakedness.] The too frequent effects of drunkenness, is to engage others to commit lewdness, and thereby expose them to shame; so the king of Babylon intoxicates the minds of his neighbours, by his arts of policy, in order to discover the weakness of their country or government, called *the nakedness of the land,* Gen. xlii. 9. and thereby get the better of them.

Ver. 16. *Thou art covered with shame for glory: drink thou also,* &c.] Thy glory shall now be turned into shame: for it shall come to thy turn to feel the fury of God's judgments, often expressed by the *cup of his wrath;* when thy people shall be made captives, and stripped bare without any covering to their nakedness. (See Isa. iii. 17. Nahum iii. 5.)

Ver. 17. *For the violence of Lebanon shall cover thee.*] God shall execute his vengeance upon thee for the violence thou hast offered to the temple at Jerusalem; (compare Jer. l. 28. li. 11.) which is here compared to the cedars of the forest of Lebanon, for its height and stateliness of its buildings. (Compare Zech. xi. 1.) Or else the prophet compares the cruelty of the Medes and Persians to the violence of wild beasts in the forest of Lebanon: so the following words import.

And the spoil of beasts, which made them afraid.] The relative *which,* added by our translators, obscures the text; which might be more plainly rendered, *The spoil of* (or, made by) *beasts shall make them afraid,* or *make thee afraid;* as the Septuagint and the Chaldee, with a very little alteration, read the text. As thou hast spoiled others, without any sense of common humanity, so the army of the conqueror shall deal by thee; (see ver. 8.) and shall tear thee in pieces, as wild beasts do their prey. (See Isa. xiii. 15. 18.)

Because of men's blood, &c.] See ver. 8.

Ver. 18. *What profiteth the graven image,* &c.] The last sin the prophet takes notice of, for which God will execute his judgments upon Babylon, is idolatry: (compare Jer. l. 2. li. 44. 47.) and he tells the king of Babylon, that when he sees Bel and the rest of his graven images carried away by the conquerors in triumphant procession, (see Isa. xlvi. 1, 2.) he will be convinced that his idols could bring no advantage or protection to their worshippers.

The molten image, and a teacher of lies.] The setting up, and paying adoration to them, tend to encourage the ignorant in their absurd fancy, that God is like the work of men's hands, and that images have some Divine power lodged within them: to the same purpose the stock is called, *the doctrine of vanities,* Jer. x. 8.

To make him dumb idols.] Who *have mouths and speak not,* Psal. cxv. 5. (Compare 1 Cor. xii. 2.)

Ver. 19. *Woe unto him that saith to the wood, Awake,* &c.] Woe to him that calls upon idols, as if they could awake and hear his prayers, as God is said to *awake,* when he answers our prayers; (see Psal. xliv. 23.) or as if they could give their worshippers directions how to escape the evils which threaten them.

It is laid over with gold and silver, and (or, but) *there is no breath at all in it.*] They are beautified with a great deal of cost, on purpose to delude their ignorant worshippers, and make them fancy some divinity lodged within them; whereas they are altogether without life or sense.

Ver. 20. *But the Lord is in his holy temple,* &c.] The true God has his throne in heaven, as the place of his peculiar residence; (see Jonah ii. 7.) from whence he will answer the prayers of his servants, though the temple of Jerusalem should be destroyed.

Let all the earth keep silence before him.] Or, *Stand in awe before him,* as the LXX. render it: the consideration of his sovereignty and dominion should strike them with a reverential awe, and especially should dispose them to a profound submission towards him, when they see him execute his judgments in the world, as he will shortly do upon the Chaldeans. The expression is taken from the reverent behaviour which inferiors shew by keeping silence in the presence of their betters; or it alludes to such a silence as is kept in courts of justice, when a judge pronounces the sentence. (See Job xxix. 9, 10. Psal. lxxvi. 8, 9. Zeph. i. 7. Zech. ii. 13.)

CHAP. III.

ARGUMENT.

The prophet in this hymn recounts, in a poetical style, God's wonderful works, in conducting his people through

the wilderness, and giving them possession of the promised land: from whence he encourages himself, and other pious persons, to rely upon God for making good his promises to their posterity in after-ages.

Ver. 1. *A PRAYER of Habakkuk the prophet upon Shigionoth.*] Or, as the marginal reading explains it, *According to the tunes called in Hebrew Shigionoth;* which were musical compositions used in the public service of the temple. (Compare the title of Psal. vii.) It is called a prayer, because it begins in the form of a supplication, although the following parts are rather in the nature of a hymn, or a thanksgiving.

Ver. 2. *O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make* [it] *known,* &c.] I have heard what thou hast revealed to me concerning thy judgments upon thy people: the terribleness of them strikes me with a reverential awe and dread; (compare ver. 16.) yet I earnestly beg of thee, if it be thy gracious will, to exert thy power, and renew thy former wonders, for the deliverance of thy people, before the seventy years determined for their captivity be expired: and in the midst of judgment to remember mercy.

Ver. 3. *God came from Teman, and the Holy One from Mount Paran.*] The prophet, to encourage the faithful still to trust in God, recounts some remarkable instances of the protection he afforded their forefathers in the wilderness, where they were destitute of all visible means of sustaining themselves. First of all, he takes notice of the wonders he did for them when they came near the border of Edom, when the Edomites came out with a mighty force to oppose their passage: (see Numb. xxi. 20.) the like wonders he had shewed in their former journeys from Mount Sinai to Paran: Numb. x. 12. (Compare Deut. xxxiii. 2.)

Ibid. and Ver. 4. *His glory covered the heavens, and the earth was full of his praise. His brightness was as the light.*] He manifested his glory by that terrible appearance of his presence upon Mount Sinai, where the lightnings shone in the air, Exod. xix. 16. and the pillar of fire enlightened the earth, and conducted them in their journeys: Exod. xiii. 21.

Ver. 4. *He had horns coming out of his hands: and there was the hiding of his power.*] The Hebrew word *keren* signifies both *horns* and *rays of light.* (See Exod. xxxiv. 29, 30.) So the marginal reading here is to be preferred: *He had bright beams coming out of his side.* The Schechinah or symbol of the Divine presence had rays of light issuing out on every side, and yet that was but a hiding or veil to the Divine Majesty, who *covereth himself with light as with a garment,* Psal. civ. 2.

Ver. 5. *Before him went the pestilence, and burning coals went forth at his feet.*] As thunder and lightnings are his harbingers; (see Psal. xviii. 8.) an emblem of his being *a consuming fire,* Deut. iv. 24. when he comes to execute vengeance upon his enemies; of which the Egyptian plagues, and the discomfiture of Sihon and Og, were a terrible proof.

Ver. 6. *He stood, and measured the earth: he beheld, and drove asunder the nations.*] Like a conqueror, he divided the land of Canaan among the tribes of Israel; having first scattered and discomfited the former inhabitants.

And the everlasting mountains were scattered, the perpetual hills did bow.] The mountains and hills are said to quake at God's presence, Nahum i. 5. so here the whole land of Canaan is said to tremble, and even the mountains themselves, the most solid and impregnable parts of it, because the hearts of the stoutest of the old inhabitants fainted and lost their courage. (See Josh. ii. 24.) [By the *mountains* and *hills* may be meant the greater and lesser principalities or kingdoms in the land of Canaan, see Psal. lxxii. 3.] The mountains and hills are spoken of as emblems of eternity, because time seems to make no change or alteration in them. (See Gen. xlix. 26. Deut. xxxiii. 15.)

His ways are from everlasting.] His purposes are decreed from all eternity, and will infallibly be executed in their appointed time.

Ver. 7. *I saw the tents of Cushan in affliction,* &c.] I beheld the Arabians, called Scenitæ, from their dwelling in tents, and their neighbours the Midianites, in great consternation, upon the approach of the Israelites towards their borders: (see Numb. xxii. 3. Exod. xv. 15.) whom they afterward destroyed in battle. (Numb. xxxi. 2, &c.)

Ver. 8. *Was the Lord displeased against the rivers? &c.*] When God dried up the channel of the Red Sea, (Exod. xiv. 22.) and afterward that of the river Jordan, (Josh. iii. 16, 17.) it was not out of any displeasure against the waters, but for the safety of his people, for whose deliverance he appeared in as illustrious a manner, as if he had been seen riding in the clouds, and carried *upon the wings of the wind,* as in a chariot. (Compare Deut. xxxiii. 26. Isa. xix. 1. Psal. lxviii. 4. civ. 3.)

Ver. 9. *Thy bow was made quite naked, according to the oaths of the tribes, even thy word.*] Thou didst fight for Israel, and didst make bare thine arm in their defence, as evidently as if thou hadst been seen with a bow in thine hand; that thou mightest fulfil the oaths and promises thou hadst made to give the tribes of Israel full possession of Canaan: thy word being in itself as immutable, as when it is confirmed by the solemnity of an oath. (See Heb. vi. 18.)

Thou didst cleave the earth with rivers.] Thou didst cleave the hard rocks, and the earth about them, and make the waters to run down in a great stream or channel, like a river, which followed them a great part of their journey. (See Psal. lxxviii. 15, 16. cv. 41. 1 Cor. x. 3.)

Ver. 10. *The mountains saw thee, and they trembled.*] Mount Sinai, and the hills adjoining, felt the effects of thy presence. (Compare Exod. xix. 16. 18. Judg. v. 4. Psal. lxviii. 8. lxxvii. 16. cxiv. 4.)

The overflowing of the water passed by.] Or rather, *The stream of water overflowed;* for in that sense the verb *abar* is often used. (See Isa. viii. 8. Dan. xi. 10.)

The deep uttered his voice, and lifted up his hands on high.] The waters gushed out of the bottom of the rock with a mighty noise, as if the fountains of the great deep had been opened, (Psal. lxxviii. 16.) and forced its way upward, as a man gets up an ascent by the strength of his hands.

Ver. 11. *The sun and moon stood still in their habitation.*] At the command of Joshua. (See Josh. x. 12.)

At the light of thine arrows they went, &c.] When the people marched against their enemies, God sent hailstones and lightnings from heaven to discomfit them. (See Josh. x. 11. and compare Psal. xviii. 14. cxliv. 6.) Or the words may be translated thus; *Thine arrows went at the light and*

shining of thy glittering spear. Hailstones, the artillery of heaven, came down upon the heads of the enemies, accompanied with thunder and lightning. As the blaze of lightning is here elegantly compared to the *glittering of a spear,* so the lustre of arms is often compared by the poets, particularly Homer, to the flashes of lightning; so we read Iliad. xi. ver. 65.

Πᾶς δ' ἄρα χαλκῷ
Λάμφ', ὥστε στεροπὴ πατρὸς Διὸς Αἰγιόχοιο.

His brazen arms like flames of lightning shone,
Which the great Thunderer launches from his arm.

The same thought occurs again, Iliad. x. ver. 155. (See the note upon Ezek. xxi. 15.)

Ver. 12. *Thou didst march through the land* [of Canaan] *in indignation, thou didst thrash the heathen in anger.*] *i. e.* Thou didst subdue them, not only by giving success to the arms of the Israelites, but likewise thyself fighting against them from heaven, (ver. 11. 13. compare Isa. xxi. 10. xli. 15. Jer. li. 33.)

Ver. 13. *Thou wentest forth for salvation with thine anointed.*] With thy peculiar favourites, such as Moses, Joshua, and David, all set apart by thy appointment to be leaders and rulers of thy people. (Compare Psal. cv. 15.)

Thou woundedst the head out of the house of the wicked.] The heads (see ver. 14.) or confederate princes of the Canaanites. (See Josh. x. 3. xi. 1.)

By discovering the foundation to the neck.] Or, *Rasing the foundation,* as the word *aroth* signifies, Psal. cxxxvii. 7. by undermining them from bottom to top.

Ver. 14. *Thou didst strike through with his staves the head of his villages.*] Or, *Thou didst strike through the head of his warriors among his tribes,* or families. Thou didst discomfit all the petty kings of their several *clans,* or families, carrying on the war against Joshua. (See Josh. xii. 9, &c.) The word *perazav,* his *villages,* in our translation, the Septuagint translate *warriors,* or *generals:* and so they understand it, Judg. v. 7. 11. which sense agrees best with this place.

When they came out as a whirlwind to scatter me.] Armies are elsewhere compared to whirlwinds. (See Zech. ix. 14.)

Their rejoicing was as to devour the poor secretly.] The metaphor is taken from wild beasts, who carry their prey into their dens, and there devour it.

Ver. 15. *Thou didst walk through the sea with thine horses,* &c.] Thou didst conduct thy people through the Red Sea, and the river Jordan, as safely as if they had rid on horseback. (See ver. 8.)

Ver. 16. *When I heard,* [thy judgment decreed against thy own people, ver. 2.] *my belly trembled,* &c.] I was all over in a shaking and consternation, and no strength remained in me. (Compare Jer. xxiii. 9. Dan. x. 8.)

That I might rest in the day of trouble, &c.] Noldius, p. 108. 110. of his Concordance, hath given the easiest sense of the latter part of the verse, translating it thus: *Yet I shall rest in the day of trouble, when he shall come up against the people, even he who shall invade them with his troops:* the prophet speaks in the person of the pious man; I shall rest secure under the Divine protection, when the Chaldeans shall come to invade Judea. (See ver. 17, 18.)

Ver. 17, 18. *Though the fig-tree shall not blossom,* &c.] Though all outward means of nourishment or preservation should fail, yet will I still trust and depend upon God's promises.

Ver. 19. *The Lord will make my feet like hinds' feet, and will make me walk upon my high places.*] This verse is taken out of Psal. xviii. 33. He will restore my former strength, nimbleness, and agility, in war, and make me again possessor of the chief places of strength in my native country. (See Deut. xxxii. 13. xxxiii. 29. Psal. xviii. 33.)

To the chief singer [or musician] *on my stringed instruments.*] This hymn was designed to be sung in the temple-service, (see ver. 1.) and for that purpose was delivered to the chief musician, to be set to musical notes. (Compare the title of the fourth Psalm.) This direction might probably be given by order of king Josiah.

ZEPHANIAH.

PREFACE.

THIS Prophet lived in the reign of Josiah, as he himself informs us, and prophesieth chiefly against Judah, who continued very corrupt, notwithstanding the king's pious zeal for reformation, and the good example he gave to his subjects.

CHAP. I.

ARGUMENT.

The prophet denounces God's severe judgments against Judah for their idolatry, and other heinous sins.

Ver. 1. *THE word of the Lord that came to Zephaniah, the son of Cushi—the son of Hizkiah.*] Hizkiah is read with the same points in the Hebrew with Hezekiah, the name of the king of Judah: but Zephaniah being here reckoned as the fourth by descent from Hizkiah, that person cannot be the same with king Hezekiah, there being not a sufficient distance of time between them for four descents.

Ver. 2, 3. *I will utterly consume all things from off the land—I will consume man and beast,* &c.] A general desolation is threatened, by enumerating the particulars that shall be involved in it. (See the note upon Hos. iv. 3.)

Ver. 3. *And the stumbling-blocks with the wicked.*] Or, *Of the wicked;* for the particle *eth* often denotes the genitive case. (See Noldius, p. 122.) Stumbling-blocks are the same with idols, called *the stumbling-blocks of iniquity,* Ezek. vii. 19. xiv. 3, 4.

Ver. 4. *And I will cut off the remnant of Baal from this place.*] Those altars, or places of worship, dedicated to the service of Baal, which escaped the reformation of king Josiah, 2 Kings xxiii. 5. compare Jer. iii. 6.

And the names of the Chemarims with the priests.] Or, *The names of the idolatrous priests;* for so the word *Chemarim* is translated, 2 Kings xxiii. 5. (compare Hos. x. 5.) I will destroy these together with the priests of the tribe of Levi, who have joined in the worship of idols. (See Ezek. xliv. 10.)

Ver. 5. *And them that worship the host of heaven upon the house-tops.*] See the note upon Jer. xix. 13.

And them that worship and swear by the Lord, and that swear by Malcham.] That join the worship of idols to that of the true God, who is *a jealous God,* and will not admit of any rival in his worship. (See Hos. iv. 15.) Malcham is the same with Moloch, to whom the people of Judah continued to offer their children, as Jeremiah upbraids them, vii. 31. xix. 5. notwithstanding the reformation that Josiah had made, 2 Kings xxiii. 10. Swearing is an act of religious worship, or a solemn invocation of God, as a witness and a judge, (see Deut. x. 20.) and therefore expressly forbid to be used to idols, (Josh. xxiii. 7.)

Ver. 6. *And them that are turned back from the Lord; and those that have not sought the Lord.*] Both those that are apostates to idolatry, and such as live without any sense of religion, and *without God in the world.*

Ver. 7. *Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand.*] Keep silence in token of an awful reverence towards God, now he is coming to execute his judgments upon the land. (Compare Psal. lxxvi. 8, 9. Habak. ii. 20. Zech. ii. 13.) *Humble thyself under his mighty hand,* without repining or murmuring at his corrections, which thy sins do justly deserve. (See Psal. xxxix. 9.)

For the Lord hath prepared his sacrifice, he hath bid his guests.] The slaughter of the wicked is called *a sacrifice,* because it is in some sense an atonement to God's justice. (Compare Isa. xxxiv. 6. Jer. xlvi. 10. Ezek. xxxix. 17. Rev. xix. 17.) The latter part of the sentence alludes to the custom of those that offered sacrifice, which was to invite their friends to partake of the feast which accompanied it. So God will call the Chaldeans to have a share in this slaughter.

Ver. 8. *I will punish the princes, and the king's children.*] As having been the encouragers of idolatry, by their authority and ill example. Both the sons of Josiah who succeeded him in the throne, are said to *have done evil in the sight of the Lord,* 2 Kings xxiii. 32. 37.

And all such as are clothed with strange apparel.] There were peculiar vestments belonging to the worship of each idol. (See 2 Kings x. 22.) So in aftertimes there were peculiar habits belonging to the priests of Saturn, and priestesses of Ceres, which are mentioned in the martyrdom of Perpetua and Felicitas, cap. 18. and in Tertullian, de Pallio, cap. 4. The text may likewise be explained of such men as wore women's apparel, and such women as wore that belonging to men; which was contrary to an express law, Deut. xxii. 5. and was a rite observed in the worship of some idols.

Ver. 9. *In the same day also will I punish all those that leap on the threshold.*] Or rather, *Leap over the threshold.* The expression probably denotes some idolatrous rite, like that which was practised in the temple of Dagon, where the *priests did not tread upon the threshold,* 1 Sam. v. 5. To this sense, the Chaldee paraphrast interprets it of those, that walk after the laws or rites of the Philistines. Others expound it of those, who enter into other men's houses, and take away their goods by violence; according to what follows: *who fill their masters' houses with violence and deceit.*

Ver. 10. *And it shall come to pass in that day—that*

there shall be the noise of a cry from the fish-gate.] At that time, (see ver. 12.) there shall be an outcry of the Babylonish army coming to invade the city on the side of the fish-gate; *i. e.* the gate which stood near the fish-market. (See 2 Chron. xxxiii. 14. Nehem. iii. 3.)

And a howling from the second gate.] Or rather, *From the middle part of the city.* (See 2 Kings xxii. 14.)

And a great crashing from the hills.] From the mountains of Sion and Moriah, whereon the temple and the king's palace were built. (See 2 Chron. iii. 1.)

Ver. 11. *Howl, ye inhabitants of Maktesh.*] A part, or street, of Jerusalem: the Chaldee interprets it of the inhabitants near the brook Kidron.

For all the merchant people are cut down, &c.] They that carry on their trades by going to marts or fairs, with great sums of ready money. The original reads, *The people of Canaan,* which word signifies a merchant: (Hos. xii. 7.) but the Chaldee understands it of those who resemble the Canaanites in their idolatries and corrupt manners: so Judah's mother is called *a Hittite,* and her father *an Amorite,* because they did after the works of the Canaanites, the ancient inhabitants of the land, Ezek. xvi. 45.

Ver. 12. *And it shall come to pass at that time, that I will search Jerusalem with candles.*] I will deliver up Jerusalem into the hands of the Chaldeans, who shall let no corner of it escape them, but shall diligently search the houses, and plunder the wealth of them. (See the following verse.)

And punish the men that are settled on their lees, &c.] Who having lived securely in ease and plenty, (compare Jer. xlviii. 11.) have not *God in all their thoughts,* but imagine that he doth not concern himself with the affairs of the world, and that neither good nor evil is brought to pass by his providence.

Ver. 13. *Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, and not inhabit them,* &c.] The enemy shall plunder their goods, and then demolish their houses; so that they shall not enjoy these possessions which they have gotten by fraud or violence. (See ver. 9. and Amos v. 11.)

Ver. 14. *The great day of the Lord is near*—(compare Joel ii. 1. 11.) *even the voice of the day of the Lord: the mighty man shall cry there bitterly.*] A great noise and distraction shall attend the taking of Jerusalem. (See ver. 10. Isa. xxii. 5.) Some translate the latter part of the sentence thus, *The voice of the day of the Lord is bitter: then the mighty man crieth out.* The adverb *sham,* translated *there,* signifies time as well as place. (See the note upon Isa. xlviii. 16. Hos. ii. 15.)

Ver. 15. *That day is a day of wrath, of trouble and distress,* &c.] See ver. 18. Joel ii. 2. Amos v. 18.

Ver. 16. *A day of the trumpet and alarm.*] See Jer. iv. 19.

Ver. 17. *And I will bring distress upon men, and they shall walk as blind men,* &c.] Not knowing whither to go, or which way to take for safety. (Compare Deut. xxviii. 29. Isa. lix. 10.)

And their blood shall be poured out as the dust, and their flesh as the dung.] Or, *Their carcasses as the dung:* so the Chaldee explains the word *flesh.* The inhabitants of Jerusalem shall be slain in the streets of the city, and their carcasses left there to rot and putrefy.

Ver. 18. *Neither their silver nor their gold shall be able to deliver them.*] This is spoken of the merchants and rich citizens. (See ver. 11—13. and compare Ezek. vii. 19.)

But the whole land shall be devoured by the fire of his jealousy.] God's vengeance is frequently compared to fire; see Nahum i. 6. This shall consume the land and its inhabitants for their heinous offences, and chiefly for their idolatry; because that sin does peculiarly entrench upon his honour, which is incommunicable to others, whereupon he is called a *jealous God,* Exod. xx. 5. xxxiv. 14.

CHAP. II.

ARGUMENT.

The prophet exhorts the Jews to repentance before God's judgments overtake them; which he likewise denounces against the neighbouring countries, the Philistines, Edom, Moab, Ammon, Ethiopia, and Assyria; which were all subdued by Nebuchadnezzar, either before or after the captivity of the Jews. (See Jer. xxv. 20—22. 26. Ezek. xxv. xxix. xxxi. and Dr. Prideaux, under the twenty-first, thirty-first, and thirty-second years of Nebuchadnezzar.)

Ver. 1. *GATHER yourselves together.*] Assemble yourselves in order to make a public humiliation. (See Joel ii. 16.)

O nation, not desired.] The Greek and the Chaldee interpret it, *O nation, that will not receive instruction,* and is not to be amended but by the discipline of God's judgments. Glassius (Grammat. p. 410.) renders it to the same sense, *O nation, not to be moved with desire; i. e.* of growing better. The word *niksaph* is taken for *having a desire* or *longing,* Gen. xxxi. 30. Psal. lxxxiv. 2.

Ver. 2. *Before the decree bring forth, before the day pass as the chaff.*] The words are differently translated by interpreters, but much to the same sense: they may be rendered nearer to the Hebrew thus, *Before the day bring forth the decree, which shall pass away, as chaff* is dispersed before the wind. The judgments of God, consuming the wicked, are often compared to the dispersing of chaff. (See Job xxi. 18. Psal. i. 3. Isa. xvii. 13. Hos. xiii. 3.)

Ver. 3. *Seek righteousness, seek meekness.*] Continue to seek and practise them. (Compare Psal. xxxiv. 14.)

It may be ye shall be hid from the Lord's anger.] This is the most likely way of securing the Divine protection in the time of a general destruction. (See the note upon Jer. xxxvi. 3.) Such a protection is elsewhere expressed by being *hid* or *covered* under the shadow of his wings. (Compare Psal. xxxii. 7. xci. 1.)

Ver. 4. *For Gaza shall be desolate, and Ashkelon a desolation.*] There will be no escaping into the neighbouring countries, such as the Philistines are, in particular; for their cities shall likewise become a prey to the forces of Nebuchadnezzar. (See Jer. xlvii. 1. with the Argument to that chapter.)

They shall drive out Ashdod at noon-day.] The same forces will take the courage to attack Ashdod (another city of the Philistines, 1 Sam. v. 1.) in the open day, and not to betake themselves to nightly stratagems. (See Jer. vi. 4. xv. 8.)

Ver. 5. *Woe to the inhabitants of the sea-coasts, the nation of the Cherethites.*] The Philistines who live upon

the coast of the Mediterranean Sea; (compare Ezek. xxv. 16.) called there as well as here, Cherethites, or Cherethims. The word is translated Κρῆτες, *Cretans*, by the LXX. in this and other places where it is found: they are supposed to have been a colony removed from Crete to Palestine. (See the note upon Jer. xlvii. 4.)

O Canaan, the land of the Philistines, I will even destroy thee, &c.] The Canaanites, properly so called, are the same with the Philistines, and seated in that part of Palestine. (See Josh. xiii. 3.)

Ver. 6. *And the sea-coast shall be dwellings and cottages for shepherds*, &c.] A proverbial description of an utter desolation. (Compare ver. 14, 15. and see the note upon Isa. xiii. 20. xvii. 2.)

Ver. 7. *And the coast shall be for the remnant of the house of Judah*, &c.] The sea-coast (ver. 5.) shall in after-times belong to the Jews, who shall possess all the Philistines' country: as it appears they did in the first times of Christianity. (See Acts viii. 26. 40.) Those that returned from the captivity are called a *remnant*, Hag. i. 12. ii. 2.

They shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening.] The words are an allusion to what is said ver. 6. As the cities of Gaza, Ashkelon, &c. were places for wild Arabs, or other wandering people to pitch their tents, and feed their flocks; so they shall hereafter become the settled habitations of the Jews. (Compare Isa. lxv. 10.

For [or, when] *the Lord shall visit them, and turn away their captivity.*] What is promised in this verse, was partly fulfilled after their return from Babylon, and may hereafter receive a farther completion. (See Obad. ver. 19. and the note there.)

Ver. 8. *I have heard the reproach of Moab, and the revilings of the children of Ammon.*] These countries were destroyed by Nebuchadnezzar about five years after the destruction of Jerusalem. (See the Argument to Jer. xlviii.) They are threatened with destruction, both here and Jer. xlviii. 17. xlix. 1. and Ezek. xxv. 3. 8. for their insulting over the Jews in their calamities.

And magnified themselves against their border.] Have invaded the territories of the Jews, when they were carried captive, (see Jer. xlix. 1.) and used the inhabitants with great cruelty, as they had done in former times. (See Amos i. 13.)

Ver. 9. *Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah*, &c.] Proverbial expressions of utter desolation. (See Deut. xxix. 23. Isa. xiii. 19. xxxiv. 13. Jer. xlix. 18. l. 40.)

And a perpetual desolation.] Never more to be possessed by its former inhabitants.

And the residue of my people shall spoil them, and the remnant of my people shall possess them.] Judas Maccabeus and his brethren subdued the Ammonites, as appears from 1 Macc. v. 6. But this and the seventh verse will receive their utmost completion at the general restoration of the Jewish nation: those that then escape, and return from their several dispersions, are elsewhere called by the name of the *residue* and the *remnant*. (Compare iii. 13. and see the note upon Micah iv. 7.)

Ver. 10. *This shall they have for their pride*, &c.] See Isa. xvi. 6. Jer. xlviii. 29.

Ver. 11. *For he will famish all the gods of the earth.*] He will deprive them of their worship and sacrifices, which the gentiles thought to be the food of their gods. (See Deut. xxxii. 38.) The LXX. rendor it, *He will destroy their gods.* The destruction of idolatry is usually mentioned when the prophets describe the flourishing state of the church. (See the note upon Micah v. 13, 14.)

And men shall worship him, every man from his place.] Or, *In his place.* And so the phrase may best be rendered Ezek. iii. 12. (See Noldius, p. 553.) Men shall worship him every where, and not only in Jerusalem. (Compare Mal. i. 11. John iv. 21.)

Even all the isles of the heathen.] Or, *The isles of the gentiles*, as the phrase is translated, Gen. x. 5. (See the note upon Isa. xi. 11. xli. 1.) The Jews call all places *islands*, to which they went by sea.

Ver. 12. *Ye Ethiopians also, ye shall be slain by my sword.*] Ye shall be subdued by Nebuchadnezzar, who is *a sword* in my hand; (Psal. xvii. 10.) *i. e.* an instrument to execute my vengeance. The Ethiopians seem to comprehend the Egyptians too, whose confederates they were, and so underwent the same fate with them, when Nebuchadnezzar conquered Egypt. (See Jer. xlvi. 9. Ezek. xxx. 5. 9.)

Ver. 13. *And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation.*] As Nebuchadnezzar subdued the countries lying southward of Judea, Egypt, and Ethiopia, (ver. 12.) so will he extend his conquests towards the north, and destroy Savacus the king of Assyria, whose royal seat was Nineveh. (See the Preface to Nahum, and the note upon iii. 18.) This action preceded the desolations mentioned in the foregoing verses. Archbishop Usher placeth it in the sixteenth year of king Josiah, and Dr. Prideaux in the twenty-ninth year of the same reign.

And dry like a wilderness.] The inhabitants of Nineveh are compared to *many waters*, Nahum ii. 8. She shall be now exhausted of her people, and be uninhabited like a wilderness.

Ver. 14. *And flocks shall lie down in the midst of her*, &c.] See ver. 6.

All the beasts of the nations.] The Chaldee interprets it, *The several kinds of wild beasts:* as if the Hebrew *goji, nations*, were to be understood of the several species of wild beasts, as the word is used of several sorts of caterpillars, Joel i. 6. In like manner the ants are called *a people*, Prov. xxx. 25.

Both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows.] These birds frequent desolate and forsaken places, and shall take up their habitation in the ruinous houses of that once populous city. (Compare Isa. xiii. 21. xxxiv. 11. 14.)

For he shall uncover the cedar work.] The fine carved work or ceilings made of cedar, (see Jer. xxii. 14.) shall be exposed to the injuries of the weather, and so quickly come to ruin.

Ver. 15. *This is the rejoicing city, that dwelt carelessly, that said in her heart, I am, and there is none beside me.*] Its inhabitants indulged themselves in their ease and pleasures, and they arrived at that degree of presumption, as to fancy that no strength or power could bring them down from their height, or make them cease to be the capital city of the

world. Babylon is charged with the same degree of pride and carnal security, Isa. xlvii. 8.

Every one that passeth by shall hiss, and wag his head.] See Nahum iii. 19.

CHAP. III.

ARGUMENT.

Jerusalem is severely reproved and threatened for her sins: yet the righteous are comforted with the hopes of a general conversion and restoration of the nation in God's due time.

Ver. 1. *WOE unto her that is filthy* [or glutinous] *and polluted, to the oppressing city!*] The city Jerusalem, which is defiled with the sins of luxury and cruelty. (See ver. 3, 4.)

Ver. 2. *She obeyed not the voice.*] Of God's messengers, the prophets.

Ver. 3. *Her princes within her are roaring lions; her judges are evening wolves.*] Like so many beasts of prey, they devour the people by oppression and injustice. (Compare Ezek. xxii. 27. Micah iii. 9—11. Habak. i. 8. Zech. x. 13.)

They gnaw not the bones until the morrow.] They devour all presently, and leave not so much as the bones till the next day, as the most voracious creatures commonly do.

Ver. 4. *Her prophets are light and treacherous persons.*] This is to be understood of the false prophets, who seduced the people by lying pretences to inspiration. (See Jer. xxiii. 11. 32. Hos. ix. 7. Micah iii. 11.) The LXX. often render the Hebrew *nabi, prophet,* by ψευδοπροφήτης, *false prophet,* in Jeremiah, and Zech. xiii. 2.

Her priests have polluted the sanctuary, they have done violence to the law.] They have presumed to attend upon my service in the temple after they had polluted themselves with idolatry, and thereby have profaned my holy place; (see i. 4.) and have broken the ordinances of my law, by not observing the differences that it prescribes between what is clean and unclean. (See Ezek. xxii. 26.)

Ver. 5. *The just Lord is in the midst thereof, he will not do iniquity.*] The inhabitants of Jerusalem presume upon God's protection, having placed his name in their temple: so they say, Micah iii. 11. *Is not the Lord among us?* or *in the midst of us,* as the word is here translated; but they should withal consider, that he is just and holy, who will neither do iniquity, nor suffer it, without calling the offender to account.

Every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame.] He doth not fail to give us every day fresh evidences of his justice, though the wicked continue hardened in their sins, and are grown past shame. (See Jer. vi. 13. Micah ii. 6.) The expression, *every morning,* alludes to the custom of administering justice in the morning. (See Psal. ci. 8. Jer. xxi. 12.)

Ver. 6. *I have cut off the nations: their towers are desolate; I have made their streets waste,* &c.] I have executed my vengeance upon that great city Nineveh, (ii. 13.) and have brought my judgments nearer to you, by giving up your brethren of the ten tribes into the hands of Shalmaneser, who hath put an end to that kingdom, and hath carried its inhabitants captives into a strange land. (See 2 Kings xvii. 6.)

Ver. 7. *I said, Surely thou wilt fear me, thou wilt receive instruction.*] God is introduced as speaking after the manner of men, and expecting what effect such proceedings might in reason have produced. (Compare Isa. v. 4. Jer. viii. 6.) In this sense we may most probably understand that expression of Isaiah, (lxiii. 8.) *He said, Surely they are my people, children that will not lie: so he was their Saviour: i. e.* God might justly conclude, that after such experience of his goodness, they would not prove false or treacherous to him.

So their dwelling should not be cut off, howsoever I punished them.] Or, *Whereinsoever I punished them.* (See Noldius, p. 175.) I might reasonably expect, that lesser corrections might reform them; and I need not be forced to proceed to such an utter excision, as I executed upon the ten tribes. (See ver. 6.)

But they rose early, and corrupted all their doings.] They still increased their corruptions, notwithstanding all the advances king Josiah made to a general reformation. (See the notes upon i. 4, 5.) The phrase, *rising early,* denotes diligence and assiduity. (See Jer. vii. 13. xxv. 3. xxxv. 15.)

Ver. 8. *Therefore wait upon me, saith the Lord, until the day that I arise to the prey,* &c.] The connexion of this verse with what went before would better appear, if we translate the particle *laken, nevertheless;* as it plainly signifies Jer. v. 2. Micah v. 3. and in other places. Notwithstanding these provocations, saith God, I exhort the godly among you to expect the fulfilling the promises I have made of restoring the Jewish nation to my wonted favour, in the latter ages of the world; in order to which great *crisis,* I will execute remarkable judgments upon the unbelievers and disobedient. (See the note upon Micah v. 5.)

For my determination is to gather the nations, that I may assemble the kingdoms to pour out upon them mine indignation, even all my fierce anger.] This may perhaps be meant of the same general summons which Joel speaks of, when the nations shall be gathered *into the valley of Jehoshaphat.* (See Joel iii. 2. 12. and the notes there.)

For all the earth shall be devoured by the fire of my jealousy.] The tender regard I have for my honour, which hath particularly been injured by that idolatry which is spread over the world, will provoke me to execute my vengeance upon the whole earth. (See i. 18.)

Ver. 9. *For then I will turn to the people a pure language,* &c.] Or, *I will restore to the people a pure language; i. e.* I will turn them from their idolatry and other wickedness, (see ver. 13.) to glorify me *with one mind and one mouth.* The same thing is expressed by *speaking the language of Canaan,* Isa. xix. 18. This is a blessing reserved for the latter ages, after the conversion of the Jews, and the coming in of the fulness of the gentiles, when *there shall be one Lord, and his name one,* Zech. xiv. 9.

To serve him with one consent.] The Hebrew reads, *With one shoulder.* The metaphor is taken from beasts drawing together under one yoke; or men's setting their shoulders together to carry the same burden.

Ver. 10. *For from beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering.*] The Jews who are dispersed into the most distant countries, such as was Ethiopia, which lay beyond Egypt, shall come into the Christian church, and make their

religious acknowledgments there. The expression, *From beyond the rivers of Ethiopia,* may be translated, *From the borders of the rivers of Ethiopia,* both here and Isa. xviii. 1. where the same phrase occurs; the word in the Hebrew signifying indifferently the *hither,* or *farther* side of a river. Ethiopia is described in both places as lying among the rivers, which may probably be understood of the several sluices and channels which the inhabitants are forced to keep open, thereby to prevent the Nile from overflowing their own country, or Egypt. (See Dr. Heylin's Geography, in Ethiopia.)

The daughter of my dispersed, is the same with *my dispersed,* as the *daughter of Zion* is equivalent to *Zion.* (See the note upon Jer. iv. 31.) The phrase of *bringing an offering,* is taken from the sacrifices and oblations brought to the temple; and is in other places of the prophets applied to those that come into the Christian church. (See Isa. xviii. 7. lx. 6, 7. 9. Mal. i. 11.)

Ver. 11. *In that day thou shalt not be ashamed for all thy doings, wherein thou hast transgressed against me.*] Or, *Thou shalt not be put to shame for all thy doings.* (Compare ver. 19.) Thou shalt not be made a public example by such remarkable judgments, (see ver. 15.) which have formerly made thee a reproach among the heathen. (See Amos iii. 2. Micah vi. 16. and the notes there.)

For I take away out of the midst of thee them that rejoice in thy pride; and thou shalt no more be haughty because of my holy mountain.] I will purge out of thee those hypocrites who continued in their sins, and relied upon their outward privileges, such as being of the stock of Abraham, or having the temple of the Lord placed among them, as if these would secure them from guilt or punishment; and thereupon despised the gentiles as not worthy of the same favours with themselves. (See the notes upon Micah iii. 11.)

Ver. 12. *I will also leave in thee an afflicted and poor people.*] Or, *A meek and poor people:* the blessings of the gospel are peculiarly promised to the *poor.* (See Isa. xi. 4. xiv. 32. lxi. 1. Zech. xi. 11.) Christ and his apostles apply these promises to those that were converted by their preaching, Matt. v. 3. xi. 5. 1 Cor. i. 26, 27. James ii. 5. which texts are meant of such as are endued with a true spirit of poverty, such as consists in a lowliness of mind, contempt of the world, and a resigned will. Afflictions are very useful to produce such a temper of mind, and therefore are often the lot of true disciples. (See Acts xiv. 22. Heb. xii. 7. 1 Pet. i. 7.) By the *afflicted* may be meant those that *come out of great tribulation.* (See Ezek. xxxviii. 8. and the note upon Isa. iv. 2.)

Ver. 13. *The remnant of Israel shall not do iniquity, nor speak lies,* &c.] The *remnant of Israel* is explained in the note upon Micah iv. 7. These shall be holy; the *rebels being purged out of them,* (Ezek. xx. 38.) as Jerusalem itself shall then be holy. (Compare Isa. xxxv. 8. lx. 21. Joel iii. 17. 21. Zech. xiv. 21. and see the notes there.)

For [or, therefore] *they shall feed and lie down, and none shall make them afraid.*] The great Shepherd the Messias shall both feed and protect them. (Compare Ezek. xxxiv. 28. Micah iv. 4. v. 4. vii. 14.)

Ver. 14. *Sing, O daughter of Zion,* &c.] These hymns of joy properly belong to the times of the gospel, and especially to the triumphant state of the church. (Compare Isa. xii. 6. liv. 1. Zech. ii. 10. xi. 9.)

Ver. 15. *The Lord hath taken away thy judgments, he hath cast out thine enemy.*] God hath removed thine enemies, who were the instruments of his vengeance.

The King of Israel, even the Lord, is in the midst of thee.] He gives manifest tokens of his presence in thee, and protection over thee. (Compare ver. 5. 17. Isa. iv. 5, 6. Rev. vii. 15. xxi. 3.)

Thou shalt not see evil any more.] For all thine enemies shall be subdued. (See the former part of the verse, and compare Isa. xxxv. 10. li. 22. Joel iii. 17. Rev. xxi. 4.)

Ver. 16. *Let not thine hands be slack.*] Or *weak,* as the word is rendered in the parallel text, Isa. xxxv. 3. The prophet *comforts the feeble-minded,* those whose spirits were sunk under their former afflictions; and exhorts them to perform their duty with cheerfulness and diligence, as being assured of God's assistance and protection. (Compare Heb. xii. 12.)

Ver. 17. *He will rejoice over thee with joy; he will rest in his love.*] He will take pleasure in doing thee good. (Compare Deut. xxx. 9. Isa. lxii. 5. lxv. 19. Jer. xxxii. 41.) He will *rest,* or take satisfaction in continuing his favour towards thee. (Compare Hos. xiv. 4.)

Ver. 18. *I will gather them that were sorrowful for the solemn assembly, who are of thee,* &c.] I will assemble those Israelites who are dispersed in their several captivities, both that of Babylon and those of following times, who mourn for the loss of the public assemblies, (compare Lam. ii. 6.) and were grieved at the reproaches wherewith their enemies upbraided them, as if they were utterly forsaken of God. (Compare Psal. xlii. 3.)

Ver. 19. *I will save her that halteth, and gather her that is driven out.*] See Micah iv. 6, 7.

And I will get them praise and fame in every land where they have been put to shame.] God will give visible tokens of his care over them, in gathering them from their several dispersions over the world, and bringing them back into their own country. (See Ezek. xxxviii. 8. 12. and the following verse.)

Ver. 20. *At that time will I bring you again, even in the time that I gather you.*] I will gather you from your several dispersions, in order to bring you back into your own land. (Compare Isa. xi. 12. xxvii. 12. lvi. 8. Ezek. xxviii. 25. xxxiv. 13. Amos ix. 14.)

For I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes.] I will make you the subject of men's praise and admiration, who shall be induced to glorify God, when they shall see the wonderful works he hath wrought for you, in restoring you from your several dispersions, and giving you a joyful meeting together.

HAGGAI.

PREFACE.

OF what family this Prophet was, he hath given us no intimation: but the time when he prophesied he has distinctly noted, *viz.* in the sixth year of Darius Hystaspes. The occasion of this prophecy was the stop that was put to the building of the temple, after the foundation had been laid, according to the commandment of Cyrus, about seventeen years before.

CHAP. I.

ARGUMENT.

The prophet reproveth the people's delays in rebuilding the temple, and tells them, this their neglect was the cause they prospered no better: he encourageth them to set about it, and promises God's assistance in it.

Ver. 1. *IN the second year of Darius the king.*] Compare Ezra iv. 24. v. 12. This is the same Darius who is called in the heathen writers Darius Hystaspes; as shall be proved in the note upon ii. 3. and Zech. i. 12.

Came the word of the Lord by Haggai unto Zerubbabel the son of Shealtiel, governor of Judah.] Called Zorobabel the son of Salathiel, Matt. i. 12. Luke iii. 27. He was grandson to Jeconiah king of Judah, who was carried captive to Babylon; (see 1 Chron. iii. 17. 19.) whom king Cyrus made Æchmalotarches, or *governor of the Jews*, who returned from the captivity; as being the eldest person of the royal family: he had the name of Shezbazzar given him by the Chaldeans; (see Ezra i. 8. compared with ii. 2.) as Daniel was called by them Belteshazzar, (Dan. i. 7.)

And unto Joshua the son of Josedech the high-priest.] Called Jeshua in the books of Ezra and Nehemiah: his father Josedech, or Jehozadah, was carried captive to Babylon. (See 1 Chron. vi. 15.)

Ver. 2. *This people say, The time is not come that the Lord's house should be built.*] They pretended they had not the encouragement and protection of the king of Persia. This prophecy seems to be delivered before Darius had granted his decree for building the temple. (Compare Ezra v. 1. with vi. 1.)

Ver. 4. *Is it time for you—to dwell in your ceiled houses, and this house lie waste?*] You complain of the times; yet they have not been so difficult, but that you have found means and opportunity to build fine houses for yourselves, though ye are content to let the house of God lie in ruins. It argues a great contempt of God and religion, when men think no cost or finery too much to bestow upon themselves, and the meanest accommodation good enough for the service of God.

Ver. 5, 6. *Consider your ways. Ye have sown much, and bring in little,* &c.] Consider both your ingratitude in thus neglecting to restore my house and worship, and what you have got by these your dealings, *viz.* how none of your undertakings thrive, or are successful; nor do you enjoy the fruits of your labours. (See Micah vi. 15. compare Ezek. viii. 10.)

He that earneth wages, earneth wages to put it into a bag with holes.] Whatever gains he makes, they are followed by such losses, as leave him no richer than he was before: or provisions are so dear, (see ver. 11.) that men can but just live by their labour.

Ver. 8. *Go ye up to the mountains, and bring wood, and build the house.*] Go to any of the forests upon the mountains, (see Nehem. ii. 8.) and cut down timber to carry on the building. They entered upon the work before they had any decree from Darius to forward the work. (See Ezra v. 2, 3.) It is probable, that afterward they had leave to fetch cedar from Mount Lebanon. (See Ezra iii. 7.)

And I will take pleasure in it, and I will be glorified.] Or, *I will place my glory there,* as the Chaldee expounds it. (See ii. 7.)

Ver. 9. *Ye looked for much, and it came to little.*] See ver. 6. and ii. 16.

And when ye brought it home, I did blow [or, I had blown] *upon it.*] I had blasted the fruits of the earth, while they were in the field. (See ver. 11. and ii. 17.)

Because of my house that is waste, and ye run every man to his own house.] Ye make what haste ye can to build your own houses, and let mine lie in ruins.

Ver. 10, 11. *The heaven is stayed from dew, and the earth is stayed from her fruit,* &c.] I have punished you with great drought, wherein the dew itself ceases to fall. (See 1 Kings xvii. 1.) This blasted and withered the fruits of the earth; a curse formerly denounced against you for your disobedience. (See Lev. xix. 24. Deut. xxviii. 23.)

Ver. 12. *Then Zerubbabel,* &c.] Compare Ezra v. 2.

Ver. 13. *Then spake Haggai the Lord's messenger.*] Or, prophet. (Compare Isa. xliv. 26. Mal. iii. 1.)

CHAP. II.

ARGUMENT.

The prophet encourageth the builders by a promise, that the glory of the second temple should be greater than that of the first; and that in the following year God would bless them with a fruitful harvest. In the conclusion he foretells the setting up the kingdom of Christ, under the name of Zerubbabel.

Ver. 3. *WHO is left among you that saw this house in her first glory?* &c.] When the foundation of the house was

laid in the second year of Cyrus, many of the ancient men that had seen the first house, wept to see how much the second temple would fall short of the glory of the first. (Ezra iii. 12.) The second year of Cyrus was fifty-three years after the destruction of the first temple; so the oldest men among those that returned home might very well remember how glorious that was. The prophecy was uttered fifteen years after the foundations of the second temple were laid; so there might some still survive that saw the first. This is an evident proof, that the Darius mentioned in this prophecy must be Darius Hystaspes: for they that suppose Darius Nothus to be here meant, must allow the distance of one hundred and sixty-six years between the destruction of the first temple and the time of this prophecy: and it cannot be imagined, that any number of men could be capable of comparing the difference between the two temples, at that distance of time: see this farther proved in the note upon Zech. i. 12.

Ver. 5. *According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth with you.*] I will fulfil those promises I made with you, when I delivered you out of Egypt; that, upon your obedience, I would not *leave you, nor forsake you,* but guide and prosper you in all your undertakings. (See Nehem. ix. 20. Isa. lxiii. 11.)

Ver. 6. *Yet once it is a little while.*] Or, *Once more,* as the LXX. render it, whom St. Paul follows, Heb. xii. 26. The phrase implies such an alteration as shall not give way to any farther change, as the apostle there expounds it. The space of time from this prophecy to the coming of the Messias may be called *a little while,* in comparison of the several ages expired since the first promise of a Redeemer. A learned prelate, in his excellent Defence of Christianity from the ancient Prophecies, (p. 88.) translates the words to this sense: *After one kingdom* [*viz.* the Grecian, which succeeded the Persian monarchy, at this time subsisting] *it is but a little while; and* [or, after that] *I will shake all nations,* &c.

I will shake the heavens, and the earth, and the sea, and the dry land.] Great commotions and changes in the world are expressed by shaking the heavens and the earth. (See Ezek. xxv. 15. xxxviii. 19. Joel iii. 16.) These expressions may denote here the great commotions that should be in the Roman empire (see the last note), from the death of Julius Cæsar till near the birth of Christ: or it may in general signify the introducing such a kingdom or religion, of which the Messiah is to be the head; which shall in the end *break in pieces,* and destroy all the other dominions of the world. (See the notes upon ver. 21, 22.)

Ver. 7. *And the Desire of all nations shall come.*] He shall come to this house, that shall answer the wishes and desires of mankind, by supplying all those defects that hindered them in the performance of their duty. Such a guide and director, as the wisest men among the heathens wished for, and whose coming was the *hope of Israel,* and completion of all the promises made to their fathers: Acts xxvi. 6. xxviii. 20. see Gen. xii. 3. xlix. 10. where the old translations read the latter part of the verse to this sense: *His* (or, to him) *shall be the expectation of the people,* Mal. iii. 1.

And I will fill this house with glory.] Though it wants the *cloud of glory* overshadowing the mercy-seat, which was a symbol of the Divine presence peculiar to Solomon's temple, (see Psal. lxxx. 1.) yet I will honour this second temple with a much greater glory; *viz.* the presence of the Messiah, in whom shall *dwell all the fulness of the Godhead bodily,* Colos. ii. 9. where he shall publish his saving doctrine to the world. (See Luke xix. 47. xx. 1. xxi. 38. John xviii. 20.)

Ver. 8. *The silver is mine, and the gold is mine, saith the Lord of hosts.*] Solomon's temple was more richly adorned with silver and gold than this; and I, that am the Lord of all the world, could easily command the riches of it, and bring them together, for beautifying this my house, if I took delight in richness of ornaments.

Ver. 9. *The glory of this latter house shall be greater than that of the former; and* [or, for] *in this place will I give peace.*] The glory of this second temple shall exceed that of the former, not in riches or costly ornaments, but in this respect, that there the *Prince of peace* shall make his appearance, and the *gospel of peace* shall be preached and published. (See Isa. ix. 6. Micah v. 5. Eph. ii. 14.) The modern Jews expect a third temple, in which this prophecy will be verified; whereas the prophet plainly speaks of the same temple which they then saw, and *was in their eyes as nothing,* in comparison of the former. The ancient Jews speak of the temple, from the time of Zerubbabel to its destruction under Vespasian, as one and the same temple; particularly Josephus, de Bello Jud. lib. viii. cap. 18. (See the abovecited treatise.)

Ver. 11. *Ask now the priests concerning the law.*] Whose office it was to *put a difference between holy and unholy, and between clean and unclean,* Lev. x. 10.

Ver. 12. *If one bear* [or, carry] *holy flesh in the skirt of his garment,* &c.] By the rules of the law, things immediately dedicated to God's service did convey some degree of holiness to common things that touched them; so the *altar sanctified the gift* that was laid upon it, Exod. xxix. 37. and *whatsoever touched the flesh of the sin-offering was holy,* Lev. vi. 27. But this rule did not extend so far as to make the garment that touched any of the offerings capable of conveying holiness to any thing else.

Ver. 13. *If one that is unclean by a dead body touch any of these things, shall it be unclean? And the priests answered and said, It shall be unclean.*] The law was plain in that case, (see Numb. xix. 11.) The least defect is sufficient to make a thing evil or sinful; whereas to make it good and perfect, a concurrence of all good qualities is requisite.

Ver. 14. *So is this people, and so is this nation before me, saith the Lord,* &c.] In like manner, saith God, the inward contempt and disregard of my worship, which this people discover by their backwardness to carry on the building of my temple, makes every thing they undertake, and even the sacrifices they offer on my altar, hateful and unacceptable.

Ver. 15. *Consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord.*] From the time that a stop had been put to the building of the temple, after the first foundations of it were laid. (Compare Ezra v. 3.)

Ver. 16. *Since those days were, when one came to a heap of twenty measures, there were but ten,* &c.] The fruits of the earth did not yield their usual increase, because of the unkindly seasons wherewith I punished them. (See the following verse, and i. 2. Zech. viii. 10.)

Ver. 17. *Yet ye turned not unto me, saith the Lord.*] Ye did not lay my judgments to heart, nor consider that they were inflicted for your sin, in neglecting to rebuild my temple, and restore my worship in it.

Ver. 18. *Consider now from this day and upward,* &c.] The word *mollah, upward,* signifies likewise *forward,* (see 1 Sam. xvi. 13.) and so it should be translated here. In the fifteenth verse the prophet exhorted them to reflect upon the calamities they had suffered from the time the building of the temple was left off: now he bids them look forward from the day the building was renewed, (see i. 15.) and they would find a visible change of their affairs for the better.

Even from the day that the foundation of the Lord's temple was laid.] The prophet expresses the carrying on of the building as if it were a new foundation, because the work had been so long interrupted. (Compare Zech. viii. 9.)

Ver. 19. *Is the seed yet in the barn,* &c.] Is the harvest already laid up in the barn? or any fruits of the earth gathered in? No, certainly; this is but the ninth month (answering to our November), when no judgment can be made what will be the increase of the year following: yet from this time I promise you the blessing of a fruitful year, as an encouragement to you to carry on the building. (Compare Zech. viii. 12.)

Ver. 21. *Speak to Zerubbabel, governor of Judah.*] The same title which is given to him, i. 1. wherein he was the type of the Messiah, to whom the following words belong.

Ibid. and Ver. 22. *I will shake all nations; and I will overthrow the thrones of kingdoms,* &c.] This prophecy plainly relates to the second coming of Christ, or to that illustrious appearance of his kingdom, which shall put a period to the kingdoms of the earth, and *the kingdoms of the world shall become the kingdom of the Lord and his Christ.* (See Dan. ii. 44. Rev. xi. 15.)

I will overthrow the chariots, and them that ride in them, &c.] Compare Micah v. 5. 10. and see the notes there.

Ver. 23. *In that day I will take thee, O Zerubbabel, my servant—and make thee as a signet,* &c.] I will invest thee with my power and authority, as the head of my church, and judge of the world. So kings depute their viceroys by giving them their signet, (see Gen. xli. 42.) which was particularly the custom of the Persian monarchs, whose deputy Zerubbabel was; (see Esth. iii. 10. viii. 2.) or else the expression may denote one particularly near and dear unto God, who was always under his eye and care. (Compare Jer. xxii. 24. Cant. viii. 6.) This could not be fulfilled in Zerubbabel, who did not, in all likelihood, live many years after the finishing of the temple; and, to be sure, did not see any of those great changes here foretold: and therefore the Messias must be here described under the name of Zerubbabel; as he elsewhere is under that of David. (See the abovecited treatise, p. 248.)

ZECHARIAH.

PREFACE.

ZECHARIAH was the son of Barachiah, and the grandson of Iddo: he is called the *son* of Iddo, Ezra v. 1. vi. 14. the grandson being often called the son in the Scriptures; as hath been observed upon Dan. v. 2. He was contemporary with Haggai, and prophesied in the second year of Darius Hystaspes. (See the note upon Hag. ii. 3. and upon Zech. i. 10.) There is an Iddo mentioned Nehem. xii. 4. among those Levites that came from Babylon with Zerubbabel; from whence Dr. Alix infers, that the prophet Zechariah's grandson must have prophesied some considerable time after the first return from the captivity, and therefore would understand the Darius here mentioned to be Darius Nothus. This argument is altogether inconclusive; for if Iddo was advanced in years when he returned, he might have a grandson thirty years of age in the second year of Darius Hystaspes, which was sixteen or seventeen after the first of Cyrus. And it appears that Zechariah was a young man when he saw the vision related at the beginning of this prophecy. (See ii. 4.) Beside, there is no necessity of supposing the Iddo that was grandfather of Zechariah to be the same person that is mentioned in Nehemiah. In the books of Ezra and Nehemiah there is mention of two Ezras, (compare Ezra vii. 1. with Nehem. xii. 1.) of two Nehemiahs, (compare Nehem. i. 1. with iii. 16.) and there is a Daniel mentioned Ezra viii. 16. a distinct person from the famous prophet of that name: and it may as well be supposed that there were two Iddos.

The design of the first part of this prophecy is the same with that of Haggai, *viz.* to encourage the Jews to go on with rebuilding of the temple, by giving them assurance of God's assistance and protection: from whence he proceeds to foretell the glory of the Christian church, the true temple or house of God, under its great high-priest and governor Christ Jesus, of whom Zerubbabel and Joshua the high-priest were figures. The latter part of the prophecy, from chap. ix. probably relates to the state of the Jews under the Maccabees, and then foretells their rejecting the Messias, and their conversion afterward, and some remarkable passages that should happen to them in the latter ages of the world.

CHAP. I.

ARGUMENT.

After an exhortation to repentance, the prophet relates two visions shewed to him, implying the restoration of the Jewish state, and security from their enemies, while they were rebuilding the temple.

Ver. 1. *IN the eighth month, in the second year of Darius,* &c.] See the Preface.

Ver. 2. *The Lord hath been sore displeased with your fathers,* &c.] Though God hath been justly displeased with your fathers, and punished them and their children with seventy years' captivity, yet now he declares himself willing to be reconciled to you upon your repentance.

Ver. 4. *Be not as your fathers, to whom the former prophets have cried, saying,* &c.] Such exhortations the former prophets gave your forefathers, particularly Jeremiah, whose words are here referred to. (See Jer. xxv. 5. xxxv. 15.) Do not imitate them in their obstinacy.

Ver. 5, 6. *Your fathers, where are they? and do the prophets live for ever?* &c.] Though the prophets, and those to whom they delivered their message, are dead, yet the commandments delivered by their ministry still continue in full force; which appears by the judgments which came upon your fathers for transgressing them, as they themselves could not but acknowledge. And the same punishments will overtake you, if ye continue disobedient.

Ver. 6. *And they returned and said, Like as the Lord of hosts thought to do to us,* &c.] Your fathers were forced to acknowledge with sorrow, that God had exactly fulfilled all his threatenings denounced against them. (See Lam. ii. 17.)

Ver. 7. *The eleventh month, which is the month Sebat.*] This is the Chaldee name of the eleventh month; as Nisan, Elul, Chisleu, Tebeth, and Adar, are the names of other months mentioned in the books written after the captivity. The Jews distinguish their months only by the order of their succession, as the first, second, &c. So that if the books of Kings were writ by Jeremiah, as some suppose, the Chaldee names of the months which occur 1 Kings vi. 2. 38. viii. 2. were added afterward by Ezra.

Ver. 8. *I saw by night, and behold a man riding upon a red horse.*] A *red horse* is an emblem of war and bloodshed, (see Rev. vi. 4.) The man, or angel, (ver. 11.) riding upon him, denotes the Logos, or Son of God, appearing as the *captain of God's hosts,* or armies. (See Josh. v. 13, 14. and the notes upon ver. 12, 13. 20.)

And he stood among the myrtle-trees that were in the bottom.] As if he and his companions were refreshing themselves in a shady valley, after the fatigues of war. The vision denotes the peace which ensued after Darius had executed God's vengeance upon the inhabitants of Babylon, and made himself master of their city by the stratagem of Zopyrus. (Compare ver. 11. and see Dr. Prideaux, under the fourth, fifth, and sixth years of Darius.)

And behind him were there red horses, speckled, and white.] These may denote the various successes of Darius's arms during his reign, which were sometimes fortunate, at other times not so.

Ver. 9. *The angel that talked with me.*] The angel that made known this night-vision to me: so an angel is said to *speak with Jacob in a dream,* Gen. xxxi. 11.

Ver. 10. *And the man that stood among the myrtle-trees answered and said.*] This was an angel of an order superior to him that was mentioned ver. 9. who prevents that angel, and takes upon him to return an answer to the prophet's question; or else sends his answer to Zechariah by that angel mentioned ver. 9. as Christ sent his Revelation to St. John *by an angel,* Rev. i. 1.

These are they whom the Lord hath sent to walk to and fro through the earth.] To these angels he hath entrusted the administration of the affairs of the Persian empire. (See vi. 10.)

Ver. 11. *And they answered the angel of the Lord that stood among the myrtle-trees.*] They answer this *man,* (ver. 8.) or angel, as if he were their superior and commander: (see ver. 10.) he is distinguished from the other *angel of the Lord,* ver. 12. by the circumstance of *his standing among the myrtle-trees.*

Behold, all the earth sitteth still, and is at rest.] Now all the enemies of the Persian empire in general, and of all the Jews in particular, (see ver. 9.) are quiet: so this seems a proper time for setting forward the building of the temple, which hath been so long interrupted.

Ver. 12. *Then the angel of the Lord answered and said, O Lord of hosts.*] The angel mentioned ver. 9. makes his supplication to the superior angel, ver. 8. 10. who was indeed the Logos, or Son of God, being called by the name of Jehovah, here and ver. 13. 20. (Compare iii. 1, 2. xii. 8. 10.)

How long wilt thou not have mercy on Jerusalem, and on the cities of Judah.] Cyrus only gave orders for the rebuilding the temple, (Ezra i. 3. vi. 3.) so a great part of the city lay in ruins till Nehemiah procured an order from Artaxerxes for rebuilding it. (See Nehem. i. 3. ii. 3. 8. 17. vii. 4.) The Jews, after the captivity, repaired to the several cities where their inheritance lay, (Ezra ii. 70.) but had not ability to rebuild or fortify them in a regular manner.

Against which thou hast had indignation these threescore and ten years?] There are three ways of computing the seventy years' captivity taken notice of in Scripture. The first is, beginning from the fourth year of Jehoiakim to the first of Cyrus; this is Jeremiah's account, Jer. xxv. 1. 11. which Daniel follows, Dan. ix. 2. Another may be computed from the besieging of Jerusalem, in the ninth year of Zedekiah, and in the tenth month, for which a solemn fast was kept by the Jews: (compare 2 Kings xxv. 1. with Zech. viii. 19.) this computation ends in the second year of Darius, which is the reckoning Zechariah here follows. Or, lastly, if we compute the beginning of the seventy years from the destruction of Jerusalem, and the first temple, which came to pass in the eleventh year of the same reign, (ibid. ver. 2.) they will be accomplished in the fourth year of Darius; and this computation agrees with what is said below, vii. 1. 5. The two last ways of reckoning the seventy years may be reduced to one, only by supposing, that the prophet in this verse sets down a complete number for an incomplete, and calls that space of time seventy years, which wanted very little of it: a way of speaking, of which several instances may be produced.

Ver. 13. *And the Lord answered the angel with good and*

comfortable words.] The *Lord of hosts,* mentioned in the foregoing verse.

Ver. 14. *I am jealous for Jerusalem and for Zion with great jealousy.*] Or, *I am zealous for Jerusalem with great zeal;* for so the word *kinnah* often signifies. See Isa. ix. 7. xxvi. 11. lxiii. 15. where the translators read, *Their envy at the people;* but the words might be better rendered, *Thy zeal for the people.* God here tells the prophet by his angel, that he has a great concern for the welfare of his people, of which he will give evident proofs.

Ver. 15. *I am very sore displeased with the heathen that are at ease.*] Who have not yet felt the severity of my judgments, but they shall not escape unpunished. This may be understood of the Babylonians, Samaritans, and other neighbours of the Jews, who had not been made such examples of God's severity, as the Jews were. (Compare Jer. xxv. 29.)

For I was but a little displeased, and they helped forward [or, increased] *the affliction.*] I made the Babylonians instruments of my vengeance upon the Jews, but they exceeded their commission, and acted as they were prompted by their own ambition and cruelty. (Compare Isa. xlvii. 6. and see the note there.) The former part of the verse may be thus translated; *For I was but for a little time displeased;* I punished them with a seventy years' captivity: a short punishment in comparison of the many years that they had offended me; but these their many enemies have brought new troubles upon them after their return home, and hindered them from rebuilding their temple. (See Ezra iv. 1. 4, &c.)

Ver. 16. *I am returned to Jerusalem with mercies,* &c.] I am returned to dwell in Jerusalem, and will remove all former marks of my displeasure, and will cause the temple to be rebuilt in it for the place of my residence, (see ii. 10.) which I had for some time forsaken.

And a line shall be stretched upon Jerusalem.] In order to rebuild the streets and walls of it. (See ii. 2.)

Ver. 17. *My cities through prosperity shall yet spread abroad.*] The lesser cities shall likewise be multiplied, and increase in inhabitants.

For the Lord shall yet comfort Zion, and shall yet choose Jerusalem.] The Lord shall comfort Zion by shewing his wonted kindness to her after her affliction, (compare Isa. li. 3.) and making Jerusalem the place of his residence. (See ver. 16.)

Ver. 18. *Then I lifted up mine eyes, and saw, and behold four horns.*] *Horns* often signify the power and strength of princes or people; the metaphor being taken from those cattle whose strength lies in their horns. The four horns may denote the Samaritans, the Arabians, the Ammonites, and the Philistines, who were the great hinderers of the Jews rebuilding the temple; (see Nehem. iv. 7.) or else they may signify in general those their enemies, among whom they were dispersed to the four winds of heaven, (ii. 6.)

Ver. 19. *Those be the horns which have scattered Judah, Israel, and Jerusalem.*] Israel being mentioned distinctly from Judah, means those of the ten tribes, which were carried away into Babylon with the tribe of Judah, and returned with them. (See the note upon viii. 13.)

Ver. 20. *And the Lord* [see ver. 13.] *shewed me four carpenters.*] Or *smiths,* according to the number of the horns. These were to repair the destructions which the horns had made.

CHAP. II.

ARGUMENT.

The flourishing state of Jerusalem is foretold, and the Jews still remaining at Babylon are warned to leave it, that they may not be involved in the calamities which are coming upon it.

Ver. 1, 2. *BEHOLD, a man with a measuring line in his hand,* &c.] An angel in human appearance; see ver. 3. This angel appeared with a measuring line in his hand, to take the proportions of the city, in order to the rebuilding it, as architects used to do. (See Ezek. xi. 3.)

Ver. 3. *And, behold, the angel that talked with me,* &c.] See i. 9.

And another angel went out to meet him.] Or, *The other angel; i. e.* the angel *with the measuring line in his hand.*

Ver. 4. *And said unto him, Run, speak to this young man, saying.*] The second angel spoke to the former, to inform me farther concerning the flourishing state of Jerusalem. Zechariah might probably be a *young man* when he was first honoured with the gift of prophecy, as Jeremiah and Daniel were. (See Jer. i. Dan. i. 17.)

Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.] The inhabitants of Jerusalem will multiply so fast, that the houses within the walls will not be able to contain them, and their cattle will increase in proportion. (See Jer. xxxi. 27.) Under the captivity the land was made a desolation *without man or beast;* (Jer. xxxiii. 12.) now the contrary blessing is promised.

Ver. 5. *For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.*] Its inhabitants may safely live without the walls of the city, (ver. 4.) for I the Lord will defend it by my angels, as so many flames of fire surrounding it; (Psal. cvi. 4.) as I did Elisha against his enemies, (2 Kings vi. 17.) And my especial presence shall be its protection, of which the *cloud of glory* in the first temple was a figure. This promise will receive its utmost completion in that New Jerusalem described Rev. xxi. 10. where the *glory of God and the Lamb* are said to be *the light thereof,* ver. 11. 23. (Compare Isa. lx. 19.)

Ver. 6. *Ho, ho, come forth, and flee from the land of the north.*] Chaldea, and Babylon the principal city of it, are called by that name, because they lay northward of Judea. (See Jer. i. 14. iv. 6. vi. 1.) The Jews who still remained in Babylon and the country thereabout, are exhorted to return with all speed from thence, for a reason assigned, ver. 9.

For I have spread you abroad [or, scattered you] *as the four winds of heaven.*] Compare Ezek. xvii. 21. As I have scattered you and your brethren of the ten tribes all the world over, so in due time I will gather you from your several dispersions, of which your present restoration from Babylon shall be an earnest.

Ver. 7. *That dwellest with the daughter of Babylon.*] *The daughter of Babylon* is the same with *Babylon.* (See Psal. cxxxvii. 8. and the note upon Jer. iv. 31.)

Ver. 8. *After the glory he hath sent me unto the nations that spoiled you.*] After I have given you the promise of restoring Jerusalem to such a glorious state (so the Chaldee explains it), I, the prophet Zechariah, am sent to execute God's judgments upon the Chaldeans, who spoiled you of all your wealth and ornaments.

For he that toucheth you, toucheth the apple of his eye.] God is very sensible of every injury offered to his people: (compare Psal. cv. 15.) it is like hurting the eye, which is the most tender and sensible part of the body. (See Psal. xvii. 8.) And though he made the Babylonians instruments of his vengeance, yet now he will call them to account for exceeding their commission. (See the note upon i. 15.)

Ver. 9. *For, behold, I will shake my hand upon* [or, over] *them, and they shall be a spoil to their servants.*] The words are a continuation of God's message, who proceeds to speak thus to the Jews by Zechariah: I will hold my rod over the Babylonians, (compare Isa. xi. 15. xix. 16.) and I will deliver their city into the hand of the Persians, who were formerly their servants, (see the note upon Isa. xxii. 6.) who shall become masters of its wealth. This threatening was fulfilled when Darius took Babylon after a siege of twelve months, beat down its walls, and put three thousand of the principal citizens to death. (See Dr. Prideaux, under the fifth and sixth years of Darius.)

And ye shall know that the Lord of hosts hath sent me.] These words are to be understood as spoken by the prophet himself; when this judgment is executed upon the Chaldeans, it will be an undoubted sign and proof of the truth of my mission. (Compare Ezek. xxxiii. 33.)

Ver. 10. *Sing and rejoice, O daughter of Zion: for, lo, I come, and will dwell in the midst of thee.*] Here God speaks again to his people, and saith he will give them manifest tokens of his presence among them. (See the note upon ver. 5. and compare Lev. xxvi. 12. Ezek. xxxvii. 27.)

Ver. 11. *And many nations shall be joined to the Lord in that day, and shall be my people.*] The church shall be enlarged by the accession of the gentiles to it; and shall receive a farther increase, when, upon the conversion of the Jews, the fulness of the gentiles shall be brought into it. This promise relates chiefly to the *latter times.* (Compare viii. 21—23.)

And thou shalt know that the Lord of hosts hath sent me unto thee.] The fulfilling of these my words, saith the prophet, shall be an undeniable evidence of the truth of my mission. (See ver. 9.)

Ver. 12. *And the Lord shall inherit Judah, his portion in the holy land.*] God shall give visible tokens that the land of Judea and its inhabitants are his peculiar people; according to the tenor of that covenant he made with their fathers, *The land is his,* Lev. xxv. 32. and therefore is called the *holy land,* as Jerusalem is named the *holy city:* where the temple shall again be built, a token of his presence: and as the people shall constantly profess themselves his worshippers, so he will afford them gracious instances of his favour and protection. This may perhaps be more fully verified at the general restoration of that nation.

Ver. 13. *Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation.*] Let all men be silent in token of the profoundest reverence and submission, (see Habak. ii. 20.) when God comes down from heaven, (compare Micah i. 3.) or gives visible signs of his appearance to execute judgment upon his adversaries, or to shew mercy unto his servants. Heaven is called the *habitation of God's holiness,* Deut. xxvi. 15. Isa. lxiii. 15.

CHAP. III.

ARGUMENT.

Under the figure of Joshua the high-priest, clothed with new priestly attire, is set forth the glory of Christ, as the corner-stone of the church.

Ver. 1. *AND he shewed me Joshua the high-priest standing before the angel of the Lord.*] The *angel that talked with me,* (ii. 3.) represented to me a new vision: *viz.* that of *Joshua the high-priest standing before the angel of the Lord,* or the Logos, mentioned i. 11. He is called the *Lord* in the following verse.

And Satan standing at his right hand to resist him.] *i. e.* To be his *accuser,* as the devil is called, Rev. xii. 10. so here he is represented as aggravating the faults, or infirmities of Joshua, the representative of the whole body of the Jews (see the following words); by this means to prevail with God to permit the Jews to be still under the power of their adversaries. So the *prince,* or tutelar angel, *of the kingdom of Persia,* is represented as resisting the angel Gabriel, Dan. x. 13. 20. It was the custom in courts of judicature, for the accuser to stand at the *right hand* of the accused. (See Psal. cix. 6.)

Ver. 2. *And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem.*] The Logos, or Son of God, said unto Satan, *The Lord,* even God the Father, *rebuke thee,* and not suffer thy mischievous imagination against Jerusalem and the temple to prosper: he that hath chosen that place for his especial residence. This text seems parallel with Gen. xix. 24. where it is said, *The Lord rained fire from the Lord out of heaven;* a text alleged, both by ancient and modern writers, to prove, that a distinction of persons in the blessed Trinity, was a doctrine delivered in the Old Testament, though but imperfectly. The words may be rendered, *The Lord hath rebuked thee,* or rejected thy plea; having long ago chosen Jerusalem.

Is not this a brand plucked out of the fire?] Is not this small remnant returned from captivity, miraculously rescued from utter destruction, like *a brand plucked out of the fire?* And can it be thought that God will not preserve them? (Compare Amos vi. 11. Jude ver. 23.)

Ver. 3. *Now Joshua was clothed with filthy garments.*] Denoting the sins and pollutions of the people, of whom he was the representative. (See ver. 2. 4.) The sins particularly taken notice of, might be their *marrying with strangers,* contrary to the law: (see Ezra ix. 2. 11, 12. Nehem. xiii. 24.) so the Chaldee understands it.

Ver. 4. *And he answered, and spake to those that stood before him,* &c.] To the inferior angels that were in his retinue. (Compare ver. 5. 7. i. 8—11. and see the note upon Dan. x. 10.)

And unto him [i. e. Joshua] *he said, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.*] In token of my pardoning the public and na-

tional sins of the Jews, and that I will restore them to a more prosperous condition, I have commanded the angels, my attendants, to clothe thee with new and clean raiment, an emblem of purity, (Rev. xix. 8.) as well as of joyfulness and prosperity. (See Eccles. ix. 8. Isa. lxi. 10.) The word rendered in our English, *change of raiment*, the LXX. translate Ποδήρη, *a garment down to the foot*, meaning the linen ephod, which was the priests' habit; regarding the sense rather than the literal signification of the word.

Ver. 5. *And I said.*] *i. e.* I, the Lord, farther said, or commanded.

Let them set a fair mitre upon his head, &c.] As the new garments put upon Joshua were such as belonged to the high-priest, and were contrived for *glory and beauty*, (Exod. xxviii. 2.) so the mitre was the proper ornament for his head, (ibid. xxix. 6.)

And the angel of the Lord stood by.] The angel *that talked with me* (see ver. 6. and ii. 3.) still stood by, or attended, and made that solemn protestation which follows.

Ver. 7. *Thus saith the Lord of hosts, If thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts.*] If thou wilt take care that the several offices which belong to the service of my temple, be carefully performed by thyself, and the priests and Levites placed under thy command, then thou shalt exercise all that authority and jurisdiction which belongs to the high-priest's office, in respect of those controversies and questions which are brought before him to determine: (see Lev. x. 10. Deut. xvii. 12. Jer. xviii. 18. Mal. ii. 7.) and thou shalt preside as chief over my house, without any interruption, or molestation. The word *mishmar, charge*, is often used in the book of Numbers, to denote the several offices and duties of the priests and Levites.

And I will give thee places to walk among them that stand by.] Or, *Stand before me*, (see iv. 14.) Hereafter I will give thee a place in heaven among these angels my attendants. The priesthood under the Old Testament, and the evangelical ministry under the New, is compared to the angelical office: (see Mal. ii. 7. Rev. i. 20.) so they that discharge this office well, shall have an eminent degree of glory in heaven, and be made equal to the angels themselves. (See Matt. xix. 28. xxiv. 47. Luke xxii. 29, 30.)

Ver. 8. *Hear now, O Joshua the high-priest, thou, and thy fellows that sit before thee.*] The angel directs his speech to Joshua and his assessors, or assistants in council, of whom Zerubbabel without question was one. The rabbins call these the *heads of the captivity*, and the *men of the great synagogue;* by whom they suppose the Jewish affairs, both ecclesiastical and civil, to have been settled after the captivity, and the canon of the Old Testament to have been completed. The angel bespeaks their attention to what follows, as containing matter of great importance.

For they are men wondered at.] The margin reads, *Men of wonder.* The word *mophet* signifies not only a *wonder*, but likewise a *sign*, or a *type.* Thus Isaiah's *walking naked and barefoot was for a sign and wonder* [or rather, a type or example] *to Egypt and Ethiopia;* (Isa. xx. 3.) *i. e.* a sign or emblem that they should be carried away captive without any covering to their nakedness: so the word is used again, Isa. viii. 18. So when Ezekiel was commanded to *dig through the wall and carry out his goods in the twilight*, xii. 7. he was therein a *sign* [*mophet*], ver. 11, 12. to the Jews, and to Zedekiah himself; foreshewing what he and they should do, when Jerusalem was taken by the Chaldean army. So, likewise, Ezek. xxiv. 24. he is said to be a *sign* unto them *in not mourning for the death of his wife;* because *according to all that he had done, should they do;* where the same word is used in the original. The word is to be understood in this sense in the text before us, which should be translated, They are men intended for signs or tokens, they are *typical men*, as a learned prelate very properly translates the phrase, in his Defence of Christianity from the ancient Prophecies, chap. 3. sect. 1. 4. To the same sense the Vulgar Latin translates it, *Viri portendentes; Men that foreshew something to come.* They, with Joshua the high-priest at the head of them, are a figure of the restoration of the church under the government of the Messias.

For, behold, I will bring forth my servant, The BRANCH.] I will point out, or foretell, the coming of the Messiah into the world, as a person altogether distinct from Joshua, or any other present among you, and I will make him known to you under the name of the *Branch:* a title often given to the Messiah in the prophets, as descending from the stock of David: see Isa. iv. 2. Jer. xxiii. 5. and again in this prophecy, vi. 12. in all which places the word in the original is *Tsemach.* The Chaldee explains every one of these texts of the Messias; who is elsewhere called God's *Servant*, in an eminent sense, because he was *sanctified and sent into the world* upon a message of the highest importance. (See Isa. xlii. 1. xlix. 3. lii. 13. liii. 11. Ezek. xxxiv. 23, 24.) The word *Tsemach, Branch*, the LXX. render here and in most of the parallel texts, Ἀνατολή, *the East*, or *sun-rising;* from whence it is applied to Christ, Luke i. 78. and is translated there *the day-spring:* thence the name of Oriens was probably given to the supposed king of the Jews, in the Roman writers. (See Tacit. Hist. lib. v. cap. 13.)

Ver. 9. *For, behold, the stone which I have laid before Joshua.*] I have ordered a principal stone (see the following note) to be laid before Joshua (in allusion to the present building of the temple, about which his thoughts are employed); denoting the Messias, represented by the former prophets as a *corner-stone*, or *foundation, elect and precious.* (See Psal. cxviii. 22. Isa. xxviii. 16.)

Upon one stone shall be seven eyes: behold, I will engrave the engraving thereof, saith the Lord of hosts.] As it is usual to adorn the principal stones of a building with carvings and hieroglyphics, such as heads, eyes, and the like; so will I perform in reality what artists do in imagery: *viz.* I will appoint the seven angels of the highest order to attend upon the Messias, represented by this stone, and to execute his commands all the world over, for the good of his church. (Compare iv. 10. Rev. v. 6.) The *one stone* here mentioned is the same with the *head-stone*, iv. 7. and might be better translated here the *chief* or *principal stone:* in which sense the word *achad* is used, Gen. xlviii. 22. as the Chaldee there explains it.

And I will remove the iniquity of that land in one day.] I will proclaim a free pardon of sins by the publishing of the gospel: (see Jer. xxxi. 34.) or the words may relate to the pardoning the Jews upon their general conversion. (Compare xiii. 1. Jer. l. 20. Micah vii. 18, 19.) The following verse favours this exposition.

Ver. 10. *In that day, saith the Lord.*] At that remarkable time, when I will forgive all your iniquities, ver. 9. (See the note upon xii. 3.)

Ye shall call every man [to] *his neighbour under the vine and under the fig-tree.*] Men shall call or discourse with their neighbours in a friendly and sociable manner, as they are sitting at ease under the shadow of their vines and fig-trees. A proverbial expression, denoting peace and plenty: compare Micah iv. 4. where the words follow the promise of a universal peace. (See the notes there, and upon Isa. ii. 4.)

CHAP. IV.

ARGUMENT.

Under the figure of the golden candlestick and the two olive-trees, is represented the success of Zerubbabel and Joshua, in rebuilding and finishing the temple.

Ver. 1. *AND the angel that talked with me came again, and waked me, as a man is wakened out of his sleep.*] The last vision was so pleasing to me, that it cast me into a deep sleep; (compare Jer. xxxi. 26.) from which the angel that before had talked with me, (ii. 3.) awaked me, to discover to me the following vision.

Ver. 2. *I have looked, and behold a candlestick all of gold,* &c.] This figured the temple-service, and the whole polity of the Jewish constitution, which depended upon the restoration of the temple. (See the note upon ver. 14.)

And his seven lamps thereon.] According to the fashion of the golden candlestick in the temple. (Exod. xxv. 37.) As that candlestick figuratively signified the church, whose office it was to enlighten others: (see Rev. i. 20.) so the *seven lamps* mystically represented the *seven spirits of God,* (Rev. iv. 5.) *i. e.* the various dispensations of his providence over it. (Compare ver. 10. of this chapter.)

Ver. 3. *And two olive-trees by it,* &c.] Which did in a secret unperceivable manner convey oil for supplying the lamps. (See ver. 6.)

Ver. 5. *Knowest thou not what these be?*] The words may be rendered, both here and ver. 13. *Knowest thou what these be?* (See the note upon Jer. xxxviii. 15. and Noldius's Concord. p. 256.)

Ver. 6. *Not by might, not by power, but by my Spirit, saith the Lord of hosts.*] Zerubbabel and Joshua, with the Jews under their conduct, shall finish the temple, and re-establish the Jewish state, not by force of arms, or of human power, but by the secret assistances of my providence; just as the lamps are supplied with oil, in a secret and invisible manner. (See ver. 12. 14.)

Ver. 7. *Who art thou, O great mountain? before Zerubbabel thou shall become a plain.*] *Removing mountains,* and *levelling them into plains,* are proverbial expressions, to denote the overcoming the greatest difficulties, and removing all obstacles that lie in our way: (see Isa. xl. 4. Matt. xxi. 21.) so the angel here encourages Zerubbabel to go on with his undertaking, assuring him that nothing shall be able to withstand him.

And he shall bring forth the head-stone thereof with shoutings, saying, Grace, grace, unto it.] He shall put the top or finishing stone upon the walls of the temple; which action the standers-by shall accompany with their wishes and prayers, that God's grace and favour may protect that holy place so happily finished, and with such joyful acclamations as they used at laying its foundations. (See Ezra iii. 10, 11.) The *chief,* or principal, *stone,* mentioned iii. 9. denoted the Messias, called *the Branch,* ver. 8. and the words before us mystically represent the same person: *viz.* that God shall bring forth, or bring him into the world, as the top or head-stone, the last and finishing ornament and perfection (expressed by *Grace, grace, i. e.* the chief grace) of the church, God's spiritual house, (Eph. ii. 21.) To this sense the Chaldee paraphrase expounds the words, *His Messias shall come forth, who was named from all eternity, and shall obtain the empire of all the kingdoms of the earth:* and St. Jerome tells us upon the place, that the ancient Jews explained it so.

Ver. 9. *The hands of Zerubbabel have laid the foundations of this house; his hands also shall finish it.*] He shall have the happiness of seeing the great work which he had begun finished and brought to perfection. (See Ezra iii. 10. vi. 15.)

And thou shalt know, &c.] See ii. 9.

Ver. 10. *For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel.*] Or, *For whoso hath despised the day of small things, they shall rejoice,* &c. The particle *mi* is sometimes used, without an interrogation, for *whosoever.* (See Noldius, p. 602.) Whoever despised the small beginnings of this building, when the foundations of the temple were first laid, may now utter their joyful acclamations, when they see, under the conduct of Zerubbabel, the walls rise, and the top-stone laid upon them in order to their finishing, (ver. 7.)

With those seven; they are the eyes of the Lord, which run to and fro through the whole earth.] The LXX. translate the words to a better sense, taking them for a distinct sentence from what goes before, *These seven are the eyes of the Lord,* &c. The sentence relates to the *head-stone,* (ver. 7.) upon which these *seven eyes* were to be engraved, (iii. 9.) hieroglyphically representing the angelical ministry, which always attend upon this head or Prince of the church. The Scriptures mention this as a prerogative of the Messias, that the angels were to minister to him: (see Psal. xci. 11, 12. Matt. iv. 11. John i. 51. 1 Tim. iii. 16.) and it is a saying recorded by the oldest writers among the Jews, that the *Messias should be higher than the angels;* a doctrine often delivered by St. Paul, Eph. i. 21. Phil. ii. 10. Heb. i. 4.

Ver. 11. *Then answered I, and said unto him.*] The verb *anah* is not only used of answering to a question, but likewise signifies to begin or continue a discourse: (see Job iii. 2.) and so the word *answer* is used, Matt. xi. 25.

Ver. 12. *What be these two olive-branches?*] Young olives. (See ver. 3.)

Which through the golden pipes empty the golden oil, &c.] There were two greater pipes in the candlestick through which the oil was conveyed into the five lesser. (See ver. 3.)

Ver. 14. *These are the two anointed ones, that stand by* [or, before] *the Lord of the whole earth.*] These signify the kingdom and the priesthood, as they are exercised at present by Zerubbabel and Joshua (and belong to their respective families), who having finished the temple, and restored the public worship of God, will constantly attend upon his

service, and take care that it be duly performed there. The candlestick represented the Jewish church and temple, (ver. 2.) and these two, Zerubbabel and Joshua, supply the place of the two olive-trees, that feed it with oil and keep it bright and burning. To *stand before the Lord*, (for so the words should be rendered, as they are vi. 5.) and to minister to him, are the same. (See Deut. x. 8. 1 Kings xvii. 1.)

CHAP. V.

ARGUMENT.

By the representation of a *flying roll*, God's judgments are denounced against robbery and perjury: and the Jews are warned against such sins as occasioned their former captivity, for fear of incurring the same, or a worse calamity.

Ver. 1. *I TURNED, and lifted up mine eyes.*] Or, *Again I lifted up mine eyes:* for the Hebrew verb *shub*, to *return*, is often used adverbially. (See Eccles. iv. 1. ix. 11. and the note upon Isa. vi. 13.)

And, behold, a flying roll.] *The roll of a book*, as it is expressed, Jer. xxxvi. 1. Ezek. ii. 9. The ancient way of writing being upon long scrolls of parchment. It is described as *flying*, to denote the swiftness of God's judgments.

Ver. 2. *The length thereof is twenty cubits, and the breadth ten cubits.*] Such scrolls were usually longer than they were broad; so this was represented as ten yards in length, and five in breadth. The curses therein contained, might probably be writ in capital letters. (See the note upon Isa. viii. 1.)

Ver. 3. *This is the curse that goeth over the face of the whole earth.*] Or rather, *Of the whole land;* meaning the land of Judea. This roll contained the curses; *i. e.* the judgments denounced against the Jews, who were guilty of the sins here specified. (Compare viii. 17. Deut. xi. 29. xxviii. 15. xxx. 19. Nehem. x. 29.)

For every one that stealeth shall be cut off as on this side, according to it, &c.] The roll was written upon both sides, as that mentioned Ezek. ii. 10. On one side was contained the judgments against stealing, and on the other against false-swearing. These two sins are joined together, because in the Jewish courts men were compelled to purge themselves by oath, in the case of theft; so they often would forswear themselves rather than discover the truth. (See Hos. iv. 2. Prov. xxix. 24. xxx. 9.) *Stealing* may here particularly denote the defrauding the temple of the tithes and offerings that were to be brought thither for the maintaining of God's worship; a sin for which the Jews of that age are severely reproved. (See Mal. i. 8, &c. iii. 8, 9. Nehem. xiii. 10, 11.)

Ver. 4. *And I will bring it forth, and it shall enter into the house of the thief; and it shall consume it, with the timber thereof, and the stones thereof.*] The curse denounced in this roll, or book, shall take hold of the man and his family, and shall never leave them till they are utterly consumed. It shall be like the leprosy that infects a house, and cannot be purged till the house itself be pulled down. (See Lev. xiv. 45.) The oracle at Delphi denounced a like punishment against perjury, as it is recorded by Herodotus, lib. iii.

—— Κραιπνὸς δὲ μετέρχεται, εἰσόκε πᾶσαν
Συμμάρψαι ὀλέῃ γενεὴν καὶ οἶκον ἅπαντα.

The curse shall swiftly enter, and shall bring
The man himself, and all his house to ruin.

Ver. 5. *Then the angel that talked with me* [see iv. 1.] *went forth.*] Or, *Went on.* The verb *yatsa* signifies *to go, to go on,* or *forward:* so it is used 2 Chron. xxi. 19. Jer. xxv. 32. and so it may signify at the end of this verse, and in the next, where it occurs again.

Ver. 6. *And I said, What is it? and he said, This is an ephah that goeth forth.*] Dr. Wells observes, that this vessel or barrel was made in the shape of an *ephah:* yet it was of a much bigger size, large enough to contain a woman in it; which was the reason Zechariah did not know what it was. An *ephah* contained about the quantity of our bushel, and being the measure of dry things, denotes the Jews' unjust dealings in buying and selling. (See Amos viii. 5.)

He said moreover, This is their resemblance through all the earth.] Or, *Through all the land.* By this you may make an estimate of their unjust dealings all the land over. (Compare ver. 3, 4.) The LXX. give a very easy sense of the words: *This is their iniquity throughout all the land;* changing only one letter in the original text, and reading *onam* for *enam.*

Ver. 7. *And, behold, there was lifted up a talent of lead.*] To denote the weight or severity of the judgments here threatened.

And this is a woman sitting in the midst of the ephah.] What thou seest besides, is a woman in the midst of, or within, the *ephah;* as Noldius interprets it, Concordant. p. 83. The Hebrew reads *one woman*, but the adjective *one* is sometimes equivalent to the article *a*, or *the*, commonly placed before substantives. (See Dan. viii. 3. x. 5.)

Ver. 8. *And he said, This is wickedness.*] Public states or societies are oftentimes represented by women, and as the mothers of their people or inhabitants, as we see in the ancient coins. By the same analogy corrupt societies are figuratively expressed by harlots, and women of lewd characters; such are Aholah and Aholibah, described Ezek. xxiii. so here the corrupt state of the Jews is set forth by a wicked woman.

And he cast it into the midst of the ephah; [or, within the ephah, see ver. 7.] *and he cast the weight of lead upon the mouth thereof.*] To signify, that when a people have filled up the measure of their iniquity they sink under the weight of their sins, and cannot escape the judgment of God.

Ver. 9. *I looked, and, behold, there came out* [or, appeared] *two women, and the wind was in their wings,* &c.] These may probably signify the empires of Assyria and Babylon. Empires and kingdoms are commonly described as having wings, to denote the swiftness of their conquests. (See Deut. xxviii. 49. Jer. xlix. 22. Hos. viii. 1.)

And they lifted up the ephah between the earth and the heaven.] *i. e.* The Assyrians carried away captive the ten tribes, and then the Babylonians took away the remainder of the Jews, and made an entire riddance of the people of the land.

Ver. 11. *And he said unto me, To build it a house in the land of Shinar: and it shall be established,* &c.] Or, *To build her,* i. e. the woman, *a house,* &c. The design of the vision is to instruct the Jews, that as their fathers were carried into a seventy years' captivity to Babylon; so, if their posterity should not take warning by their punishment, a worse captivity should befal them, one of so long a continuance, as should make them despair of ever returning home, and resolve to settle themselves in those countries where they were dispersed. This is expressed by removing them to Babylon; which was a proverbial expression for utter ruin and desolation: just like that of sending them into Egypt, which God threatens the Jews with in the prophets, as a judgment of which they had the most dreadful apprehension; so it became a proverbial speech for extreme misery. (See Deut. xxviii. 64. Isa. x. 24. Hos. viii. 13. ix. 3.) [A learned prelate, in his Vindication of the Defence of Christianity, b. i. chap. 1. sect. 4. supposes the vision to denote the translation of sin or punishment from Judea to Babylon, of which the two kingdoms of Media and Persia were the instruments; denoted by the *two women* who had the *wings of a stork.* Babylon itself being signified by the woman enclosed in an ephah, or bushel, and covered with a *leaden* lid, implying that it was sealed up there, and irrecoverably doomed to destruction, agreeably to the other prophecies denounced against Babylon. See Isa. xiii. 19. Jer. l. 40.]

CHAP. VI.

ARGUMENT.

The first vision in this chapter, of the four chariots drawn by several sorts of horses, denotes the succession of the four empires. The second, concerning the crowns put upon the head of Joshua, sets forth the glory of Christ the Branch, who is to be both King and High-priest of the church of God.

Ver. 1. *BEHOLD, there came four chariots from between two mountains; and the mountains were mountains of brass.*] Horses and chariots are the usual emblems of conquerors. (See Isa. xxi. 7. 9. and x. 3. of this prophecy.) The four chariots denote the four great empires, which subdued the biggest part of the then known world. And they are represented as coming from between two mountains; because mountains are the natural barriers which divide kingdoms, which are here, though they be as strong as brass, supposed to be broke through by those that invade and conquer their neighbours. And it is observable, that some of the mighty conquerors owed the beginning of their greatness to their successful passage through the straits of mountains, where a small force might have maintained the passes against a powerful army. So the beginning of Alexander's success against the Persians, was his passing through the Portæ Ciliciæ without any opposition: the like success the Roman emperor Severus had against Pescenninus Niger at the same place: and the great incursions the Turks made through the Portæ Caspiæ, was the first step towards making them appear formidable in the world.

Ver. 2. *In the first chariot were red horses.*] To signify the bloody cruelties of the Babylonish empire, especially towards the Jews. (See i. 15. Jer. li. 34. Habak. i. 6. 10, 11. viii. 12. compare i. 8. Rev. vi. 4.)

And in the second chariot were black horses.] Black is the colour of mourning; (compare Rev. vi. 5.) so this denotes the sad and mournful estate of the Jews under the successors of Cyrus in the Persian empire, when their enemies forged calumnies against them, and thereby put a stop to the building of the temple; (see Ezra iv. 4, &c. Nehem. iv. 1, 2. 4, &c. ix. 36, 37.) and the whole nation was in danger of being destroyed by the interest of Haman in the Persian court.

Ver. 3. *And in the third chariot were white horses.*] Signifying the victories of Alexander, the third great monarch, and his kindness to the Jews in confirming their religion, laws, and liberties. (See Dr. Prideaux, under the fourth year of Darius Codomannus.) Conquerors use to ride on white horses in the days of triumph. (See Rev. vi. 2.)

And in the fourth chariot were grisled and bay horses.] Or, *Strong horses,* as the Vulgar Latin renders the word. These may denote the various forms of the Roman government, the fourth empire. (Compare Dan. ii. 33. 40, 41. and see ver. 6, 7.)

Ver. 5. *These are the four spirits of the heavens.*] The angels which preside over each of these monarchies. (See the note upon Dan. x. 13.)

Which go forth from standing before the Lord of the whole earth.] Who receive their commission from the supreme Lord of all, to govern the affairs of these empires according to his direction. (See iv. 14. 1 Kings xxii. 19.)

Ver. 6. *The black horses which are therein go forth into the north country.*] The black horses which thou sawest in the vision belonging to the second chariot, and denoting the Persian empire, go forth to conquer the Babylonians, often expressed by the *north* in the prophets. (See Jer. i. 14. iv. 6. vi. 1. Ezek. i. 4.) The angel saith nothing of the red horses, belonging to the first chariot, because that empire was at an end.

And the white go forth after them.] Alexander and his armies go forth to conquer the Persians.

And the grisled go forth into the south country.] This probably denotes the Romans conquering Egypt, frequently called the *south country* in Scripture. (See Dan. xi. 6, &c.) This was the last country the Romans subdued under Augustus, whereby they became masters of the greatest part of the known world.

Ver. 7. *And the bay went forth and sought to go, that they might walk through the earth,* &c.] These seem to signify another branch of the Roman empire, that extended their conquests in the latter times: and these can be no other than the Goths and Vandals, whose power rose out of the ruins of the first Roman empire, and who set up the kingdom of the *ten horns,* mentioned Rev. xiii. 1. xvii. 3.

So they walked to and fro through the earth.] They took possession of it. (See Gen. xiii. 17.)

Ver. 8. *Then cried he upon* [unto] *me.*] These words are uttered by God, appearing out of the Schechinah. (See the note upon i. 13. 20.)

Behold, these that go forth towards the north country have quieted my spirit [or, my wrath] *in the north country.*] The black horses, denoting the Persian empire, that have conquered the Babylonians, (see ver. 6.) have appeased my wrath by executing that vengeance upon them which they

deserved for their cruelty towards my people. (See ver. 2.) The word *ruach, spirit,* often signifies anger. (See Judg. viii. 3. Eccles. x. 9.)

Ver. 10, 11. *Take them of the captivity—which are come from Babylon—Then* [or, even] *take silver and gold,* &c.] The exiles who remained in Babylon, shewed their regard for the temple that was then in building, by sending their gifts and oblations to Jerusalem for carrying on the work, and adorning the temple after it was built. These offerings they sent by the persons here named, as they did afterward by Ezra and his companions. (See Ezra vii. 16. viii. 25, 26.)

Ver. 11. *Then* [rather, even] *take* [the] *silver and* [the] *gold, and make crowns, and set them upon the head of Joshua.*] There is no necessity of supposing the silver to be used in making those crowns: that is mentioned to shew the liberality of the offerers, and might be laid up for the ornament or service of the temple. (See Ezra viii. 24. 30. Hag. ii. 8, 9.) The use of the gold is here specified: a plate or crown of gold was an ornament placed upon the mitre of the high-priest. (See Exod. xxviii. 36. xxix. 6. Lev. viii. 9.) Two such crowns of gold are ordered here to be made, and both of them to be placed upon the head of Joshua, to signify that the Messias, the Branch spoken of in the next verse, of whom Joshua was a type, should be both a king and a priest, and so should have a right to wear the two crowns that belong to each of those officers.

Ver. 12. *Behold the man whose name is The* BRANCH.] See, in the person of Joshua the high-priest, the type or representation of the man whose *name is the Christ that shall be revealed,* as the Targum paraphrases the text. (See the note upon iii. 8.)

And he shall grow up out of his place.] The Hebrew phrase doth literally signify, Shall grow up *from under him; i. e.* as a branch or twig grows out of the stock of a tree; so the Messias should spring from the family of David: or the expression may mean, that he shall succeed Joshua in the high-priesthood, which shall be unchangeably fixed in his person.

And he shall build the temple of the Lord.] Zerubbabel was to build the material temple, (see iv. 9.) but the building God's spiritual temple, the church, was a work reserved for the Messias. (See Matt. xvi. 18. Eph. ii. 20—22. Heb. iii. 3.) This text the Chaldee paraphrast understands of the Messias, and so it was understood by the Jews in the time of our Saviour. Herod at that time had a mind to be thought the Messias; his flatterers had put this thought into his head, who from thence were called the Herodians, (Matt. xxii. 16.) as many of the ancient writers suppose. This put him upon rebuilding the temple, a work foretold in this place to be undertook by the Messias.

Ver. 13. *He shall bear the glory, and shall sit and rule upon his throne; and shall be a priest upon his throne.*] This is a plain description of Christ, who was foretold to be both a king and priest, (Psal. cx. 4.) who should bear the glory of a king, and withal perform the office of a priest. The ancient Jews expected their Messias should retain both these characters. The author of the first book of Maccabees informs us, xiv. 41. that in gratitude to Simon the brother of Judas Maccabeus, they appointed him their *governor and high-priest for ever* (*i. e.* himself and his posterity), *until there should arise a faithful Prophet,* or, till the faithful Prophet should arise, meaning the Messias. (Compare Heb. iii. 2.)

And the counsel of peace shall be between them both.] The kingdom and priesthood being joined in the same person, there shall be no more clashing of jurisdictions between those two offices, represented by the *two olive-trees,* iv. 12. 14.

Ver. 14. *And the crowns shall be to Helem—for a memorial in the temple of the Lord.*] The crowns, when they have been set upon Joshua's head, (ver. 11.) shall be delivered to the persons here mentioned, that they may be laid up for a memorial in the temple, for what use they had been made; as there were several gifts laid up in the temple in aftertimes, which were presents offered there by the kings of Egypt, and other great men, out of respect to the place. Helem, here mentioned, is probably the same person with Heldai, and Hen with Josiah; such variety of names belonging to the same person may be often observed in the books of the Kings and Chronicles.

Ver. 15. *And they that are afar off shall come and build in the temple* [or, build the temple] *of the Lord.*] The gentiles shall be added to the church, (compare Isa. lvii. 19.) and shall make a considerable increase of this spiritual building.

And ye shall know that the Lord of hosts hath sent me unto you.] See ii. 11.

And this shall come to pass, if you diligently obey the voice of the Lord your God.] And ye of the Jewish nation shall be first sharers in the benefits arising from Christ's kingdom and priesthood (and then those *that are afar off*), if you diligently hearken to the voice of God, speaking to you both by his prophets and by his Son.

CHAP. VII.

ARGUMENT.

Some Jews were sent from Babylon to inquire of the priests and prophets, whether they were obliged to continue the fasts that had been appointed upon the occasion of the destruction of Jerusalem and the ensuing captivity. The prophet is commanded to take this occasion of enforcing upon them the observance of the weightier matters of the law, *viz.* judgment and mercy, for fear of their incurring the same calamities their fathers suffered upon their neglect of those duties.

Ver. 1. *AND it came to pass in the fourth year of king Darius.*] See the note upon ver. 5.

Ver. 2. *When they had sent unto the house of God Sherezer and Regem-melech, and their men, to pray before the Lord.*] The verb in the Hebrew is in the singular number, *He had sent:* but our interpreters understand it plurally, by an enallage of the number, which is frequent in the Hebrew; and the Vulgar Latin interprets it to the same sense. According to this syntax, the words might be as well translated thus, *When Sherezer and Regem-melech, and their men, had sent unto the house of God.* These, probably, were men of some note among the Jews that still continued at Babylon, who either came of their own accord, or were sent by the exiles there to the temple at Jerusalem, to offer up sacrifices at the altar, and make prayers for themselves and their friends in the temple, where the building was

carrying on with good success. The temple was the only place where they could offer sacrifice, to which their solemn prayers were always joined. (See 1 Sam. xiii. 12. Ezra vi. 10.)

Ver. 3. *And to speak unto the priests which were in the house of the Lord, and to the prophets.*] It was the office of the priests to resolve any doubts that might arise, and the people were commanded to consult them, and to follow their determination, (Deut. xvii. 9—11. Mal. ii. 7.) And since the prophets Haggai and Zechariah were at this time residing at Jerusalem, it was proper to inquire of them, who might probably give them an immediate answer from God himself.

Should I weep in the fifth month, separating myself, as I have done these so many years?] The fast of the fifth month was kept, because in the fifth month, answering to our month of July, the city and temple were burnt by the Chaldeans: (2 Kings xxv. 8.) in memory of which grievous judgment, the Jews at Babylon had kept a solemn fast, from that time until now; refraining from all worldly business and pleasure, and employing themselves in the religious exercise of prayer and humiliation. (See xii. 12—14.) The question they now proposed was, Whether it were proper for them still to continue this fast, when the ecclesiastical and civil state was in a great measure restored, and the judgment for which they mourned was removed.

Ver. 5. *Speak unto all the people of the land, and to the priests.*] What I am going to say equally concerns both priests and people.

When ye fasted and mourned in the fifth and seventh month.] The Jews observed four solemn fasts, in relation to the calamities that attended the captivity: two of them are mentioned in this chapter, and two in the next, ver. 19. Besides the fast in the fifth month, taken notice of ver. 3. they kept another in the seventh month, answering chiefly to our September, in memory of the murder of Gedaliah, which happened in that month; (2 Kings xxv. 25.) whereupon all the remainder of the Jews were dispersed into several lands, and the desolation of Judea completed, (Jer. xli. 17, 18.)

Even those seventy years.] Those *many years* mentioned ver. 3. which, if we reckon from the destruction of Jerusalem, in the eleventh year of Zedekiah, to the fourth year of Darius Hystaspes, are just seventy years; as hath been observed in the note upon i. 12.

Did ye fast at all to me, even to me?] Did you fast upon religious motives, and for your better improvement in the duties of repentance and amendment, the only true end of fasting? (Compare Rom. xiv. 6.)

Ver. 6. *And when ye did eat—did ye not eat for yourselves,* &c.] Ye sought your own pleasure and convenience, not my glory. The sense of these two sentences is much the same with that of St. Paul, 1 Cor. viii. 8. *Meat commends us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse: i.e.* eating, or abstaining from meat, is in its own nature indifferent, nor is it acceptable to God, any farther than it is subservient to advance the true ends of religion.

The prophet first reproves the hypocrisy of their fasts, before he gives them a direct answer to the question proposed to him; which he does, viii. 19.

Ver. 7. *Should ye not hear the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited,* &c.] Or, *Are not these the words?* as the margin reads. The prophet puts them in mind of those exhortations the prophets before the captivity gave them, that they may lay them to heart, and not be guilty of the same sins, for fear of incurring the same penalties.

When men inhabited the south and the plain.] The *south* was that tract of land called *the wilderness of Judea,* Matt. iii. 1. part of which, or near to it, was the hill-country, mentioned Josh. xxi. 11. Luke i. 39. The LXX. here render it Ὀρεινὴ, *the hill-country.* The *plain* is that open country which is called *the plains of Jericho,* 2 Kings xxv. 5. and *the plain of the valley of Jericho,* Deut. xxxiv. 3. and reached as far as the Salt Sea, or the lake of Asphaltites, called *the sea of the plain,* Deut. iii. 17. (Compare Jer. xvii. 26.)

Ver. 9. *Execute true judgment, and shew mercy,* &c.] I often put your fathers in mind, that judgment and mercy were more acceptable to me than fasting, or any external performances; (see Isa. lviii. 6, 7. Jer. vii. 22—24.) and I repeat the same admonition to you of the present age.

Ver. 10. *And let none of you imagine evil against his brother in your heart.*] Do not employ your thoughts in devising mischief against others, in order to put it in execution when opportunity serves. (Compare Psal. xxxvi. 4. Micah ii. 1.)

Ver. 11. *But they refused to hearken, and pulled away the shoulder.*] But your fathers refused to hearken to the admonitions of the former prophets, (ver. 12.) and are often reproved by them for their refractory temper. The metaphor is taken from oxen, that refuse to put their necks under the yoke. (See Nehem. ix. 29. Jer. vii. 24. and the note there.)

Ver. 12. *Yea, they made their hearts as an adamant stone.*] So that no arguments could make any impression upon them. (Compare Ezek. xi. 9.) The same thing is expressed by men's hearts *being hardened.*

Therefore came there great wrath from the Lord of hosts.] See ver. 14.

Ver. 13. *So they cried, and I would not hear.*] I would not hearken to the prayers they made to me in their distress. (See Jer. xi. 11. xiv. 12. Micah iii. 4.)

Ver. 14. *But I scattered them with a whirlwind among all the nations whom they knew not.*] My anger dispersed the ten tribes like a tempest, into the distant countries of Assyria, Media, &c. from whence they never returned; and the two remaining tribes into Babylon, where they lived like exiles. God's vengeance is often compared to a *whirlwind;* see the note upon Jer. xxiii. 19.

Thus the land was desolate after them, that no man passed through nor returned.] There was an entire riddance made of the inhabitants of Judea, in the twenty-third year of Nebuchadnezzar, (see Jer. lii. 30.) so that the *highways were desolate,* as was threatened, Lev. xxvi. 22. (compare 2 Chron. xv. 5.) and the *land enjoyed her sabbaths,* as it is expressed 2 Chron. xxxvi. 21. from that time, till their return from their captivity under Cyrus.

For they laid the pleasant land desolate.] The holy writers often call the land of promise by the name of the *pleasant land.* (See the note upon Dan. viii. 9.)

CHAP. VIII.

ARGUMENT.

God promises the continuance of his favour to those that are returned from captivity; so that upon the removal of his judgments, they need no longer continue the fasts they had observed during the captivity: and withal promises in due time a general restoration of his people, and the enlargement of his church by the coming in of the gentiles.

Ver. 2. *I WAS jealous for Zion with great jealousy.*] Or, *I have been zealous for Zion with great zeal.* (See the note upon i. 14.)

And I was [or, have been] *zealous for Zion with great fury.*] I expressed my concern for her welfare, by the severe punishments I brought upon the Babylonians, their oppressors. (Compare Ezek. xxxvi. 5, 6.)

Ver. 3. *I am returned unto Zion, and will dwell in the midst of Jerusalem.*] See ii. 10.

And Jerusalem shall be called the city of truth, &c.] Jerusalem shall be again the seat of truth and justice, her magistrates being restored to execute their authority there: and the temple upon Mount Moriah shall be again dedicated to God's worship, and honoured with his presence. (Compare Isa. i. 26. Jer. xxxi. 23.)

Ver. 4. *There shall yet old men and old women dwell in the streets of Jerusalem.*] Whereas before the captivity the inhabitants were cut off in the midst of their years, by the sword, the famine, and the pestilence. (See Jer. xiv. 12. xv. 2. Ezek. v. 12.)

Ver. 5. *And the streets of the city shall be full of boys and girls playing,* &c.] As in the time of perfect peace and security.

Ver. 6. *If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes?*] Because, *The things which are impossible with men are possible with God,* Luke xviii. 27. Concerning the *remnant,* see the note upon Micah iv. 7.

Ver. 7. *I will save my people from the east country, and from the west country.*] The words of the original may be literally translated thus, *From the rising to the going down of the sun;* which signifies, from all parts of the world. (Compare Psal. l. i. cxiii. 3. Mal. i. 11.) This denotes the general restoration of the Jewish nation from their several dispersions, (compare ver. 13. 20. 23.) an event foretold by most of the prophets of the Old Testament. (See the note upon Isa. xi. 11.) *The west country* here mentioned hath a particular relation to their present dispersion, great numbers of them being in these latter ages settled in the *western parts* of the world. (See the note upon Isa. xxiv. 14. and upon Hos. xi. 10.)

Ver. 8. *And I will bring them, and they shall dwell in the midst of Jerusalem.*] They shall be restored to their own country, and inhabit their capital city of Jerusalem, as in old time. (See the note upon Ezek. xxviii. 25, 26.)

And they shall be my people, and I will be their God.] They shall constantly serve and worship me, and I will bless and protect them. (See xiii. 9.)

In truth and in righteousness.] If we refer these words to God, the word *righteousness* is equivalent to mercy, as it is often used; and, joined with *truth,* implies God's faithfulness in performing his gracious promises: or the word may be understood of the people, that as God was faithful to them, so they will live in obedience to him.

Ver. 9. *Let your hands be strong, ye that hear in these days these words by the mouth of the prophets.*] Take courage to go on with the building of the temple, from these comfortable promises which are recited in this chapter, and which ye have formerly heard from the mouth of the prophets, Haggai (ii. 4.) and Zechariah, (iv. 9.)

Which were in the day that the foundation of the house of the Lord of hosts was laid, &c.] Or, *Who spake in the day,* &c. Which makes the sense plainer. The prophet speaks of carrying on the building, as if it were laying a new foundation. (See Hag. ii. 18.)

Ver. 10. *For before these days there was no hire for man, nor any hire for beast.*] Or rather, *There was no reward for man, nor any reward for beast:* so the word *sekar* often signifies: (see Isa. xl. 10. lxii. 11.) *i. e.* the fruits of the earth would not pay the labour of those that manured it. (See Hag. i. 9—11. ii. 16, 17.)

For I set all men, every one against his neighbour.] The people of the land that dwelt amongst the Jews were continually molesting them. (See Ezra iv. 3, &c.)

Ver. 11. *But now I will not be to the residue of this people as in former days.*] Now you carry on the building of the temple. (See ver. 6. 9, 10.)

Ver. 12. *The ground shall give her increase, and the heavens shall give their dew.*] Compare 1 Kings xvii. 1. I will take away the curse I formerly sent upon the fruits of the earth. (See Hag. i. 10.)

Ver. 13. *As ye were a curse among the heathen.*] A standing monument of the Divine vengeance; so that the heathen used this as a common form of imprecation, *God do so to me as he did to the Jews.* (See Isa. lxv. 15. Jer. xxix. 22.)

O house of Judah, and house of Israel.] This may be understood of the Jews belonging to the ten tribes, of whom several joined themselves to the tribe of Judah before the captivity, and were carried away with them to Babylon, and returned with them from thence. (Compare i. 19. ix. 13. x. 6. with 2 Chron. xi. 16. xxxiv. 33. Ezra vi. 17.) But the mentioning both Judah and Israel, which had been so long separated, shews that both the curse and the blessing here spoken of, in its ultimate sense, belongs to the whole body of the Jews, who, as they are a public instance of God's judgments now, so shall they be hereafter of his blessings; *viz.* at the general restoration and conversion of that nation: to which several promises in this chapter relate. (See ver. 7, 8. 20. 23. and the note upon Isa. xi. 13.)

So will I save you, and ye shall be a blessing.] See Isa. xix. 24, 25. and the note there.

Ver. 14, 15. *As I thought* [or, resolved] *to punish you, when your fathers provoked me to wrath, and repented not,* &c.] As I resolved to punish your fathers for their sins, and put my decrees in execution; (compare Jonah iii. 10.) so now I have determined to be favourable to you, and protect you from all your enemies. (Compare Jer. xxxi. 28.)

Ver. 16, 17. *These are the things that ye shall do,* &c.] These promises are conditional, and the performance of them will depend upon your observing the rules of justice and righteousness which I commanded your fathers by the

prophets, as the *weightier matters of the law*, and now again enjoin them to you. (See vii. 9, 10.)

Ver. 16. *And execute the judgment of truth and peace in your gates.*] Let those who have the public administration of justice, make it their chief intent to uphold truth and integrity, and maintain the public peace, by giving every man his due. The judges used to execute their office at the gates of the city. (See Deut. xxi. 19.)

Ver. 17. *And love no false oath.*] See v. 3, 4.

Ver. 19. *The fast of the fourth month, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts.*] Besides the two *fasts* mentioned vii. 5. the Jews observed two others, that of the *fourth month*, answering to our June, wherein Jerusalem was taken, (Jer. lii. 6, 7.) and that of the *tenth month*, answering our December, when the Babylonian army began the siege of it, (ibid. ver. 4.) The prophet tells them, in answer to the question proposed, (vii. 3.) that they may now disuse these fasts, and lay aside the mournful circumstances with which they were solemnized; the judgments which occasioned them being removed.

Therefore love the truth and peace.] God values an upright conversation before the exactest care of outward performances. (See ver. 16. and the note upon vii. 9.) These instructions prepared men's minds for receiving the gospel, whose laws chiefly recommend purity of heart and life. (See Jer. xxxi. 33.)

Ver. 20, 21. *It shall yet come to pass, that there shall come people, and the inhabitants of many cities—saying, Let us go speedily to pray before the Lord*, &c.] A prophecy of the gentiles coming into the church, the expressions alluding to the Jews going up in companies to Jerusalem at their solemn feasts. (Compare Isa. ii. 2, 3. Micah iv. 1, 2.)

I will go also.] So every single person shall express his willingness to go along with them.

Ver. 22. *Yea, many people—shall come to seek the Lord of hosts at Jerusalem.*] Compare xiv. 16. Isa. lxvi. 23.

Ver. 23. *Ten men—out of the languages of all nations, shall take hold of the skirt of him that is a Jew, saying, We will go with you.*] Christians are sometimes called by the name of Jews, as being those to whom the promises made to the fathers of the Jewish nation do chiefly belong. (See Rom. ii. 28, 29. Rev. ii. 9.) In this sense the word is here to be understood. The text imports the heathen applying themselves to the Christians, especially to the pastors and ministers of the church, for instruction, in order to qualify themselves for admittance into the church. *Ten men*, is a figurative expression, putting a certain number for an uncertain; (see Ecclus. xxv. 9.) so the number *seven* is used, Isa. iv. 1. Micah v. 5. *To take hold* of another, is a gesture of entreating his friendly assistance. (See Isa. iii. 6. iv. 1.)

For we have heard that God is with you.] There are manifest tokens of the Divine grace and presence with you. (See 1 Cor. xiv. 25.)

CHAP. IX.

ARGUMENT.

This chapter begins a new prophecy: foretelling the conquests of Alexander the Great over Syria, Phœnicia, and Palestine; and God's providence over his temple during this turbulent state of affairs. From thence the prophet takes occasion to describe, as in a parenthesis, the humble and peaceable coming of the Messias; and then, returning to his former subject, declares the conquests of the Jews, particularly the Maccabees, over the princes of the Grecian monarchy.

Ver. 1. *THE burden of the word of the Lord in* [or, against] *the land of Hadrach.*] *The burden of the word of the Lord*, is a burdensome prophecy, threatening ruin and destruction. (See Jer. xxiii. 33. Nahum i. 1.) Hadrach is not elsewhere mentioned as the name of a country: the context shews it must mean some part of Syria, of which Damascus was the capital city. The words may most probably be understood of Alexander the Great's conquering Syria; Damascus being at the same time betrayed to him, and all Darius's treasure, which was laid up there, delivered into his hands: as Dr. Prideaux relates the story, out of Arian and Curtius; par. i. book vii. under the third year of Darius Codomannus.

And Damascus shall be the rest thereof.] The words may signify, that Damascus was the chief stay and support of Syria, whose strength they relied upon for their security: or that the judgment here threatened should particularly afflict Damascus: in which sense the verb *nuach* is used, Isa. xxx. 32. where the text may be literally translated, *The staff or stroke which the Lord shall cause to rest upon him.* (See likewise xxv. 10. of the same prophecy.)

When the eyes of man, as of all the tribes of Israel, shall be towards the Lord.] The words may be translated, *When the eyes of man, even of all the tribes of Israel*, &c. When the Jews saw the conqueror approach, it was proper for them to look up to God, and to implore his protection; which Jaddua the high-priest did, when Alexander besieged Tyre; and was directed by a vision to meet the conqueror in his pontifical robes, who received him very graciously; as the story is told with very remarkable circumstances by Josephus, Antiq. lib. xi. cap. 8. Some translate the sentence, *For the eyes of the Lord are upon man, as well as upon all the tribes of Israel; i. e.* God will punish the heathen nations for their sins, as well as his own people.

Ver. 2. *And Hamath also shall border thereby.*] The sense would be plainer thus, *And against Hamath also, which borders thereby;* importing, that Hamath shall not escape the conqueror's forces. There were two Hamaths: here is probably meant that Hamath which was the northern border of Judea, and is spoken of in the text as a bordering city. (See the note upon Amos vi. 2. 14.)

Tyrus, and Zidon, though it be very wise.] Or, Against Tyre and Zidon, &c. They both shall be involved in the same calamity, although the Zidonians value themselves as the first inventors of letters and sciences, and are famous for their skill in navigation.

Ver. 3. *And Tyrus did build herself a strong hold.*] After the demolishing of Old Tyre by Nebuchadnezzar, foretold by Isaiah, xxiii. and Ezekiel, xxvi.—xxviii. New Tyre was built in an island at the distance of half a mile from the shore; so its situation was very strong, and it was fortified with a wall round it a hundred and fifty feet high. (See Dr. Prideaux, in the forecited place.)

And heaped up silver as the dust, &c.] By her merchandise she had gained immense riches. (Ezek. xxviii. 4, 5.)

Ver. 4. *Behold, the Lord will cast her out, and will smite her power in the sea; and she shall be devoured with fire.*] The Lord will dispossess her inhabitants, and the Carthaginians shall not be able to assist her with their naval forces; but the conquerors shall subdue her fortifications, though she be surrounded with the sea; and lay her stately buildings in ashes. (See Dr. Prideaux, under the fourth year of Darius.)

Ver. 5. *Ashkelon shall see it, and fear,* &c.] The cities of the Philistines, Ashkelon, Gaza, and Ekron, shall be very much terrified at the news of Tyre's being destroyed, from whence they hope for succours against the enemy.

For the king shall perish from Gaza.] That city was taken by Alexander after a two months' siege: ten thousand of the inhabitants slain, and the governor Betis dragged round the city till he was dead. *King* is a general word for any governor, in Hebrew, as hath been before observed. Strabo, speaking of Gaza, (lib. xvi.) saith, "It was formerly a city of note, but was destroyed by Alexander the Great, and remained desert or uninhabited." And so it is called, Acts viii. 26. and is to be distinguished from Gaza the sea-port, otherwise called Majuma; the old Gaza being a mile from the sea. (See St. Jerome de Locis Hebr.)

Ver. 6. *And a bastard shall dwell in Ashdod.*] By a *bastard,* the LXX. and most interpreters understand foreigners, such as were not the native inhabitants of the place; and they understood it either of Alexander's conquests in those parts of Palestine where the natives were destroyed, or expelled out of their habitations, and strangers placed in their room; or else of the exploits of Judas Maccabeus against the Philistines, (1 Macc. v. 68.) and of Jonathan, who set fire to Azotus, and burnt and destroyed eight thousand men there, (ibid. x. 84, 85.) To this sense the Chaldee paraphrase understands the text, and renders it, *The family of Israel shall dwell in Ashdod, who before were in it as strangers.* A collection or succession of persons is sometimes expressed in the singular number. (See the note upon xi. 16.)

Ver. 7. *And I will take away his blood out of his mouth, and his abominations from between his teeth.*] He shall be brought down so low that he shall not be in a condition to oppose his neighbours, as he did formerly; but they shall be delivered from his cruelty, just as the prey is taken out of the mouth of a wild beast, when he is just about to devour it.

But he that remaineth, even he, shall be for our God.] Many of the Philistines became proselytes to the Jewish religion, after Alexander Janneus had subdued their principal cities, and made them part of his own dominions. (See Josephus, Antiq. lib. xiii. cap. 23.)

And he shall be as a governor in Judah, and Ekron as a Jebusite.] They shall be equally capable of places of honour and trust with the Jews themselves, who shall look upon the Philistines as their fellow-citizens, just as the Israelites treated the Jebusites, the ancient inhabitants of Jerusalem. (See Judg. i. 21.)

Ver. 8. *And I will encamp about my house, because of him that passeth by, and because of him that returneth.*] Compare vii. 14. During these military commotions the angels, who are God's host, shall be a guard to the temple at Jerusalem, (see ii. 5.) and I will turn the heart of Alexander that he shall shew favours towards the Jews, when he intended to humble them, and shall offer sacrifice to me in my temple. See this remarkable passage related at large out of Josephus by Dr. Prideaux, Script. Connex. under the fourth year of Darius Codomannus.

And no oppressor shall pass through them any more.] Or, *Any longer;* so the word should be rendered, Isa. li. 22. Nahum i. 12. (See Noldius, p. 682.) None of those that now threaten to invade or oppress them, shall prosper in their attempts against them. (See more in the note upon x. 4.)

For now I have seen it with mine eyes.] I am not regardless of them, but look upon their condition with an eye of pity and compassion. (Compare xii. 4. Exod. ii. 25. 2 Sam. xvi. 12.)

Ver. 9. *Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem.*] From the promise contained in the foregoing verse, of God's protecting his church and temple, the prophet, in a sudden transport, takes occasion to break forth into a joyful representation of the coming of the Messias.

Behold, thy King cometh unto thee.] He that is so often described in the prophets as the *King of Israel,* (see Psal. ii. 7. Jer. xxiii. 5.) was known by that name among the Jews in our Saviour's time, (see John i. 49.) and called elsewhere by the name of *David their king,* (Jer. xxx. 9. Hos. iii. 5.) He will certainly come in God's appointed time. (Compare Isa. lxii. 11.)

He is just, and having salvation.] Or, *He is righteous, and the Saviour:* He is that *righteous Branch,* and *the Lord our righteousness, who shall execute judgment and justice in the earth;* as he is described by Jeremiah, xxiii. 5. and *the righteousness* and *salvation, i. e.* the righteous one and Saviour, promised Isa. lxii. 1. The word *noshang, having salvation,* though it be a participle passive, is rendered a *Saviour* in all the ancient versions; several instances of the same kind may be seen in Pool's Synopsis.

Lowly, and riding upon an ass, and upon a colt the foal of an ass.] Or, *Even upon a colt,* &c. the copulative particle being sometimes used by way of explanation: (see the note upon Isa. li. 19. and Noldius's Concordance, p. 281.) for it appears by the evangelists, that our *Lord rode upon a young ass,* or *a colt, whereon never man sat;* (John xii. 14. Luke xix. 30.) wherein he shewed his lowliness, not affecting the pomp of the world, but coming with the same primitive simplicity as the patriarchs and judges used of old. (See Gen. xxii. 3. Judg. v. 10. x. 4.) When horses grew common among the Jews by their traffic with Egypt, (see 2 Kings x. 28. Isa. xxxi. 1, 2.) then riding upon asses was thought below the dignity of great persons. A learned prelate I have often had occasion to mention, in his Defence of Christianity from the ancient Prophecies, p. 105. hath fully proved, that the ancient Jews explained this prophecy of the Messias: and it is plain from the Gospels, that the Jews in Christ's time understood it so. For when our Lord applied this prophecy to himself, by entering into Jerusalem upon an ass, it so affected the multitude, that they *spread their garments and palm-branches in the way,* as at the reception of some great prince; (Matt. xxi. 8, 9.) nay, *his disciples* took occasion from this sight to *rejoice and to praise God with a loud voice, for all the mighty works they had seen,* concluding that now the *kingdom of David,* in the person of the Messias, would *immediately appear,* Mark xi. 10. Luke xix. 37, 38.

Ver. 10. *And I will cut off the chariot from Ephraim,*

and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace unto the heathen.] Peace is mentioned as the distinguishing character of Christ's church or kingdom: (see the note upon Isa. ii. 4.) here it is joined with freedom from annoyance both from foreign and domestic enemies, as it is elsewhere, (see Hos. ii. 18. Micah v. 5. 10. Hag. ii. 22.) These prophecies, as they foretell the outward peacefulness of Christ's church or kingdom, relate to the flourishing state of it, in the latter times of the world. (See the notes upon those texts.) Ephraim, or the *ten tribes*, is mentioned as distinct from Jerusalem, or the tribe of Judah. (Compare ver. 13. and x. 6, 7. and see the note upon viii. 13.)

And his dominion shall be from sea to sea, and from the river even unto the ends of the earth.] The words are taken from Psal. lxxii. 8. where David describes the extent of Solomon's kingdom, that it should extend from the Red Sea to the Mediterranean, and from the river Euphrates to the border of Egypt. (Compare Exod. xxiii. 31. Deut. ix. 24. 1 Kings iv. 21.) This was a figurative description of Christ's kingdom, as may be proved from several expressions in that Psalm; which should be enlarged towards the four quarters of the world.

Ver. 11. *As for thee also.*] The prophet speaking in the name of God, directs his discourse either to the church of the faithful, which sense best agrees with the present Hebrew copies; where the pronoun and the affixes are in the feminine gender; or, if we suppose an enallage of the gender, it may be understood of Christ. Both the LXX. and the Vulgar Latin read, *Thou by the blood of thy covenant hast sent forth thy prisoners.*

By the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.] The words import the deliverance of mankind from the bondage of sin and Satan, by virtue of the covenant sealed with the blood of Christ. (Compare Heb. xiii. 20.) The condition of men enslaved by sin and ignorance, is often compared to that of prisoners confined in chains and darkness, (see Isa. xlii. 7. lxi. 1.) By the *pit* is meant the lowest part of the prison, called the dungeon: (compare Isa. li. 14.) and so the Hebrew word *bôr* is translated Jer. xxxvii. 16. xxxviii. 6. Lam. iii. 53. 55. and *having no water*, is a description of such a dungeon as that into which Jeremiah was thrown.

Ver. 12. *Turn ye to the strong hold, ye prisoners of hope.*] Ye that are under any bondage or oppression do not despair, (see Isa. xlix. 9.) but rely upon God's promises for deliverance; apply yourselves to him who is a strong tower of defence in time of trouble.

Even to-day do I declare, that I will render double unto thee.] I now declare, as I have formerly done by Isaiah, lxi. 7. that I will make you abundant amends for all the evils ye have suffered. The words allude to God's blessing Job after his affliction, when he *gave him double to what he had before*, (Job xlii. 10.)

Ver. 13. *When I have bent Judah for me, filled the bow with Ephraim.*] When I have made Judah my bow, and Ephraim my arrow; used them as my instruments of war. In the Hebrew phrase the bow is said to *be filled with the arrow*, when the arrow is fitted to it: see 2 Kings ix. 24. where the Hebrew reads, *Jehu filled his hand with a bow*, *i. e.* by a usual hypallage, filled a bow with his hand: where the English expresses the sense, *He drew a bow with his full strength.* Judah and Ephraim, are equivalent to Judah and Israel. (See the note upon viii. 13.) The men of Ephraim were expert archers, (see Psal. lxxviii. 9.) to which the expression here may probably allude.

And raised up thy sons, O Zion, against thy sons, O Greece.] Enabled the Jews under the conduct of the Maccabees, to destroy the forces of the Syrian kings, Antiochus Epiphanes and others, who were the successors of Alexander, the founder of the Grecian monarchy. (See Dan. viii. 22. 1 Macc. i. 10.)

And made thee as the sword of a mighty man.] Given success to your arms, that none should be able to withstand thee.

Ver. 14. *And the Lord shall be seen over them.*] He shall give conspicuous tokens of his presence with them, and his presiding over them, and directing them in all their enterprises.

And his arrow shall go forth as the lightning.] Their force shall be irresistible: the lightning is often called God's *arrow*. (See Psal. xviii. 14. lxxvii. 18. cxliv. 6.)

And the Lord God shall blow the trumpet.] He shall give the signal of war, and shall encourage his soldiers to the battle.

And shall go with whirlwinds of the south.] Shall discomfit his enemies, as a whirlwind tears in pieces every thing that stands in its way. (See the note upon Isa. xxi. 1.)

Ver. 15. *And the Lord of hosts shall defend them; and they shall devour, and subdue with sling-stones.*] The hand of God shall visibly appear in protecting the Maccabees, and enabling them to conquer their enemies with as unequal a force as that of David was in respect of Goliath, when he subdued him with a *sling-stone*. (1 Sam. xvii. 50.)

And they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar.] They shall feast and rejoice for their victories; they shall offer sacrifices of thanksgiving to God, sprinkle the blood upon the horns of the altar, (see Lev. iv. 25.) and fill the bowls with the rest of it, to be poured out at the foot of it. (See xiv. 20. Deut. xii. 27.) Or, their courage shall be increased as when men's spirits are raised with wine, (see Psal. lxviii. 65.) and they shall be filled with the blood of their enemies, as the bowls and corners of the altar are with the blood of the sacrifices.

Ver. 16. *For they shall be as the stones of a crown, lifted up as an ensign upon his land.*] God shall make it known to the world how precious they are in his sight; (compare Isa. lxii. 3. Mal. iii. 17.) and his favour towards them shall be an encouragement to others to become proselytes to the true religion.

Ver. 17. *For how great is his goodness, and how great is his beauty! Corn shall make the young men cheerful, and new wine the maids.*] Some begin a new chapter here, and suppose the prophet to return to what he had promised, viii. 12. The words magnify God's goodness and favour towards his people, in bestowing all sorts of plenty upon them: so that a fruitful harvest shall rejoice the hearts of the young men that bring it in, and a plentiful vintage shall make the maids cheerful that gather the grapes. (Compare Isa. xvi. 10. Jer. xlviii. 33.) *New wine* is put here for the grapes which make it: (compare Jer. xl. 12.) as *bread* signifies bread-corn, Isa. xxviii. 28. xxx. 23. But the words may be understood to denote that plenty which some of the prophets speak of as a concomitant of the reign of the Messias. (Joel iii. 18. Amos ix. 14.)

CHAP. X.

ARGUMENT.

The prophet deters the Jews from seeking to idols, by putting them in mind of the calamities idolatry brought upon their forefathers. Afterward he foretells a general restoration of the Jewish nation.

Ver. 1. *ASK of the Lord rain in the time of the latter rain.*] The fulfilling of the promise of fruitful seasons, (ix. 17.) depends upon the people's asking them from God; who will hear their petitions, and give them both the *former* rain, and also the *latter*, in its season. This usually fell in the *first month*, (Joel ii. 23.) and was very useful for plumping the corn, and therefore very much desired. (See Job xxix. 23. Prov. xvi. 15.)

So the Lord shall make bright clouds, and give them showers of rain.] Or *lightnings*, as the margin reads, and as the word is rendered, Job xxviii. 25. Great rains usually accompany thunder and lightning. (See Jer. x. 13.)

Ver. 2. *For the idols have spoken vanity, and the diviners have seen a lie*, &c.] Whenever you or your fathers consulted idols or diviners, when they wanted rain, (see Jer. xiv. 22.) or in any other time of distress; neither the priests who delivered answers from the idols, nor the diviners who pretended to direct men by the help of dreams or visions, have been any way beneficial to them. The word translated *idol* is *teraphim* in the original: concerning the sense of it, see the note upon Hos. iii. 4. The idols are said here to *speak vanity; i. e.* by the answers the priests gave in their name: for elsewhere they are called *dumb idols*, (Habak. ii. 18.) *which have mouths and speak not*, (Psal. cxv. 5.)

Therefore they went away as a flock, &c.] They went into captivity, and came into great distress; as sheep are driven away and scattered, that have no shepherd to guide or protect them. (Compare Jer. l. 17. Ezek. xxxiv. 5.)

Ver. 3. *Mine anger was kindled against the shepherds, and I punished the goats.*] I was justly displeased with the Jewish rulers, both ecclesiastical and civil, (see the notes upon Isa. lvi. 2. Jer. xxiii. 1. Ezek. xxxiv. 2.) as I had severely threatened them by my prophets, before the captivity, which came upon the whole nation as a judgment for their sins, especially upon those wicked Jews who were their instruments in oppressing the people. (See Ezek. xxxiv. 17.)

An eminent divine understands these three verses of the Jews that remained in Babylon, who either consulted the idols of the gentiles, or else such false prophets among the Jews there, as were addicted to divination, and such-like idolatrous practices. (Compare Jer. xxix. 8. 15. 24.) These all prophesied drought, famine, and such-like calamities to those Jews that should return into Judea; and therefore are called *vain comforters:* such as Job complained of, xvi. 2. By this means some of the people were detained at Babylon without any form of government among themselves, and were as a flock without a shepherd. *Shepherds* and *goats*, mentioned ver. 3. he explains of the great men of the Jews who stayed behind at Babylon: these he distinguishes from those that returned home, who are called God's *flock*, in the following words.

For [or rather, but] *the Lord of hosts hath visited his flock, the house of Judah*, &c.] But now God hath given his people manifest tokens of his favour and protection, (see ix. 16.) in prospering their arms under the conduct of Judas Maccabeus, and making them victorious over their enemies. The chief use which the Jews made of horses was in war. (See Prov. xxi. 31. Isa. xxxi. 1, 2.)

Ver. 4. *Out of him came forth* [or, shall come forth] *the corner, out of him the nail*, &c.] It is owing to God's favour that they have a captain, or ruler, to support their commonwealth; such was in an eminent manner Judas Maccabeus; that they have a settled state and government, whereon private men may rely for the security of their lives and properties: the word *pinnah*, translated *corner*, signifies likewise a prince or a leader; and so it is taken, Numb. xxiv. 17. Judg. xx. 2. 1 Sam. xiv. 38. Isa. xix. 13. The word rendered *nail* signifies any person on whom others have a dependance, (see Isa. xxii. 23. 25.) as also the public settlement of a state, (Ezra ix. 8.)

Out of him every oppressor together.] As the Greek word *tyrant* was at first equivalent in signification to a *king*, but afterward degenerated into a worse denomination: so the Hebrew *nogesh* usually signifies an *oppressor*, but is sometimes taken in a general sense for a prince or governor: so it probably signifies, Isa. lx. 17. where our English renders it, *Make thine exactors righteousness:* but the Chaldee paraphrase expresseth it by *shultanim, princes:* the LXX. translate it Ἐπισκόπους, *overseers;* which made some of the fathers apply that text to the bishops of the Christian church. This sense of the word agrees best with the scope of this place, and the Chaldee understands it so here. Thus the word may be understood, ix. 8. so as to signify the commander or general of an army.

Ver. 5. *And they shall be as mighty men, which tread down their enemies in the mire of the streets: because the Lord is with them.*] God shall inspire them with courage to subdue their enemies, and trample upon their carcasses. (Compare Psal. xviii. 42. Isa. xli. 25.) This may be understood either of the Maccabees, or of the victories which the Jews should obtain over their enemies in the latter times, (see xii. 6.) to which the following part of the chapter seems to relate.

And the riders on horses shall be confounded.] Compare xii. 4. We may expound this of the discomfiture of Antiochus's armies by the Maccabees, whose strength lay chiefly in their horse, (see Dan. xi. 40.) as that text is understood by several commentators.

Ver. 6. *And I will strengthen the house of Judah, and I will save the house of Joseph*, &c.] This promise is probably to be understood of the general restoration of the Jewish nation upon their conversion; a subject often treated of by the prophets in the Old Testament, where Judah and Israel are spoken of as equal sharers in this blessing. (Compare Ezek. xxxvii. 16, &c. and see the note upon Isa. xi. 11.)

And will hear them.] See xiii. 9.

Ver. 7. *And they of Ephraim shall be as a mighty man.*] Ephraim is equivalent here to the ten tribes, as the *house of Joseph* is, ver. 6. (See the note upon Hos. v. 3.)

And their heart shall rejoice as through wine.] Which raises men's spirits and courage. (See ix. 15.)

Yea, their children shall see it, and be glad, &c.] Their

successes shall end in a lasting peace, for which their posterity shall have occasion to return thanks to God. (See ver. 9.)

Ver. 8. *I will hiss for them, and gather them; for I have redeemed them.*] I will summon them from distant countries by a certain signal, as a shepherd calls his flock together with his whistle, (compare Isa. v. 26. vii. 18.) which shall assemble them together, in order to bring them back into their own country, (ver. 10.) *for I will redeem them* out of the hand of their enemies. The prophets often speak of a thing future, as if it were already accomplished. (See the note upon Isa. xxi. 9.)

And they shall increase as they have increased.] In the most flourishing times, such as were the reigns of David and Solomon.

Ver. 9. *And I will sow them among the people.*] I will multiply them among the nations, where they are dispersed. (Compare Hos. ii. 23.)

And they shall remember me from afar.] *From among all the nations where they are scattered,* as the prophets elsewhere express it. (See Deut. xxx. 1. 4. Jer. xxx. 10, 11. Ezek. xi. 16. xxviii. 25. xxxiv. 13.) As men are said to forget God when they forget their duty to him, so remembering him denotes their returning to their obedience.

And they shall live with their children, and turn again.] They shall return to their own country, and enjoy it, they and their posterity. (See Isa. lxv. 23. Ezek. xxviii. 25. Amos ix. 14.)

Ver. 10. *And I will bring them again also out of Egypt, and gather them out of Assyria.*] Egypt and Assyria were two potent kingdoms which bordered upon Judea, so that by turns they were either allies to the Jews, or their conquerors; and the Jews either went thither for refuge, or were carried thither captives; (see Hos. ix. 3.) whereupon the prophets, when they foretell the general restoration of their nation, often express it by their returning from Egypt and Assyria. (See Isa. xi. 15, 16. xix. 23—25. xxviii. 13. Hos. xi. 11.) We may likewise observe, that God's bringing his people again from Egypt, was a proverbial expression, to signify any deliverance, as great or greater than that. (See Psal. lxviii. 22. Micah vii. 15.) So here the words of the following verse allude to the Israelites passing through the Red Sea.

I will bring them into the land of Gilead and Lebanon.] Two countries remarkable for their fruitfulness. (See Jer. xxii. 6. Micah vii. 14.)

And place shall not be found for them.] They shall multiply so fast, that there shall not be room enough in Judea to receive them and their families. (Compare Isa. xlix. 20.)

Ver. 11. *And he shall pass through the sea with affliction, and shall smite the waves of the sea, and all the deeps of the rivers shall be dried up.*] The sense might be more properly expressed thus, *And he* (Israel) *shall pass through the straits of the sea;* so the LXX. and the Vulgar Latin understand it, meaning a branch of the Red Sea; *and* (God) *shall smite the waves of the sea,* &c. The expressions allude to the miraculous passage of the Israelites over an arm of the Red Sea, when God dried up the waters of that sea, or river, before them. (See Exod. xiv. 21. Josh. ii. 10.) And this imports, that God would do as great things for them as he did formerly for their fathers: to this sense the Chaldee expounds the words. (See the note upon the foregoing verse, and compare Isa. xi. 15.) If we would distinguish betwixt the *sea* and the *rivers,* we may understand the *river* of Jordan, whose waters were dried up to make a passage for the Israelites into the land of promise. (See Josh. iv. 23.)

And the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.] By Assyria and Egypt are meant in general the enemies of God and of his truth, who shall all be subdued, and broken in pieces by the kingdom of Christ, when he shall come in glory to set up his kingdom on the earth. (See Dan. ii. 33, 34. Isa. lx. 12.) The Assyrian is taken in this sense, Isa. xiv. 25. Micah v. 5. and both Egypt and Assyria may probably be so understood, Isa. xix. 23. (See the notes upon those texts.)

Ver. 12. *I will strengthen them in the Lord.*] God shall be their strength and protection. (See ver. 5.)

And they shall walk up and down in his name.] Or, *Walk in his name; i. e.* their lives and actions shall be under the conduct of his laws, and he shall give them success answerable to their upright intentions.

CHAP. XI.

ARGUMENT.

The prophet, representing the person of the Messias, declares the ungrateful requitals the Jews had made him, *when he undertook the office of a shepherd, in guiding and governing them;* how they rejected him, and valued him and his labours at the mean price of *thirty pieces of silver.* Hereupon he threatens to destroy their city and temple, and to give them up into the hands of such governors, as should have no regard either for their spiritual or temporal welfare.

Ver. 1. *OPEN thy doors, O Lebanon, that the fire may devour thy cedars.*] By Lebanon most interpreters understand the temple, whose stately buildings resemble the tall cedars of that forest. Thus the word is commonly understood, Habak. ii. 17. There is a remarkable story mentioned in the Jewish writers to this purpose: "Some time before the destruction of the temple, the doors of it opened of their own accord; a circumstance attested by Josephus, (Bell. Jud. lib. vii. cap. 12.) Then R. Johanan, a disciple of R. Hillel, directing his speech to the temple, said, *I know thy destruction is at hand, according to the prophecy of Zechariah; open thy doors, O Lebanon,*" &c.

The words may likewise denote the destruction of Jerusalem, elsewhere called by the name of a *forest;* her lofty buildings resembling the stately ranks of trees in a forest. (Compare Jer. xxi. 14. xxii. 7. 23. Ezek. xx. 46.)

Ver. 2. *Howl, fir-tree; for the cedar is fallen; because the mighty are spoiled.*] By the several sorts of trees are meant the several orders and degrees of men, who shall be sharers in the common destruction. (See Isa. ii. 13. x. 33, 34. and the notes there.)

Howl, ye oaks of Bashan; for the forest of the vintage is cut down.] Or, *The defenced forest,* as it is in the margin, according to a different reading of the Hebrew text, which gives a proper representation of Jerusalem, with the fortifications about it. If we follow the reading of the English text, the *forest of the vintage* may probably mean Carmel; (see the note upon Isa. xxxvii. 24.) which being placed in

the north-west parts of Judea, and joined here with Bashan that lay south-east, may denote that the calamity shall be general. Bashan was famous for its stately oaks. (See Isa. ii. 13.)

Ver. 3. *There is a voice of the howling of the shepherds.*] By *shepherds* are meant the chief rulers of the Jews. (See the note upon x. 3.)

A voice of the roaring of young lions.] So he calls the princes and governors of the Jews, because they devoured the people by their oppressions. (See Zeph. iii. 3.) So Achilles calls Agamemnon Δημόβορος Βασιλεὺς, *a blood-sucking king.* (Iliad. i.)

For the pride of Jordan is spoiled.] The lion may be called the *pride* of the forest, as being the stateliest beast that rules there; as beasts that prey upon others are called the *children of pride,* Job xli. 34. Lions are styled here the *pride of Jordan,* because they lay in the thickets about the banks of Jordan. The words may be rendered, *the swelling of Jordan,* as they are translated, Jer. xlix. 19. At the time of the swelling, or overflowing of Jordan, the lions were raised out of their coverts, and infested the country. (See the note upon that text.)

Ver. 4. *Thus saith the Lord my God, Feed the flock of the slaughter.*] A learned prelate, in his Defence of Christianity from the ancient Prophecies, (chap. iii. 1.) observes, that the actions of the prophets are sometimes typical; *i. e.* they represent in themselves the persons and circumstances of others. (See the note upon iii. 8.) So here Zechariah was commanded by God to act the part of Christ, the *good Shepherd,* and to *feed the flock of the slaughter,* that flock which their shepherds destroyed, instead of feeding them.

Ver. 5. *Whose possessors slay them, and hold themselves not guilty: and they that sell them say,* &c.] Whose rulers deal with their flock as so many butchers; and think they have a right to slay or sell them, and thank God that they have a good market: or believe that they may lawfully *make merchandise* of their souls for their own lucre and advantage. (Compare 2 Pet. ii. 3. Rev. xviii. 13.)

Ver. 6. *For I will no more pity the inhabitants of the land,* &c.] Nor shall their condition at all grow better, saith God, for I will shew no more pity for the main body of the people than their rulers do. *The inhabitants of the land* are to be distinguished from *the poor of the flock* in the following verse. As to the former, God declares by his prophet, that he will leave some of them to perish by their mutual and intestine divisions, (see ver. 9.) as many of the Jews did when the Roman army invaded Judea. Others of them he would deliver into the hands of Vespasian, whose predecessor the Jews had owned for their *king,* at the same time when they disclaimed their Messias, and disowned his right to reign over them, (John xix. 15.) and his army shall *smite* the land with utter destruction. (Compare Mal. iv. 6.)

Ver. 7. *And* [or, but] *I will feed the flock of the slaughter, even you, O poor of the flock.*] Or, *Even,* or *especially, the poor of the flock.* Zechariah, representing the person of Christ the *true Shepherd,* saith, he entered upon his office, and undertook the care of the *slaughtered flock,* chiefly out of a regard to the meek and humble among them; for to such are the benefits of the gospel peculiarly promised. (See Isa. xi. 4. lxi. 1. Zeph. iii. 12. and the notes upon those texts.)

And I took unto me two staves; the one I called Beauty, and the other I called Bands.] A staff or crook is the proper ensign of a shepherd: the shepherds of old time had two rods or staves; one turned round at top, that it might not hurt the sheep; this was for counting them, and separating the sound from the diseased: (see Lev. xxvii. 32.) the other had an iron hook at the end of it, to pull in the stray sheep, and hold them fast while the shepherd corrected them: the Psalmist mentions both these, Psal. xxiii. 4. *Thy rod and thy staff comfort me.*

The first staff he called *Beauty,* or *delight,* as the word *Naom* may be rendered, *i. e.* his favour, gentleness, or kindness, towards his people: so the word signifies, Psal. xc. 17. and this was remarkably verified in our Saviour Christ, whose *gracious words* and beneficial works were conspicuous through the whole course of his life. The other staff he called *Bands,* by which is meant that *bond of the new covenant,* (as the words of Ezekiel may be understood, xx. 37.) whereby he intended to unite both the kingdoms of Israel and Judah under himself as their head and king; (see Ezek. xxxvii. 22.) and then afterward to unite the Jews and gentiles into one *church,* by *breaking down the partition-wall* that was *between them.* (See John x. 16. Ephes. ii. 14.)

Ver. 8. *Three shepherds also I cut off in one month.*] We may probably explain these *three shepherds* of the *chief priests, scribes,* and *elders* of the Jews. Christ exposed these as *blind guides,* and thereby lessened their authority among the people; which contributed very much to the spreading of the gospel: (see John xii. 19.) *one month* seems a proverbial expression for a short time. (See Hos. v. 7.)

And my soul loathed them, and they also abhorred me.] Or, *My soul was straitened towards them,* as the Hebrew may be literally translated; *i. e.* I was straitened in my affections to them: so the Greek word στενοχωρεῖσθαι, *to be straitened,* is used, 2 Cor. vi. 12. which exactly answers the Hebrew *katsar.* I was less tender towards them, than towards the *poor of the flock,* because they shewed themselves averse to my person and doctrine. The Hebrew word *bachala, abhorred,* is never met with but here: Maimonides supposes that it alludes to *Chebel,* or *Chobelim, Bands,* ver. 7. the two words differing only by a transposition of letters. (More Nevoch. lib. ii. cap. 43.) Such allusions are frequent in Scripture. (See the notes upon Isa. xxiv. 17. Jer. i. 11, 12.)

Ver. 9. *Then said I, I will not feed you: that that dieth, let it die,* &c.] I found in a little time that my labour did not meet with a suitable return, a great part of my sheep proving untractable: so I resolved to be their shepherd no longer, but leave them to be consumed by the common calamities of death, famine, &c. or to be cut off by their enemies, the Romans, just as the lesser cattle are pushed and gored by the greater; (see Ezek. xxxiv. 21.) and those that escape those calamities shall destroy one another by their civil discords. (See ver. 6. and compare Isa. ix. 21. xlix. 20.) The word translated *cut off,* signifies likewise being consumed, or ready to perish. (See ver. 16.)

Ver. 10. *So I took my staff, even Beauty, and cut it asunder, that I might break the covenant which I had made with all my people.*] Thus the covenant which I had made with the whole nation of the Jews was broken, and I excluded them from having any benefit in the second covenant, that

of the gospel: they were to be *my people* no longer. (See Dan. ix. 26. Hos. i. 9. and the note upon xiii. 9. of this prophecy.)

Ver. 11. *And it was broken in that day: so the poor of the flock that waited upon me knew that it was the word of the Lord.*] Or, *And in that day it was broken: the poor of the flock*, &c. The few believing Jews that attended upon my preaching, (ver. 7.) were convinced that this was God's doing, and the fulfilling those judgments which he had threatened by his prophets.

Ver. 12. *And I said unto them,*] Or, *I had said unto them; i. e.* before I broke my staff, called Beauty, or delight, ver. 10.

If ye think good, give me my price [or, my hire]; *and if not, forbear.*] Christ still persists to act the character of a shepherd, and, in an humble manner, demands of the Jews what price they put upon his labour. He was resolved to use no constraint, but leave it to themselves to continue or discharge him. In the same style our Lord himself speaks, (John xii. 47.) *If any man hear my words and believe not, I judge him not.*

So they weighed for my price thirty pieces of silver.] To shew how little they cared for me or my service, they valued it but at *thirty shekels* of silver, the price of the meanest slave. (See Exod. xxi. 32.)

Ver. 13. *And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them!*] God commanded the prophet in a vision, as personating Christ, to cast the money in a contemptuous manner to the potter, as a reward only suitable to his labour, and a price only fit for such wares as he sold, which were of the meanest value. (See Lam. iv. 2.)

And I took the thirty pieces of silver, and cast them to [or, for] *the potter in the house of the Lord.*] I cast them back into the treasury in the temple, where afterward they were laid out for the use of the potter. This whole transaction performed by Zechariah in a vision, was designed to be an exact representation of the several circumstances that attended the betraying the Messiah by Judas, the price the chief priests put upon him (to whom as the governors of the temple the money was returned), and the use to which the money was applied. (See Matt. xxvii. 6. 10.) This whole *prophetic scene* is represented in the single person of Zechariah, just as Ezekiel sustains the *type* or *figure* both of the Chaldean army that should besiege Jerusalem, and of the Jews themselves that were besieged. (Ezek. iv. 1. 12.)

This is one of those prophecies, whose literal sense is fulfilled in our blessed Saviour, and cannot be applied to any other person, but in a very remote or improper sense. The like instances may be seen in Psal. xxii. 16. 18. lxix. 21. Hos. xi. 1. The Jews themselves have expounded this prophecy of the Messiah. Christoph. Helvicus, in his Elenchus Judæorum, quotes Bereshith Rabbi on Gen. xlix. as bringing in the Messiah speaking the very words of the twelfth verse here, in his own person. And Dr. Alix, against the Unitarians, p. 336. cites Rabbi Menahem, applying the *selling the just for silver*, mentioned here and Amos ii. 6. of the *selling the Schechinah*, by which they understood the Messias, whom they often speak of as being the true God. (See the same author, p. 286.)

Ver. 14. *Then I cut asunder my other staff, even Bands, that I might break the brotherhood between Judah and Israel.*] As they refused to be united under me their head, so in breaking my other staff, I foreshewed the destruction of Jerusalem, the bond and cement of all their tribes, being the seat and centre both of their civil power and of the Divine worship. (See Psal. cxxxii. 3—5.) The consequence of that was the entire dissolution of the nation, and the dispersion and confusion of all their tribes, whose families could no longer be distinguished after the loss of their genealogies.

Ver. 15. *And the Lord said unto me, Take thee yet* [or, once more] *the instruments of a foolish shepherd.*] As Zechariah in the foregoing vision had acted the part of the true Shepherd, so here he is commanded to take upon him the character and furniture of a *foolish* or unprofitable shepherd. (See ver. 17.) *Folly* in Scripture is equivalent to *wickedness;* so it may mean not only unskilful, but likewise ill-designing governors, who should only intend their own advantage, and have no regard for the good of the flock, or people, committed to their charge. The instruments of such a shepherd must be suitable to his own indiscretion; *viz.* a scrip with holes, and a stick or crook made to push and *hurt* the flock, not to protect or defend them.

Ver. 16. *For, lo, I will raise up a shepherd in the land.*] A *shepherd* in the singular number denotes a succession of such governors as are described in the following words: so the succession of priests is represented under the single person of Levi, Mal. ii. 5, 6. Since the Jews had rejected the *true Shepherd*, God threatens to send, or permit, such shepherds to rule over them, as should be notorious for their negligence and avarice, their cruelty and oppression. This may be understood either of the *blind guides*, who conducted their consciences with avarice and tyranny, or of the *false Christs* and *false prophets*, who often misled them to their ruin [or it may be meant of the miseries which they suffered under Hadrian, and other Roman emperors, as St. Jerome interprets it]; or else it may be expounded of the latter times of the Roman empire, during its administration under the *ten horns*, (Rev. xvii. 12.) by whom they have been at divers times plundered, persecuted, and destroyed, without mercy; as may be seen particularly in Basnage's History of the Jews, book vii.

Who shall not visit that which is cut off.] The LXX. render it, *that which is missing;* and it may signify, *that which is ready to perish.* (See ver. 9.)

Nor seek the young one.] Or, *That which is scattered,* or wandering. So all the ancient interpreters render it, reading *noar* in the Hebrew, where the word is now pointed *naar.*

Nor feed that which standeth still.] Which continues in the flock sound and well, in opposition to those that wander, or are diseased. The words may be translated, *Nor number that which standeth still.* It is the business of a careful shepherd to number his flock, and see that none be wanting.

But he shall eat the flesh of the fat, and tear [or, break] *their claws in pieces.*] *i. e.* He shall enrich himself by oppressing those that are of substance, and deprive them of all ability of defending themselves. (Compare Ezek. xxxiv. 3.)

Ver. 17. *Woe to the idol shepherd that leaveth the flock.*] Who taketh no care of the flock, and minds nothing but making his own profit out of them. Such a shepherd is no

better than an *idol, that is profitable for nothing,* (Isa. xliv. 10.) and hath only the outward form and appearance of a shepherd. The sentence may be rendered, *Woe to the shepherd of no value;* so the word *elil* is translated, Job xiii. 4.

The sword shall be upon his arm, and upon his right eye, &c.] As he has abused his power and his understanding, signified by his *arm* and his *right eye,* God shall in his just judgment deprive him of the use of both those faculties. A *sword* is put for any instrument of the Divine vengeance: so it is used, xiii. 7. Jer. l. 35—37. Amos ix. 10. and in other places.

CHAP. XII.

ARGUMENT.

The former part of this chapter and several passages in the fourteenth, relate to an invasion made upon the inhabitants of Judea and Jerusalem, in the *latter times* of the world, probably after their *return to,* and settlement in, their own land, which is often spoken of by the prophets. It is probably the same attempt that is more largely described in the thirty-eighth and thirty-ninth chapters of Ezekiel. Mr. Mede and several other learned men are inclined to understand that prophecy of the Turks and their confederates. See the Argument to those chapters, and particularly xxxviii. 8. 12. where the expressions seem to point out the time when that and the parallel prophecies are to be fulfilled.

Ver. 1. *THE burden of the word of the Lord for Israel.*] Or, *Towards Israel.* The Hebrew word *massa* is often translated a *burden; i. e.* a burdensome prophecy: (see ix. 1.) but it likewise signifies a prophecy in general, as it does particularly in this place, also Lam. ii. 14. and Mal. i. 1. and is sometimes interpreted *vision,* in the Chaldee paraphrase.

Who stretcheth forth the heavens, &c.] These are mentioned as undeniable instances of God's power, and are made use of as arguments to encourage men to rely on his word for fulfilling such promises, which seem to human understanding most unlikely to be brought to pass. (Compare Isa. xlii. 5. xliv. 24. xlv. 18. xlviii. 13.)

And formeth the spirit of man within him.] He that creates the soul, and unites it to the body. (See Numb. xvi. 22. Eccles. xii. 7. Isa. lvii. 16. Heb. xii. 9.)

Ver. 2. *Behold, I will make Jerusalem a cup of trembling unto all the people round about.*] The nations that besiege Jerusalem shall be in the same condition with those that are overcome with poisonous or intoxicating liquors, and thereby bereaved of their strength and understanding. (See ver. 4. and compare Isa. li. 17. 22.)

When [or, even although] *they shall be in the siege both against Judah and against Jerusalem.*] Even although they be so numerous as to invade Judah and besiege Jerusalem at the same time. By comparing this place with xiv. 14. we may conjecture, that some of the Jews shall return before the rest, and possess themselves of Jerusalem; they shall no sooner be seated there, but all the Mahometan nations shall confederate against them; then the other Jews shall *fly* home *like doves to their windows,* or nests, (Isa. lx. 8.) where they shall all be attacked by multitudes of Turkish forces and their confederates.

Ver. 3. *And in that day.*] The same expression is repeated, ver. 4. 6. 9. 11. and xiii. 1, 2. 4. xiv. 6. 8. 20. The phrase signifies, in the prophets, an extraordinary season, remarkable for some signal events of Providence. (See the note upon Isa. iv. 2.) This prophecy may probably be understood of the invasions which the enemies of God and his truth shall attempt against the Jews after their conversion. (Compare xiv. 1—3. 13, 14. Ezek. xxxviii. xxxix. Micah v. 8, &c.)

Will I make Jerusalem a burdensome stone for all people.] St. Jerome upon the place thinks that a *burdensome stone* is an expression taken from an exercise kept up in Judea to his time, *where young men used to make trial of their strength by lifting great stones as high as they could.* In such an exercise, where men undertook to lift a stone too heavy for their strength, they were in danger of its falling upon them, and bruising or crushing them to pieces. To the same sense Christ saith, *On whomsoever this stone shall fall, it will grind him to powder,* (Matt. xxi. 44.) The same danger shall they incur, who enter into acts of hostility with the inhabitants of Jerusalem.

All they that burden themselves with it shall be cut in pieces.] All that undertake to contend with it, shall have their flesh torn and bruised like men that let a heavy stone fall upon them.

Ver. 4. *In that day I will smite every horse with astonishment, and his rider with madness,* &c.] The Turks are famous for their cavalry, wherein the strength of their armies consists; so, in order to their discomfiture, God will send a distraction among the horses and their riders, who shall be put into such a confusion as to fall foul one upon another, (see xiv. 13.) and not be able to distinguish between their friends and their foes; they shall be as if they were struck with blindness, just as the Syrian army was when they surrounded the door of Elisha, (2 Kings vi. 18.)

And I will open mine eyes upon the house of Judah.] I will have an especial concern for their preservation. (Compare ix. 18.)

Ver. 5. *The governors of Judah shall say in their hearts, The inhabitants of Jerusalem shall be my strength,* &c.] The marginal reading is to be preferred, *There is strength to me and to the inhabitants of Jerusalem in the Lord of hosts our God.* God doth visibly interpose for our deliverance, and thereby encourage us to rely on his protection.

Ver. 6. *In that day will I make the governors of Judah like a hearth of fire among the wood,* &c.] They shall devour all their enemies that annoy them. (See ver. 9. Obad. ver. 18. and the note upon that place.)

And they shall devour all the people round about them, to the right hand and to the left.] *i. e.* Southward and northward. (See the note upon Ezek. xvi. 46. so Isa. ix. 20.) The *right hand* and the *left,* is explained in the Targum by the *south* and the *north.*

And Jerusalem shall be inhabited again in her own place.] See xiv. 10.

Ver. 7. *The Lord also shall save the tents of Judah first.*] This shall be the order whereby this victory shall be accomplished; the Lord shall first give success to the body of the Jewish nation that encamp in the open country, that the valour of the house of David, and of the people that defend Jerusalem from within, may not eclipse the courage of the people without the walls, and puff up one party

against the other. The inhabitants of Jerusalem used to value themselves above their brethren, because their city was the place of God's residence, and the seat of the royal family; to take away all occasion of such an emulation, God will first appear in behalf of those Jews that live in the open country.

Ver. 8. *In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David.*] He shall inspire those within the city with unusual courage, so that the feeblest among them shall do as great exploits as David did of old.

And the house of David shall be as God, as the angel of the Lord before them.] Or, *At the head of them.* The Messias, who is the principal branch of the house of David, shall lead them on, as he formerly went before the Israelites in the wilderness, and conducted them to the land of Canaan, by the name of the *angel of God's presence.* (See Exod. xxiii. 20, &c. Isa. lxiii. 9. and the note there.)

Ver. 9. *And it shall come to pass, that I will seek to destroy all the nations,* &c.] See ver. 3. 6.

Ver. 10. *And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications,* &c.] I will bestow a plentiful share of grace upon the descendants of David's family, and the rest of the Jews, whereby they shall be brought to a deep humiliation for their own sins, and a true compunction of heart for the great sin of their forefathers in crucifying me their Lord and Saviour. The conversion of the Jews is compared by St. Paul to *life from the dead,* Rom. xi. 15. and therefore must be effected by an extraordinary and uncommon degree of grace, which shall then be given them (see Isa. liv. 13. Ezek. xxxix. 29. Joel ii. 28. and the notes upon those places): such an efficacious call as may bring them to a due sense of their own and their fathers' sins, and a hearty lamentation for them. (See Jer. xxxi. 9. l. 4. Ezek. xvi. 61. 63. xx. 43. xxxvi. 31. and the notes there.)

And they shall look upon me whom they have pierced, and they shall mourn over him as one that mourneth for his only son.] The words point out the outward means whereby their conversion shall be wrought; *viz.* that the Lord, *i. e.* the Messias, *shall come:* (xiv. 5.) *i. e.* Christ shall appear in the heavens, *sitting on a bright cloud,* as his coming is described, Rev. xiv. 14. (Compare i. 7. Dan. vii. 13.) This is probably meant by *the sign of the Son of man in heaven,* mentioned Matt. xxiv. 30. compared with Mark xiii. 26. This sight shall strike them with horror and astonishment for their sin in rejecting *me* their God, whom their fathers put to an ignominious death, and themselves have by their blasphemies crucified afresh. Then they shall beg pardon for their own and their fathers' sins, with the deepest signs of mourning and humiliation, expressed by a proverbial speech, as equal to the mourning of a father for an only son. (Compare Jer. vi. 26. Amos viii. 10.)

The Jews themselves have applied this text to the Messias, as may be seen in Grotius's notes upon the place, and Bishop Pearson's Exposition of the fourth article of the Creed. David did before describe his sufferings under the figure of *piercing his hands and his feet,* Psal. xxii. 16. and Isaiah foretold he should be wounded for our *transgressions,* liii. 5. This text is at large explained and vindicated in the Bishop of Coventry and Litchfield's Defence of Christianity from the ancient Prophecies, p. 107.

Ver. 11. *In that day there shall be a great mourning in Jerusalem, like the mourning of Hadadrimmon in the valley of Megiddon.*] Josiah was slain at, or near Megiddo; (2 Kings xxiii. 29.) it may be the field where the battle was fought might be called Hadadrimmon. St. Jerome saith, it was a place near Jezreel, called in his time Maximianopolis. The valley or plain of Jezreel was a large plain, (see Josh. xvii. 16.) called the *plain of Esdraelon,* Judith i. 8. it comprehended the valley of Megiddo in it. There the lamentation for Josiah began, which was continued from thence to Jerusalem, whither his body was brought to be buried, where *all Judah mourned for him,* and appointed an anniversary commemoration and lamentation for him. (2 Chron. xxxv. 24, 25.) So the mourning for Josiah became a proverb for a public and solemn lamentation. Such a national humiliation shall the Jews observe for their crucifying the Messias.

Ver. 12. *And the land shall mourn, every family apart.*] The whole land shall mourn in a most solemn manner; and every family shall sequester themselves from business and conversation for that purpose. (Compare vii. 3.)

The house of David apart, and their wives apart.] Those of the royal family who have rejected Christ shall lead the way. Even husbands and wives shall abstain from each other's company, as is usual in times of solemn humiliation: (see Joel ii. 16.) or, as a very learned person suggests, in solemn processions it was usual for the several orders of men to go distinctly, and likewise for the women to go in ranks by themselves; this was in all likelihood used in funeral mournings, where each tribe or order of men and women used a distinct form of lamentation. For example, the tribe of Judah lamented, *Ah, my brother!* the rest of the tribes answered, *Ah, Lord!* (see Jer. xxii. 18.) This probably was done in the mourning for Josiah, (see 1 Esdras i. 32.) and observed in the times after the return from captivity, (see 2 Chron. xxxv. 25. compared with xxxvi. 22.) to which ceremony the expressions of the text allude.

The family of the house of Nathan.] David had a son named Nathan, (2 Sam. v. 14. Luke iii. 31.) This branch of the royal family seems here meant.

Ver. 13. *The family of Shimei apart.*] Some suppose that this family was noted for breeding up persons eminent in the knowledge of the law; such was Sameas, a noted rabbi, who lived in our Saviour's time, as St. Jerome informs us in his commentary on Isa. viii. The LXX. read the *house of Simeon;* which tribe was intermixed with that of Judah. (Josh. xix. 9.)

Ver. 14. *All the families that remain apart.*] The prophet having mentioned the tribes and families of chiefest note in his time, comprises the rest under this general expression.

CHAP. XIII.

ARGUMENT.

A general promise of pardon proclaimed to the Jews upon their conversion, and particularly of their being cleansed from idolatry, and the false pretences to prophecy, upon their belief in Christ; whose death is foretold, and the saving of a third part of that people, after a severe trial.

Ver. 1. *IN that day shall a fountain be opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.*] The *house of David,* with the other *inhabitants of Jerusalem,* upon their solemn humiliation, described xii. 13, 14. and *believing in him whom they had crucified and rejected,* shall obtain a full and free pardon of all their sins, being admitted into the church of Christ by baptism. (See Acts ii. 38, 39. xiii. 38, 39.) The word *fountain* properly expresses the *Christian baptism,* which was often administered in fountains and rivers; and likewise alludes to the Jewish *washings,* which were usually performed in running waters, and were prescribed for the expiation of legal pollutions, expressed here by the word *niddah,* which properly signifies *separation* from the company of others; a censure inflicted by the law upon unclean persons. Kimchi understands it of the captivity or destruction of the Jews, inflicted upon them for their sins, which sequestered them from their own land, and made them unfit to attend upon God's worship; as unclean persons were excluded from the precincts of the temple. (Compare Ezek. xxxvi. 17.)

Ver. 2. *I will cut off the names of the idols out of the land, and they shall be no more remembered.*] The Jews were forbidden to mention the names of the heathen idols, if they could avoid it: (see Exod. xxiii. 13. Josh. xxiii. 7. Psal. xvi. 4.) so when idolatry should be utterly extirpated, the names of idols should be buried in oblivion. In the popish countries many of the Jews comply with the idolatry there practised, as some of their own writers confess. (See the note upon Isa. lxv. 7.) Manasseh ben Israel (de Termino Vitæ, lib. iii. 4.) expounds that threatening, (Deut. xxviii. 64.) that *they shall serve other gods, which neither they nor their fathers have known, wood and stone,* as if it should be fulfilled in their captivity under the Romans, which they suppose is not yet expired. Here it is foretold, that this sort of idolatry shall be abolished upon their conversion: or else we may understand it of the putting down that idolatry now practised in Judea, both by the Greek and Latin Christians, before the Jews come to be settled in their own country. (Compare this text with Micah v. 12—14.)

And also I will cause the prophets and the unclean spirit to pass out of the land.] By the *prophets* are here meant the *false prophets,* as the LXX. translate it, who understand the word *nabi* in that sense, in several places of Jeremiah. (Compare Micah iii. 11. Zeph. iii. 4.) The *unclean spirit* is the same with a *lying spirit,* or a false pretence to prophecy and inspiration. (Compare 1 Kings xxii. 22. Rev. xvi. 13.) The Jews were always very much addicted to sorcery, charms, and other sorts of divination, as is observed in the note upon Mal. iii. 5. and it is probable that several pretenders to prophecy will arise among them, near the time of their future restoration, to discourage their return home.

Ver. 3. *When any shall yet prophesy, then his father and mother—shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and—shall thrust him through when he prophesieth.*] These false pretenders to prophecy, who discouraged their brethren's conversion and return, were confuted by experience; things falling out quite otherwise than they had foretold. (See ver. 4.) This shall raise a just zeal against such impostors, so that even their parents shall be forward to put in execution against them the penalties inflicted by the law upon false prophets and seducers. (Deut. xiii. 6. 8, 9. xviii. 20.) They shall treat such a one in the same manner, as their fathers did the true Prophet, the Messias, shall *pierce or thrust him through;* for the same verb is used in the Hebrew here, and xii. 10.

Ver. 4. *The prophets shall be ashamed every one of his vision, when he hath prophesied.*] The event proving quite otherwise than they had prophesied.

Neither shall they wear a rough garment to deceive.] The prophets used to wear hairy or rough garments; (see Isa. xx. 2.) this they did, partly in imitation of Elijah, that was so clad, (2 Kings i. 8.) and partly because it was a despicable or mournful habit, and suitable to their office, which was to denounce God's judgments against pride and luxury. [John Baptist wore such a garment, as was suitable to the office of a preacher of repentance.] The words import, that these prophets shall disown their former pretences, and no longer wear such a garment, as a badge of their profession.

Ver. 5. *But he shall say, I am no prophet, I am a husbandman,* &c.] To save themselves from punishment, (ver. 3.) each of them shall profess husbandry, and say that his employment from a child had been to look after *cattle* or *till the ground,* as the verb *hiknani* may be translated.

Ver. 6. *And one shall say unto him, What are these wounds in thy hands?* &c.] When such a severe inquisition is made against false prophets, every one shall be ready to observe what marks or characters are printed upon the hands of such a pretender, and to ask him, How they came there? And he shall answer in his own justification, This is not the mark or character of any idol, but only a token that I am a servant belonging to such a family. It was an ancient custom for masters to set a mark upon their slaves or goods; and there was sometimes a particular character imprinted upon the worshippers of certain idols: so we read in the third book of Maccabees, that the worshippers of Bacchus had an *ivy-leaf* imprinted upon their *bodies.* Such impressions were often made upon the hands, to which that expression alludes, (Rev. xiii. 16.) of *receiving the mark of the beast upon the right hand.* Several interpreters understand this verse of the *wounds* of Christ; but I conceive the following words more properly belong to that subject.

Ver. 7. *Awake, O sword, against my Shepherd, and against the man that is my fellow.*] Here begins a new prophecy, importing that the Messias, the great Shepherd, as he is described in this prophecy, (xi. 4, &c. and in Isa. xl. 11. Ezek. xxxiv. 23.) though with respect to his Divine nature he be *equal with God* the Father, (Phil. ii. 6.) yet shall be delivered up to death, by God's *determinate counsel* and appointment: (see Acts ii. 23. iv. 28.) A *sword* is put for any instrument of the Divine justice, as hath been observed upon xi. 17.

Smite the Shepherd, and the sheep shall be scattered.] This our Lord applies to his disciples being *scattered every man to his own,* upon his being apprehended and put to death. (Matt. xxvi. 31. John xvi. 32.)

And I will turn mine hand upon the little ones.] This sentence may be translated in two contrary senses. The Hebrew phrase rendered here *turn mine hand,* may signify either to punish, or to spare; in the former sense it is taken, Psal. lxxxi. 14. in the latter, Ezek. xx. 22. where our translators render it, *I withdrew my hand.* In like manner the word *tsair* signifies *great* as well as *little,* as hath been

observed upon Micah v. 2. *viz.* it is translated to this sense in some copies of the LXX. and so Dr. Pocock understands it here. (Not. in portam Mosis, cap. 2.) If we follow our English translation, the sense may be, I will shew mercy to my *little flock*, dispirited by the death of their Master, and will quickly shew him to them alive again, to their joy and comfort. If we translate the words, *I will turn my hand upon the great ones*, they denounce a severe judgment against the Jewish rulers, for their sin in crucifying Christ; agreeably to the import of the following words.

Ver. 8. *In all the land two parts therein shall be cut off*, &c.] Those severe judgments which our Saviour foretold should come upon them, (Matt. xxiv.) shall consume *two* parts in *three* of the nation, but a *third* part shall escape the general destruction, and be left to be dispersed over the world to preserve a posterity to future generations.

Ver. 9. *And I will bring the third part through the fire, and will refine them as silver is refined*, &c.] I will make them pass through the *furnace of affliction:* (Isa. xlviii. 10.) the wicked among them shall be consumed as dross, and they that repent and believe shall be saved. (See Ezek. xx. 38. and the note there.)

They shall call upon my name, and I will hear them.] When I have *poured upon them the spirit of grace and supplication*, (xii. 10.) they shall humbly implore pardon for their sins, and I will graciously hear and answer their prayers. (Compare x. 6. Isa. lxv. 24. Hos. ii. 21. Joel ii. 32.)

I will say, It is my people: and they shall say, The Lord is my God.] For their disobedience *I broke my covenant with them*, (xi. 10.) and they were no longer my people; but upon their repentance and conversion, *they shall be as though I had not cast them off*, (x. 6.) and I will renew my covenant-relation with them. (Compare viii. 8. Lev. xxvi. 12. Jer. xxx. 22. Ezek. xi. 20. xxxvi. 28. xxxvii. 27.)

CHAP. XIV.

ARGUMENT.

The beginning of the chapter is a continuation of the taking of Jerusalem by the Romans; then follows the Jews' final victory over their enemies in the latter times. The prophecy concludes with a description of the *glorious state of Jerusalem*, which should follow.

Ver. 1. *BEHOLD, the day of the Lord cometh*, &c.] A day remarkable for the execution of his judgments upon Jerusalem, and her inhabitants: (compare Joel ii. 31.) when their riches shall become a prey to the conquerors.

Ver. 2. *And I will gather all nations against Jerusalem to battle.*] The Romans being lords of the known world, had the strength of all nations united in their forces; as Nebuchadnezzar is said to *fight against Jerusalem with all the kingdoms of the earth of his dominion*, Jer. xxxv. 1.

And the city shall be taken, and the houses rifled, and the women ravished.] The Roman army shall exercise those acts of lust and violence which are too frequent among conquerors. (See Isa. xiii. 13. Amos vii. 17.)

And half of the city shall go into captivity.] It is said, xiii. 8. that *a third part of the land shall be left therein*, which is very well consistent with *half the city's going into captivity*.

And the residue of the people shall not be cut off from the city.] God shall preserve the other half of the citizens from being cut off by the enemy. There were *forty thousand of the inhabitants suffered to go whither they would*, saith Josephus, de Bell. Jud. lib. vii. cap. 15.

Ver. 3. *Then* [or, afterward] *shall the Lord go forth to fight against those nations*, &c.] In aftertimes God shall discomfit the posterity of these nations, *viz.* the Latin idolaters, who probably will be joined in alliance with the Mahometans, (see xii. 2. 8.) and will go forth against them in as visible a manner, as he appeared in behalf of Israel, when he overthrew the Egyptians in the Red Sea, or when the ark of God's presence led their armies in the land of Canaan, (Josh. vi. 6.) It is no unusual thing for the holy writers to speak of two events together which happen at a great distance from each other: so we read, 1 Cor. xv. 23. *Christ the first-fruits, afterward they that are Christ's at his coming.*

Ver. 4. *And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east.*] The glory of the Lord, *i. e.* the Schechinah, or symbol of God's presence, when it departed from the city and temple, settled itself upon the Mount of Olives: (Ezek. xi. 23.) so, when God shall return to Jerusalem, and make it the seat of his presence again, it shall return by the same way it departed. (See Ezek. xliii. 2.) We may add, that when our Lord ascended from the Mount of Olives, the angels told his disciples *he should come again in like manner; i. e.* in a visible and glorious appearance at the same place, Acts i. 11, 12.

And the Mount of Olives shall cleave in the midst thereof towards the east and towards the west, and there shall be a very great valley.] By an earthquake, such as was in the time of king Uzziah, (see Amos i. 1.) the middle of Mount Olivet shall cleave asunder, and sink into a deep valley, so as to leave the two points or tops of the hill, north and south, still standing. Mount Olivet had three tops, or eminences, one on the north point, another on the south, and the third in the middle, from whence Christ ascended, and where Christians in aftertimes erected a cross in memory of his ascension there. (See Maundrell's Travels, p. 103.)

Ver. 5. *And ye shall flee to the valley of the mountains*, &c.] When ye see the Mount of Olives cleave asunder, ye shall flee towards the valley for fear. The margin reads, *The valley of my mountains*, which may be understood of Zion and Moriah. But the Chaldee and LXX. reading the text with a small alteration of the points, render the sense thus; *The valley of the* [or, my] *mountains shall be filled up; for the valley of the mountains shall join*, or touch, *even to Azal; it shall even be filled up, as it was filled by the earthquake in the days of Uzziah.* Josephus writes, (Antiq. lib. ix. cap. 11.) "That upon the earthquake, the mountain before Jerusalem, *i. e.* Mount Olivet, cleft on the west side, and then removed for about half a mile towards the east part of the hill, and there stopped." Azal is probably a name by which part of the hill was called.

And the Lord my God shall come, and all the saints [or, holy ones] *with thee.*] Or, *with him*, as the Chaldee and LXX. read. The words are a description of Christ's coming to judgment, attended with *all the holy angels*, as the writers of the New Testament express it, Matt. xvi. 27.

xxv. 31. Mark viii. 38. The word *kedoshim*, translated *saints*, elsewhere signifies *angels*: (see Deut. xxxiii. 2.) so the word *saint* is used in the New Testament, 1 Thess. iii. 13. and St. Jude, ver. 14. quoting the prophecy of Enoch, saith, *Behold, the Lord cometh with ten thousand of his saints*, or holy ones; a place exactly parallel with that of the text. The name Jehovah, Lord, is often applied to the Messias by the prophets. (See the note upon Isa. vii. 14. Hosea i. 7. and compare xii. 8. 10. of this prophecy.) The time here specified may probably be the season when the Jews shall *look upon*, or *behold, him whom they have pierced*, xii. 10.

Ver. 6. *And it shall come to pass in that day, that the light shall not be clear and dark.*] It shall not be clear in some places, and dark in other parts of the world: *i. e.* there shall not be that succession of day and night as there is now.

Ver. 7. *But it shall be one day, which shall be known to the Lord, not day nor night; but* [or, and] *it shall come to pass, that at evening-time it shall be light.*] At the consummation of all things, a time predetermined by God, but known to no creature, (Matt. xxiv. 36.) there shall not be any vicissitude of day and night, but one uninterrupted day, without any evening or twilight. (Compare Isa. lx. 19, 20. Rev. xxi. 23. xxii. 5.)

These two verses may be expounded with respect to the Jews, that their condition shall be for some time not altogether prosperous nor yet quite desperate. The great crisis of their affairs shall be in a day which God alone knows; unlike to our days; dark at the beginning and clear in the end, when the light is not expected.

Ver. 8. *And it shall be in that day, that living waters shall go out of Jerusalem.*] The supplies of grace are often represented in Scripture by rivers and streams of water, which both cleanse and make fruitful the ground through which they pass. (See Ezek. xlvii. 1. Joel iii. 18.) Here they are described as coming out of Jerusalem: in Ezekiel and Joel they are said to come out of the temple; both descriptions intimating, that the church is the spring from whence all the means of grace are communicated to believers.

Half of them towards the former sea, and half of them towards the hinder sea.] The same Hebrew phrase is translated, the *east sea* and the *utmost sea*, Joel ii. 20. The first of these denotes the sea or lake of Sodom, being towards the east country, (Ezek. xlvii. 8.) the latter signifies the Mediterranean, or western sea. (See Deut. xi. 24.) The expression imports, that the whole land shall have a plentiful share of these blessings, which are here described under the metaphor of *living waters*.

In summer and in winter shall it be.] They shall be the same in all seasons of the year; neither failing in summer, nor overflowing in winter.

Ver. 9. *And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.*] Upon the conversion of the Jews, and the coming in of the fulness of the gentiles, the name of God shall not be given to any idol, idolatry being utterly abolished, (xiii. 2.) and God shall be glorified *with one mind and one mouth* all the world over. (Compare Micah v. 12. 14. Zeph. iii. 9. Rev. xi. 15.) The *stone* which represents Christ's kingdom, shall then *become a mountain, and fill the whole earth*, Dan. ii. 35.

Ver. 10. *All the land shall be turned as a plain, from Geba to Rimmon, south of Jerusalem.*] The mountains about Jerusalem (see Psal. cxxv. 2.) shall be levelled, perhaps by the earthquake beforementioned, from Geba northward to Rimmon southward of Jerusalem. The expressions may signify, that all impediments shall be removed that oppose the advancement of Christ's kingdom. (Compare iv. 7. and Isa. xl. 4.)

And it shall be lifted up, and inhabited in her place.] The mountains that obstructed the prospect of Jerusalem being removed, the city shall be seen by passengers afar off, like *the city set on a hill*, to which the church is compared, Matt. v. 14. and it shall be inhabited as formerly. (See xii. 6.)

From Benjamin's gate, unto the place of the first gate, [even] *unto the corner gate.*] *Benjamin's gate* was on the north side of the city, the tribe of Benjamin lying northward in respect of Jerusalem. The prophet foretells that the city shall be inhabited from Benjamin's gate northward, to the *first* or *old gate* southward, mentioned Nehem. iii. 6. xii. 39. and still farther on to the *corner gate*, situate on the south-west part of the city. (See Dr. Lightfoot's Description of Judea, chap. 26.)

And from the tower of Hananeel unto the king's wine-press.] The *tower of Hananeel* was on the south part of Jerusalem, as the same writer observes, and the *king's wine-press* on the north part. (Compare this verse with Jer. xxxi. 38, 39.)

Ver. 11. *And men shall dwell in it, and there shall be no more utter destruction.*] The city shall never be utterly destroyed, as it was by the Chaldeans and Romans. (Compare Jer. xxxi. 40.) The latter part of the sentence may be translated, *There shall be no more curse.* In the new state of things here foretold, the curse which sin brought into the world shall be removed. The same words are repeated by St. John, Rev. xxii. 3. and seem to be taken from this place.

But Jerusalem shall safely be inhabited.] A promise often repeated in the prophets. (See Jer. xxiii. 6. and the note there.)

Ver. 12. *And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem,* &c.] Those that die not in the battle, nor fall by the hand of their brethren, (see ver. 13.) shall be destroyed by famine or consumption.

Ver. 13. *And it shall come to pass in that day, that a great tumult from the Lord shall be among them,* &c.] Or, *A great discomfiture*, as the word is translated, 1 Sam. xiv. 20. The LXX. render it an *ecstacy*: such a terror or confusion shall seize them, as shall take away the use of their reason; (see xii. 4.) or there shall be misunderstandings among them, so that they shall fall foul one upon another, as the army of the Philistines and Moabites did, 1 Sam. xiv. 20. 2 Chron. xx. 23. (Compare Ezek. xxxviii. 21.) The prophet goes back to give an account how God would discomfit those that come against Jerusalem, (ver. 3.)

Ver. 14. *And Judah also shall fight at* [or, rather for] *Jerusalem.*] The Lord *shall save the tents of Judah first*, (xii. 7.) and then they shall join their forces against the common enemy, when he comes against Jerusalem. (See xii. 2.)

And the wealth of the heathen round about shall be gathered together, &c.] As they came with an intent to make

a prey of Jerusalem, so the wealth which they brought with them shall become a spoil to the Jews. (Compare Ezek. xxxviii. 12. xxxix. 10.)

Ver. 15. *And so shall be the plague of the house,* &c.] This is to be joined to the twelfth verse, the thirteenth and fourteenth being read in a parenthesis. Both man and beast in that army shall be consumed in one common destruction.

Ver. 16. *And it shall come to pass, that every one that is left of all the nations that came against Jerusalem.*] Those that were not in the army that marched against Jerusalem. The words may be translated, *Every one that is left from among all the nations,* &c. and then they may be understood of the Jews that remained behind, and did not go to Judea to fight for Jerusalem. The Jewish commentators follow this sense.

Shall even go up year by year to worship the King, the Lord of hosts, and keep the feast of tabernacles.] *i. e.* They shall join in the solemn acts of Christian worship. The prophets often describe the state of the gospel by the usages of their own times. (Compare ver. 20, 21. of this chapter, and viii. 21, 22. see likewise Isa. lx. 7. 9. lxvi. 23. with the notes upon those places.) The *feast of tabernacles,* being observed in remembrance of God's conducting and preserving the Jews in the wilderness for forty years, was observed with extraordinary expressions of rejoicing. (Compare Hos. xii. 9.) The Jews have a tradition, that the defeat of Gog and Magog, which seems to be the same discomfiture which is here described, shall fall out upon the feast of tabernacles; or, as others say, that the *seven months' cleansing of the land,* (Ezek. xxxix. 12.) shall be finished at that time.

Ver. 17. *Even upon them shall be no rain.*] For want of which they shall suffer a famine.

Ver. 18. *And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague wherewith the Lord will smite the heathen,* &c.] Though the fruitfulness of Egypt, especially the upper part of it, (see Herodotus, lib. iii. cap. 10.) depends not upon rain; (compare Deut. xi. 10, 11.) yet if the Jews that dwell there, or the rest of the inhabitants, do not join in the solemn acts of Christian worship, (see ver. 16.) they shall suffer the same plague of famine with which others are threatened, *i. e.* the *Nile shall not overflow,* as the Targum explains it; from whence a *famine* will ensue. The words may be translated more exactly to the Hebrew thus; *If the family of Egypt go not up, shall there not be the plague wherewith the Lord will smite the heathen that come not up?* The particle *velo* is often taken interrogatively, as Noldius observes, p. 342. The word *family* is equivalent to kingdom. (See the note upon Jer. i. 15.)

[*That have no rain.*] The upper parts of Egypt, beyond Thebes, have no rain: beside the testimony of Herodotus, referred to in the last note, Seneca affirms the same: (Nat. Quæst. lib. iv. cap. 2.) "In ea parte quæ in Æthiopiam vergit, aut nulli imbres sunt, aut rari." Our learned countryman, Mr. Graves, in his Pyramidographia, sect. 2. tells us, "That while he lived at Alexandria, a great deal of rain fell there in the months of December and January; but in the upper part of Egypt, about Syene, and the cataracts of Nile, the inhabitants affirmed that they seldom had any rain."]

Ver. 20. *In that day shall there be upon the bells* [or, bridles] *of the horses,* HOLINESS UNTO THE LORD.] A very learned person supposes, that this and the following verse imply in them the promise of a universal peace, a blessing often spoken of in the prophets, as concomitant of the flourishing state of Christ's kingdom. Taking this to be the general import of the place, the first part of the verse implies, that the *bridles,* or trappings, of the horses, as the Chaldee explains the word *metsilloth, i. e.* the necessary furniture of war, shall no more be applied to its proper use, but shall be looked upon as sacred, and laid up in the armoury of God's house for a memorial of the good success he had given his people against their enemies. (See 2 Chron. xxiii. 9.)

And the pots in the Lord's house shall be like the bowls before the altar.] In pursuance of this interpretation, by the word *siroth, pots,* we are to understand helmets, called so because of their shape, being made like a pot. These, saith the text, shall be like the bowls, or vials, before the altar; no more to be profaned in war or bloodshed. In the Hebrew, words made up of letters of the same organ, have often an affinity of sense. So *sarah,* a word near akin to *siroth,* signifies *a coat of mail;* and the words *sheriah* and *sherion* are used in the same sense.

Ver. 21. *Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts.*] Even every private helmet in Judah and in Jerusalem, shall be as useless to the purposes they were formerly employed in, as the most sacred things in the temple.

And all they that sacrifice shall come and take them, and seethe therein.] The helmets shall arise to such a number, that if every one that sacrificeth were to seethe separately, they would suffice for pots for every one's use. If this interpretation be not accepted, we may suppose the words set forth the abundant measure of grace and holiness which shall then be bestowed upon all believers, they being all made *priests unto God;* (see Isa. lxi. 6. Rev. v. 10. xx. 6.) set apart to attend upon God's service, as the priests were under the law, whose office it was to *seethe,* or boil, the sacrifices. (See 2 Chron. xxxv. 13.)

And in that day there shall be no more the Canaanite in the house of the Lord of hosts.] If we understand the former words of a universal peace, the sense of these will be, that no stranger, or unbelieving enemy, shall give any annoyance to the servants or worship of God. (See Joel iii. 17.) The Christian church is often called the *house* or *temple of God* in the New Testament. (See Eph. ii. 20, &c. 1 Tim. iii. 15. Heb. iii. 6. 1 Pet. iv. 19.) If we follow the common interpretation, the words import, that no hypocrite or unclean person shall have any share in the society of the faithful. (See Rev. xxi. 27. xxii. 15.) The Chaldee and Vulgar Latin translate the words, *There shall be no more any merchant in the house of the Lord of hosts.* There shall be such plenty of all provisions at home, that there will be no need of being supplied by any traffickers from abroad. Taking the words in this sense, they are equivalent to those descriptions of plenty foretold in the days of the Messias, Joel iii. 18. Amos ix. 13.

MALACHI.

PREFACE.

THE Prophet Malachi was, in all likelihood, contemporary with Nehemiah. His prophecy supposes the temple to be built, and the worship of God settled there; but blames the priests and Levites for not attending upon the public worship, (i. 10.) and the people for offering the *lame* and the *blind*, (ibid. ver. 7, 8.) and *robbing God of his tithes and offerings*, (iii. 10.) which agrees very well with the abuses we read of, Nehem. x. 33. 39. xiii. 10—12. as his reproving them for *marrying strange wives*, (ii. 11.) exactly answers Nehem. x. 30. xiii. 23, &c.

Bishop Lloyd dates this prophecy something later than Nehemiah's time, about three hundred and ninety-seven years before Christ; at which time, according to his computation, the first seven of Daniel's *weeks*, or forty-nine years, were expired: which time, as his lordship explains the words, was allotted for *sealing up the vision and prophecy;* (Dan. ix. 24.) *i. e.* for completing the canon of the Old Testament. The words of Malachi, iv. 4, 5. import, that after him the Jews were not to expect a succession of prophets: whereupon he exhorts them carefully to observe the law of Moses, and to look for no other prophet till Elias, the forerunner of the Messias, should come.

CHAP. I.

ARGUMENT.

God reproves the Jews for their ingratitude, and blames both priest and people for their irreverent and careless performance of the public worship.

Ver. 1. *THE burden of the Lord to Israel by Malachi.*] The word *burden* is sometimes equivalent to prophecy, and in this sense it is taken here, and is so interpreted in the Syriac version. (See the note upon Zech. xii. 1.) *Israel* stands here for Judah, as it does ver. 5. ii. 11. Micah i. 14. iii. 1. 8, 9. that being the only remainder of the Jewish nation which enjoyed any of the blessings promised to their fathers.

Ver. 2. *I have loved you, saith the Lord.*] I have chosen you for my peculiar people, out of pure love and kindness, without any antecedent merits on your side. (See Deut. vii. 8. x. 15.)

Ibid. and Ver. 3. *Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste.*] I have all along shewed a particular kindness to Jacob and his family, above that of Esau, though they were both the sons of Isaac: and have lately given a signal proof of it in that I have restored you to your country again, after your captivity; whereas I have scattered the Edomites, and dispossessed them of Mount Seir, their ancient inheritance, (Deut. ii. 5.) by the Nabatheans, to which they shall never be restored again. (Compare Jer. xlix. 18. Ezek. xxxv. 7. 9.) *Hating* is sometimes used comparatively for a less degree of love. (See Gen. xxix. 31. Luke xiv. 26.) St. Paul alleges this text, Rom. ix. 13. to prove, that God might justly reject the Jews for their rejecting the gospel, notwithstanding his promises made to Abraham's seed; since he had from the beginning freely bestowed particular favours upon one branch of his posterity, from which others were excluded.

For the dragons in the wilderness.] The word *tannin*, or *tannoth*, signifies any large creature of the creeping kind, whether by land or sea. (See the note upon Micah i. 8.) Here it is taken for a great serpent, such as are commonly found in deserts and desolate places. (Compare Psal. xliv. 19. Isa. xiii. 22. Jer. ix. 11. li. 37.)

Ver. 4. *We are impoverished,* [or destroyed, compare Jer. v. 17.] *but we will return and build the desolate places.*] They hoped to be restored to their own country again, as the Jews had been.

They shall build, but I will throw down.] Or, *If they shall build, yet I will throw down.* (See Noldius, Concord. p. 90.) They shall never succeed in their attempts to recover their own country, and shall be finally subdued by Hyrcanus, and the name of the Edomite utterly extinguished. (See Dr. Prideaux, ad an. A. C. 129.)

And they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever.] They shall be spoken of as a remarkable example of God's severe judgments upon a sinful people. The word *border* is equivalent to *country* here, and in the following verse: so it is used, Jer. xxxi. 17. Ezek. xi. 10. Amos vi. 2.

Ver. 5. *And your eyes shall see it, and ye shall say, The Lord will be magnified from the border of Israel.*] Though you ungratefully forget God's former mercies, he will give you fresh instances of his favour towards you, so that ye shall be forced to acknowledge that he continues to make his name and power illustrious in your preservation.

Ver. 6. *A son honoureth his father, and a servant his master,* &c.] Those degrees of respect that are due to human authority, are in a more eminent manner to be paid to the supreme Lord of all: so the priests who are dedicated to my service in a peculiar manner, behave themselves very undutifully, in that disrespect which they shew to my name and worship. (See the following verse.)

And ye say, Wherein have we despised thy name?] Or, *Yet ye say:* they impudently persist in justifying themselves. (Compare ii. 14. 17. iii. 7, 8. 13.)

Ver. 7. *Ye offer polluted bread upon mine altar—the table of the Lord.*] The words *altar* and *table* denote the same thing. (Compare Ezek. xli. 22.) What was consumed upon the altar was God's portion, and is called the *bread of God,* Lev. xxi. 6. and the *food of the Lord,* iii. 11. 16. as our translation renders it, but it is in the Hebrew, *the bread of the Lord.* So by *polluted bread* is meant maimed and blemished sacrifices, as it is particularly expressed, ver. 8.

In that ye say, The table of the Lord is contemptible.] By your actions you declare how little value you have for the worship of God, since you care not in how slight and contemptuous a manner it is performed.

Ver. 8. *And if ye offer the blind for sacrifice, is it not evil?*] The beasts to be offered in sacrifice were required to be perfect and without blemish, (Lev. xxii. 21, 22.)

Offer it now to thy governor; will he be pleased with thee?] It argues a great contempt of Almighty God, when men are less careful in maintaining the decencies of his worship, than they are in giving proper respects to their superiors.

Ver. 9. *And now, I pray you, beseech God, that he will be gracious unto us: this hath been by your means: will he regard your persons?*] This irreverent performance of God's worship is a national sin, for which we may expect some public judgment. It is the priests' office to intercede with God, to be merciful to his people: (see Joel ii. 17.) and you are more especially obliged to do this, because this wickedness has been occasioned by your neglect, although it is much to be feared he will not regard your prayers or intercession.

Ver. 10. *Who is there even among you that would shut the doors for nought?* &c.] You do not attend upon my service in the temple, out of any zeal or affection for it, but purely with a regard to your own profit and advantage, which makes both your persons and your offerings unacceptable unto me: and under the gospel I will put an end both to your priesthood and the sacrifices which you offer. (See the following verse.) The words *for nought,* at the end of the first sentence, are not in the Hebrew, but are supplied by our interpreters. The LXX. render the sentence to this sense, *It is through you* (or, through your fault) *that the doors will be shut; i. e.* you would be content to have the doors of the temple quite shut up, and God's worship wholly intermitted.

Ver. 11. *And in every place incense shall be offered to my name, and a pure offering.*] The prophet describes the Christian sacrifice of prayer and thanksgiving, by the outward rites of the Jewish worship. (See the note on Zech. xiv. 16.) Incense was looked upon as a figure or emblem of prayer by the Jews themselves. (See Psal. cxli. 2. Luke i. 10.) This spiritual service, the prophet saith, shall be offered up *in every place,* whereas the Jewish worship was confined to the temple. The words of Christ are a commentary on this text, John iv. 21. 23. *The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father: but the true worshippers shall worship him in spirit and in truth.* Where *spirit* is opposed to the *carnal* ordinances of the Jewish service, such as meats and drinks and bloody sacrifices; and *truth* is used by way of distinction from the same external rituals, which were only *shadows of things to come.* The Hebrew word *mincha, offering,* is commonly translated by our interpreters *meat-offering,* but should rather be rendered *bread-offering;* it being that offering of fine flour which always accompanied the other sacrifices. (See Lev. ii. 1. ix. 17.) It seems to signify the *daily sacrifice,* by a synecdoche, in the thirteenth verse of this chapter, and ii. 12, 13. as it does in 1 Kings xviii. 29. 36. Mr. Mede thinks the word is used here to denote the sacrament of the Lord's supper, which may be properly called a commemorative sacrifice. (See his discourse of the Christian Sacrifice.)

Ver. 12. *But ye have profaned it, in that ye say, The table of the Lord is polluted,* &c.] But ye have profaned mine altar, and in your careless performance of my service there, you do as good as say, there is no difference between what is offered upon it, and other common meats: thus you render my sacrifices contemptible in the sight of the people. The word *nib, fruit,* is applied to sacrifice, see Isa. lvii. 19. where the *fruit of the lips* is explained of the *sacrifice of praise and thanksgiving,* Heb. xiii. 15. The *oclo, his meat,* may be understood either of that part of the sacrifice which was immediately offered upon the altar, and is called the *food of the Lord,* (see the note upon ver. 7.) or else of the remainder of the sacrifice which God allotted to the priest, and to those that made the offering, but was still esteemed a hallowed thing, as having been consecrated to God. (See Numb. xviii. 9, 10. Lev. xix. 8.)

Ver. 13. *Ye have said, What a weariness is it! and ye have snuffed at it.*] Ye have complained of the constant attendance upon my altar, as a wearisome employment, as if ye were overburdened with the care of purifying yourselves, and the nice inspection of the sacrifices brought thither; so you have by your outward gestures expressed your contempt of my service.

And you have brought that which was torn, &c.] See ver. 8.

They have brought an offering.] See the note upon ver. 11.

Should I accept this of your hands?] God hath declared in Lev. xxii. 20. that he will not accept a sacrifice any way blemished or imperfect.

Ver. 14. *But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing.*] The former reproofs related only to the priests; here the prophet reproves the people, that would offer to deceive Almighty God by putting him off with the worst they had. Dr. Pocock thinks the words are to be understood of such offerings as of their own accord they vowed to God, which were to be males: (Lev. xxii. 19.) and if they would not perform their vows, in such a manner as God directed, it were better they did not vow at all. (See Deut. xxiii. 21.)

It was in this respect that Abel's sacrifice was preferred before Cain's, that he offered of the best of his substance. Thus much is implied in the words of St. Paul, Heb. xi. 4. where the apostle saith, *Abel offered* πλείονα θυσίαν, *a sacrifice better* in its kind than Cain.

For I am a great King, saith the Lord of hosts, and my name is [or, shall be] *dreadful among the heathen.*] As God is the *great King over all the earth,* and will be acknowledged as such among the gentiles under the gospel; (ver. 11.) so men's religious services ought to be performed with a reverence suitable to the greatness of his majesty.

CHAP. II.

ARGUMENT.

The beginning of the chapter is a continuation of God's reproof to the priests for their unfaithfulness in their office. From the tenth verse he proceeds to reprove the people for *marrying strange women*, and even divorcing their former wives, to shew their fondness of such unlawful marriages.

Ver. 1, 2. *THIS commandment is for you—to give glory to my name.*] Which you have despised, by your irreverent performance of my service, (i. 6, &c.)

I will send a curse upon you, and curse your blessings.] Turn your blessings into curses, or rather remove your blessings, and send curses and calamities in their stead.

Ver. 3. *Behold, I will corrupt your seed.*] The seed wherewith you sow your ground, so that there shall not be wherewith to furnish the meat-offerings requisite for the daily sacrifice. (See iii. 11. Joel i. 13.)

And spread dung upon your faces, even the dung of your solemn feasts.] Ye shall become as contemptible, as if one had covered your faces with dung and filth.

And one shall take you away with it.] You shall be esteemed as so many nuisances, only fit to be removed out of sight, as dung is. (Compare 1 Kings xiv. 10.)

Ver. 4. *And you shall know that I have sent this commandment unto you.*] By the punishments which will follow upon your neglecting to observe the commandment here enjoined you, ver. 1, 2.

That my covenant might be with Levi.] That the covenant that I made with the tribe of Levi, that they should *be mine*, (Numb. iii. 45. viii. 15. xvi. 9.) may continue firm to your posterity. Some render it, *Because my covenant was with Levi;* for the breach of which you are accountable. So the particle *le* sometimes signifies. (See Noldius, p. 457.)

Ver. 5. *My covenant was with him of life and peace; and I gave it him.*] The prophet speaks of the succession of the ancient priests, such as Aaron, Eleazar, Phinehas, and their successors, as of one single person under the name of Levi, (compare Zech. xi. 16.) and saith, I gave him my covenant of happiness and security, or, I promised him a secure enjoyment of his office of the priesthood. The words allude to Numb. xxv. 12, 13. where God speaks to Phinehas, "I give him my covenant of peace: and he shall have it, and his seed after him, even the covenant of an everlasting priesthood." Where *peace* signifies the same with *security*, as it often does; *i. e.* a secure possession of the priesthood, without any disturbance or interruption, expressed by an *everlasting priesthood* in the following words. In which sense the phrase is used, Ezek. xxxiv. 25. xxxvii. 26.

For the fear wherewith he feared me, &c.] As a reward of his fear and reverence towards me, of which the holy writings give us two remarkable instances; the zeal of the Levites against the worshippers of the *golden calf*, (Exod. xxxii. 26. 29.) and that zealous act of Phinehas, mentioned Numb. xxv. (Compare Deut. xxxiii. 8, 9.)

Ver. 6. *He walked with me in peace and equity*, &c.] He directed all his actions by the rule of my laws, (compare Gen. v. 22. vi. 9.) and he discharged his duty with fidelity, and without any disturbance or offence, and was a means of *converting sinners from the error of their ways.*

Ver. 7. *For the priest's lips should preserve knowledge, and they should seek the law at his mouth.*] As it is the priests' duty to understand the meaning of the law, so the people ought to resort to them for instruction in any difficulty that arises concerning the sense of it. (See Lev. x. 11. Deut. xxii. 9, 10.) For this reason the Levites had forty-eight cities allotted to them among the several tribes, that the people might more easily consult them upon every occasion. (See Numb. xxxv. 7.)

He is the messenger of the Lord of hosts.] God has appointed the priests his ordinary messengers, to declare his will unto the people, as the prophets are his extraordinary ambassadors. The word *messenger* in the usual sense of it is equivalent to *prophet:* (see Isa. xlii. 19. xliv. 26. Hag. i. 13.) it signifies the same with *an interpreter* of the Divine will, Job xxxiii. 23.

Ver. 8. *Ye have caused many to stumble at the law.*] You have either perverted the sense of the law, or encouraged others to break it by your ill example. (See ver. 12. and compare Rom. xiv. 21.)

Ye have corrupted the covenant of Levi.] By your evil practices you have broke that covenant whereby I placed you in a near attendance to myself. (See ver. 4. and compare Nehem. xiii. 29.)

Ver. 9. *But have been partial in the law.*] Or, *Accepted persons in the law*, as the Hebrew literally signifies; *i. e.* have wrested the sense of the law, in favour of particular persons, to excuse or alleviate their breaches of it.

Ver. 10. *Have we not all one father? hath not one God created us?*] Here a new section begins, wherein the prophet severely reproves the people's sin of *marrying strange wives*, which grew much in practice in Ezra and Nehemiah's time, who express a great detestation of it. (Ezra ix. 1. Nehem. xiii. 23.) The prophet here begins his expostulation with putting them in mind, that they owned one God and Father, in opposition to the idols of the heathen, and therefore should deal with one another as brethren, being nearly allied by spiritual as well as fleshly relation.

Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?] By these marriages with strangers, we deal falsely and injuriously with our brethren and countrymen, by the ill treatment of their daughters or sisters whom we took to marriage: (see ver. 14.) and we violate that covenant God made with our fathers, whereby he separated us from the rest of the world; and in order to preserve that distinction, forbid us to intermarry with idolaters. (Deut. vii. 3.)

Ver. 11. *For Judah hath profaned the holiness of the Lord which he loved.*] This sin implies the profanation of God's holy people, which he set apart for his own worship and service; a profanation of the temple, when the priests who officiated there were guilty of the same crime; (see ver. 12.) and, lastly, profanation of that covenant God made with the Jews: (ver. 10.) God hath expressed a tender regard for these three sorts of *holiness*, and threatened severe punishment to those that break the laws made to preserve them.

And hath married the daughter of a strange god.] God calls himself the Father of his own people, and owns them under the relation of sons and daughters, (see ver. 10. Jer.

xxxi. 1. 2 Cor. vi. 18.) and by consequence idolaters bear the same relation to the gods whom they worship.

Ver. 12. *The master and scholar out of the tabernacle of Jacob.*] He that persuades or instructs others that these marriages are lawful, and he that follows such advice: the expression seems to comprehend both the priest and the people. The words may relate to one of the priests of Joiada's family, who had contracted such a marriage, and by his example given encouragement to that wicked practice. (Nehem. xiii. 28, 29.) The Hebrew reads, *He that wakes, and he that answers:* it seems to be a proverbial speech, denoting a master and scholar, as our interpreters render it: an instructor is described as one that *wakeneth the ear* of his disciple. (Isa. l. 4.)

And him that offereth an offering to the Lord of hosts.] This is a particular threatening to the priests, who were guilty of this crime: such a one was Joiada's son. (Nehem. xiii. 28, 29.)

Ver. 13. *And this have ye done again.*] The words should be translated, *This second thing have ye done:* the prophet proceeds to reprove them for another crime added to the former; *viz.* to shew how much greater affection they had for strangers, they divorced themselves from their Jewish wives. (See the following verse.)

Covering the altar of the Lord with tears, with weeping, and with crying.] This injurious treatment of your wives has made them fill the courts of the temple, even as far as the altar itself, with their lamentations, and importuning heaven for relief against your oppressions: so that God will no more accept the sacrifices there offered by those that shew so little regard for common justice and humanity.

Ver. 14. *And yet ye say, Wherefore?*] Ye impudently persist in justifying yourselves. (See i. 6.)

Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously.] The wife whom you now divorce, was one whom you made choice of when you were in the prime of your age, and you promised to live with her in true love and affection: but now you cast her off without any regard to that solemn contract and covenant between you, of which you called God to be a witness. (Compare Prov. ii. 17.)

Ver. 15. *And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed.*] Among various interpretations of the words, this seems most probable, That the prophet puts the Jews in mind of the first institution of marriage in Paradise, (as Christ did afterward upon a like occasion, Matt. xix. 5.) and tells them, God made but one man at first, and made the woman out of him, when he could have created more women, if he had pleased; to instruct men that this was the true pattern of marriage, ordained for true love and undivided affection, and best serving the chief end of matrimony, *viz.* the religious education of children: whereas in polygamy the children are brought up with more or less care, in proportion to the affection men bear to their wives.

Therefore take heed to your spirit.] Do not give way to an inordinate and irregular passion.

Ver. 16. *For the Lord God of Israel saith, that he hateth putting away.*] He allowed the Jews the liberty of divorce only for the *hardness of their hearts,* (Matt. xix. 8.) not that it was a thing pleasing to him. Some render the words, *If he hate* (her), *let him put her away: i. e.* rather than use her ill. But the former sense is more agreeable to the scope of the place.

For one covereth violence with his garment.] Or, *And when one puts violence upon his garment,* or, *covers his garment with violence,* as Dr. Pocock translates it; who hath given the clearest sense of this phrase, and shewed out of several eastern writers, that they usually call a wife by the name of a *garment;* the expression of Moses, Deut. xxii. 30. agreeing with this way of speaking. According to this interpretation, the sense of the text will be, that God hates divorcing a former wife to take in one of a strange nation; and he hates that any should bring into his family an illegitimate wife over and above one that he had legally married before.

Ver. 17. *Ye have wearied the Lord with your words.*] You have tired his patience by your blasphemous speeches, charging his providence with injustice. (Compare Isa. xliii. 24. Amos ii. 13.) The words begin a new discourse, and more properly belong to the next chapter, where an answer is given to the objection proposed, ver. 2, 3. 5. 18.

Yet ye say, Wherein have we wearied him?] See i. 6.

When ye say, Every one that doeth evil is good in the sight of God, &c.] A repetition of the old objection against providence, taken from the prosperity of the wicked, which implied, as they thought, either that their works were pleasing to God, or else that he disregarded human affairs, and would never call men to account for their actions.

CHAP. III.

ARGUMENT.

This and the next chapter, which are not divided in some translations, contain a prophecy of the coming of the Messias, and his forerunner John Baptist, under the name of Elias; and the terrible judgments which shall come upon the Jews for their rejecting the gospel.

Ver. 1. *BEHOLD, I will send my messenger, and he shall prepare the way before me.*] To silence the cavils of unbelievers, mentioned in the last verse of the foregoing chapter, the prophet here foretells the coming of the Messias, who should set all things right; and of his harbinger, who should prepare men for his reception. Whoever compares this verse with Isa. xl. 2, &c. may easily discern that they both speak of the same event. The *messenger,* whose office it is to *prepare the way before the Lord,* who is said here to be *coming suddenly* after this his forerunner, is described in Isaiah as *preparing the way of the Lord,* who is spoken of as *coming,* and *his glory* just ready *to be revealed.* (Ver. 5. 9.) This proves that this prophecy is justly applied by all the evangelists to John Baptist, who is described under the person of Elias, in the following chapter, whom all the Jews, both ancient and modern, expected should come as a forerunner of the Messias. (See the note there.) The *messenger,* or prophet, (see the note upon ii. 7.) here foretold to be the Lord's harbinger, was to be as much inferior to the Lord himself, as servants are to a great person, of whose arrival they give notice. This John Baptist often confessed, (Matt. iii. 11. John i. 26. iii. 28.) and so much appears by the following words.

And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight

in.] The person whose coming is so solemnly proclaimed, is first described by the name of the Lord; *Adon* in the Hebrew, the same whom David called *his* Lord, (Psal. cx. 1.) and who is Lord of the temple, where he will make his appearance. He is farther described as the *messenger*, or *angel of the covenant:* the same who is called the *angel of God's presence*, Isa. lxiii. 9. the *angel* that delivered the law upon Mount Sinai, as St. Stephen speaks, expressing the sense of the Jews of his time, (Acts vii. 38.) and is appointed to be the Mediator of the *new covenant*, which the prophets foretold should take place under the Messias, (Isa. xlii. 6. lv. 3. Jer. xxxi. 31.) Another character given of him is, that he is the person *ye delight in*, whose coming is so much desired, the time of it being the subject of your search and inquiry, and the expectation of it your comfort and delight. This great person, saith the prophet, shall *come to his temple*, which ye have despised and profaned, (i. 7, &c.) and make the *glory of the latter house greater than that of the former*, Hag. ii. 9. (see the note there.) He shall choose this place to publish his doctrine, and do several of his miracles. (See Matt. xxi. 12. 14. Luke xix. 47. xxi. 38. John xviii. 10, 11. 15, 16.)

Ver. 2. *But who may abide the day of his coming? who shall stand when he appeareth?*] The coming of Christ here, and in several other places, comprehends all the effects and consequents of his coming; and denotes not only a time of mercy to those that embrace the gospel, but likewise a time of judgment upon the disobedient. In the same manner, John Baptist describes the coming of Christ, (Matt. iii. 7. 12.) *Who hath warned you to flee from the wrath to come? His fan is in his hand, and he will throughly purge his floor, and burn up the chaff with unquenchable fire.* To the same purpose are the words of St. Paul, (Rom. i. 18.) *The wrath of God is revealed* by the gospel *against all ungodliness and unrighteousness of men.*

The day of God's judgment, whether general or particular, is here described to be so terrible, that if he should be *extreme to mark what is done amiss*, not only the wicked, but even the righteous themselves, could not stand or abide so severe a trial. The words do probably point out the destruction of the Jewish nation by the Romans, upon their crucifying the Messias, and rejecting his gospel; when those words of Christ were fulfilled, (Luke xix. 27.) *Those mine enemies that would not that I should reign over them, bring hither and slay them before me.*

For he is like a refiner's fire, and like fullers' soap.] The Divine judgments are often called a *fiery trial*, such as separates the pure metal from the dross, purifies the former, and consumes the latter. (See Isa. i. 25. iv. 2. Zech. xiii. 9.) The word *borith* is translated *soap* here, and Jer. ii. 22. St. Jerome informs us, it was an herb the fullers used to take spots out of clothes.

Ver. 3. *He shall sit as a refiner—and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer to the Lord an offering in righteousness.*] He shall perform the office of a refiner and purifier; and whereas the miscarriages of the sons of Levi have been very great (particularly those which are taken notice of, and reproved, in the foregoing chapters), the Messias, when he comes, will reform these abuses, and purify the worship of God from such corruptions. The sense of the verse, as applied to the Christian church is, that all Christians being made *a holy priesthood*, shall *offer up* with pure hearts and minds *spiritual sacrifices acceptable to God*, (1 Pet. ii. 5.) And as all that profess the *religion* of Christ are commanded to *be holy in all manner of conversation*, (ibid. i. 15.) so a blameless behaviour is more strictly required in the Christian priesthood.

Ver. 4. *Then shall the offerings of Judah and Jerusalem be pleasant to the Lord.*] The prophet describes the Christian worship by an expression taken from the Jewish service, being what they were acquainted with. (See i. 11.)

As in the days of old, and as in former years.] As in the days of David and Solomon, before idolatry prevailed, and withdrew a great part of the people from God's worship. The reign of David and Solomon, was a proverbial speech for happy days. (See 2 Chron. xxx. 26.)

Ver. 5. *And I will come near to judgment.*] In answer to their demand, *Where is the God of judgment?* (ii. 17.) God tells them, he will hasten the time of judgment, and it shall come speedily upon those sins that are epidemical among them; and if they repent not upon the preaching of the gospel, he will proceed to the utter excision of the nation.

And I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, &c.] God will be both the *witness* and the *judge*, he will convict them of their guilt, as having been present when they committed these sins, though they were acted never so secretly: and then he will condemn them, and punish them accordingly. (See iv. 1.) The sins here mentioned, seem to have been commonly practised in Malachi's time. Diviners, dreamers, and such as consulted oracles at the idols' temples, are reproved, Zech. x. 2. as are the false pretenders to prophecy, Nehem. vi. 12—14. False swearing and oppression are complained of, Zech. v. 4. Nehem. v. 3, &c. Their marrying strange women, and putting away their former wives to make room for them, was no better than adultery, (see Mal. ii. 11. 14. compared with Nehem. xiii. 23. 29.) and a breach of that solemn oath with which they had bound themselves, Nehem. x. 29, 30. The same sins were as frequently committed from the time of our Saviour's appearance till the destruction of Jerusalem. No nation was more given to charms, divinations, and fortune-telling, than the Jews about that time, as Dr. Lightfoot shews out of their own authors, upon Matt. xxiv. 24. Adulteries were then so common, that the Sanhedrin ordained, that the trial of an adulteress, prescribed Numb. v. should be no longer put in practice, as the same author observes out of the Talmud, vol. ii. of his Works, p. 1080. 1111. Josephus informs us, that magicians swarmed in Judea under the government of Felix, and afterward: (Antiq. lib. xx. cap. 2. 6, 7. 11.) such was Theudas, the Egyptian sorcerer, the impostor under Festus, and others, foretold by the name of *false Christs* and *false prophets*. (Matt. xxiv. 24.)

Ver. 6. *For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.*] Or, *Because I am the Lord, I change not*, &c. Because I am *the same yesterday, to-day, and for ever*, as my name Jehovah imports, and am true to my former promises, (see Exod. vi. 3, 4. 6.) therefore you still continue a people, and are not consumed, as your iniquities deserve. And I will still preserve a remnant of you, to make good to them the promises I made to your fathers. (See Rom. xi. 29.)

Ver. 7. *Return to me and I will return to you.*] I am ready to be reconciled to you upon your repentance. (See Zech. i. 3.)

But ye said, Wherein shall we return?] You persist in your own justification; and your words, or at least your actions, shew that you have no remorse for your former sins, nor any purpose of forsaking them. (Compare i. 6.)

Ver. 8. *Will a man rob God? yet ye have robbed me.*] One might reasonably think such a presumption could not enter into any man's thoughts, as to rob God of those things which are dedicated to his service; when he considers that he hath received all things from him, and therefore ought in gratitude to set apart some share of his substance for the maintaining his worship, and the public exercises of religion. Yet ye have been guilty of this sin, which heathens have dreaded to commit, as being apprehensive of the Divine vengeance which commonly follows it. (See the note upon Dan. v. 5.)

But ye say, Wherein have we robbed thee? In tithes and offerings.] Because they pleaded ignorance of this sin charged upon them, God instructs them wherein their guilt lay: *viz.* in detaining their tithes, the first-fruits of their ground and cattle, and other offerings, expressly set apart for God's use in the law of Moses, and which they had lately entered into a solemn engagement to observe. (See Nehem. x. 32, &c.)

Ver. 9. *Ye are cursed with a curse: for ye have robbed me, even this whole nation.*] The scarcity you complain of, ver. 11. is a just judgment upon you, for detaining the tithes and offerings appropriated to God's service.

Ver. 10. *Bring all the tithes into the storehouse, that there may be meat in my house.*] Make good your solemn engagement, (Nehem. x. 29, &c.) of bringing in all the tithes of your increase into the storehouses appointed for that purpose, (see Nehem. xii. 44. xiii. 5. 12.) that there may be a sufficient provision for the meat-offerings, sacrifices, and other religious services to be performed in my temple, (see Nehem. x. 33.) and for the maintenance of the priests and Levites, who attend there, that they may not be tempted to forsake my service. (See Nehem. xiii. 10.)

And prove me now herewith—if I will not open the windows of heaven, &c.] You complain of dearth and scarcity (see the following verse), but I would have you try the experiment, and see whether your plenty will not be in proportion to the free will, wherewith you bring in your tithes and offerings. (See 2 Chron. xxxi. 10.) To *open the windows of heaven,* expresses God's showering down plenty; (see 2 Kings vii. 2.) as the *shutting up heaven* denotes scarcity, (Deut. xi. 17. Hag. i. 10.)

That there shall not be room enough to receive it.] Or, *Till there be enough;* or, *Till* you shall say there is enough, as Noldius translates the phrase, in his Concordance, p. 673.

Ver. 11. *And I will rebuke the devourer for your sake, and he shall not destroy the fruits of your ground,* &c.] Whereas you complain of great dearth, (see Nehem. v. 3.) which I sent as a punishment of your sacrilege (ver. 9. of this chapter), I will promise upon your amendment no more to destroy the fruits of the earth by locusts, and such-like devouring insects: (compare Amos iv. 9.) neither shall your fruit-trees be blasted with blighting winds, and cast their fruit before the time.

Ver. 12. *For ye shall be a delightsome land, saith the Lord of hosts.*] Your country shall be again known by the name of the *pleasant land,* as it was formerly called. (See the note upon Dan. viii. 9.)

Ver. 13. *Your words have been stout against me, saith the Lord.*] Impudent, or blasphemous; void of all reverence and duty.

Yet ye say, What have we spoken so much against thee?] They impudently denied the charge, (see ver. 8.) therefore the prophet renews it against them in the following words.

Ver. 14. *Ye have said, It is vain to serve God,* &c.] The prosperity of the wicked made them conclude, that it was to no purpose to govern their lives by the laws of God, or to humble themselves for their offences against him. (See Psal. lxxiii. 13.)

Ver. 15. *And now we call the proud happy.*] This makes us, say they, think and call those men happiest, who live in open defiance to God and his laws. (Compare iv. 1. Psal. x. 4.)

Yea, they that work wickedness are set up.] The Hebrew reads, *are built:* which word sometimes signifies the advancing men and their families to riches and honour. (See Prov. xiv. 1. xxiv. 3.)

Yea, they that tempt God, are even delivered.] They that are resolved to try God's patience by their provocations, (see Psal. xcv. 9.) are delivered out of those dangers and calamities wherein better men are involved.

Ver. 16. *Then they that feared the Lord spake often one to another.*] Or, *Spake to one another:* the word *often* is not in the Hebrew. By their pious discourses they confirmed each other in goodness, and armed themselves against the impressions such wicked suggestions might make upon their minds.

And the Lord hearkened and heard it, and a book of remembrance was written before him, &c.] God took especial notice of what these pious persons did and said: it was as safely laid up in his memory, as if it had been entered into a register, in order to be produced at the day of judgment, to their praise and honour. (Compare Psal. lvi. 8. Isa. lxv. 6. Dan. vii. 10. Rev. xx. 12.)

Ver. 17. *And they shall be mine, saith the Lord, in the day that I make up my jewels.*] It shall appear how dear they are to me, when the time comes that I separate the precious from the vile, *the vessels of honour from those of dishonour.* (2 Tim. ii. 20.) But the words may more properly be translated thus, *They shall be to me a peculiar treasure, in the day that I shall make* or appoint for that purpose. (Compare iv. 3.) At which time I will set a mark of distinction upon those my favourites. The word *Segullah,* in its primary sense, denotes that privilege and pre-eminence which the Jews had above all other nations, of being God's *peculiar people:* so it is used, Exod. xix. 5. Deut. vii. 6. Psal. cxxxv. 4. expressed in the Greek by λαὸς περίουσι, from whence it is applied to Christians by St. Peter, 1 Epist. ii. 9. and St. Paul, Titus ii. 14. all the privileges of the Jewish church being, in an eminent manner, transferred upon the Christians.

And I will spare them as a man spareth his own son that serveth him.] I will preserve them from those calamities which shall fall upon the unbelievers, (iv. 1.) with the same tenderness which a father shews to a dutiful son.

Ver. 18. *Then shall ye return and discern between the*

righteous and the wicked.] Or, *Then shall ye again discern,* &c. the verb *shub, to return,* being often used adverbially. (See the note upon Isa. vi. 13. and Dan. ix. 25.) This will give you a new proof that I put a difference between the good and the bad, and thereby fully answer the objections you have made against Providence. (Ver. 14. and ii. 17.)

CHAP. IV.

ARGUMENT.

The prophet foretells the general destruction of the Jewish nation, for rejecting the Messias: he comforts the well-disposed among them, and exhorts them to prepare themselves for his coming, by a strict observance of the law of Moses in the mean time; since no prophet was hereafter to be expected till that great one, who is to be Christ's forerunner.

Ver. 1. *FOR, behold, the day cometh that shall burn as an oven.*] *That great and terrible day of the Lord,* as it is called, Joel ii. 31. (Compare here ver. 5.) God is described as a *consuming fire* when he comes to execute his judgments, Deut. iv. 24. And this was remarkably verified, when, upon the taking the city and temple of Jerusalem by the Roman army under Titus the emperor, they were both destroyed by such flames as no industry could quench. (See Josephus, Bell. Jud. lib. vi. cap. 10.)

And all the proud.] Those spoken of, iii. 15.

It shall leave them neither root nor branch.] A proverbial expression for utter destruction; as if a tree were plucked up by the roots, and thereupon the branches withered. (Compare Amos ii. 9.)

Ver. 2. *But unto you that fear my name.*] See iii. 16.

Shall the Sun of righteousness arise with healing in his wings.] The Messias is elsewhere called the *East,* or *sunrising:* (see Isa. lx. 1, 2.) and the Hebrew word *Tsemach,* translated *Branch* in our English, is rendered the *East* by the Chaldee and LXX. (See the note upon Zech. iii. 8.) So the church is described, Rev. xii. 1. as *clothed with the sun; i. e.* adorned with graces communicated to her by Christ. He is called here the *Sun of righteousness, with healing in his wings;* to signify, that his light consists in clearing up men's understanding, and chasing away the darkness of their minds; whose rays and kindly warmth will heal all the diseases of their souls.

And ye shall go forth, and grow up as calves of the stall.] You shall be warned of God to go forth of Jerusalem, before it be molested by the Roman army; (see Euseb. Hist. Eccl. lib. iii. cap. 5.) by which means you shall be rescued from the common destruction that shall come upon the unbelievers, and shall continue thriving and vigorous (compare Psal. xcii. 14.) when the rest of your nation shall be consumed with divers kinds of death.

Ver. 3. *And ye shall tread down the wicked, for they shall be as ashes under the soles of your feet.*] The righteous shall triumph in the destruction of the ungodly, as conquerors trample upon the carcasses of those that are slain in battle. (Compare 2 Sam. xxii. 43. Micah vii. 10. Zech. x. 5.) The wicked are compared to *ashes,* because the judgment that consumeth them is resembled to *fire,* ver. 1.

In the day that I shall do this.] Or, *In the day that I shall appoint* for executing my vengeance: the same phrase is used, iii. 17. Psal. cxviii. 24.

Ver. 4. *Remember ye the law of Moses my servant, which I commanded unto him in Horeb,* &c.] You are not to expect any succession of prophets for the time to come, till the forerunner of the Messias appears: so your chief care must be to attend upon the instructions Moses has given to all Israel in his law, the most solemn part of which was delivered to him in an audible manner upon Mount Horeb, (Exod. xix. 9. Deut. iv. 10.) This your lawgiver plainly speaks of the Messias, and instructs you to expect his coming, and to obey his commands, (Deut. xviii. 15.) It was the sense of ancient Jews that the gift of prophecy was sealed up with Malachi: the son of Sirach, having before mentioned Isaiah, Jeremiah, and Ezekiel, speaks of the twelve minor prophets, as completing that part of the Old Testament canon, Ecclus. xlix. 10. and the latter Jews agree with him in this sentiment, as appears by the authorities cited in the Right Reverend the Bishop of Coventry and Litchfield's Defence of Christianity, p. 83.

Law, statutes, and judgments, are words promiscuously used; as appears from several places of the hundred and nineteenth Psalm.

Ver. 5. *Behold, I will send you Elijah the prophet.*] The same person who is called the *messenger* or forerunner of the Messias, iii. 1. It was the unanimous sense of the Jews that *Elias should first come and restore all things,* (Mark ix. 12. John i. 21.) This they understood of the coming of Elias in person, as appears from Ecclus. xlviii. 10. where the author, speaking of the true Elias, saith, *Who wast ordained* (or, written of) *for reproofs in aftertimes,* or, for appointed times [εἰς καιροὺς], *to pacify the wrath of the Lord, before it break out into fury, and to turn the heart of the father to the son* (alluding to this text), *and to restore the tribes of Jacob;* answering to the words of St. Mark. The LXX. following the received tradition among the Jews, add here the Tishbite, by way of explication. [It is in this sense that John Baptist denies himself to be Elias, John i. 21.] The Jews to this day earnestly pray for the *coming of Elias,* upon the supposition, that the Messias must immediately follow his appearing. This form of prayer they received from their ancestors, as it is recorded in their liturgies: (see the Bishop of Coventry and Litchfield, ibid. p. 67.) which shews that the ancient Jews understood the words of Malachi here, and iii. 1. of the coming of the Messias.

Our Saviour hath interpreted this Elias to be John Baptist, Matt. xi. 14. xvii. 12, 13. who is called by the name of Elias, because *he came in the spirit and power of Elias;* (Luke i. 17.) he resembled him in his office of reproving the Jews, and exhorting them to repentance; just as the Messias is called by the name of David in the prophets, because all the promises made to David were to be fulfilled in him. (See the note upon Hos. iii. 5.)

Before the coming of the great and dreadful day of the Lord.] Compare ver. 1. iii. 3. Joel ii. 31. and the notes upon those texts. The words import the utter destruction of the Jewish nation (see the following verse), but they may properly be applied to the general dissolution of all things; a way of speaking usual among the prophets. (See the note upon Isa. xiii. 10.)

Ver. 6. *And he shall turn the heart of the fathers to the*

children, and the heart of the children to their fathers.] It will be his office to put an end to those religious differences (such was that of the pharisees and the Sadducees) which divided the nearest relations from each other, and to make them all join in the duties of repentance and reformation, and thereby prepare themselves for the reception of the Messias. (See Matt. iii. 7.) This was the design of his mission, though his preaching did not always meet with success, no more than the true Elias had in the time of Ahab.

This seems the most probable explication of the words, taking them in that sense wherein our translation and the LXX. understand them, which is followed by St. Luke, i. 17. But a more easy sense may be given of them, if we translate the Hebrew preposition *al,* not *to,* but *with;* in which sense it is often used. (See Noldius, p. 695.) Then the sentence will run thus, *He shall turn the heart of the fathers with the children, and the heart of the children with their fathers: i. e.* his preaching shall produce a general reformation in the minds and manners of all sorts of persons. (See Matt. iii. 5. xxi. 32.) Dr. Hammond and Lud. de Dieu are of opinion, that the preposition ἐπὶ in St. Luke, may be understood in the same sense.

Lest I come and smite the earth with a curse.] The words might be better translated, *Lest I come and smite the land* (of Judea) *with utter destruction.* So the word *cherem* is translated by our interpreters, Numb. xxi. 2. Deut. vii. 2. xiii. 15. Josh. vi. 21. Zech. xiv. 11. The utter destruction of the Jewish nation and country is here threatened, upon their rejecting the preaching of John Baptist, and refusing to hearken to his testimony concerning the Messias, that should come after him.

END OF MR. LOWTH'S COMMENTARY.

A

CRITICAL COMMENTARY

UPON THE

APOCRYPHAL BOOKS;

NAMELY,

THE BOOK OF WISDOM,
ECCLESIASTICUS,
TOBIT,
JUDITH,
BARUCH, THE PROPHET,
THE HISTORY OF SUSANNA,
AND THE HISTORY
OF BEL AND THE DRAGON;

ALSO,

A DISSERTATION UPON THE BOOKS OF THE MACCABEES AND OF ESDRAS:

BEING

A CONTINUATION OF BISHOP PATRICK AND MR. LOWTH.

By RICHARD ARNALD, B. D.

RECTOR OF THURCASTON IN LEICESTERSHIRE.

A

CRITICAL COMMENTARY

UPON

THE BOOK

OF

THE WISDOM OF SOLOMON.

Δός μοι τὴν τῶν σῶν θρόνων πάρεδρον Σοφίαν.

Non debuit repudiari sententia Libri Sapientiæ, qui meruit in Ecclesia Christi de gradu Lectorum tam longa annositate recitari, et ab omnibus Christianis, ab Episcopis, usque ad extremos Laicos Fideles, Pœnitentes, Catechumenos, cum veneratione Divinæ Auctoritatis audiri. *August.* lib. i. *De Prædest. Sanct.* cap. 14.

A

COMMENTARY

UPON

THE BOOK OF WISDOM.

TO THE MOST REVEREND FATHER IN GOD,

THOMAS,

BY DIVINE PROVIDENCE, LORD ARCHBISHOP OF YORK;

PRIMATE OF ENGLAND, AND METROPOLITAN;

AND ONE OF HIS MAJESTY'S MOST HONOURABLE PRIVY-COUNCIL.

MAY IT PLEASE YOUR GRACE

TO accept the following sheets, which are formed upon the plan of Bishop Patrick and Mr. Lowth, as an Appendix to, and continuation of, their useful design. I am far from thinking that I am engaged in a work equal to the nature of their subject, nor can I flatter myself with any hopes that this performance, with its many defects, will meet with the like favourable acceptance.

I was encouraged to pursue this design, from the many excellent things which are spoken of the Book of Wisdom by the fathers, and most early writers; and as our church has given a sort of sanction to its usefulness by allowing it, in conformity to ancient custom, to be read in her public service, I hope this consideration will justify the present attempt, and apologize in some measure for my presumption in offering to your Grace an Apocryphal Book, and placing it under the protection of your great name; especially as I consider the uncanonical books upon the footing only of such primitive ecclesiastical writings, as many prelates, of the first eminence in the republic of letters, have not thought it beneath them to employ their learned labours about.

Was I permitted to observe the common practice in addresses of this kind, and to speak in the language of modern complaisance, the world might expect that I should dwell upon all those great qualities in which your Grace excels; but I shall only beg leave to observe, that your rising merit early drew the eyes of a very discerning and learned prelate* upon you, and when, through age and infirmities, he was at length hindered from labouring in the word and doctrine, like David stricken in years, he transferred his charge upon no less able a successor, and the same great accomplishments reviving in your Grace, made the loss less sensible and regretted; and equally endeared you to the same learned society, and to that illustrious name in particular, which now fills the highest station in the law with the most consummate abilities. And, as if a double portion of the spirit of that Elijah rested upon you, in you we admire the same justness of sentiments, clearness of expression, beauty of language, and well-conducted zeal: in you we trace his affectionate manner, sweet elocution, just action, and those other moving graces of the preacher, which command the passions, and charm the attention, so that *being dead he yet speaketh.*

Nor are you, my Lord, less distinguished by an affable and obliging temper, which shines forth, and is displayed, in that easiness of access, and condescending goodness, which endear you to the love and esteem of all, and must render you particularly amiable to that province, over which, by the designation of Providence, you preside with so general an applause.

As these great qualities at length conducted you so deservedly to the episcopate, so your speedy advancement, as it were from glory to glory, to the present high station which you fill, is an instance of your superior merit, and consummate modesty: both of which illustriously stand confessed, as you neither asked nor solicited this eminence; it rather sought you out, and seemed to court you, so that I might justly draw the parallel between you and some celebrated names of antiquity, whose ambition was retirement, and their preferment a sort of violence. What the historian says of that great general, Epaminondas, is truly applicable to your Grace, "That he never made any interest for preferment, but was courted to accept it, and often forced into it; and he always discharged his trust in such a manner, as to do greater honour to his station than he received from it."*

* Bishop Fleetwood.

* Recusanti omnia imperia ingesta sunt, honoresque ita gessit, ut ornamentum non accipere, sed dare ipsi dignitati videretur. Justin. lib. vi. cap. 8.

I could enlarge, with equal pleasure and truth, upon so copious and inviting an occasion, but to say more would, I fear, give offence to your Grace, and to say less, would have been the highest injustice in me; nor should an eloquence less than your own attempt to display your character.

That your Grace may long preside over the church, under the happy conduct and blessing of that Wisdom, in whose right hand is length of days, is the sincere prayer of,

My Lord,

Your Grace's most obedient and dutiful servant,

RICHARD ARNALD.

THE

AUTHOR'S PREFACE.

THERE have been so many excellent commentaries published upon the Holy Scriptures, and every one of the sacred books have been illustrated by the labours of so many learned and judicious persons, that it may be presumed nothing has escaped their inquiry, or seems necessary now to be added to their discoveries: but the Apocryphal Books, though they are placed next to the canonical ones in the same common volume, and have some of them been esteemed, even by many protestant writers, as second only to them for the usefulness of the matter and variety of instructions contained in them,* have hitherto received, though they confessedly stand in great need of light and illustration, very little help and advantage of this nature. The following Commentary, therefore, upon the BOOK OF WISDOM, which the ancients had in so great esteem, and our church has thought not unworthy to be read in her public service, will, I flatter myself, be the more favourably received, and appear the more necessary, as there is no comment upon this, or, indeed, any of the Apocryphal writings extant, that I know of, in *our* language; and such as have wrote upon it in *other* languages, being generally popish expositors, have perverted many passages to countenance their favourite opinions, which I have occasionally taken notice of in the course of this work, to prevent any mischief from such an abuse.

That there are some exceptionable places in the book itself, I do not deny, and what book merely human is entirely without them? nor, because I have undertaken the illustration of it, shall I be so disingenuous as to patronize, or even palliate, its errors, much less cry it up as all perfection; and, therefore, as I shall neither with the Romanists pretend that it is canonical, and to be put upon the same level with the inspired writings, against which opinion there are insurmountable difficulties, both internal and external, so neither can I persuade myself, with too many protestants, to decry it as useless and of no authority, for no other reason, probably, but because the church of Rome has paid too great a deference to this, and other writings confessedly Apocryphal, which I cannot think are all of them of equal value, but that the *didactical* books, as they are called, *viz.* Wisdom and Ecclesiasticus, claim abundantly the preference, as in fact they are universally well spoken of and esteemed, and I believe have as many admirers as they have readers, and may therefore, I hope, without any imputation or reflection, be as laudably commented upon as any of the primitive ecclesiastical writings.

The Book of Wisdom in particular, to which the following sheets only relate, especially that part of it which refers to God's dealing with the Egyptians, is an epitome of the history of Exodus; it abounds with useful sentiments and instructive morals; we see in it repeated proofs of God's patience and long-suffering towards sinners, of his mercy and loving-kindness to his faithful servants, especially in their distress, and many lively instances of his justice and severity upon obstinate and irreclaimable transgressors: such are the following memorable events recorded in it—"The establishment of the kingdom of death upon the earth through the sin of our first parents; the destruction of the old world by the deluge for its wickedness, after the repeated menaces of at least an age; the miraculous manner in which Noah's family were alone preserved from perishing by the waters; the fire which came down from heaven upon the unrighteous cities, and the whole kingdom of Egypt, punished at different times by ten terrible plagues. In what manner wisdom conducted the patriarchs, and other holy souls, the friends and favourites of God in their several ages, inciting them to the most laudable actions, and, as a reward of their labours, reaching forth to them a glorious kingdom, and a beautiful crown from the Lord's hand; how by it Moses obtained a good report, became the servant of God, and commissioned by him to dispense his mercies and judgments; the sea opening a passage for the Israelites, and closing again to overwhelm Pharaoh and his army; the former sustained miraculously with manna for forty years, and drinking of the brook which flowed from the hard rock, and the Egyptians perishing through the calamity of their river stained with foul blood; the former covered with a cloud from the scorching of the midday sun, and conducted by night with a light of fire, and the latter perishing by a continued darkness, whose horror was increased by the glare of spectres and apparitions; an army of hornets marching before the people of God, to drive the Canaanites from their possessions, and the Egyptians destroyed by as dreadful a persecution of locusts; the clouds, at several times, converted into a shower of hailstones to overthrow the wicked, and, at other times, the elements suspending their known qualities in favour of God's chosen." Such important facts recorded in this book, manifesting God's displeasure against sin, and his acceptance and reward of obedience, shew the great usefulness of it, and that it was not without reason approved of by the church, and appointed to be read in it, for instruction and edification. And hence we may presume Dr. Raynolds, who wrote so learnedly against the authority of the Apocryphal Books, was induced to speak so favourably of this

* See Sparrow's Rationale, p. 41. Rainol. Cens. Libr. Apocr. Præl. 7. 74. Wheatley on the Common Prayer, p. 140. Chemnit. de Script. Canon. par. i. Falkener's Libert. Eccles. p. 160. Cosin's Schol. Hist. p. 8.

and Ecclesiasticus, calling them, "Valde bonos et utiles, et omnibus tractationibus præferendos (which is the language also of St. Austin, de Prædest. Sanct. lib. i.) proximumque illis locum deberi post scripturam sacram." (Præl. 7. 74.)

The original text of this book is in Greek, nor are there reasons sufficient to induce us to conclude, that it was ever extant in Hebrew: but though the author wrote Greek well, and was acquainted with approved writings, both of philosophers and poets, in that language, yet, in all the editions which I have carefully consulted and compared, there seem to be many faulty and suspicious passages. Junius has the like observation upon all the Apocryphal Books: "Permulti ubique inveniuntur loci varii, distorti, depravati. Depravati autem? imò profligati, æque in contextu Græco atque in translationibus, quos quidem locos partim ex canonicorum scriptorum auctoritate, partim ex ipsorum auctorum secum, aut aliorum cum ipsis comparatione, partimque ex judicio necesse fuit emendare." (Præf. ad Lib. Apoc.) From him therefore I promised myself no little assistance; but neither Junius, nor the many commentators I have occasionally consulted, give that light which one might have expected in the most difficult passages. And though they could not but perceive, and often do acknowledge, the Greek text to be corrupt, yet they content themselves with giving a general guess at the author's meaning, without strictly and minutely examining the original, whether it would warrant and justify such a sense, or might be, by some happy conjecture, altered to afford a better. There is, indeed, thus much to be said in the behalf of *some* of them, that being catholic commentators, the very text itself was sacred to them; but why the few protestant expositors, whom we find among the sacred critics, should be generally so sparing of their learned labours, as to attempt scarce a single emendation, when the badness of the original text in so many places called for their assistance, can be resolved into no truer cause than what is mentioned before, *viz.* that the Apocryphal Books having been too much extolled by the Romanists, and even made a part of the canon, and many of their erroneous tenets pretended to be warranted from thence, *these* have been as remarkably regardless of them, and through an over cautious delicacy have gone into the other extreme; which probably may be the reason, joined to the scarcity of useful notes and observations upon the Apocryphal Books, that the learned Poole has taken no notice of these in his Synopsis. But as this way of reasoning against the general usefulness of a thing, from a particular abuse of it, is allowed on all hands to be illogical and inconclusive, there is the less occasion to enlarge on this head.

As there are many passages which to me seem faulty in the original, and have hitherto passed unaltered, and even unattempted, I have endeavoured to restore these by the most easy and natural helps; sometimes by a different point only, sometimes by the change of a few letters; mistakes, which might arise probably at first from the carelessness of transcribers, or the likeness and affinity of sound: but have been cautious of indulging too much liberty and wantonness this way, and when any criticism is attempted, and an emendation of the original text offered, which I was induced to, either by the sense of the context, or the badness of the present construction, or the authority of the ancient versions, which I have constantly consulted, I have always supported such an alteration with reasons at least probable, and have not obtruded any favourite criticism dogmatically, but submitted it, with great deference, to superior judgment, being ready to retract any mistake, and to acknowledge my obligation for any friendly information. Nor have I boldly attempted any transposition, however inclined or induced to it, by the confusion and perplexity of some passages in their present state, such as chap. i. 16. xii. 27. not having authority from manuscripts, or the ancient versions: for though a conjecture of a transposition may be sometimes admitted in books which are confessedly wrote in prose, yet, as some learned men have been of opinion (see Grabe's Prolegom. tom. *ult.* cap. 1, 2. Calmet's Diction. in voce *Wisdom*), that this book, and that of Ecclesiasticus, were originally wrote in metre, and there may, perhaps, seem some countenance for it from the many poetical terms here used, and from their being wrote stichewise in the Alexandrian manuscript, in the same manner as the book of Job, Psalms, Proverbs, Ecclesiastes, and Canticles are, to which some of the old Latin translations, and Dr. Grabe, in his late edition, probably for the same reason, have joined them; I was, on this account, less disposed to indulge any conjectural transposition, as, in metrical books, mistakes of that nature could not so easily happen; though nothing certain can be built upon this, even though we should suppose, with some others, that this book was originally wrote in Hebrew. Thus much I can assert, with great truth and sincerity, that as it was my design to make the work useful in all possible particulars, I have purposely confined myself to explain, as indeed all expositors should, the most difficult passages, nor have I designedly left any one difficulty which respects either the sense, or the reading of the original text itself, unattempted at least. And this I have done by minutely examining the Greek text, collating the several editions and their various readings, consulting the oriental versions, and the several ancient English translations, comparing the author's account with the Scripture history, and collecting what was parallel, or would give an additional light, from Josephus, Philo, Spencer, Selden, &c. and to these helps I have occasionally added some material notes and observations of those celebrated commentators, Messieurs of Port-Royal and Calmet; the former give us the sentiments of the fathers, and their exposition and reflections upon particular important points; and the latter, in the explanatory way, exceeds all the commentators that went before, and almost supersedes the use of any other. Such as would see a short marginal paraphrase upon this book, will probably find satisfaction from a small one in 12mo. published in 1706. And that the following sheets may be useful to every class of readers, I have likewise studied plainness and clearness, and inserted in their proper places many moral reflections, such as arose naturally from the subject, which, as they tend to discourage vice, and shew the fallacy of libertine or epicurean principles, so they serve likewise to enliven the work, and are a sort of relief and entertainment after a dry criticism.

The English translation of the Apocryphal Books, which the church now uses, is that which was made by the command of king James I.; but though seven very considerable persons were employed in the work, yet it is surprising to

observe in how many places it is faulty and imperfect. In that of the Book of Wisdom, the language is not only bad, but the sense often obscure and intricate; and though some allowance may be made upon account of the faultiness of the original text, which might in particular passages occasion the obscurity of our version, yet often, where the original is pure, clear, and intelligible, the translators have not only fallen short of the force and beauty of it, but have unaccountably mistaken the sense; and where the Greek happens to be equivocal, and will admit of different meanings, have frequently taken the worst, and most foreign to the context. The translation of the first part is much the best executed, but the three last chapters betray great negligence, and seem to come from a hasty, I had almost said an unskilful, hand. In all such faulty instances I have helped our version, and given the true rendering; nor is the number of emendations attempted in the Greek text less considerable: how far I have succeeded in the critical part is submitted to the judgment of the learned, but hope it will meet with more candour, being the first essay. If what I now offer to the public shall be favourably received, I shall be induced to publish, in due time, the like commentary upon the Book of Ecclesiasticus, which is already in some forwardness.

That nothing might be wanting that could give any insight into the book itself, or contribute to the discovery of its author, I have prefixed two Dissertations of Calmet's, which I purposely translated from the French, as they are drawn up with great judgment, and will be found very useful for the better understanding this writer; one upon the book itself, the other containing the opinions and conjectures of learned men about the author. In the former, the style, sentiments, method, and subject-matter of the Book of Wisdom are so judiciously treated of, that it is needless to attempt to add to it; but, as the conclusion contains some bold assertions of the canonicalness and inspiration of the Apocryphal Books, which are not warrantable, and which, unanswered, through the authority of so great a name, might have done harm,—I mean his appeal to those pretended councils, in whose decrees the Romanists take shelter, and this learned commentator so much triumphs in,—I thought it incumbent upon me, however unequal to the challenge, to examine and confute this pretence, which I have done in the clearest manner that the nature of such a controversy will admit of, and by authorities and reasons so full and cogent, that I trust an antidote is provided against any possible poison that can be conveyed. In the latter, he recounts the several supposed authors of this book mentioned by antiquity, and the arguments urged in their behalf, but at length he leaves the point undetermined; so that from him we rather learn who is not, than who is, the real author of it. But the reasons which he produces in favour of Philo the Jew, it must be confessed, are very strong; so strong, that it seems not improbable he would have adjudged this book to him, if the canonicalness of it would not have been endangered thereby. The two principal arguments urged against Philo by him are, his not being inspired, and the difference of style. The former he himself acknowledges is of no force to such as do not own the canonicalness of this book; and the latter he has answered, when he observes, that this may be occasioned by the difference of the subject-matter, according to which, the same writer often varies his style, and seemingly differs from himself; which is particularly true of Philo, for sometimes his pieces are allegorical, sometimes literal, sometimes between both extremes, and yet, from some resemblance in the features, one may easily know that they belong to the same parent:

"Facies non omnibus una,
Nec diversa tamen; qualis decet esse sororum."

Such a variation of style, therefore, if there were no other arguments against him of more weight, no more concludes against Philo, than a change of dress, according to the exigency of a man's business and occasions, infers a real change of his person.

St. Jerome acquaints us that many of the ancients supposed this book to be wrote by Philo, (Prol. in lib. Sap.) and some very considerable moderns are of the same opinion. Dr. Raynolds contends, that it was wrote by Philo in the time of the emperor Caius, who would have his statue set up and adored in the temple of Jerusalem, (Sueton. in vit. Calig. 22.) and that the Jews sent this very Philo, as their ambassador, to intercede with him not to profane their temple, but the emperor ordered Petronius to see the orders about his statue complied with. This, he says, is perfectly agreeable to the argument and drift of the Book of Wisdom; and from hence he accounts for those precepts in the first and sixth chapters, which contain the duty of princes, that they were inserted with a view to Caius, to admonish him how he ought to act, or to instruct his successors. Hence, likewise, those fine observations upon the reward of virtue, the happy exit of good men, and the torment which awaits the wicked, especially those in power, in the second, third, fourth, and fifth chapters, designed, as he supposes, for the comfort of the distressed Jews, and as a warning and terror to evil and tyrannical princes. Hence, lastly, those severe remarks upon the original, progress, mischief, and downfal of images and idols, and those threatenings against them, their makers, and worshippers, which are to be found at large in the thirteenth and fourteenth chapters. (Cens. Lib. Apoc. tom. i. Præl. 22.)

Junius thinks the Book of Wisdom was composed from some fragments of Solomon, and that it is an extract from his writings, which the seventh, eighth, and ninth chapters may seem to favour, and that Philo was the compiler; and so takes the middle way, between those who assign it to Solomon, and those who ascribe it to Philo. Bishop Cosin concurs in giving this book to Philo, (Schol. Hist. sect. 36.) and refers in the margin to the following authorities, as confirming this opinion, S. Basil, Ep. ad Amphiloch. S. Hier. Præf. in lib. Sol. Beleth de Div. Offic. cap. 60. Jo. Sarisbur. Epist. 172. Aquin. in Dionys. de Divin. Nom. cap. 4. Lect. 9. Bonavent. in lib. Sap. Lyran. in eundem. These farther authorities in favour of Philo, joined to Calmet's arguments, though stronger than any hitherto alleged for any other person, must yet be allowed to amount only to a bare probability.

As there is not sufficient light for determining with any certainty the real author of the Book of Wisdom, or the precise time in which he wrote, I shall set down only what is most generally agreed on with relation to this book, *viz.* that it was not wrote by Solomon, though the title carries his name, nor originally in Hebrew; that it was wrote

by a Hellenist Jew, for the style shews that it was a Greek that composed it, as St. Jerome observes, "Stylus ipse Græcam eloquentiam redolet," (Prol. in lib. Sap.) and from some circumstances in the book itself, it seems most probable to be wrote by a Hellenist Jew of Alexandria in particular. That it was wrote long after Malachi, and the ceasing of prophecy, even a considerable time after the LXX. interpreters, and therefore not by one of them. We may, I think, come still nearer its true date, if we place it after the times of the Maccabees, and consequently that it is much later than the Book of Ecclesiasticus: for what Grotius urges from its being placed in all the copies before that of Ecclesiasticus, is of little weight to determine its era, nor is the order of books, as it occurs in our Bibles, any rule for settling the precedence in point of time. For does not the book of Job follow after the Pentateuch, and other books confessedly later? and yet the learned suppose it to be wrote before any of the books of Moses, and probably the oldest book we have now remaining. (See Origen. cont. Cels. lib. i. Euseb. Demonst. Evang. lib. i. cap. 6. Selden, de Jure Nat. &c. cap. 11. Bishop Sherlock. Dissert. ii.) In a word, allowing the uncertainty of the author, and of the exact time when this book was wrote, yet, as it certainly precedes the most primitive ecclesiastical writings in point of time, and cannot, without manifest injury, be supposed inferior to them in point of worth, it ought at least to be put upon the same level with them, and challenge as high a regard.

What a late learned metropolitan says of the authority of the writings of the apostolical fathers, belongs in an equal, if not a higher, degree to the Apocryphal Books, especially the didactical ones: "We cannot doubt but that what was universally approved of, and allowed, not by a *few learned men*, but the *whole church* in those days, what was permitted to be publicly read to the faithful for their comfort and instruction, must by this means have received the highest *human approbation*, and ought to be looked upon by us, though not of *equal authority* with those books, which the same church has delivered to us as *strictly canonical*, yet as standing in the first rank of ecclesiastical writings." (Archbishop Wake's Prelim. Disc. to the Transl. of Apost. Epist. p. 119.)

CALMET'S PREFACE

TO

THE BOOK OF WISDOM.

TRANSLATED FROM THE FRENCH.

CUSTOM and the language of the church have always given to the books attributed to Solomon, the title of *Sapiential* books. The fathers often cite them under the general name of *The Wisdom of Solomon*, and in ecclesiastical language, *The Book of Wisdom* comprehends not only all the undoubted works of that prince, but likewise Ecclesiasticus, and that which we are now going to explain, which by a peculiar privilege hath been called, by way of eminence, *The Book of Wisdom;* or, as the Greek expresses it, *The Wisdom of Solomon.* Not that Solomon was the author of this book, scarce any learned men are of that opinion; but it has been looked upon as a summary of his sentiments, and as containing some of his most weighty and important maxims. Some of the ancients quote it also by the Greek name *Panaretos, i. e.* a treasury of all virtue, or a collection of useful instructions to bring us to it. And in this sense we must understand *wisdom* in this author, as synonymous to religion, piety, justice, and the fear of God; a sense widely different from that in which wisdom is understood in the writings of the heathen philosophers, where it has but little concern or connexion with religion, and the practice of real virtue, aiming only to enlighten and improve the understanding, and to give it a sort of fruitless knowledge of general truths of a very imperfect morality founded wholly upon nature.

The principal end proposed by the author of this book is, the instruction of kings, nobles, and judges of the earth; he addresses his discourse to them, accommodates his rules to their circumstances and occasions, and exhorts them to a serious and diligent study of wisdom. And to incline them the more effectually to it, he assumes the name of Solomon, and speaks to them as in his person with an air of authority, but without haughtiness or affectation. He proposes this great prince to them as a pattern, and recounts by what means he arrived to that height of glory, riches, knowledge, and eloquence; he declares, that it is to wisdom alone he is indebted for all these blessings, and that whoever will imitate him, may arrive to the same happiness and perfection. And to engage them the more effectually to the pursuit, he assures them, that the means of attaining wisdom are not difficult, that to gain her is only asking her of God, that she even prevents those that seek her, and hastens to meet those who sincerely desire her.

He discovers to them, at the same time, the obstacles that they may meet with in the study and pursuit of wisdom, which he shews are chargeable on men themselves, rather than on God; that therefore they wrongfully accuse nature, and to no purpose urge their own weakness and infirmities. For death and sin made not their first entry into the world through the will of God, but by the fraud

of the devil, and through the fault of men themselves. At first man was created pure, innocent, and immortal, and was himself the cause of forfeiting these great blessings and prerogatives. But notwithstanding his fall, wisdom is still possible to be attained by him, and, through the assistance of God, he may acquire it. But to engage God to be his friend, he must avoid, above all things, sin, debauchery, and deceit, for God will be served faithfully, and with an upright heart, nor will wisdom ever enter into or dwell in a deceitful and corrupt soul.

He expressly confutes those who believe the soul to be mortal, and who place their sovereign happiness in the pleasures of sense, and says, they deservedly brought death upon themselves, by siding with the devil, and ranging themselves in his party, who, through envy, brought men into this degenerate and unhappy state. He represents *the righteous man* as reviled, hated, persecuted, condemned unjustly, and at length put to death, and in such terms as suit admirably with the sufferings and passion of Jesus Christ. He threatens the wicked with the judgments of God, and extreme punishment in another life, and represents them in a state of despair at seeing the happiness of the just, which they shall be witnesses of. On the other side, he describes the blessed condition of the saints in a future state, as a condition of joy, peace, and glory, and represents them as kings and judges, who shall shine in heaven, and exercise there a jurisdiction as glorious, as their humiliation was on earth contemptible. He commends virginity, and opposes it to the many disorders of lust and incontinence, and in particular inveighs against the sin of adulterers, whose posterity he shews to be unfortunate, and of short continuance.

He speaks of wisdom in the most magnificent and pompous terms, in such a manner, that he often attributes to her what in strictness belongs only to the Divinity itself, of whom she is a ray and emanation. He gives her the name of the Spirit of God, the Holy Spirit, Creator, which fills and knows all things, and is almighty; one in essence, but manifold and diversified in her operations. He says, that wisdom is a sort of efflux or vapour, which issues and proceeds from the sovereign virtue of God, an emanation of his splendour, the brightness of the everlasting light, the spotless mirror of the majesty of God, and the express image of his goodness; that being but one, she can do all things, and continuing the same, renovates, or makes all things new. That none are beloved of God who are not filled with wisdom; that she is always about his throne, and was present at, and assisted in, the first creation of man. He prays to the Lord to send her down from heaven, that she may instruct him, and be his guide and assistant.

He shews the advantages which wisdom procures to men by his own happy experience; that Adam, who fell at the beginning, recovered himself by wisdom; that through her Noah had the happiness to please God, and to preserve himself pure and unspotted in the midst of a wicked and perverse generation; that it was wisdom which preserved Abraham from the general corruption of the world, and Lot in the destruction of Sodom. He relates the history of Jacob and Joseph; that of Moses and the Hebrews in Egypt and in the desert; and the principal miracles that God wrought in their favour, and always ascribes to wisdom the glory of them. He draws an elaborate and judicious parallel of the different manner in which God treated the Egyptians and the Hebrews, and compares the just severity of God towards the former, with the many signal instances of favour shewn to the latter. He enlarges upon the original of idolatry, and shews its folly, progress, fatal consequences and effects, and foretells its ruin and downfal. That idolaters are the most senseless of all men, and their blindness absolutely inexcusable, in not discovering and finding out the true God by the help and scale of the creatures. And in general it may be said, that in no other book of Scripture, nobler and more grand conceptions of the Deity are to be met with than in this.

There are some particular sentiments in this book, which have made some doubt of the inspiration of the author, and of the canonicalness of the book itself. We shall examine in a particular Dissertation, what he says about the original of idolatry. There is some difficulty in what he asserts with respect to his own soul, that it, being naturally good, had the happiness to light into a body likewise pure and undefiled, (viii. 20.) We have examined the passage in the course of this work, and shewn that he speaks there only of natural parts, and not of any moral qualities or endowments.

He says, in another place, that Joseph had the sceptre of Egypt, which is not mentioned in the books of Moses, and that the Hebrews, whilst they remained there, under the bondage of Pharaoh, were a just and irreproachable people, which is contrary to what Ezekiel and other prophets say of them, who accuse them of idolatry in that very country. He approves of the Hebrews spoiling the Egyptians of their goods, as being only the just recompence of their labour, which before was so badly requited. He adds likewise many particulars to Moses's account: he seems to believe that Abraham lived at the time of the building the tower of Babel, and that wisdom prevented him from consenting to that bold and presumptuous design, and kept him free from idolatry, which, like an inundation, overspread the earth. He accuses the Canaanites of magic, eating human flesh, worshipping flies and insects, which the Scripture does not charge them with. It is true indeed, that the Philistines adored Beelzebub, the god of flies; but these people were not of the race of Canaan, nor of his extraction.

He says, that the fire which fell with hail and rain upon Egypt, spared those animals which plagued the Egyptians, supposing that the frogs, flies, and locusts were still subsisting at that time, which is contrary to the account of Moses. He speaks of manna, as a food prepared in heaven, as the nourishment of angels, and in which the Hebrews found every thing agreeable to their palate that they could wish for; whereas Moses tells us, that the taste of manna was like that of wafers, or bread prepared with oil; that the Israelites were so surfeited with it, that they disliked the very sight of it. He makes apparitions and spectres to haunt the Egyptians during the three days' darkness in Egypt, supposing them to be visible by the light of some sudden and occasional flashes; and adds some circumstances about the Israelites' passage through the Red Sea which seem fabulous, as what he says of grass and flowers appearing at the bottom of it, to make their journey more easy and delightsome; and, in fine, seems to

believe, that the quails which fell in the wilderness round about the camp of the Hebrews, was a miraculous production, like that of the flies and frogs which Moses brought upon the land of Egypt.

But to all this we may answer in general, 1. That it is a piece of natural justice due to an author, that is not living nor capable of explaining his own sentiments, to understand his expressions in the most favourable sense, and not to impute a bad meaning to him, as long as one is not forced to it by the plain evidence of his own words: now we have shewn in the comment, that there are none of these passages which have been excepted against, but what may be understood in a good and consistent sense. 2. With respect to the additions which are complained of, it is common, we know, both in sacred and profane history, for one writer to supply what hath been omitted by another.

"This answer will hold (it may be replied) when two authors contemporary, or nearly so, record the same fact; but the case is quite otherwise here, as the author of this book lived many ages after Moses." To this we rejoin, that there are two ways by which the memory of events may be transmitted to posterity, *viz.* by Scripture, or by tradition. If the author could not come to the knowledge of these particulars by the first of these ways, he might learn them by the second.—But if this author was inspired, as we assert, and shall hereafter shew, there is no withstanding the force of his evidence, unless there could be found in his account of things some manifest contradiction to the sacred history, or sentiments contrary to truth and religion, which can never be shewn.

For, with regard to Joseph's having the sceptre of Egypt, it is not to be understood of a kingdom or sovereignty properly so called; it means only that he was the second person in the kingdom, and had a very extensive rule over all that country. And do not Joseph's own brethren say as much? *Joseph is yet alive, and is ruler over all the land of Egypt.* As to the Hebrews, who lived under the cruel bondage of Pharaoh, loaded and overwhelmed with hardships, they were just and irreproachable with respect to that king and his subjects, who had cruelly enslaved them, though not so indeed in regard to God, who permitted their slavery to punish their idolatry.—The spoil of the goods of the Egyptians by the Hebrews is not condemned any where in Scripture, and such as have wrote on that subject, justify the action by many substantial reasons.—What this author says of the Canaanites is but too true. The description which the Scripture gives of their abominations, is much more shocking than any thing said of them in this book. We have already answered in general to the objection drawn from the addition to the sacred account, the rest will be discussed in the Commentary itself. Some have raised an argument from the author himself,—"If he is not the real Solomon, why does he endeavour to pass for that prince? Can the Holy Spirit inspire a writer to personate what he is not?" We answer, that such an artifice in this writer, whoever he be, is neither fraudulent nor false. It is no more than a sort of prosopopœia, an ingenious fiction, whereby a writer, to give more weight and authority to the instructions delivered, assumes the name and person of another more ancient. The woman of Tekoah speaks in such a disguised manner when she pretends before the king to have lost one of her sons, 2 Sam. xiv. 4. By the same artifice, one of the sons of the prophets feigns himself wounded for having let a prisoner escape, 1 Kings xx. 35. Thus Nathan reproved David for his sin with Bath-sheba, under the significant parable of the ewe-lamb. And thus the prophets introduce God, Moses, Abraham, as occasionally talking, to render their discourses, by such a fiction, the more lively and affecting.

The author of this book designed to give the heathens a just idea of the original and end of true wisdom.—The Greeks were passionately fond of philosophy; but they knew not its true origin, ascribing it to their own industry and pains, which the wise man, in this treatise, shews to be the gift of God. They make it to consist in fruitless speculations, or in rules of a morality merely chimerical (as was that of the Stoics, which exceeded the power of human nature), or one purely natural, which went no farther than common honesty, and the doing such actions as were agreeable to right reason. But this writer proposes to them supernatural wisdom, having God for its end, and holiness for its object. He overthrows idolatry by shewing its ridiculous rise, sad consequences, and the horrors and abominations which accompanied it; that therefore men, and above all, philosophers, are inexcusable, in not knowing and acknowledging God, and transferring to creatures that honour which is due to the Creator only. In a word, he destroys the opinions of the Epicureans and Sadducees, who denied the immortality of the soul, a future judgment, the reality of hell, and the punishments and rewards of another life. After this manner he opposes the principal mistakes of the philosophers, and gives here the plan of a true and sound philosophy. Original sin, the fall, repentance, and recovery of the first man, the rewards and punishments in a future state, are as well, or perhaps more clearly, described in this book than in any of the Old Testament, which is of great consequence, to establish the truth of these opinions, and to shew the antiquity of such a belief among the Jews.

The six first chapters of this book are as a preface to the rest of the work; they are a sort of an abridgment of the nine first chapters of the book of Proverbs. In them kings and nobles are exhorted earnestly to the study of wisdom. In the seventh and eighth chapters, the author, assuming the name of Solomon, proposes himself as a pattern, and shews what means he employed to attain true wisdom. One sees there the description of his happy reign, and of his consummate knowledge, agreeably to what is said of it in the first book of Kings. The ninth chapter is a paraphrase on the prayer which Solomon made to God in the beginning of his reign, which is mentioned 1 Kings iii. 6—9. The tenth chapter, to the end of the book, is a continuation of the same prayer, where he enlarges upon the power of wisdom, and its effects, the evils which accompany the wicked and inconsiderate, and the rewards of the truly wise and righteous, which he confirms by various instances and examples. The work seems not to have been finished, or at least the conclusion of it has not reached us, for the author does not finish his prayer, as it is natural to suppose he should, according to his first design.

We shall not enlarge here upon the writer of this book, nor the time in which it was wrote; we shall do that in a particular Dissertation. The original text is in Greek,

which is yet preserved, and it does not appear that it was ever extant in Hebrew, notwithstanding what some authors have thought to the contrary. We find none of those Hebraisms, which are hardly to be avoided by those who translate from the Hebrew, nor any turns but what are usual in the Greek tongue. The author manifestly had read the heathen writers, and wrote Greek well; he even borrows some expressions which are peculiar to them—as, the giants being drowned in the waters of the deluge, the river of Forgetfulness, or Lethe, the kingdom of Pluto or Hades, ambrosia, &c. there are some passages in which he plainly appears to have imitated Plato, and one clearly perceives that he had studied that philosopher. His style is swelling, abounds with epithets, often obscure, and almost throughout poetical and figurative. The Jewish writers had some knowledge of him, and have quoted him sometimes; Rabbi Moses ben Nachman cites particularly vii. 7. which he gives in Syriac, or such Hebrew as was spoken at Jerusalem in the time of our Saviour.

The author often quotes Scripture, and always according to the Septuagint. Thus v. 10—13. he compares the life of man to a shadow, to a vessel cutting the waves, to a bird which parts the air, and to an arrow shot at a mark, which is taken from Prov. xxx. 19. where the wise man says, according to the LXX. that *there are four things which are hard to be known; the way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a young man in his youth;* but in the Hebrew the last clause is, *and the way of a young man with a virgin.* So that passage in ii. 12. *Let us lie in wait for the righteous, because he is not for our turn,* is taken from Isa. iii. 10. where the Septuagint read, *Let us bind the righteous, because he is disagreeable to us;* but in the Hebrew it is, *Say ye to the righteous that all shall be well with him.* In his account of the plagues of Egypt, he follows the LXX. particularly in what he says of the flies and locusts. And when he speaks of idols in the thirteenth and fourteenth chapters, he almost word for word copies what we have in Isaiah, Jeremiah, Baruch, and the Psalms on that subject.

The Latin translation which we have of this book is not St. Jerome's; it is the ancient Vulgate, used in the church before the time of that father, and made from the Greek, in the first ages of the church, by an author unknown. The translator does not seem well acquainted with the purity of the Latin tongue, often making use of words that are not used by approved authors in that sense; as *honestas* for riches; *honestus* for a rich man; *respectus* or *visitatio* for the punishment which God inflicts upon the wicked; *supervacuitas* for vanity or vain-glory; *animalia supervacua* for dangerous and noxious animals. The translation keeps very close to the text, and is strictly exact in rendering every single word faithfully, neglecting all ornaments of speech, and the beauties of the Latin idiom. St. Jerome, in his preface to the books of Solomon, says, that he corrected Proverbs, Ecclesiastes, and Canticles, from the ancient version of the LXX. but did not meddle with the translation of this book, or Ecclesiasticus. There are not many various readings in the Greek copies, but a much greater number in the Latin ones. The Complut. edition, that of Antwerp, and of Sixtus V. in 1590, afford a great variety, which are corrected in the Bibles of Clement VIII. and in the Vulgate. We have marked them at the bottom of each page in the Commentary.

The Book of Wisdom was not always received by the church as canonical, as not being admitted into the Jewish canon of Scripture among those books, which were wrote in their language, and passed through their hands to the Christian church without any doubt or exception. But such as were written in Greek, as Wisdom and Ecclesiasticus, have been disputed and contested, and the church, always cautious and wary in her decisions, did not decree to admit them for canonical, till after mature judgment and long deliberation; which slowness in her proceedings and determination shews, that she did not admit them hastily, or by chance. The scarcity of books in the beginning of Christianity, the great distance of churches from one another, the difficulty of assembling general councils, made each church keep to its own tradition, to admit, or not to admit books, till the truth was at length discovered.

The principal reasons brought against the canonicalness of this book are, 1. That there is no appearance that Philo the Jew, to whom very many authors ascribe it, was inspired; he lived and died a Jew without any knowledge of Jesus Christ, or receiving his gospel. 2. The doubts of some ancient fathers, who have ranked it in the number of disputed writings: that several particular churches left it out of their canon, and even some late interpreters, as Lyranus and Cajetan, did not admit it as indisputably canonical. 3. The Jews not admitting it into their canon, for it does not appear to have been known among them before the time of Jesus Christ. 4. Internal evidence in the book itself to reject it, as plain imitations of the gospel, and writings of the apostles; the opposition of some passages to the undoubted Scriptures; and the addition of others, which appears to have been made on purpose. All that can be objected on this head, we have mentioned before in the body of this preface; and will examine, in the Dissertation upon the author of this book, the objections with respect to Philo, and those passages in the gospel and writings of the apostles, which resemble some in this book. We have also answered, both in the Commentary and in this preface, the accusation of untruth, which has been urged against this writer. There remains only the difficulty which arises from the Jews not acknowledging it to be canonical, and some of the ancients not receiving it.

The authority of the Jews hath never been of any great weight in the church, particularly of the modern Jews, whose malice and unfair dealing, in every thing relating to our faith and holy religion, is open and notorious. The apostles, whose authority is of infinitely more weight than theirs, have taken quotations and proofs from this book.* And it is begging the question to say, that this writer copied from them. They recommended it to the faithful, who have ever since preserved, read, and cited it as inspired Scripture, so that we cannot now form any reasonable doubt about its canonicalness. To the testimony of those few among the ancients, who have disputed its authority, we oppose a crowd of witnesses in all ages of the church, who have acknowledged and quoted it as Divine

* See this objection discussed in note on ix. 13. and Bishop Cosin's Scholast. Hist. p. 26.

Scripture. In short, to the scruples of those who, seeing antiquity wavering upon this point, have found some difficulty to persuade themselves to admit this book into the canon, we oppose the third council of Carthage, in 397; that of Sardica, in 347; that of Constantinople, in Trullo, in 692; the eleventh of Toledo, in 675; that of Florence, in 1438; and, lastly, the fourth session of the council of Trent; all which expressly admitted this book into the class of Holy Scripture. And there is scarce any ancient father who has not quoted and commended it. Many of them attribute it to Solomon, others to some prophet, and all to an inspired writer.* We may therefore reasonably urge upon this occasion, the argument of prescription against our adversaries, and let them produce their title against our quiet possession. Let them attack and confute, if they can, so many councils,† and those learned ecclesiastical writers* which are the bulwarks of our cause: they must overthrow all these, before they will be able to reach us.

The prophecies which are to be met with in this book, and which have been acknowledged as such by the fathers, are still farther proofs of its canonicalness. All that is

* Some of the later fathers, as St. Jerome, St. Austin, &c. give indead very honourable titles to the Book of Wisdom, and the other Apocryphal Books, calling them canonical, sacred, divine; but then they mean not by canonical, as the church of Rome does, *canones fidei, a perfect rule of faith;* but *canones morum et historiæ,* such as are profitable only for instruction, and to inform men in the history of the Jewish church. (See Dupin's Biblioth. Pat. tom. i. p. 1.) Nor, when they call them sacred or divine, do they mean to equal them to Divine Scripture, strictly so called, or to make them of the same sovereign authority with the undoubted canonical books themselves, for the establishing matters of faith, or determining controversies in religion. (See St. Jer. epist. 7. ad Læt. Epist. ad Paul. Præf. in lib. Sol. Aust. de Doctr. Christ. lib. ii. cap. 8. Retract. lib. ii. cap. 10. De Civit. Dei, lib. xv. cap. 23. Cyril. Hieros. in Catech. sect. 4. Euseb. Eccl. Hist. lib. vi. cap. 25. Ruffin. in Expos. Symb.)

† As the catholics lay the stress of their cause upon these councils, and this learned commentator triumphs in them as their bulwark, it seems proper, and even neccasary, to examine into the authority of these councils, and consider how far they prove the point they are brought for. I shall take them in the order as they stand in this preface. With respect to the third council of Carthage, whereat St. Austin himself, they say, was present, we reply, 1. This council was not ecumenical, but only a provincial one. 2. The forty-seventh canon (according to Binius), which they urge against us, was not originally in the acts of this council, but added in the time of Pope Boniface. For if this council was held under the consulate of Cæsarius and Atticus in the year 397, as the inscription or title of this council in all copies has it, there can be no such canon in it; for Boniface, to whom this canon refers, was not at that time pope of Rome, nor above twenty years after, not till 418. 3. The great and general council of Chalcedon, consisting of six hundred and thirty bishops, confirmed the code of the universal church; in that code were contained the canons of the council of Laodicea, wherein we have the catalogue of the canonical books of Scripture; but the canons of the council of Carthage were not confirmed by it, as not having yet any place in it. And therefore we may safely conclude, that neither Pope Leo the First (whose legate subscribed the council for him), nor any of the bishops there gathered together, acknowledged any other books of canonical Scripture, than what the council of Laodicea (which left out all these books) had declared to be received, and read for such in the church, before their time. 4. The Romanists themselves do not generally allow the authority of this council, to determine what books are canonical: for Wisdom, and the rest of the Apocryphal Books, have been since rejected by many great and considerable persons among them, as Isidore, Nicephorus, Rabanus Maurus, Hugo, Lyran, Cajetan. (See Limborch's Theol. Christ. lib. i. cap. 3. Melch. Canus. Loc. Theol. lib. v. cap. *ult.* Baron. Ann. tom. viii. ad ann. 692.)

The next is that of Sardica, or Sardis, in 347, which was so far from a general council, that it was only a western synod. The canons of this council were never received by the catholic church as general laws, they were never put into the code of the canons of the universal church, which was approved by the great council of Chalcedon, but were first added to the code by Dionysius Exiguus, as those of the council of Carthage likewise were. The east never received these canons, nor would the bishops of Africa own them. The popes only used them, and cited them under the name of the council of Nice, to give them the greater weight and authority. (See Dupin's Eccl. Hist. vol. ii. p. 261.)

As to that at Constantinople in Trullo, this is only cited by them as confirming the council of Carthage; for in other respects, the canons of this council are not so agreeable to the Roman writers, who represent them as falsified and corrupt. They do not relish the thirty-sixth canon, which makes the bishop of Constantinople equal to the bishop of Rome; nor the fifty-fifth, which lays some restraints upon the church of Rome. But it is to be well observed, that the two hundred and twenty-seven bishops here assembled, in the second canon, confirmed also the council of Laodicea (which was thirty-seven years before that of Carthage, which they urge), which reckons the canonical books of Scripture as we do, and excludes the rest, in canon fifty-nine, as not properly belonging to them. When therefore in the same second canon they allow also the council of Carthage, they cannot be supposed immediately to contradict themselves, but that they understood the Laodicean council to be taken in one sense, and the council of Carthage in another; the latter extended, in a large and improper acceptation of Scripture, to the ecclesiastical books, and the former, in a more strict and proper sense, took in only those books that were really authentic and Divine. For in one and the same sense they cannot both be taken, nor otherwise be confirmed and stand together. (See Cosin's Schol. Hist. sect. 104. Episcop. Instit. Theol. lib. vii. cap. 7.)

There is still less to be said in favour of the eleventh council of Toledo, which was subscribed only by the archbishop of Toledo, sixteen bishops, two deacons, two bishops, deputies, and seven abbots. A number too small and contemptible to make a council!

That of Florence in 1438, is of so modern a date, that it can be of no great weight. It was assembled by the authority of the pope, and under his influence and management. In the large tomes and editions of the councils, no such canon, as is pretended, is to be found; it is a decree added by some impostor, probably the epitomizer or abridger of the councils, and is supposed with reason to be a forgery, for nothing was mentioned at this council concerning the canon of Scripture. Nor can it be called a general or ecumenical council, even in respect of the Latin churches only; many of which neither acknowledged Eugenius, or his council, and the council of Bazil then sitting, condemned this of Florence as a schismatical assembly. And the Greeks, as soon as they were returned, and got to Constantinople, would stand to nothing that their own fears and the pope's persuasion had before led them into. (See Cosin's Schol. Hist. sect. 160.)

The last is the famous decree of the council of Trent, wherein forty-three, or some few persons more, were only assembled, and cursed all other persons in the world, that did not receive their new canon of Scripture in such manner and form, as they were then first pleased to appoint it. To establish this ecumenical decree, as they most unwarrantably called it, of the Greek church they had not one; of the English as few; of the Helvetian, German, and northern churches none; of the French scarce two; of the Spanish not many. All the rest were Italians, and they in no great number; among whom some were the pope's pensioners, and sent thither to overbalance the votes of others, many of them titular, and some unlearned. And was it ever heard in the world before, that forty bishops of Italy, assisted, perhaps, with half-a-score others, should make up a general council for all Christendom? (See Cosin's Schol. Hist. sect. 194.) Wherein, as there was not any one greatly remarkable for learning, that voted the canonical authority of the Apocryphal Books, which the eastern and western churches ever held as suspected and uncertain; so some of them (as Father Paul observes, whose testimony upon this occasion must be allowed of great weight, and less exceptionable) were lawyers, eminent, perhaps, in their own profession, but of little skill and understanding in controverted points of religion; and such divines as were among them, were of low parts, and less than ordinary sufficiency: the greater number were courtiers, and bishops of such small places, or dignities only titular, that supposing every one to represent the clergy and people from whence he came, it could not be said that one in a thousand in Christendom was represented in this pretended council. (See Brent's Transl. of the Hist. of the Council of Trent, b. ii. p. 153.) I mentioned just above, that the eastern and western churches looked upon the Apocryphal Books as suspected and uncertain. Those that are curious may see this matter very minutely discussed by a particular detail of the sentiments of the several churches, extracted chiefly from the writings of the bishops, that presided over the respective sees, which Episcopius has happily executed, Instit. Theol. lib. iii. cap. 7. in such a clear manner, and so exact a method, as to time, place, and persons, that we see the judgment of these two great ecclesiastical bodies, as it were, in one view, and without any confusion or perplexity.

* This may be disproved by almost an infinity of testimonies in Bp. Cosin's Scholastical History, wherein by an historical disquisition of the universal tradition of the church of God, unanimously delivered in all ages from the apostles' times (and before) to ours, and by a very particular enumeration of the testimonies of the ancient ecclesiastical writers through the several centuries, it appears, that neither the ancient fathers, bishops, nor ecclesiastical writers, taught or believed otherwise than we now hold. So that it seems strange, that so learned a writer as Calmet, should either be so greatly deceived in a point of such consequence, or one in other respects so fair and candid, should knowingly triumph in false evidence and unsupported authorities: nor is it less strange, that he should not give the incomparable book of this prelate a place in his Bibliotheca Sacra, as the nature of that work required: but we may suppose that he either did not know it, being wrote in English, or did not care to have it known and read, the answers of it being so cogent against the Romanists, and the book itself the strongest bulwark of the protestant cause in this controverted point betwixt us.

mentioned here of the future downfal of idolatry, and of the terrible judgments which God will inflict upon the wicked, may be considered as a true prophecy. But the place upon which the ancients have fixed with most attention, is, where the author describes the punishments of *the just man*, in terms so resembling the sufferings of Jesus Christ, that Grotius imagines these passages to have been added to the book by some Christian interpolator, after the death of our Saviour; which is not at all probable, as they are so linked and interwoven with the context, that they are not to be separated without manifest violence. The fathers had quite a different opinion of them, and have made use of them against Jews and heathens, and shewn the complete accomplishment of them in the person of Jesus Christ.

The Jews themselves do not absolutely reject this book; I have before observed, that a learned rabbi quotes a passage from it in his preface to the Pentateuch. John Picus of Mirandola asserts, that the Jews read a Book of Wisdom in Hebrew, composed, as they thought, by Solomon, as the marrow and quintessence of the law of Moses. But it is very different from this book. Isidore, Sixtus of Sienna, Christopher a Castro, Gonsalve a Cervantes, Lorin, in their prefaces to this book, maintain that it was wrote at first in Hebrew, and afterward translated into Greek: many affirm, that it was wrote by Solomon, and translated after into Greek by the LXX. But these last opinions go too far. If the Jews were acquainted with and read this book, it must have been translated into their language from the Greek, and we must indeed agree that they never received it as canonical.

CALMET'S DISSERTATION

UPON THE

AUTHOR OF THE BOOK OF WISDOM.

TRANSLATED FROM THE FRENCH.

IF the dispute which hath been raised about the author of the Book of Wisdom, was only among catholic writers and all parties were agreed upon its canonicalness, and the inspiration of the author, we should have given ourselves no more trouble about this, than some others of the sacred books, whose canonicalness is acknowledged by all the churches, even those which are separated from our communion, though the writers of them are doubtful and unknown. When once it is agreed that the Holy Spirit is the original author of a book, one need not be so solicitous who the person employed as the instrument is. But in the question before us, many of those who dispute about the writer of this work, attempt to destroy its authority, and, by diminishing the credit of its author, would take the liberty to reject it as apocryphal. To oppose this is the design of the present Dissertation, wherein we shall endeavour to shew, that though the author of the Book of Wisdom be not certainly known, the book itself does not cease on that account to be authentic, inspired, canonical.

Many catholic writers suppose the author of this book to be Solomon himself. "He wrote it (say they) in Hebrew, from whence it was translated into Greek by the LXX. interpreters, together with the other works of that prince: the ancient fathers quote it often under his name, and it has generally that title in the Greek copies. The author plainly assumes this character throughout, and the true Solomon stands confessed in as clear a manner, as in any other of his books. Every body agrees that it is not unworthy of his consummate wisdom, and high reputation, and that his sentiments and maxims are comprised in it: that though this piece is not now to be met with in the Hebrew, it cannot be concluded from thence, that it was never wrote in that language: for how many works have we in the versions and translations only, the originals of which are not now to be found? and how many are ascribed to particular authors, as indisputably theirs, which have less marks to ascertain them to belong to such writers, than this has of being the genuine work of Solomon?" This is what they plausibly urge in behalf of this opinion.

But to these reasons it may be replied, that if this work was really Solomon's, and was in Hebrew in the time of the LXX. interpreters, the Jews would not have forgot or neglected it as they have done, nor excluded it their canon. It is entirely unknown in that language to Josephus, Philo, St. Jerome, and Origen; so that in all appearance it never was in that language. Add to this, that the turn of the phrase and expressions are in the manner of the Greeks, and very different from the genius of the Hebrew tongue. The author quotes the Scripture in it according to the LXX. and borrows passages from books, which were not wrote till a long time after Solomon. To pretend that the Jews have suppressed the original, out of hatred to the Christians, who make use of its authority to convince them, that they have accomplished, in the murder of our Saviour, what was foretold of him in this book, is to advance what is incredible, and raising an objection which has been a hundred times confuted, and more diffi-

cult to maintain, than what they would avoid by this plea. For, could the Jews have suppressed it, if they would? and if they could, what service would that have done them, since they have left it us in Greek, with so many other books, as strong at least as this, to establish the truth of our religion?

The authority of the fathers is decisive, to prove a point of faith, and the authenticalness of any text; but then their testimony must be constant and uniform; but in a matter of criticism, and where their judgments are divided, their opinion does not always determine the case. Now here the ancients do not speak in a uniform manner; some absolutely deny Solomon to be the author, others speak doubtfully, and none affirm it in express words. They cite indeed this work according to the usage of the church, which comprehends under the name of the Book of the Wisdom of Solomon, not only Proverbs and Ecclesiastes, but also this book and that of Ecclesiasticus. The title of the book in the Greek copies is no stronger an argument than the name of *king*, which this author assumes in the body of the work, or the port and appearance of Solomon, with which he would set himself off. The ancients often call their books by the names of persons whom they introduce speaking, as Plato gives to his Dialogues the names of Socrates, Timæus, Protagoras; and Cicero, to his book of Famous Orators, that of Brutus, and to another that of Hortensius. Xenophon too calls the history, in which he gives the model of a complete prince, by the name of Cyrus, who is the principal character drawn in it. But nobody will say, that these pieces were wrote by those whose names they bear, for it is known and confessed on all hands, that it was Plato, Cicero, Xenophon, who wrote them under such fictitious names. St. Jerome says expressly, that the Book of the Wisdom of Solomon carries a false and borrowed title.

The resemblance that is to be found in the thoughts and expressions of this book with those of Solomon, is so far from proving him to be the writer of it, that it furnishes a strong argument to the contrary. This prince would never have copied from himself, nor have repeated here, what he had already said in some other work; nor would he have cited passages from Isaiah and Jeremiah, who lived so long after him. We do not design or endeavour to decry the book, or to diminish its real worth and value; we readily own, that it is not unworthy of the wisdom of Solomon himself, and we have given it an author more great and noble than that prince—it is the Holy Spirit, which inspired this writer, as he did Solomon. I shall not repeat here, what I have said elsewhere, with respect to some terms used in this book, which are borrowed from the heathens, such as ambrosia, the river of Forgetfulness, or Lethe, the kingdom of Pluto or Hades, &c. These fables are apparently of later date than Solomon, as well as the chaplets and crowns of roses, mentioned ii. 8.

St. Austin was once of opinion, that Jesus the son of Sirach was the author of the books of Wisdom and Ecclesiasticus; but he did not long continue under that mistake; he recants as to the book of Wisdom, Retract. lib. ii. cap. 4. and without explicitly saying who is the author, owns that it is more probable that Jesus the son of Sirach did not write it: he says in another place, that it was by no means likely to be wrote by Solomon; but he does not doubt, but that it, and Ecclesiasticus, were both written by inspiration.* And he elsewhere observes, that the primitive writers of the church, nearest the times of the apostles, fetched proofs from this book, as being of Divine authority; that there can be no pretence for not receiving it, and placing it in the rank with the other Scriptures.

St. Jerome informs us, that some ancient writers ascribed the Book of Wisdom to Philo the Jew; which words have afforded much matter of dispute to authors that came after. Some have looked upon it as a dangerous opinion, which tends to destroy the whole authority of the book, by ascribing it to a Jewish writer, and one who was never reckoned inspired. Others have adopted him without any limitation, but the greater part add this restriction, that the Philo, whom St. Jerome mentions, is not that Philo whose writings we have, who is commonly known by the name of Philo the Jew, but some other more ancient. For they pretend that there were several authors of this name: the first, as they say, lived under Ptolemy Philadelphus, and was one of the LXX. interpreters; the second is Philo of Biblos, who is cited by Eusebius and Josephus; the third is Philo the Jew; the fourth is one who lived under the second temple, and wrote a book about the soul.

The first Philo is unknown to antiquity, nor is there any reason to place him in the time of Ptolemy and the Seventy interpreters. In all appearance there never was such an author, since he is not mentioned by any ancient writer. The second was a pagan, a native of Biblos, who translated the history of Phœnicia into Greek. Josephus places him in the same rank with Demetrius and Eupolemus, who, not being of the Jewish religion, could not have acquired a sufficient knowledge of their books to give any true and just idea of their history, and can with less reason be supposed to be the author of sacred and prophetic books. The next then is the famous Philo, the Jew of Alexandria, who lived in the first age of the church, and was deputed by the Jews of that place to the emperor Caius, about the year 40 of the common era. He wrote many books in his youth, but in the latter part of his time was employed in public and national affairs, and was of great service to his countrymen. Eusebius and St. Jerome write, that in a second embassy which he was sent upon to the emperor Claudius, he contracted an acquaintance and friendship with St. Peter. Photius says, that he even embraced Christianity, but quitted it again out of discontent or disgust. Josephus mentions him as a very considerable person. His works are in a style admirable for its beauty and plainness, but his method of expounding Scripture is allegorical. Photius thinks, that it was from him the custom was first introduced into the church of explaining the Scriptures allegorically, and it is certain that some of the fathers have followed his method. As to Philo's being a Christian, that opinion is now exploded by all learned men, as well as his pretended intimacy with St. Peter.

There are four ways to judge whether Philo, to whom many of the ancients have ascribed this book, be really the author of it. 1. A conformity of sentiments and method. 2. A resemblance of style. 3. An agreement with the per-

* See this confuted by St. Austin, De Civit. Dei, lib. xv. cap. 23. lib. xvii. cap. 20. lib. xviii. cap. 38. and many other places, which will serve likewise for an answer to what immediately follows from St. Austin.

son and character of Philo, and the times wherein he lived. 4. The authority of those writers who have ascribed this book to him. We shall examine these particulars in their order.

The author of the Book of Wisdom represents God as the creator and preserver of all things, of infinite wisdom and justice, and whose providence watches over and extends unto all his works. A God who aims only at the good of his creatures, who created them originally pure and innocent, and does not proceed to punish them till their wickedness is incorrigible, and at its full height; who is the author of true wisdom, and all other blessings, and communicates them freely to such as sincerely ask for them. Philo agrees in all these sentiments; but as this is nothing extraordinary in a Jewish writer, I shall not stop to draw the parallel, which would be of no service here.

The soul of man, according to the Book of Wisdom, is immortal, and linked to a corruptible body, the weight of which draws it to the earth, and presses it downwards; it is capable of eternal happiness, but when it gives itself up to the pursuit of sin and wickedness, it brings upon itself punishments and misery without end; it is inexcusable, when it continues ignorant of its Creator, who is so loudly proclaimed by his works. Philo says much the same, "That the soul of man is clothed with the body as with a garment, but that of a wise man with his virtues;" and in another place, "That while we continue in this world, we are in a state of pilgrimage; but a wise man looks upon himself, when in the body and upon the earth, as in some strange place, considering heaven as his only true country, and his proper native place."

Philo supposes two sorts of souls, some of which descend into and inhabit bodies, and others are at a great distance and very remote; of those that enter into bodies, and continue there, some apply themselves to, and are trained up in, a philosophy wholly sublime, which, after the death of the body, they continue to pursue, to purchase a life eternal and incorruptible: the other sort, overwhelmed with the weight of the flesh, neglect the study of wisdom, and giving themselves up to the caprice of fortune, are attached to things sensible and corporeal, to the pursuit of vanity, glory, riches, &c. which very much resembles what the author of the Book of Wisdom, speaking in the person of Solomon, says, viii. 19. 20. *that he had a good spirit*, or rather, *that, being good, he came into a body undefiled;* wherein he supposes a pre-existence of souls, some good, others wicked, not by nature, or through any fate or necessity, but voluntarily and by inclination, which is certainly the opinion of Philo in many places.

The high encomiums this author gives of wisdom are likewise to be met with in Philo, who says, "That she is a pure gift from the bounty of God, who communicates her to souls well disposed, which love contemplation; that she existed before all ages, and by her the world itself was created; that she is as the mother and God the father of it; that the wise alone are truly worthy to reign, to have command and sovereignty, and only these are truly rich; that wisdom is all Divine, and nothing more easily to be acquired, being always ready to communicate herself; that she never shuts her school, but is willing and disposed to receive those who desire instruction. These she enchants, and as it were inebriates, with sweet and agreeable draughts of her doctrines; she invites them to come and improve themselves by her lessons, and promises them infinite advantages and blessings." According to Philo, kings should distinguish themselves by their wisdom, and their ambition, happiness, and glory, should centre in this; that a prince should be well versed and instructed not only in human and secular affairs, but likewise in spiritual and Divine, and should appear to his subjects as an animated oracle, and a living law; which agrees admirably with the idea which the wise man here gives of a perfect and consummate prince.

The author of this book speaks of *the Word*, or *the Word of the Lord*, as a distinct person from him that generated and sent him. He ascribes to him Divine attributes, particularly omnipotence. It was this *Word* which fed the Israelites in the wilderness, cured the bitings of the serpents, slew the first-born of the Egyptians, and, in fine, created the world. Philo resembles our author more on this head, than in any other particular; and some have pretended, that he had even knowledge of that Divine Word, of which St. John speaks in the beginning of his Gospel; and others have advanced, but against all reason, that this holy evangelist took his doctrine and expressions from him. He says, that the invisible Word which created all things is the express image of God, above all the world, more ancient than it, and superior to all creatures. That this Word was employed to separate and divide the elements, and to range all the parts and matter of the universe into form and order according to his own will. That this Word was begotten of God, was the Creator of the universe, and has a dominion and sovereignty over all the kingdoms of the world. In speaking of Isaac, he says, that this patriarch never departed from his duty to God, but that he attached himself to the Word, that Divine Mediator, which instructs us in those things which are best for us, and came down to, and condescended to, converse with us, to teach us what is most convenient and proper for us in all circumstances: for, continues he, God disdains not to be known to, and intimate with, such as love virtue, and sends his Word to support and succour them.

The punishment and sufferings of the wicked in another life, and the rewards and glory of the righteous, are admirably described in the Book of Wisdom; Philo speaks of them in as plain and distinct a manner. He says, that the elements, the air, fire, and water, all conspire to the punishment of the wicked; God, by his almighty power, employing those very things, which he designed for the benefit and use of man, as his instruments and scourges to punish the ingratitude and wickedness of his creatures. He observes, speaking of Cain, that men imagine temporal death to be the greatest of all misfortunes, not reflecting upon the terrible tribunal of the sovereign Judge which will succeed, with respect to which, in the judgment of God himself, death may be considered only as the commencement of their misery. And what is their misery? It is to live, as continually dying, or rather to be dying always, without ceasing to live: a death always renewing, and in some sense immortal. For there are two sorts of death, the first is that of the body, which is an indifferent thing, it may be either good or bad; but the second is, to die without ceasing, the greatest and most terrible of all calamities and misfortunes.

He says, in another place, that the wicked are always dead, though they should chance to live even to extreme old age, and that the righteous, on the contrary, though dead and departed this life, through bodily sufferings, are really living, and enjoy a life permanent, and without end; and he instances in Nadab and Abihu, who being dead betimes, enjoy immortality, and a life incorruptible before God.* He elsewhere observes, that long life does not consist in a number of years, but in a course of goodness, expressions exactly agreeing with these of the Book of Wisdom: "Though the righteous be prevented with death, yet shall he be in rest; for honourable age is not that which standeth in length of time, nor is measured by the number of years; but wisdom is gray hair unto men, and an unspotted life is old age. That God took his beloved [Enoch] from the world in the flower of his age, lest wickedness should alter his understanding, or deceit beguile his soul; and that being made perfect in a short time, he fulfilled a long time, or had all the real advantages of old age." Chap. iv. 7—9. 11. 13.

What the writer of the Book of Wisdom says of idolatry and idolaters in the thirteenth chapter, is so like what we find in Philo in the beginning of his treatise, De Monarch. that one perceives plainly that they had both the same sentiments, and did not copy the one from the other. They both shew the folly and mistake of those who deified the stars, instead of exalting their hearts, and paying their devotions to Him, who is the great creator and ruler over them. In his piece upon the Decalogue, there is a passage entirely agreeable to that of Wisdom, xv. 15. where the ridiculousness of those pretended deities is exposed, which *neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle; and as for their feet they are slow to go.* There is no end of multiplying instances of the agreement between Philo and the Book of Wisdom; but these that we have produced, may be sufficient to shew the conformity of their sentiments.

Let us now examine the facts mentioned by the author of the Book of Wisdom, which seem to differ from the account of Moses. Philo, speaking of Joseph, says, that he was made viceroy, or, to speak more properly, king, of Egypt. And in the description of the plagues of that country, he says, that in the parts beyond Memphis there is no rain, nor do they know what winter is. But at the command of Moses, nature changed her appearance, and the air assumed new qualities, and thunder, lightnings, hail, and rain, were as dreadfully and sensibly felt *there*, as in other regions. And what was very particular, the water did not extinguish the fire in the lightning, nor the fire melt and dissolve the hail: a reflection, which the author of the Book of Wisdom likewise makes in several parts of that work.

Philo remarks, that, during the darkness in Egypt, which lasted three days, no fire could be kindled there, the thickness of the fog extinguishing it immediately; which is agreeable to our author's account. With respect to manna, the expressions of both are very much alike. According to Philo, it is a nourishment produced without the labour of man, sent purposely from heaven, and, in a figurative sense, is the wisdom of God, his word, or commandment; which is very like what Moses says, on this occasion, *That man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord,* (Deut. viii. 3.) He explains in an allegorical manner the vestments of the high-priest, and, like our author, supposes them to be symbolical of the universe; that the habit in general represents the whole world, and each particular answers to, and expresses, the several principal parts of it. The long robe of an azure colour, is an emblem of the air; the pomegranates at the bottom represent the water; the ornaments, or flowers, denote the earth; and the bells, the harmony which is in the several parts of it, from whence the union of the system proceeds. The Hebrew text speaks only of the pomegranates and bells, but Philo follows the LXX. who seem Exod. xxviii. 33. to mention flowers. All this is agreeable to, and an explanation of, what our author says in fewer words, *That in the long garment was the whole world,* (xviii. 24.)

One thing is very observable, that Philo doth not copy the very words of the Book of Wisdom, as he would have done, if he had designed to quote or use it, as the work of another writer. He follows in general the same method, the same sentiments, the same thoughts, but in different terms; as when one and the same author expresses himself upon particular points in different works. From this very great likeness and conformity of opinions, many of the ancients have concluded Philo to be the author of the Book of Wisdom.

The difference of the style of Philo, and that of the Book of Wisdom, is one of the strongest arguments against his being the real author; but the ancients, who were as good judges as the moderns upon this head, it is manifest, laid no great stress upon the difference of style, since it did not hinder them from ascribing this book notwithstanding to Philo. And in spite of the diversity of style, one may observe in several parts of this book the pompous turns of Philo, his exuberance in epithets, and his rich vein displayed by many lively and pathetic descriptions. But as he wrote it under the borrowed name of Solomon, he might disguise his style a little, and appear more sententious in this book, than in his other works: this probably is the true reason of the difference of style, it proceeds from the matter and subject itself. For let the same person write an oration, lessons of morality, an epistle, or a poem, will not a great variety of style necessarily arise from these different characters, though they are all penned, and proceed from one and the same author?

Though the book we are speaking of affords but few hints whereby to form a judgment of the time and place in which it was wrote; yet, as glimmering as the light is, it

---

* Calmet here translates Philo literally; the passage referred to is in his treatise, de Profugis. Οἱ μὲν ἱερεῖς Ναδὰβ καὶ Ἀβιοὺδ, ἵνα ζήσωσιν ἀποθνήσκουσι, θνητῆς ζωῆς ἀφθαρτον ἀντικαταλλαττόμενοι ζῖον, καὶ ἀπὸ τοῦ γινομένου πρὸς τἀγένητον μετανιστάμενοι· ἐφ' ᾧ τὰ σύμβολα τῆς ἀφθαρσίας ἄθεται, τό, τε ἐτελεύτησαν ἐνώπιον Κυρίου, τοῦτέστιν ἔζησαν. It is surprising, that Philo should produce these two persons as an instance of rewarded piety, who died by the immediate judgment of God, by an extraordinary visitation from heaven, for offering strange fire before the Lord, (Lev. x. 1.) Had they died instantly, when they had the honour to be called up to God, and to have a sight of him, and to eat and drink in his presence, when he appeared on Mount Sinai, (Exod. xxiv. 9—11.) they might have been thought to have died in God's embraces, as some of the rabbins have asserted of Moses. This mistake seems to arise from his allegorical manner of interpretation. When the text says, *they died before the Lord*, he renders, ἔζησαν, though the phrase has a quite different meaning in that place. (See Patr. in Lev. x.) Philo has the same thought in lib. Quis Rerum Divin. Hæres.

may be sufficient to give us some idea of both. The author lived in an idolatrous country, and most probably in Egypt, since upon all occasions he inveighs against the ridiculous idolatry of the Egyptians, which consisted in paying adoration to water, fire-serpents, and other beasts the most frightful and mischievous. He lived at a time when the Jews had a great aversion to idolatry; he speaks of its origin, and that one cause of it was the grief of a tender parent for a deceased child, which at length terminated in paying Divine honours to him. This remark is more applicable to Egypt than any other country, upon account of that great respect which the Egyptians are remarkable for paying to their dead; and because it is certain that Isis and Osiris, the first deities of this country, had the sovereignty of Egypt, and the former appointed Divine honours to the body of her deceased husband. He speaks likewise of the Jews being held in subjection, and persecuted under some idolatrous princes; which agrees very well with the times of Philo, when the Jews suffered greatly, both in Judea and in Egypt, from the Roman emperors, their deputies, and even the people themselves.

If he wrote it after the death of Jesus Christ, who could not be unknown to him, it is not improbable that he had him in view, when he describes *the just man*, as reviled, persecuted, and at length put to death; and that seeing the beginning and first essays of Christianity, and the miracles which accompanied the first preaching of the gospel, he foretold the approaching ruin of idolatry. In fine, living under idolatrous and cruel emperors, it is probable he might direct his instructions to them under the person of Solomon, and the more effectually to execute his design, purposely disguised his style to give his work a greater air of antiquity, and to add the more weight to it. And it may be questioned, whether it would have been even safe for him at *that time*, in the very heart of Alexandria, to have addressed a book in Greek to princes, wherein idolatry is condemned in such a bold and open manner; but by concealing himself and writings, under the fictitious name of Solomon, he avoided all danger.

When St. Jerome tells us that some of the ancients ascribed this book to Philo the Jew, he meant, no doubt, Philo of Alexandria, for at that time no other of the name was known. And as the ancients, whom he cites, are the first that acquaint us whom the church attributed this work to, their judgment ought to be of great weight; and so much the more, as, since that time, no one has been assigned in particular as the undoubted author of it. Truths of this nature are generally the more certain, the nearer they approach to the fountain head; now in the time of those ancients whom St. Jerome mentions, this tradition must have been very fresh, and it might have been a received notion in the church, even from the times of the apostles; the great commendations which the ancients give of Philo, shew the high idea they had of his merit. We have before mentioned, that Eusebius, St. Jerome, and others, believed him to have been a Christian; the former asserts that he was perfectly acquainted with all that related to the doctrine and the laws of his ancestors; he extols his eloquence, the loftiness of his thoughts and sentiments, his exact understanding of the Scripture, and his explications of the sacred books. And if St. Jerome, Eusebius, and others, who have drawn up the catalogue of Philo's works, have not inserted the Book of Wisdom in he number, the reason was, either that since their time it has been questioned, or, that being received by the generality of churches as an inspired book, it was not proper to range it among the works of a Jewish author.

This is what may be plausibly urged in favour of Philo, but this alone will not be sufficient to induce us to ascribe this work to him, there will always be an invincible argument to the contrary, *viz.* his religion. Philo died in Judaism many years after the death of Christ; and if he was acquainted with the truths of the gospel, he has not done that justice, or given that honour to it, which he ought. It is not therefore probable that the Holy Spirit should speak by the mouth of such a person, nor that the church should adopt, or receive, as an inspired book, the work of an unconverted Jew. This reason, it must be confessed, is of no force against those who do not look upon the Book of Wisdom as canonical. But there are other reasons which hinder us from ascribing this book to Philo: 1. The difference of style. 2. The silence of the ancients, as Eusebius, St. Jerome himself, Photius, Suidas, and others, who have not placed this book among those of Philo. 3. The passages of this book quoted in the gospels, and the epistles written either before Philo could write this work, or a very little time after. There remains then only in his favour tradition, and that but indifferently supported, and a conformity of sentiments, which is not so peculiar to Philo, but the like may be found in Job, Proverbs, Plato, Ecclesiasticus, and in the books of Maccabees. In these we meet with, likewise, the punishments of the wicked after this life, and the future rewards and happiness of the righteous; one finds wisdom represented there as co-eternal with God, and *the Word*, as Almighty, Omniscient, Creator, Preserver; as instructing, punishing, rewarding. These notions were common at that time among the Jews, and who can be certain that Philo himself did not take these from the books we have just quoted?

Origen has nothing certain about the author of this book, no more than the other fathers which follow him. All then that can be concluded from what we have said is, that Philo was manifestly of the same principles with the author of this book, had the same method, and most of his sentiments; that he wrote in Egypt, and is not very ancient, since it is indisputable that he lived after the version of the Seventy. If we should attempt to reckon up the differences between the Book of Wisdom and Philo, a very considerable number, perhaps, might be produced; the former sets down ten months as the ordinary time for the birth of children, the latter only seven, asserting, that children born after that time, suppose in the eighth month, are not commonly long-lived, or born to be happy. Philo also differs from the author of the Book of Wisdom in what he says of the creation of man, and his likeness and resemblance of God. According to the latter, man was created in the similitude and image of God, immortal and innocent, his body formed out of the earth, and will return to earth again, as his soul will likewise to God after death, from whom it originally proceeded; Philo makes the resemblance between God and man to consist in the soul, which God himself created in the beginning, and filled with inclinations for its welfare and happiness, but adds, at the same time, that he called evil angels to assist at the formation of man, who

were the authors of those bad dispositions observable in him; which includes that dangerous opinion of two different independent principles, which the Manichees afterward abused in so strange a manner.

Grotius is of opinion, that the Book of Wisdom is the work of a Jew, who wrote it in Hebrew after the time of Esdras, and before the pontificate of the high-priest Simon, and that for this reason it is placed before the book of Ecclesiasticus. It was translated, as he says, into Greek by some Christian author, who understood that language well enough, but took great liberties in his translation, without confining himself to the words of his original, and even added some strokes and sentiments taken from Christianity. Hence, he says, it proceeds, that the universal judgment is taken notice of there, the happiness of the righteous, and the punishment of the wicked, in a manner more distinct and clear than we observe generally in the books of the ancient Hebrews.

These are the sentiments of Grotius, but there is scarce any part of this hypothesis but wants proof. It is mere guess-work to pretend that this book was originally wrote in Hebrew, neither Jews, nor ancient Christian writers, have either seen or known it in that language. If it was really wrote in it, would the Jews ever have suffered it to be lost? or are there any footsteps of Hebraisms, and a foreign construction, discoverable in the Greek translation? Those Christian sentiments which Grotius thought to be foisted into it by the translator, are to be found in the books of Maccabees, and in Philo, and some of them even in Plato. The two former, as likewise Ecclesiasticus, speak very clearly of the everlasting happiness of the just, and the eternal punishments appointed for the wicked. Are we therefore permitted to say, that these books likewise have been corrupted by Christians, who have artfully conveyed their maxims and sentiments into them? That admirable description of the just man, chap. ii. afflicted and tortured with a variety of wretchedness, do we not meet with it in the writings of Plato, lib. ii. de Rep.? from whence Cicero and Seneca both manifestly took it. It is well known how the ancient Greeks, and even the Jewish writers, were attached to the doctrine of that philosopher, and why might not this writer think it proper to preserve, and even consecrate, such a fine thought, and put it in its full light and beauty in this Divine work, and hereby set truth at liberty, and give it a freer circulation, which before was, as it were, a prisoner, and confined to the heathen writings? Does not St. Paul himself sometimes borrow the thoughts, and even the words, of profane authors?

Cornelius a Lapide believes, that the Book of Wisdom was wrote in Greek by a Jewish author, after the return from the Babylonish captivity, and about the time of Ptolemy Philadelphus. He even suspects that it might be one of the Seventy interpreters that wrote it for the use of that king, the book being calculated, as has been before observed, for the instruction of princes; for Aristeus relates, that Philadelphus proposed to every one of these interpreters some question concerning the good government of his dominions. He adds, that the opinion which ascribes this book to Philo, might easily have obtained by the following equivocal terms: Solomon had two names, Solomon and Jedidiah, the last of which signifies *the friend of God*, and in Greek *Philo* or *Philos* signifies a *friend*; and the rabbins, when they quote Philo, give him the name of Jedidiah; and so people have been led into a mistake to imagine Philo the Jew was meant, when Solomon only was intended under his other name.

But these are conjectures without any certain proof. We will ingenuously acknowledge that this matter is dubious, and that the author of the Book of Wisdom is uncertain and unknown, but it is nevertheless canonical and Divine, since it contains in it all that is necessary to deserve that title: it abounds with useful and solid instructions, and paints Jesus Christ and his sufferings in a heavenly manner; and the truths recorded in it are as comfortable to the good and righteous, as they are dreadful to the wicked and the sinner; and besides, the church has received and acknowledged it, as sacred and canonical.

It is certain that the author lived after the Seventy, since he cites their text even when they depart from the Hebrew. He wrote at a time when allegories were much in vogue, and appears to have read the writings of the philosophers and Greek poets. From these circumstances we are of opinion, that this author cannot be very ancient. He seems to be later than the writer of Ecclesiasticus, whom we have fixed to the times of Ptolemy Epiphanes in Egypt, and Antiochus Epiphanes in Syria; and, if this be so, our author should have lived under the government of the Maccabees.

THE

BOOK OF WISDOM.

CHAP. I.

ARGUMENT.

As the title of this book is Wisdom, the author very properly opens it with the recommendation of righteousness, which is a principal part of it; a virtue necessary to be observed by all, but more particularly by the rulers and judges of the earth, this being the chief end of their appointment, the pursuit of this end their great duty, and the attainment of it their true glory. He then proceeds to shew in general the necessity of right sentiments of God, and the folly of mistrusting, and murmuring against, his providence; that as he is the searcher of all hearts, no disguise or hypocrisy can impose upon him, nor be concealed from him; that wickedness first brought death into the world, which God unwillingly inflicts upon men, who were originally designed for a blessed state of immortality.

Ver. 1. *LOVE righteousness, ye that be judges of the earth.*] We find the like command given to Joshua, when God appointed him to succeed Moses in the government of his people: *The book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success;* (Josh. i. 8.) where the marginal reading, *thou shalt do wisely,* taken from the Hebrew, and confirmed by the LXX. seems far preferable. The same direction is given, Psal. ii. 10, 11. *Be wise now, O ye kings; be instructed, ye that are judges of the earth: serve the Lord with fear,* &c. The philosopher assigns two reasons why magistrates should be particularly careful to give public testimony of their goodness—"because the people will be less jealous of suffering an injury from such whom they believe to be righteous, and will be less disposed to attempt an injury against such of whom they entertain the highest opinion." (Politic. lib. v. cap. 11.) And it is no improbable conjecture, that one reason why rulers are called *gods* in Scripture (Psal. lxxxii. 6.) is, that they ought to imitate the Deity in the perfection of goodness. But besides this common acceptation of *judges of the earth,* which indeed is most natural, there is another sense suggested by Messieurs du Port-Royal, *Les saints expliquent ces paroles comme estant dites a tous les fidelles,* who, according to some of the fathers, will be appointed judges of the earth: and indeed St. Austin thus interprets the very words of this author, οἱ κρίνοντες τὴν γῆν, (see Comment. on Psal. ii.) from the Christian doctrine, probably, 1 Cor. vi. 2. *Know ye not that the saints shall judge the world?* τὸν κόσμον κρινοῦσι; hence, ὁ κριτὴς τῆς οἰκουμένης, became the style of a great saint, and is yet used as the standing title of the patriarch of Alexandria, and perhaps of other eastern patriarchs. That this construction might be intended here seems probable, because the author of this book uses the same expression in the same sense, iii. 8. where, speaking professedly of the saints, or the best of men, he says, κρινοῦσιν ἔθνη καὶ κρατήσουσι λαῶν. Upon which words Grotius and other commentators scruple not to refer to Matt. xix. 28. and Apoc. ii. 26. and other places where the judgment of the world by the saints is mentioned. Both these passages in this writer may easily be accounted for, if there was any foundation for Grotius's observation in the introduction to his notes, *viz.* that the translator of this book was a Christian, "qui Christiana quædam commodis locis addidit." If that great man had given any proof of his remark, then indeed these passages might be more justly suspected, and esteemed instances of the truth of his observation.

Think of the Lord with a good heart.] Φρονήσατε περὶ τοῦ Κυρίου ἐν ἀγαθότητι. Our translators, because it follows immediately, καὶ ἐν ἁπλότητι καρδίας ζητήσατε αὐτὸν, have considered ἀγαθότης, as well as ἁπλότης, as relating to the heart. But, according to Grotius, *sentite de Domino in bonitate,* is a Hebraism for *bene sentite* (which is the sense of Calmet and the rest of the commentators of Coverdale's and the Geneva Bibles), *think of God justly and worthily, i. e.* have right sentiments of his goodness, power (which the Arabic version understands in particular), and his other attributes: consider what God is, and what ye yourselves are; what great things he hath done for you, and what unworthy returns ye have made him. This certainly is the better construction (if the Hebraism may be depended upon), and comprehends more than our translation of the place. This instruction is very properly inserted in the entrance of this work, because a right opinion concerning God is the basis and foundation of all virtue and goodness. Thus Origen, βάσιν γὰρ οἶμαι καὶ ἑδραίωμα πασῶν τῶν ἀρετῶν εἶναι τὴν ἁρμόζουσαν Θεῷ δόξαν τε καὶ πίστιν· (Cont. Marcion. p. 2.) *For the better God is understood, with the more rational religion will he be worshipped, and with a homage more agreeable to his nature, free from any mixture of superstition or idolatry.*

And in simplicity of heart, seek him.] *i. e.* With sincerity and singleness of heart, as Coverdale renders, in opposition to double-mindedness, which the Scripture so frequently condemns, and the Hebrew well expresses by *a heart and a heart,* divided as it were betwixt God and the world; and thus St. Bernard seems to understand it. "Seek not any thing (says he) more than God, or so much as God, because he is above every thing; seek not any thing with God, or next unto him, because he alone is sufficient for every thing." (De Div. Serm. 37.) A person of

such a temper is elegantly called by the son of Sirach, *A sinner that goeth two ways,* Ecclus. ii. 12.

Ver. 2. *He will be found of them that tempt him not.*] Though it is certain that *tempting God,* is used in Scripture not only for presumption and too much confidence, but also for too little confidence, or diffidence and distrust, which latter is the sense that Grotius and Calmet take it in; yet for what reason it should be so taken here (especially as the following words express this very thing, *viz. that he sheweth himself to those that do not distrust him),* is not easy to conceive: unless we will make a difference in the *degrees of distrust* expressed by πειράζουσιν and ἀπιστοῦσιν, as there seems to be in the degrees of discovery God makes of himself, expressed by εὑρίσκεται and ἐμφανίζεται· or else interpret ἀπιστοῦσιν of incredulity or slowness of belief, which is the proper meaning of the word. But the most natural construction of the whole verse is given by Messieurs du Port-Royal, who interpret *tempting God,* of every instance of hypocrisy and disguise, *On ne cherche point Dieu avec un cœur simple:* this is so agreeable to the ἁπλότης καρδίας beforementioned, as well as to all the following verses, that it claims the preference. And then, as it is another proper effect of the *simplicity of the heart,* to be as free from suspicions and distrust, as it is from craft or pretence, μὴ ἀπιστοῦσι, rendered and understood as in our translation, follows most aptly and naturally.

Ver. 3. *For froward thoughts.*] Σκολιοὶ λογισμοί. Σκολιὸς properly is *tortuosus, flexuosus,* and when applied to *thoughts,* must denote *crafty, captious, intriguing, subtle, prevaricating,* and every thing which is the reverse of ἁπλοῦς. I doubt therefore of the propriety of rendering it by *froward,* which denotes rather perverseness or obstinacy, as our translators render the word, Prov. xvii. 20. from another sense of σκολιὸς, *viz. crooked, hard to be reduced to a right line.* But this sense of wiliness or dissimulation perfectly agrees with the context, for it is said, *to separate from God; i. e.* God is not to be found by a hypocrite; and the reason follows in the fifth verse.

And his power when it is tried, reproveth the unwise.] This is variously apprehended by the commentators. Clarius would have it, *That the approved virtue of good men renders them the fittest to reprove the ungodly.* Badwell says, *Pronomen* ejus *adjunxi ut ad Deum referatur.* So have our translators inserted it; though *his* should have been in italic letters, because not in the original. Castalio, the same in sense: so also Grotius understands it, and expounds it, *That there is sufficient experience of the power of God to confute all those who deny his providence.* But how does this suit with the context? I think Messieurs du Port-Royal preserve the connexion much better, *Et lors que les hommes veulent tenter sa puissance* (tempt him by their hypocrisy, as above, or, as they explain it here in their notes, *en feignant le chercher au meme tems qu'on le deshonore) elle les convainc de folie; i. e.* as they explain it, God punishes their folly by giving them up to their own unruly affections. The sense of the whole third verse seems to be to this effect: Guileful thoughts set us at a distance from God and his truth; he is too great and powerful a being to be treated with art or craft; and when men presume to treat him so, "recalcitrat undique tutus" (as Horace said of Augustus), they are sure to suffer for their folly. This sense is confirmed by the words immediately following.

Ver. 4. *For into a malicious soul wisdom shall not enter.*] Εἰς κακότεχνον ψυχήν. Here again is meant the *crafty, designing, evil-plotting soul,* and not merely the *malicious soul,* as our translators have rendered. And thus Badwell understands κακότεχνος, *Anima quæ malum molitur et machinatur.* St. Gregory has a just and apposite observation, "Deus de supernis mysteriis illorum mentes radio suæ visitationis illuminat, quos nulla umbra duplicitatis obscurat." (De Cur. Pastor. p. 3.) The Syriac and Arabic versions understand it, *of a soul polluted with many sins.* And indeed it must be confessed, in favour of this interpretation, that all sin, especially long continued in, indisposes the soul for the reception of Divine wisdom, and renders it an incapable subject of Divine grace; whereas holiness composes our natures into such a regular temper, as is of all others the most fit to receive religious impressions, and to procure us the presence and aid of God's grace. This sense has some countenance from what follows.

Nor dwell in the body that is subject unto sin.] Not barely *subject,* or liable unto sin; that cannot be the meaning, for this all persons who live in the midst of temptations must be in danger of committing; but the sense is, Divine wisdom will not dwell in such who are bound, or subjected, under the dominion of sin: and so the Vulgate renders, *Nec habitabit in corpore subdito peccatis;* and Coverdale's version has it, *Nor dwell in the body that is subdued unto sin,* or rather in bondage, as a debtor, unto sin; for so κατάχρεος, which is a forensic term, properly signifies. What the Jews observe of the spirit of prophecy, that it dwells not with sadness, is true of Divine wisdom, that it dwells not with wickedness, *i. e.* in a soul subject or enslaved to vicious and irregular passions. And so long as men allow themselves in any known sin, suffer any vice wilfully to remain in them unsubdued, so long they deprive themselves of the presence or inhabitation of this heavenly guest.

Ver. 5. *For the holy spirit of discipline will flee deceit.*] The Jews apply the name of *spirit* to several habits of the soul; thus we meet with the spirit of meekness, the spirit of wisdom and understanding, the spirit of counsel and might, &c. (Isa. ii. 2.) and here the *spirit of discipline.* But I think, with Calmet, it would be better rendered, *The holy spirit of instruction will flee deceit,* that being a more proper word than *discipline,* which our translators use; for the context requires that precise sense, and *discipline* has a general and more lax sense in our language; some manuscripts accordingly read, ἅγιον πνεῦμα σοφίας, which confirms this. Seneca has a very remarkable passage among his Epistles to this purpose: "Sacer inest in nobis spiritus, bonorum malorumque custos et observator; et quemadmodum nos illum tractamus, ita et ille nos." *There is a holy spirit residing in us, who watches and observes both good and bad men, and will treat us after the same manner that we treat him.* Nor is the reason which is assigned for the residence and abode of a demon, or good genius, with Socrates, after a very extraordinary manner, less worthy of notice: "Do not wonder (says Maximus Tyrius) that such a spirit should dwell with Socrates, whose purity of body, goodness of soul, devotion towards God, and integrity to man, rendered him worthy of such a friend." (Dissert. 26.)

And remove from thoughts that are without understand-

ing, and will not abide when unrighteousness cometh in.] Probably the true reading here of the original is ἀπὸ λογισμῶν ἀσυνζέτων, and not ἀσυνέτων, as all the printed copies have it. For the context plainly shews, and even the sentence immediately foregoing, that not silly or weak thoughts, but guileful intentions, and deceitful practices, are to be understood. What is here said of the spirit of instruction, with respect to artifice and dissimulation, is no less true of those holy spirits who are the appointed guardians of mankind, with respect to unrighteousness in general; for those who, with much tender concern and affectionate hopes, minister to man's salvation, are forced with regret to leave the care and habitation of the profligate and irreclaimable, and with sorrow cry out to one another, as the angels did in the Jewish temple, when through many profanations it was no longer fit for their charge, μεταβαίνωμεν ἐντεῦθεν, *Let us depart hence.* (Joseph. de Bell. Judaic. lib. vii.) And it is very observable, that when the wickedness of the old world was arrived to its height, God pronounces, οὐ μὴ καταμείνῃ τὸ πνεῦμά μου ἐν τοῖς ἀνζρώποις, (Gen. vi. 3.) *My Spirit shall not always continue in such men;* the sense of which passage our version expresses imperfectly by *striving with men.* (See John xiv. 23.)

Ver. 6. *For wisdom is a loving spirit.*] *i. e.* A hearty well-wisher to, and promoter of, the good of mankind, and in particular a lover of their souls. But how is the punishing a blasphemer, an instance of the great love and philanthropy of this spirit? It seems rather a proof of its severity, than kindness and good-nature. The answer and true sense is, that though wisdom be such a kind and merciful spirit, yet her regard to justice is such, that she will not acquit the blasphemer; and so St. Austin (De Mendacio, cap. 16.) explains it. These may be supposed the words, and as it were soliloquy, of a wicked man, comforting himself in the midst of his evil courses against danger, because Divine wisdom is a loving and compassionate spirit. And then the words immediately following will contain the answer to this vain subterfuge and weak pretence, *viz.* that notwithstanding the affectionate tenderness of this spirit, which is confessed on all hands, and displayed every where, yet cannot she act so inconsistently and unsuitably to her holy nature, as to excuse the blasphemer. And thus the Syriac version understands it, *Amicus est quidem hominum spiritus sapientiæ, at non justificat impium.* And Junius, after having stated the objection, answers it in like manner, *Humanus quidem est, fateor; sed tamen non propterea injustus est, qui hominis blasphemi maledicta impune abire sinat.* (See Comment. in loc.)

And will not acquit a blasphemer of his words.] Or, as the literal rendering of the Greek is, *Hold him guiltless with respect to his lips.* Such whose *mouths are full of cursing, deceit, and fraud, and under whose tongue is ungodliness and vanity,* who dare be outrageous against God, or deceitful and injurious to their neighbour, shall be answerable for what is not conformable to truth and sincerity. All falsehood and deceit in general, either open or concealed, and whatsoever proceeds from the heart or the lips that may do hurt, is not only detestable to this Divine Spirit, but will be punished severely by it. This in the book of Proverbs is called a *froward mouth,* which the Vulgar Latin translates sometimes a *mouth with two tongues.*

For God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue.] The sentiment here is like that in king David's fine charge to Solomon: *And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind, for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts,* (1 Chron. xxviii. 9.) God's judgment alone therefore is infallible as to men's real goodness and inward dispositions; for whereas men judge of their neighbour's heart by his words or actions, which are often deceitful, God, on the contrary, judges of men's words and actions as he sees their heart, and knows their reins. But the observation in this place relates not so much to God's infinite knowledge in general, as to his discovery of guile and deceit in particular.

Ver. 7. *For the Spirit of the Lord filleth the world.*] *i. e.* Is infinite and immense, is not bounded by any place or space, but spreads himself to all places that we can either see or imagine, and infinitely beyond; so that we cannot say, He is here, and not there; Thus far he reaches, and no farther. St. Gregory describes God, "intra omnia non inclusus, extra omnia non exclusus, supra omnia non elatus, infra omnia non depressus:" (lib. ii. Moral.) Or, to speak in the language of the old philosopher, he is a being, *whose centre is every where, and his circumference no where.* But nothing can equal what God says of himself, *Am I a God at hand, and not a God afar off? Can any hide himself in secret places that I shall not see him? Do not I fill heaven and earth? saith the Lord.* (Jer. xxiii. 23, 24. see also Psal. cxxxix. 7.)

And that which containeth all things, hath knowledge of the voice.] Some manuscripts read ὁ συνέχων, which probably is the true reading. (See Calmet and St. Austin in Speculo, and Orig. in Epist. ad Rom. cap. 9. lib. vii.) Thus the Syriac and Arabic versions expound it, the former rendering, *Ille qui tenet omnia, scienter habet vocem ipsius;* and the latter, *Et qui creaturas omnes amplectitur, possidet notitiam vocis.* Coverdale's version is to the same purpose, *And the same that upholdeth all things, hath knowledge also of the voice.* But the rendering of the Vulgate here is very faulty, and even ungrammatical: as the former sentence respected God's omnipresence, this takes in his infinite knowledge, which extends itself to, and takes cognizance of, what passes every where. With respect to our words, that of the Psalmist is most full, *Lo, there is not a word in my tongue, but thou, O Lord, knowest it altogether:* (Psal. cxxxix. 3.) with respect to our actions, that of the prophet Samuel, *The Lord is a God of knowledge, and by him actions are weighed;* 1 Sam. ii. 3. where the reading of the LXX. is very observable, Θεὸς γνώσεως Κύριος, *i. e. the Lord is a God of knowledges,* which as Bishop Pearson expresses it, are so *plural,* or rather *infinite,* that *of his understanding there is no number,* τῆς συνέσεως αὐτοῦ οὐκ ἔστιν ἀριθμός. (See the LXX. in Psal. cxlvii. 5.)

Ver. 9. *And the sound of his words shall come unto the Lord, for the manifestation of his wicked deeds.*] The marginal reading here seems preferable, *For the reproving of his wicked deeds.* Coverdale's version is to the same effect, *The report of his words shall come unto God, so that his wickedness shall be punished;* to which agrees the rendering in the Geneva Bible, *The sound of his words shall come unto God for the correction of his iniquities.* And the Syriac and Arabic versions are to the same purpose. And

in this sense even our translators themselves have used ἐλέγχω, the very verse before, which they seem here to have forgot.

Ver. 10. *For the ear of jealousy heareth all things.*] *i. e.* God's jealous ear overhears every thing; especially complaints against the dispensations of his providence cannot be kept secret from him, who is jealous of his own honour. The Arabic version therefore of this passage is very just, *Ob zeli causam res omnes audit:* hence his name *Deus Zelotes.* There is no metaphor more frequent in the prophets, than to represent sin as *spiritual adultery;* jealousy, therefore, in a religious sense, means God's quick sense and keen resentment of his injured honour, that, like a suspicious and abused husband, he is ever inquisitive and watchful, always listening to, and actuated by, every report and whisper, so that nothing can be concealed from, or pass unobserved by, him, that reflects the least dishonour upon his judgments or proceedings.

And the noise of murmurings is not hid.] *Murmurings* here may either respect God, or man; with respect to God, the sense is, that he will listen to, and remember, all hard and ungodly speeches against him, that he will punish the secret complaints or open insults of such who dare to find fault with the wise methods of his providence, or, from any seemingly unequal dispensations of it, call his justice or goodness in question. By *murmurings* with regard to men, we may understand, that detraction, though a covert method of evil speaking, and generally conveyed by way of whisper, and under the seal of secrecy, yet shall neither be undiscovered or unpunished. And in this latter sense St. Austin understands this passage, (De Mendacio, cap. 16.) and is pleased with the contrast of the expression, *viz.* "*The noise of murmurings;* which, though imagined to be secret, and the slander of them conveyed privately, and as it were instilled into the ear, yet are as well-known (says he) to God, as if they were spoken aloud, or proclaimed with the voice of a trumpet."

Ver. 11. *Therefore beware of murmuring, which is unprofitable.*] *i. e.* Is very mischievous and hurtful. This figure of speech, called *litotes* or *meiosis,* when less is said than is meant, is frequent both in sacred and profane writings. Thus Prov. xx. 23. the wise man saith, *A false balance is not good; i. e.* very bad, and hateful to God. Thus *idols* are called *vain things, which cannot profit; i. e.* things which occasion much mischief. And the most shameful vices are called *things which are not convenient,* Rom. ii. 28. (See also Gen. xxxiv. 7.) Nor are examples of this kind of speaking wanting in Cicero, Livy, Longinus, and the best writers. Thus Virgil calls the great tyrant Busiris, *illaudatus;* and the Stygian lake, *inamabilis;* though by this negative of praise, he intended to express a great abhorrence of them. (See more instances in Martyn's Notes on the Georgics, lib. iii. p. 210.)

And refrain your tongue from backbiting, for there is no word so secret that shall go for nought; and the mouth that belieth slayeth the soul.] We cannot better or more truly interpret this verse, than of those reasonings which are contained in the five first verses of the next chapter; nor can it be so consistently understood any other way; for in the verses referred to, we have all the particulars inserted in this, *viz.* the γογγυσμὸς ἀνωφελὴς, the καταλαλιὰ γλώσσης, not *backbiting,* as our version hath it, but such representations of our mortal state, as are false and injurious to God the Creator—the φθέγμα λαθραῖον, in the strictest sense, explained by εἶπον ἐν ἑαυτοῖς λογισάμενοι—and οὐ κενὸν, on account of its pernicious consequences—and, lastly, the στόμα καταψευδόμενον, which literally *slayeth the soul,* by filling it with such vile principles as bring it to destruction. From hence the connexion, between this and the next chapter, is both visible and necessary; nor can we account for this verse so well in any other light. None of the commentators have attended to this, and therefore they expound this verse, either of *lying* strictly so called, or of *slander* in general; but if we understand it of *slandering,* with the marginal reading and the Geneva Bible, we must confine it rather to a particular branch of it, *viz.* the speaking evil of God, good men, or sacred things. St. Bernard's observation, that *slander is like a serpent, that at the same time kills several persons,* is very just and applicable here; for a slanderer, that takes a wicked pleasure in ridiculing or discrediting things sacred, ruins himself at length by his libertine notions and false principles; he shoots his arrows against heaven, which are sure to fall on his own head; he poisons the persons that listen to him with consent and pleasure, and so draws them after him into the same ruin; and he wounds religion, and consequently God through its sides, by the scandal and groundless suspicions which he impotently endeavours to fasten upon it.

Ver. 12. *Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands.*] The original words ζηλοῦτε, and ἐπισπᾶσθε, intimate, that wicked men labour to be miserable; that they offer a sort of violence to themselves when they commit sin; and thereby oblige God, unwillingly, and, as it were, with reluctance, to inflict death on them. Salvian expresses this in most remarkably strong terms; "God (saith he) is loath to punish men, but they themselves, exigunt et extorquent ut perirent, vim etiam faciunt—manus inferunt pietati divinæ, et omni peccatorum scelere, quasi omni telorum genere, misericordiam Dei expugnant." (De Gubern. Dei, lib. i.) As death and destruction proceed thus from the corrupt abuse of men's own natural power and liberty of will, we hence see the origin of evil.—I observed of the former verse, that it was best explained by a reference to the beginning of the next chapter; so the like reference to it is equally proper and necessary in this, for much the same order of sentiments will be found in the cautions here given: *Seek not death; i. e.* court it not; ἐν πλάνῃ ζωῆς, which *error of life* is explained in ver. 6—9. of the next chapter: and the following verses there, *viz.* 10—12. that express a degree of wickedness which amounts to a *covenant* or *compact with death,* are here cautioned against, by *pull not upon yourselves destruction*; for ἐπισπᾶν ὄλεθρον is as much above ζηλοῦν θάνατον, as acts of violence, cruelty, and injustice, are above voluptuousness in the climax of a bad life.

Ver. 13. *For God made not death.*] *i. e.* He designed not originally the entrance of death into the world. Man, whom God at first made an image of his own eternity, in his state of innocence had the pleasing prospect of immortality; and if he had continued upright, his obedience would have been crowned with it. Bishop Bull hath a most excellent discourse upon the state of man before the fall;

it is his opinion there, that "this never-ending life of happiness, promised to our first parents if they had continued obedient, and grown up to perfection under that economy wherein they were placed, would not have been continued in the earthly Paradise, but only have commenced there, and been perpetuated in a higher state; and after such a trial of their obedience, as should seem sufficient to the Divine wisdom, they should have been translated from earth to heaven." (Bull's Opera Posth. vol. iv. disc. 5.)

Neither hath he pleasure in the destruction of the living.] God does not sport himself, like a merciless tyrant, with the lives of his creatures, but is tender of their welfare, ever disposed to do them good, and ready to communicate happiness to them, if their own obstinacy and evil behaviour do not obstruct it. And therefore if, notwithstanding these gracious intentions of God in their favour, men do finally perish, their miscarriage must be ascribed to their own perverse wills, and sinful abuse of their liberty. And thus God declares expressly in Hosea xiii. 9. *O Israel, thy destruction is from thyself; i. e.* God is not the cause of any evil, either of sin or punishment; but thy sin, whereby thou destroyest thyself, and thy misery, which is the consequence of it, are both of thy own procuring. (See Lowth in loc. and Ezek. xxxiii. 11.) Some of the fathers, *viz.* Origen, Chrysostom, Theophylact, &c. have a pretty observation, and which is very pertinent to the passage before us, upon Matt. xxv. 41. *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.* They observe, 1. That the *punishment* of the wicked is not said here to be *prepared from the beginning of the world,* as the *blessing* is, lest it should be thought that God designed man's punishment before he sinned. 2. That Christ saith, *Come, ye blessed of my Father,* but not, *Go, ye cursed of my Father;* because God is the author and procurer of men's happiness, but man is the only author of his own misery. 3. That punishment is mentioned as designed originally not for *man,* but *for the devil and his angels.* (See Dr. Whitby in loc.)

Ver. 14. *For he created all things that they might have their being.*] *i. e.* God created the world and all things in it for perpetual duration; and that, under the direction of his overruling providence, they might always continue in being; and particularly he designed this favour for mankind, whom at first he created to be immortal, (ii. 23.) This is the sense of the Syriac version, which renders, *Et in ipsa mundi origine vitam expertem mortis veneno.*

And the generations of the world were healthful.] All things which God made in their several kinds were very good, and designed for the use and benefit of man, and were originally appointed to be serviceable to him; there were naturally no hurtful or noxious qualities in the elements, till sin altered the constitution of things; but sin having made a breach in the world, a sad train of evils entered with it; for the world being made for man, and the place of his residence, it hath felt the effect of God's displeasure to increase his punishment. And since the curse consequent upon the fall, famine, pestilence, deluges, wild beasts, diseases, pains, sicknesses, have been in their turns his scourges and destroyers, as if universal nature was armed against him. Or the meaning may be in particular, that all men (*Nationes orbis terrarum,* as the Vulgate reads, and Coverdale's translation follows) were created originally pure and healthful, both as to soul and body, in the person of Adam, the common root from whence they sprung; and that there was no natural contagion, or hereditary taint, to draw him to disobedience, and, in consequence of that, to destruction; *exterminium,* as the Vulgate expresses it, alluding probably to Adam's banishment out of Paradise. Had Adam indeed continued innocent, he then, among many other great privileges, had transmitted downwards, by way of natural generation or descent, a healthful and blessed temper of body: but our great protoplast and representative falling, besides the rectitude of his mind, he lost also that blessed constitution of body, which would have been so great a privilege to his offspring.

And there is no poison of destruction in them.] Φάρμακον ὀλέθρου. The Greeks often use Φάρμακον in a good sense; thus we read in Homer,

Φάρμακα πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λυγρά.

And therefore ὀλέθρου is very properly here added; as in Virgil's Georgics we meet with *malum virus,* where *malum* is not to be looked upon as a superfluous epithet, because *virus* is used in a good as well as a bad sense; as in Statius particularly. And that *venenum* itself does not always signify something destructive to life, see Virgil's eighth Eclogue, and Martyn on lib. i. Georg. p. 29. St. Austin observes, that briers and thorns were not of the original product of the earth, much less poisonous plants and herbs; and that none of these had grown upon the face of it but for man's disobedience. (De genes. cont. Manich. lib. i. cap. 13. and St. Basil, Hexaëm. hom. 5.) Accordingly the LXX. render, *Cursed be the ground for thy sake,* by ἐπικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σου, *i. e.* in or by thy works of sin. And Aquila and Theodotion render in like manner. But here it may be asked, How can this observation of our author be true, if in the natural world there are confessedly poisonous plants and drugs; and if what some good writers maintain be just, with respect to the moral world, *viz.* that the fruit of the tree of knowledge of good and evil was for its specifical quality of a poisonous nature both to the soul and body; and that the first man's nature was tainted by tasting or eating of it? Or how can it be justly said, that God did not create death, since he did create that poisonous fruit, by which the human nature was so deadly poisoned? For the solution of this difficulty, see the learned Dr. Jackson's Works, tom. iii. p. 29.

Nor the kingdom of death upon the earth.] Nor would death have had any power, much less sovereignty over the earth, who now reigns absolute in it, hath made it her place of residence, and even fixed her palace in it. For in the original it is not βασιλεία, but βασίλειον, which means not *kingdom* or *dominion,* but rather *court* or *palace.* Coverdale renders ᾅδου βασίλειον, *the kingdom of hell,* intimating, that the devil's power was usurped, and his sovereignty of man's own erection. Calmet renders, *Le roi des enfers n' avoit pas son palais sur la terre.*

Ver. 15. *For righteousness is immortal.*] If this verse was included in a parenthesis, the sense of the context would be better connected and more perfect; and I have the pleasure to observe, that Coverdale's translation doth so include it: the meaning seems to be, that obedience would not only have made man immortal, and translated him from an earthly to a heavenly paradise, but, as the

verb is in the present tense, it may intimate farther, that righteousness continued in, would have raised man to an unchangeable state of goodness, and his innocence have been crowned with everlasting perseverance: as the angels, who continued in their duty when the rest revolted, are finally established in their integrity and felicity.

Ver. 16. *But ungodly men with their works and words called it to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.*] We meet with the like phrase, *of making a covenant with death*, Isa. xxviii. 14, 15. and upon the like occasion. I shall transcribe it at large, because it will give great light to this passage: *Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves; therefore thus saith the Lord, Your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.* This passage of Isaiah is certainly alluded to and imitated by our author in this verse. But the words in the original, and in our version, are so perplexed and obscure, that it will be very difficult, I had almost said impossible, to give any translation of this verse, and many others in this book, that shall answer truly to the letter, and yet be free from obscurity. The words, as they now stand, are certainly intricate and confused, and seem by some accident to have suffered a transposition. Was I at liberty to attempt mending the obscurity of this verse, it should be by a transposition too of the Greek words, by altering the place only of ἐτάκησαν καὶ, thus: Φίλον ἡγησάμενοι αὐτὸν συνθήκην ἔθεντο πρὸς αὐτὸν, καὶ ἐτάκησαν, ὅτι ἄξιοι, &c. *i. e. They called (death) to them, and looking upon it as their friend, they made a covenant with it; and consumed away, because they deserved to share in it.* But though this easy transposition would make the construction very clear, yet I dare not warrant it without plainer authority from manuscripts or ancient versions. Let us then see what construction may be put upon this verse, as the present reading is, by attending closely to the context; and from what goes before in the eleventh and twelfth verses, and what follows after in the whole second chapter, we may in general make this observation, that there seems here to be an intended climax, to shew the progress of wicked men's attachment to death, like that in Psal. i. 1. to shew their progress in iniquity; they first *call* or *invite death to them;* next they *hold it*, or *treat it as a friend;* and lastly, they *enter into covenant* or *strict union with it.* And this progress seems to be represented and explained at large in the next chapter: the first step is in their *reasonings about death*, contained in the first five verses, wherein they put it in a false but the most favourable light to themselves that it is capable of: the next step is a *debauched life*, founded on the foregoing false principles, and recommended in the next four verses; this is, entering into society or friendship with death; and the consequence of it is, they consume and waste away, and shorten their lives, which is represented by ἐτάκησαν. The last step is marked out, ver. 10. by their resolving upon *acts of flagrant injustice and malicious wickedness;* which is as it were entering into *covenant with death*, and makes their attachment to it inseparable, *viz. they die for ever.* But this will appear more fully, when we explain the particulars of the next chapter. I shall observe here, once for all, that we are not to imagine this book to be only a collection of confused discourses or independent sentences; for, from the little sketch here given, and the argument of the several chapters, to every attentive reader a regular method will appear plain and observable.

CHAP. II.

ARGUMENT.

The author having represented in the former chapter the original of sin and death, as too sadly exemplified in our first parents, proceeds to shew the contagious effects and terrible consequences of sin upon their posterity. For this purpose he introduces some libertines reasoning (if it may be so called) in their loose way, in favour of their darling opinions, "That life is short and uncertain, and therefore its sensual gratifications to be pursued with eagerness, and without delay; that there is no real distinction between good and evil, and therefore all acts of oppression and injustice, such as may best suit men's convenience and interest, are allowable and commendable; that the soul is naturally mortal, and is annihilated with the body; that there is no future state, nor any account to be given hereafter of men's wicked and evil courses in this life:" these poisonous principles are represented from the beginning to ver. 21. of this chapter; and though set out to the best advantage, are not intended to countenance men in bad notions of religion, in false opinions of God, and wrong sentiments of the soul; but are only opinions introduced with an intention to confute them: and therefore, in the very entrance of this chapter, the author, to prevent any possible mistake as to his intention and meaning, pronounces such notions and conclusions to be not right, ver. 1. and at the end of this, and in the three following chapters, confutes them at large, determines in favour of virtue and goodness, and shews the certainty of their reward.

Ver. 1. *OUR life is short and tedious.*] I think the word *tedious*, which is used by the old English translations, improper here; it occurs very rarely in the sense of our version, refers more generally to time, and rather implies a long duration of it: so that *short* and *tedious* seem wrong coupled together; it would have been better rendered, and with less ambiguity, *short and painful*, and so the original indeed reads, ὀλίγος καὶ λυπηρὸς ὁ βίος ἡμῶν, and is confirmed by the Syriac and Arabic versions. The expression here is like that of Jacob's, *Few and evil have the days of the years of my life been*, (Gen. xlvii. 9.) and that of Job, *Man that is born of a woman is of few days, and full of trouble*, (xiv. 1.) allowing only for the difference of the speakers.

In the death of man there is no remedy.] There is no prevention of, or remedy against, mortality. Death is the portion of every man, though the particular time is uncertain, according to that of Job, *His days are determined; the number of his months are with thee; thou hast appointed his bounds that he cannot pass;* (xiv. 5.) But neither does our author, nor this passage of Job, countenance that notion of

the predestinarians, That every particular man's time of life is so absolutely circumscribed, and so strictly and peremptorily assigned him by God, that nothing can shorten or lengthen it beyond such predetermined bounds: for though all things, even the number of our months, are allowed to be foreknown by God, yet does it not from hence, nor from any passage of Scripture, appear, that he has predetermined the precise and particular time of any person's death by any absolute decree: for if every man's time of life is unconditionally fixed, to what purposes serve the promises of long life to good and pious persons, where God sees it best for them; or the many threats of a short one to the ungodly and the wicked? Or why does the wise son of Sirach say, that *there is a time when there is success in the hands of the physician*, or that *they should pray unto the Lord, that he would prosper that which they give for ease and remedy to prolong life?* (Ecclus. xxxviii. 13, 14.) For vain is the help of art, and even prayer itself must be supposed fruitless, where the case is unalterable, and the doom irrevocable. The Vulgate renders, *In fine hominis non est refrigerium*, from a corrupted copy probably, which read ἴανθις, from ἰαίνομαι, *refrigeror, lætitia perfundor*, instead of ἴασις, the true reading. Coverdale's translation follows this mistake.

Neither was there any man known to have returned from the grave.] Both the observation and inference of these vain reasoners are false; for that persons have returned from the grave, appears from several instances under the Old Testament; 1 Kings xvii. 22. 2 Kings iv. 35. xiii. 21. Nor does it follow, if there were no instances of persons returning from thence, that the dead altogether cease to be, or that there is no future life after this, as such libertines would gladly infer. (See Anacreon, Ode 59. who has many thoughts and expressions like the loose and jovial ones in this chapter.)

Ver. 2. *We were born at all adventure.*] *i. e.* We came into the world by chance, without any appointment or direction of Providence: and as we came from nothing (Vulgate reads, *Ex nihilo nati sumus*, which Coverdale follows), so upon our deaths shall we return to nothing again. This language is very natural and agreeable to the persons here introduced speaking, *viz.* materialists and infidels.

And a little spark in the moving of our heart.] According to the notions of these false reasoners, the soul was nothing else but a little fire about the heart, the smoke of which was perceivable by our respiration, and the sparks of it by our words: that when this fire was extinguished, as they imagined it was by death, the body was reduced to embers or ashes, and the soul vanished into air. In like manner the atheistical philosophers, who made *atoms* the principles of all things, thought the soul to consist of some little brisk fiery spirits, which kept in for awhile, but were afterward extinguished by death. Hence we find them using the similes of air, fire, or smoke, with respect to the soul. The Latin also and the Hebrew, it is well known, express both spirit and wind by the same word: and from this agreement only in name, some, for want of better arguments, have been so weak as to infer, that they agree likewise in nature, and at last mix together. The true reading of the original, and which occurs in all the copies, and is followed by the oriental and most ancient English translations, is ὁ λόγος σπινθὴρ; the Vulgate also, with Junius, render it in like manner by *sermo*. Our translators, it is certain, made use of a corrupted copy, which read ὀλίγος σπινθὴρ, and have given the sense accordingly. If there was any authority for this reading, or just reason for its preference (see Flamin. Nobil. in loc. ap. Polygl. though it seems to be owing only to affinity of sound), I should choose to read the whole thus, καὶ ὀλίγος σπινθὴρ ἐκίνησε καρδίας ἡμῶν; i. e. *a little spark of fire moves*, or *hath put our hearts in motion.*

Ver. 4. *Our name shall be forgotten in time.*] When we are dead, our names will not live long after us, but our memorial shall perish with us; our actions will not be remembered in the next generation, much less in future ages: so that as to the shame or infamy arising from them, we are quite unconcerned and indifferent as to what posterity may think or say of them. As there is a commendable ambition in good men to be remembered with honour hereafter, which is a spur to virtuous and laudable actions; so a carelessness as to the present or future opinion of mankind is an encouragement to wickedness, and a certain sign of a profligate and abandoned mind.

Our life shall be dispersed as a mist, that is driven away with the beams of the sun, and overcome with the heat thereof.] Βαρυνθεῖσα ὑπὸ θερμότητος αὐτοῦ, *Made heavy with heat;* and so Vulg. *à calore illius aggravata*—both very improper. *Overcome with heat*, according to our version, is not agreeable to the Greek; and *oppressed with heat*, as in the margin, is no better. *Big with heat* has no better pretence to be allowed, because in the sentence immediately foregoing mention is made of dispersion by the rays of the sun. If I might indulge conjecture, I would, to avoid these difficulties, read here μαρανθεῖσα ὑπὸ θερμότητος, i. e. *wasted away with the heat thereof.* Sophocles applies the same word to time, πάνθ' ὁ μέγας χρόνος μαραίνει τε καὶ φλέγει. (See Ajax Flagell.)

Ver. 5. *For our time is a very shadow that passeth away.*] The comparison of life to a *cloud*, and a shadow, is almost every where to be met with; but Mr. Norris has set this latter resemblance in the best, and as it were a new light; as that "our state here is partly life and partly death, as the other is partly light and partly darkness—that, like a shadow, wherever it passes, it leaves no track behind it—that it seems to be something, when indeed it is nothing—that it is always altering, and ends on a sudden; and when at its full height and prime, is often nearest to its declension, as a shadow is to disappear when at full length." (Miscellanies, p. 178.) Hence Pindar calls men ἐφήμεροι, *people for a day;* and upon account of the shortness and uncertainty of life, the ancient patriarchs, though their span was much longer than ours, thought it hardly worth while to build houses, but contented themselves to sojourn and grow gray in tents.

For it is fast sealed, so that no man cometh again.] The Arabic version runs; *Est enim res obsignata* (scil. *mors nostra*) *quam nemo revocaverit.* The comparison here is taken from the ancient custom of sealing the grave or sepulchre, and rolling a great stone to the mouth of it, to make it the more secure and undisturbed. (See Dan. vi. 17. Matt. xxvii. 66.) Pausanias has a thought which very much resembles this, ἔχει ὁ Πλούτων κλεῖν, καὶ λέγουσιν ἐπ' αὐτῇ τον καλούμενον Ἀιδην κεκλεῖσθαι ὑπὸ τοῦ Πλούτωνος, καὶ ὡς ἐπάνεισεν οὐδεὶς αὖθις ἐξ αὐτοῦ, i. e. *Pluto has a key, and with it, as they say, he locks up the place commonly called*

Hades, and from thence no man returns; lib. v. cap. 20. (See Apoc. i. 18.) Holy Job has the like sentiment upon death, (vii. 9, 10.) *As the cloud is consumed and vanishes away, so he that goeth down to the grave shall come up no more; he shall return no more to his house, neither shall his place know him any more.* Where it is very observable, that the LXX. express this impossibility of returning by three strong negatives following one another, οὐδ' οὐ μὴ ἐπιστρέψῃ, repeated twice in the same verse.

Ver. 6. *Let us speedily use the creatures like as in youth.*] *i. e.* Whilst the good things or creatures are in their prime; or, rather, Whilst we ourselves are vigorous and young, which is the sense of the Syriac and Arabic versions; youth being the season for the high relish of pleasure, for cheering the heart and gratifying the senses: for every aged person may say with Barzillai, *Can I discern between good and evil? Can I taste what I eat, or what I drink? Can I hear any more the voice of singing-men and singing-women?* (2 Sam. xix. 35.) There is also a third sense of these words, *viz.* Let us live as if we were young again; which Grotius prefers, and seems countenanced by the reading of the Alexandrian manuscript.

Ver. 7. *Let no flower of the spring pass by us.*] Flowers have always been esteemed symbols or emblems of joy, and in the revellings of debauchees they were usually crowned with them; and so peculiar are they to times of public festivity and rejoicing, that they are looked upon as incompatible with mourning. The spring seems more particularly to be mentioned, because it is the chief season of flowers. But some copies, instead of ἔαρος, read ἄνθος ἀέρος, which Junius prefers: but if this reason be admitted, I would not with him understand it barely of fine weather, *jucundus aer*, but rather, *Let no fragrant breath of air, arising from the wine or ointments*, just before mentioned, *pass by or escape us.* Οἶνος ἀνθοσμίας, *vinum odoratum et fragrans* (see Hesychius, *in voce*), was not unusual in such meetings.

Ver. 8. *Let us crown ourselves with rose-buds before they be withered.*] It is certain, that not only the guests at the feasts of the ancients, but the rooms, were strewed with flowers, and the waiters, and even the drinking-bowls, crowned with them. Roses are mentioned here in particular, because the rose is reckoned to be ἔρωτος φυτὸν, the *plant of love*, and was accordingly consecrated to Venus; and rose-buds are symbols of youth, and of the spring, and from their soon withering, the properest emblems of the shortness of life, and the fleeting nature of its pleasures. (See Anacreon, Od. 5. de Rosa, and Od. 53.)

Ver. 9. *This is our portion, and our lot is this.*] Coverdale's version is more explicit, *For that is our porcion, else get we nothing.* This is the language of Epicurus's scholars, the sum of whose ethics was, "Dux vitæ dia voluptas." Life, in the opinion of such libertines, is bare existence without their sinful pleasures: and it is observable, that in Plautus, Catullus, and Martial, and such writers, *vivere* is generally taken for a merry life, as ζῆν is sometimes among the Greeks; and in this sense we are to understand that old inscription, "Amici, dum vivimus, vivamus." Those that are persuaded that the soul is absolutely mortal, their conclusion must be that of these sensualists: such persons act agreeably to their own principles, if they pursue every thing that their appetites are inclined to, be it pleasure or profit. Such maxims, and a conduct suitable to them, may be expected from persons who had no views beyond the grave. And therefore the Epicureans endeavoured to efface the belief of another life out of men's minds, as well knowing that men could never arrive to an undisturbed sensuality, whilst any notions of futurity checked them in the commission of their crimes. Accordingly, "Metus ille foras præceps Acherontis agendus." (Lucret. lib. iii.)

Ver. 11. *Let our strength be the law of justice.*] The assertion here, that right is founded in might, is a very old opinion, as old probably as Nimrod, but long since confuted by the wisest men and soberest philosophers: "Falsum est (says St. Austin) quod a quibusdam non recte sentientibus dici solet, id esse jus, quod ei, qui plus potest, utile est." (De Civit. Dei, lib. xix.) Upon which, Ludov. Vives remarks, that this false and dangerous opinion is confuted by Plato, lib. i. de Repub. Hobbes in vain endeavoured to revive this notion, so injurious in its consequences to the property, and destructive of the peace and comfort, of mankind.

Ver. 12. *Let us lie in wait for the righteous, because he is not for our turn.*] i. e. *Let us lurk privily for the innocent without a cause*, as it is expressed, Prov. i. 11. where there is the like consultation of the wicked. It is no wonder that atheists and unbelievers, and persons of such vile and libertine principles, should encourage one another in wickedness, and in attempting the most outrageous acts of violence and injustice, in the manner here represented, especially against such as are most likely to cross or contradict their pleasures, and to reprove them in the sinful use of them. Such a kind monitor is not for the turn of the wicked, he is rather δύσχρηστος, as the original has it, *i. e. officious, troublesome*, and *disagreeable* to them. St. Cyprian, who quotes this passage of our author's, reads accordingly *insuavis*, lib. ii. cont. Judæos; and so does St. Austin, lib. xvii. cap. 20. de Civit. Dei. There is exactly the same expression, and upon the same occasion, in Isaiah iii. 10. according to the version of the LXX. δήσωμεν τὸν δίκαιον, ὅτι δύσχρηστος ἡμῖν ἐστι, from which this seems to be taken; and it is the more probable, because, in the Greek text of Barnabas, where this passage of the Book of Wisdom is cited, the reading is, δήσωμεν τὸν δίκαιον, and not ἐνεδρεύσωμεν, as in the common editions.

Ver. 14. *He was made to reprove our thoughts.*] Ἐγένετο ἡμῖν εἰς ἔλεγχον ἐννοιῶν ἡμῶν. Our version seems here neither just nor proper; the meaning is, He is a reprover of our schemes and designs. The Arabic renders it, *Consilia nostra;* and the Syriac, *Est nobis objurgator cogitationum nostrarum.* Thus I would understand ἐγένετο, and not in the sense of our translation.

Ver. 15. *He is grievous unto us even to behold, for his life is not like other men's.*] The very sight of him is uneasy and disagreeable to us: for the presence of a good man is a check to the proceedings of the wicked; and his virtuous example, and singular goodness, is a living reproof which they do not relish in their sight. Hence the many attempts and combinations of ungodly men against the life of the righteous, so frequent to be met with in sacred and profane history. Thus Joseph's virtue was an eye-sore to his brethren, and therefore they conspired his destruction. Thus David, for his superior excellence and uncommon merit,

was persecuted by Saul. Hence St. Peter observes of the wicked, that it is their custom to speak evil of, and abuse, *such as run not with them to the same excess of riot,* (1 Pet. iv. 4.) And St. John asks this question, *Wherefore did Cain, who was of that wicked one, slay his brother?* and returns for answer, *Because his own works were evil, and his brother's righteous,* (1 John iv. 12.) The like may be observed of the primitive martyrs and confessors, who were persecuted, afflicted, tormented, because, instead of countenancing fashionable and popular vices, they chose rather to reprove and rebuke them. Tacitus assigns this as the cause of the death of Thraseas Pætus, "That Nero could not bear even the sight of that senator, who was of so unblemished a character, that *his life was as it were animated virtue itself.*" (Annal. lib. xvi.)

Ver. 16. *We are esteemed of him as counterfeits.*] Our version seems here faulty, for such abandoned persons as are here described would not be at the pains to act under the disguise of piety, or assume the mask of religion: the meaning is, that he esteems us like dross, or as an impure and filthy mixture; which sense is confirmed by the very next sentence, and so the original word means, and the Syriac and Arabic versions understand it. The Vulgate reads *nugaces, i. e.* we are looked upon by him as persons that pursue trifles (for such do all the pleasures of the world appear to a truly humble and good spirit); but this term seems too soft and favourable for persons of such bad morals and wicked principles.

Ver. 18. *For if the just man be the Son of God, he will help him, and deliver him from the hand of his enemies.*] Thus the primitive martyrs were insulted, and treated in the like opprobrious manner, ποῦ ὁ Θεὸς αὐτῶν, καὶ τί αὐτοὺς ὤνησεν ἡ θρησκεία, ἣν καὶ πρὸ τῆς ἑαυτῶν εἵλοντο ψυχῆς. (Euseb. Eccles. Hist. lib. v. cap. 1.) The expressions from ver. 16. to 21. of this chapter, very much resemble those of the Psalmist, Psal. xxii. 8. *He trusted in God that he would deliver him, let him deliver him now,* εἰ θέλει αὐτὸν, *if he loveth him.* Compare likewise Matt. xxvii. 43. where the taunt and irony used by the Jews, by way of insult, to our Saviour, then expiring on the cross, very much resemble the manner of expression here. And, indeed, St. Austin thus understands and expounds our author, and says, that in this and the following verses, *there is a plain prophecy of Christ's passion, and that the unrighteous here mentioned are his wicked murderers.* (De Civit. Dei, lib. xvii. cap. 20.) St. Ambrose, St. Cyprian, and many others of the fathers, assert the like; but Lactantius is most express, and presses the Jews home with this testimony, which he says is *so full and particular in describing the wicked counsels against him, that this author may seem almost to have been present,* (lib. iv.) But I am not so sanguine as to imagine or assert, that there is any direct prophecy of our blessed Saviour's sufferings in these verses, which would be doing too much honour to this author, and the times in which he wrote; yet I think, by way of accommodation, they are applicable to our Saviour, who in Scripture is called *the just one,* by way of eminence, and in a very particular and appropriate manner calls God his Father.

Ver. 20. *Let us condemn him with a shameful death, for by his own saying he shall be respected.*] *i. e.* If his own word may be depended upon, God will have respect unto him, ἔσται αὐτοῦ ἐπισκοπὴ ἐκ λόγων αὐτοῦ, *there shall be a visitation* or *interposition of God in his favour,* probably by bringing him from the dust of death again. The expression here very much resembles that of Joseph's brethren, Gen. xxxvii. 20. *Come now, and let us slay him, and we shall see what will become of his dreams.* (See also Jer. xviii. 18.) It is a severe irony, and a sneering sarcasm upon the hopes of *the just man,* not unlike that of the heathens upon the ashes of the primitive Christians, who gloried in the hopes of a resurrection: their persecutors pleased themselves with reducing the dead bodies of the several martyrs into atoms, with scattering them in the air, or throwing them into rivers, and then scoffingly said, *Let us now see whether they can rise again, or whether their God can help them, and deliver them out of our hands.* (Euseb. Eccles. Hist. lib. v. cap. 1.)

Ver. 21. *For their own wickedness hath blinded them.*] See the like sentiment, iv. 12. St. Chrysostom observes, "That sin doth so blind the senses of sinners, that seeing not the ways of falsehood and error, they run headlong into them: nor could any errors ever have prevailed over man, if sin had not made the way; for first a man is blinded by his sins, and then drawn away and seduced; for error (saith he) begetteth not sin, but sins beget and bring forth error." (Homil. 19. in Matt. vii.) But still it is no less true, on the other hand, that error, especially in fundamental principles, produces generally wicked practices. St. Austin accordingly observes, that the different degrees, and as it were gradations of licentiousness, are very justly described in this chapter: "That men first efface all impressions of a Deity, then deny the immortality of the soul, and a future state; that immorality is the certain consequence of such infidelity; that debauchery and intemperance is their resort in particular, as being the most effectual remedy to drown thought; and that when men are once heated, they easily proceed, through excess, to oppression, cruelty, and murder." (In Psal. lii.)

Ver. 23. *For God created man to be immortal, and made him to be an image of his own eternity.*] God not only created man ἐπ' ἀφθαρσίᾳ, free from corruption, but made him εἰκόνα τῆς ἰδίας ἰδιότητος, which is a very strong expression, to denote a peculiar resemblance of the Deity; and accordingly the Arabic interpreters render, *Fecitque illum imaginem peculiarem;* and the Syriac, *Ad imaginem ideæ suæ.* Our translators undoubtedly read, αἰδιότητος, which properly signifies eternity; and this Dr. Grabe has inserted in the text, esteeming it probably the best reading.

Ver. 24. *Through envy of the devil came death into the world.*] The devil, jealous at the future happiness designed for man, resolved to tempt him to disobedience, that he might deprive him of the blessing of immortality, and reduce him to the same forlorn condition with himself and his apostate brethren. St. Chrysostom makes the same observation upon the devil, ὅτι οὐδὲν παρ' ἡμῶν ἠδικημένος, ἰδὼν τιμηθέντα τὸν ἄνθρωπον, εὐθέως ἐβάσκανεν αὐτοῦ τοῖς ἀγαθοῖς. (Homil. 25. de Diabolo Tentat.) *That though man had given the devil no occasion of offence, yet when he saw the honour designed him, he immediately envied him the favour.* (See also Euseb. Præp. Evangel. lib. vii.) St. Austin observes, "That death began at the same time with the transgression; and that neither age nor pain could have touched our first parents, so long as they held the privilege of eating of the tree of life; but afterward their bodies,

even in a natural way, contracted the seeds of diseases and death." (De Genes. lib. ii.) And thus the Apostolical Constitutions, δύο ὁδοί εἰσι, &c. "Duæ sunt viæ, vitæ una, mortis altera, illæ autem nullam habent inter se convenientiam. Naturale quidem est vitæ iter, adscitum autem iter mortis, quod non ex voluntate Dei extitit, verum ex insidiis adversarii." (Constit. lib. vii. cap. 1.)

And they that do hold of his side do find it.] The Vulgate reads, *Imitantur autem illum qui sunt ex parte illius;* and Coverdale's translation renders in like manner, *And they that hold of his side do as he doth;* and so does Fulgentius, de Prædestin. ad Monimum, lib. i. but the construction before given would be more consistent and agreeable, and the relation between the two chapters more apparent, if the rendering here was, *they tempt it (i. e.* they solicit, they court, they draw death upon themselves), as many as are partakers of it; for the οἱ τῆς ἐκείνου μερίδος ὄντες, and the οἱ ἄξιοι τῆς ἐκείνου μερίδος εἶναι, (i. 16.) are the same sons of perdition, those over whom is ᾅδου βασίλειον, (i. 14.) which is not of God's appointing, but their own seeking and procuring. The present rendering of this place is little less than tautology, for to be *partakers of death,* is certainly to *find it.* I shall only observe, that it appears, from the whole drift of these chapters, that the death, which wicked men call, correspond, covenant with, and at last partake of, is all along to be understood of death eternal.

CHAP. III.

ARGUMENT.

In order to confute the false and dangerous principles maintained by the irreligious and profane scoffers in the foregoing chapter; in this is displayed the great happiness of the righteous, and the impotent malice of the wicked against them. For though God, for wise ends of his providence, permits the righteous sometimes to be afflicted, and even to die under the severity of their persecutions, yet do they not totally cease to be; but as they die in the Lord, so they still live unto, and with, God, in whose hands their souls are. But the wicked, on the contrary, though they promise themselves great happiness in their sinful courses, are miserable both here and hereafter. The chapter concludes with the praise of chastity, and the sad state and condition of adulterers and their children.

Ver. 1. *THE souls of the righteous are in the hand of God.*] *i. e.* In the state of separation, the souls of the righteous that are departed, shall after death find great refreshment and comfort of their labours; and being in God's keeping, enjoy a state of the greatest happiness and security. This state of the piously-deceased, the ancient Jews, according to Grotius, called Paradise, or the Garden of Pleasure; where, though they enjoyed not the consummate happiness which they were in expectation of hereafter, yet even at present, and in their intermediate state, they had some foretaste and anticipation of their future happiness; but they held none to have this pleasing sense, but the πνεύματα δικαίων τετελειωμένων, such as had their souls well purified before they departed from their bodies. From this expression, *that the soul is in God's hand,* we may infer, that the human soul is not only a substance distinct from the body, but that it lives after it in a state separate from it, and such a state as is susceptible of happiness or misery: for why are the souls of the righteous here said to be deposited in the hand of God, but because it denotes a place of rest and safety? where the departed souls shall not only live and survive, but live too in a manner far different from that in which they lived here, where no temptation shall be able to assault, no sin to pollute, no affliction to discompose them.

And there shall no torment touch them.] Nor are such as die in the Lord only freed from temptations and dangers, from injuries and persecutions, from diseases and death, and all other burdens of the flesh, but we may piously believe, that more is here implied than a bare freedom from evils, that they are possessed of some positive degree of happiness; that in particular, they have pleasing anticipations of their reward, and wait for it with a holy impatience; and in the mean time are in Paradise, or in Abraham's bosom, or some place of rest and refreshment appointed for them by God: but with respect to the martyrs in particular, who had suffered gloriously in God's cause, it was a notion very early entertained in the primitive church, that these entered immediately upon a perfect state of happiness and glory. Or we may understand this passage, of the afflictions which the righteous may undergo in this life, that, though their torments be the most exquisite that heathen malice can invent, yet by the strength of their faith, and a sure dependance upon God, they shall overcome the reluctance of nature, and not only suffer with patience, but with joy and thanksgiving. Not that this resolution of the righteous is the effect of any stoical apathy, or that they have not flesh and blood, like other folks, to feel the force of sufferings; but it is the power of a strong faith that makes them more than conquerors. "If the souls of the martyrs were indeed in their bodies when they had trial of such a variety of sufferings, they could never (says St. Bernard) have been able to have gone through them; but while their bodies were in the hands of their persecutors, and mangled by them, their souls were in the hand of God; and the Holy Spirit, with which they were filled, kept them above all sense of pain, and rendered them quite invulnerable." And whoever reads the letter from the churches of Lyons and Vienna to those of Asia and Phrygia, wherein the exquisite sufferings of the martyrs, and their invincible constancy in the most severe trials, are described, (see Euseb. Eccles. Hist. lib. i. cap. 1.) will acknowledge the truth of this observation, and at the same time be convinced, that the history of their sufferings is the most complete comment upon the beginning of this chapter.

Ver. 2. *In the sight of the unwise they seemed to die.*] This is a very happy expression, for good men rather sleep than die, their hope and well-grounded assurance changes the nature of death, and turns it into a sleep. St. Chrysostom expresses himself to the same purpose, "Death is no longer to be counted death, it is only a name; nay, the very name also is gone, for Christians call it not death, but rest and sleep," (Homil. 29. in Genes.) Accordingly, in many places both of the Old and New Testament, where the death of good men is mentioned, it is expressed by sleeping. (John xi. 11. Acts vii. 60. 1 Thess. iv. 14.) Hence the day, on which the blessed Virgin died, is in the

Greek church called κοίμησις, *her rest;* and the places where the first martyrs were buried, κοιμητήρια, or *resting-places.*

Ver. 3. *And their going from us to be utter destruction, but they are in peace.*] The wicked, who are also in the former verse called the *unwise* (for in the book of Proverbs, Wisdom, and Ecclesiasticus, wickedness and folly are synonymous terms), imagine the righteous to be miserable, because, when alive, they were mortified, as to all pleasures, and when dead, extinct and annihilated, according to their opinion. To such vain reasoners, who had no notion of a life beyond this, it is here very justly replied, that the righteous are so far from being sufferers by death, that when dead they are in peace, and their happiness the greatest. (See Job iii. 17, 18.) And this the *voice from heaven* confirms, Rev. xiv. 13. *Blessed are the dead that die in the Lord, for they rest from their labours.* Instead of being objects of ridicule and contempt, the character of the righteous is rather that beautiful contrast of St. Paul's, *as deceivers and yet true, as dying and behold they live, as chastened and not killed, as sorrowful yet always rejoicing,* (2 Cor. vi. 8—10.)

Ver. 4. *Yet is their hope full of immortality.*] In the midst of their misery and afflictions, they comforted themselves with the pleasing hopes of a happy resurrection to a blessed state of immortality, as the seven brethren did, 2 Macc. vii. and when, as a reward of their constancy and virtue, the saints shall be finally in possession of their happiness, and receive their μισθὸν πλήρη, (2 John viii.) then in another and no less proper sense of these words may it be said, ἡ ἐλπὶς αὐτῶν ἀθανασίας πλήρης, *their hope of immortality is full,* i. e. *fulfilled* and *completed.*

Ver. 5. *And having been a little chastised, they shall be greatly rewarded.*] This cannot relate to the smallness or lightness of the sufferings, which are above described so violent, as to affect even the life of the righteous; but the meaning seems to be, that having suffered through the malice of their persecutors for a small space of time, with respect to eternity, those afflictions which were comparatively but for a moment, *will work for them a far more exceeding and eternal weight of glory.* Thus the writer to the Hebrews having described at large, chap. xi. the sufferings of the *worthies* mentioned there, says, that such chastening (παιδεία, the word here used), though *for the present it seemeth grievous, yet afterward it yieldeth the peaceable fruit of righteousness to them which are exercised thereby,* (xii. 11.) St. Gregory observes, *that God permits the afflictions of good men, that he may draw much benefit from them:* for this reason he permitted Jacob to be persecuted by Esau, and David by Saul, that the persecutions they suffered, might be at once the exercise and crown of their virtue. And the reward of such suffering virtue follows in the next sentence, that God having tried their faith and constancy, and found them worthy, is pleased finally to translate them to himself, to live with him, and with the blessed society of just men made perfect, of whom the world in their several ages was not worthy, to enjoy his beatific presence.

Ver. 7. *And in the time of their visitation they shall shine.*] The Vulgate, which Coverdale follows, joins this to the former verse, and reads, *Et in tempore erit respectus illorum, i. e.* that God will in due time have a respect to, and reward, such saints and martyrs who fell a sacrifice in his service, who, like the victim in the burnt-offering, were consumed in the flames, and whose souls are purified by their afflictions, and prepared for heaven, and made fit offerings for God to receive. This sense the Syriac interpreters prefer. Our version, with the Arabic, follows the Greek, καὶ ἐν καιρῷ ἐπισκοπῆς αὐτῶν ἀναλάμψουσι; which expression may be taken in two senses, either it may be understood of the afflictions and sufferings of the righteous in this life, for so ἐπισκοπὴ and ἡμέρα ἐπισκοπῆς often signify in the LXX. particularly, Isa. x. 3. According to this acceptation, the meaning of this place is, that the righteous shall shine the brighter for their afflictions, and that God will glorify his saints in and by them. Thus God promises to such as set their love upon him, not only that he will *be with them in trouble, but that he will deliver them from it, and bring them to honour by it,* Psal. xci. 15. We cannot have a more remarkable instance of the presence of God with his servants in afflictions, than in the history of the *three children* cast into the *furnace,* where the text acquaints us, that one in the form of the Son of God, probably an angel, conspicuous and distinguishable by his brightness, walked with them, and accompanied them in the very flames; and that this accident, and their miraculous deliverance from it, was the occasion of their being promoted in the province of Babylon, (Dan. iii.) The sentiments of the primitive writers, upon occasion of the martyrs' sufferings, are most noble and magnificent: "A Christian (says Tertullian) never thinks himself so fine, never so illustrious, as at the stake; he is then in his triumphal chariot, going to heaven in state." (Apol. pro Christianis.) Nor is what Eusebius writes less observable: "That it was a most charming sight, to behold the martyrs in prison, to see how their misery became them, how they adorned their fetters, and looked as captivating in their chains, as a bride in all her glory upon the day of marriage." (Eccles. Hist. lib. v. cap. 1.) Or we may understand this passage in another sense, *viz. That the righteous shall shine with glorified bodies,* ἐν ἐπισκοπῇ ψυχῶν, (ver. 13.) For the Jews have a tradition, that the bodies of the righteous shall be clothed at the resurrection with a clothing of light, as of a pure flame. This is agreeable to the descriptions made in the Old Testament, of the just rising from their graves, *That they shall shine as the brightness of the firmament, and as the stars, for ever and ever,* (Dan. xii. 3.) And in the New it is said, *That they shall shine as the sun in the kingdom of their Father,* (Matt. xiii. 43.) Hence in Scripture, and particularly in the writings of St. Paul, the state and happiness of the blessed is expressed by the word *glory.* (See also Matt. xvii. 2. Acts ix. 3. Rev. i. 14, 15.)

And run to and fro like sparks among the stubble.] By the *stubble* it is certain the wicked are meant, called also *chaff,* by a like metaphor, Psal. i. 5. The expression here is proverbial; and if it be understood of the righteous in this life, and of their conduct, as distinguished from the wicked, the meaning then will be the same with that of St. Paul, Phil. ii. 15. *That the sons of God, i. e.* the righteous, *shine as lights in the world, in the midst of a crooked and perverse generation.* But if it is applied to the future state of the righteous, it seems to intimate their great swiftness in their heavenly vehicles. Our translation, it must

be confessed, which renders διαδραμοῦνται, by *running to and fro*, conveys but a flat and low idea, the image only of a few random sparks; the sense would be more sublime and just, after this manner, "They (the saints) shall run or pass through the ranks of the wicked (*discurrent*, says the Syriac version, *justi inter impios*) as fire spreads through the stubble every where uncontrolled and irresistible." Hereby probably is intimated their power over them; a farther description of which follows in the next verse.

Ver. 8. *They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.*] Though the righteous may be said even in this life to judge the nations, *i. e.* to condemn the wicked, by the conspicuousness of their faith and virtue, in which sense κρίσις is taken by the Arabic version, and is often understood so by St. Jerome, and by St. Austin, (De Civitate Dei, lib. xx. cap. 5. see also John v. 24.) yet I rather incline to apply this passage to the next life, "That in the great and final judgment of the world, the saints shall be assessors with God in judging the wicked:" for it is piously thought by many learned men, that the saints, when crowned themselves by God, shall be invested with the authority of pronouncing sentence even against evil angels and wicked spirits. And it was an opinion that prevailed generally in the early times of Christianity, that at the resurrection every man should rise in order, ἕκαστος ἐν τῷ ἰδίῳ τάγματι, *i. e.* according to the degree of his goodness; and that they who were raised and judged first, should themselves have a part in judging those which followed. (See Dan. vii. 18. 22. Matt. xix. 28. 1 Cor. vi. 2, 3. Rev. ii. 26. See note on i. 1. of this book.)

Ver. 9. *They that put their trust in him shall understand the truth, and such as be faithful in love shall abide with him.*] *i. e.* Persons so qualified shall happily experience this truth in particular; or the meaning may be, that they are the fittest and most likely to attain the knowledge of Divine truths in general, which is the sense of Messieurs du Port-Royal; for the author seems to point out two ways or conditions for that purpose; the first is, trust in God, or rather a distrust of a man's self, and of his own perfection and abilities, because humility is the surest way to Divine knowledge; the second is, a sincere and unfeigned love of God, which displays itself in obedience and a readiness to do God's will; for an honest and well-disposed heart, free from any corrupt passions or affections, may soonest hope to receive spiritual illuminations, and the knowledge of saving truths, according to that observation of our blessed Saviour's, *That if any man will do his will, he shall certainly know of his doctrine*, (John vii. 17.) According to the different pointing of the Greek text, the last clause of this passage of our author may be differently understood; either we may render with the margin, and the Geneva Bible, *Such as be faithful shall remain with him in love;* and thus the oriental versions point the place; or, as our translators take it, *Such as be faithful in love shall abide with him; i. e.* cleave to him with so firm and unshaken a resolution, that neither tribulation nor distress, life nor death, shall separate them from him: and in this sense προσμένειν τῷ κυρίῳ is taken, Acts xi. 23. The Syriac interpreters seem to understand this clause in the sense of not falling away, *Qui sunt fideles, per charitatem permanebunt ipsius; quia gratiam et misericordiam electis suis impertitur.*

Ver. 11. *Whoso despiseth wisdom and nurture, he is miserable.*] This and the former verse refer to those vain reasoners, and wicked libertines, whose character is so justly drawn in chap. ii. The sentiments of this writer agree frequently, we may observe, with the book of Proverbs; and this passage very much resembles that fine advice in the conclusion of the eighth chapter of that inspired writer, particularly the two last verses, where wisdom speaketh thus of herself, *Whoso findeth me, findeth life, and shall obtain favour of the Lord; but he that sinneth against me wrongeth his own soul; all they that hate me love death.* (See also Psal. ii. 12. in the LXX. version.) St. Cyprian opens his treatise, De habitu Virginum, with an encomium of discipline too fine and remarkable to be here omitted; "Disciplina custos spei, retinaculum fidei, dux itineris salutaris, fomes ac nutrimentum bonæ indolis, magistra virtutis, facit in Christo manere semper, ac jugiter Deo vivere, et ad promissa cœlestia et divina præmia pervenire. Hanc et sectari salubre est, et aversari ac negligere letale." Tertullian, throughout his works, is equally full of its commendation.

Ver. 12. *Their wives are foolish, and their children wicked.*] It is obvious to observe, that the book of Proverbs not only calls wickedness in general by the name of folly, but seems to brand the sin of uncleanness, or lust, with that name more particularly. What therefore our translators here render *foolish*, in the marginal reading is, *light*, or *unchaste;* and the Arabic version confirms this sense, which reads, *Uxores ejus procaces;* and the Port-Royal comment, *Les femmes sont dereglées.* As to what is here observed, that the children of such parents are generally vicious and wicked; this is almost unavoidable: for, as the apocryphal Esdras speaks, *Like as the field is, so also is the seed; and as the flowers be, such are also the colours,* (2 Esd. ix. 17.) This so natural and constant a resemblance shews the great duty and necessity incumbent on parents to be good and virtuous themselves, upon account of their children, and the good or evil consequences derived to them; for, according to their own conduct and behaviour, they entail either a blessing or a curse upon their children, as it follows in the next words, which the oriental versions join with great judgment to this verse.

Ver. 13. *Blessed is the barren, that is undefiled, which hath not known the sinful bed.*] This is to be understood of the *barren wife*, that is chaste and free from adultery, whose great commendation in Scripture is, κοίτη ἀμίαντος, Heb. xiii. 4. And though she may be reproached by some upon account of her barrenness, as was the sentiment of the Jews particularly, through their hopes and expectations of the Messiah, yet shall her virtue be recompensed by God, as far preferable to the most fruitful adultery. In vain have some popish writers endeavoured to ground upon this place, which undoubtedly relates to married persons, *the order of perpetual virgins;* as if that was established and approved of in the age of this writer, and known to the ancient Jews, which is certainly the invention of more modern times.—In this passage no reflection is intended against marriage, nor any preference given to a continued celibacy; the comparison is between married persons only, *viz.* a barren wife, and a teeming adulteress. (See Chemnitii Examen. par. iii. p. 17.) Nor does this writer commend a person in general, ἥτις οὐκ ἔγνω κοίτην,

but such a chaste wife in particular, who has not defiled the bed, ἐν παραπτώματι. I shall only observe upon the Greek reading of this passage, that the particle ὅτι which introduces it, and seems harsh and ungrammatical, is here, as it is often in the sacred writers, pleonastical. (See instances of this in Blackwall's Sacr. Classics, vol. i. p. 118.)

She shall have fruit in the visitation of souls.] Though she has not the blessing of children, and *the fruit of the womb which cometh of the Lord,* yet shall she have her fruit, *i. e.* her recompence and reward, when hereafter she shall be crowned, and reign in glory with other pure and immaculate souls. The writer of this book probably entertained that notion, so frequent to be met with among the rabbins, and even primitive fathers, that after six thousand years there will be a glorious millennium, when the saints shall reign a thousand years upon earth; this they call *dies magnus judicii,* and is probably the ἐπισκοπὴ ψυχῶν here referred to: in this sense the learned Mr. Mede understands this passage; as likewise ver. 7. and 8. of this chapter. (See Comment. Apocalypt. lib. iii. p. 536.)

Ver. 14. *And (blessed is) the eunuch, which with his hands hath wrought no iniquity—unto him shall be given the special gift of faith.*] The meaning is not, that the special gift of faith shall be given him, as our version has it, but rather that some special gift or reward shall be given him for his faithfulness: and so the Syriac interpreters render, *Dabitur ei pro ipsius gratia et fidelitate hæreditas desiderii.* And in this sense of *faithfulness* we are to understand St. Paul, when he says, *I have kept the faith: henceforth there is laid up for me a crown of righteousness,* 2 Tim. iv. 7. And though eunuchs were forbidden under the law to *enter into the congregation of the Lord,* (Deut. xxiii. 1.) that is, were not admitted to honours and offices either in the church or commonwealth of Israel; yet the inward qualifications, and rare endowments of the soul, shall be sufficient to give such pure persons, as offend not against God by any loose action or impure thought, a title to the communion of saints, and not only take off the outward legal restraint, but give them an honourable place in the temple of the Lord, and even make them, for their victory in overcoming the flesh, pillars in it, (Rev. iii. 12.) The sense of this passage greatly resembles that of Isa. lvi. 4, 5. *Thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in my house, and within my walls, a place and a name better than of sons and daughters.*

Ver. 15. *And the root of wisdom shall never fall away.*] *i. e.* Of chastity, which is the subject of the foregoing verses: and so the Syriac version understands it, *Radices castitatis non evellentur.* The sense of the whole verse is, that every good work will be attended with a reward; and thus the Arabic version, *Bonorum enim operum eximius ac pulcherrimus est fructus;* and that chastity in particular, which is a glorious victory over ourselves, hath this pleasing prospect and comfort in reversion, that many blessings and privileges will descend from God upon the branches of a chaste and holy stock; and that the virtue and goodness of parents is a security and treasure to their posterity. We may observe, that as in the book of Proverbs, the adulterer is described to be a man void of understanding, (vi. 32.) so this writer makes chastity to proceed from wisdom; and this possibly St. Paul might intend, Rom. xii. 3. when he advises, φρονεῖν εἰς τὸ σωφρονεῖν, which St. Jerome renders, *Sapere ad pudicitiam.* (Cont. Jov.)

Ver. 16. *As for the children of adulterers, they shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out.*] Τέκνα μοιχῶν ἀτέλεστα ἔσται, which we may understand in two senses; either that a bastard shall not be partaker of holy things, *i. e.* shall not be admitted to officiate in the sacred mysteries, nor to hold public dignities, according to the marginal reading, and the Geneva version; and so the sense will be the same with that in Deut. xxiii. 2. *A bastard shall not enter into the congregation of the Lord, even unto the tenth generation.* And indeed some lawgivers anciently fixed such a mark of infamy upon bastards, as to forbid their coming to the sacred offices: even the heathens themselves excluded bastards, as well as the profane and wicked, from the participation of their mysteries; and according to the old ecclesiastical laws, bastards were not capable of being ordained without a dispensation. (See Watson's Compl. Incum. p. 102.) That ἀτέλεστος will admit this sense, see Hesychius, and Leigh's Critica Sacra, in voce; and thus it is sometimes understood by the ancient Greek fathers.—Or we may understand this place, with our translators, of the short and uncertain continuance of such a spurious offspring, upon whom God may visit the iniquity of their fathers. And indeed we meet with in Scripture a most remarkable instance of the Divine vengeance in this particular, *viz.* that the darling offspring of David's guilt was smote by God, and perished quickly from before his eyes; and God gives this very reason for it, *Because thou hast done this thing, the child that is born unto thee shall surely die.* (2 Sam. xii. 14.)

Ver. 18. *If they die quickly they have no hope, neither comfort in the day of trial.*] Some learned men have thought, (see Usher's Body of Divinity, p. 16.) that what is said here, and in the context, is a hard and uncharitable sentence upon bastards, whose very birth and entrance into the world, though it be indeed by a crime of their parents, yet themselves may be thought guiltless, and, as such, undeserving of punishment: but the observation of this writer will be less liable to exception, if we consider, that there is often a natural and hereditary taint in wicked and debauched families, and that some particular sins run as it were in the blood, the seeds of future wickedness. Hence holy Job, speaking of such wicked parents, says in very strong and significant terms, that *they lay* or *treasure up iniquity for their children,* (xxi. 19.) which natural propensity and vicious turn of temper God foreseeing, sometimes has recourse to extremities to stop the infection, and hinder the spreading guilt. Though viciously-disposed children more generally hasten their own death by irregularity and loose living; or if by chance they live long, like the wanton elders that tempted Susanna, being grown old in wickedness, they lose all the respect and reverence otherwise paid to gray hairs. And when they come to die, their case, like that of other wicked men, is most desperate; nor will they have any thing to allege in their favour in the great day *of inquiry,* διαγνώσεως. Thus the Psalmist describing the end of the wicked says, *The ungodly shall not be able to stand in the judgment,* Psal. i. 6. where the LXX. read, οὐκ ἀναστήσονται οἱ ἀσεβεῖς ἐν κρίσει, which has been

unaccountably perverted in favour of the opinion, that there shall be only a resurrection of the just. But that passage of the son of Sirach, Ecclus. xli. 9. comes nearest the sense of this writer, *Woe be unto you, ungodly men; if ye be born, ye shall be born to a curse; and if ye die, a curse shall be your portion.*

Ver. 19. *Horrible is the end of the unrighteous generation.*] Calmet very properly observes, (see Comment. in loc.) that what is said in this and the following chapter, of the sad prospect and miserable fate of the children of adulterers, ought not to be understood as spoken absolutely by this writer, but only of such as, being abandoned and debauched themselves, imitate and follow the vicious courses of their parents; for otherwise, the crimes of their ancestors cannot be imputed to them in the judgment of God, nor will they be answerable for them before his tribunal: for it is very possible, that children thus born in sin, and from a criminal and forbidden commerce, may yet prove virtuous and regular in themselves; and that the children of even good men and saints may be lewd and vicious; as was the case of old Eli's children in particular, who made the Lord's people to transgress through their scandalous uncleanness, (1 Sam. ii. 22.)

CHAP. IV.

ARGUMENT.

In this chapter the author pursues the same subject with which he concluded the former, and shews how much happier upon the comparison chaste and virtuous persons are, though without children, than adulterers and the brood of a sinful and polluted bed: that the former, if they enjoy long life, as they generally do, are in a state of peace and security; and if taken away by an early and untimely death, it is an instance of mercy to them, that they may escape thereby some imminent danger or approaching evil. But the life of the vicious and debauched is, on the contrary, both short and unhappy; their death is dishonourable, their hope desperate, and their future estate full of misery and torment.

Ver. 1. *BETTER it is to have no children, and to have virtue: for the memorial thereof is immortal, because it is known with God and with men.*] The Vulgate reads, *O quam pulchra est casta generatio cum claritate!* which is not a just translation of the original words, κρείσσων ἀτεκνία μετ' ἀρετῆς; for ἀτεκνία is very improperly rendered by *generatio;* and then it seems, as does our version, either to confine chastity to celibacy, or to such as, being married, have no children; as if virtue and fruitfulness were incompatible. Whereas the true meaning is, that though a person hath no children, and seeks not any by acts of incontinence, or unlawful mixtures, his virtue supplies what is wanting to him in that respect, and his good actions shall be like children to him, and hinder his name from being lost in oblivion. Such a virtue as can withstand a criminal passion, and is proof against all the dangerous temptations of it, is approved by God, and will be finally rewarded by him, and cannot fail of being respected and well spoken of by the valuable part of mankind. And however the libertine may pride himself in his spurious issue, and the adulteress value herself on the fruit of her womb, yet incontinence will always differ from barrenness, as a crime does from a misfortune.

Ver. 2. *When it is present, men take example at it.*] This observation is not true of men in general, that they have an esteem for virtue; for with respect to very many of the species, that reflection of Horace is still too true, "Virtutem incolumem odimus." The meaning therefore must be, that good men esteem, admire, and follow after, virtue; that they will make virtuous men, while they live, the patterns for their imitation, and honour their memory when they are dead.—And even wicked men have been known to regret the loss of good men, and to lament and even pity their suffering fate. Thus Antiochus Epiphanes wept for the death of Onias the high-priest, (2 Macc. iv. 37.) and the Athenians for that of Socrates, though they occasioned it.

It weareth a crown, and triumpheth for ever.] Ἐν τῷ αἰῶνι στεφανηφοροῦσα πομπεύει, or στέφανον φοροῦσα πομπεύει. Junius understands αἰὼν of the present world, and renders, *In sæculo hoc triumphat; i. e.* that virtue, through a consciousness of having done its duty, through hope anticipates, even in this life, its future reward, and by faith triumphs, as already sure of a crown. And indeed the Syriac and Arabic versions confirm this conjecture, both of which render, *In hoc sæculo.* There is a manifest allusion in this verse to the Olympic games, and the crowning of the conquerors therein; for in the original the following technical terms are worth noting, *viz.* στεφανηφορεῖν, πομπεύειν, ἆθλον, ἀγών. From whence the learned, among other reasons, infer, that this book was not written by Solomon, who was dead above two hundred years before the first Olympiad. (See Usher's Annals.)

Having gotten the victory, striving for undefiled rewards.] The sense of these words, as they stand in our translation, seems obvious enough, and is not much unlike that of Horace; "Virtus repulsæ nescia sordidæ, Intaminatis fulget honoribus;" (Carm. lib. iii. od. 2.) but it does not agree with any of the ancient versions. The Vulgate reads, *Incoinquinatorum certaminum præmium vincens;* St. Cyprian yet more obscurely, *Incoinquinatorum certaminum prœlium vincens;* and the Greek, τὸν τῶν ἀμιάντων ἄθλων ἀγῶνα νικήσασα. The expression in each of these passages is very unusual and singular; with respect to the first, a conqueror that receives the reward of his services, is not properly said, *vincere præmium certaminum,* but *reportare præmium,* or something to that effect: but the next, *certaminum prœlium vincens,* which is the rendering of St. Cyprian (De Singularitate clerici) and of the Greek, has still less authority to justify it; *vincere prœlio* is classical, but *vincere prœlium certaminum,* I believe, is quite without precedent. Nor is ἀμιάντων ἄθλων without its difficulties and objections. If I might be indulged the liberty of proposing a very small alteration, I would read the passage thus, ἐν τῷ αἰῶνι στεφανηφοροῦσα πομπεύει, τὸ τῶν ἀμιάντων ἆθλον, ἀγῶνα νικήσασα; where by ἆθλον I would understand, the reward of the contest, and not the contest itself; and by ἀμιάντων, those that had merited this crown or reward by being undefiled. And I have the pleasure to find this conjecture confirmed by the Syriac version, which renders, *Præbet se victricem agonis eorum qui sine macula sunt,* applying it manifestly to the persons, to the *agoniceta* himself, and not to contests, or the nature of their rewards. Calmet's comment is likewise to

the same effect, and that of Messieurs du Port-Royal still more explicit; *Elle triomphe et elle est couronné comme victorieuse, apres avoir remporté le prix dans les combats pour la chastete.*

Ver. 3. *The multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips.*] Ἐκ νόθων μοσχευμάτων: probably the true reading may be μοσχεύματα, slips from spurious trees, *i. e.* without a metaphor, children begotten of unlawful beds, as it follows in ver. 6. the sense, as well as ἐπισφαλῶς βεβηκότα, seems to require this. And this reading is confirmed by Coverdale's version, which renders, *And the things that are planted with whoredom, shall take no deep root, nor lay any fast foundation.* And it has been observed in the vegetable world, that slips from such irregular productions do not thrive to any purpose. The book of Job describes the generation of the wicked in like terms: *This is the portion of a wicked man with God, and the heritage of oppressors which they receive of the Almighty: if his children be multiplied, it is for the sword; and his offspring shall not be satisfied with bread: those that remain of him shall be buried in death, and his widow shall not weep,* (xxvii. 13—15.) The description in this and the following verses is agreeable to the Scripture dialect, where mankind in general is often represented under the metaphor of *trees,* or a *plantation.* (See Psal. i. 3. xcii. 12, &c.) According to the Hebrew style, a bough or branch often denotes a son; the word *ben,* or son, nearly according with *banna,* which signifies the *root;* see Gen. xlix. 22. where the Hebrew word *banoth,* which we translate *branches,* literally signifies *daughters.* In like manner we find the wicked in particular compared to unpromising plants, or withered and decayed trees: thus St. Jude, speaking of such libertines as defile the flesh, emphatically describes them as *trees whose fruit withereth, without fruit, twice dead, plucked up by the root,* (ver. 12.) The sense of this passage is briefly this, That God will visit the posterity of such loose and debauched persons, and that even their children shall not continue for any long time, but *as plants which God hath not planted, shall be rooted up.* Besides the instance before given of David's child struck with death, St. Austin's account of his is very particular; he ingenuously acknowledges, that he had a son "carnaliter ex se natum de peccato suo," but that God quickly deprived him of the child, though one of very promising hopes; "Annorum erat fere quindecim, et ingenio præveniebat multos graves et doctos viros." (Confess. lib. ix. cap. 6.)

Ver. 4. *For though they flourish in branches for a time, yet standing not fast, they shall be shaken with the wind.*] *i. e.* Though they equal, or even overtop, the prosperity of the good and virtuous, yet having laid their foundation in wickedness, they shall be overthrown by calamities; like a tree that has taken no deep root in the earth, and is violently shaken with storms and tempests: to which agrees that observation of the Psalmist; *When all the workers of wickedness do flourish, then shall they be destroyed for ever; i. e.* they are then hastening the more to their excision, their flourishing being in order to their destruction, ὅπως ἂν ἐξολοθρευθῶσιν, say the LXX. Psal. xcii. 7. But the righteous are compared to the immoveable cedars in Libanus, ver. 12. according to that of Solomon, *A man shall not be established by wickedness, but the root of the righteous shall not be moved,* Prov. xii. 13. See also Ecclus. xl. 15. where the children of the ungodly are called, *unclean roots upon a hard rock.*

Ver. 5. *Their fruit unprofitable.*] Ὁ καρπὸς αὐτῶν ἄχρηστος. This adjective, though it has indeed this signification of *unprofitable,* yet it means rather here *insuavis; i. e.* that the fruit is unpleasant, not of a kindly sort, and has not the right taste or flavour, as fruit will always be that comes from a tree which is wrongly planted, either in a soil that is not proper for it, or where it wants its natural sun, or when the ground is too hot or too cold, too wet or too dry, too sour or too stubborn.

Ver. 6. *For the children begotten of unlawful beds are witnesses of wickedness against their parents in their trial.*] Ἐκ γὰρ ἀνόμων ὕπνων τέκνα γενώμενα. Ὕπνος here does neither mean *bed,* as our translators render, nor *sleep,* as the margin and Vulgate have it; it rather means *concubitus,* in which sense it occurs, vii. 2. and accordingly the Syriac interpreters render, *Liberi ex illegitimo congressu procreati;* who being monuments of their parents' guilt, are a perpetual brand, while they live, of infamy upon them. Agreeable to the sentiments in this and the foregoing verses is that description of the adulteress, and the punishment of her unlawful offspring, Ecclus. xxiii. 25. 26. *Her children shall not take root, and her branches shall bring forth no fruit; she shall leave her memory to be cursed, and her reproach shall not be blotted out:* but the reproach does not terminate in the parent only; the children likewise, according to the sense and opinion of the world, are partakers of the shame, according to that farther observation of the same wise writer; *The inheritance of sinners' children shall perish, and their posterity shall have a perpetual reproach: for the children will complain of an ungodly father, because they shall be reproached for his sake:* (Ecclus. xli. 6, 7.) but such illegitimate children being here mentioned, *as witnesses of wickedness against their parents in their trial,* which Calmet understands to be the same with ἡμέρα διαγνώσεως, iii. 18. I am inclined to think there is this farther meaning in the words, *viz.* that such children *will be* accusers of, and witnesses against, their guilty parents in the other world. And thus the Geneva Bible expressly reads, which is confirmed by the Arabic version, which renders in the future, *Testes erunt nequitiæ parentum suorum, cum explorabuntur.*

Ver. 7. *Though the righteous be prevented with death, yet shall he be in peace.*] That the righteous are often snatched away before they arrive at any maturity of age, is evident from observation. This is frequently the effect of God's goodness, which removes them from the evils or dangers of life; but in what time or manner soever they depart, their death ought not to be considered as a personal misfortune, since God fixes them in a place of rest and repose, free from the temptations, as well as troubles and inquietudes of life, waiting with a holy impatience for farther degrees of happiness. The prophet Isaiah has the same reflection, *That righteous and merciful men are taken away from the evil to come, and shall enter into peace,* (lvii. 1.) And one of the ancients has made the like observation, *That he that is a favourite of the gods dies young;* ὃν φιλοῦσι ἀποθνήσκει νέος. By the righteous being *prevented with death,* we are not to understand his being surprised by death when he least thought of it; for the good man can never, properly speaking, be surprised; he is

always on the watch, prepared and ready to leave the world and appear before God; his death may be indeed sudden or hasty, but not careless or unguarded.

Ver. 9. *But wisdom is the gray hair unto men, and an unspotted life is old age.*] Ἡλικία γήρως. Our translators seem not to have expressed ἡλικία at all in their version, which yet has a strong and significant meaning here, *viz.* That an unspotted life is mature old age, or the standard of old age. Fulgentius quotes this and the preceding verse, and adds most excellently by way of comment, "Ad cognoscendum, quantum possibile est, cujuslibet defuncti meritum, non quantum vixerit, sed qualiter quisque vixerit, intuendum. Sicut enim vita mala, quanto magis fuerit temporaliter prolongata, tanto magis delinquentibus multiplicat pœnam; sic in vita bona, quamvis hic brevi tempore terminata, magnam sempiternamque conquirit bene viventibus gloriam. Vita igitur mala immaturos acerbosque senes demergit in Tartarum, vita vero bona defunctos juvenes maturos perducit ad Regnum." (De Statu Viduali, epist. 2.) Philo observes of their great legislator Moses, τοὺς ἡλικίᾳ προήκοντας, &c. "Ut provectos ætate appellat *juvenes* et eos qui nondum senuerunt *Seniores*, non respiciens annorum numerum, aut tempus breve longumve, sed potentius animæ, prout movetur melius aut deterius." (De Resipisc. Noe, et de Vita Contempl.) Agreeably to this the Romans styled their chief council *Senatus*, and the Lacedemonians called theirs γερουσία, not so much upon account of their age, as the wisdom and prudence of those that composed it: in like manner *presbyters* in ecclesiastical history, had their name assigned them on the same account. There is hardly any subject on which the sages have moralized more finely than on this; *honeste acta ætas* is, in the opinion of one of them, the surest way to lengthen our lives, and frustrate the malice of mortality. Cicero has many beautiful sentiments upon this occasion; particularly in his book De Senectute, in the eighteenth chapter there is a thought which is very like what is contained in this and the foregoing verse; "Non cani, non rugæ repente autoritatem arripere possunt, sed honeste acta ætas superior fructus capit autoritatis extremos." And so the poet:—

"Ampliat ætatis spatium sibi vir bonus; hoc est
Vivere bis, vita posse priore frui."

But no reflection of the ancients is more judicious, than that of a learned modern: "Gray hairs (says he) consist not in the multitude of years, but in the number and variety of useful observations that are made; nor is there any reason why wisdom should be peculiarly ascribed to the aged, except such persons, by having lived longer in the world, and having had the opportunity of many and various occurrences to ripen their judgment, have accordingly improved it; for it matters not much, whether a man makes his observations in a longer or a less time, provided he makes them well." (Boyle's Occasional Reflections.)

Ver. 10. *So that, living amongst sinners, he was translated.*] This passage is undoubtedly to be understood of Enoch, whom, being the first example of eminent sanctity, God was pleased to translate, as he had condemned the first instance of transgression, to shew his great detestation of sin. The great question is, whether these words signify a natural death, or a miraculous translation, as that of Elijah was: from some expressions in the context, many learned men have been inclined to conjecture, that the author of this book thought Enoch died a natural death, and that his translation here mentioned, was only such a translation: one reason in particular, that has induced them to think an ordinary death is here spoken of, is, that the holy Scripture often uses the like expressions to signify death. See 1 Kings xix. 4. Jonah iv. 3. and particularly Job xxii. 16. where the Vulgate renders *qui sublati sunt ante tempus*, though the writer is speaking of such as die a sudden death. And it must be confessed, that the Hebrew phrase in all these passages is the same with that which Moses makes use of to express the translation of Enoch; and from hence some have inferred, that even Moses's words, Gen. v. 24. may be understood of a natural death, and do not necessarily imply a miraculous translation. But the reasons and arguments for a miraculous translation seem to carry with them much greater weight: for, first, though the text of Moses abovementioned does not absolutely imply the miraculous translation of a man yet living into heaven or another world; nevertheless, when we compare what he says of Enoch with what he relates of the other patriarchs, it is plain he intended to distinguish the manner in which Enoch went out of the world from that in which the other patriarchs left it; for of all the rest mentioned in that chapter it is said, *they died*, but of Enoch this is not said, but only, that *he was not*, οὐκ εὑρίσκετο, *was not found on earth*, because God had translated him from it. Farther, Moses takes notice of the eminent probity of Enoch's life, which made him well-pleasing to God, as this writer does here, and then immediately adds, according to the Vulgate, *Et non apparuit, quia tulit eum Deus*; implying, that though he was no more seen upon earth, yet he was still alive. This is the sense which the Chaldee paraphrase takes it in, which renders expressly, *Subductus est, et ascendit in cœlum coram Domino.* Again, it is said of Noah and of Abraham, that *they walked with God*, Gen. vi. 9. xvii. 1. but it is not said, that *they were not, because God took them.* This phrase therefore must import something that happened peculiarly to him. Secondly, The holy penman, 2 Kings ii. 3. 5. 9. giving an account of Elijah's translation, which was confessedly miraculous, uses the very same word, *viz. taken away*, several times, to express it by. Thirdly, The son of Sirach seems most favourable to Enoch's being translated alive, Ecclus. xliv. 16. where, to avoid any equivocalness, the Vulgate reads, *translatus est in paradisum*, a term not commonly made use of to express the ordinary death of a man. But, fourthly, The writer of the Epistle to the Hebrews, xi. 5. puts this matter beyond all dispute, and understands it clearly of a miraculous translation; *By faith Enoch was translated, that he should not see death.* Lastly, Many of the fathers expressly assert a miraculous translation; the author of the Recognitions, bearing the name of St. Clement, says, "Enoch having pleased God, was translated into immortality." And St. Cyprian, "That he deserved to be taken from the contagion of this world by a singular favour." (De Mortal.) St. Jerome yet more fully, "That he was translated into heaven, and fed with celestial bread." (Epist. 38. ad Pammach. See Calmet's Dissertation more at large.)

Ver. 12. *For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence*

doth undermine the simple mind.] This seems to refer to the corruptions introduced by Cain and his descendants, by which the holy seed by degrees fell off, and became infected. Calmet observes, that there is a particular beauty in the word βασκανία, here rendered *bewitching*, and that it is with the greatest propriety applied to sinful pleasures; for as there is a sort of magic or fascination which imposes upon men's eyes, and makes them see false appearances, and obscures what is real; so a like fatal mistake arising from the blindness of men's understandings, or the perverseness of their wills, makes them fancy there is truth and reality in false and imaginary pleasures, and tempts them to overlook the real danger that attends them. Nor is this true only of pleasures in general, but applicable in a more particular manner to the sweets of love or amorous delights; I have therefore sometimes fancied φιλότητος to be the true reading, which seems warranted by what follows. The like observation we may make upon ῥεμβασμὸς, which the Vulgate renders, *inconstantia concupiscentiæ;* and the lexicographers, who refer to this place, no less imperfectly, *occupatio mentis.* The meaning is, that a continual round or circle of criminal pleasures turns people's heads; for so ῥεμβασμὸς properly signifies, and transforms things and persons into other natures, like Circe's enchantments; for so μεταλλεύει may be interpreted, which probably too is a technical term. Dr. Grabe thinks the verb μεταλλοιόω would be more agreeable to this place, and likewise more proper in chap. xvi. 25. (See Prolegom. cap. 4. tom. *ult.*) The sense of this whole verse is not improperly expressed by those words of Tully; "Impedit consilium voluptas, rationi inimica est, ac mentis, ut dicam, præstringit oculos, nec habet ullum cum virtute commercium." (De Senectute, cap. 12.)

Ver. 13. *He being made perfect in a short time, fulfilled a long time.*] It may be asked, with what propriety Enoch is here said to have fulfilled a long time, since he was the shortest-lived of the patriarchs before the flood, and lived but three hundred and sixty-five years? To this the answer is very obvious, "If we measure not his life by the number of years, but by the perfection of his goodness; δι' ἄκραν ἀρετῆς τελείωσιν, by his consummate virtue and extraordinary sanctity in the corrupt age he lived in, he may be allowed, to all useful purposes of living, to have fulfilled an honourable age." (Euseb. Præp. Evang. lib. vii. cap. 8.) So of Abraham it is said, Gen. xxv. 8. that *he died in a good old age, an old man, and full of years:* expressions exaggerated on purpose to denote an extraordinary length of life. But here again it may be as justly inquired, how Abraham can properly be said to die in a *good old age;* when, if we compare his age with those that lived before him, it comes much short of theirs: for one hundred seventy-five years may be considered as a small point of time, with respect to those several hundreds of years that the fathers before the flood arrived at; (see Gen. v.) and in the computation of the lives of the fathers after the flood, (Gen. xi.) we find all of them, except one, to be older than Abraham was. The true answer therefore to this difficulty is, that Abraham died in a good old age, not as to the measure of his life by days or years, but in regard to the great progress he had made in faith and holiness.

Ver. 15. *Neither laid they up this in their minds, that his grace and mercy is with his saints, and that he hath respect unto his chosen.*] Ἐπισκοπὴ, though it often signifies visitation by punishment, yet here means that favour and regard which God shews to his elect: and the sense of the whole passage is, that the wicked, among whom Enoch conversed, considered not the true reason for which God took him, that it was an act of his mercy, rather than severity, to remove a saint, *whose righteous soul was vexed with the filthy conversation of the wicked,* to a state of purity, perfection, and happiness: much less did they consider, that he was taken up alive into heaven, to be an example of that happiness which God has prepared for those who walk with him and please him; and also a proof, that our bodies are capable of immortality. Nor did they make any use or improvement of his translation, though it certainly was the noblest exhortation to piety and virtue that can be imagined. The construction of the Greek in the former part of this verse is singular, λαῶν ἰδόντων is a more usual way of expression.

Ver. 16. *Thus the righteous that is dead, shall condemn the ungodly which are living.*] Our version and the commentators understand this in the future tense, following the present accenting of the Greek; but the Vulgate reads the passage in the present tense, *Condemnat autem justus mortuus vivos impios,* which all the ancient English versions follow; Junius also and Calmet render in like manner: so that probably the original reading, at least of some copies, was κατακρίνει. If we follow this reading, the passage may relate to any righteous person speedily taken away, whose good life condemns or leaves without excuse the wicked that outlive him, and grow old in their wickedness: or it may relate to Enoch in particular, who may be said to condemn his contemporaries, either virtually by his word and doctrine, or judicially, by denouncing God's judgments against the ungodly of his time. (See the same expression applied to Noah upon a like occasion, Heb. xi. 7.)

And youth that is soon perfected, the many years and old age of the unrighteous.] This is what the prophet Isaiah means, when he says, (lxv. 20.) *That the child that has an early sense of goodness and perfects holiness betimes, shall die a hundred years old; but the sinner, being a hundred years old and confirmed in wickedness, shall die as an overgrown child and be accursed.*

Ver. 17. *And shall not understand—to what end the Lord hath set him in safety.*] The wicked triumph over a godly man suddenly snatched away, as if God had forgotten to be gracious, and was unmindful of his piety, or was induced through some secret fault to cut his life short; not considering, for such have not the knowledge of God or his councils, that it was in mercy to him, and for his greater safety and reward. This is assigned by learned men as the reason why Lazarus is mentioned, Luke xvi. as dying before the rich man—because God graciously removed him from the evils of life, but continued the profligate in order to his repentance, or to fill up the measure of his iniquity.

Ver. 18. *They shall see him and despise him, but God shall laugh them to scorn.*] Grotius says, that the future is used in this description for the *præteritum,* and calls it a Hebraism; though it is certain that such changes are not unusual in the best classic writers. The repetition, *they shall see him,* is beautiful, upon the supposition of this book's being metrical; and is otherwise very defensible, especially as supported by the authority of all the editions:

I should else have thought σκώφονται the true reading, which seems to make the opposition in the words following more beautiful; and so small an alteration might easily be occasioned by the nearness and affinity of the sound.

And they shall hereafter be a vile carcass.] Ἔσονται μετὰ τοῦτο εἰς πτῶμα ἄτιμον. Can all the wicked before referred to with propriety be said to be *a vile carcass*, or to compose *one vile carcass?* and is not this sense in some measure comprised in the sentence following? possibly πεσοῦνται may be the true reading here, which opens a new sense, and yet proper to the occasion, *viz.* that they shall be confounded and fall shamefully; which signification πτῶμα will equally admit of; and it is certain, that εἰς is frequently to be understood in the sense of ἐν: and I have the satisfaction to find this conjecture confirmed by the authority of the Vulgate, which reads, *Erunt posthac decidentes sine honore;* and by the Syriac version, *Erunt posthac in ruinam turpissimam.* Junius also is to the same purpose; and to these agrees the Geneva Bible, which renders, *They shall fall hereafter without honour.*

And a reproach among the dead for evermore.] Εἰς ὕβριν ἐν νεκροῖς δι' αἰῶνος. This expression may seem to relate to the everlasting disgrace of wicked men *in infernis*, that, like the giants of old, they shall stand upon a lasting record there; but it is more probable, it should be taken in a more limited and confined sense, for the phrase νεκροὶ αἰῶνος, or δι' αἰῶνος, is a Hebraism, and may receive some light from Lament. iii. 6. where the prophet, complaining of his terrible situation in his dungeon, says, *He has made me stay in dark places, ὡς νεκροὺς αἰῶνος, veluti mortuos sæculi, as those that have been long dead,* as those that lie buried in their graves. And that the term *evermore*, does not here mean eternity, strictly so called, seems the more probable from the order of the description, because the judgment, or day of accounts, is mentioned after, ver. 20.

Ver. 19. *For he shall rend them, and cast them down headlong, that they shall be speechless,* &c.] Ῥήξει αὐτοὺς ἀφώνους πρηνεῖς. Calmet observes, that the author here has expressed in three words three different punishments; ῥήξει implies, that God shall beat or dash them against the ground; and the other two probably allude to a more infamous kind of death, *viz.* that they shall be strangled, and suffocated, and burst asunder. And thus πρηνὴς is used, Acts i. 18. in the description of Judas's death. (See Wall's Critical Notes in loc. and Hammond.) Osiander thinks ἄφνω the true reading, rather than ἀφώνους (see his observations on the Vulgate), but he assigns no reason, and is supported by no authority of MSS. The description of the punishment here is not unlike that supposed to be inflicted upon the Rephaim of old, to whom Enoch in his prophecy refers; and possibly such wicked ones as resembled them in their proud and blasphemous speeches and notorious acts of violence and oppression, are here meant: for can there be a properer punishment for a γιγαντώδης θυμὸς (for so the son of Sirach calls a proud and defying temper), than what is here described to be its fate; or can pride and insolence be represented under stronger circumstances of meanness and disgrace? The opposition is too beautiful in what follows not to be taken notice of: for, were they swollen with pride? the Almighty shall *burst* them. *Disrumpet illos inflatos,* says the Vulgate. Did they aspire against heaven? they shall be *cast down headlong.* Did they use great swelling words and threats of defiance? they shall be *speechless.* Did they pride themselves in works of greatness, and trust in their strong holds of security? they shall be *shaken from their foundations* and become desolate. Did they love noise and disturbance, and was their name terrible upon earth? they shall *come no more into remembrance, but their memorial shall perish with them.* Were they such desperate and bold wretches, as to set every thing at defiance? they shall be afraid even of their own consciences. Did they finally ridicule God and his justice? they shall tremble at the apprehension of their sad punishment.

CHAP. V.

ARGUMENT.

To shew the great difference, in point of happiness, between the virtuous and the wicked, the latter are introduced as groaning under inexpressible misery, and lamenting before the tribunal of God their former ill courses, and the sad consequences of them. From hence the writer takes occasion to shew, that the vengeance of God always pursues sinners, either immediately from himself, or by the agency of second causes, his appointed instruments and executioners. Calmet thinks the six first chapters may be considered as a sort of preface to the rest of this work.

Ver. 1. *THEN shall the righteous man stand in great boldness before the face of such as have afflicted him.*] At the end of the former chapter, the wicked are represented as trembling under a sense of their guilt and the apprehension of punishment due to it: here, by the way of antithesis, is shewn the holy confidence and sweet security which will arise in the breast of every good man in the day of trial, from the justice of his cause, and the testimony and approbation of his conscience. Thus παῤῥησία is used in many places in the New Testament; see particularly, 1 John ii. 28. and iv. 17. where the righteous man is said *to have boldness in the day of judgment.*

And made no account of his labours.] We may understand this of such as laughed at the good man's deeds as fruitless, or endeavoured to make them so by their opposition: but St. Austin, and others of the fathers, understand this passage of such oppressors as, by violence, spoiled the righteous man's goods, which he had acquired by his honest labours. Thus St. Cyprian, *diripuerunt labores eorum.* (Testim. lib. iii. ad Quirin. cap. 16.) And the Vulgate renders accordingly, *abstulerunt labores eorum,* which Coverdale and the Geneva Bible follow. Calmet explains the passage in both these senses.

Ver. 2. *When they see it, they shall be troubled with terrible fear.*] The Syriac and Arabic versions read, *him.* The sense is, The wicked shall be confounded at the sight of him whom they have so much abused, and shall behold with amazement the sudden and wonderful turn of providence in favour of the righteous, beyond what they expected or thought of; and from the happiness conferred upon the righteous, shall conclude and anticipate their own misery. To give the more lively impression of this,

the author represents them both as standing together before the judgment-seat of God, and as witnesses of each other's happiness or misery. The circumstances of the surprise upon the signal deliverance of the righteous, are very justly here preserved; and the consternation and despair of the wicked, from the killing reflection of a too late and fruitless repentance, are no less beautifully described, with all the terror and exaggeration of expression. For it will be no small torment to the wicked, to see those, whom they most despised for their great advances in piety and goodness, very highly advanced in honour by God, and rewarded by him as his faithful servants: envy at others' happiness, and despair of their own, will render them completely miserable. This is finely represented in the parable of the rich man and Lazarus.

Ver. 3. *And they, repenting and groaning for anguish of spirit, shall say within themselves, This was he whom we had sometime in derision, and a proverb of reproach.*] The prosopopœia here is very natural, and may be considered either as a soliloquy in each repenting sinner's breast, or as a joint reflection made by them all, and a set discourse which they had one to another. The Greek will admit of either sense, but Calmet thinks the latter most agreeable to the context. It is very observable, that there are three words in this verse to express the same thing, *viz.* γέλως, παραβολὴ, ὀνειδισμὸς, which are designed to denote an excess of abuse and rudeness; but that in Psal. xliv. 14, 15. is still more remarkable, where David uses five synonymous terms upon the like occasion; ἔθου ἡμᾶς ὄνειδος τοῖς γείτοσιν ἡμῶν, μυκτηρισμὸν καὶ καταγέλωτα τοῖς κύκλῳ ἡμῶν· ἔθου ἡμᾶς εἰς παραβολὴν ἐν τοῖς ἔθνεσι, κίνησιν κεφαλῆς ἐν τοῖς λαοῖς. The confession of these scoffers may be applied to all others of the like turn and denomination; for it has been the unhappy fate of good men in all ages, to be thus ridiculed by libertines. It was the observation of Job long since, that *the just upright is laughed to scorn,* (xii. 4.) And with respect to himself, he complains particularly, that *he was made a by-word of the people;* and *before them,* as the margin reads, *he was as a tabret,* (xvii. 6.) *i. e.* for them to make sport with; (see Mercer in loc.) which is no improbable interpretation of the place, the LXX. rendering it by γέλως.

Ver. 4. *We fools counted his life madness.*] Religious men, and such as retire from the world for the opportunity of a greater piety, are often represented by debauchees as melancholy and disordered; but in the end, such libertines as abuse the world, will be found to be the only fools, and religion acknowledged to be the truest wisdom. The like reflection was thrown upon such of the primitive Christians as were dead to the world; they were looked upon as senseless, for despising the pleasures that courted them, and foolishly credulous, for trusting to invisible rewards: "Let fools and idiots (says Celsus, in his sneering way) come to the Christian mysteries, for such are the most agreeable disciples to the God they worship." (Origen. cont. Cels. lib. iii.) Nor did our Saviour himself escape the censure of *having a devil, and being mad,* (John x. 20.) So certain an attendant upon extraordinary sanctity is obloquy and reproach. There is, seemingly, the like reflection on him, Mark iii. 21. and even uttered by his own friends, as our translation has faultily rendered it: for, as the learned now generally agree in interpreting the place, ἐξέστη does not relate to our blessed Saviour but to the clamorous multitude, whose behaviour often gives just occasion for such a suspicion.

Ver. 5. *How is he numbered among the children of God, and his lot is among the saints!*] How different are the cool reflections of an unbodied spirit, from the wild sallies of a heated fancy; and how do the sentiments of the same persons vary, considered in this different light! The very same scoffers, who rallied the just man upon his glorious title of *the Son of God,* ii. 18. at length confess the truth of what he said: they perceived the invaluable privileges of such a relation in the next life, and that the true inheritance of the sons of God is among his glorified saints: ἐν ἁγίοις ὁ κλῆρος αὐτοῦ. See Dan. xii. 13. where the angel tells him, that *he shall rest in a happy condition, and stand in his lot, at the end of the days; i. e.* in the resurrection of the just; which the LXX. render, ἀναστήσῃ εἰς τὸν κλῆρόν σου. The phrase alludes to the division of the land of Canaan (a type of heaven) among the twelve tribes by lot.

Ver. 6. *And the Sun of righteousness rose not upon us.*] Coverdale's and the other English versions read in like manner, following the Vulgate; but all the Greek copies omit the words, *of righteousness,* and so likewise do several of the fathers, when they quote this passage. (See particularly St. Gregory, lib. xxxiv. Moral. cap. 6. St. Ambr. Serm. 3. 16. and St. Cyprian in many places.) The Syriac and Arabic versions likewise omit them. They seem either to have been put in the margin by way of explanation, and to have crept from thence into the text, or else to have been added from the former sentence, for they are neither in the Alexandrian, nor any other copy.

Ver. 7. *We wearied ourselves in the way of wickedness and destruction.*] One cannot help observing, at first sight, how closely wickedness and destruction are here linked together, and that one seems to follow naturally at the heels of the other: nor is sin, however represented to be all pleasure, without its drudgery. The prophet Jeremiah expresses himself like this writer, *They weary themselves to work iniquity,* ix. 5. (See also Habak. ii. 13.) It is a pretty observation of a very learned writer, that the Greek word πονηρία, which signifies *wickedness,* comes from another that signifies *labour,* viz. πόνος. (Sanderson's Sermons, p. 596.) And it is not without great elegance and particular good reason, that the lusts and practices of sinners are so frequently in Scripture styled *works,* and sinners emphatically called *workers of iniquity,* and said *to work wickedness;* expressions all implying the toil and drudgery of wicked courses. St. Chrysostom is very copious on this subject, and shews, both from Scripture and reason, that the life of a wicked man has more real weariness and slavery, than all the mortifications and severity of a godly life. And this truth the wicked here confess, though too late, *ambulavimus vias difficiles,* as the Vulgate renders. And here again the subject suggests to me the same useful reflection, *viz.* That when men are about leaving this world, and their soul is a little more at liberty to reflect (which holds much stronger of an unbodied spirit), there will then be a strange alteration in their judgment and opinion concerning the things of this world; they will then be sensible of the extreme vanity and folly of them, and fruitlessly wish for a few hours of their irrevocable time, mispent in

a succession of vanities. But bitter will be the remembrance of former pleasures not innocent, and so much the greater will the detestation and cursing of them be, as they have taken more delight in them. But this will appear in a stronger light from what follows. Our version follows the present reading of the Greek, ἐνεπλήσθημεν τρίβοις, but ἐνεπλάγχθημεν seems to be more suitable, *viz. We wandered up and down in the paths of wickedness and destruction.*

Ver. 8. *What hath pride profited us, or what good have riches with our vaunting brought us?*] *i. e.* What good have all our proud and haughty conceits, our admiration of worldly state and riches, our pursuit of vain curiosities and unlawful pleasures, done us, since these admired trifles are so uncertain, and all vanished into nothing? It is obvious to observe, from this self-reflection of a wicked man, very naturally here represented, that the sensual person in a future state will condemn himself in the first place, that, by pursuing with eagerness the uncertain pleasures of this world, he has forfeited his title to more durable and lasting delights. Secondly, that he is for ever incapable of recovering his lost happiness; and the sad prospect or reflection upon that happiness, which he might have enjoyed, but lost through his own folly, will greatly increase his misery. Thirdly, that the remembrance of his imprudence in this respect, will be a part of his future punishment; all his favourite pleasures and enjoyments being past and gone, they will, by a miserable exchange, be succeeded with dreadful and tormenting reflections: for it will be an addition to the torments of the wicked, that they shall not be able to forget all those sins and follies which they have ever been guilty of, but must have always in their remembrance, as it were purposely to haunt and disturb them, all those once dear delights, which they would now willingly, at any rate, purchase the oblivion of.

Ver. 9—12.] We meet with several of these similes and comparisons, with respect to the shortness of life, and its satisfactions; in the book of Job, ix. 25, 26. *My days are swifter than a post, they flee away, they see no good: they are passed away as the swift ships, as the eagle that hasteth to the prey.* And among the memorable sayings of Agur, (Prov. xxx. 19.) *The way of an eagle in the air, and the way of a ship in the midst of the sea,* are taken notice of as so obscure and uncertain, as to leave no traces behind them. The comparisons made use of in the course of these verses, to represent the uncertainty of life and its enjoyments, we may observe, thicken apace, as if the wicked, described in this chapter, took pains and were concerned to impress upon others that lively sense of the vanity of worldly pleasures, which, by a sad experience, they had unhappily gained. The images are very natural, and placed in different lights, to be more affecting; they seem compassionately designed as notices to warn others, *lest they also come into that place of torment:* and they are each of them particularly proper to express what they are brought to illustrate. I shall only observe thus much of them farther,—that though they very naturally describe the licentiousness of the wicked, and the eagerness with which they abandon themselves to their lusts and passions, and the rapidity with which they are carried away by them; yet herein all the images are deficient, that they do not sufficiently point out the destructive consequences and mischievous effects of a mispent life: for can a wicked life be thought as harmless as a *shadow?* or will it, like that, pass away without any farther notice? Is the speed of a *messenger* an adequate resemblance, without considering the consequence of his errand, and how he will be received at the end of his journey? Does the soaring of *birds* into the upper regions, and their aspiring even towards heaven, sufficiently denote the contrary course of sinners, and their certain tendency *downwards?* Or should a *ship* be described only as passing swiftly over the sea, and no notice taken of the danger of a *shipwreck?* And will the *great gulf* finally be as easily passed over as the *waves,* or come together like the *light air?* The propriety of our translation too, in some of the foregoing similes, may be a little suspected; for, (ver. 9.) ἀγγελία παρατρέχουσα, which in our version is rendered, *as a post that hasted by,* may probably, with more justice, be translated, *as a flying report.* And thus Calmet explains it, *comme une nouvelle qui court; comme la renommée qui vole;* and then he quotes Virgil's description of fame, Æneid. iv. And indeed ἀγγελία properly means the *rumour* itself, and not the *messenger* that carries it. Again, ver. 11. the *light air* is said, in our version, to *be parted with the violent noise of the bird's wings,* σχιζόμενον βίᾳ ῥοίζου (the next word expresses the motion of them): but certainly this is inaccurate, for the noise does not part the air, but follow from it. Coverdale's, and the other ancient versions, render more justly, *parting the air through the vehemency of her going: per vim itineris.* Vulgate. Our translators were led into this mistake by the double sense of ῥοῖζος, which signifies both *stridor* and *impetus,* but the latter signification is far preferable here: and thus the Syriac and Arabic interpreters understand it. The last observation is upon the Greek text, ver. 12. ὁ ἀὴρ εὐθέως εἰς ἑαυτὸν ἀνελύθη, where I would read with Grotius, ἀνελήλυθε, which seems more proper.

Ver. 13. *Even so we, in like manner, as soon as we were born, began to draw to our end.*] *i. e.* Our life has been wasting ever since it was first given us, and we are continually dying by degrees; like that of the poet, "Nascentes morimur," which Seneca seems to explain, "Quotidie morimur, quotidie enim demitur aliqua pars vitæ;" *We die daily, for our life is daily decreasing.* But that of St. Austin is still closer, "Profecto ex quo esse incipit in hoc corpore, in morte est homo." (De Civit. Dei, lib. xiii.) An expression not unlike that moving one in our burial-service, "In the midst of life we are in death;" for life is continually exposed to so many perils, that what David says of himself, (Psal. cxix. 109.) is true of every man, *My soul is always in my hand; i. e.* it is always in danger to be taken from me. The Hebrew word signifies the palm of the hand, out of which any thing will easily slip; and intimates, that he esteemed his life always in danger, and always was ready to resign it.

And had no sign of virtue to shew.] Coverdale's translation is much better, *And have shewed no token of virtue.* The Greek reads in the present tense, *We have no sign of virtue to shew; i. e.* We have nothing to urge in our defence, no good action to produce in our favour. One cannot help observing from hence, how insignificant, even in his own confession, a wicked man is; he is born and dies, can say no good of himself, nor any body else for him.

But were consumed in our own wickedness.] *i. e.* We spent our whole life in wickedness; and as we died in our sins,

we justly suffer the reward of our evil deeds.—These, and such-like dreadful reflections, will the wicked make in their torments.—Thus far the wicked are introduced speaking: accordingly the Vulgate here inserts, *Talia dixerunt in inferno hi, qui peccaverunt.* And indeed such a soliloquy from a great sinner, or such repenting strains from a company of them in despair, seem very natural; for such is the power of a guilty conscience, that the wicked shall be self-condemned, even before the *books are opened;* they will anticipate their doom, and acknowledge the justice of their sentence, before it be passed upon them. The making the scene of this long prosopopœia, which reaches from the beginning of ver. 3. to the end of this, to be in hell, as the Vulgate does; and the representing them, by an ingenious fiction, as really speaking and lamenting there, in the way they would have done if they had power, can never be enough admired in this writer. We have a remarkable and beautiful instance of this in Luke xvi. 24. where an imaginary discourse is carried on between Abraham and the rich man.

Ver. 15. *But the righteous live for evermore.*] The author, having shewn the dreadful consequences of sin, according to the inward sense and acknowledgment of the wicked themselves, their sad prospect, and the final ruin of all their hopes; and illustrated, by several just comparisons, the shortness of life, especially of one spent in a continual round of sinful pleasures; proceeds, in this and the next verses, to set down, by way of contrast, the glory of the righteous, and their exceeding great reward; that it is not only *with*, but *in* the Lord, for so it is in the original; and the Syriac and Arabic translations render accordingly, *in Domino.* It is also observable, that their reward, and even their future life, is expressed in the present tense, to denote probably the certainty of their reward, and their immediate entrance upon it.

And the care of them is with the Most High.] The true and common acceptation of these words is, that God careth for the righteous, will defend them with his favourable kindness as with a shield, and will provide for them a reward, great even beyond imagination or expression. Stella understands this passage in a different sense, *That the chief care of the righteous is about the Most High, and his whole study and endeavour to please the Lord in all instances of duty.* "Tota solicitudo et diligentia justorum circa id versatur, ut Deo placeant; illi enim vere justi dici possunt, qui Deo curant placere." (Stell. Enarrat. cap. 1. Lucæ.) This sense would indeed have been very proper, if the original reading was, ἡ φροντὶς αὐτῶν περὶ ὑψίστου, as he seems to have understood it; but the true reading, in all the editions, is, ἡ φροντὶς αὐτῶν παρὰ ὑψίστῳ, *Cura eorum penes altissimum,* as the Arabic renders. That of the Syriac, *Cogitatio illorum in altissimo,* may seem to favour either sense.

Ver. 16. *Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand.*] The Arabic reads, *Diadema pulchritudinis,* and the Syriac version more explicitly, *Diadema honorum operum.* The Greek, τὸ βασίλειον τῆς εὐπρεπείας, καὶ τὸ Διάδημα τοῦ κάλλους· which manner of expression by the substantive is very beautiful. Instances of it are frequent in Scripture and profane authors: thus, i. 10. we have οὖς ζηλώσεως, for the *jealous ear;* and πνεῦμα δυνάμεως, a *mighty wind,* v. 23. And in Luke xviii. 6. the *unjust judge* is, ὁ κριτὴς τῆς ἀδικίας; and the *forgetful hearer,* ἀκροατὴς ἐπιλησμονῆς, James i. 25. (See more instances, John xvii. 12. James v. 15. 2 Thess. ii. 8.) This must be allowed to be a fine description of future happiness, and, considering the times of this writer, very clear and distinct. The New Testament, indeed, speaks of the righteous in heaven, under the idea and character of mighty kings and princes; and no wonder if there are better and clearer promises therein; but in the Old Testament, at least under the particular economy of Moses, we meet with no such explicit discovery of the happy and glorious state after death.

For with his right hand shall he cover them.] As by the organs of *sense* attributed to God, the *knowledge* of God is set forth; so by the organs or instruments of *action* is his *power* deciphered, and most eminently by the *hand:* so that the hand of God, in Scripture, means ordinarily the power of God; but the *right hand* being more active than the *left,* and the more usual instrument in outward works, hence it is taken to intimate the exceeding abundance of the power of God. The sense of this passage is much the same with that of the Psalmist: *The righteous shall dwell under the defence of the Most High, and shall abide under the shadow of the Almighty: he will defend them under his wings, and they shall be safe under his feathers; his faithfulness and truth shall be their shield and buckler.* (Psal. xci.)

Ver. 17. *He shall take to him his jealousy for complete armour.*] I have before observed, that *sin* in Scripture is often compared to spiritual adultery; (see note on chap. i. 10.) so that the sense is, *That his jealousy, i. e.* his enraged justice, *will furnish him with complete armour.* The Syriac version expresses this very fully; *In gratiam ipsorum in zelo suo armabit omnia.* The following descriptions, to the end of the chapter, are full of the sublimest imagery: God is drawn in all that terrible glory with which the strongest imagination can paint him; his whole figure strikes us in the highest and most amazing manner: he is represented as completely armed with terror; we see his helmet, his breast-plate, his invincible shield, his sharp sword, his thunderbolts, and, in fine, his whole artillery of heaven. He is more dreadful than Mars moving to battle, while he commands the *creation* round him (for so I would render τὴν κτίσιν in the following sentence), to execute his decreed vengeance upon his enemies, and to determine the fate of guilty nations. In Moses's song, the Lord, or Jehovah, is represented, in like manner, as a fierce *man of war,* (Exod. xv. 3.) Nor is the description of the Psalmist less to be admired, where he says of God, *If a man will not turn, he will whet his sword; he hath bent his bow, and made it ready; he hath prepared for him the instruments of death; he ordaineth his arrows against the persecutors.* (Psal. vii. 12, 13.)

Ver. 18. *He shall put on righteousness as a breast-plate.*] The breast-plate is known to cover the heart, which is the source of all the passions: hence this writer says, that God will arm himself with justice as with a breast-plate, to intimate, that he will do nothing out of mere passion, or by an absolute, uncontrolled power, without regard to the rules of equity; but that he will conduct all his proceedings and determinations, even against his enemies, according to the eternal rules of justice: and therefore it follows very properly in the next sentence, *that he will put on true judgment*

instead of a helmet; i. e. as a *wise judge,* whose infinite wisdom searches into the secrets of every crime and action, and who cannot be mistaken or imposed upon, he will give true and impartial judgment; and, as a *just judge,* he will observe a strict proportion between the crimes and the punishment. With great propriety therefore is *true judgment* here described as the ornament of his head. This can only be exceeded by that sublime description in the inspired writer upon the like occasion: *He put on righteousness as a breast-plate, and a helmet of salvation upon his head; he put on the garments of vengeance for a clothing, and was clad with zeal as with a cloak.* (Isa. lix. 17.) How much more amiable is the description of this writer, representing the Almighty, clothed with the breast-plate of righteousness, than that of Jupiter in Homer, whose ægis grinned terribly with the figures of horror, affright, and discord?

And true judgment instead of a helmet.] Καὶ περιθήσεται κόρυθα κρίσιν ἀνυπόκριτον. The learned editor of Philo Judæus applies the epithet to κόρυθα, rather than κρίσιν, and conjectures the true reading of this place to be, περιθήσεται κόρυθα κρίσιν ἀκαθαίρετον, *Accipiet pro galea inexpugnabili judicium;* which he justifies by two parallel passages in Philo, where the same sentiment occurs, δύναμιν ἀκαθαίρετον τὸ δίκαιον ἡγούμενος; and in another place, ἀκαθαιρέτῳ χρώμενοι τοῦ δικαίου συμμαχίᾳ. (Phil. de Mose.)

Ver. 19. *He shall take holiness for an invincible shield.*] St. Bernard observes upon this passage, that at the time when this *true judgment* is passed, God's equity, as the margin rightly renders, will be so absolutely inflexible, that he will not suffer himself to be overcome by any arguments of pity that can be offered; nor can he possibly relent by any weakness or tenderness of nature. As the wicked have so long abused the riches of his goodness and long-suffering, his dignity calls upon him to do justice to his injured honour. And since this judgment or procedure is founded upon the most perfect equity, it will in all respects be so irreproachable, that even the wicked themselves shall be convinced of the justness of their sentence; and while they experience the greatness of his power, shall acknowledge the justice of all his determinations, and that his equity is no less infinite.

Ver. 20. *His severe wrath shall he sharpen for a sword.*] This is capable of two senses; either that he shall sharpen the sword of his fierce wrath, as the Syriac version understands it, *Mirum in modum exacuet lanceam iræ suæ;* or that he shall sharpen his wrath into a destructive sword, εἰς ἀπότομον ῥομφαίαν, as the Arabic renders, *Iram suam expoliet in gladium acutum.* And thus God punished the transgression of our first parents; he sharpened τὸν θυμὸν τῆς ὀργῆς, (Numb. xiv. 34.) into a flaming sword, to guard the avenue of Paradise against them; "to keep the delinquents (says St. Chrysostom in loc. Hom. 18.) in continual remembrance of what had passed, and to strike frequent terror into them by so menacing an object." The description in this and the following verses is agreeable to the language of Scripture; for when God is mentioned as angry with the wicked, he is represented as standing continually with his bow bent, with his arrow upon the string, as ready to let fly; and with his sword not only drawn, but whetted, as if he was just about to strike. (Psal. vii. 13.)

And the world shall fight with him against the unwise.] This is the same in effect with that sentence in the seventeenth verse, *He shall make the creature, i. e.* the creation, *his weapon for the revenge of his enemies.* Not that Almighty God has any need of all, or any, of his creatures, to assist him in executing his vengeance; but he sometimes chooses to make use of them, as instruments of his wrath, to convince the unwise, *i. e.* the wicked, of their folly, in their immoderate or unlawful pursuit of them; and therefore his wisdom purposely punishes them by such creatures as they have abused, and makes the objects of their pleasures become the instruments of their punishment; "Quia in cunctis deliquimus (says St. Gregory), in cunctis ferimur." (Homil. 35. in Evang.) It is an observation of the book of Job, that all the works of nature are prepared by God to be his instruments, either for judgment or for mercy: thus (xxxvii. 12, 13.) it is said of the clouds in particular, that *they are made to do whatsoever he commandeth them upon the face of the whole earth, either for correction or for plenty.* And of the treasures of snow and hail, the same writer observes, that they *are reserved by God against the time of trouble, against the day of war and battle;* (xxxviii. 23.) In the song of Deborah it is said, that *the stars in their courses fought against Sisera.* And, indeed, God can make all the elements in their turns to conspire against the wicked: he can discomfit them with thunderbolts and tempests, (ver. 21.) as Livy says it happened to the Romans in the great battle at Cannæ; or command the air to be his destroying angel: he can make the waters to rage and swell horribly, (ver. 22.) and to destroy them by another deluge: he can make the fire to fulfil all the purposes of his providence, and his *flame shall burn up the ungodly:* or, he can command the earth to *open her mouth, and death shall come hastily upon them.*

Ver. 21. *Then shall the right-aiming thunderbolts go abroad.*] Βολίδες ἀστραπῶν, *The arrows of the lightnings;* and so the Syriac version has it, *Jacula lancearum igne arum ac fulgurum.* The meaning is, That the Lord shall shew his wrath and indignation against the wicked by terrible thunder from heaven, like that in the days of Samuel, (1 Sam. vii. 10.) when *the Lord thundered with a great thunder upon the Philistines, and discomfited them:* and that these his instruments of destruction shall be so infallibly directed, as to execute his designed vengeance with an unerring certainty. An ingenious writer observes, "That compound epithets heighten the diction; and that even one of these is itself a short description." (Pope's Pref. to Hom. Iliad.) We see the justness of this observation in εὔστοχοι, or *right-aiming;* for can any thing convey a finer or more lively idea, than thunderbolts animated as it were with sense, and discharging themselves with judgment and discretion? We see the uplifted hand of vengeance, and the bolt not only grasped and levelled *rubente dexterâ,* but executing its fated commission with as much certainty, as if each particular stroke had its charge assigned it. Aristotle justly commends Homer, for having found out *living words,* "His hero's arrow is impatient to be on the wing, and his weapon thirsts to drink the blood of the enemy"—δόρυ μαίνεται. Here the Almighty's thunder is winged with death, and his unerring wisdom guides it to the mark; Jehovah but sends out his arrows, and they know where to go, and what to do; in short, to use the

words of another polite writer upon a like occasion, the description here and in the context "is a noble picture, in which the gusts of hail, and flashes of fire, burst out from the clouds with as much spirit and force as in a real tempest."

And from the clouds, as from a well-drawn bow, shall they fly to the mark.] Ὡς ἀπὸ εὐκύκλου τόξου τῶν νεφῶν, i. e. *As from the well-arched or well-bent bow of the clouds.* Not any well-drawn bow is here alluded to, but that particular bow, the τὸ τόξον ἐν τῇ νεφέλῃ, which was *at first set in the cloud,* (Gen. ix. 14.) And thus the Vulgate renders, *A bene curvato arcu nubium.* To which agree the Syriac and Arabic, and most ancient English translations; but Coverdale's is more explicit than the rest, *Then shall the thunderbolts come out of the rainbow of the clouds to the place appointed; i. e.* to execute God's will, and to fulfil their own commission, as is explained above. There is an expression in the Psalmist, with respect to God's vengeance, which, if rightly understood, is much to this purpose: *He* (God) *made a way to his indignation,* (Psal. lxxviii. 50.) ὡδοποίησε τρίβον τῇ ὀργῇ αὐτοῦ, LXX. *i. e.* He directed his anger where, or to what quarter, it should fall: it does not mean in general only that God was angry, but that he had appointed a certain tract or path for his vengeance, which it must follow and pursue; the Latin version therefore expresses this with great judgment, *Libravit semitam iræ suæ.* (See 2 Esdr. xvi. 13.) Isaiah describes the surprising massacre of the Assyrian army by the just vengeance of God in the like figurative way, and with a sublimity suitable to his grandeur, which the Vulgate thus expresses: "Auditam faciet Dominus gloriam vocis suæ, et terrorem brachii sui ostendet in comminatione furoris, et flammâ ignis devorantis; allidet in turbine et in lapide grandinis. A voce Domini pavebit Assur, virgâ percussus;" which the LXX. express more properly, τῇ πληγῇ ᾗ ἂν πατάξῃ (κύριος) αὐτούς. (Isa. xxx. 30, 31. see also Psal. xviii. 13, 14.) In the pagan theology the vengeance of the gods is expressed in the like manner: thus Homer describes the wrath of Apollo, according to Mr. Pope's excellent translation:

"Bent was his bow the Grecian hearts to wound;
Fierce as he mov'd, his silver shafts resound:
Breathing revenge, a sudden night he spread,
And gloomy darkness roll'd around his head.
The fleet in view, he twang'd his deadly bow,
And hissing fly the feather'd fates below." (B. i. 63.)

Virgil has expressed the same sentiment:

—— "Arcum intendebat Apollo
Desuper. Omnis eo terrore Ægyptus et Indi,
Omnis Arabs, omnes vertebant terga Sabæi."
(Æneid. viii. 704.)

Ver. 22. *And hailstones full of wrath shall be cast* (as) *out of a stone-bow.*] Hailstones, the artillery of heaven, shall likewise come down upon the heads of his enemies, as in the days of Joshua when God sent hailstones and lightnings from heaven in the faces of the enemies of his chosen people; (Josh. x. 11.) which shall come with such fury and vehemence, as if they were discharged by the force of some machine, which our version calls a stone-bow, and among the Romans had the name of *balista.* The Vulgate renders here, *Et à petrosa ira plenæ mittentur grandines:* which is followed by Coverdale's, and Pagnine's interlineary version, and is indeed a close translation of the Greek, as it is pointed in all the editions: but if I might offer a conjecture, I think, by the help of a comma only, the sense might be rendered more complete in this manner, καὶ ἐκ πετροβόλου, θυμοῦ πλήρεις ῥιφθήσονται χάλαζαι, ἐκ πετροβόλου, sc. ὀργάνου, or τόξου, from the preceding verse. I am aware of an objection which may be urged, that the particle ὡς, or some such-like note of comparison, is here omitted; but, besides that ὡς may, without any force, be fetched from the foregoing verse, instances of this ellipsis are very frequent in Scripture and profane writers. See Gen. xvi. 12. Psal. xi. 1. xii. 6. xxii. 13. xlv. 2. Gen. xlix. 9. Cant. i. 15. in all which places this particle is omitted in the Hebrew, and supplied in the versions. Our translators, it is plain, understood the words in the sense which I have given them, and have inserted *as,* though this particle be not in the original. In the prophetical writings, this metaphor of hailstones is frequently used to denote an enemy's falling on a country. (See Isa. xxviii. 2. xxx. 30.) It conveys a grand and terribly-magnificent idea, and is but imperfectly compared with the volleys from the artillery of walls closely besieged.

And the water of the sea shall rage against them, and the floods shall cruelly drown them.] *i. e.* God shall take such vengeance of wicked nations, that their enemies shall come pouring upon them like a flood. Rain, showers, storms, floods, and seas, are all symbols of multitudes of men in motion and disorder; or else of armies ravaging and destroying countries: hence Servius has observed, that the sea in a storm, and people in confusion, are reciprocally compared to each other; "Virgilius tempestati populi motum comparat, Tullius populo tempestatem." (Servius in Æneid. lib. i.) In the inspired writings, multitudes are frequently compared to *waters,* and the invasion of an army to the inundations of the *sea,* or a *rapid river,* which carries all before it. It is familiar with David particularly, to represent a vast hostile force under the idea of a flood of waters, a noble instance of which is to be found in Psal. xlvi. (See also Isa. viii. 7. xvii. 12. Dan. ix. 26. xi. 22.)

Ver. 23. *A mighty wind shall stand up against them.*] Wars and commotions are likewise metaphorically denoted by winds; so here, by a most powerful wind blowing, πνεῦμα δυνάμεως, is signified the storm of war, and the calamity attending it, which shall be brought upon the wicked. The description of the fate of the wicked man, Job xxvii. 20, 21. is so close and parallel to this, that I shall set it down at large; *Terrors take hold of him as waters, a tempest stealeth him away in the night, the east-wind carrieth him away, and he departeth, and, as a storm, hurleth him out of his place.* The *east-wind,* which is mentioned particularly in this passage, being a very blasting wind, is most frequently used in Scripture, and especially in the prophetical writings, to denote the calamities of war, and such-like wasting judgments. The prophet Jeremiah often applies this metaphor to those enemies and destroyers whom God makes use of as his instruments of vengeance. (See Jer. iv. 11. xlix. 36. li. 1.) And in Ezekiel, the destruction of Jerusalem by the Chaldean army is foretold under the figures of stormy winds, and overflowing showers, (xiii.

11. 13.) By these and such-like figurative expressions God's severe judgments upon the wicked are usually denoted in Scripture. But it is not improbable, that the writer of this book had in mind, and herein alluded to, a particular wicked nation, punished in this extraordinary manner, *viz.* the Egyptians, to whom most of these instances of vengeance happened; for *God smote their cattle with hailstones, and their flocks with hot thunderbolts,* (Psal. lxxviii. 49.) By the *east-wind* also he plagued them with the locusts, which laid waste their whole land; and the waters of the Red Sea at last cruelly drowned them. Calmet understands by πνεῦμα δυνάμεως, not a *mighty wind,* as our version has it, but *un vent envoyé par la puissance de Dieu.* And the sense of a *mighty wind* may seem perhaps not so proper here, as it is compared immediately to λαῖλαψ, or a whirlwind. If we should understand this expression of the spirit of power, or the powerful breath or spirit of the Almighty, the vengeful breath of God, expressed significantly, and displayed terribly, by the desolation of a whirlwind, furnishes as grand an idea as our imaginations are perhaps capable of. This seems confirmed by xi. 21. where there is the like expression.

And like a storm shall blow them away.] The translators do not seem here fully to have expressed the sense of the Greek word ἐκλικμήσει; it is a technical term, and means, that God will make use of his fan, *and thoroughly purge his floor,* when the wicked, in the language of the Psalmist, *shall be like the chaff, which the wind scattereth away from the face of the earth.* (Psal. i. 5.) With what dreadful pomp is the wrath of God here displayed! How magnificently and nobly hath the writer of this book drawn the artillery of heaven, the rapidity of its motion, the terror of its appearance, the desolation occasioned by it, and the certain death attending it! What an assemblage of terrible ideas in a small compass! The earth, the sea, the rivers, the clouds, the winds, the heavens, like so many auxiliary forces, are all listed, and conspire against the wicked. What a lively idea of God's infinite power over all his creatures does this description convey! This latter part of the chapter must certainly be allowed to be a great instance of the hypotyposis, a figure well known to orators and poets.

Thus iniquity shall lay waste the whole earth.] By this expression we may understand *all the earth strictly, terram universam,* as the Arabic renders; and thus the old world, with its inhabitants, was destroyed by water for their iniquity; and St. Peter seems to intimate, that *the present earth, and all the works that are therein, shall at length be burnt up* for the same reason; (2 Pet. iii. 7. 10.) or we may understand this sentence, of judgments that shall befal any particular land or country. And thus the Syriac version expounds it, *Vastabitque totam terram impiorum;* and Coverdale's translation takes it in the same sense, *Thus the unrighteous dealing of them shall bring all the land to a wilderness:* according to that observation of the Psalmist, *A fruitful land maketh he barren, for the wickedness of those that dwell therein.* (Psal. cvii. 34.)

And ill-dealing shall overthrow the thrones of the mighty.] The truth of this observation cannot be better exemplified than in the fate of Nebuchadnezzar and Sennacherib; the latter prided himself in being called the *great king,* the *king,* by way of excellence, and considered himself as the lord of the earth, and the vanquisher of men and gods: this prince, so proud and haughty, God seems to despise as below an ordinary man; he treats him as a wild beast, puts his hook in his nose, and a bridle in his mouth, and turns him back with disgrace and infamy, by the same way that he came triumphant and glorious. (See Rollin on the Belles Lettres, vol. iii. p. 167.)

CHAP. VI.

ARGUMENT.

Having established the preference of wisdom or religion above vice and wickedness, the author presses upon princes and rulers, whom he addressed in the first chapter, the study and observance of it, as the means of ruling well; that, through a conceit and imagined privilege of their high station, they should attempt nothing injurious; because God careth for all alike, being the common Father of small and great, and will punish them proportionably to the great trust which they abuse. He concludes with a eulogium of wisdom, its general use to mankind, and the means of obtaining it.

Ver. 1. *HEAR, therefore, O ye kings.*] In Coverdale's translation, this chapter begins, *Wisdom is better than strength, and a man of understanding is more worth than one that is strong;* which he copied undoubtedly from the Vulgate, which is single in inserting this verse, and renders, *Melior est sapientia quàm vires, et vir prudens quàm fortis:* but it is not to be found in the Greek, nor in the Syriac or Arabic translations: it seems taken either from Prov. xvi. 32. or from Eccl. ix. 16. but more probably from the latter. However that be, or however true and useful the reflection may be, yet it is certainly quite out of place here; the connexion between the beginning of this chapter and the conclusion of the last, is really better without it; for if *ill-dealing* or wickedness *shall overthrow the thrones of the mighty,* (v. 23.) the advice here given to kings, to attend to good instruction, and to conduct themselves with religion and justice, is very seasonable and natural. From the great liberty here taken in giving advice and direction to persons in such high authority, some have inferred, that a king is the writer of this book; for who so proper to take this freedom with kings, as one of their own great rank, or who so able as the wise Solomon? But what foundation there is for this pretence, see in note on chap. ix. 7. of this book.

Ver. 3. *For power is given you of the Lord.*] *By me kings reign,* says God, Prov. viii. 15. And to the same high original does this writer ascribe their power. Irenæus very properly remarks, "That the devil never more truly proved himself to be the father of lies, than when he said to our Saviour concerning the kingdoms of the world, *All this power will I give thee, and the glory of them, for that is delivered unto me, and to whomsoever I will, I give it.*" The hint here given to princes concerning the original of their power is very properly inserted, lest, being exalted so high, they should be ignorant or forgetful of him from whom they received their authority; "For they are accountable to God for the abuse of their power, as well as subjects are for disobedience to it; because it was committed to them, not for their own pleasure or advantage,

to gratify their pride, or to enable them to do acts of tyranny and oppression, but for the good of those who are under their charge." (See Homily of Obedience to Magistrates.) Cyrus has not only given in his own person a perfect model of the manner in which princes should govern their nations, and the real use they ought to make of absolute power; but he lays down excellent rules for the conduct of other princes: Ἐγὼ μὲν οἶμαι δεῖν τὸν ἄρχοντα τῶν ἀρχομένων διαφέρειν, οὐ τῷ πολυτελέστερον, κ. τ. λ. "That a king ought not to be distinguished from his subjects by the splendour of riches, the pomp of equipage, or luxury of diet only, but by a superiority of merit of every kind, by an indefatigable application to make his people happy—that the very glory of their character, and the true use of their eminence and greatness, is being devoted to, and studious of, the public good." (Cyrop. lib. i.) Tully has the same opinion of government; "Mihi quidem videntur huc omnia esse referenda ab iis qui præsunt aliis, ut ii, qui eorum in imperio erunt, sint quàm beatissimi." (Cic. epist. 1. lib. i. ad Quint. Fratr.) This has been assigned by critics as the reason why Homer calls his kings by such epithets as διογενεῖς, *born of the gods;* or διοτρεφεῖς, *bred by the gods*, viz. to point out to themselves the offices they were ordained for; and to their people, the reverence that should be paid them: expressions correspondent to those places of Holy Scripture where princes are called *gods*, and the *sons of the Most High.* (Annot. on book i. ver. 229.) And the like reasoning will hold in proportion with respect to judges, magistrates, ministers of state, generals of armies, governors of provinces, and ecclesiastical superiors, and all other persons in authority.

Ver. 4. *Because, being ministers of his kingdom, you have not judged aright, nor kept the law.*] Both the Vulgate and St. Austin read, *Nec custodistis legem justitiæ.* The meaning is, that, being appointed by God, who is your sovereign in a much higher degree, as his ministers and vicegerents, you have acted as if you were absolute and uncontrollable, and accountable to none for your proceedings; ye have made your own wills and passions the rule of your conduct, and have forgot that for this cause God raised you up to such an eminence above the rest of his creatures, that you might resemble him in goodness, and impartially distribute justice. Tully's reproof of Verres upon this occasion, is very remarkable and fine, "Nunquam tibi venit in mentem, non tibi idcirco fasces et secures, et tantam imperii vim, tantamque ornamentorum omnium dignitatem datam, ut earum rerum vi et auctoritate omnia repagula juris, pudoris, et officii perfringeres, et omnium bona prædam tuam duceres?" (Orat. 5.) But nothing can exceed that charge of king Jehoshaphat to the judges which he set over the land, and ought to be considered as the *urim* and *thummim* of every public magistrate; *Take heed what you do, for ye judge not for man but for the Lord, who is with you in the judgment; wherefore, let the fear of the Lord be upon you, and take heed unto it, for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.* (2 Chron. xix. 6.)

Ver. 5. *Horribly and speedily shall he come upon you; for a sharp judgment shall be to them that be in high places.*] Not that this sharp judgment shall come upon the mighty, and such as are in high places, merely for being mighty; the expression in this sense is too lax and rigorous, for there is no offence in the office, as such, nor would God raise any of his creatures to such an honour and dignity, as to be his vicegerents, and even to be called *gods*, (Psal. lxxxii. 6.) in resemblance of him, if the office and elevated state itself was faulty or punishable: the meaning is, that, if kings and rulers pervert the order and original design of their institution, and act contrary to the established rules of justice, they will then not only be answerable for this abuse of power to him that entrusted them with it, but be punished in a greater degree, in proportion to their superior station, and the weighty talents committed to them.

Ver. 6. *For mercy will soon pardon the meanest.*] *i. e.* God will sooner or more easily pardon a small fault or breach of duty in a private person, from whom so great a perfection is neither expected nor required, as having wanted perhaps opportunities of knowing his duty, and been deprived of the means of instruction: such a person's transgression, being to himself, proceeding rather from ignorance than malice, and not attended with a train of bad consequences to others, will be less regarded: but the sins of kings and rulers are, as St. Austin styles them, contagious and mortal, their bad example has the most powerful influence, it is fatal through their eminence and authority, and they ruin as many as are led away by it. Hence God commanded Moses to apprehend all the princes of the people, and the rulers of thousands and of hundreds, and other principal persons in their tribes, who had been guilty of foul idolatry, and *to hang them up before the Lord, i. e.* before the sanctuary, as men who had forsaken the worship of their God. And this was to be done openly, or against the sun, that all the people might see and fear, when they saw persons of their distinction and authority made public examples of God's displeasure. (Numb. xxv. 4.) This is the sense of the LXX. who read παραδειγμάτισον αὐτούς. The Vulgate and Symmachus understand it in like manner, and Selden de Synedr. lib. ii. "Nor can we better (says Calmet) account for God's severity to David, for an act of seeming curiosity only in numbering the people, 2 Sam. xxiv. and his threats to Hezekiah, 2 Kings xx. for a piece of secret vanity, in shewing his treasures, than by considering them as public persons, who should rather have regarded God's glory than their own." (See Comment. Literal. in loc.)

But mighty men shall be mightily tormented.] Private persons seldom dare take the liberty to represent to kings, and persons in great authority, the wickedness or injustice of their proceedings, much less to remind them of the danger of such steps. This writer therefore very artfully, as St. Bernard observes, assumes the borrowed character of Solomon, to give the greater weight to his reflections: as a king, superior to all others of the same rank in experience and wisdom, he assures them with the greater confidence, that however they may flatter themselves from their high station, that they are out of the reach of danger, and have nothing to fear; their great eminence ought rather to possess them with contrary apprehensions; nothing being more difficult than to fill a high post with sufficiency and credit, nor any thing so easy as to abuse it and miscarry. That God, though he has established them his vicegerents, has not made them independent of himself; he considers them still as his creatures, and, from the nature of their trust, accountable in a greater degree. That if at any time

they abuse their authority by notorious acts of violence and oppression, they must expect that God will display his own power by punishing them very remarkably, and make them as terrible instances of his vengeance, as many others of their high rank, whose sufferings are recorded both in sacred and profane history. This is finely illustrated in Isa. xiv. 9. where all the ghosts of deceased tyrants, condemned to the infernal mansions, are represented as rising from their *thrones*, called so by way of irony, and coming to meet the king of Babylon, and congratulating his arrival among them. Ver. 8. of this chapter our author again adds, *A sore trial shall come upon the mighty;* which is the very same sentiment, but is not here to be considered as a tautology, but as a repeated warning. It is observable, that all the ancient versions express this *sore trial* in stronger terms than our translation; the Vulgate reads, *Fortioribus instat fortior cruciatus*, which all the old English versions follow; but the Arabic expresses it more terribly by the superlative, *Potestate præditos rigidissimum obruet examen, ad vos enim spectant sermones mei, O rebelles refractarii.* And this sore trial or punishment will be more disagreeable and insupportable to princes, even upon account of their former delicate way of living, and their former absolute sway over others, because disgrace, adversity, and suffering, are far more painful and vexatious to those that have been in high stations, and lived at ease, than to those of an inferior rank, who have been inured to hardships: hence we may imagine Lucifer, the "chieftain of the devils," as Mr. Mede calls him, to be more deeply affected with his sore punishment than any of the rest of his inferior accomplices.

Ver. 7. *For he which is Lord over all, shall fear no man's person, neither shall he stand in awe of any man's greatness, for he hath made the small and the great, and careth for all alike.*] There is a passage in Job xxxiv. 19. 24. 27. which very much resembles the first part of this verse, and probably this was taken from it; *God accepteth not the persons of princes, nor regardeth the rich more than the poor, for they all are the works of his hands: he shall break in pieces mighty men without number, because they turned back from him, and would not consider any of his ways.* And the sense of the latter part is agreeable to that of the Psalmist, *The Lord is loving unto every man, and his mercy is over all his works,* (Psal. cxlv. 9.) As common Father of all, he is desirous that all should be saved, and not willing that even the meanest should perish. "Magna Dii curant, parva negligunt," was an unbecoming notion of God, and worthy only of a heathen. (Cic. de Nat. Deor.) How much better is that most excellent sentiment of St. Austin, "Tu sic curas unumquemque nostrûm, tanquam solum cures, et sic omnes tanquam singulos:" *God takes as much care of every particular person, as if each were all; and as much care of all, as if all were but one.* St. Cyprian has a sentiment upon this occasion no less beautiful; "Deus se omnibus ad cœlestis gratiæ consecutionem æqualitate libratâ præbet parem." "A true knowledge of providence, as it is an attribute of God, is most necessary, and of the greatest importance, as it influences all events both public and private, and every man ought to have it in his view in every circumstance of life, and every action of the day: it makes us more thoroughly sensible of our entire dependence upon God, of our weakness and wants, and presents us with opportunities of exerting the greatest virtues, such as confidence in God, a grateful acknowledgment of his mercies, humility, resignation, and patience; and is the very basis of religion, and of all those holy exercises of prayers, vows, thanksgivings, sacrifices," &c. (Rollin on Sacred History, vol. iii. p. 130.)

Ver. 10. *For they that keep holiness holily, shall be judged holy.*] Calmet applies this sentence to dignified ecclesiastical persons, to such as composed the Jewish Sanhedrin, and were the judges of their nation; "Le Sage parloit aux Juges de sa nation, qui etoient pour l'ordinaire de l'ordre des Prêtres." St. Bernard and St. Austin (de Pastor. Cur. cap. 4.) both apply what is said of rulers here and in the context to the Christian clergy, whose duty likewise rises in proportion to the high dignity of their office. Moses, who had the care of God's chosen people, was considered by him as their lawgiver and chief ruler; and accordingly we find, that even a small transgression of his (if any can be called so that is committed against God) was the reason, in the judgment of many learned men, of his not being permitted to enter into the land of promise. And the like may be said of the severity which befel the disobedient prophet, 1 Kings xiii. 21. But I think it more agreeable to the context, to understand this of good kings, who are full of zeal for the glory of God, the establishment of religion, and the security of its rights; such as are in Scripture said to be *after God's own heart*, who consider themselves as his ministers, and whose authority is employed to make their subjects happy, by making them better. It is a reflection very commonly to be met with upon the kings mentioned in the Old Testament, that *they did evil in the sight of the Lord, according to all that their fathers had done;* but yet there are some particular exceptions, some instances of illustrious goodness, recorded there, which ought in justice to be remembered, and must with pleasure be related, for the credit of their high calling: let any one but carefully reflect upon the sentiments of piety which David expressed in the translation of the ark; and his magnificent and almost immense preparations for the building of the temple: Jehoshaphat's pious visitation of his kingdom, and his zeal to send Levites with the princes, to instruct the people in the law: (2 Chron. xvii. 7, 8.) Hezekiah's great care and concern to restore religion, to *sanctify the house of the Lord God of his fathers, and carry forth the filthiness out of the holy place;* and the many other good *works which he began in the service of the house of God, and in the law, and in the commandments, to seek his God with all his heart:* (2 Chron. xxix. 5. xxxi. 21.) Josiah's indefatigable zeal from the very beginning of his reign to reform religion, and restore the true worship, not only in Judah, but in the ten tribes also: (2 Chron. xxiv.) and he will plainly see, that these princes thought themselves placed on the throne as guardians of the faith, and as nursing fathers of the church, to establish and promote the kingdom of God in their dominions. Such righteous kings, who have *kept holiness holily*, and been exceedingly zealous for the honour of the Lord God of hosts, will always find what to answer; they may even dare to appeal to him for a reward of their integrity and sincerity, and with humble confidence say, with Nehemiah, *Remember me, O my God, concerning this, and wipe not out my good deeds, that I have done for the house of my God, and for the offices thereof.* (Nehem. xiii. 14.)

Ver. 13. *She preventeth them that desire her.*] There is a fine eulogium of wisdom in this and the following verses, not only to raise men's curiosity after it, but likewise their desire of it; and, to encourage them the more in the pursuit of it, the author shews how easy it is to be obtained, that, though she is glorious and beautiful, yet she is not so coy and backward as to hide herself, or fly away from her pursuers and admirers; but rather desires to be known to them, and even makes the first advances and overtures of familiarity and acquaintance to such as are well-disposed to her. What follows in the context is a close imitation of the book of Proverbs, where wisdom is represented as inviting men to come to her dwelling, as going into the most public places to call them to her, that such as listen to her, and watch at her gates, are happy, and those that find her, find life and happiness; expressions so like this writer, that, were there not stronger arguments to the contrary, one would be almost tempted to pronounce that they came both from the same pen.

Ver. 17. *For the very true beginning of her is the desire of discipline.*] We have here, and in the context, the several degrees set down, by which a person well-disposed towards wisdom, may rise by little and little to the perfection of it: the first step mentioned is the desire of discipline or instruction, as the first step to a cure is, being sensible that we are out of order; and this desire of instruction in virtue or wisdom, in religion or science, proceeds from the good opinion which a man entertains of it, and the love which he bears to it; and this love is the cause of his perseverance and willing obedience; and his obedience will produce the reward of happiness: which happiness consists in incorruption, *i. e.* in a state of immortality, and a crown of glory, that fadeth not away. This desire therefore of instruction, by a regular deduction of particulars, and a kind of logical inference and conclusion, may be said to be the principal thing which conducteth men to a kingdom, *ad regnum perpetuum*, according to the Vulgate; as that which sets the machine a going, may properly be reckoned the cause of all the other motions, and of what is effected in the conclusion by them. In this and the three following verses, the learned will easily discern the beauty of the climax, or regular gradation from one thing to another, like that of St. Paul, Rom. v. 3, 4. *Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed.* (See also 2 Pet. i. 5.) Not unlike to which is that of St. Austin, "Velle meum tenebat inimicus, ex voluntate perversa facta est libido, et dum servitur libidini, facta est consuetudo, et dum consuetudini non resistitur, facta est necessitas." (Confess. lib. viii. cap. 5.) But that of St. Chrysostom, with respect to baptism, is still more beautiful, and hardly to be paralleled; "You are herein made not only free, but holy; not only holy, but just likewise; not barely just, but children also; not children only, but heirs; not merely heirs, but brethren of Christ; not brethren only, but coheirs; not coheirs only, but members also; not members only, but his temple; not temples only, but organs of the Holy Spirit." (Homil. ad Neophyt.) After which instances, it may seem almost needless to mention that of Tully, "In urbe luxuries creatur, ex luxuria existat avaritia, ex avaritia erumpat audacia necesse est; inde omnia scelera et maleficia nascuntur."

Ver. 21. *If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom.*] What has been observed of the usefulness of history by a learned writer, is equally applicable to wisdom, here recommended; "That it is useful both to small and great, to princes and subjects; but more necessary to princes and great men, than to all the world besides. For how can truth approach them amidst the crowd of flatterers which surround them on all sides, and are continually commending and admiring them; or, in other words, corrupting and poisoning their hearts and understandings? How can truth make her modest and feeble voice to be heard amidst such tumult and confusion? How venture to lay before them the duties and slaveries of royalty? How shew them wherein their true glory consists, and represent to them, that if they will look back to the original of their institution, they will clearly find they were made for the people, and not the people for them? How put them in mind of their faults, instil into them a dread of the just judgment of posterity, and disperse the thick cloud which the vain phantom of their greatness has formed around them? How that a Caligula, a Nero, and a Domitian, who were praised to an excess during their lives, became the horror and execration of mankind after their death; whereas Titus, Trajan, Antoninus, and Marcus Aurelius, are still looked upon as the delights of the world, for having made use of their power only to do good." (Rollin, vol. iii. p. 2.)

Ver. 22. *And will not hide mysteries from you.*] The Vulgate here renders *sacramenta Dei*, without authority from any of the more ancient versions, or countenance from the original; the true meaning is, that he will reveal or discover the arcana, or secret things of wisdom, as the reason of her name, (see Ecclus. vi. 22.) her original and existence, her nature and properties, her effects and operations, *even from the beginning of the creation;* for so I would understand the words in the Greek text, ἀπ' ἀρχῆς γενέσεως, *viz.* that wisdom was present at, concurred in, and is displayed by, the works of the creation, in a much better and loftier sense than that of our version. The Syriac translation seems to carry it still higher, understanding these words of wisdom, eternally existing with, or in, God, before all creation, *quod creaturas præcessit investigabo:* the author here endeavours to discover and set down the origin of heavenly wisdom, and indirectly confutes the pretences and boastings of the heathen sages, all whose philosophy is but of human invention, the work of a Socrates or a Pythagoras: but wisdom is not of so late a date, is more ancient than any historical monuments of the Greeks, has existed in all ages, may be traced through the times of the patriarchs, and its origin ultimately resolved into God himself. (See Calmet in loc.)

Ver. 23. *Nor will I go with consuming envy.*] Some Latin translations render, *Neque cum eo, qui invidia tabescit*, &c. So that the meaning may either be, that he would shew no envy or narrowness of spirit, in his discoveries about wisdom, but as he had *learned diligently, he would likewise communicate liberally;* (vii. 13.) or, that he would hold no commerce or society with a person of that selfish and inhospitable temper: for envy does not only pine and grieve at the outward prosperity of others, but is vexed at their inward accomplishments, at any attainments or happy discoveries which they may make, or have communicated to them by others: whereas charity, or a beneficent temper,

which is kindly disposed towards all, envies no man's merit; nor does it pride itself in the singularity of its own knowledge, nor conceal what may be useful to others; she is not afraid that others may equal, or even exceed, her in knowledge, but with pleasure opens and communicates to them what she apprehends may be of public benefit, and considers not from what quarter a useful discovery comes, only, that its advantage may be made general, and others share in the improvement. St. Basil's observation upon this occasion is very just and useful; "Adepts," says he, or such as have made uncommon discoveries in any science, "should be ready to impart their knowledge without envy; and such as want to be instructed, should offer themselves without any shame," (epist. 12.) And the comment of Messieurs du Port-Royal gives the true reason for imparting the treasures of knowledge to others, "C'est pourquoy on les doit communiquer aux autres sans envie, puisque plus on les repand sur eux, plus on en joüit, et qu'elle ne diminue point par la multitude de ceux qui la possedent."

Ver. 24. *The multitude of the wise is the welfare of the world, and a wise king is the upholding of the people.*] The Greek reads σωτηρία κόσμου, and the Vulgate, *Multitudo sapientium sanitas est orbis terrarum;* and Calmet's exposition is to the same effect, *viz. That wise men are as it were the physicians and recoverers of the world, especially of the wicked part of it; and that their examples and discourses are like powerful medicines to the sick.* This is the very language and comparison of Philo; πᾶς σοφὸς λύτρον ἐστὶ τοῦ φαύλου——καθάπερ ἰατρὸς τοῦ νοσοῦντος. (De Sacrific. Abel et Cain.) Plato bears testimony to the truth of the last sentence, when he advises, "that kings should be philosophers, or philosophers kings." "Ille quidem princeps ingenii et doctrinæ Plato, tum denique fore beatas respublicas putavit, si aut docti et sapientes homines eas regere cœpissent, aut, qui regerent, omne suum studium in doctrina ac sapientia collocassent. Hanc conjunctionem, videlicet potestatis et sapientiæ, saluti censuit civitatibus." (Cic. epist. 1. ad Quint. Fratr.) And it was no less piously than excellently wished by Justin Martyr, "that kings and rulers, together with their sovereign power, might be possessed of wisdom and a good mind."

CHAP. VII.

ARGUMENT.

Under the borrowed character of Solomon, the author proceeds to shew the original and powerful effects of wisdom; that though all men agree in this, that all are born, and all must die, it is wisdom that puts the difference between man and man, according as the intermediate time between the cradle and the grave is improved or neglected; that the wisest man was at first as helpless as other children, and attained to the perfection of understanding by a steady pursuit of wisdom, and prayers to God for it, and that it is attainable by all others observing the same method. The chapter concludes with a fine eulogium of wisdom, as essentially inherent in God, and derivative in man, as a ray from his divinity. Calmet says the six first chapters of this book are as the preface to the work, which may be considered as an abridgment or paraphrase of the nine first chapters of the book of Proverbs. (Pref. sur le Livre de la Sagesse.)

Ver. 1. *I MYSELF also am a mortal man like unto all.*] As nothing is so great an enemy to instruction and improvement as pride, the author, intending to communicate the secrets of wisdom, and the method of obtaining it, begins with shewing man his true original, what he is by nature, and what by grace, thereby to depreciate his conceit and inflame his gratitude: and to humble even kings, and take away all affectation of divinity, a notion which flattery is too apt to insinuate, he assures them that they are equally the children of Adam, sprung from the same first common parent with slaves and the meanest of their subjects; and as liable to corruption and mortality as the very beggars. Well, therefore, may Pliny cry out, "O dementiam hominum, à talibus initiis existimantium ad superbiam se genitos!"

The offspring of him that was first made of the earth.] Eusebius calls Adam πρῶτος γηγενὴς, (Præp. Evang. lib. xi.) and to this St. Paul may be thought to allude, when he says, that *the first man is of the earth, earthy:* (1 Cor. xv. 47.) the derivation of *homo, ab humo,* according to the etymologists, seems natural and proper, and the very name Adam denotes the same original. The Greek writers accordingly make use of the term γηγενὴς, to denote the great antiquity and unknown original of their first and earliest heroes. But though all men thus resemble Adam in their origination, yet may his condition in this respect be considered as singular, that he was created perfect at once both in soul and body, quite different from the state here described of his posterity, who arrive slowly, progressively, and with difficulty, to the perfection of either. Philo has the same observation upon Adam, whom he calls emphatically ὁ γηγενὴς, and says, that he far excelled all that came after him in the excellences of soul and body; ἐκεῖνος ὁ πρῶτος ἄνθρωπος ὁ γηγενὴς, ὁ παντὸς τοῦ γένους ἡμῶν ἀρχηγέτης, ἑκάτερα ἄριστος, ψυχήν τε καὶ σῶμα γεγενῆσθαί μοι δοκεῖ, καὶ μακρῷ τινι τοὺς ἔπειτα διενεγκεῖν, κατὰ τὰς ἐν ἀμφοτέροις ὑπερβάσεις. (De Mundi Opificio.)

Ver. 2. *And was fashioned to be flesh in the time of ten months.*] The Alexandrian MS. and all the other versions, make the comma after *flesh,* and join the rest to the next sentence. As to the precise time of *ten months,* mentioned here, the ancient Greek and Latin writers express themselves in like manner: Ovid, speaking of the year of Romulus, which consisted only of ten months, says,

"Quod satis est utero matris dum prodeat infans,
Hoc anno statuit temporis esse satis." (Fast. lib. i.)

And Virgil is no less express;

"Matri longa decem tulerunt fastidia menses." (Eclog. iv.)

Upon which Servius makes this observation; "Mares decimo nascuntur mense, fœminæ nono." Plautus often mentions the like time; he is particularly jocular in what follows:

"Nam me illa in alvo menses gestavit decem,
At ego illam [Famem] in alvo gesto plus annos decem."
(Plaut. in Sticho.)

The like time is mentioned by Terence, (Adelph. act. iii. sc. 4.) and by Censorinus, (de Die Natali, cap. 12.) Philo calls τὴν τεσσαρακοντάδα, or forty weeks, τὴν ζωογονικωτάτην

ἐν ᾗ διαπλάττεσθαι ἄνθρωπον ἐν τῷ τῆς φύσεως ἐργαστηρίῳ, (de Mose, lib. ii.) And Menander mentions the same time as most usual, γυνὴ κυεῖ δεκάμηνος. Hippocrates reckons such as are born in the tenth month as most perfect and promising. (Lib. de Septimestri partu.) Theocritus accordingly mentions Hercules as born at this age. (Idyll. 24.)

Being compacted in blood.] Παγεὶς ἐν αἵματι. St. Bernard expresses himself in the same manner, alluding, perhaps, to this very passage; "Quid sum ego? Homo de humore liquido: fui enim in momento conceptionis de humano semine conceptus: deinde spuma illa coagulata, modicùm crescendo, caro facta est." (Meditat. cap. 2.) Παγεὶς occurs in the like sense, Job x. 10. in the most correct editions of the LXX. And Pliny uses *coagulum* upon the like occasion.

And the pleasure that came with sleep.] The modesty and reservedness of this writer are here much to be admired; it is a resemblance of the great decency in the sacred writings upon the like occasion. Ὕπνος in the original, rendered *sleep* by our translators, here means *concubitus;* the Syriac version reads, *concupiscentia concubitûs.* The like expression occurs, iv. 6. where bastards are called, τέκνα ἐξ ἀνόμων ὕπνων· (See note on that passage.) And in this sense, I think, we may understand that expression of Terence, "Interdum propter dormias." (Eunuch. act. ii. sc. 3.) We find *sleep* understood in the like sense frequently by the Hellenist Jews, and the Platonists, and in the following line of Homer:

Πάντων μὲν κόρος ἐστὶ καὶ ὕπνου καὶ φιλότητος.

Ver. 3. *And when I was born, I drew in the common air, and fell upon the earth.*] It is the most general opinion, that the fœtus does not respire or breathe in its mother's womb, but as soon as it is born, it then first begins to breathe, and cannot live without it. Galen, among the ancients, thought that it breathed before its birth; but Aristotle (lib. de Spir. cap. 3.) is of a different opinion, and is followed herein by the moderns. This writer likewise seems to favour the negative. To point out the infant's helpless state after its birth, it is added, that he *fell upon the earth.* The ancient Romans seem to intimate this, by their custom of laying the new-born infant immediately upon the bare ground, and imploring the help of the goddess Ops, to assist and bring it forward. (St. Austin. de Civit. Dei, lib. iv. and Calmet in loc.)

And fell upon the earth, which is of like nature.] Coverdale renders, *I fell upon the earth, which is my nature.* And the Syriac, *Omnium more hominum, super terram decidi.* So that probably ὁμοιοπαθὴς may be the true reading; and I have the satisfaction to find this conjecture confirmed by Junius, who renders, in the nominative case, *iisdem perpessionibus infestus.* The word ὁμοιοπαθὴς, which our translators have in this place very justly rendered, occurs, Acts xiv. 15. καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, where they have as remarkably miscarried; the true rendering of it, according to Erasmus, is, *We also are of like nature with you;* and not, *Men of like passions with you,* as our version there has it; which destroys the beauty of the antithesis. It is judiciously rendered in the ancient Latin version, *Mortales sumus, similes vobis homines,* which, in the judgment of a great critic, is far preferable to the rendering of our translators. (Bentley's Boyle's Lect. p. 179.)

And the first voice which I uttered, was crying, as all others do.] Instead of the common reading in all the editions, πρώτην φωνὴν τὴν ὁμοίαν πᾶσιν ἴσα, I would read, πρώτην τε φωνὴν ὁμοίαν πᾶσιν ἦκα· ἴσα seems tautology after ὁμοίαν. We have here, and in the context, a fine picture of human nature, and the state and condition of it very naturally represented in its several stages, *viz.* "That man is a creature turned naked into the wide world, and cast upon the bare ground, without any covering to shelter or defend him; that, unfurnished with what is fit and necessary for him, he is bound up and swaddled, and requires help and teaching even for the very feeding and supporting himself; that he is perfect in no other instance of nature's teaching, except that of crying; this he brings into the world along with him, and a very fit emblem it is of our fortune and condition; that infirmities and miseries make up his middle state, and rottenness and worms his latter end: and histories of good authority assure us, that some nations welcome their children into the world with this salutation, 'Child, thou art come into this world to suffer, take it patiently, and hold thy peace.'" (See Charron. de la Sagesse.) And therefore Zoroastres's laughing when he was born, instead of crying, as all other children do, is remarked by many writers as a prodigy. (Solin. Mirabil. lib. i.) In this just representation of the condition of human nature, our author imitates the true Solomon, who has drawn man at full length in his true colours and proportions, from the cradle to the grave. St. Chrysostom's observation upon this first stage of life is very apposite, *viz.* "That nature seems, by the cries of the infant, to foretell its future misery; and when God said to our first parents before the fall, *Increase and multiply,* he intended it as a blessing; but it was a curse and a punishment upon Eve and her posterity, when he afterward told her, *In sorrow shalt thou bring forth children.*" (De Utilit. Lect. Script.) St. Austin's account is still more melancholy: "Nascuntur homines homine generante, Deo creante, peccato inficiente, diabolo possidente." But Pliny's description of the infant-state is most natural, and comes nearest to this writer: "Natura hominem tantum nudum, et in nuda humo, natali die abjicit, ad vagitus statim et ploratum; nullumque tot animalium aliud ad lacrymas, et has protinus vitæ principio—Ab hoc lucis rudimento (quo ne feras inter nos genitas) vincula excipiunt, et omnium membrorum nexus—infeliciter natus jacet, manibus pedibusque devinctis, flens animal, cæteris imperaturum; et à suppliciis vitam auspicatur, unam tantùm ob causam, quia natum est." (Plin. Nat. Hist. lib. vii. in Procem.)

Ver. 6. *For all men have one entrance into life, and the like going out.*] The meaning is very plain and obvious, that all are born, and all must die; not that all depart by the same means, or in the same manner, as our version seems to countenance: for though there is but one passage into life, there are, perhaps, a thousand ways out of it, and almost every accident sufficient, though different, to let in death. The word ἔξοδος, in the original, is the term used by sacred and profane writers for death, or a departure out of this life. (See iii. 2. Ecclus. xxxviii. 23. 2 Pet. i. 15.) The connexion of the following verse is intricate; nor is it easy to determine what διὰ τοῦτο, or *wherefore,* refers to. I take the sense to be, that as his nature was the same with that of others, and wisdom was not a natural gift to him

above others, therefore he prayed to God to bestow it on him.

Ver. 7. *I called upon God, and the spirit of wisdom came to me.*] Calmet observes, that, throughout this book, we are to understand wisdom, or the spirit of wisdom, as synonymous to religion, piety, the fear of God, &c. in a sense far different from that in which wisdom is taken in the writings of the heathen philosophers, where wisdom has no connexion with, or relation to, religion, nor aims at its improvement, by enforcing the practice of virtue; its chief design appears to be only to make men more knowing, to brighten and improve their natural parts, to raise and elevate the genius, and to instil some dry, useless notions of an imperfect morality; "Quelques connoissances steriles d'une morale fort imparfaite." (Pref. sur le Liv. de la Sagesse.)

Ver. 8. *I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.*] The author gives here, says the comment of Messieurs du Port-Royal, "une excellent marque pour juger si on a veritablement l'esprit de Sagesse et l'esprit de Dieu," &c. *an excellent rule to judge whether a man has the true spirit of wisdom and piety; for a true sincere piety is that which esteems God above every thing, which desires nothing but him, which prefers his favour before thrones and sceptres, and, placing its whole happiness and crown of rejoicing in him, is pleased, easy, and contented, under the loss of all other things besides.* Such was that elevated piety of St. Paul, which *counted all things but dung, for, or in comparison of, the excellency of the knowledge of Christ Jesus.* (Phil. iii. 8.)

Ver. 9. *Neither compared I unto her any precious stone.*] Λίθον ἀτίμητον, ὅτι ὁ πᾶς χρυσὸς, κ. τ. λ. Perhaps the true reading may be, λίθον ἀτίμητον τοπάζιον, *I did not compare unto her the invaluable stone, the topaz:* see Job xxviii. 19. where the topaz and gold are joined together in the same verse, as not comparable to wisdom: nor does there seem any occasion for ὅτι or πᾶς; the former, probably, is improper, and the latter unnecessary. But I submit this conjecture to the learned.

Ver. 10. *And chose to have her instead of light.*] Ἀντὶ φωτός. Our version seems faulty here, for though ἀντὶ is often used in the sense in which it is taken by our translators, it is probably improper in this place. The meaning here is, That I determined to have her for a light or guide; in which sense ἀντὶ often occurs. The Vulgate accordingly reads, *Proposui pro luce habere illam,* and the Arabic, *Elegi ut esset mihi pro luce,* which is the sense of Junius. Coverdale follows the Vulgate, and renders, *I purposed to take her for my light;* to which agree the other ancient English versions. Or the meaning may be, that he chose her *for the sake of* her light, *gratiâ lucis.* There may be also another sense, that he chose her *præ luce, before* light, because, as it immediately follows, *The light that cometh from wisdom never goeth out,* but *after light succeeds darkness.* (See ver. 30.) In all these senses ἀντὶ is used by good writers, whose authority will warrant our interpretation: any of which is preferable to that in our version. This and the two preceding verses seem taken from Job xxviii. 15, &c. and are a close imitation of that ancient writer. Or they may refer to Prov. viii. 10. xi. 18, 19.

Ver. 11. *All good things together came to me with her, and innumerable riches in her hands.*] i. e. *Through her hands.* So the Vulgate, *per manus illius,* which the ancient English versions follow. I have before observed, that this writer often personates Solomon, and this long prosopopœia is spoken under that borrowed character. This verse refers to that grant of wisdom which is mentioned 1 Kings iii. where Solomon, upon his advancement to the throne, prays earnestly to God for the direction and assistance of wisdom, without any mention made of wealth, honour, or long life; and God bestows upon him, for his disinterested piety, the two former in great abundance, though unasked, and even unexpected by him, together with *wisdom and understanding to discern judgment.* The like promise of additional good things occurs in other parts of Scripture, to such as *seek God's kingdom in the first place.* And, indeed, throughout the whole history of the Old Testament, and particularly under the Mosaic dispensation, rewards and promises are annexed to piety or true wisdom, and almost all temporal advantages distributed in proportion to the degrees of it; as, favourable seasons, plenty, fruitfulness, health, peace, deliverance from dangers, and victory over enemies; which, though very valuable privileges, and such wherein the prosperity and welfare of any nation chiefly consist, are yet very far exceeded by those greater blessings, and more worthy of God's magnificence to bestow, reserved for the righteous in another state. On the other hand, wickedness, especially when it becomes general, draws down all the scourges of God's anger,—famine, plague, war, destruction, bondage; and is the true cause of the ruin of whole kingdoms. After this account, it may seem needless to mention the curse which it brings upon private families, which are often observed to dwindle away insensibly; and their prosperity, like Jonah's gourd, withers through the venom of this worm, which preys upon its vitals.

Ver. 12. *And I rejoiced in them all, because wisdom goeth before them.*] Αὐτῶν ἡγεῖται σοφία, *i. e. Wisdom* not only brings them with her, but conducts and *heads them,* like their leader and commander. The Geneva Bible renders, *For wisdom was the author thereof;* but the rendering of Vatablus is more exact and judicious, *Ut quorum caput sit sapientia,* that wisdom was the head, or most valuable, of all the gifts which God gave him. The Vulgate reads, without any authority, *Quoniam antecedebat me sapientia,* which seems not so proper or agreeable to this place.

Ver. 14. *Which they that use become the friends of God, being commended for the gifts that come from learning.*] *i. e.* Recommended to God, which is the better rendering; and thus Coverdale's and the other ancient English versions understand it, which read, *And are accepted with him for the gifts of wisdom.* Our translators followed a corrupt Greek copy in the first part of this sentence, which read, ὃν οἱ χρησάμενοι, and the Vulgate and Arabic seem to have followed the same; and so do the most ancient English versions: but we need no other argument to prove this a corrupt reading, than the badness of the Greek; for χράομαι does not admit of such a construction. The Alexandrian MS. preserves the true reading, ὃν οἱ κτησάμενοι, and the Syriac renders accordingly, *qui possederint eam, i. e.* they that possess wisdom enter into friendship with God, as the margin rightly has it (see ver. 27. of this chapter, and vi. 19. where the like sentiment occurs). For *incorruption* as it is there called, or a life led according to the rules of piety and wisdom, *maketh us near to God,* and *to be allied unto*

wisdom, is not only the way to obtain immortality, (viii. 13.) but it is called (ver. 17.) immortality itself. But that passage of St. Paul, *He that is joined unto the Lord is one spirit*, (1 Cor. vi. 17.) which can never enough be admired, points out the nearest intimacy and relation; such a happy and accomplished Christian is mystically one spirit with God, by a spiritual and more noble union than that of flesh. Our author probably refers in this passage to Abraham, who had the singular honour of so high a title, for he was called, says St. James, for his faith or righteousness, *the friend of God*, (James ii. 2.) and probably he should be so styled, Gen. xviii. 17. where Philo's reading is very observable, μὴ ἐπικαλύψω ἐγὼ ἀπὸ Ἀβραὰμ φίλου μου, which our version wholly omits, and the LXX. express not so fully. The like observation may be made upon the ancient Vulgate, Judith viii. 26. where the rendering is, *Pater noster Abraham per multas tribulationes probatus, Dei amicus effectus est;* of which there is no mention in the LXX. nor in our translation of the place: it shews, however, the sense of those interpreters. And the like appellation we find given to Abraham by Clemens Romanus, Clemens Alexandrinus, and other writers. (See note on ver. 27.)

Ver. 15. *God hath granted me to speak as I would.*] *Ex animi sententia*, according to the Vulgate; but Coverdale's rendering is preferable, *God hath granted me to talk wisely. Ut consultè loquar*, says the Syriac; and Vatablus not less properly, *Sententiosè*. And so Calmet, *de parler d'une maniere sententieuse, et pleine de Sagesse*, which the Greek phrase κατὰ γνώμην will well admit of. Some copies express this by way of prayer, ἐμοὶ δῴη ὁ θεὸς εἰπεῖν, which is the marginal reading, and of the Syriac, and of St. Gregory; (23 Mor. cap. 17.) but there is no reason for such an alteration, the sense of our version, which is followed by Calmet and all the commentators, exactly agreeing with the character of Solomon, whose fame for wisdom was such, that people came from all parts of the world to hear and be instructed by it: and we have the prayer for wisdom at length throughout the whole ninth chapter, so that it may seem here superfluous.

And to conceive, as is meet, for the things that are given me.] Or, more properly, *to conceive, as is meet, of the things that are given me: i. e.* to have just and worthy sentiments of the gifts which I have received; *D'avoir des sentimens dignes des dons que j'ai reçûs*, says Calmet. Our translators follow the Vatican copy, which reads διδομένων, which is the sense likewise of the Vulgate, and of the ancient English versions. The Alexandrian MS. prefers λεγομένων, which both the Syriac and Arabic interpreters follow, and seems indeed the truer reading.

Ver. 16. *All wisdom also, and knowledge of workmanship.*] Even wisdom itself, which men are so apt to value themselves upon, and to boast of as their own, as being the supposed fruit of their own understanding, acquired with much industry and pains, must yet be acknowledged to come from God, τοῦ πατρὸς τῶν φώτων. The heathens themselves ascribed the first invention of the several arts and sciences to supernatural assistance, and looked upon the authors of them as so many gods; as if it were out of the power of unassisted reason, or man's bare ingenuity, to make such useful discoveries. But the honour which they ignorantly ascribed to some deified benefactor, with justice belongs to the true God; for, as Job expresses it, *It is the inspiration of the Almighty that giveth men understanding*, (xxxii. 8.) But what are we to understand by *the knowledge of workmanship*, in the following part of the verse? The present reading of the Alexandrian, and the other copies, is ἐργατειῶν ἐπιστήμη, which seems to be a mistake, for no such word is to be met with; I think the true reading is, ἐργασιῶν ἐπιστήμη, which is very properly expressed by, *the knowledge of workmanship*, in our version. Vatablus renders with great judgment, *operum scientia*. And the Geneva Bible expresses it accordingly, *the knowledge of the works, i. e.* works of art. The sense is, that the attainment to a great perfection in these is the gift of God, and cannot be complete without his inspiration and assistance: for I am rather inclined to think, from the manner of expression, that wisdom and knowledge are not to be taken here in their usual high sense, and as they generally are in this writer, and in the book of Proverbs, but mean only extraordinary skill or accomplishment in work. Thus Exod. xxxi. 3. (which I am persuaded this passage refers to, and probably viii. 6.) it is said, that God called Bezaleel for the work of the tabernacle, and filled him with wisdom, and understanding, and knowledge, in all manner of workmanship, where ἐπιστήμη, σύνεσις, σοφία, are all used by the LXX. to express a great perfection in manual skill. And what follows in ver. 6. of that chapter, is very observable, *In the hearts of all that are wise-hearted*, or ingenious, *I have put* (says God) *wisdom, that they may make all that I have commanded them; i. e.* God, by an inspiration from above upon this occasion, endued the minds of all such ingenious persons as were employed with an extraordinary skill, which they could never have attained to by their own industry, at least not so soon, nor so perfectly, as to go immediately and skilfully about the building of the tabernacle in the manner he designed it. (See Patrick in loc.)

Ver. 17. *To know how the world was made.*] Though philosophy, through the improvements which it has received in every age, may be able to explain the operations of the elements; how the clouds are engendered, the rain and thunder produced, the treasures of the snow and hail collected, and *where is the way in which light dwelleth*, may judge of the force, qualities, and temperature, of the elements, and the sensible effects which they have upon human bodies, and understand the other phenomena of nature, which follow in this chapter, and are enumerated more at large Job xxxviii. where God proposes the like questions, and challenges Job to answer them; yet this important truth of the creation of the world can only be certainly known, and truly understood, by communication from God, or revelation in his word: for neither can reason, nor philosophy, nor the best account in profane history, which takes in only temporal facts and events, give any satisfaction about the original of the world which we inhabit, whether it had a beginning, how or when it was made, by whom or to what end it was created, how it is supported and governed, whether it is continually decaying, or to last to all eternity: we learn nothing certain from thence, what we really are ourselves, what is our original, nature, design, and end. Whereas Divine wisdom, imparted by God, and contained in sacred history, teaches us in a few words all these great truths; that the world was not the product of chance, but the work of God's power; that it was made in

time; that he made it out of nothing, or rather called it into being by his almighty fiat, according to, and in the manner related in, the book of Genesis, so denominated from containing the true account of its creation; that his providence continues it in being, and God is almighty in that respect likewise; that man, the lord of the creation, sprung from the dust, and is resolvable into it at God's pleasure; that his infinite wisdom is no less displayed in the beauty, symmetry, and contrivance, of the world, than his omnipotence in the act of creation; and in this latter sense I find the Vulgate understands this place, which renders *dispositionem orbis terrarum,* which seems rather to include the nature and constitution of the world, its order and economy, the arrangement and union of the several parts, their wonderful correspondence, relation, harmony, and mutual dependance, for the good of the whole. But in either sense, Divine wisdom is the best instructor; it shews when this beauty and order first existed, who is the ὁ τοῦ κάλλους γενεσιάρχης, (xiii. 3.) and the fountain of all perfection. Calmet observes, that the author here designed by his eulogium, to set forth the superiority of Divine wisdom, and to advance it above the theology or philosophy of the heathens, *d'elever la vraye sagesse au dessus de la philosophie des gentils.* (Comment. in loc.)

Ver. 18. *The beginning, ending, and midst of the times, the alterations of the turnings of the sun,* &c.] Origen understands by *times* here, the most early, the future, and the present times: (Hom. 21. in Luc.) St. Ambrose reads *rerum,* instead of *temporum,* and expounds the place, of things done in ancient times, of events to come to pass hereafter, and the transactions of the present age: (lib. ii. de Abrah. cap. 7.) Grotius understands it, of the several seasons of the year, their beginning, continuance, and ending, and their successive and regular returns, which is most agreeable to the context: the sense of the whole seems to be, that Solomon knew the greatest elongation or distance of the sun from the earth, and its nearest approach to it; the solstices, *solstitiorum vicissitudines,* says Vatablus, the equinoxes, and all the alterations which proceed from its course and motion through the ecliptic; as, the change of the seasons, the vicissitude of day and night, the succession of time, and the revolution of years. As these phenomena succeed one another in the account of this writer, almost as regularly as they do in the heavens, it is surprising that the Vulgate here should translate τρόπων ἀλλαγὰς, *morum mutationes,* which has no manner of connexion with the subject. Our translators have rightly judged in applying it to the sun, and, by attending to the sense of the context, have avoided the equivocalness of the Greek.

Ver. 19. *The circuits of years, and the positions of stars.*] Ἐνιαυτῶν κύκλους. By κύκλους in the plural number I would rather understand the cycles of years, the lunar and solar cycles, especially if these were known and used in this writer's time; and ἀστέρων θέσεις I would rather translate the *places of the stars, i. e.* the longitude and latitude of them, which the word *position* does not so strictly express.

The violence of winds.] Πνευμάτων βίας. Junius renders, *Spirituum vires,* by which he understands the powers and faculties of the human soul: he thinks the mention of winds and their force very absurd in this place, and supports his conjecture from the very next sentence, which contains the *reasonings of men.* Origen reads, *Spirituum violentias,* and understands the passage, of the power and violence of evil spirits; which is a probable interpretation enough, if there was any foundation for the tradition which he mentions of Solomon's writing several books de Exorcismis. (Homil. 21. in Luc.)

Ver. 20. *The natures of living creatures, and the furies of wild beasts.*] Calmet renders, *L'instinct des bêtes, ou leur penchant; the temper, inclination, or instinct, of beasts.* This is agreeable to what is recorded of Solomon, (1 Kings iv. 33.) that *he spake of beasts, and of fowl, and of creeping things, and of fishes.* And the account in the latter part of this verse, *viz.* his great skill in *the diversities of plants, and the virtues of roots,* answers to the former part of the place referred to, *viz.* that *he spake of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall.* It is obvious to observe, that this writer very frequently assumes several particulars in the character of the real Solomon, with an artful design to pass for the same person, and to make his pretences more plausible, and his judgment more infallible.

Ver. 21. *And all such things as are either secret or manifest, them I know.*] Ὅσα τέ ἐστιν κρυπτὰ καὶ ἐμφανῆ ἔγνων, which is the reading in all the printed copies, and followed by our translators; but there seems to be a mistake in all the editions: for where is the great wonder in Solomon's knowing things that are manifest; or what glory is there or excellency in any man to make such a discovery? the true reading undoubtedly is ἀφανῆ, which is confirmed by the Alexandrian MS. by Eusebius, Præp. Evang. lib. ii. cap. 7. and St. Ambrose, de Abrah. lib. ii. cap. 7. The comment also of Messieurs du Port-Royal takes it in this sense, *J'ay appris tout ce qui estoit caché, et qui n' avoit point encore esté decouvert; i.e.* such things as have not yet been discovered. The Vulgate very justly renders, *Quæcunque sunt abscondita aut improvisa didici,* which Coverdale's version follows, *All such things as are secret and not looked for, have I learned;* which is the rendering likewise of the Doway Bible. Γνῶναι seems also a better reading than ἔγνων, as it agrees with εἰδέναι, which goes before, especially as it is connected with the conjunctive particle τέ.

Ver. 22. *For wisdom, which is the worker of all things, taught me.*] Wisdom may be considered either as a Divine attribute, the infinite wisdom of God, or as it is in some measure made known to, and participated by, a finite creature, not as the natural property of the creature, but as a superadded gift of God: it is capable therefore of very exalted epithets, as it is the wisdom of God, such as, πάντων τεχνῖτις, μονογενὲς, ἀκώλυτον, παντοδύναμον, παντεπίσκοπον, and all that follow in the twenty-fifth and twenty-sixth verses. But wisdom considered in man as the gift of God to him in proportion as he deserves it, will admit of inferior, yet proper, epithets, as διὰ πάντων χωροῦν πνευμάτων νοερῶν, καθαρῶν, καὶ εἰς ψυχὰς ὁσίας μεταβαίνουσα φίλους Θεοῦ καὶ προφήτας κατασκευάζει, (ver. 27.) *It is a treasure that never faileth,* (ver. 14.) It may be *communicated liberally* to others, (ver. 13.) It maketh men *speak wisely,* and *conceive as is meet,* (ver. 15.) It is more to be desired, as being more profitable, than any thing else, and teaches the cardinal virtues, and every thing useful to be known, (viii. 5—8.) All the other epithets, as νοερὸν, ἅγιον, λεπτὸν, τρανὸν, ἀμόλυντον, σαφὲς, ἀπήμαντον, φιλάγαθον, &c. will suit wis-

dom, either as original and essential in God, or as it is communicated to, and may be considered as derivative in, man; for, as Calmet very judiciously observes, *Ce qui est dit dans ce livre touchant la Sagesse, s'entend tantôt de la Sagesse increée, et tantôt de la Sagesse créée et inspirée aux hommes:* this distinction is very necessary for the right understanding this chapter.

Ver. 22, 23.] The author here, in his enumeration of the several excellences and perfections of wisdom, seems to use different words of the same signification, to set forth his description the more copiously, and for the stronger conveyance of his own sentiments: but perhaps, upon a nicer attention to the peculiar force of the Greek words, and to their order and situation, a separate consistent sense may be given to each epithet: thus ἅγιον, and ἀμόλυντον commonly give the same sense, but in strictness are different; as are also εὐεργετικὸν and ἀπήμαντον: the negative in either case falls short in sense of the positive epithet. Our translators, indeed, who render ἀπήμαντον, *not subject to hurt, i. e.* incapable of receiving hurt, have explained away the true meaning of the word (see the note on i. 4. where the like mistake in our version is taken notice of); it means rather, not disposed or inclined to do hurt, and would be better rendered *harmless, innocuus,* according to Vatablus, the same as ἀπήμων. The Geneva Bible renders, *not hurtful;* and Coverdale's and the other ancient English versions, following the Vulgate, *sweet;* which yet falls short of εὐεργετικὸν, which means, not only *inoffensiveness,* but a *readiness* to do *positive* acts of kindness. Βέβαιον and ἀσφαλὲς differ likewise in degree; for here the negative expresses more than the positive, *viz.* such a steadfastness as is not to be moved or shaken. Among the *positives,* τρανὸν and σαφὲς give commonly one sense, but they may be understood differently; the first may be expounded *eloquent,* (see x. 21.) the latter *clear,* or *manifest.*—The difference between λεπτὸν, εὐκίνητον, and ὀξὺ, will best be explained by a parallel passage, Heb. iv. 12. Ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ, καὶ ἐνεργὴς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν, καὶ διικνούμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας. Λεπτὸν, *subtle, i. e.* piercing into the secrets of men's hearts, answers to the latter part of that verse; εὐκίνητον answers to ἐνεργὴς in the beginning, *i. e. active,* or operative, which is more expressive than *lively;* ὀξὺ may as well signify *sharp,* and so indeed Coverdale's version has it, and the Vulgate, and Junius, and then it answers to τομώτερος ὑπὲρ πᾶσαν μάχαιραν, in the middle; which passage will equally explain the twenty-fourth verse of this chapter.—By μονογενὲς, πολυμερὲς, may be understood, that wisdom is in its origin or fountain simply one and the same in God, *la même,* says Calmet, *en substance et en nature,* but variously expressed, and infinitely diversified, in his works. The thought is not very unlike that of St. Paul, *There are diversities of gifts, but the same spirit; and there are diversities of administrations, but the same Lord; and there are diversities of operations, but it is the same God, that worketh all in all;* (1 Cor. xii. 4—6.) in which sense it is farther said of wisdom, (ver. 27.) that, *being but one, she can do all things, and remaining in herself, she maketh all things new.* (See note on that place.)

Ver. 23. *Going through all understanding* (*i. e.* intellectual) *pure, and most subtle spirits.*] This may be understood in two senses, according to the different reading of the Greek; our version follows the Vatican edition, which reads, διὰ πάντων χωροῦν πνευμάτων νοερῶν, καθαρῶν, λεπτοτάτων. According to that, the sense is, that wisdom, as a Divine attribute, not only penetrates into things corporeal, but things spiritual and intellectual; is not only a discerner of the thoughts and intentions of the heart, but the several orders and degrees of intellectual beings, even the most pure and invisible spirits, how knowing or subtle soever, are subject to it, and within its influence.—The Vulgate reads in the nominative case, *intelligibilis, mundus, subtilis,* which Coverdale's version and the Syriac follow, from a copy, doubtless, which read, νοερὸν, καθαρὸν, λεπτότατον, still applying each particular epithet to wisdom itself, exclusive of the consideration of other spirits.

Ver. 24. *For wisdom is more moving than any motion; she passeth and goeth through all things by reason of her pureness.*] The account of Camilla's swiftness, according to Virgil's beautiful description of it, is surprising and incredible:

——"Assueta pedum cursu prævertere ventos:
Illa vel intactæ segetis per summa volaret
Gramina, nec teneras cursu læsisset aristas:
Vel mare per medium, fluctu suspensa tumenti,
Ferret iter, celeres nec tingeret æquore plantas."
(Æneid. lib. vii.)

No bodily motion can be conceived to exceed this in quickness; but the spirit of wisdom being incorporeal, and, by reason of her pureness, not meeting with any sensible resistance or impediment, far surpasses it; nay, she is quicker than thought, because she pervades the mind itself, is not only present to men's thoughts, but prevents and influences them: *She meeteth them,* as this writer elegantly expresses it, *in every thought,* (vi. 16.) *Elle vient au devant d'eux dans tous les bonnes pensées qu'ils forment;* and powerfully acts upon the will to put such good thoughts and resolutions into practice. And this power she exerts in an instant, and carries her view through all things at the same time, which perhaps is Fulgentius's meaning, when he translates this place, *Attingit ubique propter suam munditiam,* (de Persona Christi, lib. ii.) In this sense wisdom may be said to be, *Permeator universitatis;* which short sentence of Seneca is more expressive, than the many metaphysical circumlocutions of the schoolmen.

Ver. 25. *She is the breath of the power of God.*] Ἀτμὶς τῆς τοῦ Θεοῦ δυνάμεως, *i. e.* The afflatus of the Almighty; where ἀτμὶς, even applied to eternal wisdom itself, is not such a degrading or diminutive term, as Capellus, in his strictures upon this book, has represented it; for ἀτμὶς may be considered as equivalent to πνεῦμα; and our translators, we may observe, render accordingly ἀτμὶς by *breath:* but it certainly stands clear of that objection, if understood of infused or derivative wisdom, communicated from God to his saints and prophets in such degrees and proportions as were necessary. Plato makes use of the same image, and represents wisdom as a vapour, or spark of celestial fire, communicated from heaven to men. (Plato in Protag.) The like thought is to be met with in Philo, de Somniis.

A pure influence flowing from the glory of the Almighty.]

Ἀπόῤῥοια δόξης, *i. e.* A pure efflux or emanation issuing from God's glory; which is more agreeable to the Greek than *influence*, which our version uses. The Vulgate reads, *Emanatio quædam claritatis*, which the ancient English versions follow: or it may be rendered, in fewer words, *a glorious emanation of the Deity*. Some of the primitive writers express themselves in like manner concerning the Λόγος, whom they style πρόσωπον Θεοῦ: we meet with the like expression, Eccles. v. 6. which a learned writer translates, *the personating Schechinah of God*. (Tenison on Idol. p. 334.) And for the same reason he is called *the angel of his face*, by Philo and the ancient Jews, because he truly reflected the glory of his person.

Ver. 26. *She is the brightness of the everlasting light.*] *i. e.* Wisdom is an effulgence or ray streaming from the original fountain of light, the resplendence of the eternal glory, and the reflection of its brightness. St. James accordingly styles God, from whom all wisdom and illumination proceed, Πατὴρ τῶν φώτων, (i. 17.) It is observable, that the word used by our author for brightness, is ἀπαύγασμα, the very same that is made use of in the Epistle to the Hebrews, (i. 3.) which by Estius upon the place is very properly rendered *deradiatio*. (See also Leigh's Critica Sacra in voce ἀπαύγασμα.) This similitude of a ray from the sun, or light from light, must be allowed to be a fine illustration, and a proper representation, of the infinite wisdom of God, considered as a Divine attribute; and the same has been applied to illustrate the consubstantiality of the Λόγος. Thus Justin Martyr says, that he proceeds from the Father, ὡς ἀπὸ τοῦ ἡλίου φῶς, *as light from the sun;* and in another place, ὡς ἀπὸ πυρὸς πυρὰ, *as fire from fire*. (Dial. cum Tryph.) And by the Nicene council he is called more closely, "Light of Light:" but whether any such notion is here meant, or the Λόγος described by our author, shall be considered under the next words.

The unspotted mirror of the power of God, and the image of his goodness.] *Limpidissimum divinæ virtutis speculum*, according to Vatablus; *i. e.* she is the true and unsullied glass, in which we may discern the beauty of God's works, which therefore reflects his power in the strongest and best light, and exhibits the perfection of his goodness. One cannot help observing, that from ver. 21. to the end of the chapter, the epithets thicken, and that the character of wisdom is expressed in a very sublime style, a magnificence and grandeur of language, and in terms seemingly importing divinity itself. Hence some have taken occasion to imagine, that something more and higher is contained herein, than an encomium of wisdom considered in its highest denomination, as a Divine attribute, and have applied therefore these passages to the person of the Λόγος, or to the Holy Spirit. And indeed it must be confessed, that however originally intended, they may, by way of accommodation, be so used and applied, and considered as expressive similes, to illustrate the eternal generation; nor is the manner of expression very unlike that of Heb. i. 3. which is very full and explicit on that occasion: and it must be farther allowed, that these passages have been so understood and explained by most of the commentators, and even some of the fathers, many of whom use expressions concerning the Λόγος, very much resembling these, and endeavour to explain that mystery by the very same similitudes and illustrations. (See Justin Martyr, Dial. cum Tryph. Epiphan. in Anomæo. Hæres. cap. 3. et cont. Ætium. Hæres. 76. Holstenii Dissert. 2. in loc. quæd. Concil. Nicæn. and Waterland's Serm. passim.) And some of the primitive writers, to confirm their point, have actually quoted and argued from these very passages. (See particularly Fulgentius de Persona Christi, ad Trasimund. lib. ii.) Philo, who speaks the sentiments of the ancient Jews, and is by some thought the author of this book, from its great resemblance to many of his notions, has some expressions, in relation to the Λόγος, very similar to these, de Confus. Linguar. and de Monarchia, which others, with more probability, contend he borrowed from hence. But as this kind of reasoning, drawn from authorities, is precarious and inconclusive, and slender or suspicious proofs are really disserviceable to a cause; and as that great mystery, of the eternal generation and coequality of the Λόγος, is sufficiently established by canonical and undoubted Scripture, and wants not to be defended by any disputed testimony, *non tali auxilio, nec defensoribus istis;* I rather incline to the following sense, *viz.* That the writer of this book, who personates, and, as far as he can, imitates, Solomon, observing in the book of Proverbs, particularly chap. viii. how wisdom is praised under the character of a Divine female, or celestial beauty, pursues the same figure or image in a more copious and encomiastic way, using indifferently wisdom and the spirit of wisdom, as the same beautiful object, which he loved, and desired to make his spouse, &c. But though he speaks of her as an intelligent person, and personal acts are ascribed to her, yet this seems to be a figurative way of writing, taken, as I said, from Solomon's Proverbs. And if the well-known passages in the chapter above-cited be scarce allowed to be understood of the Λόγος (see Bishop Patrick's argument to that chapter, and the writers in the Trinitarian controversy), much less reason have we to assert these passages of the Book of Wisdom to belong to the Λόγος, or to the Holy Spirit, considered as persons in the Godhead. For if this encomium be supposed to come from any (Hellenistic) Jew, or even from the pen of Solomon, such titles and attributes of the Divinity, if interpreted of the Λόγος or Holy Spirit, seem incompatible with those times. I am therefore more inclined to understand this high encomium of a Divine attribute, the infinite wisdom of God, communicated sometimes, according to the exigence of the occasion, to his saints and prophets in different portions, as a drop from his fulness, (ver. 27.) and then there will be no occasion to suppose these passages to be an addition or interpolation of some Christian writer, who borrowed ideas and expressions from the New Testament, which seems to be the sentiment of Grotius, with respect to many passages of this book; but how far his conjecture is right, and whether it is always safe to follow him, I shall not determine. I shall only subjoin C lmet's remark upon this assertion, and answer in his words: "Grotius s'est imaginé que ces passages y avoient été ajoutez par quelque Chrêtien depuis la mort du Sauveur; ce qui est contre toute sorte d'apparence, ces passages êtant tellement liez avec la suite du discours, qu'on ne peut les en separer sans violence" (Pref. sur le Livre de la Sagesse): *i. e.* "The passages objected against are so interwoven with the rest of the subject, and have such a necessary relation to the

context, that they cannot be separated without manifest violence." And the same learned writer there observes, that this author often speaks of wisdom, considered as an attribute only, even in the most pompous and magnificent terms, and applies to it that which in strictness only belongs to the Deity itself. In his comment upon this place he has this farther remark, which will justify my sense of it: "That as it is very common in natural cases, to assign to the effect many properties and attributes of the cause; so in matters spiritual, that perfection is frequently attributed to qualities proceeding from God, which strictly belongs only to the Holy Spirit which communicated them."

Ver. 27. *And remaining in herself, she maketh all things new.*] *i.e.* She is the author of all changes and spiritual renovations, though herself remains unchangeable; *Toujours immutable en elle-même, elle renouvelle toutes choses.* St. Austin explains this renovation, and shews from whence it proceeds; "De plenitudine ejus accipiunt animæ, ut beatæ sint, et participatione manentis in se Sapientiæ renovantur, ut Sapientes sint." (Confess. lib. vii. cap. 9.) The Scripture furnishes us with many instances of her good offices and kindness to men in this particular; all graces are ministered to us by her, and she purifies the soul, to make it fit to receive them; she enlightens men's understandings with the knowledge of saving truths, disposes and inclines their wills to virtuous and holy actions, and comforts and supports them in the discharge of their duty under the greatest difficulties and discouragements. And though her communications are so various, and, with respect to all ages and nations, may be considered as infinite, yet her nature continues unchangeable. What Plato says of God with a very remarkable emphasis, is very applicable to her, οὐδέποτε, οὐδαμῇ, οὐδαμῶς, ἀλλοίωσιν οὐδεμίαν ἐνδέχεται. (Plato in Phæd.)

And in all ages entering into holy souls, she maketh them friends of God, and prophets.] Κατὰ γενεὰς, which may be interpreted either of ages or nations; the Vulgate takes it in the latter sense. This observation is not only true of Abraham, (see note on ver. 14.) and Moses, whom God favoured in an especial manner, and admitted to a more particular intimacy, (Exod. xxxiii. 11. Philo de Mose, lib. i.) but of David, whom God *took away from the sheepfolds, that he might feed Jacob his people and Israel his inheritance.* (Psal. lxxviii. 71, 72.) The like may be said of Joseph, and the other instances of this truth, mentioned by this writer in the tenth and eleventh chapters; from whose history it appears, that Divine wisdom, without any respect of persons, in every age and nation, makes choice of such as are well disposed, to confer her favours and blessings on, and sanctifies them, by her inhabitation and presence, for her own great purposes. True religion, indeed, seemed for some time as it were confined to Judea, and the Jews to have been only entrusted with sacred truths; but yet we sometimes find the spirit of wisdom discovering herself to other people, and enlightening them amidst their ignorance and darkness. It is more than probable, that God made uncommon discoveries of himself to Job, and that in proportion to the greatness of his sufferings, he was favoured with a greater degree of light, and larger communications of Divine knowledge. (See Bp. Sherlock, Dissertat. 2.) The like may be observed of Balaam, who, according to Scripture, *heard the words of God, and knew the knowledge of the Most High,* (Numb. xxiv. 16.) which implies some discovery of God's will to him; and as a prophet, he foresaw and foretold what should happen in the latter end; and particularly, has left a very remarkable prophecy relating to the Messiah. We are sometimes surprised with uncommon discoveries in the writings of the heathen philosophers, and the several important truths therein scattered, seemingly above the reach of mere unassisted reason, are enough to convince us, that Divine wisdom has communicated itself in all ages, and conversed with her favourites in every generation. As to the gift of prophecy here mentioned, it is certain, that the qualifications that did fit a man for the prophetical spirit, which rendered him *habilem ad prophetandum*, were inward piety, true wisdom, probity, and virtue. The rabbins universally agree in this, that the spirit of prophecy never rested but upon a wise and good man; and no instance, says Maimonides, (More Nevoc. par. ii.) can be mentioned of its ever dwelling in a vicious person, unless he had first reformed himself; and among the preparatory dispositions for obtaining it, he reckons the perfection of virtuous qualities or manners, a heart purified and free from sinful affections and sensual passions. Hence we find, that anciently many were trained up in the way of school-discipline, and fitted by religious nurture to become *Candidati Prophetiæ.* (See Smith's Sel. Disc. on Prophecy, chap. 8, 9.) And the several schools of education at Naioth, Jerusalem, Bethel, Jericho, Gilgal, were only so many colleges for disciplining and training up young scholars in those preparatory qualifications which might more dispose them for the gift of prophecy.

Ver. 29. *For she is more beautiful than the sun—being compared with light, she is found before it.*] This is true of wisdom, considered as a Divine attribute, in many respects: 1st, Because the sun, the stars, and the whole system of inanimate bodies, are not fit to be opposed in value to the human mind or spirit; for the enlarged intellectual powers, and improved faculties of the mind, can arrive at the knowledge, and explain the glories, of the firmament; whereas the sun, though a most glorious body, is utterly insensible, and has no consciousness of that light which he gives to others: which prerogative of the mind, Tully finely remarks; "Nec vero illa parva vis est rationis, quod eorum ipsorum, quæ adspectu sentiuntur, nullum aliud animal pulchritudinem, venustatem, convenientiam partium sentit." (Cic. de Off. lib. i.) 2dly, As Divine wisdom formed and fashioned the glorious body of the sun, it is not only prior to it, or before it in point of time, which is the sense of the Vulgate, but it must be, in the order of causes and effects, more beautiful and excellent than any or all the creatures; Vatablus therefore renders with great judgment, *Luci comparata, potior deprehenditur.* 3dly, The sun cannot make that which is deformed or ugly to be beautiful, and his light is often hurtful and injurious to tender and diseased eyes; his beams are too bright to be borne sometimes, they not only dazzle and confound, but frequently hurt and weaken the sense: but wisdom never offends by its excess, the brighter and more heavenly it is, the more she pleases, and where she finds any moral defects or imperfections, she removes or amends them. Is the soul polluted and disfigured by trespasses and sin? Divine wisdom purifies it by the infusion of her supernatural grace. Do any wander in darkness and error? she guides and assists them by

the brightness of her saving truths. Are any sensible of their sad estate, and really desirous of a cure? she giveth medicine to heal their sickness. So that what was said by Tully of virtue, and has been so justly applauded, is equally applicable to the spirit of wisdom, "That could we behold all her charms, the whole world would be infinitely in love with her." (Cic. Off. lib. i.)

Ver. 30. *For after this cometh night.*] That wisdom does thus exceed the light, is manifest from this farther argument, because night constantly succeeds the day, and therefore the light is as constantly interrupted by darkness. But Divine wisdom admits of no such privations or inequalities; it has no mixture of light and darkness, of good and evil, but is always the same, *yesterday, to-day, and for ever.* St. Austin reasons in like manner upon the transitoriness of worldly things: "Omnis iste ordo pulcherrimus rerum valdè bonarum, modis suis peractis, transiturus est, mane quippe in eis factum est et vespera." (Confess. lib. xiii. cap. 35.) But St. Chrysostom comes nearest this writer, and has the very same thought applied to grace; οὐχ οὕτως ὁ κόσμός ἐστι λαμπρὸς, κ. τ. λ. "Non sic mundus clarus est oriente sole, ut anima illustratur et splendidior fit, à Spiritu gratiam recipiens: hanc nempe lucem et volentibus nobis et nolentibus nox subsequitur; (τοῦτο μὲν γὰρ διαδέχεται νύξ, which are the very words of our author) illum verò radium tenebræ non nôrunt." (Homil. 21. ad Pop. Antioch.)

But vice shall not prevail against wisdom.] If we attend only to what passes ordinarily in life, this observation may perhaps seem not to be altogether just or well grounded; for human wisdom, or that which God is pleased to communicate to mankind, is subject to many frailties: as *the bewitching of naughtiness* will obscure men's reason, so the *wandering of concupiscence* quite perverts and undermines it, (iv. 12.) Such as have been admired in all other instances for their wisdom, have been hurried away by sinful passions; and the finest understanding has been found a weak fence against a criminal passion. Solomon himself is a lamentable instance of this truth, who fell shamefully, notwithstanding his singular accomplishments; and his wisdom served only to heighten his transgression and disgrace. We must understand this writer, therefore, of Divine wisdom, which sin cannot approach, nor its contagion sully, much less can the power of it prevail over her. Grotius understands this place of adversity, and refers to Matt. vi. 34. where κακία, the term here used, is taken in that sense. According to this acceptation the opposition is no less just and beautiful, for as prosperity is the sunshine of fortune, so adversity may be considered as its shade; in this view, the meaning is, that however dark the cloud may be, which hangs over a good man, yet shall it not overwhelm him; though misery be his lot, as it is too often the fate of goodness, yet shall it not get the better of him: *We are troubled on every side* (says St. Paul, speaking of himself and other suffering Christians), *yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.* (2 Cor. iv. 8, 9.) And even in such a sad catastrophe, when vice is so triumphant and successful as to destroy a good and virtuous man, yet if we take in the consideration of another life, the righteous, however afflicted or tormented, will be found to have come off conqueror.

CHAP. VIII.

ARGUMENT.

The praise of wisdom is continued, which, upon a comparison of the most desirable things in life, is shown to be preferable to them, and, from an induction of several valuable and weighty particulars, she appears to be the procurer of such great advantages, and ought, therefore, to be honoured and followed after by such as have the greatest regard to their own happiness. The chapter concludes with the proper dispositions to obtain wisdom.

Ver. 1. *WISDOM reacheth from one end to another mightily, and sweetly doth she order all things.*] *i. e.* The Divine wisdom is infinite and immense, extends itself throughout the whole world, and does every thing in it *mightily*, that is, effectually, in respect of the end, and *sweetly*, that is, without any violence or difficulty, in the use of the means. This is the sense of the Arabic version: *Porrigit autem sese, ab extremo terrarum orbe ad extremum usque integrè.* St. Bernard expounds it in the same manner: "Attingit à fine usque ad finem, i. e. à summo cœlo usque ad inferiores partes terræ: à maximo angelo usque ad minimum vermiculum, substantiali quâdam et ubique præsenti fortitudine, quæ utique universa potentissimè movet, ordinat, et administrat suaviter, i. e. sine necessitate aut difficultate." (Bern. Lib. de Grat. et Lib. Arbitr. See also Fulgentius de Persona Christi, lib. ii.) But by *sweetly*, we may farther understand the manner in which the Divine wisdom works upon men's minds; for she begins the great work of salvation in men's hearts, by overruling them through her motions and impressions, inclining them to their duty, and assisting them in the performance of it; and at length, having happily perfected it, she conducts them to glory and a blessed end of their labours. But though she reaches from one end to the other of this important event, and acts powerfully upon the soul to bring it to pass; yet she does it sweetly, and without any violence or inconsistence with men's free agency; she encourages them by all the endearing methods, and in the most engaging manner, to their duty; and by this amiable mixture of sweetness, tempers and softens the yoke, which would otherwise be complained of as hard and rigorous.—Some have understood these words of God's foreknowledge, that his prescience reacheth to the end of the world, and by it he foresaw, from all eternity, all future events, even to the consummation of all things; so that, when the whole mystery of God's dispensations shall be finished and unravelled, it will appear, that nothing is contained in them but what God had formerly foretold and declared by his prophets. (See Lowth's Preface to his Comments.) And to this purpose he applies what Isaiah says of God's foreknowledge, (xlvi. 10.) that *he declares the end from the beginning;* an expression, it must be owned, not very unlike that of this writer. I shall only observe farther, that this verse, in some copies, is made the conclusion of the former chapter.

Ver. 3. *In that she is conversant with God, she magnifieth her nobility.*] This is but indifferently expressed; it would be better rendered literally thus, *Herein she displays her high birth, that she exists with God, and is intimately united to him. Elle fait voir la gloire de son origine, en ce qu'elle est étroitement unie à Dieu,* says Calmet. Vatablus very

properly renders, *Nobilitatem gèneris ejus hoc illustrat, quod convictu Dei utitur;* συμβίωσιν Θεοῦ ἔχουσα, which is imperfectly rendered in our version, *conversant with God,* as that phrase is now commonly understood, for it implies much more, *viz.* that wisdom, as a Divine attribute (for I would understand the place of this principally), is intimately united with God, lives always in and with him, and is inseparable from him, as his spouse and partner; and thus συμβίωσις is used ver. 9. (see more in that note.) Nor is it better expressed in the Vulgate by *contubernium.* The Syriac version uses *consortium;* but those interpreters, as if they were sensible of some defect, and that they had not reached the force of the original, add immediately after, by way of explanation, *quoniam Deus est pater ejus.* Philo, in his allegorical way, explains the nearness of this relation between God and wisdom; his words are a close and excellent comment upon this place, τὸν γοῦν τόδε τὸ πᾶν ἐργασάμενον δημιουργὸν ὁμοῦ καὶ πατέρα εἶναι τοῦ γεγονότος, μητέρα δὲ τὴν τοῦ πεποιηκότος ἐπιστήμην, ᾗ συνὼν ὁ Θεὸς ἔσπειρε γένεσιν. (Phil. de Ebriet. et alibi.) In a lower sense we may understand this passage of human or derivative wisdom, that this likewise shews her great worth, and singular excellence, in that God himself vouchsafes to communicate himself to, and converse with, a truly wise soul, not in dreams by night, as with Joseph; not by an audible voice, as with St. Paul; but with the *still small voice,* speaking to the soul, in breathings not to be uttered.

Ver. 4. *She is privy to the mysteries of God.*] The marginal reading is, *teacher,* which agrees with the Vulgate, *Doctrix enim est disciplinæ Dei,* and with Μύστις ἐπιστήμης in the Greek; for Μύστις is a technical term, and, according to Budæus, signifies an interpreter of sacred mysteries. The sense here is, that Divine wisdom can best teach the knowledge of God, reveal its mysteries, and initiate men into them, as, *knowing the deep things of God,* and being in his bosom, cannot but be privy to them. And so the Syriac happily renders, *Ipsa est à secretis Dei, et à consiliis ejus.*

And a lover of his works.] Αἱρετὴς, with which agrees the marginal reading; and the Vulgate renders in like manner, "Electrix operum ejus," *Chooser of his works.* Dr. Grabe and Budæus read εὑρετής. According to either reading the sense seems to be, that the Divine wisdom designed, contrived, and appointed, God's works, as is declared more explicitly in the two following verses. Calmet understands it in a more extensive sense, of wisdom's superintendency and direction of his works, *qui est la directrice de ses ouvrages.* The Syriac and Arabic versions understand this passage of wisdom in the most exalted sense; the former reads, *Gloria cunctorum operum ejus,* and the latter, *Sublimior dignitate cunctis operibus ejus.*

Ver. 5. *What is richer than wisdom, which worketh all things?*] *Sapientiâ omnium rerum artifice,* according to the Arabic; and the Syriac renders, *Quandoquidem ipsa fecit omnia.* But the meaning probably here is, that skill and wisdom make men successful and thriving in every business and calling, and are the most likely means to procure men reputation and a good fortune. *Riches and honour are with wisdom,* says the true Solomon, (Prov. viii. 18.) who could confirm this truth from his own plentiful experience of both, which God annexed to his gift of wisdom. But we must observe at the same time of wisdom, that she teaches men rather the contempt, than an immoderate and eager pursuit of riches; to be content with a little, and to esteem spiritual attainments, and the improvements of the soul, as their chiefest good, their truest riches.

Ver. 6. *And if prudence work.*] Εἰ δὲ φρόνησις ἐργάζεται, *i. e.* If skill and industry produce the most admired works of art, who is so justly to be esteemed the author of them, as wisdom, the most accomplished, and, I may add, universal artist? and is therefore, with great propriety, called, πάντων τεχνίτις σοφία, (vii. 22.) for she presides over every instance of science, directs and perfects it. Instead of ἐργάζεται, which is the common reading, and followed by our translators, Dr. Grabe reads ἐράζεται, as more agreeable to what goes before and follows after, *viz.* εἰ δὲ πλοῦτος ἐπιθυμητὸν κτῆμα. (ver. 5.) εἰ δικαιοσύνην ἀγαπᾷ τις. (ver. 7.) εἰ πολυπειρίαν ποθεῖ τις. Expressions all equivalent to ἐράζεται. (See Prolegom. cap. 4.) In the midst of these he thinks it comes in very properly, *And if prudence is admired and loved;* the only objection with him is, that ἐράζεται is a poetical word; which will indeed have but little weight, if what that learned critic seems to insinuate be true, that the Book of Wisdom was originally wrote in metre. It is certain, he has placed it among the metrical books, and in the Alexandrian MS. it preserves the appearance of verse, as well as the Book of Psalms, Song of Solomon, Ecclesiastes, &c. Calmet also is of opinion, that it was wrote in metre. (See his Dictionary in voce *Wisdom.*) However the learned may determine about this nicety, still I am of opinion, that ἐργάζεται is not only the true but the better reading; for φρόνησις without it is too general, and may be applied to any thing else as well as work, and for want of it the beauty of the next sentence is lost. The same words very nearly occur together, vii. 16. (see note on that place;) and in Exod. xxxi. where works of different sorts are mentioned; ἐργάζεται is the term used often upon the occasion.

Who of all that are, is a more cunning workman than she?] Τίς αὐτῆς τῶν ὄντων μᾶλλόν ἐστι τεχνίτης; The ancient Vulgate reads, *Quis horum quæ sunt magis quam illa est artifex?* which can neither relate to persons nor things, as different interpreters have understood the place; not to the former, as our version takes it, for then the reading should be, *Quis horum qui sunt,* &c. not to the latter, as Coverdale's version and the Geneva Bible have it, for then it should be, *Ecquid horum quæ sunt,* &c. or something to that effect, and in the Greek, Τί τῶν ὄντων; as in the verse foregoing it is, Τί σοφίας πλουσιώτερον. I think, therefore, the sense of this place has hitherto been mistaken, and that the true rendering of it, as it stands connected with the context, is, *If wisdom is so good a worker as to work all things, who has a better claim, or is more likely to be the maker,* τῶν ὄντων, *of all things existing?* This sense the very placing and structure of the Greek points out to us; it is likewise the meaning of the Vulgate quoted above, and probably of Junius, who renders, *Quis eorum quæ in natura sunt, artifex potiùs est quàm ipsa?* Messieurs du Port-Royal understand it of wisdom, as being the supreme directress and architect, by whom all things were made, *Qui a plus de part qu'elle dans cet art, avec lequel toutes choses ont esté faites?* (See Rom. iv. 17.)

Ver. 7. *If a man love righteousness, her labours are virtues.*] This is obscurely expressed: the meaning is, that wisdom produces the several following virtues, or that they are her work; for the very end and scope of wisdom is,

to make men just and virtuous, considerate and resigned; and that which does not propose this as its object, may be looked upon as curiosity, folly, or vanity. The pursuit therefore of wisdom, necessarily leads to the four cardinal virtues, as they are distinguished, which compose righteousness, considered in its largest sense; and the following virtues, or graces, are so many branches of it: for temperance teaches men moderation, and a restrained use of pleasures and the good things of the world; fortitude, how to bear and behave under the evils and afflictions of it; prudence is employed in finding out and making use of proper ways and means; and justice, in a fair and impartial rendering to all their dues. Philo has exactly the same thought and distinction, expressed only in his allegorical way, upon Gen. ii. 10. *A river went out of Eden, and from thence it was parted, and became into four heads;* which he thus allegorizes, *Fluvius est virtus generalis, quatuor autem derivationes sunt totidem virtutes ex Edene, id est sapientiâ Dei, effluentes; nimirum, prudentia, temperantia, fortitudo, justitia. Prudentia circa agenda, terminos illis ponens; fortitudo sustinendo; temperantia eligendo; justitia suum cuique tribuendo.* (SS. Legum Allegoriarum, lib. i.) Which are the four species here enumerated, arising from one common fountain-head, *viz. righteousness.*

Ver. 8. *If a man desire much experience.*] Πολυπειρίαν. The Vulgate renders more justly, *Multitudinem scientiæ,* to which Coverdale's version agrees, *If a man desire much knowledge:* the Syriac is to the same effect, *Si quis item cupiat admodum esse peritus,* which Vatablus also favours. The word *experience* seems here improper and disagreeable to what follows; for experience cannot possibly relate to what is to come, nor foresee any future events; but wisdom can prognosticate what shall happen, can foresee the change of weather, and foretell eclipses of the sun and moon, which are called here signs and wonders: for anciently such discoveries were extremely rare, and the ignorance of the people was so great, that they looked upon such phenomena as prodigies. Plutarch remarks, that "Anaxagoras, and such as first discovered and explained the cause of them, durst not speak in public, for fear of being thought atheists or magicians, but instructed their disciples in the reason of them privately, and by word of mouth, without committing their observations to writing." (In vit. Niciæ.)

Ver. 9. *I purposed to take her to me to live with me.*] Ἔκρινα ταύτην ἀγάγεσθαι πρὸς συμβίωσιν. *I purposed to take her to be my partner for life, to be my spouse,* as is expressed ver. 2. for I understand ἀγάγεσθαι in both places to refer to the marriage ceremony of leading the bride to the bridegroom's house. What follows seems to confirm this acceptation, for she was to be to him his bosom-counsellor, "bona daturam consilia," says Vatablus, one that would faithfully advise him in all difficulties, comfort him tenderly in all afflictions, and kindly divide his cares and griefs with him; which is the description of a happy marriage. The reading of all the copies is, παραίνεσις φροντίδων, possibly παραινετὶς may be the true reading, agreeably to μύστις, εὑρετὶς, σύμβουλος, which go just before, *adhortatrix.*

Ver. 11. *I shall be found of quick conceit, and shall be admired in the sight of great men.*] This was eminently true of the real Solomon, as appears by that distinguishing judgment which he shewed in the case of the two contending harlots, when by a nice decision he brought to light what artifice and dissimulation had concealed, and artfully found a way to come at even the bottom of the heart, and to unravel its most secret intentions; for, by an appearance of severity only, without any violence to the parent or the child, nature herself at once declared, by the motions and sentiments of either tenderness or indifference, which were then visible without disguise, which was the counterfeit, and which the real, mother; upon which the text adds, *That all Israel heard of the judgment which the king had judged; and they feared the king, for they saw that the wisdom of God was in him, to do judgment,* (1 Kings iii. 28.)

Ver. 12. *If I talk much, they shall lay their hands upon their mouth.*] It is a proverbial expression, and implies silence. (See the like, Ecclus. v. 12. Prov. xxx. 32.) The poet well expresses it, *digito compesce labellum:* accordingly Harpocrates, by the ancients feigned to be the god of silence, is pictured with his finger on his mouth, to recommend, by this expressive gesture, either a well-timed silence, or at least a discreet government of the tongue. (See Stephan. Dict. Histor. in voce.)

Ver. 15. *I shall be found good among the multitude, and valiant in war.*] We have here the two essential qualities to constitute a complete prince, goodness in the care and management of his own people, and valour to head them in any warlike expedition against others. Alexander the Great is said to have studied much, and repeated often, that fine maxim of Homer, which the expression of this writer very much resembles, and is worthy indeed of the true Solomon:

Ἀμφότερον, βασιλεύς τ' ἀγαθὸς, κρατερός τ' αἰχμητής.

Virgil has happily expressed the same thought in the following line;

"Parcere subjectis, et debellare superbos:"

Where both those celebrated poets agree with our author, in making the excellence of a king to consist in goodness and clemency to his own subjects, and in martial courage to reduce an insulting enemy; in being amiable to the one, and terrible to the other. So that even according to the notions of paganism, a prince is only so far great, as he is tender and careful of his subjects; nor should he think of his power but with a view to do good, and, in imitation of the title of the gods, to place the character of *very good,* before *very great,* to be *optimus maximus,* like Jupiter, from whom he derives his power. Seneca has an observation to the same purpose, "Proximum Diis locum tenet, qui se ex Deorum natura gerit; hoc affectare, hoc imitari decet, maximum ita haberi, ut optimus simul habeare." (Senec. lib. i. de Clem. cap. 19.) But, upon the comparison, a prince should prefer the amiable name of *Pater Patriæ,* or father of his country, to all the pompous titles and appellations which victory and triumph can heap upon him, and not so much to aim at his own glory, or the enlargement of his dominions through ambition, as to protect his subjects, and labour to make them happy: for the trophies of even a successful war are not so much to be coveted, as the blessings of a settled peace; nor the conquest of foreign nations, as the love, preservation, and good order, of his own people.

Ver. 18. *In the works of her hands are infinite riches.*]

Πλοῦτος ἀνεκλιπὴς, *i. e.* Riches which are durable, and fade not away. Vatablus renders accordingly, *perennes divitias*, and the Vulgate is to the same effect. Calmet understands it of riches, *qui ne manquent jamais*. And that this is the true rendering, appears from the like expression upon the same subject, vii. 14. where wisdom is called θησαυρὸς ἀνεκλιπὴς, which our translators rightly there render, *A treasure that never faileth*. The expression in our version, seems rather to denote the quantity than the quality of the riches, and so it is commonly understood. The sense of the passage is, that true wisdom which is from above, and makes us wise unto salvation, will procure for us riches which fade not away, together with that glory, satisfaction, and pleasure, which preferment, honour, and wealth, the rewards of other studies, are only faint resemblances of. For such is the excellency of Divine knowledge, that it will not only forward our admission into heaven, but accompany us thither: St. Jerome therefore well advises, "Discamus in terris, quorum nobis scientia perseveret in cœlo." (Epist. ad Paulin.)

Ver. 19. *For I was a witty child, and had a good spirit.*] Παῖς ἤμην εὐφυὴς, ψυχῆς τε ἔλαχον ἀγαθῆς. Εὐφυία answers to *bona indoles*, and in Junius's version is properly expressed by it; *i. e.* I was naturally well disposed towards wisdom, and of a good capacity, had a quickness of parts, and readiness of apprehension, and a soul more susceptible of instruction than many others, and superior to them in its natural talents and endowments. That all souls are not equal as to their disposition, nor equally capable of, or inclined to, wisdom, is the sentiment of most writers; particularly St. Austin says, "Alii fatui, alii tardissimi ingenii, et ad intelligendum quodammodo plumbei, alii obliviosi, alii acuti memoresque nascuntur, alii utroque munere præditi." (Aug. lib. iv. cont. Jul. cap. 3.) But I rather choose to understand this of moral dispositions, and of the inclination of the soul to goodness. But Philo's notion comes nearest our author, who acknowledges two sorts or species of souls, placed in the air; "That some always continue there, and others descend into and inhabit bodies; of the latter, some apply themselves to sublime and useful knowledge, which, even after the death of the body, they continue to pursue, to purchase a life incorruptible and eternal; but others, overwhelmed by the weight of the flesh, neglect the care and study of wisdom, are intent upon riches and vanity, and attached wholly to things sensible and corporeal." (De Gigantibus.) Our author mentions it as his good luck and fortune to have a soul well inclined, and of the better sort, with the additional happiness of its being joined to a body pure and undefiled. I say *good fortune*, for the learned father above observes upon ἔλαχον, which the Vulgate renders *sortitus sum*, that "it intimates, that he received his good spirit or disposition as it were by accident, by the free donation and undeserved bounty of God's goodness, to exclude and guard against the least surmise of any precedent merit, 'ad auferendam suspicionem præcedentium meritorum sortis nomen accersit.'" (De Gen. ad Lit. lib. x. cap. 18.) How justly this remark is grounded, and whether this writer intended such a sense, the learned will determine.

Ver. 20. *Yea, rather, being good, I came into a body undefiled.*] This sentence seems to favour the opinion of a pre-existence of souls. It was a notion of the Pythagoreans and Platonists, of the Jewish doctors, and rabbinical writers, and, after them, entertained by Origen, and some other Christian writers, that all souls were created by God at the beginning of the world out of nothing, and were reserved and deposited in some of the heavenly regions; that, according to their good or ill behaviour in the state and region above, antecedent to their being incorporated with mortal and earthly vehicles, they were afterward, as infinite wisdom saw occasion, sent down into bodies ready fitted for, and properly disposed to, receive them, and were accordingly lodged here below, either in sickly or healthful, in vicious or well-inclined bodies. This notion, that souls pre-existed, and descended into suitable bodies, was the opinion of the pharisees particularly, which they are thought to have borrowed from the Platonists. (Joseph. de Bell. Jud. lib. ii. cap. 12.) Philo, who, upon all occasions, speaks the sentiments of the ancient Jews, favours this notion in many places (de Confus. Linguarum, de Gigantibus, de Abraham); but he is most express in the following passage: Τούτων τῶν ψυχῶν, αἱ μὲν κατίασιν ἐνδεθησόμεναι σώμασι θνητοῖς, ὅσαι προσγειόταται καὶ φιλοσώμαται—*Harum aliæ descendunt illigandæ corporibus mortalibus, quotquot viciniores sunt terræ, amantioresque corporum.* (De Somniis.) To this notion that question of our Saviour's disciples is generally thought to allude, John ix. 2. *Did this man sin, or his parents, that he was born blind?* And some have interpreted to the same sense, ἀναλῦσαι, Philip. i. 23. and ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως, 2 Tim. iv. 6. but ἀνάλυσις, even though we should understand it in these and other places where it occurs, in the sense of *return*, rather than *departure*, does not countenance the notion of a pre-existence, as it is commonly understood. It is farther objected against this passage, that it is inconsistent with the doctrine of original sin; for we cannot suppose the body of any descendant of Adam to be pure, untainted, or undefiled, as is here asserted, nor any soul to enter into an earthly vehicle, that is entirely clean and perfect, and altogether free from any original leaven: *Nemo mundus à peccato* (says St. Austin,) *nec infans, cujus est unius diei vita super terram.* (Confess. lib. i. cap. 7.) In the Belgic version, the translators, in their preface prefixed to the Apocrypha, single out this passage as exceptionable on this account. (See Limborch. Theol. Christ. lib. i. cap. 3.) To obviate this objection, founded upon a truth which we must all own, and do sensibly experience, as being equally by nature sinners, and children of wrath, Calmet observes, that this writer is not to be understood as speaking of a body absolutely pure and undefiled, and entirely free from any hereditary infection, but of a body less corrupt and less disposed to evil than many others, *Moins corrumpu et moins porté au mal que beaucoup d'autres.* (Comment. in loc.) But the justness of this solution itself, will perhaps be disputed; and it may probably be questioned, whether a body less vicious, or less subject to human corruptions, can, with any more propriety, be said to be both pure and undefiled, than a body can be said to be chaste, that is less unclean; or sound and healthful, that is less infirm and sickly. Lyranus, and some other commentators, have attempted another interpretation of the place to the following sense, *Increasing more and more in virtue and goodness, I came to have a body chaste and undefiled*, which is founded upon the ren-

dering of the Vulgate, *Et cum essem magis bonus, veni ad corpus incoinquinatum; i. e.* says Tirinus, "Cum magis magisque per virtutum exercitium crescerem in bonitate, eo deveni ut etiam corpus mihi esset bene temperatum, mundum, et castum." (Comment. in loc.) And even Messieurs du Port-Royal take it in the same sense, *Devenant bon de plus en plus.* But neither does this remedy seem quite to heal the sore, for the true rendering of the Greek, μᾶλλον δὲ ἀγαθὸς ὤν, is not *cùm essem magis bonus,* but literally *magis vero,* or rather *imo vero cum essem bonus;* so that *magis* is transposed in the Vulgate, either designedly or by accident: nor is μᾶλλον ἀγαθὸς the usual comparative way of expression among the Greeks, but ἀμείνων, or βελτίων; as in the Latin tongue, we do not usually say *magis bonus,* but *melior,* or *emendatior:* nor does ἦλθον εἰς σῶμα ἀμίαντον signify, *I came at length to have a body undefiled,* but, *I entered into a body at first undefiled.* Upon the whole, as the expressions here seem to favour a pre-existence, and this writer labours, as it were, to establish that notion, using an ἐπανόρθωσιν, or a rhetorical correction of himself, as if he had said too little, in the words ψυχῆς ἔλαχον ἀγαθῆς:—as the Syriac and Arabic versions both understand and render this passage in a sense rather favouring the notion of a pre-existence; the former very expressly, *Propter bonitatem meam veni in corpus purum;* and the latter, *Imo bonus eram, ideoque immaculatus ingressus sum in corpus:*—and, lastly, as the solutions offered to evade the objections urged against this place, seem weak and unsatisfactory,—I must ingenuously acknowledge, that it seems to me to savour of Platonism; nor is it improbable, that this writer, who was undoubtedly a Jew, received a tincture in this and some other instances, to be met with in this book, from the prevailing notions among his countrymen. This, however, is certain, that whether we understand this verse of a body absolutely and originally chaste and undefiled, free from all taint of original sin; or of one, subject to its frailties, lusts, and corruptions, but subdued and freed from the power and dominion of them, by temperance, prayer, and religious exercises; in either respect we cannot well understand or apply this to the true Solomon, whose purity more especially cannot be mentioned to his honour.

Ver. 21. *Nevertheless, when I perceived that I could not otherwise obtain her.*] Γνοὺς δὲ ὅτι οὐκ ἄλλως ἔσομαι ἐγκρατὴς, which the Vulgate renders, "Ut scivi quoniam aliter non possem esse continens, nisi Deus det, adii Dominum:" *And knowing that the gift of continency was from God, and that his grace could alone preserve me chaste, I prayed unto him;* which Coverdale follows in his version, *When I perceived that I could not keep myself chaste,* &c. The Syriac also takes the words in the same sense, *Sciens quod non possim me ipsum domare;* and St. Austin, Confess. lib. x. cap. 31. It is surprising that an interpretation, which is by no means agreeable to the context, and founded probably upon a mistake, should be supported by so great authorities; for it seems to have taken its rise from a misunderstanding of the meaning of the Greek word ἐγκρατὴς, which signifies both *continens* and *compos;* but the latter sense, which is followed by our translators, the Arabic version, Vatablus, and the Geneva Bible, is far preferable, as will appear if we include the nineteenth and twentieth verses in a parenthesis, as indeed they ought to be; and then the true sense of this passage will be clearer, and the connexion more visible; for the meaning will then plainly be,—I went about seeking wisdom, to take her to me, and when I found that I could not otherwise obtain wisdom, "Me non aliter fore compotem illius, nisi Deus dederit," says Junius, *I prayed unto the Lord for it.* There is the same mistake in the Vulgate, and upon the very same occasion, Ecclus. vi. 27. where ἐγκρατὴς γενόμενος, in the Vulgate, *continens factus,* is much more justly rendered in our version, *When thou hast got hold of her* (wisdom), *let her not go,* in the sense which the context necessarily requires. Vatablus and Junius expound the place in the same manner; the latter expressly renders, *Compos factus, eam ne dimittito.* See also Ecclus. xv. 1. where there is the like mistake in the Vulgate.

Except God gave her me.] Wisdom, which is here meant, and not the gift of continency (see the note above), like other good and perfect gifts, is *from above, and cometh down from the Father of lights,* (James i. 17.) It is a pretty observation which Bishop Sanderson makes on these words, and very applicable, "That those perfections and virtues which the heathen moralists call ἕξεις, or *habits,* the apostle, by a far better name, calls δόσεις, or *gifts,* to intimate to us how we came by them, and whom we ought to thank for them:" (Serm. 3. ad Clerum.) and the same inspired writer has a more particular direction as to the very point before us, *If any man lack wisdom, let him ask of God, that giveth to all men liberally, and it shall be given him,* (i. 5.) The ingenious Mr. Cowley observes of Virgil, "That his first wish was to be a good philosopher, and that God, whom he seemed to understand better than most of the learned heathens, dealt with him just as he did with Solomon; because he prayed for wisdom in the first place, he added all things else which were subordinately to be desired." (See Martyn's Georgics, lib. ii. p. 198.)

I prayed unto the Lord, and besought him.] To apply to God for the gift of wisdom, who has the sole disposal of it, was not only an instance of it, but a sure and infallible way of obtaining it. Philo has a fine observation upon God's disposal of his gifts and graces, Αἱ τῶν χαρίτων αὐτοῦ πηγαὶ ἄενναοι, οὐ πᾶσι δ' ἀνειμέναι, ἀλλὰ μόνοις ἱκέταις. The efficacy of prayer, was what the heathens themselves greatly depended upon in most of their great undertakings. It has been observed by critics, that Homer hardly ever makes his heroes succeed, unless they have first offered a prayer to heaven; whether they engage in war, go upon an embassy, undertake a voyage, or whatever they enterprise, they almost always supplicate some god; and whenever we find this omitted, we may expect some adversity to befal them in the course of the story. We must likewise mention it to their honour, that they prayed to, and thanked, the gods for the advantages of riches, honour, and health; but I cannot find, that the heathens ever acknowledged God for the author and giver of wisdom, or, indeed, of any virtue. Thus Cotta, in Tully, "Num quis, quod vir bonus esset, gratias diis egit unquam? Jovemque Optimum Maximum appellant, non quod nos justos, temperatos, sapientes efficiat, sed quod salvos, incolumes, opulentos, copiosos. Neque Herculi quisquam decimas vovit unquam, si sapiens factus esset." (De Natura Deor. lib. iii.) How much finer is this writer's description of wisdom, than that of a conceited stoic; and how much

more deservedly is he to be admired for referring wisdom so justly to its true original, and acquainting us with its Divine extraction? Herein our author agrees with the Scripture account of the original of wisdom, which assures us, that it is he who *giveth to all men liberally, and upbraideth not, and commandeth the light to shine out of darkness,* that must, in this case more particularly, *shine in our hearts, to give the light of the knowledge of the glory of God.* I shall shut up this chapter, with an apposite and fine reflection of Messieurs du Port-Royal, in their comment upon this place; "Happy are those that have this knowledge, that wisdom and all perfection come from God, which may be called the knowledge of the truly humble—they know all things, because they are persuaded and sensible that they know nothing; they can do all things, because they are convinced, that, of themselves, they can do nothing. We ought, therefore, to put up often to God that excellent prayer of St. Austin's, not very unlike the beginning of this, 'Da mihi, Domine, gratiam tuam, quâ potens est omnis infirmus, qui sibi per illam conscius sit infirmitatis suæ.'"

CHAP. IX.

ARGUMENT.

The author's prayer for wisdom is set down, wherein is shewn particularly, how necessary the gift of wisdom is to enable kings and rulers to discharge their high office with sufficiency and credit. The prayer itself is so like that of the real Solomon, (1 Kings iii. 9.) which he made to God in the beginning of his reign, that some from hence have been induced to ascribe this book to him. Calmet says, this prayer is continued from the beginning of this chapter to the end of the book, and is of opinion, that the book itself was never finished, or at least that the conclusion of it is lost; for the author does not conclude his prayer, as it is natural to suppose he should have done, according to his first design. (Preface sur le Livre de la Sagesse.)

Ver. 1. *O GOD of my fathers.*] It is very observable that Solomon, or rather this writer under that borrowed character, begins his prayer with great humility, and a religious spirit of meekness; he beseeches God to hear him, not for his own merit's sake, but for the worthiness of the ancient patriarchs, for Abraham and David his father's sake. He builds all his hopes upon the pure goodness of God, as knowing that humility is an essential in prayer, and the most likely means of success.

Lord of mercy, who hast made all things with thy word.] Κύριε τοῦ ἐλέους σου. All the editions which retain this pronoun, which may as well be omitted, have the same corrupt reading; the true one probably, instead of σοῦ, may be Κύριε τοῦ ἐλέους, σὺ ὁ ποιήσας, κ. τ. λ. Coverdale seems to have followed a copy which read so, *O Lord of mercies, thou that hast made all things with thy word, i. e.* who spakest all things into being, and *by thy almighty fiat they are and were created.* Or, Who madest all things by thy Word, thine eternal Λόγος, that same Word, who was *in the beginning with thee, and without whom was not any thing made that was made,* (John i. 3.) In this latter sense Calmet understands it, *Le seigneur a créé l'univers par son verbe, par son fils;* and so do many of the fathers.

Ver. 4. *Give me wisdom that sitteth by thy throne.*] *i. e.* The assessor of thy throne, which may mean more than being present with God, *viz.* assisting in his councils and presiding over them. *Sitting* here may be considered as a technical forensic term, and not only to imply a right of judicature, in which sense it is used in many places of Scripture, (Prov. xx. 8. Isa. xvi. 5.) but even dominion and sovereignty, according to St. Jerome, (Comm. ad Ephes.) by which supreme dignity of place, wisdom is distinguished from ministering spirits; for when angels, principalities, and powers, are described as attending about the throne of God, they are generally represented as standing, or falling down before it, (2 Chron. xviii. 18. Isa. vi. 2. Rev. iv. 10.) In this high sense some primitive writers have explained this passage, as implying a joint sovereignty of the Λόγος with God: see ver. 9, 10. of this chapter, where the same exalted character is continued, which seems a very close imitation of Prov. viii. especially ver. 27: ἡνίκα ἡτοίμαζε τὸν οὐρανὸν, συμπαρήμην αὐτῷ. But, for the reasons before given, (see note on chap. vii. 26.) I think the meaning rather to be, that wisdom, as a Divine attribute, is always present with God; as his joint-counsellor, his assistant, if I may be allowed the expression, and the partner of his throne or tribunal; that she always exists in the eternal mind, is privy to its sovereign decrees, and influences all its deliberations and actions; that wisdom therefore is not only the ornament, but the support and basis of God's throne, in as high, exalted, and proper a manner, as righteousness and equity are by the Psalmist said to be *the habitation of his seat,* (Psal. lxxxix. 15.) Philo describes Justice in the same manner, τὸν πάρεδρον Δίκην τοῦ πάντων ἡγεμόνος. (Philo, de Justitia. et de Joseph.) And the heathens made her equally an assessor on Jupiter's throne, Δίκη σύνεδρος Ζηνὸς, (Sophoc. in Œdip.) But Plutarch expresses himself concerning her in a manner which most resembles this writer: "Justice (according to his description) does not only sit like a queen, at the right hand of Jupiter, when he is upon his throne; but she is in his bosom, and one with himself."

Ver. 6. *For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.*] This observation, according to the comment of Messieurs du Port-Royal, holds true, applied to rulers in the church, as well as those in the state; "For though a man have all knowledge, and be so consummate in wisdom as to discourse even with the tongue of angels; though he have the gift of prophecy, and understand all mysteries; though he could work miracles, even to the removing mountains; and though he give all his goods to feed the poor,—yet, if he is devoid of the only true wisdom, that wisdom which proceedeth from God, and should be employed in his service, he may appear great indeed in the eyes of men, but, according to St. Paul, he is nothing, or will be accounted as nothing, in the sight of God." (1 Cor. xiii. 2.)

Ver. 7. *Thou hast chosen me to be a king of thy people.*] Melchior Canus and Sixtus Senensis lay great stress upon this passage, to prove Solomon the writer of this book; but their way of reasoning will prove too much, for if a bare assertion, the mere assuming the person of another,

shall be thought sufficient to establish this point, then the Apostolical Canons may for the same reason be pronounced canonical, for in the last of them we meet with these words, πράξεις ἡμῶν τῶν Ἀποστόλων. And yet, notwithstanding this assertion, and though the title itself seemingly bespeaks them to be the authors, they are now generally decried and disclaimed, even by some of the Romanists themselves. (See Rainald's Cens. Libr. Apocr. Præl. 15.) It is most probable this passage of our author is spoken μιμητικῶς, *i. e.* by a feigned representation of a person, to take away any odium from the speaker, and to give the greater weight to what is delivered. Upon this occasion, no character was so proper to be assumed as that of Solomon, who himself was a king, and eminent above all others for his understanding and wisdom; because instruction offered and inculcated under so great a name, would be more regarded and attended to by persons of the same high rank and authority. Such a rhetorical artifice we often meet with in books of oratory: thus Tully sometimes argues under the person of Cato the elder, "Omnem sermonem tribuimus Catoni Seni, quo majorem autoritatem habeat oratio." But what comes nearest the point is, that Isocrates inscribes a whole oration, Nicocles, and speaks in the person of that king, as if he really was the author, to give the greater sanction, and procure more reverence, to the duties enjoined in it: and yet nobody, from that name or title, supposes it to belong to Nicocles, or that it was any thing else but an ingenious fiction of Isocrates. "The ancients (says Calmet) do often call their works by the names of the persons they introduce as speaking: thus Plato has given to his dialogues the names of Socrates, Timæus, Protagoras, &c. And Cicero, in the same way, gives to one of his pieces the title of Brutus, and to another that of Hortensius. Xenophon styles the history in which he has drawn the model of a complete prince, Cyrus, as being the principal person or character in it: but none will pretend that these were wrote by the persons whose names they bear, for it is agreed on all hands, that Plato, Cicero, Xenophon, were the true authors who composed those pieces under feigned names." (Dissert. sur l'auteur du Livre de la Sagesse.) And in another place the same learned writer gives the reason for this artifice and invention: "It may be considered as a prosopopœia, as a sort of device wherein a person, to give more weight to what is delivered, speaks in the name, and assumes the person, of some other more ancient. The Scripture has some instances of this sort, as that artful fiction of the widow of Tekoah, 2 Sam. xiv. to incline David to fetch home Absalom; that of the prophet, 1 Kings xx. 35. to rebuke Ahab; and that of Nathan, reproving David by that significant and fine parable of the ewe-lamb, 2 Sam. xii. And thus the prophets sometimes introduce God, Moses, Abraham, &c. speaking, to make their discourses more lively and more affecting." (Pref. sur le Livre de la Sagesse.)

Ver. 8. *A resemblance of the holy tabernacle, which thou hast prepared from the beginning.*] *i. e.* Upon the model, says Calmet, of the tabernacle, which Moses, by God's direction, erected for the people in the wilderness; and the temple was a true resemblance of it in all respects; only what was small and as it were in miniature in the one, was inconceivably grand and magnificent in the other; but the disposition in both was nearly the same, and framed according to the pattern which God at first exhibited in the Mount, Exod. xxv. 40. The Arabic version understands it in the same sense, "Simile tabernaculo sancto, cujus delineamentum ab initio præmisisti." But Grotius, and other writers, understand these words in a higher sense, *viz.* that the temple was a resemblance of heaven itself, prepared by God from the beginning for the righteous. And indeed the Jews seem to have had the same notion, for they fancied three heavens, and the third or highest heaven to be the habitation of God, and of the blessed angels; and to this distinction they imagined the *atrium*, *sanctuarium*, and *sanctum sanctorum*, answered in the temple and tabernacle: the encampment of the twelve tribes about the tabernacle, they fancied likewise to be a representation of the angels and heavenly host about the throne of God: Philo has the same sentiment in several places, and Josephus, lib. iii. cap. 7. No wonder therefore that this writer, from the great analogy and agreement which the Jews supposed betwixt them, should call the temple, in which was the *sanctum sanctorum*, the resemblance or image of heaven itself, prepared by God from everlasting. This is the language of an inspired pen, even the writer to the Hebrews, who, speaking (viii. 5.) of the tabernacle, calls it the exemplar and *pattern of heavenly things;* and (ix. 24.) he calls *the holy places made with hands, the figures of the true,* or celestial ones. St. Chrysostom, speaking of the temple, calls it, *the great and typical fabric, the image of the whole world, both sensible and intellectual;* and he justifies his notion from these canonical passages. (Homil. de Nativ.) And as the comparison in all these places is made to heavenly things, so St. John in the Revelations describes the heavenly sanctuary by representations taken from the Jewish temple; particularly the throne of God, with his ministering spirits, is represented like that over the ark, where the Schechinah, or Divine glory, sat encompassed with the cherubims. (See Spencer de Leg. Hebr. tom. i. p. 215.). It may not be amiss to observe upon the Greek reading of this passage, *viz.* μίμημα σκηνῆς ἁγίας, ἣν προητοίμασας ἀπ' ἀρχῆς, that however the passage itself be understood, whether of the heavenly or earthly tabernacle, ἀπ' ἀρχῆς seems unnecessary after προητοίμασας. I would therefore carry these words forward to the beginning of the next verse, and read ἀπ' ἀρχῆς καὶ μετά σου ἡ σοφία, κ. τ. λ.

Ver. 13. *For what man is he that can know the counsel of God? or who can think what the will of the Lord is?*] From this passage some confidently affirm St. Paul borrowed the thirty-fourth verse of the eleventh chapter to the Romans, and therefore they would infer this book to be canonical. But this is a groundless pretence: for, first, we do not perceive in any part of the New Testament, this, or any other ecclesiastical book, cited or referred to as Scripture: secondly, it does not follow by any necessary consequence, that such sentences in Scripture as are like and parallel to some others in apocryphal or ecclesiastical writings, should be really taken from thence; nothing being more common, than for different authors to hit upon and agree in the same moral maxims, without having read or ever seen one another's writings: thirdly, some of those very sentences which are said to be taken out of the Book of Wisdom, or Ecclesiasticus, occur in some part of those books which are confessedly canonical; and particularly this passage of St. Paul is in the same terms, or to the same

effect, Isa. xl. 13, 14. where the words are, *Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him and taught him in the path of judgment?* That St. Paul had this place of the prophet in view is the opinion of many learned men: (Tertull. cont. Marc. lib. v. Basil de Sp. Sanct. cap. 5. Du Pin's Hist. Can.) fourthly, supposing St. Paul does actually refer to this passage in the book of Wisdom, does not the same St. Paul confessedly quote the heathen poets, and some ancient apocryphal book, for the story of Jannes and Jambres? (2 Tim. iii. 8.) And does not our Saviour himself, in the opinion of some learned men, (see Bishop Sherlock, Dissert. 1.) quote another such apocryphal book, under the title of The Wisdom of God, and appeal to it as containing ancient prophecies? (Luke xi. 49.) Did apocryphal writings receive any higher sanction or authority from hence, or ever any one imagine the canon of Scripture imperfect for the want of them? One may easily see the design of the Romanists, in endeavouring to bring the apocryphal books into the canon; they hope by their authority to establish some favourite notions of their church, which yet, if examined and compared with the original, upon which they are pretended to be grounded, will be often found to have no other foundation than in a wrong version, as may be proved more particularly from the books of Maccabees.

Ver. 15. *For the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things.*] Γεώδες σκῆνος. This expression is manifestly borrowed from the Platonists. Thus Clemens Alexandrinus, Τὸ σῶμα, γήϊνόν φησιν ὁ Πλάτων σκῆνος, (Strom. 5.) We meet with the like expression, 2 Pet. i. 14. where death is called ἡ ἀπόθεσις τοῦ σκηνώματος. But the description of the body is most remarkably exaggerated by St. Paul, 2 Cor. v. 1. ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους. Philo, Hippocrates, and other Greek writers, in like manner, use τὸ σκῆνος for a human body; and Lucretius, in imitation of the Greeks, uses *vas* in the same sense, (lib. iii. ver. 441.) We may hence, therefore, very properly render ἐσκήνωσεν ἐν ἡμῖν, (John i. 14.) *he dwelt in a human body amongst us.* (See Pearce in Longin. p. 102.) This powerful pressure of the body is so apparent, that it is acknowledged by all the wiser heathens: hence the Platonists frequently impute the diminution of the powers of the soul to its conjunction with the body. And in the ancient academical philosophy, it was much disputed, whether that corporeal and animal life, which was always drawing down the soul into terrene and material things, was not more properly to be styled death than life. (See Smith's Sel. Disc. p. 447.) There is a thought not unlike this in Philo, which he seems to have taken from Plato, in Cratyl. καὶ γὰρ σῆμα τινές φασιν αὐτὸ [σῶμα] εἶναι τῆς ψυχῆς, ὡς τεθαμμένης, ἐν τῷ νῦν παρόντι. (S. Leg. Allegor. lib. i.) The Pythagoreans looked upon the body as no better than the prison of the soul, τῆς ψυχῆς δεσμωτήριον, as Philo expressly calls it, (De Migrat. Abrah.) And to this agrees that of Scipio, "Imo vero, inquit, ii vivunt qui è corporum vinclis, tanquam è carcere, evolaverunt; vestra vero quæ dicitur vita, mors est." (Somn. Scip. cap. 3.) Xenophon introduces Cyrus, speaking after the same manner to his children just before his death; "I could never think that the soul, while in a mortal body, lives, and when departed out of it, dies, or that its consciousness is lost, when it is discharged out of an unconscious habitation; but that it then truly exists, when it is freed from all corporeal alliance." In the same contemptible manner the saints and martyrs speak of the flesh, calling it the chain and burden of the spirit: hence we find them praying and longing with St. Paul, to be dissolved and set at liberty from it, as soon as God pleased. (Theophyl. in Luc. ii. Arnob. adv. Gent. lib. ii. Marc. Anton. lib. iii. Ambrose de Bon. Mortis.) "This state of human imperfection is finely represented (says St. Austin) by that *woman* which had a spirit of infirmity eighteen years, Luke xiii. 11. *and was bowed together, and could in no wise lift up herself,* who was immediately *made straight, and loosed from her infirmity,* by the powerful Spirit of our Saviour working on her, whose cure is a figure or emblem of man's recovery from the bondage of sin, through the power of grace. It is for this reason, and because men's thoughts are apt to wander, and grovel upon the earth through the infirmity of the flesh, that the priest calls upon us, in the celebration of the holy mysteries, to lift up our hearts, *Sursum Corda.*" (Aug. De vera Relig. De bono Perseverant.) Horace exactly expresses our author in what follows:—

——"Corpus onustum
Hesternis vitiis animum quoque prægravat unà,
Atque affigit humo divinæ particulam auræ."
(Sat. lib. ii.)

Virgil too has some fine thoughts upon this occasion; he shews how the *vigor animæ* is impeded by the body in the following lines:

——"Noxia corpora tardant,
Terrenique hebetant artus, moribundaque membra.
Hinc metuunt cupiuntque, dolent gaudentque, neque auras
Respiciunt, clausæ tenebris et carcere cæco."

And even after death, he imagines some *sordes,* contracted from its union with the body, still to adhere to it, and therefore supposes it to undergo a sort of purgation in another state:

"Quin et supremo cum lumine vita reliquit,
Non tamen omne malum miseris, nec funditùs omnes
Corporeæ excedunt pestes; penitusque necesse est
Multa diu concreta modis inolescere miris.
Ergo exercentur pœnis." (Æn. vi.)

Ver. 16. *Hardly do we guess aright at things that are upon earth . . . . But the things that are in heaven, who hath searched out?*] This writer argues very justly here from our ignorance of natural causes, which we every day see and experience, to our imperfect views and conjectures of things spiritual and invisible; for since the most illuminated understanding in this world sees only in part, and cannot have a perfect or adequate idea of things that shall be revealed more fully hereafter, reason should confine itself within its own province, and not attempt the knowledge or explanation of such arcana as are confessedly out of its reach. *If I have told you earthly things* (says our blessed Saviour), *and ye believe them not, how shall ye believe if I tell you of heavenly things?* (John iii. 12.) It is

a very just observation therefore of Lord Bacon's, "That he laboureth in vain, who shall endeavour to draw down heavenly mysteries to human reason; it rather becomes us (says that great philosopher) to bring our reason to the adorable throne of Divine truth." The heathens have prettily couched this moral, in that excellent fable of the golden chain, with which neither gods nor men were able to draw Jupiter down to the earth, but he could with ease draw them up to heaven. If this observation, even of an apocryphal writer, was but well weighed, the great advocates for the all-sufficiency of reason, would surely be more modest and humble, nor would the credibility of mysteries be so obstinately disputed.

Ver. 18. *For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee.*] Τὰ ἀρεστά σου. Would not this be more correct if we read, τὰ ἀρεστά σοι? The sense is sufficiently clear, *viz.* that, through the help and instruction of wisdom, mankind, from the beginning of the world, have been informed in their duty, and attained to the knowledge of the Divine will and pleasure, by the careful observance of which they were preserved both from sin and punishment. The Vulgate very properly restrains this to good men, which otherwise might seem too general. This appears from the ancient patriarchs, who lived before and after the flood, and through wisdom kept themselves free from the general corruption, and escaped those evils which others suffered; many of whom, as instances of this truth, are mentioned in the next chapter, which in some editions begins with this verse: the ancient versions differ very much in the rendering of it; some understand it of the future, some of the present, but it seems best to refer these words to the times past, from the very early instances which immediately follow.

CHAP. X.

ARGUMENT.

The great advantages of wisdom are enumerated from the earliest account of time; that such as would not be conducted by it, have been miserable, exemplified in Cain and his descendants; and such as have followed its guidance have remarkably prospered, from Adam to Moses inclusively.

Ver. 1. *She preserved the first-formed father of the world that was created alone.*] Μόνον κτισθέντα. Does this mean, that Adam alone was created by a true and proper creation, and that all others, as being descended from him, were formed out of him, as from a pre-existing principle? Or does it mean, that Adam was created when nothing else existed? This cannot be the sense, as the works of the former days, and even the serpent amongst the rest, were confessedly before him: or are we to understand this of the creation of Adam, before the existence of Eve, or any of the human species? But is not as much implied in his being called here πρωτόπλαστος and πατὴρ κόσμου? Or is it usual to express one and the same thing by three synonymous terms? I am inclined to conjecture, that the true reading here is, μόνον τιθέντα, and not μόνον κτισθέντα, as all the copies have it, which mistake might easily happen from the likeness and affinity of the sound: *i. e.* wisdom preserved Adam free from all harm and danger, when he was placed alone and by himself in Paradise; see Gen. ii. 8. where the LXX. read, ἐφύτευσεν ὁ Θεὸς Παράδεισον, καὶ ἔθετο ἐκεῖ τὸν ἄνθρωπον. Nor am I quite singular in this interpretation; Tirinus expounds the passage in the same manner, *Quamdiu solus fuit, nec à consorte solicitatus ad malum.* (See Comment. in loc.)

And brought him out of his fall.] It was wisdom which preserved Adam in Paradise when alone, and, after his fall, by particular grace vouchsafed to him, produced in him humiliation and repentance, proportionate to his great transgression: he was sensible upon his expulsion from Paradise, that all that sad train of evils and miseries which he saw entering into the world, and now are natural and hereditary to the whole species, were so many punishments brought into it, and imposed upon his posterity, purely on his own account; he considered the growing wickedness of the world, as introduced and occasioned by him; he considered the mortality of his descendants, their frequent, and often violent, deaths, as the consequence of his sin. These reflections, arising from his ingratitude to God, and his affectionate concern for his unhappy race, sunk so deep into the mind of the first-formed father of the world, that during the nine hundred and thirty years which he lived upon earth after his fall, he continued under such a lively sense of his sin, and God's just displeasure, that he became an humble and remarkable penitent. This penitence, or recovery of our first parents from their fall, which seems here referred to, has, by some of the fathers, been represented as the effect of the grace of the second Adam, to whom the glory of being the deliverer of the first was justly due, and been maintained by the church in the most early times, as a catholic truth. Irenæus, who lived at the end of the second century, reckons it accordingly (lib. i. cap. 31.) among the heresies of Tatian, that he held, that Adam and Eve were not saved; "For (says that father), as Jesus Christ had undertaken to redeem man from the power and dominion of sin, it is but reasonable to give him the glory of the delivery of our first parents from it; for he would not have been so entirely victorious over the devil, if he had left them under the hands of that apostate spirit, who, by his subtilty, had taken them out of God's hands." (Iren. lib. iii. cap. 34. St. Aug. epist. 99. ad Evod. Tertull. lib. ii. cont. Marcion. Epiphan. Hæres. 46.) This was the sense of antiquity concerning Adam's fall, and his happy recovery from it. Milton has finely represented Adam's tender concern for his unhappy posterity in the following lines:—

> "All that I eat or drink, or shall beget,
> Is propagated curse. O voice once heard
> Delightfully, Increase and multiply,
> Now death to hear! for what can I increase
> Or multiply, but curses on my head?
> Who, of all ages to succeed, but feeling
> The evil on him brought by me, will curse
> My head,—Ill fare our ancestor impure,
> For this we may thank Adam?" (Book x.)

Which concludes with Adam's seeking peace and forgiveness of God, whom he had offended, by supplication and repentance:—

"So spake our father penitent, nor Eve
Felt less remorse: they forthwith to the place
Repairing where he judg'd them, prostrate fell
Before him reverent, and both confess'd
Humbly their faults, and pardon begg'd, with tears
Watering the ground, and with their sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeign'd, and humiliation meek."

It is observable that Moses, in the book of Genesis, where he mentions Adam's fall, says nothing of his repentance, which though it be not expressly asserted in the text, yet neither can any thing certain or conclusive to the contrary be inferred from Moses's silence: this author has supplied what is there wanting, and acquainted us with the opinion of those of his time, with respect to this very important inquiry.

Ver. 2. *And gave him power to rule all things.*] Before his fall, God gave to Adam the dominion over the creation, (Gen. i. 28.) and it is not improbable, that upon his transgression God deprived him of it, by way of punishment, at least for a time, or in part, and, upon his sincere repentance, restored him to his full sovereignty and power. This seems to be the sentiment of this writer, who, after the mention of Adam's recovery from the sad consequences of his fall, says, that God *gave him power to rule all things*, which cannot relate to the original grant, which was previous to his misfortune. Perhaps, instead of the present reading, ἔδωκέν τε αὐτῷ ἰσχὴν κρατῆσαι ἁπάντων, the true one may be, ἀνέδωκέν τε αὐτῷ ἰσχὴν κρατῆσαι ἁπάντων· or thus, ἔδωκέν τε αὐτῷ ἰσχὴν κρατῆσαι αὖ πάντων, *i. e. She restored to him the power of ruling all things*, or, *She gave him the power again to rule all things.* And such a fresh donation of power seems necessary; for, as Calmet judiciously observes, "Avant son peché, toutes choses lui etoient soumises; il exerçoit sur elles un empire libre, aise, agreable, volontaire, tant de sa part, que de la leur: mais depuis sa chûte, il ne conserva qu'avec peine le reste de domaine que Dieu lui avoit laissé;" *i. e. Before the fall, Adam's government of the creatures was free, easy, and agreeable, and their submission voluntary and willing; but after the fall, he with difficulty maintained his sovereignty, and the state of his affairs being altered, called for the same or a greater power.* (Comment. in loc.)

Ver. 3. *When the unrighteous went away from her in his anger.*] *i. e.* Cain, who had no regard either to wisdom, piety, or even humanity: he is eminently called the *unrighteous* here, because he committed the first act of violence in the world; as the Scripture calls him, for the same reason, *the offspring of the wicked one, who was a murderer from the beginning*, ἐκ τοῦ πονηροῦ ἦν, (1 John iii. 12.) And his brother is there denominated, *righteous Abel*, from his extraordinary and exemplary goodness. (Matt. xxiii. 35.)

He perished also in the fury wherewith he murdered his brother. For whose cause the earth being drowned with the flood.] The Scripture makes no mention of the perishing, or death of Cain; on the contrary, we read, that God prolonged his life in a miserable estate, as an example of his vengeance, and to continue Cain's punishment: and for this reason he gave a strict charge, that no one should for this fact destroy him, threatening to take vengeance sevenfold upon any that should kill him, (Gen. iv. 15.) God is said also to have set a mark upon Cain, *i. e.* to have given him a sign or token to assure him, that none should take away his life. (See Shuckford's Connex. vol. i. p. 8.) How therefore are we to understand this writer when he says here, that *Cain perished also in the fury wherewith he murdered his brother?* Did Cain then perish at the same time, and by the sudden and violent effects of the same fury and passion? Or shall we imagine him to allude to a traditional story among the rabbins, that "Lamech being blind, took his son Tubal Cain to hunt with him in the woods, where Cain used to lurk up and down in the thickets, afraid of the commerce and society of men; that the lad mistook him for some beast stirring in the bushes, and that Lamech, by the direction of Tubal Cain, with a dart or arrow killed him." I cannot persuade myself to think that our author refers to this uncertain tradition, which has no countenance from any good history, and is generally exploded as an idle and unsupported conceit. Nor can the meaning be, that Cain perished in the deluge, which happened, as is generally agreed, about Ann. Mun. 1656. (see Usher's Annals) long before which time Cain was dead. Much less reason is there to assert, that the deluge happened purely upon his account, or was occasioned by his single transgression, as the sense seems to be of our present version. I think therefore that our translators have quite mistaken the sense of this place, which is not to be understood of Cain solely or exclusively, which seems manifest from the following reasons: 1st, Ἄδικος is improperly joined with συναπώλετο, except we suppose that more persons perished. 2dly, Ἀδελφοκτόνοι θυμοὶ, expressed in the plural number, relates not to Cain's fury, which is mentioned immediately before, but to persons of the like bloody temper and disposition. 3dly, The Arabic version expressly understands it of such persons, which renders, *Periit unà cum animabus fratricidis.* 4thly, Coverdale's version, following the ancient Vulgate, renders, *the brotherhood perished through the wrath of murder:* which means a number of persons, probably a whole fraternity or kindred, that perished on that account. It remains then to inquire next, what wicked and unhappy persons are here meant in particular. This difficulty, Origen, who incidentally mentions this passage, helps us to explain, who understands it of the descendants of Cain: for in the antediluvian world there was not only a general neglect of virtue, and pursuit of wickedness, but there was one reigning crime, which Moses takes notice of in particular, *viz.* that the earth was filled with violence. This expression, and the severe law made against murder soon after the flood, makes it probable, that the men of this first world, especially the descendants of Cain, had, in imitation of him, and by the evil influence of his example, taken great and unwarrantable liberties in usurping upon, and destroying, the lives of one another: these seem to be the persons whom this writer, for their unnatural and bloody temper, styles ἀδελφοκτόνοι θυμοὶ, for whose sake, and upon account of whose violence and blood-shedding, the deluge really happened. Hence then I am induced to offer a conjecture, that the true reading of the next verse is not, δι' ὃν, but δι' ὃ, and most probably the copy which Origen made use of, read so, for he expressly renders, *Hanc ob causam diluvium fit, ut deleatur Cain semen*, that God's purpose in bringing the deluge, was to extinguish the pos-

terity of Cain. (Orig. in Evang. Joh. See also St. Basil. Orat. 6. St. Aug. de Civit. Dei, lib. xv. cap. 24.) And the comment of Messieurs du Port-Royal, which understands it, *De Cain, et des autres mechans qui l'avoient imité.* This is farther confirmed from the testimony of the son of Sirach, (Ecclus. xl. 10.) who, enumerating the several instruments of God's vengeance against the wicked, as the sword, famine, &c. immediately adds, καὶ δι' αὐτοὺς ἐγένετο ὁ κατακλυσμὸς, that for their sakes came the deluge, *i. e.* for the wickedness of such ungodly and bloody-minded men as went in the ways of Cain, as St. Jude expresses it. For the single fact of Cain, though very shocking, was not a sufficient cause alone of bringing the universal deluge, nor of consequence enough to involve the whole earth in it: but when the earth was filled with violence, through the wicked manners and attempts of Cain's descendants, then, or on that account, God destroyed the earth with a flood. We may lastly add the authority of the Arabic version, to establish this conjecture, which reads, as I before observed, *Periit unà cum animabus fratricidis,* and then adds, *ob id obrutam diluvio terram,* &c. and Vatablus, I observe, renders in like manner. Such being then the fate of Cain's descendants, Cain himself may with propriety enough be said to have perished with them, inasmuch as his whole race thereby became extinct. The words, therefore, ἄδικος συναπώλετο are not to be understood of Cain personally, as our version takes them, but as consequentially suffering in the destruction of his posterity. From this general calamity of the flood, we may make this useful reflection,—that it is no security to ungodly persons that there are great numbers of them; they ought rather for that cause to be so much the more apprehensive of speedy and dreadful judgments. For because of the greatness of their number, because *all flesh,* as the Scripture expresses it, *had corrupted themselves,* the inhabitants of the old world were so much the nearer destruction, and it involved them for that reason.

Ver. 4. *Wisdom again preserved it.*] *i. e.* By preserving Noah and his family, by whom, and their posterity in successive ages, the earth was replenished by degrees, and the several parts of the world at length inhabited: we may also, with Messieurs du Port-Royal, consider this preservation mystically, for the ark was a figure and type of the church, as Noah and his family were of the members of it, whose preservation in the flood prefigured also our redemption by the laver of regeneration or baptism, as St. Peter explains it, 1 Pet. iii. 21. So that the power of one and the same element, may be considered as the end or destruction of vice, and as the original and fountain of virtue.

And directed the course of the righteous in a piece of wood of small value.] *Per contemptibile lignum,* according to the Vulgate. (See note on xiv. 6.) Our author intends here no reflection on the structure or usefulness of the ark, which was the design of infinite wisdom, and the work of a whole century, and so conveniently contrived, as to contain Noah (whose very name, according to Philo, signifies righteous), and his family, and all living creatures, according to the appointed number of them; he speaks only as to appearance, and as it was then judged; for while it was building it appeared so contemptible, that Noah and his sons were laughed at for their design, as being seemingly unable to endure such a conflux of waters. And, indeed, that such a piece of wood should ride safely when all the high hills were covered, and not be overset by winds or waves, or the many violent shocks it must necessarily meet with; that it should not be dashed to pieces against rocks which were invisible, nor sink under so prodigious a weight as it contained,—displays most illustriously the power and providence of God, who chooses to effect his purposes oftentimes by means the most unpromising and unlikely. Nor is the wisdom of God less to be admired in the contrivance of the ark, which may truly be said to be a world within itself, than his infinite power in directing it; for it has been demonstrated mathematically, that there was sufficient room in it to contain all the things, animate and inanimate, which it was designed for; and that the measure and capacity of the ark, which some sceptics have made use of as an argument against the Scripture, ought rather to be esteemed a most rational confirmation of the truth of it, and of the wisdom that designed it. (See Bishop Wilkins's Essay on a real Character.)

Ver. 5. *Moreover, the nations in their wicked conspiracy being confounded.*] Our version here is faulty, the true rendering seems to be, *When the nations around conspired or joined together in wickedness; Lorsque les nations conspirerent ensemble pour s'abandonner au mal,* says Calmet, and with him agree Messieurs du Port-Royal; and the Vulgate renders accordingly, *In consensu nequitiæ cùm se nationes contulissent; i. e.* when they were overrun with idolatry: for neither the creation of the world, nor the universal deluge, nor the confusion of languages, could preserve the belief of one supreme God only; but the new world was as universally overrun with polytheism and idolatry, as the old world was with violence, and the very dispersion of mankind probably contributed to it. Then, when all the nations around were sunk into idolatry, God called Abraham from Chaldea, whom the context shews to be here meant. This I take to be a truer sense of the place, than with some to interpret it of the conspiracy to build the tower of Babel. The learned Usher, it must be confessed, seems to understand it in this latter sense, for in his account of that bold and presumptuous design, he refers to this very place, which is somewhat surprising; for this cannot be reconciled even with his own chronology, for the building this tower was A. M. 1757. and Abraham was not born till A. M. 2008. Calmet therefore mentions this, in his Preface, as an objection against our author, *Il semble croire qu'Abraham étoit au tems de la construction de la tour de Babel:* but this anachronism is removed by the sense which I have given of this passage.

She found out the righteous, and preserved him blameless unto God.] Some have asserted, that Abraham not only lived blameless in the midst of idolatrous nations, but that even in his father's house, where he spent the first part of his life, he preserved himself free from the idolatrous worship which infected all the rest of the family. (See Sherlock on Div. Provid. p. 293.) But others, with more probability, say, that he was at first engaged in this wrong way of worship, and, like other Chaldeans, adored the sun (Phil. de Abrah. Clem. Recogn. lib. i. Cyril. cont. Jul. lib. iii. Suidas voce Ἀβραὰμ), but that by God's giving him a better understanding he renounced it: and on this account

he is said to have suffered a severe persecution from the Chaldeans, who threw him into a fiery furnace, from which God miraculously rescued him. (Hieron. Tradit. Hebr. in Genes.) And, indeed, the text of the ancient Vulgate Nehem. ix. 7. seems to confirm this tradition, which reads, *Eduxisti eum de igne Chaldæorum;* and the Jews generally assert the same. However this be, which probably is a mistake from confounding the word *Ur*, which signifies both fire, and the city, from which God called Abraham, it is certain that Abraham, from the time of his call, A. M. 2083. (see Usher's Annals) became the great restorer and reviver both of natural and revealed religion to a corrupt world; and we cannot have a stronger proof of his extraordinary piety and virtue, than that God thought him the fittest person to reveal himself to, and to begin a new reformation of the world by. It is very likely Abraham demonstrated to his father the vanity of idols, since he engaged him to forsake the city where he was settled. (See Calmet's Dict. in voce *Abram.*) And by his own sons, and his nephew Lot, he spread the true religion far and wide, and their very numerous descendants carried the knowledge of it still farther. After all this care, we cannot think that Abraham relapsed, but that God preserved him blameless ever after. We are not therefore to understand this passage, as if Abraham was always free from idolatry, for that Terah and all his children were infected with, by living among the Chaldeans and sorcerers, which are synonymous terms in the book of Daniel: (see Usher's Annals, tom. i. p. 7.) but the meaning here is, that when God removed him from the infection of Chaldea, and vouchsafed to him the knowledge of the true religion, through his assistance he continued pure, and was not any more polluted.

And kept him strong against his tender compassion towards his son.] The rendering literally is, *She kept him strong in his bowels towards his son,* as the marginal reading is; *i. e.* she gave him strength to vanquish the tenderness which he had for his son; for Abraham was so entirely devoted to God, that he was dead to all the moving calls of nature and instinct. Nor is such an instance of obedience to be wondered at in him, whose faith was so strong, that he was verily persuaded that God was able to raise Isaac from the dead again after the sacrifice, to make good his promise to him of a numerous progeny. "What a number of virtues meet (says St. Ambrose) in this single action! the piety of the patriarch appears, in his readiness to offer up his son at God's command; his courage is displayed, in resisting the sentiments of nature on so trying an occasion; his justice, in returning to God that which he had received from his liberality; and his faith, in believing that God could restore him from the dead, and bring him from the deep of the earth again." (Ambros. de Offic. lib. i. cap. 2.)

Ver. 6, 7. *When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities; of whose wickedness, even to this day, the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness.*] Καρποφορούντα φυτὰ ἀτελέσιν ὥραις. Philo describes the destruction of the cities where Lot dwelt in the same terms, ἡ φλὸξ, κ. τ. λ. *Vim vitalem in summam sterilitatem convertit flamma, ita ut nihil superesset, unde vel fructus vel herba germinaret, in hodiernum usque malo durante;* where the learned editor, referring to this place, very judiciously conjectures, that the true reading of it is, ἀτελέσιν ὀπώραις, (Mangey's Philo, de Abrah. vol. ii.) Grotius thinks it probable, that by *plants bearing fruit that never come to ripeness,* may be meant fruits in appearance only: and in this sense the author seems to allude to the *apples of Sodom* in particular, which are said to have been beautiful in appearance to the eye, but within were full of rottenness. Messieurs du Port-Royal understand it in like manner of trees, *Qui portent des fruits bastards semblables aux autres en apparence, mais qui se reduissent en cendre lors qu'on les ouvre.* (Comment. in loc.) And this Tertullian confirms, *Sodomam et Gomorram igneus imber exussit, olet adhuc incendio terra, et si qua illic arborum poma, oculis tenus, cæterùm contactu cinerescunt:* and thus Solinus describes them: *Pomum quod gignitur, habeat licet speciem maturitatis, mandi tamen non potest, nam fuliginem intrinsecus favillaceam, ambitus tantùm extimæ cutis cohibet, quæ vel levi pressa tactu, fumum exhalat, et fatiscit in vagum pulverem.* (Solin. Polyhistor. cap. 37.) But Josephus's account comes nearest our author, who, speaking of this once-happy region, says, Φασὶ ὡς δι' ἀσέβειαν οἰκητόρων κεραυνοῖς καταφλέγη, κ. τ. λ. *Fertur eam ob incolarum impietatem fulminibus conflagrasse. Adhuc ignis à Deo immissi reliquias, et oppidorum quinque isthic videre licet umbram: insuper et fructus, specie quidem et colore edulibus similes sunt, manibus autem decerpti, in favillam et cinerem resolvuntur.* (Lib. v. de Bello Jud. cap. 8.) Nothing was more known or celebrated among authors, sacred and profane, than this fire which fell down upon Pentapolis, or the five cities of Sodom. Diodorus Siculus, (lib. xix.) Strabo, (lib. xvi.) and Philo, speak of it as burning in their times: and some have thought St. Jude alludes to the continuance of this fire, ver. 7. and that he calls it πῦρ αἰώνιος, because it continued burning. (See Tacit. Hist. lib. v. Chrysost. Hom. 19. ad pop. Antioch. Maccab. lib. iii.) But I shall not be so disingenuous, as to omit what Mr. Maundrell, who was upon that spot, says, *viz.* "That he never saw or heard of any such fruit hereabouts; nor was there any tree to be seen, from whence one might expect such a fruit; and adds, that he believes its very being, as well as its beauty, is a fiction." (Journey from Aleppo to Jerusalem, p. 85.) The Vulgate renders, *Incerto tempore fructus habentes arbores,* intimating, that the fruit growing here was, on this account, unlike all other fruit, which has a certain and fixed season of being ripe, but this never came to perfection. (See Tirin. in loc.) We find that Homer had a notion of this great truth, that God sometimes exerts his judgments upon guilty cities, by sending a real fire from heaven upon them in a signal and terrible manner. (See Iliad. lib. xxi.) And the fate of these cities suggests a very useful reflection—that though the patience of God bears with the crimes and impenitence of mankind, even for several ages, yet when his justice shews itself at last, it is so destructive and inexorable, that nothing can withstand or avert it. From this destruction of Sodom we may likewise farther see the truth of our author's observation, that the punishment is usually proportioned and adapted to the nature of the crime, for these wretched cities burning with unnatural lust, and impure fires, are, by a correspondent vengeance, overthrown and consumed by fire.

And a standing pillar of salt.] The Vulgate renders, *figmentum salis,* others call it *cumulus,* and some *columna salis;* the last is most agreeable to the Greek, στήλη ἁλός.

Sulpicius Severus says, "Reflexit oculos, statimque in molem conversa traditur." It has been thought by some authors probable, that the statue retained her own form; so St. Cyprian seems to have imagined,

——"stetit ipsa sepulchrum,
Ipsaque imago sibi, formam sine corpore servans."

This pillar was subsisting in the time of Josephus, who says that it was then standing, and that he himself saw it, ἱστόρηκα δὲ αὐτὴν, ἔτι γὰρ νῦν διαμένει; (Antiq. lib. i. cap. 11.) Later writers attest the same of their times; Benjamin the Jew, who lived in the twelfth century, mentions it in his Itinerary; and some more modern authors speak of it as yet existing, "Suo quasi sale condita," as Bishop Fell jocularly speaks of it. Adricomius quotes three authors that were eye-witnesses of it, and he particularly tells us its situation, that it stands between En-gaddi and the Dead Sea. (Theatrum terræ sanctæ, p. 55.) Mr. Maundrell, on the other side, gives so little credit to the reality of this pillar, that, though he wanted not curiosity, yet he wanted faith to induce him to go see this monument of Lot's metamorphosed wife. (Journey from Aleppo, p. 85.) Various have been the conjectures of learned men about the reality of this pillar of salt; some, with much subtilty, understand *a pillar of salt* to signify only an everlasting pillar, of what matter soever made, in the same sense as they interpret the covenant of salt, Numb. xviii. 19. Others have fancied that this history, like that of Nabal, 1 Sam. xxv. 37. is to be understood comparatively, that Lot's wife was *as* a pillar of salt; as Niobe, according to the fable, which most probably took its rise from this history, is said to have been turned, through grief, into a sort of stone: but there is more reason to understand this literally. But it will then perhaps be asked, how it happened that this woman was not destroyed with fire and consumed to nothing, as the Sodomites were, but was converted by the powerful wrath of God into this pillar of salt, a perpetual spectacle for all beholders? To this inquiry I shall return an answer in the words of a polite writer, who explains this accident in the following manner; "That as thunder, or rather lightning, stiffens all animals it strikes in an instant, and leaves them dead in the same posture in which it found them alive, this unhappy woman's body, being prepared by heat, and penetrated and encrusted with salt, which fell down from heaven in great quantities upon this devoted region, might long subsist as a statue of salt, in the very posture in which this judgment from heaven found her. Nor is there much difficulty in conceiving how salt should continue so long undissolved in the open air, since it is well known to naturalists, that rocks of salt are as lasting as any other rocks." (Revelation examined, vol. ii. p. 229.) Pliny mentions a mineral kind of salt, which never melts, and serves for building as well as stone, (lib. xxxi. cap. 7.) The reason which Tertullian assigns for the durableness of this pillar, "Quod perpetuis temporibus reparetur, et si quis advena formam mutilaverit, vulnera ex sese complet," is so surprising and incredible, that it can be considered in no other light, than as a fable or legend, handed down by an imperfect tradition, upon no better foundation than another story relating to this woman, which for decency's sake I forbear to mention.

A monument of an unbelieving soul.] It would be better rendered, *A monument of* the *unbelieving soul.* And so Coverdale's and the ancient English versions render, *A token of remembrance of the unfaithful soul.* The transgression of Lot's wife is greatly aggravated by the following particulars:—1. She was delivered, with her husband and daughters, out of Sodom, and brought forth by the angel's own hands. 2. She was warned that she should not look back, nor abide in all the plain, lest she perished. 3. There was a city very near to them appointed, which she might easily have reached and been in safety. 4. She had her husband and children with her, whom she ought to have accompanied; but she neglects these, and not believing the angels, that Sodom would be so soon destroyed, would indulge a criminal curiosity of looking back; her punishment, therefore, for these reasons, was just. Many useful reflections, for the conduct of others, have been raised from the signal misfortune of this woman. Our Saviour, we may observe, to guard his disciples against any hardness of heart, bids them to *remember Lot's wife,* (Luke xvii. 32.) lest they also should perish through unbelief. St. Austin says, "That God chose this public punishment for the sake of others, to proclaim to them to beware, by her example, not to look back to a wicked Sodom, *i. e.* not to return to their old vices from which they have been called away by some gracious means that God hath afforded them; 'Quo pertinet quod prohibiti sunt, qui liberabantur ab angelis, retro respicere, nisi quia non est animo redeundum ad veterem vitam, qua per gratiam regenerati exuimur?'" (De Civit. Dei, lib. xvi. cap. 30.) The like useful inference St. Cyprian draws from this accident, (epist. 11.) But St. Clement most fully expresses the sense of this and the former verse, and how we should improve by the history of their misfortunes: "By hospitality and godliness was Lot saved out of Sodom, when all the country round about was destroyed by fire and brimstone; the Lord thereby making it manifest, that he will not forsake those that trust in him, but will bring the disobedient to punishment and correction: for his wife, who went out with him, being of a distrustful mind, and not continuing in the same obedience, was for that reason set forth for an example, being turned into a pillar of salt unto this day; that so all men may know, that those that are double-minded, and distrustful of the power of God, are prepared for condemnation." (Clement. epist. 1. cap. 11. See also Cyr. Cathechet. Mystag. i.)

Ver. 8. *So that in the things wherein they offended, they could not so much as be hid.*] This reflection refers not to Lot's wife only, but regards equally the Sodomites, Cain, and his descendants, and the several faulty instances beforementioned; all of whom, through their ignorance of, or disregard for, true wisdom, fell into very grievous transgressions, and are recorded as so many standing monuments of the just judgment of God against such abominable practices, the shame whereof they inherit even at this day. Calmet applies this even to Lot himself, who, slighting the direction of the angels, who ordered him to escape to the mountains, retired into a cave, was overtaken with drunkenness, and committed incest with his daughters; crimes which arose from his neglect of true wisdom, and are a lasting reproach upon this otherwise righteous man.

Ver. 10. *When the righteous fled from his brother's wrath,*

she guided him in right paths.] *i. e.* When Jacob fled from the wrath of Esau into Mesopotamia, he was delivered from great dangers through wisdom that attended upon him, according to God's promise to him,—*Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.* (Gen. xxviii. 15.) Herein Jacob is an image of all the faithful, whom God separates from the rest of mankind, protects with his favourable kindness, and conducts, as his chosen, in the right way to happiness; which the wicked, through a fatal mistake and irregular wandering out of the true path, cannot arrive at.

Shewed him the kingdom of God.] *i. e.* When he beheld in his dream a ladder, the foot whereof stood upon the earth, and the top reached to heaven, and the angels of God were ascending and descending upon it; at the sight whereof, awaking from his sleep, and being amazed at the glory of the vision, he could not contain himself from crying out, *How dreadful is this place! for the Lord is here, though I knew it not: this is none other but the house of God, and this is the gate of heaven.* (Gen. xxviii. 12. 17.) This mystical ladder, according to the sense of the fathers, represents to us the care which the Divine Providence, in all ages, takes of the righteous; that God is present with them in the time of their affliction, and in the place of their exile and pilgrimage; and that in their sad and solitary condition, in a state of desertion as to all outward appearance, they shall not want the assistance and comfort of the holy angels, who are God's ministering spirits, to attend and succour the saints in all their difficulties and necessities whatsoever.

And gave him knowledge of holy things.] This contains something more than the former sentence, for wisdom taught Jacob moreover things relating to the service of God. It is probable, that in this vision he received from God himself, who then appeared to him, (Gen. xxviii. 13.) instruction of this nature, by his erecting a pillar instantly, that very stone upon which he had rested his weariness, and pouring oil upon the top of it, to consecrate it as a monument of God's great mercy to him; by his dedicating the *place* to God's service under the name of Beth-el, or God's house; by his vowing a vow, the first probably of that nature, and promising to restore to God the tenth of all that he should give him.

Made him rich in his travels, and multiplied (the fruit of) *his labours.*] Καὶ ἐπλήθυνε τοὺς πόνους αὐτοῦ. The literal rendering of the place is, *That wisdom multiplied his labours, and made him rich by them:* and so Junius understands it, *Locupletavit eum in ærumnis, quum multiplicaret labores ejus.* All the commentators and ancient versions take it in another sense, *That she prospered the fruits of his labours;* which is apparently the sense of our translators. This blessing Jacob happily experienced, as a reward of his hard and continual labour; for though Laban defrauded him of his wages ten times, when he had served him twenty years faithfully in his house, and through constant and painful watching was *consumed by the drought in the day, and by the frost in the night,* yet God suffered him not to be sent away thus empty, but gave him success and riches equal to his labours: for it was he that gave that extraordinary blessing to the artifice of laying the rods before the cattle, and, as the learned think, (see Bishop Patrick in loc.) directed him by an angel to that invention, and promised to give success to it, (Gen. xxxi. 10—12.) intending to transfer unto Jacob a good share of the wealth of Laban; which was accordingly effected by this contrivance, and Laban's injustice hereby punished, and his policy overruled. And to this agrees the Arabic version of this place, *Sinus ejus implevit opibus eorum qui insultaverant ipsi.* In this sense one cannot help observing the propriety of the word ἐπλήθυνε, which seems to intimate the manner of Jacob's coming by his riches, *viz.* that it was by the multiplying, or surprising fruitfulness, of the cattle.

Ver. 11. *In the covetousness of such as oppressed him, she stood by him, and made him rich.*] Ἐν πλεονεξίᾳ κατασχυόντων αὐτὸν παρέστη. Calmet says, the true reading of the Greek is, αὐτῷ παρέστη, and explains it accordingly, *Elle l'assista contre l'avarice de ceux que vouloient user de violence, ou qui avoient l'avantage.* In the book of Genesis we meet with the several ways and stratagems by which Laban, who had a greater regard to his own interest than to justice, endeavoured to surprise Jacob, and hinder him from receiving the fruits of his labours: for when Laban, to his surprise, found the contract very advantageous to Jacob, and had the mortification to see the cattle bring forth their young directly against his interest, he dissolved his own agreement, and made a new one with Jacob. Coverdale, therefore, very properly renders, *In the deceitfulness of such as defrauded him, she stood by him,* which is more agreeable to what Jacob himself says, (Gen. xxxi. 7.) *Your father hath deceived me, and changed my wages ten times, but God suffered him not to hurt me.* For it was impossible but Jacob must have been greatly injured by a man of that profound subtilty, had not the extraordinary interposition of God wonderfully prevented it, and disappointed the deceiver, which the patriarch very gratefully acknowledges.

Ver. 12. *She defended him from his enemies, and kept him safe from those that lay in wait.*] *i. e.* Either by turning away the wrath of his brother Esau, which, through his prudent conduct and humble submission, was at length mollified and changed into love and tenderness; or by God's threatening Laban in a dream from attempting any thing against Jacob, or seizing upon any of his possessions, when he pursued after him. In Gen. xxxii. we read, that the angels of God met Jacob in his journey, to encourage and comfort him, no doubt, with the assurance that God was with him; and that he called the name of the place *Mahanaim,* i. e. *two hosts* or *camps:* for it is probably supposed, that the angels might appear to him as distinguished into two armies, the better to defend him against his enemies on all sides. (See Wells's Geography of the Old Testament, vol. i. p. 361.)

And in a sore conflict gave him the victory, that he might know that godliness is stronger than all.] This relates to that conflict or wrestling which Jacob had with the angel, over whom he was at last victorious; nor would he quit his hold till he had obtained a blessing. The struggling of an angel with a man may seem *impar congressus,* and the victory of the latter is still more surprising: but many worthy ends were implied in this combat, and several useful reflections may be drawn from it. 1. Jacob having

such power with God, as to be able to prevail over one of his ministers, was hence reminded not to fear his brother Esau, nor any attempt that he should make against him. 2. God enabled Jacob to prevail over the angel whom he contended with, to shew the great power that those saints have, who put their whole trust and confidence in him. 3. We farther from hence learn, that when God suffers his saints to be exposed to great trials and severe temptations, it is with a design to teach them, by an experience of their own weakness and his might, that it is he alone that makes them victorious; and that he whom they have preferred to the world, is greater than the world, and more powerful than all things and persons in it. The fine observation contained in the conclusion of the verse, *viz. that godliness is stronger than all,* though true in an eminent degree of Jacob, as has been shewn, and is indeed implied in his victory, need not be confined to his single person; there are many other signal instances in the Old Testament to confirm this truth: it was by godliness that Jonathan, with his armour-bearer alone, put a whole garrison to flight; that David, unarmed, overthrew Goliath, and prevailed against the artifices and violence of Saul; that Jehoshaphat, without drawing a sword, triumphed over three confederate nations; that Hezekiah saved Jerusalem, and the kingdom of Judah, against a hundred fourscore and five thousand Assyrians that came against it: it was piety that determined constantly the fate of the Jewish people, and according to their observance of this, was the public happiness and condition of that state. And the same observation will hold with respect to any other nation or people, who will be always found to be successful, or otherwise, according as they regard God, and encourage and promote a true sense of piety. So that the advice of the Psalmist is at all times best to be followed, and will be found, upon trial, to be even the truest policy: *Some put their trust in chariots, and some in horses, but we will remember the name of the Lord our God.* (Psal. xx. 7.) This power of piety, or truth, as it is called, is finely displayed by the apocryphal Esdras, in that contest before Darius, 1 Esdras iii. iv. where, after the arguments used in favour of wine, women, and kings, at length truth beareth away the victory, as being *stronger than all things, for truth endureth, and is always strong, it liveth and conquereth for evermore; neither in her judgment is any unrighteousness; she is the strength, kingdom, power, and majesty, of all ages. And all the people shouted, and said, Great is truth, and mighty above all things.*

Ver. 13. *When the righteous was sold, she forsook him not.*] Joseph, who is here emphatically called *the righteous,* is another remarkable instance of God's protection and care of his afflicted servants; Joseph was sent to his brethren upon a friendly message, and his coming was even beneficial to them; but the recompence he met with was treachery and violence; it was unnatural to sell their brother, but it was an aggravation of their cruelty to sell him, an innocent and tender youth, to rough barbarians, and by them to be carried away into such a country as Egypt. Ephraim Syrus is very pathetic upon this occasion; he makes the unhappy Joseph to stop at his mother Rachel's monument, as he was going with the merchants into Egypt; his complaint there, and the deep and melting impression it made, even upon his Ishmaelite masters, is very moving and affecting. (De Laud. Jos.) Nor are his eloquence and invention less to be admired upon the other parts of Joseph's sad history. The affliction of Joseph is a common allusion in Scripture, and the standard, as it were, to try others' afflictions by. It is recorded of him, that he was but seventeen years old when his troubles first began; and though the patriarchs that were before him, underwent their respective trials and calamities, yet the Holy Spirit mentions none of their afflictions with the same emphasis as that of Joseph, as if they were to be the badge and characteristic by which he was to be distinguished from the rest: but, through the favour of Providence, and its secret but wonderful economy, his very afflictions were made the means of his advancement. This so remarkable an instance of the guidance of Divine Providence, another father applies to the afflicted and unfortunate, for their comfort and encouragement: "Joseph, a single person, sold a bondsman into Egypt, there destitute, imprisoned, enslaved; at length went forth a multitude from thence, even to the number of six hundred thousand souls, which grew up to be a great and very powerful people." (Greg. Nazian. Orat. 32.)

But delivered him from sin.] This relates to Joseph withstanding the solicitations of his mistress, Potiphar's wife, who, through a criminal love, would have tempted him to adultery; but by a strict regard to chastity, and a religious adherence to his duty, he was deaf to her entreaties, and proof against her amorous violence. The reflection of Rollin upon this part of Joseph's character is so fine, and the advice therein given of such consequence to young and unguarded minds, that I cannot better illustrate this place, or more please well-disposed readers, than by transcribing it: "We find in his (Joseph's) conduct an excellent model of what we should do when we are tempted. Joseph defends himself at first by the remembrance of God and his duty; *How,* says he to that bold and shameless woman, *can I commit such an action, who have God for my witness and my judge? It is in his sight that you and I shall both become criminal: it is he who commands me to disobey you upon this occasion. How can I escape his view, or corrupt his justice, or be covered from his indignation? How then can I do this great wickedness, and sin against God?* But when the temptation became so strong, that he had cause to fear his weakness might yield to it, he prudently betakes himself to flight, rather than parley any longer, or continue in such a state of danger or temptation, as might at length incline him to offend against God." (Method of studying Belles Lettres, vol. iii. p. 141.)

She went down with him into the pit.] Joseph's noble resistance provoked his impudent mistress, who wrongfully accused him to her husband, and was the occasion of his being cast into the prison; over whom God was, under this unhappy circumstance, more abundantly watchful. For the Scripture seems to be particularly careful to make us take notice, how God protected this his servant, by informing us, that *the Lord was with Joseph;* or, according to the Chaldee paraphrase of the place, that *the Word of the Lord was with him,* (Gen. xxxix. 21.) This expression, that *the Lord was with Joseph in the prison,* seems to intimate, that when Joseph was thrown into it, and seemingly forsaken of all, God descended with him into the obscure dungeon; and the expression of our author, that *wisdom went*

down with him into the pit, and left him not in bonds, is to the same purpose, *viz.* that the eternal wisdom became in a manner prisoner with him; *i. e.* according to the same polite writer, "she softened the tediousness of his nights, which were spent in watching and suffering; she was a light in that darkness where the rays of the sun could not penetrate; she took away from the solitude of his confinement, which neither reading nor business could amuse or suspend the disagreeable sense of; and she diffused a calmness and serenity over his mind, which arose from an invisible and inexhaustible spring. In this his miserable confinement she was nearest to Joseph, as she is to every man in adversity that has faith: nor is it said, when Joseph was made a partner in the throne of Pharaoh, that wisdom *ascended* with him *thither,* as it is said, that she *descended* with him into prison, and assisted him in his bonds." (Vol. iii. p. 139.) St. Ambrose has the like reflection upon the same occasion: "Non turbantur innocentes, cùm falsis criminibus impetuntur, et oppressa innocentia detruduntur in cárcerem; visitat Deus et in carcere suos, et ibi est plus auxilii, ubi est plus periculi." (De Joseph. cap. 5.)

Ver. 14. *And left him not in bonds, till she brought him the sceptre of the kingdom.*] This is no where mentioned in the books of Moses; it is there only said, that Joseph *was made governor over all the land of Egypt:* Philo says, indeed, speaking of Joseph, that Pharaoh made him his viceroy, or, to speak more truly, says he, king; μᾶλλον δὲ, εἰ χρὴ τ' ἀληθὲς εἰπεῖν, βασιλέα. But we are not to understand our author, as if he meant by the *sceptre of the kingdom,* a truly royal power, a sovereignty strictly so called, *un regne, un empire absolu,* says Calmet; but only, that he was the second person in the kingdom, and had a most extensive power and authority. Some make him to be a partner in the throne with Pharaoh, and think he was invested with this power when Pharaoh took off his ring, which was the royal seal, from his hand, and put it upon Joseph's, *and they cried before him, Bow the knee.* But notwithstanding these ceremonies, and the supreme honours paid him therein, Joseph was still a subject; he was indeed his prime or chief minister, governor over all the country; but as his power came from Pharaoh, so was it subject to him. Grotius says, it was usual with the Hebrews to give the name of king to such as were raised to some very extraordinary honour, and invested with great authority; and refers to ver. 16. of this chapter, which he understands in the like sense. (Comment. in loc.) And thus governors of provinces, and persons of chief note and authority in countries of small extent, are called in Scripture: see Judg. i. 7. where the threescore and ten kings, mentioned to have had their thumbs and their great toes cut off by Adoni-bezek, are not to be understood as real kings and princes, but as so many rulers of cities or small territories, called indeed kings, as having a resemblance of kingly power, by their jurisdiction in such places. Many such petty kings were in Canaan in Joshua's time, who were very numerous: *Tous les seigneurs qui gouvernoient une ville,* (says Calmet in loc.) *s'appelloient du nom de rois:* till at length the greater overcame, and as it were devoured the rest. The like may be said of the thirty and two kings which went up with Ben-hadad the king of Syria to besiege Samaria. (1 Kings xx. 1. Isa. xix. 2.) And some of the ancients have given this name even to Abraham, Moses, and Israel. (See Justin, lib. xxxvi. cap. 2. and Nicol. Damascen. apud Joseph. Antiq. lib. i. cap. 7. and Calmet in loc.) This seems confirmed likewise by the new name which Pharaoh gave him; which he conferred, not only because he was a foreigner, and intended to honour him, but to denote him to be his subject, though ruler of every body else: (see Pat. in loc.) a name which, according to St. Jerome and the Vulgar Latin, signified, *the saviour of the world;* (see Gregory's notes, p. 65.) probably in allusion to the services done by him in the time of the famine. But perhaps this name may mystically include something higher; for some learned men have remarked, that there are few saints of the Old Testament, in whom God has been pleased to express so many circumstances of resemblance with his Son, as in Joseph. (See the particulars of the agreement, and the parallel drawn by Rollin, vol. iii. on the Belles Lettres, p. 155.) This is doing the greatest honour to Joseph, and strictly giving him perpetual glory.

And gave him perpetual glory.] By the term *perpetual,* we may understand, that Joseph's glory did not die with him, but was preserved and handed down to posterity, by some public monument in his favour, or by some symbol representing him. Dr. Spencer contends, that the ark and cherubims were honourable hieroglyphics of Joseph; both of which had a symbolical reference to him, and preserved his memory; "Æquum est opinari, Deum cherubim et arcam, præ aliis omnibus instituisse, eo quod Josephi piissimi et charissimi monimentum extarent. Nam arca non tantum nomine, sed et figura cum Josephi arca, et cherubim cum bove, Josephi nomine et insigni, maxime conveniebant—ut utraque ejus vitam et mortem ab oblivione in æternum vindicarent." (Tom. ii. de Orig. Arcæ et Cherub. p. 878, 9.) But the learned Vossius has made it appear, with more probability, from the testimonies of Ruffin and Suidas, and other authorities and arguments, that the memory of Joseph was preserved under the Egyptian Apis: for he observes, first, that it is highly probable so extraordinary a person, so great a prophet and statesman, and so public a benefactor, as Joseph was, would have his memory consecrated to posterity: that the Egyptians were most likely to do this, by some symbolical representation of the kindness; and that no symbol was more proper for this than the Egyptian Apis, because the famine was prefigured by the *lean kine,* and the time of plenty by the *fat,* the ox being a known symbol of fruitfulness and plenty, which Joseph was in a very great degree the happy occasion of. It is evident likewise from Pharaoh's rewarding Joseph, that the Egyptians were desirous of shewing their gratitude; and it is no less certain, that it was the common practice among them, to perpetuate the memory of benefactors by some symbols, which though at first designed only for civil use, were afterward abused into idolatry and superstition. And, lastly, the very names, *Apis* and *Serapis,* give great light and probability to the conjecture: for Vossius conceives *Apis* to be the sacred name of Joseph among the Egyptians, and answers to the Hebrew אב *ab,* i. e. *father;* and such, indeed, he was to Pharaoh and his people, and Joseph expressly calls himself so, Gen. xlv. 8. The Scripture likewise informs us, that by the order of Pharaoh they cried before him, *Abrech,* which is a compound word, and means, according to the rabbins, both *king* and *father.* Serapis, it is well known,

had a *bushel* on his head, another very significant symbol of Joseph; and the very name of *Serapis*, is probably derived from שור *sor*, which signifies a *bull*, and *Apis*. So that we seem here to have the sacred story of Joseph visibly traced through all the Egyptian darkness and superstition. (Vossius de Idololat. lib. i. Sulpic. Sever. lib. ii. cap. 21. in notis. Gregory's observations, p. 65. Reeves's Apology, vol. ii. p. 39.)

Ver. 15. *She delivered the righteous people and blameless seed from the nation that oppressed them.*] It has been an objection against this writer, that he represents the Hebrews, when they were in Egypt under the bondage of Pharaoh, as a just and irreproachable people; which is not agreeable to what Ezekiel says of them, and some others of the prophets, who accuse them as given to idolatry, in that place, and at that time, (Ezek. xx. 8. xxiii. 3.) Others think that, as a Jew, he speaks of them in general, according to the notion which they had conceived of themselves; for they were full of spiritual presumption, looked upon all other nations with the utmost contempt, as imagining themselves to be the only righteous and accepted, and thought every thing their due; and, that as God had shewn particular honour and kindness to the Jews, in choosing them to be his people, he would never reject them. In this latter sense the profoundly learned Dr. Jackson understands this place; for he observes of our author, "That though he was a man of an excellent contemplative spirit, as full as the moon in points of high speculation of God's general providence in governing the world; yet, when he comes to discuss the different manner of God's dealing with the righteous (which in his language are the seed of Abraham) and the wicked heathen, he betrays himself, in some measure, to be infected with a disease common unto his countrymen the Jews." The radical disease which was common to the whole Jewish nation at that time, and to this author in particular, he says, was this, "That, because they were the seed of Abraham, they were the only righteous and blameless seed. And however the Lord God of their fathers did often chastise and correct them, yet all his corrections were filial; (xi. 10. xii. 22.) that he would not, or could not, at any time plague them, as he had done the unrighteous heathen, or punish them with the like blindness of mind, or hardness of heart, as he had done the Egyptians. But St. Paul has given a receipt or medicine for curing this disease in his countrymen then living, and for preventing the like in after-ages, whether in Jew or gentile, (Rom. ix. 18.) *Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.* The extract of which aphorism is this, that the Lord was not so tied by oath or promise unto Abraham, but that he might and would harden the hearts, and blind the eyes, of his seed, after the same manner he had done Pharaoh's and the Egyptians', if at any time they should become as obstinate as Pharaoh and his people had been.—To harden the seed of Abraham, upon the like pride of heart, obstinacy, and contempt of God's forewarnings, could be no prejudice to God's oath to Abraham, no impeachment of his promised loving-kindness to David, but rather a proof to all the world, that the God of Abraham was no *respecter of persons:* but as they who in every nation fear him, and love righteousness, shall be accepted of him; so all those of any nation that despise him, and work unrighteousness, shall be rejected by him." (Tom. iii. 206, 7.) And the history of the Jewish people justifies this observation; for as they grew still more corrupt, wicked, and idolatrous, in the promised land, than they had been in Egypt, notwithstanding the many instructions, invitations, reproofs, and miracles, of their prophets and holy guides to reclaim them, God was at last obliged to send them captive to Nineveh and Babylon; and at length, when neither corrections nor benefits, nor even the coming of their own Messiah, could overcome their obstinacy, God was pleased to reject his once-beloved, and to call and adopt the gentiles that were afar off. But, perhaps, we may explain this passage of our author, which hath been excepted against for the reasons before given, in a good consistent sense, without supposing any prejudice or partiality to his countrymen, as the latter objection does, or that the author maintains any false fact in the instance before us, as is the sense of the former: for, 1. This writer may probably call the Jews a *righteous*, or, as the margin has it, a *holy people*, λαὸν ὅσιον, upon account of their external holiness, as being a peculiar people, a chosen generation, a holy nation, separated more immediately to God's service, and called with a holy calling. 2. The Jews may be here, not improperly, called, a *blameless seed*, σπέρμα ἄμεμπτον, upon account of the imputative righteousness of the patriarchs, Abraham, Isaac, and Jacob, their forefathers: the root therefore being holy, the branches may be considered so in like manner. 3. Though the Jews cannot indeed properly be said to be a righteous and blameless seed, with respect to God, who permitted their disgrace and punishment in Egypt, upon the account of their wickedness; yet, with respect to Pharaoh and the Egyptians, they may be said to be righteous and blameless, just and irreproachable; *Qui n'avoient jamais offensé les Egyptiens*, as having never injured or offended them, though greatly oppressed by them: this is Calmet's exposition. (See Pref. sur le Livre de la Sagesse, et Comment. in loc.)

Ver. 16. *She entered into the soul of the servant of the Lord, and withstood dreadful kings in wonders and signs.*] *i. e.* She entered into the soul of Moses, here called *the servant of the Lord*, by way of eminence, as he is in many places of Scripture. It is observable, that this writer speaks of *dreadful kings*, in the plural number, though he only appeared before Pharaoh; nor is there any reason to imagine more kings than one in Egypt, except we should, with De Muis, include some neighbouring kings, then captive or tributary to Pharaoh. (Comment. in Psal. cv.) But this author, as I have before observed, (see note on ver. 14.) gives the names of kings to great men and nobles. We have an instance of the like plural expression, and upon the same occasion, Psal. cv. 30. *Their land brought forth frogs, yea, even in their kings' chambers.* Ἐν τοῖς ταμείοις τῶν βασιλέων αὐτῶν, LXX. Coverdale's translation refers it to Pharaoh only, *She stood by him in wonders and tokens against the horrible king.* The sense of the whole verse is, that wisdom entered into the soul of Moses, and spake by his mouth, and made him even a God unto Pharaoh, before whom, his royal issue, and his nobles, he wrought so many surprising miracles, as might have convinced them, that God was the sovereign ruler, not only over all the kingdoms of the earth, but even over the elements and universal nature.

Ver. 17. *Rendered to the righteous a reward of their la-*

bours.] God gave the Israelites, at their departure, the goods of the Egyptians, as the reward of their labour among them, and as their just due for their past services. Many of the ancient fathers, as Irenæus, Tertullian, Epiphanius, &c. understand the case in this light, and look upon the spoiling of the Egyptians, as a piece of justice only due to themselves: for undoubtedly the Israelites ought, both in equity and strict right, to have had some wages or recompence for the labours and hardships they underwent in their service; to which they seem more entitled, considering the great benefits the Egyptians received from them in general, and from Joseph in particular. St. Austin, therefore, well observes, speaking of the Egyptians, "Homines peregrinos labore gratuito injustè et vehementer afflixerant; digni ergo erant et Hebræi quibus talia juberentur, et Ægyptii, qui talia paterentur." (Lib. xxii. cont. Faust.) We may add farther, in vindication of this fact, that it was done by the appointment and command of God himself, who thus punished the Egyptians for their injustice and cruelty to the Israelites. And though it is contrary to the law of nature, as well as positive law, to take away the just goods of another, because no man has a right for that purpose, yet the case is quite altered, when such an action is done by the command of God, who has an unquestionable right in, and power over, all persons and things, as the maker, and giver, and lord of all. There could be therefore no injustice in this particular, as God had an undoubted right to transfer the property of the Egyptians to the Hebrews. Nor does Scripture any where condemn or disapprove this fact; it is rather a confirmation of Scripture, for thus the promise to Abraham was fulfilled, *That nation whom they shall serve will I judge, and afterward shall they come out with great substance.* (Gen. xv. 14.) I shall not enter any farther into this argument; such as desire to see it discussed more at large, may consult Shuckford, Connex. Sacr. et Prof. Hist. vol. ii. p. 495. Waterland's Scripture Vindicated, par. ii. p. 10. Grotius de Jure Belli et Pacis, and other writers, who justify this fact by a great number of good reasons.

Guided them in a marvellous way, and was unto them for a cover by day.] This refers to the Divine protection exhibited to the Israelites in their journeying through the wilderness, when God led them by a pillar, which stood still when they were to rest, and moved forward when and which way they were to march. This pillar appeared as a cloud in the day, and served for a covering over them, to defend them from the scorching heat of the sun; which the writer of Ecclesiasticus expresses very strongly, when he calls it, σκέπη ἀπὸ καύσωνος, καὶ σκέπη ἀπὸ μεσημβρίας, (xxxiv. 16.) It was a cloud erected towards heaven, like a pillar upwards, but downwards flat and broad, spread over the body of the people, as afterward more eminently over the tabernacle; and, though but one pillar, had two different appearances and uses; of a cloud by day, to defend them from the heat, which, in those parts, was very excessive; and of a fire by night, to direct and illuminate them. Coverdale's and the Geneva Bibles express the first very properly, *On the daytime she was a shadow unto them.* This darkness of the cloud had also another use, *viz.* that it blinded and confounded their enemies, that they might not come near to assault them. Mr. Toland's account for one and the same thing giving both light and darkness to different parties, is very odd and singular, to say no worse of it: he supposes a fire was made by order of the Hebrew general, for a blind to the enemy, that they might be suspected to be where indeed they were not. (See his Hodegus, and note on xix. 7.)

And a light of stars in the night-season.] The Greek reads, εἰς φλόγα ἀστέρων τὴν νύκτα, according to Grabe's and some other editions; but ἄστρων, which the Vatican copy preserves, seems more proper and expressive; for ἄστρον signifies a *constellation*, or a great collection of stars together, according to Didymus, ἀστὴρ δὲ ἄστρου διαφέρει, ὅτι ὁ μὲν ἀστὴρ, ἕν τι ἐστί· τὸ δὲ ἄστρον ἐκ πολλῶν συνέστηκεν ἀστέρων, ζῴδιον ὄν, ὃ καὶ ἀστροθέτημα καλεῖται· (In Notis ad Il. Δ. 75.) Many of which constellations, by their joint and united light, might imitate a torch, or a *flame*, as the margin renders. But could the light of common stars, scattered here and there confusedly, assist the Israelites, travelling in a vast and pathless wilderness? or would so feeble a light serve for their direction, and be sufficient for all their purposes? Calmet compares to this light the ὁ ἀστὴρ, or the star which appeared at our Saviour's birth, (Matt. ii. 9.) "which (says he) was a light that moved in the air before the magi, something like the pillar of the cloud in the wilderness, which either stopped, or went forward, in such a manner, as was necessary for the conduct of the wise men to the proper place." This he takes to be an inflamed meteor in the middle region of the air, with miraculous and extraordinary circumstances attending it: as our version, following the Greek, seems to make the real light of the stars to be the guide of the Israelites in the night-season; ἀστέρων, taken in this sense, may be sufficient for their direction. But the Syriac and Arabic versions understand this pillar in a different sense, that it was *as* a light of stars in the night-season; the former reads, *vice splendoris siderei*, and the latter more fully, *noctù verò, vice fulgoris stellarum, splendor.* We may therefore understand this place, either of a number of constellations placed together, shining with a natural but very extraordinary light; or of a collection of meteors, with a preternatural light; or, lastly, comparatively, that this light imitated that of the brightest stars, in the sense of the oriental versions. In the Scripture, this appearance is described in much stronger terms; for the pillar, which appeared in the day like a cloud, is there mentioned to be like a light, or pillar of fire: and thus the Psalmist, *In the day-time he led them with a cloud, and all the night through with a light of fire.* (Psal. lxxviii. 14.) And to this the prophet alludes, when he says, *The Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of flaming fire by night.* (Isa. iv. 5.) Salvian rightly describes this pillar, with its different appearances, when he calls it, "Mobilem columnam, nubilam die, igneam nocte, congruas colorum diversitates pro temporum diversitate sumentem: scilicet ut et diei lucem lutea obscuritate distingueret, et caliginem noctis flammeo splendore claritatis radiaret." (De Gubern. Dei, lib. i.) It seems, after all, best, without aiming at explaining the nature of this appearance, to say, that the glorious Schechinah itself, in this pillar, gave light and comfort to God's own *peculium:* for the regent of this cloudy pillar was he that forms the light and creates darkness; and as *there was the hiding of his power, so his brightness there was as the light,* Habak. iii. 4. where the reading of the LXX. is too particular not to be taken notice of, καὶ ἔθετο ἀγάπησιν

κραταιὰν ἰσχύος αὐτοῦ; for it intimates the principle upon which the great Goel, or deliverer, proceeded to exert this his might under these different appearances, *viz.* his strong and powerful love towards his people. (See note on xix. 7.) Messieurs du Port-Royal, besides the literal, give us a very useful allegorical sense of this pillar, *viz.* "That, as the cloud, by its overshadowing, sheltered the Hebrews from the extremity of heat, so the assistance of the Holy Spirit defends us against the burnings and flames of concupiscence; and as that light of fire guided them in a marvellous way in the very darkness of the night, so the Holy Spirit illuminates men's minds with its heavenly light, under their sad state of spiritual darkness; and with its holy fire cheers and comforts the saints in their greatest afflictions." (Comment. in loc.) And, indeed, according to the mystical sense of the fathers, the whole people of Israel, and that which befel them, were types or figures of Christ and his church, as the apostle himself makes them, 1 Cor. x.: their bondage in Egypt was a type of the slavery of sin, and their deliverance from thence, of our redemption from Satan: the desert through which they passed, and the difficulties they encountered in it, were a lively figure of the miseries of this life; as Moses, their leader, was of Christ; Canaan, of heaven; the Red Sea, of baptism; and manna, of his heavenly doctrine, which came down from heaven, and nourishes unto eternal life.

Ver. 19. *And cast them up out of the bottom of the deep, therefore the righteous spoiled the ungodly.*] The expression here is ambiguous, and the interpreters are accordingly divided about the true sense of it; the far greater part of them understand it, either of the Israelites' happy escape from the Egyptian bondage, or from the dangers of the Red Sea. This seems to be the sense of all the old English translations, of the oriental versions, and of the Vulgate, which metaphorically renders, *et ab altitudine inferorum eduxit illos,* as if their escape from thence was like a return from the grave. Calmet renders very expressly, *elle a retiré les siens du fond des abysmes;* and, among the sacred critics, Grotius and Badwell are of the same opinion. But there is another, and I think, with submission, a better sense, and more agreeable to the context, which applies these words to the Egyptians, which is favoured by the comment of Messieurs du Port-Royal, which renders, *qui les a rejettez morts du fond des abysmes; i. e.* that after they were drowned, they were cast by the tide, or by God's appointment, from the bottom of the sea to the shore, where the Israelites were encamped; by which means they possessed themselves of their spoils. And to this agrees, in great measure, the account which Josephus gives, "That the winds and the waves forced their arms ashore just at the place where the Hebrews had pitched their tents: which Moses understood to be another providence, in furnishing the people with arms in this manner that they so much wanted, which were gathered together and distributed among the Hebrews." (Antiq. lib. ii. cap. 16.) That the first sense, which applies these words to the Israelites' escape from the dangers of the Red Sea, cannot be the true one, seems manifest from the context, and the following reasons: 1. That the spoiling of the Egyptians, by the borrowing of their valuable goods, is mentioned just before, ver. 17. 2. That the mention of it follows very improperly, after the relation of the drowning of their enemies; for can any thing be more absurd than this reason, that, because they were happily escaped from the Red Sea, therefore they spoiled the Egyptians before they came to it? Διὰ τοῦτο, therefore, (ver. 20.) cannot relate to this first spoiling of the Egyptians. 3. At their departure from Egypt, when they went out laden with the goods of their oppressors, there was no hymn composed on that occasion, nor do we find any recorded in their history. But in the sense which I contend for, all is right and easy; for after the account of the Egyptians being drowned, and that they were cast up from the bottom of the sea to the side where the Israelites were, it follows very naturally, that the dead bodies coming by this means into their power, they therefore spoiled them, Διὰ τοῦτο ἐσκύλευσαν ἀσεβεῖς, *i. e.* stripped them, and took their arms from them, which they most wanted. And what confirms this is, that a hymn was actually composed and sung upon this signal overthrow of their enemies (see note following). 4. Ἀνέβρασεν is not to be taken in the sense of *leaping,* as Grotius seems to understand it, making it synonymous to σκιρτᾶν, and ἐξάλλεσθαι, but is a metaphor, taken from water issuing from its source or fountain; or rather, from the bubbles rising in boiling water. Our translation, therefore, is too flat, when it barely renders, *cast them up;* for the bodies rising in the act of drowning, are here, by a beautiful and expressive allusion, compared to bubbles rising in boiling water: and the true sense is, that he made the bodies of the Egyptians rise up like bubbles from the bottom of the sea. In the sense of our version the reading should be, ἐξέβρασε. (See 2 Maccab. i. 12.)

Ver. 21. *For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.*] The ancient English versions read in the present tense, *Wisdom openeth the mouth of the dumb, maketh the tongues of the babes to speak;* which is the rendering of Coverdale's and the Geneva Bible, and may be considered as a judicious epiphonema, or useful reflection, wherewith the author concludes the chapter, to shew the great power of God, that he *who removeth away the speech of the trusty, and taketh away the understanding of the aged, who leadeth counsellors away spoiled, and maketh the judges fools;* (Job xii. 17. 20.) can, with equal ease, make the dumb eloquent, and the mouth of babes and sucklings to chant forth hosanna and praise. But I think this verse relates rather to the foregoing, and concerns the same persons: the sense, according to the original, and the oriental versions, seems to be, that the Israelites, who before were silent through fear of the Egyptians, and were not, by the many former miracles wrought in their favour, induced to bless and praise God for them, upon a sight of the sudden and universal destruction of their enemies, from a sense of the danger which themselves had escaped, and out of gratitude for the unexpected spoils which they were possessed of, sang unto the Lord, upon the occasion, that hymn of thanksgiving, or eucharistical ode, which has been so justly celebrated by all antiquity, which Archbishop Usher styles, "Omnium, quorum uspiam memoria extat, primum et antiquissimum;" *I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea:* which was seconded by Miriam the prophetess, and all the Israelitish women, with timbrels and with dances: (Exod. xv. 1.) and, according to Grotius, the children joined in and completed the harmony. (Comment. in loc.)

CHAP. XI.

ARGUMENT.

The account of what wisdom did for the Israelites after their departure out of Egypt is continued. God's different dispensations towards the Egyptians and the Israelites in the wilderness are recited, and a parallel or comparison drawn between the plagues with which God smote the former, and the great mercies which he vouchsafed to the latter, even in the same instances. That the Egyptians were deprived of water, by the river and all their springs being turned into blood, by which plague great numbers died through thirst; but the Israelites were supplied with the same element at the same time that they were afflicted, and afterward, in a more extraordinary and miraculous manner, from the rock, which flowed like a stream or river, and even followed them from place to place in their travels through the wilderness.

Ver. 3. *THEY stood against their enemies, and were avenged of their adversaries.*] Such as the Amalekites, who fell upon those of the Israelites who, through weakness or fatigue, could not keep up with the rest of the army, (Deut. xxv. 18.)and endeavoured to oppose their passage, and hinder their settlement in Canaan; the king of Arad, who attacked the Israelites as they passed that way, and took some of them prisoners, without any provocation; (Numb. xxi. 1.) Og the king of Bashan, and Sihon king of the Amorites, who were likewise the aggressors, and opposed their march: for in this sense we are to understand the place, that the Israelites did not act offensively till they were assaulted; and thus the Arabic version takes it, *Bellum contra se gerentibus restiterunt,* and ἀμύνομαι is so used in the best Greek writers.

Ver. 4. *When they were thirsty they called upon thee.*] This happened twice in the wilderness; at Rephidim they first murmured for water, (Exod. xvii. 1.) and then at Kadesh, (Numb. xx.) But though this miraculous supply of water seems mentioned twice in this verse, there is no necessity to suppose, that both these times are referred to. There is the like repetition, Psal. lxxviii. 16. which seems, according to the rendering of the LXX. to relate to the same miracle. (See also Psal. cxiv. 8.) One may often observe in this book, and the like may be said of Ecclesiasticus and the book of Proverbs, that the same sense is frequently expressed in two periods or members of the same verse, with no other difference, but a variation of the phrase. This observation will be found not without its use; but there are two others in this chapter which it may be proper to mention, as being more material, and even necessary, for the right understanding this book, and may indeed be considered as the very keys of it, at least of the remaining part: we have the first in the next verse, *That by what things the Egyptians were punished, by the same the Israelites, in their need, were benefited;* which parallel is almost constantly pursued, and strongly drawn, by way of contrast or opposition, to acquaint us, as it were in one view, with the joint history of those people, and God's respective dealing with each of them: the second is in ver. 16. *viz. wherewithal a man sinneth, by the same also shall he be punished;* which aphorism, well weighed and attended to, will be of great service for unravelling and explaining the *ten plagues* in particular, and the reason why God chose to afflict that people with *them,* rather than with any other.

And water was given them out of the flinty rock.] It is not without good reason that water is said to be given to the Israelites from *the rock.* That this miracle is mysterious, is evident from the circumstances related of it; for if there had been no other design but the relieving their necessity, that might have been supplied by rain from heaven; or if only a visible effect of the Divine power was intended to have been displayed, that had been as easily discovered, in causing new springs to rise from the earth; but Israel was not supplied with water from the clouds or the valleys, but from the rock. Hence therefore learned men have drawn a parallel, between the *rock* and Christ: 1. Because a *Rock* is the ordinary title of God in Scripture, and in a special manner it resembles Christ. (Psal. cxviii. 22. 1 Pet. ii. 7, 8.) 2. It was the Son of God, *the angel of his presence,* the conductor of his people, that then spake to Moses, and stood upon the rock, to signify the relation it had to himself. (Exod. xvii. 6.) 3. The apostle himself so explains it, *They drank of that spiritual rock which followed them, and that rock was Christ,* 1 Cor. x. 4. (See Bates's Harmony, p. 458.

Ver. 6. *For instead of a fountain of a perpetual running river.*] Ἀντὶ μὲν πηγῆς ἀεννάου ποταμοῦ. Πηγὴ ποταμοῦ is not a very usual expression, and seems to relate, if it be the true reading here, to the source or fountain-head of the Nile, the river here intended: for thus much must be allowed, that the ancients inquired after nothing more than the fountains of the Nile. (See Stephan. Dict. Histor. Geograph. in voce *Nilus.*) And Strabo and other Greek writers constantly use the word πηγὴ in speaking of them, and even whole treatises have been wrote concerning them: and when any streams are corrupted, it is natural to ascribe the fault to the corruption of the fountains whence they flow, though perhaps the accident proceeds from some other cause. There may also be, possibly, an allusion in this expression to the fountain and river in the wilderness; for the place where the water issued from the rock in Horeb, was, in the strictest sense, πηγὴ ποταμοῦ; and indeed the stream flowing thence is expressly called by the LXX. πηγαὶ ὑδάτων, Psal. cxiv. 8. (See also Joseph. Antiq. lib. iii. cap. 1.) And the stream that followed (as St. Paul words it) the Israelites in the desert wherever they went (or as some conjecture the fact, *they* followed the *river* which way soever God directed *its* course, whereby he ordered their journeys as he pleased), was to them ἀένναος ποταμός. In allusion, I say, to this stream in the wilderness, πηγὴ ἀένναος may here perhaps be ascribed to the Nile. The Arabic version applies ἀεννάου to πηγῆς, and renders, *Pro fonte fluminis abundè manante; i. e.* instead of a clear and perpetual running spring, they were troubled with a river foul with blood. But as all the other versions join this epithet to ποταμοῦ, and as the opposition lies not between what the river was in its natural state, and after it was turned into blood, but between the Egyptians being deprived of water, and the Israelites supplied with it, in the same miraculous manner; and, which is of great moment in the present inquiry, *by the very self-*

same instrument,—I am more inclined to think, that the true reading of this passage is, *ἀντὶ μὲν πληγῆς ἀεννάου ποταμοῦ*, see Exod. vii. 20. where the text says, that *he* (Moses) *lifted up the rod, and smote the waters that were in the river, and all the waters that were in the river were turned into blood.* It is no less observable, that the same rod was the immediate instrument in the other miracle, *viz.* in supplying the Israelites with water; for the Scripture is very full and explicit in this point, *And the rod, wherewith thou smotest the river, take in thy hand and go—And thou shalt smite the rock, and there shall come out water.* (Exod. xvii. 5, 6.) This conjecture is confirmed likewise by the context, particularly ver. 5. which manifestly alludes to the rod that struck both the Nile and the *rock,* and may be equally applied both to the cause and to the effect. To establish this farther, I shall shew upon what account this river may be styled *ἀέννaος ποταμός*: 1. *Ἀέννaος* is applicable to it, as it is a common epithet of a river. Instances of this may be found in the classic writers; Horace, particularly, thus describes the perpetuity of its course,

> " Rusticus exspectans dum defluit amnis ; at ille
> Labitur, et labetur in omne volubilis ævum."
> (Epist. lib. i. ep. 2.)

in opposition to brooks that often dry up, and have little or no water in them. Thus Calmet expounds this term, Comment. in loc. Besides this general reason, may not the river Nile in particular be so called, 2dly, as being, in the opinion of many learned men, one of the four rivers of Paradise, originally called Gihon? (Gen. ii. 13.) and as such may be considered, in point of time, as a perpetual running river. 3dly, The Nile may be termed *ἀέννaος ποταμὸς*, as a never-failing river, its fountain being never dry, but its streams continually fed, though in a country where it seldom or never rains: and though its source remained concealed, yet its supplies were constant, and as it were miraculous. Hence the Phœnicians, Canaanites, Syrians, Greeks, and other travellers into Egypt, had a notion that God himself supplied Egypt with these surprising and never-failing waters: and hence Homer probably calls the Nile, *Διΐπετὴς ποταμὸς, Fluvius à Deo missus,* i. e. *a river sent and maintained by God;* Odyss. Δ. 581. Strabo gives it the same title, lib. xvii. And indeed the Egyptians represent this constant miracle by the symbol of a river flowing out of the mouth of the sun, the known and fixed image of God among them. 4thly, The Nile may be called *ἀέννaος*, as being, according to the Egyptian notion, *perpetual à parte ante,* for they esteemed water to be the very origin and principle of all things, and on that account they worshipped it: the Nile in particular is sometimes termed, *Ζεὺς Αἰγύπτιος*, and therefore God smote it in the first place. And thus Philo, " Primum ab aqua Deus pœnas infligit, propterea quòd, cum aquam supra modum Ægyptii colerent, originem rerum omnium et principium esse statuerent, eam primum æquum esse putavit ad eorum castigationem advocare." (De Vita Mosis.) Lastly, May not this very ancient and celebrated river, by Juvenal called, *the river,* by way of eminence, (Sat. xv.) be considered as *ἀέννaος*, in contradistinction to the occasional water in the wilderness, which then first existed, and at length ceased to flow?

River troubled with foul blood, for a manifest reproof of that commandment whereby the infants were slain.] *i. e.* God changed the waters of the Nile, which before was a clear running stream, into a discoloured and foul water, or rather a sort of stagnating blood, wholly unfit for the Egyptians' use. Our author seems to represent the river as turned into real blood, at once to exemplify and chastise the crime of drowning the Hebrew infants therein. (See Origen and Theodoret in cap. vii. Exod.) The latter expressly says, " Hanc plagam intulit Deus propter pueros Judæorum in aquis immersos; fluvius enim, mutatus in sanguinem, conqueritur de cæde puerorum per eos commissâ :" *i. e. This plague God brought upon them for the children that were drowned, and the river thus turned into blood complained of that slaughter.* Coverdale's version is to the same purpose, *Unto the enemies thou gavest man's blood instead of living water,* which is a literal translation of the Vulgate, *pro fonte sempiterni fluminis humanum sanguinem dedisti injustis.* St. Austin (de Miraculis Scripturæ) and other ancient writers, mention what is equally surprising, that the springs and fountains themselves were likewise so affected and changed, that if an Egyptian dug for fresh water, what issued forth from the earth was like actual blood from a wound. Philo's account is nearly the same; " Unà cum mari cruentantur lacus, fossæ, alvei, rivi, putei, fontes, universa in Ægypto aquæ vis, apertæque humoris venæ velut in profluvio sanguinis, cruoris torrentes emitterent." (De Mose, lib. i.) But others think, that this calamity extended only to that part of the river, or those waters, that were nigh the court of Pharaoh; for if this plague was universal, the magicians could have had no place to practise their skill in, and effect the like. (See Jackson's works.) That such bloody and foul water should breed distempers in the Egyptians, and be even poisonous to them, is no wonder; but Josephus adds, that this was particular to the Egyptians, for the water was wholesome to the Israelites, and with respect to them retained its own nature and usual sweetness. (Antiq. lib. ii. cap. 14.)

Thou gavest them abundance of water by a means which they hoped not for.] God gave the Israelites drink in a barren and uninhabited desert, in a dry and thirsty land, where no water is; and this he did from a solid and unpromising rock. The Israelites, according to Josephus, (Antiq. lib. iii. cap. 1.) " had conceived a notion, from Moses's mentioning water out of the rock, that, dry and wearied as they were, a way was to be cut by them through the rock for the water, which gave them more uneasiness, than the thoughts of the cooling refreshment gave them pleasure. But when, upon the striking of the rock with the rod of Moses only, a large stream of water forthwith followed, they praised God for giving them *σωτηρίαν οὐδ' ἐλπισθεῖσαν*." An expression not very unlike our author's. And, to increase the miracle, this crystal stream not only refreshed them for that time in their distress, but even followed them in their journey. The Jewish rabbins are very fond of the conceit, that the rock itself followed them; but others, to soften this prodigy, more wisely assert, that the water from the rock became a river, and flowed after the camp. The reasons for this opinion are, 1. That from the time of this flow of waters from the rock at Horeb, until they came to Kadesh, the Israelites are not said ever to have wanted water, which they must have continually stood in need of, and indeed perished for want of, in their passage through the wilderness, if God had not thus miraculously supplied

them. 2. Some expressions in the Psalms seem to imply, that a river from the rock attended them from place to place in their journeyings. (Psal. lxxviii. 16, 17. 21. cv. 40.) 3. St. Paul says, that they *drank of the rock which followed them,* (1 Cor. x. 4.) which the best interpreters agree in expounding of the water that flowed from it, and went along with them. (See Pool, Whitby, Hammond in loc. and Usher's Annals ad A. M. 2513.) The rendering of the Syriac version of this passage is very particular and remarkable, *Quibus et aquam dedisti in optima illa vita, quæ non deficit,* alluding probably to that living water, John iv. 14. which our Saviour promises to all the faithful, which *shall be in them a well of water springing up into everlasting life.* In like manner this miracle has been allegorized by the fathers, and is, according to them, a visible representation of the overflowings of grace; for Christ is the true rock from whence issue those waters of life, which quench the thirst of his people, during the weary steps they take in the wilderness of this mortal life.

Ver. 8. *Declaring by that thirst then how thou hadst punished their adversaries.*] A contrast or comparison is carried on here, and in the verse foregoing, between the thirst of the Egyptians, occasioned by their foul and distempered water, and that of the Israelites in the wilderness; the first was the just punishment of obstinacy and wickedness, the second was designed to prove and admonish God's chosen people. The sense of the whole verse is, that the Israelites perceived, by their thirst of a short continuance, the different manner of God's dealing with them and with the Egyptians; the former he treated with mercy and favour, and the latter with the utmost rigour and severity. St. Austin observes, that in this plague "bibentibus erat exitium, non bibentibus pœna ob sitim quam sustinebant," (de Mirac. Script.) *i. e. unto them that drank it was death, and unto them that drank not it was a sore punishment on account of their great thirst.* Philo says yet more expressly, πολὺς καὶ ἀνθρώπων ὄχλος ὑπὸ δίψους διαφθαρεὶς, κ. τ. λ. *hominum siti enectorum magnus numerus acervatim jacebat in triviis, non sufficientibus domesticis ad sepulturæ officia,* (de Vita Mosis, lib. i.) i. e. *a great number of persons, dead with thirst, lay by heaps in the streets, their servants or friends not being able or sufficient to bury them.*

Ver. 9. *They knew how the ungodly were judged in wrath and tormented.*] Ἔγνωσαν πῶς ἐν ὀργῇ κρινόμενοι ἀσεβεῖς ἐβασανίζοντο. I think the rendering of Coverdale's and the ancient English versions far preferable: *When they were nurtured with fatherly mercy, they knowledged how the ungodly were judged, and punished through the wrath of God.* The Geneva Bible is to the same effect, *When they were chastised in mercy, they knew how the ungodly were judged, and punished in wrath,* ἐν ὀργῇ ἐβασανίζοντο, which is the better construction: *Judged in wrath,* as our version has it, seems to carry a reflection upon the equity of God's proceedings. The oriental versions understand it in like manner, and render accordingly.

Thirsting in another manner than the just.] The different effect of their thirst sufficiently appears from the description in ver. 8. that of the Israelites being only troublesome for a time, but the other was dangerous and fatal. The Greek, Vulgate, and all the ancient versions, entirely omit this sentence in this place. Our translators seem to have inserted it here, to illustrate this verse, and specify the torment: it is fetched from ver. 14. in the Vatican copy (the 15th in Grabe's edition), where it certainly is very improperly placed, as having no manner of relation to the context. So that one cannot but wonder how all the copies and versions should conspire, as it were, in this mistake, and our translators alone be so sagacious to find it out, and restore this dislocated passage to its proper place. Though it would not come in amiss at the end of the eighth verse, reading only διψήσαντας, instead of διψήσαντες.

Ver. 10. *For these thou didst admonish and try as a father, but the other as a severe king thou didst condemn and punish.*] When the Israelites were chastised, their trial continued but a short time, and God never entirely withdrew his mercy and loving-kindness from them; even their chastisement was tempered with tenderness. But the Egyptians were loaded with miseries without intermission; for after having harassed them with ten successive plagues, which terminated in the death of their first-born, God at length drowned the whole army of Pharaoh at once in the Red Sea. This distinction, and the different manner of God's acting, is well expressed here, under the respective images of an indulgent father, and an inexorable king: and the opposition is no less beautifully preserved in the terms ἐδοκίμασας and ἐξήτασας. As the former implies kindness and respect, so the latter signifies the extremity of punishment, the putting a man to the rack, and examining him by torture. And thus it is used by this author, chap. i. 9. ii. 19. iv. 6. vi. 4. and in the book of Ecclesiasticus, xvi. 22. xxiii. 10. The comment of Messieurs du Port-Royal has a judicious and useful reflection upon this passage: "That we may hence learn with what patience and thankfulness the just ought to bear the evils which happen to them in this life; for though calamities are common to them with the wicked, yet the reason of sending them is infinitely different: God sends afflictions to good men as a tender father, who chastises his children, because he loves them; but with respect to the wicked, they are to be considered as the just punishment of an abused master, or an enraged king." (Comm. in loc.)

Ver. 11. *Whether they were absent or present, they were vexed alike.*] Some interpreters understand this, that whether the Egyptians were present, or at a distance from the place where Moses was, they were equally tormented; for there was this very remarkable difference between the miracles wrought by Moses, and those of the magicians—that his were permanent, and extended over all the land of Egypt at the same time; Moses no sooner orders frogs or locusts, but they appear at once, and cover the face of the whole country, so that the absent as well as present, are equally incommoded by them: but theirs were but of short continuance, and disappeared almost as soon as produced; and their influence went no farther than the spot where the magicians themselves were. But the context seems rather to require the following sense,—that the Egyptians were equally tormented in the absence and presence of the Israelites, both when they were in Egypt, and after they were delivered from it. When they were in Egypt, they were visited with ten different plagues on their account; and after their departure thence, they were envious and uneasy at the prosperity of a people whom they hated and despised.

Ver. 12. *For a double grief came upon them, and a*

groaning for the remembrance of things past.] Διπλῆ γὰρ αὐτοὺς ἔλαβε λύπη, καὶ στεναγμὸς μνημῶν τῶν παρελθουσῶν. The true rendering of this place is, *Grief and groaning came upon them doubly* (for διπλῆ seems here to be used adverbially) *upon the remembrance of things past.* Our translation expresses this ambiguously, it seems as if one member of the sentence was wanting; but the ancient English versions quite mistake the sense of the passage; for can any thing be more foreign to it, than the rendering of Coverdale's and the Geneva Bibles? *Their grief was double; namely, mourning and the remembrance of things past.* Or διπλῆ may be understood, not numerally, to signify a precise number, but as a Hebraism, that great grief and concern fell on them, upon the recollection of things past. Junius seems to have translated it not amiss, *Duplex eos occupavit dolor et gemitus, rerum præteritarum recordantes.* And thus Calmet, *Ils trouvoient pour eux un double sujet de peines, et de larmes, en se souvenant du passé.* "Their first grief (says he) was their reflection upon their past plagues, their want of water, the death of their cattle, and that more lamentable one of their first-born. Their second cause of grief and concern was the consideration of the happiness of the Israelites, since their going out of Egypt, and God's merciful dealing with them in the wilderness. The first arose from a shame of being seen in such distressed circumstances by a people whom they despised; and the latter, through a jealousy of the happiness which that people, through God's favour, was possessed of." (Comment. in loc.)

Ver. 13. *When they heard by their own punishments the other to be benefited, they had some feeling of the Lord.*] Our version is somewhat obscure; the meaning is,—When they understood the Israelites to be assisted and refreshed with a supply of such things, as they were punished with the want of, and considered the different conduct of God towards his friends and enemies, they at length acknowledged his power, which before they disregarded, and were obliged to own, that what had happened to them was from the avenging hand of God and the effect of his enraged justice. For the reason of this different procedure, with respect to the same thing or element, was to exemplify to the world in general, and the Egyptians in particular, that God hath power over all his creatures to continue or alter them, to give or take away the use of them, from whom or in what manner he pleases.

Ver. 14. *For whom they rejected with scorn when he was long before thrown out at the casting-forth of the infants, him in the end, when they saw what came to pass, they admired.*] *i. e.* That same Moses, who had been sometimes the subject of their raillery, whom they had treated with scorn and contempt in the execution of his ministry, who had been formerly exposed and thrown into the river by the cruel order of Pharaoh, and from a happy escape thence received his name, in the end commanded their wonder and admiration by the power of his miracles, which declared him to be the favourite of heaven, the ruler of nature, and the *god of Pharaoh.* And it is the opinion of some writers, that even among the Egyptians, Moses was honoured after death with religious veneration. Eusebius, from the authority of Artapanus, says expressly, that he was honoured among that people ἰσοθέου τιμῆς. (Præpar. Evang. lib. ix. Cyril. cont. Jul. lib. i. Tenison on Idolatry.) Our version of this place is obscure; it represents the Egyptians ridiculing Moses when he was flung into the river; which scoffing, though it may well be supposed true in general, yet is not particularly applicable to Moses at that time: it is better therefore, and more agreeable to truth, to understand this of him in his public character, and in his employment, as God's messenger to Pharaoh; ἀπεῖπον χλευάζοντες, was often true. I think, therefore, the sense would be more determinate and clear, if part of the first sentence was included in a parenthesis, thus, ὃν γὰρ (ἐν ἐκθέσει πάλαι ῥιφθέντα) ἀπεῖπον χλευάζοντες, ἐπὶ τέλει τῶν ἐκβάσεων ἐθαύμασαν· i. e. *him, whom they rejected with scorn (that same Moses who was long before thrown out with the rest of the children), they in the end admired,* &c. For it was a remarkable instance of providence, as well as matter of great surprise to the Egyptians, that he who was thrown into the river should be the instrument of turning that river into blood, and that the Israelites, seemingly an abandoned and forsaken people, should be so wonderfully succoured and preserved.

Ver. 15. *But for the foolish devices of their wickedness, whereby being deceived they worshipped serpents void of reason.*] God, by way of punishment for the folly and iniquity of the Egyptians, permitted them to fall into the most ridiculous idolatries, to adore even crocodiles and venomous serpents. Jupiter in Lucian says, that the Egyptian gods were αἰσχρὰ καὶ γελαιότερα, *filthy and more ridiculous than the gods of other nations.* (De Concil. Deorum.) And it is observable, that their deities are called not only by the fathers, but by the poets, *Portenta* instead of *Numina.* Thus Juvenal:

——"Quis nescit qualia demens
Ægyptus portenta colat?" (Sat. xvi.)

And Virgil pays them no greater compliment when he calls them

——"Omnigenûmque Deûm monstra."
(Æn. lib. viii. ver. 698.)

Origen has the like charge against the Egyptians, and exposes some of their favourite deities with much pleasantry. "When you approach (says he) their sacred places, they have glorious groves and beautiful chapels, temples with magnificent gates and stately porticoes, and many mysterious and religious ceremonies; but when once you are entered, and got within their temples, you shall see nothing but a cat, an ape, or a crocodile, a goat or a dog, worshipped with the most solemn veneration." (Orig. cont. Cels. lib. iii.) Ælian says, that serpents among the Egyptians τιμῶνται ἰσχυρῶς, *are zealously worshipped,* that they are kept in their houses, and become so tame, that even among their children they are innocent and inoffensive. He describes their *latibula,* diet, and the manner of feeding them, and shews in many instances the great care taken of them, and the particular regard paid to them. (Ælian. lib. xvii. Hist. Animal. cap. 5.) Philo is very express as to the crocodile in particular, Ἐν Αἰγύπτῳ τὸ ἀνθρωποβόρον καὶ ἠρίων ἀργαλεώτατον κροκόδειλος, κ. τ. λ. i. e. *The crocodile which devours men, and is the fiercest of animals, is bred in the sacred river Nile, and abounds in those parts where he is worshipped by the natives.* (Fragm. Philon. tom. ii. p. 646.) Juvenal, to expose the superstition of

the Egyptians, very ludicrously describes a fierce contest between the inhabitants of two neighbouring towns about the superior honour of a serpent or an ape; (Sat. xv.) and Tully, amongst the monstrous objects of their worship, reckons *crocodilos, aspidas, serpentes.* (De Consol. See note on xv. 18.) Herodotus speaks of ἱεροὶ ὄφιες, or *sacred serpents* about Thebes, which, when they were dead, were buried by the superstitious with great pomp in the temple of Jupiter. (Herod. in Euterpe.) It is certain, that in the Egyptian hieroglyphics no symbol was more frequent than that of a serpent. (See Orus Apollo.) Many reasons are assigned by the learned for the particular honour paid to serpents—as, because they can twine and turn themselves into all shapes; hence probably called σκολιοὶ ὄφιες by our author, (xvi. 5.) and because they enjoy, as it were, perpetual youth, by annually casting their skin, and therefore not improperly made the symbols of life and health in Egypt and other countries: but these, however plausible for their being made symbolical representations, are not sufficient reasons for their worship, which more properly owes it original to the subtilty and artifice of the devil; for it is his favourite stratagem, his darling engine, to deceive mankind under this form, encouraged, no doubt, by the fatal success of his first attempt upon Eve in this borrowed shape. Nor is this true only of the Egyptians, but, wherever the devil reigned, the serpent was had in some peculiar veneration. (See Stillingfleet's Orig. Sac. b. iii. cap. 3.)

And wild beasts.] Tully observes of the Egyptians, that they consecrated almost every kind of beasts; "Omne fere genus bestiarum Ægyptii consecrârunt." (De Nat. Deor. lib. iii.) But the sacred animals which they principally regarded were, according to a learned writer, these that follow, *viz.* "the serpent, the beetle, the hawk, the wolf, the lion, the goose, the crocodile, the bull, the cat, the dog, and the baboon. These, as being symbolical of their two principal deities, Osiris and Isis, they accounted sacred, and substituted them in the place of their deities." (Shaw's Travels, p. 397.) At first, as Plutarch thinks, they did not directly worship these, but adored the divinity that was represented in and by them. But though it is certain that the Egyptians chose at first the figures of beasts for the symbols, or hieroglyphical signs, of their gods, yet it is as certain, that at length their worship came to be terminated in them; for as they worshipped their Jupiter Ammon under the figure of a ram, their Anubis under that of a dog, from whence Virgil calls him, *Latrator Anubis,* and their Apis under that of a bull, or ox; so, in time, at least among the vulgar, who considered not sufficiently the intention of these symbols, these representations were esteemed as real and original deities themselves. Lucian's account of the introduction of these animals into their theology is very extraordinary, and even ludicrous, "That in the wars between the gods and the giants, the former for safety fled into Egypt, where they assumed the bodies of beasts and birds, which they ever after retained, and were accordingly worshipped and reverenced in them, εἰσέτι καὶ νῦν φυλάττεσθαι τὰς τότε μορφὰς τοῖς θεοῖς." (De Sacrificiis.) Grotius thinks the original of this practice of worshipping beasts came from hence, *viz.* that the stars were by astronomers cast into the forms and shapes of particular beasts, and great benefits were supposed to be received from their influence. (Explicat. Decal.) And it must be confessed, indeed, that many of the animals, of which the stars bear the name, and to which, by a strong fancy, they were imagined to bear some resemblance, were honoured with a religious veneration by the Egyptians, such as the bull, the ram, the goat, and the dog. The first of these animals, being their favourite Apis, the prophet Jeremiah takes notice of, (xlvi. 15.) and, by a severe sarcasm, according to the version of the LXX. exposes the worship of it; for he represents it as flying from the desolation of Egypt: and the question, Διατί ἔφυγεν ἀπὸ σοῦ ὁ Ἄπις, ὁ μόσχος ὁ ἐκλεκτός σου; (which is the reading likewise of the Arabic version) shews its inability to assist others in distress, though by the Egyptians esteemed Θεὸς ἐναργέστατος. (See Ælian. de Animal. lib. xi. cap. 10. Spencer, de Legib. Hebr. tom. ii. p. 848.) The last, *viz.* the dog, was the peculiar object of worship of a whole Egyptian province, and was an animal reverenced and sacred from one end of Egypt to the other. This Juvenal means, when he says,

"Oppida tota canem venerantur"—— (Sat. xv.)

And in the same manner the other pagan writers make themselves merry with the Egyptian superstitions. (See note on xii. 24. xv. 18.) Nor can we, if more authorities were wanted, have a stronger instance of the very particular regard paid by the Egyptians to dogs, cats, and sheep, than what Prideaux mentions, *viz.* "that Cambyses placed these in the very front of his army, when he took Pelusium, as knowing them to be sacred to, and honoured by, them." (Connex. vol. ii. p. 14. in not.)

Thou didst send a multitude of unreasonable beasts upon them for vengeance.] The author of this book mentions elsewhere, (xvi. 3.) beasts being sent among the Egyptians as instruments of vengeance; though no express mention is made of this in Exodus, or any part of Scripture. Indeed, in Exod. viii. 21. where the text reads, *Behold, I will send swarms of flies upon thee,* the margin has it, *a mixture of noisome beasts;* and the Chaldee paraphrase on Psal. xviii. 45. renders more explicitly, *a mixed multitude of wild beasts of the field.* The Jews have a notion, as appears from the author of the Life and Death of Moses, quoted by Bishop Patrick in loc. that God sent lions, wolves, bears, and leopards, and such-like furious beasts, which killed not only their cattle in the field, but their children in their houses; which seems likewise to be the opinion of Josephus, who, among the Egyptian plagues, reckons θηρία παντοῖα καὶ πολύτροπα. (Antiq. lib. ii. cap. 14.) But as Bochart, De Muis, and other good writers, understand these passages of Scripture of swarms of flies only, so it is plain from what follows in our author, that wild beasts are not here to be understood, but rather frogs, locusts, and venomous flies. And thus Calmet renders, *des grenouilles, des mouches, des sauterelles, des poux.* (Com. in loc.) I think therefore here, and in Rev. iv. 6. where there is the like mistake, ζῶα would be better rendered *living creatures* than *beasts;* and so the same word is well translated, Ezek. i. 5. The reflection of Messieurs du Port-Royal upon this occasion is very just, and too fine to be omitted; *L'homme abuse de la creature: i. e.* "Man abused the creature to provoke God, and God made use of the creature to punish man: he shewed his equity at the

same time in proportioning the punishment to the crime, and his power, in making even the smallest, and otherwise the most despicable creatures, become formidable to man, which he can do with the greatest ease, when he pleases to make use of them as the instruments of his vengeance." (Comm. in loc.)

Ver. 16. *That they might know that wherewithal a man sinneth, by the same also shall he be punished.*] In God's government of the world, instances are very frequent where the nature of the sin, and the punishment attending it, have very remarkably answered to each other. It would be almost infinite to transcribe profane history upon this occasion; but it may not be unacceptable to exemplify the truth of this observation in general, from the principal facts of this nature recorded in Scripture, nor improper to illustrate it from a survey of the plagues of Egypt in particular. To begin with the first sin, which, it is melancholy to observe, was almost as early as the very existence of man: Adam eats of the forbidden fruit of the earth, and the curse of the ground was the punishment to him and all his posterity. The overflowing of vice in the old world was miraculously punished with a deluge of waters; and Sodom, that had burned so long with unnatural lust, was at length consumed by fire and brimstone. Nadab and Abihu, for putting strange fire in their censers, were instantly struck dead in the tabernacle, by fire from heaven. Samuel observed the like rule of justice and retaliation in the execution of Agag, pronouncing, *That as his sword had made women childless, so should his mother be childless among women.* The adultery and homicide of David, was revenged by the incests and murders of his children; and, because he gloried in the number of his people, he was punished with the loss of seventy thousand of them by pestilence. And the barbarous Adoni-bezek, who had cruelly dismembered so many captive princes, met himself at last with a suitable requital, and was treated in the same manner. Hezekiah's vanity, in shewing his riches and treasures to the ambassadors of the king of Babylon, was requited with the threat, that all that he had thus proudly shewn, should one day be carried away into Babylon. The like return was made to Saul, Goliath, Ahab, Jezebel, and Jehoiakim. (See also Ezek. xxxv. 15. Isa. xxxiii. 1. Joel iii. 6—8.) But this retribution, called ἀντιπεπονθὸς, or *the punishing like with like*, will be best and most appositely exemplified in the history of the Egyptians in particular, where the connexion between the crime and the punishment, is visibly distinguishable in every one of the plagues. 1. God turned the river into blood, and thereby rendered its water not only useless, but unwholesome, to punish the death of the Hebrew infants thrown into it. 2. The disagreeable croaking of frogs throughout the land of Egypt, represents either the cries of the children, or the shrieks of the oppressed Israelites. 3. The nastiness of lice was not only designed to chastise the effeminacy and luxury of the Egyptians, but, according to the Jews, was intended to punish them for employing the Israelites in dirt and filth. 4. The stings of the venomous flies revenged their oppression by cruel and painful tasks. 5. God destroyed their cattle by a murrain, because they had deprived the Israelites of their cattle, and had used them like beasts of burden. Or, we may suppose this plague to be inflicted for their worship of beasts. 6. The biles on the Egyptians themselves, from head to foot, represented the marks of cruelty upon the flesh of the Israelites by their blows and scourges. 7. God revenged their reproaches, insults, and menacing language, by lightnings, strange hail, and thunders, which the Hebrew and the LXX. style *the voices of God*, and the Chaldee paraphrase very expressly, *Tonitrua Maledictionis.* 8. As they robbed and deprived the Israelites of their wages, the locusts in return ate up all the fruit of their ground. 9. The Egyptians kept the Israelites close prisoners, and God confined them as remarkably by that thick darkness which would not permit them to stir. 10. They evil-entreated God's first-born, his chosen people, for a long time; and God destroyed all their first-born in one moment. In the Jewish writings there are many examples, in which the vengeance of God has discovered itself in a manner and way adapted and suited to the very crimes. (See particularly, 2 Macc. ix. 5, 6. and iv. 24. 32.) Nor is the connexion less visible in the history of the church, and its persecutors.

Ver. 17. *For thy Almighty hand that made the world of matter without form.*] The author seems to intimate by this expression, that God created the world out of pre-existent matter; and possibly he may speak this according to the opinion of the Platonists, who held not any temporal creation of the world, in the strict and proper sense of that word, but the production of its form only from *formless hyle*, which they called ἀκοσμίαν, or *shapelessness.* Plato, speaking of the Almighty δημιουργὸς, says, εἰς τάξιν αὐτὸ ἤγαγεν ἐκ τῆς ἀταξίας· (In Timæo.) But Chalcidius, in his commentaries upon this piece, after a great deal of learned pains taken to search out the true meaning of Plato, concerning the origin of *hyle*, thinks him to mean, not only the bringing of matter into form, but the original production of matter itself. (Chalcid. in Tim. p. 377.) Allowing, therefore, Plato to assert a pre-existence of rude matter before the formation of the world, yet he may be understood in the same sense that we believe a *chaos* to have gone before the bringing the world into the order it is now in. Our author, therefore, though in this sentiment he should transcribe Plato, may, and probably does, mean, that God at first created all matter out of nothing, which, in the beginning, was *tohu ve bohu*, i. e. *without form and void*, as our version has it; but in the Hexaëmeron, *God gave every thing its form, and ranged and placed them in the order we now see them.* And this, the writer to the Hebrews seems to mean, when he says, *That the worlds were made by the word of God, so that things which are seen were made,* ἐκ μὴ φαινομένων, (Heb. xi. 3.) or rather, ἐξ οὐκ ὄντων, as the writer of the second book of Maccabees more fully expresses it, vii. 28. For this, as it conveys a higher idea of God's omnipotence, so is it likewise more agreeable to the scope of the argument; for the reasoning in the following verses, we may observe, proceeds *a majori ad minus*, that if God could create the world out of nothing, and stamp beauty upon the rude chaos, he might, with much more ease, make any part of the creation fulfil his vindictive will, or even create new instruments of his wrath on purpose.

Wanted not means to send among them a multitude of bears or fierce lions.] "God did not punish the obstinacy of the Egyptians all at once, but by degrees and intervals, that he might evidence his mercy, even in the pouring forth

of his wrath and fury, and the desire he hath, that lesser chastisements might prevent greater, and exterminating judgments. It was as easy for God to have sent at first lions to have destroyed them utterly, as to send the flies and frogs by way of a timely warning; but he restrains the course of his wrath, and contents himself at first to inflict a lighter punishment, to the end that men, being affrighted with those timely and more favourable strokes, may judge how intolerable it will be to bear the extremity of his wrath, and to drink the dregs of the cup of his fury. But when he meets with hearts altogether hardened, he makes them pass through all the degrees of his anger; he is forced by their impenitence to proceed to extremity, and to be as firm in his justice, as they are in their obstinacy." (Royaumont's Hist. Bib.) Philo, who often imitates our author, has likewise some useful reflections upon this place: ἴσως τις ἐπιζητήσειε διά τι τοῖς οὕτως ἀφανέσι καὶ ἠμελημένοις ζώοις ἐτιμωρεῖτο τὴν χώραν, παρεὶς ἄρκτους καὶ λέοντας· κ. τ. λ. i. e. *" Perhaps some may inquire, why God punished Egypt with so small and despicable animals, passing by bears and lions?* The answer is, 1. That God designed to correct the inhabitants of that place, rather than quite destroy them; for if he had intended the latter, he never would have made use of such small and seemingly-insignificant creatures, as his instruments, but rather famine, or the pestilence, which are scourges from heaven, and carry a sweeping desolation along with them. 2. The different manner of God's procedure from that of his creatures, is hence discernible; for when men go to war to revenge an injury, they form the strongest alliances, and such as are able to assist them with the most powerful succours, and to strengthen their weakness most effectually: but God, who is the supreme power, and all-sufficient for his own great purposes, if at any time he makes use of instruments of vengeance, does not choose the greatest, or the strongest, being indifferent as to the natural powers of the creatures; but he gives to small, and otherwise feeble things, a superior and uncontrollable force, and by *them* more surprisingly punishes the wicked. For what is more despicable than lice? And yet such was their avenging power, as to subdue the Egyptians, and even extort a confession from the magicians themselves, that this was the finger of God." (Phil. de Mose, vol. ii. edit. Mangey.)

Ver. 18. *Or unknown wild beasts full of rage, newly created.*] This may either mean beasts of an uncommon kind, and of a fierceness hitherto unobserved, or beasts that have unusual venom, or in a greater degree; for so θυμὸς is often used; (see xvi. 5.) and thus Calmet understands it, *des bêtes d'une espece inconnue, pleine d'une fureur toute extraordinaire, ou d'un venin nouveau.* (Com. in loc.) The Vulgate renders, *novi generis irâ plenas ignotas bestias,* which may take in any or all the foregoing senses.

Breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes.] Our version follows a copy which read βρώμους, *filthy scents;* but Calmet thinks βρόμου, which other copies retain, the true reading, and understands it of smoke, flung out with great force and much noise, like that which is thrown out from Mount Vesuvius, or that which the poets have feigned to issue from some fabulous animals, who are described by them as throwing fire with a roaring noise out of their mouth and nostrils: but should not the reading then be ἢ βρόμῳ λικμωμένους καπνὸν, or *with a mighty noise puffing out smoke?* The description here of imaginary beasts formed for destruction, which is very poetical, is not unlike that fine one of the leviathan in the book of Job, with this difference only,—that those circumstances of terror which are here given to this or that particular species of beasts, are all united in him *who can open the doors of his face, his teeth are terrible round about, by his neesings a light doth shine, and his eyes are like the eyelids of the morning: out of his mouth go burning lamps, and sparks of fire leap out: out of his nostrils goeth smoke, as out of a seething caldron: his breath kindleth coals, and a flame goeth out of his mouth: in his neck lodgeth strength, and sorrow is turned into joy before him.* Where the rendering of the LXX. is observable, and conveys a more lively idea of terror, ἔμπροσθεν αὐτοῦ προτρέχει ἀπώλεια, i. e. *before him marches destruction. Behold, the hope of him is in vain; shall not one be cast down even at the sight of him?* (xli. 9. 18—22.) Ovid's description, which has been much admired, comes far short of the inspired writer in the sublimity of the sentiments:—

> " Ecce adamanteis vulcanum naribus efflant
> Æripedes tauri, tactæque vaporibus herbæ
> Ardent"—— (Metam. lib. vii.)

Ver. 20. *Yea, without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power.*] Λικμηθέντες ὑπὸ πνεύματος δυνάμεώς σου· i. e. *By one pestilential blast of air,* as it is generally understood; or it may be rendered in a higher sense, *by the Spirit of thy power,* or *the powerful* πνεῦμα, *the Spirit of the Almighty.* (See the note on v. 23.) The sentiment, according to the common acceptation, is very grand and magnificent, that God could have created beasts on purpose for vengeance, whose very looks, even without their violence or poison, should have scattered death; and with more ease could he have destroyed the Egyptians by a look, a word, a blast. And thus he destroyed the formidable army of the Assyrians: for when all things seemed desperate, and the enemies of Jerusalem thought themselves just masters of it, God sends his blast, and instantly a *hundred fourscore and five thousand became dead corpses.* (Isa. xxxvii. 7. 36.) The Psalmist has finely expressed this, by *the blasting of the breath of God's displeasure;* (Psal. xviii. 15.) which includes at once what our author has expressed in both these sentences. Job, whom this writer seems often to imitate, expresses himself concerning the desolation of the wicked in like manner: *They that plough iniquity, and sow wickedness, by the blast of God perish, and by the breath of his nostrils are they consumed,* (iv. 8, 9.) By any of these means might the Egyptians have perished, *being persecuted of vengeance,* and pursued by it, which the Vulgate understands, *of the stings of their own consciences,* " persecutionem passi ab ipsis factis suis;" and so Coverdale renders, *being persecuted of their own works.* But though God can use all or any of these extraordinary instruments of vengeance, yet his known and ordinary way of dealing is to follow the impartial rules of justice, and to proportion his punishments to the nature and quality of men's crimes.

But thou hast ordered all things in measure, and number,

and weight.] This aphorism is very just, when applied to the beauty and harmony of God's natural works; but the context necessarily confines it to the government of the moral world, *viz.* that God's wrath, in his dealings with the children of men, is neither rash nor hasty, inconsiderate nor excessive, fickle nor inconstant, groundless nor unjust, as that of his creatures too generally is; but he exercises his justice with the strictest impartiality, *in measure, number, and weight; i. e.* he considers the nature of the offence, and the heinousness of its aggravations, and proportions the duration and extent of his vengeance accordingly. And as he acts not through passion, resentment, or hatred, his chastisements are always just, suited to the greatness of men's faults, and the demerit of sinners. It was not therefore without good reason that the heathens have painted Jupiter with a pair of scales, in which he weighs and determines men's respective destinies:

> "Jupiter ipse duas æquato examine lances
> Sustinet, et fata imponit diversa duorum," &c.
> (Æn. xii.)

Ver. 22. *For the whole world before thee is as a little grain of the balance.*] As God's justice weighs all actions in an equal balance, so, with respect to his power, the whole world may be considered as the most minute and inconsiderable thing in it. The prophet Isaiah has the very same comparison upon the like occasion, which the LXX. express almost in the same manner, ὡς ῥοπὴ ζυγοῦ, (xl. 15.) and it might as well have been expressed by the *dust of the balance* here, as our version has it in that place. For as the *nothingness of the world,* if I may be allowed the expression, is placed here in a contrast with God's infinite power, the most inconsiderable, the most imperceptible atom is properer to be mentioned, than a little grain, or any, even the least sensible weight, as the margin has it.

Ver. 23. *But thou hast mercy upon all, for thou canst do all things, and winkest at the sins of men, because they should amend.*] Ἐλεεῖς δὲ πάντας ὅτι πάντα δύναται. Ὅτι should not be translated *for,* but *because;* the meaning being here, that almighty power is the cause or foundation of his unbounded clemency, as mercy is always the generous attendant upon real greatness. That this is the true sense, is plain from ver. 26. and xii. 16. This mercy God offers to all, and suspends for a time the execution of his vengeance, to give them time and room for repentance; and when they do repent, for so Calmet farther understands these words, as a tender father, whose arms are always open to receive the penitent and returning prodigal, he is ready to pardon all that truly turn to him. It is a pious reflection of Messieurs du Port-Royal, "Happy are those who rightly understand the infinite goodness of God, and improve the consideration of it to their great advantage; for they who know it only so far as to abuse it, and lose sight of his justice, in the pleasing contemplation of his mercy, and thereby make it the occasion of sin, have great reason to fear, that his patience and forbearance, so often disregarded by them, will at length turn into rigour and severity, according to the account of the true Solomon, Prov. i. 26, 27, &c."

Ver. 24. *For never wouldest thou have made any thing, if thou hadst hated it.*] God did not make the world, or any thing in it, for the mere exercise of his power, much less for the sport of his tyranny; but his goodness was the cause of the production of all things. God is an all-sufficient being, perfectly blessed in himself, nor was his essential felicity capable of any accession from the existence of any creature; it was therefore his free goodness only that moved him to create all things, that he might impart happiness to all his creatures. That notion therefore is certainly not only groundless, but cruel, which represents God from all eternity decreeing some men to endless and unspeakable torments, whom, according to this opinion, he must create with a formed design of making them unhappy, and falling, without any demerit, a sacrifice to his justice. This gloomy tenet of the supralapsarians, as it is called, is inconsistent with Scripture, which represents God not only loving all his creatures, but emphatically as *love itself.* How much juster, and more worthy of the great Creator, is that sentiment of Pherecydes, εἰς ἔρωτα μεταβλῆσθαι τὸν Δία μέλλοντα δημιουργεῖν? i. e. *God transformed himself into love when he made the world?*

Ver. 25. *How could any thing have endured, if it had not been thy will?*] The same tender affection which at first inclined God to create things as they are, and to communicate his extensive goodness to the several orders of beings, moves him to preserve the things made by him, and to continue them in their original condition. For there is nothing which God has created, that is either so distant, so little, or so inconsiderable, which God does not inspect and take care of, and, to speak in the language of a polite writer, which he does not essentially inhabit. And if the great Maker of all things should not be thus graciously disposed towards his creatures, if he should withdraw his overruling providence, there would not only be the greatest confusion, but an end of universal nature. Seneca assigns the true reason of the world's continuance, "manent cuncta, non quia æterna sunt, sed quia defenduntur curâ regentis:" (Epist. 58.) and the Psalmist, the cause of its decay, *When thou hidest thy face they are troubled, when thou takest away their breath they die, and are turned again to their dust.* (Psal. civ. 29.)

Or been preserved if not called by thee.] *i. e.* How could any thing have continued, if thou didst not order it to continue? And thus the Syriac version understands it, *Quomodo conservaretur aliquid, nisi tu præciperes?* And Calmet, *Qui se pût conserver sans vôtre ordre?* (Com. in loc.) To *call,* when applied to God, is the same as to create, ordain, command. And thus St. Paul uses the expression, (Rom. iv. 17.) *God, who quickeneth the dead, calleth those things which be not, as though they were; i. e.* he equally commands the dead and the living. And the Psalmist, (cxlvii. 4.) he *calleth them all by their names; i. e.* he commands them into his presence.

Ver. 26. *Thou sparest all, for they are thine, O Lord, thou lover of souls.*] Φιλόψυχος, or *lover of souls,* is the highest character that can be given of God. To call him φιλεβραῖος or φιλέλλην, *a lover of Jews or Greeks,* is in comparison a low and scanty denomination, as it expresses his care for only a part of the species. (See Barrow's Works, tom. ii. p. 208.) Nay, even φιλάνθρωπος itself, which is the most complex term, and takes in the genus of mankind, is not so amiable and perfect as φιλόψυχος, which includes his love and tenderness for the more valuable part of our

nature. It is pretty observable, that God is no where in Scripture called φιλάγγελος, though even this character, if it was predicated of God, would not, with respect to us at least, be so adorable. But as God is said here to *spare all*, and to be a *lover of souls*, without distinction, perhaps our author may allude to that command of God to Moses, Exod. xxx. 12—15. that when they took the sum or number of the people, every man so numbered, from twenty years old and upwards, should pay half a shekel to the sanctuary, as a ransom for his soul to God, under the penalty of a plague to ensue the neglect of such a payment; which was a most easy and favourable capitation, inasmuch as, when their lives were the forfeit of their sins to God, God in mercy thus accepted a small ransom for them; and he accepted an equal ransom for the lives of the lowest as well as the highest among them, as they were all of equal value in his sight, who careth for all alike.

CHAP. XII.

ARGUMENT.

The author mentions fresh instances of favour bestowed by God upon the Israelites, particularly in bringing them to, and settling them in, the land of Canaan, from whence he drove out the old inhabitants for their barbarous and inhuman rites of sacrificing their children, and feasting upon blood, &c. by which the holy land was defiled. But unworthy as the Canaanites were of mercy, God did not exterminate them at once, but his conduct towards them was very gracious. And from God's slowness to take vengeance even of these, he proceeds (ver. 19.) to deduce this useful and comfortable lesson, *viz.* that the intention of God's forbearance is to invite sinners to repentance, who are from hence encouraged to hope, that they shall be accepted through the sincerity of it; but such as slight his gentle corrections, and disregard his kind notices, shall at length experience a judgment worthy of God.

Ver. 1. *FOR thine incorruptible Spirit is in all things.*] This verse seems necessarily connected with the last of the foregoing chapter, though in all the editions it is separate and distinct from it. It contains the reason why God is φιλόψυχος, or *a lover of souls, viz.* because his Spirit dwelleth with or in every man, ἐστὶν ἐν πᾶσι· even with the wicked, till they, through their own fault, force it to depart. (See note on i. 5.) This is manifestly the sense of the Syriac translation, which is more explicit than the rest of the versions, beginning this chapter, *Amator es animarum, quia Spiritus tuus bonus habitat in omnibus.* And this it does without any prejudice to its own perfection, for the Spirit contracts no defilement by its inhabitation for a time in a wicked breast; its purity, like that of the sun, remains unsullied, though it shines upon filth and dirt. The Vulgate is particular in reading this place with an epiphonema, or note of admiration, at the goodness of God, "O quàm bonus et suavis est, Domine, Spiritus tuus in omnibus!" *O how benign and full of sweetness is thy Spirit, O Lord, towards all men,* or in all its proceedings! which pious reflection may refer either to God's dealing with the Egyptians in the former chapter, or with the Canaanites mentioned in this, or respect his forbearance towards sinners in general. Grotius understands by *Spirit* here, the soul of man, that it is incorruptible and immortal, and an image of the Divine eternity, and refers to ii. 23. which is not so agreeable to the sense of the context.

Ver. 2. *Therefore chastenest thou them by little and little that offend.*] God does not proceed with haste and eagerness to punish his enemies, as if he was jealous or afraid that they would escape from him, nor does he pour on them all his wrath at once, or on a sudden, as if he could not command his temper or resentment: he punishes not usually with such excess and rigour, as if he purposely sought the destruction and utter extinction of his enemies, but, aiming at the amendment, welfare, and happiness, of those he corrects, he chastises rather as a master, a father, a God. St. Ambrose finely observes, "that what is here mentioned of God's lenity in punishing by little and little, is an excellent maxim for the conduct of life, for that we ought equally to avoid the two contrary extremes, and to observe a medium between a faulty complaisance, or tenderness, that pardons every thing, and a rigid severity, that excuses nothing, which makes no favourable allowance for human frailty, and is not at all softened by any mitigating and alleviating circumstances."

Ver. 3. *For it was thy will to destroy by the hands of our fathers both those old inhabitants of thy holy land.*] The Israelites were raised by God on purpose to be a scourge upon every shocking vice and flagrant villany of the nations around them. This people, eminently distinguished by the Divine favour and protection, God made choice of to chastise the enormities of the Canaanites, Amorites, &c. who were every ways profligate and utterly abandoned, as appears by the context, to drive them out of the holy land by their hands, and to retort in a particular manner their cruelties upon their own heads. As God had purposed utterly to destroy the nations of Canaan, so he did not dispose any of them to accept of peace from the Israelites, in order to their preservation; *it was of the Lord* (as the sacred text expresses it) *to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but be destroyed as the Lord commanded,* Josh. xi. 20. where the exaggeration of the expression is very observable, and is intended to denote the certainty and violence of their destruction. (See also Deut. vii. 1, 2.)

Thy holy land.] The Almighty at first represented himself to the Jews as a gentilitial God—the God of Abraham, Isaac, and Jacob; afterward, as a local Deity, who had preferred Judea to all other countries, and chosen it for his peculiar residence, on which account it is generally characterized in the sacred writings by the name of *his* land, (Levit. xxv. 23. Deut. xi. 12. Psal. x. 16. Isa. xiv. 25.) and here by this writer more fully, *his holy land.* It was called the *holy land,* κατ' ἐξοχὴν, either because it was promised to the patriarchs, and was the habitation of them and the prophets; or because God's chosen people dwelt there; or, lastly, because the true worship of God, under the old testament, chiefly flourished there. Upon account of the singular temperature of the air, the wholesomeness of the climate, the fruitfulness of the soil, and the very great plenty of all kinds of things, it is said in Scripture to flow with milk and honey, and Ezek. xx. 6. to be the glory of all lands, and frequently, upon account of the great

blessings with which it abounded, it is made a type of heaven, from thence called the heavenly Canaan. No wonder therefore that God should promise this good land to Abraham and his seed for an inheritance, and that he should at length give it to the most worthy colony of his children. See ver. 7. and Adrichomius's Pref. to Theatr. Terræ Sanctæ, where he says, that it was anciently called the land of promise, and by the writers of the Old Testament, and Josephus, the land of Canaan, from Canaan the son of Ham, who lived there with his children. By Ptolemy, and the ancient geographers, it is styled Palestine, but the most common name is the *holy land;* and yet this does not occur in Scripture, nor any where in the Apocryphal writings, but here and 2 Macc. i. 7.

Ver. 4. *Whom thou hatedst for doing most odious works of witchcrafts.*] Canaan, from whom the Canaanites were descended, was the son of Ham, or Cham, and from him the learned derive the original of witchcraft and sorcery: he is thought by some to be the same with Zoroastres, the inventor of magic. Cassian acquaints us from very ancient tradition, that Ham, before he entered into the ark with his father Noah, engraved upon stones and plates of metals, which the waters of the deluge could not spoil, his art of magic and sorcery, that it might more effectually be preserved, which memorials he found when the deluge was over; and, communicating them to his children, propagated that art and wicked superstition among his posterity. (Cassian. Collat. viii. cap. 21.) He adds also, that, besides the elements, the inhabitants of Canaan worshipped a multitude of devils that presided over their τελετὰς ἀνοσίους, or *wicked rites.*

Ver. 5. *And also those merciless murderers of children.*] What is mentioned in this and the following verse about the inhuman murder of children, most undoubtedly relates to the sacrificing of them to Moloch. Thus Selden, whose authority is beyond all commentators, speaking of the rites of Moloch, de Diis Syris, Syntag. i. cap. 6. says, "Hæc sunt sacra, quæ Sapientiæ voluminis autor vocat τεκνοφόνους τελετάς," (cap. 14. com. 23. et cap. 12. com. 5, 6.) The sacrifices that were offered to Moloch were of seven sorts, six of them were the same as some of the Jewish sacrifices instituted by Moses; the seventh was the sacrifice of a son; and he that sacrificed this kissed the idol, which had the face of a calf, and to this the prophet Hosea is thought to allude, xiii. 2. The manner of offering the children to Moloch was this: The image was heated by fire put under it, till it was red hot, and shone again, and then the priests took the victim or child, and placed it in the burning arms of Moloch, which were extended on purpose; and that the parent or relations might not hear the shrieks of the child, they danced before the image to the sound of drums, from whence the place was called *Tophet.* (See Fagius in Levit. xviii. 21. Selden de Diis Syris, Syntag. i. cap. 6. and note on xiv. 23.) That parents did sacrifice their own children, is evident from many instances even among the Greeks and Romans; and innumerable testimonies might be produced of it from profane writers, whether founded upon the mistaken instance of Abraham's offering up his son Isaac, I shall not determine. (See Philo de Abrah. Macrob. Saturn. Ovid. Fast. Sharrock de ἀνθρωποθυσίᾳ, p. 496, 7.) And that the worshippers of Moloch, among whom may be reckoned the Canaanites and Phœnicians, whom Grotius supposes to be the same, (in Deut. xviii.) Amorites, Moabites, Carthaginians, Cretans, Ammonites, Syrians, too many and sad instances of human degeneracy! did consent to have their children sacrificed to this monster of cruelty in particular, appears from many passages of Scripture. (Levit. xviii. 21. 2 Kings iii. 27. xxiii. 10. Jer. vii. 31. xix. 4, 5.) To instance in the Syrians only, we read expressly, (2 Kings xvii. 31.) that the Sepharvites burnt their children in honour of Adrammelech and Anammelech, which are said to be the gods of Sepharvaim, but, in reality, were no other than different names for Moloch, as the learned agree. (See Selden in loc. citat.) And the Psalmist observes, (Psal. cvi. 35.) that the Israelites, being mingled with these heathen, learned their works, insomuch that they likewise *offered their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and their daughters, whom they offered unto the idols of Canaan, and the land was defiled with blood:* ἐν τοῖς αἵμασι, LXX. *in sanguinibus,* Vulg. both in the plural number, to express the great effusion of it. Plutarch, Περὶ δεισιδαιμονίας, mentions what is still more shocking, that the parents even stood by when their children were offered upon such execrable occasions. But, that the parents themselves should be the very executioners, should kill with their own hands their own issue, innocent, harmless souls, destitute to be sure of help when their own parents were their betrayers and murderers, which our author mentions in the following verse, exceeds all instances of cruelty, as it does indeed almost all bounds of faith.

And devourers of man's flesh, and the feasts of blood.] Though one may easily guess at the author's meaning, yet this passage is very perplexed in the original; and, amidst the multitude of various readings, it is difficult to find the true one. The Roman edition reads, σπλαγχνοφάγων ἀνθρωπίνων σαρκῶν δοίναν, καὶ αἵματος. The Complutensian, σπλαγχνοφάγους ἀνθρωπίνων σαρκῶν, καὶ δοίναν αἵματος. Ald. edit. with Vatablus, δοίναν αἵματος ἐκ μυσοῦ. Our version manifestly follows the second reading, which seems countenanced by all the versions, which render in like manner. If we may suppose μισήσας to be here understood, or to be brought forward from the preceding verse, it will, perhaps, help the difficulty, and give some light and clearness to this intricate passage; *i. e. Thou hatedst both those old inhabitants of thy holy land, as being guilty of witchcrafts and abominable rites, and also the eaters of the bowels of men, comestores viscerum hominum,* as the Vulgate has it, or *the devourers of human flesh, and their feasts of blood,* &c. for so ἀνθρωπίνων σαρκῶν, I think, may be better rendered, as including the flesh of children, rather than man's flesh, as our version has it; for it seems to be this author's opinion, that they did eat the flesh of the children that were sacrificed; and from thence they may be here called σπλαγχνοφάγοι. Calmet differs from this writer, and says, "That though there are too many instances of their sacrificing both men and children to Saturn, or Baal (which are names likewise of Moloch), yet it is not sufficiently clear, either from Scripture or profane history, that they ate the entrails of the unhappy victims." (Comment. in loc.) We meet with σπλαγχνισμὸς, indeed, 2 Macc. vi. 7. and παράνομος σπλαγχνισμὸς, ver. 21. in the description of the feasts of Bacchus. But the entrails of beasts seem there only meant.

Feasts of blood.] The eating of blood was practised among the heathens in their sacrifices, treaties, feasts, ma-

gical rites, and as a ceremony of initiation into their mysteries, and the worship of their demons. This the Psalmist alludes to, Psal. xvi. 5. which Aquila translates σπονδὰς αὐτῶν ἐξ αἱμάτων· and in this sense Spencer understands the place. (De Leg. Hebræor. vol. i. p. 30.) Maimonides observes of the heathens, that though they looked upon the eating of blood as an instance of impurity and uncleanness, yet it was practised by them, through a fond conceit that it was the food of their demons, and that, by eating of it, they should ingratiate and recommend themselves to them, and have a freer communication with them, and larger discoveries of future events made to them. Lucian's account, in his tract De Sacrificiis, of the revels of the demons at their feasts of blood, however witty or pleasant it may have been represented, yet, instead of inspiring us with any agreeable sentiments, cannot but appear shocking to all who have any bowels left, and are not themselves divested of the tenderness of human nature, which, far from being entertained with such unnatural repast, startles and shudders, as it were by sympathy, at the sad relation.

Ver. 6. *With their priests out of the midst of their idolatrous crue* (leg. *crew*).] There are, I think, as many readings of this place in the original, as there are editions, which have either no sense at all, or a meaning widely different. The Vatican edition reads, ἐκ μέσου μυσταθείας σου, which seems a manifest corruption; for what does μυσταθεία mean, or in what other author does it occur? The Complut. ἐκ μέσου μύστας θείας σου, which is no less unintelligible. The Vulgate, rendering *a medio sacramento tuo*, seems to have followed a copy which read μυστηρίου σου. But this reading of the passage is absurd; for how can the Canaanites, which knew not the true God, be said to feast upon blood in the midst of his mysteries, or indeed to act contrary to them, which they knew nothing of? Vatablus reads, μύστας θειασμοῦ, and Grotius more fully, ἐκ μυσοῦ μύστας θειασμοῦ. The Alexandrian MS. has ἐκ μέσου μύστας διάσου, joining the two words θείας σου in the second reading together, which seems in good measure to remove the difficulty; but I think the whole would be more correct and better connected, if the reading was, ἐκ μέσου μυστάς τε θιάσου, which Ald. edit. retains; i. e. *And also those priests of Moloch whom thou principally hatedst, and directedst thy vengeance against, and didst determine* ἐκ μέσου ἀπολέσαι, *to take out of the way;* or rather (because ἐκ μέσου may be thought at too great a distance from its adjunct ἀπολέσαι), *Thou wast determined to destroy those priests particularly amidst all the crew of idolaters*, which is the sense of our version, ἐκ μέσου διάσου, *ex medio Tripudiantium choro vel cœtu;* for so θίασος is understood by the lexicographers: and next to these, the inhuman parents, who either themselves killed their own children, or gave them willingly to be sacrificed. *Priests* may relate indifferently either to those of Moloch, or those of the old inhabitants of the holy land; but αὐθέντας γονεῖς relate only to the worshippers of Moloch. The version then of this and the three foregoing verses (plainer in construction, and more agreeable to the Greek, without the transposition that is made in our translation) lies thus: *For thou, hating both those old inhabitants of thy holy land for their odious works of witchcrafts*, &c. *and also (hating) those merciless murderers of children, and devourers of human flesh, and their feasts of blood, didst determine to destroy, by the hands of our fathers, the priests from amidst their idolatrous congregations, and the parents that were guilty of destroying helpless souls*, viz. *their children.* If it be asked, why any distinction is made between the old inhabitants dealing in witchcrafts, and the worshippers of Moloch, which our version retains, the reason probably is, because Moloch was an idol originally of the Ammonites, and the rites of sacrificing children were likewise Ammonitish, and came only by degrees into Canaan. (See Selden de Diis Syris Syntag. i. cap. 6.) Or if it should be farther inquired, How did God destroy the worshippers of Moloch, *that his holy land might receive a worthy colony of children?* I answer, in the vengeance taken on account of Baal-Peor, when all the Midianites were utterly destroyed, the priests ἐκ μέσου διάσου, from Balaam down to the meanest, and also all the women, (Numb. xxxi.) which must include αὐθέντας γονεῖς. In confirmation of this opinion, see Lightfoot, vol. i. p. 783. who understands the matter of Baal-Peor, to be the sacrificing of their children to Moloch; answerable to which, he interprets Psal. cvi. 28. *They ate the sacrifices of the dead.* And this being the first idolatry they fell into after their coming out of the wilderness, and just before their getting possession of the holy land, he tells us, that St. Stephen upbraided them with it in the words of the prophet, that after their neglects of sacrificing to God forty years in the wilderness, they yet could presently take up *the tabernacle of Moloch.* In confirmation of this opinion, see Selden, also, de Diis Syris, who says, that all the Baals (however distinguished) of Syria, of which Baal-Peor is the first mentioned, were only other names for Moloch. (See also Jer. xix. 5.) And to confirm what Lightfoot and Selden say, we may add the authority of J. Jer. Vossius, who contends learnedly for the same opinion about Moloch and Baal. (Theol. Gentil. vol. vi. p. 123, 124. 720. edit. fol.) Thus we have a ready solution of the history to which this passage refers, and thus may it be interpreted consistently with little or no alteration in the Greek. To what I before mentioned about the manner of these unnatural and inhuman sacrifices, (see note on ver. 5.) we may add, that at first they made the children only to pass between two great fires lighted before Moloch, as a sort of imaginary purification; but afterward, confounding the worship of this idol with that paid to Saturn, the worship of Moloch became equally barbarous and bloody. Such as thought they had too many children, burnt them in honour of him, and consecrated them to their tutelar god, for the greater good of the family, as they supposed: and often, on important occasions, and in times of imminent danger, it was the eldest, the most beloved child, whom they devoted to Moloch. This abominable practice lasted long among the Canaanites in a place called anciently Gehenna, or the valley of Hinnom; it was also called Tophet, for the reason given above.

Ver. 8. *Nevertheless, even those thou sparedst as men, and didst send wasps, forerunners of thine host, to destroy them by little and little.*] The meaning is not that God absolutely spared them; for this is not consistent either with the context or sacred history; the sense must be, that to these as men, and his creatures, though the greatest sinners, God shewed some marks of tenderness, and did not treat them with all that rigour which they deserved. The

Psalmist has a thought which very much resembles this, Psal. lxxviii. 39, 40. *Many a time turned he his wrath away, and would not suffer his whole displeasure to arise; for he considered that they were but flesh, and that they were even a wind that passeth away, and cometh not again.* By *wasps, forerunners of God's host,* we may understand, either that God, before the Israelites came into those parts, sent hornets, a sort of wasps of all others the most deadly and pernicious, which so infested the Canaanites, that many of them were forced to leave their country, or that, when the Israelites came to give them battle, these hornets made such assaults upon them, as facilitated the victory. Some rabbins say they flew in the eyes of the Canaanites, and made them so blind that they could not see to fight; and such as fled away they pursued, and killed in their lurking-holes. Joshua confirms the sending of these hornets, xxiv. 12. which God had before threatened to send, Deut. vii. 20. and says in general (for we have no where in Scripture any more particular account of them), that the Amorites were not driven out by the sword and bow of the Israelites, but by the stings of these venomous creatures. Philo says of the Canaanites, that they were unworthy, many of them, to be conquered by men, ἐνίους τῶν ἐχθρῶν ἀναξίους; and therefore God sent troops of hornets to fight for his holy ones, and to destroy them by a most shameful overthrow. (De Præmiis et Pœnis.) To shew the probability of this, Bochart instances in whole people who have been forced by them to forsake their country. (Hierozoic. lib. iv. p. 2.) Herodotus, Appian, Strabo, and Calmet, confirm the same. Many writers, it must be confessed, have understood the wasps or hornets mentioned here, and in the books of Moses and Joshua, metaphorically; St. Austin in particular supposes their fear to have had the same effect upon them as being pursued by hornets. But, 1. The literal sense, which our author favours, is maintained by Theodoret, Procopius, and Bochart, vol. iii. p. 538. 2. The fear which God threatened to send upon the enemies of his people, is mentioned as distinct from these hornets, Exod. xxiii. 27, 28. And, lastly, the Scripture speaks of them as real animals, Deut. vii. 20. Josh. xxiv. 12.

Ver. 9. *Not that thou wast unable—to destroy them at once with cruel beasts, or with one rough word.*] Of God's extraordinary manner of punishing by wild beasts, there are very many examples in Holy Scripture. As, the Samaritans, that were slain by them because they feared not the Lord; (2 Kings xvii. 25, 26.) the children that mocked the prophet Elisha; (2 Kings ii. 23, 24.) the disobedient prophet, (1 Kings xiii. 24.) This was agreeable to what God threatened the wicked, Lev. xxvi. 22. *That he would send wild beasts among them to rob them of their children, and destroy their cattle, to make them few in number, and their highways desolate.* (See also Isa. xv. 9. Jer. v. 6. viii. 17. xv. 3. Ezek. xiv. 15. 21.) The instance which is next mentioned by this writer, *viz.* that God can destroy guilty nations by one harsh word, finely displays his power. David, in his book of Psalms, seems to have had the same thought, that one word from the mouth of God was sufficient to blast and confound his enemies. See particularly, Psal. lxxxiii. 1. which some learned men have understood in this sense. Or if by a metaphor we explain this of thunder, which is often God's voice of vengeance, (see Psal. xviii. 13, 14. xlvi. 6.) the thought strikes us more forcibly. But if we suppose this to be meant of the Word of the Lord, or the Λόγος, personally, as Calmet seems to take it, (Com. in loc.) enraged and exasperated at the proceedings of the wicked, and executing the Almighty's orders upon them, as he is represented, xviii. 15, 16. and often under the Old Testament, the idea rises still higher, is more magnificent and terrible.

Ver. 10. *But executing thy judgments upon them by little and little.*] Though the history of the wars against the Canaanites be briefly summed up in Scripture, yet they lasted a long time; (Josh. xi. 18.) seven years, according to the opinion of many learned men: and such a length of time God was pleased the war should continue, partly in respect to the old inhabitants themselves, who, being chastened by little and little, had place of repentance given them, and also to exercise the faith and patience of his own people, and that the difficulty of the conquest might make them the more sensible of God's power and goodness. To these may be added the following reasons, which are to be met with in Scripture: first, God did not drive out these nations hastily by the victorious hand of Joshua, that he might thereby prove Israel, whether they would keep the way of the Lord, to walk therein; for, if none of them had been left, there would have been no temptation to worship their gods. (Judg. ii. 22, 23.) Another reason for driving out these nations by little and little was, lest the land should become desolate and uncultivated; (Exod. xxiii. 29.) for the Israelites were not yet numerous enough to people the whole country, had these nations been destroyed all at once. And a third reason occurs in the same verse, that a great part being thus left without inhabitants, it would be possessed and overrun by wild beasts, which would have been very dangerous to the Israelites in the other neighbouring parts where they were settled.

Not being ignorant that they were a naughty generation, and that their malice was bred in them, and their cogitation would never be changed.] The expression here is not unlike that mentioned Gen. vi. 5. *God saw that every imagination of the thoughts of man's heart was only evil continually,* and his dealing was in like manner; for though he saw them unalterably bent upon wickedness, yet he allowed the men of the old world time for repentance, and the prevention of their ruin. And thus God knew that Pharaoh would not let his people go, and that his mind would not be altered, (Exod. iii. 19.) and yet he tries him by different methods, he executes his judgments upon him by little and little, and gives all possible warnings to reclaim him. He foretells the plagues, before he sends them, to admonish him; he performs signs and wonders before him, to soften him; he inflicts worse and worse judgments upon him to affrighten him, but all without effect; for it appears that Pharaoh six times hardened his own heart, before God hardened it once. But it may be asked, to what purpose God gave the Canaanites place for repentance, and visited them with admonitory chastisements, if he knew that their cogitations, or wicked intentions, would never be altered? To this I answer, that though God certainly foreknew that they would not make a right use of his forbearance, yet his prescience no way determined their acting; still they were at liberty to have changed their cogitations or designs, and to have altered their vicious course of life; for there is a great difference between God's fore-

knowledge and his decrees; a distinction never to be forgotten. God always knows when men are wickedly disposed, and their sinful habits become, as it were, natural to them; but he does not therefore decree their sinning, nor take away all possibility of their conversion, nor does he unconditionally predetermine their punishment; for then all motives to repentance would indeed be useless and ineffectual, and their doom irreversible: his knowing therefore that the Canaanites would never change their sinful inclinations, no more inferred any necessity of their sinning, than God's knowing that Adam would fall, was the occasion of his fall. Nor were all the seed of Cham any more necessarily vessels of wrath, because of their innate and natural propensity to evil, than all the seed of Abraham were necessarily vessels of mercy. (See Jackson's Works, tom. iii. cap. 41.)

Ver. 11. *For it was a cursed seed from the beginning.*] It has been generally supposed that Cham, or Ham, was the person whom Noah cursed for discovering his nakedness; but there are stronger and better reasons to induce us to think that Canaan was cursed rather than Ham. 1. It has been a received tradition, that Canaan first saw his grandfather's nakedness, and made sport with it to his father. 2. Several expressions in Scripture seem to fix this upon Canaan; when Noah awoke, it is said *he knew what his younger son had done unto him,* (Gen. ix. 24.) which could not be true of Ham, who was the middlemost; but Canaan may very well be called his younger or little son, nothing being more common than to call grandchildren sons; and Canaan was indeed the youngest of them. 3. The most correct editions of the LXX. agree in pointing out Canaan particularly; for they read ἐπικατάρατος Χαναὰν παῖς: which reading both St. Austin and St. Chrysostom follow. And indeed this particularity seems purposely inserted to prevent any mistake with respect to his father. 4. That if Canaan himself is not meant, then by Canaan we must understand his father Ham, which is a forced interpretation. 5. This is probably the reason why Ham is always mentioned as the father of Canaan, as he resembled his father most, and was concerned with him in the same wicked crime. Lastly, If Ham was cursed, it would have affected his other children and their posterity; but it is observable, that the curse affects Canaan only.

Neither didst thou for fear of any man give them pardon for those things wherein they sinned.] The meaning is not, that God really pardoned them, as our version seems to imply, for the Canaanites are mentioned all along as devoted to destruction; but God deferred their punishment, indulged them in a seeming security, and gave them ἄδειαν, *i. e.* impunity for a time, which was rather a respite than a pardon. And thus the Syriac and Arabic interpreters understand it, rendering the Greek word very justly by *prorogatio.* Calmet observes very beautifully, "That God, whether he punishes or pardons, has no selfish or partial views, is not influenced by any motives of hatred, fear, or interest, which men are generally actuated by: he loves without excess, is jealous without uneasiness, repents without grief, is angry without disturbance, and punishes without resentment." (Com. in loc.) Herein he has happily transcribed St. Austin: "Amas, nec æstuas; zelas, et securus es; pœnitet te, et non doles; irasceris, et tranquillus es." (Confess. lib. i. cap. 4.)

Ver. 12. *Or who shall accuse thee for the nations that perish, whom thou hast made?*] Τίς δὲ ἐγκαλέσει σοι κατὰ ἐθνων ἀπολωλότων, ἃ σὺ ἐποίησας. Our version probably is faulty here; the true rendering seems to be, *Who shall object to thee,* or *call thee to account for, the things which thou hast done to,* or *against, the nations which are destroyed?* This is the sense of ποιεῖν in the beginning of this verse, and in very many passages of Scripture. The Greek would be better pointed thus, τίς δὲ ἐγκαλέσει σοι, κατὰ ἐθνων ἀπολωλότων ἃ σὺ ἐποίησας.

Or who shall come to stand against thee, to be revenged for the unrighteous men?] Ἢ τις εἰς κατάστασίν σοι ἐλεύσεται ἔκδικος κατὰ ἀδίκων ἀνθρώπων; Our translators seem to understand κατάστασις in a military sense, *Who will come to a set,* or *pitched, battle with thee, to avenge the cause of the wicked?* Καθίστημι sometimes is so used in good writers. But there is likewise another sense of this place: *Who will appear before thee, to undertake the defence and vindication of the unrighteous?* for ἔκδικος signifies *an advocate* as well as *an avenger.* And thus Messieurs du Port-Royal render, *Qui paroitra devant vous pour prendre la defense des hommes injustes?* And so the Arabic version, *Quis se constituat apud te ad intercessionem auxiliarem pro hominibus iniquis?* But in either sense ἔκδικος κατὰ ἀδίκων ἀνθρώπων, as the present reading of the Greek is, seems not right. If we join κατὰ and ἀδίκων together, which seem to have been separated through the fault of the transcribers, and make it καταδίκων, i. e. *judicio damnatorum,* the harshness of the construction will be avoided, and a sense rather more agreeable to the context will take place: *Who shall dare to stand against thee in battle to revenge,* or *who shall appear before thee to undertake, the cause of those thou hast condemned to death?* There is the like expostulation in the book of Job, (xxxvi. 22, 23.) according to the LXX. version, which comprises the sentiments in this and the following verse: τίς γάρ ἐστι κατ' αὐτὸν δυνάστης; τίς δέ ἐστιν ὁ ἐτάζων αὐτοῦ τὰ ἔργα; ἢ τίς ὁ εἰπὼν, Ἔπραξεν ἄδικα;

Ver. 14. *Neither shall king nor tyrant be able to set his face against thee.*] The Vulgate, which renders, *Neque rex neque tyrannus in conspectu tuo inquirent de his quos perdidisti,* and the ancient English versions, fall short of the spirit of the original; the word ἀντοφθαλμῆσαι is remarkably strong and elegant; it is a vigorous compound word, which singly contains all the particulars before enumerated; (ver. 12.) nor is our translation less to be admired for preserving the beauty and boldness of the expression here, which Junius renders but imperfectly by *oculum obfirmare,* and the Arabic still more faintly, *oculos attollere;* both of which, by being too literal, express not sufficiently the force and spirit of the metaphor. (See Blackwall's Sac. Class. vol. i. p. 10.)

Ver. 15. *Thinking it not agreeable with thy power to condemn him that hath not deserved to be punished.*] If δίκαιος, in the beginning of this verse, be taken to signify strictly *just,* the sense then is, that the infinite greatness of God's majesty cannot sway his most holy will from the exact observance of the rules of justice; that though he is almighty, he acts as if injustice was out of his power, as being contrary to his will and the perfection of his nature, and therefore will never punish any of his creatures that do not deserve to be punished, merely to display an act of power. This sentiment, that God will not punish those

that do not deserve to be punished, seems to me to convey no very high idea of the Deity. For is it any commendation of the God of Israel not to do a flagrant act of injustice? or would this be an excellency to be boasted of even in a heathen Jupiter? How much properer, and more agreeable to the nature of the God of the Old Testament, to say of him, that the greatness of his majesty does not prompt him to cruelty, to sudden and immediate revenge, or to exceed in the degree of punishment; but, all-powerful as he is, that he is forbearing and merciful, *even to such as do indeed deserve to be punished,* either passing by their transgressions, or punishing them less than they deserved. And in this sense of good, benign, merciful, I rather am inclined to understand δίκαιος, which is a known signification of the word, and will furnish a sublimer and more agreeable sense. From hence then I am induced to offer another explanation of this passage, and to attempt a small alteration in the reading of the Greek, which perhaps would be more perfect, if, instead of αὐτὸν τὸν μὴ ὀφείλοντα κολασθῆναι, we read αὐτὸν τὸν μὲν ὀφείλοντα, or (which I should still like better, if it may be allowed) αὐτὸν μὲν τὸν ὀφείλοντα κολασθῆναι καταδικάσαι ἀλλότριον ἡγούμενος τῆς σῆς δυνάμεως, *illum quidem* (or *illum ipsum quidem*) *qui debet puniri, morte statim multare alienum putas a tua potestate—Thou thinkest thy power does not extend so far as instantly to condemn to death him that deserves to be punished.* For the whole scope of the chapter seems to be to display the mercy of God; but there is no mercy shewed, nor justice properly, in not punishing the innocent. Coverdale's version in this place is very faulty; *Thou punishest even him that hath not deserved to be punished;* which corrupt reading in some ancient copies, and particularly St. Jerome's Bible, as it is called, manifestly charging God with injustice, and reflecting in the strongest manner upon his goodness, the Vulgate has corrected to the sense of our version.

Ver. 16. *For thy power is the beginning of righteousness; and because thou art the Lord of all, it maketh thee to be gracious unto all.*] *i. e.* Thy power is the foundation or basis of justice and equity, which are inseparable from it. The power of men is frequently the source and motive of their injustice; and tyrants oftenest shew their power by acts of cruelty and oppression, as if their maxim was that of the wicked ones, in ii. 11. *Let our strength be the law of justice.* But God displays his omnipotence most chiefly in shewing mercy and pity; and though he spares many guilty nations in the universe, yet he is the same absolute sovereign of the world; as the power of a king is no less visible, and always more amiable in reprieves and acts of mercy, than in the horrible pomp and bloodshed of executions: nay, according to what follows in the next words, he is therefore graciously disposed towards all, because he is Lord of all; and though he may exert his absolute power how and when he pleases, yet he is the more favourable and indulgent to his creatures upon account of his dominion over them, and relation to them. We cannot have a finer or more lively instance of this, than what we meet with in Jonah iv. 11. where God is introduced arguing with great tenderness in favour of Nineveh, devoted to ruin and destruction: *Shall not I spare Nineveh, that great city, wherein are more than sixscore thousand persons?* From the compassionate concern for the united misery of so many of his creatures, which prevailed with him no less than their repentance at length to avert the impending evil, we see that God is love, and that love is his very essence as creator.

Ver. 17. *For when men will not believe that thou art of a full power, thou shewest thy strength; and among them that know it, thou makest their boldness manifest.*] Ἰσχὺν γὰρ ἐνδείκνυσαι ἀπιστούμενος ἐπὶ δυνάμεως τελειότητι, καὶ ἐν τοῖς εἰδόσι τὸ θράσος ἐξελέγχεις. The Arabic renders, *Declaras robur tuum his, qui plenitudinem potentiæ tuæ minime credunt; inter eos autem qui norunt illam, audaciam eorum coarguis.* Exactly as our version, the translators of which seem to have read ἀπιστουμένοις, in the sense of ἀπιστοῦσιν, against use, and without authority. But I take the true and exact rendering of the Greek to be, *When thou art suspected or questioned with respect to the plenitude of thy power, thou displayest it, or givest them a specimen of it; and as to such as know thy power (ceux qui connoissent vostre toute puissance,* according to the comment of Messieurs du Port-Royal), *and yet act in defiance of it, thou convincest them of thy boldness.* And thus Grotius and Junius understand ἀπιστούμενος in this place, and the Vulgate, which renders *virtutem ostendis tu, qui non crederis esse in virtute consummatus—et horum qui te nesciunt, audaciam traducis;* from a copy which read οὐκ εἰδόσι. This latter clause of the Vulgate, though the least perfect, is followed by Coverdale's version; and from this authority Dr. Grabe seems to have inserted σε in his edition, though it is not in the Alexandrian MS. nor in the other Greek copies, nor indeed necessarily wanted.

Ver. 18. *But thou, mastering thy power, judgest with equity, and orderest us with great favour.*] The sense of this place in our version is,—that God, out of regard to mankind, waves and overrules his power for the more pleasing work of mercy; and though the frequent instances of his goodness and loving-kindness are usually requited on man's part with baseness and ingratitude, yet does not the greatness of his majesty urge him to sudden revenge, nor the sense of his injured prerogative prompt him to an immediate resentment. Accordingly, punishments are called by the prophet his *strange work,* Isa. xxviii. 21. *i. e.* they are what God is not inclined to inflict, they are disagreeable to the benignity of his nature, and such acts as men's sins constrain him, as it were, to exercise. The following reflection of the very learned Dr. Jackson, upon this passage of our author, is so judicious, that it needs no other light. "To derogate from God's power is dangerous, and to compare the prerogatives of the most absolute princes with his is more odious; yet this comparison may safely be made, that God doth not more infinitely exceed the most impotent wretch on earth, in power and greatness, than he doth the greatest monarch the world hath, or ever had, in mercy, justice, and loving-kindness——Nor is his will the rule of goodness, because the designs thereof are backed by infinite power; but because his holiness doth so rule his power, and moderate his will, that the one cannot enjoin, or the other exact, any thing but what is most consonant to the strictest rules of equity——Bad therefore was the doctrine, and worse the application or use which Anaxarchus would have gathered from that hieroglyphical device of antiquity, wherein Justice was painted as Jupiter's assessor. It did not mean, as that sophister inter-

preted it to Alexander, that the decrees of great monarchs are always to be reputed oracles of justice, and that their practices are never unjust; nor that omnipotent sovereignty alone would justify the equity of all his decrees, who was subject to rage and passion; but that Justice was always ready to mitigate and temper his wrath with equity. The true Jehovah, as he needs no sweet tongue to moderate his anger, so hath he need of no such sophistry to justify the equity of his decrees." (Tom. ii. p. 66.) I shall only add, that δεσπόζων ἰσχύος, in the original, which our translators and those of the Geneva Bible render *mastering thy power*, hath been considered by others as a title only, the same as *Lord of might*, or *Lord of power*, as Coverdale and all the other ancient versions understand it; and Calmet renders in like manner, *O Dominateur Souverain*. St. Austin's sense is the most elevated, *Dominus virtutum*, as if it was the same with *Lord of hosts*, or Κύριος Σαβαὼθ; or perhaps he may mean *Dominus omnipotentissimus*, as he elsewhere expresses himself, (Confess. lib. i. cap. 4.) a superlative which seems to carry its own confutation with it; but should rather be ascribed to his zeal than inaccuracy, as if he could never carry his thoughts or expressions high enough in describing the infinity of God's attributes.

For thou mayest use power when thou wilt.] This expression falls vastly short of the sense and majesty of all the other versions. The reading of Fulgentius here, who almost transcribes the Vulgate, is infinitely more magnificent; and worthy of God, "Subest enim tibi, cum voles, posse," *i. e. Thou only willest a thing, and it is done.* Nor is the Syriac much inferior, *Si velis, præsto est potentia.* The expression is not much unlike that of the Psalmist, *Whatsoever the Lord pleaseth, that does he in heaven and in earth, in the sea and in all deep places.* (Psal. cxxxv. 6.) Where the true reading, as well as the more sublime, is, *Whatsoever the Lord wills, that he does,* πάντα ὅσα ἠθέλησεν ὁ Κύριος, ἐποίησεν, LXX. This instantaneousness of the effect upon the act of his will, is finely expressed by St. Matthew, Θέλω, καθαρίσθητι, *I will, be thou clean,* (viii. 3.) Nor are the words of our author in the original without their beauty, πάρεστί σοι, ὅταν θέλῃς, τὸ δύνασθαι. We have the very same thought, and even expression, Constit. Apost. lib. vii. cap. 35. σὺ γὰρ εἶ ὁ χρηστὸς ἐν εὐεργεσίαις, καὶ φιλόδωρος ἐν οἰκτιρμοῖς, ὁ μόνος παντοκράτωρ· ὅτε γὰρ θέλεις, πάρεστί σοι τὸ δύνασθαι· κ. τ. λ. Calmet seems to understand the passage in the sense of our version, *viz.* "Thou hastest not, having all times and seasons at thy command, to suppress the insolence of the wicked, and to punish the sinner, because thou knowest they cannot escape thee, and that thou hast it always in thy power to cite them before thee, and to deal with them according to their works. God loses nothing by waiting for the repentance of the wicked, and the wicked are no gainers by the impunity of a few years. The sovereign Judge will at length sufficiently compensate for the slowness of his proceeding by a heavier degree of punishment."

Ver. 19. *But by such works thou hast taught thy people that the just men should be merciful.*] Ὅτι δεῖ τὸν δίκαιον εἶναι φιλάνθρωπον, i. e. *Thou temperest all thy judgments with mercy and equity, and by that mixture of mercy with justice thou teachest thy people to shew the same temper to one another.* St. Austin's observation upon the sinners of the old world is very pertinent; "God foreknew they would abuse the reprieve allowed them, yet he was so gracious to vouchsafe it to them; teaching us by this example, how much it is our duty to bear with those whom we know to be bad men at present, but uncertain how long they may continue so: that we should not be too hasty or rigorous in condemning or punishing them, since God himself is so merciful as to allot even to such sinners as he foreknows will make an ill use of his forbearance, so long a space for repentance." (De Catechiz. Rudib.) As these two virtues are so intimately united, and have such a strict relation to each other, we may perhaps not improperly consider them in the following view, as resembling Jacob's two wives. Stern judgment is deformed as Leah, but smiling mercy is as beautiful as Rachel; justice may claim the privilege of being the first-born, but mercy is always the best-beloved. Like sisters should they lovingly go together, and be married to the same man; what the barrenness of the one wants, the fruitfulness of the other will supply.

And hast made thy children to be of a good hope, that thou givest repentance for sins.] It should rather be, *that thou givest room for repentance for sins,—en leur donnant lieu de faire penitence,* says Calmet; *for God does not give, but accept repentance;* and so the Vulgate reads, *Judicans das locum in peccatis pœnitentiæ,* which Coverdale follows in his version. Our translators seem not thoroughly to have considered the force of the Greek word; for δίδως has another signification, and more agreeable to this place; *i. e. thou allowest, permittest repentance.* See Acts ii. 27, Οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν· *Thou wilt not allow,* or *permit, thine Holy One to see corruption.* The Syriac seems to understand it in like manner, *Filiis tuis spem fecisti: et concedis* (leg. *bonam spem fecisti, ut concedis*) *pœnitentiam delictorum.* The sense of the passage is,—that men may, from the experience or observation of God's forbearance to punish, and the continuance of his long-suffering to sinners, presume that God is placable and forgiving, and will not be rigorous in his proceedings with them; may hopefully promise themselves, that God will favourably accept their sincere repentance, and the compensations of unfeigned sorrow and contrition, which they offer in lieu of the exact performance of their duty, and that at length their guilt will be atoned by the truest sin-offering they can present. This consideration carries a pleasing and encouraging hope with it. If God, indeed, judged his creatures with the utmost rigour of his justice, how should even his own children presume to hope for pardon, or to be justified before him? But when he sheweth such clemency towards his enemies, what may *they* not then hope for, from a God so full of goodness and mercy? And can the faithful have any greater encouragement to have confidence towards God, and assure their hearts before him?

Ver. 21. *With how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises?*] The sense seems necessarily to require, that this should be read in the future tense, *With how great circumspection wilt thou judge* or *punish thine own children?* &c. which is the rendering of the Geneva Bible. This is confirmed by the Arabic version, which reads *sane* (leg. *sine*) *omni rigore et profundissima penetratione judicabis filios tuos.* Hence it seems

probable, that the true reading of the Greek is, μετὰ πόσης ἀκριβείας ἔκρινες τοὺς υἱούς σου, and not ἔκρινας, as the printed copies in general now read. The sense of this and the foregoing verse is, "That, if thou didst shew so much patience towards the Canaanites, ὀφειλομένους θανάτῳ, *who through sins were worthy to die*, as Coverdale renders, and had forfeited not only their land, but their lives, to thy justice; with how much more wariness and caution wilt thou punish thine own people the Jews, with whose fathers thou enteredst into covenant, and made to them therein goodly and precious promises?" for so I choose with the ancient versions to render *covenants of good promises*, in the latter part of ver. 21. (See the like expression, Ephes. ii. 12.)

Ver. 22. *To the intent that, when we judge, we should carefully think of thy goodness, and when we ourselves are judged, we should look for mercy.*] *i. e.* When we reflect upon the difference thou hast made between us and our enemies, it should teach us to remember the example of thy goodness and long-suffering, when we judge or punish others, and to imitate it by treating them in the same tender and compassionate manner. This is the sense of the Arabic version, which reads, *ut, cum judicamus, de tua simus bonitate solliciti, eamque imitemur.* And when we ourselves are punished, we are taught and encouraged, by happy experience, to put our trust in thy mercy (so Coverdale renders), and to expect a gracious deliverance from our troubles.

Ver. 23. *Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own abominations.*] Such therefore of thy enemies as lived unrighteously, ἀδίκως and not ἀδίκους, as most copies have it, *in a foolish senseless way of life*, ἐν ἀφροσύνῃ ζωῆς (which our version expresses but indifferently by *dissoluteness*, and Coverdale's by *ignorance*), *having their foolish hearts darkened*, as St. Paul, speaking of such idolaters, (Rom. i. 21.) expresses it, *them didst thou torment with their own abominations.* The word βδέλυγμα sometimes signifies the false object of worship, and sometimes those abominable sins and filthy practices which were notorious and customary in the mysteries of the idol-worship; so that these words may refer, in a larger sense, to the enormities and detestable sins practised in the heathen τελεταὶ, and hidden mysteries; (see xiv. 24—26. 2 Macc. vi. 4.) and that God, as a just punishment for such wickedness, tormented them with their own abominations, *i. e.* gave them up to a reprobate mind and vile affections. (See Bishop Fell on Rom. i. 26.) But if *abominations* be taken in the first sense, as signifying false objects of worship, it will be proper to inquire, what they were, and who were guilty of such worship. The worship referred to in this place, is that of vile beasts and senseless animals; and the guilty persons must be either the Canaanites mentioned in the foregoing part of the chapter, or the Egyptians. Those who apply this passage to the Canaanites, understand it of their being tormented by hornets, (ver. 8.) as a just punishment, and perhaps too εἰς ἐμπαιγμὸν, for their ridiculous worship. For the Philistines, and, in all appearance, (says Calmet in loc.) the Canaanites too, worshipped flies, the god Baal-zebub, particularly the people of Ekron, or Accaron. (See 2 Kings i. 2. where the LXX. read Μυῖαν Θεὸν Ἀκκαρών.) Josephus and Greg. Nazianzen confirm the same; see also Selden, (de Diis Syris, Syntag. ii. cap. 6.) who says, the name of this god was Baal-zebub, Θεὸς Μυῖα, *Deus musca;* and afterward called Βεελζεβοὺλ, *Deus stercoreus*, by way of derision. (See Piscator and Drusius in Matt. x. 25. and Leigh's Critica Sacra, p. 60.) That religious rites were paid to flies in the temple of Apollo Actius, see Elian. de Animalibus, lib. ii. Grotius and Spencer think the author returns here to the Egyptians and their abominations, mentioned xi. 15, 16. And indeed it must be confessed, that this and the following verses, to the end of the chapter, resemble the argument there very much, and would come in better in that place, if that was any authority for such a transposition: for the mixing and confounding the Canaanites with the Egyptians together in different parts of the chapter, without any certain mark of discrimination, renders it obscure, and, without great care, scarce intelligible. As applied to the Egyptians, the sense is,—that as they worshipped beasts, God punished them by a variety of living creatures.

Ver. 24. *And held them for gods, which even among the beasts of their enemies were despised.*] Θεοὺς ὑπολαμβάνοντες τὰ καὶ ἐν ζώοις τῶν ἐχθρῶν ἄτιμα, *i. e.* according to the common acceptation of this place, they worshipped such beasts as were despised and laughed at by their enemies, the Hebrews, who in their sacrifices offered some of those very beasts which they worshipped as gods; which, in the opinion of some learned men, was purposely ordered and appointed to guard the Israelites against this idolatry. (See Spencer de Legg. Hebr. tom. i. p. 298.) But probably our translation here is wrong, and ἄτιμα τῶν ἐχθρῶν should be neither rendered, *such beasts of their enemies as were despised*, nor *such beasts as were despised by their enemies*, as Grotius, not without some violence, expounds the Greek; but, *they held for gods despicable and mischievous beasts*, such as dogs, cats, wolves, serpents, crocodiles, hippopotami, and other the most odious creatures, which the poet justly calls *portenta*, (see note on xi. 15.) as fit only to inspire horror. There is the like general charge, xv. 18. and τὰ ζῶα τὰ ἔχθιστα are mentioned as the objects of their worship. The manner of expression indeed by two adjectives may seem particular; but this construction is not unusual in the Greek language, and is equivalent to ἄτιμα καὶ ἐχθρά. Nor am I singular in this interpretation; Calmet understands the words in the same manner, *c'est à dire, les animaux les plus vils, les plus meprisables, et les plus ennemis de l'homme.* (Com. in loc.)

Ver. 25. *Therefore unto them, as to children without the use of reason, thou didst send a judgment to mock them.*] Calmet understands this of the Canaanites, that as they fell into the most childish and ridiculous errors, by transferring that honour, which is due to God only, to despicable animals, such as are described Ezek. viii. 10. which the Israelites are supposed to have taken from the Phœnicians or Canaanites, God sent upon them in like manner chastisements seemingly as ridiculous, even an army of wasps, to attack, pursue, and destroy them. And the like may be observed of the Egyptians, that God treated them as children, whom they resembled so much in their folly; for as they pursued flies and little insects, so these went after κνώδαλα εὐτελῆ, and were chastised with a suitable punishment. At first he played with them, as it were, sending a company or swarms of inconsiderable flies, (Exod. viii. 21.) dallying with them by mock judgments, in comparison; for so I understand τὴν κρίσιν εἰς ἐμπαιγμόν· and the au-

thor seems to exemplify this play by a paronomasia, or a correspondent allusion in the original words, διὰ τοῦτο ὡς παισὶν τὴν κρίσιν εἰς ἐμπαιγμὸν ἔπεμψας. But Philo calls such idolaters by a more odious name than children, *bestias obambulantes sub humana specie.* This judgment is by the LXX. styled κυνόμυιαν, (Exod. viii. 21. Psal. lxxviii. 45.) as if a particular species of tormenting flies was meant; but this, in both places, is a corrupt reading; the true one is indisputably κοινομυῖαν. St. Jerome accordingly reads *Cœnomyiam,* and explains it by, *omne genus muscarum,* and so do the other Latin versions. Aquila, in both places, renders it παμμυῖαν, and so the learned Usher understands it, calling this plague *muscarum et aliorum insectorum colluvies,* ad A. M. 2513. (See also De Muis on Psal. lxxviii. 45.)

Ver. 26. *But they that would not be reformed by that correction wherein he dallied with them, shall feel a judgment worthy of God.*] This verse may be understood, either as a moral reflection with respect to sinners in general in the future tense,—that such as will not be reformed by those gentle methods wherein God may be said only to dally with them, shall afterward feel a heavier and much sorer vengeance: and this is the sense of the Greek, and of the Syriac and Arabic versions: or it may respect the persons mentioned in the foregoing verses, that they, having slighted God's milder punishments, at length experienced a judgment worthy of God. *Dignum Dei* [leg. *Deo*] *judicium experti sunt,* says the Vulgate, which Coverdale servilely follows even in this mistake, *they felt the worthy punishment of God.* Grotius says, that πειράζουσιν, which is the reading of some copies, is the true one, and that the *present tense* is used for the *præteritum.* In this latter sense the observation holds true with respect to the Canaanites; for such of them as were not affected, nor brought to a right sense by the plague and persecution of hornets, suffered much sorer calamities afterward in the wars which Joshua waged against them, and by their final extermination. As applied to the Egyptians, the remark is as just; at first God visited them with plagues, that were rather noisome than destructive to them (for we do not read of the death of any useful creatures, except fishes, till the plague of the murrain), but these had little or no effect upon them; for Pharaoh, as Dr. Jackson expresses it, (tom. iii. p. 204.) behaved himself under them like a proud and wanton humourist, and was still for experiencing a greater variety of them; God therefore visited him with more and more grievous plagues, and at length terribly completed his vengeance, and filled up the measure of their punishment, by those two unparalleled judgments, the death of their first-born, and the destruction of Pharaoh and all his host in the Red Sea.

Ver. 27. *For look for what things they grudged when they were punished,* (that is) *for them whom they thought to be gods;* (now) *being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied to know, and therefore came extreme damnation upon them.*] Our translation here is so confused and so clogged with parentheses, that it is very difficult to come at the true sense of this place; and as no light is afforded us either from the old translations, oriental versions, or commentators, we must have recourse to the Greek text itself, and from thence, obscure as it is, endeavour to find out the author's meaning. The present reading of the Greek, according to all the copies, is, ἐφ' οἷς γὰρ αὐτοὶ πάσχοντες ἠγανάκτουν, ἐπὶ τούτοις οὓς ἐδόκουν Θεοὺς, ἐν αὐτοῖς κολαζόμενοι, ἰδόντες ὃν πάλαι ἠρνοῦντο εἰδέναι, Θεὸν ἐπέγνωσαν ἀληθῆ· διὸ καὶ τὸ τέρμα τῆς καταδίκης ἐπ' αὐτοὺς ἐπῆλθε. The Vulgate renders, *In quibus enim patientes indignabantur, per hæc quos putabant Deos, in ipsis cum exterminarentur, videntes illum quem olim negabant se nosse, verum Deum agnoverunt,* &c. This is very obscure: Junius is still more unintelligible, *Nam de quibus illi, quum perpeterentur mala, cum indignatione erant solliciti, de iis, inquam, quos putabant Deos, quum se iisdem puniri viderunt, verum agnoverunt Deum,* &c. Vatablus renders much more clearly, "Iis ipsis rebus, quas passi sunt indignabundi Chananæi, cum per ea, quæ ut Deos colebant, punirentur, tandem suo malo agnoverunt verum Deum esse, quem ante negabant se nosse:" *i.e. The Canaanites being displeased and angry at what they suffered, when they were punished by those animals whom they thought to be gods, at length, being made sensible by their misfortunes, acknowledged there was a true God,* &c. This is very intelligible, and comes near the true sense: but I cannot help observing, that Vatablus omits ἐν αὐτοῖς, and ἰδόντες, which immediately follow, and are the very words which occasion all the obscurity in the original and the other versions, as they now stand. I have therefore been tempted to suspect that there is some mistake in them, and that the true reading probably is, ἑαυτοὺς κολαζομένους ἰδόντες, or ἐν αὐτοῖς κολαζομένους ἰδόντες; and my reasons are as follow:—1. The Bishops' and Geneva Bibles both render, *when they saw themselves punished by them.* 2. Junius, who in the other part of the verse follows the Greek literally, renders, *quum se iisdem puniri viderunt.* 3. Calmet, and the Port-Royal comment, explain it in this manner, *se voyant avec douleur tourmentez et exterminez,* &c. The sense then of the first part of the verse I take to be this: "For whereas when corrected only they were displeased and angry, seeing themselves yet more severely dealt with, and punished in good earnest by, or upon account of, those whom they thought to be gods, they acknowledged the true God, whom before they denied to know," &c. The next difficulty lies in rendering τὸ τέρμα τῆς καταδίκης by *extreme damnation;* it might have been better translated, *the utmost extent of judgment,* or *the severest temporal judgment* or *punishment* (though St. Austin on Psal. ix. quoting this passage, understands it strictly); but I take it to be no more than ἄξια Θεοῦ κρίσις in the verse before, as opposed to παίγνια ἐπιτιμήσεως, *slight corrections,* which they were displeased with: but when it came properly to punishment, when they saw themselves κολαζομένους, then they were awakened to an acknowledgment of the true God, who had thus punished them; and therefore it was, that this last and most effectual method was taken with them; διὸ καὶ τὸ τέρμα τῆς καταδίκης ἐπ' αὐτοὺς ἐπῆλθε, i. e. *when the dallyings of correction would not do, punishment in full measure was given, which had the effect.* This Divine vengeance, when it fell so severely upon them, made them open their eyes; when they saw and felt it, then, and not before, they acknowledged him to be the true God, whom before they denied to know; and therefore, or for this end and purpose, that they might acknowledge him, were they thus severely visited; not only anathematized and exterminated, but *internecione deleti,* as Grotius renders, *cut off with an utter and final destruction.* (Com. in

loc.) This is spoken in vindication of the justice of God, who does not punish particular persons or nations, without weighty reasons, and previous notices of their danger. This extreme severity, therefore, was at length necessary, that those who had continued in wilful blindness and incorrigible obstinacy, and so were without excuse, might be convinced and made thoroughly sensible that they had brought this damnation upon themselves, for not discovering all the while the true God, when they had such awakening means afforded them for that purpose. And thus I think a pretty good and consistent sense may be fetched from this verse, which has none at all, or a very obscure one, according to our version. Calmet understands this of the Canaanites; "That, seeing themselves persecuted, afflicted, tormented by hornets, which they regarded as deities, and from whom they expected favour and protection, they were at length forced to acknowledge the God of the Hebrews for the only true God." Not that they actually, on this account, turned from their idolatry; but, notwithstanding the force of inveterate prejudice, were obliged to own the superiority of the God of Israel, and, by consequence, that the little animals they worshipped were contemptible, less than nothing, and their religion gross superstition. Junius, and many others, apply it to Pharaoh and the Egyptians, who could insolently say, when the hand of God lay not very heavy upon him, *Who is the Lord, that I should obey his voice? I know not the Lord, neither will I let Israel go.* (Exod. v. 2.) But when he and his people were visited by a succession of plagues and judgments, and the land was corrupted by the grievous swarms of flies, he as remarkably relents, and gives them leave to go and offer sacrifice to the Lord their God. (Exod. viii. 25.) But as there is no authority in history, that the Egyptians worshipped the very insects, or animals, that God plagued them with; and as this author particularly mentions their being *tormented with their own abominations*, διὰ τῶν ἰδίων βδελυγμάτων; I am inclined to think with Calmet, that the Canaanites are rather here meant, and that they are spoken of through this whole chapter.

CHAP. XIII.

ARGUMENT.

From the mention of the barbarous and idolatrous rites of the Canaanites, expressed in the former chapter, the author takes occasion to treat of idolatry in general, its introduction and origin; of the vanity, folly, impotence, or rather nothingness, of idols, and the mischievous effects attending such a worship. He distinguishes idolatry into three sorts,—that of the heavenly bodies; images of deceased princes, heroes, and benefactors; and living brute animals. The first sort he treats of in the beginning of this chapter to ver. 10. and from thence, to the end of the fifteenth chapter, he considers the two other. Nor is this a digression or deviation from his principal and main design, which is to exalt wisdom, piety, and true religion, and to excite a love and regard for them in all, especially princes and great men. And can this be done more effectually, than by shewing the folly and illusion of superstition, exposing the false objects of worship, and pointing out the mischiefs and unhappy consequences, which a forgetfulness or ignorance of the true God leads men to?

Ver. 1. *SURELY vain are all men by nature who are ignorant of God.*] Μάταιοι μὲν γὰρ πάντες ἄνθρωποι φύσει, οἷς παρῆν Θεοῦ ἀγνωσία That idolaters are called vain persons in Scripture is beyond dispute: (see 2 Kings xvii. 15. Rom. i. 21.) but how are we to understand *vain by nature?* I think, if this be the true reading, it either means, that such men are naturally weak and senseless who are ignorant of God, or that they are foolish who cannot by the light of nature make a discovery of him. But perhaps φύσει may be a mistake here, for neither the Vulgate nor oriental versions, nor Coverdale's translation, take any notice of it; possibly the original word was εἰσὶ, which they all agree in, and retain. And the true reading of the whole sentence in the Greek may be, μάταιοι μὲν γὰρ πάντες ἄνθρωποί εἰσι, οἵσπερ ἦν Θεοῦ ἀγνωσία. Calmet seems to understand by μάταιοι, *insignificant, unprofitable,* in the sense that vanity is used by Solomon in the book of Ecclesiastes. His reflection upon this place, (Com. in loc.) is too just and useful to be omitted: "Without the knowledge of God, which is the first principle of wisdom, truth, and religion, all men, even the greatest, are vanity and nothing, all science is but darkness, all philosophy error and delusion. Hence St. Paul renounced all other knowledge, and determined to know nothing but Jesus and him crucified. (1 Cor. ii. 2.) It was the superior excellency of Divine knowledge, which best discovers the nature of God, that induced Justin Martyr, after having tried all the sects of philosophers, and entered into all sorts of human learning, to relinquish them as unsatisfactory: he was at length convinced, that there is no wisdom, science, or philosophy, complete and perfect, without the discovery, knowledge, and worship, of God." (Dial. cum Tryph. in init.)

And could not out of the good things that are seen know him that is.] Τὸν ὄντα, i. e. *The sovereign Being, the only Being,* or *Being itself.* In the first revelation which God makes of his own being, he entitles himself, *I am that I am;* by which name the great Creator does in a manner exclude every thing else from a real existence, and distinguishes himself from his creatures, as the only Being, which truly and really exists. The ancient Platonic notion agrees with this revelation which God has made of himself; for there is nothing, according to that, which in reality exists, whose existence, as we call it, is pieced, or made up of past, present, and to come. He only properly exists, whose existence is entirely present. Hence Plato calls God τὸ ὂν (in Timæo), which probably he borrowed from Moses; (Exod. iii. 14.) and Justin Martyr, who once embraced that philosophy, has often the same expression. By knowing God, is not barely meant that there is a God; but the discovery likewise of the excellence and beauty of his perfections, his goodness, wisdom, and other attributes, which the visible world every where proclaims; for in all creatures there are such lively marks and tokens of them, that from thence we may form some, though imperfect, idea of the inexpressible and infinite perfections that are in God. For the whole extent of that which may be known of God, the τὸ γνωστὸν τοῦ Θεοῦ, as St. Paul calls it, Rom. i. 19, 20. is manifest in the creatures, and the invisible things of God; even his eternal power and Godhead, are clearly seen in them. St. Basil therefore very justly calls the world, Θεογνωσίας παιδευτήριον, *the very*

school where the knowledge of God is to be learnt. And Clemens Alexandrinus, "the book in which we read God," using the same expressive metaphor, (Strom. 6.) This knowledge of the Deity from the works of nature, is what some call natural theology, and others, the ascent of the soul to God by the scale of the creatures. Nor would any injury be done to the sense, if, instead of τὸν ὄντα, we read τὸν δόντα, i. e. *and from the good things they saw could not trace out the God that gave them;* for thus ἀγαθῶν and δόντα answer to one another, as ἔργοις and τεχνίτην do in the following line.

Neither, by considering the works, did they acknowledge the Workmaster.] The knowledge of God was no difficult discovery, and therefore ignorance of him was not only surprising, but inexcusable; for a man need only lift up his eyes to heaven, and view the beautiful order and regular motions of the celestial bodies, to be convinced that there is a wise Author of nature, who at first created, and still preserves, this system of things. St. Cyprian therefore very justly observes, "hæc est summa delicti nolle agnoscere, quem ignorare non possis." (De Idol. vanit.) But that of St. Chrysostom comes nearest this writer, ἐποίησεν οὐρανὸν ὁ Θεὸς, ἵνα θαυμάσας τὸ ἔργον προσκυνήσῃς τὸν δεσπότην, κ. τ. λ. *Cœlum condidit Deus ut opus admirans dominum adorares: at alii, conditore relicto, cœlum ipsum adorarunt, id vero propter eorum ignaviam et insipientiam accidit.* (Hom. 25. De diabolo tentatore.) Thus Cicero expresses the natural sense of mankind on this head: "Cum videmus speciem primum candoremque cœli, deinde conversionis celeritatem, tum vicissitudines dierum atque noctium, commutationesque temporum quadripartitas, eorumque omnium moderatorem solem, lunamque, et stellas eosdem cursus constantissime servantes; hæc cum cernimus, possumusne dubitare quin his præsit aliquis effector?" (Tuscul. Quæst. lib. i.) But it would be almost endless to transcribe the many passages that occur in his works upon this subject, particularly in his book, de Nat. Deorum.

Ver. 2. *But deemed either fire.*] It is certain there were some among the heathen who worshipped universal nature, or the system of the material world, as an entire object, and made God and nature to be the same; (see Pliny's Nat. Hist. lib. ii. cap. 7.) and others, who worshipped particular visible and useful parts of it, which was the more general, the chief of which are enumerated by this writer: and the first is the element of fire. That this was the prevailing worship in the eastern countries, among the Persians and Chaldeans, see Pocock's Spec. hist. Arab. Hyde de Relig. vet. Pers. Strabo, lib. xv. Selden observes: "Tametsi multi Persarum Dii, tamen ante omnes ignis ab eis cultus, et in omni sacrificio eum imprimis invocabant." (Syntag. ii. cap. 8.) And a little after, to shew the very ancient worship of fire among the Chaldeans, he says, that the rabbins, by *Ur of the Chaldees,* (Gen. xi. 31.) understand their god *Fire;* and that, according to Maimonides, it means, *terra deserviens igni.* This he takes to be the *God of Nahor,* (Gen. xxxi. 53.) and the chief among the strange gods worshipped in Chaldea during Abraham's abode there. (Josh. xxiv. 2.) We read also of horses and chariots consecrated to the sun by some of the kings of Judah, (2 Kings xxiii.) and of twenty-five apostates, *that worshipped the rising sun towards the east, even in the temple of the Lord.* (Ezek. viii. 16.) The eastern nations worshipped fire as the cause of light, and the sun in particular, as being, in their opinion, the perfectest fire, and causing the perfectest light. For this reason, in all their temples, they had fire continually burning upon altars erected in them for that purpose, and before these sacred fires they offered up all their public devotions, as likewise they did their private ones before fires in their own houses. (Prid. Connex. par. i. b. iii.) As fire among these nations was a symbol of the sun, so the sun itself probably was a symbol of God, as being thought the most perfect emblem of his divinity, and to convey the most lively idea of the power, beauty, purity, and eternity of God; but at length this expressive and noble symbol was misunderstood and abused, and the worship transferred to the sign itself from the Being represented by it. Vulcan and Vesta, in the pagan theology, originally meant nothing but fire. Thus Ovid:

"Nec tu aliud Vestam, nisi vivam intellige flammam."

And the name itself the learned have derived from אש *Ignis.* At length it was made one of the *Dii Penates,* and uncommon honours decreed to it by the appointment of Numa Pompilius.

Or wind.] The four principal winds were esteemed as gods by many people, by others particular winds were acknowledged as such. The Gauls worshipped the wind Circius; and, according to Seneca, Augustus when in Gaul dedicated a temple to it. (Nat. Quæst. lib. v. cap. 17.) The Egyptians adored the symbols of the Etesian and southern winds, which were most beneficial to them, and of the utmost consequence with respect to the overflowing of the Nile. The worship paid to the winds seems in general to have sprung from an ancient tradition, that the winds were governed by angels set over them, and ruling in them. From what Virgil says of Æolus's presiding over the winds, (Æneid. lib. i.) it appears that this notion is very ancient; so that it is no wonder that in the symbolical learning and theology of the eastern nations, intelligent beings or angels should be introduced as commanding and directing them. The Targum on 1 Kings xix. 11. as quoted by Lightfoot, expressly mentions the angels of the winds.

The wind, or the swift air.] Ἡ πνεῦμα, ἢ ταχινὸν ἀέρα. Grotius understands this quite contrary to our version; by πνεῦμα he understands *the air,* and by ταχινὸν ἀέρα, *the swift wind;* where it is observable, that he applies the epithet to the wind, rather than the air. The Arabic version in like manner, *sed ignem, aut rapidos ventos, aërem, aut astrorum orbem,* &c. as if the original reading was ἢ πνεῦμα ταχυικὸν, ἢ ἀέρα. And indeed swiftness is the known epithet of the wind; hence we meet with the *wings of the wind* in Scripture, to denote their rapidity. Hence, probably, the Egyptians made birds the symbols of the winds, as esteeming them the most natural emblems, on account of the swiftness with which they cross the air. But swiftness does not seem always to belong to the air, as such, the state of which varies according to its qualities. If, indeed, we understand by the air the ether, or that fine, fluid, agitated, and most subtile part, which permeates the pores of all bodies, and is supposed to be the cause of all motion and fermentation, which anciently the heathens called Ζεὺς or *Jupiter,* ταχινὸν, in this sense, will not be improper. But

it is generally taken here to signify *the clouds;* and this *Juno* (for so the ancients called the grosser air) was not without her adorers and votaries. Even Socrates is accused in the poet for worshipping the clouds; (Aristoph. in Nub.) and Juvenal charges the Jews with the same folly:

"Nil præter nubes, et cœli numen adorant."
(Sat. xiv.)

Coverdale's version makes the *wind,* or the *swift air,* to be the same; *Some took the fire, some the wind or air—for gods.*

Or the circle of the stars.] *i. e.* The constellations, according to Calmet and Grotius; by which some understand the pleiades, others the constellations in the zodiac, called here, from the asterisms in it, and its glorious figure, the starry circle; many of which are known to have been worshipped, particularly by the Egyptians. Selden seems to have been of this opinion, "Ægyptiis priscis dodecatemoria signiferi θεοὶ βουλαῖοι, seu Dii consiliarii, planetæ vero lictores, qui ascensi solis consistorio adstent, censebantur. Teste vetere ad Apollonii Rhodii Argonauticon IV. scholiaste." (Seld. de cult. extran. primord. cap. 3.) But as the article is wanting before κύκλον, it may as well mean some other group of stars. This was a very ancient idolatry, and spread farther than most other superstitions. The Israelites are in Scripture often charged with paying their adoration to the host of heaven, *i. e.* to the stars, of whom the sun and moon were esteemed the leaders, which they seem to have fallen into by the infection of the neighbouring nations. This worship sprang from an early notion, that the stars were tabernacles or habitations of intelligences, which animated those orbs in the same manner as the soul of man animates his body, and were the causes of all their motions. But the planets being nearest to the earth, and generally looked upon to have the greatest influence on this world, the heathens made choice of these, in the first place, for their gods. Hence we find Saturn, Jupiter, Mars, Apollo, Mercury, Venus, and Diana, to be first ranked in the polytheism of the ancients, as being their first and principal deities. (See Prid. Connex. par. i. b. iii. p. 140. fol. edit.)

Or the violent water.] The heathens had likewise a multitude of sea and river gods, as Oceanus, Neptune, Thetis, Triton, Nereus, &c. Homer speaks of the rivers of Troy, Simois and Scamander, as two deities. It is certain that the Egyptians esteemed the Nile as their god, calling it ὁ ἱερώτατος Νεῖλος, and that they worshipped the water, above the other elements, as being, in their opinion, the principle of all things. Hence, says Philo, God first smote their water, and turned it into blood, (de Vit. Mos. lib. i.) Suidas humorously tells the story of a famous contest between the Chaldeans and Egyptians about the strength and power of their respective deities, fire and water, (in voce Κάνωπος· see also Shaw's Travels, where it is related; and Gregory's notes, p. 222.) Tully has in few words comprised the several objects of false worship, "Erat persuasum etiam solem, lunam, stellas omnes, terram, mare, Deos esse."

Or the lights of heaven to be the gods which govern the world.] The sun and moon were worshipped in different places by very different names. (See Vossius de Orig. Idol. lib. ii. cap. 5.) It was the sun whom one country worshipped under the name of Baal, another of Chemosh, and others of Mithras and Osiris, which last was the name given to it by the Egyptians, among whom the sun was worshipped in the famous city of Heliopolis, which probably took its name from thence. (Macrob. Saturn. lib. i.) The moon was likewise worshipped under different names, as Hecate and Diana; the same was most probably the Egyptian Isis, the Assyrian Astarte, or Ashtaroth, and the Greek Ilithyia. Egypt was early infected with idolatry, especially of the sun and moon, as appears from Diodorus Siculus, and Lucian, de Dea Syria. Though it is more probable that Babylon was the mother of this kind of idolatry, and from thence the contagion spread through Egypt, Assyria, Phœnicia, and other parts of the world. The sun was the most glorious object that ravished the eye, and it shewed itself no where more gloriously than the plains of Chaldea. Some learned men think that the tower of Babel was consecrated by the builders to the sun, as the most probable cause of drying up the mighty waters, Tenison on Idol. cap. 4. who acquaints us, from Julius Firmicus, that the Egyptians expressed their devotions to the sun in this form: "Sol. Opt. Max. mens mundi, dux omnium princepsque."

Ver. 3. *With whose beauty, if they being delighted took them to be gods, let them know how much better the Lord of them is; for the first Author of beauty hath created them.*] Coverdale's version of this place seems preferable, *Though they had such pleasure in their beauty, that they thought them to have been gods; yet should they have known, how much more fairer he is that made them, for the Maker of beauty hath ordained all these things,* γενεσιάρχης, the Original, the Founder, the Parent of beauty, hath created them, *ipsamet naturæ pulchritudinis origo,* says the Vulgate; nor does St. Austin express this word amiss by *Pulchritudo pulchrorum omnium.* (Confess. lib. iii. cap. 6.) Plato, who himself calls these glorious luminaries μέγαλοι Θεοὶ, says, that the Greeks formed the word Θεὸς from the verb θέειν; (in Cratyl.) for, looking up to heaven, and considering the brightness and glory of the celestial bodies, *running* their several courses with the most wonderful harmony and order, they entertained in their minds so very high and exalted notions of them, that they were tempted even to an idolatrous worship of them. And other learned men observe, that they gave the name of κόσμος to the world, from observing the *beauty* and ornaments of it. (St. Jerome Comm. in Jon. i.) Cæsar assigns this as the reason of the Germans worshipping the host of heaven, "Germani deorum numero eos solos ducunt, quos cernunt, et quorum aperte opibus juvantur, Solem, et Vulcanum, et Lunam." (Lib. vi. de Bello Gal.) It is generally agreed, that the worship of these luminaries was the first idolatry; it is certain that the only kind of idolatry mentioned in the book of Job (and therefore we may presume of all others the most ancient) is the worship of the sun and moon; *If I beheld the sun when it shined* (says that holy writer), *or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand,* (in token of adoration, and from whence indeed the very term itself is derived; see Selden, de cult. extran. primord. cap. 3.) *this also were an iniquity to be punished by the judge, for then I should have denied the God that is above,* (xxxi. 26—28.) This idolatrous practice of his time he opposes, by asserting God to be the maker of these very bodies, and that *by his Spirit he hath garnished the heavens,* xxvi. 13. (see Vos-

sius de Idol. lib. ii. cap. 5. Sharrock, p. 326.) The inference of this writer is very just—that, instead of worshipping the heavenly bodies, which, like those of the intellectual world, were all created by God, and for him, they should rather have concluded that there was a first cause, the Author and Fountain of that perfection and glory, which are displayed in any or all the creatures. (See note on the latter part of the next verse.)

Ver. 4. *But if they were astonished at their power and virtue.*] It was a very ancient opinion, and a received tradition of paganism, that the gods had their mansions in the στοιχεῖα τοῦ κόσμου, or *the celestial bodies*, and that the luminaries of heaven were all alive and instinct with a glorious and divine spirit. For the adoration they paid to the sun and moon, they paid it not to them as mere inanimate bodies, but as intelligences, or the supposed habitations of such beings; which seems evident from this verse, addressed to the sun:

Ἡλιός θ' ὃς πάντ' ἐφορᾷ, καὶ πάντ' ἐπακούει.

We have an intimation likewise of this notion in Virgil, (Æneid. vi.)

"Spiritus intus agit, totamque infusa per artus
Mens agitat molem, et magno se corpore miscet."

From this notion they inferred, that it would be a thing pleasing to the supreme God, to address themselves to him by the mediation of these glorious intelligences, which they thought so much nearer to him than themselves, and to have the greatest influence upon the world. This conceit, seconded with pretended revelations and miracles, said to be done by the στοιχεῖα, or *heavenly bodies*, in time brought forth sacrifices to them, and images of them, by means whereof great blessings, they thought, might be procured to them through their power and influence. (Maimon. de Idol. Thorndike's Epilogue, p. 287.)

Let them understand by them, how much mightier he is that made them.] Coverdale's version is here again preferable, *Or if they marvelled at the power and works of them, they should have perceived thereby, that he which made these things is mightier than they.* For, notwithstanding the regular courses of these heavenly bodies, and their dispensing life and heat, health and vigour, to all the parts and products of the earth, yet they should not so entirely have depended upon their sight, nor have been so far led by their own imaginations, as to offer an idolatrous worship to beings, which a little philosophy and the assistance of improved reason might have informed them, had themselves been made, and, consequently, were by nature no gods. How much rather ought they, from the origin and the effects of these heavenly bodies, to have concluded and adored the infinite power and most transcendent perfections of the great Creator of them, the Father and Fountain of these lights, from whom they received all that is glorious or beneficial in them, and must therefore be infinitely more excellent? St. Austin has some beautiful sentiments upon this head, "Si placent corpora, Deum ex illis lauda, et in artificem eorum retorque amorem, ne in his quæ tibi placent, tu displiceas:—Hunc amemus, hunc amemus; ipse fecit hæc, et non est longe." (Confess. lib. iv. cap. 11, 12.) And in another place, from the gifts discernible in the creatures, he deduces the perfection of the Giver, "Tu, Domine, fecisti ea; qui pulcher es, pulchra sunt enim; qui bonus es, bona sunt enim; qui es, sunt enim. At nec ita pulchra sunt, nec ita bona sunt, nec ita sunt sicut tu conditor eorum: cui comparata, nec pulchra sunt, nec bona sunt, nec sunt. Scimus hæc; gratias tibi. Et scientia nostra, scientiæ tuæ comparata, ignorantia est." (Confess. lib. xi. cap. 4.)

Ver. 5. *For by the greatness and beauty of the creatures proportionably the Maker of them is seen.*] The Greek copies vary here; the Complut. reads, ἐκ γὰρ μεγέθους, καὶ κάλλους, καὶ κτισμάτων ἀναλόγως, κ. τ. λ. which Junius follows, *Nam ex magnitudine, et specie, ac creatis rebus convenienter*, &c. and our version, with a little alteration. The Vatican edition has ἐκ γὰρ μεγέθους καλλονῆς κτισμάτων ἀναλόγως, κ. τ. λ. and thus the Syriac renders; *i. e.* by the greatness of the beauty of the creatures, the Maker of them is seen proportionably, or by analogy, by comparing the creature with the Creator, the effect with the cause, as far as the difference is capable of being known, *cognoscibiliter*, according to the Vulgate, and as the natures of the beings compared will admit; which probably is what Junius means by *convenienter*, and as the ratio between finite and infinite, if any such could be, will allow. St. Chrysostom quotes this passage of our author, and has the following just reflection upon it: εἶδες τὸ μέγεθος, θαύμασον τὴν δύναμιν τοῦ ποιήσαντος· εἶδες τὸ κάλλος, ἐκπλάγηθι τὴν σοφίαν τοῦ κοσμήσαντος.

Ver. 6. *But yet for this they are the less to be blamed, for they peradventure err seeking God, and desirous to find him.*] Coverdale's version is clearer; *Notwithstanding, they are the less to be blamed that seek God, and would find him, and yet miss.* But that of the Geneva Bible is preferable here; *But yet the blame is less in those that seek God, and would find him, and yet peradventure do err.* A comparison is here made between the worship of the heavenly bodies, and that of statues and images. The former has most to be said in its defence, though far from excusable, because these luminaries are glorious and magnificent, have a visible and apparent beauty, and sensible virtue, power, and benefit, issuing from them, and therefore are worshipped for their own sakes, and the advantages which the world receives from them. But what merit of any sort is in an image, or what pleasure or profit can be drawn from it? which at best is a representation only, and, perhaps, of some thing or person in itself worthless or disgraceful. If the worship, therefore, of the former is not to be excused, as it follows, ver. 8. the worship of the latter is much more to be condemned, because nothing is a greater dishonour to God, than to suppose him like the image of a corruptible creature, or the product of man's art or invention. There is this farther to be alleged in mitigation of their error who worshipped the heavenly bodies, that the creatures which they worshipped they looked upon to be eminent representations of the most glorious attributes of the Deity: they worshipped the host of heaven, because they are visible representations of his glory and eternity; and the elements, because they represented his benign, sustaining, and ubiquitary presence. Philo compares the adoration of the sun, moon, and stars, with other instances, and particularly with the worship of statues and images, and has the very same sentiments with this writer, "Peccant proculdubio (speaking of the former) dum, posthabito principe, venerantur subditos; minus tamen a recto declinant, quam qui

ligna, lapides, argentum, aurum, similesque materias vertunt in statuas et simulacra," &c.

Ver. 8. *Howbeit, neither are they to be pardoned.*] Though there are these mitigating circumstances, in some measure to lessen the guilt of the worshippers of the heavenly host, yet is their offence very grievous. For, to instance in the sun himself, which undoubtedly is the most glorious and perfect, what property has he of Divinity? He is neither self-existent, nor sufficient to continue his own being. And though he may warm and cherish the earth, yet can neither of the luminaries, nor both jointly, of themselves, produce either corn, grass, or fruit. It is therefore wisely conjectured by some learned men, that one reason why Moses, in the history of the creation, particularly mentions that the fruits of the earth and the trees yielding fruit were produced on the third day of the creation, (Gen. i. 11.) and the sun and the moon not until the fourth day, (ver. 14.) was, to guard against the worship of them; that men might not think the influence of those celestial bodies to be the cause of the growing of these fruits, but the power and providence of God. (See St. Ambr. Hex. lib. iv. and Philo, Περὶ κόσμου.) For this was a sensible argument to the Jews and others, that these heavenly bodies, which the heathens paid their devotions to, were only secondary and instrumental causes in the hand of God, and that he could have supplied mankind with all the produce of the earth without them. Nor is it without a weighty reason, that the sun, in the Hebrew language, is called *Shemesh*, i. e. *a minister* or *servant*, (Deut. iv. 19. Isa. lx. 20. Joel ii. 10.) which very name alone should have kept all that understood its meaning from worshipping that luminary; and yet even some Jews seem to have fallen into this idolatry, from what Ezekiel says, viii. 16. who are there reproved for turning their faces to the east for this very purpose.

Ver. 9. *For if they were able to know so much, that they could aim at the world.*] Ἵνα δύνωνται στοχάσασθαι τὸν αἰῶνα. The sense which is most common and received of στοχάσασθαι τὸν αἰῶνα is, that if they could give so good a guess at the world, the beauty of the heavenly bodies, and the effect and influence which they have upon the earth; could dive into the secrets of nature, as, the cause of winds, flux of the sea, violence of earthquakes, nature of animals, &c. might they not have discovered, by the same search of reason and happy conjecture, the Lord and Maker of the universe? For there seems less study and meditation required to know that the beautiful frame of things which we see was not by chance, or self-produced, but the work of an Almighty Creator, than is necessary to penetrate into the mysteries of the natural world, and unravel the causes of such surprising events. But probably στοχάσασθαι τὸν αἰῶνα is a mistake, for στοχάζομαι has generally, if not always, in this sense, a genitive case in the most approved writers; and therefore τὸν αἰῶνα seems wrong in this respect, as well as in regard to τούτων, which follows. The true reading seems to be τῶν ἄνω. Besides, this expression answers very well to the things mentioned in the second verse, which belong to the upper regions. Whereas αἰὼν signifies principally duration. Perhaps the transcribers might mistake ἄνω for αἰῶνα contracted, such abbreviations being usual in manuscripts.

Ver. 10. *And in dead things is their hope.*] *i. e.* In idols, which have no life, no knowledge, no sensation. It is worth observing, that the original word for an idol signifies vanity, a mere nothing, that which has no existence. The primitive Christians accordingly looked upon the heathen temples as charnel-houses, esteeming their gods as dead men, according to that of Tertullian, "Mortui et Dii unum sunt." (De Spectac. cap. 13.) And thus some learned men explain ἐπερώτων τοὺς νεκροὺς, (Deut. xviii. 11.) according to the LXX. not of a mere necromancer, who consulted familiar spirits, but of one that inquires of the dead idols, which the heathens had set up in the nations round about the Israelites, in opposition to the living God. (Shuckford's Connex. vol. ii. p. 398.) There may be also another interpretation given of this place, which is countenanced by the Vulgate, Coverdale's, and the other ancient English versions, *viz.* that their hope is vain, fruitless, desperate, without any prospect of help or remedy, like that of dead men, *inter mortuos spes illorum est*, according to the Vulgate. *Ils sont* (says Calmet) *comme des gens reduits au tombeau, sans secours, sans esperance.* As the hope of good men, or such as serve the true God after an acceptable manner, is, on the contrary, a sure and certain hope, a joyful confident assurance, a hope full of immortality, (iii. 4.)

Gold and silver to shew art in.] Χρυσὸν καὶ ἄργυρον τέχνης ἐμμελέτημα, i. e. *Some device* or *invention of art.* Coverdale's and the old English versions put the comma after silver, and understand τέχνης ἐμμελέτημα, as a distinct particular from gold and silver beforementioned, and render, *Gold, silver, and the thing that is found out by cunning.* The Vulgate takes it in the same manner, and so does the Syriac version, and Calmet. I cannot help observing here, the very great resemblance which there is between this passage and that of the Acts, xvii. 29. οὐκ ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον.

Or a stone good for nothing, the work of an ancient hand.] The antiquity of the idol was thought of great importance; its venerable rust added not a little to its divinity: hence "adoranda rubigo" in the poet, applied to such things as time itself had in a manner consecrated. (Juvenal, Sat. xiii.) Even a stone badly cut has had a veneration paid to it, merely because it was ancient. Whole nations, says Calmet, have adored, for a succession of ages, an ancient block of marble, badly finished, or a figure in wood rotten and worm-eaten. But supposing the most complete piece of work, and that the hand of a Praxiteles or a Phidias stood plainly confessed, yet cannot time, though it may and does add a value to busts and medals, confer divinity, nor excuse the adoration paid to a piece of senseless matter, though beautified by art, dignified by a celebrated name, and recommended by the prescription and authority of many ages. It may not be unacceptable, perhaps, nor foreign to the occasion, to transcribe part of an epistle wrote by St. Austin to the principal inhabitants of a city in Africa, who had murdered a great number of Christians, because some of them were suspected to have taken away their god Hercules. That learned father expostulates with them upon this accident in these strong and pathetic terms: "The barbarous treatment which ye have offered to so many innocent persons, calls for vengeance from heaven and earth. But as ye urge the affront and damage, which ye have received against the massacre we complain

of, let us state, in a few words, the injuries on both sides. You object, that your god Hercules is taken away; we are willing to make you satisfaction; we have money, stones, and workmen ready to set about the work; they shall instantly cut you out another deity, and paint it too in like manner, and finish such a Hercules in its stead, as you shall have no reason to complain of the difference. It is thus we restore your idol, it is thus we repair your loss: give us now back, in return, the souls of those many innocents you have murdered, and only to revenge the injured honour of a sorry, lifeless piece of stone." (Aug. Epist. 267. ad Princip. Colon. Suffet.) This instance shews the great veneration paid by the heathen to their statues, and how far superstition or a blind devotion will hurry men, even to sanctify murder.

Ver. 11—13.] The author in this and the following verses, exposes with great smartness of argument the absurdity of image-worship, by shewing their original, and the vileness of the materials of which they are made: "That an ordinary carpenter (whom he purposely fixes upon, to shew the clumsiness and inelegance of the work), having taken from a tree cut down what was best and most valuable, and fittest to be employed in some necessary piece of work; among the refuse, or rather the refuse of the refuse, for so τὸ ἐξ αὐτῶν ἀπόβλημα signifies, fixes upon a knotty and coarse piece of stuff, such as he could otherwise make no use of; and this he thinks good enough to make a god of." Horace, in like manner, makes himself merry with a workman, who deliberated whether he should make a bench or a god of an offal piece of wood, and at length determined it for a god: "Maluit esse Deum." (Serm. lib. i. Sat. viii.) The chief part of this description is borrowed from Isa. xliv. Jer. x. Baruch vi. and Lowth's paraphrase upon those passages in the prophets is equally applicable here: "What an absurdity is it for a man to dress his meat and make his god with the same stick of wood? or to think that a piece of timber hath any more divinity in it, than it had before, because it is fashioned and carved into the figure of a man?" To give an account of the original of images, how and whence made, is alone sufficient to expose the folly of worshipping them. This argument the ancient apologists for Christianity often insist upon, to shew the absurdity of the heathen idolatry; but none of them more happily than Minucius Felix in the following words, and almost upon the like occasion, allowing only for the difference in the materials: "Quando igitur hic (deus) nascitur? Ecce funditur, fabricatur, scalpitur: nondum deus est. Ecce plumbatur, construitur, erigitur: nec adhuc deus est. Ecce ornatur, consecratur, oratur: tunc postremo deus est, cum homo illum voluit et dedicavit;" which in Mr. Reeves's most excellent translation runs thus: *But when, pray, does it commence divine? Behold, it is cast, fashioned, and filed: well, it is no god yet. Behold, it is soldered, put together, and set upon its legs: well, it is no god yet. Behold, it is bedecked, consecrated, prayed to: then, then at last behold a complete god, after man hath vouchsafed to make and dedicate him.* Thus Arnobius, (lib. vi.) who was himself once a pagan idolater, and had, as he confesses, often asked blessings, "nihil sentiente de ligno," at length makes this just reflection upon such senseless conduct: "At quæ dementia deum credere quem tute ipse formâris, supplicare tremebundum fabricatæ abs te rei?" This sort of idolatry, besides its wickedness, hath something in it too very preposterous; for should not the idol rather worship the maker, than the maker the image, since, in some sort, he may be considered as the creator of it? Philo has, I think, the like observation; "Certe si error placuit, pictores et statuarii magis merebantur ut divinos honores acciperent; nunc, ipsis contemptis, ac si nihil egregium præstitissent, pro diis habentur eorum opera."

Ver. 13. *When he had nothing else to do.*] *i. e.* Postponing it to all other work, as thinking it of no great consequence, and then only taking it in hand when nothing better offered. Our version follows a copy which read ἐν ἐπιμελείᾳ ἀργίας αὐτοῦ, which some Latin translations render, *diligentiâ otii sui;* and others, *accurato otio:* other editions have ἐν ἐπιμελείᾳ ἐργασίας αὐτοῦ, which is likewise the reading of the Alexandrian manuscript; and this the oriental versions seem most to favour.

Ver. 14. *Or made it like some vile beast, laying it over with vermilion and with paint, colouring it red, and covering every spot therein.*] That it was usual thus to paint and set off their images, see Ezek. xxiii. 14. Arnob. lib. vi. And no wonder that the Lares, or little household deities, for such this writer seems here to mean, were so adorned, when Pliny acquaints us, that the face of the image of Jupiter was usually painted with vermilion upon festival days, and other grand occasions among the Romans; "Jovemque a censoribus miniandum locari," that the censors hired artists for that purpose; that Camillus and other generals, to whom the honour of a public triumph was decreed, were painted in the like manner; and that among the Ethiopians, "totos eo tingi proceres, huncque deorum simulacris esse colorem." (Plin. lib. xxxiii. cap. 6. and Calmet in loc.)

Ver. 15. *And when he had made a convenient room for it, set it in a wall, and made it fast with iron.*] This *convenient room* we may understand to be a shrine, which was a sort of little chapel, representing the form of a temple, with an image in it, which being set upon an altar, or fastened in a wall, or to some other place, the idol, when the doors were opened, was represented to the worshippers as standing or sitting in state. Coverdale's and some other ancient versions call this a tabernacle, following herein the Vulgate, which renders *faciens ei ædiculam illo dignam,* the very word used by Minucius Felix to express one of these shrines by. And in this sense, probably, we may understand the *tabernacle of Moloch,* Acts vii. 43. for the σκηνὴ mentioned there was a kind of little cabinet, wherein the image of the false god was kept. And such I imagine those silver shrines to be, ναοὺς ἀργυροῦς, which Demetrius made for Diana; (Acts xix. 24.) Isaiah, likewise, mentions the silver chains by which these idols were fastened to walls or pillars, (xl. 19.)

Ver. 18. *Humbly beseecheth that which hath least means to help.*] Τὸν ἀπειρότατον, *i. e.* that which hath no experience at all, as our margin has it. Nannius reads, ἀπορώτατον, *egentissimum;* our version seems to follow a copy which read either ἀχρειότατον, or ἀνάπηρότατον· any of which are more properly opposed to ἐπικουρίας than ἀπειρότατον.

Ver. 19. *Asketh ability to do of him that is most unable to do any thing.*] Our version here manifestly follows the Vulgate, which reads, *et de omnium rerum eventu petit ab eo qui in omnibus est inutilis;* which Calmet thinks has

been corrupted, and that the ancient reading there was, *de manuum eventu petit ab eo qui manibus est inutilis.* And indeed the Greek, τὸ ἀδρανέστατον ταῖς χερσὶν, favours this conjecture. I should not do justice to this writer, if I passed by the beautiful turns unobserved which close this chapter, which cannot but strike every judicious reader. I am sensible that Arnobius, Lactantius, Minucius Felix, and many of the primitive writers, have been very large in exposing the folly of idol-worship; yet I know no occasional remarks, nor even any whole treatise purposely wrote on the subject, where this is more happily executed than in the compass of these two last verses, which alone may serve as a specimen of this writer's skill and judgment, where the contrast is so beautiful, and the contraries so happily and justly placed to illustrate each other, that a person of taste cannot but immediately discern and admire the justness and elegance of the piece. It is inferior only to some instances of the same kind in the inspired writings, particularly that well-judged opposition, which we meet with in the following words of St. Paul: *As deceivers, and yet true; as unknown, and yet well-known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.* (2 Cor. vi. 8—10. see also iv. 8, 9.) I shall conclude this chapter with a just reflection of St. Austin upon another species of idolatry, which, though less perceived, is no less fatal: "Besides the senseless sort of idolatry which consists in worshipping brutes and images, which may easily be avoided, there is a more common and dangerous way of worshipping the work of a man's own hands (continues he), by a secret and subtle idolatry, which consecrates our own favourite wills and passions, deifying the desires of our own hearts, and giving them the preference before the will of God, and is, in other words, the adoration of our own-selves; an idolatry, which is so much the more dangerous, as it is within our own breasts, and we constantly carry the favourite image about with us."

CHAP. XIV.

ARGUMENT.

The insufficiency of idols farther shewn from their inability to preserve their worshippers in a voyage at sea; from hence the author takes occasion to mention the first invention of a ship, the form of which probably was taken from the model of the ark; that God rules the boisterous element, and his providence steers men's course, which can save them from accidents without the use of artificial means. The original of idolatry is inquired into, ver. 14. and some conjectures in the verses following, from whence probably it might take its rise. The chapter concludes with the abominable rites attending upon it, and the scandalous vices introduced by it.

Ver. 3. *BUT thy providence, O Father, governeth it.*] As men had likewise their tutelar deities and favourite idols, which were thought to preside over the sea, and able to assist them in their voyages, the author shews the absurdity of idol-worship in this particular also,—that neither the strongest ship, built by the most skilful workman, nor the rotten images that are sometimes in it, or carved upon it, probably of Neptune, Castor, and Pollux, &c. are sufficient to procure a man a safe voyage, but the overruling providence of the true God only, ἡ δὲ σὴ, πάτερ, διακυβερνᾷ πρόνοια· which is a proper technical sea term, and means that God's providence steers and guides the ship. That particular deities were supposed to superintend sea affairs, appears from an old inscription upon the Pharos, built by Sostratus, mentioned by Pliny, (Nat. Hist. xxxvi. 12. and Strabo, lib. xvii.) which is preserved in Dr. Hody, (de Bib. Text. orig. p. 87.) and is as follows:—

ΘΕΟΙC CΩΤΗΡCΙ
ΥΠΕΡ ΤΩΝ ΠΛΩΙΖΟΜΕΝΩΝ.
DIIS SERVATORIBVS
PRO NAVIGANTIBVS.

That the sailors in their distress in a tempest, used to cry for help to their false gods, and even implore the mercy of the sea itself, appears from Erasmus's Naufragium, where they cry out in their fright, "O clementissimum mare, O generosissimum mare, O formosissimum mare, mitesce, serva;" where the epithets made use of, are too soft for that boisterous element, but are intended as compliments to bespeak its favour. But a more remarkable instance, and which I shall, for its greater authority, choose more particularly to mention, is what occurs in the prophet Jonah, chap. i. where we read, that the *Lord sent out a great wind into the sea, and there was a mighty tempest in it, so that the ship was like to be broken; then the mariners were afraid, and cried every one unto his* (false) *god,* (ver. 5.) But, notwithstanding their prayer to these pretended deities, and their rowing hard to bring the ship to land, the text acquaints us, that they found no help, the sea continuing tempestuous against them, till they cried unto the Lord Jehovah, the God of heaven, the only true God; and then the sea, at his command, ceased from her raging. This unexpected escape so affected the mariners, that from thenceforth *they feared the Lord exceedingly,* (ver. 16.) being convinced of his power and greatness, which appeared both in raising the storm, and so suddenly laying it. But the Divine power over that unruly element never appeared more signally, than when our Saviour said to it, *Peace, be still; and immediately there was a great calm.* (Mark iv. 39.)

For thou hast made a way in the sea, and a safe path in the waves.] This may either mean, in general, that God giveth a safe and secure passage over the sea to the faithful that depend upon and cry unto him; or it may mean, that God made a safe way for his favourite people, the Israelites, to go through the Red Sea on foot; which seems the most probable interpretation, because this sentence seems borrowed from Psal. lxxvii. 19. where the words are almost the same, *Thy way is in the sea, and thy paths in the great waters;* which the best interpreters refer to the same occasion.

Ver. 4. *Shewing that thou canst save from all danger: yea, though a man went to sea without art.*] Ἵνα κἂν ἄνευ τέχνης τις ἐπιβῇ. Ἐπιβῇ seems to require something after it; and πλοῖον (ver. 3.) is too far off: I think the true reading of the Greek is either νῆα κἂν ἄνευ τέχνης τις ἐπιβῇ, and thus the Arabic interpreters translate, *ut quispiam sine ulla arte lignum objectum conscendat,* or ἄλα κἂν ἄνευ τέχνης τις ἐπιβῇ; and thus Calmet takes it, *vous pouvez sauver de tout peril quand on s'engageroit même sur mer, sans le secours*

d'aucun art: (Com. in loc.) and the Vulgate itself so understands it, *etiamsi sine arte aliquis adeat mare;* but the sense is the same in both emendations, *viz.* that art or skill is not always successful, nor indeed always necessary on shipboard, or at sea; not always successful, as appears from the instance of the mariners in Jonah, and because there are many shipwrecks, notwithstanding the skill of the best pilots; nor always necessary, because God can save without the use and assistance of secondary means, as in the Israelites' safe passage through the sea; or contrary to the known laws of nature, as when St. Peter, at Christ's command, walked upon the sea. And though the pilot should have little or no skill, or, like Palinurus, should by some accident fall overboard, yet God's power can preserve from danger, when the ordinary and usual means fail. Or, should the violence of a tempest render all art and management ineffectual, and at length force the ship upon rocks, so that nothing but instant death is apprehended, God can, even in this extremity, unexpectedly succour the miserable, by an unforeseen interposition of his Providence; as he has done upon many occasions, well attested in history. One cannot read the description of St. Paul's voyage, and of that sad tempest, Acts xxvii. when neither sun nor stars in many days appeared, when they were forced *with their own hands to cast out the tackling of the ship, so that all hope of safety was then taken away;* nor reflect upon the ensuing shipwreck of him and his companions, and their very surprising and happy escape to land, *some on boards, and some on pieces of the ship,* without discerning the hand of God in their wonderful preservation, which then is most visible and distinguished, when hope is desperate, and art ceases.

Ver. 5. *Nevertheless thou wouldest not that the works of thy wisdom should be idle.*] These words may either mean, that God not only displays his power at sea, but also his wisdom is visible there, particularly in the make of a ship, and in the art of navigation; for God may very properly be said to have taught men *these,* as he first gave the model of a ship, when he instructed Noah to build the ark after such a particular form; and from thence, or by that pattern, men first attempted to build ships, and to sail in them on the surface of the waters. The heathens indeed have given the honour of this invention to different persons; some to Jason, and the Argonauts, that sailed to Colchis to fetch the Golden Fleece, some to Neptune, others to Atlas, or Minerva, some to the people of Crete, and others to the Phœnicians. But hence, or from the plan communicated to Noah, we may with most certainty derive it; and here we should fix the epoch, or first original of navigation. Or the meaning may be, that God would have a commerce and correspondence carried on even amongst the most distant nations, by a traffic and exchange of their several produces and commodities; that the abundance of some might be a supply for the others' want, that so none of the good things which God has so liberally provided for the comfort and conveniency of life, might be idle, *i. e.* useless and superfluous; and therefore, or for this purpose of a mutual intercourse, men undertook long and dangerous voyages, encompassing both sea and land to establish commerce, and to circulate what might be necessary or wanting. We meet with the like observation among the fragments of Philo, ἄξιον θαύμασαι θάλασσαν, δι' ἧς, κ. τ. λ. *Beneficio maris, terræ regiones sibi invicem commutationes bonorum pendunt, atque tum ea, quibus carent, accipiunt; tum ea, quibus abundant, remittunt.*

And therefore, men commit their lives to a small piece of wood.] Seneca has the like expression:—

> "Audax nimium, qui freta primus
> Rate tam fragili perfida rupit,
> Dubioque secans æquora cursu
> Potuit tenui fidere ligno."

And indeed the poets in general are full of beautiful sentiments on the occasion, but none so jocular as Juvenal:—

> "I nunc, et ventis animam committe, dolato
> Confisus ligno, digitis a morte remotus
> Quatuor, aut septem, si sit latissima tæda." (Sat. xiv.)

Which Ovid has as fully and more seriously described in the following short verse:—

> "Tam prope nam lethum, quam prope cernit aquam."
> (De Ponto, lib. ii.)

No wonder, therefore, that persons of the greatest courage have trembled at the nearness of the danger; and that the great hero Æneas himself was in such a panic, in the violent storm mentioned in the first Æneid, especially as the heathens had a notion that the soul was fire, and might possibly be extinguished by the waters. But the description of the inspired poet exceeds all others in majesty and terror, *They are carried up to the heaven, and down again to the deep; their soul melteth away because of the trouble.* (Psal. cvii. 26.) This is exactly in the strain of Virgil:—

> "Tollimur in cœlum curvato gurgite, et idem
> Subducta ad manes imos descendimus unda."
> (Æneid. lib. iii.)

Ver. 6. *For in the old time when the proud giants perished.*] Καὶ ἀρχῆς γὰρ ἀπολλυμένων, κ. τ. λ. I think this, which is the present reading of all the Greek copies, a mistake; probably καταρχὰς γὰρ ἀπολλυμένων, κ. τ. λ. is the true reading. *Ab initio cum perirent superbi gigantes,* &c. as the Vulgate has it; *i. e.* when the old world, through excess of wickedness, perished by water. But why are the *giants* particularly mentioned, when the text in Gen. vi. 12. says, *that all flesh had corrupted his way upon the earth?* the answer is, that, by a known figure of speech, a part here is put for the whole; and those giants are principally mentioned, as being the ringleaders, and the most flagrant examples of wickedness. For by the word *giants* we are to understand, not only men of uncommon stature, but violent and bloody men, who filled the world with rapine and murders. Hence some of the ancients explain the word γίγαντες by βίαιοι, *violent men;* and some by ἀσεβεῖς, *wicked men.* They are here called ὑπερήφανοι, which may mean, not only their being proud upon account of their size, but, which is a general consequence, their being overbearing by reason of their great strength. We may likewise understand by *perished,* their perishing by an everlasting destruction: for the ancient name for *hell* among the Jews was, *cœtus gigantum,* and there are many texts of Scripture that seem to lead to this sense. (Job xxvi. 5, 6. in the Hebrew and Vulgate; Prov. xxi. 16. See also Mr. Mede's 7th disc.)

The hope of the world governed by thy hand escaped in a weak vessel.] Coverdale's and the other ancient English versions apply these words to the ship, and not to the persons in it, rendering, *He, in whom the hope was left to increase the world, went into the ship, which was governed through thy hand:* and so the Vulgate understands it, and the Arabic. Our version follows the Greek.

And left to all ages a seed of generation.] When the earth was purged from a deluge of sin by a deluge of water,—that there might be some living witnesses of the world's being thus destroyed; and that the memory of such an instance of God's justice, power, and hatred of sin might be preserved to succeeding ages,—Noah and his family, upon whose safety likewise the future increase and peopling of the world again depended, and therefore here properly called the *hope* of it, were preserved in the ark from perishing by the water, and by God's command he preserved some few individuals of every species, to repair the almost universal loss, and by a new progeny renew the face of the earth, which is the *seed of generation* here meant. According to the ancients, only Deucalion and Pyrrha survived the flood, and in these they placed the growing hopes of the world: thus Ovid,—

"Nunc genus in nobis restat mortale duobus."

Plato and Lucian call those few persons who remained alive Ζώπυρα, i. e. *live coals,* who were to rekindle the vital flame, and continue the human race. When Noah went out of the ark, God blessed him and his sons, *i. e.* he renewed the blessing bestowed before upon Adam, saying, as after a new creation, *Increase and multiply;* nay, it is very observable, that God repeats this blessing twice, (Gen. ix. 1. 7.) to denote as well its greater certainty as universality. "Noah (says Theodoret) was now the seed of mankind, the new root of human nature, and, as it were, a second Adam: accordingly God confers upon him the same benediction, as upon the father of the former world." (Quæst. in Gen. 53.) As Noah stood thus as it were in the place of Adam, so St. Chrysostom observes of Noah, that he repaired the loss of dignity sustained by Adam's fall, and obtained from the Divine goodness some external privileges Adam had lost; and, as an instance of this, he alleges the return of the savage world in the ark, to that submission, which, according to the Divine appointment, they paid to the first man before the fall. (Hom. 25. in Gen.)

Ver. 7. *For blessed is the wood whereby righteousness cometh.*] *i. e.* Blessed is the wood which serveth for good and righteous purposes, and blessed is the ark in particular, which preserved so good a man as Noah was (for blessedness in Scripture is applied to things as well as persons that contribute to any good work), for he was a great instance of the righteousness which is by faith, and as such is numbered among the heroes in the eleventh to the Hebrews: he was also a remarkable preacher of righteousness to the old world, warning them for a hundred and twenty years, to escape the general danger and destruction that threatened them; and in his family the true religion was preserved, particularly in Shem, who was the root of the Divine peculium, in the postdiluvian, as Seth was in the antediluvian world. But I cannot think that these words are spoken prophetically of the cross, or that they any ways allude to it: that they may be applied to it by way of accommodation, and have actually been so applied by several of the fathers, particularly St. Cyprian, Justin Martyr, Ambrose, Austin, Chrysostom, Clemens Alexandrinus, &c. I readily grant, and indeed such a comparison seems easy and natural: for, referring this passage to the ark spoken of in the foregoing verse, to which undoubtedly it originally and primarily relates, this ark of wood may in a secondary sense be considered as a type of the church, and of that salvation, which true believers shall, in all ages, obtain by faith in a crucified Saviour, who in the Old Testament is called *The Lord our righteousness.* (Jer. xxiii. 6.) Some have understood this passage of our author of the punishment of notorious offenders; that the wood upon which such sinners suffer, and which is the adjudged instrument of justice and vengeance, is blessed, as doing service to the public, by the exemplary dispatch of such as are not fit to live. But this interpretation seems forced.

Ver. 8. *But that which is made with hands is cursed.*] Something is here omitted or must necessarily be understood; for it is not true, that every thing that is made with hands is cursed, for then the ark itself would be cursed: I conceive, therefore, that *graven images* should be supplied; *Cursed is the graven image which is made with hands.* But this likewise must be understood with some limitation, for the bare making of an image is not in all cases to be condemned: for, besides that Moses calls this art one of the gifts of God, that act of God in giving orders for the brazen serpent to be made and set up, and the cherubim to be placed over the mercy-seat, shews, that the bare making of images is not unlawful. Accordingly, the writers of the decalogue do not understand the second commandment, as if it forbade the making of images in general, but the making them with a design to represent the Divine Majesty, or to worship and kneel before them. The sense therefore of this passage seems to be, that the image, which is made with an intent to be worshipped, and by which cometh unrighteousness, is accursed. And the reason of its being accursed is, from the great, I should say infinite, disproportion that there is between an image and the Divine nature; and that being corruptible it should be accounted God. If the insensible wood, or image, then, is cursed, no wonder that the maker of it should be so in an equal or greater degree, as it follows in the next words.

As well it, as he that made it.] This is agreeable to Scripture, which says, *Cursed is the man which maketh any graven or molten image, and putteth it in a secret place; i.e.* privately worships it; for it is upon account of its being worshipped, that it is there called *an abomination unto the Lord.* (Deut. xxvii. 15.) Nor is it particular to the Scripture only, to denounce and execute vengeance upon the idol-maker; even the poets, when they give us an account of Prometheus's vanity, tell us, at the same time, how their Jupiter vindicated his honour, by the severe punishment inflicted upon the insolent offender. I think this verse and the context would be more perfect, if the worshipper, who is the principal, if not the only offender, had been inserted. For the idol itself is senseless and inanimate, or, as St. Paul in one word well expresses it, is *nothing,* and therefore, as such, cannot be the object of punishment; but the person who sins by it, which is Capellus's objection against this place: and as to the statuary that makes the idols, how far he is faulty, the following lines of Martial will inform us:—

"Qui fingit sacros auro vel marmore vultus,
Non facit ille Deos; qui colit, ille facit."

So that as he alone turns images or pictures into idols or false gods who worships them, he should have been chiefly taken notice of as most obnoxious to the Divine displeasure. As it is the worship therefore that makes properly the idol, possibly the idolater may be included in the maker, and is the ὁ ἀσεβῶν in the next verse: and thus Calmet says it may be understood, *le faux Dieu, avec celui qui lui rend un culte sacrilege.* (Com. in loc.)

Ver. 11. *Therefore even upon the idols of the gentiles shall there be a visitation.*] This may be taken in two senses, according as we understand the term idol, which may either mean the material image, or the false god represented by it. But it may be asked, how a visitation or punishment can properly come upon the idol which is inanimate? The Chaldee paraphrase upon Exod. xii. 12. will explain this, where the judgments threatened upon the gods of the Egyptians are expressed in the four following instances: "Idola fusilia liquefient, idola lapidea resecabuntur, idola testacea fient minuta frusta, idola lignea fient cinis." And that the images of their god Apis, and their other deities, were thrown down by an earthquake when their firstborn were slain, St. Jerome asserts, ad Fabiol. from Jewish tradition, and Artapanus in Euseb. lib. ix. de Præpar. The like example was made of Dagon, by the virtue of the Divine Majesty appearing on the ark, for he fell before it, and laid on the ground, a headless idol, and a senseless trunk. Or it may mean, that the demons and evil spirits which inhabited these idols, and from thence gave their delusive oracles, shall be detected and dispersed. St. Cyprian speaks of them in aftertimes as thus visited, "Hi adjurati per deum verum a nobis, statim cedunt, et de obsessis corporibus exire coguntur:—videas illos nostra voce et operatione majestatis occultæ, flagris cædi, igne torreri, incremento pœnæ propagantis extendi, ejulare, gemere, deprecari." (De Idol. vanit.) The prophets, in many parts of their writings, foretell that there shall be a final period put to idolatry, Isa. ii. 11. Zech. xiii. 2. Jer. x. 15. where the prophet, speaking of idols, says, according to the LXX. ἐν καιρῷ ἐπισκοπῆς αὐτῶν ἀπολοῦνται, an expression which has a near resemblance with that of this writer; and in ver. 11. he has the same threatening, but in the Chaldee language, as the learned observe, (see Witsii Exercit. in Symb. Apostol. p. 125. Poli Synop. in loc.) that the Jews, being thus prepared against the attempts of the idolatrous Babylonians, might be better able to answer them in their own language.

Because in the creature of God they are become an abomination.] The sense seems to be, that idols are an abomination by the abuse of some of God's creatures; for whatever be the matter of their idols, whether gold, silver, stone, or wood, things otherwise harmless and useful are perverted by this misapplication of them to idolatrous purposes; and, on this account, God will shew his displeasure and resentment even against such insensible things.

Ver. 12. *For the devising of idols was the beginning of (spiritual) fornication.*] In the language of Scripture, idolatry is represented as a sort of fornication or adultery; and the worship of false gods is called, *The going a whoring after them.* (Lev. xvii. 7. Ezek. xxiii. 30. Hos. iv. 12. ix. 1.) Hence the idolatry of the Jews is expressly called *uncleanness*, because it was an alienation of the hearts and bodies of them from the God of Israel, who had chosen that church as his spouse. And when the Jews were at length brought off from this sin, they represented the idolatry of others under the name of fornication. (John viii. 41.) Our version, it is plain, takes it in this sense, by calling it here *spiritual fornication*, though none of the other versions so confine the sense, or take any notice of the word *spiritual*. And indeed the observation is equally true of fornication strictly so called; for the heathen idolaters were likewise the most infamous fornicators, and their hidden mysteries were little else than acts of uncleanness, a melancholy detail of which follows in the conclusion of this chapter. Tertullian's words are very observable, who joins these vices as if they were inseparable. "Quis immundis spiritibus operatus, non conspurcatus, et constupratus incedit?" (De Idol. cap. 1.) And St. Peter, describing the vicious customs of the gentiles, says, *that they walked in lasciviousness and lusts, and abominable idolatries.* (1 Pet. iv. 3.) To these impurities they were led by the traditional accounts of the lewd amours of their false gods; and when once men began as it were to consecrate crimes by the authority of their gods, there was nothing which they did not commit without scruple and without shame, under the shelter of their example. "Ego Homuncio non facerem?" (Eunuch. act. iii. sc. 5.) was therefore but a natural conclusion, when the great thunderer was known to have committed a rape, and authorized the same villany.

And the invention of them the corruption of life.] As the practice of idolatry was attended with impurities of all sorts, and particularly with unnatural and shameless uncleanness, it is very properly here called φθορὰ ζωῆς, *the corruption of life.* That φθορὰ signifies corruption through lust, is evident from many places of Scripture where it is so used, particularly in the Epistles of St. Paul and St. Peter; it is so taken by Ignatius, and other ancient ecclesiastical writers, and by Philo, who ranks it with fornication and adultery; and, as a branch of great uncleanness, ranks it among other instances of transgression, which are a breach of the seventh commandment. (Phil. de Spec. Leg.)

Ver. 13. *For neither were they from the beginning, neither shall they be for ever.*] The most ancient idolatry was undoubtedly the worship of the heavenly bodies; but, as ancient as this was, we read nothing of it certain, and which may be absolutely depended on, before the deluge; nor are learned men in general agreed, that it was one of those pollutions which defiled the old world. And indeed there were many causes which might prevent the sin of idolatry so early,—as, the infancy of the world from the creation, the memory of which must be still fresh; the longevity of the antediluvians, of Adam, Seth, and the rest of the holy line, who could, and did most probably, inculcate and deliver to their families, what themselves were so abundantly assured of with respect to Almighty God's being and oneness. Add to this, likewise, the appearance of the Λόγος, or Son of God, to Adam and others. (See Tenison on Idol. p. 39.) The worship of images came in much later; the earliest account we have of them is probably that of Laban's teraphim, Gen. xxxi. or his Penates, as they are thought. (See Selden, de cult. extran. primord. cap. 3.) It appears from Varro, that the Romans had sub-

sisted above a hundred and seventy years before they had any images, but they were idolaters long before that time. Tarquinius Priscus is first thought to have introduced them from the Greeks. (See Aust. de Civ. Dei, lib. iv. 31. Thorndike, of the Laws of the Church, p. 289.) Our author intimates, that the custom of worshipping dead men for gods contributed to it, (ver. 15.) the date of which may be fetched from history. And as to polytheism in general, one knows from thence the epoch and original of all the false gods, when Jupiter, Hercules, Neptune, &c. first commenced deities, and on what account; so that idolatry may be looked upon as of late date, compared to the most ancient and true religion, which has always subsisted, and will always continue in the world. And as God hath already blotted out the very names of many of the heathen idols, it may be looked upon as an earnest of the utter destruction of the rest.

Ver. 14. *For by the vain-glory of men they entered into the world, and therefore shall they come shortly to an end.*] Vain and proud men, not content with common honours, aspired after Divine, and affected to be called gods; and, from a principle of vanity and self-love, would have their images erected and adored, proposing immortality to themselves from hence; but their expectations have been frustrated, and their images of no long continuance. Our translators render it in the future tense, as prophetical of what should happen hereafter; but the original expresses it by the time past, διὰ τοῦτο σύντομον αὐτῶν τέλος ἐπενοήθη. The Arabic assigns here the same reason for such ambitious attempts, " eumque propterea finis illorum sit brevis, hinc idola excogitarunt;" *that idols were invented as a sort of artifice to prolong the shortness of their lives.* The Vulgate takes κενοδοξία in the nominative case, and renders *supervacuitas hominum advenit in orbem terrarum, et ideo brevis illorum finis est inventus;* understanding it probably of the sin of our first parents: but Dr. Grabe, who has θάνατος in a parenthesis, is more explicit; *viz.* that death entered at first into the world through man's ambition, and on that account they lost their intended immortality, and a period was fixed to human life. This indeed appears to be the sentiment of our author in several places, (i. 16. ii. 23.) but that sense does not seem so agreeable to the context.

Ver. 15. *For a father afflicted with untimely mourning, when he hath made an image of his child soon taken away, now honoured him as a god, which was then a dead man.*] The author here points out the beginning or source of a particular species of idolatry; *viz.* that a father having lost, by an untimely death, a dear son, causes the image of him to be made to perpetuate his memory, which is adored by himself and domestics. At first this was intended only to solace grief, by an imaginary, or representative presence of him that was dead; but that tender respect which parents bear to their children increasing after their death, and a certain impotent desire joined thereto of still enjoying their companies whom they so dearly loved, together with a fond persuasion that the dead were in a capacity of knowing and accepting such ceremonious instances of love and respect, put them upon procuring sacrifices, and other acknowledgments of Divine honour, to be publicly assigned them after death; and at length a civil respect terminated in superstition and idolatry. Thus St. Cyprian: " Inde illis instituta templa; inde ad defunctorum vultus per imaginem detinendos expressa simulacra, quibus et immolabant hostias, et dies festos dando honores celebrabant. Inde posteris facta sunt sacra, quæ primis fuerant assumpta solatia." (De Idol. vanit.) Cicero is a celebrated instance of the very fond affection of a parent for a deceased child. He had a mind to perpetuate the memory, and consecrate the virtue, of his favourite daughter Tullia by a temple, the most ancient way of doing honour to the dead that had deserved well. We have her apotheosis in the following words: " Te omnium optimam doctissimamque, approbantibus diis immortalibus ipsis, in eorum cœtu locatam, ad opinionem omnium mortalium consecrabo." (De Consol. see also Lactantius, de falsa Rel. lib. i. 15. and the writer of his Life, vol. ii. p. 378.) Not unlike our author's account is what Diophantus the Lacedemonian mentions of Syrophanes the Egyptian, whose grief was so excessive for the death of his only son, the designed heir of his immense fortunes, that he ordered an image to be made of him, as a sort of relief and comfort to him under his distress; that his servants and dependants, to flatter their master, used to crown the image with flowers, to burn incense to it, and to fly to it as their deliverer, " quasi salutis certissimo collatori," after the commission of any great fault: Fulgent. Mythol. lib. i. and, according to him and the etymologists, εἴδωλον is so called, *quasi* εἰδοδύνη, i. e. *doloris species.* And that in Scripture idols and sorrows are expressed by the same word in the Hebrew, see Selden, De cult. extran. primord. cap. 3. So that our author's account is not quite singular, nor so much to be condemned as Calvin (Instit. lib. i. cap. 11.) and Capellus have represented it. (Strict. in lib. Sap.) For the design of this writer was not to set down all the sorts of idolatry, nor the original and order of each in point of time; he did not mean this as the only or the first source of all idolatry; nor does he exclude, or deny, that there are others more ancient, which he himself mentions in some of the foregoing chapters. His design here is only to shew the ridiculousness of idolatry and the folly of idolaters; and this he has sufficiently done, by shewing the rise of some of them, in some very remarkable instances. (See Calmet's Diction. in voce *Idolatry,* and his Dissertation sur l'Origine de l'Idolatrie.)

Ver. 16. *And graven images were worshipped by the commandments of kings,*] Or *tyrants,* as the marginal reading is. And thus Coverdale renders, *Tyrants compelled men by violence to honour images;* which seems preferable, as it suits better with the character of the latter; for a good king will rather labour to establish virtue, which is his best image, a stamp more honourable than any upon the most valuable coin, or even than art itself can reach. We cannot have a fuller proof of the vain-glory of a tyrant, than in that worship which Nebuchadnezzar ordered, upon pain of death, to be paid to the golden image, which, in the province of Babylon, he had set up. (Dan. iii.) Nor had Darius's decree less vanity in it, *That whosoever should ask a petition of any god or man for thirty days, but of him only, should be cast into the den of lions.* (Dan. vi.) The like observation may be made upon many of the Roman emperors, whose ambition carried them to have their statues erected, and Divine honours paid to them.

Ninus also introduced the same superstition, for he set up the image of his father Belus, to be publicly honoured by his people; and, that great resort might be made, and respect paid to it, he pardoned all offenders, how great soever their crimes were, that fled unto that image; which encouragement, together with the authority and command of the king himself, multiplied the number of its worshippers.

Ver. 17. *Whom men could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from far, that . . . . . they might flatter him that was absent, as if he were present.*] The author here considers the original of the worship and deification of kings; that at first an image, picture, or statue, was made of them, as an instance of civil respect to them, and fondness for them; who being far distant from many parts of their dominions, and often absent from them in foreign wars, their subjects by this device supplied the loss of their personal residence among them. But this afterward was the occasion of great superstition and idolatry; for in time, and especially after the deaths of their favourite kings, which was a loss irrecoverable, and an absence the most regretted, they proceeded even to adoration of them. The heathens were induced probably to this worship of their kings, either out of a compliment to their vanity, which was oftenest the case; or from an opinion that, being the representatives of God's power on earth, worship was really due to them; or upon account of their extraordinary virtues; or from a sense of gratitude for benefits received from them: but there was something of policy in the worship of their dead kings; for by thus paying homage to departed merit, they hoped hereby to induce their successors to the like endeavour of governing well. Nor was their apotheosis without a mixture of flattery too of their successors' vanity, who were pleased to be thought of Divine extraction, and to be descended from so high an original; which notion itself contributed not a little to the establishment of this error. (See Lactantius, de falsa Relig. lib. i. 15.) The same observation upon the original of this worship is made by Minucius Felix: "Dum reges suos colunt religiosè; dum defunctos eos desiderant in imaginibus videre; dum gestiunt eorum memorias in statuis detinere; sacra facta sunt, quæ fuerant assumpta solatia," (p. 375. Cypr. de Idol. van.)

Ver. 18. *Also the singular diligence of the artificer did help to set forward the ignorant to more superstition.*] *i. e.* To lead the ignorant into more superstition. Coverdale's version of the place is clearer, and better expressed, *The singular cunning of the craftsman gave the ignorant also a great occasion to worship images.* At first the figures or images of the deities seemed to have been made of earth, clay, stone, wood, in a rude and imperfect manner. (See Principes de la Sculpture, liv. ii. cap. 1.) Clemens Alexandrinus observes, that before the art of carving was invented, the ancients erected pillars, and paid their worship to them, as to statues of their gods. (Strom. lib. i.) Pausanias, in his excellent survey of Greece, says, that in early times men worshipped rude stones, sharpened only at the top, for their gods; which Scaliger shews was the custom of the Phœnicians in particular. (See Append. ad lib. de emend. Temp.) But when sculpture and picture, and other ways of imagery, were brought to perfection, idolatry in proportion advanced; for images, as appears both from the Greek and Roman history, being the means to increase it, the more art and skill that were used to recommend and set these off, the more danger there was of men's being pleased with and seduced by them; for the unskilful multitude, seeing the sacred image of their prince, or some favourite benefactor, carved into all the members and organs of life so artificially, that to the sight it seemed to be a real and living person, were easily drawn, through the weakness of their understanding, and the finished beauty of the piece, to imagine that it was really animated, and to adore it as a living and powerful deity, such as was able to do them good or hurt, according to its own pleasure. Hence, says Philo, Moses with great prudence banished ζωγραφίαν καὶ ἀνδριαντοποιΐαν from the Hebrew commonwealth, as fearing the dangerous consequences which such artful resemblances of nature might have upon a gross people, inclined to idolatry, (lib. de Gigantib.) The like observation may be made upon other images of the ancients, many of which were so contrived, as to help forward superstition, and to lead the ignorant into a higher opinion of the supposed deity. Of this sort were those, whose mechanism was so curious, that they seemed to hold immediate converse with heaven: thus in the image of Serapis at Alexandria, a little window was so framed by art, that the sun shone on the eyes, lips, and mouth of it; insomuch, that the people believed it to hold communication with that deity, and to be inspired by it. No less artful was that device which Pliny mentions of an iron image, which was sustained with magnets, that the people might behold it with more veneration, and imagine it supported in the air by nothing but miracles. Dædalus, who brought sculpture to great perfection, and after his return from Egypt instructed the Grecian artificers to imitate in their statues the attitude of a person in action, or motion, contrived himself a Venus, which moved so naturally, that it was thought to have real life and sensation; but all the wonder lay in the quicksilver, or mercury, which that cunning artist put within the figure, to make it play; and so the good people were persuaded of the presence of the divinity, by the surprising motion of the figure. Nor was the singular diligence of the artificer employed about the image itself only, to give it the appearance of life and sense, but as much care was taken to make the idol-temple beautiful; for the more superb and magnificent this was, the greater and better did the god seem to the multitude, more easily allured through the beauty of the work. Thus Alexander, to solace the excess of grief for his Hephæstion, not only decreed him a temple, but promised uncommon rewards to Cleomenes, the overseer of his works, to finish it with the utmost nicety and exactness. (Arrian. de exped. Alex. lib. vii.)

Ver. 20. *Took him now for a god, which a little before was but honoured as a man.*] Σέβασμα ἐλογίσαντο. Σέβασμα is more generally taken for *worship;* but sometimes it signifies the *thing*, or *being*, that is *worshipped.* Thus we find it used, Acts xvii. 23. ἀναθεωρῶν τὰ σεβάσματα ὑμῶν, which our translation renders, *beholding your devotions;* but the reading would be much better, *beholding your idols;* or, as the margin has it, beholding the *gods* you worship. Theophylact accordingly expounds it by Δαίμονες, which Athens was notorious for worshipping.

Ver. 21. *For men, serving either calamity or tyranny, did ascribe unto stones and stocks,* &c.] This is a short, but somewhat obscure rehearsal of the causes of idolatry, mentioned at large in the seven foregoing verses; that, concurrently with other reasons, it arose either from grief for the loss of some favourite person, whose memory, by an instance of mistaken tenderness, was endeavoured to be preserved; or from the uncontrollable will and authority of tyrants, appointing worship and adoration to be paid to insensible statues; which was complied with generally out of a servile fear: but to good princes they voluntarily erected them, not as mere compliments to their vanity, but as testimonies of their love and respect. St. Chrysostom's observation on the beginning of idolatry is very just: *οὕτω εἰδωλολατρεία τῶν ἀνθρωπων εἰσῆλθεν, ὑπὲρ μέτρων τιμωμένων τῶν ζώντων, καὶ τῶν ἀποθανόντων· οὕτω ξόανα προσεκυνήθη, οὕτω πορνεία ἐκράτησε.* Hom. 87. in Matt. where *πορνεία* seems to be used in the sense of our author, (ver. 12.)

Did ascribe unto stocks and stones the incommunicable name.] *i. e.* Of God, as the margin rightly supplies; which title eminently, and by way of distinction from all other gods, belonged to the God of Israel, the one, absolute, and only true Being. The Hebrews accordingly call God *Hashem,* i. e. *the name;* and from hence, no doubt, *Ashima,* an appellation of God, is derived. The critics likewise observe, that wherever *the name,* or *the holy name,* is found by itself, or put absolutely, in the Mosaical writings, or elsewhere, it means God himself, or the *incommunicable name.* And indeed the name of God cannot properly be communicated, or be common to him and some other being. For though names proper are given, we know, to the individuals of the same species, to distinguish them from each other; yet, God being singular in his kind, his name is as incommunicable as his essence. And thus St. Cyprian: "Nec nomen Dei quæras; Deus nomen est illi. Illic vocabulis opus est, ubi propriis appellationum insignibus multitudo dirimenda est: Deo qui solus est, Deus vocabulum totum est." (De Idol. vanit.) And, therefore, when Moses earnestly inquired after his name, he took the name of *I am;* implying, that he was the only one of his species, that there is none but God that truly is, and that all others were false gods, pretending to what they were not, and assuming a name which did not belong to them. Hence therefore we see the reason and peculiar sanctity of the *Tetragrammaton;* for other names of God being applicable to other things or persons, as *Elohim* to princes, &c. the name *Jehovah,* or *Jave,* or *Jai,* was not communicated to, or participated by, any other thing or being; wherefore God challenges this as his own peculiar name: (Exod. iii. 14.) and thus the ancient English translations, and the oriental versions, seem to understand it. But there is another sense likewise of the *incommunicable name; viz.* that great ineffable name which must not be communicated or mentioned. Josephus calls it, *προσηγορίαν περὶ ἧς οὔ μοι θέμις εἰπεῖν,* i. e. *a name which it is not lawful to speak of.* This the Jews were so tender of, and paid such a religious regard to, that the name Jehovah was among them *ἀνεκφώνητον,* never to be uttered, unless once in a year by the high-priest, on the great day of expiation; and hence he was said to be *a God without a name:* and thus he is described by some early writers, particularly by Justin Martyr, who calls him Θεὸς ὁ ἄῤῥητος. (Apol. secunda.) And in this sense we may understand *ἄῤῥητα ῥήματα,* 2 Cor. xii. 4. which are not so properly *unspeakable words,* as our translation renders, as *words which ought not to be spoke;* and so *ἄῤῥητον* is used by Philo, de Somniis; or rather, to avoid the tautology in what follows, *words which God alone can utter;* and thus a learned writer explains them: "Verba tantæ majestatis, ut homine majora, Deum autorem et prolocutorem arguerent." (Witsii Miscell. sac. p. 25.)

Ver. 22. *Whereas they lived in the great war of ignorance, those so great plagues called they peace.*] Μεγάλῳ ζῶντες ἀγνοίας πολέμῳ. Ἄγνοια here plainly refers to the words before, *πλανᾶσθαι περὶ τὴν τοῦ Θεοῦ γνῶσιν, ignorance of the true God and his worship;* which being attended with slaughter of children, obscene rites, adultery, murder, and other great evils and mischiefs, of which there is a long and black catalogue in the following verses, may in some sense be called the mother of war as well as superstition: and yet, as shocking as these vices were, these they called peace; *i. e.* they were pleased with them, and thought themselves happy in the most miserable condition, and under the greatest evils: "Ils sont assez insensibles, pour regarder cet etat comme un bonheur," says Calmet, Com. in loc. And their ignorance was as fatal, and their case as deplorable, as those who should esteem the calamities of a war a blessing. The expression in this verse is very singular, but Tacitus has one which very much resembles it, Jul. Agric. vit. cap. 30. where, speaking of the Romans, he says, that when they have destroyed all before them with fire and sword, they pretend to call all the injuries they have done by the false name of peace, "ubi solitudinem fecerunt, pacem appellant."

Ver. 23. *For whilst they slew their children in sacrifices.*] Some of the vices mentioned in this and the following verses, were the very sacred rites of the heathen worship itself, as that inhuman and impious custom of offering their children in sacrifice to Moloch. Grotius says, that it was a custom among the Phœnicians for their kings, in times of great calamity, to sacrifice one of their sons, him especially whom they loved best. (Annot. in Deut. xviii.) Silius Italicus confirms the same:

> "Mos fuit in populis, quos convenit advena Dido,
> Poscere cæde Deos veniam, ac flagrantibus aris
> (Infandum dictu) parvos imponere natos."

Philo mentions the same custom, *ἔθος ἦ τοῖς παλαιοῖς . . . . . τὸν ἠγαπημένον τῶν τέκνων εἰς σφαγὴν ἐπιδιδόναι, λύτρον τοῖς τιμωροῖς δαίμοσι·* (See Lactant. lib. i. cap. 31. Plutarch. de Superstit. Minut. in Octav.) Nor was this unnatural rite of sacrificing their own children peculiar to barbarous nations; we likewise meet with instances of this cruelty among the Greeks and Romans, and even, by the Psalmist's account, among God's own people, Psal. cvi. 39. (See note on xii. 5, 6. where this subject is handled more at large.)

Or used secret ceremonies.] Κρύφια μυστήρια. They were also called *ἀπόῤῥητα σύμβολα, ἱερὰ ἄῤῥητα, τελεταὶ μυστικαὶ,* and *opertanea sacra,* which the *οἱ μεμνημένοι* were acquainted with only, and were concealed from all others: hence, in such writers as make mention of these rites, as Herodotus, Diodorus, Apuleius, all is mystery and dark-

ness; such were the sacrifices of Ceres, Isis, Cybele, Proserpina, Venus, Priapus, Bacchus, and other impure deities, which were usually celebrated in the night, in groves, caverns, and secret places; and to such mysteries of iniquities practised among the heathen, St. Paul may be thought to allude, when he says, *That it is a shame even to speak of those things which are done of them in secret.* (Ephes. v. 12.) It appears, also, that they were initiated into the service of their idols by lewd and indecent ceremonies; the LXX. therefore very properly, in Hosea iv. 14. where these rites are referred to, call these idolaters by the sacrifical term, τετελεσμένοι, which the Chaldee paraphrase upon the place thus renders, *Ipsi cum meretricibus societate se jungunt, et cum scorto comessantur et potant.* Nay, which is still more shocking, there are instances, both in profane and sacred writings, of prostitutions even in the very temples themselves: thus Juvenal,

—— "Ad quas non Clodius aras?" (Sat. vi.)

And in a following satire there is the like charge,

—— "Quo non prostat fœmina templo?" (Sat. ix.)

The like may be inferred from the history of Paulina, who was debauched by Decius in the temple of Isis, under the notion, and with the pleasing thought, of her lying with the god Anubis there. (See Joseph. Antiq. lib. xviii. cap. 4. see also Amos ii. 8. which is by many understood in the like sense.) But the account in 2 Macc. vi. 4. *That the temple was filled with riot and revelling by the gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places,* is so full, that no farther proof seems necessary.

Or made revellings of strange rites.] Ἐμμανεῖς ἐξάλλων ϑεσμῶν κώμους. The Geneva Bible renders, *Or raging dissoluteness by strange rites.* The passage seems to be wrong printed in our version; it should be, *used secret ceremonies, or mad revellings of strange rites,* i. e. Bacchanalian rites, such as Theodoret calls τὰ τῆς ἀσεβείας ὄργια; and Lactantius, more closely, works of madness, "Quid de iis dicam, qui abominandam, non libidinem, sed insaniam exercent." (Instit. lib. vi. cap. 23.) Κῶμος here is used in an impure sense, and means amorous revels, or unlawful gratifications; by means of which, as it follows in the next verse, they grieved others with adultery: and so, where mention is made, 2 Macc. vi. 4. before quoted, that the temple was filled, ἀσωτίας καὶ κώμων, it is explained after, by *dallying with harlots.* In the same sense κῶμος is used, Rom. xiii. 13. Gal. v. 21. 1 Pet. iv. 3. and by Theocritus, and the scholiasts on that poet, an impure person is styled κωμαστὴς; which is agreeable to the character of the god Comus, who, according to the ancients, is described to be "Dæmon amorum impudicorum inventor." (See Philostrat. lib. i. de Imagin. Suidas in voce Κῶμος. Spencer, de Leg. Hebr. tom. i. p. 618.) Instead of ἐξάλλων ϑεσμῶν, Dr. Mangey reads ἀλλοκότων ϑεσμῶν here, which seems indeed more expressive and proper. (See his notes on Philo, vol. ii. de Abrahamo.)

Ver. 25. *So that there reigned in all men, without exception, blood, manslaughter.*] Our translation manifestly follows a copy which read πάντας, probably the Vatican; but the expression must be confined, though a very general one, to the idolaters only: for to fix such black crimes upon all men, without exception, is too extensive and unjust a charge; and, if it be considered thus universally, carries with it a false and unwarrantable imputation: it must, therefore, have the same limited sense as πάντα τὰ ἔϑνη, Acts xiv. 16. which should not be rendered *all nations,* as our translation has it; but the meaning is, and the rendering should be, *That in times past God suffered all the heathen, as distinguished from others, to walk in their own ways:* and so πάντες here must imply only the heathen idolaters, who were the persons guilty of these detestable vices. But the Alexandrian manuscript has another and better reading, πάντα δ' ἐπιμὶξ ἔχει, αἷμα καὶ φόνος, *all things, or rather crimes, are confounded;* i. e. all sorts of sins are promiscuously committed by these idolaters, which are the sad consequences of idol-worship. This is the sense of Junius and Calmet, and is confirmed by the Vulgate and all the ancient versions, and is indeed to be preferred, as it stands clear of the former objection.

Blood, manslaughter.] Αἷμα καὶ φόνος. I think our translation should rather have rendered αἷμα by *manslaughter* than φόνος, which undoubtedly means *murder,* and ought so to have been expressed. Αἷμα, in the sense of *manslaughter,* is used Deut. xvii. 8. where mention is made of a matter in dispute between blood and blood, ἀναμέσον αἵματος· where one of them must mean casual murder, and both together answer to αἷμα καὶ φόνος here, and to דָּם *dam,* and דָּמִים *damim* in the Hebrew, i. e. *blood and bloods,* or *bloodshed and murder*; that דָּם in the singular number, takes in all manslaughter, in battle, tumults, casualties, &c. and דָּמִים *treacherous, wilful, and insidious murders,* and so implies the strongest expression of guilt (see Pagninus's Thesaurus, and Kircher's Concordance, in voce דָּם); and thus, in Gen. iv. 10. where Abel's murder is mentioned, which was undoubtedly a wilful murder, it is expressed in the plural, according to the Hebrew. We have in Ecclus. xl. 9. Θάνατος καὶ αἷμα, *death and bloodshed;* where αἷμα cannot mean murder, because it is a punishment inflicted by God, as by the sword: so in Ezek. v. 17. xxviii. 23. xxxviii. 22. Θάνατος καὶ αἷμα is rendered *pestilence and blood:* where αἷμα signifies any unusual sort of death, rather than murder.

Dissimulation.] Δόλος. This, I think, would be better rendered *deceit* or *cheating,* which is its more usual acceptation: and so it is taken in the description of such idolaters, Rom. i. 29. This sense likewise is more agreeable to the context. By the Syriac interpreters it is rendered, *fraude,* and by Calmet, *la tromperie.*

Corruption, unfaithfulness.] Φθορὰ, ἀπιστία. We are not to understand φθορὰ of corruption of manners in general, nor yet of corruption by lust in particular; but of such practices, probably bribery, in some, as induced others to unfaithfulness, or breach of trust, which is the ἀπιστία that follows, and is used for *perfidia;* and in this sense the Syriac and Arabic versions, with Junius, agree, rendering the words by *corruptela* and *perfidia;* which latter is certainly a more proper word than *infidelitas,* which the Vulgate uses. (See Rom. i. 31.)

Ver. 26. *Disquieting of good men.*] Θόρυβος ἀγαθῶν. It may as well signify, according to the present pointing of the Greek, *confounding of good things, bonarum rerum confusio;* and so some interpreters do indeed expound it.

According to the sense of our version, and of almost all the commentators, these idolaters were not only ἀφιλάγαθοι, *despisers of those that were good,* (2 Tim. iii. 3.) but their opposers and persecutors: but I question the propriety of this rendering; for I do not well understand how θόρυβος ἀγαθῶν can signify any thing, but a crowd or tumult of good people, as θόρυβος τοῦ λαοῦ, (Mark xiv. 2.) means an uproar of people in general; or how it can be rendered with our translators, *disquieting of good men.* Would not the construction be better, if these three words, ἀγαθῶν χάριτος ἀμνηστία, were taken together, as they stand by themselves in the same stiche in the Alex. MS. and θόρυβος be rendered by itself? It will be sufficiently distinguished from τάραχος, which goes before, as it is of stronger signification and greater force. Τάραχος properly means *disturbance, strife, stirs;* τάραχος οὐκ ὀλίγος, (Acts xii. 18.) *no small stir among the soldiers;* but θόρυβος is properly *tumults, riots, insurrections,* which are of a more public and dangerous nature, and it may be considered as the conclusion of that climax. And, indeed, the Bible commonly called St. Jerome's actually so distinguishes, and renders θόρυβος by itself, *tumultus: bonorum Dei immemoratio,* i. e. *forgetfulness of God's benefits,* or of the good things received from the grace and kindness of God; which is likewise Tirinus's interpretation of χάριτος. But, according to our version, it means no more than *ingratitude;* which is scarce of consequence enough to be inserted in the midst of so black a catalogue.

Defiling of souls.] Ψυχῶν μιασμός. According to the rendering of all the English versions, no particular vice seems denoted hereby; it may be equally predicated of every crime here enumerated, that, as a sin, it is a defiling of the soul. I would therefore understand ψυχῶν in the complex sense, as taking in the whole man, body as well as soul; in which sense it often occurs in Scripture; and, as the expression is plural, it may be supposed to include the sin of more than one person, some heinous offence, in which persons, their bodies as well as souls, were jointly concerned: and, according to the character of such idolaters, and as it stands connected with other like shocking vices, sodomy seems most probably to be meant; especially as γενέσεως ἐναλλαγὴ, and ἀσέλγεια, both which our version seems to understand of that particular vice, are capable of another and very consistent sense. But if this explanation of ψυχῶν is not satisfactory, may we not then suppose σαρκῶν μιασμὸς to be the true reading, and to denote that particular species of uncleanness? St. Jude has the same expression, and, as it seems, upon the like occasion of filthiness. That σαρκῶν is often used plurally, see Job ii. 5. Wisdom xii. 5. Apoc. iv. 15. xix. 18. 21. Or, lastly, if I may be indulged one conjecture more, may not φύσεων μιασμὸς be thought agreeable to this place? *i. e.* defiling of natures, or sexes, by bestial or unnatural mixtures; see Levit. xviii. where all the abominable practices here mentioned are forbidden, and the idolatrous Canaanites, on that account, said to be drove out. I shall only add, that persons guilty of such uncleanness, as if it did utterly depose them from their manhood, and debase their very nature, are in Scripture called by the name of *dogs.* (Apocal. xxii. 15.)

Changing of kind.] Γενέσεως ἐναλλαγή. Our translators seem to have read, γένεος ἐναλλαγὴ; but Coverdale's and the other ancient versions understand by it, *changing of birth,* i. e. uncertainty of legitimate issue; for, says Calmet, where marriages are defiled, and adulteries frequent, there must be great confusion in the birth of children, *l'incertitude de la naissance;* and spurious and doubtful ones will often be brought into families. The Vulgate reads, *nativitatis immutatio;* and the Arabic more clearly, *partûs commutatio;* and Badwell, *prolis suppositio et adulteratio;* expressions all denoting spurious or supposititious children. Grotius is singular in expounding it of sodomy. The learned Selden proposes it as a conjecture, whether γενέσεως ἐναλλαγὴ may not relate to some idolatrous rite, particularly the change of the sex (which is the marginal reading), by the woman assuming the habit and appearance of a man, and the man of a woman, which was customary in the worship of the Assyrian Venus, or Astarte. According to Julius Firmicus, the priests of that goddess must not otherwise officiate: "Nisi effœminent vultum, et virilem sexum ornatu muliebri dedecorent." (De errore prof. relig. cap. 4.) And in this sense Selden expounds Deut. xxii. 5. for the mere exchange of habit was not in itself so faulty; but being an idolatrous rite, as such, it was forbidden, and is therefore called an *abomination;* see Selden, Syntag. ii. cap. 4. who quotes Maimonides, as explaining the precept in the same manner, "That the counterfeiting the sex was not so much forbidden, as the worship of idols;" and particularly, "ipsa Veneris et masculæ et fœminæ sacra." (More Nevoch. cap. 38. p. 3.)

Disorder in marriages.] Γάμων ἀταξία. This does not mean any indecency committed by either of the married parties, for that is contained in adultery, which is next mentioned, but incestuous marriages, which are mentioned at large, and forbidden, Levit. xviii. The Vulgate renders, *nuptiarum inconstantia,* by which it seems to understand unsettled marriages, which were dissolved at pleasure.

And shameless uncleanness.] Ἀσέλγεια. Not any particular act or species of uncleanness is here meant, but this word includes all the kinds and sorts of it; and thus Grotius explains it, *omne lasciviæ genus.* (Annot. ad Gal. cap. v. 19.) For when men are come to such a pitch of wickedness and degeneracy, as to worship such gods, or evil spirits, as delight in uncleanness, and whose rites are so infamous and shocking, as to be even a reproach to human nature; such a religion must of course corrupt their lives, and produce those scandalous disorders and vile affections, which are here enumerated. We have the like melancholy account of the heathen vices, Rom. i. 23, 24. which the apostle charges upon their idolatry, as the consequences and effects of it; for God abandoned them, who had displeased him so much by idol-worship, to those unnatural lusts, called there πάθη ἀτιμίας, as being the greatest abuse of the species, and a dishonour to the human nature. That such instances of lust and uncleanness, as are here mentioned, were practised frequently by the heathens in their sacred rites, see Levit. xviii. 24. 1 Kings xiv. 24. xv. 12. 2 Kings xxiii. 7. 1 Pet. iv. 3. Hence πλεονεξία, which the fathers generally interpret to signify an action of lust, is in some of St. Paul's Epistles called idolatry itself. Such actions of lust were also among the Gnostics in their worship. (Epiphan. Hæres. xxvi.) And instances are still more flagrant in profane authors.

Ver. 27. *For the worshipping of idols not to be named.*]

The Jews were forbidden to make mention of the names of the heathen idols, Exod. xxiii. 13. or *idols of the people*, as the Chaldee paraphrase expresses it; which the Vulgate explains by, *per nomen externorum Deorum non jurabitis, neque audietur ex ore vestro;* which the Psalmist likewise refers to, and resolves against; *Their drink-offerings of blood will I not offer, neither make mention of their names within my lips.* (Psal. xvi. 5.) And this the Israelites religiously observed; for they either changed the name of the idol, and of the places dedicated to its worship, or else substituted such a word as had some affinity with the true name, but withal expressed their contempt and abhorrence of it: thus they called Baal, *Bosheth*, i. e. *shame*. (Hos. ix. 10.) And when the Mount of Olives was defiled with idolatry, they called it the *Mount of Corruption*, (2 Kings xxiii. 13.) changing the Hebrew name: and *Beth-el*, which signifies the *house of God*, when it came to be the seat of idolatry, was called *Beth-aven*, i. e. *the house of vanity*. (Hos. iv. 15. x. 5.) In like manner they changed *Beelzebub* into *Beelzebul*, i. e. *Dominus Stercoreus*, by way of contempt and derision: and that grand impostor Barchochab, who would have passed for the Messiah in the reign of Trajan, they called, says Selden, *Barchozibam*, i. e. *filium mendacii*. (Syntag. ii. cap. 6. where more instances of this occur.) And, as the Jews were not to mention the names of the heathen idols, or strange gods, so neither might they cause to swear by them. (Josh. xxiii. 7.) Maimonides says, that, by the Hebrew canons, it was forbidden to make an infidel swear by his god, or even to mention the name thereof. (De Idol.)

For the worshipping of idols is the beginning, the cause, and the end, of all evil.] Idolatry is, in the opinion of Tertullian, the principal crime of mankind, the chief guilt of the world, the total cause of God's judgments and displeasure; for thus he begins his book, de Idololatria: "Principale crimen generis humani, summus sæculi reatus, tota causa judicii idololatria;" intimating hereby, that it is a kind of mother-sin, containing in it all other evils on which the Judge of the world passeth condemnation. (Tenison on Idol. p. 39.) Lactantius goeth still higher in his censure of it, calling it the inexpiable wickedness. (Instit. lib. i. cap. 18.) But, of all others, Gregory Nazianzen comes nearest this writer in his sentiments upon the guilt of idolatry; for he calleth it, ἔσχατον καὶ πρῶτον τῶν κακῶν, *the beginning and end of all evil:* (Orat. xxxviii. de Idol.) which are the very words of our author.

Ver. 28. *For either they are mad when they are merry.*] *i. e.* When they dance before the idol, or rejoice at the idol-feast; in both which senses the verb εὐφράνεσθαι, here used, frequently occurs; (see Acts vii. 41.) or it may refer to the mad howlings in their *orgia*, or Bacchanalian feasts, or to the drunkenness and extravagance commonly attending them, when women ran about like so many furies, their heads wreathed about with snakes, wildly brandishing their *thyrsus*, and tearing the flesh even of living animals to pieces with their teeth. Julius Firmicus thus describes these revels: "Illic [in Orgiis) inter ebrias puellas, et vinolentos senes, cum scelerum pompa præcederet, alter nigro amictu teter, alter ostenso augue terribilis, alter cruentus ore, dum viva pecoris membra discerpit." (De errore prof. relig.) That ὠμοφαγία, or *eating of raw flesh*, and particularly the entrails of the victims, was customary at these feasts, see 2 Macc. vi. 7. where, in the description of the abominable rites of Bacchus, σπλαγχνισμὸς is expressly mentioned, called also, παράνομος σπλαγχνισμὸς, (ver. 21.)

Or else lightly forswear themselves.] *i. e.* Without any scruple: which is not to be wondered at; for an oath can have no tie upon, or sacred authority among, such as are neither convinced of the truth of their religion, nor influenced by the power of it, nor affected by any awe or expectation of punishment. Innumerable almost are the instances which may be produced of the perjury of the heathens; as that of Antiochus the younger, who, notwithstanding the oath made to the people of Israel, yet overthrew the wall of Zion. (1 Macc. vi. 62.) And part of the charge given by Judas Maccabæus to his men, before his final engagement with Nicanor, was to shew the falsehood of the heathen, and their breach of oaths. (2 Macc. xv. 10.) To this sin of perjury, so frequent among the heathen, Spencer and other learned men think the Psalmist alludes, Psal. cxliv. 7, 8. *Deliver me from the hand of the strange children, whose mouth talketh of vanity, and their right hand is a right hand of iniquity;* i. e. from such of the heathen as devise lies, and falsely swear to them, by lifting up "dextra falsitatis," *the hand of deceit.* (See also Ovid. Fast. lib. v. ver. 681.)

Ver. 29. *Insomuch as their trust is in idols which have no life; though they swear falsely, yet they look not to be hurt.*] The like observation is made upon idols in the epistle of Jeremy; *Though a man make a vow unto them, and keep it not, they will not require it,* (ver. 35.) As the gods and idols they swore by had neither life nor power, so the heathens feared not any punishment from them for any breach of faith, as knowing they were ignorant of what passed, and were secure from their ever hurting them. Minucius, therefore, very wittily sneers the heathens on this account, when he says, "Tutius iis per Jovis genium pejerare quam Cæsaris:" for their emperors and magistrates they stood in awe of, being sensible they would punish them for their perjuries; but their idols being "res nihili," *mere nothings*, their oaths likewise were thought to be of no consequence: hence they made a jest of the obligation or sacredness of them; not unlike those Greeks of whom the orator speaks, "quibus jusjurandum jocus, et testimonium ludus:" (Cic. pro Flac.) or those whom Juvenal describes, "intrepidos altaria tangere," approaching the altars boldly, without any sense of fear, without any conscience of an oath. The heathens had likewise this farther reason to promise themselves impunity in the commission of many of their crimes—that herein they imitated their deities, and were warranted by their example. It is therefore a very just observation of St. Austin's, that Jupiter was to no purpose armed with thunder to punish guilty mortals, which must be useless and imaginary, unless he himself had been better than his offending creatures. (Confess. lib. i. cap. 16.)

Ver. 30. *Howbeit, for both causes shall they be justly punished.*] Ἀμφότερα δὲ αὐτοὺς μετελεύσεται τὰ δίκαια. The true literal rendering of this is, *utraque illos insequentur jura;* where *jura* may either mean *reasons* or *indictments*, or *vengeance* and *punishment*. In the first sense, Demosthenes uses τὰ δίκαια; in the latter sense Horace uses *jura;* "forsan debita jura, superbe, te maneant ipsum." (Carm. lib. i. od.

28.) Dr. Grabe seems not sensible of this, and flings τὰ δίκαια, which is the reading likewise of the Alex. MS. as a corrupt one, into the margin, substituting τὰ ἄδικα in its place. From the double punishment here said to pursue the idolater, one may infer, that the nothingness of the idol will not, as has been pretended, excuse the worshipper. For though an idol be *formally* nothing of that which it is taken for, and nothing *materially*, but a lifeless piece of wood or stone, yet *relatively* an idol is something; and an oath by it, or worship and sacrifice offered to it, is not offered to nothing, but to demons, who in and by these idols imposed upon the heathen through their oracular delusions.

Because they thought not well of God, giving heed unto idols.] Not unlike is that of St. Paul, Rom. i. 25. where speaking of the gentile idolaters, he says, that *they worshipped the creature more than the Creator*, παρὰ τὸν κτίσαντα, i. e. they worshipped the creature jointly and together with the Creator; or rather, as the original words will bear, they worshipped the creature contrary to, and in defiance of, the right of the Creator; as by παρὰ φύσιν, in the next verse, is meant a practice contrary to the right and usage of nature; for St. Paul cannot be understood, as if he blamed the gentiles for being *more* given to the service of the creature than of the Creator (for one single act of religious worship designedly performed to a creature will make a man an idolater), nor can he be thought to mean, that they would be more excusable, if they had worshipped both equally; but he blames them for giving that honour to other things, or beings, which is his peculiar right, and belongs to him solely, and exclusively of all creatures.

Despising holiness.] Καταφρονήσαντες ὁσιότητος. The Vulgate renders, *in dolo contemnentes justitiam*, applying ἐν δόλῳ to the last sentence. St. Jerome's Bible, as it is called, reads very particularly, *in idolo contemnentes justitiam.* All the versions agree in rendering ὁσιότης either by *justitia* or *veritas*, applying it to that branch of righteousness which consists in the observance of truth, faith, promises, oaths, &c. which one man has a right to expect from another. And, therefore, Dr. Magney, with great judgment, conjectures, that the true reading here is, ἰσότητος, which seems the more probable, as nothing is more common, than the exchange of ὁσιότης and ἰσότης, and *vice versa.* (See notes in Philo, de Decem Orac.)

Ver. 31. *For it is not the power of them by whom they swear, but it is the just vengeance of* (leg. *against*) *sinners, that punisheth always the offence of the ungodly.*] Our version is somewhat obscure; but the meaning is, that idolaters and false swearers, who are here called the ungodly, whose offence is by the Vulgate rendered *prævaricatio*, shall certainly be punished; yet not by any act or power of their idols, or false gods, who can take no cognizance of perjury or falsehood; but by the just vengeance of an Almighty God, the revenger of injustice, and of strange and false worship: that the punishment of perjured persons, when it has happened, (which the superstitious pagans fondly attributed to the power and resentment of their false gods; see Juv. Sat. viii.) was rather to be ascribed to the vengeance of the only true God. St. Austin therefore rightly states the difference, "non te audit lapis loquentem, sed punit Deus fallentem."

CHAP. XV.

ARGUMENT.

The author praises God for preserving his peculium, or chosen people, from the sin of idolatry, with which all other nations were infected. He enlarges upon the folly of idolaters, and the invective is carried on against such as make idols; particularly images made of clay are condemned as an instance of greater folly, and the maker of them less excusable, than of the graven ones in the former chapter; inasmuch as himself and work are both a composition of clay, and are resolvable into dust; and that the very attempt to make a deity of such perishing materials, and by a hand itself frail and mortal, is little less than a contradiction; that they are contemptible, and nothing worth, as having neither life, sense, nor motion, in common with other images; but are more despicable on account of the earth they are made of, which speaks its own decay. The chapter concludes with the ridiculous and wicked worship of hurtful and venomous beasts, such as created even dread and horror from their very form and appearance.

Ver. 1. *BUT thou, O God, art—true.*] *i. e.* The true God, a being that necessarily exists; whereas the existence of idols is only imaginary: or the meaning may be,—that thy word is true, and thy miracles real; but the oracles of demons are equivocating, and their works lying wonders.

Ver. 2. *For if we sin, we are thine, knowing thy power.*] The whole verse is very obscurely expressed; the sense of this passage seems to be,—If we sin, we are in the hand of God, and under the power of his vengeance, and shall feel the effects of it. At the end of the former chapter, the author says, that the heathens perjured themselves without any scruple, because they did not fear, or stand in awe of, the vengeance of their dumb idols or blind deities. As for us, says he, who have the honour to be called thy chosen people, and have so many proofs of thy existence and infinite power, we are convinced, that if we have the misfortune to offend thee, thou wilt deal with us according to our sinful works, and make us experience the effects of thine anger. (Calmet in loc.) Or it may be understood like Isaiah lxiii. 16. *Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; i. e.* our hope, even when we are sinners, is in our relation to thee. So in all the other places of Scripture, where good men, as Moses, David, Ezra, Daniel, lament the sins of the Israelites, and supplicate for them, this consideration is more especially urged, that they are (even in their iniquities and transgressions) his peculiar people.

But we will not sin, knowing that we are counted thine.] *i. e.* If we continue faithful, and do not sin against thee, thou wilt reckon us in the number of thy children, and fill us with mercy and loving-kindness. All the ancient English versions, it is observable, read in the present tense: thus Coverdale; *If we sin not, then are we sure that thou regardest us:* and the Arabic is in like manner, *Si minimè peccemus, in tuos tuamque proprietatem nos reputari novimus.* The comment of Messieurs du Port-Royal upon this whole verse is short and clear; "If we sin, we are in the hands of God, as his enemies; if we sin not, we are in

his hands as his friends:" which is followed by this useful reflection; "How careful therefore should we be to pursue every thing that may make God our friend, and to avoid whatever may make him our enemy, because there is no escape from his sovereign hand, which is all-powerful either to save or to destroy!" St. Austin quotes this very passage, and draws the like inference; "Quis dignè cogitans inhabitationem apud Deum, non enitatur ita vivere, ut tali habitationi congruat?" (Lib. de fid. et oper.) There is also another sense of this place, which seems more agreeable to the Greek; *viz.* We will not sin, because we know that we are in the number of thy children, and that thou regardest us as thine own peculium; from this consideration and persuasion, and from a more generous motive than that of a servile fear, we will be careful how we offend thee at any time, and forfeit thy love and regard for us.—The predestinarians therefore grossly abuse this passage, when they urge it in favour of absolute election; as if the sense of the place was, We shall not sin, knowing that we are thy chosen. But there is no authority from any of the versions for such a conceited interpretation; nor does human frailty permit it, or the Scripture make any man a vessel of mercy absolutely and unconditionally.

Ver. 3. *For to know thee is perfect righteousness; yea, to know thy power is the root of immortality.*] By knowing God, is not meant a barren knowledge, purely speculative; but a practical knowledge, or such as worketh by love, and is known by its fruits, in which consists perfect righteousness: and as the commission of sin is the cause of corruption and misery, so the knowledge of God's power, and that dread and fear of its effects, which keeps men from sinning, may properly be said to be the root of immortality; as such a well-grounded faith leads to holiness, from whence, as from its true source, happiness is to be expected.

Ver. 4. *For neither did the inventions of men deceive us, nor an image.*] It appears from this verse, as well as other particulars in this book, that king Solomon was not the author of it, however dignified with his name: for, whether we understand *us*, to mean Solomon himself, which is not an unusual manner of expression, when applied to or spoken by kings, or whether we understand it of the people of the Jews in his time, what is mentioned here does not suit with the morals and character of him or his people. For it is certain, that Solomon revolted to idolatry, and that this otherwise great prince, contrary to the caution given, Exod. xxxiv. 16. took him wives of the Moabites and Ammonites, and other strange women, who turned his heart after other gods. And it seems highly probable, by what is mentioned, 1 Kings xi. 33. that numbers of the people followed his example in worshipping *Ashtoreth, the goddess of the Zidonians; Chemosh, the god of the Moabites; and Milcom, the god of the children of Ammon.* The Jews, indeed, after the captivity, had the good fortune to keep themselves pure from the abominations of the heathens; and from hence one may conclude, that this writer lived after the captivity; for before that time he could not say this with any truth or confidence, when idolatry was so common both in Israel and Judah.

Nor an image spotted with divers colours, the painter's fruitless labour.] From hence Grotius concludes the author of this book to be an Alexandrian Jew; for they, following the exposition which the LXX. make of the Decalogue (supposed likewise to be Alexandrian Jews; see Hody de Bibl. text. orig.) understand οὐδὲ παντὸς ὁμοίωμα in the most extensive sense; and include pictures, as well as images and statues, under the prohibition in the second commandment. (See Grot. in Exod. xx.) And Philo understands the words in the same sense, lib. De Gigant. and the like notion occurs in his piece De Legatione. It is observable likewise, that a painter here is called σκιαγράφος, i. e. *a drawer of shadows.* Calmet observes from Pliny, (lib. xxxv.) that there was no painter so early as the time of the Trojan war; that its beginning was rude and accidental, found out at Corinth, by tracing with a pencil the shade which a man's body cast upon the wall. (Com. in loc.) This was its original, at first very simple, without any colours, diversity, or mixture; without any of that variety, boldness, or life; without that contrast, or pleasing emulation between art and nature; in a word, with that *je ne sçai quoy*, which is so much admired in complete and finished pieces; which improvement the author seems to mention as a probable inducement to idolatry.

Ver. 5. *The sight whereof enticeth fools to lust after it.*] Our translators seem to have made use of a copy which read, εἰς ὄρεξιν ἔρχεται, which is the reading of the Alexandrian MS. but the most common reading is that to which our margin refers, εἰς ὄνειδος ἔρχεται. Dr. Grabe, instead of ἄφροσιν, reads ἄφρονι, in the singular number; as the Vulgate does *insensato:* and would not ποθοῦντι suit this emendation better than ποθεῖ τε, which is the common reading of the next sentence? By *lust*, here mentioned, probably is meant that filthy lewdness which the demon, that resided in the idol, often raised in the worshipper towards the image itself: for, that very great and scandalous indecencies were practised, not only before, but even to the very statues themselves, is notorious from Pliny and Arnobius. Thus the latter: "Pygmalionem, regem Cypri, simulacrum Veneris adamasse ut fœminam, solitumque dementem, tanquam si uxoria res esset, sublevato in lectulum numine copularier amplexibus." (Lib. vi. cont. Gentes.) And indeed the word ὄρεξις will warrant this interpretation; for in such an impure sense it is often taken, particularly Rom. i. 27. where the vices of the idolatrous heathen are enumerated. "We may hence see the danger, and condemn the vicious taste of pictures, or statues, represented naked, and in indecent postures, which (says Calmet) raise loose ideas in weak and unguarded minds, and more so in tempers already corrupted and depraved." (Com. in loc.)

Ver. 7. *The potter tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh both the vessels that serve for clean uses, and also all such as serve to the contrary.*] Καὶ γὰρ κεραμεὺς ἁπαλὴν γῆν θλίβων ἐπίμοχθον, πλάσσει πρὸς ὑπηρεσίαν ἡμῶν ἕκαστον. I think the reading would be better thus: Καὶ γὰρ κεραμεὺς ἁπαλὴν γῆν θλίβων, ἐπιμόχθως πλάσσει, κ. τ. λ. This is the pointing of the Vulgate, which also reads *laboriosè;* and indeed *labour* is more required here, than in the first instance. The meaning of the whole verse is, "Such images in particular are most ridiculous, as are made by the plasterer or potter out of clay; which, though very ancient, and probably before those of stone and metal (see Principes de la Sculpture, lib. ii. cap. 1. for as all arts had but rude and weak beginnings, so there is less difficulty to believe, that images of earth and of clay were the most early),

yet, upon account of the meanness of the materials, and because the same lump of clay is often applied to base and dishonourable uses, are therefore the most despicable. And though in general the potter is the best judge of what comes properly under his own art and way of business, and knows what is most suitable to each design, and in the management of the same lump of clay has it in his power to what uses he will employ it; yet he never shews his own skill less, or the wretchedness of such an idol more, than when, from a parcel of common earth, which serves for the meanest uses, and often for vessels of dishonour, he attempts to make a Jupiter or an Apollo."

Ver. 8. *A vain god.*] Idols are generally called *vanities* in the prophetical writings, and by the LXX. as frequently translated μάταια. In Hebrew they are called *elilim*, which signifies, 1. things nothing worth, or which have no existence, τὰ μὴ ὄντα, *things that are not*, as they are called in the additions to the book of Esther, (xiv. 11.) *Dicuntur elilim*, says Mercer, *a nihilitate, quasi nihil idola sint.* (Com. in Job xiii. 4.) St. Paul confirms the same, when he says, that *an idol is nothing in the world.* (1 Cor. viii. 4.) Idols are, 2. called *elilim*, as being *al elim*, not gods, without power or strength, (Lev. xix. 4. Psal. xcvi. 5.) whereas *Elim* and *Elohim* are Gods of strength. (See Drus. observ. sac. lib. xvi.) 3. Idols are called *elilim*, from the radix *ala*, because they are abominable and accursed things. By the LXX. they are also styled τὰ ψευδῆ, *mendacia*, Amos ii. 4. Isa. xxviii. 15. Jer. xvi. 19. and in very many passages of the Apocalypse, Mr. Mede observes, idolaters and liars are synonymous, (b. v. chap. 11.)

When his life, which was lent him, shall be demanded.] Τὸ τῆς ψυχῆς ἀπαιτηθεὶς χρέος. Phædrus thus expresses the like thought, "Cum mors vicina flagitabit debitum." Life is represented in the same manner as a debt by many of the ancients; thus Plato, ἥ τε ἡλικία καὶ τὸ χρέων, *vita etiam est debitum.* Tully has a very remarkable expression upon the occasion, "Dederunt [Dii] vitam tanquam pecuniam, nullâ præstitutâ die." (Tusc. Quæst. lib. i.) Thus Seneca, speaking of the wise man, says, "Vivit commodatus sibi, reposcentibus sine tristitia redditurus." (De tranquil. animi, cap. 11.) Hence the phrase, "animam reddere," *to die.* We meet with the like thought in Philo; see also Joseph. Antiq. lib. vii. cap. 15. lib. viii. cap. 12. Epict. lib. iii. cap. 13. Luke xii. 20. where the same expression is used and on the like occasion, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπό σου.

Ver. 9. *Notwithstanding his care is, not that he shall have much labour, nor that his life is short, but striveth to excel goldsmiths . . . . . and counteth it his glory to make counterfeit things.*] There is another sense of these words, which the Greek will admit of; *i. e.* he has no concern or care upon him, lest he should be sick, or die, ὅτι μέλλει κάμνειν, which is the marginal reading; and that at best his life is but short, but his whole contest and aim is for glory, and to carry the prize from all competitors, even the most celebrated in other arts; contending either for the precedence of the plastic art, above that of sculpture, &c. as being the mother-art, "mater statuariæ, sculpturæ, et cœlaturæ" (see Steph. Dict. Histor. in voce *Praxiteles*), or that his own excellence exceeds or equals the best performances in metal; but his ambition herein is faulty, for he ought to consider this material difference,—that not only his own life is short and uncertain, but that the materials of his counterfeit things, *i. e.* his earthen false gods, (and such Varro assures us were common even in the city of Rome; see Pliny, xxxv. 12.) are mouldering and brittle; whereas the other artificers here mentioned, whether goldsmiths, or workers in brass, make their deities of what is more solid and durable, and do not descend to the same instances of meanness as to their matter. Though the worship of such gods as come out of the smith's furnace, or are fashioned by the anvil and hammer, is not here the more commended upon account of the value or strength of the materials, idolatry in every shape being, according to Arnobius, who was once guilty of it, a degree of madness. (Lib. i. cont. Gent.)

Ver. 11. *Forasmuch as he knew not his Maker, and him that inspired into him an active soul.*] St. Chrysostom has the like comparison and observation, πηλοῦ μὲν καὶ κεραμέως οὐσία μία, κ. τ. λ. *The clay and the potter are of the same nature; the potter indeed excels the clay in beauty and dignity; but it is not owing to any difference of nature, but to the wisdom and appointment of his Maker.* (De incompreh. Dei nat. hom. 27.) His obligation in particular therefore to God stands confessed, who made him what he is, gave him superior excellence, and animated him above that senseless mass which he abuses, by inspiring into him an active soul; *animam quæ operatur*, says the Vulgate; *that very soul by which he works*, according to Coverdale's version; and Calmet understands it in the same sense, *cette même ame par laquelle il travaille*, a soul so active in its operations, that it may be in general affirmed to be the principle of all the designs, inventions, and actions, of the best workmen, and most experienced artists.

Ver. 12. *But they counted our life a pastime, and our time here a market for gain.*] *i. e.* Says Calmet, such persons of unlawful occupations seem to imagine life to be either a farce, or comedy for diversion, or a fair and market for advantage: the fathers very commonly make use of the first simile, representing life as a comedy, in which every man must bear his part, and should endeavour to acquit himself with applause and satisfaction; but in a sense quite different from that of libertines, who indeed make life, and what is serious and useful in it, a farce, and, by proposing mere diversion and sinful pleasures as the *ultimatum* of their happiness, make a ridiculous figure upon the stage of life, and their exit is as contemptible. There are others who consider life as a great market for gain, who are only intent upon amassing riches, without considering the lawfulness of their callings, or the means they make use of for obtaining them; who care not how they are employed, whether it be in making earthen deities, or silver shrines for some Diana, provided it *may bring no small gain unto the craftsmen;* as if their maxim was that mentioned in Horace,

"Ut facias rem,
Si possis, recte; si non, quocunque modo rem."
(Epist. lib. i. epist. 1.)

Which cannot be better translated than as it stands in our version, *We must be getting every way, though it be by evil means.* St. Chrysostom's reflection upon the mistaken conduct of mankind is very just: "Our life and our employ-

ments are like the pastimes of children; like them we make a serious affair of laying up trifles, building houses, which tumble suddenly; and should they continue any long time, would be of no great service to us, as we must leave them, and what we have heaped together will not follow us into the other world."

Ver. 14. *And all the enemies of thy people that hold them in subjection.*] Καταδυναστεύσαντες αὐτὸν, which seems to imply more than holding them in subjection; it means oppressing them, and abusing their power over them. Accordingly Junius renders, *qui potentia in ipsum abutuntur.* From hence likewise an argument may be drawn, that Solomon was not the author of this book, because what is mentioned here of the Israelites being held in subjection, and oppressed by their enemies, does not agree with the happy and prosperous times of Solomon. (See 1 Kings iv. 20, 21. 24, 25.) If, therefore, the Jews were in the low and oppressed state here mentioned, and were not so in the time of Solomon, it follows, by an easy consequence, that this book was not wrote by him, nor in his time. This probably relates to the condition of the Jews after their return from the captivity, when this writer seems to have lived.

Are most foolish, and are more miserable than very babes.] As being idolaters; for that children, through inexperience and weakness of judgment, may often mistake images or statues for real persons, is no wonder; since sometimes art has arrived to such a happy imitation of nature, that even grown persons at first sight, at a distance, have mistaken them for life. Hence those expressions in the poets, *vivi de marmore vultus,* and *spirantia æra.* And hence probably the fable of Pygmalion's love of a favourite statue. Lactantius, producing those verses of Lucilius,

> —" Pueri infantes credunt signa omnia ahena
> Vivere, et esse homines,"—

observes, like this writer, that such as worship idols are weaker than children, " illi enim simulacra homines putant, hi Deos."

Ver. 15. *For they counted all the idols of the heathens to be gods, which neither have the use of eyes to see.*] *i. e.* They cannot observe the behaviour and devotion wherewith their votaries look up to them, and prostrate themselves before them. The imperfection of idols is described in like manner, Psal. cxv. 5—7. cxxxv. 16, 17. which this writer seems to have copied. Nor can we better expound that controverted passage, 2 Sam. v. 6. 8. than of David's ridiculing the idols of the Jebusites, or certain brazen images and statues of those heathen divinities in which they confided, calling them *the lame and the blind,* by way of derision, supposed indeed by them to be the Divine guards of the fort, the talismanical protectors of it. (See Gregory's Notes and Observat. p. 33.)

Nor noses to draw breath, nor ears to hear.] They have not the faculty of respiration, though necessary to the very being of life: and for the same reason the offering incense and sweet odours to them is fruitless, since they are insensible of the smell of them, and of the respect intended by them. It is equally vain to put up prayers and supplications to them; for, as appears from the instance of the worshippers of Baal, though they cry aloud to their false gods, from morning even until noon, *there shall be no voice, nor any that will answer.* (1 Kings xviii. 26.) Philo sneers such worshippers, whom he calls, " homines deploratæ amentiæ," in smart, but pleasant terms: " Heus vos viri egregii, votorum summa, et felicitatis finis est, reddi Deo similes; orate igitur ut similes fiatis vestris statuis, non videntes oculis, non audientes auribus, et summa felicitate fruemini."

Nor fingers of hands to handle; and as for their feet, they are slow to go.] And though they are often represented to their worshippers with thunderbolts in their hands, and made to appear terrible with daggers, and other instruments of vengeance, yet have they no use of them, nor do the wicked experience any harm or punishment from them. Their feet too are equally useless, ἀργοὶ πρὸς ἐπίβασιν, which would be better rendered *unable to go;* for idols cannot properly be said to move slowly, which do not move at all, ἀργοὶ here being the same as ἀεργοὶ, i. e. *feet idle and useless for walking.*

Ver. 16. *But no man can make a god like unto himself.*] Οὐδεὶς γὰρ αὐτῷ ὅμοιον ἄνθρωπος ἰσχύει πλάσαι Θεόν· *Nemo enim sibi similem homo poterit Deum fingere,* says the Vulgate, which our version follows, as if the original reading was, ἑαυτῷ ὅμοιον, and not αὐτῷ. The Alexand. MS. has οὐδεὶς γὰρ ἀνθρώπων ὅμοιον ἰσχύει πλάσαι Θεόν· but something seems here wanting: probably the true reading here is, with a very little variation, οὐδεὶς γὰρ αὐτῶν ὅμοιον ἀνθρώπῳ ἰσχύει πλάσαι Θεόν. And I offer this conjecture with the more confidence, as it is the exact reading of the Syriac version, " Nemo autem illorum fabricare potest Deum homini similem;" i. e. *none but the artists can make a god like, or equal to, a man;* for the maker of the idol, having life and motion, far exceeds the artificial god, who wants both: herein only the idol-makers, and such as worship and confide in them, are like the idol, because they are equally senseless. And thus that passage of the Psalmist is to be understood, *They that make them are like unto them, and so are all they that put their trust in them,* Psal. cxv. 8. (See De Muis in loc.)

Ver. 17. *For he himself is better than the things which he worshippeth.*] If the maker, therefore, of the idol be mortal, how can the dead thing which he worketh be supposed to have immortality? The reasoning therefore in the epistle of Jeremy is very just, *They themselves that made them can never continue long, how should then the things that are made by them be gods?* (vi. 46.) " What an absurdity is it (says Chrysostom) for a person to worship an idol, the work perhaps of his own hands; as if men had the power of making a god, and it ceased to be any longer their workmanship! If idols had any sense, they ought rather to worship men as their makers, since even the laws of nature teach us, that, according to the stated order of causes and effects, the maker is more perfect than his work, and not preposterously the work than the maker." (Serm. de tribus pueris.) And Lactantius no less expressly: " What divinity (says he) can an idol have, which it was in the maker's power to have made in another manner, or not to have made at all?" Upon the comparison, therefore, as Philo justly argues upon this occasion, the artists themselves deserved rather to have been consecrated, and to have received Divine honours, than their works to be deified, and themselves forgotten: which shews the great absurdity of idol-worship in general, and of the

maker particularly, in falling down before his own handy-work.

Whereas he lived once, but they never.] Ὢν αὐτὸς μὲν ἔζησεν, ἐκεῖνα δὲ οὐδέποτε. This is the reading in the Alexan. MS. and all the editions; but it seems difficult to determine what ὢν relates to, or is governed by, except some such preposition as ἀντὶ be dropped, or understood before ὢν, or we might read instead of αὐτοῦ, ὢν in this place, ἀνθ' ὧν. But if this be objected against, why may not ὅτι αὐτὸς μὲν ἔζησεν, κ. τ. λ. be admitted? which sense is confirmed by the Vulgate, Syriac, and Arabic versions, and, therefore, probably may be the true reading. Calmet renders, *Parce qu'il vit quelque tems*, which answers to ὡς or ὅτι, the former of which might likewise do here.

Ver. 18. *Yea, they worshipped those beasts also that are most hateful.*] Τὰ ζῶα τὰ ἔχθιστα, which may mean either *mischievous* or *odious*, such as wolves, dogs, cats, lions, crocodiles, serpents. Thus Cicero, after having mentioned that almost all sorts of beasts were worshipped by the Egyptians, "Boves, canes, lupos, feles, quibus nihil fœdius, obscœnius, lutulentius ne natura quidem ipsa viderit;" adds, that even such animals as were really mischievous and hurtful to mankind were adored by them, *viz.* crocodiles, asps, serpents; "etiam animalium monstra illa, a quibus hominum generi præcipua incommoda inferuntur, crocodilos, aspidas, serpentes." (De Consol. See note on xi. 15. and xii. 24.) This worship of the serpent is the more surprising, as the naturalists observe, that, ever since the fall of our first parents, occasioned by the subtilty of the serpent, there is the most deadly enmity between mankind and the serpent, and the strongest aversion and antipathy to it, above all the beasts of the field: This, says Mr. Mede, discovers itself both in the natural and sensitive faculties of them both; for their humours are poison to each other, and each of them is astonished and frightened at the sight and presence of the other. (Disc. 42.)

For being compared together, some are worse than others.] Either more mischievous, more odious, or more senseless, than others. In the last sense Grotius understands this place; and the Vatican, and some other copies, it must be confessed, seem to countenance it, which read, ἄνοια γὰρ συγκρινόμενα τῶν ἄλλων ἐστὶ χείρονα. And so does the Vulgate, *Insensata enim comparata his, illis sunt deteriora.* And the like sense is favoured by the Bishops' Bible, and all the ancient English versions: but ἄνοια, in this place, is liable to many objections, whether taken adjectively, or considered as a substantive. The true reading undoubtedly is that of the Alexand. MS. ἔνια γὰρ συγκρινόμενα τῶν ἄλλων ἐστὶ χείρονα, which our translators very justly render, *being compared together some are worse than others,* which is true in general, or with respect to those particular animals which the Egyptians worshipped, as appears by the next verse.

Ver. 19. *Neither are they beautiful, so much as to be desired in respect of beasts.*] The Bishops' and the Geneva Bibles render more properly and explicitly, *Neither have they any beauty to be desired in respect of other beasts.* Calmet observes, that as to the appearance of reason and understanding, many other animals, particularly the horse, elephant, and fox, are more surprising, sagacious, and cunning, than the ox, sheep, wolf, or beetle, which the Egyptians reckon among their deities. And as to beauty, almost all beasts (not to mention birds, which may be here included among the ζῶα, or living creatures) are preferable in that respect to serpents and crocodiles, which they have such a great regard for. (Com. in loc.) According to Messieurs du Port-Royal, the meaning of this and the foregoing verse may be, that some of the animals which the Egyptians worshipped were so frightful and monstrous, that, if compared even with some curious pieces of art, particularly with idols, or statues expressed to the life, they seem less worthy of adoration, because such finished pieces of art have something in them pleasing and entertaining to the sight, and are the more engaging by their great likeness to, and resemblance of men; whereas their sacred animals, and serpents in particular, are so odious above all others, that they naturally strike those that look on them with dread and horror.

But they went without the praise of God and his blessing.] *i. e.* Says Calmet, they are not of the number of those whom God praised and blessed: they have, by being abused and perverted to idolatry, renounced, in some measure, God's benediction, and lost that original goodness and beauty, which they were possessed of in common with other creatures, when they first came out of the hands of their Creator. (Gen. i. 31.) The author seems to intimate, that God, provoked with the crime of idolaters, cursed in like manner these animals, as in the beginning of the creation he did the serpent, the instrument of man's deception and ruin, whom, on that account, he condemned to go, ἐπὶ τῷ στήθει καὶ τῇ κοιλίᾳ, upon his breast and his belly; (Gen. iii. 14.) for so the LXX. read, by way of punishment and disgrace, being probably before a glorious flying seraph. (See Mr. Mede, Disc. 41.) Or more generally thus, "All created beings, animate and inanimate, praise God in their beauty, and derive it from his hand as a blessing; but odious and deformed objects, such as for their ugliness are called monsters, proclaim not their Maker's praise, as not having received from his bounty those amiable and good qualities, which are to be esteemed a blessing." Some have fancied the meaning here to be, that God passed by all creeping things, and serpents among the rest, when he gave his blessing to other creatures, Gen. i. 22. 28. Others, that he excluded these from their share of praise, when he pronounced of the works of his creation, that they were very good, as being produced at first from corruption, and consequently not of his making. But these are forced expositions, and fond conceits, the one unsupported by Scripture, the other contrary to it, and to the received notions of true philosophy. Nor can I assent to those interpreters who think the meaning here to be, that serpents, by being so frequently worshipped in different places, usurped the glory due to God only, and rivalled his power of blessing; for though the fact itself must be acknowledged to be a melancholy truth, yet no such interpretation is warranted by the original, or any of the versions: it arose, probably, from mistaking the rendering of the Vulgate, and reading there *effugârunt laudem Dei*, instead of *effugerunt*, as it is in all the correct copies. The Syriac and Arabic interpreters understand these words of the worshippers themselves, and not of the animals, and indeed this sense is agreeable to the beginning of the next chapter.

CHAP. XVI.

ARGUMENT.

The author opens this chapter with the observation, (xi. 16.) that God deals more graciously with his favourite people than with the wicked, exemplified by a parallel drawn between each, by his sending frogs among the Egyptians, which came upon their tables, and made them to loathe and fly from even their necessary food; but the Israelites were fed with quails. That God, even when he punishes his chosen, deals more favourably with them than with the heathen, shewn by a comparison between the punishment of the Egyptians by flies and locusts, and that of the Israelites by fiery serpents, who, though their torment was greatest for the present, had a sovereign remedy appointed for their cure, even the brazen serpent, which was the means and instrument of health, and a sign of salvation to such as turned to it, and with faith looked upon it.—To the strange hail and rain sent upon the Egyptians, is opposed the manna, or bread from heaven, given to the Israelites: that, to serve the purposes of God's providence, the very elements suspended their natural force, according to his appointment; so that hail was not melted by fire mixed with it, nor manna dissolved by its power, though the sun had a different effect upon it. By all which instances, opposed to each other by way of antithesis, God's care in preserving the righteous was remarkably displayed, and his vengeance against sinners no less visible.

Ver. 2. *THOU preparedst meat for them of a strange taste.*] *i. e.* A taste they were unaccustomed to. Coverdale renders, *a new taste;* for we must not suppose any new creation of quails for their use: the miracle consisted in this; that they were brought in such quantities, and at such a particular time, and fell in such places only as God appointed, *viz.* round the camp for their nourishment. Bishop Patrick, from the authority of Ludolphus, thinks, that locusts are here meant; but the Psalmist, by calling them *feathered fowls,* manifestly understands real birds. (Psal. lxxviii. 28. See De Muis in loc. Bochart. vol. iii. p. 108.)

To stir up their appetite.] Εἰς ἐπιθυμίαν ὀρέξεως. This seems not properly rendered, for that their appetite was sufficiently keen, appears from their impatient murmuring for meat. The Geneva Bible renders better, *To satisfy their appetite thou hast prepared a meat of a strange taste.* But Coverdale's and the Bishops' Bibles come nearer the Greek: according to the former, God gave them *their desire that they longed for;* according to the latter, he *prepared for the desire of their appetite a strange taste:* and thus Calmet, *En lui donnant la nourriture delicieuse qu'il avoit desirée.* The Psalmist expresses it by, according to the LXX. τὴν ἐπιθυμίαν αὐτῶν ἤνεγκεν αὐτοῖς. (Psal. lxxviii. 29.) This gracious dealing, as it is here called, seems to refer to the first sending of quails, mentioned Exod. xvi. 13. rather than the second, which happened a year after; (Numb. xi. 31.) for the Israelites, upon their second petition for them, betraying too much impatience, were afflicted with a plague for their murmuring, and, as the Psalmist expresses it, *While the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them.* (Psal. lxxviii. 31.) Calmet seems to include both, and thinks there is a mixture of mercy towards his people, even in this judgment; his reflection upon it is worth inserting: "If God (says he) fed his people thus deliciously, even when they had provoked him, what will he not give them, when they shall be faithful and obedient to him?" In either sense the instance proves what the author brings it for; *viz.* God's different manner of dealing with his own people, and such as are strangers to him.

Ver. 3. *To the end that they, desiring food, might, for the ugly sight of the beasts sent among them, loathe even that which they must needs desire.*] Καὶ τὴν ἀναγκαίαν ὄρεξιν ἀποστρέφωνται. The Bishops' Bible gives the true and literal translation; *To the intent that they . . . might begin to loathe even their necessary appetite.* The Vulgate and St. Jerome's Bible, as it is called, render in like manner, *Etiam a necessaria concupiscentia averterentur,* i. e. through the disagreeableness of the animals sent amongst them, διὰ τὴν εἰδέχθειαν τῶν ἐπαπεσταλμένων, as the true reading is, particularly the frogs, which tainted and spoiled their meat, they loathed the thoughts and the desire even of necessary food and refreshment. Josephus gives the same account of these disagreeable animals, τάς τε κατ' οἶκον αὐτῶν διαίτας, κ. τ. λ. *Domesticam etiam vitæ eorum consuetudinem turbârunt in eduliis et potu repertæ, et in lectis eorum passim oberrantes.* (Antiq. Jud. lib. ii. cap. 14.) This plague puts one in mind of the harpies, which Virgil thus describes:

> "Exstruimusque toros, dapibusque epulamur opimis.
> At subitæ horrifico lapsu de montibus adsunt
> Harpyiæ, et magnis quatiunt clangoribus alas,
> Diripiuntque dapes, contactuque omnia fœdant
> Immundo: tum vox tetrum dira inter odorem."
>
> (Æneid. lib. iii. 225.)

Ver. 4. *For it was requisite that upon them exercising tyranny, should come penury which they could not avoid.*] Ἀπαραίτητον ἔνδειαν ἐπελθεῖν, *Poverty without excuse,* according to some of the ancient English versions; the Geneva Bible has *extreme poverty,* and Coverdale's follows the Vulgate, which renders, *interitum sine excusatione:* ἀπαραίτητος will bear any of these significations, which occasioned such a difference in the versions. The author shews, in this and the following verses, God's different manner of dealing with the Israelites and Egyptians in three particulars. 1. That he punished the Egyptians with rigour, as a severe judge, tormenting them for their tyranny and oppression of others, with deserved, extreme, inevitable want or hunger, occasioned by the animals which infested them, and drove them from their necessary sustenance: but he chastised his own people, as a father, afflicting them comparatively but a little, but by that little making them sensible, how tenderly he had dealt with them in comparison of their enemies. 2. That though he suffered the Hebrews to be in want for a small season, yet he kept them from perishing by hunger in the wilderness; and to recompense, as it were, that short affliction by hunger, he fed them after, not only with necessary food, but satiated them with delicacies in abundance. But a succession of plagues, without respite, pursued the Egyptians. 3. That though the whole wilderness, through which the Israelites marched so many years, was full of fiery serpents, (Deut. viii. 15.) yet God did not permit these to assault them but for a small season only, and even then he

appointed an immediate remedy to heal them, *viz.* the brazen serpent: but the Egyptians died without mercy, neither was there any cure provided for the wounds and stings which they received from the flies and locusts.

Ver. 5. *For when the horrible fierceness of beasts came upon these.*] Ὅτε αὐτοῖς δεινὸς ἐπῆλθε θηρίων θυμός. Θυμὸς here does not signify *fierceness*, but *poison*. Thus (Apoc. xiv. 8.) what our version renders, *the wine of the wrath of her fornication*, Mr. Mede expounds the *poison* of her fornication. (See also xviii. 3. where there is the like expression.) And it is remarkable, that the same word, in the Hebrew, signifies both wrath and poison. (Mede's Works, p. 910.) And θυμὸς is used by the Hellenistical Jews in the same double respect. To the observation of this very judicious writer, I shall add an instance or two from the Old Testament, than which nothing can be closer, or more evince the sense I am contending for. The first is Deut. xxxii. 33. Θυμὸς δρακόντων ὁ οἶνος αὐτων, καὶ θυμὸς ἀσπίδων ἀνίατος, where it is twice used in the same verse in this sense, and our translators render accordingly, *Their wine is the poison of dragons, and the cruel venom of asps.* The next is, Job xx. 16. Θυμὸν δὲ δρακόντων θηλάσειεν, ἀνέλοι δὲ αὐτὸν γλῶσσα ὄφεως, which our translators rightly render, *He shall suck the poison of asps, the viper's tongue shall slay him.* And in ver. 14. of the same chapter, χολὴ, which is synonymous to θυμὸς, is used in the same sense. Χολὴ ἀσπίδος ἐν γαστρὶ αὐτοῦ, which, though it signifies both wrath and poison, our version takes in the latter sense, and renders, *The gall of asps is within him.* The last instance I shall mention is that in Psal. lviii. 4. Θυμὸς αὐτοῖς κατὰ τὴν ὁμοίωσιν τοῦ ὄφεως, which in our version is happily rendered, *Their poison is like the poison of a serpent.* This poison, as naturalists observe, is the consequence of their rage, and thrown out by it, and therefore may be considered as one and the same. The word ἐπῆλθε, here used by our author, intimates, says Bochart, the suddenness of the attack of these venomous creatures, who accordingly renders this place, *Supervenit, (tanquam ex improviso) serpentum venenum.* (Vol. iii. p. 425.)

And they perished with the stings of crooked serpents, thy wrath endured not for ever.] The sacred story relates, that the Israelites, by their rebellious murmuring, provoked God to send serpents among them, whose poison was so mortal, that it brought the most painful death upon them.—In this affliction they addressed themselves to the Father of mercies, who, moved by their repentance, commanded Moses to make a serpent of brass, and erect it on a pole, in view of the whole camp, that whosoever looked upon it should be healed. This punishment by serpents the son of Sirach reckons among other instances of God's vengeance, *All these were created for vengeance—teeth of wild beasts, and scorpions, serpents, and the sword, punishing the wicked to destruction.* (Ecclus. xxxix. 30. where the margin refers to this very passage.) But it has been thought by some learned men to have been a punishment adapted on purpose by God to the transgression of the Israelites, which was evil-speaking against the Lord, and slandering his providence. In this view, the conformity between the sin and the punishment is very visible, and the justness of our author's observation, xi. 16. farther proved. Σκολιὸς, likewise, the epithet here given to the serpent, will equally suit the slanderer; for he is crooked through artifice, as the other is by nature; is alike mischievous and designing, and, to serve his own purposes, can turn himself into as many odious shapes. Solomon makes the same comparison, Eccles. x. 11. The serpent was a known hieroglyphic among the Egyptians and other nations; and perhaps its crookedness and perfection in turning, was one reason of its being made the symbol of their year.

Ver. 6. *Having a sign of salvation, to put them in remembrance of the commandment of thy law.*] The sign of salvation here mentioned was the brazen serpent, erected, by God's command, upon a pole or standard, like the Roman eagle, for the cure of the people. It was, in the opinion of many learned men, the image of a seraph, or glorious winged serpent. Arias Mont. reads Numb. xxi. 8. *fac tibi saraph.* It was a symbol of a good ministering angel, which executeth God's will on earth, whilst a secret virtue, from the unseen God, perfected the cure, by whose supernatural power it was effected, whose mercy worked in and by that emblem. It is properly therefore called a sign of salvation, as it was the instrument only through which the cure was conveyed. But it was *salutare signum*, or the means of recovery, to such only as looked up to it with faith, and its saving effect depended upon their reliance on God, and belief of his power to heal them, in and by that instrument. It had also this farther use implied in it—to admonish the Jews how to conduct themselves upon other occasions, where a like mysterious trial should occur, *viz.* to comply with all God's positive appointments without any reluctance, even though the reason of such an injunction should not be discoverable by them. For the choosing this image, which had no inherent virtue in it, rather than any other, was the mere will of God, who can make things, evidently of no importance in themselves, effectual to what purposes he pleases, as might be proved from many other instances in Scripture.

Ver. 7. *For he that turned himself towards it, was not saved by the thing that he saw.*] The mere beholding it did not alone confer the benefit of a cure; nor could it, though fixed in public view, effect a single recovery by any natural operation: God did not order it to be erected on any such account; nor was Moses induced to make this image from any occult skill or persuasion that he had, that the effigies of this brazen serpent could heal the Israelites by any power of art or nature, for the very matter of this serpent has been thought rather inconvenient and improper for such an effect. Nor can we find, says a learned writer, an instance or example of any telesme that was ever known to cure a disease by only looking upon it; but in all wounds by venomous serpents, the cure was effected by a local application of some proper remedy to the part affected. (More's Mystery of Godliness, p. 430.) What, therefore, was the intent of elevating this image upon a pole, and why must the diseased look towards it, and the healing virtue be conveyed through their eyes? Undoubtedly this appointment, besides the exercising the faith of the beholder upon this occasion, had a reference to the mystery of Christ, whose victory over the old serpent, the grand enemy of mankind, was hereby typified and represented. Many of the ancients are of the same opinion, and imagine this serpent to be an emblem of the cross, and a symbol or sign of that salvation afterward to be effected by it: but Justin Martyr is more particular; for he adds, that this serpent

was likewise made in the very form of a cross. (Apol. 2.) It is certain our Saviour, in his discourse with Nicodemus, explains it of himself and his cross, (John iii. 14.) and chose this figure for the instruction and information of the Jews, who always acknowledged a mystery couched under this serpent.

But by thee that art the Saviour of all.] Τὸν πάντων Σωτῆρα. This, I think, relates to the Λόγος, (see note on ver. 12.) and comprises more than his bare healing the Israelites of this plague. The word Σωτὴρ, or *Saviour*, here used, admits of several acceptations: 1. He may be called a saviour, that saves the life of his enemy in the field; but he that thus saveth another, commonly doth it upon a prospect of some advantage to himself, either of selling the poor captive, or of making him his slave, which something abates his glory. 2. The word Σωτὴρ not only signifies one that preserves the life of another, but also one that is the restorer of some happy condition which was lost; and thus the Roman orator explains it, "Qui amissam salutem dat." (In Verrem, lib. ii.) Now all the happiness which such a saviour or deliverer could confer, was but a temporal happiness, which is likewise a lessening of it. 3. The judges of Israel, who delivered their country from the yoke of Midian, the Syrians, or the Philistines, are by Nehemiah called Σωτῆρες, ix. 27. But then these saviours saved but one country, or perhaps city, as Camillus did Rome, for which he was styled Σωτὴρ, *a Saviour*. But all these characters come very short of ὁ Σωτὴρ πάντων, which is a title too great to be applied to any less than a Divine person; for the person here meant was far more glorious than any single hero, or all those judges of old together. He it was that smote all the first-born of the Egyptians, that brought the Israelites out of Egypt, that rescued them from their greatest bondage, that overthrew Pharaoh and his host in the Red Sea, that led them in the wilderness, protected and sustained them there, and at last gave them possession of Canaan. But even this deliverance was but a type of a greater, designed for them by him, and that Canaan but an earnest of a better country intended for all true Israelites. (See Dr. Gale's Serm. Disc. 14.) With great propriety, therefore, this Saviour is described, in the next verse, as an Almighty Redeemer, ὁ ῥυόμενος ἐκ παντὸς κακοῦ. Which expression of our author is agreeable to the sentiments of the ancient Jewish writers, and is founded on the very high notions which the Jews entertained of their great *Goel*, or Deliverer. Our translators, it is observable, insert the word *ever*, not confining God's mercy, to save and heal his faithful children, to this instance only of his goodness. And indeed the idea of God's philanthropy is greatly enlarged by understanding these expressions, and that in ver. 12. in a more comprehensive sense, than a mere deliverance from the venom of serpents.

Ver. 9. *For them the bitings of grasshoppers and flies killed.*] This writer seems to intimate that the locusts, for so I understand *grasshoppers*, and so they are called Judg. vii. 12. Psal. lxxviii. 46. killed numbers of the Egyptians. This, if it be not strictly according to truth, very probably arose from too literal an acceptation of Exod. x. 17. *Entreat the Lord that he may take away from me this death only;* which may admit of another and fair interpretation, without supposing that the locusts killed any persons directly, as the hail did: for the locusts destroying the supports of life, by eating up the corn when ready for the sickle, and consuming all before them within the space of a few hours, may, by consequence, in bringing a famine, be said to kill the people; in which respect Pharaoh might properly call them *deadly locusts*. And thus Bochart, "Locustæ homines et bruta occidunt, saltem ex consequenti, quod aiunt, quia consumptis illis quæ fuissent vitæ subsidio, sic ad mortem eos adigunt." (Vol. iii. p. 463.) Pliny's account of them is really dreadful, "In India, trium pedum longitudine esse traduntur, Deorum Iræ pestis ea intelligitur. Namque grandiores cernuntur, et tanto volant pennarum stridore, ut aliæ alites credantur; solemque obumbrant, sollicitè suspectantibus populis ne suas operiant terras; sufficiunt quippe vires. Et tanquam parum sit maria transisse, immensos tractus permeant, dirâque messibus contegunt nube, multa contactu adurentes, omnia verò morsu erodentes." (Nat. Hist. lib. xi. de Locust. cap. 29. See also Aristot. Hist. Anim. lib. v. cap. 23. Boch. Hieroz. lib. iv. cap. 5. Bacon's Natural History, cent. 10.) Agreeable to this account of Pliny, is that of a learned modern writer, who says, "That the number of locusts he saw in Barbary in the years 1724 and 1725 is beyond expression; that in the heat of the day they formed themselves into large bodies, appeared like a succession of clouds, and darkened the sun; that they marched directly forward, climbed over trees, walls, houses, ate up every plant in their way, and let nothing escape them. That the inhabitants, to stop their progress, made trenches all over their fields and gardens, and filled them with water, or else, placing in a row great quantities of heath, stubble, and such-like combustible matter, they set them on fire upon the approach of the locusts, but all to no purpose." (Shaw's Travels, p. 256, 257.) In the description of this plague, Exod. x. 5. it is said, that *they shall cover the face of the earth*, where the Chaldee paraphrase reads, *They shall hide the face of the sun from the earth.* But I should deservedly be thought wanting in the respect due to the canonical Scriptures, if I should pass over in silence that beautiful description of the plague of locusts in the second chapter of Joel, for there cannot be a greater or more lively instance of the hypotyposis: the prophet, in the chapter referred to, represents the desolation occasioned by these creatures, whose teeth he calls the *teeth of lions*, like the ravaging of a country, or the storming of a city by an army; which description is the more remarkable, because the analogy is carried on throughout so properly and naturally, "in the regularity of their march, eating up the provision, burning the country, scaling of the walls, running about through the conquered city, breaking into houses, and the general horror of the inhabitants, that (says a learned author) if one would have described the outrages of an army without a metaphor, it could hardly have been done in more proper terms." (See Nicols' Confer. par. iv. p. 152.)

And flies killed—for they were worthy to be punished by such.] *i. e.* Says Bochart, they sorely wounded them, and then sucked their blood till they killed them. And in this sense many commentators understand those words, Exod. viii. 24. *The land was corrupted;* or, as the margin has it, *was destroyed by reason of the swarm of flies;* to signify, that many of the people were poisoned, or stung to death by them. See Pool's annot. in loc. and Psal. lxxviii. 45. where the LXX. read ἐξαπέστειλεν εἰς αὐτοὺς κυνόμυιαν, καὶ

κατέφαγεν αὐτοὺς, as if a particular sort of fly was meant; but the true reading, as I have elsewhere observed, is, κοινόμυιαν, which includes flies of all sorts, which through their number devoured them. We read of creatures of this nature so mischievous and deadly, that the Greeks thought fit to have a particular god to deliver them from them, under the title of Myiagros, or Myiodes. (Pliny, lib. x. cap. 28. Selden, de Diis Syris, Syntag. ii. de Baal-zebub.) One cannot but perceive in this punishment of the Egyptians, a conformity of it to the sin of that people; for the noise, tumult, and stinging of these vengeful animals, answered to the passionate language and severe blows of the Egyptian taskmasters, and might be designed to revenge that hard treatment. Nor is the justice of God less to be admired in this particular also, that this plague was specially calculated for the punishment of a nice, effeminate, and luxurious people, no less indulgent to themselves than inhuman to others: for what could be more proper or effectual for humbling the pride and vanity of Egypt, or what a greater mortification to their niceness, than to be thus tormented, and beset every where with shoals of frogs, and swarms of flies and locusts?

Ver. 12. *But it was thy Word, O Lord, which healeth all things.*] This seems to be spoken of the very person of the Λόγος, and is undoubtedly taken from Psal. cvii. 20. ἀπέστειλε τὸν Λόγον αὐτοῦ, καὶ ἰάσατο αὐτούς, *He sent his Word and healed them, and they were saved from their destruction.* That the Λόγος is here meant, seems reasonable to suppose, because it is certain he inflicted the punishment referred to: for in Numb. xxi. 5, 6. where it is said that the people murmured against God, the Chaldee paraphrase reads, *They murmured against the Word of the Lord;* and afterward it follows, that *The Word of the Lord sent fiery serpents among the people.* But we learn still more expressly who that Divine person was, whom the Israelites tempted, or spoke against, from those words of St. Paul, 1 Cor. x. 9. *Neither tempt ye Christ, as some of them also tempted, and were destroyed of serpents.* It is certain, then, that the Λόγος was the person murmured against, and that punished them for it. And it seems very probable, from the passage of the Psalmist before quoted, that it was he that likewise cured all them that were rightly disposed for a cure; and that the brazen serpent was the symbol of the presence of the Λόγος in particular, and of his Divine power and goodness to heal all that truly turned to him. The Chaldee paraphrase on Numb. xxi. 8. thus understands it, "Erit quemcunque momorderit serpens, et intuitus fuerit ipsum, tum vivet, modo cor ejus directum fuerit ad nomen verbi Domini. Et fuit quando mordebat serpens virum, et contemplaretur serpentem æneum, et cor ejus intentum erat in nomen verbi Domini, vivebat," i. e. *Whomsoever a serpent shall bite, he shall be healed, if he directs his heart to the name of the Word of the Lord: and it came to pass, that when a serpent bit any man, and he directed his heart to the name of the Word of the Lord, he accordingly recovered, and lived.* The like presence of the Λόγος upon this occasion of healing, has been inferred by some learned men from John iii. 14. (See Tenison of Idol. p. 359.) It may also, according to Calmet, be understood in this farther sense, *viz.* of a word of God's mouth, or of *his holy word.* Of the power of the former to heal all bodily diseases, the centurion in the gospel seems to have been convinced; (Matt. viii. 8.) for, instead of troubling our Saviour to come to his house, he says, out of a principle of great faith, *Speak the word only, and thy servant shall be healed.* Of the power of the latter to heal all the diseases of the soul, to cure those that are broken in heart, and as containing a medicine to heal every infirmity and sickness, St. Austin is to be understood, when he says, "Omnis morbus animæ habet in Scriptura medicamentum suum." (In Psal. xxxvii.)

Ver. 13. *Thou leadest to the gates of hell, and bringest up again.*] We meet with the same thought, and almost the same expression, Tob. xiii. 2. *He doth scourge, and hath mercy; he leadeth down to hell, and bringeth up again; neither is there any that can avoid his hand.* The expression in both places seems to be taken either from 1 Sam. ii. 6. or Deut. xxxii. 39. see also Apoc. i. 18. where Christ is said to have the keys of hell and of death. By the ancients, the place or receptacle of the dead is represented as a house, that has its doors and gates; and death, in their language, as the gate or entrance into *hades;* and to die, or to descend into the grave, is to go down to *hades,* or to be brought to the gates of death: accordingly, to live again, is to leave *hades,* or to open the gates of death. Agreeably to this notion and periphrasis, so frequent to be met with in Homer, Virgil, Theocritus, Euripides, Hesiod, Theognis, &c. is the constant usage of this phrase in the Old Testament, and Jewish writers. In Job xxxviii. 17. the expression is very observable, and occurs twice in the same verse; *Have the gates of death been opened unto thee, or hast thou seen the doors of the shadow of death?* By the like phrase the Psalmist describes the afflicted state of such as had been in captivity, and groaned under the severest hardships, Psal. cvii. 18. where the expression of our version is again remarkable, and close to the present purpose, *They were even hard at death's door,* which the LXX. render, ἤγγισαν ἕως τῶν πυλῶν τοῦ θανάτου. And when God shews his power in restoring men from such an afflicted state, he is then said in Scripture, to *lift them up from the gates of death.* (Psal. ix. 13.)

Ver. 14. *A man indeed killeth through his malice; and the spirit, when it is gone forth, returneth not; neither the soul received up, cometh again.*] St. Jerome's Bible, as it is called, reads, *Homo autem occidit quidem per malitiam animam suam,* which Coverdale's version follows, *Man through wickedness slayeth his own soul:* but the rendering of the Geneva Bible seems preferable, *A man indeed by his wickedness may slay another, but when the spirit is gone forth, it turneth not again; neither can he call again the soul that is taken away.* And in this sense almost all the commentators understand the words, οὐδὲ ἀναλύει ψυχὴν παραληφθεῖσαν. Our version seems to follow a copy, which read, οὐδὲ ἀναλύει ψυχὴ παραληφθεῖσα· and so indeed the Syriac and Arabic interpreters do expressly render the former, *Spiritus egressus non revertitur, nec redit anima, quæ auferetur;* and the latter, *Egressusque spiritus non revertitur; neque redit anima assumpta.* According to Grotius, the sense is, that a wicked man may indeed kill another, but he cannot hurt or destroy the soul; which, after its separation from the body, being lodged in its proper receptacle, is out of the power of man to injure; making the sense to be the same with Matt. x. 28. Calmet understands it in the same manner, "L'homme n'aneantira pas l'ame lorsque Dieu l'aura reprise à lui;" i. e. *Man shall not be*

able to destroy or annihilate the soul, when God has taken it again to himself; its substance is inaccessible, and beyond the reach of malice and violence. (Com. in loc.) That, after death, and before the day of judgment, the souls of men are reserved in a separate state or region, a paradise of comfort and rest, or a prison of misery and despair, according to men's respective behaviour, was the received doctrine of the synagogue, or ancient Jews. But this passage of our author not only favours such an opinion, but seems likewise to point out the place of this receptacle. It is remarkable, that those words of the Psalmist, *O take me not away in the midst of my days,* Psal. cii. 24. are by Arias Mont. rendered from the Hebrew, "Ne facias me ascendere," i. e. *make me not to ascend,* or to go upwards to the invisible region of separate and departed souls. It seems also probable, that human souls, after their separation from the body, are carried by angels εἰς ἀξίους αὐτῶν τόπους, (Luke xvi. 22.) into regions of bliss or misery, as they have respectively deserved; and in that intermediate state have either a ravishing foretaste and pleasing hope of future happiness, or wait their doom and final sentence with sad forebodings, and dreadful apprehensions.

Ver. 16. *For the ungodly that denied to know thee, were scourged by the strength of thine arm: with strange rains, hails, and showers, were they persecuted,* &c.] That proud Pharaoh, who could say to Moses, *Who is the Lord, that I should obey his voice? I know not the Lord, neither will I let Israel go,* at length experienced the severity of thy judgments, being persecuted with storms and tempests beyond all precedent and example. For hail, and particularly such dreadful storms of it as are described in the sacred history, was quite unusual and miraculous in those parts of Egypt, where, according to Josephus, Philo, and Pliny, there was no rain. Hence, with great judgment, they are said by this writer, to be *persecuted with strange rains, novis aquis,* according to the Vulgate; *i. e.* rains falling at times, or in places where it was not usual and customary. Hence, that lash and sarcasm in the Psalmist, *He gave them hail for rain.* (Psal. cv. 32.) But this observation of new and strange rain, is not to be extended to all parts of Egypt; for in the maritime parts, and those towards Ethiopia, instances of this sort of weather sometimes happen, and where it happened but seldom, or not at all, that want was supplied by the overflowing of the Nile. Thus Philo: Αἴγυπτος οὐ παραδέχεται, κ. τ. λ. *Ægyptus hiemem nescit, hiemalesque tempestates. Hæc circa brumam irroratur parvis rarisque pluviis in locis duntaxat maritimis; supra Memphim autem nullas omnino sentit, restagnationes Nili arva satis fœcundant, ut naturæ de imbribus Ægypto providere non sit opus.* (De Mose, lib. i.)

With hails and showers were they persecuted, that they could not avoid.] Καὶ χαλάζαις καὶ ὄμβροις διωκόμενοι ἀπαραιτήτοις. If we retain ἀπαραιτήτοις, which is the reading in most editions, I think it should be rendered, *severe* or *extreme,* (see note on ver. 4.) rather than *inevitable;* for if the Egyptians could not avoid this plague of hail, but through it, and the fire mingled with it, were unavoidably to be destroyed, why did God, according to Moses's account, (Exod. ix. 19.) direct the servants of Pharaoh to gather their cattle, and all that they had in the field, into their houses; or what need of this caution and warning, if their doom was fixed, and they could not avoid it? I think, therefore, this does not relate to all the Egyptians, but to such obstinate and careless ones among them, as regarded not the word of the Lord, but left their servants and cattle in the field, and these perished by the extreme violence of the hail; which is no wonder, since the hail was of an uncommon bigness. The Complut. edition reads, χαλάζαις καὶ ὄμβροις διωκόμενοι ἀπαραιτήτως, *i. e.* they were severely, and without mercy, persecuted by these, and at length consumed by them and the lightning intermixed. The Vulgate and Coverdale omit this word in their version, and Calmet in his comment. Philo's account of this plague agrees with our author, φορὰς ὑετῶν, χάλαζαν πολλὴν καὶ βαθεῖαν, κ. τ λ. *Imbrium nimbi, plurima et altè exaggerata grando, ventorum confligentium et obstrepentium procellæ,* (storms of wind—*showers,* as it is rendered in our version, diminish the terror of the idea, and is too mild a term) *nubium fragores, fulgetra et tonitrua alterna crebraque, assidua fulmina, longe prodigiosissima specie.* And a little after, he describes the consequence of this storm in much the same terms, "Non paucis animantibus simul exitio fuit, tum frigoris rigore, tum gravi lapidatione cadentis vulgo grandinis, tum etiam ignis consumptione." (De Mose, lib. i.) It is observable here, that three of the elements, though contrary and repugnant in their powers and qualities, were in confederacy, and united against this obstinate people—the air in the thunder, the water in the hail, and the fire in the lightning, which contrast, Milton thus beautifully expresses in a few words:—

> "Fierce rain with lightning mixt, water with fire
> In ruin reconciled." (Parad. Reg. b. iv.)

And this God did to shew that he was Lord of universal nature.

Ver. 17—19. *For, which is most to be wondered at, the fire had more force in the water that quencheth all things—Sometimes the flame was mitigated, that it might not burn up the beasts that were sent against the ungodly—At another time it burneth even in the midst of water, above the power of fire, that it might destroy the fruits of an unjust land.*] One cannot help observing many marvellous qualities and effects in the fire sent from heaven to punish the Egyptians: 1. That it kept burning, though mixed with rains and hail; and instead of being quenched by the quantity of rain which fell, as might be expected, it became the more violent for it, as if the water nourished it, and helped to inflame it; not unlike, says Calmet, that fire which fell from the Lord, and consumed the burnt-sacrifice, and licked up the water in the trench, which the prophet Elijah had ordered to be poured upon the altar and the wood in great abundance, to make the miracle more glorious and unquestionable. (1 Kings xviii. 39, 40.) 2. That this fire, hail, &c. happened in Egypt, where such storms were unusual, and spread over the whole country, except the land of Goshen; whereas other storms of lightning and hail generally reach but a little way in comparison, and fall within a small compass. 3. It melted not the hail with which it was mixed. Philo gives the same account of the lightnings: θέοντες διὰ τῆς χαλάζης, κ. τ. λ. *Vulgo per grandinem in tanta naturæ repugnantia grassantia, tamen nec eam liquabant, nec ab ea exstinguebantur, sed eadem usque durantia, et sursum deorsum cursitantia, grandinem incolumem conservabant.* (De Mose, lib. i.) 4. The lightning

and hail spared all the cattle and fruits of the Israelites, but destroyed both man and beast, and every herb of the field among the Egyptians. Lastly, It never burnt or hurt any of those beasts that were sent to plague the Egyptians, as if it had sense and reason to know and distinguish them. Capellus objects against our author for supposing that the animals which were sent in the former plagues still subsisted in Egypt; for, says he, before the sending of the lightning and hail, "ranæ, κυνόμυια, et omnia animalcula prius in Ægyptios immissa pridem fuerant abducta et exstincta:" (Cens. in lib. Sap. Sol.) *i. e.* the frogs and flies, and such other animals as infested the Egyptians before the hail, were gone and extinct, which indeed is agreeable to Moses's account, Exod. viii. 11. 31. Calmet endeavours to account for this difficulty two ways. 1. That by *beasts* are meant the lice, which still might remain upon man and beast, untouched by the fire, there being no mention of their ceasing, or being destroyed, in the history of Moses, as there is of the frogs and flies. 2. That by *fire* may be meant those occasional fires, which the Egyptians kindled to drive away the flies, &c. which had no effect upon them, and seemed to have lost all power over them. But, I think, the first solution agrees not with the account of the same animals, xix. 21. where they are described by this writer to be such as *walked in the flames*, which suits not with a diminutive and almost-invisible animalcule. Nor does the second remove the objection; for artificial fires, or such as are usually made to disperse noxious animals, seem not here spoken of; for the context shews, that lightning is here meant, or the fire of God from heaven, to take vengeance upon the ungodly. Instead of offering any forced interpretation, I must ingenuously acknowledge, that our author, in this particular, seems to have exceeded historical truth, and to have used a rhetorical exaggeration, to make God's dealing with the Egyptians appear more terrible, which may be observed also in his account of manna, and the Egyptian darkness in the next chapter, where many additional circumstances are inserted, purposely designed to raise terror and surprise, and to heighten the description, which are not to be met with in the account of Moses, or the Psalmist.

For the world fighteth for the righteous.] This is true, whether applied to particular persons, as Moses, David, &c. or to whole nations. It is particularly visible in the history of the Jewish nation, which may be considered as a theocracy, and God their king and leader: at different times he commands the several elements in their favour. The air thunders, and his arrows go abroad, to assist Joshua, the conductor of his people; the sun stands still to prolong their victory; the fire consumes Korah and his rebellious accomplices; the waters stand on a heap, to make a way for his chosen; the earth at one time opens her mouth for vengeance, and at another her bosom for mercy; Egypt, at his command, becomes a desolation, and Goshen another Paradise. This discretionary power (if I may be allowed the expression) in the elements, that are vague and insensible, and a sort of wisdom to determine when, where, and how to act, and with what degree of violence to discharge themselves, is finely represented in the original, Job xxxviii. 36. which, according to the late accurate translation, runs thus, *Quis posuit in Jactibus vagis sapientiam, aut quis dedit phænomeno distinctam intelligentiam?* This fine thought, perfectly agreeable to the context, is wholly lost in our version, nor do the LXX. succeed better in their translation, τίς δ' ἔδωκε γυναιξὶν ὑφάσματος σοφίαν, ἢ ποικιλτικὴν ἐπιστήμην. (Grey's lib. Job. p. 272. See also Mercer in loc.)

Ver. 20. *Instead whereof thou feddest thine own people with angels' food.*] Called also *ambrosia*, γένος ἀμβροσίας τροφῆς, xix. 21. (see note on that place.) We are not hence to imagine, that angels ate this sort of food; but it is so called, either to signify its excellency above common food, or because God gave them manna from the habitation of angels (and thus the Chaldee paraphrase on Psal. lxxviii. understands it), or by the ministry of angels, an instance of singular honour, and special dignity to the Israelites to be attended by such messengers: on either or all these accounts, it is in the next words properly called, *bread from heaven*, and so it is styled Exod. xvi. 4. (See Theodoret on Psal. lxxviii. 25.) By St. Paul it is called *spiritual meat;* (1 Cor. x. 3.) and in this sense it is taken by many of the fathers, as an emblem of God's word, and by others of the eucharist in particular, whose saving virtue the manner of nourishment, by manna, has been thought mystically to represent: for whereas manna was in substance very small, but yet gave great strength and vigour to the body, it was a proper image of the power of spiritual food, which being invisible, yet gives life and nourishment more truly and perfectly than gross and solid meats. And thus they interpret the words of Moses, Deut. viii. 3. *Therefore he fed thee with manna—that he might teach thee that man liveth not by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live.*

And didst send them from heaven bread prepared without their labour.] By *heaven*, we are not here to understand that very place where the great and glorious presence of God is more immediately manifested, for it is certain, the manna descended only from the clouds, and therefore our Saviour tells the Jews, *Moses gave you not that bread from heaven.* (John vi. 32.) It is said to be bread prepared without their labour, because it fell every night round about the habitations of the Israelites, and was ready every morning for their use. Instead of labour to subdue the earth, and rain to make it fruitful, God sent showers of manna, which supplied the place of corn, and was ready prepared for them. And this made their ingratitude the greater, because they at length despised this heavenly nourishment, which they were at no labour or expense about. Hence, or from its being thus always ready, says De Muis, and with him agrees Dr. Hammond, (see comment. on Psal. lxxiii.) it was called manna, from the Hebrew verb, מנה *manah*, which signifies to prepare, or make ready. The common etymology of manna he condemns, as if it was so called from the Israelites' doubting about, and examining, *what it was;* for though מן *man*, in the Chaldee and Syriac, may have such a sense, yet it has not in the Hebrew, which was the language of the Israelites: and therefore he blames Josephus, who was a Jew, for so understanding and explaining it. The LXX. use the same periphrasis, and render τί ἐστι τοῦτο; οὐ γὰρ ᾔδεισαν τί ἦν, to which agrees our English version of the place.

Able to content every man's delight, and agreeing to every taste.] The Jewish doctors from ancient tradition main-

tain, that manna had in it all manner of pleasant and agreeable tastes, according to men's different palates, and all the relish that could be desired in any food, being a complete epitome of every thing nice and delicate. The Syriac renders it, *Panem omni dulcedine suaviorem, cunctisque saporibus jucundiorem.* But the Scripture does not seem to represent manna as having any high goût, nor have we any hint from Moses's writings of its being so variously delightsome to the palate, as the author of this book seems to suggest. (See Shuckford's Connex. vol. iii. p. 10.) This notion of manna accommodating itself in so great a variety to the several palates of those that ate it, is most probably a rabbinical conceit, lest the Israelites, being confined to one sort of food always of the same taste, for so many years together, should seem to be treated with hardship. It plainly appears from the books of Exodus and Numbers, that manna, however delicious, was but of one taste, like wafers made with honey, (Exod. xvi. 31.) and it appears yet more fully from their bold and presumptuous complaint about it, calling it in scorn *dry meat;* (Numb. xi. 16.) for which no pretence or ground can be conceived, if manna had all that variety of agreeable tastes, which has been ascribed to it by some Jewish writers. Or what occasion was there for their still requiring Βρώματα ταῖς ψυχαῖς αὐτῶν, as the LXX. render Psal. lxxviii. 18. meat for their souls, *i. e.* to feed their fancies and lusts, if this alone was so complete, as to include every relish, and satisfy every desire?

Ver. 21. *For thy sustenance declared thy sweetness unto thy children.*] *i. e.* The manna, the sustenance which thou providedst for thy people, as it tasted when newly fallen like honey, so was it both an instance and an emblem of thy tender love and kindness for them. Some of the ancient fathers read here, *thy substance,* instead of *thy sustenance,* understanding by it the Λόγος. Thus Fulgentius, *Substantiam enim tuam, et dulcedinem tuam, quam in filios habes, ostendebas,* which is the very reading of St. Jerome's Bible, as it is called, and urges this passage to prove the consubstantiality of the Λόγος, who was that living bread that came down from heaven. (Arrian. Object. Discus. Nazianz. Orat. 49.) And in this sense Philo expounds manna, calling it τὸν πρεσβύτατον τῶν ὄντων λόγον. Huetius also understands it in the same manner. (Demonst. Evang. p. 624. edit. Paris.) And it must be confessed that they are countenanced herein by the Vulgate, which renders, *Substantia enim tua dulcedinem tuam ostendebat;* and by the Greek, which reads, ὑπόστασίς σου; and by the Arabic version, which has, "figura tua dulcedinem tuam præbuit liberis tuis," *thy image communicated thy sweetness to thy children.* The commentators in general understand it in the first sense, of that nourishment which came down from heaven, which was a repeated evidence, and a proof always new of God's goodness to his chosen. Dr. Grabe places ἀπόσταξις in the text, to denote, I suppose, the manner of the *falling* or *dropping* of the manna.

And serving to the appetite of the eater, tempered itself to every man's liking.] Τῇ δὲ τοῦ προσφερομένου ἐπιθυμίᾳ ὑπηρετῶν, πρὸς ὅ τις ἐβούλετο μετεκιρνᾶτο. Calmet says, that the literal rendering of the Greek is, *obeying the will of him that gave it,* "de celui qui la donnoit," it changed itself into that which every man desired. (Com. in loc.) The joining of ὑπηρετῶν to ὑπόστασις, or ἀπόσταξις, as Grabe has it, may seem harsh and unusual, but this is according to the Attic dialect, which joins sometimes a feminine substantive and masculine adjective. There may be three senses given of this place; the first opinion is, that the manna changed its taste according to the will and desire of those that used it, which is the common acceptation, and is the sense of the Syriac and Arabic versions; the latter reads, *Ejusque sapor immutabatur apud eum cui offerebatur, et subministrabat ei summum appetitûs sui, in qualibuscunque saporibus exoptasset.* But this being mentioned in the foregoing verse, seems needless to be repeated by the author. The second sense therefore is, that the quantity of it served, or was according to the appetite of the eater, being ordered and appointed to be gathered by every man according to his eating, and in proportion to the largeness of his family. Or the meaning may be, according to others, that the manna suited itself only to the appetite and taste of every good and thankful eater, but had none of that agreeable variety in it to a wicked and profane one. And this is thought by learned men to be the meaning of St. Austin, where he says, "in primo populo unicuique manna secundum propriam voluntatem in ore sapiebat;" (Epist. 118.) *i. e.* as Mr. Mede expounds it, the manna was unto every man's taste according unto his will, or as he was inclined and disposed. (B. i. Disc. 46. Fagius in Numb. xi.) Lyra, from rabbinical tradition, says, That it had the taste of any sort of fish or fowl according to the wish of him that ate it; but then, with St. Austin, he restrains the privilege of finding in the manna the taste of what they most loved to the righteous, or God's faithful servants only; with respect to all others it admitted of no alteration, and some have asserted that to a wicked, as being a vicious taste, it was quite insipid. The reasoning of the same learned father against manna having all sorts of tastes indifferently to all is very strong: "To what purpose did the Israelites murmur against God and his servant Moses for want of meat, and their Egyptian food in the wilderness? Might they not have found the taste of what they wanted and desired in the manna, if indeed it changed its nature according to the wish and liking of the eater?" And therefore he confines this miraculous alteration to the good and obedient only. (Retractat. lib. ii. cap. 9. 20.) From this supposed quality in the manna, Mr. Mede runs the parallel between it and the eucharist, which may be considered as spiritual manna,—that as there were unworthy receivers of the manna in the wilderness, to whom the manna was merely such, without any alteration, so this acts differently upon the souls of men; in wicked ones, it produces no change for the better, no improvement or addition of good qualities; but upon the well-disposed it has most excellent effects, administers great comfort to them, and an inward satisfaction, far beyond any sensible sweetness, according as the Holy Spirit, which is the dispenser of all graces, sees it most needful for men's spiritual exigencies, either to strengthen them in their weakness, or to enlighten them in their doubts, or to forward their progress in the ways of godliness, (in loc. citat.) Messieurs du Port-Royal have the same reflection. (Comment. in loc.)

Ver. 22, 23. *But snow and ice endured the fire and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies—*

But this again did even forget his own strength that the righteous might be nourished.] Manna is here called snow and ice, from its likeness, says Calmet, to the hoar frost, or drops of dew frozen, to which Moses compares it, (Exod. xvi. 14.) and from its soluble quality of melting in the sun, and turning to water, as snow and ice do; hence called an *icy kind of heavenly meat*, (xix. 21.) *of a nature apt to melt*, which the Vulgate renders, *Quæ facile dissolvebatur sicut glacies.* A comparison is carried on here between the effect of the lightning mixed with hail upon the fruits of the Egyptians, and that of the fire upon the manna of the Israelites; that as the former burnt intensely and unusually for the destruction of their trees and plants, so the latter lost, or, as the author elegantly expresses it, purposely forgot its own strength, for the others' preservation and nourishment. Hence the Israelites might easily perceive the hand of God against their enemies, and his interposition in their favour—when lightning, even under all the disadvantage of being mixed with rain and hail, could occasion such a desolation, as if its violence was rather increased than abated, and the fire itself, though in its full strength, could not dissolve the food appointed for their nourishment, though naturally disposed to melt.

Ver. 24. *For the creature that serveth thee, who art the maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.*] The author here speaks of the same creature which he treated of in the precedent verses, *viz.* the element of fire, which was fiercer and more powerful in the water, when it was ordered to afflict the Egyptians, but abated its fury to contribute to the good and advantage of the Israelites. This obedience of fire to the will of its maker, appeared remarkably in the double effect of the fiery furnace, which lost its power over those saints that were in it to such a degree, that even *the smell of the fire had not passed upon them;* and yet, through its exceeding fierceness, slew those that were without it, as if it acted where it was not, *increasing its strength against the unrighteous for their punishment, and abating its strength for the benefit of such as put their trust in God*, (Dan. iii.) We may also understand this place in a larger sense, *viz.* that the whole creation serveth its Maker, and thus κτίσις is used, Rom. viii. 22. In which sense it should be likewise taken in the three foregoing verses. (See Wall in loc.) And indeed some of the old versions plainly favour this general meaning; the Syriac in particular renders here, *tibi enim tota creatura tua subjecta est;* and St. Jerome's Bible, as it is called, renders, *omnia transfigurata gratiæ tuæ deserviebant*, which Coverdale's translation follows. And indeed the observation is equally true of the other elements, all of which do wait upon God, and follow his appointment, either for mercy or judgment; and when the creatures do exceed their natural powers, it is by the will and particular direction of their Creator, for inanimate beings have certain fixed and general laws of their creation, which of themselves they cannot pass. Hence the Psalmist, speaking of those things which are often the causes of great calamities in the world, says, *Fire and hail, snow and vapours, winds and storms, fulfil his word*, or *pleasure.* (Psal. cxlviii. 8.) Philo, in his description of the Egyptian plagues, observes of all the elements, what our author does of fire in particular,—that God makes use of them occasionally, as his instruments, to destroy a guilty land; at one time he employs them for the production of things, or the preservation of persons, and at another, the very same are made scourges and messengers of vengeance, τὰ στοιχεῖα τοῦ παντὸς, γῆ, καὶ ὕδωρ, καὶ ἀὴρ, καὶ πῦρ ἐπιτίθενται, κ. τ. λ. *Elementa universi, terra, aqua, aer, ignis, ex quibus mundus constat, de sententia Dei opt. max. infesta ad evastandam impiorum regionem inferuntur, imperium, potentiamque qua Deus utitur, ostendentia; qui quidem eadem salutariter ad rerum procreationem temperet, et cum commodum est, ad impiorum exitium convertat.* (De Vita Mosis, lib. i.)

Ver. 25. *Therefore even then was it altered into all fashions, and was obedient to thy grace that nourisheth all things, according to the desire of them that had need.*] *i. e.* Says Calmet, the fire, to obey the orders of its Maker, and to fulfil the designs of his providence, was variously altered, and acted not only in a different, but contrary manner. It destroyed the fruits of the Egyptians, and it spared those of the Hebrews, in Egypt; it burnt even in water; in the wilderness it seemed to have little or no power at all, and affected not even that which was of a nature apt to melt. And herein it acted in obedience to God's mercy, for so he understands *grace* here, as Vatablus likewise does, rendering here *benignitati tuæ;* which, as it takes care of mankind in general, so in particular it provides for the wants and necessities of the good and faithful, according as they ask or need it, πρὸς τὴν τῶν δεομένων θέλησιν, *pro indigentium voto*, says the Arabic. Junius renders very unaccountably, *ad voluptatem gentium;* but undoubtedly this is a mistake, the true reading there I suppose was, but corrupted by some accident, *ad voluntatem indigentium.* According to other expositors, manna is here meant, which was altered into all fashions or tastes, agreeably to the desire of the users in general, or such in particular who ate it with faith and thanksgiving, in which sense they understand τῶν δεομένων in the original, and the marginal reading seems to favour it. This, though exactly the sense of the twentieth and twenty-first verses, and so seemingly not necessary to be repeated here, is yet countenanced by the ancient versions, particularly the Arabic, which reads, *propterea donum tuum in rem quamlibet tunc immutabatur, et in omni cibo pro indigentium voto subserviebat.* It is observable, first, that δωρεὰ, in the original, is here rendered *gift*, and not *grace*, as our translators have it, *i. e.* the gift of manna, called here, by way of excellence, and its extensive use, παντότροφος. Secondly, It is probable, that the Syriac and Arabic interpreters followed different copies from the present, or however differently pointed, for both of them have δωρεὰ in the nominative case. If this indeed was the true reading, it would answer to the same thought and expression a little above, (ver. 21.) τῇ ἐπιθυμίᾳ ὑπηρετῶν, but there seems no necessity to alter the present reading of the Greek, for κτίσις may be understood of fire, and δωρεὰ of manna. And fire, which in one verse serveth the Maker, may in another be properly enough said to be subservient to the gift, *i. e.* to the preparation of the manna, by God's appointment, and be seemingly altered in its qualities with regard to it. I take the whole, from the nineteenth verse to the end of the chapter, to be one continued reflection on the circumstance mentioned ver. 27. that manna endured the fire in all methods of preparing and

dressing it by fire, and yet evaporated with the heat of the morning sun only: if indeed by κτίσις, ver. 24. we understand the creation, we may then take this place too in a more general sense, *viz.* that because the Egyptians, Greeks, and other nations, had a conceit that there were some gods of the earth, others of the air, some that ruled the fire, and others the water, therefore the true God altered the elements into all fashions; for he chastised the Egyptians, not only by the earth and the sea, but the air thundered, and his lightnings went abroad, that so he might teach them, that he was the sovereign ruler of the elements, and that the God of Israel was the supreme Lord of universal nature.

Ver. 26. *That thy children might know that it is not the growing of fruits that nourisheth man: but that it is thy word which preserveth them that put their trust in thee.*] *i. e.* Thy people Israel were hereby taught, that it was not the nature of manna, as such, that sustained them, but thy will, or command, or blessing, which by that provision supported them; for of itself it was of no subsistence or continuance, but was corrupted and good for nothing, if kept contrary to God's command. It was the observance, therefore, of God's word or direction in all its particulars, and his blessing upon the supply, that was their support so long in the wilderness. Or it may be taken in the same sense with Deut. viii. 3. which Calmet thinks it an imitation of, *viz.* that as man doth not live by bread alone, so neither does he by any of the sorts of the fruits of the earth only (for so I understand γενέσεις τῶν καρπῶν), but by any thing else that God is pleased to appoint for his nourishment, and will favour with his blessing. For though the fields should yield no meat, and the earth prove barren and unfruitful, yet can the Lord supply means, as he did manna to his chosen, to feed such as rely and depend upon him. The question, therefore, of the murmuring Israelites, *Can God prepare a table in the wilderness, or can he give bread, or provide flesh for his people?* (Psal. lxxviii. 20, 21.) was a wicked distrust of God's power and providence. The comment of Messieurs du Port-Royal raises another very useful reflection from hence, *viz.* not to depend on any of the creatures, but to rely upon God alone, who uses and governs them, who is so intimately concerned in every material occurrence, that it is neither marriage that introduces persons into the world, nor bread that nourishes them, nor diseases that kill them, nor medicines that cure them, *i. e.* independently, and of themselves, but the order and will of God only, who makes use of the creatures, in all these cases, as his instruments, to fulfil his own wise decrees and purposes. (Com. in loc.)

Ver. 28. *That it might be known that we must prevent the sun to give thee thanks, and at the day-spring pray unto thee.*] The literal meaning of this, as it relates to the manna, is, that such among the Israelites as would gather this blessing vouchsafed them from heaven, were obliged to prevent the sunrising, lest the heat of it should melt it; but there is likewise a beautiful moral couched under it, and a very useful reflection to be drawn from it. For did Almighty God give the Israelites in his mercy every night a supply of manna, and appoint it to be gathered very early for the comfort and sustenance of the whole day, and were they in duty and gratitude obliged to be as early in their return of thanks, and to shew forth his glory before the sunrising? we are hence instructed to be each morning as early at our devotions, to bless God, as for his other benefits, so particularly for the safety of the night past, and the sweet refreshment of beloved sleep, and, with the Psalmist, *Prevent the night-watches to be occupied in God's word.* But there is another very obvious reflection to be made from God's appointing a particular time to gather his manna, *viz.* That God's blessings are not at our election, or in our choice to have them when we will, but then only may we hope to find them, when we seek for them at the time and in the manner which he appoints. His manna is ready if we come in time, but if we delay till the sun arises, it melteth away and is gone.—God is very gracious, he giveth to all a gathering time, and expecteth we should use it as he intendeth; he would have the morning of our lives devoted to his service, that so we may eat the labour of our hands, when the evening of age cometh. (See Bishop Babington on Exodus.) God's forbidding manna to be kept till the next morning, had also this useful design or meaning under it,—to teach the Jews not to extend their care of necessary supplies beyond the present day, but to leave the provision for the morrow to the Divine providence.

Ver. 29. *For the hope of the unthankful shall melt away as the winter's hoar frost, and shall run away as unprofitable water.*] *i. e.* Such careless Israelites as deferred gathering the manna before sunrising, found it melted away as the hoar frost, and to be as useless as corrupted water. This comparison is used here rather than any other, because manna in Scripture is likened to it, Exod. xvi. 14. which it resembled not only in appearance, but in its short duration. And such other ungrateful persons as are unmindful of God's favours, or are in no concern or haste to return thanks for them, will see their hopes vanish in like manner. For though God gives his blessings with great readiness, yet it is only to the humble, he loves a grateful receiver, and would have us acknowledge his mercies, in order that he may continue them to us, or increase them in some greater degree and proportion.

CHAP. XVII.

ARGUMENT.

A farther account of the Egyptian plagues for their ill usage of the Israelites, particularly the thick darkness which was spread over all the land of Egypt for three days, excepting the land of Goshen, where the Israelites were, which enjoyed the blessing of light as usual.—A description of the terrors of an evil conscience, that the Egyptians were continually haunted with imaginary spectres and apparitions, and had no inward quiet, from an apprehension of danger and mischief from hissing serpents and fierce beasts, which seemingly passed before them.

Ver. 1. *FOR great are thy judgments, and cannot be expressed: therefore unnurtured souls have erred.*] *i. e.* For want of knowing and considering them, they have erred and miscarried; for the knowledge of them keeps men in their duty. According to Calmet the meaning is, *Dreadful are the judgments which thou pourest out upon the wicked that oppose thy will:* the history of the Egyptian plagues manifestly evinces this, and therefore that people

were greatly mistaken, when, by offending God, and injuring his chosen people, they exposed themselves to them, and brought the fierceness of his wrath upon them. Coverdale's and the other ancient English versions render, *Therefore men do err that will not be reformed with thy wisdom.* And the marginal reading is to the same effect.

Ver. 2. *For when unrighteous men thought to oppress the holy nation, they being shut up in their houses, the prisoners of darkness.*] This plague of darkness is mentioned first, Psal. cv. 28. where the rest are enumerated, though the ninth in order, according to the Mosaical account, where the succession of them is strictly preserved, as carrying in it, says De Muis, a greater degree of terror than any of the rest, as it startled and awaked their guilty consciences, and filled their minds with melancholy and despair. This darkness was purposely sent at a time when it might be most perceived, some time after the close of the night, about sunrising. This is intimated, Exod. x. 23. where the LXX. read οὐκ ἐξανέστη οὐδεὶς ἐκ τῆς κοίτης αὐτοῦ τρεῖς ἡμέρας, i. e. *nobody rose from his bed for three days,* as if it had been a continued night all that time, which our translators do not fully explain, when they render κοίτη by *place.* And the like seems intended here by ἔκειντο, κατακλεισθέντες ὀρόφοις. The Chaldee paraphrase on the passage above fixes the precise time when the darkness commenced, "Erunt tenebræ super terram Ægypti in aurora, at recedent prius tenebræ noctis." Philo's account is more particular and circumstantial, λαμπρᾶς ἡμέρας οὔσης, ἐξαπιναίως ἀνάκειται σκότος, κ. τ. λ. "When the day was bright and clear, on a sudden came a thick darkness, occasioned, perhaps, by an eclipse of the sun, which lasted longer than usual, or by a collection of very dark clouds, which by their closeness and thickness hindered the rays of the sun from breaking out, so that the day differed nothing from the night; or rather, it might seem to be a continued night for the space of three usual days and nights, insomuch that the people durst not rise from their beds, and such as upon any necessity were called abroad, like blind persons, taking hold of the wall or something else for their support, they with difficulty found their way out." (De Mose, lib. i.)

And fettered with the bonds of a long night.] It might well seem to be a very long night, from the unusual time of its continuance. A darkness of three days, without any intermission, exceeds any account in profane history, upon the most extraordinary occasion. Tully indeed speaks of a darkness somewhat resembling this in Sicily, occasioned by very extraordinary eruptions of Mount Etna; he tells us, it lasted two whole days, and that it was so gross and thick, that "nemo hominem homo agnosceret." (De Nat. Deor. lib. ii.) The metaphor of *bonds* and *fetters* applied to darkness, is not improper, as it incapacitates men from stirring and acting; nor is it unusual either in profane or sacred writings. Thus Isa. lxi. 1. *The opening of the prison to them that are bound,* is by St. Luke, who quotes that prophecy, rendered, τυφλοῖς ἀνάβλεψις, *recovering of sight to the blind.* (Luke iv. 18.) So again, Isa. xlii. 7. *The opening the eyes of the blind* is immediately after explained, by *bringing out the prisoners from the prison,* ἐκ δεσμῶν, *and them that sit in darkness out of the prison-house,* which this passage of our author resembles, especially in the version of the LXX. We meet also with the like expression, 2 Pet. ii. 4. where, speaking of the fallen angels, the apostle says, God delivered them *into chains of darkness.* (See also Jude 6.)

Lay (there) *exiled from the eternal Providence.*] According to the fixed and established order of nature, the sun each day enlightens the world; but at this time that order seemed to be reversed, at least with respect to Egypt, where the sun shone not, or was not visible for a long time, and one tedious, continued night succeeded in its place; so that they were deprived of light and heat, the chief benefits and blessings of God's providence, which indeed are common to all mankind, and their seasonable influence is equally shed upon the just and the unjust. It is a figurative expression, and, by a metonymy, the cause is put for the effect. Coverdale renders, *Shut under the roof, thinking to escape the everlasting Wisdom;* as if the meaning was, that, conscious of their wickedness, they fled from God's providence, and concealed and hid themselves, hoping to escape the Divine notice, which seems to be the sense likewise of the Geneva version, and has indeed some countenance from the beginning of ver. 4.

Ver. 3. *For while they supposed to lie hid in their secret sins, they were scattered under a dark veil of forgetfulness.*] This may either mean, that as they committed κρυφαῖα ἁμαρτήματα, *sins of darkness,* or *secret wickedness,* under the dark veil of night and secrecy, so were they in return punished with this gross darkness; or the meaning may be, that they supposed and hoped their secret sins committed in the dark, and under the cover of night, would have lain concealed and buried, as it were, in oblivion: for so I choose to understand the place, induced hereto by the authority of the Arabic version, which reads, *Quod in occultis perpetrarunt, oblivionis velamine lucis experte latiturum arbitrati;* and Junius renders in like manner. Our version seems faulty here, as it is in many parts of this chapter; the true rendering seems to be, "While they thought or flattered themselves, that they lay hid in their secret sins, under a dark veil of forgetfulness, ἐσκοτίσθησαν, they themselves were darkened, or overtaken with this plague of darkness." For I think this to be the true reading, instead of ἐσκορπίσθησαν, as the common editions have it; and I have the pleasure to find this conjecture confirmed by the Alexandrian copy, and from thence Dr. Grabe thus points the Greek, λανθάνειν γὰρ νομίζοντες ἐπὶ κρυφαίοις ἁμαρτήμασιν ἀφεγγεῖ λήθης παρακαλύμματι, ἐσκοτίσθησαν θαμβούμενοι δεινῶς: but in either sense, the sin is clearly discerned and exemplified in the punishment. The observation of St. Austin too is very just, whether we understand it of the Egyptian or moral darkness, "Spargit Deus pœnales cæcitates super illicitas cupiditates." (Aug. Confess.)

Being horribly astonished, and troubled with (strange) *apparitions.*] But what was more terrible than darkness, or rather increased the terrors of it, was, that they were haunted and tormented with monstrous spectres and frightful apparitions. Commentators differ about these spectres, whether they were real, or only the effects of a disturbed imagination; those that suppose the former, say, they were either the ghosts of the Hebrew infants which they drowned in the river; or of their own departed friends and relations, that died by some of the former plagues; or, lastly, the forms of some of their deities, which appeared to them in different shapes. (See Calmet in loc.) But these are mere conjectures, nor is it of any great moment to determine

them. The Psalmist seems to suppose them real, for it is observable, Psal. lxxviii. 50. that instead of the plague of darkness, which he there omits, he lays great stress upon God's sending *evil angels among them*, as if the furiousness of his wrath, anger, and displeasure, was chiefly shewn in this particular, which is the learned Lightfoot's opinion, and that it had more effect upon Pharaoh than all the foregoing plagues. If indeed these were real, it may seem a just judgment of God, and agreeable to his usual proceedings, to punish the Egyptians by such evil angels as they, perhaps, had made the objects of their worship, or their magicians, in their enchantments, had had recourse to. The writer of the book of Ecclesiasticus intimates, as if God, for the punishment of the wicked, sometimes makes use of cacodemons, as his instruments of vengeance, for so many interpreters understand his words, *There be spirits that are created for vengeance, which in their fury lay on sore strokes; in the time of destruction they pour out their force, and appease the wrath of him that made them,* (xxxix. 28.) This was likewise the opinion of some of the ancient heathens; thus Plutarch, "An illud verius est quod a quibusdam Romanis dicitur, et Chrysippus opinatur, dæmonia quædam mala circuire, quibus Dii quasi carnificibus et scelerum ultoribus adversus injustos et impios utuntur?" (Plut. in Problemat.)

Ver. 4. *But noises* (as of waters) *falling down, sounded about them.*] Ἦχοι καταράσσαντες, by which we may either understand great and terrible noises, for so the comparison which is included in the parenthesis, as not being in the original, is frequently understood: (Ezek. xliii. 2. Rev. i. 15. xiv. 2. xix. 6.) or screaming and ill-boding noises may be meant, which probably is the meaning of *vox maledictionis* in the Syriac version of this place: or, lastly, that they were frightened even at the sound of their own voices; for so the Arabic renders, *Propriæ ipsorum voces continuo cum strepitu conjunctæ perterrebant eos.*

And sad visions appeared unto them with heavy countenances.] Φάσματα ἀμειδήτοις κατηφῆ προσώποις ἐνεφανίζετο. Does not this seem to be tautology? For what are κατηφῆ φάσματα, or sad visions, but visions with sad or heavy countenances? The Arabic interpreters, as if sensible of this, render, *Phantasmata nequaquam hilaria eum, cujus tristis erat vultus, consumebant,* applying the words to the Egyptians themselves, that they, through fright, had heavy or melancholy and dejected countenances. The Vulgate reads in like manner, *Personæ tristes illis apparentes pavorem illis præstabant.* Calmet understands it in the same sense, *Ils voyoient paroitre des spectres affreux, qui les remplissoient encore d'epouvante.* Badwell's reading of the Greek, φαντάσματα ἀμειδῆ τοῖς κατηφέσι προσώποις ἐνεφανίζετο, seems preferable to that in the common editions, is clearer, and may suit either sense. (Com. in loc.)

Ver. 5. *No power of the fire might give them light, neither could the bright flames of the stars endure to lighten that horrible night.*] *i. e.* The darkness was so thick, that they could not see one another, nor attempt any business, for want of the necessary help from fire, candle, and the other usual means to convey light, which, upon this occasion, were useless, and lost their power: for the darkness which encompassed Egypt, was not like the common and ordinary darkness, which disappears at the approach of the sun: this began about that time, and hindered its shining, and was so gross with fogs and vapours, that it extinguished the light of the heavenly bodies, which were not to be discerned in the midst of it. Philo's account agrees with our author's, and is equally as surprising and extraordinary, καὶ γὰρ χρειώδους πυρὸς τὸ φέγγος, κ. τ. λ. *Ignis quo utimur quotidie, vel aere turbato exstinguebatur, vel vincebatur a crassissimis tenebris—videndi sensu adempto, cæterorum nullus erat usus; nam nec loqui, nec audire, nec cibis frui licebat, sed triduo illo vehementer fame cruciabantur, nulli vacantes sensui.* (De Vita Mosis, lib. i.) The Hebrew expresses the greatness of this darkness by a remarkable pleonasm, calling it *darkness of obscurity;* but the exaggeration of the LXX. is still more observable, who describe it by three words immediately following one another in the same verse, σκότος, γνόφος, θύελλα, *darkness, thick obscurity, tempestuous darkness.* If, then, the force of the sun could not penetrate or overcome that darkness, much less can we imagine the feeble light of the stars to have any effect upon it, which were naturally either lost as it were in that thick medium, or, by God's appointment, they might withdraw their shining; for even these, in their courses, attend upon and fulfil the will of their Creator. (Judg. v. 20.) Thus, Job xxxviii. 15. it is said in general, that *from the wicked their light is withholden,* and the same reflection occurs often in this ancient writer; but in ix. 7. he particularly mentions, among the judgments of God, the withdrawing of the light of the stars, *He commandeth the sun and it riseth not, and sealeth up the stars;* a metaphor inexpressibly beautiful, which, though spoken upon another occasion, and thought to allude to a much more ancient piece of history, (see Bp. Sherlock's Dissert. ii.) is very applicable to the Egyptian darkness; when, to pursue the metaphor, God sealed up the firmament with the signet of the Almighty, and rendered its glories invisible for a determined time. But if the Egyptians had really no light, it may be asked, How they could then discern the apparitions and spectres, which are mentioned in the preceding verses? To this Calmet answers, That it was by means of those sudden flashes which sometimes darted upon them, and are described in the next verse.

Ver. 6. *Only there appeared unto them a fire kindled of itself, very dreadful.*] Διεφαίνετο δ' αὐτοῖς μόνον αὐτομάτη πυρὰ φόβου πλήρης. The usual sense given of this place is, that they had no other light but what was occasioned by sudden flashes of lightning, which added greatly to their terror, for that faint light served to make the apparitions visible to them, though nothing else could be distinguished to any purpose. Or the meaning may rather be, and the words of the original seem to favour it, and the sense likewise is improved by it, that sudden flashes of fire or lightning appeared to the Egyptians only, and not to the Israelites, who were free from this darkness, and the surprising phenomena attending it. See ver. 21. where the like is said of the darkness, that over them only was spread a heavy night. In this sense, Junius understands the words, who renders, *Apparebat ipsis solum pyra timore plena,* &c. There seems to be the like mistake in our version, Phil. i. 27. *Only let your conversation be such,* where the rendering would be better, *Let your conversation be only such as becometh the gospel of Christ.* But besides this sense, that the fire appeared μόνον αὐτοῖς, to the Egyptians only, there is another sense of the words, which will very well suit with

the context, and I am inclined to prefer, *viz.* that this fire was *in appearance only*, μόνον διεφαίνετο, was not real, but imaginary, arising from and suggested by their fears; which is the rendering of the Bishops' Bible, *A blaze of fire on a sudden appeared only.* Μόνον, taken in either of these senses, is preferable to that in our version; but the latter sense I like best, for I think this, and what follows, to be not so much a description of any real incident, as of fear, arising from the apprehensions of a bad conscience, which suggested imaginary noises and apparitions; or may we not understand, in a metaphorical sense, by αὐτομάτη πυρὰ φόβου πλήρης, an alarmed conscience itself, which accuses, condemns, and punishes? and πυρὰ, here used, comes nearer this sense, and is more proper than πῦρ, inasmuch as it signifies both fire and fuel; and where it is αὐτομάτη, *self-raised, self-kindled,* it expresses more still, something like that of our Saviour, a *fire that is not quenched;* which is very applicable also to an evil conscience. This whole chapter is, undoubtedly, very obscure and difficult; and if it be taken as a description only of the state of the Egyptians during the plague of darkness, I think it inexplicable in several places. But the author seems to intend (taking occasion from the literal darkness in Egypt) a description of spiritual darkness, or the state of a bad conscience in general, both invaded with real and reasonable fears, and creating to itself imaginary horrors: in this view a new light is struck out amidst the thick darkness, though hitherto unobserved by any of the interpreters: nor is the exposition any ways harsh or forced; and if there was no foundation in the context for understanding it of spiritual darkness, as there certainly is, (verses 11—13. 21.) yet such allegories are very frequent, especially in Origen and Philo; nor does the writer of this book seem to be unacquainted with this manner of writing. See xviii. 24. which is a remarkable instance, among others, of the allegorical strain.

For being much terrified, they thought the things which they saw to be worse than the sight they saw not.] Ἐκδειματούμενοι δὲ τῆς μὴ θεωρουμένης ἐκείνης ὄψεως, ἠγοῦντο χείρω τὰ βλεπόμενα. Our version seems again faulty here; for is this any argument of their being much terrified? Is it not natural for people to think those dangers or evils which they actually see and feel, worse than those which are at a distance, and they see or know nothing at all of? People that are much terrified, are apt to imagine, and be afraid of every thing, not only what they actually see, but of their own shadows and phantoms of their own raising; they are apprehensive that something worse and worse will still happen to them, and frighten themselves most with imaginary dangers: this seems to be a more just description of fear, which always forecasteth grievous things, (ver. 11.) especially when it proceeds from a bad conscience. I think, therefore, the present rendering not right. The true sense of the place depends very much upon the right pointing of the Greek. If the comma be placed after ὄψεως, as all the editions I have seen have it, though otherwise, I suppose, in the copy followed by our translators; the sense then seems to be, that being frightened at what they had only an accidental glimpse of (for the flashes were not strong enough, nor of a continuance sufficient to view and discern things distinctly), they were more afraid of the objects that passed before them, and thought them worse than they were: and thus Calmet, *Etant epouvantez par ces fantomes qu'ils ne faisoient q'entrevoir, tous ces objets leur en paroissoient encore plus affroyables;* for a sudden glimpse, a broken and interrupted view, instead of encouraging them, and raising their spirits, rather increased their terror, and made them imagine these objects still more frightful. (Com. in loc.) But I think this passage would be clearer still, and the sense more agreeable to the context, if conjecture might supply the place of authority here, in inserting μὴ before βλεπόμενα; thus, ἠγοῦντο χείρω τὰ μὴ βλεπόμενα: which may either mean, that being so much terrified at that imaginary appearance (*sc.* πυρᾶς) which an evil conscience had raised, they thought such inward, unseen disturbances, which passed within their own breasts, and occasioned such dreadful appearances before them, to be worse than any outward calamities they had experienced; or, that being frighted at such a fantastical an appearance, they apprehended that something more dreadful, though unseen and unknown, might still happen, and that worse was yet to come. Such an apprehension is the natural and common effect of fear, which Pliny makes to be more grievous than actual and positive pain; "Parvulum differt patiaris adversa, an exspectes: nisi quod tamen est dolendi modus, non est timendi." (Lib. viii. epist. 18.) And Servius is of the same opinion: "Exspectatio pœnæ gravior est; nam in exspectatione et præsens metus est, et dolor futurus, in ipsa autem pœna solus dolor." (Ad Æneid. vi. ver. 614.)

Ver. 7. *As for the illusions of art-magic they were put down.*] The magicians themselves were not able to assist them, nor to remove this plague of darkness. Those tricks and cheating artifices, by which they used to impose upon the simple, were at this time of no service to themselves, or others. Learned men are not generally agreed, whether the wonders wrought by these magicians were real miracles, or in appearance only: that they were only so in appearance, seems to have been the sentiment of the ancient Jewish synagogue, and of the author of this book, who calls them here ἐμπαίγματα, or *illusions;* which was also the sentiment of Josephus, Tertullian, Justin Martyr, St. Ambrose, and St. Jerome. The magicians of Egypt always tried by their enchantments to imitate the real miracles of Moses; but herein God sufficiently distinguished between them,—that whereas he did indeed enable them to produce some effects of a wonderful nature, they were such as contributed rather to the calamities of Egypt; nor did he give them power afterward to remove them; they turned the waters into blood, but they could not restore them; they brought up frogs, but they could not take them away. That the chief of these magicians were Jannes and Jambres, is not only the opinion of the Jews, but even of some of the heathens. Numenius, a Pythagorean philosopher, cited by Eusebius, (lib. ix. Præpar. Evang. cap. 8.) gives the following history of them: "Jannes et Jambres, scribæ rerum sacrarum Ægyptii, quo tempore Ægypti finibus ejecti Judæi sunt, claruere; viri omnium judicio rerum magicarum scientia nemini concedentes: quippe ambo quidem communi Ægyptiorum consensu delecti sunt, qui Musæo duci Judæorum, cujus apud Deum potentissimæ preces erant, sese opponerent." (See Usher's Annals ad Ann. Mund. 2513.) But we have a more sure evidence; for St. Paul not only says, that *Jannes and Jambres re-*

sisted Moses, (2 Tim. iii. 8.) but that their folly was *manifest unto all men,* which is equivalent to the expression which follows here, *their vaunting in wisdom was reproved with disgrace.*

Their vaunting in wisdom was reproved with disgrace; for they that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at.] The wise men of Egypt and the magicians are joined together, Gen. xli. 8. as if they were synonymous, and they are here deservedly ridiculed, because, notwithstanding their pretences to wisdom from a knowledge of the magical art, and their skill in the mysteries of divination, to foresee impending evils, they could not prevent those calamities, which they pretended to remove from others, from falling upon themselves: for as in some of the former plagues which befel the Egyptians, they could neither preserve their own cattle from the murrain, nor themselves from biles; so neither could they at this time, by any spell or sorcery, by any power over the air, or interest with the demons it it, escape the common calamity of the darkness, and the miseries attending it, which God (who had permitted these magicians to exert an extraordinary power in some few instances, to shew the world that the devil, with his permission, can do great things) now equally involved them in, to convince Pharaoh and his people of their vanity in trusting to such impotent magicians, and of their folly in opposing that God, who could control and confound their power when he pleased.

Ver. 9. *For though no terrible thing did fear them: yet, being scared with beasts that passed by, and hissing of serpents, they died for fear.*] The verb *fear* is here taken in a very unusual and improper sense; one would imagine, according to our version, that the spectres and apparitions were so bold and courageous, as not to be afraid of the Egyptians, instead of their being so much terrified by them, as is above represented: but should we allow that it here signifies *to make afraid,* as indeed it ought to be rendered, we may next inquire, with what propriety it can be said, that no terrible thing did make them afraid, when it follows in the very next words, that they were so scared with beasts, and hissings of serpents, that they died for fear? Grotius, sensible of this seeming contradiction, expounds the passage thus, "That if no such terrible things, as sudden flashes of lightning, ghastly spectres, and strange apparitions, had before affrighted them," εἰ γὰρ μηδὲν αὐτοὺς ταραχῶδες ἐφόβει (where εἰ he observes has the force of the potential mood, and ταραχῶδες is the very word used before, ver. 3. concerning the apparitions, though other copies read τερατῶδες, which is still more expressive), yet were there other plagues now to disquiet them; they were alarmed and persecuted with the hissings of serpents, and the noise of furious beasts, which so affected them, that they were ready to die through fear: and in this sense it must be confessed the Arabic interpreters take it, who render, *Etsi nihil eos turbulentum territasset, vitiosarum tamen belluarum stipationes, et insectorum sibili propulsatos illos pavidosque profligarunt.* And Junius in like manner, *Etenim si nihil ipsos turbulentum conterruerat bestiarum transvectionibus, et reptilium sibilis peribant tremebundi.* Calmet too understands the place of real animals; "That God at this time permitted serpents, whom they kept in their houses, out of their very great regard to them, (Herod. lib. i. cap. 36. Elian. Hist. Anim. lib. xvii. cap. 5.) or which came into them, pressed with hunger through the tediousness and long continuance of the darkness, to make assaults upon them, and attempt to devour them, as a just judgment for paying Divine honours to such venomous animals." (Com. in loc.) This difficulty, or seeming contradiction, may be also avoided, by supposing these hissings of serpents, and noise of beasts, to be the effect only of a disturbed imagination, and that these imaginary dangers, suggested by an evil conscience, though no terrible thing, no real animal, no dreadful monster, from without at this time actually frightened them, had such an effect upon them, that they almost died through fear and apprehension. These hissings of serpents in particular, and the noises of other animals, God might permit to haunt them, as they had probably offended him by the worship of them, and the sense of their guilt might now lie heavy upon their consciences, who, in their sad state of darkness, and under an incapacity of attending to or executing any business, had little else to reflect upon but their own wickedness. Such descriptions of fantastical visions and imaginary frights, expressed in terms of nature and reality, and exhibited, as it were, present to the senses, are very common to be met with in the best writers, especially the poets. Euripides abounds with representations of this sort, some beautiful instances of which Longinus produces from thence in his chapter Περὶ φαντασίας, sect. 15. (Eurip. in Orest. passim.) Nor are lively strokes of this nature wanting in some celebrated pieces of the modern drama. But though such representations are very common among the poets, yet I cannot agree with Capellus, that this and some other instances in this chapter are mere poetical fictions, invented at random by this writer, the sport of his fancy only; for there is nothing in this description so improbable, but what may be supposed to have happened to a wicked and disturbed imagination; or why may we not, lastly, understand this place metaphorically, of an evil conscience itself? for κνώδαλον, which is here rendered *beast,* signifies also an *insect,* or *reptile,* and particularly *vermes,* a *worm;* may it not then mean here the σκώληξ in Isaiah and Mark ix. *that dieth not?* And why may not the hissings of the serpents allude to dreadful apprehensions of devils, and the powers of darkness? The heathens themselves could describe the remorses of the mind, by animals gnawing the liver, and by furies armed with hissing snakes, &c. and may not these be considered as figures of the same import in this place?

Ver. 10. *They died for fear.*] If we should understand these words strictly, there are instances in history to justify the observation. Vopiscus, speaking of unusual thunders, says, "Negari non potest eo tempore—tantum fuisse tonitruum, ut multi terrore ipso exanimati esse dicantur." (In Vit. Cari.) And Pliny, "Crescente formidine mors sequebatur." (Lib. vii. epist. 27.) But I rather incline to think this an hyperbolical expression, meaning only, that they were ready to die; not unlike that of St. Luke, ἀποψύχειν ἀπὸ φόβου, (xxi. 26.) and that of St. Matthew, ἀπὸ φόβου ὡσεὶ νεκροὶ ἐγένοντο, *became as it were dead men:* (xxviii. 4.) not that they actually died for fear, but were ready to do so; like that too in Homer,

—— ἀπὸ δὲ ψυχὴν ἐκάπυσσεν, (Il. xxii.)

where an ancient scholiast remarks, ὑπερβολικῶς, ἀντὶ τοῦ, ἐξέπνευσεν.

Denying that they saw the air, which could of no side be avoided.] Here again our translation seems faulty; for is this any proof of their consternation, that they denied they saw the air? Is it not rather a proof of their want of veracity? that they denied they saw that, which they could not, as is here expressed, avoid seeing? but neither is this true, that they could not avoid seeing the air: for do people in a fright see it only, or best; or is a thick darkness the proper medium to see the air in, which at mid-day we only discern by its effects? Do not some learned grammarians and etymologists tell us, that it is called ἀὴρ, *quod aer per se sit obscurus;* and does it not often signify darkness, and is synonymous to ἀορασία, especially in the feminine gender, which I take to be the sense and true acceptation of it in this place? for I conceive the author's meaning to be, that they durst not or would not look up or view the darkness, which could not escape their notice, as it was on all sides of them. Their inward terrors were so great, that they refused to mind or take notice of the outward darkness which surrounded them, as bearing no comparison or proportion to their fright within. The three following verses manifestly relating to an evil conscience, greatly confirm the sense which I have before given of the context.

Ver. 11. *For wickedness condemned by her own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things.*] That this observation is true, the history of the lives of the most abandoned sinners and most wicked tyrants sufficiently evinces; for none have been more subject to this fear, which an evil conscience inwardly suggests, than such as have been placed seemingly in the height of the greatest temporal security, and for their greatness and tyranny have been most terrible to others; and yet even these have trembled in company only with themselves, and have been observed to shun retirement, as the reproof of conscience is then most sensible, and its lashes most powerful and affecting. See the account of Dionysius in particular, and the conference between him and Democles, Tuscul. Quæst. lib. v. And in another place the same orator finely observes, "Sua quemque fraus, suum facinus, suum scelus, sua audacia de mente ac sanitate deturbat: hæ sunt impiorum furiæ, hæ flammæ, hæ faces." (In Pison.) And thus when Orestes was much disturbed and agonized for having killed his mother, he acknowledges the cause of his misery to be, ἡ σύνεσις, ὅτι σύνοιδα δεῖν' εἰργασάμενος, i. e. *conscience torments me, for I am convinced I have done very wickedly.* (Eurip. in Orest.) Plutarch supposes, that an evil conscience erects, as it were, a tribunal in a wicked man's breast; that fright and remorse are his accusers which accuse him, his judges which condemn him, and his executioners which torment him. (De Tranquil. Animi. See Juven. Sat. xiii. Hor. Epist. lib. i. epist. 1.) But nothing can exceed Job's description of the uneasiness of wicked men, *The wicked man travelleth with pain all his days: and the number of the years of his tyranny is uncertain;* for so St. Jerome's Bible, as it is called, reads this sentence, "Et numerus annorum incertus est tyrannidis ejus:"—*a dreadful sound is in his ears, in prosperity the destroyer shall come upon him: he believeth not that he shall return out of darkness, and he is waited for of the sword,* (xv. 20—22.) But the version before referred to, expresses the terrors of the wicked in this place more strongly, by the mention of his inward disquiet, and a suspicion of dangers continually falling upon him: *Sonitus terroris semper in auribus illius, et cum pax sit, ille semper insidias suspicatur; non credit quod reverti possit de tenebris ad lucem, circumspectans undique gladium.* But the power of an evil conscience, and its dreadful self-reflection upon every accident and misfortune, is not any where so finely displayed, I think, as in the history of Joseph's brethren, who, even at twenty-three years' distance, could not help crying out, when they were imprisoned in Egypt by Joseph for spies, *Truly we are guilty concerning our brother—therefore is this evil come upon us.* (Gen. xlii. 21.)

Ver. 12. *For fear is nothing else but a betraying of the succours which reason offereth.*] Fear, in general, especially any great degree of it, for it is that which is here spoken of, may be defined to be a despair of succour, when a man sees his affairs desperate, and that reason suggests no expedients to him, nor application or industry any probable means of a recovery, and emerging from a calamitous estate, he abandons himself to despondency, and sinks into the deepest melancholy; but such a fear as arises from an evil conscience may be defined to be, a great concern of the soul, upon a view of its inward guilt, and an apprehension that it is deserted of all succour, is sinking into misery, in despair of help, and has not one comfortable glimpse of hope to speak any peace to it. Upon which account it has been wisely observed by some moralists, that there is not such a true coward as a wicked man; that he is suspicious of every thing, but afraid of himself most: that fear in general has the effect ascribed to it by this writer, that it betrays and indisposes a man from following the wholesome advice which reason offers, that it often deprives men of those helps and succours which might keep dangers off, and hinders them from guarding against many evils, which by a prudent and timely application might have been prevented, seems evident; because fear, when it is sudden and violent, suspends, as it were, for a time, the use of a man's reason, puts all things in confusion about him; he judges not truly of his present state, and has not resolution or forecast to amend it. The historian, speaking of the Persians, who in their flight flung away their weapons of defence, adds this very pertinent observation, "Adeo timor ipsa auxilia reformidat." And Seneca, mentioning how people's senses are affected with fear upon great occasions, such as earthquakes, &c. has the following reflection: "Quid mirum est animos inter dolorem et metum destitutos aberrasse?" But I cannot explain this in stronger terms, than by setting down the description of the fear of the Canaanites, as it occurs Josh. v. 1. according to the reading of the LXX. ἐτάκησαν αὐτῶν αἱ διάνοιαι, καὶ κατεπλάγησαν, καὶ οὐκ ἦν ἐν αὐτοῖς φρόνησις οὐδεμία ἀπὸ προσώπου, κ. τ. λ.

Ver. 13. *And the expectation from within being less, counteth the ignorance more than the cause which bringeth the torment.*] This passage is more obscure than any in this chapter, or perhaps in the whole book. None of the oriental or English versions give any light to it, and the commentators either pass it over, or leave it in the same obscurity: our version, in particular, is so far from deliver-

ing the true sense, that it seems to have none at all. The common reading of the Greek, in most editions, is, Ἔνδοθεν δὲ οὖσα ἧττων ἡ προσδοκία, πλείονα λογίζεται τὴν ἄγνοιαν τῆς παρεχούσης τὴν βάσανον αἰτίας, which our translators manifestly follow, but give no determinate sense of the place: according to this reading I take the meaning to be, "The less the expectation of help, or means to escape, is, the more largely it computes, *i. e.* magnifies the danger, or imagines greater evils will happen through ignorance of the cause that brings the uneasiness, or torment." St. Chrysostom has a like reflection upon the sufferings of Job: "Ignorantia causæ quæ pœnam affert, valde auget calamitatem." If we read τῇ ἀγχινοίᾳ with the Alexandrian MS. instead of τὴν ἄγνοιαν, the sense perhaps may be, "That the smallest expectation or apprehension arising from fear, computes more largely upon future dangers and mischiefs than any just reasoning, or well-informed understanding." Or thus: "That a less degree of fear reasons more, and determines better, about the nature and true cause of any calamity than a greater, which is attended with less presence of mind;" which seems to be Grotius's sense of this place: "Metus remissior patitur rationem decernere," &c. According to Calmet the sense is, "That a state between hope and fear creates to itself more uneasiness, because the ignorance and uncertainty the mind is in of the evils and misfortunes which may happen, keep it in a continued state of inquietude, and it is apt, in such a situation, to imagine and represent dangers to itself, other and greater than they really are, through ignorance of its true state, and for want of knowing distinctly what to fear or rely on." (Com. in loc.) St. Jerome's Bible, as it is called, renders, *Et dum ab intro minor est expectatio, majorem putat potentiam causæ*, &c. And Vatablus, *Magis reputat implacabilitatem causæ* (in the margin, *numinis) intus residens exigua spes; i. e.* the less hope the mind has, the greater does it suppose the power to be of the cause that inflicts the evil, and if it approaches to despair, it represents the Deity as implacable. In the midst of such a variety of renderings and interpretations, it will be a pleasure if the reader can find any satisfaction, or some new light to clear up the obscurity.

Ver. 14. *But they sleeping the same sleep that night which was indeed intolerable.*] Οἱ δὲ τὴν ἀδύνατον ὄντως νύκτα. If νὺξ ἀδύνατος be indeed the true reading, it must be either taken in the sense of our version, or in that of the margin; in the former sense the Arabic interpreters understand it, rendering *cum occupasset eos nox illa, quæ verè tolerari non potest.* And thus *impotens* is used, it must be confessed, as signifying *intolerable*, by good and approved classic writers. Tully has *principatus impotentissimus* to the same sense, (Philip. 5.) and Livy and Quintilian use it in like manner. Or νὺξ ἀδύνατος may be used in the sense of the margin, to signify a night, wherein they could do nothing. To apply ἀδύνατος in this manner, is a metonymy not unusual; for as it is no impropriety to say *impotent poverty*, meaning a person that is poor, and by that means disabled; *impotent sickness*, or *sleep*, meaning persons in those circumstances; so neither is there any absurdity in applying it to night or death. In either of these senses may ἀδύνατος be understood, if it be the genuine reading. But Grotius is of a different opinion, and corrects the place thus: οἱ δὲ τὴν ἄδυτον νύκτα, κ. τ. λ. i. e. *that impenetrable night;* meaning, that thick and continued darkness which the sight could not penetrate. But if the passage is thought still to want emendation, and I might offer a conjecture among others, I would read, τὴν ἀδωναῖον ὄντως νύκτα, i. e. *a night truly infernal*, which agrees well with the context. It is observable that the author here mentions the Egyptians as sleeping, and *sleeping the same sleep;* not that they were really so, for their fears would not permit that, but because, like persons asleep, they were in a like state of darkness, could transact and execute nothing, and had like disturbed fancies and wild imaginations.

Which came upon them out of the bottom of inevitable hell.] Ἐξ ἀδυνάτου ᾅδου μυχῶν ἐπελθοῦσαν. It is as difficult to say what ἀδύνατος ᾅδης is in the Greek, as what *inevitable hell* is in our version. For are we to understand by *hell*, the place strictly so called, and by the *darkness which came out of the bottom of it*, the darkness of hell beneath, or utter darkness, as the Scripture expresses it? This surely might have been better rendered *intolerable*, as ἀδύνατος is translated above, than *inevitable*, which carries too harsh an idea with it, expressed so laxly; and indeed the Arabic interpreters render it so, *Ex intolerabilis inferni crypta adveniens;* and the Bishops' and Geneva Bibles, by *the dungeon of hell which is insupportable.* Or does ᾅδης here mean the region of the dead, which is indeed an invisible region of darkness, and may justly be said to be inevitable? Job very emphatically calls it a *land of darkness, as darkness itself, a land of the shadow of death, where the light is as darkness*, (x. 22.) Ἀδύνατος applied to ᾅδης, in this sense, may have here again the signification which the margin gives of it before. For ᾅδης is confessedly a state or region *wherein men can do nothing;* it is that *night*, according to the language of the New Testament, *wherein no men can work.* (John ix. 4.) And thus the true Solomon, *There is no working in the grave whither thou goest.* (Eccles. ix. 10.) Grotius here again dislikes ἀδυνάτου ᾅδου, and reads ἐξ ἀδύτου ᾅδου μυχῶν. But besides that the same epithet being repeated so very soon looks suspicious, and which holds equally strong against ἀδύνατος, is not as much implied in ᾅδης itself? which, according to the etymology of many learned men, is ἀΐδης contracted (see H. Steph. Gr. Lexic. Leigh's Crit. Sacr. in voce), the same with the Hebrew *sheol*, which signifies a place which is dark and obscure, where nothing can be seen. Probably, therefore, the true reading may be either ὀδυνηροῦ ᾅδου μυχῶν, or rather, as Tartarus seems here referred to, ἐνδοτάτου ᾅδου μυχῶν, according to Homer's description upon the same occasion:

——ἦχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον.

For as Night, in the mythology of the heathens, is fabled to be the daughter of Orcus and Tartarus, and is described by them to be a place of darkness and misery, the seat or kingdom of fear, grief, and despair, the author here, by a metaphor or figure, accommodates and applies the notion of infernal darkness to this Egyptian plague, upon account of its thickness, the horror occasioned by it, the despair accompanying it, and the ghosts and spectres haunting and disturbing it.

Ver. 16. *So then, whosoever there fell down, was straitly kept, shut up in a prison without iron bars.*] Εἴθ' οὕτως, ὃς δήποτ' οὖν ἦν ἐκεῖ καταπίπτων, ἐφρουρεῖτο εἰς τὴν ἀσίδηρον εἱρκτὴν κατακλεισθείς. The meaning, according to the com-

mentators, is, that such of the Egyptians as were overtaken by this darkness, were made prisoners, though there were no other chains that held them than σειραι ζόφου, (2 Pet. ii. 4.) the obscurity and darkness which surrounded them. But I think more is included in the original than our version expresses, *viz.* that such among the Egyptians as, during that darkness, through fear, or by any misfortune, fell down, were disabled from helping themselves; they either could not or durst not rise, but continued, οὕτως, in the same place and condition, as if they had been detained in a prison, or a deep abyss, from whence there was no returning. I would therefore point the Greek thus: εἴθ' οὕτως (ὃς δήποτ' οὖν ἦν ἐκεῖ καταπίπτων) ἐφρουρεῖτο, εἰς τὴν ἀσίδηρον εἱρκτὴν κατακλεισθείς: and the version should be, *Then, whosoever it was that there fell, he so continued; i. e.* was in the same state kept bound, &c. Thus Vatablus, *Hoc deinde modo, quicunque tandem fuisset illic collapsus, in angustias citra ferrum conclusus, custodiebatur;* and so Tirinus, *In eodem vestigio, quasi in carcere conclusus, hærebat.* Calmet too understands it in this sense, *Tous ceux qui y tomberent, qui s'y rencontrerent,* &c. *furent obligez de demeurer au même endroit où la nuit les surprit.* (Com. in loc.) This sense seems confirmed too by what is mentioned in the next verse, that such as were overtaken by this darkness, wheresoever they were, or whatsoever they were about, there were they obliged to continue, being laid under an unavoidable necessity or confinement, δυσάλυκτον ἀνάγκην; where the particle δὺς invigorates the expression, and denotes a greater intenseness of the darkness. And in this sense some interpreters understand the words in Exod. x. 23. that *none rose from his place for three days; viz.* that the darkness was so shocking, and the horror occasioned by it so great, that, like persons quite disabled and confounded, they durst not stir from the place where they were first surprised with it, but stood, or sat, or lay, just as the darkness, at its coming, found them, for the whole time of its continuance.

Ver. 18, 19. *Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently, or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains: these things made them to swoon for fear.*] This is a fine description of the panic of the Egyptians, which was so excessive that nothing could stir but it frighted them. Not only noises which were really terrible in themselves, such as of falling rocks, and the howling of wild and savage beasts, whose very echo must increase their fears, but even such things as had a tendency to lull pain, and soothe uneasiness, such as gentle, whispering breezes, purling, murmuring streams, and the sweet, ravishing music of the groves, even these, though agreeable entertainments, and which, at another time, would have delighted and charmed the ear, not only lost all their relish, but proved a punishment, and created new torment to them. Had the Almighty at this time indeed sent forth his glorious voice in thunder, no wonder that conscious guilt should shrink; according to that of Seneca, "Pavescis ad cœli fragorem, et quoties aliquid effulsit, expiras." (Nat. Quæst. ii. 59.) But that harmless sounds, or such as usually charm the fancy; that noises merely imaginary, for of such chiefly must we understand this description, should have such an uncommon effect, displays the power of an evil conscience, which takes away the poignancy of every enjoyment, and sits brooding mischief and misery to itself. This sort of panic is beautifully described, Levit. xxvi. 36. by God's *sending a faintness into their hearts, so that the sound even of a shaken leaf could chase them.* That of Lucan by no means equals it,

——"Pavet ille fragorem
Motorum ventis nemorum."

But that of the Psalmist is inimitable, ἐκεῖ ἐφοβήθησαν φόβον, οὗ οὐκ ἦν φόβος, (Psal. liii. 5.) so tormenting is wickedness, and so timorous an evil conscience.

Ver. 21. *Over them only was spread a heavy night, an image of that darkness which should afterward receive them.*] *i. e.* The Egyptians only were sufferers by this darkness, all without Egypt was light and sunshine.—But something farther is here meant; for the author, under the idea of darkness and a heavy night, intimates that doom and misery which awaited the Egyptians after death. Many of the fathers make this Egyptian darkness to be an emblem of sin, and its final misery in another life. For the sinner is a voluntary prisoner, and has as many chains about him as he has wilful sins. He is deprived of the light of God's countenance, and given up by him to a judicial blindness in this life, which is an anticipation (says St. Austin) of that darkness to which he shall afterward be consigned; his wretchedness begins in this life, and is completed in the next. (In Psalm.) To the same purpose St. Bernard: "Deus tantas tenebras Ægyptiis immisit, ut ex hac quasi imagine discerent primò tenebras suæ conscientiæ; secundo, tenebras inferni sibi imminentes." (Serm. 72. in Cant.) Origen likewise allegorizes this plague of darkness, and says, "It signified the darkness of mind which the devil had blinded Pharaoh and his subjects with, who, though they had experienced so many plagues, would not open their eyes to see their lamentable state, nor believe in God to prevent more." We find the term *darkness*, which is mentioned here, often made use of by the sacred writers, to represent hell, or the place of punishment: see Matt. viii. 12. xxii. 13. xxv. 30. 2 Pet. ii. 4. 17. Jude 6. 13. In this last place the state reserved for the wicked is said to be ὁ ζόφος τοῦ σκότους, *blackness of darkness*, where the pleonasm expresses the great intenseness of it. Philo calls it, Τάρταρον καὶ βαθὺ σκότος. (De Execrat.) And the rabbins speak of it in like terms. What our author mentions here of the future miserable state of the Egyptians after death, is according to an ancient received notion among the Jews, who accounted such as enjoyed great outward prosperity, God's special favourites; and that spiritual blessings likewise were wrapped up in, and conveyed with, their temporal ones: on the contrary, they reckoned those accursed, who were overwhelmed with worldly adversities, and that spiritual and everlasting plagues were hidden under temporal judgments, which were, to those upon whom they fell, so many pledges of their condemnation. (See Mede, b. i. Disc. 46.) This opinion our author seems to have imbibed, and it is an instance, according to the very judicious Dr. Jackson, of that radical tincture which infected all his countrymen, who looked upon the many glorious tokens of God's extraordinary mercy and loving-kindness to their fathers, as sure and irrevocable earnests of

their absolute predestination to acceptance, glory, and happiness. And that the Egyptians, Canaanites, and such other of their enemies whom God had scourged, were so many vessels of wrath, fitted for perpetual destruction.

But yet were they unto themselves more grievous than the darkness.] "Men can never efface (says a fine modern writer) the sense which God has imprinted in their hearts of his presence and justice. They can never succeed in persuading themselves that sin is in its nature indifferent, or will remain unpunished. Hence their inward fears, which are as so many witnesses ready to accuse and confound them: and when vengeance at length comes to shew itself, they shall be the first to own that they have deserved it." (Rollin, vol. iii. p. 148.) Many beautiful passages might be produced from ancient authors, to shew the melancholy state of a guilty conscience, what a bosom plague and inseparable tormentor it is, how tired and afraid of its own reflections, and how gladly it would fly from its very self, but self continually pursues it. St. Austin most beautifully represents this uneasiness, and includes the case of all other sinners in the following description of himself: "Ego mihi remanseram infelix locus, ubi nec esse possem, nec inde recedere. Quò enim cor meum fugeret e corde meo? Quò à meipso fugerem? Quò me non sequerer?" (Confess. lib. iv. cap. 7.)

CHAP. XVIII.

ARGUMENT.

To the darkness with which the Egyptians were oppressed, the author opposes, by way of antithesis or contrast, the great light which the Israelites were favoured with at the same time, and the great benefit of the fiery pillar, which afterward conducted them in the wilderness. The death of all the first-born of the Egyptians, in one moment, without any distinction, by the destroying angel, is described in a very affecting manner; and, on the other hand, God's great mercy to the Israelites is shewn, by a particular instance in the desert, when, through the intercession of Aaron, and the power of his incense, God was prevailed upon to stop the sweeping progress of the plague, and to hinder its spreading any farther.

Ver. 1. *NEVERTHELESS thy saints had a very great light.*] All the children of Israel, called here the *saints*, according to the conceited notion of that people, had light in their dwellings whereby they were enabled to do their business, and get all things ready for their departure, without the notice of the Egyptians; much less could they hinder their designs, who were involved in such a thick mist, that they were incapable of seeing what the Israelites were doing. The Chaldee paraphrase upon Exod. x. 23. adds other reasons for this light: "Erat lux omnibus filiis Israel ad sepeliendum improbos, qui inter eos mortui erant, et ut justi possent in præceptis occupari in habitationibus suis." This difference and distinction between them must be looked upon as the more wonderful and extraordinary, if, as many learned men suppose, the houses of the Israelites and the Egyptians were contiguous and close to one another, as seems probable from the blood sprinkled upon the door-posts of the Israelites by way of distinction, because they were mingled with the Egyptians. Philo and Josephus both intimate that, in the same place or dwelling, the Hebrews had light, and the Egyptians were without it: this made the miracle so great, says Gregory Nyssen, that while the Israelites and the Egyptians dwelt promiscuously together, the former at the same time had light, and the latter darkness. From this strange work of God, and singular interposition in favour of his chosen, we are instructed how able our heavenly Father is to make not only a distinction, but a real separation between his own children and the wicked, when he executeth his wrath and vengeance; for such is his providential care, that, though they be in one field, in one house, or bed, together, one shall be taken, and the other left; one shall be afflicted with his judgments, and the other escape them. And we may hence, as another pious writer observes, profitably learn, not to ascribe our preservation to our own merit or policy, when we ourselves are free from any grievous calamity which happens to others, but to look up to the almighty Author of our deliverance, and at his footstool to return our tribute for such a signal instance of his mercy.

Whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them happy.] Ὅτι μὲν οὐ κἀκεῖνοι ἐπεπόνθεισαν, ἐμακάριζον· thus the Alexandrian and Complut. copies read. The sense of this passage is very different, according as it is applied to the Israelites, or the Egyptians, in which the interpreters are greatly divided; they that apply it to the former, make the sense to be, that the Israelites heard the cries of the Egyptians without seeing them; and thanked God that they did not suffer the same things, and were not like the Egyptians in the midst of darkness and obscurity; and thus the Vulgate renders ἐμακάριζον, *et quia non et ipsi eadem passi erant, magnificabant te*, which Coverdale's version follows: others, still applying the words to the same persons, render ἐμακάριζον, that the Israelites *blessed themselves*, or *counted themselves happy*, because they also had not suffered the same things: but if this passage be applied to the Israelites, should not the reading rather be καὶ αὐτοὶ, than κἀκεῖνοι? The Vatican edition reads, ὅτι μὲν οὖν κἀκεῖνοι ἐπεπόνθεισαν, ἐμακάριζον, which furnishes another sense, "That the Israelites thanked God, or glorified the justice of God, that the Egyptians were now afflicted in their turns, who had before so much afflicted them." They that apply the place to the Egyptians understand it in this manner, "That the Egyptians heard the voices of the Israelites, though they could not see them, and thought the Israelites happy, that they also did not suffer like them." This seems to be the sense of our version, as it is of the Geneva and Bishops' Bibles, and seems indeed more agreeable to the context.

Ver. 2. *But for that they did not hurt them now, of whom they had been wronged before, they thanked them.*] Ὅτι δὲ οὐ βλάπτουσι προηδικημένοι, ηὐχαρίστουν. Here again the sense has been mistaken by some interpreters, as if the Israelites thanked the Egyptians for not hurting them now, who before had much oppressed and injured them; but there seems no reason or occasion for the Israelites to thank the Egyptians for not doing what, at that time, however inclined, they were incapacitated to do. There is also another sense, which has no better foundation,—that the Israelites ηὐχαρίστουν, thanked God, that the Egyptians, who before had so much wronged them, were now not in a ca-

pacity to hurt them. And thus Coverdale, *And they that were vexed afore (because they were not hurt now) thanked them;* and so the Vulgate, *Et qui ante læsi erant, quia non lædebantur, gratias agebant;* St. Jerome's Bible, as it is called, supplies, *tibi.* But I think the true sense of the place to be rather, "That the Egyptians thanked the Israelites, for not revenging themselves upon them in their state of darkness and impotence, who had provocations enough, and had been so long injured and oppressed by them;" and that the passage might be rendered more intelligibly thus, "That because they (the Israelites) did not hurt them now, whom they (the Egyptians) had before hurt or wronged, they thanked them." This seems to be the sense of our version, though obscurely expressed, and the Geneva Bible understands the passage in the same manner.

And besought them pardon, for that they had been enemies.] Καὶ τοῦ διενεχθῆναι χάριν ἐδέοντο. This is capable of two senses, and may either mean, that the Egyptians asked forgiveness of the Israelites for the many injuries they had formerly done them, which is the sense of our version, and of the Geneva Bible, and so διαφέρεσθαι is used, 2 Macc. iii. 4. Such a submission in the Egyptians, arising rather from fear, than a real contrition, is natural enough to be supposed at this melancholy juncture, and might indeed be expected from people in their sad and helpless condition, entirely at the mercy of those, who had been so inhumanly treated by them. In this sense, χάριν must be taken adverbially, as it is sometimes, and may be considered here the same as ἕνεκα. And thus it is used, Gal. iii. 19. ὁ νόμος τῶν παραβάσεων χάριν προσετέθη, *i. e.* according to our version, *The law was added because of transgressions;* which seems not much unlike the expression here, τοῦ διενεχθῆναι χάριν ἐδέοντο, *they beseeched* or *entreated* them, *because of their former transgressions and differences.* There is also another meaning of this passage,—that the Israelites beseeched God, that there always might be such a difference made between his own people and the Egyptians, or between them and their other enemies, as there was in this particular instance of the darkness. (See Exod. xi. 7. where the like expression is used.) Coverdale renders according to this latter interpretation, *And besought thee (O God) that there might be a difference;* and so does the Vulgate, *Et ut esset differentia, donum* (χάριν) *petebant.*

Ver. 3. *Instead whereof thou gavest them a burning pillar of fire.*] Ἀνθ' ὧν πυρίφλεγῆ στύλον. The sense of this place according to most interpreters is,—that instead of an Egyptian darkness, God favoured his people with a light of fire, as it is described by the Psalmist, Psal. lxxviii. 15. for their assistance in the night-season. It is called here *a burning pillar of fire,* because in the night flames are more visible, by reason of the darkness, whereas in the day-time they appear rather like smoke at any considerable distance. (See note on x. 17.) Ἀνθ' ὧν in the original does not so properly signify *instead whereof,* as our version has it, as *quamobrem,* or *propter quod,* as the Vulgate renders, which Coverdale's and the old English versions follow, *therefore hail they a burning pillar;* or we may understand ἀνθ' ὧν to signify, *for whose sake,* or *upon whose account;* and thus Badwell understands it, rendering, *quorum causa,* referring it probably to the Israelites, who, in the preceding verse, had requested that God would make some difference in their favour; and so the Syriac interpreters seem to take it.

Both to be a guide in the unknown journey, and a harmless sun to entertain them honourably.] Ἥλιον δὲ ἀβλαβῆ φιλοτίμου ξενιτείας; *i. e.* It was as a harmless and inoffensive sun, which, without incommoding them, rendered their journey safe and prosperous by affording them light in it. And thus Calmet, *La Colomne de Seigneur leur servoit comme de soleil, qui sans les incommoder rendoit leur voyage heureux.* Our version is very faulty in the rendering of the latter part of this verse; there is nothing in the original to authorize or justify what is here mentioned about *entertaining them honourably;* the true reading of the Greek is, *God gave them an inoffensive sun in their glorious and honourable march.* And, indeed, this march of the Israelites may be said to be truly honourable and magnificent, being under the guidance and direction of Almighty God, who was himself their leader. In this view, it had rather the appearance of a grand and superb triumph, than a tedious and painful journey. And in such august terms the prophets describe it, Psal. lxviii. 7, 8. Hab. iii. 3. and I have the pleasure to find the version which I have given of this place confirmed by the Geneva Bible, which renders, *And madest the sun that it hurted them not in their honourable journey,* which is the sense of ξενιτεία here; and so Junius expounds it: *Præbuisti columnam——quæ et dux esset profectionis ignotæ, et sol innocuus magnificæ peregrinationis.*

Ver. 4. *For they were worthy to be deprived of light and imprisoned in darkness, who had kept thy sons shut up, by whom the uncorrupt light of the law was to be given unto the world.*] Though God communicated his will to the patriarchs, and particularly to Abraham, when he entered into covenant with him; yet had not the Israelites, when in Egypt, any express knowledge of the law, as such: this they received after their going out from thence at Mount Sinai, where God himself promulged it to them in form; *which he commanded them to teach their children, that their posterity might know it, and the children which were yet unborn; to the intent, that, when they came up, they might shew their children the same.* (Psal. lxxviii. 5—7. Deut. iv. 9. vi. 7.) But this revelation was not designed to be confined to that people only; God by their means, and through their hands, intended to give to other nations the knowledge of his laws: *To them pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.* (Rom. ix. 4.) But the lively oracles which they received were likewise to be delivered to others, and they were the appointed channels; an appointment, which this author here dwells upon and magnifies as a mark of particular distinction and favour to his chosen. And indeed from them other nations did receive the uncorrupt light of the law, and the excellent and sacred records of ancient times, and the several prophecies of those holy men, whom God raised up and inspired, from time to time, among them: by their means, in fact, we now converse with those great persons, Moses, David, Solomon, and others, and understand and reap the fruits of their wisdom and piety, by the writings conveyed to us from them, through the providence of God; for the Jews, by their numberless dispersions, were undesignedly made a kind of preachers of righteousness to as many as they lived

amongst, and conversed with. Judea was from the beginning, as is evident from the Jewish history, the fountain-head of the true religion; Jerusalem, in particular, was the seat of Melchisedec, the high-priest of the living God in the days of Abraham; the Almighty had his court and dwelling in Sion, (Psal. lxxvi. 1.) and in David's time was *known in her palaces as a sure refuge.* (Psal. xlviii. 2.) From hence he sent out his ambassadors the prophets, to publish his laws and decrees to the world, which learned men have observed could be done with more ease and speedier conveyance from hence, than from any other region of the habitable world. And from hence accordingly, as from a central point, the light of the law first, and the gospel afterward, shone out to the surrounding nations. (Life of King David, vol. ii. p. 92.)

Ver. 5. *And when they had determined to slay the babes of the saints, one child being cast forth, and saved to reprove them, thou tookedst away the multitude of their children, and destroyedst them altogether in a mighty water.*] Βουλευσαμένους δ' αὐτοὺς τὰ τῶν ὁσίων ἀποκτεῖναι νήπια, καὶ ἑνὸς ἐκτεθέντος τέκνου, καὶ σωζέντος, εἰς ἔλεγχον τὸ αὐτῶν ἀφείλου πλῆθος τέκνων. This was particularly true of Moses, who, as he was cast into the river, with the rest of the Hebrew children, so was he saved from thence to be the instrument, by God's appointment, to drown the Egyptians in the Red Sea, by stretching forth his hand over it. The wisdom and providence of God are herein very observable, for the very exposing of Moses was the first step to his greatness, and the means of his being introduced into Pharaoh's own palace. And God saved him from perishing in the river, to make him the instrument of drowning the son of that prince, who had designed him the like fate, and with him were overwhelmed the chiefest of his subjects, whom he had obliged occasionally to execute his inhuman and cruel commands. The fathers upon this occasion observe, that Moses, who was the minister of the old law, as Jesus Christ of the new, was a lively figure of him from his very birth, both of them, through the Divine protection, being preserved from a massacre, which involved so many infants. The present reading of the Greek text here seems faulty in all the copies, and probably may, by a small alteration, be thus restored: Βουλευσαμένους δ' αὐτοὺς τὰ τῶν ὁσίων ἀποκτεῖναι νήπια, δι' ἑνὸς ἐκτεθέντος τέκνου, καὶ σωθέντος εἰς ἔλεγχον, τὸ αὐτῶν ἀφείλου πλῆθος τέκνων. I am encouraged to offer this emendation from the authority of the oriental versions; the Arabic reads, *Per unum expositum puerulum, et ad redarguitionem eorum servatum, perdidisti sine clementia multitudinem filiorum eorum;* and the Syriac, *Sed filius unus sanctus, qui ad eos castigandos, et multitudinem filiorum eorum exterminandam asservatus est, omnes simul in aquis immanibus perdidit.* The Geneva version renders, in like manner, *By one child that was cast out and preserved to reprove them, thou hast taken away the multitude of their children;* and the Doway Bible is to the same effect.

Ver. 6. *Of that night were our fathers certified, that assuredly knowing unto what oaths they had given credence, they might afterward be of good cheer.*] God had foretold their bondage in Egypt, and promised their forefathers that he would be with them, and bring them up thence, and put them in possession of the land of Canaan. This oath or promise was made to Abraham: *Know,* says God to him in a vision, *that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years; and also that nation whom they shall serve will I judge, i. e.* pour out my judgments upon, *and afterward shall they come out with great substance.* (Gen. xv. 13.) This future condition of his seed in both these respects, was represented to him at the same time by a *smoking furnace,* which signified the Israelites' misery in the iron furnace of Egypt, as it is called, Jer. xi. 4. and by a *burning lamp,* or a light shining out of darkness, which denoted their deliverance from thence. (Gen. xv. 17.) Moses had likewise acquainted them with the particular time of their going out of Egypt, and that it should be immediately preceded with the death of all the first-born of the Egyptians. (Exod. xi. 4, 5. xii. 2.) Our author adds, that God revealed this great event to his people, that they might depend upon its certainty, and when they saw the actual fulfilling of this promise, and the first-born destroyed in the manner, and at the time, he had foretold, they might have the stronger faith, and a more firm reliance upon his word. Ἐπευθυμήσωσι, *be of good cheer,* according to our translators; but it might more properly be rendered, *be of good confidence,* or *more assured,* both at the present and hereafter; for that night confirmed the truth of God's promises, and encouraged them to hope and trust in God the more for the future. And thus the phrase is used in many parts of the gospel, particularly Matt. ix. 2. where the Vulgate reads, *confide, fili,* and so do Beza and Junius in loc. (See also xiv. 27. Mark vi. 50. John xvi. 33.)

Ver. 7. *So of thy people was accepted both the salvation of the righteous, and destruction of the enemies.*] This is obscurely expressed. I take the sense to be, "That the Israelites, called here, and in many places of this book, *the righteous,* received a very signal deliverance at the same time that they saw the destruction of the Egyptians, or the *wicked,*" as the Vulgate renders. The same night, which was the beginning or commencement of the freedom and happiness of the Hebrews, brought upon the Egyptians the most terrible of all the plagues they had been afflicted with; the first saw themselves at liberty on a sudden, and the latter had all their hopes blasted by the surprising death of all their first-born in the same instant.

Ver. 8. *For wherewith thou didst punish our adversaries, by the same thou didst glorify us whom thou hadst called.*] Ὧι γὰρ ἐτιμωρήσω τοὺς ὑπεναντίους, τούτῳ ἡμᾶς προσκαλεσάμενος ἐδόξασας. Some copies read ὡς, and change τούτῳ into οὕτως to answer it. And so the Vulgate renders, *Sicut enim læsisti adversarios, sic et nos provocans magnificasti.* The Arabic and the old English versions read in like manner; and so does Junius and St. Jerome's Bible. If we retain ᾧ and τούτῳ in the sense of our translators, then the meaning is, that by the death of their first-born thou didst punish our enemies, and by a freedom from the same destruction thou didst glorify thy chosen; for God shewed his love to them, and the very great regard he had for them, in that terrible vengeance which he took of their oppressors, in order to their final release: for we may understand προσκαλεσάμενος, says Calmet, to mean *recall;* that God, by this decisive act of vengeance, recalled or fetched back his people to him, as a father does a son, whom he had long banished from him at a great distance. (Com. in loc. See note on xi. 26.) But we may also by ᾧ and τούτῳ here not only understand the fact itself, but also the per-

son by whom that great event was brought to pass; thus, "For by whom thou didst punish our adversaries, by the same person, passing us over, thou didst glorify us." This interpretation is countenanced by the Chaldee paraphrase on Exod. xii. 42. "Apparuit Sermo Domini in media nocte contra Ægyptios, dextra ejus interficiebat primogenitos Ægyptiorum, et dextra ejus liberabat primogenitos Israelitarum, ad stabiliendum quod dicit scriptura, Filius meus primogenitus sunt Israelitæ." This difference or separation between his own people and the Egyptians, was visible in all the other plagues, but here it was most remarkably displayed. And the like gracious distinction, we may observe almost every where in Scripture, with respect to the righteous and wicked, whether we consider whole nations or particular persons. Thus God preserved righteous Noah, when the old world perished by water; nor was Lot less distinguished and favoured, when Sodom with the neighbouring cities were destroyed by fire.

Ver. 9. *For the righteous children of good men did sacrifice secretly.*] *i. e.* The children of Israel slew the paschal lamb at the time and in the manner God appointed them, called the *sacrifice of the Lord's passover*, Exod. xii. 27. and frequently by the name of *sacrifice* only, Exod. xxiii. 18. xxxiv. 25. It appears to have been properly a sacrifice by the rites belonging to it; for in it there was a shedding of blood, and a sprinkling of it by the priests. (2 Chron. xxx. 15, 16. xxxv. 11. 13.) And this the writer to the Hebrews, speaking of Moses, makes mention of, and assigns the original reason for; *By faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them*, (xi. 28.) This lamb at that time the Israelites sacrificed secretly, or within their own houses, marking the posts of their doors with the blood of the victim, that the destroying angel might not enter them to slay their first-born, as he had done in the houses of the Egyptians; and engaged to observe this rite, throughout their generations, of sacrificing the paschal lamb in memory of their deliverance. Which mystical repast, says Calmet, was a symbol of their covenant with God, and likewise of a strict union among themselves.

And with one consent made a holy law, that the saints should be like partakers of the same good and evil.] *i. e.* At the same time that they sacrificed the passover, they unanimously made a holy agreement, and entered into covenant, confirmed by the sacrifice, to have but one common interest, that they would share alike the good and the bad which should happen to them; that as they went out of Egypt with one willing mind, so they would equally partake in the common dangers in their march towards the holy land, and afterward divide the promised inheritance fairly and impartially among them. The Vulgate accordingly reads, *Justitiæ legem in concordia disposuerunt, similiter et bona et mala recepturos.*

The fathers now singing out the songs of praise.] There are two senses of this passage, according to the different reading of the Greek. The Vatican copy has πατέρων ἤδη προαναμελπόντων αἴνους, which is followed by our version; *i. e.* the fathers now sang songs of praise and thanksgiving to God for their deliverance, as if accomplished. According to Jansenius, προαναμελπόντων means, That the fathers began the chorus, and the rest followed or joined in it. The Alexand. MS. and Complut. edition read, πατέρων ἤδη προαναμέλποντες αἴνους, which the Vulgate and Junius follow; *i. e.* the children of Israel sang the praises, or hymns, in honour of their great forefathers, Abraham, Isaac, and Jacob, to whom their deliverance from bondage was revealed, and the promise of the land of Canaan was made, which they now looked upon themselves as almost in possession of; and being confident of success, and a speedy departure from Egypt, they now, even beforehand, sang hymns and songs of triumph, as if they were actually delivered from it. And thus Calmet, "Ils chantoient deja par avance ces cantiques. Ils les chantoient comme etant deja delivrez de la servitude d'Egypte." (Com. in loc.) In aftertimes, the Jews, at the celebration of the Passover, sang the hundred and thirteenth Psalm, with the five next following, which the Hebrews call by the name of *Hallel*, or *the hymn*, which they recited at the table, in the paschal night, when they had eaten the lamb, concluding always with hallelujah. Maimonides says the following doxology was never omitted,—"Therefore are we bound to confess, to praise, to laud, to celebrate, to glorify, to honour, to extol, to magnify, and to ascribe victory unto him, that did unto our fathers and unto us all these signs, and brought us forth from servitude to freedom, from sorrow to joy, and from darkness to great light." (See Ainsworth on Exod. xii. 8.)

Ver. 10. *But on the other side there sounded an ill-according cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed.*] *i. e.* There was a great outcry of the parents, like Rachel, weeping for their children, because they were not. How great this cry was, may be conceived from the Scriptures, comparing any very extraordinary affliction to the death of a first-born. But when all the first-born, the noblest offspring of them, were in one moment destroyed together, what comparison can equal such a grief, or what words strong enough to express it? The words here seem too faint, and the affliction would be better expressed in those vigorous mournful terms by which the LXX. express the lamentation of Esau for the loss of his blessing, ἀνεβόησε φωνὴν μεγάλην, καὶ πικρὰν σφόδρα: (Gen. xxvii. 34.) or of the Egyptians, and all the house of Joseph and his brethren, for the death of Jacob, ἐκόψαντο αὐτὸν κοπετὸν μέγαν καὶ ἰσχυρὸν σφόδρα. (Gen. l. 10.) The Chaldee paraphrase upon Exod. xii. 30. where the great cry of the Egyptians is mentioned, observes, that though Goshen was in the midst of the land of Egypt, and Pharaoh's palace at the entrance of it, yet, when Pharaoh called to Moses and Aaron upon this melancholy occasion, *Audita est ejus vox in nocte Paschatis usque ad terram Gosen: deprecabatur enim Pharao voce amara.* There is also another sense of the place given by some interpreters, "That there was a great cry of the children themselves, making lamentation." This is favoured by the Arabic, which renders, *Vox puerorum plorantium miserabilis immiscebatur;* and Junius takes it in the same sense, *Miserabilis huc illuc ferebatur vox lamentantium puerorum.* But I think the sense of our version far preferable; for as the death of the first-born was a sudden stroke of God, as they were all cut off in one moment, the cry of the children themselves seems not so probable, as that of their parents lamenting for them; which is the sense of the Greek, the Vulgate, St. Jerome's Bible, as it is called, and of all the old English versions.

Ver. 12. *So they all together had innumerable dead with one kind of death.*] Ἐν ἑνὶ ὀνόματι θανάτου. Ὄνομα is used in the same sense, xix. 18. And so *Nomen* is often to be understood in the classic writers. Thus Virgil:—

"Omnia pœnarum percurrere nomina possem."
(Æneid. vi.)

Would not the sense of our version be somewhat improved, if the rendering was, "So they all had an innumerable dead together, *i. e.* at the same time, with one kind of death?" To this sudden calamity of the Egyptians, the Chaldee paraphrase applies those words of Job xxxiv. 20. *In a moment shall they die, and the people shall be troubled at midnight, and pass away* (suddenly), *and the mighty shall be taken away without hand.* The Psalmist accordingly calls the first-born, *the chiefest of all their strength.* (Psal. cv. 36.)

Ver. 13. *For whereas they would not believe any thing by reason of their enchantments.*] Πάντα γὰρ ἀπιστοῦντες, which would be better rendered, "Though they disbelieved the rest of the miracles, and were not persuaded by all their other calamities." And thus Calmet, *Ils n'avoient point crû tous les autres prodiges, à cause de leurs magiciens.* And so the Arabic version expressly reads, *Non credentes omnibus calamitatibus quæ sibi acciderant.* And the Syriac, *His autem omnibus, propter magiam, non credentes.* The magicians Jannes and Jambres contributed much to this insensibility and disbelief of the Egyptians; for they would not acknowledge God's power manifested in their former plagues, because the magicians, by their enchantments, had imitated some of the wonders performed by Moses and Aaron: when they cast down every man his rod, they became serpents, as Aaron's rod did. (Exod. vii. 12.) With their enchantments also they brought up frogs upon the land of Egypt, as Aaron had done; (Exod. viii. 7.) and therefore, they had a specious pretext to look upon such wonders as an effect of art and magic, and not as any certain proof of the Divine omnipotence. But supposing these to be real miracles performed by the magicians, which some have thought to be ἐμπαίγματα, or *in appearance only;* yet this resemblance, in some particulars, was not sufficient to render their obstinacy excusable, because, though the enchanters could do mischief, yet it was not in their power afterward to remove and remedy it: and the plague of darkness in particular was such, that the magicians, upon account of it, were *sick themselves of fear worthy to be laughed at,* (xvii. 8.) The degrees, or rather the method of God's punishment in the several plagues of Egypt, is curious, and worth observing; first, he smote their water, then sent frogs, flies, and lice, and such other things as were grievous indeed, but not so affecting to them as the loss of their goods. 2dly, Therefore God smote their cattle, a greater plague than the former, yet not so near them as their own bodies. 3dly, Therefore God smites their bodies with painful sores and biles, very grievous and loathsome, yet he spared their lives. But now, when all the former plagues were ineffectual, he taketh away life itself; not a single life, or a number of them in particular families, but he smiteth, at once, all the first-born throughout the whole land of Egypt. We may observe (says a very learned critic) a kind method of Providence in punishing, whereby it sends some previous afflictions to warn men in time, so as to make them shun the greater evils by repentance. (Dacier's Not. on Aristot. Art of Poetry.) And then he instances in the Egyptian plagues, which he compares to Homer's account of the plague, supposed to be sent from heaven by way of punishment, and seizing first on mules and dogs, before it affected men:—

Οὐρῆας μὲν πρῶτον ἐπῴχετο, καὶ κύνας ἀργούς·
Αὐτὰρ ἔπειτ' αὐτοῖσι βέλος. (Iliad. i.)

On mules and dogs th' infection first began,
And last the vengeful arrows fix'd in man.

They acknowledged this people to be the sons of God.] This last plague, *viz.* the death of their first-born, at length subdued the stubbornness and hardness of their heart, and made them confess, not only the superior power of God, but that this people, in whose behalf he so signally interposed, were his sons, or chosen. The Greek reads Θεοῦ υἱὸν in the singular number, alluding, probably, to God's styling Israel *his son, even his first-born.* (Exod. iv. 22.)

Ver. 15. *Thine Almighty Word leapt down from heaven, out of* (thy) *royal throne.*] Grotius applies this description, which is very grand and magnificent, to an angel commissioned by God, for the punishment and destruction of the first-born of the Egyptians: other learned men have imagined, from the titles and attributes of the Divinity here mentioned, that God inflicted this last and most sensible plague upon the Egyptians immediately himself; for Exod. xi. 4. he says, *At midnight will I go out into the midst of Egypt, and all the first-born in the land of Egypt shall die.* Bishop Bull, who condemns Grotius for applying these words to a created angel, says, they must necessarily be understood of a Divine person, and he assigns for his opinion the three following reasons:—1. That the Word is here called *Almighty.* 2. That it is described as having a *royal throne in heaven,* and descending from thence in dreadful majesty, commissioned by God to execute vengeance upon this occasion. 3. That its figure and appearance were so extraordinary, that, while *it stood upon earth, it touched the heavens;* denoting hereby its greatness and power in both. This Divine person he conceives to be the very Λόγος, and that the description and character are most applicable to him. (Defens. Fid. Nic. lib. i.) To the reasons produced by this learned prelate in favour of the Λόγος, we may add, that the *angel* so often spoken of in the Old Testament, both before and under the law, by the title of *Jehovah, the angel of Jehovah, the angel of God's presence, the angel of the covenant,* &c. who appeared so frequently about matters relating to the government, protection, and preservation of the church of God; unto Adam, Abraham, the patriarchs, Moses, and other holy men of old; who brought Israel out of Egypt, conducted them through the wilderness, gave them the law on Mount Sinai, and afterward resided in a wonderful manner amongst them in the tabernacle and temple, having the incommunicable name and attributes of God ascribed to him, and Divine worship and adoration paid to him,—was the ὁ παντοδύναμος Θεοῦ Λόγος, *the Almighty Word of Jehovah:* (1 Cor. x. 2. Exod. xxiii. 20. Philo de Agricult.) and so may be well supposed to be the agent in slaying the first-born, in defence and vindication of his own *pecu-*

lium. But we need not suppose this only, there is yet a stronger evidence; the Chaldee paraphrase on Exod. xii. 29. where mention is made of the death of the first-born, expressly makes the Logos to be the agent, and renders, *Et fuit in media nocte decimi quinti, et Sermo Domini interfecit omnem primogenitum in terra Ægypti.* Lastly, there is a description not unlike this, Rev. xix. 15. And to particularize the person, it is said, ver. 13. Τοῦτο τὸ ὄνομα αὐτοῦ, ὁ λόγος τοῦ Θεοῦ, which Mr. Mede observes to be the same as *Ipse est Verbum illud Dei.* (B. v. chap. 11.) That the Λόγος should be mentioned by this writer in terms not only of grandeur and magnificence, but divinity itself; that omnipotence and immensity should be ascribed to him, and a royal throne assigned him, probably the throne of his own glory (see Rev. iii. 21. and Mr. Mede, b. v. chap. 10. for though our English translations have *thy* throne, yet no copies of the Greek do warrant this, nor insert σῶν here, nor do the oriental or any ancient versions take notice of it): this so exalted a notion of the Logos, I say, our author probably took from the traditions at that time among the Jews, or from some hints in the Old Testament, or some authentic paraphrases of it, or from some ancient writers, the LXX. in particular, who, in many places of their version, speak of the Logos as a Divine person, and sufficiently shew their sentiments on this head.

As a fierce man of war into the midst of a land of destruction, and brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death.] Thus in Moses's song, the Lord, or Jehovah, is represented as *a man of war,* Exod. xv. 3. which the Vulgate translates, *quasi vir pugnator,* and the LXX. more strongly, Κύριος συντρίβων πολέμους. But the description here is more like that of the person who appeared to Joshua, in the form of a man, with a drawn sword in his hand, who called himself, *The prince or captain of the host of the Lord,* (Josh. v. 14.) but was himself a Divine person, as appears from the worship which Joshua paid him, and the title of Jehovah given to him, and was, according to the best interpreters, *the Word of the Lord,* or *the very Logos.* And thus the very learned Usher: "Jesus Dominus noster, princeps militiæ Patris sui, Jesu typico ad Jerichuntem stricto gladio apparens, promittit se populum defensurum." (Ad A. M. 2553.) The same Divine person, who conducted his people out of Egypt, and afterward their chief leader and commander, was likewise the ὁ ὀλοθρεύων τὰ πρωτοτόκα, victorious over that people by slaying their first-born. The Chaldee paraphrase on Exod. xii. 12. to express the greatness of this destruction, says, that almost an infinite number of destroying angels attended him, "Nonaginta mille myriades Angelorum perdentium." It has been objected against this interpretation, that the title of a destroying angel is an unworthy appellation of the Logos; but to this the answer is easy, *viz.* that the Divine person called *the Lord,* Gen. xix. 24. who *rained down from heaven fire and brimstone from the Lord upon Sodom and Gomorrah,* is, by Philo, the ancient fathers, and the best interpreters, understood to be the Logos, who, as he assists and succours such as are Israelites indeed, so upon his enemies, says Philo, he sends, ὄλεθρον καὶ φθορὰν ἀνίατον, *inevitable ruin and destruction.* (De Somn.) The Logos may therefore, without any imputation, be said to be the executioner of this vengeance.—The comparison of the Word of God to a sharp sword, which this writer uses occurs in Scripture, Ephes. vi. 17. Heb. iv. 12. (See also Philo de Cherub.)

And it touched the heaven, but it stood upon the earth.] The description here very much resembles that of the destroying angel, mentioned 1 Chron. xxi. 16. who, when he brought that great plague, which slew seventy thousand men, from Dan to Beer-sheba, is represented as visibly standing between the heavens and the earth, having a drawn sword in his hand, stretched out over Jerusalem. Our author is to be understood of the same Divine person who is so magnificently described in the former verse, who, though equal with God, and partaking of the fulness of the Godhead, was his holy Father's agent in his communications with mankind, particularly with regard to the children of Israel, his *peculium;* and is expressly called *the angel of the Divine counsel,* not only as being the herald and publisher of his will upon earth, but as minister to execute his orders, sometimes to preserve good men or a chosen nation, and sometimes to inflict destruction upon a wicked people, and fills both heaven and earth with his immense presence. Upon all these accounts he may, with great propriety, be said *to touch the heaven, and stand upon the earth.* How much more properly and beautifully is this expression applied to the Logos, than to the person of Fame, as Virgil has used it?

"Parva metu primò, mox sese attollit in auras,
Ingrediturque solo, et caput inter nubila condit."
(Æn. lib. iv.)

Or to Discord, as Homer has applied it?

"Discord! dire sister of the slaughtering power,
Small at her birth, but rising ev'ry hour,
While scarce the skies her horrid head can bound
She stalks in earth, and shakes the world around."
(Pope's Hom. b. iv. 902.)

This last description, however it may be extolled by the critics as a just allegory, and a noble instance of the sublime, and as such is quoted and commended by Longinus, yet can be regarded only as an idea, the creature of a fine fancy, and not as a real person, like that in the description before us, who has not only a being in, but an almighty power over, nature. The expression of touching heaven, and yet standing upon the earth, when applied to the Logos, seems equivalent to that which God uses of himself, *Heaven is my throne, and the earth my footstool.* (Isa. lxvi. 1.) To which agrees that description of Orpheus, speaking of the Deity,

——Αὐτὸς δ' αὖθις ἐπ' οὐρανὸν ἐστήρικται
Χρυσέῳ ἐνὶ θρόνῳ, γαίῃ θ' ὑπὸ ποσσὶ βέβηκεν.

Ver. 17. *Then suddenly visions of horrible dreams troubled them sore.*] *Visions of horrible dreams* is an unusual expression, and scarce to be justified. The Greek is φαντασίαι ὀνείρων, i. e. *visions* or *apparitions in dreams.* And thus the Arabic understands it, *sæva somniorum spectra exagitarunt eos,* or *visions and horrible dreams,* which is Calmet's sense: *Ils furent troublez par des songes, et des visions horribles.* The Scripture makes no mention of these terrible dreams and visions preceding the destruction of the first-born. It may not improperly be asked, to whom these dreams and visions happened, whether the parents or

the first-born, and for what end or design?—To suppose them sent to the first-born themselves, to advertise them of the reason of their deaths, would be of little satisfaction, and less use; for what effect could such a notice have upon persons immediately to die, especially such of the first-born as, through their infancy and tender age, could not have transgressed and given offence, and were incapable of shewing any repentance? Such a scene indeed, laid open to the parents, of the sad approaching fate of all their first-born, their dearest pledges, and growing hopes, and as inflicted upon them for their obstinacy and wickedness, must greatly add to their misery, as it affected them so nearly, and might be of future service to the parents to prevent their sinning against God, in the like daring manner. But did not Moses give them notice and warning of this imminent calamity very expressly? (Exod. xi. 45.) And was not this more to be depended upon than uncertain dreams and airy visions? This account seems to me to be grounded upon some rabbinical tradition, or to be a designed exaggeration, such as we meet with in profane story, where instances of dreadful apparitions, warning persons of some grievous approaching misfortune, are not uncommon. Thus, before the destruction of Troy, Hector, according to the poet, appears to Æneas:

"In somnis ecce ante oculos mœstissimus Hector
Visus adesse mihi, largosque effundere fletus;
Heu fuge, nate Deâ, teque his, ait, eripe flammis:
Hostis habet muros." (Æn. lib. ii.)

Ver. 18. *And one thrown here and another there half dead, shewed the cause of his death.*] This, at first sight, seems a little inconsistent, as our translators have rendered it. Is not sudden death always understood to be an utter deprivation of all sense and life? Can they then who are represented (ver. 12.) as destroyed in one moment suddenly, be with propriety said to be *cast here and there half dead*, suffering as it were a lingering death? or can a person *half dead* (ἡμίθνητος) shew the cause why he died? I once therefore thought the true reading here to be ὁμόθνητος, *i. e.* that one thrown here and another there (ὁμόθνητος) destroyed at the same time, and in the same manner, declared the cause of this common death and general calamity, *viz.* that it was the just judgment of God who inflicted it, and not the power of evil angels, nor the force of magic, nor any thing natural that befel them; which affords a good sense, and very applicable to so sudden a stroke, which destroyed such numbers in an instant. But as the sense of this place may seem confined to that of the immediate context, and the preceding and following verses refer both to dreams and apparitions, the meaning of this passage is generally taken to be, that the first-born of the Egyptians were apprised of their imminent danger, and acquainted with the true cause of it, by apparitions and notices given them in dreams; and being half dead through the apprehension of it, declared to their relations and friends the true reason upon which they should suffer, and why all of them were at once sentenced to die. According to this interpretation, Junius renders very properly ἔθνησκεν by *moreretur*, which makes the sense much clearer; and the Syriac and Arabic both express it by the same mood.

Ver. 20. *Yea, the tasting of death touched the righteous also, and there was a destruction of the multitude in the wilderness, but the wrath endured not long.*] From the destruction of the first-born, the author takes occasion to mention the overthrow of the Israelites in the wilderness; and, by a comparison of God's dealing with the Egyptians and his own people, it appears that the former were punished without mercy, the sentence of death against their first-born being executed without any mitigation, reserve, or exception; but Aaron no sooner appears in favour of the offending Israelites, but, through his intercession, the plague ceases, and the wrath of God is appeased. The expressions used by this writer, to describe their destruction, seem too mild and favourable for so great an overthrow. The Scripture history informs us, that no less than fourteen thousand and seven hundred were slain by the plague inflicted on them for murmuring against Moses and Aaron, (Numb. xvi. 49.) when *the dead thus fell down by heaps one upon another*, as it follows, ver. 23. Death may rather be said to have made havoc of the Israelites, but it is described here as a small calamity, and an inconsiderable loss, in comparison of what happened to the Egyptians. It is observable, that θραῦσις, by which this destruction is expressed, both here and in the book of Numbers, signifies likewise a *tumult* or *commotion;* and so it includes, elegantly, the cause and the effect, the sin and its punishment.

Ver. 21. *For then the blameless man made haste, and stood forth to defend them, and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end.*] That is, in the Scripture language, Aaron interceded, and put on incense, and made an atonement for the people, and the wrath of God was instantly turned away; whereby he shewed the great power of the ministerial function with God. And thus St. Jerome, "Currens ira Dei sacerdotii voce prohibebatur," i. e. *The wrath of God coming, as it were, full speed upon them, was stopped by the voice and power of the priesthood.* It is worth observing, that Aaron, who undertakes to intercede for the people, is here described by the great character of *the blameless man:* upon which the fathers remark, that such, and so blameless, ought all those priests of God to be, who stand forth to defend others by their prayers and ministry, and would do true service to their people, and render their labours effectual to the great purpose of reconciliation. St. Gregory, in particular, thus happily enforces a blameless conduct in such as minister about holy things: "If a man is ashamed to present himself before an equal for pardon, whom he has offended, and with difficulty obtains forgiveness, how shall one that is conscious of his own bad life, and must conclude the God of purity and holiness to be his enemy on that account, dare to take upon himself the high dignity of an intercessor for others? How shall he, to any purpose, implore God's mercy for his brethren, who stands in so much need of it himself, and has reason to doubt of his own acceptance?" (Greg. Pastor. par. i. cap. 11.)

Ver. 22. *So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued he him that punished.*] As the blood of the paschal lamb stayed the angel which destroyed the Egyptians from touching the Israelites, (Exod. xii. 23. Heb. xi. 28.) so the smoke of Aaron's incense (figuring the mediation of Christ) stayed the plague here from the surviving Israelites. The Lord, through the prevalence of his intercession, *repented him of*

the evil, and said to the angel that destroyed the people, It is enough, stay now thy hand. (2 Sam. xxiv. 16.) The Greek text of this passage of our author is different according to the copies; the Vatican edit. and Alexand. MS. read ἐνίκησε τὸν ὄχλον· and so the Vulgate, Syriac, and Arabic, render; *i. e.* he overcame the plague or trouble, *ce trouble* (says Calmet), occasioned by their murmuring; for so ὄχλος sometimes signifies, as well as *multitude*, in which last sense it is improperly taken by the old English versions, for the contest was not with the multitude, but with the destroyer. The Complut. edit. has ἐνίκησε τὸν ὀλοθρεύοντα, which our translators manifestly follow here. The sense of the passage in either reading is, that Aaron stopped the plague, or the angel of death, by *the word;* and so the old versions, with more propriety, render; *i. e.* by the prayer which he so powerfully addressed to God; "Aaron le surmounta (says Calmet) par la force de la priere qu'il adressa à Dieu;" and by reminding him of the promises which he had made to their forefathers, the patriarchs, Abraham, Isaac, and Jacob, the covenant which he had entered into, and the oath which he had sworn unto them; which last circumstance is not mentioned in the books of Moses, as an argument or motive urged by Aaron. There seems great strength and energy in the original words, λόγῳ τὸν κολάζοντα ὑπέταξεν· i. e. *By the power of prayer he brought under, or into subjection, the destroyer himself; and, as it were, forced or constrained him to relent.* This efficacy and almost uncontrollable power of prayer, is finely displayed upon another instance of disobedience, which provoked God's displeasure against the Israelites; they had solemnly promised God not to worship any image, as he had expressly forbidden them by Moses, and immediately after, as if in defiance of his vengeance, they made the molten calf, and sacrificed to it as their great deliverer out of Egypt: upon which God says to Moses, *Let me alone, that my wrath may wax hot against them, and that I may consume them:* (Exod. xxxii. 10.) intimating, as if he could do nothing against them, that his almighty power was restrained, so long as Moses prayed and interceded for them.

Ver. 23. *For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and parted the way to the living.*] The latter part of this verse is somewhat obscurely expressed; the sense is, he stood between the dead and the living, and prayed for the people (for so St. Jerome's Bible, as it is called, adds), and stopped the way of the destroyer to them that remained; the Geneva Bible renders, *He stood in the midst, and cut off the wrath, and parted it from coming to the living.* See Numb. xvi. 48. where the Chaldee paraphrase mentions Aaron standing praying in the midst, and with his censer making a separation: "Stetit Aharon in oratione in medio, et fecit interstitium cum thuribulo inter mortuos et inter vivos."

Ver. 24. *For in the long garment was the whole world.*] Ἐπὶ γὰρ ποδήρους ἐνδύματος ἦν ὅλος ὁ κόσμος· *In veste poderi quam habebat,* says St. Jerome's Bible; *i. e.* "Upon the long robe or garment which Aaron had on," not *in it,* as our version has it, was a representation of the whole world; for upon the skirts of the high-priest's robe, and on his girdle, was a variety of peculiar colours, as blue, purple, scarlet, and white, by which four, according to Josephus, were represented the four elements; for by the scarlet, the fire was represented; by the white linen, the earth; by the blue, the air; and by the purple, the water or sea. St. Jerome hath the very same conceit: "Pontifex Dei creaturarum omnium typum portans in vestibus suis:" (Epist. ad Fabiol.) which he borrowed probably from Josephus, (Ant. lib. iii. cap. 7.) or from Philo, who says, Ὅλη μὲν δὴ γέγονεν ἀπεικόνισμα, καὶ μίμημα τοῦ κόσμου, τὰ δὲ μέρη, τῶν καθ' ἕκαστον μερῶν. (De Mose, lib. iii. and in many other places he has the same thought, de Profug. de Somniis.) Clemens Alexandrinus expresses the sense of our author still nearer. Τοῦ δ' Ἀρχιερέως ὁ ποδήρης κόσμου ἐστὶν αἰσθητοῦ σύμβολον. (Strom. 5. see also Ambr. de fug. sæc. cap. 3.) It would be tedious to mention the many rabbinical conceits, supposed to be mystically implied in this imagery of the high-priest's robe. This is a very remarkable instance of the allegorical interpretation, which chiefly was in vogue from the time of the Septuagint version, to that of Aquila, for near four centuries. (See Mangey's Pref. vol. i.) Philo abounds in expositions of this sort: nor is it any wonder, that our author, who was most probably an Alexandrian Jew, should affect the same: instances of it are frequent in the writings of Barnabas, Hermas, and others of the apostolical writers. And we have a very remarkable one in St. Paul's Epistles: Τὸ γὰρ Ἄγαρ Σινᾶ ὄρος, κ. τ. λ. (Gal. iv. 24, 25.) But there is another interpretation of this passage of our author, which is not so far fetched, or mystical, as the former; *viz.* that upon the long garment, or high-priest's robe, were all sorts of ornaments, for so κόσμος very frequently signifies, as well as *the world.* And some have thought this sense of the word to be more agreeable to the place, and to agree better with the context, where some of the ornaments are mentioned, particularly the resplendent breast-plate. In this sense Junius understands the words, rendering, *In talari vestimento totus erat ornatus;* and thus the Geneva Bible, *In the long garment was all the ornament;* and Coverdale's version is rather more expressive, *In his long garment was all the beauty.*

And in the four rows of the stones was the glory of the fathers graven.] This is a description of the pectoral, adorned with jewels, which the high-priest wore, which were so artificially set in it, as if they were but one single stone, though really divided into four rows by little partitions of gold, and all together made a square of precious stone; the Greek accordingly expresses this by τετραστίχου λίθου in the singular number. Hereon were engraven, in Hebrew characters, the glorious names of the patriarchs, Jacob's twelve sons, and the insignia of the several tribes, according to their generations or births, called here the *fathers,* or the heads of the tribes; the names of the six elder were towards the right shoulder, and the other six towards the left. (Joseph. Antiq. lib. iii. cap. 7.) In the high-priest's breast-plate were likewise the *urim* and *thummim,* which gave answer in difficult cases; but the learned are not agreed upon the manner of consulting, or receiving the answer from thence. These two ornaments, says St. Jerome, which signify light and perfection, intimate, that in God's ministers, purity of doctrine, and holiness of life, should always be inseparable: that truth should be engraved in their very heart, and that the light within should shine forth in all that appears outwardly—not only their words, but their actions, their motions, their dress,

should bespeak them more immediately the servants of God, and have some tendency to teach and instruct others. "Veritatem mente concipiat, et toto eam habitu resonet et ornatu, ut quicquid agit, quicquid loquitur, sit doctrina populorum." (Hieron. epist. 127. de vest. Sacerdot.)

And thy Majesty upon the diadem of his head.] Upon Aaron's triple crown or diadem, was an inscription of the sacred name of God: *Holiness unto the Lord*, being engraved in a golden plate upon the forehead. We may also, with Josephus, understand this allegorically, that the triple crown and plate of gold represented the glory and majesty of the Almighty. (In loc. cit. Ecclus. xlv. 12.)

Ver. 25. *Unto these the destroyer gave place, and was afraid of them.*] If such regard was paid, even by the destroying angel, to Aaron, the high-priest, apparelled in his sacred habit, appearing in his robe of glory, as to stop his hand and alter his purpose, we need wonder the less at what Josephus records concerning Alexander the Great; "Upon intelligence that he was drawing near towards Jerusalem, Jaddus the high-priest advanced to meet him, together with the rest of the priests in the habits of their order, with the citizens, in a venerable pomp and solemnity. When Alexander saw from a distance the order of the procession, the people all in white, with the priests at the head of them in their silken robes, and the high-priest himself in his purple stole, embroidered with gold, his mitre upon his head, and a golden plate upon his forehead, with the name of God engraven upon it, the majesty of this spectacle struck him with so reverend an awe, that he advanced to and embraced Jaddus, adored the sacred inscription, and, instead of destroying the city, he went up to the temple, and sacrificed there in form." (Antiq. lib. xi. cap. 8:)

For it was enough that they only tasted of the wrath.] We may hence see the truth of that observation, *The effectual fervent prayer of a righteous man availeth much.* (James v. 16.) For upon the intercession of Aaron, God thought fit to spare the rest of the people, and to give a specimen only of his displeasure for the instruction of such as yet remained alive. His design was by a taste only of his severity, to make his chosen sensible of the great danger of failing in their duty and obedience to him, and how dreadful and insupportable the fury of his wrath must be. But he dealt not so favourably with the Egyptians, upon whom his vengeance was poured out in full measure, when he smote all the first-born in Egypt, *the most principal and mightiest in the dwellings of Ham.* (Psal. lxxviii. 52.)

CHAP. XIX.

ARGUMENT.

God's vengeance against sinners farther shewn in the final overthrow of the Egyptians in the Red Sea, whilst the Israelites, his chosen, passed over it as on dry land; upon which occasion Moses composed an ἐπινίκιον, or hymn of thanksgiving. A recapitulation of some of the former plagues, and of particular mercies vouchsafed to the Israelites in the wilderness. The author concludes the book with a fine observation,—that universal nature is obsequious to God's will; that all the elements fulfil his pleasure, and change their known qualities and powers, either to take vengeance upon his enemies, or to succour and protect his chosen.

Ver. 1. *AS for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do.*] This, says Calmet, should be joined to the former chapter, in which the author mentions, that the wrath of God being hot against the murmuring Israelites, Aaron stopped its progress; but, says he, when God determines to take vengeance of the Egyptians, nothing is able to stop or withstand it; it admits of no intercession, nor knows any mitigation or end. After having smote them with successive plagues, and slain all their first-born in the same instant, his severity and indignation pursue them μέχρι τέλους, *to the very last, to an utter end of them*, which was accomplished by their final overthrow in the Red Sea. God knew the obstinacy and stubbornness of Pharaoh; he had pronounced of him long before, that he would not hearken unto Moses, nor regard any or all the wonders and signs done by him. (Exod. vii. 4.) He knew the evil heart of the Egyptians, and their inveterate malice against Israel, and he prepared a punishment suitable to their insidious design and wicked intention.

Ver. 2. *How that having given them leave to depart, and sent them hastily away.*] Καὶ μετὰ σπουδῆς προπέμψαντες αὐτούς· which signifies something more than *hastily:* it means, that they not only urged them to be gone, but assisted them in their departure, and furnished them with all necessaries that they wanted for their journey; which is confirmed by προπέμψαντες, which is joined to it: for so this very phrase is used by St. Paul, Ζηνᾶν καὶ Ἀπολλὼ σπουδαίως πρόπεμψον, i. e. *Help Zenas and Apollos forward on their journey with care and diligence:* and this is explained by the words which immediately follow, ἵνα μηδὲν αὐτοῖς λείπῃ, *that they may want nothing.* (Tit. iii. 13. see also Acts xv. 3.) This hasty departure of the Israelites was foretold, Exod. xi. 1. where the Hebrew reads, *When he shall send you away, he shall thrusting thrust you out from hence altogether.* The translation of the LXX. too is very strong and remarkable in this place, ἐκβαλεῖ ὑμᾶς ἐκβολῇ, where the very manner of the expression implies eagerness and impatience to perform it; but the Chaldee paraphrase upon the place is most full to the present purpose, *Expellendo expellet vos, et cum dimiserit, exitium erit ipsi;* and in the account which follows after, (Exod. xii. 33.) relating to their departure, it is said, that the *Egyptians were urgent upon the people that they might send them out of the land in haste;* where the LXX. render, with a peculiar emphasis, κατεβιάζοντο σπουδῇ ἐκβαλεῖν αὐτούς: and the learned rabbins observe, that the Hebrew word which expresses *haste*, and is used in this place upon the occasion, hath in it an extraordinary mark (noted also in the Hebrew margin) which increaseth the signification, and implies a more than ordinary care and haste in urging their departure: and no wonder that they were so importunate to have them instantly gone; for they said, as the same paraphrase continues the account, "Si moram traxerint ipsi hic horam unam, ecce omnes Ægyptii mortui," *If the Israelites continue here one hour longer, we are all dead men;* and therefore what Josephus adds is not improbable, that the Egyptians made the Hebrews very considerable presents to induce them to go the sooner away.

Ver. 3. *For whilst they were yet mourning and making lamentation at the graves of the dead.*] This is not fully expressed, and probably wrong translated: in the original it is, ἔτι γὰρ ἐν χερσὶν ἔχοντες τὰ πένθη, καὶ προσοδυρόμενοι τάφοις νεκρῶν, which means a great deal more, as I apprehend, than bare crying and bewailing; ἐν καρδίαις, or ἐν φρεσὶν ἔχειν τὸ πένθος, may, indeed, express inward sorrow; but it seems little less than a solecism to describe such a passion of the mind by ἐν χερσὶν ἔχειν τὰ πένθη. I am inclined rather to understand and apply this phrase to the then employment of the Egyptians after the great loss of their first-born, that they determined to set forward, and pursue the Israelites, even then, when all hands were employed in making the usual necessary funeral preparations for their dead: for thus I understand ἐν χερσὶν ἔχοντες τὰ πένθη, which the Egyptians observed very strictly, and, according to Herodotus and Diodorus Siculus, were not wanting in, either to the better, middle, or even the meaner sort. They mention likewise the manner of these preparations, how and at what rates they were performed, and that the whole took up a very considerable time; which is confirmed from Gen. l. 3. where the ἡμέραι τοῦ πένθους, or *the days of mourning*, as our translators there render, are said to be seventy days; which were not so many days of mere sorrow, but were the allotted days for the funeral preparations, and the performance of those previous rites and religious ceremonies to the body of Jacob deceased, which were usual and customary among the Egyptians; and Joseph, as living among them, or for other reasons, thought fit to follow on this occasion. (See Bishop Patrick in loc.) Our version therefore seems again mistaken, when it represents the Egyptians, in so short a time, making lamentations at *the graves of the dead*, just before their pursuit of the Israelites, which some make to be three days only, others six, after their general calamity. (See Usher's Annals ad An. Mund. 2513.) Herodotus expressly mentions, that till the seventy days for the funeral preparations were expired, ἐπεὰν παρέλθωσι αἱ ἑβδομήκοντα ἡμέραι, κ. τ. λ. the Egyptians did not put the body into the coffin, (lib. ii. cap. 86.) which seems confirmed from the order observed in Jacob's burying, which was after the Egyptian manner; for when the set days for the funeral preparations were fulfilled, the sacred text says, they *then* set forward, in order to bury him: the crying, therefore, or lamentation here mentioned, could not be at the graves of the first-born; for it must be much too early in point of time, according to the best accounts which are given of the Egyptian customs, on such occasions: they seem rather to be crying over the *exequiarum justa*, the preparations they were then making for their future interment, while they were getting things ready, their ointments, spices, gums, linen, and other necessaries for embalming, called ταφὴ, Gen. l. 2. and thus τάφος itself seems sometimes used. The whole passage may more properly be translated thus: *While they were busy, and all hands were employed in making the necessary funeral preparations, and were lamenting at or over the provisions making for their embalment and interment; in the midst of this work, which prescription, piety, and a love for their deceased children, had engaged them in, they set forward out of revenge to pursue the Israelites.*

They added another foolish device, and pursued them as fugitives, whom they had entreated to be gone.] *i. e.* They on a sudden changed their minds, and foolishly followed a different resolution, and pursued after the Israelites, as so many fugitives, not only because they returned not at the time expected, and the labour of so many hands was in danger to be lost; but they represented them as robbers, persons who, under the notion of borrowing, had run away with their goods, and spoiled them of their riches and substance: and thus *fugitivus* is used frequently by the old comedians; and so in St. Paul's Epistle to Philemon, where mention is made of Onesimus running away, which St. Paul artfully softens, calling it a *departing only*, it follows after, *If he have wronged thee*, &c. (ver. 18.) It was certainly the effect of a Divine infatuation, that the Egyptians should pursue after the Israelites so far, and in such a desperate manner, when they saw, or might have perceived the Red Sea open her bosom to give passage to God's chosen. A very learned writer thinks the Egyptians might reason thus: "Who knows whether all Moses's power be not confined only to the meridian of Egypt, or whether his commission may extend over Palestine and Madian? Probably, though his command was great over the wind and water, over the air and clouds, over the dust of the earth, and over all senseless and irrational creatures; yet he may have no such great command over armies or hosts of men. Upon these, and the like presumptions, they became desperately resolute to be avenged upon the Israelites for all the miseries and losses which Moses had brought upon them, especially as they knew the Israelites had no skill in arms, and had no offensive weapons with them." (Jackson's Works, tom. iii. cap. 40.) But God gave that great *leviathan* Pharaoh, for so the Psalmist expressly calls him, and his mighty army, as a prey to the promiscuous sorts of ravenous creatures which inhabit the wilderness, λαοῖς τοῖς Αἰθίοψι, as the LXX. express it, Psal. lxxiv. 14.

Ver. 4. *For the destiny whereof they were worthy drew them unto this end.*] Εἵλκε αὐτοὺς ἡ ἀξία ἐπὶ τοῦτο τὸ πέρας ἀνάγκη· *i. e.* a wretched stupidity and fatality possessed them, which hurried them on to this, *ad hanc rem trahebat*, says the Arabic, or to this desperate resolution, the end and conclusion of all, and which completed all their misfortunes, and made them insensible of what they had already suffered, that they might fill up the measure of the punishment designed them, which was to be in a very uncommon and exemplary manner: "For had Pharaoh and his people died of the pestilence, or other disease, when their cattle perished by the murrain, the terror of God's powerful wrath had not been so visible to all the world, as it was in the overthrowing the whole strength of Egypt at once, which had taken arms, and set themselves in battle against him: now the stronger the infatuation, and the more ignominious and general this destruction of Pharaoh and his mighty host was, the more was his glorious power manifested, and the brighter did the riches of his goodness shine towards his favourite Israelites, whom no secondary means could have affected so much, as the perpetual memory of this great victory." (Jackson in loc. cit.) There is an expression like this of our author's in Josephus, who, describing the calamities of his countrymen, under Vespasian, says, πεπήρωντο ὑπὸ τοῦ χρεὼς ὃ τῇ τε πόλει καὶ αὐτοῖς ἤδη παρῆν· *that they were blinded by that destiny*

or fate which hung over them and the city: and the same infatuation was upon this people in order to their captivity in Babylon, and the destruction of their city and temple by the Chaldeans: and many other examples there are in every age of the world of such judicial infatuations, as betrayed particular persons, or whole nations, into that ruin and destruction which God justly decreed for them. So true is that observation, "Quos Jupiter vult perdere, dementat prius," that *God first infatuates those whom he intends to destroy.*

Ver. 5. *That thy people might pass a wonderful way.*] It was likewise through the permission of God that the Israelites were pursued by the Egyptians, that he might shew his power and mercy to them in their great deliverance; for the Israelites were shut up into so narrow a compass by their pursuers, between impassable mountains and the Red Sea, that it was impossible for them to have escaped: there was no thought of flying; and as they had no arms, they could not fight: and if they continued where they were, they must inevitably have been starved. In this strait and danger, Moses, by God's command, strikes the sea with his rod, and opens a way through the water for the Israelites' passage and escape, called here ὁδοιπορία παράδοξος, *a surprising* or *incredible march.* (See Joseph. Ant. lib. ii. cap. 15.)

But they might find a strange death.] The Egyptians, when they saw the Israelites marching forward in the sea, without any inconvenience or impediment, made no doubt but the same way was equally safe for them: they did not apprehend that Divine justice had opened this way at the same time for the preservation of his chosen, and the destruction of their oppressors. Upon viewing, therefore, the safe passage of the Israelites, and their successful progress, they advanced into the sea with the more eagerness, which returned upon them with great violence, and destroyed the whole army, that not a messenger was left to carry the tidings. Josephus computes the number of the Egyptians that perished in the Red Sea, to be fifty thousand horsemen, and two hundred thousand foot, and six hundred chariots. (Ant. lib. ii. cap. 15.) That such an infinite number of persons should perish at the same time, by the return of the mighty waters, may well be called ξένος θάνατος, *a new* and *an unusual kind of death,* never before heard of, but at the universal deluge; and the judgment of God was more visible in it, upon account of the far greater number that were destroyed, than when the earth opened her mouth and swallowed up Korah and his rebellious company, which the LXX. call φάσμα, *an unusual sight,* and *a very surprising accident.* God vouchsafed the like favour to the Israelites in the days of Joshua, when the waters of Jordan being cut off, and standing upon a heap, the children of Israel passed over it on dry ground. (Josh. iii. 17.)

Ver. 6. *For the whole creature in his proper kind was fashioned again anew.*] Ὅλη γὰρ ἡ κτίσις ἐν ἰδίῳ γένει πάλιν ἄνωθεν διετυποῦτο· *i. e.* by a supernatural power from on high. See the like use of ἄνωθεν, Luke i. 3. John iii. 31. James i. 17. iii. 17. in all which places it is used in the sense of οὐρανόθεν. Junius renders, *Tota creatura in suo genere de integro superne reformabatur;* and the Syriac and Arabic interpreters both express ἄνωθεν by *superne:* ours, and the old English versions, follow the Vulgate. The expression of *fashioning the creature again anew,* very much resembles the mode of the Hebrew language; for where mention is made in Scripture of the Lord's making a new thing, that is, altering the course of nature by some miracle, in the Hebrew it is expressed by, *the Lord creating a creature.* (See particularly Numb. xvi. 30.) The sense of the passage here is, that the elements were so altered in their operations, and diversified in their effects, through the power of God, that there seemed to be, as it were, a new creation, for there was nothing but miracle, either when God would punish his enemies, or protect his chosen: or there may be another sense of this place (says Calmet), "that the creatures seemed to return to their first and primogenial state, in which they were at the beginning of the creation; matter again appeared indifferent to all sorts of forms, so obedient was it to follow and execute all the orders of its Maker; the elements, in particular, were not any more what they were before, or in times past, but they seemed, as at the beginning, to have assumed a new form, so singular and extraordinary was their power." (Com. in loc.) Which I apprehend to be the sense of the Vulgate, though obscurely expressed.

Ver. 7. (As namely) *a cloud shadowing the camp.*] Τῇ τὴν παρεμβολὴν σκιαζούσῃ νεφέλῃ, according to the Alexand. MS. *i. e.* the Israelites were kept unhurt by the cloud shadowing the camp; which seems far preferable to the Vatican reading. There were three several uses of the cloud that attended the Israelites:—1. To guide them in their journeys; and this it did as a pillar going before them. 2. To preserve them from the heat of the sun in the wilderness; and then it was spread out like a covering, (Psal. cv. 38.) and was a cloud shadowing the camp in this sense. 3. It served to defend them from their enemies, that they might not be able to assault them; and so it stood between the host of Israel and that of the Egyptians, and was a cloud of darkness to the latter, hindering them from any approach to the Israelites in their pursuit after them. (Exod. xiv. 20.) This last sense seems most proper to this place. I have before observed (see note on x. 17.) that this miracle has been greatly misrepresented by some modern free-thinkers, as if there was not any real cloud, but only an occasional fire made by the Israelites, for a blind to their enemies, and to lead them into a mistake: but not only this writer, and the son of Sirach, Ecclus. xxiv. 3, 4. but the inspired penmen, make this cloud to be supernatural, the work of the Divinity itself. (Numb. xiv. 14. Psal. lxxviii. 14. xcix. 7. cv. 39.) Philo in particular, who speaks the sense of the Jewish synagogue and Alexandrian schools, speaks thus of the *cloudy pillar* and the Israelites' deliverance: "God does not succour or save in any such sort as man; it is peculiar to him to interpose his omnipotence where all human means fail." And accordingly he makes this whole matter miraculous, conducted by an invisible angel, and the cloud so thick and extensive, as even to cover the face of heaven. (De Vita Mosis.) From this extraordinary and supernatural cloud we may derive, probably, that part of poetical machinery of the heathen deities appearing in or with a cloud, so frequent to be met with in profane writings.

And where water stood before, dry land appeared; and out of the Red Sea, a way without impediment; and out of the violent stream, a green field.] It would be more pro-

perly rendered, *In the Red Sea, or through it, was there a way made, without any danger or impediment.* And thus the Psalmist, *He led them through the deep, as through the wilderness;* ὡδήγησεν αὐτοὺς ἐν ἀβύσσῳ, ὡς ἐν ἐρήμῳ, according to the LXX. (Psal. cvi. 9.) and the Syriac renders, in like manner, *Aperta est in Mari Rubro via expedita,* and so do the old English versions. But, according to this writer, God not only made a passage for his people in or through the Red Sea, by gathering the waters thereof together into heaps, whereby the dry land appeared as in the beginning, when the earth came from the bosom of the waters, (Gen. i. 9.) but he adorned their way by a beautiful appearance of herbs and flowers. Some have represented this as a real description of the bottom of the Red Sea; but it seems rather to be a conceit founded upon some rabbinical tradition, or an hyperbole and exaggeration, to express the happy success of the Israelites, and the easiness of their passage; for there is no foundation any where in Scripture, for such a notion, nor in any history of good authority. Pliny indeed mentions, that the Red Sea was in many places interspersed with trees, and some of them bearing fruit, and had the appearance of a floating wood, "Rubrum mare, et totus Orientis oceanus refertus est sylvis." (Lib. xiii. cap. 25.) But this, if true, would rather hinder and obstruct the Israelites' passage, than any ways contribute to forward it. It is remarkable, that Josephus, when he describes this very surprising and extraordinary march of his countrymen through the Red Sea, extenuates the miracle undesignedly by the very comparison which he brings to illustrate it, and lessens the wonder of the fact, while he would accommodate it to the heathen's faith; he was afraid lest the gentiles should scruple to believe, that the unruly waves of the sea gave back at the shaking of a rod, or the voice of a man; and therefore, to make this the more easily believed, he intimates very injudiciously, that this passage of the Israelites was like that of Alexander the Great and his companions, through the Pamphylian sea: "Whether (says he) the thing was done by God's extraordinary will and appointment, or by the course of nature, no man ought so to wonder, as if it were a thing unheard of, that the sea should make way for the men of those old and innocent times, when but the other day, as it were, the Pamphylian ocean gave way to Alexander and his followers, rather than any thing should hinder the design which God had purposed to put a period to the kingdom of Persia." (Antiq. lib. ii. cap. 16.) But that this passage of Alexander and his companions ought not to be compared, much less equalled, with this of the Israelites through the Red Sea, appears from Strabo, who acquaints us, that where Alexander and his men passed over, there was a narrow passage upon the shore, which, at a low ebb is so dry, or the waters however so low, that they may be passed over on foot. (Lib. xiv. and Plut. in Vit. Alexand.) But there is no ground to suppose any reflux of the waters, or narrow passage of the Red Sea to help the Israelites over.

Ver. 9. *For they went at large like horses.*] Ὡς γὰρ ἵπποι ἐνεμήθησαν· which is the reading of the Vatican copy, and of the Alexand. MS. The generality of commentators understand this of the Israelites exulting for the great plenty of manna which God vouchsafed them in the wilderness, and that by it they grew wanton, like horses high fed. Others confine the sense to the joy expressed by them for their unexpected deliverance, sporting themselves, χλοηφόρῳ πεδίῳ, (ver. 7.) like horses at full liberty. Badwell prefers ἐχρεμέτισαν, *hinniebant,* which, he says, is the reading of the most correct copies, and with him agree Vatablus and the Geneva version; *i. e.* That the Israelites neighed, rejoiced, and wantoned, like horses coming to a green fresh pasture, after having been long kept up and confined in the stable. This simile is beautifully expressed by Homer in the following lines:—

Ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
Δεσμὸν ἀποῤῥήξας, θείει πεδίοιο κροαίνων,
Εἰωθὼς λούεσθαι ἐϋῤῥεῖος ποταμοῖο,
Κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
Ὤμοις ἀΐσσονται· ὁ δ' ἀγλαΐῃφι πεποιθώς,
Ῥίμφα ἑ γοῦνα φέρει μετά τ' ἤθεα καὶ νομὸν ἵππων.
(Il. vi. 506.)

Which beautiful comparison Virgil has happily imitated:—

"Qualis ubi abruptis fugit præsepia vinclis
Tandem liber equus, campoque potitus aperto,
Aut ille in pastus armentaque tendit equarum,
Aut assuetus aquæ perfundi flumine noto
Emicat, arrectisque fremit cervicibus altè
Luxurians: luduntque jubæ per colla, per armos."
(Æn. lib. xi.)

There is the same simile, and upon the very same occasion, Isa. lxiii. 12, 13. where God is described as conducting the Israelites by the right hand of Moses: *With his glorious arm dividing the water before them, to make himself an everlasting name, leading them through the deep as a horse in the wilderness, that they should not stumble.* (See Habak. iii. 15.)

And skipped like lambs.] The Israelites are frequently represented in Scripture as a flock, under the conduct of their shepherd Moses: they are so described, Isa. lxiii. 9. 11. Psal. lxxvii. 20. lxxviii. 52. Σκιρτᾷν, by which the joy of the Israelites is expressed, properly belongs to beasts, and is here, by an elegant metaphor, applied to persons. (See Mal. iv. 2. in the LXX. Luke vi. 23.) And in the same manner it is used by Euripides. It was thus David expressed his joy before the ark, by bounding and springing from the ground by the most sprightly and playful motion, (2 Sam. vi. 16.) remarkable in and peculiar to the lamb and the deer: in like manner we find the passions of men frequently applied to beasts, and even inanimate things, both in sacred and profane writings.

Praising thee, O Lord, who hadst delivered them.] This blessing of their deliverance from the dangers of the Red Sea, and the visible overthrow of all their pursuers in it, was so unexpected and acceptable, that the Israelites spent that whole night in hymns and thanksgivings to God. Moses, in particular, composed a song, Exod. xv. which many learned men suppose to be in hexameter verse, (Joseph. Antiq. lib. ii. cap. ult. Euseb. Præpar. Evangel. lib. xi. cap. 3.) to the honour of God upon this joyful occasion, and in memory of their great escape from the violence of the waves, through his almighty power, which the waters saw, were afraid of, and retired. (Psal. lxxvii. 16.) "Refluum trepidavit æquor," as Cowley well expresses it. This

mercy of God to the Jewish nation, and his command over the insensible and unruly element, are finely displayed in Psal. cxiv. *When Israel came out of Egypt, and the house of Jacob from among the strange people, Judah was his* (God's) *sanctuary, and Israel his dominion. The sea saw that,* i. e. perceived his presence, *and fled.*—At the fifth verse, the question is asked by one part of the choir, *What aileth thee, O thou sea, that thou fleddest?* Τί σοί ἐστι, θάλασσα, ὅτι ἔφυγες; and the answer is very beautifully returned by the other, according to the LXX. version (for this is one of those psalms that were sung alternately), ἀπὸ προσώπου Κυρίου ἐσαλεύθη ἡ γῆ, ἀπὸ προσώπου τοῦ Θεοῦ Ἰακὼβ, (ver. 7.) Lactantius represents the Israelites as conducted through the Red Sea by an angel, or rather *the angel,* so often spoken of in the Old Testament, "in qua eductione ostendit virtutem majestatis suæ Deus. Trajecit enim populum medio Mari Rubro, præcedente Angelo, et scindente aquam, ut populus per siccum gradi possit." (Lact. de vera Sapient. lib. iv.) The same Divine person, whom Clemens Alexandrinus calls Μυστικὸς Ἄγγελος, and supposes to be the conductor of Israel out of Egypt. Virgil has a thought which very much resembles the Scripture account of this miracle, where he makes the goddess Cyrene in the beautiful episode of Aristæus, to divide the waters for his passage, and even to compel them to stand on a heap, as the Psalmist expresses it:—

> "Simul alta jubet discedere latè
> Flumina, quà juvenis gressus inferret; at illum
> Curvata in montis faciem circumstetit unda,
> Accepitque sinu vasto." (Georg. iv. 339.)

Ver. 10. *For they were yet mindful of the things that were done while they sojourned* (in the strange land).] Ἐμέμνηντο γὰρ ἔτι τῶν ἐν τῇ παροικίᾳ αὐτῶν. The words in the parentheses are added by our translators for explanation's sake, and are properly enough inserted, to confine the sense to what happened in their sojourning in Egypt. The place itself may be differently interpreted, according as we understand it of the Israelites, as on the banks of the Red Sea, immediately after their passage, or of them after their continuance in the wilderness for some considerable time. If taken in the former sense, is it any wonder that the Israelites should be yet mindful of the plagues of Egypt, which were so very lately inflicted, and some indeed but just passed, and all of them together, according to the learned Usher's account, (Ann. ad A. M. 2513.) lasted barely a month, and even according to the Jewish computation, which is the longest, not a twelvemonth? Some critics therefore understand ἔτι here, which the oriental versions wholly omit, in the sense of *moreover,* or *besides;* "That in the midst of their triumph for their present deliverance, it was an increase of their joy, when they remembered besides in how many other instances God had interposed in their favour when they were in Egypt, and the signal difference he made in the execution of his plagues, between the Egyptians and his chosen." Or it may be understood of the Israelites after their continuance for some considerable time in the wilderness; "That the sense of the many signal mercies which God had vouchsafed to them in their Egyptian bondage, was not yet obliterated; they compared the plagues inflicted on their enemies with the many blessings conferred upon themselves; how the river Nile, contrary to its nature, was troubled with foul blood; and instead of fishes, which it furnished before in great abundance, and was indeed the usual food of the inhabitants, (Numb. xi. 5.) cast forth disagreeable shoals of frogs: (Exod. viii.) that the soil of Egypt, rich and fruitful as it was, instead of cattle and creatures useful, bred venomous flies, and swarmed with noxious and destructive animals. —They remembered how, through the providence of God, and his distinguishing care over them, they were free at the same time from the general calamities; and when the earth and water both conspired to plague the Egyptians, those very elements favoured the Israelites, the former in supplying them with food, and the latter by opening a passage for them."

How the ground brought forth flies instead of cattle.] The marginal reading is, *lice.* "What is more despicable (says Philo) than a louse? and yet of such force and moment did these vermin prove, as even to extort from the Egyptians an open confession and acknowledgment that this was the finger of God, who can make the most inconsiderable creatures become terrible, when appointed to execute his vengeance." (De Vita Mosis, lib. i.) Our version here is not very accurate, or rather this writer, for the ground in reality does not bring forth flies, much less cattle; the meaning is, and the sense is more natural and just, that the ground was so disposed by God, as to be a proper *nidus* for the generation of flies, but did not afford its usual nourishment for the support and increase of cattle. This explication is favoured by Psal. civ. 14. where the Psalmist, enumerating the gracious dispensations of God's providence, says, *He bringeth forth grass for the cattle;* and immediately after he is said to bring, ἐξαγαγεῖν (the word here used), bread and wine out of the earth, for the comfort and refreshment of men; where the sense is not, that God bringeth these good creatures themselves immediately out of the earth, but makes it fruitful, and disposes it in a manner proper for the producing them.

Ver. 11. *But afterward they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats.*] The meaning here is, that as the ground was so disposed as to bring forth flies, and the river frogs, for the punishment of the Egyptians in an unprecedented manner, so, to shew his favour to the Israelites, God furnished them in the wilderness with a new sort or generation of fowls for their entertainment. But we are not to imagine that the quails, which are the fowls here referred to, were at that time a species new created, or miraculous, as having never before existed: the expression is figurative, and intimates, either that these birds were in the desert, where they did not use to appear, or that they were new with respect to the Israelites, or that the manner of their appearing in such large flocks was unusual. Moses, who mentions this after a more simple manner, says only, that a wind from the Lord carried them into the wilderness, and made them fall round about the tents of the Israelites. Josephus supposes these birds to come from the Arabian Gulf, and then adds, very oddly, that they were so tired with crossing it, that they dropped down, being quite weary, into the camp of the Hebrews; (Antiq. lib. iii. cap. 1.) as if it was likely that they should be tired just at that particular spot, and could not fly farther, or stop shorter, or that

God himself, by whose orders they were sent, had not directed their course, and appointed where they should fall. This seems another instance, where Josephus, by attempting a solution, extenuates the miracle.

Ver. 12. *For quails came up unto them from the sea for their contentment.*] Εἰς παραμυθίαν ἀνέβη αὐτοῖς ἀπὸ θαλάσσης ὀρτυγομήτρα. There is no necessity for supposing, as some have fancifully done, that one particular bird, the guide and conductor of a great number that followed, is here meant, for ὀρτυγομήτρα, by synecdoche, is put for a multitude of them. Instances of this are frequent in the sacred writings, particularly in the Scripture account of the plagues of Egypt: thus, where it is said in our version that *the frogs came up and covered the land*, the LXX. render, ἀνεβιβάσθη ὁ βάτραχος, καὶ ἐκάλυψε τὴν γῆν Αἰγύπτου, (Exod. viii. 6.) and so it is in the Hebrew. And in the description of the plague of lice, (Exod. viii. 17.) the Hebrew again expresses it by the singular number. The like may be observed of the locusts, which, though they are described as covering the face of the whole earth, and darkening the land through the infinity of their number, (Exod. x. 12. 14.) yet, in the original, are mentioned only as one, *the locust*. And the LXX. express it in like manner, ἀναβήτω ἀκρὶς ἐπὶ τὴν γῆν ..... προτέρα αὐτῆς οὐ γέγονε τοιαύτη ἀκρὶς, καὶ μετὰ ταῦτα οὐκ ἔσται οὕτως.

Ver. 13. *And punishments came upon the sinners, not without former signs, by the force of thunders.*] The rendering of the Geneva Bible is more intelligible here, *But punishments came upon the sinners, not without signs, that were given by great thunderings;* which seems preferable too, as it preserves the opposition better, and the Syriac and Arabic render in like manner. I cannot agree with those interpreters, that would refer this passage to the desolation occasioned by the strange lightning and hail, mentioned xvi. 22. for then the pointing should be different; nor do we read of any signs preceding that plague. I am more inclined to understand it of the great overthrow in the Red Sea, "That, as God had given the Israelites many tokens and proofs of his favour, to encourage their trust and dependance upon him, so with respect to the Egyptians, called here, emphatically, *the sinners*, their sad catastrophe came not upon them without warning, and the notice of foreboding thunders." This is agreeable to what Josephus writes, "That this judgment was preceded with fierce winds and tempests, violent storms of hail and rain, and terrible thunders and lightnings." (Antiq. lib. ii. cap. 16.) And this probably is meant by those words of Moses, that the *Lord troubled the host of the Egyptians, and took off their chariot-wheels, that they drave them heavily.* (Exod. xiv. 24.) And to this learned men apply those words of the Psalmist, *The clouds poured out water, the air thundered, and thine arrows went abroad: the voice of thy thunder was heard round about* (where the LXX. read very remarkably, φωνὴ τῆς βροντῆς σου ἐν τῷ τροχῷ, *rotâ curruum*, according to the Vulgate), *the lightnings shone upon the ground, the earth was moved, and shook withal.* (Psal. lxxvii. 17, 18. See De Muis, Hammond, Patrick in loc.)

For they suffered justly, according to their own wickedness, insomuch as they used a more hard and hateful behaviour towards strangers.] The sense of this whole verse, according to Grotius, is, that the punishment of the Egyptians did not happen to them without proper warning of the consequence of their inhuman behaviour, which they might have learnt from the punishment of the people of Sodom in particular, whom the Lord destroyed with fire from heaven, for their great wickedness and inhospitality. And, indeed, their punishment is expressly mentioned by St. Peter, as a designed example of God's vengeance upon the ungodly to all future ages. Calmet's exposition is to the same purpose, "That the goodness of God had a long time before given notice to the Egyptians of the misfortunes which threatened them, by the thunder and fire from heaven which fell upon the Sodomites for their inhumanity towards strangers, in which the Egyptians, imitating or rather exceeding them, might have read their own fate." (Com. in loc.) Philo speaks of their behaviour towards the Jews in like manner, and takes notice of the like aggravating circumstances: Ξένοι ἦσαν οἱ Ἰουδαῖοι ... καὶ τρόπον τινὰ ἱκέται, κ. τ. λ. *Judæi, exteri et hospites erant (cum auctores generis fame coacti per inopiam alimentorum Babylone, et ex superioribus satrapiis profecti in Ægyptum demigrassent) et quodam modo supplices, tanquam in asylum sacrum, ad fidem regis, et incolarum misericordiam confugerant .... Eos igitur qui patriam reliquerant, in Ægyptum advenerant, ut in altera patria tuto habitaturi, Regionis Imperator servilem in modum vexabat, et tanquam belli jure captos, aut tanquam vernas de justo domino emptos opprimebat, et pro mancipiis habebat, qui non modo liberi erant, verum etiam hospites, supplices, inquilini, mox etiam jussa supra vires imperabat, laborem labore alio subinde cumulans, deficientesque ferrum sequebatur.* (De Vita Mosis. See also Orig. cont. Cels. lib. iii. cap. 114.)

Ver. 14. *But these brought friends into bondage that had well deserved of them.*] Οὗτοι δὲ εὐεργέτας ξένους ἐδουλώσαντο· i. e. *These made slaves of strangers that had been benefactors to them;* Coverdale's and the Geneva Bibles render, with more propriety, *brought the strangers into bondage that did them good.* For the Egyptians, after having received great advantages from Joseph, especially in the time of famine, and from the Israelites in general by the improvement of their land; after having invited Jacob's family to settle among them, and made great rejoicings at their coming,—at length, even though they were incorporated, perfidiously treated them with unheard-of severities.

Ver. 15, 16. *And not only so, but peradventure some respect shall be had of those, because they used strangers not kindly; but these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them.*] The meaning is, that it was some mitigation of the fault of the Sodomites, or that some regard, ἐπισκοπὴ (see iv. 15.) ought to be had to them on this account, because the unkind treatment they were guilty of was done to persons unknown, to foreigners, and such as had no civil or political relation to them. But the Egyptians enslaved those whom they had invited, that were freely admitted among them, that lived under the same roofs, were governed by the same laws, and partakers of the same common rights and privileges. This explication is according to the reading of the Vatican copy, which Grotius thinks corrupt here, and has attempted to restore the text thus, Καὶ οὐ μόνον, ἀλλ' εἴ τις ἐπισκοπὴ ἔστη αὐτοῖς, ἐπεὶ ἀπεχθῶς προσεδέχοντο τοὺς ἀλλοτρίους, οἵδε μετὰ ἑορτασμάτων εἰσδεξάμενοι, κ. τ. λ. *i. e.* If the Sodomites deserved to be punished for using strangers so

inhospitably, the Egyptians did much more, who evil-entreated such as were inmates, neighbours, friends. And thus ἐπισκοπὴ is used by this writer, xiv. 11. This conjecture Calmet approves of, as making the sense clearer, and agreeing better with the context. It may be proper to observe, that the comparison, which runs here in favour of the Sodomites, must be confined to the single point of their denying assistance to such as were mere strangers, and quite unknown; for considering their general behaviour to the angels after Lot had received them, which was the greatest breach of hospitality, and their unnatural designs upon them, which was an attempt of the greatest wickedness, no behaviour of the Egyptians could be so hateful, nor any action so criminal. Our translators probably were sensible of this when they inserted *peradventure* in the text, which has nothing to answer it in the original.

Ver. 17. *Therefore even with blindness were these stricken, as those were at the doors of the righteous man, when, being compassed about with horrible great darkness, every one sought the passage of his own doors.*] The Vatican copy reads, Ἕκαστος τῶν αὐτοῦ θυρῶν τὴν δίοδον ἐζήτει· *Every one sought the passage, not of his own, but of the righteous man's doors.* And this indeed seems to be the sense of the fact, as it is recorded, Gen. xix. 11. where it is said, *that they wearied themselves to find out the door.* (See Patr. in loc.) Our translators followed a copy which read, Ἕκαστος τῶν ἑαυτοῦ θυρῶν τὴν δίοδον ἐζήτει; which is the reading of the Alexand. MS. and of the Syriac and Arabic versions, and is indeed less doubtful and ambiguous. According to this reading, the sense is, whether we understand the place of the Sodomites or Egyptians, that they were so confounded with an excess of blindness, that they could not find out even their own doors. The Greek text, both here and in Gen. xix. expresses this blindness by ἀορασία, in the singular number, but the original in the latter has *blindnesses* in the plural, and the Jerusalem Targum renders in like manner, by *cæcitatibus*, which denotes very great and extreme blindness. Thus where the prophet mentions *bitter weeping*, (Jer. xxxi. 15.) as our translators render, in the original is, *weeping of bitternesses; fletus amaritudinum*, according to the Interlineary version, which the evangelist expounds, *weeping and great mourning.* (Matt. ii. 18.) According to some, the Hebrew etymology of Sodom implies darkness. (See Philo de confus. Linguar. Hesychius in voce Σόδομα.)

Ver. 18. *For the elements were changed in themselves, by a kind of harmony, like as in a psaltery notes change the name of the tune, and yet are always sounds, which may well be perceived by the sight of the things that have been done.*] Δι' ἑαυτῶν γὰρ τὰ στοιχεῖα μεθαρμοζόμενα, ὥσπερ ἐν ψαλτηρίῳ φθόγγοι τοῦ ῥυθμοῦ τὸ ὄνομα διαλλάσσουσι πάντοτε μένοντα ἐν ἤχῳ, ὅπερ ἐστὶν εἰκάσαι ἐκ τῆς τῶν γεγονότων ὄψεως ἀκριβῶς. This is the reading according to Grabe's edition; but the Vatican has μένοντα ἤχῳ, omitting the preposition; μεθαρμοζόμενα is not well rendered, *changed by a kind of harmony*, nor δι' ἑαυτῶν, *in themselves:* nor do they thus give any idea that is clear or consistent, [μεθαρμοζόμενα denoting rather change of order and disposition (from μεθαρμόζω, *transmuto adaptando aliter*), and δι' ἑαυτῶν, *throughout*, or *among themselves*, which is a better rendering.] Nor is our version more happy in applying πάντοτε μένοντα ἐν ἤχῳ, to φθόγγοι, which very manifestly relates to the elements, to the στοιχεῖα μεθαρμοζόμενα, and not to sounds. For the sense is (which will still be clearer by putting the simile in a parenthesis), that the change, or new disposition of the elements among themselves, which is described in the three following verses, occasioned no disorder or confusion; but the elements, notwithstanding their changing place, preserved that harmony which is peculiar to them, πάντοτε μένοντα ἐν ἤχῳ, always continuing in concert: as in a psaltery, or instrument of music, by the different movement of the strings the tune is diversified, and the name or kind of the measure or mode, the τὸ ῥυθμοῦ ὄνομα, is thereby altered: as among the Greeks there were different names for their different modes, *Phrygian, Dorian, Lydian;* and the same occurs among the Hebrews, who intimate every such ἐναλλαγὴ μέλους, or *change of modulation*, by the term *Selah*, which the LXX. very properly render διάψαλμα. (See Phavorinus, and Suidas in voce.) The elements are always a kind of emblem of the harmony of sounds, which they preserved under this new change, as in their natural state; for such a transitory alteration occasioned no more jarring in the system and order of the world, than different sounds arising from the several strings of an instrument, or from symphonies and voices of all pitches, disturb the melody of music, which the variety rather perfects than confounds. Seneca has finely described this agreeable and regular confusion; "Nonne vides quam multorum vocibus chorus constat? Unus tamen ex omnibus sonus redditur. Aliqua illic acuta est, aliqua gravis, aliqua media. Accedunt viris fœminæ, interponuntur tibiæ, singulorum ibi latent voces, omnium apparent:" (Epist. 48.) which Philo, borrowing the thought from the terms of music, as beautifully expresses concerning the harmony of the natural world, ἡ δὲ φύσις . . . . τὴν συμφωνίαν τοῦ παντὸς ἐξ ἐναντιοτήτων ἐναρμοσαμένη. (De Mose, lib. i.) And in this sense we are to understand Homer, where he makes Jupiter, the lord of nature, pleased with the discord of the gods: (Iliad. xxi.) that is, according to Eustathius, with the war of earth, sea, and air, &c. because the harmony of all beings arises from that discord: thus earth is opposite to water, air to earth, and water to them all; and yet from this opposition arises that discordant concord by which all nature subsists. Thus heat and cold, moist and dry, are in a continual war; yet upon this depends the fertility of the earth, and the beauty of the creation.—But there may, perhaps, another sense be given of this passage of our author's, if we consider ῥυθμὸς as meaning a set of measures or musical sounds, ranged at certain proportioned intervals, answering to our scale in music; for the ancients seem to have had several ῥυθμοὶ, or *scales*, to which the sounds or strings of different harps were proportioned and adjusted, and φθόγγοι τοῦ ῥυθμοῦ together may imply the differently-proportioned intervals of the measure, scale, or ῥυθμὸς, which the strings producing the sounds are set to and adjusted by. And these different sets of sounds, proportioned to the different ῥυθμοὶ, changed the kind of the music, and produced different τόνοι, or *modes*, which Aristoxenus and Euclid make to be thirteen, and Ptolemy only seven. (See Plato de Leg. lib. ii. Eucl. Περὶ ἁρμον. H. Steph. Greek Lexicon.) So that it is not improbable but that the true reading of this simile may be, ὥσπερ ἐν ψαλτηρίῳ φθόγγοι τοῦ ῥυθμοῦ τόνον διαλλάσσουσι, πάντοτε, or πάντα δὲ μένοντα ἐν ἤχῳ. Which still heightens the musical

allusion, and the sense of the whole verse, as follows; "For the elements were transposed among themselves without losing their proper harmony; as in a psaltery, or ancient harp, the sounds of the harmonic scale, new proportioned among themselves, change the mode of the music, and yet all continues regular and in tune:" which one may guess to be the *then* state of the elements, ἐκ τῆς τῶν γεγονότων ὄψεως ἀκριβοῦς· *i. e.* from an accurate view and examination of what then happened; for so I would choose rather to render with Junius, than to understand ἀκριβῶς adverbially, and apply it to εἰκάσαι, as our translators do, with which it does not properly accord. I shall only observe farther, that as the ancient philosophers frequently compare the symmetry of the world to a concert of fine music, (see Plut. in lib. De Mus. Macrob. in Som. Scip.) which, though of a compound nature, and admitting of a great variety of notes and changes, is nevertheless ravishing and beautiful; so this writer manifestly adopts here the same thought, and applies it to what happened in Egypt and in the desert, and from hence illustrates God's dealings with the Israelites and the Egyptians, whose miracles, whether displayed in the way of judgment or mercy, though they overruled the powers of nature, yet no ways disconcerted the regular and beautiful order of it.

Ver. 19. *For earthly things were turned into watery, and the things that before swam in the water, now went upon the ground.*] *i. e.* Both the Israelites and their cattle passed through the Red Sea itself, as safe as on dry ground, and the frogs leaving the waters, not only overspread the land of Egypt, but entered into the houses of the Egyptians, and even into their *kings' chambers.* (Psal. cv. 30.)

Ver. 20. *The fire had power in the water, forgetting his own virtue; and the water forgat his own quenching nature.*] This refers to the plague of rain, hail, and fire mixed with it, mentioned before. It is observable that in this plague, God made use of three of the elements at one time, as his instruments of vengeance. For as the Egyptians had a conceit that there were many local deities, some presiding over the air, others over the waters, some celestial, and others ruling over the earth; hence Jehovah, the only true God, thought it necessary to assert his own unity, and shew the immensity and universality of his dominion and power, by commanding at the same time so many of the elements to fulfil his will in chastising this rebellious people. (See note on xvi. 16—18.)

Ver. 21. *On the other side the flames wasted not the flesh of the corruptible living things, though they walked therein.*] *i. e.* The flames were mitigated, that they might not burn up the beasts that were sent against the ungodly, as the author expresses himself in xvi. 18. According to the description here given of the corruptible living things, it seems most agreeable to understand the *locusts* in particular (though even these cannot strictly be supposed *then* existing, nor does the Mosaic account countenance any such long continuance of them; see note on the place referred to), which are described as a nation by the prophet Joel, and their march like that of an army, for desolation. The Syriac version seems to confirm this sense, *bestias vastatrices flamma non exussit,* which suits with the character given in history of these mischievous and destructive creatures.

Neither melted they the icy kind of heavenly meat that was of nature apt to melt.] *i. e.* The fire had no power over the same manna, which the sun could easily dissolve in the field. Manna is here called icy, not only from its resisting the fire, but from its being generated in or by the air, or from its resembling in smallness the hoar frost on the ground; the Geneva Bible renders, *Neither melted they that which seemed to be ice, and was of a nature that would melt, and yet was an immortal meat.* As ambrosia was supposed to be the food of the gods, so manna, as coming down from heaven, or, according to others, as being the bread of angels inhabiting there, is called ἀμβροσία τροφὴ by this writer, and by Philo ἡ οὐράνιος τροφή. (See notes on chap. xvi.) From the use of this word, and some others drawn from the heathen writings, Calmet infers our author's acquaintance with them. The LXX. and the Vulgate have taken the same liberty of borrowing words from the poets, even in parts of the inspired writings. Thus Job ix. 9. they insert the names of *Pleiades Hyades,* and *Arcturus.* And in xlii. 14. they call the name of Job's third daughter, κέρας Ἀμαλθαίας, *the horn of Amalthæa,* alluding to the Grecian fable, which arose long after Job's time.

Ver. 22. *For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them: but didst assist them in every time and place.*] What our author here adds of God's having magnified and glorified the Israelites in all things, and assisted them in every time and place, is another instance of Jewish opiniatry and conceit. (See note on x. 15.) It is according to the sentiment of that people, who imagined themselves to be the only beloved of God, that they had an unchangeable interest in him, and that no neglect or undutiful behaviour of theirs could alienate them from his favour, or make him become their enemy, and reject them; that God would never punish his own people, in covenant with him, and who were called by his name, in any such severe manner, as to make them examples to all other nations, and nothing could ever persuade them that their city or temple should actually be destroyed: but notwithstanding their boasted interest, fancied alliance, and fond dependance upon their adoption and privileges, God at length thought fit to reject them, and has set a mark upon them, like the curse of Cain, as St. Austin expresses it, (Com. in Psal. lviii.) to let others see, what a difference in the same people the love or displeasure of God can make, and that his favour to any nation is not absolute, unconditional, and hereditary. The very learned Dr. Jackson observes, (tom. iii. p. 210.) that our author in this work proceeds upon right principles in making the Egyptians, as well as the Canaanites, to be an accursed seed from the beginning, as being the offspring of Cham; and the children of Israel to be a seed doubly blessed, as being the progeny of Shem and of faithful Abraham: but that he is guilty of a twofold error in his inference and consequences, first, in presuming that the curse derived from their father Cham should be perpetually upon the Egyptians; secondly, that the blessing derived from Shem and Abraham unto their seed, should be absolutely everlasting, and go along with them in every time and place. For, continues he, the calendar made by this learned author, of the opposite fates or destinies of the Egyptians and the Jews, began in his own time to vary, and shortly after our Saviour's resurrection to be out of date, and even quite inverted: for the lot or destiny which this

good author assigned unto the ungodly Egyptians, *That wrath should come upon them without mercy unto the end,* (xix. 1.) did at length fall upon his presumed holy ones, upon the Jews his countrymen, of whom St. Paul gives this melancholy account, and very indifferent character; *That they both killed the Lord Jesus and their own prophets, and persecuted the apostles, being contrary to all men, and displeasing to God; forbidding to speak to the gentiles that they might be saved, filling up the measure of their sins, so that wrath is come upon them to the uttermost.* (1 Thess. ii. 15, 16.) But this induration, which through their own fault hath happened to the seed of Shem and Abraham in a greater measure, and for a longer time, than that which befel the seed of Cham, or the Egyptians, will not, we have reason to think, be a perpetual curse upon that people, nor their rejection be absolute and final; but continue only until the fulness of the gentiles shall come in, when *the natural branches, if they abide not still in unbelief, shall be graffed again into their own olive-tree.* (Rom. xi. 23.) Grotius and Calmet imagine this book, as we now have it, imperfect and unfinished; but others have commended it as concluding properly with a just reflection and instructive moral, *viz.* That the righteous are more particularly the care of heaven; that God provides for their safety and happiness, and is ready to assist his chosen, and such as continue steadfast in his covenant, in every time and place. A consideration the most effectual and engaging to recommend the study and practice of true wisdom and piety, which was the great and laudable end proposed by the author of this book; and, when sincerely intended, and happily accomplished, is the glory of all other works and undertakings.

ADDENDA.

To the end of the note on chap. i. 4. *add*—It is observable, that the author here insists upon purity both in body and spirit; nor is wisdom, as understood by this writer, to be attained without such a perfect integrity. The body itself indeed, as such, cannot be the habitation of wisdom; but through the strict union which is between it and the soul, the actions and passions of one necessarily affect the other. Hence the pollutions of the soul communicate themselves to the body, as the defilements of the body vitiate and infect the soul; with great reason, therefore, it is required as a necessary means towards obtaining wisdom, that we should glorify God both in our bodies and in our spirits, which is the advice of the inspired writer, 1 Cor. vi. 20.

Chap. i. 15. *Add to the end of the note*—Calmet gives another sense of this place, That righteousness has always existed, and shall never cease to be; for there have been from the beginning, and will ever continue to be, some good persons, in every age, who are as shining lights amidst a perverse and crooked generation; so that, as Christ assures us, (Matt. xvi. 18.) *the gates of hell shall not* absolutely *prevail against* the church. As righteousness is a blessing not originally foreign to our nature, one cannot say that it entered into the world at a particular time only, as death did, and therefore is very properly described to be, "peregrinum et adventitium malum." (Faust. Rheg. de Grat. Dei.)

Chap. ii. 2. *After these words,* "The Vulgate also, with Junius, renders it in like manner by *sermo," add*—By which we are to understand reason, or the soul: that this is the true reading appears undeniably from a parallel passage in Lucretius, whose philosophy is the same with that of these false reasoners,

> "Consilium quod nos animum mentemque vocamus,
> Idque situm media in regione pectoris hæret." (Lib. iii.)

And from that of Empedocles,

> Αἷμα γὰρ ἀνθρώποις περικάρδιόν ἐστι νόημα.

Chap. ii. 6. *Let us enjoy the good things that are present.*] Ἀπολαύσωμεν τῶν ὄντων ἀγαθῶν. The writer of the τῶν Ἐθικῶν μεγάλων, supposed to be Aristotle, makes a just and proper distinction between καλὰ and ἀγαθά. The former includes virtues, and the good and commendable actions proceeding from thence; the latter, power, riches, glory, pleasures, and the like: Καλὰ μὲν, οἷον, τὰς ἀρετὰς, καὶ τὰς ἀπ' αὐτῶν πράξεις·—ἀγαθὰ δὲ, ἀρχὴν, πλοῦτον, δόξαν, τιμὴν, καὶ τὰ τοιαῦτα.

Chap. ii. 19. *Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience.*] The Vulgate renders, *interrogemus eum; i.e.* Let us make proof of his patience, and treat him like a criminal that is put upon the rack. The verb ἐτάζειν, *interrogare,* in this book and Ecclesiasticus, signifies *to chastise* or *punish.* (See i. 9. vi. 3. xi. 10. Ecclus. xvi. 22. xxiii. 10.) Such a resolution in wicked men is not to be wondered at. We may observe, that the best men among the heathens were generally, through their enemies' malice, the most unfortunate and unhappy. Socrates, Aristides, Cato, Seneca, are all instances of this truth, suffering either persecution, banishment, or death. See Plato, de Rep. lib. ii. where he enumerates the punishments to which a good man stands exposed, which Tully has copied, and expresses thus, "Bonus ille vir vexetur, rapiatur, manus denique ei auferantur, effodiantur oculi, damnetur, vinciatur, uratur." (Lib. ii. de Repub.)

Chap. ii. 22. *As for the mysteries of God, they knew them not, neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls.*] Not unlike this is what St. Paul says of the wicked, *That the god of this world blinds the minds of those which believe not, lest the light of the glorious gospel should shine unto them;* (2 Cor. iv. 4.) and it is very observable, that a course of sin and a state of darkness are reciprocal terms in Scripture. With great propriety, therefore, the wicked are here represented as blinded to such a degree, that they had no regard for any thing serious, much less did they concern themselves about revelation, or the great and mysterious truths contained in it; they considered not God's proceedings, nor were affected by any of his judgments or threatenings; and as they believed not another life, they did not expect any great day of account, and could have no grounds or reason to hope for future rewards, which are the wages of righte-

ousness, and the blessed portion of blameless and undefiled souls.

Chap. ii. 24. *Nevertheless through envy of the devil came death into the world.*] *At the end of the note on these words add*—But St. Bernard is more explicit than St. Chrysostom, or the other fathers, upon the true cause of the devil's envy: according to him, "The malice and conspiracy of the devil against the happiness of man proceeded principally from the honour which he foresaw was designed to be conferred upon the human nature, by the hypostatical union of the Λόγος with it: he flattered himself, that so great a mark of distinction belonged to the angelic order preferably to man, and from hence arose his jealousy, which determined him upon mischief and revenge." (Bern. Serm. in Cantic.) And to this sense some other writers have interpreted Isa. xiv. 14.

At the conclusion of the second chapter add—And thus Fulgentius understands this passage, "Mors est impietatis quam non fecit Deus, quæ per diabolum introivit in orbem terrarum; huic uni morti, quam peccator sibi per contemptum Divinæ jussionis arcessivit, duplam Deus mortem retribuit, primam in separatione animæ et corporis, secundam in æterna cruciatione animæ et corporis." (Ibid.) If such then as hold on the devil's side, *i. e.* imitate and copy after him, shall have a part in the second death, (Rev. xxi. 8.) let the libertine and free-thinker, who are equally the subject of this chapter, consider and tremble, whose detestable ambition and inglorious triumph is, to confound the simple, seduce the innocent, pervert the unwary, and, by propagating loose notions and irreligious principles, to make converts to vice and infidelity, and enlarge the kingdom of darkness.

Chap. iii. 3. *At the end of the note add*—The word σύντριμμα, which our translators render *utter destruction*, is a metaphor taken from potters' ware, which, when broken by some casualty to pieces, cannot by any skill or ingenuity be reunited, as vessels of silver and of other metal may, by being melted again, be in some measure restored. See Psal. ii. 9. Rev. ii. 27. where the word is thus applied. It is designed here to denote by a figure annihilation and extinction, or an absolute and entire ruin of the human body beyond all possibility of recovery from its dust, which the comparison drawn from an earthen vessel will better suit: and this indeed was the sentiment of the Epicureans, and as such maintained by the libertines here introduced, that when the soul quitted the body it was dissipated into air, "in tenues evanuit auras;" and thus Calmet explains this term as meaning, "suivant le Grec, un brisement, une dissipation entiere, comme une chose qu'on brise, et qui s'en va en poussiere." (Com. in loc.)

Chap. iii. 4. *To the end of the note add*—It was even the opinion of the wiser heathen, that a good and virtuous life was the surest way to immortality. Thus Antisthenes in Laertius, Τοὺς βουλομένους ἀθανάτους εἶναι δεῖν ζῆν εὐσεβῶς καὶ δικαίως, i. e. *those who aim at immortality ought to live justly and righteously.*

Chap. iii. 6. *As gold in the furnace hath he tried them, and received them as a burnt-offering.*] According to the best explanation which the commentators and Jewish writers give of the burnt-offering, the victim's throat was to be cut, its body dissected into quarters, and the bowels taken out, and afterward it was to be burnt to ashes, that, if possible, there might be nothing of it left. It is a very strong and beautiful image which this writer has chose to represent the great variety and intenseness of sufferings, which the saints undergo for righteousness' sake: for as in the oblation of the holocaust, the victim was entirely consumed in the flames by the appointment of God, and in honour of him, *so right dear and precious in the sight of the Lord is the death of his saints*, when, *enduring a great fight of afflictions*, they expire in the cause of virtue; for martyrdom is of all others a sacrifice the most perfect and pleasing, that a creature is capable of offering; it is an instance of the most consummate fortitude; in the language of Seneca, "Spectaculum Deo dignum, ad quod respiciat Deus intentus operi suo." His description of suffering innocence, as I find it cited by Lactantius, comes nearest to that of the inspired writers, and is indeed a surprisingly fine sentiment from a heathen philosopher: "Hic est ille homo honestus—qui sive toto corpore tormenta patienda sunt, sive flamma ore recipienda est, sive extendendæ per patibulum manus, non quærit quid patiatur, sed quàm bené." (Ap. Lactant. lib. vi. Instit. cap. 17.)

Chap. v. 21. *At the end of the note add*—I shall only observe farther, that the comparison of lightning to arrows, as applied by this writer, is not unusual in some of the Greek poets:

Κελαδησόμεθα βροντὰν, καὶ πυρπάλαμον ΒΕΛΟΣ
Ὀρσικτύπου Διός— (Pind. Pyth. Od. x.)

Ἀλλ' ἦλθεν αὐτῷ Ζηνὸς ἄγρυπνον ΒΕΛΟΣ
Καταβάτης κεραυνός— (Æschin. Prom. 358.)

Chap. x. 4. *At the end of the note add*—Nor is Aratus to be understood as designing to cast any reflection upon the ark, or its structure, when he calls it in what follows ὀλίγον ξύλον, a term as diminutive as that used by our author,—

Οἱ δ' ἔτι πόρσω
Κλύζονται, ὀλίγον δὲ διὰ ξύλον, ἄϊδ' ἐρύκει.
(Phænom. p. 32. ed. Oxon.)

Chap. x. 10. Dr. Grabe thinks that εὐπόρησεν, which is the reading in all the editions, should be ηὐπόρισεν, because the former signifies only *to grow rich*, but the latter *to make rich*, which is the sense of the author in this place; and thus εὐπορίζειν is used in Lucian, Quomodo Hist. scribenda sit, tom. ii. p. 395. edit. Basil. though all the lexicographers omit this sense. (Grab. Proleg. tom. ult. cap. 4.)

In chap. xiv. 3. *After the words* "of the inscription upon the Pharos built by Sostratus," *insert*—Gruter has an inscription upon the same occasion to Castor and Pollux,

ΘΕΟΙ ΜΕΓΑΛΟΙ ΔΙΟΣΚΟΡΟΙ ΚΑΒΕΙΡΟΙ.

CASTORI ET POLLVCI DIIS MAGNIS.

(Grut. Inscript. xcviii. p. 13.)

But the most remarkable is that of Jupiter Urius Bosporanus, published at first by Wheler and Spon, and afterward more correctly by Chishul, who engraved a copy of the stone, which was brought from the Bosphorus into England in 1731, and is now among the curiosities of Dr. Mead's library. The age of it appears from the name of

the statuary; Philo, son of Antipater, being mentioned in it, who lived under Alexander the Great. (See Plin. Nat. Hist. xxxiv. 8.) And the statue likewise is taken notice of in succeeding ages by Cicer. in L. Pisonem, in Verrem, and by Dionysius Byzantinus, and other ancient geographers. The inscription, in the common way of writing, is as follows:

Οὔριον ἐκ πρύμνης τις ὁδηγητῆρα καλεῖτο
Ζῆνα, κατὰ προτόνων ἱστίον ἐκπετάσας.
Εἴτ' ἐπὶ Κυανέας δίνας δρόμος, ἔνθα Ποσειδῶν
Καμπύλον εἰλίσσει κῦμα παρὰ ψαμάθοις,
Εἴτε κατ' Αἰγαίην πόντου πλάκα νόστον ἐρευνᾷ,
Νείσθω, τῷδε βαλὼν ψαιστὰ παρὰ ξοάνῳ.
Ὧδε τὸν εὐάντητον ἀεὶ Θεὸν, Ἀντιπάτρου παῖς,
Στῆσε Φίλων, ἀγαθῆς σύμβολον εὐπλοίης.

Thus rendered by Dr. Ashton:

Urion inclamato Jovem comitemque ducemque
Navita, cum ventis pandere vela parat.
Sive ad Cyaneas immani in vortice petras
Tendat, ubi horrificis æstibus unda fremit;
Sive iter Ægæi scopulosa per æquora tentet,
Tutus, ubi huic statuæ liba sacrarit, eat.
Huncce Deum hîc posuit nautis lætabile signum,
Præsidiumque Philo, filius Antipatri.

Chap. xv. 9. Dr. Grabe thinks instead of ἀντερείδεται, which is the common reading, ἀντερίζεται would be more expressive, and agree better with μιμεῖται, which follows after. (Prolegom. tom. ult. cap. 4.)

Chap. xvi. 20. Dr. Grabe thinks ἰσχύοντα, as the common editions have it, should be ἴσχοντα, *habentem*, which is confirmed by the old Latin translations. (Proleg. ult. cap. 4.)

Chap. xvii. 10. Instead of προσείληφε, Dr. Grabe puts προείληφε, *præsumit*, which seems properer. Badwell agrees in this conjecture. (Proleg. tom. ult. cap. 4.)

Chap. xviii. 18. Instead of προσκαλεσάμενος, Dr. Grabe puts παρακαλεσάμενος, *consolatus*, as suiting the place better. (Proleg. tom. ult. cap. 4.)

A

CRITICAL COMMENTARY

UPON

THE BOOK

OF

THE WISDOM OF JESUS THE SON OF SIRACH.

Ecclesiasticus, qui 'Sapientia Jesu F. Sirach' inscribitur, pleraque cum Proverbiis Salomonis habet communia, nisi quod hic noster copiosior est, et minus habet difficultatis. Ex eo certius, et minore cum periculo discent moralem Philosophiam studiosi, quàm ex ullo Platone, aut Aristotele. *Bullinger. Præfat. in Vers. Leo. Judæ.*

Παιδείαν συνέσεως καὶ ἐπιστήμης ἐχάραξεν ἐν τῷ βιβλίῳ τούτῳ Ἰησοῦς υἱὸς Σειρὰχ Ἱεροσολυμίτης, ὃς ἀνώμβρησε σοφίαν ἀπὸ καρδίας αὐτοῦ. μακάριος ὃς ἐν τούτοις ἀναστραφήσεται, καὶ ὁ θεὶς αὐτὰ ἐπὶ καρδίαν αὐτοῦ σοφισθήσεται. ἐὰν γὰρ αὐτὰ ποιήσῃ, πρὸς πάντα ἰσχύσει. (Cap. 50.)

Ἴδετε, ὅτι οὐκ ἐμοὶ μόνῳ ἐκοπίασα, ἀλλὰ πᾶσι τοῖς ἐκζητοῦσι σοφίαν. (Cap. 24.)

A

COMMENTARY

UPON

THE BOOK OF ECCLESIASTICUS.

TO THE RIGHT REVEREND FATHER IN GOD,

JOHN,

LORD BISHOP OF LINCOLN.

My Lord,

THE great regard which you have always shewn for whatever may tend to promote the cause of virtue and goodness, and the affection which you were pleased to express for your clergy, encourage me to hope for a favourable acceptance of the following sheets.

The excellent morality of The Wisdom of the Son of Sirach, and the justness of its observations, which have stood the test, and gained the approbation, of so many successive ages, have deservedly recommended it to general esteem. A celebrated metropolitan,* in particular, one of the early lights of the Reformation, had such a high opinion of its worth, and the great usefulness of its being thoroughly understood, that he purposely engaged the learned Drusius to undertake an illustration of it, under his patronage and encouragement.

Though I might, after the example of our author, in celebrating such famous men, as *are leaders of the people by their counsel, wise and eloquent in their instructions, and by their knowledge of learning meet for great purposes,* be induced to attempt a parallel between his favourite character, (chap. l.) and that of your Lordship, yet I choose religiously to adhere to the advice of this wise writer, not to offend in the presence of great men, nor to court favour by the mean artifice of flattery.

May the same good providence of God, which, from a calamity that threatened your life, reserved your Lordship for the happiness of this diocess, still continue to watch over you for the future benefit and service of his church.

I am, my Lord,

Your Lordship's most dutiful and obedient servant,

RICHARD ARNALD.

* Archbishop Whitgift.

PREFACE.

THE book of Ecclesiasticus, according to some writers, is so called, because the ancients divided the books of the Old Testament volume into four sorts; the first contained the Pentateuch, the second the Prophets, the third the Hagiographa, the fourth the Ecclesiastical or Apocryphal Books, as not being in the Jewish canon. Among the Ecclesiastical Books, this of Jesus, the son of Sirach, being most remarkable and useful, it was κατ' ἐξοχήν called Ecclesiasticus, whilst the rest of the same class have lost their name. According to others, this title was given by the Latins to it, to denote its use in the church, its being read for the sake of edification in the public religious assemblies; or, lastly, because, like Solomon's Ecclesiastes, which it resembles in name, as well as matter, it teaches and instructs such as attend to it by the admirable precepts which it delivers, and the earnest and frequent exhortations therein to wisdom, which in these sapiential books is another word for religion. In the printed Greek copies it is improperly styled *The Wisdom of Sirach,* which is an abbreviation made with great absurdity; for it ascribes the book to Sirach, who was neither the author nor the translator of it, and therefore could neither way have any relation to it. It is more usually and properly called, *The Wisdom of Jesus the Son of Sirach,* because wisdom, in some branch or other of it, is the subject of the whole book.

The author opens his work with the eulogium of wisdom in general; then he enters into a variety of useful particulars, and continues to deliver many important precepts and instructive lessons, for the right conduct of life, to chap. xxiv. where wisdom is supposed to speak herself in person, and by the most engaging persuasive motives, which are continued to chap. xlii. 15. invites men to the practice of virtue, and the pursuit of what is lovely and of good report; where his collection of wise sentences and proverbs ends. He then, by way of epilogue, solemnly enters upon a pious hymn, wherein he extols the works of God, his infinite wisdom and power displayed in them, and, in dwelling upon his praises, his rapture and transport are so great, that he exceeds himself, and almost what is human,

in the sublimity of his sentiments: and at length finishes the whole with a panegyric, or solemn commemoration of the most celebrated worthies of his own nation, illustrious instances in their respective generations of the several virtues he has been recommending. Manifestly copying in this division, says Valesius, the method and order of Solomon, and exhibiting, like him, Proverbs, Ecclesiastes, and Canticles, not in separate books indeed, but as parts of the same work. (Not. ad Script. Eccl. Euseb. lib. iv. cap. 22.)

The ancients styled this book by the Greek name Πανάρετος, signifying that it treats of and comprises all sorts of virtues. And indeed it is a system of morality so full and comprehensive, as that there is scarce any virtue which this excellent piece does not recommend, and lay down rules for obtaining it; nor a vice, or indecorum, which it does not expose and discourage; it forms the manners of persons of all ages, sexes, and conditions, by an infinity almost of useful maxims and instructions. One learns from it all the duties of religion and civil life, both what piety commands, and politeness and good manners expect. Every one may here discover, so full and obvious is it, what he owes to God, to his country, his neighbourhood, his family, and to himself; how to behave in the different relations of life, either to superiors or inferiors, friends or enemies; and so it may be thought, as indeed some have represented it, to comprise all the duties of both tables: for the precepts which it delivers, and the principal matters which it treats of, may be divided into four sorts: 1. Theological. 2. Political. 3. Economical. 4. Ethical; or rules respecting all sorts of men indifferently, however placed or circumstantiated. These four heads take in most, if not all, the maxims of this book, so that what lies dispersed in the great volumes of philosophers and moralists, is collected into a short compass, and to be found here as it were in miniature: in short, the author has given us at once a whole treasury of wisdom, and with great profusion has intermixed reflections, counsels, exhortations, reproofs, examples, prayers, praises, &c. so that truth appears in different attitudes and forms, but beautiful and engaging under each, and shines with so complicated a lustre, as cannot but draw attention, and command respect and admiration. But besides the excellent moral instructions here given, some learned men have discovered in it certain vestiges of a more deep and recondite wisdom, and judge it to contain the more secret *Solomoniac wisdom;* (see Lee's Dissert. on the second book of Esdras, p. 32.) which probably was taught in the schools of the prophets, and, after the cessation of them, in those of the great doctors of the law, and interpreters of the sacred writings.

It was composed originally for the use and advantage of those, who were disposed to regulate their lives agreeably to the laws of God; with this view the grandson rendered it into Greek, and with the same design has it been translated into many other ancient and modern languages. On the same account, as being an instructive manual, and good for the use of edifying, has it met with general esteem, especially in the western church, and introduced by our first reformers, and the venerable compilers of our articles, into the public service. Nor can it fail of producing, in such as are well-disposed, those fruits, which one never fails of gathering from the knowledge of truth, when searched after, not merely as matter of speculation or curiosity, but with an honest intention to practise what it teaches. For this reason, as well as to enforce the author's precepts, and make his design more useful and extensive, I have sometimes ventured beyond the common and literal sense, and have accommodated a more exalted and spiritual one, extracted either from the valuable comment of Messieurs of Port-Royal, or what occurred to me, and seemed naturally to arise from the text itself, and might, without violence, be inferred from it: by this means I have brought home to Christians what, by this writer, was originally directed to the Jews, and have assisted the reader to find out the duties of the *new* law, in the letter and precepts of the *old* one.

There is one more excellency which I must not omit, which is common to this with the book of Proverbs, that the maxims are delivered in a way the most useful and beneficial, in such short and weighty apophthegms, as may most strongly affect the mind, and yet not overcharge the memory; a method in which the wisdom of the ancients thought it most proper to deliver the rites and mysteries of religion, as well as their civil laws and constitutions. For truths which depend upon demonstration and a long and abstruse chain of reasoning, are not so obvious to all capacities, as those which are couched in short memorial sentences, in expressive aphorisms, in single and often independent propositions, as all collections of proverbial and sententious truths are, which being founded upon experience, and authorized by the observation of others, are admitted as just and approved maxims, and as such successively handed down to posterity; and every age confirms, and finds the benefit of them.

Though it is indubitably certain, that this book was not written by Solomon, who lived many ages after, and there are in the work itself internal marks to disprove such a claim, yet it hath been ascribed to him on account of the great resemblance of matter and style, and made by the Latin church, to be one of his five books, as they are called, and is so quoted by several of the fathers, and as such in most copies joined with them, and like them wrote stiche-wise in the Alexandrian MS. and supposed, according to Epiphanius, to be written originally in metre. St. Jerome says, that he himself saw a Hebrew copy of this work, not under the name of Wisdom, but of Parables, or Proverbs. (Præf. in Prov.) Munster also and Fagius mention others; but Scaliger, Drusius, and Huetius, think none of these to be the original, but either Ben-Sira's alphabet, or some late Hebrew version made from the Greek, such as that which appeared of the book of Tobit, which Fabricius mentions. (Bibl. Gr. tom. ii.) And indeed it must be acknowledged, that this book is composed very much in imitation of the Proverbs of Solomon, and very frequently alludes to and copies from them; hence by Athanasius, or the author of the anonymous Prologue, this writer is said to be ὁπαδὸς τοῦ Σολομῶντος, with this difference only, that the sentences of the book of Proverbs are not so closely connected, especially from the tenth chapter of that work, as those of this writer, who more frequently ranges, under distinct heads, what he observes upon the same subject, and in the Roman edit. and some MSS. titles are occasionally prefixed to some chapters, denoting the contents of what follows, though even this of

our author might have been more perfect in this respect, as his reflections upon similar occasions lie too much dispersed, and the distribution of chapters not regular, being probably different collections by him, and not sorted so orderly by the translator, as one might expect, and as is intimated in the first Prologue.

We are therein informed, that the Hebrew Sirachides, gathered many grave and short sentences of wise men that had been before him, some scattered ones, or remains probably, of Solomon's *three thousand proverbs*, (1 Kings iv. 32.) successively delivered down. (See Bartoloccius, Bibl. Rabbin. tom. i. p. 249. Huetius, Dem. Evang. prop. 4.) Nor is it to be doubted, but that many useful maxims of other learned men, as well as some of his own, were added by the last Jesus, the son of Sirach, to his grandfather's book, or from marginal additions of other men's sayings of the like nature; which being too few to fill a book of themselves, and as other fugitive pieces liable to be lost, if not collected together, they were joined to this larger work of the same kind, to be ready at hand, when occasionally looked for. Thus Solomon's Proverbs were augmented with a new collection, by the men of Hezekiah, taken, as some imagine, from copies of Solomon's Proverbs, with these sayings added, which therefore passed under the name of Solomon. Be that as it will, such books of apophthegms were made, as it were, heads of a common-place book, to which things of the same nature were reduced. So the ancient vocabularies have come to be enriched with many new words, by their possessors in different successive ages. We cannot otherwise account for the variations in the several Greek copies of Ecclesiasticus, and the translations of it, nor for the entire sentences which are found in some and wanting in other copies. And I have sometimes been inclined to think that text, vi. 22. *Wisdom is according to her name, and is not manifest unto many*, is one addition of the translator, where he derives the Greek word σοφία, from a Hebrew one, which signifies *covered*, or *hid*, which the elder Jesus, who wrote in Hebrew, could not do, but his grandson might, who was skilled in that and the Hebrew tongue. And the like probably may be observed of xliii. 8. as the reading is in all the present Greek copies.

The Hebrew Sirachides wrote his book in the language of the Jews of Jerusalem, such as was used after their return from the captivity, probably either in the Chaldee dialect, or Syriac, as a manual for the Jews in Egypt. The learned suppose the original work itself to have come down imperfect, either through the author's death, or the loss of some part of it in Egypt: (see Bishop Chandler's Vindic. of Def. p. 81—85.) which may perhaps account for the great incoherence and abrupt transition in many places. We have no authentic monument whereby we can know how long the original was preserved; it is supposed to have been lost, either in troublesome times, or dropped through disuse. The Greek is the present and only original, and is the most early and authentic translation of this work, made for the use of the Jews in Egypt in their dispersion, who had then almost all forgot their native tongue; and so this, as well as other books, not canonical in that language, might easily be lost. It seems to have been too literal a translation, which often occasions the sense to be either obscure or deficient. The translator himself has the modesty to acknowledge, that he doubts he has failed in expressing the full spirit of the then language, whether it was the ancient and pure, or more modern and corrupt Hebrew, and ingenuously apologizes for not coming up to the exact propriety and expressiveness of the original; which might indeed easily happen, as it has to the law and the prophets, which lose much of their energy, when attempted in another language, as is well urged in his favour in the second Prologue. It is well if inaccuracy be his only fault; Drusius seems to think, that he has sometimes actually mistaken the meaning of the original in some of the more obscure and intricate passages; and no wonder that this too should happen, for even the Greek version of the canonical books has often stumbled on seemingly-plain ground.

There is a strange transposition of chapters in the best Greek copies of this book, from chap. xxx. to xxxvi. to say nothing of whole sentences or verses so transposed, on which account the printed editions, as may well be expected, greatly differ from one another; these, with the number of various readings, which Hœschelius has collected with much exactness, and are chargeable chiefly on the carelessness of transcribers, shew the present state of it to be corrupt and mutilated. And with respect to the Greek translation itself, I am far from contending that the language is beautiful, or altogether correct. On the contrary, it does not always seem agreeable in construction to the received rules of grammar; and especially the uncommon use of the Greek particles, so frequently to be met with in it, has been objected to, as harsh: but these particularities I conceive mostly owing to the idiom of the Greek Macedonian language, and are not so properly faults, as modes of that adopted tongue. But that it abounds with solecisms, as Camerarius and others have charged it with, I cannot admit. For the Alexandrine Greek, in which dialect this book, as we at present have it, undoubtedly was written, however wide from the common and received way of writing, has yet, by some men of learning, been observed to concur with it very surprisingly, where one would not expect it. Hebraisms indeed often occur in the text, and so they do in the Greek one of the Old and New Testament; but they are not reckoned by the judicious faults or blemishes. Philo, I believe, is not oftener guilty of solecisms than other Greek writers, nor the Christian fathers, who wrote in Egypt, nor do the LXX. often transgress in this way, unless when the perplexity of the original, or their defect of understanding it, drove them accidentally so to do, which perhaps may be the case of the translator of this book.

I have before intimated, that in his version, he often uses the Macedonian Greek language; for from the time of Alexander the Great, it is certain, the Jews began to hellenize, and that the Greek tongue, spoken by the Macedonians, became more common among them. And indeed, it is no wonder that the Jews of Alexandria, to whom that monarch, and Ptolemy Soter after his death, granted the same privileges with the Macedonians, and other Greeks, should, by their constant intercourse with the other citizens, among whom they were there mingled, be necessitated to learn and constantly use the Greek language, and that *that* should happen to them here, as did before at Babylon on the like occasion; I mean that, by ac-

customing themselves to a foreign language, they should forget their own. And this will appear the more probable, as we learn from Philo, Josephus, and the apocryphal writings, particularly the books of Maccabees, Wisdom, and this of Ecclesiasticus, in which frequent allusion is made to Grecian rites and customs, that the Jews had learned their philosophy, and embraced several of their opinions, ever since their conversing with that people under Alexander the Great, the Ptolemies, and Seleucidæ his successors, who reigned in Egypt and Syria.

The old versions, particularly the Syriac and Arabic, are sometimes so wide from the Greek, that one scarce knows how to believe that they were made from it, often inserting long paraphrases foreign to it, and in other places omitting as much; and yet there is no good reason to think that they translated from any Hebrew copy: if that indeed was certain, they would stand on an equal foot with the Greek, excepting its being translated so early, and by so near a relation. Nor do the oriental versions agree any better with the Latin. As to the Vulgate in particular, it is uncertain what copy it follows, or of what authority that copy was: it sometimes adds whole sentences, which have nothing to answer them in the Greek: possibly the translator, to be more explicit, gave two renderings of the same sentence, or, as Huetius conjectures, inserted some parallel maxims from some other work. It does not appear to have been interpolated, except some marginal annotations should accidentally have crept into the text, much less to have been corrupted with design by an officious hand: and there is still less reason to assert, that any alterations have been made by the pious fraud of some Christian, to make it conform to and countenance some favourite sentiments and opinions, as Grotius has, without any warrant or proof, more than once intimated. Bossuet, Calmet, and the other commentators, follow the Vulgate too implicitly and securely, and make that version the foundation of their annotations, and no wonder that the popish expositors should adhere religiously to it, which the council of Trent has confirmed and ratified. It may be observed of all these, and of Grotius himself among the rest, that by commenting from this, instead of the Greek, which serves now for the original, a sense is often given either superfluous or foreign to the author's meaning.

The old English versions, as Coverdale's and the Bishops' Bible, generally copy the Vulgate too closely, imitating and transcribing it in many [faulty] instances: the Geneva often departs from it for the better. Our last translators are not so servile, nor do they follow any one Greek copy invariably, as it is difficult, I may say, impossible, to fix upon any one copy as the true standard of the rest; but they seem chiefly to have regarded the Complut. which, though it lies under a suspicion of conforming its Greek to the Vulgate; yet Dr. Grabe (Prolegom. cap. 3. §. 1.) says, it exhibits a text in this book, "Non nuper fictum aut interpolatum, sed jam olim a Patribus ita lectum." But they scruple not occasionally to prefer the Latin before the Greek, where they think it gives a better sense, and sometimes even to adopt conjectures, unsupported by any copy, for the same purpose. But upon the whole, either not attending sufficiently to the scope of the context, or not expressing fully the spirit and propriety of the Greek, their rendering is in very many places inaccurate and obscure, and in some faulty and mistaken. These defects are indeed discernible in many translations, made immediately from the original; but they must necessarily be more numerous, where translations are made from one another, as most of our English ones probably are; which holds true of the canonical books (see Boyle on the Style of the Holy Scriptures), as well as of the apocryphal writings.

The learned are divided in their sentiments about the time of writing this book. The first opinion is of those, who refer it to the reign of Solomon, and make that prince to be the author of it. But to the reasons before hinted at against this notion, we may add, that this writer speaks of Solomon himself, very much to his discredit; of the kings his successors; of prophets, and other famous men, who lived before and after the Babylonish captivity; of the twelve minor prophets, and cites the very words of Malachi, the last of them. He mentions also Simon the high-priest, whose time, whether we understand it of the first or second of that name, will by no means synchronize to the era of Solomon's reign. And the author in some passages (as xxxiv. 11, 12. li. 6.) discovers certain particulars of his own life, which cannot be applied to that prince. The second is of such as place this writer under the pontificate of Eleazar, and in the reign of Ptolemy Philadelph, between A. M. 3711. the supposed year of Simon the Just's death, and A. M. 3783. the year of Evergetes the First's death, according to Usher, and other chronologers. This opinion is in part admissible, and may be true so far as it relates to this writer's going into Egypt, but not as to the time of his writing this book of Ecclesiasticus, which was under another reign, and in his more advanced age. The third is of those, who place him either under the pontificate of Simon II. of whom they understand chap. l. or of Onias III. before Christ. cir. 171 years, and make him (the grandfather) to go, or rather flee into Egypt, on account of the persecutions and distresses which the Jews suffered under Antiochus Epiphanes, to whose troublesome times they refer chap. xxxiv. xxxv. xxxvi. li. This opinion is as much too late for the author's writing his original work, and agrees not with his seeing Simon the Just officiate, mentioned chap. l. nor does it allow a sufficient distance of time between the two Sirachides, the author and the Greek translator, the latter of whom translated, as he himself says, under Evergetes, which must mean the second of that name. The new hypothesis advanced in the following Discourse of the irrespective times, makes the grandfather to have written Ecclesiasticus sometime under Evergetes I. about 232 years before Christ, and the grandson to have translated in the first year of Evergetes II. or rather of the joint reign of the two brothers. Which date is proposed as most probable, because otherwise the life of the translator would be carried beyond the age of man, as will appear distinctly from the chronological table annexed; for the favour of which I am obliged to the singular goodness of a very learned prelate, to whom religion and the republic of letters are greatly indebted, and whose sentiments on all occasions are so just, that every the least work of his is truly valuable.

Some disputes have been raised concerning this writer,

from his being called *Jesus, the son of Sirach.* From the first some have contended, that the author of this book was Jesus, son of Josedec the high-priest, mentioned Hag. i. 1. as we meet with several of this name in the Jewish history; but as that Jesus lived in the times of Zachary, Malachi, Ezra, and Nehemiah, he must have been some centuries before our author; for these holy men flourished under Darius Hystaspes, who preceded even Alexander the Great two hundred years: but this writer lived after prophecy had ceased, after the time of Ezra, and the perfecting the canon, even after that of Simon the Just, the last, as is generally supposed, of the men of the great synagogue, from whose family, by Eleazar, probably this writer was descended. From the second, *viz. son of Sirach,* it has been alleged by some rabbins and Christian writers, that, as the Jews have now a book among them which they call the book of *Ben-Sira, i. e.* the book of the son of Sira; and this book containing a collection of moral sayings, this *Ben-Sira,* or the son of Sira (of whose proverbs Fagius has given two alphabets in Hebrew and Chaldee, with a Latin version), is the same with *Ben-Sirach,* or the son of Sirach, and his book the same as that of Ecclesiasticus. But this surmise seems to be founded only in the similitude of the names of these authors; for there is so far from being a perfect agreement or a conformity of sentiments between them, that *Ben-Sira's* alphabet has many things which the other has not, and some quite contrary to it, (see note on xxv. 26.) and others trifling, ridiculous, or indefensible, as will appear from a comparison of the sentences, which Corn. a Lapide, to prove them different persons, has prefixed to his commentary. Those few parallel ones which we meet with, possibly Jesus might adopt, and insert into his own work, as there is a very considerable difference betwixt them in point of time likewise. For this *Ben-Sira,* according to some Jewish writers, was the son or nephew of Jeremiah, and not long after his time, and had a son named Uziel, and a grandson Joseph (names which suit not either the author or the translator), and so must have lived in the time of the captivity, or soon after the return from it; but the author of Ecclesiasticus flourished after the time of Alexander the Great, and the establishment of the Greek monarchy. (See Buxt. and Bartolocc. Bibl. Rabbin.) With as little reason is Jesus, the writer of this book, supposed by others to be one of the LXX. interpreters; for though it is probable he went into Egypt in the time of Ptolemy Philadelph, yet that he was sent thither, or assisted in that translation, or took the hint from questions proposed to those interpreters, to set about his own work of moral sentences and apophthegms, is all conjecture. This notion took its rise probably from Aristeus mentioning one of that name amongst those interpreters, which, suppose it true, though his account is generally reckoned fabulous, is not sufficient to determine that Jesus, the son of Sirach, was the person.

I have, in the comment on the book of Wisdom,* considered and examined the principal councils, on the sanction of which the Romanists ground the canonicalness of this, and the other apocryphal writings, to which I beg leave to refer the reader: at present I shall take notice of and confute another pretence, which is urged by some of that communion,* *viz.* that besides the first canon of Scripture, made in the time of Esdras, there was another added in the time of Eleazar the high-priest, by a council then assembled at Jerusalem, when they sent their seventy-two interpreters to Ptolemy, king of Egypt, for the translating their Hebrew Bible into Greek, in which council they canonized the books of Tobit, Ecclesiasticus, and some others. In answer to this, I observe,—1. That it does not appear by any evidence that the Jews ever had any such second canon among them. 2. Had there been any such, they were too tenacious of their laws, and the traditions of their elders, ever to have parted with it. 3. To what purpose should they afterward reject such a canon, or what would they have gained by it? Possibly they might have been willing to abolish or mutilate those Scriptures, as Isaiah and Daniel, which prophesied of the coming of Christ, at the time when they rejected him; but what should induce them to attempt an alteration as to these books in which there are no such prophecies against them? 4. Had these, now called *apocryphal* books, ever been made parts of the canonical Scriptures, it would have been a wicked sacrilege in the Jews after to have rejected them; nor would Christ, that so often and sharply reproves them for taking away the true sense of Scripture, have failed to have condemned them more severely for renouncing whole books of it. As there is then no such canon any where to be produced, nor any probability that the Jews should receive any such, who religiously adhered to the first as delivered to them by the prophets, and still less reason to imagine that they ever should part with it afterward, if once authorized, it is as clear as any evidence can make it, that there never was any such second canon of Scripture made by a council of Jerusalem. (See Cosin's Schol. Hist. p. 14, &c.) Calmet indeed says, that it is a received opinion of the catholic church, that this book was placed in the canon of Scripture; and that it may be demonstrated by the testimony of several fathers, and by the tradition of all Christian churches, and by its being quoted by a great number of ecclesiastical writers, as a work inspired by the Holy Ghost. To the first assertion I answer,—that if, by the catholic church, he means the church universal, it is not true. Episcopius, to shew the agreement of Christian churches with the Jews in this point, enumerates the decisions of nine of the eastern, nine of the western, and two of the African churches, determining for the canon as we now have it, and excluding all other, but the twenty-two books received by the Jewish church, and contained in the Hebrew Bible. (See Joseph. cont. App. lib. i.) If, by catholic church, he means that of Rome in particular, her judgment cannot outweigh the decisions of a larger number, and churches of greater authority, *viz.* those of Jerusalem, Alexandria, Antioch, and Constantinople, to the contrary. As to the second pretence, that the fathers revere and quote this book as Scripture, it may be replied, 1. That the term *scripture* is often taken laxly, to signify any ancient ecclesiastical writings, containing excellent and pious instructions in them; in

* Annotat. on Calmet's Preface.

* Genebrard, Maldonate, Serarius, Perron, &c.

regard whereof this book, and the other of Wisdom, may have been called holy writings, and Divine books, and sometimes canonical ones, but not in so true and strict a sense as the other uncontroverted books are. 2. That when either the Greek or Latin fathers make a more honourable mention of them, and attribute to them the title of holy writings; yet this does not place them higher than in the second rank of scriptures, which are of a lesser, imperfect, and doubtful authority.

I shall, in a third and last part, which will finish my whole design, attempt to illustrate in the same manner the books of Tobit, Judith, Baruch, &c. to which I shall add some strictures and observations on particular passages in the books of Maccabees and Esdras. And this, God willing, shall follow with all convenient speed.

PROLOGUE.

ALMOST after all the prophets.] Either this is a mistake, or they mistake who make Malachi the last of all the prophets; for should we understand this of Jesus the grandfather (to carry the matter as high as possible), though undoubtedly the grandson is meant here, as the learned have very justly observed that this book was wrote in the third century before Christ, and translated about a hundred and thirty-three years before his advent; (see Bishop Chandler's Def. p. 41.) we cannot reconcile the assertion here with the time in which chronologers have fixed the death of Malachi, and the completing of the canon; which Helvicus, Prideaux, Usher, place about anno 428. Artaxerxes 37. except the word *prophet* is to be taken in a more lax and extensive sense. (See following Discourse.)

PROLOGUE II.

FOR in the eight-and-thirtieth year coming into Egypt, when Evergetes was king, &c.] The learned are greatly divided how to settle this difficulty: they are not agreed whether the words should be understood of the thirty-eighth year of the translator, or of the years of the reign of Evergetes, or of the thirty-eighth year of jubilee, or of the thirty-eighth of the Dionysian era, or of the thirty-eighth year of the Jews' deliverance from slavery under Ptolemy Philadelph, or of the thirty-eighth year from the grandfather's writing his book in Hebrew, or of the thirty-eighth year from the grandson's coming into Egypt. See following Discourse, where these opinions are discussed, and the difficulty cleared up.

I found a book of no small learning; therefore I thought it most necessary for me to bestow some diligence and travail to interpret it.] Our translators suppose the book he translated to be the same that he found: but can this be? was he a stranger to his grandfather's work till he happened to meet with it in Egypt? The account in the former prologue is, that the original work was transmitted from father to son; *viz.* by Jesus the elder to Sirach, and by Sirach to Jesus the translator; and no doubt but it was preserved by them as a most valuable work in their family. Of this, indeed, Jesus the translator gives some account above; and yet by this expression it seems as if he met with his grandfather's work by mere chance in Egypt, which is not an easy supposition. May not ἀφόμοιον here stand for, and relate to, some other book, the meeting with which was his inducement to translate his grandfather's work in like manner? for they seem to be plainly distinguished, as two different works, but of the same nature and kind: ἀφόμοιον, which is properly rendered here, from the Greek, *exemplar* in the Polyglot Bibles, does not signify a copy or transcript of the original book (nor is it usual, speaking of a copy, to say, *exemplar non parvæ doctrinæ*), but means a learned and ingenious performance of the like kind, which moved him to an imitation of it in a similar case, to translate the work he had before spoken of, and to publish it for the sake of his countrymen in dispersion. Though ἀφόμοιος is *dissimilis*, ἀφόμοιον here must be understood in the sense of ἀφομοίωμα, *similitude* or *likeness*. And what book so likely to be this ἀφομοίωμα, as one of the τῶν πατρίων Βιβλίων written after the prophets? and among these what so probable, says a very learned friend, to whom I am not a little indebted in the following work, "as the Wisdom of Solomon in particular, the translation of which into Greek he might first meet with in Egypt, after he had made some stay there; and which, being done with great skill, and proving very instructive, might be his motive to think of doing the like with his grandfather's collection of sentences, which were of the same kind, and partly on the same subject? (See first Prolog.) This likewise might be his inducement to entitle his work in the same manner, *Wisdom*. For the first Prologue says, *he gave it this name*, and that Jesus did imitate Solomon, which perhaps was the reason why one is tacked or joined to the other. Our translation, therefore, of the above-said passage (he conceives) should run thus: *For in the thirty-eighth year* (of my age) *being in Egypt, in the reign of Evergetes, and staying there some time, I met with a learned and instructive tract or instance of this kind; and thereupon I myself* [αὐτὸς] *thought I was bound to apply myself with close study and diligence, to the rendering into Greek this same book,* τήνδε τὴν βίβλον; *viz.* his grandfather's, which he before recommended as a most useful book. This makes his whole Prologue consistent with itself, and to be easy and natural, and likewise conformable to the account given in the anonymous Prologue above." I could not conceal from the reader this ingenious conjecture; how far the circumstance of time, and the era of the respective writers, will confirm it, the learned must determine.

A

DISCOURSE

CONCERNING

THE AGE OF THE TWO SIRACHIDES,

ONE THE AUTHOR, THE OTHER THE GREEK TRANSLATOR,

OF

THE BOOK OF ECCLESIASTICUS.

WHERE there are intrinsic characters in any author, that shew the age he did or did not live in, or give ground for reasonable conjectures of the time he wrote in, little notice should be taken of any authorities to the contrary from writers of a distant, subsequent age, to the prejudice of the author, whose characters they overlook or contradict. This is the case of the prologue of St. Athanasius, which is joined with the prologue of the Greek translator of the book Ecclesiasticus. It is probable he is the same Athanasius, bishop of Alexandria, as Euthalius dedicated his edition of the Acts and Epistles to, who flourished between the years 458 and 490, as is proved by Zacagny the editor: and if so, he was above a century at least from the age of the great Athanasius, and at too great a distance from the age of the translator of Ecclesiasticus, to be regarded in any historical or chronological point, wherein he differs from that translator.

This I take to be the shortest way of getting rid of the first difficulty in the prologue of Athanasius the younger. The age of Malachi is too well settled to be shaken by so modern an authority; and for the author of the Hebrew Ecclesiasticus, he is in several places express against the assertions or deductions that may be drawn from any expressions in the prologue aforesaid. For instance, the Hebrew Sirachides speaks in the praise of the twelve minor prophets, xlix. 10. *And of the twelve prophets let the memorial be blessed.*—So that he not only lived after them, but even after the prophecies were collected into one volume, which went under the denomination of the Twelve Prophets, as did the collection of the five books of Moses under the name of the Pentateuch, and of the Octateuch, when the three other books were added to it.

And to be sure that Malachi, the last prophet, made one in the collection of the twelve prophets, the same Hebrew Ecclesiasticus quotes the very words of Malachi, as a prediction of his, then yet to be fulfilled. For speaking of Elias, who, as Malachi foretold, was to come before the great and terrible day of the Lord, he epitomizes what Malachi had said upon that occasion; (iv. 5, 6.) *Elias* (says he) *was ordained to pacify the Lord's judgment before it breaks forth.* And then quotes the very words of Malachi, (xlviii. 10.) *To turn the heart of the father unto the son.*

But how then are we to understand Athanasius when he says, "The son of Sirach lived almost after all the prophets?" It is of no consequence whether we understand him at all. If he meant almost after the twelve, or any of the minor prophets, he is plainly mistaken. And if he uses the word *prophet* in any other sense, it is foreign to your purpose. Possibly he might learn of the Jews (who esteemed the בת־קול to be a lower degree of prophecy) to call those prophets who are favoured with that gentle voice: or rather, with Josephus, to term some holy men prophets, who lived in the interval between the ceasing of prophecy and the advent of Christ, and predicted a few future events, relating to public or private affairs, which came to pass accordingly, as Josephus affirms.

The same prologue of Athanasius affirms, that Sirachides was no less *famous for wisdom than Solomon*, which, I think, intends no more than that his collection of wise, pithy sayings, was in as great repute, was known and read as much as the Proverbs of Solomon, which were in the highest esteem for their wisdom and learning. As much as to say,—Sirachides was looked on as another Solomon, for his wise, moral, and economical precepts. Eastern comparisons (and herein the Egyptians imitated them) are not to be stretched to every degree of equality. Sirachides might imitate Solomon, and resemble him in many things, without coming up to his full height of wisdom, much less to his spirit of inspiration.

The learned are indeed much divided in opinion, touching the thirty-eighth year, mentioned in the prologue of the Greek Sirachides, but most of their reasons may be answered easily, and methinks I see, in the prologue itself, light enough how to understand it differently from them all. His words are these: Ἐν τῷ λή ἔτει (ἐπὶ τοῦ Εὐεργέτου Βασιλέως) παραγενηθεὶς εἰς Αἴγυπτον καὶ συγχρονίσας, εὗρον οὐ μικρᾶς παιδείας ἀφόμοιον: of which I take the sense to be this, "For in the thirty-eighth year (Evergetes being then king) *after I had come into Egypt and sojourned there* all that whole long time, I met with a copy or exemplar of this book, fraught with no small learning."—To synchronize, is to be equal in time or duration with some other thing: and here is nothing to synchronize with besides the thirty-eight years of his abode in Egypt, which began from the year of his first entrance into that country, and concurred with the succeeding years to the thirty-eighth.

I am aware that ἀφόμοιον or ἐφόμοιον (as some manuscripts have it) is not classical Greek. For though ἀφόμοιος doth usually stand in the Greek writers for *unlike*, taking the particle ἀπὸ in a contrary sense to that I use it in, yet since ἀφομοίωσις commonly signifies *similitude*, I cannot see why ἀφόμοιον may not signify a counterpart of a writing, copied *upon*, *from*, or *after* it. It must be remembered, that in Alexandria, the common people, as yet, spoke Macedonian Greek, and our translator, conversing much with them, might fall into their dialect, or compound Greek words as they did, though not so much in use before him, when he thought them to be most expressive of his meaning.

They that understand this thirty-eighth year of part of the jubilee year, surely did not consider that those years, no more than the sabbatical years, were observed out of the land of Canaan. The design of the jubilee was, to preserve the inheritances of families within their own proper tribes; and therefore when a possessor, through misfortune, or luxurious living, had been forced to mortgage his estate, it was ordained to be restored to him or his heirs, at or after the revolution of fifty years, and so the inheritance was restored to the family that formerly possessed it; but as the Jews had no inheritances in their dispersions, the jubilee year was impracticable, and the observation of such an epoch needless, and next to impossible.

Nor will recourse to the Dionysian year help those who would accommodate this thirty-eighth year to that epoch; for his era beginning from the first of Ptolemy Philadelph, and Philadelph reigning but thirty-eight years, according to Ptolemy's Canon, at most thirty-nine according to Josephus, the first of Evergetes must be the thirty-ninth or fortieth of the Dionysian era, and consequently exceeds a year or two the thirty-eighth year of the Greek Sirachides.

The year of the Jews' deliverance from slavery, under Ptolemy Philadelph, bids fairest for a Jewish epoch to be remembered in Egypt; but as this deliverance has no other nor better authority than that of Aristeus (for Josephus follows him) the fact is doubtful, especially since this deliverance is said to be purchased with a large sum of money by the Jews, which how they that were slaves, and not long ago led captives into Egypt, were able to amass, is not easy to guess. The year of this deliverance is not mentioned by Aristeus. Eusebius (upon what authority I know not) places it in the second or third year of the reign of Philadelphus; but that is most improbable, that a wise king, just come to the throne of a newly-conquered kingdom, should make it one of his first acts to do the most provoking thing possible to a superstitious, changeable, seditious people, *viz.* the procuring the publication of a book that rallied their religion and their gods, and exposed the tyranny and cruelty of their ancestor kings, and perpetuated the history of the shameful destruction of their nation, in the cause of those very Jews that were now again their slaves. Scaliger, therefore, from the reckoning of Julius Africanus, places it in the latter end of his reign. By the computation therefore of Julius Africanus, this version was not made under Evergetes the First, for he reigned but twenty-four years; and add to those twenty-four years the five or six years of Philadelph, after the Sirachides had made this pretended Greek version, and you get no higher than five or six years more, which fall short of the thirty-eight years in the prologue.

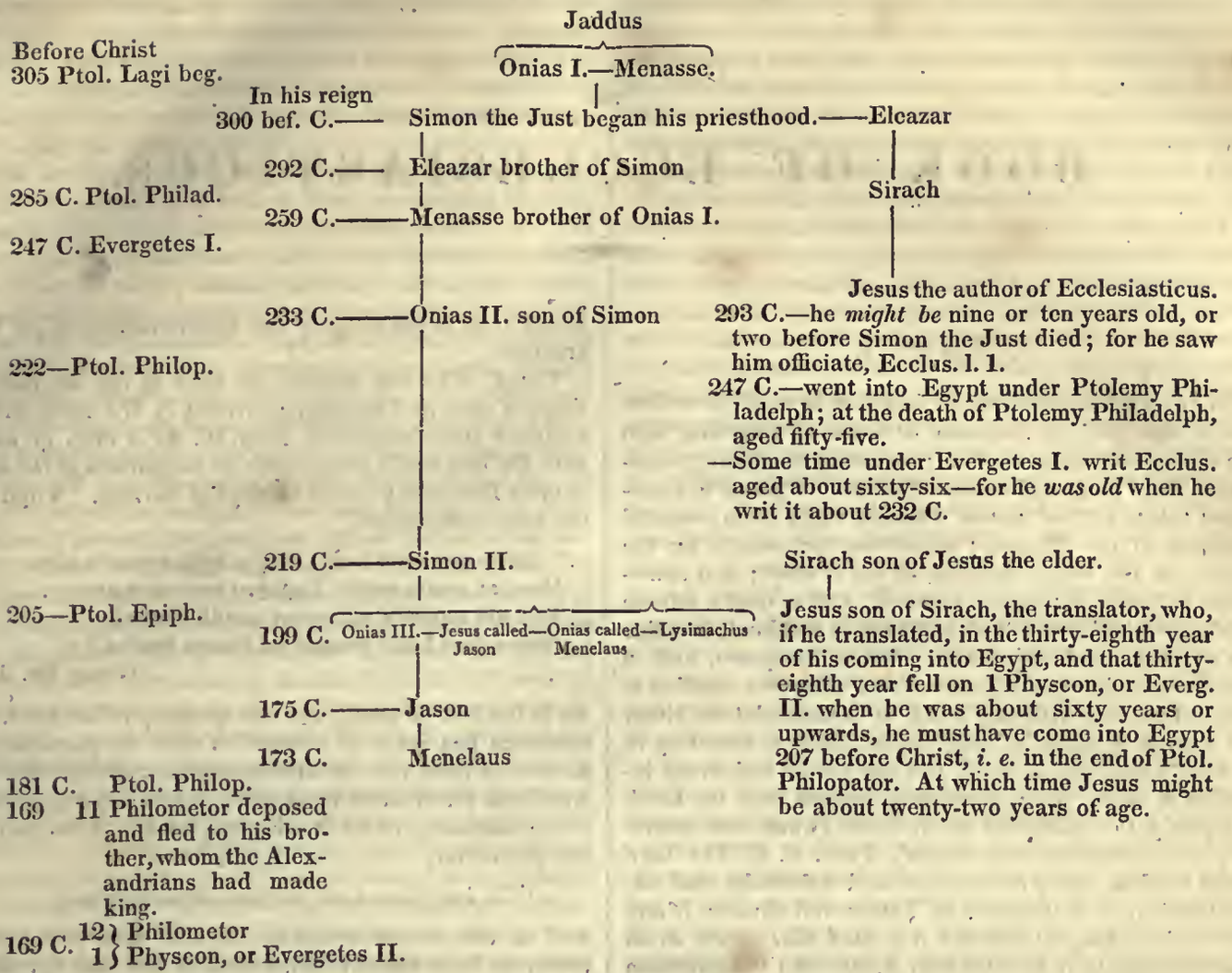
Indeed, by Eusebius's computation, the Greek Sirachides might come into Egypt, and begin his translation the second or third of Evergetes; but then there are other circumstances that overthrow this opinion also; for the Hebrew Sirachides writ his book under a king of Egypt, who persecuted the Jews, and from whom he was in danger of his life after many sufferings by false accusations, &c. This could not happen in Ptolemy Lagi's reign, because the elder Sirachides was scarcely born at that time, at least he was too young to repair into Egypt to get wisdom and knowledge, which, as he himself seems to intimate, was the end of his going thither, much less was he of an age capable of writing a book of such wise instructions and observations. Nor is it likely that he or his people should suffer such grievous things under Philadelph, a prince of a most humane temper; and particularly favourable to the Jewish nation, according to the same Eusebius: if then we bring the Hebrew Sirachides into Egypt, not sooner than the reign of Evergetes the First, the Greek Sirachides could not in his reign translate this book; for a proper interval must be allowed between the writing and the translation, much longer than the reign of Evergetes, or even of his successor. It must be considered the Hebrew Sirachides wrote his book in Hebrew, or in the language of the Jews at Jerusalem, as a manual for the Jews in Egypt, who must therefore be supposed able to read and understand well that language: but the Greek Sirachides therefore translated this book out of Hebrew, because the Jews had then almost all forgot their native tongue. Thus the Greek prologue of the translator; "Having found a copy of no small learning, or instruction, I thought it most necessary for me to bestow some diligence and travail to interpret it with great watchfulness and skill, in my leisure hours, to bring the book to an end, and set it forth or publish it for their use, who, in this Egyptian dispersion or peregrination, were given to study or learning, being before prepared in manners to live according to the law." This was the very end proposed by his grandfather in writing the book; "to the intent (says the translator, in the same prologue) that those which are desirous to learn, and are addicted to these things, might profit much more in living according to the law." Such a change in language in the same people might easily happen within the compass of three generations, or of a hundred and twenty years, and not much sooner; consequently the Greek translator did not tread too quick upon the heels of the Hebrew writer, but his age must be brought down to the reign of a later Ptolemy; and if he did translate, as he says he did, under Evergetes, he must be under Evergetes the Second, and at a good distance from Evergetes the First.

The opinion of those (which is the general opinion of learned men) who make this thirty-eighth year to be the year of his life, is liable to few or no exceptions; but it seems to be too vague an expression, without some word, expressive of his age, to restrain it to that sense, unless it should appear that such omissions are not unfrequent in this translation: the mention of his own age at all does not seem to be of any importance towards raising the value of the work itself; but the long stay in Egypt before he undertook it, implies that he was well qualified for such a work, and fully acquainted with the want his countrymen were in of such a translation.

The following genealogical table may contribute to strengthen what I have advanced above concerning the age the translator lived in; at least it will shew that Jesus the younger could not translate his grandfather's book under Evergetes the First.

I think it may be collected from several passages of Ecclesiasticus, that Sirachides the writer was of the priestly line, and if we may credit the reading in some Greek MSS. Ecclus. l. 3. he was descended from Eleazar, the brother of Simon Justus, the high-priest; and should that be allowed, I make Jesus, the son of Sirach the younger, to have translated thirty-eight years sooner than Archbishop Usher doth, *viz.* in the first year of Evergetes the Second, ante Chr. 169. and not in his thirty-eighth year, 132. which would protract the translator's life too long.

I would not be thought in the table to fix the year precisely, when each priest entered on his office. It is sufficient for our purpose, that it is near the time specified, allowing about thirty years to each priest's continuance in his office.



But, whether the elder Sirachides was of the family of Simon the high-priest by Eleazar or not, it is certain he was of a competent age to remember Simon's graceful performing of the duty of high-priest: that he was not of sufficient age and experience, before the reign of Evergetes I. to write his book, *in old age:* and that the reign of Evergetes I. was too short (twenty-four years) for his grandson in advanced years to translate this book under the same Evergetes: as, on the other hand, the grandson must have lived beyond the usual period of men, to begin this translation in the thirty-eighth of Evergetes II. according to Usher, or his father Sirach must have exceeded the like period, did he, tho son, at the thirty-eighth year of his life, reach the reign of Evergetes II. and yet his grandfather Jesus be acquainted with Simon the First.

E. Duresme.

THE

BOOK OF ECCLESIASTICUS.

CHAP. I.

Ver. 1. *ALL wisdom cometh from the Lord.*] The author opens this book, as Solomon does his of Proverbs, with the commendation of wisdom; he shews its eternity, emanation from God, and union with him. Wisdom is sometimes taken for that eternal wisdom, which is an essential attribute of the Divinity; sometimes personally, for the Λόγος, or the Word begotten of the Father; and sometimes for that derivative wisdom, which God's infinite goodness is pleased to communicate to mankind, in different measures and proportion. But in Scripture, and in these sapiential books particularly, whenever mention is made of wisdom with any mark of commendation, either the sincere practice of religion and virtue is meant by it, or such knowledge at least, that has a near and strong influence upon it. That all wisdom cometh from the Lord, is exactly the sentiment of Solomon (whom this author very often imitates and copies), Prov. ii. 6. *The Lord giveth wisdom, out of his mouth cometh knowledge and understanding.* And therefore St. James well advises, *If any man lack wisdom, let him ask it of God, that giveth to all men liberally,* (i. 5. see also Dan. ii. 20—23.) "Sapientiam homini tribuit Deus (says Lactantius) quam terrenus Pater dare nullo modo potest;" (de Opificio Dei, cap. 19.) distinguishing God in this particular from an earthly parent; who, though he can give temporal good things for the comfort of life, yet cannot he give wisdom for the conduct of it. This observation of our author should excite us to adore God with a respect and duty worthy of him, and to acknowledge with the profoundest humility, that God, in giving us wisdom, has given us the greatest gift that he can bestow, even a gift in some sense equal to himself.

And is with him for ever.] The Vulgate renders, *Et cum illo fuit semper, et est ante ævum.* The first clause is not in the Greek. The meaning of the latter is, that wisdom, considered as the Λόγος, or a Divine attribute, is always present with God, as his joint-counsellor, and the partner of his throne. See Wisd. viii. 3. ix. 4. Prov. viii. 22. 27. 30. to which agrees the Tigurine version, *et eidem semper conjuncta est.* Rabanus Maurus, understanding it of the Logos, says, this author opens his book as St. John does his gospel, *In the beginning was the Word, and the Word was with God,* &c. If with the Vulgate and some other Latin translations we understand it in the *præteritum,* the sense then may be,—that God had from all eternity a perfect idea of his future works; that the design and order of the creation, with the whole series of providence, were always present in the eternal mind, in a manner infinitely more perfect, than the scheme of any work can be supposed to be in the memory and understanding of the best architect.

Ver. 2. *Who can number the sand of the sea, and the drops of rain, and the days of eternity?*] We meet with a sentence resembling this, xviii. 10. *As a drop of water unto the sea, and a gravel-stone in comparison of the sand, so are a thousand years to the days of eternity.* Virgil has the same comparison,

> "Quem qui scire velit, Libyci velit æquoris idem
> Discere, quam multæ Zephyro turbentur arenæ;
> Aut, ubi navigiis violentior incidit Eurus,
> Nosse quot Ionii veniant ad littora fluctus."
>
> (Georg. lib. ii.)

As to the first of these, *viz.* the quantity of the sand, Archimedes has made an attempt to shew the possibility of numbering them (lib. de Arenæ numero); and the Pythian Apollo, to recommend his oracles, and raise a high conceit of the immensity of his knowledge, boasts of his skill in this particular,

> Οἶδα ἐγὼ ψάμμου τὸν ἀριθμον, μέτρα θαλάσσης.

And as one cannot count the days of ages past and to come, so is it equally impossible to date the epocha of wisdom, to fix the time when she first began to be, or to determine her certain period. The impossibilities here referred to (for such they must be acknowledged with respect to human power) God only can effect, who, as the prophet sublimely describes him, *measures the waters in the hollow of his hand, and metes out heaven with a span, and comprehends the dust of the earth in a measure, and weighs the mountains in scales, and the hills in a balance, whose Spirit none hath directed, nor shewed to him the way of understanding.* (Isa. xl. 12—14.)

Ver. 3. *Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom?*] See vi. 22. and note upon it. As in the former verse wisdom is compared to three things that cannot be numbered, so in this it is compared to as many as cannot be measured; intimating, that as these cannot be measured or numbered by any but God, so neither is wisdom known to, or can be perfectly comprehended by, any being else. Thus Job, speaking of the unsearchable wisdom of God, and his unfathomable perfections, puts these inquiries, and illustrates the absurdity of the attempt by some of the like instances: *Canst thou search out the Almighty to perfection? It is higher than the heaven, what canst thou do? deeper than hell, what canst thou know? the measure of it is longer than the earth, and the breadth of it than the sea,* (xi. 7—9.) And the apostle cries out, *O the depth of the wisdom and knowledge of God! how unsearchable are his judgments, and*

his ways past finding out! (Rom. xi. 33.) Hesiod, in his Theogony, describes the height of the heavens by saying, a smith's anvil would be nine days in falling from thence to the earth; which is as random a conjecture with respect to the height above, as the attempt of Archimedes was rash of numbering the sands beneath.

Ver. 4. *Wisdom hath been created before all things, and the understanding of prudence from everlasting.*] Προτέρα πάντων ἔκτισται σοφία, καὶ σύνεσις φρονήσεως ἐξ αἰῶνος. The Greek translator expresses wisdom by different words in this book, as σοφία, σύνεσις, φρόνησις, παιδεία, &c. If we should understand wisdom here personally, it does not follow that the Logos is a creature, or even the first-born of every creature in point of order and time; the expression here rather implies his existence before all things, even before the beginning of the visible world. For if the Logos created all things, as the Scripture assures us, that *without him was not any thing made,* (John i. 3.) he cannot himself be any part of the creation, either in heaven or earth, or be numbered among the creatures, as he was before all created beings. It is well worth observing, that wisdom is not here said to have been created πρώτη πάντων, *the first of all things,* but προτέρα πάντων, *before all things;* before the creation of any thing in heaven, or in earth, and to have been ἐξ αἰῶνος, from eternity, as αἰὼν is strictly taken in the preceding verses. Πρότερος is used in this sense often by the LXX. and by this author, xii. 17. xli. 5. xlvi. 3. and is equivalent here to πρὸ τοῦ αἰῶνος ἀπ' ἀρχῆς ἔκτισέ με, xxiv. 9. See note on that place, where the verb ἔκτισε, the same that is here used, must mean an eternal generation, as it is said to have been πρὸ τοῦ αἰῶνος, and ἀπ' ἀρχῆς, from the beginning, and before the world: in which sense most catholic writers understand it, Prov. viii. 22. a passage particularly resembling this, and from which probably it was taken, where wisdom is said to have been with the Lord *before his works of old; i. e.* before the works of the creation, from everlasting, or ever the earth was. It is observable, that our translators render, *The Lord possessed me from the beginning,* following a copy which read ἐκτήσατο, as the Hebrew word is translated by Aquila, and Philo, de Temulentia. But allowing ἔκτισε to be the true reading, which is disputed, it may be used both by Solomon and the son of Sirach in the sense of *generated,* and thus Athanasius, Serm. 3. cont. Arian. Cyril. lib. v. Thes. cap. 6. Hil. lib. de Synod. understand *creation.* And indeed the terms *generation* and *creation* are often used promiscuously in the best authors. Thus Cicero, "Quoniam plurima beneficia continet Patria, et est antiquior Parens quam is qui, ut aiunt, creaverit, major ei profecto, quam Parenti, debetur gratia." (Lib. i. de Repub.) And in this sense we find it used by Virgil, Æneid. lib. x. 517. 543. And on the other hand *generation* is sometimes used for *creation;* thus Psal. xc. 2. πρὸ τὰ ὄρη γεννηθῆναι, *before the mountains were brought forth;* i. e. *created,* or *existed.* And when such strong terms as beforementioned, expressive of eternity, are added to κτίζεσθαι, it then means *eternal generation.* In like manner, when Homer calls the gods ἀειγενέτας, we cannot suppose that he means any reflection upon them, or intends any lower sense than that of αἰὲν ἐόντας. Indeed, Apoc. iii. 14. the Logos is said to be, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ, *the beginning of the creation of God;* an expression, according to the inaccuracy of our translation, not very unlike, *Wisdom was created before all things,* as if the Logos was but the first of God's creatures, made use of as an instrument to create all others; whereas ἀρχὴ in this place signifies an author, an original efficient cause or creator, and so in all the Divine and moral writings this word is used, and applied to the infinite and eternal Being. The Ethiopic version of the place in Latin agrees herewith, *et fuit ante omnia quæ creavit Deus.* (See Blackwall's Sac. Class. vol. ii. p. 177.) So that this passage of St. John being capable of so orthodox and good a sense, there seems the less occasion to alter κτίσεως into κτήσεως, as Dr. Grabe has done in his edition. But all difficulties and objections will be avoided, if wisdom be considered here as a Divine attribute, the infinite wisdom of God, displayed in and poured forth upon all the works of the creation. In this sense Grotius understands this passage of our author, *Creata dicitur divina Sapientia, cum se operibus prodidit,* and refers to ver. 9. as explanatory of it. Nor is it unusual with this writer, to apply the term *creation* to qualities and attributes, as it does here to wisdom, in a secondary sense. (See vii. 16. x. 18. xxxviii. 4. xliv. 2.) Lastly, may not προτέρα express the pre-eminence of wisdom above all things and persons, in point of worth, dignity, and essence, far *above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come?* (See Heinsii Aristar. Sac. in Joh. i. 15.)

Ver. 5. *The Word of God most high is the fountain of wisdom.*] This verse is omitted in most Greek copies, as it is also in the Syriac and Arabic versions; it occurs in the Complut. and from thence our translators inserted it. We may understand by the Word of God, either the Logos personally, who is called the Almighty Word, in the book of Wisdom, xviii. 15. by Philo also, and the Chaldee paraphrasts; or by the Word of God, may be meant the Holy Scripture, which is the source of wisdom, and a rich treasury of heavenly knowledge; and that the commandments therein contained are the way to wisdom, according to the observation in ver. 26. (See Deut. iv. 6.)

And her ways are everlasting commandments.] Coverdale's and the Geneva versions are more clear and explicit, *The everlasting commandments are the entrance unto her.* The sense is much the same as in the former sentence, though the phrase is somewhat varied, as may be observed almost throughout this, and the book of Proverbs; *viz.* that the keeping of the commandments, or the observance of the precepts of the Decalogue, which Moses styles everlasting, from their unchangeableness, in opposition to human laws, that are alterable at pleasure, is the way which leads to wisdom. Like that, Prov. i. 17. *The fear of the Lord is the beginning of wisdom;* and that in Job xxviii. 28. *The fear of the Lord is wisdom; and to depart from evil is understanding.* The words of Baruch very happily express the sense of our author: *Hear, O Israel, the commandments of life, give ear to understand wisdom. Thou hast forsaken the fountain of wisdom, for if thou hadst walked in the way of God, then shouldest thou have dwelled in peace for ever,* (iii. 9. 12, 13.)

Ver. 6. *To whom hath the root of wisdom been revealed?*] Thus Baruch iii. 15. *Who hath found out her place, or who hath come into her treasures?* (See also ver. 29—32. and Job xxviii. 20. 23.) If by *the root of wisdom,* we hereun-

derstand religion, then the sense may be, " that the right knowledge of God, and the true way of worshipping him, were discovered but to a few nations:" *God shewed his statutes and ordinances unto Israel, but the heathen had no knowledge of his laws*, as the Psalmist expresses it, Psal. cxlvii. 19, 20. Thus again Baruch, chap. iii. *No man knoweth her way, nor thinketh of her path; but he that knoweth all things knoweth her, he hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved.* Or if we understand this of God himself, as the root and fountain of wisdom, the meaning then will be, " Who can fathom the depth of infinite wisdom, unravel the mysteries of Providence, and the secrets of God's judgments? Or who can fully explain the nature and essence of the Deity, or know the whole of his will, and the true and perfect manner of his worship, which can only be discovered in his word, and as far as he has been pleased to reveal himself, and make the counsels of his will known?" Πανουργήματα is used by Solomon and this writer in a good sense, though oftener, I believe, taken in a bad one. The next verse is omitted in many Greek copies, and by the Arabic and Syriac interpreters. It seems only an explanation of this, and perhaps crept into the text from the margin. By πολυπειρία in it seems to be understood wisdom's manifold way of acting, and the diversity of her gifts and operations, which is but indifferently rendered by our translators, *experience*.

Ver. 8. *There is one wise and greatly to be feared, the Lord sitting upon his throne.*] There is one only wise, *i. e.* God: all others have wisdom through and from him. St. Paul styles him the King eternal, immortal, invisible, the only wise God; (1 Tim. i. 17.) and so Clemens, Σοφὸς ὁ μόνος Θεὸς καὶ τέλειος μόνος. *God alone is wise, he alone is perfect:* (Strom. 2. and 4.) and Philo, ἀψευδῶς αἱ τελειότητες καὶ ἀκρότητες ἑνός εἰσι μόνου, *the heights and perfections of excellency are only proper and peculiar to one.* (De Sacrif. Cain et Abel.) Plato in like manner appropriates wisdom to the Deity: Τὸ μὲν σοφὸν καλεῖν, ἐμοίγε μέγα εἶναι δοκεῖ, καὶ Θεῷ μόνῳ πρέπον. (In Phæd.) Or may not this be considered as an answer to the foregoing questions and interrogations, ver. 2, 3. 6, 7.—that how difficult soever these instances may seem in themselves, or to our capacity, yet to God's wisdom they are open, as well as possible; that he alone knows the original, deep designs, and infinite worth, of wisdom, who has possessed her from all eternity, and gives her to whom, and in what proportion, he pleases? Our translators, and the Geneva version, to make the sense clearer, and to particularize who is meant, insert, *the Lord*, in the text; and so does Junius in his translation, though the Greek copies begin the next verse with Κύριος, except the Alexandrian MS. The Vulgate rendering of this passage is very lofty, *Unus est altissimus Creator omnium, omnipotens, et rex potens, et metuendus nimis, sedens super thronum illius, et dominans Deus.*

Ver. 9. *He created her, and saw her, and numbered her, and poured her out upon all his works.*] *i. e.* God hath made all things in number, weight, and measure: (Wisd. xi. 20.) in the most exact order and proportion, and by the marks of wisdom on all his works, hath brought her forth, displayed, and revealed her excellency. For so κτίζεσθαι may be understood here and ver. 4. and thus the oriental versions explain ἔκτισεν, the Syriac by *patefecit eam*, and the Arabic by *retexit*. (See Psal. civ. 24. and Philo, Περὶ κοσμουργίας.) Calmet likewise understands by *numbering her*, that " God knew her from all eternity, and the time of her first appearance upon the earth, or any part of it."

Ver. 10. *She is with all flesh according to his gift, and he hath given her to them that love him.*] Having shewn the original of wisdom, that it was from all eternity, he proceeds beautifully to shew its production, or gradual appearance in the world, and that its effects and signatures are displayed upon the creation in three particulars; first, in general, as his wisdom is plentifully shed, and poured out upon all his works, and is universally and in all respects to be admired. *It reaches from one end of the world to another mightily, and sweetly does she order all things.* (Wisd. viii. 1.) Secondly, That though there are tokens and traces enough of wisdom discernible in all inanimate things, yet it is most visible in animal bodies, and distributed to all of them in some degree or other; for in all of them there is a principle of instinct, something analogous to reason, and much resembling it. Thirdly, That the gift and high privilege of reason belongs chiefly to men, and even to them is communicated in different degrees and proportions; to one is given *the word of wisdom, to another the word of knowledge, to another divers kinds of tongues, to another the interpretation of them.* (1 Cor. xii. 8. 10.) Wisdom is divided severally to every man, as God pleases, and as is most necessary for each to receive it. (Ephes. iv. 7.) Such as are religious and fear the Lord she is most conversant with, and to them ἐχορήγησεν, he hath distributed her graces most liberally. Accordingly the angels, a higher order in the scale of being, whom the Psalmist calls God's servants, continually doing his will and pleasure, are most perfect in knowledge; and even among these intelligences, *one star differeth from another star in glory.* From this principle, as Solomon does in the book of Proverbs, the author takes occasion to enlarge upon and recommend the fear of the Lord.

Ver. 11. *The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing.*] An awful sense of God, a devout affection to him, and a fear of offending him, such a religious frame of mind, is not only a great credit and ornament to a man, but is the cause of much joy and happiness to him. It fills the soul with a holy confidence, with inward satisfaction, and complacency. And though the world has not often a just consideration of, and regard to, the good man's merit, yet is he not the less honourable or glorious in himself; his glory is as much above common applause, as piety is preferable to ambition. According to vulgar opinion, indeed, to inspire men with the fear of God, is to fill them with melancholy and sadness; but the wise man here assures us, that this is the only true source of joy. To fear God, is not to startle at and tremble before an all-powerful Being, made up of severity and cruelty, intent upon man's destruction, as the devil often dresses up and represents God to pious souls, to cast them into horror and despair, and raise in them jealousy and distrust. If any thus describe God with such marks of abhorrence and terror, it is not the true God they are representing, who is plenteous in goodness, and has more tenderness for his creatures than the most indulgent father.

Ver. 12. *The fear of the Lord . . . . giveth . . . a long life.*] See ver. 20. A strict course of piety is most likely

to prolong a life in a natural way; whereas sin, sometimes by natural causes, sometimes by the anger and just judgment of God, is the cause of a sudden, untimely, or violent death. Thus the Psalmist: *The blood-thirsty and deceitful men shall not live out half their days.* (Psal. lv. 25.) But wisdom says of herself, *By me thy days shall be multiplied, and the years of thy life shall be increased.* (Prov. ix. 11. and iii. 2. 16.) It is also the surest way to procure God's blessing, and to preserve men from all evils and calamities; for the *angel of the Lord tarrieth round about them that fear him, and delivereth them.* (Psal. xxxiv. 7.) And in some following verses, to the inquiry, *What man is he that lusteth to live, and would fain see good days?* the answer is, *Eschew evil and do good, seek peace and ensue it.*

Ver. 13. *Whoso feareth the Lord, it shall go well with him at the last, and he shall find favour in the day of his death . . .*] Some copies read with the margin, *He shall be blessed.* The Syriac has, *Colentis Deum prosper erit exitus, et in fine dierum suorum benedicetur;* and the Arabic, *Timentis Deum optimus erit finis, et in extrema ætate sua benedicetur.* The sense in either rendering is, that the good man in his last hours shall not be tormented with the worm and sting of conscience, with sad reflections upon a past ill-spent life, but shall have a sweet foretaste of approaching happiness, and a joyful expectation of entering into a better state, and receiving the reward of his piety. He shall die with a quiet and easy conscience, and, like good old Simeon, depart this life in peace. Thus Gal. vi. 16. St. Paul says, *They that walk according to this rule, i. e.* the rule of righteousness, *peace is on them, and on the Israel of God;* for as the verb is not expressed in the Greek, we may as well expound the passage as an affirmation of what is, as a wish of what may be. I refer it to the learned to determine, whether this writer,—laying down so many fine rules of righteousness and moral conduct, which the study of the law furnished him with, and precepts of inward and spiritual obedience, and a sincere service of God from the heart, which occur through the whole work, and withal the great and certain reward which attends good men at all times, and at their death more particularly,—can be supposed to be without a firm belief of a life to come; and whether the reflection here, and many other expressions to the like purpose, can be separated from the hopes of it without violence.

Ver. 14. *To fear the Lord is the beginning of wisdom.*] *A good understanding* (says the Psalmist) *have all they that do thereafter, the praise of it endureth for ever;* and thus Job, *Unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding,* (xxviii. 28.) The observance of the commandments of the Lord, is the principal point or fulness of wisdom, (see ver. 16.) the practice of which gives men a better understanding of what is most conducive to their happiness, than any maxims of human learning can infuse; for without piety, or the fear of the Lord, wisdom is falsely so called, and degenerates into a vicious cunning. Plato has an observation like this, ἡ Θεοῦ γνῶσις, σοφία ἐστὶ, καὶ ἀρετὴ ἀληθινή. The expression here, by the infinitive, ἀρχὴ σοφίας φοβεῖσθαι τὸν Θεὸν, is very elegant and classical. Thus Cicero, "Ipsum quidem peccare, quoquo te verteris, unum est:" (Paradox.) and Persius, "Scire tuum nihil est;" and St. Austin, more strongly, "Honorifico te debito sacrificio laudis, pro scire et posse." (Meditat. cap. 12.)

And it was created with the faithful in the womb ...] The faithful from their infancy have a fear and dread of God, and enter very early on a course of piety and religion, and are no sooner conceived and born into the church, say Messieurs du Port-Royal, but the fear of God is formed in their heart, and it continues with them to their lives' end. Or it may mean, that a good disposition and a religious temper are born and brought into the world with the faithful, and accompany them after. This is what the author of the book of Wisdom means, when he says, that *being a witty child, and having a good spirit, he came into a body undefiled,* (viii. 19, 20.) *i. e.* not disposed or naturally inclined to evil. And thus Job says, that, from his mother's womb, he had a natural compassion for the poor and fatherless, (xxxi. 18.) And the contrary temper is well described by the Psalmist, *The ungodly are froward even from their mother's womb; as soon as they are born they go astray, and speak lies,* (Psal. lviii. 3.) *i. e.* they are naturally addicted to such vices. Or we may understand this of some peculiar and singular gift of God to the faithful, as was the case with the prophet Jeremiah, of whom God says, *Before I formed thee in the belly I knew thee, and before thou camest forth from the womb, I sanctified thee,* (i. 5.) The like may be observed also of John the Baptist. There is a remarkable pleonasm in the Greek here, μετὰ πιστῶν ἐν μήτρᾳ συνεκτίσθη αὐτοῖς, which is a Hebraism: there are frequent instances of the like construction in this book, in the LXX. (see Jer. xx. 14.) and in approved authors.

Ver. 15. *She hath built an everlasting foundation with men...*] *i. e.* In just men more particularly, such in whose heart the fear of the Lord is strongly rooted, the impressions and good effects of which will not be easily effaced in them or their children. As wisdom was from everlasting, so her delights have ever been with the sons of men, *rejoicing* (as it is expressed Prov. viii. 31.) *in the habitable parts of the earth.* And as she delights in the children of men above all others, as being the image of God, among whom she has fixed her residence, so will she abide, especially with such as fear the Lord, and do not, by sin, deface his image. (Wisd. i. 5. John xiv. 23.) What wisdom says of herself, Prov. viii. 23. πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με, exactly expresses θεμέλιον αἰῶνος here, which is rendered more beautiful by the metaphor, ἐνόσσευσεν, *fundamentum æternitatis nidificavit,* as Junius renders. And what she observes of the Jewish nation, xxiv. 8. that *the Creator of all things caused her dwelling to be in Jacob, and her inheritance in Israel,* is equally applicable to all true Israelites, whom she favours above all others. The Vulgate here adds three verses, which are not in the Greek copies.

Ver. 17. *She filleth all their house with things desirable.*] In the foregoing verse it is μεθύσκει αὐτοὺς, according to the idiom of the Hebrew tongue, which expresses a satiety or fulness by *ebrietas,* or *inebriation.* (See St. Jerome, Quæst. in Genes.) Plautus has the like expression, "Unde saturitate ego sæpe exii ebrius." (In Captiv.) The reading of the Complut. οἶκον αὐτῶν, which our translators here follow, seems more agreeable than οἶκον αὐτῆς, which the Vulgate and many Greek copies have. What follows in the next sentence, καὶ τὰ ἀποδοχεῖα ἀπὸ τῶν γεννημάτων αὐτῆς, seems also corrupt. It would be better read, τὰ ἀποδοχεῖα αὐτῶν

γεννημάτων αὐτῆς, and so I find Dr. Grabe has inserted in his edition from conjecture. (See Proleg. cap. 4. tom. iii.) The Vulgate also is faulty here in rendering γεννημάτων by *generationibus*. The sense of the passage is, "The fear of the Lord not only fills men with spiritual joy and comfort, but enriches those that have it." The Psalmist observes the like of the faithful, that *riches and plenteousness shall be in their house*, (cxii. 3.) Solomon represents the satisfaction and advantages arising from wisdom, under the resemblance and image of a most elegant and delicious feast, where the τὰ ἐπιθυμήματα generally abound. (Prov. ix.)

Ver. 18. *The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish...*] Besides inward content and satisfaction, which is the usual sense of *peace*, it has several other senses among the Jews, applicable also to this place. Thus, Gen. xxix. 6. *Is he well?* in the Hebrew is, *Is there peace to him?* (See also xxxvii. 14.) It signifies also *prosperity;* and the usual salutation of wishing peace to any one, or his house, always included prosperity. (See Matt. x. 12, 13.) So Numb. vi. 26. *The Lord give thee peace, i. e.* make thee happy and prosperous; and xxv. 12. *I give unto him my covenant of peace, i. e.* to make him and his family prosperous. (See Psal. lxxii. 3. Isa. xxxvii. 17. Lam. iii. 17.) According to Grotius, the sense is, "That the fear of the Lord is of service, both to soul and body, giving εἰρήνη to the former, and ὑγίεια ἰάσεως (a strong expression, denoting the perfection of health and soundness) to the latter." The conclusion of the verse, *and it enlargeth their rejoicing that love him,* is omitted in the Vatican and Vulgate, and is probably an interpolation from ver. 12. to which it agrees exactly in sense.

Ver. 19. *Wisdom raineth down skill and knowledge of understanding.*] Our author uses ἐξώμβρησε in the same metaphorical sense, x. 13. The meaning is, "Wisdom or the fear of the Lord is the source of true knowledge and prudence; without this, knowledge is falsely so called, is proud, presumptuous, and overbearing; and prudence degenerates into craft and cunning. Persons of great abilities and attainments, without a sense of piety and religion, are infinitely more dangerous to society, to the church or state, than even the most wicked men, who have less or but ordinary skill and talents. The latter can scarce hurt any but themselves, in matters at least of a higher concern; but the former are capable of unsettling, perverting, and ruining, numbers of thoughtless and unguarded souls, and too often succeed, by their sophistry and address, in their mischievous attempt." Upon the next verse both the Syriac and Arabic translations paraphrase very largely, and insert a great deal, omitting all that follows, either in the Greek or Latin copies, to ver. 28. as the Chaldee paraphrase often inserts very large portions, without authority from the Hebrew, in many parts of the Old Testament.

Ver. 21. *The fear of the Lord driveth away sin, and where it is present, it turneth away wrath...*] *i. e.* The fear of the Lord and his judgments, when it is strongly rooted in the soul, inclines men to and encourages them in the performance of their duty, and thereby keeps them from sin and punishment, its sure attendant. (See Prov. xvi. 6.) It either puts them upon observing a prudent circumspection and caution in their actions, or to atone for sin committed, by contrition and repentance. Tertullian says, excellently, "Qui præsumit, minus veretur, minus præcavet, plus periclitatur: timor fundamentum salutis est." (De Cultu Fœminarum.) This verse is wanting in the Roman edit. and some others: Dr. Grabe has inserted it from the Complut. which our translators generally follow, which copy, he observes, is of singular use to supply the hiatus in others. (Proleg. tom. ult. cap. 3.) Our version renders, παραμένων δὲ ἀποστρέφει ὀργὴν, *where it is present it turneth away wrath;* but Grotius understands by παραμένων, the meek and patient man, whose behaviour and temper are such, that they are not easily inflamed, his reason interposes against a rising storm, its cool judgment either prevents or assuages wrath, and insensibly disarms its fury. This interpretation, though countenanced indeed by the context, seems to want an article to confirm it. Instead of this latter clause, the Vulgate, Grabe, and Clemens Alexandrinus, (Pædag. lib. i. cap. 8.) insert, ἄφοβος δὲ οὐ δυνήσεται δικαιωθῆναι.

Ver. 22. *A furious man cannot be justified, for the sway of his fury shall be his destruction...*] Our translators follow a copy which read θυμώδης ἀνὴρ, as the Complut. that of Camerarius, and some other copies, have it. The Vat. and Alex. MS. which Hœschelius here agrees with, have θυμὸς ἄδικος, *unjust anger*, such as is without sufficient and good reason, or is immoderate in its degree. St. Paul acquaints us, that we may sometimes be angry, and yet sin not, (Ephes. iv. 26.) and there is a resentment which is highly commendable; such, for instance, is a zeal for the service of God and the cause of religion, where unconcernedness and indifference are culpable and sinful; such a lukewarmness as is condemned in the Laodiceans, Rev. iii. 16. Anger, without some such just occasion, cannot be justified, nor free from censure or fault. The sense is pretty much the same with that of St. James, (i. 20.) *The wrath of man worketh not the righteousness of God; i. e.* it puts a man upon saying and doing things contrary to his duty, and is a breach of that perfection, which renders him acceptable to God. Anger proceeds upon a wrong principle, it springs generally from pride, and is moderated and vanquished most effectually by the fear of the Lord, according to St. Paul's observation and advice, *Be not high-minded, but fear.* (Rom. xi. 20.) Our author speaks by the figure litotes, when he says, Anger cannot be justified, for more is intended than is here expressed; it means, that it is highly criminal, and to be condemned, and shall not escape punishment, according to the marginal reading. It is generally attended with mischief to others, or to the furious person himself, the impetuosity or violence of whose passion proves often fatal to him in its consequences. The Greek expresses this by ῥοπὴ θυμοῦ, a metaphor taken from the balance, and literally means, that the excess or preponderancy of passion will overturn a man. This, in a larger sense, may be understood of other irregular lusts and passions, which, if criminally indulged, will be the certain ruin of a man.

Ver. 23. *A patient man will bear for a time, and afterward joy shall spring up unto him.*] Ὕστερον αὐτῷ ἀναδώσει εὐφροσύνη. A meek man will bear with injuries for a long time, and not disturb the calm of his mind, nor forfeit the reward of his patience. According to Calmet, the sense is, that the good man is often exposed in this life to evil treatment, persecution, and reproaches; but is not dejected or discouraged by his present affliction: he will wait

awhile, *jusqu'au tems destiné*, until the appointed time, for his deliverance. In the mean time he rests himself upon God's promises till death; and then he will find himself not only delivered out of his troubles, but filled with joy and glory in a better state. (See Wisd. iii. 1—3. and v. 1—3.) God often permits the righteous to be afflicted in this world, that, having approved themselves to him by their patient enduring of tribulations, they may at length enter into joy and happiness. The Scriptures furnish many instances of this, especially in the history of the patriarchs and apostles. St. Paul thus describes the state of himself and fellow-Christians: *We are troubled on every side, but not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.* (2 Cor. iv. 8, 9.) The reading of this verse, as it is in almost all the Greek copies, seems corrupt; that of the Alexandrian MS. seems preferable, ἕως καιροῦ ἀνθέξεται μακρόθυμος, καὶ ὕστερον αὐτῷ ἀναδώσει εὐφροσύνην· *i. e.* God will give unto him *beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness*; (Isa. lxi. 3.) or the reading may be ὕστερον αὐτῷ ἀνάδοσις εὐφροσύνης, according to the copy probably which the Vulgate followed, *et postea redditio jucunditatis.* This observation is particularly true with respect to Job, who was an equal pattern of suffering and patience; and therefore we read, that God made his latter end as prosperous as the beginning.

Ver. 24. *He will hide his words for a time, and the lips of many shall declare his wisdom.*] As applied to the meek man, the sense is, "He will stifle his resentment, and not break out into indecent and outrageous expressions: he will keep silence, especially from hasty and injurious words, though such a command of his temper be pain and grief to him; and his moderation and conduct in this particular will be both admired and commended." If understood of the good man struggling under adversity, the meaning is, "that he will not openly complain of the Almighty, but silently bear the discipline of affliction, and wait God's own pleasure, knowing that the *Lord is good unto all that wait for him, to the soul that seeketh him,*" Lam. iii. 25. The description of this religious resignation in ver. 26. 28, 29. of that chapter, is very fine, and close to the present purpose, *It is good that a man should both hope and quietly wait for the salvation of the Lord: he sitteth alone, and keepeth silence, because he hath borne it upon him: he putteth his mouth in the dust, if so be there may be hope.* The Psalmist gives the same excellent advice of submission to the Divine will, *Hold thee still in the Lord, and put thy trust in him, and he shall bring it to pass,* Psal. xxxvii. 7. which whole psalm, a learned prelate observes, is summed up in this and the foregoing verse of this chapter. (Patrick's Comment. in loc.) This trust in God for deliverance is very beautifully called by St. Paul, ἔργον τῆς πίστεως and ὑπομονὴ τῆς ἐλπίδος, (1Thess. i. 3.) *The work of faith, and patience of hope.* Osiander understands this of calumny in particular, which the good man is loaded with for a time, while his innocency is suspected, which he takes patiently, suffering wrongfully; but that afterward his righteousness shall be acknowledged and confessed before men, and his just dealings be as clear as the noon-day. (Com. in loc.) This may be farther understood of prudent silence, and modest reservedness, which is not hasty to speak, nor forward to boast or extol itself; which instance of wisdom shall not go without its due praise, nor suffer for its own backwardness. Some copies read, χεῖλη πιστῶν, the *lips of the faithful;* but πολλῶν is the more general reading, which the Vulgate and our translators follow; *i. e.* his silence shall be recompensed with the praise of all men. Our author has the like expression, xxxix. 9.

Ver. 25. *The parables of knowledge are in the treasures of wisdom; but godliness is an abomination to a sinner.*] *i. e.* In the treasury or bosom of a wise man, are many useful reflections and observations upon men and things, which he understands the most proper season to bring forth and publish. For the true mark of a wise man is to know how to keep his thoughts and words to himself, and not to talk at random, and speak confidently about every thing, or unseasonably of any thing. *Who is a wise man, and endued with knowledge among you?* says St. James, iii. 13. *Let him shew out of a good conversation his works with meekness of wisdom.* Or the sense may be, "Many good lessons of instruction and morality are delivered by persons of great piety and understanding, which are disagreeable to the wicked, and, as so many reproofs, are disregarded by him." (See Wisd. ii. 12. 14, &c.)

Ver. 26. *If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee.*] See ver. 5. The author of the book of Wisdom accordingly observes, *That into a malicious soul wisdom will not enter, nor dwell in a body subject unto sin,* (i. 4.) Some copies read the beginning of this verse with an interrogation, as the Roman in particular, ἐπιθύμησας σοφίαν; *Dost thou desire wisdom? keep the commandments.* And thus St. Austin, *Concupisti sapientiam? Serva mandata:* and he makes this observation upon it, *Prior est in recta hominis eruditione labor operandi, quam voluptas intelligendi quæ vera sunt.* (Adv. Faustum.) The sense of this passage is not unlike that of St. John, vii. 17. *If any man will do his will, he shall know of the doctrine whether it be of God.* And thus the Psalmist, *The secret of the Lord is with them that fear him, and he will shew them his covenant,* (Psal. xxv. 14.) Job has determined the matter when he says, *Behold, the fear of the Lord, that is wisdom; and to depart from evil, is understanding,* (xxviii. 28.)

Ver. 28. *Distrust not the fear of the Lord when thou art poor.*] Μὴ ἀπειθήσῃς φόβῳ Κυρίου. According to the marginal reading, "Be not disobedient to the fear of the Lord, *i. e.* to the commandments of the Lord, when thou art poor or distressed." The Tigurine version renders, *Religioni Domini parere ne recuses inops.* The sense is, "Do not distrust God's goodness in the time of thy adversity or low estate, as if he either could not or would not succour thee, and so be induced to use unlawful means, or fly to forbidden arts, or trust too much upon any human help, for preservation." For this reason, says the Psalmist, *the Lord will not leave the rod of the ungodly upon the lot of the righteous, i. e.* subject them to their scourge and tyranny, *lest the righteous put their hand unto wickedness.* (Psal. cxxv. 3.) And upon account of the temptation and dangers, attending the extremes of each state, the prophet Agur prays equally against poverty and riches. (Prov. xxx. 9.) The words ἐνδεὴς ὤν, *when thou art poor,* are not in the Vat. Alex. MS. nor Vulgate. The oriental ver-

sions too omit them. Dr. Grabe has inserted them from the Complut. which our translators here likewise follow.

Come not unto him with a double heart:] *i. e.* With affections divided betwixt God and the world; for God requires the whole heart, and to be served with uniform obedience and sincerity. Or the sense may be, "Do not offer thy devotions with a doubting spirit." Accordingly St. James advises to *ask in faith, nothing wavering;* because a person of such a distrustful disposition has no grounds to expect that he shall receive any thing of the Lord. (James i. 6, 7. Matt. xxi. 21. Mark xi. 23, 24. 1 Tim. ii. 8.) The Arabic takes it in this sense, rendering, *Neque accedas, dubius existens in corde tuo.* The same apostle calls such a one, a double-minded man, ἀνὴρ δίψυχος, and describes him as divided and distracted in what he goes about, and unstable in all his ways. *Quomodo præstabit Deus* (says Lactantius) *precanti quod oraverit, cum ad precandum neque ex animo, nec observanter accedit?* (lib. v. 20.) The wicked are described by the Psalmist, as flattering with their lips, *and dissembling with a double heart,* (Psal. xii. 2.) which the Hebrew expresses by *leb valeb,* a heart, and a heart. See also 1 Chron. xii. 33. where it is said of the children of Zebulun, that they were not of double heart, which, according to the marginal reading from the Hebrew, is, They were without a heart, and a heart; *absque corde et corde,* as some old Latin versions have it.

Ver. 29. *Be not a hypocrite in the sight of men, and take good heed what thou speakest.*] Μὴ ὑποκριθῇς ἐν στόμασιν ἀνθρώπων. Grotius understands this of lying, *ne mentiaris coram hominibus,* and says, that ὑποκρίνεσθαι is so taken in several parts of Scripture. (Job xxxiv. 30. Matt. xxiv. 51. James v. 12.) And indeed this hath some countenance from the following sentence, *Take good heed what thou speakest,* which the Arabic expounds of veracity, *Sit sermo labiorum tuorum æquus, et verax.* There may also another interpretation be given of this place, "Act not the hypocrite before men, by putting on the mask of religion, or boasting of thy perfection in it, when thy actions speak the contrary;" one of them, *qui Curios simulant, et Bacchanalia vivunt.* And thus the Syriac seems to understand it, *Neque de Religione Dei glorieris;* or, act not the false friend, with an intention to deceive others, by the specious show and appearance of friendship. Lastly, the sense may be, "Do not play the hypocrite by pretending to be what you are not, commending yourself before others, and extolling your merit, to gain their good opinion and applause." And thus the Geneva version takes it, *Be not a hypocrite, that men should speak of thee.* Junius has still a new interpretation, *Ne simulatus esto, ut si ora humana habeas,* which the margin explains, "Do not play the hypocrite, by acting different parts, and assuming two or more persons, and speaking with two or more mouths;" but this seems forced. Probably ἐν στόμασι is a Hebraism literally rendered, and means no more than *coram.*

Ver. 30. *Exalt not thyself, lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets.*] *i. e.* Do not think to deceive and impose upon God, as thou hast upon thy friends and neighbours; but avoid dissimulation and spiritual pride, lest God humble thee, and discover the hypocrisy and naughtiness of thy heart, and expose thee to public shame and contempt, by publishing thy secret wickedness; which is the moral of the proud pharisee in the gospel. (Luke xviii.) This the Lord threatens also by his prophet; *This is thy lot, the portion of thy measures from me, saith the Lord: because thou hast forgotten me, and trusted in falsehood, and I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills; therefore will I discover thy skirts upon thy face, that thy shame may appear:* (Jer. xiii. 25—27.) and τὰ κρυπτὰ σοῦ means here τὰ κρυπτὰ τῆς αἰσχύνης, as it is expressed 2 Cor. iv. 2. Plato finely observes, δεῖ θεραπεύειν θεὸν οὐ σχήμασι τεχνάζοντας, ἀλλὰ ἀληθείᾳ τιμῶντας ἀρετήν.

Cast thee down in the midst of the congregation.] This refers to the custom of bringing criminals to a public hearing, and punishing them openly for their faults. See Ecclus. xxiii. 31. Prov. v. 14. xxvi. 26. where Solomon, speaking of such a deceiver says, ἐκκαλύπτει τὰς ἑαυτοῦ ἁμαρτίας, εὔγνωστος ἐν συνεδρίοις, *revelabitur malicia ejus in concilio.* (Vulg.)

Because thou camest not in truth to the fear of the Lord.] Ὅτι οὐ προσῆλθες τῷ φόβῳ Κυρίου ἐν ἀληθείᾳ, *i. e.* sincerely and heartily, without hypocrisy, contrary to the double heart, (ver. 28.) for our love to God must be entire and undivided; and sincerity is the formality or soul of it. Some copies read, ὅτι οὐ προσῆλθες ἐν φόβῳ Κυρίου, *because thou camest not in the fear of the Lord.*

CHAP. II.

Ver. 1. *My son, if thou come to serve the Lord, prepare thy soul for temptation.*] Corn. a Lapide thinks that the occasion of this advice was, that at this time the Jews were grievously afflicted under Ptolemy Lagus, who took Jerusalem, and used the Jews with great severity, and sent many thousands captive into Egypt; which change of state, it was apprehended, might incline many to forsake Judaism; to confirm whom, and keep them steady to the religion of their fathers, the author gives them this seasonable advice. (Com. in loc. see also Du Pin's Prelim. Dissert. p. 23.) All temptations may be referred to two sorts; either they proceed from God, or the devil and his agents. God tempts men for the trial and manifestation of their faith, he proves the sincerity of their virtue by occasional afflictions; his design is to make them better, more vigilant, more resolute, and more humble; to train them up to victory, to prepare them for a crown, and to increase their glory and reward; and he gives them, for this purpose, force and strength proportionable to the combat he suffers them to be exposed to. The devil tempts men, when he solicits them to sin; when he invites them by offers of imaginary wealth or greatness to fall down, and worship him; when he is busy with men's thoughts, and by false suggestions would gain over their affections; when he insinuates the difficulties and discouragements of religion, and the pleasures of vice and licentiousness: his temptations are always to be dreaded, they are designed to impose upon and cheat men, to rob them of their innocency and peace, to make them fall from one wickedness to another, to disregard the fear of God, to be indifferent about matters of religion, and, in consequence of that, to fall from the faith, and at length to sink them into perdition—the portion of libertines and unbelievers. To be tempted in the former sense, is the portion of all God's faithful servants and children. (See Heb. xii. 6.) Thus Moses had a great trial of variety of afflictions, when he was appointed to serve the Lord in

Egypt; he met with contempt and ill usage, not only from the Egyptians, but from the ungrateful Israelites, whose deliverance he was soliciting and labouring for, and was often in danger of his life, from the malice of Pharaoh and his people, but he was not frighted from executing the commission he was entrusted with, by any threats or hardships he endured: for *he had a respect unto the recompence of the reward* from him that sent him. (Heb. xi. 27.) So under the gospel, when the sons of Zebedee coveted places of trust and honour in an imaginary kingdom, our blessed Lord told them, that the preferments of his court did not consist in the vanity of precedence, in sitting at his right hand, or at his left; but in drinking of his bitter cup, and being baptized with his bloody baptism. (Matt. xx. 21.) And when St. Paul was called to an apostleship, the Lord told Ananias in a vision, that his mission was not designed to triumph over the gentile world, nor should his revelations discover to him, what kingdoms he should convert; but *I will shew him* (says God) *what great things he must suffer for my name's sake.* (Acts ix. 16.) And this that apostle well understood: for when he reckons up the signs of an apostle, he begins with his patience under afflictions, as if that greatness of mind which slighted the tribulations which attended upon preaching the gospel, was a more eminent and surer sign of his apostleship, than all his power of working signs, and wonders, and mighty deeds. (2 Cor. xii. 12.) St. Chrysostom's observation upon this notice to prepare for temptations, is both pertinent and entertaining; καλαὶ αἱ ἐπαγγελίαι ἐκ προοιμίων εἰς πειρασμοὺς ἐμπεσεῖν· μεγάλη προτροπὴ καὶ παράκλησις ἐναργὴς τῆς δουλείας κινδύνων εὐθέως ἀπογεύσασθαι, κ. τ. λ. *Bella vero promissio in tentationes incidere! Egregia verò exhortatio et consolatio ejus servitutis pericula statim degustare! plane egregia simul et admiranda, et maximum lucrum adferens. Audi quæ sequuntur, sicut Aurum igne examinatum, purius redditur, pari modo etiam anima, quæ inter afflictiones versatur et pericula, splendidior per illa evadit, omnemque peccatorum maculam abstergit.* (Ser. 23. tom. v.) Nor is the following less worthy of notice and regard; *Qui Deo placere cupit, ante omnia longanimitatem apprehendens ac patientiam, debet fortiter obvias quasque sufferre tribulationes, angustias, atque necessitates, sive corporales morbos ac passiones, sive improperia, atque injurias ab hominibus, sive etiam diversas invisibiles anxietates, quæ a spiritibus malignis inseruntur animæ.* (S. Ephrem. Tract. de Patientia.) The Vulgate adds, *Accedens ad servitutem Dei, sta in justitia et timore,* which is not in the Greek copies; but St. Austin, (de Speculo) St. Cyprian, (Tract. de Mortal.) and St. Bernard, all retain them; probably they were in some ancient copy which they used, the same which the Vulgate follows.

Ver. 2. *And make not haste in time of trouble.*] Καὶ μὴ σπεύσῃς ἐν καιρῷ ἐπαγωγῆς· Ἐπαγωγὴ here signifies the evils which God is pleased at any time to visit his servants with: (see ver 4.) and thus it is used in very many places by this writer, (iii. 28. v. 8. xxiii. 11. xl. 9. xlvi. 3. xlviii. 2. see also Pet. ii. 5.) The sense is, When tribulation and anguish are upon thee, patiently depend upon God, wait till he graciously vouchsafes the times of refreshment and deliverance, and do not, through distrust of his mercy, betake thyself to any unlawful means of extricating or saving thyself; for God knoweth when and how to bring his afflicted servants out of their temptations. (2 Pet. ii. 9.) The expression is the same with that, Isa. xxviii. 16. *He that believeth, shall not make haste;* i. e. He that believeth God's promises, made to his faithful servants, will not shew any distrust, nor fly or hasten to any base and unlawful means, such as those mentioned to be made use of in that chapter, (ver. 15.) by some, *who made lies their refuge, and hid themselves under falsehood;* which sense is preferred by the learned Vitringa. (Com. in loc.) The virtue recommended in the words before us, is what the Greeks call σωφροσύνη, and is, according to the Roman orator, "Non perturbari in rebus asperis, nec tumultuantem de gradu dejici." (De Offic. lib. i.) And in the Scripture language it is to tarry, to wait the Lord's leisure, and to possess the soul in patience; and in the phrase of this writer, to set the heart aright, to endure constantly, and to wait for his mercy. St. Chrysostom's comment upon the words is, ἐν νόσῳ καὶ πενίᾳ ἐπ' αὐτῷ πεποιθὼς γίνου. (Hom. 39. adv. Jud. Orat. 6.) According to Calmet, it is to shew no signs of anger and impatience at any trying or severe dispensation we may labour under, nor to let any hasty word foolishly escape us, as if we questioned or disputed God's right, wisdom, or goodness, in so visiting us.

Ver. 3. *Cleave unto him and depart not away, that thou mayst be increased at thy last end.*] *i. e.* That thou mayst receive the just recompence of thy patience. The Port-Royal comment understands this of increasing to perfection; that nothing so much displays and improves men's virtue as submission and constancy in sufferings; that the harvest, which will at last be reaped from thence, after patience has had its perfect work, springeth up unto eternal life. Some copies accordingly read the former part of the verse thus, μεῖνον τὴν ἀναμονὴν, κολλήθητι αὐτῷ, καὶ μὴ ἀποστῇς, which is agreeable to the context, and invigorates the sense; or the meaning may be, that in thine old age, thou mayst abound with such good things as may make thy latter end comfortable. Under the old law God rewarded the faithful services of such as cleaved unto him with long life, victory over enemies, and such-like temporal blessings. Junius renders, *ut augearis ad finem usque tuum,* that thou mayst always thrive and prosper, even to thy latter end. Instead of apostatizing or revolting from God, in whom alone the happiness of man centres, make the Psalmist's resolution your own, and devoutly say, *It is good for me to hold me fast by God, and to put my trust in the Lord God.* (Psal. lxxiii. 28.)

Ver. 4, 5. *Whatsoever is brought upon thee, take cheerfully, and be patient when thou art changed to a low estate: for gold is tried in the fire, and acceptable men in the furnace of adversity.*] Some copies have, ἐν καμίνῳ ταπεινώσεως σωθήσονται, alluding probably to the deliverance of the three holy children from the fiery furnace. The Arabic rendering of δέξαι ἀσμένως, is much to be admired and approved, *id in quo te Deus tentaret, sustine cum gratiarum actione;* the rendering of what follows, καὶ ἐν ἀλλάγματι ταπεινώσεώς σου μακροθύμησον, is neither literal nor full; the true rendering is, *be patient in hoping for a change of your present low estate;* and so Grotius takes it, *Patiens esto in mutatione depressionis tuæ speranda:* and Junius, *Et ad commutationem dejectionis tuæ sperandam esto longanimus.* The Geneva version, *Be patient in the change of thine affliction,* is literal indeed, but reaches not the sense. The Psalmist seems better to express it, (Psal. xxxvii. 7.) *Hold thee still in the Lord, and abide patiently upon him.* (See

James iv. 7. 1 Pet. v. 6.) Pythagoras gives the same advice in the like circumstances,

Ὅσσά τε δαιμονίῃσι τύχαις βροτοὶ ἄλγε' ἔχουσιν,
Ἣν ἂν μοῖραν ἕλῃς, ταύτην φέρε, μηδ' ἀγανάκτει.
Χρυσ. επη. v. 16.

In suffering, or bearing afflictions, God enjoins not an apathy, he neither expects nor wills an utter insensibility; he intends a feeling when he scourges, and allows a proper concern to be expressed, provided it be with moderation, submission, and resignation. St. Chrysostom thus illustrates the sense in ver. 5. ὥσπερ τὸ χρυσίον τῷ πυρὶ βασανιζόμενον, καθαρώτερον γίνεται, οὕτω καὶ ἡ ψυχὴ θλίψεσιν ὁμιλοῦσα, καὶ κινδύνοις, φαιδροτέρα, καὶ λαμπροτέρα, ἄνεισι, καὶ πᾶσαν ἁμαρτημάτων ἀπορράπτεται κηλίδα· *i. e.* by temptations and afflictions a man is brought, as it were, to the touchstone; by these his intrinsic excellency and goodness is discovered, and the greater the improvement and proficiency is under them, the more acceptable is the sufferer to God, and the brighter lustre is added to his virtue.

Ver. 7. *And go not aside, lest ye fall.*] *i. e.* Have not recourse to any unlawful means for succour, which men of little faith and great impatience are apt to fly to. Many in time of tribulation are tempted to fall away after different sorts, some take to evil courses, and the hidden works of dishonesty to get a living: others have denied the faith, and, for fear of persecution or the sword, have turned to a false religion. Some have applied to and trusted in evil arts, as sorcery or magic, to help them in their losses and distress, as was the folly of Saul, in consulting the witch of Endor. The precept of fearing the Lord, and waiting for his mercy, is, though the phrase is somewhat varied, often repeated in this chapter, and yet there is no tautology in this respect; it is only, says Osiander, to keep our faith awake, that we should not be tempted to think God had forgot us, if at any time, in our opinion, God seems slack concerning his promise, and defers for awhile answering our expectation. (Com. in loc.)

Ver. 9. *Ye that fear the Lord, hope for good, and for everlasting joy and mercy.*] Ἐλπίσατε εἰς ἀγαθὰ, καὶ εἰς εὐφροσύνην αἰῶνος, καὶ ἐλέους· probably the true reading is ἔλεος· ἐλπίζειν, in this construction, signifies to expect, wait for, or trust to or in any thing or person. The Geneva version takes it in this latter sense, *Ye that fear the Lord, trust in good things, and in the everlasting joy and mercy.* (See the use of this phrase, Psal. cxxx. 5, 6. cxlv. 16. Isa. li. 5. according to the LXX.) By ἀγαθὰ we may understand the good things of this life, which such as fear the Lord have the greatest reason to expect. For did the Lord rain bread from heaven upon his faithful Israelites, and shall any doubt whether he can at all times nourish his people, or send food to those that stand in need of it, and trust in his goodness for it, though even the fields should fail, and the earth itself grow barren? God is not tied to ordinary means, nor our maintenance to the fruits of the earth, or other common supplies. The ravens shall find meat, and bring it to Elijah, if God so commands, (1 Kings xvii. 6.) and a little oil as long as he pleaseth shall continue running, and not fail, (ver. 14.) Infinite is his power, and infinite are his methods and ways, to reward and comfort them that cleave to and depend upon him.

Ver. 10. *Look at the generations of old, and see, did ever any trust in the Lord and was confounded? Or did any abide in his fear, and was forsaken? Or whom did he ever despise that called upon him?*] Run over the histories of all ages and nations, consider that of the patriarchs and prophets in particular, which affords many and shining instances of the regard God has for his faithful, and of his care and protection of them in all straits and dangers. The Psalmist had observed, and was convinced of an extraordinary providence watching over those that led a godly life, and says, *I have been young, and now am old, and yet saw I never the righteous forsaken, nor their seed begging their bread.* (Psal. xxxvii. 35.) To the same purpose is that, Job iv. 7. *Remember, I pray thee, who ever perished being innocent; or where were the righteous entirely cut off?* This observation is confirmed by an enumeration of particulars, 1 Macc. ii. 51—61. where the writer instances in Abraham, Joseph, Phinehas, Joshua, Caleb, David, Elias, Daniel, and the three children; and then concludes, in terms not unlike our author's, *Thus consider ye throughout all ages, that none that put their trust in him shall be overcome.* On the contrary, did ever any rebel, and fight against heaven, and prosper? Consider the Jewish nation in particular; they promised themselves upon the death of the righteous heir, that the inheritance would be their own, and yet how were their very hopes blasted! Instead of securing their title, they ruined it; instead of an expected greatness, which they thought would last for ever, their power and jurisdiction had a quick and fatal period; their supposed and boasted right to the Divine favour, was swallowed up of vengeance; their patrimony was alienated, and transferred to the gentile world; and this probably by a wise providence, that the gentiles might dread the like ingratitude towards God, which made the Jews so deplorable an instance, and such a dreadful spectacle, of the Divine vengeance. And hath not the same indignation seized upon many churches of the gentiles too, for their disobedience, which before fell so heavy upon Jerusalem? For in what a sad and deplorable condition are the once famous churches of Carthage, and the rest of Africa? And hath not antichrist fixed his seat in the temple of God, even in the once venerable seven churches of Asia? If therefore no favourite church or people, however they might presume upon, were protected by their privileges, none ought to think themselves secure of the Divine favour any longer than they are careful to do his will, and obey his commandments. What a fine reflection is this of our author's! and what a noble encouragement does it contain in the light we have considered it in, to invite men to obedience, and the fear of the Lord! Can there be a stronger inducement to piety in successive generations, than his confident appeal, for the success of it, to the happy experience of all former ages?

Ver. 11. *For the Lord is full of compassion and mercy, and forgiveth sins, and saveth in time of affliction.*] As afflictions are generally occasioned by sins, so it is observable here, that the ἄφεσις ἁμαρτιῶν, or God's forgiving and remitting sins, is mentioned first in order, before his releasing or delivering in time of affliction. And so in Hezekiah's sickness, when the prophet is sent unto him, the method of his recovery is the same, Isa. xxxviii. Thus 2 Macc. iii. 32. and following verses, when Heliodorus had been scourged for his sacrilegious enterprise, the priest is

first said to have made an atonement, and God thereupon to have granted him life. (See also Eccl. xxxviii. 9. and the note on that place.) And in the cures wrought by Christ himself, we find that the forgiving the sick man's sins, *Son, thy sins are forgiven thee,* is the ordinary preface to his recovery. (See Psal. ciii. 3.)

Ver. 12. *Woe be to fearful hearts.*] *i. e.* Such as fall away in time of persecution. As fear is often recommended, so we find it as often forbidden. Unbelief is so commonly the cause of fear, and fear so commonly leads to unbelief, that we find them often linked together. See ver. 13. and Rev. xxi. 8. where δειλοὶ καὶ ἄπιστοι occur together. When St. Peter was affrighted upon the sea, and cried, *Lord, save me,* as he was just sinking; although it was a good prayer, yet, because it proceeded from carnal fear rather than faith, our Saviour presently rebuked him, *Wherefore didst thou doubt, O thou of little faith?* And as faint-heartedness argues want of faith, so patience in adversity, the fear of God, and a constant reliance upon his promises and mercy, are inspired and strengthened by faith. Some copies read, οὐαὶ καρδίαις διπλαῖς; and such a one the Vulgate seems to have followed, rendering *væ duplici corde;* but the present reading seems preferable, as the other is expressed in the latter part of the verse. By *faint hands* here, we may understand such as are negligent and slothful in the work of the Lord. The writer to the Hebrews, using the same expression, advises to *lift up the hands that hang down,* τὰς παρειμένας χεῖρας, and the feeble knees, and to make straight paths, *i. e.* to go straight forward in the paths of holiness. (See also Jer. xlviii. 10.)

And the sinner that goeth two ways.] *i. e.* Such sinners as are for serving two masters, God and mammon, God in outward appearance and profession, but the world in reality, and at the bottom of their hearts. God abhors such hypocrisy and insincerity, he demands the whole heart, and undivided affections; he hath bought us, says St. Austin, at so great a price, to make us his own, and to exclude any partner, "tanti emit, ut solus possideat." (Tract. ix. in Johan.) And thus God declares, Zephan. i. 5. that *he will cut off them that worship the host of heaven, them that worship and swear by the Lord, and that swear by Malcham.* Such a double heart had the people of Sepharvaim, who at the same time feared the Lord, and served their own gods. (2 Kings xvii. 28, 29.) It was this double-mindedness which Elijah reproved, when he said to all the people, *How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him.* (1 Kings xviii.) The inconsistency of serving two such objects, or even their subsisting together, is intimated in Dagon's falling down before the ark, and in Moses's refusing to sacrifice the abominations of the Egyptians unto the Lord. (Exod. viii. 26.)

Ver. 13. *Woe unto him that is faint-hearted, for he believeth not, therefore shall he not be defended.*] The Vulgate is more explicit, *Væ dissolutis corde, qui non credunt Deo, et ideo non protegentur ab eo;* i. e. such as either disbelieve God's promises, or that their prayers shall be heard and answered, and so do not ask in faith without wavering, such have no good reason to expect God's protection, nor will they be so happy to find it; whereas *the Lord is nigh unto all them that call upon him, yea all such as call upon him faithfully.* (Psal. cxlv. 18.) But the promise is still stronger to them, Psal. xxxvii. 40, 41. *The salvation of the righteous cometh of the Lord, who is also their strength in the time of trouble; and the Lord shall stand by them and save them, he shall deliver them from the ungodly, and shall save them, because they put their trust in him.* Where the repetition is not idle nor superfluous, but is purposely introduced to confirm the truth of the observation. The Greek is still more observable and full, καὶ βοηθήσει αὐτοῖς Κύριος, καὶ ῥύσεται αὐτὸς, ἐξελεῖται αὐτοὺς ἐξ ἁμαρτωλῶν, καὶ σώσει αὐτοὺς, ὅτι ἤλπισαν ἐπ' αὐτόν. If even the fathers of our flesh think an injury done them, when their children either distrust, or refuse to apply to, or depend upon them, how much greater affront is offered to God, when, after so many tokens of his goodness to his creatures, and of his readiness and power to assist them, they fix their dependance elsewhere, and seek a foreign help and protection? Or the meaning may be, that such as, through a distrust of God, have recourse to unlawful means for their safety, or place too much dependance upon any, shall find themselves disappointed, and be taken in their own craftiness. And thus God by his prophet threatens the rebellious children, that, *instead of taking counsel of God, strengthened themselves in the strength of Pharaoh, and trusted in the shadow of Egypt; that the strength of Egypt should be their shame, and the trust in the shadow of Egypt, their confusion.* (Isa. xxx. 2, 3.)

Ver. 14. *Woe unto you that have lost patience! and what will ye do when the Lord shall visit you?*] i. e. *Visit your offences with the rod, and your sin with scourges?* The Vulgate reaches not the force of ἐπισκέπτεσθαι, when it renders it by *inspicere.* The version of the Arabic is far preferable, *Quid facturi estis, quum vos invaserit judicium ejus?* And Junius, I presume, means the same, when he renders, *cum animadvertet Dominus.* The sense may either be, If in smaller evils, which men here at any time brought upon you, ye have betrayed great impatience, and have with difficulty been kept from revenge, how will ye be able to support yourselves under the mighty and avenging hand of God, or stand in his sight when he is angry, and is a consuming fire? Or, according to Calmet, What answer will ye be able to make him, who have disbelieved his word, and disobeyed his commandments, when inquisition shall be made about your faith and practice? The Port-Royal comment understands it in this farther sense, of being weary in well-doing, not going on with or finishing a course well and happily begun; the suffering the good seed, which fell neither by the way-side, nor on stony ground, nor among thorns, to bring no fruit at length, with all these advantages, to perfection, through a want of perseverance, and a patient continuance in well-doing. Such are doubly unhappy, as they not only lose the benefit of all the good they formerly have done, but will moreover be punished for their apostacy in abandoning God, and being ashamed of his service.

Ver. 16. *They that love him shall be filled with the law.*] The Vulgate has, *replebuntur lege ipsius,* which the Geneva version follows, *they that love him, shall be fulfilled with his law:* where there seems a small mistake; the rendering probably was designed to be, *they that love him, shall be fully filled with his law.* Syriac, *Diligentes eum addiscunt legem ipsius.* Arabic, *Amici ejus exequuntur voluntatem ipsius:* and Coverdale is to the same effect, *They that love him, shall fulfil his law; i. e.* they will search into and study his

law to know and find out his will from thence; and the Holy Spirit shall engrave on their hearts the knowledge of the word of God, because they sought it not merely for speculation, but to practise it; not for amusement only, but to be improved by it; not slightly or superficially, but to be filled with it.

Ver. 17, 18. *They that fear the Lord will prepare their hearts, and humble their souls in his sight, saying, We will fall into the hands of the Lord, and not into the hands of men: for as his majesty is, so is his mercy.*] The author seems to have had the words of David in his view, who had the melancholy option of three great evils which threatened him, 2 Sam. xxiv. 14. *I am in a great strait; let us fall into the hands of the Lord, for his mercies are great, and let us not fall into the hands of men,* especially as the context relates to adversity. The Vulgate renders, *Si pœnitentiam non egerimus, incidemus in manus Domini; i. e.* into the hands of an angry God. In this sense the words respect Heb. xx. 31. and indeed, ἐμπεσούμεθα, which is more properly rendered *incidemus* than *incidamus*, gives some countenance to this. But the reflection in the following part of the verse, with which the chapter concludes, plainly determines for the first. The sense of the whole, as it stands connected, is,—that as terrible as God is, clothed with majesty and power, yet there is this pleasing consideration, that his power is tempered with equity; that he is full of mercy and loving-kindness; and therefore, to rely upon his goodness, and submit to what he shall appoint by way of visitation and punishment, is far preferable, than to trust to the injustice, malice, and revengeful passions of men, whose mercies themselves, as they are falsely called, are often cruel. Whereas all the dispensations of God are full of tenderness; when he spares us, it is through his mercy; when he threatens or punishes us, it is with a merciful intent of doing us good, the comfortable consideration of which glorious attribute, in some measure disarms his thunder, and makes it a less fearful thing to fall into the hands of the living God. It was the dreadful majesty of God, and an apprehension of his future wrath, which determined Susanna, when straitened on every side, and in imminent danger of death or sinning, to make this pious resolution—to fall into the hands of the elders, rather than sin in the sight of the Lord, ver. 22, 23. The power of God, considered abstractedly, may fill us with terror; but that the mercy of God is as infinite as his majesty, is a never-failing spring of comfort. The author of the book of Wisdom will help us to conceive aright in this matter; see Wisd. xii. 16. where he observes, that that power, which in men is the foundation of injustice and oppression, in God *is the beginning of righteousness; and because he is the Lord of all, it makes him to be gracious unto all.* (See also ver. 18. and the note upon both.)

CHAP. III.

Ver. 2. *THE Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the sons.*] *i. e.* He hath enjoined honour to be paid them by their children, or made them honourable with regard to them; and thus the Tigurine version, *Dominus patrem liberis honorabilem reddidit.* His will is, that their children should render them reverence, honour, and obedience, having made them as it were his representatives on earth; and his supreme authority is in some sort vested and lodged in them to instruct, command, reprove, or punish them. Hence some have asserted an almost absolute authority in parents. It is certain, that anciently, and even under the old law, the parents had a power to sell their children, (Exod. xxi. 7.) if they themselves were reduced to extreme poverty; and in some cases had a jurisdiction of life and death over them. Κρίσις μητρὸς, which the margin renders *judgment*, and the Vulgate *judicium*, and our translators more properly, *authority*, is a Hebraism, for *shaphat* in that language signifies both *to judge* and *to rule.*

Ver. 3. *Whoso honoureth his father, maketh an atonement for his sins.*] Our version follows a copy which read ἐξιλάσκεται, as the Alexandrian MS. also has it; but in most editions it is ἐξιλάσεται, *peccata expiabit; i. e.* shall obtain remission and forgiveness of his own sins when he prayeth: and thus St. Ambrose, quoting these words, expounds ἐξιλάσεται, *in die orationis suæ exaudietur*, as in ver. 5. The Tigurine version has *votorum quotidianorum composerit*, which perhaps is the meaning of the Vulgate, *in oratione dierum exaudietur.* Some understand this of the father's sins; that a dutiful son will pray for the forgiveness of his father's sins. But the first sense I think preferable.

Ver. 4. *And he that honoureth his mother, is as one that layeth up treasure.*] *i. e.* He layeth up a store of good deeds to recommend him to God's favour and blessing. See 1 Tim. vi. 19. Tob. iv. 9. where ἀποθησαυρίζων is used in the same sense. It has been observed by learned men, that human laws generally provide only that due regard and honour be given by children to their fathers, but take no notice of the mother; as may be seen in some Persian laws mentioned by Aristotle, the Roman ones recited in the Digests and Constitutions, and in several passages of the Greek philosophers, which occur in Epictetus and Simplicius; all which consult only the honour of the father. But God in his law takes care to preserve a just reverence to both the parents equally, as the persons whose ministry he uses, to bring a young generation into the world. (See Grotius in Decal. Prov. i. 8.) And this wise author, like another Solomon, bred up under the same Divine institution, presses the duty owing to both very largely in the first sixteen verses of this chapter.

Ver. 5. *Whoso honoureth his father, shall have joy of his own children. . .*] *i. e.* God shall bless that man with a numerous posterity, who pays the reverence and respect due to his own parents; and thus the Arabic takes it, *Qui patrem suum honore affecerit, multos habebit filios;* or, God will give such a one obedient and dutiful children, who, by their discreet conduct and religious behaviour, will be a joy and comfort to him. The Greek has only in general, εὐφρανθήσεται ἐπὶ τέκνοις; our translators properly enough insert the words, *his own*, and the Syriac confirms their sense, *jucunditatem percipiet e filiis suis.* They will prove to him such, as he himself was to his own parents; "Upon the same account and grounds (says a very learned prelate) that any one expects obedience from his own children, he must know that he ought to pay it to his parents likewise. And where is the parent that does not think it reasonable that his children should obey him even against their inclinations, and prefer his wisdom and experience to

their own wills and weak understandings, and trust to his affection, love, and favour, rather than pursue their own humours?" (Fleetwood's Rel. Dut. p. 26.) It was a wise saying therefore which is recorded of the philosopher Thales, "Such a behaviour as you shew to your parents, such expect from your own children," οὓς ἂν ἐράνους εἰσενέγκῃς τοῖς γονεῦσι, τοὺς αὐτοὺς προσδέχου καὶ παρὰ σῶν τέκνων. (Apud Laert. lib. i.)

Ver. 6. *He that honoureth his father shall have a long life.*] This may either be strictly taken according to the promise in the fifth commandment, *Honour thy father and thy mother, that thy days may be long upon earth, which the Lord thy God giveth thee;* or it may mean, Since long life is promised to the observance of God's other commandments likewise, that dutiful children shall in general be blessed. Long life being counted a blessing, is therefore in Scripture frequently used for it. And the Jews understood it no otherwise, than of being in general blessed.

And he that is obedient unto the Lord, shall be a comfort unto his mother.] *i. e.* He that obeys God's commandment in this particular, will comfort, support, and succour, his mother under any or all the burdens and necessities of life, particularly will be tender of and provide for her in her old age, when she is helpless: for so I would understand ἀναπαύσει μητέρα αὐτοῦ· and in this sense ἀνάπαυσις is probably taken, Philem. ver. 20. Or it may mean, that a virtuous good child will be a blessing, and occasion much joy to his mother. Thus Homer introduces Hector embracing his son Astyanax, and praying that he may prove virtuous, and be a comfort to his mother, χαρείη δὲ φρένα μήτηρ. The oriental versions understand the place of the reward which attends such obedience: Syriac, *Optime meretur de Deo, qui matrem honorat;* and Arabic, *Optimum erit præmium ejus propter obedientiam matri impensam.*

Ver. 7. *He that feareth the Lord——will do service unto his parents, as to his masters.*] *i. e.* He will behave himself towards them with the fear of a servant, as well as the reverence of a child. (See Luke xv. 29. Mal. iii. 17. Gal. iv. 1. Phil. ii. 22.) Fathers and mothers have a right over their children by giving them birth, superior to what masters have over their slaves by purchase. The one is founded on force and necessity; the other on nature, and those numberless obligations, which children owe to them that were the cause of their coming into the world; for next unto God they are the authors of their being and existence, health, power, and all the advantages either of body or soul which they possess. A slave, in the language of Scripture, (Exod. xxi. 21.) is the money of his master; but children are the blood and substance of their parents. A slave owes his labour and service to his master; but children reverence, love, gratitude, succour, and all the kind returns which it is possible for them to make. (Calmet in loc.) Anciently the authority of the parent over the child was almost absolute; the Roman lawgivers put children, while in the parents' power, in the same capacity with slaves; the parents were masters of them, and all they had, till they were emancipated, as slaves are, and had not only power to expose or sell them, but in certain cases to put them to death. (Simplicius in Epict.) "But these are privileges which do not naturally or reasonably attend the parents' authority and relation; and therefore there is great abatement to be made from all arguments that conclude only from customs and usages, though of wise and civilized people. The custom and practice of the Jews, and all the eastern nations indeed, sufficiently evidence the power and authority that parents exercised in the disposal of their children; but they do not shew the reasonableness of such authority, nor is it of the law of nature so to do." (Fleetwood's Rel. Dut. p. 45.) Lactantius's observation is close to the present purpose, "Dominum eundem esse qui sit pater, etiam Juris Civilis ratio demonstrat; quis enim poterit filios educare, nisi habeat in eos Domini potestatem?" (Lib. iv. cap. 3.) And thus St. Jerome to Gaudentia, concerning the education of her child, "Amet te ut Parentem, subjiciatur ut Dominæ:" so Plautus, "Mater tu, eadem et hera es." And in another place, "Tuis servivi servitutem imperiis, Pater." (Asinar.)

Ver. 8. *Honour thy father and mother both in word and deed, that a blessing may come upon thee from them.*] The Vulgate adds, *et in omni patientia; i. e.* by submitting patiently to their animadversions and chastisements. Καὶ τὴν μητέρα is omitted in many Greek copies, as it is also by the Vulgate and oriental versions; the Complut. has it, which our translators follow, and Grabe has inserted it from thence. And very properly is the mother not only mentioned, but joined as to equal reverence, that she may not seem to be slighted or overlooked on account of her sex, which inclines them generally to more tenderness for their offspring. The Scripture in many places, Exod. xxi. 15. 17. Deut. xxi. 18. xxviii. 16. Exod. xx. enjoins the same duty to be paid to the one as the other. And there is indeed equal reason in most cases why it should be so, and in some greater. The mothers undergo most sorrow and pain for them, bear all the fatigue and trouble of their infancy and childhood, attend and do all they can for them in that helpless state, and have the same interest in their good and welfare; and therefore in reason and gratitude the children are obliged to make no difference between the parents in their obedience to them. (See note on vii. 27.) Τιμᾶν, which our translators here render *honour*, signifies more when applied to parents; it comprehends likewise the duty of maintaining them, and in this sense it is used by St. Paul, 1 Tim. v. 3. 17. And what St. Matthew expresses, οὐ μὴ τιμήσῃ τὸν πατέρα; in St. Mark is, οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ, where ποιεῖν answers to ἀγαθοποιεῖν.

Ver. 9. *The blessing of the father establishes the houses of children, but the curse of the mother rooteth out foundations.*] The prayer of a parent procures the blessing of God upon such dutiful children as have been careful to pay that honour and reverence which religion and nature require from them; their blessing is an inheritance, or an estate to their children, though they should have nothing else to leave them. But such as by their disobedience provoke their parents, and thereby draw down their curse upon them, have felt the terrible effect of it upon them, and their posterity. History furnishes but too many examples of misfortunes brought upon children by the imprecation of parents. The most ancient we meet with is that of Noah upon his younger son, Canaan; *Cursed be Canaan, a servant of servants shall he be unto his brethren;* which was accordingly fulfilled, as the learned agree, many ages afterward; and of how great importance a good and dutiful behaviour towards parents is, we may learn from

the happy consequences of the patriarchal benedictions, which God so confirmed by his providence in the event, that it might powerfully prevail upon children to honour and obey their parents, and not do any thing whereby they may come in danger of incurring their displeasure and imprecation. With this expectation and view Isaac blessed Jacob, and Jacob the twelve patriarchs. Jacob's care in particular not to offend his father, and thereby bring on him his curse, is very remarkable, and is an example to all children not to make light of a parent's displeasure. *My father* (says he) *peradventure will feel me, and I shall seem to him as a deceiver, and I shall bring a curse upon me, and not a blessing.* (Gen. xxvii. 12.) And is not the parent's curse, which Jacob so much dreaded, when forced from a parent by undutifulness and ill usage, as strong and fatal now as formerly, and our author's observation as applicable to all persons at this time, as heretofore to a Jew and his children? St. Austin mentions a most melancholy instance of ten children, who were cursed by their mother, all of whom for many years felt the effect of her imprecation, by a continual trembling of all their limbs. (De Civit. Dei, lib. xxii. cap. 8.)

Ver. 10. *Glory not in the dishonour of thy father, for thy father's dishonour is no glory unto thee.*] St. Chrysostom, quoting this passage, illustrates it by the instance of Cham, who exposed his father's shame and nakedness. "Children ought to be exceeding careful to conceal the faults and miscarriages of their parents; the same piety would have endeavoured to cover Noah's cruelty or injustice, had he been guilty of them, that was so careful to conceal his nakedness and folly; for they are also the shame and nakedness of a man's understanding; and such infirmities being no less dishonourable than those of the body, the like caution should be used in not discovering or exposing them." (Fleetwood's Rel. Dut. p. 77.) Much less should any assume the liberty to throw reflections upon a parent, to render him little and despicable in the esteem of others. We meet with and detest this behaviour in Absalom, who laboured to depreciate David his father in the sight of his people, and to undermine and weaken him in their good opinion and favour; *For when any man that had a controversy came to the king for judgment; Absalom said to him, There is no man deputed of the king to hear thee; O that I was made judge in the land, I would do to every man right and justice!* And by this intriguing and insinuating address, he stole the hearts of the men of Israel. (2 Sam. xv. 2. 6.) This in any other was criminal, in a son quite unnatural. There is that near relation and intimacy between parents and children, that nothing can affect the welfare or honour of the former, without being communicated to and descending upon the latter; the branches will in proportion share in the good or ill condition of the root; if this sickens, they of course wither. Or the sense may be according to Calmet,—Be not ashamed of thy birth and original, for this is a reflection upon thy parents, and in consequence a blot upon thine ownself. Alexander the Great thought himself more than mortal, and was ashamed to pass any longer for the son of Philip; but when he claimed Jupiter Ammon for his father, he paid so indifferent a compliment to the honesty of his mother Olympias, as to render even his own birth tainted and suspicious.

Ver. 12, 13. *My son, help thy father in his age, and grieve him not as long as he liveth: and if his understanding fail, have patience with him.*] Though old age is generally attended with a number of infirmities, yet neither any weakness of body, nor decay of sense and reason, gives any right to a child to despise his parents. With regard to their children, they always sustain a character that demands respect, which neither age, nor its attendant evils, can or ought to diminish. And particularly in the last stage of life, when they are helpless, and as it were infants a second time, they demand all that care, compassion, and tenderness, at their children's hands, when they are going out of the world, which they themselves happily experienced from their parents at their first coming into it. All the ancient philosophers give the same lesson as our author; Plato says, that he that has in his house a father or mother enfeebled with age, ought to regard them as a treasure, and to be assured that he can never want a tutelar deity so long as they continue with him, and are taken care of by him. (De Legibus.) Hesiod observes, that the gods will certainly punish the ill usage of an aged parent by some great calamity inflicted on the child. (Ἐργ. καὶ Ἡμερ. ver. 29.) Messieurs du Port-Royal, in their comment on the place, properly observe, that what is said by our author of the fathers of our flesh, is very applicable to our spiritual ones—we should respect their persons, revere their authority, and cover even their personal defects and failings.

And despise him not, when thou art in thy full strength.] Ἐν πάσῃ ἰσχύϊ σοῦ. We have a remarkable instance of reverence to an aged parent in the behaviour of Joseph to an old blind decrepit father, when he himself was in the highest point of strength, glory, and power. (Gen. xlviii.) Nor is the behaviour of Jacob, then in his prime, towards his aged sire, Isaac, his pains and quickness to oblige him, by getting the venison, and making savoury meat, such as his father loved, thereby to win his favour and obtain his blessing, less to be admired. (Gen. xxvii.) Calmet understands by ἰσχὺς, riches and power; and then the sense is,—If thou art more rich, more powerful, more honoured, more vigorous and healthful, than thy father, despise not his weakness, obscurity, or poverty. The marginal reading, *in all thine ability*, may seem to comprise all these, but the first seems favoured by the context. That ἰσχὺς is often taken in this book in the sense of riches, see ix. 9. which our translators render, *Give not thy soul unto a woman to set her foot upon thy substance*, ἐπιβῆναι ἐπὶ τὴν ἰσχύν σου, &c. (xiv. 13. xxviii. 11. xliv. 6. xlv. 8. 12.) and then the sense and expression here will be equivalent to that in xxxvii. 6. μὴ ἀμνημονήσῃς αὐτοῦ ἐν χρήμασί σου, *be not unmindful of him in thy riches.* Grotius thinks that there is an ellipsis here, and makes the sense to be—Endeavour ἐν πάσῃ τῇ ἰσχύϊ, with all thy power, and as much as possible, not to despise, or any way bring thy father into disgrace, nor through any misconduct be the occasion of grief to him, by slighting his advice, and acting contrary to it. And so Junius, *Honorem habe omnibus viribus tuis*, and refers to Gen. xxxiii. 10. as a parallel ellipsis; and the Tigurine version is to the same effect, *Illum aspernari summo cave studio.*

Ver. 14. *For the relieving of thy father shall not be forgotten.*] Ἐλεημοσύνη πατρός. Syriac, *Benignitas in patrem præstita.* The kind and charitable relief of a parent, by

attending upon him in his feeble estate, or, if need so require, occasionally supplying him with necessaries, will be so far from being overlooked or forgotten by God, that he will bear the good deed in remembrance to reward it suitably. Homer mentions it as a calamitous circumstance in the death of a young hero, that he was cut off in his bloom, before he had made any retribution to his parents for their care and support of him,

Οὐδὲ τοκεῦσι
Θρεπτὰ φίλοις ἀπέδωκε.

And it was a wise and noble institution of Solon, the great Athenian lawgiver, which decreed, that any child that refused or neglected to support his parents, when their age or infirmities called for assistance, should be branded with infamy, and deprived of all the privileges of society.

And instead of sins, it shall be added to build thee up.] Καὶ ἀντὶ ἁμαρτιῶν προσανοικοδομηθήσεταί σοι. Our translators have rendered this passage very imperfectly and obscurely; ἀντὶ signifies here *for* or *against*, rather than *instead*. They have made the like mistake in the rendering of this preposition, Wisd. vii. 10. (See note on that place.) By *sins*, some understand here the punishment due to them, and thus it is used, Isa. xl. 2. And, indeed, I the less incline to understand this of sins properly so called, as they are mentioned ver. 3. and 15. of this chapter, and such a tautology could not be justified. Others by *sins*, understand the imperfections and failings of the parents; and thus the Vulgate, *Pro peccato matris restituitur tibi bonum; i. e.* for the peevishness, impatience, and moroseness, of your mother, which you have passed over and submitted to, a proportionable and adequate compensation and recompence shall be made you by God. Others expound it of the personal sins of the children themselves, that, by such acts of kindness and charity done to their parents, they shall cover and blot out the multitude of their sins; which seems to be the meaning of the Arabic, *Beneficium in patrem non deletur, imo, deletur per illud multitudo peccatorum.* According to Grotius the meaning is, His (the dutiful child's) house shall be built again: God shall bless him with a numerous and flourishing posterity, who shall be a comfort through their piety and good conduct. In Scripture, building a man's house, is a known metaphor for raising up children. (See Gen. xvi. 2. Exod. i. 21. Deut. xxv. 9. Ruth iv. 11. Psal. cxxvii. 1.)

Ver. 15. *In the day of thine affliction it shall be remembered; thy sins also shall melt away as the ice in the fair warm weather.*] *i. e.* Such an instance of piety shall be remembered to thy advantage; or, God himself ἀναμνησθήσεταί σου, shall remember thee. He will not only bless obedient children here, but he will bless them with heavenly blessings, of which the land of Canaan, with all the beauty and fertility thereof, was but a faint type and shadow. The latter clause, ὡς εὐδία ἐπὶ παγετῷ, is not literally nor indeed rightly translated. The true rendering of the Greek either is, Thy sins shall be no more, as the mildness of the weather ceaseth in a hard frost; and thus Drusius translates: or, Thy sins shall melt away, as ice does when fine weather comes upon or after a frost; and so Junius takes it. The sense also of the Arabic is full and clear, *In afflictione erit tibi adjutor, pelletque a te mala, quomodo pellitur frigus vehementiâ caloris.*

Ver. 16. *He that forsaketh his father, is as a blasphemer.*] By some of the ancient lawgivers, parents are styled a sort of earthly gods, and by Philo they are expressly called so, de Decal. And therefore, to offend against their authority, and much more to disregard, desert, or injure them, is not improperly here made a species of blasphemy: or the sense may be, according to that of the old Greek poet, He that reviles or injures his father, shews a disposition wicked enough to blaspheme even the Deity.

Ὁ λοιδορῶν τὸν πατέρα δυσφημεῖ λόγῳ,
Τὴν εἰς τὸ θεῖον προμελετᾷ βλασφημίαν. (Menand.)

Our author uses a variety of arguments to enforce the duty of reverence to parents; Tirinus reckons up no less than thirteen urged by him in these few verses.

Ver. 17. *Go on with thy business in meekness, so shalt thou be beloved of him that is approved.*] Ὑπὸ ἀνθρώπου δεκτοῦ. *i. e.* By all worthy and good men, such as are themselves, for the like good qualities, beloved both of God and men. The Vulgate renders, *Super hominum gloriam diligeris*, from a copy, probably, which had ὑπὲρ which the oriental versions seem also to have followed, and to have mistaken the sense of δεκτὸς, when they expound it by *præ viro munera largiente.* That of our translators is more just and proper. We have ἄνθρωποι δεκτοὶ to the same sense, ii. 5. see also Luke iv. 24. and Acts x. 35. ὁ ἐργαζόμενος δικαιοσύνην, δεκτὸς αὐτῷ ἐστιν· which differs not much from the expression before us. As the author begins here a new subject about modesty and humility, some copies begin here a new chapter.

Ver. 18. *The greater thou art, the more humble thyself.*] Ὅσῳ μέγας εἶ. Vulg. *Quanto magnus es;* which is a literal rendering of the Greek, as that is of the Hebrew, which, having neither comparative nor superlative degree to compare things by, makes use always of the positive. There are two instances of this construction together in the LXX. Psal. cxviii. 8, 9. Ἀγαθὸν πεποιθέναι ἐπὶ Κύριον, ἢ πεποιθέναι ἐπ' ἄνθρωπον,—ἀγαθὸν ἐλπίζειν ἐπὶ Κύριον, ἢ ἐλπίζειν ἐπ' ἄρχουσι, which the Latin interpreter is servile in following; but the Chaldee, St. Jerome, and our version, rightly render by the comparative. See also the like, Matt. xviii. 8, 9. and Glass. Philol. Sac. Can. 18. This fine sentiment is worthy of the gospel, says Calmet. Though the heathen philosophers knew a great number of moral virtues, humility was never well understood or practised by them; they could talk plausibly of despising glory, honours, riches, &c. but found it difficult or disagreeable to exert such self-denial. True humility, which consists in the contempt of ourselves and a deference to others, is no where taught, or so well inspired, as by wisdom or religion. It is this shews us our weakness, imperfection, and nakedness, and the value which we ought to set upon the worth of others. St. Ambrose has well expressed the sense of our author, "Mensura humilitatis cuique, ex mensura ipsius magnitudinis data est." (De Virginit. cap. 31.) The measure of our humility must correspond with that of our elevation, as a tree shoots its roots downwards in proportion to the spreading of the branches upwards. The higher we are advanced, the more have we to fear from pride. "If humility does not go before, accompany, and follow, all the good actions we do; if it is not the end which we propose, the guide we follow, and the weight to balance or rather sink us—pride will take away the merit of our best actions." (Aug. ad Dioscor. epist. 118.) It will ever be the greatest glory of Titus Vespasian above

the rest of the Roman emperors, that he was moulded by his august station and dignity from the worse to the better, from being a very arbitrary and proud person, to be as eminently mild and humble. The reflection of our author is finely exemplified in the parable of the trees, Judg. ix. 8. The olive, fig-tree, and vine, being desired by the trees to be respectively king over them, content with their native sweetness and fruit, modestly refused the offer, which the bramble was ambitious to accept. The moral of which is, that the more noble any one is by birth or education, the more lowly and contented will he be with his lot and station, the freer from envy, pride, and ambition, the stain of base and mean souls.

Ver. 19. *Mysteries are revealed unto the meek.*] This is a weighty reason for the practice of humility: for the truth of the observation here made, see Psal. xxv. 8. where the Psalmist says, *Them that are meek, those he will teach his way;* and again, ver. 13. *The secret of the Lord is with them that fear him, and he will shew them his covenant.* It is particularly true of Moses, that, as nobody was more meek than he, so none had more favours, or more frequent communications with God than he. And our Saviour says to his disciples, upon account of their humility, *To you it is given to know the mysteries of the kingdom of God.* (Luke viii. 10.) And in another place, *Thou hast hid these things* (*i. e.* the mysteries of the gospel) *from the wise and prudent, and hast revealed them unto babes;* (Matt. xi. 25.) where *babes,* or such as have humble sentiments, are opposed to συνετοὶ, or such as were self-sufficient and wise in their own conceits. The humble soul is God's temple, and the man upon whom he delights to look, and in whom he is pleased to dwell, is one of a poor and contrite spirit, *who trembles at his word.* (Isa. lxvi. 1, 2.) And so St. Paul, *Not many wise men after the flesh,* but the seemingly foolish and base, *the despised things of the world, are chosen of God.* (1 Cor. i. 26.) This whole verse is wanting in several copies, and in the Vulgate and oriental versions.

Ver. 20. *The power of the Lord is great, and he is honoured of the lowly . . .*] All greatness compared to that of God is meanness; but, great as he is, he regards the meek and lowly chiefly, and chooses such to worship him. Kings and potentates take a pleasure in state and grandeur; to see others crouching at their feet is an accession to their glory, and by binding kings in chains, and nobles with links of iron, they aggrandize their triumph. The infinite majesty of God delights not in such pageantry and show, he expects no flattering service, he expects only that every man should humbly own his dependance upon him, and his infinite meanness in comparison of him. All worship, devoid of sentiments of profound humility, is disagreeable to and disregarded by him. Hence the angels consider themselves as nothing in his presence, and on earth the most pious souls are most sensible of their imperfection, and acknowledge their best services to be darkness and sin.

Ver. 22. *What is commanded thee, think thereupon with reverence, for it is not needful for thee to see with thine eyes the things that are in secret . . .*] This is manifestly translated from the Vulgate, *Non est enim tibi necessarium ea quæ abscondita sunt videre oculis;* whereas the Greek only has οὐ γάρ ἐστί σοι χρεία τῶν κρυπτῶν· *i. e.* Thou hast no need of, nor business with, nor will gain any advantage from, intricate and abstruse speculations, and therefore do not exercise thyself in great matters, which are too high for thee, nor rashly pry into mysterious points above the reach of thy understanding. Such a curiosity is criminal, and proceeds from pride and self-conceit. Content thyself with plain and necessary truths, and learn from thence thy duty, in order to practise it. There are a thousand things which we cannot learn, and which it does not concern us at all to know; the ignorance of which will be of no prejudice nor disadvantage to us. It is rather a piece of wisdom, with regard to such things as are really τὰ κρυπτὰ, to sit down contented with our ignorance, and endeavour after such knowledge as becomes us, and will be useful to us. Believe that there is a God, says one of the ancients, and worship him sincerely; but search not into his nature, what he is, and how he acts, for there is nothing more out of thy reach than such an inquiry. Our Saviour came not into the world to teach men swollen and conceited notions, or the pride and vanity of human science, but that men should submit every high thought to the obedience of faith, and think upon what is commanded them. A soul, thirsty and greedy after forbidden knowledge, nothing will content, it knows no ends of its desires and pursuits, its ambition and curiosity pant after unknown worlds, though the contempt of one is its truest glory. A little kowledge will suffice an humble soul; it neither aims at human greatness or admiration, nor to fathom the depths of the wisdom and power of God; it desires such a knowledge only of God, as may create a greater degree of love towards him, and asks only so much light as may be sufficient to direct it in its duty and conduct in the ways of godliness. Our author probably alludes in this verse to Numb. xv. 39. *Seek not after your own heart and your own eyes, that ye may remember and do all my commandments, and be holy unto your God.*

Ver. 23. *Be not curious in unnecessary matters; for more things are shewed unto thee than men understand.*] Ἐν τοῖς περισσοῖς τῶν ἔργων σου μὴ περιεργάζου. Some copies have τῶν λόγων σοῦ· the original word doubtless was *debar,* which signifies both the one and the other. The sense is either, Do not endeavour by the strength of thine own parts to search the deep things of God, since even those that are before us we cannot comprehend, if left to ourselves; and such as we do understand, we came not to the knowledge of them merely by our own natural powers: or, Be not *over curious,* for so περιεργάζεσθαι is generally understood, or *over busy* (see 2 Thess. iii. 11.) in things which do not concern thee to know, and of which no account will be demanded of thee. The Geneva version renders not amiss, *be not curious in superfluous things.* Grotius understands this of prying into the reasons of God's laws, which God has not thought fit to discover or reveal; and so does Dr. Spencer, (vol. i. chap. 2.) God, it is certain, has enjoined the reach of human apprehension, and must be resolved solely into his will. Many or most of the ritual and ceremonial laws are absolute prohibitions or commands; and no reason of their being forbidden or commanded at all appears: God only says, *I am the Lord which commanded them;* and this, according to the Jewish doctors, is sufficient to stop all doubt and cavilling about the use or importance of such precepts, or too curious a search into the reasons for them. Such are the laws of not eating swine's flesh, not wearing a garment of linen and woollen, discalceation, or pulling off the shoe,

purification of the leprosy, the scape-goat, and that of the firstling of an ass, and innumerable others. And if we examine the Pentateuch throughout, we shall not perhaps find any reason set down, or annexed to any such laws, as if God, by his silence in this respect, would purposely restrain men from a criminal curiosity. And indeed it is very notorious, that as soon as the scope and intention of a law among the Jews was guessed at, and presumed to be discovered, it abated of its force and authority, and the sense of it was often perverted to the hurt and destruction of such inquirers. So true is the observation in the following verse, that an evil suspicion, founded upon men's vain opinion, *hath led them into* many and great *mistakes;* for so πολλοὺς ἐπλάνησεν should be rendered, and not in the present tense, as our translators give it.

Ver. 25. *Without eyes thou shalt want light; profess not the knowledge therefore that thou hast not.*] The literal rendering of the Greek is, Without the pupil or sight of thine eye thou shalt want light, *Pupillas non habens indigebis luce* (Junius): and if thou hast not knowledge, profess it not; or, according to Drusius, Betray not thine ignorance by pretending to knowledge. The sense of the passage is, It is not only a fruitless undertaking to attempt to explain mysteries, or fathom the τὰ βάθη τοῦ Θεοῦ, but is likewise dangerous, and apt to lead such presumptuous inquirers into errors, and sometimes heresies. It highly concerns every one therefore to think soberly of himself, according to the measure of faith and knowledge which God has afforded him; for as the eye has a certain sphere and boundary of vision, beyond which all is darkness and obscurity; so there are certain limits likewise to the understanding, though some may see farther, and understand more than others: but let no man profess or boast of more knowledge than God has really bestowed upon him, or his own finite nature is capable of: see 1 Tim. vi. 4. where a person of curiosity in matters of faith is termed νοσῶν περὶ ζητήσεις, and evil surmises, ὑπόνοιαι πονηραὶ, the very expression here used, are likewise condemned. The Syriac and Arabic versions understand it, of presuming to give advice as a professor or an adept in any science, when at the same time the person is ignorant and unqualified, *Si doctrinæ careas, ne consilium des hominibus quasi doctus.* This verse is wanting in the Roman edition and the Vulgate.

Ver. 26. *A stubborn heart shall fare evil at the last; and he that loveth danger shall perish therein.*] A hardened and impenitent heart, such as was that of Pharaoh, Antiochus, Judas, and other obdurate sinners, who are deaf to all God's calls, or the warnings of his ministers, shall experience his vengeance, and particularly at the hour of their death, they shall be seized with such a dread, as shall fling them into despair, and too late bewail their unhappiness and sad estate. Such as will fetch neither cattle nor servants into the house, though kindly forewarned; to them for their obstinacy it shall happen, as it did to the Egyptians: vengeance shall come down upon them one way or the other, as thunder and hail, fire and lightning, did upon the despisers of Moses's warning. Or a hard heart may signify, one that is devoid of the sentiments of humanity, that has no bowels of tenderness and compassion: such a one shall have cutting reflections for his past cruelty; and as he afforded no mercy, shall be in despair of finding any: but the first sense is preferable. St. Bernard's description of a hardened and stubborn heart is very just: *Cor durum dicitur, quod non compunctione scinditur, nec pietate mollitur, nec movetur precibus, minis non cedit, flagellis duratur. Ingratum ad beneficia, ad consilia infidum, ad judicia sævum, inverecundum ad turpia, impavidum ad pericula, inhumanum ad humana, temerarium ad divina, præteritorum obliviscens, præsentium negligens, futura non prævidens; i.e.* A hard heart is neither rent with compunction, nor softened with pity, nor moved with prayers; regardeth not threats, is hardened with stripes; in kindness unthankful, in council unfaithful, in judgment cruel; without shame in bad actions, without fear in dangers; in human matters most inhuman, in Divine ones rash; forgetful of things past, neglecting things present, careless of things to come. (De Consider. ad Eugen. lib. i.) According to Calmet, the meaning of the last clause is, that the rash and foolhardy, who tempt danger without any reason, shall at length suffer for their imprudence. He thinks the author here indirectly aims at them who maintain fate or destiny; and on that account face dangers, without any apprehension or concern; persuading themselves, that, if it is appointed that they shall die upon such or such an attempt, or enterprise, it is to no purpose to pretend to guard against it: that the time and manner of our death are fixed by an eternal and irreversible decree, and if the fatal hour is not yet come, no rashness or accident can hasten it. Against this weak and extravagant notion, the author opposes this wise caution, *He that loveth danger shall perish therein;* which in the Roman edition makes the former part of this verse.

Ver. 27. *An obstinate heart shall be laden with sorrows; and the wicked man shall heap sin upon sin.*] Calmet thinks the two members of this verse correspond to each other, and are the same in sense; accordingly he renders, "Le cœur endurci se chargera de crimes, et le pecheur ajoûtera péché sur péché," i.e. *An obstinate heart shall be laden with crimes, and the wicked will heap sin upon sin.* He conjectures, that in the original work, composed by the grandfather Jesus, the Hebrew word signified both crimes and sorrows, which is not improbable. Πόνος, the word here used, has likewise such a double signification, and the translators very frequently mistake it. See Psal. vii. 14. ἰδοὺ ὠδίνησεν ἀδικίαν, συνέλαβε πόνον, καὶ ἔτεκεν ἀνομίαν, which our version, following the Vulgate, *Concepit dolorem et peperit iniquitatem,* wrongly renders, *He hath conceived sorrow, and brought forth ungodliness;* and the like false rendering occurs, ver. 16. in both which places the context manifestly determines it to the other sense; but in Psal. x. they render πόνος differently, and rightly understand it in two places in the sense of wickedness. Thus, ver. 7. *His mouth is full of cursing, deceit, and fraud; under his tongue is* κόπος καὶ πόνος, *ungodliness and vanity.* And, ver. 14. σὺ πόνον καὶ θυμὸν κατανοεῖς, *Thou beholdest ungodliness and wrong;* in both which places the Vulgate expresses it inaccurately by *dolor.* See also Psal. cxxxix. 24. where the Hebrew word rendered by Ar. Montanus, and some Latin versions, *dolor,* is, in the LXX. ἀνομία, and Psal. lv. 10. where πόνος, which is coupled with ἀνομία, would be better rendered by *wickedness* than *sorrow,* as it stands now in our version. The sense then of our author in this place is, That God permits the sinner to fall from one wickedness

to another, till he fills up the measure of his iniquities. St. Austin aptly compares the habit of sinning to a long chain, which keeps the sinner confined like a prisoner: he is brought into a continual bondage by it, and is unavoidably a slave to it: "Velle meum tenebat inimicus, et indigno mihi catenam fecerat: quippe ex voluntate perversa facta est libido; et dum servitur libidini, facta est consuetudo; et dum consuetudini non resistitur, facta est necessitas." (Confess. lib. viii. cap. 5.)

Ver. 28. *In the punishment of the proud there is no remedy.*] Ἐν ἐπαγωγῇ ὑπερηφάνου οὐκ ἔστιν ἴασις. The marginal reading is much clearer, The proud man is not healed by his punishment: to which Junius seems to agree, *Quum inducitur superbo afflictio, non est curatio,* understanding by ἐπαγωγὴ *affliction,* as it is often taken in this book; *i. e.* The proud man, one who is strictly such, is not bettered by any thing that befals him: he is so self-sufficient and opinionated, that he is deaf to the admonition of friends for his reformation: he defies and laughs at God's judgments, and is incorrigible under them. The Arabic understands this of the proud scorner in particular, *Irrisoris pœnæ non est remissio, quoniam planta illis pessima plantarum est.* But by the *proud* here I would understand the obdurate sinner; for throughout the book of Psalms, and these sapiential ones, the proud and sinner are synonymous terms. And such great offenders as commit sins with boldness, and with a sort of defiance, are, in the Scripture phrase, called despisers, according to that excellent description of them, Prov. xviii. 3. as it occurs in the LXX. which our version renders very imperfectly, ὅταν ἔλθῃ ἀσεβὴς εἰς βάθος κακῶν, καταφρονεῖ, ἐπέρχεται δὲ αὐτῷ ἀτιμία καὶ ὄνειδος, which Jerome's Bible well renders, *Impius cum in profundum venerit peccatorum, contemnit, sed sequitur eum ignominia et opprobrium.* The sad catastrophe of such hardened sinners is more strongly noted by our author, That when God visits such offenders, he does not dally with them, but strikes a deadly blow: their wounds are mortal and incurable, and past all remedy: there is no balm in Gilead that can do them good. The Vulgate has *Synagogæ Superborum non erit sanitas,* following a copy probably which had ἐν συναγωγῇ ὑπερηφάνου, κ. τ. λ.

Ver. 29. *The heart of the prudent will understand a parable.*] To a hard heart just mentioned, a teachable and docile disposition is here opposed, one desirous of learning, that will make use of the necessary means of attaining it, *viz.* hearing, reading, and meditating. Two things therefore seem here required, a desire and eagerness after wisdom, and the listening to the words of the wise, and their interpretation. Or the sense may be, as applied to the teacher himself, that his wisdom will appear by his apt discourse, and just observations; *Cor sapientis intelligitur in sapientia:* (Vulg.) and the Port-Royal comment, *Le cœur du sage paroistra par sa sagesse; i. e.* the prudent or wise man will distinguish himself, when he opens his treasures: as long as he is silent, and his wisdom confined to his own breast, he appears like other men; but when he thinks proper to speak, the clearness of his conceptions, the justness of his sentiments, and the usefulness of his maxims, stand confessed and admired; and every judicious ear will listen with greediness and pleasure.

And an attentive ear is the desire of a wise man.] Οὖς ἀκροατοῦ ἐπιθυμία σοφοῦ· *i. e.* A wise man will wish to have such disciples as will mind and regard what he says, and treasure up his wise reflections, in order to improve by them. And thus the Tigurine version, *Sapiens aurem attentam expetit;* and Junius, *Auris ejusmodi auditoris a sapiente exoptatur.* (See xxv. 9. and the note on it.) There may also another sense be given,—that the ear, desirous of instruction, longs to hear and attend to the discourse of wise men; and so the Vulgate, *Auris bona audiet cum omni concupiscentia sapientiam;* and the Arabic, *Auris auscultans delectatur sapientibus.*

Ver. 30. *Water will quench a flaming fire, and alms maketh an atonement for sins.*] To this purpose is that counsel of Daniel, *To break off sins by righteousness, and iniquities by shewing mercy to the poor,* iv. 27. (See Luke xi. 41. 1 Pet. iv. 8. Prov. xvi. 6. Tob. iv. 7. xii. 9.) But at the same time that they press this duty, they generally lay down this restriction,—that men must not think, because sins are taken away by alms, that by their money they may purchase a licence to sin; for all alms are too little to atone for a sin, if the person resolves to continue in it. Alms must be accompanied with repentance, for God's justice is not venal, nor the sovereign Judge to be bribed into a toleration of sin. St. Cyprian quotes this passage, and illustrates it by the following comparison, "Sicut Lavacro aquæ salutaris Gehennæ ignis exstinguitur, ita eleemosynis atque operibus justis, delictorum flamma sopitur." (De Opere et Eleemos.) Alms, according to the fathers, is as a second baptism, and has the advantage of it in some respect, as the former can be often repeated, but baptism can be performed but once. (See Ambr. Serm. 2. tom. ii.) St. Chrysostom, speaking of charity, urges the duty upon the same weighty consideration; μὴ παρατρέχωμεν τὸ κέρδος τῶν ἡμετέρων ψυχῶν· κ. τ. λ. *Ne prætereamus lucrum nostrarum animarum et remedium nostrorum vulnerum; hoc enim, hoc maximum pharmacum ita curabit et abolebit ulcera animarum nostrarum, ut neque vestigium neque cicatrix aliqua apparitura sit, id quod in corporis vulneribus non est possibile.* (Hom. 56. in cap. 29. Gen. tom. ii. See also Hom. 43. in cap. 19. Gen. and Apost. Constit. lib. xvii. 13. Lactant. lib. vi. 12.)

Ver. 31. *He that requiteth good turns, is mindful of that which may come hereafter.*] Ὁ ἀνταποδιδοὺς χάριτας μέμνηται εἰς τὰ μετὰ ταῦτα. The Syriac and Arabic understand this of the beneficent and charitable man, who, for his readiness to succour others, shall himself find help in time of need. Others apply ὁ ἀνταποδιδοὺς to God himself, who requiteth all good turns, *i. e.* all instances of loving-kindness shewn to those that are in misery and distress. Accordingly some Greek copies read, καὶ Κύριος, ὁ ἀνταποδιδοὺς χάριτας, μέμνηται, κ. τ. λ. which the Vulgate follows, *Deus prospector est ejus qui reddit gratiam: meminit ejus in posterum;* and Junius, *Dominus qui reddit gratiosa facta, in posterum recordaturus est.* He looks upon what is given to the poor as done to himself, and keeps an account of good and charitable deeds, to return them with increase. God is as the debtor, to speak in the language of St. Chrysostom, of such as give alms; and to assist the poor with our substance, is putting out our money wisely, and on the most valuable and certain security. (Hom. 53. ad Pop.)

CHAP. IV.

Ver. 1. *DEFRAUD not the poor of his living.*] Τὴν ζωὴν τοῦ πτωχοῦ μὴ ἀποστερήσῃς· Βίος is used in the like sense by the Greeks, and *vita* by the Latins; thus Terence, "Cui opera vita erat." This is a continuation of the former chapter concerning alms-giving; the Vulgate accordingly renders, *Fili, eleemosynam pauperis ne defraudes; i. e.* refuse not a poor man that charity which you owe him, and is his due; for you commit a sort of robbery or fraud, when you keep from him that which he wants, and you can well spare; "Non minus est criminis habenti tollere, quam, cum possis et abundas, indigentibus denegare." (Ambr. Serm. 81.) To deny a poor man when you can relieve his necessities out of your abundance, is not a less crime than to rob. St. Austin has the like thought, "Superflua diviti, necessaria sunt pauperi; aliena retinet, qui ista tenet." (Psal. cxlvii.) St. Chrysostom quotes the passage, and reasons upon it in like manner; ὁ ἀποστερῶν, τὰ ἀλλότρια ἀποστερεῖ, κ. τ. λ. *Qui spoliat, aliena tollit; nam spoliatio quædam dicitur, cum aliena detinemus: quoties eleemosynam non præstiterimus, pari cum his qui spoliant, supplicio afficiemur.* (De Lazaro, Serm. 2. tom. v.) By *living*, we may understand here his bread, *for the bread of the poor is his life, he that detains it is a man of blood;* (see note on xxxiv. 21, 22.) or, more largely, food in general, raiment, lodging, and all that nature demands, for the preservation and support of life; to refuse such necessaries is the same thing as to take life away; "Hoc est hominem occidere, vitæ suæ ei subsidia denegare." (August. in Psal. cxviii.)

Ver. 3. *Add not more trouble to a heart that is vexed.*] Poverty is of itself a sore affliction enough, without adding to it any fresh occasion of complaint. The soul of a poor man, already uneasy and dejected, and pinched with grief and hunger, is of all others the most sensible of a slight, and more ready to lay every supposed injury to heart. If you give, therefore, give cheerfully; if you refuse, do it without insult or upbraiding, and add not contempt or outrage to your denial. We are hence also instructed not to insult the misery of the unfortunate, whether such by accident, or made so through their own folly or wickedness; not to call even condemned criminals by any harsh or opprobrious names, however undeserving of our regard or pity. We have a remarkable instance of this tenderness towards the afflicted in pious Abraham: when the rich man applies to him, to send Lazarus to dip the tip of his finger to cool his tongue; he does not reproach him in any sharp or bitter language for his past life, he does not shew any anger or resentment against him, but speaks to him in terms of kindness, and even vouchsafes to call him son. St. Chrysostom has the like remark, upon this part of the parable, ὅρα φιλοστοργίαν δικαίου· οὐκ εἶπεν, ἀπάνθρωπε, κ. τ. λ. *Vide humanitatem justi: non dixit, inhumane, crudelis, sceleratissime; sed filium illum appellat. Satis est animæ dejectæ suus cruciatus, ut ne illius calamitatibus insultemus.* (De Lazaro Conc. ii. tom. v. See Eccles. vii. 11.) It is observable that our author, in a very short compass, three times repeats the precept of not turning away the eyes from a poor man, to enforce it the more strongly, and make the deeper impression on the memory.

Ver. 6. *If he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him.*] The sense is much the same with that, Prov. xxviii. 27. *He that giveth to the poor, shall not lack; but he that hideth his eyes, shall have many a curse.* And Exod. xxii. 22, 23. God says, *Ye shall not afflict any widow or fatherless child; if thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry, and my wrath shall wax hot,* &c. And that, Prov. xxi. 13. is much to the same effect, *Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, and shall not be heard.* Homer in a very beautiful manner represents prayers as so many living persons; the daughters of Jupiter, which when slighted and disregarded by men, carry their complaint before his throne, and beg of him, that he would send after such persons the goddess Ate, to revenge the affront and injury done them. (See Iliad. x. ver. 493.) The fine allegory and useful moral couched under it, cannot fail of pleasing every judicious and pious reader. This fiction, says Calmet, represents and illustrates the wise man's meaning here. Though the poor may appear mean and despicable in the eyes of the world, and their importunate requests disagreeable and troublesome, yet are they dear to their Maker, as his creatures, and equal objects of his love. (See Prov. xiv. 31. xvii. 5.) But in their distressed state, when they look for some to have pity on them, and no man will know them, they are then his more peculiar charge, and objects of his pity. The good wishes, the prayers, and the blessing of the poor, we allow to be regarded of God, and their intercession to be powerful with him; if God then favourably hears their prayers and petitions for rewards and blessings upon their friends and benefactors, we may be assured he will not be less disposed to hear their complaints for vengeance, on such as deride, reject, or oppress them, and that their curses will be fatal to the hard-hearted.

Ver. 7. *Get thyself the love of the congregation, and bow thy head to a great man.*] *i. e.* Be courteous and affable to the poor and meaner sort: and thus the Vulgate, *Congregationi pauperum affabilem te facito;* and so the oriental versions, *Concilia tibi amorem turbæ, et principibus urbis adhibe reverentiam.* Study to be popular, complaisant, and agreeable to the common people, and dutiful and submissive to the prince or magistrate, and such as are above thee. According to Drusius, the sense is, Endeavour to get the good opinion of the whole Sanhedrin, and shew a more particular respect and regard μεγιστᾶνι to the *president* of it.

Ver. 9. *Be not faint-hearted, when thou sittest in judgment.*] If thou art in a public post, as a judge or magistrate, hear willingly the complaints of the poor, suffer his defence, weigh his reasons, render justice impartially, and neither through fear of disobliging, nor hope of advantage, be prevailed upon to condemn the innocent, or absolve the guilty. It was one part of Jethro's character of a good magistrate, (Exod. xviii. 21.) that he should be a man of courage. Hence some conjecture, that every step to Solomon's throne of judgment is represented as supported by lions, (1 Kings x. 20.) to teach kings and magistrates, that courage and resolution are necessary for all those that sit on the tribunal of justice.

Ver. 11. *Wisdom exalteth her children.*] Ἡ σοφία υἱοὺς ἑαυτῆς ἀνύψωσε. (See Prov. iv. 8.) The fathers who quote

this passage, read and understand it very differently. Clem. Alex. has ἐνεφυσίωσε τὰ ἑαυτῆς τέκνα. (Strom. lib. vii.) As if his meaning was, either that of St. Paul, *knowledge puffeth up*, or rather, that wisdom inspires noble sentiments into men; and Tertullian, if in truth he intends this passage, renders more strangely, *Sophia jugulavit filios suos*, (in Scorp.) as if the copy he made use of had ἐνεθυσίασε. The Vulgate has quite the contrary, *Sapientia filiis suis vitam inspirat*, from a copy which probably had ἐψύχωσεν, *i. e.* breathes a spiritual life into them, transforms their nature into a better and more heavenly, and infuses a perfection approaching to that of angels.

And layeth hold of them that seek her.] Ἐπιλαμβάνεται, *i. e.* Helpeth and taketh under her protection them that seek her. She catcheth hold of them, as Camerarius understands the word, and recovers them as from falling, snatching them by the hand out of mischief or danger, as it were out of the fire. (See his Myrothecium, p. 304.)

Ver. 13. *He that holdeth her fast shall inherit glory, and wheresoever she entereth, the Lord will bless.*] See Prov. iii. 35. *The wise shall inherit glory, but shame shall be the promotion of fools*, where the reading of the LXX. is remarkable, οἱ δὲ ἀσεβεῖς ὕψωσαν ἀτιμίαν, *the wicked exalt disgrace* and shame; whereas wisdom, or the practice of religion, exalts such as walk in her ways unto glory and happiness, and makes them blessed in the life that now is, and in that which is to come; which I take to be the meaning of the Vulgate, rendering, *Qui tenuerint illam, vitam hæreditabunt.* The observation in the latter part of the verse, is particularly verified in the history of Jacob and Joseph, whom God's blessing went along with, and prospered their masters' family and substance for their sakes; but probably this writer alludes to God's blessing the house of Obed-Edom, and all that pertained unto him; because of the ark of the Lord, which continued in his house three months. (2 Sam. vi. 11, 12.) In like manner will God bless a soul, into which wisdom vouchsafes to enter, and, by her indwelling, prepares a fit temple for his reception.

Ver. 14. *They that serve her, shall minister to the Holy One.*] Λειτουργοῦσιν ἁγίῳ. The manner of the expression here seems to confine this to the house, rather than the person of God, to the *sanctum sanctorum*, or *holy of holies*, as it was called; and so the marginal reading has it. What may seem to confirm this is, that ἁγίῳ is here used without an article; as it is likewise, Psal. xx. 2. where it means a sacred place; whereas when God himself is meant or referred to, he is the ὁ ἅγιος, the *Holy One*, κατ' ἐξοχήν. (See xxiii. 9.) But in either sense, it furnishes a very useful reflection, that none should minister to the Holy One in the sacred office, or execute the ministerial function, but such as are truly wise and strictly religious, for such the Lord requires only to serve at his altar. The Vulgate will admit this sense, *Qui serviunt ei, obsequentes erunt sancto;* and the oriental versions require it, *Ministri ejus sunt sancti ac puri: Holiness unto the Lord*, is their motto.

Ver. 15. *Whoso giveth ear unto her, shall judge the nations.*] See Wisd. iii. 8. and the note on it, where the like privilege and authority are said to belong to the faithful; and St. Paul affirms the same of the saints, 1 Cor. vi. 2. Or the sense may be, that such as hearken to wisdom, are fittest to rule and judge; accordingly the Syriac renders, *Qui me audit, judicabit veritatem.* And in fact such have been appointed by God to preside over his people, who have been thus qualified, as Moses, Samuel, David, Solomon, &c. and in particular the last, with much earnestness and importunity, applied to God, at the beginning of his reign, for the gift of wisdom, as the most necessary help to judge the nations. According to Calmet the sense is, that wisdom is the source of true and solid greatness, and that a wise man shall not only serve as a priest, as mentioned in the former verse, but as a judge and prince of the people; he shall at once merit and wear the honours both of the pontificate and regale. Almost all the editions read, ὁ ὑπακούων αὐτῆς, κρινεῖ ἔθνη, καὶ ὁ προσελθὼν αὐτῇ, κ. τ. λ. The Vulgate, which renders, *Qui intuetur illam, permanebit confidens*, probably followed a copy, which had προσορῶν. The true reading seems to be that which is followed by our version, ὁ ἐπακούων αὐτῆς, κρινεῖ ἔθνη· καὶ ὁ προσέχων αὐτῇ, κατασκηνώσει πεποιθώς, which is a strong expression. See xiv. 24—27. where the like security is promised and described.

Ver. 16. *If a man commit himself unto her, he shall inherit her, and his generation shall hold her in possession.*] Various are the readings of this place; the truest seems to be, ἐὰν ἐμπιστεύσῃ, κληρονομήσει αὐτὴν, καὶ ἐν κατασχέσει ἔσονται αἱ γενεαὶ αὐτοῦ. The sense is, If a man asks of God wisdom, with faith and trust in him, he will give her to him, and his posterity. Or, If a man is faithful and sincere in his inquiry for her, and constant and persevering in his search after her, he shall find and obtain her, and leave her as an inheritance to his posterity; *Sa posterité la possedera*, says Calmet; and the oriental versions make the possession to be perpetual, *in omnes mundi generationes.* Bossuet expounds, that a man's posterity shall be established by her, *Ipsâ ejus soboles consistet firmius.* Some have forced the words to another sense, That a faithful inquirer shall inherit her, and her fruits, αἱ γενεαὶ αὐτῆς, as some copies have it, or the advantages which attend upon, and go along with her, shall be in his possession. But I think, though γεννήματα αὐτῆς would give this sense, the present reading will not admit it.

Ver. 17. *For at first she will walk with him by crooked ways.*] *i. e.* The way that leads to wisdom is rough at first setting out, and has several difficulties and turnings to perplex and discourage the traveller. The ancient philosophers have well represented this by the emblem of two roads; that which leads to virtue, which is another word for wisdom, and happiness at the end of it, is described at the entrance as rough and unpleasant; the other, which terminates in a precipice, or destruction, and is the way of wickedness, is wide-beaten and easy. (See Tab. Ceb.) Our Saviour represents the good and evil courses of mankind under the same image of two roads, the one strait and difficult, leading to life, the other opening wide to ruin and destruction. (Matt. vii. 13, 14.) If we understand this of science, Quintilian's observation will hold true, "Liberaliora studia incipientibus aspera, progredientibus onerosa, proficientibus jucunda, perficientibus beata."

She will bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws.] Wisdom will prove the disciple that addresses her, before she is familiar with, or communicates herself to him; and particularly at the beginning, or at his first approach, when he attempts to woo or gain her, she appears distant to him, and will make trial of his constancy by hard-

ships and sufferings, and the sincerity of his love to her by his readiness to execute her commands. And thus Abraham, Jacob, and Moses, and all the worthies mentioned Wisd. x. were proved by sufferings, for her sake, and at length saved through wisdom. The design of the author here is to encourage young candidates at their first setting out; and he compares the procedure of wisdom in this particular to a wary man, proving the integrity of a new acquaintance, before he ventures to take him into his bosom, or make him his confidant,—or to a coy mistress, who at first scarce admits her lover into her company, delights to disappoint, tease, and cross him, and often seemingly slights him on purpose to try his temper, and the sincerity of his passion, and how much he is ready to do and undergo for her sake.

Ver. 19. *But if he go wrong, she will forsake him, and give him over to his own ruin.*] Παραδώσει αὐτὸν εἰς χεῖρας πτώσεως αὐτοῦ. Our translation here does not reach the spirit of the Greek. To deliver into the hands of ruin, is a Hebraism, not much unlike that phrase in Scripture, *The hand of adversity, the hand of hell, and of the grave.* So God is said sometimes to give men over into the hands of their own counsel, which is in effect giving them εἰς χεῖρας πτώσεως. The author still continues the metaphor of two roads, that of virtue is called the straight, comfortable, and delightful way; the other crooked, wrong, deceitful, and dangerous.

Ver. 20. *Observe the opportunity, and beware of evil.*] Συντήρησον καιρόν. Here a new subject begins. We may understand this, either as a maxim of prudence only, Be careful to do every thing in its proper time and seasons; or it may mean in a moral sense, Observe the time, *i. e.* be apprized of the badness of the times, and the wickedness of the age, that you be not led away by evil examples, or sinful customs; like that of St. Paul, *See that ye walk circumspectly, because the days are evil.* This sense seems confirmed by the context; and because when the times are bad, and vice fashionable, there is danger, through a false modesty, which often hinders men from doing what a good conscience requires of them, for fear of disobliging, or being thought singular; it therefore follows very properly, *Be not ashamed, when it concerneth thy soul.*

Be not ashamed, when it concerneth thy soul.] The Vulgate adds, *dicere verum,* not improperly. If by ψυχὴ we understand *life,* the sense may be, Be not afraid to speak the truth, even at the hazard of life. (See ver. 28.) Grotius expounds it, "Do not affect an indifference or unconcern for life, or brave death rashly; but when thy life is in danger, use thy own and friends' interest to preserve it;" but this seems harsh and forced. If ψυχὴ be taken strictly, to mean the *soul,* as our translators rightly understand it, the meaning then is, that we must not at any time be ashamed of what is right, nor omit any duty through a faulty modesty, whereby our conscience may be offended, and our salvation endangered. We must not only be ready to confess and bear testimony to the truth ourselves, but also dare to reprove any falsehood or vice in others. St. Chrysostom accordingly applies it to admonishing an offending brother. (Hom. 47. in S. Julian.) There is also another instance of faulty shame, wherein our souls are immediately concerned, which is, when we are ashamed and loath to examine our own consciences, to accuse and condemn ourselves, to confess and bewail our sins, and to entreat for the pardon of them.

Ver. 21. *There is a shame that bringeth sin, and there is a shame which is glory and grace.*] As he that should die of hunger through a foolish shame of asking for necessary food, would be justly thought guilty of his own death, so he that complies with evil company, or sinful customs, out of a vicious modesty of offending, or contradicting others, who, when sinners entice him, sheepishly complies even against his own sentiments and conscience, or, to please them, owns and adopts vices he has never been guilty of, such a criminal compliance in a man is a sin against his own soul. There is also a shame which bringeth sin, when a man is laughed out of his modesty, when he is discouraged from doing any good action, or going on in the way of godliness, through others' raillery or profane jokes, which a soul steadily fixed is resolute enough to despise and withstand. Thus David, *The proud have had me exceedingly in derision, yet have I not shrinked from thy law.* (Psal. cxix.) This was the great commendation of Noah, that he went on in building the ark, and doing what God had appointed him, notwithstanding the sneers of an infidel multitude about him; (see St. Chrysostom, in cap. 6. Gen. Hom. 23.) who produces this example to illustrate the passage before us. An instance of a commendable shame, and which brings credit and glory to a man is, when he blushes to do any base or unworthy action, when he is ashamed of a past mispent life, and shews by his great penitence and contrition, that he is determined not to offend in the like instances for the future; and thus St. Bernard comments upon this place. Our author resumes this subject, chap. xli. xlii. and gives instances himself, when shame is faulty or commendable: see Prov. xxvi. 11. where there is the like division, and the words in the LXX. are exactly the same as here, ἔστιν αἰσχύνη ἐπάγουσα ἁμαρτίαν, καὶ ἔστιν αἰσχύνη δόξα καὶ χάρις.

Ver. 22. *Accept no person against thy soul.*] Those that understand ψυχὴ of *life,* make the meaning to be, When it concerns your life, reputation, or true interest, defend yourself against all opposers, without respect of persons. But the sense seems rather to be, Pay no man so great a compliment as to commit a sin to please him; nor let any man persuade thee, or his authority induce thee, to do any thing against thy duty and conscience; but should even a friend solicit thee to an infamous and wicked action, to engage in a bad cause, to bear a false testimony, to lie in wait for the innocent, &c. prefer the great virtues of truth and justice, and a regard for your own character, before every other consideration.

Ver. 23. *Refrain not to speak when there is occasion to do good.*] *i. e.* When you have an opportunity of doing good, either to religion, if it is attacked, or to thy injured neighbour, or if thou hast hopes to reclaim the guilty. St. Chrysostom extends this brotherly reproof to all that are inconsiderate or faulty in one's family or neighbourhood; he expresses himself very strongly, καὶ τὴν γυναῖκα διορθοῦν, καὶ τοὺς οἰκέτας, καὶ τοὺς γείτονας, καὶ τὸν φίλον, καὶ τὸν ἐχθρὸν αὐτόν· (in cap. 9. Gen. Hom. 29.) And in another place, his concern for a lapsed brother and his warmth to reclaim him are truly noble, ἀδελφὸν εἰπὲ, βούλομαι σῶσαι, κ. τ. λ. *Dic salvum volo facere fratrem, pereuntem animam cerno, neque cognatione junctos possum contemnere; reprehendat qui velit, accuset qui velit; imo vero nemo reprehendet, omnes lau-*

dabunt, quod apud nos tanta sit vis caritatis. (Hom. 47. in Julian.) We are also obliged to break silence when we may save an innocent man's life or property by speaking seasonably, and when it may do service, ἐν καιρῷ σωτηρίας: though the versions render this, *in tempore salutis*, yet undoubtedly it is a Hebraism, and should be rendered, *in tempore salubri, i. e.* on a proper and fit occasion, the perfection of speech being in the well timing of it. *A word spoken in season, how good is it!* as Solomon observes.

And hide not thy wisdom in her beauty.] Μὴ κρύψῃς τὴν σοφίαν σου εἰς καλλονήν. This whole sentence is wanting in the Roman edition, and Alexand. MS. Syriac and Arabic omit the words εἰς καλλονήν only, which make the difficulty. The Vulgate turns them to an easy sense, *Nec abscondas sapientiam tuam in decore suo; i. e.* Hide not the beauty of thy wisdom, when it ought to be displayed, and may do service. Grotius takes it in the same sense, but supposes an ellipsis here. Possibly the true reading of the Greek may be, μὴ κρύψῃς τὴν σοφίαν σου ὡς καλλονήν· *i. e.* Hide not thy wisdom *as* beauty, which is carefully guarded from the sun and weather. The author may be supposed here to attack another sort of false modesty, which hinders a man from exerting the skill and learning he is possessed of, even upon occasions when they are really wanted, and will be useful to others, and for his own reputation and honour to display; for though ostentation should be avoided, yet the good of the church or state, a regard for truth, one's own preservation, or the defence of injured innocence, are always reasons sufficient to engage even the most reserved and timorous to speak and act.

Ver. 25. *Be abashed of the error of thine ignorance.*] *i. e.* Ingenuously own those mistakes and falsehoods, and even sins, for so the oriental versions extend it, which thy ignorance, prejudice, or passions, have led thee into, and do not obstinately defend them, or increase their guilt through any lie or equivocation. A pertinacious maintaining of an error is the effect of an immoderate self-esteem, as well as a token of ignorance, and is attended with this bad consequence, that it disqualifies men from the means and even the very endeavours of improvement. It is a wise observation of Cicero, "Multi ad scientiam pervenissent, nisi se jam pervenisse credidissent." To own a mistake and failing, either in matter of science or morality, is the way to amend; and it will ever be remembered to the honour of St. Austin, that he ingenuously acknowledges his errors in many points of doctrine and practice, in his books of Retractations and Confessions.

Ver. 25. *Be not ashamed to confess thy sins, and force not the course of the river.*] The sense of this whole verse, as it stands in the present Greek copies, seems to be, When your conscience is pricked with a sense of your sins, and would vent and ease itself by a confession of them, do not, through a faulty shame, suppress it, or offer violence to it, by stifling its motions, and turning it out of its good course. According to Grotius the meaning is, Acknowledge your sins when you are admonished of them, and do not offer to justify or defend wicked actions, which it would be fruitless in you to attempt. *Force not the course of the river*, probably, is only a proverb for a vain endeavour. The Syriac and Arabic wholly omit this sentence, and instead of it render, *Contend not with a fool;* which perhaps may be a paraphrase of the proverb, Strive not against the stream; for the one attempt is as fruitless as the other, according to that of Solomon, *If a wise man contend with a fool, whether he rage or laugh, there is no rest.* The Vulgate puts this sentence at the end of the next verse, where indeed it would be better placed, *Noli resistere contra faciem potentis, nec coneris contra ictum fluvii;* which sentences are well connected; for a man has little prospect of success, who contends with one very powerful. And thus all the ancient versions expound μὴ λάβῃς πρόσωπον δυνάστου. St. Jerome's Bible changes the comparison, and renders, *Ne coneris contra ictum fulminis*, which places the folly of engaging with a mighty man in a much stronger light. St. Austin reads in like manner, in Speculo. It is the way to draw upon ourselves some mischief, which is no instance of wisdom. "Frustra niti, et nihil aliud laborando, quam odium quærere, extremæ est dementiæ." (Sallust.)

Ver. 28. *Strive for the truth unto death, and the Lord shall fight for thee.*] Daniel, the Maccabees, and the saints, martyrs, and confessors, under their several trials, are laudable instances of adhering firmly and resolutely to the truth. Calmet observes, that the author adds this by way of restriction of the former sentence, lest the power and authority of the mighty should induce or force us to any sinful compliance against our conscience; for there are certain cases, in which we ought, with a becoming temper and deference, to oppose them; as, when they openly attack religion, or break in upon justice or truth; for this precept may without violence be extended so far as to mean the being zealous for the Lord of hosts, not seeing or hearing with patience, much less with approbation, his honour or ordinances exposed or ridiculed; the shewing a proper dislike and resentment upon such an occasion, even beyond any insult that may be offered to ourselves. St. Chrysostom reasons finely upon this subject, Τὰ μὲν εἰς ἡμᾶς ἁμαρτήματα παραπέμπωμεν, κ. τ. λ. *Si quid in nos peccatum fuerit, remittamus; quando autem ad Deum pertingit, tunc pœnas exigamus.* And then he piously laments, "Sed nescio qui fit, ut peccata quæ ad Deum pertingunt, prorsus inulta esse sinimus; si quis autem parum quid in nos peccaverit, ejus graves sumus ultores." (In cap. 8. Gen. Hom. 26.)

Ver. 30. *Be not as a lion in thy house, nor frantic among thy servants.*] Καὶ φαντασιοκοπῶν ἐν τοῖς οἰκέταις σοῦ· *i. e.* Be not imperious or tyrannical towards thy servants or inferiors, nor affect to appear terrible to them; avoid flying out into intemperate sallies of anger, beating or threatening them, even upon slight occasions: "Ne scutica dignum horribili sectere flagello." A learned critic understands φαντασιοκοπῶν ἐν οἰκέταις, of one that prideth himself in a numerous and magnificent train of servants; and this, he thinks, suits best with the foregoing sentence, *Be not as a lion in thy house;* the pride of the lion and his stately gait being as observable as his terribleness. Grotius prefers φαντασιοσκοπῶν, which he explains of a master, who is jealous and suspicious of his servants, and takes and resents things which exist only in imagination, as if they were real facts and grievances. The Vulgate and oriental versions understand it in the sense of our translators; the Arabic in particular is very full and strong, *Ne sis morosus, clamosus domi tuæ; tetricus, asper in operibus tuis.* The Port-Royal comment applies this advice, not only to masters of families, but spiritual governors, who are hence warned to govern those who are under their charge with a spirit of love

and meekness, as being part of God's family, and of the household of faith.

Ver. 31. *Let not thine hand be stretched out to receive, and shut when thou shouldst repay.*] Or, as the margin has it, *When thou shouldst give;* and thus St. Cyril expounds, quoting this passage, ἕτοιμος εἰς τὸ ἐργάζεσθαι. Be not fonder of receiving gifts, which betrays an avaricious temper, than of giving to others from a motive of generosity and charity, as it is more blessed to give than to receive. The former lays a man under fresh obligations, the latter procures him new friends. Or, according to the Port-Royal comment, Let not your hand be always open towards God, always ready to receive from him such favours and graces as you have need of, and shut or backward to return to him any proof of your acknowledgment and thankfulness for mercies already conferred upon you.

CHAP. V.

Ver. 2. *FOLLOW not thine own mind, and thy strength to walk in the ways of thy heart, and say not, Who shall control me for my works? for the Lord will surely avenge thy pride.*] As in the first verse an immoderate trust in riches, especially in such as are unjustly gotten, is condemned; in which sense the Vulgate takes it, because riches, especially so procured, are uncertain in their continuance, not having God's blessing attending them; (see Luke xii. 19. James i. 11.) so here pride, and an imagined self-sufficiency upon account of them, the pretending to an independence, and a reliance upon our own power, are forbidden, as dangerous and displeasing to God. Imitate not, says this wise writer, the wicked boasters, nor the tongue which speaketh proud things; nor yet the haughty Pharaoh, in saying, *Who is the Lord that I should obey his voice?* for the Lord will punish such presumption, as he revenged the pride of that prince by a signal overthrow. Neither exalt thyself upon the greatness of your good fortune, or the success of your enterprises; but remember, who gave thee the power to get wealth, honour, or victory. Sennacherib boasted that he had subdued all the nations and their gods, but the true God shewed him his weakness by the prodigious slaughter of his army. (Isa. xxxvi. 37.) The like may be observed of Nebuchadnezzar; *For the kingdom departed from him, because he set himself up for a god, and prided himself in the strength of his works.* (Dan. iv. 31.)

Ver. 4. *Say not, I have sinned, and what harm hath happened unto me? for the Lord is long-suffering, he will in no wise let thee go.*] This is not justly translated; for the long-suffering of God seems rather a reason to encourage the sinner's hopes of an escape, than to imply any certainty of his punishment: it rather means, and should be rendered, *Though the Lord is long-suffering, he will not absolutely spare and acquit thee, but will punish thee at last.* The Tigurine version gives the full sense, *Dominus patiens quidem est, sed impune te non dimittet,* and the Vulgate, though more concisely, by *Patiens redditor.* We have an instance of the like inaccuracy, Wisd. i. 6. (see note on that place.) Many copies omit the last clause, *He will in no wise let thee go,* as the Roman, Alexandrian, and Drusius in his edition. And if we omit this clause, the whole may then be considered as a continuation of the sinner's plea, and as a farther motive for going on still in his wickedness; and so the Syriac and Arabic represent it; for the two principal things which encourage men in sin are, a delay of God's vengeance, and a fond presumption upon his long-suffering and mercy. Supported with such broken reeds, wicked men flatter themselves, and say, What ground or reason is there for the threatening of preachers against such and such actions? God is not so hasty as they would make him, nor yet so ready to strike as they represent him. I have hitherto found him favourable, I have escaped unpunished, though I have delighted in wickedness, and practised all uncleanness with greediness. But take heed, says the wise man, of such false reasonings and conclusions; God's forbearance is no sufficient reason to overlook his justice; he often spareth a wicked person or nation, not because he will not smite, but because he meditates a sorer payment, and a more dreadful vengeance. He suspends his judgments till the wickedness of the Amorites is full, and when iniquity is at the height, he unbares his arm, and destroys them at once in his justice. St. Chrysostom finely exposes this kind of false reasoning, εἰ δὲ λέγεις, οἶδα μὲν ὅτι ἄξιος εἰμὶ κολάσεως, κ. τ. λ. *Si dicas scire quidem te quod pœnæ sis dignus, interim tamen quod non statim in te animadvertatur, nihil pendas; timere potius, et tremere te ob hoc oportet. Quod enim nondum dederis pœnas, id non tibi accidit ut nullas, sed ut graviores luas pœnas.* (Homil. de Peccat. et Confess.)

Ver. 5. *Concerning propitiation, be not without fear to add sin to sin.*] Περὶ ἐξιλασμοῦ μὴ ἄφοβος γίνου. Do not presume too much upon pardon, and thereby be induced to sin the more frequently, in expectation of it; which seems the sense of the Arabic version, *De venia ne præsumas, ne adaugeas peccata tua;* or, Do not go on in a course of wickedness, because thou hast hitherto escaped through the mercy of God; which the Syriac seems to favour, *Super data venia ne confidas, ne peccata peccatis accumules:* or, as a learned prelate explains it, After forgiveness be not bold or confident to sin afresh; like that precept in the gospel, *Behold, thou art made whole, sin no more, lest a worse thing come unto thee.* (Bishop Taylor's Un. Necess.) The wise man does not here discountenance a well-grounded assurance of pardon, which religion even encourages us to hope for and expect, and has appointed sacraments, and other means of reconciliation, and bids men rely upon God's promises, grace, and mercy, for their acceptance; he only condemns an over security, a criminal excess in our confidence, which may betray us into presumption. Lastly, if περὶ ἐξιλασμοῦ be understood of the act by which God is appeased, *viz.* the offering, the expiation, by whatever means it is made, as ἐξιλασμὸς, ἐξίλασμα, and ἐξίλασις, are generally, I believe, taken; then ἁμαρτία, which follows, may signify, a sin-offering: see Lev. iv. 21. Rom. viii. 3. and so the original word in the Hebrew, and *piaculum* in Latin, signify both the crime and expiation of it. But the sense either way comes to the same thing: a caution to be fearful of provoking God by many sin-offerings, or propitiations for sin, means no more, than to be afraid of provoking him by repeating the acts of sin. Some copies read, περὶ ἐξιλασμοῦ μὴ ἄφοβος γίνου ἐν πλεονασμῷ· προσθεῖναι ἁμαρτίας ἐφ' ἁμαρτίαις. *De propitiatione ne esto securus in abundantia, ad addendum peccata super peccata.* The meaning of which additional phrase either is, that we

should not be too confident, or so abundantly secure, ἐν πλεονασμῷ ἄφοβος, that our sins shall be forgiven, as to take a handle from thence to commit them with the greater liberty. Or the sense may be, that we ought not to be so secure, or trust ἐν πλεονασμῷ, in abundance, or riches, as to imagine, that by them we shall have our sins redeemed, and taken away; and so, under the notion of being able to purchase forgiveness, be tempted to sin the more freely. If πλεονασμὸς may be taken in this last sense, as some commentators and Latin versions take it; this passage, which the Romanists have abused to their purpose of indulgences, will be found to conclude directly against that doctrine.

Ver. 8. *Set not thine heart upon goods unjustly gotten, for they shall not profit thee in the day of calamity.*] Μὴ ἔπεχε ἐπὶ χρήμασιν ἀδίκοις. Almost all the editions have οὐδὲν ὠφελήσεις, but the reading followed by our translators, οὐδὲν ὠφελήσει σε, seems preferable. Solomon confirms the truth of the observation, when he says, *treasures of wickedness profit nothing.* (Prov. x. 2.) When the author here asserts, that riches unjustly gotten will profit nothing in the day of calamity, he either means, that they will neither prevent nor alleviate any illness, or that they will be of no service to a man at the time of his death, because he must then quit all his large possessions, nor will the sovereign Judge have any regard to or consideration of the power, dignity, or estate, of such offenders, as have enriched themselves by repeated acts of injustice; but naked shall they descend unto the grave, and naked shall they rise from thence, to appear at the great tribunal: according to that of the Psalmist, *Be not thou afraid, though one be made rich, or if the glory of his house be increased, for he shall carry nothing away with him when he dieth, neither shall his pomp follow him.* (Psal. xlix. 16, 17.) Or else the meaning may be, that riches gotten by deceit shall add to a man's torment, and be the fuel to increase it, which is finely exemplified in the parable of the rich man, Luke xvi. 19. But may we not understand χρήματα ἄδικα in the sense of the mammon of unrighteousness, Μαμωνᾶ τῆς ἀδικίας; Luke xvi. 9. so called by our blessed Saviour, not only because riches are often the effect of fraud, and the fruits of unrighteousness, but because they often lead men into sin, by filling their owners with pride, and put them upon doing some violent or unjust action; or they may be so called on account of their deceitfulness, in contradistinction to spiritual good things which are true, and more durable; (see August. in Psal. xlviii.) or because they are more generally the portion of the wicked; or, lastly, because men are apt to set too immoderate a value on them, and sacrifice to them, as their god. The Psalmist has expressed all or most of these senses, Psal. lxii. 10. *O trust not in wrong and robbery, give not yourselves unto vanity; if riches increase, set not your heart upon them.*

Ver. 9. *Winnow not with every wind.*] This is a proverbial expression; Plautus has one very like it, "Ubi ventus est, velum verte." The advice seems nearly the same with that of Ephes. iv. 14. *Not to be tossed to and fro, and carried about with every wind of doctrine.* (See also Heb. xiii. 9.) Plutarch expresses himself in like manner; μὴ παντὶ λόγῳ πλάγιον, ὥσπερ πνεύματι, παραδιδοὺς ἑαυτόν. Calmet understands this of one, who is inconstant in his sentiments, and wavering in his conduct; who judges not for himself, but is apt to receive all impressions: one who is so complaisant, as to say and do every thing to ingratiate himself; and, as Theophrastus describes such sort of men, will, if a dispute arise, espouse both sides, to give no offence. (Ἠθικ. Χαρ. περὶ ἀρέσκου.) Whereas a prudent and wise man will seriously and impartially weigh on which side the truth lies, and continue steadfastly and firmly attached to it; and not imitate those double-dealers, who having no steady principles of their own, are just what other people would have them. According to that of the poet, "Negat quis? nego. Ait quis? aio." (Ter.)

Go not into every way.] Truth is uniform, and but one; to fall in with every opinion is the way to miss of it. Seneca has a thought like this, "Qui quò destinarit, pervenire vult, unam sequi viam, non per multas vagari debet. Non ire istud, sed errare est."

Ver. 10. *Be steadfast in thy understanding.*] *i. e.* Search narrowly into the truth, and resolutely maintain what thou knowest to be true; and to avoid the inconvenience of winnowing with every wind, and changing your opinion upon almost every occasion, have a well-informed judgment, and a steadfastness and constancy of mind, to act according to it. A man of this character will not be too easy or credulous; but when any new opinion or doctrine offers itself, or is proposed by others, will strictly examine the grounds thereof, and if, upon a due and serious weighing of it, he finds reason to approve it, as a solid truth, will gladly acquiesce in it, and not be soon shaken in mind. There is a passage in Seneca, much to the same purpose, "Cogitationes vagas, ac veluti somno similes, non recipies, quibus si animus tuus se oblectaverit, tristis remanebis. Sed cogitatio tua stabilis et certa fit... Sermo quoque tuus not sit inanis." The Vulgate renders, *Esto firmus in via Domini,* following perhaps a copy which read, ἴσθι ἐστηριγμένος ἐν συνέσει Θεοῦ, a corruption I presume of σοῦ. But the sense however of it is good, and the advice useful.

And let thy word be the same.] Εἷς ἔστω σοῦ ὁ λόγος, *Let thy word be one; i. e.* Let thy speech or discourse be of a piece, consistent with itself, according to Grotius; or, Let thy words be according to the inward sentiment of thy mind, and alter not out of fear or affection. According to Calmet, the sense is, Let thy sentiments continue the same, and do not shuffle or equivocate in thy words or actions, that men may know how to depend upon thee, and have or continue an esteem and regard for you, for there is no safety or dependance upon a double tongue, (ver. 9.)

Ver. 11. *Be swift to hear.*] This is agreeable to the apostle's advice, *Be swift to hear, slow to speak,* James i. 19. *i. e.* Be swift to hear, not every sort of communication, but such as *is profitable to the use of edifying.* (Ephes. iv. 9.) Accordingly Junius renders, *Esto celer ad bene audiendum;* and St. Jerome's Bible more strongly and explicitly, *Esto mansuetus ad audiendum verbum Dei, ut intelligas;* to which agrees the Geneva version. The sentence that follows, *viz.* Let thy life be sincere, *i. e.* without artifice or hypocrisy, is scarce in any of the Greek copies; it is omitted also in the Vulgate and oriental versions. The Complut. indeed has it, from whence our translators and Dr. Grabe took it; but it seems improperly placed here, for it disturbs the sense, and spoils the connexion.

With patience give answer.] St. James expresses the

same by βραδὺς εἰς τὸ λαλῆσαι, i. 19. See also Prov. xxix. 20. in the Septuagint version. It is a sign of great weakness for a man to answer hastily and unadvisedly, and without having any regard to time, place, or persons, or perhaps even truth itself. Some Greek copies therefore very properly read, φθέγγου ἀπόκρισιν ὀρθὴν, *i. e.* give a true and right answer. The Vulgate is very full, *Cum sapientia proferas responsum verum.*

Ver. 12. *If thou hast understanding, answer thy neighbour; if not, lay thine hand upon thy mouth. . .*] *Digito compesce labellum,* as the Latin phrase is. Isocrates has a maxim very like this, δύο ποιοῦ καιροὺς τοῦ λέγειν ἢ περὶ ὧν οἶσθα σαφῶς, ἢ περὶ ὧν ἀναγκαῖον εἰπεῖν· ἐν δὲ τοῖς ἄλλοις ἄμεινον σιγᾷν, ἢ λέγειν· *i. e.* "observe two rules with respect to speech—to speak only of such things as thou understandest, or of such as you are under a necessity to speak to; in all other cases it is better to be silent;" which is intimated by the phrase of laying the hand upon the mouth. There is the like expression, Job xxi. 5. xxix. 9. Accordingly among the Egyptians, Harpocrates, the god of silence, is pictured with his finger on his mouth, to recommend σιγὴ εὔκαιρος, *a well-timed silence,* or the true government of the tongue. The Vulgate inserts a reason for such a caution in speech, *Ne capiaris in verbo indisciplinato, et confundaris.*

Ver. 13. *Honour and shame are in talk.*] Solomon has more fully expressed this when he says, *Life and death are in the power of the tongue,* Prov. xviii. 21. Nothing is more serviceable, and at the same time more mischievous, than the tongue; it advances men to honour, or exposes them to shame, according to the good or ill use that men make of the blessing of speech. It is the seat of persuasion in some, and a world of iniquity in others; it shines in and recommends the orator, eloquent in a good cause, and disgraces the libertine labouring in a bad one. When employed to bless and praise God, it is the best member we have; when abused to blaspheme its Maker, and curse men, it is set on fire of hell, and will sink men into it. It is therefore of the last importance to know how to govern the tongue, for without a discreet conduct of it, a man can neither be useful in social life, nor esteemed religious before God.

The tongue of man is his fall. . .] This is rather too laxly expressed; the Vulgate very properly adds, *lingua imprudentis subversio est ipsius.* Euripides has a sentiment very like this, ἀχαλίνων στομάτων τὸ τέλος δυστυχία.

Ver. 14. *Be not called a whisperer, and lie not in wait with thy tongue.*] Whispering is the speaking ill of our neighbour privately, and doing an ill turn by a secret and sly insinuation to his prejudice. This sort of slander is a poisoned arrow that flieth in the dark, that wounds covertly, when a man is not aware of it, and is very properly called by this writer, *lying in wait with the tongue.* Καταλαλιὰ and ὕβρις, *backbiting* and *railing,* differ from this vice only in degree. Solomon has admirably described the character of the whisperer, Prov. xxvi. 20. 22. *Where no wood is, there the fire goeth out, so where there is no talebearer* [in the Heb. *whisperer*] *strife ceaseth.—The words of a talebearer are as wounds, and go down into the innermost parts of the belly.* Such insidious persons are with reason compared to the serpent, which bites without giving any warning; one feels the sting without knowing from what quarter the mischief came. Solomon uses this comparison, Eccles. x. 11. *Surely the serpent will bite without enchantment, and a babbler is no better,* according to our translation; but the Hebrew words truly rendered are much closer to the purpose—*A serpent will bite without any warning* (Vulgate, *in silentio,* without the least noise or intimation), *and a babbler* (Vulgate, *qui occulte detrahit*) *is no better.*

For a foul shame is upon the thief, and an evil condemnation upon the double tongue. . .] The Vulgate renders, *Denotatio pessima super bilinguem,* and Junius, *Bilingui pessima condemnatio,* as if it were worse to be a whisperer than a thief. And indeed there is some reason to think so; for the thief or cheat aims only at money, and is generally so scandalous and notorious, that one may either avoid him, or by chance take him; but the base and secret whisperer one cannot possibly guard against, nor even know who or where he is. The thief too is often forced upon robbery and stealing through want and necessity, and in such a case can plead a sort of an excuse, (Prov. vi. 30.) but the whisperer does as great, if not a greater injury to his neighbour, without any advantage to himself. And whoever considers the great value which Solomon sets upon a good name, making it preferable even to great riches, (Prov. xxii. 1.) cannot think the taking away a man's property to be the greater crime; see Rom. i. 29, 30. where whisperers and backbiters are ranked amongst the vilest of persons, and such as are worthy of death.

Ver. 15. *Be not ignorant of any thing in a great matter, or small.*] If this be understood strictly, such a perfection as this is not possible in our weak state, and short continuance here; the meaning rather is,—Endeavour to get as much knowledge and insight into affairs as you can, whether they be matters of speculation or practice. The Vulgate seems to understand the words in a judicial sense, *Justifica pusillum et magnum similiter,* as if the meaning was,—that in any suit or controversy, the same fair and impartial judgment should be pronounced in the cause of a poor, as well as a much richer or more powerful person, according to that charge of Moses, Deut. i. 17. There is also another sense of this passage,—Fall not into any sins of ignorance or inadvertency, commit not any sin, either great or small, but have such a guard over yourself, as not to be surprised into them, by any great or little occasion. And thus the Syriac understands it, *Multum, vel parum ne delinquas.* And so ἀγνοεῖν is often used by the Hellenists for *errare, peccare, imprudenter agere,* and as equivalent to ἁμαρτάνειν; and so it is often to be understood in the LXX. see Numb. xii. 11, &c. 1 Esdr. viii. 77. and by this writer himself it seems to be so used, xxiii. 3. xxviii. 7. The learned Hooker's remark upon this passage is, "That we should be diligent observers of circumstances, the little regard whereof is the nurse of vulgar folly; and Solomon's great attention thereto was what made him so eminent above others; for he gave good heed, and pierced every thing to the very bottom; and by that means gained more knowledge, and became the author of many parables." (Eccl. Pol. p. 189.)

CHAP. VI.

Ver. 1. *INSTEAD of a friend, become not an enemy.*] The whole of this verse has been thought by many to belong to

the fifth chapter, because the conclusion of that chapter seems abrupt, consisting only of one period or sentence, contrary to the general method of this writer. 2. This chapter, it is observable, begins in the Greek copies with a conjunction, καὶ ἀντὶ φίλου μὴ γίνου ἐχθρὸς, which implies some connexion with what went before. 3. Some copies, particularly the Latin ones, do actually so connect them; and according to Rabanus, this sixth chapter does not begin till the fifth verse in the common editions. Lastly, The context, according to others, seems to require it, being probably a continuation of the same subject: for the words, *Instead of a friend, become not an enemy*, may very well refer to the sin of whispering, or backbiting, which is the more aggravated, as they who are guilty of it pretend friendship for another, that they may traduce him more effectually, and under that mask undermine him more successfully, καινὸς διαβολῆς τρόπος, κ. τ. λ. A new way of accusation, says Polybius, to hurt a man by affecting to praise him, and by sweet speech to introduce the poison that is to follow. An artful device this! that while a man would pass for a friend by the praises he lavishes on another, and the regard professed for his good qualities, he may slily insinuate something to his disadvantage, and, by an open declaration in his favour, may the more easily be believed when he secretly spreads his faults, and starts some ill-natured exception. Like the man in Horace, who was glad to hear of his friend Capitolinus, whom he knew so well, and had received such favours from; but, to undo all, and cast some slur upon him, could add by way of an invidious reflection,

> "Sed tamen admiror, quo pacto judicium illud
> Fugerit."

For thereby thou shalt inherit an ill name, shame and reproach.] Our version follows a copy which read, Ὄνομα γὰρ πονηρὸν, αἰσχύνην, καὶ ὄνειδος κληρονομήσεις. Hœschelius has κληρονομήσει, in the third person, and so the Vulgate, *Improperium et contumeliam malus hæreditabit*, understanding by ὄνομα πονηρὸν, not an ill name, but a wicked person. And so indeed ὄνομα is sometimes used. (See Acts i. 15. Rev. iii. 4. xi. 13.) And שֵׁם the Hebrew noun is taken in like manner, Numb. iii. 40. 43. xxvi. 53. 55. and other places.

Ver. 2. *Extol not thyself in the counsel of thine own heart, that thy soul be not torn in pieces as a bull* [straying alone].] Ἵνα μὴ διαρπαγῇ ὡς ταῦρος ἡ ψυχή σου. There are many difficulties in this passage:—1. It may be inquired, whether ψυχή σου be rightly rendered *thy soul*. The Vulgate has, *Ne virtus tua elidatur*, to which agree the oriental versions; but what follows in the Syriac, *Ne quasi taurus robur tuum quærat*, is so flat and inexpressive, that I suspect some mistake in the writing or translating the Syriac word, and possibly the true rendering should be, *Ne quasi taurus robur tuum quatiat, folia tua excutiat*, &c. 2. It is not altogether certain, that διαρπάζω signifies *to tear in pieces*, either in the LXX. or apocryphal books, but rather *to spoil* or *plunder*, though *diripio* signifies both. 3. The words *straying alone* have nothing in the Greek to answer them in any edition. And though the translators sometimes enclose thus [ ] what they found in some particular copies, yet this, I believe, is in none. It seems to have crept into the text, through some mistake, or from a marginal note, or to be added by the translators themselves (for they venture on greater liberties in making additions in the apocryphal writings) for illustration's sake, and to throw some light upon the obscurity of the passage. 4. The words as now inserted may be applied differently. I would suppose the translators rather meant them of the soul, and its danger through conceit, and wandering by itself; for why a bull should be in more danger to be torn in pieces by straying alone, than amidst the herd, where a contest often does arise; or why a bull should be pitched upon at all, rather than some weaker animal, to be torn in pieces, whose nature is such, especially in its rage, as to rend, tear, and overturn all before him, is not so clear. To avoid this difficulty, therefore, some have fancifully understood this passage of Mount Taurus, because there happened by good luck to be a mountain of that name; and since trees, leaves, and fruit, are mentioned in the next verse, they must undoubtedly belong to and grow upon it. Drusius's conjecture, that the grandfather might write תור, meaning a turtle, ὡς τρυγὼν, and the grandson take it in the Chaldee sense, as equivalent to a bull, is ingenious enough; and Psal. lxxiv. 19. may seem to give some colour to it; but this conjecture is countenanced by no MS. printed edition, nor ancient version. If ταῦρος be indeed the true reading, understanding it of the animal, possibly it may refer to bulls being torn in pieces by lions, which we may presume to have happened often, if not in Jerusalem, at least in other places: a bull being pitched upon for the simile, rather than a weaker creature, as being more likely to trust in his own strength, which answers to a man's extolling himself in the counsel of his own heart. Upon the whole, I can conceive no good sense arising from our version, and yet I apprehend a natural one from the Greek, *viz.* Lift not up thyself in the desires or lusts of thine own heart, lest thy soul be distracted, hampered, or pulled contrary ways, like a bull in toils. It is a proverbial saying, and not an uncommon one, that a man who is governed by his own unruly passions and lusts, is like a wild bull in a net: and to this the Arabic seems to accord, *Libidines animæ tuæ ne sequaris, ne te in miseriam impellant, viresque tuas debilitent, quasi taurus cui pabulum objicitur.* Here I suspect a mistake in that version, for in what sense can *pabulum* stand here; or what light does it afford to the comparison? but if the original word be rendered by *tragula, plaga, indago*, or some such term, then the above interpretation will be complete, and the simile much improved. Nor is Badwell's interpretation, of the mind being hurried away by its own passions and desires, like a wild and lustful bull, to be despised; but there may be some doubt whether διαρπάζω be so used; at least Epictetus, who gives the like advice, μὴ συναρπαζέτω σε ἡ φαντασία, uses a different preposition. Grotius renders the words of our author, *Ne forte animus tuus (præfractus et contumax) diripiat te, ut taurus;* and so the Geneva version, *Lest thy soul rend thee as a bull.* If διαρπάσῃ be the true reading here, and has the authority of some Greek copy, probably σε followed it originally, and was absorbed afterward in the preceding σῃ; or σε being understood here, σῃ might be changed into γῃ to make sense. Some have thought the passage before us an imitation of Psal. vii. 2. But if our author alludes to this, why should it not have been a closer imitation, and preserved ὡς λέων, instead of

substituting ὡς ταῦρος? It was scarce worth while, as Bochart observes, to allude to that place, only to pervert the sense of it. But there may possibly be some help found out to restore the true reading and sense. For are not the words *as a bull*, at least disjointed, and out of their true place? The Vulgate certainly countenances this conjecture, and so does St. Jerome's Bible, placing these words at the end of the first sentence, "Non te extollas in cogitatione animæ tuæ, velut taurus," i. e. *Extol not thyself in the counsel of thine own heart, as a bull that is incontrollable and headstrong.* The simile is very just in this light, and properly enough applied to a heady, obstinate, and overbearing temper; and if other editions concurred to support it, would at once remove most if not all the difficulties. (See v. 2, 3.) If none of these solutions be satisfactory, I shall only observe farther, that the whole sentence which occasions all the perplexity, is entirely omitted in Ald. and the Basil editions.

Ver. 3. *Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as a dry tree.*] Grotius contends that the reading here should be in the third person, καταφάγεται, ἀπολέσει, &c. and he is countenanced herein by the Syriac version. *Leaves* are a figure for the promising prospect of success: it is a beautiful metaphor, taken from the management of trees, whose leaves, if pulled off, either kill or starve the fruit. (See Hales's Veget. Stat. p. 323—325.) So the Psalmist, *His leaf shall not wither; and whatsoever he doth* [Heb. *putteth forth*], *it shall prosper.* By losing thy fruit, is meant, Thou shalt defeat thine own ends, blast thine own hopes, and fail of the success thou aimest at. The becoming a dry tree, which is the next particular, is the natural consequence of the loss both of fruit and leaves, *i. e.* thou shalt be good for nothing: a proper description of the man, who is ruled and carried away by his own lusts: or thus, Be not proud of any excellency, natural or moral; for by such a behaviour thou wilt take away from the merit of what would otherwise recommend thee: thy good qualities will lose all their grace, and be no longer an advantage, or ornament to thee; for modesty should both conceal and perfect thy goodness, as leaves both shade and meliorate the fruit. Self-opiniatry is to merit what the worm was to Jonas's gourd: it decays and ruins the root, and thereby destroys what was most beautiful and promising.

Ver. 5. *A fair-speaking tongue will increase kind greetings.*] Isocrates has well expressed this, τῷ μὲν τρόπῳ γίνου φιλοπροσήγορος, κ. τ. λ. "Be polite in your manner and address, and courteous and affable in your words: it is an instance of politeness civilly to salute those one meets with, and of affability to speak to them in an agreeable and engaging manner." (Ad Dæmon.) Cicero has the like observation, "Difficile dictu est, quantopere conciliet animos hominum comitas, affabilitasque sermonis." (De Offic.) This may also be applied to friendship, which the context warrants; for a person of a sweet and obliging temper will always promise most to be a real friend. There are a thousand endearments and compliances in the exercise of friendship, that makes good-nature as necessary as rigid virtue and honesty. "Strict virtue in friendship (says a learned writer) is like the exact rules of mathematics in musical compositions, which indeed are necessary to make harmony true and regular; but then there must be something of air and delicacy in it too, to sweeten and recommend it, or else it will be but flat and heavy." (Norris's Theory of Love, p. 129.)

Ver. 6. *Be in peace with many; nevertheless have but one counsellor of a thousand.*] *i. e.* Be kind and courteous to all, but intimate only with a few: there are several degrees in friendship. One ought to live upon good terms with all the world, and to endeavour to have all persons in it, as far as may be, our friends, at least to be careful not to have them our enemies, according to that of St. Paul, *If it be possible, live peaceably with all men.* (Rom. xii. 18.) There are other friends and acquaintance who are still nearer to us, with whom we live and converse in a more familiar and free manner; and yet even among those, there is scarce any to whom one can safely open and unbosom himself without reserve, as we cannot be sure of their prudence, honour, integrity, and sincere attachment to us. It would be imprudence therefore to disclose and lay open the secrets and recesses of our hearts, before all sorts of friends, as all are not fit to be entrusted with affairs of consequence and importance. The moralists are upon no subject more copious, than this of friendship: their sentiments agree with those of our author. "Marriage (says the learned writer above), which is the strictest of friendships, admits but of one, and inferior friendship admits not of many more: for besides that the tide of love, by reason of the contractedness of our faculties, cannot bear very high, when divided among several channels, it is great odds but among many we be deceived in some; and then we must be put upon the inconvenience of retracting our choice, which in nothing is so uncomely and inconvenient as in friendship." (Ibid. p. 130.) Lucian mentions, that among the Scythians a number of friends was as scandalous as a number of wives. (In Toxar.) And though this may seem overstraining the point, yet has it a good moral, and intimates the sense of our author. Isocrates too has a pertinent observation on the occasion, ἡδέως μὲν ἔχε πρὸς ἅπαντας, κ. τ. λ. "Live friendly with and behave civilly to all; but be intimate with a few of worth and merit: by this means you will not have many enemies, and only valuable friends." (Ad Dæmon.)

Ver. 7. *If thou wouldst get a friend, prove him first, and be not hasty to credit him.*] *i. e.* Have him for some time, according to the oriental versions, upon trial. The margin furnishes another sense, Get him in the time of trouble, ἐν πειρασμῷ, and so Junius renders, *Si comparaturus es amicum, in afflictione compara eum.* We do not now use the word *credit*, in the sense it is here taken; the meaning is, Be not hasty to trust him: Arabic, *Ne citò fidas ei;* or to trust thyself to, or with him. And so the Complut. reads, μὴ ταχὺ ἐμπιστεύσῃς σεαυτὸν αὐτῷ. And so the Syriac, *Ne temere te concredas illi;* to which agrees Jerome's Bible, and that of Junius: and so πιστεύω is used, John ii. 24. ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς. That precept of Solon, φίλους μὴ ταχὺ κτῶ, οὓς δ' ἂν κτήσῃ, μὴ ἀποδοκίμαζε, (apud Laert.) is not very unlike this.

Ver. 9. *There is a friend, who, being turned to enmity and strife, will discover thy reproach.*] Ἔστι φίλος μεταστρεφόμενος εἰς ἔχθραν, καὶ μάχην ὀνειδισμοῦ σου ἀποκαλύψει. Μάχη ὀνειδισμοῦ is an unusual expression, and wants an authority to confirm it, except it may receive some countenance from 1 Sam. xxv. 39. according to the LXX. But I think

μάχην joined with ἔχθραν, as our translators seem to understand it, a more proper construction; only it may still be asked by what ὀνειδισμοῦ is governed. Probably this is a mistake. Hœschelius, from some authentic copy, as I presume, and not by mere conjecture, reads ὀνειδισμόν σου; and why might not some other ancient copy formerly have ὀνειδισμοὺς, for it is used in the plural to signify shame or shameful things? as Isa. xlvii. 3. φανήσονται οἱ ὀνειδισμοί σου, and the ς might easily be absorbed in that which follows. The Vulgate seems to have read ὀνειδισμοὺς, rendering, *Convicia denudabit.* The sense of the passage is, A quondam friend changed into an enemy, will reveal all the faults which he knows, has heard, or observed, during his acquaintance; and the more intimate and longer the friendship has been, the more is the breach and rupture to be dreaded; the more noise will it also make, and the more fierce and implacable will be the hatred; according to that wise observation of Pliny, "Arctissima necessitudo, si quando contingat dirimi, in summam vertitur simultatem; et ex artissimis fœderibus, si semel rumpantur, maxima nascuntur dissidia." (Lib. xxxvii. cap. 4.) This and the two following verses are wanting in the oriental versions.

Ver. 13. *Separate thyself from thine enemies, and take heed of thy friends.*] *i.e.* Avoid suspected or declared enemies; and be aware of pretended and false friends, in whom you can place no certain confidence, such as are described, ver. 8—10. Companions only of the table, flatterers, and occasional attendants upon great fortune or power, who will discover a coldness and indifference, and perhaps openly or secretly do you some ill turn, when you are reduced to misfortunes. Count therefore none real friends, but such as you have proved, and found faithful in adversity. Phocylides describes the τραπεζοκόρους κόλακας, almost in the same terms, whose maxims very often agree with those of our author. King Antigonus's wish or prayer, as recorded by Plutarch, is agreeable to the advice of this wise writer, and proceeded from a like sentiment, "The gods keep me from pretended friends; against open and avowed enemies I can guard and provide myself." Clemens Alexand. has the like observation, ἐχθρὸν ἄνδρα ῥᾷον φυλάξασθαι, ἢ φίλον. (Strom. lib. vi.)

Ver. 16. *A faithful friend is the medicine of life; and they that fear the Lord shall find him.*] Friendship is the very life and soul of a man, as necessary to his subsistence and well-being, as medicines are to preserve health. Nay, other medicines are profitable only to the sick, and superfluous to those that are in health; but friendship is necessary to both. The Latins have well intimated this by terming friendship *necessitudo*, and friends, *necessarii*. For all is feeble and tottering without this firm support; all flat and insipid, till friendship seasons, and gives a relish to all enjoyments. For what pleasure is there in life, except one has a friend to whom he can unbosom himself, on whom he can rely, who will divide his griefs, and double his joys? What felicity is not ungrateful, if we have none to share with us in it? and what calamity is not lessened by the sympathy and condoling of a friend? (See Ambr. de Offic. lib. iii.) But a right and true friendship must be founded upon virtue; and so all the moralists have determined it.

Ver. 17. *Whoso feareth the Lord shall direct his friendship aright, for as he is, so shall his neighbour be.*] To be blessed with a sincere and valuable friend, is a particular gift of God, a reward of a man's piety and virtue. Such was Jonathan to David, which is the most perfect instance and pattern of friendship recorded in story; the Scripture describes it in the fullest and most sensible manner, when it says, that *the soul of Jonathan was knit with the soul of David.* (1 Sam. xviii. 1.) A good man will direct his friendship in so wise and useful a manner, as either to choose those that are like himself, or by proper means to make them such; *Amicitia similes invenit, aut facit.* Between good men, friendship is, as it were, natural; there is a correspondence of manners, a like disposition to do good, which directs them to fix upon each other; and a friendship so founded, without self-interested views, cannot but be lasting. Tully accordingly observes, that the most excellent and perfect friendship is that which is formed and subsists in a society of virtuous and well-disposed persons; there is the most complete union and harmony arising from such a resemblance and similitude of manners, and the greatest things are to be expected from a fraternity of such, whose joint aim and endeavour is, to promote the common good. When hearts and affections are so uniformly and commendably joined, each rejoices, and takes as much pleasure in his friend, as in himself, and so becomes as it were one with him, *Unus fit ex pluribus*, and thereby completes Pythagoras's description of friendship. (Cic. lib. i. de Offic.)

Ver. 18. *Gather instruction from thy youth up, so shalt thou find wisdom till thine old age.*] The first impressions, those which are made in the time of youth, are of great force and long continuance; they not only help to prevent, or curb the impetuosity of dangerous passions, but have an influence upon the whole life. This is exactly agreeable to the adage of Bias, ἐφόδιον ἀπὸ νεότητος εἰς γῆρας ἀναλάμβανε σοφίαν· *i.e.* furnish yourself with wisdom, as with a viaticum, which may continue with you from youth till old age. (Ap. Laert. lib. i.) Here a new subject begins, in which the author exhorts the young candidate for wisdom, not to be discouraged at the hardships, which at first attend the undertaking, not to complain of the roughness and unpleasantness, or length of the way, nor despair of at length attaining the desired end, notwithstanding the many labours and difficulties that necessarily will occur, but to imitate rather the faithful and diligent husbandman, who sows in hope, and spares no pains, in expectation of a future plentiful harvest. St. James uses the same comparison, and well expresses the sense of the next verse; *Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain; be ye also patient and establish your hearts,* (v. 7.) And so St. Paul, *The husbandman that laboureth first,* πρῶτον κοπιῶντα, *must (afterward) partake of the fruits.* (2 Tim. ii. 6.) For so I would render the words, and not, as our version has it, *The husbandman that laboureth, must be first partaker of the fruits,* which is preposterous and absurd. This is agreeable to the marginal reading, and Beza and Junius both confirm it, who have, *Agricolam oportet, prius laborando fructus percipere.*

Ver. 21. *She will lie upon him as a mighty stone of trial.*] This by the prophet Zechariah (xii. 3.) is called a burdensome stone; and St. Jerome upon the place observes, that the expression is taken from an exercise kept up in Pales-

tine in his time, where young men used to make trial of their strength by lifting great stones as high as they could, and adds, that he saw one of these mighty stones of trial himself at Athens. In this exercise, if men attempted to lift a stone too ponderous for their strength, they were in danger of its falling upon them, and crushing them to death. In this sense some understand Matt. xxi. 44. *On whomsoever this stone shall fall, it will grind him to powder.* To this stone of trial, our author here compares wisdom, which many endeavour at, and have a fancy to be engaged with, but few have resolution and constancy enough for it; but after a slight attempt, and faint wishes, they give it over presently, οὐ χρονιεῖ ἀποῤῥίψαι, as despairing of managing so superior a weight, and desist from the trial, to their own shame or hurt. To some the very sight of it is sufficient to deter them, and they go away without making any attempt at all to exert themselves. Some understand by the stone of trial, a touchstone, by which the goodness of metals is proved and tried. And this the Vulgate, the Geneva, and Coverdale's version, seem to follow. But the first sense seems preferable.

Ver. 22. *For wisdom is according to her name, and she is not manifest unto many.*] The original text of this work, whether it were Hebrew or Syriac, not being extant any where, one is at a loss now to know to what particular word he refers in this place. Had he given the original word first, and then the meaning of it, the allusion would have been plainer and better understood. It is probable, the translator derives the Greek word σοφία from an eastern root, and that the elder Jesus writing in Hebrew, his translator, who was skilled in that and the Greek tongue, endeavours to preserve in this version an allusion to some Hebrew word, which signified covered or hid. If there was then in the Hebrew tongue a word like σοφία, signifying wisdom, used also for secrecy and concealment, which was its primary sense, the name might then metaphorically be translated to wisdom, for some relation it had to things hidden and covered. Possibly there was a Syriac or Chaldee noun formed שִׁפְיָה (whence σοφία) from אשף Dan. i. 20. *magus, sapiens,* which by aphæresis would be in Greek, σοφὸς. It is well known that the wise men in the earlier ages used to communicate their knowledge by dark parables and figurative expressions. Hence the learned have contended, that they were then called *Assaphim,* or Σοφοὶ, a name which the emperors of Persia retain to this very day. (See Bishop Chandler's Def. of Vind. of Christ. p. 61. vol. i.) I cannot agree with those who would derive the later meaning of σοφία from the Greek, and would have it so called from Ζόφος, *caligo,* since our author confessedly wrote in the Jerusalem tongue, and has elsewhere made the like allusions to words. (See xliii. 8. xlvi. 1.) The Scripture too has instances of the same nature; thus the name of *Elymas,* (Acts xiii. 8.) which in the Hebrew is derived from a root, which signifies *hidden,* by interpretation is the ὁ μάγος among the Persians, answering to σοφὸς, or the wise man, among the Greeks. The contrary character we have likewise in the word *Nabal. Nabal* (says Abigail) *is his name, and folly is in him; as his name is, so is he;* (1 Sam. xxv. 25.) *Nabal* in the original signifying *a fool;* and though these etymologies were not altogether exact, yet it was sufficient that they were probable and known, and warranted among those to whom they were spoken; so that we are not to be surprised, that this writer should derive σοφία here from a Hebrew root, which signifies hidden. As to the truth of the observation itself, that wisdom is concealed, he intimates it, i. 3. and xxiv. 4. where he elegantly describes the throne of wisdom to be in a cloudy pillar. And the sacred penmen, particularly Solomon, use a term for wisdom no less expressive, *viz. chachma,* which means and implies obscurity, both in the Hebrew and other eastern languages. Job confirms it in the following words, which are parallel to those of our author, *Whence then cometh wisdom, and where is the place of understanding, seeing it is hid from the eyes of all living?* (xxviii. 20.) The philosopher therefore spake not amiss, when he asserted, that truth, which is another word for wisdom, lay hid and concealed in the bottom of a great deep.

Ver. 24. *Put thy feet into her fetters, and thy neck into her chain.*] The wise man represents wisdom here as a sovereign queen of such great worth, that her service and even her chains are honourable. (See Prov. i. 7—9.) Calmet says, he alludes to an ancient superstitious custom of the Babylonians, (see Herod. lib. i. Bar. vi. 42.) and of the Egyptians, (see Tab. Isiac.) or Germans, who put chains about them, or round them, and in that manner presented themselves before their deities, to testify their close and inviolable attachment to them; "Dum lucum Diis sacrum ingrederentur, vinculis se obligant, ut sese Diis obstrictos profiterentur." (Tacit. de Moribus German.) And perhaps the next verse may have some such allusion too. (See Bar. vi. 26. Isa. xlvi. 7.) Or the meaning may be, that by her thou shalt be advanced to great honour and dignity. (See note on ver. 29.)

Ver. 28. *For at the last thou shalt find her rest, and that shall be turned to thy joy.*] The rendering of our translation is harsh and inaccurate; the Geneva version is clearer and preferable, *For at the last thou shalt find rest in her,* &c. And Coverdale's is to the same effect, following probably the Vulgate, *In novissimis invenies requiem in ea; i. e.* In the end of your pursuit, or, as others understand it, at your last hour, thou shalt find *comfort* and *refreshment* in and by her; for so ἀνάπαυσις signifies in various places of this book. The Syriac takes it in this latter sense, *Tandem requiem atque delicias invenies, et in extremis tuis gaudebis.* St. Jerome has not expressed this amiss, *Vincula Domini sunt voluntaria, et vertuntur in amplexus; quique his fuerit colligatus, dicit, Læva ejus sub capite meo, et dextera illius amplexabitur me.* We have an instance of the truth of this observation in Joseph, whose advancement on account of his singular wisdom was so glorious, notwithstanding his former hardships and imprisonment, that Pharaoh arrayed him in vestures of fine linen, and put a gold chain about his neck, and they cried before him, *Bow the knee.* (Gen. xli. 42.)

Ver. 29. *Then shall her fetters be a strong defence for thee, and her chains a robe of glory,* &c.] *i. e.* By her thou shalt be advanced to great dignity and glory; for so chains are sometimes understood, in a good and more honourable sense, as equivalent to a collar, or chain of gold, see Dan. v. 7. and 1 Esdr. iii. 5, 6. which comes nearer to this place, where the reward to him that excelled before the king in wise sentences or speeches, is to be honoured with a garment of purple to drink in, and to sleep upon gold, to have a head-tire of fine linen, and a chain about his neck. Our

author seems to allude to Prov. iv. 8, 9. where Solomon says of wisdom, by way of encouragement to the study of it, *Exalt her, and she shall promote thee, she shall bring thee to honour, when thou dost embrace her; she shall give to thine head an ornament of grace, a crown of glory shall she deliver to thee; when thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.* The accomplishments and advantages of wisdom are finely and magnificently described in this and the two following verses, under the insignia and ornaments of the Jewish people in general, and the high-priest's vestments in particular: that wisdom will not only be a resplendent ornament, but also be δήλωσις καὶ ἀλήθεια, light and perfection, a faithful oracle to direct a man right, will remind him of his duty, and distinguish him from others more effectually than the κλῶσμα ὑακίνθινον, mentioned ver. 30. *i. e.* the fringes and lace upon the borders of the garments could. (See Numb. xv. 38.)

Ver. 34. *Stand in the multitude of the elders, and cleave unto him that is wise.*] The Roman and some other Greek copies read with an interrogation, καὶ τίς σοφός; αὐτῷ προσκολλήθητι· *Is there a wise man? Cleave unto him.* The sense is, that to attain wisdom, men should seek the company of the wise, and attend upon their lectures and instructions; or by *standing* may be meant the reverence to be observed towards them—that as a mark of great deference and respect, we should stand in their presence. By elders, we are not barely to understand such as are aged, though reverence to them is required, but such whom time and experience have taught wisdom and knowledge, and are so called from their prudence and abilities. And so the Vulgate, *In multitudine presbyterorum prudentium sta;* and thus *senatus* and γερουσία are usually taken. According to Philo, it was the custom of the Jews every time they went to the synagogue, that the youngest should place themselves at the feet of the aged, and in profound silence give attention to what was delivered; that one of the most learned stood up, and either read the sacred books, or some excellent instructions of morality, how to behave themselves wisely through the several stages and callings of life. (De Septen.)

Ver. 36. *If thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.*] Ὄρθριζε πρὸς αὐτόν. This is agreeable to the advice before given, to seek wisdom early, (iv. 12.) It also signifies to seek diligently. See particularly Jer. xxv. 3. where God says, ἐλάλησα ὀρθρίζων, which Theodoret expounds by ἐπιμελῶς· ὀρθρίζειν is applied to such as carefully attend upon any person, or solicit with more than ordinary diligence any business. (See Prov. xi. 27. xiii. 24. Psal. lxiii. 1. Isa. xxvi. 9. Hosea vi. 1. Ecclus. xxxii. 11. xxxix. 5.)

Ver. 37. *He shall establish thine heart, and give thee wisdom at thine own desire.*] Ἐπιθυμία τῆς σοφίας σου δοθήσεταί σοι. So the Roman, and some other editions; but the more correct ones omit σοῦ, which only perplexes the sense. The literal rendering is, *The desire of wisdom shall be given thee;* and thus the Vulgate, *Concupiscentia sapientiæ dabitur tibi,* which is a Hebraism, and equivalent to *concupita sapientiæ.* The sense is, The wisdom which thou desirest shall be bestowed upon thee; and so the Tigurine version, *Et quam desideres, sapientia tibi dabitur;* and the Syriac is to the same purpose, *Ipse vias tuas diriget, et quicquid optaveris, te docebit;* or, in the words of the Psalmist, *He will inform thee, and teach thee in the way wherein thou shalt go, and guide thee with his eye.* (Psal. xxxii. 9.) I shall only observe farther, that our author in the latter part of this chapter sets down five means or helps for the attainment of wisdom: 1. A willing mind. 2. Care and diligence. 3. Hearing useful and profitable things read, and attending upon the expositions of such teachers, as can best explain the great truths and mysteries of wisdom or religion. 4. Meditating upon them seriously, and drawing useful reflections from them. 5. To crown all, begging God's blessing and assistance to go along with and prosper our own endeavours.

CHAP. VII.

Ver. 3. *Sow not upon the furrows of unrighteousness, and thou shalt not reap them sevenfold.*] The Scripture often uses this comparison in speaking of sin. See Hosea x. 13. and the prophet uses the like expression in the foregoing verse of righteousness, *Sow to yourselves righteousness, and reap in mercy.* Job has the same observation in the like terms, *They that plough iniquity and sow wickedness, reap the same,* (iv. 8.) But the rendering of the LXX. is more express, εἶδον τοὺς ἀροτριῶντας τὰ ἄτοπα, οἱ δὲ σπείροντες αὐτὰ ὀδύνας θεριοῦσιν ἑαυτοῖς. And thus Solomon, *He that soweth iniquity shall reap vanity,* (Prov. xxii. 8.) which the LXX. give more properly and fully, ὁ σπείρων φαῦλα θερίσει κακὰ, πληγὴν δὲ ἔργων αὐτοῦ συντελέσει. And St. Paul, *Whatsoever a man soweth, that shall he also reap; he that soweth to his flesh, shall of the flesh reap corruption.* (Gal. vi. 7, 8.)

Ver. 4. *Seek not of the Lord pre-eminence, neither of the king the seat of honour.*] The design of the wise man in this and the two following verses seems to be, to check the ambitious spirit of such aspiring persons as are full of themselves, are fond of titles, and forward to thrust themselves into places of power and authority, and perhaps are not able to fill them with sufficiency. Like the sons of Zebedee, they have the vanity to ask to sit the one on the right hand, the other on the left, in the kingdom, whose forwardness our Saviour reproved. (Matt. xx. 22.) It is observable, that those who are most pushing for pre-eminence, and the seat of honour, are generally such as are least qualified for it. It is the most promising circumstance in a man's favour, and the surest sign of merit, when he is chosen into an office of importance, or raised to some dignity, against his own will and inclination, or however without his seeking or applying for it. Such a one we may be sure is devoid of ambition, and contents himself rather with deserving than seeking preferment. This is well shadowed in Jotham's parable, (Judg. ix. 15.) wherein the bramble is represented as more ambitious than either the olive, fig-tree, or vine, and presently accepts of that power and sovereignty, which the rest had the modesty to decline. This is applicable to preferments in the church, as well as state. And accordingly Messieurs du Port-Royal and Rabanus extend it even to the episcopate, to which high dignity humility is no little recommendation: such a self-denying and modest temper, as St. Cyprian commends in Cornelius: " Episcopatum nec voluit, nec postulavit; sed quietus et modestus, et quales esse consueverunt, qui ad

hunc locum divinitus eliguntur; non vim fecit, ut episcopus fieret; sed ipse vim passus est, ut episcopatum coactus acciperet." (Lib. iv. epist. 2. ad Anton.)

Ver. 5. *Justify not thyself before the Lord, and boast not of thy wisdom before the king.*] The former part seems to be an imitation of Prov. xxi. 2. at least the Vulgate so understands it, adding the latter part of that verse *(Quoniam agnitor cordis ipse est)* to this passage; and indeed the addition contains a substantial reason against spiritual pride, because a man, however plausible or sanctified he may appear in the sight of others, cannot hope or think to impose upon God, who knows the imperfection of our best services, and that no flesh should glory in his presence. As merit cannot be pleaded before God, so neither must it be pretended to before the king, whether it consists in the excellency of either body or mind. Our author only instances in wisdom, by which he condemns an affectation of shewing it before great personages, and an ambition to be distinguished by it in their presence, and, above all, an attempt either to equal or outshine them. As princes, and those that are about them, would be thought as considerable for their parts and capacity, as they are elevated above others in point of rank and dignity, they have a sort of jealousy, a kind of secret dislike against such as make a figure, and appear any way to rival them. If persons beneath them have a train of followers, and much court and deference are paid to them, and great things are said in their commendation; even merit, when so distinguished, becomes frequently disagreeable to the great, and an object of their hatred. David did not draw upon himself the indignation of Saul, till his great valour appeared, was confessed, and extolled; nor could envy bear that depreciating song, *Saul has slain his thousands, and David his ten thousands.* Alexander betrayed a sort of impatience, when the victories of Antipater, or any of his generals, were mentioned to him with applause and commendation; not but that he was always glad that his enemies were vanquished, but then he was jealous and grieved, that it was done by another hand than his own; "Vinci quidem hostes volebat, sed Antipatrum vicisse indignabatur, suæ demptum gloriæ existimans, quicquid cessisset alienæ." (Q. Curt. lib. vi.) Demosthenes mentions the like temper in his father Philip; and how envy and discontent work in the great, we may see in a much lower instance mentioned by Xenophon—that the young Assyrian prince killed Gobrias's son, merely because he had outdone him in dexterity, and being a better marksman had slain a lion, and a bear, which the prince's javelin had missed. (Κυροπαιδ. lib. iv.)

Ver. 6. *Seek not to be a judge, being not able to take away iniquity.*] *i. e.* To break through or withstand all the secret artifices of iniquity to pervert you; for great are the dangers and temptations to which a judge's office exposes him, either from the attempts of designing men, or the importunity and solicitations of friends. But an upright and uncorrupt judge will guard against all these, as likewise against all bribery, injustice, fear, favour, and even compassion and tenderness itself, and will make every consideration give way to justice and truth. And he who enters upon that important office, without a mind resolutely determined to resist all allurements, that may any ways blind his eyes, and prove stumbling-blocks in the way of his uprightness, ought not to accept, much less seek and apply for, so weighty a trust; for they who thrust themselves into the tribunal, and, through ambition, covetousness, or any prevailing interest, betray its sacred oracles, and make truth itself venal, are accountable to God and the public for every instance of negligence, corruption, and want of judgment. The judicious Hooker applies this direction to the high stations and functions in the church; "For with respect to these it always behoveth men to take good heed, lest an affection for the dignity, without a due regard for the difficulty, should sophisticate that true and sincere judgment, which they ought to have of their own abilities, an inattention to which has, to many forward minds, been the occasion of repentance instead of contentment." (Eccl. Pol. b. v. p. 346.)

Lest at any time thou fear the person of the mighty, and lay a stumbling-block in the way of thy uprightness.] *i. e.* Should commit an offence against thy uprightness, by being awed through the power, or swayed by the authority, of the great. For this reason, among the Jews, the judges of less authority and character were to give their opinion first, lest they should be biassed by the judgment of those of greater. And this seems to be the meaning of that precept, Exod. xxiii. 2. *Thou shalt not decline after many, to wrest judgment;* and the charge to Joshua is, who had the care of God's people after the death of Moses, *Be strong, and of a good courage, be not afraid, neither be thou dismayed,* (i. 9.) Good-nature and tenderness, which are commendable qualities in a private person, often become criminal in a magistrate; his silence, easiness, or indifference, is, as it were, a consent to the crimes of others, and he commits an evil as often as he does not hinder or punish one. A judge, says Plato, ought to be both wise and resolute; wise, so as to judge for himself, and not be influenced by others in giving his determination; and resolute, to pronounce his sentence without fears, and execute it without concern or partiality, (lib. ii. de Leg.) Messieurs of Port-Royal apply this passage to the governors of the church, in whom courage is an essential qualification, *They ought to be instant in season and out of season, to reprove and rebuke with all authority such as oppose the truth,* or occasion its being spoken against, through an evil conduct. Athanasius, Chrysostom, and other primitive lights of the church, were as remarkable for their resolution and courage on such occasions, as for their charity and meekness on others. And the prayer of St. Peter and John is, *Lord, behold their threatenings, and grant unto thy servants, that with all boldness they may speak thy word.* (Acts iv. 29.) If the heart be wanting, all other qualifications lose their influence; even the finest understanding without this will make but slow progress in the work of the Lord.

Ver. 7. *Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people.*] The words *and then,* inserted without authority, by our translators, perplex the sense. The meaning, according to Calmet, is, Provoke not the multitude or people by rough language, or a haughty and imperious behaviour, or by an odious and disagreeable law, or a hard and oppressive sentence, which may stir them up to mutiny or rebellion; nor run into the other extreme by an abject flattery, or mean compliance, which will make them insolent and assuming; but preserve a medium between pride, which irritates, and abjectedness, which occasions scorn and con-

tempt. Nothing is more difficult than so to temper severity and complaisance, as to preserve the love and affection of the people, and, at the same time, not to relax discipline, or lose authority; which Tacitus remarks as a particular happiness in Agricola, "Nec illi, quod est rarissimum, aut facilitas autoritatem, aut severitas amorem diminuit." (In Vit. Agric.) Rehoboam is a signal instance of the danger of offending the multitude: by following the advice of the young men, he answers the Israelites roughly; and by threatening to chastise them with scorpions, he endeavours to frighten them into obedience. Nor was he less imprudent in sending Adoniram as his ambassador to them, who had the principal care of those tributes of which they complained, the consequence of which was, that they stoned him; and the king himself was obliged to provide for his own safety by flight. (1 Kings xii. 11. 18.) Vatablus understands the passage of mixing in popular tumults and quarrels. And so the Syriac seems to take it, *Ne reum te reddas inter turbam civitatis, et in judicia ejus ne te præcipites.* And Coverdale's and the Geneva versions favour this sense, *Cast not thyself among the people.* Grotius expounds it of offending with the multitude, and stooping so low as to imitate their vices. Messieurs of Port-Royal, according to their custom, apply this to the pastors of the church, who should be careful of their charge, and not by an indiscreet behaviour offend, or an evil one mislead, their flock, and so forfeit their character, and cast themselves down among them.

Ver. 8. *Bind not one sin upon another, for in one thou shalt not be unpunished.*] The literal rendering of the Greek is, *Bind not sin twice, either by repeating the same sin, or committing different sins, one after another.* According to the Geneva version, *Bind not two sins together,* we may understand complicated sins, such as are usually attended with and draw on the commission of others; or, if this be applied to judges and persons in a public character, the advice to them is, that they should be particularly circumspect as to their conduct, because, besides their own, they are answerable for the sins of others, whom their examples or influence may have induced to offend. The wise man here imitates the phrase of the sacred penmen, who often compare a continued course of sin to a chain composed of many links. (See Prov. v. 22. Isa. v. 18. Aug. Conf. lib. viii. cap. 5.)

Ver. 9. *Say not, God will look upon the multitude of my oblations,* &c.] As God is all-sufficient, the earth and the fulness thereof belonging unto him, he has no need of a multitude of oblations, it is the heart which he chiefly regards, and looks upon the number or richness of the presents which a man brings, only in proportion as the person himself is agreeable to him. As God requires us to serve him in spirit and in truth, we must not content ourselves with such outward marks of piety only, nor place any such merit in them, as to imagine that they can purchase pardon, or procure acceptance. Superstition indeed hath fondly dreamt, that even the Deity may be won by gifts; and therefore Porphyry hath well defined one species of it to be, ὑπόληψις τοῦ δεκάζειν δύνασθαι τὸ θεῖον: (lib. ii. Περὶ ἀποχ.) *An apprehension that the Deity may be bribed;* which he observes was the cause of all those bloody sacrifices among the heathens, who imagined by virtue of them to be released from their sins. Plato makes one species of atheism to be a persuasion, that even wicked and unjust men will be accepted for their gifts; but he wisely observes, that God is not to be dealt with, ὡς τοκιστὴς, as a greedy usurer, in this manner. (De Leg. lib. x. Simplic. in Epict. cap. 38. Ecclus. xxxiv. 19.) This irreligious temper, in supposing by gifts or money to purchase heaven, Lucian well exposes in his treatise De Sacrificiis; nor is Juvenal less facetious, with a superstitious Egyptian, in the following lines:—

"Illius lacrumæ, meditataque murmura præstant,
Ut veniam culpæ non abnuat, ansere magno
Scilicet, et tenui popano corruptus Osiris." (Sat. vi. 540.)

Ver. 10. *Be not faint-hearted when thou makest thy prayer, and neglect not to give alms.*] Be not discouraged in thy prayers, nor fall into despair about the success of them, if they are not immediately answered, or in the manner thou wouldest have them; if God defers giving what you ask of him, he sees perhaps that it is not proper or expedient for you to have it; or imagine that you have some way asked or done amiss, and comfort yourself, that he will at length reward your patience and trust in him. To your prayers add alms, as the most effectual means to redeem past transgressions. The words are also capable of this farther sense, according to Calmet,—Be not afraid of asking too much of God, who is infinitely rich, and has gifts of immense value to bestow; but covet earnestly the best gifts, and do not ask trifles of him, which are beneath his majesty to be acquainted with, or grant. Imitate Solomon herein, who asked not long life, honour, or riches, which, in the opinion of men, are of great worth; but only true wisdom, a gift worthy of God to bestow, and of such a prince to ask.

Ver. 11. *Laugh no man to scorn in the bitterness of his soul.*] *i. e.* Insult not any poor or unfortunate person, for he that insults such a one, affronts God that made him so; according to that of Solomon, *Whoso mocketh the poor, reproacheth his Maker; and he that is glad at calamities, shall not be unpunished.* (Prov. xvii. 5.) If a man falls into disgrace, or comes to misfortunes through his own fault or mismanagement, even then one should spare reproaches, and consider that he has probably suffered enough for his folly and imprudence, without our increasing his confusion, or adding to the load of his misery: but as to such as lie under natural infirmities, either of body or mind, who perhaps are born blind, or deficient in understanding, or such as are reduced to poverty, through some sad accident, and not through any real fault or negligence of their own; to sport with such unhappy objects, to pronounce their calamities judgments, and to suppose or represent them or their parents as sinners above all others, whom we ought rather to pity and to comfort, is not only an instance of rash censure, but of great cruelty. True humanity and a generous compassion rather sympathize with the afflicted, and weep with those that weep, especially such as Providence has visited in so severe a manner, for its own wise ends. We have an instance of this unkind behaviour and rude insult in Shimei cursing David, when he fled in great anguish and grief from the face of his son Absalom: (2 Sam. xvi.) and in that scornful taunt of the Babylonians to the Israelites in their heaviness, *Sing us one of the songs of Zion.* (Psal. cxxxvii.)

Isocrates has just the same sentiment with our author, and assigns the like strong reason against upbraiding others in their distress, *μηδένι συμφορὰν ὀνειδίσῃς, κοινὴ γὰρ ἡ τύχη, καὶ τὸ μέλλον ἀόρατον.* (Ad Dæmon.)

Ver. 12. *Devise not a lie against thy brother.*] *Μὴ ἀροτρία ψεῦδος.* (See the like expression, ver. 3.) Calmet thinks the original word was, *charasch*, which signifies to invent, as well as to plough. There is the like advice, Prov. iii. 29. where the Hebrew word is the same, which makes it probable that the author here alludes to that passage. The LXX. have well rendered the place, *μὴ τεκτήνῃ ἐπὶ σὸν φίλον κακὰ, παροικοῦντα καὶ πεποιθότα ἐπί σοι*, which our version gives but imperfectly. The sense is, Do not invent any false accusation, or raise any calumny, evil suspicion, or slander, against thy friend or brother; an injury of this sort done to so near a relation, and one that puts his confidence in thee, will aggravate the guilt; or, if we understand this of lying, strictly so called, the phrase then denotes the secret and clandestine manner of it. It is a Hebraism, which signifies to work under ground, that, as the husbandman toils in ploughing up the ground, to raise an increase from it, so a wicked man labours in his mind, and turneth over his heart to invent a lie, which he may do mischief with.

Neither do the like to thy friend.] *Μηδὲ φίλῳ τὸ ὅμοιον ποίει.* This differs very little from the former clause, and all the ancient versions explain it as meaning the same thing. Our learned Fuller only gives a different sense to this passage, "Do not secretly forge a lie, nor, while you are devising or propagating it, act the false friend, by behaving outwardly as a friend would do, that you may spread the falsehood more securely, and do mischief more successfully." (Miscell. Sac. p. 37.)

Ver. 13. *Use not to make any manner of lie.*] In the foregoing verse the wise man cautions against calumniating a friend or a brother by false accusations; and, lest any should infer from thence a liberty to traduce and abuse others not so related, and that lying is sometimes allowable, he very properly adds, *Use not any manner of lie; i. e.* speak truth upon all occasions, in affairs of little as well as of greater moment. Some ancient philosophers, indeed, and even some fathers, have thought, that an occasional lie was innocent in some certain cases; as when told, for instance, to avoid a greater evil, as poisons are given to expel poison. St. Austin absolutely maintains the contrary in a set treatise on the subject; it is likewise forbidden in the law without exception, and by our Saviour in the gospel.

For the custom thereof is not good.] It will by degrees lead you to other bad acts, as perjury and false swearing. Thus Cicero, "Qui mentiri solet, pejerare solet: quem ego, ut mentiatur, inducere possum; ut pejeret, exorare facile potero." (Pro Rosc.)

Ver. 14. *Use not many words in a multitude of elders.*] If, by elders, we understand ancient men, there is exactly the same advice, xxxii. 9. *When ancient men are in place, use not many words*, for before such, reserve and silence are always commendable, especially in the younger sort: but if by elders we mean senators, and persons of a public character, *Senatus potentum*, as the oriental versions have it, the advice then is to speak gravely, weightily, *ἐν ὀλίγοις πολλὰ, much in a little;* not to affect a show of learning, or sport with turns of fancy; not to wander from the matter in debate, or tire the audience by a tedious harangue, which is wasting the time of such a solemn assembly, where only matters of the greatest consequence are attended to, and come under their cognizance.

Make not much babbling, when thou prayest.] Use not vain repetitions by asking the same things in thy prayers. The Scripture represents the worshippers of Baal as much addicted to this, who cried from morning until evening, *O Baal, hear us;* and it is the character of the heathen in general, that they thought to be heard for their much speaking. Such repetitions our Saviour condemns, but he does not thereby forbid us to pray often; but that we should not be always making the same requests, through distrust or infidelity, as if God would not otherwise attend to our prayers, or they would be ineffectual without them. (See Eccles. v. 2.) St. Chrysostom understands this passage of frequent relapses into sin, and asking forgiveness often for the same faults; as if the advice was, Repent sincerely of your sins, that thou mayst not be obliged to mention them often in your confession to God; and walk so circumspectly, as not to be every day asking pardon for repeated transgressions. (In Psal. lxxxiv.)

Ver. 15. *Hate not laborious work, neither husbandry, which the Most High hath ordained.*] The words, Gen. iii. 19. *In the sweat of thy brow thou shalt eat bread, until thou return unto the ground*, are not only a curse, but they seem to carry in them the force of a precept, enjoining Adam, and all his posterity, to take pains for their livelihood, and to employ themselves diligently in their several generations for their own support, and the profit of others, who may stand in need of their help. It plainly appears to be a precept of Divine institution, and not merely a curse, because Adam, before he had deserved a curse, was yet enjoined this task, to dress and keep the garden, and not merely to enjoy the pleasures of it. And though its fertility was such as perhaps not to need any husbandry; yet God, by thus employing Adam, intended that he should be a law and an example to his posterity. And as Adam lived himself, so we may presume he bred up his children in like manner; his two first-born, though heirs-apparent to all the world, had yet their peculiar employments, the one in tillage, the other in pasturage. (Gen. iv. 2.) According to the learned Bochart, the improvement of soil was at first by the direction and instruction of the Most High himself; and Cain, a tiller of the ground, had the rudiments of husbandry communicated to him by inspiration. (Hieroz. par. i. lib. ii.) Anciently the greatest men esteemed nothing more honourable and worthy their study than the art of husbandry; this was the occupation of the patriarchs of the Old Testament, and of the first founders of kingdoms and states. Among the Jews, Persians, Greeks, and Romans, kings, consuls, dictators, generals, were not ashamed of this employment. Not to mention Cato, Varro, Virgil, Pliny, and other great names, who tempered the severity of their studies with the pleasing toils of agriculture; some of the first note among the Romans in the military art, and of the greatest service to the commonwealth, such as Camillus, Regulus, Fabius, and Cincinnatus, were fetched from the plough, as Gideon was among the Israelites from the thrashing-floor; and Elisha was called to the high

office of a prophet, as he was driving one of the twelve ploughs his father had going in the field.

Ver. 16. *Number not thyself among the multitude of sinners, but remember that wrath will not tarry long.*] *i. e.* Join not thyself to, nor be ranked with, the congregation of wicked and ungodly men; but be assured, that God will take speedy vengeance of all such as know not him; or possibly it may mean, Do not comfort thyself with the great number of sinners that are concerned jointly with thee, or that are to be found at large in the world, as if a society in wickedness was any alleviation of thy fault, or was any safeguard or security to thee. The Alexandrian MS. agrees with the copy which our translators follow, and so does the Vulgate. Most other Greek copies transpose part of this and the following verse thus: *μὴ προσλογίζου σεαυτὸν ἐν πλήθει ἁμαρτωλῶν· ταπείνωσον σφόδρα τὴν ψυχήν σου. Μνήσθητι ὅτι ὀργὴ οὐ χρονιεῖ· ὅτι ἐκδίκησις ἀσεβοῦς πῦρ καὶ σκώληξ·* which Coverdale's version follows. The Syriac and Arabic in rendering ver. 17. take no notice of the vengeance of the ungodly, nor the punishment here assigned them; the reason there given for humility is general, and affects every man, *Quoniam postremus omnium hominum finis ad vermes et corruptionem tendit.*

Ver. 17. *The vengeance of the ungodly is fire and worms.*] Some understand this passage of the dead bodies of criminals, that were denied burial, and consumed by worms, but more commonly by fire, lest they should infect the city by their stench; but it seems as if a greater and more intense punishment than that in the valley of Hinnom, was here to be understood. It has been variously controverted among learned men, what this fire and worm are; whether they be real and material, or are only to be understood in a metaphorical sense; whether under the name of fire any thing more is meant than sharp burning pain, and by worms than remorse of conscience, and the despair of sinners in another life. The fathers are greatly divided in their sentiments on this point, and the same father often differs from himself, particularly St. Jerome and St. Austin. Those who maintain the former opinion support it, 1. By some texts of Scripture taken according to the latter, particularly Isa. lxvi. 24. Mark ix. 43—46. 48. 2. They quote Judith xvi. 17. where we read, that *the Almighty will take vengeance of the wicked in the day of judgment, by putting fire and worms into their flesh, and they shall feel them, and weep for ever,* κλαύσονται ἐν αἰσθήσει ἕως αἰῶνος; or if we read *καύσονται*, with a late learned editor of Justin Martyr (which conjecture is confirmed by the Syriac rendering of the place), the sense will conclude much stronger for a material fire. 3. They urge the Vulgate translation of the passage before us, *Quoniam vindicta carnis impii, ignis et vermis,* which explicitness denotes, say they, according to St. Austin, not only that the wicked shall be punished, but that the seat of the punishment shall be their flesh, and in it they shall suffer both by fire and worms. Lastly, they say, that the concurrent sense of the Latin church is for a real fire. On the other side it is answered, that the texts of Scripture above are to be understood metaphorically, and refer to the punishment in the valley of Hinnom, the figure and picture of hell. 2. That the quotation from Judith is apocryphal, and may likewise have the same reference. 3. As to the Vulgate rendering of this place, it is arguing only from a single translation; we meet with no mention of the flesh in any Greek copy, nor in the Syriac or Arabic versions. 4. The testimony of the Greek church is as strong for the contrary opinion. But I see no reason why both these may not be admitted, and reconciled in the following manner, *viz.* That corporal sensible pain, such as that of fire and worms, shall torment the bodies of the wicked, and stings of self-condemnation and the horror of despair shall wound and gnaw their conscience. Take the expression either way, sufficient unto the sinner is the evil thereof, and dreadful is his portion.

Ver. 18. *Change not a friend for any good by no means.*] Μὴ ἀλλάξῃς φίλον ἕνεκεν ἀδιαφόρου. This is accurately rendered, ἀδιάφορος, signifying rather indifferent and ordinary, than precious or valuable; and so the Tigurine version has it, *Ne permutes amicum re vulgari.* But the place is probably corrupt, and the true reading is, διαφόρου, and so one MS. actually does read. Grabe has so restored it from conjecture; and Casaubon makes the same emendation. See notes on Theoph. Char. p. 89. where the definition of sordidness is, *φειδωλία τοῦ διαφόρου ὑπὲρ τὸν καιρόν.* We have διάφορον in the sense of riches, 2 Macc. i. 35. iii. 6. iv. 8. and the oriental versions expound it by *pecunia* in this very place. It should also be so corrected, xxvii. 1. xlii. 7. Euripides expresses himself upon the subject like this writer,

> Ὅστις δὲ πλοῦτον ἢ σθένος μᾶλλον φίλων
> Ἀγαθῶν κεκτῆσθαι βούλεται, κακῶς φρονεῖ.

And Plato speaks to the same purpose; *βουλοίμην φίλον ἀγαθὸν μᾶλλον ἢ τὸ Δαρείου χρυσίον κτήσασθαι.* This writer's sentiments upon friendship are much to be admired; he sets the like value upon it, vi. 14, 15.

Ver. 19. *Forego not a wise and good woman, for her grace is above gold.*] Μὴ ἀστόχει γυναικὸς σοφῆς καὶ ἀγαθῆς, i. e. *Miss not of a good and valuable woman,* but let such a one be thy principal aim and mark to choose for a wife, and take care not to err or mistake in a matter of such importance. The metaphor is taken from shooting at a mark. (See the like expression, viii. 9.) A woman of such qualities as are here described, *viz.* discretion and goodness, is a gift that cometh of the Lord, and ought to be esteemed beyond all riches, and preferred before what the world calls a great fortune. She is such a peculiar blessing, that this author says, *She shall be given in the portion of them that fear the Lord,* (xxxvi. 3.) The Vulgate understands this of not divorcing a person of such accomplishments; but this advice seems useless, with regard to one so well qualified to make a man happy, and is given more fully, ver. 26.

Ver. 20. *Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee.*] Διδύντα ψυχὴν αὐτοῦ· *i. e.* Who wastes and impairs his life, his health, and strength, in thy service, exposed to a variety of dangers, and particularly to heat and cold, and the inclemency of the seasons: (Gen. xxxi. 40.) some of them following such laborious occupations as insensibly ruin their health, and others such as render them continually liable to hurts and accidents. The author seems to make a difference between a servant and a mercenary, the work imposed upon the latter being generally more intense and severe; but he requires diligence in both, not merely

an eye-service, and orders a proportionable recompence and return to be made to them. Not to entreat them evil by menaces or blows, nor to exercise any act of inhumanity or injustice towards them; not merely to consider what strictly and rigidly, but what may fairly and equitably be done to them. Seneca seems well to have settled this: "Servis imperare moderatè laus est; et in mancipio cogitandum, non quantum illud impune pati possit, sed quantum permittat æqui bonique natura, quæ parcere etiam captivis, et pretio partis jubet." (Lib. i. de Clem. cap. 18.)

Ver. 21. *Let thy soul love a good servant, and defraud him not of liberty...*] The author is not here speaking of a slave taken in war, or bought with money at a market, but of a native Jew, who serves a Jewish master; the law appointed that such a one should have his liberty in the sabbatical year. (Exod. xxi. 2. Deut. xv. 12.) The sense of the passage is, Refuse him not his liberty at the stated and appointed time; and as he has risked his health and life in thy service, treat him not as a slave, but with the tenderness of a friend or brother. Some of the heathen moralists have expressed the same favourable regard for good servants. Thus Seneca: "Servi sunt? imo homines. Servi sunt? imo contubernales. Servi sunt? imo humiles amici. Servi sunt? imo conservi, si cogitaveris tantundem in utrosque licere fortunæ." (Epist. 47.) Euripides says, the name of a servant carries something of a disgrace in it, but a good servant, in all respects, is not inferior to a free man:

Ἔν γάρ τι τοῖς δούλοισιν αἰσχύνην φέρει,
Τοὔνομα· τὰ δ' ἄλλα πάντα τῶν ἐλευθέρων
Οὐδὲὶς κακίων δοῦλός, ὅστις ἐσθλὸς ᾖ. (Ion. 854.)

We have a remarkable instance of regard shewed to a good servant by the centurion, Luke vii. 1. but St. Paul's tenderness for Onesimus cannot be paralleled, whom he vouchsafes to call *his own bowels, not a servant, but above a servant, a brother beloved, both in the flesh, and in the Lord.* (Philem. ver. 12. 16. see also Apost. Constit. lib. iv. cap. 12. Ecclus. xxxiii. 30, 31.)

Ver. 24. *Hast thou daughters? have a care of their body, and shew not thyself cheerful towards them.*] *i. e.* Be not too indulgent, or over fond of them, nor ready to grant them every liberty they may wish to have, for liberty often terminates in some bad consequence. Too much indulgence was the ruin of Dinah; her curiosity to visit the daughters of the land at a festival time, and to partake of their amusements and sports, was the occasion of her defilement. (Gen. xxxiv.) Juvenal advises to keep young men out of the way of all company that may corrupt their morals; but this caution is much more necessary with respect to women, whose sex being so delicate, their modesty should be principally attended to and secured, and the carriage of all about them be more circumspect and reserved before them. Cato the censor carried his resentment very high for a salute only given in the presence of his daughter. (In Vit. Cat.) The wise Solon's saying, Θυγατρὶ μὴ προσμειδιάσῃς, ἵνα μὴ ὕστερον δακρύσῃς, is very like that of our author. And Phocylides, to prevent any accident abroad by company to young virgins, well advises;

Παρθενικὴν δὲ φύλασσε πολυκλείστοις ϑαλάμοισι,
Μηδέ μιν ἄχρι γάμων πρὸ δόμων ὀφθῆναι ἐάσῃς. (Ver. 203.)

As to the care necessary to be observed towards children in general, expressed in ver. 23. the like particulars are insisted on in the Apostolical Constitutions; Ἐκδιδάσκετε ὑμῶν τὰ τέκνα τὸν λόγον Κυρίου· στύφετε δὲ αὐτὰ πληγαῖς καὶ δαρμοῖς, καὶ ποιεῖτε ὑποτακτικά· ἀπὸ βρέφους διδάσκοντες αὐτὰ ἱερὰ γράμματα, κ. τ. λ. (lib. iv. cap. 11.) and at the conclusion, the same direction is given about fixing them in marriage soon and wisely. The education of daughters among the Jews was formerly very strict and severe; they seldom let them be seen abroad, and, for this reason, a daughter is called in Hebrew, *alma; i. e.* one concealed, or shut up.

Ver. 25. *Marry thy daughter, and so shalt thou have performed a weighty matter, but give her to a man of understanding.*] The Jews had a high opinion of the married state, and matched their children early, which they did to fix their inclinations, but were very cautious about the moral qualifications of their intended son-in-law. And indeed in marrying daughters, regard ought chiefly to be had to those which are likeliest to promote their best and truest interest. For happiness is not possible to be attained in the conjugal state without true worth and virtue in the associate, which are not always the attendants of high birth, wealth, or honour. Parents, therefore, in settling their children, should not make avarice or ambition the motive of their choice and conduct; but rather virtue, sobriety, and discretion, which afford a much more reasonable prospect of happiness in that state. These accomplishments the emperor M. Antonius preferred in the disposal of his daughter, Lucilla; for he gave her, as the writer of his life observes, "Non satis quidem nobili, sed egregiæ tamen virtutis viro; quippe qui generum non pro opibus aut prosapiæ dignitate, sed ex merito, et virtute æstimandum censuit." And the like is recorded of Themistocles, "Malle se virum pecunia, quam pecuniam viro indigentem." If we take *understanding* here in a larger sense, as meaning religion, as in these didactical books it is sometimes used, the direction then may also be extended to forbid unequal marriages of believers with infidels, and of the religious with the loose and the profane; as when Jehoshaphat matched his son with Ahab's daughter. (2 Chron. xxi. 6.) For it is a law of marriage that should never be broken, that it be *in the Lord; i. e.* with his liking, and in his fear. That exception which Abraham took against the daughters of the country, and his express commandment for a wife to be taken to his son out of the faithful, teaches us plainly, to prefer religion and the true fear of God to honour, wealth, nobility, and all other considerations, in all marriages that we shall make, either for ourselves, our friends, our children, or such as are under our guardianship and charge. (See Gen. xxviii. Deut. vii. 3. 2 Kings viii. 18.)

Ver. 26. *Hast thou a wife after thy mind? forsake her not, but give not thyself over to a light woman.*] Our translators seem to have understood this passage of unfaithfulness to the marriage-bed, and leaving a valuable and agreeable woman for stolen embraces: but ἐκβάλλειν (which probably is a forensic term) seems to relate rather to casting out by divorce; which is confirmed by μισουμένη, which follows, and is properly rendered by the Vulgate, *odibili*, and in the margin, *a hateful woman*, one that is disagreeable in her person, or odious for her bad qualities. According to the law of Moses, one might put away a wife not beloved, provided there was a legal cause for so doing; but divorce,

though tolerated among the Jews, was never approved or commended by the wisest of that nation, unless some urgent cause made it necessary. This wise author accordingly advises, to prevent coming to such an extremity, not to marry a person whom one cannot love, or has such forbidding qualities, as to create disgust: to take a woman so unpromising, is paving the way for a divorce, or, which is as bad, condemning a man's self to live with an odious and disagreeable partner for the term of life; but to choose rather one that is agreeable and amiable, who will sweeten life, from whom, as there can be no occasion, so there ought to be no inclination to part.

Ver. 27, 28. *Honour thy father with thy whole heart, and forget not the sorrows of thy mother: remember that thou wast begot of them, and how canst thou recompense them the things that they have done for thee?*] The advice of Tobit to his son is very like that here given: *My son, despise not thy mother, but honour her all the days of thy life, and do not grieve her; remember she saw many dangers for thee, when thou wast in her womb.* St. Ambrose has some sentiments upon the occasion, which one cannot sufficiently admire: after having enumerated what the mother undergoes for the child, as sickness and loathing during the time of gestation; the strict regimen she is obliged to submit to; the great confinement and self-denial in many other instances, and the danger and difficulty of childbirth; the certain great pain, and often death itself, attending the birth, and the constant fears for the child's life and safety,—immediately adds, "Si paveris matrem, non reddidisti ei cruciatus quos pro te passa est, non obsequia quibus te gestavit, non alimenta quæ tibi tribuit, vero pietatis affectu immulgens labris ubera: non famem, quam pro te ipsa toleravit, ne quid quod tibi noxium esset comederet, ne quid quod lacti noceret hauriret: tibi illa jejunavit, tibi manducavit, tibi illa cibum quem voluit non accepit, tibi quem noluit, cibum sumpsit, tibi vigilavit, tibi flevit. Illi debes quod habes, cui debes quod es." (Com. in Luc. xviii. See note on iii. 8.) By Plato, parents are styled, Θεοὶ ἐπίγειοι; and Philo gives the reason why they are so called, as being a sort of visible gods, imitating the Invisible in bestowing life; he has the same observation with our author upon the occasion, Οὐδὲ τοῖς γονεῦσιν ἴσας ἀποδοῦναι χάριτας ἐνδέχεται, ἀντιγεννῆσαι γὰρ οὐχ οἱόντε τούτους. (Allegor. lib. ii.) Aristotle mentions three sorts of persons to whom we can never make a suitable return, *viz.* the gods, our parents, and our instructors. (Ethic. lib. ix.)

Ver. 31. *Fear the Lord, and honour the priest, and give him his portion as it is commanded thee; the first-fruits, and the trespass-offering, and the gift of the shoulders, and the sacrifice of sanctification, and the first-fruits of the holy things.*] There is the like advice, ver. 29. Τοὺς ἱερεῖς αὐτοῦ θαύμαζε, where θαυμάζειν is to be taken in the sense of τιμᾶν. It is so used Lev. xix. 15. Deut. xxviii. 50. 2 Kings v. 1. 2 Chron. xix. 7. Job xiii. 10. xxxii. 22. Jude 16. Δοξάζειν, the term here used, is sometimes taken in a larger sense, than to *respect* or *honour*, and probably here means *maintenance*. The duty of maintenance is expressed in various terms by this writer; as, not forsaking his ministers, (see the like command, Deut. xii. 19.) honouring his priests, and giving them their portion; and to ascertain what belongs to them, he enumerates five particulars, mentioned also in the law: 1. Ἀπαρχὴ, or the first-fruits of the land and trees; as, corn, wine, oil, figs, &c. (Deut. xxvi. 2.) to which some add, the first-fruits of animals. These were also called πρωτογεννήματα. 2. The offering περὶ πλημμελείας, or such portion of the victim, or trespass-offering, as usually belonged to the priest, which indeed was the whole of it, except the kidneys, and the rump, and the fat upon the inwards, which were burnt upon the altar. (Levit. vii. 2—5.) It may not be improper here to distinguish between a trespass-offering and a sin-offering. Trespass-offerings were for sins of less note and importance, sins of ignorance or omission, through forgetfulness; as, the not observing the legal washings and purifications, &c. Sin-offerings were for greater offences, for voluntary crimes, and wilful violations of the law. 3. The gift of the shoulders in the peace-offerings, (Exod. xxix. 27, 28. Lev. vii. 34.) *i. e.* the wave-breast and the heave-shoulder. 4. The sacrifice of sanctification, called *mincha*, which was of things without life, as flour, cakes, wafers, &c. The Greek sometimes preserves the Hebrew name, *manaan*, (see Ezek. xlvi. 5. 7. 11.) and often uses θυσία simply for it. (Lev. ii. 13. vi. 14, 15. Ezek. xlv. 15. Amos v. 25.) Sometimes it is called προσφορὰ, (Psal. xl. 7. Heb. x. 5. 8. 10.) and by this writer, θυσία ἁγιασμοῦ, as being the most holy of the offerings of the Lord made by fire; and, according to the Hebrew, is *holiness of holinesses*. (See Lev. ii. 3. 10. vi. 17.) The remnant of this was Aaron's and his sons', and was in part for their maintenance. 5. The first-fruits of holy things; this differs from ἀπαρχὴ beforementioned; it seems to be the tithe of the tithes, *sanctitatum decima*, which the Levites themselves paid the priests. (Neh. x. 48. Numb. xviii. 28. 2 Chron. xxxi. 6.) They are called *holy things*, because all the tithe, whether of the land, or of the fruit of the trees, being the Lord's, it was holy unto him. (Levit. xxvii. 30. Ecclus. xxxv. 8, 9.)

Ver. 32. *And stretch thine hand unto the poor.*] That nothing may be wanting to recommend thy service, join works of charity and mercy; invite the Levite and the poor to partake with you, as the law appoints, Deut. xiv. 26. 29. xvi. 11. xxvi. 11. In this general sense many understand this place; but I presume from the context, that it relates to the poor man's tithe on the third year, which year is termed a year of tithes, Deut. xxvi. 12. which the husbandman carried not to Jerusalem, but spent it at home, within his own gates, upon the Levite, the fatherless, the widows, and the poor: (Deut. xiv. 18.) as it was paid to the poor every third year, reckoning from the sabbatical year, on which the land rested, it was called πτωχοδεκάτη, or the *poor man's tithe;* and in Tobit i. 8. the *third tithe*, where the several sorts are enumerated, and well distinguished. I have the pleasure to find Grotius agreeing with me in this sense of the place, which the other expositors seem not to have attended to.

That thy blessing may be perfected.] Some render, *That thy liberality may be complete*, which is the sense of the margin; others, *That thou mayst be completely blessed.* (2 Cor. ix. 10.) The Vulgate has, "Ut perficiatur propitiatio, et benedictio tua," *that thy atonement may be perfected.* (Ecclus. xxxi. 11. xxxv. 11.) The Arabic, "Ut mendici pro te precatio exaudiatur," i. e. *that the poor man's blessing may rest upon thee, and his prayer be heard in thy behalf.* Grotius by εὐλογία understands *riches*, in which sense it is used, Judith i. 15. 1 Sam. xxx. 26. Ecclus. xxxiv.

17. According to him the meaning is,—Thy riches will be sanctified hereby, and blessed by God that gave them, (1 Tim. iv. 5.) or made holy and acceptable to him, by thus applying them; to which Coverdale's version agrees, *Reach thine hand unto the poor, that God may bless thee with plenteousness.*

Ver. 33. *A gift hath grace in the sight of every man living, and for the dead detain it not.*] Having spoken of provision and maintenance for the Levite, charity to the poor, and kind actions to be done to the living, the wise man proceeds to shew his regard and concern for the dead. The sense of the place is,—Be liberal and charitable towards all, and let even the dead have a share of thy goodness. The Geneva version of it is clearer, *Liberality pleaseth all men living, and from the dead restrain it not.* Pay thy last offices, by decently interring them, respecting their memories, and comforting their disconsolate relations, by giving the usual funeral entertainment to them, and the poor. That this was the custom among the Jews, see Jer. x. 7. and particularly Tobit iv. 17. where Tobit gives exactly the same advice; for having enjoined his son to give his bread to the hungry, and garments to them that were naked, and alms according to his abundance; it immediately follows, *Pour out thy bread on the burial of the just.* The primitive Christians, many of whose customs, it is well known, were derived from the Jews, expressed in the same manner their pious regard to the saints and martyrs, by pouring wine upon their tombs, and celebrating the sepulchral feast over them. St. Austin mentions this to have been the practice of his mother Monica in particular, and that it was at length dropped, "Ne ulla occasio se ingurgitandi daretur ebriosis, et quia illa quasi parentalia superstitioni Gentilium essent simillima," lest they should administer to intemperance, and because they savoured of pagan superstition. (Confess. lib. vi. cap. 2.) It is surprising, that both these texts should be abused by Bellarmine, and the popish writers, in favour of masses and prayers for the dead; whereas they undoubtedly relate to the sepulchral feasts usually given for the comfort of the disconsolate relations and friends of some good man deceased; and respected such as mourned and wept, rather than those who had no sense, and could not be benefited by such posthumous expressions of kindness.

Ver. 35. *Be not slow to visit the sick, for that shall make thee to be beloved.*] This is not rightly translated; the Greek is, ἐκ τῶν τοιούτων· *i. e.* By these, and such-like offices of humanity and charity as are just mentioned, thou wilt gain the hearts and affections of others, especially such as you have laid under an obligation by your kindness. To visit the sick, does not mean the bare seeing of them, which may be matter of curiosity only, but inquiring into the nature of their disease, discoursing them about patience and submission, binding up their wounds; and, if our own circumstances will permit, giving them medicines. (Greg. Nazianz. Orat. 27. de Cura Paup.) St. Chrysostom finely observes, That if we have nothing, by reason of our own indigence and poverty, that we can assist the sick with, we must give him our company at least, and the comforts of our conversation, imparting to him our best wishes, and the benefit of our prayers, so shall we hear at the last great day, *I was sick, and ye visited me.* This advice more nearly concerns God's ministers, whose attendance upon a sick-bed is the more necessary, as, besides ordinary help, they can administer spiritual relief to the disturbed conscience, and be the happy means perhaps of saving a soul from death and everlasting ruin. And nothing makes a pastor more beloved than his attendance at such a season, when the powers of darkness tempt men to despair, especially by those who have a sense of their spiritual danger, and would hallow their last moments by the best preparation their time or condition will admit.

Ver. 36. *Whatsoever thou takest in hand remember the end, and thou shalt never do amiss.*] Our translators seem to have understood this, as a piece of advice never to undertake any thing but for some good end, to have that mark principally in view, and to direct all our actions and affairs accordingly: but I do not think this to be the only meaning of the place, or that it is a maxim of mere prudence only. The Greek is, ἐν πᾶσιν τοῖς λόγοις σου μιμνήσκου τὰ ἔσχατά σου, i. e. *in all thy words and actions* (for *debar*, the original word, as I presume, signifies both) *remember thy latter end, and frequently meditate on death;* and so the Arabic, *Memor esto mortis in omnibus operibus tuis;* or, more fully, Reflect on the *quatuor novissima*, the four last and most important things, as they are called, *viz.* death and judgment, heaven and hell: if we had always these in our eye, and attended to them with that seriousness which matters of such moment require, we should be the more careful not to offend, at least not to sin wilfully. If we considered every action as perhaps the last of our lives, and ourselves as upon the brink of appearing before the great tribunal of God, how powerful and how happy a restraint should we live under? but so long as we stifle the disagreeable thoughts of death, and consider eternity as at a vast distance, we are not much affected with so wide a prospect, nor induced to prepare ourselves for our great change. St. Jerome points out the vanity of men's hopes, and the greatness of human folly, when he says, "Quotidie morimur, quotidie commutamur, et tamen æternos nos esse credimus." (Ad Heliodor.)

CHAP. VIII.

Ver. 1. *STRIVE not with a mighty man, lest thou fall into his hands.* Ver. 2. *Be not at variance with a rich man, lest he overweigh thee.*] As in the former chapter the author laid down several positive precepts, how we ought to act with respect to different persons and cases therein mentioned; so here he gives several negative ones, how we ought not to act. And the first is, not to fight or contend bodily with an adversary superior in strength, for fear of coming to some mischief, by falling into his hands, and suffering through them. This may likewise be understood in a forensic sense, not to go to law with, or commence any judicial process against, a very rich man, lest he preponderate, or get the balance on his side, by his interest, power, and great fortune, and prove too much for thee, and incline the judges to give the cause against you. Literally the Greek is, *Lest he overbalance thy weight:* the metaphor is well known and beautiful. The Vulgate accordingly renders, *Ne litiges cum homine potente, ne incidas in manus illius; ne contendas cum viro locuplete, ne forte contra constituat litem tibi.* Calmet, too, understands the place in

this latter sense: the following lines exactly agree with our author,

Ἄφρων ὃς κ' ἐθέλει πρὸς κρείσσονος ἀντιφερίζειν,
Νίκης τε στέρεται, πρὸς αἶσχεσι ἄλγεα πάσχει. (Vet. Poeta.)

i. e. It is a folly to contend with one mightier than one's self, for you are sure to be vanquished; and, besides the disgrace, to be exposed to injuries and evil treatment.

Ver. 3. *Strive not with a man that is full of tongue, and heap not wood upon his fire.*] It is a great instance of prudence to know how to be properly silent before one that loves to talk, and not to give occasion to him by question, or opposition, to be more troublesome. Such a loquacious person is aptly compared here to a fire, which always burns the fiercer in proportion as you put on fuel. To continue discourse with him, is to furnish fresh matter for more impertinence; and to differ from him, or attack him in any matter of dispute, is to make him more fierce and outrageous. The best way to impose silence upon him, and to be easy one's self, is to let him alone, and take no notice of him; and then, like the fire which is not stirred, the flame will of course go out. And if such a one be also of an *evil tongue*, as the margin understands it, civil words and obliging things will produce the quite contrary behaviour from him, and besides being verbose and noisy, he will be abusive and scurrilous, or privately asperse and blacken thy character. The author may with great reason be supposed to allude to Prov. xxvi. 20, 21. where Solomon has the like comparison upon the same subject, *Where no wood is, there the fire goeth out, so where there is no talebearer, the strife ceaseth; as coals are to burning coals, and wood to fire, so is a contentious man to kindle strife.*

Ver. 4. *Jest not with a rude man, lest thy ancestors be disgraced.*] Vulg. *Non communices homini indocto;* and so Coverdale's version, *Keep no company with the unlearned, lest he give thy kindred an evil report;* i. e. Have no acquaintance, friendship, or intimacy, ἀπαιδεύτῳ, with a raw, undisciplined, uninstructed person, lest it bring a reflection upon yourself and family, as if your own education had been bad, or neglected by your choice of such a companion. All acquaintance with the unlearned and uninstructed is not here forbidden, for there is an ignorance that is not faulty, such as has humility and ingenuity enough to acknowledge its low state, and inclination and readiness to attend to means, to alter and improve it; but such are here condemned, and their company to be avoided, whose ignorance is wilful, and who obstinately persist in it; who consider knowledge as a burden, and truth as their enemy, and hate to be set right and informed, lest their ignorance and weakness should be discovered. As we are sure by telling such the truth, and kindly admonishing them of their mistake, to have them for our enemy, it is better to have no converse or society with them, lest by our honest freedom, either to instruct or reform them, they should think themselves affronted, and turn their spleen and malice against our family and relations, and report something to their disgrace and prejudice, which may affect and wound us through their sides. But the sense followed in our version seems preferable, and more agreeable to the Greek, μὴ πρόσπαιζε ἀπαιδεύτῳ· *i. e.* Joke not with a man that is rude, and wants good breeding; for if he knows any family misfortune, which persons of politeness would be tender of mentioning, he will be sure to expose it, and make their failings and infirmities to be the subject of his coarse raillery.

Ver. 5. *Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.*] As it is a sign of humility and grace to turn from sin, so it is an instance of great degeneracy, to reproach or ridicule any one for becoming better. A good man will not revile a sinner, even while he continues such, nor insult over his fall, but rather shew a generous pity and concern for him, and endeavour to restore such a one in the spirit of meekness. Instead of superciliously upbraiding an offending brother, he considers his fall as an instance of human frailty, and it serves to remind him how liable he himself is to miscarry every moment; to convince him, that he stands in as much need of God's help to continue him in a state of grace, as the sinner does of his mercy to restore him to it; and that if God should proceed against him with rigour and strict justice, he deserves nothing but punishment. He is therefore tender of the returning prodigal; he goes out to meet him, he embraces him with joy, and, as he finds him thoroughly sensible and ashamed of his past folly, he encourages him to perseverance, quickens and invigorates his resolutions, infuses pleasing hope, by opening unto him the riches of the goodness and mercy of God.

Ver. 6. *Dishonour not a man in his old age, for even some of us wax old.*] Coverdale's version seems preferable, *for we wax old also;* i. e. shall come, if we live, to the same state, and may as reasonably expect the like scorn ourselves, when the infirmities which are inseparable from that stage of life shall overtake us. And so the Arabic, *Ne derideas senem decrepitum; scito, nos, si vixerimus, grandævos ac senes futuros. Consider also,* as the Geneva version has it, *that they were as we which are not old;* were once in their prime and vigour, though now the objects of ridicule, and that we are hastening to the same period, to partake of what they suffer. Are not all men desirous of long life, and is it not looked upon as a particular favour of heaven when extended to any great term? How then can old age be dishonourable, which is not an evil in itself, and all covet to arrive at? If to be cut off in the midst of our days is a misfortune or punishment, to live to be full of days, especially if time has been well improved, must surely be a good and a blessing. According to Gellius, age was so honourable among the Romans, that neither birth nor fortune was more respected; that a kind of veneration was paid to persons advanced in years, as to so many gods and fathers: "Apud antiquissimos Romanorum, neque generi neque pecuniæ præstantior honos tribui, quam ætati solitus; majoresque natu a minoribus colebantur ad Deûm prope et parentum vicem, atque in omni loco, inque omni specie honoris, priores potioresque habiti." (Noct. Attic. lib. ii. cap. 15.)

Ver. 7. *Rejoice not over thy greatest enemy being dead.*] One should not rejoice at any accident or ill fortune that happens to an enemy, even in his life-time. Charity enjoins this, but humanity commands rather a concern for him when he is dead, and it is out of his power to injure us any more; it is both decent and just to spare his ashes, and not to insult his memory. Hatred is always odious, but should never be immortal, and pursue a man into the

other world. Our author probably alludes to Prov. xxiv. 17. *Rejoice not when thy enemy falleth, and let not thine heart be glad when he stumbleth.* Job comforts himself, that *he had never rejoiced at the destruction of him that hated him, nor lifted up himself when evil found him,* οὐκ εἶπεν ἡ καρδία μου, Εὖγε, (xxxi. 29.) Many of the Greek copies omit τῷ ἐχθροτάτῳ σου, and read in general, *Rejoice not over a dead person;* and so the oriental versions, *Ne læteris de morte ullius.* According to that of Homer,

Οὐχ ὅσιον φθιμένοισι ἔπ' ἀνδράσι εὐχετάασθαι. (Od. x.)

Remember that we die all.] *i. e.* Must all die; and so the oriental versions, *Memento nos omnes morituros.* As death is the common lot of all men, any of us may die as well as our enemy whom we triumph over; and we should be very unwilling, could we possibly foresee or know it, that others should rejoice at our death. And this I take to be the meaning of the additional clause in the Vulgate, *Et in gaudium nolumus venire.* The expression here is very particular and observable; it is not said that *we shall all die,* in the future, but that *we die all,* in the present tense, πάντες τελευτῶμεν, intimating probably the shortness of life, that death is always present with us, that in the midst of life we are in death, and may be said, without a metaphor, to die daily. St. Austin has not expressed this amiss, when he says, "Vita hæc non est vita dicenda, sed mors, in qua momentis singulis morimur, per varios mutabilitatis defectus diversis generibus mortium." (Meditat. cap. 21.)

Ver. 8. *Despise not the discourse of the wise, but acquaint thyself with their proverbs, for of them thou shalt learn instruction, and how to serve great men with ease.*] In all doubts and difficulties consult wise and experienced persons, and submit patiently to hear, and be informed by them. Nor let a vain conceit of your own abilities produce a contempt of their well-grounded maxims and aphorisms; for you may be assured they were not taken up and uttered at random, but were the result of a long and judicious observation, and will be found of the greatest use in life. Plato well remarks, that he that would be a learned or wise man must be, φιλομαθὴς, φιλήκοος, ζητητικὸς, *willing to learn, attentive to others, and of an inquisitive disposition.* (De Rep.) And for these qualities he highly commends Socrates, in Theætet. This advice is repeated in many parts of this book. As to the skill here recommended, of knowing how to please great men, and acting in their service with credit and approbation, which Horace says is no mean accomplishment, (Epist. lib. i.) nobody is so proper to advise how to behave in this respect, and to deliver maxims of just conduct, as a person long used to courts; a nice discernment of what passes there, joined to the great experience which he has had in the world, must give him in this respect a knowledge which is not to be fetched from books, nor acquired in the schools. The court is, as it were, a new world, to those especially who know little of it, and have seen it only at a distance; and therefore the direction and countenance of those who have conversed long in it, and who have the art of pleasing, and recommending themselves to the great, must be of more service than the most refined speculations, or any rules of general conduct laid down by others.

Ver. 10. *Kindle not the coals of a sinner, lest thou be burnt with the flame of his fire.*] There is the like metaphor upon the same occasion, xxviii. 11. The Vulgate renders, *Non incendas carbones peccatorum,* and then adds, by way of explanation, *arguens eos,* confining the sense to the seasonable reproof of a sinner. For though brotherly reproof is a most necessary duty, yet much prudence and caution must be used in giving it. The most favourable opportunities must be watched, when our reproof is likely to have the most weight; we must do it with temper, and take care not to inflame the party reproved by any indiscretion, which will serve only to draw on ourselves his abuse or resentment, without answering the end proposed. Sometimes reproof is altogether useless, as when a person is incorrigible, and upon good grounds we foresee that it will be to no purpose, or that it may provoke him to fresh offences. In such a case we may spare ourselves both the pains and hazard; it is only casting pearls before swine, who in requital will turn again and rend us. God approves of zeal in his service, but it must be regulated by prudence, and the best things cease to be so when they are done out of season. St. Jerome very wisely remarks, that neither king Hezekiah, nor his people, gave any answer or reproof to the repeated blasphemies of Rabsaces, for fear of provoking him, and giving him a fresh occasion to utter more and greater: "Ideo jusserat blasphemanti Assyrio non responderi, ne eum ad majores blasphemias provocarent." (Com. in loc.) For the same reason it is neither adviseable, nor always safe, to reprove a person almost in the very instant of sinning, in the hurry of his passion and folly, when he cannot attend to cool reflection or friendly admonition, nor to do it in too plain and direct terms. When Nathan was sent to reprove David for his crime with Bath-sheba, he took a most prudent method to prevent that prince's resentment, which a sudden and direct charge might have occasioned. He first artfully proposes a parable to him, and brings him, by that stratagem, to condemn his own guilt in the person of another, before he says to him explicitly, *Thou art the man.* And when by this artifice he had properly prepared him, he then enlarges upon the heinousness of his offence, and imparts to him his message from the Lord. The oriental versions understand the words of keeping company with sinners, and suffering by their evil communication, as if the sense was nearly the same with Prov. vi. 27. 29. *Can a man take fire in his bosom, and not be burnt? so he that goeth in unto wicked persons shall not be innocent.*

Ver. 11. *Rise not up in anger at the presence of an injurious person, lest he lie in wait to entrap thee in thy words.*] This is not accurately translated; the words *in anger* are added by the translators, and seem to perplex the sense. The meaning is, Oppose not to his face, nor rise up to speak to or before a perverse, captious, quarrelsome man, lest, through some artifice or evil design, he entrap thee in thy words. Instead of regarding and profiting by your advice or discourse, he will watch with an insidious intent all you say, will strive to entangle you by your talk, and draw some consequences from it, to your hurt and disadvantage. Of this stamp were the scribes and pharisees, whose end in urging the blessed Jesus to speak of many things, was *to catch something out of his mouth, that they might accuse him.* (Luke xi. 53, 54.) Grotius and Calmet from the term ἐξαναστῇς, understand it of rising up to speak in form in a popular assembly or senate; that one should

be cautious not to engage with or reply to a warm speaker, one of great interest and power, but impatient of contradiction, for fear of drawing on us his resentment, either by personal reflections, or exhibiting some charge against us: or the sense may be, Contend not with a scurrilous abusive man, ὑβριστὴς; and so the Tigurine version, *Ne invecharis in contumeliosum;* for he will take occasion from your words to be mischievous and troublesome. Some few copies have ἵνα μὴ ἐγκαθίσῃ ὡς ἔνεδρον τῷ σώματί σου, instead of τῷ στόματί σου, which is the common reading, and followed in our version. And then the sense will be, *Beware of such a scurrilous person, lest he sit upon thy skirts.*

Ver. 12. *Lend not unto him that is mightier than thyself, for if thou lendest him, count it but lost.*] Ὡς ἀπολωλεκὼς γίνου, which is well rendered by Junius, *Perinde esto quasi perdideris;* nor will you only be in danger of losing your debt, but drawing on you a new and powerful enemy. *Les Grands* (says Calmet) *se tiennent choquez, lorsque l'on repete ce qu'ils doivent.* Great men often take it in their head to be affronted, when they are asked for what they owe; and if you are necessitated to attempt to recover your own by a course of law, it is often in their power to disappoint their creditors in their attempt, through their interest, or by insisting on their privilege. Lend not therefore more than what thou canst afford or art willing to lose, for thou hast but little prospect of receiving thine own again with usury.

Ver. 13. *Be not surety above thy power, for if thou be surety, take care to pay it.*] Arabic, *Persuasum tibi sit quod sis soluturus,* Expect and be persuaded that it will fall to your share to pay it. Look upon yourself as the debtor, and consider how most effectually to disengage yourself. Use all diligence and application to make the party principally concerned discharge his own debt; quicken his indolence, lest, at the time appointed, he should not be ready or able to make the payment, for you may be assured, the creditors will come upon his security, if he himself neglects to satisfy them. Solomon gives the like advice in many parts of the book of Proverbs, vi. 1. xi. 15. 17, 18. xx. 16. xxii. 26, 27. The last comes nearest this place, and expresses in the strongest manner the danger of such an engagement, *Be not thou one of them that strike hands, nor of them that are sureties for debts; if thou hast nothing to pay, they will take thy very bed from under thee.* The ancient sages have always looked upon this as a necessary piece of advice to be pursued in life, and are unanimous in their cautions on this head. Ἐγγύη, πάρα δ' Ἄτη, was a maxim of such consequence, as to be thought worthy to be wrote on the temple of Delphi. To be bound at all, is an instance of weakness; but to be bound above one's power, or for one that is mightier than thyself, *potentiori,* as the oriental versions here have it, is the very height of folly.

Ver. 14. *Go not to law with a judge, for they will judge for him according to his honour.*] The Vulgate renders, *Non judices contra judicem, quoniam secundum quod rectum est judicat;* i. e. Do not rejudge a cause which the judge has determined, or presume to condemn his sentence and decree; his great experience in judicial matters should make private persons, who are not so proper judges of the merits of a cause, and are too apt to be partial in their own or friend's favour, acquiesce in the verdict given, and modestly to presume that the judge had weighty reasons for the decision which he made. But the sense of our version comes nearer the Greek, μὴ δικάζου κατὰ κριτοῦ, κατὰ γὰρ τὴν δόξαν αὐτοῦ κρινοῦσιν αὐτῷ, i. e. *Do not contend at law, or have any suit with a judge;* for, according to Calmet, *Les autres juges soutiendront leurs collegues, ou leurs confreres, et lui donneront gain de cause, ou confirmeront son jugement;* the other judges will support and countenance their colleague and brother, and give the cause for him, or confirm his decree; they will judge and determine, κατὰ τὴν δόξαν αὐτοῦ, either according to his dignity, or, as the margin has it, according to the opinion which he has given.

Ver. 19. *Open not thy heart to every man, lest he requite thee with a shrewd turn.*] *i. e.* We should be cautious and sparing in our intimacies, and of disclosing our affairs to every accidental acquaintance, out of prudence, and tenderness to our own interest. Our charity indeed should be universal, and extend to all mankind; but it is by no means convenient our friendship and familiarity should do so likewise. We often find that a person very little known to us, recommended to us perhaps by some accident, and whom, upon too slender an acquaintance, we have unwarily unbosomed ourselves to, when better known, has lost the good opinion we had of him before, and betrayed the confidence we reposed in him, to our great prejudice. The Vulgate renders, *Ne forte inferat tibi gratiam falsam, et convicietur tibi.* Not unlike that of Solomon, Prov. xxv. 9, 10. according to the Vulgate, *Secretum extraneo non reveles, ne forte insultet tibi cum audierit, et exprobrare non cesset;* i. e. Do not suffer yourself to be repaid with ingratitude and ill usage, by the treacherous person you have opened your heart to, and entrusted with your secrets. Sacred story informs us how dear it cost Samson for discovering to the faithless Delilah the secret of his strength: and profane gives us this remarkable instance of Pompey's great fidelity and secrecy, "That being sent ambassador by the senate, he unfortunately fell into the hands of king Gentius. That prince tried to get from him the secret of his embassy; but Pompey, instead of answering, put his finger into the flame of a candle, and let it burn there without crying out. The action struck the king, and made him instantly conclude, that nothing could force from such a man a secret which regarded his country." (Valer. Max. lib. iii. cap. 3.)

CHAP. IX.

Ver. 1. *BE not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself.*] *Wife of one's bosom,* is a familiar expression among the Hebrews. (Deut. xiii. 6. xxviii. 54. Mic. vii. 5.) There are some certain affairs wherein too much circumspection is dangerous; one often suggests and teaches an evil, by an ill-judged endeavour to prevent it: "Quidam fallere docuerunt, dum timent falli, et illius peccati suspicando occasionem præbuerunt." Distrust often puts persons upon wicked actions, which they would never otherwise have thought of. Of this sort is the unjust suspicion of a husband, which has often raised an unclean spirit in the wife, out of mere spite and revenge, to resolve to give him reason for his suspicions, and to enjoy the pleasure of the crime, since

she must undergo the ignominy. A woman of honour is affronted when she is but suspected of being capable of falsehood, and if she is one of spirit, will not fail to resent it, and often in the very manner which the jealous person so much dreaded. A good woman, says a polite writer, wants no bars, and a bad one will not be confined by them; watching only serves to make her the more abandoned. Theophrastus, as I find him quoted by St. Jerome, (lib i. cont. Jovin.) has the like remark; "Quid prodest etiam diligens custodia, cum uxor servari impudica non potest, pudica non debeat, infidæ enim custos castitatis est necessitas." Such outward restraints rather provoke than do good. A generous confidence in the honour and conduct of the wife, and faithfulness and constancy on the part of the husband, are the best and most lasting security.

Ver. 2. *Give not thy soul unto a woman to set her foot upon thy substance.*] Ἐπιβῆναι αὐτὴν ἐπὶ τὴν ἰσχύν σου· i. e. *Give not thyself up into the power of a woman, lest she get the ascendant over thee, and become imperious.* The Vulgate has, "Non des mulieri potestatem animæ tuæ, ne ingrediatur in virtutem tuam, et confundaris;" i. e. *Do not so doat on a woman, as to part with thy just authority, lest she enter upon thy privilege, and assume that power that belongs to thee, and thou be ashamed.* Cato observes of the sex, "Extemplo simul ut pares esse cœperint, superiores erunt:" (Liv. lib. xxxiv.) and laments, that when, in all other places, husbands had the rule and authority over their wives; at Rome, the mistress of the world, wives ruled their husbands, "Omnes homines uxoribus dominantur, nos omnibus hominibus, nobis uxores." But more seems meant here, than merely submitting to a woman, or parting with that original prerogative which God gave mankind over the sex, Gen. iii. 16. There is this farther and better meaning,—Give not thyself up to strange women to follow thy lust, which will destroy thy strength, impair thy understanding, blast thy reputation, and exhaust thy substance, or treasure; for so ἰσχὺς is frequently taken in this book. The sense is the same in this last acceptation with Prov. xxxi. 3. Luke xv. 30. The artifices of women of this stamp and character, and the mischievous consequences of keeping such loose company, are well described, Prov. vii. 10. xxiii. 27.

Ver. 4. *Use not much the company of a woman that is a singer, lest thou be taken with her attempts.*] Μετὰ ψαλλούσης μὴ ἐνδελέχιζε. Thus Ovid:—

"Pro facie multis vox sua læna fuit."

The margin has, *With one that playeth upon instruments;* the Vulgate, with St. Cyprian, renders, *Cum saltatrice ne assiduus sis,* following a copy which read, μετὰ ἀλλούσης, which probably may be the better reading; for Calmet observes, that the eastern dances were less modest than the modern, less decency observed, and more freedoms taken. Herodias's dancing shews the power of that entertainment over an enamoured mind, and her bloody request the abuse of that power. The advice here given is, to avoid all occasions, opportunities, and temptations to impurity, not to indulge a wanton eye, or an itching ear, or run into danger by conversing with pleasing, but yet ensnaring objects.

Ver. 5. *Gaze not on a maid.*] Παρθένον μὴ καταμάνθανε. The verb means, to look with attention and earnestness, with a sort of wonder and amaze. (See Gen. xxiv. 21. Ecclus. xxv. 21. xxxviii. 28. xli. 21. Susan. xxxii. Matt. vi. 28.) It expresses in one word what the apocryphal Esdras describes by a long periphrasis, 1 Esdr. iv. 19. Messieurs of Port-Royal observe, that this writer lays great stress upon a prudent reservedness towards women, as he enjoins it in so many particulars, and so remarkably diversifies his discourse about it:—"Not to sit, eat, or look upon them, but according to the strictest rules of decency, even though they may be as fair in character, as in person; as such interviews are always attended with danger, open or secret. The world, indeed, esteems gazing, as both innocent and inoffensive, and that it is a faulty preciseness to confine modesty so strictly; but experience confirms the necessity of the advice, and that the remedy is no other, or greater, than what the evil requires. We are not more holy than David was, and have not received more grace from heaven, that we should have that command over us which he wanted. And what was it that ruined him, but the view of a beautiful woman, who yet was at a great distance from him? Let us be afraid of a stumbling-block, which the saints would not have fallen by, if they had been as watchful as they ought, and let their fall be a warning to others that are more weak. There is not a greater delusion, than for men to imagine that they can live in the midst of flames, and not be burnt; such a persuasion is a sign, that they think the danger trifling, but it is impossible to avoid the greater irregularities, but by guarding against the less, which are the avenues and inlets to them. Discretion is as it were the barrier of chastity; these two virtues support each other, and he that neglects one cannot long keep the other." (Com. in loc.)

Lest thou fall by those things which are precious in her.] Ἐν τοῖς ἐπιτιμίοις αὐτῆς· *i. e.* Lest you are involved in her punishment, according to some expositors; or, as St. Austin strongly expresses it, *Ne, cum pereunte deceptrice, et ipse perire cogaris.* (Meditat. cap. 21.) The oriental versions understand it of falling into fornication, and paying the legal penalty. (Deut. xxii. 29.) Grotius thinks ψιμυθίοις to be the true reading; *i. e.* Gaze not curiously upon her, lest thou be ensnared by the fineness of her complexion. But I would rather read, μή ποτε σκανδαλισθῇς ἐν ταῖς ἐπιθυμίαις αὐτῆς, according to Drusius's copy; *i. e.* Lest thou fall by lusting after her; and then the sense will exactly correspond with the advice of Solomon, Prov. vi. 25. What necessity there is of guarding the eye, the unhappy examples of persons who have fallen through the lust of it sufficiently evince. Had the Jews forbore to look on the daughters of Midian, they had prevented the plague which consumed the chosen men in Israel; and, not to mention David, had the elders, instead of admiring the beauty of Susanna, looked another way, they had prevented their ignominious execution.

Ver. 6. *Give not thy soul unto harlots, that thou lose not thine inheritance.*] The mischief arising from these is prettily couched under the fable of the sirens, who are therefore by the poets feigned to occasion shipwreck to the mariners; because, being infamous and loose prostitutes, by their artifices they drew in people, and brought them to poverty. (Serv. on Æn. v.) The Vulgate renders, *Ne perdas te, et hæreditatem tuam,* which includes that of Solomon, Prov. vii. 22, 23, where he describes, in the

most moving manner, the sad state of one led astray by them. The advice is very seasonable in the following verse, not to frequent suspected places, or wander about in quest of women of such infamous character; and is agreeable also to that of the wise man, *Let thine eyes look right on, and thine eyelids straight before thee. Ponder the path of thy feet, so shall all thy ways be ordered aright.* (Prov. iv. 25, 26.) It was a wise appointment of some of the ancients, to order the temple of Venus to be built out of the city, where temptations of this sort are more frequent and inviting, that no breach of decency, or offence to modesty, might be observed by the younger sort. (Strad. Prolus. p. 153.)

Ver. 8. *Turn away thine eye from a beautiful woman; for many have been deceived by the beauty of a woman; for herewith love is kindled as a fire.*] One cannot conceive any thing stronger to express the power of beauty, than what is mentioned concerning Holofernes's passion for Judith, *That her beauty took his mind prisoner,* (xvi. 9.) and his fate shews the danger of being a slave to it. In the contest at Darius's feast, the advocate for beauty finely urges, πολλοὶ ἀπενοήθησαν ταῖς ἰδίαις διανοίαις διὰ τὰς γυναῖκας, καὶ δοῦλοι ἐγένοντο δι' αὐτάς· πολλοὶ ἀπώλοντο καὶ ἐσφάλησαν, καὶ ἡμάρτοσαν δι' αὐτάς. (1 Esdr. iv. 26, 27.) Alexander the Great was sensible of its power, when he denied himself the pleasure of gazing upon Darius's daughters, his pretty prisoners; alleging, with a resolution agreeable to his character, That he who had conquered so many men should not suffer himself to be overcome and captivated by women, *Non committam ut cum viros vicerim, a mulieribus vincar.* Musæus gives much the same account of the original of love, with our author:

Κάλλος γὰρ περίπυστον ἀμωμήτοιο γυναικὸς
Ὀξύτερον μερόπεσσι πέλει πτερόεντος ὀϊστοῦ.
Ὀφθαλμὸς δ' ὁδός ἐστιν· ἀπ' ὀφθαλμοῖο βολάων
Ἕλκος ὀλισθαίνει, καὶ ἐπὶ φρένας ἀνδρὸς ὀδεύει.
(Her. et Lean. ver. 93.)

The Vulgate understands this passage of our author of a woman finely dressed, and set off with all the ornaments that art and fancy can bestow, *Averte faciem tuam a muliere compta.* The primitive fathers and ancient sages are on no subject more copious than in condemning a gaudy excess of apparel, or superfluous ornaments lavished upon the person. They looked upon all affectation of this sort, not only as an instance of vanity and a low taste, but as a sign of a loose turn of mind. St. Cyprian accordingly remarks, "Ornamentorum ac vestium insignia, et lenocinia fucorum, non nisi prostitutis et impudicis fœminis congruunt, et nullarum fere pretiosior cultus est, quam quarum pudor vilis est." (De Hab. Virg.)

Ver. 9. *Nor sit down with her in thine arms.*] This sentence is wholly omitted in many Greek copies, particularly the Vatican, and is not countenanced by any of the ancient versions. Such editions as retain it, read very differently. Our translators follow the Complut. which has, μὴ κατακλιθῇς ἐπ' ἀγκαλῶν μετ' αὐτῆς, and is but imperfectly rendered by them; it means rather to lie in her embraces, *in amplexibus alienæ uxoris dormire,* according to Grotius. And thus the Tigurine version, *Nec inter ulnas ejus recumbas;* and Junius is to the same effect. Theocritus has, ἐπ' ἀγκοίνῃσιν ἐκλίνθη, in an impure sense. But the true reading seems to be, μὴ κατακλιθῇς ἐπ' ἀγκῶνα μετ' αὐτῆς· *Lie not upon the same couch or bed with her at meals;* alluding probably to the ancient posture at entertainments. Clem. Alex. whose authority Dr. Grabe follows, reads in this manner, and explains it manifestly to this sense; (Pædag. lib. ii. cap. 7.) and thus the Vulgate also renders, *Nec accumbas cum ea super cubitum.* It may be proper here to inquire, in what the indecency consisted, in sitting thus at table with a married woman. Calmet observes, that at the ancient entertainments the husband sat at the head of the table, and the wife beneath him in such a manner, that her head touched or rested upon his bosom; so that with respect to any other man placed there, her situation would be too close and familiar. Secondly, it was reckoned a sort of indecency for a man of great gravity to sit at table near a woman that was not his spouse. Thirdly, it was esteemed an instance of forwardness in a married woman, to be present at an entertainment with strangers of the other sex, her husband not being present.

Spend not thy money with her at the wine.] The Vulgate seems to understand this of something more than mere treating: *Non alterceris cum illa in vino,* is a prohibition not to challenge or urge a woman to drink; a contest which it is beneath a man to offer to engage in, and unseemly in a woman to accept. It is improper also, as drinking is an incentive to lust; revelling and wantonness going so often together, that the names are almost synonymous. See Prov. xxiii. 21. where μέθυσος, καὶ πορνόκοπος are joined together by the LXX.

Lest thine heart incline unto her; and so, through thy desire, thou fall into destruction.] Τῷ πνεύματί σου· *i. e.* Through thy inordinate desire or lust, thou be brought into misery and ruin. This is a Hebraism; that language expressing any affection of the mind by *ruach.* Clem. Alex. reads, τῷ αἵματί σου, (Pæd. lib. ii. cap. 7.) to which agrees the Vulgate, *Ne sanguine tuo labaris in perditionem;* and the Syriac is more express, *Ne sanguine noxio ruas in infernum;* which may either mean the loss of life in some amorous or drunken quarrel, or the punishment of death by the law for the sin of adultery; (Lev. xx. 10.) or, that they shall utterly perish in their own corruption, and receive hereafter the reward of their unrighteousness; (2 Pet. ii. 12, 13.) or, lastly, may not the words be understood in some such impure sense as that of Juvenal?—"Accipiat sane meretrem sanguinis." (Sat. i.)

Ver. 10. *Forsake not an old friend, for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure.*] Friendship, the more ancient it is, the more valuable it is, as wine is meliorated and improved by a proper age. Aristotle makes use of the same comparison upon the subject of friendship; comparing new and old friends to wine of different ages: "A new friend (says he) is at first like new wine, sweet, but withal unpleasant; but when it has age, it mellows, and is in its perfection." Which is the common opinion of mankind, and represented as such, Luke v. 39. *No man having drunk old wine straightway desires new; for he says, The old is better.* Cicero determines the point in his book Of Friendship, pursuing the same metaphor; "Existit hoc loco quædam quæstio subdifficilis, num aliquando amici novi, digni amicitia, veteribus sint anteponendi, ut equis vetulis teneros anteponere solemus: indigna

homine dubitatio; non enim amicitiarum debent esse, sicut aliarum rerum satietates. Veterrimæ quæque, ut ea vina, quæ vetustatem ferunt, debent esse suavissimæ." (See Plut. Sympos. lib. iii.)

Ver. 11. *Envy not the glory of a sinner; for thou knowest not what shall be his end.*] The Vulgate renders, *Non zeles gloriam, et opes peccatoris; i.e.* Envy not his outward pomp and seeming good fortune; for the state of a wicked man is rather to be pitied than envied; though the particular way and manner in which he shall be destroyed, may be a secret to thee, and thou knowest not what, or how soon his overthrow shall be; yet be assured, that misfortunes and ruin attend him. It is a certain truth, confirmed by the repeated voice of Scripture, that sinners shall come to a fearful end. The sentiments of the Psalmist upon the like subject agree exactly with this writer, *Fret not thyself because of the ungodly, neither be thou envious against the evil-doers; for they shall soon be cut down as the grass, and withered as the green herb.* (Psal. xxxvii. 1, 2.) The Port-Royal comment has a fine reflection on this place: "Man is too weak to guard against that which flatters his vanity: he is always fond of glory and greatness himself, and admires and envies it in others; but it is faith alone which discovers the nothingness of all that appears great below, and grace which enables him to despise and resist the temptation. It is for this reason that the wise man so often reminds us not to suffer ourselves to be dazzled with the power or glory of sinners, nor to envy their outward flourishing condition; but to assure ourselves, that their elevation portends their ruin, as it occasions a forgetfulness of God and his judgments, and serves only to draw down his wrath more heavily."

Ver. 12. *Delight not in the thing that the ungodly have pleasure in.*] Μὴ εὐδοκήσῃς εὐδοκίαις ἀσεβῶν. The Vulgate renders, *Non placeat tibi injuria injustorum,* following a copy, probably, which read, μὴ εὐδοκήσῃς ἀδικίαις ἀσεβῶν. After the advice in the former verse not to envy the glory of sinners, it follows very properly, not to delight in their customs or pleasures, as we are too easily induced to approve of the ways, and imitate the conduct of such, whose condition we admire, and whose greatness we envy. Besides the common exposition of the words, which at first offers itself, of not approving or joining in the amusements, follies, and vices, of the abandoned and profligate, the sense may be,—Do not value or pride yourself in having the approbation or good word of sinners, whose praise is an injury, and their approbation a disgrace. And thus the Port-Royal comment, *Ne vous rejoüissez point d'avoir l'approbation des mechans.*

But remember that they will not go unpunished to their graves.] Μνήσθητι ὅτι ἕως ᾅδου οὐ μὴ δικαιωθῶσι. Drusius understands the words as our translators do, but the sense of them literally translated may either be, That they shall not be just, or esteemed such to their death; and however they may have flattered themselves, or received the false praises of others, men shall at length change their opinion of them, and be convinced of their mistake in so esteeming them, and even themselves shall find that of the wise man to be true, *That there is a way which seemeth right unto a man, but the end thereof are the ways of death.* (Prov. xiv. 12.) And this seems to be the meaning of the Geneva version, *Remember they shall not be found just unto their grave;* or, they shall never be justified, shall always continue wicked, and shall never repent so truly and effectually, as to be converted and accepted, which is Coverdale's sense: or, lastly, that they shall be so far from being justified or acquitted, that misfortunes shall overtake them in this life, and after death God will punish them with larger vials of his wrath. See note on xviii. 22. where the senses of δικαιοῦσθαι are enumerated more particularly.

Ver. 13. *Keep thee far from the man that hath power to kill, so shalt thou not doubt the fear of death.*] The advice here is to avoid the court of princes, especially of tyrants, who often abuse their power, and sport with the lives of their subjects. Their tempers are variable and uncertain, and to be in disgrace with them, is both frequent and dangerous: to keep at a distance therefore is most prudent, so shalt thou be safe, and out of any apprehension of death from them. Our version is a literal translation of the Greek, οὐ μὴ ὑποπτεύσῃς φόβον θανάτου, and thereby obscure; nor is the Vulgate much clearer, *Et non suspicaberis timorem mortis.* The meaning is, that by keeping altogether away from the presence of such imperious and tyrannical persons, as have it in their power, and may have it in their inclination, to ruin us, or by being so wise and circumspect in our conduct, if we do approach them, as to give no offence, that may expose us to their censure and displeasure; we shall not only be out of the reach, but out of the fear of danger, and need have no doubt or suspicion of any. Coverdale's version is preferable here, *So needest thou not to be afraid of death;* which is agreeable to the oriental ones, *Procul absiste ab eo, qui potestatem habet necis, et terrores mortis ne reformides.* The philosopher seems happy in his comparison, who resembled the court to a fire, which at a distance gives a comfortable and refreshing heat, but scorches when you come too near. The images of walking in the midst of snares, and upon the battlements of a tower, are not less lively and expressive. The Vulgate changes the last simile, and renders, from what authority I know not, *Super dolentium arma ambulabis,* following a copy which probably had, ἐπὶ ἀλγούντων πολεμικὰ περιπατεῖς. The sense of which I presume is, Thou shalt walk amidst the arms of enraged enemies, disposed to give no quarter to those that fall into their hands.

Ver. 14. *As near as thou canst, guess at thy neighbours.*] Our translation seems here not full enough; for mere guessing is not a sufficient foundation of security in the choice of friends. The original word στόχασαι expresses a great deal more. It is a metaphor taken from shooting, and the whole sentence, κατὰ τὴν ἰσχύν σου στόχασαι, means, to take good aim, to look steadfastly upon the mark, and to apply all one's strength and dexterity to hit it; and the direction couched under it is, that, to form a right judgment of our neighbour, we must make all necessary inquiry concerning him, and try him in all possible instances; we must consider his general character, and particular qualifications, whether in all respects, such as temper, faithfulness, honour, discretion, virtue, &c. he is a proper person to make a friend or confidant of, and one whom we are satisfied we can safely trust and communicate our most secret affairs to, and be assisted in them by his wisdom and experience.

Ver. 16. *And let just men eat and drink with thee.*] This advice somewhat resembles that of our Saviour, Luke xiv. 12. not to call our rich neighbours to our feast, such

as are recommended to us merely by their state and fortune, but in the choice of our acquaintance, and the disposal of our good things, to have regard chiefly to merit, and especially men's moral qualifications. To prefer a man of strict sobriety, to an intemperate and noisy companion; and one of piety and virtue, to an abandoned and profligate rake. And we have the reason in the former verse for the preference here given, because when thy table is furnished with deserving and edifying guests, *thy talk will be with the wise, and all thy communication in the law of the Most High;* and indeed the Vulgate so transposes the verses. We may also apply this direction to charity in particular, which is very much recommended, and rises in its value by the prudent choice of the most worthy objects. Among such as we intend to do acts of kindness and benevolence to, we should prefer those whom we know to be of the number of the faithful; and among these, such as have more eminently distinguished themselves, and merely because they have so. Thus Tobit, when he saw abundance of meat prepared, said to his son, *Go and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord.* (ii. 1, 2.) And our Saviour promises a reward to them that receive a prophet, or a just man, or shall give only a cup of cold water to a disciple of his, as such. When Elijah was sustained by the hospitable widow, the merit of her piety chiefly consisted in this, that she knew she was feeding a man of God, and it was the very motive of her doing it; "Fructu pascitur Elias a vidua, sciente, quod hominem Dei pasceret, et propter hoc pasceret." (Aug. Confess. lib. xiii. cap. 26.)

Ver. 17. *For the hand of the artificer the work shall be commended, and the wise ruler of the people for his speech.*] Every business and occupation has its marks and characters by which it is distinguished, and in which each artist seeks to excel: as sculpture, by representing nature in relievo; painting, by imitating it in colours; statuary, by a bold expression of life, and a familiar and agreeable attitude; that which should distinguish a prince, is wisdom in his discourse, prudence in his resolves, and justice in his laws and administrations. Nothing should come from his mouth, but should have some resemblance of an oracle; according to that of Solomon, *A divine sentence is in the lips of the king,* μαντεῖον ἐπὶ χείλεσι βασιλέως, *and his mouth transgresseth not in judgment.* (Prov. xvi. 10.) Jansenius is of opinion, that a new chapter begins here; and indeed it appears, that this is not mere conjecture, for some copies do begin the tenth chapter at this verse.

Ver. 18. *A man of an ill tongue is dangerous in his city, and he that is rash in his talk shall be hated.*] *i. e.* The slanderer or spreader of false and evil reports, is a terror to the neighbourhood where he lives, and very justly too, for by sowing discord and jealousy, and fomenting differences, he sets all around him at variance. Calmet applies ἀνὴρ γλωσσώδης to the satirist, who spares nobody, provided he can shew his witty talent, or make himself merry, at the expense of others. Nobody cares to lie under the lash of his satires, and even those who commend him most, are afraid of him. Clemens Alex. instead of ἐν πόλει αὐτοῦ, which is the common reading, has ἀνὴρ γλωσσώδης φοβερὸς ἐν ἀπωλείᾳ αὐτοῦ· (Pædag. lib. ii. cap. 7.) which is a good comment upon the latter part of the verse; *i. e.* the talkative, abusive person often brings upon himself not only hatred and disgrace, but punishment likewise, and sometimes such a punishment as is terrible to himself and the beholders; which he illustrates by the correction which Thersites underwent for his insolent way of talking.

CHAP. X.

Ver. 1. *A WISE judge will instruct his people, and the government of a prudent man is well ordered.*] Will be well ordered, ἡγεμονία συνετοῦ τεταγμένη ἔσται. This isthe reading in all the editions. The Vulgate renders, *Principatus sensati stabilis erit,* from a copy probably which had στερεγμένη, to which agrees the Syriac, *Princeps sapiens stabiliet civitatem suam.* Calmet follows one which read, τεταμένη ἔσται, *Le goverment de l'homme sensé sera etendue, son regne sera long et heureux; i. e.* God shall bless the reign of a prudent prince, and make it of long continuance, and vast extent. According to that of Solomon, Prov. xxix. 14. *The king that faithfully judgeth, his throne shall be established for ever.*

Ver. 2. *As the judge of the people is himself, so are his officers, and what manner of man the ruler of the city is, such are all they that dwell therein.* Ver. 3. *An unwise king destroyeth his people, but through the prudence of them which are in authority, the city shall be inhabited.*] Good kings, such as Josiah, Hezekiah, David, &c. who have themselves a true sense of religion, and a regard for the honour of God, will be zealous in promoting the right worship of him, and encouraging it in others; but such an evil one as Jeroboam, who introduces wrong modes of worship, will occasion the Lord's people to transgress in the like instances of idolatry. We may make the like observation with respect to the Roman emperors, whether we instance in Augustus, Trajan, or Vespasian, the delight and guardians of their people; or in those monsters, Caligula, Nero, and Heliogabalus, the pests and scourges of them. Cicero has the likereflection with our author: "Ut cupiditatibus principum et vitiis infici solet tota civitas, sic emendari et corrigi continentia," &c. Through the vices of princes the whole city commonly is infected; as, on the contrary, by their goodness and regularity, it is amended and improved: so that the vices of princes are not so much to be lamented, though this is no small evil, as that their subjects are drawn thereby to an imitation of them. One may observe in the history of all times, that such as the rulers were, such by degrees was the city itself; and every change of manners in the prince, produces the same in the conduct of the people. And then he beautifully observes, "Quo perniciosiùs de republica merentur vitiosi principes, quòd non solum vitia concipiunt ipsi, sed ea infundunt in civitatem, plusque exemplo, quam peccato, nocent." (De Leg. lib. iii.) St. Chrysostom applies what is here said of rulers in general, to such as are vested with spiritual authority. To shew how their failings influence others, he illustrates the case by comparing their miscarriages with injuries happening to the natural body. "If a hand, or foot, or any common member, is hurt by some accident, the whole welfare of the body is not thereby affected, nor its general use obstructed; but if through some casualty the eyes are blinded, or the head dangerously wounded, the whole body suffers in the calamity of so principal a part, and wants its necessary guide and direction." (Eclog. de Peccat. et Confess.)

Ver. 4. *The power of the earth is in the hand of the Lord,*

and in due time he will set over it one that is profitable.] God, as he is the sovereign Lord of the world, disposes of the kingdoms of the earth according to his pleasure; he pulleth down one, and setteth up another, (Psal. lxxv. 7. Dan. ii. 21.) as shall best suit with the designs of his providence. He rejected Saul from being king over Israel, for not executing his commandments, and promoted David to the kingdom, though chosen out of the people, as the fittest, and most profitable. And thus God in due time raised up Cyrus, who was prophesied of above a hundred years before his birth, to be a special instrument of his providence in restoring the Jews from their captivity, and to fulfil all his will; or, according to some learned men, the Messiah in particular may be here meant, the expectation of whom was matter of consolation to the Israelites in all their dispersions and calamities: for that there was an expectation of some great blessing or deliverance still to come, in the days of this writer, appears from many passages in this book; and the faith and hope of such righteous ones among the Israelites, as waited for the salvation of God, seems well expressed in these words. (See Bishop Sherlock on Prophecy, disc. 6.)

Ver. 5. *And upon the person of the scribe shall he lay his honour.*] The title of scribe belongs not merely to a copier of the law, but to those likewise who were learned in explaining it, and answering the difficulties arising concerning the sense of it. Γραμματεὺς, here used, signifies, in general, a wise and learned man, and so it is rendered, xxxviii. 24. The Jews had their Σοφοὶ, Γραμματεῖς, and Συζητηταί. Σοφοὶ were wise moralists in general; Γραμματεῖς were those that were skilled in the knowledge of the law, and interpreted it to the people, according to the literal sense; Συζητηταὶ were mystical and allegorical interpreters of Scripture. We meet with them all together, 1 Cor. i. 20. The sense, according to Calmet, is, That God puts upon the person or face of the wise man part of the glory with which he is encompassed, a portion of that light which shone upon the face of Moses; (Exod. xxxiv. 33.) or, that God gives to the wise all the light which they have occasion for, to fulfil their duty; that it is he which crowns their skill, and gives success and honour to them; that the dignity which a learned man through his merit arrives at, is from the Lord, who bestowed the wisdom, and blessed the endeavours, by which he became so eminent and useful; or if, by scribes, we understand magistrates or public officers of state, whom we read of often under the kings of Judah, both in times of war and peace; the meaning then is, that God has made persons of such a public character, in some sort the representatives of his power upon earth; that they are in this respect the images of God, and, in proportion to their dignity, claim reverence and honour. The oriental versions understand the place in a moral sense, "Dabit colentibus se gloriam suam," i. e. *Those who honour God, he will honour.* The Port-Royal comment applies it to the clergy, to whom, when God calls them to the important charge of the pastoral office, he gives the spirit of wisdom and understanding at their desire, and the other requisites to discharge so weighty a trust. Or, lastly, if we understand it of the high-priest in particular, it may refer to the majesty of God upon the diadem of his head. (Wisd. xviii. 24.)

Ver. 6. *Bear not hatred to thy neighbour for every wrong, and do nothing at all by injurious practices.*] The advice is like that of Pythagoras, in his Golden Verses,

Μήδ' ἔχθαιρε φίλον σὸν ἁμαρτάδος εἵνεκα μικρῆς.

The Vulgate renders, *Omnis injuriæ proximi ne memineris;* following a copy probably which had μιμνήσῃς instead of μηνιάσῃς. It seems to be a repetition and enforcement of Lev. xix. 18. and forbids the treasuring up in our minds revenge, for every private injury received, and meditating an opportunity of returning the like. Calmet observes, that the duty of forgiveness is expressed here almost in as clear and full a manner, as in the gospel itself. The best remedy against injuries received is to forget them: "Injuriarum remedium est oblivio." (Aug. epist. 54.) And Cicero records it to the honour of Cæsar, "Quod nihil oblivisci soleret, nisi injurias." (Orat. pro Ligar.) Or perhaps the true rendering and meaning may be, Express not ill-will to thy neighbour by any act of injustice, or by doing him any wrong, and act nothing in a proud and haughty way; which sense of the whole verse is greatly confirmed by the context, and the oriental versions.

Ver. 7. *Pride is hateful before God and man, and by both doth one commit iniquity.*] Καὶ ἐξ ἀμφοτέρων πλημμελήσει ἄδικα. So Vat. Drusius, Hœschelius, and Grabe, contrary to the reading of the Alex. MS. Why he preferred this, or how he understood it, we should probably have known, had he lived to publish his notes. If, with Badwell and Drusius, we refer both to what goes before, the sense will be, that by pride and injustice (for no other vices are mentioned) one commits iniquity. Grotius by conjecture reads, καὶ εἰς ἀμφοτέρους πλημμελεῖ ἀδικία, *Injustice offends against both, viz.* God and man; or, which comes to the same, By injustice a man offends against both. This exposition is more agreeable to the context, and is confirmed by the oriental versions. Syriac, *Odio est apud Deum et homines superbia, et apud utrumque* (Noldius renders the particle ל which the Syriac here uses often by *coram*) *rapina et oppressio;* and the Arabic, *Execrandus est fastus apud Deum et homines, et apud utrumque violentia et tyrannis.* The Tigurine is to the same effect, *Utrique facinus injustum aversantur.* Calmet says, the sense may be, that injustice is beyond them both, *i. e.* more odious to God and man than either hatred or pride, and supposes the Hebrew originally so to have read.

Ver. 8. *Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another.*] *i. e.* Because of injustice, and contumelious (or proud) behaviour, διὰ ἀδικίας καὶ ὕβρεις, and wealth, the foundation of both, a kingdom undergoes different changes, and is translated into the hands of different rulers. Our translators follow a copy, which read, χρήματα δόλια, but most editions, as the oriental versions likewise, have only χρήματα singly. The pride and luxury of a nation which enervate, public injuries which irritate, and riches which create envy, are temptations to their neighbours to invade such a dissolute people, and are no improbable causes of their weakness, and final overthrow. Besides the infinite power of God, who is the sovereign arbiter and disposer of kingdoms, and overturns them often for the punishment of either prince or people, one may plainly discover a natural cause of the fall of states and empires, which is no other, than national iniquity, or the

ambition, violence, and injustice of the great. When a public spirit is lost and destroyed, and liberty itself is no longer valued as a blessing; when ambitious and aspiring tempers seek only their own benefit, and are regardless of the public welfare, one may pronounce that that kingdom cannot long stand, but must at length sink under the weight of its burdens and oppressions. This observation is justified in the translations and fate of the four famous monarchies; luxury within themselves, and violence offered to others, self-interestedness, and a disregard to the principal things, both civil and sacred, were the occasion of their overthrow. As to the Roman empire in particular, Cato's account of that people's gradual degeneracy and fall is worth transcribing, and is a close comment upon the passage before us: "Nolite existimare majores nostros armis Remp. ex parva magnam fecisse. Alia fuere quæ illos magnos fecerunt, quæ nobis nulla sunt. Domi industria, foris justum imperium, animus in consulendo liber, neque libidini neque delicto obnoxius. Pro his nos habemus luxuriam atque avaritiam, publice egestatem, privatim opulentiam, inter bonos et malos nullum discrimen, omnia virtutis præmia ambitio possidet; neque mirum, ubi vos separatim sibi quisque consilia capitis, ubi domi voluptatibus, hic pecuniæ aut gratiæ servitis. Hinc impetus fit in vacuam Remp." (Aug. de Civit. Dei, lib. v. cap. 13.) Solomon assigns the like reason of the decay of states, and quick succession of princes, *For the transgression of a land, many are the princes thereof.* (Prov. xxviii. 2.) Βασιλεία ἀπὸ ἔθνους εἰς ἔθνος μετάγεται διὰ ἀδικίας καὶ ὕβρεις καὶ χρήματα, is the reading in all the editions of this place: but I cannot conceal my suspicion, that it is both corrupt and faultily pointed; I propose it therefore as a conjecture, whether the true reading might not have been, ver. 8. Βασιλεία ἀπὸ ἔθνους εἰς ἔθνος μετάγεται διὰ ἀδικίας καὶ ὕβρεις. Ver. 9. Διὰ χρήματα τί ὑπερηφανεύεται γῆ καὶ σποδός; φιλαργύρου μὲν γὰρ οὐδὲν ἀνομώτερον. My reasons to support this conjecture are these: 1. In ver. 7. two vices are only mentioned, pride and injustice, as the cause of the fall of empires, and therefore it seems wrong to insert a new particular in the verse following, which is a continuation of the same subject. 2. That, according to the common reading, there seems to be no sense or connexion in ver. 9. whether τί ὑπερηφανεύεται γῆ καὶ σποδὸς precedes φιλαργύρου, κ. τ. λ. as it does in some editions, or follows after it, as it does in others. 3. If διὰ χρήματα be carried forward, and joined to τί ὑπερηφανεύεται, the context is quite consistent and uniform, and a good reason is subjoined against pride upon account of riches; *viz.* that the φιλάργυρος, or person fond of wealth, who is resolved to get it at any rate, often sets his own soul to sale. I have the pleasure to find that Messieurs of Port-Royal confirm this conjecture in their comment on that place.

Ver. 9. *Why are earth and ashes proud? There is not a more wicked thing than a covetous man, for such a one setteth his own soul to sale, because while he liveth he casteth away his bowels:*] That this verse is mangled and imperfect, appears from the different reading of it in most of the printed editions, and from all the ancient versions, none of which agree in placing the sentences, or representing the sense of the whole alike. The Syriac and Arabic say nothing of the covetous man, or his behaviour, nor are the intermediate sentences in the Vat. or Alexand. MS. Dr. Grabe indeed by a transposition, Ecclus. x. makes them his ninth verse, but from what authority he either transposes or inserts them, does not appear; the Vulgate has the whole, but in different order. Our translation follows the Complut. an edition of great authority as to this book: (see Grabe's Prolegom. cap. 3. sec. 1.) yet here differs somewhat from the Vulgate. This great uncertainty, and the incoherence of the text itself, have induced many to think of a transposition, particularly Jansenius and Messieurs of Port-Royal; and, among the sacred critics, Badwell and Castalio, which is also followed in the Geneva version. They have generally agreed it designed to fix this fine reflection, *Why are earth and ashes proud,* at the beginning of the eleventh verse, where it is followed by one no less beautiful, and well adapted to it, and which gives a convincing reason, why man, subject to so many infirmities and diseases, of short continuance here, and whose final condition is in the dust, ought not to be proud. The consideration, that he is a composition only of animated clay, and by death resolvable into it again, when he shall be a filthy loathsome object, and inherit creeping things, θηρία, *i. e.* poisonous insects, and worms, is alone sufficient to mortify all pride, even in the best or greatest of the species. But I do not warrant this transposition, though the sense is improved and well connected by it, without some authority from MSS. or printed copies to justify it. I shall only observe with St. Chrysostom, that the prophets, to abate human pride, represent the present state of man, his highest enjoyments of life, and the final period of it, under the most diminutive terms, and the meanest resemblances and comparisons. (Hom. 27. de incompreh. Dei Nat.)

Because, while he liveth, he casteth away his bowels.] The reading of this passage is very different. Our translators follow a copy which had, ὅτι ἐν ζωῇ αὐτοῦ ἔῤῥιψε τὰ ἐνδόσθια αὐτοῦ, which the Vulgate seems likewise to have followed. The sense of it is perplexed; the best that offers seems to be this, That the covetous man for the sake of money pawns his soul, or forfeits his salvation, because, from an immoderate love of it, he scruples not to commit any acts of injustice, fraud, or violence. And from the same principle, when he seeth his brother have need ἔῤῥιψε τὰ ἐνδόσθια αὐτοῦ, he casts away or shuts up his bowels of compassion from him, *Omnem humanitatis affectum,* as Castalio renders ἐνδόσθια, answerable to σπλάγχνα οἰκτιρμῶν (Col. iii. 12.) or it may mean, that he is not good even to himself, but starves and pinches his own bowels. Calmet favours this sense, That for the sake of getting wealth, he exposes his life, his liberty, and his repose; he, as it were, tears out his own bowels by the cruelty which he exercises towards himself, refusing himself even common necessaries; and after this revenge upon himself, it is no wonder that he casts off all tenderness and natural affection towards his nearest relations, and all care of those that belong to him. The wickedness of covetousness, and the perdition it leads men into, is strongly represented in the instance of Judas, who when, for the gain of thirty pieces of silver, he sold his master, at length ἔῤῥαγε τὰ ἐνδόσθια αὐτοῦ, *burst asunder in the midst, and all his bowels gushed out.* (Acts i. 18.) Some Greek copies, with which agree Drusius and Vatablus, have ὅτι ἐν ζωῇ αὐτοῦ ἔῤῥαψαν τὰ ἐνδόσθια αὐτοῦ. I presume the true reading in those

copies was, ὅτι ἐν ζωῇ αὐτοῦ ἐρρίψαντο ἐνδόσθια αὐτοῦ· i. e. *because in his life, or while he is living, his bowels are, or may be shed.* To shed a man's bowels, is a Hebrew phrase for an assassination, or sudden slaughter of a man. Thus in the passage of Joab and Amasa, it is said, *He smote him under the fifth rib,* a Hebraism for stabbing at the heart, and *shed his bowels to the earth,* another expression likewise for stabbing him: and none so liable to be thus slain by treachery, as unjust and proud kings, potent and great oppressors, of whom the context warrants us to understand this passage principally. The sense, according to this small alteration is, *Dum vivit, intestina projiciuntur;* i. e. that such a tyrant is never safe, in the midst of life he is in death. And the reflection we should draw from it is, that the most secure state (seemingly from wealth and power) is not exempt from sudden accidents, nor more safe from violence than natural death; which seems to be a more natural sense than that of Grotius, who understands the place of chirurgical operations upon the persons of the mighty.

Ver 10. *The physician cutteth off a long disease, and he that is to-day a king, to-morrow shall die.*] There are various readings of this passage likewise; the two principal are, μακρὸν ἀῤῥώστημα κόπτει ἰατρὸς, which is followed by our translators, and approved of by Drusius and Grotius; and μακρὸν ἀῤῥώστημα σκώπτει ἰατρόν. The sense of the former is, That as a physician cureth a long and inveterate disease by the application of suitable remedies, so God often takes away suddenly, by the stroke of death, a tyrant who has been a long and sore evil and plague to the state; which seems to be the sense of the Vulgate rendering, *Omnis potentatus brevis vita,* though this probably was a marginal note, and crept into the text. The sense of the latter is, A long disease baffles or laughs at the physician; and considered jointly with the following sentence, *he that is a king to-day, to-morrow shall die,* contains two substantial reasons why mortal men should avoid pride, *viz.* the difficulty and uncertainty of cure in long and chronical distempers, and the sudden and unexpected dispatches made by short and acute ones. Misfortunes in life, and remarkable visitations, have taught even tyrants not only a sense of their mortality, but of submission and humility. When the hand of God lay heavy upon Antiochus Epiphanes, he who, a little before, was so exalted beyond the condition of a man, that he thought he might have *commanded the waves of the sea, and could weigh the mountains in a balance, and reach even to the stars of heaven,* as it is finely expressed, 2 Macc. ix. 11, 12. began to come to a due sense and knowledge of himself, when worms rose out of his body: he then confessed his weakness, and the folly of opposing the Most High in these remarkable words:—"It is meet to be subject unto God, and that a man who is mortal should not proudly think of himself as if he was God." Mattathias enforces his speech to his children, concerning that tyrant, from the like consideration, *Fear not the words of a sinful man, for his glory shall be dung and worms; to-day he shall be lifted up, and to-morrow he shall not be found, because he is returned to his dust, and his thought is come to nought.* (1 Macc. ii. 62, 63.)

Ver. 12. *The beginning of pride is when one departeth from God, and his heart is turned away from his Maker.*] Ἀρχὴ ὑπερηφανίας, ἀνθρώπου ἀφισταμένου ἀπὸ Κυρίου· or, as other copies have it, ἀποστῆναι ἀπὸ Κυρίου, which the Vulgate manifestly follows; *i. e.* to depart from God, is the beginning of pride, or rather pride is the cause of man's revolting from the Lord. Thus the Syriac, *Initium delictorum hominum est ipsorum superbia,* as if the reading was, ἀρχὴ ὑπερηφανία, κ. τ. λ. And so Calmet, *Le premier pas que l'homme fait pour s'eloigner de Dieu, est l'orgueil;* i. e. the first step which a man makes to depart from God, is through pride. According to Grotius, the sense is, that it is ἀρχὴ ὑπερηφανίας, the height of pride, *fastigium superbiæ,* to depart from and rebel against one's Maker; and so *rosh* is often taken in Hebrew, and ἀρχὴ in many places of this book, (xi. 3. xxix. 21. xxxix. 26.) The following sentence, καὶ ἀπὸ τοῦ ποιήσαντος αὐτὸν ἀπέστη ἡ καρδία αὐτοῦ, should be rendered, *and whose heart is turned away from his Maker.* It is a Hebraism, as in Psal. xxxii. *Blessed is the man to whom the Lord imputeth no sin, and there is no guile in the spirit of him:* so the Heb. οὐδέν ἐστι ἐν τῷ πνεύματι αὐτοῦ δόλος; so the LXX. and yet our rendering is preferable, *and in whose spirit there is no guile;* and so our translators have done in other places. The truth of the observation itself will appear from considering the first angel and man. Lucifer was dazzled with his great beauty and perfections, he forgot that he was nothing before God made him what he was, and imagining that he could subsist by himself, independently of his Creator, he fell into a shameful apostacy and rebellion. (Fulgent. de Prædest. lib. ii.) The first man in like manner became an apostate through pride, and all his children, who imitate his presumption, and make an idol of their own will, and aspire to a perfection which is incommunicable to any creature, do so far withdraw their hearts like him from their Maker, and renounce allegiance to him. Pride in both was the beginning of sin, as it follows in the next verse. In the devil it produced envy, which is inseparable from it, and by it he ruined the first man; in Cain, the eldest of Adam's children, it produced jealousy, which made Abel's virtue and good qualities insupportable to him, and that jealousy filled him with rage to kill his brother, the protomartyr of the Old Testament.

Ver. 13. *For pride is the beginning of sin.*] *i. e.* It is the source of all or the greatest sins, or it is itself the chief of all sins; and so Grotius expounds it, *Summum omnium peccatorum est superbia.* Fulgentius says, Pride is properly styled here ἀρχὴ ἁμαρτίας, because sin springs from it, as from its root. (De Virgin. et Humil.) And this we may either understand, with that writer, of the sin and fall of Lucifer, for so high does he trace the original of pride; (de Prædest. lib. i. as does St. Austin likewise, de Civit. Dei, lib. xii. cap. 6.) or, we may apply it to Adam's transgression in particular, as others do; or we may take pride in a larger sense here, to signify, in general, a contempt of God, which accompanies all manner of sin, according to that of Prosper, "Nullum peccatum fieri potest, potuit, aut poterit, sine superbia; si quidem nihil aliud est omne peccatum, nisi contemptus Dei." (De Vita Contemplat. lib. iii. cap. 3, 4.) That pride is the root or source of sin, experience and observation confirm, for men grow more or less wicked in proportion as this vice of pride gets ground. Some degree of it is to be found in every act of disobedience; for sin being a transgression of the law, implies a contempt of the authority which enacts

it; but when pride is grown up to the height, it exalts men into so vain an opinion of themselves, that they lose the sense of duty, and of those obligations which they owe to their Maker, and the overflowings of their ungodliness are like a mighty torrent. The Psalmist therefore, with great propriety, gives this, as the character of an ungodly man, *That he is so proud he careth not for God, neither is God in all his thoughts.* (Psal. x. 4.) And as pride was the original of sin, so is it still the promoter and continuer of it, pride being the fountain of most of the heresies and schisms which have disturbed the church. Dr. Grabe contends, that the true reading of this place is, ἀρχὴ ὑπερηφανίας ἁμαρτία, (Proleg. cap. 2. tom. ult.) to make it correspond with the preceding verse. But it matters not greatly which reading is preferred, the sense being nearly the same in both.

And therefore the Lord brought upon them strange calamities.] As pride is the root of sin, so God's judgments and threatenings are particularly levelled against it. On this account the prophets frequently denounce destruction to Nineveh, Babylon, Tyre, and Jerusalem itself. And one end of the ruin brought upon a wicked people is, to stain the pride of their glory, and to revenge their contemptuous defiance of him. There are two readings of the Greek; παρεδόξασε Κύριος τὰς ἐπαλωτὰς, which is followed in our version; and though this expression is somewhat particular, yet is it warranted by a parallel, 1 Deut. xxviii. 59. παραδοξάσει Κύριος τὰς πληγάς σου, and in this sense ἐπαγωγὴ is often used in this book. (See note on ii. 2.) The other reading is, παρεδόξασε Κύριος τὰς συναγωγὰς, i. e. *God hath disgraced the assemblies or congregations of the proud;* and thus συναγωγὴ is used, xvi. 7—8. upon a similar occasion. The Vulgate favours this sense, *Exhonoravit conventus malorum;* and the Tigurine, *Agmina malorum effecit ignominia;* and Coverdale's and the Geneva versions are to the same effect. In either reading there are memorable instances of the truth of the observation. Thus God brought strange calamities upon the proud builders of Babel, the old giants, the inhabitants of Sodom and Gomorrah, (xvi. 7, 8.) Pharaoh and the Canaanites, who are particularly referred to in the context, Shalmaneser, Sennacherib, Nebuchadnezzar, Belshazzar, and other insolent and haughty princes, whose actions are recorded in sacred and profane history—all of whom *fell away in the strength of their foolishness, and were abhorred by God for their pride.*

Ver. 18. *Pride was not made for man, nor furious anger for them that are born of a woman.*] Οὐκ ἔκτισται ἀνθρώποις ὑπερηφανία, οὐδὲ ὀργὴ θυμοῦ γεννήμασι γυναικῶν· i. e. *Pride was not created in men,* as the Geneva version rightly has it, with which agree Grotius and Junius. There is not, therefore, any just reason to accuse nature, or complain of our Creator, if we are subject to pride, anger, or revenge, for these are not radical vices, or natural to our frame, but such as we brought upon ourselves through negligence, or the malice of the devil introduced them. As God is not the author of sin, so neither hath he infused such bad habits. Pride indeed is natural to some kind of animals, and anger to others; but man came perfect out of his Maker's hands, and if pride, wrath, or cruelty, prevail over him, they are passions originally foreign to his nature. In himself he is so excellent, and his nature so far superior to that of animals, that what are perfections in them, are in man vices, and their nature and qualities are his shame and reproach. Thus St. Austin: "Tantæ excellentiæ est in comparatione pecoris homo, ut vitium hominis natura sit pecoris." (Lib. ii. de Peccat. Origin. cap. 4.) The latter sentence, οὐδὲ ὀργὴ θυμοῦ γεννήμασι γυναικῶν, which is well rendered in our version, and with it agree Drusius, Junius, Badwell, and Bossuet, as also the oriental and Coverdale's versions, is strangely misunderstood by Grotius, and very badly rendered by him, *nor furious anger for the female sex.* Had he attended to the use of the phrase, Job xv. 14. xxv. 4. 1 Macc. iii. 45. Matt. xi. 11. he might have spared his unhandsome sneer and unjust reflection, "Sunt quidem multæ mulieres iracundæ, sed non necessario." In this mistake he manifestly copies the Vulgate, *Neque iracundia nationi mulierum;* as do Messieurs of Port-Royal, and the Geneva version, and some other interpreters, all of whom derive their mistake from the same cause, and seem not to have consulted the Greek, which gives no handle, as there is no foundation in nature, for such an abuse. I shall only set down this caution about pride, that it is the more dangerous as it is a bosom evil. Other vices are more open, and strike a sort of horror in the commission; but pride springs from our very virtues, it grows up with them, and lies concealed under them, like a worm in some fair fruit, which spoils and corrupts all within, however beautiful the outward appearance may be.

Ver. 19. *They that fear the Lord are a sure seed, and they that love him, an honourable plant; they that regard not the law, are a dishonourable seed; they that transgress the commandments, are a deceivable seed.*] Σπέρμα πλανήσεως, *a mistaken,* or, as the margin has it, *an unstable seed.* Our translators follow the Complut, with which agrees Camerarius's copy. But neither the Vatican, nor Alexandrian MS. nor the Vulgate, nor Syriac, nor Drusius, follows it. The other Greek copies have, Σπέρμα ἔντιμον ποῖον; σπέρμα ἀνθρώπου· σπέρμα ἔντιμον ποῖον; οἱ φοβούμενοι τὸν Κύριον· σπέρμα ἄτιμον ποῖον; σπέρμα ἀνθρώπου· σπέρμα ἄτιμον ποῖον; οἱ παραβαίνοντες ἐντολάς· which if closely attended to, though seemingly intricate, affords a sense easy and natural enough, *viz.* What is the precious seed (or what race of creatures is peculiarly worthy of honour)? the seed of man, *viz.* the human race alone of all the generations of creatures upon earth claim this honour. What is this precious or honourable seed (*viz.* of man)? they that fear the Lord. What is said of σπέρμα ἄτιμον, which immediately follows, if pursued in the same light, will be equally clear. The first answer to the question is true so far as it goes, but being not complete or explicit enough, the question is put a second time to draw out a full answer. The repetition of questions in this manner is not unusual in Scripture, and in these sapiential books especially, instances of which we have, Ecclus. ii. and iii. Psal. xxiv. 7—10. and many might be fetched from the Proverbs. Of the two Greek readings, if one only is to be admitted, there seems much the greater authority for the latter, which our translation hath omitted. Whether both be genuine, cannot be determined. Hœschelius indeed has joined them, but from what copy, or whether from a very ancient one, does not appear. The Geneva version makes one verse of both, and sets the sense in no indifferent light; *There is a seed of man which is an honourable seed; the honourable seed are*

they that fear the Lord. There is a seed of man which is without honour; the seed without honour, are they that transgress the commandments of the Lord: it is a seed that remaineth which feareth the Lord, and a fair plant that love him; but they are a seed without honour that despise the law, and a deceivable seed that break the commandments.

Ver. 20. *Among brethren he that is chief is honourable, so are they that fear the Lord in his eyes.*] *i. e.* Honourable in his eyes. The Syriac rendering is preferable, *Inter fratres natu grandior est honorabilis, at qui timet Dominum honorabilis est præ illo;* and the Tigurine version agrees with it.

Ver. 21. *The fear of the Lord goeth before the obtaining of authority, but roughness and pride are the losing thereof.*] This verse is omitted in many Greek copies, the Vulgate and oriental versions: our translators follow the Complut. There are two readings of the first sentence, *viz.* πρὸ λήξεως ἀρχῆς, φόβος κυρίου, and προλήψεως ἀρχὴ, κ. τ. λ. Σκληρυσμὸς is rather hardness of heart, than roughness, such as was that of Pharaoh's. The history of the different fortunes of Saul and David is a full comment on this verse.

Ver. 22. *Whether he be rich, noble, or poor, their glory is the fear of the Lord.*] *i. e.* In every state of life, the fear of the Lord is most to be valued and regarded. Whether a man be rich and honourable, or poor and disregarded, under each of these conditions let him act agreeably to what God requires from him. In the former state, let him not pride himself in, nor presume too much upon, a great fortune, nor be tempted to forget God, the giver of it. In the latter, let him not offend against his neighbour by wrong or robbery, nor against his God by murmurs and discontent. The author seems to allude to Jer. ix. 23, 24.

Ver. 23. *It is not meet to despise the poor man that hath understanding, neither is it convenient to magnify a sinful man.*] In the proverbial books, wisdom and religion mean the same thing, and accordingly by a man of understanding here, is meant a just and good man. And thus the Vulgate, *Noli despicere hominem justum pauperem, et noli magni facere virum peccatorem divitem;* which last word is very properly added there to preserve the antithesis, which is likewise inserted in the oriental, the Tigurine, and the old English versions.

Ver. 25. *Unto the servant that is wise shall they that are free do service.*] See xi. 1. It is not properly speaking either birth or fortune that makes the free man or the slave. A man of a good and great soul, of an elevated genius, and of surprising parts and accomplishments, in whatever condition he be with respect to his outward circumstances, is always free, and fit to preside over his superiors in birth or fortune. His great abilities will always command respect; he will shine either in private or public life, and is born not to instruct children only, but to teach senators wisdom; not to command a single family, or neighbourhood, but provinces and kingdoms. Joseph's great accomplishments, though sold for a bond-servant, could not be confined to Potiphar's little concerns, which his skill and faithfulness greatly improved, but gave him authority over the whole land of Egypt; nor was Daniel, one of the children of the captivity, less in favour and power at the court of Nabuchodonosor. Diogenes, when exposed at a public sale, and asked what he knew, conscious of his own worth, and of the importance of his abilities, with a peculiar greatness of soul replied,—I know how to command free men. (Apud Laert. lib. vi.) Solomon has an observation resembling this, *A wise servant shall have rule over a son that causeth shame,* κρατήσει δεσποτῶν ἀφρόνων, according to the LXX. (Prov. xvii. 2.)

And he that hath knowledge will not grudge when he is reformed.] Many copies omit παιδευόμενος, and the sense is good without it. But if it be admitted, it should not be rendered *reformed,* but either *instructed* or *reproved,* as the Vulgate has it; *i. e.* No man of knowledge or sense will murmur to be either instructed or reproved by one, who is his superior both in skill and power.

Ver. 26. *Be not overwise in doing thy business, and boast not thyself in the time of thy distress.*] *i. e.* Be not conceited of thy work, nor boast of thy superior skill in the way of thy profession or trade, and be not slothful in time of poverty, or ashamed to get your livelihood by labour, nor say with the unjust steward, *I cannot dig, to beg I am ashamed;* which is a ridiculous pride. Or the sense may be, Invent not pretences to excuse yourself from labour, nor scruple through a false shame to get your own living by it in a low estate; and thus the Geneva version, *Seek not excuses when thou shouldest do thy work, neither be ashamed thereof through pride in the time of adversity.* The Arabic version too seems to favour this latter sense, *Ne sis ignavus in opere tuo, nec impediat te pudor, cum fueris egenus ab his quæ tibi prosunt,* following probably a copy which read νοσφίζου. The Port-Royal comment is, Be not exalted or proud upon having done your work or duty, for when we have taken the greatest pains to do our best, we are but unprofitable servants; but such is our nature, that even our virtue and goodness itself is apt to betray us into pride.

Ver. 27. *Better is he that laboureth and aboundeth in all things, than he that boasteth himself, and wanteth bread.*] Calmet thinks our author here aims at exposing the ridiculous pride of the stoics, who made their wise man, though starving and naked, a demigod.

> "Ad summam sapiens uno minor est Jove; dives,
> Liber, honoratus, pulcher, rex denique regum."
> (Hor. Epist. lib. i.)

Some copies read ἢ περιπατῶν, ἢ δοξαζόμενος; others omit περιπατῶν, and have only ἢ ὁ δοξαζόμενος. I think the true reading is, ἢ περιπατῶν δοξαζόμενος, which the Alexandrian MS. has; *i. e.* one that strutteth and walketh proudly, that goeth about boasting, as vain and idle persons are wont to do, one of a quite different character from ἐργαζόμενος immediately before. As St. Paul's words περιπατοῦντας ἀτάκτως μηδὲν ἐργαζομένους, express the full opposition to his command ἵνα μετὰ ἡσυχίας ἐργαζόμενοι, κ. τ. λ. (2 Thess. iii. 11, 12.)

Ver. 28. *My son, glorify thy soul in meekness, and give it honour according to the dignity thereof.*] The sense seems the same with Luke xxi. 19. *In your patience possess your souls;* but the expression here is much stronger. It is rendered more clearly in the Geneva version, *My son, get thyself praise by meekness, and esteem thyself as thou deservest; i. e.* If thou art in want and poverty, be not dispirited or dejected, but preserve a constant evenness of temper, and endeavour to act up to the dignity of your nature; or there may be, according to Calmet, this farther meaning, as τιμὴ often signifies *maintenance* in this writer, Provide for all the

necessary wants of life, by allowing yourself food, and all things convenient, according to your condition and circumstances. In the foregoing verse the wise man condemns those who out of a foolish vanity were ashamed to work, though ready to perish with hunger; see Prov. xii. 9. to which probably he alludes. Here he attacks those who, out of a shameful principle of avarice, refuse themselves the common necessaries of life, and are afraid to use those good things which they have in their power and possession. This sense seems countenanced by the following verse. This advice may also be extended to persons succeeding to great fortunes, or advanced to high posts of honour, to behave with moderation in their new state, not to be puffed up with pride, nor yet to demean themselves, or act below the dignity of their rank, and thereby forfeit the regard and deference due to it; but this is not so agreeable to the context.

Ver. 29. *Who will justify him that sinneth against his own soul?*] *i. e.* He that is so niggardly and covetous as to defraud and deny himself even common necessaries, and fails in the duty which he owes to himself, cannot expect that others should justify him, or speak in his behalf, or that they should administer any relief to him. The latter part of the verse, *Who will honour him that dishonoureth his own life,* is parallel to that of Horace,

"Miraris, cum tu argento post omnia ponas,
Si nemo præstet quem non mercaris honorem?"
(Lib. i. sat. i.)

Ver. 31. *He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?*] He that behaves well upon a little, would shine in the management of a superior fortune; but he that cannot live upon an overgrown fortune with credit, will be laughed at and despised, when reduced almost to poverty; or the sense may be, If a poor man, by his skill and merit, acquires honour and esteem, how much more would he have been respected, and his accomplishments extolled, if he had been master of a great fortune. A poor man of real and intrinsic worth, is more to be esteemed and valued than one who is simply rich, and has nothing else to recommend him; for the reputation of the former must arise from himself, and his own personal merit, which has broke through many difficulties and oppositions in its way. Whereas the honour which attends the rich, and the regard paid to him, is founded upon something foreign to him, upon the lucky chance of birth or fortune, which may be, and sometimes is, the lot of the worthless and undeserving. Diogenes and Epictetus adorned a very mean condition, as Joseph was an instance of a just conduct in both states.

CHAP. XI.

Ver. 2. *COMMEND not a man for his beauty, neither abhor a man for his outward appearance.*] By which is not meant, that it is no advantage or recommendation to a man to have a good person, or an agreeable air; but the meaning is, that a man's merit or excellency is not chiefly to be placed in the size or lineaments of the body, since the mind is the true and lasting beauty, in the accomplishments of which consists the perfection of man, and the likeness and image of God. As outward beauty therefore does not confer merit, so neither should the want of it in any instances occasion ridicule or contempt. Lowness of stature, which with some passes for a sort of deformity, is no reason for sneer or reproach; for sometimes great souls inhabit little bodies, and much merit may lie concealed under a disagreeable outside. St. Paul's person and appearance was, according to tradition, but ordinary and contemptible; and yet, if we consider his great qualities and attainments, he was rather an angel than a man. Honey is here called ἀρχὴ γλυκασμάτων, and rightly rendered, *the chief of sweet things;* and so ἀρχὴ is used in many places by this writer; (see xxix. 21. xxxix. 26. Psal. cx. 3. Amos vi. 16.) which the author pertinently illustrates by the example of the bee, which, though little in size and appearance, by its industry produces fruit of most admirable use and sweetness.

Ver. 4. *Boast not of thy clothing and raiment.*] These are good indeed for the uses which God designed them, to defend us from the weather, or to cover our nakedness, but it is folly to boast of that as a perfection, which owes its original to our shame, our weakness, or natural necessities; (see Chrys. in cap. 3. Gen. Hom. 18.) and to this sense what follows may also be explained, *Exalt not thyself in the day of honour;* for that δόξα signifies *glorious apparel,* see Addit. Esther xv. 1. Luke xii. 27. where ἐν πάσῃ τῇ δόξῃ αὐτοῦ οὐ περιεβάλετο, must be taken in this sense, the same with ἱματισμὸς ἔνδοξος, Luke vii. 25. and δόξα τοῦ ἱματισμοῦ, Isa. iii. 11. Or δόξα may be taken here in its usual acceptation, to signify *advancement, state,* or *dignity;* and then the advice is, not to be proud of these, because of God's terrible judgments, often sent to mortify and subdue pride. Thus Herod, priding himself in his royal robes, and in the flattering acclamations of the people, was immediately struck with an incurable disease from the hand of God. Thus also Nebuchadnezzar, flushed with the success of his victories, and with the superb magnificence of Babylon, which he had built for the honour of his majesty, is admonished by a voice from heaven, *Thy kingdom is departed from thee,* and was so literally brought to the ground, as to graze upon it, like one of the beasts. (Dan. iv. 30.) Histories are full of such revolutions, and changes of princes and mighty men, deposed, vanquished, made prisoners, and led in triumph by the conquerors. Scripture shews us Samson in the hands of the Philistines, and Zedekiah in those of the Babylonians; which instances are sufficient to shew the truth of the observation in the two following verses.

Ver. 7. *Blame not before thou hast examined the truth; understand first, and then rebuke.*] To proceed with caution and deliberation, and to examine into the merits of a cause, before sentence is pronounced, is agreeable to what God himself hath done upon many occasions; for with respect to the sin of our first parents, he vouchsafes first to inquire about the offence, and to examine the fact, before he gives sentence against them. The like behaviour is observable in God with regard to the murder of Abel; he first asks Cain, *Where is thy brother?* giving him an opportunity to excuse himself, if he could, before he pronounces, *Thou art cursed from the earth.* The like example we have, Gen. xi. 5. where it is said, *The Lord came down to see the tower,* before he would confound their language. And again, Gen. xviii. 20, 21. speaking of Sodom and Gomorrah, he says, *He will go down and see, whether they have done altogether according unto the cry which is come unto him.* He, from

whom no secrets are hid, even he first examines the fact, and will hear first what miserable man can say for himself, before his sentence shall pass upon him; not out of any ignorance of what was done, for how should the omniscient God, θεὸς γνώσεων, be ignorant? but out of his wonderful clemency and unspeakable moderation towards man, and to instruct his creatures to proceed with the same caution, and not to be precipitate or rash in their censures or rebukes. This is the very inference which St. Chrysostom draws from it, τί βούλεται, καταβὰς ὄψομαι, κ. τ. λ. *Docere nos vult, quod non auditu solo peccatores condemnandi sint, neque sententiæ ferendæ, nisi probatio præcedat. Audiamus hæc omnes; non enim solum ii, qui pro tribunali sedent, observare hanc legem debent, sed et nullus unquam ob nudam accusationem proximum condemnet.* (Com. in loc. Mede, Disc. 40.) This rashness David was guilty of, when, listening to the false suggestions of Ziba, he condemned Mephibosheth, and gave away his inheritance. (2 Sam. xvi. 4.) It was matter of continual grief to Constantine, that he had put his son Crispus to death by a hasty credulity; and for the same reason Eusebius condemns the proceedings of Theodosius the Great, against the people of Thessalonica. *Doth our law judge any man before it hear him, and know what he doth?* was Nicodemus's wise answer to the pharisees, John vii. 51. and from hence we may explain our Saviour's answer to the woman taken in adultery, *Neither do I condemn thee;* (viii. 11.) which we are not to understand, as if he thought her innocent, or any way approved or authorized hereby the sin of adultery, as some have falsely inferred; but that he discharged her at this time, as her accusers through self-consciousness had fled, and she had not been formally convicted of the crime.

Ver. 8. *Answer not before thou hast heard the cause.*] By a hasty proceeding thou wilt probably mistake the matter; and if thou judgest right, it is but chance; and therefore thou wilt not escape censure, according to that of Seneca,

"Qui statuit aliquid, parte inauditâ alterâ,
Æquum licet statuerit, haud æquus erit." (In Medæa.)

A man may perhaps think to shew the readiness and quickness of his parts by a hasty determination, but he will rather make himself ridiculous, and be in danger to pervert judgment. According to that of Solomon, which this writer had certainly in view, *He that answereth a matter before he heareth it, it is shame and folly to him.* Hence judges were, for their prudent deliberation in matters that came before them, called *cognitores*, as it is incumbent upon them to know, and be acquainted with, the truth and circumstances of a case before they give their sentence. For if it be a fault in ordinary discourse for a private person to determine with positiveness, before he rightly understands the case, much greater certainly is the imprudence and rashness of a magistrate, to be inconsiderate or hasty in matters of justice and judgment. It was by searching out the cause that he knew not, that Job put on righteousness, *and it clothed him, and his judgment was as a robe, and a diadem,* (xxix. 14. 16.) From hence also we may be instructed in private life not to judge rashly, nor to suffer ourselves to be led away by vague and uncertain reports, nor hastily credit accusations to the prejudice of our neighbour, without knowing the truth and foundation of them.

Ver. 9. *Strive not in a matter that concerneth thee not, and sit not in judgment with sinners.*] According to the marginal rendering, *Sit not in the judgment of sinners.* The sense may be, Sit not on the bench with corrupt judges; or applied to private life, Associate not nor consult with sinners; according to the advice of the Psalmist, (Psal. i. 1.) *Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners, and hath not sat in the seat of the scornful.* Or, Sin not by private judgment, or in matters that do not belong to thy cognizance; for nothing is more common, says Nazianzen, quoting this passage, than for men to interfere in things that have no relation to them, and to set up themselves as censors of those who are not under them, and judges of things which they are ignorant of. God commands us to judge ourselves and not others, and we always do the contrary. We are at no trouble to know or understand ourselves, and are always determining about others, whom we know nothing of with certainty. This the wise man calls sitting in judgment with sinners, who make themselves such, by an unwarrantable way of acting, full both of presumption and injustice.

Ver. 10. *My son, meddle not with many matters.*] In any business or profession, a man should not undertake more than his time, condition, or the nature of such affairs to be well managed, will admit of: for either they must be performed imperfectly and in haste, or some of them be neglected. Life is too short, our minds too limited, our bodily powers too small and feeble, to execute successfully many things at once; for the surest way of doing nothing well, is to attempt a multiplicity of things together. It is a very just observation, "Impar quisque invenitur ad singula, dum confusa mente dividitur ad multa." This advice also is proper in spiritual matters; when we are about any part of our duty, we must avoid, as much as possible, the distraction of cares and outward avocations; for as the understanding, when perplexed with several objects, is intent upon none of them as it ought, so the soul, divided between heaven and earth, and the cares of each, makes slow progress, and soars not to perfection. This is particularly true of prayer; if the spirit of a man is busied with a variety of worldly intervening cares, they will intrude themselves unseasonably, and abate the fervour of devotion. We may also hence see the danger of a hurrying life in general; the soul, through a multitude of secular business, or a continual round of pleasures succeeding thick one upon another, is apt to forget herself, and her true concerns, and grow careless about what passes within. At first she makes a faint resistance; but, by degrees, being accustomed to a life made up of trifles and pleasures, she at length becomes reconciled to it, and takes delight in it, and so is carried with the many down the stream, and makes shipwreck.

If thou meddle much, thou shalt not be innocent; and if thou follow after, thou shalt not obtain, neither shalt thou escape by fleeing.] Ἐὰν πληθυνθῇς. The advice here is not to avoid business proportionable to our strength or leisure, but employs of such a nature as require our whole time, to the injury and neglect of our ownselves, or which cannot be sufficiently managed by dividing our time; for by such sort of business one can get no good; it must be done by halves, or every thing else must be neglected for it. We cannot, by undertaking such variety of business, answer at the same time the trust reposed in us by others, and the

duty which we owe to our ownselves. *If thou meddle much* (says the wise man), *thou shalt not be innocent;* rather, thou shalt not come off harmless or unhurt; the reason immediately follows, καὶ (which I would here, with the oriental versions, render *etenim*) for if you *follow after*, i. e. attempt them, *thou shalt not obtain*, i. e. thou canst not manage them (being many), *neither shalt thou escape by fleeing*, i. e. neither can you clear your hands of them: the consequence is, you can get no good, but must get trouble, and may get mischief by them; or, as the margin is, *Thou shalt not escape hurt.* Bossuet's exposition is to the same effect, "Multis implicitus negotiis multa peccat, multa sectatus nihil capit, multa conatus, expedire se non potest." The Vulgate here renders, *Et si dives fueris, non eris immunis a delicto;* following a copy which read πλουτήσῃς, and with it agree the Tigurine, Geneva, and Coverdale's versions. The sense of the whole verse, according to this reading, is, Be not too intent upon getting riches; for as it is always dangerous to pursue them with too much eagerness, so, when gotten, they do not always satisfy, and oftentimes endeavours for obtaining them prove ineffectual. For the providence of God governs all things, and if it is not his will that a man shall be rich, in vain does he run after them, they shall flee from him. If he allots a state of poverty to a man, it shall constantly pursue him, he shall not escape from it by any art or endeavours; but with the blessing of God, riches shall court a man, and shall come to him without his labour or seeking.

Ver. 11. *There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind.*] Τόσῳ μᾶλλον ὑστερεῖται. The Vulgate renders, *Est homo laborans, et festinans et dolens impius, et tanto magis non abundabit.* The latter part is but indifferently rendered; for poverty is a negative term, and is better expressed, as it is in the Greek, by *want*, than by *not abounding*, and is even more proper and expressive than πτωχείᾳ περισσεύων in the following verse. Seneca well defines it, "Paupertas non ab eo dicitur, quod habet, sed ab eo quod ei deest." And therefore, Luke xxi. 4. αὕτη ἐκ τοῦ ὑστερήματος αὐτῆς, is excellently well translated by the Vulgate, *Ex eo quod deest illi.* The Vulgate properly inserts *impius*, in the passage before us, for a wicked man; above all others, even though he *hastes to rise up early, and eats the bread of carefulness*, and employs the most usual and probable means, shall not have the success he proposes in the world, for want of the blessing of God going along with him, which alone maketh rich. (Prov. x. 22.) Messieurs of Port-Royal expound this in a spiritual sense. The proud pharisee in the gospel, whose life was irreproachable, who fasted at all the stated seasons, and paid tithes with the greatest exactness, but yet through his spiritual pride was rejected, is an instance of what is mentioned in this verse, as the publican is likewise, according to them, of the verse following: that a sinner like him, under a true poverty of spirit, who has a sense of his guilt, and acknowledges his own vileness, has the best prospect of advancement; that though men despise him, as the pharisee did the publican, yet God looks favourably upon him, and will regard him the more for not daring to lift up his eyes to heaven; he will exalt him from his low estate, because by smiting his breast he testifies his true penitence, and sues for mercy in the posture and language of the greatest of sinners.

Ver. 15. *Love and the way of good works are from him.*] The wise man, after having shewn that temporal goods come from the Lord, such as prosperity, riches, health, long life, proceeds to shew that spiritual goods, the endowments of the mind and the affections of the heart, are from the same originals, and the gifts of his bounty and liberality. Not only the knowledge of human arts, and proficiency in science, but all virtues and good qualities, such as love, both of God and our neighbour, good dispositions, and good works, their natural fruit, come from the Lord. This verse and the following are omitted in the Vatican, and many other Greek copies, nor do they occur in all the Latin ones. The Syriac has them, and the Complut. and this last probably our translators follow.

Ver. 16. *Error and darkness had their beginning together with sinners, and evil shall wax old with them that glory therein.*] God made man originally upright with the sense, and knowledge of his duty clearly stamped upon his mind; he created him not unto error or sin, his will was as perfect as his understanding; but since the fall, he has been less able both to discern and practise his duty, and darkness and error are as it were natural to the whole species; but in sinners the sad consequences of the fall are most visible and melancholy. Vicious inclinations so early appear in them, that they may seem to be born with them, according to that of the Psalmist, *The ungodly are froward even from their mother's womb, as soon as they are born they go astray and speak lies*, Psal. lviii. 3. Though all men are born in sin, it is certain the wicked seem to have brought into the world with them worse dispositions than others; whether owing to their natural temperament and constitution, or to the increasing the evil leaven through their own fault, they have the habit of sin so deeply rooted, as if it was even natural; instead of growing in grace, they pride themselves in sin, and glory in their shame, and, through a long continuance in it, strengthen themselves, as the Psalmist expresses it, in their wickedness; and so they grow old in it, *Consenescunt in malo*, Vulg. and die without repentance or amendment.

Ver. 17. *The gift of the Lord remaineth with the godly, and his favour bringeth prosperity for ever.*] The gifts, favours, or graces which God gives to pious and good men, are durable and permanent, nor is he easily induced to withdraw his loving-kindness, according to that of St. Paul, *The gifts of God are without repentance;* (Rom. xi. 29.) *i. e.* he does not hastily revoke what he has granted, nor recall the favours which he has once vouchsafed, arbitrarily, and without reason. The author having before established these two great truths, that all the good things of this life come from God, and that all the evils of it are so many punishments sent by him, he adds here, that the gifts of God to the righteous are attended with happy success, they thrive with them, and are productive of more good; but to the wicked, whom sometimes the same favours are vouchsafed to, they often prove to them the means of their ruin, and snares to take them withal. This observation is equally true, if applied to spiritual favours. The gifts of the Holy Spirit, received into a heart well disposed, like the seed which fell upon good ground, take deep root there, and bring forth fruit, which is always renewing and increasing; for the good man is daily improving the talents received, is continually adding to his virtues, and proceeding from grace to grace, till he arrives at perfection; but

the wicked, by the neglect or abuse of the same proffered help, increase unto more ungodliness.

Ver. 18, 19. *There is that waxeth rich by his wariness and pinching, and this is the portion of his reward: Whereas he saith, I have found rest, and now will eat continually of my goods, and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die.*] This is not rightly translated; it should be rendered, *This is the portion of his reward;* or, *This is all he gets by his pinching;* viz. ἐν τῷ εἰπεῖν αὐτὸν, *to say,* or *flatter himself, that he can now take his ease, and live upon what he has hoarded up.* Μισθὸς is thus used, Matt. vi. 2. Luke vi. 24. Phil. iv. 8. and by this writer, xiv. 6. upon the same subject. Horace too, (epist. 16. lib. i.) and other pure writers, use *pretium* in the like sense. The parable of the rich man, Luke xii. 19, 20. very much resembles the description of this writer, who said to himself, *Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry.* And the inference from both is nearly the same; *Thou fool, this night shall thy soul be required of thee; and then, whose shall those things be, which thou hast provided?* And it is observed of the rich miser here, that, notwithstanding his laying up great stock for futurity, he knoweth not what may happen, or how long time he shall have to live, or what opportunity of using them; nor considereth how uncertain life is, and that he may soon die, and leave his riches for others. In the Greek there is ὕστερον πρότερον; for death precedes the leaving our goods to others. We have the like inverted order, Luke xx. 15. 31. Solomon well exposes the fruitless labour of such a worldling, *There is one alone, and there is not a second* (*i. e.* no heir); *he hath neither child nor brother, yet is there no end of his labour, neither is he satisfied with riches, neither saith he, For whom do I labour, and bereave my soul of good?* (Eccles. iv. 8.) The observation of the son of Sirach is a consequence of the former verse, where he says, that the gifts of God to good men are lasting, and blessed with success; here he shews, by way of contrast, that the good things which he sometimes bestows upon the wicked, who please themselves with the hopes of long enjoying them, are soon taken from them, and when they imagine themselves most at ease, and in the greatest security of the fruits of their labour, God suddenly takes from them what they so much set their hearts upon, and summons them to give an account of their stewardship.

Ver. 20. *Be steadfast in thy covenant.*] In the covenant made with God, in which all the Jewish posterity were included, as well as their forefathers, and each one personally, by undergoing the rite of circumcision, the seal of the covenant. This the Israelites first entered into in the person of Abraham, the founder of their race; (Gen. xv. 8.) next, by that made with their fathers in the wilderness at Mount Sinai; (Exod. xix. 6—8.) after, by the covenant with Joshua upon their entrance into the promised land; (Josh. viii. 32, 33.) and, lastly, at their return from the captivity under Nehemiah, when the original covenant was solemnly renewed. (Neh. ix. 38. x. 1, 2.) The latter part of this verse, *wax old in thy work,* is rendered by the Vulgate, *In opere mandatorum tuorum veterasce.* This advice may also be applied to the Christian sacraments, to holy orders, religious vows, promissory oaths, matrimonial faith, &c. in all which, as an obligation is brought upon persons by their stipulations, so are they in conscience bound carefully to fulfil their respective engagements, to be conversant, and steadfast in their covenant.

Ver. 21. *Marvel not at the works of sinners,—for it is an easy thing in the sight of the Lord, on the sudden to make a poor man rich.*] Μὴ θαύμαζε ἐν ἔργοις ἁμαρτωλοῦ. Θαυμάζειν is taken in a different sense here from what it is ver. 13. For besides the common sense of *wondering,* it may either be expounded, *Praise* or *extol not the works of sinners;* and in this sense it is used, Job xxxii. 22. Ecclus. vii. 31. xxxviii. 3. or, *Do not envy* or *desire the riches and prosperity of the wicked;* or, *Be not offended at the works of sinners;* and thus it is used, Eccles. v. 8. *When thou seest the oppression of the poor, μὴ θαυμάσῃς, be not troubled* or *offended at the matter.* See also John vii. 21. where πάντες θαυμάζετε is explained, ver. 23. by χολᾶτέ. And the reason follows immediately, why we should neither extol, envy, nor be offended at the prosperity of the ungodly; because the power of God can immediately alter the state and condition of his creatures, and deal with them as he wills, or sees proper, in an instant, διὰ τάχους, ἐξάπινα; a pleonasm, to express the swiftness of his dealing. He can suddenly overturn the high estate of a rich sinner, and, as suddenly, make his blessing to flourish upon the godly. And thus God enriched the patriarchs, Abraham, Isaac, and Jacob, for their piety, with the blessings of plenty and abundance, which the law promised to the faithful and obedient.

Ver. 23. *Say not, What profit is there of my service? and what good things shall I have hereafter?*] These seem to be the words of a poor man in despair, pouring forth his complaint in some such melancholy strain; What reason is there for me to desire to live? Of what use am I in life, what advantage can I propose by a longer stay, or what hopes have I of bettering my condition? After all the care I have taken to give proofs of my duty and faithfulness to God, and an inviolable attachment to his service, what good have I received from him in return? Am I the happier, or more at ease in my condition; have I received any or more comforts from his liberality than others on that account? In the like strain Job's wife tries to subdue his integrity. After all the misfortunes which are come upon thee, the loss of thy goods and children, which with such pain and danger I brought forth, and which is a visible token of his displeasure, the fire of God falling from heaven, dost thou still retain thy integrity, and continue to serve him? What more or worse can he do to you, except taking away your life, as a return for all your fruitless services? *Curse God, and die.* The speech of Job's wife is indeed but short in the English version; but the curious, by consulting the LXX. where it is continued to a great length, may see enough of her outrageous temper. Tobit's wife too insults the goodness of her husband in the like sneering manner. Where are thine alms, and thy righteous deeds? All thy fine hopes and expectations are plainly vanished, the charities which you have exercised all your life profit you nothing; they have not kept you from blindness, which deprives you of all comfort,—behold, thou and all thy pious works are laughed at, and every one is sensible of, and makes sport with, thy disgrace.—Imitate not, says this pious writer, such idle persons in their profane talk, entertain no such disrespectful sentiments of God, nor dare to utter any evil blasphemy against him, or to murmur at the methods of

his providence. He will reward your service and faithfulness, when and in what manner he sees proper; and if in this life you fail of a reward, you may be assured of a future and better recompence. In the next verse we have a rich, insolent person described, triumphing in his imagined self-sufficiency, as above the reach and power of fortune, sporting himself in the luxury of present enjoyments, and quite indifferent and unconcerned about what may happen to him hereafter; like the worldling described in the gospel, an equal monument of weakness and folly.

Ver. 25. *In the day of prosperity there is a forgetfulness of affliction, and in the day of affliction there is no remembrance of prosperity.*] The author here replies to and reproves the faults usually attending each extreme. He begins with the last first, that the conduct of the conceited rich man is entirely owing to his forgetfulness, and want of reflection upon the uncertainty of all human happiness and greatness, which God delights to overthrow and confound, when men affect to be independent, and are regardless of his power and providence. On the other hand, the poor man, who is so dispirited and dejected with his present calamitous circumstances as to think of nothing else, forgets how things were with him formerly, how he has been hitherto sustained by the bounty of indulgent Heaven, and if not by the bounty, yet with necessaries, such as were most convenient for him. As if the present cloud which hangs over him could never be removed, nor his sun rise again in glory, he forgets his duty of patience and trust in God, and that it is an easy thing in the sight of the Lord on a sudden to make a poor man rich; or if he does not do it instantly, or even at all, that he can bless his latter end, (ver. 26.) and make his death comfortable; and, because he has in this life received his evil things, place him, with Lazarus, in Abraham's bosom. The Vulgate gives this by way of advice, and it is worthy of remembrance: *In die bonorum ne immemor sis malorum, et in die malorum ne immemor sis bonorum:* by thus prudently managing the two different states, by reflecting often that a change may come, we shall avoid pride, and not sink into despair.

Ver. 27. *The affliction of an hour maketh a man forget pleasure.*] Nothing shews more the vanity of worldly pleasures, than the shortness of their continuance, and the weakness of the impression made by them; the sense of them is interrupted, and even effaced, by any vexation of the mind or present indisposition of the body. Any acute pain or disease shall make us disrelish every thing about us; nor will the anxiety be relieved or suspended by any reflection on past delights or present amusements; even the voice of melody is then harsh and ungrateful. This observation is equally true, applied to times of public calamity, when diversions, entertainments, and the usual expressions of joy, lose all their former relish, and are as disagreeable to the inclination of all serious and considerate persons, as they are then unseasonable and misbecoming. It was a just reply of the Jewish exiles, to those who required of them melody in their heaviness, *How can we sing the Lord's song in a strange land?* (Psal. cxxxvii. 3, 4.) To propose scenes of mirth of any kind to persons in a state of trouble, whether in captivity, or mourning some domestic evil and misfortune, is impertinence, insult, cruelty: or the meaning may be, in a moral sense, That men are apt, when evils and calamities are upon them, and they lie under the smart of present sufferings, ungratefully to overlook past instances of the Divine goodness to them, and not to reflect on former mercies and blessings, with that gratitude and thankfulness which they ought. Agreeably Seneca says, "Hoc habet inter reliqua mala dolor, quod non supervacuus tantum, sed et ingratus est." (Epist. 99.) Some, and particularly Calmet, understand by *the hour of affliction,* the hour of death, which so absolutely effaces all that the world has in it which is charming and inviting, that one in those melancholy circumstances cannot in the least attend to any of its pleasures or allurements. The dying person is insensible of all that passes; every thing before him is mist and darkness, and the thought of former delights and regalements, either pleases him not at all, or, if he has been intemperate in the use of them, fills his soul with cutting remorse at the remembrance of them, and a lively apprehension of misery on that account. This sense seems favoured by the following sentence, *In his end his deeds shall be discovered; i. e.* while a man is alive he may act under a disguise, or envy may detract from him, or malice blacken him; in death only we truly view and judge of the man; their respective works discover then both the good and bad man, and follow them accordingly. Messieurs of Port-Royal understand the place also in this latter sense, and have this beautiful reflection upon it, "The prospect of death is a most necessary and useful admonition to the living; it is that which forces men at length in some sort to despise the world, and to prepare for a better. The last hour expels all those clouds which darkened and intercepted the soul; it represents to a man, in a moment, all the folly and vanity of his life past, and convinces him of the extravagance of his desires, the deceit of his pleasures, and the nothingness of worldly hopes. It is the view of this only that gives a man a right sense of things, and enables him to form a true judgment of himself and his state, persuades him in time to provide for his future safety, and properly to bid adieu to the world, before he is forced to leave it."

Ver. 28. *Judge none blessed before his death; for a man shall be known in his children.*] St. Chrysostom very highly commends the son of Sirach for this fine reflection, in terms of great honour and respect, Hom. 51. in S. Eustath. Antioch. which he expatiates upon after his oratorical manner. The ancient sages, upon the view of the uncertainty of human happiness, have been almost unanimous in subscribing to this aphorism, That none can be pronounced happy before his death; for the most glorious and happy life may be blemished by the concluding stroke, and the last period may sully the beauty and glory of all that went before. This truth Crœsus, when his boasted happiness was near expiring, by the prospect of a miserable death, was at length sensible of, and acknowledged before Cyrus the justness of Solon's judgment, who, from a sense of the frailty of human greatness, had pronounced that a man's happiness could only be determined truly by the circumstances of his death. This writer rests the verdict of a man's happiness upon the condition of his children, their state, and circumstances in the world, and especially their good or evil disposition, and moral conduct in life: for the judgment of a man's felicity is not always to be taken singly from himself: if his children are unsuccessful, and come to misfortunes, or, which is worse, if they prove extravagant and vicious, we account such a

father truly unhappy, and his grave, to which their evil conduct will the sooner hasten him, to be strewed with disgrace and sorrow. When degenerate and unworthy sons succeed to a father of distinguished merit and character, and by their misconduct or weakness sully the great name of their ancestors, the world sympathizes and weeps over the monuments of their great progenitors, and is convinced that misery and unhappiness can overtake a man even in his grave. When parents have taken all the care they can about the education of their children, and to give them, as it were, a second birth by the nurture of their souls, it must doubtless be an uncommon affliction to them, if, instead of answering their hopes and expectations, their name and family are dishonoured by their evil conduct; especially as the world is generally so ill-natured, as to ascribe the miscarriage of children to the negligence of their parents, and to suspect even *their* virtue on that account. According to the observation of St. Ambrose upon the place, "Unusquisque in novissimis suis agnoscitur, et in filiis suis æstimatur, si bene filios suos instituit, et disciplinis competentibus erudivit; si quidem ad negligentiam Patris refertur dissolutio filiorum." (De bono Mortis, cap. 8.) Many are the instances, both in sacred and profane history, of children degenerating from the virtue and probity of ancestors peculiarly eminent in their generations, and thereby disturbing their domestic peace, and making their exit less glorious and comfortable. That Moses died upon Mount Nebo, in the sight of Canaan, was not so great a trial, as that his sons were unworthy to succeed him in the priesthood: and that Eli's children proved so corrupt, such sons of Belial, as to know not the Lord, and to be set aside from officiating before him for their unworthiness, was a great allay to his honour and comfort. The like may be said of Solomon, whose glory and happiness were much sullied by the evil conduct of Rehoboam, as Hezekiah's fame was by that of his son Manasses. Amongst the Romans, the reputation of the brave Germanicus was eclipsed by the succession of an infamous Caligula; and Commodus, the unworthy son of the wise Antoninus, gave a check to the great name of his father. These instances are sufficient to shew that the measure of our happiness is not always to be taken from ourselves, but from our descendants and relations; and he that is cursed in his children, however other things may favour him, cannot be reckoned among the fortunate. But neither the ancient philosophers, nor even this writer, have carried this matter far enough: in the delivery of this maxim, they considered only the present life; and pronounced that one could not congratulate a person upon a complete happiness before his death, because so many accidents might happen to him, or to his children, which would give him uneasiness: but take this maxim in a more extended view, and apply it to another life, and then both the sense and prospect will be greatly enlarged; for Scripture acquaints us, that the happiness of a good man begins, properly speaking, at his death; till that time he is subject, and perhaps more exposed to injuries than others; and from the frail condition of his nature liable to fall into sin, especially as the artifice of the devil is principally levelled against every good man, to seduce him, if possible, from his duty, and to leave that good way which he so long hopefully went on in; but when once he has finished his course, fought the good fight, and come off conqueror, we can then pronounce him completely safe and happy, he enters upon his rest, a state of present comfort and security; and when the sensual man's happiness ends, his begins.

Ver. 30. *Like as a partridge taken, and kept in a cage, so is the heart of the proud.*] Πέρδιξ θηρευτὴς ἐν καρτάλλῳ; *i.e.* As a tame partridge, kept in a cage, by its art decoys others of the like kind into the nets spread for them, and then prides itself over them: so the proud man watches for another's fall, and insults over him in his misfortune. Bochart understands the passage in this sense, "Hominem superbum, altero in ruinam impulso, sic in illum insultare, quomodo Perdix venator, seu cicer in cavea, sui generis aves, quas suis artibus in laqueum induxit." (Hieroz. lib. i. cap. 13. par. ii.) Pliny and Aristotle both take notice of the game-partridge, and of its cunning to entice others; the latter calls it πέρδιξ θηρευτὴς, as this writer does. (Hist. Anim. lib. ix. cap. 8. Plin. lib. x. cap. 33.) St. Austin observes, that the other partridges are taken by their eagerness to fight with that in the cage. (Const. Faust.) The proud man here is the same with the deceitful one, mentioned in the former verse, and means a false friend who intrudes upon families with an air of confidence and respect; but his design only is, out of an ill-natured curiosity, to pry into their secrets, and to expose them, *Scire volunt secreta domus, atque inde timeri.* Grotius thinks ὑπερηφάνου a corrupt reading, and puts instead of it ὑπερφιάλου, i.e. *perfidi*, which indeed seems more agreeable to the context.

Ver. 31. *And in things worthy praise will lay blame upon thee.*] Most editions have ἐν τοῖς αἱρετικοῖς, but the true reading is either αἰνετοῖς, which our translators follow, or αἱρετοῖς, which the Vulgate favours, *Et in electis imponit maculam; i.e.* he will spy out some fault, or lay something to the charge of the elect: the best and most innocent persons cannot escape him: for this is applicable to persons as well as things (σοι being generally omitted), though our version renders otherwise.

Ver. 34. *Receive a stranger into thy house, and he will disturb thee, and turn thee out of thine own.*] Ἀπαλλοτριώσει σε ἐκ τῶν ἰδίων σου, either out of thine own house, or thy goods and possessions. In this latter sense the Vulgate takes it, *Abalienabit te a tuis propriis;* and the Tigurine version, *Cum perturbatione subvertet, exuetque te tuis possessionibus;* διαστρέψει σε ἐν ταραχαῖς is badly rendered by the Vulgate, *Subvertet te in turbine.* The meaning rather is, He will overturn your house, and distract the peace of it, ἐν ταραχαῖς, by the disturbances which he will occasion. The sense is the same with ver. 29. One cannot but observe a remarkable paronomasia in the words ἐνοίκισον ἀλλότριον, — καὶ ἀπαλλοτριώσει σε. Instances of this, besides those which occur in private life daily, are Massinissa, king of Numidia, who receiving Jugurtha into his familiarity and house, occasioned such disturbances as to prove his ruin. The like may be observed of Menelaus entertaining Paris, who, in return, stole his fair wife Helen, and kindled thereby the long war between the Greeks and the Trojans. Herod, too, coming into the family of Hyrcanus, by the marriage of Mariamne, seized their kingdom, and was the ruin of the Asmonean race. (See his life in Josephus.)

CHAP. XII.

Ver. 1. *WHEN thou wilt do good, know to whom thou dost it; so shalt thou be thanked for thy benefits.*] This is a consequence of the last verse in the former chapter, wherein we are advised not to receive a stranger into our house; for often, without knowing it, one admits a worthless, treacherous, designing person, who will either pry into and discover the secrets of the family, or may attempt improper or indecent liberties in it, and thereby give much trouble, and occasion great disturbance. The advice here in general is, to make a prudent choice of the persons to whom we do the favour of an entertainment, or other good turn, that we may have the pleasure of obliging worthy objects, and such as will have the gratitude to thank us for our kindness, and the ingenuity to acknowledge the obligation. Or the direction here may be, that when there is a contest about disposing of a post of some trust and consequence, or of a gift and benefaction of value and worth, and there are many candidates for the same place or favour,—in such a competition to deliberate on the merit of each, and prefer one that is most worthy, or has most need, to one that is less so, or has less occasion. Or if this is extended to charity, as it is most commonly understood, and which the context seems to favour, it then points out the great discernment and caution which are necessary to be used, to know who are real and proper objects. The direction does not seem to include common and daily charities, which offer themselves continually, almost in every quarter, wherein one need not be so scrupulous as to examine strictly into the merit or the particular wants and circumstances of all that apply to us; lest, if we are too nice and exact in our inquiry, we lose frequent opportunities of exercising our liberality, and, being too wary in the distribution of our alms, draw upon ourselves the murmurs and curses of the poor; but rather to be inquisitive after and assist distressed merit or persecuted piety, such as are come to poverty not through their own fault or idleness, as is the case of such as make a trade of begging, but unfortunate persons, unhappily reduced through some sudden calamity or accident, modestly concealing their misfortunes, or silently declaring their wants by a sad expressive countenance, or such as suffer for righteousness' sake, and are in bonds and afflictions for the testimony of the truth. It is of charity done to such worthy objects as these, we are to understand our Saviour when he says, *I was a hungry, and ye gave me meat;* and not "to imitate (says St. Jerome) the custom of many in the world, who are unwilling to distribute to the necessities of the saints, and are regardless of the real wants of their poor neighbours, and yet lavish away the superfluity of their money, which would make many distressed families happy, upon entertainments and diversions."

Ver. 3. *There can no good come to him that is always occupied in evil, nor to him that giveth no alms.*] This does not seem rightly translated. By the disjunction it looks as if two different persons were here spoken of, whereas the fate only of the uncharitable sinner is hinted at. The sense is, that the sinner who giveth no alms, cannot expect to be forgiven; charity being an appointed means of procuring God's favour and reconciliation, and an atonement that will be accepted for the multitude of sins. And so the Vulgate seems to take it, *Non est ei bene, qui assiduus est in malis, et Eleemosynas non danti.* Alms-giving was accounted by the Jewish doctors, one of the essential parts of their religion; and the rabbins call it, as well as the sacred writers, by the name of righteousness. As by this merciful appointment, God has shewed his tender regard for even the meanest of his creatures, so the Jewish synagogue was very careful to execute the orders of God in this respect. We learn from their writers, that in every synagogue there were two treasury chests; one for poor strangers, and the other for their own poor. Those that were charitably inclined, put their alms into these chests at their coming into the synagogue to pray, thereby to recommend their devotions, and forward the holy work they met about. Upon extraordinary occasions, when times and cases of calamity called for it, they made collections, upon which occasions the ruler of the synagogue gave orders to ask every body for his charity. And the primitive Christians were so exemplary for their charity, that no beggars were seen among them, nor did they extend their benevolence to their own poor only, but even to those of their enemies; which behaviour was so affecting, that even Julian the Apostate proposed it as a pattern to his own subjects. (Sozom. Eccl. Hist. lib. v. cap. 16. Just. Mart. Apol. 2.)

Ver. 4, 5. *Give to the godly man, and help not a sinner; do well unto him that is lowly, but give not to the ungodly,* &c.] The former part is repeated, ver. 7. not by any mistake, but to inculcate, probably, that in the distribution of our charity, we must make a distinction of the persons or objects on whom we bestow it. The godly and lowly man (for they are equivalent terms in Scripture), as most deserving of our help, is most entitled to it; and we have this farther comfort and encouragement, that he will not abuse our kindness, but be thankful to us for all the good offices which he receives, and to God for every benefactor he raises him up. But the sinner will be so far from making any acknowledgment of our kindness, or indeed any good use of it, that probably he may strengthen himself in his wickedness thereby, or abuse our kindness, and apply the means afforded him to our prejudice and disadvantage. And therefore, in the following part of the verse, the advice is, *Hold back thy bread, lest he overmatch thee thereby. Prohibe panes illi dari,* Vulg. Which not only seems to mean, that we should not support the sinner, or any worthless object, in his indigence, as we do others in the same condition, but that we should discourage others from being kind to him, acquaint such as are strangers to him with his character, and how unworthy he is of their favour and charity, and not suffer one of so little worth to receive what others want as much, and deserve much better. From hence it appears, that the duty of alms-giving, as it was enjoined and practised in the times of this writer, was more restrained, than under the gospel. For under the latter, every person, though he be as odious to us as a Jew to a Samaritan, is to be esteemed our neighbour, and as such to be relieved by us; nor are our good offices and kindness to be refused even unto sinners, as the merit of persons is to be no rule of our charity, and the doing acts of benevolence to those that least deserve it, is the very

method of the Divine goodness, and as such, is recommended in Scripture to our imitation. I shall only observe, that the construction of the Greek in the latter part of the fifth verse, ἐν πᾶσιν ἀγαθοῖς οἷς ἂν ποιήσῃς αὐτῷ, is very singular, but agreeable to the Attic dialect. There are several instances of this syntax in the New Testament. (See Mark xiii. 19. John ii. 22. iv. 50. 1 Cor. vi. 19.) But Ephes. ii. 10. κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεὸς, κ. τ. λ. comes nearest this passage. (See more instances, Glass. Philol. Sac. lib. iii. de pronomine.)

Ver. 6. *For the Most High hateth sinners,—and keepeth them against the mighty day of their punishment.*] This last sentence is omitted in the Vatican edition. The Vulgate transposes it, and joins it to the end of the fourth verse, rendering, *Custodiens eos in diem vindictæ*, without the epithet. The *mighty day of punishment* is equivalent to ἡμέρα κρίσεως, (2 Pet. ii. 9. iii. 7. 1 John iv. 17.) and to κρίσις μεγάλης ἡμέρας, Jude 6. Τηρεῖσθαι and φυλάττεσθαι among the Greeks answer to *reservari*, and *custodiri* among the Latins, and are all of them elegantly used of delinquents reserved and secured for future punishment. Thus Prov. xvi. 4. φυλάσσεται ὁ ἀσεβὴς εἰς ἡμέραν κακὴν, an expression similar to that of this writer. (See also, Acts xxv. 21.) Ovid too has, "Pœnæ crucianda reservor."

Ver. 10. *Never trust thy enemy.*] Neither thy present nor quondam enemy, because he will not soon forget former injuries received, but will revenge himself when opportunity offers. Nothing is more rare than a solid and lasting reconciliation, according to that of Horace:—

"Male sarta
Gratia nequaquam coit, et rescinditur."
(Epist. lib. i. ep. 3.)

He that is hurt and injured, with difficulty forgets it, and he that hath done the wrong, cannot easily persuade himself that the other has forgot it, so always suspects him; he hates him, because the injured person is a constant reproach to him, whenever he meets or thinks of him, and imagining him to resent the first injury, is always ready to return a second. Mr. Pope has excellently described this,

"Forgiveness to the injur'd does belong,
But they ne'er pardon who have done the wrong."

For like as iron rusteth, so is his wickedness.] The ancients, speaking of envy, malice, and hatred, often make use of the comparison of rust to display their ill effects. Thus Horace:—

—"Hic nigræ succus loliginis, hæc est
Ærugo mera." (Lib. i. Serm.)

And Martial:—

——"Nimiaque ærugine captus
Allatras omnem, quod tibi cunque datum est."

The sense is, that as brass (Χαλκὸς in the Greek, *Æramentum* in the Vulgate), though you take never so much pains to rub it clean and polish it, will quickly again contract a green rust; so an enemy, though seemingly reconciled, will hide his evil dispositions and lurking intention for a time, but will sooner or later return to his old rancour and wickedness; for though he knows how to dissemble to advantage, yet the root of malice and bitterness being still in him, it will be sure to put forth.

Ver. 11. *Though he humble himself, and go crouching, yet take good heed, and beware of him.*] *i. e.* Such a designing person will put on a friendly appearance, will look humbly, and act submissively, that the person on whom he intends to seize and vent his malice, may lie the more open to his premeditated assault. He is, therefore, the more to be suspected for this piece of artifice, and to be looked upon as concealing some design of mischief, under such a cringing behaviour; he only waits an opportunity, when he may be revenged more securely, and injure you most effectually, for the disagreeable submissions he has been obliged to, so much against his inclination. The Psalmist describes such a designing and dangerous person in the selfsame terms, *He falleth down and humbleth himself, that the poor may fall into the hands of his captains.* (Psal. x. 11.) Nor is such a prudent caution inconsistent with the behaviour required towards enemies, even under the gospel. For though we are commanded to love them, yet are we not commanded to make them our confidants; though it condemns hatred, and returning evil for evil, yet it allows a proper care and reasonable distrust of such, as we know bear us no good will. For there is a great difference between not injuring, or even being ready to assist them, and the putting ourselves in their power, and making them our bosom friends, and lying at their mercy by too great a freedom and open-heartedness. Even among our confessed friends, all are not intimates, nor have we the same confidence in or equal reliance upon all; we know and can judge how far each may be trusted and depended on, and deserves to have a greater or less share in our esteem and confidence: and with respect to our enemies, prudence does not certainly require less care and circumspection to be observed, whose pretended friendship is only for their own advantage. Ecclesiastical history furnishes us with many instances of saints and holy fathers, who, being upright and well-meaning themselves, and suspecting no harm from others' affected civility, have been deceived, imposed upon, and almost ruined, by the artifice of false and designing friends. Such was Greg. Nazianzen, whom Maximus, the cynic philosopher, having gained upon by his complaisance, address, and insinuation, the use this subtle impostor made of the friendship indulged him was, to decry his patron and master secretly, to set himself up as his rival, and to endeavour to dispossess him of his bishopric; concealing his ambitious design under the deceitful veil of being his disciple and admirer. (Cave's Lives of the Fath. 296, 7.) This instance shews us the justness of our author's observation in this and the following verse, to take good heed and beware of such intriguing persons, whose friendship is self-interest, and their familiarity a view only to their own gain or promotion; who, however humble they appear, mean to stand up in thy place, to seize upon thy office or dignity, τὴν καθέδραν σου, and hope to rise by thy fall.

Thou shalt be unto him as if thou hadst wiped a looking-glass, and thou shalt know that his rust hath not been altogether wiped away.] The Vulgate and Jerome's Bible wholly omit this. The present reading of the Greek, γνώσῃ ὅτι οὐκ εἰς τέλος κατίωσε, seems to be corrupt, and yet it is in all the editions: I would either read ἀκατίωσε, or with

Grotius, ἐκκατίωσε, *Cognosces non esse planè emaculatum.* And thus Tacitus, "Cavendos esse flagitiis commaculatos." (Annal. lib. vi.) This writer here alludes to mirrors of metal, generally of brass, which were used in ancient times; of some of which was the laver of brass made, Exod. xxxviii. 8. The nature of these is such, that when once the rust has eaten into them, though they are wiped carefully, and all endeavours used to remove it, it will be perpetually returning, and sometimes is confirmed to that degree, that it can never be gotten out, and quite spoils the polish of the mirror, and by that means renders it useless. Such is the concealed hatred of a false friend, reconciled only in appearance; his resentment, which is firmly riveted, will soon break out again, and you will perceive and experience his old rancour.

Ver. 13. *Who will pity a charmer that is bitten with a serpent, or any such as come nigh wild beasts?*] Θηρία may either mean wild beasts in general, or serpents and vipers, and such-like venomous creatures. There were a sort of physicians among the Hebrews, Calmet calls them *enchanters*, who took upon them to charm serpents, and hinder them from stinging, or to cure those that were stung, by enchantments and spells. It does not appear there was anciently any medicine invented or found out for the cure of the bite of a venomous animal, such as modern times have discovered; and therefore these enchanters often failed of success, and their pretended charms proved ineffectual. They were, notwithstanding their boasted spells, sometimes bit by them themselves, and lost their life by their poison. Jeremiah alludes to these noxious creatures, and the supposed cure by spells, when he says, *I will send serpents and cockatrices among you, which will not be charmed;* (viii. 17.) as does the Psalmist, who describes the adder as sometimes stopping her ears, and refusing to hear the voice of the charmer, though he charmed never so wisely. (Psal. lviii. 4, 5.) The sense of the author in this passage either is, that the keeping company with sinners is contracting a certain infection, and sucking in a deadly poison; that they are like so many wild beasts, slaying the souls of men; that persons, warned of the danger of such evil communication, who will, notwithstanding, associate with them and run into mischief, fall unpitied, and may thank themselves for their ruin; or, from the context we may suppose the meaning rather to be, that as one does not pity those who boast of their skill to charm serpents, and have the rashness often to handle them, if they are at last bitten by them, because they voluntarily run into such danger, and vainly thought to escape that harm by art, which St. Paul once did by miracle: so neither is any pity due to one who trusts to a seeming and false friend, one suddenly taken into favour from an inveterate enemy, a person that one knows not thoroughly, or has reason to know by past experience too well, ever to expect any good from him for the future; to adopt such a one, upon whom so little dependance can be fixed, either as a companion or friend, is courting danger, and betraying one's own safety.

Ver. 16. *An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit; he will weep with his eyes, but if he find opportunity, will not be satisfied with blood.*] This is a fine description of the fawning parasite, who flattereth with his lips, but imagineth mischief in his heart. The Psalmist describes such, when he says, *They give good words with their lips, but dissemble in their double heart.* They have honey upon their tongue, and the poison of asps under it, which Plautus well expresses,

> "In melle linguæ sunt sitæ atque orationes
> Lacteque: corda felle sunt sita, atque acerbo aceto."
> (In Trucul.)

Believe, therefore, neither their words, looks, nor even their tears, they are false and designing, the tears of a crocodile, who aims to devour its prey the next moment; "Nullæ sunt majores, periculosioresque insidiæ, quam quæ sub nomine amicitiæ, et officii simulatione occultantur," says Cicero. It was by her false tears that Samson's wife deceived him, and got from him the secret of the riddle; and, through her deceit, *unto the strong came forth bitterness:* and by the same artifice Delilah stole the intelligence from him wherein his mighty strength lay. Against such sort of deceivers, who have the art of moving by their tears, Ovid gives this caution,

> "Neve puellarum lachrymis moveare, caveto;
> Ut flerent, oculos erudiere suos."
> (De Remed. Amor.)

It was thus that Ishmael, the son of Nethaniah, slew all those Jews that were marching to join Gedaliah, by going out in a friendly manner to meet them, by discoursing freely with them, and treacherously weeping all along as he went. (Jer. xli. 6, 7.) By which artful deceit he prevailed to slay numbers of them, and cast their dead bodies into the midst of a pit. Solomon gives the like description of such dangerous dissemblers, *He that hateth dissembleth with his lips, and layeth up deceit within him; when he speaketh fair, believe him not, for there are seven abominations in his heart: i. e.* many artifices and tricks lie concealed there to surprise and ruin thee. The rendering of the LXX. is much stronger and closer to our purpose, χείλεσι πάντα ἐπινεύει ἀποκλαιόμενος ἐχθρὸς, ἐν δὲ τῇ καρδίᾳ τεκταίνεται δόλους· ἐάν σου δέηται ὁ ἐχθρὸς μεγάλῃ τῇ φωνῇ, μὴ πεισθῇς. κ. τ. λ. (Prov. xxvi. 24, 25. see Psal. xii. 2. lxii. 4. Jer. ix. 8. 12. Ezek. xxxiii. 31.)

Ver. 17. *If adversity come upon thee, thou shalt find him there first.*] Πρότερον, *i. e.* first before others, either to satisfy his ill-natured curiosity, and to be a witness of your disgrace, or that he may have the pleasure to insult you under your humiliation and affliction. Some editions have πρότερόν σου, *i. e.* first or nearest to your person. And thus Calmet and Messieurs of Port-Royal render, *Vous le trouverez le premier aupres de vous.* If πρότερόν σου seems harsh in this sense, might not πρὸ ἑταίρων σοῦ be the true reading? *i. e.* he will be the first officiously to intrude himself, even before your friends and acquaintance.

Ver. 18. *He will shake his head, and clap his hands, and whisper much, and change his countenance.*] *i. e.* He will shake his head at thee by way of contempt and insult; (see Ecclus. xiii. 7.) clap his hands, in token of his rejoicing at thy misfortunes, and spread many false reports about thee secretly, by insinuations and whispers, and be quite another person from what he appeared to be; or rather, the man will then shew himself in his true colours.

CHAP. XIII.

Ver. 2. *BURDEN not thyself above thy power, and have no fellowship with one that is mightier and richer than thyself; for how agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.*] When thou choosest a friend, choose an equal, one of the like state and condition with thyself. In friendship, as in marriage, too great a difference of circumstances, age, and condition is dangerous, and often the occasion of unhappiness. *Pares amici,* is the poet's advice in friendship, as *nube pari* is in marriage. The friendship and confidence of great folks flatter indeed the ambition of persons of a lower rank, they think it an honour to be distinguished by them, and propose great advantage to themselves by such an acquaintance, but at length they are convinced of their folly, and have cause to repent of their intimacy. According to that of Horace,

> " Dulcis inexpertis cultura potentis amici,
> Expertus metuit."

They propose, indeed, to raise themselves, and make their fortunes by paying their court to great men; but they are often disappointed in their pursuit, sacrificing in the mean time their liberty to a prospect of grandeur, and are at best but splendid slaves. " Nunquam est fidelis cum potente societas," is the motto of one of Phædrus's fables, which he illustrates also by the instance of the kettle and earthen pot. There is the like comparison, too, in Æsop, and upon the same occasion, near three hundred years before this writer, to which probably he alludes. The man of wealth and power encourages the weaker vessel in the language of the brazen pot, " Ne metuas, curabo enim ego ne tu allidaris;" but the answer of the other contains a fine moral, " Collisio certe cum meo fiet periculo, decretum mihi est a te disjungi;" for when either the rich and the poor, the strong and the weak, engage together, the weak are sure to be sufferers, and to lose the little they have, and sometimes their liberty and lives. Plautus illustrates the inconvenience of an unequal match by the simile of an ass sinking under too great a burden,

> " Venit mihi in mentem, te esse hominem divitem
> Factiosum: me item esse hominem hominum pauperrimum,
> Nunc si filiam locassem meam tibi, in mentem venit,
> Te bovem esse et me esse asellum: ubi tecum conjunctus siem,
> Ubi onus nequeam ferre pariter, jaceam ego asinus in luto."

Where the poet, like our author, compares an unequal engagement to an over-heavy burden, and makes such a match to be no less a folly, than for a contemptible animal to vie with one of an overgrown size. We have a celebrated instance of the danger of having fellowship with one too mighty, and depending upon such a one for safety and protection, in what happened to Ahaz, king of Judah; he called into his assistance Tiglath-Pileser, king of Assyria, and made an alliance with him; the consequence was, he secured himself against Pekah, king of Israel, and Rezin, king of Syria, but he delivered himself into the hands of a more formidable and powerful enemy, who, as the text expresses it, distressed him, but strengthened him not. (2 Kings xvi. 7. 2 Chron. xxviii. 20.)

Ver. 3. *The rich man hath done wrong, and yet he threateneth withal; the poor is wronged, and he must entreat also.*] The rich man adds one injury to another, evil and abusive language to some act of violence and oppression. He invades others' rights, and then, to justify himself, is angry as if he was the sufferer. The poor man is forced to submit to, and even ask pardon of, the rich oppressor, and to ask pardon as if he was the aggressor. This passage seems to be an imitation of Prov. xviii. 23. *The poor useth entreaties, but the rich answereth roughly.* The reading of the Greek here is very different; that followed by our translators gives the best sense, and the truth of it is confirmed by history and experience. Men are often obliged in the neighbourhood of the great, and find it to be their best way, to buy their peace by submission, and to compound for and dispense with lesser injuries, to prevent more and greater. One reads of fathers not only dissembling their grief and concern before a merciless tyrant, for the death of some of their children, but even flattering and commending him to appease his brutality, and to prevail on him to spare the rest. Thus Seneca, " Potentiorum injuriæ hilari vultu, non patienter tantum ferendæ sunt." (Lib. ii. de Ira. cap. 33.) Juvenal well describes the sad state of a poor man under the merciless power of an overgrown imperious person, in the following lines:—

> ——" Libertas pauperis hæc est,
> Pulsatus rogat, et pugnis concisus adorat,
> Ut liceat paucis cum dentibus inde reverti."

Ver. 7. *And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn.*] Though you may think it a favour to be invited often to his table, yet by the frequency or magnificence of his entertainments he will at length ruin you; for if you attempt to return his civilities, and treat him in the like manner, with the same elegance that he is used to, as perhaps he will expect two or three such treats, it will occasion much expense, and hurt your circumstances in the end, when he will laugh at your presumption for pretending to vie with men of fortune. The author seems to allude to Prov. xxiii. 1. which in the rendering of the LXX. comes near this place, ἐὰν καθίσῃς δειπνεῖν ἐπὶ τραπέζης δυνάστου, νοητῶς νόει τὰ παρατιθέμενά σοι——εἰδὼς ὅτι τοιαῦτά σε δεῖ παρασκευάσαι. Or the sense may be, He will invite you to his entertainments, and make much of you for a few visits; and when he has got what he wants from you, and drawn out of you what he has occasion for, he will afterward laugh at you, and pretend not to know thee.

Ver. 8. *Beware that thou be not deceived, and brought down in thy jollity.*] Ἐν εὐφροσύνῃ σου; *i. e.* Take heed that thou be not reduced, or suffer in thy fortune by feasting and entertainments, for so εὐφροσύνη sometimes signifies. (See Esth. ix. 19.) Though a grateful temper, and an endeavour to shew civilities to a benefactor, are to be commended; yet the ambition of entertaining the great, merely as such, for the empty pleasure of being thought considerable, or the vain eclat of having such grand acquaintance, is to be condemned in one of a private fortune, and is an instance of extravagance and folly. The marginal reading therefore, *Lest thou be brought down by thy simplicity,* or imprudence, ἐν ἀφροσύνῃ σου, is very proper; which the Vulgate also follows. We have in these, and

some of the following verses, a lively image and representation of the behaviour of the rich and powerful towards such as are beneath them, and depend upon them. One sees the absoluteness of their will, haughtiness of their temper, the oppression and injustice, false caresses, artificial disguises, and deceitful promises, with which they impose upon their credulity and simplicity, expecting an assiduous and often expensive attendance from them, till at length they have reduced them to a state of indigence; and then they abandon them in their distress, and make them the subject of their contempt and raillery. Those, therefore, says a pious writer, who truly love God, pay not their homage to such golden idols; as faith assures them, that in their state of humility they are greater than the lords of the world, and that they degenerate from the nobleness of their spirit, if their ambition carries them to aspire after any thing but heaven.

Ver. 9. *If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee.*] The advice is not to refuse such an invitation, which would be looked upon as rudeness and ill-breeding, but to accept it modestly, to behave decently, to go but rarely, and to withdraw discreetly. Probably this writer alludes to Prov. xxv. 17. *Withdraw thy foot from thy neighbour's house, lest he be weary of thee, and so hate thee.* Where the Interlinear version has, *Rarum fac pedem;* and so the Hebrew and Greek. If such a conduct is advisable with respect to private persons, our neighbours, much more are reservedness and caution to be observed as to frequency of visits, and a proper distance and carriage towards the great, our superiors. Experience confirms this advice of the wise man, to retire from rather than run after persons of figure and distinction, because they usually despise such as press upon them too much; they grow tired of them, and though their politeness keeps them from saying so, they esteem such as officious impertinents. We should therefore approach them, says an ancient writer, as we do the fire, not too near for fear of being scorched, nor at too great a distance, so as to receive no benefit from it. As we should not be too forward and bold in intruding, so neither should we be so negligent of our own interest, as to forego an acquaintance, which may some time or other be beneficial to us: neither offend by our constant presence, and over fondness to be remembered by them, nor yet by so long an absence, as to occasion our being forgotten and overlooked by them. We should be dutiful and respectful to them, but not servile or abject; neither too much admire nor too much fear the persons of the great, so as to betray the cause of virtue by any faulty compliance. This has been the case of many eminent persons in the church, and even some of the great lights of it, as appears from ecclesiastical history, who, having more of the innocence of the lamb, than the courage of the lion, have not been sufficiently upon their guard in treating with persons of great authority and power; but, through promises and caresses, or fear of disgrace and punishment, have abandoned the defence of the truth, and been surprised or rather forced into resolutions, which they have repented afterward.

Ver. 11. *Affect not to be made equal unto him in talk.*] All the printed copies read here, μὴ ἔπεχε εἰσηγορεῖσθαι. The true reading undoubtedly is, μὴ ἔπεχε ἰσηγορεῖσθαι. (See Grabe's Proleg. tom. iii. cap. 2.) The reason for such a reservedness of speech before great persons, follows in the next verse, *Cruelly he will lay up thy words.* The copy which our translators follow, I presume, had ἀνελεημόνως συντηρήσει λόγους σου, but the rest have, ἀνελεήμων ὁ μὴ συντηρῶν λόγους, which, if it has any sense, means, that he that guards not his tongue, and watches not over his words in such company, wants pity for himself, and is unmindful of his own interest. And thus Calmet expounds it, *Celui qui ne garde pas sa langue, ou qui ne veille pas sur son discours, manque de pitié pour soi même.* But the sense given in our version seems preferable, which is confirmed by the Vulgate, *Immitis animus illius conservabit verba tua; i. e.* If a prince or person of great power takes occasion, from your words, of jealousy, mistrust, or offence against you, though he says nothing for a time, he will afterward shew you that he treasured up what was spoken, and give you a proof of his resentment. He will use you here ill, and perhaps imprison you; but whatever treatment you meet with of this sort, ascribe it to your own imprudence, in being too open and unguarded. Thus Tiberius used to do, "Verba, vultus in crimen detorquens, recondebat," as Tacitus observes of him. And Sejanus's temper, as described by that writer, was the same; "Odia in longum jaciebat, quæ reconderet, auctaque promeret."

Ver. 13. *Observe and take good heed, for thou walkest in peril of thy overthrowing; when thou hearest these things, awake in thy sleep.*] The first sentence, as it is in our version, contains a necessary piece of advice and caution as to our general conduct, but the Vulgate confines it to hearing in particular, *Attende diligenter auditui tuo.* And indeed some Greek copies have, συντήρησον καὶ πρόσχες σφόδρα τοῦ ἀκούειν; *i. e.* Listen to a great man when he is talking, with much attention and respect, and at the same time with such circumspection, as not to seem inquisitive, or prying into his affairs; be as watchful and cunning in not being any ways surprised, as one that feigneth him asleep, and is awake all the time. And thus Bossuet, *Vigilem te volo, sed instar somnolenti.* As inattention betrays neglect and contempt, so too much attention in you, and too great a curiosity, may raise jealousy and suspicions in him against you. In the court of princes, and levees of great men, the grand secret of behaviour is, says Calmet, to have ears and hear not, eyes and see not, and a tongue and speak not. To hear every thing, and divulge nothing; to observe all that passes, and in appearance to be quite absent; to make just reflections on men and things, and seemingly to mind nothing, and be wholly incurious as to every body, and their concerns. Such a conduct, if it raises not to a man friends, will be sure to create him no enemies. This masterly stroke in politics, and many others which might be mentioned, shew this writer's nice discernment, his knowledge of courts and public life, and the justness of his observations made on both; and contains a higher sense, and more agreeable to the context, than the common interpretation of attending to, and meditating upon, what is delivered and spoken.

Ver. 17. *What fellowship hath the wolf with the lamb? so the sinner with the godly.*] The wise man having taken notice of the inconvenience and often danger of the poor keeping company with the rich, the weak with the powerful, the slavery of courts, and the proper carriage to be

observed towards great men, he farther confirms his first thesis, that all persons ought to cultivate fellowship with those of the same rank and condition, by instancing in the godly and the sinner, who can much less than the other maintain friendship, and keep up an intimacy together, because their way of life, sentiments, inclinations, morals, and conduct, are disagreeable to each other, as dissonant as those of the wolf and the lamb: the one innocent, gentle, and amiable; the other, mischievous, outrageous, and devouring. For as a mutual resemblance of manners, likeness of views, interests, and designs, and as it were a sympathy of souls, are no less approved means of uniting persons, than equality of state and condition; so, where these are wanting, or disagree, an intimacy cannot long subsist, and extremes may as well be supposed to meet, or contraries coalesce, as a harmony subsist between the godly and the sinner, whose pursuits are so widely different. Thus Cicero, "Ob nullam aliam causam boni improbis, improbi bonis amici esse non possunt, nisi quod tanta est inter eos, quanta maxima esse potest, morum studiorumque distantia." (De Amicit.) The comparison of the wolf and the lamb, whose union is inconsistent in nature, is often made use of by Horace, and other writers, to shew the impossibility of a friendship improperly contracted. And when Isaiah, prophetically to shew the blessed effects of the gospel, and the great change it should produce in men's sentiments, uses the comparison of the wolf and the lamb dwelling and feeding together; he introduces that allusion to intimate, that the true religion should reconcile, and make one, those whom the vices of heathenism had so variously distracted and divided; that persons, the most separated in interest, inclination, religion, and climate, should then happily unite, and compose one church. (Isa. xi. 6.) In Scripture, the disagreement of God and Belial, and their respective votaries, is well represented by the metaphor of light and darkness, which are quite incompatible, and mutually destroy each other.

Ver. 18. *What agreement is there between the hyena and the dog?*] As to the fact of the natural antipathy between these two animals, it is confirmed by various testimonies. There is a remarkable one in Oppian; after having mentioned that the skin of the hyena will fright away all dogs, he adds, that if a man makes shoes of the skin, the dogs will not follow after nor bark at him:

Καί σε κύνες κεινοῖσιν ἐμβεβαῶτα πεδίλοις
Ἀντίον οὐχ ὑλάουσι. (De Venat. lib. iii.)

Pliny mentions the like of the tongue, "Eos qui hyænæ linguam in calceamento sub pede habeant, non latrari a canibus." (Lib. xxviii. 8. Nat. Hist.) Ælian likewise confirms the account of this irreconcilable hatred between them; he says, that the hyena is a voracious animal, that imitates the voice and vomiting of a man, and by that artifice entices the dogs out, whom it instantly devours. (Hist. Animal. lib. vii.) And with this account agree Arist. Hist. lib. viii. cap. 5. Plin. lib. viii. cap. 30. Chrysost. in S. Marc. Hom. 13. This father adds another remarkable particular, that dogs are struck instantly dumb, and cannot open, when they approach the very shadow of the hyena: others say, that it stupifies and makes them giddy, and that the flesh of it eaten is good against the bite of a mad dog. Bochart enumerates many such whims, and calls them, "Magorum atque Arabum nugas." (Hieroz. lib. ii. cap. 56.) The Arabic version of this place changes the hyena into another animal, *Quorsum versetur canis cum lacerto*, which he shews to be a mistake. The Vulgate, too, wholly omits the hyena, nor does it substitute any other animal to form the comparison, *Quæ communicatio sancto homini ad canem?* This mistake, he thinks, arose from the transcriber not understanding what the hyena meant, and therefore changed it for *homini*, and afterward added *sancto*, to preserve the opposition between holy and impure persons, called dogs, Rev. xxii. 15. in loc. sup. citat. The Greek copies all agree in ὑαίνη, and countenance the literal, rather than a metaphorical sense; which probably was a marginal gloss, and crept into the text. However this be, the author introduces this simile to intimate, that the rich are often great oppressors, that they swallow up the needy, and *make the poor of the land to fail.* (Amos viii. 4.) That what a lion is in the forest, as it follows in the next verse, such is an over-wealthy, powerful person, with respect to the helpless and poor.

Ver. 22. *When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken, and yet men justify him. The poor man slipped, and yet they rebuked him too; he spake wisely, and could have no place.* Ver. 23. *When a rich man speaketh, every man holdeth his tongue, and look what he saith, they extol it to the clouds; but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him.*] If riches are wanting, the best qualifications are taken no notice of; you are on that account esteemed as a person of no consequence or worth, and instead of being befriended in a low condition, you will meet with affronts and injuries sooner. According to that of Horace,

"Est animus tibi, sunt mores, et lingua, fidesque;
Si quadringentis sex septem millia desint,
Plebs eris." (Epist. lib. i.)

But the rich man is caressed and courted; he has instantly all endowments and qualifications, all good qualities both of body and mind. Thus the same poet:

"Omnis enim res
Divitiis paret; quas qui construxerit, ille
Clarus erit, fortis, justus, sapiens etiam, et rex,
Et quicquid volet." (Sat. lib. ii.)

Thucydides well observes, δεινὰ εὐπραξίαι συγκρύψαι καὶ συσκιάσαι τὰ ἑκάστων ἁμαρτήματα, that prosperity is of great advantage to hide men's failings and defects, which Sallust has imitated with great conciseness and strength, "Res secundæ mire vitiis sunt obtentui." And Theognis as beautifully expresses the disadvantage of poverty, to disparage all that a necessitous man can offer, or speak, when he says, that it makes a man tongue-tied, γλῶσσα δέ οἱ δέδεται. But none of the sayings of the ancients exceed the beauty of our author's sentiments on the occasion, particularly in ver. 21—23. where the antithesis is elegant, and well preserved. I shall only observe, that our version has not fully expressed οὐκ ἐδόθη αὐτῷ τόπος, which means more than that he could have no place; *viz.* that he was not commended or honoured for his wise reflections: and so τόπον διδόναι is to be understood in many places of this writer: (see xvi. 3. 14. xxxviii. 12.) whereas if the rich man talks loosely or

profanely, speaks ἀπόῤῥητα, things not fit to be named or repeated, the sparkling of his wit is admired, as if wit was consistent with indecency, or what is shocking can be pleasing.

Ver. 24. *Riches are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly.*] Ὧι μὴ πρόσεστιν ἁμαρτία, in which there is no sin by the means of acquiring them, or when they are honestly got; which is a better sense, than that of our version. The author in the observations he has made above on the different states, does not condemn riches as such, nor universally justify or approve a state of poverty. For there are rich men who do honour to their great fortunes by the good use which they make of them, and there are poor men who disgrace even their low estate, by their pitch of wickedness. To the one, riches are good when gotten lawfully, enjoyed moderately, and dispensed liberally; and when they are free from the sins of avarice, pride, luxury, and forgetfulness of God, which too commonly attend them, they are blessings. To the other, poverty is an evil when it is accompanied with impatience, murmuring, coveting other men's goods, or actually seizing upon them, which persons of a very indigent condition are often guilty of. It appears, therefore, that riches are not positively good in themselves, but it is the good or ill use of them only that denominates their worth and value: by the one they become the means of blessedness, and by the other they are made the occasion of falling. St. Bernard has wisely determined this point, "Aurum et argentum, et cætera hujusmodi, quantum ad animi bonum spectat, nec bona sunt, nec mala: usus horum bonus, abusio mala, sollicitudo pejor, quæstus turpior." (Lib. iv. de Considerat.) And so St. Chrysostom, commenting on this passage, οὐκ ἁπλῶς ἀπὸ κτημάτων, κ. τ. λ. *Non simpliciter a divitiis nascuntur mala, sed ideo quia qui illas receperunt, eis nesciunt recte uti. Quia et Abraham dives erat et Job, et non solum nihil damni eis accidit a divitiis, sed et clariores fuere: quia non in usum suum tantum has possidebant, sed ut eis juvarent etiam alios, quorum succurrerent inopiæ.* (Hom. 66. in cap. 48. Gen.)

Ver. 26. *A cheerful countenance is a token of a heart that is in prosperity, and the finding out of parables is a wearisome labour of the mind.*] *i. e.* The studious and contemplative man employed in deep researches, or in writing and expounding dark and obscure parables, has not that gay brisk countenance, as one that is at ease, and whose mind is perfectly without care. Study and intense application are apt to abate a man's vivacity, to flatten the spirits, and give a serious and grave turn to the countenance. For whereas joy discovers itself by sparkling eyes, an elevated brow, a free air, and an open aspect; intense contemplation, on the contrary, is denoted by fixed eyes, a contracted brow, a composed air, a settled or stern countenance, deliberate speech, or profound silence. These are tokens of a mind deeply engaged in intricate speculations, in painful and recondite disquisitions: and so laborious and fatiguing is close application both to body and mind, that Solomon very justly pronounced, *much study to be a weariness of the flesh;* (Eccles. xii. 12.) and that great experience of wisdom and knowledge was, as well as other pursuits, a vexation of spirit.

CHAP. XIV.

Ver. 1. *BLESSED is he that hath not slipped with his mouth, and is not pricked with the multitude of sins.*] Our translators follow the Complut. edition, which reads, ἐν πλήθει ἁμαρτιῶν, but the more general reading is, ἐν λύπῃ ἁμαρτίας, *in tristitia delicti;* as the Vulgate has it. And so the marginal reading is, which does not mean, as some have interpreted, that a man is happy who is not affected with sorrow and remorse for his sins, for he that is so affected, and has a true inward compunction on that account, has the best title to, and prospect of, blessedness; but the sense of the whole verse is, that the man is happy, and highly to be commended, who, when poverty or any outward calamity lies heavy upon him, betrays no impatience, nor charges God foolishly by any murmur against him or the dispensations of his providence, nor, by a criminal dejection and sinful despondency, utters any thing reflecting upon his honour or justice.

Ver. 2. *Blessed is he whose conscience hath not condemned him.*] Μακάριος οὗ οὐ κατέγνω ἡ ψυχὴ αὐτοῦ. This is a Hebraism. Glassius produces many instances in the New Testament and other writings of this construction. Grotius contends, that the true reading is, μακάριος οὗ οὐ ἀπέγνω ἡ ψυχὴ αὐτοῦ, *Blessed is he who does not despond or despair under tribulation;* which is confirmed by the next sentence, *Who is not fallen from his hope in the Lord.* And this seems to be the sense of the Vulgate, *Felix qui non habuit animi sui tristitiam.* And thus Calmet, *Heureux celui dont l'ame n'est point tombée dans le decouragement.* Or the sense may be, That a good conscience is the ground of a religious assurance, like that of the apostle, *Beloved, if our heart condemn us not, then have we confidence towards God.*

Ver. 3. *Riches are not comely for a niggard, and what should an envious man do with money?*] *i. e.* Riches do not become the sordid person, are of little service to ἀνδρὶ μικρολόγῳ, *viro cupido et tenaci,* in the Vulgate, which is hardly expressive enough; for it means one who is sparing of using them even upon necessary occasions. Theophrastus well defines μικρολογία to be, φειδωλία τοῦ διαφόρου ὑπὲρ τὸν καιρόν. Βάσκανος, though it is often used in the sense of *envious,* as our translators and the Vulgate render, yet here means *covetous:* and so it is often used in this book. (See ver. 6. 8. of this chapter, &c. xviii. 18. xxxvii. 11.) And so Grotius and Bossuet take it. The covetous man is so far justly styled envious, as he grudges the use and enjoyment of his wealth both to himself and others. This vice of covetousness so blinds the minds and hearts of those that are possessed with it, that they do not see its folly and deformity; they are apt to give the name of prudence, frugality, economy, or of some other virtue to a detestable sordid passion, which makes them enemies to God, to mankind, and even themselves.

Ver. 4. *He that gathereth by defrauding his own soul, gathereth for others that shall spend his goods riotously.*] The Vulgate rendering, *qui acervat ex animo suo,* probably is a mistake; it would have been better expressed by *anima sua.* The Greek ὁ συνάγων ἀπὸ τῆς ψυχῆς αὐτοῦ, literally rendered, is, *He that gathereth from his life, i. e.* by his pinching manner of living, by depriving himself of even necessaries to enrich himself the more, lays up only for an

extravagant heir, who will spend profusely in riot and luxury what he had been amassing with so much care and solicitude. And thus the Syriac, *Qui sibimet detrahit, colligit aliis.* And the Arabic is to the same effect. Our author has the same observation, xi. 18. *There is that waxeth rich by his wariness and pinching, and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die.* (See note on that place.) Solomon has many fine thoughts upon the occasion: (see Eccles. ii. 18. iv. 7, 8. vi. 2.) and the poets have with great sharpness exposed this vice in their satires. Juvenal particularly takes notice of the vanity of starving a man's self to raise a family, and calls such a mean and sordid way of living, in order to die rich, folly and madness.

"Sed quò divitias hæc per tormenta coactas?
Cum furor haud dubius, cùm sit manifesta phrenesis,
Ut locuples moriaris, egenti vivere fato." (Sat. xiv.)

But nothing can be more just than our author's reflections upon this vice, and the reasons which he gives against it, which he pursues to the end of the nineteenth verse.

Ver. 7. *If he doth good, he doth it unwillingly; and at last he will declare his wickedness.*] Κἂν εὐποιῇ, ἐν λήθῃ ποιεῖ. If he does any good, he does it ignorantly, he forgets himself, or does it by chance and accident. And thus the Syriac: *Quod si casu benefecerit, imprudens, ac per errorem facit,* with which the Arabic agrees. The copy which our translators follow reads, καὶ ἐὰν εὐποιήσῃ, οὐκ ἑκὼν ποιεῖ. The Vulgate, it is observable, retains both; *Si bene fecerit, ignoranter et non volens facit.* Nor is Drusius's conjecture to be despised, who would read, ἐν λύπῃ, καὶ οὐκ ἑκὼν ποιεῖ, *dolens, et invitus facit.* The sense of the latter clause is, that if such a wretch stumbles upon a good action, yet the manner of his doing it in such a grudging way, as if it was extorted from him, quite spoils the grace of it, and takes off from its merit. It is, in the language of Isocrates, τὰς χάριτας ἀχαρίστως χαρίζεσθαι. Some tincture of sordidness will discover itself, and adhere to all he does. And if a good action by accident drops from him, the miser soon again stands confessed. Grotius by ἐπ' ἐσχάτων understands the end of his life; that he will maintain this niggardly temper to the last, and manifest it in some instances at his death, particularly in the ordering of his funeral, and preventing the expenses of it. Phædrus well exposes such a stingy carefulness:

"Tibi dico, avare, gaudium hæredis tui,
. . . . . .
Qui circumcidis omnem impensam funeris,
Libitina ne quid de tuo faciat lucri."

Ver. 8. *The envious man hath a wicked eye, he turneth away his face, and despiseth men.*] Ὑπεροράων ψυχὰς; *i. e.* He overlooks the wants and misery of other men. The Vulgate has, *Despiciens animam suam; i. e.* the covetous man overlooks himself, disregards his own soul or life, and will not allow himself necessary food to keep himself in health, nor proper and convenient help and remedies in his sickness. By a wicked, evil, and envious eye, both in this and the sacred writings, is meant, the covetous man, and by a good eye, the liberal person. Thus, Prov. xxiii. 6. *Eat not the bread of him that hath an evil eye; i. e.* of one that is grudging and covetous. See also xxviii. 22. Tob. iv. 16. Ecclus. xxxi. 13. xxxv. 10. Matt. vi. 22. Mark vii. 22. where ἀγαθὸς ὀφθαλμὸς, *the good* or *liberal eye,* is opposed to πονηρὸς ὀφθαλμὸς, *the evil* or *covetous eye.* The reason of applying this epithet more particularly to the eye, seems to be, because the eye is that part of the body which takes most satisfaction in wealth, in beholding, contemplating, and turning it over. (Eccles. v. 11.) Hence covetousness is called *the lust of the eye,* 1 John ii. 16. though, more properly speaking, this should be referred to the inward mind or judgment, as envy, covetousness, evil concupiscence, and the like vices, are said in Scripture to proceed from the heart.

Ver. 9. *A covetous man's eye is not satisfied with his portion, and the iniquity of the wicked drieth up his soul.*] Like an insatiable guest, he thinks he never has enough, and is not pleased with part, οὐκ ἐμπίπλαται μερίδι; the ordinary portion which the master of the feast gives to each of his guests does not content him; he grasps at, and devours in his imagination and wishes, what is helped to others; and his iniquity, *i. e.* his envy at what others have, gnaws and consumes his soul. He is just in no other instance but in punishing himself as he deserves; he is ingenious in contriving ways to torment himself, and by denying himself the comforts, and even necessaries of life, condemns himself as unworthy to live. The author alludes, says Calmet, to the ancient custom of dividing the victuals among the guests by equal portions, in which sense the miser is not pleased to be put upon the level with others. Or it may mean, that be his portion of good things in this life what it will, he still wishes for and covets more; and this is the recompence of his wickedness, that his unsatisfied desires make him continually uneasy.

Ver. 10. *A wicked eye envieth his bread, and he is a niggard at his table.*] Φθονερὸς ἐπ' ἄρτῳ, grudges himself or others their bread, and pines himself and them by his coarse food and sordid entertainment. The Vulgate renders, *Oculus malus indigens, et in tristitia erit super mensam,* following a copy probably which had, ἐν λύπῃ. And indeed this circumstance is a true test likewise of the covetous man, who is generally observed to be dull, dejected, and out of humour at his own table; he is uneasy at the expense, has not the heart to help his guests plentifully, or to make them welcome, but wishes them to be gone, or forces them by his cold reception to depart the sooner. Whereas the person of an open and generous temper invites you by his very looks, thinks he can never entertain his guests enough, and is always happiest when he has his friends about him. St. Chrysostom, enumerating the several particulars set down by this writer, which make up the covetous man, adds, Certainly this picture cannot suit any thing in the shape of human nature, it can be neither man nor beast, but a picture made up of both, the stupidity of the one with the greatest degeneracy of the other.

Ver. 11. *According to thy ability do good to thyself, and give the Lord his due offering.*] *i. e.* Do not through covetousness defraud thyself of necessaries and conveniences, by forbearing to make use of those good things which God has given thee richly to enjoy, nor rob God of his offerings; but give him not only in proportion to thy substance, and what is strictly due, but freely, and of the best likewise, such choice offerings as are worthy of his majesty, *Deo dignas oblationes,* as St. Cyprian here renders, with

the Vulgate. For the offering of the blind, or lame, or sick, for sacrifice, is, according to the prophet, *making the table of the Lord contemptible.* (Mal. i. 7, 8.) This also may be extended to tithes and offerings, that a man should not grudge to pay them to the Levite, God's minister, according to his appointment, nor diminish from the quantity, or injure him in the quality of them, nor alter the time or manner of paying them. The author having fully described the vice of avarice, and the folly, malignity, and injustice of it, proceeds next to propose some remedies against it—as, to use the good things of life in the manner they were designed, to be hospitable to our friends and neighbours; to be charitable to the poor and distressed; to stop the immoderate cravings of avarice, by reflecting on the certainty and often suddenness of death, which will take away all at once a man has been so long amassing; (ver. 12.) to give liberally, therefore, before it seizes us, to be willing and have the merit of parting with some of our beloved wealth, before it of course leaves us, and we can hold it no longer, to lay up thereby a good foundation for ourselves against the time to come, and so far prevent the extravagance of a spendthrift heir, who perhaps will neither thank us for what we leave him, nor take care to keep it, and may expose and droll on our memory for having been so tenacious and saving for him.

Ver. 16. *Give, and take, and sanctify thy soul; for there is no seeking of dainties in the grave.*] Deprive not thyself of the innocent mirth and pleasure which the law permits on good days, for so the Hebrews styled their festivals, and rejoice with and entertain your family and friends on such public occasions. Nor at other times deny yourself the enjoyment of such good things as God has blessed you with, and given for your present use and comfort; but use them in the manner which God approves, free from intemperance and luxury, free from covetousness, and a criminal attachment to them. This seems to be the sense of *ἁγίασον τὴν ψυχήν σου*, which is the reading in many Greek copies, and of *δικαίωσον τὴν ψυχὴν*, which obtains in others. The Vatican edition has *ἀπάτησον τὴν ψυχήν σου*; *i. e.* live an agreeable life, deceive your cares, and let innocent pleasures and amusements divert any thing that may lie heavy upon your spirits. But possibly the true reading may be *ἀγάπησον τὴν ψυψὴν, hilariter excipe animam;* which seems confirmed by the context, particularly from the reflection that all dainties, in the Greek *τρυφὴ*, cease in the grave. The advice here given of living freely, and at large, on account of the shortness of life, is not, says Calmet, to be extended to all persons indifferently, but should be considered as directed by this writer, either to misers in particular, as a motive to engage them to enjoy their wealth and plenty whilst they have them, or to heathens in general, whose views going no farther than this life might properly enough be admonished, from the uncertainty of it, to make the most of it. Many of the poets give the like advice, and for the same reason. Thus Phocylides:

Πλούτου μὴ φείδου· μέμνησ' ὅτι θνητὸς ὑπάρχεις.
Οὐκ ἔν' ἐς ᾅδην ὄλβον ἔχειν καὶ χρήματ' ἄγεσθαι.
Οὐ πολὺν ἄνθρωποι ζῶμεν χρόνον, ἀλλ' ἐπίκαιρον·
Σῶμα γὰρ ἐκ γαίης ἔχομεν, καὶ πάντες ἐς αὐτὴν
Λυόμενοι κόνις ἐσμέν.

Ver. 17. *For the covenant from the beginning is, Thou shalt die the death.*] *Θανάτῳ ἀποθανῇ.* This refers to Gen. ii. 17. where the rendering of the Hebrew is, *Dying thou shalt die;* which, though spoken to Adam personally, yet included his whole posterity. The original covenant or law of mortality was, that all flesh should, by the transgression, see corruption. *Πᾶσα σὰρξ θανάτῳ ἀποθανῇ.* The Vulgate joins this to the end of the twelfth verse, where Calmet thinks it would come in better. The comparison of leaves, by which the succession and mortality of mankind are expressed in the following verse, is very ancient and natural. The writer of this book, living after many of the celebrated sages of Greece, has occasionally borrowed from them some of their sentiments, of which this among others is an instance. There is exactly the same thought in Homer,

Οἵη περ φύλλων γενεὴ, τοιήδε καὶ ἀνδρῶν.
Φύλλα τὰ μέν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
Τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
Ὣς ἀνδρῶν γενεὴ, ἣ μὲν φύει, ἣ δ' ἀπολήγει. (Il. vi.)

There is also a parallel passage in Iliad. xxi. which Mr. Pope compares with that before us, and in his excellent translation runs thus,—

"For what is man? calamitous by birth,
They owe their life and nourishment to earth;
Like yearly leaves, that now, with beauty crown'd,
Smile on the sun; now, wither on the ground."

The same comparison is likewise to be found in a fragment of Musæus, preserved by Clem. Alex. Strom. lib. vi. The ancients have contended who should describe the shortness of human life in terms most expressive of its vanity. As some of them with this writer compare it to the falling of a leaf, the smallest and weakest piece of a short-lived unsteady plant, so others resemble it, no less aptly, to a dream, a shadow, and smoke. St. James, who spake by a more excellent spirit, calls our life a vapour, and, which is yet lighter, a fantastic one, *ἀτμὶς φαινομένη*, a mere apparition, and nothing real, and yet the expression by what follows is made still more diminutive; for this mere appearance is but for a little while, *πρὸς ὀλίγον*, and then the phantom instantly disappears, (iv. 14.) St. Austin expresses very strongly the frailty of the human state, when he calls man, "Terræ filius, nihili nepos;" *the son of earth, and grandchild of nothing.* I shall only observe farther, that as the best heathen writers agree in comparing life and its sensible decay to the fading of a leaf or flower, so the sacred ones express an immortal state under the image of the never-failing tree of life.

Ver. 20. *Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding.*] Grotius says, that *καλὰ καὶ ἅγια*, are an addition to the text, and makes the sense barely to be,—Blessed is the man that meditates on wisdom, and can reason well with his understanding; which, though it be an accomplishment much admired, yet the sense which our version furnishes seems preferable; *i. e.* Blessed is he whose wisdom carries him to the study of holy things, and whose chief delight is to be employed upon good and religious subjects, who aspires after heavenly truths, and prefers the consideration and study of these to dry speculations, and science falsely so called; which, though they may amuse

and entertain for a time, yet edify not, nor promote the main end of man; for however extensive a man's knowledge may be in human learning, or whatever progress he may make in philosophical researches, yet the good man will at last be found the truly wise man, which seems confirmed by the next verse, *He that considereth his ways in his heart, shall also have understanding in her secrets;* which is the reading of one copy, and preferred by Grotius and Calmet; and the sense is the same with that in the gospel, *If any man will do his will, he shall know of the doctrine;* his obedience shall be his teacher, and as he improves in grace, he shall increase in wisdom.

Ver. 23. *He that prieth in at her windows, shall also hearken at her doors.*] We have here, and in the context, an assemblage of images to encourage the pursuit after wisdom. In the preceding verse, all the vigilance of the hunter and the sagacity and attention of the spy are recommended for that purpose. There is the same metaphor in Plato, where Socrates, describing the inquisitive philosopher, calls him θηρευτὴν, or *the hunter*. The author adds farther here, You must pursue her with all the eagerness of a passionate lover (which comparison is continued to the end of the chapter), who hangs about the house of his beloved fair, "Nec vultum dulci detinet a domo," *watching and observing every thing that passes.* I think this verse not accurately translated; I would either render, after the manner of the former verse, *Go after her, like an assiduous lover, that prieth in at the windows, and hearkens at the doors of his mistress;* or rather, to go a little farther back still, *Blessed is the man that is so desirous of, and inquisitive after wisdom, as to pry in at her windows, and listen at her doors.* Solomon makes use of the same comparison; for thus wisdom speaks of herself, *Blessed is the man that heareth me, and watcheth daily at my gates, waiting at the posts of my doors.* (Prov. viii. 34.)

Ver. 24. *He that doth lodge near her house, shall also fasten a pin in her walls.* Ver. 25. *He shall pitch his tent nigh unto her, and shall lodge in a lodging where good things are.*] The translation should rather be as before, *Blessed is the man who lodgeth near her house, and is desirous to join his habitation to hers, who will pitch his tent nigh unto her, and partake of the advantages of so commodious a situation.* By *fastening a pin in her walls* is meant, that such a one who seeks her intimacy and acquaintance shall have a constant and sure abode with her, his dwelling shall be as secure, and his tent as unmoveable, as if by pins or nails fastened to the ground. We have the like expression, Ezra ix. 8. where, speaking of God's giving them a little reviving in their bondage, and an opportunity of setting up and repairing the house of God, he expresses this advantage and security, by God's giving them a nail in his holy place; which the margin expounds to the same sense. (See also, Isa. xxii. 23.) The sense of the whole is,—Blessed or happy is the man, that is not content to follow after wisdom for a little time only, or to see and speak to her *en passant*, and as it were by accident; but is desirous of a long continuance with her, to be known to and converse often with her, for he that is ambitious to fix his abode and dwelling near her, will find there a lodging stocked with all conveniences and goods: for so advantageous is her neighbourhood, that a little hut near to the seat of wisdom is preferable to the most stately palaces, and the superb magnificence of kings. This was holy David's opinion, who says, *I had rather be a door-keeper,* even the meanest servant, *in the house of God, than to dwell in the most stately pavilions of ungodliness.* (Psal. lxxxiv. 11.) And speaking of the wise man, or one that feareth the Lord, he expresses himself like this writer, Τίς ἐστιν ὁ φοβούμενος τὸν Κύριον; ἡ ψυχὴ αὐτοῦ ἐν ἀγαθοῖς αὐλισθήσεται, (Psal. xxv. 13. see also Ezek. xxxiv. 14. John x. 9.)

Ver. 26. *He shall set his children under her shelter, and shall lodge under her branches.* Ver. 27. *By her he shall be covered from heat, and in her glory shall he dwell.*] *i. e.* Happy is the man who will commit his children to her care, and bring them up under her nurture and admonition; who will, with his young, lodge or repose himself under the hospitable security of her branches: for wisdom will protect him under her shade against all inconveniences, like the cloudy pillar which attended upon and sheltered the Israelites in the wilderness, she will enlighten him with her glory, which shall be reflected upon him, and by the brightness of its presence shall he be known and distinguished. By δόξα, the term here used, the LXX. express the Schechinah, or the radiant presence of God in the sanctuary. The representing wisdom under the image of a spreading tree, is common in this and the other sapiential books: but the prophet's description of the visionary tree, whose *height reached unto the heaven, and the sight thereof to all the earth, whose leaves were fair, and on it meat enough for all,* Dan. iv. 20, 21. is truly applicable unto wisdom, and her fruits.

CHAP. XV.

Ver. 2. *AND as a mother shall she meet him, and receive him as a wife married of a virgin.*] Ὡς γυνὴ παρθενίας. The version of this place is very inaccurate and indeterminate, which means neither more nor less than a virgin, whether γυνὴ be interpreted *mulier* (as in the Latin version of the Greek in the Polyglot), or a *betrothed virgin.* If γυνὴ be taken for a wife, as the Syriac version has it, and as it is used, 2 Cor. xi. 2. γυνὴ παρθενίας probably is the same with γυνὴ παρθένος. (See Deut. xxii. 23.) Instances of this construction, which is called apposition, may be seen in Glass. Philol. Sac. p. 386. But *in regimine,* the genitive is also used as here. (See Gen. xv. 18. Ezek. iii. 15. Amos v. 2. Matt. xii. 39. xxiv. 30. Acts viii. 5. Rom. iv. 11.) I make no doubt but the original had אשה בתולים *a woman,* or *a wife of virginities,* according to the Hebrew phraseology, like *a wife of whoredoms,* Hos. i. 2. which yet is the very same with *mulier meretrix,* Lev. xxi. 1. *a wife that is a whore* (for so it is there rendered); and then the sense of the present passage is clear enough: As a mother shall she meet him, and receive him, as a bride, or an espoused virgin, in the possession of whom he will rejoice and be made happy. There is indeed another good sense suggested in the Arabic and Syriac versions. One has it, *more puellæ;* the other, *uxor adolescentiæ, a young wife,* or *the wife of his youth.* And if the original Hebrew included a woman of youths, a young woman, or wife, or the wife of his youth, as עלמות it is certain signifies all these, then those versions (supposing them taken from the original) may be justified, as well as γυνὴ παρθενίας: but the first sense is to be preferred as being the best, and most natural. Messieurs of

Port-Royal observe, that this writer makes use of the image of a mother and a spouse, to denote that wisdom loves her children with the most tender affection, and that it is she that produces the fruits of justice, holiness, and understanding in them, and is the parent of all good things to them. She is represented here as going out to meet them with a sort of rapturous joy; to denote, that we do not come to God till he first comes to us, and that it is his goodness that conducts us to himself, and puts us in possession of happiness.

Ver. 3. *With the bread of understanding shall she feed him, and give him the water of wisdom to drink.*] See xxiv. 21. As Divine grace is often represented under the emblem of springs and streams of water; so wisdom or Divine knowledge, the food and support of the soul, is expressed by the metaphor of meat and drink, which sustains the body. Expressions very familiar to the eastern nations, and frequent in the Jewish writings. Under this image the wise man here advises to make use of those means of instruction which wisdom offers, from the certain advantages she has to bestow. Solomon uses the like, Prov. ix. 5. where wisdom calls out to every simple soul that wants understanding, *Come, eat of the bread, and drink of the wine which I have mingled.* And that we may know what is meant by this metaphor, it follows, *Forsake the foolish, and live, and go in the way of understanding.* There is the same comparison, Isa. lv. 1. and when God in his anger threatens to deprive his people of the comfort and benefit of hearing his word, the prophet calls the withdrawing this blessedness a famine, Amos viii. 11. pursuing the same metaphor taken from the ordinary refreshment of meat and drink; because, when we want the support of God's word, we want that bread which nourishes the soul unto everlasting life, and without which it dies with spiritual hunger. The gospel too uses the same comparison, and advises us to hunger and thirst after righteousness. The rabbins observe, that wherever mention is made in the book of Proverbs of eating and drinking, there is meant principally wisdom, and the keeping of the law.

Ver. 5. *She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth.*] Thus the Psalmist describes his happy success and advancement through wisdom, or the study and observance of God's laws, *Thou through thy commandments hast made me wiser than mine enemies, for they are ever with me: I have more understanding than my teachers; for thy testimonies are my study: I am wiser than the aged, because I keep thy commandments.* (Psal. cxix. 98, 99.) Ἐκκλησία may either signify the *church* or the *senate;* in both which, a man of superior parts and consummate wisdom (for to human learning it may also be applied) is attended to with great respect, and even admiration and applause. Unto him men give ear, as Job speaks upon another occasion, *and wait as for the rain, when his speech drops from him: they open their mouth wide to receive his instruction, and keep silence at his counsel. Before him the aged arise and stand up, and nobles hold their peace; princes also refrain talking, and lay their hands on their mouth.* (Chap. xxix.)

Ver. 8. *For she is far from pride; and men that are liars cannot remember her.*] This writer often inculcates that wisdom will not continue in a wicked, proud, and lying spirit, which frequently meet together in the same person, and as such are mentioned together in Scripture. Thus, Prov. viii. 12, 13. wisdom says, *I wisdom dwell with prudence, and find out knowledge of witty inventions: pride and arrogancy, and the evil way and the froward mouth do I hate;* as if true wisdom and sin were incompatible. Wisdom requires innocence of manners, humbleness of mind, and uprightness of intention. The writer of the book of Wisdom well observes, that the Holy Spirit will have no fellowship with the wicked and deceitful, *Into a malicious soul wisdom shall not enter, nor dwell in a body that is subject to sin; for the Holy Spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in,* (i. 4, 5.)

Ver. 9. *Praise is not seemly in the mouth of a sinner, for it was not sent him of the Lord.*] Οὐχ ὡραῖος αἶνος. It is strange that our translators should prefer a remote and secondary sense of both these words to their first and primary signification: αἶνος is *sermo proverbialis, sententia,* a parable, as the margin has it, such as these sapiential books wholly consist of: ὡραῖος is properly *tempestivus,* or *seasonable.* Thus, xx. 1. ἔστιν ἔλεγχος ὃς οὐκ ἔστιν ὡραῖος, which in the margin is properly rendered *seasonable.* I take the meaning to be, that a wise saying is out of season in the mouth of a sinner; be it never so good in itself, it comes awkwardly and without effect out of such a mouth. And this our author says expressly, xx. 19, 20. *An unseasonable tale will always be in the mouth of the unwise: a wise sentence shall be rejected when it cometh out of a fool's mouth, for he will not speak it in due season.* The reason immediately follows, why this is not to be expected from such a one, because it does not proceed from its true source of wisdom; *viz. it was not sent of the Lord,* from whom comes every good and profitable sentiment: or, as the margin has it, because the sinner was not sent of the Lord to deliver instructions, which will be despised and laughed at from such a teacher. Things spoken lose their excellence, and change their nature when spoken by improper persons, and at unseasonable times: but proverbs and profitable sayings must proceed from wisdom; *viz.* from men of wisdom, as is observed in the next verse. So the Syriac and Arabic versions render ἐν σοφίᾳ, *ore sapientum,* Syr.; *ex ore prudentum,* Arab. Clem. Alex. reads, ἐν στόματι πιστῶν, (Strom. lib. ii.) which the Vulgate seems to confirm; *and then the Lord will prosper them: viz.* they shall have a good effect, they come seasonable, ὡραῖοι, *ripe, mature,* and will profit the hearer. Solomon has the same observation, and illustrates it beautifully; *viz.* that a fool is as unequal to a parable, as a lame man is to walk, *The legs of the lame are not equal; so is a parable in the mouth of fools.* (Prov. xxvi. 7.) All the editions of the LXX. read here by mistake, παρανομίαν ἐκ στόματος ἀφρόνων, which Dr. Grabe by a happy conjecture restores to παροίμιαν, the true reading, as the Hebrew manifestly shews. See also ver. 9. and again, xvii. 7. *Excellent speech becometh not a fool.* When the servant in the play affected a gravity of speech misbecoming his place and condition, and to talk sententiously; the master's reply is, condemning his pretence to wisdom, "Etenim hic carnifex sententias loquitur." (Plaut.) There is also another sense of αἶνος, which our translators follow, Praise is not seemly in the mouth of a sinner; which means not praise in general, but

the praise of God: *Dei laus,* as the Vulgate has it, which the Lord inspires into a wise and faithful heart, as he did into David's, Moses's, and other composers of sacred hymns and thanksgivings. Or it may refer to the performance of religious duties, which sinners disgrace, who officiate publicly, and through their evil conduct render the sacrifice of the Lord contemptible; according to that of the Psalmist, *Unto the ungodly says God, Why dost thou preach my laws, and take my covenant in thy mouth? whereas thou hatest to be reformed, and hast cast my words behind thee.* (Psal. l. 16, 17.)

Ver. 11. *Say not, It is through the Lord that I fell away.*] Some copies have, μὴ εἴπῃς, ὅτι διὰ Κύριον ἀπέστιν. And so the Vulgate, *Ne dixeris, per Deum abest; i.e. Sapientia.* Say not that God is the cause that I have not wisdom; for God is not the cause of our weakness, ignorance, or want of knowledge; nor are mere privations, such as darkness, chargeable upon him. He has given us a soul capable of learning and improvement; and we should ask of God such good qualities as we stand in need of, and have not, and be careful to increase those we have. While we are petitioning for any blessing, we should ourselves take pains to obtain it, as far as human industry and care can contribute to that end; for the goodness and grace of God do not exclude our own endeavours and co-operations. But, above all things, we should take care not to commit wickedness, to deprive us of the grace of God, or that wisdom which cometh from above, *which will not abide when unrighteousness cometh in.* (Wisd. i. 5.) This sense Grotius favours, as most agreeable to the context, particularly ver. 7, 8. But there is another reading, μὴ εἴπῃς, ὅτι διὰ Κυρίου ἀπέστην, which is followed by our translators, and authorized by the greater number of copies. According to this reading the meaning is, Say not that the Lord made me to wander from the right path, or that through him I departed from it; and thus ἀπέστην is used in several parts of this book, ii. 3. x. 12. xvi. 8. xix. 2. Such evil sentiments and unworthy notions of the Deity obtained in the prophet's time, and are expressly condemned by him, *Ye have wearied the Lord with your words, when ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them.* (Mal. ii. 17.) The Psalmist truly describes his nature, when he says, *That he is a God that hath no pleasure in wickedness; neither shall any evil dwell with him.* (Psal. v. 4.) Our author here confutes some objectors that ascribe too much to God, even men's vices, as in the following chapter, ver. 17. he condemns those that impute too little to him.

For thou oughtest not to do the thing which he hateth.] Ἃ γὰρ ἐμίσησεν, οὐ ποιήσεις. I think the connexion between this and the former sentence not close and just; nor is this an adequate answer or reason against what is advanced in the first part. In the following verse, which is drawn up much after the same manner, the reasoning is just, and each part answers to the other with great strength and exactness. I conjecture the true reading to be, ὃ γὰρ ἐμίσησεν, οὐ ποιήσει· *i.e.* what he hates, or hath expressed his abhorrence of, *viz.* the falling away of any man from his duty, whether Adam, or any of his descendants, he will not do, occasion, or be the author of. And thus the Syriac, *Ne dicas, impulsu Dei deliqui et peccavi, quia rem turpem nunquam commisit;* and if that translator had pleased, it might, by changing the points, have been as well translated *what he hates,* as *rem turpem, what is hateful.* The Arabic too, though it understands the former part of falling into adversity, yet agrees in applying the latter to God; for *neque enim proficiscitur ab eo,* seems to be the same with *neque enim facit.* The present reasoning indeed is just, applied to adversity, in the sense of the Arabic translator, Blame not God for any adversity that hath befallen thee; but rather blame thyself for doing those things which he hateth, and have brought his displeasure and judgments upon thee.

Ver. 12. *Say not he hath caused me to err.*] Ὅτι αὐτός με ἐπλάνησεν. Some copies read, ὅτι αὐτός με ἔπλασεν. That God hath created me so, or formed me such, by a temperament of body inclinable to such and such vices; which reading Grotius prefers, as most agreeably to the place. The Vulgate has, *Ille me decepit.* (See St. James i. 13.) Ὅ, τι ἂν κακὸν πράττεις (says Lucan) μέμνησο τοῦ σοφοῦ λέγοντος, ὡς θεὸς ἀναίτιος, αἴτια δ' ἑλομένου. (De Merc. Conduct.) The wise man here referred to is probably Plato, whose words are, Κακῶν ἄιτιον φάναι θεόν τινι γίγνεσθαι, ἀγαθὸν ὄντα, παντὶ τρόπῳ διαμαχητέον. (De Rep. lib. ii.) *i.e.* Since God is good, we must by no means allow any to say, that he is the cause of any evil that is done, but must reject such a wild opinion. All the ancient sages held, that neither prophecies, nor prescience, nor the decrees of God, lay any necessity upon the will of man; they who assert this, says Origen in Genes. absolve the sinner from all guilt, and lay it upon God, as if by his decree of foreknowledge he laid such men under an unavoidable necessity of acting wickedly. And so Prosper, "Non casus ruentium, nec cupiditates peccantium prædestinatio Dei aut excitavit, aut suasit, aut impulit." (Ad. Vincent. Object.) St. Austin blames such as pretend in their own excuse; "Venus hoc fecit, aut Saturnus, aut Mars; scilicet ut homo sine culpa sit, culpandus autem sit cœli ac siderum creator." (Confess. lib. iv. cap. 3.) And Maximus Tyrius has much the same thought, Τὸ φάναι ὅτι ὁ Ἔρως μοιχείαν ἀνάπτει, κ. τ. λ. To say that love forced a man into adultery, and to charge that, or any such wicked transgression upon the Deity, is very shocking and profane. (Dissert. xi.) Tully also pronounces the same concerning the amours of Paris, &c. which, says he, are not chargeable upon God, but upon their own lusts and passions. (De Nat. Deor. lib. iii.)

He hath no need of the sinful man.] *i.e.* He can have no motive to deceive any of his creatures, or to oblige them to commit any sin. For what glory, profit, or advantage, can he possibly reap from wickedness or injustice, the two things which he principally hateth, and are most contrary to his nature? Does he do this out of hatred to his creatures, or can we suppose him hereby to intend to vex and torment himself? Or the sense may be, That God hath no need of sinners to execute the determined ends of his providence; for though it be necessary that God should permit men to do that which he hath foretold, yet he does not incline or force the sinful man to accomplish his designs, but rather foreseeing that he will do so, he lets him follow his own wicked inclination and temper, and so accidentally makes him his instrument; which was the case of Judas in the crucifixion of our Lord. The same may be said of the oppression of the Hebrews by the Assyrians and Babylonians, which is mentioned as God's doing; God, to chastise the

ingratitude and wickedness of his own people, permitted the rage and fury of these tyrants to have its full swing; he did not think it proper by any secret motions, or open judgments to turn the hearts of those conquerors, or to stop the progress of their arms—but he neither forced nor compelled them to the evil, nor necessarily determined them to act in that manner. St. Austin's words are a complete comment upon this whole verse: "We ought never to make God the author of any fault we have, nor charge him for the want of any grace which we have not. He is not the cause of any man's irregularity or falling; but he that is wicked, is so through his own fault, and he that is good, is so only by his grace. Neither sinners, nor even good men, are any other ways necessary to him, than as the wilful wickedness of the one serves to exemplify his power and justice, and the grace which he bestows upon the other to display his mercy. So that no one can in the least impeach the equity of his conduct; nor, under his government, which is altogether just, suffer the least hardship, without having really deserved it. If he punishes, it is exactly only what is his due; and if he spares and forgives, it is remitting what he might justly have required and inflicted."

Ver. 14. *He himself made man from the beginning, and left him in the hand of his counsel.*] This may either refer to the state of our first parent in Paradise, whom God endowed with a full sense of his duty, yet laid him not under an unavoidable necessity of being good; he may be considered as under a perfect equilibrium with respect to good and evil; he was neither determined to evil by the superior weight of his concupiscence; nor was the attraction to goodness so forcible and strong, as not to be resisted; so that it was absolutely in his power to have made himself either happy or miserable. Or it may mean, that when God gave his law to the Israelites in particular, by the disposition of angels, and with such pomp and terror, though his will was declared therein in the strongest and most affecting manner, yet he imposed upon them no such necessity of keeping it, as that it was impossible for them to act otherwise, but left it to their own choice and counsel, whether they would live according to the precepts of it, and be happy, or forfeit the glorious promises of the covenant by transgression, and incur the punishment denounced. This God proposes to them in the most solemn manner, Deut. xxx. 19. Or it may relate to mankind in general, That God does neither compel any to do evil, nor necessitate them to do good, though he is always ready with his preventing grace to assist them towards doing well. In the business of religion, and matters of salvation, free-will is as evidently exercised, as in any thing else, wherein one man covenants or contracts with another; and the evils of the soul are not the fault of nature, but of the will, which, being free, uses its liberty to choose either good or evil. The author's design here is to take from the wicked all the excuses and pretexts, which they make use of to cast upon God their vices and irregularities, pretending, that God has given them strong and even invincible inclinations towards sin; that they find in themselves the seeds of natural corruption, of which they are not the cause or authors. To this plea the wise man replies, that God cannot be justly charged with the leaven of wickedness, because he abhors it, forbids, and even punishes it: that it was not God that originally placed in men such evil inclinations; neither is such a corruption invincible, as he has created men free, and at their own disposal, capable of either following what is good, and affording them his assisting grace for that purpose, in order to make them happy; or of choosing evil, through the sway of their own corrupt will, and thereby making themselves miserable. St. Chrysostom, as if he had been directly commenting upon the place, hath well observed, Τὰ ἐν ᾅδου κακὰ οὐ θεὸν ἔχει τὸν αἴτιον, κ. τ. λ. *Deus non est autor malorum apud inferos, sed nos ipsi. Radix enim peccati est arbitrium nostrum, et voluntatis nostræ libertas.*

Ver. 15. *If thou wilt, to keep the commandments, and to perform acceptable faithfulness.*] The reading in all the Greek copies is, ἐὰν θέλῃς, συντηρήσεις ἐντολὰς, καὶ πίστιν ποιῆσαι εὐδοκίας. But would not the reading be better, ἐὰν θέλῃ, συντηρῆσαι ἐντολὰς, καὶ πίστιν ποιῆσαι εὐδοκίας; *i. e.* He originally made man, and left him from the beginning, ἐν χειρὶ διαβουλίου αὐτοῦ, which is a Hebraism; *i. e.* in his own power, and to his own choice, to keep God's commandments, and to perform πίστιν εὐδοκίας, faithfulness of acceptance, or acceptable faithfulness, as the Hebraism is rightly rendered in our version; *i. e.* faithfully to discharge his duty, if it be not his fault; ἐὰν θέλῃ, if he wills, or pleases. A farther proof of man's free agency may be drawn from hence; *viz.* from God's giving commandments to mankind to follow and obey; which necessarily supposes a choice, and indeed the very nature of a covenant between God and man implies it, nor without it can the neglect of the conditions of it be justly punishable. A right direction of the will is indeed to be asked of God, whose grace is compatible with human liberty. "Certum est (says St. Austin, commenting upon this place) nos servare mandata, si volumus, sed quia præparatur voluntas a Domino, ab illo petendum est, ut tantum velimus, quantum sufficit ut volendo faciamus. Certum est nos velle cum volumus; sed ille facit ut velimus bonum. Certum est nos facere cum facimus, sed ille facit ut faciamus bonum, præbendo vires efficacissimas voluntati." (De Grat. et Lib. Arbitr. cap. 16.)

Ver. 16. *He hath set fire and water before thee.*] Some hereby understand, that God hath given man the free use of the things of this life, and hath placed him as a sort of sovereign in the world, entirely free himself, and lord of the elements, and possessed of every convenience, denoted by the two principal ones, that may make life happy and easy, which God has put in his power, and under his command; as earth and water were wont to be given to the kings of Persia anciently, (Judith ii. 7.) to acknowledge that they were lords of land and sea. But more seems here intended than barely man's prerogative and dominion; it contains the test of man's obedience, a proposal of happiness or misery to him, according to a wise or indiscreet choice. It is observable, that the Vulgate changes the order here, and puts water first, *apposuit tibi aquam et ignem*, and so indeed the opposition is in the following verse, *Before man are life and death*, giving the precedence to what is best and most useful, and so water is here manifestly taken in contradistinction to fire, which is generally more dangerous and destructive. But in xxxix. 26. this writer places them both among the principal necessaries of life. Grotius says, by these elements is denoted a state of lusts and passions, and a state of innocence; the former by fire, the latter by water.

Ver. 18. *For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things.* Ver. 19. *He hath*

commanded no man to do wickedly, neither hath he given any man licence to sin.] Ἰσχυρὸς ἐν δυναστείᾳ. This is a strong and vigorous expression: the Hellenists often style God ὁ ἰσχυρὸς simply; see Job xxiii. 13. And in another passage of that writer we have ταῦτα πάντα ἐργᾶται ὁ ἰσχυρός. God is also called ὁ δυνάστης, 2 Macc. xv. 3. and δυνάστης μέγας τοῦ κόσμου, and δυνάστης τῶν οὐρανῶν. This writer also has, ὁ δυνάστης, ὕψιστος δυνάστης, and ὁ κύριος δυνάστης, all in xlvi. 6. 19. But ἰσχυρὸς ἐν δυναστείᾳ, exceeds all these, and must express the superlativeness of God's power. The sense of this and the following verses is—God, by his infinite wisdom, has given man every thing that will make him happy, if he does not obstruct his own happiness; and by his almighty power is able also to render him as completely miserable, if he disobeys him. He likewise, as our sovereign judge, examines every work of man, and will make a proportionable difference in their state, according to their respective merit. He hates, he forbids, he threatens, he punishes, all wilful sin; the sinner therefore cannot with reason promise himself impunity, or think to excuse himself by any pretended necessity laid on him to commit sin; he cannot plead that he wants freedom and liberty to act otherwise, or that God has given him or others any licence or indulgence for committing evil.

CHAP. XVI.

Ver. 1. *DESIRE not a multitude of unprofitable children, neither delight in ungodly sons: though they multiply, rejoice not in them, except the fear of the Lord be with them.*] The Vulgate joins the first verse to the former chapter, and renders, *Non enim concupiscit multitudinem filiorum infidelium et inutilium;* applying it to God, in the sense of the latter part of ver. 12. of that chapter. In the second verse, the wise man teaches parents the great importance of a good education, to bring them up, and settle them in the way wherein they should go; that neither the great number of children, nor their beauty, shape, or strength, or any bodily accomplishment, can give any true delight or satisfaction to a parent, but their good dispositions and moral conduct only; that it is better to have only one that is virtuous and well inclined, than a number of loose and profligate ones, who will bring certain ruin and disgrace into the family, and that even the having none at all is far preferable to bad ones. Aristotle, therefore, with great judgment requires εὐτεκνίαν, as well as πολυτεκνίαν, i. e. *a virtuous, and not a numerous race only*, towards a parent's content and happiness. For one child of bad morals and scandalous behaviour, is enough to take away all satisfaction from a parent, however happy he may be in the rest of his children; such a one will give more real plague and vexation, than the others can administer comfort, and few families are there, where there is a number of children, but have some domestic evil of this sort. Messieurs of Port-Royal apply what is here said, and in the context, to the children of our spiritual mother, the church, the governors whereof ought not to rejoice at merely seeing great numbers making profession of the faith, except they are in reality what they appear to be, and their life answers to the holiness of their calling. If they truly fear God, and make a visible progress in the ways of godliness, they are then a pastor's glory and joy; but if, through their bad conduct and wickedness of life, some of her members dishonour God, and disgrace their profession, they are then the occasion of much real concern and affliction to him, which increase in proportion to the number of such bad disciples, and the power which they have to seduce others also. St. Chrysostom, therefore, wishes that such as dishonour God, by their immoralities, would in earnest leave the church, and those only who devoutly serve him, and are a credit to their religion, would continue in it; that a few so disposed are more to be valued, than a vast mixed multitude of nominal professors only, whose affection is not right, and their attachment to her service indifferent and insincere.

Ver. 3. *Trust not thou in their life, neither respect their multitude.*] *i. e.* Flatter not thyself that children of such vicious dispositions shall live long, and carry thy name to any distant time, for life at best is uncertain, its continuance depends upon God's blessing, which the wicked have the least reason to expect, and by their own immoralities they often shorten its period, and hasten their miserable end. Nor boast thyself in a numerous issue, as if that was a security to thy race, that it shall not be extinct. Ahab had seventy sons, and none of them succeeded him, but Jehu put them all to death. (2 Kings x. 1.) Gideon had the like number, and Abimelech slew them all, but Jotham the youngest, who hid himself. (Judg. ix. 5.) Abraham, on the contrary, had but one son, and his posterity was as numerous as the stars of heaven for multitude. The Vatican edition reads, καὶ μὴ ἔπεχε ἐπὶ τὸν τόπον αὐτῶν, which may either mean, Depend not upon their place, or continuance, for, according to that of the Psalmist, *Thou shalt look after their place, and they shall be away.* Or, Depend not on the rank and dignity in which they may be placed, for they shall suddenly be overthrown; and thus τόπος is used by this writer, xiii. 22. xvi. 14. xxxviii. 12.

Ver. 4. *For by one that hath understanding shall the city be replenished, but the kindred of the wicked shall speedily become desolate.*] *i. e.* By wise men cities and empires were founded, as anciently Rome and Athens, and owed their greatness to the policy and counsels of good legislators. Such by their knowledge of learning were meet for the people, and being wise and eloquent, profited them by their instructions; *Their seed stood fast, and their children for their sakes,* (xliv. 4. 12.) In such sons, either a family or kingdom may glory, for they will adorn both public and private life. But degenerate and profligate children add affliction to an aged parent, and, instead of being serviceable to the public good and welfare, often contribute to their country's ruin: thus Priam, through the ill conduct of his son Paris, saw his capital and numerous family in the utmost circumstances of distress, and fell himself a victim to the merciless enemy. By φυλὴ ἀσεβῶν we may not only understand the company or society, the kindred or tribe, of the wicked, as the margin has it, but the very place or land where they dwell, which shall suffer for their sakes. And so Calmet understands it, *Le pays de mechans deviendra desert,* according to the observation of the Psalmist, *A fruitful land maketh he barren, for the wickedness of those that dwell therein.* And so, in Scripture history, the people of the Jews, which sprang from one, even Abraham, increased so incredibly, as to be at least six hundred thousand at their going out of Egypt; and on the other hand,

the Canaanites, though so numerous and powerful, were destroyed and overthrown, and their land, the type of heaven, given to God's own people. Many such instances, the author says, he had both seen and heard of; of multitudes springing from one good and pious root, and large and rich families dwindling through their wickedness, and in time entirely forgot.

Ver. 6. *In the congregation of the ungodly shall a fire be kindled, and in a rebellious nation wrath is set on fire.*] There is much the same sentiment, xxi. 9. *The congregation of the wicked is like tow wrapped together, and the end of them is a flame of fire to destroy them.* By *fire* we may understand the Divine vengeance, as when God says, *A fire is kindled in my anger, and shall burn unto the lowest hell, and shall consume the earth with her increase;* it afterward follows, by way of explanation, *I will heap mischief upon them, they shall be burned with hunger, and devoured with bitter destruction.* (Deut. xxxii. 22—24.) Or *fire* may be understood literally, as it is sometimes the effect of God's displeasure: thus it was when the company raised by Korah were smitten with lightning, *The fire was kindled among them, and the flame burnt up the ungodly.* (Psal. cvi. 18.) Lightning particularly is called the *fire* of the Lord, as being a known instrument of his vengeance. By *fire* also is sometimes meant war, and so the sense may be,—That war or sedition shall break forth, burn, and destroy the families and territories of a wicked and disobedient people; that God will permit the enemy from without, or civil discord and division to ruin and overthrow them. The author now seems to return to the subject at the end of the last chapter; *viz.* to shew that God will certainly punish the wicked, and is not backward to proceed against them with severity, upon account of their number or power, which he proves by many memorable instances in the following verses.

Ver. 7. *He was not pacified towards the old giants, who fell away in the strength of their foolishness.*] Our translators follow a copy which had οἱ ἀπεστήσαν ἐν τῇ ἰσχύϊ τῆς ἀφροσύνης αὐτῶν, though the generality of editions omit the latter words. It is a Hebraism, and means rather that they fell away, or rebelled, through a foolish conceit of their own strength, and a vain dependance upon it. And thus Calmet, *Qui se sont revoltès par une folle confiance en leur force.* These mighty giants of the old world, trusting in their great number and extraordinary strength, God exterminated for their insolence, and drowned them in the waters of the deluge. (Gen. vi. 4. Wisd. xiv. 6.) They were, says Macrobius, a wicked generation of men, who defied the gods, and renounced their government, and for that reason were represented as attempting to invade heaven, and to depose the gods from their heavenly thrones. (Saturnal. lib. i. cap. 20.) But how would it have adorned his subject, if this writer had instanced in what he could not be unacquainted with, and his design naturally led him to, the apostacy and punishment of the rebel angels? The prophet's description of it is truly sublime, *How art thou fallen from heaven, O Lucifer, son of the morning! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God, I will ascend above the clouds, I will be like the Most High. Yet thou shalt be brought down to hell.* (Isa. xiv. 12. 15.) And the inference which might have been drawn from it, would exactly have suited this place,—If God spared not the angels of heaven, how much less will he spare us, the low inhabitants of earth? What this writer mentions about the pride of Sodom, in the next verse, Ezekiel confirms, *Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness, these occasioned those abominations for which the Lord took them away,* (xvi. 49, 50.) The same prophet's description of the downfal of the Assyrian and Egyptian pride, under the image of a cedar in Lebanon, with fair branches, (chap. xxxi.) can never be sufficiently admired, and the beauty of it cannot but entertain every judicious reader.

Ver. 9. *He pitied not the people of perdition, who were taken away in their sins.*] Οὐκ ἠλέησεν ἔθνος ἀπωλείας, τοὺς ἐξηρμένους ἐν ἁμαρτίαις αὐτῶν· Ἔθνος ἀπωλείας means *a nation devoted to destruction, or fit to be destroyed;* so Judas, by the evangelists, is called ὁ υἱὸς τῆς ἀπωλείας, *the son of perdition,* and antichrist is so called, 2 Thess. ii. 3. *a son of death,* 2 Sam. xii. 5. is one worthy of it; and the like may be observed of υἱὸς γεέννης, Matt. xxiii. 15. Almost all the interpreters understand by the *people of perdition* here the Sodomites, and think the subject of the former verse is continued in this, and herein they are warranted by the Vulgate, nor does it suit amiss with the character of that people. There is also another reading in some copies, *viz.* τοὺς ἐξερχομένους ἐν ἁμαρτίαις αὐτῶν, *Qui egrediebantur,* or, as Junius has it, *Qui procedebant cum peccatis suis,* which some understand of the destruction of many of the Israelites in their journey through the wilderness, for their obstinacy, but more of the Egyptians pursuing after them in their departure from Egypt, and perishing in their wicked attempt. The Syriac version furnishes still another sense, *Non est misertus super populo anathematizato.* This is favoured by Corn. a Lapide, who understands by *the people of perdition* the inhabitants of Jericho, which was an accursed city, and all that were therein. (Josh. vi. 17.) Whom then are we to understand at last by the people of perdition? Shall we fix on the Sodomites, or Israelites, or Egyptians, or the people of Jericho? For all these have their advocates. As to the Sodomites, they, I think, must be excluded from being intended here, because they are mentioned just before, and as the two former verses relate to two different subjects, it is natural this third should too. The Israelites who were cut off in the wilderness, were not properly ἔθνος ἀπωλείας, nor would a Jew call them so; but γενεὰ ἀπωλείας only, and besides they are mentioned afterward, and are distinguished by καὶ οὕτως, from those spoken of here. The Egyptians come best in order of time; but though Pharaoh and his host, and perhaps the body of his people, were υἱοὶ ἀπωλείας, yet the nation was not destroyed, and therefore not so properly to be called ἔθνος ἀπωλείας; and as to Jericho, though it had indeed a separate king, yet was it not counted a separate ἔθνος. If I may offer my conjecture among the rest, I think it most probable, that the Canaanites in general are here meant, who were a nation worthy of destruction, were also devoted to it, and at length ἐξηρμένοι, actually taken away in their sins, as our translation rightly has it; or, if we render τοὺς ἐξηρμένους, *proud,* or *elated,* as both Grotius and Drusius translate it, agreeably to the Vulgate and Tigurine versions (which avoids something of a tautology, and answers better to the latter part of the next verse),

this sense, too, suits the Canaanites, for they defied the Lord, persecuted his chosen, were an idolatrous and savage people, were at the very height of wickedness, and gloried in their shame; (Wisd. xii. 4—6.) and though their punishment, which was adequate to their brutal vices, came after that of the Jews in the next verse, and therefore may seem less proper to be mentioned before it; yet probably the writer chose to finish his gentile examples, before he proceeded to one of his own nation.

Ver. 11. *And if there be one stiff-necked among the people, it is marvel if he escape unpunished.*] The argument proceeds *a majori ad minus;* thus, If God overthrew whole nations for their iniquity, as the Sodomites, the Canaanites, &c. if he spared not even his own people, but slew six hundred thousand of his favourite peculium, who were gathered together, in the hardness of their hearts, nor even the old world itself for its universal corruption, how shall any private person, any single sinner, inconsiderable in all respects, in comparison of the former examples, dare to rebel against his Maker, or promise himself impunity, either for his greatness or his meanness? or hope, because he is as one to infinity, to lie concealed, and escape unpunished, amongst so many thousand transgressors? It is proper and pleasing to observe, in what strong terms the mercy and forgiveness of God are expressed in the latter part of the verse; he is represented there not only as placable, but as mighty to forgive; an expression very singular, and raising comfort from an attribute that usually carries terror in it. And, to invigorate this the more, διατάχους is added in some copies, that he is speedy and impatient, ready and desirous, to forgive upon the first motion of a real change and conversion in the sinner; as it is expressed, Jer. xviii. 7. *At what instant I shall speak concerning a nation or kingdom, to pull down and to destroy it, if that nation, against whom I have pronounced, turn from their evil, I will* (at that instant) *repent of the evil that I thought to do unto them.* Nor is this quickness of God favourably to alter his resolutions and change his manner of acting, less strongly expressed in some copies, which have μαστίγων, ἐλεῶν, τύπτων, λώμενος, where the proceeding seems instantaneous, and to be expressed as it were in a breath.

Ver. 12. *As his mercy is great, so is his correction also: he judgeth a man according to his works.*] This follows very properly after what was said of his mercy in the foregoing verse, lest any should be encouraged to sin by a reliance on mercy, and presuming too much upon pardon. For God is infinitely just, as well as good; he neither sacrifices his justice to his goodness, nor his goodness to his justice; these attributes are so compatible in the Deity, as harmoniously to meet together, and lovingly to kiss each other. He pardons those who are truly contrite and penitent, as he is a sincere lover of souls; but he deals not so graciously with the obstinate, and such as will not be reformed; in them he punishes the odiousness of sin with rigour, because he detests their continuance in it, and is as inflexible in the execution of his judgments, as they were in pursuing their evil courses, and will proceed against such sinners, not according to the notions which they fondly conceive of God's acting, or the methods which they sometimes presume to point out to him, but according to the real demerit of their works. Our translators follow a copy which had κρίνει, but more correct ones have κρινεῖ, in the future. And so Clem. Alexand. reads, quoting this passage, which seems confirmed from the parallel sentence, ver. 14. and indeed from the whole context. The union of these two attributes was never more truly displayed than in the case of our first parent; how severe, how dreadful, is his sentence; and yet how mild, how mixed with mercy, in comparison to what Adam might reasonably and probably did expect from his offended God! while infinite justice demanded satisfaction and the death of the offenders, infinite mercy intercedes for their pardon, and comforts them under the present evidence of his indignation, with the promise of a Redeemer, who, by his victory, should recover what they had lost.

Ver. 14. *Make way for every work of mercy, for every man shall find according to his works.*] Our translators follow the Complut. which reads, πάσῃ ἐλεημοσύνῃ ποίησον τόπον, but the other editions have, πάσῃ ἐλεημοσύνῃ ποιήσει τόπου· ποιεῖν τόπον, in the acceptation of this author, often signifies *to do honour to,* or *to treat with respect and distinction.* (See xiii. 22. xvi. 3. xxxviii. 12.) And so the sense here may be, that God will respect and have a regard to every work of mercy that a man does, and will abundantly recompense it. (See xvii. 22, 23.) A very learned writer offers a different reading, πᾶσα ἐλεημοσύνη ποιήσει τόπον; i. e. *Every work of mercy shall make* or *prepare a place* (*viz.* in heaven) *for the merciful,* which seems confirmed by the next sentence; and then the sense will be the same with that of St. Luke, That charity shall prepare a place for the righteous, and when they die, *they shall be received into everlasting habitations,* xvi. 9. (Hammond in loc.) This reading, it must be confessed, has some countenance too from that of the Vulgate, *Omnis misericordia faciet locum unicuique, secundum meritum operum suorum.* As Bellarmine has abused this passage in favour of the Romish doctrine of merit, it may be proper to observe upon the Vulgate rendering, 1. That it has here confounded two distinct sentences, and made one of them. 2. It has inserted *meritum operum,* which has nothing to answer it in the Greek. 3. The words κατὰ τὰ ἔργα are indefinite, and may respect either good or bad works, and if understood of good works, mean only that a reward is promised to them; not that any is due to the merit of good works, as such, or that they are in themselves strictly meritorious. (See Chamieri Panstrat. de Vulg. edit.)

Ver. 15. *The Lord hardened Pharaoh, that he should not know him, that his powerful works might be known to the world.*] See Exod. vii. 13. from whence this seems to be taken, where our translators render, *He hardened Pharaoh's heart;* which, according to the Hebrew, should have been, *Pharaoh's heart became firm,* or *was hardened,* as the same Hebrew words are rendered, ver. 22. of that chapter. And so the LXX. render καὶ κατίσχυσεν ἡ καρδία Φαραώ· and ver. 22. ἐσκληρύνθη ἡ καρδία Φαραώ. and by Ar. Mont. *Corroboravit se cor Parhoh;* and by the Vulgate, *Induratum est cor Pharaonis;* and so the Chaldee. The same reason which is here assigned for the hardening Pharaoh's heart, we likewise meet with, Exod. ix. 17. Rom. ix. 16. *For this cause have I raised thee up,* or, according to the LXX. *preserved thee, that I might shew* (not *my mercy,* but) *my power in thee, and that my name might be declared throughout all the earth.* For the rehardening of Pharaoh's heart upon the removal of any plague, occasioned the shewing so many more signs and wonders to God's greater glory; each re-

spite renewed his obstinacy, whereas the continuance of any one plague would have made him relent and dismiss the Israelites.

Ver. 16. *He hath separated his light from the darkness with an adamant.*] The meaning either is, that the ways, counsels, and decrees of God, are above our understanding and comprehension, so that to pretend to penetrate into his secrets is presumption: or, that God dwells in a light which no man can approach unto; (1 Tim. vi. 16.) or the sense may be, that God has placed a *strong partition,* as the margin has it, a great chaos, between heaven and hell; or, as the Scripture expresses it, he has fixed a *great gulf* (Luke xvi. 26.) between the seat of the blessed and the wretched abode of the wicked, at such an infinite distance from each other, as to render all approach inaccessible, all communication impossible: or, according to others, that he has made the vicissitude of day and night constant and unalterable, ἐμέρισε ἀδάμαντι, he has divided them by such a law as shall not be broken; accordingly ἀδαμάντινα δέσμα mean, *fetters which cannot be broken;* and to express something unalterable, the epigrammatist says, τοῦτ' ἀδάμαντι μένει. I shall only observe, that this and the foregoing verses seem to have no relation to the context; "Revera huc non pertinent," says Grotius. And indeed they are wholly omitted in the Vulg. Rom. Ald. Bas. and most of the Greek editions.

Ver. 17. *Say not thou, I will hide myself from the Lord; shall any remember me from above? I shall not be remembered among so many people: for what is my soul among such an infinite number of creatures?*] *Quantula est anima mea inter spiritus omnium hominum!* Syr. It is strange to observe, how vain man, who, when fired with ambition, and puffed up with self-conceit, will allow none above him, and durst even aspire to an equality with his Maker, can degrade and depreciate himself upon occasion, when fear of punishment is in the case, and comfort himself in his meanness, as of no worth or consequence in the vast creation, lost among the infinity of creatures, and too inconsiderable to be looked upon, or even remembered, and is happy if he can deceive himself and others with some such-like false reasoning: Does God take cognizance of every thing that passes below? can he enter into an examination of all the thoughts, words, and actions, of each man in particular, throughout the world? He extends his care indeed over the fortune of the great, determines the fate of princes, and the revolutions of states and empires; he directs and guides the principal eras and occurrences of remote time; but it is below his grandeur to descend to mean persons, and to extend his care to trifling matters, and the infinity of human concerns: kings do not condescend to take account or cognizance themselves of petty and diminutive transactions that pass in their kingdom; these would disturb their quiet, and detract from the sovereign dignity. We meet with a like instance of a wicked and shallow reasoner, Job xxii. 12—14. *Is not God in the height of heaven? and behold the height of the stars, how high they are! and thou sayest therefore, How doth God know? Can he judge through the dark cloud? The thick clouds are a covering to him that he seeth not, and he walketh in the circuit of heaven.* Juvenal introduces an old sinner talking in the like manner:

"Ut sit magna, tamen certe lenta ira Deorum est;
Si curant igitur cunctos punire nocentes,
Quando ad me venient? sed et exorabile numen
Fortasse experiar: solet his ignoscere." (Sat. xiii.)

Such were the subterfuges of sinners, and the objections of the libertines of old, for want of a clear and right notion of God's attributes, his omniscience and immensity in particular. For if God be, as even some of the heathens have acknowledged, "totus sensus, totus auditus, totus visus," (Plin. lib. ii. cap. 7.) the vast number of objects can give no distraction to a being of such perfection; nor the infinite variety of their actions any ways disturb his repose, or escape his notice. For what is the whole earth in his eyes, or all nations in his presence, but, in the language of the prophet, *as a drop of a bucket, as the small dust of the balance?* (Isa. xl. 15.) Nor is the other scruple of giving God too degrading an office, by humbling himself to observe and take care of what passes below, better founded; for none of his creatures are either unworthy of or below his notice. It is the proper business of the Builder and Maker of all things to superintend his work; man, in particular, is by his nature an accountable creature; and a being that styles himself supreme, and either cannot or will not take account of men's behaviour, is no God. To take away all such low conceptions and sentiments of the Deity, the author probably soars on purpose in the two following verses, and excels himself in the lofty description of God's majesty, the effects of his mighty power, and the dreadful consequences of his very looks; not unlike that of the Psalmist, Psal. civ. 7. 32. (See also Nahum i. 5.)

Ver. 21. *It is a tempest which no man can see, for the most parts of his works are lost.*] See Nahum i. 3. καταιγὶς signifies a violent shock of wind, not improperly rendered a tempest, and might perhaps be used here in allusion to, and in concurrence with, the expressions of God's power in the eighteenth and nineteenth verses foregoing, which mention the foundations of the earth, and rocks shaking and trembling when the Lord visits them, or looketh upon them. If by it are metaphorically meant the works of his justice, mentioned in the next verse, it will then resemble ver. 6. of the same prophet, *Who can stand before his indignation, and who can abide in the fierceness of his anger; his fury is poured out like fire, and the rocks are thrown down by him.* If it relates to God's judgments, or the secret dispensations of his providence, the meaning then is, that clouds and darkness are round about him, so that one cannot trace out the hidden path of them; that they are, like the great deep, as the Psalmist speaks of them, unfathomable, unattemptable, as when a mighty tempest darkens the face of it. These are the common and most received interpretations of this obscure passage; but, amidst the variety of senses affixed to this place, it is no improbable conjecture, that this, with the foregoing and following verses, contain the answer of the sceptic, to what was said of God's almighty power and all-searching eye in ver. 18, 19. This may be collected, 1. from ver. 23. ἐλαττούμενος καρδίᾳ διανοεῖται ταῦτα; i. e. *the man of a contracted sordid heart,* or *narrow soul,* or, as our version has it, *the man that wants understanding,* thinketh in this manner, fancies, and dwells on μάταια, such idle vain notions as these, as some copies and the Vulgate have it, which our translators here follow. 2. The Syriac and Arabic versions understand it as the foolish reasoning of those that are

excordes: Excordes talia dicunt, et scelerati hæc cogitant. 3. An answer seems to be given to these foolish surmises, beginning at the next verse, *My son, hearken unto me, and learn knowledge, i. e.* sound knowledge; and is continued in form, and with great closeness of reasoning, through the rest of this chapter, and to the end of the twenty-first verse of the next, as will appear more fully by consulting the objection and answers, placed column-wise for greater clearness, at ver. 6. 4. This is agreeable to the method pursued in the former chapter, where an objection is raised ver. 11, 12. and the answer is continued to ver. 15. of the next, except the five first verses, which seem not to belong to that place or argument.

Ver. 26. *The works of the Lord are done in judgment from the beginning.*] The Epicureans held, that the world was made by a fortuitous concourse of atoms. Against the mistake of these philosophers in so important a point, the author here maintains, that the creation was not the effect of chance, or any blind and insensible principle, but all things were at first made with judgment and wisdom, and the several parts which compose the world not so placed by accident, or at random, but a wise and all-powerful hand placed them in the beautiful order wherein we now see them disposed with the greatest fitness, and exact in all respects, in number, weight, and measure. (Wisd. xi. 20.)

Ver. 27. *He garnished his works for ever, and in his hand are the chief of them unto all generations: they neither labour nor are weary, nor cease from their works.*] Ἐκόσμησεν εἰς αἰῶνα τὰ ἔργα αὐτοῦ, καὶ τὰς ἀρχὰς αὐτῶν εἰς γενεὰς αὐτῶν. It should seem, according to our translation, that all God's works were not equally in his hand, and under his care and protection, but only the chief or principal of them. Grotius and some few others understand by ἀρχὰς, the heavenly bodies, "Astra, quæ rebus inferioribus præsunt, in Dei potestate sunt in omnia sæcula;" and of these he understands what follows to the twenty-ninth verse. And indeed these, from their presumed power and influence, in the opinion of the ancients, over all things below, especially the sun and moon, which presided over the rest, were esteemed ἀρχαὶ, principalities, powers, or dominions; and they rejoice to run their appointed course, continuing through all ages to perform their settled functions, without any fatigue, hinderance, or confusion; contrary to the opinion of some of the ancient philosophers, who imagined that some parts of the world grew old and decayed, through the disunion and separation of the atoms; and other parts were fashioned anew, and attained more perfection by some lucky jumble. But the following seems a more perfect rendering of the Greek, and to give the truest sense; *viz.* ἐκόσμησεν εἰς αἰῶνα τὰ ἔργα αὐτοῦ, *he beautifully prepared his works for ever,* or *to last for ages,* καὶ τὰς ἀρχὰς αὐτῶν εἰς γενεὰς αὐτῶν, and their principles in their generations, or according to their kinds, *per genera sua;* meaning the established and unalterable principles of natural bodies, and alluding perhaps to the seed that every thing hath in itself according to its kind. How consistent with this interpretation is the Mosaic history, (Gen. i. 11, 12.) and how doth the wonderful reproduction of every thing in this congenial manner confirm it! which harmony and regularity in God's works are owing to the principles he has established in them, which we call their nature. Calmet concurs in this sense, and gives the like interpretation, "Il a formé ses ouvrages pour durer toujours, ou fort long-tems, et il a mis dans eux des principes pour se reproduire dans la suite de tous les siécles. Depuis la création du monde jusqu' aujourd'hui, et jusqu' à la consommation des tems, ses ouvrages subsistent, et se perpetuent, les uns par la génération, et les autres par d'autres voyes que le créateur leur a ouvertes.' (Com. in loc.)

CHAP. XVII.

Ver. 2. *He gave them few days, and a short time.*] The author having briefly described the inanimate, vegetative, and brute creation, in the conclusion of the former chapter, in this proceeds to speak to the formation of man, and to describe the faculties and powers wherewith God had endowed him, his original from the ground, and his short continuance upon earth, before his return into it again, even a few days comparatively, ἡμέρας ἀριθμοῦ, which is a Hebraism. Instances of this manner of expression occur Gen. xxxiv. 30. Deut. iv. 27. where *viri numeri* means few in number. Isa. x. 19. *The trees of his forest shall be* (according to the Hebrew) *number,* i. e. *few, so few that a child may write them,* which the LXX. have exactly expressed, οἱ καταλειφθέντες ἀπ' αὐτῶν ἀριθμὸς ἔσονται. But there is a passage in Job parallel to this, both in the sense and manner of expression, *When a few years are come, then shall I go the way whence I shall not return,* where the Hebrew has, *years of number,* and the LXX. ἔτη ἀριθμητὰ, xvi. 22. Or it may mean, that the days of man's life were numbered, and a certain time and length of life fixed and determined for the species, (Job xiv. 5.) which they should not exceed, about nine hundred years, before the flood, but after contracted to four hundred, two hundred, one hundred, and seventy, which was the term in the time of the writer of the ninetieth psalm, whether David or Moses. And thus the Tigurine version, *Attribuit dies numeratos statumque tempus hominibus.* Or it may be applied to Adam personally, as the Vulgate seems to take it; that though originally intended to be immortal, yet, on account of his transgression, God pronounced the sentence of mortality upon him, and fixed a period to his days.

Ver. 3. *He endued them with strength by themselves.*] Καθ' ἑαυτούς. According to themselves, suitable to their nature, *Une force proportionée à sa nature,* as Calmet expounds it. At first God gave them an absolute empire or dominion over the creatures, and after the fall, though it was somewhat diminished, yet he left sufficient authority in them for the state and condition in which he placed them, sufficient for their preservation and defence against injuries, for the procuring the necessary supports of life, and accomplishing their other designs. The Vulgate has *Secundum se vestivit illum virtute,* following a copy which read καθ' ἑαυτὸν; *i. e.* God gave him a sovereignty resembling his own, *Imperium quale suum,* says Grotius, and so the Tigurine version, *Innuit ipsos virtute sua.* And in this dominion, as well as in the perfection of his intellectual nature, his likeness to God consisted: the subjection of the brute creation to man was a consequence of his authority, or of a dread impressed upon them from their great Creator. Seneca has well expressed man's great prerogative in this particular, "Quisquis es iniquus æstimator sortis hu-

manæ, cogita quanta nobis tribuerit parens noster, quantò valentiora animalia sub jugum miserimus, quantò velociora consequamur; quàm nihil sit mortale non sub ictu nostro positum." (De Benefic. ii. 20.) And after it follows (which will serve to illustrate the sixth verse), "tot virtutes accepimus, tot artes, animum denique, cui nihil non, eodem quo intendit momento, pervium est, &c. Ita bene æstimatâ naturæ indulgentiâ, confitearis necesse est, te illi in deliciis fuisse."

Ver. 5. *They received the use of the five operations of the Lord, and in the sixth place he imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof.*] Many editions have not this verse at all, and some few only the latter part. It may properly be inquired what are *the five operations*, as they are here called. Are we to understand by them the five senses, πέντε αἰσθήσεις? the Arabic so takes it, enumerating them severally. Philo resembles this writer upon the subject; αἱ ἐν ἡμῖν δυνάμεις, κ. τ. λ. *Potentiarum, quæ nobis insunt, sex indesinenter terra marique bella concitant, quinque sensus, et sermo qui profertur: illi desiderio sensibilium, quibus se non potiri ægre ferunt, hic per os infræne multa silenda effutiens. At septima potentia est Mens Rector, quæ, quando in potestate sex illas retinet, vitam serenam tranquillamque amplectitur.* (De Abrahamo.) And in another place he has the like division; only instead of the *understanding* he inserts *generatio*, and makes the whole seven, which he calls ἑπτὰ δυνάμεις τοῦ ἀλόγου, *the seven faculties of the sensitive soul*, to serve and act under the τὸ ἡγεμονικὸν, or *the understanding*. Grotius also intimates as much; but thinks this latter part to be a gloss crept into the text from the margin, by some favourer of the stoic notions; who, besides the five ordinary senses, acknowledged three other; *viz.* τὸ σπερματικὸν, or *generation, speech, and understanding;* but the first of these is now dropped, and omitted. Corn. a Lapide and Calmet reckon the five ἐνεργήματα here to be the powers or privileges given to man at the creation, which are mentioned in the foregoing verses; *viz.* 1. Life. 2. Sovereignty over the earth. 3. Force or strength suitable and proportionate to his nature. 4. Likeness to God's image. 5. Dominion over all manner of living things. Others transpose this verse, or rather the sixth and seventh operations, and put them after the particulars mentioned in the verse following, where indeed they seem to come in better. Thus the Tigurine version ranges them, *Judicium, linguam, oculos, aures, et cor dedit eis ad cogitandum, sexto quoque loco mentem donavit, et septimo sermonem operibus suis explicandis.* But as the two last are omitted in some Greek editions, the Vulgate, and Syriac versions, it is probable they were added by way of explanation, and inserted by mistake.

Speech, an interpreter of the cogitations thereof.] Many have been the conjectures of learned men about the original of speech; a very ingenious writer supposes its origin to be from God, "and that the first man was instructed by him to speak, and that his descendants learnt to speak by imitation from their predecessors. Not that God put into Adam's mouth the very sounds which he designed he should use as the names of things, but gave him the use of an understanding to form notions in his mind of the things about him, and a power to utter sounds, which should be to himself the names of things, according as he might think fit to call them. These he might teach Eve, and in time both of them teach their children, and thus begin and spread the first language of the world. The account which Moses gives of Adam's first use of speech, Gen. ii. 19, 20. is entirely agreeable to this, where God sets before Adam the creatures to put him upon using the power he had of making sounds to stand for names of them, and he had only to fix to himself what sound was to stand for the name of each creature, and what he so fixed, that was the name of it." (Shuckford's Connex. vol. i. p. 3.) Tully dwells upon the privilege of speech in men, and places the difference not only between them and brutes in it, but also between men themselves, according to the degrees of the perfection of it, "Hoc uno præstamus maximè feris, quod colloquimur inter nos, et quod exprimere dicendo sensa possumus. Quamobrem quis hoc non jure miretur, summeque in eo elaborandum esse arbitretur, ut quo uno homines maxime bestiis præstent, in hoc hominibus ipsis antecellant?" (De Orator.)

Ver. 6. The wise man, to inspire his pupil, whom he addressed himself to, xvi. 24. with worthy sentiments of the Deity, proceeds now to answer the loose suggestions made in the twentieth, twenty-first, and twenty-second verses of that chapter. If the reply be set against the objection, it will best illustrate the argument.—

CHAP. XVI.

Ver. 20. Καὶ ἐπ' αὐτοῖς οὐ διανοηθήσεται καρδία. *No heart* (here begin the sentiments of ἐλαττούμενος καρδίᾳ, of whom it is said, ver. 23. that he διανοεῖται ταῦτα) *no heart can think upon these things.*

Καὶ τὰς ὁδοὺς αὐτοῦ τίς ἐνθυμηθήσεται; *Who shall be able to understand or conceive his ways?*

Ver. 21. Καὶ καταιγὶς, ἣν οὐκ ὄψεται ἄνθρωπος. *It is even like a sudden gust of wind* (Drusius and Junius both understand it comparatively), *which a man cannot see, or know whence it cometh, and whither it goeth.*

Τὰ δὲ πλείονα τῶν ἔργων αὐτοῦ ἐν ἀποκρύφοις. *The most part of his works are hid.*

"Omnes pæne veteres nihil cognosci, nihil percipi, nihil sciri posse dixerunt, in profundo veritatem demersam, nihil veritati relinqui, omnia tenebris circumfusa esse dixerunt." (Cic. Acad. Quæst. lib. i.)

This then, it is manifest, was an old objection; and why might not Jesus in Egypt learn this objection from the gentile philosophers?

Ver. 22. Ἔργα δικαιοσύνης τίς ἀναγγελεῖ; *Who shall declare the works of his righteousness?* Who can find, or who can set forth and prove, any moral rectitude or beauty in his ways or proceedings?

Ἢ τίς ὑπομενεῖ; *Or who shall wait for the declaration* or *proof of his righteousness in his works?* μακρὰν γὰρ ἡ διαθήκη, *for his covenant is afar off.* If there be any such thing as a covenant of righteousness and mercy with man, there appear no tokens of it, and why should we wait in expectation of its being fulfilled?

CHAP. XVII.

Ver. 6. Καρδίαν ἔδωκε διανοεῖσθαι αὐτοῖς. *He hath given them a heart to think.* Men may think on these things, it is their prerogative, their business.

Ver. 7. Ἐπιστήμην συνέσεως ἐνέπλησεν αὐτούς. *He filled them with the knowledge of understanding;* he hath given them enough to understand and conceive his ways.

Καὶ ἀγαθὰ καὶ κακὰ ὑπέδειξεν αὐτοῖς; *viz.* Though men be not able to discover all the operations of nature, yet they are endowed with a better knowledge, the principles of morality. Thus in Micah vi. 8. we have a parallel passage, *He hath shewed thee, O man, what is good, and what doth the Lord require,* &c. which is always understood of the natural principles of religion.

Ver. 8. Ἔθηκε τὸν ὀφθαλμὸν αὐτοῦ ἐπὶ τὰς καρδίας αὐτῶν, δεῖξαι αὐτοῖς τὸ μεγαλεῖον τῶν ἔργων αὐτοῦ. Though men with their bodily eyes cannot discover all the operations of nature, yet God has imparted to them the light of reason, ὀφθαλμὸν αὐτοῦ, a perception like his own, intellectual, intuitive, whereby they may discover the true beauty of his works, *viz.* the moral design of them; or if we read ὀφθαλμὸν αὐτῶν here (as below in ver. 15. ὀφθαλμῶν αὐτοῦ, in the Alexandrian MS. is αὐτῶν), it will give another, and not a disagreeable sense to the passage. It had been objected, that *the most part of his works were hid, and that no man could see them;* but the wise man answers, that God had placed the eyes wherewith these things are seen in men's hearts; they see with the eyes of their understanding. It is in this sense our Saviour says, ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. Matt. vi. 22. Either of these senses will answer the objection.

Ver. 9, 10. Καὶ ὄνομα ἁγιασμοῦ αἰνέσουσιν, ἵνα διηγῶνται τὰ μεγαλεῖα τῶν ἔργων αὐτοῦ. They to whom he hath imparted the perception abovementioned, will praise his holy name, and by their praise most effectually declare and set forth the excellency of his works and ways; and in particular ἐκλεκτοὶ, Israel his *elect,* his peculiar people are most engaged to do this, as they received and were taught by his law, and were witnesses of so many miracles in Egypt, and in the wilderness. And thus Calmet, *Il les a remplis de ses lumieres et de ses connoisances pour le loüer, et l'adorer dans la consideration de ses ouvrages.*

Ver. 11, 12. Προσέθηκεν αὐτοῖς ἐπιστήμην, καὶ νόμον ζωῆς ἐκληροδότησεν αὐτοῖς. Διαθήκην αἰῶνος ἔστησε μετ' αὐτῶν, καὶ τὰ κρίματα αὐτοῦ ὑπέδειξεν αὐτοῖς, *viz.* To the knowledge which he imparted to them by nature, προσέθηκε, he hath superadded ἐπιστήμην (*disciplinam,* as the versions have it), a rule of holy living, *viz.* by the law of Moses, and has put them in present possession of a law of life, (or that promises life to them that observe it; Lev. x. 5. Ezek. xx. 11. Rom. x. 5.) He hath established an everlasting covenant with them, and shewed them κρίματα αὐτοῦ, his commands and precepts of righteousness and mercy. And this he did principally with regard to his own people, to whom belonged the law, and the adoption, and the covenant, preferably to all others.

Here end the objections; for ἐξέτασις ἁπάντων ἐν τελευτῇ, i. e. *The trial of all things is in the end,* according to our version, is not in the Vatican, and some other editions. And it is observable in both columns, that in the order of sentiments (and phrases too) there is a likeness and relation between the verses cited from the former chapter, and those produced as corresponding with them in this: and therefore, though this author's manner of writing in general is rather sententious than argumentative, yet it is no improbable conjecture, that a formal answer is here designed to some sceptical objections before advanced, and it is continued under a little difference of expression, ver. 15. 19, 20, &c. of chap. xvii. where the discipline that the Israelites were under is more plainly spoken of.

Ver. 13. *Their eyes saw the majesty of his glory, and their ears heard his glorious voice.* Ver. 14. *And he said unto them, Beware of all unrighteousness, and he gave every man commandment concerning his neighbour.*] God manifested his glory, when he appeared on Mount Sinai at the delivery of his law, when his people saw the lightnings and heard the thunderings, called here *his glorious voice,* as the Hebrews ordinarily expressed it, Psal. xxix. 4. By giving the law, God did not only provide for the establishment of his own worship, and the decent performance of it, but it was promulgated likewise for the good of man, and of society in general. He therein orders every man to love his neighbour, to live in peace and on terms of friendship with him, to abstain from theft, and to do no act of violence and injustice; to be tender of his reputation, to beware of slander and false witness, and to be aiding and assisting to him under any calamity or distress, as may be seen at large, Exod. xx.—xxiii. By *unrighteousness,* Grotius thinks not any of the instances of wrong, here enumerated, to be meant; but the worship of false gods, and the sin of perjury, in defiance of the true one, which the Israelites expressly engaged to avoid, Josh. xxiv. 16. If this last sense be admitted, the author may be supposed here to refer to both tables of the Decalogue.

Ver. 15. *Their ways are ever before him, and shall not be hid from his eyes.*] This observation is true with regard to the actions of all mankind, but it rather respects the Israelites in particular, who are spoken of before and after, and means, that as God gave them a law, so he took notice how they observed it, his eyes were over them for that purpose. He took cognizance of their whole conduct, as a legislator tender of his rights and jealous of his honour, in order to punish or reward them, as they should respectively deserve. His eye was not so intent upon the behaviour of other nations, who were not favoured with a like knowledge of his laws, nor bound by any positive covenant to the observance of them, nor were under his government so immediately; or, the meaning may be, that during the long march of the Israelites in the wilderness, God went along with them, directed their ways, and conducted them as their guide, in the day-time by a cloudy pillar, and all the night by a light of fire. This sense Grotius prefers: the next verse is not in the Vatican, nor in the Vulgate, it is manifestly taken from Ezek. xxxvi. 26.

Ver. 17. *For in the division of the nations of the whole earth, he set a ruler over every people, but Israel is the Lord's portion.*] Ἑκάστῳ ἔθνει κατέστησεν ἡγούμενον. When God distributed the earth among the several nations, and appointed kings and rulers over the principal parts of it, the people of Israel he reserved for his own peculium; he chose the heritage of Jacob out of all nations to be under his more especial care, and to enjoy great and singular privileges: for he not only put them into possession of a fruitful Canaan, but did them the particular honour of being their king; by him they were directed in all cases which concerned their state, and by him were led forth to battle, so that their form of government was properly a theocracy, till the time of Saul, when, like other nations, they would have a temporal king over them, to their great detriment and disgrace. Josephus gives the like account of the original form of the Jewish polity; that while other nations preferred some monarchy, others aristocracy, or democracy, their legislator overlooked all these, and appointed Θεοκρατίαν τὸ πολίτευμα, θεῷ τὴν ἀρχὴν καὶ τὸ κράτος ἀναθεὶς, καὶ πείσας εἰς ἐκεῖνον ἅπαντας ἀφορᾶν, ὡς αἴτιον ἁπάντων ὄντα τῶν ἀγαθῶν, κ. τ. λ. (Cont. Ap. lib. ii.) Our author here alludes to Deut. xxxii. 8, 9. *When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel; for the Lord's portion is his people; Jacob is the lot of his inheritance.* Both ancient and modern interpreters have thought, that the son of Sirach here, and also the passage just cited, refer to an opinion, which was pretty common, that every nation has its tutelar angel, an ἡγούμενος, or ministering angel, to preside over it, but that God himself was such in a more eminent degree to the people of Israel. The version of the LXX. seems to have given rise to this opinion, for the rendering of Deut. xxxii. 8. is ὅτε διεμέριζεν ὁ ὕψιστος τὰ ἔθνη . . . . ἔστησεν ὅρια ἐθνῶν κατ' ἀριθμὸν ἀγγέλων θεοῦ. And accordingly, by the *prince of Persia* and of *Greece,* mentioned in the book of Daniel, some understand particular angels which presided over those people, as others have asserted, that the care of the Jewish people was committed to the archangel Michael. (See Theod. and Jer. Com. in Dan.) Indeed, this opinion of the kingdoms of the world being subject to the government of angels, was maintained by many of the primitive, especially the Greek fathers; but it is now plain from whence these, who followed the Septuagint translation, borrowed their notion. Bochart and De Muis agree, that those interpreters themselves were mistaken through a bad copy, and that the omission of some letters therein led them into this error. (Phaleg. lib. i. cap. 15.)

Ver. 18. *Whom being his first-born, he nourisheth with discipline, and giving him the light of his love, doth not forsake him.*] Φῶς ἀγαπήσεως is a particular expression, there is a parallel one, ver. 26. φωτισμὸς ὑγείας. Out of the whole race of mankind did God select the Jews, among whom he dwelt in a particular and extraordinary manner, the Divine Majesty residing over the mercy-seat. These he singled out to be a holy nation, and marked them as his own people by circumcision, which was a character of genealogical sanctity, and by instituting the Passover, which federally united them to him, and among one another. This seed of Jacob, so dear and beloved by God, was as much blessed by him above all other people, as the first-born commonly is above the rest of the children. And so, when God calls David his first-born, it follows immediately, *I will make him higher than the kings of the earth.* (Psal. lxxxix. 28.) God always regarded Israel with a favourable eye, and

though he suffered other nations to walk in their own ways, (Acts xiv. 16.) and looked upon them with a sort of indifference in comparison, yet to Israel he afforded the light of his countenance, and of his saving truth. He gave signal proofs of his affection for them, by continually watching over them for good; he intended their happiness in all his dealings with them, and pursued it even in his corrections and severest dispensations towards them, recalling them to their duty, and inviting them, in the tenderest manner, to return into the right way, and receiving them to mercy and favour upon their repentance and amendment. This whole verse is omitted in the Vatican and in the Vulgate.

Ver. 21. *But the Lord being gracious, and knowing his workmanship, neither left nor forsook them, but spared them.*] As the sense of the foregoing verse is well expressed by the Psalmist, *He set their misdeeds before him, and their secret sins in the light of his countenance;* (Psal. xc. 8.) so this seems to allude to Psal. lxxviii. 37—39. where, speaking of the same Israelites, he says, *That though their heart was not whole with God, neither continued they steadfast in his covenant, yet he was so merciful, that he forgave their misdeeds, and destroyed them not: yea, many a time turned he his wrath away, and would not suffer his whole displeasure to arise, for he considered that they were but flesh.* Ἐμνήσθη ὅτι σάρξ εἰσι, which is more fully expressed, Psal. ciii. 13, 14. of the faithful in general; *As a father pitieth his own children, even so hath the Lord mercy on them that fear him, for he knoweth whereof we are made, he remembereth that we are but dust.* Αὐτὸς ἔγνω τὸ πλάσμα ἡμῶν; the very expression used by this writer.

Ver. 22. *The alms of a man is as a signet with him, and he will keep the good deeds of man as the apple of his eye.*] By *alms* we may here understand all the good which a man does his neighbour, every action of piety and mercy performed by him, which God will favourably receive, and keep in remembrance, and lay it among his precious treasures, to reward and recompense it to the beneficent man and his posterity. The value God sets upon acts of mercy and kindness, is expressed here by the metaphor of *the apple of the eye*, and the *signet on the right hand:* see Jer. xxii. 24. Haggai ii. 23. Cant. viii. 6. where the *seal* or *signet* denotes what is near and dear to a man, and, as such, is preserved, and always under his eye and care. Messieurs of Port-Royal, from this latter comparison, apply what is here said of alms to acts of charity done in secret, which are as a valuable thing sealed up, till they are laid open by God, and by him publicly rewarded. The connexion of this verse with what precedes is not very clear; Calmet and Bossuet give the following,—That as men's unrighteous deeds are always before the Lord, so are their good deeds likewise, and particularly acts of charity and loving-kindness, which though unobserved of others, and for a time perhaps unanswered to the giver, yet are not fruitless or lost; God deposits them among his treasures, and when he maketh up his precious jewels will remember them.

Ver. 23. *Afterward he will rise up and reward them, and render their recompence upon their heads.*] If we join the words in the latter end of the former verse, *viz. He will give repentance to his sons and daughters,* to this verse, the sense will then be,—That God will not strike or punish a sinner immediately, or in the act and instant of committing the sin, but will give time to repent, and an opportunity to return to him; but if, after allowing him time, he defers his amendment, and shews no sign of sorrow or conversion, God, who seemingly connived at his sins, will then rouse himself in his anger, and punish him the more severely: for so the phrase of *rendering a recompence upon men's heads* is more generally taken. But if we omit that sentence, which is neither in the Vat. nor Ald. edition, nor in the Vulgate, then this verse will admit of another sense, as connected with the foregoing; *viz.* That God keeps the remembrance of alms and good works as precious as a signet, and as dear as the apple of an eye; and though for the present he may not distinguish the donors, yet the time will come when he will arise to reward them, and fill such beneficent souls with peculiar marks of his favour: like a kind master, who recompenses the faithfulness of his servants, or a general, who heaps upon his soldiers such marks of honour, as are proportionate to their merit. And this God will do either in this life, by outward blessings and prosperity, or hereafter, by receiving them into everlasting habitations.

Ver. 24. *But unto them that repent, he granted them return, and comforted those that failed in patience.*] This is but inaccurately rendered; it should either be, *Unto them that will repent, he giveth them grace to return,* as the Geneva version has it; or, Unto them that repented, he granted them a return into his favour, was willing to receive every penitent, and to comfort the broken-hearted. In the former acceptation the sense is, That sinners cannot with reason blame God who uses all methods to reclaim them; he illuminates them by his grace, he instructs them by his word, he admonishes, he threatens, he corrects, he recalls, such as wander from their duty, he waits their return with patience, and receives them upon their repentance, and thereby comforts such as would otherwise be discouraged, and despair. But if we take it in the latter sense, we may then, with Grotius, understand this and the foregoing verse of the persons mentioned ver. 20. whose sins being before the Lord, and obstinately continued in, he will, after waiting some time for their amendment, proceed to punish them; and then it follows, by way of antithesis, But to such as repented, and whose sins were thereby done away from before the Lord, whether Israelites or others, he was disposed to be merciful and gracious, and to bestow his grace upon them, to keep them again from falling.

Ver. 27. *Who shall praise the Most High in the grave, instead of them which live, and give thanks?*] *i. e.* The living only can pay their devotions to God, and therefore repentance should not be deferred till the time of death, when it will be too late to think of it. In this author's time, ᾅδης was used by the Jews, as it was also among the Greeks, to signify *the grave* or *death;* and *death* and *hades* are frequently joined as synonymous. See 2 Sam. xxii. 6. Ecclus. xlviii. 5. and particularly Isa. xxxviii. 18, 19. where οἱ ἐν ᾅδου and οἱ ἀποθανόντες are the same, and opposed to the living, the living, who alone have the ability to praise God; for, as the same inspired writer goes on, such as go down into the pit cannot hope for his truth, τὴν ἐλεημοσύνην, *his mercy. In death,* (says the Psalmist, vi. 5.) *there is no remembrance of thee, and who shall give thee thanks in* שאול, *in the grave,* or *pit?* And so Psal. cxv. 17. *The dead praise not thee, O Lord, neither all they that go down into*

silence, but we will praise the Lord; which the LXX. render more explicitly, οὐκ οἱ νεκροὶ αἰνέσουσί σε, κύριε. . .ἀλλ' ἡμεῖς οἱ ζῶντες εὐλογήσομεν τὸν κύριον, κ. τ. λ. Thus also, Psal. lxxxviii. 10. *Dost thou shew wonders among the dead, or shall the dead rise up again and praise thee?* where the rendering of the LXX. is surprisingly faulty, μὴ τοῖς νεκροῖς ποιήσεις θαυμάσια, ἢ ἰατροὶ ἀναστήσουσι καὶ ἐξομολογήσονταί σοι· the Hebrew word is רְפָאִים, and signifies *gigantes* or *mortui;* they fell into this error by mistaking the radix, and deriving the word from רָפָא, *sanatus fuit.* The Vulgate, too, implicitly following that version, retains the same mistake.

Ver. 28. *Thanksgiving perisheth from the dead, as from one that is not: the living and sound in heart shall praise the Lord.*] *i. e.* The duties of religion cannot be performed by one who is not in a state of existence, nor by one that is taken away from the land of the living. Νεκρὸς, or μὴ ὢν, means not one that is annihilated, or quite ceased to be, or is become as nothing, as is the Vulgate exceptionable rendering, *Ante mortem confitere, a mortuo quasi nihil, perit confessio.* Josephus, in the very chapter in which he asserts the immortality of the soul, says, We have received from God our being, καὶ τὸ μηκέτι εἶναι πάλιν ἐκείνῳ δίδομεν· *i. e.* to him we render again, or owe our not being, by the return of that soul which he had given us. (De Bell. Jud. lib. iii. cap. 25.) By *the living and sound in heart,* we are not to understand such only as are alive and in health, or who are easy in their minds, and flourishing in their circumstances; but such as are alive unto righteousness, and turn unto the Lord in holiness; who are contrite, and even broken-hearted, who have experienced, or hope to taste of God's mercy to them, under a lively sense of their guilt, or the smart of some great calamity and affliction; and so the sense will be nearly the same with Baruch, ii. 17. *The dead who are in their graves, whose souls are taken from their bodies, will give unto the Lord neither praise nor righteousness; but the soul that is greatly vexed, which goeth stooping and feeble, shall give thee praise and righteousness, O Lord.*

Ver. 30. *For all things cannot be in men, because the Son of man is not immortal.*] Great reason is there that God should be so merciful to his creatures, and condescend to pardon their weakness and follies, for men are neither impeccable nor immortal; they are so encompassed about with infirmities, that perfection is not to be expected from them; they are, as Abraham in great humility says of himself, sinful dust and ashes, and their days are few, as well as strictly and literally evil, and therefore is the Lord gracious, knowing his workmanship, of what perishable, corrupt, and frail materials it is made. The author enlarges here upon God's mercy, as a farther argument to invite men to repentance, and upon the shortness of life, as a powerful motive to set about it speedily.

Ver. 31. *What is brighter than the sun? yet the light thereof faileth; and flesh and blood will imagine evil.*] Our translators seem to have understood the sentiment expressed here, by their reference to a parallel passage in the margin (Job xxv. 4, 5. which is to the very same sense in other words), but they have not rendered it so accurately as they might have done. *What is brighter than the sun?* καὶ τοῦτο ἐκλείπει, yet it hath its eclipses. If it be said that τοῦτο cannot be referred to ἥλιος, I answer, neither is it necessary that it should, but may be referred to τί φωτεινότερον immediately preceding. If among God's works there be any thing brighter than the sun, yet even that is not without its defects. And thus Bossuet, *Quid lucidius sole? et tamen hoc (lucidissimum) eclipsin patitur:* much less can human nature be accounted perfect, for flesh and blood will imagine evil. I prefer this reading, not only because it is confirmed by the Alexandrian copy, but because the other, πονηρὸς ἐνθυμηθήσεται σάρκα καὶ αἷμα, is limited only to bad men; whereas the passage seems rather to relate to the whole species, which is naturally more subject to failings than the sun is to eclipses, and the defects of both cannot be concealed.

Ver. 32. *He vieweth the power of the height of heaven, and all men are but earth and ashes?*] Δύναμιν ὕψους οὐρανοῦ αὐτὸς ἐπισκέπτεται. It should rather be rendered here, *he visiteth, chideth, finding fault with the powers of heaven:* Syriac, *Virtutes cœli judicat;* as before, xvi. 18. *Behold the heaven, and the heaven of heavens shall be moved,* ἐν τῇ ἐπισκοπῇ αὐτοῦ, when he shall visit or animadvert upon them. Δύναμιν ὕψους οὐρανοῦ is either the sun mentioned just before, who is represented as going forth in his strength like a giant, &c. or the whole host of heaven; *viz.* the stars, the powers of heaven that shall be shaken at his coming. Δύναμιν ὕψους is only a Hebraism for the high powers. *And all men are but dust and ashes; viz.* greatly abased in God's sight, in comparison of some of his other works. So in Job, *The stars are not pure in his sight, how much less man that is a worm?* These which shine so bright to our view, are but as darkness to his all-piercing eye, and in comparison of the infinite purity of his nature; whom, if God considers and looks down upon as infinitely beneath him, of how small consequence and account is the race of men who are earth in their principle, and ashes at their dissolution? When our author thus beautifully sets forth the greatness of God, and the meanness of man, how affecting is the comparison, and how just the contrast! How does it enlarge our ideas, and exalt our sentiments of the Deity, and at the same time shame and confound all human pride and greatness! The sense given of this passage is confirmed by the true rendering of the first verse of the next chapter.

CHAP. XVIII.

Ver. 1. *HE that liveth for ever created all things in general.*] Ἔκτισε τὰ πάντα κοινῇ. *Creavit omnia simul,* Vulgate, which means, according to some, that without him was not any thing made that was made, in opposition to such as would have God to be an idle spectator, not minding or concerning himself with the world, especially the lesser, and seemingly more insignificant parts of it: or such, especially the Manichees, who held, that part only of the world was created by God, and not the whole. Others, and particularly St. Austin, have from hence maintained, that all things were created by God, not in the interval of six days, as is the Mosaic account, but in "eodem momento, seu in eodem nunc," that the heavens, and the earth, and the future seeds from whence all other things were to be produced, were all created in the same individual instant. Others have held, that God created at once all the matter of the universe, a chaos, to serve as the basis upon

which all things were to be built, and from whence all things to be produced in the successive work of the six days, were to have their rise and materials. But none of these opinions give so just an account of the creation as that of Moses, for neither were all things created together, nor the shapeless mass of matter by itself, nor were they all made at once in point of time. Κοινῇ in this place does not respect the time of the creation, but rather the universality of it, (see Possel. Præfat. ad Syntax.) *viz.* that all things in general were made by God without exception or distinction; that they were created by him, not merely set in order by intervals, and degrees of time, and particularly that the cosmogony was the successive work of six days. Junius understands by κοινῇ, that God created all things upon a level, *communi lege*, subject to one common law, both of production and dissolution. (Com. in loc.) See Jackson's Works, tom. ii. p. 132. where this passage is very fully and learnedly discussed. But though the sense of our version is a good interpretation of κοινῇ, yet I conceive it is not the true one; for undoubtedly the original, which is rendered κοινῇ, was חל *commune*, in the sense of *profanum*. Κοινὸς is the same as ἀκάθαρτος, and by it the LXX. generally, if not always, express it. It occurs in this sense, 1 Macc. i. 50—69. So κοινὸν ἢ ἀκάθαρτον, in St. Peter's vision, is *common* or *unclean;* and ἔκτισε τὰ πάντα κοινῇ, κύριος μόνος δικαιώθησεται, therefore, means here, that God hath created all things (comparatively) unclean, and the Lord alone will be justified, or found just, when he is judged. (Psal. li.) The Arabic version hath glanced upon this sense, *totus mundus corrumpetur*. But indeed our translators have themselves confirmed it, (ver. 3.) *He is king of all, by his power dividing holy things among them from the profane*. The opposition between חל and קדש is well known; the latter is proper to God alone, in comparison of whom all things besides are common and unclean. From hence to ver. 15. is a continuation of the subject of the last chapter; *viz.* the majesty and power of God, and the weakness and frailty of man. And in the sense which is now offered, the connexion is certainly more visible, and the comparison or contrast better preserved. (See the last note.)

Ver. 3. *Who governeth the world with the palm of his hand, and all things obey his will, for he is the king of all, by his power dividing holy things among them from profane.*] Almost all the editions have οἰκίζων τὸν κόσμον, which Junius and most of the Latin interpreters here follow; but the true reading undoubtedly is οἰακίζων τὸν κόσμον, as Hœschelius and Grabe have it. Our translators have wrongly placed the comma after *king of all*, it should be—*he is the king of all by his power*, which is agreeable to all the Greek copies, which read, αὐτὸς βασιλεὺς πάντων ἐν κράτει αὐτοῦ. And indeed it suits this better than the following sentence, *dividing holy things among them from profane*, which was rather an act of wisdom than of power, for he made some days and places for weighty reasons more holy than others, as some parts of the sacrifices also were more so than the rest: the like may be observed with respect to persons, for he separated the people of Israel from the whole gentile world, to be a holy nation to him, and, among these, the tribe of Levi to be in a more peculiar manner his own. And in general it may be said, that he has put an essential difference between holy and profane, and hath commanded all mankind to be holy, and to touch not the unclean thing. The Vatican wholly omits this verse, as does the Vulgate.

Ver. 5. *Who shall number the strength of his majesty? and who shall also tell out his mercies?*] As his majesty is, so is his mercy infinite, (Ecclus. ii. 18.) and cannot be sufficiently displayed. According to Calmet the sense is, that though a man should be able to speak of and describe the might of his marvellous acts, δυνάμιν τῶν φοβερῶν αὐτοῦ, (Psal. cxlv. 6.) or, according to this writer, κράτος μεγαλωσύνης αὐτοῦ, yet who could be able to declare and publish the many instances of his mercy? which are the most surprising of all his other works, and far beyond them. "Et quand on pourroit annoncer ses grandeurs et ses merveilles, qui pourroit publier ses misericordes? Car sa misericorde est au-dessus de toutes ses œuvres." And in this sense he understands Psal. cxlv. 9. where the Psalmist, after having given this remarkable character of God, *that he is gracious and merciful, long-suffering, and of great goodness*, adds immediately, *Miserationes ejus super omnia opera ejus*, which, De Muis says, many expound,—that his mercy is above all his (other) works. But this is not countenanced by the rendering of the LXX. which is not ὑπὲρ, but ἐπὶ πάντα τὰ ἔργα αὐτοῦ, which expresses his very great regard for all his works, but gives no preference to his mercy: Psal. xl. 5, 6. best expresses the sense of this place.

Ver. 6. *As for the wondrous works of the Lord, there may be nothing taken from them, neither may any thing be put unto them, neither can the ground of them be found out.* Ver. 7. *When a man hath done, then he beginneth; and when he leaveth off, then he shall be doubtful.*] Τότε ἄρχεται, *then he is to begin again;* or perhaps the true reading may be, τότε ἄρχηται, *then he must begin again*, he is as far off as ever, and when he has finished his inquiry or search, he will be doubtful, or rather, as the word is used 1 Macc. iii. 31. he will be perplexed and confounded. The sense of the whole is, Though a man should exert himself to the utmost, to penetrate into and fathom the depth of God's greatness, to explain his nature, or unravel the mysteries of his providence, or should exhaust his whole store of grateful eloquence to praise him for his noble acts, yet he will find, nevertheless, that he can neither conceive nor speak high enough of his perfections, nor invent any thing that can come near or resemble what he is. And when he thinks that he has made a good progress towards a discovery, he will acknowledge, with profound astonishment, that more remains to be added than is hitherto done. One is not properly convinced that he is ignorant of God, that he cannot understand all or any of his secrets, the causes of his will, or the design of his operations, till he has well considered and studied him: the more he meditates and thinks upon him, the more he will find him out of reach, that his counsels are deep, his dispensations mysterious, and his nature as impenetrable, as his glory is inaccessible. Each person will find himself in the condition of Simonides, who, being asked what God was, demanded first two days, then four, afterward a longer time, to deliberate, and at length was obliged to confess, that the more he studied, the less he found himself able to satisfy the inquiry. The attempt to comprehend God, and to account for all his works and proceedings, is, to use the comparison of an ancient writer, like that of numbering the sand of the sea; by going about it, you are confounded, and by doing

something of it, you find it impossible to do the rest. (Nazianz. Orat. i.) Our author speaks of God in the same sublime manner, xlii. 21.

Ver. 8. *What is man, and whereto serveth he? what is his good, and what is his evil?*] Grotius understands this in a sense different from our translators; *i. e.* What profit is there to God from man, what is his (God's) good or advantage from him, and what is his evil or hurt that can come from man? What can he do or render to God by any good or evil which he does? If he is evil, what can he attempt against God; if he is good, what can he do for him, that is of any great moment? See Psal. xvi. 2. where the old translation has, *My goodness is nothing unto thee.* (See De Muis in loc.) God indeed requires us to be good, but it is for our profit, not his own, that he requires it; according to that of Eliphaz, Job xxii. 2, 3. *Can a man be profitable unto God, as he that is wise may be profitable unto himself? is it any pleasure to the Almighty that thou art righteous, or is it gain to him that thou makest thy way perfect?* And again, xxxv. 6—8. *If thou sinnest, what dost thou against him; or if thy transgressions be multiplied, what dost thou unto him? If thou be righteous, what givest thou him; or what receiveth he of thine hand? Thy wickedness may hurt a man as thou art, and thy righteousness may profit the Son of man.* St. Austin, conscious of human imperfection, and the nothingness of our best services to profit God, very justly inquires, "Quid tibi sum, ut amari te jubeas à me, et nisi faciam, irascaris mihi, et mineris ingentes miserias?" (Confess. lib. i. cap. 5.)

Ver. 9. *The number of man's days at the utmost are a hundred years.*] The author of the ninetieth Psalm, composed, as it should seem, in the time of the captivity, fixes the ordinary term of man's life at seventy, or at most eighty years; in this writer's time men sometimes lived to a hundred, but that was the longest term. Macrobius agrees with the former, when he says of his time, "Cum septies deni computantur anni, hoc à physicis creditur meta vivendi, et hoc vitæ humanæ perfectum spatium terminatur:" and Seneca with the latter, "Pervenisse te ad ultimum humanæ ætatis videmus, centesimus tibi, vel supra premitur annus." (De Brevit. Vitæ, cap. 3.) Some Greek copies point the verse thus, ἀριθμὸς ἡμερῶν ἀνθρώπου, πολλὰ ἔτη, ἑκατὸν; *i. e.* the number of man's days are many years, even a hundred. But this seems not to agree with what this writer says, xvii. 2. and πολλὰ should rather be taken here adverbially, as our translators and the Vulgate understand it: in some copies also at the end of the verse is added, ἀλόγιστος δὲ ἑκάστου πᾶσιν ἡ κοίμησις, *i. e.* the time of each man's death is unknown, and cannot certainly be fixed; or, as the Geneva version has it, *No man hath certain knowledge of his death; i. e.* of the time or manner of his death, which cannot by art or calculation be determined. *Cuique præfinitum obdormiendi tempus, ratiocinio non potest computari,* as Junius renders.

Ver. 10. *As a drop of water unto the sea, and a gravelstone in comparison of the sand, so are a thousand years unto the days of eternity.*] The sense of this verse, as connected with the former, seems to be this,—that even though a man should live a thousand years, yet is that term nothing to eternity. The Psalmist has a thought not unlike this, *A thousand years in thy sight are but as yesterday, seeing that is past, as a watch in the night.* (Psal. xc. 4.) And St. Peter, *One day is with the Lord as a thousand years, and a thousand years as one day.* (2 Pet. iii. 8.) And to this latter the oriental versions undoubtedly refer, *Mille anni in sæculo præsenti non sunt comparandi uni diei sæculo justorum.* Αἰὼν is used in the sense it is here taken by Philo, who distinguishes between αἰὼν and χρόνος; the former belongs to incorporeal beings, as the latter is the measure of all sublunary things and persons. Nazianzen hath well noted the difference, ὅπερ ἡμῖν ὁ χρόνος, ἡλίου φόρᾳ μετρούμενος, τοῦτο τοῖς ἀϊδίοις ὁ αἰών. (Orat. xxxviii.) The Vatican omits χίλια, and reads οὕτως ὀλίγα ἔτη ἐν ἡμέρᾳ αἰῶνος, which very much weakens the comparison. Possibly both might have been in the original text to the following sense, That a thousand years are but as a few, compared unto the days of eternity. The author endeavours to illustrate this difference by the diminutive proportion which a drop of water bears to the sea, or a gravelstone to the sand on its shore; but these images do but faintly represent it, for there is a greater disproportion between time and eternity, than between the extremes of any assignable finite quantity whatsoever. But if a thousand years are as nothing with respect to eternity, how short must we account the longest term of man's life, if compared to it? And by what diminutive name shall we call it, when we reflect upon a duration that shall never end? Or what comparison shall we be able to make, between the ages of the world itself, from its first creation to its final dissolution, and eternity, which was from everlasting, and shall be to everlasting?

Ver. 11. *Therefore is God patient with them, and poureth forth his mercy upon them.* Ver. 12. *He saw and perceived their end to be evil, therefore he multiplied his compassion.*] As God knows the weakness of man, and his propensity to evil, the shortness of his life, and the many infirmities which encompass him, therefore he does not proceed against him upon every offence, but bears with him for a time, waits for his amendment, and shews his great tenderness towards him, by giving him many gracious calls and seasonable warnings, to raise in him a sense of his danger, and to put him upon a speedy repentance, in order to prevent his ruin. Καταστροφὴ is thus taken, ix. 11. 2 Tim. ii. 14. 2 Pet. ii. 6. Instead of proceeding against him with extreme rigour, he makes man's misery and infirmities rather a motive for his mercy towards him. Hence mercy is said to rejoice over judgment, and by Philo to be older than justice, and by the Psalmist, to reach unto the heavens, in comparison of the other, which reacheth but to the clouds. (Psal. lvii. 11.)

Ver. 13. *The mercy of man is towards his neighbour; but the mercy of the Lord is on all flesh: he reproveth and nurtureth, and teacheth, and bringeth again, as a shepherd his flock.*] The compassion which a man shews his neighbour, and the inclination which carries him to do good to one like himself, differs in many respects from the mercy of God. The compassion of a man has too often a tincture of self-interest in it: a man expects, if not a return, at least some sort of acknowledgment from the person he obliges; and as God has promised to reward acts of charity and benevolence done to others, he may have a respect unto the recompence of the reward. Besides, the liberal man may be induced thus to act from a motive of prudence, considering himself as subject to accidents, and under the

like power of fortune with others, and therefore may one day fall into misfortunes, and stand in like need of assistance, which a readiness to serve others may be the most likely means to procure. But the love and compassion of God is entirely gratuitous, and free from any selfish views: he neither needs nor requires any return, but that of duty: he has no view of providing against a day of calamity, as not being liable to be affected by any change or vicissitude of things: he is superior to all accidents, and out of the reach and power of them. Philo has very justly observed of the bounty of God, that he alone gives freely, *μόνος ὁ θεὸς οὐ μὴ πωλητὴρ ἐστι*, whilst all his creatures are to one another no better than cunning hucksters, *Εὑρήσεις ἅπαντας καὶ τοὺς λεγομένους χαρίζεσθαι, πιπράσκοντας μᾶλλον, ἢ δωρουμένους . . . . εὐπρεπεῖ δωρεᾶς ὀνόματι κυρίως πράσιν ἐργάζονται.* (Περὶ Χερουβίμ.) The wise man here extols God's mercy from the universality of it, that it extends in general to all creatures, to them that serve him, and them that serve him not: nay, these last seem to have a greater share of it, as indeed they stand more in need of it. These he admonishes, reproves, chastises, and instructs; and such as improve under his kind and wholesome corrections, that receive and profit by his discipline, he hath mercy on them, and receiveth as his own again after their wandering, and, like a true shepherd, bringeth them home on his shoulders rejoicing. Here the author finishes his answer to the objections brought, xv. 11, 12. xvi. 17. 20—22.

Ver. 15. *Blemish not thy good deeds, neither use uncomfortable words when thou givest any thing.*] *Λύπην λόγων· Non des tristitiam verbi mali,* Vulg. The author begins here a new subject, which regards principally the manner of doing a kindness: he recommends not only doing good to our neighbour, but the doing it with a good grace, to give willingly and cheerfully, without delay or excuses, with kind words, and affectionate and winning looks: for the manner of doing a kindness is often beyond the act itself, and gives as much or more satisfaction to the receiver. Seneca has a most apposite passage to this purpose: "Lætus facit [beneficus], et induit sibi animi sui vultum. Ingentia quorundam beneficia silentium aut loquendi tarditas, imitata gravitatem et tristitiam, corrupit, cum promitterent vultu negantium. Quanto melius adjicere bona verba rebus bonis, et prædicatione benigna commendare quæ præstes? Sic efficies, ut animum tuum pluris æstimet, quam illud, quicquid est, ad quod petendum venerat. Tunc est summa virtus tribuentis, ubi ille qui discessit dicit sibi, Magnum hodie lucrum feci. Malo quod illum talem inveni, quam si multiplicatum hoc ad me alia via pervenisset, huic enim animo nunquam parem referam gratiam." (Lib. ii. de Beneficiis, cap. 3.)

Ver. 16. *Shall not the dew assuage the heat? so is a word better than a gift.*] The sense may either be, As the heat is refreshed by the coming dew; so a gift pleases more, accompanied with kind expressions: or the comparison may perhaps be made out thus, That as the dew, a gentle thing, and of small force in appearance, assuages the heat, or lays the hot wind (for so I think *καύσων* always signifies in the LXX. and may signify in the places where it is used by this writer); so a word, especially a mild one, (which is compared to the dew, Deut. xxxii. 2.) produces a more powerful effect than a gift; which may either mean a gift from the same person (which agrees best with the preceding verse), or one offered by another person by way of bribe, *ἀργύριον διδόμενον μετὰ δόλου*, according to the LXX. Prov. xxvi. 23. so I apprehend the Syriac understood it, translating it, *A word will turn back a gift.* Or may not the sense be, As the cooling dew is more agreeable than the scorching air, so is a (kind) word than a gift? *i. e.* such a gift as that of the envious and churlish upbraider, ver. 18. Lastly, which seems the best and closest, As the dew moderates and assuages the heat; so a word, or soft answer, turneth away wrath, (Prov. xv. 1.) sooner than a gift.

Ver. 17. *Lo, is not a word better than a gift?*] *Οὐκ ἰδοὺ λόγος ὑπὲρ δόμα ἀγαθόν*; Is not the sense of this exactly the same, according to the present reading, with the end of the former verse? and does *ἰδοὺ* any way alter or enlarge the sense? What then is the use of it here, or to what does it particularly point? I suspect the reading to be corrupt, and that the true one is, *οὐ καὶ ἡδὺς λόγος ὑπὲρ δόμα ἀγαθὸν*; and then the sense of the whole will be, As the cooling refreshing dew is preferable to the scorching heat; so is a word to some sort of gifts: nay, is not sweet obliging speech even above a good gift itself, which loses its value when given churlishly, and is enhanced when accompanied with kind expressions? As *ἀγαθὸν* is added to invigorate the expression; so *ἡδὺς*, or some such word, seems necessary to help forward the comparison. This may seem confirmed by the Syriac, which has, *Est sermo bonus qui dono præstantior est;* and by St. Chrysostom's comment upon this passage, "Sæpe sermonis obsequium, *ἡδὺς λόγος*, magis recreat accipientem, quam donum ipsum. Proinde scientes hæc, ne simus difficiles erga eos qui ad nos accedunt. Quòd si poterimus eorum inopiam sublevare, hoc faciamus cum gaudio; quod si non possumus, ne simus asperi in eos, sed vel verbis eorum curam agamus, et in mansuetudine respondeamus eis," &c. (Hom. 41. in cap. 18. Gen.)

But both are with a gracious man.] *Ἀμφότερα παρὰ ἀνθρώπῳ κεχαριτωμένῳ· i. e.* Both gifts and good words come from a kind beneficent person. Such a one will add comfortable words to the good deeds he does: he will not content himself with kind salutations, with saying, Go in peace, be thou warm or filled, but will likewise give what is wanted; nor will he barely give, but in such an obliging manner as to double the gift. *Κεχαριτωμένος* signifies an acceptable person, or one possessed of the qualities that make persons so. Thus Symmachus uses it, Psal. xviii. 25. see also Luke i. 28. Capellus prefers *κεχαριτωμένα* here; (Spicileg. p. 52.) *i. e.* Both gifts and kind speeches are agreeable to men. But had this been the true reading, which the Syriac and Vulgate both oppose, I think *ἀνδρὶ* would have been *ἀνδράσι* or *ἀνθρώποις*· for the plural seems fittest to express all men, or mankind. Besides, I think the common reading gives the stronger sense: it scarce need be said that men love both good words and gifts. But that one who would be acceptable, must be ready to give both, is an observation of some importance; because there may be persons apt to think either that liberality without affability, or affability without liberality, will answer the purpose of being agreeable and popular. The Port-Royal comment has a fine reflection here: There are some who give liberally to the poor, and at the same time speak roughly or reproachfully to them; and there are others who speak to them with great humanity and tenderness, but

give them nothing. True charity does not consist in either the one or the other of these; for the liberality of the former is spoiled by his churlishness, and the affability of the other by his covetousness; but both these meet in a truly good man. He gives liberally to the poor, and is so far from exalting himself above him through pride, by speaking haughtily or contemptuously to him, that he learns humility from such an object.

Ver. 18. *A fool will upbraid churlishly; and a gift of the envious consumeth the eyes.*] *i. e.* The gift of a covetous man, who grudges and even seems to envy what others receive from him, is the occasion of great grief and concern to the poor, who is rebuked and reproached by him for what he cannot help. A civil denial would be preferable to charity so extorted and ill-conditioned. The advice here to give in an obliging manner, not only respects our behaviour to such as are poor, but, according to St. Austin, to all others, whom at any time we do kind offices to. To give in a taunting and contemptuous manner is sure to give offence; instead of obliging, it grieves the eyes of the receiver. A reproachful answer to a supplicant is changing liberality into a sort of tyranny; and he that upbraids others with favours done them, and expects a servile compliance in return, makes his gifts as so many chains to entangle another's liberty, and which they had better have refused than to have bought them so dearly. It is therefore a wise remark of an ancient philosopher, That he that receives a favour should never forget it; and he that confers it should never remember it. A polite person is admired and commended for the complaisant and obliging manner in which he does a favour, which gains more upon the hearts of men than the favour itself. (See xx. 13—15. xli. 22.)

Ver. 19. *Learn before thou speak, and use physic or ever thou be sick.*] This advice respects the body, and includes diet, exercise, evacuations, and other such-like preservatives of health; but, as it stands connected with the context, it regards the soul likewise, and its diseases, which, with care, may as easily be prevented as those of the body; for the latter are generally unknown to us, and unforeseen by us, and often attack us in a way and manner that we could not be aware of: whereas the diseases of the soul are in some sense voluntary, and the danger of falling into them well known, and might easily be prevented, either by avoiding such inviting occasions and temptations as betray us into sin, or resisting and subduing the evil before it be grown too strong, and is become a habit; or by following the caution and advice of friends, or listening to the directions of an able spiritual guide; or, lastly, by preventing grace added to all these, to be obtained by earnest prayer. Messieurs of Port-Royal apply the former part of the verse to the pastors of the church, who should be well instructed and grounded themselves before they attempt to teach others. A maxim often inculcated in the sapiential books, and of the last importance towards the right discharge of the ministerial office, as upon their knowledge and skill in the respective offices of their function, the good and improvement of others in a great measure depends; who can neither be fit guides, if they either wander or are not well acquainted with the right way of salvation, nor proper physicians to superintend the cure of others, if they themselves are often out of order, and want to be reminded; *Physician, heal thyself.*

Ver. 21. *Humble thyself before thou be sick, and in the time of sins shew repentance.*] The advice in this and the foregoing and following verses is nearly the same; *viz.* to begin in time. As applied to the body the sense is,—Use abstinence before you are sick; for so we may understand humility here. The Hebrews express fasting by ταπεινοῦν, (Lev. xvi. 29. 31. xxiii. 29.) as fasting brings the body low; and this is confirmed by ἐγκρατεία being joined to it in some copies. As applied to the soul, the direction is, That a man should often examine his conscience, even in the pride of health; should review his past life in order to be acquainted thoroughly with the state of his soul; should not wait till the last gasp before he asks God pardon for his sins, nor defer to alter an evil course of life, till sickness, as it were, compels him. The meaning of the whole is, If when you perceive any symptoms of an approaching illness, you prudently endeavour to prevent its coming to a dangerous height by diet and abstinence, use the like circumspection and care as to the diseases of your soul; let an early application prevent all danger, that so you may find favour before the great Judge, ἐν ὥρᾳ ἐπισκοπῆς, in the day of his visitation. If pride be the sin that most easily besets thee, learn to practise humility; if intemperance, subdue thyself by fasting; lie in sackcloth and ashes, and take away the fuel that inflames thy passions, and feeds thy distemper. And if thou hast at any time fallen into sin, restore thyself by a speedy repentance, and let a thorough reformation effect the cure.

Ver. 23. *Before thou prayest, prepare thyself, and be not as one that tempteth the Lord.*] Before we presume to address ourselves to God in prayer, we should remove the impressions of all sensible objects, all earthly cares, and wandering thoughts; we should purify our hearts by faith, contrition, and repentance, and endeavour to possess our souls with the idea of the presence and infinite majesty of the great God. To approach him rudely, without any preparation or respect, without fear and trembling, with a soul taken up with trifles and impertinences, is an affront to him, and betrays a mean opinion of him, as if God was obliged to hear our prayers, and to grant us what we ask of him with so much carelessness and indifference. God expects that we should prepare our own hearts, and also pray to him to assist us in that holy work. There may also another sense be given of this place; *viz.* Engage not lightly or rashly in vows, consider first whether you are resolved, and are likely to be able to fulfil them; for God looks upon such promises and engagements as an insult, where there is no intention of making them good. This seems to be countenanced by the foregoing verse.

Ver. 27. *A wise man will fear in every thing, and in the day of sinning he will be aware of offence.*] Ἐν παντὶ εὐλαβηθήσεται will be careful to keep from sinning in every thing he says or does, or will in all times and places be upon his guard; and so it will be parallel to that of Solomon, *Happy is the man that feareth always.* (Prov. xxviii. 14.) And especially in times of general corruption and degeneracy, and when evil examples are many and powerful, he will be more watchful and circumspect, that he be not led away with the multitude to do evil, nor be infected with the reigning and popular contagion. As connected with the

former verse the sense may be, that a wise man, considering the state of the world as variable and uncertain, will in every condition of life expect and prepare for a change; he will not be dejected in adversity, nor too elate in prosperity, but will demean himself agreeably under either state of fortune, as a change of condition can soon and easily be effected by God; but a fool, who attends not to such revolutions, provides not against accidents, nor in any respect consults his safety.

Ver. 28. *Every man of understanding knoweth wisdom, and will give praise unto him that found her.*] To understand mankind, is a piece of useful knowledge, but the most valuable and important part is to find out, and be well acquainted with, persons of the most worth; and after having discovered true merit, to do justice to it, to set it in the most advantageous light, to commend and speak of it without jealousy, envy, or detraction, and upon all occasions to give it its due praise, and the testimony of our acknowledgment and approbation, ἐξομολόγησιν ἡμῶν.

Ver. 29. *They that were of understanding in sayings, became also wise themselves, and poured forth exquisite parables.*] Συνετοὶ ἐν λόγοις καὶ αὐτοὶ ἐσοφίσαντο. There may be several senses given of this passage; *viz.* Men of understanding are wise in their talk, they know when and what to speak: this is Drusius's exposition, who points the Greek thus, συνετοὶ, ἐν λόγοις καὶ αὐτοὶ ἐσοφίσαντο. Or the meaning may be, Persons wise in their talk and of understanding in discourse, will themselves be prudent also in their conduct, for wisdom is best displayed by an exactness in both; and according to this sense, the Greek should thus be pointed, συνετοὶ ἐν λόγοις, καὶ αὐτοὶ ἐσοφίσαντο. And thus the Syriac understands it, *Scientes doctrinam, ipsi quoque sapienter se gerent.* There may be also a third sense, That such as have attained unto great skill and experience, made just observations upon men and things, and have formed upon them useful maxims for the conduct of life, will not only be beneficial to themselves, but improve others by communicating sound rules of economy and morality for the use and convenience of life, παροιμίας ἀκριβεῖς εἰς ζωήν. And thus σοφίζεσθαι is used in the sense of teaching, Psal. xix. 7. cv. 22.

Ver. 32. *Take not pleasure in much good cheer, neither be tied to the expense thereof.*] In the foregoing verse the wise man observes, that luxury or voluptuousness will expose a man to the censure of the world, and particularly that his enemies, βασκανοῦσι, will reproach him for it; here he takes notice of the inconvenience arising from it, and the damage it does to men's circumstances. It may also be a prohibition not to keep disorderly and extravagant company, not to link one's self with libertines and spendthrifts, nor lavish away a fortune by high living and expensive entertainments. The Vulgate renders, "Ne oblecteris in turbis, assidua est enim commissio illorum;" *i. e. Delight not in crowds and assemblies, which are full of irregularities and temptations to sin,* following a copy which read, μὴ εὐφραίνου ἐπὶ πολλῇ τύρβῃ, μηδὲ προσδεθῇς συμβουλῇ αὐτῆς, but the true reading is, μὴ εὐφραίνου ἐπὶ πολλῇ τρυφῇ, μηδὲ προσδεθῇς συμβολῇ αὐτῆς, which our translation follows. The Geneva seems to comprise both these, *Take not pleasure in great voluptuousness, and entangle not thyself with such company.*

Ver. 33. *Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse, for thou shalt lie in wait for thine own life, and be talked on.*] Profuseness is a reproach to men's discretion, and a reflection upon their judgment; for they that suffer their expenses to swallow up their revenues, are sure to be stigmatized with folly as well as beggary, and the weight of their calamity has sometimes been so heavy and intolerable, that men have chose to force themselves out of life in a violent manner, rather than endure the smart and anguish of poverty, and others' severe reflections upon them. The civil law, which is the result of the wisdom of many ages, ranks prodigals in the class of children and madmen, and appoints curators for the management of their concerns; but to be made a beggar by banqueting, and to borrow and take up money to supply such extravagance, is still a higher instance of folly; it is purchasing superfluities at the hazard of wanting necessaries, for the tedious remainder of a mispent life. And they who lend to such extravagants, supply them with no other view, but to undo them, and could not afford to trust them in the manner they do, if they did not propose excessive gain by them. If men contracted debts for the necessaries of life, which they could not otherwise procure, they were excusable; but to purchase niceties, and furnish out needless entertainments, at the expense of character, fortune, and liberty, at the hazard of every thing that is dear and valuable in life, is folly past forgiveness. How far do such men outdo the folly of Esau? He sold his birthright to satisfy a real and craving want, and yet he sinned in selling it; but these spendthrifts sacrifice theirs to such wants as are false and fantastical, to fashion and affectation, to pride and emulation, and their healths to appetites that will not be satisfied, and ought not to be indulged, even to wantonness, and fulness, a nice palate, and fondness for rarities. (See Delany's Social Duties, p. 242, &c.)

CHAP. XIX.

Ver. 1. *A LABOURING man that is given to drunkenness shall not be rich.*] At the end of the last chapter the wise man advises not to take pleasure in much good cheer, nor to frequent meetings, assemblies, or entertainments, where great expenses are incurred, especially if a man's circumstances are but indifferent, and his business or way of life does not comport with such extravagance. It is spending money foolishly, in fashionable, perhaps, but not good company, and is the ruin of private persons especially, without any real necessity or obligation. What this writer says of the labourer, is applicable to all artisans and mechanics who are fond of company, and neglect their occupation and business, through debauchery and excess. Their intemperance disqualifies them for their work, and squanders away all the former gains by their labour; as their expense is too great for their income, every sum that goes out unnecessarily, the want of it, and of what might have been industriously gotten in the meantime, will be felt in their families; and it is generally seen, that poverty is the lot of such as neglect business, and the advantages of a good calling, to pursue diversions, and join in the revels of disorderly and loose company. Solomon hath expressed the same thought in more general terms, *He that*

loveth pleasure shall be a poor man, and he that loveth wine and oil shall not be rich. (Prov. xxi. 17.)

He that contemneth small things shall fall by little and little.] This maxim, which is of consequence in economy and politics, is more so when applied to morality. A man should be careless and negligent in no part of his conduct, should continually make a fresh progress in goodness; not to advance is to go back. One should carefully avoid the very least faults, for fear of falling into greater, and what the world calls venial sins are perhaps more carefully to be guarded against, than what it calls mortal ones, as the latter are more shocking in their own nature, and inspire a sort of horror in the committing them; but the other, through their smallness, are generally overlooked, and being thought of no consequence are not attended to, questioned, or startled at: as a man is shocked at jumping down a precipice, but scruples not to attempt the same by gentle approaches, and to descend insensibly by small steps and degrees. (See Chrysost. Hom. 87. in Matt.) It is a just observation of an ancient writer, μικρὸν οὐ μικρὸν ὅταν εἰς μέγα ἐκφέρῃ, a small sin ceases to be so when it leads to a greater, and besides they are so many, and so often returning, that these little indiscretions, to say no worse of them, combine and cluster to such a degree, that like the grapes mentioned Numb. xiii. 23. they become too great a load for one man to carry.

Ver. 2. *Wine and women will make men of understanding to fall away, and he that cleaveth to harlots will become impudent.*] The prophet Hosea accordingly observes, that *whoredom and wine take away the heart,* (iv. 11.) *i. e.* from God; they incline men to renounce him, to rebel against him, and even to turn apostates. These are the two rocks upon which there is so much danger of splitting, that few approach them, but make shipwreck. Solomon has the like observation in some of his writings, and was himself a melancholy instance of the truth of one part; and to him we may add Samson, and the whole people of Israel, whose defection was occasioned by the seducement of the Midianitish women. The consequence of such company is here very justly observed to be effrontery and impudence. Some copies read τολμηρότερος, which improves the sense, and is more proper; for he that cleaveth to harlots, is not only in danger of becoming impudent, but has already given proofs of his boldness and want of modesty; it means, that such loose company will make a man grow more hardened and profligate, and will strip him of all sense of decency: the abandoned rake in time scruples no vice, and often out of an air adopts some which he never was guilty of, and blushes at modesty, as persons of a better disposition do at wickedness.

Ver. 3. *Moths and worms shall have him to heritage, and a bold man shall be taken away.*] *i. e.* His lewdness and intemperance will throw him into many diseases; corruption and rottenness, and all the dreadful consequences of a vicious life, appear upon his body, he is emaciated and consumptive, the very shadow of himself, and the abhorrence of others, he dies a sad spectacle, and a dreadful monument and warning to men of pleasure; ἐξαρθήσεται ἐν παραδειγματισμῷ μείζονι, as some copies have it, his death shall be in the most scandalous and ignominious manner. Solomon, speaking of the strange woman, lays open her artifices, and the dangers which attend the company of such an enchantress, Prov. v. 3—5. 8. 11. *Her lips drop as a honeycomb, and her mouth is smoother than oil; but her end is bitter as wormwood, sharp as a two-edged sword; her feet go down to death, and her steps take hold of hell. Remove thy way far from her, and come not nigh the door of her house; lest thou mourn at the last, when thy flesh and thy body are consumed.*

Ver. 4. *He that is hasty to give credit is light-minded.*] Some interpreters understand this of credulity in general, as a sign of a weak mind; Drusius takes the place in this sense, and refers to Prov. xiv. 15. *The simple believeth every word,* as a parallel passage; and so the oriental versions. Others expound it of a faulty proneness both to believe and speak ill of our neighbour, the crediting and spreading evil reports to his disadvantage, instead of acting the good man, who is cautious, and suspends his assent, and neither believes all he hears, nor officiously reports even what he knows or believes to be true, to the prejudice of another. But Calmet says, the author is here speaking, "de ceux qui se livrent inconsidérément aux plaisirs honteux," of such who give themselves up to shameful and forbidden pleasures, who rashly go after and weakly listen to women of infamous characters, and are drawn into ruin by trusting to their artful insinuations. And Grotius prefers this sense, and indeed the context manifestly leads to it. It follows, *He that sinneth,* by acts of uncleanness, *offends against his own soul, i. e.* sinneth against himself, as well as God; which may either respect his soul, and then the sense will be the same with Prov. vi. 32. *Whoso committeth adultery, lacketh understanding, he that doeth it, destroys his own soul;* or it may refer to his body, that he ruins his health and constitution by such irregularities, and offers a sort of violence to himself; like that of St. Paul, *Flee fornication: every sin that a man doth is without the body; but he that committeth fornication sinneth against his own body.* (1 Cor. vi. 18.)

Ver. 5. *Whoso taketh pleasure in wickedness shall be condemned.*] There are two senses given of this place from the different pointing of the Greek; the first is that followed by our translators, ὁ εὐφραινόμενος ἐπὶ κακοεξίᾳ, καταγνωσθήσεται, the other is, ὁ εὐφραινόμενος, ἐπὶ κακοεξίᾳ καταγνωσθήσεται; *i. e.* The man of pleasure shall be punished with the loss of his health, shall be condemned by God to a bad habit of body: κακοεξία, in this sense, means what the physicians call κακεξία technically. But the virtuous and chaste man, that resisteth such unlawful (venereal) pleasures, as it follows in the next sentence, *crowneth his life,* maketh his life sound and healthful. Ἀντοφθαλμεῖ ἡδοναῖς, is a most beautiful figurative expression, which the versions but faintly reach. We meet with the like expression in Josephus, παθήμασιν ἀντιβλέψαι, (Antiq. lib. vi.) and in Lucretius. "Cupidinibus responsare," in Horace, comes not very short of it. (See Acts xxvii. 15.)

Ver. 6. *He that ruleth his tongue shall live without strife; and he that hateth babbling shall have less evil.*] The first part of this is clear enough, reading ἀμάχως συμβιώσεται, and not ἀμάχῳ, as most copies have it. The latter has two readings, καρδίᾳ and κακίᾳ, the preference of either of which depends upon the construction of λαλιὰ, which, if it be understood properly of *speech* or *discourse,* then he who hateth it, ἐλαττονοῦται καρδίᾳ, *wanteth understanding.* But if λαλιὰ be taken in that other worse and less common sense, for *loquacity* or *babbling,* as our translators render it, then he

that hateth it, ἐλαττονοῦται κακίᾳ, *is devoid of malice; malitia,* as the Vulgate has it: ἐλαττονούμενος καρδίᾳ seems to mean in this writer, what St. Paul means by παιδία ταῖς φρεσὶ, *children in understanding,* and ἐλαττονούμενος κακίᾳ what he means by τῇ κακίᾳ νήπιοι, (1 Cor. xiv. 20.) And this seems to be a better sense of ἐλαττονούμενος κακίᾳ, than that which our translators give, *He shall have less evil;* for κακίᾳ is more properly a *vice,* a *personal fault,* than an *evil,* or *misfortune.* After the first sentence, *He that ruleth his tongue shall live without strife,* it very naturally follows, *and he that hateth babbling,* shews he hath not a malicious or contentious disposition, though that followed by our translators is good sense, and κακίᾳ is so used Matt. vi. 34. and by the LXX. sometimes.

Ver. 7. *Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse.*] Δευτερώσαι λόγον signifies in general to use repetitions, as it is taken, vii. 14. and then the sense is, Be not troublesome by tedious and unnecessary repetitions, which will not make you better understood, nor get you any credit or advantage. Or it sometimes signifies to reply, contest, or dispute a matter with any one, with asseveration and positiveness, which exchanging of words begets quarrels, and often ends in real hurt and mischief. The Latins use *commutare verba* in this sense. It has also a third meaning; *viz.* to repeat what one hears, which is the sense of our translators here, and xli. 23. and of the Tigurine version. The Vulgate rendering, *Ne iteres verbum nequam et durum,* furnishes yet a fourth sense; *i. e.* If you have said any hard, rash, or unjust thing of any man, do not stand in it, or repeat it, and so make the fault worse: but be silent for the future on that head, or rather endeavour to recall it, and take pains to excuse it. Or it may mean, lastly, If you have heard any thing to the disadvantage of your neighbour, do not repeat it again, or spread the report, and you will gain esteem; *Nemo te criminabitur,* Syr. and have the character of a discreet and friendly person. He that is thus cautious of his conduct with respect to others, taketh the surest way to live peaceably with all men, and not to offend through breach of charity.

Ver. 8. *Whether it be to a friend or foe, talk not of other men's lives.*] Inquire not into other persons' affairs, which no ways concern thee, for such a curiosity is impertinent, and often ends in censure and detraction; or spread not an ill report of any man, neither friend nor foe, as the margin has it, nor say any thing to affect his character, unless you are under a necessity to do it, to save your own, as Junius understands it: for however we may please or satisfy our ill-nature, by publishing the faults of others, yet such a liberty is neither commendable nor allowable, nor should their failings be the subject of our conversation or raillery, either before friends or enemies. The Vulgate renders, *Amico et inimico noli narrare sensum tuum,* which may furnish another sense; *viz.* not to reveal or trust with any body our personal faults, or secrets of importance respecting ourselves, or those of others, which have been imparted to us in confidence. These even our friends have no right to know, much less our enemies, who will make an ill use of such intelligence, and turn the discovery we have made to our damage and disadvantage.

And if thou canst without offence, reveal them not.] The Geneva version has, *If the sin appertain not unto thee, reveal it not:* and Coverdale's, *If thou hast offended, tell it not out.* The Greek is καὶ εἰ (probably for εἰ καὶ *etiamsi*) μὴ ἐστὶ σοὶ ἁμαρτία; *i. e.* Though there be no sin in thee, reveal not the sins of others, on account of the consequences aftermentioned: or, talk not of nor censure other men's faults, unless you be free from faults yourself, in the same sense that our Saviour said, *He that is without sin among you, let him throw the first stone.* (John viii. 7.)

Ver. 10. *If thou hast heard a word, let it die with thee, and be bold, it will not burst thee.*] *i. e.* Says St. Chrysostom, suppress it, forget, extinguish, bury it, be as though thou hadst not heard it, or as one that doth not remember. (Hom. 3. ad Pop.) Some copies have ἐναποθανέτω σοι, *let it die in thee.* The Vulgate properly adds, *Audisti sermonem adversus proximum tuum?* which makes the sense more determinate and clear. The suppressing or concealing within our breasts what we have heard of moment, the wise man elegantly compares to liquor in a cask without any vent. There is a like comparison applied to speech, Job xxxii. 17—20. where Elisha, when about to answer and shew his opinion, says, *I am full of matter, the spirit within me constraineth me. Behold, my belly is as wine which hath no vent, it is ready to burst like new bottles; I will speak that I may be refreshed,* &c. On the contrary, such as are too open and communicative, are compared to sieves, or vessels full of holes. "Plenus rimarum sum, hac et illac perfluo." (Ter.) Or the comparison may perhaps be taken from poison, which a person unhappily swallowing, is in danger of swelling to that degree, as to be even burst, unless it be speedily thrown off: this may seem to suit best with the venom of detraction.

Ver. 11. *A fool travaileth with a word, as a woman in labour of a child.*] Ἀπὸ προσώπου λόγου is a Hebraism. The sense is, That an idle person, or a busy body, when he has been told a secret, or has picked up a piece of scandal, is so big with it, that he has no ease or quiet, through a certain levity of mind, or malignancy of spirit, till he has brought it to light; is as impatient to be delivered of it, as a woman of the burden of her child. This too is an elegant comparison, we find it often applied to what passes in the mind, whose thoughts at their birth, and during their continuance, are styled conceptions; when brought forth, and communicated, they are its offspring, and the formation of them is the labour of the brain. Hence Clemens. Alex. describes the wise man, who knows when to speak, and when to be silent, as bringing forth at the full time; and a careless and indiscreet person, as one that suffers abortion. (Strom. lib. vi.) It is also applicable to evil schemes, and clandestine mischief: thus the Psalmist, describing the wicked man, says, *He travaileth with mischief, he hath conceived sorrow, and brought forth ungodliness.* (Psal. vii. 14.) In the following verse, a secret in a fool's breast is compared to an arrow sticking in a man's flesh, which frets and galls him till it is drawn forth. So neither has the other any ease or quiet till he publishes what he knows or has heard, and discharges his arrow at his neighbour. The comparison of detraction to an arrow, is very apposite and beautiful. St. Bernard very frequently uses it; and the Psalmist, speaking of malicious and ill-designed persons says, *That their teeth are spears and arrows, and their tongue a sharp sword.* (Psal. lvii. 5. see also Prov. xxv. 18. Jer. ix. 8.)

Ver. 13. *Admonish a friend, it may be he hath not done it, and if he have done it, that he do it no more.* Ver. 14. *Admonish thy friend, it may be he hath not said it, and if he have, that he speak it not again.* Ver. 15. *Admonish a friend, for many times it is a slander, and believe not every tale.*] *i. e.* Have an explanation, or an eclaircissement with your friend, when any one acquaints you that he has said or done something contrary to the friendship betwixt you; for such reports are either false or true: if they are absolutely false, you owe him that justice not to condemn him without hearing him; this is due even to an enemy, and much more to a friend. If they are true, it is however just and reasonable, that he should have an opportunity to clear himself, and to state his account of the matter. For often an expression, which was innocent in itself, has appeared harsh and unkind by the particular turn which the relater gave to it, and, through the addition of some ill-natured circumstances, and a partial representation, has had a contrary effect to the intention of the speaker. On such an occasion one should remember and observe the advice of an ancient writer, Not to judge of the person by the words, but of the words by the person; if he is a true friend, and proved himself always such before, you may either conclude he has not said or done what he is charged with; or, if the fact is past doubt, you should inform him of it, that you may know from what cause it proceeds, which you will find rather to be owing to some inadvertence, than to any baseness of heart or alienation of affection. All that the wise man says or means in these verses is briefly this: Remember that almost all reports are false, and therefore you should not make yourself uneasy about uncertain rumours; remember that your friend loves you, and has given you upon different occasions many proofs of his sincerity, and therefore you should not easily be induced to suspect his fidelity; remember that your friend is a man, and you should not be surprised, if now and then he does or says an indiscreet thing; remember that you yourself too are a man, and you will easily excuse in another what you would desire to be pardoned in yourself; remember that it was an accidental slip, and would it be just to take offence, or break friendship, for what may happen to the best of men, and in common almost to all? (Com. Port-Royal.)

Ver. 17. *Admonish thy neighbour before thou threaten him, and not being angry, give place to the law of the Most High.*] Ἔλεγξον τὸν πλησίον. This and the foregoing verses are to be understood of reproof; but before reproof, first know if what your friend is accused of be true, and whether it be not misrepresented, through the adding or omission of some circumstances, which would quite alter the case. If he shews no signs of repentance or concern for what he has done, nor offers to make any excuse or reparation, do not instantly exasperate him by any violent methods, or rough usage; if you would take the likeliest way to soften and recover him, speak to him mildly, and reprove him gently; if he hears thee, and shews signs of amendment, attempt not any thing farther against him. But if he justifies his fault, you may then proceed with more severity, and make him sensible of his obstinacy in a more public manner. And so the law is with respect to a stubborn and rebellious son, Deut. xxi. 18. This is exactly agreeable to what our Saviour appoints upon the like occasion: *If thy brother trespass against thee, tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more; and if he shall neglect to hear them, tell it unto the church; and if he neglect to hear the church, let him be unto thee as a heathen and a publican.* (Matt. xviii. 15—17. see Lev. xix. 17. Gal. vi. 1. Ambr. lib. iii. de Offic. Senec. de Ira. i. 16.) Cicero prescribes the like method of proceeding from a son to a father, "Quid si tyrannidem occupare, si patriam prodere conabitur pater? silebitne filius? Imo vero obsecrabit patrem, ne id faciat; si nihil profecerit, accusabit, minabitur etiam." (De Offic.) Where *accusare* means private admonition or reproof; *minari* a public charge or process, *delatio publica*. This the climax seems necessarily to require. The same writer makes mutual brotherly reproof essential to true friendship. "Monere, et moneri proprium est veræ amicitiæ." (De Amicit.) The Port-Royal comment applies this advice to the rulers of the church, whose office as it is to reprove, to exhort, and to admonish, so they should be careful to do it with all long-suffering, not giving ear to every report, nor carried away by uncertain suspicions, but to inquire first with all the caution and circumspection which wisdom directs, and then to censure or reprove according to the merits of the case. For want of observing such caution and rules with respect to reproof, friendship has been often dissolved, and the law of God, which enjoins brotherly love, forgiveness, and peace, slighted and disregarded; δοῦναι τόπον, besides the sense given in our version, signifies to esteem and respect. (See xiii. 22. xvi. 14. xxxviii. 12.)

Ver. 18. *The fear of the Lord is the first step to be accepted of him, and wisdom obtaineth his love.*] Φόβος Κυρίου ἀρχὴ προλήψεως, σοφία δὲ παρ' αὐτοῦ ἀγάπησιν περιποιεῖ. I presume προσλήψεως is the true reading, and τὸ προσληφθῆναί σε ὑπ' αὐτοῦ, (xxiii. 38.) seems the right interpretation of it. Our translators manifestly understand this of obtaining God's love; Junius, of the love of our neighbour, and that the fear of the Lord is the root or cause of charity towards him; Grotius, that the fear of the Lord is the recommendation and cause of the intimacy and friendship that are among good men. According to Calmet, the sense is, The wisdom which is from above, which comes from him, σοφία παρ' αὐτοῦ, is amiable, and procures men's favour and love; *La sagesse qui vient de lui, gagne l'amitié, gagne les cœurs.* Some copies for σοφία have σφόδρα, which Grabe prefers, and it makes good sense as well as the other. It should be observed, that this and the following verse, for the sense of which see 2 Esd. vii. 53. Rev. ii. 7. xxii. 2. are not in the Alexandrian, Vatican, nor Vulgate. The twenty-first verse too is generally rejected, as being in very few editions, and having no relation to the context.

Ver. 20. *The fear of the Lord is all wisdom, and in all wisdom is the performance of the law, and the knowledge of his omnipotency.*] Few copies have this last sentence. The sense of the whole is, The fear of the Lord is complete wisdom, which consists in obedience to God's laws, and contains likewise the knowledge of God and his attributes, and so is both speculative and practical.

Ver. 22. *The knowledge of wickedness is not wisdom.*] All the art and invention, cunning and attainments, of the wicked deserve not the name of wisdom. It is the abuse

of men's faculties (which were given them for noble purposes, to lead them to good, and to point out their duty), to be employed in evil arts or schemes of iniquity. To understand the several ways and sorts of wickedness; to know the most effectual and securest method of acting it; to be acquainted with the vices of past ages, and to improve upon them by inventing new ones; to be ingenious in finding out fresh schemes for luxury and expense, and to stand distinguished for an elegant taste in debauchery and wickedness; in short, to have such a knowledge which a man ought to be ashamed of, and which is a disgrace to his nature,—is far below native simplicity, or ignorance attended with innocence.

Ver. 23. *There is a wickedness, and the same is an abomination, and there is a fool wanting in wisdom.*] Learning and parts do not always command esteem, nor is the want of wisdom always to be ridiculed or despised. There is a wisdom falsely so called, which is often more dangerous than useful; a man of great talents and abilities, or a busy enterprising spirit, and at the same time of a corrupt heart, is infinitely more to be dreaded, than one who is simply evil, and from whose mean capacity no great harm can be apprehended. A person of such a genius, is not to be compared with one whose only misfortune is the want of a more improved and better understanding, especially if he is, though weak, a virtuous and good man. Fine parts are to a man just as he uses them; they are blessings to a man, if employed to right purposes, to the real good of the owner, and to the glory and in the service of the Giver. But if they administer only to pride and self-opinion; if they serve only to give a man a light turn of mind, and, instead of opening to him a clearer insight into his duty, make him think himself above it; if they are made use of to expose what is serious, or burlesque what is sacred, instead of being more worthily employed in the defence of religion and truth,—they are then a curse to him, and enable him to do the greater mischief: as Satan's superior parts qualified him after his fall to be a more effectual seducer of the brethren, and to be the chief among the devils. Some copies, instead of πονηρία, read ἐστὶ πανουργία, καὶ αὐτὴ βδέλυγμα, which is confirmed by the Syriac version, *Est calliditas quæ generat peccata.* Messieurs of Port-Royal prefer this reading, and follows it in their comment, and indeed some such word seems necessary to preserve the antithesis. It seems also from the other reading, as if there were some sorts of wickedness which were not abominations. By πανουργία, which must necessarily be taken in a bad sense here, I would understand that false cunning which, in the esteem of the world, passes for wisdom, and is founded upon self-interest. Its ingenuity lies in doing evil with artifice, and covering its wickedness with the superficial and plausible mask of virtue, though it no otherwise regards virtue, than as a veil which may serve to cover its odious and criminal designs, which not being restrained by any fear of God, or checks of conscience, thinks all means good and allowable, which may promote what it hath in view. This in the opinion of the world is often mistaken for prudence and economy, but as it is devoid of justice should rather be called knavery, or craft; for, according to Plato, Tully, and other moralists, "Scientia quæ remota est a justitia calliditas potius, quam sapientia, appellanda est."

Ver. 25. *There is an exquisite subtilty, and the same is unjust, and there is one that turneth aside to make judgment appear, and there is a wise man that justifieth in judgment.*] There is such a variety and disagreement in the versions here, that the same Greek text could never have produced them; nor is there any passage about the sense of which the interpreters are more at a loss; Ἔστι πανουργία ἀκριβὴς, καὶ αὕτη ἄδικος, καὶ ἔστι διαστρέφων χάριν τοῦ ἐκφᾶναι κρίμα, is the reading of almost all the copies. Πανουργία is used in Scripture in a good sense, particularly in the book of Proverbs; and by this writer, xxi. 12. xxxvii. 15. and may seem to be so taken here by the epithet added to it, ἀκριβὴς, *accurate*, and in that sense just, yet in another sense is unjust. A man of art and exquisite subtilty may keep within the distinctions of the law, nay, and even within truth, and yet plead a bad cause, or may even in a good cause stick too much to the letter and rigour of the law, and offend against equity. There is also a cunning which does evil, or seems to do so, that good may come of it. There is an art of perverting and confounding right and truth in appearance, in order to do justice, and make truth appear: an instance of which we have in Solomon, when he commanded the child to be slain, with an artful design only, that he might discover the true mother. It is one species of art and finesse, says the wise man, to do injustice under the strict forms of law; and another to do strict justice, by seeming to break through the forms and fences of right; but there is a third person, who is wisest of all, who does only what is right, and by rightful means only. Drusius and Junius among the Latin interpreters, understand χάριν, not adverbially, as our translators do, but render it by *gratiam, Est qui pervertat gratiam in proferendo judicio;* joining διαστρέφων χάριν, it may be translated, There is one that turneth aside, disregardeth favour and private friendship, to shew forth judgment. The phrase διαστρέφειν κρίμα, (Exod. xxiii. 6. Heb. i. 4.) might perhaps lead the author to say in opposition to it, διαστρέφων χάριν, τοῦ ἐκφᾶναι κρίμα. Calmet understands the place of craft, or unjust subtilty, of a faulty exactness, and oppressing the innocent, by adhering too rigidly to strict justice; of tempering the severity of the law by mildness and equity, and moderating the *summum jus*, to prevent hardships and injuries. Mr. Pope well expresses the former part,

> "In vain thy reason finer webs shall draw,
> Entangle justice in her net of law,
> And right too rigid harden into wrong."
>
> (Essay on Man.)

The rendering of the last part of the verse is not very accurate; Grotius translates it much better, *He that acteth righteously in judgment is wise*, though I should observe, that neither the Roman edition, nor that of Hœschelius, nor the Vulgate, has that sentence.

Ver. 26. *There is a wicked man that hangeth down his head sadly, but inwardly he is full of deceit.*] Ἔστι πονηρευόμενος, There is one that is meditating and contriving evil, συγκεκυφὼς μελανίᾳ. Grotius says this is a mistake, arising either from affinity of sound, or συγκυφὼν in the next verse. He contends that the true reading is, συγκεκρυφὼς μελανίᾳ, and justifies his conjecture from Horace,—

" Pulchra Laverna,
Da mihi fallere, da justo sanctoque videri;
Noctem peccatis, et fraudibus objice nubem."
(Epist. lib. i.)

Where *nox*, he says, answers to μελανία; and indeed there seems to be a necessity for an alteration either here, or at the beginning of the next verse, to prevent tautology. Humility is in itself so amiable a quality, that even such as are the farthest from it will assume it, to carry on some sinister end. Pride itself can upon occasion condescend to wear this garb, to serve some vile purpose, and will stoop and cringe where it can gain any thing considerable by it. But excessive complaisance, affected civilities, and studied artifices, are always to be suspected, as carrying some latent design of mischief. The Psalmist accordingly describes the wicked, as *falling down and humbling himself, that the congregation of the poor may fall into the hands of his captains.* (Psal. x. 11. see Prov. xxvi. 24. in the LXX.)

Ver. 29. *A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him.*] This observation is true in general, though one sometimes sees some with an unpromising look and heavy countenance, who are known to be persons of fine understanding and great abilities. Their vivacity is lost in contemplation, and the man appears lifeless and absent, while he retires into himself. There are others who carry modesty and ingenuity in their very aspect, and others whose looks betray a weak intellect, or a loose turn of mind. Socrates acknowledged, that his body testified against him for the deformity of his soul, and that the evidence it gave was naturally true, but that by study he had corrected what was amiss, and by the benefit of a good education had altered and improved his mind. St. Ambrose hath well expressed our author's meaning, " Vultus est quidam cogitationis arbiter, et tacitus cordis interpres: facies index plerumque est conscientiæ, et tacitus sermo mentis." (De Elia. cap. 10.)

Ver. 30. *A man's attire, and excessive laughter and gait, shew what he is.*] If a man's attire be odd and singular, foppish or slovenly, it shews the taste of the man. One may form a pretty true judgment of persons' wisdom and prudence, of their folly and vanity, of their modesty or levity, by the nature of their dress, and their more or less fondness for fine clothes and costly apparel. The like may be said of immoderate laughter, which is no recommendation of a man, nor any sign of his wisdom. That this is the meaning we are assured from xxi. 20. where it is observed of the fool, that *he lifteth up his voice with laughter, but a wise man doth scarce smile a little.* " Seriousness (says a very judicious writer), if it be not a virtue itself, is at least the soil wherein it naturally grows, and the most visible mark whereby to know those that have it. This is that whereby a man is chiefly distinguished from a child, and a wise man from a fool." (Norris's Miscell.) Pliny observes of Socrates, " Clarum sapientiâ, eodem semper visum vultu, nec aut hilari magis, aut turbato." And of a greater it is recorded, that he never laughed. The discipline of silence was a great part of the Pythagoric institution; and therefore loudness and noise, expressed by excessive laughter, were of course banished his school. St. Chrysostom condemns it, on account of its attendants; " Orta ex immoderato risu paulisper scurrilitas, a scurrilitate turpiloquium, a turpiloquio πρᾶξις αἰσχρὰ profecta est." (Hom. 87. in Matt.) To make it innocent and allowable, the moralists insist upon the degree of it, as well as upon the time, the place, the person, and the occasion. Seneca has a pertinent observation, which includes all the particulars here mentioned; " Argumentum morum ex minimis licet capere. Impudicum et incessus ostendit, et manus mota, et unum interdum responsum, et relatus ad caput digitus, et flexus oculorum. Improbum risus, insanum vultus habitusque demonstrant." (Epist. 52.) As religion and goodness do not consist in outward appearance, it may be thought that a judgment cannot be formed of men's morals, or inward qualities, by the outside: but if what is good or evil, faulty or commendable, in outward appearance, has its denomination from the regularity or corruption within, a judgment then may be formed this way. A person, for instance, would not love finery in clothes, or superfluity of dress, if vanity was not in the heart. One would not be excessive or immoderate in fits of laughter, without a certain levity of spirit; and indecent gestures or motions come only from an unsteady or a wanton disposition. " Removeatur ergo (says Tully, whose sentiments often agree with those of this writer) et a forma omnis viro non dignus ornatus, et huic simile vitium in gestu motuque caveatur. Adhibenda est munditia non odiosa, neque exquisita nimis, tantum quæ fugiat agrestem et inhumanam negligentiam. Eadem ratio habenda est vestitûs, in quo, sicut in plerisque rebus, mediocritas optima est. Cavendum autem est, ne aut tarditatibus utamur in gressu mollioribus, aut suscipiamus nimias celeritates: ex quibus magna significatio fit non adesse constantiam." (De Offic. lib. i.)

CHAP. XX.

Ver. 1. *THERE is a reproof that is not comely.*] Ὃς οὐκ ἔστιν ὡραῖος. *i. e.* Which is not well-timed, or seasonable, as the margin has it, and is often attended with bad consequences. The Vulgate confines this to the time when a man is in a passion, when reproof is neither comely, nor like to have any good effect. St. Austin properly compares the reprover to a chirurgeon, who is about to perform some incision upon a distempered or maimed body, which cannot be well executed without great coolness and composure in the operator. Probably this father borrowed the thought from Tully, who says, " Objurgationes etiam nonnunquam incidunt necessariæ; . . . id agendum, ut ne eas facere videamur irati: sed ut ad urendum et secandum, sic et ad hoc genus castigandi raro invitique veniamus. Nec unquam, nisi necessario, si nulla reperietur alia medicina. Sed tamen ira procul absit, cum qua nihil recte fieri, nihil considerate potest." (De Offic. lib. i.) St. Austin adds a necessary piece of advice upon the occasion,—that when we are about to reprove any one, if we perceive passion arising, or any sudden or violent emotion within us, to be then altogether silent, and suspend our intention, and rather think of calming and composing our own spirit, than pretend to meddle with the case of another, when we are not fit for it. This verse, in the Vulgate and many editions, is added to the end of the last chapter, and with some following verses concludes our author's observations on brotherly reproof, begun ver. 13. of the former chapter. The subject seems to end with ver. 3. which seems more properly placed there

than after the fourth verse, or in the seventh, as some copies have it: the Vatican and Syriac wholly omit it.

Ver. 4. *As is the lust of a eunuch to deflower a virgin, so is he that executeth judgment with violence.*] Justice is, by this writer, as it is also by the poets and philosophers, compared to a chaste and beautiful virgin; and a corrupt judge, who perverts justice, to a eunuch attempting her chastity, though he has the charge of her, and has engaged to watch over her with strictness, and to preserve her with faithfulness. If a judge has sinister inclinations, is covetous, and, like the other, insatiable in his desires; if he is encouraged to make an attempt upon her from a presumed secrecy, and the little or no danger of a discovery; or if he is only disposed to violate her, though impotent perhaps from some accident to effect it,—all the mischief that is done, and even that which was only meditated, is chargeable upon him. This instance of an attempt, in itself the most base and unnatural, is with great judgment applied to discountenance any attack upon equity in judicial proceedings. We meet with the like simile in Tully, who styles Clodius's perverting judgment by corruption, "Emptum constupratumque judicium." (Ep. ad Att. lib. i.) Instead of ἐν βίᾳ, Grotius prefers ἐν βίῳ, which is countenanced only by one copy, As is the impotent desire of a eunuch, so fruitless is the judgment which is made of men's happiness or misery, ἐν βίῳ, in their lifetime: and refers to xi. 28. as a confirmation of this sense. But the former seems preferable.

Ver. 8. *He that useth many words shall be abhorred, and he that taketh to himself authority therein, shall be hated.*] Ὁ ἐνεξουσιαζόμενος. Which means one who assumes such a sway in company and conversation, as is attended with an overbearing tyranny, with a contempt of others, and a prescribing to, and lording it over them. This affected superiority is contrary to that equality and freedom which are the life of conversation, and the right of each person engaged in it. Cicero has well determined this point, "Sit sermo lenis, minimeque pertinax: nec vero, tanquam in possessionem suam venerit, excludat alios; sed cum in reliquis rebus, tum in sermone communi, vicissitudinem non iniquam putet." (De Offic. lib. i.)

Ver. 9. *There is a sinner that hath good success in evil things, and there is a gain that turneth to loss.*] Ἔστιν εὐοδία ἐν κακοῖς ἀνδρὶ ἁμαρτωλῷ, καὶ ἔστιν εὕρημα εἰς ἐλάττωσιν. Besides that of our version the meaning may be, There is a prosperity which happens to a wicked man which may be numbered among evils. Like that of Solomon, *The prosperity of fools shall destroy them.* (Prov. i. 32.) Some editions omit ἁμαρτωλῷ, and thus Bossuet renders, *Est felix successus qui malo vertat;* and Grotius, *Interdum in malis homini prosperitas sita est:* and the Vulgate, *Prosperantur provehunturque nonnulli, at in malum et perniciem suam;* following a copy probably which had εἰς κακὸν, agreeably to εἰς ἐλάττωσιν, which immediately follows; but there needs no alteration, as the Greeks often put ἐν for εἰς. Instances of this observation are Haman, Jehu, Ahab, &c. who made a miserable exit. See Psal. xxxvii. 20. where the Septuagint translation is very full to this purpose. Other copies have ἔστιν εὐδοκία ἐν κακοῖς ἀνδρὶ; i. e. *There are some men, sinners particularly, that take pleasure in evil, or wickedness.* And thus Junius, *Placent mala viro peccatori;* εὕρημα is badly rendered by the Vulgate, and other interpreters, *inventio.* It signifies gain, as it is well translated here, and the antithesis is better preserved. And so εὕρημα is taken by the LXX. But our translators, though they happily succeeded here, yet have generally mistaken the sense of this word. See Ecclus. xxix. 4. 6. Jer. xxxviii. 2. xxxix. 18. xlv. 5. in all which places our version is faulty, and even contrary to the sense of the context.

Ver. 10. *There is a gift that shall not profit thee, and there is a gift whose recompence is double.*] There are some services and favours done by a man, which are lost and signify nothing, which gain him neither credit nor advantage, and others which turn to a good account. Sometimes this is owing to the ingratitude and other ill qualities of the receiver; and sometimes to the manner of bestowing them by the giver himself. For it is a useful piece of knowledge to understand how to give, where, and in what manner to place our favours best, and to do them in a winning and engaging manner. Drusius, by the *gift that does not profit,* understands that which is given to the rich, according to that of Solomon, *He that giveth to the rich shall surely want:* (Prov. xxii. 16.) and by the *gift whose recompence is double,* that which is given to the poor. (Prov. xxviii. 27.)

Ver. 11. *There is an abasement because of glory, and there is that lifteth up the head from a low estate.*] There are posts of honour sought after with great eagerness by the ambitious, which have in the end proved their ruin; through tyranny, pride, oppression, or some mismanagement, they have been deprived of their power and dignity, and sometimes even of life itself. Sometimes a man's advancement to some piece of good fortune, or preferment, turns to his disgrace, as his elevation makes his faults more discernible, which in a private station were not so easily discovered. Galba, before he succeeded to the empire, was thought the most worthy of it, "Omnium consensu capax imperii, si non imperasset:" (Tac. Hist. lib. i.) but upon his promotion he soon forfeited the high opinion which they had conceived of him. Every man before he aspires to a dignity ought to consider what he is, and how far his capacity and abilities will reach; but few are impartial to themselves in the estimate of their own merit, which they are apt to think is greater than it really is, and thereby deceive themselves and disappoint the expectation of others. Haman and Nebuchadnezzar are instances of abasement from a high station, as Joseph, David, Job, are of as remarkable an elevation from a mean one. In like manner he who affected to seat himself in the highest place at the wedding, is threatened to be removed with shame to the lowest; and to him whose modesty is content with the meanest room, the reward is, *Friend, go up higher.* (Luke xiv. 10.)

Ver. 12. *There is that buyeth much for a little, and repayeth it sevenfold.*] The covetous man is here meant, who always purchaseth what is cheapest, and generally what is worst, and therefore is never a gainer by his bargains. He thinks indeed that he has acted cunningly because of the lowness of the price, but in effect he is a loser, because that which is worth little or nothing must always be bought too dear. We see the truth of this observation in those that buy bad goods through cheapness, or unwholesome meat, for the same reason: in those likewise who purchase houses badly built, or estates with bad titles, contenting themselves with the thought of having bought them at a

lower and easier rate on that account. But in the end they prove dear bargains to them: the house is crazy, and must be speedily rebuilt; and the estate must be parted with at a still lower rate, to pay the expenses in clearing and defending the title.

Ver. 13. *A wise man by his words maketh himself beloved, but the graces of fools shall be poured out.*] Χάριτες rather mean graces or merry conceits, as the margin has it, which do not suit with the character of a fool. (See xxi. 16.) In the next verse it is more plainly expressed, and called the *gift of a fool;* and so χάρις is used xvii. 22. and xl. 17. it is rendered *bountifulness*, and so it is often used in the New Testament, particularly in St. Paul's writings. The sense is, A wise man recommends his kindness by his words, and the agreeable manner in which he does a favour; but a fool, when he does a good turn, loses all the merit of it, by his disobliging way and improper behaviour. His benevolence is lost and disregarded, ἐκχυθήσεται, it shall fall to the ground, like water that runneth apace. What is here said of the fool, may also be observed of the envious or covetous man, mentioned in the next verse, who gives unwillingly διὰ ἀνάγκην αὐτοῦ, as it were through force, or a necessity laid upon him, and expects to receive as much or more in return, πολλὰ ἀνθ' ἑνός. Some copies read ὀφθαλμοὶ αὐτοῦ πολλοὶ, as the margin also has it. The Vulgate well expresses his greediness, when it renders *oculi ejus septemplices sunt; i. e.* he looketh to receive seven times as much from thee.

Ver. 15. *He giveth little, and upbraideth much, he openeth his mouth like a crier.*] See xviii. 18. This is a farther description of the fool mentioned in the former verse, who spoils all his favours by his impertinent behaviour and discourse. If he makes you a present, he is sure to reproach you with it; so that all the merit, if there be any in so small an act of kindness, as is here mentioned, is taken away by his upbraiding temper. "Isthæc commemoratio est quasi exprobratio immemoris beneficii." It is a wise observation, that we should forget the kindnesses which we ourselves do, and never forget those which we receive. Seneca observes, that it took off from the grace of Dido's hospitality, when she reproachfully told Æneas,

> "Ejectum littore, egentem
> Excepi, et regni demens in parte locavi."

How contrary is such a selfish, churlish temper to that of the all-sufficient and bountiful God, whose peculiar character it is, that *he giveth liberally and upbraideth not:* he has nothing in view, but the good and happiness of his creatures, and neither wants nor expects any return, but that of a dutiful and grateful heart. He is, as Philo describes him, δωρητικὸς τῶν ἁπάντων, ἀμοιβῆς οὐκ ἐφιέμενος. (De Cherubim.) Another character of the covetous man we have in the latter part of the verse,—that, if he lendeth money, his temper is so uncertain and suspicious that he presently calls it in again; his covetousness not suffering him to be long without the sight of his beloved idol. Such a sudden and hasty demand of the loan is rather insulting him to whom he pretended to do a kindness; it is suspecting his credit, honesty, or circumstances; it is depriving him of the advantage which he proposed by longer use of it, and, by distressing him on a sudden, does him more injury than he received kindness from first advancing it.

Ver. 17. *He knoweth not aright what it is to have, and it is all one unto him as if he had it not.*] This is not in the Roman edition, οὔτε γὰρ τὸ ἔχειν ἐν ὀρθῇ αἰσθήσει εἴληφε; *i. e.* He has not the art, or gift, or blessing, of using what he has well, and it is the same thing to a fool, or a covetous person, to be poor or rich, as to any use of their good things; for neither one nor the other knows what it is to have, *i. e.* to enjoy, or employ their riches. The Vulgate gives another sense of the place, That the fool knows not either to give, or to keep his goods; he gives improperly that which he ought to keep, and he reserves that which he ought to give: he gives to such as ought to have no share of his favours, and refuses to give to such as he ought to distribute them to with liberality and abundance; *Neque enim quod habendum, aut quod non habendum, directo sensu distribuit;* i. e. He doth both without discretion or judgment; following a copy which read διείληφε.

Ver. 18. *To slip upon a pavement is better than to slip with the tongue, so the fall of the wicked cometh speedily.*] *i. e.* It is less dangerous to make a false step in walking, and thereby to stumble upon the ground, than to offend or slip with the tongue, for one unguarded word may be a man's ruin, so great and sudden is the mischief arising from an ungoverned tongue. And as falls of this nature happen more frequently through the abuse of speech, so the danger must consequently be greater. The Vulgate understands this of a false, evil, and malicious tongue, which creates trouble to itself, as well as others. Some copies have instead of ἀπὸ ἐδάφους, ἀπὸ ὀρόφους. Drusius renders according to this reading, *Lapsus de tecto tolerabilior est quam linguæ.* In the next verse ἄνθρωπος ἄχαρις, in all the editions, makes a part of the text, though undoubtedly it was either some marginal annotation, or, which seems more probable, the title only to what follows, of which there are many instances in this book; and in some copies they are in larger letters to distinguish them. Our translators seem to have been of this opinion by flinging the words into the margin.

Ver. 21. *There is that is hindered from sinning through want, and when he taketh rest he shall not be troubled.*] There are many who are regular only through necessity, who would have done as others did, and taken the same liberties, if they had had the means, the opportunity, and power. Such persons are not to be applauded for their self-denial or moderation, since their virtue is wholly involuntary. A man, who, through a bad constitution, or a weak habit of body, is hindered from intemperance, debauchery, or wantonness, has no merit on that account, since not the will was wanting, but the power of sinning.

> "Hæc si neque ego, neque tu fecimus,
> Non sivit egestas facere nos: tu nunc tibi
> Id laudi ducis, quod tum fecisti inopia.
> Injurium est: nam si esset unde fieret,
> Faceremus." (Ter. in Adelph. v. 104.)

There is, however, this advantage in wanting a power or opportunity to commit a sin, that there is no remorse of conscience attending it. If a man has no merit on that account, he has likewise no after-reflections to torment him; though the will indeed cannot be pronounced innocent if the inclinations were consenting, and nothing wanting but the opportunity.

Ver. 22. *There is that destroyeth his own soul through bashfulness, and by accepting of persons overthroweth himself.*] Two senses may be given of this place, according as we understand ψυχὴ either of the soul strictly, or of life, and its conveniences only. (See note on iv. 20.) In the former sense it may mean, one who is afraid to shew his zeal, and to appear in behalf of virtue and religion, and to do or commend any good action openly and in public, from some motives of fear or interest: or of one who dares not refuse to do or oppose any evil action pressed upon, or recommended to him, for fear of disobliging company, or being thought precise and singular; whereas, in the exercise of religious duties, or where the cause of truth calls for our testimony and defence, we should rather despise and laugh at any offence of this nature, which shall be taken at us on that account: nothing being a greater impediment to a progress in piety than an attachment to secular interest, and a fantastical concern about pleasing or displeasing others. If ψυχὴ be taken in the latter acceptation, the sense may be, That there are some who hurt their circumstances, and expose themselves to great inconveniences, either in not daring to ask and demand what is necessary for them, or is their due, or in not having resolution enough to refuse what another unreasonably asks of them. One should know both how to ask when there is occasion, and how to refuse when asked improperly. For there is a civil and complaisant way of denying, of which a person cannot justly complain; but if through bashfulness, as it follows in the next verse, or fear of disobliging, we rashly engage our word to do or grant something which we afterward repent of, and find reason not to do; such a breach of our promise will betray our levity, and create us enmity.

Ver. 25. *A thief is better than a man that is accustomed to lie.*] The preference here given may perhaps seem singular, but we may state the comparison thus: The thief only takes away a man's money; the liar attacks his reputation and character, which are more valuable than riches. The thief steals, perhaps through necessity; (Prov. vi. 30.) the liar often does an injury without any reason or occasion. The thief may possibly make restitution when taken, he may restore sevenfold; (Prov. vi. 31.) but the malicious liar cannot, his poison has reached too far. The thief can occasionally keep his word; but the liar is always an enemy to truth. The thief attacks openly; the lying slander is more secret and dangerous. The author does not mean to excuse or justify the thief, but would expose the liar through the odiousness of the comparison.

Ver. 29. *Presents and gifts blind the eyes of the wise, and stop up his mouth that he cannot reprove.*] This seems to relate to magistrates, who sit in judgment, and take cognizance of civil causes, who, if they shew themselves mercenary, and their right hand is full of gifts, will not be disposed to examine into the merits of the cause, nor to determine it impartially; "Male verum examinat omnis corruptus judex." (Hor.) Or it may be applied to persons in authority in the church, and to the ministers and pastors of it, as Messieurs of Port-Royal understand it, who, if moved by flattery or favour, interest or filthy lucre, will palliate or pass over offences, and neither exhort nor reprove, as their station and occasions shall require. Thus, when the prophet complains, that *the heads of the house of Jacob abhor judgment and pervert equity,* he immediately adds, *they judge for reward, the priests thereof teach for hire, and the prophets thereof divine for money.* (Micah iii. 1.) The Egyptians represent their judges without hands, and the chief, or president, with his eyes closed, to intimate, that judges should receive no gifts, and that the chief should pronounce his decree and sentence without any respect of persons.

Ver. 30. *Wisdom that is hid, and treasure that is hoarded up, what profit is in them both?*] We are here advised not to bury or suppress the powers and abilities which God has given us, nor to render useless the means which he has bestowed, not for our own service only, but for the benefit and advantage of others. Wisdom, without the manifestation of it, confined to a man's own breast, is here well compared to valuable treasure hid in the ground, which nobody is the better for. Our Saviour would have our light shine before men, and not be concealed under a bushel; not to imitate the man who, having received a considerable sum from his master to improve, and make the best of, wrapped it in a napkin, and hid it in the earth, without circulating it among the exchangers, or returning any interest or profit to his master. (Matt. xxv. 25.) A wise man should not secret himself, nor be wrapped up in contemplation only, but communicate the word of wisdom and knowledge liberally, (Wisd. vii. 13.) and bring forth out of his treasures, for the convenience and improvement of others, things both new and old. Such as, through pride, or, which may be the case, through an ill-judged humility, will not serve their neighbour with the talents they are possessed of, are not improperly compared by an ancient writer, to one who in a time of scarcity and want shuts up his granary, and lets his corn, which he has in great quantity, rot and be spoiled. Tully therefore well determines, "Pudeat illos qui ita in studiis se abdiderunt, ut ad vitam communem nullum fructum proferre possint." (Pro Arch.)

Ver. 31. *Better is he that hideth his folly, than a man that hideth his wisdom.*] The first does it out of a principle of humility, as conscious of his own weakness and insufficiency; the other hides that which was given for the advantage of others, as well as of himself, through a false modesty. The man who knows how to be silent, and to hide his ignorance and defects, so far gives an instance of his prudence and judgment; but he that ingloriously buries his parts in sullenness or retirement, and deprives his neighbours, or the public, of the advantages which they might hope to receive from so exalted a genius, offends God, in not employing that gift which was given him for the use of edifying and assisting others; and disobliges men for want of kindness, and a public spirit. Here the Vulgate, oriental versions, Vatican, and some other editions, conclude the chapter; but others add, which our translators follow, *Necessary patience in seeking the Lord, is better than he that leadeth his life without a guide.* The sense of which seems to be, That it is far better for a man to live in an humble dependance upon God, in a painful and conscientious search to know his will, and a constant submission and obedience to it, than to be guided by himself only, and be under his own conduct, without any farther help than the feeble light of his own reason. The Greek of this place is pretty remarkable, ἀδέσποτος τροχηλάτης τῆς ἰδίας ζωῆς, which either means, *Propriæ vitæ*

gubernator absque Domino, one who lives without God in the world, and seeks not the guidance of his Spirit, nor values and regards the light of his revelation, but sets up for his own ruler; or, in general, an uncontrolled director of his own life and actions, driving furiously and madly, without any check or restraint. A life led without the fear of the Lord, or a regard to his precepts, and which consists rather in licentiousness than true liberty, is very properly here compared to a chariot run away with by unruly horses, without a skilful driver to manage them. Such ungovernable things are men's unruly lusts and passions; so helpless is reason itself unassisted!

CHAP. XXI.

Ver. 1. *HAST thou sinned? do so no more, but ask pardon for thy former sins.*] The most wise and cautious find themselves frail, and are often falling into sin, but they do not persevere or continue long in it, they rise again by confessing their faults, repenting sincerely of them, and avoiding them for the future. Whereas the wicked are continually relapsing, and by repeated acts strengthen themselves in their iniquities. They are rolling down, as it were, from one precipice to another, and have neither grace nor strength to recover themselves. St. Chrysostom well observes, *οὐχ οὕτω τὸ ἁμαρτεῖν χαλεπὸν ὡς τὸ τῷ ἁμαρτήματι ἐπιμένειν*, that it is not so bad to fall into sin as to continue in it, and illustrates this from the instance of Noah, whom we may infer, from the silence of Scripture, to have fallen into the sin of drunkenness but once, and that this was recorded in Scripture, that if we should offend in the like particular, we should be more cautious for the future, and not wallow again in the mire. (Hom. 29. in ix. Gen.) The advice of a most learned writer is very seasonable and pertinent: "Let not sin enter the first door of sense, either eye or ear, nor the second of fancy, nor the third of understanding, nor the fourth of will, lest it break out into act; and one act will produce more, and so it will increase infinitely, till the heart is made hard and insensible, and the very principles of nature and grace are obliterated." (Jackson's Works, tom. iii.)

Ver. 2. *Flee from sin as from the face of a serpent, for if thou comest too near it, it will bite thee.*] The Vulgate renders, *Si accesseris ad illa, suscipient te*, following a faulty copy probably, which had δέξεται instead of δήξεται. Sin is what men bring upon themselves, it does not attack them till they go in search of it; like a serpent indeed it is always ready to bite, but it does not seize upon any, but those who rashly come too near it. Solomon uses this comparison with regard to the sin of drunkenness in particular, Prov. xxiii. 31. Our author very probably uses this simile, and mentions it in the first place, as our first parents were deluded under this form, and the effects of its sting are yet felt. And as sin has the venom of the serpent, so it has likewise the fierceness of the lion; but this lion does not prey at random, it fastens upon those only who either imprudently throw themselves into its paws, or whom it finds asleep, and off their guard. It is also well compared in the next verse to a two-edged sword, as it attacks both God and man; the majesty of the former, and the safety of the latter; and its wounds are mortal, and only the sovereign Physician can cure them. The wise man did not without reason make use of so many comparisons, because if we join together all the ideas that can any ways create fear, they are few, and little enough to possess a man with that dread and horror which he ought to have of sin.

Ver. 4. *To terrify and do wrong will waste riches: thus the house of the proud man shall be made desolate.*] The proud and insolent oppress the weak for a time, but by such imperious usage they create themselves enemies, and the great number of those whom they have insulted and injured will at length join together, and prove their overthrow. Rehoboam by the advice and instigation of the young men returned the people, who sued for a removal of some grievances, a haughty and threatening answer, *My father chastised you with whips, but I will chastise you with scorpions*, and thereby alienated the hearts of ten tribes from him. (1 Kings xii.) Pride and oppression were the cause of the expulsion of the Tarquins from Rome. And it appears from the annals of almost all histories, that tyranny and arbitrary power have been of short continuance.

Ver. 5. *A prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh speedily.*] Δέησις πτωχοῦ ἐκ στόματος ἕως ὠτίων αὐτοῦ. The generality of interpreters, and the oriental versions, understand this of God's care for the poor; that he listens to their cry, is always ready to help them in their affliction, and to revenge the injuries done them. So Coverdale's and the Geneva versions. This, indeed, is a truth confessed by all, and confirmed by numberless passages of Scripture, which may be the reason of its being so expressed here. But the words *of God* are not in any Greek copy, nor in the Vulgate, and, therefore, another sense of this place has been offered: That the prayer of the poor reacheth to the ears of the proud man, mentioned in the former verse, and is neglected and disregarded by him, and toucheth not his heart. *Ad aures solum illius*, according to Junius, as the humble supplications of Lazarus were by the rich man in the gospel; (Luke xvi. 20.) and therefore his judgment, *i. e.* the proud man's punishment, shall not slumber. This is Grotius and Badwell's sense. Castalio is particular in rendering the latter part; viz. *that the poor man ought to be answered speedily, because his case will not admit of delay.* But either of the former seems preferable.

Ver. 6. *He that hateth to be reproved is in the way of sinners, but he that feareth the Lord, will repent from his heart.*] *i. e.* He treads in his steps, and will go on in the way of sinners, and become incorrigible: for if he will not listen to the seasonable advice given him for his good, how shall he reform? If he is angry at the attendance of the physician, and rejects his salutary prescriptions, how shall he be cured? If he throws aside or breaks the mirror which shews him his deformity, how shall he know to remove or correct it? But he that feareth the Lord, *ἐπιστρέψει ἐν καρδίᾳ*, will sincerely repent, or be converted thoroughly. Clemens Alexandrinus reads, *ἐπιστρέψει ἐπὶ καρδίαν αὐτοῦ*. And so the Vulgate and Jerome's Bible, *Convertetur ad cor suum, i. e.* will return to himself, like the penitent prodigal, will change his way of life, acknowledge with contrition his past faults, and keep his heart with all diligence for the future.

Ver. 7. *An eloquent man is known far and near; but a man of understanding knoweth when he slippeth.*] If by

δυνατὸς ἐν γλώσσῃ we understand, with our translators, the eloquent man, who harangues plausibly on any subject, and recommends himself to the notice and admiration of others, by his ready and artful manner of talking, the sense then is, That though one of such talents does not often offend by a mistake, nor is easily detected in a fault, if he occasionally slips, through the art he has to conceal it, or an evasive way of excusing it; yet the man of understanding, who coolly attends to and weighs the strength of his arguments, and is not easily carried away or imposed upon by flourish and artifice, soon finds out the fallacy or misrepresentation, and detects the weakness or inconclusion of his reasoning; or if with the Vulgate we apply this to the bold, rash, and talkative man, *Potens lingua audaci;* the meaning then may be, That a man of a great flow of words, who attempts to speak on all occasions, is subject to a number of mistakes, and to give offence by the liberties which he takes; but a man of sound sense and understanding is more cautious and reserved, and less liable to displease or make a false step; he sees the faults of the talkative and bold person, and prudently avoids them, and forms his conduct with judgment and discretion from the observation of the other's rashness and miscarriage.

Ver. 8. *He that buildeth his house with other men's money, is like one that gathereth stones for the tomb of his burial.*] *i. e.* Is heaping up ruin to himself. Calmet thinks this relates to the ancient custom of heaping up stones over the graves, or dead bodies of persons remarkable for some crime. (See Josh. vii. 26. 2 Sam. xviii. 17, 18.) This they did to perpetuate the infamy of the person, and to shew the public abhorrence of such crimes. In like manner, he that builds his house at the cost and expense of another, by making use of his money, and defrauding him, or by running in debt to raise the fabric, labours to his own hurt and shame, and erects a monument of his folly and injustice, as long as it is in being, and, instead of being a house to shelter him in, will bury him under its ruins. Jeremiah boldly rebukes Jehoiakim, king of Judah, for building his house by unrighteousness, and his chambers by wrong; and acquaints him, that by his oppression he was hastening his own ruin, and instead of long enjoying his stately palace, built with the wages of the poor and hireling, he should be *buried with the burial of an ass, and be cast forth in the most indecent and contemptible manner,* xxii. 13. (See Lev. xix. 13. Deut. xxiv. 14, 15. Isa. v. 8. Hab. ii. 9—11.) Some copies have, ὡς συνάγων ἑαυτῷ τοὺς λίθους εἰς χειμῶνα, is as him that gathereth stones against winter, which is the Vulgate and Coverdale's rendering. This seems to be a proverbial saying, for doing something useless, "Lapides pro inutilibus." (See Erasm. Adag.) And in this sense we may understand that of our Saviour, *If thy son ask thee a fish, will you give him a stone?* (Matt. vii. 9.) *i. e.* what will do him no good. And so, to lay up stones against winter, instead of food and provision, is to be a fool to one's own destruction; it is, in effect, building one's own sepulchre. Or perhaps the meaning may be, That he that runs in debt by building, or defrauds the workmen of their just pay, is like him that lays in stones and materials to build in winter. The creditors will seize upon his house, and not permit him long to enjoy the fruits of his extravagance and injustice: no more than a builder, at so improper a season as winter is, can expect a long continuance or firm foundation of his house, which the winds and the rain, as well as the imperfection of the work, conspire to overthrow.

Ver. 9. *The congregation of the wicked is like tow wrapped together, and the end of them is a flame of fire to destroy them.*] All their eclat and splendour, their state and magnificence, their prosperity and overgrown fortunes, their tyranny and haughtiness, and the terror which they scatter round them, shall be as nothing, or rather shall prove so many combustibles to consume them. Thus the Psalmist speaks of God's dealings with the wicked, *All thine enemies shall feel thy hand, thy right hand shall find out them that hate thee; thou shalt make them like a fiery oven in the time of thy wrath; the Lord shall destroy them in his displeasure, and the fire shall consume them.* (Psal. xxi. 8, 9.) And the prophet Malachi, *Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, that it shall leave them neither root nor branch;* (iv. 1.) and in the gospel, they are compared to a bundle of tares intended to be burnt. (Matt. xiii. 30.)

Ver. 10. *The way of sinners is made plain with stones, but at the end thereof is the pit of hell.*] See note on iv. 17. The author probably alludes to Prov. xiv. 12. *There is a way which seemeth right or straight to a man, but the end thereof are the ways of death.* Our Saviour teaches us the same truth in the gospel, when he says, *Wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat: but strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.* (Matt. vii. 13, 14.) Virgil describes the entrance to Tartarus almost after the same manner,

> "Mœnia lata videt triplici circumdata muro,
> Quæ rapidus flammis ambit torrentibus amnis
> Tartareus Phlegethon." (Æn. vi.)

Where Servius remarks, that *lata* means the broad way of the wicked, frequented by the many, leading to destruction. But this is not the only particular in which that poet's description of the other world agrees with Scripture; his placing the wicked on the left hand, and the godly on the right, is too observable to be passed over,

> "Hic locus est, partes ubi se via findit in ambas,
> Dextera, quæ Ditis magni sub mœnia tendit:
> Hâc iter Elysium nobis; at læva malorum
> Exercet pœnas, et ad impia Tartara mittit." (Ibid.)

The Pythagoreans, whose manner of teaching was symbolical, marked out these two ways by the Greek letter Υ. One of the branches denotes the way to perfection, narrow at the entrance, but afterward more open and large; the other the way of perdition, large and spacious at the first, but in the end, leading those that follow it into an abyss of misery. (See Epigr. in Υ inter Op. Virgil.) Βόθρος ᾅδου is well rendered *the pit of hell,* the place of souls condemned to punishment and pain for their bad lives on earth. The writer of the book of Wisdom calls these subterraneous caverns, μυχοὶ ᾅδου, and such they seem to be according to the parable of the rich man, who being ἐν τῷ ᾅδῃ is said to lift up his eyes from thence, and behold Lazarus afar off in Abraham's bosom. The learned Barrow ob-

serves, that the Hebrew word שאול (upon the true notion of which the sense of the word ᾅδης must depend) does originally, most properly, and most frequently, design the whole region protended downwards, from the surface of the earth to a depth indefinite and unconceivable, vastly capacious in extension, very darksome, and dungeon-like in quality; whence it is called the pit, the lowest pit, the abyss, the depths of the earth, the darkness, the depths of hell, &c. (Vol. ii. p. 399.) The Vulgate renders it by *inferi, tenebræ, pœnæ.* Grotius thinks this too full and explicit for the times of this writer, and hints as if it was an interpolation by some Christian hand. By Βόθρος ᾅδου he only understands, that the sinner shall come to a bad end, by punishment inflicted on him either by the magistrate, or the parties whom he has injured, or the vengeance of God.

Ver. 11. *He that keepeth the law, getteth the understanding thereof.*] Κατακρατεῖ τοῦ ἐννοήματος αὐτοῦ. Some expound this, That he that keepeth the law, subdues and governs his appetites, and passions, and thoughts. Thus the Tigurine version, *Qui servat legem Domini, cogitationibus suis imperat;* and the Syriac, *Qui custodit legem, subigit appetitum suum.* But the sense given by our translators seems preferable; *viz.* that the understanding and knowledge of God's laws is better learnt by obedience, than by inquiry; *Obey, and ye shall understand,* says the prophet. And our Saviour assures us, that if we continue in his word, then we shall know the truth; and *if any man will do his will, he shall know of the doctrine, whether it be of God.* (John vii. 17.) For the love of God, as this wise man observes, *passeth all things for illumination,* (xxv. 11. See Dan. ix. 13.) There are some sciences purely speculative, which require only study; these one learns by consulting proper masters, and by making reflections within one's self, on what has been communicated and taught; but justice, temperance, and other virtues of practice, are not to be got or attained by speculation, but by exercise and use. "Non enim has (says St. Bernard) lectio docet, sed unctio; non litera, sed spiritus; non eruditio, sed exercitatio in mandatis Domini." (Epist. 108.) Calmet illustrates this by the instance of painting; Let a man have the finest notions and speculations, let him be acquainted with the most material and important rules of art, let him have the most just taste, and nice discernment of beauty and proportion, yet if he has not practice and experience added to this, he will after all not be able to give any finished piece; whereas one with much less of the theory part, and more practice and application, shall succeed to admiration. And the like may be observed of all other arts and graces, a perfection in any one of which depends principally upon use and habit. The latter part of the verse is exegetical of the former; *viz.* that the greater any man's obedience is, and the more progress he makes in virtue and piety, so much greater is his wisdom, and the more is his understanding in the way of godliness enlarged. (Psal. xxv. 11. 13.)

Ver. 12. *He that is not wise will not be taught; but there is a wisdom which multiplieth bitterness.*] In the former verse the wise man observes, that true wisdom consists in obedience, or the observance of the laws of God; here he adds, that he that is not wise, *i. e.* towards God, *sapiens in bono,* as the Vulgate has it, is not capable of true wisdom. As piety then is the perfection of wisdom, so there is a counterfeit or false wisdom, called here πανουργία, which consists in knavery and wickedness; for so πικρία, which is here rendered *bitterness,* often means. See Acts viii. 23. where *the gall of bitterness* and *the bond of iniquity* are synonymous; and Jer. iv. 18. Heb. xii. 15. where falling from the grace of God and the root of bitterness by which many are defiled are joined together. See also Deut. xxix. 18. where *turning away from the Lord* is expressed by a *root that beareth gall and wormwood.* The rendering of the Vulgate confirms likewise this sense, *Est autem sapientia quæ abundat in malo.* Such a sort of wisdom which is displayed only in schemes of wickedness, or in the mischief which it does to others, is sensual, earthly, devilish. The prophet describes such as delight in it, when he says, *They are wise to do evil, but to do good they have no knowledge.* (Jer. iv. 22.) Such shall multiply *bitterness,* properly so called, and shall inherit misery and sorrow.

Ver. 16. *The talking of a fool is like a burden in the way; but grace shall be found in the lips of the wise.* Ver. 18. *As is a house that is destroyed, so is wisdom to a fool, and the knowledge of the unwise is as talk without sense.*] There is such an engaging sweetness in the discourse and conversation of a truly good and wise man, and so much useful knowledge is to be learned from him, that such as are desirous of improvement listen to him with eagerness and pleasure, and treasure up his observations for their own use and conduct. Job beautifully describes this, speaking of himself, *When the ear heard me, then it blessed me. Unto me men gave ear, and waited, and kept silence at my counsel. After my words they spake not again; and my speech dropped upon them. They waited for me as for the rain; and they opened their mouth as for the latter rain,* (xxix. 11. 21—23.) This happy talent of pleasing and profiting others by discourse, the wise man expresses by *grace* or *sweetness.* Thus it is said of our Saviour, ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος; *i. e.* by an hypallage, or a rhetorical change of words, *they wondered, ἐπὶ τῇ τῶν λόγων χάριτι, at the sweetness of his speech and words.* (Luke iv. 22.) This by Plutarch is styled ἡ τῶν λόγων σειρήν, and by this writer is said to be more agreeable than music, (xl. 21.) Hence the ancients feigned Mercury, their god of eloquence, to be attended by the Graces. But the person who is devoid of wisdom, or who has a smattering in knowledge, and a small tincture of learning, is here aptly compared to a heap of rubbish, a chaos of ruins. In his ideas, discourse, and the whole conduct of his understanding, there is nothing but confusion; neither order, grace, regularity, nor connexion.

Ver. 19. *Doctrine unto fools is as fetters on the feet, and like manacles on the right hand.*] The fool hates discipline and instruction, he considers them as fetters and shackles. He looks upon learning and study as a weariness of the flesh, as an intricate, troublesome thing, a hinderance to the pursuit of his inclinations, and an obstacle to his pleasures. Whereas learning adds a grace to the wise man, and is as an ornament of gold about his neck: he looks upon wisdom, prudence, regularity, moderation of lusts and passions, and the observance of strict rules of morality, as the glory and improvement of his nature; he takes pleasure in acting up to the dignity of it, and thinks himself not abridged of true liberty, by being forbid licentiousness, or denying himself sinful enjoyments. This and the twenty-first verse should be joined and connected together, they set off one another; placed thus by way of contrast, the intermediate

verse spoils the connexion and beauty, and agrees in sense with xix. 30. (See note on that place.)

Ver. 22. *A foolish man's foot is soon in his neighbour's house; but a man of experience is ashamed of him.*] Of whom? of the fool, or his neighbour? Gr. *αἰσχυνθήσεται ἀπὸ προσώπου, i. e.* will reverence his neighbour's presence, will pay a regard to him when he is before him. מִפְּנֵי in Hebrew, from which *ἀπὸ προσώπου*, is no more than *coram*. I presume the meaning is, That as a fool rusheth without regard into other men's presence, and even into their houses, to see what is doing there, so a discreet man will not be guilty of such rudeness; he will not intermeddle nor concern himself with the affairs of others, he will observe a more wary and reserved conduct, and will pay to others a ceremonious respect, both without and within doors. Junius renders, *Peritus multarum rerum pudore a domo se continebit;* with which agrees the Geneva version, *A man of experience will be ashamed to look in.* The Vulgate understands this of a proper carriage towards a great and powerful man, *Homo peritus confundetur a persona potentis; i. e.* He will be backward and reserved in coming before or visiting a person of such distinction. *Est forte reservé à visiter une personne puissante,* says Calmet; and according to him the sense is, That as a wise man will be ashamed to go to or enter in a disrespectful manner another's house, especially one that is a stranger, without a real necessity or occasion, without an invitation, and the observance of a proper distance; so a fool rusheth in at all times, at the hazard of being ill received, of being impertinent and troublesome to others, of being evil treated, and perhaps turned out of doors. Solomon gives the like advice, *Withdraw thy foot from thy neighbour's house;* or, as the margin more properly has it, *Let thy foot be seldom in thy neighbour's house, lest he be weary of thee, and hate thee.* (Prov. xxv. 17.)

Ver. 27. *When the ungodly curseth Satan, he curseth his own soul.*] *i. e.* Whenever an ungodly man condemneth ungodliness, he condemneth himself: or, whenever the wicked blame Satan, as the author of their failings, when they accuse him as their tempter and betrayer, when they complain of his snares and wiles, they ought rather to blame themselves. The devil indeed invites and solicits, but he compels none to sin, he hurts none but those who come too near him, and voluntarily engage in his service. The Jews always looked upon wicked men as related to the devil; and the Scripture says expressly of them, that *they are of their father the devil,* i. e. *sons of Belial.* And therefore they act inconsistently, they do a wrong or injury to accuse or curse the master they have chosen, and whom their conduct so much resembles. If they curse their father, they in effect curse also themselves, as the blessings and cursings, according to the Jewish notions, affected also the children, and descended to posterity. In this light the proverb might be used, That whoever, being a child of Satan, cursed his father, in effect cursed also himself. Or if we understand Satan in the sense of *διάβολος*, to mean an adversary, an accuser, a calumniator; and the context is not averse to this sense; the meaning then may be, That when a wicked man, or slanderer, blames or curses another for censoriousness, he condemns himself, for his listening to and acting like the devil, in being an accuser of the brethren, and by the imputation cast upon others, he reflects guilt upon his own soul. Coverdale's version favours this sense, and so does the Port-Royal comment, *Lorsque le méchant maudit le calomniateur, il se deshonore lui même.* Cotelerius also so expounds it; and says, *πᾶς ὁ μάτην λοιδορῶν, ἑαυτὸν ἀρᾶται,* in the Apostolical Constitutions is equivalent to it. (See note on lib. iii. cap. 15.) St. Cyprian seems to have had this passage in view, when he says, "Turpes turpis infamat, alios, qui talis est, increpat, et evasisse se conscium credit, quasi conscientia satis non sit. Iidem in publico accusatores, in occulto rei. In semetipsos censores pariter et nocentes: Damnant foris, quod intus operantur, et quod libenter admiserunt, criminantur." (Ad Donat.)

CHAP. XXII.

Ver. 1. *A SLOTHFUL man is compared to a filthy stone, and every one will hiss him out to his disgrace.*] According to the Vulgate, the sense is—That a slothful person is so despicable, that men pursue him with stones and dirt, as a shame to the species, or with reproachful language and speeches, according to Bossuet, as so many filthy stones, *Omnium scommatis, velut, injectis lapidibus lutosis, conspurcabitur.* But that followed by our translators seems better: by a slothful man we are here to understand, one who will apply himself to nothing, who has neither industry, application, capacity, nor understanding, who will not vouchsafe to stir, or exert himself, either for his friends, or even himself. He is like to a stone which falls into the dirt, nobody will foul his hands to draw it from thence: and if this slothful person comes to disgrace or misfortune, as is natural to expect, nobody will interpose to help or vindicate him, but rather laugh at and expose him, *ἐκσυριεῖ ἐπὶ τῇ ἀτιμίᾳ αὐτοῦ,* will hiss at his disgrace. Whoever comes near him will hasten from him, as from some disagreeable filth or infection; he that has served him once, will wash his hands of him, and have nothing more to do with him. Such a sluggard is so offensive, that, according to Solomon, *He is as vinegar to the teeth, and as smoke to the eyes.* (Prov. x. 26.)

Ver. 3. *And a foolish daughter is born to his loss.*] The Greek has only *θυγάτηρ δὲ ἐπ' ἐλαττώσει γίνεται, i. e.* a daughter is to loss. Some copies have *γεννᾶται,* is born to loss, or to the damage and detriment of the father. But this seems to bear hard upon the sex without reason; and therefore the Geneva version of the place is much less to be admitted, *And the daughter is least to be esteemed.* Our translators have added *foolish,* to make the sense more complete. Ἀπαίδευτος, or some such epithet, seems to be understood, for a wise daughter follows, by way of antithesis, in the next verse. We have an instance of the like omission, xxxvi. 24. *He that getteth a wife, beginneth a possession,* &c. where the sense is—He that findeth a good wife. This author often observes, that as good and hopeful children are the glory and happiness of their parents, so those that are vicious and ill-disposed are a plague and shame to them. It is recorded of Augustus, who was unhappy in his daughters, that he would often cry out,

Αἴθ' ὄφελον γ' ἄγαμός τ' ἔμεναι, ἀγονός τ' ἀπολέσθαι.

And so may every parent with reason, who has the great misfortune of undutiful or wicked children, whether they be sons or daughters.

Ver. 4. *A wise daughter shall bring an inheritance to her husband.*] Κληρονομήσει ἄνδρα αὐτῆς· *i. e.* She shall enrich him by her good economy and prudent conduct. *Locupletabit,* says Grotius. What the Hebrews express by the conjugation *hiphil,* the Hellenists and others express actively; and so κληρονομεῖν is used Prov. xiii. 22. Solomon, in the picture which he has drawn of a good wife, one who openeth her mouth with wisdom, and in whose tongue is the law of kindness, represents her as wholly employed in household cares and business, as looking well to the ways of her household, and eating not the bread of idleness. She not only divides a portion to her maidens, but worketh willingly with her own hands: *She layeth her hands to the spindle, and her hands hold the distaff.* (Prov. xxxi.) Among the Hebrews, daughters did not inherit, when they had brothers; the wise man therefore observes here, that a prudent daughter brings a rich portion to her spouse, by her economy and wisdom, and the good qualities she is possessed of; that she is a fortune of herself, and will improve that of her husband. The Tigurine version accordingly has, *Filia prudens viro est vice hæreditatis.* There is also another sense given of this place, That a discreet and virtuous woman shall have for her lot and inheritance a good husband, and shall so recommend herself to his affections, as to be the heir of his fortunes.

Ver. 6. *A tale out of season is as music in mourning.*] As the use of instruments of music in a time of lamentation, is mentioned here among the ἄκαιρα, or unseasonable things, one may conclude that they were not anciently used by the Jews at funerals. This was of heathen extraction, and came in but late among the Jews. Music at such a time is as unseasonable, as that request, or rather insult of the Babylonians over the captive Jews, *to sing one of the songs of Zion in their heaviness:* as improper as "in epulo cum toga pulla accumbere," to appear at a feast in weeds; which Tully mentions as a thing unusual, "Quis unquam cœnavit atratus?" (Epist. ad Attic.) Equally absurd, says the wise man, is conversation, or even instruction, when misapplied, or unseasonable with respect to time, place, or persons. Thus διήγησις is used, xxxviii. 25. And so Calmet, *Un discours à contre tems est comme une musique pendant le deuil.* It is not sufficient only to tell men the truth, but there is also a time to be observed in speaking. He that would succeed most effectually, must do it *à propos,* at such a time, and in such a manner, as wisdom shall direct. The like may be observed of reproof, which is then chiefly to be applied, when souls are so worked upon and disposed by the Spirit of God, as to be made sensible of their bad estate, and of the want of such remedies, as at first may be disagreeable to sense, but are necessary to be used to bring men out of that profound lethargy, under which they have languished in a forgetfulness of God, and a disregard of their own happiness.

But stripes and correction of wisdom are never out of time.] Μάστιγες καὶ παιδεία ἐν παντὶ καιρῷ σοφίας. Here our version seems not accurate. Besides the sense given by our translators, which is a good, though perhaps not the true one, there is another favoured by some interpreters, *viz.* Music is an entertainment unseemly and improper in the time of mourning; but correction and discipline are always proper to teach children wisdom, in the time or season of learning, ἐν καιρῷ σοφίας. The Arabic may seem to favour this, *Correctio et disciplina sapientiam conciliant.* But others understand the place very differently,—that stripes and correction are ἄκαιρα, improper to be used to persons generally reputed wise, who, if they accidentally offend, are reformed sooner by discourse with them, than by any correction that can be used. According to that of Ben Sira in his alphabet, "Sapientem nutu, et stultum fuste." But both these expositions seem forced; nor are our translators to be justified for joining σοφίας with a word so distant from it. There may be, I think, another sense given of this passage, which none of the commentators have touched upon, which to me seems preferable, *viz.* Music is unseasonable in the time of mourning, and an instance of impertinence and indiscretion; but correction and stripes, properly and seasonably applied, are the effect of wisdom, and instances of it, and bring forth its fruits; and none but a wise and discreet man knows how to apply these in season, and to advantage. Accordingly the Geneva version has, *Wisdom knoweth the seasons of correction and doctrine.* And the Syriac, *Eruditio ac disciplina quovis tempore sunt sapientia.* And the Vulgate, *Flagella et doctrina in omni tempore sapientia.* I would point the place thus, μάστιγες καὶ παιδεία ἐν παντὶ καιρῷ, σοφίας; i. e. *sunt sapientiæ. Sapientiæ congruunt,* according to Bossuet. Some few copies omit παντὶ, and it may perhaps seem too harsh; but there is greater authority for retaining than omitting παντὶ; and it agrees with our author's doctrine, (xxx. 1.) but is not to be understood with the utmost strictness. And therefore though ἐνδελεχῆς, there used, means *continual,* yet the translation in this last place (often) is right. At least, if *continual* be put, a due abatement must be made or understood.

Ver. 7. *He that teacheth a fool, is as one that glueth a potsherd together.*] After these words, Dr. Grabe inserts the two following sentences, εἰς αἴσθησιν ἄγων τὴν γῆν, καὶ τὸν ἀπηλπισμένον εἰς σύνεσιν ὀξύνων, which is exactly the reading of Clemens Alex. Pædag. lib. i. cap. 8. By a fool we may understand one that wants both understanding and parts, and hath also a corrupt heart; (see ver. 12, 13.) for there are hopes of reclaiming or instructing such as have sense and capacity, though they be ignorant, or even vicious and irregular. In these, passion is not always uppermost, nor equally strong and domineering, and the profligate may have sometimes seasons of recollection, or may happily be reclaimed by some seasonable and well-timed admonition of others; but it is lost labour to hope for or attempt the reclaiming a vicious fool, in whom obstinacy and ignorance meet, and passions prevail without any control. To attempt to teach a fool, is supposed by this writer to be a natural impossibility; and the comparison here used, is an excellent emblem, according to Messieurs of Port-Royal, of the fall of the soul: God at baptism made it a precious vessel, and filled it with his grace and Holy Spirit, but when his vessel is broken and ruined, by falling into mortal sins, it will be difficult, if not impossible, by mere discourse or instruction, to restore such a lapse, and to set all right again. The glory of that work belongs to God only; it is he that must make anew the soul, and restore it to its first perfection, by the same power which at first created it.

Ver. 8. *He that telleth a tale to a fool, speaketh to one in a slumber; when he hath told his tale, he will say, What is*

the matter?] Τί ἐστιν, *i. e.* He knows not what he hath been talking of, and is never the wiser. The Vulgate renders, *Cum dormiente loquitur, qui enarrat stulto sapientiam, et in fine narrationis dicet, Quis est hic?* applying it to the person of the speaker, as if the reading was τίς ἐστιν οὗτος; we have an instance of the like rudeness, Acts xvii. 18. when St. Paul preached Jesus and the resurrection, the Epicurean and stoic philosophers (foolish and blind guides) encountered him, and said, τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; all that one gets by addressing a discourse to such as either do not understand it, or through prepossession do not relish it, is to be reckoned disordered perhaps, or one that is out of the way. Thus when the same St. Paul before Festus spoke the words of soberness and truth, Festus's reply only was, Μαίνῃ, Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν περιτρέπει. (Acts xxvi. 24.) A proper disposition in the hearer is necessary to make what is delivered to have its due effect; hence such as are led away by their lusts, and have an affection for sin, are represented in Scripture as in a fast sleep, as blind, as deaf, and even as dead in trespasses and sins; and the advice given to such is, to awake to righteousness, and be alive again unto God. Nor does our Saviour mean any thing more than a suitable disposition in the hearers, when he says, *He that hath ears to hear, let him hear.*

Ver. 9. *If children live honestly, and have wherewithal, they shall cover the baseness of their parents.* Ver. 10. *But children being haughty through disdain and want of nurture, do stain the nobility of their kindred.*] These verses are not in the Vatican, nor Vulgate, nor Syriac. The Greek copies, which our translators follow, read, τέκνα ἐν ἀγαθῇ ζωῇ τὴν τροφὴν ἔχοντα, κ.τ.λ. but they are generally inserted immediately after the sixth verse. Others have τέκνα ἐν ἀγαθῇ ζωῇ τὴν τέχνην ἔχοντα, which is the marginal reading; but if τέχνην be read, the sense of the ninth verse, and its contrast with the next, will be much the same with x. 27. Nor will the difference be great if τροφὴν be read; for such a man's τέχνη is his τροφή. The sense of the two verses taken together, is briefly, Virtue with a sufficient competency makes amends for a descent from a mean and low parentage; whereas pride, ignorance, or wickedness, disgraces a noble birth. Or thus, That the good life of one in ordinary circumstances, is more honourable than a high extraction or great fortune with a bad and scandalous life.

Ver. 11. *Weep for the dead, for he hath lost the light; and weep for the fool, for he wanteth understanding: make little weeping for the dead, for he is at rest; but the life of a fool is worse than death.* Ver. 12. *Seven days do men mourn for him that is dead; but for a fool and an ungodly man, all the days of his life.*] Abraham lamented his dead, and mourned for his beloved Sarah, and so did Christ sorrow for his friend Lazarus. We too are permitted, and laudable custom hath ever allowed it, to pay a decent tribute of tears, observing always a proper moderation. As for the precise time, it is no where peremptorily fixed: the Scriptures sometimes say that such a one was mourned for many days, without particularizing always the number; but that this of seven days was the most usual time of mourning among the Jews, appears from many instances. The solemn public mourning for Jacob was seven days. (Gen. l. 10.) The seventy days, mentioned ver. 3. were preparatory to the funeral, and while the body was embalming; (see also 1 Sam. xxxi. 13. 1 Kings xxxi. Judith xvi. 24.) and just so long their joy lasted at solemn weddings. This was so settled and fixed among them, that it was a common proverb, *Septem dies ad convivium, et septem ad luctum.* It is an observation of St. Austin, that though the ancients had their *novendialia*, or solemn sacrifices in honour of the dead, nine days; yet there is no instance of above seven days' mourning for any of the holy men in Scripture: as the novendial was of heathen extraction, so the number seven probably, he thinks, might be pitched upon in allusion to the sabbath, which was a time of rest, and therefore was applied to the dead, as being at rest from all their labours. (Quæst. in Gen.) Josephus, speaking of Archelaus appointing seven days' mourning in honour of his father, adds, τόσας γὰρ διαγορεύει τὸ νόμιμον τοῦ πατρίου, κ. τ. λ. (De Bell. Jud. lib. ii. cap. 1. Antiq. lib. xvii. cap. 8.) But though the usual time for mourning was seven days, yet they seem sometimes to have shortened it, see Ecclus. xxxviii. 17. where a day or two only is mentioned; and sometimes occasionally they enlarged the time for great persons, as for Aaron (Numb. xx. 29.) and Moses, (Deut. xxxiv. 8.) both of whom the children of Israel mourned for thirty days, though a week sufficed for private ones. The wise man (ver. 8.) compares a fool to one in a slumber: here he compares him to a dead man, and shews that his condition is indeed worse than one that is no more; that a week is the usual time of mourning for the dead, but that for the foolish and ungodly man, the whole term of life is little enough. Thus Samuel lamented Saul all the days of his life, because he saw in him no sign of repentance, though often reproved: (1 Sam. xv. 35.) and the reason of this difference is, because death finishes and puts an end to all the evils and miseries of life, and is the entrance upon a better state; but the life of a sinner is worse than death, because he goes on continually ruining himself, and hugs his enemy and destroyer; and unless God touches his heart, his life will be an endless death, if I may use the expression, a source of eternal and infinite misery to him. We are sensibly affected at the death of friends and relations, and pay a decent respect to their memory; but are not sorry as men without hope; but comfort ourselves, that, if they depart hence in the Lord, they are in joy and felicity. But the death of the soul is without hope or remedy: it is only spiritually discerned, and we want tears to lament sufficiently the loss and misery. By *fools* the author understands such as are absolutely so, who give no prospect or hope of ever arriving at sense and understanding: of these, and the incorrigible sinner, there is little or no hope; but such whom some violent temptation has hurried into sin, one should indeed lament their fall, but not despair of their recovery and reformation. The pious Monicha for many years lamented the failings of her son, St. Austin, and at length prevailed for his conversion by the power of her many tears. "Fieri non potest ut filius tantarum lachrymarum pereat," sounded to her like a voice from heaven; and she never ceased her importunity till she had gained her son. (Confess. lib. iii. cap. ult.)

Ver. 13. *Talk not much with a fool, and thou shalt never be defiled with his fooleries, and never be disquieted with madness.*] Ἵνα μὴ μολυνθῇς ἐν τῷ ἐκτιναγμῷ αὐτοῦ. "Sputo ejus," *with his spittle*, or *opprobrious language*, as Grotius

understands it. Καὶ οὐ μὴ ἀκηδιάσῃς ἐν τῇ ἀπονίᾳ αὐτοῦ, *with instances of his folly and madness. Stultitia illius.* The Vulgate understands it of the contagion of sin through his evil communication or example, *Coinquinaberis peccato illius.* Castellio renders, "Cave ne eo excusso contamineris," *Beware lest he defile thee by shaking himself, like a sow after wallowing in the mire;* and thus the Syriac, *Cum sue ne abeas in via, ne te conspurcet, cum sese excusserit,* which is likewise the marginal reading.

Ver. 15—18.] The first of these verses seems an imitation of Prov. xxvii. 3. *A stone is heavy, and the sand weighty, but a fool's wrath is heavier than them both.* (See Ecclus. xxi. 16.) The several comparisons here made use of, are intended to shew the difference between the actions of a wise man and a fool, and the issue and event which attend them. The Scripture in like manner compares the wise man, whose thoughts, and the actions proceeding from them, are well-grounded, to a house founded on a rock, against which neither wind nor rain had any power. A fool, on the contrary, is like a house built on high without a good foundation, exposed to every assault of weather. The Vulgate compares him to a wall built without mortar, which wants cement to keep it together, or to one daubed with untempered mortar. (Ezek. xiii. 10.) As he acts without any fixed principle, nothing but uncertainty and irresolution can proceed from him: for want of a right heart, a heart well-established on a proper basis, he yields to the first impressions of fear, and is overthrown for want of a support and foundation. But the Psalmist describes the good man, who acts upon a religious principle, and is influenced by the fear of God, and a firm trust in his word, as one who shall never be moved, whose heart is established and shall not shrink, as one who shall not be afraid of any evil tidings, *for his heart standeth fast, and believeth in the Lord.* (Psal. cxii. 6, 7.)

Ver. 19. *He that pricketh the eye, will make tears to fall; and he that pricketh the heart, maketh it to shew her knowledge.*] Ἐκφαίνει αἴσθησιν, *displays its sense and feeling; i. e.* when one provokes another, especially his friend, by injuries, abuse, or ill language, he raises his indignation, and awakens his resentment. Or the meaning may be, When a person reproves another in a home manner, and touches him to the quick, he gives him the knowledge of himself, or a lively sense of his faults; and by his affectionate admonition teaches him wisdom, or a better conduct for the future, as Bossuet explains it. This simile is brought to illustrate the damage done to friendship through misconduct, some instances of which are mentioned in the following verses; and from the known tenderness of the eye, which cannot bear the least stroke, the wise man instils the like caution to be observed with respect to friendship, which too may be wounded in a sensible part. The Syriac so applies it; and this sense is more agreeable to the context.

Ver. 21. *Though thou drawest a sword at thy friend, yet despair not, for there may be a returning* [*to favour*]. Ver. 22. *If thou hast opened thy mouth against thy friend, fear not, for there may be a reconciliation, except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound: for these things every friend will depart.*] Injuries done to a friend by word or deed may be passed over which are occasioned by passion, or some sudden or violent emotion, as a hasty word or rash expression, which comes from a man in a heat, vented perhaps in the warmth of a debate, and arising from a contrariety of sentiments on the subject, nay, threats, and even an assault upon a friend in a fit of anger, may be forgiven; for these, though they indeed provoke, and may occasion a shyness, or even a rupture between friends for a time, yet are not always attended with that bad consequence as wholly to dissolve friendship. For if the injured friend be a wise man, he will consider that he himself is subject likewise to frailties; that the fit of passion might be sudden and transient, and proceeded not from any settled rancour in the heart; and therefore, upon a submissive acknowledgment of the offence, he will be disposed to pass it over, and receive his penitent friend into his bosom and confidence again. But such injuries as are done on purpose, premeditatedly, and upon deliberation, and offered as it were in cold blood, these proceeding rather from malice and an ill-disposed heart, than from surprise or passion, are not so easily forgot or forgiven by a friend or brother. (See Prov. xviii. 19.) Of these the wise man reckons four sorts; ὀνειδισμὸς, malicious slander, the speaking things to the detriment or disparagement of a friend's credit and character—as, reflecting upon his birth, his parts, or capacity; or, which is more inflaming, upon his honesty; or upbraiding a friend with favours received, accusing him of baseness and ingratitude on that account, or for not making any or unsuitable returns. 2. Ὑπερηφανία, *pride* or *insolence*, which is so much the more improper and disagreeable, as friendship is a union founded upon equality, likeness of sentiments, inclinations, interests, and even of state and condition. And though friendship may sometimes be between persons of different rank and condition; yet, in that case, he that is superior in point of state and fortune, must condescend and abate something to proportion himself to the level and standard of his friend, without which there can be no sweet union, agreeable familiarity, sincere confidence, true friendship, nor even a show of liberty itself, kept up and preserved. St. Ambrose therefore well advises, "Defer amico ut æquali, amicitia enim nescit superiorem." (De Offic. lib. iii. cap. 16.) 3. Μυστηρίου ἀποκάλυψις, the *revealing of secrets*, which is an instance of perfidiousness. He that is capable of such baseness, especially if he does it coolly and with deliberation, is unfit for friendship, and unworthy of any confidence. It is possible indeed a man, through inadvertence, heedlessness, levity, or weakness, may by accident drop a secret, without any thought or intention to injure his friend; but in general it may be affirmed, that nothing should be kept more inviolable, as it is as dear to a man as his honour, and cannot be disclosed for the most part without a sensible injury done to it. (See xxvii. 17. 21. Prov. xi. 13.) 4. Πληγὴ δόλια, a *treacherous wound* or *stroke*, which is the last and worst species of unfaithfulness that can happen in friendship; the rights of which it not only infringes, but even those of humanity and charity; such a one is not only unworthy of our confidence, but unfit for human society. He is a public enemy, will attempt the like against any other, and all the world should be aware of such an assassin. When these instances happen, they shew the affections to be alienated, and that the injuries are wilful and premeditated. Mr. Norris has a fine reflection upon this passage: "It is with the union of

two friends, as with the union of soul and body: there are some degrees of distemperature, that, although they weaken and disturb the union, yet however are consistent with it; but then there are others again that quite destroy the vital congruity, and then follows a separation. As to the cause that may justify a dissolution of friendship, it can be no other than something that is directly contrary to the very design and essence of friendship, such as notorious perfidiousness, deliberate malice, and a desperate and resolved continuance in them. For as long as there is any hopes of amendment, the man is rather to be advised than deserted; but if hopeless and irreclaimable, we may and must desert him; but let it be with all the tenderness imaginable, with as much unwillingness and reluctancy as the soul leaves her over-distempered body. In such a situation our greatest care must be that our former dearness turn not to inveterate hatred: for though the friend be gone, yet still the man remains; and though he has forfeited my friendship, yet still I owe him common charity." (Theory of Love, p. 132, &c.)

Ver. 24. *As the vapour and smoke of a furnace goeth before the fire, so reviling before blood.*] The observation of Messieurs of Port-Royal upon this place is well worth inserting; To keep out of danger and mischief, it is necessary to shun the least approach to it, for there are some small and inconsiderable things in appearance, which nevertheless are as so many sparks, to occasion in the end a great fire and combustion. As man is naturally proud, so he is of course fond of his own opinion, even in things the most indifferent: not because his is the best or truest, but *because it is his own.* Another equally loves his own sentiments too for the same reason, and is as much attached to them. From this contrariety arise jealousy and disputes, which are inflamed by the heat of words, and the warmth of jarring expressions: from words they proceed to affronts, from affronts to injuries, from injuries to threats, which often terminate in bloodshed and murder. The tongue executes what pride of heart dictates, and the hand at length finishes what the tongue first began. (Com. in loc.)

Ver. 25. *I will not be ashamed to defend a friend, neither will I hide myself from him.* Ver. 26. *And if any evil happen unto me by him, every one that heareth it will beware of him.*] Ver. 23. the wise man advises to abide steadfastly by a friend in the time of his troubles, διαμένειν αὐτῷ, which is a very significant word; (see Luke xx. 28. 2 Tim. ii. 12.) that upon any change of condition we may share in his good fortune, or the inheritance that falls to him. This he resolves to do when such an opportunity to serve a friend shall offer; nothing shall hinder me from succouring my friend, I will not fly from his presence, though for his sake I may suffer inconveniences or evils. I will not be influenced by the example of others who may keep from him, nor so far consult my own repose as not to assist him with my presence, my advice, my interest, and even my goods; nay, for his sake, will expose myself, if necessary, to hardships, ill-will, detraction, and the opposition of such as would oppress his innocence. And thus the Vulgate takes it, *Amicum salutare non confundar, a facie illius non me abscondam, et si mala mihi per illum evenerint, sustinebo:* καὶ εἰ here is the same as κἂν: and so the Geneva version understands it. Horace well observes,—

"Absentem qui rodit amicum,
Qui non defendit alio culpante, hic niger est." (Sat. lib. i.)

And accordingly he defends the character of Virgil, to whom some trifling objections had been made in point of dress and carriage, in the kindest manner,

"At est bonus, ut melior vir
Non alius quisquam. . . . at ingenium ingens
Inculto latet hoc sub corpore."

Ver. 27. *Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly by them?*] Calmet refers this to the last sentence of the foregoing verse, and makes the sense to be, He that hears another speaking, may guard against any thing evil or disagreeable in his discourse, by stopping his ears, or flying from him, φεύξεται ἀπ' αὐτοῦ, for so some copies read. But who will give me a proper guard for my own mouth, a seal of prudence and discretion as a security to my lips, that I offend not with my tongue? Or perhaps it may be an introduction to the prayer immediately following, like that of Psal. cxli. 3. *Set a watch, O Lord, before my mouth, and keep the door of my lips.*

CHAP. XXIII.

Ver. 1. *O LORD, Father and Governor of all my whole life, leave me not to their counsels, and let me not fall by them.*] If this is connected with the last verse of the former chapter, which seems proper and necessary, and indeed some copies begin this chapter with it, the sense will be,—O thou Father of my life, and Ruler of it; or, as some copies have it, which is still more lofty, O thou Father of all that have life, of all living, ἀπάσης ζωῆς, give me not up to the indiscretion of my own lips, permit me not to be carried away by their rashness and volubility of talking, so that they shall prove the occasion of my falling; and so Bossuet, "Ne me derelinquas in consilio linguæ et labiorum." The generality of interpreters suppose sinners, or fools, or adversaries, or some worthless and dangerous persons, to be understood, to the mischief of whose counsels the wise man here prays not to be abandoned; but the former sense seems preferable. If we consider well that Solomon says, *Life and death are in the power of the tongue;* that St. James calls it a fire, a world of iniquity; (iii. 6.) we shall not wonder that the wise man here asks of God the guidance of his Spirit, to keep him from this evil, that he would watch over him to prevent any intemperate sallies of his tongue, or the multiplying transgressions by a habit of evil speaking, or speaking too much.

Ver. 2. *Who will set scourges over my thoughts, and the discipline of wisdom over mine heart? that they spare me not for mine ignorances, and it pass not by my sins.*] The variety of readings of this place shew it to be corrupt; our version of it is obscure, to say no worse of it. As the wise man before begs of God a bridle for his tongue, he here asks the like for his thoughts and heart, that they may not wander nor betray him into wickedness, that God would enlighten his mind and purify his heart by his preventing grace; that he would keep him in his duty by proper correction, and that his conscience may be such a faithful monitor, as truly to represent to him his state and

condition, and set before him his sins in so full a light and proportion, as to fill him with sincere compunction of spirit, and engage him to condemn himself without partiality or unwillingness; lest God should enter into judgment with him, and spare him not for his sins. By *ignorances* we are here to understand sins, and so the oriental versions take it here, and in the following verse; and thus ἀγνόημα is used often by the Hellenists. (See Numb. xii. 11. Judith v. 20. 1 Esd. viii. 77.)

Ver. 3. *Lest mine ignorances increase, and my sins abound to my destruction, and I fall before mine adversaries, and mine enemies rejoice over me, whose hope is far from thy mercy.*] *i. e.* Lest the abuse of speech should make me fall into sin frequently, and my sins should draw upon me the wrath of God, and he should deliver me over into the will of mine enemies. There is a tincture of Judaism, says Calmet, in this reason; for we ought to avoid sin, not because it is attended with punishment, but because it is displeasing to God. But though conscience, and the sincere love of God are, it must be confessed, more noble and disinterested motives, yet the wise man may be thought to speak here ἀνθρωποπαθῶς, as the reasons which act upon our hopes and fears make the liveliest impressions, and affect the mind most powerfully. The latter part, *whose hope is far from thy mercy,* is not in the Vatican nor Vulgate, and has indeed a strong tincture of Jewish prejudice in it, for they were a nation full of spiritual presumption, and looked upon all others with the utmost contempt, imagining themselves to be the only righteous and accepted, and that salvation belonged to them only; that, as God had shewed a particular kindness to them, in choosing them for his people, he would never reject them: all other nations they supposed were disregarded by him and had no ground to hope for his favour and mercy. (See Wisd. x. 15. xix. 22.)

Ver. 4. *Give me not a proud look, but turn away from thy servant always a haughty mind.*] Μετεωρισμὸν ὀφθαλμῶν μὴ δῷς μοι, καὶ γιγαντώδη ψυχὴν ἀπόστησον. The first seems to be a metaphor taken from navigation; ships are said μετεωρίζεσθαι, or in μετεώρῳ εἶναι, when they are lifted up, or carried on high, by wind and waves. Here it means pride, or the resembling those that are so lifted up. It is so used Luke xii. 29. μὴ μετεωρίζεσθε, which the Vulgate well renders, *Nolite in sublime tolli.* Γιγαντώδης ψυχὴ means a conceited boldness, an affected self-sufficiency, whereby men dare to brave and defy even heaven itself, such as was that of the old giants, who were swept away for their insolence and presumption. It is quite necessary to translate here with the margin, *giant-like mind,* instead of *haughty,* for the better understanding what follows; for what the wise man prays against in these verses, was the very temper of the Cyclops, Polyphemus. See Hom. Odyss. lib. ix.

> Οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν,
> Οὐδὲ θεῶν μακάρων· ἐπεὶ πολὺ φέρτεροι εἰμεν.

But his picture, as Euripides has drawn it, is much closer to the passage before us; for he paints him priding in his brutal appetites, proclaiming his belly to be the only or the greatest god, to whom, by way of sacrifice, the fruits and increase of the earth were due by a title so sovereign, that neither heaven nor earth could withdraw or dare detain them: an overgrown monster, compounded of lust and gluttony, those sister sins, and twins of hell. (In Cyclop.)

Ver. 8. *The sinner shall be left in his foolishness, both the evil speaker and the proud shall fall thereby.*] *i. e.* The sinner, whether he indulges himself in a criminal liberty of speaking proud and profane things against God, or evil and malicious ones against his neighbour, shall be taken by the foolishness of his lips, and punished for transgressing by them. Καταλειφθήσεται is not rightly rendered in our version; the Vulgate is preferable, *In vanitate sua apprehendetur peccator.* And thus Calmet, *Le pecheur sera pris;* and so the Syriac. Some copies prefix παιδεία σώματος to the seventh verse, as a title to what follows.

Ver. 9. *Accustom not thy mouth to swearing, neither use thyself to the naming of the Holy One.*] God is called the Holy One, κατ' ἐξοχὴν, in several places of Scripture. (See Isa. xxx. 12. 15. Ezek. xxxix. 7.) The prohibition here is not to swear lightly upon frivolous or no occasions, without any necessity, reason, or authority, requiring it. We cannot have the name of God too often in our mouths, provided it be with respect and reverence; but such as accustom themselves to swearing must have a little regard to, or fall off from, that reverence which is due to that adorable name, which makes angels and devils tremble. The rendering of the Vulgate here is very particular, *Nominatio Dei non sit assidua in ore tuo, et nominibus sanctorum non admiscearis;* referring, probably, to the superstition of swearing by angels. The joining them in the same verse with God without any authority, and the tenderness therein directed to be shewn to their names, seems artful, and was probably inserted to procure reverence to the saints or angels, and to favour some latent design. The wise man well illustrates the mischiefs arising from this vice, and the stains it leaves upon the soul from the frequent commission of it, by the instance of the marks upon a slave's body, who is often beaten, ἐξεταζόμενος, or examined by torture, and scourging for some crime which he obstinately persists in. And we may from the comparison, without violence, infer, that he that thus acts against his Master's will, and makes light of his sacred name, shall be beaten with many stripes. St. Austin's observation, if rightly taken, is very just, "Falsa juratio exitiosa est, vera juratio periculosa est, nulla juratio secura est;" *i. e.* no swearing is secure and safe; a false oath is mischievous and destructive, and even a true one is attended with danger, *i. e.* when it is used frequently and inconsiderately, without being called or compelled to it. Such a rash forwardness many of the wiser heathens thought was not unpunished by the gods. It has been observed by the learned, that swearing is by the Hebrews expressed passively, *to be sworn,* as if no swearing was allowable but what is in a judicial way, and when authority requires it.

Ver. 11. *A man that useth much swearing shall be filled with iniquity, and the plague shall never depart from his house: if he shall offend, his sin shall be upon him, and if he acknowledge not his sin, he maketh a double offence, and if he swear in vain he shall not be innocent, but his house shall be full of calamities.*] This is direct tautology, if nothing more is meant than what the words seem to carry in them in our version, but by considering and examining well the Greek, we shall be furnished with a proper distinction. For what our translators render in general and indeterminately

offend, is ἐὰν πλημμελήσῃ; if he swear any rash oath, and sin inadvertently, not rightly understanding or considering the thing about which he swears, whether it was in his power, for instance, to do it, or whether he could lawfully do it, he shall then be guilty; and thus the Syriac, *Si per errorem dejerat, peccatum ejus in ipsum recidet,—His sin shall be upon him.* This phrase often occurs in the book of Leviticus, (see v. 1. x. 17. xvii. 16. xix. 8. xx. 17, &c.) and means, that he shall be punished either by the judges, if he is convicted, or by God, if he escapes the hands of justice. It follows, ἐὰν ὑπερίδῃ, *if he acknowledge not his sin*, which would be better rendered, If, through forgetfulness, he omits to do what he might have done, and swore he would actually do, he is guilty of a double fault. Εἰ διακενῆς ὤμοσεν, means, *if he swears* ἐπὶ ματαίῳ, ἐπὶ φαύλῳ, *to vanity, a lie*, or *falsehood*, and be guilty of the heinous sin of perjury. And thus the oriental version, *Qui mentiens jurat, culpis non vacabit.* This explication is confirmed in part by the reading of St. Cyprian, *Vir multum jurans replebitur iniquitate; et si vane juraverit, non justificabitur; et si frustra juraverit, dupliciter punietur.* (Test. lib. iii. cont. Jud.) Bossuet makes the three species to be, 1. Swearing to a thing, and not doing it afterward. 2. Swearing originally with an evil intention of not fulfilling it. 3. Light and common swearing. Grotius makes them to be, 1. Swearing, and not remembering it; the Hebrew word being capable of being rendered by both ἀγνοεῖν and πλημμελεῖν. 2. Remembering the oath, and yet being careless and unconcerned about fulfilling it. 3. Swearing in jest, without any serious intention of making it good, or thinking to escape by some mental equivocation, like "Juravi lingua, mentem injuratam teneo." That God is the avenger of all such as have no regard to the solemnity and sacredness of an oath, see Deut. xxviii. 59. Zech. v. 4. Herod. lib. iii.

Ver. 12. *There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob, for all such things shall be far from the godly, and they shall not wallow in their sins.*] The crime, which the wise man does not mention here, and which he wishes may not be found in the heritage of Jacob, I presume, is blasphemy, which was so odious, that it shocked him even to mention it, but he has distinguished it sufficiently by saying, that it was clothed about with death, *i. e.* that this sin was punished with death among the Jews; for, according to the law of Moses, the blasphemer was ordered to be stoned (Lev. xxiv. 16. John x. 31.) instantly by those that heard the blasphemy, without any formal process of law. Others understand here by the words, *clothed with death*, such discourses as tended to seduce the people to apostacy and idolatry; for this crime was likewise punished with death. The Vulgate renders, *Est et alia loquela contraria morti*, from a copy probably which had ἀντιπαραβεβλημένη, and not ἀντιπεριβεβλημένη, which is the better reading, and followed in our version. There is this material difference between blasphemy and common swearing, and the one is so far contrary to the other, that, in swearing, the name of God, as being the most holy name, is made use of to give some weight to the words, by the authority which it carries with it; but blasphemy attacks the dreadful majesty of God, and the impious wretch only makes use of his adorable name to revile and abuse it. This crime was anciently had in such detestation, that, as Messieurs of Port-Royal observe, even Job's wife said to him, according to the original, ברך אלהים, *bless God;* though she meant to persuade him to curse him, she durst not mention the thing, even though it was what she intended.

Ver. 13. *Use not thy mouth to intemperate swearing, for therein is the word of sin.*] Our version seems to have followed a copy which had ἀκολασίᾳ ὅρκου, but the reading in all others is ἀπαιδευσίαν ἀσυρῆ. As the one or other reading is followed, this verse will either end or begin a subject. Bossuet understands this place as distinct from what went before, *viz.* swearing and blasphemy, and explains it of calumny and opprobrious words, which seems confirmed by the Vulgate, and from Lev. xix. where, after the prohibition against swearing, (ver. 12.) it follows, *Thou shalt not go about as a talebearer among thy people;* and some other instances of calumny are mentioned, so that the rendering here probably should be, *Use not thy mouth to intemperate reproach or rudeness,* ἀπαιδευσίᾳ ἀσυρεῖ, for so it should be read. See ver. 15. where the same verb is with a dative case, *Indisciplinatæ loquelæ*, Vulgate, and so the Port-Royal comment takes it. Grotius understands the passage of obscene talk; that as ἀπαιδευσία is a general term for every thing that offends against decorum, so the addition of ἀσυρῆς, which is equivalent to βδελυρὸς, or ἀκάθαρτος, confines it to indecency in talk. However this be understood, whether of lying, swearing, filthy communication, or slander, in all which is λόγος ἁμαρτίας, which is a Hebraism, and signifies the sin itself, it is certain that a person so accustomed is with great difficulty reformed, according to the observation ver. 15. for by custom men become so wedded to their favourite vices, that they will not be persuaded that they tend to their destruction.

Ver. 14. *Remember thy father and thy mother, when thou sittest among great men.*] Ἀνάμεσον γὰρ μεγιστάνων συνεδρεύεις; for thou sittest amongst great people. And thus the Vulgate, *In medio enim magnatorum consistis;* intimating, perhaps, that father and mother are to be reverenced as such, whose instructions are to be remembered, (Prov. i. 8. vi. 20.) of which the government of the tongue may well be supposed one. כי signifies either *for* or *when;* our version follows the latter, and so does Castalio. According to Bossuet the sense is, *Remember thy father and mother, and speak no evil of them, for thou wilt be in danger of the judgment;* following the Vulgate Latin too closely and securely, he seems to have understood *consistis* of a consistory court, which is not at all necessary. Some suppose the persons here counselled to be of low degree, and that the advice is, Remember thine own original when thou art with great men, affect not to be their equal, nor put thyself upon the level with them. Or if, with some copies, we read συνεδρεύσεις, the sense may then be, Remember who thou art, and whence thou sprangest, and know what belongeth to thee, and how to behave thyself always, for thou *wilt* or mayest at one time or other have occasion to be among great persons. According to Grotius the sense of the whole verse is, Remember thy father and mother with respect and reverence: though thou be admitted to and intimate with great persons, and be thyself also in a high station, do not thou, in thy dignity and elevation, forget them, or speak of them as though thou wert ashamed of them, and wish that thou wert born of other parents, and curse the place of thy nativity, and

by such a behaviour or usage, τῳ ἐθισμῳ σου, be reckoned a fool or a madman. Καὶ θελήσεις εἰ μὴ ἐγενήθης· εἰ is often used for ὅτι, and so it is to be taken here: it is the same as θελήσεις με γενηθῆναι, which way of expressing it by the infinitive is more usual and clear. The Vulgate so renders, *Maluisses non nasci:* the Syriac understands εἰ in the sense of *utinam, Et dicas, utinam creatus non fuissem.* And so indeed it is sometimes taken, as in Homer:

Εἰ γὰρ ἐμοὶ τόσσην δὲ θεοὶ δύναμιν παραθεῖεν. (Odyss. γ.)

And that of Virgil,

> " Si nunc se nobis ille aureus arbore ramus
> Ostendat nemore in tanto." (Æn. vi.)

Ver. 16. *Two sorts of men multiply sin, and a third will bring wrath.*] Many instances of the like manner of expression are to be found in this book. (See xxv. 1, 2. 7.) It is a way of speaking, common even to Scripture, to use a definite common number for an indefinite one. (See Prov. xxx. 15. 18. 21. 24. 29. Isa. xix. 15.) The Hebrews use it in comparing different things together. But it may be more material to inquire, what particular persons are here referred to, and which are the three? Bossuet makes them to be the swearer, calumniator, and lustful person. Calmet and Messieurs of Port-Royal, to be the hot or passionate person, the fornicator, and the adulterer. But some by ψυχὴ θερμὴ understand the ambitious or covetous, as Vatablus in particular; but the context seems rather to determine it to the lustful person. As what went before regarded the vices of the tongue, so what follows respects those of the flesh.

A fornicator in the body of his flesh will never cease till he hath kindled a fire.] The Vulgate renders, *Homo nequam in ore carnis suæ;* following a corrupt copy which had πονηρὸς instead of πόρνος, and σότματι instead of σώματι. I am inclined to suspect the words ἐν σώματι σαρκὸς αὐτοῦ, to be transposed; and if I might attempt an alteration without the authority of MSS. would place the words thus, ἄνθρωπος πόρνος οὐ μὴ παύσεται, ἕως ἂν ἐν σώματι σαρκὸς αὐτοῦ ἐκκαύσῃ πῦρ· *i. e.* a fornicator will not cease from sinning, till he has kindled a fire in the body of his flesh; which seems confirmed from Prov. v. 11. *Remove thy way far from her* [the strange woman], *and come not nigh the door of her house, lest thou mourn at the last, when thy flesh and thy body,* σάρκες σώματός σου, the flesh of thy body, *is consumed.* Calmet too countenances this conjecture, *Celui qui se livre à cette passion brutale, ne s'en tirera pas, qu'il n'ait allumé dans son corps un feu qui le consumera.* (In loc.) And by this bodily punishment they receive in themselves, ἐν ἑαυτοῖς, that recompense of their error which was meet; (see Job xxxi. 12.) as St. Paul speaks of another species of defilers of the flesh. And indeed some of the fathers understand here, by *the fornicator in the body of his flesh,* an abuser of himself with mankind, ἀρσενοκοίτης, who dishonours his body by unnatural lusts.

Ver. 17. *All bread is sweet to a whoremaster, he will not leave off till he die.*] *i. e.* He will not only go on sinning in the like libidinous manner till he die, for enjoyment rather provokes than extinguishes his fire, adding fresh combustible matter, as it were, to his passions; but lust shall be the occasion of his death, and hasten it. Solomon has the same comparison upon the occasion, *Stolen waters are sweet, and bread eaten in secret is pleasant, but he knoweth not that the dead are there, and that her guests are in the depths of hell.* The Greek is much stronger, and concludes with a fine piece of instruction, Ὁ δὲ οὐκ οἶδεν ὅτι γηγενεῖς παρ' αὐτῇ ὀλλυνται, καὶ ἐπὶ πέταυρον ᾅδου συναντᾷ· ἀλλὰ ἀποπήδησον, μὴ χρονίσῃς ἐν τῷ τόπῳ, μηδὲ ἐπιστήσῃς τὸ σὸν ὄμμα πρὸς αὐτὴν, οὕτως γὰρ διαβήσῃ ὕδωρ ἀλλότριον· ἀπὸ δὲ ὕδατος ἀλλοτρίου ἀπόσχου, καὶ ἀπὸ πηγῆς ἀλλοτρίας μὴ πίῃς, ἵνα πολὺν ζήσῃς χρόνον, προστεθῇ δέ σοι ἔτη ζωῆς. (Prov. ix. 18.)

Ver. 18. *A man that breaketh wedlock, saying, Who seeth me? I am compassed about with darkness, the walls cover me, what need I to fear? the Most High will not remember my sins.*] Ἄνθρωπος παραβαίνων ἀπὸ τῆς κλίνης αὐτοῦ· *i. e.* literally, *the man that violates the faith of the marriage-bed, and passes from his own to that of another's.* The Vulgate adds, *Contemnens animam suam;* which may mean, that by such a loose behaviour he exposes himself to all the consequences of adultery, to disgrace, and the loss of his own honour, to the resentment of the injured party, and to death itself, which among the Hebrews was the punishment of this crime. (Lev. xx. 10.) What the wise man here observes of the adulterer, that he comforts, or rather deceives himself with groundless reasons and fruitless pretences, to lull his conscience, is very just and true of sinners in general. (See xvi. 17.) After a course of wickedness they take up and entertain a set of new principles, apply their minds and often force them to believe a lie, and begin to argue with themselves in the following, or some such-like manner,—Opportunity invites, the object is alluring, no eye seeth me, I shall go undiscovered, or however unpunished; the men of taste, and my betters, scruple not to commit it, what need I be so severe and mortified in my life, as to deny myself the gratification of my passions? this sin is necessary and constitutional to me, and I cannot avoid it; it is questionable whether it be a sin, or one of so deep a die as is pretended, and flesh and blood are always present with me, and I cannot shake it off. There have been good men, as they have been reckoned, who have justified the practice by their example; the bulk of mankind allow such actions, and declare them easily pardonable, and reconcileable with the hopes of heaven; the Scriptures are not rightly understood in their pretended condemnations. When I am old, this sin will leave me, it is my infirmity, and God is very pitiful to the infirmities of mankind.—Thus sinners please themselves with such false reasoning; they resolve to act the crime, and seek excuses for it afterward, and if happily they can find out a fig-leaf, or some cover for their eyes that they may not see their own nakedness and deformity, they fortify themselves in their error, and hug the pleasing delusion.

Ver. 19. *Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men.*] It is an instance of great blindness and folly to be afraid of the eyes of men, to dread their sentence, to avoid their presence and sight, and to flee to obscurity and darkness, and at the same time not to fear or regard the eyes of God, before whom all things are naked and open, and darkness is of no significancy; according to that fine sentiment of the Psalmist, *If I say, Peradventure the darkness shall cover*

me, then shall my night be turned into day: for the darkness is no darkness with thee, but the night is as clear as the day; the darkness and light to thee are both alike. (Psal. cxxxix. 10, 11.) Solomon argues in the like manner upon a parallel occasion: *And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? for the ways of man are before the eyes of the Lord, and he pondereth all his goings.* (Prov. v. 20, 21.) Some of the ancient poets have complimented the sun so far as to say, ἡέλιος ὃς πάντ' ἐφορᾷ, καὶ πάντ' ἐπακούει, but how far is this exceeded by the grandeur and majesty of our author's expression; and how is the idea of the omniscience of God enlarged, when he says of him, that his eye is ten thousand times brighter than the sun, which is only a faint resemblance of his perfections! St. Austin exceeds himself in description of this attribute, or rather, God's immensity, "Qui ubique præsens es, et inveniri vix potes; qui tenes omnia, imples omnia, circumplecteris omnia, superexcellis omnia, snstines omnia. (In Spec. cap. 9.)

Ver. 20. *He knew all things ere ever they were created, so also after they were perfected, he looked upon them all.*] *i. e.* Before they were made, or existed, all things were known to him; and so are they in like manner known and remembered by him now they are finished, and are in their perfection and glory, μετὰ τὸ συντελεσθῆναι. This seems an answer to the false reasoning of the adulterer, ver. 18. Dr. Grabe, with great judgment, puts this verse in a parenthesis, which makes the connexion clearer.

Ver. 21. *This man shall be punished in the streets of the city.*] The adulterer thinks to escape God's all-seeing eye; he skulks in and loves the darkness, because his deeds are evil; but God's justice will drag him forth into open daylight, and not suffer his crime to go undiscovered, or unpunished. And because he thought so meanly of his infinite knowledge, as to entertain hopes to deceive him, and of the perfection of his nature, that he could wink at such a crime, his punishment shall be in the most exemplary manner; he shall be stoned in the public streets, as the nature of his offence required. (Lev. xx. 10.) And thus the Arabic, *In iisdem rebus propter quas homo non putet se puniendum neque condemnandum, pro his in quibus deprehensus fuerit, diffamabitur in plateis urbis.* In like manner the adulteress, which departs from her conjugal faith, shall be either stoned, (John viii. 5.) or burnt, as Judah determined in the case of Tamar, Gen. xxxviii. 24. In the following verses the wise man enlarges upon the crime of the woman, and shews how the guilt of it is inflamed by the consequence attending it, especially the bringing in a spurious issue to inherit, which, however, shall not prosper, nor continue long; *for the children of adulterers shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out,* (Wisd. iii. 16.) instead of *being brought out into the congregation,* (ver. 24.) The oriental versions have, *hujusmodi ejiciatur ab ecclesia.* And the law determines in like manner with respect to bastard children. (Deut. xxiii. 2.)

Ver. 27. *And they that remain shall know that there is nothing better than the fear of the Lord.*] Her posterity, or those that come after, seeing God's judgments, or the exemplary punishments exercised upon sinners, shall confess the evil and mischief of sin, and shall take warning by their fate and example; they shall confess, that the fear of the Lord is the most honourable service, and the keeping of his commandments the source of true happiness. And thus the Psalmist, *Because he hath set his love upon me, therefore will I deliver him; I will set him up because he hath known my name; with long life will I satisfy him, and shew him my salvation.* (Psal. xci. 14. 16.) Or if, with the oriental versions, we take it in a more general sense, that all mankind, and especially such as have happily escaped from some common and wasting calamity, must confess, that the fear of the Lord is the best safeguard and security, the reflection is equally beautiful: what follows in the next verse is omitted in some Greek copies, and in the Arabic and Syriac.

CHAP. XXIV.

Ver. 1. MOST of the commentators agree in interpreting this chapter of the Logos personally, though it will be difficult, if we pursue this application quite through, to make all the particulars in the description suit with the Logos, in all its characters and relations, though here and there a verse may seem to favour and countenance it. Some few understand it of wisdom derivatively, as displayed in God's works at the creation. Calmet says, that the wise man here opposes the wisdom of the Hebrews, or the study, knowledge, and practice of the Jewish law, to the pagan learning, and gives the preference to the former, as more ancient, exalted, and noble, than the Greek philosophy, or any branch of profane science: that God communicated wisdom, or the knowledge of his law, more particularly to Moses, their great lawgiver, and afterward to David, Solomon, the prophets, &c. that this favour was not vouchsafed to all people indifferently, but he chose Jacob for his heritage, and Jerusalem for her habitation; that its temple was her palace, its ark her throne, from whence were issued out her laws, ordinances, and statutes. And no wonder that this writer, who has on many occasions shewn a tincture of Jewish prejudice, should be strongly attached to the law of Moses, and say very excellent things in commendation of it, by representing the law like a true schoolmaster (as St. Paul calls it on another occasion), preferring his own learning and wisdom to that of all others. However Christians may now look upon the law as beggarly elements, in comparison of the light of the gospel, yet every zealous disciple of Moses was big with the praises of it, and gloried in the Pentateuch, as the chief book of Wisdom in the world. If this chapter is an imitation of Prov. viii. or Wisd. vii. or of both, as some would have it, and its intent to shew the eternity, excellence, power, use, and desirableness of wisdom, it is so far in a new dress, as to differ in circumstances, and is not applicable altogether in the same way that those other descriptions are. Upon the whole, though I do not exclude any application that can be fairly made of this chapter to the Logos under any characters and relations, in which he stood to the Jews in the time of this writer, and which the Jews at that time may be supposed to have understood, or to have had any probable notions of, yet I must own, though it be a quite novel exposition, that there is a strong appearance that the principal thing represented in this chapter, under the personage and character of wisdom, is God's covenant with the Israelites, or the law of Moses. And though some things in the pro-

gress of the description are justly enough applicable to the Son, as angel of the covenant, and to the Spirit, as dictator of it, yet the fixed object of the author seems to be the law, or covenant itself.

The reasons inducing me to think so are these:

1. The wisdom here extolled is confined to the Jewish nation as its proper inheritance; as taking up its rest with them, and with them alone, as distinguished from the rest of mankind, ver. 1, 2. 8. 10—12.

2. The author seems to say as much himself, at the end of wisdom's encomium, at ver. 23. which is a key to the whole, in my judgment: *All these things* (says he) *are the book of the covenant, even the law which Moses commanded,* &c. And when he adds immediately, *Faint not to be strong in the Lord,* &c. (ver. 24.) he seems only to paraphrase on the words חזק, or sometimes חזק ונתחזק which were commonly put at the end or foot of the copies of the law by the Jewish transcribers of it, and likewise are in all the printed editions.

3. All the other versions concur to this interpretation, *Hæc omnia liber vitæ,* &c. Vulgate. *Res istæ omnes scriptæ sunt in libro Testamenti Dei, Lege scilicet, quam præcepit nobis Moses hæreditariam,* &c. Arabic. *Hæc omnia in libro Fœderis Domini scripta sunt. Lex quam præcepit Moses— plena quasi flumen Phison sapientiâ,* &c. Syriac. Now how are these passages to be understood otherwise than that the books of Moses, the ספר תורה, or the Pentateuch, is, or contains the whole of the wisdom extolled in the foregoing description? This twenty-third verse, therefore, seems to me just such another explication of the foregoing prosopopœia, as that of St. Paul, in Gal. iv. 24. who, after representing the different states of Hagar and Sarah, resolves the allegory thus, Αὗται γάρ εἰσιν αἱ δύο διαθῆκαι; or that, Rom. vii. 9. which is a key likewise to the difficulties of that chapter.

So that as vii. Sap. Sol. wisdom is described as essential in God, and derivative in mankind in general, she is here described as essential indeed in him; but derivative in a peculiar manner by the law of Moses to the Israelites, as their proper inheritance or possession.

Thus much being premised, it will be easier to point out how the whole description lies in this view of its principal drift. But I would first observe, that I prefer the title Σοφίας Αἴνεσις, to the other, Αἴνεσις Σοφίας, because he introduces her as her own encomiast.

Ver. 1. *Wisdom shall praise herself.*] This she properly doth in a written law, by which the Spirit of God reveals his will or his knowledge to man.

Herself, ψυχὴν αὐτῆς. May not this be understood of the spirit of the law, as distinguished from the letter or body of it? Much hath been said of its spiritual sense, in which indeed its true wisdom lay.

And shall glory in the midst of her people.] What people could a Jewish writer suppose the peculium of wisdom, but those of his own nation? The law indeed could glory no where else but among them: but wisdom, in any other construction of it, might glory elsewhere, as well as among them.

Ver. 2. *In the congregation of the Most High shall she open her mouth.*] By Moses being read in the synagogues every sabbath-day; or, if we understand *Ecclesia,* or *Concilium,* of larger and more solemn assemblies at Jerusalem, the place may still be well interpreted of the law read and expounded in them. (See Deut. xxxi. 10, 11.) *And triumph before his power,* ἐναντι δυνάμεως αὐτοῦ. Syriac, *In medio exercituum ejus,* his hosts, *i. e.* congregation of Israelites; *Ab omnibus amicis ejus,* Arabic.

The Vulgate indeed hath it, *In conspectu virtutis ejus.* But then this is immediately explained into the same sense the other versions give; *viz.* In medio *populi exaltabitur. In plenitudine sanctâ admirabitur, et in multitudine electorum habebit laudem,* &c.

It is worth noting, however, that עז *robur,* δύναμις, doth also signify (taken without points) *congregari, coire;* and, after all, why may not עז signify the ark of the covenant, called otherwise *the ark of his strength?* Psal. cxxxii. 8. 2 Chron. vi. 41. Without doubt the law never triumphed so conspicuously, as in the presence of the ark at the passage over Jordan, the siege of Jericho, and on other occasions, whence it might be called ארגז עז *the ark of his strength;* or, on more ordinary occasions, at the great assemblies of the tabernacle and temple, when all the congregations appeared before the Lord.

Ver. 3. *I came out of the mouth of the Most High.*] This, though generally understood of the almighty fiat, (see Bishop Bull's Defens. Fid. Nic. cap. 9.) yet is also true of the Logos, or angel of the covenant, who, as the Vulgate adds, was *primogenitus ante omnem creaturam.* True of the Holy Spirit, and with great propriety, from his being Πνεῦμα; but most literally true of the law given at Mount Sinai, *God spake these words and said.* And indeed all the law was delivered to Moses orally, *God spake to him face to face as a man speaketh to his friend,* Exod. xxxiii. 9—11. and elsewhere.

And covered the earth with a cloud.] *viz.* When God uttered the law, either at Mount Sinai, which was covered with thick clouds and darkness for forty days together, while the law was delivering to Moses, or afterward to Moses from the pillar of the cloud, from whence God always spake to him.

Ver. 4. *I dwelt in high places, and my throne (was* may as well be supplied as) *is in the cloudy pillar.*] True of the angel of the covenant, but true of the covenant itself too. The law was οὐρανόθεν, ministered by angels in the hands of a mediator. Not only the morality of it is eternal and immutable, but even the external apparatus of it had its *pattern in the mount;* which being the example and shadow, as St. Paul says, of heavenly things, the whole law of the tabernacle was exhibited in the mount.

And possibly ἐν ὑψηλοῖς κατεσκήνωσε, may relate principally to the Divine model, and be taken in this sense, *I pitched my tabernacle in the mount.*

My throne is in the cloudy pillar; or, with the cloudy pillar, *viz.* the ark of the testimony, wherein first *the two tables of stone, then the whole written law,* were deposited, over which, so deposited, the cloud rested or sat. It is expressly called Θρόνος by Josephus, agreeably to the Scripture expression of God's *sitting between the cherubims.* He also calls it ἅρμα, the *chariot,* from his *riding upon the cherubims:* and it is called in Scripture כבוד the *glory,* from the Schechinah residing over it.

It is true, it hath been much doubted whether the whole law, as well as the tables of the covenant, were included in the ark. But it is enough for the interpretation of this writer

that the Jews held it was, *viz.* an entire copy of the Pentateuch, and an autograph of their lawgiver Moses himself.

Ver. 5. *I alone compassed the circuit of heaven.*] Γυρὸν οὐρανοῦ ἐκύκλωσα μόνη. It is said of Solomon, (Wisd. vii.) that God granted him *the certain knowledge of the alterations of the turning* [*of the sun*], *the change of seasons, the circuit of the years, and the positions of the stars:* so here it is said of the writings of Moses, with greater truth, that the true knowledge of the creation, course, or revolution of the heavenly bodies, for days and for nights, for months, and seasons, and years, was first delivered and explained in them; and in them only, with any authority and certainty.

The *circuit* here, Γῦρον, and *the turning* in Wisd. vii. 18. was most probably in the original of both places עש an Arabic root for *circuivit, gyravit,* which, though rendered in Job ix. 9. and xxxviii. 32. *arcturus,* probably means no more than the revolutions of the heavens for the distinctions of times and seasons, according to Moses's account.

And walked in the bottom of the deep.] I alone discovered the nature and uses of the great abyss; *viz.* when it was covered with darkness, (Gen. i. 2.) when its waters were separated, (ver. 6.) when the fountains of it were broken up. (Gen. vii. 11.)

Ver. 6. *In the waves of the sea, and in all the earth, and in every people and nation, I got a possession.*] I gained the first knowledge, and gave the only authentic account by revelation, of the formation of seas and dry land, of the prolific qualities of both; of the overwhelming the earth by the waters at the general deluge; of all the nations and generations of men in succession, from the creation to the dispersion of them throughout the earth. Whatever knowledge is extant of these things is collected together, and is only to be found originally in the ספר תורה, the only true source and foundation both of natural philosophy and history of the knowledge of things and men.

This perhaps may look forced: but what interpretation can be given that will not equally look so? To say, for instance, of the Logos, the Creator himself, that *he got a possession in his works* (κτάσθαι is the word), that he did *acquirere,* vel *comparare,* in all these things, which were originally and naturally *his own,* seems as harsh. The author of the book of Wisdom allows to Solomon's borrowed character all which is here contended for, the law in the borrowed character of *wisdom.* Nor is it improper to interpret all that the writer ascribes there to the personage of Solomon, of sacred history, or the law, or Pentateuch in particular. (See Com. on Wisd. vii.) It may therefore be as justly applied to and predicated of the one as the other.

Ver. 7. *With all these things I sought rest.*] Rich with all this treasure of recondite knowledge, I saw where to deposit, preserve, and improve my gains, *and in whose inheritance I should abide;* viz. *I sought in whose,* &c. without an interrogation point. Κληρονομία τινὸς is a Hebraism, where the *cujus* expressed by מי is the *suffix;* as ובגר למי *et in sorte cujus,* viz. *in cujus sorte.*

Ver. 8. *So the Creator of all things* (Κτίστης in the proper sense of *creation,* or *Dominus,* as the Syr. and Arab. have it) *gave me commandment, and he that made me* (or *who instituted me,* κτίσας με; so κτίζειν τέχνην, *artem instituere,* so *jura condere*) *caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel.*] Can this be said properly of wisdom in any other sense than in that above given?

Ver. 9. *He created me from the beginning before the world.*] The decalogue, and all the purely moral precepts of the law, are everlasting commandments. God ordained them from the beginning, and established them as the immutable eternal rules of righteousness. And this seems to me to be that branch of true wisdom, of which *the root hath never been revealed;* (i. 6.) not farther at least than that it *is in* and *from God:* and that this is so, appears from men's disputing about the true foundation of morality, even to this very day.

Ἔκτισε is not well rendered here by *created,* which can in no proper sense be applied either to wisdom, the Logos, or Holy Spirit, or any thing uncreate. The same Greek word is found in Prov. viii. 22. to be the rendering of קנני *he possessed me.* By which discovery St. Jerome rescued the strongest weapon the Arians fought with out of their hands. And therefore, if we interpret this present text of the Logos, we must either presume that the same word was the original here that is in the Hebrew, *Proverbs,* or at least some other word not properly signifying, or not only signifying *creation.*

In the first chapter of this book κτίζω is twice used in speaking of wisdom, yet in neither place, to my apprehension, in the sense of *creating,* as our translators have rendered it.

The first place is this, Προοτέρα πάντων ἔκτισται Σοφία, which probably means no more than Πρωτεύει ἐν πᾶσι, she is preferable to all things in point of excellence.—Primacy is *ordained* to her, she is *appointed* or *constituted* first of things. It is true the Arabic gives it, *Plus omnibus rebus multiplicata est sapientia.* The Syriac, *Omnibus his abundantior est sapientia.* Hence I conjecture the original word might be יתר which signifies both *excellentem effecit* (as in Gen. xlix. 4.) and *abundantem effecit,* (as in Exod. xxxvi. 7.) by which means all the versions may be accounted for.

Again, i. 9. *He created her,* Αὐτὸς ἔκτισεν αὐτὴν· Syriac, *patefecit.* Arabic, *retexit eam.* Probably the Hebrew gave it ערה, which signifies both *nudari,* to answer the two last-named versions, and *effundi* for the Greek ἔκτισεν; *viz.* he *produced, brought forth, exhibited* her, as a law to his creatures. And in this sense I take ἔκτισε in the text in hand; *viz.* he exhibited the laws of morality, which were eternally in his own mind, as the public rule of his own, and all his creatures' actions.

And I shall never fail.] Though this was not true of the ceremonial law, as it was of the moral precepts, yet the Jews thought both eternal, and to abide for ever.

Ver. 10. *In his holy tabernacle I served before him.*] As having appointed all the service to be performed in it, and being fulfilled in the punctual observance of the same. Λατρεία, or *the acceptable service,* (Rom. ix. 4.) as well as νομοθεσία, was only among the Jews. And the public service in the place where God should choose, containing the laws of sacrifice, expiation, &c. was the principal branch of the ritual law (and in reality fuller of wisdom than the Jews imagined); and in this text, by a common mode of speech, the law is said *to do,* what he who duly executes it *doth.*

And so was I established in Sion.] Fixed there at last, as being the appointed seat of worship. If the interpreta-

tion of λειτουργεῖν here appears something strained, what construction is there that will suit this place that is not so?

The reference in the margin to Exod. xxxi. 3. sends us to the divinely gifted operators that made the tabernacle. And the same gift may be said or supposed to be restored and exercised more conspicuously at the building of the temple of Solomon, and *so to be established in Sion.* But though I readily admit this kind of wisdom to be a part of the description vii. Sap. Sol. yet how such a talent in workmanship can be said to serve λειτουργεῖν, *before him,* I cannot readily see. As I take it, the spirit of wisdom given to the workers of the tabernacle served only the tabernacle itself, to make it the perfect copy of the pattern in the mount, and therefore was necessarily inspired for that end, and has no just relation to the subject that we are now upon.

Neither do I see how we can suppose the Logos λειτουργεῖν; for he is rather the person to whom the service was made, as being supposed the object of worship in the Schechinah. I greatly mistake, if the tabernacle and first temple-service was not all supposed addressed to the Divine Glory resident there; and therefore the service itself could not be performed, but only in that place where the *visible Presence* dwelt, which likewise made the Jews pray towards the temple from all quarters of the world. I say, if the Logos was in the pillar of cloud and glory, the service of the tabernacle cannot be ascribed to him as agent, but as recipient.

Ver. 11. *Likewise in the beloved city he gave me rest.*] When Solomon dedicated his temple, he said, *Arise, O God, into thy resting-place, thou and the ark of thy strength.* The written law, after many peregrinations and removes, rested at Jerusalem; there also the service was established without removal to any other place, *And in Jerusalem was my power; imperium meum,* Syriac and Arabic. There the law reigned, and there only, as in its proper capital; with regard to God it served, it ministered; with regard to men, it reigned.

Ver. 12. *And I took root in an honourable people.*] Δεδοξασμένῳ, a people honoured with God's visible residence among them, by the Schechinah, ὧν ἡ δόξα. (Rom. ix.)

Even in the portion of the Lord's inheritance.] True of the people, and true of their land, Canaan, in that and in them the law took root, and no where else; being the national religion of no country or people but their own. I shall only add, that from this figure of *taking root* in the above verse, the author proceeds poetically in wisdom's personage, to compare her to the most stately trees, bearing choicest fruits; which still bears a better construction from the law and books of Moses, than from any thing else that occurs to me at present. Ver. 20. doth particularly accord with what the Psalmist writes of the תורה. (Psal. xix. 7—11.)

Ver. 15. *Like aspalathus.*] The Vulgate translates it, *balsamum aromatizans,* i. e. *balm;* but it is not in the Greek text, which reads in many copies, ὡς πάλαθος ἀρωμάτων, i. e. *as a collection of spices;* one cannot well determine what ἀσπάλαθος is, or what spicy shrub it means. The author seems to allude to the different sorts of perfumes mentioned Exod. xxx. 34. when he says, *I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odour like the best myrrh.* This probably respects the composition of the first perfume mentioned there, which was made of myrrh, cinnamon, the aromatic cane, and cassia, mixed with oil. The Vulgate speaks here of balm and of storax only; but the Greek has neither of these, but mentions in general a collection of spices. The words which follow, *I have perfumed my house like galbanum, onyx, and stacte, and as the drop of frankincense which fell of itself,* according to the Vulgate rendering, respects the composition of the second perfume. The Greek has it, *As the fume of the frankincense which is burnt in the tabernacle.* It is certain, the incense, or second sort, was compounded of all these spices, and this perfume was to be used by burning it upon the altar, which the Greek version and Vulgate often call the altar of perfumes, or of *thumiama.* The Vulgate here calls that *ungula,* which is called *onyx* in Exodus, and what is there called *stacte* is here called *gutta.* For *stacte* are those drops of myrrh which come naturally from the tree without cutting it; so that both these words signify the same thing. (See Lamy's Appar. Bibl. vol. ii. p. 283.)

Ver. 18. *I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore being eternal am given to all my children which are named of him.*] This is not in the Alex. MS. or Vatican, nor in the oriental versions. Such copies as have it vary greatly, and in the most correct it is much perplexed. From whence the latter part, as it stands in the Vulgate, came, does not appear, as it is uncertain what copy they followed, and of what authority that copy was; but it is remarkable that St. Cyprian is said by Fl. Nob. to have one half of it. The sense of the former part of the verse seems to be, Those that possess me are loved of God, they shall be filled with his love and fear, and with the knowledge of his truths and mysteries, and have the pleasing hope of being happy with him, and enjoying him perfectly. As to the latter part, which indeed seems corrupt, Hœschelius and Grabe agree with our translators. Grotius conjectures the true reading to be, δίδωμι δὲ σύμπασι τοῖς τέκνοις μου ἀεὶ γενέσθαι, ἐκλεγομένοις ὑπ' αὐτοῦ, *I give to all my children, who are his elect, immortality.* Calmet reads, with a slight alteration, δίδωμι δὲ σύμπασι τοῖς τέκνοις μου ἀεὶ γενέσθαι, τοῖς λεγομένοις ἀπ' αὐτοῦ, sc. καρποῦ, (ver. 17.) connecting it with the foregoing verse to the following sense:—I am as the vine, whose flowers produce rich and precious fruit, and give immortality to all my children, who gather of this fruit; alluding to the tree of life planted in Paradise. And then it follows very naturally, ver. 19. *Come unto me all ye that be desirous of me, and fill yourselves with my fruit.*

Ver. 20. *For my memorial is sweeter than honey, and mine inheritance than the honeycomb.*] Ὑπὲρ μέλιτος κηροῦ. Other copies have κύρου, κλήρου, κηρίου, and some κυρίου. Bochart conjectures the true reading to be in one word, μελικήρου, and in this sense μελίκηρον, *favus,* occurs in Theocritus,

Ἐκ στομάτων δὲ·
Ἐρρέι μοι φωνὰ γλυκερωτέρα ἢ μελικήρω. (Idyll. 20.)

And possibly the son of Sirach might borrow the word from him, for he lived not many years after him, and both wrote in Egypt. (Hieroz. lib. iv. cap. 12.) The Syriac and Arabic, which have *favum* only, favour this conjecture. The rendering would be better and clearer, *The remembrance of me is sweeter than honey, and the possession of me*

than the honeycomb. And thus Calmet, *Il est plus doux de se souvenir de moi, et de me posseder, que de goûter le miel le plus delicieux.* The pleasures of wisdom are chaste and innocent, far above the surfeiting and guilty ones which the world offers, which have a sting accompanying their sweetness. The Scriptures, to recommend the study of the law, and the practice of the commandments of God, use the same comparison, Psal. xix. 11. cxix. 103.

Ver. 21. *They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.*] The entertainment arising from wisdom is often set forth under the notion of a feast; whereby is expressed the high satisfaction, joy, and pleasure, which the principles of wisdom and virtue fill the heart with. Its entertainment is such, that a most plentiful provision is made for all hungry and thirsty souls, who shall find life, vigour, strength, and joy, communicated to them from her sacred instructions, as from a perpetual spring; and the appetite for her delicacies shall be continually renewing, growing, and increasing upon them. The following is a beautiful contrast, and truly states the difference: "Hoc distare inter delicias corporis et cordis solet, quod corporales deliciæ, cum non habentur, grave in se desiderium accendunt; cum vero avide eduntur, comedentem protinus in fastidium per satietatem vertunt. At contra spirituales deliciæ cum non habentur, in fastidio sunt; cum vero habentur, in desiderio: tantoque amplius a comedente esuriuntur, quanto et ab esuriente amplius comeduntur. In illis appetitus placet, experientia displicet; in istis appetitus vilis, et experientia magis placet: in illis appetitus saturitatem, saturitas fastidium generat; in istis autem appetitus saturitatem, saturitas appetitum parit. Augent enim spirituales deliciæ desiderium in mente, dum satiant." (Greg. Hom. 36. in Evang.) The metaphor of eating and drinking, applied to the pursuit of wisdom, is very familiar to the eastern nations, and frequent in the Jewish writings. Hence Philo represents wisdom, prudence, virtue, &c. as the food of the soul, or that spiritual meat and drink which nourish to life eternal. In Scripture too it often occurs. (See Psal. xlii. 3. Prov. ix. 5. Isa. lv. 1, 2. Matt. v. 6. John vi. 27. 35.)

Ver. 22. *He that obeyeth me shall never be confounded; and they that work by me shall not do amiss.*] The Vulgate renders, *Qui audit me, non confundetur,* following a faulty copy which had ὁ ἐπακούων μου. Οἱ ἐργαζόμενοι ἐν ἐμοὶ would be better rendered, *They that labour for me,* or *to obtain me, shall not miscarry and lose their labour,* οὐχ ἁμαρτήσουσι, or *shall not sin; i. e.* fall into any wilful and deliberate sins, or shall not err from God's commandments through the light which wisdom holds forth. The verses which follow from hence are not part of wisdom's speech or eulogy, but spoken by the author as from himself.

Ver. 25. *He filleth all things with his wisdom, as Phison.*] Phison, according to the mystical theology of the Jews, is constantly interpreted *wisdom.* It is derived from a radix, which signifies *to fill, to increase, to spread, and diffuse itself as from a centre;* for most of the Hebrew lexicographers agree in deriving it, either from the verb פּוּשׁ, which signifies *to run out, to be full,* or *increase;* or from פּשׁה, which signifies *to spread itself;* because tides are so violent and so high at the end of the Persian Gulf, that trenches were not a sufficient defence against their irruptions into the neighbouring grounds, so that all that coast is full of lakes, marshy places, and sands, as Strabo observes, (lib. xvi.) Nothing, therefore, could be more proper than an allusion to this river Pison, Gen. ii. 11. which implies overflowing in its very name. (See xxi. 13.)

Ver. 26. *As Jordan in the time of harvest.*] The river Jordan was remarkable for overflowing all its banks annually about the time of the barley-harvest. (See Josh. iii. 15.) It was occasioned probably by the melting of the snow of Lebanon, and the neighbouring mountains. This happened about March, or in the first month, as it is expressed; 1 Chron. xii. 15. At present it has lost its ancient greatness, whether it be because the rapidity of its current hath worked its channel deeper than it was formerly, or because its waters are diverted some other way. Mr. Maundrell says, he could discern no sign or probability of such overflowing when he was at it, which was the 30th of March, and the proper time for it; and that the river was so far from overflowing, that it ran at least two yards below the brink of its channel. (Journey from Aleppo, p. 82.) By Geon in the next verse, we are to understand the Nile, the overflowing of which rendered Egypt exceedingly fruitful; and by the time of vintage, the gathering in of the summer fruits, as those of the vine and olive; and the word harvest, mentioned just before, is sometimes taken in the same extensive sense, to include these as well as corn.

Ver. 30. *I also came out as a brook from a river, and as a conduit into a garden.* Ver. 31. *I said, I will water my best garden—And, lo, my brook became a river, and my river became a sea.*] If this be a continuation of wisdom's speech, as Calmet supposes, it will rather confirm the sense given in the former part of the chapter, for thus she proceeds:—I am a never-failing source, a fountain of living waters: I am an emanation from, or as one of the four rivers which watered Paradise; as their streams enriched the ground, and made it fruitful, the same I do likewise in the hearts of men. I distribute my influence universally, and am assisting to all by the light of nature; but my favour is bestowed most liberally to my chosen in Judea, to whom I vouchsafed a more particular knowledge of my laws. Jerusalem is my garden and my fruitful field, *my vineyard is the house of Israel, and the men of Judah my pleasant plant;* (Isa. v. 7.) from thence my waters flowed to the rest of the world, (Isa. ii. 3.) which, increasing continually in their course, at length became a great sea, spreading itself far and wide.

CHAP. XXV.

Ver. 1. *IN three things I was beautified, and stood up beautiful both before God and men.*] Rather, *I was delighted and pleased with them;* for so the Greek will admit, and the other versions render. What follows next, *and stood up beautiful both before God and man,* is countenanced by none of the versions, is very obscure, and scarce intelligible. The present Greek text seems to be faulty here; probably the true reading is, καὶ ἔστιν ὡραία, which the Vulgate seems to have followed, *In tribus placitum est spiritui meo, quæ sunt probata coram Deo et hominibus;* i. e. *Three things I delighted in and found worthy of my esteem, and they are agreeable to and approved of both by God and men;* or, as Coverdale has it, *which be also allowed before God and men.* And thus the Syriac and Arabic take it.

A man and a wife that agree together.] Συμπεριφερόμενοι, i. e. *equally yoked.* Hence marriage is called *conjugium* (see Prov. xi. 29.) in the LXX. where συμπεριφερόμενοι is so used. The metaphor is taken from drawing; for when two persons meet together alike in their tempers and behaviour, they are then rightly paired, ἰσοφόροι, *i. e.* ἴσως φέροντες, according to the scholiast on Homer. Such as disagree, and through a contrariety of inclinations draw different ways, are, in the language of the apostle, ἑτεροζυγοῦντες, (2 Cor. vi. 14.) and an evil wife is by our author, pursuing the same comparison, called, *a yoke shaken to and fro,* xxvi. 7. The Syriac and Arabic rendering of ver. 8. of this chapter, describes a happy couple, by not drawing *aratrum cum bove et asino simul.* A very strong and particular expression, referring to Deut. xx. 10. which forbids the ploughing with an ox and an ass, or the joining together two creatures so different in their tempers, motions, and strength, to draw in the same yoke. Homer agrees exactly with this writer when he says,

—— Οὐ μὲν γὰρ τοῦγε κρεῖσσον καὶ ἄρειον,
Ἢ ὅθ' ὁμοφρονέοντε νοήμασι οἶκον ἔχητον
Ἀνὴρ ἠδὲ γυνή. (Odyss. vi.)

Ver. 2. *A rich man that is a liar.*] Poverty often puts men upon lying, and some of the ancients say it is a vice peculiar to slaves; what should then entice a rich man to be guilty of it, but a base soul, or a long-contracted habit? Rich men are often lavish of their large promises, and think no more of them afterward, which is particularly true of one that is avaricious and covetous, and values his money more than his credit or honour.

An old adulterer that doteth.] Adultery in extreme old age is the more scandalous, as it disgraces what is so venerable in itself, and is a bad example to the younger sort. Cicero has the like sentiment: "Cum omni ætati fœda sit libido, tum senectuti multo fœdissima. Sin autem libidini intemperantia accesserit, duplex malum est; quod et ipsa senectus concipit dedecus, et facit adolescentium impudentiorem intemperantiam." (Lib. i. de Offic.) A fond old man is a bad character, but a vicious one is much worse. Age generally brings prudence and a maturity of judgment, and either lessens or extinguishes the fire of impure lust. An old man therefore that is given to uncleanness and criminal passions, shews, that his past life has been irregular and mispent, and that he has made an ill use of his reason. The attempt therefore upon Susannah by the two ancients of the people, was the more scandalous and flagrant, from their station and character. But may not this be a false reading; for there is no mention of an *old adulterer* in any of the versions; and why an old adulterer particularly? Is not an adulterer at all times to be abhorred and hated; and a young man that is so inclined to be more dreaded, as being more dangerous, though the other be more ridiculous? I think the true reading is, γέροντα μῶρον; i. e. *a silly old man,* who acts imprudently or lightly, who might have been expected through a long term of life to have gained much prudence and experience. This conjecture is confirmed by the Vulgate, and Syriac, and Arabic versions, which have, *senex fatuus et insensatus;* and by the context very strongly.

Ver. 3. *If thou hast gathered nothing in thy youth, how canst thou find any thing in thine age?*] Some understand this as an advice to lay up riches in the time of youth, which is the most proper season, as the body is then in the greatest vigour; but it seems better to understand it of seeking after wisdom, and laying up a stock of useful knowledge early in life, that a man may not be greatly deficient, or want it in his old age, when he will have great occasion for it, and it will be too late to obtain it. And thus the oriental version, *Si in juventute tua sapientiam non congessisti, quomodo reperies eam in senectute tua?* The like advice Bias the philosopher gives, ἐφόδιον ἀπὸ νεότητος εἰς γῆρας ἀναλάμβανε σοφίαν . . . βεβαιότερον γὰρ τοῦτο τῶν ἄλλων κτημάτων. (Ap. Laert.) Γέροντες in the following verses does not signify old men strictly so called, but is to be taken as *senatus* among the Latins, and πρεσβύτεροι sometimes by the Greeks, which are rather terms of dignity, than real marks of age. This seems necessary to avoid tautology, and is confirmed by the ancient versions. The Syriac has, *Quam decens est magnatibus sapientia, est honestis sensus atque consilium.* And the Arabic, *Quàm pulchra est sapientia nobilibus, et honoratis ratio ac judicium?* Junius likewise understands it of dignified persons, or such as are in authority.

Ver. 7. *There be nine things which I have judged in mine heart to be happy, and the tenth I will utter with my tongue.*] The very learned Bishop Chandler says, (Vindication of Christianity, p. 80.) that there is a verse, or a sentence at least, wanting in all the Greek copies, as the context manifestly shews; for whereas ten particulars are referred to by the wise man, neither the Greek, Latin, nor English, seems to contain more than nine: but as the Latin and Greek mention different particulars, there is a greater probability by that means of making out the number. For if we add with the Vulgate, *Beatus ille, qui invenit amicum verum,* the whole will be complete; nor can we pitch upon any particular as a more necessary ingredient to happiness, nor is any one more commended by our author in various parts of this book; or we may add from the Syriac, *Beatus vir, quem non fregit paupertas,* to supply the defect. Badwell calls the fear of the Lord, the tenth; and Grotius says, the love of the Lord must be the particular wanting, unless prudence and a friend (ver. 9.) be both taken in. But, not to insist that the fear and love of God were not so nicely distinguished in the Old Testament times, as by St. John in his First Epistle; since Syriac and Arabic, as well as Complut. have this distinction here: it may however be observed, that after saying, ver. 10. there is none above him that feareth the Lord, it seems strange (ver. 11.) to make the love of the Lord above all things, meaning somewhat different from his fear. And it seems yet stranger to do this without some particle of connexion. Our translation indeed adds *but,* which should be put in italics; the doing this is much neglected in the apocryphal books.

And he that liveth to see the fall of his enemy.] This is according to the narrowness of the Jewish notions. The Jews thought hatred and revenge were permitted, or however tolerated, under that dispensation; (see Macc. v. 43.) but this was an abuse and corruption of the law. When we read of saints under it wishing for or rejoicing over the fall of their enemies, or the death of the wicked, or uttering imprecations against them, this is not to be resolved into any principle of revenge or rancour against them, but proceeds rather from a commendable zeal, and a thirst for

God's glory, which is displayed by such instances of his justice.

Ver. 11. *The love of the Lord passeth all things for illumination.*] *i. e.* He that desires to enter farthest into the secrets of wisdom, and to make greater progress in the school of knowledge and virtue, will sooner learn and improve by the love of God, than by his own study or inquiry; God's blessing will best forward his endeavours, and his obedience is the most promising means of illumination. To the same purpose is that passage, xxi. 11. *He that keepeth the law of the Lord, getteth the understanding thereof:* and that of Solomon, *They that seek the Lord understand all things.* (Prov. xxviii. 5. see Psal. cxix. 100. Wisd. i. 4.) And our Saviour assures us, that if *any man will do his will, he shall know of the doctrine whether it be of God.* (John vii. 17. viii. 31, 32.) Some make the sense to be, that the love of God excels all the former instances of happiness, and is more glorious than any of them; and thus the Tigurine version, *Religio Domini claritate superat omnia.* Without it, the rest lose their perfection; neither dutiful children, a prudent wife, a sincere friend, nor even wisdom itself, can make a man happy, but he that hath it is rather an angel than a man. St. Paul has the like eulogium upon charity, or the love of God, 1 Cor. xiii. Drusius and some others think the words εἰς φωτισμὸν to be an interpolation; and indeed they are not in some Greek copies, nor in the Vulgate. The following verse too is wanting in many editions; the sense of which seems to be, The fear of the Lord is ἀρχὴ, the cause or principle of the love of him, and faith is the cause of a holy trust and confidence in him.

Ver. 13. *Give me any plague but the plague of the heart; and any wickedness but the wickedness of a woman.*] The Greek is elliptical here, which our translators have supplied. We may insert εὐδοκῶ from ver. 16. or some such verb; as Calmet, Grotius, and Junius, help this defect. The sense of the first part is like that of Solomon, *The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?* (Prov. xviii. 14.) This author hath been condemned for his moroseness to children, and his reflections upon the female sex; as to the former, I have shewn that his precepts of correction are to be taken in a restrained sense; and with respect to the latter, Jansenius and other writers observe, that he is no professed enemy to the sex, nor intends any reflection upon them in general, as being the most beautiful part of the species, and designed, in their formation, as helpmeets and comforts to man. He fails not to give merit its due praise, and where an opportunity offers, as in the beginning of the next chapter, of extolling a virtuous and deserving woman, he does it in terms of the highest respect. What is said to the disadvantage of them in this and the next chapter, is only to expose the failings of some few degenerate and perverse ones, but with a design to recommend, by the contrast, the worthier part of the sex the more. And though he may not seem quite complaisant, his intention is honest and commendable; *viz.* to instruct youth what circumspection and prudence are necessary in the choice of a wife, and the conduct to be observed to prevent feuds and differences in the married state. Phocylides, among the fragments which are preserved, has some very remarkable verses upon the sex. What is particular and worth observing is, that he derives their good and ill qualities from some animals which partake of them, and whom in that respect they resemble. I shall mention only the two following:

Ἡ δὲ κυνὸς χαλεπή τε καὶ ἄγριος· ἡ δὲ μελίσσης,
Οἰκονόμος τ' ἀγαθὴ, καὶ ἐπίσταται ἐργάζεσθαι.

i. e. She that is cross and snarling hath something of the nature and temper of the dog; but the good housewife, the prudent economist, the careful manager, resembles the laborious bee, with her collection of sweets.

Ver. 14. *And any affliction but the affliction from them that hate me, and any revenge but the revenge of enemies.*] The sense of the whole seems to be,—I would have any affliction or misfortune rather than that which my enemy wishes me. Or, I will compound for any suffering so my enemy knows nothing of it, and has not the ill-natured pleasure of triumphing over me in it, and rejoicing at what has happened to me: for this reason it is said of Saul's death, *Tell it not in Gath, publish it not in the streets of Ashkelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.* (2 Sam. i. 20.) A piece of ill news an enemy hugs inwardly, and would purchase at any rate, "Hoc Ithacus velit, et magno mercentur Atridæ." Or the sense may be that of holy David, *Deliver me not over unto the will of mine enemies,* which often made a part of his prayer. In the next verse it is said, *There is no wrath above the wrath of an enemy,* ὑπὲρ θυμοῦ ἐχθροῦ, which differs from the former; for it seems more agreeable to the context to read, There is no wrath above the wrath of a woman, or at least above the wrath of a she-enemy. Accordingly the Syriac renders, *Non est inimicitia amarior ea quæ mulieris est.* And St. Chrysostom reads in like manner. And so the Vulgate has it, and the margin of the Geneva Bible. Juvenal confirms the observation, "Vindicta Nemo magis gaudet, quam fœmina." (Sat. xiii.)

Ver. 15. *There is no head above the head of a serpent.*] The Hebrew word ראש principally signifies the head, and is as properly used for poison, because the venom of those pernicious creatures, asps, vipers, and serpents, lies chiefly in their head and teeth. Thus Hosea x. 4. what our version renders *hemlock,* is ראש in the Hebrew. The Interlinear version has here indeed *caput;* but Pagnin has explained it well, by inserting *venenum* in the margin. For what shall we understand by *caput,* or a head simply, except something be understood or supplied, as in the Chaldee paraphrase it is, in which, both in this place and some others, the reading is—As the head of hurtful serpents, denoting thereby either poison, or some noxious poisonous thing. As ראש doth primarily signify a head, so it is no less manifest that it is often used, written in the same manner, for poison itself, probably deduced from the first signification, as the serpent's poison is in its head. There are many instances in which it is used in such a sense, as Deut. xxix. 18. *A root that beareth gall and wormwood,* ראש ולענה, *i. e.* according to the margin, *a poisonous herb.* The like occurs Deut. xxxii. 32. and ראש פתנים ver. 33. is expressly translated, *venom of serpents;* and so Jer. viii. 14. מי ראש *water of gall,* is, in the margin, poison, and Amos vi. 12. *Ye have turned judgment,* לראש *in venenum,* according to the Interlinear version: see Jer. ix. 15. xxxiii. 15. Lam. iii. 5. 19. in all which places, it is manifest, that ראש signifies something distinct from head, though Ar. Montanus, in some of them, gives no plain sense or mean-

ing. But though, according to the scope of the place where it occurs, and as the words with which it is joined suggest, it has different significations, yet for the most part they tend to, or are derived from, one notion; *viz.* poison, and the qualities of noxiousness and bitterness usually ascribed to it. And thus Calmet understands this place, and Bochart, Hieroz. lib. i. cap. 28. and Pocock, in Hos. tom. ii. Θυμὸς too is often taken in the sense of poison. (See not. on Wisd. xvi. 5.)

Ver. 16. *I had rather dwell with a lion and a dragon, than to keep house with a wicked woman.*] After what the Scripture has informed us of Eve, the first woman, by whom sin entered into the world; of Potiphar's wife, who tempted the chastity of Joseph, and because she could not seduce him, was the occasion of his being cast into prison; of Delilah, who was the cause of Samson's death; of Solomon's fall, through the power of beauty; of Jezebel, who took off righteous Naboth; of Athaliah, who put to death the whole royal race of Judah, to place herself upon the throne; of Job's wife, who was such a scourge to him, and herself the greatest of his plagues and misfortunes; and many others known and infamous in sacred and profane history, for their resentment and cruelty, which Calmet furnishes us with,—one wonders the less at what the author here says against the sex, I should rather say, the bad and abandoned part of it, for it is of these only he is to be understood. Though he seems concerned at the fall and misconduct of part of a species, lovely in itself, and expresses himself in terms of sharpness and reproach, where a serpent lies concealed under an angel's face, yet let it be remembered for his vindication, that some of the ancient poets far exceed him in their invectives, and have as odious comparisons, but I shall not retail their venom, as Grotius does.

Ver. 17. *The wickedness of a woman changeth her face.*] As a good conscience gives life and vigour to the body, and has that pleasing satisfaction going along with it, as to display itself even in the face of a good man, as was particularly verified in the glory of Moses's countenance, and the angelic face of St. Stephen, so inward guilt is gloomy and melancholy, and gives a sort of horror and deadness to the countenance; and so strong is the impression, that one may sometimes read guilt in a person's face. Calmet understands this of a churlish, passionate woman in particular, whose anger appears in her face, and spoils and disfigures her countenance, and when it comes to any outrageous excess gives her a resemblance to one of the furies. And indeed our translators do render πονηρία, the word here used, *churlishness*, xlii. 14.

And darkeneth her countenance like sackcloth.] Ὡς σάκκος. The Syriac and Arabic versions apply this, and indeed the whole verse, to the unhappy husband of such a woman, and make the change and gloominess to appear in his countenance, who from the relation that is betwixt them cannot help being greatly concerned for her misconduct, and betraying uneasiness in his looks at her behaviour: *Malæ mulieris improbitas pallidam reddit faciem mariti, eamque nigram efficit, quasi nigredinem Cilicii.* Besides this, which seems to suit best with the husband's mournful countenance, there is another simile in the margin, as a *bear*, ὡς ἄρκτος, which Bochart prefers, (Hieroz. lib. iii. cap. 9.) and thinks the other to be formed from; and that the sullenness and sternness of look in one out of temper, is well expressed by the παναμείδητον πρόσωπον of a bear. Both these readings have their advocates, and are supported by the authority of good copies; and it is very observable and particular, that the Vulgate and Jerome's Bible have both these comparisons together, *Obcæcabit vultum tanquam ursus, et tanquam saccum ostendet.*

Ver. 18. *Her husband shall sit among his neighbours.*] Ἀναπεσεῖται. If we understand this in the sense of *discumbere*, or sitting at table, the sense then is, That her husband shall be continually uneasy, even in places and among company where he might expect to have been agreeably entertained and merry; or perhaps a better sense may be, Her husband, ἀναπεσεῖται, *animo concidet*, shall appear dejected among his neighbours and acquaintance: and thus the Vulgate, *In medio proximorum ejus ingemuit vir ejus.*

And when he heareth it, shall sigh bitterly.] I suppose the sense of our translators is, When her husband heareth what is said of his wife, and the complaints made against her, *entendant ce qu'on dit de sa femme*, says Calmet, it will be a great grief and concern to him, and he will sigh bitterly; which seems much more proper than *suspirabit modicum* in the Vulgate, which arose from a corrupt copy, which had μικρὰ, and probably was inserted from the beginning of the next verse. The Syriac and Arabic render, *invitus longa trahit suspiria*, from a copy which had ἀκούσιος, instead of ἀκούσας, which Camerarius also follows. This reading too is capable of a good sense; *viz.* though her husband in company would gladly conceal his grief, for fear of being taken notice of, or perhaps laughed at, which is the way of the world, yet his sighs break from him unwillingly, when he perceives them not, and steal from him unawares. And thus the Geneva version, *Because of her he sigheth sore, or he beware.*

Ver. 19. *All wickedness is but little to the wickedness of a woman; let the portion of a sinner fall upon her.*] See xlii. 13, 14. and particularly Eccles. vii. 2. 8. where Solomon, speaking on this subject, says, *One (good) man among a thousand, but a woman among all these have I not found.* Which a learned writer well observes, is not to be looked upon as the just character of women in general in all ages and countries, but of such loose ones as Solomon was once acquainted with, or some of that stamp in that and the neighbouring nations. (Bishop Patrick, in loc.) The sense of the latter part is, Let a woman of such bad qualities fall to the share of a sinner; for one cannot wish a greater plague to any man, even an enemy, than a worthless and profligate woman. And thus Calmet, *Qu'elle tombe en partage au pecheur*, and Junius, *Sorte peccator accidat illi;* which seems also the sense of the Vulgate. Such wishes were not unusual; there is an instance of the like in Virgil:—

> " Dii meliora piis, erroremque hostibus illum!"
> (Georg. lib. iii.)

This sense seems confirmed from xxvi. 23. *A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord.* To which that of Solomon is parallel: *The woman, whose heart is snares and nets, and her hands as bands, I find more bitter than death: whoso pleaseth God shall escape from her; but the sinner shall be taken by her.* (Eccles. vii. 26.) The sense, according to some is: May God deal with her as the greatest of

sinners! and, according to others, May God give her such a husband, as may either tame or reform her!

Ver. 20. *As the climbing of a sandy way is to the feet of the aged, so is a wife full of words to a quiet man.*] *i. e.* She is a constant clog and plague to him. Matrimony hath formerly been the common-place for raillery, as well as now. Ovid and Juvenal make very free with it; the latter takes a more than poetical licence, when he makes all matches unhappy, and wrangling to be the entertainment of even the marriage bed:

> " Semper habet lites, alternaque jurgia lectus
> In quo nupta jacet." (Sat. vi.)

This probably is true, where a person has the misfortune of a scold, as the margin here has it, for his partner; one who will fill his house with rage and clamour, and his bed with cares and restlessness; and especially if she has a submissive and tame husband, she will be the more insolent and imperious, she will take advantage of his meekness to make herself absolute, and her husband ridiculous. But a loving and silent woman, (xxvi. 14.) *i. e.* one who knows how to guide her words with discretion, is a gift that cometh of the Lord; her character is amiable, and her person desirable. She will not cross her husband's inclinations through perverseness, nor set up her own through haughtiness. The more easy and obliging he is, the greater reason does she give him to continue so. Between such a pair all things go on smoothly, without any rubs or reproaches, and the happiness in Paradise seems again revived.

Ver. 21. *Stumble not at the beauty of a woman.*] Some understand it thus: Cast not thyself down at the feet of a beautiful woman, being captivated with her charms; and then the advice will be like that ix. 8. *Turn away thine eye from a beautiful woman, for many have been deceived by the beauty of a woman, for herewith love is kindled as a fire.* Or the meaning may be like that in ver. 5. *Gaze not on a maid, that thou fall not by those things that are precious in her.* If, with the Syriac and Arabic versions, we understand it of an evil and loose woman, it will then be the same with ver. 6. *Give not thy soul unto harlots, that thou lose not thine inheritance.*

And desire her not for pleasure.] Εἰς τρυφήν. The Geneva version has, *for thy pleasure:* but many copies omit this. The sense of the whole either is, Admire not the beauty of a woman, lest it kindle a criminal passion in thee, and thou be tempted to lust after her; or it may be considered as matter of advice to a lover, not to choose a wife merely for her beauty, or for any sensual satisfaction proposed, but rather for her good qualities and accomplishments. As a wise man principally aims at society in a wife, he ought to choose one with such good sense as to form the agreeable companion, and with such a temper as not only to share his good or evil fortune with equanimity, but with sufficiency and credit; one, not merely likely to increase, but capable and willing to govern, his family, bring up his children, and to manage in all things for him to the best advantage. Euripides has exactly the same sentiment with our author:—(Priestley's edition, vol. vii. p. 637.)

> Νοῦν χρὴ ξεῖσθ'· οὐδέν τι τῆς εὐμορφίας
> Ὄφελος, ὅταν τις μὴ φρένας καλὰς ἔχῃ.

Ver. 22. *A woman, if she maintain her husband, is full of anger, impudence, and much reproach.*] The wise man having given his sentiments about beauty, proceeds next to shew, that a fortune, as such, should not be chosen, because such a one is apt to be assuming, and to reproach her husband with what she brought him, and that his subsistence and the figure which he makes are through her. Imperiousness is misbecoming and insupportable, even in a person of worth and merit, and much more so where only a family or riches is the pretence. What Juvenal has observed, is, I believe, the sentiment of most people:—

> " Malo Venusinam, quam te, Cornelia, mater
> Gracchorum, si cum magnis virtutibus adfers
> Grande supercilium." (Sat. vi.)

There may also another sense be given of this place; if a woman rule her husband, *Mulier si primatum habeat, contraria est viro suo,* Vulgate; which Calmet expounds, *Si la femme a la principale autorité, elle s'eleve contre son mari.* The rendering of the oriental versions is remarkable, *Servitus dura, et ignominia pessima est, mulier feroci ens in maritum suum.* The poor man in Plautus made but an indifferent bargain, who says, " Uxorem accepi, dote imperium vendidi." Phocylides strongly dissuades from such a match, wherein money is the only ingredient:—

> Μηδὲ γυναῖκα κακὴν πολυχρήματον οἴκαδ' ἀγεσθαι,
> Λατρεύειν δ' ἀλόχῳ λυγρῆς χάριν εἵνεκα φερνῆς.

Ver. 23. *A woman that will not comfort her husband in distress, maketh weak hands and feeble knees.*] Χεῖρες παρειμέναι, καὶ γόνατα παραλελυμένα, ἥτις οὐ, κ. τ. λ. Besides the sense of our version, there is another favoured by Grotius: That the woman who contributes not all in her power to make her husband happy, who will not be assisting in his distress, and is indifferent about his welfare, as that of a stranger; who will neither take pains herself, nor strive to gain others to promote his interest, is lazy, brutish, and good for nothing. Or rather, says Calmet, the meaning is, That an idle indolent woman, who, through sloth or delicacy, will not stir herself to look into her family affairs, nor contribute to the management of the common interest, can never make a husband truly happy, or be a proper mistress of a family.

Ver. 24. *Give the water no passage, neither a wicked woman liberty to gad abroad.*] Some Greek copies have only ἐξουσίαν, power simply, which a wicked woman is sure to abuse every where, both at home and abroad. It is as necessary to curb and restrain a designing, heady, aspiring woman, as to confine a swelling water within its banks. Power in bad hands is dangerous, and, if not watched and prevented, will overturn every thing like an inundation; and the more strength it gains, the wider will be the desolation and ruin. Other copies have ἐξουσίαν ἐξόδου, which our translation follows. (See xxvi. 10.) This seems to refer to a custom among the eastern nations, of confining their women, and keeping them closely shut up. The apostle, among other directions given to young women, particularly advises them to *be discreet, chaste, keepers at home, good, and obedient to their own husbands.* (Tit. ii. 5.) Calmet says, the sense of this place is the same with that of Solomon: *Drink water out of thine own cistern, and running water out of thine own well:* (Prov. v. 15.) and that

the advice is directed to married men not to follow after strange women, nor to covet the sweets of stolen waters: see xxvi. 12. where the like simile is applied to a loose and wicked woman.

Ver. 26. *If she go not as thou wouldest have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.*] Εἰ μὴ πορεύεται κατὰ χεῖρά σου· *i. e.* If she does not behave according to thy liking, or rather, if she refuses to obey thy authority, and to be subject to thy power; for power is frequently meant and expressed by the hand. Xenophon calls a good wife, one who is ready and willing to oblige her husband, χειροήφης. By some a wife has been considered as a man's right hand; and then the sense will be, *If thy right hand offend thee, cut it off;* though our Saviour by that expression intended not to authorize any such liberty of divorce. A wife, however, has always been esteemed as part of a man's own flesh; for by matrimony they become εἰς σάρκα μίαν, and to this the wise man seems here to allude. No sooner was man created, but God divided him into two; and no sooner were there two, but he united them into one: so that marriage is almost as old as nature, and its union the most close and intimate. Grotius thinks the last clause, δίδου καὶ ἀπόλυσον, to be only a marginal explanation of the former sentence, and at length crept into the text; and indeed it is omitted in many copies. By δίδου some understand, besides the sense of giving a bill of divorce, the restoring of her fortune, or the giving her back what she brought. Drusius infers from this place, that Ben Sira and Sirachides were not the same person, as has been the general notion. For the former's axiom, *Os, quod cecidit in sorte tua, rode; i.e.* according to the scholiast, that a man must sit down contented with his wife, whether she prove good or bad, seems inconsistent with the advice here given, of parting from her if her behaviour is not according to a man's liking. Either, says he, they are different persons, or our author changed his sentiments. (Com. in loc. see Bartolocci Biblioth. Rabbin. vol. i. p. 349.)

CHAP. XXVI.

Ver. 3. *A GOOD wife is a good portion, which shall be given in the portion of them that fear the Lord.*] By γύνη ἀγαθὴ or ἀνδρεία here, and Prov. xii. 4. xxxi. 10. is meant, one that is notable, managing, and diligent, whose character Solomon describes, Prov. xxxi. 10, &c. In the former chapter, ver. 19. a wicked woman is mentioned as the portion of a sinner; here it is said, that a good and virtuous woman shall fall to the lot of the righteous, as a reward of his goodness; and thus the Syriac, *Mulier bona dabitur viro timenti Dominum, propter bona ipsius opera.* (See ver. 23. Prov. xix. 14. Tob. vii. 12.) As a prudent wife is from the Lord, holy men in Scripture accordingly begged the direction of God and his blessing in the choice of a wife: for as God first instituted marriage, so he still presides over it, and all marriages ought to be concluded in his fear, and entered upon with a petition for his blessing. Abraham comforts himself that the Lord God of heaven would send his angel to choose a wife for his son Isaac: (Gen. xxiv. 7.) and his servant prays unto the Lord God of his master Abraham to send him good success in the undertaking he went about, and to shew kindness unto his master Abraham in a particular which so nearly concerned the welfare of his family. (Ver. 12.) Drusius and some other expositors, differing herein from our translators, make the next verse a continuation of the same subject; *viz.* That he that is so highly favoured as to have the blessing of a good wife, whether he be poor or rich, is completely happy, and his satisfaction will appear in his very countenance: for where the married parties are happy in and pleased with each other, and love and harmony are triumphant, as is the case of every well-chosen match, joy will of course succeed, and a never-failing spring of delights. The Syriac and Arabic connect the verses in the same manner.

Ver. 5. *There be three things that mine heart feareth, and for the fourth I was sore afraid: the slander of a city, the gathering together of an unruly multitude, and a false accusation: all these are worse than death.*] Διαβολὴ πόλεως is badly rendered here, *the slander of a city;* διαβολὴ means rather *enmity,* as Grotius observes it signifies xxviii. 9. and so it occurs often in the LXX. And hence διάβολος answers to *Satan,* an *adversary* in the Hebrew. Διαβολὴ πόλεως would be better rendered, *the ill-will of one's country, the incurring the displeasure of the public, or of an extensive neighbourhood.* History furnishes us with many examples of persons who have been fined, exiled, and put to death, through popular discontent, and fell a sacrifice to the hatred and caprice of an inconstant people. Grotius seems to take it in the sense of *treason,* and the Geneva version expressly renders so. Ἐκκλησία sometimes signifies a promiscuous assembly of the people; here it is taken in a bad sense, and properly rendered the gathering together of an unruly multitude. Such was that which was raised by Demetrius against St. Paul. (Acts xix. 32.) Καταψευσμὸς not only means a false accusation, but probably refers to the false accusation which this author was in danger of his life from, mentioned at large, li. 6. and on account of which he says, ver. 9. ὑπὲρ θανάτου ῥύσεως ἐδεήθην; which suggests to me, that ἐδεήθεν is the true reading here, and not ἐφοβήθην, as most copies have; and that καταψευσμὸς is the fourth particular in order, for the event of which he was so sore afraid, that he even prayed to the Lord for deliverance from it: and what may seem to confirm this is, that some few editions read καταψευσμὸν ὑπὲρ θάνατον. We shall the less wonder at the vehemence of this expression, if we consider what this author says, chap. xxviii. of the deadly venom of the tongue, and of the false tongue in particular, *That the death thereof is an evil death, and the grave better than it,* (ver. 21.) nor disapprove the joining these together without the intervening comma. Thus there are three particulars very distinct, but how shall we make out all the four? our translators seem to have marked out the jealous woman for the fourth, by inserting the particle *but* in the beginning of the next verse, though the Greek, Latin, Arabic, Syriac, all omit this particle: and this indeed is the general way of solving this difficulty. But is there any more reason to fix upon this for the fourth evil, than either of the two plagues which are mentioned immediately after? which will as much then exceed the number, as it now falls short. I suspect the place to be mutilated, and that some sentences, or at least words, are wanting; and the reasons for my conjecture are these:—1. There is a chasm, or hiatus, here

of three whole verses in the oriental versions. 2. The construction of the Greek seems to require some addition. 3. Πάντα, or ταῦτα πάντα, as the copy, which our translators follow, read, must refer to more or larger particulars than are at present mentioned. 4. Ὑπὲρ θάνατον πάντα μοχθηρὰ contains the author's reflection upon all the particulars. And, indeed, after mentioning that all the foregoing instances were worse than death, what could be found of weight enough after to insert or carry with it so much dread? Jealousy, the instance most insisted on, may make life indeed very uneasy, and occasion great grief and sorrow of heart; but the most affecting description of that passion will be but faint, after the enumeration of evils said to be worse than death; and we cannot but observe the climax to sink considerably, instead of rising more vigorously, as it ought.

Ver. 6. *A scourge of the tongue which communicateth with all.*] Πᾶσιν ἐπικοινωνοῦσα, *i. e.* which by its clamour and evil effects makes itself known to all; or rather, according to Grotius, which is common to and generally goes along with the four evils beforementioned. If we understand this of the jealous woman in particular, and μάστιξ γλώσσης is so used, Job v. 21. upon the like occasion, the sense then is, That she is a shrew, or a scold, vexing herself and others, through distrust and impatience of temper. Jealousy was more frequent among the Hebrews; as polygamy was tolerated among them, the peace of families was often disturbed by the resentment and suspicions of one rival wife against another, as was the case of Hannah and Peninnah, the two wives of Elkanah, Sarah and Hagar, Rachel and Leah, &c. And as jealousy is a most raging passion, it was often cruel and bloody, and would be satisfied with nothing less than poison or the dagger.

Ver. 7. *An evil wife is a yoke shaken to and fro.*] Βοοζύγιον σαλευόμενον. According to Bochart, the sense is, That an evil wife is as troublesome and wearisome to a man as a yoke that is put upon the neck of oxen. (Hieroz. lib. ii. cap. 41.) But the generality of interpreters lay more stress upon σαλευόμενον, and think it implies, that an unhappy marriage, or the uneasy state of a man with a wife, is like the disagreement of oxen under the same yoke, who draw different ways, and, without doing any good, are a clog, hinderance, and vexation to each other, instead of being assisting like true yokefellows, by concurrent endeavours and joint labour. The comparing such a wife to a scorpion, in the sentence following, is parallel to xxv. 15. and strongly expresses the danger of such a union; and that the very touch of her is deadly, and her embraces fatal: "Man and wife (says a very pious writer) should resemble the two kine that carried the ark of the Lord; they should lovingly keep one path, and turn neither to the right hand nor the left. (1 Sam. vi.) Or they may be considered like the two eyes of the same body: if both go together, and look one way, be it upwards or downwards, to the right or to the left, all is well and comely in the face; but if they be cross-eyed, and one eye looks one way, and the other another, there is then a manifest blemish and a disagreeable distortion." (Bishop Babington's Works, p. 316.)

Ver. 8. *A drunken woman and a gadder abroad causeth great anger, and she will not cover her own shame.*] A woman that is addicted to drinking inflames her passions thereby, and has little or no regard to modesty and decorum. Ἀσχημοσύνην αὐτῆς οὐ συγκαλύψει. Ἀσχημοσύνη is a modest way among the Hebrews of expressing nakedness, and what nature and decency command to be concealed. As her reason is impaired, and for a time lost, she is frequently off of her guard, and forgets what is due to her sex and character. "Omnis mulier quæ vinolenta et comessatrix est, eadem quoque meretrix est." (Auth. Oper. imperf. in Matth.) Though this may seem too positive and general, yet thus much may be said, that she that is often so disguised has great luck if she escape being debauched. Her talk, looks, and motions, encourage an attempt, and there are libertines always ready to improve the opportunity. Curtius's description of the Babylonish women will suit all such (and such, I hope, are but few) who drown their reason, and endanger their virtue, by intemperance and debauch: "Fœminarum convivia ineuntium principio modestus est habitus, deinde summa quæque amicula exuunt, paulatimque pudorem profanant: ad ultimum (honos auribus habitus sit) ima corporum velamenta projiciunt." Romulus enacted, that the woman who was overtaken with wine should be punished as an adulteress; and he acquitted a person who put his wife to death upon such an occasion. (Plin. lib. xiv. Val. Max. lib. vi.) Faunus, king of Latium, caused his wife to be whipped to death, according to Arnobius, for her intemperance. Many copies have not the words, *gadder abroad;* nor do the oriental versions or Vulgate take any notice of them. But it may justly be observed, of such as are fond of company, and go in quest of revels and entertainments, that they are liable to be overtaken both the ways here mentioned. They run themselves into temptation and danger through an eager pursuit of pleasures, and lay themselves open to the opportunities of sin and folly. Dinah's curiosity and gadding temper are mentioned as the cause of the loss of her virtue. (Gen. xxxiv. 1.) The description of the harlot, Prov. vii. 11, 12. is, *Her feet abide not in her house, now she is without, now in the streets, and lieth in wait in every corner.*

Ver. 9. *The whoredom of a woman may be known in her haughty looks and eyelids.*] These may be thought rather signs of pride than of unchastity, and to be more likely to keep all impure advances at a distance than any way encourage them; and yet this circumstance seems to be made a part of the description of an immodest woman. For thus I understand the words of Isaiah: *Because the daughters of Zion are haughty, and walk with stretched-forth necks and wanton eyes,* ἐν νεύμασιν ὀφθαλμῶν, with winking eyes, *mincing as they go, i. e.* walking with a lascivious air, *therefore the Lord will smite them,* (iii. 16.) Μετεωρίζεσθαι signifies, primarily, to be carried up high in the air, as birds or clouds flying there, which, because they are light and have no foundation, are tossed and driven about with great uncertainty: hence μετεωρισμὸς ὀφθαλμῶν, by a metaphor, signifies a wanton rolling of the eye, a swimming motion of it, and an amorous cast or leer. (See Hammond on Luke xii. 29.) The meaning, probably, is the same with that of Jer. iii. 3. that *a whore may be known by her forehead; i. e.* by a bold and confident look. The ὄψις πόρνης will sufficiently betray her, and shew her evil inclination as much as wandering in suspicious places, or sitting in the public ways for lovers. Modesty, on the con-

trary, is discernible by a downcast look, a modest air, rising blushes, reserved carriage, and prudent retirement. Aristotle's description seems to agree with that of our author: "Inverecundi signa sunt, oculus apertus et splendidus, palpebræ sanguineæ et crassæ, humeri sursum elevati," &c. (Physiog. cap. 5.) St. Basil's observation upon this passage is too pertinent to be omitted: "Quæ in animo constituit captare multos, ac venari laqueo suæ elegantis formæ, collo incedit in sublime porrecto: in nutibus item oculorum probatio redditur mulieris fornicariæ et procacis, ad opera ipsa anhelantis, fascino ac noxio aspectu: ipso enim intuitu obscœnam demonstrat animæ impuritatem. Dum enim suaviter et blandis arridet ocellis, prolicit ad explendam libidinem. Jactu enim oculorum sagittam plane exitialem emittit."

Ver. 10. *If thy daughter be shameless, keep her in straitly, lest she abuse herself through overmuch liberty.*] Ἐπὶ θυγατρὶ ἀδιατρέπτῳ. Syr. *Super inverecunda, multiplica custodes.* Vulg. *In filia non avertente firma custodiam. i. e.* Mistrust and watch over a bold daughter, who gives encouragement to men's rude advances by her forward looks and carriage; there is great reason to fear such a one has a corrupt heart, and waits only an opportunity to do evil. Other Latin copies have, *In filia non advertente firma custodiam: i. e.* Watch over a careless daughter, one that does not think of the sad consequences which attend the breach of chastity, and a life led without sober reflection and a modest restraint. But there is another reading which I prefer, ἐπὶ θυγατρὶ ἀδιατρέπτως στερέωσον φυλακήν. For if a daughter be so bad as to be shameless, the caution here given comes almost too late; the restraint of liberty would have been more necessary and advisable before she became notorious: the advice, therefore, is more seasonable, to keep an early and constant guard over a daughter, lest too much liberty and indulgence prove her ruin. Or, as the Vulgate has it, *Ne, inventa occasione, utatur se; i. e.* Lest she abuse herself the first opportunity that offers. Grotius points the place thus: ἵνα μὴ εὑροῦσα ἄνεσιν ἑαυτῇ, χρήσηται, *i. e.* lest finding for herself, by some artifice and cunning, an opportunity of escaping and sinning, she should make use of it. See xlii. 11. where there is the same advice, and in the same words.

Ver. 11. *Watch over an impudent eye, and marvel not if she trespass against thee.*] Ὀπίσω ἀναιδοῦς ὀφθαλμοῦ φύλαξαι, καὶ μὴ θαυμάσῃς; *i. e.* Watch close, or at the heels of such a one as has a wanton eye or an immodest look. The Syriac expresses this very strongly: *Post eam quæ impudentibus est oculis curre, nec moram interponas, ne te decipiat.* Which seems to intimate that such a one is of a subtle intriguing temper, and that the danger is imminent of her doing amiss if not narrowly watched. Grotius says καὶ here is to be taken in the sense of *aut;* Watch over such a one, or *else* be not surprised if she be too cunning for you and deceive thee, and by transgressing lose her honour and stain the credit of your family. And thus the Tigurine version: *Oculum impudicum asserva, aut ne mireris, si in te deliquerit.* As this organ is the greatest inlet to love, and by its motions betrays the inward disposition, the eyes being as it were the windows of the soul, the wise man properly directs the sentinel to be placed there.

Ver. 13. *The grace of a wife delighteth her husband, and her discretion will fat his bones.*] By χάρις I would understand sweetness of temper, and by ἐπιστήμη, discretion and skill, chiefly in household affairs, in doing and ordering the necessary works for her family, (see ver. 16.) and prudent management and economy in providing for it; both which qualities must be agreeable to the person who has the happiness of such a partner. Thus Solomon describes a good wife, Prov. xxxi. *She openeth her mouth with wisdom, and in her tongue is the law of kindness; she looketh well to the ways of her household, and eateth not the bread of idleness. The heart of her husband doth safely trust in her, and she will do him good, and not evil, all the days of his life.* (Ver. 11, &c.) Not that I would hereby so far confine discretion, as to exclude prudence in other affairs, which is necessary towards a regular and just conduct, much less good sense and an improved understanding, (see ver. 14.) to form the agreeable companion for life, and to divert the cares incident to the married state. He that hath a wife so well accomplished and amiable, will be easy both in his condition and circumstances; and the satisfaction arising from his inward content, will shew itself upon his very countenance. The LXX. rendering of Prov. xviii. 22. somewhat resembles this place, Ὃς εὗρε γυναῖκα ἀγαθὴν, εὗρε χάριτας, ἔλαβε δὲ παρὰ θεοῦ ἱλαρότητα, where the Hebrew expresses only a wife indefinitely, and our translation follows it here. See instances of such omissions in Glass. Philol. Sac. de nomine. can. 11. et Mercer, in loc.

Ver. 15. *A shamefaced and faithful woman is a double grace; and her continent mind cannot be valued.*] Shamefacedness may either mean bashfulness or modesty, and so may regard both virgins and married women; both of which should avoid a forwardness of shewing themselves, and not take a pride in being followed and admired, and appearing in places of the most public resort; for, according to Tertullian, "ejusdem libidinis est videri et videre;" and in the same work he says, "Tam sancti viri est suffundi, si virginem viderit, quam sanctæ virginis, si a viro visa sit." (De Vel. Virgin. cap. 2.) By faithfulness we are not only to understand that fidelity which she owes to her husband, but that religious service and constancy which she owes to her God. Goodness in both these respects is χάρις ἐπὶ χάριτι, the sum of perfection. It is in the union of these excellent qualities, that true beauty and agreeableness consist; for, as the wise man observes, *Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised.* (Prov. xxxi. 30.) The like may be observed of continence in the latter part of the verse, which not only respects conjugal chastity, but also temperance, regularity, moderation of passions, and a strict virtue in the whole conduct of life.

Ver. 18. *As the golden pillars are upon the sockets of silver; so are the fair feet with a constant heart.*] As the wise man has before given us a frightful picture of a scandalous and debauched woman; so he draws as lovely a one in this and the foregoing verses of a discreet and virtuous woman, whom he crowns with the highest praises and the greatest blessings; that the sex, from a sight of and reflection on pieces so different from each other, may conceive as much horror from the one as love and pleasure from the other. He describes the good and accomplished woman in terms and figures of the greatest magnificence and beauty: she is as great an ornament to her family as the sun is to the universe: her beauty, in her middle-age,

has as chaste and comely an appearance as the lamps upon the holy altar; nor do her feet nor her heart go astray, but both of them are fixed upon a right and solid basis. Or the sense may be, according to some expositors, That a well-made, straight, tall woman, is like a well-proportioned pillar fixed upon its basis; such as those in the temple were, which exceeded all others for beauty and proportion. Our translators follow a copy which had ἐπὶ στέρνοις εὐσταθοῦς, but Grotius says the true reading is, ἐπὶ στερεοῖς εὐσταθοῦς. By στέρεα he understands the soles of the feet. Dr. Grabe rejects this, as not having the sense which he gives to it, and prefers πτέρναις, which is countenanced by the Vulgate. (See Proleg. tom. iii. cap. 4.)

Ver. 20. *When thou hast gotten a fruitful possession through all the fields, sow it with thine own seed, trusting in the goodness of thy stock.*] Κλῆρον παντὸς πεδίου· *i. e.* The possession of any field; πᾶς is frequently so used by this writer: (see ver. 15.) πεδίον is a metaphor often used for a wife, especially by the poets. Euripides has the like; μὴ σπεῖρε τέκνων ἄλοκα, (Phœn. ver. 18.) and he calls a father, καταστείραντα, φυτουργὸν φυτεύσαντα. Theognis has the same comparison, Γνωμ. ver. 582. Virgil, with his usual modesty, expresses it by *arvum genitale.* This advice follows very properly after that in the former verse, of not giving one's strength to strange women: it is like that of St. Paul, *To avoid fornication, let every man have his own wife.* (1 Cor. vii. 2.) For marriage is the proper as well as settled remedy of incontinence. And as an encouragement to it, the wise man mentions one particular advantage arising from it; *viz.* a certain and legitimate issue, which shall not after be reflected on for baseness of birth, but, triumphing in an honest and lawful descent, shall prosper and grow great. Or, as Drusius takes it, Men, μεγαλυνοῦσι, shall speak honourably of and extol thy family and posterity for the goodness of their stock, and the unblemished honour of their descent.

Ver. 22. *A harlot shall be accounted as spittle: but a married woman is a tower against death to her husband.*] The marginal reading, *as a swine,* I think preferable, as coming nearer Solomon's description, *A handsome woman without understanding is like an ornament of gold in a swine's snout;* Prov. xi. 22. where γυνὴ κακόφρων in the LXX. may be rendered a woman of an evil turn of mind, as well as of a weak one; and in the sapiential books they both signify a loose and disorderly person. There is much greater difficulty in the latter part of the verse; the Greek of which is, ὕπανδρος δὲ, πύργος θανάτου τοῖς χρωμένοις λογισθήσεται. Badwell, Grotius, and our translators, observing an opposition in the parts of some verses following, have fancied that there must be one here; as to χρωμένοις, which all the copies have, at the first hearing, one would think that the woman here meant communicated herself to more than one, and that it should be χρωμένῳ, if the husband only be meant, as our translators confine it; but upon farther examen this will be found allowable: for Prov. xxv. 13. where the Hebrew has אדניו, *domini sui,* the LXX. have τῶν αὐτῷ χρωμένων; and Prov. xvii. 8. בעליו, *patroni sui,* in the LXX. is rendered τοῖς χρωμένοις. As both these, therefore, though in the plural number, signify only one person, and may properly signify a husband, so it may do here, and one of these Hebrew words might possibly be in the original. But πύργος θανάτου is far more uncertain and ambiguous; if a good wife be meant, the translation must be, as ours has it, *a tower against death, propugnaculum mortis,* Syriac; which yet seems a very harsh one, and I am not aware of any authority for it. If a concubine, τηρουμένη, as Clemens Alexandrinus here expounds it, (Pædag. lib. ii. 10.) or an adulteress wife be meant, which Drusius shews from Prov. vi. 24. 26. 29. γυνὴ ὕπανδρος may well signify, πύργος θανάτου then must either be a downfal tower, in the sense of the Arabic, *Maritata cum adulterium committit, similis est turri corruenti super eum qui propius accedit ad ipsam,* or a prison, in which persons were kept for execution, and suffered often to die there. And as prisons had pits or dungeons in them, (Jer. xxxviii. 6.) so a whore is called a deep pit, Prov. xxii. 14. xxiii. 27. and an adulteress is the most dangerous sort. That towers are often prisons is well known. (Neh. iii. 25.) There was a place near Jerusalem called Azmaveth, Neh. xii. 29. which may be translated the *fort of death;* but to what use it was put does not appear. Now as the punishment of the adulterer was death, (Lev. xx. 10.) the adulteress who captivated, and kept him in her chains, might well be called the tower or prison of death, as she is in Scripture represented, under other figures, as the cause of death; see Prov. vii. 21. 23. but above all, Prov. vi. 26. where in the LXX. just the same sort of distinction is made between a common whore and an adulteress, as, according to this interpretation, is made here, and γυνὴ ἀνδρῶν there comes very near γυνὴ ὕπανδρος in this place. And thus there is still some opposition between the two parts of the verse, though not so great a one as in the sense which our translators have chosen. I shall only add, that if persons are disposed to change the word πύργος, ὑπουργὸς would be no improper reading, if they understand it of a bad woman: nor would ἀπεργὸς, or ἀπείργος, ἀποεργὸς, or ἀπουργὸς, be either of them amiss, if applied to a good one.

Ver. 26. *A woman that honoureth her husband shall be judged wise of all; but she that dishonoureth him in her pride, shall be counted ungodly of all.*] This seems not rightly translated; the Greek of the latter part is, ἀτιμάζουσα δὲ ἀσεβὴς ἐν ὑπερηφανίᾳ πᾶσι γνωσθήσεται, *i. e.* she that despiseth or dishonoureth her husband, shall be accounted wicked and ungodly for her pride by all. Thus the Geneva version, *She that despiseth him shall be blazed for her pride.* And Calmet renders in like manner, *Celle qui le deshonore, sera reconnue comme impie dans son orgueil.* To attempt to make a husband any ways ridiculous, to expose his person or understanding, to assume the management of affairs, which are peculiarly the man's province, these are no arguments of a wife's discretion, they are rather symptoms of a high spirit than of deep wisdom. Such a one generally fails in her design of being admired, and is sure to be, if not despised, yet rallied and jested upon by both sexes. A prudent woman gains the ascendant by her condescension and engaging sweetness; she obtains easily what the other commands by violence. She neither contends for nor takes upon her the direction of affairs foreign to her sex, but confines herself within that province wherein she is allowed to preside, and endeavours to please and shine in it: and, in fine, never seems to rule, however she may do it in reality.

Ver. 27. *A loud-crying woman and a scold shall be*

sought out to drive away the enemies.] Εἰς πολεμίων τροπὴν θεωρηθήσεται· *i. e.* Shall be seen at or amidst the rout of the enemy, in places where the greatest noise and confusion are. Or may be considered, says Calmet, as one flying before the enemy by her shrieks and clamour. Grotius conjectures the true reading to be, εἰς πολεμίων τρυφὴν θεωρηθήσεται, *shall be seen with pleasure by her enemies,* "spectabitur cum hostium gaudio." Hœschelius has, γυνὴ μεγαλόφωνος καὶ γλωσσώδης. ὡς σάλπιγξ πολεμίων, κ. τ. λ. i. e. *a scold is always sounding to battle, delights to begin herself a fray, or to set other people together;* and thus the oriental versions render, *Rixosa mulier et linguax, ut tuba ad bellum excitans reputatur.* This strong hyperbole of our version to express the roaring and excessive vociferation of a scold, puts one in mind of what Homer says of the god of war on another occasion,

"Mars bellows with the pain;
Loud as the roar encount'ring armies yield,
When shouting nations shake the thund'ring field:
Both armies start, and trembling gaze around,
And earth and heav'n rebellow to the sound." (Il. v.)

After this some Greek copies have an entire verse omitted in our version, the sense of which, according to the Syriac, is, "Animus cujusvis hominis existentis his omnibus dejicitur, in tumultu enim bellico vita misere ducitur;" *i. e. Every person who has the misfortune to have a wife of such an outrageous temper will be dejected and unhappy, as living in a state of continual confusion, tumult, and war.*

Ver. 28. *There be two things that grieve my heart, and the third maketh me angry: a man of war that suffereth poverty, a man of understanding that is not set by, and one that returneth from righteousness to sin: the Lord prepareth such a one for the sword.*] The three particulars mentioned here are well worth notice. As to the first, nothing is more grievous than to see a man of courage and bravery, who has spent his time and strength in the service of his country, and whom years and hard service have disabled, wanting in his old age a decent and necessary subsistence. The Romans had a particular regard to their *milites emeriti,* such especially as were invalids, and had suffered in their limbs in the public service; to reward their past labours, and to comfort them under their accidents or misfortunes, they provided for them, at the public expense, lodgings and other conveniences for the remainder of their lives: which instance of goodness the charity of modern times has imitated in many nations, and raised magnificent structures for such who have been rendered incapable of service by the toils of war or the dangers of the deep. As to the second, Solomon observes how often kingdoms have been preserved by men of great parts and understanding, and as often overthrown when ambition, favour, or corruption, bears sway, and merit was no longer regarded. It is a melancholy consideration, and Solomon mentions it as such, that a poor wise man should deliver a city by his wisdom, and yet no man should remember or reward such a deserving man afterward. (Eccles. ix. 14, 15.) But the third instance, instead of exciting compassion, as the two former do, raises horror and astonishment; *viz.* when such as have known the way of righteousness, and travelled far in it, have not only tasted but confessed the sweets of the good gift of God, at length fall away, and abandon the right path to walk in the ways of sin. Jeremiah hath finely described this, ii. 10—13. and then he sets down the punishment which such apostates might expect: *Thine own wickedness and thy backslidings shall reprove thee: thou shalt know and see that it is an evil and bitter thing to forsake the Lord thy God.* (Ver. 19.) Calmet says a new chapter might properly begin here.

Ver. 29. *A merchant shall hardly keep himself from doing wrong, and a huckster shall not be freed from sin.*] The Vulgate has, *Duæ species difficiles et periculosæ mihi apparuerunt;* but there are no words in any of the Greek copies to answer them. One particular is wanting here, except the merchant and the huckster shall be thought two distinct instances. According to Calmet, the same person is meant under different names, or, as concerned in two different branches of the same business. The wise man's observation will hold as to merchants, whose trade being large and extensive, they have the more temptations and opportunities to sin, if they content not themselves with a moderate profit; but such are most liable to exact, who aim at engrossing any branch of business, and, by establishing a monopoly, set an unreasonable price upon their goods. Tully has made the like observation upon hucksters, or retailers (for κάπηλος does not signify merely a publican, as Grotius understands it), as exposed by their sort of business particularly to lying, "Sordidi etiam putandi qui mercantur a mercatoribus quod statim vendant, nihil enim proficiunt, nisi mentiantur." (De Offic. lib. i.) The Vulgate too confines this more particularly to the sins of the tongue, *Non justificabitur caupo a peccatis labiorum.* Through a desire of gain they have not always a strict regard to truth and fair dealing; but are tempted to use cunning and artifice, and sometimes falsehood itself, to dispose of their commodities, not as justice directs, but as avarice prompts them.

CHAP. XXVII.

Ver. 1. *MANY have sinned for a small matter.*] Ἕνεκεν ἀδιαφόρου, for the sake of something indifferent, as the margin has it; for money was one of those things which the stoics put into the number of things indifferent, of which a man might make a good or an evil use. Aristides preferred a good conscience to riches, and was more happy and innocent than the ambitious or covetous, amidst their great wealth and honour. Ahab, notwithstanding his royalty and grandeur, was miserable for the want of Naboth's vineyard, and to obtain so small a matter was guilty of murder. According to the learned Casaubon, the true reading is, χάριν διαφόρου, for the sake of gain. (Not. in Theoph. Charact. Ecclus. vii. 18. xlii. 5.) And indeed this seems most agreeable to the context, and to that of St. Paul, *They that will be rich fall into a snare and temptation, and many hurtful lusts.* (1 Tim. vi. 9.) The Vulgate renders, *Propter impiam multi deliquerunt,* χάριν ἐνδείας, as some copies have it; and so the Geneva version, *Because of poverty have many sinned.* And indeed poverty has forced men often to steal, to cheat, to lie, to forswear, &c. (See Prov. xxx. 9.) Tully takes in both these motives, and makes avarice and poverty the two grand occasions of committing wickedness, of men's turning away their eyes from God, and neglecting their duty.

Ver. 2. *As a nail sticketh fast between the joinings of the stones, so doth sin stick close between buying and selling.*] Πάσσαλος signifies here a wooden pin, or a piece of wood. As this when firmly wedged in a wall cannot easily be taken out, or separated, so it is equally difficult to prevent fraud and iniquity between the buyer and the seller: each endeavours to impose upon the other; the one would sell too dear, the other would buy too cheap; the seller is apt to exact, and to ask too much, and to cry up his goods extravagantly; according to that of Horace, "Laudat venales qui vult extrudere merces;" and the buyer is inclined to decry the commodity, to find fault with its price or goodness, that he may have it the cheaper. According to that of Solomon, *It is naught, it is naught, says the buyer; but when he is gone his way, he boasteth.* (Prov. xx. 14.) Anacharsis therefore called the market, where most trade is carried on, the mint of lies. (Apud Laert. lib. i.)

Ver. 3. *Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown.*] This advice is addressed principally to traders and persons of traffic and commerce, who being usually tempted more than others to overreach and defraud, are here cautioned against acts of injustice and oppression, lest they draw upon themselves God's indignation, and forfeit his blessing, which alone gives riches and prosperity. Jeremiah expresses the disappointment of such by a beautiful simile, *As the partridge sitteth upon eggs and hatcheth them not, so he that getteth riches and not by right, shall leave them in the midst of his days, and be a fool,* (xvii. 11.) It is observable, that in all the printed editions there is an ellipsis of the person here meant; instances of such omissions are to be met with both in the Hebrew and Greek text: (see Glass. Philol. Sac. lib. iii.) which Hœschelius has supplied from an ancient MS. in his notes upon the place; according to which the reading and pointing are, ἐὰν μὴ ἐν φόβῳ Κυρίου κρατήσῃ ὁ τιμιουλκῶν, κατὰ σπουδὴν ἐν τάχει καταστραφήσεται αὐτοῦ ὁ οἶκος· *i. e.* He that is used to enhance and raise the price of his goods beyond what is reasonable, for so the word is taken Prov. xi. 26. unless he confines himself to what is fair and honest, shall very speedily come to ruin. The reduplication intimates the certainty and speediness of the vengeance. Instances of which pleonasm we have, xi. 21. xxix. 25.

Ver. 4. *As when one sifteth with a sieve, the refuse remaineth, so the filth of man in his talk.*] *i. e.* The faults of men appear, and discover themselves in their discourse. It is very difficult, even if a person is cautious, not to let some foible or other intermix and appear in his talk, by which you may discover his temper and inclination, what he is most fond of, or hates; whether he is wise, sober, and regular, or loose, corrupt, and impudent. If, when there are so many noble subjects of conversation to entertain or improve company, a man delights to signalize himself by scandal, swearing, obscenity, blasphemy, profaneness, &c. which are the refuse and filth of discourse; such a one betrays a corrupt heart, and an evil treasure lodged there, and you may pronounce him worthless and abandoned. For a man's talk is a kind of mirror of his soul, and discovers all its secrets. When a youth was presented to Socrates, that he might judge of his genius, the philosopher ordered him to talk and discourse before him, by which he could form a better judgment of him, than by his countenance, or any other symptom. Tully has well observed, "Qualis homo, talis etiam erit ejus oratio, orationi autem facta simillima, factis vita." (Tuscul. Qu. lib. v.) Demonax, who, contrary to most other philosophers, was fond of company, as Val. Maximus relates of him, used to say, "In speculis vultus figuram, in colloquiis autem naturam et mentis imaginem cerni posse: sermonem enim esse quasi figulum hominis, qui animi formam effingat et proferat. Nullo enim in speculo melius expressiusque relucet figura corporis, quam in oratione pectoris imago repræsentatur."

Ver. 6. *The fruit declareth if the tree have been dressed, so is the utterance of a conceit in the heart of man.*] Οὕτως λόγος ἐνθυμήματος καρδίας ἀνθρώπου. The true reading probably is, οὕτως λόγος ἐνθυμήματα καρδίας ἀνθρώπου. And so Grotius conjectures likewise; *i. e.* As the fruit of a tree shews what care and management have been bestowed upon it, so talk discovers the intentions and dispositions of the heart of man. "Mihi quale ingenium haberes, fuit indicio oratio tua." (Ter. Heauton.) It is a natural, as well as a common simile, to compare the mind of man to the earth, an instructor to the husbandman, and precepts or doctrine to the seed. Plutarch uses it often, De Liber. educand. And Tully, "Ut agri non omnes frugiferi sunt qui coluntur, sic animi non omnes culti fructum ferunt." (Tuscul. Qu. lib. ii.) And then it follows, "Cultura animi philosophia est: hæc præparat animos ad satus accipiendos eaque mandat his, et, ut ita dicam, serit, quæ adulta fructus uberrimos ferant:" see Matt. vii. 17. Luke viii. 11, &c. between which and this place there is some resemblance; and Prov. xxiv. 30. where ἀνὴρ ἄφρων is compared to a field untilled, and to a vine unpruned. The etymologists too imitate the like by deriving *sermo*, à *serendo*. Dr. Grabe prefers and retains the common reading, and to prevent any ambiguity has καρδίαν ἀνθρώπου: (Proleg. tom. iii. cap. 4.) it is probable λόγος ἐξ ἐνθυμήματος was what he intended, as the Vulgate has, *Verbum ex cogitatu*, otherwise it is a harsh expression.

Ver. 8. *If thou followest righteousness . . . thou shalt put her on as a glorious long robe.*] Ὡς ποδήρη δόξης. Intimating that honour and glory shall attend him that followeth after, or is clothed with righteousness. Ποδήρης is a long tunic which the priests wore, and is said to be, Exod. xxviii. 40. εἰς τιμὴν καὶ δόξαν, for honour and glory; *i. e.* to make them appear great like princes, for their garments were truly royal. Their bonnets also were in the form of *tiaræ*, which kings wore, and are joined in Scripture with crowns, Job xxix. 14. which is a passage parallel to this. Philo confirms this when he says, that the law manifestly dressed up the high-priest, εἰς σεμνότητα καὶ τιμὴν βασιλέως. (De Sacerdot. Honor.) It may without violence be inferred from hence, that as the clothing of righteousness is compared to the priest's garments, the priests themselves should more especially put this on, and esteem it as their chiefest grace and most valuable ornament.

Ver. 10. *As the lion lieth in wait for the prey, so sin for them that work iniquity.*] As truth or righteousness associates those that are alike virtuously disposed, abides with them, encourages and rewards τοὺς ἐργαζομένους αὐτὴν, those that practise her, as it should be rendered in the preceding verse; so there is likewise a combination in wickedness which proves fatal, for the prey of sin is the sin-

ner. The more wicked any one is, the greater slave he is to sin, the faster does he bind his chains, and lay more and more obstacles in the way of his own conversion. Or rather, the sense is, That as the lion is always ready to devour his prey, so sin is always followed with punishment, which continually hangs over the head of the sinner. This is strongly confirmed by ver. 28. where vengeance is represented as a lion, lying in wait for the proud or the ungodly. And most probably ἁμαρτία should be rather taken here for the punishment of sin, than for sin itself, as it is sometimes used. The comparison of sin to a lion is very common in Scripture, particularly in the book of Psalms; and under this image, the devil, the tempter to and author of all wickedness and mischief, is described in the New Testament.

Ver. 11. *The discourse of a godly man is always with wisdom, but a fool changeth as the moon.*] *i. e.* A good man is always uniform and consistent with himself; he is constant in his resolutions and prudent in his choice; as he chooses well, so he sticks to his opinion, but without conceit or opiniatry, without prejudice or passion. He winnows not with every wind, (v. 9.) like those who seek popular applause, or have no settled principle; but is steadfast in his understanding, and his way of acting always the same. The Vulgate compares the good man's steadiness to the constant light of the sun; whereas that of the moon is always unequal and variable, and when it shines the brightest shines only by reflection, and with a borrowed lustre. As his meditation is in the law of the Most High, so his discourse is upon the excellency of religion, and the beauty of holiness; the rule of his conduct is the revealed will of that Being, *with whom is no variableness, neither shadow of turning*, and a firm trust in his goodness keeps him always steadfast and unmoveable under all the events and accidents of life. The Psalmist well describes him in terms not unlike those of our author: *The mouth of the righteous is exercised in wisdom, and his tongue will be talking of judgment; the law of his God is in his heart, and his goings shall not slide.* (Psal. xxxvii. 31, 32.) But there is always something absurd or impertinent in the discourse of a fool, and offensive in that of a sinner; the former is disagreeable and tiresome, and the latter shocking and infectious. (Ver. 13.)

Ver. 12. *If thou be among the indiscreet, observe the time.*] If you light into the company of idle and loose persons, enter not into conversation with them, as one of their associates, but defer speaking to some better opportunity. And thus Calmet expounds it, *Reservez-vous à parler dans un autre tems.* If you think to do some good among them by your discourse, in vain will be your endeavours to reform or instruct them. The attempt to teach such true wisdom, or to instil principles of virtue into them, will be giving that which is holy to the dogs, who will probably abuse and injure you. Your presence will be disagreeable to them, and they will answer in the language of the libertines, described Wisd. ii. 12. "Let us get rid of this officious reformer, who takes the liberty to reprove our thoughts; he is not for our turn, he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth, to our infamy, the transgressings of our education." The word of exhortation, to have its desired effect, must be well-timed, applied to fit objects, and delivered in a proper season: when there is a reasonable prospect of the seed falling into good ground, which has no thorns to choke it, then is the proper opportunity for the sower to go out to sow.

Ver. 18. *For as a man hath destroyed his enemy, so has thou lost the love of thy neighbour.*] *i. e.* By betraying his secrets, for the context manifestly relates to this, and abusing the confidence reposed in thee, thou hast used thy best friend as an enemy, and in some sort taken away his life by thy treachery, and therefore follow no more after him, thou canst not regain his friendship, he is fled like a bird, not to be recovered again. "Semel fugiendi si data est occasio—satis est. Nunquam post illam possis prendere." (Plaut.) The violation of the laws of friendship, by the discovery of secrets, is a crime, according to the Vulgate, not unlike that of murdering a friend. The secret your friend entrusted you with was a sacred depositum; the disclosing it is an injury and a piece of injustice, and if, through your indiscretion, he comes into any disgrace or trouble, it is like giving him a secret stab. The least unkindness from a friend is of greater smart than the hardest usage from an enemy. Ἀδικούμενοι μᾶλλον ὀργίζονται ἢ βιαζόμενοι. (Thucyd. lib. i.) The very sight of Brutus wounded the heart of Cæsar more than all the rest of the assassins did with their daggers. David was somewhat troubled, that they who hated him whispered together against him; (Psal. xli. 7.) but it was his greatest affliction of all, that they who had eaten of his bread should ungratefully lift up their heel against him. For when he says, he could have borne it from an enemy, (Psal. lv. 12, 13.) he significantly implies, he could not bear it from a friend.

Ver. 21. *After reviling, there may be reconcilement; but he that bewrayeth secrets is without hope.*] Ἀπήλπισε, is without hope of a reconciliation with his friend. A learned critic observes, that it is much more agreeable to the dialect of the Greeks to render ἀπελπίζειν by *desperare facere*, to make desperate, according to the Hebrew, *hiphil;* and accordingly he renders this place, *He that hath revealed secrets maketh men to despair of him, to give him up, as one not fit to be trusted, or made a friend of.* (Knatchbull's Annot. on Luke vi. 35.) Some copies have ἀπώλεσε πίστιν, but as this occurs ver. 16. upon the same occasion, ἀπήλπισε, which is the reading of the Roman edition and Alexandrian MS. of Bos, and Drusius, seems preferable. The Romans cut off all hopes of reconcilement, by giving a solemn form of renunciation, when they dissolved friendship with any that had offended them. Germanicus, after receiving many injuries from Piso, took no other revenge than formally renouncing his friendship, "non ultra progressus quam ut amicitiam ei more majorum renunciaret." (Suet. in C. Cæs. Cal. cap. 3. Tacit. Annal. lib. ii. Lys. Orat. 7.)

Ver. 22. *He that winketh with the eyes worketh evil.*] Τεκταίνει κακὰ, *i. e.* is meditating or contriving some evil and mischief. There is the like thought, Prov. x. 10. *He that winketh with the eyes causeth sorrow.* But the LXX. rendering is more explicit, ὁ ἐννεύων ὀφθαλμοῖς μετὰ δόλου, συνάγει ἀνδράσι λύπας, which points out the true intent of his winking with the eye; that though he would have this familiar motion of the eye to be interpreted as a mark of his approbation and good-will, yet he does it deceitfully, and is the more dangerous enemy, as he has the appearance and tokens of a friend; and in another place it is observed of the same person, that he is fulsomely civil, bows and cringes to effect his purpose, διεστραμμένῃ δὲ καρδίᾳ τεκ-

τάινεται κακὰ (the very expression of our author), and is always ready to raise some disturbance, vi. 13. Instead of the latter sentence, *he that knoweth him will depart from him*, ὁ εἰδὼς αὐτὸν ἀποστήσει ἀπ' αὐτοῦ, the Vatican and some other copies have, καὶ οὐδεὶς αὐτὸν ἀποστήσει· and Hœschelius, ἀποστήσεται ἀπ' αὐτοῦ. The Vulgate follows this reading: *nemo eum abjicit;* i. e. He so gains upon people by his insinuating way, his false signs, and deceitful nods, that nobody mistrusts him, or discards him, though such a treacherous friend is worse than a declared enemy.

Ver. 23. *When thou art present he will speak sweetly, and will admire thy words; but at the last he will writhe his mouth, and slander thy sayings.*] Ὕστερον δὲ διαστρέψει τὸ στόμα αὐτοῦ, καὶ ἐν τοῖς λόγοις σου δώσει σκάνδαλον, *i. e.* He will change his note, or, as the margin has it, he will alter his speech, and in thy absence find fault with what was spoken. Or, he will lie in wait for thy words, and by misrepresenting them endeavour to do thee some mischief, or bring thee into disgrace. Such a concealed enemy, according to Homer, is to be dreaded as much as death. The Psalmist resembles our author in the description of him: *He laid his hands upon such as be at peace with him, and he brake his covenant; the words of his mouth were softer than butter, having war in his heart; his words were smoother than oil, and yet be they very swords.* (Psal. lv. 21, 22.)

Ver. 25. *Whoso casteth a stone on high, casteth it on his own head; and a deceitful stroke shall make wounds.*] The wise man having enlarged, in the former verses, upon the baseness of treachery and perfidiousness in friendship, he now sets down the punishment of it; *viz.* that the mischief which a false friend is meditating and designing against others shall fall upon himself, he shall suffer for his treachery; the stroke levelled in the dark shall return upon himself. This seems to be the sense of the Vulgate, though it is obscurely rendered: but the Syriac is explicit and clear, *Obtrectator qui percutit in occulto, perditioni tradetur.* See Psal. vii. 15, 16. Prov. vi. 15. where it is said of the wicked person, who pretendeth friendship, and at the same time is devising mischief continually, *therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.* See also Eccles. x. 8, 9. 12, 13. and particularly Prov. xxvi. 23. &c. where there is a great resemblance betwixt the two writers. This unexpected but just return upon the underminer's head is illustrated here by three significant and apt comparisons; nor is Plutarch's less pertinent and applicable: "Jaculum si in solidum aliquid inciderit, nonnunquam in mittentem retorquetur; ita convitium in fortem et constantem virum tortum recidit in convitium facientem." (In Moral.) And indeed St. Austin expressly understands this place of calumny and detraction. (De Amic. cap. 13.)

Ver. 28. *Mockery and reproach are from the proud; but vengeance, as a lion, shall lie in wait for them.*] There may be two senses given of this place; *viz.* Mockery, reproach, and vengeance, shall fall upon the proud or wicked: thus Calmet, *Les insultes et les outrages sont reservez pour les superbes, et la vengeance fondra sur eux.* Or the meaning may be, that mockery and reproach belong unto the proud; they are vices which they are particularly guilty of, and therefore vengeance shall pursue them. The rejoicing at the fall of the righteous, mentioned in the next verse, is an instance of their mockery, and their insult shall be repaid them by grievous torments inflicted on them in this life. This was verified in Antiochus and other persecutors. (2 Macc. ix.)

Ver. 30. *Malice and wrath, even these are abominations, and the sinful man shall have them both.*] As the wise man had before condemned treachery and perfidiousness, so does he likewise here resentment and wrath, both of which are to be detested: *Utraque execrabilia sunt.* Vulg. The manner of expression in our version seems to soften these vices; καὶ ταῦτα would be better rendered, *These also are abominations.* And thus the Syriac: *Simultas et ira, ipsa quoque sunt execrabilia.* There may be two senses likewise given of this passage; the first is, That the sinner shall possess, or rather, as Grotius and Junius understand it, shall be possessed by these two tyrannical passions, which, as he harbours in his breast, shall prove his tormentors: the other is, That the sinner shall feel the resentment of God, and the terrible effects of his fury; which sense seems confirmed by the context. This verse is a proper introduction to what follows about revenge, and it would not be amiss to begin the next chapter with it.

CHAP. XXVIII.

Ver. 1. *HE that revengeth shall find vengeance from the Lord; and he will surely keep his sins in remembrance.* Ver. 2. *Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest.*] He that is forward to execute vengeance for every injury done to him, and hath no bowels of tenderness and compassion towards others that offend, deserves and may expect, nay, may be sure to be strictly dealt with himself by God for his own offences. Διατηρῶν διατηρήσει is a strong reduplication, and denotes the greater certainty of punishment. I must also observe the propriety of λύεσθαι, which is a metaphor, and implies, that the debts, for so sins against God are called in Scripture, Matt. vi. 12. of the merciful person, shall be cancelled and discharged. The request of forgiveness from God presupposes and requires that we be ready to forgive others their offences against us. This is a necessary condition on our part; and, if we fail of it, we shall fail also of the pardon we expect and hope for. (See Chrysost. tom. vi. Orat. 67.) And indeed what pretence can a malicious person have to ask the forgiveness of sins against God, who, though a frail sinful mortal himself, will not be prevailed upon to pass over the trifling and less offences of his brethren against him, which are fewer in number, smaller in degree, and committed against a far meaner person, as is most excellently urged in the three verses following. The great, and I might say infinite, disproportion between our offences against God, and those of an injurious neighbour against us, is strongly intimated in the vast sum of ten thousand talents, and the very inconsiderable demand of a hundred pence only; which the parable instances in to illustrate this matter. (Matt. xviii. 24. 28.) One cannot help observing in what strong terms the doctrine of forgiveness is pressed, even under the times of the Old Testament; it may be affirmed of the law, that, though God tolerated a retaliation among the Jews in certain cases, and under certain restrictions, (Exod. xxi. 24. Lev. xxiv. 20.) to hinder greater evils, yet its intention in general was, to encourage

mutual love and forgiveness, the shewing kindness occasionally even to enemies, the not avenging injuries, but committing to God the repaying of vengeance, and, in a word, the love of a man's neighbour as himself. Lev. xix. 17, 18. Deut. xxxii. 35. Psal. vii. 4. Heb. x. 30. From these passages, which are express for brotherly kindness, one should form a judgment of the spirit of the law, and not from such where vengeance is barely tolerated in certain cases, and even then curbed and limited, to prevent men's passions running to excess, and using too great violence and outrage.

Ver. 6. *Remember thy end, and let enmity cease.*] Remember that thou thyself art mortal, and do not nourish immortal hatred; carry it not into the other world with you, nor entail revenge upon your posterity. Say not, *Exoriare, aliquis nostris ex ossibus ultor*, &c. The advice here is not unlike that of St. James, (v. 9.) *Grudge not one against another*, or, as the margin has it, *Grieve not one another, brethren, lest ye be condemned; behold the Judge standeth at the door.* Thus Seneca most appositely, "Ridere solemus inter matutinæ arenæ spectacula tauri et ursi pugnam . . . quos cum alter alterum vexarit, suus confector expectat: idem et nos facimus, aliquem . . . lacessimus, cum victo victorique finis æque maturus immineat." (Lib. iii. de Ira, cap. 43. And in a former chapter, "Quid ruimus in pugnam, quid imbecillitatis obliti ingentia odia suscipimus? et ad frangendum fragiles consurgimus? jam par acerrimum media mors dirimet, stat super caput fatum . . . propiusque ac propius accedit." (cap. 42.) Or the meaning may be, Remember that thou art a man; that man, as such, is sure to offend, and stand in need of pardon; that human life is but of a short continuance, and an account to be given of the conduct of it, and therefore the sense of his own imperfection and frailty should remind every man of the tenderness due to others' failings, and the consideration of mortality should hasten reconciliation, that a man may not die in an unforgiving temper. That celebrated maxim, *μέμνησο ἄνθρωπος ὢν*, is of no less importance in life to subdue resentment, than it was to the Macedonian king to humble his pride. And perhaps that custom among the Egyptians, of placing at their most sumptuous feasts a skull in some conspicuous part of the room, might be as much designed to prevent quarrels and promote brotherly kindness, as to restrain excess and luxury. The following sentence, *viz.* "*Remember corruption and death*, is (says a learned writer) the shortest compendium of holy living that ever was given; it is as if the author had said, Many are the precepts and admonitions left us by wise and good men for the moral conduct of life; but would you have a short and infallible directory of living well, remember corruption and death. Do but remember this, and forget all other rules if you will, and your duty if you can . . . for the consideration of death is the greatest security of a good life . . . of so vast consequence is the constant thinking upon death above all other things that fall within the compass even of useful and practical meditation, that Moses, with great reason, places the wisdom of man in the sole consideration of his latter end." (Norris on the Conduct of Human Life, p. 158—160.)

Ver. 7. *Remember the commandments, and bear no malice to thy neighbour: remember the covenant of the Highest, and wink at ignorance.*] Malice may be considered as a breach of the sixth commandment, which besides actual murder forbids also revenge, and the very intention of doing mischief. Malice also, as it contents not itself with thinking or devising evil, vents itself often in ill-natured speeches and injurious reproaches, and offends against the ninth commandment, which forbids false witness, slandering, and evil speaking. By the *covenant of the Highest* in the latter part of the verse, we may either understand God's law, which forbids all malice and revenge, and enjoins the foregiveness of injuries; or his adopting all men, especially the faithful, into one body and communion, to encourage thereby brotherly love and union, and a reciprocal regard and tenderness for each other. Or by the *covenant of the Highest* may be meant God's promise, or his conditional covenant, that he will forgive men their trespasses, if they also are ready to forgive others their trespasses. By *ignorance* here we may understand not only sins of ignorance, as they are called, but transgressions of other kinds, and so *ἄγνοια* is often used; see Numb. xii. 11. Judith v. 20. Tob. iii. 3. 1 Esdr. viii. 75. Ecclus. xxiii. 3. 30. and *ἀγνοεῖν* and *ἁμαρτάνειν* are synonymous in the Hellenistic writings. (See note on v. 15.) Probably the wise man here may artfully call an offence a slip of ignorance, to extenuate the greatness or odiousness of it, and thereby induce the party injured to pass it over the sooner.

Ver. 10. *As the matter of the fire is, so it burneth; and as a man's strength is, so is his wrath.*] *Κατὰ τὴν ὕλην τοῦ πυρὸς οὕτως ἐκκαυθήσεται.* A learned commentator reads the Greek in the following manner, *κατὰ τὴν ὕλην τὸ πῦρ ἐκκαυθήσεται, οὕτως κατὰ τὴν ἰσχὺν, κ. τ. λ.* (Hammond on New Test.) But there is no necessity of making any alteration, it is a Hebraism, and there are frequent instances of this construction. (See Glass. Philol. Sac. lib. iii. de Pronom.) *Ἰσχὺς*, translated here *strength*, is often used for riches, or ability in point of fortune and circumstances; see iii. 13. xiv. 13. xliv. 6. Prov. xv. 6. *In the house of the righteous is much treasure, ἰσχὺς πολλή.* and Ezek. xxvii. 12. *πλῆθος πάσης ἰσχύος* is properly rendered *multitude of all kinds of riches.* I should prefer this sense here, but for the next sentence, which is to the same purpose, though if *ἰσχὺς* be taken literally for strength, there will be the same tautology with respect to the last sentence of the verse.

According to his riches his anger riseth, and the stronger they are which contend, the more they will be inflamed.] *Κατὰ τὴν στερέωσιν τῆς μάχης οὕτως αὐξηθήσεται.* Literally, According to the force and spirit of the strife, battle, or combat, so it is increased, and becomes more fierce and bloody. The sense is, that a man's pride and haughtiness (for so we are to understand anger and wrath in this place), arising from power or wealth, will increase proportionably to it. See Psal. x. 4, where there is a description of a sinner, priding himself in his riches, whose insolence on that account is so great, that he is represented as not caring for God, neither is God in all his thoughts. Where the LXX. rendering is observable, and resembles that before us: *κατὰ τὸ πλῆθος τῆς ὀργῆς αὐτοῦ ἐκζητήσει. Secundum multitudinem iræ suæ.* Vulgate. Both of these are but indifferent versions of the Hebrew here: it would be better expressed by *elatione*, or *altitudine nasi sui*; i. e. *Carrying his head very high.* The Targum is clearer and more explicit, *in arrogantia spiritus sui:* (see De Muis, in

loc.) or we may understand anger literally here; *viz.* that a person who thinks himself injured or affronted will resent the usage, and his anger will rise in proportion to the opinion which he entertains of his own worth or greatness, either with respect to rank, merit, or outward qualities and accomplishments. It is on this account that the lenity and meekness of David, with regard to Shimei's cursing him, is so justly admired: the forgiveness of so mighty a king, of so mean and abusive a subject, who had daringly insulted his honour, was no less glorious to him than his victory over Goliath.

Ver. 11. *A hasty contention kindleth a fire, and a hasty fighting sheddeth blood.* Ver. 12. *If thou blow the spark, it shall burn; if thou spit upon it, it shall be quenched: and both of these come out of thy mouth.*] After warmth or resentment before spoken to, the wise man properly proceeds to mention quarrels and disputes which generally proceed from it, and often occasion great disturbance and mischief. At first they arise from some inconsiderable cause, or trifling accident, perhaps only from a hasty or wrong word, which a person resenting grows angry, proceeds thence to reproach and calumny, abuse, injuries, and in fine to blows and blood-shedding. This dreadful process is properly compared here to a spark of fire, which is of little consequence or danger in itself, and may be extinguished easily in a moment, by treading or spitting upon it; or by letting it fall to the ground, and taking no notice of it, it will go out of itself. In like manner the heat and fury of an adversary may be assuaged by patience and moderation, by silence or submission. But if you blow the spark and keep it alive, if you add fuel to dying embers, by taking the part of the quarrelsome person or contradicting him; by justifying the former, or adding fresh provocations, you will kindle such a fire as you will not be able to extinguish. Solomon has the same comparison upon the like occasion, *Where no wood is, there the fire goeth out; so where there is no tale-bearer, the strife ceaseth. As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife.* (Prov. xxvi. 20, 21.) The moral of which observation is, to stop passion and resentment in its first beginning, to hinder its progress, to stem its torrent, and remove whatever may add to the swelling of it; or, in the words of the same wise writer, *to leave off contention before it be meddled with, for the beginning of strife is as when one letteth out water,* one knoweth not where it will stop. (Prov. xvii. 14.)

Ver. 13. *Curse the whisperer and double-tongued, for such have destroyed many that were at peace.*] Ψίθυρος, or the whisperer, is one who speaks ill of his neighbour privately, and does him some mischief by a secret and sly insinuation to his prejudice. (See note on v. 14.) Δίγλωσσος, or the double-tongued, is one who speaks differently of the same thing or person, in public approving and extolling what he secretly decries and vilifies; one who makes a show of harmless intentions, and professes an outward respect for the person whom privately he slanders: and, according to St. Bernard's description, when he intends the most mischief and disgrace to any one, he begins first to commend him, to introduce some ill-natured aspersion the better; which kind of double-dealing and dissembling is, says he, *Tanto plausibilior, quantò creditur ab iis qui audiunt, corde invito, et condolentis affectu proferri.* (In Cant. ii.) St. Cyprian ingeniously compares such who *give good words with their lips, but dissemble with their double heart,* (Psal. xii. 2.) to wrestlers, "Qui antagonistas luctantes altius tollunt, quo vehementius illidant;" (Epist. 2.) i. e. *who lift their antagonist the higher to give him the greater fall.* Solomon calls such mischievous underhand practices stabs, which give the most deadly wounds. (Prov. xxvi. 22.) With great reason, therefore, the wise man here advises to set a mark upon and abhor such a detestable person, which probably is the meaning of *cursing* in this place. The common sense of mankind, even in the times of paganism, has had such an abhorrence of this vice, that great punishment has been inflicted upon such offenders in many civil societies. Lipsius says, that the Athenians imposed a pecuniary mulct upon them, and that the ancient Romans set a literal mark upon the forehead of him who was guilty of this crime, intimating a calumniator, *de calumnia.* This was a public declaration that the whisperer or slanderer deserved to be openly stigmatized and branded for an infamous person.

Ver. 14. *A backbiting tongue hath disquieted many.*] Γλῶσσα τρίτη. *Lingua tertia,* Vulgate; *i. e.* says Mr. Le Clerc, "Media inter auditorem, ac eum de quo sermo habetur." It is a proverbial expression, and often to be met with in the Chaldee paraphrase; it means a busy intermeddling tongue, which sows discord among neighbours, and sets one against another by evil insinuations and groundless reports, perverting and envenoming things the most harmless and innocent, and giving them a wrong turn and an evil meaning. This is also called *lingua trisulca;* as if it spit its venom like a serpent, or had, like it, three stings, or through its swiftness and volubility had the appearance of it. And indeed the backbiter has so much of the serpent in him, that, as if he had really three stings, he does mischief to three persons,—to the hearer, the person slandered, and to his own soul. The Apostolical Constitutions call such backbiters πρόγλωσσοι, τρίτην γλῶσσαν ἔχοντες. (Lib. ii. cap. 21.) Cotelerius observes, that some copies have here γλῶσσα τρητὴ, *i. e.* τετρημένη, perforated, or full of holes, as if the backbiter's tongue was like that of the servant's in the comedy, who says of himself, "Plenus rimarum sum, hac et illac perfluo." And indeed he is one who can keep nothing, he has no secrets properly, he hears only with a malicious intent to retail again, and what he occasionally picks up comes instantly forth with additions.

Strong cities hath it pulled down, and overthrown the houses of great men.] The wise man probably means here speaking evil of dignities, the blackening and aspersing kings and persons in authority, which lessens them in the opinion and esteem of the people, and renders them suspected by them, which often begets tumults, and kindles those heats which put things into a ferment and a flame. Lipsius, after he has shewn how calumny engages one man against another, divides intimate friends, and sets princes and people at variance, adds, "Doletis hærere in reipublicæ visceribus discordiarum tela? Calumnia injecit. Ardere facem bellorum civilium? Calumnia accendit." (Orat. de Calumnia.)

Ver. 15. *A backbiting tongue hath cast out virtuous women, and deprived them of their labours.*] Τῶν πόνων αὐτῶν. An evil tongue hath raised groundless suspicions, and made men jealous even of good and virtuous wives, and sometimes occasioned their divorce, to the mani-

fest disgrace and injury of virtue and innocence. How far the poison of an evil and false tongue can affect the credit and safety of a good and chaste woman, appears from the history of Susanna, who was condemned through the unjust accusation of the two wanton elders, and would actually have suffered death, had not the Lord raised up the spirit of Daniel to detect the falsehood, and rescue oppressed innocence. The like may be said of the mother of the Maccabees, who was γυνὴ ἀνδρεῖα in all respects, and suffered with her sons through the venomous malice of the tongue: γυνὴ ἀνδρεῖα, in the Sapiential books, (see Prov. xxxi. 16.) means, an industrious, careful, laborious, frugal woman, one who by her economy and management has been the occasion of bringing much wealth into the family, and therefore might promise herself a comfortable share in the enjoyment of it; and yet one so deserving, through a slanderous tongue, shall forfeit her husband's love and opinion, be expelled his house, lose the fruit of her labour, and be deprived of her part of the common stock. See xiv. 15. where both πόνος and κόπος mean wealth got by labour, and so it is to be understood, Eccles. ii. 18, 19.

Ver. 16. *Whoso hearkeneth unto it shall never find rest, and never dwell quietly.*] *i. e.* Will always hear something to disturb and vex him. Such as have an itching ear, and a curiosity to know what is done and said every where, will find officious persons enough to bring or invent stories, and often matter for their own disquiet and uneasiness. The Vulgate renders, *Nec habebit amicum in quo requiescat;* which is true, whether we understand it of the slanderer himself, who can never be a fit person to make a friend of, or of the person who listens to him; for if credit be given to his suggestions to the disadvantage of such as we took to be our friends, one shall not know whom to rely on, but shall be often tempted to break friendship with our best and most valuable acquaintance, through evil and probably false aspersions.

Ver. 17. *The stroke of the whip maketh marks in the flesh, but the stroke of the tongue breaketh the bones.* Ver. 18. *Many have fallen by the edge of the sword; but not so many as have fallen by the tongue.*] It appears from the wise man's comparison, that the stroke of the tongue wounds the deepest. For whereas scourges reach only the skin, the outside of the man, slander affects even the inward parts, and touches his very heart, Prov. xxvi. 22. where the words of a tale-bearer are expressly called wounds. It is observable, that when Nazianzen would persuade some who were addicted to calumny to desist from their reproaches, he advises them to lay down their arms, to throw away their spears and stings, expressing in terms of war and hostility the danger of a censorious tongue, which, as it is more nimble and ready, so is it no less fatal to do mischief. There is so much cruelty and real hurt in calumny and reproach, that our Saviour himself calls reviling and evil speaking by the name of *persecution*, Matt. v. 11. Στόμα μαχαίρας is a Hebraism, and would be quite harsh and unintelligible, if not otherwise expressed, and properly familiarized. Homer has πολέμου στόμα, (Il. K.) which is a parallel expression: and St. Austin, *manus gladii*, which is a bolder metaphor. This weapon, though a known instrument of cruelty and bloodshed, has not made, says our author, so dreadful a havoc, as that little member, the tongue. Amongst the many instances which might be brought to confirm this observation, I shall single out that of Doeg the Edomite, who insidiously betrayed Abimelech to Saul, for succouring David in his distress, and by his officious discovery and malicious intelligence occasioned the destruction of fourscore and five persons that wore the linen ephod. (1 Sam. xxii.) The hundred and twentieth Psalm is thought by many to refer to this calumny; and so it is expressed in the title.

Ver. 20. *For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass.* Ver. 21. *The death thereof is an evil death, the grave were better than it.*] The author compares the suffering, by a slanderous tongue, to the carrying an insupportable yoke, or being fast bound with misery and iron; that it deprives men of their reputation and honour, the most afflicting loss they can suffer, and by infusing suspicions and sowing discord separates the most intimate acquaintance, and robs them of the comforts and advantages of friendship and society, and thereby makes life irksome and tedious, and death desirable. Messieurs of Port-Royal apply the bondage here spoken of to the slanderous tongue itself that is enslaved to this vice, which is so subtle and disguised, that it escapes the notice of such as practise it, and its slavery is not perceived by those that are in bondage to it. Through a blindness and infatuation of heart, the just punishment of their crime, they persuade themselves that what they are acting is allowable, neither contrary to justice, charity, nor religion, and so are under no concern to break the yoke, thinking themselves free and at liberty under the greatest slavery; and while they are scattering firebrands and death, please themselves with the innocency of their sport. The loss of reputation, through the venom of the tongue, is here called a death, and one more grievous than that of nature. The Greeks, in like manner, apply ἀπόλλυμι to chastity or friendship violated, or to a character destroyed and gone. And among the Latins, a woman that has lost her honour is called *Interfectæ pudicitiæ fœmina.*

Ver. 22. *It shall not have rule over them that fear God, neither shall they be burnt with the flame thereof.*] A slanderous tongue, though it will not fail to attack good men, and probably for that reason, because they are such, yet it shall not overwhelm them, nor shall its rage, however it may blacken, quite eclipse them. God will not permit that justice, innocence, and truth, shall be for any long time oppressed; *He will make their righteousness as clear as the light, and their just dealing as the noon-day.* (Psal. xxxvii. 6.) Thus the same pious writer, after having put up his prayer, that the lying lips might be put to silence, *which cruelly, disdainfully, and despitefully speak against the righteous,* gives this instance of God's goodness laid up for them that fear him, and prepared for them that put their trust in him, that *he will hide them privily by his own presence from the provoking of all men, and will keep them secretly in his tabernacle from the strife of tongues.* (Psal. xxxi. 20—22.) Or the sense may be, That good men shall not, like others, indulge themselves in slander and censoriousness; *it shall not prevail in Israel, neither shall it be found in the heritage of Jacob, for all such vices shall be far from the godly, neither shall they accustom themselves to opprobrious words,* (xxiii. 12—15.) The Psalmist's description of the happy person who shall dwell in God's

tabernacle, is one *that doth the thing which is right, and speaketh the truth from his heart, that hath used no deceit in his tongue, nor done evil to his neighbour, and hath not slandered his neighbour.* (Psal. xv. 2, 3.)

Ver. 23. *Such as forsake the Lord shall fall into it, and it shall burn in them, and not be quenched: it shall be sent upon them as a lion, and devour them like a leopard.*] As the providence of God will preserve the righteous that are calumniated or falsely accused, so their enemies and accusers shall suffer in their stead; as the fire slew those men that took up Shadrach, Meshach, and Abed-nego, but over their bodies the fire had no power, neither had the smell of it passed upon them; (Dan. iii.) and the lions slew instantly the accusers of Daniel, whilst God sent his angel and shut their mouths that they might not hurt him, *forasmuch as innocence was found in him.* (Chap. vi.) Corn. a Lapide thinks the author expressly refers to these instances. Or the sense may be, That God will suffer the wicked to fall into this vice, to which they are remarkably addicted, and in their turns shall be evil spoken of, and fall into shame and disgrace. Or, may we not understand this place in some such sense as that of the Psalmist, *What reward shall be given or done unto thee, thou false tongue? Even mighty and sharp arrows with hot burning coals.* (Psal. cxx. 3.) St. Cyprian, speaking of the rich man in his torments, says, that his tongue was principally affected with pain and misery, as he had offended chiefly with his mouth: "Inter omnes corporis partes magis os ejus et lingua pœnas dat, quia plus scilicet lingua sua et ore peccaverat." (Epist. 55.)

Ver. 24. *Look that thou hedge thy possession about with thorns, and bind up thy silver and gold.* Ver. 25. *And weigh thy words in a balance, and make a door and bar for thy mouth.*] See xxxvi. 25. As it is a commendable piece of prudence to fence a field or a vineyard with a strong hedge, that the wild boar out of the wood may not root it out, nor the wild beasts of the field devour it; and as it is usual and safe to put money into a purse or bag, or in a place of security to prevent losing of it; so no less care is required to guard the mouth, and keep the door of the lips, that no word may issue from thence without being well weighed and considered. The binding up of silver and gold, here mentioned, is a particular expression, and answers to the bundles of silver, ὁ δεσμὸς τοῦ ἀργυρίου, *Ligata pecunia*, Vulg. (Gen. xlii. 35. Prov. vii. 20. Hos. xiii. 12.) Calmet thinks this phrase, besides the usual way of securing money in a linen cloth, purse, or girdle, may denote small rods, or spits of silver, bound up together, as Plutarch describes the oboli, a handful of which made a drachma. "The ancient Grecian money (says he) was like so many spits or rods of iron or brass; and hence it is that our smallest money is to this day called *obolus* (ὀβελὸς signifying, in Greek, a *spit*), and that the piece worth six oboli is termed a *drachma*, or a handful, so many of these rods being required to fill the hand." (Plut. in Lysand. Calm. Dissert. on the Hebr. Money.) It is certain also, that the Jews carried with them at their girdle a balance to weigh all the money which they either gave or received, as the Chinese and Armenian merchants do to this day; and their carrying different weights with them in a bag, (Deut. xxv. 13.) implies their having the balance too. The Canaanites likewise carried balances with them, but deceitful ones, as they are described, Hos. xii. 7. Instead of hedging the possession, the Vulgate has, *Sepi aures tuas spinis; i. e.* Fence or stop your ears, that, since slander is so dangerous, you may not listen to it, or seem to encourage it, that so the censorious person may see that such injurious discourse is disagreeable to you, and may be hindered from proceeding farther: "Ut discat detractor (says St. Jerome) dum te videt non libenter audire, non ultra detrahere: nemo enim invito auditori libenter refert." (Epist. 2. ad Rustic.)

CHAP. XXIX.

Ver. 1. *He that is merciful will lend unto his neighbour.*] Ὁ ποιῶν ἔλεος, δανιεῖ τῷ πλησίον. See the like, Psal. xxxvii. 26. cxii. 5. The sense, both there and here, is, that a merciful man will not only lend unto his neighbour, but he will require no usury; he will lend freely to one in necessity, without asking or taking any use of him. *Mutuum* differs from *fœnus;* the former is without usury, the latter attended with it. Plautus very plainly distinguishes them in the following verse: "Si mutuo non potero, certum est sumam fœnore." (Asinar.) The etymologists do not badly explain *fœnus* by *accepti fœtus*, and so properly styled by the Greeks τόκος, as being the issue or produce of a sum lent. They seldom express borrowig upon usury by δανείζειν, but by δανείζειν ἐπὶ τόκῳ, and δάνειον εὔτοκον is usury, and not δάνειον singly; see Exod. xxii. where ἐκδανείζειν is taken for simple lending. (Plato de Leg. lib. v. Arist. Œcon. lib. v.) And therefore the Vulgate here badly renders δανιεῖ by *fœneratur*. But there is another sense of δανείζειν, which is, to give, to distribute to the necessitous. And thus Hesychius, δανείζει, *i. e.* μεταδιδοῖ τοῖς ἐνδεέσι. And in another place he expounds δανιεῖν by ἀγαθουργεῖν, *benefacere.* (See Matt. v. 42.) Calmet says the sense may be, He that does alms, shall be in a condition to lend to his neighbour; God will make him rich and flourishing in his circumstances: or, That he that does alms lendeth (to God) by doing good to his neighbour. (See Prov. xix. 17.)

And he that strengtheneth his hand keepeth the commandments.] The generality of interpreters understand this of a liberal and charitable hand, free and open to give, that such a one, by his acts of kindness and beneficence, keeps and fulfils the principal precept that concerns his neighbour: ἰσχύειν τῇ χειρὶ, to be *strong in hand*, signifies properly being rich, (see Lev. v. 7. 11. xiv. 21, 22. xxv. 49. Prov. iii. 27.) as ἀδυνατεῖν ταῖς χερσὶ, to *fail*, or to be *feeble in hand*, signifies the contrary state. And to *strengthen the poor man's hand*, means to *relieve* or *succour him.* Thus, Lev. xxv. 35. the commandment is, *If thy brother be waxen poor, and fallen into decay*—and, as the Hebrew has it, *his hand faileth,—then shalt thou relieve;* Heb. *strengthen him.* Grotius says, the words of this sentence are transposed, and that the sense is, He that keepeth the commandments shall become rich and powerful, *Qui mandata servat, is prævalet manu*, i. e. *præstabit opibus.* And Calmet is of the same opinion.

Ver. 2. *Pay thou thy neighbour again in due season.* Ver. 3. *Keep thy word and deal faithfully with him, and thou shalt always find the thing that is necessary for thee.*] Here the discourse is directed to the borrower (whom the observation in the next verse likewise concerns), to be punc-

tual in keeping his promise, and observing the time of payment agreed on, which will encourage others or the same person to lend to him again with more readiness: that he will find his advantage in so doing, and will by that means at all times have a prospect of having his necessities supplied. For it is not so much hardness of heart, as the fear of meeting with one who may prove ungrateful, or a cheat, that discourages men from lending cheerfully, and assisting others by a free and gratuitous loan. But the direction here is, that notwithstanding what we may have heard of others' bad treatment, or fear to meet with ourselves, yet we must not be hard-hearted; but discretion must be coupled with brotherly-kindness, and worldly prudence with charity.

Ver. 4. *Many, when a thing was lent them, reckoned it to be found, and put them to trouble that help them.*] Πολλοὶ ὡς εὕρημα ἐνόμισαν δάνος. This is inaccurately translated; the sense is, Many esteem what is lent them as their own, as so much gain to them. For εὕρημα, εὕρεσις, ἐξεύρεσις, besides the sense of finding, signify also *lucrum* and *emolumentum*, profit or gain, and εὕρημα should be taken in this latter sense, both here and ver. 6. following. See note on xx. 9. where εὕρημα is taken in the sense of gain, and so rendered by our translators. They have made a mistake like this, Baruch iii. 18. οὐκ ἔστιν ἐξεύρεσις τῶν ἔργων αὐτῶν, i. e. *They have no gain* or *profit from their works*, which they badly render, *whose works are not searchable.* The observation of the wise man here is, that many borrowers would willingly appropriate to themselves what they have taken up, instead of being ready and punctual to return the loan in time to such as advanced the money, and so have disappointed the creditor of what he depended upon and had occasion for, and obliged him perhaps to recover it by course of law: others, therefore, have refused or been cautious of lending, on account of such treachery and evil dealing, fearing to be defrauded themselves, (ver. 7.) which is what St. Ambrose means, when he says, "Cum istum fraudaveris cui debes, postea in tempore necessitatis non invenies creditorem." (De Tobia, cap. 21.)

Ver. 5. *Till he hath received, he will kiss a man's hand; and for his neighbour's money he will speak submissly: but when he should repay, he will prolong the time, and return words of grief, and complain of the time.*] To kiss the hands of another was anciently a ceremony practised only by slaves. Thus Arrian, ἄλλος τοὺς ὀφθαλμοὺς κατεφίλει, ἄλλος τὸν τράχηλον, οἱ δοῦλοι τὰς χεῖρας. (In Epict. lib. i. cap. 19.) And Macrobius, "Invenies dominum, spe lucri, oscula alienorum servorum manibus infigentem." (Saturn. lib. i.) It denotes here that servility and baseness, which a person who wants to borrow money will use to ingratiate himself, and his cringing and fawning likewise by flattering language and expressions to gain his ends. Some copies instead of χρημάτων have ῥημάτων, making no mention at all of money, which the Vulgate follows, *in promissionibus humiliant vocem suam:* but as all the copies agree in retaining τοῦ πλησίον, it seems necessary to follow the other reading, as our translators do. The following circumstances are very naturally described, and are the common excuses of bad paymasters—as, to say, The time of payment is not yet come, or longer time was expected, and would be more convenient,—to complain of the badness of the season, that it has been too dry or too wet, and the inclemency of it has occasioned sickness, and loss of cattle, spoiled their crop, and hindered them making money;—or of the badness of the times in general, that money is scarce, levies high, markets falling, &c.; and, if these reasons of delay are not admitted, to give some careless or surly answer: for thus I understand λόγον ἀκηδίας, and so the Geneva version has it, or to set the creditor at defiance.

Ver. 6. *If he prevail, he shall hardly receive the half, and he will count it as if he had found it; if not, he hath deprived him of his money, and he hath gotten him an enemy without cause; he payeth him with cursings and railings.*] This may be taken in two different senses, according as we understand it of the debtor or creditor, which the expositors are greatly divided about: with respect to the former the sense is, that if he be able to repay, as the marginal reading is, and the Vulgate, *Si autem potuerit reddere*, he will with difficulty be brought to pay half that is owing; and thus the Geneva version, *And though he be able, yet giveth he scarce the half again, and reckoneth the other half unpaid as a thing found; i. e.* as so much gain to him, *Alterum dimidium lucrifactum putabit*, says Grotius. Or, according to Calmet, that the debtor reckons by paying half, that he has given you, as it were, a part or share in something that he had found; and that you are under an obligation to him, as if he had done you a favour, by making you a partner with him in what he claims. If he be not able to pay at all, the creditor loses his whole debt, and all he getteth is ill-will and abusive language. But the confusion of this verse will be somewhat lessened, if we understand it of the creditor,—that if he be able to get any thing, he will scarcely receive half, and that which he recovers he must look upon as so much gain and good fortune, as the debtor did what he received at first, ver. 4. And if the creditor does not prevail to get any part of his money, he hath deprived himself of it (αὐτὸν for ἑαυτὸν, as Grabe understands it), he must be content to lose it, and, in return, the debtor turns his enemy without any reason. What follows must be understood of the debtor in either sense; and the treatment there mentioned, for favours received, shews the great baseness and ingratitude of the borrower. Seneca has a parallel observation upon the occasion, "Amico mutuum me roganti pecuniam si dedero, et amicum et pecuniam perdo."

Ver. 8. *Yet have thou patience with a man in poor estate, and delay not to shew him mercy.* Ver. 9. *Help the poor for the commandment's sake, and turn him not away because of his poverty.*] Notwithstanding what is before said of the treachery and tricks of debtors, the wise man does not intend here to discourage any from lending altogether, and doing good to a neighbour in that particular. His advice is, to be quick and ready in lending, and slow in redemanding; when necessity obliges him to come to you, put him not off by affected delays, nor make him, through often coming, and the solicitations he is forced to use, or by exacting a premium from him, purchase what you only lend him. Advance what he wants as freely as if you never expected to have it again, that if he does repay you, you may count it as so much unlooked-for gain, "Da quasi non recepturus; ut lucro cedat, si reddita fuerit." (Ambr. de Tobia, lib. i. cap. 3.) And if, being poor, he asks for a longer time of indulgence, wait with patience, and press him not to pay instantly, if he is not in a condition to do it; nor oblige him to it by any severity, nor exact any thing

for forbearance. To enforce the duty of doing good to the poor, by a free and gratuitous loan, he derives the obligation from the revealed will of God, and the precept referred to is probably Deut. xv. 18. *If there be among you a poor man, thou shalt open thine hand wide unto him, and shall surely lend him sufficient for his need.* St. Ambrose reasons well upon this head, If you do not assist your brother, but for some advantage only you propose to yourself; if you do not lend to him but on the prospect or promise of usury and interest, what merit is there in the action, or what do you more than a mere heathen? Is it any instance of humanity to exact and draw from the poor, when thou wouldest be thought to relieve him? Or does it deserve to be called charity, when your only view in lending is to raise some profit to yourself? And, complaining of some usurers in his time, who took advantage of the necessities of the poor, he adds, "Fœcundus etiam vobis est pauper ad quæstum; talis humanitas, ut spolietis etiam cum subvenitis." (Ibid.)

Ver. 10. *Lose thy money for thy brother and thy friend, and let it not rust under a stone, to be lost.*] Though a necessary caution is to be observed with respect to others, yet where a friend or brother is in necessity, and wants something of thee, give it him freely and generously, without any prospect or covenant of a return. *Amicorum omnia communia,* and therefore thy friend claims a share with thee. If a friend or brother is taken here in a larger sense, as signifying any one of the Jewish race or human species, it may then be considered as a piece of advice to be charitable in general. Ἀπόλεσον ἀργύριον is not strictly to be understood; for what is given in this manner, even though there are no hopes of a return, is improperly called losing it; on the contrary, it is employing our money so advantageously, that there is no gain under heaven equal to such a loss. It means rather parting with what is valuable, and so it is used, Matt. x. 39. What follows, *Let it not rust under a stone, to be lost,* the Geneva version renders, *Let it not rust under a stone, to thy destruction,* εἰς ἀπώλειαν; for an account will be demanded of all treasure hid unprofitably in the earth, or wrapped up in a napkin. Several reasons are here assigned against hiding or hoarding up money:—1. It contracts rust. 2. It is liable to be lost, as not being known of perhaps by any other than the owner, who may chance to die without discovering it. 3. It is of no use, and may as well be lost, and would be of great help and service to many necessitous persons, if given or lent to them. It seems from hence probable, that the Jews sometimes hid their money in the earth, (see xx. 30.) and placed upon or near it a stone for a mark; and there are instances in history of money being found under such stones accidentally. (See Paul. Diacon. Hist. Longobar. lib. iii. cap. 6.)

Ver. 12. *Shut up alms in thy storehouses, and it shall deliver thee from all affliction.*] Mercy or charity shall befriend a man when he himself stands most in need of help; and, when there is little hope of safety elsewhere, the good deeds which he has done shall rescue him from troubles, or greatly alleviate them, and in the time of public danger shall be his shield and buckler. There is the like observation, xl. 24. *Brethren and help are against the time of trouble, but alms shall deliver more than both.* This and the foregoing verse are of the same import with, and perhaps taken from, Prov. xi. 4. *Riches profit not in the day of wrath, but righteousness delivereth from death.* "Nunquam memini (says St. Jerome) me legisse malâ morte defunctum, qui libenter opera charitatis exhibuit, habet enim multos intercessores, et impossibile est multorum preces non exaudiri." The Psalmist confirms the same from his own observation, Psal. xxxvii. 25. The Vulgate renders, *Conclude eleemosynam in corde pauperis, et hæc pro te exorabit ab omni malo.* And St. Cyprian has the same reading, Test. adv. Jud. lib. iii. And indeed this seems more agreeable to the context. The sense of the passage, according to our translation, is, Let not thy storehouses or granaries be for thine own use only, but let the poor man have some comfortable share with thee; nourish, feed, clothe him, succour him in his necessity, and by that means you will lay up your treasure in a place of safety and security; or rather, you will lodge it in heaven before thee, to procure an entrance for thee. Salvian says, the good and charitable provide in this manner for an easier passage thither: "Expeditos se non putant ad sequendum Deum, nisi omnia prius carnalium sarcinarum impedimenta projecerint, simul ut more hominum commigrantium, prius ad locum habitaculi sui res suas transferunt quàm seipsos: scilicet ut cum universa, quæ ad se pertinent, transtulerint, tunc ipsi ad plenam ac refertam bonis immortalibus domum, præmissa rerum omnium facultate, commigrent." (Lib. iv. cont. Avarit.)

Ver. 14. *An honest man is surety for his neighbour.*] *i. e.* He will be bound for him, if his credit and security are wanted or insisted upon, and will be a means to settle affairs, and make his neighbour safe and easy. But great discretion is necessary to be used in such an office of kindness; it must be done only to persons of honour, and such as are deserving of the favour, whose soul is too noble and great to turn such an act of kindness to the damage or disadvantage of the sponsor. Solomon often condemns suretyship, (Prov. vi. 1. xi. 15. xvii. 18. xx. 16. xxii. 26.) by reason of the many inconveniences and accidents which attend it on account of the baseness and carelessness of many debtors in satisfying their creditors, and thereby sacrificing their friends, and involving them in much expense and trouble. Our author speaks more cautiously himself upon this head, (viii. 13.) and reckons it as a thing certain, that he that engages for another's debt will be condemned at last to pay it: so that when he says here that an honest or good man, ἀνὴρ ἀγαθὸς, will be surety for his neighbour, he must mean that the principles of religion, or, however, of humanity, are too strong with a tender-hearted charitable man, to suffer him to see one of his own species, and perhaps neighbourhood and acquaintance, dragged to prison, to be fast bound there in misery and iron, without such a sympathy and yearning of his bowels as will incline him to take pity on, and be a sponsor for, such an unhappy object, even at his own peril, and perhaps against his own judgment in point of prudence.

Ver. 15. *Forget not the friendship of thy surety, for he hath given his life for thee.*] There are securities or bails of two sorts; the one is personal, body for body, life for life, such as that mentioned, 1 Kings xx. 39. and that of Reuben answering for Benjamin, Gen. xliii. 9. And the like may be observed of some prisoners and condemned persons, upon whose escape there is an obligation, accord-

ing to the laws of some states, upon their keepers, who engaged for their appearance, to undergo the punishment in their stead. This sort of security the author probably may mean, from that expression, *he hath given his life for thee*, *τὴν ψυχὴν αὐτοῦ ὑπέρ σου*. The other concerns money matters, and is the engaging for another's debt in a limited time, and thereby, in effect, taking it upon ourselves. This sort of bail may also be intended here; for by *life*, in this writer, is often meant *victus*, or that sustenance which is chiefly necessary to it. (See ver. 21, 22.) And so of the poor widow in the gospel it is said, *that she flung into the treasury*, *ὅλον τὸν βίον αὐτῆς*, *totum victum suum*, Vulgate: (Mark xii. 44.) so that the meaning here may be, that the sponsor, by engaging in another's cause, pledges his own fortunes and substance, and makes them liable to the penalty of the debt. The *formula fidejussionis*, as used by the ancients, with respect to both these sorts, is extant in Ulpian: "Quantam pecuniam Titio credidero, fide tua esse jubes?" *Do you answer for as much money as I shall lend Titius, and take all the danger upon yourself?* says the creditor; to which the surety answered, "Fide mea jubeo," and was called *præs*; *i. e.* "Sponsorem se præstans." The form with respect to life or liberty, was, "In quantum illum condemnari ex bona fide oportebit, tantum fide tua esse jubes?" And the answer was as before, "Fide mea jubeo." The surety in this case was called *vas*, "quasi pro reo ad tribunal vadens." (See Varro de Ling. Lat. lib. v.) Ausonius mentions and explains both these in the following verses:

"Quis subit in pœnam capitali judicio? Vas.
Quis, cum lex fuerit nummaria, quis dabitur? Præs."

Ver. 19. *A wicked man transgressing the commandments of the Lord shall fall into suretyship; and he that undertaketh and followeth other men's business for gain shall fall into suits.*] It is so great a misfortune and calamity to be bound for a thoughtless, ungrateful, and perhaps tricking debtor, who, when himself is secured, thinks no more of his friend, and overlooks all the kindness shewed him, (for so Grotius understands *ἀγαθὰ ἐγγύου*, ver. 16.) that the author may be excused for wishing this may be the portion of a sinner only to chastise him. The words may be considered either as a wish, as Calmet takes them, or a denouncing of God's judgments, as Grotius and our translators understand them. According to the former acceptation, the sense is, May the plague of an ill-placed suretyship not fall to the lot of the friendly and well-meaning; but such as are themselves knavishly inclined, have it for their scourge: may officious informers, restless promoters of law-suits, and busy intermeddlers in other affairs, barreters, and such as encourage and undertake scandalous causes, and infamous sorts of business, for mere filthy lucre, lose their ends, and suffer by such dishonest undertakings: may the charges occasioned through their villany, fall upon them, and themselves be made public examples of disgrace and infamy! Let this particularly be the punishment of such who are sureties for and engage to conduct any piece of knavery and wickedness; but such as are honest in their intention, and mean only the good and service of their neighbour, in what they undertake or promise for, may such fall into no disaster, nor suffer for their generous acts of kindness. The next verse contains the conclusion of all that is here said about suretyship, and the advice at last is briefly this: Help your neighbour, as far as you can safely, out of any strait or difficulty; but beware that you be not ruined yourself by any rash engagement, or fall into the same circumstances, by endeavouring to oblige or rescue him. Neither pity nor friendship demands so much as to exchange condition with the person you relieve, and, in order to make another easy, to make one's self and family miserable. Such compliments as are inconsistent with self-preservation may well be dispensed with, and a denial in this case is the voice of nature and reason.

Ver. 21. *The chief thing for life is water, and bread, and clothing, and a house to cover shame.*] The wise man here shews, that nature is content with a very little. The whole of what is necessary, if brought within proper bounds, is, food, raiment, and a lodging to cover shame. These may perhaps seem to be transposed, as clothing more properly covers shame; but if we attend to the context, the present reading may be justified, and a house be as well said to cover shame, as the want of a certain fixed dwelling exposes a man to disgrace; lodging too is as necessary to screen and guard, as clothing is to cover our nakedness. Jansenius says, that a *victus* is here described by water and bread: so *vestitus* includes raiment and lodging, both of which are necessary coverings; that as the simplicity of the former is designed to restrain luxury, so the bare mention of house and clothes was intended to prevent pride in apparel, or in stately and magnificent buildings. Grotius does not consider *ἱμάτιον καὶ οἶκος*, as distinct particulars, but makes the latter exegetical of the former, as if the reading was, *ἱμάτιον δὲ οἴκος καλύπτων ἀσχημοσύνην*, *vestimentum vero est domus (portatilis) obtegens ea quæ nuda dedecent*. This exposition, it must be confessed, seems somewhat forced; but thus much must be acknowledged, that our author, in the enumeration of the necessaries of life, (xxxix. 26.) omits this of lodging, as does St. Paul, 1 Tim. vi. 8. Drusius's comment is, "Quædam domi honesta sunt, et eadem foris, aut sub dio turpia;" as if he referred to Deut. xxiii. 13. where it must be confessed the very phrase of this writer, *καλύψαι τὴν ἀσχημοσύνην*, does occur, but the occasion is scarce of moment enough to be here inserted. Terence includes all the three particulars here mentioned, "Victus, vestitus, quo in tectum te receptes;" (Heauton. v. 2.) and Juvenal determines a sufficiency to be "in quantum sitis atque fames et frigora poscunt," Sat. xiv. where *frigora* alludes to both sorts of covering. Seneca has a passage still more pertinent and explicit, "Cibus famem sedet, potus sitim extinguat, vestis arceat frigus, domus munimentum sit adversus corpori infesta." (Epist. 8.)

Ver. 23. *Be it little or much, hold thee contented, that thou hear not the reproach of thy house.*] *Ὀνειδισμὸν οἰκίας σου.* The sense of which reading seems to be, If a man be contented with his present condition, though it be but a mean one, he will not through murmuring at it disoblige his parents or relations, as if he was ashamed of them; nor, through ambition or forwardness, as Drusius understands it, be the occasion that the meanness of his family and circumstances be known and reflected on. The Vulgate renders, *Et improperium peregrinationis non audies*, which is more agreeable to the context. The true reading therefore probably is, *ὀνειδισμὸν παροικίας οὐ μὴ ἀκούσῃς*· *i. e.*

You will not expose yourself to the reproach and insult of the rich and powerful by thrusting yourself amongst them, when you can live in peace and comfort at home; and being satisfied with your own homely fare, you will avoid being reckoned a sponger and an intruder, nor be forced upon mean and servile compliances. The loss of liberty is too valuable an exchange for a false smile, or an accidental entertainment; and he that is of an unsettled temper and dissatisfied with his own condition, though it be but ordinary and mean, will be a slave all his life. "Serviet æternum, qui parvo nesciet uti, cui non conveniat sua res." (Hor.) Grotius understands by ὀνειδισμὸν παροικίας, travelling abroad, and leaving one's own country, and meeting with such sneers and affronts as sometimes happen with foreigners; but the former sense seems preferable. Solomon gives the like advice, and for the same reason, *Withdraw thy foot from thy neighbour's house, lest he be weary of thee and so hate thee.* (Prov. xxv. 17.) Phocylides gives the like caution:—

Μηδ' ἄλλου παρὰ δαιτὸς ἔδοις σκυβάλισμα τραπέζης,
Ἀλλ' ἀπὸ οἰκείων βιότων φαγέοις ἀνύβριστος.

Ver. 24. *It is a miserable life to go from house to house; for where thou art a stranger thou darest not open thy mouth.*] *i. e.* To talk or complain, *De summis injuriis os suum aperire non posse.* (Syr.) Calmet understands this of the poor and needy, who, being in want of necessaries, go from house to house, asking for alms, and seeking a lodging, whose manner of life sufficiently speaks a variety of wretchedness. It is observable that the Psalmist, among other imprecations against the wicked and ungodly, adds this instance of misery and unhappiness: *Let his children be vagabonds, and beg their bread; let them seek it also out of desolate places.* (Psal. cix. 9.) According to this interpretation, the advice here is not very unlike that direction given by our Saviour, Luke x. 7. *Go not from house to house;* it being the life of vagrants and beggars, and a disgrace to persons of character, and therefore particularly improper for his apostles, who were so highly commissioned. But I would rather understand this observation of the wise man's of retainers to great families, levee-hunters, and such as either have no house of their own, or seldom are at liberty to come near it, and prefer a splendid slavery to content and freedom within their own walls. Solomon aptly compares such to a bird that deserts its nest: *As a bird that wanders from her nest, so is a man that wandereth from his place.* The Greek is much stronger and closer to our purpose: Ὥσπερ ὅταν ὄρνεον καταπετασθῇ ἐκ τῆς ἰδίας νοσσιᾶς, οὕτως ἄνθρωπος δουλοῦται, ὅταν ἀποξενωσθῇ ἐκ τῶν ἰδίων τόπων. (Prov. xxvii. 8.)

Ver. 25. *Thou shalt entertain and feast, and have no thanks; moreover thou shalt hear bitter words.*] Ξενιεῖς καὶ ποτιεῖς εἰς ἀχάριστα. Grotius's conjecture here is very ingenious, ξενιεῖς καὶ ποτιεῖς εἰς ὄριστα· *i. e.* When you have fed them of the best, and made much of them in all respects, they will affront you. Some copies have ξενιεῖς καὶ ποτιεῖς ἀχαρίστους, which the Vulgate follows, and it affords a good sense; *i. e.* After all your trouble and expense, you will find you have entertained such as will prove ungrateful, and shall hear something unhandsome or disagreeable from them: *viz.* what follows in the two next verses, or some such insult and rudeness. And thus the Geneva version, *Thou shalt lodge and feed unthankful men, and after shall have bitter words for the same, saying,* &c. And so the Arabic. I think the confusion will be lessened, if we read with the Vulgate in the third person, and understand this and the two following verses of the imperious master of the house, that he will entertain you, and give you to eat and drink of the best, and at the same time will reproach you in some bitter and affronting manner.

Ver. 26. *Come, thou stranger, and furnish a table, and feed me of that thou hast ready.*] Probably this is spoken by the lordly owner of the house, by way of insult and sneer, as knowing the incapacity of the stranger, called such by way of reproach, to give an entertainment: or it may contain a real demand, to provide an entertainment for himself and friends, which seems probable from Prov. xxiii. 1, 2. in the LXX. where the wise man reminds the guest at some great table to observe what is set before him, and to prepare to make the like in return, Ἐὰν καθίσῃς δειπνεῖν ἐπὶ τραπέζης δυνάστου, νοητῶς νόει τὰ παραθέμενά σοι... εἰδὼς ὅτι τοιαῦτά σε δεῖ παρασκευάσαι. The Arabic indeed takes it otherwise, *Recede a nobis ut mensam apponamus, tu vero inter manus tuas comede,* intimating, that his presence was troublesome, that he stood in the way, should content himself with some fragments and be gone, as not worthy to make one among such company: but this comes too near the sense of the next verse. The term πάρελθε in the beginning of this verse may be considered as an expletive, rather as an ornament of speech, than of any real signification. See instances of this Josh. xviii. 17. Luke xii. 37. xvii. 7.

Ver. 27. *Give place, thou stranger, to an honourable man, my brother cometh to be lodged, and I have need of mine house.*] Ἔξελθε, πάροικε, ἀπὸ προσώπου δόξης· *i. e.* Arise and be gone from before a person of figure and station, *a magnificentia convivarum.* (Arab.) I shall be ashamed to have such a one of low birth and mean appearance seen at my table, among guests of great distinction and nice taste. Grotius fancies an allusion here, and makes the sense to be, Depart from my house, thou stranger, and profane it not by thy presence: thou shouldest no more be seen there than in the temple; to which strangers, according to Josephus and the Jewish writers, had no admittance. The opposition in this light is beautiful. The sense of the first part is much the same with that of St. Luke, δὸς τόπον ἐντιμοτέρῳ σου, (xiv. 19.) and our translation of this passage is very like it. The author shuts up the chapter with the reflection, how very disagreeable and mortifying such contemptuous treatment must be to a man of understanding and real worth, who is neither fond to intrude himself like other impertinents, nor ignorant of the devoirs due to his superiors, as persons void of education are; nor thought unworthy by persons who esteem merit, though in a plain or unfashionable garb, to be admitted into the best company.

CHAP. XXX.

Ver. 1. *He that loveth his son, causeth him oft to feel the rod, that he may have joy of him in the end.*] See xxii. 6. When the wise man here says, that *he that loveth his son,* ἐνδελεχήσει μάστιγας αὐτῷ, a due abatement must be made; for the meaning cannot be, that a loving father should be continually beating his son. Our translators therefore have,

with great tenderness as well as judgment, rendered it by *often chastising;* and so the Syriac has it. Solomon has many passages to the same effect; Prov. xiii. 24. xxii. 15. xxiii. 13, 14. Nothing is of more importance, either for the interest of particular families or the good of the state in general, than a right education of children. Upon this depends the welfare and happiness of parents, and even that of the community. (Plato, lib. ii. de Repub. Aristot. Polit. lib. vi. Cic. de Offic. lib. ii.) But the education of children can never be rightly managed, nor happily executed, without some severity towards them, to suppress their sallies, correct their faults, and keep them in their duty: and though the tender age of children demands some indulgence, yet, as soon as the passions begin to appear, and the inclinations of nature to discover themselves in a dangerous and faulty manner, a parent should betimes subdue the growing evil, discountenance all ill habits or loose talk, by reproof, threats, or even the discipline of stripes. For if prudence will not permit a parent too much to demean himself to children's humours, or to suffer misbecoming freedoms, lest such a familiarity should abate of the reverence and submission due to them, much less should he be pleased with or laugh at their vices, or reckon that as a sign of a promising genius, which indicates only an early rankness and badness of the soil. The being thus strict, as to their conduct and behaviour, is the way to have joy of children in the end; ἐπ' ἐσχάτῳ αὐτοῦ, which the Vulgate, Arabic, and our version, understand of the father's comfort in his old age from a child so brought up. The Syriac applies it to the child, and takes ἐπ' ἐσχάτῳ adverbially. But then the reading should be, ἵνα εὐφράνθῃ ἐπ' ἐσχάτῳ ἐπ' αὐτῷ, as it is expressed in the following verse.

Ver. 2. *He that chastiseth his son shall have joy of him.*] Παιδεύειν has two senses, either to teach or to correct; the Vulgate renders in the former; we may understand it here in both senses, for teaching often is forwarded by correction; and a parent, who brings up a child under the apprehension of it, or the occasional use of it, shall bring him to more good, or have greater good by him, as the margin has it, than one who is over-fond and indulgent in all respects. The Vatican and Hœschelius have ὀνήσεται ἐπ' αὐτῷ, which seems preferable to the other reading, εὐφρανθήσεται ἐπ' αὐτῷ, as it prevents tautology, and the too quick repetition of the same phrase, and ὀνήσεται may be taken too in the sense of our version; for thus it is used, Philem. ver. 20. Ναὶ, ἀδελφὲ, ἐγώ σου ὀναίμην ἐν Κυρίῳ, *Yea, brother, let me have joy of thee in the Lord,* which makes it probable that ὀνήσεται αὐτοῦ is the better reading. Solomon expresses the sense of this verse, Prov. xxix. 17. *Correct thy son, and he shall give thee rest,* ἀναπαύσει σε, *i. e.* refresh and comfort thee. See Ecclus. iii. 6. *And shall give delight unto thy soul.* The Vulgate renders, *laudabitur in eo,* probably from a corrupt copy, which had αἰνήσεται, an easy alteration from ὀνήσεται; though even in that there is good sense,—that people will compliment a father upon a hopeful son, whose acknowledged learning, prudent conduct, and happy disposition, shew both the benefit of a good education and the parent's care and wisdom in bestowing it.

Ver. 3. *He that teacheth his son, grieveth the enemy; and before his friends he shall rejoice of him.*] Παραζηλώσει τὸν ἐχθρὸν, shall be envied by his enemies, *inimici sui invidiam excitat,* Syriac; and the Tigurine version is to the same purpose: *i. e.* They shall be afraid, lest a son so wisely educated and so well accomplished, should hereafter appear to their disgrace, disappoint their malice, and scourge their wickedness, ver. 6. Of such children, whose spirit promises to redress their father's wrongs, and appear for his safety and glory, we are to understand the Psalmist, when he says, *Happy is the man that hath his quiver full of them, they shall not be ashamed when they speak with their enemies in the gate.* (Psal. cxxvii. 6.) On the contrary, their relations and friends triumph in persons of such worth, and place their safety and future fortune in them. The like is true of spiritual attainments: for the satisfaction and credit of the instructor rise in proportion to the catechumen's improvement, and his future reward will be accordingly. Thus St. Paul says of his converts, his children in the Lord, brought up in his holy nurture and admonition, and improving under it unto all pleasing, that they are his crown, his glory, and his joy. (1 Thess. ii. 20.) The gift of education, especially in the way of godliness, is above that of birth, and a natural father hath less to boast of than a spiritual instructor. Seneca has some fine sentiments upon this subject; the following speech of a virtuous and deserving son to his father, can scarce be paralleled: "Non est bonum vivere, sed bene vivere. At bene vivo, sed potui et male, hoc tantum est tuum quod vivo. Si vitam imputes mihi per se nudam, egentem consiliis, et id ut magnum bonum jactas, cogita te mihi imputare muscarum ac vermium bonum. Si bene vivo, in ipso beneficium majus quam quod dederas, recepisti: tu enim me mihi rudem et imperitum dedisti; ego tibi filium, qualem genuisse gauderes." (Lib. iii. de Benef. cap. 3.)

Ver. 4. *Though his father die, yet he is as though he were not dead, for he hath left one behind that is like himself.*] Ἐτελεύτησεν αὐτοῦ ὁ πατὴρ, καὶ ὡς οὐκ ἀπέθανεν. Literally, *his father died, and is as though he was not dead.* And so the Vulgate, *Mortuus est pater, et quasi non est mortuus.* But the rendering of the Arabic is more to be admired for the pretty turn, *Moritur iste, superstitem relinquens sui similem, imo non moritur, quia sui similem relinquit.* It is a most sensible pleasure and comfort to a good father in his lifetime to see his children daily copying him, treading in his steps, and transcribing his virtues; and when age reminds him of his mortality, he meets death through this pleasing prospect with calmness and composure; nor are his last moments disturbed and imbittered with any ungrateful reflection about their future welfare, as knowing that he leaves behind him such as are heirs of his virtues as well as his fortunes. He considers them as his image and representatives, as his own bowels, as living monuments of himself, nor need he be at any expense to perpetuate his memory. Such a father will never be forgotten while the children continue to wear his likeness, nor will his friends and acquaintance scarce miss him when he is gone: he talks with them in their looks, and instructs them still by their prudence and example. On the contrary, nothing is more afflicting than for a man to leave behind him degenerate children, and such as are vicious and ill-disposed; for a man, whose labour has been in wisdom, and in knowledge, and in equity, to leave his portion to one who hath not and will not labour therein, through the uncomfortable prospect of an unworthy and worthless offspring

to succeed him, *his days are sorrows, and his travels grief.* (Eccles. ii. 21.) This and the two following verses are very beautiful, and shew the masterly pen of a second Solomon. (See Prol.)

Ver. 7. *He that maketh too much of his son, shall bind up his wounds, and his bowels will be troubled at every cry.*] The Vulgate renders *pro animabus filiorum colligabit vulnera sua,* following a (probably corrupt) copy, which had περὶ ψυχῶν υἱῶν, instead of περιψύχων in one word, which our translators follow. But περιψύχω signifying only *refrigero,* or, as Drusius would have it, *refocillo,* can scarcely be the true reading here. Complut. and from thence Grabe, prefer περιψήχω. Ψήχω, besides its primitive signification, means also πρᾴνω, *to court with gentle usage,* which sense agrees with Syriac, Arabic, and Tigurine versions, as well as our English. If this sense be followed, *shall bind,* &c. must mean, *shall have occasion to bind.* Syriac has, His wounds shall be many, *Blande tractantis filium suum multa erunt vulnera,* understanding the mischief as happening to the father; and so does the Arabic, *Qui blanditur filio, multa patietur flagella;* both of them adding *many,* I presume, to make the sense clearer and stronger; which is, That he that treats his son with too much indulgence and fondness, who gives him too much liberty, and lets him take his swing of pleasures, *qui voluptuarium facit filium suum* (Syriac), will repent of his ill-judged tenderness, shall have many things to grieve him, many inward wounds, to disturb his peace and quiet; his son's misconduct will give him fresh occasion of fear and trouble, and when he hears any noise or disturbance, he will be in pain for him, lest he be engaged in any fray, or have met with some accident. This paternal concern is finely worked up in the character of Micio:

> "Ego, quia non rediit filius, quæ cogito!
> Quibus nunc sollicitor rebus, ne aut alserit,
> Aut uspiam ceciderit, aut perfregerit
> Aliquid!" (Ter.)

There is also another sense favoured by Camerarius and Grotius; *viz.* that he that seasonably corrects his son, and keeps a strict hand over him, shall heal his wounds, *i. e.* prevent his following evil courses, and the mischief arising from them, and the concern which his ill-conduct would occasion him; and such an effect will the experience of his former severity have over him, that, if his father speaks in a louder voice than ordinary, or has but the appearance of a passion, he is affrighted and trembles, which the Tigurine version expresses very naturally: *Ad omnem vocem expavescit medullitùs;* and the Arabic yet more strongly, *Palpitatio cordis ejus ceu lima audietur.* But it does not appear that the verb denotes *correcting,* which, joined to other reasons, makes the first sense preferable.

Ver. 9. *Cocker thy child, and he shall make thee afraid; play with him, and he shall bring thee to heaviness.*] These words, though spoken imperatively, are not a command so to do; but rather a caution to avoid it, as that advice in Ecclesiastes, *Rejoice, thou young man, in thy youth;* (xi. 9.) and that of our Saviour to his disciples, *Sleep on now, and take your rest.* (Matt. xxvi. 45. see Isa. viii. 9, 10. Nahum iii. 14. Eph. iv. 26.) So here the meaning is, Shew not too much fondness to thy child, nor wink at ἀγνοίας αὐτοῦ, his sins and follies, (ver. 11.) lest thou live to repent it, lest ἐκθαμβήσει σε, he quite astonish thee with his bad conduct and wicked actions. Play not with him, lest too much familiarity lessen thy authority, and thou make him incorrigible, by making thyself contemptible. Lose not thy power over him through too much easiness, but let thy sweetness and good-nature be tempered with awe and gravity, that the fear of thee be kept up and preserved. "Qui præest (says a learned moralist) debet et arridens timeri, et iratus amari, ut eum nec nimia lætitia vilem reddat, nec immoderata severitas odiosum." (Greg. Moral. lib. xx. 3.) As too much severity may seem unnatural, so the neglect of correction is faulty too, even upon the score of fondness. It is a just reflection of a modern writer, "If children are not to be won to goodness by kindness and indulgence, by exhortation and advice, they are to be compelled to it by severity and discipline, by threats and punishments. For, as naturalists observe of young trees, that crooked and stubborn plants are not to be straightened but by fire, so wrong and perverse dispositions are often not to be amended but by warm and severe correction." (Delany's Social Duties.)

Ver. 12. *Bow down his neck while he is young, and beat him on the sides while he is a child, lest he wax stubborn, and be disobedient unto thee, and so bring sorrow to thine heart.*] The Apostolical Constitutions give the like advice about chastisement, μὴ εὐλαβεῖσθε αὐτοῖς ἐπιπλήσσειν, κ. τ. λ. *Ne vereamini illos objurgare, et castigare cum severitate, non enim interficietis illos castigando, immo vero servabitis.* (Lib. iv. cap. 11.) It is said of Adonijah, the son of David, that his father had not displeased him at any time; but a learned prelate, who has discussed the subject of relative duties in the ablest manner, well observes, "That this is no example for other parents, unless their children behave themselves so as not to need reproof. Solomon was a great deal wiser than his father, and he advises parents never to regard the cries or pain of their children, when there was just occasion for it, or they were in danger of miscarriage. When parents see their children in hazard of falling into evil courses, they are not to consider whether what is most proper to reclaim them and prevent their misery, will grieve or anger them, but to venture that and do their duty. They are to have regard to what they intend should, and what in all likelihood will, follow, and that is, amendment; and not to consider how it will be taken at their hands. The good of their children is what the parents ought to regard; and though the method of procuring that may stir up their wrathful spirits, yet it is not to be declined on that account. The reasonable hopes of its yielding the fruits of righteousness and amendment to them that are exercised thereby, will justify what they do." (Fleetwood's Rel. Dut. disc. 4.) The like may be observed of Eli's children, who, if their father had seasonably restrained and severely punished them in time, would not have made themselves so vile, or brought that severe judgment upon themselves and their father's house. Among the works of St. Austin we have the following dreadful instance of a parent's negligence, and a son's unheard-of villany occasioned by it: "Cyrillus filium, ut scitis, habebat, et eum unicum possidebat, et quia unicus erat, eum superflue diligebat, et super Deum. Ideo superfluo amore inebriatus, filium corrigere negligebat, dans etiam potestatem faciendi omnia quæ placita essent illi. . . Filius luxuriose vivendo consumpsit partem bonorum suorum: sed ecce ebrietatem perpessus, matrem præg-

nantem nequiter oppressit, sororem violare voluit, patrem occidit, et duas sorores vulneravit ad mortem." (Serm. de Cyril.) I must observe here, as before on ver. 1. that precepts of correction are not to be extended too far, or understood too strictly or rigidly; this I thought proper to intimate, chiefly with regard to what our author has said on that head, lest injunctions, seemingly so harsh, should create an aversion in your minds to this wise and most valuable writer, who has delivered so many useful truths for their benefit and improvement.

Ver. 13. *Chastise thy son, and hold him to labour, lest his lewd behaviour be an offence to thee.*] Παίδευσον τὸν υἱόν σου, καὶ ἔργασαι ἐν αὐτῷ, is the same as ἔργασαι ἐν παιδείᾳ, xxxiii. 25. Ἔργασαι ἐν αὐτῷ is not well translated, *hold him to labour;* it rather means, take pains with him to instruct him, and give him the advantage of a good education. The Tigurine version has, *Erudi filium, et elabora in hoc,* as if the copy it followed had, ἔργασαι ἐν τούτῳ. The true reading of the next sentence is that of the Alexandrian MS. ἵνα μὴ ἐν τῇ ἀσχημοσύνῃ αὐτοῦ προσκόψῃς, lest you suffer through his disgrace, and be reflected on for your negligence of him, and his scandalous way of living. And thus Calmet, *Instruisez vôtre fils, de peur qu'il ne vous deshonore par sa vie honteuse:* and the Arabic, *Ne tu ob insipientiam ejus crucieris.* Among other questions proposed by Ptolemy Philadelphus to the LXX. interpreters for their determination, according to Aristeas's history of them, this was one, "Quæ sit maxima negligentia?" and the answer was, "Si quis filiorum negligens fuerit, eosque nulla in re erudiat." Our author is thought by many to be contemporary with them, and by some to have been one of them. (See Corn. a Lap. in loc.)

Ver. 14. *Better is the poor, being sound, and strong of constitution, than a rich man that is afflicted in his body.*] Μεμαστιγωμένος εἰς σῶμα αὐτοῦ. The wise man here gives the first place to health above all temporal blessings whatever, and this was the opinion of the greater part of the ancient philosophers. Thus also St. Ambrose, "Prima sunt, quæ sunt animæ bona; secunda quæ corporis, salus, virtus, pulchritudo, &c. Tertia sunt quæ accidunt, divitiæ, potestates, patria, amici, gloria." (De Abrah. lib. ii.) Philo has the same division, ἐπὶ Ἀβραάμ. The Hellenists call all distempers μάστιγας, and there are frequent instances of this in the New Testament, Mark iii. 10. v. 29. 34. ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου, where εἰς is used for ἐν, as in the passage before us; and Luke vii. 21. νόσων καὶ μαστίγων are coupled together as synonymous. (See Psal. xxxix. 10. 2 Macc. vi. 30.) The perjured wretch in Juvenal maintains a contrary opinion from our author with regard to the blessing of health, when he says, that it is better to be sick with the rich, than poor and in good health; so he can have but money, he compounds for blindness, lameness, or any bodily infirmity: "Et phthisis, et vomicæ putres, et dimidium crus," are nothing with him, if attended with this. (Sat. xiii.) But neither is the poet of this opinion himself, whose wish and prayer are, "Mens sana in corpore sano," (Sat. x.) nor any who have long known the want of health. Even a man with the rich gout would gladly, under a severe fit of it, change condition with one of his vassals, could he at the same time dispose of his pain.

Ver. 18. *Delicates poured upon a mouth shut up, are as messes of meat set upon a grave.*] Riches locked up in a sick man's coffers are equally as useless to him, as victuals set upon a dead man's tomb for his repast. For to a mouth shut up, as those of sick persons may in some sense be said to be, what signify the greatest rarities, or any nicetics in store, either of wine or provisions, since a sick stomach cannot relish them? They are to one grievously afflicted, either in body or in mind, as insignificant and useless, as if set before a mouth actually closed, or like those messes which the piety of the heathens set before their dead. The wise man here refers to the parental or sepulchral entertainments which were anciently much in vogue in the eastern and other countries, and particularly amongst idolaters, whose notion was, that the souls of the departed wandered about their sepulchres, and wanted a proper sustenance; and that it was a pious office to place bread and wine over their graves for their support and refreshment. (Varr. de Ling. Lat. lib. v.) The learned Spencer thinks that the Baalim, or hero-gods of the ancients, were designed to be honoured and propitiated by dedications or parentations of this kind, particularly Isis and Osiris. (De Leg. Heb. see Deut. xxvi. 14.) Epiphanius has a passage which expressly mentions this superstitious custom: the eatables, says he, they burn, and the wine they consume by way of libation; in this they do the deceased no good, and injure themselves. What he farther adds is very particular,—that when they bring these accommodations they call upon the dead person by name, for whom the feast is designed, ἀνάστα, ὁ δεῖνα, φάγε, καὶ πῶθι, καὶ εὐφράνθητι, *Arise, such a one, eat, drink, and rejoice.* (In Ancorat.) They were so extravagantly credulous as to believe the dead took pleasure in these repasts, and that the phantoms came to eat and drink voluptuously, whilst their relations feasted on the rest of the sacrifice, and ate in common, sitting round the pit or hearth, discoursing of the virtues of the person they came to lament. Besides the eatables, and the ceremony of pouring out the blood of the victims, it was customary at these solemnities to pour out wine, oil, honey, milk, or some other liquors in use, which sometimes they contented themselves with offering only, imagining their condition, as dead persons, would not so well admit of gross food. Such was the superstition among the heathen on this head. Among the Jews and first Christians, these repasts were only charity-feasts, designed principally for the benefit of the poor. The faithful were convinced that the dead could receive no advantage from nor partake of these feasts, and continued them only for the service of the living poor, who came to the place of interment to be fed and refreshed. Mention is made of them, vii. 33. Tob. iv. 18. Bar. vi. 26. not as any superstitious custom, but as a laudable rite for the help and maintenance of the poor. This custom prevailed among the Phœnicians, and from them passed to the Carthaginians, and other people of Africa. One meets with the remains of it among the Christians there in the time of St. Austin; but that father quite abolished this ancient custom for its abuse. (Aug. de Mor. Eccl. xxxiv. Serm. 15.)

Ver. 19. *What good doth the offering to an idol? for neither can it eat nor smell; so is he that is persecuted of the Lord.*] As an idol cannot partake of the burnt-offering (for so κάρπωσις and κάρπωμα are used by this writer, xlv. 16. Lev. iv. 10. 18. xvi. 24. xxii. 22. equivalent to ὁλοκαύτωμα), so he who is encompassed with infirmities and afflicted

with sickness, as the margin has it, he whom God visiteth or chastiseth in his wrath with bodily evils (the Vulgate adds, *portans mercedes iniquitatis*, as if his sickness was brought upon him as a punishment for his wickedness), cannot relish any good cheer or fine entertainment, nor indeed taste any pleasure in life, (ver. 17.) He seeth the spread table, and the guests elegantly regaling themselves, and laments his loss of appetite and weakness of stomach, as the eunuch does his impotency upon the sight of a fair object. Καὶ στενάζων, at the end of the comparison, ver. 20. I suspect to be an interpolation, as it occurs just before, and the sense is more complete without it.

Ver. 23. *Sorrow hath killed many, and there is no profit therein.*] This is spoken by the figure litotes, for sorrow is not only not profitable but actually hurtful, and the effects of it very dangerous, for sorrow has brought death upon many persons by the illnesses which it has occasioned: it has likewise ruined the souls of many through the despair which it has cast them into, and put them upon hurrying themselves by violence out of the world, through the disrelish of a bitter life. Nor will sorrow be found of any service with respect to the evils or pressures of it; for if they are present, it is to no purpose to grieve, since we can neither remove nor remedy them thereby; and if they are future, such as we apprehend are coming, sadness is still fruitless, since it has no power to prevent them or keep them back; and perhaps they are imaginary evils only which are dreaded, and may never happen; and if real ones, the anticipating misfortunes is making them double. Calmet well observes, that there is but one species of sadness which religion authorizes, and is of service, and that is contrition and sorrow for sin. To be sorry after a godly manner, or, as the margin has it, according to God, is profitable in the highest degree, for such a pious sorrow *worketh repentance to salvation not to be repented of;* (2 Cor. vii. 9, 10.) but the sorrow of the world, arising from accidents and misfortunes, past, present, or future, is not only useless, but very injurious; and, according to the same inspired writer, *worketh death.* The most sovereign remedy for sadness, which imbitters every man's cup more or less, is a good life, a pure conscience, and a firm and unshaken confidence in God. Some of the ancients have remarked, that sadness (not a religious one) is an enemy to the Holy Spirit, and that the spirit of prophecy in particular will not abide in a melancholy temper; and accordingly it is observable of the prophet Elisha, that he could not prophesy till a minstrel was brought to him, and the harmony of music had calmed his ruffled and disturbed mind, and had elevated his soul to a proper and becoming pitch. (2 Kings iii. 15.)

Ver. 25. *A cheerful and good heart will have a care of his meat and diet.*] To sadness, carefulness, envy, wrath, and other tormenting passions which destroy the health, hasten wrinkles, and occasion a premature old age, the wise man opposes a cheerful and merry heart. The Hebrew expresses this by a *good heart,* and so it is generally rendered by the LXX. (Deut. xxviii. 47. Judg. xvi. 25. xviii. 20. xix. 6. 9. Ruth iii. 7.) The sense here is, that a gay, open, and merry heart, instead of being subject to and indulging perplexing cares, instead of falling into indolence or carelessness, through grief or lowness of spirits, regales itself with good cheer and pleasantry of discourse, amidst a circle of companions and friends: a person of such a temper has a continual feast, and thereby enjoys a better share of health, and consequently a longer term of life. According to Grotius the sense is, That one of an easy temper is satisfied with all before him, at his meals he minds nothing else: *animus est in patinis,* all other thoughts and cares are then thrown aside and forgot. Bossuet thinks the wise man here advises to have a regard to what one eats, to observe a proper regimen in diet, which contributes greatly to health. The Syriac renders, *Cor bonum, multi sunt cibi ejus, et omne, quod comedit, ostendit super corpus ejus:* That one of a merry heart has the keener appetite, and is the better for his eating, and shews it by his size and complexion; like that of Solomon, *A merry heart does good like a medicine.* (Prov. xvii. 22.) There is a strange transposition of chapters and verses in the six following chapters in the several Greek copies and the Vulgate; nor has the latter part of this escaped the confusion. At chap. xxxvii. they agree again, and proceed regularly to the end.

CHAP. XXXI.

Ver. 1. *WATCHING for riches consumeth the flesh, and the care thereof driveth away sleep.*] In the former chapter the author mentions several causes which injure health, such as sadness, anger, envy, cares, &c. Here he continues the same subject, and instances in covetousness, gluttony, and drunkenness, which are equal enemies to health, and opposes to them temperance and a prudent and discreet use of the good things of this life, which are the proper means to preserve it, to procure content and satisfaction, and to prolong life. The observation of this writer upon the care and solicitude which attend the getting and keeping of riches, is very just. See James v. 3. where the apostle says, that *the rust of gold and silver shall be a witness against rich men, and shall eat their flesh as it were fire,* καὶ ὁ ἰὸς αὐτῶν φάγεται τὰς σάρκας ὑμῶν, where ὁ ἰὸς, by a metonymy, signifieth a carking solicitous care of heaping up riches, and is described, as here, to consume and eat the flesh. And thus *ærugo* is used by Horace,—"Animos ærugo, et cura peculi cum semel imbuerit." And so Plutarch, Ὑπολαμβάνει τις τὸν πλοῦτον ἀγαθὸν εἶναι μέγιστον; τοῦτο τὸ ψεῦδος ἰὸν ἔχει, νέμεται τὴν ψυχήν· (Περὶ δεισιδαίμον.) In St. Matthew, the deceitfulness of riches is compared to thorns which tear the flesh.

Ver. 2. *Watching care will not let a man slumber, as a sore disease breaketh sleep.*] Μέριμνα ἀγρυπνίας ἀπαιτήσει νυσταγμὸν, would be literally and more properly rendered, according to Calmet, Junius, and Grotius, Care and watchfulness will demand or require sleep; but Grabe does not approve of this reading; the true one he says is, ἀπωθήσει, *avertet.* (Prolegom. tom. iii. cap 4.) According to the sense of our version, the reading of the next sentence probably should be, καὶ ἀῤῥώστημα βαρὺ ἐκνήψει ὕπνου. And so Hœschelius says one MS. actually has it. The oriental versions likewise confirm this, *Ægritudo gravis somnum adimit.* And the Vulgate favours it. Junius follows the common reading, and has, *Infirmitatem gravem elicit somnus,* which affords a very good sense; *viz.* that sleep driveth away a sore disease, moderates the anguish and danger of it, as being the most simple and natural remedy for trouble, care, labour, and even sickness itself; according to that observation on Lazarus, John xi. 12. *If he sleepeth, he will*

do well. Sophocles calls sleep ἰητρὸν νόσου. And Euripides, νόσου ἐπίκουρον. Curtius says of Alexander's soldiers, when he was very dangerously ill, "Non prius (a regia) recesserunt, quàm compertum est somno paulisper requiescere. Hinc certiorem spem salutis ejus in castra retulerunt."

Ver. 3. *The rich hath great labour in gathering riches together, and when he resteth, he is filled with his delicates.*] Εν τῇ ἀναπαύσει is inaccurately rendered here, *when he resteth,* and by the Geneva version, *in his rest;* it meaneth, that, after his great labour in gathering riches together, he retireth from business, and leaves it off, to enjoy them, and ceaseth to labour and toil any more. And so the oriental versions understand it, *Demum quiescit ad percipiendas delicias.* And thus ἀνάπαυσις is taken, xi. 19. and the rich man's finding rest, is explained by his eating from that time continually of or enjoying his goods; see Luke xii. 19. where he who had much goods laid up for many years, sings at length this requiem to his soul, ἀναπαύου, φάγε, πίε, εὐφραίνου· and thus Ephraim, εὗρηκα ἀναψυχὴν, i. e. ἀνάπαυσιν ἐμαυτῷ Hos. xii. 9. and so the man in Plautus,—"Dehinc certum est otio me dare, satis partum habeo:" and Horace,

"Hac mente laborem
Sese ferre, senes ut in otia tuta recedant,
Aiunt, cum sibi sint congesta cibaria." (Sat. lib. i.)

Ver. 4. *The poor laboureth in his poor estate, and when he leaveth off, he is still needy.*] Ἐκοπίασε πτωχὸς ἐν ἐλαττώσει βίου, i. e. *in want of things necessary for life;* so βίος frequently signifies in this book. See Prov. xxiii. 3. where *deceitful meat* is by the LXX. rendered ζωὴ ψευδοῦς. The rich and the poor both labour, but with different success; the rich takes pains to increase his riches, and to put himself in a condition to enjoy with comfort, in the decline of life, what he has got, and to live on the fruits of his labours the remainder of his days: the poor labours for a bare subsistence, and cannot get forward so as to lay up a stock, or viaticum, for his future necessities; and when he is old, instead of tasting the sweets of repose, and living upon what he had beforehand provided, he finds himself in the same state of poverty as he set out with, and is obliged to repeat his daily fatigue, though his strength almost faileth him, and he is but a shadow of his former self. Vatablus and Drusius understand this and the foregoing verse thus: There are some so lucky as to have success in every thing they undertake, and others who are always as unfortunate; the former heap up riches, often unexpectedly, and wealth comes to them without their seeking; the others continue poor, though they take never so great pains; some misfortune or other pulls them back, and fixes them to their former wretchedness, (xi. 11, 12.) This inequality in their states is the appointment of God's providence; his blessings upon a man's labour, or the want of it, makes the difference, (xi. 14. Psal. cxxvi. 1, 2. Prov. x. 22.)

Ver. 5. *He that loveth gold shall not be justified.*] *i. e.* Will not be just. *Non erit justus,* Jun. and the Syr. *Non erit insons.* According to that of Solomon, *He that maketh haste to be rich shall not be innocent.* (Prov. xxviii. 20.) His eagerness to accumulate wealth will put him upon many acts of fraud, violence, and injustice. "Nunquam pudor est properantis avari."

He that followeth corruption shall have enough thereof.] Ὁ διώκων διαφθορὰν, αὐτὸς πλησθήσεται. The copies vary here: some have οὗτος, others αὐτὰ, all of them, as I conceive, wrong; the true reading seems to be, αὐτῆς πλησθήσεται, which our translators follow, and so Dr. Grabe, from conjecture, restores the place. Διαφθορὰ, which is here rendered *corruption,* by a figure means corruptible things, φθαρτὰ, as silver and gold; (1 Pet. i. 18.) and the sense is, He that is too intent upon getting riches shall be corrupted, seduced, and betrayed, by them. *Per easdem seducetur.* (Syr.) Grotius conjectures the true reading of the Greek to be, ὁ διώκων διάφορον, οὗτος ὀλισθήσεται, i. e. *He that loveth money shall fall,* or will transgress often; διάφορον is used in this sense, vii. 18. xxvii. 1. xlii. 5. 2 Macc. i. 35. iii. 6.

Ver. 6. *Gold hath been the ruin of many, and their destruction was present.*] Πολλοὶ ἐδόθησαν εἰς πτῶμα. There are many fine sentiments in the heathen writings upon the immoderate or unlawful pursuit of riches; but that short one of St. Paul's, 1 Tim. vi. 10. is beyond all, ῥίζα πάντων τῶν κακῶν ἐστιν ἡ φιλαργυρία. Some copies read here, πολλοὶ ἐδέθησαν χάριν χρυσίου, which Junius follows; *i. e.* Covetousness hath put many upon stealing, and other crimes, which have been the occasion of their being imprisoned, and laid in irons. Thus Calmet, *Plusieurs ont été mis dans les liens à cause de l'or.* Many also have suffered death for the crimes which they were drawn into by the charms of gold, and though their destruction was plainly before their face, ἐγενήθη ἀπώλεια αὐτῶν κατὰ πρόσωπον αὐτῶν, and they knew their fate, yet they would run upon it for the sake of money.

Ver. 8. *Blessed is the rich that is found without blemish, and hath not gone after gold.*] Ὃς ὀπίσω χρυσίου οὐκ ἐπορεύθη. This phrase is often used in Scripture, and generally in a bad sense, denoting the following some idol, or using some idolatrous practice. In ver. 7. gold is called *a stumbling-block* or an abomination; and they that are too fond of it are said there *to sacrifice to it* as their idol. And by St. Paul, covetousness is expressly called *idolatry,* Col. iii. 5. The going after gold, means, the setting the heart upon it, and trusting in riches. And so the Vulgate expounds it, *Beatus (dives) qui post aurum non abiit, nec speravit in pecunia et thesauris.* The temptations to sin, occasioned and administered by money, are so many and powerful, that nothing is more rare or more worthy of commendation than a man that is rich, and at the same time innocent, just, and humble. He that can possess abundance without being attached to his wealth, or puffed up by it, and can part with it without much regret and concern, is truly perfect. To be poor in spirit amidst a flow of riches, to be humble in a high estate, to be in the midst of fire without burning, in the midst of flatterers without being exalted with pride, and in the thickest of temptations without falling by any of them; to have the power of doing evil even with impunity, and not to make use of it to any bad purpose; of such a behaviour a man may justly glory, ἔστω εἰς καύχησιν, let him have his due praise. As such instances of a just carriage and superior virtue are very rarely to be met with, in an overgrown fortune, well may the wise man ask in the next verse, who or where is the unblemished rich man? and we will call him blessed, for he is a sort of miracle, and has performed wonders.

Ver. 10. *Who hath been tried thereby and found perfect? then let him glory. Who might offend, and hath not offended; and done evil, and hath not done it?*] This is not

spoken of human frailty in general, but of men's propensity to sin in money matters only; and so St. Austin confines it: he interprets this passage of concealing or withholding what is another man's right. "If you have (says he) restored to your neighbour his own, when nobody but you two were together at the delivery of it, and God only was witness;—if you have restored to the son after the death of his father what he had deposited with you, and the son knew nothing of it;—or if you have met with a purse of money accidentally upon the road, and nobody saw you take it up, and deliver it to the right owner as soon as you could discover or overtake him, then this eulogium of the honest and perfect man belongs to you." (Com. in Tit.) We find many such cases put and determined in the writings of moralists; and several instances occur of heathens, whom no law bound but that of natural conscience, who have acted disinterestedly upon such occasions; and, from a principle of honesty, have nobly withstood an advantage they might have made. When an ignorant or needy person hath offered things to sale for less than the value, they have generously corrected the mistake, shewed the real worth, and paid the full price. (Vit. Isid. ap. Phot. Cod.)

Ver. 12. *If thou sit at a bountiful table, be not greedy upon it; and say not, There is much meat on it.*] Literally the translation is, Dost thou sit at a great table? open not thy throat upon it; *i. e.* Do not shew thyself greedy or voracious of what is set before thee, by eating too much because thou seest such plenty. We have the like advice, Prov. xxiii. 1—3. Or the sense may be, Do not shew thyself an epicure or glutton, by talking too much about victuals, or commending too savourily and lusciously what is before thee on the table. For though it may be an instance of civility and politeness to seem pleased with the entertainment in general; yet to dwell upon the pleasures of eating, the charms of a well-spread table, and the regaling the appetite; to enlarge upon the excellency of this dish, and the delicacy and rarity of that, and the great satisfaction arising from tickling the palate by such a pleasing variety—betrays rather gluttony than any useful knowledge or valuable accomplishment. Or if with Calmet we suppose a Hebraism here, and understand πολλά γε in the sense of too much, as רב (*multum*) is used, Numb. xvi. 7. Deut. i. 6. ii. 3. the meaning then will be, Do not, when you see the quantity of victuals and variety of dishes on the table, exclaim and find fault that too much is provided, which shews either covetousness or jealousy in you: it looks as if you expected or dreaded the like expense, that you are vexed, as apprehending an equal obligation upon you to make the like provision in your turn; or that you are jealous and envious at the other's superior fortune and grander way of living, and therefore condemn the entertainment for its profusion and prodigality, as not being able to give the like yourself, or unwilling through want of spirit. Whether it be jealousy or avarice that occasions your reflections, nothing can be more disagreeable than such a temper. In the following verse it is called a wicked or an evil eye, and so the Hebrews term it. (See xiv. 8, 9. Prov. xxiii. 6. Matt. xx. 15.) One cannot have a stronger instance of an evil or covetous eye, grudging and exclaiming against every appearance of expense, as so much waste and profusion, than in the traitor Judas, who had indignation against the pious disciple for anointing the feet of Jesus with costly ointment: *Why was this waste of the ointment made?—why was it not sold for three hundred pence, and given to the poor?* not that he cared for the poor, but was an envious thief. (John xii. 5, 6.) His eye was evil, because she was so hospitable and good. Athenæus remarks, that the Egyptians did not set their dishes upon the table as is the modern custom, but they were carried round the company, that the guests might help themselves. (Lib. iv. cap. 13.) Our author wrote this book in Egypt; but it is manifest from this verse, and the context, that he refers to the manner of sitting at table and serving up dishes on it, according to the custom of the Greeks, who in the time of this writer were masters of Egypt, and had introduced their customs into it.

Ver. 13. *Remember that a wicked eye is an evil thing; and what is created more wicked than an eye? therefore it weepeth upon every occasion.*] Διὰ τοῦτο ἀπὸ παντὸς προσώπου δακρύει. This cannot be true spoken of the eye in general, nothing being more excellent in its kind; it must therefore mean an evil or niggardly eye. The sense is, What is more wicked than such an eye? or rather, as the Bishops' Bible has it, *What thing created is worse than a wicked eye?* The Syriac and Arabic add, that God hates such an eye, probably because he hates every thing that is evil. The next sentence, *Therefore he weepeth upon every occasion,* is far more obscure: πρόσωπον, it is certain, is applied to things inanimate: Grotius says, "Omne id quod exterius spectatur, aut indicium præbet, vocant Hebræi Panim, Græci πρόσωπον." (Com. in loc. see Leigh's Crit. Sac. in voc.) Thus the shew-bread, because it was to be set before the face or in the presence of the Lord continually, in Hebrew is called the *bread of faces,* or of *presence;* and by the LXX. ἄρτος ἐνώπιος. (Exod. xxv. 30.) Now if πρόσωπον be taken in this larger sense, the marginal reading, *before every thing that is presented,* will afford a plain and natural sense; *viz.* What is more wicked than an eye which lusteth so to gratify a gluttonous appetite in eating of every dainty which is set before it, that it will even weep if it imagines it shall not be satisfied? This sense seems confirmed from Prov. xxiii. 1. where παρατιθέμενά σοι, i. e. *what is set before thee,* as our version has it, in the Hebrew is, אשר לפניך, *quod ad facies tuas,* as Pagnin renders. Messieurs of Port-Royal apply this passage to the master of the feast himself,—that being a covetous, jealous, and suspicious person, he is so affected with the countenance and behaviour of the guests whom he has invited, that he cries, or is ready to cry, whether they eat too much or too little, are too free or too sparing, too merry or too sad. Grotius likewise expounds it of a covetous entertainer, who weeps at every thought or appearance of expense, *ab omni conspectu,* sc. *impendii.* Or may we not understand this verse of the lust of the eye in the first transgression, that, as a natural punishment for his then wickedness, tears flow from every face? or, putting ἐπὶ for ἀπὸ, that every eye sheds tears? μνήσθητι seems to point to some fatal time, and what time have we so much cause to remember?

Ver. 14. *Stretch not thine hand whithersoever it looketh, and thrust it not with him into the dish.*] Οὗ ἐὰν ἐπιβλέψῃ, μὴ ἐκτείνῃς χεῖρά σου, καὶ μὴ συνθλίβου αὐτῷ ἐν τρυβλίῳ. The rendering of the Bishops' Bible is more explicit and plain, *Lay not thine hand upon every thing that thine eye seeth*

probably following a copy which had ὁ ἐὰν ἐπιβλέψῃ, which may seem to be countenanced by αὐτῷ in the next sentence. Συνθλίβεσθαι is not *to thrust*, as we translate it, and as the Syriac also has it, but *to be squeezed* or *pressed;* or, taking it in the middle voice, *to squeeze* or *press*. Perhaps the author means, that persons should not be so eager as to press their hands one against another in the dish. But how are we then to understand αὐτῷ? Vulgate omits it, and some copies instead of it read ἐν τῷ τρυβλίῳ, which gives an easy sense. Our translators render *with him;* but who is the person intended by *him? Neighbour* is mentioned in the following verse, but not before. Arabic puts *socios* for it, which has a good meaning; but the best way, as I conceive, of settling the difficulty will be to join αὐτῷ with τρυβλίῳ, and then the sense will be, Do not scramble or crowd hands in the very dish, which shews not only great rudeness, but voraciousness. The advice, as contained in the whole verse, seems to be this; Cast not your eyes on the nicest dishes, nor long after the best morsels therein, nor rudely seize on what pleases you most; but, with regard to eating, restrain both your right hand and right eye: for even in this sense, of curbing the appetite, the learned Spanhemius understands that precept of the gospel. Grotius expounds the passage of contending or striving with others for a place at table, which too is rude, vulgar, and shews the want of true taste and breeding.

Ver. 15. *Judge of thy neighbour by thyself, and be discreet in every point.*] Νόει τὰ τοῦ πλησίον ἐκ σεαυτοῦ, καὶ ἐπὶ παντὶ ῥήματι διανοοῦ. This maxim, as it is of excellent use, ἐν παντὶ ῥήματι, in every thing, or upon all occasions, and of great moment in the conduct of life, so is it no less serviceable when applied to eating, of which, from the context, it must be understood. And in this light the sense is, As you would not like to see another greedy and voracious, and seizing at your own table what is most delicate, or to his goût; so from hence form your own conduct, not to offend in the like particular, nor take the same indecent liberty; as you do not approve of such freedoms in others, so imagine they will condemn the like in you. Thus Junius, *Ex teipso de aliis judica, qui nolles ab altero patinam exhauriri.* And the Arabic, *Scias portionem sociorum tuorum parem esse tuæ, idemque eos velle ac te.* If I should take it ill,—*Positum ante mea quia pullum in parte catini sustulit esuriens:* I should not snatch at any rarity from another's plate. And if I should be displeased at another's taking before me, or from me, what pleases his taste most, I ought not to be so selfish as to take what is most nice for my own palate.

Ver. 16. *Eat as it becometh a man those things which are set before thee; and devour not, lest thou be hated.*] The Vulgate adds very properly, *frugi, utere quasi homo frugi his quæ tibi apponuntur; i. e.* Use with temperance, or as a temperate man should, what is set before thee. Though the sense of the present rendering may very well be justified; *i. e.* Eat as a man should, with decency and moderation, and devour not like a beast of prey, which seizes on every thing before it. A sober and discreet person eats to satisfy nature only; an intemperate one to pamper and inflame. When Socrates one day invited a number of friends to dine with him, his wife was concerned how she should entertain them, and provide for them suitably to their rank:—If they are temperate and modest, says the philosopher, there is enough; if they are not so, they are not worth troubling ourselves about them. (Ap. Laert. lib. ii.) This reply was proper from one whose maxim it was, that a man should eat only to live, not live only to eat. St. Austin laments the great power of the sensitive appetite, even over himself, and his impotency to subdue it, and says, that the victory over it is truly praiseworthy, and the effect only of God's grace: "Certo quotidie contra concupiscentiam manducandi et bibendi . . . et quis est, Domine, qui non rapiatur aliquantulum extra metas necessitatis? Quisquis est, magnus est, magnificet nomen tuum." (Confess. lib. x. cap. 31.)

Ver. 17. *Leave off first, for manners' sake; and be not unsatiable, lest thou offend.*] Either the master of the feast or his guests, through voraciousness. As it is not expected or required that you should cease eating as soon almost as you are set down, which may be a sort of silent rebuke to the rest of the company, as if they ate too much, and interpreted as if you were not pleased with what was provided; so neither shouldest thou make thyself remarkable by eating more, or longer, than others, which is yet more impolite: modesty and a respect for the company demand this. Thus the Tigurine and oriental versions, *Modestiæ causa desiste primus.* To have done last, or help one's self first, equally offends against decorum and good breeding. True politeness is always attended with a decent modesty; and such as betray a want of this virtue through self-indulgence, and a contempt of others, can never be thought perfectly well-bred or thoroughly accomplished. Clemens Alexandrinus spends a whole chapter in laying down rules for temperance and sobriety, and has intermixed some which regard decency and politeness, and particularly instances in intemperance, as a breach both of duty and good manners. (Pædag. lib. ii. cap. 2.) Ovid's advice is not very unlike that of this wise man's:

> "Neve diu præsume dapes, sed desine citra,
> Et capias paulo, quam cupis esse, minus."

Ver. 20. *Sound sleep cometh of moderate eating: he riseth early, and his wits are with him; but the pain of watching, and choler, and pangs of the belly, are with an unsatiable man.*] Ὕπνος ὑγιείας, the sleep of health, *somnus salubris*, as the Syriac has it. Horace's description of the temperate man is, that, after his being refreshed by sleep, —"Vegetus præscripta ad munia surgit," Sat. lib. ii. 2. where he mentions the very same inconveniences attending luxury as the wise man here does, and the contrast is most beautifully drawn. Pliny mentions, as the consequence of too much or too high feeding, "furiales somni, inquies nocturna." Porphyry's comparison is very just, that a full meal is like Sisera's banquet, at the end of which there is a nail struck into a man's temples. A philosopher's treat, therefore, says Plato, is preferable to that of any other person, because there is no remembrance of it after in the head, whatever there may be in the memory; and the guests even enjoy it the next day, by perceiving no bad consequences from it. Nothing is more frequent in the heathen moralists than to advise their friends not only to practise temperance, but to be able and willing to bear even hunger and thirst, because such a habit wonderfully advances a man in the study and practice of wisdom: for the mind is then best enlightened when it is free from the burden of meat; and

to pamper and regale the body is but to make the prison of the soul the stronger. "No man (says a pious prelate) ever repented that he rose from the table sober, healthful, and with his wits about him; but many have repented that they sat so long, and continued that bad custom, till their health, their understanding, their virtue, and their God, departed from them." (Bishop Taylor's Serm.) And, to finish the character, the epicure, after his full meal, ἀσθμαίνει, pants for breath, a prelude of what is coming upon him, and is on a sudden surprised with a stroke of an apoplexy, or found dead in his bed.

Ver. 21. *And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.*] Εἰ ἐβιάσθης ἐν ἐδέσμασιν, ἀνάστα μεσοπορῶν. If you have been constrained or over-persuaded to eat, and through the importunity of others have overcharged your stomach, and find it out of order, rise from the midst of the company the very first opportunity you can with decency. The wise man in the foregoing verses had in the strongest manner recommended sobriety and temperance; but as it may sometimes happen, even to the most regular persons, to be engaged unawares in some sort of excess, through inadvertency, too much complaisance, or the influence of example, here he advises instantly to unload the stomach upon such an occasion; but he neither approves of the excess, nor of the unseemly way to remove it, but only by way of physic and necessity; he thinks it more advisable to avoid illness by easing the stomach privately, than to keep in it what may not only be disagreeable and troublesome, but dangerous and hurtful; not to attempt to cure indigestion by a free glass, but to remove the mischief from intemperance by a timely discharge. Debauches always hurt the constitution, and therefore it is better to prevent them altogether by abstaining from that excess, which cannot be indulged without danger, nor cured but by a remedy which carries something disagreeable or shameful in it. Calmet observes, that ἔμεσον is not in the Vatican nor some other editions, which he thinks the copyists might drop, as carrying in its notion something unseemly: but, if this was their reason, they were too nice and delicate; even the Scripture, which is remarkable for its care in this respect, scruples not occasionally to mention it; (Prov. xxiii. 8. Isa. xxviii. 8.) nor is the mention of the remedy to be condemned, which upon such an accident is allowed to be highly proper; but the occasion, the eating and drinking to excess, which is so faulty. The advice, according to the oriental versions, is, to retire from company, to go to bed, and sleep off the debauch.

Ver. 22. *In all thy works be quick, so shall there no sickness come unto thee.*] Whenever thou findest thy stomach disordered through intemperance, follow instantly the prescription above advised, so shalt thou escape sickness, or some bad consequence, that might have fallen upon thee. The context necessarily requires this, as the primary sense. It may, indeed, mean in general, Be active and diligent in all thy undertakings, (see the like expression, Prov. xxii. 29.) so shall thy work succeed better, and thou shalt even improve thy health thereby; or if, with the generality of expositors, we understand this purely of bodily exercise, the observation will be just in the following sense,—Be active, athletic, and laborious; let exercise be your physic, and you shall escape thereby a number of diseases: for in reality the greatest part of men's illness arises either from intemperance, spoken of before, or from indolence, which may be supposed to be condemned here: where both these, *viz.* temperance and exercise, are joined together, we have reason to expect health, and there is a comfortable prospect of a vigorous old age.

Ver. 23. *Whoso is liberal of his meat, men shall speak well of him, and the report of his good housekeeping shall be believed.*] The Psalmist says, *So long as thou dost well unto thyself, men will speak well of thee;* but it is no less true, what the wise man here observes, that he that does good unto others shall have their praise and commendation. (Psal. xlix. 18.) As the liberal man is called λαμπρὸς ἐπ' ἄρτοις, so the same metaphor is continued in καλλονῇ, which means beneficence, and by St. Ambrose is rendered *bonitas*. To this is opposed πονηρία, in the following verse, which means sordidness and covetousness, as it does, ver. 13. above. By ἄρτος, here rendered *bread* simply, we are to understand victuals or provisions in general, and so it is often used, as in that description of Joseph's entertainment of his brethren, it is said, *He ordered to set on bread;* (Gen. xliii. 31.) and in that petition of the Lord's prayer, *Give us this day our daily bread.* Solomon expresses himself in the same manner, and upon the like occasion, *He that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor.* (Prov. xxii. 9.) The sense of the whole verse is, That the good, beneficent, and charitable man, who dealeth his bread to the hungry, and takes all opportunities of helping and obliging others, will have many advocates; men will always be disposed to believe, and report every thing to his advantage; there are so many instances of his goodness, and so many known proofs of his generosity and kindness, that his credit is firmly established, and his name will be always mentioned with honour. Whereas niggardliness will as certainly disgrace a person; his hard heart and mean actions shall raise him many enemies; nothing can be said of the miser so bad, but will be believed and propagated, and many things shall be aggravated or invented to make him appear still worse, and more pinching than he really is.

Ver. 25. *Shew not thy valiantness in wine.*] Value not thyself upon a strong head, much less affect the character of a hard drinker, nor pride thyself in being able to bear much liquor without being disordered or disguised; provoke not others on that account, *mero certare,* to drink with you, by challenging them to trials of that sort; for the account of temperance is not to be taken from the strength of a man's head, but from the measures of religion; and though men may not force their understanding, nor disorder themselves by very plentiful draughts, and, by a particular strength, I will not call it happiness, of constitution, be able to talk still, and transact business and the affairs of the world, yet may they be intemperate notwithstanding, as not being fitted for the things of the Spirit, nor the work and business of God; and though they offend not in the mere act, they are devoid of the spirit of sobriety. We may properly distinguish between the drunkard and the hard drinker; the former drowns his senses in his cups, and does it often; he loses all that distinguishes the man, his reason, his speech, his erect posture, and often his sense of duty and religion. This indeed may sometimes happen through a head naturally weak, or made so by repeated de-

bauches, but still it is drunkenness; for it is not the quantity of intoxicating liquor, but the being disordered, and the habit and custom of it, that denominates the drunkard; he is not such merely from an accidental slip, for even good men, such as Noah, have been so surprised, but from indulging and continuing in a known infirmity, and not prudently guarding the weak part, where he is sensible his failing lies, and thereby is the oftener exposed to disgrace and sin. The hard drinker, on the contrary, is one who sits long and drinks deep; he gives and receives challenges, and comes off conqueror; he is fond of a round of company, and is the last to break it up: one shall perceive little or no alteration in him after a hard service, no want of reason or memory, no faultering in his voice, no doubtful or uncertain steps; he seems comparatively cool and unconcerned, is scarce warm or elevated, and yet, considering the quantity consumed, and the time lost at it, such a one deserves not to be called a temperate person, as he is immoderate in the use of those good things which God intended only for refreshments; and though he be so fortunate, through the advantage of a strong head, not to appear a drunkard, yet he will scarce escape censure and reflection, nor the woe denounced by the prophet upon such as *are mighty to drink, and men of strength to mingle strong drink.* (Isa. v. 11. 22.)

Ver. 26. *The furnace proveth the edge by dipping, so doth wine the hearts of the proud by drunkenness.*] According to Jansenius, the sense is, That as the blade is proved by dipping, and contracts more toughness thereby, so the hearts of men, by being drenched in liquor, *fiunt ad nocendum promptiora,* become more quarrelsome, and inclined to mischief. But the meaning, I conceive, rather is, As the fire proves the temper of the blade, and the smith easily distinguishes upon trial the goodness of the steel, so does wine, immoderately taken, lay open men's hearts, and discover their temper and humour without disguise. The common reading of the Greek, in almost all the copies, is, κάμινος δοκιμάζει στόμωμα ἐν βαφῇ, οὕτως οἶνος καρδίας ἐν μάχῃ ὑπερηφάνων, but the true reading seems to be, κάμινος δοκιμάζει στόμωμα ἐν βαφῇ, οὕτως οἶνος καρδίας ὑπερηφάνων ἐν μέθῃ, for (besides that Clem. Alex. quoting this passage, omits the words ἐν μάχῃ) quarrelling, that certain attendant upon drinking, is mentioned ver. 29. and so is needless here. The Vulgate seems to have followed a copy that read in this manner, *Vinum corda superborum arguet in ebrietate potatum,* which Junius and our translators follow; and thus Calmet takes it, *Le forgeron distingue aisément une bonne arme, et un bon trenchant par le feu, et par le trempe; ainsi le vin decouvre le cœur des superbes dans l'yvresse.* The old adage says, *in vino veritas;* but experience shews that men at that time do not always speak the truth, but often exceed it; their conceit of themselves is much raised, and they are apt then, through self-sufficiency, to boast of imaginary accomplishments, and to deliver themselves not only with freedom and boldness, but often with rudeness and insolence; and therefore the author, not without good reason, inserted καρδίας ὑπερηφάνων. Of all the poets Theognis comes nearest this writer on the subject, who uses the very same simile, to shew that wine discovers the thoughts even of the most cautious and wise. (Γνωμ. 499.)

Ver. 29. *Wine, drunken with excess, maketh bitterness of the mind, with brawling and quarrelling,* &c.] See Prov. xx. 1. xxiii. 29. Hor. Carm. lib. i. 18. And thus Philo, ἰδεῖν μέντοι καὶ τοὺς ἐπαποδυομένους πολυοινίᾳ, κ. τ. λ. *Videmus istos qui quotidie descendunt in certamen temulentiæ, et hoc agunt solum ut vini plurimum in ventrem ingerant, symbolas conferre tanquam in aliquid utile, mulctari tandem rebus omnibus, opibus, corpore, anima. Hæc enim conferentes, et rem familiarem minuunt, et corporis vires per delicatum victum frangunt, atque molliunt, et animas, hiberni torrentis in morem, immodicis epulis inundatas, demergunt in barathrum.* (Περὶ μέθης.) St. Chrysostom observes very justly, that men are afraid of natural death, and yet they ought to fear that less than a death which happens to them by intemperance: the former strikes by an inevitable necessity, the latter is hastened by a voluntary corruption; the one is by the appointment of God, the other through the instigation of the devil; the former is a separation of soul and body, the latter a shameful destruction both of the one and the other; by the former the soul being disengaged from the body becomes more free, and, if righteous, approaches to the likeness of angels; in the latter, the soul is wholly immersed, sunk, and lost in the irregularities and disorder of the body; its reason is clouded, its will enslaved, and the soul abandons itself to anger, pride, lust, and other criminal passions. (See Hom. 29. in Gen. ix.)

Ver. 31. *Rebuke not thy neighbour at the wine, and despise him not in his mirth; give him no despiteful words, and press not upon him with urging him (to drink).*] The observation is the same with that of Solomon, that there is a time for all things, which reason can best discover, and discretion knows how to use and apply; for example, it is impertinent to propose business and matters of consequence, at a time when people are met for pure refreshment and relaxation; it is also improper to dispute with or attempt to rebuke persons in drink, when they are least able and disposed to attend to any argument or remonstrance. Advice then is not only useless, but it is often dangerous to give it, and much more is it so to oppose or contradict one in that condition, especially a passionate, proud, or powerful person. The fate of Clitus and Callisthenes, the favourites of Alexander, who put them to death for contradicting him in his cups, should in prudence discourage such an attempt. And if bare opposition will give offence, much more will opprobrious words, and ill-timed reflections upon a man's disorderly and loose way of living, be sure to irritate him. The last particular is, *Press not upon him with urging him to drink; i. e.* Take not the advantage of the condition you find him in, to urge him to drink more, much less force it upon him; think it not any addition to thy honour, wisdom, or goodness, to impose upon one who cannot help or judge for himself, or to have contrived and completed his downfal. Thereby thou makest thyself a partaker of his sin, and are answerable for all evil consequences that may happen. The Vulgate renders, *Ne premas illum in repetendo; i. e.* Entice him not to drink by any artful means,—as, by proposing, says Calmet, some favourite healths to him, which you know he cannot withstand, and thereby engaging him to pledge you; which, though a common, is an insidious way of gaining an advantage over another, and cheating him under the mask of friendship. It was a commendable decree at Ahasuerus's royal feast, and worthy to be introduced into all company, that none should be compelled to drink, but every man

should do according to his own pleasure; (Esth. i. 8.) and to prevent disorders of this kind was part of the business of the architriclinus, who is mentioned in the beginning of the next chapter.

CHAP. XXXII.

Ver. 1. *IF thou be made the master of a feast; lift not thyself up.*] The literal rendering of the Greek is, *Have they made thee a ruler or master?* and thus the Vulgate, *Rectorem te posuerunt? noli extolli.* The wise man seems to continue here the subject of feasts and entertainments, and alludes to a very ancient custom among the Greeks and Romans, and, as it should seem, among the Persians also, from Ahasuerus's banquet, (Esth. i.) which was, to appoint a ruler of the feast, ὁ συμποσιάρχης, *Rex vini*, as Horace, or *Dominus convivii*, as Varro calls him, who should have the care of every thing and person, and prescribe what each should drink. The author of this book, though he wrote in Egypt, speaks here according to the custom of the Greeks which ruled over it at that time. The king, ruler, or master of these feasts, for by all these names he is called, was appointed either by casting lots, to which Horace refers, "nec regna vini sortiere talis," or by the choice of those who were met at the entertainment together. This is not to be understood of such feasts, where company came together by a set invitation, but of such where each person contributed his symbolum, or share, towards the common expense, and had a vote to appoint the architriclinus, or president. The grave Cato seems pleased with their rules, or *leges convivales*, and expresses his satisfaction at the appointment of such an overseer. "Me vero et magisteria delectant a majoribus instituta; et is sermo, qui more majorum summo adhibetur magistro in poculis." (De Senect. Orat. 5. in Ver.) At these feasts every thing was conducted with the greatest decorum, without any irregularity or excess; so that men of letters, philosophers, old men as well as the younger sort, did not scruple to attend them: and their agreeable conversation and improving discourse were not less entertaining than the music which accompanied them. (Plut. Sympos. lib. i. Athen. Deipnos.) The master, who had the care and conduct of the whole, acquainted each person when it was a proper time to retire, and thereby prevented any quarrels or disturbance. The wise man, in the latter part of the verse, advises the ruler himself not to be exalted upon the honour done him; but to study rather to content and please his guests, than to feast or regale himself, and to consider himself rather as their steward for the time, than as their superior. Plutarch gives the same advice upon the like occasion, nor is it very different from that of our Saviour, ὁ μείζων ἐν ὑμῖν, γενέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν. (Luke xxii. 26.)

Ver. 2. *And, when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well-ordering of the feast.*] Ἵνα εὐφρανθῇς δι' αὐτοὺς, καὶ εὐκοσμίας χάριν, λάβῃς στέφανον. Literally the rendering is, That you may rejoice on their account, *ut lætetis propter ipsos* (Vulgate), when you see them pleased with what you have done and provided, and may receive a garland or crown by way of ornament. Not only the guests were crowned with flowers, (Wisd. ii.) but the master of the feast likewise; and sometimes he was created by this ceremony only, which Plautus intimates, "Do hanc tibi florentem florenti, tu sic eris dictatrix nobis." (In Pers.) The Greek does not necessarily confine this to feasting, though the Vulgate and our translation do. It is applicable to any persons in a public post, who have the care of others committed to them, and have discharged their trust with sufficiency and credit. Bossuet and Messieurs of Port-Royal apply this and the former verse to the rulers and governors of the church: the latter have this fine reflection,—No man must intrude himself into the pastoral office without being regularly chosen and lawfully appointed thereto; nor must he be puffed up on account of the charge he is intrusted with, but be humble even among those that are under his care, and live with and among them as one of them; for a minister of Jesus Christ ought to consider, not the dignity which distinguishes him above others, but his own condition as a man and as a sinner, which equals him to others: he ought to consider that he is appointed, not so much to rule over men as over vice and sin; and to place his joy and satisfaction not in the rank which raises him above his brethren, but in the welfare of the souls committed to him; not in the power, state, or pomp, which surrounds him, but in acting up to his character, and discharging the whole of his duty. And having faithfully dispensed the word of truth, and fed his flock with spiritual food at the holy table, he will be praised by Jesus Christ, the founder of that spiritual repast, and by all the guests likewise that partake of it, being at present a father and physician to such as are under his direction and charge, as they will be hereafter, in the presence of God, and at his coming, both his glory and joy.

Ver. 4. *Pour not out words where there is a musician; and shew not forth wisdom out of time.*] Ὅπου ἀκρόαμα, μὴ ἐκχέῃς λαλιάν. Ἀκρόαμα signifies a concert or symphony of music, not only among the Greeks, but even among the Latins, who borrowed it from them, as appears by its use in Cicero, Macrobius, and other writers. The Vulgate renders, *Ubi auditus non est, non effundas sermonem*, as if ἀκρόασις had been the reading; which affords a good sense likewise, and agrees well with the latter clause, *viz.* Do not lavish your discourse before persons not disposed to hear or to attend to it; know first the taste of the company, and adapt your subject accordingly. But that of our translators seems preferable; That even an elder, to whom the compliment was paid to speak first, and whose observations at all other times were so welcome and valuable, should defer his harangue, when the company is listening to and intent upon music; for that the best things, the most serious and important reflections, lose their beauty and grace when ill-timed; should consider that discourse and music have both their times, and often make part of the same entertainment; that as music itself would be ungrateful and unseasonable in the midst of the former, so neither should the pleasure and harmony of the latter be disturbed and interrupted by any morose cynic or conceited philosopher, who should officiously stand up and expect to be heard, when the ears of the company are otherwise engaged.

Ver. 5. *A concert of music in a banquet of wine is as a signet of carbuncle set in gold.*] By a *banquet of wine* is meant a festival-day, a day of rejoicing and indulgence: for on common days and at their ordinary meals they drank

no wine. That the ancients had a great regard for music, and used it at their feasts, see Quintil. lib. i. Hor. lib. iii. 11. where he says, "Divitum mensis et amica templis, testudo." It is certain, that, after the entertainment, a harp was brought in to and presented to each of the company, who played on it in their turns. Thus Tully, "Ille mos fuit, ut in conviviis post cœnam circumferretur lyra, quam ex ordine pulsarent convivæ." (Tuscul. Quæst. lib. i.) At first the company sang together a hymn in honour of Bacchus; (Plut. Sympos. lib. i.) afterward the guests repeated and sang verses in honour of famous men, heroes, and benefactors. (See cap. 44.) "Carmina in epulis a singulis convivis esse cantata de clarorum virorum laudibus, in Originibus scriptum reliquit Cato." (Cic. in Brut.) According to Varro, some modest and ingenious youths were appointed to chant the praises of their ancestors to music. This was the practice among the heathens. As to the Jews, they at their great feasts sang hymns in praise of the Lord, (Matt. xxvi. 30.) and they began and ended them with these, as is evident from the practice of our Saviour, who sang a hymn with his apostles after his last supper. Philo, describing the customs of the Therapeutæ on their festival-days, and particularly on the seventh day of the week, when they always met together, says, that before they sat down to table to their repast, they lifted up their hands and eyes to heaven, to implore the blessing of God upon what was before them; (see ver. 13.) and afterward they sat down in order. The elders, as it became them, had the chief of the discourse, and resolved such doubts and questions as were proposed to them with great gravity and discretion: after the repast they all rose up; and the person who presided at the ceremony began a hymn, either a new one of his own making, or one composed by some prophet or bard in honour of God. For there were a number of such ancient hymns, which were sung with music before the altar, some as they stood without motion, and others as they modestly danced, with a different pitch and modulation of voice. As soon as the president began to sing, and had set the tune, all the rest followed in a lower voice. At the conclusion, they all united, and sang together with a loud voice, men and women, without distinction, forming a melodious harmony, by the mixture of deep and shrill notes. Such was the order observed by the Therapeutæ at their public repasts; nor did they scruple the use of music upon such occasions, composed of instruments and voices, though they were reckoned persons of the most strictness, seriousness, and wisdom, among the Jews. (De Vit. Contempl.) See xl. 20. xlix. 2. Isa. v. 11, 12. Amos vi. 5, 6. where, though the ill uses only, made by the wicked Israelites of their music in their banquets of wine, are mentioned by these prophets, yet are they nevertheless good proofs how much it was in vogue among them.

Ver. 7. *Speak, young man, if there be need of thee, and yet scarcely when thou art twice asked.*] There are several senses of this verse, according as it is pointed. 1. Λάλησον, νεανίσκε, ἐν χρείᾳ σου, μόλις. And so the Vulgate, *Loquere, adolescens, in causa tua vix.* 2. Λάλησον, νεανίσκε, ἐν χρείᾳ σου, μόλις δὶς, ἐὰν ἐπερωτηθῇς. 3. Λάλησον, νεανίσκε, ἐν χρείᾳ σου, μόλις, δὶς ἐὰν ἐπερωτηθῇς· which is followed in our version. 4. Λάλησον, νεανίσκε, ἐν χρείᾳ σου, μόλις. δὶς ἐὰν ἐπερωτηθῇς, κεφαλαίωσον λόγον, which takes in the first words of the next sentence, *Si bis interrogatus fueris, habeat caput responsum tuum*, but renders it very inaccurately, which means only speaking succinctly and briefly. The whole of the advice here given to young men, necessary to suppress their known and great forwardness, is, when in company with persons of age, merit, and distinction, to speak little, and only when they are asked or pressed to it, and then to comprise much in a little. For as silence makes none, so little talk makes the fewer slips. I shall hence take occasion to correct the rendering in Psal. lxii. 11. where our version is, *God spake once and twice, I have also heard the same: that power belongeth unto God.* The Geneva Bible has, *God spake; once or twice I have heard it:* nor is Coverdale's more correct: the true rendering is, —God spake once, *viz.* at the delivery of the law; and I have learnt two things from thence; *viz.* his omnipotence and mercy, that power belongeth unto God, and that he is also merciful. And thus the Vulgate: *Semel locutus est Deus, et duo hæc audivi, quia potestas Dei est, et tibi, Domine, misericordia;* which Jansenius has well paraphrased, *Duo ab eo audivi, nempe quod solius Dei sit potentia, quæ possit omnia quæ vult; et quod tibi, Domine, sit summa clementia, quâ, quæ potes, etiam velis.* And thus the LXX. ἅπαξ ἐλάλησεν ὁ θεὸς, δύο ταῦτα ἤκουσα, ὅτι τὸ κράτος τοῦ θεοῦ, καὶ σοῦ, Κύριε, τὸ ἔλεος. κ. τ. λ. And so the Targum, *Legem unam locutus est, et hæc duo audivi, Deo inesse robur, et misericordiam.*

Ver. 9. *If thou be among great men, make not thyself equal with them; and, when ancient men are in place, use not many words.*] Have a deference to great men, and a reverence for ancient ones, if thou comest where they are: the quality of the former demands the one, and the wisdom of the latter the other. Think yourself happy in having an opportunity of hearing and learning from them some moral or religious truths. The Son of God himself seems to have followed the advice in the latter clause, when, at the age of twelve years, he chose to be in the midst of the doctors. It is not said of him that he attempted to teach or instruct them, as he might, being the wisdom of the Father, but, as he had rather appear a pattern to others in what he then did, that he heard and listened to them, and asked them questions, as if he himself would learn of them. The Vatican, Drusius, and Hœschelius, follow a different reading of this clause, *viz.* καὶ ἑτέρου λέγοντος, μὴ πολλὰ ἀδολέσχει· *i. e.* 'When another is speaking, be not thou talkative;' which too is a good piece of advice, and necessary to be inculcated, especially to young persons, who are not the best judges of decorum; but the Vulgate, oriental, and Tigurine versions, follow the reading and sense of our translators. See note on vii. 14. where there is the like advice.

Ver. 10. *Before the thunder goeth lightning, and before a shamefaced man shall go favour.*] Καταστεύδει ἀστραπὴ· *i. e.* Lightning hasteneth or fleeth before the thunder; and so Junius, *Ante tonitru celer præit fulgur.* Our version does not reach the force of the Greek. The sense is, As lightning is seen some time before the thunder is heard, so modesty in a person before he begins to speak recommends him the more to the favour and good opinion of others. When the speaker appears in some sort of confusion at first setting out, it shews a diffidence of himself and a regard for the audience, which generally engage them in his

favour, and will help to excuse some accidental faults; but when a confident person begins to open, who seems by his air and looks to demand attention and to be secure of applause, his conceit raises a prejudice against him, and takes off from his merit, if real. The like is true of carriage; a modest, decent, and respectful behaviour before persons of gravity and figure, recommends young persons greatly to their esteem and notice: it prepossesses them in their interest, and is often more successful than a forward intrusion or clamorous importunity.

Ver. 11. *Rise up betimes and be not the last, but get thee home without delay.* Ver. 12. *There take thy pastime, and do what thou wilt, but sin not by proud speech.*] Ἐν ὥρᾳ ἐξεγείρου would be better rendered, Rise up in good time before the rest of the company, or before you have drank too much, for sobriety and temperance are as great recommendations of youth as modesty; and when you return home, use some diversion or moderate exercise for health's sake, and to digest a full meal, and be not disputatious or quarrelsome, angry or touchy with thy family, or any about thee, through conceit of thyself, raised and occasioned by the fumes of wine. As reserve before superiors at table, and elsewhere, is always becoming, so the wise man advises at certain seasons, and especially after an entertainment, some innocent amusement, by way of health and relaxation. Young minds are neither to be discouraged by too much application, nor made effeminate by indolence, or a constant succession of pleasures.

Ver. 13. *And for these things bless him that made thee, and replenished thee with his good things.*] After the entertainment is over, fail not to return thanks to God for the blessings there received. The custom of praying to God at rising from table, or, in other words, saying grace, is a dictate of natural religion, and practised by all civilized people, not only among Jews and Christians, but even among the heathens. St. Paul mentions it, 1 Tim. iv. 3—5. when he says, *God hath created meats to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer.* It may also be inferred from Deut. viii. 10. Philo mentions it as a custom among the Therapeutæ. (De Vit. Contempl.) And it is certain it was practised by the Jews; for in some of their writings the following form is preserved: the master of the house, or some principal person among the guests, holding a cup filled with wine, says, "Gratias agamus Deo nostro, quia edimus de suo;" to which the guests replied, "Sit laudatus Deus noster, de cujus bonis comedimus, cujusque benignitate vivimus." After which they joined in repeating Psal. xxxiv. 9, 10. *O fear the Lord, ye that are his saints, for they that fear him lack nothing: the lions do lack, and suffer hunger; but they who seek the Lord shall want no manner of thing that is good.* And when the person that began the thanksgiving has added, "Benedictus sis tu, Domine Deus noster, Rex mundi, qui creas fructum vitis," he just tastes the cup, and distributes it to all the guests to drink of it; which custom seems followed by our Saviour at his last supper: (Luke xxii. 17.) and at the conclusion of it a hymn was sung by him and his apostles, supposed by the learned to be, according to Jewish tradition, Psal. cxiii. to the end of Psal. cxviii. St. Chrysostom makes the following useful reflection upon Hannah, the mother of Samuel, returning thanks after eating: "Hoc igitur a fœmina lucri consecuti sumus, ut sciamus et post convivium orare. Quisquis enim ad hoc præparatus fuerit, nunquam in ebrietatem incidet, nunquam in edacitate distendetur: sed quoniam expectationem precationis habet, fræno imposito animo, conveniente mensura attinget ex omnibus quæ fuerint apposita, multaque benedictione tum animam, tum corpus, implebit. Siquidem convivium, quod a precatione cœptum in precationem desinit, nunquam deficiet, sed quovis fonte uberius nobis omnia afferet bona—proinde oportet tum in initio, tum in fine convivii, gratias agere Deo, ob hanc præcipue causam, quod haud facile prolabemur in ebrietatem, si nos ipsos in venerandam adeo consuetudinem constituerimus. Quin si quando surrexeris crapula potuque gravatus, ne sic quidem abjicias consuetudinem." It was also in use both in the Greek and Latin church, as appears from the former's Horologium, and from the Roman Breviary.

Ver. 14. *He that feareth the Lord will receive his discipline, and they that seek him early shall find favour.*] Ἐκδέξεται παιδείαν. *Accipiet doctrinam ejus* (Vulgate); shall receive instruction from him, or wisdom as his gift, (vi. 36, 37.) And thus Calmet, *Recevra de lui instruction;* οἱ ὀρθρίζοντες are such as are early at their prayers. Grotius, *Qui mane surgunt ad orandum Deum,* these shall obtain his favour, or be blessed by him; *seront benis de lui,* as Calmet renders; and so the Geneva version, *They that rise early to seek him shall find favour.* The author expresses himself exactly in the same manner, xxxix. 1. 5, 6. *He that giveth his mind to the law of the Most High, and is occupied in the meditation thereof . . . will give his heart,* ὀρθρίσαι πρὸς Κύριον, *ad vigilandum diluculo ad Dominum* (Vulgate), *and will pray before the Most High, and make supplication for his sins, and he shall be filled with the spirit of understanding.* The moral of the Israelites being obliged to gather the manna before the sunrising, was, according to the excellent author of the book of Wisdom, that we should be hence instructed, to prevent the sun in giving God thanks, and at the dayspring pray unto him; (xvi. 28.) to bless God early each morning, as for his other benefits, so particularly for the safety of the night past, and the sweet refreshment of beloved sleep. (See note, in loc.)

Ver. 16. *They that fear the Lord shall find judgment, and shall kindle justice as a light.*] Syriac, *Reverentes Dominum sapient in judiciis ejus.* They shall not only be filled with the knowledge of the law, (ver. 15.) but shall do what is right, and their good deeds shall be as a burning light, shall shine far and near; or, in the words of the Psalmist, *They shall bring forth righteousness as the light, and judgment as the noonday.* (Psal. xxxvii. 6.) According to Calmet, the sense is, They shall be enlightened by God, and shall receive from him justice and judgment, which shall shine like a glory round them. According to that of Solomon, which this writer probably alludes to, *The path of the just is as the shining light, that shineth more and more unto the perfect day: but the way of the wicked is as darkness; they know not at what they stumble.* (Prov. iv. 18, 19.)

Ver. 17. *A sinful man will not be reproved, but findeth an excuse according to his will.*] *i. e.* They hate to be reformed, according to that description of the ungodly, Psal. l. 17. and that of our Saviour, *Every one that doeth evil, hateth*

the light, neither cometh to the light, lest his deeds should be reproved. (John iii. 20.) But the sincere and well-disposed person will esteem it as a favour done him, to be admonished of his faults; thus David wishes, according to the old translation, *Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head.* (Psal. cxli. 5.) The wise man adds, as a farther instance of the perverseness of the wicked, κατὰ τὸ θέλημα ἐξευρίσκει σύγκριμα· *i. e.* He will find some pretext, or excuse, or example, to authorize and justify what he has done, or some explanation, softening, or evasion of the law, according to his mind. Or, as Calmet expounds it, the sinner is so wilful and opinionated, that he will listen to no instruction, he will be directed by none but himself; *Ejus vitæ institutum est propriæ voluntatis consectatio.* (Arabic.) And as he chose to pursue death in the ways of his own seeking, like the hypocrite, ver. 15. he shall be exposed and brought to condign punishment, and shall receive σύγκριμα, *condemnation; trouvera la condemnation, comme il a voulu.* Bossuet and Junius understand by σύγκριμα κατὰ τὸ θέλημα, *judicium sibi conveniens,* that the sinner, instead of coming near those who will reprove him, and set before him the things which he has done, seeks out such as agree with him in opinion, who are of his mind, and for his purpose, and will flatter and encourage him in his wickedness. A sinner, says St. Austin, hates the truth because it condemns him, he flies from true physicians and useful remedies, because he loves his disease, and will not be cured: he is fond to be deceived, and there are enough to do it. He cares not to be told that his soul is dangerously sick and wounded, and he finds persons who assure him that it is quite well and safe, though these are like guides who lead a man to a precipice.

Ver. 19. *Do nothing without advice, and when thou hast once done, repent not.*] There is no one precept which this wise man has delivered so often, and pressed so strongly, as that a man should not depend upon himself, or trust to his own understanding, but consult others who are able to advise him, and give him their opinion and assistance; that none but a proud and self-opiniated person, or one that is a stranger in the school of humility, and unacquainted with that virtue, would venture to act otherwise, τὸ ποιῆσαι μεθ' ἑαυτοῦ ἄνευ βουλῆς, as it is expressed ver. 18. But Grotius thinks that sentence an interpolation or corruption arising from some of the like words in this verse. The advice here given is like that of Sallust, "Priusquam aliquid facias, consulto; ubi consulueris, maturè facto opus est:" If thou actest in this prudent and cautious manner, repent not; *i. e.* thou wilt not repent, like that, *This do and live, i. e.* thou shalt live. And thus the Vulg. *Sine consilio nihil facias, et post factum non pœnitebis.* Grotius says, the true reading is, καὶ μετὰ τὸ ποιῆσαι ἄνευ βουλῆς, μεταμελοῦ; And if you do any thing inconsiderately and rashly, without advice, repent of it, or, you will have cause to repent of it.

Ver. 20. *Go not in a way wherein thou mayest fall, and stumble not among the stones.* Ver. 21. *Be not confident in a plain way.*] *i. e.* Be not rash, or attempt such things as are attended with danger, lest you come to some harm or mischief, as those are most likely to get a fall or accident who choose to walk in rugged and stony ways; and, on the other hand, be not over confident in things or persons which seem to promise most security, as it is possible, even in a seemingly level and smooth way, to meet with a slip or hurt, or some unforeseen mischief from persons one least suspects. Beware and guard against both these extremes. The Greek is, μὴ πιστεύσῃς ἐν ὁδῷ ἀπροσκόπῳ, but the copy which our translators follow read, ἀπροσκόπτῳ. Grotius dislikes both these, and proposes a third, *viz.* ἀπροσκοπητῶ, *viæ non bene exploratæ; i. e.* Trust not thyself in a way that is unknown to thee, or that thou hast not tried, nor inquired after.

Ver. 22. *And beware of thine own children.*] This is a consequence of the former verse, as expounded of not being too confident in things or persons, which seem to promise most security, for even amongst the nearest relations there may be unnatural treachery, and a man's *worst foes may be those of his own household,* as the Vulgate here inserts, from Matt. x. 36. Grotius understands the passage of a father taking a prudent care that his children do not ruin him by extravagance; but this is pardonable where it happens, in comparison of what others have done, who, though obliged by the ties of nature, and those of duty and gratitude to please, honour, and preserve, their parents, have notwithstanding been their betrayers, and, through ambition or some resentment, been the instruments of their deaths: as Sennacherib was slain at a time and by those he least suspected, even by his own sons, when he was worshipping in the house of his false god. (2 Kings xix. 37.) Very remarkable to this purpose is the advice, Micah vii. 5, 6. *Trust ye not in a friend, put not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against the mother-in-law; a man's enemies are the men of his own house.* And much to the same effect is that of Jer. ix. 4. *Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders.* (See Ecclus. xxxiii. 19.) The wise man's advice here seems very incoherent and abrupt, without being connected in some such manner, and illustrated by the context.

Ver. 23. *In every good work trust thy own soul, for this is the keeping of the commandments.*] Ἐν παντὶ ἔργῳ ἀγαθῷ πίστευε τῇ ψυχῇ σου. Grotius says, the true reading is, ἐν παντὶ ἔργῳ, Θεῷ πίστευε τῇ ψυχῇ σου, i. e. *in every action trust in God with thy whole heart;* he that trusts in him will be careful to keep his commandments. A very learned writer thinks it would be agreeable to the author's meaning to translate the passage thus, Believe with thy soul, for this is the keeping of the commandments; and has the following useful reflection: "What is it that the wise man would have us believe with the soul? that the thing is good which we intend to work? but unless it be such in itself before it be intended by us, it will sooner make our belief bad, than become any ways the better by our believing it to be good. For to trust our own soul, or to believe that that is good, which in its nature is either bad, or not good in such a degree as we imagine, is to believe an untruth; and even to do that which in its own nature is good, with doubt or scruple that it is evil, is to sin against our conscience. But there is no need of any casuistry in this case; for the author here presupposes the works he speaks of to be good in themselves, and acknowledged for such

by all. But then we are to observe, that it is one thing to do that which is unquestionably right and good, and another to do it rightly and well; for it is not every performance of what is good, but the performing of it constantly and discreetly, as knowing it to be good, and delighting therefore in the practice of it, which denominates a man to be good, or a keeper of the commandments. The commandments, according to our author, are the total object, or complete rule of righteousness; and to believe with the soul, does not here mean naked faith, or bare assent, but such a complete and practical knowledge of good and evil, as to incline the faculties of our souls to avoid the one and choose the other. And this is explained in what follows by way of an exegetical repetition in the last verse of this chapter, and the first of the next. . . . The expression here is not much unlike that of St. Paul, (Rom. x. 10.) *With the heart man believeth unto righteousness.* St. John, it is observable, takes the belief in Christ, and keeping God's commandments, as terms reciprocal, or actually inferring one another, 1 John iii. 23, 24." (Jackson's Works, tom. i. p. 729, &c.)

CHAP. XXXIII.

Ver. 1. *THERE shall no evil happen to him that feareth the Lord, but in temptation even again he will deliver him.*] Providence takes a particular care of good men to preserve them from evil, especially to avert the harm that wicked men intend them; or, if God permits them to fall into some misfortune or disgrace, it is only to prove their constancy and fidelity, and to reward them with a far more exceeding weight of glory. St. Paul says the same, Rom. viii. 28. *We know that all things work together for good to those that love God.* (See Prov. xii. 21. Tob. xii. 7.) The sentiments of the Roman orator are very fine on this head, and much to be admired: "Nunquam viro bono quicquam mali evenire potest, nec vivo, nec mortuo, nec unquam ejus res a Diis immortalibus negliguntur." Badwell points the Greek thus, τῷ φοβουμένῳ τὸν Κύριον οὐκ ἀπαντήσει κακὸν, ἀλλὰ ἐν πειρασμῷ; i. e. *No evil shall happen to one that feareth the Lord, except in temptation,* or *by way of proof and trial:* Syr. *Nisi per modum tentationis;* but at length, after having proved their faith and patience, he delivers them out of their troubles, and this he will do often, and as they stand in need of help, for so καὶ πάλιν should be rendered. In one edition the reading is, ἀλλ' ἐν πειρασμῷ καὶ πάλῃ ἐξαιρεῖται αὐτὸν; *i. e.* He will deliver him under his trials and conflicts; *In tentatione et lucta eripiet illum.*

Ver. 2. *A wise man hateth not the law; but he that is a hypocrite therein is as a ship in a storm.*] See xxxii. 15. The good man, if afflictions or temptations assault him, is steadfast and unmoveable, not tossed to and fro with fear and uncertainty, nor halting with divided affections betwixt God and mammon, his heart is fixed, trusting in the Lord. He is like the house built upon a rock, against which the floods and tempests beat to no purpose. Whereas the hypocrite, the dissembler with God, who serveth him not in sincerity and truth, or the *wicked man,* as the Syriac and Arabic render, hath no hope nor comfort, is under perpetual anxiety, and in danger of suffering shipwreck; for want of an anchor in his soul, sure and steadfast, he is like a wave of the sea, driven with the wind and tossed; nothing is more frequent than to express an uncertainty, or bad state of mind, by this comparison. In ver. 5. his thoughts are compared to a rolling axle-tree; *i. e.* they are vague and unsettled, pursuing no proper object. He has no steady principle within him to act by, nor any fixed rule of prudence, justice, and truth, to proceed upon, but is carried about by every new opinion or doctrine that offers, changing his own according to the inclinations and sentiments of those he converses with. St. James describes the double-minded man in like manner, as unstable in all his ways, i. 8. Some copies, instead of ὡς ἐν καταιγίδι πλοῖον, have ὡς ἐν καταιγίδι πολλῶν; i. e. *is as in a tempest* or *hurricane of many winds and waves.* And thus Junius, *Versatur ut in procella multorum fluctuum.*

Ver. 3. *A man of understanding trusteth in the law, and the law is faithful unto him as an oracle.*] I conceive it would be better rendered, as *the oracle; i. e.* of *urim,* for all oracles were not to be depended upon. In the Old Testament we find, that when people had occasion and a desire to know the mind of God in any difficult or doubtful case, they went to the high-priest, who, asking counsel for them after the judgment of *urim* before the Lord, (Numb. xxvii. 21.) the Lord was pleased to give them such answers, as clearly discovered his will in the case propounded, which were therefore called his oracles. It is with relation to this oracle that the Hebrews called the sanctuary the house of counsel. Some corrupt copies read, ὡς ἐρώτημα δῆλον, others, δηλῶν, or δικαίων, but the true reading undoubtedly is, ὡς ἐρώτημα δήλων, for by it the LXX. always render the oracle of *urim.* The marginal reading accordingly is, *As the asking of urim, i. e.* to consult the law, which is a complete rule, extending to all needful cases, is as certain a direction as consulting the judgment of *urim,* and the promises made in the law are as much to be depended on as that infallible answer. And therefore David might well say, *Thy law is the truth,* (Psal. cxix. 142.) alluding probably to this oracle, which was also called ἀλήθεια. A late learned writer has an ingenious conjecture, that *thummim* was a copy of the moral law put into the pectoral, a copy written in some roll, or engraven in some stone, (accordingly the royal prophet says, *The law is perfect,* Psal. xix. 7.) and that our author here opposes the law to the oracle, the *thummim* to the *urim,* saying in effect, The law laid up in the ark is as certain a rule to go by, in the moral course of a man's life, as the oracle from above the ark, where the *urim* was an appendage of God's Schechinah, was a direction in extraordinary cases. (Tenison of Idol. p. 364.) Scaliger takes in both these, and renders this passage, *Tanquam urim et thummim.* (De Emendat. Temp. p. 654.)

Ver. 6. *A stallion horse is as a mocking friend, he neigheth under every one that sitteth upon him.*] *i. e.* He seems pleased with his rider, whoever he be, but is thinking on his own gratification. He neighs not to entertain him, but to express his own satisfaction and wantonness. In like manner the false friend who imposes upon all those who put any confidence in him, is always obliging and complaisant to such as entertain him, or advise with him, not out of respect to them, or to do them any real service, but the better to serve himself, and to carry on his own selfish views. He forms his speech and answers according to the humours and dispositions of those who consult him, and changes them again, as theirs chance to vary. Like

the parasite in Terence, "Negat quis, nego; ainnt, aio" Calmet understands by *a mocking friend*, one, *Qui captat risus hominum, famamque dicacis*, who has a fling at every one that comes in his way, and will sacrifice even his friend to his joke, as Horace truly describes him. (Sat. lib. i.) Clemens Alex. uses the same simile, and calls a noted adulterer, ἵππος εἰς ὀχείαν, whose unbridled lust, unwarrantable freedoms, and wicked attempts, justify the comparison.

Ver. 7. *Why doth one day excel another, when as all the light of every day in the year is of the sun?*] This does not respect the inequality between the days of summer and winter, or the variety of weather attending those seasons; the question proposed by the wise man seems principally to be, Whence the difference betwixt holy-days and working-days, and whence the institution of the sabbatical year, and year of jubilee, with respect to common years? for so the Vulgate, *Quare dies diem superat, et iterum lux lucem, et annus annum?* has not the same God equally established them all, does not the same sun enlighten all, and every day in common enjoy the privilege and benefit of his light? whence then the observable difference? one can give no other reason for this distinction, but the will, the decree, for so Grotius understands γνῶσις here, and the wisdom of God, who has so appointed it. There is none in nature for the difference between days, nor have particular days originally any peculiar merit of their own, antecedently to positive appointment. The choice and distinction which God has made seems purely arbitrary, and to be resolved into his mere pleasure, who, as he thought proper to diversify seasons, so may be presumed not without reason to have established festivals, and made them different from other days: for so I choose to render ἠλλοίωσε in the following verse, and so it is used by our translators, ver. 11. upon an occasion not very unlike.

Ver. 9. *Some of them hath he made high days, and hallowed them, and some of them he hath made ordinary days.*] Ἐξ αὐτῶν ἔθηκεν εἰς ἀριθμὸν ἡμερῶν· *i. e.* Some of them he hath put into the number of common days, and others he has set apart for his own use, as peculiar days, and of greater solemnity. He appointed religious seasons and feasts for the more regular, uniform, and solemn performance of his worship; and to affect the minds of men with a greater awe and reverence for his Divine Majesty, by setting peculiar marks of distinction upon special and appointed times for his service. Hence the original of the institution of the Jewish sabbath, which he appointed to be observed in memory of his resting from the works of the creation: hence that of the Passover, and other Jewish festivals. And such, in the Christian church, are the days of our Saviour's nativity, passion, resurrection, ascension, and the descent of the Holy Ghost, which have been hallowed from the earliest times, and carry their own reason with them for being observed. Seneca has assigned a civil reason also for the distinction of days, "Legum conditores festos dies instituerunt, ut ad hilaritatem homines publice cogerentur, tanquam necessarium laboribus interponentes temperamentum:" (de Tranquil. cap. ult.) which is also intimated Deut. v. 14.

Ver. 10. *And all men are from the ground, and Adam was created of earth.* Ver. 11. *In much knowledge the Lord hath divided them, and made their ways divers.* Ver. 12. *Some of them hath he blessed and exalted, and some of them hath he sanctified, and set near himself: but some of them hath he cursed, and brought low, and turned out of their places.*] There is a fine chain of reasoning from ver. 7. to ver. 15.; the argument proceeds in the following manner: As amongst days, though all are enlightened by the same sun, and are all equal in that respect, some are nevertheless preferred before others, God by his knowledge and decree having separated them, and has himself made the distinction, by consecrating some days as festivals, and continuing others as ordinary days only: so all men by nature, and the condition of their creation, are equal; all were created of earth, and taken from the same matter or clay from whence Adam himself was taken, *Omnes ex terra, unde creatus est Adam* (Vulgate), and all are partakers of and infected with his sin and corruption; and yet, what a difference is to be observed betwixt men! What a variety of conditions, ranks, qualities, employments, tempers, and of good and evil fortune among them! God by his wisdom put this difference between them,—the condition of each is according to his appointment, and they are such, because he has so determined it. In the beginning of the world God chose Seth and his posterity; at the deluge, Noah and his family; from the descendants of Shem, Abraham and his family; among the children of Abraham, Isaac; and among those of Isaac, Jacob; and out of Jacob's family, Levi and Aaron, and their posterity: on the contrary, he cursed the race of Canaan, and cast them out of the holy land, whilst he poured his favours with great profusion on the Israelites; he took away the priesthood from the family of Eli, and translated it from Abiathar to Zadoc; (1 Kings ii. 27. 35.) he rejected the family of Saul, and exalted and glorified the house of David: as he drove Shebna from his station and dignity, and called Eliakim in his stead, whom he clothed with his robe, and strengthened with his girdle. (Isa. xxii. 19—21.) Again, God graciously conducts and leads some in the ways of godliness, and permits others to wander in ignorance, and to commit wickedness with greediness; the former he blesses and sanctifies, and keeps always steady in his service, through the mighty succour of his grace; the other he leaves to follow their own corrupt will, and continues them under the curse. They may each of them be considered as clay in the hand of the potter; he makes the former vessels unto honour; and the others, vessels unto dishonour, to display his mercy in the one, and his justice in the other. And God is equally worthy to be revered, both by men and angels, whether his bounty is pleased to remit, or his justice to demand, his due. There is nothing in this or the following verse to countenance the doctrine of predestination or reprobation, as some interpreters would represent them. It seems more proper to understand the wise man, as speaking of God's universal providence over all beings, and particularly over mankind, without descending to particulars; or of the absolute power which he exercises over his creatures, tempered, at the same time, with infinite wisdom and justice.

Ver. 14. *Good is set against evil, and life against death; so is the godly against the sinner, and the sinner against the godly.* Ver. 15. *So look upon all the works of the Most High, and there are two and two, one against another.*] It was the general opinion of the ancient philosophers, that the world was made up of contraries. It is wonderful to con-

sider, says St. Austin, how that contrariety and opposition happen, which are observable in all the works of God, and which indeed add to the beauty and order of the universe: there are orders of good angels, friends of God and men; there are other orders of evil and proud spirits, professed enemies to them both; and these two kinds are always divided against each other. The like is observable upon earth: there is an assembly of saints, which is the body of Jesus Christ; and an assembly of the wicked, which is the body of Satan, and these two are contrary the one to the other, and are at continual variance. There is moreover in every man, and particularly in every one which serves God, two surprising contrarieties: for the true Christian resembles the angels by the purity and goodness of his life; but he resembles the brutes in the animal life, which his body leads. His soul, as to its superior part, is as a heaven where God dwells; but in its lower faculties, where concupiscence and the other passions lodge, it is as a hell, actuated and influenced by suggestions and impressions from the devil. Eternity and time, light and darkness, good and evil, strength and weakness, joy and sorrow, peace and war, life and death, are discoverable in man; all these contrarieties subsist in the same mortal subject, and cease only with life, when the soul, being disengaged from the chains of the body, which kept up this war, and free from self-love, shall be happily and eternally swallowed up in the contemplation, and love, and enjoyment, of God. What is here observed of man in particular, is true of the creation in general: every thing in nature has its contrary, and from this observation, as before, from the difference between days, the wise man means to illustrate the different proceeding of God with mankind, either with respect to their natural state, as prospering some, and humbling and abasing others; or their moral state, as blessing some, and cursing others. But in this variety consists the beauty of nature: the opposition between contraries helps to illustrate it, as the obscurity of the night makes us the more perceive and admire the beauty of the day. The contrarieties observable in the universe, are like antitheses in a discourse; they not only surprise, but please us, and as these add greatly to the beauty of an oration, so the infinite wisdom of the Creator is displayed in the disposition of the world, though made up of contraries, and is more to be admired for a contrast, so justly mixed and so happily tempered. (De Civit. Dei, lib. ii. cap. 18.)

Ver. 16. *I awaked up last of all, as one that gathereth after the grape-gatherers; by the blessing of the Lord I profited, and filled my wine-press, like a gatherer of grapes.*] The wise man does not say that he was the last of all the prophets, or that prophecy was intermitted for a long time, and revived again in him, as some have weakly and industriously expounded it; but he represents himself as the last of all those of his nation, that had made collections of moral sentences or proverbs; or the least of all that had gone before him in this sort of undertaking, as St. Paul calls himself, with a true spirit of humility, the *least of all the apostles*, upon another occasion; that he only gleaned after them, as his design was not an original or wholly new work, but rather a collection of scattered and fugitive pieces, which being too few to fill a book of themselves, and so liable to be lost, were incorporated with his own, and together composed this larger work of the same kind. (See the first Prologue.) Solomon, we read, spake three thousand proverbs; (1 Kings iv. 32.) out of which were either collected such as were most useful by the men of Hezekiah, which seems most probable, or they added some of their own, which passed under the name of Solomon, which are comprised from Prov. xxv. to the end of xxix. Out of the works also of Agur, who wrote many memorable sayings, were those weighty sentences collected, which occur Prov. xxx. to the end of the book. In like manner this writer compiled his work from some valuable materials and collections of others; nor is it at all improbable, that many wise maxims were added by the last Jesus to his translation of his grandfather's works. (See Pref.)

Ver. 19. *Give not thy son and wife, thy brother and friend, power over thee, while thou livest; and give not thy goods to another, lest it repent thee, and thou entreat for the same again.*] The advice here and in the four following verses, may either respect parents or rulers, and persons in authority. To the former the advice is, not to strip themselves of their substance, in favour of their children, lest, by leaving themselves too bare, through an inclination to gratify them, they hereafter be necessitated to ask and entreat for that again which they parted with too soon and hastily, or be obliged perhaps to sue them for relief. It is putting too great a confidence in them, which is often abused, and forfeiting their power and authority. It is preposterous, as well as shameful, for a father to be a suppliant to his children, or to cringe and crouch to their presence; and, therefore, (ver. 23.) the advice is, not to part with so much of their fortunes and substance in their lifetime, as to reduce themselves, but to dispose of their effects by will, and appoint a distribution at their death. The like may be observed of the other relations here mentioned; *viz.* a wife, brother, or friend, who, though dear, are not to be complimented at the expense of a man's authority, character, and fortunes: nor ought such grants to be expected, or engagements insisted on, as to hurt a man's circumstances, or to endanger his own freedom and liberty. As addressed to magistrates and persons in public posts and employments, the advice is, to govern freely and independently, not to be swayed by interest or affection, nor to give too much authority and influence to relations, friends, or domestics, that none may be able to reproach them, with betraying their honour, or abusing their power, through partiality, or any servile compliance; nor themselves be exposed to the inconveniences and disgrace of being under the influence and direction of favourites: for thereby a person in authority is liable to be made the tool of their ambition, avarice, or resentment; to have all faults and grievances charged upon him, whilst others have the credit of doing all the service, and the advantage of gaining themselves friends or fortunes. For, as Calmet very justly observes, it is generally believed, that more is owing to the person that procures the favour to be done through his power and interest, than to him who actually confers the favour; the former does the business in reality, the other only lends his name.

Ver. 25. *If thou set thy servant to labour, thou shalt find rest; but if thou let him go idle, he shall seek liberty.*] In the remainder of the chapter the wise man lays down rules for the right management of slaves, for so Calmet under-

stands the context, rather than of servants. The condition of slaves was, and is, very different from that of servants: the latter are equally free as their masters, and serve only because they themselves choose it: they limit the time and nature of their service, and agree for a certain proportion of wages. Slaves, on the contrary, belonged to their master, were his property, had no time or liberty of their own, nor power even over their own bodies. They were born slaves, and generally died so; as their masters bought them, so they could sell them again at pleasure. The author advises that slaves should not want three things especially: 1. Bread, by which we are to understand food, a certain and sufficient allowance for every day. 2. Correction for any great fault; if they have been, for instance, malicious, wicked, unfaithful, rebellious, or fugitives; but not to be rigorous or excessive (ver. 29) for every transgression. There are numberless tragical instances of mischief done by slaves, driven to despair through the cruelty of their masters: nor has there been any where a *bellum servile*, but the hard treatment of slaves was a chief occasion of it. Punishments proportionable to their faults are both allowable and necessary, as slaves have no generous principle, nor any other motive to act by than their fear. 3. Labour; nothing being more dangerous, or of worse consequence to a slave, than idleness. If not employed, and set to work, he will contrive to do some mischief, or take the opportunity to run away, and get his liberty. It is wisely observed, *Nulla major vel nequissimi hominis custodia, quam operis exactio.* (Columel. lib. i. cap. 8.) The ancients, who speak of the management of slaves, express themselves upon the subject like our author, and give the same directions. Aristotle enjoins the very same particulars, ἔργα, κόλασιν, καὶ τροφὴν, and observes, that if they are well fed, without work or seasonable correction, they will grow insolent and unruly: and if hard worked, and often corrected, and not fed and maintained, it is not only an instance of cruelty, and a great discouragement to them, but that such severe treatment not only puts them upon making their escape, but even sets them at liberty.

Ver. 30. *If thou have a servant, let him be unto thee as thyself.*] Hitherto the wise man has spoken of bad slaves, he comes now to speak of good ones, which may be extended to servants likewise; and accordingly the Vulgate, with great propriety, inserts *fidelis: si est tibi servus fidelis.* When a person lays out his whole time and care in his master's service, and makes it the study and business of his life to consult his good and promote his interest, how can such a servant be too much encouraged, or rather, how can he be rewarded enough? A dutiful and faithful servant has been by some writers considered in the next degree to a child, and even before a child that was undutiful. And this probably is Solomon's meaning, *A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.* (Prov. xvii. 2.) The Romans, by a term of respect, called such, *Familiares.* Seneca makes the like observation: "Ne illud quidem videtis, quam omnem invidiam majores nostri dominis, omnem contumeliam servis detraxerint? Dominum, patrem familiæ appellaverunt; servos, familiares." (Epist. 47.) Nor can any thing nearer resemble the advice in the beginning of ver. 31. than when he says, "Vive cum servo clementer, in iter quoque et in sermonem admitte, et in consilium, et in convictum."

Because thou hast bought him with a price.] Ἐν αἵματι, *Periculo vitæ tuæ* (Grotius), alluding to captives or slaves taken in war, and got with the hazard of life. The sense, according to him and Calmet, is, If, among the prisoners, you meet with a slave who proves faithful and deserving, regard such a one as a treasure. Consider that you might have been his captive as he is now yours, for nothing is more precarious than the chance of war. Behave therefore to him as you would have wished and expected yourself, upon an exchange of conditions. Castalio renders, *Quoniam consanguineum eum comparasti*, as if he had read ἐνὶ αἵματι, in the sense of ἐξ ἑνὸς αἵματος, Acts xvii. 26. The Syriac, too, *Ne pugnes in sanguinem tui ipsius*, seems also to favour this sense. Drusius's conjecture is very ingenious, and probably right, that the Greek translator mistook the meaning of the original word דמים, which is commonly *blood;* but in the Targumists, as well as rabbins, it signifies also *a price*, as our version rightly has it; perhaps, originally, *the price of blood*, the price at which life was redeemed, and thence more generally *any price;* and, mistaking this, he might as probably translate it αἵματι as αἵμασι, the true rendering. For the LXX. translate דמים sometimes by a singular, as 1 Chron. xxii. 8. and elsewhere. דם also signifies *likeness.* May it not therefore be translated, Thou possessest one in thy likeness, and, as such, he deserves to be used mercifully, though a slave? Junius says, that, as the wise man reasoned before *ab utili*, so he does here from the rights and ties of humanity. Messieurs of Port-Royal conclude this chapter with the following useful reflection: If the slave who is faithful and diligent ought to be as dear to us as our life, and to be respected as a brother, how much more ought we to express our tenderness and kindness towards those who serve us with faithfulness and affection, and whose condition is so different from that of slaves? For we ought to consider them, not only as partaking of the same nature with us; but as redeemed and purchased by the same blood of God, and called and appointed to the same state of glory. For which reason, we ought not to treat them with severity or threats, as knowing that we are all servants of the same common Master, who is in heaven, and has no respect of persons.

CHAP. XXXIV.

Ver. 1. *DREAMS lift up fools.*] Ἀναπτεροῦσιν ἄφρονας. *i. e.* Dreams elevate or buoy up with hopes, as it were with wings, silly credulous people. The poets give wings to dreams, to denote their uncertain and fleeting nature; and such as are weak enough to give attention to them, are properly described in the next verse as catching at shadows, and pursuing after the wind. They have no foundation or reality in nature, but are the sport of imagination, and the reveries of a weak and superstitious people; for none else are capable of building their hopes, or fixing a dependance upon them. And therefore nothing is more ridiculous than the art of oneirocritics, which pretends to interpret dreams and predict future events, and dispose of the precarious gifts of fortune from thence. Such pretenders can have no certain rules to proceed by, as there are in other sciences; nor such as go to and confide in them, any reasonable grounds for their faith in them.

And how indeed should dreams have any certain power or influence upon men's actions, which are arbitrary, and depend often upon the agency of second causes, and owe their own original to a distempered fancy, or the fumes of indigestion, or some indisposition or humours of the body, and are always observed to be most frequent and wild in sick persons?

Ver. 3. *The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face.*] Dreams are only a fantastical, though lively, representation of things real, as the likeness of a natural face in a mirror; there is no more reality in one than the other. The visage represented in a glass is nothing, and what the imagination paints at random in a dream has no more truth in it. Turn away from the glass, and there are no remains or traces in it of what appeared there before; and, when one awakes, often nothing at all is remembered, and generally but imperfect images, resembling those that appear in a false glass, which represents things distorted and confused. We sometimes dream of things which are monstrous and inconsistent, and have no originals in nature, and sometimes we can perceive a distant relation in them to something that has before passed. We can discover a resemblance in them to thoughts that we have indulged, or to some incidents in company or conversation. It is well known by experience, and confirmed by the wise man's observation, (Eccles. v. 3.) that a multitude of business, which a man has been doing or thinking of, shall occasion him to dream about it at night, and his dreams will have some resemblance to his waking thoughts; and thus Macrobius,—"Cura oppressi animi, vel corporis, sive fortunæ, qualis vigilantem fatigaverat, talem se ingerit dormienti." (Lib. i. cap. 3.) Scipio has the same observation upon the appearance of Africanus to him in a dream. (See Somn. Scip.)

Ver. 5. *Divinations, and soothsayings, and dreams, are vain; and the heart fancieth, as a woman's heart in travail.*] The rendering of the Vulgate is very observable, and expressed in the strongest terms of abhorrence,—*Divinatio erroris, et auguria mendacia, et somnia male facientium, vanitas est.* By *vain* we are to understand lying and deceitful; and so the Scripture, which condemns these arts, calls them. Our author observes of them, that they are as chimerical and absurd as the vain imaginations and unaccountable longings of a woman with child. Persons that listen to them, or fix any dependance upon them, conceive strange fancies, are big with hopes without foundation, are restless, and travail with pain, fearing the event, and at length either miscarry, or bring forth only wind. The Romans had this vain superstitious custom in most of their enterprises, to conjecture beforehand of the event by certain tokens which they noted in the flight of birds, or in the entrails of beasts, or by other the like frivolous divinations; from whence, as oft as they could receive any sign which they took to be favourable, it gave them such hopes, as if their gods had made them more than half a promise of success. In which conceit though they manifestly erred, yet this notion, says the learned Hooker, was many times the chief cause that they did prevail; and, being persons strongly fanciful and fondly superstitious, it gave them courage for all adventures. (B. v. Eccl. Polit.) Tully has exposed these arts, and the whims of his credulous countrymen, with much strength of reasoning, and great humour and facetiousness. (De Divin. lib. ii.)

Ver. 6. *If they be not sent from the Most High in thy visitation, set not thy heart upon them.*] Though dreams, generally speaking, were idle and false, and the reliance upon them a piece of fond credulity, yet were there some true ones that claimed a regard, as being supernatural intimations of some great event to be fulfilled in its season. Such were all those prophetical ones in Scripture, whose completion attested their veracity and original. The heathens acknowledged in like manner two sorts of dreams: the one true, proceeding from God; the other false and deceitful. Homer accordingly supposes two gates from which these issued: the first came from Jupiter, through the porta cornea; the other through that of ivory. (Odyss. lib. xix.) Lactantius has the same observation. (De Opif. Dei, cap. 18.) But what way is there, it may be asked, to distinguish mere natural dreams, the effect of fancy and imagination, from such as are really supernatural and Divine? It may properly and safely be observed, that such dreams as were sent by God had generally distinguishing marks of their Divine authority and truth; as either the importance of the subject-matter of them, the time when they happened, or the being sent to persons of particular note and eminence, or their having unusual and preternatural circumstances attending them. It was an opinion generally received in the early ages of the world, that dreams, so confirmed and attested, were sent purposely from heaven. (See Gen. xxviii. 12. xxxi. 11. xli. 8. Job iv. 12. xxxiii. 14, 15. Dan. ii. 19.) Homer speaks the general sense of his own age, when he says, καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν. The principal dreams which we meet with in sacred and profane history, are such as have happened to persons of the first rank and character, either to patriarchs, prophets, saints, or other holy persons, as Moses, Jacob, St. Paul, &c. or to kings, princes, and judges, as Pharaoh, Abimelech, Solomon, Cyrus, Joseph, &c. who may be considered as the deputies and vicegerents of Providence. And the subject of their dreams has been of the greatest moment; for either they had respect to the church, as in that celebrated dream of Alexander the Great, (Joseph. Antiq. lib. ii. cap. 8.) and that no less famous one of Nebuchadnezzar: or else they regarded the state, as the dreams of Pharaoh in particular, admonishing him betimes to provide for his country, that the seven years of plenty might relieve the seven succeeding of famine: or, lastly, they had an auspicious aspect upon both, as in the case of Gideon, and most of the Jewish wars before the coming of Christ. But remarkable, more particularly, were the dreams of Joseph, which were so many presages of his future surprising greatness, at that time not to be expected, and at a great distance, taking their rise from the very ill and undeserved treatment which he had met with from his brethren. And it may be farther observed of dreams, that they have been often vouchsafed to the faithful in their distress, and struggling under some great pressure, in the way of mystery and comfort, of which Jacob's ladder is a pregnant instance; and the like is discernible in the history of Polycarp. (See Cave's Lives, vol. i. p. 118.)

Ver. 7. *For dreams have deceived many, and they have failed that put their trust in them.*] This is a natural consequence of the observation, ver. 2. If such as regard dreams

catch at shadows, and follow after the wind, no wonder that such as trust in them find themselves disappointed. But this is not the worst that happens to them; for they who regard, or, as the marginal reading is, *have their minds upon dreams*, seldom escape Satanical illusions. The devil deceives them with an appearance of truth, to win their assent, and to gain their confidence the more, and then often plunges them into grievous errors and great misfortunes. He abuses their credulity and superstition with equivocal answers, with specious and promising appearances, and prepares them for some worse and greater deceit. Such who have the weakness to believe or trust in dreams, will proceed to more ungodliness, their temper will incline them to apply to forbidden arts, to consult magic, divination, sorcery, and all sorts of lying vanities, which are the invention and artifice of the spirit of darkness and error.

Ver. 8. *The law shall be found perfect without lies, and wisdom is perfection to a faithful mouth.*] Ἄνευ ψεύδους συντελεσθήσεται νόμος, καὶ σοφία στόματι πιστῷ τελείωσις. As the law threatens those with the heavy wrath of God who listen to and go after diviners, and such as practise curious and magical arts, (Lev. xix. 26. Deut. xiii. 1. 5. xviii. 10.) so we may be assured that those threats will be executed in their utmost rigour. The law shall be fulfilled συντελεσθήσεται in all its predictions and denunciations, without any equivocation or deceit, which the heathen oracles abounded with. And thus the Geneva version, and that of Coverdale, *The law shall be fulfilled without lies.* If you desire to know the truth, and the best rules for your conduct and actions, consult not magicians or conjurors, but wise and holy men, who are conversant and well versed in the law of God; they will teach you in sincerity the word of truth, and conduct you in the right paths; and wisdom in a faithful mouth, such as theirs (for so, from the authority of the Vulgate, I would render the Greek), is perfection, or may be depended upon as an oracle, or as *the oracle*, properly so called. The sense is not unlike that xxxiii. 3. (See note.) Or, with Calmet, we may consider this verse as an answer to an objection; You will say, If I apply not myself to such as make it their business to interpret dreams, and to foretell future events, how shall I know what I ought to do, or in what manner to proceed in many cases, or how distinguish a true from a false dream, and act with safety, and to my content and satisfaction? God's law, says this wise man, is the best rule for your conduct, it is alone sufficient to satisfy all proper and reasonable inquiries; and you will find among the teachers and interpreters of it many persons of great knowledge, as well as of known candour and sincerity, who will give you better and more certain instruction than you can possibly draw from wizards and diviners. To the law and to the testimony;—there is the only infallible direction, such as speak not according to this word, are deceivers; there is no light in them, nor illumination, or comfort to be expected from them.

Ver. 9. *A man that hath travelled knoweth many things, and he that hath much experience will declare wisdom.*] If with some copies we read ὁ πεπαιδευμένος, which the oriental versions favour, the sense then is like that Matt. xiii. 52. *Every scribe, which is instructed unto the kingdom of heaven*, is so well furnished, as to be able to bring forth *out of his treasure things new and old;* and then this will conclude the whole upon dreams: if we read πεπλανημένος, which our translators follow, a new subject then will begin here, which contains the advantages of travelling, and of experience and knowledge in worldly affairs. The wise man's observation here is, That he that has not seen the world, or hath not travelled for that purpose, and thereby had an opportunity of knowing mankind, knows nothing in comparison. A mere speculative knowledge, such as is acquired by reading, signifies but little alone. To form an accomplished person, one capable of shining in public business, the knowledge of men is requisite, as well as of books, and nothing is of more service in this respect than travelling. By this the great names of antiquity rendered themselves so famous, and gained their learning and improvement. It was thus Ulysses obtained the character of one of the wisest and most experienced princes in the world; and Pythagoras and Plato arrived to that pitch of knowledge, which so justly recommended them. The like may be observed of Socrates, who, out of his great love of wisdom and from the hopes and prospect of improvement, submitted to learn of every great master he could hear of at a distance. Nor need we after this wonder, that a renowned queen, who had a thirst for knowledge, should herself travel as far as from Sheba to Jerusalem, to hear the wisdom of Solomon, and be improved by it. (Matt. xii. 42.)

Ver. 12. *I was ofttimes in danger of death: yet I was delivered, because of these things.*] Τούτων χάριν, *i. e.* by means of the experience and knowledge which I had acquired in my travels. And thus the Arabic very expressly, *Propter experientiam evasi.* The Vulgate joins τούτων χάριν to the first sentence, *Aliquoties usque ad mortem periclitatus sum horum causa: et liberatus sum gratia Dei;* as if in his travels, like St. Paul, who was in journeyings often, he had been in frequent danger of death, by *perils in the sea, by perils of robbers, by perils in the wilderness,* &c. (2 Cor. xi. 26.) But none of the Greek copies countenance this sense. Junius carries τούτων χάριν forward, and begins the next verse with it, but there is no necessity nor authority for this. To his own happy experience of God's loving-kindness in his travels, and the dangers attending them, the wise man subjoins a fine reflection in the five following verses, that God will take equal care of all that fear him, and put their trust in his mercy; his providence will watch over them, and protect them, as it did his favourite Israelites in the wilderness. This holy assurance, that the Lord will never fail them that seek him, is the hope and stay of the righteous in their distress, and is indeed a consequence of the fear of the Lord. For the fear of the Lord includes in it a well-grounded hope and confidence in him. Solomon, accordingly, represents a holy trust in God, as naturally flowing from this religious fear. (Prov. xiv. 26.)

Ver. 18. *He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjust men are not accepted.*] The wise man expresses here the great abomination of gifts or sacrifices accompanied with injustice, and the dislike which God has to them, according to his own declaration, *I the Lord love judgment, I hate robbery for burnt-offering;* (Isa. lxi. 8.) *i. e.* such as are so presumptuous and wicked, as to think that they can propitiate Almighty God, by offering him part of what they got by deceit or violence. Such offerings are rather mockeries, than any real tokens of regard or duty, as the Vulgate and

marginal reading have it, from a copy, probably, which had either μωκήματα or μωμήματα instead of δωρήματα, which is followed by our translators. Liberality and charity, to be acceptable to God, and have their perfect work, must be done without the least violation of equity and justice; for a man cannot in any sense be said to be good, or perform a good action, when it is accompanied with some evil at the same time. Good actions, with respect to both God and man, are at all times seasonable, and instances of our love to both; but they are not to be performed to either at the expense of what is just and right. This cannot be better explained than by the instance of Saul, who spared the best of the sheep and of the oxen of the Amalekites, and the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord in Gilgal, which was sin unto him, and severely punished as such. When God commands any act of justice to be done, or forbids any act of injustice, the rejecting the word of the Lord, or the disobeying him in that instance, under the pretence of serving him in another, is styled stubbornness and rebellion. Samuel hath well determined this case, when he says, *Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.* (1 Sam. xv. 22, 23.) If David would not offer a burnt-offering of that which only cost him nothing, until he had made it his own by a valuable and just price; and if the prophet condemns the offering the blind, and the lame, and the sick, for sacrifice, because it ought to be perfect, and without blemish, (Mal. i. 8.) how much more are goods unjustly gotten, the wages and fruit of iniquity, to be looked upon as affronts and desecrations, if offered unto the Lord? It is, in the language of the same prophet, offering polluted bread upon the altar, (ver. 7.) and cursed is that deceiver which hath in his flock a male; *i. e.* something that is right, and against which there lies no objection, and yet voweth and sacrificeth unto the Lord a corrupt thing, (ver. 14.) which is sure to displease him.

Ver. 20. *Whoso bringeth an offering of the goods of the poor, doth as one that killeth the son before the father's eyes.*] God is the father and protector of the poor, whose bread in the next verse is said to be his life; to take this away, or by any act of violence to diminish his little substance, is in some sort to take away his life. To offer to God, or to his use and service, what has been by oppression, and an unwarrantable stretch of power, taken from the needy, is here, by a most apt and beautiful metaphor, compared to that shocking instance of inhumanity and cruelty, the spilling the blood of a son in the sight of a fond and tender father. The best actions, even though intended for God's honour, yet if they are founded in injuries, in wrong and robbery, are but such sacrifices, as were offered in Tophet, where murder was the oblation. They are a sort of Thyestean feast, according to profane history, or inviting the father to partake of an unnatural repast upon his own son. Or it may not unaptly be illustrated by the ewe-lamb in sacred history, which the poor man had brought up and nourished with his children, and had such a tenderness for, that it lay in his bosom, and was unto him as a daughter; and yet, dear as this was to him, the rich oppressor could spare his own numerous flocks and herds to seize upon this, and offer it to his guests for their entertainment. (2 Sam. xii. 3, 4.) In the primitive church neither the unjust publican, nor the usurer, nor the extortioner, was thought worthy of the honour of being admitted to the offertory, though permitted to enjoy the other privileges of religion: (Apost. Constit. lib. iv. cap. 5.) nor would they accept of an estate given to pious uses, which was known to be got by injustice and extortion, nor allow any to enrich the corban, or even to endow a church, with the spoils of the poor. This desecrated the good design; it was, in the language of the prophet, *to build up Zion with blood, and Jerusalem with iniquity.* (Micah iii. 10.)

Ver. 21. *The bread of the needy is their life; he that defraudeth him thereof, is a man of blood.*] This is more clearly expressed in the next verse, *He that taketh away his neighbour's living slayeth him; and he that defraudeth the labourer of his hire, is a bloodshedder.* The Vulgate rendering of which is strong and remarkable, *Qui effundit sanguinem, et qui fraudem facit mercenario, fratres sunt.* As the wages of the hired servant are his bread, and the support of his life, to take away or withhold his subsistence, whereby he should comfort and maintain life, is *interpretativè* to take away the very life itself, or to shed his blood. The wise man's design is to press the great duty of equity and compassion to the poor and needy, and to enforce that precept, Deut. xxiv. 14. *Thou shalt not oppress a hired servant that is poor and needy;* where the Targum has, *Thou shalt not oppressingly withhold nor diminish his wages.* (See also Jam. v. 4.) And the reason of this prohibition is, lest such oppressions should tempt them to do some desperate and wicked thing; to expose, perhaps, or kill their children, when not able to maintain them, after the cruel manner of the heathens, who were frequently guilty of this inhumanity, and thought it no crime, when their poverty lay hard upon them, and as it were constrained them to it. Many melancholy instances of which are to be met with both in the Greek and Roman history. Those, therefore, who, by injustice or oppressions, drive the poor to such extremities, are not improperly called men of blood, which is a Hebraism, and denotes bloodshedders. This piece of common justice due to the hireling, seems implied in that precept which forbade the muzzling of the ox which trod out the corn; (Deut. xxv. 4.) which does not merely respect the care and preservation of that useful and laborious beast; for, as St. Paul argues, *Does God take care of oxen?* but its true design no doubt was, to instruct a dull and carnal people, that they ought not to injure or defraud the labourer of his hire. Nay, the law was so strict in this particular, as to appoint it to be paid at the very time it was due; for thus the command runs, *At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee.* (Deut. xxiv. 15.) And here especially that rule of the civilians obtains, "Minus solvit, qui tempore minus solvit;" *i. e.* He pays less than he ought, who pays not in due time, or when he ought to do it.

Ver. 23. *When one buildeth, and another pulleth down, what profit have they then but labour?* Ver. 24. *When one prayeth, and another curseth, whose voice will the Lord hear?*] This may be considered in two views, either as it stands connected with what goes before, or with what follows. In the former, it may be explained thus,—If you offer

to God victims unworthy of him, such as are any ways lame or imperfect, or the sacrifice of oppression and injustice, *viz.* such as were got by robbery or violence, what advantage will it be to you? it will be like the labour of him who builds with one hand, and pulls down with the other. In the latter, it may be understood thus,—As doing and undoing in words or actions is lost labour, and as a man's purifying himself after some defilement is fruitless, if he pollutes himself again by a fresh approach to the unclean thing; so, after expiating one crime, if a man commits another, or repeats the same, if out of the same mouth proceed blessing and cursing, what is this but dissembling with God, and repairing the breach with untempered mortar? If you would prevail with God, and expiate your sins thoroughly, and offer to your Creator a sacrifice well pleasing to him, it must be seasoned with justice, and accompanied with a sincere and uniformpiety, which is the subject of the next chapter. Grotius applies these texts to the religious disputes between different sects, whose petitions to God are as different as their respective opinions. The success or establishment which one prays for, the other deprecates; the trophies which one erects, the other is for pulling down; the rites which one extols, the other abhors and condemns; and what one blesses as primitive and apostolical, the other curses as superstitious and profane. Whose voice of these shall God hear? and amidst such a variety of jarring opinions, may we not with Pilate inquire, what is truth? truth we are sure is but one, though errors be almost infinite. Truth is not such an arbitrary and precarious thing as men's interest and passions make it: truth cannot go beyond the word of the Lord, nor is it in Balaam's power to alter it; *that only which God blesseth, is blessed; and that only which he curseth, is cursed.*

Ver. 25. *He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing? so is it with a man that fasteth for his sins, and goeth again and doeth the same. Who will hear his prayer? or what doth his humbling profit him?*] With respect to the dead we meet with three sorts of washings. 1. Βαπτισμὸς τῶν νεκρῶν, washing the dead corpse itself. (Acts ix. 37.) 2. Βαπτισμὸς ὑπὲρ τῶν νεκρῶν, *a baptization for the dead.* (1 Cor. xv. 29.) 3. Βαπτισμὸς ἀπὸ νεκρῶν, which is meant in this place, and signifies, a washing from the pollution contracted by the touch of the dead corpse. Some carried this farther, and maintained that even going among the sepulchres, or touching a bone, or standing too near persons that were breathing their last, was such a pollution as was to be washed away by a legal and ceremonial lustration. The force of the author's reasoning is to the following effect,—As the water of separation, and the ashes of the heifer sprinkling the unclean, sanctify to very little purpose towards purifying the flesh, if the person so purified contracted a fresh defilement, by going near to or touching another dead body; so it is equally fruitless for a man to hope by an outward and formal repentance to expiate his sins, if he is not circumspect and careful not to offend in the like particular again. For then the unclean spirit returns with more violence and power upon him, and brings with him *seven other spirits more wicked than himself, and his last state will be worse than the first.* (Matt. xii. 45.) This fine reflection of the wise man is equally applicable to national sins, which cannot be expiated by the mere appointment of solemn days of humiliation and fasting, except a general reformation succeeds, and the old leaven of wickedness be purged away.

CHAP. XXXV.

Ver. 1. *He that keepeth the law, bringeth offerings enough; he that taketh heed to the commandments, offereth a peace-offering.*] *i. e.* He that is mindful of the commandments of God, and careful to perform them, serves God more acceptably, than he that offers to him a multitude of vain oblations. For it is not the number of men's offerings, but the integrity of their lives; not their incense, but their obedience, which God delights to be honoured by. Outward sacrifices are only holy, when they are joined with the inward sacrifice of the heart; and he no otherwise regards the outward religious works of piety, than as they are visible marks of that spiritual and invisible worship, which he claims as his due, and is the very essence of true religion. (John iv. 23.) It is evident that the Old Testament gives two different representations of religion, the one respecting the mere outward ceremonial performance, the other the spiritual design of the law. The holy patriarchs and prophets, and other eminent persons among the Jews, regarded chiefly the spiritual and moral sense, the true meaning and spirit of the law, as does this writer; and from many passages in the law and the prophets, it is evident that the moral law was chiefly regarded and insisted on, and the observance of this was what gave a value to the other positive rites, and was indeed the substance of those Mosaical shadows.

Ver. 2. *He that requiteth a good turn, offereth fine flour; and he that giveth alms, sacrificeth praise.*] The sense generally given of the first part of this verse is, that the sacrifice of a grateful heart is more acceptable to God than that of beasts, or any oblation; and thus Junius and our translators understand it: but, I think, charity may here be meant as well as gratitude, and ὁ ἀνταποδιδοὺς χάριν be one that returns charity for the blessings himself hath received of God. And thus both parts of the verse will agree; for in these sapiential books the latter clause is generally exegetical of the former. Χάρις seems to be taken in this sense, Acts ii. 46, 47. where, according to some critics, the meaning is, that they did eat their bread, ἐν ἁπλότητι, in liberality and openness of heart, ἔχοντες χάριν, doing acts of charity unto all the people. And when the apostle bids the judaizing Christians to offer the sacrifice of praise to God continually, (Heb. xiii. 15.) the advice, according to a very learned prelate, is, that they should make their offering of alms (instead of the fruits of their herds and flocks), joined with praises and thanksgivings to God, in token of their gratitude, and because with such sacrifices God was well pleased, as it follows in the next verse. This seems exactly answerable to that of the Psalmist, *Offer unto God thanksgiving, and pay thy vows to the Most High:* (Psal. l. 14.) *i. e.* A truly thankful heart, gratefully acknowledging God's benefits, is the most acceptable sacrifice to him, and above all the peace-offerings thou canst bring. (Bishop Patrick's Mens. Myst. p. 307. and De Muis, in loc.) The LXX. render here, Θύσον τῷ Θεῷ θυσίαν αἰνέσεως, and the

Vulgate, *Immola Deo sacrificium laudis*, which are agreeable to the phrase, Θυσιάζων αἰνέσεως in this writer. And in this sense we are to understand the prophet, when he says, *We will render the calves of our lips; i. e.* instead of the sacrifice of calves, or bullocks, we will offer to thee the sacrifice of praise and thanksgiving, which is the fruit of our lips, καρπὸν χειλέων ἡμῶν, as the LXX. have it. (Hos. xiv. 2.) It may be proper to observe, that these and such-like expressions, though spoken simply, are to be understood comparatively, and when we say, "That God doth chiefly respect the inward disposition of the heart, we must beware that we do not hereupon so worship him in spirit only, as to take away all outward worship and honour from him." (Hooker's Eccl. Pol. b. vii.) The good and charitable man may also in this farther sense be said to sacrifice praise, as, in doing alms, he offers a tribute of thanksgiving; for alms are to be considered under the notion of a lord's rent, which God justly challenges from men, as their acknowledgment to him, as their great Lord and proprietary.

Ver. 4. *Thou shalt not appear empty before the Lord.* Ver. 5. *For all these things (are to be done) because of the commandment.*] This is what Moses appointed in the law, Exod. xxiii. 15. Deut. xvi. 16. The wise man here explains the precept, and gives the true design and meaning of it. The command is general; nor were the poor, and such as were in ordinary circumstances, excused from bringing gifts, and making their offering. God indeed respects chiefly the moral proofs of men's love and regard for him, such as fidelity in his service, obedience to his will, and a grateful acknowledgment of his goodness; these are the sacrifices which he most delights in, as it is the heart which he principally regards. Not that sacrifices were hereby abolished, or the obligation among the Jews to offer them taken away; God still expected the outward service and offerings to be made in his temple by all the poor as well as the rich, and herein has condescended to their necessities, in not prescribing or insisting on the quantity or value of them; that if any was unable to sacrifice a sheep, he might bring a lamb, and if a lamb was too much, he might offer corn or fine flour: and if these too were wanting, God was pleased with vows of obedience and adoration solely. These were never to be dispensed with; but the other, the ritual part, was not to be left undone, where there was an ability and power, because of God's appointment and command. These gifts and oblations were continued in the Christian church, and called sacrifices; whence St. Cyprian chides some of the rich, that they threw nothing into the corban, and came into God's house *sine sacrificio*, or empty. (De Op. Eleem.) These always made a part of the eucharist, and a perfect communion was called κοινωνία μετὰ προσφορᾶς. And as it was accounted a favour to be admitted to the offertory, so was it a punishment to communicate χωρὶς προσφορᾶς.

Ver. 6. *The offering of the righteous maketh the altar fat, and the sweet savour thereof is before the Lord.*] Virtue and goodness are the best recommendations of any sacrifice; the mere outward performance is ineffectual to reconciliation, and the obtaining the favour of God. As expiation, atonement, and propitiating the offended Deity, was the end of all material sacrifices, so were they more or less acceptable and effectual, according to the inward sense, qualifications, and dispositions of those who offered them. Or the meaning may be, that he that is a truly good man will always give to God of the best. It appears from many instances and precedents under the old law, that such as had the most unfeigned regard to God and religion, were always the most forward to bestow upon God that which was most perfect. Thus, when Abel presented God with an offering, it was the fattest of all the lambs in the whole flock; he honoured him not only out of his substance, but with the very chiefest thereof; of Cain it is only said, that he brought simply an offering. We see herein the difference between a true and a false, a sincere and a hypocritical heart: they both offer, the one bringeth his gift of the fattest and best which he hath, and in the zeal of his soul wishes it much better; the other thinketh any thing good enough, the blind or the lame, the scabbed or the rotten: and herein he is a representative and father of all such sacrilegious ones in later times, who either rob God of his offerings, or serve him only with the refuse, which they would not offer to their governor. (Mal. i. 8.) From this behaviour of Cain, St. Chrysostom raises this fine reflection: εἰ ἀνθρώπους τοὺς ὁμογενεῖς οἱ τιμᾶν βουλόμενοι, κ. τ. λ. *Si nostri generis hominibus quos veneramur, prima et præcipua damus, illaque offerre maxime volumus, quæ præ omnibus illis digna videntur; quomodo hominem offerentem Deo non oportebit Deo pretiosiora, et magis eximia offerre?* (Hom. 26. tom. ii.)

Ver. 8. *Give the Lord his honour with a good eye, and diminish not the first-fruits of thine hands.*] Gifts, sacrifices, and offerings, were of an honorary nature. For as it was thought anciently an affront for any to make a solemn approach unto a king without some present, especially when any favour was asked or expected, so was it counted dishonourable to God for any to wait upon him in his solemn worship empty-handed. (Exod. xxiii. 15.) For the true God, as well as the false deities, was supposed to be appeased and delighted with the honour of gifts and offerings, especially when those who brought them were duly purified. The sense here is, That we are not only to worship God with our lips, and give him praises with our tongues, but he has farther required, that we should give him an active honour, *i. e.* worship him with our substance. The Psalmist describes this plainly, (Psal. xcvi. 8.) *Give unto the Lord the honour due unto his name;* and what that honour is the next words shew, *Bring presents*, or *an offering, and come into his courts.* This too must be done with a good eye; *i. e.* generously, without any mixture of covetousness, and uprightly, without any diminution; and the present must be of the best and most excellent in its kind. (Exod. xxii. 29, 30. Numb. xviii. 26. 29, 30. Prov. iii. 9.) Ἀπαρχὴ, or the *first-fruits*, was commanded to be given of the very best, hence it became a term for the choicest things; and in this sense the LXX. always use it. The Jews distinguished offerings into two sorts, one of which they called righteousness, or what was strictly and exactly according to the proportion required by the law; and the other they called mercy or bounty, being above the proportion fixed. According to which notion he that performed the first sort was named a just man, and he that exceeded it was called a good man. The sense therefore of this verse may be, Do not only do what is necessary and strictly legal, but make some free-will-offering, as a voluntary oblation to the honour of God; or, more briefly, Do

not stint yourself to a mere legal righteousness, in giving thy first-fruits to God, or his receiver, the priest.

Ver. 9. *In all thy gifts shew a cheerful countenance, and dedicate thy tithes with gladness.*] Ἐν εὐφροσύνῃ ἁγίασον δεκάτην. To *sanctify*, according to the Jewish sense of it, means to apply or appropriate to some religious use; as the first-fruits and tenths were set apart for the maintenance of the priests and Levites, the repairs of the temple, and for providing the daily sacrifice. The vowing or dedicating tithes was very ancient. Jacob promises, that, of all which God should give him, he would give the tenth unto him. (Gen. xxvii. 22.) It was likewise customary, even among some heathen nations, to dedicate tithes to the deity whom they adored. Among the Jews the payment of them was established, the priests lived upon them, as God's alms, and he assigned unto them a great part of that maintenance which the Jews brought to him. See Numb. xviii. 22. Deut. xviii. 4. where the law requires, that they should give the first-fruits of their land unto the priest, but does not determine the quantity; yet, because Ezekiel says, (xiv. 13.) that they should offer the sixth part of an ephah of a homer, their wise men concluded that they were bound to bring at least a sixtieth part to God for his ministers. But notwithstanding this, they accounted him but a covetous man that brought no more, and they called this a terumah, or the heave-offering of an evil eye. For thus Maimonides: A good eye, *i. e.* a liberal person, brings one part of forty; a mean eye, *i. e.* a man that hath some, but a less degree of goodness, one of fifty; and an evil eye, *i. e.* a niggard, one of sixty; less than which it was not lawful to give. (See Patrick's Mens. Myst. p. 164. Seld. Hist. Tyth. cap. 2. Ainsw. on Numb. xviii. 12.) This may also be applied to charity, which is a gift to God, and its value is enhanced according to the alacrity and readiness expressed in it. Thus St. Chrysostom, μέγεθος οὐκ ἐν τῷ πλήθει, κ. τ. λ. *Magnitudo eleemosynæ non in multitudine opum sita est, sed ex alacritate dantium judicatur. Propter hoc et qui potum frigidæ dedit, acceptus est; ut discamus, quod ubique rectam mentem requirit universorum Dominus. Fieri potest ut qui parum habet, liberalis admodum sit propter alacritatem; et qui multa possidet, minor videatur his qui parum habent, propter sordidi animi tenacitatem.* (Tom. ii. Hom. 56.)

Ver. 10. *Give unto the Most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye.*] This may be understood either of the payment of tithes, or of charity in general, either of which may be considered as a tribute, or an acknowledgment to God for what he has bestowed, and as a likely means to procure his farther blessing; and therefore should be cheerfully given, in proportion to men's circumstances and fortune. Tobit has well determined this, *Be merciful after thy power; if thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little, for so gatherest thou thyself a good reward in the day of necessity,* (iv. 7—9. Psal. xli. 1. Prov. xix. 17. 2 Cor. ix. 6, 7. 1 Tim. vi. 17—19. Heb. vi. 10. xiii. 16.) Καζεύρεμα χειρὸς, which is the reading in all the Greek copies, I conceive should be καθ' εὕρεμα χειρὸς, and so the Alexandrian MS. alone has it. It means,—Give cheerfully according to the gain of thy hands, (for so εὕρεμα is used, and should be understood in this book, see note on xxix. 4.) give according to thy stock and substance, whether it be ox, calf, kid, or lamb; let thy liberality be as God has prospered thee, nor fear to be made poor thyself by such acts of goodness, nor let avarice or private interest suggest any such excuse to you. To make any gift or sacrifice acceptable, it must be done in a manner likewise worthy of God; it must be done with a willing heart, and with such a satisfaction as may even shew itself upon the very countenance. And so the command is to the children of Israel, (Exod. xxxv. 5.) *Whoso is of a willing heart, let him bring his offering unto the Lord; and every one whose heart stirred him up, and whom his spirit made willing, brought accordingly the Lord's offering to the work of the tabernacle.* (Ver. 21.) And in that great offering of David and the people, towards building the temple, mention is particularly made of their ready and cheerful heart, *that the people rejoiced, because with a perfect heart they offered willingly unto the Lord.* (1 Chron. xxix. 9.) And in his solemn thanksgiving, David, who rejoiced also with them with great joy, says, *I thank thee, O God, that I should be able to offer so willingly after this sort, for all things come of thee, and of thine own have we given thee.* (Ver. 14.) It is therefore an instance of unspeakable goodness in God, to receive and reckon it as a gift, when we return to him but an inconsiderable part of what he has given us, and not only to promise sevenfold for a reward of our gratitude, as is mentioned here, but, as the gospel assures us, a hundredfold, both in this world and the other. Of so great consequence and moment is cheerfulness, and a hearty concurrence in all gifts, duties, and offerings, made to God: and so true is that reflection of St. Austin, "Nemo invitus benefacit, etiamsi quod bonum est facit." (Confess. lib. i. cap. 12.)

Ver. 12. *Do not think to corrupt with gifts, for such he will not receive.*] Μὴ δωροκόπει, οὐ γὰρ προσδέξεται. Grotius understands it in the sense of our translators, of hoping to bribe or corrupt God by gifts; which mean and wicked attempt the Scripture condemns in many places. But δωροκοπέω is more generally and would be better rendered, *De donis reseco.* Agreeable to which is the marginal reading, *Diminish nothing of thy offerings;* which Junius and Jansenius follow; the latter has, *Ne decurtes munera.* The Tigurine version understands it of goods unjustly gotten, *Ne offeras parta sordibus munera;* and the Vulgate, probably of such as are blemished and imperfect. However the determinate sense of the word be, to offend in any of these instances is to affront God; nor will the magnificence, state, glory, or reputation, of a man make any difference. God neither regards the person nor sacrifice itself so much as a pure intention, and a heart truly devoted to him.

Ver. 15. *Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall?*] See Luke xviii. 3. where the parable is proposed under the person of a widow, rather than of a poor man, to make it the more affecting, as that sex is more exposed to injuries, and widows generally above others. Quintilian observes, *Per se imbecilla est fœmina, et affert infirmitati naturali non leve pondus, quod vidua est.* Such as are used with violence, and forced to undergo uncommon hardships and oppressions, are said to cry to heaven for vengeance: (Gen. iv. 10. Exod. ii. 23. 2 Macc. viii. 3. Luke xviii. 7. James v. 4.) and thus the martyrs cry, ἕως πότε .... οὐ κρίνεις.

(Apoc. vi. 10.) God has declared himself the protector of the widow, and the father of the orphan: he places his greatness in being the support of the weak, as well as in ruling the mighty, and in particular he is the defence of those that are poor in spirit, to whom earth is as a place of banishment, and heaven the habitation longed for. By *the widow* here we may either understand, according to the Port-Royal comment, the church, when under a state of persecution, or such pious afflicted souls as cry day and night unto God to avenge them speedily; and when they are reduced to such an extremity as seemingly to be past all help and recovery, then it is that God appears in their behalf, and makes bare his arm in their defence, and heaven interests itself in their quarrel.

Ver. 17. *The prayer of the humble pierceth the clouds; and till it come nigh he will not be comforted.*] Humility, or a mean and low opinion of ourselves, when we address the great and incomprehensible majesty of God, is a necessary qualification for acceptance. As it relates to prayer, it consists in disclaiming all right or pretence of merit to the bounty and munificence of God; and in submitting ourselves entirely to his wisdom and providence, both with respect to the benefit itself petitioned for, and likewise the time and measure of it; and, lastly, that we should consider ourselves not only as dependent creatures, but also as sinful and unworthy creatures. The wise man here takes notice of three particulars, or effects of the prayer of the humble:—1. That it is so effectual as to pierce the clouds. 2. That it is so persevering, as not to desist till it reaches to and is presented before the throne of God. 3. That it is so importunate and fervent, as not to return back till it hath obtained its request. All virtues and graces exalt us towards heaven, say Messieurs of Port-Royal, and, as it were, knock at its gate for admittance; but it is humility that effectually opens it, and brings us to the throne of him who ascended not thither, till after he had demeaned and emptied himself, and would not enter into his glory till he was made perfect through humility and sufferings.

Ver. 18. *For the Lord will not be slack, neither will the mighty be patient towards them, till he have smitten in sunder the loins of the unmerciful, and repaid vengeance to the heathen; till ye have taken away the multitude of the proud, and broken the sceptre of the unrighteous.*] Μακροθυμία, *patience*, or *long-suffering*, signifies slackness in punishing; and so the sense may either be, that the Almighty will not delay to do justice to them, *viz.* to the humble or afflicted, or will not be slack to execute justice upon them, *viz.* the unmerciful, or the heathen, to whom ἐπ' αὐτοῖς seems to refer. This place cannot be better illustrated than by comparing it with Luke xviii. 7. *Shall not God avenge his own elect, which cry day and night unto him; and will he be slack towards them, or forbear long to punish their enemies?* καὶ μακροθυμῶν ἐπ' αὐτοῖς; for so the words should be pointed and rendered; and then the next sentence is better connected, *I tell you he will avenge them speedily.* The author seems here to hint at the Greeks, Syrians, and such to whom the Jews were at this time in subjection in Judea, Syria, and Egypt, and to intend comfort to his countrymen, by assuring them that their enemies should feel the weight of God's arm, and experience his mighty vengeance, if they continued to oppress them, as in former time he poured forth his wrath upon the Egyptians, Canaanites, Chaldeans, and other nations, for the cruelties used to his chosen. But as it does not often happen that God appears so openly and so instantly in the behalf of his oppressed servants, as to punish such as afflict them, by some remarkable judgment in this life, we may properly understand this place of the last great day, to which he will reserve the complete avenging of his suffering members; when he will break the sceptre or power of the proud or ungodly, and overthrow all that is great in this world, that will presume to oppose or exalt itself against him.

CHAP. XXXVI.

Ver. 1. *HAVE mercy upon us, O Lord God of all, and behold us.* Ver. 2. *And send thy fear upon all the nations that seek not after thee.* Ver. 3. *Lift up thy hand against the strange nations, and let them see thy power.*] The author having spoken, in the conclusion of the former chapter, of the mighty force and energy of prayer to succour the humble and afflicted, and to procure help for them against their enemies and oppressors, begins this with a set prayer to God, that he would be pleased favourably to look upon and assist his scattered and distressed people, who, at the time when this work was composed, were dispersed in Egypt, Syria, and all the provinces of the east, and beyond the Euphrates, and those that remained in Judea and Jerusalem, were sometimes subject to the kings of Syria, sometimes to those of Egypt, and in their turns victims of their power and ambition. This so low and mortifying a state afflicted the good Israelites, they fervently beseeched God to have mercy upon and to restore tranquillity to his people, and either to convert the hearts of the idolatrous nations, strangers to his fear and worship, or to lift up his hand against them, and destroy them with a mighty destruction; or to deliver his chosen from them with a mighty and stretched-out arm, as he formerly delivered their ancestors in the time and under the conduct of Moses. The things the wise man here prays for, are the very same the Jews continued to expect in our Saviour's time, by and under the Messias; *viz.* the conversion of the gentiles to the one true God, the destruction of certain nations, their enemies, the restoration of all their tribes, and the working of miracles; in both ages they prayed that God would hasten the accomplishment. (See note on l. 23. and Bishop Chandler's Def. of Christian. p. 42.)

Ver. 4. *As thou wast sanctified in us before them, so be thou magnified among them before us.* Ver. 5. *And let them know thee, as we have known thee, that there is no God, but only thou, O God.*] The former verse will admit of a double sense, which may either be, As thou hast made thine anger visible and conspicuous, in punishing us, thy chosen, with so much rigour, before the heathen, so use them, in like manner, before our eyes; pour thy vengeance upon them in our sight, and let us in our turns be witnesses of their ruin and overthrow. Or thus, As in ancient times thou madest thy power to appear, by bringing thy chosen out of Egypt, in the sight of the heathen, and against their will; so do the same wonders for us, their children, before these our oppressors, and shew thy great mercy, by delivering us from the bondage and slavery we labour under, that we

may be witnesses of thy marvellous works, as our fathers were of those thou didst for them in the land of Egypt, and at the Red Sea. In this prayer we find the most pressing motives that can be made use of, to incline the Almighty to favour his people, and to engage him in their behalf and assistance. The author here urges every inducement, and neglects nothing that can be persuasive; and when he doubts the sufficiency of his own reasons, for the obtaining his petition, he has recourse to God himself, and enforces his plea from the honour of the Divine nature, engages God to interpose, for his own glory's sake, and not to give up his people finally into the hands of their enemies, who would not only come into his inheritance, but insult him, their only God and King, for deserting them, Psal. lxxix. 9—11. which is the substance likewise of some other Psalms. This part of the prayer seems pretty much the same with that of Esther, for her people, *O Lord, give not thy sceptre to them that be nothing, and let them not laugh at our fall: remember, O Lord; make thyself known in the time of our afflictions, O King of the nations, and Lord of all power: for they have stricken hands with their idols, that they will destroy thine inheritance, and quench the glory of thy house, and of thine altar.* (Chap. xiv. 9. 11, 12.)

Ver. 6. *Shew new signs, and make other strange wonders.*] *i. e.* Ἐγκαίνισον σημεῖα, Renew the miracles which thou didst under Moses against Pharaoh and the Egyptians, and by Joshua against the Canaanites; and add new ones to them, that foreign nations may discern thy infinite power, exerted in wrath against the enemies of thy people, Israel: and let the heathens know, and be convinced by the power of thy miracles, that thou only art God, that their idols are lying vanities, their kings but weak mortals, whose life and death are in thy hand, that, urged by the dread of thy omnipotency, they may cease to oppress thy chosen.

Ver. 8. *Make the time short, remember the covenant.*] The Greek copies vary here in their reading; some have μνήσθητι ὀργῆς, others μνήσθητι ὁρισμοῦ, *memento finis*, as the Vulgate has it; others μνήσθητι ὁρκισμοῦ, which our translators follow. God's oath or covenant, and the assurances given them by the prophets, were the ground of hope of the blessings expected by the Jews, both before and in our Saviour's time. What this oath was is fully explained, Ecclus. xliv. 21, 22. it was the blessing of all men, and the covenant assured by an oath to Abraham, and established with Isaac: it was the covenant of kings that he made with David, to exalt his horn for ever:—his mercy, whereby he promised *a remnant unto Jacob, and a root unto David, or a Messias to come out of his loins,* Ecclus. xlvii. 11. 22. as the Jews understand the words of Isaiah there alluded to. (See Bishop Chandler's Def. p. 43.) And thus the holy men in the Old Testament, in their prayers, frequently remind God of his covenant and promise, (2 Chron. vi. 42. Psal. cxix. 49.) and make mention of his servant David, or Abraham, or Isaac, or Israel, for whom they knew he had an especial kindness, thereby to move his regard or compassion. Some understand the wise man, when he says, *Make the time short,* as if he prayed that God would hasten to their succour, and let the calamities that shall come upon their enemies make haste. (Deut. xxxii. 35.) But this petition may be considered in a higher sense, as a prayer for the speedy coming of the Messiah. All the saints who lived before the appearance of Christ have besecched God, in the same importunate manner, to hasten the time of his advent. On this account St. Bernard piously laments, that, when the holy patriarchs and prophets waited for this blessing with so much impatience, and prayed for it with so much warmth and earnestness, Christians should at length receive it with so much coldness and indifference, and be so little affected with the mighty mercy of his coming.

Ver. 10. *Smite in sunder the heads of the rulers of the heathen, that say, There is none other but we.*] This probably refers to Psal. cx. 5, 6. where it is prophesied of the Messiah, *That he shall wound even kings in the day of his wrath; that he shall judge among the heathen, and fill the places with the dead bodies, and smite in sunder the heads over divers countries.* The author seems to mean here the kings of Syria and Egypt, chiefly the former (for the Ptolemies, kings of Egypt, were on many occasions kind to the Jews); and among these, the character suits best with Antiochus Epiphanes, who, if he did not affect Divine honours himself, hindered the paying them to the true God. His blasphemies are expressly foretold, Dan. vii. 25. viii. 25. xi. 36. and his history, as recorded in the books of Maccabees, shews that he was an enemy to all religion, and even defied God, and that the end of this cruel oppressor was as miserable as his life had been wicked. The Vulgate renders, *Contere caput principum inimicorum,* following a copy which had ἐχθρῶν instead of ἐθνῶν. This and the foregoing verses shew the vindictive temper of the Jewish people.

Ver. 11. *Gather all the tribes of Jacob together, and inherit thou them as from the beginning.*] When this author wrote, the far greater number of the Jews was dispersed in different provinces of the east, in Greece, Africa, and in the Isles: it was a common and settled form of their prayer, to beg of God to recall the several tribes that were dispersed, such of them as were not yet returned into Judea, but were the outcasts of Israel. We have several instances in the book of Psalms of this devout request. (See Psal. cvi. 45. cxxvi. 5.) See Ecclus. xlviii. 10. where Elias is said to be *ordained to restore the tribes of Jacob.* To which agrees Matt. xvii. 11. which refers to this tradition. This restoration the Jews promised themselves before or at the coming of their Messiah. Grotius observes, that κατακληρονομεῖν is here to be taken in *forma hiphil,* as it is used by this writer, xliv. 21. and then the sense will be, Cause thou them again to inherit, *Fac iterum terras possideant,* the countries which thou hast given them, as they did in the days of David and Solomon; and thus Junius, *Tribue hæreditatem ipsis, sicut principio.*

Ver. 12. *O Lord, have mercy upon the people that is called by thy name.*] *i. e.* Have pity upon that people, Λαὸν, who are known by the name of the people of the Lord; thou art their Father, their Husband, their Master, their King; and art pleased to style thyself the God of Abraham and of Israel. The Hellenist Jews love to call the Israelites Λαὸν, the better to distinguish them from the heathen, who were called Ἀλλόφυλοι and Ἐθνικοί. And so Λαὸς and Ἔθνη are opposed, Acts xv. 14. where, speaking of the profane or gentile nations called to the gospel, God is said to have got Λαὸν ἐξ Ἐθνῶν. Bishop Fell observes, that St. Cyprian accordingly chooses to call the faithful *plebem,* and not *populum,* and condemns Tertullian for inaccuracy in using so general a term. (Not. in lib. i. Testim. ad v. Jud.)

And upon Israel, whom thou hast named thy first-born.]

This term not only signifies the order of birth or generation, but the degree of love and favour with Almighty God, Exod. iv. 22. Psal. lxxxviii. 28. in the LXX. and particularly 2 Esd. vi. 55—58. They looked upon themselves to be the peculiar people of God, as being the posterity of Abraham, and pretended that God owned them alone for his children and favourites, and that for their own and forefathers' merit he would never forsake them. They prided themselves also in their holy city, where God, they imagined, fixed his abode, as in the capital of his kingdom, and in their temple, where the Schechinah dwelt, which they thought God, for his own sake, would not fail to preserve. All others, who were not favoured with the like privilege of descent, or with such visible tokens of God's presence, they called unclean, Isa. xxxv. 8. and looked on them as no better than dogs, disregarded and neglected by God; and this common phrase among the Jews, our Saviour is thought to allude to, Matt. xv. 26. It has been observed of the Jewish writers, that they are naturally given to magnify their own nation and privileges more than any other people living, which appears no where more clearly than in the apocryphal writings, where frequent instances occur of this vanity, even in the times of persecution and distress.

Ver. 14. *Fill Sion with thine unspeakable oracles, and thy people with thy glory.*] The Geneva version has, *Fill Sion, that it may magnify thine oracles;* which is the marginal reading, and seems more agreeable to the Greek: or, Fill Sion with thy favours, with the effects of thy mercy and loving-kindness, by fulfilling thy oracles, and making good thy promises, that it may celebrate thy praises, and thy people may have fresh occasion to publish and display thy glory: or, Fill Sion with thy presence; (*majesta tua,* Arab.) and let tokens of it appear there as formerly. The oriental versions have, *Et templum tuum gloria tua redundet; i.e.* Let the glory of the Schechinah adorn thy temple, following a copy which probably had *ναόν σου,* instead of *λαόν,* which is in all the present editions.

Ver. 15. *Give testimony unto those that thou hast possessed from the beginning, and raise up prophets that have been in thy name.*] The sense is pretty much the same, whether we read *κτήμασι* or *κτίσμασι, προφήτας* or *προφητείας*· *i. e.* Give unto Israel, whom thou hast chosen for such a number of ages past, and to whom thou hast vouchsafed so many proofs of thy love, fresh testimonies of thy regard and notice: remember the ancient predictions in their favour, and fulfil the promises which the prophets have made in thy name, that thou wouldest not cast off thy chosen when they call upon thee in their distress. Ἔγειρον *προφήτας* does not relate to the coming of new prophets, as some have understood it; nor is to be considered as a wish of that sort; for when the prophets had prepared the way for the reception of the Messiah, by pointing out the several material circumstances relating to his coming, the gift of prophecy ceased: neither was there any public succession of prophets for the space of four hundred years together before the coming of Christ, on purpose to raise in men's minds a more earnest expectation of that happy advent. It is rather a wish, that God would accomplish and fulfil the former prophecies in his name. And so the Hebrew word is rendered by the LXX. 1 Sam. iii. 11, 12. And thus the Syriac and Arabic versions, *Affirma testimonia servorum tuorum, et adveniant vaticinia prophetarum tuorum, qui nomine tuo locuti sunt.* (See Bishop Chandler's Def. p. 42.)

Ver. 16. *Reward them that wait for thee, and let thy prophets be found faithful.*] Reward the patience and holy trust of thy people, who, notwithstanding their many calamities, revolutions, and reproaches, have continued true and faithful in thy service, and have not, since their captivity, lapsed again into idolatry, as their ancestors did under their kings before: or, Comfort them that live in hopes of the completion of thy promises, with the happy accomplishment of the predictions, that thy prophets may be found true and faithful in what they foretold. The author seems to insinuate here, that the Jews, at this time, waited for the Messiah, or that Prophet, by way of eminence, foretold and promised Deut. xviii. 15. and by all the successive prophets. And accordingly, by the coming of the Messiah, all the oracles and prophecies were fulfilled, and the faith of his saints, who had waited for him with so much eagerness and constancy, was blessed and rewarded; and by it God filled his people with those spiritual and true blessings, of which that of Aaron was only a figure, and shewed himself the eternal God, the Lord of ages, by bringing to pass, *ἐν συντελείᾳ τοῦ αἰῶνος,* what he had foretold and promised four thousand years before.

Ver. 17. *O Lord, hear the prayer of thy servants, according to the blessing of Aaron over thy people.*] *i. e.* Let us mercifully partake of those blessings, and reap the benefit of that solemn form, which thou hast appointed the high-priest to pronounce, and may the full force of the benediction (Numb. vi. 24—26.) light upon thy suppliants; *ἱκετῶν σου,* as the margin has it, and Grabe prefers to *οἰκετῶν,* the common reading. According to Bossuet, the author here requests of God, that the true, regular, and lineal priesthood in the family of Aaron may continue, and not such a corrupt and venal one as was under Antiochus Epiphanes, purchased with money by Jason and Menelaus, to the manifest wrong and injury of Onias, the regular and true high-priest. (2 Macc. iv. 8. 23.) However that be, this passage certainly contains a very particular commendation of the established ministry, its usefulness and efficacy. For God could give, if it pleased him, his gracious favours to his people, without the priest's intercession, but he on purpose appoints him to be the ministerial asker, and to be the means to derive upon his people his designed goodness. He could not more effectually grace and distinguish his servants, than by declaring, that what they should beg, he would the more readily give; thus confirming and recommending their ministry and service to all true members of the church. If this was more attended to, the contempt of the ministry and of church-power would be less complained of: in health men would regard the priest's prayers as the stated means to draw down God's blessing; and in time of sickness would apply to him, as the people did to Samuel, *Pray for thy servants unto the Lord thy God, that we die not.* (1 Sam. xii. 19.)

Ver. 18. *The belly devoureth all meats, yet is one meat better than another.* Ver. 19. *As the palate tasteth divers kinds of venison, so doth a heart of understanding false speeches.*] This and what follows is very improperly connected with the foregoing prayer; but so it is in all the versions and editions. The sense seems to be, As the

stomach promiscuously receives all sorts of food, but all do not digest alike, nor are equally wholesome, so the mind receives all sorts of thoughts, though not equally profitable and good: and as the will has various affections and desires, but the objects of them are not equally innocent, so the mind is capable of different sorts of knowledge, but they are not alike useful; for the knowledge of the law of God and of religious truths is of most importance, and preferable to all science whatsoever. Epiphanius has exactly the same sentiment, *νοῦς μὲν ῥήματα διακρίνει, λάρυγξ δὲ σῖτα γεύεται.* Or thus, As the palate distinguishes venison from common and ordinary meat, so does an understanding heart separate between flattery and real friendship, true and false reasoning, profitable and evil discourse. But as the mouth should be kept clean, that the taste may be more quick and exquisite, so the mind, in order to form a right judgment, should be free from prejudice and prepossession.

Ver. 20. *A froward heart causeth heaviness; but a man of experience will recompense him.*] Ἀνταποδώσει αὐτῷ. Drusius prefers *αὐτῇ*, to agree with *καρδία*, or *λύπη*, and so the Geneva version, *A froward heart bringeth grief, but a man of experience will resist it.* By *a froward heart* is meant a wicked and deceitful person; who often takes the unwary in his snares, and involves them in mischief; but a man of prudence and experience will beware of and find out his artifice and designs, will oppose and punish him according to his deserts. For so *ἀνταποδίδωμι* is often used by our translators.

Ver. 21. *A woman will receive every man, yet is one daughter better than another.*] Various are the senses of this place; but a good one, I conceive, may be given of it, without any such reflection upon the modesty of the sex, as Grotius and some other expositors have thrown upon them. May not therefore the meaning either be, that every woman will receive addresses, but there are some among the sex who deserve a preference before others? Or, that women are not nice and scrupulous, when addresses are made to them, about the mere person or beauty of a man; but a regard is not undeservedly had to the beauty of a woman, which is a perfection that distinguishes them from one another, and is engaging in the eyes of the other sex. But I take the true meaning of the author to be, that if in marriage regard is only had to the propagation of the species, it is but of little consequence where the choice falls; but if happiness be the thing proposed, and you would have a valuable companion, an agreeable and accomplished partner for life, regard then ought chiefly to be had to virtue and good qualities.

Ver. 23. *If there be kindness, meekness, and comfort, in her tongue, then is not her husband like other men.*] If to her beauty a wife adds such engaging qualities as strict virtue and modesty, prudent economy, obliging behaviour, and such good sense and address, as, by her winning carriage and agreeable manner, to soothe the passions and cares of her husband, and double occasionally his joys; if she is not haughty and imperious with her beauty, and places not her merit in her person, she cannot fail of crowning his utmost wishes. Possessed of such a treasure, he should bless his choice, and set a just value upon his happiness, which has made him even an object of envy. "Non est vir ejus humanæ conditionis," as Castalio well expresses his good fortune; his lot is above that of common mortals, it resembles that of the blessed above, where love and harmony reign triumphant.

Ver. 24. *He that getteth a wife beginneth a possession, a help like himself, and a pillar of rest.*] Ὁ κτώμενος γυναῖκα, ἐνάρχεται κτήσεως, βοηθὸν κατ' αὐτὸν καὶ στύλον ἀναπαύσεως. The Vulgate with great judgment inserts, *Bonam, qui possidet mulierem bonam; i. e.* He that has a good wife in all respects, has laid the best foundation of his house, has the surest grounds to build his hopes of happiness upon, and of raising a family to his mind. Junius transposes the words here, and renders, *Qui comparat mulierem adjumentum simile sibi, et columnam requietis, incipit possessionem constituere,* which is clearer and more explicit than our version. According to Grotius, *ἐνάρχεσθαι* means *facere imperare,* and is to be understood in *forma hiphil,* as *βασιλεύειν* is sometimes taken: *i. e.* He that takes a wife, sets over his house and fortunes a helpmate and an assistant, equal to himself, that will divide his cares, and in whose prudent management and economy he may safely confide, and will be to him a pillar of security, as well as of agreeable rest. According to this sense, the pointing of the Greek should be, *ὁ κτώμενος γυναῖκα, ἐνάρχεται κτήσεως βοηθὸν κατ' αὐτὸν, καὶ στύλον ἀναπαύσεως.* The oriental versions give this by way of advice, and such as rally the matrimonial state, or indulge themselves in criminal liberties in celibacy, would do well to remember it, *Inter præcipuas possessiones tuas posside uxorem bonam, adjumentum enim est tibi simile.*

Ver. 25. *Where no hedge is, there the possession is spoiled; and he that hath no wife, will wander up and down mourning.*] As, by the breaking down the fence of a vineyard, all they that go by pluck off the grapes; and the wild boar out of the wood doth root it up, and the wild beasts of the field devour it; so fares it with his house, who is without a proper helpmate to order and direct his domestic concerns; all things are in confusion for want of management, and without a careful superintending eye his substance is in danger of being devoured by strangers. And thus the Syriac, *Ubi non adest sepes, racemabuntur vineæ; et ubi non adest uxor, omnia detecta sunt ac dilapidata.* A man so solitary and alone, is obliged either to leave all things at random, or to trust wholly to servants, whose fidelity is not always to be depended on. But in a well-regulated family, where a prudent woman presides, such inconveniences and disorders are prevented. Whilst her husband is abroad, and attending public business, and providing what is necessary in his sphere, she discreetly orders affairs at home, and looketh so well to the ways of her household, that the heart of her husband can safely trust in her without any apprehension of waste or spoil.

Ver. 26. *Who will trust a thief well appointed, that skippeth from city to city? So who will believe* [*trust*] *a man that hath no house, and lodgeth wheresoever the night taketh him?*] *i. e.* An unmarried man, being always unsettled, is esteemed but little better than a vagrant; as he hath no wife, no little family to engage him to be at home, and to endear him to it, he is vague and often wandering abroad, in danger of falling into loose company, of being tempted to incontinence, and, which has sometimes happened, injuring the honour of the family he is admitted into. The advice therefore here is, say Messieurs of Port-Royal, that such, for prevention's sake, should marry, as St. Paul advises those, *οἱ οὐκ ἐγκρατεύονται,* who *do not contain* (for so

the words should be rendered), *qui non se continent*, Vulgate; for it is better to enter into that holy state with chaste intentions, than to be exposed to the dangers and criminal liberties which usually attend a wandering and unsettled life. The question here proposed, supposes such, who treacherously attempt by private intrigues to injure the honour of others, to be at least as bad and detestable as thieves, who lie in wait for their prey, and are always ready to seize upon another's property on every occasion that presents itself. And indeed the oriental versions instead of λῃστὴς put *adolescens cœlebs*. It may not be amiss to observe, that in ancient times such as had no wife or family, no fixed dwelling or certain way of life, were looked upon as loose and disorderly persons, as suspicious vagabonds or strollers, not fit to be trusted, lying where or with whom they could, and therefore spoken of in terms of great reproach, especially among the Jews, all of whom married at a proper age, and thought it both to their credit and anvantage to be settled in that state.

CHAP. XXXVII.

Ver. 1. *EVERY friend saith, I am his friend also: but there is a friend which is only a friend in name.*] Aristotle has well defined friendship to be, "Medietas inter assentationem et inimicitiam." The friend, who appears such in all his actions, makes not loud or reiterated profession of his friendship, nor indeed has he any occasion: the loss of such a one, whether by death or some unhappy misunderstanding, is a misfortune that affects a man in the most sensible part: the flatterer attempts to gain your affections by pretending to be your real friend or admirer, though he is only so in appearance, and for his own ends; his favour and continuance are precarious. Adversity shews the cheat. *In adversitate ad mortem usque non persistit;* Arabic. As if the copy which those translators used, read (ver. 2.) οὐκ ἐν λύπῃ μένει ἕως θανάτου. Even an open enemy is preferable to one, who, under the mask of friendship, lies in wait to do hurt, and, while his words are smoother than oil, has mischief and war in his heart.

Ver. 3. *O wicked imagination! whence camest thou in to cover the earth with deceit?*] *i. e.* O dire and wicked hypocrisy! from what cursed origin didst thou spring, from what infernal region camest thou up, to sow discord and mischief among mankind? This exclamation seems forced from this writer either by what he personally suffered from some pretended friend, or was, as some conjecture, occasioned by the persecution of the Jews under Ptolemy Lagi, who was once seemingly their great friend. Or it might arise from a reflection how general the vice of hypocrisy was become, even so general as to cover the earth, and infect all the habitable parts of it.

Ver. 5. *There is a companion which helpeth his friend for the belly.*] Φίλῳ συμπονεῖ. Will labour with or for his friend. Drusius understands it in the sense of grieving, that he will be concerned, or at least seem so, upon any accident which happens to his friend. And so the Vulgate, *Sodalis amico condolet; sympathizes*, or takes part, in his grief or sufferings: but his concern is for himself, and his own interest; his fears and apprehensions are not for his friend, but for his own support and subsistence; it is his table, more than the man himself, that he is really concerned for. Grotius renders, *Collaborat in iis quæ ad ventrem pertinent*,—That the parasite spares no pains to provide for and feed his belly.

And taketh up the buckler against the enemy.] This seems the character of a true friend, and so the Syriac makes it, *Bonus est amicus, qui pugnat contra inimicum, et tenet clypeum;* but as this sense suits not with the former part of the verse, nor with the preceding one, which is the counterpart of this, Grotius prefers a quite contrary one; *viz.* Such a counterfeit will not take the buckler in his friend's behalf, nor stand by or protect him in the time of danger. There is also another sense of this place, That when the enemy is present, which is the marginal reading, he will take up the buckler to fight against him whom he formerly followed for his own convenience and advantage. This is preferred by Drusius, which Camerarius favours in his rendering, *Scutum sumet pro hoste; i. e.* He will take his buckler to assist the enemy.

Ver. 6. *Forget not thy friend in thy mind.*] Drusius thinks the original reading was, Forget not a friend after thine own heart, or one according to thine own mind; and that the grandson probably mistook כ for ב, and so rendered *in thy mind* instead of *according to thy mind.* Or the sense may be, Forget not thy friend in thy prosperity, when things go according to thy mind, *dans la joye de vôtre ame*, says Calmet.

Ver. 7. *Every counsellor extolleth counsel, but there is some that counselleth for himself.* Ver. 8. *Beware of a counsellor, and know before what need he hath . . . lest he cast the lot upon thee.*] A false friend extolleth his own counsel, will boast of his ability and inclination to serve you, whereas his advice aims only at his own interest. Consider what selfish ends he may have in view, and that his forwardness to advise you may not be owing to any sincere regard for you, but to make a prey of you, and to draw you into some mischief. The Syriac rendering is more explicit, *A consiliario iniquo cave tibi, et nosce prius quid requirat, ne dolo malo te circumveniat.* Μήποτε βάλῃ ἐπί σοι κλῆρον. Grotius ingeniously conjectures that the true reading here is σκληρὸν, *durum aliquid*, which Dr. Grabe likewise prefers, and it is confirmed by the Vulgate; *Ne forte mittat sudem in terram: i. e.* Lest he throw some impediment or stumbling-block in the way, and encourage thee to go on in it, in order to entrap thee and then laugh at thy fall and disgrace.

Ver. 10. *Consult not with one that suspecteth thee: and hide thy counsel from such as envy thee.*] *i. e.* Ask not counsel of thy enemy, nor communicate any secret to such as do not wish you well. And thus the Arabic: *Ne consilium petas ab inimico tuo ulla in re, et cela eum arcanum tuum.* One would think this piece of advice was almost needless, and that there could be no occasion to admonish any not to consult with an enemy, or such as do not bear them good-will: but there are persons who are too unwary in this respect, and, because they intend no harm themselves, are not willing to suspect any from other people; and others, who make confidants of all they meet with, without considering whom they trust or what may be the consequence. The caution, therefore, of the wise man here is very necessary, neither to consult with nor open your mind to others, without being assured of their fidelity, and likewise of their respect and regard for you, lest by an im-

prudent application to improper persons, who, perhaps, through some jealousy inwardly hate you, you put yourself in the power of such as will never promote your interest, and will make an ill-natured use of what you have communicated the first opportunity.

Ver. 11. *Neither consult with a woman, touching her of whom she is jealous.*] See xxvi. 6. *i. e.* with a wife, for so Grotius understands γυνὴ, about her rival, ἀντιζήλου, Lev. xviii. 18. where it means another or second wife (polygamy being customary and allowed among the Jews), who, having a jealousy of the other, will say or advise something to her injury or disadvantage. As was the case of Peninnah and Hannah; the former of whom is expressly called (1 Sam. i. 6.) the other's adversary, and is represented as taking a pleasure in vexing her. This may also be extended to others, not espoused, who are rivals any way, either in trade or science, profession or invention, wit or beauty, between whom, as there usually is a jealousy, if not an open disagreement, so a fair and impartial account is not to be expected, nor a character or judgment formed from thence.—*Nor with a merchant concerning exchange.* Refer not the exchange of your goods, *i. e.* the value to be allowed for them, to the sole judgment of the merchant, who will not tell you honestly the true price of them. The Vulgate seems to understand this of freight, or exportation, the difficulty or danger of which the merchant will enlarge upon, that he may ask the more. Briefly the sense is, In selling be not directed by the buyer, nor in buying by the seller.—*Nor with an envious man, of thankfulness; nor with an unmerciful man, touching kindness.* By βάσκανος is meant the covetous man, who, having no sentiments of honour, generosity, or gratitude, towards benefactors of any sort, will discourage acts of kindness and liberality in others. He is always ready to receive favours, but never disposed to return them: and as the unmerciful man has no tenderness in his nature, nor bowels of pity, he will neither relieve objects in distress himself nor recommend any to the charity of others, and is the last to be consulted about ways and means of doing good.—*Nor with a hireling for a year, of finishing work:* who, being assured of his salary, will not trouble himself about dispatch, nor hasten to finish any piece of work. The advice in general here is, not to consult with persons that are prejudiced, and have some private ends of their own to serve.

Ver. 13. *And let the counsel of thine own heart stand, for there is no man more faithful unto thee than it.*] The sense of this verse, as connected with ver. 12. according to Calmet, is, Endeavour to free and disengage your heart from all passion, prejudice, and self-love, and to conduct yourself according to the rules of piety and justice, and you will want no other director. You will find light enough in yourself to determine you how to act. That which disqualifies us, and renders us incapable of proceeding and judging as we ought, is our excessive self-love; we suffer ourselves to be swayed and influenced by passion or prejudice; and when this is the case, a man is no more in a condition to judge what is true and right, than the eye, when it is obscured with a thick film, can distinguish objects clearly. Or thus, Choose one according to your own mind, and be advised by him, for you will never find any person so faithful to you as a true and disinterested friend. Or, according to others, the sense may be, Though you are acquainted with many, be intimate only with a good and pious person; let him be to thee as your second self, consult freely with him, for you will find none more faithful or more improving. A good man is often more enlightened, and, through the grace afforded him, of an understanding superior to other instructors. Thus the Psalmist, *I have more understanding than the aged, because I keep thy commandments.* (Psal. cxix.)

Ver. 14. *For a man's mind is some time wont to tell him more than seven watchmen that sit above in a high tower.*] The sense of this verse differs not greatly from the former, and is, That a person who is a true and real friend, and thoroughly in your interest, is more capable of assisting you, and of giving you good and proper advice, than the most able and experienced counsellors. As he knows better your wants, your dispositions, the state of your affairs, and has your interest more at heart than a stranger, he will direct you best, and give his advice the most effectually and cordially. The Vulgate inserts *sancti*, understanding it of a good man particularly; and the context, says Calmet, both requires and justifies the addition: for as there is no knowledge or counsel against, so neither is there without, the Most High. He communicates illumination, and makes discoveries to such as faithfully serve and truly love him, sooner than to any others. And therefore, as is advised in the next verse, we must pray to God with faith and perseverance, and address ourselves to him for his direction and assistance, before we apply to our friends for theirs. For men do but imperfectly guess at what is right; but it is God that takes us by the hand, and leads us into the right way, and makes us go on successfully in it, by the light and influence of his grace, as being himself the way, the truth, and the life.

Ver. 17. *The countenance is a sign of changing of the heart.*] Ἴχνος ἀλλοιώσεως καρδίας πρόσωπον. Some copies have, ἴχνος ἀλλοιώσεως χαρᾶς πρόσωπον· *i. e.* One sees upon the countenance whether the heart is gay or sorrowful, content or afflicted. There is also another reading, ἴχνος ἀλλοιώσεως καρδίας τέσσαρα μέρη ἀνατέλλει, ἀγαθὸν, κακὸν, κ. τ. λ. which Grotius prefers, and is countenanced by the Vulgate; *i. e.* There are four things which make such an impression upon the heart, as appeareth in the very countenance; hope and fear, life and death. Bossuet furnishes still another sense; *viz.* That in every action or affair of consequence, the mind is, as it were, in suspense for a time, and cautiously examines four particulars: whether the thing is like to be advantageous or otherwise, good or evil, sinful or allowable, and the occasion of life or death to us.

Ver. 19. *There is one that is wise and teacheth many, and yet is unprofitable to himself.*] This observation holds more in moral than in civil life; for in the latter each endeavours to be most profitable to himself. The truth of it wants not much to be illustrated, and yet is too notorious to be denied. There are too many of this sort of wise men, says Calmet, who are wise only with respect to others, who abound in knowledge, and yet have not the sense to make use of and apply it to their own advantage and happiness; who deliver useful precepts of instruction, and have the satisfaction to please and edify others, and yet themselves continue unfruitful. But to what purpose is learning or

knowledge, if it terminates only in speculation, and is not accompanied with a good life? What signifies the understanding all mysteries, and all knowledge, or even speaking with the tongues of men and of angels, if, after preaching savingly to others, and being admired for his great accomplishments, the man himself, for his evil conduct, be at length a cast-away? Unhappy, in so abusing the tree of knowledge, as thereby to fall short of the tree of life. Or possibly the author may here condemn those who place learning and knowledge in such things, as are not perfective of their better part, who prefer profane to sacred history, and human to Divine literature.

Ver. 20. *There is one that sheweth wisdom in words, and is hated; he shall be destitute of all food.* Ver. 21. *For grace is not given him from the Lord, because he is deprived of all wisdom.*] Many copies instead of τροφῆς have σοφίας, as is the marginal reading; but that whole clause seems to be an interpolation from the like words in the next verse. By σοφιζόμενος ἐν λόγοις, all the commentators, with St. Austin, understand a cunning sophister, who deals in subtilties, who makes a vain show and ostentation of knowledge, without the true use and power of it; one who uses captious and ensnaring arguments, true in appearance only, to impose upon men and lead them into error, instead of enlightening and improving them. As the design of such is not to teach true wisdom, or to mend the heart, nor so much to rectify men's passions and wills, as to cheat and bewilder the understanding, their knowledge is vain and trifling, and the study of it contemptible. It is a science falsely so called, devoid of the grace of God, and of his blessing, which he has promised, not to learning, as such, much less to a vain pretence of it, but to regularity and goodness, and a diligent meditation in his law.

Ver. 22. *Another is wise to himself, and the fruits of understanding are commendable in his mouth.* Ver. 23. *A wise man instructeth his people, and the fruits of his understanding fail not.*] In the two foregoing verses our author has described a wise man who is so in appearance only, or in outward discourse, whose wisdom not being rightly employed, and for want of other recommendations to go along with it, is useless and unprofitable. Here he describes a truly wise man, who is inwardly such, and wise to the best purposes: who makes use of the parts God has blessed him with, as well to edify himself, as to instruct others, and is, as the Vulgate excellently expresses it, *Animæ suæ sapiens.* True wisdom is in order either to our own or others' happiness; and to be truly wise, is to be wise unto the great purposes of salvation. Whatever knowledge contributes not to this, is beside the mark that ought principally to be aimed at. "The careful and good pastor furnishes himself with knowledge for his own use and direction, and communicates it liberally and painfully for the benefit of others. As he rightly divides the word of truth, he feeds his charge with sound doctrine, and has the pleasure to see his labours succeed, and the work of the Lord prosper in his hands. And if he wants sciences humanly acquired, his affectionate and real concern for the welfare of souls will abundantly compensate that; he will yet know more than human wisdom can teach him, because he has that Master within him that teaches man knowledge." (Bona de via compend. ad Deum, p. 172.) As he has laid the foundation of religion deep in the hearts of his hearers, and the seed has had the fortune to fall into good ground, it withereth not as soon as it is sprung up, but bringeth forth fruit to perfection, some a hundred-fold, some sixty-fold, some thirty-fold. By καρποὶ πιστοὶ, *fructus fideles*, Vulgate, we may also understand, that his instructions are hearty and sincere, and such as may be depended upon; that he is not as many that corrupt the word of God, or handle it deceitfully, *but in sincerity, and by the manifestation of the truth, commending himself to every man's conscience in the sight of God.* (2 Cor. iv. 2.)

Ver. 25. *The days of the life of man may be numbered, but the days of Israel are innumerable.*] The days of man are ordinarily short, and the reputation acquired in life passes away with it; but the true Israelites live for evermore, and their name shall not be blotted out. According to Calmet the sense is, That though the life of a wise man is short and limited, and consists only of a certain number of days, like that of other men, yet the remembrance of him shall not die, it shall continue as long as Israel itself; as is expressed more clearly in the following verse. Or it may mean, according to the Jewish conceit, that God will never cast off the seed of Israel, but they shall always be his peculiar people, and their law never fail or pass away; which the Jews assured themselves, especially with regard to the moral precepts of it, would be perpetual. Philo has expressed their sentiments very strongly on this head, τὰ τούτου μόνου βέβαια, ἀσάλευτα, ἀκράδαντα, κ. τ. λ. *Hujus unius [Mosis] firmæ, immotæ, inconcussæ perstiterunt leges, tanquam sigillis ipsius naturæ obsignatæ, jam inde usque ab illo die, quo primum scriptæ sunt, ad hanc memoriam, ac porro mansuras in posterum spes est, et inveteraturas omnibus sæculis, dum sol, luna, cœlum ipsum, mundus denique universus exstabit.* (De Mose, lib. ii. Joseph. Antiq. lib. iii. cap. 8. Matt. v. 8. Luke xvi. 17.)

Ver. 27. *My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it.* Ver. 28. *For all things are not profitable for all men; neither hath every soul pleasure in every thing.*] According to Calmet the sense is, Learn and know your own power, and what you are capable of doing; but undertake nothing before you have made trial of your own strength, according to that of the poet, "Versate diu quid ferre recusent, quid valeant humeri:" or, as others understand, In every action or affair of consequence, examine principally whether the thing is like to be advantageous or otherwise to you, whether it be good or evil in itself, forbidden or allowable, and so may either be the occasion of life or death, happiness or misery, to you. Or perhaps the meaning may be, which seems countenanced by what follows, Consider what agrees best with your own health, and indulge not in any thing which you have reason to think will be injurious to it: regard not so much what may please your goût or palate, as what may contribute most to the continuance or improvement of health. Messieurs of Port-Royal understand this of men's different natures and dispositions; that it is not sufficient to give good advice in general, without great skill and circumspection to apply it properly, according to their different capacities, and respective qualities of body and mind, of nature and grace. That there is in each man, as in the several sorts of earth, a different soil or nature, and partaking of different qualities: one has his gift after this

manner, and another after that. And as allowance must be made for the different sorts of grounds which are not equally susceptible of the same culture and improvement; so advice or instruction must be diversified, and suited according to the nature and wants of those to whom we give it.

CHAP. XXXVIII.

Ver. 1. *HONOUR a physician with the honour due unto him, for the uses which you may have of him; for the Lord hath created him.*] The precept of honouring all men, 1 Pet. ii. 17. varies according to the several degrees whereby persons are more or less beneficial; but more is here intended than civil honour, it includes reward; reward the physician with a handsome and proper gratuity, because of the very great use he is of in life, in healing the many distempers incident to it, and that God has appointed him for a general good. And so τιμὴ is often used in the New Testament, and by the best Greek writers; Tully too applies *honos* to a physician in this sense. (Epist. Fam.) The goodness of God cannot be sufficiently admired, which displays itself in proportion to that multiplicity of evils and infirmities to which we are subject, all of which come from the sin of man, but the remedies to cure them from God; and therefore we ought to respect and honour a profession whose original is so exalted and noble, and which contributes so much to the preservation and health of human life.

Ver. 2. *For of the Most High cometh healing.*] As it was a prevailing opinion among the ancients, that the gods were the authors of all diseases incident to mankind, in some of which the hand of God was more particularly discernible, so they looked upon physic as a gift from heaven, and ranked their first physicians in the number of their gods. Hence the heathens ascribed the original of it to Apollo, and erected statues and temples to Æsculapius. The Hebrews attribute to God himself, or however to Adam, as taught by him, the invention of physic, and make Moses, either by inspiration, or by what he learned among the Egyptians, to have excelled in this art. Healing may also be said to come of the Most High, as he created medicines (ver. 4.) out of the earth, and is the author of all their sanative virtues; for though God cursed the earth, and made it produce thorns and briers, yet he as greatly blessed it too, by giving a restorative power, a medicinal virtue and efficacy to roots and plants, for the health of mankind, and for the healing of the nations. Physic may also in this farther sense be ascribed to the Deity, as a natural sagacity is required in such as arrive at a great perfection in it. And thus the oriental versions, *Dono Dei sapit medicus.* Virgil intimates, that application and industry, however necessary in this profession, are not alone sufficient, without a happy natural genius, which peculiarly fits men to shine in this art, and is derived immediately from the Deity. It was by the favour of Apollo that Iapis so excelled; if he had not been *Phœbo ante alios dilectus,* he had never arrived to such a perfection in that faculty.

He shall receive honour of the king. Ver. 3. *The skill of the physician shall lift up his head, and in the sight of great men he shall be in admiration.*] Some copies have λήψεται δόμα, He shall receive a gift from the king; and so the marginal reading is, which is confirmed by the Vulgate and oriental versions. That physicians of note and eminence anciently had large salaries fixed upon them by great men and princes, appears from Budæus: "Sex millia ducentos quinquaginta aureos annua mercede celebres multos medicos Romæ a principibus habuisse." (De Asse.) And our author here seems to speak of what he saw or heard was done in his time at court by the kings of Egypt; and however they might be less esteemed elsewhere, yet among the Jews they were in high reputation; and the dignity of their profession was such among the Athenians, that, by an express law, none of servile condition might undertake it. (Cujac. Observ. lib. xvii. cap. 27. Pliny's Nat. Hist. lib. xxix. cap. 1.) There are some passages of Scripture too which seem to prove, that formerly, among the Hebrews as well as Greeks, persons of the highest rank practised physic, and that it was thought an accomplishment not even beneath a prince. (Isa. iii. 6, 7. Hos. v. 13. Pliny, lib. xxiv. cap. 1.)

Ver. 4. *The Lord hath created medicines out of the earth, and he that is wise will not abhor them.*] As God has given to medicines their healing qualities, which, applied by a skilful physician, are of sovereign use, and even in common hands have been often found serviceable, a man of wisdom or modesty should not decry the benefit of them, nor in sickness decline the use of them. There are two reasons assignable for the commendation here given to the art of physic, and for the wise man's dwelling upon the power and virtue of medicine: First, To beget an abhorrence of magical and superstitious remedies or charms, as they are called, sought after and confided in by the vulgar, though God has forbidden the use of them in his law. Secondly, To oppose the mistake of those who, on false grounds, and without any good reason, reject the use of all kinds of medicines, a sort of fatalists, who think if a man's predestinated time is come, as their expression is, all applications will be useless; and, if it is not come, he will assuredly do well without them. Both these extremes are to be condemned. As God has blessed the earth with medicinal plants and vegetables, and has imparted light and skill to the physician to apply them occasionally, recourse must not be had to remedies neither permitted nor natural; nor must the use of what is really serviceable for the recovery and preservation of health be rashly rejected, under the pretext of its being abused by ignorant pretenders to the science. To which I must add, that, though great things are deservedly spoken of physic, and of the surprising cures wrought by it, yet must we not wholly rely upon or put too much confidence in medicines, as king Asa did, who sought not unto God, but to the physicians only; but should expect our cure from God's blessing upon the use of known and approved means.

Ver. 5. *Was not the water made sweet with wood, that the virtue thereof might be known?*] The author of this book seems to have been of opinion, that Moses sweetened the waters of Marah by the natural virtue of a certain wood; and indeed it seems necessary to understand him in this sense, because he brings this instance to prove the power and efficacy of natural remedies. A very learned writer disapproves of this opinion for the following reasons: 1. That we cannot suppose that even the largest tree, steeped in a lake, should immediately communicate a

sufficient quantity of its natural sweetness to correct the bitter taste of the waters enough for the occasions of so many hundred thousand people. 2. That there is great reason to believe that there was no tree in those parts of that virtue. Had there been such a one, after the virtue of it was thus known and recorded, it would certainly have been much used by others, and inquired after, particularly by the naturalists; but though Strabo, Diodorus Siculus, and Pliny, have all remarked, that there were bitter waters in these parts of the world, yet they knew of no trees of such a medicinal quality to correct the taste of them. 3. Had this been a received opinion of the Jewish writers, Josephus would certainly have had it; but he has a particular fancy of his own, that these waters were made sweet by dashing them about at the bottom of a well, which purified them from its mineral taste. (Antiq. lib. iii. cap. 1.) But this seems to be a reason rather why the taste should be stronger. Philo, who was well acquainted with the opinion of our author, doubts the truth of it, and queries whether the wood here used had naturally such a quality, or whether God was not pleased to give it such a virtue for this particular occasion. (De Vit. Mos. lib. i.) For these reasons it seems probable, that God, who is the author of nature, either then gave such a medicinal virtue to the wood, or that he then first revealed to Moses the virtue of such a tree, before quite unknown, and undiscovered ever since; and that the true rendering of the Greck, εἰς τὸ γνωσθῆναι τὴν ἰσχὺν αὐτοῦ, is, that his power, *i. e.* the power of God, might hereby be known. And so the oriental versions understand it, which have, *ut noscerctur potentia Dei.* (See 2 Esd. i. 22, 23.) This sense the words will very well bear, and the objections against the other interpretation are thereby removed. (Shuckford's Connex. vol. iii.)

Ver. 7. *With such doth he heal men, and take away their pains.* Ver. 8. *Of such doth the apothecary make a confection: and of his works there is no end, and from him is peace over all the earth.*] *i. e.* The physician, by the virtue of simples and other medicines, performs great cures; for so I understand ver. 7. rather than of God; and to this agree all the versions. Thus the Vulgate, *In his curans mitigabit dolorem;* and the Syriac, *Per ea medicus recreat a doloribus;* and the Arabic, more explicitly, *Per ea medicus quoque homines curat a morbis, annuente Deo.* The following verse we may understand either of God, or of the μυρεψός. As applied to God, the sense is, That the works of God are infinite, and the virtues and wonderful effects of them cannot be sufficiently admired; his goodness is displayed in, and his mercy and blessing are over all his works; and so the Vulgate, with the old English versions, understand it. As applied to the apothecary, who, from the knowledge he has of plants, minerals, fruits, spices, &c. can make of them a most agreeable and refreshing composition, μίγμα, (see John x. 39.) diffusing health and comfort, the sense is, That a person that has traversed the vegetable kingdom, and is well skilled in the nature of simples, can from thence compose a safe and easy remedy against many dangerous diseases, the very odour of which shall, by its grateful and refreshing smell, in some measure relieve the sick, and contribute to the cure; for so εἰρήνη may be understood here, as equivalent to ἀνάπαυσις, ver. 14. Or instead of it we may read with Grotius, εὐαιρία, i. e. *Neque absolverit opus suum, quin inde late se diffundat dulcis aura.*

Ver. 9. *My son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole.* Ver. 10. *Leave off from sin, and order thy hands aright, and cleanse thy heart from all wickedness.*] One sees from several passages in this chapter the notion and persuasion which prevailed in the times of this writer, that all sickness was a punishment for some sin committed. And indeed our common mortality, or that unavoidable necessity of dying, to which the whole species is condemned, and our passage to it by an infinity of accidents and diseases, is a consequence of the sin of our first parents: but the ancient Jews believed, besides this hereditary fate, that every evil that happened to us was a chastisement sent from God for some particular fault or crime; hence that question of the disciples, *Master, who did sin, this man, or his parents, that he was born blind?* (John ix. 2.) As it was a received opinion therefore that sin was the occasion of sickness, the wise man here well advises to leave off from sin, to avoid the punishment of it, and to be in such a frame and disposition as to hope for and expect pardon. St. Austin's reflection on this passage is fine and apposite: In the time of sickness, when the punishment of sin lies upon us, we should retire into our breasts, and consider with ourselves, what sin or defilement has probably drawn down such affliction upon us; should humble ourselves under the hand of an avenging God, and acknowledge, that we suffer less than we deserve; that he has dealt with us, not as a severe judge, who would condemn us, but as a merciful father who would reclaim us.

Ver. 11. *Give a sweet savour and a memorial of fine flour, and make a fat offering, as not being.*] Ὡς μὴ ὑπάρχων, *as a dead man,* according to the margin. Grotius reads ὡς μὴ ὑπάρξων. Badwell and some others make the sense to be, Give your offerings to God, as not being yourself the original proprietor of them; but having received them at first from him, return them to him by way of acknowledgment. But this sense seems too general, and is not countenanced by the context. Calmet's interpretation is preferable; *viz.* In thy sickness offer readily unto the Lord, as one that is leaving the world, and has but little hopes of life, and endeavour to make your peace with him by sacrifices and devout oblations to him in prayer; but think not yourself altogether in so desperate a condition, as to hinder you from making use of proper medicines towards your recovery. Trust in God does not supersede or exclude all application of medicines, which God has created and appointed for man's help and use; nor, on the other hand, ought the opinion which one has of a physician to weaken the sick man's reliance on God, or hinder his pious breathings to the Fountain of health and life, and the great Physician of souls.

Ver. 12. *Then give place to the physician, for the Lord hath created him.*] As disease and sickness is often sent for the punishment of sin, and is a merciful call to reformation and amendment, so nothing can more contribute to the removal of the affliction, than to take away the cause of it: to pray therefore unto God in time of sickness, and make hearty and sincere resolutions against sin, is the way to regain his favour, and the most probable means to qualify the patient, through the blessing of God, to receive benefit from the skilful applications of the physician. We are not here advised first to send for the physician, and when we despair of his help and are breathing our last, then to

send for the priest, when our weakness perhaps has made him useless; but first to make our peace with God by the ghostly offices of the priest, and then give place to the physician. Which method our Saviour has also taught us by his method of cure, who, when any came to him for bodily cures, first healed the soul of sin before he removed the bodily infirmity, (Matt. ix. 2.) teaching us, that sin is the occasion of sickness, and that the cure and removal thereof is first to be looked after. This order the holy Psalmist intimates, when, speaking of God, Psal. ciii. 3. he says, *Who forgiveth all thy sins, and healeth all thine infirmities.* There is an excellent canon to this purpose: (Decretal. lib. v. Tit. 38. cap. 13.) "By this present decree we strictly charge and command all physicians, that, when they shall be called to sick persons, they first of all admonish, and persuade them to send for the physician of souls; that after provision hath been made for the spiritual health of the soul, they may the more hopefully proceed to the use of corporal medicines: for when the cause is taken away, the effect may be expected the sooner to follow."

Let him not go from thee, for thou hast need of him. Ver. 13. *There is a time when in their hands there is good success.*] Grotius points the Greek thus, καὶ γὰρ αὐτοῦ χρεία ἐστὶν ὅτε καιρὸς· καὶ ἐν χερσὶν αὐτῶν εὐοδία, *quia opera ejus sunt necessaria, quando in manus illorum incurras: et sæpe adest operi ejus successus,* εὐοδία, not εὐωδία, as the common editions have. (See Prov. xxv. 15.) Though medicines are uncertain in their operation, and do not always reach the case, and effect a cure, and though our lives are undoubtedly in the hands of God, who can take us out of the world when and in what manner he pleases, notwithstanding any precautions or remedies we may use to preserve or prolong life, yet are not these reasons sufficient to make us reject the use and application of medicines, which God himself has created out of the earth, to be used with thanksgiving, and has appointed as the ordinary and stated means to restore health, under the direction and in the hands of an able physician.

Ver. 14. *For they also shall pray unto the Lord, that he would prosper that which they give for ease, and remedy to prolong life.*] A good physician will not depend only upon the greatness of his skill, the secrets of his art, and the efficacy of his medicines, but will occasionally invoke the assistance of Heaven, to prosper him in his profession: he will live in a constant sense of his own dependance upon God, and recommend himself and others often to his favour and mercy. He will add piety to his knowledge, and when intent upon doing good may be considered as a guardian angel to all around him. The Vulgate which renders, χάριν βιώσεως, *propter conversationem illorum,* (see Acts xxvi. 4.) seems to intimate, that God will prosper the prescriptions of a skilful physician, who is himself also a good man, sooner than of any other, as he aims chiefly to please God, both by his own conduct and his endeavours to lessen or remove the misery and infirmities of his creatures, referring the success of them to the blessing of Heaven. This notion, that success in physic depended upon application to the Deity, was common among the heathens, and may without violence be inferred from the story of Iapis: it is plain he relied not on his own skill only, but had secretly invoked the god of medicine while he was busied in the cure. The words, *nihil auctor Apollo subvenit,* sufficiently imply this. He altogether disclaims all pretences to personal merit in the cure, and denies that art in general, or his own in particular, did or could perform it.

> " Non hæc humanis opibus, non arte magistra
> Proveniunt; neque te, Æneа, mea dextera servat."
> (Æn. lib. xii.)

He acknowledges, that it was the interposition of a Divine power that had effected the cure, without which all his application and skill had been fruitless. Nor is this the only place where Virgil joins these two qualifications together, the skill of remedies and medicines, and a dependance upon the gods for success; particularly, where he mentions Hippolytus as brought to life by the favour of Diana, and the skill of Æsculapius.—*Pæoniis revocatum herbis, et amore Dianæ.* (Lib. vii.) According to Messieurs of Port-Royal, the wise man here and in the context points out the spiritual physicians of the soul, who, sensible of its many infirmities and diseases, should apply often to the throne of grace in behalf of others, that they may be healed and saved, that God would crown their labours, and bless the engrafted word, with all joy and comfort in believing, and with the power of an endless life; and particularly in times of public calamity, or epidemical sickness, should, by the powerful ministry of prayers and holy intercessions, stand between the dead and the living, and stop the progress of the destroying angel.

Ver. 15. *He that sinneth before his Maker, let him fall into the hand of the physician.*] The intention of the author here is not to undervalue physicians, or cast a reflection upon them, as if it was a misfortune, and, as it were, a sort of curse, to fall into their hands, of whom such honourable mention has been made in the preceding verses; but to intimate, that God will bring upon the sinner sickness and diseases, and reduce him to such a low and helpless condition, as to make necessary the help of a physician, on purpose to convince him of his weakness and folly. The common reading indeed is ἐμπέσοι in the optative mood, but ἐμπεσεῖ seems preferable, as the Vulgate has it, *Qui delinquit coram eo qui fecit eum, incidet in manus medici;* and the Syriac, *Qui peccat coram Deo, traditur in manus medici.* It means only, that the sinner shall be visited with sickness, and that without the help of art, or even with it, he shall with difficulty recover, and shall be given over unto death and perdition, if he shew no signs of contrition upon his bed of languishing. One sees by this passage, that this author thought that sickness was a punishment sent by God for past sins. And so it appears from our Saviour's charge to the impotent man, *Sin no more, lest a worse thing come unto thee.* (John v. 14.)

Ver. 16. *My son, let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself, and then cover his body according to the custom, and neglect not his burial.*] Humanity and religion equally require, that we should shed tears and pay our last debt to friends and relations deceased; these are the only instances in which we can give proofs of our tenderness and respect for them. Besides the ordinary tribute of tears, the wise man probably means by θρῆνοι, public and solemn mourning and lamentation in memory of the deceased, in which his good deeds and praise were rehearsed or sang; *Cane*

lamentum (Syriac); and by *περίστειλον τὸ σῶμα αὐτοῦ*, the *lintea sepulcralia*, or the wrapping the dead body in linen, according to the custom of the Jewish and other nations; (John xi. 44. xix. 40.) *κατὰ τὴν κρίσιν αὐτοῦ*, *secundum dignitatem ejus*, as Bossuet renders, which I should prefer, but that it follows in the next verse. Our translators omit *αὐτοῦ*; it would probably be better rendered, According to his right, or the rule and custom in his case. For משפט, as Grotius observes here, often signifies custom, and is commonly translated by *κρίμα* or *κρίσις*. So *κατὰ τὸ κρίμα αὐτῶν*, 1 Kings xviii. 28.; *ἐπὶ τῷ κρίματι αὐτῶν*, 2 Kings xvii. 33, 34. 40.; *κατὰ τὴν σύγκρισιν αὐτῶν*, Numb. xxix. 6. 33.; *κατὰ τὴν κρίσιν αὐτῶν*, 1 Chron. vi. 32. xxiv. 19. and so the Syriac translates here, *prout eum decet; i. e.* as is due to him.

Ver. 17. *Weep bitterly and make great moan, and use lamentation, as he is worthy, and that a day or two, lest thou be evil spoken of: and then comfort thyself for thy heaviness.*] Though the usual term for mourning was seven days, the rabbins themselves allowed and approved of divers degrees of mourning; the three first days they allotted to grief and tears, and in the following ones the sorrow might be somewhat abated. As man is apt to go into extremes, the author on this occasion advises a prudent moderation; he approves that the love which one had for persons when alive, should extend unto them even after they are dead, that care should be taken of burying them, and paying the last offices to them: he allows that great mourning should be made for those who were dear to us as friends, or related by the closer ties of blood; and that we should lament more or less for persons, according to their respective merit, lest we give offence by our indifference and insensibility, and should be reproached for want of affection and humanity. But at the same time he sets bounds to our grief, and would not have us inconsolable, or give ourselves up, in the bitterness of soul, to such an immoderate degree of sorrow, as can do the dead no good, and may do us much hurt. He here condemns those, who, during the interval of mourning, so passionately indulged grief, as to refuse all comfort, and his advice briefly is to this effect,—Let nature prevail for a day or two, a concern for the dead is no ways unbecoming a wise or good man: though you cannot suppress the sentiments of grief at first, yet endeavour to moderate your sorrow, and call in reason and religion to your aid. *Πένθος* probably, as *κοπετὸς* and *κλαυθμὸς* are mentioned before, relates here to funeral preparations in general, or the *epulum funebre* in particular, both of which were according to the dignity and circumstances of the party deceased.

Ver. 19. *In affliction also sorrow remaineth; and the life of the poor is the curse of the heart.*] Some copies have *παραβαίνει λύπη*, that *grief passeth away* or weareth off by degrees; but the reading which our translators follow seems preferable,—that in affliction, *ἐπαγωγῇ*, or any grievous tribulation, such as the loss of friends and relations, grief sits heavy, and is with difficulty removed. The Vulgate seems to have followed a copy which had *ἀπαγωγὴ*, *abductio; i. e.* that, after the body was carried out and buried, grief continueth. The sense of the whole verse, I conceive, is, That sorrow, when it is deeply rooted, from whatever cause it arises, whether our own sickness or the death of others, makes even life itself a burden, as a sense of poverty often induces the necessitous person rashly to curse his fate and condition. The other reading, *βίος πτωχοῦ κατὰ καρδίας*, *vita pauperis est ex animi sententia*, is neither agreeable to the context, nor confirmed by experience.

Ver. 20. *Take no heaviness to heart, drive it away, and remember the last end.* Ver. 21. *Forget it not, for there is no turning again; thou shalt not do him good, but hurt thyself.*] *i. e.* Remember death, which, by over-much grief, thou mayest hasten and bring upon thee. Or, according to Calmet, When you see others dying or lying dead before you, give not up yourself to sadness; remember that you are mortal as well as they, and that by afflicting yourself you can neither bring the dead back nor exempt yourself from following them. As the thoughts of death naturally present themselves when we are in the house of mourning, we may draw this advantage from attending the obsequies and paying the last duty to our friends, *viz.* to reflect upon our own mortality; that we perhaps may be the next to follow, and should therefore prepare ourselves in time against our great change. This advice is of so much consequence, that the wise man repeats it a second time. But though he would have us provide for, he would not have us hasten, our latter end, by excessive grief for any beloved object, when our tears can neither help him nor bring him back. In a religious view, the deceased person must be considered, upon his death, in an unalterable and fixed state, either of happiness or misery; if in the former, and he experiences in himself a pleasing anticipation and foretaste of happiness, we are in the wrong to make ourselves uneasy when he is at peace and happy; if in the latter state, and his conscience speaks nothing but horror and misery to him, he is indeed to be pitied; but neither ours, nor even his own tears, will be available to him in that sad and wretched condition.

Ver. 22. *Remember my judgment: for thine also shall be so: yesterday for me, and to-day for thee.*] The wise man here, to make the stronger impression upon his readers or pupils, makes the dead or dying person address the living in these affecting terms: *Remember my judgment*, &c. *i. e.* my doom, the sentence of death that is passed upon me. *Κρίμα* is used in this sense, chap. xli. in several places upon the like occasion. Or the sense may be, When you attend at a funeral, think that the dead person speaks thus to you in dumb show or in a low voice: Remember the sentence of mortality passed upon me; as my present state is, the same will be your condition soon. To-day was my turn, to-morrow will be your visitation; what has happened to me is thine and every man's lot. What a fine memento is this to the living! how much better would this plain, short, instructive sentence adorn a monumental stone, than the tedious, fulsome, and often false inscriptions of modern epitaphs?

Ver. 23. *When the dead is at rest, let his remembrance rest, and be comforted for him, when his spirit is departed from him.*] *i. e.* Dwell not upon his memory, so as to give yourself fresh occasion of grief continually; if nature upon such accidents calls forth your tears, faith ought soon to stop them and wash them away. If we have a true value for our friend, we ought rather to rejoice than grieve that he is released from a sinful and troublesome world, and is passing from the miseries of life to a state of rest and peace. The rest which the dead is entered upon, ought to assuage and moderate that afflicting sense and regret which we have of his loss. And we ought to consider, that, if it seems

hard and disagreeable to us to be parted and separated from him, it is however a gain and advantage to him, that his soul, being freed from the body, is disengaged from the many crosses and accidents which are inseparable to life. The very sight and remembrance of one deceased so dear to us, should make us reflect upon our own death, and bring it present to us; that our friend, who is gone before us, being now all pure spirit, and whose concern for us now can only be for our good, says to us silently, Consider my condition, which will as certainly be yours soon. I have been, and am no more; you now are, but shall shortly cease to be; yesterday took me away, and this day may be your last: let your concern for the dead lead you to the thoughts of your own death, which likewise is inevitable, and so to provide in time for your future state, that your death may be only a short passage to life eternal.

Ver. 24. *The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise.*] Γραμματεὺς here signifies one learned in explaining the law, and answering the difficulties arising concerning the true sense of it; one who, being bred up in the knowledge of the law of God and the tradition of the elders concerning it, taught it in the schools and synagogues of the Jews, and judged according to it in the Sanhedrin. Such a one, says this writer, arrived to his perfection of knowledge by a right employment of his vacant time. Or the sense may be, That the study of wisdom requires retirement and solitude; a man should divest himself of all other business and avocations, who would excel in those sciences or callings which require meditation and deep attention. The wise man's leisure hours, if they may be so called, are the best and most useful of his time, and generally produce better works than the more public and active life of others. This may also be considered in a religious view, *viz.* He that endeavours after heavenly wisdom, and would gain the knowledge and love of God, is fond of retirement; he banishes from his heart all earthly thoughts and all secular concerns; his chief employ and wish are, to be disentangled from all worldly encumbrances, that he may be filled with God only: he avoids all, even the most necessary offices, which may disturb his holy meditations, and if he is called to a public function, he accepts it only that he may thereby impart to others some of that light, which God, by sweet and secret communications, has imparted to him.

Ver. 25. *How can he get wisdom that holdeth the plough, and that glorieth in the goad; that driveth oxen, and is occupied in their labours, and whose talk is of bullocks?*] Καυχώμενος ἐν δόρατι κέντρου, is the reading in all the editions except Grabe's; but that critic prefers κέντρῳ, and undoubtedly the true reading of the passage is, ὁ κρατῶν ἀρότρου, καὶ καυχώμενος ἐν δόρατι; κέντρῳ βόας ἐλαύνων, which Bochart likewise prefers, and is natural and easy. Δόρυ κέντρου, *hastile stimuli,* is an unusual expression, nor is there any instance of a goad being so called. This alteration too is confirmed by the Vulgate, which has, *Qui gloriatur in jaculo, stimulo boves agitat,* &c. which in the main is right, only it is mistaken in rendering δόρυ by *jaculum,* which in this place has the same sense of ἐχέτλη, *stiva aratri,* or the plough-tail. The original reading in the Hebrew probably was חרב אן, which signifies *Gladius, culter, hastile latæ cuspidis,* &c. either of the two latter is applicable to this place. With respect to *culter,* it is certain the Romans called the ploughshare by that name, to which agrees Pliny's etymology of it, "Culter, quasi a colendo, quòd cum eo terra culta sit." Hence we have adopted the *coulter* in our language for the same thing, and in the French it is likewise styled *coultre.* It may also with propriety enough be called *hastile,* from the resemblance which the ploughshare, inserted in the wood, bears to a spear of a very broad point. Καυχώμενος ἐν δόρατι is undoubtedly therefore the true pointing, and answers to ὁ κρατῶν ἀρότρου in the former sentence, and is a phrase equivalent to it. Κέντρῳ βόας ἐλάυνων, is a farther natural description of the same kind of people.

Whose talk is of bullocks.] i. e. *Of the breed of bullocks,* according to the margin. The Syriac furnishes another and no less natural sense, *Cujus confabulationes sunt cum taurorum progenie,* and the Arabic is to the same purpose; *i. e.* that the talk of such as hold the plough and drive oxen is with the bullucks themselves. Bochart, who prefers this interpretation, produces very many passages out of the Greek and Latin poets, of shepherds, ploughmen, &c. talking to their flocks and herds in the manner referred to. (Hieroz. lib. ii. cap. 39.) Perhaps the true reading here was, ἡ διήγησις αὐτοῦ σὺν υἱοῖς ταύρων. See Virg. Eclog. i. 75. vii. 44. Theocr. Idyll. iv. 46. xxvii. 47. from whence many more instances might be produced of such discourse.

Ver. 27. *So every carpenter and workmaster, that laboureth night and day: and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work.*] According to Calmet, this is not to be understood of every carpenter and workmaster in that way, as our version has it, nor indeed of any of that trade: by τέκτων he understands one that cuts figures and devices upon seals, precious stones, or metals, him that labours at and executes the work, called properly the engraver, and by ἀρχιτέκτων, the designer, inventor, or finisher. But probably the words πᾶς τέκτων καὶ ἀρχιτέκτων relate to all the artificers aftermentioned, not only those in this verse, but χαλκεὺς ver. 28. and κεραμεὺς, ver. 29. And as the author says, πᾶς τέκτων, *every artificer,* even the chief of them, the master-workmen, I presume he intends, in what follows, to include them all under three denominations: First, The whole tribe of the workers in imagery and picture, which takes in statuaries, painters, artists in needle-work, in weaving, inlaying, &c. Secondly, The workers at the forge and anvil, comprehending the whole class of smiths, &c. Thirdly, The plastic tribe, potters, turners of clay, and all kinds of earthenware. Having mentioned, among the artificers of the first rank or class, seal-cutters by name, as exercising, perhaps, the most profitable and curious trade, he proceeds in general to every artist that worketh, as they do, by imitation. For I understand the passage thus, They who cut the engravings of seals, and he whose diligence is in variety of imagery, will give his mind wholly to finish the resemblance, and watch for the perfecting of his work; ἡ ὑπομονὴ αὐτοῦ is the same, by a Hebraism, with οὗ ἡ ὑπομονὴ, or rather, ἐπιμονὴ, *viz.* He who attends to the varying of imagery, whose assiduity, *cujus perseverantia,* is ἀλλοιῶσαι ποικιλίαν, to diversify art and ingenuity in these kinds of works, called Ποικιλτικὴ ἐπιστήμη, *variegativa scientia,* Job xxxviii. 36. And if the rendering be, as it ought without the Hebraism, *Et ille, cujus assiduitas variat picturam,* the sense will be more easy, and the construction of the Greek just, without seeking out

for a particular verb to answer the nominatives, πᾶς τέκτων and οἱ γλύφοντες: and the sense of the whole is to the following effect; As the countryman abovementioned gives his mind to his proper business, in like manner every artist, who labours night and day, superintends his. Thus the cutters of seals, and he who attends to the varying of imagery, who gives his mind to the finishing the similitude, and who watches for the perfecting his work: thus the smith sitting, &c. &c.

Ver. 28. *The smith also sitting by the anvil, and considering the iron-work, the vapour of the fire wasteth his flesh,* &c.] Smiths anciently, says Calmet, did not work in the posture and manner they do now, standing upright near the forge or anvil, nor was their bellows fixed in the forge, which must occasion them more labour and trouble. Thus Homer describes Vulcan all in a sweat, and on leaving off his work, laying aside his bellows, and shutting up his tools in a silver chest. (Il. lib. xviii.) Mr. Pope, in his translation of it, does not reach the force of the original. In the eastern countries, according to a writer of good credit, smiths at this day work in the same posture that tailors do; and if they go abroad to work, they carry with them proper tools, and even an occasional forge and bellows; for all these were portable, and one man could easily carry the whole budget. (Chardin's Travels into Persia, tom. ii.) In the next sentence, the smith is described as καταμανθάνων ἔργον σιδήρου, as the Alexandrian MS. and the Complut. copy have it, which our translators follow; *i. e.* according to a strong metaphor, gazing earnestly upon, and, as it were, studying his work, forming it according to the pattern before him. There is also another reading, καταμανθάνων ἀργῷ σιδήρῳ, which the Vatican has, and Drusius follows; *i. e.* labouring at the rude, stubborn, and unpolished iron, to bring it to the desired shape. But the former, which obtains in most copies, seems preferable, and is confirmed by the Latin versions. The whole description of this artificer, his diligence, intenseness, fighting with the fire, and the gradual and insensible decay of his flesh through the violence of it, and the continual noise about him, are beautifully here described, and can only be equalled by the inspired passage, Isa. xliv. 12.

The noise of the hammer and the anvil is ever in his ears.] Καινιεῖ τὸ οὖς αὐτοῦ, *Innovat aurem ejus* (Vulgate); which affords no determinate sense, or none but what is forced. Some copies have κενιεῖ, *movet aurem*, which is too weak and soft, as κρούει may seem too strong and violent, and the alteration too great. One would think, from the English version, that the copy which our translators used had ἀεὶ in it, and perhaps the copy used by more ancient ones had some other word besides; for, agreeably to some old Latin versions, the King's Bible 1541, and that of Coverdale, have, *soundeth ever in his ears.* Among other conjectures, καναχεῖ (if there is any authority for its being used actively) is not to be despised, as being expressive of a tinkling kind of sound: Κανάχησε δὲ χάλκος, (Od. τ. 469.) which, though applied to the sound of a caldron, does not always mean a hollow sound. Dr. Grabe condemns the present reading καινιεῖ, and hath given a very ingenious emendation of it, Prol. cap. 4. sec. 6. with a just censure of Beza's κενοῖ, which indeed has nothing to recommend it. But I think he treats Grotius's interpretation of the word, as it now stands, which is not an unnatural one, *viz. delectat,* too contemptuously; for one may suppose such a man's ears recreated with what he gets money by, though it be not harmonious. He thinks κναίει the better reading, which I would not understand in the sense of *rado, to grate,* as the noise, being familiar to the smith, cannot be thought grating or unpleasant to him; but in its other sense of *titillo,* or *pruritum moveo,* and is more agreeable to a word often applied in Hebrew to the ears, *viz.* צלל *tinnire, palpitare,* from whence are derived the Hebrew of *cymbalum* and *tintinnabulum.* There is something musical thought to be in the sounds of the hammer and anvil; and it is said of one of the old Greek philosophers, that he got his first ideas of the several fixed tones of music from the different sounds expressed by the smith's anvil and hammer. And so the meaning here may be, that the sound or reverberation of them chinketh or chimes in his ears.

Ver. 29. *So doth the potter sitting at his work, and turning the wheel about with his feet, who is always carefully set at his work; and maketh all his work by number.*] As the third differs very little from the first sentence, I would understand it of the mechanic's great care and concern to make his work perfect or without flaw. Grotius accordingly thinks the true reading of the Greek to be, ὃς ἐν μερίμνῃ κεῖται διαπαντὸς ἐπὶ ἔργον αὐτοῦ, εἰ ἐναρίθμιος πᾶσα ἡ ἐργασία αὐτοῦ, *Ob opus suum in perpetua versatur sollicitudine, an scilicet numerus constat omni labori suo.* He is in continual uneasiness, lest any of his work should be broken or spoiled, or be incomplete; and the Vulgate seems to confirm this, *Qui in sollicitudine positus est semper propter opus suum.* The manner in which potters labour and work was different in different countries; Jeremiah represents them sitting in his time as this writer does, *Behold, he wrought a work upon the wheels;* the margin has *seats,* and the LXX. ἐπὶ τῶν λίθων, *i. e.* sitting *upon the stones,* xviii. 3. with which Isaiah's description agrees. Homer makes the potter turn the wheel with his hands, Ὡς δ' ὅτε τὶς κεραμεὺς τροφὸν ἅρμενον ἐν παλάμῃσι. κ. τ. λ.

Ver. 30. *He fashioneth the clay with his arm, and boweth down his strength before his feet.*] Calmet thinks the author alludes to the custom of the Egyptians, who, according to Herodotus, (lib. ii.) trod the clay, and kneaded it, as it were dough, with their hands and feet, to prepare and make it fit for the wheel; and thus some understand ἰσχὺν αὐτοῦ in the following sentence, as relating to the stubbornness of the clay, which the potter subdues, or, as the margin well expresses it, *tempers with his feet;* and so the Tigurine version very explicitly, *Nunc pedibus vim ipsius luti prosubigit.* Others apply the words to the man himself, and his posture, that the nature of the work obliges him to stoop. Calmet therefore conjectures the true reading to be, πρὸ ποδῶν κάμψει ὀσφὺν αὐτοῦ, *lumbos ejus,* that, to reach up the clay, he is forced to bend his loins or body. The oriental versions understand it, not of an occasional stooping to work, but of a fixed infirmity of the potter himself, stooping in his old age, through his past hard labour, *Antequam moriatur, curvus est et inflexus.*

Ver. 32. *Without these cannot a city be inhabited; and they shall not dwell where they will, nor go up and down.*] The translation in our version is very indeterminate, and that of the Greek is more so, and perhaps the original Hebrew was not clearer. If we interpret it, as we may, thus, They are fixed by their crafts to their abodes; they cannot

stir abroad where they will (which our translators add pretty arbitrarily), and saunter about as others do, but must attend their business at home, the thing is very true, but it makes very little to the point the writer is here speaking to, which is the usefulness of such artificers. The King's Bible, 1541, gives a more apposite sense than this; *viz.* without these may not the city be maintained, inhabited, or occupied. And the Vulgate, from some Greek copies that have οἰκισθήσεται, *Non civitas ædificabitur, non* [*homines*] *inhabitabunt nec inambulabunt; i. e.* Without these a city could neither be built, inhabited, nor frequented. But if οἰκήσεται be the word, as the Alexandrian MS. and some correct copies have it, then παροικήσουσιν must not be rendered by inhabiting, or dwelling, but *sojourning*, like the Hebrew גור *diversatus fuit*, from whence גר *peregrinus*, πάροικος. (See Buxtorf.) And περιπατήσουσιν, if rendered, as most likely, from הלך, *obambulavit, to walk up and down*, will signify also to travel, whence הלך, *viator*. The sense then of the verse in this construction will be, That, without these inferior artists, there would be no dwelling in societies, no sojourning, or travelling; men could neither live at home nor abroad, in their own country, nor among strangers; handicrafts and occupations of this sort being necessary to accommodate persons wherever they are.

Ver. 34. *But they will maintain the state of the world.*] Κτίσμα αἰῶνος στηρίσουσι. This is inaccurately rendered; undoubtedly κτίσμα or κτῆμα αἰῶνος signifies here *handicraft work*, or worldly furniture. Αἰὼν seems to be the present state or form of living; and κτίσμα αἰῶνος is a *creature of time* literally, but means rather a work of art according to the times, or, in a word, a piece of furniture in fashion. The whole context points to this sense; *viz.* That as to the administration of government, (ver. 33.) or the laws and policy of the city, these labourers and mechanics are of no use: they are not to be expected, nor will be found במשלים *amongst parables*, or, which seems the most natural rendering here, amongst the makers of parables: but as to inferior conveniences, the common provisions and ordinary instruments of life, they are owing to the labour of this sort of men, who support and carry on the mechanic business of the world, and in their sphere are very useful to society, as their whole employ and study are to furnish the many implements necessary for the use of it. And it is for this reason that, without these men, there could be no accommodations for habitations in cities, for sojourning in them, or travelling through them, as in ver. 32. From the examples here proposed of persons labouring so industriously at their secular employments, which this writer has described to the life, Messieurs of Port-Royal draw the following useful reflections:—1. That if such as are employed in manual arts, which concern only the convenience of life, take so much pains about them, and attend upon them day and night, they who follow a more noble calling, and whose study is heavenly wisdom, ought not to engage in their charge with negligence and indifference, nor embarrass themselves with a multiplicity of cares, which are not only incompatible with, but even contrary to, so sacred a profession. 2. If each of the artists here proposed is thoroughly skilled in the mysteries of his trade, it is an instance of great rashness and presumption to undertake the holy calling without the proper qualifications for it; to aspire on a sudden, without considering the importance of the office, or the necessary rules of conduct, to so high and tremendous a ministry as the care of souls, which is a science the most Divine, and at the same time the most difficult of all others. 3. If they who apply themselves to works merely human, aim at doing good in their respective ways, it is a reflection upon religion to make the study of it merely an art or accomplishment, a matter of curiosity or amusement, without influencing men's lives or regulating their conduct.

CHAP. XXXIX.

Ver. 1. *BUT he that giveth his mind to the law of the Most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient,* &c.] Πλὴν τοῦ ἐπιδόντος τὴν ψυχὴν αὐτοῦ, κ. τ. λ. which words afford no easy sense, if they are made part of the former chapter, as in many editions; nor good grammar, if they are made the beginning of another verse and chapter, as in the Vatican, Alexandrian MS., and the copy followed by our translators. Flam. Nob. helps out the construction by supposing an ellipsis, *it belongs not to any,* πλὴν τοῦ, κ. τ. λ. Or, *not so he that gives his mind,* &c. οὐχ οὕτως, οὐχ οὕτως, as Psal. i. 4. And Grotius adds, *all are such,* πλὴν, κ. τ. λ. Either ellipsis is harsh. The best way probably to account for the difficulty about the exordium of this chapter with πλὴν τοῦ ἐπιδόντος, κ. τ. λ. is, that it refers to δέησις just going before, which word our translators have rendered by *desire*, as some of the older versions have by *studium*, which seems the undoubted sense, and was, I believe, the true sense of the original word, whatever that was. Now admitting this, the construction may be, All the desire [*viz.* of these craftsmen] is in the work of their craft; πλὴν τοῦ ἐπιδόντος, κ. τ. λ. but [the desire] of him who giveth his mind to the law of the Most High, and is occupied [therein, or makes that his study, is] in the meditation thereof. They who divided the chapters so as to make the thirty-ninth begin with σοφίαν πάντων ἀρχαίων ἐκζητήσει, seem to have tacked the former word to δέησις, or *studium*, and to have allotted to the next chapter the effects of this desire upon the person there described, as a separate subject of discourse. But if πλὴν τοῦ ἐπιδόντος, κ. τ. λ. may be taken nominatively to all that follows (and indeed the Syriac and Arabic translate as if they understood the original word, to which ἐπιδόντος answers, to have been a nominative, in the sense of our version), it may then stand as it does at the head of the chapter, though I confess it appears harsh to me, except πλὴν be taken in the sense of ἄλλη, or perhaps made from it. I shall only observe, that it is probable that the beginning of this chapter is a continuation of ver. 24. of the last, and a comparison instituted between the ὁ γραμματεὺς, and mechanic occupations; that the pursuit of each is different, and different their prayer: the one aims at and asks for perfection in mean arts comparatively, the other seeks after heavenly wisdom; and his δέησις is, δός μοι τὴν τῶν σῶν δρόνων πάρεδρον σοφίαν.

Will seek out the wisdom of all the ancient.] *i. e.* He will not content himself to hear only the masters of his own times, but will consult the works of the ancients, and form a system of knowledge from all that antiquity has most bright and improving. Josephus, speaking of the Essenes, and Philo of the Therapeutæ, remark their assiduity and

attention to the study of the sacred books, and of the ancient authors of their own nation. (De Bell. Jud. lib. i. cap. 7. Philo de Vit. Contempl.) The ancient Hebrews in the general were not very curious to inquire into the learning or affairs of other people, and still they retain a dislike and contempt of the learning of strangers; but under the monarchy of the Greeks, and the Macedonian empire in particular, they applied themselves to reading the poets and philosophers, as is very visible in the style of those Jewish authors that wrote after that time; as appears likewise from the author of the book of Wisdom, and the translators of Job and the Proverbs; the like may be observed of Josephus, and more especially of Philo.

And be occupied in prophecies.] *i. e.* He will be very diligent in searching out their true and latent meaning; and no wonder that this writer should press the necessity of studying the prophets, and endeavouring to attain the right sense of them, as both particular persons and whole nations have sometimes miscarried from their ignorance of, or non-attendance to, the voices and predictions of the inspired men of God, and for want of comparing the predictions with the events. To have an insight into, and form some judgment of, their recondite meaning, was the chief and principal employ of the holy and great men of old. It was thus Daniel studied the prophecy of Jeremiah, which foretold the time of the captivity, and the return from it, and the restoration of Jerusalem, Dan. ix. 2.; and before the coming of Christ, the greater part of the prophecies were in such obscurity and darkness, and yet of so near and great importance, especially to know when the great and magnificent promises of the kingdom of the Messiah would be accomplished, that they both called for and deserved the serious application of the most learned men, to understand and form a judgment about them. The excellence and usefulness of reading the prophets, almost all the fathers acknowledge, who spent much of their time and labour about them, and from thence composed elaborate homilies for the good and edification of their hearers. We cannot have a fuller instance of the surprising effect of studying the prophets, than in Justin Martyr. He acquaints us himself, that in his gentile state he was confounded and bewildered in the uncertainty of human philosophy, and after many painful searches, and shifting from sect to sect, like a doubtful and benighted traveller, he happily at length was directed to the Scriptures, and from thence was led into the way of truth, and received that solid instruction and satisfaction which he had in vain sought for from the peripatetics, stoics, Pythagoreans, and even the beloved Plato himself. Οὐδὲν ἐμοὶ μέλει Πλάτωνος, οὐδὲ Πυθαγόρου was from thenceforward his conclusion. (Dial. cum Tryph.)

Ver. 2. *Where subtle parables are, he will be also.* Ver. 3. *He will seek out the secrets of grave sentences, and be conversant in dark parables.*] To speak sententiously, to pronounce apophthegms, to propose enigmas, and to be able to resolve and explain them, was a piece of knowledge much in vogue among the Hebrews. Under the reign of Solomon, kings and princes, and even queens, as appears from the visit of the queen of Sheba for that purpose, delighted themselves in proposing questions (1 Kings x. 1.) of difficulty, and receiving ready and ingenious answers. Mechanics, and persons of ordinary education, attempted not such enigmas, either to invent or resolve them, (xx. 20. xxxviii. 33. Prov. xxvi. 7.) they were the province of the learned and more refined. *To understand a proverb, and the interpretation; the words of the wise, and their dark sayings,* is the description which Solomon himself gives of wisdom, Prov. i. 6. This sort of knowledge was in ancient times the accomplishment as well as entertainment of courts, and thought the properest way, as being the most inoffensive, of address to kings. Nathan the prophet, and the woman of Tekoah, came each to David with a parable, 2 Sam. xii. 1. xiv. 4. And Jehoash, king of Israel, sent a message, couched in a parable, to Amaziah king of Judah, 2 Kings xiv. 9. And Cyrus answers the petitions of two nations at once to him in a short parable, Herod. lib. i. cap. 141. By *seeking out the secrets of dark parables,* we are to understand the propounding and explaining of riddles, which part of mythology was as old as Samson's time. (Judg. xiv. 12.) Solomon and Hiram are related by Josephus, (Ant. lib. viii. and cont. Appion. lib. i.) to have propounded riddles and problems to each other, upon condition of a forfeiture to be paid by him who could not explain the riddle sent him. This was that ἄμιλλα σοφίας, or *prize of wisdom,* between Amasis king of Egypt, and the king of Ethiopia; and it obtained likewise among the Greeks. It was the custom anciently at their feasts to propose and resolve questions, which might whet the wit, and form men's manners, or open the secrets of natures, and at the same time both refresh and instruct the mind; such were the sentences propounded at Darius's feast, 1 Esd. iii. There are many such learned questions resolved in Plutarch's Symposiacs; and Athenæus hath collected the flowers of almost all authors, poets, philosophers, and historians, (lib. x.) that afford any entertainment this way.

Ver. 4. *He shall serve among great men, and appear before princes: he will travel through strange countries, for he hath tried the good and the evil among men.*] Wisdom will gain a man admittance and acceptance at court, and recommend him to the notice and favour of the great. It was this introduced Daniel and his companions to the service of Nabuchodonosor; and it was by the same accomplishments that Ezra and Nehemiah arrived at so high honours, and that Joseph acquired such authority at the court of Pharaoh. One of the most likely means to make a proficiency in the study of wisdom, and to improve in the knowledge of arts and sciences, is, to travel; by this a man will gain experience, and make proper observation upon what passes before him, both good and bad. And thus Calmet, *Il passera dans les terres des nations étrangeres, pour eprouver parmi les hommes le bien et le mal.* The Vulgate likewise takes it in the future. Homer describing an accomplished person says, that he knew all things both good and bad—αὐτὰρ ἐγὼ θυμῷ νοέω, καὶ οἶδα ἕκαστα· Εσθλά τε καὶ τὰ χέρεια. (Οδ. xviii.) Instances of wickedness, in the sight or hearing of a good man, do not tempt him to the like commission, but serve rather to excite an abhorrence in him of evil, and his knowledge of what is amiss in others teaches him to shun it. Nor are the examples, which we meet with in history, of lust, drunkenness, cruelty, or other enormous vices, without their use, as the bad effects of them there described beget an abhorrence in the reader, and form him to the contrary virtues.

Ver. 6. *When the great Lord will, he shall be filled with the spirit of understanding.*] In the former verse it is observed of the wise man, that he will rise up early to offer unto God his prayers, and the fruits and labours of the growing day, will beg his direction, and implore his blessing: here it is said, that God will answer his request, and fill him with the spirit of knowledge and understanding in his own good time, and in the manner and proportion he thinks proper; and that when God has so blessed him, wisdom shall flow from him like a torrent: he shall perceive his heart enlarged, disposed, and as it were transported, to shew forth the praises of God, and to publish his greatness in the most solemn manner. And thus it often happens to his saints, in consequence of their prayers, they feel themselves ravished with a holy ecstacy and devout enthusiasm, they are lifted up above themselves, are for a time out of the body, and with St. Paul caught up to the third heavens; and their heart glows and burns within them, to celebrate the wonders of the Lord in terms more than human. What the author here and in the context mentions, as necessary requisites to his wise man, *viz.* a serious meditation in the law of God, an unwearied application to the study of the prophets, and a thorough search and insight into the learning of the ancients, Messieurs of Port-Royal, from the authority of St. Basil, St. Austin, and other fathers, apply to all Christian pastors. He that is called to so holy a ministry, say they, must himself be a disciple of those whom God has chosen to instruct and enlighten his church in all ages; he must employ himself diligently to study, and understand the wisdom of those inspired persons whom God made the first dispensers of his holy word, and as it were the tongues of his Holy Spirit; and particularly be well versed in the sacred books of the evangelists and apostles, who are as the prophets of the new law. It is from these pure sources of heavenly wisdom, that he must derive that light which he wants to penetrate into and unravel those types, figures, and prophecies, which are the veils and shadows in which God has thought fit to conceal the depths of his holy mysteries and truths. As he converses often with God in prayer, the Lord enlightens him in all the counsels which he gives, and the answers which he makes to others; he teaches only what he has learned from him and his most enlightened servants, and glories in not speaking from himself, but in being the faithful interpreter of the law of God, and the constant doer of his will.

Ver. 9. *Many shall commend his understanding, and so long as the world endureth, it shall not be blotted out; his memorial shall not depart away.* Ver. 11. *If he die, he shall leave a greater name than a thousand; and if he live, he shall increase it.*] Grotius very justly observes, that οὐκ ἀποστήσεται was a gloss put into the margin by some scholiast, to explain the foregoing verb, and crept afterward into the text, and that the true reading is, οὐκ ἐξαλειφθήσεται μνημόσυνον αὐτοῦ. See Exod. xvii. where the phrase is used in this sense, and is harsh if applied to σύνεσις foregoing. The sentences are transposed in some editions of ver. 11. but it does not much affect the sense. It may be more material to observe, that instead of ἐμποιεῖ αὐτῷ, which is the reading of all the Greek copies, the Vulgate seems to have followed one which had ἐνποιεῖ αὐτῷ, *proderit illi*, which furnishes a more determinate, and, I think, a better sense; *viz.* that the wise man, who acts up to his character in all respects, *does well to himself*, with respect to another and better state, or to his family and children whom he leaves behind, who will be the more valued on his account, as Grotius understands the passage. According to Calmet the sense is, If he lives long, he has established a reputation far more glorious than a thousand others; and if he dies young, he dies happy, in full and assured hope of a better life after this. It may also be understood in this farther sense; *viz.* If he continues in life, he enjoys a reputation which gives him more pleasure and will continue his name longer than a numerous posterity; his wisdom supplies the place to him of every thing else, fortune, family, or descendants. It gives him a name more illustrious and durable than what springs from a numerous offspring; and when God calls him out of the world, he will be more happy than a thousand others which are gone before, or left behind him. Whether the wise man therefore lives or dies, his reputation is fixed or established, and in either state he will be remembered to his honour. And in this sense we may understand those words of the prophet, *Thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house a place, a name, better than of sons and daughters: I will give them an everlasting name, that shall not be cut off.* (Isa. lvi. 4, 5.)

Ver. 17. *And none may say, What is this? Wherefore is that? for at time convenient they shall all be sought out.*] Why was *this* made, or why in *this* manner? what good doth *this* thing, or what use is there of *that?* would it not have been better if this had never been made *at all*, or had been made *otherways?* Such censures, though not innocent, would be more pardonable, if employed upon the works of men only; but to charge the good creatures of God either with manifest ill, or however with unprofitableness, betrays a distrust either of his wisdom or goodness. If no other answer could be given to such bold inquiries, it might suffice to say,—that in the creation God must be supposed to act by his own Divine prerogative, and according to his will and power; but the apostle assures us farther, that God created all things κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ, Ephes. i. 11. not merely by his own will, but *according to the counsel of his own will.* They who search for hidden knowledge out of a spirit of contradiction, or from a criminal curiosity, rather than for improvement or edification, are like the men of Beth-shemesh, 1 Sam. vi. 19. who, looking into the ark of God unwarrantably, will be more like to meet with their own destruction, than to find out the truth. Job well observes of God, *He giveth not account of any of his matters, wherefore dost thou strive against him?* (xxxiii. 13.) *i. e.* Why do we presume to dispute with God, or call him to account for his actions, who will not reveal to us all the secrets of creation and providence; neither, indeed, would our present capacities admit of such a discovery; *such knowledge is too wonderful for us, we cannot attain unto it.* Excellent, therefore, is the counsel of St. Cyril, "Firmam fidem mysteriis adhibentes, nunquam in tam sublimibus rebus illud *quomodo* aut cogitemus, aut proferamus." (Lib. iv. cap. 13. in Joh.) For, as another father observes, it is an argument of infidelity, ἔλεγχος ἀπιστίας τὸ πῶς περὶ θεοῦ λέγειν. (Just. Mar.) Our author, ver. 16. lays down this

thesis, That all the works of the Lord are excellent; and he proves it in the following verses by an enumeration of particulars. To stop this captious disposition was the very end, according to St. Chrysostom, of God's pronouncing the whole creation completely good; God, says he, as if foreseeing this dangerous curiosity of man, to silence at once all cavils, pronounces, upon a particular survey of all his works, that they were very good; that none, after the declaration of infinite wisdom in their favour, should hereafter presume to censure or find fault with them. (Tom. v. de iis qui scandal. &c.) Would men but consider the infinite distance between God's immensity and their own nothingness, his unerring wisdom and their notorious ignorance, they would be more modest in their decisions. It is excellently observed by Seneca, "Nunquam nos verecundiores esse debere, quam cum de Diis agitur." And by Cicero, "Timidè de potestate Deorum, et pauca dicenda sunt." (De Nat. Deor.) And the apostle, in admiration of the stupendous mystery, cries out, *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!* (Rom. xi. 33.) The author has well determined the case himself, when he says, ver. 21. *πάντα εἰς χρείας αὐτῶν ἔκτισται i. e. all things are created for their proper and peculiar uses;* and though we cannot now discover what use there may be of some of the creatures, or good in them, yet time may discover much benefit and excellency which we see not. Later times have found out the profitable use of many creatures whereof former ages were ignorant; and why may not after-times find advantage in those things which are of no service to us, because perhaps their virtues are unknown to us at present? "Multa venientis ævi populus ignota nobis sciet." (Senec. Nat. Quæst.)

At his commandment the waters stood as a heap, and at the words of his mouth the receptacles of waters.] This relates to the passage of the Israelites through the Red Sea and river Jordan, on both which occasions the waters collected themselves so as to become a heap, and opened a way for the Hebrews to pass over; afterward they returned to their primitive state and form, and took possession of their former reservoirs. Others explain it of the state of the waters in the beginning; at first God created the mass of waters as one huge immense chaos; afterward he separated them, and placed them by his word in their proper receptacles, some above the firmament, and some in the great abyss, or bottom of the sea: agreeably to the Psalmist's description, *He gathereth the waters of the sea together, as it were upon a heap, and layeth up the deep as in a treasure-house.* (Psal. xxxiii. 7.) And to this Psalm the author seems to allude in some other passages.

Ver. 20. *He seeth from everlasting to everlasting, and there is nothing wonderful before him.* Ver. 22. *His blessing covered the dry land as a river, and watered it as a flood.* Ver. 23. *As he hath turned the waters into saltness, so shall the heathen inherit his wrath.*] As God at once comprehends all times and all things, and their very possibilities, nothing which happens is new or wonderful to him; and as all things and persons are beneath his majesty, and subject to his power, nothing can appear great to him, or give him any surprise. Or the sense may be, That nothing is secret or unknown to him; for so the Hebrew word, as Junius observes, here rendered *wonderful*, sometimes signifies. Having enlarged upon God's knowledge and power, in answer to the unreasonable cavils of the disputers of this world, the wise man now proceeds to shew the effects both of God's goodness and of his displeasure; that when he bestows his blessing upon any nation or people, he pours it out in abundance, and scatters his mercies with profusion: when Israel pleased him by walking in his ways, what a number of blessings did he heap upon them, and what a variety of miracles did he work in their favour, and for their safety and protection! On the contrary, when he is angry, he is mighty to punish: was he displeased at the wickedness of the old world? he destroyed it by a flood. Was he offended at the inhabitants of the five cities? he burnt up their land, and turned it into a filthy lake.

Ver. 24. *As his ways are plain unto the holy, so are they stumbling-blocks unto the wicked.*] Some apply this verse to the passage of the Israelites through the Red Sea; that as the way was made plain and safe for them, so to their enemies it was a stumbling-block, or their ruin and destruction. Or the sense may be, That the holy or the true believers do not raise objections against God's works or proceedings, nor quarrel with his law, as difficult, mysterious, and obscure; they confess, that the *word of the Lord is true, and all his works are faithful; that it is a lantern unto their feet, and a light unto their paths;* and being desirous to know and to do God's will, they neither dispute the reasonableness of his laws, nor the methods of his providence, but readily comply with the directions of both. Whereas men of perverse and disobedient tempers pretend that the way of the Lord is not equal, they repine at his commands as grievous, and what is both easy and equitable shall be matter of offence to them. A writer of profound erudition illustrates this by the instance of the Israelites, to whom anciently the Mosaical writings were a most plain and perfect rule; but the later ones, in excuse for their swerving from this law, pretended it was too obscure and too difficult to be understood. This hypocrisy Moses foresaw would be the cause of their apostacy, and the beginning of all their miseries, and therefore he laboured most earnestly to prevent it; (Deut. xxx. 14.) but through perverseness they departed from this plain and straight rule, and thereby their ways became crooked and their actions unjust. The like may be observed of their obstinacy with respect to the gospel; had they done God's will revealed unto them in Moses's law, they would have known Christ's doctrine to have been of God; but, as St. Peter observes, *Christ is become a stone of stumbling, and a rock of offence to the disobedient.* (1 Pet. ii. 8. Jackson's Works, tom. i. b. ii.)

Ver. 28. *There be spirits that are created for vengeance, which in their fury lay on sore strokes; in the time of destruction they pour out their force, and appease the wrath of him that made them.*] I cannot agree with those interpreters who understand here by *πνεύματα, winds* or *tempests*, because fire, hail, famine, and the like instruments of vengeance, immediately follow; it means rather spirits properly so called, who can indeed occasionally bring fire from heaven, and raise storms and tempests, as appears from the history of Job. The angels are God's ministers, as well to execute his wrath as to declare his favour; and as some are employed, *εἰς σωτηρίαν, for* men's good and *preservation*, so others are appointed *for vengeance, ἔκτισται εἰς ἐκδίκησιν.* It was the commission of the two angels, Gen.

xix. to destroy Sodom and Gomorrah, as well as to save Lot and his family; and the angel of the covenant that so wonderfully preserved the Israelites, was the very destroying angel that cut off all the first-born of the Egyptians. There is an angel of the bottomless pit, expressly called Apollyon, from the destruction which he makes. (Rev. ix. 11.) The expression of *laying on sore strokes in their fury*, seems to determine the sense of the passage to devils, or evil spirits, who, ἐν καιρῷ συντελείας, when the determined time of vengeance is come against persons or nations, or at the great day of judgment, the final consummation of all things, and the time fixed for the destruction of the wicked, are the commissioned instruments to torment them, not so much as they wish to do according to their malice, but as much as God permits them according to the rules of justice.

Ver. 29. *Famine and death.* Ver. 30. *Teeth of wild beasts . . . punishing the wicked to destruction.*] In the oriental languages the plague or pestilence which is here meant goes by the name of death, and the LXX. sometimes translate the Hebrew word by θάνατος, (see Jer. xxi. 7. xxiv. 10.) and the Chaldee paraphrast often puts one for the other. *Mortalitas* is used by St. Cyprian as synonymous to the pestilence. As to the punishment of a wicked people by the teeth of wild beasts, &c. both sacred and profane story confirm it. Not that these beasts, by being made the instruments of Divine vengeance, had any sense of the wickedness of those they were sent to destroy: Josephus, speaking of the lions that devoured Daniel's accusers, has a very fanciful conceit, *viz.* that it was not their anger, but the others' wickedness, that made them so keen; and then adds something very particular, δήλη γὰρ καὶ τοῖς ἀλόγοις, κ. τ. λ. *Nihil impedit quin hominum nequitia etiam irrationalibus animalibus sit manifesta ad pœnam exequendam, Deo ita volente.* (Ant. Jud. lib. x. cap. 11.) In the following verse the author represents all these ministers of vengeance as animated and alive, as listening to and rejoicing in their appointed work; *in mandatis ejus epulabuntur*, Vulg. *They shall feast themselves in doing his will*, and run with readiness and delight where he orders them, εἰς χρείας, for the uses they are designed for. Some copies have εἰς χεῖρας, *i. e.* they shall be ready *at hand*, like troops prepared to march upon the first notice.

Ver. 32. *Therefore from the beginning I was resolved, and thought upon these things, and have left them in writing.*] The wise man, ver. 16. proposed this thesis, That all the works of the Lord are exceeding good, &c.; which having proved by an induction of particulars, he concludes thus: All that I have hitherto remarked confirms me in the principle which I, ἐξ ἀρχῆς, at first maintained. I have weighed and considered the matter thoroughly with myself, and have now committed my thoughts to writing; the sum whereof is, that all the works of God are exceeding good, and every thing will be found useful in its proper season, so that there is no reason to undervalue any creature of God; for the things which seem most exceptionable and mischievous, will in time be acknowledged to serve to good purposes. Even the greatest plagues and scourges have their use, to humble the wicked, and to warn and exercise the faithful: and sinners themselves, by executing sometimes the Divine purposes and decrees, serve to display his justice and almighty power. And therefore the conclusion standeth sure, that God is ever to be adored by men and angels, for the numberless instances of his goodness; and to be praised, as St. Austin finely observes, "for all the wonders which we do perceive and know in his works, and even for those which we do not know or understand; for our life being of so short a continuance, and present to and acquainted with but a very inconsiderable part of time and of the world, it is impossible to comprehend the order and the design of that eternal wisdom which sees through all times at one view, and which, by the innumerable variety of the events of this life, as by so many links fastened together, forms that long chain of providence which extends through the succession of all ages."

CHAP. XL.

Ver. 1. *GREAT travail is created for every man, and a heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb till the day that they return to the mother of all things.*] Three particulars are here mentioned of the heavy yoke said to be laid on all the sons of Adam:—1. Its continuance, that it lasts for the term of life, from the day of nativity to that of death. 2. That this yoke is a composition of miseries, made up of cares, fears, deceitful hopes, delusive pleasures, and a continual dread of death, which damps all enjoyments. 3. That it is equally the lot of all men; persons of all conditions, ages, and sexes, groan alike under it. St. Austin has beautifully described it: "Parvulos intuere; quot et quanta mala patiantur, in quibus vanitatibus, cruciatibus, erroribus, terroribus crescant; deinde jam grandes, etiam Deo servientes, tentat error ut decipiat, tentat dolor aut labor ut frangat, tentat mœror ut deprimat, tentat superbia ut extollat; et quis explicet omnia festinanter quibus gravatur jugum super filios Adam? quod jugum non fuisset, nisi delicti originalis meritum præcessisset." (Aug. cont. Jul. iv. 16.) The earth, that common and hospitable parent, is with great propriety here called *the mother of all things:* the particular reasons for that appellation we meet with in Pliny,—"Sequitur terra, cui uni rerum naturæ partium, eximia propter merita, nomen indidimus maternæ venerationis . . . quæ nos nascentes excipit, natosque alit, semelque editos sustinet, novissime complexa gremio, jam a reliqua natura abdicatos, tum maxime ut mater operiens, nullo magis sacra merito, quam quo nos quoque sacros facit." (Lib. ii. cap. 63.)

Ver. 2. *Their imagination of things to come, and the day of death, [trouble] their thoughts, and [cause] fear of heart.*] All the copies have τοὺς διαλογισμοὺς αὐτῶν καὶ φόβον καρδίας, ἐπίνοια προσδοκίας, ἡμέρα τελευτῆς. The construction here is perplexed, and chiefly so, for want of a verb to connect the whole, and give it a determinate sense, which our translators have attempted to supply. Bossuet and the Tigurine version insert, *dico, i. e. I mean* their cares, fears, &c. Grotius's conjecture, that ὧ is understood, must be allowed acute; but even had it been expressed, is it ever joined with an accusative and nominative immediately following each other? Dr. Grabe comes the nearest to restore this corrupt passage by an ingenious conjecture; he reads, διὰ λογισμοὺς αὐτῶν (if he had transposed τοὺς would it have been amiss?) καὶ φόβον καρδίας ἐπίνοια προσδοκίας ἡμέρας

τελευτῆς· *i. e.* Life is made miserable by their surmises and fears, through the thoughts and apprehension of the day of their death. Not much unlike that, Luke xxi. 26. ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων.

Ver. 5. *Wrath and envy . . . and anger and strife, and in the time of rest upon his bed, his night sleep doth change his knowledge.*] There is a great variety of reading here in the Greek copies. Complut. has μίμημα καὶ ἔρις, which Junius follows. Roman and Ald. μηνίαμα, espoused by the Vulgate: others μανία, or μήνιμα, which Grabe prefers, and is, I conceive, the best, as it gives a distinct sense from ζυμὸς, mentioned just before. Each of these plagues alternately in the daytime affect and distract the mind of man, and even in the time of rest (for I so understand καὶ) troubles and unquiet dreams create new whims and imaginations, and disturb his thought, γνῶσιν αὐτοῦ, his reasoning faculty. The Tigurine version renders not improperly, *Ingenium cujusque variè efficiunt.* Messieurs of Port-Royal observe here, that the author, by styling men the children of Adam, points out the original of sin, the cause of all their evils and misfortunes. He does not only mention the outward plagues with which it pleases God to visit men, and to which the frail condition of mortality exposes them, but dwells chiefly upon the wounds of the spirit, the passions and weaknesses of the soul. Such who are great or rich may keep themselves from many accidents and inconveniences in their outward state which attend others, but uneasiness of mind, concern for the present, fears for the future, (especially the remembrance of death, xli. 1.) and remorse, perhaps for what is past, together with the other passions here mentioned, often seize upon those most who are of a more superior rank and fortune than others. Cares and troubles attend all; from him who is clothed in purple, to him who wears a coarse linen frock, *Vestem paupertatis,* as the Syriac well expresses it: but those who fancy themselves the most happy on account of their state or riches, have often less content; and that sweet season of rest and repose, which nature seems to have given to the rest of the world for their refreshment, is to them frequently a time of disquiet and uneasiness.

Ver. 6. *A little or nothing is his rest; and afterward he is in his sleep, as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battle.*] Ὀλίγον ὡς οὐδέν, see Acts xxvii. 33. μηδὲν προσλαβόμενοι, where μηδὲν signifies, *Fere nihil quidquam:* and Matt. xxv. 29. Here are two very beautiful comparisons of a distracted imagination; either the unhappy person gets no rest, and then he is like to a sentinel at his post, or to one set on a watch-tower to observe the motion of the enemy, and is continually looking about him, and alarmed with every vision and appearance; or he wakes out of sleep through some frightful dream in a hurry and confusion, and with such impressions of horror, as if an enemy was pursuing him, and he was flying from the face of him, ἀπὸ προσώπου πολεμίου, for so I would read, and not πολέμου, as the present reading is. And thus the Arabic: *Similis est fugienti a conspectu inimici.* And when he is recovered from his fright, and finds himself safe and out of danger, he is surprised at his vain fear, εἰς οὐδένα φόβον, *ad nullum timorem,* Vulgate; *i. e.* at his fear which had no foundation.

Ver. 8. [*Such things happen*] *unto all flesh, both man and beast, and that is sevenfold more upon sinners.*] That men are subject to all the passions abovementioned, *viz.* to fear, anger, revenge, jealousy, and uneasiness, is agreed on all hands; how far beasts are influenced by some of them is a question, especially if we deny them the use of reason and reflection: for how can one impute to them passions which arise from reflex acts, from reasoning on what is past, or what is future? They are manifestly afraid of death, are enraged at each other, treasure up revenge, and give evident tokens of jealousy, and are not without symptoms of uneasiness, and yet have no claim or pretence to reason; what they do is ascribed to instinct and mere natural inclination. Grotius, as if sensible of this objection, applies to this verse the particulars mentioned in the following ones; but this solution I think is attended with as great a difficulty. For what relation has ῥομφαία, or *the sword,* to the brute creation, or was it for their sakes too that the universal deluge happened? Hœschelius observes, that some copies change the order of these calamitous particulars, and place αἷμα next ῥομφαία· (Ezek. v. 17. xxviii. 23. xxxviii. 21, 22.) but as θάνατος probably here means the pestilence, as in xxxix. 29. and is frequently joined with αἷμα, (see Ezek. v. 17. xxviii. 23. xxxviii. 22.) there is no need of any alteration.

Ver. 11. *All things that are of the earth shall turn to the earth again; and that which is of the waters doth return into the sea.*] This is a consequence of the sentence of mortality pronounced on all mankind in Adam; and the very name of Adam signifies one that was taken out of the earth, and therefore naturally mortal. It is observed of man, Job xx. 7. *That he shall perish for ever like his own dung; i. e.* by returning to earth again; and Eccles. xii. 7. that the dust shall return to the earth again as it was. Hence by a very apt expression the grave is called man's *long home,* ver. 5. *Domus sæculi sui,* his old house, out of which he first came forth; or *domus sæculi* may mean the house of generations, or of the whole world in general, the abode from whence they all came, and whither they must all return. The metaphor in the next clause is manifestly taken from Eccles. i. 7. The connexion of this with the foregoing verses, though not very discernible, seems to be this, That the only remedy against all the evils before enumerated, is often to think of death, and provide for our last hour; to consider that all things and persons naturally tend and shall return to their primitive dust, when all pains and uneasiness shall cease, and the reflection only of having behaved well in life will give real comfort.

Ver. 13. *The goods of the unjust shall be dried up like a river, and shall vanish with a noise like a great thunder in rain.* Ver. 14. *While he openeth his hand, he shall rejoice: so shall transgressors come to nought.*] The first part is not accurately expressed; for rivers, properly so called, are not usually dried up. Ποταμὸς is here used in the sense of χείμαῤῥος, see Job vi. 15. to which probably this refers. The meaning is, that the goods of the unjust shall be dried up like a sudden land flood, *quasi torrens,* Syriac; and so ποταμὸς is used, Luke vi. 49. Or, the author may here perhaps allude to Prov. x. 25. The second is obscurely expressed, for it does not appear who is meant in ver. 14. whether the unjust or the charitable person. As applied to the former, mentioned in the foregoing verse, the sense

is, according to all the interpreters almost, that an unjust magistrate or judge that opens his hands to receive gifts, and delights to enrich himself by acts of injustice, shall be destroyed in the end; but I must observe, that this phrase is used for *giving*, Deut. xv. 8. Psal. civ. 28. cxlv. 16. And therefore Bossuet and Junius suppose the charitable or merciful man to be understood, who delights in acts of kindness and beneficence, and takes a pleasure while he opens his hand to do good. But in this sense it agrees not with the latter part: if the sentences were transposed, and that which is now the first subjoined with an adversative particle to connect them, the meaning I conceive would be altered for the better.

Ver. 16. *The weed growing upon every water and bank of a river, shall be pulled up before all grass.*] The term ἄχει is purely of Egyptian extraction, and signifies, in that language, the *juncus* or sedge which grows in marshy grounds, and on the banks of the Nile. (Hody de Vers. Græc. Aut. lib. ii.) It is used in Egypt chiefly for fuel, and is probably what the evangelist means by χόρτος τοῦ ἀγροῦ, *which to-day is, and to-morrow is cast into the oven*, Matt. vi. 30. It is called βούτομον, Job viii. 11—13. from whence this passage was undoubtedly taken, and the comparison both there and here is applied to the destruction of the wicked. The LXX. by mistake make ἄχει a proper name, Gen. xli. 2. where it means only a meadow. The Vulgate takes it for a verb, and renders it by *sonat*, mistaking it for ἠχεῖ, as Junius does for ἄχνη, translating it *spuma*. The Syriac renders it much better, *Similis (impius) algæ, quæ ante omnem herbam arescit;* i. e. *which withers before all grass*, either as coming soon to maturity, and so decaying apace afterward, which agrees with what the Scripture says of the short-lived prosperity of the wicked; or, as fuel cut down, dried up, and withered, which agrees yet better. Or the sense may be, That the weeds by the water-side and within its banks are soon cut down, as, where water is precious, sucking it up, or however stopping its course. Thus do rapacious persons, mentioned ver. 12. and such shall be their fate; whereas liberal ones are represented as watering the ground round them. The sense of the context from ver. 12. to ver. 18. is briefly this, That wickedness appears happy and successful for a little while, but it soon vanishes and disappears; all the gains of the wicked are like a hasty rain which is soon dried up, or the thunder which is gone as soon as it is perceived and heard. They please themselves indeed with the spoils of injustice, but they shall do them no good, and their end shall be to perish. And even those they leave behind them shall not continue long, or take deep root, they shall be like trees that grow upon the top of a barren rock, exposed to the assault of every wind: or like some worthless weed on the bank-side, which is plucked up and cast away, sooner than any other that has some use or value in it. Works of mercy, on the contrary, are like a fruitful garden, which God has blessed, and whose fruits shall be as lasting as they are inviting and lovely.

Ver. 18. *To labour, and to be content with that a man hath, is a sweet life; but he that findeth a treasure is above them both.*] The Greek literally is, The life of a contented labourer is sweet; but then to what does *both* relate? Something seems here wanting; for there must be at least two particulars to which a third is compared. Grotius thinks καὶ is wanting here, which, indeed, the Tigurine version inserts; and our translators seem to have followed a copy which had such a connective particle. The Vulgate renders without it, and makes no comparison: *Vita sibi sufficientis operarii condulcabitur, et in ea invenies thesaurum.* Messieurs of Port-Royal, to form the comparison, insert *or*, The life of the labourer, *or* of him who is content with what he has, is sweet; but he that hath both together, is as one that findeth a treasure; and instance in the primitive hermits, who took pleasure in labouring with their hands, and were not only contented to satisfy their own necessities by painful travail, but contributed to relieve those of others; hereby gaining a double treasure, that of humility, so contrary to the spirit of the world, and of charity, which delights to do good to others at its own expense. Vatablus explains it, He that findeth a treasure; *i. e.* that hath a competency or fortune left him, or, as Calmet farther explains it, who comes suddenly to be rich without any fatigue to himself or injustice to others, is happier than a labouring man, or any one that is content with what is of his own getting. Bossuet thinks all these senses low, and by *a treasure*, to which the preference is here given, he understands the treasure of righteousness, Prov. xxi. 20. or of wisdom, Wisd. vii. 14. as Junius does by it that of mercifulness, mentioned in the former verse. The oriental versions give still a different but agreeable sense: That bountifulness being as a fruitful garden, he that shews himself charitable by repeated acts of kindness, shall enrich himself thereby, shall be as one that findeth a treasure.

Ver. 19. *Children and the building of a city continue a man's name; but a blameless wife is counted above them both.*] *i. e.* Posterity called by the name of their ancestors, or a people by that of their founder, as the Persidæ, Romani, &c. and cities called by the names of their conquerors, or first establishers, as Alexandria, Seleucia, Antiochia, continue the glory of such to late generations; but a woman of great accomplishments, and who in the conjugal state shines, as well as in other parts of her character, is as excellent in her way: *her husband is known in the gates, when he sitteth among the elders of the land:* (Prov. xxxi.) such were Esther, Judith, Deborah, Jael, Artemisia, Zenobia, &c. who were as well the glory of their times as the comfort of their husbands. The wise man's meaning here, says Calmet, is not that a blameless wife is more capable of immortalizing her spouse, than a series of descendants from a noble stock, or the founding of a kingdom or a city, but that she is a blessing preferable to either. In the following verse he gives wisdom the preference (which in the sapiential books is described as a lovely and beautiful female) to all outward satisfactions, as piety, or the study of it, gives more pleasure to the soul, than wine and music at an entertainment to the senses. The pleasures of the understanding are always superior to those of the body: by the former we approach to and resemble the Deity; by the latter, especially the abuse of them, we degenerate into and act like the beasts. St. Austin has the like sentiment: "Delectatio cordis humani de lumine veritatis, de affluentia sapientiæ; non invenitur voluptas cui possit aliqua ex parte comparari." (Serm. 139.)

Ver. 22. *Thine eye desireth favour and beauty; but more than both, corn when it is green.*] Χάριν καὶ κάλλος. For some copies omit σοῦ. The eye is pleased in beholding

artificial symmetry and proportion (for so I would render χάριν, rather than *favour*, according to the common acceptation of it), whether of building, statues, pictures, &c. but more so in contemplating the beauty of nature even in minute things, whose colour and simplicity it is beyond the power of art to come up to or imitate; such as is observable in green corn, a blade of grass, or the lilies of the field, of which Wisdom itself pronounced, that even Solomon in all his glory was not so beautifully arrayed. (Luke xii. 27.) Amongst the natural entertainments of sight, the wise man says, that the eye is most delighted with what is green, as it refreshes the sight, and assists its weakness, according to Pliny's observation on this colour: "Nullius coloris aspectus est jucundior; ideo herbas virentes, frondesque avide spectamus." (Lib. xxxvii. cap. 1.) In this Grotius acquiesces. Bossuet makes the reason of the preference to be,—that the green leaves of trees, &c. are successively renewing, whereas the perfection of art is impaired by time. Junius thinks that corn was particularly instanced in, because it contains *utile dulci*, what is serviceable to the necessities of life, as well as agreeable in outward appearance.

Ver. 28. *My son, lead not a beggar's life, for better is it to die than to beg.*] The author here speaks of begging, according to the notion which the Jews had of it, by whom it was regarded as a curse of God for some offence given to him. And, indeed, God does threaten the extremity of want to the transgressors of his commandments. Nor could the Psalmist think of a greater curse upon the wicked, than when he says, *Let their children be vagabonds, and beg their bread; let them seek it also out of desolate places.* (Psal. cix. 9.) When a state of poverty is decried or discommended in the Scripture, it is to be understood generally of such poverty as men have brought upon themselves by idleness, or evil conduct, than which death is more eligible. The Scripture throughout expresses an abhorrence of idleness, and consequently must condemn a vagabond or begging life, which proceeds generally from laziness. We may understand our author here, as if one who followed this trade was not worthy or fit to live; according to that of St. Paul, *If any will not labour, neither let him eat*, 2 Thess. iii. 10. for every one should be made sensible, and acknowledge, that he ought to work in the manner and way that he is most capable of, and that it is the lot and penance which God has imposed upon all mankind since the entrance of sin: that St. Paul laboured with his own hands, as well as enjoined it to others. Nor is the receiving carnal things, which he thinks both equitable and reasonable, by such as impart spiritual things, to be looked upon as begging, which is only the discharge of a debt, a proper return for the other's labour. It is observable our Saviour condemns a wandering begging life, when he orders his disciples not to go from house to house, but to continue in the same they first entered into, and there to refresh themselves, adding this reason, that *the labourer is worthy of his hire*, Luke x. 7.

Ver. 29. *The life of him that dependeth on another man's table is not to be counted for a life: for he polluteth himself with other men's meat; but a wise man, well nurtured, will beware thereof.*] Ἀνὴρ βλέπων εἰς ἀλλοτρίαν τράπεζαν, οὐκ ἔστιν αὐτῷ ὁ βίος ἐν λογισμῷ ζωῆς· ἀλισγήσει τὴν ψυχὴν αὐτοῦ ἐν ἐδέσμασιν ἀλλοτρίοις. As βλέπω is here used in the sense of ἐλπίζω, as the Syriac and our version rightly take it, so ἐλπίζω is in Scripture taken in the sense of βλέπω, Psal. cxlv. 15. οἱ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσι, where the marginal reading is, The eyes of all *look upon* thee. The description here belongs to the parasite, who lives at the pleasure, and is a slave to the table, of another; and only so long lives, or rather subsists, as that other shall please to give him room or refreshment. His life is not to be reckoned life, in the true estimate of living, ἐν λογισμῷ ζωῆς. His subsistence is precarious, as it depends upon the will and humour of another; he renders himself contemptible by his obsequiousness and fawning, and is forced to submit to a thousand meannesses to accomplish his end, and gain admittance and sustenance. Ἀλισγήσει ψυχὴν ἐν ἐδέσμασιν ἀλλοτρίοις, the Vulgate badly renders, *alit animam suam cibis alienis;* the sense is much stronger, and our translators give it more truly. It is a metaphor taken from eating forbidden meats, and particularly the εἰδωλόθυτα, or things offered to idols, whereby legal pollution was contracted. It does not imply pollution only in general, but that species in particular, which arises from unlawful eating and drinking. (See Dan. i. 8. Mal. i. 7.) Not to offend in this respect, or subject himself to the danger of it, will be the endeavour of every man who is well bred, or well instructed, or well disposed, for ἀνὴρ πεπαιδευμένος may signify any or all of these.

Ver. 30. *Begging is sweet in the mouth of the shameless, but in his belly shall burn a fire.*] Ἐν στόματι ἀναιδοῦς. Ἀναιδὴς means here a beggar, who is *impudently importunate*, and will take no denial, and is here used in its proper and original sense. It is not want merely, but a bold and clamorous expression of it, which is here condemned. The sense is, That the professed beggar loses all shame, he makes a mere trade of it, and will not resolve nor be persuaded to work, to get his living, and ease his necessity. This experience abundantly confirms in all those vagrants, who infest cities and countries; they will not quit that course of life, however enticed by good offers, or threatened with hard usage. Nay, will sometimes even threaten others themselves, if not relieved at the time, or in the manner, they expect. They love better to live in shameful loitering idleness, though exposed to a thousand inconveniences and wants, than to alter their way of life, and gain a livelihood by honest means and labour. Plato, in the ordering of his republic, expressly enjoins the magistrates to drive them out of all towns, that the country might be altogether free from such cattle. (Lib. xi. de Leg.) Grotius understands by πῦρ here great voraciousness and greediness, and Bossuet the extremity of hunger. This metaphor is not unusual in the poets. Thus Ovid in his fine description of *fames*, or hunger,

——— "Furit ardor edendi,
Perque avidas fauces, immensaque viscera regnat.
. . . . . .
Utque rapax ignis non unquam alimenta recusat,
Innumerasque faces cremat, et quo copia major
Est data, plura cupit." (Metamorph.)

Junius understands it of the curse of God, and the fire of his wrath, that shall consume gluttons; and others expound it of bodily diseases, which are usually the consequence of intemperance.

CHAP. XLI.

Ver. 1. *O DEATH, how bitter is the remembrance of thee, to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him! . . . .* Ver. 2. *O death, acceptable is thy sentence to the needy, and unto him whose strength faileth, that is now in the last age, and is vexed with all things!*] How beautiful is this contrast of the wise man's! Death, says he, is considered as a most sovereign evil, as the greatest of misfortunes, by one in flourishing circumstances, and in the bloom of years, and vigour of constitution. A state of affluence is so engaging, and has so many charms and endearments, that it steals men's affections, and binds those chains more strongly which fasten them to the earth, and their mortal prisons; and when death approaches to break and dissolve them, the ungrateful prospect gives horror and uneasiness, and the faster the earthly knot was tied, the greater will be the pain and unwillingness at the separation. Diogenes rallies Alexander the Great in the shades, and asks how he could patiently bear the thoughts of being there, when he remembered the happiness, glory, and state he was possessed of on the earth, the quitting his σωματοφύλακας, ὑπασπιστὰς, σατράπας, τιμὴν καὶ δόξαν. (Luc. Dial.) And indeed that mighty conqueror himself, that so often despised death in the field, when he was struck with a mortal disease in Babylon, and had death in his view, betrayed an inglorious panic; his palace was filled with priests and diviners, and no superstition, says Plutarch, was so sottish, but he used it to preserve himself. And the exit of this conqueror of the world shews the impartiality of death in making no distinction. Some critics observe, that in those words of St. Luke xvi. 22. ἀπέθανε δὲ καὶ ὁ πλούσιος, there is a particular beautiful emphasis in καὶ, intimating, that as rich as he was his riches could not keep him from the power of the grave. On the contrary, to one in poverty, sunk with misfortunes, and overwhelmed with grief, or to the person stooping under the burden of decrepit old age, death is esteemed as the end of all pain and misery, and as a seasonable relief and good. As nothing ties him to the earth, he looks upon death, especially the good man that is departing, with a composed countenance, and his approach to it is attended with hope and pleasure; he considers it as the haven of his shattered bark, as the final period of all his vexations, and the agreeable passage to a better and more welcome life, and he rightly estimates the exchange, when it shall happen to be, as it really is to those that die in the Lord, a substantial gain. How much nobler is a contempt of life, proceeding from such a principle, than that of the conceited stoic, who, either from an affected insensibility under the evils of life, or the mere want of its good things, defies and laughs at death? The conclusion we should draw, and the use we should make of the remembrance of death, which will unavoidably intrude itself into all breasts, is, not to shrink from it abjectly, but to reconcile ourselves to it, to familiarize the thoughts of it by meditation and reflection, and to prepare for it by dying daily to the world.

Ver. 3. *Fear not the sentence of death, remember them that have been before thee, and that come after, for this is the sentence of the Lord over all flesh.* Ver. 4. *And why art thou against the pleasure of the Most High? There is no inquisition in the grave, whether thou have lived ten, or a hundred, or a thousand years.*] Κρίμα would be as properly rendered *condemnation;* this is the condemnation from the Lord upon all the descendants of Adam, who received their sentence of mortality in his: and this may be one reason, that, though the first fathers of the world lived so long, yet it is noted of those that lived the longest, that at length they died, to shew that this sentence of God is infallible and irreversible, and that he will be found true in whatsoever he decrees. The law of the Most High, in this respect, admits of no exception; we are not better than so many others that have gone before us, or than those that will follow after us, why should we therefore expect an exemption, or be so alarmed at what must necessarily happen? The great number that suffer alike, and undergo the same fate with us, should diminish and take off the horror, and the insignificancy and unserviceableness of the fear ought to encourage us against the danger; as in a battle, where there is only a probability of death, despair drives away all fear, and turns it into bravery and courage. Seneca has a pertinent observation on the occasion, "Stultum est timere quod vitare non possis. Stultum est dolere in ejusmodi conditione te esse, in qua nemo non est; solatium est grande cum universo unà rapi." (De Provid. cap. 5.) Another motive to reconcile us to the thoughts of death is, that long life is far from being always desirable; it may perhaps occasion our sharing in more misfortunes, or only serve to increase the number of our sins. The inquiry in the other world will not be how long, or how little, persons have lived here; none will then envy or reproach others about the number of years, or the state and condition they lived in upon earth; but the grand inquisition will be, which no age or quality can escape, how they behaved themselves here; how their stewardship was managed, and their time improved; how the account stood at the very instant of death; for after that there will not be any possibility of altering, changing, or correcting what is past.

Ver. 5. *The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly.*] The evil example and bad principles of parents have an influence upon the conduct and sentiments of their children; and as vice spreads and grows worse in every generation, the son of a wicked father is generally more abandoned and corrupt. The last clause is but indifferently rendered; the sense according to the Greek is, That the children of sinners, as being born corrupt and with evil dispositions, seek out for loose companions like themselves, and are chiefly conversant with the wicked, and in such places of infamy as they resort to.

Ver. 7. *The children will complain of an ungodly father, because they shall be reproached for his sake.*] A parent who bestows nothing better upon his children than the sad lot of a spurious birth, and the ignominy and contempt which generally attend it, is to be looked upon rather as an enemy than a father; and he that gives his lawful issue no better inheritance than the poison of a bad example, and makes them the children of wrath by the loose maxims which he instils into them, and his evil communication before them, or, by giving them too much liberty, permits them knowingly to follow evil courses without restraint, is he not rather a murderer than a father? But such parents as encourage their children in vice or lewdness, that are themselves the

seducers and betrayers of their innocence, that teach them to sin, and perhaps sin together with them; are not such unnatural tempers very fiends? We read with astonishment of those merciless parents that offered with their own hands *souls destitute of help* in sacrifice to Moloch; (Wisd. xii. 9.) and are such as initiate their own children into impure or Bacchanalian rites, less wicked and barbarous? Will not such unhappy ones rise in judgment against and accuse their parents, at the great tribunal, of cruelty and inhumanity, and be *loud witnesses of wickedness against them in the day of their trial?* (Wisd. iv. 6.)

Ver. 8. *Woe be unto you, ungodly men. . . . for if you increase, it shall be to your destruction.* Ver. 9. *And if you be born, you shall be born to a curse: and if you die, a curse shall be your portion.*] The wise man here addresses himself to the wicked, whose birth at first, as it was thought a curse, so their death will end with one. It had been better for persons with such evil dispositions never to have been born, than to be born and live in continual sin, and be eternally miserable. Was it not to be wished that such men as Cain, Jeroboam, Antiochus Epiphanes, Judas, Simon Magus, Maxentius, &c. and other wicked and notorious sinners, had never seen light? The author of the book of Wisdom describes the Canaanites, in like manner, as a naughty generation, or *accursed seed from the beginning,* (xii. 10.) Grotius finds fault with the present reading of the Greek, and restores it thus, Ἐὰν γὰρ πληθυνθῆτε, εἰς ἀπώλειαν γενήσετε, καὶ ἐὰν ἀποθάνητε, εἰς κατάραν μερισθήσετε. *i. e.* If ye increase by a multitude of children, ye shall beget them to their destruction; and when ye die, ye shall be ranked among the cursed. In the following verse, many copies omit ἀπὸ κατάρας, and the sense indeed seems better without it; that as earth returns to earth, so evil as naturally to the evil.

Ver. 16. *Therefore be shamefaced according to my word; for it is not good to retain all shamefacedness, neither is it altogether approved in every thing.*] Οὐ γάρ ἐστι πᾶσαν αἰσχύνην διαφυλάξαι καλὸν, καὶ οὐ πάντα πᾶσιν ἐν πίστει εὐδοκιμεῖται. Various are the senses of this last clause. Bossuet renders with the Vulgate: All things are not to be approved of in all, or by all, or are not equally profitable or delightful to all. The Geneva version has, *Neither are all things allowed as faithful in all men.* Grotius has still a different sense, Nor is it commendable to be altogether incredulous, or to *disbelieve* every thing, and reads ἀπιστεῖν instead of ἐν πίστει. But I conceive, as the author proceeds in the remainder of the chapter to lay down divers rules, not only to distinguish that which is shameful from that which is not so, but also to set down the degrees and circumstances which enhance the turpitude of any action; that this verse should be considered as the entrance upon that subject, and the sense to be, That there are some instances when we should not be ashamed, and some when we should, for it is not good διαφυλάττειν *to avoid* all shame [so Grotius understands the word, and so it is used, Prov. vi. 24. and elsewhere]; for that there is a commendable shame this author has determined, iv. 21. which seems indeed to be a better rendering, than that of our version, and makes the whole clearer and more consistent; *viz.* That it is neither good to avoid all shame, because there is a shame which is a glory and grace, nor is shame to be approved of in every person, or on every occasion, because there is a faulty and a criminal shame. This is confirmed by what follows in this and the next chapter, where the wise man instances in several particulars, and shews when and of what things we ought or ought not to be ashamed.

Ver. 17. *Be ashamed of whoredom before father and mother, and of a lie before a prince or a great man.*] Αἰσχύνεσθε ἀπὸ πατρὸς περὶ πορνείας. Ἀπὸ is here used in the sense of *coram,* denoting the person, before whom the offence is committed, (see 1 John ii. 28.) and so answers to מִפְּנֵי among the Hebrews, *a facie, in conspectu,* as περὶ, which follows here, denotes the matter of the sin. Some Latin copies have *propter,* i. e. *upon account of* the relation or dignity of such persons. As fornication or any indecent act or word in the presence of parents, or in such an open manner or place as may come to their knowledge, for so far it may be extended, betrays a contempt of them, and must occasion great concern to them; so, with respect to truth, as great a regard should be had to princes, who may be considered as fathers too in their public capacity, and as their persons and office are sacred, they have a right not to be imposed upon by any falsehood. What Terence says of private parents may include also civil ones; "Qui mentiri aut fallere instituit patrem aut matrem, tanto magis audebit cæteros." Here is a great hiatus in the oriental versions; scarce one of the particulars from this place to ver. 9. of the next chapter is taken any notice of, which, according to Jansenius, are no less than fourteen subjects of real shame, very different from each other. Some are crimes, others only faults, more or less considerable, according to the circumstances of them. There are others, which are rather instances of inadvertence and incivility, than sins, properly speaking, against God.

Ver. 18. *Of an offence before a judge and ruler, of iniquity before a congregation and people.*] Πλημμέλεια means here some open misbehaviour or crime before persons in office, whose authority and dignity, as they demand a respectful obedience, so will they be sure to punish what gives any offence in their presence, and make an immediate example of such as seem to disrespect and slight them. Crimes done covertly, not being known, have often the good fortune to escape punishment; but such as are done perhaps in the court of justice, or in the very verge of it, in a bold and daring manner, or contemptuous and profane words spoken in the hearing of the public magistrate, being so many instances of defiance, as well as folly, are sure to be punished, as such an insult deserves. By συναγωγὴ some understand the great Sanhedrin, and by ἀνομία, sedition. Others think any public injury against the good of the state to be here meant, in which may be included evil counsels and designs, threats, conspiracies, and attempts upon the laws, privileges, and liberties of a people, which occasion jealousy and clamour, and often bring down public punishment upon such as have been suspected of a design to infringe them. History abounds with examples of impeachments and proscriptions of bad patriots, and sometimes the people have been so exasperated against the supposed enemies of their country, as to assassinate, stone, or otherwise destroy them. One sees by the example of Rehoboam, king of Judah, how dangerous it is to provoke the people by any imprudent answer or threatening language. (1 Kings xii. 14.) The advice seems nearly the same with that vii. 7. (See note on it.) Ἀδικία, which follows, is not to be used even towards a stranger, but the relations we may be en-

gaged in will claim even beyond strict justice. Something is due to our acquaintance, more to our friends, but most to a partner, who may be considered as our other self.

Ver. 19. *And of theft in regard of the place where thou sojournest, and in regard of the truth of God and his covenant.*] Ἀπὸ τόπου οὗ παροικεῖς περὶ κλοπῆς, καὶ ἀπὸ ἀληθείας θεοῦ καὶ διαθήκης. Some, and our translators in particular, seem to unite these sentences, as if they related to the same thing; *viz.* Be ashamed of any cheating or fraud in a strange place or country, for thereby you shew your forgetfulness of the law of God: or, Above all be ashamed of unfaithfulness in transgressing the law and the covenant of the Lord, by any instance of falsehood or theft. Others make them distinct, and to relate to different things, and refer the second clause to what follows; thus, Be ashamed of violating the truth and covenant of the Lord, by mixing with idolaters, and eating meat offered to idols at a profane table. Jansenius thinks it an interpolation, and that it crept in here from xlii. 2. because no sin is mentioned here, as in the other sentences, of which a man should be ashamed. Grotius's emendation seems to set all right, and contains the particular supposed wanting here, *viz.* forgetfulness of God; for with great probability he conjectures the true reading to be, ἀπὸ λήθης θεοῦ, κ. τ. λ. i. e. *Be ashamed of forgetfulness of God, his law, and covenant.* Dr. Grabe accordingly adopts this as most preferable. (Prolegom. cap. 4. tom. iii.) It may be proper to observe, that ἀπὸ in most of the following passages takes the sense in which περὶ hath been used.

And of scorning to give and take.] *i. e.* Be ashamed to use any deceit with respect to what you pay or receive. One may cheat either by paying in bad coin, or by paying too little, or by refusing to do it but by compulsion: and in receiving, the same fault is committed by taking more than is due, or by demanding it too soon or unseasonably, or by oppressive methods. This may also be extended to accounts which are not fairly and honestly kept, when one enters more than he has paid, or less than he has received. Or a wrong may be done to creditors by refusing to pay at all, or by deferring payment unreasonably, or by a fraudulent bankruptcy. The sense briefly is,—that in matters of commerce, for so the phrase is used xlii. 7. and by the rabbins, we should be ashamed to be dishonest, and both pay and receive with honour and justice. Σκορακισμὸς, here rendered *scorning*, means *cheating*, and is equivalent; according to Hesychius, to ἀπάτη; if we take the phraso in the sense of charity and generosity, as it is used Phil. iv. 15. the meaning then is, That we should be ashamed to alienate to a private use public money, and particularly to abuse or mispend what is given for the relief of the poor, or to other pious uses; but this caution is mentioned ver. 21. and is better so understood there than of detaining a private gift or legacy.

Ver. 20. *And of silence before them that salute thee.*] The wise man having instanced in the former verse in a species of rudeness, *viz.* lolling on the table, instead of resting with the elbow upon the *triclinium*, as was the custom in this writer's time, proceeds to mention another instance of unpoliteness; *viz.* the not receiving civilities kindly, and returning them obligingly; which distant behaviour proceeds from pride, and a contempt of others. To return a salutation is one species of debt due to those that are so obliging to us; and we should even prevent those that are approaching us in a respectful manner, however, not be behind hand in returning their civility. Politeness and good manners demand this, especially towards our friends, who are cordial and sincere in their affections and professions towards us. They differ widely from such flatterers as address, and would insinuate themselves by fulsome language, whose carriage is affected, and their visits insidious. Such officious designing persons Solomon means, when he says, *He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.* (Prov. xxvii. 14.) How much better and clearer is the rendering of the LXX. ὃς ἂν εὐλογῇ φίλον τὸ πρωὶ μεγάλῃ τῇ φωνῇ, καταρωμένου οὐδὲν διαφέρειν δόξει. *Non differt ab eo qui maledicit*, Syriac; to which agrees the Vulgate. After these the author proceeds to mention some suspicious instances of over-civilities, as too great admiration of and regard for another man's wife, or too much intimacy and familiarity with his maid: next he instances in an over-fondness for a man's self, whereby he becomes tiresome by a tedious repetition of his own actions and words; for so Grotius understands δευτέρωσις, ver. 23. and, which may be resolved into the same cause, the spreading reports, λόγος ἀκοῆς, publishing all one hears to the detriment and disparagement of others. To be careful not to offend in any of these particulars, will be to a man's honour.

CHAP. XLII.

Ver. 2. *AND of judgment to justify the ungodly.*] This carries a very bad sense, as it stands in our version, as if the advice was, not to be ashamed of a judgment or sentence to justify the ungodly; except δικαιῶσαι means here, as it does sometimes in Greek writers, to condemn or punish. The sense is, Be not ashamed to oppose any judgment or sentence in which a wicked man is intended to be favoured or acquitted; be so far from concurring in a wrong sentence, as to resolve to oppose all wickedness, as soon as it is discovered and known to you: let neither fear, nor friendship, nor interest, nor any human regard, stop you in the prosecution of justice, according to the direction, Deut. i. 16, 17.

Ver. 3. *Of reckoning with thy partners and travellers.*] Περὶ λόγου κοινωνῶν καὶ ὁδοιπόρων. Grotius understands this of not being ashamed to entertain companions and fellow-travellers, συνοδοιπόρους, with agreeable discourse, to shew civility to those we travel with or meet on the way, to take in good part what they say, and to contribute by friendly intercourse to make the time and journey pass agreeably. Others, more justly, of doing business uprightly, as an agent for other people, whether neighbours or strangers, and keeping a fair account. Badwell explains it, which seems the best sense, of a judicial hearing between an acquaintance and a stranger, and of not being influenced by prejudice in favour of the former, but to judge equally and impartially between friends and those that are unknown, between domestics and foreigners. That ὁδοιπόρος is sometimes used in the sense of ξένος, see Montfauc. Hexapl. 2 Kings xii. 4.

Or of the gift of the heritage of friends.] Περὶ δόσεως κληρονομίας ἑταίρων. I do not greatly approve Grotius's exposition, Be not ashamed to declare your friends for your heirs, or to give legacies to your acquaintance, though your

relations be discontented, and take it amiss. The sense may either be, Take great care not to be partial in the dividing an inheritance, where your friends are concerned and have an interest, *Dans le partage d'un heritage où vos amis sont interessez,* according to Calmet. For where a man has several ἑταῖροι, and they have, as they naturally will have, different degrees of interest and influence with him, he may be in great danger of accepting persons, in making a division between them. Or, the advice here may be, to distribute the estate, inheritance, or effects, of a deceased friend, according to his mind and intention, and conformably to the tenor of his will, without listening to or regarding the solicitations or talk of interested and dissatisfied persons: and, if the trust be vested in you, to divide the inheritance impartially among the several coheirs. According to this sense δόσις is equivalent to διάδοσις.

Ver. 4. *Or of getting much or little.*] Look narrowly to the weights and measures of those with whom you have any dealing, and also to the prices which are set upon their goods, and trouble not yourself about those who blame or laugh at your scrupulous exactness in these particulars; or, adhere strictly to right and equity, even at the expense of your own interest; mind not the getting more or less in any dealing or bargain, but the getting it honestly and fairly. Nor be ashamed in traffic, says Calmet, to be honest and deal fairly, *Dans les petits comme dans les grands gains,* in small as well as large gains, in little matters as well as greater.

Ver. 5. *And of merchants' indifferent selling.*] Περὶ ἀδιαφόρου πράσεως ἐμπόρων. *Ni de corriger le desordre qui regne dans le commerce entre les marchands,* says Calmet, applying it to magistrates, whose business it is to prevent any injustice between buyers and sellers. As referred to selling, the Greek literally may mean, Be not ashamed to look out for a good chapman, to treat with different persons or merchants, and to choose among them him that offers the best price. As referred to buying, Be not ashamed to ask the price of things, to examine and cheapen that which you are about to buy, if you cannot depend on the person's truth and honesty; or, if imposed upon, to complain of a bad commodity, to turn it back, or to insist on an exchange, or an abatement. Most of the versions and commentators understand διαφόρου in the sense of *indifferent,* as our translators do; but διάφορον in this writer more generally signifies *money.* (See vii. 19. xxvii. 1. 2 Macc. i. 35.) According to this acceptation it may mean, Be not ashamed to ask for the money for goods sold and delivered to the merchant; or, when you are about to receive a sum of money, scruple not to look at it, to try and examine it, to tell it, and, if need be, to weigh it.

Ver. 6. *Sure keeping is good where an evil wife is.*] Ἐπὶ γυναικὶ πονηρᾷ καλὸν σφραγίς. Σφραγὶς here signifies *a signet* or *seal,* with which things valuable and precious were sealed, for their better safety and preservation. A wise master of a family, says this writer, denies even to his wife the usual power in his house, if he knows her to be indiscreet, and has reason to question her management. This advice, though well meant, is matter of great tenderness; as one should not distrust, when there is no very pressing occasion, nor raise a commotion and family difference for only trifles missing, or abused, lest resentment should make her throw off all care in general; so neither when there is room enough for distrust and complaint should things be carried to such an extremity, as to exclude the mistress of the house her proper province, and by putting matters out of her reach or cognizance, to make her, as it were, a cipher in it. A generous confidence in a wife, joined with well-timed persuasion, observation on others' thriving and flourishing by means of management, and a sensible experience of domestic uneasiness, and their common loss for want of economy, will at length, it is probable, produce a happy change, and effect that which upbraiding or violent methods must despair of attaining. Some extend this advice farther, and by γυνὴ πονηρὰ understand not merely a careless wife, who gives herself no concern about family affairs, but one who is loose and intriguing; that such a one, if not confined, should at least be kept within doors, and be denied opportunities of gadding abroad, cultivating, or continuing a dangerous acquaintance, and executing any latent scheme of mischief and wickedness.

And shut up where many hands are.] A discreet governor of a family keeps an account of all, and has an eye to things how they go, not so much out of a spirit of distrust or covetousness, as not to give servants an opportunity to injure, or defraud, and to hinder that mischief and waste, which is a sure attendant upon carelessness and negligence. This fine precept of economy is chiefly intended, says Calmet, for the benefit of great and rich families, which can never be so grand and considerable, as to be above the use of prudent management, nor indeed long continue their greatness and state without it. As their number of domestics and dependants is considerably larger, so is the danger of extravagance and waste proportionably greater. As these have no property in what is consumed, and their stay and continuance generally but precarious, and imagine an unnecessary profusion for the credit of the great, they cannot be suspected of any principles of economy, nor to have either inclination or forecast to prevent needless expenses. To stop such inconveniences arising often merely from wantonness, by prudent inspection or provision, will be no reflection, either upon the good sense, or dignity, or character, of the great. This writer has observed upon another occasion, that *he that despiseth little things, shall perish by little and little,* (xix. 1.) which is equally applicable to matters of expense, the small particulars whereof, whether arising from servants' negligence, or other instances of mismanagement, seemingly trifling and insignificant, and as such taken no notice of, will be found at length to compose large sums, and the overlooking of these may be assigned as one probable cause of the decay of estates. On the contrary, a great and well-regulated family, where order and a well-conducted plenty reign, is a sort of microcosm, or the natural world in miniature, where, though the constituent parts are numberless, nothing in the structure of it is idle or superfluous, every thing knows its place, has its use, keeps its course, and the more minute, as well as greater concerns of it, are administered with the most consummate wisdom.

Ver. 8. *Be not ashamed to inform the unwise and foolish, and the extreme aged that contendeth with those that are young.*] It is never shameful to reprove and correct the wicked and unwise, of whatever age or condition they be. If an old man acts beneath himself, betrays a misbecoming

levity in words or actions; if he falls into crimes, which even the giddiness and fire of youth are no excuse for; scruple not to reprove and admonish him. Remember with what zeal and spirit young Daniel proceeded against the two incontinent elders. The marginal reading is full to this sense, and Hœschelius refers to a copy which had κρινομένου περὶ πορνείας, an old man *accused of fornication*. Grotius understands it in the sense of our version, that it is proper to admonish an old man, differing or quarrelling with young men, or boys, as being unworthy of his character, and a contest unsuitable to his strength and age. According to others, the sense is, Scruple not to take the part of elderly persons insulted by the younger sort; preserve the reverence due to old age, and remind them who play upon them, if occasion be, of the fate of those jeering young men (for so it should be rendered) who insulted the baldness of the prophet Elisha. (2 Kings ii. 23.) This is proper advice literally taken; in a spiritual sense it may be understood as a direction, according to Messieurs of Port-Royal, to stand up for and maintain the truth and purity of the church, so venerable for its antiquity, and recommended by the pious zeal of so many saints and fathers, who have appeared in its defence, when it is attacked by the upstart errors of such, whose proper character is a fondness for novelty.

Ver. 9. *The father waketh for the daughter when no man knoweth, and the care for her taketh away sleep; when she is young, lest she pass the flower of her age, and being married, lest she should be hated.*] The received sense of the former part is, that a daughter is the cause of secret or hidden inquietude to the father, πατρὶ ἀπόκρυφος ἀγρυπνία, which our translation follows; but Grotius and others apply ἀπόκρυφος to θυγάτηρ, and thereby mean a virgin daughter, who has not yet left her father's house and family, but continues *confined* to her apartment, or the *gynæceum*. The Hebrews called such a one before marriage, *Alma*, *i. e.* one concealed, because, before they were espoused and led in form to their husbands, they remained always shut up, and concealed from the sight and acquaintance of men; and even when a proposal was made for marriage, the whole courtship was transacted by proxies, without either of the parties seeing one another. The following sentence, *When she is young, lest she pass the flower of her age*, the Vulgate renders, *Ne forte in adolescentia sua adulta efficiatur*, which affords no sense, *adulta ætas* being the prime time for espousals; I think the rendering should either be *superadulta*, or, if the Greek would admit, *adultera efficiatur*, as Jerome's Bible has it, and that of Sixtus V. which indeed the Syriac and Arabic greatly confirm. The former has, *In pueritia ipsius ne injuriam patiatur*; the latter, *In adolescentia ipsius ne afficiatur injuria*. But still there seems good reason against admitting this conjecture, as this very sense is expressed in the beginning of the next verse. *Superadulta* therefore seems preferable, and answers better to the Greek; and no wonder the father should be concerned on this head, as, according to the common notion of the Jews, it was esteemed dishonourable to pass the flower of age unmarried; (1 Cor. vii. 36.) and in particular, from the precept to increase and multiply, they thought themselves obliged to marry at twenty, and declared, that whosoever neglected this precept offended against the law, and was guilty of homicide. When married, the parent's care still continued for his daughter, lest she should be disagreeable to her husband by any bodily infirmity, badness of temper, or breach of conjugal chastity, for so the oriental versions understand what our translators render *misbehaviour*; or, lest she should at length prove barren, which was reckoned a great disgrace in Israel, a barren wife being always looked upon with an evil eye in her husband's house; all or any of which cases was a legal cause of divorce, and must occasion fresh concern and new difficulties *to her near relations*, by her being returned with disgrace, τοῖς πατρικοῖς αὐτῆς, an elegant and truly classical expression.

Ver. 12. *Behold not every body's beauty, and sit not in the midst of women.* Ver. 13. *For from garments cometh a moth, and from women wickedness.*] The literal rendering of the Greek is, Look not earnestly on every man for beauty; which Calmet understands of pædorastism or sodomy, and says, this piece of advice was necessary to be directed to those who lived among the Greeks or heathens, among whom this detestable crime, and the most shameful and unnatural actions, were notorious and common. It may be considered also as a direction to young women not to gaze upon or admire men's beauty, as what follows relates to men, and their behaviour with respect to women. The caution is, not to avoid women's company altogether, or not to continue long in it, which is both inoffensive and agreeable; but not to communicate or reveal secrets, or matters of consequence to them, or consult about grand *arcana* in their presence or hearing; so συνεδρεύειν is sometimes taken; and so it seems to be understood here by the Arabic version. The next verse seems to bear harder still upon them, which the Vulgate renders, *A muliere iniquitas viri*, and it makes the sense rather clearer. I cannot persuade myself to think, with many expositors, that the author here, rightly understood, declares against the company and conversation of women in general, as if certain danger and mischief attended it; or that he was such an enemy to the sex as to forbid all intercourse with them, whom God made for man's society and comfort. What is said relates, I conceive, to bad or lewd women, whose acquaintance will kindle the fire of lust, and from such may be expected to come πονηρία, both wickedness and misery. For impure love is as a worm that gnaws the soul, it preys upon and eats insensibly what it fastens upon, and the danger is more to be feared, as it is less perceived, and the temptations to it more engaging; it is the moth which breeds and engenders in clothes, continually fretting the garment without being perceived, till it is too late to prevent and remedy the mischief. Such is the danger, and such the decay, that will ensue from an artful, designing, and wicked woman.

Ver. 14. *Better is the churlishness of a man, than a courteous woman; a woman, I say, which bringeth shame and reproach.*] *i. e.* Better and more to your advantage is the rough admonition of a sincere friend, who means your good, than the pretended kindness of a woman who aims only at mischief. According to Calmet the sense is, It is better to have a man for an enemy, than a woman, *i. e.* a deceitful woman, for a friend; the hatred of the one is less dangerous, than the false tenderness and dissembled caresses of the other. Such was Delilah to Samson, and Judith to Holofernes. By a *courteous woman*, we are not to under-

stand here, one that is modestly civil and obliging, and ready to do all good and commendable offices, who is truly ἀγαθοποιὸς, but one who is engaging by deceitful arts, and a false fondness, and courteous only to ensnare. It is observable, that this writer himself seems purposely to design to prevent any mistake, by adding more explicitly, that the woman he means is one whose subtle and engaging arts will in the end bring shame, and reproach, and ruin, to such unhappy ones as are drawn in by her. The Romanists object, that Josephus quotes this verse as Scripture, and links it with several precepts and maxims of Moses. (Cont. App. lib. ii.) To this objection it will be sufficent to reply, 1. That he does not quote this passage αὐτολεξεὶ, the sentence which occurs there is different from this. 2. That it was not in the original text of Josephus, appears from hence, that it is not in the ancient version of Ruffin. 3. Supposing him to quote this, it no more proves this book canonical, than his citing something out of Plato de Legibus proves that book to be so. 4. Γραφὴ is often used in a lax sense, to signify any ecclesiastical writing, and not precisely Scripture. (See Du Pin's Hist. of the Can. Cosin's Scholast. Hist. Huet. Demonst. Evang. prop. 4.)

Ver. 15. *I will now remember the works of the Lord, and declare the things that I have seen: in the words of the Lord are his works.*] Ἐν λόγοις Κυρίου τὰ ἔργα αὐτοῦ. It seems, say Messieurs of Port-Royal, as if the following verses were a sort of song of the wise man, who rises on a sudden, as it were by a holy transport, which animates him through the admiration of the greatness of God's works. From this place to the end of the book, he is wholly taken up, either in praising the Lord, and enlarging upon the excellence of his works, or in publishing the praises of the Jewish worthies. He begins with a fine thought, that his word, or almighty fiat, was a perfect work; (2 Esd. vi. 38.) which greatly resembles that of Moses, Gen. i. 3. so much admired by Longinus, or that comprehensive one of the Psalmist, Psal. xxxiii. 9. Ἐν λόγῳ Κυρίου, I think would have been more lofty, and conveyed a higher idea of God's power. Philo has the same thought, ὁ λόγος ἔργον ἐστὶν αὐτῷ, De Mose, lib. i. and Clem. Alexandr. Strom. lib. v. There is the like plural expression, and upon the same occasion, in the very next chapter, (ver. 5. 10.) which our translators have there rightly rendered in the singular. Grotius spoils this beautiful thought by joining ἐν λόγοις to the foregoing sentence, and making (by what authority I know not) Κυρίου τὰ ἔργα αὐτοῦ, to be a gloss crept into the text from the margin.

Ver. 16. *The sun that giveth light looketh upon all things, and the work thereof is full of the glory of the Lord.*] This is not accurately rendered: the author is not here speaking professedly of the sun and its wonderful creation, as may seem at first view (that follows in the next chapter); it is brought in here only by way of comparison. The sense is, The glory of God appears in the whole creation, as the light of the sun is seen upon all the earth. Ἔργον αὐτοῦ is not rightly rendered the work *thereof*, understanding it of the making of the sun, but relates to God,—God's work, or his whole creation, is full of his majesty, or of the majesty of his glory. So Grotius, *Sicut sol omnia perlustrat, ita et opus hoc Dei universum plenum est ipsius majestate.* The oriental versions too take it comparatively, and some MSS. have ὡς ἥλιος φωτίζων.

Ver. 17. *The Lord hath not given power to the saints to declare all his marvellous works, which the Almighty Lord firmly settled, that whatsoever is, might be established for his glory.*] The Vulgate reads with an interrogation, *Nonne Dominus fecit sanctos enarrare omnia mirabilia sua?* understanding probably by *the saints*, either the angels, and blessed in heaven, who know and celebrate his power and greatness, or, in an inferior sense, the Israelites, to whom God made known his laws and wondrous works, while other nations continued in darkness and ignorance. The author wisely premises this, says Calmet, to excuse his own attempt in undertaking so lofty a subject, which the angels themselves do not comprehend, much less can explain perfectly. But the generality of interpreters, with our translators, understand the passage in a quite contrary sense,—that God hath not given such a power or enabled his saints to declare all the wonders which he hath done; and, as Almighty Lord, hath established, beyond all power of alteration or disturbance, in such a perfect manner, that they may continue for ever, in the order and manner he has fixed them, to his glory, and the good of the whole system; which seems confirmed by a parallel passage, xviii. 4. *To whom hath he given power to declare his works? and who shall find out his noble acts? who shall number the strength of his majesty; and who shall also tell out his mercies?* where the interrogation is equivalent to a negative; and the Greek in the first sentence so expresses it, οὐδενὶ ἐξεποίησεν ἐξαγγεῖλαι τὰ ἔργα αὐτοῦ.

Ver. 18. *He seeketh out the deep and the heart, and considereth their crafty devices: . . . . . and he beholdeth the signs of the world.*] Something seems here wanting, and is probably dropped from the text; Grotius supposes it to be ἀνθρώπων, which, indeed, the Vulgate has inserted, *Abyssum, et cor hominum investigavit;* but what are we to understand by the *signs of the world*, which God is said here to behold? The learned critic above says, that the least discernible point of time is called σημεῖον, and that God knoweth every portion and instant of time, and what passes in it. According to Calmet, it means, that he sees into and understands all future events, not by inspection of the stars, or the help of any signs natural, but he knows perfectly all the changes that happen in nature, without having any occasion to consult second causes. And how, indeed, should he be ignorant of them, who seeth from everlasting to everlasting, to whom all things, past and future, are present; and the events of all times and ages are known from all eternity, and as it were written in his mind? οὐδὲ εἷς λόγος, *not even one thing*, for so it should be rendered, is hidden from him.

Ver. 22. *O how desirable are all his works, and that a man may see even to a spark.* Ver. 23. *All these things live and remain for ever, for all uses, and they are all obedient.*] Who can refrain from praising God that sees his glory, and how do his works command our wonder, and merit to be extolled and reverenced by all that fear him? for after representing to ourselves, in the best manner we are able, his excellence and beauty, all that we can attain to is, in comparison, but a spark; so small a part of his works do we see, and so imperfect is our knowledge. Or the sense may be, We see the wonders of his works even in a spark; *i. e.* all his creatures proclaim his greatness, and there is none, how small soever it be, in which we do not discern

marks of his wisdom and power. By this all created nature has subsisted through numberless successive generations, and will subsist to the remainder of time, fulfilling his will, and serving the purposes which he has assigned them. "All things (says a very judicious writer), since the time that God did first proclaim the edicts of his law upon the natural world, have continued their regular course; heaven and earth have hearkened unto his voice, and their labour hath been to do his will. If nature should intermit her course, and leave, though it were but for a little while, the observation of her own laws; if those principal and mother elements, whereof all things in this lower world are made, should lose the qualities they now have; if the frame of that heavenly arch erected over our heads should loosen and dissolve itself; if the celestial spheres should forget their wonted motions, and by irregular volubility turn themselves any other way; if the prince of the lights of heaven, who now, as a giant, doth run his unwearied course, should, as it were, through a languishing faintness, begin to stand, and to rest himself; if the moon should wander from her beaten way; the times and seasons of the year blend themselves by confused and disordered mixture; the winds breathe out their last gasp; the clouds yield no more rain; the earth be defeated of heavenly influence, and the fruits of it pine away, as children at the withered breasts of their mother, no longer able to yield them relief;—what would become of man himself, whom these things do now all serve? See we not plainly, that the obedience of the creatures unto the law of nature is the stay of the whole world?" (Hooker's Eccles. Pol. p. 37.)

Ver. 24. *All things are double one against another, and he hath made nothing imperfect.*] Each thing has its contrary in nature, and the one is opposed to the other, night to day, evil to good, death to life, cold to heat, dry to wet, &c. Many of the ancient philosophers maintained the like contrariety of qualities in nature; they thought the universe subsisted by a just temperature of these opposites and extremes, none of which predominated over the other, though there was a mutual antipathy betwixt them. Ovid, speaking of the creation of the world, says, That God by his wisdom knew how to reconcile this opposition, and to keep things in a fixed and permanent state, notwithstanding this continual disagreement: (Metamorph. lib. i.) and so we find it; even this diversity, instead of disturbing the order of the universe by any confusion, is, like to that of different voices in an excellent concert of music, accompanied with an order and regularity, connexion and dependance, wonderful in such a variety of bodies, whose harmony, during such a revolution of numberless ages, composes a hymn to the glory of the great Creator. (See note on xxxiii. 14, 15.)

CHAP. XLIII.

Ver. 1. *THE pride of the height, the clear firmament, the beauty of heaven, with his glorious show.*] Dr. Grabe thinks that this chapter ought to begin at ver. 15. of the last, and so indeed the subject and connexion seem to require; and there is the more probability that this begins wrong, as we cannot account for the construction of the Greek, if we do not refer γαυρίαμα, στερέωμα, and εἶδος to ὁρῶν in the preceding verse of the last chapter, and put them in apposition to δόξαν immediately foregoing to the following sense, Who can be satisfied with contemplating his glory; *viz.* the immensity of height, the vast expanse of clearness, *sublime candens*, as Ennius well expresses it, the general face of the heavens, exhibiting to the sight a most glorious show? The obscurity here seems to arise from a string of Hebraisms, for which we have a parallel place, Psal. xxix. 2, 3. where הדרת קדש *beauty of holiness*, means *beautiful holy place;* אל־כבוד *God of glory*, means *the glorious God;* בהדר קול בכח *a voice in might and in glory*, means *a mighty and glorious voice.* So the words here rendered by γαυρίαμα ὕψους, might signify a most exalted altitude, στερέωμα καθαριότητος, a most clear sky, *expansum purum*, as Junius has it; and both these farther represented, as being or exhibiting εἶδος οὐρανοῦ, *the face of heaven*, which is εἶδος ἐν ὁράματι δόξης, *a glorious sight*, or *view of his glory;* which answers in nature to what the prophet saw in revelation, which is called by him, ἡ ὅρασις ὁμοιώματος δόξης Κυρίου. (Ezek. i. 28.) I cannot here conceal from the learned reader an ingenious conjecture, which aims at explaining this, by a simile borrowed from art, and supposes the reading possibly might be, ἐν τόρευμά τι δόξης· *i. e.* That the face of the heavens to appearance is as one entire piece of carved work, one grand sphere, most perfectly turned, and most beautifully engraven, the difficulty of whose workmanship is known to increase, according to the bulk of the thing intended to be perfected. If Phidias then would find it difficult to turn a little sphere *toreuma cæli*, (Mart. lib. iv. 39.) of some few feet in diameter only, what an idea must it raise of the great Creator of the universe, whose sphere is infinite in height and breadth, and yet smoothed to the greatest exactness? And, indeed, considering the philosophy of those times when our author wrote, the description here given of the face of the heavens, taken in this light, carries in it something sublime and noble, and even poetical too, as being the exact picture of nature. If to this we add, that *toreuma* was a term of art frequent in Egypt, when the Greek language was in use there, it may seem not improbable that the translator of this work, who resided there so long, might borrow it from thence.

Ver. 2. *The sun when it appeareth, declaring at his rising a marvellous instrument, the work of the Most High.*] Ἥλιος ἐν ὀπτασίᾳ διαγγέλλων ἐν ἐξόδῳ, σκεῦος θαυμαστὸν ἔργον ὑψίστου. The Geneva version here is much clearer, *The sun also, a marvellous instrument, when it appeareth, declareth at his going out the work of the Most High; i. e.* The very first sight of the sun (so ὀπτασία is used ver. 16.) in the morning, is an evidence of its being the work of God, and a wonderful instrument in his hand, which the sun itself is a farther evidence of at his noonday height, ἐν μεσημβρίᾳ αὐτοῦ, (ver. 3.) by his powerful effects upon the earth. As ὀπτασία hath been thought sufficiently expressive without ἔξοδος, and διαγγέλλων seems to require and usually has something after it, some have been induced to attempt an alteration here. Drusius seems to like ἐνδόξῳ, *sol in aspectu glorioso.* Grotius, ἐν ἐνδόξῳ, *sol in aspectu illum gloriosum*, i. e. *Deum, annuntians*, which affords a good meaning, but does not follow from his reading. It suggests to me, I think, the true one, τὸν ἔνδοξον, *i. e.* The beautiful appearance of the sun proclaimeth *the Glorious One;* which is lofty and

truly expressive of God. Bossuet, Junius, and Drusius, seem to favour this explication. The allusion in this verse to Psal. xix. is plainly discernible.

Ver. 4. *A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more: breathing out fiery vapours, and sending forth bright beams, it dimmeth the eyes.* Ver. 5. *Great is the Lord that made it, and at his commandment it runneth hastily.*] If we change the point, there may be another sense given of the place besides that in our version; *viz.* That the sun himself bloweth up a furnace; or containeth a heat three times more intense than that in iron works, or other works of metals; meaning, that extreme heat which is in the region or body of the sun itself, from whence issue those fiery vapours here mentioned, as was the prevailing opinion in the early times of science. Hence too proceed those harmless and bright beams which warm and cherish the earth, which contribute to vision, and please and entertain the organ of it, unless poured on it in too great abundance. Of this great body, this globe of fire, the wise man observes, that it is as obsequious to its Maker's will, as the meanest and most inconsiderable of his creatures, and continues his constant daily course, in the manner appointed, with incredible swiftness; for I think *κατέσπευσε*, which is read by the Syr. Vulg. and the three principal Greek editions, means here no extraordinary acceleration, but the constant speed of the sun. It might be translated, *and by his commandment maketh* his *progress speedy*. Some copies have *κατέπαυσε πορείαν, sedavit iter*, as Junius renders, and as the marginal reading is, alluding probably to the sun's standing still in the time of Joshua. (Josh. x. 13.)

Ver. 6. *He made the moon also to serve in her season, for a declaration of times, and a sign of the world.*] Καὶ σελήνην ἐποίησε εἰς στάσιν, εἰς καιρὸν αὐτῆς, ἀνάδειξιν χρόνων, καὶ σημεῖον αἰῶνος. Thus the Psalmist, *He appointed the moon for certain seasons*, εἰς καιρούς, (Psal. civ. 19.) εἰς στάσιν, may signify to be *in her station*, to be in waiting. Dr. Grabe has ἐν στάσει. The Vulgate renders, *Luna in omnibus in tempore suo*, from some copies which have ἡ σελήνη ἐν πᾶσιν, κ. τ. λ. which reading indeed hath more authority than the present, but affords no good or determinate sense. The great difference that occurs in the first part of the verse I suspect is owing to the astronomical word *φάσις*, not generally understood, and here most probably made use of; and that the following, which is a reading betwixt the Vatican and Alexandrian MS. and approaching to both, is the true one, καὶ ἡ σελήνη ἐν φάσει εἰς καιρὸν αὐτῆς, and then putting ἀνάδειξις for ἀνάδειξιν, as Grabe has it, the whole will be clear; *viz.* And the moon is in her phase according to her seasons (*i. e.* has a different phase to every different day of her monthly course), a proof of times, and a sign of age, or a perpetual sign. Her change of appearance marking out the lesser portions of time, and her periods or revolutions the greater. It is plain from this place, as likewise from Josephus and Philo, says Calmet, that the Jews made use of the Grecian year, as to religious matters and ceremonies, after the time of Alexander the Great; *i. e.* their year was solar, and their months lunar.

Ver. 7. *From the moon is the sign of feasts, a light that decreaseth in her perfection.*] The first part seems wrongly translated; the Greek is, ἀπὸ σελήνης σημεῖον ἑορτῆς, *from the moon is the sign of the feast*, i. e. the feast of the new moon. The first phasis or appearance of the moon was of great importance in the Jewish religion; as God commanded that the new moon should be a festival, and that they should offer up a particular sacrifice to him on that day. (Numb. xxviii.) It is no wonder that the Jews took such care to discover this new moon at its very first emerging, and that even the great Sanhedrin should be concerned in declaring and fixing it, since both the civil and religious parts of the Jewish calendar depended upon it; and for their better help herein, they had pictures, or similitudes, of the moon in tables, and upon the walls of their upper rooms, from which they judged of the several appearances of the new moon. Nor is the latter part more accurately translated; it should either be *a light that decreaseth upon her perfection*, for so ἐπὶ signifies here; or, *a light lessening till it is out*, or to its end, and so the Geneva version has it: συντέλεια is used thus, Matt. xiii. for when the moon is at the full, and her whole disk luminous, which may be called her perfection, her light after that diminishes, and she returns through the same figures to her first crescent, and then she re-enters the rays of the sun.

Ver. 8. *The month is called after her name, increasing wonderfully in her changing.*] This holds true with respect to the Greek tongue, which to us now is the only original of this work: μὴν, the *month*, seems a contraction from Μήνη, the *moon*, and in our English language, the words *moon* and *month* have as near an affinity. But this was not so to an ancient Israelite; for the respective words for moon and month, in the Hebrew, have no such affinity to each other. Without doubt, the true reading here is, Μήνη κατὰ τὸ ὄνομα αὐτῆς ἐστιν; for not the month, but the moon is wonderful, and therefore αὐξανομένη, which the Roman edition hath, is better than αὐξανόμενος, which the Complut. and Alex. have, which Grotius absurdly refers to φωστὴρ, though αὐτῆς comes between. It is the moon, which, according to her name, increases wonderfully in her change; for in what sense can this be said of a month? but the Hebrew word ירח *luna*, agrees with this sense, as being derived probably either from רחב *dilatari*, or ארך *protrahere*; *i. e.* her orb widens, or is drawn forth wonderfully from her birth or appearance, for so the moon appears from the time she is new till she is full, when she may be said to be at her full drawing out, or maturity. And, therefore, what expresses or alludes to her manner of spreading or drawing out to that time of maturity, should be a very proper and most significant name for her, she being after her full in a kind of dying state, shrinking in, or ceasing to be continually, what she was before; from being *immensa orbe pleno*, she becomes *repente nulla*, as Pliny describes her change. (Lib. ii. cap. 9.) Horace seems to confirm this, Epist. 12. lib. i. The astronomical account of this is,—when the moon is before the sun, she is as it were swallowed up in his rays; but as soon as she begins to separate from him, her crescent begins to shew itself, and to increase through its different phases insensibly, till at last her whole disk becomes luminous.

Being an instrument of the armies above, shining in the firmament of heaven.] Σκεῦος παρεμβολῶν ἐν ὕψει· Syriac seems to understand it, An instrument of the camps or armies of the Most High, as if it had been τοῦ ἐν ὑψίστοις. Arabic has, *Lux omnium creaturarum*. Grotius understands it an instrument on high of camps or armies. And, indeed,

Polybius makes the knowledge of the moon's rising and changes a very considerable skill, and necessary to a general. (Lib. ix. p. 554. ed. Casaub.) But would it not be more intelligible, and agreeable to the nature of the moon, if, as has been ingeniously conjectured, the reading was, σκεῦος παρεμβαλὸν ἐν ὕψει, *an orb encamping up and down in the heavens? i. e.* having more than any of the heavenly bodies, a variable and irregular course, as those that dwell in tents have, and as the children of Israel had in their several encampments in the wilderness. And there is the more reason to fix this idea of irregular wandering to παρεμβάλλω, as, in Numb. xxxiii. where the frequent encampments of the children of Israel are described, it occurs above forty times in this sense; and it is remarkable, that Numb. xxxii. 13. Josh. xiv. 10. Psal. cvii. 40. this vague and unsettled abode is called *wandering;* may not therefore the moon, who is styled *vaga luna,* by Horace, (Sat. viii. lib. i.) be called here σκεῦος παρεμβαλὸν in this respect? The Geneva version seems to glance at this sense.

Ver. 9. *The beauty of heaven, the glory of the stars, an ornament giving light in the highest place of the Lord.*] Κόσμος φωτίζων ἐν ὑψίστοις Κυρίου. This is generally understood of the moon, which is called by Horace, "Lucidum cæli decus," and according to the Vatican, which has κύριος, she is farther the sovereign of the luminaries on high, as the same poet likewise styles her, "siderum regina," and perhaps so termed Jer. vii. 18. But as the moon has been sufficiently described in the three foregoing verses, I rather incline, with Messieurs of Port-Royal, Junius, and others, to understand this verse of the stars,—that their glory is the beauty of heaven. And thus the Geneva version more clearly and explicitly, *The beauty of heaven are the glorious stars, and the ornament that shineth in the high places of the Lord.* Κόσμος φωτίζων is but indifferently rendered *an ornament giving light,* a *world of lights* would be a more lofty expression, or, *which from on high enlighten* κόσμον, *the world,* as the Vulgate renders here. Of these it is observed, in the next verse, that they stand κατὰ κρίμα, *according to appointment,* or *continue in their order,* as the Geneva version has it. *Prout statutum est eis, perseverant, et in cursu suo non mutantur.* (Arab.) As the Hebrew uses the future for what is usual, *will* might be left out there. Baruch, iii. 34. finely expresses this, *The stars shine in their watches, and rejoice; when he calleth them, they say, Here we be, and so with cheerfulness they shew light unto him that made them.*

Ver. 11. *Look upon the rainbow, and praise him that made it, very beautiful it is in the brightness thereof.* Ver. 12. *It compasseth the heavens about with a glorious circle, and the hands of the Most High have bended it.*] The tradition of antiquity concerning the rainbow is very pretty: for Iris, which is the name of the rainbow, is said to be the daughter of Thaumas, *i. e.* the daughter of wonder. (Hes. Theogon.) And very just is this mythology; for how does that glorious phenomenon at once fill our eyes with wonder and our hearts with joyful assurance, not only upon account of the agreeable variety of its mixed colours, but as it is a natural sign that there will not be much rain after it appeareth; and so is an emblem of hope, and a significant assurance against a second deluge, and therefore by some properly styled the sacramental sign of the rainbow. Homer seems to have had the same notion, that the rainbow was at first set in the cloud to be a sign unto men, τέρας μερόπων ἀνθρώπων. (Il. λ.) The wise man here properly observes, that the admirable form and composition of this glorious bow should not only naturally excite curiosity, but carry a man beyond the material or natural cause to the final, and induce him to praise the Maker of it. It may be asked, how God can be said to have made the rainbow, since it is only the effect of certain reflections and refractions of the rays of the sun from a watery cloud. But to this the answer is obvious; for if there was no rainbow till God entered into covenant with Noah, as the learned with great probability think, then, when God first placed this bow in the clouds, and appointed it to be a signal of that covenant, may he very justly be said to have made it, by making it then first to be seen and to be significant. And therefore (Gen. ix. 13.) God expressly calls it *his* bow, not only because he is the author of all things which have natural causes, but because he made or appointed it to a special end, as an assurance of his future mercy to mankind; and on this account it is called by the Psalmist, the *faithful witness in heaven.* (Psal. lxxxix. 36.) Or may not ver. 12. be understood of the outward form of the universe, the whole of which God has included in one vast circumambient circle, though only one half is discernible by us? Corn. a Lapide, with some other interpreters, take it in this sense.

Ver. 13. *And sendeth swiftly the lightnings of his judgment.* Ver. 14. *Through this the treasures are opened, and clouds fly forth as fowls.*] *Fulgetra pro judicio suo concitat, i. e.* according to his will and appointment. Or, it may mean, that he makes the lightning the minister of his vengeance, or the forerunner of his judgments, as against the Sodomites, Egyptians, Philistines, Sisera, Sennacherib, &c. and for this purpose, or for the execution of his judgments, he opens his treasures, (Deut. xxviii. 12.) or prepares the great artillery of heaven, *viz.* either the winds to raise storms and tempests, or he bringeth forth the clouds from the ends of the world, (Psal. cxxxv. 7.) which assemble and come speedily together, like a flight of birds, and descend either in a deluge of rain, or fall in snow, which comes down so thick as to resemble not merely birds in their passage, but rather a cloud of locusts, marching terribly from one country to another; for so the latter part of ver. 17. should be rendered, which relates to the same subject; or, by his power he condenses the clouds, and from thence hailstones break or burst forth like so many shivers of a rock, (see Wisd. v. 22.) as ver. 15. should be rendered and understood; and of these the Psalmist speaks, when he says, that God *casteth forth his ice like morsels,* Psal. cxlvii. (See De Muis, in loc.)

Ver. 16. *At his sight the mountains are shaken.*] The Vulgate renders *in conspectu ejus, i. e.* before him, which conveys a most grand idea. This seems to exceed that much-admired description of Virgil, "Ille flagranti aut Atho aut Rhodopen, aut alta Ceraunia telo dejicit:" (Georg. lib. i.) for what must we think of that omnipotent Being, who looks the mountains into fear and astonishment? Virgil's Jupiter wields his thunderbolt, and he beats down a mountain; Jehovah appears only, and at the sight of him the foundations of the mountains are tossed to and fro, tremble and shake like the joints of an affrighted man; but that sublime description of the Psalmist exceeds even this, *The earth shall tremble at the look of him; if he do but touch the hills, they shall smoke;* (Psal. civ. 32.) not a single rock only or

mountain trembles before him, but the whole earth is in a panic at his very appearance.

Ver. 17. *The noise of the thunder maketh the earth to tremble,* &c.] The description of his thunder here is no less magnificent and terrible than that of his appearance in the former verse. God sends forth this his glorious voice, the earth echoes, groans, falls in labour, and feels the pangs of one in travail; for so the Greek literally signifies, and the margin well expresses it. We meet something like this in the poet's lofty description of a tempest,

> " Ipse pater, media nimborum in nocte, corusca
> Fulmina molitur dextra, quo maxima motu
> Terra tremit." (Georg. lib. i.)

Here again the majesty of the Scripture language excels, for when the Highest thunders, he does but shew his voice, and the earth melts away. (Psal. xlvi. 6.) It is observable, that our author here ascribes to the north wind and hurricane, the same effect which he does to the thunder itself, whose roar they imitate.

Ver. 19. *The hoar-frost also as salt he poureth on the earth; and being congealed, it lieth on the top of sharp stakes.*] This seems not well translated, the marginal reading is preferable, *It is as the point of sharp stakes, fit similis palorum summitatibus; i. e.* it has the form of sharp points. The hoar-frost, Psal. cxlvii. 16. is compared to ashes, but its resemblance to salt seems more expressive, as it has something sparkling in it, and its whiteness is more conspicuous. Calmet says, not every species of salt, but marle, or the salt of the earth, is here meant, to which our Saviour alludes, Matt. v. 13.

Ver. 20. *When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breast-plate.* Ver. 21. *It devoureth the mountains, and burneth the wilderness, and consumeth the grass, as fire.*] The first part is not well rendered; it should be, The cold north wind bloweth, and ice shall be crusted upon the water, even rivers and large pieces of water shall thereby become solid, and as it were dry land, resisting any impression. The wise man here ascribes the same effects to bleak winds and frost, as, ver. 3, 4. he does to the heat of the sun, which, though contraries, in this respect affect the earth alike. The description here is very poetical. Virgil, speaking of the effect of extreme cold, says, " Boreæ penetrabile frigus adurit;" (Georg. lib. i.) and naturalists and philosophers express themselves in like manner. The sublimity of sentiments in this chapter is truly admirable, and the beauty of the comparisons from ver. 10. inexpressible: we cannot read them without a sort of rapture, nor help thinking that one who in loftiness of thought and expression approaches so near to the inspired writings, and soars to such an uncommon height, must have had a more excellent spirit in him, than is usually allowed to him or the times he wrote in.

Ver. 22. *A present remedy of all is a mist coming speedily: a dew coming after heat refresheth.*] In ver. 19, 20. we have intense frost represented terribly, as an armed man with a spear and shield; the icicles have the appearance of the former, and the solid ice composes the latter: and yet this body so fortified, and secured as it were with a coat of mail, a gentle rain, or a warm mist, or a mild breeze, *Eurus caloris,* as the Chaldee renders Psal. cxlvii. 18. shall effectually vanquish and subdue; a contest seemingly as unequal as that of David with a sling against the Philistine and his shield. Such an agreeable change of weather after a severe season, is as welcome and refreshing as a balmy dew after a scorching heat; it restores the decayed verdure and lost beauty of nature, and renews the face of the earth.

Ver. 23. *By his counsel he appeaseth the deep, and planteth islands therein.*] It would be better rendered, By his word he appeaseth the storm, and maketh the sea calm. And thus Calmet, *Par sa parole la mer s'est calmée.* This was remarkably evidenced under the Old Testament, Jonah i. when the tempestuous sea, which the mariners' cries and prayers to their false deities could not assuage, at the command of the great God of heaven, to whom at length they happily applied, instantly ceased from raging. But the Divine power over that unruly element never appeared more signally, than when our Saviour said to it, *Peace, be still; and immediately there was a great calm.* (Mark iv. 39.) The reading of the next clause in some ancient Greek copies is very surprising, καὶ ἐφύτευσεν αὐτὴν Ιησοῦς, and from thence some Latin ones have, *plantavit eam Dominus Jesus;* and Coverdale renders accordingly. If this reading was true, this author, however late or apocryphal, saw more clearly than all the acknowledged prophets of the Old Testament, for we have here expressly the very name of the Messiah, which none of them were acquainted with or published. But this is a gross mistake, and such as a Jew would make sport with; the true reading undoubtedly is, ἐφύτευσεν ἐν αὐτῇ νήσους, which our translators follow. The sense is, That God has planted large islands in the bosom of the sea, standing, as the antediluvian earth itself is described, 2 Pet. iii. 5. out of the water and in the water; which, notwithstanding the violence of storms and tempests, and the force and impetuosity of the waves, have subsisted numberless ages, and have escaped perishing by being overflowed with water; which in some respects have the advantage of the continent, as by their situation they have the opportunity of a freer commerce, and are less subject to hostile attacks, and to be surprised on a sudden by invasions.

Ver. 26. *By him the end of them hath prosperous success, and by his word all things consist.*] Δι' αὐτὸν εὐοδία τέλος αὐτοῦ, καὶ ἐν λόγῳ αὐτοῦ σύγκειται πάντα, *i. e.* God by his wisdom and power directs all things to a good or their proper end; so the Geneva version, For all things are subject to and obey his will. Or, Through him such as go to sea have a good voyage, and trade and navigation there are attended with prosperous success. The Alexandrian and some other Greek copies have, which Junius follows, Δι' αὐτὸν εὐοδοῖ ὁ ἄγγελος αὐτοῦ· *i. e.* His angel conducts those that occupy their business in great waters, through the dangers of the deep, and brings them to the haven where they would be. Grotius's explication here seems very forced, That if the sea is calm, and in good temper, the ship, which is the sea's messenger, ἄγγελος αὐτοῦ, sails safely; but if tempestuous, at her command all things are shattered, and go to the bottom. Either of the other senses I think preferable.

Ver. 27. *We may speak much, and yet come short: wherefore in sum he is all.*] Τὸ πᾶν ἐστιν αὐτός. Here the wise man finishes the thesis, which he began xlii. 15. That God made all things by his word, and through him all things consist. And having proved this truth by a long enumeration of particulars, he says, in sum,—that God is all; *i. e.* he

is the cause and end of all things. *Ipse est in omnibus.* (Vulgate.) *In him we live, and move, and have our being.* He is the soul of the universe, *l'ame de tout,* as Calmet renders. Or, His is the universe, *αὐτοῦ ἐστιν τὸ πᾶν,* as Grotius conjectures the true reading to be, *and without him was not any thing made that was made;* he gave life, being, motion, power, and perfection, suited to the several ranks of creatures, himself being all in all. The highest perfections that are in men, are so infinitely disproportionate to his, that they may be said not to be in any of his creatures. There is some kind of communicated goodness, and wisdom, and power, and immortality in men, and yet these perfections are in Scripture appropriated to the Divine nature in such a manner, as if no creature did partake of them. Accordingly it is said, that there is none good, or wise, but he; that he is the only potentate, and only hath immortality. All the different kinds of perfections that are to be found any where in his creatures, are but diminutive portions of his fulness, and inconsiderable emanations from the sovereign fountain.

Ver. 30. *When you glorify the Lord, exalt him as much as you can, for even yet he will far exceed.*] The perfections of God are infinite, and beyond the power of description or comparison, for when we have raised our notion of this infinite Being as high as is possible for the mind of man to go, it will fall infinitely short of what he really is, for there is no end of his greatness, as the great poet and philosopher experienced; who, the more he contemplated the nature of the Deity, found that he waded but the more out of his depth, and that he lost himself in the thought, instead of finding an end of it. St. Austin, intent upon celebrating the praises of God in a manner worthy of him, acknowledges his own (and it may serve to express all human) inability for that high work, in a strain peculiarly pious and sublime: "Si omnia membra nostra verterentur in linguas ad rependendum tibi debitas laudes, nequaquam sufficeret exiguitas nostra." (Meditat. cap. 15.) And a more modern light of the church falls not much beneath him, when he says, "the tongues of angels stammer in uttering of God's goodness, and we become dumb the more we endeavour to speak of it. The highest of our praises is, humbly and affectionately to acknowledge that we cannot sufficiently praise him. The farthest we can strain our souls is to long for eternity, wherein it may be our employment to admire and praise him. Call upon the armies of angels, and wish them to praise him, seeing thou canst not do it. Say as the Psalmist does, *Bless the Lord, all ye angels of his, ye servants of his, that do his pleasure.* Call upon all men, and bid them praise him: wish that thou couldest awaken all the world, that all creatures might jointly praise him. And particularly call upon thine own soul, every day to praise him. Psal. ciii." (Patrick's Mens. Myst.) "But though words fail us in speaking of him, who is ineffable (as Messieurs of Port-Royal finely observe on the last verse), yet, as we are capable, so should we be never tired of loving him, as it is the life of the soul, the source of peace and joy. For this reason the wise man concludes this sublime chapter with saying, that to the godly he hath given wisdom; not to those who aim at mere knowledge to understand or comprehend mysteries, but to those who live piously, and whose humble faith operates by love. For this life is not for speculation, but action; and our light should be accompanied with an active fire. It is by the heart that we approach, and by a pure heart that we must hope to see God, and not by an elevated genius or superior understanding in the way of human wisdom."

CHAP. XLIV.

Ver. 1. *LET us now praise famous men and our fathers that begat us.* Ver. 2. *The Lord hath wrought great glory by them through his great power from the beginning.*] The author having finished his precepts of morality and fine reflections for the conduct of life, and the several conditions of it, explained God's works in heaven and earth, and set forth the praises of the great Creator of them, the fountain of wisdom and of all perfection, in a very sublime manner, though the most sublime cannot reach or equal them; his *epilogus* is a hymn to God, containing the praises of his saints, and of such Jewish worthies in particular, as he had blessed their nation with, men famous in their several generations, and instances of those virtues taught and recommended by him; which reaches from hence almost to the end of the fiftieth chapter. Serug, mentioned Gen. xi. 20. was the first, according to Suidas, that began annually to celebrate the memory of famous men deceased, and commanded them to be honoured as benefactors. The heathens had their anniversary festivals to commemorate their wise men and philosophers, to recommend, by their example, wisdom and virtue. The Jews also had their set times wherein they honoured the memories of their progenitors, prophets, and holy men, and recited their praises in the temple and synagogues; and this writer here acquaints us with their *formula,* or manner of doing it. The Christian church after, in imitation of this practice, appointed certain anniversaries, which they called the birthdays of their martyrs, on which, from the public rolls, or diptychs, they rehearsed at the altar their glorious acts, to do justice to departed merit, and to excite an emulation in others of those by whom the Lord *hath gotten,* ἐκτήσατο, as Grotius reads, ver. 2. to himself great renown.

Ver. 5. *Such as found out musical tunes and recited verses in writing.* Ver. 6. *Rich men, furnished with ability, living peaceably in their habitations.* Ver. 7. *All these were honoured in their generations.*] Such was David, whose harp was strung and breast inspired by the Spirit of God, which dispersed melancholy, and administered comfort to him through the various scenes of affliction he underwent, which he often calls upon to awaken, on solemn occasions, to chant the praises of his mighty Deliverer. Such were the bards and poets of old, who sang in tuneful numbers, and with the voice of melody, whatever philosophy dictated of God, of nature, of the creation of the world, the motion of the stars, and the great and illustrious actions of heroes and benefactors. Such also were the inventors and promoters of useful arts and sciences, and the religious founders of schools and synagogues, whose fortunes and power were employed in public acts of beneficence and to serve the cause of virtue: these were deservedly esteemed, emphatically, *viri nominis,* ἄνδρες ὀνομαστοὶ, (ver. 3.) On the contrary, those who were of no service in life, only merely existed, were *sine nomine turba,—men of no name,* as the Hebrew terms them, Job xxx. 8. As they were of no account, they were overlooked and disregarded; and for this

reason probably it was, that the Scripture makes no mention of the time that Cain or either of his sons lived, as it does of the godly.

Ver. 8. *There be of them that have left a name behind them, that their praises might be reported.* Ver. 9. *And some there be which have no memorial, who are perished as though they had never been.*] The glory of such was not confined to their single persons; but their posterity, treading in their steps, (see ὄνομα used in this sense, Deut. xxv. 7.) by their actions renewed the memory, and added to the glory, of their fathers. Abraham was not less distinguished by the merit of Isaac and Jacob than by his own: the patriarchs too had a numerous and illustrious posterity: in them their name survived, and their praise flourished with them. But others, as well in early as later times, either being evil themselves, or for want of posterity, or through descendants tainted as it were with hereditary wickedness, have been insensibly forgot, or remembered with disgrace.

Ver. 11. *With their seed shall continually remain a good inheritance, and their children are within the covenant.*] Some copies have διαμένει; and so the Vulgate, *Cum semine eorum permanent bona.* As applied to the Israelites, the sense is, Their posterity enjoy a rich inheritance, they are sons of the covenant, and heirs of the promises made to the fathers, and by virtue thereof have possessed the land of Canaan for numberless ages: this covenant shall be perpetuated to their children, and their seed shall never be extinct, nor their glory be blotted out. It may also be understood in a general sense, that the generation of the righteous shall be blessed, as being ever mindful of God's covenant; riches and plenteousness shall be in his house, and his seed shall be mighty upon earth, and continue long in glory therein. (Psal. cxii.)

Ver. 16. *Enoch pleased the Lord, and was translated, being an example of repentance to all generations.*] When, or to what place he was translated, is not said; but, according to the Vulgate, it was into Paradise. (See note on Wisd. iv. 10.) It is probable he was translated in some such visible extraordinary manner as Elijah afterward was, and that God, besides bestowing a reward on his righteousness, did this to comfort mankind in their state of mortality, with the hopes of a better life, and made him a living testimony of the immortality of souls and bodies. The tradition of Jews and Christians is, that Enoch is still alive, and that he shall come with Elias before the last judgment to encounter antichrist; and in this sense Apoc. xi. 3. is generally understood. Bossuet, accordingly, understands the latter clause of his personal appearance with that prophet in the last times, to turn the hearts of the disobedient, and to give repentance unto the nations, as the Vulgate has it, or ταῖς γενεαῖς, *to the generations then in being;* for *all* is neither in the Greek nor Vulgate. As we meet with no account in Scripture of Enoch's sinning or repentance, it seems better to understand ὑπόδειγμα μετανοίας of his exhorting the people that shall *then* be alive, by his words and example, to a speedy repentance, to prepare for the approaching judgment, and to resist the power of antichrist.

Ver. 17. *Noah was found perfect and righteous in the time of wrath; he was taken in exchange for the world: therefore was he left as a remnant unto the earth, when the flood came.*] He is said to be perfect in his generation, (Gen. vi. 9.) *i. e.* with respect to all others of his time. The first sentence seems wrongly pointed; it should run thus, *Noah was found perfect and righteous, in the time of wrath he was taken in exchange* [*for the world*]. The words in the parentheses are not in the Greek. It looks, according to our version, as if Noah was the sufferer, and the rest of the world excused, as was indeed the case with the holy Jesus, who might properly be said to be *taken in exchange for the world;* but the case was otherwise with Noah. Ἀντάλλαγμα is here to be understood in the sense of ἐξίλασμα, by which the LXX. mean a ransom or propitiation, *pretium redemptionis.* At the time of the deluge, ἐγένετο ἀντάλλαγμα, there was a redemption; Noah and his family were preserved from the general destruction, and he himself was the ἀντάλλαγμα. This seems to be the meaning of the Vulgate, *in tempore iracundiæ factus est reconciliatio.* But how was Noah a propitiation or a reconciliation? His goodness probably was the cause or motive of God's delivering his family, his righteousness was the means, or reason of a remnant being saved, διὰ τοῦτο ἐγενήθη κατάλειμμα τῇ γῇ *i. e.* Upon the score or account of his being accepted, there was a remnant left or preserved to the earth; *viz.* eight souls were saved by water, (1 Pet. iii. 20.) διεσώθησαν δι' ὕδατος, *escaped out of the water,* ὅτε ἐγένετο ὁ κατακλυσμός, for so the Vulgate and Alexandrian copy and MS. mentioned by Drusius have, with which our version agrees, and not διὰ τοῦτο, which perplexes the sense.

Ver. 18. *An everlasting covenant was made with him, that all flesh should perish no more by the flood.*] *By a flood.* To secure mankind from the danger of another deluge, God promised that there should not be any more a like flood to destroy the earth, and the rainbow was the visible token of the covenant between him and all flesh. (Gen. ix. 11.) What our translators render *an everlasting covenant,* in the Greek is, διαθῆκαι αἰῶνος, *testamenta sæculi,* Vulgate; *i. e.* The covenant of the age was given him; for Noah was the father of the age, and had the covenant of the age after the flood, in like manner as Christ was the father, and brought in the new covenant of the succeeding age. (See Bishop Sherlock on Prophecy, disc. 4.) This covenant with Noah and his seed, and with every living creature, was, *That while the earth remaineth, seed-time and harvest, and cold and heat, summer and winter, day and night, shall not cease;* and it is expressly called *his covenant of day and night,* Jer. xxxiii. 20, 21. and to this covenant the Psalmist is thought to allude, Psal. xxxvi. 5, 6.

Ver. 19. *Abraham was a great father of many people, in glory was there none like unto him.*] The succession in the house of Abraham was preserved in single persons till Jacob's time; but Abraham then first began to be the father of many nations, when Jacob, being near his end, appointed twelve rulers to govern the house of Israel, whose tribes were called nations, and their heads princes. This was implied in the change of his name from Abram, *i. e.* a high father, to Abraham, which imports the father of a multitude. *In glory there was none like him,* as he had the singular honour, for the excellency of his faith, to be called the friend of God, and of becoming the head of the chosen seed, the spiritual parent of all families, or members of God's church, with whom he entered into an everlasting covenant, in and by him, the father of the Messiah, and a pattern to all believers. And to his personal faith,

and that of his immediate descendants, God had such a regard, that he is not ashamed to call himself often in Scripture by the name of the God of Abraham, the God of Isaac, and the God of Jacob. With this patriarch God was pleased to discourse familiarly. (See Gen. xviii.) And all antiquity has believed, that it was the Logos himself, who, appearing under a human shape, did, as it were, give him a specimen of his incarnation. The Word, I say, is generally supposed to be one of the three angels which appeared to Abraham in the plains of Mamre, and promised him that he would one day be born of his posterity. Abraham worshipped him, and acknowledged him to be the Almighty God, and this discourse transported him with joy. And perhaps it is to this famous appearance of his that Jesus Christ alludes in the gospel, when he says, *your father Abraham rejoiced to see my day, and he saw it, and was glad.* (John viii. 56.)

Ver. 20. *Who kept the law of the Most High, and was in covenant with him: he established the covenant in his flesh, and when he was proved he was found faithful.* Ver. 21. *Therefore he assured him by an oath, that he would bless the nations in his seed, and multiply him as the dust of the earth.*] The covenant on God's part was, that he would multiply his seed, and make it great, and give him the land of Canaan, from the river in Egypt to the great river Euphrates, and that the nations, or all families of the earth, should be blessed in his seed. And the token or seal of this covenant was, the rite of circumcision, the mark of which was to be in the flesh of his family and descendants. This distinguished the Hebrews from other nations, and they gloried in this sign, calling other people *the uncircumcised,* by way of contempt. Covenants, or alliances, were usually engraven on tables of marble or stone; sometimes public monuments were erected in memory of them, or they were transacted before witnesses, who were to transmit them down to posterity. But with respect to the Jews, God was pleased that the mark of his covenant with them should remain for ever, not on brass or stone, but on the body of him with whom the covenant was made, and on those of his descendants; and that no one might be dispensed with in this point, he threatens to cut off the uncircumcised person as a violator of his covenant. It was customary among the eastern nations to mark or stigmatize themselves, as a token of their being devoted to some particular deity; this usage was in practice before Abraham's time, or, which seems more probable, was done in imitation of him. (See Calmet's Dissert. on Circumcision.) Most certain it is, their design in so doing was the same with his; *viz.* as a solemn and indelible mark of their being dedicated to some particular god. Hence they who were consecrated to Bacchus were distinguished by an ivy-leaf wrought in their flesh, 2 Macc. vi. 7. and hence the votaries of the Syrian goddess were burnt, some on the wrists, and others in the neck. (Lucian de Dea Syria.) From this procedure of God with his favourite people, this useful reflection offers itself,—that as our knowledge and obedience to him increase, so do likewise his favour, and the testimonies of that favour. At the beginning of the friendship between God and Abraham, he only made him a promise; (Gen. xii. 1—3.) but in process of time, when love was increased between them, this promise became a covenant, when he and his received the token of circumcision. (Gen. xvii.) But when he had walked longer with God, and had perfected his obedience, by offering up his only son, then God confirmed the covenant by an oath, and sware by himself that he would do what he had promised and sealed. (Gen. xxii.) And thus God deals with his servants now; at their first entrance into his family, he gives them many promises, which depend upon conditions, and afterward he renews the covenant with them, and does farther ascertain them of his favour, but still on terms of perseverance; and at length he swears unalterably, when they have given repeated proof of their obedience to him, that he will not take away his mercies nor his loving-kindness from them.

Ver. 22. *With Isaac did he likewise establish* [*for Abraham his father's sake*] *the blessing of all men, and the covenant.*] Isaac was the heir of his father, and of the blessings promised to him; for God renewed the same promise to Isaac, which he had made before to his father Abraham. By *the blessing of all men,* we are to understand the promise made to Abraham, that in his seed, *i. e.* the Messiah, all the nations of the earth should be blessed. (Gen. xii. 3. xvii. 19.) The other part of the blessing, which is here rightly distinguished into two parts, this writer calls *the covenant,* intimating hereby the covenant made with Abraham, to give him the land of Canaan, (Gen. xv. 18.) And both these parts of the blessing were given to Isaac for Abraham's sake. These two promises went inseparably together from the beginning, and were continued in some degree to the end. (See Bishop Sherlock, dissert. 3.) This covenant, or rather God's oath, ὁρκισμὸς, as the LXX. render, with the promises made by successive prophets, was the ground of hope of the blessings expected by the Jews both before and in our Saviour's time.

Ver. 23. *And made it rest upon the head of Jacob. He acknowledged him in his blessing, and gave him a heritage, and divided his portions, among the twelve tribes did he part them.*] As God designed that Jacob should be an inheritor of the promise, and as he had obtained the blessing from his father, through his permission, so God himself confirmed it, and renewed the promise to him which before he had made to his grandfather Abraham, and his father Isaac, and rested the whole blessing entire upon Jacob also, and, as the Greek should be rendered, gave it to him in heritage, ἔδωκεν αὐτῷ ἐν κληρονομίᾳ. Thus far the entire blessing and all the parts of it were vested in single persons only; but the next words contain an alteration, for God divided Jacob's portions among the twelve tribes, διέστειλε μερίδας αὐτοῦ, *i. e.* he *separated,* as it should be rendered, the parts of the blessing. When the blessing came to descend to Jacob's children, it did not go entire according to birthright, nor to any one person who had deserved it better than the rest; but as God at first made the promise and covenant to Abraham, not to Lot, and gave the title to it afterward to Isaac, not to Ishmael; then to Jacob, not to Esau; so, in the next generation, he conveyed it entire to no one single person, but divided it, and gave the blessing of all men to Judah, who was Jacob's fourth son, and parted the covenant about Canaan amongst all of them, giving to Joseph, in his two sons, Ephraim and Manasseh, two parts of it. (See Shuckford's Connex. vol. ii.) A very learned writer observes on this passage, that it undoubtedly relates to the settlement and the bless-

ing of the tribes of Jacob, in the forty-eighth and forty-ninth chapters of Genesis; and it shews us, that the several blessings given to the several tribes, are but parts or portions of the blessing which Jacob received from Isaac, Isaac from Abraham, and Abraham immediately from God. And in this view the several blessings mentioned Gen. xlix. and limited to the several tribes, may be considered as an exposition of the original blessing given to Abraham. And indeed Gen. xlix. which is commonly called Jacob's blessing of his sons, might as well be called Jacob's appointment of twelve rulers or princes to govern the house of Israel. (See Bishop Sherlock, dissert. 3.)

CHAP. XLV.

Ver. 1. *MOSES, beloved of God and men, whose memorial is blessed.*] The Jews, when they make mention of any of their deceased worthies, do it with this encomium, *Let his memory be blessed!* or, *Be his memory blessed to eternity!* (See xlvi. 11. 1 Macc. iii. 7.) Ἕως τοῦ αἰῶνος τὸ μνημόσυνον αὐτοῦ εἰς εὐλογίαν. *Let his* [Judas Maccabeus] *memorial be blessed for ever.* But what is the meaning of this form? In what sense is the memory of the righteous εἰς εὐλογίαν, or *with blessing?* The LXX. translation of Prov. x. 7. from whence this form of honourable remembrance seems to be taken, will explain it, for they, instead of the words, *The memory of the righteous is blessed,* or *with blessing,* have μνήμη δικαίων μετ' ἐγκωμίων, *The memory of the righteous is with praises.* To make mention, therefore, of the righteous by way of benediction, or with blessing, is to praise them. (See Mede's Works, lib. i. disc. 22.) Instances of this sort of blessing, are the anniversary remembrances of the martyrs and saints departed, in the primitive times; the appointing of festival-days for their memorial; the assembling at their sepulchres, and making panegyric orations in honour of them; and, above all, that ancient and so long continued custom, to commemorate at the holy table, when the eucharist was celebrated, the patriarchs, prophets, apostles, evangelists, martyrs, and confessors; all which commemorations tended to this, that the memory of the righteous might be with blessing.

Ver. 2. *He made him like to the glorious saints, and magnified him; so that his enemies stood in fear of him.*] The whole of what is said of Moses in this and the following verses is to this effect,—that he was eminent by the wonderful appearance of God to him in the bush, and by that singular privilege of seeing the glory of God pass before him, (Exod. xxxiii.) and the revelation which God made of himself then to him; by his immediate conversation with God apparently, and without dark speeches, and the largeness as well as intimacy of the Divine communications, without the medium of dreams and visions; and by being called up to him into the dark cloud, and hearing his voice in a more particular manner, on the top of the mount, at the delivery of the law, and constituted by him legislator to his people, and made the type of the great Prophet that should come. (Deut. xviii. 15.) He was farther eminent for his own personal conduct, for his faithfulness and meekness; by the former, acquainting God's people with all his will, delivering to them laws, both religious and civil, and executing punctually all his commands; by the latter, gently leading a stubborn and refractory people through a barren wilderness forty years, and conducting them happily out of Egypt; and for the extraordinary success of his arms, warring without money, according to Philo de Præm.; and, lastly, for the power of his miracles, and the number and strangeness of them, controlling thereby the wonders, *i. e.* the false miracles, of the magicians before Pharaoh and his nobles. These are the characters by which Moses stands distinguished among the Jewish prophets; and was any that succeeded him like unto him, in all or any of these respects? The prophets that sealed the canon of the Old Testament, and probably Esdras at the head of them, in their additions, which close the book of Deuteronomy, have acknowledged, that none to their days, soon after which prophecy itself ceased, had come up to him in the above-named particulars. (Deut. xxxiv. 10.) Some have exalted Moses, not only above the patriarchs, but even above all creatures in heaven and earth, placing the very angels at the feet of this prophet. St. Cyril mentions Μωσῆν τὸν καλούμενον Θεόν; (Cont. Jul. lib. i.) and Eusebius, that he was honoured among the Egyptians, τιμῆς ἰσοθέου. (Præp. Evang. lib. ix.)

Ver. 7. *An everlasting covenant he made with him, and gave him the priesthood among the people: he beautified him with comely ornaments, and clothed him with a robe of glory,* &c.] The Lord established Aaron to be his high-priest in Israel, and appointed the same dignity to his children in succession for a perpetuity, preferring his family above all the rest of the tribe of Levi: he endowed him for his inheritance with the tithes and first-fruits of holy things and with choice portions of the sacrifices, which were offered to him in the tabernacle and temple, besides other privileges and prerogatives among his people. This was God's part of the covenant in their favour. Aaron and his family on their part engaged to serve the Lord faithfully and to observe his laws and statutes, as well those given in common to his people as those which concerned them in particular, and delivered by Moses for the right discharge of their holy office. The principal obligations upon Aaron and his successors are set down ver. 15—17. following. God clothed or *blessed,* as the margin has it, his high-priest, to procure the greater reverence to him, with all the decorations and ornaments which the priests of other religions wore only single or in part; but *his* habit at once contained all their beauties. (See Spencer, de Leg. Hebr. p. 987. Lamy, App. Bibl. vol. i. cap. 8.) Hence they are called comely ornaments, the robe of honour, the perfection of glory, &c. by this writer. The beauty of holiness, displayed in the garments of the high-priest, struck even heathen princes with reverence and awe; and if the high-priest and his company had met Alexander, when he came with full purpose to destroy Jerusalem, in common attire, he would probably have been far from that respect and reverence which he shewed to them when adorned with their priestly robes and glorious garments. A very judicious writer observes, "That the wise son of Sirach, who feared God from his heart, and honoured the service that was done unto him, could not mention so much as the garment of holiness but in terms of most singular reverence and esteem; and infers, that the love which men bear to God should make the least things which are employed in his service amiable, rather than that the over-scrupulous dislike of so mean a thing as a vestment, should withdraw

men's hearts and affections from the service of God." (Hooker's Eccles. Pol. b. v.) And in another place he adds this farther reason why this writer here, speaking of Aaron, dwells so much upon the circumstance of his priestly attire, and urges it as an argument of much dignity and greatness in him; *viz.* "That the good government either of the church or commonwealth dependeth scarcely on any one external thing so much, as on those public marks and honourable tokens whereby the estimation that governors are in is made manifest to the eyes of men. Hence princes and judges are distinguished by external honours and marks of their excellency; the former by the ornaments of sovereignty, the latter by garments of judicial authority, though the robes of either do not add to their virtue, whose chiefest ornament is justice. Hence likewise bishops, through their very attire, are marked and manifested to be such as God hath poured his blessing upon, by advancing them above others and placing them where they may do him principal service; but are more distinguished by holiness and purity of conversation than by the peculiar form of clothing which adorns them." (Ibid. b. vii.)

Ver. 10. *With a breast-plate of judgment, and with urim and thummim.*] These two words signify *light* and *perfection*, but what this *urim* and *thummim* were, is not determined; all agree, that they were something in the high-priest's breast-plate, whereby God was pleased to reveal himself when he was consulted in difficult and weighty cases that concerned the public, and were therefore a sort of oracle; but all differ about the matter of them and the manner of God's giving answer by them: nor does the Scripture any where acquaint us what this *urim* and *thummim* were, neither is there any mention of them, Exod. xxxix. where the making of all Aaron's garments is related. Most writers seem to mistake in confounding them together, and making them one and the same thing, whereas in reality they were two different oracles. Some think by *urim* and *thummim* is meant only that Divine power and virtue, given to the breast-plate of judgment in its consecration, of obtaining an oracular answer from God; and that δήλωσις καὶ ἀλήθεια, by which the LXX. translate these, or *the light and the truth*, are said to be in the ephod, because the high-priest, having this ornament on him, received from God the light and the truth which he declared to men. (See Pocock on Hos. iii. 4. Du Pin's Hist. of the Can. lib. i.) Whatever they were, God was pleased to signify his will thereby to his people when they consulted him. But how this was done is uncertain; whether by an extraordinary shining of the stones, or by inspiring the high-priest, being arrayed with the ephod, to give an answer to what was desired, or by a voice, or some other way unknown. There are some passages of holy writ, wherein, when counsel was asked by the priest, having his ephod on him and standing with his face towards the ark, the answer is introduced with *And the Lord said*, which seems to confirm the opinion of those who suppose the answer was given by an audible voice from the mercy-seat. (See Judg. i. 1, 2. xx. 18. xxiii. 18. 1 Sam. xxiii. 2. 11, 12. 2 Sam. ii. 1.)

Ver. 12. *He set a crown of gold upon the mitre, wherein was engraven* HOLINESS. Ver. 13. *Before him there were none such, neither did ever any stranger put them on, but only his children, and his children's children perpetually.*] Upon Aaron's triple crown, which like a sovereign he wore, was an inscription of the sacred name of God, HOLINESS UNTO THE LORD being engraved in the golden plate upon the forehead, to intimate the high and most honourable service he was employed in, and to remind him and his successors of that superlative degree of holiness, which is the duty and lustre of the sacred function. The ornaments of the high-priest above described, which he wore on the solemn day of expiation, and other great festivals, when he officiated himself in person, were peculiar to him and his successors in that supreme dignity; no other Jew, not even their king, nor any priest of an inferior order, presumed to be so arrayed. The high-priest himself never put them on but in the temple, and that only on very extraordinary and solemn occasions. Herein was intimated, that such as officiate in holy things should be distinguished by a solemn and peculiar habit, as likewise that none should take this honour to himself but he that is called of God, as was Aaron.

Ver. 15. *Moses consecrated him and anointed him with holy oil: this was appointed unto him by an everlasting covenant, and to his seed, so long as the heavens should remain.*] Ἐπλήρωσε Μωσῆς τὰς χεῖρας αὐτοῦ. To fill the hands of the priest, in Scripture, signifies to consecrate, as it is here rightly rendered. (See Exod. xxviii. 41. Numb. iii. 3. Judg. xvii. 5.) It is a periphrasis, expressing the manner of Moses consecrating him and his sons, which he did by the following ceremonies:—1. By clothing them with a proper and particular garb and habit. (Lev. viii. 6, 7. 13.) 2. By putting into their hands parts of the victims and offerings which belonged to them, (Exod. xxix. 24. Lev. viii. 27.) and thereby giving them possession as it were of their rights. 3. By anointing them upon the head with the holy oil, and with the blood of the ram of consecration, tinging particular parts of their bodies with it, (ver. 23, 24.) This consecration and anointing of Aaron, was as a mark or seal of the alliance or covenant which God made with him and his sons, and by which he assured them of the priesthood for ever. But the priesthood of Aaron must be considered rather as a type of that of Jesus Christ, in whom, what is here said of a perpetual priesthood, was literally accomplished, (Heb. vii. 11—13.) but it is not true of the legal priesthood, which is abrogated and long since ceased.

Ver. 23. *The third in glory is Phinees the son of Eleazar, because he had zeal in the fear of the Lord. . . .* Ver. 24. *Therefore was there a covenant of peace with him.*] The meaning may either be, that Phinees was the third in glory after Moses and Aaron, or, as Bossuet understands it, the third in pontifical glory after his father Eleazar, and his grandfather Aaron. God commendeth him for his great forwardness and heat of zeal, Numb. xxv. 11. for whereas Moses and all the congregation sat weeping, or lay groveling upon the earth, sorrowing for their sin and the plague, to whose grief, especially the righteous among them, the bold lewdness of Zimri must greatly add, only Phinehas, burning with a holy indignation, thought it was no longer time to sit still and weep; but rousing himself with a very fervent zeal, made haste to execute immediate judgment upon the daring offenders: as a reward for this instance of justice and courage, a covenant of peace was made with him, which does not contain any promise to him or his family in particular, to make them prosperous, but rather extends to and includes the people: and the meaning is, that God made Phinehas the instrument of obtaining par-

don for the sin, upon account of which the people were under his displeasure. (See Shuckford's Connex. vol. iii. p. 340.) From whence it appears, that this covenant of peace and of the priesthood, which is mentioned in the next sentence, were two distinct things; and so Philo understands it—God, says he, crowned his piety, δίτταις δωρεαῖς, εἰρήνῃ καὶ ἱερωσύνῃ.

That he should be the chief of the sanctuary, and of his people, and that he and his posterity should have the dignity of the priesthood for ever.] Dr. Grabe with great probability conjectures, that the true reading of the Greek is, προστατεῖν ἁγίων καὶ λαοῦ αὐτοῦ. (Proleg. tom. iii. cap. 4.) The Jews, before and about our Saviour's time, had a notion that Phinehas had, by God's appointment, a grant of an everlasting priesthood to him and his posterity; the author of this book seems to be of the same opinion, and so do Philo (de Vit. Mos. lib. i.) and the compiler of the first book of Maccabees, (ii. 54.) but in fact there was not such a perpetuity of the possession of the priesthood in this family. The notion of such a promise seems founded on Numb. xxv. 13. which runs thus, *He shall have it and his seed after him, even the covenant of an everlasting priesthood.* The term *everlasting*, here joined to the priesthood, has been generally thought to express a design of a perpetual continuance of it to Phinehas's descendants, without being at any time translated into any other branch of Aaron's family, which is not true, particularly with respect to Eli, who was high-priest in the days of Samuel, for he was of the family of Ithamar, the brother of Eleazar; and therefore the priesthood went out of the hands of the descendants of Phinehas, when it came to Eli, and did not return again to them, until, after some successions, it came to Zadoc, in the days of David. The term *everlasting* is rather to be annexed to the priesthood, in its limitation to the family of Aaron, and suggests no more than that the priesthood of Aaron should descend to them. God made to Phinehas and to his seed after him, not an *everlasting grant* of the priesthood, as some have explained it, nor a grant of an *everlasting priesthood*, as our version renders it; but rather a grant of *the everlasting priesthood;* of the priesthood limited to Aaron and his descendants by that appellation. (See Shuckford's Connex. vol. iii. p. 342—344.)

Ver. 25. *According to the covenant made with David, son of Jesse, of the tribe of Judah, that the inheritance of the king should be to his posterity alone; so the inheritance of Aaron should also be unto his seed.*] It is certain from Maimonides, and other Jewish writers, that, upon the demise of the king, the high-priest, or any other superior dignitary, whose function was perpetuated, the son, or the person that was next in an hereditary line, was substituted in his place; for whoever could make out a priority of blood was acknowledged thereby to have the best title to the office, rights, and privileges of the deceased, provided he could discharge his trust with wisdom, at least with a just sense and fear of God, if his wisdom was not altogether equal to his station. This they observed in pursuance of what is written, Deut. xvii. 20. *To the end that he may prolong his days in his kingdom, he and his children in the midst of Israel.* From hence they inferred a successive right in that family, to which God chose to give the kingdom, if they continued in a constant observance of his laws. The same hereditary right likewise held in all high dignities which were in the midst of Israel, so that whoever was promoted to any such dignity, enjoyed it not only for his life natural, but also for the lives of his posterity. Selden confirms this with respect to the immediate hereditary succession of the priesthood, and that this, like the other posts of honour which were continued among them, observed the same rule of descent. Josephus remarks, that the first who broke in upon the successive right in the priesthood was Antiochus Epiphanes, who removed Jason to make way for his brother Onias. Aristobulus was the second, who supplanted Hyrcanus; and Herod was the third, who deposed Ananel to make room for a boy high-priest. (Antiq. lib. xv. cap. 3.) We have in this verse a manifest comparison between the *regale* and *pontificat;* the regal and sacerdotal family agreed both in this point, that the inheritance was fixed in the male line, and went according to proximity, or rather priority of blood, and in both the succession was endangered by disobedience to God's commands. The reading of the Greek here is perplexed and obscure in all the editions, nor do the versions give much light to it: Καὶ διαθήκην τῷ Δαυὶδ υἱῷ ἐκ φυλῆς Ἰούδα· κληρονομία βασιλέως υἱοῦ ἐξ υἱοῦ μόνου· κληρονομία Ἀαρὼν καὶ τῷ σπέρματι αὐτοῦ. I would rather read with Dr. Grabe, Κατὰ διαθήκην τῷ Δαυὶδ, υἱῷ Ἰεσσαὶ ἐκ φυλῆς Ἰούδα, κληρονομίας βασιλέως, υἱοῦ ἐξ υἱοῦ μόνου, κ. τ. λ. Or rather thus, as many copies omit Ἰεσσαὶ, Κατὰ διαθήκην τῷ Δαυὶδ, υἱῷ ἐκ φυλῆς Ἰούδα κληρονομία βασιλέως, υἱῷ ἐξ υἱοῦ μόνῳ κληρονομία Ἀαρὼν, καὶ τῷ σπέρματι αὐτοῦ· *i. e.* According to the covenant made with David, that as the inheritance of the kingdom (in the LXX. βασιλέως is very frequently put for βασιλείας) should remain to his son of the tribe of Judah, so the inheritance of Aaron should be to the only son of his son, *i. e.* Phinehas, the son of Eleazar, the son of Aaron, and to his seed for ever. This last sense a very judicious writer prefers; (see Jackson's Works, tom. i. p. 455.) and indeed it is more agreeable to this author's opinion of Phinehas's everlasting priesthood in the foregoing verse.

Ver. 26. *God give you wisdom in your heart to judge his people in righteousness, that their good things be not abolished, and that their glory may endure for ever.*] Δῴη ὑμῖν σοφίαν ἐν καρδίᾳ ὑμῶν, κρίνειν τὸν λαὸν αὐτοῦ ἐν δικαιοσύνῃ, ἵνα μὴ ἀφανισθῇ τὰ ἀγαθὰ, καὶ τὴν δόξαν αὐτῶν εἰς γενεὰς αὐτῶν. The wise man concludes this chapter with a pious wish or prayer, the sense of which seems to be, May God give to all who are the seed and successors of Aaron wisdom to instruct and guide his people in righteousness, and to preserve them in prosperity and peace; and may they so conscientiously discharge their high calling, that their good deeds may still be remembered, and their glory perpetuated through all generations. Grotius points the Greek thus, Δῴη ὑμῖν σοφίαν ἐν καρδίᾳ ὑμῶν κρίνειν τὸν λαὸν αὐτοῦ ἐν δικαιοσύνῃ, ἵνα μὴ ἀφανισθῇ τὰ ἀγαθὰ αὐτῶν, καὶ τὴν δόξαν αὐτῶν εἰς γενεὰς αὐτῶν· *i. e.* May God give to you, the present sons and successors of Aaron, wisdom to conduct and judge his people, that they may be happy and prosperous; and continue to such as succeed you the inheritance and glory of their predecessors, to the latest generations.

CHAP. XLVI.

Ver. 1. *JESUS the son of Nave . . . was the successor of Moses in prophecies.*] The Jews distinguish Moses as having immediate communication with God from all other prophets, and the highest degree of inspiration is styled by

them, *gradus Mosaicus.* He could prophesy at all times, whereas others prophesied only on particular occasions, when the word of God came to them. Immediately from the death of Moses they had a succession of prophets, of whom Joshua was the first. (See Bishop Sherlock on Prophecy, disc. 6.) God commanded Moses before his death to lay his hands upon him, and to put some of his honour upon him, (Numb. xxvii. 20.) whereby he committed to him the supreme authority after his departure. And as upon this ceremony usually followed a more abundant measure of the spirit, so Deut. xxxiv. 9. it is said of Joshua, that he was full of the spirit of wisdom; *i. e.* of all the gifts necessary in an excellent governor, and the successor of Moses, among which was reckoned the spirit of prophecy. And perhaps the reason why little or no mention is made throughout the whole book of Joshua, of his consulting the Lord after the judgment of *urim*, may be, as some have concluded from Judg. i. 1. because the spirit of prophecy rested upon him, and conducted him without this oracle. Or these words, *the successor of Moses in prophecy*, may refer to i. 1. of the book of Joshua, or to his being the author of that book, as most modern writers conclude, from the twenty-sixth verse of the last chapter, and some learned men have inferred it from this place. (See Du Pin's Prelim. Dissert.) And then the sense is, That Joshua was the next writer of inspired Scripture after Moses; though others, it must be confessed, have concluded from Acts iii. 24. that Samuel was the first after Moses that wrote his prophecy. (See Lightfoot, in loc.)

Who according to his name was made great for the saving of the elect of God, and taking vengeance of the enemies that rose up against them.] Ἐγένετο μέγας ἐπὶ σωτηρίᾳ ἐκλεκτῶν αὐτοῦ. Probably the true rendering is, *Who, according to his name, was or became great upon account of his saving the elect, or God's people.* The Geneva version is much clearer, *Who according to his name was a great saviour of the elect of God.* Joshua or Jesus signifies a saviour or deliverer, and in such places of the Old Testament where saviours are mentioned, as Obad. 21. we are to understand such as were sent or raised up by God, to fight the battles of God's people against their enemies. In this sense the word saviour is taken, Judg. iii. 9. Isa. xix. 20. and upon these two respects, of avenging them on or delivering them from their enemies, the titles of saviours and judges were at first bestowed.

Ver. 3. *For the Lord himself brought his enemies unto him.*] Various are the readings of this place. Some copies have, τοὺς γὰρ πολέμους Κυρίου αὐτὸς ἐπήγαγεν, *for he fought the Lord's battles;* which Grotius and Badwell prefer, and is the reading of the Syriac and Geneva versions. In others it is, τοὺς γὰρ πολεμίους Κύριος αὐτὸς ἐπήγαγεν, *for the Lord himself afflicted his enemies.* Drusius has, τοὺς γὰρ πολεμίους Κυρίου αὐτὸς ἐπήγαγεν, *for he afflicted or destroyed the enemies of the Lord.* Camerarius conjectures the true reading might be, τοὺς γὰρ πολεμίους Κύριος αὐτὸς ἐπάταξεν. The Vulgate only agrees with our version here, the sense of which, it must be confessed, is low and obscure.

Ver. 4. *Did not the sun go back by his means?*] A very learned writer observes how pertinent this miracle was to the circumstances of the persons concerned: as the sun, moon, and lights of heaven, were the deities worshipped at this time by the inhabitants of Canaan, a greater demonstration could not be given of the power of the true God, to support the Israelites his servants, or of the inability of the false deities of the Canaanites, to assist their worshippers, than to see that the God of Israel could control the course of the sun, and cause these their deities to contribute to instead of preventing the ruin that was coming upon those that served them. (Shuckford's Connex. vol. iii. p. 451.) Some have been so idle, to say no worse of their attempt, as to invent solutions of this miracle; they pretend, either that God placed in the heavens some extraordinary light body representing the sun, or that he kept up the light thereof only by refraction: in some such manner Mr. Le Clerc endeavours to naturalize and explain away this miracle; to depreciate it, he says, "Quod fieri potuit insolitis refractionibus, quibus, ut notum est, sol nobis supra horizontem esse videtur, cum nondum ortus sit, et jam occiderit." (Annot. in Josh. x. 12.) It is usual, indeed, for refraction to make the sun appear higher than it is, but this will not make such an object as the sun, in a very swift and oblique motion, to appear to the eye as quiescent, or to stand still for one moment, much less to make a winter's day as long or longer than a summer's. See Reeve's Prelim. Disc. to Vincent. Lirin. p. 177. where this is fully and ingeniously discussed. Even the great Grotius, in this instance, shews no more of the philosopher than believer, when he says on this occasion, "Forte post occasum sol diutius lucere visus est, repercussu nubis existentis supra horizontem." (See also Annot. in Josh. x. 12.) The Scripture, it is certain, mentions it as a miracle, and in particular the prophet Habakkuk represents it as such, (iii. 11.) Our author so esteemed it, and such was the concurrent sense of the Jewish rabbins. Such as disbelieve this history, or would receive satisfaction in the point, would do well to consult Huetius, Quæst. Alnet. lib. ii. cap. 12. (See note on xlviii. 23.)

Ver. 6. *And with hailstones of mighty power he made the battle to fall violently upon the nations . . . . that the nations might know all their strength, because he fought in the sight of the Lord.*] Ἐν λίθοις χαλάζης δυνάμεως κραταιᾶς. Most of the Greek copies, with Coverdale's and the Geneva versions, join this sentence to the foregoing verse, and all of them make the full-point at κραταιᾶς, as if the sense was, The Lord heard, *i. e.* answered him with or by hailstones of mighty power. But the connexion of our translators seems better, and the sense rather is, That God was pleased by a storm of mighty hailstones to destroy more of the enemy than fell by the sword of the Israelites, (Josh. x. 11.) that the nations might know πανοπλίαν αὐτοῦ, *Potentiam ejus*, Vulgate, *all his* [Joshua's] *strength; i. e.* might be convinced from these hailstones, that the Lord was his helper and strength, and that this war of Joshua was with God's approbation, and under his direction, *Deo favente;* for so ἐναντίον Κυρίου, ἐνώπιον Κυρίου, and לִפְנֵי יְהוָה, signify. The Geneva version does not render it amiss, *The Lord favoured his battle.* Some copies read, ἐναντίον Κυρίου ὁ πόλεμος αὐτῶν, *contra Dominum bellum ipsorum;* which furnishes a reason for God's assisting Joshua.

Ver. 11. *And concerning the judges, every one by name, whose heart went not a whoring, nor departed from the Lord, let their memory be blessed.* Ver. 12. *Let their bones flourish out of their place.*] Honourable mention should likewise be made of the judges of Israel, the last of which was Samuel; who prostituted or defiled not themselves by idol-

atrous worship, among which Abimelech, the natural son of Gideon, is not worthy to be mentioned, whose name is justly odious for his crimes, particularly his cruelty in slaying his threescore and ten brethren, that he might obtain the power. But of such as subdued kingdoms, and wrought righteousness, let their bones flourish out of their place. This is a form of well-wishing to the dead, or blessing the bodies of those that departed in peace and honour. The phrase occurs again, xlix. 10. and means, Let their memory flourish, or may their bodies, like some hopeful and blessed seed, put forth and germinate from the bottom of their tombs, and their virtue revive and flourish on the earth, and those that are alive revere their ashes. It is an allusion to the custom of placing sepulchres in gardens, and such other verdant places, (2 Kings xxi. 18. 26. John xix. 41.) which were probably chosen to intimate, as well the freshness and perpetuity of their memory, as the hope and expectation of good men of a joyful resurrection; for their bones then seemed to flourish out of their place, or to revive and live again from their sepulchres, when these cemeteries were in their greatest beauty and verdure, as if they partook of the richness of the soil, and germinated by its fruitfulness. As this phrase shews the Jews' firm assurance of a future resurrection, so the prophets represent the return of that people from the Babylonish captivity by a like expression, *viz.* that their bones shall flourish like an herb. (Isa. lxvi. 14. Ezek. xxxvii. 3.)

Ver. 18. *He destroyed the rulers of the Tyrians, and all the princes of the Philistines.*] The ancients frequently confound the Phœnicians with the Philistines, but the sacred writers, as well as our author, plainly distinguish one from the other. The Phœnicians oppressed the Israelites in the time of the judges: (Judg. x. 11.) and in the beginning of the government of Samuel they entered into alliance with the Philistines against the people of the Lord; but the Philistines being worsted, the Phœnicians after that never undertook any thing against the Hebrews.

Ver. 19. *And before his long sleep he made protestations in the sight of the Lord and his anointed, I have not taken any man's goods.*] Πρὸ καιροῦ κοιμήσεως αἰῶνος. In the next verse death is expressed by ὕπνος, and in Scripture it is often called *a sleep.* The Old Testament phrase, for such as are departed, is, that they *slept with their fathers.* St. Stephen is said, after stoning, to fall asleep. (Acts vii. 60.) Hence burying-places are called κοιμητήρια. Homer has the same metaphor, τοὺς δ' αὖ τε καὶ ὑπνώοντας ἐγείρει. The solemn protestation here made by Samuel of his integrity, was not out of ostentation, but partly for his own vindication, that they might not reproach his government, and partly that being publicly acquitted from all faults in it, he might more freely reprove the sins of the people, and particularly that of desiring a king, despising thereby the theocracy they were honoured with.

Ver. 20. *After his death he prophesied.*] Learned men are of very different opinions in relation to the reality of Samuel's appearance, some imagining that it was an evil spirit in his form that appeared unto Saul, and others that it was Samuel himself, who, on this occasion, foretells his impending death. A late very learned writer says, "The opinion that it was really Samuel is very ancient, the most ancient of any, and seems to have been the persuasion of the Jewish church long before the coming of Christ. Not only the author of this book, who lived within a hundred years or less of the prophet Malachi, supposes that it was Samuel himself that appeared in person (he was a considerable man in his time, and likely to know the true sense of Scripture, and to give the general sentiments of the Jewish church, as any man of that age); but the Greek translators of the Old Testament, who lived not long after that time, were in the same persuasion, as appears by an additional note which they inserted 1 Chron. x. 13. where the LXX. read very expressly, that Samuel the prophet gave the answer to king Saul, when he inquired of the sorceress, ἀπεκρίνατο αὐτῷ Σαμουὴλ ὁ προφήτης, which it is strange that our version should wholly omit. In the same sentiment was Josephus, the Jewish historian, who lived in the apostles' time; and thus thought many of the Christian fathers. This interpretation is plain and natural, and least forced of any, agreeing with the words of the text; for the story is there told in such a way, as one would expect to find upon supposition that it really was Samuel. It is said that the woman saw Samuel, (1 Sam. xxviii. 12.) and that Saul perceived that it was Samuel, (ver. 14.) The words in the LXX. seem stronger, ἔγνω Σαοὺλ ὅτι οὗτος Σαμουὴλ, i. e. *that this was Samuel himself.* How could he know this if it was not so, or why is it said that he perceived and knew it, rather than that he imagined or supposed it so? In the sequel of the narrative it is added, *Samuel said unto Saul,* ver. 15. and again, *Then said Samuel,* ver. 16. which would not be true if it was only a personated Samuel, a familiar in Samuel's shape; and it is strange that the text should thus word it, if Samuel was not really there. It is plainly said that Samuel appeared and talked, as it is elsewhere said that Moses and Elias appeared and talked with our blessed Saviour. (Matt. xvii. 3.) And good reason was there that it should be the real Samuel, because God thereby was pleased to disappoint both the sorceress and him, by sending Samuel himself with a true and faithful presage, quite contrary to what the woman or Saul expected. Add to this, that Samuel was the same prophet that predicted this event, and God now raised him up from the dead to confirm the sentence. For it is to be observed, that before the Pythoness, to whom Saul, anxious about the great event, applies to assist him by her incantations, and to call up the spirit of Samuel, begins one word of her spells, or makes any attempt by her charms, the prophet interposes, frightens her, and pronounces, or rather repeats, Saul's doom, and she herself witnesseth the truth of his appearance." (Waterland's Posth. Serm. vol. ii.) It seems probable from this account, that the Jews at least did believe that this was the true soul of Samuel, which is recorded thus to have spoken to Saul; and from this supposition we may infer, 1. That the Jews did believe a separate existence of human souls; and perhaps the establishing this truth upon the foot of sensible evidence, was not the lowest end of Samuel's appearance upon this occasion. 2. This is a pregnant instance of the evocation of the dead and the antiquity of necromancy; this opinion prevailed among the Jews, for Isaiah alludes to it, xxix. 4. and it is evident likewise from lxv. 4. that they were wont to go to the sepulchres of the dead, there to consult them. Æschylus has a tragedy entitled Persæ, in which the shade of Darius is called up, like that of Samuel, and foretells queen Atossa all her misfortunes. And to that book of Homer's (*viz.* Odyss. xi.) containing the interview between Ulysses

and the shades of the dead, the ancients have given the name of νεκυομαντεία; but this notion was not of Homer's invention, it prevailed long before his days among the Chaldeans, and spread over all the oriental world.

And lift up his voice from the earth in prophecy.] It has been objected by some learned men, that if it had been real Samuel himself that appeared, he should rather have been represented as coming down from heaven, instead of bringing him up as it were out of the ground, or lifting up his voice from thence. But this objection is no more against the supposition of its being Samuel's ghost, than against the supposing it to be any other spirit whatsoever; for we have reason to believe, that even evil spirits have not their dwelling under ground, but in the air rather; hence the devil is styled in the New Testament, the *prince of the power of the air*. But the true reason why Samuel is represented as being *brought up*, as the expression is in the book of Samuel, and here said to *lift up his voice from the earth*, is, because his body was under ground, to which the soul was still conceived to bear a relation; and it was upon this chiefly, that the popular prevailing notion of all separate souls being in the heart of the earth was founded; which popular notion, as it obtained among the Jews, and is often alluded to in the language of Scripture, and, adapting itself to vulgar capacities, it is no wonder that the relation of this apparition of Samuel should be accommodated thereto; so that nothing can be concluded in this case, merely from the manner in which Samuel is said to come. (See Waterland's Sermon, ibid.) In the last sentence we have a farther reason of his appearing at this time, besides shewing the king his end; *viz.* that Israel might be admonished, and moved to a speedy repentance by such a warning, or, as others understand it, to acquaint the people, that they also should be delivered into the hands of the Philistines, and be destroyed with him: or, as the Geneva version has it, more agreeably to the Greek, *That the wickedness of the people should perish.*

CHAP. XLVII.

Ver. 1. *AND after him rose up Nathan to prophesy in the time of David.*] Nothing is here said of Nathan, but that he prophesied in the time of David, which may seem strange, as, in all other instances, the author expatiates on the praises of the Jewish worthies, which he produces, and his design in this hymn is to bestow a panegyric on each. But this single circumstance is itself a sufficient commendation of him, as he contributed so much by his fine artifice and address to that prince's repentance and conversion. The oriental versions seem to glance at this, making him to prophesy *coram Davide*, in his hearing or presence, or, which will come nearer to the case, to his face. Nathan was not the only prophet in David's time, but he chose to instance in him, as being most eminent in other respects likewise, as being appointed to assure David of the continuance of the kingdom to his posterity, and that his son should build the house or temple of the Lord, and at length he anointed Solomon to be king over Israel and Judah.

Ver. 2. *As is the fat taken away from the peace-offering, so was David chosen out of the children of Israel.*] The meaning briefly is, that David was preferred before others for his great and extraordinary merit, and was separated to his high office and dignity, as the fat of the peace-offering was set apart for the altar. That the cauls and the choicest fat of the victim were selected, as the best part of it, to be offered to the gods, see Il. lib. i. This comparison is so far from being mean and despicable, as it may seem, that it has been used and applauded by the best writers, and looked upon with veneration by antiquity. The same allusion which is here used to display the worth and excellence of David, we find applied by Homer to Ulysses, (Odyss. xx.) the justness of which M. Dacier defends, and even extols.

Ver. 3. *He played with lions as with kids, and with bears as with lambs.*] The ingenious writer of king David's life, (p. 42.) takes notice of his modesty. As the account is recorded in Scripture, he describes his combat with the lion in the simplest and shortest narration that ever was made of such a combat, *I caught him by his beard, and smote him, and slew him:* and to avoid dwelling upon his own exploits, he says no more of his fight with the bear, but only that he slew him: so far were these savage creatures from being a match for him, that, according to our author, they afforded him only sport and pastime; the most terrible was as inoffensive as a kid, and the most surly as good-natured and harmless as a lamb.

Ver. 4. *Slew he not a giant when he was yet but young; and did he not take away reproach from the people when he lifted up his hand with the stone in the sling, and beat down the boasting of Goliath?* Ver. 5. *For he called upon the most high Lord, and he gave him strength in his right hand to slay that mighty warrior, and set up the horn of his people.*] The giant Goliath is described in Scripture as being six cubits and a span in height, *i. e.* nine feet and nine inches. His coat of mail is said to weigh five thousand shekels of brass, *i. e.* about one hundred and fifty pounds; the head of his spear alone weighed six hundred shekels of iron, *i. e.* about eighteen or nineteen pounds. Against one so formidable and completely armed goes forth David, with the apparatus only of a simple shepherd. The difference between the threats of the combatants is likewise very remarkable. Goliath, in full confidence of his own strength, bids David come up, and he would *give his flesh unto the fowls of the air.* David, confiding only in the protection of the Almighty, which he had often experienced, retorts, *This day will the Lord deliver thee into my hand;* and then tells him what he is to expect, that he will deal with him as a warrior, and not as an inhuman savage. That a young man disarmed should, only with a sling and a stone, slay so mighty a champion, whose very appearance made armies flee before him, is indeed surprising; but what is most to be admired is, that, after having slain such an experienced champion in so unequal a combat, he should be able to suppress all sentiments of pride, which must necessarily spring up, after an action which raised him above the king himself, and was accompanied with such acclamations and songs of triumph.

Ver. 6. *So the people honoured him with ten thousands, and praised him in the blessings of the Lord, in that he gave him a crown of glory.*] If this be applied to the people, it will be clearer to read οὕτως ἐδόξασαν, καὶ ἤνεσαν, as some copies have it, which our translators follow, and then by εὐλογίαις Κυρίου may either be meant, that they bestowed on him the highest commendations, as the Geneva version un-

derstands it; or that, whilst they praised him, they blessed and praised the Lord at the same time, for the benefits received through him by the success of that day. But there is another reading which applies the whole to God, *viz.* That God honoured David by the slaughter of his ten thousands; the Syriac has, with the praises of ten thousands, and by his own blessings added to his praises, in giving him the kingdom of his people.

Ver. 8. *In all his works he praised the Holy One most high with words of glory.*] In all the editions the reading is, ἐν παντὶ ἔργῳ αὐτοῦ ἔδωκεν ἐξομολόγησιν, with a full-point there; but the other reading, which is followed by our translators, Junius, and the Vulgate, and is confirmed by the Alexandrian MS. is preferable; *i. e.* in all his victories he gave God the praise, in terms of the highest respect, and composed solemn hymns on the occasion. There is also another good sense may be given of this passage; *viz.* That he sang hymns to the Holy One most high with his whole heart, in the most dutiful manner, in words full of his glory. Thus Messieurs of Port-Royal, *Il a beni le treshaut par des paroles pleines de sa gloire:* He made the praises of God glorious, whenever he awaked his lute and harp, by the most exalted strains of praise and thanksgiving; *Carminibus honorificis, ac voce gratiarum actionis, ac laudis, plena.* (Arabic.) He was inspired to sanctify poetry and music, and employed them upon the noblest subjects, to celebrate the glory of God, and to excite a grateful acknowledgment in all men for his mercies, and deservedly is styled the *sweet Psalmist of Israel,* 2 Sam. xxiii. 1. Josephus says, that David added songs and hymns to the harmony of his harp, when he played before king Saul, and that the energy of both was such as repressed the suggestions of the evil spirit.

Ver. 11. *The Lord took away his sins, and exalted his horn for ever, he gave him a covenant of kings, and a throne of glory in Israel.*] Upon David's confession of guilt and humiliation before God, and a long succeeding repentance, God pronounced the sentence of pardon by Nathan the prophet. But is this change of his own condition all we are to understand by the words, *He exalted his horn for ever? Horn* is an eastern figure for a king, and by it is meant the future budding forth or future kingdom of the Messiah: and this idea being joined with the covenant of kings, or rather *of a kingdom,* as the margin more agreeably to the Greek has it, the sense will be briefly this, That God engaged to make the horn of David to flourish; *i. e.* to make a glorious king to bud, like a branch, in the house of David, and would ordain, and had decreed a lantern or kingdom for his anointed, as is expressed Psal. cxxxii. 17. (see the like metaphor, 1 Kings xi. 36.) The words *for ever* incline me to think, that besides the promises made to David and his posterity, according to the flesh, the kings of Judah, that they should continue long beyond any other regal race in the known world, in earthly splendour and authority, the author refers to that promise, (1 Chron. xvii. 12.) that *his house, and the throne of his kingdom, should be established for ever before him,* which includes an everlasting dominion over the church and people of God, and is more fully expressed in the supplement to this account; (ver. 13, 14.) *I will be his father, and he shall be my son, and I will not take away my mercy from him, but I will settle him in my house, and in my kingdom for ever, and his throne shall be established for evermore;* which contains a promise that can only respect that son of David, who was at the same time strictly and immediately *the* Son. And to him many passages in the Psalmist refer, which are otherwise unintelligible. See Psal. xxi. 4—6. *His kingdom shall stand fast for ever, and his throne shall be like as the sun before me;* and Luke i. 32, 33. where this promise is accordingly applied to our Saviour by an angel from heaven. The completion of the promise made to David, that the Messiah, or Branch, should come out of the stem of Jesse, which was renewed by Isaiah, Jeremiah, and Zechariah, was still looked for by this writer in the beginning of the Greek monarchy. And that Solomon was not meant by the *horn,* or *branch,* appears from hence, because Isaiah and Jeremiah, long after Solomon's death, promise *his* coming, to whom these titles do belong: and at the conception of Jesus Christ, Zachary, the father of John the Baptist, and a prophet also, declared, that *God had raised up the horn of salvation, in the house of his servant David.* (Luke i. 68, 69.)

Ver. 12. *After him rose up a wise son, and for his sake he dwelt at large.*] Δι' αὐτὸν κατέλυσεν ἐν πλατυσμῷ, i. e. *Through the blessing of the Lord he dwelt at large.* The meaning of which either is, that he lived quietly and in peace, or that he reigned far and near, and had a very extensive dominion. (1 Kings iv. 21.) Drusius understands it of his subjects under his reign, or through his means, living happily. The Vulgate has, *Propter illum dejecit omnem potentiam inimicorum; i. e.* says Calmet, for his sake the Lord subdued or quieted all his enemies round about; (ver. 24, 25.) *A cause de lui, le seigneur détruisit toute la puissance de ses ennemis.* Junius renders most unaccountably, *Per quem in lato habitabit Deus.* Grotius approves of none of these senses, and conjectures the true reading to be, δι' αὐτὸ κατέλυσεν ἐν πλατυσμῷ, *i. e.* Upon account of his superior wisdom, neighbouring nations willingly submitted to his sway.

Ver. 14. *How wise wast thou in thy youth, and as a flood filled with understanding!* Ver. 15. *Thy soul covered the whole earth, and thou filledst it with dark parables.*] This is, according to a mode of speech, frequently made use of in Scripture, wherein the same word that denotes to flow, as out of a fountain, is often used for speaking or haranguing: and by the same metaphor words are sometimes resembled to waters. Thus Prov. xviii. 4. *The words of a man's mouth are as deep waters, and the well-spring of wisdom as a flowing brook.* (See also i. 23. xv. 28.) In allusion to this, we meet with *torrens ingenii, flumen eloquentiæ,* in approved classic writers. The extensiveness of Solomon's knowledge is here said to be so great, as like a deluge to cover the whole earth, for he excelled in all sorts of wisdom, which, as he asked of God preferably to riches or honour, so he gave it to him without measure. He delivered most admirable maxims and precepts for the service and conduct of life, called here *parables* or proverbs, so many in number, even three thousand, 1 Kings iv. 32. as comparatively to fill the earth: herein *his wisdom excelled that of all the children of the east country, and all the wisdom of Egypt,* ver. 30.

Ver. 18. *By the name of the Lord God, which is called the Lord God of Israel.*] This sentence, though seemingly very easy, and generally admitted as it stands in our version, gives me some suspicion. I think it is by no means to be

connected to the latter part of this verse, but hath immediate reference to the foregoing verse. The commentators indeed all agree in expounding it of Solomon's great riches through God's blessing, but is there any need of such a formal preamble, such a solemn seal as it were of authority, not unlike that 1 Cor. v. 4. to introduce only that Solomon was very rich? I would rather refer this sentence to the former subject, and explain it, Foreign nations, and persons of the greatest note in them, admired thee for thy wisdom in all the branches of it, for thy songs, ἐν ᾠδαῖς, proverbs, parables, and interpretations, ἐν ὀνόματι, for the name, *i. e.* the power and blessing of God accompanying thee (the God of all the earth, but of Israel in a more particular manner), visible in the gift of wisdom to thee in such profusion and abundance. But we shall come still nearer the meaning, if we understand ὀνόματι as a Hebraism, and render it *praise, honour*, or the like. No doubt can be made, but the Hebrew had it לשם, and in the sense in which it occurs, Deut. xxvi. 19. *And to make thee high above all nations that he hath made in praise, in name,* לשם, *and in honour.* Where the LXX. render לשם by ὀνομαστὸν, which is to the same sense. We may therefore render this passage thus, The countries marvelled at thee for thy songs, and proverbs, and parables, and interpretations, to the glory of the Lord God, which is called the Lord God of Israel. This sense seems easy and natural, and is farther so confirmed by the Syriac and Arabic versions, which mention *majestas et honor* here, as to leave but little room to doubt, but that it is the true one. I once indeed conjectured that ἐν ὁράματι Κυρίου τοῦ Θεοῦ, κ. τ. λ. might possibly have been the true reading, referring to the particular honour vouchsafed to Solomon in the Lord's appearing to him twice, 1 Kings iii. 5. ix. 2. but where the present reading can tolerably well be accounted for, I am the more backward to attempt an emendation.

Thou didst gather gold as tin, and didst multiply silver as lead.] Vast sums of money are mentioned in the history of the Jews, as belonging to David and Solomon. When the former conquered the kingdom of Edom, he thereby became master of two sea-ports on the Red Sea, or Arabian Gulf, *viz.* Eloth and Esion-geber, (2 Sam. viii. 14. compared with 1 Kings ix. 26.) from whence Solomon maintained a great traffic for gold to Ophir, (which Josephus says is since called the Golden Land, Antiq. lib. viii.) supposed to be the *Aurea Chersonesus* of the ancients: and that by the assistance of skilful Tyrian pilots and mariners, whom Hiram king of Tyre, being a friend and an ally, had sent, in one voyage there were brought to Jerusalem four hundred and twenty talents of gold. A most immense sum however computed, (ver. 27, 28.) insomuch, that it made money in Jerusalem to be as stones for plenty. (1 Kings x. 27.)

Ver. 19. *Thou didst bow thy loins unto women, and by thy body thou wast brought into subjection.* Ver. 20. *Thou didst stain thy honour and pollute thy seed, so that thou broughtest wrath upon thy children.*] Every transient act of sin, as it is called, leaves a lasting stain behind it, (see Josh. xxii. 17. Jer. ii. 22.) but that of lust is of a deeper die, as being generally more complex. Solomon's lust was the more aggravated from its consequence, as being the means of seducing him to idolatry, for into this he fell through the charms and softnesses of his many heathen mistresses, Moabites, Ammonites, and other strange women. So fatal an evil is lust to the best understanding. This impiety was manifest in him about the thirtieth year of his reign, according to chronologers, but the more secret beginning of his defection is, by Josephus and other Jews, dated from the images of oxen, made by his command, as supporters of the brazen sea. It is observable, that in this whole catalogue of famous men, whom this author purposely celebrates from the forty-fourth to the end of the fiftieth chapter, Solomon is the chief, if not the only person, that he casts any reflection upon. There is not one word mentioned of the sins of David, of the murder and adultery he was guilty of, but every thing is enlarged upon that can any way tend to the honour of that prince: what reason then can be assigned for this difference? This silence with respect to David's sins seems to intimate his repentance and forgiveness; but of Solomon we may say with St. Austin, that nothing is more certain than Solomon's idolatry and sin, and nothing more uncertain than his true repentance. (Contr. Faust.) It is the opinion of many writers that Solomon died in this sin without repentance; it is more certain, that before he died he persisted in it, notwithstanding the repeated appearance of God's Schechinah, 1 Kings xi. 9, 10. And from that chapter it appears, that the Divine protection visibly departed from him. After the mention of Solomon's glory, wisdom, wealth, &c. we have in this account a sad instance of human frailty. As this wise and great man had forsook the Lord his God, the Lord stirred up an adversary to him, Jeroboam his servant; the effect of which was, the rending ten tribes from the house and family of David, so that the kingdom came to be divided into two kingdoms, or rather factions, those of Judah and Israel.

Ver. 21. *So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.*] When the kingdom was divided, ten tribes went over to Jeroboam, and two tribes, those of Judah and Benjamin, still adhered to Rehoboam, Solomon's son. (1 Kings xi. 12.) The part which adhered to Rehoboam, or the house and family of David, was called the kingdom of Judah, the other, the kingdom of Israel. The capital or chief city of Judah was Jerusalem, and that of Israel was at first Shechem, (1 Kings xii. 25.) and then Tirzah. (1 Kings xiv. 17. xvi. 8.) Afterward the royal city was by king Omri removed to Samaria, being the head city of the tribe of Ephraim. (1 Kings xvi. 23. 29.) This continued to be the regal city of Israel till a period was put to that kingdom. Whence the prophets by Samaria and Ephraim often mean the kingdom of Israel; as by Judah and the house of David, and Jerusalem, and Sion, they mean the kingdom of Judah. And in this sense we are to understand Ephraim here, and in ver. 23. But since the return from the Babylonian captivity, Israel and Judah are taken promiscuously for the same people, and are all, without any distinction, sometimes called Israel, and sometimes Judah. In reading the history of the kings of Judah and Israel, it is observable, that many of the kings of Israel came to the throne by violence, and not by rightful succession, whereas the kings of Judah, being the posterity of David, all reigned by right of inheritance, each king succeeding his father in the throne, according to God's promise to David, that he would set up his seed after him. (2 Sam. vii. 12. Psal. lxxxix. 29, 30.)

Ver. 22. *But the Lord will never leave off his mercy.*] And though for Solomon's idolatry the kingdom was divided,

yet God's covenant with David still comforted them: (Psal. lxxxix. 29.) they still depended upon and pleased themselves with the expectation of the sure mercies of David. But why is the Messias termed *the mercies of David?* Because designed in God's promise to David by Nathan, which promise is there called *God's mercy, that should not depart from him.* He is called *the sure mercies of David,* from the certainty of the performance of this promise, because God had *sworn by his holiness, that he would not fail David.* Accordingly the sacred writers of the New Testament with good reason say, that *the sure mercies of David* were fulfilled in Christ's kingdom, Acts xiii. 34. (See Bishop Chandler's Def. p. 224.)

Wherefore he gave a remnant unto Jacob, and out of him a root unto David.] See xliv. 21, 22. xxxvi. 8. This most probably should be read in the future, as the words before are, Wherefore he *shall* give a remnant unto Jacob, and a root or chief stem unto David out of his loins; because it refers to the fulfilling of Isaiah's prophecy, still to be completed. And thus the Syriac and Arabic versions read. Very remarkable is the gloss of those interpreters upon this passage, which probably was the exposition of the Jews, among whom those translators lived, "Dabit Jacobo salutem, et Davidi regnum maximum;" i. e. *He shall give salvation to Jacob, and a great kingdom to David.* Which words imply, that the covenant of the kingdom related not so much to Solomon and his race, as to the Saviour of Jacob, whose kingdom should far exceed Solomon's, or David's, and who should, as Isaiah foretold, derive from David as the branch or stem from his root. (Ibid. p. 228.)

CHAP. XLVIII.

Ver. 6. *WHO broughtest kings to destruction and honourable men from their bed.*] Elias foretold the death of Ahab, Jezebel, Ahaziah, Joram, &c. and is therefore said here to have brought them to destruction. This is according to the Scripture phrase, which represents the prophets often as doing what they only foretold, to mark and intimate the certainty and infallibility of their predictions. He was commissioned to oppose evil kings, and to reprove and check their wickedness; and none ever supported that character with more resolution, or corrected wickedness in high places with more freedom and liberty. His zeal was so great, that it is well compared to fire, (ver. 1.) What is here mentioned of his bringing honourable men from their bed to their grave, relates particularly to Ahaziah, who died on his sick-bed not long after this prophet foretold his death; and to Jehoram, according to the writing or letters of Elijah to him, 2 Chron. xxi. 15.

Ver. 7. *Who heardest the rebuke of the Lord in Sinai, and in Horeb the judgment of the vengeance.*] Elias fleeing from the persecution of Jezebel, came at length to Mount Sinai, and from thence to Horeb, the mount of God; here it was he learnt God's intended judgments against the house of Ahab, and the whole kingdom of Israel. This seems to be the author's meaning here, but this text hath been seriously alleged by some Jews, for the προύπαρξις, or *pre-existence* of souls. The rabbins will have it, that Elias and all the prophets were present at the giving of the law, and from Deut. xxix. 14, 15. have insinuated, that God making his covenant with the absent as well as the present, the souls of the posterity of the Jews were then in being, though not there present at the publication of the law. And some have gone so far as to suppose, that at the general judgment, not only the whole creation will be summoned into one grand solemn assembly, but those also, who never actually came into their bodies, *shall* appear in their ideal personalities, as they term it. (See More's Mystery of Godliness, p. 22.) These are Jewish conceits, which are almost infinite. The next verse will shew that the *rebuke of the Lord* and the *judgment of vengeance* here referred to relate to threats against Ahab and his posterity. As to Elias's personal presence at the giving of the law, founded chiefly on this passage, it is a groundless whim, invented chiefly to serve an opinion.

Ver. 8. *Who anointedst kings to take revenge, and prophets to succeed after him.*] This relates to Hazael king of Syria, and Jehu king of Israel, whom Elias anointed by God's order, to execute his judgment of vengeance upon such Israelites as had fallen into idolatry. (1 Kings xix. 17.) By *prophets* the author seems principally here to allude to the calling of Elisha to that office. Though Elias had a great number of disciples, or holy catechumens, whom he trained up and instructed, to stem the torrent of wickedness and idolatry, which spread more and more in Israel, and there were whole societies or schools of the sons of the prophets, of which Elias had the direction and superintendency; yet Elisha was thought the properest person to assist, and at length succeed him, and Elias by God's order formally anointed and consecrated him.

Ver. 10. *Who wast ordained for reproofs in their times.*] Ὁ καταγραφεὶς ἐν ἐλεγμοῖς εἰς καιροὺς, *i. e.* Elias was ordained or appointed to appear again to denounce reproofs, and, by threats of the greatest impending evils, to reform the world, reconcile the Israelites, prevent God's judgments, and to prepare all for the great and terrible day of the Lord approaching. And so the oriental versions have it, *Idemque venturus es, antequam veniat dies Domini.* It was the unanimous sense of the Jews, that Elias should first come himself in person before the Messiah, and restore all things: (see note on xliv. 16.) and here the author of this book, speaking of the true Elias and his personal appearance, makes one reason of it to be, for reproofs in after-times, *i. e.* in the appointed times, or in due season, according to the Geneva version. A very learned writer observes, that the translation of this passage should be, He was described to be, or *written of,* as the margin has it, *viz.* in Malachi's prophecy, a type for times to come; *i. e.* Elias was a type or exemplar, ἐλεγμὸς, for so the Alexandrian MS. reads, of what the forerunner of the Messias should be or do. (Mede's Works, disc. 25. see also Bishop Chandler's Def. p. 252.)

And to turn the heart of the father to the son.] This alludes plainly to the last verse of the prophet Malachi, where the expression is the same. The meaning is, That Elias at his appearance should put an end to those religious differences, which divided the nearest relations from each other, and make them all join in the same faith, and in the duties of repentance and reformation, and thereby prepare themselves for the reception of the Messias. But another and more easy sense may be given to this passage, if we translate עַל not *to,* but *with,* (see Exod. xxxv. 22.) and then the meaning

will be, that this prophet's office will be, to turn the heart of the father with the son's; *i. e.* His reproof and preaching shall produce a general reformation in the minds and manners of all sorts of persons, as before he was a great reformer of the law, under its greatest degeneracy and corruption.

And to restore the tribes of Israel.] *i. e.* Deliver and redeem Israel, or restore the kingdom to Israel, through the Messiah's advent, which was part of his office. (See Isa. xlix. 6.) Or the meaning may be, to preach, and accomplish the restoring of the tribes of Jacob, whose gathering this writer prays for, xxxvi. 11. These words may also be referred to the coming of Elias, at the end of the world, or at the time of the restitution of all things, ἀποκαταστάσεως πάντων, i. e. *The consummation of all things, which God has spoken by the mouth of all his prophets since the world began.* (Acts iii. 21.) A notion entertained by very many of the fathers, and seems to have its foundation in our Saviour's own words, Matt. xvii. 10, 11. And this conjecture I am the more encouraged to offer, as I find it countenanced by a most learned writer, who enforces it with many cogent reasons, and applies this very passage to support the opinion, explaining it of an Elias, which shall be the harbinger of Christ's second coming, the ἐλεγμὸς, or type for the times to come. The foregoing passage likewise of Malachi, of turning the hearts of the children to their fathers, he refers to Christ's second advent, and to an Elias, which shall precede that, and the great and dreadful day of judgment; who shall labour to bring the unbelieving posterity of the Jewish nation to have the same heart and mind their holy fathers and progenitors had; *i. e.* to convert them to the faith of Christ, whom their forefathers, the patriarchs, hoped in and looked for, lest, continuing obstinate in their unbelief to that great day, they should be smitten with a curse, and perish among the rest of the enemies of Christ's kingdom. (See Mede's Works, lib. i. disc. 25.) In this and the five foregoing verses we have a beautiful specimen of the figure anaphora, like that admired one, Catil. Orat. 1. or that in Psal. xv.

Ver. 11. *Blessed are they that saw thee and slept in love.*] The rendering would be better, *Blessed are they that see thee,* or *shall see thee, at thy return, and shall be honoured with thy love and friendship,* κεκοσμημένοι, as some copies have it; and so the Vulgate, *Beati sunt qui . . . in amicitia tua decorati sunt.* The margin also is to the same effect; which may be understood either as a wish, or to be spoken *more prophetico.* Such he pronounces will be happy, because immediately after him they will see the Messiah. This is exactly agreeable to the notions of the then Jews; for in the Talmud, Targum, and their later comments, the coming of Elias and the Messiah usually go together: and this is the reason why the Jews pray so heartily for the coming of Elias, even without the mention of the Messiah, because the coming of the one, according to the prophet Malachi, infers the other. (See Bishop Chandler's Def. p. 81.) If we read κεκοιμημένοι, which our translators follow, the sense then will be, Blessed are the dead, those good Israelites which died in the Lord; not merely those that *slept in love,* as our version has it, but such as departed in his favour and love: they shall obtain a better resurrection; *i. e.* shall be preferred to have a part in the first, and with his other saints shall reign gloriously with him.

For we shall surely live.] Ζωῇ ζησόμεθα. We may observe here, that the conversion of the Jews at the return of Elias is represented by a new life. And, indeed, the restoration of the church is sometimes represented as a resurrection of it from the dead; and her return from a low afflicted state, under the metaphor of a new life, a reviviscence of God's church and people from the dead. This figure is no where more strongly or frequently used than in Ezek. xxxvii. where God is introduced inquiring of the Jews in Babylon, εἰ ζήσεται; *Can these bones live?* (ver. 3.) and promising to put into them πνεῦμα ζωῆς, *the breath of life,* (ver. 5.) καὶ ζήσεσθε, *and ye shall live;* and bidding the prophet blow on them, καὶ ζησάτωσαν, *that they may live,* (ver. 9.) and declaring, that when he had done so, breath entered into them, καὶ ἔζησαν, *and they lived again,* (ver. 10.) In all which places ζωὴ is used to express the return of the church from her obscurity and thraldom to a glorious state. Mr. Mede understands this place in like manner of the Jews' conversion, and observes, that this is agreeable to the ancient and general doctrine both of Jew and Christian, that they shall have an Elias sent to instruct them, a Deliverer, ἕνεκεν Σιὼν, *for the sake of Sion,* as the LXX. well express it, Isa. lix. 20. For it may be fit to conceive magnificently of so great a work of God towards a people for whom he hath formerly shewn so many wonders, especially this being the greatest work of mercy ever done for them, far beyond the bringing them out of Egypt. The common interpretation of this passage, either respects the hopes of a general resurrection, or that of the saints in particular, supposed to be previous to it. And in this last sense St. John uses ἔζησαν, Rev. xx. 4. to express the early resurrection of the martyrs slain for the testimony of the truth.

Ver. 12. *Elias it was who was covered with a whirlwind, and Eliseus was filled with his spirit: while he lived he was not moved with the presence of any prince, neither could any bring him into subjection.*] Instead of Ἠλίας, ὃς ἐν λαίλαπι ἐσκεπάσθη, which is the reading in all the editions, Grabe prefers ὡς ἐν λαίλαπι, κ. τ. λ. (Proleg. tom. iii. cap. 4.) And so do Badwell and Beza, which the Geneva version follows; *i. e.* As soon as Elias was taken up in a whirlwind, Elisha was filled with his spirit, and succeeded him immediately in the prophetic office; and he shewed on all occasions a courage worthy of the successor of Elias. Neither fear nor caresses, promises nor threats, could overcome him: he respected not the persons of the mighty, and was indifferent about their frowns or smiles. (2 Kings iii. 14.) Some understand πᾶς λόγος οὐχ ὑπῆρεν αὐτὸν, in the beginning of the next verse, of his great penetration and knowledge of things done at a distance, as his presignifying the coming of Ben-hadad's messengers to slay him, (2 Kings vi. 32.) and detecting the villany of his own servant, Gehazi; (2 Kings v. 26.) but the former sense seems preferable.

And after his death his body prophesied.] To prophesy, is a term of large signification, and, besides the foretelling of future events, which is the ordinary notion of it, it signifies to work miracles, in which sense it is taken here; for the author refers to what happened when, a dead corpse being cast into the sepulchre, where Elisha's body lay, it revived upon touching his bones. (2 Kings xiii. 21.) Hence it was conceived that the Spirit of God in some sort accompanied even the dead body of that holy prophet, and that he conti-

nued to work miracles in his grave. The sense here is somewhat different from that in the latter part of the next verse; *viz. At his death were his works marvellous: i. e.* when he was just a dying, he foretold the downfal of the Syrians, after smiting them three times, an event of great consequence to God's distressed people, whom he comforted with his last breath.

Ver. 15. *For all this the people repented not, neither departed they from their sins till they were spoiled and carried out of their land, and were scattered through all the earth: yet there remained a small people, and a ruler in the house of David.*] The Jews were a people remarkably distinguished by the favour of God; the exemplary piety and faith of their first fathers procured the blessing of a numerous posterity, and they became a flourishing and potent state. But as sin is the ruin of any people, the degeneracy of their descendants forfeited by degrees God's favour, and brought down his judgments. For when neither miracles nor commands, promises nor threats, nor the instructions and examples of holy men and prophets among them, had any effect upon them, but they continued obstinate in their evil courses, God determined to remove Israel out of his sight, and the ten tribes were at length carried away captive by Shalmaneser, beyond the Euphrates, the small kingdom of Judah with its sceptre still subsisting. God had threatened by his prophet upon their disobedience to scatter them among all people, from the one end of the earth even unto the other, (Deut. xxviii. 64.) and hereby in some measure it had its completion. But the Jews themselves acknowledge this prophecy to be fulfilled at their last general dispersion, after the destruction of Jerusalem by the Romans, which those emphatical words of Josephus, "The Jews are dispersed over all the earth," confirm: (De Bell. Jud. lib. vii. cap. 3.) which indeed appears from their present state and circumstances, for they are vagabonds and exiles from their native country, and straggle through all the world, neither God nor man being their king, and they are debarred the privilege of setting their foot on their own country, though merely as foreigners.

Ver. 23. *In his time the sun went backward, and he lengthened the king's life.*] When Hezekiah was sick unto death, Isaiah foretold his recovery, and, as an assurance of the truth of his prophecy, told him that the sun should return backward; (ch. xxxviii.) *i. e.* says the learned Usher, "Tantum nocti detractum, quantum diei fuit additum." (Ann. ad A. M. 3291.) As much was deducted from the [next] night, as was added to this day, the Divine Providence so ordering this miraculous retrogradation, that it was no hinderance to the regularity of the motions of the other heavenly bodies, as appears from the calculation of the same eclipses, by the ancient Chaldeans and modern astronomers: nor was it discerned or taken notice of in other countries, which occasioned an embassage from Babylon to inquire about the truth of it. (2 Chron. xxxii. 31.) Hence some have thought this a particular miracle, manifested only by the shadow on the sun-dial of Ahaz.

Ver. 24. *He saw by an excellent spirit what should come to pass at the last.*] Πνεύματι μεγάλῳ. Isaiah was filled with the Holy Spirit in a greater degree than the other prophets. Hence Greg. Nazianzen calls him μεγαλοφωνότατον τῶν προφητῶν. By his seeing τὰ ἔσχατα we may understand the last or latter times, which phrase is frequently used in Scripture, to signify the days of the Messiah. One certain time had been prefixed by God for bestowing a great blessing on the world; this was known to all in the age of the prophets, and therefore, when the prophets speak of things to be done then, they often, by way of eminence, call that time the last time, the last days, the latter days, the end of days, and sometimes the end of the age, τοῦ αἰῶνος, as in the following verse. It is particularly true of Isaiah, above all the other prophets, that he saw what regarded these times; for he foretold the coming, the character, offices, life, and death of the Messiah, the future glories of the church, the enlargement and flourishing of it under the gospel, and the bringing the fulness of the gentiles into it, more clearly and frequently than any of them. Accordingly he is often cited in the writings of the New Testament, and obtained the character of the *evangelical prophet.*

And he comforted them that mourned in Sion.] Isaiah foresaw not only the evils coming upon Sion, but likewise their period and end. He foretold the Babylonian captivity long before it happened, and he revived the Jews with the comfortable prospect of a restoration from it, and a return into their own land. The learned Vitringa observes, that the prophecy of Isaiah is more in a consolitary way, than the generality of the other prophets, and instances in many particulars, in which this prophet foretells comfortable things, as to the future state and condition of the church. On this account some of the ancient Jews said, "Liber Jesaiæ est totus consolatorius." (Prolegom. in Jesai.) Calmet thinks our author particularly alludes to Isa. lxi. 1. Or if we understand the phrase *at the last* of the days of the Messiah, then his coming, so clearly mentioned in his prophecy, may be here referred to, who was spoken of and expected by the Jews, as the comforter and consolation of Israel. (Luke ii. 25.)

CHAP. XLIX.

Ver. 1. *THE remembrance of Josias is like the composition of the perfume that is made by the art of the apothecary. . . .*

Ver. 2. *He behaved himself uprightly in the conversion of the people, and took away the abominations of iniquity.*] Josias, of all the princes mentioned in holy writ, has the most unsullied character; his life was so pure, and his conduct so unblamable, that the Scripture represents him without fault, and as having no equal. (2 Kings xxiii. 25.) He began to reign at eight years old, and was as early in his duty to God. Though he always expressed a great regard and attachment to the true religion, it was at eighteen that he zealously set about the work of reformation and correcting the idolatrous abuses which former reigns had either introduced or allowed. Instead of the lukewarmness and indifference of many of his predecessors, who, though religious and well-disposed princes, attempted not to take away the high places, Josias exerted a laudable and disinterested courage: he demolished the high places, overthrew the altars, burnt the groves, and even the bones, which he caused to be dug up, of the false prophets; and, in the midst of a corrupt age and perverse nation, he successfully made use of his authority for the service and establishment of the true religion. The assemblage of so many good qualities and uncommon virtues in one prince, the author

here compares to a refreshing perfume, composed with the nicest art of the most precious and exquisite spices. But the beauty of this comparison is lost without observing that his very name signifies perfume, or *thymiama*. (See Pagnin. Heb. Lex.) Messieurs of Port-Royal have a good reflection here:—"Kings generally pride themselves in victories gained in battle and trophies from conquered provinces; but God has taught us, by the praises bestowed on king Josias, that the truest honour is to serve Him by whom princes reign, and that *their* glory shall be eternized after death, who in their life labour to promote *his:* that, as Josias contented not himself with his own personal goodness or instances of private piety, nor was easy till he had brought off his people from great wickedness and idolatry to the service of the true God; so princes should be reminded, from so celebrated an example, not only to be good and religious themselves, but, as persons invested with the supreme authority, should labour with all their power to maintain a true faith, and keep up a public spirit of religion in their dominions, and firmly establish in the hearts of all their subjects, *his* pure worship who put and continues the crown on their heads."

Ver. 4. *All except David, and Ezekias, and Josias, were defective.*] *i. e.* Fell into idolatry, or however tolerated it by not destroying the high places, or acted in some way or manner contrary to the purity of God's worship, or against his will. The Scripture commends Jehoshaphat in most instances, but blames him for making an alliance with the kings Ahab and Ahaziah, and not taking away the high places. Of Asa too it is mentioned, whose heart in other respects was perfect, that in his time the high places were not removed. (1 Kings xv. 14.) And if David, here instanced in as a pattern of perfection, sinned with Bath-sheba, and by the murder of Uriah, he expiated these crimes, says Calmet, by a signal and unfeigned repentance. And if Hezekiah offended God by putting too much confidence in the friendship and alliance of foreign princes, and in the splendour and multitude of his own riches, he atoned for these faults, by a firm attachment to the true worship of God all his life, and a perfect resignation to his will at the approach of death.

Even the kings of Judah failed.] This was true of all of them from the first to the last, except the few here mentioned. We read, 2 Chron. xii. 1. that when Rehoboam had established the kingdom, he forsook the law of the Lord, and all his people with him, and Manasseh, one of the latter kings of Judah, before their captivity, seems to have taken up a resolution to destroy even the very name of the true God and his service from off the earth, and to establish idolatry, though he repented before his death, 2 Kings xxi. 2. And whoever reads the several instances of abomination, 2 Kings xxiii. 4—15. would suspect that the people had even received the idols of all nations to worship them; and therefore, no wonder God was so incensed with them whose offences were aggravated by his favours to and fondness of Judah. That Judah obtained the royal dignity, which Reuben by transgression forfeited, and Levi was prevented from, was an instance of God's love and particular affection, and therefore that Judah should fall into idolatry must heighten his displeasure. With what a tender regard and particular emphasis is Judah spoken of by God, Hos. iv. 15. *Though Israel play the harlot, yet let not Judah offend.* As if God expected a more ready and willing obedience from a people so highly favoured.

Ver. 5. *Therefore he gave their power unto others, and their glory unto a strange nation.*] The kingdom of Judah, consisting of the tribes of Judah and Benjamin, though they were often oppressed by God's permission for their sins, yet continued in some measure a hundred and fifteen years after the destruction of the former kingdom of Israel by Shalmaneser; at length, God being more and more provoked, notwithstanding the many warnings of his prophets, by the idolatry and other wickednesses both of kings and people, decreed to remove Judah also out of his sight, or, as it is expressed, 2 Kings xxi. 13. *To stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: i. e.* (dealing with them by the same measure) utterly to destroy Jerusalem, and the whole kingdom of Judah, as he had done that of Israel, and Samaria the chief city of it, and as he had threatened to do from their first settling in Canaan, Deut. xxviii. 32, 33. which great calamity God was pleased at length to bring to pass by the Babylonians. Many Greek copies have, ἔδωκαν γὰρ τὸ κέρας αὐτῶν ἑτέροις, which reading is confirmed by the oriental versions and the Vulgate, *Dederunt enim regnum suum aliis.* This, says Calmet, literally happened, for the kings of Judah in some sort delivered up their kingdom to strangers, when Ahaz called to his assistance Tiglath-Pileser, king of Assyria. (2 Kings xvi. 7.) After that time, the kings of Assyria and Babylon pretended that the kingdom of Judah was tributary to them, and held of them. It was on this pretext that Sennacherib came up to attack Hezekiah, pretending that he had failed in some articles of the treaty, agreed upon between the kings of Judah and his predecessors, 2 Kings xviii. 7. 14. Nebuchadnezzar had the same pretence for his attack, that the kings of Judah, contrary to their agreement, and to withdraw themselves from their obedience to him, had made an alliance with Egypt, 2 Kings xxiv. 1—3. where it is expressly said, that all these evils came upon Judah, at the commandment of the Lord, to remove them out of his sight.

Ver. 6. *They burnt the chosen city of the sanctuary, and made the streets desolate, according to the prophecy of Jeremiah.*] Chap. xxxiv. 22. xxxvii. 8. xxxix. 8, 9. Upon king Zedekiah's revolting from or rebelling against Nebuchadnezzar, and giving a fresh provocation unto the Babylonians, Nebuchadnezzar, with his army, once more came up against Jerusalem, the head city of the kingdom of Judah, and besieged it, where the people suffered a most miserable famine. At length, after a year and a half's siege, the city was broken up and burnt, and with it the king's houses, and the famous temple of Solomon, were all laid in ashes, and the walls of the city broken down by Nebuzar-adan; and the remnant of the people, who escaped the sword, were all carried captive into Babylon. *All these evils,* says the Scripture, *came to pass in Jerusalem and Judah, through the anger of the Lord, until he had cast them out from his presence.* (2 Kings xxiv. 20.)

Ver. 7. *For they entreated him evil, who nevertheless was a prophet sanctified in his mother's womb.*] This is agreeable to what God says of him, Jer. i. 5. that he was set apart for the prophetical office by a particular decree of God, and the infusion of his sanctifying grace, even before his coming into the world. The same phrase is used of John

the Baptist and our Saviour, (John x. 36.) before they entered on their public ministry. In the character which this writer draws of the prophet Jeremiah, he seems to dwell chiefly upon the persecutions which he endured; and indeed he was all his lifetime exposed to the ill treatment of the Jews, whose irregularities and apostacy he was always reproving, and reminding them of their approaching ruin on that account. It is mentioned here, as one principal cause of the destruction of their state, that they had contemptuously and unjustly persecuted and afflicted God's prophet, whom he raised up on purpose to declare his will and denounce his judgments. For there is nothing that fills up the measure of men's iniquities sooner, or draws down God's displeasure upon them more severely, than when they not only despise and trample on his laws, but evil-entreat and injure those whom he has appointed his messengers, and the ministers of reconciliation, and who affectionately endeavour, wish, and pray, for their good and conversion.

Ver. 8. *It was Ezekiel who saw the glorious vision, which was shewed him upon the chariot of the cherubims.* Ver. 9. *For he made mention of the enemies under the figure of the rain, and directed them that went right.*] *i. e.* He also mentioned the judgments on the enemies of God under the figure of rain, and it would go well with them that went right. It has been objected by learned men, that Daniel is here omitted, where it seems proper to have inserted him, as a Jewish prophet and author, whom Josephus calls one of the greatest of the prophets, and describes as a particular foreteller of good things. (Antiq. lib. x.) On this account Mr. Whiston inclines to think, that Daniel is meant and spoken of in ver. 9. For, says he, where does Ezekiel make mention of the enemies under the figure of rain, or what sense is there in that assertion, or how is it peculiar to Ezekiel that he foretold good things to those that walked uprightly? But Daniel made mention of the enemies in that famous dream or vision, wherein he foretold what the enemies of God's people would attempt against them, as also what happiness God would at length bestow on his chosen: he conjectures, therefore, that ἐν ὀνείρῳ is the true reading, though ἐν ὄμβρῳ obtains in all the present Greek copies. (Addenda to Histor. Memoirs, p. 183.) But I cannot altogether approve of this conjecture; for as to the first inquiry, how the prophet Daniel comes to be omitted by the writer of this book, many probable reasons may be assigned; he might, says a learned prelate, forget Daniel, as he did Abel, Melchisedec, Job, Ezra, and other Scripture worthies, the latter of whom was as famous in his generation as Nehemiah, whom he praises. It may be he reserved speaking of Daniel to another place in his book (for he observes no order of time), which he lived not to finish. Or Daniel might at first be numbered with the other prophets by the first composer of Ecclesiasticus; and yet, by reason of the author's imperfect work, or loss of one of his volumes in Egypt, or the translator's unskilfulness, or the transcriber's carelessness, the name of Daniel might be wanting in all the copies. (Bishop Chandler's Def. vol. i. p. 81—85.) To these reasons I must add one, which seems to me to carry great weight with it; *viz.* That Daniel being not reputed and placed among the prophets in the Hebrew code, but among the hagiographi, if our author had intended any where to have mentioned him, yet it was not to be expected that he should do it in this very place, because here he follows the order of the books in the Hebrew division, Jeremiah, Ezekiel, and the twelve minor prophets; whereas Daniel is placed between Job and Ezra, of whom, as is before observed, he takes no notice. As to the second inquiry, where does Ezekiel make mention of the enemies under the figure of rain, the margin will answer this, referring us to xiii. 11. and xxxviii. 9. 16. 22. which are sufficiently clear and express. And it is remarkable, that the margin there refers us back to this passage of Ecclesiasticus, as explanatory of each other. Nor is it a forced or unusual metaphor, to express God's judgments against either Gog or his other enemies, by an overflowing rain or shower. The Psalmist, it is certain, uses this figure, when he says of God, that *upon the ungodly he shall rain snares, fire, and brimstone, storm and tempest; this shall be their portion to drink.* (Psal. xi. 7.) As to the last reason alleged, for adjudging this ninth verse to Daniel, *viz.* his foretelling good things to come to those who walked uprightly, it may be replied, this is not peculiar to Daniel; for which of the prophets did not foretell the same, though, perhaps, not so eminently, or at so great a distance? On the contrary, with regard to Ezekiel, it may be said, that he stands single in the two following respects, which are both mentioned by our author: 1. That he saw the vision of the cherubim; and, 2. Declared and published the security of the righteous, and the safety of them that went right in the perilous time, when God should visit, by introducing three of the most eminent for righteousness, who should deliver themselves by their righteousness under the severest of his judgments, (xiv. 14. 20.) This verse, therefore, I presume, may very consistently be referred to Ezekiel, as our translators seem to understand it. It may not be amiss to observe, that instead of *he made mention of the enemies under the figure of rain*, the Syriac and Arabic have it, *he made mention of Job;* which I do not imagine to have arisen from a different reading, but to be another translation of the same reading, because איוב, or with the *vau* quiescent איב (like as אלוה sometimes wrote אלה), is either the proper name Job, or Hebrew word for *inimicus*. Hence Mr. Hutchinson's observation, that Job signifies *persecuted*, for איוב, *Job*, is the participle passive of the root איב, *inimicitias agere*. Therefore Job signifies one evil treated by enemies, &c. Then as to the other words, ἐν ὄμβρῳ, I suppose the Hebrew gave it שער, which either signifies *rain*, and is rendered by ὄμβρος, Deut. xxxii. 2. or a *storm*, and is so rendered Isa. xxviii. 2. where it has the signification of *procella*, and by our translators called a *destroying storm*. If, therefore, the Hebrew was איב בשער, it might either be rendered τοῦ ἐχθροῦ, or τῶν ἐχθρῶν ἐν ὄμβρῳ, *the enemies in rain*, or *Job in a whirlwind*, out of which God answered him, (chap. xxxviii.) or *Job under a storm, viz.* of afflictions. And it is remarkable, that Ezekiel is the only prophet that does make mention of Job; in this he is singular, as likewise in the vision of the cherubim, which are the two points here mentioned. Perhaps the storm means the judgments of God, spoken of in the places where Job is mentioned, as one who should deliver his own soul, &c. So that Ἰὼβ ἐν ὄμβρῳ is not unlike Νῶε ἐν καιρῷ ὀργῆς, (xliv. 17.) and both are joined together by the prophet, as worthy to be delivered in the time of wrath. But how comes Job to be mentioned in this place,

and not also Noah and Daniel, who are joined with him in the same passages of Ezekiel? I answer, if the Syriac and Arabic would bear me out in guessing at a mistake in rendering the original, as well in these two names as they do in Job's name, I would venture to conjecture, that ἀγαθῶσαι is the rendering of the original Hebrew *Noah* and *Daniel;* for in both these places of Ezekiel, Daniel is written without the *jod, Dan el,* and being mistaken, if so transcribed, for two words, would give another sense; so that נוח רן אל, might signify either the two proper names, and so the Greek might by mistake be, καὶ ἀγαθῶσαι τοὺς εὐθύνοντας ὁδοὺς, instead of καὶ τοῦ Νῶε, καὶ τοῦ Δανιὴλ, τῶν εὐθυνόντων ὁδοὺς; or as נוח signifies *requies,* the rendering might be, as is the sense of our version, *Et requiem adjudicavit ad dirigentes vias suas.* Could this be admitted, how apt it would be in this place I need not say. I shall only add, that if this conjecture, for as such only it is proposed, might be allowed, the passage would be pretty clear; whereas, as it now stands, it is indeterminate, and liable to many objections.

Ver. 10. *And of the twelve prophets let the memorial be blessed, and let their bones flourish again out of their place, for they comforted Jacob, and delivered them by assured hope.*] See note on xlvi. 12. The author having mentioned Isaiah, Jeremiah, and Ezekiel, speaks here of the twelve minor prophets, as they are called, who completed the Old Testament canon. These too in their respective times promised the Jews, with great assurance, that deliverance which they looked and prayed daily for at the temple; and successively comforted them, that God would perform or confirm his mercy with them, and deliver them at his own good time. This comfort expressed in the twelve prophets could be no other than the redemption by the Messias, because three of the twelve that promised it lived after the return from Babylon, to which some would apply this and the like passages, and yet after that return they foretold it as a thing still future. The Jews expected it as a happy event yet to come, and prayed for it in the days of Simon the high-priest; *i. e.* near the days of Alexander the Great; and the writer of this book renews the petition, that God would make the time short for the accomplishment of their deliverance, xxxvi. 8. (See Bishop Chandler's Def. p. 44.) From the mention of the twelve prophets here it seems manifest, that the canon of the sacred books was already made, when this tract of Ecclesiasticus was composed, and their prophecies collected and digested into one body or small volume, and that the Old Testament was in the same order that now it is, with respect to the prophetical writings at least. (See Du Pin's Hist. of the Old and New Testament.)

Ver. 11. *How shall we magnify Zorobabel? Even he was as a signet on the right hand.* Ver. 12. *So was Jesus the son of Josedec, who in their time builded the house, and set up a holy temple to the Lord, which was prepared for everlasting glory.*] The former of these was governor of Judah, or viceroy of the province of Judea, and the latter high-priest at the time of the Jews' return from the Babylonish captivity. To these was recommended the direction and superintendency of rebuilding the temple; to these the prophets Haggai and Zechariah address themselves, encouraging them and the Jews under their conduct to go on with the great design by a promise of God's assistance and protection, and an assurance that the glory of that house should be superior to that of the former. They readily obeyed, finished and perfected the temple, and restored the public worship of God, and prepared and fitted it for everlasting glory; *i. e.* according to Calmet, *à Son éternelle gloire,* for the Lord's everlasting glory, and not of the builder's, as Grotius explains it; or rather, fitted this second temple for the King of glory to come into it, for the appearance of the Messiah in it; in which consisted principally the glory of this latter house. These chiefs are the two anointed ones, referred to Zech. iv. 14. and are said by this writer to be *signets on the right hand; i. e.* near and dear to God, as having the care of his people and church, and commissioned thereto by his signet or authority. Both Zerubbabel and Joshua the high-priest were figures of the Messiah, or Jesus Christ, the governor and high-priest of the Christian church, the true temple or house of God.

Ver. 16. *Sem and Seth were in great honour among men.*] All the versions except ours put Seth before Sem, and indeed such an order is necessary in point of time, for Seth was the father of the righteous before the flood, as Sem was after it. The Syriac and Arabic versions insert Enos after Seth: and there seems to be good reason to place Enos among these worthies, for he was the first man that was celebrated for piety, and began to call upon the name of the Lord, and therefore was he named Enos, *i. e.* a true man, as if there had been no true man before him in that generation, because there was no pious man. Anciently there were a set of men called Sethians, who derived their name from this patriarch, and maintained that he too, as well as Enoch, was translated without seeing death; but the church condemned these as heretics.

And so was Adam above every living thing in the creation.] Adam had the honour which belonged to no other, of being created immediately by the very hand of God himself, of being constituted by him lord of the creation, and endowed with higher faculties and greater intellectual powers; and, above all, of being born in a state of innocence and spotless purity; so that he could truly boast of having God for his father in a higher sense than any of his posterity. All others are by lineal descent, and from men like themselves, and bring into the world with them sin, corruption, and hereditary guilt. The ancient fathers gather, that Adam was much more in favour with God than any of his sinful seed, from God's walking in the garden in his presence, and his hearing his voice there; from whence they conclude, that, before the commission of sin, God appeared to Adam in a bodily shape, and like a friend spoke to him mouth to mouth. Nothing can be closer or more worth observing than what Philo says of Adam, Ὃς ἕνεκα εὐγενείας οὐδενὶ ἀνητῷ σύγκριτος, κ. τ. λ. *Cui mortalis nemo hac nobilitate conferendus est; qui in corpoream statuam Dei manibus affabre formatus est, summo artificio: animi verò dignitatem adeptus est a Deo, inspirante divinæ virtutis tantum quantum mortalis natura potuit capere. Præstans adeo nobilitas, ut nulla alia quævis earum, quæ illustres nominantur, in comparationem venire potest,* &c. (Περὶ εὐγενείας.) See also more to the same purpose, De Mundi Opificio.

CHAP. L.

Ver. 1. *SIMON the high-priest, the son of Onias, who in his life repaired the house again, and in his days fortified the*

temple.] We find in the Jewish history two Simons, sons of Onias, both high-priests, but at times very distant from each other; the first was Simon the Just, so called for his great piety towards God, and for his good-will and benevolence to the children of his people. (Joseph. Antiq. lib. xii. cap. 2.) The second is mentioned likewise by the same historian, (ibid. cap. 4.) and is the same high-priest, who in his great zeal opposed Ptolemy Philopater's entrance into the sanctuary. (3 Maccab.) Learned men are divided which of these the author here speaks of. Grotius, Bossuet, and Calmet, contend for the latter; Eusebius, Jansenius, Corn. a Lapide, Drusius, Badwell, and the very learned author of the Discourse concerning the Age of the Two Sirachides, hereto prefixed, are for the former, whose opinion is supported by the following reasons:—1. The great character here given of Simon, with which agrees the testimony of Josephus, who says nothing in honour of Simon II. 2. Simon the Just was contemporary with this writer, for he mentions him as officiating, and takes particular notice of the gracefulness of his performing the service, ver. 11, 12. and was himself then probably about ten years old. 3. The author manifestly speaks of a Simon then dead, for he mentions what he did in his lifetime, ver. 1. particularly his good deeds for the house of the Lord, and the offices thereof; but the pontificate of Simon II. was at a good distance from the time of this writer, and will suit better with that of the translator.

Ver. 3. *In his days the cistern to receive water was covered with plates of brass, being in compass as the sea.*] In, or rather before, the tabernacle of Moses, there was only a laver or kettle; afterward, when the Jewish church was in its flourishing and settled state, Solomon enlarged it to be a brazen sea, or cistern, 1 Kings vii. 23. It is affirmed by many writers too hastily, that in the second temple there was no proper ark, no throne encompassed by cherubims, no visible glory, no molten sea. However the learned may determine the three former particulars, there seems great reason to conclude from the words of this writer, that there was a molten sea. (See 2 Chron. v. 12.) In the catholic church of Christ, as represented in the book of Revelation, there is a sea of glass, like crystal, infinitely more precious and beautiful, than either of those in the Jewish temple, or any thing made of metal. (See Daubuz on Apoc. cap. 4.)

Ver. 7. *And as the rainbow giving light in the bright clouds.*] Ὡς τόξον φωτίζων νεφέλας δόξης. I would rather render, *As the glorious bow shining in the clouds*, or, *As the rainbow enlightening the clouds with glory.* One cannot help observing, what pains this writer takes from ver. 5. to 12. to set forth the graceful presence and august appearance of this favourite high-priest; he searches heaven and earth for comparisons to illustrate the piece; whatever is either grand, magnificent, beautiful, precious, or lovely, is introduced upon the occasion. The sun, moon, and stars, in their greatest lustre and perfection, are all made to assist in their turns. The glorious bow on high, as well as the variegated flowers beneath, lend their colours. The gold and superb ornaments of the temple, the odoriferous incense and holy fire on the altar, the rich vases, &c. meet to reflect honour on him. In short, the works both of nature and art, the most curious and valuable in their kinds, are borrowed, either to express the superior dignity of his person, amidst his surrounding brethren, like a tall cedar; or the perfection and glory of his pontifical apparel, as if, when he put on the robe of honour, in *his long garment was the whole world*, as the book of Wisdom expresses it, (xviii. 24.)

Ver. 15. *He stretched out his hand to the cup, and poured of the blood of the grape; he poured out at the foot of the altar a sweet-smelling savour unto the most high King of all.* Ver. 16. *Then shouted the sons of Aaron, and sounded the silver trumpets, and made a great noise to be heard, for a remembrance before the Most High.* Ver. 17. *Then all the people together hasted, and fell down to the earth upon their faces to worship their Lord God Almighty, the Most High.* Ver. 18. *The sinners also sang praises with their voices, with great variety of sounds was there made sweet melody.* Ver. 19. *And the people besought the Lord by prayer, before him that is merciful, till the solemnity of the Lord was ended, and they had finished his service.*] The eighteenth verse seems out of place here, it should follow the sixteenth, and the whole will be better connected. While the sacrifices were offering, which was the first part of the temple-service, the priests with trumpets, and the Levites with musical instruments, and the singers, together with the people, joined their voices and sang psalms to complete the harmony. We find that David and Solomon appointed singing and trumpets at the time of sacrificing, (1 Chron. vi. 31. xvi. 7.) and that Ezra restored this custom after the return from the Babylonish captivity, (Ezra iii. 10, 11.) and the same continued in after-ages. But at the time of incense there was kept silence, the people praying to themselves. (Luke i. 10.) We have here a distinct and clear description of the manner of the people's praying without, whilst the priest offered the sweet-smelling savour of incense within: for at the time when the priest offered incense in the sanctuary, the people were left without in the *atrium Judæorum*, praying for the pardon of their sins, every man silently apart for himself. This seems likewise to be referred to by the half hour's silence in heaven, Rev. viii. 1. which is set down there, to point to the time of the priest's being gone in, to offer incense, or the odour of sweet smell. I see no necessity, with Calmet, Bossuet, and others, to apply the description here particularly to the high-priest's officiating at Ptolemy Philopater's solemn sacrifice in the temple: it is as applicable to the high-priest officiating upon any other solemn occasion; nor can a true synchronism be preserved according to that interpretation.

Ver. 20. *Then he went down and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in his name.* Ver. 21. *And they bowed themselves down to worship the second time, that they might receive a blessing from the Most High.*] When the solemnity of the Lord was ended by the incense being offered, the high-priest came back and pronounced the εὐλογία, or benediction. The form of the solemn blessing with which the priests dismissed the people by God's especial order was this, *The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and give thee peace.* (Numb. vi. 22.) And lest any one should think too slightly of this blessing, because pronounced by a mortal like himself; it is added, Numb. vi. 23. *I the Lord will bless him*, and therefore properly called here, *the blessing of the Lord*, by the priest's lips; shewing, that the effect

of this blessing does not depend upon man, but upon the ordinance of God, from the mouth of his own minister, whom he hath appointed to bless in his name, (Deut. xxi. 5.) and whose blessing he hath promised to confirm. We see from this passage, that, when the Jews received the blessing from the priest, they received it kneeling, or bowing down their heads. In the primitive times it was customary for the deacon (to prepare the people the better for it) to call out immediately before the time of the blessings, in such words as these, *Bow down to the blessing.* (Chrysost. Liturg.) The blessing of the bishop or priest was so highly esteemed in the primitive times, that none durst go out of the church till they had received it, according to the councils of Agatha, (can. 31.) and that of Orleans, (can. 22.)

Ver. 22. *Now therefore bless ye the God of all, which only doeth wondrous things every where, which exalteth our days from the womb, and dealeth with us according to his mercy.* Ver. 23. *He grant us joyfulness of heart, and that peace may be in our days in Israel for ever.* Ver. 24. *That he would confirm his mercy with us, and deliver us at his time.*] We may learn from this short prayer of the wise man, how to compose and regulate our own; we should acknowledge God therein, to be omnipresent and almighty; that ever since we were born, we have been preserved by his good providence every day, hour, and moment; that it is an instance of his great mercy to us thus to be mindful of our preservation and being, having nothing in us but sin, and nothing due to us but punishment. The conclusion of this prayer seems to contain more than a request for peace and temporal blessings, it relates to and manifests this writer's and his countrymen's impatience for the Messiah, and their earnest wish that God would speedily send the blessing of all men, to *perform the mercy promised to their forefathers, and remember his holy covenant.* (Luke i. 72.) For it was the constant prayer of the Jews, both before and under the Messias, that God would hasten the blessings hoped for and expected by them, and that he would make the time short; and it is still their form in the synagogue to say, *in our days,* i. e. quickly, when they pray for the blessing of the Messias.

Ver. 25. *There be two manner of nations which my heart abhorreth, and the third is no nation.*] It is to be observed, that the two nations here referred to are not to be taken exclusively, and in opposition to the Jews; but as *gens* among the Latins is sometimes taken in a very limited sense, to signify no more than a family or kindred, so here δύο ἔθνη, *two nations,* may signify two parts or cities of Palestine, as it had several divisions; and Samaria is probably one of them. Our translators, by rendering δύο ἔθνη, *two manner of nations,* seem to guard against understanding them strictly as such. The author will not allow the third to be any nation, because of the great mixture of all sorts of people among them: he means the Cuthites or Samaritans, who dwelt at Sichem, whose ancestors the king of Assyria sent thither; for when the Assyrians carried away captive the ten tribes, (2 Kings xvii. 24.) they placed strangers in the chiefest part of the country, *viz.* Samaria.

Which my heart abhorreth.] The schism of the ten tribes was the first rise of the extreme aversion the Jews had for the Samaritans, Samaria being the metropolis of the kingdom of Israel, and set up in a manner as a rival to Jerusalem, as the temple on Mount Gerizim was to that of Solomon. The hatred of the Jews against the Samaritans, was likewise much increased by the opposition these last made against the former on the return from the Babylonish captivity, both in the rebuilding of the temple and the repairing the walls of Jerusalem. (Ezra iv.) On these accounts the disputes and animosities between them rose to the greatest degree imaginable. (See Joseph. Antiq. lib. xiii. 6. 18.) The Scriptures and the Jewish records acquaint us, that the jealousy and averseness between the two were so great, that they would have no converse together, nor shew any act of kindness to each other: and that this hatred was very ancient, appears from hence, that when the Jews would express their utmost aversion to our blessed Saviour, they said, *Thou art a Samaritan, and hast a devil;* (John viii. 48.) as if to be a Samaritan, and have a devil, were things of equal reproach. If the Jews hated the Samaritans, the Samaritans were equally fierce in shewing their resentment against the Jews upon all occasions, as is plain from Luke ix. 53. Jesus going one day to a village of Samaria, the inhabitants would not receive him, because his face was as though he would go to Jerusalem. Josephus instances in many affronts and injuries offered to the Jews, as they passed through the country of the Samaritans to their solemn feasts at Jerusalem. (Antiq. lib. xviii. xx. cap. 5.) The same is also evident from what the woman of Samaria, or rather from what St. John in a parenthesis, says, *viz.* that the Jews have no dealings with the Samaritans, (iv. 9.) which some have extended so far, as to exclude all manner of civil intercourse, even the asking or giving one another a glass of water, and that the answer of this woman was an insult upon our Saviour, out of an ill-natured joy and satisfaction, to find a Jew forced to beg a little water of her. It may seem somewhat strange, that this writer, who has delivered such excellent precepts of morality and instruction in this book, should be so uncharitable and ill-natured at the conclusion of it, as to declare, that he hates such and such nations from his heart. Calmet, in answer to this, says, that the author does not here declare that he himself hates any in particular, but that he judged these people, from their inveterate malice against the Jews, to be their greatest and most dangerous enemies, and as such to be disliked and shunned by every true Israelite.

Ver. 26. *They that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem.*] Some have fancied that the Samaritans are spoken of in the first and last part of this verse; and indeed one would be apt to think, by what Josephus says, that Samaria and Sichem were one and the same city, since that historian places Sichem on Mount Gerizim, and calls it the capital of the Samaritans. (Antiq. lib. ii.) But the most exact geographers make Samaria and Sichem to have been two different cities. However this be, it is not probable that our author should mean the same people in both places, or that, mentioning three nations whom he disliked, he should name the Samaritans twice in so short a compass, though we should suppose him tinctured with the national hatred to that people. I rather therefore incline to Drusius's learned conjecture, that the true reading here is, ἐν ὄρει Σηείρ, those that inhabit Mount Seir, *i. e.* the Idumeans, *Qui sedent in Monte Seir;* so that the three nations, or rather the three particular sorts

of people that he is offended at, are now clear and distinct, *viz.* the Idumeans, who inhabit Mount Seir; the Philistines, who were continually at war with the Israelites; and, lastly, the inhabitants of Sichem, *i. e.* the Samaritans, whom he undervalues, and scarce allows them worthy of the name of a people, either because they were a mixed multitude, or were apostates, and held many erroneous tenets, and particularly favoured Sadducism.

CHAP. LI.

Ver. 1. *JESUS, son of Sirach the elder.*] The author of this book finishes his work with a prayer or hymn (see first Prologue), from which we learn many particulars relating to his life; as, the dangers he met with, the favour of God in delivering him, his travels for the acquisition of wisdom, his application to and success in it, and his earnest exhortation to the study of it, which we meet with likewise in the body of the work, which is no improbable reason that this prayer also belongs to him. It appears from it that he was brought in danger of his life before the king on an unjust accusation, probably a charge of some offence against the state; but whether it was before a king of Syria or Egypt that he was accused is uncertain. Such as understand the accusation here referred to of the grandfather, differ greatly in point of time when it happened, some placing it so early as in the reign of Ptolemy Lagi, others so late as that of Ptolemy Epiphanes: however this be, most probably this ill usage was the occasion of his passing into Egypt, where he spent the latter part of his life and wrote this work, and here it was his grandson is said after to have found his writings. Grotius contends that this chapter, and the three last verses of the foregoing, were wrote by the grandson, Jesus the translator; and with him agrees Dr. Prideaux in both these particulars, who assigns the incident of the accusation to the reign of Ptolemy Physcon, whose cruelty inclined him to bring any one, and on the slightest occasion, into danger of his life, that came into his power. (Connex. tom. ii. b. v.)

Ver. 10. *I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help.*] When the proud or wicked have most power and authority, that is said to be their time. Thus our Saviour says to the chief priests and the elders, and those that came to apprehend him, Αὐτὴ ὑμῶν ἐστιν ἡ ὥρα, *This is your time.* (Luke xxii. 53.) Most of the interpreters observe, that the second person in the Trinity is here plainly distinguished from the Father. A very pious and learned prelate says, that the author speaks as plainly here of our Lord Christ as David did when he said, *The Lord said unto my Lord,* Psal. cx. 1. to which probably he alludes, and plainly gives us to understand, that not only the prophets, but all God's faithful people in those days, believed the Lord, the Almighty God, to be the Father of one who was himself also *the Lord,* and in a peculiar manner *their* Lord and Saviour; and that in their prayers they had a respect unto him, and prayed in his name, calling upon *the Lord* as the Father of *their Lord Christ,* Matt. xxvi. 63. John i. 49. and so expecting only to be heard upon his account and for his sake who was promised by the name of *the Lord,* Dan. ix. 17. for Daniel prays in his name as plainly as we do now, saying, *Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary, that is desolate, for the Lord's sake; i. e.* for the Lord Christ's sake, for no other Lord can possibly be meant there. (Beveridge's Serm. vol. iii. p. 205.) Grotius will have Κυρίου to be an interpolation from some officious Christian hand, and makes the reading only to be, ἐπεκαλεσάμην Κύριον πατέρα μοῦ, κ. τ. λ. Calmet reproves him smartly for his suspicion, and determining so magisterially in the point; and observes, that errors propagated under so great a name are the more dangerous, and that an opinion, grounded on so little reason as this is, ought to be exposed, and the truth thereby vindicated. Nor is Bossuet more favourable to this critic on the same account: he allows him to have excelled "in grammaticis, in historicis, sæpe etiam in moralibus;" but thinks him not altogether orthodox, and therefore advises such as consult him, "ut eum adjutorem, non ducem, non magistrum habeant." (Com. in loc.)

Ver. 28. *Get learning with a great sum of money, and get much gold by her.* Ver. 29. *Let your soul rejoice in his mercy, and be not ashamed of his praise.* Ver. 30. *Work your work betimes, and in his time he will give you his reward.*] The advice is, ver. 25. *Buy her for yourselves without money,* which is not inconsistent with what the author directs here. The sense of both connected together seems to be, That diligence alone will make a considerable progress in wisdom, and procure a large share of it; that the value of it is so inestimable, that no expense should be thought too great for the obtaining it; and should ever so large a sum be laid out in the way of education, and for the purchasing the necessary helps towards learning and improvement, whatever it may cost is not to be repined at, for she will sufficiently repay the charge; *for all good things come together with her, and innumerable riches in her hand.* (Wisd. vii. 11.) The advice is not unlike that of Solomon: *Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.* (Prov. iv. 7.) Let the pleasing reflection of the many benefits and advantages proceeding from her encourage your pursuit (so Grotius expounds, ἔλεος, reading likewise αὐτῆς); nor be ashamed at any time, or repent of your fondness and affection for her. Our translators, more agreeably to the Greek, understand it of the mercy of the Lord; and so Calmet renders: and the Geneva version, very explicitly, *Let your soul rejoice in the mercy of the Lord;* which, it must be confessed, introduces the next and last verse better; the sense of which is, Labour to obtain true wisdom, and to work the work of God and of your own salvation early in life; and when the time of recompence shall come, wherein God will reward the improvement of men's talents, you shall have the happiness to reap the blessed fruits of righteousness, and to find that *your labour will not be in vain in the Lord.* In a word, the author finishes this work as Solomon does his book of Ecclesiastes; and the *conclusion of the whole matter* is this,—*Fear God, and keep his commandments; for this is both the glory and happiness of man.*

A

CRITICAL COMMENTARY

UPON

THE BOOKS

OF

TOBIT, JUDITH, BARUCH, THE HISTORY OF SUSANNA,

AND

BEL AND THE DRAGON:

TO WHICH ARE ADDED,

TWO DISSERTATIONS ON THE BOOKS OF MACCABEES AND ESDRAS.

The authors of the books of Tobit and Judith, and the rest of that order, were no prophets inspired by God to write his authentical Scriptures. They who first put these deutero-canonical, or ecclesiastical books into the Bible, did not thereby intend to make them equal to the books of Moses and the prophets, but only to recommend them unto the private and public reading of the church, both for the many excellent precepts and examples of life that be in them, and for the better knowledge of the history and estate of God's people, from the time of the prophets to the coming of Christ.—*Bp. Cousins's Scholast. Hist. of the Can. of Script.* cap. 19.

Libros Tobit, Judith ad Synedrium Alexandrinum delatos fuisse plusquam probabile est. Si fuerint autem delati, tunc in examen vocati; si in examen vocati, tunc approbati, vel reprobati: si reprobati, aut rejecti, tunc proculdubio non accepissent hos Christiani: sed hos acceperunt Christiani; imo acceperunt etiam ex Judaismo ad Christum conversi, seu potius hos prius receptos Christiani facti non rejecerunt—rejectos a Synedrio isto (cujus res hæc erat) non fuisse, ac damnatos, citra omnem est controversiam: receptos fuisse ac comprobatos verisimile est valde.—*Grabe's Prolegom.* cap. 1. tom. ii.

A

COMMENTARY

UPON

THE BOOK OF TOBIT.

TO THE RIGHT REVEREND FATHER IN GOD,

THOMAS,

LORD BISHOP OF OXFORD.

THE following sheets, part of a larger work, which his Lordship has been pleased to favour with his encouragement, and occasionally with his illustrations, are, with all gratitude, humbly inscribed,

By his Lordship's

Most dutiful and obedient servant,

RICHARD ARNALD.

PREFACE.

BEFORE I proceed to speak to the book itself, its original language, and by whom wrote, at what time, and on what occasion, its several versions, and their agreement, it seems necessary, in the first place, to consider the nature of it, and to examine, and if possible settle, this fundamental point, *viz.* whether it be absolutely a real history, or how far it may be considered and allowed as such.

Many, and especially some of the moderns, contend that this book does not contain a true history; that there is too much of the marvellous and supernatural to be accounted for as historical fact; and that the whole is a pious fiction, wherein, under borrowed names, is given a pattern or image of a good father, and an obedient and dutiful son; in what manner God rewards the practice of good works even in this life, and especially the care of burying the dead; and the superintendency of his ministering angels over such as shall be heirs of salvation. But even considered in this light as fiction (an opinion which I cannot by any means subscribe to), it should not be represented as lying fiction, but rather like the invention of a Xenophon or a Homer, to which last Dr. Prideaux indeed compares it, and the most exceptionable parts, as so many studied ornaments to an instructive narration: a narration (for fable I cannot consent to call it) founded on historical truth, but dressed up in some particulars, perhaps with improvements, to dignify and set off the story, which have in them at least poetic truth; *i. e.* what agreed with the current notions of the age, or was thought an allowable embellishment (and may not the figurative and miraculous parts be innocently considered in this light?) to make it read with more delight, or remembered with more ease.

Moral fictions are very different from forgeries and falsehoods. Xenophon's Life of Cyrus, to which this of Tobit has been resembled, is one such, amongst many others, of heathen writers; and possibly many pieces in the early times of Christianity were such, which have coarser names injuriously given them. Telemachus bears a distinguished rank among those of the present age, and neither the more ordinary facts, nor the miracles related in it, are considered as lies, though they are not true. The eastern writers make more free with the marvellous in such compositions than we of the west do; and what they have at any time wrote of this sort agreeably surprising, is rather to be excused, if not commended, for the improvement, or at least amusement designed us, than condemned for the want of veracity. Of this sort are the Arabian Tales, which is really an Arabian performance; and though it abounds with bold flights, according to their figurative manner of writing, yet ought it not, I conceive, to be charged with want of truth. In like manner, though we cannot perhaps vindicate the whole of this history as real fact, and its embellishments have a near conformity to the theology then in vogue, so as to give some umbrage to a reader, who will not be so candid as to acknowledge with St. Jerome, "Multa in Scripturis sacris dicuntur juxta opinionem illius temporis, et non juxta quod rei veritas continebat," (in Jer. cap. xxviii.) Yet it may be sufficient for the present purpose, that the historical ground-plot is true, whatever may be said as to particular passages in it. Amongst the most exceptionable of these, the continuance of angels for several days with particular persons of no extraordinary note, and seemingly on no very important occasions, and under disguise too, and being what we have no instance of in genuine Scripture, has been most insisted on and objected to. But if we consider the stories of Raphael and Asmodeus in an allegorical view, as re-

presentations of the doctrine of good and bad angels allowed to every person, the one as a guardian, the other as a tempter, the objection will be greatly weakened, if not wholly vanish. They are both words of Hebrew original, and, according to their primitive signification, might possibly be adapted by the writers to their characters in the history. And should any one conjecture that Tobiah, the Chaldee name both of father and son, was invented to express the good man of God, טוביה, and his wife Anna, his vexation, from ענה, *afflixit, respondit, clamavit,* it would not perhaps be any forced or unnatural interpretation, nor altogether to be disapproved of. Not that I mean hereby to insinuate, that these are not proper names, or to weaken the evidence of their real persons, or that they acted their parts only dramatically.

What ancient works were designed as dramatical, and what as historical, must be judged partly by internal characters, partly by the opinions originally entertained of them. By internal characters, I would understand such notes or marks, by which the reality of what is related may be discovered and ascertained; as, personal facts, the time when done, where performed, and on what occasion, and their being recorded and transmitted by the actors themselves, all of which circumstances declare in favour of Tobit's being a true history. In it we have his genealogy or pedigree, the place of his nativity, the time in which he lived, his condition of life and employment; his family, his captivity, poverty, blindness, his recovery from it; his age, death, and place of burial; all which are personal circumstances, and are expressly mentioned. We have also his behaviour and moral conduct set down in the different states of life, particularly under his misfortunes. In him we have a perfect model of private life, and all the virtues and duties of that condition seemed united together. We see in him a firm resolution to stand upon his guard against the contagion of ill example from his infancy, an equality of mind in the different situations of life, a generosity in the time of his plenty to succour the distressed, and lend even large sums of money without interest; a patience in supporting even an extreme poverty, not only without murmuring, but with thanksgiving: an invincible courage in the exercise of works of mercy; a gentleness in bearing with contradictions at home, a firm confidence in God under the severest trials: a constant care in training up his son, as well by his example as by his instructions, in the fear of God, in doing justice to his neighbour, and shewing compassion to the poor: and, lastly, a lively and fixed expectation of future blessings, and an assured hope of the promises made to Israel, which supported and comforted him under the greatest afflictions; and these he reminds his fellow-Jews of, to excite their trust in God and the belief of his prophets, for the fulfilling of those things which were yet behind: (see Rollin's Belles Lettres, vol. iii.) a character resembling that of holy Job, in almost all the particulars, whose history, like this, has been misrepresented likewise as purely dramatical. But if, where such express circumstances of real historical facts appear, a strong conceit shall be allowed wantonly to turn all into parable, there must be an end of the certainty and reality of all history. By the same right and with as much justice every author, sacred or profane, might be made to be or speak any thing, which fancy invents or caprice dictates, and to take his turn upon the stage to act a part of some drama. Might not the history of our first parents be made to open the scene? But when enigmatically represented, as some bold spirits have of late attempted, what a forced and unnatural appearance does it make! The story of the brazen serpent, and the surprising cures wrought even by the sight of it, on those bitten by serpents, with that of Gideon's fleece, what a scope might they give to a teeming fancy! The like might be said of the history of Samson, where one meets with a number of facts so extraordinary, that they might seem incredible, were they not warranted by the testimony of the Holy Spirit. To say nothing of the three hundred foxes tied tail to tail, as it is a mistake, I conceive, of our version, the great number slain by him, even a thousand Philistines, with no other arms than the jawbone of an ass, an instrument very unusual and unpromising for so great a slaughter; the surprising flow of water from that jawbone for his refreshment; the poaderous gates of a city carried away on his shoulders to the summit of a hill;—these, and other the like actions, of which that history is full, are so extraordinary, that, should jealous and suspicious persons, who cannot persuade themselves to believe any thing that surpasses the ordinary course of nature, but employ the like ingenious torture, might not these too be metamorphosed into enigma and parable? At this rate, the history of Esther may become also a tragedy: for the sudden and astonishing revolutions, the hasty and precipitate changes, recorded there, brought about almost in a few hours, beyond all observations and precedents in story, may possibly be represented, rather to carry the air of a tragedy, than to contain a real historical event, especially as it is not agreed who Ahasuerus certainly is, nor in what time that history is to be placed. What I have urged in defence of the history of Tobit, particularly the latter instance, is equally applicable to that of Judith, which Grotius and other learned writers have represented likewise as parabolical, and may serve to shew what a warm, unrestrained fancy *might* attempt. But if to attempt to weaken and explain away, by enigma and parable, the credibility of these, or any parts of Scripture, is rashness and presumption, to say no worse of it, why should a like liberty, with regard to either of these deutero-canonical pieces, as they were anciently called, be thought allowable, which carry in them the strongest marks of their being real histories?

The other way I mentioned, by which ancient works designed as historical might be distinguished, was the opinion originally entertained of them. With respect to the book of Tobit, it is certain that the Jews had all along a great regard for it, that they read it, and looked upon it as a true history of this particular family at least, and compiled from the memoirs remaining with it; and though they did not receive it into their canon, as they did none not wrote in Hebrew, or not extant before the time of Esdras, yet they admitted it into their Hagiographa; see Grot. Præf. in Tob. et Sixt. in Senens. Bibl. lib. viii. where it stands placed in the Alexandrian MS. and the best editions of the LXX. The ancient Christians, who confined themselves to those books which the Jews acknowledged, for the same reason admitted not this book into their canon, but still they paid a great regard to it as an instructive manual. Polycarp, Clemens Alexandrinus, Chrysostom, and other fathers, frequently quote and refer to it; and St. Am-

brose has a whole treatise on it. We may be assured that persons of their nice discernment would not have spent their learned labours on it, nor made use of its authority, if it had been a mere drama, a parable, or an entertaining fiction only; nor have recommended the principal person in it, as a pattern worthy of imitation for his many virtues, if the character had existed only in imagination. Several councils, as those of Carthage, Florence, and Trent, have even made this book canonical; but though this is carrying matters too far, it shews however their sentiments of its value. They would scarcely have taken into their canon a romance, or a fable, however instructive or piously designed.

I shall next consider the original language of this book: it is generally agreed, that it was first written either in Hebrew or Chaldee, though the original cannot now be found. P. Fagius contends for the former, and that the original was what he saw at Constantinople; but many learned men are of a very different opinion, and think that to have been only some later version, probably made from the Greek. (See Huet. Demonst. Evang. prop. 4. Fabric. Biblioth. Græc. tom. ii.) It is most probable that it was wrote in Chaldee, which was the language of that country where Tobit was a captive. St. Jerome having met with a Chaldee copy, employed a person that perfectly understood that language to render it into Hebrew, which himself at the same time translated into Latin, and his translation is that which we have in the Vulgar Latin edition of the Bible. The book itself is supposed to have been wrote, the former part of it by Tobit himself, and the latter, almost to the conclusion, by his son Tobias; but there is no certainty of it: at least it is thought, that they left behind them memoirs of their family, and such materials as a Chaldee author afterward digested into t hat form in which we now have it. A late writer surmises it to be the work of some Babylonian Jew in particular. (Whiston's Sac. Hist. vol. i.) And indeed Calmet observes, that the name Raphael, which is found no where but in the book of Tobit, is of Babylonish extraction. However this be, the design of the book, when or by whomsoever wrote, was certainly commendable and good; it appears to be not so much to preserve the memoirs of a single religious family, as, from the example of so good a man, exercised with a sad variety of misfortunes, and yet rising superior to them, through an assured hope of the promises made to Israel, to comfort the Jews under their captivity, and by a prospect of future blessings, to alleviate their present afflicted condition.

As to the several versions of this book, besides that of Jerome's abovementioned, there is a Greek one much ancienter, for we find it made use of by Polycarp, Clemens Alexandrinus, and other fathers, who were before him; and from this the Syriac version is supposed to have been made, and the English one which is at present used; for Coverdale's was apparently from the Vulgate. It is uncertain by whom the Greek version was made; that it was after that of the LXX. appears from viii. 6. which is manifestly transcribed from thence; nor can it any more belong to Theodotion, because Polycarp quotes from it long before that translator: it seems rather the work of some Hellenist Jew, probably one of Alexandria. The Hebrew copies of this book are thought to be comparatively of modern composition, and to have been made by Fagius and Munster, whose names are prefixed to them: that of Fagius approaches nearest to the Greek, and seems more pure and correct; the other, some have suspected to have been done from the Vulgate. The Latin and Greek copies vary extremely, each having some particulars which are wanting in the other. Hence some have surmised, that the history of Tobit was written twice; once more large and fully, which the Vulgate is thought to follow; and once succinctly, which the Greek copied from, or in the form which we at present have it; which, if true, may account for the variations mentioned. Thus much however should be observed, that the preference should be given to the Greek. As Jerome himself did not, as he acknowledges, understand Chaldee, the substance of his version was either dictated to him by some learned Jew, upon whose skill and sincerity he must depend, or, which seems not improbable, was the translation of a translation, and consequently, as Huetius observes, " Hinc alienum aliquid et adventitium huic adhæsisse par est suspicari." (Demons. Evang. prop. 4.)

If by comparing carefully these several versions together, and critically examining the Greek text in particular, I have been so happy as to throw a new light upon passages otherwise obscure, and, if I may so speak, have helped Tobit's blindness; if the solutions which I have offered of the objections made to this history, shall in some measure contribute to clear difficulties, remove prejudice, and silence profane and low raillery, and thereby to justify the wisdom of our church in the public use of it, I shall answer my design in engaging in this work, and think my labour not misemployed.

A

DISSERTATION

ON

THE DEMON ASMODEUS.

TRANSLATED FROM CALMET.

IT is very surprising that the Holy Scriptures, which speak so often of good and evil angels, their appearing, and the supernatural and miraculous works performed by them, should mention so little of the nature, power, functions, qualities, glory, subordination, and the manner of acting, of these spirits, whom we look upon as the chief of the works of the great Creator, the most excellent productions of his power. All that we find there concerning them may probably be reduced to these heads; *viz.* that there are both good and evil spirits; that the former continue in a state of glory, because they preserved their innocence, and persevered in a dutiful submission to their Creator; that the latter, being elated with pride, by rebellion forfeited their first estate, and are reserved in everlasting chains under darkness, suffering the vengeance of eternal fire; that they employ themselves in exerting their rage and malice against mankind, to draw them into the same condemnation and unhappy condition to which they are reduced themselves: that good angels are God's ministers sent on gracious errands, and for the purposes of mercy and loving-kindness; and evil ones are the executioners of his justice and vengeance: that among devils as well as among angels there is a certain subordination, the conditions of which are unknown to us; that they act upon bodies and spirits in a manner yet more incomprehensible to us: that every kingdom has its angel which presides over it, and every one of us a guardian angel, which watches for our good and preservation, and is assisting in the great business of our salvation, if we ourselves do not oppose their kind intentions, and frustrate the mercies and good-will of God towards us.

But even in that which God has been pleased to discover to us, how great is the obscurity, and how many the difficulties! Angels and devils are almost always represented as corporeal. Most of the histories which make any mention of them, have rather the air of fiction and romance than of true history. Let us examine, for instance, the account given of the temptation of Eve, and that of the angel's appearance to Balaam and his ass, the history of the demon Asmodeus before us, Satan's tempting of Job, and the blessed Jesus himself in the wilderness: are not these instances more likely to increase our doubts and multiply difficulties than to dispel or remove them? God seems to have designed thereby to put bounds to our curiosity, and to turn away our attention from such matters, the knowledge of which is not so necessary for us, in order to employ the whole capacity of our minds upon more important subjects, and which have a nearer and more direct regard to our true and essential interests.

The ancient Jews before the captivity of Babylon do not seem much to have concerned themselves in their inquiries about angels: we do not any where find that they paid any sort of worship, either true or false, superstitious or otherwise, to them. It was not, by their own confession, till they came into Chaldea, that they learned the names of Michael, Gabriel, and Raphael, and that there were seven principal spirits before the throne of God. Nor was their knowledge more perfect with respect to evil spirits: the name *Satan*, which we sometimes meet with, is general, and signifies *an adversary*. Beelzebub is the name of an idol. Isaiah (xiv. 12.) mentions *Lucifer;* but that means only the morning star, and when applied to the devil, it must be only figuratively. Asmodeus seems to be the first proper name of the devil that we meet with in Scripture,* and yet there is room to doubt whether this be really a proper name; as we may understand the passage of Tobit, iii. 8. in this manner, *viz.* the evil angel, the destroyer, killed her seven husbands. But indeed it must be confessed, that the natural sense of that place rather leads us to understand Asmodeus as a proper name. The Greek reads, *Asmodeus, the evil spirit;* Prosper styles him, *the most wicked;* and Munster's Hebrew copy, *the prince of the devils.*

Amongst the many etymologies of the name of Asmodeus, one cannot fix upon a better than that which is derived from the verb *schamad,* which signifies *to ruin, to destroy, to exterminate, to make desolate,* &c. titles which belong but too truly to the devil, whose principal aim is to ruin souls, to destroy works of piety and virtue, to overthrow good intentions, and to oppose all the gracious and merciful designs of God our Saviour towards us; in a word, who glories in mischief, and employs his power to make men wicked and miserable, and to spread discord, confusion, and disorder, through the world. St. John (Rev. ix.) mentions an evil angel, whose name in the Hebrew tongue

* Calmet here calls the book of Tobit *Scripture*, from the council of Trent determining it to be so.

is *Abaddon*, but in the Greek, *Apollyon*, and in Latin, *Exterminans*. It seems to be that destroying angel which executed God's vengeance upon the Egyptians by the ten sore plagues inflicted upon that people, and upon the murmuring and rebellious Israelites also, who died in the wilderness, and on the army of Sennacherib, destroyed in Palestine. It was he that stirred up the first persecutors, and hath ever since raised disturbances in the church of Christ. It is he, finally, who continues to make war against it by heretics and wicked persons, who corrupt its faith and dishonour its purity, by their evil lives or pernicious doctrines.

But as the name *Exterminator*, or destroyer, suits equally all evil spirits, it may be asked, which that in particular was, which tormented Sara, and killed her seven husbands; for we are assured, that there are devils of more sorts than one. (1 Cor. xv. 24.) Some are princes and rulers, some inferior and subalterns; some preside over one vice, and some over another. There are demons of avarice, and demons of impurity; demons of drunkenness, and demons of luxury. Some are concerned in foretelling future events, and giving out pretended oracles: some are employed in tempting and seducing people; others in tormenting those whom they have taken possession of: there are some who occasion certain diseases; and it appears from the gospel, that the Jews ascribed to the devil most of the illnesses and calamities which men are visited with. In fine, it is thought that there are evil spirits who have their habitation in the air, others in deserts, others in provinces and great kingdoms. What is then the employment or rank of Asmodeus, of whom we are speaking? The Hebrew copy, which we have already cited, gives him the title of *king of devils;* but there is mention of more than one king of the devils. The Jews accuse our Saviour for casting out devils by Beelzebub, the prince of the devils. (Matt. ix. 34.) St. Jerome, upon the authority of the Hebrews, gives the name *Resceph* to the prince of the devils, in Habac. iii. which signifies *live coals, sparks, arrows*, &c. terms suitable to the devil, either on account of his great readiness to do mischief, or the vengeance thundered out against him by God for his deceiving the first woman. St. Chrysostom calls the prince of the devils *Sathael; i. e.* one that is estranged, or disdainfully turns away from God.

St. John bestows on him many epithets, as, the *great dragon*, the *old serpent* called the *devil*, and *Satan, which deceiveth the whole world.* (Job i. 6. Rev. xii. 9.) And our Saviour himself (Matt. iv. 10.) likewise calls him *Satan*, a name which expresses perfectly his hatred and malice against men, and his aversion to all goodness. The Greek word, Διάβολος, has the same signification, and means a false accuser, and unjust and spiteful enemy. St. Peter paints him, *as a roaring lion, going about and seeking whom he may devour*, (i. 5. 8.) He is, as before observed, sometimes also called *Lucifer*. There are some that think him to be the chief of the demons of Media, where he principally exercised his sovereignty: in like manner as that other demon, mentioned Dan. x. 13. exercised his over Persia, and opposed the archangel Michael, the protector of the people of God. The name Asmodeus may possibly be also derived from the Hebrew *Esch-Madai; i. e.* the *fire of Media;* because there this evil spirit kindled the fire of impure love. The rabbins will have it that Asmodeus was descended from Naamah, the sister of Tubal-Cain, and that he is the same with him who is called Sammael, in the Targum on Job, chap. xxviii. In short, the Talmudists unanimously hold that Asmodeus is the prince of the devils.

But the opinion which seems most probable to us is, that Asmodeus was the demon of impurity. We see no reason to follow the Hebrews, who give him the rank of the prince of the devils. What the Scripture says of him requires not that we should give him that precedence amongst his fellow-rebels and apostates. God permitted him to punish with death those that approached Sara with a brutal and criminal passion: he had no power himself over the virtuous maid; but contributed, against his will, and without his knowledge, to her happiness, and that of Tobias. This young pair was made for one another; and God, who was mercifully disposed towards them, suffered not that the seven first husbands should come near her, as he reserved her for one more worthy.

Raphael discovers to young Tobias the true cause of their death, when he says, *I will tell you whom the devil has chief power over; they are those who marry without the fear of God, who exclude him from their affections, to indulge their passions and brutal lust, like the horse and mule which have no understanding*, (vi. 16, 17.) Sara, in like manner, assigns one of the reasons why the former persons could not have her to wife; perhaps, says she, *I was not worthy of them, or because they were not worthy of me,** (iii. 19.) This last was doubtless the true reason, but not a sufficient one to expose them to death, if they had not drawn that misfortune on themselves, by their criminal excess and evil dispositions.

What is most difficult to conceive in Sara's deliverance is, the evil spirit being driven away by the smoke of the heart and liver of the fish. How can a spirit receive any impression from smoke, or be sensible either of an agreeable or disagreeable smell? It is certain that both smoke and effluvias proceed only from bodies, and act only on matter, and as the ideas of pain or pleasure arising from the impressions which sensible qualities make on our bodies, are not common to, or compatible with, spirits disengaged from matter, we cannot conceive that such sensations should affect them without a sort of miracle, and the power of God so ordering it, that, by means of certain movements, extrinsical and foreign to them, they shall receive the same impressions as if they were really corporeal: it is after this manner some have attempted to explain the punishments in hell, how the devils and souls of the damned can be said to be tormented in material fire; *viz.* that that element does not act directly and immediately itself on them, but by an effect proceeding from the all-powerful will of God, its presence causes in their souls the same sensations of pain, as if they were really clothed with flesh and composed of matter.

The heathens, who supposed the bodies of their demons to be very subtile, and exempt from matter, were at little pains to explain how they could be affected with agreeable or bad smells. Their subtile bodies, which partook of the nature of the purest ether, were fattened, according to

* This and the foregoing sentence are according to the Vulgate; the Greek omits them.

them, with the libations and the odour of the sacrifices offered in honour of them; they were fed and refreshed with the smoke of the incense and perfumes, and were invigorated with sucking the blood of the victims. But, as Porphyry observes, a wise man would be cautious how he offered such sacrifices, for fear of inviting such mischievous spirits; he advises rather to purify the soul, as they have no power over one that is pure, uncorrupt, and unsullied. The Chaldeans, among whom the book of Tobit was written, and the Jews for whose use it was composed, were doubtless of opinion that the demons were not absolutely disengaged from all matter. They attributed to them all such sensations and impressions, as belong only to beings that are corporeal. Hence Tobias, speaking according to the notions and prejudice of that people, says to Raphael, that the demon Asmodeus loved Sara, and had a passionate fondness for her beauty, and through jealousy kept all others from coming near her. On this occasion we may very well apply St. Jerome's observation, "That in Scripture one often finds things mentioned rather according to the prevailing notion of the times when they happened, than according to strict truth." (In Jer. xxviii.) The ancient fathers of the church were not entirely free from this error; they represent demons or spirits as having subtile bodies, and as affected with odours and other fine and delicate sensations. Origen mentions it as a thing incontestable, that demons love liquors, and the taste of flesh roasted. (Cont. Cels. lib. iii.) He thinks that they appear in and assume the form of holy persons or good angels, to deceive the simple; are fond of impure love, and affected with the sounds of instruments and music; that there are certain charms, verses, herbs, and figures, that have the power to drive them away, and to cure the distempers which they occasion. (Ibid. lib. viii.) These opinions are very ancient, and authorized and supported as well by the number as the great character of those that maintain them. And though the church seems entirely to have abandoned these, yet there have been in these later times some learned authors, who cannot persuade themselves to give any bodies but those of a very subtile and refined nature, both to good and evil angels. Grotius cannot help shewing his spleen and indignation against those who have paid too great a deference to Aristotle, who was the first, he says, that asserted natures purely intellectual. Upon the supposition of their being corporeal, there will be little difficulty to explain how demons and angels may appear in a bodily shape, eat and drink, occasion and cure several distempers; for nothing is more easy and natural than for bodies to act upon matter, and to strike the senses.

I do not very well see how those who pretend that the smoke of the heart and liver of the fish drove away the demon by a natural virtue and efficacy, can maintain that sentiment, without admitting that the unclean spirit had a body and senses. Notwithstanding all the efforts of their philosophy, they will never persuade any, that there could be that antipathy which they hold between Asmodeus and the smoke, in a spirit absolutely divested of matter. Such aversions and antipathies being founded on a diversity and opposition of qualities, cannot meet in beings which have such a disagreement and even contrariety between them, as spirit and body have; if they could, all other bodies and spirits for the like reason must be supposed to have the same, as they equally and essentially differ in the properties peculiar to each.

If the efficacy of the smoke, of which we are speaking, is supposed to consist in the sensation which it occasioned in the person affected by it, which producing an agitation and alteration in the blood and humours, thereby acted indirectly upon the demon himself, by taking from him the means made use of to incommode and torment the party possessed, such an opinion seems to contain nothing but what might be admitted by the most scrupulous divines, and the most exact and inquisitive philosophers. If melancholy was the cause of Saul's malady, it is no ways strange that the sweet sounds of David's harp, driving away that black humour, and raising his spirits, might at the same time take from the evil spirit his principal means and springs of mischief; and in that sense music might be said to hinder, or however to suspend and stop his farther evil designs. One may observe the like of those roots of which Josephus speaks, Antiq. lib. viii. cap. 2. which were applied to the nostrils of the possessed, the virtue of which Solomon himself, he says, first discovered to those of his nation. We are told likewise of certain roots, herbs, plants, stones, and other things, which have the power, as is pretended, to drive away evil spirits, and to hinder them from entering into such and such places, and there doing mischief. But we may apply the words of St. Austin, who, speaking of the perfumes and odours which demons have been represented as fond of, says, "they are not fed or supported by such things as these, but by the folly and errors of men." (De Civit. lib. xx. cap. 22.) They are neither smoke, nor herbs, nor minerals, that drive them away and keep them in awe; but it is an error, and a foolish mistake in men to think so. The devil indeed amuses them with such a notion, and leaves them there, being sufficiently indemnified, and made amends for the small suspension of his malice, by the great advantage he makes in keeping up superstition and error.

But with regard to magical effects of certain words, plants, and characters, we should judge otherwise. The devil on such occasions seems willing to submit to conditions, and to engage not to act contrary to the will and pleasure of such as are devoted to him, and are in league with him. In this consists the devil's hard and cruel empire; he never ceases to do hurt, but it is in order to do greater mischief. He contents himself in thus attaching men to his service, and seducing them through the errors of magic. But we need not enlarge farther on this, as it will be of no service to explain the matter in hand, since it is certain that no sort of magic was employed in dispossessing Sara of the evil spirit.

Serrarius thinks that a middle opinion should be followed; one betwixt that which holds the expulsion of Asmodeus to have been done purely by natural means, and that which asserts a supernatural and miraculous power. He observes, that a thing may be done, or something brought to pass, either by a good or evil spirit, or by the sole will and commandment of God, without either of them employing any agent, or secondary cause, outwardly concurring and co-operating with them; or God may employ some angel or demon, who shall make use of some natural and sensible means, as his instrument and assistant, whether the agent employed hath need of such natural assist-

ance or not, or the thing made use of has naturally a disposition and quality fit for the purpose, or derives all its virtue and efficacy from him who applies it. In the present case, he thinks the smoke of the liver of the fish had a sort of natural power to drive away the evil spirit, which he proves by what the angel, speaking as a man, says, *If a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed*, (vi. 7.) Young Tobias, who then looked upon Raphael only as a mere man, understood it in this sense; and when he said to the angel, to what use is the heart and liver of the fish? he thought nothing, doubtless, of any supernatural effect; one ought to believe, therefore, that Raphael spoke to him according to his sense of the matter. The same writer is of opinion, that God foreseeing, in the beginning of the world, the evils which the devil would bring upon mankind, gave to certain plants a natural power and virtue to oppose and hinder these bad effects. He acknowledges, however, something supernatural in the smoke beforementioned, founded principally upon what the angel says, that the devil never returns to make a second attack upon those who have once proved the happy effects of the remedy; a thing which is altogether singular, and cannot be said of any other natural one. In short, he thinks that the prayers and continence of Tobias, his good dispositions, and those of Sara, who entered into the marriage-state in the fear of the Lord, together with the presence of Raphael, contributed very much to the producing so unusual and extraordinary an effect.

Grotius seems to suppose all this to be a parable, and understands it in a figurative sense. He neither acknowledges an evil spirit, properly such, to be concerned, nor any thing supernatural to have happened in the cure of Sara. The pretended Asmodeus, who killed her seven husbands, was only some ill quality attending Sara's body, which proved mortal to such as approached her. The Hebrews used to ascribe to the devil all the diseases which they could not account for, or assign the cause of. They thought there were devils which made persons deaf and dumb, epilepsies, and other illnesses not well understood, and which medicine despaired of curing, and could not effectually reach, were, according to them, inflicted by evil spirits, as appears from several passages in the gospel. Sara's malady, he says, was of this sort; but Tobias, by using such fumigations in the bridal chamber, and about his person, as were proper in that case, not only preserved himself from the fate of his predecessors, but cured his wife likewise of a complaint or indisposition that was unknown to physic, and therefore ascribed (as the custom of the Jews was, with every distemper they could not cure) to the operation of the devil. This is cutting the knot, as they say, and turning to novel and romance an authorized and well-grounded history, received and acknowledged as a true one by the Jews and the whole Christian church: for I do not much regard, or lay any great stress upon, the singular opinion of some modern expositors, who, without any substantial proof, have attempted to dispute the truth of this history.

Those who hold that the expulsion of Asmodeus was by a supernatural power, do not entirely agree among themselves. Some assert, that the smoke of the fish was only a symbol of the prayers of Tobias and Sara, to which alone they ascribe the success of her cure, in the same sense that our Saviour Jesus Christ spread clay upon the eyes of the man that was born blind, and ordered him to wash in the pool of Siloah, not as the cause, but as the proof of the cure. Asmodeus was one of those evil spirits, which were not to be expelled but by continence and prayer, like those under the gospel, which went not out but by prayer and fasting. Others think, that the burning of the fish's entrails was only as a sign when the evil spirit should be chased away. There are some also that maintain, that it was Raphael that drove away Asmodeus, and purposely concealed what was done by a supernatural power, under that seemingly natural one, lest Tobias should discover he was an angel, which was contrary to the intention of God, who would have Raphael remain undiscovered till the return of Tobias to his father's house. Prosper ascribes the whole effect of the smoke to Jesus Christ, whose mystical name ἰχθὺς means a fish, and that it is he that drives away unclean spirits, and heals our infirmities; but as that father declares he speaks figuratively, his opinion is not to be put in the number of literal explications.

The principal proofs of those who contend here for a supernatural and miraculous power are, 1. The essential difference which there is between any thing sensible, gross, and corporeal, and a being purely intellectual. 2. The disproportion between the remedy and the disease. Bodily illnesses are ordinarily cured either by applying remedies correspondent to the nature of the disease, or by evacuating and taking away the humours that occasion the complaint, or by bringing the blood and humours into a right order again; which is to be effected various ways, either by acting directly upon the humours, and taking away the cause of the disorder, or by restoring tranquillity and cheerfulness to the mind, as the content and satisfaction of this necessarily influences, and has an effect upon, the blood and humours, and settles them in a just and due equilibrium: or the indisposition may be an atrophy, weakness, and faintness, and then it is helped or removed by raising the spirits, and repairing, by good and wholesome nourishment, the blood and exhausted humours.

But in the case before us, none of these means could take place. Sara had no bodily illness that one knows of; the business to be done was to drive away the evil spirit which molested her, without doing her any harm, but would not suffer any to approach her with impure dispositions. Now the burning of the fish's entrails could not act upon the body of the demon, because he was purely spiritual, nor on his spirit, because the smoke was wholly material; besides, the same remedy, when applied to other persons in the like malady, appears to be insignificant; neither fumigations, perfumes, good or evil smells, have ever been able to drive away devils from any determinate place or person. If exorcisms are sometimes accompanied with burning of brimstone and other things, of a quick and strong scent, it sufficiently appears, from divers circumstances, that one is not to ascribe the effect which attends them to the power of the effluvia, but to the efficacy of the prayers which accompany them. In short, if the smoke from the burnt entrails had a natural and sufficient efficacy to chase away the evil spirit, to what purpose were Tobias and Sara's prayers, and their remarkable continence? Why does Raphael say to Tobias, that the

evil demon has no power but against those that abandon themselves to their impure and brutal lusts? Does a natural remedy depend upon the virtuous or evil dispositions of those that apply it?

Amidst this variety of sentiments we think we may venture to affirm: 1. That the smoke of the liver could have no direct or physical effect upon Asmodeus. 2. That it operated only on the senses of Tobias and Sara, and possibly might serve to suppress in them carnal and sensual inclinations, and contribute to their continence and chastity; effects which naturalists ascribe to some plants, juices, and odours. This virtuous disposition having disarmed the fiend, and put it out of his power to execute his malice against Tobias, as he did against the seven others, he retired to the upper Egypt for the same evil designs, filled with confusion and vexation at his disappointment; especially observing that this pious couple joined prayers, watching, and humiliation, to temperance and chastity, and that for three nights successively. 3. The angel Raphael, without doubt, contributed greatly to Tobias's conquest over Asmodeus, not only in discovering to him the remedy we have mentioned, and acquainting him how good and true Israelites should enter upon, and behave in the marriage-state, but by his presence more especially, and invincible power, which he could not resist. The Scripture sufficiently intimates, that he had the greatest share in the victory, when it says, that Raphael bound Asmodeus, and sent him away into the uttermost parts of Egypt, which cannot be ascribed either to the smoke from the entrails of the fish, nor even to Tobias's wise conduct or prayers. So that the miracle of Sara's deliverance from her malady consisted chiefly in these three particulars: 1. In the discovery of so singular and extraordinary a remedy as we have mentioned. 2. In laying open the cause which gave the evil spirit power to kill those who approached Sara, and pointing out the means to render his malice impotent and ineffectual. Lastly, In the supernatural assistance which Raphael invisibly gave Tobias on the occasion, and sending away the demon a great way off, in a manner never heard of before.

The only thing which remains at present to be examined is, the manner, cause, and the place of the confinement of Asmodeus. The Scripture, without being more explicit, says, that Raphael seized the demon and sent him into the deserts of the upper Egypt. The Greek adds, that Raphael chained him there. The Hebrew says, that Asmodeus, smelling the smoke of the burnt liver, fled into the upper Egypt. But neither the one nor the other makes mention of the angel's seizing him, as the Vulgate does; which insinuates, that it was done even in Raguel's house, and from thence conducted him to the deserts of Thebais, as to a prison. But however it happened, it is certain we ought not to understand the account in a literal and strict sense. For how can an evil spirit be chained, or confined to a determinate place, or how is it possible to seize him, and bring him as it were prisoner to a dungeon? We must, therefore, understand the word *bound*, here, as in other passages of Scripture, where the devil is spoken of almost in the same terms: for instance, our Saviour says, *No man can enter into a strong man's house and spoil his goods, except he will first bind the strong man.* (Mark iii. 27.) And in the Apocalypse, the *dragon, that old serpent, which is the devil and Satan,* is laid hold on by an angel, and bound for a thousand years, (xx. 2.) St. Peter, speaking of the fall of the apostate angels, says, that *God cast them down into hell, and delivered them into chains of darkness, to be reserved unto judgment:* (2 Pet. ii. 4.) and St. Jude, *That the angels which kept not their first estate are reserved in everlasting chains, under darkness, unto the judgment of the great day,* (ver. 6.) None of these expressions were ever understood of a real confinement, or material chains, to bind, fasten, or keep prisoners those unclean spirits, but of a superior force, which continued them in their torments, and stopped the violent effects of their fury and malice.

St. Austin, explaining the manner how evil spirits may be bound or loosed, says, that these terms signify no more, when applied to these enemies of mankind, than that they have liberty or permission to do mischief, or have not the liberty to hurt. The devil's place at present is in hell, as he does not deceive the world now, as formerly, by idolatry. Since the gospel of Jesus Christ hath been preached through the whole world, our Saviour has bound the strong man, entered into his house, taken away the arms wherein he trusted, and spoiled his goods. Raphael, with respect to Asmodeus, was as a mighty conqueror, who disposes of his captive at his pleasure, lays him in chains, or sends him into banishment where he pleases. That archangel, by the command of God, ordered him to flee away; he signified to him, that the power hitherto indulged him was revoked, of hurting those that approached near to Sara. In this sense we are to understand binding Asmodeus, as he could not act without God's will and permission; as soon as that permission ceased or was recalled, he then might properly be said to be bound, or confined from doing farther mischief. St. Austin very well compares him to a great mastiff, tied up and chained, who growls angrily, and shews an inclination to bite, but can hurt none but those who are so imprudent as to come too near him. (Ser. 197.)

But how can the evil spirit be properly said to be confined to a determinate place? Is it not equally a contradiction to say that a spirit is confined, as to say that he is bound or in chains? Neither the one nor the other of these can belong to, or be inflicted on, a being purely spiritual. But it is easy to solve this difficulty from the principles just laid down; if the evil spirit was bound when God suspended or revoked the power he had given him, it is equally clear that the same spirit is confined or shut up, when God sets certain bounds to the exercise of his power, whether it be with regard to times, or places, or things, or persons. Thus Asmodeus attending upon, and being attached to, the person of Sara, and not having any power but against those that came to her with evil and impure dispositions, was confined to the place where Sara lived. He could not exert his malice any where else, nor upon any other than those that were given up to him. He was sent away from thence into the deserts of the upper Egypt, not to be confined or locked up there, as in a fixed place, or certain limited bounds of space, like a prisoner, but to execute his power within a certain district assigned him, or rather to continue there without any at all, as that part was desert, wild, and uninhabited. So that to be confined to or shut up in a place, with respect to an evil spirit, means

only his power to do mischief, and to execute his wicked intentions, within the extent of such a place: as, when God permits any person to be tempted, the tempter's power is limited to that person, and to the place where he is.

It is only God that commands the evil spirits, and has a right to fix the places and times when and where they may exert their power. He alone can set bounds to their malice, and stop its mischievous effects when he judges proper. It is true, indeed, that both angels and men have sometimes made use of the same power in confining evil spirits, and stopping the progress of their rage and violence; but neither angels nor men could effect this by any proper power of their own, they acted only by the appointment of God, and in his name. It was thus Raphael subdued Asmodeus; it was thus Michael the archangel stopped the attempt of the devil to carry away the body of Moses. (Jude, ver. 9.) He used no other arms, no other reprimand, than *the Lord rebuke thee.* It was thus holy martyrs and confessors of old, and our exorcists at this day,* control evil spirits, and limit the extent of their power. All was done in the name and by the power of Jesus Christ.

Not so the magicians, who boast of their power over evil spirits, that they can at pleasure stop their operations, and keep them, as they pretend, chained up and confined, some in a circle or chamber, and others in their places. One cannot say that magicians act in the name of God, and make use of his authority over evil spirits; much less that they act against the permission of God, and in spite of him; for who can resist his will? we cannot help thinking, therefore, either that this pretended power of magicians over evil spirits, is purely chimerical and imaginary; or that God, by a secret but most terrible judgment, permits for a time, that those miserable and wicked persons, who have deserted his service, should become slaves of the devil, who wretchedly deceives them by an appearance of submission, which he obsequiously pays to them, whilst in truth he tyrannizes over them, and treats them worse than the most abject and miserable slaves. It is not impossible but that the devil may exercise such a sort of authority over his subjects, as to command them to execute the will of such wicked magicians, as have given themselves over to him. But however this be, neither religion nor good sense will permit us to ascribe either to the devil himself, or any of his subalterns, much less to magicians, an absolute and independent authority. All the motions, power, and force of the devil, are dependent upon, and subject to, the Father and Sovereign of all spirits, who rules and governs them by his infinite power and incomprehensible wisdom.

The place where Asmodeus was banished to, was the desert of the upper Egypt; a soil dry, sandy, uncultivated, and almost entirely uninhabited; as it never rains there, and the overflowings of the Nile cannot reach it, by reason of the mountains and its high situation, it must of course be barren. St. Jerome intimates, that it abounds with serpents and venomous creatures. This frightful desert would for ever have continued in abhorrence and oblivion, if it had not been visited, and as it were consecrated, by a great number of religious hermits, who by their abode have made it venerable and famous, and have changed the honour and barrenness of it into a delicious paradise; a place particularly favoured, and where Jesus Christ displays the greatest and most sensible effects of his grace and power. The devil, who had established as it were his empire here, being drove from other parts by the virtue of the cross, found himself here vanquished and subdued, by the penance and austerities of these anchorets. This was the field of battle where St. Anthony, Pacomius, Macharius, Paphnucius, and many others, so often engaged with and overcame the devil, whose fury and obstinacy were so weakened, that he could only maintain the fort where he had intrenched and fortified himself.*

The Scripture does not mention for how long time Asmodeus continued bound in the upper Egypt, but we may be assured that he remained so all the time of Tobias and Sara's life, since it is before remarked of this remedy, that the evil spirit, once drove away by the power of it, never returns again to the person. One cannot say but after their time God might permit him to exert his malice and evil arts afresh against other persons, but this is a secret which God has not been pleased to make any discovery of. It is to be observed, that Jesus Christ, in his gospel, intimates, that the Jews believed, that the *unclean spirit, when gone out of a man, walketh through dry places, and seeking rest there for a time, and finding none, returns into the house from whence he came out;* (Matt. xii. 33, 34.) *i. e.* to take possession again of that unhappy person, whom he before dwelt in. Thus the evil spirit that haunted king Saul, returned upon him at intervals, after it had been drove away by the harmony of David's harp. The LXX. describing the sad estate to which Babylon would be reduced after its fall, say, that *sirens shall lie there, and devils dance there, and centaurs shall dwell there.* (Isa. xiii. 21, 22.)

A late writer mentions strange and prodigious things of a serpent in the upper Egypt; one cannot help thinking almost that there was something supernatural in it. This serpent frequented a grot or cave of a mountain, over against the village of Saata, about a hundred leagues from

* In the apostolic age, and the next following, the power of exorcising, or casting out devils, was a miraculous gift of the Holy Ghost, given to many Christians in common. The particular order of exorcists was first settled in the church, upon the withdrawing of that extraordinary and miraculous power, probably about the latter end of the third century. (Bingham's Antiq. tom. ii.) It does not appear by any good or certain authority, that after that time they really did reject demons, either out of infants, or demoniacs. But under that pretence, many counterfeit miracles have been obtruded on the credulous. Erasmus has wittily exposed the pretence to this power, in his Spectrum, or Exorcismus. In the Roman Ritual we have the form of exorcising expressly set down, called *Exorcismus obsessorum*, which Calmet probably refers to; viz. "Exorcizo te, immundissime Spiritus, omnia incursio Adversarii, omne Phantasma, omnis Legio, in nomine Domini nostri Jesu Christi, eradicare, et effugere ab hoc Plasmate Dei. Ipse tibi imperat, qui te de supernis cœlorum in inferiora terræ præcepit. Ipse tibi imperat qui mari, ventis, et tempestatibus imperavit. Audi ergo et time, Satana, inimice fidei, hostis generis humani, mortis adductor, vitæ raptor, justitiæ declinator, malorum radix, fomes vitiorum, seductor hominum, &c. Recede, et da locum Spiritui Sancto per hoc Signum Crucis Christi Domini nostri."

* The Egyptian hermits were doubtless very extraordinary persons, and of great sanctity, as appears from the account given of them by Jerome, Athanasius, Sozomen, Cassian, Sulpitius Severus, Du Pin, and others; but that they cured all diseases, delivered those that were possessed, had personal conflicts themselves with the devil, attacking them sometimes in a brutal form, at other times tempting them in a beautiful and pleasing one, and came off more than conquerors over that grand and subtle adversary: these, and many other as surprising things, which are recorded of them, we may suspend our belief of, till it is certain that miracles continued in the church in the third and fourth century. Calmet seems to have singled out these as the principal devotees, and probably because they were the institutors of the monastic life.

Grand Cairo, upon the western border of the Nile; he hurt nobody, one might touch him, fondle him, kill him, cut him in pieces, and carry him several days' journey from thence, and yet after all this he would appear again in the cavern alive and well. It seemed to make a distinction between persons; some it would go before, fondle them, and wrap its folds about them; others it would flee away from and shun. In short, if what is said to be true, we cannot help acknowledging something miraculous in the creature. Some have thought that it might possibly be the demon Asmodeus, whose abode we mentioned to be in these parts. One could wish it could be certainly known how long it is since it first appeared there, for the ancients say nothing of it. Or possibly the whole may be only invention, to embellish the travels, and to entertain and amuse credulous readers. (Lucas's Voyage into the Levant, tom. i. cap. 9. 14.)

As I have already pointed out some errors of the Romanists, couched in this Dissertation, it may not be amiss, at the conclusion of it, to take notice, that in the old Roman Missal, and also in the Missal of Sarum, there is a proper mass of Raphael the archangel, with the following rubric, by way of preface to it, grounded plainly on this history:—

The following office of Raphael the archangel, may be celebrated for pilgrims or travellers; that as he conducted and brought back (in his journey) Tobias safe and sound, so he would bring back those for whom the mass is said. It may also be said for all sick people, and such as are possessed with the devil; because he is a medicinal angel, who restored sight to Tobias, and dispossessed a devil out of Sara, his son's wife.

Then the following prayer to God:—

O God, who didst direct blessed Raphael the archangel, to go before thy servant Tobias, hastening in his journey, and gavest him to be his keeper, amidst the varieties and dangers of this life and way; grant, we beseech thee, that we may be protected by his aid, so that both we may shun the dangers of this present life, and may be able to come to the joys of heaven, through our Lord, &c.

Then a prayer to S. Raphael himself:—

I entreat thee also, do thou assist me, O excellent prince Raphael, thou best physician of soul and body; and thou that didst presently enlighten the bodily eyes of Tobias by curing them, do thou also enlighten my spiritual and carnal eyes, and do not cease by thy heavenly prayer to cut off all the darkness of my heart and body. (Hor. Sec. us. Sarum. f. 92.)

THE

BOOK OF TOBIT.

CHAP. I.

Ver. 1. *THE book of the words of Tobit.*] Βίβλος τῶν λόγων. Λόγος often stands for *thing;* thus Sophocles, τοῖς κυρίοις πάντα χρὴ δηλοῦν λόγον. The Hebrew word דבר, signifies promiscuously *a word* and *a thing,* and is rendered both by ῥῆμα and λόγος. See Exod. viii. 12. 1 Kings xiv. 19. Eccles. i. 1. Mark i. 45. Luke i. 37. ii. 15. ῥῆμα τοῦτο γεγονὸς, i. e. *this thing was done.* The margin rightly renders λόγων here by *acts.* The Hebrew versions, and Syriac, and the Alexandrian MS. differ in the following genealogy; the Vulgate wholly omits it. Our translators follow the Rom. and Complut. editions.

Ver. 2. *Who in the time of Enemessar king of the Assyrians, was led captive,* &c.] The first book of Chronicles v. 26. tells us, that God stirred up Pul and Tiglath-Pileser, kings of Assyria, against the impious Israelites, and that the latter carried them away from beyond Jordan, and sent them into the countries of Halah, Habor, and Hara, and to the river Gozan. And this book adds, that the tribe of Nephthali, of which Tobit was, being carried away by Enemessar, who is the same with Shalmaneser, as the margin has it, was placed in the province of Media, and himself at Nineveh. It is plain from hence, that there was a double invasion, and a double captivity of the Israelites. Of this second captivity we must necessarily understand this place, which was thirty years after that by Tiglath-Pileser. In the time of this last translation, Tobit was carried away captive with many others, being then, as is supposed, about forty-four years old, with his wife and young Tobias, A. M. 3283. before Christ 721 years, or thereabouts.

That city which is called properly Nephthali in Galilee.] *Properly,* Κυδίως. Where is there such a Greek word so used? All other translations have it as a proper name, Cydios, or some such-like. The Alexandrian MS. has Κυδίων, which Grabe alters for Κυρίως. Calmet thinks the reading might be Καδίως. This is thought to be the same with that which was otherwise called Kadesh-Nephthali, and so the margin explains it. This being the principal city in the tribe of Nephthali, in the more early times, for brevity's sake, was called Nephthali. It was not only a Levitical city, but also one of the three cities of refuge on the west of Jordan. It is the opinion of the learned, founded on Isa. ix. 1—3. compared with Matt. iv. 14. that as the land of Galilee, or of Zebulun and Nephthali, had the misfortune to be first in that calamity, which befel their nation by the Assyrians, so, in recompence of that misery which they suffered above the rest of their brethren, they had the first and chiefest share of the presence and conversation of the Messiah; which the prophet Isaiah com-

forts them with accordingly, and we see actually fulfilled in the gospel. In like manner it may be presumed, and from many passages in this book (see chap. xiii. xiv.) it seems probable, that to Tobit, and others of the faithful Israelites, was vouchsafed in their captivity a distant prospect of this glorious appearing, and of the happy state of the church under it.

Ver. 3. *I Tobit have walked all the days of my life in the way of truth and justice, and I did many alms-deeds to my brethren, and my nation, who came with me to Nineveh, into the land of the Assyrians.*] Tobit here in person relates his own history; and so the other versions, the Hebrew, Syriac, Greek, and the ancient Latin, all read in the first person; the Vulgate only differs, which from hence to the end of the third chapter, runs in the third person. One may observe that Tobit's misfortunes never induce him to leave the way of virtue; but his charity to his brethren under the same captivity, is most extraordinary and amiable. Human prudence proceeds upon maxims very different; it is natural for a captive, at a distance from his country, and reduced in his circumstances, to manage and reserve the little remainder to subsist himself and family, and to think that giving to others may be the way to bring poverty upon himself; but Tobit's faith judged otherwise, and had a respect unto the recompence of the reward. St. Ambrose's character of him is very just: "He bore with humble patience absence from his own country, and the loss of his goods occasioned by it, and was more sensibly affected with the afflictions of his brethren than his own; he regarded not as his private property what he had hitherto acquired, but distributed it to the necessities of his fellow-captives, esteeming only what he himself suffered as his due, and the just punishment of his sins. He was every where and in all things submissive to the will of God, without listening to the motions of self-love, or the suggestions of partial and corrupt nature." (In Tob. cap. 1. tom. i.)

Ver. 5. *Now all the tribes which together revolted, and the house of my father Nephthali, sacrificed unto the heifer Baal.*] For distinction's sake, Baal had particular titles and different rites of worship; here Baal the heifer is specified, to point out to us what Baal is meant, *viz.* the heifer, or calf of Beth-el, or rather Dan, which was near to the tribe of Nephthali. The margin renders, *to the power of Baal,* as if the reading was, τῆς Βάαλ τῇ δυνάμει. Spencer and some other learned men contend, that the true reading here is, τῷ Βάαλ, τῇ Δυνάμει, *to Baal, the strength,* or *the power,* which is probably the sense of the other marginal reading, viz. *the god Baal,* and is countenanced by many copies, and may seem confirmed from Hos. x. 5. and Mark xiv. 62. where the *right hand of Power* means, the right hand of *the* Power, or of God, the all-powerful. And it is observable, that Aquila, in his version, renders *Eli, Eli,* which in the LXX. is ὁ Θεός μου, ὁ Θεός μου, (Psal. xxii. 1.) by ἰσχυρέ μου, ἰσχυρέ μου. That God is called *the Strength, the Rock,* &c. is indeed evident from many passages in Scripture; (see Exod. xv. 11. Deut. xxxii. 37.) but then such a title does not belong, nor was usually given, to false gods or idols, who are always styled *vanities,* because of their nothingness and impotence. Nor is it probable that Tobit, when he is condemning image-worship, should honour its object with a title of such pre-eminence and distinction. The true reading seems rather that which is followed in our version, τῷ Βάαλ τῇ δαμάλει, *i. e.* to the idol or image of Baal, with the form or resemblance of a heifer. And so Jer. ii. 29. Hos. xiii. 1. where the LXX. render τῷ Βάαλ, the Chaldee adds *image* or *idol.* It remains only to inquire, why Baal is here expressed in the feminine gender; besides the common one, the learned Selden assigns these two particular reasons: 1. That Baal was ἀρσενόθηλυς, *male and female;* like the Egyptian Isis, the Syrian Astarte, and others of those images, which antiquity worshipped, who were indifferently gods or goddesses among those nations who adopted their figures. (Plut. de Isid. Aruob. adv. Gent. lib. iii. Tertull. Apol. i. 13.) 2. The Egyptians, and other idolatrous nations that worshipped beasts, preferred, according to Herodotus, *fœminas boves,* before other animals, and hence such as described their worship, styled them δαμάλεις, or *Juvencas.* (De Diis Syris, Syntag. 1.) To these I shall subjoin a third reason, countenanced by Bochart and our Fuller, (Miscell. Sacr. lib. ii. cap. 7.) that when Josephus, or the LXX. or St. Paul, (Rom. xi. 4.) speak of Baal in the feminine gender, it is by way of ridicule and contempt. The like may be observed of the calves of Dan and Beth-el, which, by the inspired writers, (2 Kings x. 29. Hos. x. 5.) are styled αἱ δαμάλεις, not that they were always of that sex, but by way of contempt, and to expose them the more; like that of Virgil,

"O vere Phrygiæ, neque enim Phryges"— (Æn. ix.)

Ver. 6. *But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree.*] As the whole body of the people complied with that idolatry which Jeroboam set up and authorized as the national religion, except a small remnant of the faithful in Israel, which bowed not their knees unto Baal; so it is greatly to the honour of Tobit, that, amidst the great number of his own tribe, which together revolted, he kept himself undefiled, and free from the general offence; especially as he was young, and might easily have been led away by the power of example. For it is a proof of an uncommon degree of virtue to live untainted in the midst of surrounding wickedness, and to preserve the purity of innocence in the time of a general corruption. But when it is here said, that Tobit alone kept himself from idolatry, and went to the regular and appointed place of worship at Jerusalem, at the usual and stated feasts, it is not to be taken so strictly and exclusively, as if he alone had been thus remarkably religious, or was the only happy one that had escaped the pollution; for the contrary appears from v. 13. where Ananias and Jonathas are mentioned as accompanying him to Jerusalem, and making their offerings together at the temple of the habitation of the Most High. This expression, therefore, is to be understood like that concerning Elijah, 1 Kings xix. 14.

Having the first-fruits and tenths of increase, with that which was first shorn; and them gave I at the altar, to the priests, the children of Aaron. Ver. 7. *The first tenth part of all increase I gave to the sons of Aaron, who ministered at Jerusalem: another tenth part I sold away, and went, and spent it every year at Jerusalem.* Ver. 8. *And the third I gave unto them to whom it was meet.*] In these verses we have the regular method and order for bringing unto God, or his ministers the priests, those things which were to be offered to him, to the payment of which the Jews were

strictly obliged; as, the ἀπαρχὴ, or *the oblation*, that was made out of the fruits of the earth, particularly corn; as also the firstlings, and tenths of their flocks, and of the wool of their sheep, which were paid in kind to the priests themselves at the temple: then the first tithe, called here *the first tenth part of all increase*, viz. of wine, oil, figs, and other fruits of the earth; this was given unto the Levites, and was always paid in kind. But the learned differ whether it was always brought up to Jerusalem, as some assert, or paid unto the Levites in the several cities of tillage, as others conclude from Neh. x. 37. The *decima prima* or first tithe being paid, the husbandman paid out of that which remained the second tithe, the δευτεροδεκάδη, or *the second tenth part*, as it is here called; this they might either pay in kind, or by way of commutation give the worth of it, which Tobit seems to have done; this, whether in kind or in money, was brought up to Jerusalem, and the possessors made a kind of love-feast therewith, unto which were invited the priests and Levites. The third tithe, or, as it may be rendered, the tithe of the third year, was called the *poor man's tithe;* this the possessor carried not to Jerusalem, but spent it at home within his own gates upon the Levites, the fatherless, the widow, and the poor. (Deut. xiv. 28. xxvi. 12, 13.) Hence these sorts of tithes were called πτωχοδεκάδαι. So that the first and second tithes were paid by the husbandman, the first, second, fourth, and fifth years after the sabbatical year; but upon the third and sixth years only the first tithe was paid to the Levites, and the second was spent or distributed at home, and given unto them to whom it was meet; *i. e.* to widows, orphans, and strangers, as Munster's copy has it; or for the repairs of the house of God, as that of Fagius. St. Chrysostom, speaking of the liberal maintenance of the Levites among the Jews, has a fine reflection on the occasion: "Observe (says he), how much the Jews gave to their priests and Levites—as, first-fruits, tenths, then tenths again, then other tenths, yet no man at that time envied them, or said they had or ate too much." (Epist. ad Philip.)

Ver. 10. *And when we were carried away captives to Nineveh, all my brethren, and those that were of my kindred, did eat of the bread of the gentiles.* Ver. 11. *But I kept myself from eating.*] Many of them that were carried away by Tiglath-Pileser, Shalmaneser, and Esar-haddon, still retained the true worship of God, and observed, in a strange land, the ordinances appointed by the law, and fell not into the idolatrous usages and impieties of the heathens, among whom they were dispersed. It is certain, from the instances of Daniel and his associates, Eleazar, the Maccabees, and others, (Dan. i. 8. Judith xii. 2, 3.) that the Jews, from the time of their captivity, when they could not avoid conversing with the gentiles, were careful to abstain, not only from things really sacrificed to idols, but from most things that came out of gentile hands; because there was a presumption, that a part of most kinds, by way of first-fruits, had been offered to idols; the rest being by those first-fruits esteemed polluted, as dedicated likewise to the idol. It appears, therefore, that they forbore, from such an apprehension, all meats and drinks that came from the gentiles, or to eat promiscuously with them. In particular the Jews tell us, that Nehemiah, being cupbearer to the king, was dispensed with from tasting or drinking the wine of the gentiles. The like is recorded here of Tobit, who, though by his office of purveyor he was obliged to provide corn, and all necessaries for the king's use, yet kept clear of all defilement, as Joseph did upon a like occasion in Egypt. (Gen. xliii. 32.) "The example of Tobit's resolution and constancy in this particular, makes one to reflect with tears (say Messieurs of Port-Royal) upon the weakness of Adam, who, being perfectly free, and the general use of the creatures indulged him, yet could not refrain from tasting that single fruit which God had forbidden him: whilst Tobit, a captive, deprived of all his possessions, in the midst of idolaters, and even living among Jews, who scrupled not occasionally to eat things forbidden by their law, preserved his innocence by a religious abstinence." (Com. in loc.)

Ver. 12. *Because I remembered God with all my heart.*] Our version manifestly refers to the foregoing verse, and assigns his great regard to God, as the reason for Tobit's not eating forbidden meats; and indeed this sense is a very just one, as the ceremonial law was strict in this respect, and had its sanction from God, and was the rule for every Jew's conduct. But there is another sense of the place, supported by good authority, *that because of his great piety, God gave him favour in the sight of king Shalmaneser*, referring to the following verse. And thus the Vulgate understands it, *quoniam memor fuit Domini in toto corde suo, Deus dedit illi gratiam in conspectu Salmanassar regis.* And Fagius's Hebrew copy is to the same effect. The like is mentioned of Daniel, i. 9. But μορφὴ, in the following verse, may signify also an engaging mien, something in his looks and gestures that gave the king a liking to him.

Ver. 14. *I went into Media, and left in trust with Gabael, the brother of Gabrias, at Rages a city of Media, ten talents of silver.*] The Vulgate intimates, that Tobit lent this sum to Gabael, and took his note of hand for it; but the Greek and Hebrew versions import, that he only lodged it with him, and took a note of its being in his possession. And indeed this seems most probable, as it is here said, that he committed such a sum to his trust; and ix. 5. that Gabael brought out the money in bags sealed up, upon Raphael's producing the hand-writing. It may seem strange that Tobit, knowing Gabael to be poor, should lodge such a considerable sum of money with him as ten talents; but it is probable that he chose to deposit it at Rages in his hands, rather than have it with him at Nineveh, where it might be in some danger; or possibly he might permit him to traffic with it upon a promissory note to return it when able; it being the noblest instance of charity thus to befriend persons reduced.

Ten talents of silver.] If one was sure of the original language, whether Hebrew or Chaldee, this book was wrote in, it would greatly help to solve many difficulties. Thus, for instance, if the Hebrew word for talent ככר was supposed to be in the original, it would not necessarily bear the sense of τάλαντον in Greek, but might only signify the largest piece of silver which was in use as money in those days. And thus I would expound ככר כסף *talentum argenti*, 2 Kings v. 23. begged of Naaman by Gehazi. It might be, I think, more properly rendered *massa*, or *frustum argenti*, for so ככר signifies in its first sense, than *a talent:* unless it be reasonable to believe, that Gehazi would ask in his master's name, for the entertainment of two young visitants, between three and four hundred pounds of our money, or that Naaman would load him with between seven

and eight hundred pounds of silver in specie. But if Tobit was wrote originally in Greek, we must then necessarily expound this place of a talent properly so called, the least of which amounted to a great sum. Bishop Cumberland computes a Hebrew talent of silver, at 353*l.* 11*s.* 10½*d.* of our money; consequently, ten such talents amount to 3535*l.* 18*s.* 9*d.* But then possibly this passage is not to be understood of the Hebrew, but only of the Greek or Attic talent, which was but half the value. And as it was nearly the same with the Babylonian talent, as the learned say, it might be nearly the same with that in use in Assyria and Media too; and this will reduce the sum to one-half of the former, *viz.* to 1767*l.* 19*s.* 4½*d.* of our money, which was precisely the worth of one of the Attic lesser talents. For when nothing is added to specify *talentum*, say the antiquaries, then the common or lesser Attic talent is always meant, consisting of six thousand drachmas of silver. If this therefore be understood of the lesser Attic talent, the sum will not seem so improbable, especially as Tobit had been the king's purveyor.

Ver. 15. *When Enemessar was dead, Sennacherib his son reigned in his stead, whose estate was troubled that I could not go into Media.*] From the time of Pul, or Tiglath-Pileser, the Medes continued in subjection to the Assyrians, but under Sennacherib, the Assyrian monarchy fell into decay, either by his imprudence or ill fortune, or a mixture of both. The Medes taking advantage, it is likely, of his long and distant absence, or perhaps upon the news of the sudden and general destruction of his army, revolted, and were never after reduced in like manner to the Assyrian yoke, though Esar-haddon in the course of his reign seems to have been both a valorous and fortunate prince, as well as ambitious of enlarging the empire. These are the troubles which prevented Tobit from going into Media, according to his custom, or intention. But the Greek, καὶ αἱ ὁδοὶ αὐτοῦ ἠκατέστησαν, will perhaps admit of another rendering; *viz. And the ways or passes* αὐτοῦ *thither were troubled, infested, or dangerous, so that there was no getting safely into Media.* Munster's Hebrew copy strongly confirms this interpretation, *Et clauderentur propter bella itinera in Media, ut non potui venire in terram Medorum.* The margin offers a third reading, but it carries not so determinate a meaning as either of the former.

Ver. 16. *And in the time of Enemessar.*] Fagius's Hebrew copy, the Greek, and Syriac, agree with our version, but the Vulgate and Munster both omit these words. And indeed it may seem a little preposterous, after the relation of Enemessar's death, and Sennacherib's succeeding, and the account of his kingdom being disturbed with civil commotions, to resume the account of Enemessar. Calmet is expressly of opinion, that what follows here of Tobit's charity regards the times after Enemessar, who had some compassion for the Israelites, when there were not so many public instances of distress; but Sennacherib treated them with the utmost cruelty and rigour, which gave Tobit many opportunities to shew his zeal, and exercise his charity towards his distressed brethren.

Ver. 18. *If the king Sennacherib had slain any when he was come and fled from Judea, for in his wrath he killed many,* &c.] Sennacherib, after his return to Nineveh, being inflamed with rage for his great misfortune, in having lost in one night a hundred fourscore and five thousand of his men, by the angel of the Lord smiting them, as if he would revenge himself of this accident upon his subjects, and particularly his captives, grew thenceforth very cruel and tyrannical in his government; especially towards the Jews, numbers of whom he caused every day to be slain and cast into the streets, in defiance of all decency and the common rights of humanity.

I buried them privily . . .] St. Ambrose, speaking of this charitable action of Tobit's, says, "that there is not a more excellent duty than to do good to them that cannot repay, and to rescue the partner of our nature from the violence of the fowls of the air, and the beasts of the field." (Lib. de Tob.) It was always held an act of justice and mercy to bury the dead; of justice, that earth may be restored to earth, the first mother; of mercy, that bodies might not be exposed to savage violence. To want the honour of burial, was among the ancients held one of the greatest punishments that could be inflicted; and with this Jehoiakim, the son of Josiah, is threatened, Jer. xxii. 19. The disconsolate mother of Euryalus, in the poet, is not so much grieved for the murder of her son, as that he should be left a prey to the birds and beasts. (Æn. lib. ix.) And Mezentius, in the same writer, does not desire Æneas to spare his life, but earnestly entreats him to give him burial. (Æn. lib. x.) Turnus earnestly entreats for the same favour from Æneas. (Æn. lib. xii.) The right of sepulture hath been by all nations reckoned so sacred, that the violation thereof hath been counted sacrilege; and how just a thing it is to bury the dead, is intimated by the Latins, when they call the funeral duties, *justa exequiarum*, or *justa funebria.*

Ver. 21. *And there passed not five-and-fifty days, before two of his sons killed him.*] Many copies read πεντήκοντα, or *fifty* only, from Sennacherib's return to Nineveh. Usher says, after forty-five days, ad A. M. 3294. the time in which he places this history. This latter account is confirmed also by the Vulgate. As to Sennacherib's murder by two of his own children, the following is given by many learned men, and occurs also in Munster's Hebrew copy, as the reason and excuse for so wicked and barbarous a parricide; *viz.* that Sennacherib demanding of some about him what might be the reason that the God of heaven so favoured the Jewish nation, as he had found by sad experience, he was informed that Abraham, from whom they descended, sacrificed unto him his only son, which made him so favourable ever after to his progeny: upon this he resolved to sacrifice to him two of his sons, to gain his favour and protection; which Sharezar and Adramelech hearing of, prevented their own death by his, and fled into Armenia, or the mountains of Ararath, and his third son reigned in his stead. Calmet says this story is fabulous, and deserves little attention.

Sarchedonus his son reigned in his stead, who appointed over his father's accounts, and over all his affairs, Achiacharus my brother's son . . .] The margin has *Esar-haddon.* He is called Ἀσορδὰν by the LXX. a name near akin to *Assaradin*, by which he is styled in Ptolemy's Canon; as also *Sargon*, by Isaiah, xx. 1. and the same person with *Asnapper*, Ezra iv. 10. Ἀνειρδωνὸς and Σαχερδονὸς, as different copies have them, are judged by Usher to be both mistakes. Some copies, instead of τοῦ πατρὸς αὐτοῦ, have τῆς βασιλείας αὐτοῦ, which seems preferable. The meaning seems only to be, That he was διοικητὴς καὶ ἐκλογιστὴς, as fol-

lows in the next verse, the latter part of which can hardly be excused from tautology.

In this chapter there are several commendable qualities to be observed in Tobit. 1. That when all the tribes revolted to idolatry and ate forbidden meat, he was careful to go up to Jerusalem to worship the true God, in the place set apart by God himself. 2. That he did this when he was young, and the example of the generality of his countrymen urged him to the contrary. 3. That he, out of a religious regard to God's appointment, observed the stated anniversary feasts and holy times of the Jewish church, as the Passover, Pentecost, and the Feast of Tabernacles. 4. He was exact in paying the several tithes and oblations to the priests, and others who were authorized to receive them. 5. His dutiful regard to his parents' instructions is very observable in all matters of moment. 6. His great charity to those of his own kindred and nation, in feeding and clothing, and even burying them himself, at the hazard of his own life and safety, finishes and perfects his character.

CHAP. II.

Ver. 1. *A GOOD dinner was prepared me, in the which I sat down to eat.*] Ἀνέπεσα τοῦ φαγεῖν. Syr. *Cumque accubuissem ad edendum;* and Junius, *Accumbens ad edendum.* From this, and part of ver. 4. which the Vulgate renders, *Statimque exsiliens de accubitu suo,* we may conjecture, that in Tobit's time the posture of lying at meals prevailed: that custom we know was common in the east; and after that the Jews had acquaintance and dealings with the Babylonians, Persians, and Syrians, little or no mention is made of sitting at meals. (See note on Judith xii. 15.)

Ver. 2. *And when I saw abundance of meat, I said to my son, Go, and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord, and, lo, I tarry for thee . . .*] Thus 1 Esd. ix. 51. *Go then, and eat the fat, and drink the sweet, and send part to them that have nothing, for this day is holy unto the Lord.* And Eccl. ix. 16. the wise man's advice is to the same purpose, *Let just men eat and drink with thee.* Agreeably to what our Saviour says, *When thou makest a feast call the poor.* (Luke xiv. 13.) Plutarch gives this extraordinary character of Cymon the Athenian, ἀνελάμβανε τοὺς πένητας, δεῖπνον καθ' ἡμέραν τῷ δεομένῳ παρέχων, in Vit. Pericl. which is confirmed by Lactantius, "Egentibus stipem dedit, et pauperes invitavit." (Lib. vi. 9.) And every good man, says he in another place, should do so, "Justi et sapientis viri domus non illustribus debet patere, sed humilibus et abjectis." (Lib. vi. 12.) Charity sets all persons, both rich and poor, upon an equal footing, acknowledging the same God as the common parent and father of all. This influenced Tobit's conduct on the occasion; and on the same generous principle and noble motive were the *agapæ,* or love-feasts, among the primitive Christians founded, in which the rich fed and relieved the poor. One sees from this example of Tobit, that the Jews observed certain festival-days, especially those of most note and distinction, which were recommended to them either by some temporal or spiritual mercy, and accounted them holy; *Festi dies Domini,* the Vulgate calls them. Secondly, That on these they had set feasts and entertainments, and fared better than at other times, and this in compliance with the appointment of the law, which on certain occasions ordered these religious repasts. (Exod. xii.) Thirdly, That on these solemn anniversary days, it was the constant custom to invite the poor and orphans, widows and strangers, or, if hindered, to send portions to them.

Ver. 3. *One of our nation is strangled, and is cast out in the market-place.*] It seems from this instance, as if the Israelites were evil-treated, and escaped little better in the time of Esar-haddon than in the former reign. Josephus mentions the like barbarity, as practised by the zealots on their countrymen; and all that the friends of the deceased could dare to do, was now and then in the dark to cast a little dust with their hands upon the bodies that were exposed. (De Bell. Jud. lib. iv.) No wonder that such an instance of cruelty affected young Tobias, who possessed his father's tenderness of spirit. It is a sight indeed shocking to human nature, and not only affronts man but God himself, in whose image man is made. Homer informs us how angry Jupiter and Apollo were with Achilles, for abusing and neglecting to bury the body of Hector; that Achilles, by such an act of inhumanity, had lost all mercy and modesty.

——— Ἔλεων μὲν ἀπώλεσεν οὐδέ οἱ αἰδώς.

The very heathens counted this the greatest calamity, and such as hindered the deceased from entering into a state of happiness: hence probably it was that Patroclus, in the same poet, does so earnestly solicit the same stern hero to bury him. The like earnest suit does Palinurus in Virgil put up to Æneas for the same favour. Horace brings in a dead corpse, promising a reward from Jupiter to him that should cast some earth upon it; but if he should refuse to do this good work of humanity, that no sacrifice should be able to expiate the crime. And because want of burial was counted one of the greatest disgraces and punishments that could be inflicted on the dead, hence self-murderers were debarred the privilege of interment. (See St. Austin de Cura pro mortuis gerenda, and Spelman de Sepultura, 2 Esd. ii. 23.)

Ver. 4. *Then before I had tasted any meat, I start up, and took him into a room until the going down of the sun.* Ver. 5. *Then I returned and washed myself, and ate my meat in heaviness.*] "He rose immediately upon his son's relation (says St. Ambrose) from the entertainment to which he had invited many Israelites, the children of his people; his piety would not permit him to feed and refresh his own body as long as the corpse of a deceased countryman and brother lay publicly exposed and unburied. *Non putabat pium, ut ipse cibum sumeret, cum in publico corpus jaceret exanime.*" (Lib. de Tobia.) It has been matter of inquiry, especially among the commentators, whether Tobit himself removed the dead body, and whether he carried it to his own house or to one in the neighbourhood. His readiness indeed to do such an act of kindness appears from i. 18. But if Tobit was really the person that took up the dead corpse, though he might use the ceremony of washing himself before he returned to meat, as is here affirmed of him, yet how could he escape notwithstanding being legally polluted by the touch, or forget what is mentioned Numb. xix. 11. *that he that toucheth a dead body, shall be unclean seven days?* It has therefore been thought more reasonable to suppose, both on account of the pollution attending such

an act, and from the consideration of his own safety, which would have been endangered hereby, that he did not in person do this, but ordered the dead body to be removed out of sight by others; or if he did do this, says Calmet, we must suppose that he ate his meat at his return separate, and by himself; and perhaps by *eating his bread in heaviness*, the text may seem to intimate his being thus lonely and apart. And for the like reasons they have concluded that it was carried to another's, and not his own house. Our version indeed leaves it at large, but the Roman and some other Greek copies expressly read εἰς τι οἴκημα, *in domum quandam*, as Junius renders.

Ver. 6. *Remembering that prophecy of Amos, as he said, Your feasts shall be turned into mourning, and all your mirth into lamentation. Therefore I wept.*] Amos prophesied under the reign of Oziah king of Judah, and Jeroboam king of Israel, about fourscore years before the event here mentioned. It appears from hence, that Tobit read the Scriptures with great attention, and that he occasionally applied what he read. Amos in the place referred to either foretells the misery of the captivity, in which Tobit and his countrymen were involved under the Assyrians, which Tobit then saw and bewailed the accomplishment of; or he accommodates the words of the prophet to their present unhappy state and circumstances, when, instead of celebrating their feasts with joy and gladness, as usual in their own country, they groaned under the yoke and tyranny of their oppressors, being denied even the innocent liberty and commendable right of burying their murdered countrymen, without manifestly incurring the danger of their lives. A spirit full of tenderness and sympathy like Tobit's, could not be insensible at such a melancholy juncture; the reflection on his own danger, and the continual injuries his brethren were exposed to, called forth his tears; but more especially was he grieved, when he considered the sins and idolatry which had provoked God to deliver his chosen into captivity, and to inflict such heavy judgments upon them.

Ver. 7. *After the going down of the sun, I went and made a grave, and buried him.* Ver. 8. *But my neighbours mocked me, and said, This man is not yet afraid to be put to death for this matter; who fled away, and, yet, lo, he burieth the dead again.*] To let a corpse lie exposed, putrefying in the face of the sun, seemed so inhuman, that Tobit chose rather to hazard his own life, than to endure such an offensive spectacle; and for this the angel commends him, (xii. 12.) and no wonder that he thought himself concerned to render the last kind office to an unfortunate strangled brother, when even the high-priest among the Jews, though he was not to be present in person at the funeral, yet if by chance he found a dead corpse, was obliged to bury it himself. The primitive Christians were remarkable for the like pious zeal; no danger or threatenings could affright them from doing this charitable office to their deceased brethren, especially such who died martyrs for the faith. The Roman clergy, in an epistle to them of Carthage, (Epist. 2. int. Epist. Cypr.) reckon it as one of the greatest instances of charity, above that of relieving the poor, or ministering to the sick; and that fidelity in this matter would be highly acceptable to God, and rewarded by him: Dionysius, bishop of Alexandria, speaking of the plague that reigned there, commends the Christians for carrying out their dead brethren, which they cheerfully did, notwithstanding the great danger that attended it. St. Ambrose's sentiments on this occasion are very fine and moving; "Si viventes operire nudos præcipimur, quanto magis debemus operire defunctorum corpora? Si viantes ad longiora deducere solemus, quanto magis in illam æternam domum profectos, unde jam non revertentur? nihil hoc officio præstantius, ei conferre, qui tibi jam non potuit reddere, vindicare a volatilibus, vindicare a bestiis consortem naturæ. Feræ hanc humanitatem defunctis corporibus dedisse produntur; homines negabunt?" (Cap. 1, 2.)

Ver. 9. *The same night also I returned from the burial, and slept by the wall of my court-yard, being polluted.*] St. Ambrose says, that he slept "in cubiculo suo," *in his chamber;* but it seems most probable, from the accident which is related afterward, that he reposed himself in the court-yard by the wall of the house, not through fatigue, as if sleep had overtaken him just at the entrance of his house, nor on account of the excessive heat, as the ancient Italic version has it, but, as our version intimates, on account of his pollution from the dead body which he had just buried. Munster's Hebrew copy says, that Tobit had prepared a bath to purify himself withal, not being able to employ the means prescribed in the law, which he intended to make use of the next day, and so would pass the night till that time out of his house, as every thing or person that touched one thus defiled was made impure thereby.

Ver. 10. *And I knew not that there were sparrows in the wall, and mine eyes being open, the sparrows muted warm dung into mine eyes, and a whiteness came in mine eyes, and I went to the physicians, but they helped me not.*] I think we need not ask here with the commentators whether Tobit slept with his eyes open or shut, since the text says expressly his eyes were open, and his face uncovered. The author of the Synopsis, attributed to Athanasius, mentions that usually ὡς εἰωθεν, Tobit slept with his eyes open, as some people are known to do, particularly such as walk in their sleep. If Tobit's eyes were open, either naturally or by accident at this time, it is easy then to comprehend, says Calmet, how the dung of swallows might occasion the accident here mentioned; for the excrement of these birds, according to some naturalists, (Pliny, lib. xi. cap. 37. Gesner, Hist. Anim. lib. iii.) is extremely hot and acrimonious, and may cause blindness by falling in the eye, and occasioning an inflammation there; and though the secret seems not to have been known to the Assyrian physicians, as they are here called, yet later times have found out a successful method to remove this obstacle of vision, by the dexterity of couching. As to the remedy which Raphael employed to restore Tobit's sight, which this place prepares us for, we will consider whether it could naturally produce such an effect when we come to that chapter.

Moreover Achiacharus did nourish me, until I went into Elymais.] The commentators are divided, whether this is to be understood of father or son; if it respects either, most probably Tobit himself is meant, as he continues to speak in the first person. The sense is, That Achiachar took care of Tobit under this infirmity, till he (Achiachar) went into Elymais, whither he seems to have gone when he was in disgrace, and deprived of his place and dignity, (ch. xiv.) It appears from some parts of this history, (ch. xi. xiv.) that Tobit continued at Nineveh till his death: the true reading, therefore, I presume to be ἐπορεύθη, which Drusius and Gro-

tius both prefer, and Junius renders accordingly, *Achikar vero aluit me, donec profectus esset in Elymaida.* There seems to be the like mistake in the LXX. Psal. vi. 7. where ἐπαλαιώθην should be rather ἐπαλαιώθη, to answer to the Hebrew.

Ver. 11. *And my wife Anna did take women's works to do.*] Tobit was at this time extremely poor, and maintained by his nephew Achiachar. It may seem surprising that Tobit, who before had lived in good condition, should fall so soon into a state of poverty: but it may be observed of this holy man, that he did much alms, and was continually employed in some instance or other of charity, till Sennacherib deprived him of the place and employment which he had in the court of Shalmaneser: the ten talents left in trust with Gabael he could not recover, not being able to go into Media through the troubles of the times; he had been at considerable expense too for advice and help under the misfortune of blindness, and had doubtless suffered great loss and injury for his care in burying the dead, by a severe persecution on that account. All these joined together; *viz.* his having lost his employment, bestowing much alms, suffering great oppression and loss, and the expenses incurred for the recovery of his sight, were such drawbacks, as will sufficiently explain the alteration in Tobit's circumstances; and hence we may account for his wife taking in work, and being necessitated to seek out an employment for her livelihood and subsistence.

Ver. 14. *She replied upon me, Where are thine alms, and thy righteous deeds? Behold, thou and all thy works are known.*] Tobit, who adhered strictly to justice, and whose maxim was, *do uprightly all thy life long, and follow not the ways of unrighteousness,* (iv. 5.) thinking such a present as a kid not usual, above the common wages, suspected that the distressed circumstances they were in put her upon stealing it, and reproached her accordingly with it. Upon this she upbraids him with his tenderness of conscience, and the little good it had done him. "You need indeed reproach me, behold your disgrace is known to every body; the charities which you have exercised all your life long profit you nothing, they have not kept you from blindness, which deprives you of all comfort. You had fine hopes that living so piously you could not fail to be prosperous and happy, and that serving God he would most certainly repay thee, (iv. 14.) But where are your alms and righteous deeds now, that they stand you in no stead? Have they kept blindness or adversity from you? Have not your excessive and indiscreet charities brought us to the distressed condition we are now in?" Fagius and Munster thus expound, and Cyprian comprises all, when he says, "Ubi sunt justitiæ tuæ? Ecce quæ pateris." (De Mortal.) This reproach from his wife, and raillery upon his religious disposition, who might rather have been expected sweetly to have administered consolation to him under his misfortunes; this taunting behaviour to him, from one so nearly allied to him, was almost as insupportable to him as his blindness. It reminds one of that of Job's friends, or rather of his wife's behaviour to him under his affliction; *Dost thou still retain thine integrity? Curse God, and die,* (ii. 9.) as our version briefly has it; but in that of the LXX. we see her outrageous temper more at large. The Vulgate here uses this very comparison, *Hanc tentationem ideo permisit Deus evenire illi, ut posteris daret exemplum patientiæ ejus, sicut et sancti Job.* St. Austin thus draws the parallel, reflecting upon the different conduct of this couple: "How miserable is his condition thought who wants the blessing of sight! When such a sad spectacle appears, censorious and ill-natured persons presently say, He has committed some great crime, and God was angry and displeased with him. In this sort of strain Tobit's wife insulted her husband; the good man exclaims upon the subject of the kid, from a conceived jealousy of its being stolen; his wife replies upon him with great warmth, And what is all your righteous dealing come to? How blind was the woman, and how enlightened her husband! The one enjoyed the outward benefit of the sun, and the other the inward light of justice and the blessed fruits of the Spirit; and can there be any doubt which of these illuminations to prefer?"

CHAP. III.

Ver. 1. *THEN I being grieved, did weep, and in sorrow prayed, saying—Punish me not for my sins and ignorances.*] The foregoing chapter concluded with Tobit's wife's taunts, proceeding, no doubt, from his suspecting her honesty, which will in some measure plead her excuse. In this we have a farther instance of his good disposition, and particular sweetness of temper; he does not return railing for railing, but silently, and, as it should seem from the latter end of ver. 17. in some retired place from the house, he pours forth his complaints to God, of the great injustice done him, but confesses at the same time, in the spirit of humility, that his sins had deserved a worse treatment. Sins and ignorances are here synonymous, and so the oriental versions generally render them; and thus also ἀγνόημα is used often by the Hellenistic writers. (See Numb. xii. 11. Judith v. 20. Ecclus. xxiii. 2, 3. 1 Esd. viii. 77. 1 Macc. xiii. 39. Heb. ix. 7.)

Ver. 5. *And now thy judgments are many and true, deal with me according to my sins.*] How is this consistent with ver. 3. where it is said, *Punish me not for my sins and ignorances?* there seems some omission or mistake here, probably the negative particle is wanting; the Vulgate takes no notice of this sentence: Fagius's Hebrew copy has quite a contrary sense, *Nec facias nobis juxta iniquitates nostras, et iniquitates patrum nostrorum;* and Munster's, *Ne quæso retribuas mihi juxta iniquitates meas,* &c. the Geneva version affords a new sense, and a good one, *And now thou hast many and just causes to do with me according to my sins.* Our translation, I think, hath wrongly followed the Complut. in reading ποίησον, whereas Alex. Ald. Vat. Syr. and the older Latin versions, read ποιῆσαι, and so the sense and translation will be plain, and more agreeable. Grotius thinks the true reading may be, ἐξ ἐμὲ ποίησον, *tolle me de rebus humanis;* but as this sense follows in the next verse immediately, it seems not agreeable to this place.

Ver. 6. *Command my spirit to be taken from me, that I may be dissolved, and become earth; for it is profitable for me to die, rather than to live.*] The Vulgate omits what follows, and finishes the verse here. Tobit begs of God, the sovereign Disposer of life and death, to set him free from the prison of the body: and in this sense of dying, or departing out of this life, we find ἀπολύω frequently used in Scripture and profane authors. (See ver. 13. and Luke ii. 29.) The term *dissolution,* confirms the distinction of the

soul from the body, the latter returning to earth, and the former continuing in a state of separation, even in *hades*, or the everlasting place, *domus statuta omni viventi*, as Fagius expounds here. There is nothing more common even in Scripture, than for the saints, under great tribulation, to express a *tædium*, or loathing of life. Holy Job, grieved with the unjust reproaches of his friends, the insults of his wife, and various assaults from Satan, in the bitterness of his soul cries out, *My soul chooseth strangling, and death rather than my life. I loathe it; I would not live always*, (vii. 15, 16.) When the prophet Elijah was persecuted by wicked Jezebel, he asks it of God as a favour, that he might die, *It is enough now, O Lord, take away my life:* (1 Kings xix. 4.) and St. Paul, *that through trouble he was pressed out of measure, above strength: ut tæderet eum vitæ*, says the Vulgate. It is therefore not at all surprising, that Tobit, under the misfortune of poverty and blindness, insulted and reflected on by his wife and friends for the good deeds of his past life, should desire to die, and thereby be freed from the unjust scandal cast upon him; but it is observable, that he introduces this request to God with submission to his will, who knew best what was most for his advantage.

Ver. 7. *In Ecbatane, a city of Media.*] The Vulgate and the old English translations have here *Rages, a city of Media*, contrary to vii. 1. If Sara lived at Rages, then Gabael and Sara would have been in the same city, nor would there have been any occasion to have gone from Ecbatane thither, as is mentioned ix. 2. As certain therefore as Raphael went to Rages, so certain also is it that Sara did not live there.

Ver. 8. *Asmodeus the evil spirit.*] Some will have it, that Asmodeus is so called from the place which he chiefly haunted, *a regno Medorum, ubi dominabatur*, and to be the same with the *prince of Persia*, Dan. x. 13. (Jerom. in loc. et Cassian. in Collat.) but more probably this is a Hebrew name, signifying a *destroyer*, evil spirits delighting in mischief, and leading them that worship them into perdition; hence almost all plagues, ordinary and extraordinary, were attributed to them. And it is worth observing, that the names of the devil and evil spirits in Scripture, have all a relation to the mischief they do, or occasion; thus Lev. xvii. 7. they are called שעירם, frightful, or, as others render, lustful as goats; Deut. xxxii. 17. שדים, destroyers, as here; שטן, an adversary, Job i. 6.; διάβολος, a calumniator, Matt. iv. 8.; ἐχθρὸς, an enemy, Matt. xiii. 39.; ἀνθρωποκτόνος, John viii. 44.; ἀντίδικος, 1 Pet. viii.; Ἀβαδδὼν, or Ἀπολλύων, Rev. ix. 11. the *destroyer:* the same according to some with Apollo, the famous god of the heathens, whose image accordingly is represented with arrows in its hands, prepared for slaughter and destruction; and, lastly, κατήγορος, an accuser, Rev. xii. 10. According to the notion of the Hebrews, there were also evil angels or genii, whereof some presided over one vice, and some over another, insomuch that there are demons of avarice, demons of pride, and demons of impurity, each endeavouring to ensnare persons with a complexional temptation. The Vulgate insinuates, that the seven husbands who met with their fate the very day of their marriage, were killed by the demon Asmodeus, because lust was their chief motive; for thus Raphael, according to that version, (vi. 17, 18.) explains that accident, *Ostendam tibi quibus prævalere potest dæmonium; hi namque qui conjugium ita suscipiunt, ut Deum a se et a sua mente excludant, et suæ libidini ita vacent, sicut equus et mulus, quibus non est intellectus, habet dæmonium potestatem super eos.* Grotius supposes, that the pretended Asmodeus here, was only some ill quality attending Sara's body, which had proved mortal to her other husbands; but that Tobias, by using such fumigations as were prescribed in that case, not only preserved himself from the fate of the rest, but cured his wife likewise of a malady that was unknown to physic, and therefore ascribed (as the custom of the Jews was, Luke xi. 14. Matt. ix. 32. with every distemper they could not cure) to the operation of the devil. Hence, or on account of this bodily infirmity, he conjectures, she is reproached in the words following by her father's maids, as ἀποπνίγουσα τοὺς ἄνδρας. (See Dissertation.)

Thou hast had already seven husbands, neither wast thou named after any of them.] All of them being killed by the evil spirit before the consummation of marriage. It may perhaps seem surprising, that Sara should have such a succession of suitors, when matching with her was by experience found so very dangerous: the reason that induced them was probably her beauty, or portion of inheritance, or pretended nearness of relation. And what seems to have hastened their fate was, either their immoderate lust, void of all fear of God, or religious sense of the matrimonial institution, or the illegality of their claim. A learned writer indeed thinks, that the Jews allude to this history of Sara, when they speak of seven brethren that had all been married to one wife, Mark xii. 20. (See Whist. Auth. Rec. vol. ii.) But this seems a fanciful conceit, as in this history no mention is made or intimation given of any such near relation; and from that in the gospels it may, I think, be gathered, that each of the husbands cohabited with the woman at least for a time, which does not suit this account in Tobit: and in reality Sara had eight husbands, including Tobias, whereas seven only are mentioned in the gospels, and then the woman, surviving all of them, died also, which does not seem clear of Sara, especially as Tobias died in such an advanced age, as a hundred and seven-and-twenty years old, (xiv. 14.)

Ver. 9. *Wherefore dost thou beat us for them? If they be dead, go thy ways after them.*] All the Greek copies place the interrogation as our version does, pointing the passage thus, τί ἡμᾶς μαστιγοῖς περὶ αὐτῶν; εἰ ἀπέθανον, βάδιζε μετ' αὐτῶν. But Junius conjectures it ought to be placed in this manner, τί ἡμᾶς μαστιγοῖς περὶ αὐτῶν εἰ ἀπέθανον; i. e. *Why by your blows do you revenge upon us the death of your husbands?* And indeed the versions both of Fagius and Munster confirm this latter construction.

Ver. 10. *When she heard these things she was very sorrowful, so that she thought to have strangled herself.*] Ἐλυπήθη σφόδρα ὥστε ἀπάγξασθαι. Our version manifestly implies, that she had actually thoughts of strangling herself. But though it is certain that grief does sometimes put persons upon desperate courses, yet that any such rash resolution was entered into here, as to design actually to make away with herself, does not appear, but rather the contrary; for the history informs us, that she not only suppressed such a thought, but condemned such a fact, as what would bring great reproach to her family, being the ordinary and common punishment of great malefactors. On her father's account too, whose death it would probably occasion or

hasten, she rejects such an intention; and, lastly, one who appears so religious and well-disposed, cannot be suspected of any such wicked design as self-murder, which would be inconsistent with her general character, and the resignation which she expresses to the will of God. Others therefore think that the words, ἐλυπήθη σφόδρα ὥστε ἀπάγξασθαι, do not mean any premeditated design of strangling herself, but that she was so concerned at the reflections cast on her, and grieved so extremely, as to fall into so deep a melancholy, as to be in a manner suffocated and strangled as it were by it, according to that of Ovid, "Strangulat inclusus dolor." The consequence of which unhappy state of mind was, her wishing herself dead. (See Hammond on Matt. xxvii.) And thus the words, ἀπήγξατο καὶ ἀπέθανε, 2 Sam. xvii. 23. may not improperly be understood; for Ahithophel, according to the sense of the most learned rabbins, did not hang himself, but was stifled with grief. And so, where St. Matthew, speaking of the death of Judas, xxvii. 5. says, ἀπελθὼν ἀπήγξατο, very judicious interpreters expound it, of his being suffocated by grief, by a disease called ἀγχόνη, when a man in a violent fit of spleen or melancholy is strangled, and sometimes bursts with it; which, according to St. Peter's exposition, Acts i. 18. seems to have been Judas's case.

Ver. 11. *Then she prayed towards the window.*] *i. e.* Of the upper room or oratory, which opened towards Jerusalem. Munster's Hebrew copy has, *She prayed before the Lord; i. e.* towards his sanctuary at Jerusalem. The Vulgate is more explicit, *Perrexit in superius cubiculum domûs suæ, et tribus diebus, et tribus noctibus non manducavit neque bibit, sed in lacrymis persistens deprecabatur Deum, ut ab isto improperio liberaret eam.*

Ver. 12. *And now, O Lord, I set mine eyes and my face towards thee, and say, Take me out of the earth.*] Εἶπον ἀπολῦσαί με ἀπὸ τῆς γῆς. Our version is not very accurate here, it would be better rendered imperatively, *And now, O Lord,* command or *speak,* εἶπον, *that I may be taken from the earth, and hear no more reproaches,* like ἐπίταξον ἐπιβλέψαι ἐπ' ἐμὲ, ver. 15. (see also viii. 7.) The old Latin version accordingly has, *Jube me jam dimitti.* The Syriac, indeed, countenances the other rendering; and it may seem to have some support from Isa. xxxviii. 10, 11. With respect to the manner of expression here, and other places of the apocryphal writings, it may be pertinent to observe, that what in pure Greek would be very singular, becomes just and natural, considered either as the translation of Chaldee or Hebrew, or as the writing of a Hebrew author used to Hebrew tautology, and to that most peculiar mood, *hiphil.*

Ver. 13. *That I may hear no more the reproach.*] Terentius Christianus introduces Sara thus lamenting and expostulating:—

"Nam quid tandem est, quod in hac vita diutius
Esse velim, aut cur non malim extemplo abolerier?
Quoquo vorsum foras prospicio, passim irrideor
Misera, ac conspuor ab omnibus. Imo, quod est longe crudelius,
Cuncti me ut portentum execrantur, horrent ut veneficam.
Quin et diris ut parricidam devovent . . . et nomen commutant mihi,
Pro Sara appellantes Zaram: videlicet parricidii
Facinus exprobrantes." (In Tob. act. i.)

Ver. 14. *Thou knowest, Lord, that I am pure from all sin with man.*] The Vulgate is more full and explicit, *Tu scis, Domine, quia nunquam concupivi virum, et mundam servavi animam meam ab omni concupiscentia. Nunquam cum ludentibus miscui me, neque cum his qui in levitate ambulant, participem me præbui.* Ἁμάρτημα here relates to the sin or offence against chastity in particular, and thus many interpreters understand ἁμαρτωλὸς, Luke vii. 37. (See also John viii. 11.) And in this impure sense *peccare* is used by the Latins, especially the poets.

Ver. 15. *Neither any near kinsman, nor any son of his alive, to whom I may keep myself for a wife.*] *i. e.* Her father had no son to inherit his substance, nor any near kinsman or relation, neither brother, nor brother's son, to whom, as the law required, she might dispose of herself in marriage. Agreeably to this the writer of Judith's history says, that her husband was not only of the same tribe, but of the same family also. For the women of Israel, who had no brothers of the same blood, were enjoined by the law of Moses to marry the next of kin. As appears particularly in the case of the daughters of Zelophehad, (Numb. xxxvi.) who were confined not only to the same tribe of their father, but also to the very family of that tribe: and the reason there given is, that the inheritance of the father should not pass unto strangers. A wise provision, not only for preserving the tribes, but the several families likewise entire.

Ver. 16. *So the prayers of them both were heard before the majesty of the great God.*] See Titus ii. 13. where there is the like expression. Some copies have only τοῦ μεγάλου, which seems an omission. In the Alexandrian MS. Ῥαφαὴλ is wrongly joined to it, which proper name ought to begin the next verse, as in our translation. It may be asked, how what is here said, that the prayers of them both were heard before God, can be true? for both of them prayed to God, if it was his good pleasure, that he would remove them from a world where they saw religion reviled and innocence oppressed; and yet one of these lived to a very advanced age, and the other probably very long with Tobias, as it appears in the sequel of the history. To this it may be answered, that it is true that both of them were heard; not that they obtained precisely the very particular they asked, but God, at their request, granted what was more for their benefit: he did not indeed take life from them, but he made it more easy and agreeable. Or thus, that, as they were entirely resigned to the will and determination of God, their prayers were so effectually heard, that his good pleasure accomplished in them what was most for his own glory. This example, as the Port-Royal comment well observes, affords excellent matter of instruction, assuring us, "that if we pray as Tobit and Sara did, with a spirit of humility and submission, our prayers shall not be rejected; and, though perhaps we may not be answered at the time or in the manner we expected and wished for, we shall in another way, that may be more advantageous and better for us, and more agreeable to what he designs us for. And thus it is observable it happens often in life, that one prays to God for health, another for sight, a third for hearing, without obtaining their particular request; and yet, if their prayer is with faith and a pious resignation, it may truly be affirmed, that their prayers are heard of God, who, foreseeing some danger or misapplication of those faculties, that the blessing of health will be abused, or sight

an inlet to temptations and final ruin, exchanges the object of their wishes for a better, and, instead of granting what would prove matter of offence to them, bestows on them, in a manner wholly spiritual, what his wisdom sees best and most convenient for their everlasting interest." (In loc.)

Ver. 17. *And Raphael was sent to heal them both.*] The introducing Raphael, a name no where mentioned in Scripture, as the ministering angel for the purposes here mentioned, has been objected against this history. But this deserves little attention; for, 1. This name may as inoffensively be used as Gabriel and Michael are by the sacred penmen. 2. As part of Raphael's commission was to heal Tobit's blindness, the name of this angel was particularly proper to be used, as being expressive of the business itself; for Raphael signifies one that healeth from God, and in Munster's version he is called *princeps et præses sanitatum.* When God would cure any sick person, says St. Jerome, he sends the archangel Raphael, one of the seven spirits before his throne, to accomplish the cure; *Ille minister curationis, Deus autor sanitatis; hoc videlicet nominis interpretatione significante, quod in Deo sit medicina vera.* (Dan. viii.) Some will have the angel that went down at certain seasons to move the waters of the pool, (John v. 4.) for the cure of the distempered, to be Raphael. And in allusion to this history of Tobit, probably, says Calmet, he is invoked as the patron of the sick and guide of the traveller. 3. Such an exalted spirit was proper to be opposed to and to subdue the evil fiend Asmodeus, which will in some measure satisfy the inquiry, why such a distinguished angel was introduced here.

And Sara, the daughter of Raguel, came down from her upper chamber.] Where probably she had been praying: and so Fagius expounds it, *Sara descendit e cœnaculo, in quo oraverat.* It seems to have been customary among the devout persons of the Jewish nation, of both sexes, to set apart some upper room for their oratories, where they might attend the business of prayer without noise or disturbance. (See Dan. vi. 10. Acts i. 16.) Or this might be a sort of *gynæceum*, where she sat at work; for it was the custom of the early times to assign the uppermost rooms to the women, that they might be farther removed from interruption in their employment: accordingly Penelope in the Odyssey mounts up into a garret, and there sits to her business. So Priam had chambers for the ladies of his court, under the roof of his palace. (Il. vi.) Munster's Hebrew copy and the Syriac begin the next chapter with this verse.

CHAP. IV.

Ver. 3. *My son, despise not thy mother, but honour her all the days of thy life.*] The son of Sirach presses the same duty very strongly, and by a variety of reasons asserts the reverence due to parents. (Ecclus. iii.) With respect to the mother, whose authority is generally less regarded, he urges filial obedience, from the consideration here insisted on; *viz.* the sorrows of the mother in the time of gestation, and the dangers attending her bringing forth, (vii. 27, 28.) The advice which Tobit in this chapter gives his son, when he presumed death was approaching, and that God had heard his petition to be removed from the miseries of life, which he enters upon preferably to the settling his worldly affairs, has always been esteemed an excellent abridgment of moral duties. The precepts are very plain and obvious, and require only sincerity and a good disposition to apply them. St. Austin, reflecting upon the fine instruction given to Tobias by his father, cries out, " O lux quam videbat Tobias, cum clausis oculis istis filium docebat viam vitæ, et ei præibat pede caritatis nunquam errans." (Confess. lib. x. cap. 34.)

When she is dead, bury her by me in one grave.] The ancient patriarchs expressed the same care and concern in this particular of interment. Abraham purchased the cave of Mach-pelah for the burying-place of Sarah, (Gen. xxiii. 19.) and was afterward deposited in the same himself, (xxv. 10.) Isaac and Jacob with their wives were buried there also, (xlix. 31.) By this officious care providing, that such as were intimate and loving in their lives, in their deaths should not be divided, but that a kind of friendship should be continued in death, and the conjugal society as it were made perpetual and indissoluble: thus Apuleius, " Unita sepultura marito perpetuam conjugem reddidere." (Lib. viii.) And the following is a most memorable instance of conjugal tenderness and union, which Valerius Maximus relates of M. Plautius: " Funerata uxore Orestilla, atque in rogum imposita, inter officium ungendi et osculandi, stricto ferro incubuit. Quem amici, sicut erat, togatum et calceatum corpori conjugis junxerunt, ac deinde subjectis facibus, utrumque una cremaverunt. Quorum ibi factum sepulcrum Tarenti etiamnum conspicitur, quod vocatur τῶν φιλούντων." (Lib. iv. cap. 3.) Anciently it was esteemed a mark of ignominy, as well as a misfortune, not to be buried among one's ancestors: that the kings of Judah when they died were buried in the sepulchre of their fathers, is a circumstance scarce ever omitted in the relation of their deaths; and indeed this inclination of lying by, and mingling with kindred dust, prevails almost among all people: so that the following decree of pope Leo to enforce this, which seems even a dictate of nature itself, appears the more strange; " Nos instituta majorum patrum considerantes, statuimus unumquemque in sepulcro suorum majorum jacere, ut patriarcharum exitus docet." (Titul. de Sepult.) From the like union of affection dear friends often coveted one common mausoleum; and the regard which one good man bare to another we may suppose induced the prophet to speak to his sons, saying, *When I am dead, then bury me in the sepulchre wherein the man of God is buried, lay my bones beside his bones.* (1 Kings xiii. 31.)

Ver. 6. *If thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly.*] This whole verse is omitted in the Vulgate. Munster and Fagius's Hebrew copy take no notice of the last sentence, nor does St. Cyprian, who recites all the foregoing part; and indeed it seems improperly inserted here, as one sees no reason why Tobias's personal honesty and righteousness should succeed prosperously to all others that live justly. But, however, the observation will be found true in the general, applied to all others that deal fairly and uprightly.

Ver. 7. *Give alms of thy substance; and, when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee.*] This is agreeable to that of Solomon, Prov. xii. 13. *Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, and not be heard;* which may mean, that both God and man shall be deaf to his petition when he cries for

relief in the day of necessity. See also James ii. 13. where the apostle says, *He shall have justice without mercy, who hath shewed no mercy.* By an *envious eye* we are to understand a niggardly and covetous one. (See Ecclus. xiv. 10. xxxv. 10, 11.) The Port-Royal comment restrains the charity here enjoined to men's own proper goods, to that which truly and lawfully belongs to them; for alms founded upon spoil, and given from another's substance, is not charity, but theft and robbery, and will be so far from procuring the favour of God or his blessing, that a sacrifice of goods unjustly gotten will rather provoke his resentment and call down his judgments. And, indeed, if we consider the context, and compare this with the two foregoing verses, this exposition of the place will not appear forced or unnatural.

Ver. 8. *If thou hast abundance, give alms accordingly: if thou have but a little, be not afraid to give according to that little.*] Our charity to others ought to rise in proportion to what we have received ourselves from the hand of God, who, if he gives much, it is with an intent that men may in return bestow the more. Not to give plenteously, *i. e.* in proportion as a man is able, is frustrating the designs of God's providence, who will treat such of the rich as public robbers who look upon that to be their own which they were intrusted with for the benefit of others; injuring by such niggardly behaviour as many poor persons as they were able to relieve. If we take in the whole verse, the advice then is of very great extent, and one may affirm that nobody is exempt: in what state or condition soever he be, it is impossible but that he must have something or other to bestow, either money, or victuals, or clothes; or, if all these be wanting, attendance, or some bodily help and service, may be administered; or, however, advice and kind and tender expressions to such as are in affliction will not be unacceptable, as one testifies thereby a sympathizing and humane temper, which soothes and engages the distressed, and is a relief next to alms.

Ver. 9. *For thou layest up a good treasure for thyself against the day of necessity.*] *i. e.* God will reward the charitable person with temporal blessings, or guard him against necessity, or provide for him under it. David pronounces the same blessedness on him; (Psal. xli. 1.) *Blessed is he that considereth the poor and needy, the Lord will deliver him in the time of trouble, the Lord will preserve him, and keep him alive, and he shall be blessed upon earth: the Lord will strengthen him upon the bed of languishing, and make all his bed in his sickness.* And Solomon confirms the same truth, *He that giveth to the poor shall not want.* (Prov. xxviii. 27.) The phrase θέμα ἀγαθὸν θησαυρίζειν, very much resembles that of St. Paul on the like occasion, ἀποθησαυρίζειν θεμέλιον καλὸν εἰς τὸ μέλλον, 1 Tim. vi. 19. where a very learned writer observes, that θεμέλιον in the rabbinical dialect signifies a bond or obligation, whereby such as lend are secured to receive their own again; and that the apostle's meaning in that place is, That those who exercise works of charity and beneficence, do provide themselves as it were of a bill or bond, upon which they may sue and plead for a reward, and a suitable return of their kindness. (Mede's Works, lib. i. disc. 22.) The like may be said of θέμα here used. And accordingly the Hebrew copy set forth by Fagius, renders it by a word which signifies *depositum*, or a pledge.

Ver. 10. *Alms do deliver from death, and suffer not to come into darkness.*] *i.e.* Charity, through the blessing of God, often proves the means and occasion of long life, as seems to be more fully expressed, xii. 9. Or it may mean, that it is effectual for the procuring of God's mercy and favour in the day or manner of one's death; that it shall make the good and beneficent man's exit easy, and his death comfortable; according to that observation of St. Jerome, "Nunquam memini me legisse mala morte mortuum, qui libenter opera caritatis exercuit." (Ad Nepot.) Or, lastly, that charity wipes away sins, and delivers from death the consequence of them. (See Dan. iv. 27. Ecclus. iii. 30. 1 Pet. iv. 8.) St. Austin has a fine reflection upon the other part of the verse: "Tobit had the misfortune to be blind, and yet he shewed his son the way of truth. He who had lost his bodily eyes, could say to his son, *He that does alms, shall not come into darkness.* Being deprived of outward light, he yet found himself in a condition to direct others how to walk. There is therefore another illumination than that of sense, which enlightens the soul of the good man. He feared not any such reply from his son: *My father, have not you been careful to give alms, and yet you are blind? Is it possible that alms should deliver from darkness, when you, who have been a cheerful giver, are oppressed with it?* Tobit might very consistently say what he did; he knew what light he was then speaking of to his son, and what he saw and perceived was spiritually discerned. The eyes of understanding were his support and comfort, and for the outward help which he received from his son, he returned a better guidance. *Filius patri porrigebat manum ut ambularet super terram, et pater filio, ut habitaret in cœlo.*" (August. de verb. Dom. Serm. 18.)

Ver. 12. *Remember that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land.*] May not the falsity from hence appear of that vulgar notion, that relations who marry never thrive? and may it not be farther observed, that the whole Jewish nation (whose riches are even become proverbial) descends from Isaac and Rebecca, who were related in the same degree?

Ver. 13. *And in lewdness is decay, and great want; for lewdness is the mother of famine.*] This is undoubtedly a very true observation, and confirmed by the unhappy experience of persons addicted to it. But ἀχρεότης, the term here used, I apprehend, is an unusual word for lewdness; it signifies rather *unprofitableness*, or idleness, and to this the observation will equally correspond.

Ver. 15. *Neither let drunkenness go with thee in thy journey.*] Fagius's Hebrew copy has, *Neque cum temulento consuetudinem habeas in omnibus viis tuis.* And Junius, by a Hebraism, understands מדה to signify *vir ebrietatis;* according to which the sense is, *Keep not company at any time with such as are addicted to drunkenness:* or may we not suppose, as the expression in the Greek is ἐν τῇ ὁδῷ σου, that Tobit had the particular journey in his eye he was going to send his son upon, and that the thirst arising from travelling, especially in a warm climate, being a strong temptation to drink plentifully, he might caution his son against any excess? The Vulgate omits this precept relating to sobriety.

Ver. 17. *Pour out thy bread on the burial of the just.*]

The Jews had not only banquets upon account, or in honour of, the dead, but even over their dead: so that we may distinguish their funeral entertainments into two sorts, domestic, or such as were kept in the house of the deceased, for the refreshment of the melancholy relations and friends there present, which were more or less public and expensive, according to the quality of the deceased; (see Joseph. lib. xvii. Antiq. Jud. cap. 8. and de Bell. Jud. cap. 1. Jer. xvi. 5. 7. in the LXX.) and, secondly, sepulchral entertainments, or such as were carried to the very sepulchre of the deceased, and there either consumed or distributed and carried away by the poor. (Meursius de Funer. cap. 35.) The exhortation of Tobit here to his son to pour out his bread, ἐπὶ τὸν τάφον τῶν δικαίων, alludes to this latter custom (an ancient one among the heathens), and shews, that it was of some antiquity among the Jews. Villalpandus, referring to this passage, says, "Sat patet moris fuisse, ut in ipsis sepulcris mortuorum epulæ ponerentur," in Ezek. xxiv. 17. The words ἐπὶ τὸν τάφον imply something particular to be done *upon the tomb itself*, and not barely something to be expended at the burial of the just, as if the ἐπιτάφιος ἐστίασις in general was only enjoined. We cannot have a more ample testimony of this custom, than what we meet with Ecclus. xxx. 18. *Delicates poured out upon a mouth shut up, are as messes of meat set upon a grave.* Where the son of Sirach manifestly alludes to this ceremony of feasting at or upon the graves of the deceased; a comparison, which he would not have used to have explained his meaning, had not the custom been well known and established. (See note in loc. and Spencer, de Leg. Hebr. tom. ii. p. 1145.) The distinction which Eustathius makes upon that verse of Homer—αὐτὰρ ὁ τοῖσι τάφον μενοεικέα δαῖνυ, (Il. Ψ.) makes much for our purpose, where he distinguishes between the entertainment on the tomb, calling it τάφον, from the name of the sepulchre, and *that* after the burying, which he calls περίδειπνον. We have express mention of the περίδειπνον νεκροῦ, or the funeral feast, in the Epistle of Jeremy, v. 32. The primitive Christians, many of whose customs it is well known were derived from the Jews, expressed thus their pious regard to their saints and martyrs, by pouring wine upon their tombs, and celebrating the funeral or sepulchral feast over them; but these at length degenerating into dissoluteness and debauchery, St. Ambrose found it necessary to forbid them in the churches of Milan, as did St. Austin in those of Africa. They obtained also among the Romans; but the same abuse probably induced Numa to give strict orders that no one should honour the dead by pouring wine upon their tombs. Estius and Tirinus upon the place remark, and Bellarmine abuses it to the same purpose, that Tobit had not recommended to his son such a practice, if he had not thought that this work of mercy regarded, and in some sort affected, the just persons themselves; *i. e.* that it would procure some ease and refreshment to the souls of the deceased; and from hence they infer the advantage and necessity of those solemn masses and oblations, which the Romish church offers for the repose of the soul. To this it may be answered, 1. That by these sepulchral feasts no oblation was intended to be made to God, but only a decent honour shewn thereby to the memory of the righteous. 2. That no mention is here made of any prayers or intercessions for the dead. 3. That what is here enjoined was to comfort, by a seasonable entertainment, the distressed relations and friends of the person deceased, and was purely for the benefit of the living. 4. That the heathens, from whom this rite was borrowed, and who entertained a notion that the ghosts of the deceased were regaled with this sensible repast, yet extended it not so far, as to the purging of the soul thereby, or affecting the condition of it in its separate state.

Ver. 19. *For every nation hath not counsel.*] No nation, *i. e.* no part of mankind, mere mankind, independently of God, hath counsel or wisdom enough to effect any scheme of importance, or establish any business of consequence: which is a sufficient reason for all private persons or communities to trust in the Lord Jehovah, and to depend upon him for direction and assistance. The context warrants this interpretation. Munster's Hebrew copy has, *Quoniam non est in potestate hominis ullum consilium, sed solum in manibus Dei;* and Fagius, *Quoniam non est sapientia, neque prudentia, neque consilium contra Dominum.* Calmet also takes it in the same sense, *Mettez en Dieu votre confiance, et desperez en lui; il fera reussir tous vos desseins; parce qu'il n'y a ni sagesse, ni prudence, ni conseil contre le Seigneur.*

Ver. 20. *And now I signify this to thee, that I committed ten talents to Gabael, the son of Gabias.*] Chap. i. 14. he is called *his brother.* The Hebrew versions give no light here, as Munster has *brother* in both places, and Fagius, *son.* St. Ambrose admires the conduct of Tobit, and his remarkable disinterestedness with respect to this money. "He was poor and in want, and yet, regarding less his own than others' necessity, he thought not of recalling a very considerable sum which he had lent, and which would have been of great service to him in the condition he was in: nor did he resolve to call it in, till he imagined himself near death, and then he thought it but a piece of justice due to his family to inquire after it, that his son should not be deprived of a sum which lawfully belonged to him, *Non tam cupiens commodatum reposcere, quam sollicitus ne fraudaret hæredem.*" (Ambr. in Tob. cap. 2. tom. ii.) The same writer takes occasion, from this example of Tobit, to reflect on "the prodigious difference between his conduct and that of those who are so wedded to their interests, that they are glad of an opportunity to take advantage of a brother's necessity to enrich themselves, under the pretence of doing them a kindness, and on that account exact large and unlawful interest: whilst the generous and open-hearted Tobit, unmindful of the necessity he found himself in, and of the regard which he owed to his family, hasted not to demand this money, nor require any thing more than the bare principal, though it had been lent a long time; even from Tobias's infancy," as the Vulgate here adds. (Ibid.) There is also another useful inference, which may be drawn from this place, *viz.* that though Tobit seems from ver. 1. to have sent for his son on purpose to communicate to him the affair of the money lent, yet it is observable, that he rather chooses to begin his seemingly farewell charge, by laying down rules for his moral conduct, and his instruction in righteousness, which indeed is the substance of it, before he opens to him the business of the talents in Media; as if in those early times he had known the Divine precept, given by him who fulfilled all righteousness, *Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.* (Matt. vi. 33.)

Ver. 21. *Thou hast much wealth, if thou fear God.*] This sentiment is so exalted, that, as the Port-Royal comment observes, one would think that it was spoken by some Christian father to his son, in the times of the gospel. It is not unlike that of St. Paul, *Godliness with contentment is great gain.* Tobit had lost his sight, was a captive, and reduced to low circumstances; and yet, in the full assurance of faith, from the good treasure of his heart, he pronounces this encouraging maxim to all others in the like distressed circumstances, *Thou hast much wealth, if thou fear God.* God will either return with usury to a persecuted and afflicted servant, what he may at any time have lost, especially for the sake of his truth, and bless his latter end, as he did that of Job, with the greater flow of prosperity; or having proved his soul by a great trial of afflictions, reserve for him a treasure in the heavens, with which temporal goods are not worthy to be compared. St. Austin, full of admiration of Tobit's devout behaviour in a state of poverty, says, "Quam laudabilis sit Sanctus Tobias, scriptura docemur, cujus devotionem nec captivitas minuit, nec oculorum amissio, quominus Deo benediceret, persuasit. Neque, exhausta substantia, a via justitiæ et veritatis avertit. Necessitas enim probat justum. In egestate æquitatem servare, vera et perfecta justitia est. Unde enim quorundam devotio minuitur, inde augmentum facit laude dignus Tobias." (Quæst. 119.) How happy would the case of the poor be, if, like Tobit, they had ever this excellent maxim in their minds, which he here gives in charge to his son! It may not be amiss to observe, and place in one view, the several admirable precepts given by a religious father to his son in this chapter: 1. To remember God, and to praise him devoutly for his blessings. 2. To pay a reverence and regard to parents, for the kindness received from them. 3. To shew charity to the poor. 4. To avoid fornication and every species of lewdness. 5. To abhor all pride. 6. To be just towards all, and in particular to give the labourer his hire. 7. To honour good and just men, and to pay a respect to their memory by a decent funeral. 8. To ask counsel of the wise, and follow it. 9. To trust in God's goodness, even in the midst of poverty.

CHAP. V.

Ver. 3. *SEEK thee a man which may go with thee, whilst I yet live.*] Besides that of our version, there are other renderings of this sentence, according to the pointing of the Greek. The Vulgate has, *Ut, dum adhuc vivo, recipias pecuniam.* Fagius's Hebrew copy, *Fortasse redibitis, me adhuc vivente.* And the Greek and Syriac, *Dabo ei mercedem dum vivo.* The Vulgate properly enough inserts *fidelem* here, *Inquire tibi aliquem fidelem virum, qui eat tecum; i. e. Inquire for somebody of trust and probity to go with you:* for every idle person or vagrant was not proper to be sent on such an errand, or joined in a commission of receiving such a sum of money. (See ver. 8.)

Ver. 4. *He found Raphael that was an angel.* Ver. 5. *But he knew not.*] *i. e.* He knew him not to be such, having assumed a human form, of no mean or common appearance, but, as the Vulgate adds, having an air of majesty and greatness, which he looked upon as his natural mien, and not as the reflection of a heavenly glory, as he found it afterward to be. That good angels are appointed by God to be the guardians of particular men, and in execution of this their office, do frequently assume human shapes, to guide them in their journeys, and to deliver them from all dangers, is a doctrine as ancient as the patriarch Jacob's time, embraced by Christians, and believed by the wisest heathens. (Gen. xlviii. 16. Psal. xxxiii. 8. Matt. viii. 10. Acts xii. 15. Hes. Oper. et Die. lib. i. Plato, de Leg. lib. x.) Hence Mercury was fabled to be the messenger of the gods and guide of the way; and as such was said to have wings on his arms and his feet. A learned writer observes, that this story of Tobias and the angel has a wonderful relation and a great conformity, both in the ideas and the style, with Mercury's descending in the shape of a young man, and conducting Priam in his journey to the pavilion of Achilles, Il. Ω. where their conversation on the way is described. And the example of Homer, so long before Tobit, proves, that this opinion of God's sending his angels to the aid of man was very common, and much spread among the pagans in those former times, as will appear to any one that consults their theology. (Dacier's note, in loc. cit.) The part which the angel acts in this history is attended with some difficulties, and has been made a principal objection to the authority of the book; for though it be true, that angels have sometimes actually assumed the form or appearance of men, upon some extraordinary or high errand from God to man, yet this has been in appearance only: our Saviour himself seems to say as much; for when, upon his entering into the room where his disciples were assembled, and the doors shut, they were terrified, and thought they saw a spirit, he puts the proof of its being really himself, and no mere appearance, that a spirit has not flesh and bones, as they might actually feel and experience him to have. But it may be thought incredible, that Tobias should so long travel, and eat and lodge, with an immaterial form or appearance, and after so many occasions as must unavoidably offer for sensible touch, not only to himself, but in the family of Raguel, &c. no discovery should be made, nor so much as any suspicion raised of the thing. In answer to all which, it may, I presume, be very justly replied, first, with regard to the angel's appearing at all in this transaction, that it was an occasion *vindice digna Deo;* for whether we consider the greatness of Tobit's virtues, who was probably the most illustrious instance of piety and charity amongst the whole ten captive tribes, or the loss of his fortunes first, and his eyes after, and so the greatness of his sufferings also; if we attend farther to the particular situation of himself and his countrymen, which required uncommon supports to keep up their spirits, and maintain a proper dependance and hopes in God, it could be no ways unworthy God's wise and good providence in such circumstances, to send a messenger from heaven, and to make this a sensible example, that he had neither cast off his people, nor would at any time be wanting in the care of good men under their afflictions. As to the other part of the difficulty, which arises from an immaterial being conversing and cohabiting under a corporeal appearance only, without any discovery, or so much as suspicion, that it was not a real body, we answer, that the angel's skill and address, ever awake to his business, and not subject to such absence and inadvertencies as ourselves, would easily prevent or divert the occasions of discovery. And if, as we have a right, we farther include

God's extraordinary providence here, all the difficulty is at once removed.

Ver. 9. *So he called him, and he came in, and they saluted one another.* Ver. 10. *Then Tobit said unto him, Brother, shew me of what tribe and family thou art.*] The Vulgate is fuller and more explicit as to the salutation, *Dixit, gaudium tibi sit semper. Et ait Tobias, Quale gaudium mihi erit, qui in tenebris sedeo, et lumen cœli non video. Cui ait juvenis, Forti animo esto; in proximo est, ut a Deo cureris:* preparing the reader for the accomplishment of this, chap. xi. The term *brother* is not to be taken strictly; the Jews called all those of their own tribe or nation *brethren:* Tobit, who uses this appellation in several places of this chapter, speaks to Raphael according to his human appearance, as one of the brethren.

Ver. 11. *Dost thou seek for a tribe or family, or a hired man to go with thy son?*] *i. e.* Why dost thou trouble thyself about my tribe or family? content thyself, without any farther inquiry, that thou hast got a good guide for thy son, *ad votum tuum mercenarium,* according to Munster's Hebrew copy. Of what service will it be, in the intended journey, to know my family? Dost thou want the family, or a hireling only, that is well acquainted with the way, to conduct thy son? And thus the Port-Royal comment explains it, *Est-ce la famille du mercenaire, qui doit conduire vôtre fils, ou le mercenaire lui-même que vous cherchez?* There is, however, more in this question than may seem at first hearing; it is not merely a question of curiosity, natural to old men, but Tobias being young and inexperienced, the intention of the good old man, his father, was, by this inquiry, to get all the intelligence and assurance he could possibly of the condition and credit of one, to whom he was about to entrust a son, whom he had been all along careful to bring up in the fear of the Lord, and with an abhorrence of evil company: and when Tobit asks Raphael of what family he was, it was in effect only to demand who and what he was himself; for from the good or evil disposition of the stock, or heads of the family, may with great probability be inferred the temper and manners of the children and dependants; as we form a judgment from the tree itself what fruit may be expected from it. Terentius Christianus expresses this conference more clearly:

> " *Tob.* Amabo, hospes,
> Cujas es? aut quibus parentibus, quæso,
> Prognatus? *Raph.* Quorsum id percontare? Nil refert
> Ad id quod agimus nunc. *Tob.* Ne id mihi, precor, frater,
> Succenseas, quòd curiosius stirpem
> Tuam expiscari non erubuerim. Scis quàm
> Non sit tutum cuiquam, hoc rerum statu, quicquam
> Committere ignoto: et curæ est mihi gnatus."
>
> (In Tob. act. ii.)

Ver. 12. *I am Azarias, the son of Ananias the Great, and of thy brethren.*] *i. e.* An Israelite. See vii. 3. where he makes himself to be of the tribe of Nephthali. Many Greek copies read here very corruptly, ἐγὼ τὸ γένος Ἀζαρίου καὶ Ἀνανίου τοῦ μεγάλου; but the reading followed by our version is confirmed by vi. 8. vii. 8. ix. 2. It may be more material to inquire, how Raphael is Azarias, and with what propriety or truth he styles himself so? To this objection several answers may be given:—1. That angels having no proper name, but what is derived from the office and ministry they are employed about, and Azarias, according to the Hebrew signification, meaning a *helper from God;* this name may agree very well to the angel Raphael, who was sent for this very purpose to be instrumental in curing Tobit's blindness, and to be a guide and assistant to Tobias in his journey, and therefore very prudently concealed his quality of an angel, that he might more conveniently execute his commission. The giving of proper names to persons derived from some accident, quality, or office, belonging to them, was very ancient, and customary among the Hebrews. There are many instances of this kind in Scripture, particularly Gen. xxx. where the names given to Jacob's children are very observable and expressive, if considered in this view. Secondly, As the angel had assumed the form and person of Azarias, he may be supposed to speak according to his appearance only; as the author of the first book of Samuel saith, That Samuel spake to Saul, seeking his counsel by the witch of Endor, because the person that appeared was in Samuel's habit, and the witch, or at least king Saul, did repute him to be so. In like manner this angel, personating Azarias, for a time bare his name: or thus, as the picture is usually called by the person it represents, and he who in the tragedy acts the part of Cyrus, does for that time go under his name, so Raphael, personating Azarias in the form and appearance of a young man, was in that capacity to act and speak as if he had been such. Thirdly, The following instance may likewise serve to illustrate this, *viz.* When Joseph was sent after his brethren to Sichem, and had lost his way, there met him a person, (Gen. xxxvii. 15, 16.) that directed him where to find them, which the Targum of Jonathan on the place pronounces to be the angel Gabriel. As this concealed angel had the appearance of a man, and is indeed so called in that text, and under that form was assisting in directing the way, we may hence perhaps conceive, how the same person here should be the angel Raphael and yet Azarias also.

Ver. 13. *My brother, thou art of a good stock.*] It may seem surprising, that Tobit, hearing the name of Ananias the Great, did not think proper to inquire how it happened, that Azarias, the son of so considerable a person, was so reduced in his circumstances, and to such a state of meanness, as to be obliged to get a poor livelihood, by occasionally hiring himself. To say nothing of the vicissitude of fortune, which God has placed in his own power, it may be sufficient to answer, That in a time of captivity, such as was that of the Israelites at present, all distinction of families is lost, or however not considered, the greatest and most considerable are confounded with the meanest; as they are carried away promiscuously from their country, so they are equally stripped of their possessions and fortunes, and condemned by the merciless victor to the same instances of hardship and servility.

Ver. 14. *Wilt thou a drachm a day.*] It appears by the gospel of St. Matthew, that a Hebrew drachm was the fourth part of a shekel, *i. e.* ninepence of our money; for there, xvii. 24. the tribute-money, annually paid to the temple by every Jew, which was half a shekel, is called δίδραχμον (*i. e.* the two drachm piece); and therefore, if a half shekel contained two drachms, a drachm must have been the quarter of a shekel, or ninepence, as every shekel

weighed about three shillings of our money. If we suppose this Greek version of Tobit to be made from the Chaldee by some Alexandrian Jew, then, as every Alexandrian drachm contained two Hebrew drachms, one drachm of Alexandria will be of our money eighteen-pence.

Ver. 16. *Go thou with this man, and God, which dwelleth in heaven, prosper your journey, and the angel of God keep you company.*] As indeed he did, according to the representation of this history, though Tobit in faith spoke this. This pious wish, no less than Raphael's example and presence, shews us the opinion of the Jews at least, that God has given his angels the charge of mankind, and that he makes use of their ministry to conduct them through this life, in the midst of the many dangers that accompany them. Our Saviour intimates such a tutelar care with respect to little children in particular, Matt. xviii. 10. But it does not from hence follow, that the angels have such a knowledge of human affairs, or power over them, as that prayers should be offered up to them, or their intercession with God should be requested, or that any reliance should be had on their merits, as the popish expositors on this book would infer; for however highly favoured, still they are but servants of God, and his ministering spirits, and have neither omniscience, nor omnipresence, nor any attribute to make them fit objects to be addressed to in a manner which is incommunicable to the Divinity. Tobit's affectionate charge here greatly resembles Abraham's commission to his servant, Gen. xxiv. 40. upon his sending him to fetch a wife for his son Isaac; *The Lord, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house.* In this particular also of a wife the resemblance holds; for though Raphael had nothing in commission relating to Sara, yet he happily crowned his journey by concluding a match for his master's son, who sent him in quest of money only.

So they went forth, and the young man's dog with them.] This clause is wanting here, both in Munster's Hebrew copy and in the Vulgate. The latter, indeed, inserts it, vi. 1. It is most probable that the dog went with them, as it is mentioned in all the Greek copies, the Syriac, and Fagius's Hebrew, as going and returning with them, xi. 4. This circumstance of the dog, though of no great moment, is neither absurd nor unusual, as it is according to the simplicity of ancient times. But it may be the more necessary not to pass over this incident of the dog without some farther remark, since no less a critic than Mr. Pope has passed some raillery upon it. As he very ingeniously entertains himself and his friend (see letter to Mr. Cromwell), in satirizing some of the follies and failings of men, by setting forth the contrary virtues and good qualities of dogs; in the flow of his wit he observes, with relation to the book of Tobit, that there was no manner of reason to take notice of the dog, but the humanity of the author. Now, to call the introducing the dog an instance of the author's humanity, is certainly a very odd conceit; so odd, that it seems plain we are to consider it as a hasty stroke of fancy, not the result of Mr. Pope's judgment; indeed, were he serious, there is as little truth as candour in this censure. Tobias was to take a long journey into a strange country, and to bring a large sum of money back with him, attended only with one other person, who, though an angel, was not discovered by him to be such; and does not the reason of the thing speak itself, that the dog was thought a proper guard under these circumstances, and therefore taken by Tobias, *Comesque viæ dominique satelles?* Pliny thinks it worth his while to remark this use of dogs, and gives an instance of a master preserved in his journey from thieves by his dog. (Nat. Hist. lib. viii. cap. 40.) And this we apprehend is sufficient to shew, that the mentioning the dog at the entering upon their journey was not impertinent. As to the significancy of introducing him again at their return, there is no reason why we should admire such a circumstance as natural and beautiful in Homer, and yet low and trifling in our author. Take the two passages together: "Tunc præcucurrit canis qui simul fuerat in via, et quasi nuncius adveniens, blandimento suæ caudæ gaudebat:"

Δὴ τότε γ' ὡς ἐνόησεν Ὀδυσσέα ἐγγὺς ἐόντα,
Οὐρῇ μέν ῥ' ὅγ' ἔσῃνε. (Odyss. P.)

It would indeed argue great want of taste to put these two cases quite upon a parallel: Ulysses was in disguise, and entirely unknown to every human creature; yet the sagacity of this animal at once discovers him under all the changes that twenty years' absence and fatigues, together with all that art and design could contribute farther to his concealment, had brought upon him. This is a very beautiful and striking circumstance in the poet, and though we find nothing in the historian to correspond with it, yet there remains likeness sufficient to secure him from ridicule. To which we may add, that, after the eagerness and impatience of the parent for the return of her son, we are affected with a very sensible pleasure to see it removed at once, and changed into joy by the appearance of that faithful guard, which, upon his master's approaching home, ever naturally hastens to be the harbinger of it. It may not be amiss to observe, that the passage quoted above from the Vulgate, receives great confirmation from the Syriac version, which makes Anna see the dog first, before she saw her son, (xi. 6.) upon which she flies to Tobit, to tell him they were coming. Nor does the Greek disagree with this; for it says, not that she saw Tobias himself, but προσενόησεν αὐτὸν ἐρχόμενον, *i. e.* knew it, or perceived it by some token, *to wit,* this of the dog. We should not have dwelt so long upon a circumstance seemingly so trifling, nor have been induced to have taken so much notice of it, had not this circumstance been represented as if the dog was introduced into the history foolishly, and without any sort of reason for it.

Ver. 17. *Is he not the staff of our hand, in going in and out before us?*] This is a Hebraism. We meet with the like phrase, Numb. xxvii. 17. The sense here is, Is he not the staff of our age, in managing our affairs, and taking care for us? And thus the Geneva version, *Is he not the staff of our hand to minister unto us?* And so Junius, *Nonne scipio manus nostræ est, res nostras agens arbitratu nostro?* Fagius's Hebrew copy has, *Promus et condus est domus nostræ; i. e.* He is the proveditor or steward of our family; and the Vulgate, *Baculum senectutis nostræ.* Terentius Christianus well expresses the sense of this and the following verse:—

——— "Multæ simul
Concurrunt suspiciones, quæ meum animum diversum trahunt:
Viæ crepidines periculosæ, adolescentis parum
Circumspecti imperitia: tum hospes, cujus fidei creditus est,
Ignotus —— saltem spectatæ fidei viro
Commisisset, cum ipsi salute filii pecunia
Prior esset. O insaturabilem habendi sitim!
Quasi non multo satius fuisset, paululum
Perdere pecuniæ, quam filium, unicam
Nostræ senectutis requiem, vitæ subire periculum."
(In Tob. act. iii.)

Ver. 18. *Be not greedy to add money to money.*] Ἀργύριον τῷ ἀργυρίῳ μὴ φθάσαι. The sense of the English version is clear and easy, but the Greek is not so intelligible. The meaning of the different translators in their several expressions, probably may all be brought nearly into one sentiment. *Let not money be added,* margin; *i. e.* Let not the value of it be enhanced above what it is. *Would to God we had not laid money upon money,* Geneva; *viz.* we had not doubted the price of it in our estimation. *Nanquam fuisset ipsa pecunia pro qua misisti eum,* Vulgate; I wish there had not been any such money; or, *that* money should never have been the consideration of sending away thy son. *Utinam argentum huic argento non antecessisset,* Junius; I wish the desire of money hath not overprized this money in Media. *Argentum ad argentum non perveniat,* Syriac; The silver or money there loses its value, if my son's life is to be the price of it. As it is generally agreed that Tobit was wrote originally in Hebrew or Chaldee, it may perhaps contribute towards understanding this passage, to inquire what word it probably was that is here translated by φθάνω. As to the two Hebrew copies of Fagius and Munster, they are comparatively modern things, and depart too widely from the more authentic versions, to give us any assistance here. There are two Hebrew words, and, as far as I find, those only, which in the LXX. are thus translated, if they may be thought to reach the point. The first is נגע, in *hiphil, pertingere fecit, adduxit;* in this sense, ἀργύριον τῷ ἀργυρίῳ φθάσαι, is to add money to money. The other word, which they translate by φθάνα, is אמץ, in *hithp. roboravit,* and, by a common Hebraism, to hasten a thing, or to do it with all one's might. (1 Kings xii. 18.) In any of these senses, and supposing either of these words to have been the original one in this passage, the meaning clearly is, to hasten or accumulate money on money. They are both Chaldee words likewise, and bear a meaning perfectly suitable to what we have deduced from the Hebrew ones. It will be proper likewise to consider the Greek word itself, which will be found not incapable of the same meaning. Φθάνω, amongst its other significations, is, by Stephens, Budæus, &c. explained, *Voti compos esse, propositi summam attingere,* and so may be interpreted here, *to get money to money.* There remains, however, still a difficulty, which is, to account for the construction, and fill up the sense, for to what shalt we refer φθάσαι? Grotius, to make out his own meaning, would have ἔδει, or something equivalent, to be understood, which would also answer as well to complete ours, without any such liberty as altering the text: but possibly there may not be occasion even for this here; may not γένοιτο, in the second clause of the verse, be referred or extended to the first also? ἀργύριον τῷ ἀργυρίῳ μὴ φθάσαι γένοιτο, let it not be our business to get money to money, but let the money be περίψημα τοῦ παιδίου, *i. e.* either ἕνεκα τοῦ παιδίου, as filth and dirt for the sake of our child; let us lose it rather to save him: so Galat. vi. 17. στίγματα τοῦ Ἰησοῦ, are not the marks properly of the Lord Jesus, but the wounds and marks suffered, ἕνεκα τοῦ Ἰησοῦ, for his sake: or else we may suppose περίψημα to refer to those propitiatory sacrifices among the heathens, when, in the time of any great calamity, some vile wretches were sacrificed for the purgation and atonement of the whole people; and such sacrifices were περικαθάρματα, περιψήματα: and the sacrifical form was, as Suidas tells us, upon such occasions, *Be thou our* περίψημα: in this view the meaning of our passage is, Let us sacrifice our money to the welfare of our son.

CHAP. VI.

Ver. 2. *A FISH leaped out of the river, and would have devoured him.*] According to Bochart, it was the *silurus;* this some call the sheat-fish, and which, as described by Ray, "Ad octo et amplius cubitos longitudine excrescit, pondere 150 libras superat, rictus oris amplissimus, estque piscis admodum vorax." Johnston says farther of it, calling it *glanis,* another name for the *silurus,* that "Non minoribus duntaxat pisciculis ventrem implet, sed et in majores, immo homines grassatur," and gives instances of human limbs found in the belly of this fish. Again, Tobias's fish was eatable; so is the *silurus,* and is in some places esteemed, "Pinguis, bonique saporis." Bochart gives the same account from the ancients, and goes on with the parallel,—Was Tobias's fish found in the Tigris? Pausanias, in like manner, makes the *glanis* or *silurus* to be an inhabitant of the Euphrates, from whence the excursion into the Tigris is easy, as those two rivers join: and Diodorus expressly tells us, that fish of the belluine kind are found in the Tigris, especially about the dog-days. He proceeds farther to shew from Galen, and other writers, that the liver of the *silurus* was in great fame for the cure of suffusions and dimness of sight; and, from some Greek and Arabic authors, that even its smell was effectual in expelling demons; but possibly this very history of Tobit might originally give occasion to these notions. If it should be objected that the *silurus* is a fish of a very smooth and slippery skin, destitute of scales, and therefore not to be supposed to be held by the bare hands of Tobias, it is sufficient to answer, that the head is disproportionably big to its body, and the gills vast and open, so as to offer easy and firm hold; there is, therefore, in the Latin version, where Tobias is ordered *prehendere branchiam,* very great propriety, from the singular form and structure of this fish. But whether the eating this fish, as mentioned ver. 5. is quite agreeable to Lev. xi. 10. is a difficulty that hath not been fully considered. Against the *callionymus,* which the greater part of the interpreters suppose to be the fish here meant, from the sanative virtue said to be in it by Pliny and other naturalists, there lies this very material objection, That it is a fish of so small a size as is utterly inconsistent with the story. "Longitudine est (says the most accurate Mr. Ray, with whom Johnston agrees), dodran-

tali, rarius pedali," and therefore can never be supposed to attack, much less able to devour, a man.

Ver. 7. *Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed.*] Those who are of opinion that demons were invested with certain material forms, wherein they snuffed up the perfumes and feasted themselves upon the odours of the incense and sacrifices that were offered to them, have an easy way of solving this difficulty, by supposing that the smell of the burnt heart and liver of the fish was offensive to Asmodeus. The Chaldeans, among whom the book of Tobit was wrote, and the Israelites, for whose use and instruction it was wrote, might both be of this opinion, that demons, as not absolutely divested of all matter, were capable of some sensations and impressions that belonged to corporeal substances; and therefore, in accommodation to the vulgar idea and prejudice of the people, the author of this history might express himself as though the expulsion of this evil spirit was effected by a natural cause, the smoke of the fish, even though at the same time he sufficiently intimates, that it was through the merciful help of God, obtained by prayer, that it came to pass, (ver. 17.) But if this demon was incorporeal (and this is the supposition which generally prevails), we may safely conclude, that the smoke of the fish's entrails could have no direct nor physical effect upon him; that his fleeing away, therefore, was occasioned by a supernatural power, in the exercise of which this angel appointed to attend Tobias was the principal instrument, and that he ordered the fumigation as a sign only when the evil spirit, by his superior power, should be chased away. Others have been disposed to consider Asmodeus not as any real demon, but only as expressive of the great power of lust, and that the fumigation in no other sense drove away that evil spirit, than as its virtue contributed to check and suppress such an extravagant and brutal passion as was predominant in her other husbands, the efficacy of which (ver. 7) is said to be so powerful and general, as that it would cure τινὰ, *any other person* tempted in the like irregular manner. But, allowing this fumigation to have some physical effect, like other fœtid medicines, yet it would, I conceive, be more proper to consider this as a lower and secondary instrument only in the cure, as prayer and abstinence are, in the history itself, set forth as the principal means by which so powerful an effect was produced. And this seems to be a more likely way to hinder the return of Asmodeus, *i. e.* of any base lust again, than the power of natural fumigation, which has not escaped censure, as having some appearance of magic.

Ver. 8. *The gall is good to anoint a man that hath whiteness in his eyes, and he shall be healed.*] Whether the gall of this or any other fish has such a natural virtue to restore sight, naturalists can best determine. Pliny, indeed, speaking of the *callionymus*, mentions something like this:— "Fel cicatrices sanat, et oculorum carnem superfluam consumit." (Lib. xxxii. cap. 4. 7.) But I have before shewed (see note on ver. 2.) that this is not the fish here mentioned. It seems best in this case, likewise, not to rest the cure in the mere natural liniment, but to understand the outward application as somewhat similar to our Saviour's spreading clay upon the eyes of the man that was born blind, and ordering him to wash in the pool of Siloam, not as the cause, but as the proof, of the cure. It was the power of God in both instances; and Tobit, sensible of this, returns devout thanks to God accordingly, xi. 14, 15.

Ver. 12. *I know that Raguel cannot marry her to another, according to the law of Moses, but he shall be guilty of death.*] According to the precept in the Mosaical law, Numb. xxvii. 8. a woman ought to marry her nearest kinsman, who, having no brother, succeeded to the inheritance of her father; but the penalty of death, mentioned in our version, the Syriac and Greek text, seems very particular, and is not to be met with any where in the law, either as denounced against the father, who would not give his daughter to his nearest kinsman, or against the nearest kinsman himself, if he would not espouse her. The Geneva version, which qualifies the expression, is therefore preferable: *I know that Raguel cannot marry her to another according to the law of Moses, else he should deserve death.* But I think the words ἢ ὀφειλήσει θάνατον may be better rendered, *ἢ, or* (if he does) that other to whom he gives her, ὀφειλήσει, will be obnoxious to death, or in great danger to be slain by the power of Asmodeus. For it has been thought not very unlikely, that the true reason why the seven husbands were given up to be slain by the wicked demon, was because they unjustly claimed the right of marriage to this heiress; the attempt to lie with whom was a sort of attempt to ravish a virgin already betrothed, and belonging to another by their law; and by the slaughter of these, Providence preserved her pure and unspotted for her rightful and legal husband, Tobias. (See Whist. Auth. Records, vol. ii.) Nor is the sense which Terentius Christianus gives of this passage to be despised:

> "Non denegabit, sat scio: nec si velit
> Maxime, jure poterit: nam præter jus tuum
> Nil postulas; tibi enim debetur: utpote
> Qui ei cognatione ac genere proximus
> Es. Nec eam, contra præceptum Mosaicum,
> Alienigenæ nuptum locabit conjugi,
> Nisi crimen capitale velit incurrere."
>
> (In Tob. act. iii.)

The Vulgate and Hebrew copies wholly omit the threatening clause, and indeed the sense is as complete without it.

Ver. 14. *For a wicked spirit loveth her, which hurteth nobody but those which come unto her.*] Calmet observes, that this demon, being incorporeal, could not possibly love Sara on account of her youth or beauty, or any bodily accomplishment; much less did he respect, as he was an unclean and impure spirit, her chastity and virtue. Tobias, therefore, must be understood to speak here according to popular prejudice and opinion. The vulgar supposed demons to be corporeal, and to be enamoured, like mortals, with the love of women; hence it became a notion that Asmodeus, through a motive of jealousy, killed those that went in unto Sara. The Vulgate and Hebrew copies only mention the bare fact, but the Greek and Syriac assign love, or rather brutal lust, as the cause of this cruelty. The rabbins and latter Jews, it is certain, supposed that evil spirits were enamoured of handsome women, from misunderstanding perhaps Gen. vi. 2. And there are many authors that pretend evil spirits are not only capable of, but often indulge and satisfy, a criminal passion with women; and particularly that the demons called *incubi* and

succubi carry on shameful and abominable intrigues with both sexes. Stories of this sort are not wanting even in writers of good note and authority. (See August. de Civit. Dei, lib. xv. cap. 23. and S. Bern. lib. ii. cap. 6.) But the opinion that demons and angels are corporeal, though countenanced by the Platonists, Origen, and others of the fathers, is now generally exploded. And if one examines the accounts in history which mention such an unnatural commerce of demons with mortals, male or female, it is generally represented as transacted during sleep, and therefore is to be looked upon rather as the effect of the disordered imagination of such persons, than any sensible or corporeal act of any real demon. Had Raphael himself said this, That the demon had slain the seven husbands through his own love for Sara, it had been a difficulty indeed; but, as it was Tobias only, he might do it according to the received opinion of his countrymen. We may therefore here justly call this an error of Tobias, but it is no reflection on the history.

Ver. 17. *And the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to him, rise up both of you, and pray to God which is merciful.*] This account of driving away the demon by fumigation, reminds one of what Josephus mentions, de Bell. Jud. lib. viii. cap. 2. that one Eleazar, before Vespasian and a great number of persons, freed several, who were possessed with evil spirits, from the power of them, by putting to their nose a certain ring, having a specific root under it, which quickly expelled the demon out of their bodies, so as never to return again; and that this method of cure was at that time successfully made use of against evil spirits: if this relation is to be depended on, it shews the power of smell upon evil genii, and the effect here ascribed to fumigation may from thence receive some countenance. But I do not build much upon this narrative, which carries in it the appearance of magic; much less can I pursuade myself to run the parallel between ejecting the demon here by the ashes of the perfume, and those undoubted miracles recorded in the Old and New Testament, Numb. xxi. 9. Josh. vi. 20. 2 Kings ii. 21. iv. 41. Matt. ix. 20. John ix. 6, 7. Acts v. 15. xix. 12. with which the popish expositors, out of an implicit regard to authority, and a zeal for their canon, have presumed to compare it. Without straining the point so far, the history itself seems to afford light enough to account for the supposed miracle, without recourse to, or any way relying upon, the virtue of the burnt entrails; for as prayer to, and faith in God was, according to the angel's direction, to accompany the use of the outward means, to which, according to the Vulgate, was added matrimonial continence for a season likewise; these have that known and sovereign virtue in them, as to supersede the necessity of any less powerful means. Especially if this demon was like that which went not out but by prayer and fasting, Matt. xvii. 21. This rich and holy perfume was an incense more precious and available with God than any secret of nature, or invention of art. Joint prayers, from persons so well-disposed, had, as it were, the efficacy of an evening sacrifice.

Fear not, for she is appointed unto thee from the beginning.] *i. e.* She belongs to thee according to the constitution of the law; or is thine by Divine appointment and designation. Ἑτοιμάζειν is taken in this sense to signify what is ordered by Divine appointment, Matt. xx. 23. xxv. 34. 1 Cor. ii. 9. Heb. xi. 16.

And thou shalt preserve her.] *i. e.* By maintaining, protecting, and defending her; and be a saviour to her, as the term is used on the like occasion, Eph. v. 23. Munster's Hebrew copy is more explicit, *Et per manum tuam dominus liberabit eam de manu dæmonis;* see xii. 3. where Sara is mentioned as made whole, or freed from that plague of the possession of the demon; and, iii. 17. where Raphael is mentioned as sent to heal Sara, by giving her for a wife to Tobias.

I suppose that she shall bear thee children.] He might express himself thus doubtfully, either as the man Azarias, whose appearance he assumed, or in his own person, as the angel Raphael. For angels too, though called intelligences, however desirous they may be to look into, are certainly ignorant of things future, (see 2 Esd. iv. 52.) unless God is pleased to reveal them to them, or commissions them to declare them to others. As when the angel foretells unto Zechariah the birth of a son, he mentions his authority and commission, *I am Gabriel, that stand in the presence of God, and am sent to speak unto thee, and to shew thee these glad tidings.* (Luke i. 19.) Calmet renders, *J'espere qu'elle vous donnera des enfans.*

CHAP. VII.

Ver. 3. *To whom they said, We are of the sons of Nephthalim, which are captives in Nineveh.*] This passage, which has been too hastily misrepresented by some writers, as containing a notorious falsehood, (see Raynold's Præl. tom. i. Præl. 46.) is capable of being very consistently explained; for it does not appear from the text, that the angel gave this answer rather than Tobias; secondly, as Raphael assumed the person of Azarias, it might very properly be spoken in both their names, as Ananias, from whom Azarias descended, was of that tribe, (v. 12, 13.) The like answer will account for the angel's saying, that he was of the captivity of Nineveh; for so Azarias, whom he personated, really was.

Ver. 7. *When he heard that Tobit was blind, he was sorrowful and wept.* Ver. 8. *And likewise Edna his wife, and Sara his daughter, wept.*] Tobit's blindness only is mentioned here as the cause of this great concern; the Vulgate and Munster's Hebrew copy omit the occasion. It is probable that the tears which Raguel, his wife, and daughter, shed, had a mixture of joy as well as sorrow, arising from the eclaircissement or first discovery of Tobias to be their near relation; the former, from the agreeable reflection, that they had now with them the only son of a father, whom the ties of nature and birth had endeared to them; and the latter, from a sense of their sad captivity, which had kept persons so nearly related so long at a distance from one another. And the additional circumstance of Tobit's blindness, which must greatly add to his affliction, must in proportion also increase their concern.

Ver. 10. *For it is meet that thou shouldest marry my daughter, nevertheless I will declare unto thee the truth.*] Καθήκει σοι παιδίον μου λαβεῖν. In this and the three following verses, the terms used with respect to the marriage-ceremony are both proper and usual on the occasion. Παιδίον λαβεῖν is the same with παραλαβεῖν, Matt. i. 20. which

is the technical term for taking one to wife, and so it is used, Deut. xx. 7. and hath respect and relation to διδόναι, which belongs to the father of the spouse, (see ver. 11. 13.) because he, after the example of God in Paradise, (Gen. ii. 22.) delivers her into the bridegroom's own hands, who was called *petitor*, or the suitor. St. Ambrose commends the great openness and frankness of Raguel in dealing so ingenuously with Tobias, in a matter of such consequence, whilst others, upon a like occasion, are equally as careful to conceal an objection. "Being a just man (says he), he chose rather that his daughter should continue unmarried, than to expose a husband to imminent danger for her sake. Though he was greatly importuned to give her in marriage, yet neither his parental tenderness, nor the great inclination which he must be supposed to have to settle his only child well, could prevail on him to conceal an accident from her lover, which he could not but imagine must contribute to break the match; however, he chose rather sincerely to declare to him the whole truth, than to appear to have an intention to deceive him by concealing the matter. *Quam breviter absolvit omnes quæstiones philosophorum, dum nec filiæ vitia celanda arbitratus est!* How has he decided at once, in a compendious manner, all the disputes of moralists and philosophers on this head! with great gravity they can debate the question, and are at some loss to determine it, whether a person intending to sell a house, or any moveables, ought himself to discover the faults and imperfections of them; but this good man thought he could not in conscience conceal that which he knew would be an objection to his daughter, even from him who was at that time making court to her, but advises him for his own sake to lay all thoughts of her aside, and to be easy and satisfied without her." (Ambros. lib. iii. Offic. cap. 14.)

Ver. 12. *Take her from henceforth according to the manner, and the merciful God give you good success in all things.*] As God was the first institutor of marriage, and joined our first parents in that holy state, so he still presides over it, and all marriages ought to be concluded in his fear, and with a petition for his blessing on the undertaking. Thus Abraham comforts himself with relation to his son's marriage, that *the Lord God of heaven would send his angel to choose a wife for his son Isaac.* (Gen. xxiv. 7.) And his servant, who was sent on that important commission, prays unto the Lord God, *to send him good speed that day, and to shew kindness unto his master Abraham,* in a particular that so nearly concerned his welfare. (See Prov. xix. 14. Ecclus. xxvi. 3.) Betrothing among the Jews was commonly performed about six months or a year before the wedding: but as Tobias's marriage was agreed on, and consummated on the spot, it may be asked, how Sara's parents came to comply so soon, as to give their daughter to Tobias the very same day that he arrived; the reasons probably were,—1. Her parents' desire of having her well married, and their hopes of seeing issue from her. 2. The circumstances and condition of her spouse. 3. His near relation, and legal right to her. 4. Raphael's importunity and persuasion. Some questions may also pertinently be asked concerning Tobias, as, why he married on a journey, at a distance from and without the knowledge or consent of his parents: such a procedure seems not agreeable to the opinion which one entertains of his piety, and rather an instance of want of duty, and a proper deference to them; for is there any affair more important, or wherein children are more obliged to consult their parents, and to receive their directions and advice, than in the great concern of marriage? To this it may be replied, that Tobias knew perfectly the intentions of his father on this head; that good old man had recommended to him before his journey to take a wife of his own tribe and family, (iv. 12, 13.) And it is observable, that Raphael reminds him (vi. 15.) of the instruction which his father gave him, to marry a wife of his own kindred: and, indeed, the law itself was sufficiently clear in this matter; for had he been indifferent, or so particular as to have refused what the known custom of the law required, Raguel could have compelled him to it, or obliged him to have renounced the right which he claimed of succession to his inheritance. Nor do we find that Tobit was at all surprised or troubled when his son, returning from his journey, brought with him a wife. After this it will be almost needless to inquire, whether Tobias was not guilty of some rashness and imprudence, in being so eager after a match, as solemnly to resolve neither to eat nor drink till it was concluded, which his intended father-in-law had kindly warned him against, and apprized him sufficiently of the danger attending it. But, besides the reason before given, that the nearness of the relation required this from him, Raphael assured Tobias that he had provided a remedy, effectually to secure him against the like accident, and to prevent his sharing the others' fate.

Ver. 13. *Then he called his daughter, and he took her by the hand, and gave her to be wife to Tobias.*] In the Vulgate it is, *Raguel, the father of the bride, took her by the right hand, and joining it to Tobias's right hand, said, May the God of Abraham, the God of Isaac, and the God of Jacob, be with you, and unite you by the sacred ties of marriage, and fill you both with his blessings.* To this custom of giving away the bride by the hands of the father, or some relation or friend, St. Paul seems to allude, 2 Cor. xi. 2. and the Psalmist, Psal. xlv. 13. The reason of this, says a very judicious writer, was, "that in ancient times all women, which had not husbands or fathers to govern them, had tutors, without whose concurrence and authority there was no act which they did warrantable, and for this cause they were in marriage delivered unto their husbands by others. Which custom retained, hath still this use, that it puts women in mind of their duty, whereto the very imbecility of their sex doth bind them, *viz.* to be always guided and directed by others." (Hooker's Eccles. Pol. b. v.) Whether this, or whatever be the cause of this custom, it is certainly most decent, that a woman, whose chiefest ornament is modesty, should rather be led or presented by the hand of another, than offer herself forwardly before the congregation to any one in marriage; and therefore the discretion of our church is herein much to be admired, which enjoins it to be asked, *Who giveth this woman to be married to this man?*

Ver. 14. *And called Edna his wife, and took paper, and did write an instrument, of covenants, and sealed it.*] Here we have a contract between Tobias and Sara, drawn up, not by a public notary, as was generally usual, but by Raguel the woman's father. We may farther observe, that before the writing this contract, there was a formal giving

of the woman unto her husband by her own father; and that a particular and express form of words was used upon the delivery of her. It appears from hence, that a contract and marriage were anciently all one in effect, and the like may be gathered from the law, Deut. xxii. 24. where an espoused woman is called a wife, and if she be convicted of unchastity, is reputed as an adulteress, worthy of death. By which it is manifest, that a contract *de præsenti* differeth not in substance from a marriage, though for decency's sake solemn ceremonies are required by positive laws. The Jews usually drew up the contract of matrimony, and agreed about the dowry before the wedding; after that they read this contract or deed over, and lodged it in the hands of the bride's relations, and then they put the ring upon her finger: but in Tobias's marriage things were ordered otherwise, for Raguel immediately consents to give him his daughter, and at the same time joins their hands; then he calls for paper, writes down the contract, and hath it signed by two witnesses, according to the Hebrew, after which the feast began. All this is pretty different from the custom of modern Jews, though they look upon Tobias's wedding, and the ceremonies attending it, as a pattern of the happiest and most regular marriage. "One cannot but admire (say Messieurs of Port-Royal) the simplicity of those early times. Raguel gives his daughter in marriage to Tobias, and troubles not himself about settlements or covenants as they are here called, till the ceremony was over. Such openness and confidence is scarce to be found in the present times, and would be thought little less than carelessness. But it ought, however, to remind all those, who enter upon the like holy state, sincerely to renounce all sort of disguise and overreaching in an affair, where integrity, candour, and disinterestedness, are its best and principal security." (Com. in loc.)

Ver. 16. *Raguel called his wife Edna, and said unto her, Sister,* &c.] See v. 20. This term is only a word of tenderness and endearment, used by husbands to their wives. Tobias, in the next chapter, ver. 4. 7. calls Sara by the same name after he had married her. (See also x. 12.) An instance of this we have in Solomon's Song, chap. iv. where the words, *my sister, my spouse,* come three times together in four verses. And hence, if solutions were wanting, we may justify Abraham calling his wife Sarah, *sister,* (Gen. xii. 13.) which some free-thinkers have endeavoured to expose as an equivocation. For as sister is a name of tenderness, love, and affection, it was very properly applied to his wife; but indeed Sarah was so near a relation, as to have a natural right to be so called, being, as Abraham acknowledges, his half-sister, the daughter of his father, but not the daughter of his mother. (Gen. xx. 12.)

Prepare another chamber, and bring her in thither.] *i. e.* Into another bedchamber, different from that where Sara lay before, in which her seven former husbands were killed. This thought was just, and the exchange proper, as the very room inspired horror.

CHAP. VIII.

Ver. 2. *AND took the ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke therewith.*] This story of driving away the demon by the ashes of the perfumes, possibly took its rise from the account of the smoke of Aaron's incense, staying the destroying angel from the surviving Israelites, superstitiously depraved. Some footsteps of this mystery the Hebrews seem to retain, when they say, that all hurtful and destroying spirits will flee away at the odour of the incense of sweet spices. Tobias here literally follows Raphael's directions, vi. 16. but perhaps the meaning principally may be, that Tobias, by the direction of the angel, offered the incense of prayer, or put up fervent prayers to God to drive away this fiend. Munster expressly understands it in this spiritual sense, *Per illam suffumigationem designatur oratio, quæ instar vaporis cœlos penetrat.* And then he concludes, *Virtute ergo orationis Tobiæ et Saræ, fugatus est Asmodæus, et non efficacia aliqua odoris corporalis.* (Com. in loc.)

Ver. 3. *He fled into the utmost parts of Egypt.*] *i. e.* Into the deserts of the upper Egypt, for so Pliny and other writers describe them. That deserts and solitary places were the dwelling and resort of unclean spirits, the canonical Scriptures inform us. Thus the demoniac, Luke viii. 29. is said to abide in no house, but to be driven of the devil into the wilderness: and thither was our Saviour led, as being the devil's residence, to be tempted by him. (Matt. iv. 1.) And accordingly the unclean spirit is described, Matt. xii. 43. *as walking through dry or uninhabited places, seeking rest and finding none.* See Baruch iv. 35. and Rev. xviii. 2. where Babylon the great city, when turned into a wilderness, is said to be, *the dungeon of every foul spirit, and a cage of every impure and ill-boding bird,* or rather the abode or residence of them; for φυλακὴ here has the sense of κατοικητήριον, and so it is often used by the Hellenistic writers. But the prophet's description of the same desolation, (Isa. xiii. 21.) is still more strong, for *in it shall dwell, not wild beasts merely,* as our version, nor *Fauni* and *Silvani* only, as Castalio renders, but, according to the LXX. Δαιμόνια ἐκεῖ ὀρχήσονται, καὶ ὀνοκένταυροι ἐκεῖ κατοικήσουσι.

And the angel bound him.] Not bodily with any visible chain, as the words seem to imply, and as is the custom among men, but by a superior power and command which he had received over him, he confined him to that desert part of Egypt he took shelter in, and where indeed he could do least mischief: for demons being incorporeal, and not having parts or members like men, act on each other in a manner wholly spiritual and invisible. The angel Raphael, indeed, appeared to the sight as with a human body, but it was only an assumed or borrowed appearance, and useless as to all natural functions; and therefore it was not by any bodily power or force of his own, nor by the efficacy of natural means, that he drove away Asmodeus, but he acted in this matter as one pure spirit acts on another, and, by the mighty and unseen power of him who commissioned him, he chained or confined the impure spirit to the place and in the manner it was appointed him, that he should do no more hurt, at least in the house of Tobias and Sara. Something like this we read in Scripture, Rev. xx. 1—3. that the angel which came down from heaven, having the key of the bottomless pit, and a great chain in his hand, laid hold on the dragon, which is the devil, and bound him for a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him. But it may be asked, to what purpose then was the burning of the heart

and liver of the fish? or why was it enjoined, if there was no efficacy in them, or God has not given to some natural things a secret and wonderful power, opposite to that which the devil occasionally makes use of to the mischief of men? To this it may be answered, first, in general, That the angel Raphael did not want any spells or natural means to subdue this demon; for the least of the angels, when invested with God's authority, and acting by his commission, is able to vanquish the power of the devil, and to overthrow his wicked machinations. Secondly, There are the following particular reasons for the outward use of these means; *viz.* that is was very proper that Raphael should conceal, under the appearance of a mere natural remedy, the supernatural power he had received from his Divine Master, that it might not be discovered who he really was, till he had completed and finished the whole service for which he was sent: it was also necessary, that Tobias, by burning the entrails, should give some proof of his belief of what Raphael assured him, and of his compliance with the direction given by him. And, lastly, The burning of the entrails might be designed, and therefore enjoined, as a sign only when the evil spirit, by his superior power, should be chased away.

Ver. 6. *Thou hast said, It is not good that man should be alone, let us make unto him an aid like unto himself.*] Ποιήσωμεν αὐτῷ βοηθὸν ὅμοιον αὐτῷ; one that should be as his second self, like him in nature; one in whom he might see himself reflected, as it were, and revived. The Greek writer of this history follows here the LXX. which has in the place referred to, Gen. ii. 18. Βοηθὸν κατ' αὐτὸν, *adjutorem secundum eum*, a help-meet for him, or one suited to his wants and inclinations, one agreeable to and fit for him, by a similitude of temper and manners: or it may be rendered, An aid from himself, one taken from his own rib, for so Eve was formed. And this way of formation was designed probably to intimate that close love and reciprocal affection, which ought to be between man and wife. I shall only observe the agreement between the account here and that in the LXX. that the manner of expression in both is plural, ποιήσωμεν, as if there was a consultation about the formation of his second self also, as at the first creation of man; which the Vulgate likewise retains.

Ver. 7. *And now, O Lord, I take not this my sister for lust, but uprightly; therefore mercifully ordain, that we may become aged together.*] Ἐπίταξον ἐλεῆσαί με, καὶ ταύτῃ συνκαταγηράσαι: the construction is somewhat singular, like that iii. 15. (see note.) Grotius thinks the true reading to be, Ἐπίταξον ἐλεήσας με ταύτῃ συνκαταγηράσαι, omitting καὶ, which I think, being emphatical here, might be better continued; *i. e.* In mercy grant that *even with her*, who hath buried so many husbands, and whom an evil spirit pursues to the destruction of all her lovers, I may grow old, and escape the common fate of the others. According to the Vulgate, Sara puts up this prayer, and that version puts into her mouth the very same, iii. 14. *Virum cum timore tuo, non cum libidine mea, consensi suscipere.* Calmet admires the delicacy of this sentiment in a young man and a Jew, one educated amongst a gross and carnal people; and proposes it to the consideration and imitation of all that enter upon the conjugal state, as does St. Austin, de Doctr. Christ. cap. 10.

Ver. 9. *Raguel arose, and went and made a grave,* Ver. 10. *saying, I fear lest he also be dead.*] When Raguel gives his daughter to Tobias, almost immediately after his arrival, and consents so suddenly to the marriage, the Vulgate observes, that it seemed as if God had influenced his heart to listen to the proposal of Raphael, a stranger to him, whom he considered only as a man. It was such a strong persuasion that made him say, that he doubted not but his prayers and tears were accepted before God for the removal of the disgrace which lay upon his family, and that the arrival of Tobias was by the appointment of Providence to espouse Sara his nearest kinswoman, and therefore of right belonging to him: *Non dubito quin Deus preces et lacrymas meas in conspectu suo admiserit, et credo quoniam ideo fecit vos venire ad me, ut ista conjungeretur cognationi suæ secundum legem Mosis;* but it appears from the account here, that Raguel's faith and confidence in this match, and in what Raphael assured him for his encouragement, was but faint, or was shaken afterward; for had not the apprehension been strong in him, that the same fate which befel the others would happen to Tobias in the same manner, he would never have given such hasty orders to his servants to rise at cock-crowing, according to the Vulgate, to dig a grave for his interment. Though had he considered that the present marriage was made in the fear of the Lord, and founded upon legal right and equity, and that the former husbands were probably killed by the evil spirit, either because they unjustly claimed the right of marriage with this heiress, or that lust was their principal motive, he needed not to have had such foreboding apprehensions about the event of it, or provided for a funeral before it happened.

Ver. 19. *And he kept the wedding-feast fourteen days.*] Rejoicings at the Jewish weddings were esteemed so absolutely necessary, that the husband could not any ways be excused from them, but was obliged to have them for at least seven days; and even the sabbath-day itself, according to Calmet, was accounted no hinderance to the feastings and entertainments usual on such occasions. From many passages in Scripture it appears, that the time of the marriage-feast was usually seven days. *Fulfil her week*, was Laban's injunction to Jacob, Gen. xxix. 27. (See Judg. xiv. 10. 12. Tobit xi. 19.) "Septem dies ad convivium et septem ad luctum," was a proverb among the Jews; Lamy says the feast was for eight days together, and of the third day of such a feast he understands those words of St. John, ii. 1. *on the third day there was a marriage*, &c. which he says should be translated, *on the third day of the marriage which was in Cana;* and that this probably was the reason why, upon the coming of our Lord and his apostles, they wanted wine. (Introd. to Scrip. vol. i. p. 317.) It is to be observed, that though the time was usually limited to a week, yet parents of the espoused were at liberty to make the continuance of the wedding-feast last as long as they thought fit. They could not shorten the days, as the Jewish doctors say, but they might considerably lengthen them. (See Buxtorf. Syn. Jud. cap. 35. Selden's Uxor Heb. lib. ii.) But Raguel, from the satisfaction of his son-in-law's escape from the power and evil intentions of Asmodeus, doubles the usual number, or keeps the nuptial-feast fourteen days; though, as she was a widow, it ought to have continued no longer than three days, according to the rabbins. The Vulgate mentions an invitation given on the occasion to all friends and neighbours, and sets down some

particulars of the entertainment, *Uxori suæ dixit ut instrueret convivium . . . duas quoque pingues vaccas, et quatuor arietes occidi fecit, et parari epulas omnibus vicinis suis, cunctisque amicis.*

Ver. 20. *For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till the fourteen days of the marriage were expired.*] According to the sense that at first hearing offers itself, it seems as if Raguel had said to Tobias, before the time was expired, that he should not depart before the time was expired. This is too insipid to be the meaning; for if Raguel said this at all, he must of course be supposed to say it before the time was expired. Calmet seems aware of this objection, and makes the sense to be, That before the end of the seven days, the usual time allowed for such rejoicings, (Gen. xxix. 27. Judg. xiv. 12.) Raguel had solemnly insisted upon his stay with them a longer time, full fourteen days. It is uncertain from the Greek, whether Raguel swore that Tobias should not go, using this expression, ἐνόρκως μὴ ἐξελθεῖν αὐτὸν, or whether he obliged Tobias, ἐνόρκως, by an oath, to assure him, that he would not go. In the Hebrew, Raguel swears; according to the Vulgate he makes Tobias swear; but that it was Raguel, appears very plainly from ix. 3. x. 7.

CHAP. IX.

Ver. 2. *AND go to Rages of Media to Gabael.*] According to the Vulgate, Sara, with whom they now were, lived at Rages, *Sara filia Raguelis in Rages civitate Medorum.* (iii. 7.) How, therefore, does Tobias ask Raphael to go to Rages? I answer, That this is either a mistake, or all the country or province about Ecbatane was called Rages; and accordingly, where our translation has *Rages, a city of Media,* (i. 14.) the marginal reading is, *in the land or country of Media;* and the Geneva version has expressly in the text, *in the land of Media;* or Gabael might live in the city particularly called by that name, answering to the great or county town of one of our shires. But the truth is, Raguel lived at Ecbatane, (iii. 7. vii. 1.) which was at a distance from Rages, (vi. 9. vii. 1.) and Raphael and Gabael are represented as returning from a journey to Raguel's house, ver. 2. 6. As to the objection which is founded on the Vulgate rendering, iii. 7. it is to be observed, that the Greek has there, ἐν Εκβατάνοις τῆς Μηδίας; as also our version. (See note on iii. 7.)

Ver. 5. *So Raphael went out and lodged with Gabael, and gave him the hand-writing, who brought forth bags which were sealed up, and gave them to him.*] Tobias, seeing himself pressed by Raguel his father-in-law, to stay with him fourteen days, was unwilling to refuse him, on account of the handsome manner in which he had been received and entertained by him, and especially his new relation to him; but as it was absolutely necessary to send to Gabael, and to exhibit to him the note or hand-writing, in order to receive the money, the fear he had of disobliging his own parents, if he deferred his return too long, and his desire of testifying his grateful acknowledgments to his father-in-law, by continuing with him the time requested, made him contrive a method to satisfy at once both these obligations. He applies to, and prevails upon, Raphael, the holy companion of his journey, of whose wisdom, affection, and fidelity, he had had sufficient experience, to undertake the management of this commission himself, and to set forward without him, but sufficiently authorized to receive this money, which he speedily and happily accomplishes. The Vulgate adds, that Tobias's regard for Raphael was so great and extraordinary, for having conducted him through the journey so successfully, and brought about a match so advantageous to him, and for delivering him from the jaws of the voracious fish, and the fury and malice of the demon Asmodeus, that he professed to him, that if he was for the future to be his slave in return, he could not sufficiently repay the obligations. It has been a matter of much inquiry among the commentators, whether this money was deposited and lodged only with Gabael at Rages, as a place possibly of greater security at that time, as the Greek and Hebrew copies mention, or was really lent to him, probably to traffic with occasionally, as the Vulgate represents it; be this as it will, Gabael shewed himself an honest and punctual man, by returning the ten talents instantly on a proper demand; and Tobit proved himself no less a good man, as St. Ambrose observes, by asking only the principal, without any consideration for the greatness of the sum, or the length of the time.

Ver. 6. *And Tobias blessed his wife.*] Various are the senses given of this passage; *Uxorem suam gravidam fecit,* says Badwell, and the Geneva version expressly has, *Tobias begat his wife with child.* Grotius conjectures, from the authority of St. Jerome, that the reading of the Greek formerly was, καὶ εὐλόγησε (Ῥαγυὴλ) Τωβίαν, καὶ τὴν γυναῖκα αὐτοῦ, i. e. *abeuntibus bene precatus est;* but it does not appear that they were then setting forward, the fourteen days were not yet near expired. His blessing them on their departure follows after, (x. 11.) Junius's rendering, inserted in the margin, seems more probable, *Benedixit Gabahel Tobiæ et uxori ejus:* That Gabael, at his arrival with Raphael, wished Tobias and his wife all possible joy and happiness in their new condition. Fagius's Hebrew has, *Ad quorum adventum adhuc magis benedictus fuit Tobias cum Sara uxore sua,* That upon the coming of these guests to the wedding, Tobias and Sara were more pleased and happy. Calmet, lastly, makes the sense to be, That Tobias blessed, or was the cause of blessing and happiness to his wife, by the advantage which he received from this marriage, particularly his freeing her from the tyranny of the evil demon, and taking away the reproach which before had attended her; instead whereof it would now be said, as a common form of benediction at future weddings, to the bride, "May you be as happy as was Sara, the wife of Tobias."

CHAP. X.

Ver. 5. *NOW I care for nothing my son, since I have let thee go.*] Οὐ μέλει μοι τέκνον, ὅτι ἀφῆκά σε. It is generally agreed that the reading of the Greek here is corrupt. Various conjectures have been proposed for restoring the true one, ὡς μέλει μοι, and οἳ μέλει μοι. The last seems preferable, as being confirmed by Fagius's Hebrew copy, the Syriac, Vulgate, and Junius's version, all of which render to this effect; *Eheu! Pœnitet me, fili, quod dimiserim te.* And thus Coverdale, *Woe is me, my son: O what ailed us to send*

thee away into a strange country? To this great concern of his wife, occasioned by his long absence and an apprehension of his death, Tobit calmly and tenderly replies, that he would not have her be so discouraged and dejected; he was persuaded, through a strong faith and trust in God, that her son was safe; that the person he had entrusted him with might be depended upon for his care; and that some unforeseen accident on Gabael's part, and not any misfortune, had occasioned this delay. One cannot but admire the exemplary patience of Tobit on all occasions; who, though poor, blind, old, and almost childless in every sense, yet never desponds, or charges God foolishly.

Ver. 10. *Then Raguel arose, and gave him Sara his wife, and half his goods, servants, and cattle, and money.*] The dowry which the Jewish brides brought to their husbands, which was different according to the circumstances of their parents, was called by the rabbins *nedunia*. As Sara was an only child, and disposed of in marriage according to her parents' wishes, and agreeably to the appointment and determination of the Mosaical law, Raguel gives her half his substance in present, and engages to bestow the remainder at his death, (viii. 21.) Amongst the goods mentioned here as given to Tobias are, σώματα, or *servants*, for so such as were altogether at the beck and will of their lords were called both by Jews and heathens. The sale of the captive Jews, by Nicanor, is called ἀγορασμὸς Ἰουδαίων σωμάτων· 2 Macc. viii. 11. so all the servants of the men of Shechem are expressed by πάντα τὰ σώματα αὐτῶν, Gen. xxxiv. 29. (See also Apoc. xviii. 13.) Munster's version enumerates the particulars of her fortune, *viz. Famulos et ancillas, oves et boves, asinos et camelos, vestimenta linea et purpurea, vasa argentea et aurea.*

Ver. 12. *And he said to his daughter, Honour thy father and thy mother-in-law, which are now thy parents.*] Sara was shortly to leave her abode with her natural parents, and by marriage to be placed, as the civilians term it, *extra familiam;* this precept therefore was very properly and affectionately inculcated, as the duty of honour and reverence did not cease, but was transferred, or rather divided. "How happy (says the Port-Royal comment) is a family when the sentiments of love are reciprocal; where those in the family, whereunto the bride enters, treat her with the affection due to a daughter, and the daughter-in-law in like manner regards them as her parents, and behaves in the same respectful and dutiful manner towards them! where such an undissembled fondness reigns, there is great reason, doubtless, to bless and pronounce happiness to a union, which affection, as well as the ties of relation, has so closely joined: but as it too often happens, that relations so united in time discover different views, and act by separate motives, springing either from jealousy or interest, there is the less reason to be surprised at seeing so many heart-burnings and differences in families, and so little of true love between persons who look upon each other with distrust, instead of shewing that tenderness which a mother ought to have for a daughter, and a daughter for a mother." (Com. in loc.) After this injunction to Sara to honour her new adopted parents, the Vulgate adds, that she was directed and instructed farther, *Diligere maritum, regere familiam, gubernare domum, et seipsam irreprehensibilem exhibere.* Duties of the utmost importance in the conjugal state, the observance of which comprises and finishes the character of a good and accomplished wife. The direction is not unlike that of St. Paul, 1 Tim. v.

Edna also said to Tobias, The Lord of heaven restore thee, my dear brother.] *i. e.* Grant thee a prosperous journey, (see xi. 1.) and a safe return. And thus Calmet expounds, *Que le Seigneur vous fasse heureusement arriver chez vous,* which I presume is the sense of Munster's version, *Mi fili, Dominus cœlorum conducat te in pace.* Junius's rendering is obscure and indeterminate, *Constituat te Dominus cœli.* It may perhaps seem strange and unusual that Edna should call her son-in-law, *brother:* but this is to be considered only as an appellation of tenderness. (See more instances in note on vii. 16.)

I commit my daughter unto thee of special trust, wherefore do not entreat her evil.] Edna, the mother of Sara, consenting to part with her to Tobias, and that she should accompany him home to his house, gives him a strict charge to take great care of her, as of some important and valuable treasure committed to his trust, and to give her no occasion of uneasiness, or of complaint against him. Fagius's version adds a very moving and substantial reason for this request, *nam in locum peregrinum, ubi hospita erit, ipsa proficiscitur;* and that upon saying this, *Sauciatum quodammodo fuit cor ejus intra eam.* St. Paul has enjoined the like, where he orders *husbands to love their wives, and be not bitter against them.* (Col. iii. 19.) For the sorrow which bad husbands occasion their wives though ill treatment, renders them the more inexcusable in the sight of God, as the weakness of their sex calls rather for protection, and obliges them according to St. Peter, *to render honour and esteem to them.* (1 Pet. iii. 7.) This they have in charge, not only from the parent, who gives them away, but from God himself, whose ordinance and institution marriage is, and as he has made it an emblem of that Divine love and union which he bears to his church, will avenge all harshness and injustice, that is at any time offered in violation of it. The Alexandrian and most copies conclude this chapter with the verse succeeding, which our translation, following the Roman or Complut. makes the beginning of the next.

CHAP. XI.

Ver. 3. *LET us haste before thy wife, and prepare the house.*] As Tobias's parents were uneasy at his long stay, and did not expect that a wife would accompany him in his return, it was seasonable advice of Raphael's, that they should go before, as well to satisfy his father and mother, and to free them from their anxious solicitude about him, as to prepare the house to the best advantage, and dispose all things for the reception of the bride, and the lodging and accommodating so many servants and cattle as came along with him, and were part of her dowry. The Vulgate makes Tobias to arrive seven days before his wife; *Ingressa est etiam post septem dies Sara uxor filii ejus, et omnis familia sana, et pecora, et cameli, et pecunia multa uxoris, sed et illa pecunia quam receperat a Gabelo.* The Greek takes no notice of this, but intimates rather her arrival on the same day. It seems as if there was no foundation for such a surmise; Tobias now bringing his wife home as a bride, would never be so uncomplaisant and unkind, as to leave her on the road for so long a time as seven days only to servants, and with such a great charge of money with

them. It is more probable that Sara, though she did not make such haste as her husband, through the impatience of seeing his parents, and acquainting them with his success and happy change of condition, may be supposed to have done, as being fatigued with so long a journey, and unaccustomed to travel, at least so far, and hindered too by the long train of servants and cattle accompanying her, and therefore obliged often to stop and refresh herself,—notwithstanding these remoras, I say, it is more probable that she arrived happily on the evening of the same day. When it is said in our version, that they went on their way till they drew near unto Nineveh, the meaning may be, that they all went together, till they approached so near that place, as to be within a day's, or a few hours' journey of it, and that then Tobias and Raphael, seeing them so far safe, and as it were in their own neighbourhood, set forward to give notice of and prepare for their coming.

Ver. 5. *Anna set looking about towards the way for her son.*] Vulgate, *Anna sedebat secus viam quotidie in supercilio montis.* (See x. 7.) This shews her great eagerness and impatience, which is well expressed by περιβλεπομένη, and προσενόησεν, which follows, implies more than εἶδεν, *viz.* her seeing him at a distance, and knowing him, "vidit a longe et illico agnovit;" for as love is said to be blind upon occasion, so it is quick-sighted, ὀξυδερκὴς, in espying and discovering the beloved object. This is finely represented in the parable of the prodigal son, where the father is described as seeing him, *when he was yet a great way off, and upon his approach falling on his neck, and kissing him.* (Luke xv. 20.) As his mother expresses the like tenderness to Tobias, ver. 9. Horace feelingly describes the uneasiness arising from the absence of a favourite child, when he says,

"Ut mater juvenem, quem Notus invido
Flatu Carpathii trans maris æquora
Cunctantem spatio longius annuo
Dulci distinet a domo,
Votis ominibusque hunc et precibus vocat,
Curvo nec faciem littore dimovet."
(Carm. lib. iv. Od. 5.)

And it is very observable, that a learned annotator on the passage illustrates this by the very instance of Tobias and his mother. (Desprez. in loc.)

Ver. 10. *Tobit also went forth towards the door, and stumbled: but his son ran unto him,* Ver. 11. *And took hold of his father, and he strake off the gall on his father's eyes.*] Tobit's hurrying out, or, as the Vulgate has it, *running to meet his son* upon notice of his arrival, or probably hearing his voice, and in his haste forgetting his blindness, and stumbling at the threshold; and Tobias's running to him, not merely to pay his duty to him, but to catch hold of him to prevent his falling, and to support him while he embraced him, are circumstances extremely natural: his impatience likewise for his father's cure, whose blessing he had just received, and instantly putting the gall on his eyes, from a confidence in what Raphael assured him of its sovereign efficacy, without asking or staying for his leave, and postponing the relation of his journey and the success attending it, to administer to the help of a blind and aged father, are uncommon instances of filial tenderness.

Ver. 13. *And the whiteness pilled away from the corners of his eyes; and when he saw his son, he fell upon his neck.*] See Acts ix. 18. where St. Luke, the beloved physician, speaking of Saul's recovering his sight, says, that, upon Ananias's putting his hands upon him, *immediately there fell from his eyes, as it had been scales, and he received sight forthwith.* The Vulgate is very particular in the description of this cure: *Sustinuit quasi dimidiam fere horam, et cœpit albugo ex oculis ejus, quasi membrana ovi, egredi; quam apprehendens Tobias traxit ab oculis ejus, et statim visum recepit.* It is a matter of dispute, whether Tobit recovered his sight by the natural effect of the medicine, or by a miracle. Many assert the cure to be purely natural. It does not appear that Tobit's eyes were hurt inwardly, or that the pupil or optic nerve was damaged, or the humours any way altered: the accident is supposed to consist in a white speck, pearl, or film, that was formed on the cornea, or the outward coat of the eye (through an inflammation arising from the dung of swallows, which is of a hot and caustic quality), which hindering the rays of light from falling on the retina, suspended the use of that organ. Now the gall of some fishes being very good, say they, against distempers in the eyes, and especially to remove whiteness or pearls in them, in the opinion of many naturalists and physicians, there is no necessity to have recourse to a miracle to account for this cure, as the gall of this might have that virtue: indeed there is an objection as to the time, it being scarcely possible that the gall of any fish should naturally produce such an effect in about half an hour, the time assigned by the Vulgate. But if we consider that the prescription was communicated by the angel Raphael, who taught Tobias the virtue of the remedy, and the method of applying it, unknown, perhaps, before; if it be not miraculous on that account, it may at least intimate, that some supernatural power or blessing went along with the use of the natural means, and principally effected the cure; as the mere washing in the pool did not of itself cure the impotent, but the angel that attended and first troubled the waters. (John v. 4.) There is an instance of as great a cure, and mentioned to be founded on this of Tobit's, recorded by Gregory of Tours, concerning his own father: "Florentius redivivo calore captatus est, accenditur febris, intumescunt pedes, dolor pessimus intorquet: perendinata pestis hominem contriverat, jam pene conclamatus jacebat. Interea puer (filius Gregorius Turon.) vidit iterum in somno personam, sese, utrumne librum Tobiæ cognitum haberet, interrogantem. Respondit, Nequaquam. Qui ait, Noveris hunc fuisse cæcum, atque per filium ex jecore piscis, angelo comitante, curatum. Tu ergo fac similiter, et salvabitur genitor tuus. Hæc ille matri retulit, quæ confestim pueros ad amnem direxit: piscis capitur, quæ de extis jussa fuerant, prunis imponuntur; non fefellit virum eventus, ut enim primo fumus odoris in naribus patris reflavit, protinus omnis ille tumor, dolorque recessit." (De Gloria Confess. cap. 40.) If this has the appearance of the marvellous in it, yet doubtless the relation of a son, and of such a son, concerning his own father, deserves some credit; and as it is grounded manifestly on the history of Tobit, it is no small testimony of the reality and worth of it. And perhaps his design, as well as that of the writer of Tobit, might be to advance the belief of angelic visions and communications with good and holy men.

Ver. 18. *And Achiacharus, and Nasbas his brother's son*

came.] Ὁ ἐξάδελφος αὐτοῦ. Drusius thinks the true reading is, οἱ ἐξάδελφοι αὐτοῦ, from the authority, I presume, of the Vulgate, which has *venerunt Achior et Nabath consobrini Tobiæ.* Grotius's conjecture seems preferable, ὁ καὶ Νασβᾶς, *i. e. he who was called also Nasbas;* for it was not unusual for a person to have two names, especially in a time of captivity. It is certain that Achiacharus was ἐξάδελφος αὐτοῦ, Tobit's brother's son, *i. e.* his brother Anael's son, i. 21. and it appears from the singular number here being used, that only one person is spoken of. Junius is of the same opinion, as the margin acquaints us.

Ver. 19. *And Tobias's wedding was kept seven days with great joy.*] It is improperly here called γάμος, which was celebrated at Raguel's house fourteen days, (viii. 19.) This rather refers to the τὰ ἐπαύλια, or, as the Latins term it, *repotia,* an entertainment made at the bride's return, or bringing home. It is no wonder that the wedding was kept with uncommon joy, considering the advantage arising to Tobias by marrying such an heiress, and the many concurring agreeable circumstances which fell out at this time—as, his son's safe return, his receiving the ten talents by him, and, which was of greater consequence, and more acceptable to him, the recovery of his sight at his age, after being deprived of it eight years, (xiv. 2.) As weddings were attended with extraordinary demonstrations of joy, the Hebrew word, which signifies a wedding, is sometimes rendered by the LXX. δοχὴ, a banquet, (Gen. xxvi. 30. Esth. i. 3. v. 4. 8. 12. 14.) sometimes a feast, and once χαρὰ, joy itself. (Esth. ix. 17.) And in the gospel the partaking of the marriage-feast, or supper, is called entering into the joy of the Lord. The wedding-house was called *Beth-Hillula,* the house of praise, and the marriage-song, *Hillalim,* praises. And so Psal. lxxviii. 63. the words, *Their maidens were not given to marriage,* are by the Chaldee paraphrase rendered, *are not celebrated with epithalamiums,* and by Aquila, οὐχ ὑμνήθησαν.

CHAP. XII.

Ver. 3. *FOR he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise healed thee.*] The Vulgate reckons up seven good offices which Raphael brought to pass:—1. Carrying Tobias into Media, and reconducting him safely. 2. Providing him with a good and virtuous wife. 3. Chasing away the evil spirit Asmodeus, and preventing his hurting Tobias. 4. Occasioning great joy to the parents on both sides. 5. Delivering Tobias from the jaws of the great voracious fish. 6. Restoring sight to Tobit. 7. Instructing Tobias by wise counsels, and enriching him with things spiritual. The extraordinary care which the angel Raphael took of the person under his guidance and direction, is generally understood as a figure of the invisible care which the angels take of good men, and as a pattern of the zeal and diligence wherewith the ministers of God ought to watch over the souls committed to their charge.

Ver. 5. *So he called the angel, and he said unto him, Take half of all that ye have brought, and go away in safety.* Ver. 6. *Then he took them both apart, and said unto them, Bless God, and praise him for the things which he hath done unto you in the sight of all that live.*] Tobit would have acted like a just man in paying only the wages at first agreed on, *viz.* a drachm or two drachms a day; but as Tobias was thoroughly convinced that he could not do too much to recompense the services done him by Raphael, he moves his father for a much greater allowance; and he could not certainly testify his acknowledgment in a more generous manner, than in offering him the half of what they had brought back, and he had been chiefly instrumental in procuring, and to divide the inheritance with him like a brother. After this great offer made him, both by father and son, he immediately takes the opportunity privately to make himself known to them, and to acquaint them that he had no occasion for any part of their substance; that he was pleased with this proof of their gratitude, and the sense they had of the great mercies shewed them, but that the acknowledgment and praise were due only to that great God which sent him, who hath power over unclean spirits, can give sight to the blind, and bring about the great purposes of his will by means seemingly the most unlikely and improbable.

Ver. 7. *It is good to keep close the secrets of a king; but it is honourable to reveal the works of God.*] The counsels of princes should be inviolable and impenetrable, and the secrets of the soul locked up both in themselves and ministers; without this caution their enemies will have a great advantage against them, and the wisest and best-concerted schemes will fail of success. Where the great affairs which pass in the cabinets of princes are suffered to transpire, and get abroad through weakness or treachery, in vain does the politician lay schemes, or the general receive orders; foreign courts soon get the intelligence, and the design proves abortive. The emperor Tiberius, being asked why he was so reserved and cautious in consulting with friends in matters of importance relating to the state, wisely answered,—"That a prince's mind should be known to none, or but a very few; for the generality of persons consulted with had not the gift of secrecy, and could not refrain talking of what was under agitation, whereby a prince was disappointed of his aims, and his counsels frustrated." (Dio in Tiber.) Nor was Metellus's answer to an inquisitive friend less to be admired: "I would burn my very shirt, if I thought it was privy to what passed in my breast." (Pliny, cap. 61. de Viris illustr.) But the works of God, the more they are made manifest and revealed, the more they promote his honour and glory. Neither the malice, power, nor evil designs, of men can frustrate his intentions. He would not be jealous or uneasy lest any should discover his designs, or penetrate into his views, even though the human spirit was capable of entering into and searching the deep things of God. He rather encourages a modest inquiry into his works; and the more they are understood the more they proclaim his glory, and call for a larger tribute of praise and thanksgiving. And accordingly the saints, both of the Old and New Testament, as Moses, Deborah, David, Hezekiah, Zachariah, the father of John the Baptist, devout old Simeon, and the blessed Virgin herself, have left behind them eternal monuments of their praise and acknowledgment, in the exalted songs composed by them. In ver. 11. following, this apophthegm, *It is good to keep close the secrets of a king, but honourable to reveal the works of God,* is repeated. If it was there enclosed in a parenthesis, the sense would be better con-

nected. It is observable that the Vulgate, Syriac, and Munster's version omit it in that place.

Do that which is good, and no evil shall touch you.] The sentiment is somewhat like that of St. Paul, *We know that all things work together for good to them that love God.* (Rom. viii. 28.) To the same purpose the wise son of Sirach, *There shall no evil happen to him that feareth the Lord.* (Ecclus. xxxiii. 1.) Tully comes near these writers, when he says, "Nunquam viro bono quicquam mali evenire potest, nec vivo, nec mortuo; nec unqnam ejus res a Diis immortalibus negliguntur."

Ver. 8. *Prayer is good with fasting, and alms, and righteousness.*] Not that prayer is indifferent or unavailable without fasting and alms, but the meaning is, that prayer is better, or more prevalent, when joined with the other. St. Austin says, that fasting and alms are like two wings to prayer, wafting it up to heaven. Our Saviour joins all three together, Matt. vi. as duties equally to be observed, and helping one another. Δικαιοσύνη, or righteousness, seems to have come in here, either from the following sentence or from the margin; it is omitted by St. Cyprian and other fathers quoting this passage. Ἐλεημοσύνη and δικαιοσύνη, are often in the Greek exegetically put, the one to expound the other, and so we find it in this and the following verse: but in the Hebrew there is but one word for both. Thus in that known place of Dan. iv. 27. where the Vulgate reads, *Peccata tua eleemosynis redime, et iniquitates tuas misericordiis pauperum* (and the rendering of the LXX. is in the same manner), our version, following the Hebrew, has, *Break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor.* And so in the Syriac and Arabic translation of the New Testament, alms is expressed by a word signifying righteousness; and the Latin interpreter renders it by *justitia.* See also Matt. vi. 1. where the Vulgate has, "Attendite ne justitiam vestram faciatis coram hominibus;" *Take heed that you do not your righteousness, i. e.* alms, *before men;* and some Greek copies favour this rendering. For this acceptation of righteousness, see Psal. xxxvii. 21. 25, 26. cxii. 6. Prov. x. 2. xi. 4. xxi. 26. and Mede's Works, b. i. disc. 22.

Ver. 9. *For alms doth deliver from death, and shall purge away all sin: those that exercise alms and righteousness, shall be filled with life.*] Though life eternal is not mentioned, yet it is here meant, and is the true sense of the passage. The Vulgate accordingly expresses it, *Facit invenire misericordiam et vitam æternam.* Alms certainly are not a natural means to procure a long and happy life, though God, by blessing the charitable man, is pleased often so to order it. Tobit himself is an instance of the poverty to which those are sometimes reduced, who shew most zeal in exercising works of charity. The verse following confirms this sense, *They that sin are enemies to their own life, i. e.* they bring upon themselves death and destruction; or, they expose themselves to eternal misery. If we understand this of the natural term of life only, or of the certain happiness of it, the observation is not just, as the wicked and undeserving often enjoy a longer and more prosperous state of life than the righteous; as the Psalmist and holy prophets frequently complain in their writings, and even expostulate with God upon the occasion. When it is here said, that alms shall purge away all sin, we are not to understand these words in so extensive and absolute a sense, as if they implied, that charity shall purge away or cover all manner of sins and transgressions, how gross and heinous soever, but in such a limited sense, as that passage, 1 Pet. iv. 8. is generally interpreted, *Charity shall cover the multitude of sins; i. e.* it shall cover many lesser failings and neglects, many sins of infirmity, surprise, and daily incursion, which are properly enough for their number styled *the multitude of sins.* Solomon has the like observation, expressed almost in the same words, *That by mercy and truth iniquity is purged:* (Prov. xvi. 6.) and the son of Sirach explains the great efficacy of charity, by a very apt comparison, *As water quencheth flaming fire, so alms maketh an atonement for sins,* Ecclus. iii. 30. (See also Dan. iv. 27.)

Ver. 12. *When thou didst pray, I did bring the remembrance of your prayers before the Holy One.*] The notion that the angels, as ministers of God, presented to him the supplications of mankind, was very ancient; the heathens themselves thought, that the office of angels was to serve as messengers between the gods and men, to present to the former the prayers and sacrifices of men, and to bring back to them orders from above, and to return the fruits of their petitions. The Platonists in particular held, that demons, or angels, were of a middle nature betwixt gods and mortals, that they brought our prayers and offerings to them, and their commands to us. (Plato in Convivio.) "Inter homines (says Apuleius) cœlicolasque vectores hinc precum, inde donorum, qui ultro citro portant hinc petitiones, inde suppetias, ceu quidam utriusque interpretes et salutigeri." (De Deo Socrat.) So Lucian describes Mercury as attending upon Jupiter for the like purpose, τῷ Διὶ παρεστάναι, καὶ διαφέρειν τὰς ἀγγελίας, τὰς παρ' αὐτοῦ, ἄνω καὶ κάτω. Philo gives us the sentiments of his nation on this subject, describing them as messengers of good things from God to his creatures, and carrying back to God their exigencies and wants. (De Gigant.) Indeed all among the Jews, except the Sadducees, embraced this notion, and from this opinion probably sprung that θρησκεία τῶν ἀγγέλων, or worship of angels, condemned by St. Paul, Col. ii. 18. And not only the fathers, but even the Scriptures seem to represent the angels as thus commissioned and employed. When Gabriel tells Zachariah that his prayer was heard, (Luke i. 13.) and the angel Cornelius that his prayers and alms were come up for a memorial before God, it seems no improbable conclusion that they have some knowledge at least of the success of the prayers of the saints. But St. John's vision, if we may argue from thence, and the angel there mentioned was indeed one merely of their order, most strongly countenances what Raphael here mentions of himself: *I saw another angel standing at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the saints ascended up before God out of the angel's hand.* (Rev. viii. 3, 4.)

Ver. 13. *And when thou didst not delay to rise up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me; but I was with thee.*] Something farther must be contained in these words than what is expressed, or else the sense will be the same with the end of the foregoing verse. St. Cyprian (de Mortalitate) reads,

Quia non es cunctatus derelinquere prandium tuum, abiisti, et condidisti mortuum, missus sum tentare te. The Vulgate renders in like manner, or rather more fully, *Quando mortuos abscondebas per diem in domo tua, et nocte sepeliebas eos, ego obtuli orationem tuam Domino; et quia acceptus eras Deo, necesse fuit ut probatio tentaret te.* Munster reads yet more explicitly, *Because of your good deeds in burying the dead, therefore God has tried you by this blindness, for so God chooses to prove his faithful servants.* The Syriac version is to the same purpose. What makes this interpretation the more probable is, that after the mention of Tobit's great zeal in burying the dead, (ii. 7, 8.) immediately follows the account of his blindness, as if by the infliction of it a farther proof was required from him of his faith and patience under afflictions. And it should seem from the context, that his blindness was not by mere accident, but by God's order and appointment, and perhaps through the ministry, and by the hand of this very angel. This interpretation, at least, has some countenance from the beginning of the next verse.

Ver. 14. *And now God hath sent me to heal thee, and Sara thy daughter-in-law.*] *i. e.* God having visited you with blindness, hath sent me now to restore you; or, having proved you by this great affliction of blindness, and found you perfect, has sent me again to heal you; for so St. Cyprian reads the passage, *Iterum me misit Deus curare te,* as if the copy he used had καὶ πάλιν instead of καὶ νῦν, the present reading. With respect to Sara's cure, the Vulgate is very explicit, *Ut Saram uxorem filii tui a dæmonio liberarem.*

Ver. 15. *I am Raphael, one of the seven holy angels which present the prayers of the saints, and which go in and out before the glory of the Holy One.*] This expression, like that Matt. xviii. 10. seems only to signify their intimacy in the court of heaven, and their attendance upon God, as his retinue, servants, or messengers, to do his pleasure. Munster's Hebrew copy makes no mention of seven angels. Some interpreters maintain, that we are not to understand the passage of seven distinct angels precisely, but that seven is put for an indefinite number, as in some places of Holy Scripture. For it is certain, that there are infinitely more than seven angels before the throne of God. In Dan. vii. 10. Rev. v. 11. mention is made of thousand thousands ministering unto him, and ten thousand times ten thousand standing before him. Others are of opinion, that there are seven principal angels, the most exalted, most glorious, and chief of the heavenly host, that hold the first rank in the hierarchy of angels, and are as princes in the court of the sovereign Lord of the universe. That some angels were under the command of others, seems probable from Zech. ii. 3. The Jews have an ancient tradition, that there are seven principal angels, which minister before the throne of God, and are therefore called archangels, some of whose names we have in Scripture; as Michael, whom Daniel styles one of the chief princes, x. 3. Gabriel, ix. 21. Luke i. 19. here we have Raphael, and 2 Esd. iv. 36. mention is made of Uriel, or, as others read, Jeremiel, the archangel. Clemens Alexandrinus says expressly, ἑπτά μέν εἰσιν οἱ τὴν μεγίστην δύναμιν ἔχοντες, πρωτόγονοι ἀγγέλων ἄρχοντες, i. e. *Principes primarii, seu primogeniti angelorum principes.* There are several passages in the book of Revelation, which seem to confirm this tradition, i. 4. iv. 5. v. 6. but the most express is, viii. 2. *I saw the seven angels,* οἳ ἐνώπιον τοῦ Θεοῦ ἑστήκασι, an expression very much resembling this of Tobit, *I am Raphael, one of the seven angels which stand and minister before the Holy Blessed One,* i. e. *God.* For this, according to a very learned writer, is the true rendering. The Greek indeed hath, οἳ προσαναφέρουσι τὰς προσευχὰς τῶν ἁγίων, κ. τ. λ. but neither St. Jerome, who translated it out of the Chaldee, nor Fagius's ancient Hebrew copy, perhaps translated from the same Chaldee original, hath any such reading; and therefore it seems an addition or liberty of the Greek translator, who thought their ministry to consist in presenting the prayers of the saints, and translated accordingly. (Mede's Works, disc. 10.) The notion of seven supreme angels, Grotius conceives to be drawn from the seven chief princes of the Persian empire: and indeed the number seven has given rise to some other conjectures—as, that they have the charge over the seven principal parts of the world, as some are pleased to divide it; that they preside over the seven planets, and direct the influences of them, &c. which are speculations rather curious than useful. One of the considerable objections against the authority of this book is, the representing the angel Raphael here, as offering up the prayers of the saints before the throne of God, which has been thought an invasion upon Christ's mediatorial office: but if we allow guardian angels, that they pass from heaven to earth, and from earth to heaven, and make a report of their charge to the Deity, as our Saviour's own words seem to intimate, the passage may then be defended, so that we attribute to the angels such offering of the prayers of good men, as is merely ἱστορικὴ, not ἱλαστικὴ.

Ver. 16. *Then they were both troubled, and fell upon their faces, for they feared.* Ver. 17. *But he said unto them, Fear not, for it shall go well with you.*] It is easy to imagine their fright upon hearing so surprising a relation, and probably seeing, upon their eyes being opened and rightly disposed, that he, whom they had hitherto took for a man, and had entertained as a hireling, was a quite different sort of being, and that it was an angel of God whom they had so long conversed with. Upon this discovery, the text says that they fell on their faces; and no wonder that they were so affected, as it was an opinion among the Jews in those days, that if they saw apparently an inhabitant of the other world, he came to call them away from this; as appears fully from the story of Manoah and his wife, Judg. xiii. 22. (See also Gen. xxxii. 30. Exod. xxxiii. 20.) But the angel comforts them, by bidding them fear no harm, or, as others explain it, by wishing them all manner of happiness; as another does Gideon, who cried, *Alas, O Lord God, for I have seen an angel of the Lord face to face;* by saying, *Peace be unto thee, fear not, thou shalt not die.* (Judg. vi. 23.) It is an observation of some of the fathers, that good angels comfort those in the event, whom at first they frightened by their appearance; but evil angels, on the contrary, fill those with horror and trouble whom they appear to.

Ver. 18. *For not of any favour of mine, but by the will of our God I came; wherefore praise him for ever.*] The notion of angels presenting prayers to God, has given rise to the invocation of them, (see Chemnit. Exam. p. 3. de Sanc. Invoc.) and, amongst other passages, the foregoing

verse is brought to countenance this error. But what Raphael here says of himself, that he came not out of any favour of his own, but by the will of God, the God of angels and of men, who sent him on this commission, seems to destroy what has been wrongfully built upon it. For though he mentions his high dignity and office, at the same time he acknowledges himself but a servant; that the commission he was now executing was not by his own choice; neither his affection nor power had any concern or direction in it, but God's good pleasure. He seems to guard against their paying him any tribute of religious thanks, as being only a messenger in the court of heaven, and by directing them to praise God only for the mercies received; not unlike that exhortation to St. John, who fell down to worship before the feet of the angel, *Worship God,* Rev. xxii. 8, 9. It may be presumed, indeed, that, in that state of blessedness which they enjoy in the heavenly Jerusalem, from which we are at a great distance, these loving spirits look upon us favourably, as persons travelling thither; that they are touched with a concern and compassion for us, and, by the will and appointment of God, aid and assist us in our return towards our common country, that we may be blessed and happy with them in the communion of the saints triumphant; but we are no where warranted to pray to them to conduct us thither. Thus St. Austin, "Attendunt nos peregrinos, et miserentur nos, et jussu Domini auxiliantur nobis, ut ad illam patriam communem aliquando redeamus, et ibi cum illis fonte Dominico veritatis et æternitatis aliquando saturemur." (In Psal. lxxii.)

Ver. 19. *All those days I did appear unto you, but I did neither eat nor drink, but you did see a vision.*] The Geneva version seems preferable, *I did neither eat nor drink, but you saw it in vision.* The Vulgate here renders, *Videbar vobiscum manducare et bibere, sed ego cibo invisibili et potu, qui ab hominibus videri non potest, utor.* See Gen. xviii. 8. xix. 3. where, though the text says of the angels, which were guests unto Abraham and Lot, that they did eat, that must be, and is generally understood by interpreters to be done only seemingly, or in appearance. And thus also some would understand Luke xxiv. 43. ἐνώπιον αὐτῶν ἔφαγεν, but it seems most probable, that our Saviour did really eat before them after his resurrection, to prove to them that his body was truly raised, and that he was not a phantom or spirit. St. Austin indeed says, "That we ought not to believe that angels eat only in appearance, when we read of their being entertained hospitably; though it may be true that men are often deceived in supposing them to eat out of necessity, like themselves, as Tobias was in supposing Raphael to eat through necessity like others, and for the support and nourishment of his body. The bodies of the just, when they shall be raised, will have no need of bodily nourishment, as they will have no hunger nor thirst, and though they may have the power to eat, yet will they not be forced to it by any necessity. After this sort we are to conceive of angels eating, when at any time they have appeared under the sensible and visible figure of a human body; not that they then eat through any necessity or want, but because they chose to do it to familiarize and ingratiate themselves with those for whose service God sent them. The difference between them and mortals in this respect (continues he) may be exemplified by water drawn up and exhaled by the sun, or sucked in by the parched and thirsty earth; the former does it wholly by his power, the latter through necessity and the want of such a refreshment, *aliter absorbet terra aquam sitiens, aliter solis radius candens; illa indigentia, ista potentia.*" (Epist. 99.) But this explanation will not prove the point it was brought to illustrate: for if by eating we understand either the putting meat into the mouth, chewing it, and its going into the stomach, or else the nourishing and turning into the substance of the body what is eaten; in either of these senses, it is certain angels do not really eat, for it is inconceivable how they can perform the first, as what they assume is only an aerial appearance of a body, not gross or carnal, or having any parts proper for mastication or digestion. Secondly, Allowing that angels have no occasion for nourishment, as they perceive no decay of their substance, nor want to repair their strength, as bodies do, through the loss by exercise and perspiration, yet, upon the supposition that they eat, what becomes, it may be asked, of the viands which they partake of? Calmet therefore, as if sensible of these objections, supposes Raphael to make, what he seemingly carries to his mouth, to vanish in an instant, and to disappear to the eyes of all present. And, indeed, though it may with some carry the suspicious air of legerdemain, yet how shall we account for what the Scripture affirms on this occasion, without supposing some *deceptio visus,* or *illusion on the senses?*

Ver. 20. *Write all things which are done in a book.*] It is commonly believed, that Tobit and Tobias wrote their own history. This opinion is principally founded upon the angel's commanding them to *write all things that were done in a book.* In the Vulgate it is only, *Narrate omnia mirabilia ejus;* but in the Hebrew, Greek, and the older Latin version it is, *Ye shall write,* &c. A second argument is, because in the Greek, Syriac, and Hebrew copies, they speak of themselves, αὐτοπροσώπως, or *in the first person.* (See Du Pin's Prelim. Dissert. p. 120.) Huetius thinks the twelve first chapters were wrote by Tobit the father; the whole thirteenth chapter and part of the fourteenth, all but the last two verses, by Tobias the son; and that these, as mentioning his death, were added by some uncertain author, probably one of the family. (Demonstr. Evangel. prop. 4.) After this eclaircissement and explanation, the ordering what passed to be noted in a book, was doubtless to advance and propagate the belief of angelical visions and communications with holy men, according to the received Jewish notions; as what follows in the remainder of the chapter, of future glorious times and of the last and most distinguished state of the church in the new Jerusalem, built as of God with precious stones, was to comfort the afflicted and persecuted Jews, with a prospect of the approaching ruin of their persecutors, and their certain deliverance and exaltation.

Ver. 22. *Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.*] The rendering of the Vulgate here is very observable; *Tunc prostrati per horas tres in faciem benedixerunt Deum.* I shall conclude this chapter with a fine reflection from the Port-Royal comment, upon the devout behaviour of these persons for mercies purely temporal: "How ought the consideration of this to affect such who know and are persuaded that not one particular angel, but the Lord of all those blessed spirits, hath conversed with

them, not for the space of a few months, but for thirty-three years; and during all that time laboured by the example of his life, words, and sufferings, not to cure one or two particular persons only, but to save a lost world! How great ought their tribute of thanksgiving to be, and with what prostration of soul and body should they appear before his throne, from a sense of the far greater things done for them; when they consider this surprising mystery, this most exalted instance of love and philanthropy, God emptying himself of his majesty for the redemption of his creatures!" (Com. in loc.)

CHAP. XIII.

Ver. 2. *FOR he doth scourge, and hath mercy, he leadeth down to hell, and bringeth up again.*] We meet with the like sentiment, Wisd. xvi. 13. *Thou hast power of life and death, thou leadest to the gates of hell, and bringest up again.* The expression in both places seems to be taken from 1 Sam. ii. 6. *The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up.* "What consolation do these words administer to one of sound faith; and how refreshing is it to the afflicted servants of God, to be assured that the chastisement by which he proves their virtue tendeth to their good, and will end happily at the last! To murmur at God's dispensations is a sure mark of a weak faith, since the same hand that leadeth down to the gates of death, is as mighty to save, and to bring from thence him that is ready to perish. A consideration that should induce us under all afflictions to cast our care upon him who careth for us." (Port-Royal com. in loc.) This prayer of Tobit's, in which he foretells not only what should happen to Israel, and to the holy temple at Jerusalem, but also the future triumphant state of God's church, was probably inserted by his son Tobias, who, from the beginning of this chapter, continues the history to the two last verses. Munster's Hebrew copy has at the entrance of it, *In tempore illo scripsit Tobias omnes sermones istos cum gaudio, dixitque Tobias, benedictus Dominus,* &c.

Ver. 3. *Confess him before the gentiles, ye children of Israel, for he hath scattered us among them.*] The Jews were carried away from their own land by Shalmaneser and Tiglath-Pilcser, kings of Assyria, and dispersed in all the provinces of the kingdom of Babylon, (Esth. iii. 8.) and through various parts of the east; this was done, says the Vulgate, that they might publish the wonderful works of God in the land of their captivity, and convince the heathen, "Quia non est alius Deus omnipotens præter eum." As the wisdom of God knows how to raise his own glory from events seemingly indifferent, so the captivity of the Israelites contribute to spread his honour among the nations in several respects. First, They were, or might be, convinced of the power and justice of God, in that they saw almost an entire nation delivered over to captivity, and reduced to a state of slavery and bondage, as a punishment for their sins, even by the confession of the captives themselves. Secondly, Hereby the law of the Lord, the Scriptures his word, and the prophecies contained in them, were spread and propagated through all Asia, which would one day dispose that people to know and return to the Lord God, and embrace his true worship: which was the more probable, as many of the captives were likewise persons of great note and authority. (See i. 13. 21, 22.) And that they wanted neither care nor diligence to improve every opportunity to recommend their religion, we may learn from the books of Daniel, Ezra, Nehemiah, and Esther. Thirdly, God wrought special miracles in favour of his people, in countries where his name was unknown, in order to affect the minds and senses of the heathen, and to render them inexcusable in their excesses, which were so many witnesses and arguments in behalf of true religion against error and idolatry. Fourthly, The Almighty, in thus dispersing his chosen people, thereby fulfilled the prophecies which he had pronounced by the mouth of many of his prophets, that he would thus deal with them if they persisted in their iniquities. (See also Joseph. Antiq. lib. viii. 2.) Lastly, The firm attachment of the prophets, Ezekiel and Daniel, to the law of their God, and the solid piety of Tobit, Mordecai, Esther, the companions of Daniel, and many others, in their captivity, as it did credit to their religion, so was it as signal a rebuke, and a public condemnation, of the reigning vices of the Assyrians and Babylonians.

Ver. 6. *Therefore see what he will do for you.*] The Vulgate has, *Aspicite ergo, quæ fecit nobiscum;* to which agrees the Syriac. The Greek, καὶ θεάσασθε ἃ ποιήσει μεθ' ὑμῶν, *sed contemplabimini quæ facturus est erga vos;* i. e. *If you turn to him with your whole heart, then will he turn to you, and ye shall see what great things he will do for you.* Fagius's Hebrew copy has, *Adeo ut demiremini multitudinem miraculorum, et rerum mirabilium quas faciet vobiscum;* μεθ' ὑμῶν may mean, *Ye shall see what he will do with you; i. e.* he will shew his power in gathering you out of all nations, and bring you back to your own country. Our version here is flat, and wants the spirit of the other. That of Geneva is preferable, *If you deal uprightly before him, he will not hide his face from you, and ye shall hear what he will do with you.*

In the land of my captivity do I praise him, and declare his might and majesty to a sinful nation.] Whom are we to understand by *a sinful nation,* either the Israelites or Assyrians? The Vulgate seems to point out the Israelites, now captives on account of their sins. According to this acceptation, Tobit blesses God, and magnifies his justice and power, not for favours to, but his chastisement of, an ungrateful people, laden with iniquity, who had rendered themselves unworthy of his mercy. Herein Tobit acted agreeably to the character of the true servants of God, who bless him even in and for the afflictions he is pleased to visit them with, and acknowledge the justice of his conduct towards them, though he distinguishes not between them and sinners by any particular exemption. If they are fellow-sufferers with the ungodly in any national calamity, they are not so conceited of their own righteousness, as to complain of any hard lot, or to think that their innocence ought to have protected them from sharing the common fate with the rest. As applied to the Assyrians, the meaning either is, That he took a pleasure to *publish the noble acts of the Lord, and to shew forth all his praise,* amidst that idolatrous people with whom he was in bondage; or he here refers in particular to that signal overthrow of the Assyrians some few years before, when the angel of the Lord went out and smote in the camp of the Assyrians a hundred fourscore and five thousand; (2 Kings xix. 35.) an event, in which the Divine Majesty and Omnipotence most

conspicuously appeared, by the uncommon vengeance taken on that sinful nation. Or Tobit may be considered as speaking here prophetically, as he does in several parts of this hymn, regarding the future as if it was the time past, and foreseeing that which would come to pass a long time after, when God, taking pity upon his people, shall cause them to return to their own land. He blesses God even in his captivity, as if the restoration was already accomplished, and, anticipating his mercy, blesses God for the greatness of it. See Lee's Dissert. on the second book of Esdr. who makes the two last chapters to be both prophetical and cabalistical, p. 21. and observes farther, that there is such an agreement in several particulars between the two last chapters of Tobit, and the two last of the Revelation, (chap. xiii. xiv. to the end, and xiv. 5—8. comp. Rev. xxi. 10. to the end, and xxii. 10. to the end, and xxii. 3—6.) as it is not easy to know which hath been taken from the other, or alludeth to the other, p. 64.

Ver. 10. *Praise the everlasting King, that his tabernacle may be builded in thee again with joy.*] If this is to be understood literally of the destruction of the city and temple, as all the interpreters expound it, it must refer to that in the reign of Zedekiah king of Judah, when Nebuchadnezzar king of Babylon came up against Jerusalem, and took it, and burnt it with the temple. (2 Kings xxv.) Now this did not happen till above a hundred years after the history here related: to prevent, therefore, so great an anachronism, it will be more consistent to understand Tobit here as speaking prophetically, that the ruin of the house and kingdom of David should precede the coming of the Messias, but that the breaches thereof should be repaired and built again at his coming. The captivity of Zedekiah by the Chaldeans perfected the fall of David's kingdom, which could not rise before the return from that captivity, and was to rise, as seems to be implied, before a new captivity began. But after the Babylonian captivity was over, none of David's race was of any great account: this, therefore, most probably relates to the days of the Messias; and the meaning seems to be, That God would restore the kingdom to the house and family of David in the person of the Messiah, and recover that family, which, for several years before his coming, was reduced to a mean and obscure condition, (Micah v. 2. Luke i. 48.) to its ancient splendour and dignity. Tobit here seems to refer to Amos ix. 11. *In that day I will raise up the tabernacle of David which is fallen down;* and, keeping to the metaphor of a tabernacle or building, prays, that God would raise up this tabernacle or building, and close up the breaches of it; that at a certain future time he would again exalt David's kingdom, which, for awhile, had lain in a desolate and forsaken condition; or, in other words, he prays for or foretells the happy days of the Messiah, when, the time of that age they were then under being fulfilled, the miserable and captive Jews, whose condition answered to the ruinous materials in the prophet, will have great reason to rejoice in the blessed change, (see Bishop Chandler's Def. p. 175, &c.) and that the accomplishment of this long-wished-for event, *viz.* another and more complete return, than that from Babylon, made a part of their prayer, whilst the sacrifice was consuming. (See 2 Macc. i. 26, 27. 29. ii. 17, 18.)

Ver. 11. *Many nations shall come from far to the name of the Lord, with gifts in their hands, even gifts to the King of heaven.*] This relates to the calling of the gentiles, as does xiv. 7. who shall embrace the true religion, that of Jesus Christ, as should seem from the mention of *gifts*, by way of homage, which probably has a distant glance at the offering of the wise men, Matt. ii. 11. Or thus, God shall call the gentiles to enter into covenant with him, and make those of them that shall be called by his name to become his people and possession, (see Bishop Chandler's Def. p. 112.) and to be part of the restored kingdom of David, to supply the many families that were lost from his heritage, and the place of the ten tribes that fell off first from David's kingdom, and of many of the two tribes that never returned from their dispersion. This Amos expresses by the *remnant of Edom and of all the heathen* being possessed by the Lord, and called by his name, Amos ix. 12. It is very observable, that in Fagius's Hebrew copy, the very words of Psal. lxxii. 10. to which likewise Tobit may probably allude, are inserted at length. Calmet understands this, as connected with the two foregoing verses, of the great respect paid to the holy city after the captivity by the greatest princes of the world, Cyrus, Darius, Artaxerxes, Alexander the Great, the kings of Egypt and Syria, and even some of the Roman emperors testified their value for it and the temple, by great presents and offerings sent thither; that since the establishment of Christianity, the great regard for this holy place has not diminished; many emperors and kings have contributed to enlarge its beauty or privileges, and have prided themselves in being styled its protectors. Hence the several crusades and holy wars which catholics have engaged in, to rescue the holy land from the possession and profanation of infidels: hence those many voyages and pilgrimages, which Christians of all ranks have taken, merely to have the pleasure to see that holy city which Jesus Christ honoured with his presence and miracles: hence the great care to preserve its venerable remains, and to consecrate even the very dust; (see August. de Civit. Dei, lib. xxii. cap. 8.) but the first sense is most natural.

Ver. 16. *For Jerusalem shall be built up with sapphires, and emeralds, and precious stone: thy walls, and towers, and battlements, of pure gold.*] Tobit having prefigured, under the image of rebuilding the temple of Jerusalem after the captivity, the far more glorious establishment of the Christian church, immediately passes on to the description of the new and heavenly Jerusalem, or the church triumphant above. The magnificence and pompousness of the expressions leave no room to doubt that this is not to be understood literally, but of that spiritual building, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. (Eph. ii. 20.) This description very much resembles that, Rev. xxi. 10. 18. 23. of the new Jerusalem, so called to distinguish it from the earthly city of that name, and is there described as coming down from God, and adorned with all those gifts and graces which can render it glorious and durable, which are metaphorically represented under the figure of a solid, four-square, and beautiful structure, consisting all of gold and precious stones; having the glory of God upon it, and appearing with so remarkable a difference, that as that to the Israelites was like devouring fire, terrible to behold; this should have nothing of terror in it, but only a pleasing, delightful splendour, like unto that of the most beautiful jasper, clear as crystal, whose glory and lustre should be

so constant, as not to need either the sun or moon to enlighten the said city. To this the writer to the Hebrews probably refers in those words, *τὴν τοὺς θεμελίους ἔχουσαν πόλιν*, (Heb. xi. 10.) i. e. *the city which hath* THE *foundations*, or the new Jerusalem, the foundations of whose walls were garnished with all manner of precious stones. Plato seems to have borrowed these figures, when he sets forth the beauty and felicity of the paradisiacal earth, by the stones of several colours and brightness which it abounded with: "In this pure earth (which he supposes to be quite different, as well as far removed from this of ours), the true light is always to be seen, and the appearance admirable and surprising; all things there shine with the glistering lustre of gold, jaspers, sapphires, and emeralds, and those that inhabit it enjoy a long life, free from accidents or afflictions." (In Phæd.) Who does not discern the style of the prophets in this passage, or can any way doubt that this notion of his was borrowed from their lofty description of the glorious Jerusalem, and that the names of the precious stones are particularly taken from Isa. liv. 11—13. where God promises to lay the foundations of his future church in the latter times with sapphires, and all her borders with pleasant stones; or from Ezek. xxviii. 13. where the glory of Eden is represented by the plenty and joint lustre of gems of various kinds? From these fine images of the prophets, which Tobit adopts into this hymn, he encourages his nation in the hopes and expectation of the Messias, when great shall be the peace of the once afflicted children. (See Bishop Chandler's Def. p. 52.) St. Austin alluding to and charmed with this glorious description, in pious rapture breaks forth, "Felix anima mea, semperque felix in sæcula, si intueri meruero gloriam tuam, beatitudinem tuam, pulchritudinem tuam, portas, et muros, et plateas tuas, et mansiones tuas multas, nobilissimos cives tuos, et fortissimum regem tuum in decore suo. Muri namque tui ex lapidibus pretiosis, portæ tuæ ex margaritis optimis, plateæ tuæ ex auro purissimo: in quibus jucundum alleluja sine intermissione concinitur: mansiones tuæ multæ quadratis lapidibus fundatæ, sapphiris constructæ, laterculis coopertæ aureis. In quas nullus ingreditur nisi mundus, nullus habitat inquinatus." (Medit. cap. 25.)

Ver. 18. *And all her streets shall say, Hallelujah, and they shall praise him, saying, Blessed be God which hath extolled it for ever.*] In Fagius's Hebrew copy it is, *Blessed be God who hath exalted the horn of his kingdom for ever; i. e.* made the horn of David to bud forth. And accordingly the streets did sing *Hallelujah*, when the blessed Jesus, as the Messias, was conducted triumphantly into Jerusalem; for then the multitude cried aloud, *Hosanna, Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.* (Mark xi. 10.) See Isa. lx. 18, &c. from whence this verse, at least the beginning of it, seems to be taken.

CHAP. XIV.

Ver. 2. *AND he was eight-and-fifty years old when he lost his sight, which was restored to him after eight years.*] The Vulgate has only fifty-six years, and that he recovered his sight when he was sixty, being blind only four years. There is the like disagreement in the versions about the time of Tobit's death; the Vulgate makes him one hundred and two years old, the Greek one hundred and fifty-eight, fifty-six years difference. And so with respect to Tobias; the former supposes him ninety-nine at his death, and our version, following the Greek, one hundred and twenty-seven. This uncertainty makes it difficult to fix the determinate time of Tobit's age, when he prophesied of Nineveh's approaching ruin, or to ascertain the particular year of its destruction, as happening just before Tobias's death. And, indeed, that great event is a point far from being agreed and settled among chronologers; Archbishop Usher placing it fourteen years earlier, in the fifteenth year of Josiah; Newton, Prideaux, Whiston, &c. fourteen or fifteen years later, about the twenty-ninth of that prince's reign, which was the twenty-third of Cyaxares, in the kingdom of Media. What is most certain, says Calmet, is, that there is a mistake crept into one or both the texts, with respect to the years of Tobit and his son; and the diversity of the versions confirms this.

Ver. 4. *I believe those things which Jonas the prophet spake of Nineveh, that it shall be overthrown.*] Grotius contends, that both here and ver. 8. the true reading of the Greek is, *Ναουμὸς ὁ προφήτης*, and Junius seems of the same opinion. That prophet, indeed, (chap. ii. iii.) did foretell the revenge which God would take of the Assyrians for their repeated provocations, and for all the wrongs done to the ten tribes whom they had carried away captive, by making an utter end of Nineveh, that once famous city of three days' journey; but there seems no necessity for such an alteration of the text, if the prophecy of Jonah did really extend to and include the destruction of Nineveh by the Medes and Babylonians; and that it did so, seems probable from the following reasons:—First, Though it is well known that, upon the humiliation and repentance of the inhabitants, the first prediction of Jonah against Nineveh, that it should be destroyed in forty days, was not at that time fulfilled, yet it seems necessary to infer, that the like judgments hung over that city, to be executed at such a time hereafter, when the people were equally wicked and abandoned. The sentence, therefore, against it seems only suspended, and its destruction, as St. Jerome observes, (Præfat. in Jon.) deferred, till those who before had found mercy, should, by a relapse into the like vicious courses, make it necessary for God to bring upon them those judgments, which had been only respited for a time, and lay, as it were, dormant, till the increase of their wickedness should again make them ripe for destruction. Secondly, and more particularly, It seems not improbable, that a clause in the present copies of Zephaniah, (ii. 13—15. iii. 1.) which foretells the destruction of Nineveh, does not belong to that prophet, but to the prophecy of Jonah, though now dropped, in which he foretells afresh the final destruction of that city; and to this Tobit, as having another and better copy of Jonah's prophecy, may probably allude: see Whiston's Authen. Record. vol. ii. Appendix iv. and indeed his reasons for this suspicion, from Zeph. iii. 1. where woe is denounced against Nineveh, called, according to the LXX. *the famous redeemed city*, and by the Syriac, emphatically, *the city of Jonah;* and from ver. 6. as referring to the destruction of Nineveh as already past, are strong arguments in favour of his opinion. The like interpolation of a prophecy, and upon the very same occasion, he suspects to be, 2 Esd. ii. 8, 9. 20—23.

Jerusalem shall be desolate, and the house of God in it shall be burned.] This passage, as it occurs in the Vulgate and most of the Latin versions, has been objected to as a mistake in point of time, as making mention of the temple of Jerusalem as then burnt, which being inconsistent with the times in which it is placed, has given occasion to some to overthrow the authority of this book. But the Greek version, and the English which is taken from it, speak prophetically of it, as an event which was still to happen, and not historically, as of that which was already done. But there is no necessity of supposing with some, that Tobit had the gift of prophecy, he rather grounds his observation on the prophecies of others, Jer. xxvi. 18. Micah iii. 12. which expressly foretold this desolation of Jerusalem, and the house of God, in the days of Hezekiah king of Judah, and so it continued for fifty-two years after; till, by the favour of Cyrus, the Jews being released from their captivity, and restored again to their own land, repaired these ruins, and built again their holy city. (2 Kings xxv. 8. Jer. lii. 12.)

Ver. 5. *And that again God will have mercy on them, and bring them again into the land, where they shall build a temple, but not like to the first, until the time of that age be fulfilled; and afterward they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it for ever, with a glorious building, as the prophets have spoken thereof.*] Tobit here prophesies of three periods, which should fall after his time. First, The rebuilding of the temple, which should continue to the conclusion or the consummation of the age, *i. e.* the Jewish state; for the words, ἕως πληρωθῶσι καιροὶ τοῦ αἰῶνος, are here to be rendered, *till* or *when the seasons of the age be fulfilled*, called, Matt. xxiv. 3. συντέλεια αἰῶνος, *the consummation* or *conclusion of the age*, or, as Fagius's Hebrew copy has it, *till the first age was out*. For the Jews were wont to distinguish their state under the law, which they called *the present age*, from the period of time after the coming of the Messiah, which they called *the age to come*. Thus Daniel seals his prophecy to the time of the end, or consummation, as the Greek renders it, not the end of all time, but of the Jewish economy. And so the destruction of the Jewish state may be styled the consummation, fulfilling, or the shutting up that age, which is the second period. And then after, in the third period, follows the state of Christianity, the glorious Jerusalem, that building spoken of by the prophets, and in the Apocalyptical visions, xxi. 18, 19. and described here, ver. 6. by the turning of the nations, converting of the gentiles, serving God truly, and burying their idols, which clearly is the state of Christianity. The learned Mr. Mede conjectures from the words, *and afterward they shall return from all places of their captivity*, that the sense is very imperfect, and that there is an hiatus here of a whole sentence both in the Greek and Jerome's version: for, according to the present reading, he says there is no connexion of the parts, mention being made of a return from captivity, different from the former, and yet their going into that captivity is omitted. From the authority therefore of Fagius's Hebrew copy, he would have this sentence inserted, *And they shall go again into another very grievous captivity, beyond all the former in its greatness and duration;* and then what follows comes in very naturally, *And afterward they shall return from all places of their captivity;* (de duplici Judææ Captiv. p. 580.) for the mention of a return cannot be sense, without a preceding one of a captivity. And that it belongs to the destruction of the Jews by the Romans, appears by another passage added also in that Hebrew copy, and directly parallel to Matt. xxiv. 31. for as there after the destruction of Jerusalem, v. 29. mention is made of the angels sent to gather the elect Jews from the four winds, so it follows in that Hebrew copy, *But God, holy and blessed, shall remember and gather them from the four corners of the world.* (See Dan. xii. 1.) We have in Jeremiah an eminent prophecy of the restoration and final happy state of all the twelve tribes, with the mention of the horrible distress they were in before. (Jer. xxx. 1—24. xxxi. 1—14. 23—25. 27—40. l. 4—7. 19, 20. li. 5—10. 15—19.) This is also agreeable to what the prophet Micah says, v. 3, 4. "Although God will send his ruler or Messiah into Israel, yet he will let Israel remain in captivity till Sion hath gone the full time of her travail, and then her sorrows shall have a joyful issue; then the remnant of his brethren shall return with the children of Israel, and he (the Messias) shall stand and feed in the strength of the Lord, &c. and they shall be converted, and he (the Christ) shall be great unto the ends of the earth, and he shall be the peace." (See Bishop Chandler's Def. p. 158.)

Ver. 6. *And all nations shall turn, and fear the Lord God truly, and shall bury their idols.*] The learned prelate above quoted says, that in this, and the foregoing verses, Tobit mentions four great events which he took from the prophets; *viz.* The end of the Jewish age or state, and a long captivity of his nation ensuing it. Secondly, A general return from the captivity. Thirdly, The rebuilding of the city and temple gloriously: and, lastly, The conversion of all the gentile nations from idolatry, when the horn or kingdom of his people should be exalted. (Ibid. p. 50.) With respect to this last particular, we may in general take notice, that the destruction of idolatry is often mentioned in the prophets as a principal circumstance in their description of the flourishing state of the church, which should come to pass in aftertimes; see Isa. i. 29. Jer. iii. 17. xvi. 19. Zech. xiii. 2. But that of Micah, v. 12—14. is most clear and full, *And it shall come to pass in that day, saith the Lord, that I will cut off all witchcrafts out of thine hand, and thou shalt have no more soothsayers. Thy graven images also will I cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the work of thine hands. And I will pluck up thy groves out of the midst of thee,* &c. And it appears to have been the sentiment of the ancient Jews themselves, that the utter abolishing of idolatry should attend the happy times of the Messias.

Ver. 10. *Remember how Aman handled Achiacharus that brought him up; how out of light he brought him into darkness, and how he rewarded him again: yet Achiacharus was saved, but the other had his reward; for he went down into darkness. Manasses gave alms, and escaped the snares of death, which they had set for him; but Aman fell into the snare, and perished.*] Ἐκ τοῦ φωτὸς ἤγαγεν αὐτὸν εἰς τὸ σκότος, *i. e.* He endeavoured, according to Drusius, to take away his life, or, from a flourishing condition, to bring him into poverty or banishment. Who Achiacharus was, is uncertain; probably it is Tobit's nephew, mentioned i. 21. xi. 18. Much less do we know who Aman or Manasses is.

There is no reason, but the mere name, to suppose the latter to be Judith's husband; it is more likely to be, as Junius conjectures, another name for Achiacharus, and that Nasbas should be inserted in the text instead of it. (See note on xi. 18.) Nor is Aman here, that Haman who was Mordecai's and the Jews' enemy, whose history we have in the book of Esther; for this is utterly incompatible with the time which Tobit is supposed to live in. The elevation of Mordecai to his great dignity, and the fall and disgrace of Haman, happened after the captivity of Babylon was ended, and after the time of Darius the Mede. This, therefore, is either an interpolation, as some suppose, in the history, and indeed it is wholly omitted by the Vulgate, or it refers to some accident or charge against Achiacharus, which Tobias was acquainted with, possibly brought against him by some haughty ungrateful courtier whom he had contributed to raise. However, from his happy escape, through God's blessing on his deeds, from the perfidiousness and treachery of Aman, we are furnished with a fresh instance of the power and reward of charity, and of the truth of Tobit's observation, iv. 10. *That alms deliver from death, and suffer not to come into darkness;* the very phrase used here.

Ver. 15. *But before he died, he heard of the destruction of Nineveh, which was taken by Nabuchodonosor and Assuerus.*] Usher, in his Annals, A. M. 3378. Prideaux, Connex. p. 47, 48. and other learned men, understand this of Nabopolassar, father to Nebuchadnezzar (called in the Greek Nabuchodonosor), and Cyaxares, king of Media, called by Daniel Ahasuerus, ix. 1. This remarkable transaction is generally placed in the twenty-ninth year of king Josiah, and the fixing it to this time, exactly agrees with the account given by the heathen historians, Herodotus, Strabo, Alexander Polyhistor, and others. Eusebius places the time of the taking of Nineveh in the twenty-second year of Cyaxares, and the Hebrews in the first of Nabuchodonosor, both which accounts agree; for according to Eusebius, this twenty-second year of Cyaxares falls in with the first of Nabuchodonosor. These two princes entering into an alliance together, by means of a marriage between Amyitis, daughter of Astyages, and Nebuchadnezzar, son of Nabopolassar, marched with their combined forces against Nineveh, and besieged Chiniladanus in it; and after the city was taken, his dominions were shared between the two conquerors; Nabopolassar became master of Nineveh and Babylon; and Cyaxares, of Media and the bordering provinces. Some learned men have started an inquiry, how Cyaxares and Assuerus can be the same person? Sir Isaac Newton gives the following solution of it, "That Assuerus is the same name with Achsuerus, *Oxyares, Axares,* and *Cy,* in the Persian language, signifying a *prince* or *ruler,* Cyaxares means prince Axares." (Chronol. see also Drusii Quæsit. p. 17, 18.) It is uncertain who inserted the two last verses of this book; Tobias is generally supposed to have continued the history from the end of the twelfth chapter to ver. 14. of this, but he could not write the account of his own death. It was added probably by one of the family, as what relates to Moses's death, at the end of the Pentateuch, was inserted by Joshua his successor, or some other hand. I shall only observe, that though the Syriac concludes as our version, yet Munster's and Fagius's Hebrew copies omit the mention of the death both of father and son.

THE

BOOK OF JUDITH.

CHAP. I.

Ver. 1. *IN the twelfth year.*] How is this consistent with what is mentioned ver. 13. where it is said that he marched in battle-array in the seventeenth year? Vatablus and others, to avoid this difficulty, suppose the war to have begun in the twelfth year of Nabuchodonosor, and to be finished in the seventeenth. But this is more than they have authority for; the account being rather of a particular battle, than of a continued war. Possibly this is one of those various readings which Jerome professeth to have cut off, as corruptions of the text; for it does not occur in his translation. And agreeably his version placeth the expedition of Holofernes, that was the next year after this battle of Ragau, in the thirteenth year of Nabuchodonosor, which Dr. Prideaux says is the truth of the matter. (Connex. vol. i. p. 29.) It is remarkable that the Greek text of this book precedes the Latin one five years, as appears from the instance above, and from ver. 1. of the next chapter, where the Greek has the eighteenth year, which in Jerome's version is only the thirteenth. Some account for the difference this way, that Nabuchodonosor, the adopted son or grandson of Asar-haddon, reigned jointly with him five years, and sole thirteen years, to the time of his army being cut off with Holofernes before Bethulia, (chap. xv.) In the last year but one of his reign Nabuchodonosor overcame Arphaxad, and destroyed Ecbatane, and in his last, Holofernes was beheaded by Judith. The Vulgate begins this book with, *Itaque Arphaxad,* &c. which looks as if this was a continuation of something preceding. Calmet says, "It may be joined to the history of Tobit without any great inconvenience, or much breaking in upon the regular series of events. For the building of Ecbatane, and the war between Arphaxad and Nabuchodonosor mentioned here, follow closely enough the taking of Nineveh by Assuerus,

i. e. Cyaxares, or Astyages, which Tobias lived long enough to hear of, and the taking of Nineveh is the last event mentioned in the book of Tobit." But it cannot be inferred from this connective particle, that Judith is a continuation of the preceding history, because these two do not synchronize, if that of Judith is rightly placed, A. M. 3348. and the taking of Nineveh, according to Usher, be in 3378. Nor ought this to be joined to Tobit, or necessarily to follow it, because so placed in most editions, the placing thereof probably being accidental and arbitrary: nor do their subjects agree, the history of Tobit being the memoirs of a private family, and Judith that of the Jewish nation. It seems more probable, as Calmet conjectures, either that this history made a part of, and was taken from, some public registers, wherein the most remarkable events are entered and recorded, in a regular series and order; or that the particle here is superfluous, as a like one, *et*, is placed at the head of several books of Scripture, where it has nothing to do with the sense. But the best way to solve this is to observe, that the Greek and other more correct versions wholly omit it.

Of the reign of Nabuchodonosor, who reigned in Nineveh the great city.] The Medes, after subduing several of the neighbouring nations, under the conduct of their second king Phraortes, invaded Assyria. Saosduchinus, or Saosduchius, called here Nabuchodonosor, raised a powerful army to oppose them, summoning the whole force of his wide-spreading dominions, and inviting all the nations of the east to his assistance. Most of those which were summoned received his ambassadors with contempt, upon which he resolves on nothing less than being avenged on the whole earth, and choosing Holofernes for the instrument of his vengeance; as he was commander-in-chief of his forces, he orders him to put all to the sword who should oppose him, (ii. 11.) As to the cruelty with which these orders were executed, the dread and terror that merciless general struck into the countries through which he marched, the courageous resolution taken by the Jews to withstand the mighty conqueror, the great strait to which the city of Bethulia and their whole nation were reduced, and their miraculous deliverance; and, lastly, the great slaughter of the Assyrian army: these particulars we have a distinct and minute account of in the following chapters. Herodotus confirms the main of this history, telling us, that Phraortes, the Mede, made war against the Assyrians, "Those I mean, (says he, lib. i. cap. 102.) who lived at Nineveh, who had formerly been the chief of all, but now were deserted by their friends or vassals, though nevertheless in a good condition to defend themselves." No two historical pieces can, so far as they are concerned together, more illustrate each other than Herodotus and this book of Judith. (See Montfaucon, Hist. Ver. Judith.) It hath been objected, that the king of Nineveh is here called Nabuchodonosor, which is the proper name of the kings of Babylon; to this it may be answered, That we find not only in writers of different characters, the Greek and Hebrew, the sacred and profane, but even in writers of the same nation, the same person under different appellations: though therefore in strictness of speech it may be counted an error in history, to call the king of Nineveh by the name of Nabuchodonosor, yet, as it was the style and manner of the Jews to denote any prince who lived beyond the Euphrates by that name, (see Tobit xiv. 15.) we need not wonder to find this writer, who wrote either at Babylon or in Chaldea, and lived in an age when the fame and reputation of *Nabuchodonosor the Great* had quite eclipsed the name of all his predecessors, calling another prince, who lived at a far distance, *viz.* Saosduchinus, the king of Assyria, by the name of the king of Babylon, which perhaps at that time might be the standing name of every great and distant monarch. Others say, that this Nabuchodonosor, then king of Assyria, sprang from the royal line of the kings of Babylon, and that he chose to retain the Chaldee name of the kings of Babylon, *viz.* Nabuchodonosor, as a standing memorial of his extraction, and that it might appear he was king of Babylon as well as of Assyria and Nineveh.

In the days of Arphaxad, which reigned over the Medes.] Arphaxad seems to be a common name of all the kings of Media, as Merodach was of those of Babylon, and Pharaoh or Ptolemy of those of Egypt. The question is, what Arphaxad is here meant? As Arphaxad is said to be that king who was the founder of Media, Prideaux contends that Deioces must be the person. (Connex. vol. i. p. 28.) But Calmet and many others are of opinion, that by Arphaxad is not here meant the Deioces in Herodotus, but his son Phraortes, who succeeded him in the kingdom of Media; which seems more probable, as the history informs us, that this Arphaxad was overcome by Nabuchodonosor, or Saosduchinus, king of Assyria, and slain in the mountains of Ragau, by the Assyrian archers, (i. 15.) which even Herodotus himself makes to be the fate not of Deioces the father, but of his son Phraortes, (lib. i. cap. 97.) who, having subdued the Persians, as he tells us, and made himself master of almost all Asia, was not content therewith, but coming at last to attempt Nineveh and the Assyrian empire, was himself defeated and killed in the bold attempt.

In Ecbatane.] This city is by the ancients constantly called Ecbatan of Media, to distinguish it from another in Syria, bearing the same name. For beauty and magnificence it was little inferior to Babylon or Nineveh. In compass it is said to have been near two hundred furlongs. It was the metropolis of all Media, and the seat both of the Median and Persian monarchs, their ordinary residence in the heat of summer, as Susa was in the winter-time. The royal palace was about seven furlongs, or a mile in compass, and built with all the cost and skill that a stately edifice did require. (Polyb. lib. x.) Some of its beams are said to be of silver, and the rest of cedar strengthened with plates of gold.

Ver. 2. *And built in Ecbatane walls round about of stones hewn three cubits broad and six cubits long.*] Prideaux says of Deioces, that having repaired, beautified, and enlarged, the city of Ecbatana (which, according to Diodorus, lib. ii. had been built from the times of Semiramis, one thousand three hundred years before), he made it the royal seat of his kingdom, and reigned there with great wisdom, honour, and prosperity, fifty-three years; during which time, it growing to be a great city, he is for this reason reckoned by the Greeks to have been the founder of it: (Connex. vol. i. p. 20.) but as the writer of this history does not mention the founding of this city here, though the Vulgate, without authority, does, but the adding new and magnificent fortifications to it, it is probably to be understood of Phraortes

his son, who being a prince of warlike spirit, and having many forces under his command, may not improperly be supposed to delight in works of this nature. His father indeed might lay the foundation of some great designs, and during his lifetime carry on the buildings, and leave the completion of them to his son, as undertakings of this kind are not so soon completed; and in this sense he may be considered as a joint founder, and what is here said of Arphaxad be applied to him. Particular mention, we may observe, is here made of the largeness of the stones employed in the works, as the ancients placed a great part of the magnificence of their buildings herein, as appears from the description of old monuments in history, and from the ruins of such antique buildings as have in some measure escaped the injury of time and the rudeness of past ages.

And made the height of the wall seventy cubits, and the breadth thereof fifty cubits. Ver. 3. *And set the towers thereof upon the gates of it a hundred cubits high, and the breadth thereof in the foundation threescore cubits.*] The walls of this city are much celebrated by the ancients, and minutely described by Herodotus. (Lib. i. cap. 98.) They were seven in number, all of a circular form, and gradually rising above each other by the height of the battlements of each wall. The situation of the ground, rising by an easy ascent, was very favourable to the design of building them, and perhaps first suggested it. The royal palace and treasury were within the innermost circle of the seven. The first of these walls was equal in circumference to the city of Athens, *i. e.* according to Thucydides, (lib. i.) one hundred and seventy-eight furlongs, and had white battlements, the second black, the third of a purple colour, the fourth blue, and the fifth of deep orange. But the two innermost, as serving more immediately for a fence to the royal person of the king, and within one of which was his palace, were embellished above the other; the one being covered or gilt with silver, and the other with gold. Each of them being higher than the other, and distinguished by the colour of their several pinnacles, gave unto the eye a most agreeable prospect. (Herod. ibid.) This description indeed of Herodotus savours somewhat of romance, but the uncommon height and superb magnificence of the walls are confirmed by other good authorities. It should seem as if the walls of Ecbatane were each of them seventy cubits high, fifty cubits broad, and the towers upon the gates a hundred cubits higher; but this is to be understood only of the innermost wall. And this is the more probable, because the description in these verses is of the height and breadth, τοῦ τείχους, *the wall*, not *walls*, as if a particular one was only meant. The Vulgate is faulty in rendering, *Fecit muros ejus in latitudinem cubitorum septuaginta, et in altitudinem cubitorum triginta.* St. Jerome's version agrees with our translation, and understands the seventy cubits of the height, which seems the true rendering, and is confirmed by the Greek and Syriac.

Ver. 4. *And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits.*] It is to be presumed, that this extraordinary height takes in all the embellishments over and about the doors, and not that the gates themselves opened to such an exact height. We shall the less wonder at the extraordinary grandeur of the towers and gates here mentioned, if we reflect upon what is related of Nineveh,—that it had fifteen hundred towers upon the walls of it, each of them a hundred feet high: and on what Josephus says of the gates of the temple of Jerusalem, that they were sixty cubits high and twenty broad.

Ver. 5. *In the great plain, which is the plain in the borders of Ragau.*] The plains of Ragau are very probably those which lie about Rages, a town of Media, standing upon the mountains of Ecbatana, and distant about a small day's journey from that city.

Ver. 6.] There is a great difference between the Greek and Latin version of this book, particularly as to the proper names. Probably both the great plain itself and the rivers had different names. What is called here and in the Greek, *Hydaspes*, is styled *Jadason* in the Latin versions. Calmet observes, that the Syriac is most exact as to the names of places; it reads here, that Nabuchodonosor engaged with Arphaxad in the plains of *Dura*, mentioned Dan. iii. and instead of the river Jadason, it puts *Ulai*, which occurs likewise in Dan. viii. 21.

Ver. 7. *Sent unto all that dwelt in Persia.*] The mention of the Persians as a distinguished people at the time of this transaction has been thought inaccurate, as the name of the Persians was hardly if at all known before Cyrus, at least they were till then an obscure people, and included under the name of Elam, or Elamites. (See Boch. Geogr. lib. iv. cap. 10.) But this objection, supposing it well grounded, is not particular to this writer. Inaccuracies in geography and chronology are found in almost all ancient writers; and even the sacred text is not free from them, at least according to our version.

Ver. 10. *Until you come beyond Tanis and Memphis, and to all the inhabitants of Egypt.*] The Vulgate only mentions *terram Jesse*, which Calmet expounds *the land of Goshen*, in the lower Egypt, called *the land of Gesem*, I presume, in the preceding verse. Probably by synecdoche a part was designed for the whole. It should seem from this and ver. 12. that Nabuchodonosor did command in Egypt before the conquest of Judea, which yet was a necessary passage for the invading of Egypt: what is mentioned therefore here of Egypt, has been condemned by Diodate and others, if not as false, at least as premature. But allowing this, might not such an imperious and conceited prince as Nabuchodonosor is here described, send his orders to those beyond Tanis and Memphis, and to all the inhabitants of Egypt, though he had no power or command in Egypt, to attend his summons, and to accompany him to the battle? which indeed appears from the following verse to have been the very case. He who expected the whole earth should submit to him, might easily flatter himself that Egypt, a small part of it, would not dispute his orders. The like answer may serve for his message into Persia, ver. 7.

Ver. 11. *But all the inhabitants of the land made light of the commandment of Nabuchodonosor, neither went they with him to battle, for they were not afraid of him: yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace.*] It may seem surprising and strange, that the inhabitants of the land should dare to behave in the manner here related, except they thought that Nabuchodonosor could not stand against Arphaxad, a valiant prince, and at the head of a numerous and powerful army. The truth is, after the destruction of Sennacherib's army by the destroying angel in

Judea, the power and credit of the kings of Assyria began to dwindle; and among others who broke from that government was Merodach-Baladan, king of Babylon, who before was tributary to the king of Assyria. Or probably, the nations mentioned in the foregoing verses, instructed by the misfortunes of others, and seeing that their submission served only to render the conqueror more fierce and insolent, might take the resolution here mentioned, though seemingly rash and imprudent. It seems most probable that this message and invitation to the inhabitants of the several places here mentioned to come to his assistance, was before the engagement with Arphaxad, as our version, following the Greek, represents it; but the Vulgate makes it to be after that battle, to induce them by a sense of his conquests, and the terror of his arms, to submit to his dominion and empire; or whether he sent to the same people twice, as some have conjectured, both before and after the engagement: however this be, it is certain that his pride was very sensibly piqued at the disappointment, when he found so many people, whom, in his own mind, he looked upon as already vanquished and subdued, daring to dispute his orders, and affronting him in the person of his ambassadors. They regarded him, says the text, only as one man, *i. e.* as a private man, without respecting his public dignity or character, as one that had no right or business to command them to attend, and, therefore, as their equal, ὡς ἀνὴρ ἴσος, as some copies have it, or being but a man, no better than themselves.

Ver. 12. *Therefore Nabuchodonosor was very angry, and sware by his throne and kingdom.*] This was anciently esteemed a most solemn, sacred, and inviolable oath. Herodotus says, that the Scythians, whom the older Latin version mentions here instead of the Syrians, particularly used this form, when a more solemn oath than ordinary was to be taken, (lib. iv. cap. 68.) It appears from the gospel, (Matt. v. 34. xxiii. 22.) that the Jews sometimes swore by heaven, or God's throne, which was virtually swearing by God himself, who sat upon it. And the Persians use it to this day. (See Tavern. Voyag. b. i.) And may not Nabuchodonosor, in like manner swearing by his throne and kingdom, be conceived as swearing by himself, as he owned no superior either in heaven or on earth? Homer introduces Achilles swearing by his sceptre. (Il. Δ.) And it is observed by Aristotle, that when princes swore, they usually held up their sceptre.

That he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea . . .] In judging of Nabuchodonosor's behaviour, a great difference is to be made between those who were subject to him, and those whom he intended to make so. The former, in refusing to obey his orders, and send their troops to his assistance against the Medes, were doubtless rebels to their sovereign, and deserved his sharpest resentment: but such as were free and unsubdued, were at liberty to act as they pleased; as they were under no ties of duty, policy and prudence alone were to direct them. This seems to have been the case of the Jews in particular, they were independent of him, nor had he any right over them or their country. It does not appear that they owed him either services or tribute; or if some small acknowledgments of this sort were due from them, they did not imply such vassalage as to oblige them to be auxiliaries upon every occasion. The justice of their refusal will appear yet farther, if we consider that Nabuchodonosor, besides his scheme of universal dominion, intended likewise to oblige the several nations to acknowledge him only to be God, (iii. 8. vi. 2.) which the Jews could not submit to without a renunciation of their religion. And God seems to have approved the conduct of his people by the miraculous deliverance wrought in their favour.

Ver. 15. *Mountains of Ragau.*] It is no improbable conjecture, that this city, the same with Rages, Tobit i. 14. was built by Reu the son of Peleg. For not only the descendants of Arphaxad (of whom came Peleg, the father of Reu) settled in these and the adjacent parts, but Reu is called by the LXX. *Ragau.* And as to the posterity of Arphaxad settling here, it is remarkable, that in the beginning of this book mention is made of Arphaxad, who reigned over the Medes in Ecbatane. This name being probably given to the said king, in memory and honour of their forefather Arphaxad, the son of Shem, and grandson of Noah, who, probably, upon the dispersion of mankind, settled himself in these parts of Asia, whence we find here a whole country retaining plain footsteps of his name, it being called Arrapachitis in Ptolemy, probably for Arphaxaditis. (See Well's Geography, vol. iii. p. 196.)

CHAP. II.

Ver. 1. *AND in the eighteenth year . . .*] The placing the expedition of Holofernes in this year seems to be in consequence of the former mistake, (i. 13.) and a continuation, says Prideaux, of the same blunder. (Connex. vol. i. p. 29.) Jerome's version has the thirteenth year here, the expedition of Holofernes being the year after the battle of Ragau, which, according to that version, was in the twelfth of Nabuchodonosor. And with this agrees Usher, in his Annals, A. M. 3348. It is said here to be in the two-and-twentieth day of the first month, *i. e.* in that part of the month Nisan, or in the beginning of spring, called in the Hebrew the return of the year; which the Scripture takes notice of, as the usual time when kings go forth to battle. (2 Sam. xi. 2.)

Ver. 2. *And concluded the afflicting of the whole earth out of his own mouth.*] Καὶ συνεκάλεσε τὴν κακίαν τῆς γῆς ἐκ τοῦ στόματος αὐτοῦ. This verb seems to have crept in from the beginning of this verse, and to have no place here. Other copies have συνετέλεσε, which our version follows; but it will be difficult to fetch the sense given in it from the present Greek. As it now stands, it differs very little from what goes before, and what follows. Badwell's sense of the place is new and agreeable: "He declared to, and laid before his nobles whom he had convened, all the rudeness offered to him from the nations he had sent to, and the contemptuous treatment his ambassadors met with." The authors of the Geneva version manifestly understood it in this sense when they rendered, *He communicated with them his secret counsel, and set before them with his own mouth all the malice of the earth.* And Junius's rendering is to the same effect, *Colligens omne malum regionum istarum ore suo.* And so Calmet, *Nabuchodonosor representa lui même la malice de toute la terre.* When it is here said that he meditated revenge on the whole earth, this is not to be understood absolutely, but includes such people and nations only, as refused to attend his summons, those mentioned in the former

chapter, ver. 7—10. γῆ and οἰκουμένη are both taken frequently in Scripture in a restrained sense to signify a particular country: Judea, especially, is often so denominated.

Ver. 4. *Called Holofernes . . .*] Some annotators are of opinion, that the word Holofernes is of Persian extract, in the same manner as Tisaphernes, Intaphernes, &c. but others imagine, that this general was a native either of Pontus or Cappadocia. Polybius makes mention of one of that name, who having conquered Cappadocia, soon lost it again by endeavouring to change the ancient customs of the country, and to introduce drunkenness, together with feasts and rites to Bacchus. Whereupon Casaubon conjectures, that this was the same Holofernes that commanded Nebuchadnezzar's forces; as it must be owned, that his riot and debauchery, as well as the rapidity of his conquests, make him not unlike him. (Polyb. lib. x. cap. 11. and Casaub. in Athen.)

Ver. 4. *The chief captain of his army which was next unto him.*] By Zonaras he is called *Archisatrapas,* by Tertullian and St. Austin, *Rex;* on account probably of the supreme power and command which he had. He seems to have been in the same favour, dignity, and power, with Nabuchodonosor, as Joseph was with Pharaoh in Egypt, and Haman with Ahasuerus in Persia, (Esth. iii.) and Achiacharus with Esar-haddon in Assyria. (Tob. i.)

Ver. 5. *And the number of horses, with their riders, twelve thousand.*] Here our translators have, with great judgment, followed the Alexandrian copy, which has χιλιάδας, instead of the other copies μυριάδων. No doubt μυριάδων δέκα δύω is a mistake here, and seems to have been the gloss to the number in the line above, χιλιάδας ἑκατὸν εἴκοσι, over against which some hand had put the usual way of expressing that number, *viz.* twelve myriads; and this by mistake afterward crept into the text in the line below.

Ver. 7. *Thou shalt declare unto them, that they prepare for me earth and water.*] This, according to the margin, is *after the manner of the kings of Persia, to whom earth and water were wont to be given, in acknowledgment of their being lords of land and sea.* Thus Darius, to make trial which of the Grecians would submit to him, and which would not, sent heralds to all their cities to demand earth and water. On the arrival of these heralds, several of the Grecian cities, dreading the power of the Persians, did as was required of them; but when those who were sent to Athens and Lacedemon came thither with this commission, they flung them, the one into a well, and the other into a deep pit, and bid them fetch earth and water thence. But this being done in the heat of their rage, they repented of it when come to a cooler temper, and would gladly have made any satisfaction for the wrong that would have been accepted of; and the Lacedemonians sent a proper person on purpose to Susa to make an offer hereof. (Herod. lib. vii.) From the tribute here demanded, some have inferred, that it was a Persian monarch that gave these imperious orders, and they confirm this opinion from these farther reasons: 1. The Apostolical Constitutions mention what is here recorded to have happened ἐπὶ Δαρείου. (Lib. viii. 2.) 2. The name of Holofernes, the general of this army, and next in power to the king, like those of Tissaphernes, Artaphernes, Intaphernes, Barzaphernes, is known by its termination to be of Persian extraction. 3. It appears from Josephus, (Ant. lib. xi. 5.) that Joacim, mentioned in this history, iv. 6. was not high-priest till the end of Darius's reign. 4. The hymn of thanksgiving upon the wonderful deliverance God had vouchsafed his people, mentions particularly that *the Persians quaked at her boldness, and the Medes were daunted at her hardiness,* which seems to imply their having a principal share in this war. This history cannot be assigned to the times of Nebuchadnezzar, who carried the two tribes captives, inasmuch as it is declared therein, v. 18, 19. that it happened after the return of those tribes out of captivity, long after the death of that king. A learned writer, and a great stickler for this opinion, surmises, that the Jews changed the name of Darius into Nabuchodonosor, when they set up their spurious Messias, Bar Chocab, and that the true era of this history is in the thirty-sixth year of Darius. (Whiston's Hist. of the Old Test. vol. i. p. 369.) Others, without having any recourse to the corruption of the text, suppose, that some Persian king, who resembled Nebuchadnezzar in his designs and actions, is here called by his name, in like manner as any noted conspirator may be called a Catiline. Sulpicius Severus, from the likeness of the two characters, will have Ochus, the successor of Artaxerxes, to be the person, who was very cruel and fond of going to war. (Sacr. Hist. lib. ii. cap. 22.) Some have fixed upon Cambyses, particularly Eusebius, (in Chron.) St. Austin (lib. xviii. cap. 16. de Civ. Dei), and the Venerable Bede, and have assigned it as the reason why Cambyses opposed the building of the temple, (Ezra iv.) because the Jews killed Holofernes. But this history of Judith cannot fall in with the twelfth of Cambyses, (see ver. 1.) as that prince lived but seven years and five months; (Herod. lib. iii.) but whoever is fixed upon, there seems to lie this objection against the conjecture in general, that Nabuchodonosor here mentioned, is all along particularly characterized as king of the Assyrians, (i. 7. 11. ii. 1. 4, &c.) and his general, as chief captain of the army of Assur, (ii. 4. 14. v. 1. vi. 1, &c.) As this particularity therefore seems necessarily to confine it to a Babylonian or an Assyrian monarch, and as the times of Nebuchadnezzar suit not with those of this history, might we not rather imagine, if a change of names through any Jewish corruption of the copies is to be suspected or admitted, that they changed the name of the king of Assyria or Babylon, Saosduchinus, or some other, into Nabuchodonosor? Farther, if the demand of earth and water was not peculiar to the Persians, but in use among other nations, and is only a common form of acknowledging subjection; and if the Persians are to be considered here only as auxiliaries, as seems most probable from i. 7. and were, among others, summoned themselves to assemble at Nabuchodonosor's command,—then what is here recorded should seem to belong to the times before Darius, or even the very establishment of the Persian empire; for it cannot be supposed, that when that was in its glory, the Persians under Cambyses, Darius, or Xerxes, or indeed any of their kings, then lords of the east, should be so obsequious to the commands of the proud Assyrian, as to assemble at his summons; or so void of policy, as to join their forces to subdue the earth to him, to enlarge his power and dominion, and in effect to lessen and diminish their own; besides, "Did any of these Persian monarchs (says Calmet) reign at Nineveh? Did they declare war against a king of the Medes? Were they

ever kings of Assyria? Did they conquer Cappadocia, Cilicia, Syria, Arabia, Mesopotamia, and Phœnicia? Or, rather, did not all these provinces make part of the empire, which they received from their ancestors?"

Ver. 11. *But concerning them that rebel, let not thine eyes spare them.*] *i. e.* Either through a motive of compassion, or a principle of avarice, as Saul did, when, instead of obeying the commandment of God, to smite Amalek, and utterly to destroy all that they had, out of a false compassion he spared Agag, *and the best of the sheep and the oxen, and all that was good.* (1 Sam. xv. 3. 9.)

Ver. 12. *For as I live, and by the power of my kingdom, whatsoever I have spoken, that will I do by mine hand.*] When we consult that Divine light which teaches us, that men can do nothing but as God shall please to enable them, or shall allow to be done, one cannot help being surprised, and scarce forbear laughing, at the vanity of the Assyrian prince, who, flushed with the conceit of his victory over Arphaxad, and the advantages hitherto gained, resolves upon the vast attempt of subduing the whole earth, as if his power was invincible, and his project, founded either on pride, ambition, or resentment, could not fail of success. From the secrecy and well-concerted measures of his expedition, and the number of forces ready to engage in it, he assures himself of conquest, not considering, that success depends upon God's good pleasure, who often delights to defeat the unjust designs and unwarrantable enterprises of such princes, who aim at establishing their own glory and greatness upon the ruin of innocent and less powerful states. Especially such it is his will to bring low, who pride themselves in their own sufficiency and strength, (ver. 5.) and, without asking his leave, or seeking for his assistance or blessing, are confident of victory, that their counsels cannot be disappointed, nor their combined forces overthrown and defeated. From the authoritative manner and lofty language of this verse, one would have thought that it was God himself that was speaking, he who has the sovereign dominion over all creatures, and whose decrees and orders are always infallible and irresistible; who never commissions a Moses or a Joshua to go and fight their enemies with a promise of success, but the event is always answerable, and the attempt successful. But what a prodigious difference is there between the precarious resolutions of vain man, and the unerring decrees of an all-wise God; between a prince who has nothing of his own, but his pride, and an all-powerful Being, to whom kings, even in the summit of their fancied greatness, are subject and accountable! The event of this history in particular shews the vanity of such presumptuous boasting, in defiance of the Most High; that even weak and inconsiderable means shall have the power, by God's appointment, to stop the career, and confound the pride, of the mighty; and a Judith unarmed, if sent by the Lord of hosts, and inspired with resolution by him, shall perform wonders for the deliverance of his people, against the whole force of an insulting enemy, *who took not God for their strength, but trusted in the multitude of their hosts.*

Ver. 21. *Near the mountain, which is at the left hand of the upper Cilicia.*] It is probable that Taurus and Antitaurus are here meant, as these are large mountains bordering on Cilicia.

Ver. 23. *And destroyed Phud and Lud.*] *i. e.* Egypt and Lydia; for Lud cannot mean here Ethiopia, because the Ethiopians (i. 10.) had no concern in this affair, the Assyrian monarch had received no affront or contemptuous answer from them. If what Grotius observes of the geography of this writer be true, that it is παχυμερὴς, *crassoque filo*, one shall the less wonder, that Phud and Lud, *i. e.* Egypt and Lydia; Rasses and Ishmael, *i. e.* Tarsus and Arabia; Mesopotamia and Cilicia, are connected together, without a proper regard to the order or situation of places.

Ver. 27. *Then he went down into the plain of Damascus.*] If we do not suppose Holofernes to have been assisted in extending his conquests, and to have executed part of what is mentioned in this and the foregoing verses, by several large detachments from the general army, under the conduct of other generals and lieutenants, the rapidity of his conquests is almost incredible. He seems to conquer more places in less than two months, than another could even visit with so numerous an army as his in so short a time; for in about six or seven weeks' time he conquered Cappadocia, Lydia, Cilicia, Mesopotamia, from the river Chabor, which empties itself into the Euphrates, to the Persian Gulf; as likewise Arabia, and the country of the Madianites, towards the Dead Sea; and, last of all, Damascus: which makes it the more surprising, that, after having run through so many provinces, and subdued so many nations, by the mere terror of his name, a little insignificant town in comparison should stop his progress, and oblige him to stay before it a month or two without making any assault upon, or executing any thing considerable against it, except seizing on the aqueducts, and, by rendering them useless and unserviceable, depriving the inhabitants of Bethulia of the convenience of water. Our translators here scarce reach the force of the verb ἐξελίκμησε: it is an elegant expression, and means, that he *winnowed* their countries, *i. e.* he took their substance, and left the chaff.

CHAP. III.

Ver. 1. *So they sent ambassadors to him to treat of peace.*] *i. e.* The inhabitants of the sea-coasts, mentioned in the last verse of the foregoing chapter, and people very remote, made solemn and respectful application to him to avert the danger and mischief that might otherwise befal them. Curtius mentions the like formal address made by the most distant nations to Alexander the Great, to intercede for peace, and to engage his favour. (Lib. x.) Thus the Gibeonites, knowing the success usually attending such dutiful and early application, to save themselves from danger, craftily said to Joshua, *We be come from a far country, we are thy servants, now therefore make a league with us.* (Josh. ix.)

Ver. 2. *We the servants of Nabuchodonosor the great king.*] These people surrendered themselves as vassals to the king of Assyria, called here *the great king* by way of eminence. This was the usual title given to this monarch. Thus Rab-shakeh, speaking of his superior power, addresses himself to Hezekiah, *Thus saith the great king, the king of Assyria, What confidence is that wherein thou trusteth?* (2 Kings xviii. 19.) Daniel, speaking to Nebuchadnezzar, (ii. 37.) applies to him the like august terms of sovereignty, *Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and*

glory. And Cyrus in his epitaph is complimented in the like manner as βασιλεὺς βασιλέων. (Strabo, lib. xv.)

Ver. 4. *Behold, even our cities, and the inhabitants thereof, are thy servants, come and deal with them as seemeth good unto thee.*] As nothing very material occurs in the literal sense of this chapter, Messieurs of Port-Royal have drawn the following allegorical one from the great power of the king of Assyria, represented above in all its terror on the one hand, and the vast panic and abject obsequiousness of the neighbouring nations on the other; "That by Nabuchodonosor, who had decreed to subdue the whole earth, and would be acknowledged and adored as a god by all the nations whom he had conquered, we may pertinently understand the devil, whose grand design is, ever since the withdrawing his own allegiance, and exalting himself as God, to seduce mankind, and to persuade them to desert the free and happy service in which they live under their great Creator, and to transfer their obedience to him, as their only lord and master." By Holofernes his general, they conceive, may be aptly meant, "all the agents and emissaries of the devil, who, in compliance with his suggestions or orders, labour through unjust means and wicked arts to establish his empire. Such were those idolatrous princes, who persecuted with fire and sword the true servants of God, to oblige them to submit to the power and dominion of the devil, and to renounce Jesus Christ. And to say nothing of the world itself, whose threats, as well as caresses, are alike successful in drawing men from their duty, such especially are all those, who, through the example of a bad life, or the poison and infection of evil principles, seduce others from their duty and steadfastness, to leave the true way of salvation, and to walk in the paths which lead to perdition and death." (Com. in loc.)

Ver. 7. *So they, and all the country round about received them with garlands, with dances, and with timbrels: yet did he cast down their frontiers.*] *i. e.* Their frontier-towns, forts, and strong holds, which might otherwise give him opposition and disturbance. The Vulgate is more explicit in rendering the last clause, *Nec ista tamen facientes, ferocitatem ejus pectoris mitigare potuerunt, nam et civitates eorum destruxit.* It should seem, from this account, that it would have been more safe and glorious for these princes and people to have united their forces, and to have joined together to defend themselves against a barbarian, without any bowels of tenderness and compassion, and with whom the greatest submission was unavailable any ways to move or affect him. If their villages had been sacked and plundered, they would, however, have had the glory to have defended their liberties at the expense of their lives. But fear seldom reasons truly; (Wisd. xvii. 12.) and those who are seized with it, without weighing the consequences, follow implicitly what it suggests and dictates. The learned expositors above, here again strike out an allegorical sense, and apply it to the conduct of the wicked:—"The wicked (say they), when they surrender to and enter upon the service of sin and Satan, propose advantageous things to themselves; it is their aim and intention, like the people here mentioned, to procure safety and happiness to themselves in this life; but herein they are miserably deceived, since the devil in the end is really more cruel and mischievous to those that submit to him, than to those who have the virtue and resolution to oppose him. For should this evil spirit, like the enraged Holofernes, threaten to do all the evil imaginable to the latter, should he by violence take away their lives, a death so precious before God will be rewarded by an immortal life and eternal felicity; or should he aim at what is more dear to them, the subversion of the true religion, his attempt would be fruitless against its great Protector: but with the wicked it is not so; those who go out to meet this fiend, as these nations did Holofernes, and who willingly submit to his empire, and even rejoice and take a pleasure in his service, prove often unhappy, even in this life, and have a terrible prospect of ruin before them for the time to come: for they are in the service of a master, who, being, according to the account given of him in Scripture, a *murderer from the beginning,* continues his implacable hatred against mankind, and is so false a friend, that he gives the most deadly wound to the soul, at the same time that he outwardly appears to be the most kind and favourable; cunningly advancing the temporal interest and fortunes of those whom he means eternally to ruin. As he makes no account of riches, or any of the transitory goods of this life, he is disposed to give, if he had it in his power, all the kingdoms of the world, as he once pretended to offer even to our Saviour, provided he could induce any thereby to fall down and worship him, and, by so doing, to be eternal partners with him in misery and punishment."

Ver. 8. *Cut down their groves . . .*] Where they used to offer sacrifice to their gods or idols, under green trees for the greater solemnity and reverence, as well as the greater secrecy of their mysteries. That among the heathens, trees and groves were the temples of their gods, appears from innumerable passages in sacred and profane history. And in the Roman laws of the twelve tables, in the second law of religion, it was commanded to have groves in the fields. From this idolatrous use of them among the heathens, the Israelites were bidden in the course of their conquests to cut them down, and Deut. xii. 3. to burn them; and this law was executed by the good kings of Judah, in obedience to the commands of the true God. (2 Kings xviii. 4. xxiii. 6. 14.) They were also forbidden to plant any grove or tree near unto the altar of the Lord. (Deut. vi. 21.) Under *groves,* probably all other monuments of religious use are comprehended, as houses, high-places, temples, (see iv. 1.) pillars, statues, and the like. All of which Nebuchadnezzar ordered to be destroyed, as so many rivals of his majesty and greatness.

For he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call upon him as God.] The Assyrian princes, when they rose to the sublimity of empire, were not only despotic in their government, but affected even Divine honours, as may be seen in their history, and set themselves above all the gods of the people they vanquished; and not only presumed to pass sentence by the word of their mouth upon the whole world, but sometimes required that none other under heaven should be worshipped but themselves. We find in the account here given of Nabuchodonosor, that he was resolved not only to subdue the several nations from the Euphrates to Ethiopia, but intended likewise to oblige them to adore and acknowledge him only to be God. Accordingly his general, Holofernes, did not content himself with demolishing idols and false gods, but he would remove the true God

likewise, and set up Nabuchodonosor in his stead. This appears to have been the avowed purpose of his sending his great armies, not merely from a spirit of resentment, but rather of ambition to be acknowledged the king among gods. And, indeed, as if he had been a professed atheist, as some have represented him, the sense of his great success in life had so intoxicated his reason, as to forget that he was a man, or that there was a God that could control him. But the king of Nineveh was not the only prince that we find infected with the folly and impiety of desiring to pass for a god; the flatterers of Darius, who reigned over the Medes and Persians in the time of Daniel, proposed to him to make a decree, under pain of being cast into the den of lions, that no one should dare to ask a petition of any god or man, but of him only, for the space of thirty days. (Dan. vi. 7.) Nor was Sennacherib less insolent, who boasted, 2 Kings xviii. 35. that he had not yet met with any god that could withstand his power, *Who are they among all the gods of the nations, that have delivered their country out of mine hand?* and from thence vainly infers, that neither would the Lord be able to deliver Jerusalem out of his hand; exalting himself above all that is called god, or is worshipped. Alexander the Great, and many of the Roman emperors, had the like ambition of passing for gods. Nor is it very surprising, that those whom the devil had thus taken possession of, should, like him, aspire to be equal with God. For that proud spirit, however jealous of his honour, is not averse for special ends to communicate part of it to his favourites, and willingly allows that they shall be looked upon and treated as gods, if he can by such superstition tempt any to leave the service of the true God, and by consequence become his slaves.

Ver. 9. *Over against the great strait of Judea.*] Called the *hill country*, Luke i. 39. It is particularly described ver. 7. of the next chapter.

CHAP. IV.

Ver. 2. *THEREFORE they were exceedingly afraid of him, and were troubled for Jerusalem, and for the temple of the Lord their God.*] It is not to be wondered at, that the people of the Jews should be much afraid of, and tremble at, so great a force coming against them, to which so many nations, from an apprehension of greater evils, had submitted, and notwithstanding had been treated with great severity. Their fear therefore was the more excusable, and had this good effect, that through a distrust of themselves, and their own sufficiency, it put them upon applying to God for his assistance, and asking of him in their distress the help of his all-powerful arm. It is observable, that the Jews are not represented here as concerned for and afraid of their goods, their liberty, or lives; but the occasion of their uneasiness was the apprehension they were under, that the holy city of Jerusalem and the temple of the Lord should be profaned and treated as other the like places had been, where Holofernes with his army had passed. The Jews, it is well known, had a profound veneration for their temple, and on many occasions have shewed themselves ready to undergo a thousand deaths for the preservation of that holy place, which distinguished them from all other nations; and therefore their thoughts at this time were chiefly fixed, and their wishes and prayers confined to their beloved sanctuary. "What they did from a pure zeal and spirit of Judaism, and to preserve so glorious a monument of their religion, we should be equally zealous to do (say Messieurs of Port-Royal), from a truer principle, and a more excellent religion. It becomes us to be always more sincerely concerned for, and affected with, what any ways reflects dishonour upon or is injurious to the glory of God and the interest of his church, than for any thing that can happen to ourselves. We find that even the meek Jesus was affected with passion upon observing the sanctity of his father's house profaned by merchandize, and the place of prayer changed into a den of thieves: but one does not read of any resentment he expressed, all the time that he was in the hands of his bitterest enemies, and exposed to their outrageous insults; though his body was without comparison a temple far more glorious and precious than that material one, for which the Jews testified so much respect, and shewed so much concern for its safety."

Ver. 3. *For they were newly returned from the captivity, and all the people of Judea were gathered together; and the vessels, and the altar, and the house, were sanctified after the profanation.*] It is a great dispute among the learned, whether what is related here happened before or after the captivity, and where the date of this transaction is to be placed. Those who maintain the latter opinion, ground it chiefly upon this passage, wherein the author, according to the Greek version, says (for the Vulgate wholly omits it), that the Jews were newly returned from captivity, and the vessels, and the altar, and the house, were sanctified after the profanation. And v. 18, 19. it is farther affirmed, *That they were led captives into a land which was not theirs; that the temple of their God was cast to the ground, and their cities taken by the enemy; but now are they come up from the places where they were scattered, and have possessed Jerusalem again.* The bare reading of these passages, say they, naturally leads one to conclude, that what is here mentioned was not transacted till after the return from the captivity; which is confirmed by the opinion of many of the ancients, as well as moderns. (See Calmet's Pref. sur le Liv. Judith, and Stackhouse's Hist. of the Bib.) Those who maintain that this transaction happened before the captivity are divided, some placing it under Manasses, and others under Zedekiah; but the difficulties on either hypothesis possibly may be adjusted, if we be careful to distinguish the slight and particular dispersions and captivities of the Jews, from the long and more general one; and if we understand the captivity here referred to, not of the grand captivity of Babylon, but of one that was slight in comparison of it, that in the time of Manasseh seems most probable to be meant. When that prince was carried captive to Babylon, what is here mentioned of the country being desolate, the people dispersed, and the temple profaned, really happened; and upon his return from thence with some of his subjects, and being restored to his kingdom through God's blessing upon his exemplary penitence, the temple by as great a zeal for the true religion was purified again, and the service of the sanctuary restored to its ancient dignity. (2 Chron. xxxiii. 12—14.) But it must be acknowledged, that in St. Jerome's version, made from the original Chaldee, as is supposed, this verse, on which the

controversy is founded, is wholly left out; and it is no improbable conjecture of a very learned writer, that it was put into the Greek version (from whence the English is taken) from some of those corrupted copies of the original, which St. Jerome complains of. (Prid. Connex. vol. i. p. 32.) As the authority, therefore, of this, and that other passage, v. 18. is so dubious, nothing certain can be concluded from either, or both of them, as to the point in question.

Ver. 4. *Therefore they sent into all the coasts of Samaria, and the villages,* &c.] Nothing could have induced these two irreconcilable enemies, the Jews and the Samaritans, who had a mutual aversion to each other, (see note on Ecclus. l. 25, 26.) to act jointly, and to be confederates, but the sense of the common danger which threatened them from the expedition of Holofernes.

Ver. 5. *And possessed themselves beforehand of all the tops of the high mountains, and fortified the villages that were in them.*] As Jonathan the high-priest did against Apollonius, (1 Macc. x. 70.) being by the nature of their situation more tenable and less easy of access. During the captivity, and some time after, not villages only, but almost all the cities, lay defenceless, and even Jerusalem itself was without sufficient walls for its security, as may easily be imagined in such a time of desolation and distress.

Ver. 6. *Joacim the high-priest which was in those days in Jerusalem.*] He is sometimes called Eliakim; accordingly St. Jerome's version promiscuously uses both names for this high-priest. The Syriac also does the like: and indeed they are both names for the same person. And so Luke iii. 23. Some copies have Joiakim instead of Heli, which, according to Chemnitius, is Eliakim contracted; and Philo makes Joiakim, Heli, and Eliakim, to mean the same person. (See 2 Kings xxiii. 34. 2 Chron. xxxvi. 4.) It has been objected against this history, that none of the name of Joiakim or Eliakim is to be found either in the Scriptures or in Josephus, that was high-priest before the captivity. As to that part of the objection from the Scriptures, it may be answered, that the succession of the high-priests is so imperfectly recorded there, that Joacim might easily be omitted: for whoever examines the succession of the Jewish high-priests, as we have them delivered to us in the first book of Chronicles, and in the books of Ezra and Nehemiah, will find them so intricate and perplexed, so many omissions and dislocations, such a diversity of names and numbers, and such seeming contrariety in the several accounts, as will cost no small pains to reduce them to any tolerable regularity. The reason is, because the Scripture no where professes to give an exact catalogue of all such as had been admitted to that office and dignity until the captivity. And in such catalogues as are delivered, several are inserted that never were high-priests, and several are omitted that were. The high-priests of the family of Eli are instances of the latter, for they are left out of that pedigree; and those of the true race who were excluded by them are instances of the former, for they are in it, though they never were high-priests. It is very likely, as Prideaux observes, that from the time of Solomon to the captivity, many more such instances might have happened to hinder that pedigree from being an exact catalogue of the high-priests. But it is not certain that Joacim or Eliakim is not named in Scripture; for several learned men are inclined to think, that what is said of Eliakim, the son of Hilkiah, Isa. xxii. doth very well agree with that part which Joacim is said to have acted in this book. (Connex. lib. i.) As to the catalogue of Josephus, that too is so imperfect and corrupt, that scarce five names in it agree with the Scripture account. For several are in his catalogue who never were high-priests, and several are left out that were; particularly Amasiah in the time of Jehoshaphat, Jehoiada in the reign of Joash, and Azariah in that of Uzziah: and therefore Joacim might have been high-priest at this time, though there be no mention made of him as such, either in the Scriptures or the history of Josephus.

Ver. 8. *And the children of Israel did as Joacim the high-priest had commanded them.*] One is surprised to find in this important juncture, and indeed throughout this history, the high-priest Joacim giving all the orders, and no mention in any respect made of the king, though this was an affair of state rather than religion, and the supreme power was doubtless in him; as if he had no concern in or for the event of this war, nor for the danger threatened to his people, and his duty did not call upon him more loudly to do and order what the high-priest is here represented as doing. But the conjecture of very many learned men is not at all improbable, that at this time Manasseh dwelt at Jerusalem, being just returned from the Babylonish captivity, and being deeply affected with that calamity, and with the mercy shewed to him in his deliverance, cared not to concern or interest himself with public affairs, being wholly intent upon serving God. And it is not unlikely, that from his long confinement and the miseries he underwent, he might so have impaired his health, as to be hindered from acting in a public sphere: or it is possible that he might then be engaged in the defence of some other part of his kingdom, and so devolved the care of public business upon the high-priest and senate, who had acted during his absence. Josephus informs us, Antiq. lib. x. cap. 4. from the time that Manasses returned from Babylon, he spent the whole remainder of his time in the service and worship of God with the greatest strictness, being a sincere penitent for the many abominations he had committed. And the Scripture intimates the same, 2 Chron. xxxiii. 13. where it is said of him, that he *humbled himself greatly before the God of his fathers, and took away the strange gods, and the idol, out of the house of the Lord.* And though it is said, ver. 14. that he built a wall without the city of David for its defence, and put captains of war in all the fenced cities of Judah, yet in the general, after he was humbled by his great affliction, he committed the management of public business, and especially the fortifying frontier-places, to the high-priest and other great men. On the other hand it is said, that allowing him to be greatly intent on devotion, and not to concern himself with public business, yet, in such a case, the name and authority of the king had not been dropped, nor is usually, though the act was the act of the minister. And as to the possibility of Manasses being engaged in the defence of some other part of his kingdom, or in some foreign expedition, neither the concurrence of history, sacred or profane, nor Manasses's own circumstances, are thought to countenance such a supposition: and had it been so, might it not have been expected that the author of this very history should have dropped some notice of it, as

the reason of Joacim's acting on this occasion with an absolute and independent power?

Ver. 9. *Then every man of Israel cried to God with great fervency, and with great vehemency did they humble their souls.*] It is not to be doubted but that the Israelites, by fortifying the hills, and guarding the passages, and the like necessary provision in a time of danger, used all the precautions possible to prevent any surprise from their enemies; but it is manifest that they did not place their whole confidence in human policy or foresight. They did all that was in their power for their security, because God allows his creatures to employ all lawful means for that purpose; but being convinced of the truth of David's observation, Psal. cxxvii. 2. *Except the Lord keep the city, the watchman waketh but in vain,* they had recourse, according to the direction of the high-priest, to prayer, fasting, and humiliation, as to arms, which alone could render them invincible. And presuming these instances of mortification to be well-pleasing to and successful with God, they continued them for many days in all Judea and Jerusalem, (ver. 13.) waiting for God's protection and assistance at the time, and in the manner, he should please to send it; and it was this perseverance that at length procured them victory. The Vulgate puts the following speech into the mouth of Joacim the high-priest, *Scitote quoniam exaudiet Dominus preces vestras, si manentes permanseritis in jejuniis et orationibus in conspectu Domini. Memores estote Moysi servi Dei, qui Amalec confidentem in virtute et potentia sua, et in exercitu suo, et in clypeis suis, et in curribus et in equitibus suis, non ferro pugnando, sed precibus sanctis orando dejecit. Sic erunt universi hostes Israel, si perseveraveritis in hoc opere quod cœpistis.* One cannot but observe, how different the conduct and behaviour of the Israelites was upon this occasion from that of common armies. They thought the help of man was but vain, and therefore their trust was in the Lord of hosts. Instead of the sound of trumpets, and other warlike instruments, they poured forth their devout supplications to him that was able to save, accompanied with strong crying and tears. Instead of outward pomp and the pride of dress, they were distinguished by sackcloth and ashes, and lowly prostrations. And who among the proud Assyrians, seeing such instances of dejection, would not have despised and laughed at these Israelites, as a people half dead with fear, and even almost below their notice to engage with? and yet it was this profound humiliation that was alone available to oppose and subdue the haughtiness and pride of Holofernes. Other nations hastily submitted through the very terror of his name, but this people, providing better for their safety, humbled themselves under, and thereby obtained, the help of the mighty hand of God, and triumphed over him who threatened revenge upon the whole earth.

Ver. 14. *And Joacim the high-priest, and all the priests that stood before the Lord, and they which ministered unto the Lord, had their loins girt with sackcloth, and offered the daily burnt-offerings, with the vows and free gifts of the people,* Ver. 15. *And had ashes on their mitres, and cried unto the Lord with all their power.*] The Vulgate is more emphatical than our version, *Etiam hi qui offerebant Domino holocausta, præcincti ciliciis offerrent sacrificia Domino.* Only it is observable, that it omits the mention of the high-priest. And indeed the occasion must be more pressing and calamitous than ordinary, for the high-priest himself, if not to put off his glorious apparel altogether, at least to appear in the time of the public ministration in the habit of a mourner, who might not mourn, according to the law, for the death of his nearest kin; (Lev. xxi. 10, 11.) but public calamities, such as affected the very being of the state, admitted of an exemption from the ordinary rule. Accordingly the prophet Joel, in such a time of distress, exhorts that the *priests, the ministers of the altar, should gird themselves, lament, and howl, and lie all night in sackcloth,* (i. 13.)

CHAP. V.

Ver. 1. *AND had laid impediments in the champaigne countries.*] The word σκάνδαλον here used has many significations: it sometimes signifies, in general, any obstacle or hinderance laid in a man's way, by which a passenger is detained or stopped: here it is peculiarly taken to signify those sharp stakes, or other instruments, which in time of war men were wont to put in the fields, where the enemy was expected to follow, to wound their feet or legs with, and thereby to retard their passage, and therefore here properly called *impediments.* Against which accident, being so usual and ordinary in war, anciently they used greaves of brass to defend their feet or legs. (See 1 Sam. xvii. 6.)

Ver. 2. *Wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon.*] He applied to these more particularly, says Calmet, as he presumed, that the Moabites and Ammonites, being neighbours to the Hebrews, could better inform him of the truth than any other persons.

Ver. 3. *Tell me now who this people is that dwelleth in the hill country.*] It may seem strange, and scarce to be credited, that a general of the Assyrians, such a one as Holofernes was, should be ignorant of the people of the Jews, and ask the questions which are here mentioned concerning them; but it is probable that Holofernes was not of the number of those captains of the king of Assyria, whom the Lord sent to carry Manasseh into captivity, and therefore possibly he might not understand either their constitution and discipline, or the situation and extent of their country, much less the genius of the people, their original and genealogy; since even Tacitus the historian, who had conferred both with Titus and Vespasian, who overthrew Jerusalem, seems unacquainted with their genealogy, when he affirms, that they came from Ida, a mountain of Crete. (Hist. lib. v.) The questions here proposed to the princes of Moab, and the captains of Ammon, seem not to have proceeded from any ignorance of this people, nor to have been really asked for information's sake; for, considering the trophies, and spoils, and number of captives, brought from Judea not very many years before, by those powerful kings of Assyria, Tiglath-Pileser, Shalmaneser, and Sennacherib, such particulars relating to the Jews could not but be known. But they are questions rather of a sneering and insulting general, despising the enemies he had to deal with, as of no note or consequence, and not worthy of any regard. Not unlike that expression of the proud Pharaoh, speaking of the God of Israel with great contempt, *Who is the Lord that I should obey his voice?* (Exod. v.) and that of Nebuchadnezzar, (Dan. iii.) *Who is that God that shall*

deliver you out of my hands? But that of churlish Nabal, 1 Sam. xxv. 10. comes nearest the point, *Who is David? and who is the son of Jesse?* But the more the Assyrians despised the Jews, the more must they be surprised, and the greater their confusion, when they beheld their proud and insulting general vanquished and killed, with the far greater part of his army, by the means of one single woman among that people, whom they would seem even not to know, in order to depress and undervalue them the more.

What king is set over them, or captain of their army?] The Vulgate has only, *Quis rex militiæ illorum,* without the distinction. The latter clause seems exegetical of part of the office of a king; *viz.* his leading out and going forth before his people to battle. (2 Sam. xxi. 17.) Holofernes might possibly ask the question, who was their king, as Manasses's captivity might be a secret to him, who was not carried to Nineveh or Susa, but to Babylon.

Ver. 5. *I will declare unto thee the truth; . . . and there shall no lie come out of the mouth of thy servant.*] Such instances as these are not to be considered as tautology; they are used to shew the earnestness of the speaker, and to gain an easier belief by a more vigorous manner of expression. There are many instances in Scripture of this manner of reduplication. See Deut. ix. 7. 2 Kings ix. 3. Matt. xxviii. 14. Mark xiv. 61. Luke i. 20. ix. 45. John i. 20. Acts xiii. 11. xiv. 8. xviii. 9. 1 Thess. v. 5. Apoc. iii. 16. and particularly 1 John ii. 27. which very much resembles the passage before us; as does that of Plato, ψεύδεσθαι, καὶ μὴ τἀληθῆ λέγειν, who has also, ἀπειθοῦντες, καὶ μὴ πειθόμενοι; and so Virgil, *Non adversata petenti Annuit;* and instances are still more frequent among the Greek poets, particularly Homer, Euripides, Sophocles, and Aristophanes.

Captain of all the sons of Ammon.] Under the general title of the *sons of Ammon,* some conceive to be comprised the Edomites, or Idumeans, who may be considered as brethren of the Jews, being descended from Esau, the brother of Jacob; and that they chose to pass under that name at this time, to avoid the odium of being engaged against and invading the Israelites their kinsmen. Achior, the chief of these people, it may be presumed, was an Idumean likewise, and, having a perfect knowledge of all that concerned the Jews, was the spokesman to Holofernes, and gave him all the light and intelligence concerning them that is mentioned in this chapter; and from the detail here given of them, it appears that he very well understood their history. One cannot but take notice of the open manner in which he speaks to the Assyrian general of the people of the Jews, and of the God of Israel's impartial and just dealing with them, according as their conduct deserved; an observation tending greatly to his glory, and scarce to be expected from this Ammonite. And there seems to be something providential in it, and not merely chance, that he should find admittance and protection among this people, and even be made one of them by the rite of circumcision, where in all human appearance he might rather have expected to have been evil-entreated, or to have suffered death as a spy, or an enemy in disguise.

Ver. 6. *This people are descended of the Chaldeans.*] We read, Gen. xi. 31. that Terah took Abraham his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife, and they went forth with them from Ur of the Chaldees, to go into the land of Canaan. Hence the children of Israel are said here to be descended of the Chaldeans, as claiming Abraham for their father, who was a Chaldean: and probably it was with design to render Holofernes favourable to the Jews, that Achior represents to him, in the beginning of his speech, that they were descended of the Chaldeans, as Holofernes himself was a subject of the Assyrian monarch, the prince of that country.

Ver. 8. *For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew; so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there for many days.*] As these nations had been long infected with idolatry, and were under a government that established and supported idolatrous worship, the ancestors of Abraham and his family were expelled this land for worshipping the God of heaven, and leaving the way of their forefathers; a land so famous for superstition and idolatry, that Chaldeans and magicians were synonymous terms. From hence they passed into Mesopotamia, *i. e.* into a province so called from its situation between the two rivers, Tigris and Euphrates; and on account of their relation to Abraham, the Jews are said to sojourn with him there. For as they are mentioned in the foregoing verse to be descended from the Chaldeans, because Abraham, from whom their stock was derived, was a Chaldean, so are they here represented on the same account, as accompanying him and settling with him in Mesopotamia. St. Stephen, Acts vii. 2—4. greatly illustrates what Achior here adds; when speaking to the Jews, he says, *The God of glory appeared unto Abraham, and ordered him to depart this country,* &c. *Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed into the land of Canaan.* Abraham's stay at Charran is supposed, by the most exact chronologers, to be about two years; but Achior's expression, *He sojourned there many days,* seems to imply a much longer time, as appears from the same phrase, ver. 16.

Ver. 10. *But when a famine covered all the land of Canaan, they went down into Egypt.*] Calmet observes, that Achior, in his narration, seems to confound the going of Abraham into Egypt with that of Jacob's thither: but there is not much weight in this observation, as the account here is of the Jewish people and their concerns collectively, rather than of Abraham personally. However this be, it reminds me to illustrate a like instance, Acts vii. 16. where St. Luke, in reciting St. Stephen's speech, either puts Abraham for Jacob, (see Vitring. in Isai. Prolegom. p. 23.) or Abraham must be used here patronymically, for Jacob, his descendant; or possibly the name Abraham crept into the text, as Beza suspects, from a marginal annotation.

Ver. 16. *And all the Gergesites.*] The Gergesenes, or Girgashites, were an ancient people of the land of Canaan; their habitation was beyond the sea of Tiberias, where we find some footsteps of their name in the city of Gergesa, upon the lake of Tiberias. The rabbins inform us, that, when Joshua first came into the land of Canaan, the Gergesenes took a resolution rather to forsake their country than to submit to the Hebrews. They are also of opinion, that Joshua proposed the following conditions to the Canaanites, *viz.* flight, subjection, or war. The Gergesenes resolved to fly, and accordingly retired into Afric; and to this flight possibly that inscription in Phœnician characters,

which Procopius mentions, may refer; "We are some of those people who fled before that robber, Joshua, the son of Nun." Though the tradition be very old, that the Gergesenes fled out of the land of Canaan when Joshua entered it, nevertheless it is certain, that a good number of them stayed behind; since Joshua himself informs us, that he subdued the Girgashites, (Josh. xxiv. 11.) and they whom he overcame were certainly on this side Jordan. It may be, therefore, that they who fled into Afric were the Girgashites, who dwelt beyond the sea of Tiberias, and that the others continued in the country; and both these may be meant and included in the expression here, *All the Gergesites.* By the Sichemites, mentioned just before, the Hivites seem to be intended.

Ver. 17. *And whilst they sinned not before their God, they prospered, because the God that hateth iniquity was with them.* Ver. 18. *But when they departed from the way which he appointed them, they were destroyed in many battles very sore.*] This observation of Achior's was framed according to the known experience of those times; for the rise and fall, the prosperity or adversity, of the Jewish people, was, in the apprehension of other nations, as well as their own, always proportionable to their own religious behaviour, and not to be measured by any rules of policy or the effect of it. The ground of this observation was God's first promise to Abraham, Gen. xii. 2, 3. which promise, as it principally concerned the temporal state of the Jews, was to be limited according to the tenor of Achior's speech, and did then only take effect, when they followed Abraham's footsteps, and lived in a faithful obedience to God's laws; or, having transgressed them, did turn again with their whole hearts to seek the God of their fathers. And it was their love of sin, so displeasing unto God, which brought them so often into subjection unto their enemies, according to that of the Psalmist, lxxxi. 14, 15. *O that my people would have hearkened unto me; for if Israel had walked in my ways, I should soon have put down their enemies, and turned my hand against their adversaries;* and that of Solomon, Prov. xvi. 7. *When the ways of a man please the Lord, he maketh his enemies to be at peace with him.* As the nations round about Judea waited all such opportunities to take revenge of the Jews, when God by their misery and calamities seemed to forsake them, so, for the same reasons, were the nations round about as earnestly bent to hinder the re-edifying of Jerusalem after their return from the captivity, as fearing lest this people's good fortune should rise again with their city walls, as Nehemiah expressly intimates, vi. 16. that *after the enemies had heard that the wall was finished, they were afraid, and their courage failed them, for they knew that this work was wrought of God.* (See Jackson's Works, vol. i. p. 86.) Hence did the wise men of Chaldea, upon the first notice of the Jews beginning to recover themselves, and fortune turning for them, read Haman's destiny, but too late, *If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.* (Esth. vi. 13.) See also Ezra viii. 22. which comes nearer this place. A very learned prelate observes of this speech of Achior's to Holofernes (whether truly uttered or feigned, says he, by the penman of the history), that it was framed and grounded upon the confessed observations of those times, and contained such advices as a faithful counsellor, well acquainted with the affairs of the Jews, should have given to his lord, who did not so well understand them. (Patrick's Com. on Esth. vi. 13.)

Ver. 18. *They were destroyed in many battles very sore, and were led captives into a land that was not theirs.*] Some would have the captivity here referred to, to be that under Nabuchodonosor, and the restoration from it here mentioned to be that under Cyrus: Plantin's Bibles manifestly take it in this sense, referring in the margin of this place to 1 Esd. i. 2. Others understand it of that under Shalmaneser; but it seems less liable to exceptions, to explain the place of the Assyrian captivity in the time of Manasseh, 2 Chron. xxxiii. 11. when Judea was wasted by the Chaldeans, than of the Babylonish one, which happened after. The Vulgate seems to take it in this sense, rendering here, *Exterminati sunt prœliis a multis nationibus, et plurimi eorum captivi abducti sunt,* &c. If Achior had been here speaking of the Jews carried captive to Babylon by Nabuchodonosor, he would not have said, *many* of them, but *all;* nor that they were destroyed in battle by many nations; for in that grand captivity they were oppressed only by one nation, *viz.* the Chaldeans.

And the temple of their God was cast to the ground.] As this particular is not in St. Jerome's version, and probably was put into the Greek from some corrupted copy of the original, nothing certain can be concluded for or against this history, or the true time of it, from this passage of the speech of Achior. (See note on iv. 3. and Du Pin's Prelim. Dissert. p. 20.) Perhaps by the words as they now stand in the Greek and English versions, nothing more is intended or meant than a profanation of the temple, and its dignity being thereby brought low. That the temple may be said to be in a manner destroyed by a profanation of it, see 2 Kings xxi. 2 Chron. xxxiii. that it was destroyed actually by the Chaldeans in the time of Manasseh is not true, which happened in the reign of Zedekiah by Nebuchadnezzar, and so must be a great mistake if understood strictly: and besides, the whole tenor of this book intimates the temple then to be standing: (see iv. 2. viii. 24.) or these words may be considered as spoken by a stranger, an Ammonite, who might possibly without grounds allege the destruction of the temple, as Rabshakeh does, 2 Kings xviii. 22. with regard to Hezekiah's taking away the altar of the Lord.

Ver. 19. *Now they are returned to their God, and are come up from the places where they were scattered.*] As what is said in the foregoing verse seems best understood of the Assyrian captivity in the time of Manasseh, when the Jews were dispersed into different parts, and left their country desolate, so the return from their dispersion here mentioned seems better to be referred to the restoration of that prince, when Jerusalem, which had been for a time in the hands of the Assyrians, was restored to him, and the temple, which was desolate and in a manner destroyed, recovered its former lustre, being again frequented and purified, and its holy service re-established. There is nothing in this exposition but what is agreeable to the history of Manasseh, as far as can be collected from the short account which we have in the books of Kings and Chronicles, and it is liable to fewer objections, than understanding the place of the restoration of the Jews to their own land, after the Babylonish captivity, which happened later.

Ver. 20. *If there be any error in this people.*] This is better expressed in the next sentence, which fixes and determines the sense of this passage. The Hellenists often express sins by *errors* or *ignorances:* see Numb. xii. 11. Ezra viii. 22. 1 Esd. viii. 77. Ecclus. xxiii. 2, 3. and many others in the canonical and apocryphal writings, where error and ignorance plainly mean sins and transgressions.

Ver. 23. *We will not be afraid of the face of the children of Israel; for, lo, it is a people that have no strength nor power for a strong battle.*] This boast of Holofernes's officers, and their contemptuous scorn of the Jews, as a people having no strength nor power for war, shews their ignorance of the true God, the God of Israel, who, to display his own almighty power, and what little stress is to be laid on the arm of flesh, often interposes in behalf of his chosen in a way not usual nor expected. To give peace to a favourite land he will enable five to chase a hundred, and a hundred to put ten thousand to flight. (Lev. xxvi. 8. Deut. xxxii. 30. Josh. xxiii. 10.) The more unprovided the Israelites were of military strength, the more room was left for the invincible arm of the Almighty to appear with uncommon glory in their behalf; the less they knew of the art of war, the more their enemies ought to admire, in the victories gained by them, the all-powerful hand of Him who declared for them, and who supplied, in a manner so extraordinary, what was wanting either in strength or policy.

Ver. 24. *Now, therefore, lord Holofernes, we will go up, and they shall be a prey to be devoured of all thine army.*] Messieurs of Port-Royal conclude this chapter with the following fine reflection upon the abject obsequiousness of Holofernes's minions: "Such generally is the false wisdom and servile complaisance of those who think they cannot please their princes, or ingratiate themselves into their favour so well, as by telling them, not what is most agreeable to truth or right reason, but that which most sensibly flatters their pride, and soothes their vanity. For what in truth was more reasonable than Achior's whole harangue? he does not attempt or presume to compare, in any respect, the power and force of the Israelites with that of Nabuchodonosor, but, as if it was insignificant in itself, and not of consequence enough to be mentioned, resolves their whole strength, and the success they were occasionally blessed with, into the favour and protection of their God. Could any thing be conceived in less offensive terms, or even a Jew have expressed himself better? Or can there be a greater instance of presumption and wickedness, than to think an injury done to Nabuchodonosor, by setting God above him, or preferring him only before him?" (Com. in loc.)

CHAP. VI.

Ver. 2. ***HIRELINGS** of Ephraim.*] Calmet suspects from Achior being called, ver. 5. a *hireling of Ammon*, that this reading is a mistake; and indeed this conjecture seems confirmed from the Syriac version, which has *mercenarii Ammon* in both places. The expression implies great disrespect and contempt; but the sarcasm is much stronger upon the Jews, when Holofernes calls them, ver. 5. *The people that came out of Egypt*, intimating that they were a race of slaves.

Ver. 2. *And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied amongst us as to-day, and hast said, That we should not make war with the people of Israel, because their God will defend them?*] Achior's speech in the foregoing chapter is much to be admired for the justness of the sentiments, and the generous disinterestedness with which he supports the cause of the God of Israel: though himself was one of the uncircumcised, he harangues like Moses or Joshua on the state of the Jewish people, their good or evil success, according as they continued faithful, or otherwise, in the service of the true God. To hear him thus speak of and extol the mighty power of the God of Israel, when he regarded, and would have all others likewise regard, Nabuchodonosor as the most high God, and only invincible, grated the jealousy and ambition of the Assyrian general; and one would have expected from his pride and fury, that he would instantly have ordered him to be put to death, for the freedom with which he expressed himself. But this was not in his own or master's power, how great an idea soever he had conceived of it; God had resolved to reward a declaration, so much to his honour, from the mouth of this alien, and to reserve him to become one at length of his chosen, whose cause he had so signally vindicated. The honest freedom of Achior, and the evil return it met with, are not without precedent in history; the following extract bears a near resemblance and affinity to it:—Darius being on the point of giving battle to Alexander, demanded of Charidemus, an Athenian captain, what he thought of his army: the stranger answered, That it might serve to frighten some neighbouring states, but it appeared to him not disciplined or strong enough to oppose the forces of Alexander, which he commended exceedingly, especially for their experience and discipline; "That to an army of Macedonians equal forces should be opposed, and the silver and gold which shone upon the arms of his soldiers, would be better disposed of to levy forces in Greece. *Pari robore opus est. In illa terra, quæ nos genuit, auxilia quærenda sunt; argentum istud atque aurum ad conducendum militem mitte.*" Darius, though naturally humane and good-natured, was vexed with so free an answer, and without any farther consideration ordered him to be killed on the spot; but he was soon sensible of the rashness of this step; he lost the battle, and lamented the hasty sentence pronounced upon one who had given him so good advice. (Q. Curt. lib. iii.) The speech of Holofernes here, conceived in the spirit of military pride, and expressed in domineering and insulting terms, and with a full confidence of victory, reminds one either of that of Goliath the Philistine, defying the armies of the living God, and threatening to give the flesh of David, whom he haughtily disdained, in comparison of his enormous self, unto the fowls of the air, and to the beasts of the field, 1 Sam. xvii. or that of Rab-shakeh, whom Sennacherib sent to reproach the living God; *Hear the word of the great king, the king of Assyria; hearken not unto Hezekiah, when he persuadeth you, saying, The Lord will deliver us. Who are they among all the gods of the countries that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand?* (2 Kings xviii.) But the event shewed, that the confidence

of such profane boasters was but vain; their blasphemies drew down upon them God's judgments, and their overthrow made it appear, that the *Lord he is the God, the Lord he is the God.*

And who is God but Nabuchodonosor?] It was thus his sycophants flattered him. The truth is, if we will credit the account here given of this prince, he was a professed atheist: the sense of his success in life, and of the wonderful deeds performed by him, especially in a military capacity, had so intoxicated his reason, that the avowed purpose of his sending his armies under Holofernes was, that all nations should worship him only, and that all tongues and tribes should call upon him as God. In like manner a successor of his, Nebuchadnezzar the Great, upon the contemplation of his magnificence and greatness, grew so arrogant and elate as to think himself equal at least to God: *Is not this great Babylon, which I have built by the might of my power, and for the honour of my majesty?* (Dan. iv. 30.) But they were both at length convinced, the former by the shameful death of his general and the defeat of all his forces, and the latter by being reduced to the condition of a beast, that *the Most High only ruleth in the kingdoms of the earth.* It is surprising to observe from this instance, that of Heliogabalus, and others, that such princes as have been worst and most abandoned, and have acted even below the very character of men, have most affected Divine honours, and to be acknowledged and complimented as gods.

Ver. 4. *For he said, none of my words shall be in vain.*] Οὐ ματαιωθήσονται τὰ ῥήματα τῶν λόγων μου. As Nabuchodonosor would pass for a god, so he affected to talk like one, his orders are absolute and uncontrollable, as if he was possessed of all power both in heaven and earth. As דבר signifies among the Hebrews both a word and thing, so ῥῆμα hath the same double meaning among the Hellenists; see particularly Deut. xvii. 1. Luke i. 37. Acts x. 37. accordingly ῥήματα τῶν λόγων, to avoid tautology, must signify the things, matter, or contents, of his speech.

Ver. 5. *And thou Achior, a hireling of Ammon, which hast spoken these words in the day of thine iniquity.*] *i.e.* Who hast been hired by the Jews to prophesy falsely, to discourage my soldiers, and hast this day betrayed thy perfidiousness and treachery. Junius accordingly has, *Qui prolocutus es sermones istos injustitiæ tuæ;* and the margin, *Quum perfidiam tuam, ut mercenarius improbus, retexisti.* It is a Hebraism, and means, that he had that day spoken words of iniquity, *i.e.* of baseness and falsehood, as would be proved by the event.

Ver. 6. *And thou shalt fall among their slain, when I return.*] Ὅταν ἐπιστρέψω. *When I shall turn, or put my enemies to flight,* says Badwell; and so the Geneva version has it, *Thou shalt fall among the slain when I shall put them to flight:* or the meaning may be, which the words seem more naturally to suggest, *When I return victorious and in peace;* and in this sense it reminds one of what the king of Israel said to Micaiah the prophet, *Put this fellow in the prison, and feed him with bread of affliction and water of affliction, until I come in peace.* And the answer there given is equally applicable, *If thou return at all in peace, the Lord hath not spoken by me.* And he said, *Hearken, O people, every one of you.* (1 Kings xxii. 27, 28.)

Ver. 9. *And if thou persuade thyself in thy mind, that they shall not be taken, let not thy countenance fall.*] See Gen. iv. 5. where the like phrase is used to signify Cain's grief and discontent; and Job xxix. 24. such a state of mind is expressed by the falling of the light of the countenance, as the lifting up of the face on the contrary was a token of comfort, joy, and confidence. (Job xi. 15.) The meaning here seems to be, "If thou art assured of the truth of what thou sayest, do not betray any, or so much concern and fear, nor let signs of conscious guilt and confusion appear on thy countenance: if thou art indeed a true prophet, there is no occasion for fear; but if by the event thou art detected to be a false one, thy perfidiousness will draw on thee, thou must expect, a more severe punishment."

Ver. 10. *Then Holofernes commanded his servants that waited in his tent to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel.*] Holofernes, transported with fury at Achior's open and free manner of speaking, says to him, "Since you have taken upon you to be a prophet, in telling us that the God of Israel would be the defender of his people, to shew you that there is no other god but Nabuchodonosor, my master, when we have put these people to the sword, we will destroy you likewise.—And that you may yourself experience the vanity of your own prophecy, I will have you carried to Bethulia, there to run the same risk, and undergo the same fate, with them, whom you believe and pronounce to be invincible." "Propelli Accitor (says Sulpicius, Sac. Hist. l. 2.) in castra Hebræorum jubet, ut cum his periret, quos vinci non posse affirmaverat." The insulting general hereby intended no favour to Achior; he spared his life only that he might at length take it from him in a manner that should most sensibly affect him; *viz.* after he had seen with his own eyes the entire ruin of a people, whose God he had so much extolled as their protector. But how unsearchable is the counsel, and adorable the conduct, of the Most High, who knows how to confound the blindness, and disappoint the ambition, of wicked enterprising spirits, and to procure mercy and deliverance for his chosen by those very means, which short-sighted wisdom had contrived most effectually to destroy them!

Bethulia.] From what quarter Holofernes attacked Judea is not certain, and much more uncertain where to fix this Bethulia, though it be the very seat of the siege itself. Many learned men think they see reason from iii. 9,10. iv. 6. vii. 3. to place it northwards in the tribe of Zebulun. But the following difficulties attend this opinion; Bethulia is said to be the frontier-town, and entrance into the hill country, vii. 1. but that the hill country lay at a distance from this tribe, is plain from St. Luke, chap. i. who tells us, the Virgin Mary arose from Nazareth (which was in the tribe of Zebulun, and neighbourhood of Bethulia), and went into the hill country; which plainly enough infers, the hill country was different from the tribe of Zebulun; divided indeed from it at the distance of many days' journey, being on the south of the tribe of Judah, "Initium sumpsit Mons Amorrhæus a Cadesh Barnea, limite terræ Israeliticæ Australi, ac se horrente gibbositate protrusit in Judæam, ultra Hebronem, mutato nomine tandem in montanum Judææ." (Lightfoot, Cent. Chorog. in Matt. p. 23.) Again, all the persons of Bethulia, whose tribe is distinguished, were of the tribe of Simeon; so Judith, Manas-

seh her husband, and Ozias the governor, &c. the town itself therefore cannot but be supposed to belong to that tribe. How then shall we account for a town of the Simeonites in another tribe, and that not near, but at a great distance from, the tribe of Simeon? These inconveniences, I presume, have induced others to place Bethulia within the limits of the tribe of Simeon, which tribe reached the hill country. In favour of this opinion, we find a Bethul, Josh. xix. 4. within Simeon's division; and again, 1 Chron. iv. 30. Bethuel; both which names easily take the Greek form, Bethulia. Yet this situation seems not consistent with iii. 9, 10. and iv. 6. much less with its neighbourhood to Dothaim, which last, it seems pretty clear, was in the northern parts of the land. For when Jacob was at Hebron (which town is known to be in that part of the country which was afterward the tribe of Judah, with the tribe of Simeon to its south and southwest), his ten sons went out to feed their father's flock to Shechem, which lies several miles north of the tribe of Judah; thither he sent their brother Joseph to inquire after their welfare, who found they were removed farther into the country, even to Dothan; or, as it is called in the same verse, Dothain, which is the same with Dothaim, the difference only lying in the Chaldee termination. This is again about twenty miles north of Sichem, and brings us into the tribe of Zebulun; consequently, Bethulia, which was in the neighbourhood of Dothaim, that lay in one of the northern tribes, could not be in the tribe of Simeon, which was the farthest of all the tribes southward. Eusebius, de loc. Hebr. has a passage which confirms this, "Dothaim, ubi invenit Joseph fratres suos pecora pascentes, qui et usque hodie in duodecimo a Sebaste milliario contra Aquilonis plagam ostenditur;" *i. e.* Dothaim lay twelve miles north of Sebaste, which was another name for Samaria. Farther, if Holofernes attacked the Jews on the north side of the land, as has been inferred from some passages in the present history, then if Bethulia were in the tribe of Simeon, and south of Jerusalem, he must, which is absurd, have left Jerusalem, the capital of the kingdom, behind him unsubdued, and be got to the end of the country, where the history represents him as but at the key or entrance into it. It seems better therefore to acknowledge, that this writer was inaccurate in his geography, which he has some excuse for, as being the general fault of his countrymen, especially after the captivity, than, from some difficulties about the situation of the place, to conclude against its existence at all; especially if we credit what Adrichomius affirms with much confidence, "Exstat etiamnum in monte hoc quoddam castellum, et multa pulchra ædificia, plurimæque urbis ruinæ; sicuti etiam in campo versus Dothain, castrorum Holofernis adhuc vestigia quædam restare scribuntur." (Theatr. Terr. Sanct. p. 137.)

Ver. 15. *Ozias of the tribe of Simeon.*] Whether Bethulia was a city of the tribe of Zebulun, or Simeon, Ozias probably was free of it; or when the ten tribes were carried away captive to Assyria, he was perhaps, by chance or design, carried to Bethulia; or possibly upon this expedition of Holofernes he was sent to Bethulia by king Manasses, or Joacim the high-priest, with a public character or commission, as one who was capable of giving orders, and commanding upon so important an occasion. By the Vulgate he is called the *prince of Judah,* chap. viii. and *prince of the people of Israel,* chap. xiii. which makes it the more probable, that, being a man of authority and consequence, he was sent to Bethulia to defend that place against the assault of Nabuchodonosor's army, and was for that time at least one of the governors of the place. They are called the *ancients of the city,* viii. 10. x. 6.

Ver. 19. *And look upon the face of those that are sanctified unto thee this day.*] There are different senses of these words. Some understand them, as if the Jews prayed to God at this melancholy juncture, in the following manner: "Look not upon our merit, which is as nothing, but upon the merits of thy faithful saints, Abraham, Isaac, and Jacob, and others, who have distinguished themselves by continuing true and steadfast in thy covenant; that we, who labour under the burden of our sins, and are justly punishable for them, may, on their account, and in regard to their righteousness, be accepted by thee, and obtain the deliverance we at present stand in need of." Or they may be understood of the Jews in general, urging before God their near relation to him, as his peculium, thus:—"Regard, O Lord, the prayers of thy people, whom thou hast separated from all other nations, whom thou hast adopted in an especial manner, and chosen to be thine inheritance." Or the meaning may be, "Hear the supplications of those who have prepared and sanctified themselves in this time of calamity, to appear before thee, who join with most devout affections in the holy offices of fasting and praying, to implore thy help and mercy against an insulting and proud enemy, defying even thy almighty power." Or, lastly, we may, with Grotius, understand the words of the priests and such persons in particular, who are separated to a holy ministry and use, whose prayers and intercessions, in behalf of his distressed chosen, they beseech God most graciously to accept. The formidableness of Holofernes's army struck them with a panic: they saw themselves in the most imminent danger, and the defeat of all the adjacent countries, together with the cruelties exercised upon them, was to them a certain presage of what they might expect, and of the mischief intended against them, if the Almighty did not interpose in their behalf as their protector. On this account they fell prostrate before him with the profoundest humility; they fasted, they prayed, they passed whole nights in solemn supplications, to implore the aid and assistance of him whom they looked upon as only able to deliver them from so powerful an enemy.

Ver. 20. *Then they comforted Achior, and praised him greatly.*] It may seem a little surprising, according to all human appearance, that the inhabitants of Bethulia, and those that had the chief command among them, should so readily and easily give credit to what Achior told them; for they might with good reason have mistrusted him as another Sinon, a suspicious person sent by Holofernes, with an insidious design, to make observations to their disadvantage, or to betray them to their ruin. To this it may be answered, that though, according to the ordinary rules of judging, and the maxims of common prudence, they ought to have been more wary and cautious, and in the opinion of some to have proceeded rather by torture, yet possibly God might, in regard to the noble testimony which Achior bore, influence the hearts of this people to receive and to take care of him: or perhaps some among them might be affected with his story, and the circumstance of his being

bound, or know and answer for the probity and integrity of this Ammonite chief. However that be, it is certain, that though they received him with humanity, and treated him with honour and respect, they were so careful as not to intrust him with any share of the administration of affairs, contenting themselves with having afforded him a safe retreat among them, and taking, without doubt, such wise precautions as not to be surprised through too easy a credulity.

Ver. 21. *Ozias took him unto his house.*] Not bound or under guard as a prisoner, but probably watched a little and observed. Hence, when Judith returned in triumph to Bethulia, bringing Holofernes's head, and all the people ran together to the sight, it is observable that Achior comes not till called and sent for, (xiv. 6.)

And made a feast.] How persons attacked by a power so formidable, and whom that fresh insult of the enemy, the sending Achior to be both a witness and sharer of their ruin, would rather, it should seem, have intimidated more than ever, should on the contrary be so fond of, and rejoice with, their new acquaintance, as to make a great feast for him at such a time, and in such circumstances, may probably be accounted for, without supposing, as some do, God to act upon and influence the hearts of the inhabitants thus to behave. For it would have been highly disgraceful to the people of God to have betrayed any sign of cowardice and fear in the presence of that stranger who was not himself afraid, even in Holofernes's hearing, to dwell upon and extol the power of the Almighty God of Israel, and his frequent interposition in their behalf. Nor could they better or more effectually testify to Achior their sense of God's former goodness, and their hopes and reliance upon his mercies at this perilous juncture, than by such an instance of unconcernedness, as if they were confident of his favour and assistance. And the entertainment itself was, according to the Vulgate, that of sober and well-disposed persons; for it was made after they had fasted strictly all the day, and they continued, after the ending of it, the whole night in prayer.

To the elders . . .] By *elders* we are here not to understand the priests only, nor ancient people as such, but certain appointed magistrates; for, according to Josephus, Moses appointed that every city should have a council of seven magistrates, men of exemplary virtue and lovers of righteousness; (Antiq. lib. iv. cap. 8. Seld. de Synedr. lib. ii. cap. 6.) and this perhaps was the determinate number in his time. But anciently there seems to have been more, because Boaz mentions ten elders, who were probably the same with the judges in the city of Beth-lehem. (Ruth iv. 2.)

CHAP. VII.

Ver. 1. *To take aforehand the ascents of the hill country.*] The town of Bethulia is represented in the history as a place of prodigious strength, either by art or nature, or both, nor was to be attempted by assault, but by starving its inhabitants: what remains then or marks do we hear of from travellers of so wonderful a place? if time and wars have destroyed all the works of art, yet would not nature and situation still continue the same? its own natural strength, and the ever-memorable deliverance wrought at it, must, one would think, have distinguished it to posterity, and that there should have been some tradition at least among the inhabitants, or their neighbours, to lead us to it. The Phocian Thermopylæ, the Portæ Caspiæ, are known and distinguished now as heretofore; but has any man's curiosity found out, or remarked here the passes, which gave it the command of the country, and made it the gate or key of Judea, as represented in this history? the place has been visited, and yet nothing extraordinary this way is observed of it. Mr. Maundrell, who was upon the spot, and whose accuracy and fidelity may be depended on, says only of it, that it stands upon a very eminent and conspicuous mountain, and is seen far and near, (p. 115.) He takes not the least notice of any grand defile or particular passes which commanded the entrance into Judea, which, if it had been so, could never have escaped his observation, who attended to every circumstance relative to the descriptions or allusions in Scripture. On the other hand, his account rather supposes the country to have been more a plain, or flat all about it, than mountainous. To this it may be replied briefly, 1. That some works or remains of art, some vestiges of foundations and ruins of edifices, are, according to Adrichomius and others, still visible; and if there were none, this would no more conclude against the *quondam* being of such a place, than against the existence of Babylon, Nineveh, Persepolis, and other once famous cities, which have little or no traces now remaining. 2. That however the surface of the country about Bethulia was, which authors have represented in a different manner; yet, as Bethulia is acknowledged to have been situated upon a very high and conspicuous mountain, the very situation itself, still to be discerned and admired, points out not merely the probability of its being there placed, but the propriety and importance of such a choice, which, as it was more tenable by its natural strength; so, 3dly, That it had uncommon difficulty of approach and access, either by one grand defile, or very strait and dangerous passages, appears sufficiently from its foiling so great an army as one hundred and eighty thousand men so long before it; nor does there seem any necessity or occasion to transmit as particular what a rocky and perpendicular situation naturally suggests.

Ver. 2. *The army of the men of war was a hundred and seventy thousand footmen and twelve thousand horsemen.*] The number of warriors varies very considerably in the Greek and Latin editions. It is not improbable that there is some mistake in the numbers in the different texts. The Vulgate has, *Erant autem pedites bellatorum centum viginti millia*, &c. and indeed with so many only the army of Holofernes set forward from Nineveh; (see ii. 5.) but it had been increased by considerable reinforcements, which came from divers provinces of Assyria, and by an addition of auxiliary troops from the countries newly conquered, which might raise the number to that mentioned in the Greek, *viz.* one hundred and seventy thousand. There is also a difference between the Greek and Latin copies with respect to the cavalry. The Vulgate enlarges the number to twenty-two thousand, which probably is right; as Holofernes's cavalry at this time had been augmented by ten thousand Assyrian horse. The difference in both accounts seems, in short, to have arisen from the flux state of the army increasing and decreasing from many accidental causes.

Ver. 3. *And they camped in the valley, near unto Bethulia by the fountain, and they spread themselves in breadth over Dothaim.*] There is some difficulty with respect to the posts which are here assigned to Holofernes's troops; the village of Dothaim, or Dothan, as it is sometimes called, was, it is objected, too far from Bethulia for them to extend to it in breadth, whether it is placed in the tribe of Zebulun or of Simeon. It is urged, that it was at least eight or ten leagues from the sea of Tiberias, and, by consequence, about an equal distance from Bethulia, in the tribe of Zebulun, and more than thirty leagues from Bethulia, in the tribe of Simeon. If this be so, and the distance of Dothaim from the place of the siege was indeed so great, it is probable, that as there are many villages in this history wrongly placed (for the geography of it, it must be confessed, is far from being exact), so this of Dothaim is here erroneously inserted; or perhaps, by mistake, one name is put for another, and it is difficult, says Grotius, *In Græcis adeo corruptis, ut est hic liber, locorum nomina restituere.* But, on the other hand, there are authorities which give some reason to think, that the situation of Dothaim was contiguous to Bethulia, as is represented in the history. Adrichomius makes Dothaim to be, "Oppidum quod a monte Bethuliæ miliario uno in terra campestri positum, utrinque montibus cingitur." (Theatr. Terræ Sanctæ, p. 139.) The writer of Itinerarium Scripturæ, p. 321. places Dothaim four miles from Bethulia, and at the like distance from the sea of Galilee. (See also Well's Geography of the Old Testament, vol. iii. p. 197.)

And in length from Bethulia unto Cyamon, which is over against Esdraelom.] Ἕως Κυάμωνος. Grotius conjectures the true reading here to be, ἕως Χελμωνος, which is confirmed by the Vulgate rendering. Esdraelon was a great plain extending itself from the cities of Megiddo and Aphec, to the sea of Gennesareth or Galilee. The camp of Holofernes was so great, that it took up all this plain, which contained sixteen miles in length. (See Itiner. Sac. Script. p. 320.)

Ver. 4. *Now the children of Israel, when they saw the multitude of them, were greatly troubled,* &c.] It may very pertinently be asked, why the Bethulians durst venture to oppose Nabuchodonosor. The truth is, that king was resolved not only to subdue the several nations from the Euphrates to Ethiopia, but intended likewise to oblige them to acknowledge him only to be God; (vi. 2.) and therefore the Bethulians, who could not without impiety and a renunciation of their religion, submit to the dominion of such a king, had good reason to hope for success against a prince who had declared himself an enemy to the God of heaven.

Ver. 5. *When they had kindled fires upon their towers, they remained and watched all that night.*] This signal was set up on the mountains, on the tops of which they made great fires. There were also large trees planted on purpose to spread and display some ensign or colour, that they might be seen at a great distance. Centinels also, or watchmen, were generally placed in towers and on the tops of mountains, to sound the trumpet, or make some signal at the top of a pole at the approach of the enemy, to give notice to the people to run to their arms. See Isa. xviii. 3. xxx. 17. Jer. vi. 1. where the prophet says, *Blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem, for evil appeareth out of the north.*

Ver. 12. *Let thy servants get into their hands the fountain of water which issueth forth of the foot of the mountain.* Ver. 13. *For all the inhabitants of Bethulia have their water thence.*] The Idumeans, or children of Esau, as they are called, ver. 8. may be considered as brethren of the Jews, being descended from Esau the brother of Jacob; it may therefore seem not only very surprising but unnatural, that they should, by giving such pernicious counsel to Holofernes, betray the Israelites to the Assyrians, instead of protecting them as relations, and speaking, as Achior their chief did, in their behalf and favour. It should seem by this instance, as if they inherited Esau's spleen against his brother: but however to guard against censure, and to remain undistinguished and undiscovered, they chose to pass under the title of Ammonites. (See note on v. 5.) One may observe from hence, say Messieurs of Port-Royal, that false brethren, such as these proved to the Jews, are more to be feared than open and declared enemies, and that treachery is often more dangerous than force. As it does not seem probable that all the inhabitants of Bethulia should fetch their water at such a distance, or that this fountain at the foot of the hill should be sufficient for the general use of the city; and as neither the fountains mentioned ver. 7. could afford a competent supply, much less could their waters be conveyed up in any large quantity the steep sides of the hill, whose height is represented here to be very great; we must necessarily suppose cisterns for rain water likewise within the city; or probably they might be assisted also by some springs, as many high mountains are known to have, all of which were either rendered useless by the enemy, or at last failed through the length of the siege. The Vulgate supposes the city to have been supplied by an aqueduct, which to a place otherwise situated than Bethulia was, would have been a great convenience; but was it possible in so lofty a site to have received any advantage from thence, except water should have forgot its own nature, and move upwards?

Ver. 18. *Then the children of Esau went up with the children of Ammon, and camped in the hill country.*] The Idumeans, being the posterity of Esau, bare an ancient grudge against the Jews, upon account of their ancestor's losing his right of primogeniture, and the subduing of Edom by David afterward. (2 Sam. viii. 14.) Upon both these accounts they took hold of all opportunities of venting their spite towards the Jewish nation, particularly see 2 Chron. xxviii. 17. For this their behaviour, they were often reproved by the prophets. (See Ezek. xxv. 12. xxxv. 5.) The ill-will that they bore them, not only appeared by the mischievous advice given by them, ver. 10—12. but by their being amongst the foremost, and particularly instanced in here as such, to encamp against them in the hill country. But the spite that they shewed towards them was most remarkable at the time of their captivity, as appears by those pathetical words of Psal. cxxxvii. 7. *Remember the children of Edom, O Lord, in the day of Jerusalem; how they said, Down with it, down with it, even to the ground.* The Ammonites too, though related likewise in blood to the Jews, yet bore a constant hatred towards them, which they took all opportunities to shew when the Jews were under any distress, for which they are also often reproved severely by the prophets, and threatened with judgments. (See Ezek. xxi. 28. xxv. 2. 6. Zeph. ii. 8. 10.)

Ver. 20. *Thus all the company of Assur remained about*

them four-and-thirty days.] The Vulgate has, *Cumque ista custodia per dies viginti fuisset expleta, defecerunt cisternæ:* making the time to be only twenty days. Another more ancient Latin version has, *diebus viginti et quatuor.* The Syriac makes the siege to last two months and four days.

Ver. 26. *Now therefore call them unto you, and deliver the whole city for a spoil to the people of Holofernes, and to all his army.*] Polybius mentions many cities, otherwise well provided for a siege, that were obliged to surrender, by being deprived of a supply of water; and adds, that when matters come to that extremity, that the people are necessitated to be stinted, and to have it delivered out in very small quantity, the anxiety is the greater, as the appetite generally craves most what is not allowed, or cannot be come at. (Lib. vii. cap. 5.)

Ver. 27. *For it is better for us to be made a spoil unto them, than to die for thirst; for we will be his servants, that our souls may live, and not see the death of our infants before our eyes.*] Josephus observes of the Arabians, that being in a miserable distress for want of water, four thousand of them came out to Herod, and offered themselves to captivity and chains, to avoid the more insupportable calamity of a raging drought; and that the rest made a sally by consent, and attacked the besiegers, in which encounter seven thousand fell, choosing rather a present certainty of death, than to expose themselves to the lingering torment of it, for want of water. (Antiq. lib. xv. cap. 8.) But how sad would have been the condition of Bethulia, and indeed of all Judea, if Ozias and the chief of the city had listened to the clamour of the people, and through impatience of thirst had surrendered themselves! In what misery would they have been involved, and what an opportunity of victory and triumph would they have lost! Lysimachus, king of Macedonia, was sensible of this too late, who, being choked with thirst in Thrace, surrendered with his whole army to the enemy, and when plentifully refreshed with water so much longed for, cried out, *For what a small satisfaction and pleasure have I, from the state of a king reduced myself to be a slave!*

Ver. 28. *We take to witness against you the heavens and the earth, and our God, and Lord of our fathers, which punishes us according to our sins, and the sins of our fathers, that he do not according as we have said this day.*] Μαρτυρόμεθα ὑμῖν τὴν οὐρανὸν καὶ τὴν γῆν, καὶ τὸν Θεὸν ἡμῶν, καὶ Κύριον τῶν πατέρων ἡμῶν, ὃς ἐκδικεῖ ἡμᾶς κατὰ τὰς ἁμαρτίας ἡμῶν, καὶ τὰ ἁμαρτήματα τῶν πατέρων ἡμῶν, ἵνα μὴ ποιήσῃ κατὰ τὰ ῥήματα ταῦτα ἐν τῇ ἡμέρᾳ τῇ σήμερον. The latter part of this verse is obscure, and the several versions and expositors understand it differently. Coverdale, following the Vulgate, has, *We take heaven and earth this day to record, and the God of our fathers (which punishes us according to the deserving of our sins), and give you warning that ye give up the city now into the power of Holofernes' host, that our end may be short with the sword, which else shall endure long for want of water, and for thirst.* The Geneva Bible, *We take to witness against you the heaven and the earth, and our God, and Lord of our fathers, which punishes us according to our sins, and the sins of our fathers, that he lay not these things to our charge.* The Syriac, *Contestamurque adversus vos cœlum et terram, Dominumque Deum patrum nostrorum, qui vindictam exigit de nobis secundum ea quæ dicta sunt hodierno die.* Junius renders, *Videte ut non faciat quemadmodum diximus hodierno die.* To which agree Grotius and Badwell, who suppose an ellipsis here, as Gen. iii. 22. xxxviii. 11. xlii. 4. Matt. xxv. 9. and make the sense to be, *See that the calamity which we have mentioned, and warned you against, of seeing our wives and children perish before our eyes, come not upon us.* Or, understanding it of Holofernes, as the margin does, *See that he bring not upon us the evils which we have solemnly forewarned you of this day.* Calmet has, *We conjure you before heaven and earth, and the God of our fathers, that evil befal us not this day, the evil of seeing our wives and children die before our faces.* And the Port-Royal comment, *We call heaven and earth to witness the earnest supplication we made to deliver up the city to Holofernes, and to die instantly by the sword, rather than by thirst to undergo a lingering death.*

Ver. 29. *Then there was great weeping with one consent in the midst of the assembly, and they cried unto the Lord God with a loud voice.*] There seems to be a sort of contradiction here with respect to the context, at least there is in the Vulgate: ver. 24. 26, 27. they murmur against Ozias, and charge him with the evils they suffered, and beg importunately, that the city may be delivered for a spoil to the people of Holofernes, and that they may be his servants; and ver. 28. they call God to witness the sincerity of their desire: here they cried unto him in the words of the Vulgate, *Miserere nostri, et noli tradere confitentes te populo, qui ignorat te, ut non dicant inter gentes, Ubi est Deus eorum?* This irresolution and sudden change of sentiments will best be accounted for, probably, from their fear, which at different times suggested different means and motives of acting to them: at one time the thirst they laboured under induced them to wish and pray importunately, that they might live as captives among the Assyrians; at another time the reflection on Holofernes's cruelty, and a strong presumption that he would use them worse for daring to resist his power, threw them into despair, and, changing their minds on a sudden, they requested that they might fall into the hands of God, and not into the hands of men.

Ver. 30. *Then said Ozias to them, Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God may turn his mercy towards us.*] See note on viii. 12. Sulpitius Severus makes the time fixed for the surrender to be fifteen days, "Quinto decimo die deditionis tempus constituit:" (Sacr. Hist. lib. ii. xxiv.) but this probably is a mistake; the true reading of the place seems to be, as Drusius conjectures, "Quinto demum die deditionis tempus constituit." We meet with a like instance, 1 Sam. ii. 3. where, upon the threats of Nanash, king of the children of Ammon, or, as others suppose, the captain of his host, the elders of Jabesh Gilead desire a respite of seven days, to send messengers into all the coasts of Israel, and promise to surrender themselves, if in that time none came effectually to their help and relief. And the event answered accordingly; for, as the text there says, *the Spirit of the Lord stirred up Saul* to come to their assistance within the expected time, and they proved victorious.

Ver. 32.] This verse is entirely omitted by the Vulgate, but is retained in the other versions.

CHAP. VIII.

Ver. 1. *NOW at that time Judith heard thereof, which was the daughter of Merari the son of Oz, the son of Joseph, the son of Oziel,* &c.] The versions differ greatly in the names of the fifteen descents here mentioned; the Syriac and Greek particularly from the Vulgate. One reason of this difference perhaps may be, that the same person is here called by two different names, one of which is mentioned in the Greek, the other in the Latin versions: or the confusion which is observable in the genealogy, may probably come from hence, that the copyists have put all the proper names, which were in different verses, into one; and by that means have intermixed and confounded the relations of Judith, with those of her husband Manasses. What seems to confirm this strongly is, that the genealogy of Manasses, which Fulgentius gives separately, and in a more concise manner, (Epist. 2. ad Gall.) is ranked under, and connected with, that of Merari, the father of Judith, in the Greek and Syriac copies.

Ver. 2. *And Manasses was her husband, of her tribe and kindred.*] *i. e.* Of the tribe of Simeon, as Judith was. (See ix. 2.) The Vulgate omits this particular, perhaps as a known and customary thing: thus Anna and Tobias were of the same tribe and kindred: (see Tob. iii. 15. 17. vi. 12.) and Joseph and Mary were both of the house and lineage of David, and as such were espoused.

Ver. 3. *As he stood overseeing them that bound sheaves in the field, the heat came on his head, and he died.*] Manasses seems not only to have had the care of his own business and concerns abroad, but to have been an overseer by public appointment, and to have had the inspection and ordering the whole number of reapers, in that wide and large field adjoining to Bethulia. That there was among the Jews such a post or employment for public use, Josephus testifies, who mentions that such a charge of the fields, and of the labourers there employed, was committed to Æbutius. The being exposed to the scorching heat of the sun in an open plain, in the middle of the day, has often proved dangerous, and occasioned faintness, and sometimes mortal diseases: "Meridie ipso faciam ut stipulam colligat; tam excoctum reddam atque atrum ut carbo est," is mentioned as a punishment by Terence, Adelph. act. v. sc. 3. And Victor Uticensis speaks of it as a thing dangerous as well as irksome, "sub ardentis solis incendio cespites messium desecare." The writer of the Geoponics has the same observation, τῶν ἐν τῷ ἡλίῳ ἐργαζομένων ἥλιος βλάπτει τὰ σώματα καὶ τὰς φλεβάς. It appears from the instance mentioned 2 Kings iv. 18. 20. which resembles this, that persons of note in ancient times (for the quality of his wife shews him to be no mean person, which also may be observed of Judith) looked after their corn, and oversaw their labourers; and sometimes for their health, and the increase of their estates, laboured with their own hands. (See Jonah iv. 8. Matt. xx. 12.) This and the five following verses should be put, as Junius places them, in a parenthesis.

And they buried him with his fathers in the field between Dothaim and Balamo.] The Vulgate says expressly, that he died and was buried in Bethulia, his own city, the place of his nativity, *Mortuus est in Bethulia civitate sua, et sepultus est illic cum patribus suis;* with which agrees the old Italic version. Calmet contends that this is the truth, as no reason can be assigned why Manasses should be interred so far from his own tribe, and from the city of Bethulia, as the other opinion supposes: and should we even place Bethulia in the tribe of Zebulun, Dothaim would be at least thirty miles from it.

Ver. 4. *Judith was a widow in her house three years and four months.*] The Syriac reads in like manner; but Archbishop Usher makes the time to be three years and six months, ad A. M. 3348. in which year he places the death of Holofernes. The Vulgate makes this quite clear, which has, *Erat autem Judith relicta ejus vidua jam annis tribus, et mensibus sex;* i. e. Judith had now been a widow so long before this great enterprise happened; for it cannot mean that three years and a half was the whole time of her widowhood, because she lived to be very aged, and never married after the death of her husband Manasses.

Ver. 5. *She made her a tent upon the top of her house.*] The Vulgate seems to understand this of a chamber in the upper part of the house, *in superioribus domus suæ fecit sibi secretum cubiculum, in quo cum puellis suis clausa morabatur.* The Jews that lived at a distance from Jerusalem, generally either went up into an upper chamber to pray, with the windows opened towards the temple, as is expressly mentioned of Daniel, (vi. 10.) and of the apostles when assembled together, (Acts i. 13.) and of Sara, Raguel's daughter; (Tob. iii. 17.) or, when they were out of Judea, or Jerusalem, and so could not go up to the temple at the hours of prayer, went up to the house-top, or roof of the house, as is recorded of St. Peter, (Acts x. 9.) for the sake of privacy, and to be freer from noise and distraction, turning themselves towards that part which looked towards Jerusalem, according to Solomon's prayer at the dedication of the temple, 1 Kings viii. 29, 30. 35. 38.

Ver. 6. *She fasted all the days of her widowhood.*] A great instance this of her pious disposition, and of the tender regard which she had for the memory of her deceased husband. This great strictness and severity of life and manners, customary among the Jewish women, passed afterward into the church. We read of Anna the prophetess, a widow of fourscore and four years old, that she *never departed from the temple, but served God with prayer and fasting, night and day.* (Luke ii. 37, 38.) St. Paul gives the like description of a truly devout widow, *She that is a widow indeed, and desolate, trusteth in God, and continueth in supplication and prayers night and day; but she that liveth in pleasure is dead while she liveth.* (1 Tim. v. 5, 6.)

Save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons, and the feasts, and solemn days of the house of Israel.] It is agreed on all hands, that it was the custom of all the Israelites who feared God, to observe the sabbaths and the new moons, among the feasts of the house of Israel; and they seem carefully to have observed their solemn feasts in their worst as well as in their best state, from the earliest to their latest times: (see 1 Sam. xx. 5. 1 Chron. xxiii. 31. 2 Chron. ii. 4. viii. 13. xxxi. 3. Isa. i. 13. lxvi. 23. Ezek. xlvi. 1. Hos. ii. 11. Amos viii. 5.) and these Ezra took care to revive at the return from the captivity. But when the regard here mentioned to be paid to the eves of the sabbaths and new moons first began, and on what occasion, and whether in use so early as the days of

Judith, is much controverted. It is certain the custom was very ancient, but according to the Talmudists was not in force in the time of Judith, but afterward in use among the Jews in their dispersions. Various reasons are assigned for the origin of this practice; Grotius thinks that the eves were thus respected, as a sort of fence to the law, which forbade fasting on any part of a festival, and that this was done by way of caution, that there might be no remains of a preceding sorrow on the day of the festival; for the eve before any festival was esteemed part of that festival: from whence the same custom was derived afterward into the Christian church; and as the Jewish festivals were always kept from even to even, so the sabbath began on the Friday evening. (See Lev. xxiii. 32. Isa. xxx. 29.) And the feast of the Passover, it is well known, was always kept in the evening, and concluded with hymns. (See Matt. xxvi. 30.) Cunæus carries the matter farther, That fasting was not only forbid on the sabbath and its eve, but even on the day following the sabbath, that the joy of that solemnity might not be disturbed, nor lessened by any sorrow or humiliation, either preceding or subsequent. (De Rep. Heb. lib. ii. cap. 10.) Others imagine that the reason of this was, the almost impossibility of keeping a fast that day, being the day of the preparation, so called by the sacred writers, because on it they were obliged to make provision of victuals for the sabbath, and could not well avoid tasting of what they were so preparing. (Schickard de Purim.) With respect to the new moon in particular, and the not fasting on its eve, it probably began when the Jews appointed two feasts the beginning of each month, for fear of being wanting in any respect or particular which the law required; as to guard also against any inconvenience, from the uncertainty of the precise time when the new moon appeared. Calmet is inclined to think, that what is mentioned of the eves of the sabbaths, and of the new moons, is an addition, as no notice is taken of them either in the Syriac or Jerome's version, and that the practice referred to is probably later than the days of Judith: that the Greek translator inserted the clause in that version, as being the custom of the Jews at that time when it was made, and in the parts where he lived, though it might not be in the original from whence he translated.

Ver. 7. *She was also of a goodly countenance, and very beautiful to behold.*] This may be concluded from the power which she appears to have had over Holofernes, and his being captivated at first sight; a conquest not to be wondered at, especially if she was not older at that time than twenty-five years, as Prideaux conjectures: but supposing her forty-five, or more, the expression is as justifiable as that Gen. xii. 11. where Sarah, who was then sixty years old, is said by Abraham to be γυνὴ εὐπρόσωπος: this particular, as well as her being rich, is here added, lest any should think that she embraced the strict manner of life here described, rather out of necessity than choice. But in one so accomplished, severity and retirement are not a little to be admired, and in proportion as her beauty was amiable, her humility to decline appearing in public view, was the more exemplary and meritorious; particularly her wearing sackcloth, and using such austerities in dress and appearance, as naturally contributed to disfigure and lessen the agreeableness of her person, which the generality of the sex take such pains to improve by studied ornaments, shews her to have been devoid of affectation and vanity. For continual fasting in the midst of affluence and abundance, save on the eves of certain festivals, and particularly her choosing to continue in a state of widowhood, though she had many offers and temptations to change her condition, (see xvi. 22.) are not less worthy of admiration and notice. In fine, a virtue so perfect received a new and additional lustre, as appearing among a people sensual and carnal, who regarded pleasures, riches, and marriage, as substantial parts of happiness. Fulgentius proposes her as the most perfect pattern of widowhood, and gives the following fine character and eulogium of her, which comprises all the excellences abovementioned, "Ecce vidua præclara natalibus, facultatibus dives, ætate juvenis, specie mirabilis, divitias contempsit, delicias respuit, carnis incentiva calcavit, et induta virtute ex alto, non quæsivit secundo famulari connubio." (De statu viduali, Epist. 2. see also Hieron. Epist. 10. tom. i. p. 96.)

Ver. 8. *And there was none that gave her an ill word, for she feared God greatly.*] The character which the historian gives Judith here is a very high commendation, says St. Jerome, considering how tender and delicate a thing the reputation of a young and beautiful widow is; who elegantly expresses his remark upon it in the following words; "Tenera res in fœminis fama pudicitiæ, et, quasi flos pulcherrimus, cito ad levem marcescit auram, levique flatu corrumpitur; maxime ubi ætas consentit ad vitium, et maritalis deest autoritas, cujus umbra tutamen uxoris est." (Ad Salv.) And from the character here given by the author of this history of his heroine's piety, there is the less reason to credit the objections raised by some against her religion and modesty, from particular passages in it misunderstood, which we shall consider in their order, and reconcile with a just sense of both. The Abbot de la Chambre, in a funeral oration on one of the queens of France, took these words for his text, and observes upon them, "That they are perhaps the finest commendation that ever was given to woman; for though there may be some women, who, notwithstanding the prodigious detraction that has prevailed so long in the world, have yet escaped the attacks of it, yet this good fortune rarely happens to those who have otherwise a shining reputation, and who are, as the text says, *famosissimæ*." So that we may challenge all the Greeks and Romans to shew us a passage in their books that in so few words gives us so great an idea as these do of the heroine Judith, who reached the highest pitch of glory and renown, and which is aptest to alarm and raise the envy of the world; yet her virtue and merits were so engaging and powerful, so guarded with discretion, and so incomparably amiable, as to silence and strike mute that restless and implacable passion. And what is farther to be admired in our author here is, that he has so happily and justly pointed out the true cause of her matchless virtue, and the universal admiration it met with: "She had (says he) a great reputation in all things, and was secure from every evil tongue, because she was sensibly touched with the fear of the Lord." (See Bayle's Dict. in voce Judith, note *d*.)

Ver. 10. *She sent her waiting-woman that had the government of all things that she had, to call Ozias, and Chabris, and Charmis, the ancients of the city; and they came unto her.*] By the *ancients of the city*, we are not to understand the oldest people in it, nor yet the priests, though the Vul-

gate has here *presbyteros*, but certain officers or magistrates so called. And though Joacim the high-priest is joined, xv. 8. with the ancients of the city, and is said in the Vulgate to come to Bethulia, *cum universis presbyteris suis ut videret Judith*, yet the Greek expresses it by ἡ γερουσία τῶν υἱῶν Ἰσραὴλ, i. e. *the senate, or ruling elders of the people.* Estius observes, that there is no one place in all the books of the Old Testament where the word *presbyter* is taken in the sense of *sacerdos*, however it may be used in the New. And by the *two ancients of the people*, (Sus. 5.) that are said to attempt Susanna's chastity, we are neither to understand priests nor persons stricken in years, but stated judges, as is plain from the text itself. It may seem perhaps assuming in Judith to send to these ancients or magistrates to come to her, instead of going to them herself in person: but this ought not to be ascribed to any motive or principle of pride, as if from an affected superiority she thought herself better or more considerable than they; such a carriage by no means agrees with one who, on many occasions, distinguished herself for her humility. It rather proceeded from her modesty and unwillingness to expose to public view her beauty, which she had industriously concealed, that she desired them to come to her, that she might impart to them a matter of great consequence.

Ver. 12. *And now who are you that have tempted God this day, and stand instead of God amongst the children of God?*] By limiting God to such a certain time as five days, or promising in his name help within that space; as if he could not help you, if he did not precisely do it at the time fixed by you, and his power then was shortened; contrary to that fine and just sentiment, ver. 15. Judith's reproof on this occasion was very just; for the fixing thus a time to the Almighty, besides the assuming a prerogative that did not belong to them, shewed a great diffidence in them; it was declaring they would no longer depend upon him, if he did not answer their expectation in the time limited. As true religion consists in just and worthy notions of God, in a modest and humble trust in him, submitting entirely in all events and exigencies to his pleasure, leaving the time and manner of deliverance to God's own method and determination; so to act otherwise is tempting God. To *tempt God*, in Scripture language, signifies to distrust his power, truth, or providence, after sufficient demonstrations and reasons given for encouragement to depend upon them. (See Isa. vii. 12. 1 Cor. x. 9. 13.) These people, therefore, who had received so many proofs of the Divine protection upon different occasions, betrayed a great want of faith, in fixing a limited time for his interposition and assistance; as if his wisdom and providence ought not to choose when and in what manner he would favour and relieve them. But such is the impatience and conceitedness of men, as to presume to fix the times and seasons which God has particularly reserved the disposal of to himself, and keeps in his own power.

Ver. 13. *And now try the Lord Almighty, but you shall never know any thing.*] *i. e.* Try if you can find out in this, or in any other matter of consequence, what the mind of the Lord is; the result of the inquiry will be, that you cannot do it to any certainty or perfection. The Geneva version has, *So now you seek the Lord Almighty, but you shall never know any thing; i. e.* You would penetrate into the secret designs and counsels of God, of which nobody could ever fathom the depth. See Wisd. ix. 13—17. where the like sentiment is expressed more at large. Holy Job, describing the unsearchableness of God's wisdom, says, *Touching the Almighty, we cannot find him out: he is excellent in power and in judgment, and in plenty of justice: he will not afflict. Men do therefore fear him: he respecteth not any that are wise of heart,* (xxxvii. 23, 24.) It may not be improper incidentally to observe, that the last clause here is inaccurate in our version; it seems a reflection on the Almighty, as if he neglected or had no regard to such as are well-disposed towards him; for that this is the meaning of the phrase, see Exod. xxviii. 3, &c. Job xi. 4. Prov. x. 8. xi. 29. The rendering of the LXX. is much clearer, φοβηθήσονται δὲ αὐτὸν καὶ οἱ σοφοὶ καρδίᾳ; but the Geneva version is most agreeable to the context, *Let men therefore fear him, for he will not regard any that are wise in their own conceit;* and Coverdale's is much to the same effect, *It is not we that can find out the Almighty; for in power, equity, and righteousness, he is higher than can be expressed; let men therefore fear him, for there shall no man see him, that is wise in his own conceit.*

Ver. 16. *Do not bind the counsels of the Lord our God; for God is not as man, that he may be threatened.*] *i. e.* Think not to tie down God to terms and conditions, to assist you when or in the manner ye please, as one obliges a debtor to pay in a certain fixed time, or to give security to satisfaction; for God is not a weak creature like man, to suffer himself to be insulted or intimidated by menaces. This verse is nearly the same with that Numb. xxiii. 19. especially if it be rightly translated, *God is not a man, that he should lie; neither the son of man, that he should repent;* where our version is by no means accurate; the verb ἀπειληθῆναι, the same that is here used, does not signify to *repent*, but to *threaten.* And in this sense the LXX. translate the Hebrew word, Gen. xxvii. 42. and so ἀπειλέομαι is rendered by the lexicographers, and not as signifying to *repent.* The verb εἰλέομαι, *vertor*, indeed, has such a sense, but not the compound ἀπειλέομαι. St. Cyprian, who quotes this place of Judith, accordingly renders, *Neque quasi filius hominis minas patitur.* (Testimon. cont. Judæos, lib. ii. cap. 20.)

Neither is he as the son of man, that he should be wavering.] Οὐδ' ὡς υἱὸς ἀνθρώπου διαιτηθῆναι. The reading of all the copies seems corrupt; the true one probably is, διαρτηθῆναι, which is followed by all the ancient fathers who quote this place; St. Cyprian particularly has, *Non quasi homo Deus suspenditur.* We are justified in this alteration by the parallel passage, Numb. xxiii. 19. where the verb used is διαρτηθῆναι, which the Greek scholiast renders σαλευθῆναι, *i. e.* to be shaken in his resolutions, or to be in doubt or suspense what to do. It no where signifies to *lie*, as our version in that place of Numbers has it. (See Origen and Theodoret in loc.) If we retain διαιτηθῆναι, I think it should be derived from αἰτέω, and the meaning be, *entreated; i. e.* God is not as a man that he may be threatened, neither as the son of man that he should be persuaded, entreated, won by solicitations, or teasing. The versions understand it as coming from δίαιτα. Vulgate, *Ad iracundiam inflammabitur.* (Vers. Lat. vet. ut judicetur.) Syriac, *Ut in ordinem redigatur;* but I cannot reconcile it with that derivation.

Ver. 18. *For there is neither tribe, nor family, nor people, nor city among us, which worship gods made with hands, as hath been aforetime.* Ver. 19. *For the which cause our*

fathers were given to the sword, and for a spoil, and had a great fall among our enemies. Ver. 20. *But we know none other God, therefore we trust that he will not despise us, nor any of our nation.*] What Judith here urges, was an argument of real consolation to them in their present circumstances; *viz.* that if the many calamities their nation at different times had laboured under, as desolation, captivity, and the sword, &c. were owing to the then corrupt and idolatrous state of the people, they had great reason now to hope, that being free from that crime and abomination which was the occasion of their forefathers' miseries (for it was a common and confessed observation among them, that the sin of the golden calves had a share in all their punishments), they might rely upon his favour and protection, and should not therefore, through despair of assistance, deliver themselves up rashly to their enemies.

Ver. 21. *For if we be taken so, all Judea shall lie waste, and our sanctuary shall be spoiled, and he will require the profanation thereof at our mouth.*] Judith cunningly aggravates the fault which they had committed, in being so dispirited, and ready to deliver up their city, from a consideration of a more public nature; *viz.* that on the safety and preservation of the city of Bethulia depended even that of the holy city Jerusalem, and consequently of their temple and altar, and the right and regular performance of their whole religious service; as it was not allowable to offer sacrifice any where else but at the temple, it would, therefore, she insinuates, be an instance both of great weakness and rashness, to form a resolution to give up the city, if not relieved in five days; as it would be exposing at the same time their whole nation to the common danger, to defend which, and their most holy rites from being discontinued or profaned, they ought rather courageously to shed the very last drop of their blood, than to pursue such an unadvised measure, to the hazard of the common safety. There is a great variety in the Greek copies here; some have, ὅτι ἐν τῷ ληφθῆναι ἡμᾶς, οὕτως καθήσεται πᾶσα ἡ Ἰουδαία. Others, οὔτε ἐν τῷ ληφθῆναι ἡμᾶς, οὕτως κληθήσεται, κ. τ. λ. To which agrees the Geneva version, which has, *Neither when we shall be taken, will Judea be so famous;* and in one we have καυθήσεται. Our translators seem to have followed a copy different from the rest, which placed the comma after οὕτως; as does Junius likewise, *Neque vero si deprehendamur ita, nominabitur Judea amplius.*

Ver. 23. *For our servitude shall not be directed to favour, but the Lord our God shall turn it to dishonour.*] The Geneva version has, *Our servitude shall not be directed by favour; i. e.* The slavery we shall bring upon ourselves will not procure us the more favour; that we shall not have the better treatment for our tameness in yielding, we may be assured from the example of other nations who have submitted. Junius seems to take it in this sense, when he renders, *Non enim reddetur servitus nostra gratiosa.—Nous ne pourrons leur plaire par toutes nos soumisions, Nous ne trouverons point graces à leurs yeux,* says Calmet, in loc.

Ver. 24. *Now, therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us.*] Ἐξ ἡμῶν κρέμαται ἡ ψυχὴ αὐτῶν. Though Judith knew the great consternation and fright in which the besieged were, and their disposition to surrender; yet she would not address herself personally to the body of the people, notwithstanding she might with good reason have expected to have raised their drooping spirits, and made them resolute by what she had to offer. But she chooses to apply herself only to the chief men of the city, to let them know and understand, that being the ancients and rulers of the people, and by consequence their life and soul, on whom they depended and placed all their hope; it was their duty, on so important a conjuncture, to animate them by their example, and to betray no signs of fear or despondency themselves, but rather to act like their great forefathers, who were *troubled on every side, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.* For it has not only a bad aspect, but is generally attended with evil consequences, when those who are at the head of affairs appear themselves dispirited; and they are so much the more blamable herein, as by their pusillanimity they cast a damp and panic upon others, and probably will be thought to have contributed, through their discouragement, to any future miscarriage that may ensue. In like manner, as, when generals, who have the command of an army, and ought to animate and encourage the soldiers by their martial spirit and example, betray themselves signs of fear, and backwardness to engage; if afterward it happens that they are vanquished by the enemy, they are deservedly in disgrace with their prince, as being the real, the reputed occasion, at least, of the great loss sustained. A learned writer thinks the rendering here would be more proper, *Their hearts agree,* or *conspire with us,* according to the use of the verb in some parts of Scripture, as Luke xix. 48. (See Hammond, in loc.) But the former sense I think more agreeable to the context, especially if we read ἐξ ὑμῶν κρέμαται, as some copies have it, and is confirmed by the Vulgate rendering.

Ver. 25. *Let us give thanks to the Lord our God, which trieth us, even as he did our fathers.*] In this and the two following verses, there is an excellent advice given to all such as at any time labour under afflictions, and it consists of the following particulars: 1. That they are of such a nature, that instead of being uneasy under them, men should rather give God thanks for them. 2. That they are graciously designed, and rather kind admonitions, than any real tokens of God's displeasure. 3. That God's most faithful servants, the patriarchs and prophets, have been visited in the same manner, for the examination of their hearts, and the trial of their patience. To which the Vulgate adds a fourth reason, That murmuring provokes God to inflict heavier judgments, as he did on the Israelites of old in the wilderness on that account. The words of that version are very observable; *Illi autem qui tentationes non susceperunt cum timore Domini, et impatientiam suam, et improprium murmurationis suæ contra Dominum protulerunt, exterminati sunt ab exterminatore, et a serpentibus perierunt;* exactly agreeing with the very words of St. Paul, 1 Cor. x. 9, 10.

Ver. 28. *Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that may gainsay thy words.*] The inhabitants of Bethulia do not seem hitherto to have made the least effort to defend themselves, no blood spilt, no remedy attempted. Thirst pressed them sore, and yet they had not the courage to attempt the Assyrian guard, that had seized upon the fountains and reservoirs of water. It was not without rea-

son, therefore, that Judith reproaches them with want of courage. Upon reviewing and comparing the very different conduct and behaviour of her, and the persons she speaks to, one sees the observation, that God chooses the things that are weak to confound the things that are mighty, remarkably verified. Judith, a defenceless widow, whilst the men around her quake for fear, and even the chiefs themselves give up all for lost, appears quite undaunted, and argues with so much coolness and constancy of mind, as well as strength of reasoning, as really to deserve the character Ozias here gives her. That one single woman should dare to venture on an act of such danger and boldness, and be so successful as to accomplish it, was owing at least to her great zeal for the safety of God's chosen people; or shall we ascribe it to a Divine impulse?

Ver. 33. *I will go forth with my waiting-woman.*] The word in the ancient translation is, *abra*, which signifies a companion or maid of honour (such as ladies of the first condition had) rather than a servant; for the same word in the LXX. is applied to the women who attended both Pharaoh's daughter, Exod. xi. 5. and queen Esther, iv. 4. Thus Calmet understands the word. In other writers it is certain it signifies merely a servant, a chambermaid, or housekeeper; and whether it is not to be taken in this latter acceptation, see ver. 10. compared with xvi. 23.

Within the days that you have promised to deliver the city to our enemies, the Lord will visit Israel by my hand.] Judith, ver. 11—17. blames Ozias and the rest of the governors, for presuming to limit the interposition of the Almighty, within the space of five days, and does she not seem to do the same here herself, engaging for his assistance within that precise time? Was this in compliance with them, and that she might encourage their hopes; or shall we charge her with rashness and enthusiasm for assuring them that she should be the happy instrument to accomplish their deliverance within the fixed time? or, with the Romanists, suppose that she had an assurance of the successful event of her intended enterprise, by some particular revelation? Without having recourse to this, it seems better to resolve Judith's engaging in so adventurous an exploit, into her strong confidence of God's favour and assistance against a usurper of that honour and adoration which belonged to him alone.

CHAP. IX.

Ver. 1. *UNCOVERED the sackcloth wherewith she was clothed.*] Ἐγύμνωσεν ὃν ἐνεδιδύσκετο σάκκον· *i. e.* She discovered the sackcloth she had upon her, by taking off some upper garment, which she probably put on occasionally, out of compliment to the elders that came to her. The Syriac makes her to tear her upper garment, *Scidit tunicam etiam, et apparuit saccus quo induta erat.* According to Calmet the sense is, *She resumed her sackcloth, which she had put off to receive the governors of the city.* Thus also Junius takes it, *Imposuit cilicium, positâ, quam induerat, veste;* and Grotius, who restores the Greek text, which he thinks corrupt, to this sense, and makes the true reading to be, καὶ γυμνωσαμένη ἐνεδιδύσκετο σάκκον. The Geneva version, which has, *She put off the sackcloth wherewith she was clothed,* seems faulty here, and not to be reconciled with the context, which mentions prostration, putting ashes on her head, and the like instances of humiliation, to recommend and enforce her suit more effectually to God.

Ver. 2. *O Lord God of my father Simeon, to whom thou gavest a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her.*] Judith here begs of God to inspire her with a zeal, like that of Simeon, who massacred the Sichemites, to punish the violation of his sister's honour, in order to take vengeance of the blasphemous Assyrians, and to deliver his people from their present sad state, and the imminent danger that threatened them. But does not the book of Genesis acquaint us, that this action of Simeon and Levi very much displeased Jacob their father, and that he condemned it as cruel and unjust? (See Gen. xlix. 5, 6. compared with xxxiv. 30.) How then can we excuse Judith for commending this fact of Simeon, whom Jacob cursed for the very barbarity of it? But in answer it may be said, that these words do not necessarily imply, that she applauded the fact, nor does the phrase of God's giving a sword to take vengeance, mean any thing more than his permitting an action to be done. As he may be said to put the like means of destruction into the hands of tyrants, whom he occasionally makes his scourges. The like may be said of other wicked persons, whom he sometimes permits in his anger to execute his justice upon a people, often not more abandoned and undeserving than themselves. (See Jer. xxv. 9.) And thus he is said to arm his creatures to avenge his honour, or to make the creature his weapon for the revenge of his enemies, Wisd. v. 17. (See also Joel ii. 25.) So that nothing can be concluded for the merit of the person, that is occasionally made the instrument of God's vengeance. Judith rather praises God for his justice, in revenging such an instance of brutal lust, though executed by the sword of cruel Simeon: she only commendeth the zeal or just indignation shewn on the occasion, but by no means justifies the cruel manner of revenging the affront. The resentment of such an injury was just; but the involving such a number of people in its punishment, was a criminal excess of zeal, and an instance of great barbarity.

Ver. 3. *Wherefore thou gavest their rulers to be slain, being deceived.*] The difference between the people of God and idolatrous nations, was visible in the point of lust and carnal uncleanness, from the first separation of them, as appears by the zeal of Simeon and Levi, here mentioned, for their sister dishonoured. The idolatrous nations, who were abandoned to the service of strange gods, as the Sichemites were, looked upon all uncleanness of this nature as a thing indifferent, and made no account of it, but in civil regards, as it dishonoured the house, or tainted the issue; being deceived or mistaken in considering it in this respect only; but the Israelites, being bred in the knowledge of the true God, and of the abomination, in which he hath all such acts of uncleanness, regarded them in a moral or religious view; and if they acted herein, as the idolaters, or seemed to countenance them in others, by overlooking them, thought they could no longer be taken for God's people. Hence Simeon and Levi proceeded probably to revenge the injury offered to their sister, considering it as an act, which God had forbidden, which his true servants abhorred, and was a pollution of the holiness of their blood, which distinguished them from idolaters. (See Thorndike, of the Laws of the Church, p. 62.) Calmet

observes, that the description in these verses of this foul act, and its consequences, are described poetically, and that it is probable, that this writer had read the poets, as appears from xvi. 7.

Ver. 5. *For thou hast wrought not only those things, but also the things which fell out before, and which ensued after: thou hast thought upon the things which are now, and which are to come.*] The Geneva rendering here comes nearer the Greek *For thou hast wrought the things afore, and these, and the things that shall be after;* i. e. As thou wast the author of all the miracles done in our forefathers' days, so thou art no less of those that now come to pass, or shall hereafter. All events succeed one another by the ordering of thy wise providence, which has so disposed them according to thy eternal counsel. The last clause the Vulgate renders indeterminately, *Illa post illa cogitasti,* which seems to imply such a succession of thoughts in God, as is observable in the human mind; but I conceive the meaning there to be, that God executeth the things that are present at the same time in the Divine mind, at different successive times; or that all things done gradually in time, were at once and all together in his sight and knowledge.

Ver. 6. *Yea, what things thou didst determine were ready at hand, and said, Lo, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge.*] The Geneva version is clearer, *For the things which thou dost purpose are present, and say, Behold, we are here: for all thy ways are ready, and thy judgments are foreknown; i. e.* Thy infinite prescience foresaw all things with their events, and what thou didst at any time determine to effect, must necessarily come to pass. For thou executest without any difficulty whatever thou pleasest; no obstacle lies in thy way, thy measures are never wrong, nor thy designs ever ill concerted; nor is it possible that they should be discovered, or disappointed by thine enemies, as the means that thou employest are sure and infallible. The mighty power of God in producing, as it were instantaneously, whatever his wisdom determines to have done, is beautifully described in the following words, *What things thou dost determine are ready at hand, and say, Lo, we are here.* (See Job xxxviii. 35.) The Syriac rendering of them is much to be admired, *Tu cogitasti, et facta sunt; consultasti, et steterunt coram te; vocasti, et dixerunt, Ecce hic sumus.* The observation in the latter part of the verse about the Divine prescience, is parallel to that, Acts xv. 18. *Known unto God are all his works from the beginning of the world.* Seneca has almost literally expressed the same sentiment, "Nota est illis (sc. Diis) operis sui series: omnium illis rerum per manus suas iturarum scientia in aperto est; nobis ex abdito subit: et quæ repentina putamus, illis prævisa veniunt, ac familiaria." (De Benefic. iv. 32.)

Ver. 7. *For, behold, the Assyrians are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield and spear.*] Ἤλπισαν ἐν ἀσπίδι καὶ ἐν γαισῷ· *gæsum,* or *gæsus,* was a javelin used among the Gauls. (See Cæsar, de Bell. Gall. lib. iii.) And from them the Greeks and Romans borrowed the word. We meet with it in the LXX. Josh. viii. 18. which the author of the book of Ecclesiasticus, reciting the same story, renders by ῥομφαία, or a *sword,* xlvi. 3. (See Hody, de Vers. Græc. auth. lib. ii.) But Symmachus and the Vulgate render it by a *shield.* This verse seems not well connected with the foregoing; the Vulgate expresses it clearer, and illustrates it by the example of the Egyptians, whom God destroyed for their self-sufficiency and presumption, *Respice castra Assyriorum nunc, sicut tunc castra Ægyptiorum videre dignatus es, quando post servos tuos armati currebant, confidentes in quadrigis, et in equitatu suo, et in multitudine bellatorum; sed aspexisti super castra eorum, et tenebræ fatigaverunt eos. Tenuit pedes eorum abyssus, et aquæ operuerunt eos. Sic fiant et isti, qui confidunt in multitudine sua,* &c.

Ver. 10. *Smite by the deceit of my lips the servant with the prince, and the prince with the servant.*] *i. e.* Prosper the stratagem which I have laid, to lead the enemy into a mistake by my words, and inflame their general with such a fond love of me as may prove a snare to deceive and ruin him. But how could Judith entertain any hopes of success from such a request? Can we suppose, consistently, that God would approve of either of these ways? Can the God of truth patronize falsehood, or the most pure Being favour any attempt towards impure lust? To this it is answered, on the other hand, that the reading of some Greek copies is, πάταξον ἐκ χειλέων ἀγάπης μου, and not ἀπάτης, as our version has it; and so the Vulgate expressly renders, *Capiatur laqueo oculorum suorum in me, et percuties eum ex labiis caritatis meæ.* Secondly, That it was the opinion of those times, that, in a lawful war, surprise, stratagem, deceit, and craft, were fair and allowable; that one might disguise, dissemble, counterfeit, and use all possible means to conceal a design, which the enemy has no right to know; and that if, through misrepresentation or equivocation, he be led into any mistake prejudicial to his safety or interest, there is no just ground of complaint, according to that old maxim, "Dolus, an virtus, quis in hoste requirat?" Thus Jael prevailed, by the deceit of her lips, against Sisera, Judg. iv. 18. 21. And Grotius thinks the men of Jabesh-Gilead used the like deceit towards the Ammonites, 1 Sam. xi. 10. And thus Elisha deluded the Syrians, 2 Kings vi. 18, 19. (See Grotius, de Jure Belli et Pacis, cap. 1. sect. 17.) But however some casuists may gloss over mental evasions, equivocations, untruths, and officious lies, as they term them, yet the case is widely different, when one forges express lies, with a direct intention to betray men into wrong measures, and evil counsels, to their ruin; especially when religion is made an accomplice in the cheat, when it is pretended that what is spoken is by inspiration of God, and from a zeal for his religion and glory; (see xi. 16, 17. 19.) when studied arts and allurements are made use of to stir up impure love, and kindle an unlawful flame, and thereby to destroy the soul as well as the body; than which complicated mischief, nothing can be more cruel or more contrary to the law of God. It is well known in what an exemplary manner God treated the Midianites, for following the evil counsel of Balaam, to send their daughters into the camp of the children of Israel; what vengeance he took of the false prophet that gave that ensnaring advice, and of the Midianites that followed it, and of the Israelites that were seduced and corrupted thereby. (Numb. xxxi. 16.) "For these, and the like reasons (says Calmet), we cannot approve, in all respects, either the prayer or action of Judith; we com-

mend her good intentions, and think that the uprightness of her designs and her ignorance abate much of the crime: we neither blame her for concealing her purpose, nor for leading Holofernes into a mistake, nor even for the murder of him; for all this is just and allowable in a lawful war. Yet will not this suffice entirely to excuse her; a lie, told with so much solemnity, and carried on through her whole conversation with Holofernes, is still indefensible. The employing her beauty, and all her little winning arts, to inflame his passion, and thereby exposing her person to a rude attack, is a step likewise not to be justified."

Ver. 11. *For thy power standeth not in the multitude, nor thy might in strong men.*] It was a firm persuasion of this truth, that induced Jonathan, and his armour-bearer only, to attempt the Philistines' garrison; *It may be that the Lord will work for us, for there is no restraint to the Lord, to save by many or by few.* (1 Sam. xiv. 6.) By the same, Gideon, with his three hundred men, prevailed over the Midianites. (Judg. vii. 7.) This also encouraged king Asa, when Zerah the Ethiopian came out against him with a thousand thousand; he comforts himself with this reflection, *Lord, it is nothing with thee to help with many, or with them that have no power: we rest on thee, O Lord, and in thy name we go against this multitude.* (2 Chron. xiv. 11.) Not unlike this is Judas Maccabeus's observation to his soldiers, who, seeing a mighty host of the ungodly coming against them, discouraged at the sight, said to him, *How shall we be able, being so few, to fight against so great a multitude, and so strong?* whom that great and good leader piously comforts, *It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is all one, to deliver with a great multitude, or a small company. For the victory of battle standeth not in the multitude of a host, but strength cometh from Heaven.* (1 Macc. iii. 17—19.) Artabanus's speech to Xerxes, who had a much larger army with him in his expedition against Greece, surprises us, as coming from a heathen, "Ingens exercitus ab exiguo profligatur, quoties Deus iis, quos detestatur, aut metum, aut tonitru incutit."

Ver. 13. *And make my speech and deceit to be their wound and stripe.*] *i. e.* Make the deceit of my speech to be their ruin, ἐν διὰ δυοῖν, not unlike that of St. Paul, Col. ii. 8. *Beware lest any man spoil you through philosophy and vain deceit; i. e.* through the vain deceit of philosophy, or through the deceit of vain philosophy. Our version follows a copy which read, δὸς λόγον μου καὶ ἀπάτην εἰς τραῦμα, κ. τ. λ. and so the Alexandrian MS. has it. Other copies have, δὸς λόγον μου, καὶ ἀπάτην καὶ τραῦμα, καὶ μώλωπα αὐτοῖς, *i. e.* make my speech to be a snare and hurt to them. In this sense Junius takes it, *Præsta ut sermo meus sit fraudi, et vulneri, et cicatrici istis.* The Geneva version affords another, but more obscure sense; *i. e. Grant me words, and craft, and a wound, and a stroke, against them that enterprise cruel things against thy covenant.*

Ver. 14. *And make every nation and tribe to acknowledge that thou art the God of all power and might,* &c.] It seems as if the former part of this verse had suffered much by transcribers, as the reading of the Greek is so different in the several editions. Some copies have, καὶ ποίησον ἐπὶ πᾶν τὸ ἔθνός σου, καὶ πάσης φυλῆς ἐπίγνωσιν, τοῦ εἰδῆσαι, κ. τ. λ. Others, ποίησόν ἐπὶ παντὸς ἔθνους σου, καὶ πάσης δυνάμεως καὶ κράτους, ὅτι οὐκ ἔστιν ἄλλος, κ. τ. λ. The Alexandrian MS. seems to retain the true reading, ποίησον ἐπὶ παντὸς ἔθνους σου, καὶ πάσης φυλῆς ἐπίγνωσιν, τοῦ εἰδῆσαι ὅτι σὺ εἶ ὁ Θεὸς, Θεὸς πάσης δυνάμεως καὶ κράτους, καὶ οὐκ ἔστιν ἄλλος, κ. τ. λ. To which agrees the Syriac, *Fac toti populo tuo, et omnibus familiis, ut sciant te esse Deum omnis potentiæ et dominii, nec esse alium qui protegat Israel, præter te:* and the Geneva version, *Shew evidently among all thy people, and all the tribes, that thou art the God of all power and strength,* &c. The sense, I conceive, will be somewhat improved, and the wish more extensive and affectionate, if, by a small transposition, we read the passage thus, ποίησον ἐπὶ παντὸς ἔθνους καὶ πάσης φυλῆς σου ἐπίγνωσιν, κ. τ. λ. which Junius greatly confirms, *Affer in omni gente notitiam tui, et totius potentiæ tuæ,* &c.

CHAP. X.

Ver. 3. *WASHED her body all over with water.*] The Jews first washed, and then anointed themselves with precious oil. So Naomi to Ruth, *Wash thyself therefore, and anoint thyself,* (iii. 3.) So David, after the death of his child, rose up and washed, and anointed himself. (2 Sam. xii. 20.) The like is mentioned of Nausicae, and her maids,

Αἱ δὲ, λοεσσάμεναι, καὶ χρισσάμεναι λίπ' ἐλαίῳ,
Δεῖπνον ἔπειθ' εἵλοντο. (Οδ. vi.)

And anointed herself with precious ointment.] This refers to the Jewish custom of anointing the head, more particularly on festivals and other solemnities. Instances of this in profane story are almost innumerable, in the description of their festivities: and that it was usual among the Jews, appears by many passages. Thus Psal. civ. 15. we have mention of oil, *to make a cheerful countenance.* And in this sense learned men understand the *oil of gladness,* Psal. xlv. 8. as referring to the oil used on festivals, which is expressly called gladness or *joy,* 1 Chron. xii. 40. But that passage in Eccles. ix. 8. comes nearest to what is here mentioned, *Let thy garments be white, and thy head want no ointment.* (See also Luke vi. 17.) On the other hand, upon days of humiliation and mourning, and particularly on the great day of expiation, the Jews were interdicted both washing and anointing. (2 Sam. xiv. 2. Dan. x. 3.) Though Judith is described in this and the following verse, with braided hair, and with a rich mitre or bonnet tied round her head with ribbons finely embroidered, and with other decorations and ornaments, yet are these no certain signs or tokens of a loose turn of mind, or of wanton inclinations; though Jezebel indeed is described with some of them, 2 Kings ix. 30. but her character is the very reverse of this heroine: they are such only, as were worn by the women of that age of condition and distinction, and were now only occasionally used to set off her person, for the better accomplishment of the great design in hand. What the Vulgate here adds, that God himself at this time gave her uncommon and irresistible beauty, to make her admired and amiable in the eyes of all beholders, has no foundation in any of the other ancient versions.

And put on her garments of gladness, wherewith she was glad during the life of Manasses her husband.] It may seem surprising, that Judith, who was so cautious of exposing her person to public view, and was so singularly strict in her dress, should, on a sudden, put on fine and

gay apparel, to allure the eyes of all men that should see her: but this she did to ingratiate herself the more to Holofernes, to disarm his fury and resentment against her, as one of the Hebrews, and thereby to procure her a more favourable audience and admittance. Her putting on the very garments she wore in her husband's lifetime, was probably to remind her, that, being attired in these, it was incumbent on her to behave with as much distance and reserve as in her conjugal state, to prevent her yielding to any criminal solicitation, by the very sight of them; to be careful not to reflect any dishonour, through misconduct, on her husband's memory, but to revere his ashes, by preserving her chastity as a widow. This seems to be St. Ambrose's meaning, when, speaking of this particular, he says, "Et bene conjugales pugnatura resumpsit ornatus, quia monumenta conjugii arma sunt castitatis; neque enim vidua aliis aut placere possit, aut vincere." (De Viduis.)

Ver. 5. *And filled a bag with parched corn, lumps of figs, and with fine bread.*] These are the principal food of the eastern nations; the constitution of their bodies and the nature of their clime inclining them to a more abstemious diet than is used in colder countries. And she took her own provisions with her, that she might not be obliged to partake of the victuals of the gentiles, which the law made her to regard as polluted and defiled, (xii. 2.) Ἄρτος καθαρὸς here means *unfermented bread, pure, and free from leaven.* Instead of which the Vulgate has, *panem et caseum;* and the Syriac renders in like manner.

Ver. 12. *I am a woman of the Hebrews, and am fled from them, for they shall be given you to be consumed.*] See xi. 15. It is to be observed in general of the speeches of Judith, that many expressions therein are spoken ironically, and many equivocally, or with a double meaning. Here she cunningly conceals the truth, when she says, that they *shall be given you to be consumed;* having some such mental reservation as this, *unless God extraordinarily interposes in their behalf,* which she seems to be well assured of. Others consider these words as spoken prophetically, as presaging some future captivity to the Jews, unless they repented. In this light the generality of expositors consider Judith's conduct, and endeavour to excuse her from any imputation of falsehood.

Ver. 13. *I am coming before Holofernes to declare words of truth.*] Which, indeed, she did with respect to herself, that she was a woman of the Hebrews, and had left or fled from them. (See xi. 12.) But supposing her to speak ambiguously, ironically, or even deceitfully, is she not excusable, if it be considered, that the war, which the children of Israel were engaged in at this time, was a just and necessary one; and that, in the judgment of most casuists, stratagem, dissimulation, and even deceit, in such circumstances, have been thought allowable? (See note on ix. 10.) But how shall we justify her, when she says, in the latter part of this verse, *I will shew him a way whereby he shall go, and win all the hill country, without losing the body or life of any one of his men?* She seems to have made her promise good in effect, when she acquainted Holofernes (xi. 12.) with the state of the besieged, that their victuals failed them, and their water was scant, and, therefore, were under a necessity of surrendering speedily. So that what she says about taking the hill country, without the loss of a man, was true, considered in this light, as there was no need of force, or the hazard of an action, where the famine was so pressing, though this indeed was not the whole of the business she came about, and her main and principal design she concealed in her own breast. Thus Samuel, when sent to anoint a king at Beth-lehem, instead of Saul, to prevent his killing him, gave out, by the order of God, that he came to sacrifice to the Lord: (1 Sam. xvi. 2.) the excuse was not only plausible, but the thing itself true; but still the chief part of his commission he kept to himself, *viz.* anointing David to be king. Herein Samuel and Judith were both alike, that they spoke the truth, but did not think it proper or safe to lay open their whole purpose.

Ver. 14. *Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty,* &c.] As the courage of Judith must be acknowledged great and uncommon, to venture into the Assyrian camp, accompanied only with her maid, so early as break of day, *circa ortum diei,* as the Vulgate has it, so it is equally to be wondered at, that the soldiers should offer no rudeness of any sort to her; but, on the contrary, for her safer conduct, should appoint her a guard of a hundred men, till she reached the general's tent. We must, I conceive, ascribe this unusual civility to some of the following causes; either to the majesty of her countenance, the splendour and eclat of her dress and appearance, which bespoke her a person of distinction; or to the importance of the dispatches which she said she brought with her; or, lastly, to the Divine protection. St. Ambrose makes the same reflection, "In qua fœmina insidiosæ pulchritudinis novitatem hostilis exercitus vehementer expavit, ut in ejus obsequio vires amitterent, arma projicerent, et colla curvarent. Deducitur ad prætorium subjectis ordinibus fraus Holofernis, et lugentis victoria civitatis." (Serm. 228.)

Ver. 19. *And every one said to his neighbour, Who would despise this people, that have among them such women?*] This remark of Holofernes's soldiers very much resembles, says Madame Dacier, that of the venerable old counsellors in the third book of the Iliad, who, though they had suffered all the calamities of a tedious war, and were consulting upon methods to put a conclusion to it, upon seeing Helen, the true and only cause of it, approaching towards them, are struck with her charms, and cry out,

> Οὐ νέμεσις, Τρῶας καὶ ἐϋκνήμιδας Ἀχαιοὺς
> Τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
> Αἰνῶς ἀθανάτῃσι θεῇς εἰς ὦπα ἔοικεν.

Which Mr. Pope has thus beautifully rendered,

> ——— *No wonder such celestial charms*
> *For nine long years have set the world in arms.*
> *What winning graces! what majestic mien!*
> *She moves a goddess, and she looks a queen!*

Ver. 21. *Now Holofernes rested upon his bed under a canopy, which was woven with pearls, and gold, and emeralds, and precious stones.*] This piece of state, more agreeable to the softness of an eastern monarch, however customary in times of peace, and suited to the indolence of the tender and delicate, was an indulgence not so much to be affected by a soldier. The business and hurry of a camp scarce admits or requires state, and therefore we conceive but meanly of Holofernes, and should of any other general,

to see him at such a time extended on a sofa, or lying ingloriously under a magnificent pavilion, as if luxury and pleasure were chiefly regarded. Horace's observation, considered either as a reflection on Antony himself, or on the degeneracy of the old Roman spirit, by the introduction of effeminate softness, is very just and apposite,

" Romanus, eheu! (posteri, negabitis)
Emancipatus feminæ
—spadonibus Servire rugosis potest:
Interque signa turpe militaria
Sol aspicit conopium." (Epod. Od. 9.)

Ver. 22. *And he came out before his tent, with silver lamps going before him.*] Either, because it was yet scarce daylight, (see xi. 5.) or because it was dark within the tent of Holofernes; for it consisted of two apartments, an antechamber, and a withdrawing or inner room. From the latter he came out to meet Judith, preceded by servants carrying lamps; which were continually, as Calmet supposes, burning in it. In this piece of state Holofernes may be thought to imitate the customs of the Persians, among whom it was usual to carry fire before their kings; as it was afterward done before the Roman emperors, and is at present before the emperor of the Turks. Whether this was a Persian custom or not, herein however we know that all the oriental nations were unanimous, *viz.* in affecting pomp and grandeur.

Ver. 23. *She fell down upon her face, and did reverence unto him: and his servants took her up.*] It was neither a sudden fright at the sight of this great and formidable general that thus affected Judith, for she who seemed to have defied the whole Assyrian army, by passing through them with a single waiting-woman only, would scarcely fall down in a swoon at the sight of one man, however considerable; nor was it the eclat and splendour of all that pomp and magnificence which surrounded Holofernes, that dazzled her senses so as to occasion her falling down: her prostration was rather an expression of duty and profound reverence, and a submissive token of her meanness and unworthiness to appear in his presence. The paying him a sort of worship and adoration, was an artifice to work upon his vanity, to recommend her to favour, and to draw him into her snare.

CHAP. XI.

Ver. 1. *WOMAN, be of good comfort: fear not in thine heart, for I never hurt any that was willing to serve Nabuchodonosor, the king of all the earth.*] Οὐκ ἐκάκωσα ἄνθρωπον, ὅστις ἠρέτικε δουλεύειν, κ. τ. λ. *i. e. I have never hurt any man that was willing to* submit to and *serve* Nabuchodonosor; much less shall I injure a defenceless woman, who is fled to me for safeguard. Judith had but little reason to depend upon this declaration, or to trust to his veracity, as he sets out with a falsehood, in saying that he never hurt any that submitted to his great lord; for iii. 8. mention is made of his casting down the frontiers and cutting down the groves of such as had sued for peace, and had surrendered themselves and their cities, and had been received into protection.

Ver. 3. *Be of good comfort, thou shalt live this night and hereafter.*] How are we to understand *night* here and in ver. 5.? does it mean that Judith came first to Holofernes in the night, and had an audience in his tent, as our version, following the Greek, seems plainly to represent it? But how then shall we reconcile this with x. 10. where it is said, that the men of the city looked after and followed Judith with their eyes till she had passed the valley, and then saw her no more? which intimates that it was not night, but rather, as the Vulgate has it, about daybreak or sunrising, *circa ortum diei.* Possibly it might seem night to Holofernes, who went no farther than his antechamber, and had then lights burning in his tent; or else it must mean the night ensuing, or that he determined to have her be with him for a continuance. It is probable that Holofernes could not speak the Syriac or Chaldee language which Judith used; for v. 3. he asks the princes of Moab who this people were, as if he was an absolute stranger to them; we may suppose, therefore, that the conversation which passed between them was managed by an interpreter.

Ver. 6. *If thou wilt follow the words of thy servant.*] Jael's behaviour to Sisera was not unlike this, when she said to him, *Turn in, my lord, turn in to me; fear not:* (Judg. iv. 18.) and with the like design of treachery. Such also was Rahab's receiving, concealing, and conveying away, the spies, which was all a crafty management, assisted and carried on by an untrue suggestion; for she said, *There came men unto me, but whence they were, I wist not; and when it was dark, the men went out; but whither they went I wist not: pursue after them quickly, for ye shall overtake them:* and yet she knew they were concealed in the house at the same time. (Josh. ii. 4, 5.) It would be too bold to charge what she said and did upon the occasion with the guilt of a lie, since the writer to the Hebrews, xi. 31. records her name with honour. In like manner, when a city is straitly besieged, and sore distressed for want of either succours or sustenance, the casuists allow a liberty to amuse the enemy with feigned reports, and false accounts of their state, and to make use of any crafty stratagem they can devise, that may be of service or relief to themselves, though altogether inconsistent with the truth. This, and such-like practices, have been thought sufficiently justified from the very state and exigency of things in time of war. For when people are at open hostility with one another, whether matters be managed by mere force or cunning sleight, it makes no difference; and therefore, if it be lawful to kill an enemy outright, much more is it so to deceive him, though it be to his very great hurt. What some writers have observed to excuse evasive answers, or equivocating behaviour, in those mentioned, and other examples in sacred story, *viz.* that a mixed action may be commended for the good that is in it, or which it occasions, without any express notice or censure of the evil, seems applicable to the case of Judith.

God will bring the thing perfectly to pass by thee.] *i. e.* God will execute what he has decreed and purposed, and will grant a complete victory. The expression is equivocal, and may either mean a victory to or over you. Here it is to be taken in the latter sense, and as spoken with such a reservation, as that x. 12. Holofernes understood her to speak of victory, by the surrender of the Israelites, or their overthrow; but Judith's meaning was, that the victory should be obtained by the death of Holofernes himself. The next sentence also is equivocal; viz. *My lord shall not fail of his purposes:* which may either mean that Holofernes,

to whom she was speaking, and whom she compliments with the title of *her lord*, should gain his point, if he would follow her advice: or, that her Lord God would infallibly execute his design, touching the deliverance of his people. Where Judith's speeches are capable of a double meaning, it is sufficient to free her from the imputation of lying, if one of the two senses be true, *viz.* that which she herself had in view, though Holofernes and his officers might understand her in a quite different sense; who, for their pride and repeated blasphemies, deserved to be blinded in such a manner as to interpret in his favour what was really against them.

Ver. 7. *As Nabuchodonosor king of all the earth liveth, and as his power liveth.*] *i. e.* As true as it is that Nabuchodonosor liveth, and that his power is felt, and acknowledged by the nations around him, so true is it, that thou shalt not fail in thy purposes. It was a common form among the people of the east, to swear by the life of their kings, and other persons of great merit and dignity: thus Hannah, the mother of Samuel, swore by the life of the high-priest Eli; (1 Sam. i. 26.) Elisha by that of Elijah his master; (2 Kings ii. 4.) Abigail by the life of David, when she met him as he went to avenge himself on the family of Nabal; (1 Sam. xxv. 26.) and her compliments, and fair speeches to ingratiate herself, and soothe his anger, somewhat resemble those of Judith. Abner swore by the life of Saul, (1 Sam. xvii. 55.) and Joseph by that of Pharaoh, (Gen. xlii. 15.) But in this sort of oath there was neither superstition nor idolatry: for neither these, swearing by the life of holy men or prophets, nor the other, by that of kings, regarded them in so doing as gods; but being persons held in reverence, and reputed sacred and inviolable, and as representing the power and majesty of God, whose ministers they were, the swearing by their life, was the introducing and applying as it were a thing sacred, to attest the truth of what was spoken: and the setting such a value upon their lives, as of public concernment, was a species of homage, and so high a degree of political respect, as soothed the vanity of princes.

Who hath sent thee for the upholding of every living thing.] This does not suit the character either of Nabuchodonosor or Holofernes, who destroyed all before him, in pursuance of that prince's orders, who had vowed to avenge himself on all the earth; except it be understood as spoken ironically. Our version here seems inaccurate; the Greek εἰς κατόρθωσιν πάσης ψυχῆς will admit of another and better meaning, *viz.* for the new modelling, correcting, and reforming of all amiss, or that have been out of order, or given offence. And thus the Vulgate, *Ad correctionem omnium animarum errantium;* and the Geneva version, *Whose power hath sent thee to reform all persons.* But tyrants, such as Nabuchodonosor, however complimented, seldom concern themselves about reformation in earnest; they are indeed often scourges appointed by God to correct and punish wicked nations, such as the Assyrians were to that of the Jews when they carried them away captive.

For not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowls of the air shall live by thy power, under Nabuchodonosor, and all his house.] This is a rhetorical exaggeration; and the mention of animals, and things without reason, submitting to his jurisdiction, as well as men, means only that whole provinces submitted to him, with all the creatures in and belonging to them, though indeed not voluntarily, but through fear or compulsion.

Ver. 8. *For we have heard of thy wisdom, and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.*] To free Judith from the imputation of lying, as flattery often partakes of it, it may be necessary to observe, that in what she says here of Holofernes, she declares rather the praises which others bestowed upon him than praises him herself. For as there were many flatterers that cried up the merits of that general, so even among those who had submitted to him there were some who were forward to flatter him upon those excellent qualities mentioned here; *viz.* the prudence of his conduct, his policy, and contrivance, and depth of stratagem; his power, or, as the margin has it, the *favour* he was in with his prince, his skill in military discipline and the art of war; the great exploits he had performed, and his humanity and goodness to the vanquished. If this is only panegyric, it is not purely of her making; she is not answerable for the justness of the character, as she only mentions what others said of Holofernes.

Ver. 10. *Our nation shall not be punished, neither can the sword prevail against them, except they sin against their God.*] The truth of this observation the Jews experienced in every stage of their state, from their first becoming a nation to their ceasing to be so, by the captivity of the twelve tribes; their obedience or disobedience respectively ruined or saved them. It was therefore Balaam's policy, says Philo, to make the daughters of Moab to sell the use of their bodies to the Hebrews, upon condition that they would sacrifice unto idols, as knowing that the children of Israel were not otherwise to be subdued than by their own sinfulness and breach of God's commandments, εἰδὼς Ἑβραίοις μίαν ὁδὸν ἁλώσεως παρανομίαν. (See Numb. xxv. xxxi. 16.) And the like reflection holds true universally, that no Divine judgment overtakes a nation in any signal and exemplary manner, but what is brought upon it by its own repeated transgressions, and a confirmed obstinacy in sinning.

Ver. 11. *And now, that my lord be not deceived and frustrate of his purpose, even death is now fallen upon them, and their sin hath overtaken them, wherewith they will provoke their God to anger, whensoever they shall do that which is not fit to be done.*] The sense of this and the following verses, as they stand in our translation, is very obscure, occasioned by the great confusion of the tenses; nor do the Greek or oriental versions afford any light or assistance. That of Geneva makes it rather clearer, by putting the three following verses in a parenthesis. Junius's exposition, founded on the context, seems most natural; only allowing, what is far from being unreasonable, that sin may then be said to lay hold of us, when first being conceived it is entertained and encouraged, and as it were completed in our thoughts, before the actual commission of it: on this supposition the drift of Judith's speech is to the following effect: "The elders of Bethulia have judged it already allowable, and in case of necessity lawful, to eat what at other times is forbidden by the law; for form's sake, indeed, they have sent deputies to Jerusalem for a dispensation from the Jewish Sanhedrin, which from their own practice in a similar case, they are assured of: but even now the inhabitants of Be-

thulia are guilty, and will suffer as such for their wicked intention." Judith's design, without doubt, was to impose upon Holofernes, as is plain from ix. 10. 13. and her story was framed to agree with what Achior had before told him, that if the Hebrews had or should sin against their God, he might easily overcome them: she now shews there was such a sin in their hearts, and soon would be actually committed by them, as would stir up the anger of their God, the moment they should commit it, and the execution waited only the return of the messengers with the licence, instantly expected, and they would then immediately be given up to destruction, and even Jerusalem itself and all Judea, as the sin would hereby become general, be a prey and spoil unto him. But, to give a shorter answer to this difficulty, may not Judith be supposed to speak here as of a fact already done, to shew her assurance of the certainty of it, and to gain the greater credit with Holofernes? or by a Hebraism the preterit be put for the future, instances of which are not unfrequent?

Ver. 16. *God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it.*] This address is so artful, as that the words of it admit of a double meaning: Judith inwardly meant her own enterprise, but Holofernes, from her speech, fondly concluded, that the God of the Hebrews was angry with the Jews, and had given them up to destruction; and this he imagined, through mistake, to be the cause of Judith's quitting them.

Ver. 19. *I will lead thee through the midst of Judea, until thou come before Jerusalem.*] Holofernes flattered himself, from the intelligence and assurance given him by Judith, that he should go up thither himself in triumph; but her reserved meaning was, that his head should be carried thither, and through all Judea, in triumph.

And thou shalt drive them as sheep.] This, too, is capable of a double meaning; the secret sense in Judith's mind was, that he should be the occasion, by the surprise of his death, of the Assyrians' being driven in this manner, when the Jews should pursue after them, destroy many of them, and spoil their tents. What follows, viz. *A dog shall not open his mouth at thee,* is also equivocal; and may either mean, that none shall oppose or make any resistance to him, in his victorious march through Judea, or that, when he is dead, and there is no longer any fear of him, he shall give no disturbance or uneasiness to any. It is a proverbial expression, and used in this sense, Exod. xi. 7. Josh. x. 21.

For these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.] This is scarcely intelligible, as our version has it; for what necessity of telling or declaring the thing to her, if she herself had foreknowledge of it? Grotius thinks the true reading of the Greek is, κατὰ πρόγνωσιν θεοῦ, *according to the foreknowledge of God:* (see ix. 6. xii. 4.) which is confirmed by the Vulgate, *Hæc mihi dicta sunt per providentiam Dei.* Whichever reading we follow, she flatters manifestly Holofernes, in making him believe that God watched particularly over him for his good and preservation, by sending a person to him of such great penetration, and filled with the spirit of prophecy.

Ver. 22. *God hath done well to send thee before the people, that strength might be in our hands, and destruction upon them that lightly regard my lord.*] *i. e.* God hath dealt favourably and kindly with you, in sending thee hither, for thereby thou wilt save thy life. (See x. 15.) Thus Calmet, *Dieu vous a favorisée de vous envoyer ainsi devant ceux de vôtre nation.* The Vulgate has, *Benefecit Deus qui misit te ante populum, ut des illum tu in manibus nostris.* Our version follows the Greek, which is more explicit.

Ver. 23. *And now thou art both beautiful in thy countenance, and witty in thy words; surely if thou do as thou hast spoken, thy God shall be my God.*] Junius thinks that Holofernes swears here by her beauty (instances of which, used by lovers, occur in Plautus and other writers), That if she, or, as the Vulgate has it, *her God, brought that to pass which she had promised and engaged for, he himself would become a Jew, and adopt her God.* It is not easy to think, says Calmet, that Holofernes spoke this seriously, and in good earnest, as his conversion would prejudice his fortune; or he must certainly be ignorant that the God of Israel allowed not any to worship strange gods together with him. He meant only hereby to flatter and please Judith, to insinuate himself into her affections, and to gain her love. And observing Judith to be a woman of strict piety, and strongly attached to her religion, he foresaw this would be the principal difficulty in the way of his passion; he declares, therefore, that a difference in religion ought not to create in her any distance or estrangement to his person, as he was ready to become a Jew, as soon as he saw the accomplishment of what she had assured him of.

CHAP. XII.

Ver. 1. *AND bade that they should prepare for her of his own meats.*] Συνέταξε καταστρωθῆναι αὐτῇ ἀπὸ τῶν ὀψοποιημάτων αὐτοῦ. Calmet, from the authority of the Syriac, which has, *Et jussit sterni ipsi, darique ipsi de convivio suo,* &c. thinks the true reading of the Greek, συνέταξε καταστρῶσαι αὐτὴν, καὶ δοῦναι αὐτῇ ἀπὸ τῶν, κ. τ. λ. he ordered that a bed or couch should be prepared for her, and that she should sit or lie down, and his own meat and provisions should be given her.

Ver. 2. *And Judith said, I will not eat thereof.*] It was the custom of ancient times (see Grotius on Dan. i. 8. Casaub. ad Athen. lib. i. cap. 11.) to consecrate all that they did eat or drink to their gods, by putting part of it on the altar, or casting it into the fire; so that to eat of meats and drinks so consecrated, was in effect to partake of things offered to idols. Whereas, by the laws of Moses, nothing was to be eaten or drank by the children of Israel, but which had been offered to the Lord, either immediately in itself, or virtually in the first-fruits and offerings. (Lev. xvii. 3. xxiii. 14. Deut. xii. 21. 26.) The Jews, therefore, as appears from the examples of Daniel and his associates at the court of Nabuchodonosor, of Tobit at that of Shalmaneser, (i. 11, 12.) and of Nehemiah at that of Artaxerxes, who, being cupbearer to that king, was dispensed with from drinking the wine of the gentiles; the Jews, I say, when they could not avoid conversing with the gentiles, took great care to abstain, not only from things really sacrificed to idols, but from most things that came out of gentile hands, because there was some pre-

sumption, that a part of most kinds, by way of first-fruits, had been consecrated to idols, the rest being by such first-fruits deemed polluted, as dedicated to them. From the places above cited it appears, that the Jews forbore all meats and drinks that came from the gentiles, in like manner as the Egyptians would not eat with the Hebrews, whom they looked upon as impure and profane, and esteemed it an abomination so to do. (Gen. xliii. 32.) When the enemies of the Jews aimed to vex and displease them, they compelled them to eat swine's flesh and other forbidden meats; and great was the persecution of them by Antiochus, and other heathen rulers, especially in the times of the Maccabees. In like manner, Julian the Apostate, to be revenged upon the Christians at Antioch, made all the food that was brought to market to be first dedicated at a heathen altar. (Theodoret, lib. i. cap. 14.)

Lest there be an offence.] The word σκάνδαλον, in general, signifies a stone or block, or something in the way, at which men are apt to stumble and fall; and accordingly in the Old Testament it is taken for a fall, and sometimes for sin, the lapse of the soul, as it seems to be, Judg. viii. 27. and so the sense here may be, Lest by eating forbidden meats I sin against God, and so be a hinderance to what God had otherwise decreed to have brought to pass by my means for the public good: or, secondly, *offence*, or *scandal*, as it is rendered from the Greek, sometimes signifies a snare; and so another sense of this place may be, That she would not eat with him, lest his table should prove a snare unto her, an occasion of falling, and an inlet to temptation: or, lastly, we may understand it of her giving offence to others thereby, as the word is used when applied to eating, 1 Cor. viii. 13. This determined the venerable and good Eleazar not to eat even of his own lawful meat and provisions, because, being brought to him secretly, he was apprehensive that many young persons might think that Eleazar, being fourscore years old and ten, was now gone to a strange religion, and so his dissembling prove a snare unto them. (2 Macc. vi. 18—24.)

Ver. 4. *As thy soul liveth, my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand the things that he hath determined.*] Messieurs of Port-Royal observe, that there is the less reason to believe that Judith is guilty of lying, as she occasionally confirms what she says by an oath; sometimes swearing by God, and asseverating solemnly, that she was sent from and commissioned by him; at other times by the life of Nabuchodonosor, and here by that of Holofernes, which, if made use of in confirmation of any falsehood, is inconsistent with that character of her, viii. 8. *that she feared God greatly.* However this be, it is certain, that throughout almost her whole discourse with this general, she converses dubiously, or in equivocal terms, and particularly here, when she says, that the Lord will work by her hands what he has determined, she speaks of her design to cut off that general's head, and Holofernes understands her of delivering the Jews into his power.

Ver. 5. *Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was towards the morning-watch,* Ver. 6. *And sent to Holofernes, saying, Let my lord now command that thine handmaid may go forth unto prayer.*] According to the Vulgate, Judith asks this favour of going forth to prayer at a distance from the camp, at her first entrance into the tent appointed her, which seems more probable than disturbing Holofernes unseasonably by such a message towards the morning-watch. And indeed Judith had prepared Holofernes to grant this favour, by telling him on the preceding day, *thy servant will go out by night into the valley, and pray unto God,* (xi. 17.) Judith could as well have prayed within her tent, and God could as effectually have heard her from the most secret and retired part of it; but persisting out of policy in her first resolution, of going forth at a distance from the camp for that purpose, she thought it an instance of more duty and respect to apply for leave afresh. This conduct of Judith, though very artful, was regular, and of a piece, and left Holofernes no room to suspect her fidelity and integrity. For as it was necessary at first to take this precaution, so was it likewise to manage the liberty indulged her, of going forth for three days, in such a manner as to create no jealousy; that after having cut off Holofernes's head, and accomplished the great design she came upon, she might retire with more ease, safety, and confidence, to Bethulia again, without any stop or molestation. To retire apart for prayer, that it may be performed with more earnestness and attention, and freer from the notice and hearing of the rude and profane, is certainly most laudable; but the true reason of Judith's procedure at this time, seems rather to be founded on artifice, than on any obligation either from the Jewish law or custom. By this pretext s heinduced Holofernes to think, what was contrived for his ruin to be most advantageous to his great designs, and, under a notion of praying for victory and success in his undertaking, she opened a way to triumph more securely over the grand adversary of her country, and to facilitate her own safe return.

Ver. 7. *And went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp; and when she came out, she besought the Lord God of Israel, to direct her way to the raising up of the children of her people.*] One is astonished to see here a woman of such beauty go out in the night-time, accompanied only with her waiting-woman, and pass through the camp of the Assyrians, without any insult or violence offered to her. But it is most probable, that the dread of Holofernes's resentment, who was captivated with her person, and regarded her as one who would soon crown his warmest wishes, hindered the soldiers from attempting any rudeness or assault. There is no necessity to suppose, with the Romish expositors, that either an angel conducted her at first from Bethulia, or secured her each night from danger when she went out into the valley. The occasion of her going was to wash herself in a fountain, whether that at the foot of the mountain, whose aqueduct, according to the Vulgate, Holofernes cut off from all communication with the city, is not material to determine; it may be more proper to observe, that fountain-water seems particularly enjoined by the law, Lev. xv. 13. where the Chaldee interpreter has, *in aquis fontis.* Spencer adds this farther reason, *Aqua fontana purior, et acrioris ad purgandum virtutis, adeoque lustrationi magis apta crederetur.* (De Purific. p. 774.) Purification, or washing the hands or body before prayers, or sacrifices offered to the Deity, was a very ancient religious ceremony. The Egyptians, Greeks, and

Romans, all used these washings before their devotions; and from the heathens probably this custom was derived to the Jews. (Spenc. ibid. p. 788. Philo, περὶ φιλανθρωπ. Eurip. Alcest. ver. 157. Hom. Il. Z. Ovid. Fast. lib. v. Virg. Æn. ix.) Thus xvi. 18. of this history, we read that, as soon as the people were purified, they offered their burnt-offerings; and to this custom the Psalmist alludes, Psal. xxvi. 6. as the apostle also is thought to do, 1 Tim. ii. 8. *I will therefore that men pray every where, lifting up holy hands, ὁσίους χεῖρας, puras manus.* It is certain that the Jews even to this day wash their hands before they enter the synagogue to pray: (Leo Moden. de Jud. Rit.) and from Mark vii. 2—4. it appears, that when they returned from market, or other public place, they used with great care and exactness this ceremony, to purify themselves from any defilement, which a converse with strangers, or the touch of any thing that was thought impure, according to the law, might occasion. And so Judith being all day in the camp of the Assyrians, probably took the opportunity of the night to wash herself, that she might purge or purify herself from any defilement or uncleanness which she might have contracted from conversing with gentiles, among whom she was.

Ver. 9. *So she came in clean, and remained in the tent until she did eat her meat at evening.*] It seems from this place, as if Judith, to fervent prayer for the happy success of her enterprise, added likewise strict fasting, to render herself more worthy to effect the deliverance of her people: for being an Israelite, indeed, serving the God of heaven in spirit, day and night, (xi. 17.) she rightly judged it necessary to purify her heart before God of all that might displease him, as well as to use the outward ceremony of washing. And as thereby she returned pure, so she resolved to continue so both in body and spirit, passing the whole day in severe fasting until the evening, before she took any refreshment; according to the custom of the more religious, who used to fast not only till evening, but even till the stars began to appear. And nothing but prayer, added to such a severe discipline, say Messieurs of Port-Royal, could have kept one so beautiful, chaste, and virtuous, in the midst of a camp of rude barbarians; or enabled an instrument so feeble to execute a work of such vast danger and importance. St. Ambrose has the same remark, "Non bibebat fœmina Judith, jejunans omnibus diebus viduitatis suæ. His armis munita processit, et omnem Assyriorum circumvenit exercitum. Sobrii vigore consilii abstulit Holofernis caput, servavit pudicitiam, victoriam reportavit. Hæc enim succincta jejunio, in castris prætendebat alienis: ille vino sepultus jacebat, ut ictum vulneris sentire non posset. Itaque unius mulieris jejunium innumeros stravit exercitus Assyriorum." (De Jejunio.)

Ver. 10. *And called none of the officers unto the banquet.*] *i. e.* That he might be more at liberty, and have fewer witnesses of his intemperance and lasciviousness. Most of the copies have, εἰς τὴν χρῆσιν, but the Alexandrian and the Complute, which last our translators generally follow, have, εἰς τὴν κλῆσιν. Thus in the third book of Maccabees κλητοὶ are guests invited to a feast, to which is opposed ἄκλητοι in Homer, and *invocati* in Plautus. In the glossaries we have, κλήτωρ, and δειπνοκλήτωρ, *invitator.* And so Matt. xxii. 3. καλέσαι τοὺς κεκλημένους, is to be understood, and is an expression like that here, ἐκάλεσεν εἰς τὴν κλῆσιν.

Ver. 11. *Bagoas, the eunuch, who had charge over all that he had.*] Bagoas is not a proper, but a common name for a eunuch, at least for the chief of them; for so the principal ones were called among the Persians and Babylonians, according to Pliny, (lib. xiii. 4.) Q. Curtius calls Alexander's eunuch *Bagoas,* (lib. x.) Herod also had one called by the same name. (Joseph. Antiq. lib. xvii. 3. see Sulpit. Sever. Sac. Hist. lib. ii. in Not.) We find eunuchs in vogue among the Assyrians, Babylonians, Medes, and Persians, and all the eastern princes. They were anciently employed in the most momentous affairs, all places of the greatest trust being filled by such. The term *eunuch,* therefore, does not always signify a real one, but often an officer at court, and near the king's person. In the book of Esther, i. 10. vi. 2. they are called *chamberlains,* that served in the presence of the king; such as was Potiphar to the king of Egypt, as many have supposed. To them the Persian kings not only committed the guard of their own persons, (Xen. Cyr. lib. vii.) but likewise the education of their children; it being a custom among them to put the heir-apparent to the crown, as soon as he was born, into the hands of eunuchs, under whose tuition he remained till he attained the seventh year of his age. (Plato in Alcib.) Formerly they were entrusted likewise with the care of some favourite women, and to watch over their conduct. Thus Ovid,

"Quem penes est dominam servandi cura Bagoæ."
(Amor. lib. ii.)

As in later times they have been employed in seraglios. From the words, πεῖσον τὴν γυναῖκα τὴν Ἑβραίαν, ἥ ἐστι παρὰ σοὶ, it seems probable that Bagoas had the care of Judith, and that she lodged with him, or in his tent.

Ver. 12. *For it will be shame for our person, if we shall let such a woman go, not having had her company: for if we draw her not unto us, she will laugh us to scorn.*] These words of Holofernes are capable of a double meaning, and contain either a harmless invitation to the banquet, and innocent freedom of discourse, or in a bad sense they may imply an intention in Holofernes to abuse and debauch her, in which sense ὁμιλέω is often taken by Lucian, Aristotle, and other writers. (See particularly Hist. of Susanna, ver. 54. 58.) The Syriac and Geneva versions understand it in the former sense; the Vulgate and Sulpitius Severus (Sacr. Hist. lib. iii.) in the latter; which the conclusion of the verse, and the context, (see ver. 16.) render most probable, and is better adapted to the dissolute character of the person spoken of, to say nothing of the profession. But what a mean and detestable opinion does it give us of Holofernes's honour, and of his loose and degenerate manner of acting, to hear him declare, that it will be a reflection and disgrace to him not to have ruined a woman's virtue! As if it was a commendable triumph, or added to the laurels of a general, to glory in the spoils of beauty, or signalize himself by debauching innocence. And how degenerate must those or any times be, when rapes are accounted gallantry, and brutal lust an accomplishment! As virtue wears not the attire of a harlot, so neither was Judith like any of his Assyrian prostitutes; he needed not have been afraid, if he did not draw her, *i. e.* as the Geneva version has it, *allure* her to him, that she would

have ridiculed him for his backwardness, or reproached him for coming away undefiled; for as she would not permit indecent freedoms, so neither would she take them, nor act beneath the unblamable character she had maintained, by any criminal levity of conversation.

Ver 13. *Then Bagoas said, Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Assyrians, which serve in the house of Nabuchodonosor.*] The infamous pander but too well understood his master's inclination; he therefore invites her freely to drink wine, the great incentive to lust. The Persians were much more free and dissolute at their entertainments than the other nations of the east, who allowed not their women to appear at their banquets, nor to dine with them in public: they generally ate by themselves apart, and did not affect to be introduced on such occasions. One sees in the book of Esther how backward queen Vashti was to attend the royal summons, with what a fierceness of spirit she received the message, and absolutely refused to go into the apartment, where Ahasuerus was dining with his nobles, (i. 12.) In the history of the Hebrews, and that of the Egyptians, we read of no women at their public entertainments, nor among the ancient Greeks; but the Persians took much greater liberties, had women promiscuously among their guests, and were very indiscreet, according to many writers, in their behaviour and conduct towards them. (Herod. lib. v. cap. 18. Justin. lib. vii.) Even lewd and infamous women sometimes attended to sing and dance before them, and were afterward employed in scenes of wickedness. It is true, that the manners of the Persians and Assyrians were not altogether alike; but they greatly resembled one another, says Calmet, and the liberties taken with women by the one were to be found and paralleled in the other. One need only read the life of Sardanapulus to be convinced of the dissoluteness of their kings, nor have a stronger proof to what abandoned and vile purposes the daughters of Assyria, who served in the house of Nabuchodonosor, were employed, than the proposal made to Judith by this intriguing eunuch.

Ver. 14. *Then said Judith unto him, Who am I, that I should gainsay my lord? Surely whatsoever pleaseth him, I will do speedily.*] It hath been objected against this history, that the author of it makes his heroine act and talk in a manner not so well comporting with that sense of virtue and religion which she professes to have; (xi. 17.) for she seems, from this verse, as a woman devoid of modesty, who endeavoured to ensnare Holofernes in a sinful amour, and answered to the declaration of a criminal passion, with too little modesty and reserve. To this it is answered, by its advocates, in favour of her conduct, that her answer to the eunuch's suggestions she might design for no more than a common compliment, which the situation of her affairs at that time obliged her to make. She might perceive, very likely, the bad design which the Assyrian general had upon her; but she did not think herself concerned to discover that she perceived it. She pretended, in some measure, to be ignorant of it: and to pretend an ignorance in what is proposed, when the thing is faulty, and will not bear an examination, is a point of modesty as well as prudence; as, where it will admit of a double construction, there to take it in the better sense, is ever reputed an act of candour and good breeding. *Let not this fair damsel fear* (says the old pander) *to come to my lord, to be honoured in his sight, and to be as one of the daughters of Assyria, who serve in the court of Nabuchodonosor.* How the daughters of Assyria, who served in this capacity, were used, Judith very probably had been informed; but since the eunuch put it upon the foot of a great favour and dignation done to her, she could do no less than return him a compliment. But then we all know that the offers of service, which upon every occasion we are so apt to make to one another, and those expressions of submission and respect, which so commonly pass among us, are not to be taken in a literal sense, because they always imply a tacit condition. And, therefore, the answer which the historian puts in Judith's mouth, *Surely whatsoever pleaseth him, I will do speedily,* will fairly admit of this construction:—"Whatever Holofernes shall desire of me, so far as is consistent with my duty, honour, and religion, I will not fail to do." (See Calmet, in loc. and Stackhouse's History of the Bible, vol. i.) There is also a farther solution to be given of this seeming forwardness of Judith, that by *her Lord* she might mean the Lord God, whom she had all along endeavoured to please by her prayers, fastings, and special acts of faith; and might with good reason say to the eunuch, who was sent to her from Holofernes, "Whatever pleaseth him I will do, and it shall be my joy unto the day of my death;" and her meaning might only be, "I am willing to do what that good and acceptable and perfect will of God requires of me, and it shall be the pleasure of my life to fulfil it; as the accomplishment of it I know will be my happiness in this life, and be the means of blessedness in the other." The eunuch, indeed, who spoke to Judith in this manner, regarded his master as the person whom she called *her Lord,* and being blinded with this persuasion, and interpreting Judith's answer by the passion of Holofernes, he contributed to make that general fall into the snare, which was his overthrow, without thinking of any evil consequence.

Ver. 15. *And her maid laid soft skins on the ground for her, over against Holofernes, that she might sit and eat upon them.*] Εἰς τὸ ἐσθίειν κατακλινομένην ἐπ' αὐτῶν. It appears, from hence, that Judith did not eat at the same table with Holofernes, but apart by herself, and on her own meats; not sitting, as our version has it, but recumbent, κατακλινομένη, on soft skins spread on the ground, a custom among the ancients, which Homer mentions, Il. i. and Strabo, lib. iii. The translator of the LXX. in our Polyglot, has, *Ut manducaret accumbens super eas, et ingressa recubuit Judith.* Junius renders in like manner. The Jews' ancient posture at table was sitting. Saul, when he was king, sat upon his seat by the wall. (1 Sam. xx. 24.) And they continued the posture of sitting, for the most part, in the reign of Solomon. (Prov. xxiii. 1.) At the feast of Ahasuerus, the princes lay on magnificent beds, (Esther i.) as they did also at the banquet Esther made for the king and Haman, (chap. vii.) which, though it relates only to the Persians, yet shews the antiquity of this custom of lying at meals in the east: and after the Jews had acquaintance and dealings with the Babylonians, Persians, and Syrians, little or no mention is made of sitting at meals. The posture of lying at them sprang first from luxury and effeminacy, and as such it is mentioned by the prophets; (Amos vi.

4. 7. Ezek. xxiii. 41.) but after the captivity it became more general. In the gospel-times, beds to lie on at their meals were common; our Saviour was on one of them, when Mary Magdalen anointed his feet, and also when he ate the last supper with his disciples.

Ver. 18. *I will drink, now, my lord, because my life is magnified in me this day, more than all the days since I was born.*] The glory of which Judith speaks, was that springing from the hopes of victory, which she entertained over Holofernes, the person who aimed to triumph over her chastity; a conquest, not of her eyes, but the effect of her courage; a satisfaction not arising from love, but hatred. For a woman so religious, so attached to the love of her country, and of the sanctuary in particular, was, we may be assured, averse to the addresses of this alien and barbarian, and very far from regarding it as an honour to serve and please him, whose design was, as she mentions in her prayer, to defile the sanctuary, and to pollute the tabernacle, where the great and glorious Name rested, and to cast down the horn of the altar, (ix. 8.) She could never have any thoughts or inclination to respect and honour one so wicked, whom with such earnestness she implored God to give her grace to despise, and strength to subdue. As she had anticipated victory in her mind, and reflected on it as a glorious instance of the power of God, that the wicked and proud Assyrian should fall merely by the hand of a woman, she had reason to regard that day, when she should cut off the head of the grand adversary of her country, as the most glorious in her whole life.

Ver. 20. *And Holofernes took great delight in her, and drank much more wine than he had drank at any time in one day since he was born.*] I cannot better illustrate this than by St. Ambrose's reflection upon it:—"Temperantia virtus est fœminarum. Inebriatis vino viris, et somno sepultis, abstulit vidua gladium, exseruit manum, bellatoris abscidit caput, per medias hostium acies intemerata processit. Advertitis igitur quantum mulieribus nocere possit ebrietas, quando viros vina sic solvunt, ut vincantur a fœminis? Esto igitur vidua temperans; casta primum a vino, ut casta possit esse ab adultero. Nequaquam te ille tentabit, si vina non tentent. Nam si Judith bibisset, dormisset cum adultero. Sed quia non bibit, haud difficile ebrios exercitus unius sobrietas et vincere potuit, et eludere." (De Viduis.)

CHAP. XIII.

Ver. 1. *NOW when the evening was come, his servants made haste to depart, and Bagoas shut his tent without.* Ver. 2. *And Judith was left alone in the tent, and Holofernes lying along upon his bed; for he was filled with wine.*] Coverdale's rendering here seems preferable, as it sets this interview in a much stronger light; *Now when it was late in the night, his servants made haste every man to his lodging, and Bagoas shut the chamber-door, and went his way, for they were all overladen with wine: so was Judith alone in the chamber. As for Holofernes he lay upon the bed all drunken, and of very drunkenness fell asleep.* Here are many particulars very observable:—1. That the tents of the great generals in the east were very spacious, having several apartments, and for their grandeur and magnificence not unlike palaces. 2. It is probable that lamps were burning all night in Holofernes's chamber, without which Judith could not have seen to have managed and conducted her enterprise. 3. When it is here said that Bagoas shut the doors of his tent without, it must be understood with this reserve, that Judith had liberty to go out; for, to prevent suspicion, she had the cunning and precaution to acquaint Bagoas beforehand with her intention of going forth that very night as on the preceding ones. 4. Judith's servant is ordered to wait without, not at the door of Holofernes's tent, as some expositors would have it, that she might be ready at call, and to give any notice or assistance that was necessary, but at that of her own bedchamber, which carried less suspicion with it. Nor does it appear that she had acquainted her waiting-woman with the great design in hand; it seems more probable, from her not communicating it to the elders of Bethulia, when she set out on this enterprise, that she kept it as an impenetrable secret, wholly in her own breast, for fear of any discovery or miscarriage. The foregoing circumstances suggest this useful reflection, That the wisdom of God often makes even the vices and irregularities of men to serve, in a surprising manner, to the execution of his own great purposes. Judith would never have been able to have cut off Holofernes's head, if she had not been alone with him in his tent, and, even when alone, could not have accomplished so desperate a design, if an excess of wine had not quite stupified and laid asleep Holofernes and his officers, so as not to be capable of mistrusting any thing, much less to hinder what she was about to effect. One sees also by the event, how brutal lust and pure love were differently rewarded: Judith, inflamed with the love of her country and its afflicted people, is transported beyond herself at the thoughts she had conceived of their deliverance, and with great presence of mind, and undauntedness of spirit, happily accomplishes it. Holofernes, on the other hand, whose intentions were base and dishonourable, intoxicated with wine, falls a sacrifice to his lusts, a victim to that heroine whom he meant to abuse.

Ver. 4. *Then Judith, standing by his bed, said in her heart, O Lord God of all power, look at this present upon the works of mine hands, for the exaltation of Jerusalem.*] Judith shews, by this prayer, directed to the God of all power, that it was not upon herself, or her own management or force that she depended for success, but on the all-powerful hand of God, from whom she expected that assistance which she stood so much in need of at this time. Her prayer seems conceived in this or the like manner:—"I know and experience, O Lord, that in myself I am nothing but weakness, and incapable to execute what I have undertaken; I therefore now, in thy presence, disclaim all pretence to the merit or glory of an action, which is far above me to achieve; but I believe, at the same time, and have a firm faith and assurance, that what I cannot do by myself, thou wilt do in and by me, and make thy power the more known and conspicuous, as the instrument thou art pleased to employ is proportionably weak and insufficient." Judith prayed thus, it is said, *in her heart*, not that she had any fear or apprehension of being overheard by a vocal prayer, as Holofernes was so insensible and stupified by his excessive debauch; but the expression denotes, that God, being a spirit, hears not the articulate

sound of the voice, though it be said figuratively to *enter into his ears*, but has a particular regard to the language and motion of the heart.

Ver. 6. *Then she came to the pillar of the bed which was at Holofernes's head, and took down his falchion from thence.*] Προσελθοῦσα τῷ κανόνι τῆς κλίνης . . . καθεῖλε τὸν ἀκινάκην αὐτοῦ ἀπ' αὐτοῦ. It is very probable that τὸ κιόνι, is the true reading here, as κιὼν properly signifies a pillar. The *acinaces* was a short Persian dagger, according to Curtius, Herodotus, lib. vii. Horace, Carm. lib. i. manageable by a woman's hand. Hence likewise some have concluded Holofernes to have been a Persian. It may be asked, whether Judith had any instruments of death with her, as poison or dagger, &c.; for it may seem probable, as she went with a settled resolution to kill Holofernes, she was prepared accordingly. To this it may be sufficient to answer, that she depended upon finding something for her purpose in the Assyrian general's tent, a magazine usually of warlike weapons: or she assured herself, that his own sword at least would be ready at hand to complete her vengeance; in like manner as David, when, unarmed in comparison, he went forth to engage the champion of the Philistines, made use of the uncircumcised giant's own sword to cut off his head: or, like Jael, she might hope to dispatch him, perhaps, with a nail of the tent; and that, as Sisera's, she might smite off his head, *when she had pierced and stricken through his temples.* (Judg. v. 26.)

Ver. 7. *And approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day.* Ver. 8. *And she smote twice upon his neck with all her might, and she took away his head from him.*] Excess of wine had made Holofernes not only sleepy and drowsy, but even insensible; by his not waking or stirring during the whole action, he seems to have lost all sense, even that of feeling, which gave Judith time, who was not able to take off his head at one blow, to strike a second, and to complete what she had begun. One shall hardly hear or read of an instance, where such a rough and violent assault passed seemingly unfelt and unperceived. When Sisera was smote by Jael, the text says, *At her feet he bowed, he fell, he lay down;* which seems to import, that at the first stroke he started and lifted up his body (his sleep being only occasioned by fatigue and weariness), and shewed some sign of life and motion, but being very much stunned, he fell down again, and by a second stroke on so sensible part (for the very manner of the expression denotes a repetition of the blow) he fell down dead. Holofernes's death was not quite so immediate, nor from the nature of the part wounded could the dire business be so quickly dispatched; but during the whole bloody process of his decollation, no struggle appears, no groan is uttered; he lay, as it were, in a continued coma, or rather slept, as it really proved, the sleep of death. Herein they both agree, that they fell ingloriously by the hand of a woman, and by a like instance of treachery. When Polyphemus lay in the like circumstances, inebriated and in a deep sleep with the copious draughts of Ulysses's generous wine, the wise chief, to whom some god, says Homer, imparted courage for the design, took the advantage of his drowsiness and stupidity, and contrived cunningly the putting out his eye, which alone occasioned such anguish in him, that, as the same poet says,—

Σμερδαλέον δὲ μέγ' ὤμωξεν· περὶ δ' ἴαχε πέτρη. (Odys. ix.)

It is observable, that Virgil, mentioning the same story of the Cyclops, adds, that the persons who were engaged in the design first prayed to the gods to assist them in the attempt—

"Nam simul, expletus dapibus, vinoque sepultus,
Cervicem inflexam posuit,—nos, magna precati
Numina, sortitique vices, una undique circum
Fundimur, et telo lumen terebramus acuto." (Æn. iii.)

The history of Judith is so far similar, that she had her revenge likewise upon a monster of cruelty, and prayed to God to strengthen her hand for the execution of her design. With respect to the act itself, the advocates of this history justify it from the command of God, Deut. xiii. 6. and following verses. In pursuance of this law, Judith, or any other inhabitant of Bethulia, inspired with the like courage and magnanimity, might lawfully, they maintain, endeavour to counterplot the designs of any, even with the death of the person, who, in a hostile manner, should come not only to invade their civil rights and liberties, but to extirpate their religion, and compel them by force of arms to receive an idolatrous form of worship, which neither they nor their fathers knew.

Ver. 9. *And tumbled his body down from the bed.*] One cannot well guess at the reason which induced Judith to tumble the dead body from the bed upon the ground, unless it was that so frightful a spectacle might strike the greater terror and consternation in those that should behold it, and that the fright and dejection of spirit, communicated from one to another upon the occasion, might at length affect the Assyrian army in general for the loss of their chief, as in reality it did some time after, and occasion their sudden flight, and a successful pursuit after them.

And pulled down the canopy from the pillars.] The ancients, especially in warm countries, made the curtains of their beds of a very fine net-work, which coming round the whole bed, shut them in in such a manner as to have the benefit of the air without the trouble of flies, which could not get through them. Such seems to have been round the bed of Holofernes, called here κωνωπεῖον, and by the Vulgate, *conopeum;* which was a sort of veil made in the form of a fine net, which left a passage for the light, and at the same time kept out the flies. The Egyptians used this kind of net-work all round their beds, to guard against the inconvenience of certain flies or gnats, which are called κώνωπες. The ponds and marshes, with which Egypt abounded, bred a great number of these insects. They who translated the history of Judith into Greek, probably Alexandrian Jews, seem to speak after their country manner, when they say here, that Judith pulled down the *conopeum* of Holofernes's bed after she had cut off his head.

Ver. 11. *Then said Judith afar off to the watchmen at the gate, Open, open now the gate: God, even our God is with us, to shew his power yet in Jerusalem, and his forces against the enemy.*] Καὶ κράτος κατὰ τῶν ἐχθρῶν, which would be better rendered, *And his force against the enemy*, or *his enemies*, as the Geneva version has it. Judith, exulting with joy for the happy success of her enterprise, is impatient till the watchmen open the gates for her admittance, that she may communicate the important news to the elders of the

city, and the distressed inhabitants. It is observable, that she calls to them afar off, that she redoubles her call, and dwells upon the name of her great and mighty Deliverer. If we should suppose Judith, soon after her entrance, to hasten into the sanctuary of the Lord, there to return her devout thanks in form, it would be no improbable supposition, nor disagreeable to her character, viii. 8. *that she feared God greatly.* She might then say, in a higher and more exalted sense, *Open me the gates of righteousness, that I may go into them, and give thanks unto the Lord. I will thank thee, for thou hast heard me, and art become my salvation. This is the Lord's doing, and it is marvellous in our eyes.* (Psal. cxviii. 19. 21. 23.)

Ver. 14. *Then she said to them with a loud voice, Praise, praise God, praise God, for he hath not taken away his mercy from the house of Israel.*] The Jews, upon the receipt of any signal deliverance, used to repeat the one hundred and forty-seventh Psalm. Judith probably begins this, the words of which are very applicable to the occasion, particularly ver. 1—3. 5—7. 10—14.

Ver. 15. *The Lord hath smitten him by the hand of a woman.*] As Judith perceived within herself a sort of inspired courage upon the occasion, less than which would not have conducted her through such a desperate and hazardous undertaking, she represents the victory gained over Holofernes as the act of God, and accordingly calls upon the elders of the city, in the most earnest and importunate manner, to praise God for his mercy, (ver. 14.) One cannot but observe here, the great humility of Judith; she doth not say, *I have smitten him,* to take the honour of such an enterprise to herself solely, but attributes all the success of the action to God, who had wrought so great salvation for Israel by her hand. Not unlike that devout and humble acknowledgment of St. Paul, *Yet not I, but the grace of God that was with me.* (1 Cor. xv. 10.) St. Ambrose, among other instances of the merit of this heroine, mentions particularly her strong confidence in God, and that it was the highest commendation of her virtue to be favoured with the assistance of God, and to experience his loving-kindness and protection, "Quanta honestatis auctoritas, ut Deum adjutorem præsumeret, quanta gratia ut inveniret?" (De Offic. lib. iii.)

Ver. 16. *As the Lord liveth that hath kept me in my way that I went, my countenance hath deceived him to his destruction, and yet hath he not committed sin with me, to defile and shame me.*] *i. e.* Though he was captivated with my person, and intended the ruin of my virtue, yet hath he not effected his vile purpose; I am free from the sin of impurity and uncleanness. But as it might seem very difficult, and almost impossible, that a single defenceless woman should keep her chastity, unattacked and inviolate, in the midst of an army of lawless barbarians, and even alone, under the covert of night, in the tent of so powerful a ravisher, she calls upon God to attest her spotless innocence; that God who had accompanied her in the way, and brought her back in triumph and safety. "Primus triumphus (says St. Ambrose), ejus fuit quod integrum pudorem de tabernaculo hostis revexit; secundus, quod fœmina de vino reportavit victoriam. Non expavit mortis periculum, sed nec pudoris, quod est gravius bonis fœminis. Non unius ictum carnificis, sed nec totius exercitus tela trepidavit. Stetit inter cuneos bellatorum fœmina, inter victricia arma secura mortis. Quantum ad molem spectat periculi, moritura processit, quantum ad fidem, dimicatura." (De Offic. lib. iii. cap. 13.) *i. e.* Her first triumph was, that she preserved her chastity unspotted, even in the tent of the enemy; the second, that she prevailed over the temptation and power of wine. She feared not the loss of life, nor even that of her modesty, which is of more value in the esteem of grave and discreet women. So far was she from being afraid of mischief from one ruffian, that she regarded not the power of his whole army: one single woman stood regardless of fear amidst the crowded ranks of soldiers flushed with victory. If we consider the greatness of the danger, she went in peril of her life; if her faith and confidence in God, she was resolute and determined at the expense of it to contend for victory.

Ver. 19. *For this thy confidence shall not depart from the heart of men, which remember the power of God for ever.*] *i. e.* As long as mention shall be made of God's omnipotence, so long and often shall they instance in that single act, the deliverance of his people by one single woman, effected through the mighty prevalence of her faith. Or thus—Judith's religious confidence shall in future times be honourably mentioned, as an instance, how God, for the bringing about his secret purpose, avails himself of the weakest instrument, which is strong in faith.

Ver. 20. *And God turn these things to thee for a perpetual praise, to visit thee in good things, because thou hast not spared thy life for the affliction of our nation, but hast revenged our ruin, walking a straight way before our God.*] The Vulgate has, *Sed subvenisti ruinæ ante conspectum Dei nostri.* What Ozias here says to Judith, gives one a high idea of her who wrought this deliverance at this time. It seems, say Messieurs of Port-Royal, commenting on this rendering, as if God was angry with his people, and was upon the point of delivering them up to the fury of the Assyrians, when Judith, urged by a secret impulse, and herein not unlike Moses, presents herself before his throne, and interposes between him and the people of Israel, to disarm his fury, and hinder the ruin of her nation. She interposes with him in their behalf, not by urging any merit of theirs, but by her watchings, fastings, and other religious austerities; by her continual prayer, holy confidence, and faith, and above all her profound humility, which rendered her a worthy advocate to apply to, and prevail with God to take pity on his people. St. Ambrose sets the reasons in a strong light, which induced Judith to engage in an enterprise so hazardous; "Honestatis fuit, prohibere ne populus Dei profanis se dederet, ne ritus patrios et sacramenta proderet, ne sacras virgines, viduas graves, pudicas matronas barbaricæ subjiceret impuritati; ne obsidionem deditione solveret. Honestatis fuit, se malle pro omnibus periclitari, ut omnes eximeret periculo." (Lib. iii. Offic.)

CHAP. XIV.

Ver. 1. *HEAR me now, my brethren, and take this head, and hang it upon the highest place of your walls.*] This was done to discourage and cast a dread upon the Assyrians from so ghastly a sight. Judas Maccabeus did the like by Nicanor's head; he hung it upon the tower, *an evident and manifest sign* (says the text) *unto all, of the help of the Lord,* 2 Macc. xv. 35. Livy mentions, that when

Asdrubal was slain, his head was flung into his brother Hannibal's tent, that the sight of it might cast a damp upon that general and his soldiers. In like manner, when the Philistines saw the head of their champion Goliath in David's hand, they fled, and were overtaken with a great slaughter. (1 Sam. xvii. 51.)

Ver. 2. *And so soon as the morning shall appear, and the sun shall come forth upon the earth, take you every one his weapons, and go forth every valiant man out of the city, as though you would go down towards the watch of the Assyrians, but go not down.* Ver. 3. *Then shall they take their armour, and shall go into their camp, and raise up the captains of the army of Assur, and they shall run to the tent of Holofernes, but shall not find him: then fear shall fall upon them, and they shall flee before your face.*] This was a well-concerted scheme, and a politic contrivance: she advises not, that the Hebrews should go down, and fall on the sudden on the Assyrians, who would be sure to repulse and overcome them, being much stronger and far superior in number: but her counsel is, not to come in reality to blows, but only to make a feint of so doing, and by a false attack to alarm and put their army in motion, and oblige them to run to Holofernes's tent to receive his orders, who, upon seeing their general lie dead, and his mangled carcass upon the ground, would be flung into a panic and confusion, and before they should have time, or be able to recover themselves from the consternation, the Israelites with all their force should attack them, and they would flee with great precipitation and disorder. St. Ambrose admires Judith for this stratagem, and extols her reach of thought above her magnanimity, "Nec dexteræ tantum hoc opus, sed majora tropæa sapientiæ. Nam manu solum Holofernem vicit, consilio autem omnem hostium vicit exercitum. Suspenso enim Holofernis capite, quod virorum non potuit excogitari consilio, suorum erexit animos, hostium fregit, suos pudore excitans, hostes quoque terrore percellens, eoque cæsi sunt et fugati:" (lib. vi. de Viduis.) *i. e.* The victory which Judith gained was not so much an instance of her courage as of her wisdom. By her hand she triumphed over Holofernes only, but by her counsel over the whole army of the Assyrians, by hanging up Holofernes's head; by an expedient, which not even the elders of the city thought of, she as much exalted the spirits of the besieged, as she depressed those of the enemy. By the sight of this trophy she shamed her own people into courage, as she cast a dread and horror upon the besiegers by so shocking a spectacle: and her stratagem had the desired effect; for, through the power of it, they fled, and were cut to pieces.

Ver. 5. *But before you do these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us, as it were to his death.*] The Vulgate places this almost at the end of the last chapter. One is surprised to find, since it is said, xiii. 13. that all, both small and great, ran together to meet Judith at her return, that Achior still continued in Ozias's house a stranger to it, and came not among the rest to congratulate her arrival, till he was sent for; as he seems equally interested and concerned to know this important news, it does not appear what should detain him at a time when all others hastened where Judith was. It is probable that Achior had not yet his entire liberty, and that he was in some sort watched, till they saw the success of Judith's expedition; or perhaps, as her return was in the night, Achior might be asleep, and not instantly informed of it. Whatever was the cause, it was highly reasonable to acquaint him with it, to free him from inquietude and fear, whom the proud Holofernes threatened to kill, when he took Bethulia, because he had so much extolled the almighty power of the God of Israel. And therefore Judith was kind in remembering him, and insisting, that before they went forth out of the city, they should fetch Achior to her, that she might give him the pleasure to hear that the tyrant who threatened his life was through her means now no more. Particular favour also might be shewed to Achior, because he differed so much in temper and behaviour from the rest of his countrymen; for it was true of the Ammonites, as well as of the Moabites and Edomites, that though they were related in blood to the Jews, yet they bore a constant hatred towards them, which they took all opportunities to shew, when the Jews were under any distress: and therefore Achior's interesting himself in their behalf, in the time of their distress, at the peril of his own life, was the more remarkable, and on that account he claimed the more notice and favour.

Ver. 6. *Then they called Achior out of the house of Ozias, and when he was come, and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed.*] The sight of the severed and bleeding head of him who had threatened his life, the surprise of an event so great and unexpected, and the joy to see himself thus delivered in an instant from the cruel death which awaited him, if Bethulia had been taken, these meeting together, occasioned within him such a disorder and confusion of spirits, as quite to overset him. "So pious souls are affected (say Messieurs of Port-Royal, who often allegorize part of this history), from considering, that Jesus Christ, the seed of the woman, has bruised the serpent's head, has delivered them from the wrath to come, and wrought for them so wonderful a salvation. The thoughts of their deliverance fill them with holy raptures; like St. Paul, they are, as it were, in an ecstacy, caught up into the third heaven, and can scarce tell whether they are in or out of the body." (Com. in loc.)

Ver. 10. *And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was joined unto the house of Israel unto this day.*] *i. e.* He became a Jew, and his descendants continued so; for being circumcised, and becoming a Jew, were synonymous terms. Thus what our translators render, Esth. viii. 17. *Many of the people of the land became Jews,* according to the LXX. is, πολλοὶ τῶν ἐθνῶν περιετέμοντο, καὶ Ἰουδάϊζον, were circumcised, and conformed to the Jewish rites and customs. It should seem from the text, as if Achior circumcised himself, and at that instant; but it is more probable, that this was done by the proper minister of circumcision, and not till after the victory was gained over the Assyrians. It also seems to intimate, at least according to the rendering of the Vulgate, and I think it is likewise countenanced by the Greek, that Achior was induced to *believe in God greatly,* from seeing and admiring this instance of his power; but does not the zealous manner in which he delivered himself be-

fore Holofernes and his chief officers, (chap. v.) and his noble declaration of the greatness and majesty of God, his strict justice and impartial goodness in all his dealings with his people, give us reason to think, that he believed in God long before? The truth is, Achior hitherto regarded the God of the Jews as a local Deity only; as the God or protector of one particular people; he doubted not of his power, and the miracles which he had done for his people Israel, but he still continued, according to the custom and mode of his nation, a worshipper of Moloch, or Milcom, and an observer of his abominable and superstitious rites. The elders of Bethulia, when they received him into the city, probably instructed him better, and gave him the choice of being either a proselyte of the gate, or a proselyte of justice. Upon seeing this farther evidence of God's power in behalf of his chosen, exerted by Judith's hand, and the proud leader of the Assyrians, for his blasphemy and contemptuous defiance, so exemplarily punished by him, he received circumcision, the initiatory rite into the true religion, and proved the sincerity of his inward belief, by outwardly submitting to this ceremony. But still as an Ammonite, he was not entitled to any of the privileges usually allowed to a proselyte of justice, which makes his faith the more conspicuous and remarkable, as he was now joined to a people despised, and embraced a religion, where he could not expect or hope for, either for himself or his descendants, any temporal advantages, belonging to the Jewish people. And hence we may satisfy an objection which naturally offers itself from this place, *viz.* how Achior, being an Ammonite, could be joined unto the house of Israel, since the law expressly says, Deut. xxiii. 3. that *no Ammonite or Moabite shall enter the congregation of the Lord for ever, even to the tenth generation.* But this prohibition is not to be understood strictly and literally, since it is agreed on all hands, that neither a Moabite, or Ammonite, or even a Canaanite, were hereby incapable of becoming converts or proselytes to Judaism, and entering thereby into the congregation of the Lord: the intention of this negative precept was only to hinder such from ever partaking of the Jewish privileges, prerogatives, dignities, places, preferments, or other temporal emoluments; and it does not appear from the story, that Achior was so fully received among the Jews, as to be admitted to partake of any, or all of the privileges and advantages of that people: though Aquinas and some others have maintained, that the rigour of this law was dispensed with in favour of Achior, on account of his signal profession and acknowledgment of God's power and providence before Holofernes. The like difficulty has been started with respect to Ruth, who being a Moabitish woman, and married to Boaz, became a Jewess. But here the case is still clearer, as that law in Deuteronomy affected not women, who might from any nation be admitted proselytes, and by reason of their sex were incapacitated from aspiring to or enjoying any dignities, prerogatives, or emoluments.

Ver. 13. *Waken now our Lord, for the slaves have been bold to come down against us to battle, that they may be utterly destroyed.*] The appellation of *slaves* is disgraceful; but the Vulgate speaks of them as contemptibly when it renders, *Egressi mures de cavernis suis, ausi sunt provocare nos ad prælium.* And probably it spake of them as such, from the fastnesses in which they secured themselves, and as appearing very diminutive on the top of so high a mountain to those in the plain.

Ver. 14. *For he thought that he had slept with Judith.*] This is expressed with great decency, though an impure sense is intended: Ὕπνος is often used for *concubitus* by the Hellenist Jews and other writers. (See Wisd. iv. 6. vii. 2. with the notes on those passages.) Terentius Christianus renders it not improperly, *Nunc imperator noster in amore est totus.*

Ver. 15. *But because none answered, he opened it, and went into the bedchamber.*] By the description of Holofernes's tent it seems rather to have been a pavilion, which was generally built with long palisadoes made of fir, the top of it covered with reeds, and the inside divided into several apartments, as this is described to be. Thus Achilles, in Homer, had his αὐλὴ μεγάλη, or great hall, and behind it were lodging-rooms. So again, Il. ix. Phœnix has a bed prepared for him in one apartment, Patroclus has another for himself and his captive Iphis, and Achilles had a third for himself and his mistress Diomeda. Such fixed tents were not used in common marches, but only during the time of sieges, when their long stay in one place made it necessary to build such tents. At other times they lay in the open air, their spears standing upright to be ready upon any alarm, and generally with the hides of beasts spread on the ground instead of a bed.

Ver. 18. *These slaves have dealt very treacherously.*] Ἠθετήκασιν οἱ δοῦλοι. This expression seems to be a kind of stated form, the form of a cry intimating sedition. Like that 1 Sam. xiii. 3. which the LXX. it is observable, render by the expression here used, ἠθετήκασιν οἱ δοῦλοι, though our version in that place renders it, *Let the Hebrews hear*—a form likewise in use among the Jews to bespeak attention.

One woman of the Hebrews hath brought shame upon the house of king Nabuchodonosor: for, behold, Holofernes lieth upon the ground without a head.] To overcome the captain or general of the hostile host personally, and by one's own hand, was the highest point of military glory, and such as no more than three of their heroes had ever gained, from the foundation of the Jewish commonwealth. In this action of Judith's, personal prowess and great bodily strength, which are made essential ingredients to complete the character of a great hero, were supplied and compensated by fineness of stratagem, artifice well conducted, and a resolution not to be shaken. And the renown arising from this action was the greater, as being done by the hands of a woman, and therefore reflected the more disgrace upon the house of king Nabuchodonosor. And well may she be said to have saved her country, and destroyed its enemies; because to vanquish the general himself, whose presence and bravery were the support of his troops, was in effect to dismay and to defeat his forces, as experience proved.

CHAP. XV.

Ver. 2. *AND fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour; but rushing out all together, they fled into every way of the plain, and of the hill-country.*] One can hardly look upon the fright which seized the Assyrians as merely natural; for allowing it possible, that an army may on the

report of the sudden death of its general, be affected with great surprise and consternation, and that it may be increased by the reflection on the manner of it, and especially by the discouraging sight of his head hung out to public view, yet, as there are always experienced commanders ready to supply the place of the deceased chief, and as they knew the condition of the besieged to be so desperate, for want of water, as to be obliged to surrender within a very few days, one would think, that such an accident happening to one man, though a principal person indeed, could not have affected the whole host in such a manner, as not only to break up the siege ingloriously, but to flee with the utmost precipitation. And it is yet more unaccountable to see so formidable an army pursued and cut to pieces, by a people famished and weakened for want of necessaries, whom just before they looked upon with the utmost contempt. It is therefore not improbable, supposing the truth of this history, that God cast upon them a supernatural panic, as he once confounded with a sudden fear the host of the Syrians; (2 Kings vii. 6.) and that, to humble their pride and presumption, he took from them the spirit both of counsel and of courage, for they seem not to have deliberated what to do, or what course to take, but, like sheep scattered and dispersed, they fled before the Hebrews.

Ver. 5. *Now when the children of Israel heard it, they all fell upon them with one consent, and slew them unto Chobai,* &c.] This overthrow of the Assyrian host may seem the more probable, as they fled without order, in different and unknown ways, and through an enemy's country, who having notice of what had happened, lay in wait for their coming, and slew such as fell into their hands. The event reminds one of Gideon's success in slaying a hundred thousand of the Midianites, by so small a company as three hundred only: and the description in the book of Judges, vii. 21—25. of their flight, the pursuit, the dispatching messengers throughout all Mount Ephraim to intercept them, and their final overthrow in consequence of it, very much resembles the account here. Messieurs of Port-Royal have a fine and pertinent reflection upon this defeat of the Assyrians: "Let none presumptuously assure himself of success, on account of the number of his forces, when he considers that the proud Holofernes, who had the vanity to tell Achior that he knew no other God but Nabuchodonosor, and that he would destroy all the Jews as one man, fell himself by the hands of a woman; and his great and very numerous army itself, fled like one man before the face of those very Jews whom he so cruelly threatened. Nor let the meanest at any time be discouraged, or fall into despair, at the sight of insulting enemies, how formidable soever they may appear, when he reflects upon the unexpected and miraculous deliverance which the weak hand of Judith, strengthened by the all-powerful one of God, procured for the children of her people." (Com. in loc.)

Ver. 8. *Then Joacim the high-priest, and the ancients of the children of Israel, that dwelt in Jerusalem, came to behold the good things that God had shewed to Israel.*] Our version here, with the Vulgate, follows the Roman edition, which has, τοῦ θεάσασθαι τὰ ἀγαθά. The Complut. Ald. and some others have, τοῦ θεμελιῶσαι τὰ ἀγαθά. Grotius prefers the latter; and his exposition of the place is, that the ancients of Jerusalem came to be certified of the truth of the good news: but were they not before assured of this by messengers dispatched thither on purpose, or by the men that told them what things were done in the camp of their enemies, ver. 5.? Nor is the sense of the Geneva version, which follows the same reading, sufficiently clear; *viz.* that the ancients of the children of Israel that dwelt in Jerusalem came to confirm the benefits that God had shewed to Israel. The meaning seems rather to be, and the passage would thereby be more intelligible, that the ancients of the people, or judges at Jerusalem (for the Sanhedrin, of which some expound it, possibly might not be in being at this time, as its institution is generally thought to be after the return from the captivity), sent a solemn deputation of the principal persons in authority, to compliment Judith upon the success of an enterprise so wonderful, to testify in her presence the grateful sense which they had of the extraordinary service done to all Israel, and to Jerusalem in particular, by destroying the common enemy, and putting the Assyrian army to flight; and their public acknowledgment of God's loving-kindness and mercy to their whole nation, and to improve withal the advantage gained by Judith, and settle upon a sure and lasting foundation the quiet and safety she had procured for them. And from the account in the last verse of this history, *that there was none that made Israel any more afraid in the days of Judith, nor a long time after,* it appears, that they fixed the public repose upon a firm basis.

Ver. 10. *Blessed art thou of the Almighty Lord for evermore.*] In like manner Deborah the prophetess called Jael *blessed among women,* for the like fact committed on Sisera, Judg. v. 24.

Ver. 11. *And the people spoiled the camp the space of thirty days.*] The Syriac has only three days instead of thirty, as the Greek and Vulgate have it. It may be alleged in defence of this reading, that the camp of the Assyrians was doubtless very large, of great circuit and extent, detachments of it being differently distributed on the mountains, or distant parts of the plain, for the greater convenience of subsisting so great an army, and therefore must require no little time to go through and plunder it. The camp itself indeed might be plundered in less time than a month, but it may be supposed that the people continued for the whole thirty days to ransack, and constantly to find some things which escaped former searchers: it is probable the first that went out in quest of the spoil did it in a hurry and with precipitation. On such occasions, where variety offers, people are wont to take only what strikes them most, and to leave many things, which afterward are gathered with more exactness and care when the plenty is not so great and the hurry not so pressing. Or the meaning perhaps may be, that a whole month passed before a division and distribution was made of the whole spoil; it might take up the greater part of that time before all the plunder could be brought into Bethulia, to be faithfully and equally distributed among the people, according to the rules of war, and prescription of the law, mentioned Numb. xxxi. 27. 1 Sam. xxx. 24, 25.

And they gave unto Judith Holofernes's tent, and all his plate, and beds, and vessels, and all his stuff.] The Syriac has, *Tabernaculum et lectum ejus, jumenta, et universum instrumentum ejus.* In dividing the spoils taken from an enemy, the person who chiefly conducted the enterprise had

always a more particular and larger share. Some rich present was also set apart to the Lord, and consecrated in his temple. (See xvi. 19.) What remained was usually divided among the soldiers, as well those that guarded the camp as those that were actually in the battle. Judas Maccabeus gave a portion to the maimed, the widows and orphans, of the spoils taken from Nicanor, and the residue was divided. (2 Macc. viii. 28.)

Ver. 12. *And she took branches in her hand, and gave also to the women that were with her.*] Θύρσους. The *thyrsus* was a sort of spear twisted about with ivy, used in the mysteries and triumphs of Bacchus. It is probable the Jews borrowed this, as they did many other customs, from the heathens, and applied it to their feasts of tabernacles and other solemn occasions. Boughs were made use of by both of them, to adorn and set off the pomp of their solemn processions, and as public ensigns of triumph. When Judas Maccabeus had cleansed the temple from the pollutions which Antiochus Epiphanes brought into it, all the people, to do him honour and to express their own joy, carried branches or boughs in processions, (2 Macc. x. 7.) and *sang psalms unto him that had given them good success in cleansing the holy place.*

Ver. 13. *And they put a garland of olive upon her, and her maid that was with her.*] Crowns, and particularly those made of olive twigs, were very rare, especially for women. This is the only instance one meets with, says Calmet, among the Hebrews; but nothing was more proper to grace Judith's triumph than such a crown. The olive was a tree in much esteem among the ancients, and its boughs used on certain festival occasions; it was also made by them an emblem of peace, and as such now very pertinently applied to distinguish and adorn her who was the happy procurer of it. Pliny mentions the honour paid to it by the Romans, "Oleæ honorem Romana majestas magnum tribuit, turmas equitum Idibus Juliis ex eis coronando, item minoribus triumphis ovantes." (Lib. xv. cap. 4.) And among the Greeks, the reward of the conquerors at certain games was a crown made of olive. (Alex. ab Alex. Gen. Dier. lib. v. cap. 8.)

CHAP. XVI.

Ver. 1. *ALL the people sang after her.*] The way of singing alternately, or for the people to join in the chorus, and sing the ἀκροτελεύτια, or ends of the verses which the *Psaltæ* began, was a very common and ancient practice; see Exod. xv. 21. where, after the children of Israel had passed the Red Sea, Moses and the men sang a song unto the Lord, and Miriam the prophetess, with all the women, joined in the chorus. (Exod. xv. 20, 21.) So, after David's victory over Goliath, the general chorus of the women was this, *Saul has slain his thousands, and David his ten thousands.* (1 Sam. xviii. 6, 7.) And in the ceremonies used on the passage of the ark from one place to another, the chorus is generally thought to have been, *For his mercy endureth for ever.* (Psal. cxxxvi.) Calmet thinks this song of thanksgiving was composed *extempore* by Judith, animated and inspired by the Spirit of God; and that the people replied in the measure she began, and joined together in the chorus. Others are of opinion, that this was sung publicly in the temple at Jerusalem, when Judith went thither to offer the trophies of her victory to the Lord, carrying with her the head of Holofernes in triumph.

Ver. 3. *For God breaketh the battles.*] Judith, in her prayer to God, chap. ix. *to throw down the strength of the Assyrians by his power, and bring down by his wrath the forces of them that were exalted with horse and man, who gloried in the strength of their footmen, and trusted in shield and spear, and bow, and sling,* uses this very expression, *Thou art the Lord that breakest the battles, the Lord is thy name.* And very properly does she here, when her prayer was answered, and she had obtained her request, repeat it, and expatiate, with great pleasure and thankfulness, upon his almighty power and mercy, shewed to her *amongst the camps, and in the midst of the people, who threatened to destroy their borders.* The Jews, to exalt the almighty power and majesty of their God, sometimes describe him as going forth like a mighty man of war, armed with a sword to take vengeance of his enemies; sometimes as the God of the armies of Israel in particular, and sometimes as the Lord of hosts in general. The Vulgate furnishes us with a new and not improper sense of the remainder of the verse, *Qui posuit castra sua in medio populi sui, ut eriperet nos de manu omnium inimicorum; i.e.* his ministering spirits watched over the Israelites, and procured their deliverance, by striking a panic into the hearts of the Assyrians, and occasioning their flight.

Ver. 4. *Assur came out of the mountains from the north.*] Though Assyria and the other provinces beyond Euphrates were not directly north of Judea, the prophets notwithstanding usually describe them by *the north.* (See Isa. xiv. 13. 31. xli. 25. Jer. i. 13—15. iii. 12—18. Ezek. i. 4. viii. 3, &c.) It seems to be, because the people beyond Euphrates came into Judea by the defiles of the mountains of Libanus and Hermon, which are north of Judea: the way through Arabia Deserta, which was the direct and shortest way, was impassable for an army, as having neither water, nor wood, nor forage of any sort, nor any villages.

He came with ten thousands of his army, the multitude whereof stopped the torrents.] The Jews often confound the *torrents* with the *valleys* through which they pass, the same word נחל, with them signifying both; and so the sense here may be, that the Assyrian army covered all the valleys. The Greek seems to imply, that they maliciously stopped up and spoiled all the springs, wherever they came, that the inhabitants and their cattle might perish with thirst. Or the meaning may rather be, that through the great number of their forces, they had drained and exhausted all the torrents, as Sennacherib boasted, that he had *dried up all the rivers of besieged places.* (2 Kings xix. 24.) The like is mentioned of Xerxes's army, Juven. Sat. x. Herod. lib. vii. cap. 108, 109.

Ver. 6. *The Almighty Lord hath disappointed him by the hand of a woman.*] He who had defied the God of Israel, and had threatened to destroy his people, as one man, ignominiously falls by the hand of a woman. In the like disgraceful manner, Sisera, who was determined to destroy the children of Israel utterly, was given up into the hands of a woman, who slew him with a nail, and the workman's hammer. (Judg. iv. 21.) Dying by the hand of a woman, was reckoned so ignominious, that Abimelech, being wounded by the hand of a woman, desired his armour-bearer to save his

honour, and thrust him through with his sword, *lest it might be said, that a woman had slain him.* (Judg. ix. 54.)

Ver. 7. *Neither did the sons of the Titans smite him . . .*] Some have formed an objection from this term as taken from the heathen poets; but have not some of the inspired writers borrowed words and even sentences from the poets, especially St. Paul and St. James? And why is this word more to be condemned than the name giant, which is as poetical as that of Titan? for giants are supposed to be so called, *quasi* γηγενεῖς, or earth-born, according to poetical fiction: it seems to be used here only to vary the expression. The LXX. and Vulgate have taken the same liberty, and particularly in the book of Job, by inserting the names of the Pleiades, Hyades, Orion, Arcturus, Amalthea, &c. (See note on Wisd. xix. 21.) All, I think, that can with reason be inferred from the use of this term is, that the author of this history, or however the translator of it, had read the Greek poets. By Titans are here meant the Rephaim, giants, often mentioned in Scripture.

Ver. 9. *Her sandals ravished his eyes.*] By the shape and size of these, the beauty of the feet was discovered: these shoes or sandals were anciently wont to be set off, or adorned with jewels, as we learn from many authors, (see Isa. iii. 18.) and were richer and neater than men's. The rabbins say, that the Israelites of condition appeared in the temple on solemn days with crimson shoes; Virgil describes Venus in the dress of a Phœnician damsel, with buskins of purple. The bride's sandals, Cant. vii. 1. were probably of this colour, *How beautiful are thy feet with shoes, O prince's daughter!* Their shoes did not hide their feet as ours do, but were like the Phœnician buskins, which discovered the foot and part of the leg, the whiteness whereof was set off by the lustre of the purple. Judith, in all probability, had a pair of these buskins on when she appeared before Holofernes.

Her beauty took his mind prisoner . . .] Nothing can be more poetical than this, or express the power of beauty stronger; see Ecclus. ix. 8. 1 Esd. iv. 26, 27. where the words, πολλοὶ ἀπενοήθησαν ταῖς ἰδίαις διανοίαις διὰ τὰς γυναῖκας, καὶ δοῦλοι ἐγένοντο δι' αὐτὰς, sufficiently confirm this passage.

Ver. 10. *The Persians quaked at her boldness, and the Medes were daunted at her hardiness.*] Possibly the Medes and the Persians were at this time subjects to the king of Assyria, and made up part of his army, as they did when Sennacherib besieged Jerusalem, that army consisting of several sorts of nations. (Isa. xxix. 7.) Except we should think that Nebuchadnezzar was foisted in here, and that this expedition was undertaken by Darius, or some other Persian prince. (See note on ii. 7.) Calmet thinks these two nations submitted to Nabuchodonosor after his victory over king Arphaxad, or Phraortes, (i. 13.)

Ver. 11. *Then my afflicted shouted for joy, and my weak ones cried aloud; but they were astonished: these lifted up their voices, but they were overthrown.*] *i. e.* The people of Bethulia, her weak and afflicted ones, through want of water and other necessaries occasioned by the siege, shouted for their deliverance: or, in a more general sense, the Israelites, threatened with ruin and destruction by this proud conqueror, triumphed upon his overthrow. But the Assyrians, as the margin rightly understands it, were astonished at a calamity so sudden, and a defeat so unexpected. The former lifted up their voices in songs and acclamations; and the latter were overthrown by those whom they had insulted for their impotency and weakness. There is a sort of contrast here which heightens the sense, and makes it preferable either to that of the Syriac or Vulgate, which understand the whole of the Assyrians.

Ver. 12. *The sons of the damsels have pierced them through, and wounded them as fugitives' children: they perished by the battle of the Lord.*] *i. e.* Because the Lord fought for Israel. The meaning here is, that raw youths, or children in comparison, overcame these mighty men of valour, so little resistance did they make; so little, that, according to the Geneva version, they fled away from those that wounded them like so many children; or, as the Syriac has it, suffered themselves to be put to death, like timorous women, without returning a blow.

Ver. 15. *For the mountains shall be moved from their foundations.*] *i. e.* Such proud princes, who, like the Assyrians, trust in the multitude of their forces, shall be disappointed and overthrown. Or it may be applied to the overthrow on which this song, or ἐπινίκιον, was composed.

Ver. 16. *For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt-offering; but he that feareth the Lord is great at all times.*] *i. e.* Is always in great favour with him. *Qui timet Dominum, magni est apud eum semper.* This sentence is very remarkable, and a strong proof of the inefficacy and unprofitableness of the ancient sacrifices as such: that God does not regard the sacrifice itself, however nice and costly, so much as the mind and holy disposition of the offerer; nothing but the fear and love of God can render men agreeable to him, or their oblations effectual in his sight.

Ver. 17. *The Lord will take vengeance of them in the day of judgment, in putting fire and worms in their flesh. . .*] *i. e.* The Lord shall slay all the enemies of the Jewish nation, and they shall be like to so many putrefying carcasses lying slain in the field of battle, and overrun with worms and stench. They shall be a lasting monument of God's justice, like Sodom, set forth for an example of the Divine vengeance, and of that eternal fire which is prepared for the ungodly. (See Mark ix. 44. Ecclus. vii. 17.) An expression of the like import we meet with in Isa. lxvi. where it is said of the enemies of God, that *the worm shall not die, neither shall the fire be quenched, and they shall be an abhorrence to all flesh.* It seems more curious than useful to inquire, whether the fire and worms mentioned here and in Scripture, as the punishment of the wicked, are really material. If by these is to be understood a wicked and polluted conscience only, with the racking reflections that always accompany it, as was the opinion of Origen, there seems but little reason for the wicked to triumph, as the stings of conscience must be a greater torment than any bodily punishment, and will be coeternal with the soul.

They shall weep under a sense of their pains for ever.] The ancient Jews held, that the punishment of the wicked in hell should be perpetual, or without end. Josephus informs us, de Bell. Jud. lib. ii. Antiq. lib. xviii. that the pharisees maintained, the souls of the wicked were to be punished, ἀϊδίῳ τιμωρίᾳ, with perpetual punishment, and that there was appointed for them, εἱργμὸς ἀΐδιος, a perpetual prison. Philo says, the punishment of the wicked is, ζῆν ἀποθανόντα ἀεὶ, to live for ever dying, and to be for ever in

pain, and grief, and calamities, that never shall have an end. (De Præm. et Pœn.) Instead of κλαύσοντας, the common reading of the place, a learned writer would have, καύσονται ἐν αἰσθήσει. (See Thirlby notes in Just. Apol.)

Ver. 18. *As soon as the people were purified, they offered their burnt-offerings.*] See note on xii. 7. Philo's testimony, with respect to the antiquity of this rite of purification, is too particular to be omitted: "Let the person (says he) who is about to offer sacrifice, after he has washed and purified his hands, lay them upon the head of the victim." (De Vict.) The Psalmist seems to allude to this custom, Psal. xxvi. 6. *I will wash mine hands in innocence, and so will I go to thine altar.* The priests were more particularly and strictly obliged to this purification, when they were to attend the public service, and minister about holy things, Exod. xxx. 20. see Gen. xxxv. 2. where we read that Jacob's servants, before they performed their devotions in Beth-el, washed themselves and changed their garments. The meaning of this passage is, that the people offered sacrifice as soon as they were purified from the uncleanness which they had contracted from the slaughter of the Assyrians, and the touching their dead bodies, and carrying away their spoils.

Ver. 19. *Dedicated all the stuff unto the Lord.*] The reason of this was, to acknowledge God is the giver of all victory. Almost all nations have concurred in this duty of thankfulness and gratitude after some signal success, and called, as Virgil expresses it, *in prædam partemque Jovem.* So the Philistines hung up the arms of Saul in the temple of Ashtaroth, and carried the ark into the temple of Dagon. The sword of Goliath, slain by David, mentioned 1 Sam. xxi. 9. to be wrapped in a cloth behind the ephod, is thought by learned men to be dedicated unto God. Thus Josephus understands it, τὴν ῥομφαίαν ἀνέθηκε τῷ θεῷ· And Sulpitius Severus, *Gladium postea in templum posuit.* Thus Abraham gave to Melchisedec, the priest of the most high God, as a return of gratitude to him, δεκάτην τῆς λείας, the tenth of all the spoils. (Heb. vii. 4.) And the Jews sometimes offered all the spoils taken in war, 2 Sam. viii. 12. or the first-fruits, 1 Sam. xv. 21. according to the rendering of the LXX. or the tenths, Heb. vii. 4. or hung up in the forefront of the temple, some more remarkable part of the spoils, as shields, &c. in token of victory, and as an instance of gratitude for it, 1 Macc. iv. 51. (See Spencer, de Leg. Heb. de Solut. Decim.)

Ver. 20. *So the people continued feasting in Jerusalem before the sanctuary for the space of three months.*] Such a fact as the killing of Holofernes, and thereby defeating the whole army of the Assyrians, and rescuing the Jews, not only from the danger of the present siege, but from such farther attacks as might have affected the very being of their state,—was it indeed true, say objectors, one might well expect that some public notice, some standing memorial, besides the temporary rejoicings here mentioned, though longer indeed than usual (being three months, according to all the versions but the Syriac, which mentions only one), should have been instituted of so auspicious an event. Public blessings of an inferior nature to this were went to be commemorated by anniversary feasts, and that no such should be appointed in memory of this may seem scarce credible. From the foundation of the Jewish state, and the first giving of the law, scarce any deliverance happened to that people which was of greater consequence than this, if it had been truly such as is here represented, and yet we find no such annual triumph and festivities, though the occasion may seem to demand it. Some Latin editions, indeed, as particularly the Vulgate, conclude this book with the following verse, *Dies autem victoriæ hujus festivitatis, ab Hebræis in numero sanctorum Dierum accipitur, et colitur a Judæis, ex illo tempore usque ad præsentem diem.* But as there is no mention of this in the Greek and other versions, nor any festival taken notice of by the Jewish writers, as instituted on this occasion, it has been judged a corrupt addition to the text. Huetius thinks this is not a sufficient reason, because in time such a feast might be abrogated and laid aside. (Dem. Evang. prop. 4.) And this, Calmet says, is not improbable, as being only a human institution, and therefore it might drop by disuse or other accidents. In like manner, as the anniversary festival of Judas Maccabeus's victory over Nicanor, which in Josephus's time was celebrated with great rejoicings, (Antiq. lib. xii. cap. 17. 1 Macc. vii. 2 Macc. xv.) afterward ceased, and it is now many ages since any notice was taken of it. The Babylonish captivity gave so violent a shock to the Jewish state, and occasioned such confusion and disorder, that it is no wonder, during so long an exile, if they forgot and dropped many of their ancient feasts and solemnities, such especially as were not of Divine institution. Scaliger, indeed, mentions, lib. vii. de Emend. Temp. that the church of Ethiopia still observes the feast in memory of this victory, and that it is kept on the fourth of August in particular; which agrees very well with the history which places the siege in the time of harvest, and when the season was dry and hot. Which shews that the feast here said to be observed, could not be that of the dedication of the temple, instituted by Judas Maccabeus, as Grotius would have it, since that was confessedly kept in the winter, John x. 22. On which place that learned writer observes, that it was instituted in memory of the purification of the temple from the pollutions of Antiochus. But if this book was composed before that time, (see Præfat. in Jud.) how can the festival here mentioned possibly relate to it?

Ver. 22. *And many desired her, but none knew her all the days of her life, after that Manasses her husband was dead.*] Judith is not more magnified for her severe fastings than she is for her widowhood of so many years, and living with one husband only for the space of so long a life. She continued in the state of widowhood, not from any imbecility of body, or for want of solicitation, but from the magnanimity of her virtue. St. Ambrose admires and celebrates her prudent conduct on this occasion:—"Nec his tamen elata successibus, cui utique gaudere et exsultare licebat, viduitatis reliquit officium; sed contemptis omnibus, qui ejus nuptias ambiebant, vestem jucunditatis deposuit, viduitatis resumpsit. Nec triumphorum suorum amavit ornatus, illos existimans esse meliores, quibus vitia corporis, quam quibus hostium arma, vincuntur." (De Viduis.) Like that holy pattern of widows, Anna the prophetess, a widow about eighty-four years of age, (Luke ii. 38.) whereof she lived seven only with one husband from her virginity, and continued the rest of the time separated and retired, serving God with fastings and prayers night and day. Great things are said in the ecclesiastical writings in praise of perpetual widowhood: it is put upon a footing with, and by some

preferred to, continual virginity. For as the lapsed, who remained true to the faith after their reconciliation to the church, were the more valued and esteemed, so the widows *indeed*, who, after casting off their first faith, continued single and chaste, were counted worthy of double honour. Second marriages, anciently, were looked upon as infamous, especially in women, and, even among the heathens, esteemed faulty, and somewhat criminal; and the reason was, because it brought them under a suspicion of incontinence. Nay, some writers have carried it much farther, and made it a sort of adultery. After the same manner second marriages were condemned by the Jewish rabbins, *Filii mulieris viduæ, filii scortationum sunt; i. e.* the children of a woman once a widow are the children of whoredom; and even some of the fathers seem to have been of the same opinion.

Ver. 23. *And waxed old in her husband's house, being a hundred and five years old.*] *Transit autem in domo viri sui annos centum quinque,* Vulgate. Not that she lived so long with her husband, or even in his house, but that her life was prolonged to that term, or that she died at that age.

Ver. 24. *And the house of Israel lamented her seven days.*] See Ecclus. xxii. 12. where the son of Sirach says, *Seven days do men mourn for him that is dead:* and that this was the stated time of mourning among the Jews appears from many instances; see Gen. v. 10. where Joseph's mourning for his father is said to have been seven days. The like was observed with respect to Saul and his sons, 1 Sam. xxxi. 13. Archelaus performed the accustomed solemnity of seven days' mourning for his father Herod.

And before she died, she did distribute her goods to all them that were near of kin to Manasses her husband, and to them that were nearest of her kindred.] From hence it seems probable, that she had no children by her husband, as she adopted those that were nearest of kin on both sides to inherit her substance. As barrenness lay under a sort of disgrace among the Jews, her continuing without issue seems to have arose from an abhorrence of a second marriage.

Ver. 25. *And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.*] There is not a greater difficulty in all this history, than to account for so long and continued peace as is here mentioned. For according to the account of this writer, says Dr. Prideaux, (Connex. vol. i.) "Peace must have lasted at least eighty years. For allowing Judith to have been forty-five years old at the time of her killing Holofernes (and in an older age she cannot well be supposed to have beauty enough to charm such a man), there must be sixty years after to the time of her death. But the expression, *a long time after,* in the text, cannot imply less than twenty years, and so carries the computation still farther." Calmet endeavours to explain and settle the difficulty thus: "From the death of Holofernes, A. M. 3348. to that of Manasses, A. M. 3361. we read of no war or considerable disturbance either in Israel or Judah: Amon, who succeeded him, reigned but two years, he was slain in his own house, but no account of any war in his time. Josias lived in like manner in peace and quiet, during the one-and-thirty years of his reign, to A. M. 3394." According to this reckoning there are forty-six years of continued peace. He supposes farther, as the text says nothing certain of the age of Judith at the time of this assassination, that she might be sixty-three or sixty years old, being then what we call a fine woman, and having an engaging air and person. In this case, and if this be allowed, he maintains, that from the raising of the siege of Bethulia to the death of Judith, and even some time longer, there was no war, or considerable disturbance in Israel, for the space of six-and-forty years. The following table will make his scheme clearer:—

A. M.	
3285	Birth of Judith.
3306	Manasses began to reign.
3328	He is brought prisoner to Babylon, and after some months sent back to Judea.
3347	War between Nabuchodonosor and Arphaxad.
3347	Victory of Nabuchodonosor over Arphaxad.
3348	Expedition of Holofernes.
3348	Siege of Bethulia.
3361	Death of Manasses, king of Judah.
3390	Death of Judith, aged a hundred and five years.
3394	Death of king Josiah.
3414	The last siege of Jerusalem by Nabuchodonosor.
3416	The city taken, the temple destroyed, and the people brought captive to Babylon.

APPENDIX

TO THE

COMMENTARY ON JUDITH.

THE time in which the history of Judith is to be placed, is a point the most contested and most difficult of all others to be settled, and is indeed that on which depends the solution of most of the other difficulties usually urged against this book. If one could once fix a certain epoch of the great event recorded in this history, the adversaries of it would have little to object against its truth and reality. The opinion most followed, and which is countenanced by the best chronologers is, that the date of this history ought to be placed before the last Babylonian captivity. But they are not generally agreed whether it should be placed in the reign of Zedekiah, Manasses, Amon, Josiah, or Jehoiakim. Our learned Usher fixes it particularly in the time of Manasses, or A. M. 3348. (Per. Jul. 4058. ante Christ. 656.) And the same opinion is espoused and followed by the author of the Index and Tables to the Quarto Bibles, supposed, with good reason, to be the work of the truly great and eminent Bishop Lloyd. But even those that place it under Manasses, are divided among themselves; some think this event happened while that prince was prisoner at Babylon, and that the history itself countenances this notion by its silence with regard to the prince that then reigned. Others will have it to be a little after his return from thence, and ascribe his absenting from public business, partly to

prudential and political views, which hindered him from declaring himself openly against the king of Assyria, and partly to a spirit of humiliation and contrition, which engaged his thoughts and pleased itself in retirement. The last reason Calmet thinks most probable; his system with regard to the date of this history, Judith's age at the time of Holofernes's death, and the long peace that ensued upon it, as it has been more generally approved and followed, I have explicitly set down, and for more clearness added a short chronological table at the conclusion of the Commentary, of his hypothesis. But against his scheme the following objections have been thought to lie, and to carry with them some considerable weight: 1. From his account the heroine of the story, who by her singular beauty makes such a conquest as is hardly to be paralleled in all history, was at that time at least sixty years old; rather an old woman, than one capable or likely, by the sprightliness of her charms, to captivate such a general. 2. His solution has been objected to, as inconsistent with sacred history. Judith's death happens, according to him, twenty-nine years after that of Manasses: at the end of this book it is expressly said, that *none made the children of Israel any more afraid for a long time after her death;* and yet, in the thirty-third, or at most the thirty-fourth year after the death of Manasses, that is within four or five years after her death, Josiah, king of Judah, found himself under the unfortunate necessity of opposing Pharaoh-Nechoh, who would force a way through his country against the king of Babylon, to whom Josiah had sworn allegiance and fidelity. In this fatal struggle Josiah fell, and with him, as Prideaux expresses it, "perished all the glory, honour, and prosperity, of the Jewish nation." But these objections I shall have an opportunity to consider, and in some measure reply to, under the following hypothesis; *viz.* that of Montfaucon, who agrees with Calmet, and the learned chronologers above, in placing the siege of Bethulia in the reign of Manasses, but fixes it to the latter part of it: he supposes Judith at this time to be about forty-five, or at most fifty years old, and peace to continue to the end of the reign of Jehoiakim; and by this account there will be sixty years of tranquillity; *viz.* the sixteen last years of Manasses, two of Amon, thirty-one of Josiah, and eleven of Jehoiakim. In this hypothesis the objection with respect to Judith's age is somewhat weakened, but if it be thought very rare, that a woman should preserve her beauty in such perfection to fifty, and especially to sixty years, let it be considered, that it is no less surprising, that one of that sex should live to a hundred and five; and that such, whose constitution is so strong and vigorous, as to live to so very long a term of life, generally were better, and preserve their complexion and beauty longer, than other people, especially if they have had no children, nor any of the accidents or infirmities incident to teeming women, as was particularly the case of Judith. I might here add also, what the Vulgate expressly says, though I do not pay an equal regard to it with the catholics, "that God, for the more effectual deliverance of his people by her hand, added to the grace and lustre of her beauty at the time when she presented herself before Holofernes." But possibly this representation of her, with these additional advantages, may not be thought consistent with the eunuch Bagoas calling her, *fair damsel,* and the Greek παιδίσκη; (xii. 13.) but there is the less stress to be laid on this, as the LXX. call Ruth νεᾶνις, when she had at that time lived many, at least ten, years with her first husband, and Sarah εὐπρόσωπος, when she was older than Judith in either of the reckonings is supposed to be here: as Abraham and David in like manner, each of them is, by the same writers, called παῖς, even when somewhat advanced in years. As to the next particular, *viz.* the long continuance of the peace in and after her time, it is observed by the same learned apologist for the truth of this history,* "that the Jews, from their coming out of Egypt, never enjoyed so long a respite and tranquillity as at this time, the whole term being little less than sixty years; the happy effect probably of the sincere penitence and contrition of Manasses, and of the great piety of Josiah. We find in Herodotus, a farther reason of their long quiet, and placid state of affairs; *viz.* that the most powerful empires of the east were then so engaged and employed on different occasions in warlike enterprises, that they were not at liberty to molest their neighbours, which they would not have failed to have done if they had been at peace. Hence the Babylonians and Assyrians were hindered from carrying their arms into Judea; and hence too it happened, that we read of no war in the books of Kings and Chronicles, after the return of Manasses from his captivity, to the death of Josias:" unless that struggle indeed is to be called a war, wherein Josiah only defended his own borders, and the war was properly and truly, according to the best historians, between the king of Egypt and the king of Assyria. Some indeed perhaps will not be brought to consent, that the peace should be allowed to continue after the death of Josiah, in a reign when the Jews were tributary to the Babylonians; but, as the paying tribute, though an instance of the people's weakness, does not always infer war, so the mulct imposed upon the Jews, hinders not, but that all this time may pass for a time of peace and repose, especially with regard to a people so accustomed to slavery as the Jews were; and consequently the eleven years of Jehoiakim are to be included in the long term of peace here mentioned, and their national calamity to be dated from their final transmigration, when there was an end more properly of the Jewish glory and prosperity. Farther, it has been thought a strong presumption of a fiction, as we have the history of the reigns of Manasses and Josiah twice recorded in Scripture, that we find not the least syllable there, relating to such mighty events, as are mentioned in the book of Judith: and if Josephus had believed them real, it is surprising, that, were he professedly writing the history of those times, he should not take occasion to supply that omission. Josephus's absolute silence as to this whole transaction, is urged as increasing the difficulty: had he believed the history to be fact, the taking notice of it was so much for the dignity and glory of his country, so proper to raise the figure of his people, which was the grand point he had in view throughout his history, that one would almost as easily believe an able historian could attempt to write the history of our king Edward III. and yet quite overlook the battle of Cressy, the most glorious and distinguished character in it. As for the books of Kings and Chronicles not mentioning this great event, it may be sufficient to reply, that the reason of this perhaps may be, that the sacred history being very concise, a particular account

* Montfaucon. la Verité de l'Histoire de Judith.

of all facts relating to the Jewish nation, is not to be expected. It sometimes mentions remarkable occurrences transiently, and in a few words, and sometimes altogether omits things considerable and important. This observation is particularly applicable to the books of Kings and Chronicles, which speak in general terms, and refer for actions unmentioned to books then extant, but long since lost. (See 1 Kings xiv. 19. 29. 2 Kings xvi. 19. 1 Chron. xxix. 29. 2 Chron. ix. 29. xxxiii. 19.) As to that part of the objection drawn from Josephus's silence, I shall not, in solution of it, urge that the writer says nothing of some other important transactions within the compass of history, as the infanticide, and the actions of Jesus Christ, and John the Baptist, these being rather repugnant to the general design of his writings, but shall set down some, I think not improbable, reasons of this silence. 1. As it was not his design to take in all occurrences that any ways related to the Jewish people, so he professes to confine himself to such things and facts as were recorded in their ancient books, *i. e.* the Hebrew Scriptures comprised in their canon, and therefore might pass over the circumstances of this history, however known to or believed by him, as not being wrote in that language, nor admitted into the sacred code: and should it be allowed, that he has occasionally inserted in his history some circumstances and facts apocryphal and unrecorded, yet this, I conceive, proves more against the veracity of Josephus himself, and his little regard to the profession he makes of a strict attachment to the Hebrew Scriptures only, than it impeaches the credit of the history of Judith. 2. Those who have read Josephus with care must have observed, that in his history of the times which precede the captivity of Babylon, he scarcely mentions any thing more of the kings of Judah, than what he finds in the books of Kings and Chronicles. And hence probably it happened, that many remarkable facts omitted in those sacred books are likewise omitted by Josephus. It is observable, that he follows these step by step, and possibly he either would not interrupt their series and order, if he knew of Judith's history, or might not certainly know in what time to place it. Which is more probable, as he seems not to have had any great knowledge of the history of the Medes, wherein several very considerable omissions are to be discovered. It is certain that the Scythians invaded Asia in the time of Manasses; that they made great devastation there; that they entered even Palestine, robbed and plundered the temple of Venus at Ascalon, and at length settled at Bethsan, a city of Judea, and from their own name called it Scythopolis. Might not one expect, in such a history as that of Josephus, some account, or mention at least, of so great and interesting events? And yet that historian wholly omits them, probably as not being taken notice of in the books of Kings and Chronicles, which are the memoirs he proceeds upon, and are his only guides and authority in the Jewish history. The same answer will in a great measure satisfy another objection, sometimes urged from Josephus, *viz.* his omitting Joacim in his list of the high-priests, from the times of David to the captivity; for as he omits several of that order, even those mentioned in Scripture, it is no wonder that he should omit a single name which occurs in this history. It appears then from what has been observed, that the objection founded on the silence of Josephus is but of little weight, and that the history of Judith may notwithstanding be true, though Josephus does not mention it. It may be proper here also to examine more fully another difficulty, in some measure indeed replied to in its place, founded on the words of Achior, v. 18, &c. who, speaking of the Jews, says, *The temple of their God was cast to the ground.* From hence some have inferred, that the history of Judith ought to be placed after the captivity, and that the meaning is, that the temple was entirely ruined from the foundation, and that the words *they are returned from the places of their captivity*, point out their return from the captivity of Babylon. But before I proceed to the objection itself, it may be pertinent to premise, that Achior, who speaks in this place, being a stranger, an Ammonite, too much stress ought not to be laid on his account of Jewish affairs; for possibly he might not be well informed of what passed in Judea, or related to it, and might have heard that the number of Jews returned from their captivity was much greater than it really was, as a report often exaggerates matters, and deceives persons at a distance. But there is no occasion to rest in this general answer, or to have recourse, with Bellarmine, to any supposed corruption of the text; for the Greek, ὁ ναὸς τοῦ θεοῦ αὐτῶν ἐγενήθη εἰς ἔδαφος, may fairly admit of another meaning, *viz.* that the temple had been abused and profaned by gentiles and idolaters, who entered into it, and dealt with it as a common place; *Templum Dei ipsorum habitum est ut profanum solum*, says Junius, very closely and explicitly; and some more ancient Latin copies, *Templum Dei ipsorum factum est in pavimentum.* For though εἰς ἔδαφος καταβάλλειν in Plutarch, and εἰς ἔδαφος καθελεῖν in Thucydides and Josephus, may mean *solo æquare*, I know not of any authority to make εἰς ἔδαφος γίνεσθαι signify *solo æquari.* And even though one should find εἰς ἔδαφος γίνεσθαι in the sense of *solo æquari*, yet this passage will not admit of it here. It is manifest it speaks not here of any particular calamity that happened to the Israelites, such as the destruction of their temple, but of God's general conduct with respect to them, that so long as they were obedient, so long God filled them with blessings; but when they forsook his worship, he delivered them to their enemies to be slain, and carried captive; and even permitted his own temple to be profaned and desecrated, and in that sense trampled under foot; as happened in the time of Rehoboam, when it was spoiled and abused by Shishak king of Egypt; in that of Amaziah, by the king of Israel, who was himself an idolater; in that of Ahaz, by Tiglath-Pileser, and by the scandalous idolatry of Manasses himself; and probably by the Assyrians, when they made him prisoner. It is not then of the actual destruction of the temple, but of its profanation on different occasions, that this passage is to be understood. This will more plainly appear to be the sense, by considering iv. 3. where it is said, *that the people were newly returned from captivity, and the temple, altar, and holy vessels, purified after their profanation.* Can this possibly relate to the return from the last captivity of Babylon, when there was neither altar nor temple remaining to be purified? Or can it be expounded better than of the profanation of them by Manasses, of the captivity of him and his people, of his and their repentance, and their return in consequence of it; and of the purifying of the holy place and utensils through his care, to compensate for his former great wickedness? (See 2 Chron. xxxiii. 15, 16.)

Strange have been the whims which even learned men have fallen into with respect to this history. Luther will have it to be no more than an artful tragedy; and even Grotius labours, in a forced manner, to make it wholly enigmatical, by fancied derivations, or allusions to the Hebrew: by joining to the names Bethulia and Holofernes what letters he thinks proper, or dividing and splitting them as he pleases, he makes words to signify just what he would have them. Bethulia, or, as the Greek has it, Βετυλούα, must be *Beth-el-ia;* though *El,* which is the name of God, is rarely, if ever found wrote with *ul,* much less is it usual to join two names of God in one word. Nor could he certainly know, how these proper names were wrote in Chaldee, the original language of this book. And to make of Holofernes, which is confessedly a Persian name, *Halpar-nahas,* i. e. *binding the serpent;* is not this straining words beyond all reason, or explaining away their true meaning? Or, finally, could there be any manner of reason to invent a fable, as he supposes, such as he would have this to be, to raise the spirits of the Jews at this time, when there were so many well-attested histories of God's gracious interposition in behalf of his chosen, and by the hands of those famous worthies, whom the writer to the Hebrews so justly celebrates? The allegorizing this history in the manner he has done, and violently extorting a recondite meaning, supposed to be concealed under every place and person, seems rather the sport of fancy than the result of judgment. To conclude, I conceive this to be a real history, and one which is so circumstantial cannot be suspected or objected to, without subjecting other histories to the like caprice or fancy. There is certainly this useful moral contained in it, *viz.* that God is never wanting to his faithful servants; and as he has an infinite variety of means, to bring about his secret purposes, so he is able, and often chooses to do it, by the most feeble and unpromising.

THE

BOOK OF BARUCH.

CHAP. I.

Ver. 1. *AND these are the words of the book.*] It begins abruptly, as if it was a part or continuation of some former work; but the connective particle και, or *et,* is often to be observed in the beginning of books, particularly the historical ones of the Hebrews. (See Exod. i. 1. Lev. i. 1. Numb. i. 1. Josh. i. 1. and 1 Macc. i. 1. Judith i. 1. in the Vulgate.) By *book* we are to understand the letter (see ver. 14.) which Baruch wrote from those that were carried into Babylon to such as remained in Judea, and begins at ver. 10. (the first part is a sort of preface) and contains that confession which the Jews were to use in their public worship, upon solemn days, during their captivity. It begins, i. 15. and is continued to iii. 8.

Which Baruch the son of Nerias, &c.] It is certain that the true Baruch, whom this writer seems to personate, was of an illustrious family; his father and grandfather were of great note in their times, and distinguished in their country. His brother, Seraiah, was sent on an important commission to Nebuchadnezzar, to request him to send back the holy vessels which he had carried to Babylon, when Jerusalem was taken in the time of Jechonias. Josephus confirms the account of his being of a very eminent family, and that he was well skilled in the language of his country; (Antiq. lib. x. cap. 11.) which two characters, says a learned writer, seem to imply, that Josephus had read the genealogy of Baruch prefixed to this book, and that it was written in the language of his country, either in Hebrew or Chaldee. (Authen. Rec. vol. i.) Grotius, on the other hand, maintains, that it was not wrote in Hebrew (which St. Jerome urges as the reason of its not being received into the Jewish canon), but the work of some Hellenistic Jew, well skilled in Greek, who exercised his fancy in composing the letter contained herein, framing it as if it was wrote from those who were carried to Babylon, and addressed to those of their brethren who still continued at Jerusalem.

Wrote in Babylon.] Probably, says Calmet, in the fourth year of the reign of Zedekiah, when he accompanied his brother to Babylon; and whilst the latter was soliciting the return of the holy vessels, belonging to the temple, Baruch repeated to the captive Jews residing there, the prophecies of Jeremiah concerning the fall of Babylon, (li. 60. 64.) and the encouraging promises of their future deliverance.

Ver. 2. *In the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire.*] This writer neither mentions what the month was, *i. e.* by what name it was called, nor from whence one should compute the fifth year. It seems probable, that it means the fifth year of Jehoiachin's captivity. (See ver. 9.) But to make as it should seem the account more clear and explicit, is added, *what time as the Chaldeans took Jerusalem, and burnt it with fire,* which is attended with two difficulties. 1. That the temple is represented here as burnt by the Chaldeans in the fifth year of Jechonias's captivity, which was not till the eleventh of Zedekiah; and, secondly, that after the burning of Jerusalem by the Chaldeans, there remained notwithstanding there a high-priest, priests, and numbers of people with them at Jerusalem; (ver. 7.) that the altar was still standing, and sacrifices offered on it; that the solemn days continued to be kept, and particularly that Zedekiah then reigned, and had

made vessels of silver for the use of the temple, &c.—circumstances so promising and favourable, as but ill comport with the melancholy times which followed the destruction of the city and temple, and the unparalleled misery described in some of the following chapters.

Ver. 3. *Baruch did read the words of this book in the hearing of Jechonias the son of Joachim, king of Judah, and in the ears of all the people.*] This fact is said to be false; Jechonias being in captivity, and Baruch himself not then at Babylon, but in Egypt, as appears from Jer. xliii. 6. and chap. xliv. from which chapters it seems plain, that both Jeremiah and his scribe Baruch died among their brethren of the two tribes, who had carried them along with them into Egypt, in the twenty-third of Nebuchadnezzar; and that neither they nor the body of the remainder of the two tribes who were then in Egypt ever returned thence, or saw Babylon, as is asserted in this passage. This, says a learned writer, is a strong objection according to the present copies of the prophecy of Jeremiah, chap. xliv. But from the authority of Josephus, (Antiq. lib. x. cap. 11.) who had ancienter and better copies, he contends, "that not only Jeremiah and Baruch might, but that the body of those Jews that were in Egypt probably did, return from thence, and were directly carried into Babylonia by Nebuchadnezzar himself, according to that prophecy, as it stood in the Hebrew copies of the first century. And to confirm Josephus's account, he refers to 2 Esd. xv. 10. as a prophecy (probably of Jeremiah) of this very fact of the Jews' return from Egypt." (Whiston's Authent. Record. vol. i. p. 7.)

Ver. 4. *All them that dwelt at Babylon by the river Sud.*] *Ad flumen Sodi,* Vulgate. Babylon is mentioned here as situate on the river Sud; but one does not read of any river in Babylonia of this name. *Sodi,* indeed, in Hebrew, signifies *pride,* and so, mystically, may be expressive of the swelling of the mighty river Euphrates, whose course was impetuous and overbearing. The commentators either take no notice at all, or give no sufficient account, of this river. Bochart conjectures, that *Sudi,* or *Sori,* is a fault of the copyist, and that it should be *Sori,* or *Suri,* because there is on the banks of the Euphrates, a city called Sura, or Sora. His words are, "Me autore legendum est Σοῦρ, Sur. Nam ex Hebræorum monumentis desumptum est, in quibus erat סור Sur, sed fefellit interpretem similitudo literarum ר et ד resh et daleth. Sur idem quod Sura vel Sora, urbs Babyloniæ notissima, ad hunc ipsum Euphratis alveum." Of the reality of such a city he gives ample testimony, and observes, it was called by another name, Mahasia; but that the river Euphrates was called *Sur* or *Sor,* he shews not distinctly. However, it is not improbable that it was so, and that the city either took its name from that part of the river, or the river from the city. Ptolemy mentions a branch of the river Euphrates, called *Maarsares,* which Bochart supposes, and not without some probability, to be a corruption from סרת *Naar-Sura, Fluvius Suræ.* (See Bochart, Phaleg. lib. i. cap. 9.)

Ver. 8. *Namely, silver vessels, which Sedecias the son of Josias king of Judah had made.*] Instead of the golden ones, which Nebuchadnezzar king of Babylon carried away, which Solomon had put in the house of the Lord. These being only of silver, and not of such value as the former, possibly might fall into such hands as to be purchased again, and sent back to Jerusalem. The other, of immense worth, were kept by Nebuchadnezzar, as appears from Dan. v. 2. Grotius thinks this sentence an interpolation. (Com. in loc.)

Ver. 10. *Prepare ye manna.*] Ποιήσατε μάννα. It is generally agreed, that this is a corrupt reading, as the margin also intimates; it should be *mincha,* or a meat-offering. Grotius contends, that the true one is μαναὰ, and not μάννα. Ποιήσατε is also improperly rendered *prepare,* it is a sacrifical expression, and signifies *to offer.* In the translation of the Old Testament, which is followed by the writers of the New, ποιεῖν is equivalent to ἱεροποιεῖν, or ἱερουργεῖν. (See 2 Kings xxiii. 21. 1 Esd. i. 6.) And the words at the institution of the eucharist, τοῦτο ποιεῖτε, would be as well rendered, *Offer this in remembrance of me.* It is likewise so used by the Jewish Hellenistic writers, and by the Greek ones of the church, as *facere* is also among the Latins.

And offer upon the altar of the Lord our God.] The exiles at Babylon are here supposed to send money to the priests to buy the necessary offerings for the altar of the Lord. But how is this consistent with what is mentioned, ver. 2. that Jerusalem was taken and burnt? If the temple was indeed at this time burnt, we must either understand this that they were to bring their oblations to the place where the altar formerly stood, which they esteemed as consecrated ground, or that an altar was actually erected on the same spot, or of a place of worship in general, or of that at Mizpeh in particular; which place continued to be a proseucha, or place of worship. (See 1 Macc. iii. 46.) There is the like expression, and upon a parallel occasion, Jer. xli. 5. Grotius thinks this last clause to be an interpolation.

Ver. 11. *And pray for the life of Nabuchodonosor.*] We meet with the like, Ezra vi. 10. where Darius orders all things necessary for the sacrifices to be given to the elders of the Jews, that they may offer sacrifices of sweet savour unto the God of heaven, and pray for the life of the king and his sons. Diodorus Siculus has a passage to the same purpose, "Adductis ad eum victimis, mos erat pontificem, sacerdoti adstantem, magna voce in conferta Ægyptiorum corona preces enuntiare, ut Dii sanitatem cum cæteris bonis omnibus regi largiantur." (Lib. i.) And from Tertullian we learn, that it was a solemn part of the service of the church, in his time, to pray for the happiness and prosperity of the princes under whom they lived. (In Apolog.) When the Jews came under the government of the kings of Egypt, Eleazar, their high-priest, writes to Ptolemy thus: "We continually offer sacrifice for thee, thy children, and friends; and the people pray for the happy success in all things, and for the peaceable state of thy kingdom." (Jos. Antiq. lib. xii.) And so they did, when they were under the Seleucidæ. And, lastly, when they came under the Roman government, this was their constant practice, till they began that rebellion which ruined their nation. (Jos. de Bello Jud. lib. ii.) This being, says the same author, the cause of the war, that the seditious did reject the sacrifice offered for Cæsar, though the priests and nobles earnestly entreated them not to desert the custom, which had always obtained among them. And that the Christians, following their example, thus prayed continually, from the beginning, for their kings, though heathens and persecutors, we learn

from the writings of Polycarp, Justin, Tertullian, Cyprian, Lactantius, and other ancient writers.

And for the life of Balthasar his son.] As the Scripture mentions Evil-Merodach as son of Nebuchadnezzar, 2 Kings xxv. 27. some have thought that by Belshazzar, Evil-Merodach is here to be understood, and that one and the same person is meant by both names. Others say, that Evil-Merodach was the eldest son of that monarch, and Belshazzar the youngest; and that the eldest being at that time in disgrace with his father, the younger was looked upon as presumptive heir of the crown, and therefore taken notice of here. Others understand by *son*, his grandson Belshazzar, as grandfathers are frequently called *fathers* in Scripture; see 2 Sam. ix. 7. 2 Kings viii. 26. compared with ver. 18. especially with respect to such as inherit after them. But Nebuchadnezzar was in truth his grandfather, though called his father, Dan. v. 2. for Belshazzar was son of Evil-Merodach, by Nitocris his queen, and therefore grandson to Nebuchadnezzar.

Ver. 12. *And we shall serve them many days.*] As the Jews had the greatest reason to consider Nebuchadnezzar and his family, and the Babylonians in general, as their most cruel enemies, since they had overturned their state, burnt their holy city and temple, and either killed or taken prisoners their kings, nobles, priests, and the far greater part of the people, can it be consistently supposed, that they should wish or pray, as the words seem to imply, that they might serve them many days? The meaning therefore must be, that if, according to their melancholy prospect they should continue to serve them many years, they might find favour in their sight, and their servitude in the land of their captivity be easy, or at least tolerable to them.

Ver. 14, 15. *And ye shall read this book which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days. And ye shall say,* &c.] By *book* we are here to understand the letter (for so any writing of considerable length is styled among the Hebrews) which Baruch wrote in the name of those that were in Babylon, to such of their brethren as still remained in Judea. It begins properly at the fifteenth verse (for the five foregoing ones are a sort of preface), and it contains that prayer or confession which the Jews used in their public worship, on solemn days, during their captivity. It may be divided into three parts; in the first, which ends at iii. 8. they acknowledge their great unworthiness, and the justice of God's dealings with them; they entreat his forgiveness of their sins past, and repeat the warning and threats of the prophets, whose words and reproofs they had notwithstanding rejected. The second part, which begins at ver. 9. of the third chapter to the beginning of the fourth, recounts the great privileges and advantages which the Jews enjoyed above other nations, in that they had the knowledge of the law of the Most High, and, through the direction of the only true wisdom, were made acquainted with the means of real happiness, life, and peace. From thence to the end of the fifth chapter, is an exhortation to a sincere repentance, and to leave their evil ways, by a speedy conversion, with a promise, on that condition, of a deliverance from the captivity under which they groaned, that the power of their enemies should be subdued, and their haughtiness turned into mourning. This pleasing prospect takes up the remainder of the letter, in which the author has many beautiful turns and lively strokes, and is transported even to a degree of rapture, and the thoughts of the agreeable change. In particular, the happy times of the gospel are spoken of with such assurance and clearness, as to give occasion to some to suspect interpolations in several places, which are indeed too glaring and explicit for the darkness of those times; especially, iii. 37. It is easy to observe, with respect to the supplicatory part of this prayer, that much of it is borrowed from that of Daniel, and that in the description of the glorious state of the church, there is frequent allusion to many passages in Isaiah.

CHAP. II.

Ver. 3. *THAT a man should eat the flesh of his own son, and the flesh of his own daughter.*] This is to be understood of the first siege of Jerusalem, by the Babylonians, the misery of which Jeremiah thus pathetically describes, *They that be slain with the sword are better than they that be slain with hunger: the hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people,* Lam. iv. 9, 10. see also ii. 20. The like unnatural cruelty happened at the siege of Jerusalem by Titus, when the distress by famine was so great, "That wives tore away the meat out of the mouths of their husbands, children from their parents, and mothers forced the food from the mouths of their infants, and took away even the drops of milk, the last support of their just-expiring babes: but what was most surprising and unnatural, the very instinct of parents towards their children was extinguished by the famine; for they ate their own sons and daughters without horror." (Jos. de Bell. Jud. lib. v. cap. 10. lib. vi. cap. 3.) The like happened at the siege of Samaria. (2 Kings vi. 28, 29.) In all which lamentable instances was fulfilled that passage, Deut. xxviii. 56. *The tender and delicate woman which would not venture to set the sole of her foot upon the ground for delicateness, her eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter.*

Ver. 11. *And hast gotten thyself a name as appeareth this day.*] It may be pertinently asked, with what propriety it can be here said, that the destruction of Jerusalem, and the captivity of the people of Israel, exalted the name of God, and manifested the greatness of his majesty? would not infidel nations from hence take occasion to blaspheme the true God, and to reflect upon his power, as if the gods of the nations had been too powerful for him, by subduing a people, of whom he had proclaimed himself the saviour and protector? To this it may be replied, that what these idolaters looked upon as an instance of God's weakness, was a signal act of his power, justice, and veracity, as it was the remarkable fulfilling of what he had so many hundred years before threatened by his servant Moses, Deut. xxviii. 47—49. If the Chaldeans led his own people into captivity, it was because God was become their enemy; if a kingdom once so flourishing, was destroyed in a manner so deplorable, it was to punish the ingratitude of a people quite insensible of his mercies. So that the greatness of God appeared as visibly in the instances of his severity, as in those of his loving-kindness; and he was as truly the God of Israel, when he delivered

them into the power of a nation of a *fierce countenance*, ver. 50. to suffer all the miseries there threatened, as when he brought them out of Egypt, with a mighty hand and stretched-out arm.

Ver. 13. *We are but a few left among the heathen, where thou hast scattered us.*] Besides the Jews' decrease by dispersions, who were tossed like vagabonds from one country to another, without any certain settlement; the horrid butcheries which the Jews underwent were innumerable. The Jewish writers, in describing them, cannot find expressions tragical enough to represent them: twice as many, they tell us, perished by the Romans' cruelty only, as came actually out of Egypt, and thereby completed that malediction, Deut. xxviii. 62. If one considers the miseries with which the Jews were afflicted from the reign of Josias only, they are scarce to be paralleled in any other kingdom, in so short a time. Pharaoh-nechoh gained a victory over Josias, conquered Judea, and deposed king Jehoahaz, and set up another, and brought away great part of the people, with their king Jehoahaz, into Egypt; four years after the kingdom of Judah was wasted by Nebuchadnezzar, and not long after Jehoiachin was put to death, and many captives brought to Babylon. Jechonias reigned but three months and ten days, and was also brought to Babylon, with a great number of his subjects. In eight or nine years, how many misfortunes, changes, captivities! how many princes murdered, or deposed!

Ver. 24. *The bones of our kings, and the bones of our fathers . . . taken out of their sepulchres.*] It was a custom, both among Jews and gentiles, to bury with the deceased some of their most valuable effects and ornaments, and sometimes to put into the sepulchre great quantity of money and treasure. On this account, says a learned writer, "Chaldæi ossa regum Judæ, ac principum, nec non sacerdotum ac prophetarum, e sepulcris effoderunt, ad effodiendos nimirum thesauros, quos in antiquorum sepulcris munifica recondi manu consuetos, ipso experimento edocti probè norant." (Alting. Roma Subter. p. 93.)

Ver. 35. *I will make an everlasting covenant with them . . . and will no more drive my people out of the land.*] The Jews at Babylon, where this author wrote, did not imagine that the prophecies were at an end in the first return of the Jews under the Persian kings; they, by virtue of the everlasting covenant which God made to drive them no more out of the land, hoped for another more perfect and glorious restoration, as foretold by the prophets, which should be the deliverance of God himself, even salvation by their Messiah. (See Bishop Chandler's Defence, &c. p. 53.)

CHAP. III.

Ver. 4. *HEAR the prayers of the dead Israelites.*] This passage has been applied by the Romanists, to countenance their notion, that the saints departed intercede and pray for the living, and has been quoted by Bellarmine, particularly, for that purpose. But the place seems capable of a fair and orthodox interpretation, if we consider the following reasons: 1. By the *dead Israelites*, we are not to understand such of them who are departed this life, and whose souls are separated from their bodies, but those who, being yet alive, are dead in trespasses and sins, as St. Paul speaks, Eph. ii. 1. 2. This sense is farther confirmed from ver. 11. where it is said of Israel, *How happeneth it that thou art defiled with the dead? that thou art counted with them that go down to the grave?* i. e. as one of them that are near the pit, upon account of their great misery and affliction. And the reason for this their suffering follows the question immediately; viz. *Thou hast forsaken the fountain of wisdom, for if thou hadst walked in the way of God thou shouldest have dwelt in peace for ever;* i. e. shouldest not have been in captivity. 3. It is no uncommon expression to compare persons under a great calamity to dead men, and to account of them as such. See Ezek. xxxvii. where the Israelites in their captivity are represented as dead bones, ver. 11. and their return from their dispersion, as the opening of their graves; and their restoration is described as a resurrection by Isa. xxvi. 15. 4. After the words, *Hear the prayers of the dead Israelites*, it follows, *and of their children, which have sinned before thee;* where the Vulgate and our version seem faulty: the Greek renders it by a participle of the present tense, ἁμαρτανόντων, which shews that this is to be understood of the Israelites then alive, and not of those which had sinned and were dead, for then it should have been ἡμαρτηκότων, in the preter tense. Junius renders here, *Exaudi orationem mortuorum Israelitarum*, i. e. *filiorum qui peccant coram te.* Lastly, It is an absurdity for the Israelites to intercede for their intercessors, which according to the Romanists' sense they do, by beseeching God to hear the prayers of the departed Israelites in favour of those that are alive. (2 Macc. xv. 13, 14.) Mr. Whiston says the sense is here,—the prayers of those Israelites who were then alive, and interceded with thee, but are since dead. (See ii. 17.)

Ver. 8. *And to be subject to payments, according to all the iniquities of our fathers.*] Εἰς ὄφλησιν. ὄφλημα and ὄφλησις properly signify *a debt.* Here we may understand *unjust exaction*, as Junius expressly renders, which the Jews in the land of their captivity were exposed to, and probably suffered, being at the will and arbitrary pleasure of those that had them in subjection. According to Calmet, it signifies their being bought or sold into slavery, to satisfy the debts contracted by their fathers. Anciently creditors had a power to sell the children of their debtors for the satisfaction of their debt; (Matt. xviii. 25.) and fathers themselves were sometimes necessitated to sell their children for this purpose. (Exod. xxi. 7. Baruch iv. 6.) Or being *subject to payments*, may here mean usury. God threatens his people, Deut. xxviii. 44. that they should borrow of their enemies upon interest or usury, and thereby become their bondmen or debtors. The first part of the letter of these captives ends with this verse.

Ver. 11. *Thou art defiled with the dead, thou art counted with them that go down into the grave.*] The sense is, that, living among the Chaldeans, they were in a state of continual defilement, dwelling as it were among the tombs. He compares the captive Jews, in a strange country, to a person shut up in a grave, or confined in a house with a dead corpse. There is the like expression, Psal. xxviii. 1.

Ver. 14. *Learn where is wisdom, where is strength, where is understanding, that thou mayest know also where is length of days and life, where is the light of the eyes, and peace.*] By *strength*, ἰσχὺς, I would not here understand, with most interpreters, fortitude or bodily strength, to subdue ene-

mies, which is but ill connected with the perfections of the soul in this place: it means rather, I conceive, strength of mind; see Dan. ii. 20. where *might* is rendered by the LXX. σύνεσις. The Vulgate properly distinguishes between μακροβίωσις and ζωὴ, which follow, rendering the former *longiturnitas vitæ*, and the other *victus. The light of the eyes.* Castalio renders *vita* likewise, which would increase the tautology; nor is it better, I think, translated by Grotius, *res adversæ*. It means rather, as Solomon speaks, that *the commandment is a lamp, and the law is light;* (Prov. vi. 23.) or, as the Psalmist has it, that *the commandment of the Lord is pure, and giveth light unto the eyes.* (Psal. xix. 8. see Baruch iv. 2. Ecclus. xxv. 11. and the note.)

Ver. 16. *Where are the princes of the heathen become, and such as ruled the beasts upon the earth?*] Grotius understands this of kings who delighted in hunting, and the diversions of the chase; who pleased and sported themselves with animals the most fierce and savage; looking upon themselves as lords in a more especial manner of nature and the creation, and exercising a power beyond the common dominion given to man at the beginning. The Scriptures often put animals in the number of the things over which monarchs have dominion. Accordingly, God, to denote the absolute sovereignty which he had given to the king of Babylon, says, that *he had given the beasts of the field also to serve him.* (Jer. xxvii. 6. xxviii. 14.) Judith flatters the pride of Holofernes, by telling him, that *not only men should obey him, but also the beasts of the field and the cattle should do homage to him,* (xi. 7.)

Ver. 17. *They that had their pastime with the fowls of the air.*] If we understand this figuratively, it means such as delighted in high and lofty contemplations, whose towering imaginations played aloft, like the soaring eagle. Grotius expounds it literally of such as delighted in hawking, which was a royal pastime in ancient times. A dominion over the fowls of the air is mentioned also in Scripture, as an instance of the sovereignty of princes. Thus Daniel tells Nebuchadnezzar, that *wheresoever the children of men dwell, God had given both the beasts of the field and the fowls of heaven into his hand, and made him ruler over them,* (Dan. ii. 38.) Ezekiel represents the king of Assyria as a great cedar, *in which all the fowls of heaven made their nests, and under whose branches all the beasts of the field brought forth their young.* (Ezek. xxxi. 6. Judith xi. 7.)

Ver. 18. *For they that wrought in silver, and were so careful, and whose works are unsearchable.*] Ὅτι οἱ τὸ ἀργύριον τεκταίνοντες, καὶ μεριμνῶντες, καὶ οὐκ ἔστιν ἐξεύρεσις τῶν ἔργων αὐτῶν. The Vulgate and Syriac omit ὅτι, which indeed perplexes the sense, eludes and disappoints the reader, and, after promising him a reason, he finds nothing that it relates to, or can be assigned as a reason of. It seems not improbable that the true reading may be, ἔτι οἱ τὸ ἀργύριον, κ. τ. λ. which gives a natural and clear connexion to what follows. Ἐξεύρεσις, which Maldonat and some other expositors understand here in the sense of *lucrum*, is not so proper to this place: it seems rather to mean the number and delicacy of the works here spoken of. The sentence, Οὐκ ἔστιν ἐξεύρεσις τῶν ἔργων αὐτῶν, plainly corresponds to the close of the former verse, οὐκ ἔστι τέλος τῆς κτήσεως αὐτῶν, as will appear by laying the two corresponding passages together, "Both they that heaped up riches so extravagantly, that there was no end of their getting, and they that wrought so accurately in sculpture and engravings, that there is no finding out;" *i. e.* no counting their number, no equalling the excellence of their curious works, are all of them vanished, and gone down to the grave. The author designs the close of the two verses to give strength and force to what went before in each, that he may at last more effectually shew the excellence of wisdom or piety, which is so much better and more enduring than these worldly advantages and attainments; that neither the wealth of these men, which was without end, nor their art, which is now inimitable, could ensure to them life and happiness; whereas they that walked in the way of God (ver. 13.) should dwell in peace for ever.

Ver. 19. *They are vanished.*] This, according to Grotius and Badwell, denotes the transitory and mortal state of kings, as well as other men, who die and are as quickly succeeded by others. Νεώτεροι, in the following verse, does not mean merely young men, but fresh successors, or new kings. Or it may refer to the curious artists beforementioned, who took such pains to bring their work to perfection, and to make it valuable and lasting, that they are vanished, and dead, like others of less figure and taste. Ἀφανισμὸς is taken absolutely for death, 2 Macc. v. 12. But in those words of the Psalmist, *before I go hence, and be no more seen,* it is rather a periphrasis of death.

Ver. 23. *The Agarenes that seek wisdom.*] Called also Ishmaelites. Strabo and Ptolemy call them Agræi. Not only Arabia and the adjacent countries, but the eastern part of the world in general, was famous for the study of wisdom, or philosophy, as it was afterward called. The Edomites put in their claim to this character, *Is wisdom no more in Teman?* (Jer. xlix. 7.) In the book of Job, Eliphaz, one of the disputants, is called the Temanite, as being descended from Teman, Esau's grandson. Under the burden of Arabia, Isa. xxi. 14. the inhabitants of the land of Tema are mentioned, which Tema is reckoned by Moses among the sons of Ishmael. As this writer joins Meran to Teman, there is reason to think that the first is in Arabia as well as the second.

The authors of fables.] *i. e.* Ingenious apologues. The margin has *expounders*, probably of enigmas or riddles. Or it may mean persons skilled in the interpretation of dreams or oneirocritics; a piece of science, but falsely so called, in great request among the Egyptians, Arabians, Persians, Indians, and other eastern nations. (See Medes's Comment. Apocalypt. lib. iii. p. 451. 1 Kings x. 1.)

Ver. 24. *How great is the house of God!*] How large and extended is his empire! and how great the number of his creatures! the whole earth is his kingdom, all men are his subjects, and all times under his cognizance! but there are but few that enter into his secrets and partake of his wisdom. It is observable, that this writer calls the universe, *the house of God;* because, great as it is, yet the infinite Being is present every where in it, and governs it with as much ease as a father or master does his family.

Ver. 26. *There were the giants famous from the beginning.*] These great giants, like all others, were under the empire of the sovereign Monarch of the universe; but they were not preferred, or chosen of God to receive the gift of wisdom. God chose before them Noah and his family be-

fore the flood, and after that time he preferred the Israelites to the Rephaim. And, indeed, throughout both Testaments, the constant tenor of his procedure has been, to prefer the meek and lowly to the mighty or more powerful.

Ver. 28. *These were destroyed, because they had no wisdom.*] Or wanted the fear of the Lord. The fear of God is the principal wisdom, whence, through the whole book of Proverbs, the wicked man, who neglects the fear of the Lord, is called a fool. That passage, Prov. xxi. 16. comes very near this place, *the man that wandereth out of the way of understanding, shall remain in the congregation of the dead,* or *in the assembly of the giants,* as it may be rendered from the Hebrew; *i. e.* shall go and keep them company in that accursed place and condition which they are in.

Ver. 29, 30. *Who hath gone up into heaven.*] These words allude to and greatly resemble those of Moses, Deut. xxx. 12, 13. *It is not in heaven that thou shouldest say, Who shall go up for us to heaven, and bring it unto us? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it to us?* To the same effect with this of Baruch is that of Philo, What need is there of ἢ μακρὰς ὁδοιπορίας, ἢ τοῦ θαλαττεύειν, either to take long journeys, or to go to sea in search of virtue, seeing we have the root of it within ourselves; or, as Moses expresses it, *in our mouth, and in our heart?*

Ver. 32. *He that prepared the earth for evermore, hath filled it with four-footed beasts.*] The Vulgate reads with a conjunction, *Qui præparavit terram in æterno tempore, et replevit eam pecudibus, et quadrupedibus.* The sense is, according to Calmet, He that made the earth that it might continue always, or that it might never move at any time. The earth was looked upon as the foundation and centre of all the movements and of all the changes that happened here below, without moving or changing itself. Monarchs rise and fall, men die, and others succeed in their place, the seasons change, and are in continual vicissitude; but the earth continues always the same. According to that observation of Solomon, *One generation passeth away, and another generation cometh, but the earth abideth for ever.* (Eccles. i. 4.)

Ver. 33. *He that sendeth forth light and it goeth; calleth it again, and it obeyeth him with fear.*] He commands the sun to stop, and it stands still, as it happened under Joshua, x. 12. He commands it to be retrograde, and the shadow returns backward ten degrees, as was the sign to Hezekiah; (2 Kings xx. 9.) he forbids it to shine at all, and darkness is over all the land, as at our Saviour's crucifixion. (Matt. xxvii. 45.) What follows in the next verse about the stars is equally sublime, and very much resembles Ecclus. xliii. 10. Psal. cxlvii. 4. ἔλαμψαν τῷ ποιήσαντι αὐτούς, is inaccurately rendered in the next verse following, *They shewed light unto him that made them;* it should rather be, *They shined,* not for his use, but *by his order and appointment, that made them.*

Ver. 36, 37. *He hath found out the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved. Afterward did he shew himself upon earth, and conversed with men.*] The author shews, that the Jews were in bondage for deserting that way of wisdom, which, being unknown to idolatrous nations, he that founded the earth by wisdom had made known to his people by his prophets; (see Ecclus. xxiv. 8.) and intending to exhort them to stick fast to God, and not to fall away to the idols of the nations in their captivity, as the prophets Isaiah and Jeremiah had warned them before, he puts them in mind, that it was none but God that could discover that way of wisdom which the law taught Israel; which wisdom, says he, was *afterward seen upon earth, and conversed among men,* viz. in and by the prophets, who spoke by the word and wisdom of God. The expression in the thirty-seventh verse, it must be owned, is very like that of St. John, i. 14. *that the Word was made flesh, and dwelt amongst us;* and is thought to be so close a resemblance of it, that some learned men have fancied, on that account, it was foisted in here by some Christian copyist. A learned writer, who contends for the canonicalness of this book, thinks that this clause, too much favouring the divinity and incarnation of the Messiah, induced the Jews to lay this book aside, soon after Christianity prevailed in the world, which before that time they ever looked upon as sacred and canonical. (Auth. Rec. vol. i. p. 7.) Bishop Chandler thinks by *afterward* is meant the latter days, or the days of the Messiah; (see Dan. ii. 29. 45.) the time that all Israel shall be saved by the Deliverer's coming to Sion, and his manifesting the Jews to be the children of his kingdom. (Def. Christ. p. 55.) Others, who think that the applying this passage to the incarnation and appearance of the Messiah, would hold out too much light for the times of this writer, refer it either to that occurrence, when, after the giving of the law on Mount Sinai, Moses and Aaron, and the seventy elders, were permitted to see the God of Israel, (Exod. xxiv. 9.) and Moses himself to come up into the mount to him; or to the angel of the covenant appearing amongst, and conducting his people in the wilderness forty years. (Estius, in loc.)

CHAP. IV.

Ver. 1. *THIS is the book of the commandments of God, and the law that endureth for ever.*] As the gospel comprises the law and the prophets in two commandments; *viz.* the love of God and of our neighbour; or, more briefly, in charity: so this writer says, that wisdom, described in the former chapter, contains the substance of the commandments, and of the law, here said to *endure for ever;* not with respect to its ceremonial ordinances, but the moral and spiritual part, which is fixed and unchangeable. Wisdom therefore here described seems to be no other in effect than charity, so highly extolled, 1 Cor. xiii. 8. whose character it is, *never to fail, when even tongues shall cease, and knowledge itself shall vanish away.*

Ver. 3. *Give not thine honour to another, nor the things that are profitable unto thee, to a strange nation.*] It was the glory of the Israelites to know the only true God, to love and serve him, who had chosen them above all other nations to be a holy people, consecrated to his service: this character distinguished his peculium from heathen and infidel nations: by forsaking therefore the God of their fathers, and abandoning themselves to the idolatry of the strange nations, they gave the honour due to the living God only to insensible things, and stained their former glory: and instead of children of God, a title and privilege which they enjoyed before, became slaves, and were rejected by him. And this God threatened to do by Moses, Deut. xxxii. 21. *when they should move him to jealousy with that which is not God, and provoke him to anger with their vanities.*

Ver. 5. *My people, the memorial of Israel.*] *i. e.* Ye poor remains of the Jews, the surviving hopes of sinking Israel, who are preserved to continue the name and memory of once so famous a people, the only remaining monument of distressed Sion.

Ver. 7. *Ye provoked him that made you, by sacrificing to devils.*] The Psalmist, according to the version of the LXX. says, ὅτι πάντες οἱ θεοὶ ἐθνῶν δαιμόνια, *that all the gods of the heathen are devils.* (Psal. xcvi. 5.) And of the Jews who sacrificed to them it is said, they sacrificed to devils, and not to God; לשדים to evil, wasting, and destroying spirits. And so they are styled, 2 Chron. xi. 15. Rev. ix. 20. The pulling down idolatrous worship, is, in our Saviour's language, the *casting out the prince of this world.* (John xii. 31. xvi. 11.) The converting of the gentiles from idolatry to the worship of the true God, is called, *turning them from the power of Satan unto God;* (Acts xxvi. 18.) the *delivering them from the power of darkness,* (Col. i. 13.) *who before walked according to the prince of the power of darkness,* (Ephes. ii. 2.) *and were led captive by Satan at his will.* (2 Tim. ii. 26.)

Ver. 12. *Let no man rejoice over me, a widow, who for the sins of my children am left desolate.*] This prosopopœia of Sion, bewailing her children gone into captivity, is moving and beautiful. She assumes the character of a disconsolate widow, an idea often borrowed to represent deep distress, bemoaning the loss of the favourite of her bosom, with these two sad but common aggravations of her sorrow, her children taking evil courses, and as such exemplarily punished, stricken of God, and afflicted; and herself, instead of that compassion which her calamities called for from those around her, neglected, insulted, reproached, and injured. The venting her grief in broken accents, (ver. 17.) *But what can I help you?* is inimitably, says Grotius, affecting; "I who am devoid, not only of my former substance, my ornaments, and pleasant things, my comforts and conveniences, but reduced to the lowest state, and wanting myself the necessaries of life, what am I able, what can I be expected, to do for you?" At length all appearance of human help vanishing, she raises motives of consolation from that never-failing treasury of delight and comfort to afflicted minds, the word of God, whose statutes had been her song in the house of her pilgrimage; and assures them, from the prophets, of a deliverance from their captivity, and remarkable vengeance overtaking their persecutors. In this pleasing prospect she exults and triumphs, (chap. v.) as a fond mother overjoyed for the recovery of her children.

Ver. 15.] Probably this refers to Deut. xxviii. 49, 50. and may be considered as a fulfilling that prophecy, *The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth, a nation whose tongue thou shalt not understand. A nation of fierce countenance, which will not regard the person of the old, nor shew favour to the young.* This, if applied to the Chaldeans, the description of the place will not suit, for the Chaldeans did not come from a country which was very far from Judea. If to the Romans, the time will not suit with the supposed age of this writer. Josephus, indeed, informs us, that upon the Romans making themselves masters of the temple, they slaughtered all, both old and young indifferently, without any respect to age, having neither mercy nor modesty.

Ver. 16. *And left her that was alone, desolate without daughters.*] The Geneva version I think clearer, *Leaving me alone, and destitute of my daughters; i. e.* both sons and daughters were carried into captivity. (See ver. 14.)

Ver. 20. *I have put off the clothing of peace, and put upon me the sackcloth of my prayer: I will cry unto the Everlasting in my days.*] *i. e.* I have put off the garment of *prosperity,* as the margin has it, or of gladness, and put upon me the sackcloth of penance and supplication, *Indui cilicium deprecationis meæ,* Arabic. And Junius renders in the same manner: or, as the Syriac has it, *Clothed me with sackcloth in the solemn time of my prayer and supplication.* The last clause, κεκράξομαι πρὸς τὸν αἰώνιον ἐν ταῖς ἡμέραις μου, is inaccurately rendered here. It may either be translated with the margin, *in the time of mine affliction,* and in this sense we are to understand ἡμέρα Ἱερουσαλήμ, Psal. xxxvii. 13. cxxxvii. 7. or the sense may be, *I will cry unto the Everlasting all my days;* thus Calmet, *Je crieray au treshaut tous les jours de ma vie:* and the Geneva version accordingly, *As long as I live I will call upon the Everlasting.* This sense is strongly confirmed by Psal. cxvi. 2. where the expression in the LXX. very much resembles this, ἐν ταῖς ἡμέραις μου ἐπικαλέσομαι, and our translators rightly render, *I will call upon him as long as I live.*

Ver. 22. *Because of the mercy which shall soon come unto you from the Everlasting, our Saviour.*] The like is repeated ver. 24, 25. but how can this mercy be properly said to come *soon,* as the captivity was to last seventy years? This, say Mess. of Port-Royal, may be admitted, if considered either with respect to God, who inflicted this punishment, in whose sight a thousand years are but as a day; or with respect to the suffering Jews themselves, those especially among them who were touched with a sense of their sins, and their deserving a much longer and sorer punishment; "for a soul which is truly convinced of and sensibly affected with the eternity of punishment due to its transgressions, counts for nothing, or considers but as a moment, the time of penance and suffering which God is mercifully pleased to inflict in this life." (Ver. 22. 24.) This writer, says Bishop Chandler, personates Baruch, and his book is little else than an epitome of what we have at large in the prophets, concerning a more universal return than that was of the Jews under Cyrus, and in virtue of God's everlasting covenant, to drive them no more out of the land. The Jews at Babylon, where this Baruch wrote, did not conceive that the prophecies were exhausted in the first return of the Jews under the Assyrian kings, they hoped for another more perfect and more glorious restoration, as foretold by the prophets, which should be the deliverance of God himself, as the Jews were wont still to call the salvation of the Messiah. In confidence of this so eminent a deliverance, he breaks forth into admiration of this *Emanuel,* or *God with us.* (Def. of Christ. p. 53.)

Ver. 25. *Shortly thou shalt see his destruction, and shalt tread upon his neck.*] This, says Calmet, was literally accomplished in the time of queen Esther and Mordecai, at Susa; and under Daniel, at Babylon; for when they were exalted to the highest dignity, and the most important posts of the government, the Chaldeans themselves were obliged to submit to their authority, and to bow before them, as Isaiah had long before expressly foretold, (lx. 14.)

Ver. 28. *For as it was their mind to go astray from God, so being returned, seek him ten times more.*] It is not enough, says a pious writer, morally to revoke what is past, by wish-

ing it had not been done, but you must oppose a state to a state, a habit to a habit; *i. e.* as sin before gave you law, so now must the Spirit of God. Habitual sin must be destroyed by a contrary habit, or state of holiness: this is well summed up by the apostle, *As ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.* (Rom. vi. 19.) What the Greek makes matter of exhortation and advice here, is spoken prophetically according to the Vulgate, which accordingly came to pass; for after the captivity, the Jews were more observant of the law of God than they were before, especially with respect to idolatry. But it will be best, if this reading is followed, to understand this of those devout Jews in particular who were converted by the preaching of the apostles, and were the first-fruits of the Christian church.

Ver. 35. *And she shall be inhabited by devils.*] This expression is grounded on a vulgar notion, that desolate and forlorn places are inhabited by evil spirits, who have their haunts there. The canonical Scriptures seem to countenance this opinion; thus the demoniac (Luke viii. 29.) is said to abide in no house, but to be driven of the devil into the wilderness, and thither was our Saviour led, as being the devil's residence, to be tempted by him. (Matt. iv. 1.) And accordingly our Saviour, in the parable of the unclean spirit, says, *that he walks through dry or uninhabited places.* (Matt. xii. 43. see also Tobit viii. 3.)

Ver. 36. *Look about thee towards the East.*] This, no doubt, primarily relates to the restoration of the Jews under Cyrus, and the return from their long captivity by his appointment, or rather God's influencing his heart for that purpose; and though Babylon, properly speaking, was rather to the north with respect to Jerusalem, yet Persia, where Cyrus reigned, and from whence the happy orders were to come, was to the east. That Ἀνατολὴ here is the title of the Messiah likewise, there is no question, whether it be literally rendered *the East*, as the title formerly was bestowed upon him, (Zech. vi. 12.) or the rising of the sun, that Sun of righteousness, mentioned Mal. iv. 2. However that be, it is certain that where Ἀνατολὴ, *the East*, is used in most places of Scripture, the commentators and scholiasts have still applied it to Christ, meaning, by the *East*, that orient or rising sun, and not the point from whence it rises: (see Jer. xxiii. 5.) and this seems the more probable, because, ver. 22. he is called *the Everlasting, our Saviour.*

CHAP. V.

Ver. 3. Τὴ ὑπ' οὐρανὸν πάσῃ. *subaud.* χώρᾳ. The like ellipsis occurs Job xviii. 4. Luke xvii. 24. in LXX. Prov. viii. 28. 2 Macc. ii. 18. in Addit. Esth. xiii. 10.

Ver. 6. *For they departed from thee on foot, and were led away of their enemies; but God bringeth them unto thee exalted with glory, as children of the kingdom.*] *i. e.* As a royal race, or children of kings, riding in triumph, and in a most magnificent procession. Ezra gives us the number and quality of the persons that returned, their horses, mules, camels, &c. employed on the occasion, (ii. 66.) And it appears, from 1 Esd. v. 2. that Darius himself sent a thousand horsemen to conduct them back safely to Jerusalem, with musical instruments. Isaiah describes their return from Babylon in the most pompous manner, and in terms scarcely inferior to a real triumph, (xlix. 22, 23. lxvi. 20.) "Their transport of mirth and jollity on this occasion (says Josephus) was as great, as if the day of their redemption and return had been the first day of a new life." (Antiq. lib. xi. cap. 4.)

Ver. 7. *For God hath appointed that every high hill.*] By ὄρος and βουνὸς, we are here to understand those who are lofty, proud, and supercilious, who exalt themselves from a conceit of worldly wisdom: the meek, on the contrary, are represented as prostrate and humble, casting aside every high thought, and adoring, with holy reverence, mysteries that are above them. This refers to a known custom of great kings, who, when they travelled, had their ὁδοποιοὶ, or *harbingers*, sent before them to make the way plain and commodious, by filling up deep places, and levelling those that were high, and smoothing those that were rough. And so Josephus says, that when Titus came to the wars, there went before him all the royal aids, and all the military men, and those who planed the way (de Bell. Jud. lib. vi. cap. 6. 12.) for the coming of the Roman army. The words here seem to refer to Isa. xl. 4. where the prophet, describing the return of the people from their captivity to their own country, expresses it by "the former deliverance and passage out of Egypt, through uneven craggy ways in the desert, which yet, by God's conduct, was made passable to them, and they brought at last to a happy Canaan." Thus the Targum on Canticles saith, the cloud went before the Israelites in the wilderness three days' journey, to take down their hills, and fill up their valleys before them. Mystically, or by way of metaphor, this expression, of casting down every high hill, means also, the removing of all obstacles to one's happiness or designs, as in those verses of Sibylla Erythræa, set down by St. Austin, De Civit. Dei, lib. viii. where, foretelling the coming of the King from heaven in the flesh, it follows:

> "Dejicient colles, valles extollet ab imo;
> Non erit in rebus hominum sublime, vel altum;
> Æquantur campis montes."

Which is almost the same with the passage cited from Isaiah. Compare also Luke iii. 5. The same metaphor is used by Homer, Il. o. ver. 260. where Apollo, promising to assist Hector, saith,

> Αὐτὰρ ἐγὼ προπάροιθε κιὼν, ἵπποισι κέλευθον
> Πᾶσαν λειανέω,

I will go before and make smooth all passages.

Ver. 8. *Every sweet-smelling tree shall overshadow Israel.*] *i. e.* God will furnish his people with all sorts of accommodations for their return home; in particular, that they should not be incommoded with heat, a calamity very incident to travellers in hot countries; God would plant woods, as it were on purpose to shelter his chosen in their return, from the scorching heat of the sun. This undoubtedly refers to Isa. xli. 19. where God says, *I will plant in the wilderness the cedar, the shittah-tree, the myrtle, and the olive-tree,* &c. conducting the people home almost in the same marvellous manner, as he did his chosen in the wilderness, by the shadow of a cloud to defend them from the heat. Or, without having recourse to a miracle, this may be understood of his appointing their return at such a season, when the trees afforded most shade; or that they

marched through such places where there was a natural cover over them. Others think, and not without reason, that this is rather a poetical description, to display, but in an exaggerating manner, the easiness and pleasure with which the Jews would return from Babylon. Our translators follow the copies which read ἐσκίασαν, but others have ἐσκίρτησαν, *subsultarunt;* and thus Junius renders, *exsilieruntque etiam silvæ*, that all the trees of the wood rejoiced on the occasion, like that of the Psalmist, xcvi. 12.

CHAP. VI.

Ver. 3. *SEVEN generations.*] The word γενεὰ, or generation, has many senses. Sometimes it signifies twenty, twenty-five, or thirty years, but most generally the last term; and in this sense it is used by approved authors, and particularly in the genealogy recorded by St. Matthew. By it here is meant ten years, or rather seven decads of years; but this acceptation is not very common: but as it was very well known to have been predicted by the prophets, that the captivity should last seventy, that is, seven ten years, it cannot be doubted but that this author had that term in view here, and meant the precise period of ten years. The seventy years of the captivity of Babylon are usually reckoned from the first year of Nebuchadnezzar the Great, and the fourth of Jehoiakim, *i. e.* A. M. 3398, and ended 3468; or before Christ 606, and ended 536, before his appearance; at which time Cyrus gave leave to all the Jews in his dominions to return to their own country. This epistle, said to be Jeremiah's, is supposed to be wrote to the Jews when they were going into captivity with their king, to admonish them to beware of the idolatry which they would see in Babylon: and seems to be the letter referred to, 2 Macc. ii. 2, 3. where the same caution is given as here, to guard against the idolatry they would observe in that place, and is an epitome of sundry things in Moses, the Psalms, and the prophets, against idolatry, and the fullest dissuasive against it, in one continued tract or view, of any through the whole volume of the Bible, and handled in the most proper manner: as banter and ridicule are often found more effectual to expose and confute an error, than grave and serious reasoning.

Ver. 4. *Gods of silver, and gold, and wood, borne upon shoulders.*] Isaiah takes notice of and condemns this custom, *He maketh it a god: they fall down, yea, they worship. They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove*, (xlvi. 6, 7.) Jeremiah likewise mentions this idolatry, and their carrying images in great procession and pomp, *They must needs be borne* (says he) *because they cannot go*, (x. 5.) And to this sense, Spencer and other learned interpreters explain those words of Amos, *Ye have borne the tabernacle of Moloch and Chiun your images*, (v. 26.) which the LXX. rightly render ἀνελάβετε, *sursum tulistis.* Numerous instances of this superstition used among the heathen, are to be met with in sacred and profane writers. (See ver. 26.)

Ver. 6. *Say ye in your hearts, O Lord, we must worship thee.*] These words seem wrongly pointed in our translation, and the common editions of the Greek. The sense would be better and more agreeable to the context, if the rendering was, "We ought to worship thee, O Lord, with the spirit, or understanding, in contradistinction to senseless images, which take no notice of their votaries." And so St. Cyprian renders this passage, *In sensu tibi debet adorari Deus.* (De Orat. Domin.) One copy of the Greek reads without any comma at all, probably intending this sense; but for clearness I would place it thus, εἴπατε δὴ, τῇ διανοίᾳ σε δεῖ προσκυνεῖν, δέσποτα. The Psalmist, in like manner, after having exposed the folly of image-worship, and from the honour given by the heathens to their idols, presses the like conclusion upon the Israelites, and excites them to praise the living God, the Lord of the world, with the greater devotion. (Psal. cxxxv. 17—20.)

Ver. 7. *For mine angel is with you, and I myself caring for your souls.*] *i. e.* Mine angel shall protect you, which these idols cannot. Our version and the Vulgate seem faulty in the rendering of the latter clause; in the Greek it is, αὐτὸς δὲ ἐκζητῶν τὰς ψυχὰς ὑμῶν, which I would translate, *And he (the angel) will watch over you, and revenge any injury done to you.* The Geneva version understands αὐτὸς, in like manner, of the angel, *For mine angel shall be with you, and shall care for your souls.* Junius is more explicit to the same purpose, *Angelus meus vobiscum est*, qui idem *reposciturus est animas vestras;* and so the oriental versions also have it.

Ver. 8. *As for their tongue, it is polished by the workman, and they themselves are gilded and laid over with silver; yet are they but false, and cannot speak.*] The mimic representations of life are all deceit; they are mere insensible images of things, having mouths, and a tongue beautifully polished, but are unable to give a word of advice or comfort to their supplicants. Their images are overlaid with coverings of gold and silver plates; (see ver. 57, 58. Isa. xxx. 22.) either to attract the eyes of the beholders, or to cover some defect; but their gold and silver serve only to expose their weakness. They are of no more value than that of the rich materials of which they are made, and so far from being able to say or do any thing, that they themselves are the handy-work of those that worship them: every excellence that they have is derived from the ingenuity of the artificer, and shews rather his art than their divinity.

Ver. 9. *And taking gold, as it were for a virgin that loves to go gay, they make crowns for the heads of their gods.*] The Geneva version is clearer, which has, *And as they take gold for a maid that loveth to be decked, so make they crowns for the heads of their gods.* But the sense, I conceive, would be more perfect, if the pointing was thus, *And taking gold, as for some virgin that loves dress and finery, they make crowns for the heads of their gods.* And so Calmet understands it, *Comme on fait des ornements à une fille, qui aime à se parer, ainsi on fait ces idoles avec de l'or.*

Ver. 12. *Yet cannot these gods save themselves from rust and moths, though they be covered with purple raiment.*] See ver. 72. *i. e.* Their ornaments and royal attire are perishable things, like those that wear them; pass but a few years, and their *riches are corrupted, and their garments moth-eaten, their gold and silver caukered, and the rust of them shall be a witness against them, and shall eat them up, as it were fire*, as St. James speaks upon another occasion, (v. 2, 3.) That the heathens, in their idolatrous worship, adorned the images of their gods with costly robes, is confirmed from Jer. x. 9. where, speaking of the

decorations and rich apparel of the false gods, he says, that *blue and purple are their clothing.*

Ver. 13. *They wipe their faces because of the dust of the temple, when there is much upon them.*] Or, as the Geneva version has it, *They wipe their faces because of the dust of the temple, whereof there is much upon them.* And so the Vulgate, *Extergunt faciem ipsorum propter pulverem domûs, qui est plurimus inter eos; i. e.* through the concourse of the people, or votaries, who come there in great numbers. The multiplicity of persons which tread the hallowed courts, which is an honour to the true God, is to them an inconvenience and disgrace; for when the idol-temples, like that of Baal, are filled with worshippers from one end to the other, being unable to help themselves in any respect, they must be beholden afterward to the care of others, to remove any accidental stain or filth that may fasten on them, and to keep them neat and clean. (See ver. 24.)

Ver. 15. *He hath also in his right hand a dagger, and an axe.*] Arnobius observes, concerning the gentiles, "That they designed to create fear by the manner in which they framed and represented the statues and images of their gods: hence scythes, clubs, and thunderbolts, were appendages to their idols." (Adv. Gent. lib. vi.) Like the god of war, or some martial hero, they were exhibited, armed with swords, lances, helmets, bucklers, or whatever fancy could invent to excite terror. In the foregoing verse, indeed, they are set forth in a milder attitude, to create veneration, seemingly dispensing justice, like some prince or governor of a province, of which the sceptre which they held forth was to be the symbol.

Ver. 19. *They light them candles . . . whereof they cannot see one.*] Either in their temples, or in their processions. See Cic. Offic. iii. 26. and Apuleius, who says of the pagan processions, that, on such an occasion, "Antistites sacrorum Deum proferebant insignes exuvias, quorum primus lucernam præmicantem claro porrigebat lumine —Magnus præterea sexus utriusque numerus, lucernis, tædis, cereis," &c. The sense of the writer of this epistle would be more complete, if the first sentence of the following verse was added to it thus, *They light them candles . . . whereof they cannot see one, for they are as one of the beams of the temple.* And thus the Vulgate, from some Greek copies, connects the sense, *Lucernas accendunt illis, et quidem multas, ex quibus nullam videre possunt; sunt quidem sicut trabes in domo.* And so the Geneva version, *They light up candles before them, whereof they cannot see one; for they are but as one of the posts of the temple.* And Junius renders in like manner. The intention of the heathens in having lamps or candles burning before their images and altars, seems to have been what Lactantius intimates, the furnishing light for their gods; the folly of which he thus exposes, "Num mentis suæ compos putandus est, qui auctori et datori luminis candelarum ac cerarum lumen affert pro munere?" (Lib. vi. 2.)

Ver. 20. *Yet they say, Their hearts are gnawed upon by things creeping out of the earth, and when they eat them and their clothes, they feel it not.*] Thus Arnobius, who was himself once a pagan, speaks of idols, setting them upon all occasions in the meanest and most ridiculous light, "Non videtis sub istorum simulacrorum cavis mures habitare? in ore ab aranеis ordiri retia?" (Lib. vi. adv. Gent.) It should seem, say Messieurs of Port-Royal, from the context, as if the priests themselves, who got their livelihood by this false worship, or some of the worshippers at least, made this acknowledgment of the meanness and imperfection of their images. But is such an open declaration from them, much to their great discredit, at all natural or credible? would it not, in the esteem of every sensible and well-meaning votary, be the means to expose and discard them, and at length take from the priests themselves all the gain of their craft? Nor is φασὶν, as others contend, to be understood as spoken by way of hearsay, that it is so reported of them, as Coverdale understands it; little need was there to refer to uncertain tradition or report; every one might be convinced from his own observation of their decay, how contemptible such objects of worship were. Might not this more properly be understood of the idols themselves, betraying their own defects and shame by their frail appearance? *i. e.* Their idols confess, testify, or make it plain, by the signs of decay and rottenness visible about them, and by their being eaten as a piece of ordinary wood by worms, and not perceiving what is done to them, that they are perishable and senseless. And thus Junius expounds it, "Ipsa idola testantur se facillime a tenuissimis vermibus erodi in partes intimas usque." Or the sense, lastly, may be that of Isaiah, xliv. 9. that *the makers themselves are their own witnesses;* i. e. they best know the materials of which they are made, and are sufficiently convinced from their wanting often to be repaired and beautified, that they are mouldering vanities.

Ver. 22. *Upon their bodies and heads sit bats, swallows, and birds, and the cats also.*] Besides the meanness of their original, and the imperfection of their state, if one considers farther the rudeness and insults offered to their divinityships, by vile, despicable, and abject creatures, this also is sufficient to expose men's folly in worshipping them. Minucius Felix is very pleasant upon the occasion: "Quanto verius de Diis vestris animalia muta naturaliter judicant, mures, hirundines, milvi? Non sentire eos sciunt, rodunt, insultant, insident, ac, nisi abigatis, in ipso dei vestri ore nidificant;" (p. 175. edit. Oxon.) *i. e.* The mice, swallows, and crows, know better than you (pagans) what your gods are; for, by gnawing and sitting upon them, and being ready to make nests in their mouths, if you do not drive them away, they know that they have neither sense nor understanding. Spiders also spin upon their faces, and use their sacred heads for blocks only to hang their webs on.

Ver. 27. *If they fall to the ground at any time, they cannot rise up again themselves.*] This was the case of Dagon, who fell upon his face to the earth before the ark of the Lord; and though he was once set right again after his fall by his priests, yet fell in the like manner a second time, with the additional misfortune of losing his head and both his hands. (1 Sam. v. 3, 4.) So if Bel at any time is bowed down, and Nebo stoopeth, they cannot restore or make themselves straight again, but must continue in that posture and direction, in which design or accident has placed them. The author of the book of Wisdom has been no less happy than this writer, in exposing the weakness and impotence of idols:—"When the workmen (says he, speaking of this particular defect) had formed it by the skill of

his understanding, and fashioned it as he designed, he then looked out for a convenient room for it, set it in a wall, and made it fast with iron; for he provided for it that it might not fall, knowing that it was unable to help itself, as being an image that hath need of help." (Chap. xiii. 15, 16.)

Set gifts before them as unto dead men.] In Scripture, likewise, they are compared to dead things, to nothing, and vanity. The sense here is, that they are served with victuals, which are set before them in form, without their being able to avail themselves of them, to touch or use them, or to receive and feast on the viands and offerings which are made to them. And how, indeed, should they, being inanimate and senseless things? And their votaries themselves must be equally so, to think that they had such a power, or ever could make use of it: and yet we find, by the story of Bel and the Dragon, that the simplicity of the Chaldeans was such, that they thought that idol ate in reality the great store of provisions set before it. By *gifts placed before dead men,* the writer alludes to the parental or sepulchral entertainments, which were anciently much in vogue in the eastern or other countries, and particularly among some idolaters, whose notion was, that the souls of the departed wandered about their sepulchres, and wanted a proper sustenance; and that it was a pious office to place bread and wine over their graves, for their support and refreshment. (See note on Ecclus. xxx. 18.)

Ver. 28. *The things that are sacrificed unto them, their priests sell and abuse.*] Instead of exercising acts of hospitality and charity to poor and helpless persons, widows, and orphans, and bestowing upon them the remains of the sacrifices, they make a trade of holy viands, or pervert them to bad and evil uses. It is certain the ancient idolaters were wont to save some part of their sacrifices for magical and superstitious purposes. Herodotus testifies the same concerning the ancient Persians. (Lib. i. cap. 132.) And, therefore, God orders in the paschal sacrifice, that nothing of it should remain until the morning, lest it should be profaned, or any ways corrupted and abused.

Ver. 29. *Women in childbed,* &c. *eat their sacrifices: by these things ye may know that they are no gods.*] It appears from their many false rites, and the shameful abuse of their sacrifices, that they are no true gods; for if they were, neither would their priests dare to take such liberties in holy things, nor unclean and impure persons be permitted to approach them, or partake of them, which they might not do of a true sacrifice, nor in the service of the true God; for, according to the Levitical law, such persons were not to enter into the sanctuary, nor touch any hallowed things, but to continue in a state of separation for a certain time, as being defiled by their infirmity. (Lev. xii. 4.)

Ver. 30. *For how can they be called gods? because women set meat before the gods of silver.*] The sense is more determinate and clear in the Geneva version, *From whence cometh it then that they are called gods? because the women bring gifts to them; i. e.* their silly and superstitious votaries, through their ignorance, pay the like honours and regard to their idols, as if they were really gods.

Ver. 31. *The priests sit in their temples, having their clothes rent, and their heads and their beards shaven, and nothing upon their heads.*] Several of the heathen priests, particularly those of Isis and Serapis, had their heads shaven and uncovered, in the manner here described. It was a standing ordinance at Memphis:—"Ut Isidis sacerdotes semper deraso sint capite, utque tertia quaque die corpus eradant." (See Alex. ab Alex. lib. vi. Juven. Sat. vi.) It is observable, that the rites here mentioned were funeral ceremonies, and therefore the most proper to be used in the worship of the heathen deities, who were no better than dead men. In the service of the true God, the Jewish priests were forbid to rend their clothes, and shave their heads, thereby to distinguish them, as we may suppose with great probability, from the heathen priests. (See Lev. xxi. 5—10.) Calmet thinks the writer here refers to the lamentations for Adonis, customary not only in Egypt, Palestine, Phœnicia, and Syria, but also in Babylonia, and the provinces beyond the Euphrates.

Ver. 32. *They roar and cry before their gods, as men do at the feast when one is dead.*] This refers to a rite or custom among the Jews at their funerals, by the LXX. called περίδειπνον νεκροῦ, or the funeral-feast. For the Jews had feasts or banquets upon account or in honour of the dead, and for the refreshment of the melancholy relations and friends present at the burial. Thus we read of *the meat of mourners,* Hos. ix. 4. and of the *cup of consolation* to comfort them for the loss of the deceased, Jer. xvi. 7. And this probably the son of Sirach means, where he mentions θέματα βρωμάτων παρακείμενα ἐπὶ τάφῳ, *i. e.* Messes of meat set on the sepulchre. (Ecclus. xxx. Tobit iv. 17. see notes on those places.) This custom, as we are informed by one of the Jewish writers, was the impoverishing of many, and that almost unavoidably; for if any one omitted the funeral-feast, he was reflected upon for want of piety. On this account, and some abuses attending these sepulchral entertainments, this custom was at length abolished. By their lamentations and cries before their gods, Calmet thinks those for Adonis most probably are meant.

Ver. 40. *When even the Chaldeans themselves dishonour them.*] *i. e.* They inwardly laugh at them, persuaded of their weakness and inability to do any thing. If their priests presented any sick person before the idol, it was rather to comply with the prevailing superstition, than from any hope that the cure would be effected. They were conscious of the cheat, though for gainful reasons they continued the practice. "Haruspex ridet cum haruspicem videret," was Tully's sneer upon such impostors as these. St. Austin argues very strongly against the continuance of such superstitions, from the plain confession of the worshippers themselves of these pagan deities. Junius, who joins this sentence to the following verse, makes the sense to be, That the Chaldeans themselves sufficiently expose the weakness and impotence of such gods, when, despairing of help from their *Dii minorum gentium,* or inferior sort of gods, they carry the patient to their great god Bel, but to as little purpose.

Ver. 41. *If they see one dumb that cannot speak, they bring him, and entreat Bel that he may speak, as though he were able to understand.*] Bel was the principal idol of the Babylonians; (Isa. xlvi. 1.) the same with Baal, as Selden conjectures. (Syntag. 1. cap. 2.) How unable Baal was to hear, understand, or answer, the petitions of his worshippers, we learn from that signal instance, 1 Kings xviii. 26. where, though his prophets called on the name of Baal from morning until noon, saying, *O Baal, hear us;*

yet was there no voice, nor any that regarded. Strange that any should be so senseless, as the author of the book of Wisdom well argues, xiii. 18. as *for power to call on that which is weak, and for aid humbly beseech that which hath least means to help, and for speech apply to dumb idols;* emphatically, and by way of infamy, so called, as neither having any faculties themselves, nor able to confer the gift of speech upon others.

Ver. 42. *Yet they cannot understand this themselves, and leave them, for they have no knowledge.*] Καὶ οὐ δύνανται αὐτοὶ νοήσαντες καταλιπεῖν αὐτά. Or, as the Alexandrian MS. has it, τοῦτο νοήσαντες, which would be better rendered, *They cannot, though they observe the inability of their idols to administer any help, persuade themselves to leave and forsake them; for they are foolish and infatuated themselves.* And thus the Geneva version more clearly, *Yet they that understand these things, cannot leave them, for they also have no sense.*

Ver. 43. *The women also with cords about them.*] This refers to the tents or tabernacles of Venus, in which virgins were solemnly prostituted to the honour of that false goddess, under the title of Mylitta, and Venus πάνδημος, or the popular goddess of sensual pleasures. These tents were called Succoth-benoth, *i.e.* tabernacles of daughters, or the pavilions of girls, on account of their residence. According to Selden, it means the chapels of Venus Mylitta. The men of Babylon, (2 Kings xvii. 33.) are said to make Succoth-benoth, wherein their daughters were prostituted to such as came to worship Venus, as the manner was in Babylon, from whence this filthiness had its original. (See Selden, de Diis Syris, Syntag. 3. cap. 7.) And to this scandalous custom, he thinks Lev. xix. 29. particularly to refer. Every woman, it seems, throughout all the country, was bound once in her life to repair to the temple of Venus, and there to prostitute herself to any that would throw down a piece of money, be it less or more, which money was applied to the temple, and to the honour of the goddess. Herodotus gives the following account of this infamous custom, ὧδε δὴ αἴσχιστος τῶν νόμων ἐστὶ τοῖσι Βαβυλωνίοισι, κ. τ. λ. *erat Babyloniorum lex, ut omnes fœminæ semel in vita sederent apud templum Veneris, præstolantes adventum peregrinorum, qui cum eis congrederentur; primum adventantem, qui se offerebat, non debebant recusare, nec eam quam offerebat mercedem, quamvis non ita magnam, quæ in sacrum usum reponebatur. Advena dicebat, ἐπικαλέω τὴν θεὰν Μύλιτταν; tanti tibi deam Mylittam imploro. Et quæcunque fœmina sedere inceperat, non debuit abire, donec vitiata fuerat. Unde formosæ cito dimissæ, sed deformes unum aut plures annos exspectabant;* i. e. every Babylonian woman was once in her lifetime bound to prostitute herself to a stranger at the temple of Venus. They were crowned with knots and garlands, and ranged in long ranks before the temple, each rank being parted from the other by a line, that the men might conveniently pass between them, and choose those they liked best. They declared their choice by throwing money into the lap of the woman they most admired, and saying, as they threw it, *I implore the goddess Mylitta for thee.* The money, how little soever, was by no means to be refused, being accounted sacred. Nor had the woman the power of rejecting any man that accosted her in the form prescribed, but she was absolutely to retire without delay. Having thus fulfilled the law, and performed some ceremonies in honour of the goddess, she returned home; and nothing could tempt her to grant the same favour again to her new lover. Women of rank (for none were dispensed with) might be conveyed to the appointed place in a covered vehicle, and keep in it, while their servants waited their return at some distance. (Herod. in Clio, lib. i. cap. 199.) From this passage it appears into what infamous usage and indecency religion had degenerated: when the most dissolute pleasures were turned into so many acts of devotion, and it was counted a dishonour not to be defiled. By σχοινία, here rendered *cords*, some understand fine twine, of which their knots and garlands were composed; and possibly this may be the meaning of the Syriac, which has *funibus ornatæ*. Others suppose them to be rushes, which are easily broken. Selden understands cords, properly so called, to distinguish and guard the passages leading to the women, and to keep them separate.

The women sitting in the ways.] *i. e.* In the public ways leading to the temple of Venus. This description, and particularity of the place, is very natural and well suited to the followers and retainers of Venus, whose known custom it is to frequent the most public places, to entice and allure passengers. (See Prov. ix. 14, 15.) Thus Tamar, Gen. xxxviii. 14. is represented as sitting in an open place, or a place where roads crossed, *which is by the way of Timnath,* πρὸς ταῖς πύλαις Αἰνὰν, *at the gates of Ænan,* according to the LXX. Such a place as this was most likely to meet passengers in, and therefore most proper for Tamar's design. Of those who followed the trade in a public way, such whom Plautus calls *Scænicolæ*, seem most to resemble the Babylonish ones here mentioned. One cannot help observing a sort of gradual decay of decency in women of this profligate character; at first they had their haunts without the city, and followed the trade as it were in disguise, hiding their faces with a mask; afterward they dropped this, and appeared barefaced, but nevertheless, the laws not allowing them to come within the walls, they yet kept their distance: but the state of things every day growing worse and worse, they had the impudence at last to settle and carry on the business of lewdness publicly in cities. But though in all times and places such vile prostitutes have been too much followed and caressed, yet never was any age so degenerate, or people so abandoned, except the Babylonians, as to account them sacred.

Burn bran for perfume.] Badwell takes it in the sense of our version, and the oriental ones translate accordingly. The Syriac in particular has, *imponentes pro thymiamite furfures.* A poor incense this! but good enough for such a deity, and so scandalous rites. Grotius understands the Greek, θυμιῶσαι τὰ πίτυρα, in an impure sense, from the Hebrew פטרה *Petarah, apertura,* which the Greeks express by τὰ αἰδοῖα, and thinks it answers to *suffire naturam,* in Pliny; which seems to be confirmed from Strabo, who, speaking of the Babylonians, says, ὁσάκις δ' ἂν μισθῶσιν ἀλλήλοις ἐπιθυμιάσαντες. (Lib. xvi. Spencer, de Leg. Hebr. vol. i.) Selden renders πίτυρα by οὐλόχυτα, *moles,* or cakes and libations, called also θυλήματα; and in this sense we meet with θύειν τὰ πίτυρα, in Theocritus, as an expedient to procure love. And to this very custom the prophet Jeremiah is by him thought to allude, vii. 18. where it is said, *that the women knead their dough to make cakes for the queen of heaven,* another name for the Babylonian Venus, who was also called Venus Urania. (Syntag. 2. cap. 7.) The same learned writer ob-

serves of ἐφελκυθεῖσα, in the next sentence, which our translators render *drawn*, that it means a seeming unwillingness in these votaries of Venus, and a reluctance to comply, *Funiculum forsan, usquedum ab amasio fuerit disruptus, veluti retinaculum pudicitiæ muliebri simulatione retinentes.* (Ibid.) An artifice only, as he observes, to make the persons that solicit their favour the more eager and enamoured.

Ver. 44. *Whatsoever is done amongst them is false.*] *i. e.* Whatsoever is done to or about them is vain, and the labour to no purpose: or whatsoever is said or pretended to be done by them is false. The Alexandrian MS. has γινόμενα παρ' αὐτοῖς.

Ver. 45. *They are made of carpenters and goldsmiths, they can be nothing else than the workman will have them to be.*] *i. e.* They are such as were carved out of a refuse piece of wood, (Isa. xliv. 13—15. Wisd. xiii. 13.) which the workmen could have formed into any shape he pleased, to be a thing either of honour or dishonour: or else they came out of the smith's furnace, and were fashioned by the anvil and hammer, as Arnobius expresses it, lib. i. Who in another place, speaking of himself when under a state of paganism, says, "Beneficia poscebam nihil sentiente de ligno:" (lib. vi.) and after, "At quæ dementia Deum credere quem tute ipse formaris, supplicare tremebundum fabricatæ abs te rei?" *i. e.* What an instance of madness is it to think that a piece of timber hath any more divinity in it than it had before, because it is fashioned and carved into the figure of a man? The prophet Isaiah, with a peculiar smartness of argument, exposes image-worship, from the absurdity, that a man should dress his meat and make his god out of the same stick of wood, and fall down to the sorry stock of a tree and say, *Deliver me, for thou art my god.* (Isa. xliv.)

Ver. 46, 47. *And they themselves that made them can never continue long: how then should the things that are made of them be gods? for they left lies and reproaches to them that come after.*] As the effect cannot be more perfect than the cause, so impotent and frail man cannot invent or make any thing or being immortal and divine. The makers of these idols, being mortal themselves, shall leave behind them indeed a proof of their ingenuity; but such as is disgraceful, and exercised upon wrong objects. For the idols made by them are lies and vanities, as the Scripture terms them, and are such despicable and reproachful things in themselves, as posterity, more wise and sagacious, will have in abhorrence. Or the sense may be, like that, Isa. xliv. 11. that the time will come when all the makers of images, and such as have been most devoted to their worship, shall be ashamed and confounded at their own folly, to think that the frail work of man's hands could have any divinity in it, or any principle of long continuance.

Ver. 49. *How then cannot men perceive, that they be no gods, which can neither save themselves from war nor from plagues?*] As material and perishable things, they are liable themselves to accidents and casualties, called here *plagues.* And if they cannot help themselves in time of public calamity and distress, much less can they be expected to succour and assist others. And how indeed should they watch over either their own or others' safety, being endued neither with power, life, nor understanding; and are indeed nothing but what they appear to be, senseless wood or stone? One reason which some expositors assign for Rachael's stealing her father's *teraphim*, Gen. xxxi. 19. was, to let him see that his gods, as he called them, could not preserve themselves, much less do any service to him. (See ver. 57.) The king of Assyria, with equal truth and smartness, reflects upon the impotence of such deities: *Have any of the gods of the nations delivered their land out of my hand? Where are the gods of Hamath and Arphad? Where are the gods of Sepharvaim?* (Isa. xxxvi. 18, 19.) The like may be observed, from profane history, of Æneas's *penates*, which were so far from assisting him, that, if he had not taken them along with him, they could not have set one foot forward, nor have been saved themselves at the burning of Troy if his great piety had not secured them. (See ver. 55.)

Ver. 51. *There is no work of God in them.*] Οὐδὲν θεοῦ ἔργον ἐν αὐτοῖς ἐστιν, *i. e.* There is no Divine power in them, or they cannot work or effect any thing like a god.

Ver. 53. *Nor give rain unto men.*] The descriptive character of the living God is, *He that giveth rain, both the former and the latter in his season, that reserveth unto us the appointed weeks of harvest.* (Jer. v. 24.) The vicissitude of seasons, of cold and heat, of drought and moisture, so wisely fitted for the growth of the fruits of the earth, and other uses of human life, is both the effect and proof of a God and a Providence. "Videmus (says St. Cyprian) Dei nutu tempora obsequi, elementa famulari, spirare ventos, fontes fluere, grandescere copias messium, fructus mitescere vinearum, exuberare pomis arbusta." And therefore Maximus Tyrius expressly, and with great propriety, calls God τῶν ὡρίων ταμίαν, τῶν κάρπων τροφέα, τὸν γενέθλιον, τὸν ὑέτιον, τὸν ἐπικάρπιον. But false gods, or idols, have no power over the elements, nor at the request of any votary can they make any alteration in them, as the true God did, through the intercession of Elias. (James v. 17.) They can neither shew signs (ver. 67.) in the heavens above, nor produce any alteration on the earth beneath; but are themselves subject to, and often suffer by, the great inclemency of weather; they are sometimes struck down by a thunderbolt, or melted by the power of lightning.

Ver. 54. *Neither can they judge their own cause, nor redress a wrong; being unable, for they are as crows between heaven and earth.*] Our translators follow a copy which had ἑαυτῶν. The Alexandrian and others have αὐτῶν· *i. e.* They cannot interpose to right themselves by any miracle, nor to execute justice in their own behalf, as the true God did in the matter of Korah and his faction: see ver. 64. which respects the other reading. Nor can they relieve any city or country from distress, *Neque regiones liberabunt ab injuria* (Vulgate), as the God of Israel did Jerusalem from the power of Sennacherib. They as little know, and are as little able to alter things upon earth, as the meanest bird that flies. Possibly this writer might instance in the crow, as being a bird of omen, according to the superstitious notion of the ancients.

Ver. 56. *They cannot withstand any king or enemies: how then can it be thought or said that they be gods?*] The prophet Isaiah (xlvi. 1.) takes occasion to insult over the Babylonish idols, who could neither preserve themselves nor their worshippers, but were carried about by their enemies in triumph, by way of contempt and derision. And when he says, *Bel boweth down, and Nebo stoopeth,* he means to express, that the images of these deities were

carried in triumph by the Persians, as part of the spoil; so that the very deities themselves, which were worshipped in the idols, must own that they were conquered likewise. We read, 2 Chron. xxv. 5. that the anger of the Lord was kindled against king Amaziah, for seeking after the gods of the people, which could not deliver their own people out of his hand. And indeed it was a great instance of folly likewise in that prince, after he had subdued and slain the Edomites, to set up their gods, which he ought rather to have burnt in the fire, than bow down to them, and burn incense before them, whose impotency he had proved and detected. Ahaz was more justifiable in this respect, who sacrificed to the gods of those people, who had overcome him, hoping they might be induced to assist him also. (2 Chron. xxviii. 23.)

Ver. 60. *For sun, moon, and stars, being bright, and sent to do their offices, are obedient.*] Ἀποστελλόμενα ἐπὶ χρείας. The Geneva version here seems preferable, *when they are sent for necessary uses, obey.* These great bodies follow the appointment of their Creator: if any creature really deserved worship, it should seem that these were most worthy of it. Their beauty and splendour attract our admiration, and the advantages we receive from them claim our acknowledgment: but all their glory and power they derive from the Father of lights. The gods of the nations neither equal these in beauty, nor are alike beneficial by their influence: we ought therefore to confine all our worship and homage to the living God only, and to give no sort of adoration to false gods of any kind.

Ver. 61. *In like manner the lightning, when it breaketh forth, is easy to be seen, and after the same manner the wind bloweth in every country.*] Ἀστραπὴ, ὅταν ἐπιφανῇ, εὐοπτός ἐστι. Grotius conjectures the true reading to be εὐπειθής ἐστι, *is obedient,* which indeed is more agreeable to the context, and the reflection, as it now stands, seems but of little weight and consequence. The meaning of the latter clause, which is obscurely expressed, is, that under all climates *the wind and storm fulfil his word.* (Psal. cxlviii. 8.) And in this sense we may expound Psal. civ. 4. *He maketh his angels spirits;* i. e. he maketh the winds occasionally his ministers to execute his pleasure; and thus the rabbins understand רוחות *ruchoth* in that place. (See De Muis, in loc.)

Ver. 70. *For as a scarecrow in a garden of cucumbers keepeth nothing, so are their gods.*] The birds for a little while are afraid of a scarecrow, προβασκάνιον (a very unusual word; Junius understands it of the statue of Priapus, which is probable enough, as Suicer renders it, *pudenda statua),* but when once they begin to be accustomed to the sight of it, they give themselves no more pain or concern about it: when one comes near to inspect and examine it, it is found to be a mere nothing, or something occasionally placed *in terrorem,* and not a real man. The case is the same with idols; it is only the folly and mistake of those who adore them, which gives them their authority, they only impose upon the weak and superstitious, the more knowing and inquisitive soon find out the cheat.

Ver. 72. *You shall know them to be no gods, by the bright purple that rotteth upon them.*] Ἀπὸ τῆς πορφύρας, καὶ τῆς μαρμάρου. Not the marble itself, which is more durable, but the shining varnish, or polish, like marble. Grotius reads, μαργάρου, *i. e.* that the lustre of the jewels decays upon them. It is observable that this writer is very explicit, and descends to a detail of the vestments, ornaments, and decorations, of these idols, whom their priests set off and adorned with all possible care, to make them look more rich and glorious. And the reason of his being so particular seems to be, that he might set their *delectable things,* as the prophet calls them, (Isa. xliv. 9.) in a true light, and expose their unprofitableness and decay to a carnal and gross people, too apt to be affected with pomp and pageantry; and whose senses were likely to pervert their understanding, so as not to discern the cheat and falsity of such a worship.

And they themselves shall afterward be eaten.] This may either refer to idols, worm-eaten through time, or to such living animals as, though they were the objects of the pagan worship, were eaten by others. The Christian fathers and apologists continually expose the heathens for worshipping such deities, as might be sacrificed and eaten, and declare against the practice, as infinitely absurd and ridiculous. Minucius Felix is very pleasant on the occasion, particularly with respect to the ox Apis. Athanasius mentions it as a strong instance of the folly of the heathen worship, that those fishes and calves which the Egyptians worshipped were made the food of others. (Cont. Gent.) And the reasons why Moses beat the golden calf to powder, and made the Jews to drink of it, was, according to St. Jerome, *Ut discant contemnere, quod in secessum projici viderant; i. e.* that the people might learn to despise what they saw went down into the stomach, and out into the draught. But as the scope of this epistle seems directed to expose idols as mere dead things, the former sense seems preferable.

THE

HISTORY OF SUSANNA.

Ver. 1. IN many editions this and the two other supplemental parts are inscribed Δανιὴλ, and in some διακρίσεις Δανιήλ. In the preface to this story it is said to be set apart from the beginning of Daniel, where it stands in the Roman editions; others, as the Complut. and some Latin ones, make it to be the thirteenth chapter of that book. But if what is here related belongs to the prophet Daniel, it should seem that what is therein contained happened before some other remarkable particulars which are mentioned in his book; especially, if what Ignatius and Sulpitius Severus observe be well-grounded; *viz.* that the prophet Daniel was not above twelve years of age when this story happened. It has been concluded also from his established character, that it preceded Nebuchadnezzar's dream and its interpretation, because it is then said of Daniel, that he was looked upon as more wise and able than all the magicians, astrologers, and wise men, of the Chaldeans, which great repute he could not, it is thought, have obtained, but by some such wonderful action or determination as this which is here related. But Origen disclaims this history as belonging at all to the book of Daniel, and calls it κίβδηλον τοῦ βιβλίου μέρος, a spurious part of it. (Epist. ad Jul. Afric. see also Grabe, de Vitiis LXX. Interp.)

Ver. 2. *A very fair woman, and one that feared the Lord.*] This is a great commendation of Susanna, that she was as virtuous and religious, as she was fair and beautiful; qualities both very amiable, but yet do not always go together, as beauty often inclines the owners of it to vanity, exposes them to dangers, and is an inlet to temptations. To excel therefore in both respects was much to the honour of Susanna, as what follows about the great care taken by her parents of her education is to their credit, and probably her being so virtuously disposed was the effect of it.

Ver. 4. *Joacim was a great rich man.*] Africanus objects, that it is not credible that Joacim, the husband of Susanna, was so rich and powerful in the captivity, as he is here said to be. To this Origen replies, that the Jews that were carried away captives into Babylon, were not so plundered but that many among them were both rich and powerful. (See Tob. i. 13, 14. 22.) To his house the Jews seem to have resorted for advice, or as to a seat of justice. (See ver. 6, 7. 28.)

Ver. 5. *The same year were appointed two of the ancients of the people to be judges.*] The term *ancients* has not respect purely to their age, nor proves necessarily that they were far advanced in it: the sensual and impure love which inflamed them for Susanna, makes it more probable that they were in the vigour of their age. The government by ancients or elders was the regimen of most cities. We meet with them in several authors, and from them public sessions or meetings are styled *senatus*, and γερουσίαι; sometimes these elders are called, πρεσβύτεροι in general, sometimes πρεσβύτεροι λαοῦ; these some think to be the judges here mentioned. Josephus says, that Moses appointed that every city should have a council of seven magistrates, men of exemplary virtue, and lovers of righteousness: (Antiq. lib. iv. cap. 8. Seld. de Synedr. lib. ii. cap. 6.) and this perhaps was the determinate number in his time, but anciently there seems to have been more; for Boaz mentions ten elders, who were probably the same with judges, in the city of Beth-lehem, Ruth iv. 2. (See note on Judith vi. 21.) But in this history two only are mentioned, and those as annually chosen; a method and constitution, says Grotius, which obtained not among the Jews. He thinks them rather assessors to the ἀρχιμαλωταρκῆς, the chief or president among the captives. Their business was to be assisting by their advice and opinion, and to give counsel or determination in such cases as were brought before them, chiefly in suits of law, (ver. 6.) or forensic matters. It is probable the Jews retained a sort of judicial power, even in their captivity, and that they executed some of the penal laws of Moses in smaller instances. Thus Haman tells Ahasuerus, Esth. iii. 8. that the Jews observed their own laws. This history of the accusation and trial of Susanna is a proof, says Calmet, that the Jews had their judges and methods of administering justice during the captivity; but that they had not the power of life and death, seems most probable. (See note on ver. 62.)

Ancient judges, who seemed to govern the people.] Οἱ ἐδόκουν κυβερνᾶν. The Vulgate and Junius translate according to our version, with which that of Geneva and also Coverdale's agree. St. Jerome observes, that it is not without good reason that the text here says, that these elders *seemed only to rule*, for they who judge or govern with partiality and injustice, have only the honourable name of judges, and are rulers in appearance only, rather than true and valuable magistrates; *Qui injuste præsunt populo, tantum nomen habent judicum; regere videntur populum, magis quam regant.* There may also a second and more literal sense be given from the then state and condition of the Jews; for being in captivity, and under the dominion and tyranny of the Chaldeans, they had rather a shadow of government among them than any real power and jurisdiction. But there is no necessity of understanding these words of seeming power, or the abuse of it, as δοκεῖ and *videtur* are often used as mere expletives. See Mark x. 42. where οἱ δοκοῦντες ἄρχειν, an expression very much resembling this, is rendered by St. Matthew, xx. 25. οἱ ἄρχοντες, the rulers. And Luke xxii. 24. τίς αὐτῶν δοκεῖ εἶναι μείζων, i. e. *which of them should seem to be the greatest*, as Geneva and Coverdale have it, means only,

which of them should be so. And thus δοκῶ πνεῦμα Θεοῦ ἔχειν, 1 Cor. vii. 40. would be more properly and consistently, I conceive, rendered, *I have the Spirit of God.* There are other instances of this usage in this epistle: see xi. 16. xiv. 37.

Ver. 9. *And they perverted their own mind, and turned away their eyes, that they might not look unto Heaven, nor remember just judgments.*] *i. e.* That they might not look unto nor reflect upon the God of heaven, nor remember his just judgments against such notorious sinners. *Heaven,* by a metonymy, means the Father of it. (See ver. 35. and Luke xv. 18.) The author of the book of Wisdom has the like observation, and makes the reason of men's going astray to be, *Because their own wickedness hath blinded them,* (ii. 21.) The judicious Hooker has the following pertinent reflection upon the passage before us; "How should the brightness of wisdom shine where the windows of the soul are of very set purpose closed? True religion hath many things in it, the only mention whereof galleth and fretteth wicked minds. Being therefore loath that inquiry into such matters should breed a persuasion in the end, contrary unto that which they embrace, it is their endeavour, as much as in them lieth, to banish quite and clean from their cogitation, whatsoever leadeth or pointeth that way. The fountain and well-spring of which impiety is a resolved purpose of mind, to reap in this world what sensual profit or pleasure soever the world yieldeth, and not to be barred from any whatsoever means available thereto. And this is the very radical cause of their atheism." (Eccl. Pol. b. v. p. 191.)

Ver. 14. *When they were gone out, they parted the one from the other, and turning back again, they came to the same place, and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together when they might find her alone.*] The description here is very natural of the artifice used on the occasion; they pretend to go home as it were to dinner, and take a formal leave of each other, with hearts equally bent on mischief, and meditating the same wicked design. But hypocrisy and dissimulation were the least blemishes in their character. Lust, ever impatient to perpetrate its schemes, and satisfy its raging passion, hurries them both back to the same haunt, and conscious guilt urging to a confession, unites them in a shameful confederacy against virtue, of which by their station they ought to have been the guardians and protectors.

Ver. 15. *She was desirous to wash herself in the garden.*] St. Chrysostom takes occasion, from her great circumspection and care to guard all the avenues of her heart, to compare her to *a garden enclosed,* to *a spring shut,* to *a fountain sealed up.* (Cant. iv. 12.) Ἦν ἀληθῶς κῆπος κεκλεισμένος, κ. τ. λ. *Quasi hortus erat beatus, quem nemo poterat deprædari, pudicitiæ suaves effundens odores: quasi fons erat fide signatus, ex quo nemo petulans pudicitiæ pulchritudinem poterat haurire.* (Serm. de Susanna, tom. vi. p. 141.)

Ver. 19. *Now when the two maids were gone forth, the two elders rose up.*] St. Chrysostom observes, that these elders were like two wolves or lions, that had seized upon a tender lamb, ἦν μόνη Σουσάννα ἀνὰ μέσον τῶν δύο λεόντων, κ. τ. λ. "*Susanna* (says he) *was alone in the midst of two hungry lions;* none were near to assist or succour her, neither maid, companion, neighbour, friend, nor relation, only God was inspector and witness, who indeed could have hindered the wicked attempt, but permitted this trial that he might publish Susanna's virtue, and the others' incontinence; and, at the same time, by her exemplary conduct, give a pattern to the sex of the like resolution and constancy, in case of temptation." (Ibid.)

Ver. 20. *We are in love with thee.*] The tempter was not wanting to suggest reasons to them, such as they were, to encourage their boldness. They urge their suit from the opportunity of privacy, and the secret passion which they conceived for her; they would persuade her it was love occasioned their fondness, as if a name so tender belonged to their brutal design. Such carnal and sensual love differs as much from the real and virtuous passion so called, as good money from counterfeit coin, or truth from falsehood. Ἐν ἐπιθυμίᾳ σοῦ ἐσμεν, which the Vulgate literally renders, *in concupiscentia tui sumus,* is a particular idiom, it resembles that of St. Paul, ἐν σαρκὶ εἶναι, Rom. viii. 9. and that mode of speech among the Latins, *In voluptatibus esse, in vitiis esse,* which we meet with in Seneca, Epist. 59.

Ver. 21. *If thou wilt not, we will bear witness against thee.*] St. Chrysostom finely harangues upon these words, Κατέχουσι τὴν Σουσάνναν οἱ παράνομοι, κ. τ. λ. *i. e.* The ruffians seize upon Susanna, and first they attack her by discourse, and endeavour to intimidate her by threats, hoping to prevail that way. "We are the rulers of the people, the guardians of the laws, have the power of binding and loosing, of acquitting or condemning; you are in our hands, may comply safely, there is none present to make any discovery; come, consent to lie with us." On which he breaks out into the following exclamation, "Hei mihi, quos pastores arbitrabar, lupos video; quos arbitrabar eorum, qui tempestate jactantur, esse portus, hi naufragium excitarunt." And then he introduces Susanna thus nobly replying to these wicked tempters: "Ye shall not ruin my honour, nor violate my chastity; I will not consent to disgrace my parents, nor bring a reflection on my family: I will not injure or grieve my husband, nor forfeit my conjugal faith to him, by an unlawful and sinful compliance; a violent and unjust death is more eligible than to consent to your impure solicitations. My husband is always present, if not in person, yet in my thoughts and affections; nor can I so soon or easily forget my parents' valuable instructions, whose image and example are always before my eyes." (Ibid.)

Ver. 22. *I am straitened on every side.*] And well might she say so; for either way she was exposed to death. If she prostituted herself to their wicked desires, it was death by their laws; and if she refused to consent to their solicitations, she exposed herself thereby to the same peril of death, by an accusation which the authority of the witnesses would make weighty and convincing, though in itself false. Her resolution therefore to withstand the temptation was noble, and as such is commended by all antiquity. St. Ambrose particularly thus honourably speaks of her: "Sancta Susanna, denuntiato falsi testimonii terrore, cum hinc se videret urgeri periculo, inde opprobrio, maluit honesta morte vitare opprobrium, quam studio salutis turpem vitam subire. Itaque dum honestati intendit, etiam vitam reservavit: quæ si id quod sibi videbatur ad vitam utile præoptavisset, non tantam reportasset gloriam. Immo

etiam pœnam criminis forsitan non evasisset. Advertimus itaque quod id quod turpe est, non potest esse utile, neque rursus id quod honestum est, inutile." (De Officiis, cap. 14. lib. iii.)

Ver. 23. *It is better for me to fall into your hands, and not to do it, than to sin in the sight of the Lord.*] Αἱρετόν μοι ἐστίν. Almost all the versions use the comparative degree, except the Greek, which has αἱρετόν ἐστι, *i. e.* it is good and eligible to fall into your hands, and not to commit the sin, and thereby displease God. A comparison, says St. Jerome, cannot be here properly formed; for to say continency is better, is allowing some sort of goodness to the sin itself. The Greek, therefore, says he, may be supposed not to use it, "Ne videretur comparatione peccati, quod erat bonum, hoc appellare melius." (Hieron. in loc.) But this remark seems rather nice than just; for, besides that there are many instances in approved authors, where the positive is used for the comparative, the comparison is not here instituted of the morality of the actions, but of the danger attending them; or, in other words, that it is better to suffer a temporal than an eternal punishment. Many of the fathers, as St. Ambrose, Jerome, Chrysostom, Bernard, Austin, have wrote set panegyrics upon Susanna's wise conduct and determination. The last of these draws a long parallel between her and the famed Lucretia, the heroine of Roman story; the boasted pattern of chastity for all ages:—"What is Lucretia when compared to Susanna? She murders herself, though she knew herself innocent: the action so much celebrated, was rather rashness than fortitude, the effect not of any superior love of chastity, but of weakness, or false modesty. She was too delicate, it seems, to bear the thought of a shameful action committed even against her consent and concurrence, without revenging it rashly upon herself. *Seipsam etiam non adultera occidit; non est pudicitiæ caritas, sed pudoris infirmitas.* Or some tincture of pride was lurking under it. She was afraid lest any should think her guilty of the crime, if she did not resent it thus unnaturally. She could not content herself with the approbation and testimony of her own conscience, unless she shewed her detestation of the fact by killing herself, to avoid the very suspicion of it. She ought rather to have hindered the base action of Tarquin at the expense of her own life, than throw it away afterward out of mere vexation. Herein Susanna exceeded her, that she was so far from consenting to the brutal attempt of the elders, that she chose rather to expose herself to the manifest danger of death, than comply with their vile solicitations.—Lucretia killed herself, innocent as she was, lest she should appear guilty; and it is this very consideration of her innocence that aggravates her fault. Why should she kill herself if she was no ways culpable? and if she was culpable any ways by consenting, she must then certainly be thought to have killed herself, merely to have it supposed that she was innocent. *Si adultera, cur laudata; si pudica, cur occisa?* Susanna was no less sensible of the rudeness offered, but she did not think it her duty to punish upon herself another's crime, and to add to the sin of others, that of wilful murder of herself; *Nec in se ulta est crimen aliorum, ne aliorum sceleribus adderet sua.* (August. lib. i. de Civit. Dei, cap. 18.)

Ver. 24. *With that Susanna cried with a loud voice, and the two elders cried out against her.*] One hears, says St. Bernard, two cries very different, and for very different reasons. Susanna cries like an innocent lamb, in danger of being devoured, and the two elders roar like ravenous wolves for their prey, or because they were disappointed of it. St. Chrysostom has the very same comparison, "Clamor ut luporum gravium, et balantis oviculæ inter eos." She cries to fetch in help, and to attest her innocence; they to drown her shrieks, and to cover their own crime by turning accusers, for they now quitted their office as judges, by appearing as witnesses and informers.

Ver. 32. *These wicked men commanded to uncover her face, for she was covered.*] The way of covering the head was used chiefly on three occasions:—1. In cases of grief and mourning. (2 Sam. xix.) 2. As an expression of reservedness and modesty, as in the instance of Rebecca, Gen. xxiv. 65. and this of Susanna. 3. As a testimony or token of the greatest respect and reverence, or when an inferior was unable to bear the sight and splendour of another's majesty and greatness. Thus Elijah, (1 Kings xix. 13.) when he heard the voice of God upon Mount Horeb, wrapped his face in his mantle. Covering the face with a veil was the universal practice of almost all nations. The Romans in particular were so strict and punctual in the use of it, that when C. Sulpicius Gallus knew his wife had appeared abroad without it, he divorced her only on that account. And from this covering, as the critics observe, the Latin word *nubere*, which at first signified no more than to cover with a veil, came to express marriage. Calmet thinks, that these judges ordered her to be uncovered under the pretext that it was an instance of disrespect to their office and quality, to continue veiled in their presence, especially when cited before them as a criminal: or, perhaps, pretending that her guilt would discover itself in her countenance, though doubtless the true reason was that given in the text, *that they might feed their eyes with her beauty.*

Ver. 34. *And laid their hands upon her head.*] A form used among the Jews, when one accused another of a capital crime: (see Lev. xxiv. 14.) by which ceremony these elders signified that they now appeared as witnesses, and had given the true testimony against her, and thought her worthy of death; and it was customary, according to the Jewish writers, to say, *Let thy blood be upon thine own head, which by thy guilt thou hast brought on thyself.* And to this alludes probably that other ceremony among them, of laying the hands upon the head of the victim intended for the sacrifice. (Lev. i. 4. iv. 4. 24. xvi. 21.)

Ver. 45. *Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth, whose name was Daniel.*] It hath been objected against this history, that what is here related could not happen when Daniel was a youth, much less when he was παιδάριον νεώτερον, as the Greek expresses it; for it appears from ver. 65. or the last verse of this story, according to some ancient versions, that Astyages was at this time dead, and Cyrus reigned in his stead. Now Daniel, say some objectors, was then well advanced in years. To this it is answered, that this history happened a long time before, and that the verse referred to about Astyages does not at all concern this narration, but that of Bel and the Dragon, which immediately follows; and accordingly in many editions, both Greek and Latin, it is made the very beginning of it. (See

Du Pin's Prel. Disc. p. 24.) As to Daniel's age, several writers expressly say, that he was only twelve years old at this time. (See Sulpit. Sever. Sac. Hist. lib. ii. cap. 2. Theodoret. in cap. i. Ezek. Ignat. Ep. ad Magnes.) It seems as if God, by the mouth as it were of an infant, meant to confound the malice and cunning of these elders, and to detect their hypocrisy and iniquity. "One sees in this story (says St. Chrysostom) how far it pleases God to permit the malice and wickedness of men to proceed, and how far he seems to abandon his servants: he permits Susanna to be condemned to death, and even to be led forth to public punishment, to prove her faith and constancy unto the end; in like manner as he tried the faith of Abraham, by letting Isaac come to the very spot where he was to be offered as a sacrifice, and not interposing till his father had bound him, actually had taken the knife, and stretched out his hand to kill him. But as he sent his angel in the very instant to hinder him from laying his hands upon, or doing any harm to, his son, and to assure him that he was pleased with this signal instance of his obedience, so, to prevent the evil intended against Susanna, the Lord raised up the holy spirit of young Daniel, to undeceive the people, and make them open their eyes." (Serm. de Susan. tom. vi.) "It should seem (says St. Jerome, from the text), that the spirit did not then first enter into Daniel, but that it was already in him, only quiescent on account of his tender age: but an occasion now offering to rescue thereby oppressed innocence, it appeared, and acted with power and clearness in favour of justice; God exemplifying in this instance, that his spirit, when he pleases, acts independently, or without regard to the weakness or minority of age, which serves rather to make his Divine power the more illustrious."

Ver. 46. *Who cried with a loud voice, I am innocent from the blood of this woman.*] God opposed to the two elders a child in comparison, and made innocent Daniel the judge of these corrupt ones; *I am clear*, says he, *from the blood of this woman.* "He uses (says St. Ambrose) the same expression with regard to Susanna, as Pilate did with respect to the holy Jesus, but does it much better, and more consistently; for he urges it for the deliverance of innocent blood, whereas Pilate bore testimony to his being a just man, whom he delivered up soon after as a criminal, which greatly aggravated his fault, *Gravius est peccatum unum eundemque et pronuntiare justum, et tradere quasi criminosum.* Daniel, by his declaration, freed the people from the mistake they lay under and the sin they were about to commit, whereas Pilate by his conduct confirmed the Jews in their wicked design." It is surprising that the words of so young a person should affect the people so all on a sudden, and make them defer the execution of a sentence pronounced in form upon the deposition of two witnesses, so irreproachable in all appearance; it should seem that God, who alone can rule the will and affections, touched the hearts of this people, and inclined them at this time to attend favourably to what the inspired youth offered in behalf of distressed innocence. They had judged too hastily upon the deposition of two such witnesses, without taking the necessary precaution to be assured of the truth of their testimony: especially as Susanna's conduct had always been such as put her beyond suspicion of the crime charged upon her, and she denied so solemnly that she had been guilty of it.

Ver. 48. *So he standing in the midst of them said, Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth, ye have condemned a daughter of Israel?*] St. Bernard observes, that though Daniel saw himself alone amongst so great a multitude, yet was he not afraid or ashamed, notwithstanding the great authority of these elders among the people, to oppose himself against their false accusation, and the sentence pronounced thereupon. He chose rather to be thought guilty of rashness and presumption for the honest freedom he had taken, than to be found guilty before God in betraying truth and innocence by his silence. Sulpitius observes, that the extraordinary courage and unusual boldness discovered by one so young on this occasion, before so numerous an assembly, was the very reason that induced those Jews who had passed the sentence upon her, to enter again into the examination of the cause: "Enimvero multitudo Judæorum quæ tum aderat, non sine Domino existimans, puerum contemptæ ætatulæ, in hanc constantiam prorupisse, favore accommodato, in consilium revertitur." (Sacr. Hist. lib. ii. cap. 2.)

Ver. 50. *And the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder.*] Κάθισον ἐν μέσῳ ἡμῶν. This compliment was paid him on account of the superior wisdom which he discovered. See Luke iii. 46. where our Saviour is described at twelve years old, the supposed age of Daniel, as sitting in the midst of the Jewish doctors, both hearing them and asking them questions. But who are they who invite Daniel to this honour? if the persons who speak thus civilly to him are the elders that accused Susanna, we must then either imagine, that what is here spoken and offered him, is by way of sneer or raillery, to insult his youth, and to expose his forwardness and presumption, in pretending to reform the judgment of the whole assembly, or else that they thought to win upon him, and gain him over by their flattery. But it is more probable, that the persons who addressed Daniel in this obliging and honourable manner, were different elders or assessors, not in the plot or interest of the two others, but acting agreeably to their public office and character, and therefore well inclined to detect the falsity of the accusation, and to re-examine the cause for that purpose.

Ver. 52. *Thou that art waxen old in wickedness, now thy sins which thou hast committed are come to light.*] Ἡμερῶν κακῶν πεπαλαιωμένε. It should seem as if Daniel here alluded to the term elder, especially if that word is literally to be understood; by adding κακῶν the expression answers to πλήρης παντὸς δόλου, Acts xiii. 10. and πεπληρωμένος πάσῃ ἀδικίᾳ, Rom. i. 29. *Sins* may here either be understood strictly, and the sense be, "Thy former wicked way of life, which thou hast had the artifice to conceal, is now apparent, or may hence be inferred:" or, by a metonymy, we may understand ἁμαρτίαι of the punishment due to sins, (see Numb. xvi. 26. 1 Tim. v. 22. Apoc. xviii. 4.) and then the sense will be, "The punishment due to thy many sins hath now overtaken thee."

Ver. 54. *Under a mastic-tree. And Daniel said . . . Even now the angel of God hath received the sentence of God to cut thee in two.*] Daniel, in his reply to the elders, alludes to the Greek names of the trees, under which they said the fact was committed, and from the very names of these trees pronounces sentence to their confusion. When one of them

said, that he saw the adulterous act ὑπὸ σχίνον, Daniel answers in allusion to σχίνον, *The angel of God is ready,* σχίσαι σε μέσον, *to cut thee in two:* and when the other elder said it was ὑπὸ πρίνον, Daniel replies, in allusion to this likewise, *The angel of the Lord waiteth with the sword,* πρίσαι σε μέσον; which allusions are not, nor can be, preserved in our language. The Vulgate retains the Greek names of these trees; the one is called *prinus,* the other *schinus.* The reflection we may draw from the condemnation of these elders, expert no doubt in the art of defence, as well as accusation, is, that the Spirit of God makes use of such means as he sees most proper to confound wickedness and injustice; if he had not in some measure blinded the reason of these wicked elders, it would have been easy for them to have eluded the force of Daniel's questions, and to have prevented the consequence drawn from his answers, by saying only, that they did not trouble themselves to be so particular as to mind the sort of tree they were criminally concerned under, it was sufficient that they saw them indecently acting together in such a part of the garden, and under the covert of some shady tree. As the allusion in these verses is founded upon the Greek names, some have from thence inferred, that this history could not be written by Daniel, but was wrote originally in the Greek tongue by some Hellenistic Jew: to which Origen replies, that Daniel never used the terms or names of the trees as they occur in the Greek, but such other Hebrew or Chaldee words, as the verb that signifies *to cut asunder,* best answered to: that the Greek interpreter, it is probable, in order to preserve the force of the original, changed the names of the trees, and sought out such other names instead of them, as had the same allusions as the original ones had which were lost. Many instances of this figure of speech, called paronomasia, are to be found in the sacred writings; in the Hebrew of the fifth chapter of Isaiah, ver. 7. it is, *he looked for* משפט *mischpat, but behold* משפח *mischpach; for righteousness* צדקה *tsedaka, but behold* צעקה *tsaaka, a cry.* (See also Isa. xxiv. 18. and Vitringa in Isa. p. 120.) The allusion is observable in the Hebrew text of Eccles. vii. 1. but Dan. v. 25. 28. is nearest to the passage before us. Many other examples might be collected out of both Testaments: see Jer. i. 11, 12. Ezek. vii. 6. Hos. ix. 15. Amos v. 5. viii. 2. John xv. 2. Rom. i. 29—31. xii. 3. 2 Thess. iii. 11. Heb. xi. 37. all which instances have an affinity of sound with each other, like these of Daniel, but cannot easily be translated into another language, and therefore the beauty of them is frequently lost.

Ver. 55. *The angel of God hath received the sentence of God to cut thee in two.*] The punishing offenders by sawing them in two with a wooden or iron saw, to which Daniel here seems to allude, was in use among the ancients. We are assured that the Thracians sawed men asunder alive, Val. Max. lib. ix. cap. 2. by Suetonius, that rebels and betrayers of their country were punished this way; and by Tertullian, Apol. cap. 3. that it was used of old to those who were false to their creditors. It appears from the laws of the twelve tables, that this punishment was annexed to certain atrocious crimes, but was so seldom put in execution, that Aulus Gellius says he never read of any that suffered it. (Noct. Attic. lib. xii.) This is thought to be the punishment inflicted by Samuel on Agag, the enemy of God's people, 1 Sam. xv. 33. and by David on the Ammonites, 2 Sam. xii. 31. It was by Nebuchadnezzar threatened to the blasphemers of the true God, Dan. iii. 29. In general it is observed, that all those places of Scripture, where the word פרץ *parats,* to divide, or break asunder, is used in the Hebrew text, for putting to death, probably allude to this punishment. In St. Matthew the wicked servant is threatened to be cut asunder, and to have his portion with the hypocrites, xxiv. 51. Among the sufferings of the saints of the Old Testament, the apostle mentions their being sawn asunder, ἐπρίσθησαν, Heb. xi. 37. which the Jews and Christians by tradition understand of Isaiah, who is said to have been put to death in this manner by Manasses king of Judah, for boasting he had seen the Lord sitting on his throne. (Isa. vi. 1.)

Ver. 56. *O thou seed of Canaan, and not of Judah.*] This is spoken by way of the greatest reproach; for the Canaanites were a cursed generation from an accursed father, so overgrown with wickedness, that God devoted them to destruction, and to be cut off from that good land which they possessed, that he might place Israel therein, the seed of blessed parents, whom for their father's sake he loved, and entailed his blessings upon. The expression here is the same with that Ezek. xvi. 3. *Thy birth and thy nativity is of the land of Canaan, thy father was a Hittite, and thy mother an Amorite:* so of the elder it is observed here, that he resembled the manners of Canaan more than those of Abraham, Isaac, and Jacob, his ancestors, and is therefore said to be of the seed of Canaan, because those, in Scripture dialect, whose manners we resemble, are said to be our parents. And as the name Canaan, in the Greek Σάλος, i. e. *commotion* or *agitation,* alludes probably to that disorderly ferment in his blood, which betrayed him into that sin that derived the curse upon his posterity, so one thus wantonly and viciously disposed is properly said to derive his descent from him. There is also an expression resembling this, Hos. xii. 7. where Ephraim, on account of his injustice, violence, calumny, and false accusation, is called by way of indignation Canaan, according to the rendering of the LXX. Vulgate, and oriental versions. That of Geneva has it in the text, and this marginal annotation on it, *Ephraim is more like the wicked Canaanite, than godly Abraham,* or *Jacob;* intimating, that they were so unlike Jacob their father beforementioned, that they were not to be reputed his genuine seed, but, as if their birth and nativity were of the land of Canaan, had forfeited their right to the privileges and blessings belonging to Israel, and were become heirs of the curse annexed to Canaan and his posterity. It is observable, that where Ephraim is reproached as Canaan, Judah is before commended. (See xi. 12.) For the tribe of Judah, for the generality, retained the public worship of God, its purity, at least truth of worship, and was comparatively faithful, and that kingdom was the lawful succession of David's lineage. The Jews have a tradition, according to St. Jerome, that when Israel came out of Egypt and were encompassed on one side by a mountain, on another by the Red Sea, on another by the army of Pharaoh, and even quite shut in, the other tribes despaired and desired to return into Egypt, only Judah, with confidence in God, entered into the sea, and so deserved the kingdom. With respect to this fact, Judah is said in the place last referred to, and which ought indeed to begin the next chapter, to be a witness of God's word, and as a faithful assertor

thereof, descended with God into the sea, and was most faithful among the holy ones, so as to believe the words of God commanding him. (See Pocock, in loc.)

Ver. 61. *And they rose against the two elders.*] See Apost. Constit. lib. ii. 49. 51. The Jewish writers, though they do not look upon this history as authentic, yet have a traditional account of the same story, differing only in the relation of it. They make the two elders to be punished by Nebuchadnezzar, by being roasted, or cast into the fire (burning among the Chaldeans being the punishment for adultery); and not by their own people, as mentioned in the following verse. They will have these elders to have been Ahab and Zedekiah, mentioned Jer. xxix. 21. of whom it is there said, that they committed villany in Israel, by adultery with their neighbours' wives. (See Orig. Epist. ad African. Jerom. Epist. 10. and Com. in loc. and on Dan. xiii.) The last clause of ver. 5. here, has been thought by some to countenance this opinion: but this is a mere fancy and conceit, the meaning of that sentence being only, that these elders resembled those corrupt ones which the prophet there speaks of; and it seems more probable from the following verse, that these elders were stoned, as they suffered according to the law of Moses, or in the manner appointed by it for such a crime, and in such sort as they intended to have done unto Susanna.

Ver. 62. *And they put them to death.*] Though the Jews, as Origen and others maintain, might have the power of the sword sometimes in their dispersions, yet it may be questioned, how far they had the power of life and death during their captivity under the Chaldeans. It seems more probable that they had not such a power, and therefore the Jewish writers will have these elders to have been punished by Nebuchadnezzar. Under the Romans, who gave the Jews as much liberty as the Babylonians, it is certain they had not this power of life and death, as appears from John xviii. 31. *It is not lawful for us to put any man to death.* It is more likely that they had only magistrates, judges, and courts of justice of their own to decide differences in cases of property, in a way peculiar to themselves; as Strabo, quoted by Josephus, (Antiq. lib. xiv. cap. 12.) says, they had at Alexandria in the like state. However this be, it is certain these elders deserved a very exemplary punishment; as their crime was greatly enhanced from their public character as judges, and their sway and authority as such among the people, and yet made use of all the respect and esteem which their age and office procured them, to colour and conceal their detestable crimes.

Ver. 63. *Therefore Chelcias and his wife praised God for their daughter Susanna . . . because there was no dishonesty found in her.*] As her father and mother, her children and all her kindred wept, (ver. 33.) at the unexpected charge against her, so their joy, no doubt, was proportionably great for her deliverance. "They praised God (says St. Jerome) not so much for the preservation of her life, which she would have lost very happily as being innocent, but because he had afforded her grace and strength enough not to fall under the temptation, and that he had so signally glorified his name by so miraculous a protection of innocence." The fathers greatly extol the constancy of Susanna, and call her the glory of her sex; as on the contrary they style these elders the shame and reproach of theirs.

Ver. 64. *From that day Daniel was had in great reputation in the sight of the people.*] It is one objection among others brought against this history of Susanna, that Daniel was not advanced upon the occasion that this story mentions; *viz.* for delivering Susanna from death by his wisdom, but rather for the interpretation of Nebuchadnezzar's dream. (Dan. ii. 48.) But may we not conceive a double advancement of Daniel? the first by his judgment concerning Susanna, whereby he came into great credit with the people; and the second occasioned by his expounding the dream, whereby he came into favour and reputation before the king.

THE

HISTORY OF BEL AND THE DRAGON.

Ver. 1. *KING Astyages was gathered to his fathers, and Cyrus of Persia received his kingdom.*] Herodotus confirms this, telling us in express words, that Astyages was succeeded by his grandson Cyrus. This immediate succession of Cyrus to his grandfather is vouched by Diodorus, Justin, Strabo, Clemens Alexander, Lactantius, Eusebius, Jerome, Austin, and others: but these, as they have copied after Herodotus, add no weight to the scale. But though the above writers give Astyages no other successor than Cyrus, nor is any notice at all taken of any other in the Canon of Ptolemy, yet Xenophon (Cyropæd. lib. i. cap. 19.) does, and likewise Josephus. (Antiq. lib. x. cap. 12.) The former calls the successor of Astyages, Cyaxares; and the latter gives him the name of Darius, adding, that he overturned the kingdom of Babylon, being assisted in that enterprise by his nephew Cyrus: which is consonant both to Scripture and chronology. For if we suppose that Astyages had no other successor but Cyrus, we must allow him to have lived a hundred years and upwards. Could we believe that Astyages lived to so great an age, we should not scruple to follow Herodotus. But it is certain from Dan. v. 31. that Darius the Mede, or Cyaxares the Second (for they mean the same person), succeeded immediately. Perhaps the reason that Cyaxares is not mentioned as succeeding, may be his reigning only two years at Babylon after he took it, and at his death Cyrus became master of the whole empire: and because the other had no more than the name and shadow of the sovereignty, excepting only in Media, which was his

own proper dominion. Our translators follow the Greek, Arabic, and Syriac copies, but the Vulgate places this verse at the end of the history of Susanna.

Ver. 2. *And Daniel conversed with the king, and was honoured above all his friends.*] It is not agreed what king is here meant, whether Astyages, Darius his son, or Cyrus his grandson. Calmet declares for the last; Messieurs of Port-Royal think the account of Bel suits with neither of the three, as it is well known they worshipped the sun, and not such an idol. Besides, what is mentioned ver. 28, 29. that the Babylonians were angry with and threatened to destroy the king and his house on account of the destruction of the Dragon, is an instance of outrageous behaviour not at all consistent with their being lately subdued by Darius and Cyrus. They suppose therefore this to have happened under Evil-Merodach, the son of Nebuchadnezzar, with whom Daniel was in as high esteem as he had been under Nebuchadnezzar. And they place this history about A. M. 3442. the beginning of Evil-Merodach's reign, Daniel being then, as is supposed, about fifty-six years of age.

Ver. 3. *An idol called Bel.*] This *Bel* was the great and national idol of the Babylonians, who had erected a most magnificent and sumptuous temple for it. As Baal is said to be the proper name of Belus, the king of Babel or Babylon, next after Nimrod, and as he is said to be the first man that was deified, or reputed a god after his death, so the said name is supposed by learned men more peculiarly and primarily to belong to him. And accordingly the Hebrew *Baal* answering to the Chaldee *Bel*, it is this successor of Nimrod that we are to understand by the god that is called by the name of *Bel* in this history. Ninus his son erected a statue or idol to his father Belus, to be worshipped, and thereby gave the first hint to idolatry, or image-worship, as many learned maintain. This image or idol of Belus is, they say, what is here called Bel, or Baal, contracted, and continued until Daniel's time, when it was destroyed by Darius the Mede, or Cyrus, upon the discovery of the imposture of Bel's priests.

And there were spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine.] There are but two ancient writers that make any mention of the history of Bel; *viz.* this apocryphal one, and Josephus Ben-Gorion, and their accounts differ in several particulars. The learned Selden hath extracted from the latter the daily allowance made to Bel, and makes it to be, *Juvencus*, 10 *arietes*, 100 *pulli columbarum, et* 70 *panes subcinericii, et* 10 *amphoræ vini.* Though they vary in the stated quantity of provisions, yet they had some warrant, says he, from sacred history, *viz.* Jer. li. 44. to represent Bel so voracious, and to countenance his being served in so plentiful a manner by the idolatrous priests. (Seld. Syntag. 2. de Belo et Dracone.)

Ver. 4. *And the king said unto him, Why dost thou not worship Bel?*] It should seem that the king did not know but that Daniel worshipped Bel, but by his not accompanying him with the rest when he went daily to worship him. But as Daniel hated all hypocrisy and dissimulation, he was too good to seem to countenance by his presence what he inwardly abhorred. But, that he might not appear to stay away through a supercilious pride or obstinacy, he assigns the reason in the following verse, for not joining in this idolatrous worship, and the reason is both natural and cogent; *viz.* that idols are inanimate senseless things, and both unworthy and insensible of the honour paid them: that God alone, who made all things by his power, even those very persons whose skill and ingenuity contrived and fashioned these idols, was the true object of worship, the ever-living God, subsisting in and from himself; the sovereign Being from whom all others derived their existence, and upon whom they depend for their preservation and continuance.

Ver. 6. *Thinkest thou not that Bel is a living god? seest thou not how much he eateth and drinketh every day?*] One may easily judge what sort of god this Bel, the god of the Babylonians was, and how imperfect and insufficient to his own existence and happiness, who was beholden to his votaries for his daily sustenance and refreshment in the opinion of his very worshippers. But though the idol had no use of or occasion for this prodigious quantity of provisions, as being insensible of what was set before it, yet the devil, who inhabited and acted therein, greatly availed himself of the cheat and imposition put upon the credulous people, and though he ate none of the good things prepared, but left them to feed the luxury of the priests, yet, in the false religion maintained and propagated by them, he found means in return to satisfy a more craving appetite, *viz.* his insatiable appetite to ruin and destroy souls. (See Port-Royal Com. in loc.) What a strange blindness must possess this idolatrous king, to fall down before such a despicable object of worship! and how mean and groveling must his conceptions be, whom it became necessary to convince, that his god did not eat all, to prove him to be no god! as if a necessity of eating was any proof of divinity, and not rather an argument of decay and mortality; and as if all-sufficiency was not a distinguishing and an essential attribute of the Deity! How much juster was the conclusion of a much wiser king, who, because of God's absolute perfection and independency on any of his creatures, *said unto the Lord, Thou art my God; my goods are nothing unto thee,* Psal. xvi. 2. where the rendering of the LXX. who insert the particle ὅτι, is far more strong and beautiful, εἶπα τῷ Κυρίῳ, Κύριός μου εἶ συ, ὅτι τῶν ἀγαθῶν μου οὐ χρείαν ἔχεις. And so the Vulgate, *Dixi Domino, Deus meus es tu, quoniam bonorum meorum non eges.*

Ver. 11. *Bel's priests said, Lo, we go out; but thou, O king, set on the meat, and make ready the wine, and shut the door fast, and seal it with thine own signet.*] The wretched sordidness of these priests of Bel, who, through a greediness of gaining the offerings themselves, made the people believe that their god ate up all that was offered in his temple, is not so much to be wondered at, as they were heathens and priests of a false religion. "They are an image of such (if any such there be of the sacred order, say Messieurs of Port-Royal) who, through a selfish principle, are tempted to make free with the corban, or possess themselves of the goods of the church, which being a solemn tribute and homage paid by some among the faithful to God, and an instance of their pious acknowledgment for the many blessings received from him, and devoted by them to holy purposes, are sealed with the seal of the Most High, as things sacred and forbidden to be touched, and cannot be appropriated to private uses, without the guilt of manifest injustice, and even of sacrilege itself. If there be any such, who, after the example of these idolatrous priests, convert holy offerings to their own personal emolument,

abuse consecrated things, or seize on what was given for the relief of his poor members, they are not the true pastors, who enter into the sheepfold by the right door, but come in by some private entrance, some unwarrantable way, like thieves and robbers." (Com. in loc.)

Ver. 19. *Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these.*] "One knows not (says Tertullian, adv. Valentin. cap. 6.) whether to laugh at the folly or lament seriously the blindness of this prince, who suffered himself thus to be imposed upon by his self-interested priests." Daniel laughs at his folly, as knowing that some errors are best exposed by ridicule and contempt. "Let us laugh (say Messieurs of Port-Royal) when we look upon the ashes strewed through the temple of this false god, and the footsteps of these robbers of his offerings, who ridiculously attempted to establish the divinity of Bel upon their own lying and gluttony: but let us lament with tears of blood, if there be any in the church who thus play the hypocrite, and fall upon the piety of the faithful. It is by men's footsteps and goings, *i. e.* by their conduct and manner of behaviour in the temple of the Lord, that one only justly knows whether they be robbers or true pastors. It is by considering whether they be open or secret workers, and looking into their works, whether they be those of darkness or light. For those who, like these priests of Bel, walk in darkness, know not where they set their feet, and the traces of them, discovered by the light of truth, shew the hidden work they have been about. Happy for them if ashes were the symbol and token of their penitence." (Com. in loc.)

Ver. 22. *Then the king was angry, and took the priests with their wives and children . . . and slew them.*] A conduct so blamable in the priests, and so scandalous an imposture in persons dedicated to holy offices and the care of religious affairs, carries in it something so shocking and unworthy of their character, that one is not at all surprised at the rigour with which this king punished a cheat so detestable; for nothing is more criminal than fraud in matters of religion, or to impose upon the simplicity of persons who rest their belief often upon the authority of their pastors, whose integrity they entertain a good opinion of, and think they can safely depend upon. But these crafty priests of Bel had too much interest in this imposture not to carry on the ridiculous cheat by a solemn and affected gravity, and support it with all their artifice and power. It reminds one of what Aristophanes mentions of a like fraud practised by the priests of Plutus, and thus described by him:—

> Ἔπειτ' ἀναβλέψας, ὁρῶ τὸν ἱερέα,
> Τοὺς φθοῖς ἀφαρπάζοντα καὶ τὰς ἰσχάδας
> Ἀπὸ τῆς τραπέζης τῆς ἱερᾶς. μετὰ τοῦτο δὲ
> Περιῆλθε τοὺς βωμοὺς ἅπαντας ἐν κύκλῳ,
> Εἴποῦ πόπανον εἴη τι καταλελειμμένον.
> (Plut. act. iii. scen. 2.)

Ver. 23. *There was a great dragon whom the Babylonians worshipped.*] By the *dragon* we are to understand a serpent, which unaccountable sort of worship prevailed much in the early times. That the Babylonians had images of serpents in the temple of Belus, Diodorus Siculus informs us. We may observe, that the serpent has all along been the common symbol and representation of the heathen deities. (See Jul. Firmic. de Errore Prof. Rel. p. 15.) But serpents were not only mere symbols and hieroglyphics, but real objects of worship themselves, and had religious worship paid them by the ancient heathen, as appears from the passage before us, from the book of Wisdom, xi. 15. and other writers. It is well known that the Romans, upon a great plague, sent to fetch a serpent that was worshipped at Epidaurus; the serpent came, or rather the devil brought it, and it placed itself in an island on the Tiber, where it was worshipped as a god propitious to the Roman people, A. U. 462. (See Val. Max. i. 8. Ovid Metamorph. lib. xv.) The arrival of this serpent is beautifully delineated upon a coin of Antoninus Pius in Montfaucon. Supplement. vol. v. cap. 1. tab. 26. What Ælian says is much closer to our purpose, ἐν Μελίτῃ τῆς Αἰγύπτου δράκων ἐστὶ, κ. τ. λ. *i. e.* there was a serpent worshipped in Egypt, in a village called Melita, which lived in a tower, and had attendants, and officers, and a priest: a table was kept for it, and provisions served up to it; every day meal mixed with honey was put into a cup for its use, which was all eaten and gone the next day. (De Animal. lib. xi. cap. 17.) It seems as if the devil took a pride to be worshipped under that form, to insult perhaps fallen man, if we may indulge conjecture. Grotius out of several ancient authors has made it appear, that in the old Greek mysteries it was usual to carry about a serpent, crying Εὔα, the devil thereby, as it may seem, expressing his triumph in the unhappy deception of our first parents. (See Orig. cont. Cels. lib. vi.) And probably the story of Ophioneus among the heathen, was taken from the devil's assuming the form or body of a serpent in his tempting of Eve. That from his success at that time he should be encouraged to assume often the like figure to deceive her posterity, is not to be wondered at. But one cannot conceive what mankind could at any time find in such a hideous creature as a serpent is, worthy of their adoration. But if man in Paradise, in a state of innocence, and with that high degree of light and perfection that he was then possessed of, preferred the voice of a serpent to that of God, and thought he could be more happy in listening to the artful suggestions of such a monster, than the gracious commands of his Creator, what wonder is it, if one meets with marks and traces of that fatal blindness spread far and near among dark and unenlightened people, and even whole nations, as the Babylonians here mentioned, paying religious adoration to serpents and crocodiles?

Ver. 27. *Then Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof.*] The composition or materials which Daniel made use of to burst this dragon, had not in themselves any natural or specific power to effectuate that, or to kill him; but being crammed, say Messieurs of Port-Royal, into a throat naturally strait, they stopped the respiration or breath, and so suffocated it. Josephus Ben-Gorion gives a very different account of its destruction, as we have it translated from the Hebrew by the learned Selden: "Abiens vero Daniel a conspectu regis paravit instrumenta ferrea instar pectinum, quibus lina repurgantur, et conjunxit ea interius, tergum conjungens tergo; aculei autem eorum extra prominebant per circuitum limati et acuti, quibus undique adhibuit varias ciborum species, præsertim adipem, pingue-

dinem, et alias res pingues. Lituram quoque sulphuris et picis apposuit ei, quibus fomentis absconditi sunt aculei ferrei et dentes illi serrati, habuitque formam demensi (Ebraice Mincha, quod est munus Deo oblatum): cumque Daniel illud projecisset in rictum draconis, suscepit ipsum draco, et devoravit eum, desiderio animæ suæ; at ubi descendit ad interiora ventris ejus, dissolvebatur adeps, et pinguedo a ferreis aculeis, et ingrediebantur acumina serratorum dentium in viscera draconis, atque perforabant ea, et illico cœpit draco sentire ingentem dolorem, corruensque mortuus est sequenti die." (Ben-Gorion, lib. i. cap. 10. apud Seld. Syntag. 2. de Belo et Dracone, cap. 17.)

Ver. 28. *They conspired against the king, saying, The king is become a Jew.*] *i. e.* The king seems, like the Jews, to have conceived a dislike and abhorrence of idols, as appears plainly from his permitting the overthrow of our national one: or they might imagine him to be turned Jew, or Jewishly inclined, from the great favour so lately shewed to that people, in setting them at liberty; or, lastly, they might conclude so from the particular esteem and regard shewed to Daniel. Grotius departs from the common interpretations, and quite transposes the sense, and, instead of the common rendering, *The king is become a Jew*, makes the meaning to be, *A Jew is become king*, Ἰουδαῖος γέγονεν βασιλεὺς (not ὁ βασιλεὺς, as the present reading is); *i. e.* Daniel assumes the supreme power, he acts as absolutely as the king, his power and sway over him are so great, as to persuade him to do as he pleases; he hath destroyed Bel, and slain the dragon, &c.

Ver. 31. *Who cast him into the lions' den.*] Some, from that single circumstance of Daniel being here said to be cast into the lions' den against the king's inclination, contend, that this is the same story with what is related Dan. vi. 19. with some addition of circumstances in the beginning, and want of others in the end: but there are many reasons against this opinion—as, that Daniel in this story is said to be six days in the lions' den, but in the sacred one to have remained there but one night. Secondly, The apocryphal history mentions, that it happened in Cyrus's reign, whereas the text of Daniel says expressly, that it was in the reign of Darius. Thirdly, The accusation and the matter on which Daniel is said to be cast into the lions' den are very different; the one being for his putting up his petition to the true God three times a-day, the other for destroying Bel and the dragon. It seems, therefore, most probable to suppose, that different facts and times are meant, and that either the prophet Daniel was twice cast into the lions' den, once under Darius, because he prayed to his God, contrary to the king's express command, and again under Cyrus, upon occasion of the killing this dragon; or that a different Daniel from the prophet so called is here spoken of.

Ver. 32. *And they had given them every day two carcasses and two sheep.*] The margin very properly renders *two slaves, i. e.* two prisoners condemned to death. As it is an ordinary mode of speech to use body for the whole man, so the Greeks often put σώματα for persons. Slaves in particular are called σώματα, Rev. xviii. 13.

Ver. 33. *There was in Jewry a prophet called Habacuc.*] St. Jerome thinks the prophet here mentioned to be the Habakkuk among the minor prophets, that he was at this time in Judea, where Nebuchadnezzar had left the meaner sort of people to till and cultivate the land; but if this be the same person, whose book we receive as canonical, he must have lived a long time, for he prophesied either before or at least in the reign of Nebuchadnezzar the Great. But Eusebius and others contend for the different Habacuc, whom they suppose to be the writer of this short history, as also of that of Susanna, and they ground their opinion on an ancient title or inscription in some of the Greek copies prefixed to the history of Bel, which runs thus, προφητεία τοῦ Ἀββακοὺμ, υἱοῦ τοῦ Ἰούδα, ἐκ φυλῆς Λευΐ. *Prophetia Abbakum, filii Judæa, de tribu Levi.* After which the first words of the book are, Ἄνθρωπός τις ἦν ἱερεὺς, ὀνόματι Δανιὴλ, υἱὸς τοῦ Ἀβδὰ, συμπότης τοῦ Βασιλέως τῆς Βαβυλῶνος. And from this title they conclude, that the facts here recorded relate not to Daniel the prophet, but to another Daniel, a priest, and of a different extraction, and the history to be wrote likewise by another, and not the canonical Habakkuk. (See Sexti Senen. Bibl. Sacr. et Du Pin. Eccl. Hist. vol. i.) It may be asked, and the question is natural enough, Why that Being, who is confessedly almighty, should choose to employ help so far distant, for the relief of a faithful distressed servant, as that here mentioned; *viz.* the sending a prophet express from Judea to Babylon for that purpose, when it was so easy and ready to have administered sustenance to Daniel by any of the faithful that were in the city itself, or near the place of his confinement, or even to have supported him without any nourishment at all, as he did in a miraculous manner his servant Moses for forty days together. But though it does not belong to or even become us, to search too curiously into the hidden reasons of God's counsel, yet we may be assured, that he acted herein with the same consummate wisdom, which is the standing rule of his providence; and in particular there seems to have been this weighty reason for this expedient, for hereby the Jews that remained in Palestine would receive great comfort and assurance, and be encouraged in their religious trust and confidence, as by Habacuc they would be informed both of Daniel's strong faith and God's remarkable protection and deliverance of him on that account. And without doubt it must afford great consolation to them, as well as to the rest of their distressed brethren, to be assured by this so signal an instance of his goodness, that the God of Israel still thought of, and had a regard for his chosen people, however dispersed, or in what manner soever persecuted and distressed; and probably would draw this or the like inference in their own favour,—that if he stopped in a manner so miraculous the mouths of the lions to save a faithful servant, he might as easily calm the fury of their enemies when he pleased; and that succour, which by the prophet of Jewry he administered to a distressed prophet, they might look upon as a pledge and earnest of a future recovery and reunion of all their captive brethren, who, though reduced to the last extremity like Daniel, ought not to set up their rest at a foreign Babylon, nor fix there their settlement, nor expect thence their comfort and refreshment, but aspire after their native land, and thence only wait for their sustenance and relief.

Ver. 36. *Through the vehemency of his Spirit.*] Greek, Ἐν τῷ ῥοίζῳ, *in stridore;* and according to Scapula, it hath no other signification. The Syriac has, *Viribus Spiritus Sancti.* The Arabic, *Adjuvante Spiritu suo.* Junius, *impetu Spiritus ejus;* i. e. *Domini,* according to the margin.

It should seem from hence, that by the Spirit is meant the Holy Ghost, to whom the inspiration and conduct of the prophets is commonly ascribed in Scripture. Who might do this, either immediately by his own power, or by an angel, or by a vehement and strong wind. The Greek seems to countenance the last: such transportations of the prophets having been usual long before this time. (See 1 Kings xviii. 12. 2 Kings ii. 11. 16. Ezek. iii. 12. 14. Matt. iv. 1. Acts viii. 39.)

Ver. 38. *And Daniel said, Thou hast remembered me, O God.*] It is observable, that Daniel, without paying any regard, or speaking to the prophet who brought him this sustenance, immediately addresses himself to God, whose minister Habakkuk was. But it may be asked, How it happened that Daniel was so late in his acknowledgment, as now first to make this grateful and pious confession, and that upon so small an occasion in comparison as an unexpected dinner brought to him? The miracle of the seven hungry lions, who notwithstanding offered no hurt or violence to him, was it not a proof far stronger and more illustrious, that God does not forsake those that seek and love him, and called it not for an earlier and louder acknowledgment? I answer, that we are not to imagine that Daniel omitted the tribute of his thanksgiving, for the vouchsafement of that far greater mercy, nor can it indeed be inferred or concluded from this passage; but this new testimony which God gave him of his goodness, by the service and ministry of a prophet, sent to him from such a distance for his refreshment, drew from him this other explicit declaration of his loving-kindness. His answer shews a heart full of the most grateful sentiments, and if life be more valuable than meat, we may be assured he was not only thankful, but in a greater degree, for the preservation of the former, being the more important blessing. "One is at a loss (say Messieurs of Port-Royal) which most to admire, either the composure of Daniel himself, eating what God had sent him in the midst of the lions, or the tameness of the lions, almost famished with hunger, suffering him to do so, and not offering any violence to him, when they saw him eating before them." An event the most unusual and surprising, but arising probably from that respect and awe which God had impressed upon these savage beasts for the person of Daniel. Not that they were sensible themselves of any merit or superior goodness in Daniel, as some have whimsically imagined; but their seizing with so much fury upon his accusers shews that their sparing him was miraculous.

Ver. 42. *Cast those that were the cause of his destruction into the den.*] *i. e.* Those that intended his destruction. There is no mention here of the accusers' wives and children being involved in the same punishment, as is mentioned Dan. vi. 24. which shews the occasion to be different, though it is observable, that the Vulgate closes this fragment, or little history of Bel, with that decree of Darius, (vi. 26.) *That men should tremble and fear before the God of Daniel.* However this be, we may draw the following useful reflection from the sentence passed on his accusers, "That if in imitation of this prince, those who falsely accuse others were exposed to the same punishment they endeavoured to inflict, as both the civil and canon laws do require, the world would be soon purged from the mischiefs of falsehood and perjury, nor should we see innocence so often oppressed by calumny and slander."

A

DISSERTATION

UPON

THE TWO BOOKS OF THE MACCABEES.

THERE are often reckoned four books of Maccabees; the two first I shall have only occasion to speak to. The third contains a miraculous deliverance of the Jews, who were exposed, in the amphitheatre at Alexandria, to the fury of elephants. This book, which is to be found in all the Greek editions, is, without reason, called the third book of Maccabees, since it does not speak of them in the least. If this history be true, it ought to have been placed the first of all, as what is mentioned there happened about fifty years before the passages that are related in the other two books. (See Du Pin's Bel. Dissert. Eccl. Hist. vol. i.) The fourth, containing the history of John Hyrcanus, is rejected as still more apocryphal, and probably was taken from the book or memoirs of his actions mentioned 1 Macc. xvi. 23, 24. The two books of the Maccabees, known and distinguished by that name, were not written by the same person, as the learned conclude from the style, and a different manner of counting the years; the one follows the Jewish account, the other that of Alexandria, which begins six months later. The first is generally thought to have been wrote by a Hebrew originally in that language, as the phrase of it is plainly Jewish, or rather in Syriac, which was the vulgar tongue in Palestine in the time of the Maccabees, and afterward translated into Greek, and is by some attributed to Josephus, or Philo, by others to the synagogue, or the Maccabees themselves. The other is supposed to be wrote

originally in Greek, begins its history a great deal higher than the first, and is an abridgment or epitome, by what author it is uncertain, of a work wrote by Jason, a Jew of Cyrene, as appears from the preface of that book, which begins chap. ii. 23. The book itself is opened by two letters of the Jews at Jerusalem to their brethren in Egypt, and added by the author of this abridgment. The two books together contain the history of the Jews, or the state of the church under the third monarchy, which was that of the Greeks, comprising about forty years, from the death of Alexander the Great to that of Demetrius Soter, and they conclude about one hundred and thirty years and upwards before the coming of our Saviour. There is a great chasm in the Jewish history, occasioned by the loss of their books; for scarce one book written in the Hebrew tongue, since prophecy ceased, escaped the general calamity that befel the Jewish writings. Those that were retrieved by Judas Maccabeus, (2 Macc. ii. 13, 14.) from the ravage of Antiochus, or were written afterward, which were not a few, (see Prol. to Ecclus.) all perished under Titus's dispersion, or Adrian's persecution; on this account, and the obscurity occasioned by this calamity, Eusebius says he can go no farther than Zerubbabel in his catalogue with any certainty, as there was no sacred volume to be depended upon, from the return from the captivity to our Saviour's time. (Demonst. lib. viii.) During their captivity, indeed, the prophets Ezekiel and Daniel give us an account of many particulars relating to their history, as does Tobit likewise at Nineveh, Esther and Mordecai at Shushan. After the captivity we have the books of Ezra and Nehemiah, whose present work probably is but an abridgment of those writings or commentaries of his mentioned 2 Macc. ii. 13. since the passage quoted in the Maccabees is not to be found there. With Nehemiah ended the history of the Jews contained in the canonical books of the Old Testament. As Nehemiah died after the year of the world 3563, and the reign of Antiochus Epiphanes began A. M. 3829, from the one to the other there was a distance of two hundred and sixty-six years, which interval between Nehemiah and the Maccabees, for want of records, annals, and other proper helps from sacred or profane history, may well be expected to be dark and obscure. In the time of the Maccabees, care seems to have been taken to record all remarkable events which happened in that country; the author of the first book quotes at the end of that work the memoirs of the pontificate of John Hyrcanus, (1 Macc. xvi. ult.) which makes it probable that he wrote from the annals of that time. The author of the second says, (ii. 14.) that Judas made a collection of the historical accounts of his nation, which had been dispersed during the war. And in fact great use is to be made and much light is afforded from the apocryphal writings, chiefly the books of the Maccabees, for carrying on the third of the Jewish history. Next to the books of Maccabees, we are beholden to Josephus, Philo Judeus, and such Greek and Latin writers as would vouchsafe to take notice of them, for farther insight into their history. This then is the first use I shall mention of the books of the Maccabees; *viz.* in some measure to fill up the chasm of the Jewish history from the ceasing of prophecy. Secondly, No history is of like use to explain the book of Daniel, and what is contained therein relating to the Jews, and their great enemy Antiochus Epiphanes, on which account the fathers have always set a great value on these books. In them most of the particulars of the great revolutions mentioned by that prophet are so unfolded and explained, that even the very time and number of days which are there set down accord most strictly to truth and the evidence of fact. The first book in particular is a key to the mysteries in the eighth and eleventh chapters of that prophecy, respecting the horn by which the sanctuary was profaned. From thence it appears that that horn was Antiochus, whose great wickedness and wantonness in shedding blood, and the abomination introduced by him into the holy place, fully answer that character. The like use may be made of these books for explaining other parts of the Holy Scripture, as particularly 1 Macc. x. 88, 89. which, with other passages in this grave writer, whosoever, says the very learned Dr. Jackson, " will compare with the ninth of the prophet Zechariah, will perceive there may be good use of books not canonical for the right understanding of sacred writings most canonical, and that these books, though apocryphal, do not deserve to be left out in any new impressions of our Bibles." (Tom. ii. p. 844.) To which I must add what another judicious writer says on the occasion, " That without all doubt all the world could not recompense the loss of the books of the Maccabees, and the use of them for understanding the prophets; so inestimable is the benefit of them to that purpose." (Thorndike's Epilogue, p. 210.) Thirdly, God having withdrawn his prophets, many and great revolutions happened to the Jewish state, and the church of God underwent very severe and heavy persecutions both from the Greeks and Romans, in which the Maccabees in particular signalized themselves; the account of which times, and of their conduct on the occasion, we must take from these books; and therefore they are to be valued, and of the church not unprofitably used, says St. Austin, for those glorious instances recorded in them of persons suffering such horrible persecutions with a remarkable patience for the testimony of God's religion, and thereby encouraging others to undergo cheerfully the like trial of sufferings. Fourthly, There are some scattered remains in these books as well as the other apocryphal ones, which have preserved many notions of the ancient Jews in the interval between the days of Christ and the last prophets; and in particular their belief of a future resurrection, and the hope which the Jews conceived and entertained of the Messiah that was to come, whom they speak of sometimes as a prophet or priest, sometimes as a king, sometimes under the character of two of these offices joined together. (See 1 Macc. iv. 46. xiv. 41.) But notwithstanding the usefulness of the books of the Maccabees in these respects, it must be acknowledged, and is very apparent, that there are great errors, and often accounts different and even contradictory to be found in them, especially the second, arising probably either from ignorance of the Greek and Roman history, or national prejudice, and an immoderate partiality in favour of the Jewish nation. A learned writer has been at the pains (see Raynold's Prælect. vol. i.) to select such passages as are inconsistent with and contrary to the account given by approved authors and historians of particular facts and occurrences, and sets down among others, as instances of carelessness at least, the following passages, 1 Macc. i. 6. where it is said, that Alexander, before his death, divided his kingdom among his honourable servants: but the writers of this history say

otherwise; the account generally received is, that after the death of Alexander, his dominions were parted among divers of his princes and captains, and after a short time fell into the hands of four, as is also intimated, Dan. viii. 8. Chap. xv. 16. it is said of the Romans, that they committed their government to one man, or magistrate, every year; whereas it is well known, that at that time there were annually two consuls chosen at Rome, and for three hundred years before. Lib. ii. ii. 4, 5. the ark is said to be hid, and concealed by the prophet Jeremiah, which could neither happen before the taking of the city, for Jeremiah was then in prison; nor after its being taken, for the Chaldeans would scarce have suffered so valuable a part of the spoils as the tabernacle, the ark, and the altar to be taken away, and secreted from them. And what follows after, that God would, upon the future return of that people, discover where Jeremiah had hid these, once so famous in Solomon's temple, is no less false, as it is certain the material furniture of that superb temple was all destroyed with it. The two books also often contradict one another in their relation of memorable events; as, lib. i. vi. 13. 16. it is said that Antiochus perished through great grief in a strange land, which is thought by some to be confirmed from Dan. viii. 25.; but, lib. ii. i. 16. he is said to have been slain in the temple of Nanea, by throwing stones like thunderbolts upon him and his company; and, ix. 28. to have ended his days miserably in the mountains, by an incurable and invisible plague in his bowels. Judas Maccabeus is said, lib. i. ix. 3. 18. to have been slain in battle, anno 152. but, lib. ii. i. 10. he is represented as writing a letter or epistle, anno 188. thirty-six years after his death. Again, lib. i. iv. 36. he is said to have purified the temple before Antiochus's death; but, lib. ii. x. 2, 3. it is mentioned as done two years after his death. Nor will it be sufficient to say that these two years are to be reckoned from the profanation of the temple, and not from Antiochus's death, for even thus will it not be consistent with the first book; for it appears from thence, that the purifying the sanctuary was three years after its profanation; for the profanation was on the fifteenth day of the month Chasleu, anno 145. lib. i. i. 54. and the purifying was on the twenty-fifth day of the same month, anno 148. lib. i. iv. 52. There are also some instances, particularly in the second book, which are contrary to the canonical Scriptures, and of dangerous consequence to be recommended as precedents, or to stand upon record uncontradicted in history; as lib. ii. xii. 44, 45. Judas Maccabeus is commended for praying for the dead, and making an offering or reconciliation in their behalf, that they might be delivered from sin: Bellarmine from hence takes occasion to confirm the doctrines of purgatory and prayers for the dead; (De Purgat. lib. ii. cap. 3.) but it appears plainly from the context, that Judas's prayer was not for the relief of the dead, but that the guilt and punishment of the trespass committed by some wicked ones who had displeased God, and perished in their sins, might not be imputed to, or transferred upon, the living. The rendering of the Vulgate here, and its inference, are both faulty, *Sancta ergo et salubris est cogitatio pro defunctis exorare, ut a peccatis solvantur.* The Greek has nothing like it, nor can any such doctrine be founded upon it. Herein lies the fallacy of that version; it joins those words, *It was a good and holy thought,* which manifestly is spoken of what went before, to the sentence that follows after; though the Greek, by a full stop, quite distinguishes it from this last sentence. Nor will the syntax of the present Greek text ever allow it to belong to it. There is a like mistake, and for the same purpose, two verses above, ver. 43. where the Vulgate reads, *Duodecim millia* (it should be *duo) drachmas argenti misit Hierosolymam offerri pro peccatis mortuorum sacrificium.* But the Greek barely is, προσαγαγεῖν περὶ ἁμαρτίας θυσίαν, as even the Roman edition of 1587, published by the order of Sixtus Quintus himself, expressly reads, without any notice or mention of the dead: nor is that version less faulty in rendering the Greek adverb ἀστείως, by *religiose.* It is most probable, that Judas thought of nothing less than purgatory in this action, for the money sent to Jerusalem was for a sin-offering, to expiate, or take away, the guilt from the rest of the people. And it is observable, that this sum was a general contribution, according to the appointment, Lev. iv. 13. So that upon the whole, what was here done by Judas, was not for the sake of the deceased soldiers, but for the safety and preservation of the remainder that were living, that the judgment of God might not overtake the rest. Lib. ii. xiv. 41, 42. Razias is commended for laying violent hands on himself, and is said to die manfully. But this whole account seems a fiction. That a man should fall on his sword first, then leap down from a wall into the midst of his enemies; that they should make way for him, where he fell amongst the thickest of them; that he should rise up again in anger, but in such a condition that his blood gushed out like spouts of water; that he should run through the midst of the throng notwithstanding; and standing upon a steep rock when his blood was now quite gone, should pluck out his bowels, and take them in both his hands, and cast them among the crowd; and even at his last gasp should have the use of his understanding so perfect, as to call upon God to restore him those bowels again; these are circumstances too odd and romantic to gain any credit to this story. It would be almost endless to instance in the several faulty particulars of the second book; but of all others, i. 18. to the end of that chapter, excepting the prayer itself, is the most unwarrantable, which the learned reader may see exposed with great strength and reasoning, by consulting Raynold. de Libr. Apocryph. tom. ii. Præl. 133, 134. But notwithstanding this mixture of dross, there is a fund of valuable treasure still remaining. Lastly, It cannot but be observed, that the series of these books is very much disturbed, that not only the same facts are frequently related in both, but the order of time is not truly preserved: it may not be amiss therefore, that these books may be perused with more pleasure and profit, to refer the reader to Wells's Histor. Geogr. of the Old Testament, vol. ii. where he will find the several chapters in each set down according to the true series of the Jewish history.

A

DISSERTATION

UPON

THE TWO BOOKS OF ESDRAS.

THAT which is called the first, or, according to other accounts, the third book of Esdras, the author of which is not known, but supposed to be a Hellenist Jew, inserts an odd narration, in the third and fourth chapters, of three young men that were of Darius's guard, contending for the reward of a problem or sentence, propounded by every one of them. The arguments, it must be confessed, are weighty, and very proper on the occasion; but it is obvious that the writer makes these candidates to prescribe, as it were, to the king, what gifts and rewards he shall bestow on them in token of victory: and besides, the rewards themselves are too magnificent for such a contest, and more proper to be bestowed on a general, who had gained a signal victory, or conquered divers provinces. His design in this narrative seems to have been, to embellish the account of Zerubbabel, by a circumstance so honourable to him as the prize, and, at the same time, entertaining enough to the reader. I conceive it to be a traditionary story, as the true Ezra takes no notice of it, founded probably upon truth, but mixed with some fabulous circumstances. In different parts of the book there is a summary repetition of the two last chapters of the second book of Chronicles, and of the books of Ezra and Nehemiah. But one cannot excuse the author for injudiciously inserting several particulars from them, to give an air of truth to his relation, and to make it more credible. But against its authority there are the following material objections: 1. When the Jews, by the permission of Cyrus, returned to Judea, this writer makes their governor, or conductor, to be Sanabassar; whereas, according to the true Ezra, Zerubbabel was their conductor. 2. He places the reconsecration of the altar, and the renewing the sacrifices in the second year of Darius; whereas, the canonical book of that name fixes it in the reign of Cyrus, (iii. 1.) and in the seventh month. 3. If Darius, when he permitted the Jews to return with Zerubbabel to Jerusalem, to rebuild their temple, wrote to his officers beyond the Euphrates in their favour, as this writer represents it, would they have had the assurance to demand of them by what authority they engaged in the work? Did they not know the king's orders, and were not they themselves obliged to furnish them with materials? Or would Zerubbabel have had any occasion to have recourse to the decree of Cyrus to rebuild their temple? 4. He makes Zerubbabel to be one of the guard about the king's (Darius) person at Babylon, when he confessedly was, at that time, at Jerusalem. (Ezra ii. 2.) 5. He represents Darius, (iv. 46.) as engaged by a solemn vow, before his advancement to the kingdom, to rebuild their temple: if this was the case, what need was there to search the archives with such diligence for Cyrus's decree for that purpose? 6. He distinguishes Nehemiah from the Tirshatha, making two separate persons of them; whereas, the latter is only a name of office. (Nehem. viii. 9.) 7. He contradicts both Scripture and himself, when he says, iv. 44. 57. that Zerubbabel entreated Darius to send to Jerusalem the holy vessels, which Cyrus had intended to have sent, as if Cyrus had not executed that design, contrary to what the true Ezra, and even himself says, vi. 18, 19. 8. He charges the Edomites with burning of the temple, at the same time that he mentions Jerusalem being taken by the Chaldeans. 9. He says, that when Darius gave leave to the Jews to return, he ordered them to be escorted for their greater safety by a thousand horse, as if a number so inconsiderable could be a safeguard for fifty thousand persons. Lastly, Where he does agree with the canonical books, he quite confounds the order of time and events; and, after all his pains to adjust his account to that of the true Ezra, he betrays his inability for so nice an undertaking, and has fallen into faults so gross, that the church has deservedly rejected this book as uncanonical, and unworthy to be read in its service. I have the rather taken notice of these, as well as those respecting the books of Maccabees, to acquit myself of a promise, (see Pref. to Comm. on Ecclus.) to make some strictures and observations upon particular passages in them. As to the second book of this writer, it must be confessed there are in it lofty sentiments, beautiful similes, ancient traditions, the appearance at least of a prophetic spirit, and a surprising close resemblance of many passages in the New Testament; but the following objections are made against it: 1. The genealogy of this Pseudo-Esdras, placed at the entrance, differs from that, 1 Esdras viii. 12. and from that in the true Ezra, vii. 1, 2. which has induced the learned to conclude that they are different persons. 2. It is said, (i. 11.) that God scattered the people of two provinces, even of Tyrus and Sidon, in favour of his people returning from Egypt, of which there is no confirmation in Scripture. And a little after, (ver. 22, 23.) two very different facts are confounded: Moses is made to work the miracle of sweetening the water at the brook Arnon, (Numb. xxi. 16.) which was wrought only on the waters of Marah. (Exod. xv. 25. 39, 40.) The author enumerates the twelve minor prophets, though

Haggai, Zachary, and Malachi, whom, according to a rabbinical conceit he calls an angel of the Lord, prophesied after the captivity, and their times agree not with that of this writer. It is moreover observable, that he places them not according to the order in the Hebrew canon, but follows that of the LXX. or Greek Bibles. Chap. ii. 33. he introduces his having received a charge from the Lord upon Mount Horeb, abruptly, without any authority, connexion, or reason, except it be to insinuate and countenance a notion of his inspiration. Chap. iv. 35. 41. mention is made of souls departed in a state of grace, being kept in chambers or secret storehouses, till the day of judgment, agreeably enough to Apoc. vi. 9, 10. which has been objected to, as seemingly countenancing the doctrine of purgatory; and it must be confessed the catholics have so applied it, but without reason, as nothing is therein said or intimated of their being detained there by way of punishment, or to be purified by it. Chap. iii. 6. we have another rabbinical conceit of Eden, or the earthly Paradise, being planted even before the earth itself came forward, or was made. Chap. vi. 49. it is said that God, on the fifth day, created two animals of an enormous bigness, one called Enoch, the other Leviathan, and as the seventh part would not contain them both, he separated them, and put the former into a dry place, wherein there were a thousand mountains, and the Leviathan he reserved in the sea, to furnish an entertainment for his people at the coming of their Messiah. This is also another rabbinical whim, which the author borrowed from the Talmudists, who have likewise abused Gen. i. 20, 21. and Psal. ciii. 26. to the same fanciful purpose. (See Raynold's Prælect. xxvii. vol. i.) What he mentions, xiii. 40, 41. about the ten tribes being carried by God beyond the Euphrates, which divided itself for their passage, into a farther country, where never mankind dwelt, into a region called Arareth, that they might there keep their statutes without danger or disturbance, from thence to return at the latter time by a like miraculous stopping of the waters; I say, though these tribes are allowed to be in being, in what country it is uncertain, yet their passage both ways in the manner described is scarce credible. It seems a fond persuasion, arising from national prejudice, that God will never cease to do miracles in behalf of his chosen. Chap. xiv. 11. he makes ten parts and a half of the world, dividing it into twelve, to be in his time already past, and therefore, according to his account, the world should have been at an end above one thousand seven hundred years ago. It is computed, that from the creation of the world (for I see no reason to begin the account at the deluge) to the time of Esdras were about three thousand four hundred and seventy years, and therefore after five hundred years more, or the time of our Saviour's birth, or at least of his death, the period should have been completed, and this world have had an end. Chap. ii. 43. mention is made of a young man of high stature, taller than all the rest, crowning those that have confessed the name of God, called also, ver. 47. the Son of God: to confirm the same legend, and to give the more credit to this fable, are these words inserted, vii. 28, 29. *My Son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years; after these years shall my Son Christ die, and all men that have life.* This and many other passages speak so plainly of Jesus Christ, his coming, office, death, &c. that if this book had been known and received as authentic among the Jews, it seems almost impossible that any Jew should remain unconverted. From a number of parallel passages to those in the New Testament, which a learned hand has digested columnwise (see Lee's Dissert. on 2 Esdras), it seems necessary to conclude, either that Jesus Christ and his apostles copied from hence, or that this writer transcribed largely from the other. It seems most probable, that the author was a Jew converted to Christianity, who, in hopes of converting others, composed this work under the name of a writer, for whom the Jews had the highest esteem. And there seems good reason to conclude, that the author lived in the times of the first heathen persecutions, from many passages encouraging faith, and a spirit of constancy and persecution; as may, I think, be inferred also from some circumstances in the visions themselves, (see chap. xiii.) some of which have been thought to have been taken from Ezekiel's visions, Daniel's prophecies, (see Dan. vii. 7.) who, as from the mouth of God, is called his brother, (xii. 11.) or St. John's Revelation. But I forbear to enter or remark upon these, as acknowledging my ignorance of their true design, which the learned themselves are so much divided about. What a great critic (Scaliger) observed of Calvin, that he was wise in not writing on the Apocalypse, admonishes me not rashly to attempt the visionary part of this book, who have neither sufficient reading nor judgment to discern the scope and intendment of mystical and prophetic writings.

I cannot conclude without blessing the goodness of God for enabling me to put the finishing hand at length to these sheets, and am glad likewise to embrace this opportunity of acknowledging my obligation to those right reverend and reverend persons, who have occasionally favoured me with their learned assistance in the course of this work.

END OF VOL. IV.

INDEX

TO

LOWTH'S COMMENTARY ON THE PROPHETS.

*** In the places referred to, the Numerals direct to the Volume, the Figures to the Page, and *a.* to the first, *b.* to the second Column in the said Page.

ABOMINATION, mentioned by Daniel, what, iv. 120. *b.* iv. 128. *a.*
Adam, the first man, why so called, iii. 688. *a.*
Adoration, the signification of that word in Scripture, iv. 151. *a.*
Adultery, spiritual, what, iii. 556. *a.* iii. 570. *a.* iii. 599. *a.* iv. 24. *a.* iv. 39. *a.* iv. 40. *a.* iv. 137. *a.*
Alexander the Great, his conquests, iv. 112. *b.* foretold, iv. 123. *b.* iv. 221. *a.* his vanity, iv. 50. *a.* successors in the several parts of his dominions, iv. 124. *a.* &c.
Amos the prophet, when he lived, iv. 161. *a.* St. Jerome's character of him, *ibid.*
Angel that wrestled with Jacob was the Son of God, iv. 149. *b.*
Angels, called *sons of God*, iv. 104. *a. princes*, iv. 122. *a.* &c. and ministers of God's justice, iv. 160. *b.* why described with wings, iv. 117. *a.* are set over people and nations, iv. 122. *b.* fall of the angels described, iv. 50. *b.* &c.
Anointing, when used, iii. 576. *b.* iv. 24. *a.* iv. 118. *b.*
Answer, the word used for beginning or continuing a discourse, iii. 508. *a.* iv. 214. *b.*
Antichrist foretold, iv. 110. *b.* &c. the duration of his reign, iv. 111. *b.*
Antiochus Epiphanes foretold, iv. 113. *a.* his character, iv. 114. *b.* how he got the kingdom of Syria, iv. 127. *b.* his persecution of the Jews, and its duration, iv. 113. *b.* iv. 129. *a.* his second expedition to Egypt, iv. 127. *b.* his third expedition thither, iv. 128. *a.* a type of antichrist, iv. 111. *b.* iv. 114. *a.* iv. 123. *a.* iv. 129. *a.* his end, iv. 115. *a.*
Arion, his story whence taken, iv. 179. *a.*
Arrows, divination by them, iv. 36. *b.*
Astrologers, what, iv. 98. *b.* &c.

BAAL, the chief god of every country so called, iv. 136. *a.*
Baal and Bel, a name common to all the idols of the east, iii. 672. *a.* iv. 151. *a.*
Babylon, by whom founded, iii. 512. *b.* its compass, iii. 496. *a.* iii. 673. *a.* height of its walls, iii. 679. *a.* their breadth, *ibid.* bigness of its palace, iii. 661. *b.* its ruin, iii. 488. *a.* iii. 553. *a.* &c. iv. 198. *b.* iv. 212. *a.* duration of its monarchy, iii. 513. *a.* iv. 101. *a.* duration of its siege, iv. 212. *a.* taken by Cyrus, and how, iii. 673. *b.* iii. 674. *b.* iii. 677. *b.* iv. 198. *b.* its gradual decay and ruin, iii. 674. *b.* iii. 678. *a.* its destruction a type of the ruin of mystical Babylon, iv. 109. *a.*
Baptism foretold and promised, iv. 64. *a.*
Bath, a liquid measure, how much, iv. 88. *a.*
Bearing iniquities, what, iii. 564. *b.* iv. 42. *b.*
Body called the sheath of the soul, iv. 110. *b.*
Book of life, original of that expression, iii. 476. *a.*
Books at the day of judgment, what, iv. 109. *b.*
Burden, what it signifies in the prophetical writings, iii. 495. *a.* iii. 525. *b.* iv. 227. *a.* iv. 233. *a.*

CALVES of the lips, what, iv. 153. *a.*
Camillus, the word whence derived, iv. 147. *a.*
Captivity of Babylon foretold, iii. 600. *b.* iv. 29. *a.* its causes, ii 547. *b.* iii. 599. *a.* iii. 609. *a.* iii. 612. *b.* iii. 689. *b.* its misery, iv. 146. *a.* iv. 147. *b.* several ways of computing its seventy years, iii. 635. *a.* iii. 673. *a.* iv. 3. *a.* iv. 97. *b.* iv. 210. *b.*
Captivity of the ten tribes, iv. 170. *a.* to 174. *b.* iv. 181. *a.*
Capua, a remarkable story of its senators, iii. 510. *a.*
Chaldean learning, in what it did consist, iv. 99. *a.*
Cherubim, the meaning of the word, iv. 3. *b.* their form, iv. 17. *b.*
Child, meaning of that word in Scripture, iii. 591. *b.*
Christ, his Divinity proved from the Old Testament, iii. 552. *b.* his eternal generation, iv. 187. *a.* place of his birth foretold, *ibid.* his kingdom, iv. 29. *a.* iv. 37. *b.* iv. 221. *b.* &c. his reign on earth, iv. 111. *b.* his office in the church, iv. 187. *a.* his goodness and tenderness described, iv. 225. *b.* he is spoken of under the character of a shepherd, iv. 225. *a.* his sufferings foretold, iii. 563. *b.* &c. his coming to judgment described, iv. 230. *b.*
Church, Christian, its extent and enlargement, iii. 565. *b.* iii. 575. *a.* &c. called heaven, iv. 113. *a.* its glorious state, iii. 472. *a.* iii. 525. *a.* iii. 527. *b.* iii. 552. *a.* iii. 559. *a.* iii. 561. *b.* iii. 575. *a.* &c. its victories, iii. 516. *b.* &c. its purity, iii. 562. *b.* spring of all graces, iv. 161. *a.* iv. 231. *a.*
Circumcision of the heart, &c. what, iii. 604. *b.*
Clergy, distinction of their habits, how ancient, iv. 80. *a.*
Comparisons made by negatives, iv. 142. *a.*
Conflagration, general, iii. 476. *a.*
Cor, a liquid measure, how much, iv. 88. *a.*
Crowns and garlands, on what occasion they were worn, iv. 24. *a.* iv. 42. *a.*
Cubit, how much, iv. 71. *b.*
Cup, God's judgments represented by it, iii. 505. *a.* iii. 561. *b.* iii. 580. *b.* iii. 616. *a.* iii. 635. *b.* iv. 193. *a.*
Cush, what country meant by that word, iii. 502. *b.* iii. 617. *a.* iii. 663. *b.* iv. 54. *a.*
Cyrus foretold, iii. 541. *b.* &c. by name, iii. 550. *a.* a type of Christ, iii. 550. *b.* iii. 551. *b.* iii. 556. *a.*

DANIEL, his descent, iv. 96. *b.* at what age he was carried into Babylon, iv. 97. *a.*
Day, used for a year, iv. 9. *a.* iv. 114. *a.* iv. 132. *a.* iv. 166. *a.* for any succession of time, iii. 642. *b. in that day*, meaning of that phrase in Scripture, iii. 475. *a.* iii. 490. *b.* iv. 53. *b.* iv. 134. *a.* iv. 174. *b.* iv. 190. *b.* iv. 227. *b.*
Day of the Lord, what, iii. 664. *a.* iv. 156. *b.* iv. 176. *b.*

Days, last, what, iii. 472. *a.* iv. 158. *a.* iv. 174. *b.* iv. 185. *a.*
Days, latter, what, iii. 644. *a.* iv. 67. *a.* iv. 100. *b.* iv. 138. *a.*
Death, signifies all the miseries of the next life, iv. 29. *b.*
Definite number for an indefinite, iii. 505. *b.*
Difficulties, great, expressed by impossibilities, iii. 617. *a.*
Dreams, the opinion of the ancients concerning them, iv. 98. *b.*
Drunkenness, its effects, iv. 199. *a.* the word used to express desolation, *ibid.*

Eagles, whence said to grow young, iii. 541. *b.* they represent conquerors, iv. 27. *b.*
Ear, opening it, what, iii. 555. *b.*
East-country, what in Scripture, iv. 44. *a.*
Eating the words of a prophecy, what, iv. 6. *b.*
Eclipses, two extraordinary ones, iv. 172. *b.*
Edom, taken figuratively, what, iii. 533. *a.* iii. 579. *b.*
Egypt, its antiquity, iii. 505. *a.* its conquest, and several masters, iv. 53. *a.* the course of its river, iv. 92. *b.*
Elam, when united to the Persian monarchy, iii. 671. *a.*
Elias, forerunner of the Messias, iv. 239. *b.* his office, *ibid.*
Emblems, their use in the prophetical writings, iv. 8. *a.* suited to the genius and education of the prophets, *ibid.*
Ensigns of the tribes, what, iv. 3. *b.*
Ephah, a measure, how much, iv. 215. *b.*
Ephraim, why head of the ten tribes, iv. 65. *a.* iv. 140. *b.* taken for the whole kingdom of Israel, iii. 480. *b.* iv. 65. *a.* why, iii. 520. *b.* iv. 65. *a.*
Ever, the same as a long time, iii. 530. *b.* iii. 562. *a.* iii. 635. *a.* iii. 651. *a.*
Eunuchs, their employment, iv. 97. *b.*
Ezekiel, when, and to whom he prophesied, iv. 1. *b.* iv. 2. *a.* his style, iv. 2. *a.*

Family, the same as a kingdom or people, iii. 592. *b.* iv. 598. *a.* iv. 195. *a.* iv. 232. *a.*
Fasting prescribed, iv. 155. *a.* when acceptable to God, iv. 218. *a.*
Fasts, annual, amongst the Jews, iii. 655. *b.* of the fourth, fifth, seventh, and tenth months, on what occasion, iii. 591. *b.* iv. 218. *a.* iv. 220. *a.*
Festivals, Jewish, their extent, iii. 528. *a.*
Fiery serpents, why so called, iii. 499. *a.* iii. 525. *b.*
Food of the Lord, what, iv. 234. *a.* &c.
Forest, what it signifies, metaphorically, iii. 530. *b.* iii. 629. *a.*
Forget, what it means in God, iv. 30. *a.*
Funeral feasts, iv. 43. *b.*
Future expressed by the imperative, iii. 480. *a.*

Gabriel, why called a man, iv. 117. *a.*
Galilee of the nations, why so called, iii. 486. *b.*
Gentiles, their conversion foretold, iii. 503. *b.* iii. 546. *b.* iii. 552. *b.* iii. 566. *b.* iii. 574. *b.* iii. 577. *b.* iii. 600. *a.* iv. 92. *b.* iv. 187. *a.* iv. 217. *b.* iv. 220. *a.*
Gerah, a weight, how much, iv. 87. *b.*
Girding the loins, what meant by that expression, iii. 592. *b.*
God, how the glory of the Jews, iii. 594. *a.* how he is to be known, iii. 610. *b.* *work of his hands*, what is meant by that phrase, iii. 506. *b.* iii. 525. *a.*
Gog and Magog, who, iv. 66. *a.*
Gospel, is an everlasting covenant, iii. 567. *b.* its propagation, iii. 544. *b.* iii. 557. *b.* iii. 561. *a.* iii. 563. *b.* iii. 587. *a.* its plentiful graces, iii. 527. *b.* iii. 567. *a.* and comforts, iv. 141. *b.*
Grace, derived to us only from the church, iv. 161. *a.* called a feast, iii. 516. *a.* represented by springs and rivers, iii. 567. *b.* iv. 90. *b.* iv. 161. *a.* by dew, iv. 187. *b.* called *living waters*, iii. 594. *b.* iv. 231. *a.*
Greece, when subjected to the Romans, iv. 114. *b.*

Habakkuk, when he prophesied, and the subject of his prophecy, iv. 196. *a.*
Haggai, when he lived, and the subject of his prophecy, iv. 207. *a.*
Hand, giving it a profession of subjection, iv. 28. *b.* lifted up at taking oaths, iv. 31. *b.*
Hand-writing, against the king of Assyria, in what language, iv. 107. *a.*
Harlots, their punishment, iv. 25. *b.* iv. 135. *a.* iv. 195. *a.* great cities so called, *ibid.*
Harvest, what in a figurative sense, iii. 501. *b.* extent of its signification, iii. 503. *b.*
Heaven, its opening and shutting, what, iv. 238. *a.*
Hebrew language, the same with the old Phœnician, iii. 505. *b.* several words in that language have two contrary significations, iii. 510. *b.* iii. 560. *b.* iii. 584. *a.* iv. 186. *b.*
Hell, meaning of that word in Scripture, iv. 178. *b.*
High-priests, some had several names, iii. 642. *a.*
Hin, liquid measure, how much, iv. 88. *b.*
Holiness, what in God, iii. 478. *a.*
Homer, a measure, how much, iv. 87. *b.*
Horn, what it signifies in Scripture, iv. 53. *b.* iv. 110. *b.* iv. 112. *a.* iv. 170. *b.* iv. 211. *a.*
Hosea, when he prophesied, iv. 133. *a.*
Hours, unknown to the Hebrews, and first mentioned by Daniel, iii. 537. *b.*
Houses, how built among the Jews, iii. 499. *b.*
Husbandry, its invention ascribed to God, iii. 524. *b.*
Hypocrites described, iv. 189. *a.*

Jacob's wrestling, how spiritual, iv. 149. *b.*
Idols, their original elegantly described by Minutius Felix, iii. 549. *a.* are called lies, iv. 142. *a.* iv. 163. *b.* iv. 179. *a.* vanities, iii. 593. *b.* iv. 179. *a.* carcasses, iii. 622. *a.* iv. 81. *b.* vestments proper to the worship of each, iv. 202. *b.* were honoured by prostitution in their temples, iv. 139. *b.*
Idolatry, why called *whoring*, iii. 593. *a.* it is the last thing to be destroyed in the church, iii. 471. *b.* iii. 585. *a.* compared to lust, iv. 24. *a.* iv. 25. *a.* its folly and heinousness, iv. 199. *b.*
Idumeans, why enemies to the Jews, iv. 44. *b.*
Jeremiah, who he was, iii. 590. *b.* how long he prophesied, iii. 591. *a.* several collections of his prophecies, *ibid.* his defence of them, iii. 640. *b.* his death, iii. 661. *b.*
Jerusalem, a figure of the Christian church, iv. 185. *b.* its siege by Nebuchadnezzar foretold, iv. 35. *b.* &c. iv. 203. *a.* duration of that siege, iii. 649. *a.* iii. 653. *a.* its misery, iv. 9. *b.* &c. iv. 12. *a.* &c. its destruction by Vespasian prophesied of, iv. 119. *b.* &c. iv. 185. *a.* iv. 230. *a.* in early times of Christianity called the *mother church*, iv. 27. *b.*
Jews, God's favours to them, iv. 201. *b.* &c. miracles performed in their favour, *ibid.* their future calamities foretold, iv. 27. *a.* iv. 31. *a.* iv. 35. *a.* their destruction foretold, iii. 604. *a.* are advised to repent, iv. 203. *b.* their present dispersion foretold, iii. 566. *b.* iii. 619. *b.* iv. 226. *b.* its cause, iii. 599. *a.* &c. their restoration promised, iii. 471. *b.* iii. 493. *b.* iii. 514. *a.* iii. 597. *b.* iv. 184. *a. et alibi passim*, their return into their own land, iii. 577. *a.* iv. 34. *a.* &c. iv. 51. *b.* iv. 191. *a.* iv. 231. *b.* their conversion promised, iii. 475. *b.* iii. 519. *b.* iii. 585. *b.* iii. 615. *b.* iv. 151. *b.* iv. 229. *a.* their flourishing state promised, iii. 519. *a.*
Images, what allures to the worship of them, iv. 32. *a.* its folly, iii. 674. *b.*
Incense, its use and signification, iv. 78. *b.* iv. 234. *a.*
Innocence, state of, described, iv. 50. *b.*
Joel, when he prophesied, iv. 154. *a.* of what tribe, iv. 159. *a.*
Jonah, where born, iv. 177. *a.* when he prophesied, *ibid.*
Isaiah, why called the *evangelical prophet*, pref. iii. 466. *b.* when he prophesied, iii. 469. *a.* his style, iii. 469. *b.* his extraction, *ibid.* his other works, *ibid.* his death, *ibid.* iii. 561. *a.* he was a type of Christ, *ibid.*
Islands, the extent of that word among the Hebrews, iii. 493. *b.* iii. 507. *a.* iii. 541. *b.* iv. 46. *b.* iv. 47. *a.* iv. 68. *b.* iv. 126. *a.*
Israel, the faithful of all ages so called, iv. 159. *b.*
Judea, its dimensions, iii. 652. *b.* number of inhabitants, *ibid.*
Judgments of God compared to a storm, iv. 21. *a.* to intoxicating liquors, iv. 41. *a.* how to avoid them, iv. 158. *b.*

King, in Hebrew, what it signifies, iii. 623. *b.* iii. 636. *a.* iii. 677. *a.* iv. 123. *a.* iv. 221. *a.*

Lamentations, the occasion of writing them, iii. 682. *a.*
Land of the living, what, iv. 46. *b.*
Last days; latter days; see Days.
Laws, human, when not obligatory, iii. 655. *a.*
Lebanon, the derivation of that word, iii. 624. *b.* the temple called so, why, iv. 224. *b.*
Leviathan, tyrants so called, iii. 519. *a.*

Life, what comprehended in that word, iv. 32. *a.* eternal, not to be obtained by the law, *ibid.*
Litany, its language vindicated, iv. 116. *b.*
Locusts, the regularity of their motions, as described by St. Jerome, iv. 156. *a.* their voracity, noise, and swiftness, according to Pliny, *ibid.* their stink when dead, iv. 157. *b.*
Logos, or second person of the Trinity, appeared in the times of the Old Testament, iii. 478. *b.* iii. 591. *b.* in the form of a man or angel, iv. 5. *a.* iv. 210. *b.* iv. 212. *b.* was the angel wrestling with Jacob, iv. 149. *b.* the angel who conducted the Israelites, iii. 580. *b.* is called Jehovah, *ibid.*
Lot, what in Scripture, iv. 132. *b.*

Maccabeus, Judas, foretold, iv. 223. *b.*
Made without hands, meaning of that expression, iv. 102. *b.*
Magicians, what, iv. 98. *b.*
Magistrates, denoted by the heavenly bodies, iii. 495. *b.* iii. 561. *b.* their duty, iv. 60. *b.*
Malachi, when he lived, iv. 233. *a.* the last prophet, iv. 239. *b.*
Many, the same with *all*, iii. 565. *b.* iv. 120. *a.* iv. 131. *a.*
Marriage, God's covenant with the Jews expressed by it, iv. 23. *b.* iv. 27. *a.*
Medes, the rise and progress of that monarchy, iii. 496. *a.*
Meiôsis, several instances of that figure in Scripture, iii. 607. *a.*
Memphis, other names of that city, iv. 54. *b.*
Messenger, the same with prophet, iv. 235. *b.*
Messias, his wonderful conception foretold, iii. 647. *a.* his birth foretold, iii. 482. *a.* iii. 487. *a.* several prophecies concerning him, iii. 534. *b.* iii. 542. *a.* iii. 544. *b.* iv. 228. *a.* &c. and the design of his mission, iv. 237. *a.* he is called Jehovah, iii. 632. *a.* iv. 231. *a.* and David, iii. 643. *a.* iv. 61. *b.* iv. 138. *a.* peace the distinguishing character of his kingdom, iii. 472. *b.* iv. 222. *a.* iv. 232. *b.* several figures of him, Preface to Isaiah, iii. 467. *b.* iii. 500. *b.* iii. 560. *a.* his character under several denominations, iii. 475. *b.* iii. 487. *b.* iii. 491. *b.* &c. iii. 540. *a.* iii. 544. *a.* iii. 568. *a.* iii. 631. *b.* iv. 191. *a.* iv. 213. *b.* iv. 214. *b.* iv. 217. *a.* iv. 237. *a.* David's kingdom revived in his person, iv. 174. *b.* his dignity, iii. 563. *b.* iv. 61. *b.*
Micah, where born, and when he prophesied, iv. 180. *a.*
Michael, tutelar angel of the Jews, iv. 122. *b.* iv. 130. *b.*
Millenium, some prophecies explained concerning it, iii. 566. *b.* iii. 576. *b.* iii. 586. *a.* iv. 161. *a.* iv. 175. *a.*
Monarchies, the four great ones distinctly described and foretold, iv. 101. *a.* &c. iv. 108. *b.* &c.
Mountains, why called everlasting, iv. 201. *b.* what metaphorically, *ibid.* removal of them a proverbial expression, iv. 214. *a.* holy mountain, what, iv. 34. *b.*
Mourning, tokens of it, iv. 43. *a.*
Mourning for Josiah, proverbial expression, iv. 228. *b.*
Mystical sense of prophecies, what, Preface to Isaiah, iii. 467. *a.*

Nahum, when he lived, iv. 192. *a.*
Naked, meaning of that word in Scripture, iii. 507. *a.* iv. 164. *b.* iv. 182. *a.*
Names, several belonging to the same person, iii. 661. *a.* iv. 217. *b.*
Nazarites, who called so, iv. 164. *a.* iv. 195. *b.*
Nebuchadnezzar, his madness, what, iv. 105. *a.* how called God's servant, iv. 42. *a.* iv. 53. *b.* a name common to all the kings of Babylon, iv. 115. *b.*
Night, its division among the Jews, iii. 685. *a.*
Nineveh, its compass, iv. 179. *a.* number of inhabitants, iv. 180. *b.* its destruction foretold by three prophets, iv. 192. *a.* by whom taken, iv. 55. *b.* the calamities of that scene, iv. 193. *b.* &c.

Obadiah, when he lived and prophesied, iv. 175. *a.*
Obedience, to whom due, iii. 639. *b.* iii. 641. *b.*
Oblation, the extensive signification of the word, iv. 34. *b.* made morning and evening by the Jews, at what hour, iv. 117. *a.* what were those used by the primitive Christians, iv. 35. *a.*
Offering, sin-offering and trespass-offering, their difference, iv. 74. *b.*
Old Testament, the present Jewish order of its books, different from the ancient, iii. 682. *a.*
Olivet, Mount, a cross raised there, iv. 230. *b.*
Ophir, where, iii. 495. *b.*
Oracles, which of their predictions may be true, and how, iii. 543. *a.*
Oven, the heart of the wicked compared to one, iv. 143. *a.*

Paper, its original, iii. 504. *b.*
Parable defined, iv. 183. *a.* iv. 198. *b.*
Paronomasia, used frequently in Scripture, iii. 514. *b.* iii. 584. *b.* iii. 592. *b.* a remarkable one from St. Basil, iii. 514. *b.*
Passions, how ascribed to God, iii. 527. *b.*
Pentateuch, its antiquity vindicated, iii. 514. *b.*
Perjury, an answer of the Delphian oracle against that crime, iv. 215. *a.*
Persecution, its usefulness to good men, iv. 128. *b.* iv. 132. *a.*
Persian monarchy, its conquests and extent, iv. 112. *a.*
Pharaoh, a name common to the kings of Egypt, iii. 504. *b.* iii. 663. *a.* iv. 52. *a.*
Phœnicians, the first merchants, iii. 473. *b.*
Plural in Hebrew denotes excellence, iii. 582. *b.*
Prayer, its form prescribed, iv. 157. *a.*
Predictions, in form of imprecations, iii. 612. *b.*
Preterperfect for the future tense, iii. 478. *a.* iii. 542. *a.* iii. 547. *a.* iii. 549. *b.* iii. 557. *a.* iii. 614. *b.* iv. 29. *a.*
Priest, the same with prince, iv. 140. *a.* iv. 142. *a.* Jewish priests, their duty, iv. 184. *b.* iv. 218. *a.* why forbid to shave their heads, iv. 85. *a.*
Prophecies, three sorts, iv. 150. *a.* have two intentions, iv. 148. *a.* iv. 152. *a.* what their mystical sense, Preface to Isaiah, iii. 467. *a.* why some obscure, iv. 131. *b.* the gift sometimes imparted to women, iv. 21. *a.* iv. 158. *a.*
Prophets, why called watchmen, iii. 507. *b.* iv. 7. *b.* are forbid to speak by the wicked, iv. 183. *a.* their words perverted, iv. 171. *b.* the want of them the greatest misfortune, iv. 173. *a.* their schools, iii. 634. *b.* false prophets, their character and conduct, iii. 600. *b.* iii. 604. *b.* iv. 20. *a.* iv. 21. *a.* iv. 38. *b.* iv. 39. *a.* iv. 223. *a.* detected, iv. 229. *a.* their punishment, *ibid.* and iv. 20. *b.* iv. 22. *a.*
Prosperity, dangerous, iii. 630. *b.* iv. 170. *a.*
Psalms, sung alternately, whence that custom, iii. 479. *a.* done without religion and piety, only a noise, iv. 169. *a.*

Rain, former and latter, when they fell, iii. 603. *b.* iv. 157. *b.* iv. 166. *b.* iv. 223. *a.*
Remember, what in God, iii. 30. *a.*
Remnant, mentioned by the prophets, what, iii. 470. *b.* iii. 480. *b.* iii. 490. *b.* iii. 519. *b.* iii. 584. *a.* iii. 648. *b.* iii. 662. *b.* iii. 673. *b.* iv. 12. *a.* iv. 13. *a.* iv. 185. *b. et alibi passim.*
Repentance, how attributed to God, iii. 624. *a.* iii. 661. *a.*
Reprobate, original of that word, iii. 605. *b.*
Restitution, its necessity, iv. 59. *a.* iv. 179. *b.*
Resurrection of Jesus Christ foretold, iv. 141. *b.* general resurrection, iv. 130. *b.*
Roman empire, its dissolution formed ten kingdoms, iv. 110. *b.*

Sacrifice, daily, by whom taken away, iv. 113. *a.* Christian sacrifice promised, iv. 234. *a.*
Sacrilege, its heinousness, iv. 106. *b.* some instances of its punishment, *ibid.*
Saltness, in Hebrew, what, iv. 91. *b.*
Samaria, its taking prophesied, iv. 146. *a.* iv. 165. *a.* iv. 170. *b.*
Sanctifying a war, what, iii. 495. *a.*
Sanhedrin, the word whence derived, iii. 638. *a.* when it was instituted, *ibid.* of whom it consisted, iv. 85. *b.* where it sat, iii. 654. *b.*
Satyrs, what, iii. 496. *b.*
Saviour, the extent of that word, iv. 177. *b.*
Scribes, what, iii. 656. *a.* who first called so, iii. 608. *a.*
Sea, the extent of that word in the Hebrew, iv. 69. *a.* iv. 157. *b.* iv. 168. *a.* iv. 173. *a.*
Sealing, what it signifies in the prophetical writings, iii. 485. *b.* iii. 524. *a.* iv. 115. *b.* iv. 118. *b.* iv. 131. *a.*
Seraph, why so called, iii. 478. *b.* iii. 525. *b.* iv. 3. *b.* how represented, iv. 4. *a.*
Shekel, a weight, how much, iv. 9. *b.* iv. 87. *b.*
Schechinah, or glory of God, described, iii. 478. *b.* iii. 581. *a.* iv. 173. *b.* iv. 200. *a.* the manner of its settling, iii. 493. *a.* leaves the sanctuary, iv. 14. *b.* iv. 16. *a.* iv. 17. *a. b.* the temple, iv. 17. *b.* and the city, iv. 19. *b.* its return promised, iv. 81. *a.*
Shepherd, the extent of that word, iii. 550. *a.* iii. 569. *b.* iii. 593. *b.* iii. 604. *a.* iii. 612. *b.* iii. 615. *a.* iii. 631. *b.* iii. 637. *a.* iii. 670. *b.* iv. 60. *b.* iv. 196. *a. b.* God called so, iv. 184. *a.* good shepherds described, iv. 225. *a.* bad described, iii. 474. *b.* iv. 226. *b.*

Sicera, or strong drink, what, according to St. Jerome, iv. 183. *b.*
Sidon, its antiquity, iii. 512. *a.*
Similitude, a strong affirmation, iii. 683. *b.* iv. 141. *a.*
Sliding back, whence that expression, iv. 139. *b.*
Son of man, meaning of that expression, and Christ so called, iv. 5. *b.* title given to two of the prophets, iv. 6. *a.* iv. 114. *a.*
Soothsayers, what, iv. 100. *b.*
Sorceries, what, iii. 554. *b.*
Spirit, several significations of that word, iii. 524. *a.* iii. 529. *a.* evil spirits sometimes reckoned among the heavenly host, iii. 515. *a.*
Stationary days among the primitive Christians, iv. 117. *a.*
Stealing, why joined with false swearing, iv. 138. *b.* iv. 215. *a.*
Style, whence the difference of it in Scripture, iii. 656. *b.*
Swearing, an act of religion, or Divine worship, iii. 555. *a.* iii. 600. *a.* iii. 602. *a.* iv. 173. *a.*
Swines' flesh, why abhorred by the Jews, iii. 583. *b.*

TABERNACLE of God, what meant by dwelling in it, iii. 476. *b.*
Tabernacles, feast of, its institution, iv. 232. *a.*
Table of devils, what, iii. 584. *b.*
Tannin, what animal meant by that word, iii. 496. *b.* iii. 519. *a.* iii. 609. *b.* iii. 617. *b.* iii. 688. *a.* iv. 52. *a.* iv. 56. *b.* iv. 181. *b.* iv. 233. *b.*
Tarshish, where situated, iii. 473. *b.* iv. 48. *a.* has a wider sense, *ibid.* iii. 512. *a.* iv. 49. *a.*
Temple, its courts, iv. 14. *a. b.* often rifled, iii. 680. *a.* iv. 160. *a.* its profanation, iv. 14. *b.* called *God's holy mountain*, iv. 51. *a.* put for heaven, *ibid.* the second temple, its foundation, iv. 207. *b.* after what model built, iv. 71. *b.* its glory, iv. 208. *b.* how superior to the first, *ibid.* the court of the gentiles, by whom added to it, iv. 73. *a.*
Tempt the Lord, what, iii. 481. *b.*
Teraphim, different significations of that word, iv. 37. *a.* iv. 137. *b.* iv. 223. *a.*
Thau, the ancient form of that letter, iv. 16. *a.*
Thorn in the flesh, what, iv. 51. *b.*
Thrashing, ancient manner of it in the east, iii. 508. *a.* iii. 523. *a.* iii. 674. *a.* iv. 162. *a.*
Time, for a year, iv. 105. *a.* iv. 111. *b.* iv. 125. *b.*
Tophet, why so called, iii. 528. *b.* iii. 607. *a.* whence came the custom of burning children there, iii. 607. *a.*
Trees, what in an emblematical sense, iii. 491. *b.* iv. 104. *b.*
Trinity, intimated in the Old Testament, iii. 479. *a.* the second person's mission, iii. 556. *b.*
Trumpets, when used amongst the Jews, iv. 155. *b.* iv. 156. *b.* iv. 164. *b.*
Turks foretold, iv. 67. *b.*
Twelve, a hieroglyphical number, iv. 93. *a.*
Tyre, old, its destruction foretold, iv. 45. *b.* iv. 51. *b.* duration of its siege, iii. 670. *b.* iv. 45. *b.* iv. 53. *b.* by whom demolished, iv. 45. *b.* iv. 46. *a.*
Tyre, new, by whom built, iv. 53. *b.* by whom taken, iv. 46. *a.*

VIRGINS, what cities so called, iii. 512. *b.* iii. 618. *b.* iii. 664. *a.* iv. 167. *a.*
Visions, what, iv. 158. *a.* how they differ from dreams, iii. 469. *b.*
Visiting, what meant by that word in Scripture, iii. 489. *a.* iii. 515. *a.* iv. 29. *b.*
Uncircumcised, what, iv. 50. *a.*
Universal bishop, the rise of that title, iv. 111. *a.*
Usurpation of the priesthood punished, iv. 162. *a.*
Usury, what sort forbid in Scripture, iv. 30. *a.*

WARFARE, divers senses of that word, iv. 539. *b.*
Watchmen, their office, iii. 579. *a.* iv. 197. *b.*
Water, its use in the temple, iv. 90. *b.*
Waters, bounding them, why mentioned as a proof of God's power, iii. 603. *b.* great calamities represented by them, iv. 119. *b.* iv. 141. *a.*
Weary, when God is said to be so, iii. 481. *b.*
Weeks, Daniel's seventy, three ways of computing them, iv. 117. *a.* iv. 119. *a.* iv. 121. *a.*
Wicked men, their prosperity a puzzling difficulty, iii. 614. *a.* are called God's *sword*, iv. 133. *b.* iv. 204. *b.* God's *servants*, iv. 42. *a.* iv. 53. *b.* *instruments of God's justice*, iv. 133. *b.*
Wilderness, what meant by that word in Scripture, iii. 581. *b.* iii. 688. *b.*
Women, states, cities, and societies, represented by them, iii. 471. *a.* iii. 513. *a.* iii. 664. *b.*
Worship, respect due to men so called, iv. 102. *b.*
Wrestling, spiritual, what, iv. 149. *b.*

YEAR, Julian and Chaldean, their difference, iv. 118. *a.* natural and prophetical, *ibid.*
Year, sabbatical, neglected, iii. 653. *b.*
Year of release among the Jews, iii. 653. *b.*

ZECHARIAH, when he lived, iv. 209. *a.* the subject of his prophecy, *ibid.*
Zephaniah, when he lived, and the subject of his prophecy, iv. 202. *a.* his descent, *ibid.*

TEXTS OF SCRIPTURE

OCCASIONALLY EXPLAINED IN

LOWTH'S COMMENTARY ON THE PROPHETS.

GENESIS	x. 5.	iii. 493. *b.*	Exodus	xxv. 8.	iv. 51. *a.*	Deuteronomy	iv. 37.	iii. 581. *a.*
	— 11.	iv. 187. *b.*		xxxii. 4.	iv. 103. *b.*		xiv. 28.	iii. 653. *b.*
	xiii. 9.	iv. 26. *b.*		xxxiii. 2, 3, 4.	iii. 581. *a.*		xxxii. 13.	iv. 62. *b.*
	xv. 5.	iii. 616. *a.*		xxxiv. 7.	iii. 642. *a.*	Joshua	xiii. 3.	iv. 92. *b.*
	xviii. 25.	iv. 35. *b.*		xxxvi. 14.	iv. 76. *a.*		— 23.	iii. 486. *b.*
	xlvi. 4.	iii. 649. *a.*	Leviticus	xviii. 5.	iv. 32. *a.*	Judges	ii. 13. iii. 7.	iii. 471. *b.*
	xlix. 10.	iv. 37. *b.*		xxi. 22.	iv. 80. *a.*			
Exodus	vii. 13.	iii. 510. *b.*		xxvi. 41.	iv. 51. *a.*		viii. 16.	iii. 488. *a.*
	xiii. 21.	iii. 580. *b.*	Numbers	xiii. 32.	iv. 63. *a.*		ix. 4.	iii. 649. *b.*
	xx. 26.	iv. 82. *b.*		xiv. 18.	iii. 643. *a.*		— 45.	iv. 91. *b.*
	xxi. 6.	iii. 635. *a.*		xxv. 12.	iv. 235. *a.*	1 Samuel	i. 9.	iv. 83. *b.*

1 Samuel	ii. 15.	iv. 90. *a.*
	— 27.	iv. 31. *b.*
	iii. 12.	iii. 601. *b.*
2 Samuel	viii. 3.	iii. 471. *b.*
	xxiv. 1.	iii. 581. *b.*
1 Kings	vi. 6.	iv. 76. *b.*
	— 33.	iv. 79. *b.*
	— 36.	iv. 73. *a.*
	vii. 6.	iv. 74. *a.*
	vii. 12.	iv. 73. *a.*
	xix. 18.	iv. 151. *a.*
2 Kings	ii. 2.	iii. 658. *a.*
	xxiii. 10.	iii. 607. *b.*
2 Chronicles	iv. 9.	iv. 73. *a.*
	xx. 5.	*ibid.*
	— 36.	iii. 473. *b.*
Esther	i. 1.	iii. 617. *a.*
Job	iv. 6.	iii. 658. *a.*
	xiv. 17.	iv. 152. *a.*
	xx. 2.	iii. 522. *a.*
	xxvi. 12.	iii. 561. *a.*
	xxvii. 19.	iii. 570. *a.*
	xxxviii. 13.	iii. 482. *b.*
Psalms	ii. 11.	iv. 147. *a.*
	xliv. 19.	iii. 573. *b.*
	lviii. 9.	iii. 488. *b.*
	lxii. 10.	iii. 632. *b.*
	lxvi. 15.	iv. 168. *b.*
	lxviii. 18.	iv. 153. *a.*
Psalms	lxxiv. 9.	iii. 632. *b.*
	lxxv. 6.	iii. 624. *a.*
	lxxxiii. 13.	iii. 502. *a.*
	xcix. 8.	iii. 619. *a.*
	ci. 8.	iii. 628. *b.*
	cxli. 4.	iii. 581. *b.*
	cxlviii. 7.	iii. 519. *a.*
Proverbs	v. 9.	iv. 122. *a.*
Canticle	i. 5.	iii. 509. *a.*
	iii. 11.	iii. 578. *b.*
Matthew	xii. 42.	iii. 478. *a.*
	xiii. 19.	iii. 522. *b.*
	xvi. 14.	iii. 661. *b.*
	xxiv. 30.	iv. 228. *a.*
Mark	viii. 31.	iii. 653. *b.*
Luke	i. 15.	iii. 591. *b.*
	— 72.	iii. 649. *a.*
	vii. 47.	iii. 583. *a.*
	xiii. 33.	iii. 638. *b.*
John	iii. 18.	iii. 508. *a.*
	iv. 23.	iv. 234. *a.*
	viii. 5.	iv. 26. *a.*
	— 20.	iv. 83. *b.*
	xvi. 25. 29.	iv. 183. *a.*
	xviii. 37.	iv. 65. *b.*
Acts	viii. 26.	iv. 221. *a.*
Romans	iv. 17.	iv. 74. *a.*
	vii. 13.	iv. 148. *a.*
	xi. 11.	iii. 587. *b.*
1 Corinthians	ii. 16.	iii. 632. *b.*
	x. 4.	iii. 527. *b.*
	— 9.	iii. 556. *b.*
	— 9.	iii. 581. *a.*
	xi. 21.	iv. 69. *b.*
2 Corinthians	iii. 16.	iii. 567. *a.*
	xii. 7.	iv. 51. *b.*
Galatians	iii. 23.	iv. 176. *b.*
2 Thessalonians	ii. 1.	iii. 566. *b.*
2 Timothy	i. 7.	iv. 6. *a.*
Hebrews	ix. 26.	iii. 472. *a.*
	xi. 4.	iv. 234. *b.*
	xiii. 15.	iii. 652. *a.*
1 Peter	iii. 19.	iii. 545. *a.*
2 Peter	iii. 13.	iii. 585. *a.*
Jude	14.	iv. 231. *a.*
Revelation	ii. 9.	iii. 589. *b.*
	iv. 6.	iv. 3. *a.*
	vi. 12.	iv. 68. *a.*
	xii. 1, 2. 5.	iii. 587. *a.*
	xiii. 16.	iv. 229. *b.*
	xiv. 20.	iii. 588. *a.*
	xvi. 14.	
	xix. 19.	
	xx. 8, 9.	
	xxi. 16.	iv. 94. *a.*
	— 24.	iii. 552. *b.*
	xxii. 16.	iii. 493. *a.*

PASSAGES OF SCRIPTURE

OCCASIONALLY ALTERED OR ILLUSTRATED IN

ARNALD'S COMMENTARY ON THE APOCRYPHA.

*** In the places referred to, the Figures direct to the Page, and *a.* to the first, *b.* to the second Column in the said Page.

Genesis	iii. 17.	264. *b.*
	v. 24.	275. *b.*
	vi. 3.	262. *a.*
	ix. 1. 7.	339. *a.*
	— 24.	326. *a.*
	xi. 31.	332. *a.*
	xii. 13.	629. *a.*
	xviii. 17.	290. *a.*
	xxv. 8.	276. *a.*
	xxxi. 19.	698. *b.*
	xxxii. 2.	308. *b.*
	xxxix. 21.	309. *b.*
	xli. 2.	566. *a.*
	— 45.	311. *a.*
Exodus	iii. 14.	343. *a.*
	vii. 13.	467. *b.*
	viii. 21.	329. *b.*
	x. 17.	354. *a.*
	xxviii. 41.	582. *b.*
Leviticus	xix. 29.	697. *a.*
Numbers	vi. 22.	595. *b.*
	xxi. 8.	353. *b.*
	xxiii. 19.	662. *b.*
	xxv. 13.	583. *a.*
Deuteronomy	xvii. 8.	344. *b.*
	xxii. 5.	345. *b.*
	xxiii. 3.	678. *a.*
	xxxii. 8.	472. *b.*
Joshua	i. 8.	260. *a.*
	x. 12.	584. *b.*
Judges	i. 7.	310. *a.*
	v. 27.	675. *a.*
	xx. 18.	582. *a.*
1 Samuel	ii. 3.	262. *b.*
	xiii. 3.	678. *b.*
	xxv. 25.	425. *a.*
2 Samuel	v. 6.	350. *a.*
	vii. 12.	568. *b.*
	xvii. 23.	618. *a.*
1 Kings	xx. 1.	310. *a.*
2 Kings	i. 2.	329. *a.*
	ii. 23.	572. *a.*
	v. 23.	612. *a.*
	x. 29.	611. *b.*
	xvii. 30.	697. *a.*
	— 31.	323. *b.*
	xxi. 18.	585. *a.*
1 Chronicles	x. 13.	585. *b.*
	xvii. 12.	587. *a.*
Ezra	iv. 10.	613. *b.*
Job	iv. 8.	426. *b.*
	vii. 9, 10.	267. *a.*
Job	xiv. 5.	265. *b.*
	xvii. 6.	278. *a.*
	xx. 7.	565. *b.*
	xxxvii. 23, 24.	662. *b.*
	xxxviii. 36.	357. *a.*
	xli. 22.	320. *b.*
Psalms	i. 6.	272. *b.*
	vi. 7.	616. *a.*
	vii. 14. 16.	413. *b.*
	xxii. 1.	611. *a.*
	— 8.	268. *a.*
	xxix. 2, 3.	574. *b.*
	xxxvii. 13.	692. *b.*
	—— 41.	407. *a.*
	xliv. 14, 15.	278. *a.*
	xlv. 8.	666. *b.*
	lv. 10.	413. *b.*
	lxii. 11.	534. *b.*
	lxxviii. 50.	282. *a.*
	lxxxviii. 10.	574. *a.*
	lxxxix. 36.	576. *b.*
	xcii. 7.	274. *a.*
	civ. 4.	699. *a.*
	cv. 30.	311. *b.*
	cvi. 35.	323. *b.*
	cvii. 20.	355. *a.*
	cxiv. 5.	360. *a.*
	cxix. 109.	279. *b.*
	cxxv. 3.	403. *b.*
	cxxxv. 6.	328. *a.*
	cxxxvii. 7.	692. *b.*
	cxli. 5.	536. *a.*
Proverbs	iii. 29.	420. *a.*
	— 35.	416. *a.*
	viii. 22.	399. *a.*
	ix. 18.	498. *b.*
	x. 10.	514. *b.*
	xviii. 3.	414. *a.*
	xxii. 8.	426. *b.*
	xxvi. 7.	462. *b.*
	xxvii. 14.	570. *b.*
Ecclesiastes	v. 6.	293. *a.*
	x. 11.	421. *b.*
Isaiah	xxviii. 16.	405. *b.*
	xxx. 30, 31.	282. *a.*
Jeremiah	vii. 18.	697. *b.*
	xlvi. 15.	318. *b.*
Ezekiel	xxxvii. 3. 5.	590. *b.*
Daniel	ii. 20.	690. *a.*
	ix. 17.	597. *b.*
	xii. 13.	278. *b.*
Hosea	iv. 15.	592. *a.*
Hosea	x. 5.	611. *a.*
	xiv. 2.	545. *a.*
Habakkuk	iii. 4.	312. *b.*
Malachi	iv. 6.	589. *b.*
Matthew	ix. 2.	556. *a.*
	xv. 6.	409. *b.*
	xvii. 11.	590. *a.*
	xxv. 41.	264. *a.*
	xxvii. 5.	618. *a.*
Mark	iii. 21.	278. *a.*
	xiv. 62.	611. *a.*
Luke	i. 10.	595. *a.*
	— 37.	610. *a.*
	iii. 23.	650. *a.*
	xvi. 22.	276. *b.*
	xviii. 7.	546. *b.*
John	i. 14.	302. *a.*
	ii. 1.	630. *b.*
	viii. 48.	596. *b.*
	— 56.	580. *a.*
	ix. 2.	298. *b.*
Acts	vii. 16.	652. *b.*
	— 43.	336. *b.*
	xiii. 8.	425. *a.*
	— 34.	589. *a.*
	xiv. 15.	268. *a.*
	xv. 14.	548. *b.*
	xvii. 23.	342. *b.*
	xix. 24.	336. *b.*
	xxvii. 33.	565. *a.*
Romans	i. 25.	347. *a.*
	ii. 28.	263. *a.*
	iv. 17.	321. *b.*
	xii. 3.	272. *b.*
1 Corinthians	vii. 40.	701. *a.*
	x. 4.	314. *b.* 316. *a.*
2 Corinthians	v. 1.	302. *a.*
	xii. 4.	343. *b.*
Galatians	vi. 16.	401. *a.*
Ephesians	v. 12.	344. *a.*
Philippians	i. 27.	362. *b.*
Colossians	ii. 8.	666. *a.*
2 Timothy	ii. 6.	424. *b.*
	iv. 7.	272. *a.*
Hebrews	xi. 3.	319. *b.*
	— 10.	640. *a.*
James	i. 17.	299. *b.*
	v. 3.	527. *b.*
1 Peter	iii. 20.	579. *b.*
Revelation	iii. 14.	399. *a.*
	iv. 6.	318. *b.*
	xiv. 8.	353. *a.*

CORRECTIONS IN OUR VERSION.

IN THE BOOK OF WISDOM.

Chap. i. ver. 4.
ii. 4. 14.
iii. 14.
iv. 2. 6. 18.
v. 9. 11. 17. 21. 23.
vi. 22.
vii. 2. 10. 14, 15. 19. 21, 22, 23.
viii. 3. 6. 8. 18.
x. 3. 5. 7. 19.
xi. 9. 12. 14. 18. 23.
xii. 1. 5. 12. 15. 17. 19. 21. 23, 24. 27.
xiii. 6. 9.
xiv. 23. 25, 26. 31.
xv. 2. 14. 19.
xvi. 2. 4, 5. 16. 24.
xvii. 3. 4. 6. 9, 10. 13, 14.
xviii. 5, 6, 7. 12, 13. 17, 18. 23, 24.
xix. 2, 3. 7. 10. 18.

IN THE BOOK OF ECCLESIASTICUS.

i. 7.
ii. 4. 16.
iii. 6. 8. 14, 15. 24, 25. 27, 28.
iv. 11. 19.
v. 4. 10. 15.
vi. 2. 7. 28. 36.
vii. 7, 8. 12. 18. 20. 26. 31. 35, 36.
viii. 6. 11.
ix. 2. 5. 9. 12, 13, 14.
x. 7, 8, 9, 10. 12, 13.
xi. 10. 19. 30, 31. 34.
xii. 3. 17.
xiii. 8. 24.
xiv. 3, 4. 7, 8, 9. 17. 24.
xv. 1. 9. 11. 15. 18.
xvi. 7. 18. 22. 27.
xvii. 3. 5. 11, 12. 15. 24.
xviii. 1. 3. 6. 17. 21. 29. 31.
xix. 2, 3. 5, 6. 8. 17, 18. 25, 26.
xx. 1. 9. 13, 14. 32.
xxi. 5. 8. 12. 19. 22. 27.
xxii. 6. 8. 13. 19.
xxiii. 1, 2. 4. 8. 11. 13, 14.
xxiv. 4. 8, 9, 10. 12. 15. 18. 20. 22.
xxv. 1, 2. 5, 6, 7. 15. 17, 18. 21, 22.
xxvi. 4, 5, 6, 7. 10, 11. 18. 20. 22. 26, 27.
xxvii. 1, 2, 3. 6. 10. 30.
xxviii. 7. 10.
xxix. 1. 4. 6. 10. 15. 21.
xxx. 7. 9. 11. 13.
xxxi. 2, 3. 5. 13, 14. 21.
xxxii. 1, 2. 10. 14. 17. 23.
xxxiii. 1. 3. 8.
xxxiv. 8. 12.
xxxv. 2. 10. 12.
xxxvi. 11. 15. 21. 24. 26.
xxxvii. 5, 6, 7. 14. 17.
xxxviii. 1. 6, 7. 14, 15, 16, 17. 19. 25. 27, 28, 29.
xxxix. 9. 29. 32.
xl. 2. 5, 6. 13, 14. 18. 22. 29, 30.
xli. 3. 5. 16. 18, 19, 20.
xlii. 2, 3, 4, 5. 9. 12. 15, 16. 18.
xliii. 1, 2. 4. 6, 7, 8, 9. 19, 20. 23. 26.
xliv. 16, 17, 18. 23.
xlv. 23. 25.
xlvi. 1. 3. 6.
xlvii. 6. 18. 22.
xlviii. 10, 11, 12.
l. 7. 18.

IN THE BOOK OF TOBIT.

i. 1, 2. 5. 13. 15. 21.
ii. 10.
iii. 5. 9. 10. 12.
iv. 9. 12.
v. 18.
vi. 12.
x. 1.
xi. 18, 19.
xii. 8. 11. 13, 14, 15.
xiii. 6.
xiv. 10.

IN THE BOOK OF JUDITH.

ii. 2. 27.
v. 20.
vi. 2. 4, 5.
vii. 23.
viii. 3. 6. 21. 24.
ix. 1. 10. 13, 14.
xi. 7. 16.
xii. 12. 15.
xiii. 11.
xiv. 14.
xv. 8.

IN THE BOOK OF BARUCH.

i. 4. 10.
iii. 4. 14. 18, 19. 34.
iv. 16. 20.
vi. 6, 7. 9. 19, 20. 30. 42, 43. 61. 72.

CORRECTIONS IN THE GREEK TEXT.

IN THE BOOK OF WISDOM.

Chap. i. ver. 5.
ii. 4.
iv. 2. 12. 16. 18.
v. 7. 12. 18. 22.
vii. 7. 9. 14. 16. 21.
viii. 9.
ix. 1. 8. 18.
x. 1, 2, 3. 7. 11.
xi. 6. 14. 18.
xii. 6. 12. 15. 21. 23. 27.
xiii. 1, 2. 9. 19.
xiv. 4. 6. 23. 25, 26. 30.
xv. 7. 16, 17.
xvi. 14.
xvii. 3, 4. 6. 14. 16.
xviii. 5. 18.
xix. 17, 18.

IN THE BOOK OF ECCLESIASTICUS.

i. 17. 23.
ii. 9.
iv. 23.
vi. 9.
vii. 18.
ix. 5.
x. 8, 9, 10. 12, 13.
xi. 30.
xii. 11.
xiv. 2. 16.
xv. 11. 15.
xviii. 6. 9. 17. 29.
xix. 2, 3. 5, 6. 26.
xx. 9. 18.
xxi. 6.
xxii. 6. 8, 9.
xxiii. 13. 16.
xxiv. 15. 18. 20.
xxv. 1, 2.
xxvi. 18. 22. 27.
xxvii. 1. 3. 6. 22.
xxviii. 14.
xxix. 23. 25.
xxx. 2. 7. 13. 19.
xxxi. 2. 5, 6. 26.
xxxii. 7. 19, 20. 23.
xxxiii. 1, 2, 3.
xxxiv. 9. 18.
xxxv. 10.
xxxvi. 8. 20. 24.
xxxvii. 6. 17. 20.
xxxviii. 2. 11, 12. 15, 16. 25. 27. 28, 29, 30.
xxxix. 1. 9. 29.
xl. 2. 5, 6. 18.
xli. 8. 16. 19.
xlii. 15, 16. 18.
xliii. 1, 2. 4. 6. 8, 9. 26, 27.
xliv. 17.
xlv. 23. 25, 26.
xlvi. 3. 6.
xlvii. 8. 12.
xlviii. 11, 12.
xlix. 8.
l. 26.

IN THE BOOK OF TOBIT.

i. 2. 5. 15. 21.
ii. 10.
iii. 5. 9. 12.
v. 18.
vi. 12.
x. 1.
xi. 18.
xii. 14.

IN THE BOOK OF JUDITH.

i. 11.
ii. 2. 5.
vi. 2.
vii. 3.
viii. 16. 21. 24.
ix. 1. 10. 14.
xi. 16.
xii. 1. 10.
xiii. 6.
xv. 8.
xvi. 17.

IN THE BOOK OF BARUCH.

i. 4. 10.
iii. 18.
v. 8.
vi. 6. 61. 72.

Printed by J. F. Dove, St. John's Square.

Bible
Com
P

A

CRITICAL

COMMENTARY AND PARAPHRASE

ON THE

OLD AND NEW TESTAMENT

AND THE

APOCRYPHA.

BY

PATRICK, LOWTH, ARNALD, WHITBY, AND LOWMAN.

A NEW EDITION:

CORRECTED BY THE

REV. J. R. PITMAN, M.A.

ALTERNATE EVENING PREACHER AT THE FOUNDLING AND MAGDALEN HOSPITALS.

IN SIX VOLUMES,
VOL. V.

CONTENTS:

MATTHEW, LUKE, THE ACTS OF THE APOSTLES, AND
MARK, JOHN, THE EPISTLE TO THE ROMANS.

26128
28/2/93.

London:

PRINTED BY J. F. DOVE, ST. JOHN'S SQUARE;

FOR RICHARD PRIESTLEY, 143, HIGH HOLBORN.

MDCCCXXII.

A

PARAPHRASE AND COMMENTARY

ON THE

NEW TESTAMENT,

WITH

A TREATISE ON THE TRUE MILLENIUM,

AND

THE EXAMEN MILLII.

TO WHICH ARE ADDED,

A CHRONOLOGY OF THE NEW TESTAMENT, A MAP AND ALPHABETICAL TABLE OF ALL THE PLACES MENTIONED IN THE GOSPELS, ACTS, OR THE EPISTLES,

WITH

TABLES OF THE MATTERS CONTAINED AND OF THE WORDS AND PHRASES EXPLAINED THROUGHOUT THE WHOLE WORK.

By DANIEL WHITBY, D. D.

CHANTOR OF THE CHURCH OF SARUM.



A MAP of such Places mentioned in the NEW TESTAMENT as were in Greece, Cyprus, Asia, &c.

A NEW MAP

al Countries, Cities, Towns, & other Places

in ye NEW TESTAMENT,

mes of the Places &c being taken from M^r Wells' Map.

is to shew that the Names so marked are not in ye N. Testament







A MAP of the several Regions mentioned in the New Testament together with the Cities & Rivers in the Peregrinations of Holy Land.

This Map shews such Places mentioned in ye NEW TESTAMENT, As were in the Holy Land and Parts adjoining.

A

PARAPHRASE AND COMMENTARY

ON

THE FOUR GOSPELS,

AND

THE ACTS OF THE APOSTLES.

TO

THE QUEEN's

MOST EXCELLENT MAJESTY.

MADAM,

AMONG the laws that God gave by the hand of Moses, one was, that the king who should rule over his people should have continually before him *a copy of the law*, and that he should *read in it all the days of his life*, that, having learnt *to fear the Lord his God, and to observe the words of his law*, he might *prolong his days in his kingdom*. And when he made Joshua the captain of his host, and the governor of his people, he spake thus to him, *The book of the law shall not depart out of thy mouth, but thou shalt meditate in it day and night, that thou mayest observe to do according to all that is written in it; for then thou shalt make thy way prosperous, and thou shalt have good success.* (Josh. i. 8.) King David made these testimonies *his delight and his counsellors;* and because public affairs employed him in the daytime, he made them his study in the night; and thus he became *wiser than his enemies*, and of *more understanding than all his teachers.*

It therefore having pleased the Divine Providence, to the great joy and satisfaction of the whole nation, to appoint your Majesty the governor of his people, and the *nursing-mother* of his *church;* the law of Christ contained in the New Testament, must be both the rule of your Majesty's government, and of the obedience of your subjects.

We hope that God hath raised up your Majesty to be, as Queen Elizabeth was formerly, a signal blessing to this nation, and a great advancer of its happiness; a bulwark to the protestant religion, and a scourge and terror to its enemies: and that if any thing hath hitherto been wanting, to render us a truly religious, and so a happy people, and a glorious church, your Majesty is reserved to put the finishing hand to that blessed work; which, by rendering this law of Christ, as David did the law of Moses, your counsellor and your delight, you will most happily perform.

Having, therefore, with as much diligence as I could, finished this Commentary on the New Testament, I humbly lay it at your Majesty's feet, as being the defender of the faith contained in it; in which my only design was, to be a poor instrument to promote the glory of God, and the good of others.

May your Majesty's regard to this sacred law, by which you also must be judged, be such, that it may prolong your days in your kingdom, make your way prosperous, and your affairs successful: that as it was said of the immortal Elizabeth, that "in wisdom and the happiness of her reign, she exceeded all that went before her;" so your Majesty may exceed her in wisdom to govern, in length of days, successful undertakings, great ministers, and obedient subjects, to the joy of all your people, and the support of all your allies.

May your Majesty's study of this royal law of love, this gospel of peace, this perfect bond of unity, direct you to promote the peace and union of your subjects, and excite your zeal to allay the heats, and silence the unhappy contests, which, to the scandal of religion, and the great reproach of the church, have been of late so warmly prosecuted, and so perniciously fomented, that as the first Christian emperor,* born in your Majesty's dominions, finding the clergy accusing and condemning one another, did by his wisdom, his powerful persuasions, and his mild behaviour, reduce them all to a happy union, and entire concord in all things; so may this be the great felicity of your reign in the present, and your lasting character and glory in succeeding ages.

And when you have made this church glorious, and this nation happy, by your auspicious reign; after a length of days, in which you have governed to the glory of God, and

* Euseb. de Vita Constant. lib. iii. cap. 13.

to the welfare of your people, may you enter late upon the Christian recompence of all your labours, that crown of glory which fadeth not away. So prayeth,

Dread Sovereign,

Your Majesty's most faithful

And most humbly devoted subject,

DANIEL WHITBY.

PREFACE

TO THE READER.

COURTEOUS READER,

THOUGH what I offer to thy perusal is the result of fifteen years' study, yet have I found it deficient in two things especially;

I. In an exact and particular account of all the places mentioned in this Commentary, and especially in the Acts of the Apostles; and this defect I have endeavoured to supply by a map of them drawn by a kind friend of great ability in those matters, and by an Alphabetical Table of them, with some brief remarks relating chiefly to the New Testament.

And finding a Chronology of the New Testament done to my hand by a very exact and learned prelate of our church, from which my Commentary no where differs; I have added that also for the reader's use.

II. Whereas it may be deemed a defect in this Commentary, that I have said nothing of the two great controversies concerning the genealogy of St. Luke;

First, Whether Cainan did originally belong to it, or indeed ought to do so;

Secondly, Whether St. Luke intended there to give us the genealogy of Joseph from Nathan, as St. Matthew had given it from his brother Solomon; or rather the genealogy of the Virgin Mary from her father Heli, as is of late imagined;

I do ingenuously confess, with venerable Bede,* that I declined these controversies, and more especially the first, *propter ingenii tarditatem*, for I had seen this controversy handled with exact judgment, and great variety of learning, by the reverend Dr. Mills upon the place; and knowing that I must not be permitted *to blow upon his book*, I despaired of doing it so well as he hath done, and so declined the doing it at all, till that very valuable book should be made public; which being not yet done, I shall present the reader with my present thoughts upon the two forementioned questions:

First, Whether Cainan was originally in the genealogy of St. Luke, or ought to be accounted a part of it? And because the decision of this question depends much upon another, whether this Cainan (who is not to be found in the Hebrew copies, either in the tenth or eleventh chapters of Genesis, or in 1 Chron i. or in any of the Jewish Targums, or owned by any Jewish writer of that time) was to be found in the exactest copies of the seventy interpreters from the beginning, or rather was wanting in the first and the best copies of the Septuagint, as well as in all Hebrew copies; I shall begin with the discussion of that controversy. And that he was not originally there, or was designedly put in there, will be made probable from these considerations:

1. That Josephus declares that Shem had only five sons, (Σήμῳ πέντε γίνονται παῖδες, Antiq. lib. i. cap. 7.) and not six, as he must have had if Cainan were his son. He adds, that Abraham* was the tenth from Noah, and that Berosus, who lived before the seventy interpreters, spake of him as of one born δεκάτῃ γενεᾷ,† *in the tenth generation* from the flood. Eupolemus in Eusebius‡ asserts the same thing; and Philo§ adds, that as Noah was the tenth from Adam, so Abraham was δέκατος, *the tenth* from Noah; whereas, if Cainan be to be reckoned betwixt Arphaxad and Salah, Abraham must be the eleventh generation from the flood. Whence it is easy to collect, That neither the Jews of Jerusalem, nor of Alexandria, though they used the Greek version, owned this Cainan; but by their received computation that Abraham was the tenth from Noah, and was born two hundred and ninety-two years after the flood, must exclude him: and that, seeing both Philo and Josephus usually follow the Septuagint in other matters, and yet so plainly depart from them in this, we have cause to believe that they, who thought this Cainan was not to be inserted betwixt Arphaxad and Salah, found him not so inserted in the exactest copies of the Septuagint, or knew that he was put in by design.

2. The Chronicon of Eusebius gives a particular account of the sons of Shem from Africanus, from the Septuagint and from the Samaritan translation: and this account runs thus,—Arphaxad,‖ being *a hundred and thirty-five years old*, say Africanus and the Septuagint, *a hundred and thirty*, saith the Samaritan translation, begat Salah. And Theophylus,¶ who understood only Greek, and so must have his account from the Septuagint, says, *Arphaxad being a hundred and thirty-five years old*, ἐτέκνωσε Σαλὰ, *begat Salah*, taking no notice of Cainan in the Greek; though he is inserted into the Latin translation: whence also we may reasonably infer that Theophylus, Africanus, Eusebius, living among the Jews, the one at Antioch, the second at Nicopolis, the third at Cæsarea in Palestine, either found him not in the exacter copies of the Septuagint, or found reason to believe he should not have been there. Moreover, St. Jerome, in his book of Hebrew traditions,** saith, *The sons of Shem were Elam, Assur, Arphaxad, Lud, and Aram*, and that *Arphaxad begat Selah*, making no mention of Cainan: whence also I infer, he either did not find him in the Septuagint, or thought he should not have been there; but rather, that as the Septuagint added so many hundred years to the account, which Moses had given of the age of the world before and after the flood, so also did they designedly add this Cainan to

* Præfat. Comment. in Acta Apost.

* Ἀβραὰμ ὃς δίκατος ἔστιν ἀπὸ νέῳ, δευτέρῳ δὲ ἔτει καὶ ἐννενηκοστῷ πρὸς διακοσίοις μετὰ τὸν ὑπομβρίαν ἐγένετο. Ibid.

† Ibid. cap. 8.

‡ Præpar. Evang. lib. ix. cap. 17.

§ L. de Congress. p. 342. B.

‖ Ἀρφαξὰδ γενόμενος ρλε' (ρλ Σαμὰς) γεννᾷ τὸν Σαλὰ, p. 9, 10.

¶ Ad Autolicum, lib. iii. p. 134.

** F. 72. B. C.

swell up the account, and make it to accord the better with the large computations given of it by the Egyptians and Chaldeans. Add to this,

3. That as this Cainan is not to be found in all the Old Testament, either in the Targums, or in any version besides that of the Septuagint, nor in the Samaritan, the Vulgar, the Syriac, or Arabic, so neither is he to be found in the recapitulation of these genealogies, 1 Chron. i. in any copies of the Septuagint, save only that of Alexandria. Now, if the authors of these versions had believed that Moses had put in this Cainan in Genesis, why do they always leave him out, both there and in this recapitulation? And why is he left out in the translation of the Septuagint in this recapitulation? This, as it seems to intimate that the translation of this recapitulation was made by another hand from that which gave us the Greek version of the five books of Moses, so also to confirm the truth of the remark made by Procopius Gazæus,* that the Hebrew hath it thus; *Arphaxad begat Salah,* and that, " quæ deinde in medio ponuntur obelisco notata visuntur," *the Cainan put between them in some copies of the Septuagint was marked with an obelisk,* or with a note of reprobation.

Now hence it follows, that St. Luke could have no reason to insert this Cainan into his genealogy, because he found it in the Septuagint, it being not found in the Samaritan version, though it follows the Septuagint in speaking of the age of Arphaxad, Salah, and others, before they begat children, nor in the copies of the Septuagint, owned by Philo or Josephus, who follow them in other matters, and being noted with a mark of reprobation, where it was found, to intimate that it was designedly put in by them.

But then the Jews must have had a considerable objection against the veracity of St. Luke, had he so plainly added to their Scriptures, and their most ancient Targums, and their received genealogies, which surely must agree with their own Scriptures. And seeing neither the Alexandrian Jews, nor their own priest Josephus, nor any other Jew we read of, owned this Cainan in our Saviour's days, it must be a great stumbling-block to them to see that owned by a writer pretending to Divine inspiration under the New Testament, which two of their inspired writers so plainly had disowned and reprobated.

Moreover, the two first Christian authors which designedly give us an account of this matter, are, Theophylus, bishop of Antioch, and Julius Africanus, bred up at Alexandria, and living afterward at Emmaus, or Nicopolis, in Palestine; and they both shew, by their chronology, that they owned not this Cainan, though doubtless neither of them could be ignorant of what St. Luke had said concerning him, seeing the latter hath a set discourse of the difference, which seemed to be betwixt the genealogies of St. Matthew and St. Luke; and, therefore, had St. Luke canonized this Cainan, and rendered him authentic in his genealogy, they could not (we may reasonably suppose) have thus varied from what this evangelist had delivered, without some mention of St. Luke, or some reason assigned, why they thus differed from him. And,

Thirdly, Irenæus,† who also lived in the second century, not only saith, that *the genealogy of St. Luke containeth seventy-two generations;* for that this is the true reading appeareth against Isaac Vossius, not only from the note of Mr. Grabe upon the place, but also from the reason following: *viz.* That this was done, *according to the seventy-two languages of all nations, which Christ recapitulated in himself;* this being, as Mr. Grabe there notes, the received opinion, that the languages then used in the world were seventy-two. Now, if you so compute this genealogy as to exclude (ver. 24.) Matthan and Levi, and (ver. 26.) Cainan, or to exclude Jesus and Adam, as St. Peter doth Adam and Noah, when he saith, 2 Pet. xi. 5. that *Noah was the eighth from Adam,* the generations mentioned in this genealogy will be just seventy-two, whereas if Cainan be inserted, they must be seventy-three or seventy-five.

But then how this Cainan should so come into the text of St. Luke as to be found, though not in all MSS. there being several, saith Grotius,* which owned him not, yet in all versions from the Greek, is very difficult to conjecture; though, if we may credit able critics, it neither is without example nor without probability that it might be so.

It is not without example; for if we may credit the great Bochart,† some like unskilful hand, instead of Jacob, who bought the field near Shechem, (Gen. xxxiii. 18, 19.) hath put in Abraham; (Acts vii. 16.) which criticism being allowed, the whole difficulty of that text is removed, and the disagreement of it with the records of the Old Testament is taken away.

Nor doth it want its probability; for, seeing the Christians generally from the second century went into that false opinion, that the translation of the Septuagint was made by Divine inspiration, as you may read in the preface to St. Matthew, they finding this Cainan in the vulgar editions of the Septuagint, might put him in the margin, and afterward insert him into the genealogy of St. Luke. Nor will this lessen the authority of the New Testament in other places, in which we cannot have the like reason to suspect any alteration.

To proceed now to the second question, Whether St. Luke gives us the genealogy of Joseph from Nathan, as Matthew had given it from his brother Solomon, *viz.* the genealogy of Joseph from Heli his legal father, or rather the genealogy of Mary from her father Heli? To which I answer by these considerations:

First, That an account of a genealogy, which gives the plain and literal sense of the author's words, deserveth much to be preferred before another, which puts a manifest force upon them. Now if you make this of St. Luke a genealogy not of Joseph, but only of the Virgin Mary by her supposed father Heli, you put a manifest force upon his words; for then *Christ was* ὡς ἐνομίζετο υἱὸς Ἰωσὴφ τοῦ Ἡλὶ, *as was supposed the son of Joseph, who was the son of Heli,* must be thus filled up, ὄντως δὲ τῆς Μαρίας τῆς θυγατρὸς τοῦ Ἡλὶ, *but was indeed the son of Mary, the daughter of Heli.* Now is it probable, that if St. Luke had intended to signify all this to his reader, so exact a Grecian, as he was, should have done it so obscurely, and so unintelligibly from his words, that *totius antiquitatis opinio, the whole stream of antiquity,* saith Maldonate,‡ should, with a full consent,

* In Gen. xi.

† " Propter hoc Lucas genealogiam, quæ est à generatione Domini nostri ad Adam, Septuaginta duas generationes habere ostendit,—significans quoniam ipse est qui omnes gentes—et universas linguas—in semetipso recapitulans est." (Lib. iii. cap. 33.)

* In locum. † Hieroz. lib. ii. p. 436. ‡ On Matt. i. 16.

follow the contrary opinion of Africanus, that this was the genealogy of Joseph by his legal father, according to which interpretation the sense of St. Luke's words is plain and literal? Add to this, that the words ὢν ὡς ἐνομίζετο may be well rendered thus, *being as the law allows*, or *in the sense of the law, the son of Joseph*, (as I shall prove in the note upon these words, οὗ ἐνομίζετο προσευχὴ εἶναι, Acts xvi. 13.) Now thus Christ was assuredly the son of Joseph, all law allowing the fruit of the wife's womb, if it be male, to be reputed and called the son of the husband,* and then St. Luke will accord exactly with St. Matthew in declaring Christ to be the son of Joseph, because he was the husband of Mary, ἐξ ἧς, *of whom was born Jesus called Christ*. (Matt. i. 16.)

And, secondly, Whereas it is said that the genealogy of Joseph is nothing to the purpose, since that will not avail at all to prove that Christ was of the seed of David; I answer, that this objection seems neither true nor well grounded.

1. It is not true, for both the evangelists do in effect declare that they intended only to give us the legal or supposed genealogy of Christ from Joseph, by virtue of his being the husband of Mary, of whom Christ was born; and, therefore, though Matthew says, *Jacob begat Joseph*, he does not say, and Joseph begat Jesus, who is called Christ; but only that he was the husband of Mary, of whom Christ was born; and Luke saith he was, *as was supposed*, or in construction of law, *the son of Joseph:* if then all this be nothing to the purpose, both these inspired writers must have been moved by the Holy Ghost to write that which was nothing to the purpose. Again, it was taken for granted by all the Jews, that Joseph was as truly the father of Christ, as Mary was his mother, as we learn from Matt. xiii. 55. Luke iv. 22. John vi. 42. what then could be more to the purpose of the authors of these genealogies, than to prove that, according to their apprehensions of him, he might be, yea he must be, the son of David, as Joseph was? especially since they well knew the Jews would never grant, or aver, to invalidate this argument, that Christ was miraculously born of a virgin, since that must prove he was the Son of God, and their Messiah, and so by certain and avowed consequence the son of David.

2. I add, That this objection seems not to be well grounded; for though it be commonly supposed, these genealogies were designed to prove, that Jesus was the son of David according to the flesh, I see no cogent reason to believe or grant that supposition: for,

1. It is certain that these genealogies could never be designed to prove that which they do not prove, for then these sacred writers must have failed in their design; if then they do not prove this, but only that *Jesus was the son of Joseph* by being the son of his wife Mary, they could not be designed to prove more. Moreover, the genealogy of St. Matthew could never prove this to the Jews, unless they owned that Mary was of the family of David: and if this was then owned by the Jews, what need was there to prove that to them, which so infallibly followed from it, that the fruit of her womb was of the same family? The genealogy of St. Luke doth not prove it, because there is not one word of Mary, or any other woman in it; nor would the express saying in it, that *Mary the mother of Jesus was the daughter of Heli*, prove it, unless they owned her so to be; which, had they done, (as the proof of this to them would have been needless, so) why is it that the kindred of our Lord delivered a contrary tradition to this? Why do Africanus, Eusebius,* Epiphanius,† St. Jerome,‡ all born or living in Palestine, run into that opinion which is so inconsistent with it, *viz.* that Joseph himself was only in construction of law the son of Heli? Why is it that none of the ancient Christians ever owned it? To oppose against this tradition and unanimous consent of Christians, an impious and lying vision of the Talmud of a doubtful construction, as Dr. Lightfoot confesseth, is as if I should oppose to the tradition of all Christians, that our Saviour was born of a virgin, the blasphemous tales of the same Talmud,§ that *Mary was a whore, and that Christ was the bastard of one Pandeira.*

2. There was no need to prove this by genealogies, because it was more fully and demonstratively done by those miracles to which our Saviour still appealed, as the great evidence that he was the Messiah promised to the Jews; for the Jews owned this as evident from Scripture, by saying, *Hath not the Scripture said, That Christ cometh of the seed of David?* (John vii. 42.) *Hence*, say the scribes and pharisees dogmatically, *Christ is the son of David.* (Matt. xxii. 42.) Nor was any thing more notorious to the Jews; whence the blind men cry out, *Jesus, thou son of David, have mercy on us*, Mark x. 47, 48. so doth the woman of Canaan, Matt. xv. 22. so did the multitude, singing at Christ's entrance into Jerusalem, *Hosanna to the son of David*, Matt. xxi. 9. 15. Wherefore, those miracles which demonstrated Christ was the true Messiah promised to the Jews, must as effectually prove to them, that he was *the son of David according to the flesh.*

3. The Jews confessed that Mary was the mother of Jesus, (Matt. xii. 46. xiii. 55. John vi. 42.) and that Joseph was his father; if, therefore, they had then certain genealogical tables of the family of Joseph and Mary, they must sufficiently shew to them of what family Christ was; if they had not, why do St. Matthew and St. Luke appeal to them to prove the family of Joseph? Hence doth St. Peter, in his discourse to the men of Israel, take this for granted, That *Christ was the fruit of the loins of David*, Acts ii. 30, 31. and St. Paul twice asserts it, Rom. i. 3. 2 Tim. ii. 8. Nor do we find that this assertion met with the least contradiction from the mouth of scribe or pharisee, or any other Jew; for though they say, *Doth not the Scripture teach, That Christ cometh of the seed of David, and out of the town of Beth-lehem?* (John vii. 42.) they say not one word against our Saviour's being the Christ upon the first account, and thereby tacitly confess, that they could not deny it, but only doubt he was not of Beth-lehem, but came out of Galilee, whence arose no prophet, (ver. 41. 52.) Indeed, all that the latter Jews say against this, they argue from these very genealogies, as being either not sufficient to prove it, or inconsistent the one with the other.

Add to this, first, That it is certain from the Scripture, to the Christian, that Mary, of whom Christ was born, was

* Τὰ γὰρ ἐκ γυναικὸς τέκνα χωρὶς πατρὸς τετίμηται, υἱὸς ἐστιν ἐξ ἀνάγκης τοῦ ἀνδρὸς καὶ τῆς γυναικός, οἱ τρόποι βούλεται θεὸς εἶναι υἱὸν τῷ ἀνδρί, ἢ διὰ συναφείας, ἢ χωρὶς συναφείας. (Pseudo Just. qu. et resp. qu. 133.)

* Euseb. H. Eccl. lib. i. cap. 7.
† Hær. 30. sect. 29.
‡ In Matt. i.
§ See Buxtorf in the Stada and Pandeira.

of the family of David; for thus the angel speaks to her, Luke i. 31, 32. *Thou shalt bear a son, and shalt call his name Jesus, and the Lord shalt give him the throne of his father David:* now she must be a daughter of the house of David, of whose son David was the father. The inspired hymn of Zacharias declares, that God, by giving them this son of Mary, had *raised up for them a horn of salvation in the house of his servant David,* (ver. 69.) This son of Mary was therefore of the house of David. Secondly, All the fathers, saith Maldonate,* do with one mouth assert, That Joseph and Mary were of the same tribe and family; and this the Jews never gainsaid, though they must, by their genealogical tables, know the truth or falsehood of it. Now this being once granted, nothing could be farther wanting, when it was proved that Joseph was the son of David, to prove, if that were the design of these sacred writers, that our Lord sprang from Abraham and David according to the flesh; nor is it to be wondered, that they should rather give us the genealogies of Joseph than of Mary, if either of them proved the same thing; and genealogies among the Jews were never made from women, but always from the men.

And, lastly, Whereas it is represented (in opposition to the account which Africanus, and from him all the ancients, give us of the conciliation of these genealogies) as a thing highly improbable, and even next to impossible, that at so great a distance of time, as was from Solomon and Nathan to Jacob and Heli, that Jacob and Heli should be brethren; I answer, That as none of the ancient Christians, who generally followed Africanus, perceived this impossibility, so doth Africanus† himself sufficiently clear his opinion from it, by saying, as it were in answer to it, That the families from Solomon and Nathan were so mixed, partly by second marriages, partly by raising up the name of the dead, (according to the law, Lev. xxv. 24, 25. Ruth iv. 5.) and partly by raising up seed to the dead, (according to the law, Deut. xxv. 5.) that we may reasonably conceive the same persons might be brethren in both.

THE

GENERAL PREFACE,

CONCERNING

THE DIVINE AUTHORITY OF THE SCRIPTURES OF THE NEW TESTAMENT,

AND OF

THE TRUTH OF THE CHRISTIAN FAITH.

CONTENTS.

§. I. The general proposition, that the apostles and evangelists indited these Scriptures by the assistance of the Holy Ghost. This proposition is explained by a comparison of this assistance with the gift of prophecy vouchsafed to the penmen of the Old Testament. §. II. How far this assistance is asserted, as to an inspiration of suggestion, and as to an inspiration of direction. §. III. No slips of memory, no determination of matters of practice from human wisdom only, without the intendence or direction of the Holy Spirit, no arguments that are inconclusive, must be admitted in these sacred writings. §. IV. This Divine assistance is proved, (1.) From what they do assert concerning their own writings, doctrines, and directions. §. V. (2.) From the assistance of the Holy Ghost vouchsafed to them. §. VI. (3.) From our Lord's promise to lead them by this Spirit into all truth. §. VII. (4.) From the end for which they were indited, to be a rule of faith and manners to all ages. §. VIII. (5.) From the testimony of the Christians of the first ages, who still owned and received them as such. §. IX. In confirmation of the truth of Christianity it is alleged, (1.) That if a Messiah was to come from Judea at that time, according to the general expectation of the east, he must be our Messiah. (2.) That no reasonable person, who was not the true Messiah, would have undertaken to fulfil the prophecies of the Old Testament concerning the Messiah. (3.) That none but the true Messiah could accomplish the things declared in the New Testament to be the characters of the Messiah. §. X. Secondly, This is argued from what is said in the New Testament, of what Christ, and what his apostles, and those who believed in him, should do in his name; where is shewed the vanity of all that is offered by way of comparison of what was done by others, with what was done by Christ and his disciples; and also of the pretence, that Christians did the things which they performed by the art of magic. §. XI. Thirdly, From the truth and certainty of our Lord's resurrection from the dead. §. XII. and XIII. Fourthly, From the manifold predictions of our Lord, exactly verified; and especially from those which concerned the destruction of Jerusalem, and the judgments which should come upon the Jewish nation for their infidelity.

THAT these sacred writings may have their due effect and influence upon us, I shall endeavour, as well as I am able,

First, To establish their Divine authority: whence it will follow,

Secondly, That the doctrines and instructions delivered in them, are to be owned as the rules and doctrines of our Lord, and so are necessary to be believed and practised by all that bear the name of Christians. My first assertion therefore is,

§. I. That the apostles and evangelists indited these Scriptures by the assistance of the Holy Ghost, and that, as the immediate succeeding ages did, so we at present securely may, rely upon them as a rule of faith. And here I shall consider,

1. How this assistance may fitly be explained.
2. How far it is necessary or reasonable to assert it.
3. What evidence may be offered to confirm it.

For explication of this Divine assistance, let it be considered,

1. That *prophecy* is sometimes represented as *the word of the Lord,* and he is said to speak to the prophet; and, suitably to this metaphor, some illustration of the assist-

---

* On Matt. i. 16.

† Συνιπτλάκη γὰρ τὰ γένη—ἀναστάσιν ἀτέκνων, καὶ δευτερογαμίαις, καὶ ἀναστάσει σπερμάτων, ὡς δικαίως τοὺς αὐτοὺς ἄλλοτε ἄλλων νομίζεσθαι. (Apud Euseb. Hist. Eccl. lib. i. cap. 7.)

ance of the Holy Spirit may be made from the analogy it bears to human conversation, thus: That as we convey our thoughts one to another by such words as, by the organs of hearing, make such a motion on their brain to whom we speak, as gives them an *idea* of the words we utter, and by them of the things which by those words are signified; and so it is the impression made upon their brain, which doth communicate our thoughts to them; so, when it pleaseth God to reveal his will to any person, it seemeth only necessary that he talk inwardly with them, that is, that he make such a motion on their brains as giveth them a deep and clear idea of that which he intendeth to make known unto them; only the impression must be then made in such a manner and degree, and with such circumstances, as may make it certain to the inspired person, that it derives from God. Now seeing, when we hear the voice of any one, or receive a letter from him, we may be certain from the knowledge we have of his voice, or his hand-writing, that it is he indeed, who speaks or writeth to us: we may very well conceive, that God can easily give such distinctive marks of what he inwardly speaks to us, or *writes upon the tables of our hearts,* as shall enable us to discern what he imprints upon them, from any impression that shall otherwise be made upon them.

2. Sometimes the *prophet* is in Scripture styled *a seer,* and his word *a vision;* and then the parallel, or the analogy, runs thus: As we see, by virtue of a light reflecting the species of things upon the *retina* of the eye, and thence deriving a peculiar motion to, and making a distinct impression on, the brain; so may the prophet be supposed to see what God reveals unto him, by a like motion of the Holy Spirit made upon his brain concerning it. And as it is as easy to propose a material object to the view, as to describe it by our words, so must it be as easy for God to dart such an impression or inward light upon the brain of the prophet, or spiritual man, as shall give him a more bright and sensible idea of things, than if he did perceive them by the ear, or even view them by the eye. And as we more exactly discern a sensible object by the view, than we know it by a description of it without that view; so the Jews say, that *prophecy* במראה *in vision,* is more excellent than that which comes only בחלום *by dream,* or *in a dream,* in which we seem to hear one talking with us.

Now though this impression may be sufficient to convince the prophet and inspired person, that his revelation did indeed derive from God: yet, since this revelation was intended not for himself, but for the use of others, he, with the revelation, must be enabled by some convincing proof, to evidence to those who were concerned to embrace it, that he was sent indeed by God with such a message to them. Now of this they only could be satisfied by some outward marks or notes, of which they, by their senses, were enabled to judge; *viz.* the miracles wrought for confirmation of his testimony, or some *prophetical* prediction of something future and contingent, exactly verified in the event. And thus, saith the apostle, was their preaching confirmed to the world; *God bearing witness to them, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his will.* (Heb. ii. 4.)

The ways of *prophecy,* under the Old Testament, seem to be comprehended under these four heads; *viz.* either the prophets received their revelation in a *dream* or *trance,* or in a *vision,* or by *a voice from heaven,* or by the *secret* suggestions of the Holy Ghost.

Now some of the apostles had their visions either by day, as Peter; for an ecstacy fell upon him, *and he saw the heavens opened, and he heard a voice saying to him, Arise, Peter, kill and eat;* (Acts x. 13.) and this is called ὅραμα, *a vision,* ver. 17. and by this, saith he, God taught me *to call no man common or unclean,* ver. 28.—or by night; thus a vision of the night was seen by St. Paul, and a man speaking to him *in the vision of the night.* (Acts xvi. 9.) They had also the Spirit speaking to them; for the Spirit said to Peter, *Behold, three men seek thee. Arise therefore, and go with them, nothing doubting: for I have sent them.* (Acts x. 19, 20.) And sometimes they had visions and revelations of the Lord, either by way of rapture to them, (2 Cor. xii. 2.) or of converse with them; as when Christ said to St. Paul, *My grace is sufficient for thee,* (ver. 9.) Here then are three kinds of revelation granted to the apostles; but then these things were mostly occasional and accidental to them, in respect of their apostolical function.

Only the case of the apostle Paul must here admit of an exception; for it being necessary for an apostle, that is a witness of Christ's resurrection, to have seen the Lord risen from the dead, according to those words, *Am I not an apostle? have I not seen the Lord?* (1 Cor. ix. 1.) and for an *apostle, not of man, neither by man, but by Jesus Christ,* (Gal. i. 1.) to receive his message immediately from the Lord Jesus, Christ speaks thus to him, *I have appeared unto thee for this purpose, to make thee a minister and a witness both of those things which thou hast seen, and of those things in the which I will appear unto thee:* (Acts xxvi. 16.) which words contain a promise of an immediate instruction from Christ in his apostolical function. Whence this apostle declares, confirming that his declaration with an oath, *The gospel, which was preached by me, was not after man; for I neither received of man, neither was I taught it* (by man), *but* (only) *by the revelation of Jesus Christ.* (Gal. i. 11, 12.) He therefore had his message from Christ, as Moses had from God, Christ speaking to him *mouth to mouth,* &c. (Numb. xii. 7.)

But yet that which enabled them for the inditing of these writings, as a rule of faith to all succeeding ages, was the internal and powerful assistance of the Holy Spirit.

§. II. To proceed then to the second inquiry, How far it is necessary or reasonable to assert the Divine assistance of the Holy Spirit, or his inspiration to these sacred writers. To this I shall answer, by premising a distinction of the Jews, between those sacred writers who were *prophets,* properly so called, and the *chetubim,* or *holy writers,* who penned their compositions by the assistance of the Holy Ghost.

To the prophets, properly so called, they ascribe an immediate suggestion and representation in their fancy and imaginations of the things which they delivered as from the mouth, and in the name of God, he keeping still alive upon them the images and resemblances of the visions which they saw, till they were penned, and imprinting on their memories the messages which they delivered by his command to the people. Hence, when the roll of Jeremy was burnt, he was enabled to dictate again to Baruch *the same words,* (xxxvi. 32.) And this I believe to be true, concerning all the visions they declare they saw, and all the mes-

sages they deliver with this preface, *Thus saith the Lord,* or *The word of the Lord* came to N. N. *saying;* but I do not think it necessary, with reference to the historical things related in the writings of Joshua, Judges, Samuel, Kings, which the Jews style the former prophets, or with respect to the historical relations contained in the prophecies of Isaiah, Jeremiah, &c.

To the chetubim, or holy writers, who penned their writings by the assistance of the Holy Spirit, they ascribe,

1. An impulse from God to write or compose them, but such as left them to the use of their own words, and to the exercise of their reasons.

2. A superintendency of the Holy Spirit over them, and a Divine assistance still cleaving to them in those compositions, so that they should not be obnoxious to any error or mistake in what they did indite; that assistance, which they ascribe to their prophets, by latter writers is called "an inspiration of suggestion;" the second, or the assistance of the chetubim, "an inspiration of direction" only.

And this assistance was thought inferior to that of prophecy, not as to the certainty of the revelation, or the subject matter, but only as to the degree and measure of it; for, because there was in these compositions no *visum prophetium, i. e.* no vision exhibited, nor did they speak in this high strain, *Thus saith the Lord,* therefore they thought they were not to be styled prophets, in the proper acceptation of the word. And I conjecture that it is for this latter reason only that they put the prophet Daniel not among the prophets, but the *hagiographi,* or *sacred writers;* because he never useth these expressions, *Thus saith the Lord,* or saith, *The word of the Lord came unto me;* since otherwise in visions he was scarce inferior to any of the other prophets. Nor is it easy to conjecture in what this way, whether of revelation, or Divine assistance, and inspiration by the Holy Ghost, should be inferior to the former. For,

First, Sure it is no disparagement to this way, that persons acted by it do not express themselves in * parables, similitudes, and riddles, but use a more familiar language, and appear in a more simple undisguising dress, and so more advantageously condescend to the capacity of the reader. Nor,

Secondly, That it doth not act so much on the † imagination and the fancy, but is principally seated in the higher and purer faculties of the soul, which is the second difference assigned between them. Nor,

Thirdly, That it chiefly ‡ moveth the inspired person to dictate matters of true piety and goodness, of virtue, wisdom, and prudence; these differences, if assigned truly, seem to me to be advantages of this assistance, above that which usually was afforded to the ancient prophets, rather than tokens that it was really inferior to the inspiration they enjoyed.

And this will be more evident, if we compare this assistance of the Holy Spirit with that *gradus Mosaicus* which the Jews generally account the highest or supreme degree of prophecy, and is recorded in these words, *If there be a prophet among you, I the Lord will make myself known to him in a vision, and will speak to him in a dream. My servant Moses is not so, who is faithful in all my house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold.* (Numb. xii. 6—8.) Whence the Jews gather these several excellences of the prophetic gift of Moses above what was vouchsafed to the other prophets; *viz.*

First, That all other * prophets prophesied by dream or by vision, but Moses prophesied when he was waking, and standing. Now this also did the spiritual person, moved by the Holy Ghost.

Secondly, That other † prophets prophesied by the hand of an angel, and therefore saw what they saw in ‡ parables and dark speeches; but Moses spake immediately from the mouth of God, and without parables or dark speeches; and so also did the spiritual person speak under the gospel dispensation, not by any angel, but by that Spirit which searcheth the deep things of God; not in parables and dark riddles, but with *great plainness of speech.*

Thirdly, That all the prophets were afraid, and troubled, and fainted, but Moses was not so: nor was it so with our apostles. Moreover there was strength, say they, in Moses to understand the words of the prophecy; and so was there also in the prophets to understand the revelations of the Spirit. So that you see this way of assistance gave to the penmen of the New Testament all these prerogatives of Moses above the other prophets; and so I know not why it should be reckoned inferior to their way of prophecy, upon those very accounts for which the way of prophecy vouchsafed to Moses is preferred above them, especially if we consider that St. Peter lays this as the true foundation of their credibility, that *they spake as they were moved by the Holy Ghost.* (2 Pet. i. 21.)

But it is of no great moment to insist on this comparison, since the sacred writers of the second order, styled *hagiographi,* are said to be so far attended with the Divine assistance in their compositions, as that they could not be obnoxious in them to error or mistake in what they writ, which is abundantly sufficient to render all their compositions a certain and unerring rule of faith, in what they have delivered as the object of it.

To proceed then to the consideration of the distinction hinted before; *viz.* of *inspiration by suggestion,* and *inspiration of direction* only. I say, then,

First, That where there is no antecedent idea or knowledge of the things written for the good of others, to be obtained from reason, or a former revelation, an *inspiration of suggestion* must be vouchsafed to the apostles, to enable them to make them known unto the world. But where there is an antecedent knowledge of the things to be indited, it can only be necessary that God should either immediately, or by some special occasions, excite them to indite those things, and should so carefully preside over and direct their minds whilst writing, as to suggest or bring into their memories such things as his wisdom thought fit to be written, and should not suffer them to err in the delivery of what was thus indited in his name, or as apostles of God the Father and our Lord Jesus Christ. And therefore,

Secondly, In all their revelations of mysteries, or things which could not otherwise be made known to them, either by natural reason or antecedent revelation, they must be acknowledged to have had them by an immediate suggestion

* Dr. Smith of Propbecy, chap. 7. p. 231. † Ibid. ‡ Ibid.

* Dr. Smith of Prophecy, chap. 11.
† Maim. Fund. Leg. cap. 7. ‡ Ibid.

of the Holy Spirit. Hence of these things the apostle says negatively, that *the natural man* (who only judges of things by his natural reason) *cannot know them, because they are spiritually discerned;* (1 Cor. ii. 14.) *i. e.* they, being mysteries, can only be discerned by the revelation of the Spirit; and positively, that *they speak the wisdom of God in a mystery, even the wisdom hid from former ages, which eye had not seen, nor ear heard, nor had it entered into the heart of man to conceive;* (1 Cor. ii. 7.) and that because *God had revealed these things to them by his Spirit,* (ver. 9.) *they having received the Spirit of God, that they might know the things which are freely given to us of God,* (ver. 10.) Thus was the mystery of the calling of the gentiles into an equality of privileges with the believing Jews made known unto them; for *God by revelation* (saith St. Paul) *made known to me the mystery of Christ, which in other ages was not made known as it is now revealed to his holy apostles and prophets by the Spirit, that the gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel:* (Eph. iii. 3—6. i. 9. vi. 19. Col. i. 26, 27. ii. 2. iv. 3, 4.) so they knew the *mystery* of the recalling of the Jews; (Rom. xi. 25, 26.) the *mystery of the resurrection, i. e.* the quality of the bodies to be raised, and the order of it, with all the other special circumstances mentioned 1 Cor. xv. 1 Thess. iv. and the apostacy of the latter times; *for the Spirit speaketh expressly* (saith the apostle), *that in the latter days men shall depart from the faith.* (1 Tim. iv. 1.) This inspiration of suggestion must also be allowed to St. John, the author of the Revelation; for he speaking only what was represented to him in visions, or by angelical discourses or apparitions, must have that assistance which suggested these ideas to him. But,

Thirdly, As for those things which they did know already, either by natural reason, education, or antecedent revelation, they needed only such an assistance or direction in them as would secure them from error in their reasonings, or in their confirmation of their doctrines by passages contained in the Old Testament; and therefore a continual suggestion must be here unnecessary. And indeed one great work they had upon their hands, both in preaching the gospel and writing these gospels and epistles, being to convince the unbelieving Jew, or to confirm the wavering Jew, or rectify the errors of the Judaizing Christian, the gift of knowledge of the Scriptures of the Old Testament was very necessary to them, and therefore is deservedly reckoned among the primary gifts of the Holy Ghost; and being so, we have reason to believe, that either the Holy Ghost suggested to their memory those Scriptures which they used in these sacred writings to convince them, or else presided so over them as not to suffer them to make any inferences from them which were not agreeable to the true intent and meaning of them; though, at this distance of time, we may not always be able to discern the strength and clearness of the consequence. And,

Fourthly, In writing the historical parts of the New Testament, or matters of fact relating to themselves or others, it is only necessary, that what is there delivered as matter of fact should truly be performed, as it is said to have been done; but it is not necessary that they should be related in that order of time in which they were performed, unless that also be affirmed of them; for this must be sufficient to assure us of the truth of what they thus delivered.

Moreover, in writing the discourses contained in these books, it is not necessary that the very words should be suggested or recorded in which they were first spoken, but only that the true intent and meaning of them should be related, though in diversity of words. Though the promise made to the apostles by our Lord, that *the Holy Spirit should bring to their remembrance, πάντα, all things which he had said unto them,* John xiv. 26. doth fairly plead for this exactness in what they have delivered of our Saviour's sermons; it being scarce imaginable their memory, without Divine assistance, should exactly give us all that was spoken in such long discourses.

And hence we may account for the objections against this Divine assistance, arising from the seventh of the Acts; for though I have shewed in the note on ver. 15, 16. that there is no real mistake in the words of the protomartyr, yet were it granted, that there is an error in his account of the sepulchres of the patriarchs, yet that affects not the authority of St. Luke at all, provided he exactly hath related what was then said by St. Stephen, who was not chosen to be a penman of the Holy Scriptures.

Lastly, From what is thus discoursed, it may appear, that I contend only for such an inspiration or Divine assistance of the sacred writers of the New Testament, as will assure us of the truth of what they write, whether by inspiration of suggestion, or direction only; but not for such an inspiration as implies, that even their words were dictated, or their phrases suggested to them by the Holy Ghost. This in some matters of great moment might be so, St. Paul declaring, *That they spake the things which were given them of God in the words which the Holy Ghost teacheth,* 1 Cor. ii. 13. if that relate not to what the Holy Ghost had taught them out of the Old Testament. But that it was not always so is evident, both from the consideration that they were hagiographers, who are supposed to be left to the use of their own words, and from the variety of the style in which they write, and from the solecisms which are sometimes visible in their compositions; and more especially from their own words, which manifestly shew, that in some cases they had no such suggestions from the Holy Ghost, as doth imply, that he had dictated those words unto them. For instance, when St. Paul declares his will or purpose to do what he was hindered by the providence of God from doing; as when he saith to the Romans, *When I go into Spain, I will come to you,* xv. 24. *I will come by you into Spain,* ver. 28. For though he might, after his enlargement, go into the west, where St. Clemens* saith, he preached; and even into Spain, as Cyril,† Epiphanius,‡ and Theodoret § say he did; yet it is certain he did not designedly go to Rome in order to an intended journey into Spain. And when he saith to the Corinthians, *I will come to you when I pass through Macedonia,* 1 Cor. xvi. 5. and yet confesseth in his second epistle, 2 Cor. i. 15—17. that he did not perform that journey; for it is not to be thought that the Holy Ghost should incite him to promise, or even purpose, what he knew he would not perform. This also we learn from all those places in which they do express their ignorance or doubtfulness of

---

* Κήρυξ γενόμενος ἐν τῇ ἀνατολῇ καὶ ἐν τῇ δύσει. Ep. ad Cor. sect. 6.
† Cyril. Catechis. 17. p. 204. C. ‡ Epiph. Hær. 27. p. 107. C.
§ Theodoret. in 2 Tim. iv. 17. et præfat. in Psal. cxvi.

that which they are speaking of; as when St. Paul saith, *I know not whether I baptized any other:* (1 Cor. i. 16.) and again, τυχὸν παραμενῶ, *perhaps I will abide, yea, and winter with you:* (1 Cor. xvi. 6.) and when St. Peter saith, *by Sylvanus, a faithful brother, as I suppose, have I written to you:* (1 Pet. v. 12.) for these words plainly shew, that in all these things they had no inspiration or Divine assistance. This, lastly, may be gathered from all those places in which they only do express their hope, and that conditionally, of doing this or that—as in these words; *I hope to see you in my journey:* (Rom. xv. 24.) *I will come unto you quickly, if the Lord will:* (1 Cor. iv. 19.) *I hope to stay some time with you, if the Lord permit:* (1 Cor. xvi. 7.) *I hope in the Lord Jesus to send Timothy quickly to you;* (Phil. ii. 19. 23.) and *I trust that I myself also shall come quickly:* (ver. 24.) *these things I write, hoping to come to thee quickly, but if I should tarry that thou mayest know how to behave thyself in the church of God:* (1 Tim. iii. 14, 15.) *I hope by your prayers to be given to you:* (Philem. 22.) *This will we do if the Lord permit:* (Heb. vi. 3.) *I hope to come to you:* (2 John 12. 3 John 14.) For, (1.) *Spes est incertæ rei nomen,* the word *hope* implieth an uncertainty, whereas the Holy Spirit cannot be uncertain of any thing; nor can we think he would inspire men to speak so uncertainly. And, (2.) There can be no necessity or even use of a Divine assistance to enable a man to express his hopes, seeing all men do by natural reflection know them.

§. III. And having thus declared what I do allow, I now proceed to shew what in this matter I cannot admit of:—

First, Then, I can by no means grant any slips of memory in the compilers of these sacred books of the New Testament; for though these are allowed by * some in matters of small consequence, as they are pleased to style them, yet is it of great consequence that we do not own them: for, if you grant they have thus slipped at all, by what rules can we be assured they have not slipped above a hundred times, or even in most of their historical relations? For instance, if St. Matthew could slip in citing the words of the prophet Jeremiah, by mistake, for the words of Zechariah, Matt. xxvii. 9. why not also in citing the words of the prophet Isaiah, or of any other prophet? If one of those sacred writers might be subject to these slips, why not all? If once, why not often? And can we think it no prejudice to the Divine authority of these sacred writings, that they should so oft be subject to false citations, and produce false stories, contradicting the truth of the Old Testament? Would not this yield a great advantage against our rule of faith, both to the unbelieving Jews, and to the sceptics and antiscripturists, which too much abound among us? Nor,

Secondly, Can I grant that the apostles determined any matters of practice merely from rules of human prudence, without the guidance and direction of the Holy Spirit; it is pretended, this is done by St. Paul in these words, *To the rest speak I, not the Lord:* (1 Cor. vii. 12.) and again in these, *Concerning virgins I have no commandment of the Lord, but I give my judgment or advice, as one that hath obtained mercy of the Lord to be found faithful: I judge therefore this to be good for the present necessity:* (ver. 25, 26.) and a third time, *She is happier if she so remain, after my judgment, and I think also that I have the Spirit of God,* (ver. 40.) This is not, saith one,* spoken with the authority of a teacher sent from God, or an apostle, but in such a style as implies only an ordinary assistance, such as any pious skilful pastor may expect.

Ans. To this I answer, 1. That what the apostle speaks of here, from ver. 12. to the 24th seemeth to be no slight matter, but of great importance to the good of societies, and to the honour of Christianity; for sure it would have been a signal blemish to the Christian faith, should it have tended to dissolve the bonds of matrimony, or given men or women licence to quit that sacred tie purely because they were termed Christians. And hence we find that the apostle had taken special care to prevent this imputation every where, by ordaining the very same thing in all other churches, which he here prescribes to the Corinthians. Though then he who had said before, *To the married speak not I, but the Lord,* 1 Cor. vii. 17. because that case had been particularly decided by Christ, Matt. xix. 9. says afterward, *To the rest say I, not the Lord;* he says not this to intimate that this direction only was given by him as a man using his natural reason, only to direct them to what he thought best, but not as delivering the mind of Christ, for he had before declared the contrary, by saying, *We have the mind of Christ,* (1 Cor. ii. 16.) and after doth it in these words, *If any man think himself a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord;* (xiv. 37.) but only to declare our Lord, in his discourse of divorce, had not decided the case "de imparibus conjugiis," *of the marriage of a believer with an infidel,* but had left this to the decision of those apostles to whom he had promised the assistance of the Holy Ghost *to lead them into all truth.* (John xvi. 13.)

Ans. 2. In the words cited with relation to the case of virgins, though the apostle owns he had no particular commandment of the Lord, as he had in the case of married persons, yet doth he say sufficient to convince us, that he advised in the matter not only as a man assisted by his natural reason, but also as one assisted by the Spirit of God: for,

First, Though, saith he, as to this, *I have no particular command, I give my advice in it as one who hath obtained mercy of the Lord to be found faithful* (in the discharge of my apostolical office). Now this, saith he, is all that is required of a minister of Christ, and *steward of his mysteries, that he be found faithful* in administering the grace of his apostleship. (1 Cor. iv. 12.) And this fidelity was still attended with the power of Christ, assisting them, as appears from these words, *I thank Jesus Christ our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry.* (1 Tim. i. 12.) So that this phrase doth not imply that the apostle had only an ordinary assistance in this advice, such as any skilful pious pastor may expect. And this is still more evident in those words, *She is happier if she so abide after my judgment; and I think I have the Spirit of God* (enabling me to form that judgment); for they who say, this is not spoken with the authority of an apo-

* Mr. Lowth's Vindic. p. 45.

* Mr. Lowth's Vindic. p. 51.

stle, or a teacher sent from God, seem not to have considered that the apostle was writing to them who are apt to question his apostleship, and required *a proof of Christ speaking in him;* (2 Cor. xiii. 3.) and to them it was proper to say, Whatsoever you may conceive of me, *I suppose I have the spirit of God, i. e.* the spirit of wisdom, and knowledge to enable me to make this advice. Moreover, the words δοκῶ ἔχειν may be rendered, *I have the spirit of God;* so in this epistle, ὁ δοκῶν εἶναι φιλόνεικος is, *he that is contentious,* (xi. 16.) and εἴ τις δοκεῖ προφήτης, *if any man be a prophet.* (See the note there.) Nor,

Thirdly, Do I grant that St. Paul any where implies that he doth not always use the best arguments, but sometimes such as are best fitted to the capacities and notions of those he writes to; for if so, by what rules shall we be able to distinguish betwixt his arguments on which we may safely rely, as being absolutely true, and those which only are accommodated to the notions of those with whom he had to do? St. Paul doth indeed say, ἀνθρώπινον λέγω, *I speak after the manner of men,* or what is common to men, *because of the infirmity of your flesh;* (Rom. vi. 19.) but he speaks not this by way of excuse for not using the best argument he could in this affair, but he speaks this by way of illustration of his argument, or exhortation. The sense which the ancients put upon these words is this, τῇ φύσει μετρῶ τὴν παραίνεσιν, *I frame my exhortation with a due consideration of the infirmity of your flesh,* requiring only that you should do that service now to God, which you have formerly done to sin. I rather think the apostle discourseth to this effect: In this discourse of their being servants formerly to sin, and their obligation now to be servants to righteousness, I speak that which all natural men must have had experience of by reason of the infirmity of the flesh, and of which they may thence take a just idea, requiring only that as they have formerly yielded their members instruments to sin, so they would now yield them instruments to righteousness.

As for the arguments they use *ad hominem,* as they are very few, so is it only requisite that they should truly be convincing upon the principles which such men owned and received, there being nothing more intended by them, than to convince them, that such an inference doth naturally follow from their principle, and that they must either quit the tenet or admit the inference. For instance, when the apostle saith, *Else what shall they do who are baptized for the dead?* 1 Cor. xv. 29. he is there disputing against some of the Corinthians, who said, *There is no resurrection of the dead.* Now here he all along disputeth *ad hominem,* and on supposition; as, *v. g. Then is Christ not risen from the dead:* (ver. 13.) *Then are we false witnesses of God:* (ver. 15.) *Then is your faith vain:* (ver. 17.) *Then they that sleep in Christ are perished:* (ver. 18.) *Then are Christians of all men the most miserable,* (ver. 19, &c.) All which suppositions are really false, but then they follow from the foresaid tenet of those Corinthians; so that all this discourse is only an argument *ab absurdo.* But that the apostles any where use such arguments *ad hominem,* as proceed only on such principles as were generally admitted in their age, without considering whether they were true or false, I utterly deny.

§. IV. Having thus premised these things for the right stating and explication of the controversy, I proceed to lay down the arguments, which prove, that in these writings the apostles were assisted and preserved from error by the Spirit of God, and therefore were enabled to deliver to us an unerring rule of faith.

And, first, I argue for the Divine assistance of the inditers of these sacred records, from what they do assert concerning their own writings, and what they say touching the declarations made, the doctrines delivered, and the directions given in them. And,

As for the writers of the gospels, St. Luke declares, he writes his gospel to Theophilus, that *he might know the certainty of those things in which he had been instructed;* and St. John declares, his gospel was written, *that they might believe that Jesus was the Christ, the Son of God:* now it is plain, that neither Theophilus could be certain of the truth of what he had been taught by any writing, which was not absolutely certain in itself; nor could others be induced by what St. John had written, to believe *that Jesus was the Christ,* unless they could be certain that he spake the truth throughout his gospel. Now if we do consider how many things contained in the beginning of St. Luke's gospel, he must have by hearsay; and how many long discourses, both he, St. Matthew, and St. John, deliver, as spoken by our Lord and others; of which we can have no assurance, after so many years before the writing of them, on the mere strength of human memory, so as to ground an article of Divine faith upon the very words in which they are delivered—we must be forced to conclude, that, upon this account, we cannot depend upon the very letter and minute circumstances of every discourse related by them, unless, according to Christ's promise, they had the assistance of the Holy Ghost *to bring these things to their remembrance:* wherefore this promise is made to them in very general and comprehensive terms; viz. *The Holy Ghost shall bring all things to your remembrance whatsoever I have said unto you.* (John xiv. 26.) And then there being nothing considerable in St. Mark, which is not also in St. Matthew or St. Luke, or both, the certainty of all that is contained in them, must make us also certain of the truth of what St. Mark delivers in his gospel. Moreover, the word spoken and indited by them, is styled *the word of God:* Men, saith the apostle, could not believe the gospel unless they heard it preached to them; nor could they hear it preached, unless some were commissionated to preach the gospel; for *faith comes by hearing, and hearing by the word of God:* (Rom. x. 14—17.) and, *for this cause* (saith he) *thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God:* (1 Thess. ii. 13.) *I am made a minister of Christ* (saith he), *according to the dispensation of God which is given to me, to fulfil (i. e.* fully to preach) *the word of God.* (Colos. i. 25.) 2. It is called the *commandment of God; for my gospel,* saith St. Paul, and the preaching of Jesus Christ, is made manifest, and according to the *commandment of the everlasting God, made known unto you for the obedience of faith;* (Rom. xvi. 25, 26.) which faith is always built on a Divine testimony. And again, *If any man be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord.* (1 Cor. xiv. 37.) 3. It is declared to be the *wisdom of God,* 1 Cor. i. 24. for *we preach Christ to you that are called, both Jews and Greeks, the power of God, and the wisdom of God; we speak the wisdom*

of God in a mystery, even that wisdom which God hath revealed to us by his Spirit. (1 Cor. ii. 7. 10.) 4. It is the *testimony* of God; for *I come not to you* (saith he) *in excellency of speech, declaring to you the testimony of God.* (1 Cor. ii. 1.) 5. It is the *gospel* of God: for St. Paul styles himself the minister of Jesus Christ to the gentiles, *ministering the gospel of God to them:* (Rom. xv. 16.) *We preach* (saith he) *the gospel of God freely:* (2 Cor. xi. 7.) *We were bold to preach to you the gospel of God; we were willing to have imparted to you not the gospel of God only, but also our own lives,* (1 Thess. ii. 2. 8, 9.) even *the glorious gospel of the blessed God committed to my trust.* (1 Tim. i. 10.) 6. It is the gospel of Christ; *for I come* (saith he) *to Troas to preach Christ's gospel:* (2 Cor. ii. 12.) *We sent Timotheus, our fellow-labourer in the gospel of Christ.* (1 Thess. iii. 2.) 7. It is the *mystery* of his will: (Eph. i. 9.) *The mystery of God the Father, and of Christ:* (Col. ii. 2.) *The mind of Christ, made known to the apostles:* (1 Cor. ii. 16.) and *the word of Christ which must dwell richly in believers.* (Col. iii. 16.)

Now sure it cannot rationally be conceived, that the apostles should be ignorant of that assistance by which they were enabled to indite these records; if then they were assured of that assistance of the Holy Spirit, which they challenged, then must the gospel, which they both preached and indited, be received as the *word of God and Christ, the mind of Christ, the gospel of God and Christ, the mystery of God the Father and of Christ, the commandment and the testimony of God;* which is the thing I am concerned to make good; and then it highly must concern all persons to be *mindful of the commandments of the apostles of our Lord and Saviour.* (2 Pet. iii. 2.) If they had no such assurance of the assistance of the Holy Spirit, they grossly did impose upon the world, in thus pretending, that they preached the gospel *by the assistance of the Holy Spirit sent down from heaven.* If they were not assured that in those writings they delivered only those doctrines, which God required all men to believe, those precepts he required them to do, they must be very confident, in daring to make this the preface to some of their epistles, *Paul an apostle, according to the will and the commandment of God;* (1 Cor. i. 1. 2 Cor. i. 1. Eph. i. 1. Col. i. 1. 1 Tim. i. 1. 2 Tim. i. 1.) and saying with so much assurance, *If any be a prophet, let him acknowledge that the things I write unto you are the commandments of God:* (1 Cor. xiv. 37.) and much more, in declaring to all Christians thus; *We are of God: he that knoweth God heareth us; he that is not of God heareth not us: by this we know the spirit of truth, and the spirit of error.* (1 John iv. 6.) For this seems equal to what their Master himself said in the like words, *Why do ye not believe me? He that is of God heareth the words of God: you therefore hear them not, because you are not of God.* (John viii. 46, 47.) Yea, they must be false witnesses of God, by styling human writings, the *word,* the *gospel,* the *command,* the *testimony,* the *mind,* the *mystery,* of God and Christ, and by requiring others to receive it, *not as the word of man, but as the word of God,* even that word *by which they must be judged at the last day:* (Rom. ii. 16.) which again runs as high as those words of Christ, *The word that I have spoken, shall judge him that believeth it not at the last day.* (John xii. 48.)

If here it be replied, that these things are rather said of the gospel which they preached, than of the gospels and the epistles which they writ: I answer,

First, That St. Peter saith of all St. Paul's epistles, that they were written *according to the wisdom given to him,* (2 Pet. iii. 15, 16.) even that wisdom which he styles *the wisdom of God,* and ascribes to the apostles in the general, saying, *We speak the wisdom of God,* &c. (1 Cor. ii. 6, 7.) that St. Paul himself requires all spiritual persons to acknowledge *the things he writ unto them were the commandments of the Lord.*

Secondly, I ask, whether the doctrines of faith and rules of life, delivered in the gospels and epistles, be not as much a part of the gospel, or the law of Christ, as any thing they preached? If they be a part of it, all these assertions must equally be true of their gospels and epistles written, and their sermons preached: if they be not, where shall we find, and how shall we be assured, that we have the gospel of our Lord; since we know nothing of it but from what is left on record in that New Testament, which contains all we have left of their preaching after the Spirit, promised to lead them into all truth, was fallen upon them? Or, why did all Christians, of that and the succeeding ages, depend upon them as their rule of faith? Moreover, that the apostles were assisted as fully by the Holy Ghost in what they writ as in what they preached, will be apparent from the consideration of their office, they having this assistance as being Christ's apostles, his ambassadors, the ministers of Christ, and *stewards of the mysteries of God.* Now in the preface to their epistles, they take care to let the reader know, they who sent these epistles were apostles and ministers of Christ, *according to the will and the commandment of God,* (2 Tim. i. 1.) *for* (declaration of) *the promise of life which is in Christ Jesus, for the faith of God's elect, and the acknowledging the truth which is after godliness.* (Tit. i. 1.) If therefore they had this assistance, because they were the ministers of Christ, the teachers of the Jew and gentile, *in faith and verity;* men *who received grace and apostleship from Christ to the obedience of faith,* and had *the word of God committed to them according to the commandment of our God and Saviour;* and they were truly discharging their office as well when they indited as when they preached the gospel;—they must be equally assisted in both.

This, lastly, will be evident from the consideration of the common end and design both of their writing and preaching: for the reason why this assistance attended them in preaching was, the benefit and edification of the church, the building her up in her most holy faith, *the perfecting the saints, the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man;* for to this end, *Christ gave some, apostles; some, prophets and evangelists.* (Eph. iv. 11—13.) Now, do not all these reasons equally belong to their writings? Were they not also intended and used for these very ends in all succeeding ages of the church? Did they not in them write the same things which they had preached, because this was for their safety? (Phil. iii. 1.) that, after their decease, *they might have these things always in remembrance,* (2 Pet. i. 15.) and that *they might be mindful of the commandments of the apostles of our Lord?* (iii. 1, 2.) Had they not the promise of the Spirit to assist them in their preaching, that they might guide their hearers into all truth? and, doth not the same reason hold more strongly for their

writings, partly, because they were to remain when the apostles were dead, and could not be consulted, as they might be whilst living, when any scruple did arise touching their doctrine, and to serve for the instruction, not of one age only, as their preaching did, but of all ages of the Christian world? And, indeed, their preaching without writing, could not have answered the design of propagating the Christian faith to future ages; experience having taught us, that what is handed only by tradition to us, is subject to the greatest change and innovations: it being the pretended traditions of the Jewish church, which corrupted and *made void the commandments of God,* (Matt. xv. 6.) and the pretended traditions of the Romish church, which have turned their Christianity into a system of superstition and idolatry: for, as it is truly observed by Origen,* *That which only is delivered by word of mouth, quickly vanisheth, as being of no certainty.* So that if our blessed Lord designed the continuance of his gospel to the end of the world, he also must design the assistance of his apostles in the writing of it.

Now from this argument we may return an answer to that cavil, which some have made against the inspiration of the writings of the New Testament, That we meet not in them, as we do frequently in the Old, these words, *Thus saith the Lord,* or, *The word of the Lord,* by such or such a prophet. For,

1. We meet not with these words in all the chetubim, or the hagiographa, which yet all the Jews acknowledge to be written by the assistance of the Holy Ghost. Moreover, our Lord speaks of prophets sent by him, Matt. xxiii. 34. which implies, that they must be assisted in delivering their message by the Holy Ghost, as the prophets were.

2. When we meet with it in the prophets of the Old Testament, it is chiefly, if not only, when these prophets have a message from the Lord to the people; and when Christ sends his message to the seven churches, we find words of like import still repeated; viz. *He that hath an ear, let him hear what the Spirit saith unto the churches;* (Rev. ii. 7. iii. 22.) which whole phrase occurs not elsewhere, but only in the Revelation, or the words of the prophecy of St. John.

3. It is surely of like import to say, *This I write to you by the word of the Lord:* (1 Thess. iv. 15.) *The word you received from us, is not the word of man, but of God;* (ii. 13.) and I who preach it am his minister *to fulfil the word of God:* (Col. i. 35.) The word made known unto you for the obedience of faith, *is the command of the everlasting God:* (Rom. xvi. 25, 26.) *The things I write unto you are the commandments of the Lord.* (1 Cor. xiv. 37.) For the phrase ἐν λόγῳ Κυρίου, is the phrase used by the prophets of the Old Testament; *viz.* the prophet said unto him, ἐν λόγῳ Κυρίου, *by the word of the Lord, Smite me,* 1 Kings xx. 35. see xiii. 1, 2. 5. 9. 32. and equivalent to it are these sayings. In fine, we read of John the Baptist, that *the word of God came to him, and he went forth preaching the baptism of repentance;* (Luke iii. 2, 3.) which is the very phrase used of the prophets of the Old Testament. (See the note there.) Seeing then our Lord hath taught us, that though he was *the greatest of the prophets before Christ, yet the least of the prophets in the kingdom of heaven is greater than he;* (Matt. xi. 11.) can we reasonably conceive, that this forerunner of the Messiah should speak the *word of God,* as did the prophets of the Old Testament; and that the prophets and apostles of the New Testament, on whom the Holy Ghost descended, to enable them to teach the mind of Christ to all future ages of the church, should not speak and write what they delivered as the rule of faith by the like Divine assistance?

§. V. Arg. 2. They who, when they indited these writings, were assisted by the Holy Ghost, the Spirit of truth, indited these records by Divine assistance; for the things God spake to his servants, the prophets, are styled the things which *I commanded* ἐν πνεύματί μου, *by my spirit.* (Zech. i. 6.) But the apostles were thus assisted; this they in terms, or by just consequence, assert. For St. Peter saith of them all in general, that *they preached the gospel by the Holy Ghost sent down from heaven.* (1 Pet. i. 12.) And, is not this as much as he said of the prophets of the Old Testament, when he declares, they *spake as they were moved by the Holy Ghost?* (2 Pet. i. 1.) St. Paul asserts, in the same general expressions, that those great things belonging to the gospel, which *neither eye had seen, nor ear had heard, nor heart was able to conceive, God had revealed to them by the Spirit:* (1 Cor. ii. 10.) that they had *received not the spirit of the world, but the spirit which is of God, that they might know the things which were freely given to Christians of God;* and that these things they taught *not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual,* (ver. 12, 13.) In which place, the very design of the apostle is to prove against the Greek philosophers, how unreasonable it was to reject the gospel; because it came not in the way of demonstration to human reason, but by way of revelation from God, and so requireth faith; as of necessity it must do, since it contained such things concerning the design of Christ's salutary passion, his resurrection, ascension, and a future judgment at the general resurrection, which no natural man could know by the utmost improvement of his human reason; and such discoveries of the council of God concerning man's justification, as depended upon his good pleasure, which was known only to that Holy Spirit, which searcheth all things, even the deep things of God. It is this Spirit, saith he, that we have received, and by this Spirit hath God revealed these things unto us, and we accordingly do teach them to the world, not in the words which human wisdom teacheth, but *which the Holy Ghost teacheth,* comparing the revelations made to us by the Spirit, with the revelations made to the prophets in the Old Testament by the same Spirit, and finding that the revelations made to us do far exceed what was discovered to them; for, what the eye of those prophets had not seen in vision, nor their ear heard in dreams, nor can the heart of man conceive without a revelation, even these things hath God revealed to us by his Spirit. Thus did they speak the word of God *in demonstration of the Spirit:* whence he declares, that if any man despise their testimony or instructions, he despiseth not man only, but God also, who had given them his Spirit, (1 Thess. iv. 8.) they being not sufficient for this work of themselves, but their sufficiency was of God; who, by this ministration of the Spirit, had made them able ministers of the New Testament. (2 Cor. iii. 5, 6.) And thus, saith he, *that God, who*

* Τὰ γὰρ ἀγράφως λεγόμενα ταῦτα μετ' ὀλίγον, οὐκ ἔχοντα ἀπόδειξιν. Dial. contr. Marcion. p. 59.

commanded the light to shine out of darkness (and who illuminated the prophets, by shining upon their imaginations and their understandings), *hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.* (2 Cor. iv. 6.) In his Epistle to the Ephesians, he declares, that the mystery of Christ was made known to him by immediate revelation, and not to him only, but to the rest of the apostles and prophets of the New Testament; *For God* (saith he) *hath made known this revelation to us the apostles and prophets by the Spirit.* (Eph. iii. 3. 5.) And hence he speaks to the Corinthians in this language, *If any man be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of God.* (1 Cor. xiv. 37.) Here then the argument runs thus:

They, who had a like assistance to that of the prophets under the Old Testament, must write by the direction of the Holy Ghost; *for holy men of old spake as they were moved by the Holy Ghost,* and the Scripture they indited was of Divine inspiration; and their words are cited in the New Testament, as spoken by the Holy Ghost: but the apostles had a like assistance; for in the words now cited, they style themselves apostles and prophets; they challenge a like illumination, or *shining of God upon their hearts,* a like revelation of their gospel by the Holy Spirit; and they pretend to teach it to others in words taught them by the Holy Ghost. In all which sayings they must be guilty of a false testimony concerning God, and must impose upon the church of Christ, if no such assistance of the Holy Spirit was imparted to them.

§. VI. A third argument for the infallible assistance of the apostles in delivering the truth of the gospel to posterity is taken from our Saviour's promise to them, he having engaged,

First, To send the Comforter to be for ever with them, in these words: *I will ask the Father, and he shall give you another Comforter, to be for ever with you:* (John xiv. 16.) and to be always with them when they were executing his commission *to make disciples in all nations, teaching them to observe whatever he had commanded them.* (Matt. xxviii. 19, 20.)

Ye (saith he) *shall be my witnesses of these things;* and that you may be qualified to be so, *Behold, I send the promise of my Father upon you.* (Luke xxiv. 48, 49.) Hence I infer, That they had always the assistance of the Holy Spirit with them in the discharge of their apostleship.

Secondly, he adds, That this Spirit that should thus abide with them, was *the Spirit of truth, which the world could not receive.* (John xiv. 16, 17.) Now why doth he choose to characterize him by this epithet, but to inform them, that they might expect from him the certain knowledge of that whole doctrine they were, as his apostles, to declare unto the world, and leave to future generations as the rule of faith? That this is, indeed, the reason, we learn from these following words, (ver. 26.) *But the Comforter, the Holy Ghost, whom the Father shall send in my name, he shall teach you all things, and bring to your remembrance all things which I have said unto you; i.e.* the things I have commanded you to teach, he shall faithfully bring to your remembrance; and as for those *many things I have to say unto you, which now ye cannot bear,* he shall teach them all. That this is the true import of this promise, we learn from the ensuing words, (xvi. 12, 13.) *I have yet many things to say unto you, but ye cannot bear them now: but when he, the Spirit of truth, is come, he shall guide you into all truth, and he shall shew you things to come.* He shall guide you into, and therefore shall secure you from erring from, or going out of the way of truth: he shall thus guide you into all truth, which it concerns you, as his apostles, to deliver to the Christian church, or any of her members to know, in order to the performance of their duty, or the obtaining the end of their faith, the salvation of their souls. Hence, then, first, we may be sure, that all the sermons or discourses of our Lord to his disciples, recorded in the evangelists, are faithfully delivered by his apostles, as to the sense and genuine import of them; for, otherwise, the Holy Spirit did not *bring to their remembrance all things which he had said unto them,* but suffered them to record some of his sayings otherwise than he had delivered them; nor were they faithful in execution of the charge committed to them, which was *to teach all nations all things which he had commanded them.* Secondly, Hence also we may rest assured, that what the apostles taught in any of the epistles directed to the Christian churches, they taught by the direction and guidance of the Holy Spirit; for since they were indited by them, as the apostles of the Lord, for the instruction of the church of that and the succeeding ages, if the Spirit of truth did not guide them into all truth, but suffered them to err in the composing of them, then was not this promise of our Lord fulfilled unto them; no, not then, when they undertook to be *teachers of the church in faith and verity,* and so were more especially concerned to have this guidance of the Holy Spirit. Moreover, Christ declares, that *he who heareth them, heareth him;* (Luke x. 16.) *he that receiveth them, receiveth him.* (Matt. x. 40.) Now to receive the *apostles even as Christ Jesus,* (Gal. iv. 14.) no man could be obliged, unless they were entirely assisted by the Spirit promised *to lead them into all truth,* in the discharge of their apostleship. And this seems plainly to be the import of Christ's addresses to his Father, (John xvii. 17.) *Sanctify them in* or by *thy truth, thy word is truth;* for he himself was sanctified by the Holy Spirit to his prophetic office; (Luke iv. 18. John x. 36.) so must they, who were apostles and prophets sent by him, (Matt. xxiii. 34. Luke xi. 49.) and therefore he saith, *As the Father hath sent me, so send I you: receive the Holy Ghost;* (John xx. 21, 22.) and prays, that they may have the same Spirit, *that the world might believe, and know the Father had sent him; and had loved them, as he had loved him,* (xvii. 21. 23. see the note there.)

§. VII. Arg. 4. These sacred records, which were indited to be a standing rule of faith throughout all ages of the world, the gospel contained in these Scriptures being made *known to all nations for the obedience of faith,* (Rom. vi. 26.) they must in all things propounded in them to our faith contain a Divine testimony, or a revelation of the will of God. For as human faith depends upon the testimony of man, so Divine faith is that which depends on the testimony of God: and as obedience to men consists in doing the will of men, so our obedience to God consists in conformity to the will of God. Again, if we must all *be judged by this law of liberty;* (James ii. 12.) if Christ at the last day will *judge the secrets of men's hearts;* (according to the gospel of St. Paul, Rom. ii. 16.) if *he will come in flaming fire, taking vengeance of all that obey not his gospel*—then must this gospel

and this law of liberty be a rule of faith until Christ's second coming; for, upon that account alone, can men be bound under this dreadful penalty, to yield obedience to it, and be judged by it.

§. VIII. Arg. 5. lastly, That the apostles and writers of the books of the New Testament were assisted both in their preaching and writing by the Spirit of God, the Christians of all ages from the beginning do attest. St. Clemens,* in his epistle to the Corinthians, saith, *That the apostles delivered the gospel to us from our Lord Jesus Christ, and Christ from God; and that being filled with the Spirit, and having the word of God committed to them, they went out preaching the kingdom of God.* He adds,† *That the Scriptures are the true words of the Holy Spirit:* and that *St. Paul writ to them by the Spirit, touching himself, and Cephas, and Apollos.* Polycarp‡ tells his Philippians, *That none could attain to the wisdom of St. Paul, who had writ epistles to them; by looking into which they might be built up in the faith delivered to them.* In Justin's§ time the gospels were known by the name of Εὐαγγέλια, both to Jew and gentile; and they were read in their assemblies as the holy prophets, as being writ by men μεστοῖς πνεύματος ἁγίου, *full of the Divine Spirit.* (Dial. cum Tryph. p. 226, 227.)

Irenæus‖ informs us, *That the Lord of all things gave to the apostles authority to preach the gospel, and that by them we have known the truth, that is, the doctrine of the Son of God; to whom he said, He that heareth you heareth me: that this gospel they preached, and after, by the will of God, committed to writing, to be the foundation and pillar of our faith;* and adds, *That all the apostles knew the truth by revelation as well as Paul: for as St. Paul was an apostle not of men, neither by men, but by Jesus Christ, and God the Father, so were they.*¶

Theophilus** declares the consent there is betwixt the things spoken by the prophets, and in the gospels, *because they both spake by the same Spirit.*

Clemens†† of Alexandria, speaking of the woman who anointed our Saviour's feet with ointment, saith, *This may be a symbol,* τῆς διδασκαλίας τῆς κυριακῆς, *of our Lord's doctrine; for the feet anointed with sweet smelling ointment, signify* θείην διδασκαλίαν, *the Divine doctrine; for the apostles, partaking of the Holy Spirit, betokened by the ointment of sweet odour, are the feet of our Lord anointed.* The apostles are, with him, *the disciples of the Spirit.* And, *we may well call them prophets* (saith he), *the prophets and apostles being both acted by one and the same Spirit.*‡‡ And, *we who have the Scriptures are taught of God, being instructed by that Son of God.*§§ He adds, that the Scriptures which we have believed are ἐξ αὐθεντίας αὐτοκρατορικῆς, *established by God's authority;* (Strom. iv. p. 475.) and that the Psalmist said, περὶ πάσης γραφῆς τῆς καθ' ἡμᾶς, *of our whole Scripture, Hear my law, O my people!* And the apostle, *We speak the wisdom of God among them that are perfect.* (Strom. v. p. 557.)

Origen‖‖ is most express, that the sacred books are not the writings of men, but proceed from the afflatus of the Holy Ghost, and came to us by the will of the Father through Jesus Christ; *To them* (saith he) *that believe this, and adhere to the canon of the heavenly church of Jesus Christ, by succession from the apostles, we shall shew the appearing ways,* viz. *of distinguishing betwixt the spirit and the letter. It becomes us* (saith he)¶¶ *to believe, that in the Holy Scripture there is not one tittle void of the wisdom of God; for the prophets spake, receiving from his fulness; and there is nothing in prophecy, or the law, or the gospel, or the apostles, which is not from the fulness.* He adds,*** *That there is nothing unequal or distorted in the oracles of God, but a sweet harmony of the old Scriptures with the new, of the legal Scriptures with the prophetical, the evangelical with the apostolical.* He adds, that,††† *We must either say as the infidels do, that because they are not useful, they are not divinely inspired; or as the faithful do, that because they are profitable, they also are divinely inspired.* In particular, he places the gospels in the number of writings,‡‡‡ ἐν πάσαις ἐκκλησίαις Θεοῦ πεπιστευμένων εἶναι Θείων, *received as Divine by the whole church of God,* and that they are στοιχεῖα τῆς πίστεως τῆς ἐκκλησίας, *the principles of the church's faith.* But it is needless to cite more passages from the fathers of the first three centuries, since by them they are constantly styled,§§§ *The Divine Scriptures, the oracles of God, the wisdom of God, the voice of God, the Divine oracles;* they say, that all the *Scriptures are the perfect and well-tuned organ of God, giving from differing sounds one saving voice to those who are willing to learn.*

---

* Οἱ ἀπόστολοι ἡμῖν εὐηγγελίσθησαν ἀπὸ Κυρίου Ἰησοῦ Χριστοῦ· Ἰησοῦς ὁ Χριστὸς ἀπὸ τοῦ Θεοῦ. παρηγγελίας οὖν λαβόντες καὶ πληροφορηθέντες διὰ τῆς ἀναστάσεως τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ πιστωθέντες τῷ λόγῳ τοῦ Θεοῦ μετὰ πληροφορίας πνεύματος ἁγίου ἐξῆλθον εὐαγγελιζόμενοι τὴν βασιλείαν τοῦ Θεοῦ. Sect. 42.

† Ἐγκύπτετε εἰς τὰς γραφὰς τὰς ἀληθεῖς ῥήσεις πνεύματος τοῦ ἁγίου. Sect. 45. Ἐπ' ἀληθείας πνευματικῶς ἀπόστολον ἡμῖν περὶ αὐτοῦ τέ, καὶ Ἀπόλλω. Sect. 47.

‡ Ὃς καὶ ἀφὼν ὑμῖν ἔγραψεν ἐπιστολὰς, εἰς ἃς ἐὰν ἐγκύπτητε, δυνηθήσεσθε οἰκοδομεῖσθαι εἰς τὸν δοθέντα ὑμῖν πίστιν. Sect. 3.

§ Ap. ii. p. 98.

‖ "Dominus omnium dedit apostolis suis potestatem evangelii, per quos et veritatem, hoc est filii doctrinam, cognovimus, quibus et dixit Dominus, qui vos audit, me audit. lib. iii. Præfat. Quod quidem evangelium tunc præconiaverunt; postea verò per Dei voluntatem in Scripturis nobis tradiderunt fundamentum et columnam fidei nostræ futuram," cap. 1.

¶ "Sicut ergo Paulus apostolus non ab hominibus, neque per hominem, sed per Jesum, et Deum Patrem; sic illi, filio quidem adducente eos ad patrem, patre verò revelante eis filium." Lib. iii. cap. 13. V. lib. ii. cap. 47. bis.

** Ἀπίθανα εἰρήκασι καὶ τὰ τῶν Προφητῶν καὶ τῶν εὐαγγελίων ἔχειν, διὰ τὸ τοὺς πάντας πνευματοφόρους ἐν πνεύματι Θεοῦ λελαληκέναι. Lib. iii. p. 124, 125.

†† Οἱ πῶλος οἱ τοῦ Κυρίου, οἱ μεμυησμένοι ἀπόστολοι εἰσι, προφητεία τῆς ὠδείας τοῦ Χρίσματος, ἁγίου μεταλαβόντες πνεύματος. Pædag. lib. ii. cap. 8. p. 175. Οἱ τοῦ πνεύματος μαθηταί. Strom. i. p. 29. B.

‡‡ Προφῆτας γὰρ ἅμα καὶ δικαίους τοὺς Ἀποστόλους λέγοντες εὖ ἂν εἴποιμεν, ἐπεὶ γὰρ καὶ τοῦ αὐτοῦ ἐνεργοῦντος διὰ πάντων ἁγίου πνεύματος. Strom. v. p. 565. A. B.

§§ Θεοδίδακτοι γὰρ ἡμεῖς ληφθέντες γράμματα παρὰ τοῦ υἱοῦ τοῦ Θεοῦ παιδευόμενοι. Strom. i. p. 311. D.

‖‖ Διόπερ τοῖς πιθομένοις μὴ ἀνθρώπων εἶναι συγγράμματα τὰς ἱερὰς βίβλους, ἀλλ' ἐξ ἐπιπνοίας τοῦ ἁγίου πνεύματος, βουλήματι τοῦ Πατρὸς τῶν ὅλων διὰ Ἰησοῦ Χριστοῦ ταύτας ἀναγεγράφθαι καὶ εἰς ἡμᾶς ἐληλυθέναι τὰς φαινομένας ὁδοὺς ὑποδεικτέον, ἰσχομένοις τοῦ κάνονος τοῦ Ἰησοῦ Χριστοῦ κατὰ διαδοχὴν τῶν Ἀποστόλων οὐρανίου ἐκκλησίας. Philocal. p. 7.

¶¶ Πρέπει γὰρ τὰ ἅγια γράμματα πιστεύειν μηδεμίαν κεραίαν ἔχειν κενὴν σοφίας Θεοῦ, ἐκ γὰρ τοῦ πληρώματος αὐτοῦ λαβόντες οἱ Προφῆται, λέγουσι, διὸ πάντα πνεῖ τὰ ἀπὸ πληρώματος, καὶ οὐδὲν ἐστὶν ἐν προφητείᾳ, ἢ νόμῳ, ἢ εὐαγγελίῳ, ἢ Ἀποστόλῳ, ὃ οὐκ ἐστὶν ἀπὸ πληρώματος. Philocal. p. 19. Ὁ δεδωκὼς τὸν νόμον δέδωκε καὶ τὸ εὐαγγέλιον. Ibid. p. 21.

*** Οὐδὲν ἐν τοῖς Θείοις λογίοις ἔτι ἐστὶ σκολιὸν οὐδὲ στραγγαλιῶδες, γίνεται δὲ ἡ συμφωνία καὶ εἰρήνη τούτων, ἤτοι παλαιῶν πρὸς καινὰς, ἢ νομικῶν πρὸς προφητικὰς, ἢ εὐαγγελικῶν πρὸς ἀποστολικὰς, ἢ ἀποστολικῶν πρὸς ἀποστολικάς. Philocal. cap. 6. p. 30.

††† Δεῖ σὲ παραδέξασθαι ἐπὶ τούτων τῶν γραφῶν, ἢ ὅτι οὐκ εἰσὶ Θεόπνευστοι, ἐπεὶ οὐκ εἰσὶν ὠφέλιμοι, ὡς ὑπολαμβάνει ἀπίστος, ἢ ὡς πίστος παραδέξασθαι, ὅτι ἐπεὶ εἰσὶν ὠφέλιμοι, Θεόπνευστοί εἰσιν, cap. 12. p. 41.

‡‡‡ Com. in Joh. p. 4, 5.

§§§ Ὁ πιστεύσας τοίνυν ταῖς γραφαῖς ταῖς θείαις, τὴν τοῦ τὰς γραφὰς δεδωρημένου φωνὴν, λαμβάνει Θεοῦ. Clem. Al. Strom. i. p. 368. D. Ἐν γὰρ τὸ τέλειον οἶδε καὶ ἡρμοσμένον ὄργανον εἶναι Θεοῦ πᾶσαν τὴν γραφὴν, μίαν ἀποβαλοῦν ἐκ διαφόρων φθόγγων σωτήριον τοῖς μανθάνειν ἐθέλουσι φωνὴν. Orig. Philocal. cap. 6. p. 31. vide p. 23. 30. 37, 38. 43. Majestas Spiritûs Sancti. Tert. de Resur. cap. 24.

Secondly, They add, That* *both the prophets of the Old, and the writers of the New Testament, spake by one and the same Spirit, the Holy Spirit, by the providence of God, through the Divine Word, enlightening these ministers of truth, the prophets and the apostles.*

Thirdly, They not only read those writings from the beginning, on the Lord's day, for the instruction of the people, but made their † inferences and exhortations from them to all Christian duties, and very early made their comments on them.

Fourthly, They proved all their ‡ doctrines from these Scriptures, and thence inferred, that they retained the true rule of faith, because they delivered only what was consonant to the doctrine contained in the evangelists, and the epistles of the apostles, as is evident from all their writings.

Fifthly, From these Scriptures of the New Testament, they remonstrated against and confuted all the § heretics which arose in those times, declaring, That they were later than those apostles who delivered to them the rule of faith, and that they taught things contrary to, or alien from, the doctrine delivered by the apostles of our Lord.

Lastly, That the Scriptures of the New Testament were divinely inspired, was a truth so received by all Christians, that even some of the heretics durst not deny it; and they who did, were looked upon as infidels, says Origen, and others. Thus, speaking of the disciples of Theodotus Coriarius, who corrupted the Scriptures, *What wickedness,* saith an ancient author, *is this?* ‖ *For either they believe not the Holy Scriptures to be divinely inspired, and then they are infidels; or they pretend to be wiser than the Holy Ghost, and then they are mad, or possessed.*

Now if persons so near the times of the apostles, that some of them conversed with them, some of them were themselves inspired with spiritual gifts, some of them were acquainted with the immediate successors of the apostles; if the churches which received these writings from the very hands of the apostles, and kept still the original, or the authentic copies of them, did so unquestionably receive them as inspired writings, and own them as the rule, pillar, and ground of their whole faith; if they read them together with those writings of the prophets, which were on all hands owned as the word of God; proved from them all the doctrines of the Christian faith; received them as the perfect rule of Christian duty; confuted all heresies and erroneous doctrines from them; and represented those as infidels who questioned or denied their inspiration by the Holy Ghost;—they doubtless must be well assured that they were delivered to them as such by the apostles, or the sacred penmen of them; and then, what reason can these latter ages have to question what was so universally acknowledged by those who lived in that very age in which those books were written and sent to the churches of Christ; or who received them under that character from men, who in that very age had owned them as written by the conduct and assistance of the Spirit of God?

§. IX. Having thus established the Divine authority of these sacred records of the Christian faith, I should proceed to shew,

1. The truth and certainty of the Christian faith.

2. The seasonableness and the necessity of that revelation. Upon which two heads I have gathered so many observations as cannot be comprised in a preface, and my eyes failing, I cannot promise that I shall ever perfect that great work. I therefore shall at present only mention some few peculiarities concerning the Lord Jesus, and the doctrine taught by him, and propagated through the world by his disciples, which may conduce to the establishment of the truth of the Christian faith. And,

First, It may deserve to be considered, that if a Messiah were to come when our Lord did, he could be no other than our Jesus; for even the Jews pretend not that any other, who assumed that title, was the Messiah promised to them.

Now that a Messiah was, according to the prophecies of the Old Testament, to come about that time, we learn from the raised expectation of him, not only in the whole Jewish nation, but also through all those eastern nations among whom they were dispersed; for they were then expecting that the kingdom of God should immediately appear; (Luke xix. 11.) they were looking for *the consolation of Israel.* (Luke ii. 38.) Their own Josephus* doth confess there was a prophecy found in their Scriptures, ὡς κατ' ἐκεῖνον καιρὸν, that *about that time one of their country should reign over the earth,* and that this animated them, πρὸς πόλεμον, to enter upon the war against the Romans; and that† πόλλους βασιλεῖαν ὁ καιρὸς ἀνέπειθε, the time persuaded many to take upon them the title of *king:* and as their Messiah is by the prophet Haggai styled, *the Desire of all nations,* ii. 7. so we find the wise men of the east, at the birth of our Jesus, coming to inquire, *Where is he that is born king of the Jews?* (Matt. ii. 2.) For, as Suetonius‡ doth inform us, *a constant and an old opinion had obtained, that about that time,* "Judææ profecti rerum potirentur," that *some from Judea should obtain the government.* It was, saith Tacitus,§ another Roman historian, a persuasion which had obtained among many, that this thing was contained "antiquis sacerdotum literis," *in the ancient writings of the priests.* And this opinion was so rooted in the Jewish nation, *viz.* that their Messiah was to come about that time, that when they rejected our Jesus, they fell into

---

* Οὐ μόνον δὲ περὶ τῶν πρὸ τῆς παρουσίας ταῦτα τὸ πνεῦμα ὠνομάκασιν, ἀλλ' ἅτε τὸ αὐτὸ τυγχάνον καὶ ἀπὸ τοῦ ἑνὸς Θεοῦ, τὸ ὅμοιον καὶ ἐπὶ τῶν εὐαγγελίων πεποίηκε, καὶ ἐπὶ τῶν Ἀποστόλων. Orig. Philocal. cap. 1. p. 12. Ὁ σκότος τῷ φωτίζοντι πνεύματι περιόδια Θεοῦ, διὰ τοῦ ἐν ἀρχῇ πρὸς τὸν Θεὸν λόγου, τοὺς διακόνους τῆς ἀληθείας προφήτας καὶ Ἀποστόλους ἦν, &c. p. 11. bis.

† Τὰ ἀπομνημονεύματα τῶν Ἀποστόλων, ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται· εἶτα παύσαντὸς ὁ διὰ λόγου τὴν τοιαύτην καὶ παρόκλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται. Just. M. Apol. 2. p. 98. D. Irenæus. Melito in Apocal. Tatian Catena. Evang. Pantænus. Clem. Alex. in Epistolas Canon.

‡ "Cyprianus librum testimoniorum ad Quirinum composuit ex divinis magisteriis, ex Scripturis sanctis Vet. et N. Testamenti, ex Divinæ Plenitudinis fontibus, ex universis librorum spiritualium voluminibus, Præfat. et præcepta dominica et magisteria Divina ex eisdem." Præfat. ad lib. tertium. "Aliunde scilicet, loqui possunt de rebus fidei nisi ex literis fidei?" Tert. Præscript. cap. 15. Iren. l. 3. per totum.

§ "In tertio ex Scripturis inferemus ostensiones—ita plenissimam habebis à nobis adversus omnes hæreticos contradictionem." Iren. Præf. ad librum tertium, omnibus Hæresibus unum Deum ostendimus. Τὰς γραφὰς αἷς πεπιστεύκαμεν κυρίας οὔσας ἐξ αἰθυρίας παντοκρατορικῆς ἐπιδείξοντες, Clem. Alex. Strom. iv. p. 475. A. vide Strom. vii. p. 783. C. p. 741. C.

‖ Ἢ γὰρ οὐ πιστεύουσιν ἁγίῳ πνεύματι λελεχθαὶ τὰς θείας γραφὰς, καὶ εἰσὶν ἄπιστοι, ἢ ἑαυτοὺς ἡγοῦνται σοφωτέρους τοῦ ἁγίου πνεύματος ὑπάρχειν, καὶ τί ἕτερον ἢ δαιμονῶσιν. Parv. labyr. apud Euseb. Hist. Eccl. lib. v. cap. 28. p. 198.

---

* De Bello Jud. lib. vii. cap. 31. p. 961.

† Lib. i. Præfat. p. 705. D. et lib. ii. cap. 6. G.

‡ In Vespas. cap. 4. § Hist. lib. v. p. 621.

one of these two opinions, either that their Messiah was then come, and *lay concealed*, according to the words of the Targum on Micah iv. 8.* or, that the time of his coming was deferred *by reason of their sins;* both which opinions are hinted by Trypho,† in his Dialogue with Justin Martyr, declaring, that "either Messiah was not yet born, or at least it was not known where he was." This therefore is the first thing peculiar to our Jesus;

That no other pretended prophet ever came at a time when there was such a general expectation, arising from a long succession of pretended prophecies both among Jews and gentiles, that such a prophet was then to come into the world.

Secondly, Consider, that whoever came into the world as a Messiah, must come as the Messiah of the Jews, because no other nation did expect or pretend to the promise of a Messiah. Moreover, whoever came as the Messiah of the Jews, must at the least pretend to answer the characters of their Messiah, plainly delivered by the prophets of the Jews in their authentic records; because, they being by the Jews received as Divine oracles, they could admit no person as their promised Messiah, who answered not those characters.

Thirdly, No man of reason, besides the true Messiah, would have pretended to have answered these characters, or could have long supported that pretence, they being such as required he should *open the eyes of the blind, unstop the ears of the deaf; that he should make the lame man leap as the hart, and the tongue of the dumb to sing:* (Isa. xlii. 7. lv. 5, 6.) and yet that he should be *despised and rejected,* (Isa. liii. 3.) *should pour out his soul unto death, and be numbered with the transgressors:* (ver. 12.) that after this he should rise again; for *his life was not to be left in the grave, nor was his body to see corruption:* (Psal. xli. 10.) and then he was to erect an everlasting kingdom, so that *the heathen should be given to him for his inheritance, and the utmost parts of the earth for his possession:* (Psal. ii. 8. xxii. 27.) he was to *famish* all the gods of the earth, so that *all the isles of the heathen should worship the true God;* (Zeph. ii. 11.) and *from the rising of the sun to the going down of the same, his name should be great among the gentiles;* (Mal. i. 11.) and that *a kingdom, and dominion, and glory, should be given to him, so that all people, and nations, and languages, should serve him:* (Dan. vii. 14.) so that if Christ were not an ideot, he must be the Messiah promised to the Jews.

Fourthly, No man besides the true Messiah, were he ever so willing, could have answered those characters which the Scriptures of the New Testament have represented as the characters of the Messiah delivered in the Old Testament; for he was, say these writers of his life, to be *born of a pure virgin,* (Matt. i. 22, 23.) *of the seed of David, and in the town of Beth-lehem;* (John vii. 42.) he was to be betrayed by one that *did eat bread with him,* (John xiii. 18.) and to be delivered up to the chief priests, and elders, and scribes, and by them to be condemned, and given up to the gentiles; he was to be mocked, scourged, spit upon, buffeted, and crucified by them; (Mark x. 33, 34. Luke xviii. 31—33.) to have his hands, feet, and heart, pierced; (John xix. 37.) to *rise again the third day;* (Luke xxiv. 46.) to *ascend into heaven;* (ver. 26.) to *draw all men after him;* (John xii. 32.) to *cast the devil out of his kingdom;* (ver. 31. xvi. 11.) to *baptize them,* who believed in him, *with the Holy Ghost;* (Matt. iii. 11. Acts i. 5.) and to erect his own kingdom by the preaching of the gospel through the then known world. (Matt. xxiv. 14. xxvi. 13.) Here then are these things peculiar to the holy Jesus:

First, That it was never foretold by any prophet of the Jews, or by any pretended prophet of the gentiles, that such a man should be born at such a time, in such a city, who should do great miracles, and yet should be despised, and rejected, condemned, and die as a deceiver, by the means of those very persons to whom he came, and among whom he did his miracles; and who should after three days rise again, and then be owned as the Lord and Saviour of the world through all the earth.

Secondly, Much less was it ever known that any one, pretending to be a prophet, laid the foundation of the truth of his pretensions upon his being despised and rejected, and even crucified as a deceiver by them to whom he was sent, and among whom he performed all his miracles, and upon what should be done by others at his death, as to the manner and the particular circumstances of it, and upon what should not be done to him when dead, though it were usually done to others dying as he did; and,

Thirdly, Upon what he would do after his resurrection, not by himself, but by the preaching of others in his name, to draw those very people to an acknowledgment of him, and make himself to be adored and owned as their Lord and Saviour throughout all nations. Maimonides,* I confess, informs us of one who appeared in Arabia in the twelfth century, pretending to be the forerunner of the Messiah, and upon that account to act by a Divine commission, of whom the king of Arabia, demanding a sign or a miracle in proof of his commission, he answered, "Cut off my head, and I will rise again, and live, as before;" this the king did, and the imposture ended with his life, no man pretending that he ever rose again; whereas the resurrection of our Jesus was not attested only by the twelve apostles, by five hundred witnesses, by St. Paul, a bitter enemy of the Christian faith, converted to it by the appearance of this Jesus to him; but the truth of it was presently believed by many thousand Jews who lived upon the place, where they had seen him crucified, and many myriads of gentiles, who gave so firm a credit to it, that they confirmed it with the loss of life and all the comforts of it.

Fourthly, As for the characters of the Messiah delivered in the gospels, and the great works he promised that his disciples should perform, it seemeth necessary to suppose that almost all these things were done before they were indited. For the tradition of the church runs thus,—that St. Matthew wrote his gospel eight, St. Mark ten, St. Luke fifteen, St. John thirty-two years after our Lord's ascension: and therefore, had not the things contained in these writings being performed before, they must have ministered to all considering persons a strong objection against the truth of what they saw recorded in them. For instance, had not the apostles been *filled with the Holy Ghost before,* they could not have begun their testimony, the Lord having engaged

* "Tu autem Christe Israelis, qui abscondituses propter peccata cœtûs Sion, tibi venturum est Regnum." Vide Buxtorf. cap. 50. p. 720, 721.

† Χριστὸς δὲ εἰ γεγένηται, καὶ ἔστι που ἀγνωστὸς ἐστι. Dial. p. 226. B.

* Epist. ad Judæos Marsilienses.

that they should be *endued with power from on high, not many days after* his own ascension, and commanded them *to stay at Jerusalem till this was accomplished.* Had not believers, which then were very numerous, been both enabled and accustomed to cast out devils, heal diseases, and to speak with tongues, it would have been natural to inquire why the Lord's promise was not made good to them. There could have been no truth in all the acts of the apostles, had they not been before enabled to do the greatest wonders, even such as had not been performed by our Lord; *viz.* the conversion of thousands by one sermon, the giving of the Holy Ghost by imposition of hands, the healing diseases by their shadow, and by clothes sent from them. But yet let these things be as false as any infidel can imagine, since they are all recorded of our Jesus by his own witnesses, and are contained in those histories, which they delivered to the world as the true records of his words and actions, they must stand bound to make them good, and persuade all believers they were certain truths, or be convinced from their own words that their Jesus failed of what he promised and foretold, and therefore was not a true prophet.

Now peruse the records of all nations, and shew me one impostor who ever did pretend that such things should be done by his disciples after his death: or what disciples of the most subtle cheat ever obliged themselves by such experiments to testify the truth of what their master did pretend to? And if never any impostor in his wits, or, if not one abettor of them, ever pretended to such things, we have great reason to believe this Jesus and his followers were no impostors. Should any one have said, when Christ was nailed to the cross, that many thousands of his bloody murderers should in a few days become his converts, and venture all their present and eternal interests upon the truth of his pretended resurrection; should they have said that throughout all the Roman empire he should be owned as that King to whom *all power both in heaven and earth was given,* and as that Jesus who alone could give salvation; should they have added that all this should be done in spite of all the powers of wit and policy, of eloquence and of the sword, the interests and lusts, the superstitions and corrupt opinions, and the reputed wisdom of mankind, by a few mean unskilful men, who were the hatred and derision of the place they lived in, because *God would bear witness to their doctrines by mighty signs and wonders, and distributions of the Holy Ghost;* I say, should a thing seeming so extravagant have been then vented, it would surely have passed for an idle brain-sick dream, as little to be heeded as that twelve cripples should besiege, storm, plunder, and destroy, the strongest and best-peopled city. And yet the apostles in effect not only said much more, but so confirmed their sayings, as that the records in which they were contained have ever since obtained as the faith of Christians, and been the rule of their whole lives.

§. X. Let us pass on to the consideration of the miracles performed by the holy Jesus. Now they are represented in these records;

First, As exceeding many, even so many that the chief priests and pharisees, who bore the greatest disaffection to him, are forced to confess, *this man doth many miracles,* insomuch that *if we let him alone all men will believe on him,* (John xi. 47, 48.) and the multitude cry out, *When Christ cometh, will he do more miracles than this man hath done?* (John vii. 31. see note on John xxi. 25.)

Secondly, His miracles, as they were very many, so were they also very great and powerful, and so assuredly performed by the finger of God; even Herod styles them *mighty works.* (Mark vi. 14.) Nicodemus, when he had only begun to do them, acknowledges that *no man could do such works as he did, except God were with him.* (John iii. 2.) And he himself saith, *If I had not done among the Jews those works which never man did, they had not had sin.* (John xv. 24.)

Thirdly, The apostles do with great confidence avow to Jew and gentile, that this Jesus had done great wonders to confirm his doctrine, and that this was a thing well known to them, and by these sayings they converted those that heard them: thus in that sermon of St. Peter's, which added to the church *three thousand souls,* Jesus of Nazareth is said to have been *a man approved among them by miracles, wonders, and signs, which God did by him in the midst of them;* for which he presently appeals to their own consciences, saying, *This ye yourselves know.* (Acts ii. 24.) And the same apostle appealeth in like manner to the knowledge of this by the centurion and his friends, saying, *Ye know the thing done throughout all Judea; how Jesus being anointed with the Holy Ghost and with power, went about doing good, and healing all that were oppressed of the devil; for God was with him.* (Acts x. 37, 38.) Now here these things may be observed;

First, That these records, contained in the first three gospels, being writ, saith tradition, within fifteen years after our Lord's ascension, or at the least before that destruction of Jerusalem, of which they all speak as future, and before which it is probable they died; many of those *nine thousand* who were miraculously *fed with a few loaves and two little fishes,* and many who were healed in every city where Christ and his disciples came, must be surviving witnesses of the truth or falsehood of these writings.

Secondly, That notwithstanding this, we find not one thing delivered by them, as done by Christ or his apostles, either among Jew or gentile, which they ever proved, or even declared, to be false; we find indeed in these records the pharisees declaring that *he cast out devils by Beelzebub,* (Matt. ix. 34. xii. 24.) and saying in their own writings, that* "By virtue of the name *Shem Hamephorash,* which he stole out of the temple, he raised the dead, and walked upon the waters, and cured the lame, and cleansed the lepers." The wiser heathens, Celsus, Porphyry, Hierocles, and Julian, confessed that our Lord did miracles, that he healed the blind and the lame, and cast out devils; but then they add, that he did these things "by that art of magic, which he had learnt from the Egyptians, and by some names of powerful angels he had learnt in Egypt," and the same they affirmed of his disciples: *The Christians* (saith Celsus†) *seem to prevail,* δαιμόνων τίνων ὀνόμασι, καὶ κατακλήσεσι, *by virtue of the name and invocation of some demons.* And because St. Paul was more especially enabled *by mighty signs and wonders and gifts of the Holy Ghost to make the gentiles obedient in word and deed;* (Rom. xv. 18, 19.) Julian‡ says of him, that *he did* ὑπερβάλλειν πάντας παντα χοῦ τοὺς πώποτε γόητας, καὶ ἀπατεῶνας, *exceed every way all the*

* Raym. pug. fid. p. 290. † Apud Orig. p. 7.
‡ Apud Cyril. Alex. lib. iii. p. 100.

cheats and jugglers which ever were. Which by the way demonstrates, that neither the malicious Jew nor subtle heathen was ever able to confute the facts contained in the gospels or the Acts; for had they been able to have shewn the falsehood of them in one point, they would have had no cause to fly unto this artifice, it being sufficient for their purpose to have shewed the falsehood of any thing delivered in these records of the Christian faith; whereas they only did pretend to balance the miracles of Christ and his apostles, and the cures performed by them (as Pharaoh did the miracles of Moses), by opposing to them the miracles done by Pythagoras and Apollonius; and the cures done by their gods and the heathen exorcists. Now here consider,

First, That Christ not only did these miracles himself; but whilst he was with them he sent out first the twelve, and after them the seventy disciples, *to heal all manner of diseases, and cast out devils in his name.* (Matt. x. Luke x.)

Secondly, He engaged his truth, that, after his departure from them, his apostles should do *greater works than these, because he went unto the Father.* (John xiv. 12.)

Thirdly, He promised, that these signs should follow them that believed, *in his name they should cast out devils, heal diseases, and speak with new tongues.* (Mark xvi. 17, 18.)

In answer to what the heathens offer to invalidate the strength of this argument,

1. It is confessed that both Jews and heathens pretended to the power of casting out devils, as truly as the Christians did, and both had their exorcists for that very purpose; but then we find not one of them who ever promised, or pretended, that those who would believe in them, should do this in their name, as did our Jesus; not one who ever attempted to silence them at their oracles, and expel them from their temples, and force them to confess, before those very men who worshipped them as gods, that they were but devils; and yet from Theophilus to Eusebius, *i. e.* from the second to the fourth century, the Christians triumph in this argument, and promise, *upon pain of death,* to extort this confession from them, and speak of it as a thing known even to the very heathens, "hæc omnia sciunt plerique, pars vestrum, ipsos dæmonas de seipsis confiteri," that *the devils are forced by us thus to confess what they are, must know, and even some of you,* saith Minutius; "credite illis quum verum de se loquuntur, qui mentientibus creditis," *you, who believe their lies, believe them speaking thus the truth against themselves,* saith Tertullian.

2. It is confessed that many heathens did plead, in answer to the Christians triumphing in the gift of healing conferred upon the meanest Christians by their Lord, that *their gods also did,* "multorum hominum morbos, valetudinesque sanare," *heal the diseases of many,* but never any sent their disciples, as our Jesus did his apostles, and afterward the seventy disciples by two and two, through all the cities of Judea, or any other country, to cure all diseases in his name, as it is recorded in St. Luke's gospel, wrote within fifteen years after the thing was done, and so whilst myriads of Jews were living to testify the truth or falsehood of this thing; yea, many who had actually been healed by them. Never did any promise, as our Saviour did, that they who would believe in him should do the same, and that his own apostles should do *greater works* than he. Never did any enable others to bestow this gift upon believers by imposition of their hands, or by baptizing them in his all-powerful name, as the apostles did. This then is such an eminent demonstration of the truth of Christian faith as hath no parallel.

3. It is confessed that many of the heathen magi pretended to work many miracles. And hence Pythagoras, by Porphyry and Jamblichus; Apollonius Tyanæus, by Hierocles, and Apuleius, and others, are compared to our Jesus; but then,

First, All their pretended miracles were done to none, or evil purposes, as being done to establish the barbarous, obscene, and foolish rites of heathen superstition, which was the grand design of Apollonius, and also of Pythagoras, who taught all men, saith Jamblichus, τὸ μένειν ἐν τοῖς πατρώοις ἔθεσι καὶ νομίμοις, *to continue in the rites and customs of their country;* and this we learn from his Golden Verses: and consequently it is certain that a holy God could never countenance what was so opposite both to his nature and his honour; but it was the concernment of the devil thus to endeavour to confirm that brutish and idolatrous worship by which his kingdom was upheld and propagated, and to oppose the prevalence of the Christian faith: whereas the miracles of Christ and his apostles were all salutary and highly beneficial, and were designed to advance the knowledge of the true God upon the ruins of idolatry, *to turn men from Satan to God;* to teach them to excel in purity and virtue, in piety to God, in truth and justice, charity and mercy, towards others, and so was worthy of the concernment of a pure and holy God, as being the most lively transcript of his own perfections.

Secondly, All the great things ascribed to these persons have suddenly been blasted, and they like comets have blazed for awhile to the amazement of the world, and presently have set in darkness; which is a pregnant evidence that they derived from the prince of darkness, and only feigned a commission from that King of heaven, who neither wanteth power nor wisdom to accomplish his designs; whilst Christianity was like the rising sun, which *shineth more and more unto the perfect day.* St. Paul informs the church of Rome and Colosse, that in the space of thirty years the gospel had been preached throughout the world, and brought forth fruit in every nation, on which account it quickly did obtain the name of ἡ κρατοῦσα διδαχὴ, or *the prevailing doctrine,* as Porphyry and Julian do confess. Now surely to abolish all idolatry, to reform the vices of the world, and to enable a few illiterate persons by mighty signs and wonders, by admirable gifts and dispensations of the Holy Ghost, to subdue the world to the belief of the whole Christian faith, and to the worship of a man, condemned by his own nation as a false prophet, and a malefactor, as the God and Saviour of the world, must be a vain attempt, though managed by the most subtle and improved impostor. But,

Thirdly, None of these persons ever pretended to transmit this power, which they vaunted of, to any other person, as our Saviour did; or to leave behind them those who, by like actions, should attest the truth of what they did deliver in his name, or suffer for the cause they owned. The demon in the statue of Apollonius did for a little while, by uttering oracles, persuade men to worship Apollonius as a god; but the same author* adds, that God αὐτὸν τὸν

* Qu. et Resp. qu. 24.

δαίμονα ἐφίμωσε, καταργήσας αὐτοῦ τὰς μαντείας, *struck dumb this demon, making void or abolishing his oracles;* whereas this power was not only imparted by our Lord to his apostles, and promised to those who should believe in him, but also was, by the imposition of the hands of these apostles, or by their baptism in the name of Jesus, conferred upon them, and promised to them; as in those words of Peter, *Repent, and be baptized in the name of the Lord Jesus, and ye shall receive the Holy Ghost.* And hence Arnobius, having summed up the miracles our Jesus did, adds, That he not only did them by his power, but, which was more sublime, " multis aliis facere sui nominis cum adjectione permisit," *empowered many others to do them in his name: nor did he any of those miracles which raised astonishment in others, which he enabled not his little ones, and even rustics to perform.* And then he triumphs over the heathens thus, *What say you, O ye stiff and incredulous minds,* " alicuine mortalium Jupiter ille Capitolinus hujusmodi potestatem dedit?" *did ever that Jupiter whom the Romans worship in the Capitol give the like power to any mortal?* and then most rationally concludes, that *to transfer this miraculous power to a man, and give authority and strength to a creature, to do that which by their power alone can be done,*" super omnia sitæ est potestatis," *is an evidence of one whose power presideth over all things, and who hath all the creatures at his beck.*

And, lastly, To the pretence that Christ and his apostles did all their miracles by *magic arts;* I will not answer as Origen doth to Celsus, that all who ever did converse with Christians know this to be a lie, not any of them finding that they ever used, but that they constantly abhorred, these arts; nor yet inquire with Arnobius, " potestis aliquem nobis demonstrare, ex omnibus illis magis qui unquam fuere per secula, consimile aliquid Christo millesima ex parte qui fecerit?" Nor will I represent it as an absurdity, to think our Lord could learn these arts in Egypt, when he was but *two years old:* nor will I ask, whether these Christians were assisted in these arts by good or evil spirits, it being as improbable that evil spirits should promote Christianity to the destruction of their kingdom, as that good angels should promote a lie, or countenance a wicked cheat: I only ask, how came these Christians to convert the Egyptians, and even those magi from whom they are supposed to have learnt these arts? 2. Seeing the art of *magic* was then at the height in Ephesus, Samaria, Judea, and through the heathen world, by what means came those Christians, who by the heathens were still called idiots and mechanics, to be so dexterous in these infernal arts, that all the skill and learning of the world could neither equal nor detect their subtilty? Seeing the Jews swarmed both in Ephesus and Egypt, why did none of them ever attain to the like skill; how is it that none of the Egyptian sorcerers did ever contend with Christ or his apostles, as they did of old with Moses, or manifest these sleights to the deceived world, with which they were so well acquainted? How is it that those many who did desert the Christian faith, did never once confess their skill in magic, or discover one book, or one instruction they had learned from Christ or his apostles, to produce such wonderful effects? Lastly, the apostles and first Christians could not be deceivers, but others who did embrace, and successively promote and spread their doctrine, must know that they were so, and be instructed in the same arts of falsehood by them, for they could never propagate their cheats without great falsehood and hypocrisy, nor prevail on any that were not willing to be their confederates, and learn their artifices for the imposing of this faith on others. Now how incredible is it that so many myriads, throughout three ages in which these miracles were done, should all conspire in an unprofitable and known lie, from whence they did and could reap nothing but loss and poverty, persecutions, imprisonments, and death, and not one single person be induced to divulge the cheat, let any reasonable person judge; especially if we consider, that the only motives which Christianity did offer to engage men to perseverance in that faith, were the inward consolations of the Holy Spirit, and a future recompense; neither of which could belong to, or reasonably be expected by, men, who knew themselves promoters of a vile pernicious lie.

Hence, therefore, we may argue thus; they who neither had, nor could have, any motive to believe, continue in, promote, or suffer for the Christian faith, besides the inward consolations of the Holy Ghost, and the expectations of the blessings promised in the life to come, cannot reasonably be supposed to be wilful cheats: the reason is, because the Spirit of God could not give any inward consolations to those who were promoting a notorious falsehood by infernal arts; nor was it possible that they who knew they used these arts, should expect on that account to be for ever happy in the enjoyment of that holy God, *who loveth truth in the inward parts,* or to be raised by him to an inheritance undefiled. Seeing then even the light of nature and reason of mankind assure us, that not one of, much less all, those myriads which believed Christianity, could do it without any motive; since the light of Scripture doth assure us they could then have no other motive to believe, than those of the internal consolations of the Holy Spirit at present, and the hopes of a blessed resurrection to eternal life; seeing, thirdly, the attributes of God and the nature of the Holy Ghost assure us, that they who propagated an imposture by magic and infernal arts, or by delusions, should never have these inward consolations of the Holy Ghost, or expectations of eternal happiness, as the reward of their impostures or delusions, it is impossible they should be cheats.

In fine, the wonders which accompanied our Saviour's death, were as remarkable and glorious as were the actions of his life: for when the traitor Judas came to apprehend him, he did but say unto them, *I am Jesus,* and straightway both the traitor, and all that did attend him, were *stricken down to the ground;* (John xviii. 6.) and when Peter had stricken off the ear of Malchus, he healed it with a touch: (Luke xxii. 51.) even when he hung upon the cross, and when he had given up his spirit, the heavens were overspread with darkness at noon-day, which is a thing observed by the very heathens, and from their records handed down to us; the earth quaked, the rocks split, the veil of the temple was rent, the graves were opened, and many that were dead arose, and came into the city, and appeared to many. (Matt. xxvii. 51—53.) Now we read nothing of this nature concerning either Pythagoras, or Apollonius, though Philostratus tells us, that Apollonius died not, but was translated into heaven.

§. XI. Again, as our Lord frequently foretold, that being

dead, after three days he would rise again, so have we certain demonstration that he arose accordingly, from the consideration of the persons engaged to attest it, and the absurdity of thinking they should all conspire to attest a lie: for,

1. The dead body of our Lord could not continue in the grave after three days; for had it visibly lain dead there after that time, this had been sufficient to have proved our Saviour a false prophet, because he promised so oft that he would rise again the third day; (Luke xxiv. 46. Acts x. 40. 1 Cor. xv. 3.) yet if our Lord was not then risen from the dead, his body must continue there, or be conveyed thence by somebody.

2. It is not reasonable to believe that persons unconcerned for this Jesus, or who believed not well of him, should remove his body thence, since no man can imagine why they should attempt it, or what motive they could have to do it; and therefore this never was pretended or affirmed by Jew or gentile. Moreover, either they did this without acquainting Christ's disciples of their enterprise; and then how easy was it for them, by producing the dead body, to confute the testimony of his disciples, and how unlikely was it that these disciples would have begun to testify a thing which might, for any thing they could know to the contrary, be presently confuted by producing that very body they said was risen from the dead? or, secondly, they acquainted Christ's disciples with the fact, became confederates with them, and engaged to conceal the body; and then, upon the strength of this confederacy and promise must depend all the hopes which Christ's disciples had, that they should be successful in this testimony, and not be proved cheats by ocular demonstration. Now is it reasonable to conceive that in this matter they should trust to the fidelity of those men, who, in this very business, in which their silence could alone befriend them, were the worst of cheats? It is, lastly, more incredible, that persons of this temper should still go on to stifle and conceal the matter, and not be tempted by the pleasure of the thing, the service they might do to their religion, the hopes of a considerable reward, or by the hatred of a cheat so gross and palpable, to manifest the shame and infamy of those who forged it. Or,

3. His dead body within that time must be conveyed from the sepulchre by Christ's disciples, as the Jews said it was. Now against this vain pretension of the Jews we have the strongest evidence imaginable, the evangelists and sacred writers having so contrived this testimony, that it was incredible they should attempt, and, in the nature of the thing, impossible they should effect it, had it been a lie, or a contrivance of those men, who had their Lord's dead body in their hands.

For, first, The testimony they delivered was this, *That the same Jesus whom the Jews had crucified as a false prophet, was declared to be the Son of God by the resurrection of his body from the dead.* Now it hath been shewn, note on 1 Cor. xv. 35. that the resurrection of the dead was by the gentiles deemed a thing incredible. The resurrection of that very person whom the Jews had so lately condemned, and crucified as an impostor, was that which they of all men would be most unwilling to believe, seeing it was a testimony, which not only did acquit this Jesus from all the calumnies and false aspersions of the Jews, but also pronounced their greatest rabbi's an evil brood of hypocrites, fools, and blind serpents, and vipers, a wicked and adulterous generation, a devilish, damned crew, nay, their whole nation guilty of the most horrid crime that could be charged upon man, even *the murder of the Lord of life,* and which assured them there was no salvation to be hoped for but from that very person whom *they had taken, and by wicked hands had crucified* and slain, and that *all power both in heaven and earth was given to him:* and therefore it was not to be expected it should gain credit among Jews, or gentiles, unless it was confirmed by the greatest miracles.

Secondly, As our Lord often told, not only his disciples, but the Jews also, that he would shortly return to his Father; that he should *ascend up where he was before,* (John vi. 62.) *and go to him that sent him;* (John vii. 33, 34.) that *within awhile, they should see the Son of man sitting on the right hand of Power,* (Matt. xxvi. 64.) and that he would *come in the glory of his Father, and reward every man according to his works:* so doth this testimony declare, that he was now *exalted to the right hand of God,* and that *God had made him Lord of all things;* (Acts ii. 36.) that he had *exalted him to be a Prince and a Saviour,* (Acts v. 31.) nor was *salvation to be expected by any other;* (Acts iv. 12.) and, lastly, that by his resurrection he had demonstrated, that he was to be the judge of the quick and the dead. (Acts xvii. 31.) Now it seemed foolishness both to Jew and gentile, that such a one, who seemed to them to be without all form or comeliness, all outward splendour or grandeur, one branded for a rebel and impostor by his own nation, and as such condemned by so great a power, should be declared to be the Son of God, the Lord of all things, the author of salvation to all men, the sovereign object of their adoration. And,

Thirdly, As an immediate consequence of this, it was a testimony which never could be owned in any part of the whole heathen world, but they must thereupon renounce all the religion established among them by law and custom, discard the gods, which they and their forefathers had so long worshipped, as devils and dumb idols, and own the God of Israel as the only true God, submit to those doctrines of the holy Jesus, which required them so entirely to renounce their sinful pleasures, which were so grateful to the flesh, and those vices which they had so long indulged, and henceforth live a life of highest purity and separation from the pleasures and enjoyments of this world, to be employed in acts of self-denial and mortification, in taking up the cross, and suffering patiently the worst of temporal evils, only in hopes of future blessings from a crucified Jesus, and a reward to be conferred upon them by him, after a more incredible resurrection of their bodies from the grave. Now it is certain from reason and experience, that a new doctrine, which stands obnoxious to a great many prejudices both of the judgment and affections, and which contains many things that seem to render it incredible to the one, and many more which render it unpleasant to the other, is most unlikely to prevail upon the world, in opposition to all other doctrines. (2.) That men are not easily induced to reject those principles which they received from their education, but still are backward to admit new faith, to confess their errors, and condemn themselves, and pass hard sentences upon the state of their beloved friends, relations, and ancestors. (3.) That men

are naturally wedded to their lusts, and bear a passionate affection to the pleasures and enjoyments of the world; and therefore, that which suddenly prevails upon them to renounce them all, must be of greater power, and of more prevailing efficacy, than the temptations of the world. (4.) That it is not easy to prevail upon the world to quit a present and important interest, only in hopes of future good, or to expose themselves to the worst of sufferings in confirmation and pursuance of those hopes, without the most concluding grounds of hope, much less in contradiction to them. (5.) That men of the lowest birth and education, and such as were great sufferers both in their reputation and their persons, were men unlikely to prevail upon persons of all sorts and conditions whatsoever, to quit their religion, and their habitual lusts, their worldly interests, and their alluring pleasures, and their espoused tenets; much more their lives and dearest relatives, and to expose themselves to those evils which are most contrary to the desires of human nature, and to the designs of mere natural men.

Again, They tell us, they were sent to preach this testimony to all nations, and to baptize them into the faith thus preached, to publish it to the Jews, Samaritans, and to the uttermost parts of the earth. (Acts i. 8.) Now, could they convert great numbers of all nations from darkness unto light; persuade them to discard their own religion they had so long embraced; quit all the worship and the rites they had received from their forefathers; renounce all the evil customs and manners they had so long indulged in; only to worship and expect salvation by one condemned by his own nation, where his pretended miracles were wrought, as a false prophet and a vile impostor? They were to turn them *from the power of Satan unto God*, and therefore, were to destroy that strong man armed, to overthrow his kingdom, to stop the mouth of his oracles, destroy his temples and his worship, to cast out devils where they came, and make his kingdom *fall like lightning:* now could they convert those nations, whose languages they understood not, without the gift of tongues; which, if they wanted, they must stand mute among them, without one word to say in propagation of this testimony? How could they work so great a change upon them, or prevail with them to suffer so much, as their converts by their own confession were obliged to do, for the sake of this their testimony, without the greatest evidence, that what they told them was a certain truth? and how could they afford this evidence to any, without a confluence of miracles to confirm their sayings? Hence,

Fourthly, They so often tell us, that their Lord promised to enable them, in confirmation of this testimony, to work *greater miracles than he himself had done*, (John xiv. 12.) and that they who believed this testimony should be enabled *to heal the sick, to cast out devils, and speak with new tongues;* that for the propagation of this testimony, *he would give them a mouth and wisdom, which all their adversaries should not be able to gainsay*, that they should have no need when they were before princes and rulers on the account of this testimony to premeditate; because the *Holy Ghost would teach them in that hour what to say:* (Luke xii. 12. xxi. 15.) that he promised that they should be enabled for this work *by the power of the Holy Ghost descending on them, and convincing the world of their sin, who believed not in him, and of his righteousness, because he went unto the Father; and of a future judgment, because the prince of the world should by them be condemned, and cast out of his kingdom.* (John xvi. 8—11.) They introduced him, praying to his Father, that they might thus be assisted by this Holy Spirit, *that the world might believe that he had sent him*, (see the note on John xvii. 21—23.) and promising the Holy Ghost to them that would believe in him. (John vii. 37—39.) Whence it must necessarily follow from their own words, that they must have received this miraculous assistance, and these distributions of the Holy Ghost, for confirmation of this testimony; or else that Jesus, whose resurrection they proclaimed, must be a false prophet. Hence it is evident beyond all contradiction;

First, That a power of doing mighty miracles, and of exercising and distributing the gifts of the Holy Ghost to believers, was absolutely necessary, in places where they came, for confirmation of this testimony, and planting any Christian church in any nation; it being absolutely necessary, to make this testimony effectual, that both the apostles, who gave in this testimony, and they who did believe it, should be assisted by the power of miracles, and be endowed with the miraculous gifts and distributions of the Holy Ghost; and yet,

Secondly, It is as certain, that if this Jesus was not risen, or, being risen, had failed in all his promises of such miraculous assistance, that his disciples could have no motive to begin this testimony, or never could be able thus to confirm what they affirmed.

1. They could have then no motive to begin this testimony; for if he were not risen, or if he had failed in all these promises, they must conclude him an impostor; and then what motives could they have to publish him *the Saviour of the world*, who, after he had called them *to leave all, and follow him*, and made such ample promises unto them of *judging the twelve tribes of Israel*, (Matt. xix. 28.) left them so sadly in the lurch, exposed to shame and infamy? How could they hope *by mighty signs and wonders, by gifts and graces of the Holy Spirit*, great and numerous, to give in evidence to his resurrection (as they confidently pretended they were empowered to do), had he been still reserved under the power of death, and only by his own or others' arts removed from his sepulchre? How is it, that they never thought within themselves,—He could not save himself, and whence shall we expect salvation? He could not by his miracles of power and goodness prevail upon one nation to believe his doctrine; and can we, though destitute of all that power which resided in him, think to reduce the world into obedience, or to impart the Holy Ghost to others, when we ourselves have the spirit of delusion only? Who can imagine, were this so, they would have said so boldly at the first entrance on this testimony, to men, who wondered at them, *Repent, and be baptized every one of you in the name of the Lord Jesus, and you shall receive* (these gifts of) *the Holy Ghost; for the promise* (of the Holy Ghost, recorded by the prophet Joel) *is* (made) *to you and to your children, and to as many as the Lord your God shall call;* or say so confidently before the Jewish Sanhedrin, their mortal enemies, *We are witnesses of these things, and so is the Holy Ghost which God hath given to those that believe*, (Acts v. 32.) if there were no such thing? Nor,

2. Could they confirm their testimony by any miracles or Divine assistance; for if their testimony were a lie, they had no reason to expect the least assistance for the propagation of it, but had just reason to conceive, that all the powers both in earth and heaven should be engaged to confound it; for sure they could expect no help from him whom they declared to be risen, if in their consciences they knew he was still under the power of death; they rather had great reason to expect that God should cross them in those designs which they profanely vented in his name, making him witness to a lie; they could not hope to be assisted by the powers of darkness, seeing their doctrine did so plainly tend to the subversion of Satan's kingdom; they could not rationally hope, that either Jew or gentile would befriend them in the promotion of a cheat, which they were concerned both in interest and honour to detect: what therefore could embolden them to enter upon the propagation of this cheat, in opposition to all the powers both of heaven and earth?

To strengthen this argument, let us consider the success of this testimony; our Lord had declared, that after he had been lifted up, *he would draw all men after him*, (John xii. 32.) and that then his kingdom, from a small beginning, should increase as a grain of mustard seed, and be like leaven leavening the whole lump. (Luke xiii. 19. 21.) Accordingly we find that this testimony, when it was first declared to the world on the day of Pentecost, prevailed at one sermon over three thousand, and at another on five thousand of those very persons who had seen him crucified, to believe that he was risen from the dead. He sent them forth to preach this doctrine to the world, with a promise that *he would be with them*. (Matt. xxviii. 20.) And accordingly it is said, *they went forth preaching this doctrine every where, the Lord working with them, and confirming the word with signs following;* (Mark xvi. 20.) and that *with great power gave the apostles witness of the resurrection of the Lord Jesus;* (Acts iv. 33.) and that *God bare witness to the word of his grace, both with signs and wonders, and divers miracles, and gifts of the Holy Ghost:* (Heb. ii. 4.) and of the truth of this, the Acts of the Apostles, the Epistles written to the churches planted by them, the miracles done by many myriads of Christians, and the gifts daily exercised in their assemblies, are a demonstration; yea, the speedy and wonderful success and prevalency of this testimony, confirms the truth of what they delivered; for if men were not then infatuated, how could it come to pass, that so great a part of the world as was so suddenly converted by their testimony, should without any proof or other evidence than the bare relation of such ignorant unlearned persons, give credit to their fiction; or that persons of all ranks and conditions should not only yield a firm assent to such a proofless fable, but readily should sacrifice their lives and fortunes to maintain that faith?

For farther demonstration of the truth of this testimony, let us reflect a little upon the persons commissioned by Christ to preach it to the world; and we shall find,

1. That they were persons who had no advantages of birth, wealth, or worldly interests, which might enable them to manage or promote this work, no wisdom to contrive, no policy to carry on such cunningly-devised fables, as being both according to their own report, and the objection of the heathen world, ἀγράμματοι, καὶ ἰδιῶται, *illiterate and simple men;* and is it easy to conceive, that men, so few, so meanly qualified as to condition, endowments, or ability of mind, without all supernatural assistance, should so skilfully contrive, so courageously maintain, and so successfully manage, such a story, as quickly to engage the faith of many myriads to yield a firm assent unto it?

2. They could have no motive from any worldly interests to propagate this lie throughout the world, but they had all imaginable reasons to decline it, if it were not true; for all those things which the allurements of the world can signify, they willingly abandoned for the sake of this one testimony, incurring both the loss of honour, pleasure, and of all worldly interests, in prosecution of it; nay, they declared, that this very Jesus, whose resurrection they attested, had foretold that this should be their portion, that *in this world they should have tribulation*, that they should be *hated of all nations for his name's sake*, that they should be *delivered up to be afflicted, and even killed for this testimony:* so that they could not possibly avoid those evils, but they must by so doing overthrow their own testimony, and prove this Jesus a false prophet; and much less had they reason to expect any blessings in the world to come for propagating such a lie by false pretences of Divine assistance, to the dishonour of Almighty God, and the destruction of so many myriads deceived by them. Since then the moralists conclude, that it is impossible for men to act without appearance of some good to be procured by that action; since love of life, and a desire of self-preservation, are common to us with the very brutes; and it is natural to them and us, to avoid misery and torments,—the apostles could not thus abandon all the enjoyments and expectations of the blessings both of this and of another world, and wilfully subject themselves to all the miseries and torments which creatures could endure, in propagation of a testimony from which they could expect no profit or advantage, but they must be bereft of common sense, renounce the natural instincts of mankind, and be in love with ruin and destruction. I confess, it is possible for men to lay down their lives for false opinions, provided they believe them to be true; but if the apostles were guilty of any cheat at all, they must be guilty of a known imposture, and so must sacrifice their lives for falsehood, *i. e.* for that from which they could expect no good at all; which seems so inconsistent with the principles of common reason and self-love, that nothing can be more incredible.

3. Consider that they continued constant in this testimony, and never could be moved by any checks of conscience, any hopes of gain, or any fears or sense of sufferings, to disavow this testimony, or to detect the falsehood of it. Now, that so many persons should persevere immoveably in an extravagant resolution to maintain a lie, so that no threats, no perils, no pains or troubles from without, no regret or dissatisfaction from within, should drive them from it, but that they should die with it in their mouths, is so incredible, that nothing can be more; it must be therefore truth alone that could uphold them steady in the profession of this thing; so unanimous a consent, so clear a confidence, so firm a resolution, so insuperable constancy and patience, nothing but the sense of truth could inspire them with, nothing but a perfectly good conscience could sustain. Consider,

4. That they were persons who professed to all their

converts great sincerity in what they did, declaring, that *they had renounced the hidden things of dishonesty, not walking in craftiness, not handling the word of God deceitfully, but, by manifestation of the truth, commending themselves to every man's conscience in the sight of God.* Moreover, in their writings, they frequently condemned all falsehood, craft, hypocrisy; commanding us *to lay aside all guile, hypocrisy; to put away all lying; to speak every man truth with his neighbour,* denouncing hell and damnation against those who *loved and made a lie:* and yet, if they indeed promoted a cunningly-devised fable, they whom they spake and wrote to could not be ignorant of their hypocrisy and lying, when they spake so much of their own miracles and gifts of the Holy Ghost received by believers, and of the gifts of healing, casting out of devils, and of tongues, promised and vouchsafed to them; for these things they still mention in their epistles directed to their converts, as things frequently done by and exercised among them. Now, if their converts did enjoy these admirable gifts, it is not to be doubted, but God himself, who is the only author of them, did set his seal to the apostles' testimony; if they did not enjoy them, they must then know that the apostles who made these promises, and who indited these epistles, were guilty of notorious untruths, and so could have no motive to believe, but rather to detest their doctrine.

5. Consider that the doctrine they delivered in the name of this holy Jesus, was such as highly tended to the promotion of piety and virtue in the world; for none, who are acquainted with this doctrine, can deny, that it doth evidently tend to the advancement of true goodness, righteousness, love, charity, peace, quietness, and mercy. Now, can it reasonably be conceived, that men should in the same design be guilty of the greatest virtue, and the greatest villany in the world; that the same men should die martyrs to the worst imposture, and the best institution in the world; that they should sacrifice their lives to the interest of holiness and virtue, and the credit of blasphemy and imposture? It is common, I confess, for men of bad designs to make very good pretences, but still they do this to carry on designs far different from their pretences: but we have shewed that the apostles could have no designs in propagating their doctrine, but that it should be believed; and, therefore, if they did not really design to make men believe the doctrines they taught for the advancement of the interests of piety and virtue, they could have no end at all in losing both their lives and fortunes to promote those doctrines; which contradicts the principles of human nature.

He then who doubts the sincerity of these assertors of our Lord's resurrection, must be forced to admit what is much more incredible, as being more repugnant to human nature and the course of things; *viz.* he must believe that persons, otherwise through their whole lives blameless, and strictly virtuous in their conversations, as the apostles were; men who appealed to their proselytes, *how holily, and justly, and unblamably, they had behaved themselves amongst them,* should yet, against the clearest dictates of their conscience, commit so great a villany as this imposture doth imply; that men, all whose discourses and demeanours did evidently tend to the advancement of God's glory, and the promotion of true goodness, should in their hearts defy God, and detest all goodness, as they must do if they were wilful cheats; that they, who otherwise did teach these doctrines, and practise those things, which shewed the greatest kindness and good-will to men, were only striving to abuse and betray them by false promises and hopes, into the worst of miseries; that men of so great wisdom as they shewed, both in their writings and the success of their attempts, should zealously drive on a vain and senseless project, with more unwearied industry labouring to maintain and disperse a lie, than any men besides did ever use for confirmation of the greatest truth: he must believe, that men in all respects so impotent, should be so strangely prevalent, without the least assistance, as to cause the world to run into them, that naked weakness should overthrow the strongest might, that pure simplicity should baffle even the sharpest wits, the subtlest policy, and deepest learning; that rude speech, void of all strength and ornament, should even force men to embrace an uncouth and unpleasant story, against the finest rhetoric backed with the force of truth. He must believe, that a crew of vile persons should so inseparably be linked together only by the bonds of fraud, no truth, no virtue, no real interest, uniting them, that nothing could untie the knot. Lastly, He must believe, that men of sense should, for no end, no visible advantage here, no future hopes, voluntarily embrace, and patiently endure, all that can be distasteful unto human nature, freely exposing themselves, they knew not why, to all the fury upon earth, and all the flames of hell; eagerly sacrificing their fortunes, credits, lives, and souls themselves, to the ghost of a condemned malefactor, and false prophet. And if so, why doth philosophy inform us, that self-preservation, the love of life and ease, is rooted in the very principles of human nature, and that it is not possible for any man deliberately to choose to be miserable, or to refuse to be happy, or not desire so to be? To conclude, if this relation were untrue, either the apostles were besides their senses when they did believe it, or besides their wits when they affirmed, and did endeavour to confirm, what they did not believe with loss of life and fortunes; and if so, what shall we say to that vast multitude of Christians, who, notwithstanding all temptations to the contrary, so readily embraced, so steadfastly believed, the doctrine of those men, who had so little reason to believe themselves?

§. XII. Let us consider, lastly, the predictions of our Lord, relating partly to his own disciples, and what they were to do after his resurrection, and partly to the Jewish nation, and what was to befal them for their infidelity, and their rejecting and condemning their Messiah. As for his disciples,

1. He promised and foretold, that not only the twelve apostles should be endued *with power from on high,* and should receive *the promise of the Holy Ghost,* but also that they who believed in him should be baptized with the Holy Ghost, should receive him, and be enabled by him *to speak with tongues;* (Matt. iii. 11. Mark xvi. 17, 18. Luke xxiv. 39. John vii. 37, 38. Acts i. 8.) and that this promise was admirably fulfilled, not only by the gifts of tongues and prophecy, conferred on the apostles at the day of Pentecost, and by their baptism, preaching, and laying on of hands on others, but by the gifts of prophecy, and tongues, with the interpretation of them, and by the gift of discerning spirits, and knowing things secret, exercised in all Christian churches, shall be fully proved in the preface to the Epis-

tles, from §. I. to the sixth, and from the eleventh to the fourteenth.

2. He foretold that the kingdom of Satan should be cast down by them, and should *fall like lightning* before them, and said, *Behold, I give you power over all the power of the enemy;* (Luke x. 18, 19.) and how gloriously he fulfilled this promise, and made good this prediction, shall be fully demonstrated in the same general preface, §. X.

3. He foretold that the gospel of the kingdom should be preached by them throughout the world; (Matt. xxvi. 13.) yea, that it should be preached to all nations within the space of forty years, or before the destruction of Jerusalem; (Matt. xxiv. 14.) that the increase of his kingdom should be like that *of a grain of mustard-seed,* (Mark iv. 32.) and that he being lifted up *would draw all men after him.* (John xi. 32.) Which came to pass so wonderfully, that in the space of twenty-four years after Christ's passion, St. Paul, in his Epistle to the Romans, saith, *the sound of it was gone out into the uttermost parts of the world;* (x. 18.) and in the Epistle to the Colossians, writ twenty-nine years after, that it was *preached to every creature under heaven,* (i. 6. 23.) *We see* (saith Clemens Romanus)* *the world beyond the ocean, i. e.* the British islands, *subject to the commands of Jesus.—The contagion of this superstition* (saith Pliny,† in his epistle to Trajan, writ in the close of the first century) *hath spread itself not only over cities, but even villages and fields.—There is no rank of men* (said Justin Martyr),‡ *whether Grecians, or barbarians, or called by any other name, in which praise and thanksgivings are not offered up to the Father in the name of Christ crucified; so that a whole race of Christian nations seemeth* (saith Origen)§ *to be born at once; and who* (saith he) *will not admire the prediction of our Lord, when he sees it thus fulfilled in every nation under heaven, Greeks and barbarians, the wise and unwise, and all mankind being overcome by it, so that there is no kind of men by whom this doctrine is not received?* (Lib. ii. p. 68, 69.)

The predictions which concerned the Jewish nation were these following:—

1. *That the kingdom of God should be taken from them, and given to another nation bringing forth the fruits thereof;* (Matt. xxi. 43.) and that *the tongues which did belong to their peace, should be shortly hid from their eyes:* (Luke xiii. 28, 29. xix. 42.) that *many should come from the east, and from the west, and should sit down with Abraham, Isaac, and Jacob, in the kingdom of God; but the children of the kingdom should be cast out:* (Matt. viii. 11. 13.) and that all these things *should come upon that generation.* Accordingly, we find the apostle Paul, in his Epistle to the Romans, sadly bewailing that *spirit of slumber,* which was come upon them, (Rom. xi. 8.) speaking of their *rejection,* (ver. 15.) *the breaking of these branches off through unbelief,* (ver. 19, 20.) *their blindness,* (ver. 25.) and saying, that *God had concluded them all in unbelief.*

2. Our Lord foretold, that Satan, cast out from them, should *return with seven devils more wicked than himself;* and that he did so, the history of Josephus will not suffer us to doubt: for he declares, that soon after our Saviour's time, they were become the worst of men. (See note on Rom. ii. 2.)

§. XIII. Lastly, The things which Christ foretold concerning the destruction of Jerusalem, and the calamities which shortly were to happen to that nation, were of that signal nature, and mentioned such various events, then future, and contingent, and yet were so exactly and so particularly fulfilled, as to afford us a most pregnant demonstration of the truth of Christ's prophetic office. And,

First, Our blessed Lord foretelleth the destruction of the Jewish temple, after it had stood well nigh five hundred years, in these words, *Seest thou these great buildings; there shall not be left one stone upon another which shall not be thrown down:* to complete which prediction, Titus commands his soldiers, saith Josephus,* τὴν τε πόλιν ἅπασαν καὶ τὴν νεὼν κατασκάπτειν, *to dig up the foundations both of the temple and of the city;* and both the Jewish Talmud † and Maimonides‡ add, that Terentius Rufus, the captain of his army, *did with a ploughshare tear up the foundation of the temple,* and so more signally fulfilled those words of Micah, iii. 12. *Therefore shall Zion for your sakes be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.* And here two things seem worthy of our observation; *viz.*

1. The exact time when this was done; *viz.* on the same month and day on which it formerly was burnt by Nebuzar-adan, the captain of the king of Babylon, which therefore by Maimonides is styled *the fatal day of vengeance;* and which is by Josephus § reckoned to be a matter of just admiration, and a plain indication that this so happened by Divine appointment.

2. That this destruction and conflagration of the temple, happened against the will, command, and the endeavours of Titus to prevent it; for he calls heaven and earth to witness, that he would never violate that sacred place, unless the Jews compelled him so to do; yea, saith he, ‖ *I will preserve your temple against your own wills:* and when his own generals declared it necessary to destroy that temple, he answered, *I will never suffer such a structure to be destroyed by the flames:* and when the fire began to seize upon it, he calls, he beckoneth to, yea, he commands his soldiers to extinguish it, but they not hearkening to his commands, do animate one another to the burning of it: Thus, saith Josephus,¶ *was the temple burnt against the will of Cæsar, God himself assisting with the Romans to the ruin of it;* that so the words of Christ might be verified, *He will send forth his armies and destroy those murderers, and burn up their city.*

3. Observe, that they who had** accused our Saviour and his disciples of polluting and of designing to destroy this temple, were the very men who did horribly pollute it with the blood of Jews and gentiles, and even forced the Romans to destroy it; *they hastened the slow fire* (saith their own Josephus††), *and even drew it to the temple;* the inflam-

* Ep. ad Cor. p. 19.
† Lib. x. Ep. 97.
‡ Dial. cum Tryph. 345.
§ Contr. Cels. lib. viii. p. 405.
* Lib. vii. cap. 1. p. 970. B. 993. A.
† Taanith. cap. 4. Hal. 6.
‡ Maim. Taanith. cap. 5.
§ Θαυμάσαι δ' ἂν τίς ἐν αὐτῇ τῆς περιόδου τὴν ἀκριβείαν, καὶ μίνα γοῦν καὶ ἡμέραν ἐπιτήρασα τὴν αὐτὴν ἐν ᾗ πρότερον ὑπὸ Βαβυλωνίων ὁ ναὸς ἐνεπρήσθη. Lib. vii. cap. 26. p. 957. E. cap. 27. p. 958. F.
‖ Τηρήσω τὸν ναὸν ὑμῖν καὶ μὴ βίᾳ σύσει, lib. vii. cap. 10. p. 949. G. 990. A. Καταφλέξειν πότε τηλικοῦτον ἔργον. cap. 24. p. 957. τὸ πῦρ σβέννυειν, cap. 26. p. 958. A. B. C. D.
¶ Ὁ μὲν οὖν ναὸς οὕτως ἄκοντος Καίσαρος ἐμπιπρᾶται, cap. 26. p. 958. F. Θεὸς ἆρα θεὸς αὐτὸς ἐπάγει μετὰ Ῥωμαίων καθάρσιον αὐτῷ πῦρ, cap. 8. p. 948. F.
** Mark xiv. 58. xv. 29. Acts vi. 13. xxi. 28. xxiv. 6.
†† Καὶ μόνον οὐχ εἵλκυσαν ἐπὶ τὸν ναὸν βραδύνον πῦρ. lib. vi. cap. 27. p. 933. H. Λαμβάνουσι δ' αἱ φλόγες ἐκ τῶν οἰκείων τὴν ἀρχὴν καὶ τὸ αἴτιον, lib. vii. cap. 26. p. 957. E.

mation of it, saith he, *had both the cause and the beginning of it from themselves.* The providence of God still ordering matters so, that they should bring upon themselves those evils of which they falsely did accuse our Lord and his apostles.

Secondly, Our Lord foretells with like exactness and particularity the ruin of their famous city, declaring, (Luke xxi. 34.) that *Jerusalem should be trodden down of the gentiles, until the times of the gentiles be fulfilled;* and again, *the days* (saith he) *shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and shall not leave in thee one stone upon another.* (Luke xix. 43, 44.) Now, that the event completely answered to these plain predictions, is evident from their own historian, who doth expressly say, that* *Titus having commanded his soldiers to dig up the city and the temple, this was so fully done, by levelling the whole compass of the city, except three towers, that they who came to see it were persuaded it never would be built again.* The same historian† informs us, that when Vespasian besieged Jerusalem, his army *compassed the city round about, and kept them in on every side;* and though it was judged a great and almost impracticable work, to compass the whole city with a wall, *yet Titus animating his soldiers to attempt it, they in three days built a wall of thirty-nine furlongs, having thirteen castles on it; and so cut off all hopes that any of the Jews within the city should escape.*

Thirdly, Whereas our Saviour saith, *Jerusalem shall be trodden down,* πατουμένη, *possessed,* and trodden by the feet of the gentiles, this so exactly came to pass, that Vespasian,‡ (1.) commands the whole land of Judea to be sold to those gentiles that would buy it; and (2.) Hadrian,§ about sixty-three years after, makes a law *that no Jew should come into the region round about Jerusalem,* as Aristo Pellæus, who was himself a Jew, and flourished in the times of Hadrian, relates: thus, saith Eusebius,‖ it came to pass, that the *Jews being banished thence, and there being a conflux thither,* ἀλλοφύλου γένους, *of aliens, it became a city and colony of the Romans, and was in honour of the emperor named Ælia.* (3.) Jerusalem, saith Christ, shall be thus trodden down, or subject to the gentiles, *till the time of the gentiles be fulfilled;* that is, till, by conversion of the Jews unto the Christian faith, the fulness of the gentiles, to be converted to it, should come in with them; *for blindness* (saith the apostle) *hath happened to the Jews, till* πλήρωμα τῶν ἐθνων, *the fulness of the gentiles shall come in, and then all Israel shall be saved,* (Rom. xi. 25, 26.) and with them also the yet heathen gentiles; *for if* (saith he, ver. 15.) *the casting away of the Jews was the reconciling of the world, what shall the receiving of them be to it, but even life* for *the dead?* And again, *if the fall of them were the riches of the world,* (ver. 12.) *and the diminishing of them the riches of the gentiles, how much more shall their fulness be* the fulness of the gentiles? Now here it is especially observable, that Julian the Apostate, designing to defeat this prophecy of Christ, resolved on the rebuilding of the city and temple of Jerusalem in its old station, which was till his time left in its ruins, Ælia being built without the circuit of it; for in his epistle* to the community of the Jews, he writes thus, *The holy city of Jerusalem, which you have so long desired to see inhabited, rebuilding by my own labours, I will dwell in.* This he began, with an endeavour to build that temple, in which alone the Jews would offer up their prayers and sacrifices, but the immediate hand of Providence soon forced the workmen to desist from that unhappy enterprise. Ammianus Marcellinus,† a heathen, who lived in those very times, gives us the story thus,—That *Julian endeavoured to rebuild the temple at Jerusalem with vast expenses, and gave it in charge to Alypius of Antioch to hasten the work, and to the rector of the province to assist him in it; in which work, when Alypius was earnestly employed, and the rector of the province was assisting, terrible balls of flames bursting forth near the foundations, with frequent insults, and burning divers times the workmen, rendered the place inaccessible; and thus the fire obstinately repelling them, the work ceased.* The story is very signal and remarkable for many circumstances; as, *v. g.*

1. The persons that relate it—Ammianus Marcellinus, a heathen, Zemuch David, a Jew, who confesseth that Julian was "divinitus impeditus," *hindered by God,* in this attempt: Nazianzen and Chrysostom among the Greeks, St. Ambrose and Ruffinus among the Latins, who flourished at the very time when this was done: Theodoret and Sozomen, orthodox historians, Philostorgius, an Arian, Socrates, a favourer of the Novatians, who writ the story within the space of fifty years after the thing was done, and whilst the eye-witnesses of the fact were yet surviving.

2. The time when it was performed, not in the reign of Christian emperors, but of the most bitter enemies of Christians, when they were forced to hide, and had not liberty of speaking for themselves. Observe,

3. With what confidence the Christians urge this matter of fact against the Jews, as a convincing demonstration of the expiration of their legal worship, and of the certainty of the Christian faith against the heathen philosophers, inquiring,‡ *what the wise men of the world can say to these things;* and against the emperor Theodosius,§ to deter him from requiring them to rebuild a synagogue, which had been lately burnt by a Christian bishop.

4. And, lastly, the unquestionable evidence of the thing.

---

* Τὸν δὲ ἄλλον ἅπαντα τῆς πόλεως περίβολον οὕτως ἐξωμάλισαν οἱ κατασκάπτοντες, ὡς μηδὲ πώποτε οἰκηθῆναι πίστιν ἂν ἔτι παρασχεῖν τοῖς προσελθοῦσι, lib. vii. cap. 1. p. 970. B. C.

† Τοὺς δὲ οὔπω τὰ Ῥωμαίων φρονοῦντας εἶργεν ἡ στρατία πανταχόθεν τὴν πόλιν περιέχουσα, lib. v. cap. 27. p. 893. B. Περιτειχίξειν ὅλην τὴν πόλιν μίγα καὶ δυσπόητον τὸ ἔργον, lib. vi. cap. 31. p. 936. F. Τὸ μὲν οὖν τεῖχος ἐνὸς δέοντος τεσσαράκοντα σταδίων ἦν—τρισὶ δ' ὠκοδομήθη τὸ πᾶν ἡμέραις. Ibid. p. 937. B.

‡ Πᾶσαν γῆν ἀποδόσθαι τῶν Ἰουδαίων, lib. vii. cap. 27. p. 983.

§ Πᾶν ἶδιον ἐξ ἐκείνου καὶ τῆς περὶ τὰ Ἱεροσόλυμα γῆς πάμπαν ἐμβαίνειν εἴργεται. Euseb. H. Eccl. lib. xxi, cap. 6.

‖ Hist. Eccl. lib. iv. cap. 6.

* Τὴν ἐκ πολλῶν ἐτῶν ἐπιθυμουμένην παρ' ὑμῖν, οἰκουμένην πόλιν ἁγίαν Ἱερουσαλὴμ ἐμοῖς καμάτοις ἀνοικοδομήσας οἰκήσω. Ἰουδαίων τῷ κοίνῳ. Ep. 25.

† "Ambitiosum quoddam templum apud Hierosolymam sumptibus immodicis instaurare cogitabat, negotiumque maturandum Alypio dederat Antiochensi; cum itaque rei idem fortiter instaret Alypius, juvaretque provinciæ rector, metuendi globi flammarum prope fundamenta crebris insultibus erumpentes, locum, exustis aliquoties operantibus, inaccessum fecêre, hocque modo elemento obstinatius repellente, cessavit inceptum," lib. xxiii. ab initio.

‡ Ἔτι οὖν ἀμφισβητεῖς, ὦ Ἰουδαῖε, καὶ τὴν ἀπὸ τῆς τοῦ Χριστοῦ προῤῥήσεως, καὶ τὴν ἀπὸ τῆς τῶν πραγμάτων ἀποδείξεως μαρτυρίαν σου ἐρῶν καταψηφιζομένην. Chrys. Hom. 2. in Jud. tom. vi. p. 335. et Hom. 60. p. 639. Πρὸς ταῦτα τί φήσουσιν οἱ αἰῶνος τοῦ τούτου σοφοί; Nazianz. Stelit. p. 83.

§ "Non audisti, imperator quia cum jussisset Julianus reparari templum Hierosolymis, quòd divino, qui faciebant repagulum, igne conflagrârunt?" Epist. lib. v. Epist. 29.

This, say the Christians,* *all men freely do believe and speak of, it is in the mouths of all men,* and is not denied *even by the atheists themselves; and if it seem yet incredible to any one, he may repair for the truth of it both to witnesses of it yet living, and to them who have heard it from their mouths; yea, they may view the foundations lying still bare and naked;*† *and if you ask the reason, you will meet with no other account besides that which I have given; and of this all we Christians are witnesses, these things being done not long since in our own time.* So St. Chrysostom.

Thirdly, Our blessed Lord is as express and circumstantial in the prediction of the miseries which should befal that sinful nation. For,

1. He in the general foretells that their calamities shall be so great as to admit no parallel; *There shall be* (saith he) *great tribulation, such as never happened from the beginning of the world to this (present) time.* (Matt. xxiv. 21.) Which words‡ Josephus seems to have transcribed, when he saith, that *never any nation was more wicked, μήτε πόλιν ἄλλην τοιαῦτα πεπονθέναι, nor ever did a city suffer as they did.* He was no stranger to the history of the destruction of the old world by water, or of Sodom and Gomorrah by fire from heaven, or to the sufferings of his own nation under Antiochus Epiphanes, and yet he scruples not to say, that§ *all the miseries which all mankind had suffered from the beginning of the world, were not to be compared with those the Jewish nation did then suffer.*

2. Our Saviour adds, that in those days *the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers of heaven shall be shaken.* (Mark xiii. 14.) These, I confess, are metaphorical expressions, occurring often in the prophets, but still in the same sense; *viz.* to signify an utter desolation, and terrible havoc and destruction brought upon a nation: for in this language the prophet Isaiah speaks of the destruction of Babylon, saying, (xiii. 9, 10.) *The day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it: for the stars of heaven and the constellations thereof shall not give their light, the sun shall be darkened in his going forth, and the moon shall not cause her light to shine:* of the destruction of Idumea he speaks thus, (xxxiv. 2. 5.) *The indignation of the Lord is upon all nations, he hath utterly destroyed them, he hath delivered them to the slaughter, the mountains shall be melted with their blood, and all the host of heaven shall be dissolved, and the heaven shall be rolled together as a scroll; and all their host shall fall down as the leaf falleth from the vine:* the destruction of Egypt is represented by Ezekiel in these words, (xxxii. 7, 8.) *I will cover the heaven, and make the stars thereof dark, I will cover the sun with a cloud, and the moon shall not give her light, and the bright lights of heaven will I make dark over thee:* this therefore (saith Maimonides*) is a proverbial expression, *importing the destruction and utter ruin of a nation; the sun darkened or turned into blood, and the stars falling, or disappearing* (saith Artemidorus†), *import the destruction of many people.* Now in this sense it is almost incredible which their historian relates of the destruction of the Jews; for he informs us that *eleven hundred thousand perished in that siege;*‡ and it is still more incredible which their Talmud and other Jewish writers mention of this slaughter, which Hadrian's§ army made of them fifty-two years after, when they rebelled under Barchochebas, and were besieged in the city Bitter, the most modest computation being *quatuor mille myriadas,* and the most extravagant, *octoginta mille myriadas.* And yet our Saviour having farther said, that *wherever the carcass was, i. e.* the nation of the Jews, rejected now and loathed by God as a dead carcass, *there would the eagles, i. e.* the Roman army, *be gathered together,* to prey upon them; (Matt. xxiv. 28. Luke xvii. 37.) they were accordingly harassed and destroyed throughout the Roman empire; when, saith Josephus, the Romans had no enemies left in Judea, *the sense and danger reached, πολλοῖς καὶ τῶν ἀπωτάτω κατοικούντων, too many of them living the remotest from it;* for many of them perished at Alexandria,‖ at Cyrene, and in other cities of Egypt, to the number of sixty thousand, in all the cities of Syria; in a word, Eleazer¶ in Josephus, having reckoned many places where they were cruelly slaughtered, concludes thus, *μακρὸν ἂν εἴη νῦν ἰδίᾳ περὶ ἑκάστου λέγειν, it would be too long to speak of all these places* in particular.

Again our Saviour adds, that *they should be led captives into all nations;* (Luke xxi. 24.) accordingly Josephus** doth inform us, that *the number of their captives was ninety-seven thousand,* that of them *Titus sent many to Egypt, and most of them he dispersed into the Roman provinces,* and so exactly fulfilled this prediction.

Fourthly, Our Lord foretells the *many signs* preceding this destruction, declaring that there should be Φοβητρὰ, *fearful events, or sights, earthquakes, and signs from heaven,* (Luke xxi. 11.) Now to omit the frequent earthquakes which happened in other places in the times of Claudius and Nero, Josephus†† doth inform us, that there happened in Judea and Jerusalem, *an immense tempest and vehement winds, with rain, and frequent lightnings, and dreadful thundering, and extreme roarings of the quaking earth, which manifested to all, that the world was disturbed at the destruction of men,* and that these prodigies portended no

---

* Τὸ δ' οὖν περιβόητον πᾶσι θαῦμα, καὶ οὐδὲ τοῖς ἀθέοις αὐτοῖς ἀπιστούμενον λέξων ἔρχομαι, Soz. p. 81. Ὅ δὲ ἅπαντες ἴδη καὶ λέγουσι, καὶ πιστεύουσιν, p. 83. Καὶ τοῦτο πρὸς πάντων ἀδιῶς λέγεται, καὶ πιστεύεται, καὶ παρ' οὐδενὸς ἀμφιβάλλεται· ταῦτα ὅτῳ πιστὰ οὐ καταφαίνεται, πιστούσθωσαν οἱ παρὰ τῶν θεασαμένων ἀκηκοότες ἔτι τῷ βίῳ περίοντες, πιστούσθωσαν δὲ καὶ Ἰουδαῖοι καὶ Ἕλληνες ἡμιτελὲς τὸ ἔργον καταλίποντες. Soz. Hist. Eccl. lib. v. cap. 22. p. 632. D. 633. B.

† Καὶ νῦν ἴσθι εἰς Ἱεροσόλυμα, γυμνὰ ὄψει τὰ θεμέλια· κἂν τὴν αἰτίαν ζητήσεις, οὐδεμίαν ἄλλ' ἢ ταύτην ἀκούσεις, καὶ τούτου μάρτυρες ἡμεῖς πάντες· ἐφ' ἡμῶν γὰρ οὐ πρὸ πολλοῦ ταῦτα γέγονε χρόνου. Chrys. adv. Jud. Orat. 2. p. 334.

‡ Lib. vi. cap. 27. p. 933. B.

§ Τὰ γοῦν πάντων ἀπ' αἰῶνος ἀτυχήματα πρὸς τὰ Ἰουδαίων ἐττᾶσθαί μοι δοκεῖ κατὰ σύγκρισιν. Proleg. ad Bell. Jud. p. 706. D.

* "Quando vaticinatur Esaias de gentis alicujus destructione, vel de populi alicujus magni interitu, ait Stellas cecidisse, Cœlos interiisse, et contremiscere Solem obscuratum, Terram vastatam et commotam esse." More Nevoch. p. 265, 266.

† Ἥλιος ἀμαυρὸς ἢ ὕφαιμος—καταπίπτοντες ἐπὶ γῆν οἱ ἀστέρες ἢ ἀφανιζόμενοι πολλῶν ὄλεθρον μαντεύονται. Oneirocrit. lib. i. cap. 36.

‡ Τῶν δὲ ἀπολλυμένων κατὰ πᾶσαν τὴν πολιορκίαν μυριάδες ἕκατον καὶ δέκα, lib. vii. cap. 45. p. 968. D.

§ Buxt. in voce Bitter.

‖ Lib. vii. cap. 36. p. 995. A. et cap. 37. ibid. cap. 38. p. 996.

¶ Cap. 34. p. 992.

** Τοῦ δὲ λοιποῦ πλήθους τοὺς ὑπὲρ ἑπτακαίδεκα ἔτη δήσας ἐπέμψε εἰς τὰ κατ' Αἴγυπτον ἔργα, πλείστους δὲ εἰς τὰς ἐπαρχίας διεδωρήσατο Τίτος, lib. vii. cap. 44, 45. p. 968. C. D.

†† Καὶ συπχεῖς ἀστεραπταὶ, βρονταίτε φρικώδεις, καὶ μυκήματα τῆς γῆς σεισμίνης ἐξαίσια. πρόδηλον δ' ἦν ἐπ' ἀνθρώπων ὀλέθρῳ τὸ κατάστημα τῶν ὅλων συγκεχυμένον καὶ οἰχὶ μικροῦ τις ἂν εἰκάσαι συμπτώματος τὰ τέρατα, lib. iv. cap. 17. p. 881. A. B.

small mischiefs. Josephus* had a select chapter of the manifest signs of their approaching desolation, which Tacitus,† a Roman historian of that age, doth almost thus epitomise; *Armies seemed to meet in the clouds, and glittering weapons were there seen; the temple seemed to be in a flame, with fire issuing from the clouds, and a Divine voice was heard, that the Deity was quitting the place, and a great motion as of his departing:* these seem plain tokens of God's departing from them, of the burning of the temple, and their own desolation, by the Roman army. Josephus adds what Tacitus doth also touch upon, that the great gate of the temple, which twenty men could scarcely shut, and which was made fast with bolts and bars, was seen αὐτομάτως ἀνεῳγμένη, *to open of its own accord, to let in their enemies;* for so their wise men construed the omen, saith Josephus. He farther saith,‡ a sword seemed to hang over the city, and a comet with its fiery tail pointed down upon it for a whole year, which plainly seemed to portend their ruin by the sword. And that§ *before the sun went down, there were seen in the clouds armies in battle array, and chariots compassing the country, and investing the cities; a thing so strange* (saith he), *that it would pass for a fable, were there not still men living to attest it:* so expressly have we an account of the fearful sights, and signs from heaven, mentioned by our Lord, and of the *sign of the Son of man coming in the clouds of heaven,* μετὰ δυνάμεως καὶ δόξης, *with a glorious host,* or *with power and glory;* according to our Lord's prediction, Matt. xxiv. 30.

Secondly, Our Lord proceeds to say, that *false Christs and false prophets should arise, and that many should come in his name, saying, I am Christ, and should deceive many.* (Matt. xxiv. 5. 11. Mark xiii. 6. 21, 22. Luke xxi. 8.) *False Christs* are they who falsely would pretend to be the Christ or the Messiah promised to the Jews: now such were, 1. Simon Magus,‖ who declared that he was the person who among the Jews *appeared as the Son of God, and was conceived to have suffered in Judea; and*¶ *he prevailed for a time to deceive some with his magical operations.* 2. Dositheus,** contemporary with him, who said *he was the Christ foretold by Moses, and the Son of God, and he also found disciples;* and is by Origen reckoned among them, who performed wonderful things: from these, saith Hegesippus, came false Christs and false prophets: there arose, saith Hippolytus,†† *some saying, I am Christ, as Simon Magus, and the rest, whose names I have not time to reckon up:* and these all, saith Irenæus,* "magias perficiunt, exorcismis et incantationibus utuntur," *use magical operations, exorcisms, and incantations.* Our Lord also foretold of another that should *come in his own name;* (John v. 43.) that is, without authority from God, and be received by the Jews as their Messiah: accordingly Barchocheba did actually thus come, as appears both from the event and destruction of him and his followers by Hadrian's army; and by the confession of the Jews, who, when they found themselves deceived by him, called him *Bar Choziba,* the *son of a lie.* And that he was generally received by them, we learn from their own histories, declaring that their great R. Akiba, who had twenty-four thousand disciples, said, at the sight of him, *Behold, this is the Messiah;* and that then the Jews in the city Bitter crowned him, and chose him for their king, and shook off the Roman government, killing an innumerable multitude of Greeks and Romans, in Egypt, Alexandria, Cyprus, and thereabouts; until Trajan sent Hadrian against them, who slew more of them, say they, than Titus had done in the preceding wars. (See Buxtorf, in voce Bar Choziba.)

As for the false prophets† Josephus tells us of an *Egyptian false prophet and magician, who gathered together about thirty thousand of the Jews, whom he had deceived;* and of one *Theudas*‡ *a magician, who, declaring himself a prophet, deceived many;* of another prophet,§ *who bid them go into the temple, where God would shew them manifest signs of a deliverance;* adding, that there were then πολλοὶ προφῆται, *many prophets, who taught them even to the last to expect help from God.* Our Saviour had foretold, that they should then say, *Behold, he is in the desert;* (Matt. xxiv. 26.) pointing to the very place where these false Christs and prophets should appear; or whither they should lead their followers. Accordingly, Josephus‖ saith, *that many impostors and magicians persuaded the people to follow them into the wilderness, where they promised to shew them manifest signs and wonders done by God;* pretending a Divine impulse, and promising deliverance from evils, if they would follow them into the wilderness.

Thirdly, Our Lord foretells, that his gospel should be first preached throughout the world, *i. e.* throughout the Roman empire, styled οἰκουμένη, or in all places whither the Jews were dispersed; for, saith he, *The gospel of this kingdom shall be first preached in all the world for a witness to all nations, and then shall the end come.* (Matt. xxiv. 14.) Accordingly St. Paul declares of them, who preached the gospel of peace, that *their sound had gone forth into all the earth,* (Rom. x. 18.) *and their words,* εἰς πέρατα τῆς οἰκουμένης, *to the ends of the earth.* He tells the church of Rome, that *their faith was spoken of throughout the whole world.* (Rom. i. 8.) The church of Colosse, that *the truth of the gospel was come, not to them only, but to all the*

---

* Lib. vii. cap. 31.

† "Evenerant prodigia, visæ per cœlum concurrere acies, rutilantia arma, et subito nubium igne collucere templum, expassæ repentè delubri fores, et audita major humanâ vox excedere Deos, et simul ingens motus excedentium," Hist. lib. v. p. 621.

‡ Ὑπὲρ τὴν πόλιν ἄστρῳ ἔοικε Ῥομφαίᾳ παρακλήσιον, καὶ παρατείνας ἐπ' ἐνιαυτὸν κομήτης, lib. vii. cap. 13.

§ Πρὸ γὰρ ἡλίου δύσεως ἅφθη μετέωρα παρὰ πᾶσαν τὴν χώραν, ἅρματα καὶ φάλαγγες ἱππέων διάττουσαι τῶν νέφων, καὶ κυκλουμέναι τὰς πόλεις, ibid. p. 990. G.

‖ "Simon Samarites—universam magiam amplius inscrutatus ita ut in stuporem cogeret multos hominum—docuit seipsum esse qui inter Judæos quidem quasi Filius adparuerit—passum autem in Judæis putatum, cum non esset passus." Iræn. lib. i. cap. 20.

¶ Καὶ τότε μὲν ἠπάτησε. Orig. contr. Celsum, lib. i. p. 44.

** Σίμων τὶ ὁ Σαμαρεὺς Μάγος καὶ Δοσίθεος—ὁ μὲν ἔφασκεν αὐτὸν εἶναι δύναμιν Θεοῦ, τὴν καλουμένην μεγάλην, ὁ δὲ καὶ αὐτὸς υἱὸς τοῦ Θεοῦ, lib. vi. p. 282. Ὅτι αὐτὸς εἴη ὁ Προφητευόμενος ὑπὸ Μώσεως Χριστὸς, καὶ ἔδοξε τίνων τῇ ἑαυτοῦ διδασκαλίᾳ κεκρατηκέναι, lib. i. cap. 14. Habentes in se etiam quasdam virtutes mirandas. Hom. 27. in Matt. F. 52. G. Ἀπὸ τούτων ψευδόχριστοι καὶ ψευδοπροφῆται. Euseb. Hist. Eccl. lib. iv. cap. 22.

†† Ἀνέστησαν τίνες λέγοντες, ἐγὼ εἰμι ὁ Χριστὸς, καθὼς ὁ Σίμων ὁ Μάγος, καὶ οἱ λοιποί. De Consum. Mundi.

* Lib. i. cap. 20.

† Περὶ τρισμυρίους μὲν ἀθροίζει τῶν ἠπατημένων, lib. ii. cap. 23. p. 797. A. Ant. lib. xx. cap. 6.

‡ Τότε τις ἀνὴρ Θευδᾶς ὀνόματι πολλοὺς ἠπάτησεν, Προφήτης γὰρ ἔλεγεν εἶναι. Antiq. lib. xx. cap. 2. p. 689. G. 690. A.

§ Ψευδοπροφήτης τις κατέστη κατ' ἐκείνην κηρύξας τὴν ἡμέραν ὡς ὁ Θεὸς ἐπὶ τὸ ἱερὸν ἀναβῆναι κελεύει δεξομένους τῆς σωτηρίας. De Bello Jud. lib. vii. cap. 30. p. 960. A. B.

‖ Οἱ δὲ γόητες καὶ ἀπατεῶνες ἄνθρωποι τὸν ὄχλον ἔπειθον αὐτοῖς εἰς τὴν ἐρημίαν ἕπεσθαι. δεῖξειν γὰρ ἔφασαν ἐναργῆ τέρατα, καὶ σημεῖα κατὰ τὴν τοῦ Θεοῦ πρόνοιαν γινόμενα. Antiq. lib. xx. cap. 6. p. 960. E. Προσχήματι θειασμοῦ δαιμονᾶν τὸ πλῆθος ἀνέπειθον καὶ προῆγον εἰς τὴν ἐρημίαν. De Bello Jud. lib. ii. cap. 23. p. 796. G. Εἰ βουληθεῖεν ἕπεσθαι μεχρὶ τῆς ἐρημίας αὐτῷ. Antiq. lib. xx. cap. 7. p. 697. B.

world, and preached to every creature, (i. 6. 23.) St. Clemens,* who was bishop of Rome in the twelfth year of Domitian, saith, That *the nations beyond the ocean were governed, ταῖς ἐπιταγαῖς τοῦ Δεσπότου, by the precepts of the Lord.* Origen† speaks of the Christians as of a nation *born all at once.* Eusebius‡ saith, *The word of God shone suddenly upon the world as a ray of the sun, and was on that account styled by the very heathens, ἡ κρατοῦσα διδαχὴ, § the prevailing doctrine;* and the Christians, by Julian the apostate, are styled *οἱ κρατοῦντες, the prevailing sect.* (Misopog. p. 99.)

Fourthly, He mentions the especial care he would then have of his own faithful servants, declaring, that *they who endured to the end should be saved,* (Matt. xxiv. 13.) and that *not one hair of their heads should perish;* (Luke xxi. 18.) *i. e.* that none of them should be involved in that ruin, which was to come upon the unbelieving Jews: accordingly, Eusebius‖ and Epiphanius¶ have left it upon record, that *before the beginning of the war, when the city was ready to be taken, the disciples of our Lord were admonished by an angel, or by an oracle, to depart from the city, and to fly beyond Jordan, to the city Pella, in the region of Perea, where they were preserved.* This refers to the time when Cestius came to Jerusalem, and took the lower city, and, saith Josephus, *might have taken the upper city, and have presently put an end to the war;* and so punctually agrees with our Lord's premonition, *When you see Jerusalem compassed about with armies, and the abomination of desolation standing where it ought not;* viz. *in the holy city, then let them that are in Judea flee to the mountains.* (Matt. xxiv. 15. Mark xiii. 14. Luke xxi. 20, 21.) But that the Christians might have time to fly and be preserved, he suddenly quits the siege without any visible cause, and so gives the Christians leave to depart: and even Josephus** notes, that *then many fled out of the city as from a sinking ship;* and, of that number, doubtless the Christians made a part. That they then fled into the mountains, may also be observed from Josephus; for of Perea, whither they are said to fly, he saith, that it was *ἔρημος καὶ τραχεῖα τὸ πλέον,*†† *mostly mountainous and a desert;* and, being beyond Jordan, and under the government of king Agrippa, was free from war.

Lastly, Our Saviour fixed the period of time within which all these things should happen, in these words: *Verily I say unto you, this generation shall not pass away until all these things be fulfilled.* (Matt. xxiv. 34.) Accordingly, they were all fulfilled within forty-two years after they had been spoken. In fine, he hath specified the very reason why all these things should come upon Jerusalem; *viz.* because *she knew not the time of her visitation, and the things which did belong unto her peace:* (Luke xix. 42. 44.) *because she killed the prophets, and stoned them that were sent unto her:* (xiii. 34.) *because they killed the Son of God.* (Matt. xx. 38.) This hath been gathered by the primitive fathers; first, From the continuation of this desolation, by which wrath seemeth *to be come upon them to the uttermost:* for whereas they wandered in the wilderness but *forty years,* and their captivity in Babylon continued but *seventy years,* since the rejection of our Jesus, they have been visibly cast off by God for sixteen hundred years and upwards. Secondly, From the nature of the punishments they suffered; for God having so long time laid waste that temple to which their worship was confined, and was the place in which he dwelt among them, and from which he blessed them, and so deprived them of those sacrifices by which they made atonement for their sins, and were purified from their uncleanness, and banished them out of the land of promise, hath by these dispensations fully shewed, that he no longer doth allow that way of worship, which was confined to that nation and that temple. Thirdly, From the consequences of these judgments, and from their ignorance of any time of respite and deliverance from them. For, God by his prophets was pleased to foretell the measure and duration of their former judgments, and when they should give place to mercy; that their Egyptian thraldom should expire in two hundred and fifteen years after their going down to Egypt; that after *seventy years* they should return from Babylon, that three years and a half would work deliverance from the more cruel fury of Antiochus Epiphanes; but of their deliverance from the calamities they now lie under, by any other way than that of *turning to the Lord,* there is no word of *prophecy.* In a word, they are utterly deprived of their Schechinah, their prophets, and all the other tokens of God's peculiar presence with them; after this sin, God did entirely desert them, and transfer his Holy Spirit, his prophets, his revelations, his miracles, to those assemblies, which embraced that Jesus as their saviour, whom they had wickedly condemned as an impostor; which shews their church and temple were destroyed to give place to Christianity. Moreover, that, after their rejecting our Messiah, they were by God appointed to destruction; they, who were the great promoters, or were eye-witnesses of the war, which brought upon them these calamities, were forced to confess: Eleazar,* one of their great captains, declared, That *God had established this decree against them, that they should not live;* that he had laid a necessity upon them, that they should die, and that they might not only conjecture, but even know, by what they suffered, that God had condemned his once beloved nation to destruction. Josephus† is frequent in this observation: when Cestius besieged them, *he might have taken the city* (saith he), *and put an end to the war, but that διὰ τοὺς πονηροὺς ἀπεστραμμένος ὁ Θεὸς, God, being angry with them for the wicked, hindered it.* When he was persuading them to yield to the Romans, he concludes thus;‡ *Why do I persuade them against their fate, καὶ τοὺς ὑπὸ Θεοῦ βιάζομαι κατακρίτους σώζειν, and strive to save them, who are condemned of God;* for, who knows not the writings of the old pro-

---

* Ep. ad Cor. sect. 20.

† Τὸ κατὰ τὴν ἀθρόαν γένεσιν ἔθνος χριστιανῶν ἀσπαρὲν πεφθέντος ὑπάρξαι, In Celsum, lib. viii. p. 405.

‡ Θᾶττον γὰρ ἢ λόγος ἐκλάμψας τὸν συμπάσαν οἰκουμένην ὁ Σωτήριος κατηύγασε λόγος. Hist. Eccl. lib. ii. cap. 3.

§ Præp. Evang. lib. ix. cap. 10.

‖ Τοῦ λαοῦ τῶν ἐν Ἱεροσολύμοις ἐκκλησίας κατὰ τινα χρησμὸν τοῖς αὐτόθι δοκίμοις δι' ἀποκαλύψεως δεδόντα πρὸ τοῦ πολέμου μεταστῆναι τῆς πόλεως καὶ τινα τῆς περαίας πόλιν οἰκεῖν κεκλευσμένου. Πέλλαν αὐτὴν ὀνομάζουσιν. Euseb. Hist. Eccl. lib. iii. cap. 5.

¶ Ἔμελλε γὰρ ἁλίσκεσθαι ὑπὸ τῶν Ῥωμαίων, προκεχρηματίσθαι ὑπὸ Ἀγγέλου πάντες οἱ Μαθηταὶ μεταστῆναι ἀπὸ τῆς πόλεως, μέλλούσης ἄρδην ἀπόλλυσθαι. οὕτως καὶ μεταναστῆναι γνόμενοι ᾤκησαν ἐν Πέλλῃ τῇ προγεγραμμένῃ πόλει πέραν τοῦ Ἰορδάνου. Epiph. de Mens. et Pond. §. 15. et de Hær. Nazaren. §. 7.

** Ἤδη δὲ πολλοὶ διεδίδρασκον ἀπὸ τῆς πόλεως ὡς ἁλισομένης αὐτίκα. De Bello Jud. lib. ii. cap. 39, 40. C. D. cap. 40. p. 821. F. Ὥσπερ τῆς βαπτιζομένης πόλεως.

†† Lib. iii. cap. 4. p. 833. B.

* Joseph. de Bell. Jud. lib. vii. p. 992, 993.

† Lib. ii. cap. 29. p. 880.

‡ Lib. vii. cap. 8. p. 948.

phets, καὶ τὸν ἐπιῤῥέποντα τῇ ἐλεημόνι πόλει χρησμὸν ἤδη ἐνεστῶτα, *and the oracle impendent on the miserable city, to be instant?* Θεὸς ἄρα Θεὸς αὐτὸς ἐπάγει, *God, even God himself, brings upon them this purging fire, and with it burns up the city so full of wickedness:** *God* (saith he) *had condemned their city to the fire; they attended not* (saith he) *nor gave credit* † τοῖς ἐναργέσι, καὶ προσημαίνουσι τὴν μέλλουσαν ἐρημίαν τέρασιν, *to the manifest signs portending their future desolation;* and he brings in Titus speaking to his soldiers thus; ‡ That *God favoured them in the war against the Jews;* their famine, sedition, and the fall of their walls without any machine, being nothing else but Θεοῦ μῆνις, *a demonstration of the wrath of God against them.* Now our Lord having so expressly said, That God would *miserably destroy those husbandmen, for casting his Son out of the vineyard, and slaying him;* (Matt. xxi. 37—42.) and that the guilt of the blood of all his prophets; from righteous *Abel to that generation, should be charged upon them, because they would persecute and kill those apostles, prophets, and wise men he would send unto them, and so fill up the measure of their sins.* (Matt. xxiii. 32—36.) We Christians cannot doubt, but that these dreadful judgments came upon them on this account.

This also may be farther argued from the exactness of the parallel betwixt the punishments which they inflicted on the holy Jesus, and those they after suffered for so doing; and betwixt the crimes, for which they did condemn our blessed Lord, and those which they themselves were after guilty of, and for which tremendous judgments fell upon them. For,

1. Whereas they by their clamours to Pontius Pilate *crucified the Lord of life,* they many of them perished by the same kind of death; for many Jews of the equestrian order, and of Roman dignity, were treated thus by Florus, § saith their own historian; and *Titus crucified so many of them, that he at last could find no more crosses for their bodies.*

2. They crucified him at the feast of the Passover; and being the true paschal Lamb, he expired at the very hour when the paschal lamb was to be slain; but then their own Josephus ‖ hath observed, that *at that very feast the whole nation was enclosed in Jerusalem, and that the war compassed the city when it was thus stuffed with men, and so the slaughter of them became incredibly great. God's providence,* which he styles fate, *so ordering matters* (saith Eusebius), ¶ *that at that time, when they had crucified the holy Jesus, they, being shut up all as in one prison, should receive the punishment of that iniquity.*

3. They not only chose a thief, a murderer, and a seditious person, before Christ, but also crucified him *between two thieves; and many of them* (saith Josephus) *were miserably harassed and destroyed by the* λῃστρικὸν τάγμα, ** *band of thieves which rose up among them* And when Felix had destroyed these thieves, *then* (saith he) *there sprang up among them* ἕτερον εἶδος λῃστῶν, *another kind of thieves, called the Sicarii, who slew many of their fellow Jews at broad day, in the middle of the city, and especially at the feasts;* and these thieves also were seditious as well as murderers, *threatening death to them who obeyed the Romans;* and of them, one Jesus was the leader.

4. They condemned our Lord *as worthy to die,* (Mark xiv. 64.) and they themselves were forced to confess, that *God had condemned their whole nation to death,* as hath been proved before.

5. They say of Christ, *We have a law, and by our law he ought to die;* (John xix. 7.) and they were so infatuated as to conceive, that *by their law they ought to die rather than yield to the Romans.* Josephus* doth himself confess it, saying to Vespasian, *I am not ignorant of the Jewish law,* καὶ πῶς στρατηγοῖς ἀποθνήσκειν πρέποι, *and how our commanders ought to die;* and when he refused to die with his companions, they cry out, Ὦ πατρῷοι νόμοι! † *What is now become of our laws!* Eleazar exhorting them to kill themselves rather than fall into the hands of the Romans, cries out, Ταῦθ' ἡμᾶς οἱ νόμοι κελεύουσι, ‡ *Our laws command us to do this.*

6. They condemned him as an enemy to Cæsar, and they themselves all perished for that crime; for Josephus, speaking of the sect of Judas Gaulonites, who allowed μόνον ἡγέμονα καὶ δεσπότην Θεὸν, and chose rather to die than acknowledge Cæsar, he saith, § *they laid the foundation of all the calamities which fell upon their nation;* they indeed instigated the people, and even forced them to that war by which they were destroyed.

7. They condemned him as *a false prophet, and a deceiver of the people;* and their own ‖ Josephus often testifies, that their *false prophets and deceivers* were the very causes of their ruin.

8. They laid their accusations against him and his followers, as persons who *profaned,* and who designed to *destroy their temple;* and they themselves, as hath been shewn already, first horribly profaned it with the blood of Jews and gentiles, and then forced the Romans to destroy it; they *hastened the slow fire* (saith Josephus), *and even drew it to the temple.*

9. They thought it expedient he should be put to death, *lest the Romans should come and take away their place and nation;* and this expedient brought upon them those very Romans who took away their temple and their city, sold πᾶσαν τὴν γῆν, *their whole land,* saith Josephus, ¶ and would not suffer them so much as to come into Judea, or to the ruins of Jerusalem. Josephus ** doth inform us, that *they had a prophecy that one of their country should then reign over the whole earth; that this caused many to take upon them to be kings, and animated the people to that war, which brought this ruin on their nation.*

---

* Ibid. cap. 26. † Cap. 30. ‡ Ibid. cap. 4.

§ Φλῶρος ἐτόλμησεν ἄνδρας ἱππικοῦ τάγματος μαστιγῶσαι πρὸ τοῦ Βήματος καὶ σταυρῷ προσηλῶσαι, lib. ii. cap. 25. Καὶ διὰ τὸ πλῆθος χώρα τι ἐπελείπετο τοῖς σταυροῖς, καὶ σταυροὶ τοῖς σώμασιν, lib. vi. cap. 12. Sub Felice τῶν ἀνασταυρηθέντων ἀφθονία τις πλῆθος ἦν, lib. ii. cap. 23.

‖ Τότε γὰ μὴν ὥσπερ εἰς εἱρκτὴν ὑπὸ τῆς εἱμαρμένης πᾶν συνεκλείσθη τὸ ἔθνος, καὶ ναστὴν ὁ πόλεμος τὴν πόλιν ἐκυκλώσατο· πᾶσαν γοῦν ἀνθρωπίνην καὶ δαιμόνων φθορὰν ὑπερβάλλει τὸ πλῆθος τῶν ἀπολωλότων, lib. vii. cap. 45, 46. p. 968. G. 969. A. Vide lib. ii. cap. 20. p. 794. D.

¶ Hist. Eccl. lib. iii. cap. 5.

** Lib. ii. cap. 6. p. 780. Ibid. cap. 23. p. 796. E. p. 797. B. lib. iii. cap. 31. p. 857. B. lib. iv. cap. 11. p. 871. lib. vii. cap. 30. p. 985.

* Lib. iii. cap. 27. † Cap. 25. p. 851. F.

‡ Lib. vii. cap. 34. p. 993. F.

§ Τῶν αὖθις κακῶν καταλειφόντων ῥίζας ἐμφυτεύσαντο. Antiq. lib. xviii. cap. 1. p. 617. H. vide lib. vii. cap. 30. p. 984. cap. 34. p. 989. cap. 37. p. 995.

‖ Αἴτιοι τῆς ἀπωλείας. Lib. vii. cap. 30. p. 960. A. lib. ii. cap. 23. p. 796. G. 797. A. B. C.

¶ Lib. vii. cap. 26, 27.

** Ὡς κατὰ καιρὸν ἐκεῖνον ἀπὸ τῆς χώρας τις αὐτῶν ἄρξει τῆς οἰκουμένης, lib. vii. cap. 31. p. 961. F. Συχνοὺς Βασιλείας ὁ καιρὸς ἀνέπτυξε, lib. i. p. 705. D. lib. ii. cap. 6. G. Τὸ δὲ πεῖσαν αὐτοὺς μάλιστα πρὸς τὸν πόλεμον ἦν χρησμός, lib. vii. ibid.

Lastly, They rejected that Jesus, who came with the glad tidings of salvation to them, and would not hear him preaching the words of life unto them; and they were forced, about seven years together, to hear another Jesus sounding forth continually, σκυθρωπὴ ἡ κληδὼν, *Sad is the omen which I bring from God unto you.* Josephus, speaking of the dreadful prodigies, or, as he styles them, τῶν τοῦ Θεοῦ κηρυγμάτων, *God's warning of their approaching desolation,* concludes with this as τὸ πάντων φοβερώτερον the most terrible of all; that four years before the war, when the city was in peace and plenty, *one Jesus began at the feast of tabernacles to cry,* Φωνὴ ἐπὶ Ἱεροσόλυμα, καὶ τὸν ναὸν, φωνὴ ἐπὶ τὸν λαὸν πάντα, *a voice against Jerusalem and the temple, and against all the people; and thus he went about the city, crying day and night, and being whipped, so that his flesh was torn to the very bones, he neither wept nor begged mercy, but at every lash cried out,** Αἲ, αἲ Ἱεροσολύμοις, *Woe, woe to Jerusalem, the temple, and the people; and that, crying thus above seven years, he never waxed hoarse nor weary.* Whence even Josephus† concludes thus; *If any man considers, he will find that God by many ways shews to men the things which do belong to their peace, especially to our nation, but that they perish through their own madness and their wilful sins.* Now hence we learn,

That Christ was certainly a *prophet sent from God,* even that *prophet,* who, according to the predictions of all the Jewish records, was to come into the world: against many other proofs brought to confirm this truth, the sceptics of our age object, that they are founded on records made by the followers of Christ, or the professors of Christianity; and so by persons who might be tempted, in honour of their Lord, and for the credit and advantage of Christianity, to magnify the things which they related. But here the argument is almost wholly built upon records and testimonies of Jews and gentiles, the two great enemies of Christian faith, and so will not admit of this evasion. Will they then say, as Porphyry did of the prophecies of Daniel? Surely the book was written after the things were done. It is manifest from history, that the three Evangelists, who writ the history of these predictions of our Lord, were dead before the desolation of Jerusalem; which surely is sufficient to exclude that only refuge they can fly unto.

* Lib. vii. cap. 31. A. B. C. D.

† Ταῦτά τις ἐνιδὼν εὑρήσει τὸν μὲν Θεὸν ἀνθρώπων κηδόμενον καὶ πάντοθεν προσημαίνοντα τῷ σφετέρῳ γένει τὰ σωτήρια τοὺς δ' ὑπ' ἀνοίας καὶ κακῶν αἱθαιρέτων ἀπολλυμένους, lib. vii. cap. 31. p. 961. E.

A

PREFATORY DISCOURSE,

CONCERNING

THE FOUR GOSPELS IN GENERAL,

AND THE

GOSPEL ACCORDING TO ST. MATTHEW IN PARTICULAR.

CONTENTS.

§. I. The tradition of the church from the beginning of the second century shews that the gospels, then received, were only the four Gospels which we own. §. II. The other gospels mentioned in church history do not invalidate, but rather strengthen, this tradition, they being only mentioned after these were received, and that as gospels not authentic, not received by the church, or as composed by heretics. §. III. Other considerations offered to strengthen this tradition. §. IV. That these gospels have been handed down to future generations uncorrupted in the substantials of faith and manners. §. V. Concerning the Gospel of St. Matthew it is inquired, whether it was originally writ by him in Hebrew or in Greek; reasons to suspect the tradition, That it was first writ in Hebrew only, and afterward translated into Greek; First, From what is delivered by the chief authors of it. §. VI. Secondly, From the tradition itself. §. VII. An objection answered.

CONCERNING the authority of the four Gospels,* unquestionably owned as sacred scriptures indited by those apostles and evangelists whose names they bear; and the reason why they, and they only, have obtained to be received as the authentic records of what our Saviour did, and spake, let it be noted,

First, That Irenæus† informs us concerning Polycarp, that he was made bishop of Smyrna by the apostles, and conversed with many who had seen the Lord. Now from him Victor Capuanus‡ cites a passage, in which we have the names of these four Gospels, as we at present do receive them, and the beginning of their several Gospels.

Secondly, That Justin Martyr,§ who, saith Eusebius,‖ lived μετ' οὐ πολὺ τῶν ἀποστόλων, *not long after the apostles,* shews that these books were then well known by the name of Gospels, and as such were read by Christians in their assemblies every Lord's day; yea, we learn from him that they were read by Jews, and might be read by heathens; and that we may not doubt that by *the memoirs of the apostles, which* (saith he) *we call Gospels,* he meant these four received then in the church, he cites passages out of every one of them, declaring that they contained the words of Christ.

Thirdly, That Irenæus,¶ in the same century, not only

* Ὠριγένης ἐν τῷ πρώτῳ τῶν εἰς τὸ κατὰ Ματθαῖον εὐαγγέλιον, τὸν ἐκκλησιαστικὸν φυλάσσων κανόνα, μόνα τέσσαρα εἰδέναι εὐαγγέλια μαρτύρεται, ὧδέ πως γράφων ὡς ἐν παραδόσει μαθὼν περὶ τῶν τεσσάρων εὐαγγελίων, ἃ καὶ μόνα ἀναντίῤῥητά ἐστιν ἐν τῇ ὑπὸ τὸν οὐρανὸν ἐκκλησίᾳ τοῦ Θεοῦ. Eusebii Eccles. Hist. lib. vi. cap. 25. p. 226. eadem ponit Eusebius inter, τὰς κατὰ τὴν ἐκκλησιαστικὴν παράδοσιν ἀληθεῖς καὶ ἀπλάστους καὶ ἀναμολογουμένας γραφάς, lib. iii. cap. 25. p. 97.

† Adv. Hær. lib. iii. cap. 3. Ed. Ox. p. 203.

‡ "Rationabiliter Evangelistæ principiis diversis utuntur, quamvis una eademque evangelizandi eorum probetur intentio. Matthæus, ut Hebræis scribens, genealogiæ Christi ordinem texuit, ut ostenderet ab ea Christum descendisse progenie, de qua eum nasciturum universi prophetæ cecinerant. Johannes autem ad Ephesum constitutus, qui legem tanquam ex Gentibus ignorabant, à causa nostræ redemptionis Evangelii sumpsit exordium, quæ causa ex eo apparet quod filium suum Deus pro nostra salute voluit incarnari. Lucas vero à Zachariæ sacerdotio incipit, ut ejus filii miraculo nativitatis et tanti prædicatoris officii divinitatem Christi Gentibus declararet; unde et Marcus antiqua prophetici mysterii competentia adventum Christi declarat, ut non nova sed antiquitùs prolata ejus prædicatio probaretur." Vide notas Grabii in Irenæum, p. 205.

§ Οἱ γὰρ ἀπόστολοι ἐν τοῖς γινομένοις ὑπ' αὐτῶν ὑπομνημονεύμασιν ἃ καλεῖται εὐαγγέλια οὕτως παρέδωκαν, Ap. 2. Ed. Ox. sect. 86. p. 130. Καὶ τῇ τοῦ ἡλίου λεγομένῃ ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγροὺς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν ἀποστόλων ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται, §. 87. Ἐμοὶ γὰρ ἐμέλησεν ἐντυχεῖν αὐτοῖς, Tryph. Dial. p. 227. et Apol. 1. p. 52. vide à Sectione 17. ad sect. 23. et per totam secundam Apol.

‖ Hist. Eccles. lib. ii. cap. 13.

¶ "Tanta est autem circa Evangelia hæc firmitas, ut et ipsi hæretici testimonium reddant eis, et ex ipsis egrediens unusquisque eorum conetur suam confirmare doc-

cites them all by name, but declares that there were *neither more nor less* received by the church, and that they were of such authority, that though the heretics of his time complained of their obscurity, depraved them, and lessened their authority, saying, *they were written in hypocrisy, and in compliance with the errors of those to whom they wrote, and with whom they conversed,* yet durst they not wholly disown them, or deny them to be the writings of those apostles whose names they bore. Moreover, he cites passages from every chapter of St. Matthew and St. Luke, from fourteen chapters of St. Mark, and from twenty chapters of St. John.

Fourthly, That Clemens of Alexandria,* having cited a passage from the gospel according to the Egyptians, informs his reader, that *it was not to be found in the four Gospels received by the church.*

Fifthly, That Tatianus,† who flourished in the same century, and before Irenæus, wrote *συνάφειαν τίνα καὶ συναγωγὴν τῶν εὐαγγελίων, a catena, or harmony of the gospels,* which he named, *τὸ διὰ τεσσάρων, the gospel gathered out of the four Gospels.* And that the *apostolical constitutions* name them all, and ‡ command *that they be read in the church, the people standing up at the reading of them.*

Sixthly, That these Gospels, *being written* (saith Irenæus) *by the will of God, to be the pillars and foundation of the Christian faith,* the immediate successors of the apostles, who, saith Eusebius,§ did great miracles by the assistance of the Holy Ghost, as they performed the work of evangelists in preaching Christ to those who had not yet heard the word, made it their business, when they had laid the foundation of that faith among them, *τὴν τῶν θείων εὐαγγελίων παραδιδόναι γραφὴν, to deliver to them in writing the holy Gospels.*

§. II. The mention of other gospels bearing the names of other apostles, or of gospels used by other nations, is so far from being derogatory from, or tending to diminish the tradition of the church concerning these four Gospels, that it tends highly to establish and confirm it, as will be evident from these considerations:—

First, That we find no mention of any of these gospels till the close of the second century, and of few of them till the third or the fourth century; *i. e.* not till long after the general reception of these four Gospels by the whole church of Christ. For Justin Martyr and Irenæus, who cite large passages from these four Gospels, make not the least mention of any other gospels mentioned either by the heretics or by the orthodox.

Secondly, They who speak of them in the close of the second, or in the following centuries, do it still with this remark, that *the gospels received by the tradition of the church were only four,* and that these belonged not to them, nor to the evangelical canon, *v. g.* Clemens of Alexandria‖ is the first ecclesiastical writer who cites *the gospel according to the Egyptians,* and he doth it with this note, that the words cited thence, *are not to be found in the four Gospels.* In the same book he cites another passage quoted by the heretics, as he conjectures from the same gospel; but then he adds, these things they cite *οἱ πάντα μᾶλλον ἢ τῷ κατὰ ἀλήθειαν εὐαγγελικῷ στοιχήσαντες κανόνι, who had rather follow any thing than the true evangelical canon.* (Ibid. p. 453. D.) Origen* is the next that makes mention of them, and he doth it with this censure, that they were *the gospels not of the church, but of the heretics;* among these he reckons, *the gospel according to the Egyptians, the gospel of the twelve apostles, the gospel according to St. Thomas and Matthias, and others;* but, saith he, *there are only four, from whence we are to confirm our doctrine, nor do I approve of any other.* Whence we may learn, that though he often cites *the gospel to the Hebrews,* which, saith St. Jerome, was the same with that according to the *twelve apostles,* and *the gospel according to St. Peter,* yet he approved of none of them.

Eusebius† is the next ecclesiastical writer who speaks of other gospels; viz. *The gospel according to St. Peter, St. Thomas, and Matthias,* and also *of the acts of Andrew, St. John, and other apostles;* but then, as Origen had told us, that the heretics only had them, so he saith, that *they were published by them,* and *that they had no testimony from those ecclesiastical persons, who continued down the other gospels in a succession to them, and that the doctrine contained in them was much different from the catholic doctrine;* whence he concludes, that *they are the inventions of heretics, and are not so much as to be ranked among spurious books, but are to be rejected as wicked and absurd.* And,

First, To begin with the gospel of St. Peter; it was, saith Eusebius, *published by the heretics, and is by no means to be placed among the catholic gospels: it is manifest* (saith Serapion),‡ *that we received it not from our ancestors, but those who learnt and read it, were the Docetæ, and the Marcionites, who sprang from them:* it was *the gospel used by the Nazarenes,* saith Theodoret.§

Secondly, The gospel according to St. Thomas, mentioned by Origen and Eusebius, was, saith St. Cyril,‖ *the work not of St. Thomas the apostle, but of another Thomas,*

---

trioam.—Cum ergo hi, qui contradicunt nobis testimonium, perhibeant et utantur his, firma et vera est nostra de illis ostentio, neque autem plura numero quam hæc sunt, neque rursus pauciora capit esse Evangelia." Lib. iii. cap. 11. p. 220. col. 2.

* Ἐν τοῖς παραδιδομένοις ἡμῖν τέσσαρσιν εὐαγγελίοις οὐκ ἴσχομεν τὸ ῥητὸν ἀλλ' ἐν τῷ κατ' Αἰγυπτίους, Strom. 3. p. 465.

† Euseb. Hist. Eccl. lib. iv.

‡ Ἀναγινωσκέτω τὰ εὐαγγέλια ἃ ἐγὼ Ματθαῖος καὶ Ἰωάννης παρεδώκαμεν ὑμῖν, καὶ ἃ οἱ συνεργοὶ Παύλου παρειλήφότες κατέλειψαν ὑμῖν Λουκᾶς καὶ Μάρκος, καὶ ὅταν ἀναγινωσκόμενον ᾖ τὸ εὐαγγέλιον πάντες οἱ πρεσβύτεροι, καὶ οἱ διάκονοι, καὶ πᾶς ὁ λαὸς στηκέτωσαν, lib. ii. cap. 57.

§ Hist. Eccl. lib. iii. cap. 37.

‖ Strom. 3. p. 465.

* "Ecclesia quatuor habet Evangelia, Hæreses plurima; è quibus quoddam scribitur secundum Egyptios, aliud juxta duodecim apostolos——Quatuor tantum sunt Evangelia probata, è quibus sub persona Domini et Salvatoris nostri proferenda sunt dogmata. Scio quoddam Evangelium quod appellatur secundum Thomam et juxta Matthiam, et alia plurima legimus ne quid ignorare videamur, propter eos qui se putant aliquid scire si ista cognoverint; sed in his omnibus nihil aliud probamus nisi quod Ecclesia, id est, quatuor tantum Evangelia recipienda." Hom. 1. in Proœm. Lucæ. fol. 93. D.

† Καὶ τὰς ὀνόματι ἀποστόλων πρὸς τῶν αἱρετικῶν προσφερομένας ὅτοι ὡς Πέτρου, καὶ Θωμᾶ, καὶ Ματθαίου, ἢ καὶ τίνων παρὰ τούτους ἄλλων εὐαγγέλια παρεχούσας——ᾧ οὐδὲν οὐδαμῶς ἐν συγγράμματι (f. σι.) τῶν κατὰ διαδοχὰς ἐκκλησιαστικῶν τις ἀνὴρ εἰς μνήμην ἀγαγεῖν ἠξίωσεν ——οὐδὲ ἐν νόθοις αὐτὰ κατατακτέον, ἀλλ' ὡς ἄτοπα πάντα καὶ δυσσεβῆ παραιτητέον. Hist. Eccl. lib. iii. cap. 25. p. 97, 98.

‡ Τὰ δὲ ὀνόματι αὐτῶν (Petri et aliorum Apostolorum) ψευδεπίγραφα ὡς ἔμπειροι παραιτούμεθα, γινώσκοντες ὅτι τὰ τοιαῦτα οὐ παρειλάβομεν——ἐδυνήθημεν γὰρ παρ' ἄλλων τῶν ἀσκησάντων αὐτὸ τοῦτο τὸ εὐαγγέλιον τουτέστι παρὰ τῶν διαδόχων τῶν καταξιωθέντων αὐτοῦ, οὓς δοκιμὰς καλοῦμεν, χρησάμενοι παρ' αὐτῶν διιλθεῖν, apud Euseb. Hist. Eccl. lib. vi. cap. 12. p. 213, 214.

§ Her. Fab. lib. 2. cap. 1.

‖ Ἔγραψαν καὶ Μανιχαῖοι τὸ κατὰ Θωμᾶν εὐαγγέλιον. Catech. iv. p. 38. A. Μηδεὶς ἀναγινωσκέτω τὸ κατὰ Θωμᾶν εὐαγγέλιον· οὐ γάρ ἐστιν ἑνὸς τῶν δώδεκα ἀποστόλων, ἀλλὰ ἑνὸς τῶν κακῶν τριῶν τοῦ Μάνη μαθητῶν.

who was a Manichean heretic; on which account he desires *all Christians not to read it.*

Thirdly, From the same heretics proceeded *the gospel according to St. Philip,* saith Leontius.* *It was the fiction of the Gnostics,* saith Epiphanius.†

Fourthly, The gospel of Matthias was, as Clemens of Alexandria intimates,‡ *the work of the Basilidians, or Carpocratians.*

Fifthly, The *Proto-Evangelium of St. James* is first mentioned by Pope Innocent the First,§ among the gospels feigned by Lucius the heretic; this he doth in a decree, in which he condemns all these false gospels, and declares who were the authors of them.

Lastly, The gospel of *the twelve apostles,* according to St. Jerome, is the same with *the gospel according to the Hebrews,* of which we are to speak hereafter.

Seeing then these four Gospels were received, without all doubting or contradiction, by all Christians from the beginning, as the writings of those apostles and evangelists, whose names they bear, and they both owned and ‖ testified that they were delivered to them by *the apostles as the pillars, foundations, and elements, of their faith,* and Divine writings, even by those who preached that very gospel to them, which in these writings they delivered, or rather by that God that enabled them to preach, and directed them to indite these Gospels for that end: (2.) seeing they were delivered by the immediate successors of the apostles to all the churches they converted or established, as a rule of faith: (3.) seeing they were read from the beginning, as Justin Martyr testifies, in all assemblies of Christians; and that not as some other ecclesiastical writings were in some assemblies upon some certain days, but in all Christian assemblies on the Lord's day, and so must early be translated into those languages, in which alone they could be understood by some churches; *viz.* the Syriac and Latin: (4.) seeing they were generally cited in the second century for the confirmation of this faith, and the conviction of heretics, and the president of the assembly exhorted those who heard them to do and imitate what they heard: (5.) seeing we never heard of any other gospels till the close of the second century, and then heard only of them with a mark of reprobation, or a declaration that they were ψευδεπίγραφα, falsely imposed upon the apostles, that they belonged not to the Evangelical Canon, or to the gospels delivered to the churches by succession of ecclesiastical persons, or to those gospels which they approved, or from which they confirmed their doctrines, but were to be rejected as *wicked* and *absurd,* and the inventions of rank heretics; all these considerations must afford us a sufficient demonstration, that all Christians then had an unquestionable evidence that they were the genuine works of those apostles and evangelists, whose names they bore, and so were worthy to be received as the records of their faith. And then what reason can any persons of succeeding ages have, to question what was so universally acknowledged by those, who lived so near to that very age in which these Gospels were indited, and who received them under the character of the holy and divine Scriptures?

§. III. And yet even to this general and uncontrolled tradition we may add farther strength from these considerations;

First, That since our Jesus was a prophet, or a teacher sent from God, he must have left unto his church some records of his Father's will; this king Messiah being to reign for ever, must have some laws by which his subjects must be for ever governed; this Saviour of the world must have delivered to the world the terms on which they may obtain the great salvation purchased by him; or he must be in vain a Prophet, King, and Saviour; and so some certain records of those laws and those conditions of salvation must be extant. Now unless these Gospels, and other scriptures of the New Testament, contain these laws, they must be wholly lost, and we must all be left under a manifest impossibility of knowing, and so of doing his will, and of obtaining those blessings he hath promised to them that do it. For to say tradition might supply the want of writing, is to contradict experience; since the traditions of the Jews made void that word of God they had received in writing, and then how reasonable is it to believe they would have much more done it, had no such writing been delivered? Moreover, our blessed Lord spake many things which were not written; he taught the multitude *by the sea,* Mark ii. 13. *beyond Jordan,* Mark x. 1. *in the synagogues of Galilee,* Luke iv. 15. *at Nazareth,* ver. 22. *at Capernaum,* ver. 31. *out of Simon's ship,* Luke v. 3. and very often *in the temple,* John vii. 14. viii. 2. He interpreted to the two disciples going to *Emmaus throughout all the Scriptures the things concerning him,* Luke xxiv. 27. He discoursed to his disciples after his resurrection, *touching the things of the kingdom of God,* Acts i. 3. St. John assures us there were exceeding *many miracles that Jesus did which were not written,* xx. 30. Now whereas all those miracles and sermons which were written are entirely preserved, and firmly believed, tradition hath not preserved one miracle or sermon to us which was never written, and therefore can be no sure record of the doctrine or the laws of Christ. In a word, it is evident, that even the church catholic hath lost a tradition delivered to her by St. Paul; for, in his Second Epistle to the Thessalonians, ii. 5, 6. he saith, *I told you these things* (concerning antichrist) *when I was with you, and now ye know what letteth,* or hindereth, his appearance; he also intimates in this epistle, and by his exhortation to hold fast these traditions, ver. 15. that they were of great moment to be known, and be retained; and yet these traditions have neither been retained by the Roman nor by the catholic church; and it is confessed by Anselm,* and by Esthius on the place, that *though the Thessalonians knew it, yet we knew it not;* so that the tradition which

---

* De Sectis, p. 432.

† Προσφέρουσι δὲ τῇς ἑαυτῶν αἱρέσεως τὸ εὐαγγέλιον πεπλασμένον, Hær. 26. §. 13. p. 95.

‡ Λέγουσι γοῦν καὶ τὸν Ματθαίαν οὕτως διδάξαι, Strom. 3. p. 406.

§ "Cætera autem, quæ vel sub nomine Matthiæ, sive Jacobi minoris, vel sub nomine Petri, et Joannis, quæ à quodam Lucio sunt scripta, vel sub nomine Andreæ, quæ à Nexocharide et Leonide Philosophis, vel sub nomine Thomæ scripta sunt, et si quæ sunt alia, non solum rejicienda, verum etiam novitatis esse damnanda." Decret. 27.

‖ "Per quos Evangelium pervenit ad nos, quod quidem tunc prædicaverunt, postea vero per Dei voluntatem in scriptis nobis tradiderunt fundamentum et columnam fidei nostræ futurum." Iræn. adv. Hær. lib. iii. cap. 2. "Quid autem si neque Apostoli Scripturas nobis reliquissent," cap. 4. Στύλος δὲ καὶ στήριγμα ἐκκλησίας τὸ εὐαγγέλιον—ἐξ ὧν φανερὸν ὅτι οἱ τῶν ἁπάντων τυχόντες λόγοι—ἦσαν ἡμῖν τετράμορφον τὸ εὐαγγέλιον, cap. 11. Ed. Ox. p. 221. col. 1. lib. v. Στοιχεῖα τῆς πίστεως ἐκκλησίας· ἐξ ὧν στοιχείων ὁ πᾶς συνίστησι κόσμος ἐν Χριστῷ καταλλαγεὶς τῷ Θεῷ. Orig. in Joan. Edit. Huet. p. 5.

* "Nos nescimus quod illi sciebant." Anselm. "Noverant utique Thessalonicenses, at nos nescimus." Esthius.

the church received from this apostle touching this matter, is wholly lost; how therefore can she be relied on as a sure preserver, and a true teacher of traditions, which hath confessedly lost one of great moment deposited with the Thessalonians, and the primitive church?

Secondly, That it was necessary that the Christian doctrine or revelation should be preserved in some writing, may fairly be concluded from the Holy Scriptures; for if St. Paul thought it necessary to write to the church of Rome, *to put them in remembrance of the grace given to them,* (Rom. xv. 15.) as also to send to his Corinthians in writing, *the things they had heard, and did acknowledge,* (2 Cor. i. 13.) and to write *the same things* which he had taught to his Philippians: (iii. 1.) if St. Peter thought it needful to write to the Jewish converts, to *testify to them that it was the grace of God in which they stood,* (1 Pet. v. 12.) and *to stir up their sincere minds by way of remembrance, that they might be mindful of the commands of the apostles of our Lord and Saviour,* (2 Pet. iii. 1, 2.) though they at present *knew them, and were established in the truth;* (2 Pet. i. 12, 13.) and St. Jude to write to the same persons, *to mind them of the common salvation:* (ver. 3.) if the beloved evangelist closeth his gospel with these words, *These things were written, that ye might believe that Jesus is the Christ, and, believing, might have life through his name;* surely these persons could not but think it necessary that the essential doctrines of Christianity should be written; and yet we are sure they only have been written in those gospels and other scriptures contained in the canon of the books of the New Testament: and therefore we cannot reasonably doubt of their authority. Add to this,

That the apostles, and that Holy Spirit who did assist them in the inditing of these gospels for the church's use, could not be wanting in causing them to be transmitted to those Christians for whose use they were indited; because they could not be wanting to pursue the end for which they were indited: for they being therefore written that they might know *the certainty of those things in which they had been instructed,* (Luke i. 4.) and partly to engage them more firmly to believe that Jesus was the Christ, they must very early commit them to those churches for whose sake they were written.

Thirdly, It is evident that the immediate succeeding age could not be ignorant of what was thus delivered to them by the church from the apostles, as *the pillar and the ground of faith;* nor is it easy to conceive that either they would have thus received them, had the apostles given them no sufficient indication of them, or that they would have been esteemed so presently the charters of the Christian faith, had not the apostles delivered them unto the churches under that character.

Lastly, We have good reason to suppose, that the providence of God, which was so highly interested in the propagation of the Christian faith, and making of it known to the world, would not permit false records of that faith to be so early and so generally imposed upon the Christian world.

§. IV. From the same tradition we, with the strongest evidence of reason, may conclude, that these four gospels, and the other Scriptures received then without doubt or contradiction by the church, were handed down unto them uncorrupted in the substantials of faith and manners. For,

1. These records being once so generally dispersed through all Christian churches, though at a great distance from each other, from the beginning of the second century. 2. They being so universally acknowledged and consented to by men of curious parts and different persuasions. 3. They being preserved in their originals in the apostolical churches, among whom, saith Tertullian,* "authenticæ eorum literæ recitantur," *their original letters are recited;* it being not to be doubted but they who received the originals from the apostles, and who had authentic copies of them given to them by their immediate successors, would carefully preserve them to posterity. 4. They being multiplied into divers versions almost from the beginning, as we may rationally conclude; because the church of Rome, and other churches which understood not the original Greek, being founded in the apostles' days, could not be rationally supposed to be long without a version of those Scriptures which were to be read by them in public and in private. 5. They being esteemed by them as "digesta nostra," their *law books,* saith Tertullian,† "libri deifici deificæ Scripturæ," *books which instructed them to lead a Divine life,* say the martyrs, and believed by all Christians to be θεῖαι γραφαὶ, *divine Scriptures,* saith Origen,‡ and therefore as the records of their hopes and fears. 6. They being so constantly rehearsed in their assemblies by men whose work it was to read and preach, and to exhort to the performance of the duties they enjoined. 7. They being so diligently read by Christians, and so rivetted in their memories, that Eusebius§ mentions some who had them all by heart. 8. They being, lastly, so frequent in their writings, and so often cited by Irenæus, Clemens of Alexandria, and Origen, as now we have them, it must be certain from these considerations that they were handed down to succeeding generations pure and uncorrupt.

And indeed these things render us more secure, that the Scriptures were preserved entire from designed corruption, than any man can be that the statutes of the land, or any other writings, histories, or records whatsoever, have been so preserved; because the evidence of them depends upon more persons, and they more holy, and so less subject to deceive, and more concerned that they should not be corrupted, than men have cause to be concerned for other records; and so we must renounce all certainty of any record, or grant that it is certain these are genuine records of the Christian faith. Moreover, this supposed corruption of the word of God, or substitution of any other doctrine than what hath been delivered by the apostles, could not be done by any part or sect of Christians; but they, who had embraced the faith and used the true copies of the word of God in other churches of the Christian world, must have found out the cheat; and therefore this corruption, if it were at all affected, must be the work of the whole bulk of Christians; whereas it cannot rationally be supposed, that the immediate succeeding ages should universally conspire to substitute their own inventions for the word of God, and yet continue steadfast in, and suffer so much for, that faith which denounced the severest judgments against them who

* De Præscript. cap. 36.
† Adv. Marcion. lib. iv. cap. 3. Passio. S. Fælicia Episc. Fabyz. Ed. Ox. p. 47, 48.
‡ Adv. Cels. lib. iii. p. 138.
§ Vales. Hist. Eccl. lib. viii. p. 336. Johannes, p. 344.

did corrupt this word; or, that so many men should, with the hazard of their lives and fortunes, avouch the gospel, and at the same time make such a change even in the frame and constitution of this doctrine, as made it ineffectual both to themselves and their posterity; nor can it reasonably be thought, that they should venture upon that which, were the gospel true or false, must needs expose them to the greatest evils whilst they continued abetters of it. Lastly, that these sacred records of the word of God have not been so corrupted as to cease to be a rule of faith and manners, we argue from the providence of God; for nothing seems more inconsistent with the wisdom and goodness of God, than to inspire his servants to write the Scriptures for a rule of faith and manners for all future ages, and to require the belief of the doctrine, and the practice of the rules of life plainly contained in it, and yet to suffer this divinely-inspired rule to be insensibly corrupted in things necessary to faith or practice. Who can imagine that that God, who sent his Son out of his bosom to declare this doctrine, and his apostles by the assistance of the Holy Spirit to indite and preach it, and by so many miracles confirmed it to the world, should suffer any wicked persons to corrupt and alter any of those terms on which the happiness of mankind depended? This sure can be esteemed rational by none but such as think it not absurd to say, that God repented of his good-will and kindness to mankind in the vouchsafing of the gospel to them; or that he so far maligned the good of future generations, that he suffered wicked men to rob them of all the good intended to them by this declaration of his will: for, since those very Scriptures which have been received as the word of God, and used by the church as such from the first ages of it, pretend to be the terms of our salvation, Scriptures indited by men commissionated from Christ, and such as did avouch themselves apostles *by the will of God*, and his command *for the delivery of the faith of God's elect*, and *for the knowledge of the truth which is after godliness, in hope of life eternal*, they must be in reality the word of God, or Providence must have permitted such a forgery, as rendereth it impossible for us to perform our duty in order to salvation; for if the Scripture of the New Testament should be corrupted in any essential requisite of faith or manners, it must cease to make us *wise unto salvation*, and so God must have lost the end which he intended in inditing it. The objections which the papists make on account of the various lections, I presume are fully answered by Dr. Mills; and can be answered by him alone, since others must not be allowed to *blow upon* his learned book upon that subject.

§. V. And this is all, which I think necessary to be said, concerning the four gospels in the general. I proceed now to the consideration of that great question, *Whether the gospel of St. Matthew was by him writ in Hebrew, or in the Syriac language, and only was by others afterward translated into Greek?*

Mr. Du Pin * informs us, that all the ancients with one consent assure us that he *wrote in Hebrew;* Papius, St. Irenæus, Origen, Eusebius, St. Cyril of Jerusalem, Epiphanius, St. Jerome, St. Austin, St. Chrysostom, the author of the Latin Commentary on St. Matthew, which is ascribed to St. Chrysostom, and the author of the Synopsis of the Scripture, which bears the name of Athanasius, are a cloud of witnesses, *who depose that St. Matthew wrote his gospel in Hebrew:* but then he adds, That *the original Hebrew of the gospel according to St. Matthew was lost; and after the destruction of Jerusalem by Titus, becoming useless, there was no care taken to preserve it.* And saith, p. 36. *It is certain that the Greek version we have is as ancient as the times of the apostles, that it was published from the beginning of the church in all Christian nations, that it was looked upon as good as an original by the Greeks and Latins, that it was preserved without any alteration, and always looked upon as authentic and canonical, whereas the original Hebrew continued not long the same that it was left by St. Matthew.*

Now as for this cloud of witnesses, I shall, first, consider the chief of them apart, and then discourse of this supposed tradition in the bulk. Now,

The first witness is Papias, *that man of fables,* saith Eusebius,* who voucheth, that *St. Matthew writ his oracles in the Hebrew tongue,* ἡρμήνευσε δὲ αὐτὰ ἕκαστος ὡς ἠδύνατο, *and every one interpreted them as he was able;* from which words it is evident, that he knew nothing of any authentic version of this gospel approved by the apostles, and looked upon as authentic and canonical by the church; for after that, every one could not be left to interpret the Hebrew as he could. He also plainly in this passage doth suppose, that the Hebrew copy of St. Matthew was neither then lost nor adulterated and corrupted by additions, defalcations, or interpolations, or must own that every one then used a copy so corrupted; and if he could be ignorant or mistaken in matters of so great importance, why might he not be so in saying, this gospel was first written in a language he understood not?

Irenæus† is the second witness who saith, that *St. Matthew put forth his gospel among the Hebrews,* τῇ ἰδίᾳ διαλέκτῳ αὐτῶν, *in their own tongue;* and that the Ebionites used "eo Evangelio quod est secundum Matthæum," *that very gospel according to St. Matthew, which was writ in Hebrew;* this he saith twice,‡ without any intimation that it was interpolated or corrupted by them. Now here, saith the learned Mr. Grabe,§ *the Nazarenes and Ebionites easily imposed upon Irenæus, and other fathers who understood not the Hebrew tongue.* But after more mature consideration of the matter, he saith, *He thinks with Irenæus, that the Ebionites did use the gospel of St. Matthew, though not entire and uncorrupted, and finds, that Eusebius and St. Jerome, and our modern writers, were mistaken in making the gospel to the Hebrews which the Nazarenes used, and the gospel which the Ebionites abused, one and the same.* And yet Epiphanius ‖ expressly saith of the Ebionites, *they used only the gospel of St. Matthew, and called it the gospel according to the Hebrews, as it truly is.* So that either Eusebius, Epiphanius, and St. Jerome, must be mistaken in

* History of the Canon, vol. ii. chap. 2. p. 28.

* Καὶ τινὰ ἀλλὰ παρατίθεται μυθικώτερα. Hist. Eccl. lib. iii. cap. 39. p. 112.

† Adv. Hær. lib. iii. cap. 1.

‡ Lib. i. cap. 26. et lib. iii. cap. 11. p. 220. col. 2.

§ "Sicque Irenæo et aliis patribus Hebraicæ Linguæ ignaris facile imposuerunt ut crediderint eos ipso Matthæi Evangelio uti." Spicil. Patrum primi seculi. p. 21. et Not. in Irenæum, lib. i. cap. 26.

‖ Δέχονται μὲν καὶ αὐτοὶ τὸ κατὰ Ματθαῖον εὐαγγέλιον, τοῦτον γὰρ αὐτοὶ χρῶνται· καλοῦσι δὲ αὐτὸ κατὰ Ἑβραίους ὡς τὰ ἀληθῆ ἐστιν εἰπεῖν. Hær. 30. sect. 3.

this matter, which is sufficient to invalidate their testimony, or Irenæus must be himself mistaken ; and then he much more might be so in speaking of a language that he understood not.

Origen* is the third witness who indeed saith, That *the first gospel was writ by St. Matthew, and that he gave it to the Jewish converts composed in the Hebrew tongue;* but he doth not say, it was written either first, or only in that tongue: thus therefore I am willing to compound the matter, that the gospel of St. Matthew, being written for all nations in the Greek, as a tongue common to most of them, was also given for the use of those Jews who only understood their mother-tongue in Hebrew.

Eusebius† is the next witness who saith, That *Matthew delivered his gospel to the Jews in their own tongue;* but then that the gospel then retained in Hebrew, was indeed the gospel according to the Hebrews, or the same gospel of St. Matthew which the Ebionites used, and called *the gospel according to St. Matthew,* is plain from‡ comparing the words of Eusebius and Theodoret with those of Irenæus; though I confess Theodoret seems to make a distinction betwixt the Ebionites,—who held that our Lord was born of Joseph and Mary, who used the gospel according to the Hebrews; *i. e.* that gospel of the Nazarenes from which, saith Epiphanius,§ they had cut off the genealogy of St. Matthew,—and the Ebionites, who held that *Christ was born of a virgin;* and saith they used the gospel according to St. Matthew: and yet of this distinction Irenæus saith nothing, and Eusebius plainly contradicts it, such a confusion and conflict are there among the ancients in this matter, Eusebius‖ proceeds to tell us, that *they of the Jews who received Christ, chiefly embraced* τὸ καθ' Ἑβραίους εὐαγγέλιον, *the gospel according to the Hebrews;* and that Hegesippus, a man of the first succession from the apostles, cited passages¶ ἐκ τοῦ καθ' Ἑβραίους εὐαγγελίου, *from the gospel according to the Hebrews.* Now these things shew, that though he knew this gospel contained many things, which were not in the Greek copy of St. Matthew, yet was it free from any additions which did corrupt the faith; for otherwise he could not have spoke so honourably of Hegesippus, or so mildly of those other Christians which made use of it: and therefore though he saith that *some put the gospel according to the Hebrews amongst the books contradicted,* as they did also the Revelation of St. John; yet by saying this, he plainly insinuates, that other ecclesiastical writers owned it; nor doth he rank it among** τὰς ἐν ὀνόματι ἀποστόλων πρὸς τῶν αἱρετικῶν προφερομένας, *the scriptures introduced by the heretics under the name of the apostles,* as he doth the gospels of St. Peter, St. Thomas, and Matthias, as knowing, what St. Jerome doth assure us, that it was called, or esteemed by most men, *the gospel according to St. Matthew.*

Epiphanius†† is another witness, who saith, *The gospel of St. Matthew was writ in Hebrew;* but then he adds, that *the Nazarenes had the fullest copy of it, and kept it till his time, as it was first written in the Hebrew tongue.* Now be it, as Mr. Grabe and Petavius affirm, that in this he was deceived by them, and that it was the fault of it to be so full; yet as this shews that it passed then under the name of St. Matthew's gospel, so doth it also shew, how easy it was for these witnesses to be imposed on in this matter.

St. Jerome* is another witness, that *the gospel of St. Matthew was writ in Hebrew words and letters:* and then he adds,

First, That *it was* (in his time) *uncertain who translated it into Greek.*

Secondly, That *the very manuscript was till his time preserved in the Cæsarean library, gathered by Pamphilus the martyr; and that the Nazarenes, who used it at Berœa, gave him the liberty to transcribe it, and that this very book was by most thought to be the gospel according to St. Matthew.*

Thirdly, That *the scriptures cited in this gospel, both in the person of the evangelist and of our Lord, were exactly according to the Hebrew, and not according to the Septuagint,* as it might reasonably be expected it would be in a Hebrew gospel, written for the use of them who only owned the Hebrew Bible as authentic.

Fourthly, That *he himself not only transcribed it from the Cæsarean copy, but after turned it into Greek and Latin.*

Fifthly, From this Hebrew gospel, he cites these passages; First, *The mother of our Lord and his brethren said to him, John the Baptist baptizeth for the remission of sins, let us go and be baptized of him; and he answered, In what have I sinned, that I should go and be baptized of him?* Secondly, *The man who came to Christ with the withered hand was a mason, and said to Christ, I am a mason, who get my living by my labour; I pray thee heal me, that I may not be constrained to beg.* Thirdly, That *the apostle James*

---

* Apud Euseb. Hist. Eccl. lib. vi. cap. 225.

† Πατρίᾳ γλώττῃ γραφῇ παραδοὺς τὸ κατ' αὐτὸν εὐαγγέλιον. Hist. Eccl. lib. iii. cap. 24. p. 95.

‡ "Ebionæi eo Evangelio quod est secundum Matthæum solo utentes." Iren. lib. iii. cap. 11. "Solo autem eo quod est secundum Matthæum Evangelio utuntur." Ἐβιωναῖοι δὲ εὐαγγελίῳ μόνῳ τῷ καθ' Ἑβραίους λεγομένῳ χρώμενοι. Hist. Eccl. lib. iii. cap. 27. Μόνον δὲ τὸ κατὰ Ἑβραίους εὐαγγέλιον δέχονται. Hær. Fab. lib. ii. cap. 1. et paulo post εὐαγγελίῳ δὲ τῷ κατὰ Ματθαῖον κεχρῆνται μόνῳ.

§ Hær. 27. §. 29.

‖ Hist. Eccles. lib. iii. cap. 25.

¶ Hist. Eccles. lib. iv. cap. 22.

** Ibid. lib. iii. cap. 25.

†† Hær. 29. §. ult.

* "Matthæus Apostolus primus in Judæa propter eos, qui ex circumcisione crediderant, Evangelium Christi Hebraicis literis verbisque composuit, quod quis postea in Græcum transtulerit, non satis certum est; porro ipsum Hebraicum habetur usque hodie in Cæsariensi Bibliotheca, quam Pamphilus Martyr studiosissimè confecit. Mihi quoque à Nazaræis, qui in Beræa urbe Syriæ hoc volumine utuntur, describendi facultas fuit; in quo animadvertendum quòd ubicunque Evangelista sive ex persona sua, sive ex persona Domini Salvatoris veteris Scripturæ Testimoniis utitur; non secutus septuaginta translatorum auctoritatem, sed Hebraicam." Cat. V. Matthæus.

"In Evangelio juxta Hebræos, quod Chaldaico quidem Syroque sermone, sed Hebraicis literis scriptum est, quo utuntur usque hodie Nazareni secundum Apostolos sive, ut plerique autumant, juxta Matthæum, quod et in Cæsariensi habetur Bibliotheca, narrat Historia, ecce Mater Domini et fratres ejus dicebant ei, ecce Johannes Baptista baptizat in remissionem peccatorum, eamus et baptizemur ab eo; dixit eis, quid peccavi ut vadam et baptizer ab eo." Adv. Pelagian. lib. iii. fol. 106. K.

"In Evangelio quo utuntur Nazareni et Hebionitæ, quod nuper in Græcum de Hebræo sermone transtulimus, et quod vocatur à plerisque Matthæi authenticum, homo iste, qui aridam habet manum, cæmentarius scribitur istiusmodi vocibus auxilium precans. Cæmentarius eram manibus victum quæritans, precor te Jesu ut mihi restituas sanitatem, ne turpiter mendicem cibos." In Matt. xii. 13. vide eund. in Isa. xi. F. 22. B. in Matt. xxvii. F. 38. D.

"Evangelium quoque quod appellatur secundum Hebræos, et à me nuper in Græcum Latinomque sermonem translatum est, quo et Origenes sæpe utitur, refert, Dominus cum dediaset syndonem servo Sacerdotis ivit ad Jacobum, et apparuit ei, juraverat enim Jacobus se non comesturum panem ab illâ horâ quâ biberat calicem Domini, donec videret eum resurgentem à mortuis." Catalog. V. Jacobus.

"In Evangelio eorum quod Hebræo sermone conscriptum legunt Nazaræi, hæc scripta reperimus; factum est autem, cum descendisset Dominus de aqua, descendit fons omnis Spiritûs Sancti, et requievit super eum, et dixit illi, Fili mi in omnibus Prophetis expectabam te ut venires, et requiescerem super te, tu es enim requies mea, tu es Filius meus primogenitus qui regnas in sempiternum." In Isa. chap. xi. F. 22. B. and F. 67. L. and F. 188. l.

had sworn, after he had received the sacrament from the hands of Christ, that he would not eat bread till he had seen Christ risen from the dead; and that therefore our Lord appeared to him. Fourthly, That in this gospel *it was reckoned amongst the highest crimes, to make sad the heart of our brother.* Fifthly, That in this gospel it was said, *not only that the vail of the temple was rent at our Lord's death; but also that the lintel over the temple being very great was broken.* In fine, he saith, That *Jesus being come out of the water, the source of the Holy Ghost descended upon him, rested on him, and said to him, My Son, I expected you in all the prophets, to the end, that being come I might rest upon you; for you are my Rest, and my first-born Son, who reigns for ever.* Now this is the only place which seems to vary from the doctrine of the church; and this Origen expounds. (Com. in Job, p. 58. D.) The other fathers which seem to avouch this tradition come too late, and are not considerable enough to be examined apart: I therefore shall only make some remarks on what St. Jerome hath delivered. And,

First, Whereas he says, *It was uncertain who translated this gospel of St. Matthew, writ in Hebrew, into Greek;* hence we observe, that there is little reason to depend on what later writers have said on this matter; and therefore Mr. Du Pin freely confesses, p. 36. That whereas it is said in the abridgment of the Scriptures ascribed to Athanasius, that it was made by St. James, bishop of Jerusalem; by Theophylact* is ascribed to St. John; and by Anastasius the Sinaite, is ascribed to St. Luke and St. Paul; all this is spoken without ground.

Secondly, Whereas he says, *This was the copy which the Nazarenes and the Ebionites used, and that most persons did esteem it the gospel, and the authentic copy of St. Matthew:* hence it must follow, that they had then a copy, which then passed commonly under the name of *the gospel according to St. Matthew.*

Thirdly, Whereas he citeth from this gospel many passages, which are not, as he cites them, to be found in the gospel of St. Matthew approved by the church; hence it must follow, they had added to St. Matthew's gospel many things from tradition which were not recorded in the authentic gospel of St. Matthew; and this seems probably to be the thing Eusebius intended, when he said, that *Hegesippus cited many things from the Hebrew gospel, and from the unwritten traditions of the Jews;* so that *this gospel according to the Hebrews,* seems not to me, as Mr. Grabe† and Du Pin do conjecture, to have been a gospel wholly different from that of St. Matthew, writ or translated by him into Hebrew for their use, as were, saith Epiphanius,‡ *the gospel of St. John, and the Acts of the Apostles;* but only the gospel of St. Matthew used by the Ebionites, who denied that Christ was born of a pure virgin, and therefore struck out the genealogy of St. Matthew; and the same gospel used by the Nazarenes, with many additions they had received from tradition, and upon that account placed by many ecclesiastical writers among the writings contradicted, and in those matters in which it differed from the Greek and authentic copy, was of no authority in matters which concerned the Christian faith.

§. VI. To proceed therefore to the consideration of this tradition in the bulk, let it be noted,

First, That this is a tradition that an inspired apostle wrote a large gospel by the *afflatus* of the Holy Ghost in Hebrew, and yet that Providence which hath preserved all the other *canonical books* both of the Old and of the New Testament in their original languages, and that church which hath handed down all the other books of the New Testament, even those which are comprised in one single chapter in the same language, have suffered the *original* of this large gospel to be lost within forty years, saith Mr. Du Pin, after it was written; as if it had been only written to be buried in the tomb of Barnabas, according to the tale of Theodorus Lector* in the sixth century; or to be carried by St. Bartholomew† unto the Indians, on that account more *fortunate* than other Christians; and yet unfortunate in this, that when they had it, they understood not a word of it; whence, even Du Pin saith, there is no appearance of truth in that story, p. 32.

Secondly, It is a tradition of a gospel written in Hebrew by inspiration of the Holy Ghost, for the use of the converted Jews; and yet, *after the destruction of Jerusalem,* it became useless, saith Du Pin, *and so no care was taken to preserve it:* yea, it was a gospel written for their use, and to supply the absence of St. Matthew; and yet, as far as doth appear, none of them ever had, or used it, unless it also was the gospel according to the Hebrews; for the converted Jews used that gospel, saith Eusebius; and Hegesippus appears, saith he, *to have been one of the Jewish converts; because he cites all his passages out of the gospel according to the Hebrews:* the Ebionites, say Eusebius, Epiphanius, and Theodoret, used only *the gospel according to the Hebrews;* this was the gospel, saith St. Jerome, *which the Nazarenes read,* and which both they and the Ebionites used: and yet this gospel is put among the books *contradicted* by Eusebius. *It is of no authority to prove any matter of faith,* saith Origen,‡ and may be received or not. To avoid these consequences, Du Pin and Mr. Grabe contend, that the gospel according to the Hebrews was distinct from the gospel according to St. Matthew; but this is evidently to contradict the testimonies of Irenæus and Theodoret, who say, *the Ebionites used the gospel of St. Matthew;* and of Epiphanius, who says, *they used the gospel according to the Hebrews, and called it the gospel according to St. Matthew;* and of St. Jerome, who saith, *it was by most reputed the gospel according to St. Matthew.* It was not indeed the true *authentic* gospel of St. Matthew, received without contradiction by the church, for that was only the Greek copy; it was not a copy of St. Matthew's gospel, free from additions and interpolations, which they had put into it from tradition, which is all that the arguments of Du Pin and others prove; but yet, I say, it was that very gospel which the Nazarenes read, and which was kept in the Cæsarean library as the gospel according to St. Matthew, and which the Ebionites used as such; nor can any man prove from antiquity, that either the Christian fa-

* In verbo Matthæus Præfat. in Matt. Serm. 8. in Gen.

† Spicileg. Patrum primi Sec. p. 22—24. ‡ Hær. 30. Sect. 3. vide infra.

* Collectan. lib. ii. p. 184.

† Hieron. V. Barthol. Euseb. Hist. Eccl. lib. v. cap. 10.

‡ "In Evangelio quodam quod dicitur secundum Hebræos, si tamen placet alicui recipere illud non ad auctoritatem, sed ad manifestationem propositæ quæstionis." Hom. 8. in Matt. F. 21. D.

thers knew of, or that the Jewish converts ever used, any other Hebrew gospel according to St. Matthew.

Epiphanius indeed saith,* *That the Nazarenes had the gospel according to St. Matthew,* πληρέστατον Ἑβραιστὶ, *most full in Hebrew, and that they had preserved it from the beginning, as it was writ in Hebrew, till his time:* but Petavius† truly notes, that this was his mistake, *that gospel not being pure, but depraved, and was indeed no other than the gospel according to the Hebrews;* and that this was so, is evident, partly from his own confession, that *for any thing he knew to the contrary, the Nazarenes had cut off from it the genealogy from* Abraham to Christ; and partly from the additional passages so often cited by St. Jerome from that gospel, which the Nazarenes read and used: and this also confutes another salvo, which some have invented by a distinction, which, without ground, they make betwixt *the gospel according to the Hebrews, and the gospel according to the Nazarenes.*

Now from what I have thus discoursed, I argue thus, Either the gospel of St. Matthew, supposed to be originally written in Hebrew, contained in it the passages cited from the gospel of the Nazarenes, or the gospel according to the Hebrews, or it did not; if it did not, then it is certain, that the gospel retained in Hebrew by the Nazarenes and Ebionites, as the gospel according to St. Matthew, was not the same with his *original* gospel. Then, secondly, Seeing St. Jerome twice informs us, that *it was the very authentic copy of St. Matthew, and was by most judged to be so;* and Eusebius saith, that this gospel according to the Hebrews was only by some rejected, as also was *the Revelation of St. John;* it follows, that most Christians as to the matter must be then mistaken.

But if the *original* gospel of St. Matthew did contain these passages, then it is certain, that the Greek copy approved by the apostles, and received by the *universal church,* cannot be the *true* or *authentic* gospel of St. Matthew, seeing it must be then deficient in many things contained in the true Hebrew gospel; and so it must be granted, that the apostles approved, and the church received, a gospel, which wanted many passages contained in the original, according to St. Matthew, written by the assistance or inspiration of the Holy Ghost.

Thirdly, It was written in Hebrew, saith this tradition, for the use of the circumcision; and yet it was not written by St. James, the *bishop of the circumcision,* nor by St. Peter, or St. John, the *apostles of the circumcision,* but by St. Matthew, the publican; yea, it was written in Hebrew for them for whom both their own bishop, and these apostles of the circumcision, wrote in Greek.

Fourthly, It was written, saith this tradition, by the direction of the Holy Ghost, and interpreted, saith the pretended Athanasius, by *James the brother of our Lord;* saith Anastasius Sinaita, by St. Luke; by St. John, saith Theophylact, upon hearsay; and all of them without ground, saith Du Pin, p. 36. *It is unknown by whom it was translated,* saith St. Jerome; *it was not translated* (saith Papias), *but every one interpreted it as he could;* and yet that of Baronius * is certain, that *if the Hebrew alone was the original of St. Matthew, we cannot say the Greek is the true copy of St. Matthew, but by our assurance that it agrees with the original.* Now if it were not at all translated, as Papias saith, or were translated only by an unknown hand, as St. Jerome saith; or if we have only one single person of a later date, who ascribes this version to an apostolical person, and he both doth it without ground, and is contradicted by two, who attribute this version to another,—can this be any sure foundation that we have any copy which agrees with the original?

It is said, indeed, that the apostles approved of the Greek version; I answer, that they and the whole church approved of the *Greek gospel of St. Matthew,* I believe; but what single authors, say they, approved of any version? yea, what author before St. Jerome and the false Athanasius speaks of any version from the Hebrew? All antiquity cite this gospel according to the Greek, and speak of the gospel *according to the Hebrew* as a thing not of authority, or not received without contradiction; but I know not one who saith *the gospel used by the church was a version from the Hebrew;* and from this long silence, and from the discord and ungrounded sayings of those single witnesses, who after the fourth century speak of a version, I conclude the Greek, we now have, was no version, but the *original* gospel of St. Matthew, written by him for the use of the whole church of God; and that the Hebrew copy, if he wrote any, was written for the use of the circumcision only: so that it being in the hands of the Jews only, and understood by them alone, and they being, saith Justin Martyr,† *the worst sort of Christians, i. e.* retainers of Judaism with Christianity, and they in whose hands the gospel chiefly was, being Nazarenes and Ebionites, might, from the traditions which obtained among them, add to it, or from their principles be induced to change and to corrupt it. Or,

Lastly, To speak freely what I conceive most probable, as the canonical books of the Old Testament were written originally in Hebrew, but when the pure Hebrew became unintelligible to the vulgar, and when the dispersion of the Jews had distinguished them into Hebrews, which used their mother-tongue, and Hellenists, who understood only the Greek tongue, the Chaldee version was used in the synagogues of the Hebrews, and the Greek by the Hellenists; so this distinction continuing after Christ's ascension, some of the Scriptures, written originally in the Greek for the use of both Jew and gentile, were translated into the mixed Hebrew; and as they had, saith Epiphanius,‡ *the gospel of St. John and the Acts of the Apostles in Hebrew;* so had they before the gospel of St. Matthew turned into the same language, and perhaps with the same liberty of making additions to it from tradition, which we find in the Chaldee paraphrast, and the translation of the Septuagint; which version the primitive Christians among the gentiles, who were ignorant of that language, finding in their hands, they from the likeness of the thing, and the pretensions of

* Ἔχουσι δὲ τὸ κατὰ Ματθαῖον εὐαγγέλιον πληρέστατον Ἑβραιστὶ, ὥσπερ αὐτοῖς γὰρ σαφῶς τοῦτο, καθὼς ἐξ ἀρχῆς ἐγράφη Ἑβραικοῖς γράμμασιν, ἕτι σώζεται, οὐκ οἶδα δὲ εἰ καὶ τὰς γενεαλογίας ἀπὸ τοῦ Ἀβραὰμ ἀχρὶ τοῦ Χριστοῦ περιεῖλον. Hær. 29. sect. ult.

† "Neque verò purum Matthæi Evangelium, ut existimâsse videtur Epiphanius, sed ab illis depravatum, quod Evangelium κατὰ Ἑβραίους appellat Eusebius. Nazarænorum Evangelium nequaquam Matthæi germanum fuit." Not. ad Hær. 29. N. 9.

* An. 35. Num. 165.

† Ἀληθεστέρους τοὺς ἐξ ἐθνῶν τῶν ἀπὸ Ἰουδαίων καὶ Σαμαρέων Χριστιανοὺς εἰδότες. Apol. 2. p. 88.

‡ Καὶ τὸ κατὰ Ἰωάννην μεταληφθὲν εἰς Ἑβραΐδα ἐμφέρεται ἐν τοῖς τῶν Ἰουδαίων Γαζοφυλακίοις,—οὐ μὲν ἀλλὰ καὶ τῶν πράξεων τῶν Ἀποστόλων τὴν βίβλον ὡσαύτως ἀπὸ Ἑλλάδος γλώσσης εἰς Ἑβραΐδα μεταβληθεῖσαν λόγος ἔχει. Hær. 30. sect. 3.

the Jews, might think it an *original* written for their use. Thus some of them upon the same account inform us, that *the epistle to the Hebrews was first written in Hebrew, and was translated into Greek by Clemens,* or St. Luke;* and yet that in this matter they were mistaken, we learn from St. Jerome,† telling us for certain, *that the whole New Testament, excepting only the gospel of St. Matthew, was first writ in Greek.* For,

First, St. Jerome and Epiphanius are the only persons who speak of this *authentic Hebrew gospel, kept till their time by the Nazarenes,* which that it was not the original gospel of St. Matthew hath been fully proved.

Secondly, St. Jerome saith of this Hebrew copy, which he received from them and translated into Greek and Latin, that *the citations contained in it, when the evangelist spake in his own person, or in the person of our Lord, were exactly according to the Hebrew, and not according to the Septuagint;* and yet it is certain this is not true of the Greek copy we now have, as appears from ii. 6. 18. iii. 3. iv. 15. v. 21. 31. 43. xi. 10. xii. 20, 21. xiii. 14. xv. 8, 9. xxvi. 31. xxvii. 9.

§. VII. If it be here objected, that by calling in question a thing so generally asserted by so many fathers, I weaken the tradition of the church concerning the canon of the Scriptures, and other matters handed down to us by tradition;

I answer, That I have sufficiently obviated this objection in a particular discourse‡ upon this subject, in which I have shewed what traditions are to be received, and what may rationally be questioned, and that we have sufficient ground from reason to rely on the tradition of the canon of the Old and the New Testament.

Secondly,§ I have shewed that the fathers have been imposed upon by the Jews in other things received from them by tradition, and asserted by more testimonies of ancient fathers than are avouched to prove that the gospel according to St. Matthew was first written in Hebrew; as *v. g.* First, In the story of the cells of the Seventy, in which they who translated the Old Testament are said to have been severally placed; or, as Epiphanius will have it, two together, when they translated the Old Testament from Hebrew into Greek, and yet by inspiration, or prophetical impulse, to have performed this translation all in the same words; these things, saith Justin Martyr,‖ *we report to you gentiles, not as fables, or feigned stories,* ἀλλὰ παρ' αὐτῶν ἐκεῖ ὡς τὰ πάτρια παρειληφότων ἀκηκοότες ταῦτα παραγγέλλομεν, *but as a received tradition delivered to us from the inhabitants of the place.* The same traditions, touching the cells, is delivered as certain by Irenæus,¶ by Clemens of Alexandria, (Strom. 1. p. 342.) by Cyril** of Jerusalem, and by Epiphanius, (de Ponderibus et Mens. p. 160—162.) and by St. Austin. (De Civ. Dei. lib. xvi. cap. 42, 43.)

And as all these fathers confirm the story of the cells, and consequently speak of this performance as done, θείᾳ δυνάμει κατ' ἐπιπνόιαν Θεοῦ, ἐκ πνεύματος ἁγίου, *by the power and afflatus of the Holy Spirit, or by that Spirit who spake these things by the prophets;* so doth Tertullian* speak, "de sententiæ communione," of *their conspiring in their sentiments:* Eusebius† saith, that it was θεοθὲν οἰκονομηθεῖσα ἑρμηνεία, *an interpretation ordered by God: it was done by them,* saith St. Hilary,‡ "spirituali et cœlesti scientia," *with spiritual and heavenly knowledge:* μὴ δίχα τῆς θείας ἐπιπνοίας, *not without Divine inspiration,* saith Theodoret:§ and this they say by reason of the great sympathy which was in their interpretation; and yet Bellarmine‖ saith, that *in this the Jews imposed on Justin Martyr, and the succeeding fathers might give credit to Justin.* Du Pin,¶ that it is *a fiction of the Jews,* and that *it is well known how frivolous and uncertain these pretended popular traditions are, and especially among the Jews:* father Simon** saith, *we must not here so much consider what the fathers said, as what reason they had to say so;* and that St. Jerome†† *gives them all the lie.* And to the other pretence of their inspiration, he answers, (p. 115.) "de rebus sibi incognitis quidquam certi definire non potuerunt," *they could say nothing certain of things unknown to themselves,* and therefore could say nothing certain in the case before us.

Secondly, The appearance of Elias the Tishbite in person, before the second coming of Christ, is delivered by the fathers unanimously as a tradition of the church; but this they did partly from the tradition of the Jews, partly from the mistaken sense of the words of Christ, and partly from the authority of the Septuagint, without all ground, as hath been fully proved. (Treat. of Trad. chap. 5. from §. 1. to §. 5.)

Thirdly, They generally taught, for four centuries together, that *the good angels,* styled the *sons of God,* Gen. vi. *were transported with the love of women, and begat of them giants and evil spirits;* this is taught by Justin Martyr, Irenæus, Clemens of Alexandria, and Athenagoras, in the second century; by Tertullian, Minucius, St. Cyprian, and Methodius, in the third; by Lactantius and Sulpicius in the fourth; and this they did from the traditional interpretation of the Jews recorded in Josephus‡‡ and in Philo,§§ and in the first book of Enoch, de Egregeris: and yet in the fifth century the authors of this opinion are represented by Chrysostom‖‖ and Theodoret, as *stupid teachers of fables and blasphemers,*¶¶ as hath been proved: and if in these things the fathers were so easily imposed on by the Jews, why might they not be imposed on likewise in saying that the gospel according to St. Matthew was written in a language that they understood nothing of, and of which they could say nothing certain from their own knowledge?

Notwithstanding, if any man like not this opinion, he may compound the matter with the fathers thus, that St. Matthew might deliver that gospel which he wrote as well in Hebrew to the Jews who understood that language only, as in Greek to the Hellenistic Jews and to the gentile converts. And since it is agreed on all hands that he left Judea to preach to the gentiles, what is more reasonable than to conceive he left that gospel he had preached to them, and wrote by the assistance of the Spirit, as a rule of faith to all nations, in a language which those nations understood?

* Γεγράφθαι Ἑβραίως Ἑβραικῇ φωνῇ. Clem. Alex. apod Euseb. H. Eccl. lib. vi. cap. 14. Euseb. lib. iii. cap. 38. Theodoret. Proem. in Ep. ad Heb. Hieronymus. V. Paulus.

† "De Novo Testamento Græcum esse non dubium est, excepto Apostolo Matthæo." Præfat. ad quatuor Evangelia.

‡ Treatise of Traditions.

‖ Exhort. ad Gr. p. 13, 14.

** Catech. 4. p. 57.

§ Ibid. cap. 1. sect. 8.

¶ Lib. iii. cap. 25.

* Apol. cap. 18.

† Præp. Ev. lib. viii. cap. 1.

‡ Prol. in Psal. p. 635.

§ Præf. in Psalm.

‖ De verbo Dei, lib. ii. cap. 6.

¶ Hist. of the Canon, p. 174.

** Disq. Crit. cap. 15. p. 109.

†† "Nescio quis primus auctor Septuaginta Cellulas mendacio suo exstruxit."

‡‡ Antiq. lib. x. cap. 4.

§§ De Gigant. p. 284, 285.

‖‖ Vid. Grab. Spicil. 1 Cent. p. 347, &c.

¶¶ Treat. of Trad. part 2. cap. 12. §. 7.

A

PARAPHRASE

ON

THE NEW TESTAMENT.

ΤΗΣ καινῆς διαθήκης ἅπαντα, *all the books of the New Testament.*] It is observed by the Rev. Dr. Hammond,* that this *title refers to the* "consent of the *catholic church* of God, and the tradition which giveth testimony to these books, as those, and those only, which complete the *canon* of the *New Testament;* and the word ἅπαντα, *all*, signifies as in the titles of other authors, ἅπαντα τὰ διδόμενα, *all the books which have been written*, and by God's providence derived to the *church*, so as to be received into the *canon*, or into the number of writings which were confessedly indited by the *apostles* and *disciples* of *Christ.*" I cannot indeed find, that this title is of any considerable antiquity; but the more *ancient* title of ἡ καινὴ διαθήκη, *the New Testament*, prefixed to these books, doth plainly intimate the full and general persuasion that in these books was comprised that whole new covenant, of which the blessed Jesus was the mediator, and the apostles were the ministers and the dispensers; and then surely they must contain all that is requisite for Christians to believe, or do, in order to salvation; or in order to their performance of the conditions, on which salvation in this new covenant is tendered; there being nothing which can be deemed a more necessary and essential part of the new covenant, than the conditions upon which salvation is to be obtained by it.

And that the ancients thus conceived of these books, is evident from the other title of the *rule* and *canon* of *Scripture*, given to them, even from the time of Irenæus,† who styles the Scriptures τὸν ἀκλινῆ τῆς ἀληθείας τὸν κανόνα, *the invariable rule of truth.* A canon, saith Phavorinus, is a perpetual rule, a measure that cannot be false, πᾶσαν πρόσθεσιν, καὶ ἀφαίρεσιν μηδαμῶς ἐπιδεχόμενος, *and which by no means admits of any addition to it, or subtraction from it.* A canon and a rule, saith St. Basil,‡ if it want nothing to make it truly such, οὐδεμίαν προσθήκην εἰς ἀκρίβειαν ἐνδέχεται, *admits of no addition to the exactness of it; for addition belongs to that which is somewhat deficient, or imperfect; whereas* (saith he) *if rules and canons be imperfect, they do not well deserve that name.* To a canon, saith G. Nyssen,* belongs ἡ τελειότης, *such perfection* as *hath nothing wanting, or abounding;* and therefore of the canon of Scriptures, he asserts that it is κριτήριον ἀσφαλὲς τῆς ἀληθείας ἐπὶ παντὸς δόγματος, *an infallible rule of truth in every doctrine.* Upon those words, *As many as walk by this canon*, (Gal. vi. 16.) Theodoret saith, *He calls the doctrine propounded by him a canon, as having* μήτε ἐλλεῖπον τι μήτε περιττὸν, *nothing wanting or superfluous:* and upon those words, Philip. iii. 16. *Let us walk by the same canon*, Chrysostom† saith, *A canon neither admits of addition nor diminution, otherwise it loseth the property of a canon.* Elsewhere,‡ he saith, That *it is easy to judge of the controversies in religion, having the Scripture for our canon.* Theodoret,§ on the place, saith, *The apostle calls the preaching of the gospel the canon;* adding, that *a canon is a boundary of right, wanting nothing.* Œcumenius saith, *The apostle speaks of faith; for as to a canon, or rule, if you add any thing to it, or diminish from it, the whole is spoiled; so is it with respect to faith.* So that in the judgment of the fathers, the Holy Scriptures being the rule and canon of faith, no article of faith can be wanting in them, or ought to be added to them. Hence also, by just consequence, we infer the perspicuity of Scripture in all the necessary articles of Christian faith, and rules of life; for a perfect canon must as well be plain as full: a rule by which I am to regulate my actions and my faith must be clear; for if it be not plain and intelligible, I cannot, by attending to it, know what I am obliged to believe and do: and therefore Chrysostom saith, *There needs not much inquiry where there is a rule to which all things must be adapted; but it is easy to perceive who takes wrong measures.* (Hom. 35. in Acta Apost. tom. iv. p. 800.)

* Preface. † Lib. i. Ed. Ox. p. 44.
‡ Adv. Eunom. lib. i. tom. i. p. 701.

* Adv. Eunom. Or. 3. tom. ii. p. 552. et Or. 1. p. 346.
† Ἐπὶ τὸ Κανὼν εἶναι ἀπόλυσι.
‡ Tom. iv. Hom. 34. in Act. Apost.
§ Ὁ δὲ Κανὼν εὐθύτητος ὅρος, μηδενὸς προσδεχόμενος· οὕτως καὶ ἐπὶ τῆς πίστεως.

THE

GOSPEL OF ST. MATTHEW.

WITH ANNOTATIONS.

CHAP. I.

1. THE book of the generation [1] of Jesus Christ, *(who was according to the flesh,* Rom. ix. 5.) the son of [2] David, *(*Acts ii. 30. *and)* the son of Abraham, *(is on this wise.)*

2. Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren, [3]

3. And Judas begat Phares, and Zara [4] of Thamar, [5] and Phares begat Esrom, and Esrom bagat Aram,

4. And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon,

5. And Salmon begat Booz of Rahab, [6] *(the harlot,)* and Booz begat Obed of Ruth *(the Moabitess),* and Obed begat Jesse,

6. And Jesse begat David the king, [7] and David the king begat Solomon of her that had been the wife of Uriah, [8]

7. And Solomon begat Roboam, and Roboam begat Abiah, and Abiah begat Asa,

8. And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias, [9]

9. And Ozias begat Joatham, and Joatham begat Achas, and Achas begat Ezekias,

10. And Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias,

11. And Josias [10] begat Jechonias and his brethren, about the time they were carried away into Babylon;

12. And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel,

13. And Zorobabel [11] begat Abihud, and Abihud begat Eliakim, and Eliakim begat Azor,

14. And Azor [12] begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud,

15. And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob,

16. And Jacob begat Joseph, [13] the husband of Mary, of whom was born Jesus, who is called Christ.

17. So [14] all the generations from Abraham to David are fourteen generations, and from David till the carrying away into Babylon are *(reckoned up by me)* fourteen generations, and from the carrying away into Babylon to Christ *(inclusively)* are *(also)* fourteen generations.

18. Now the birth of Jesus Christ was on this wise *(or after this extraordinary manner);* when as his mother Mary was espoused to Joseph, before they came together, she was found with child *(by the power)* of the Holy Ghost *(overshadowing her,* Luke i. 45. *of which thing Joseph knew nothing).*

19. Then Joseph her *(espoused)* husband being a just man, and *(therefore one, who durst not retain her, whom he esteemed an adulteress, and yet being)* not willing to make her *(whom he loved)* a public example, was minded to *(give her a bill of divorce, and so to)* [15] put her away privily.

20. But while he thought on these things, behold the *(an)* angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy *(espoused)* wife *(though found with child),* for that which is conceived in her is *(not the fruit of whoredom or adultery, but)* but of the Holy Ghost.

21. And she shall bring forth a son, and thou shalt call his name Jesus *(i. e. the Saviour),* for he shall save his people from their sins.

22. Now all this was done *(by the Holy Ghost overshadowing this virgin),* that it might be fulfilled which was spoken of the Lord by the prophet *(Isaias),* saying, (vii. 14.)

23. Behold a virgin [16] shall be with child, and shall bring forth a son, and [17] they shall call his name *(or his name shall be called)* Emmanuel, which being interpreted, is, God with us.

24. Then Joseph being raised from sleep *(and perceiving that the dream was from God),* did as the angel of the Lord had bidden him, and took unto him *(Mary)* his wife.

25. And *(but he)* knew her not [18] until she had brought forth her first-born son, and he called his name Jesus.

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. ΒΙΒΛΟΣ ΓΕΝΕΣΕΩΣ, *the book of the generation.*] *i. e.* As the Syriac well expresses it, the writing, *narrative,* or rehearsal of the generation or *birth,* (ver. 18.) of Jesus; for though the word γένεσις is elsewhere of that latitude, as to comprise also the history of our Lord's life, and death, and resurrection; yet it is here to be restrained to the birth of Christ, as appears, first, from the parallel phrase, αὕτη ἡ βίβλος γενέσεως ἀνθρώπων, *this is the book* or the rehearsal *of the generation of men from Adam to Noah.* (Gen. v. 1.) Secondly, From the design of the apostle here, which is to set down the descent of Christ from Abraham, and his alliance to king David by his father Joseph: and, thirdly, from the eighteenth verse, which, after this narrative of it, proceeds to shew the manner of his birth, by saying, *Now ἡ γένεσις the birth of Jesus Christ was on this wise.*

[2] *The son of David, the son of Abraham.*] *i. e.* The son of both, as *Alibamah the daughter of Anah* (and), *the daughter of Zibeon.* (Gen. xxxvi. 2.) This sense being

most suitable to the design of the apostle, which is to prove Christ was the son of both, and that in him were fulfilled the promises made to both. And David is first named; first, because the promise to him was fresher in memory, more plain, and more explicit; God had promised to Abraham in general words, that *in his seed should all the families of the earth be blessed.* (Gen. xii. 3. xxii. 18.) And that this seed was Christ, we learn from the apostle Peter, Acts iii. 25, 26. and from St. Paul, Gal. iii. 16. But to David God promised, that in *his seed would he establish the throne of his kingdom for ever;* (2 Sam. vii. 16.) that his seed would he establish for ever, and *build up his throne to all generations.* (Psal. lxxxix. 4.) Now this being a promise, that *of the fruit of his body he would raise up Christ to sit upon his throne,* (Acts ii. 30.) was more suitable to the notions of the Jewish nation touching the king Messiah, and to their inclinations. The prophets also prophesy of him, as one to *sit upon the throne of David for ever,* (Isa. ix. 7.) that he shall be a *righteous branch* raised up to David, and a *king that shall reign and prosper, in whose days Judah shall dwell safely,* (Jer. xxiii. 5, 6.) that they *should dwell in the land for ever,* and *David shall be their prince for ever.* (Ezek. xxxvii. 24, 25. see Isa. lv. 11. Amos ix. 11.) Accordingly, the angel speaketh of one who should *reign on the throne of his father David, over the house of Jacob for ever.* (Luke i. 33.) And the Jews pray to him thus, *Jesus, thou son of David, have mercy on us;* (Matt. ix. 27. xv. 22. xx. 30.) and make their acclamations to him thus, *Hosanna to the son of David.* Others add, that Abraham is put after David, because the apostle was to begin his catalogue from Abraham.

[3] Ver. 2. Καὶ τοὺς ἀδελφοὺς αὐτοῦ, *and his brethren.*] Perhaps interpreters might save themselves the trouble of giving a reason of many things contained in this catalogue, by saying, St. Matthew here recites it, as he found it in the authentic copies of the Jews, who doubtless had preserved some known and approved genealogy of their descent from Abraham, the father of their nation, in whom they so much gloried, and from whose loins they expected the promised Messiah. Thus, for instance, when it is said, *Salathiel begat Zorobabel,* it may be sufficient to justify the apostle in this, that the Jews do still represent Zorobabel not as the son of Pedaiah, but of Salathiel. So we read of *Zorobabel, the son of Shealtiel,* Nehem. xii. 1. Hag. i. 12. 14. ii. 21. 23. Ezra iii. 2. 8. v. 2. Josephus* likewise says, the captain of the people was ὁ Σαλλαθιήλου παῖς Ζοροβαβήλος, *Zorobabel the son of Salathiel;* and with great reason must he follow the sentiments of three persons of so great authority, as Ezra, Nehemiah, and the prophet Haggai, the contemporaries of Zorobabel. So also may we say, that the kings left out in this genealogy were therefore omitted by St. Matthew; because he found them omitted in the genealogy used by the Jews, and that these words *and his brethren,* are added as being also added in their genealogy. But to omit this, *his brethren* may be added to comfort the dispersed tribes, which were not yet returned out of captivity, as Judah was, in their equal interest in the blessing of the seed of Abraham, they being all adopted children of God, which is not true of Ishmael or Esau, the brethren of Isaac and Jacob: moreover, these brethren of Judas might well be mentioned, as being patriarchs, *heirs of the promise,* and heads of that people, whence the Messiah was to proceed; and therefore Stephen also speaks thus of them, *Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat the twelve patriarchs,* Acts vii. 8.

[4] Ver. 3. *And Zara.*] Mentioned with Phares, as being born at the same time, and striving with him for primogeniture, Gen. xxxviii. 28—30.

[5] *Of Thamar.*] It is observed here by some, that only four women are mentioned in this genealogy, till he comes to Joseph, and all of them noted for some infamy, as Thamar for incest, Rahab for being a harlot, Ruth for heathenism, Bathsheba for adultery; nor were they thus mentioned because sinners, to teach us that Christ came to save such, or to be born of such; for, why then were the three descents of Ahaziah, Joash, and Amaziah, omitted? but because in them only that law was departed from, which was given generally to the heirs of the promised blessing, that they should take them wives of their nearest kindred; and perhaps to obviate the cavils of the Jews against the mean condition of the mother of our Lord, their ancestors being descended of women whose qualities rendered them meaner than she was.

[6] Ver. 4. *Of Rahab.*] That Rahab was married to some prince of Israel, the tradition of the Jews assures us; but whereas, in contradiction to St. Matthew, they say, that she was married to Joshua; this is said in flat opposition to their own tradition, that Rahab was *the mother of eight priests and prophets;* for Joshua was neither of the tribe of Judah nor of Levi, but of the tribe of Ephraim. (Numb. xiii. 8.) That Rahab was one of the idolatrous nations with which they were forbidden to marry, (Exod. xxxiv. 16. Deut. vii. 3.) hinders not this marriage of Salmon with Rahab, she being first made a proselyte of justice; the reason of that law being this, lest they should tempt them to idolatry; which reason ceased, when they once owned the God of Israel; whence we find that Boaz married Ruth, (iv. 13.) and thought himself obliged so to do, and David married Maachah, the daughter of the king of Geshur. (2 Sam. iii. 3.) But here seems to be a great objection both against Salmon and against Obed, how it can be true, that only Boaz, Obed, and Jesse, should intercede betwixt Salmon and David, when the time betwixt them must be at least three hundred years in the mildest computation; and so Salmon must be one hundred years old when he begat Boaz, Boaz as old when he begat Obed, and Obed as old when he begat Jesse; whereas it is looked upon as miraculous, that Abraham at one hundred years should beget Isaac, Gen. xvii. 17. xxi. 5. To this objection it may be answered from the Targum upon Ruth, that these three were men of an extraordinary character for justice and piety; Salmon is styled *Salmon the just,* of whom it is said, that *his works and the works of his children were very excellent;* that Boaz was *a righteous person, by whose righteousness the people of Israel were delivered from the hands of their enemies,* and by *whose prayers the famine ceased from the land of Israel;* that Obed *served the Lord with a perfect heart,* and that he begat Jesse, *in whom was found no iniquity or corruption, for which he should be delivered to the angel of death,* and *he lived many days, and only died at last by reason of the sentence passed upon Adam for eating the forbidden fruit.* God therefore might vouch-

* Antiq. Jud. lib. xi. cap. 4. p. 363, F.

safe to men of such extraordinary piety, a longer life than ordinary, and strength to beget children in their old age. Thus Caleb at eighty-five, and Moses at one hundred and twenty, had not their natural strength abated; (Deut. xxxiv. 7. Josh. xiv. 11.) whereas Abraham's body was then dead. (Rom. iv. 19.) Dr. Alix saith, there were but three hundred and sixty-six years from the first of Joshua to the birth of David; and this is certain, because from the going of the children of Israel out of Egypt, to the building of the temple in the fourth year of Solomon, passed four hundred and eighty years. Now if you add to three hundred and sixty-six, the forty years the children spent in the wilderness, the seventy years of David's life, mentioned 2 Sam. v. 4. and the four years of Solomon, they make exactly four hundred and eighty years: he therefore supposes that Salmon begat Boaz, when he was ninety-six years old; Boaz begat Obed, when he was ninety years old; Obed, when he was ninety, begat Jesse; and Jesse, when he was eighty-five, begat David.

[7] Ver. 6. *David the king.*] To whom the promise was made to the king Messiah, to stablish his throne for ever, Ezek. xxxvii. 25. and from him the kingdom is styled the *house of David*, and the kingly throne, *the throne of the house of David*, Psal. cxxii. 5.

[8] *Of her that had been the wife of Urias.*] To shew that that crime of David being repented of, was so far from hindering the promise God made to him, that it pleased God by this very woman to fulfil it.

[9] Ver. 8. *Joram begat Ozias.*] It is certain, from the history of the Kings and Chronicles, that Ozias was the son of Amaziah, 2 Chron. xxvi. 1. Amaziah of Joash, xxiv. 27. Joash of Azariah, xxii. 11. Azariah of Joram, ver. 1. But according to the language of the Hebrews, and their maxims relating to this matter, *the children of children are reputed the children not only of their immediate parents, but of their ancestors*, and these ancestors are said to beget those who are removed some generations from them: so Isaiah saith to Hezekiah, xxxix. 7. *Of thy sons which shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon;* which prediction was fulfilled only in the days of Jechonias, long after the days of Hezekiah. But the great question here is, Why Azariah, Joash, and Amaziah, are left out of the catalogue of the kings of Judah? To this it is answered, 1. Negatively, that the reason could not be because they were great sinners, since Manasseh and Amon, who were greater sinners, were retained in this catalogue, ver. 10. It therefore may be said,

First, That the Jews had their *tabulæ censuales*, in which the stems of the *kingly* family of David were written; and in these catalogues these three *kings* might be left out. That even to the time of Christ, they had such tables even of their families and tribes, is evident from Josephus,* who, having given us the genealogy of his family, saith, Τὴν μὲν οὖν τοῦ γένους ἡμῶν διαδοχὴν, ὡς ἐν ταῖς δημοσίαις δέλτοις ἀναγεγραμμένην εὗρον, οὕτως παραπίθεμαι. *I give you this succession of our family as I found it written in the public tables;* and if so, the Jews, not the apostle, are to account for this omission. Secondly, It is no new thing to find the like omissions in the books of the Old Testament; thus Cain and his whole posterity are omitted in the book of Chronicles; Simeon is omitted in the blessing of Moses, Deut. xxxiii. for his cruelty at Sychem. The writer of the book of Chronicles reckons up all the sons of Jacob; but in the account of their posterity, he omits the account of Zebulun and Dan; and when he begins with the sons of Judah, he omits Zarah, 1 Chron. ii. 3. iv. 1. The penman of the books of Samuel, when he recounts the worthies of David, omits Joab, because of his bloodiness to Amasa and Abner. In the book of Ezra, there are reckoned from Seraiah to Aaron, only sixteen generations, (chap. vii.) whereas, in the book of Chronicles, from Aaron to the same Seraiah, are reckoned twenty-two, (1 Chron. vi.) so that six must be omitted in Ezra: so that there is no more reason to suspect the evangelist, than the Jews have to question their own Scriptures on this account. But still it may be inquired, why these three in particular are omitted: and to this it is answered, (1.) That the omitting these three, cannot in the least concern the chief design of the apostle, which was to shew, that Jesus was of the lineage of David; now by passing from Joram to Ozias, he keeps still in the same line, and so sufficiently shews that Jesus was of the house and family of David. (2.) The reason why these three are passed by rather than others, seems probably to be this, That they are the posterity of Joram an idolater, and one who married the daughter of Ahab, (2 Kings viii. 18.) and so was joined to an idolatrous family, and by this provoked God to have destroyed his family, had he not preserved it, because of the covenant made with David, 2 Chron. xxi. 7. God therefore cuts off all these three, omitted here, by an unnatural and untimely death, to punish the idolatry of this king, and of the house of Ahab in his posterity *to the third generation*, according to his threat in the second commandment; and for this reason, these three kings might be here passed over in silence. It is by others farther said, That St. Matthew finding the generations in the first period exactly fourteen, he passed over some in his second account, to make that to answer to the first; but this will by no means please Mr. Cl. who first, against all reason, talks of ten omitted out of the number of fifty, to make the divisions into fourteens; and then adds a bold conjecture, "That St. Matthew met with a genealogical book of David's family that was defective, and accidentally observing there three classes of fourteen generations between these three great periods of time, *viz.* before the setting up of the regal government, during its continuance, and after its fall, was thereby moved to make such a division in the account of Christ's lineage, which he would not so much as have thought of, if he had made use of an entire book; nor, saith he (in the name of his friend), is it to be wondered, that a genealogical book should be corrupted, because a very great and considerable error, that had perplexed the ancients, had crept into the eleventh verse of St. Matthew's text itself." Now as for his imaginary error in the eleventh verse, I shall account for it there; but to make a divine author assisted by the Holy Ghost, as St. Matthew was always esteemed by all Christians, in a matter of so great import as the true descent of the Messiah, take up with a defective and corrupt book, and give to all Christian ages a catalogue thus liable to the exception of the Jews, because he accidentally did light on such a one, and knew not of a better, is plainly to

* De Vita Sua, p. 998. D.

accuse the ignorance, suspect the care, and weaken the authority, of this great apostle; it had therefore been better to have concealed this wild conjecture of his friend, than to have offered it to an age unhappily disposed to depreciate the sacred writings.

[10] Ver. 11. Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν, καὶ τοὺς ἀδελφοὺς αὐτοῦ. *And Josias begat Jechonias and his brethren.*] Against this it is objected, That Josias did not beget Jechonias, who was the son of Jehoiakim; and to this it is answered, That Jechonias, in the eleventh verse, is not the same person with Jechonias, ver. 12. but is indeed Jehoiakim, the son of Josias, and his first-born. For though the people of the land made Jehoahaz, the second son of Josias, king after his father, yet that the kingdom by birthright belonged to Jehoiakim is evident; because Jehoahaz was only *twenty-three years old when he began to reign,* and reigned but three *months:* whereas Jehoiakim, who immediately succeeded after his deposition, was *twenty-five years old when he began to reign.* (2 Kings xxiii. 31. 36.) Hence Josephus * saith of Pharaoh-Nechoh, who made him king, and changed his name from Eliakim to Jehoiakim, Πρεσβυτέρῳ αὐτοῦ ἀδελφῷ ὁμοπατρίῳ ὄντι τὴν Βασιλείαν παραδίδωσι. *He gave the kingdom to Eliakim, his eldest brother by the same father.* Hence doth St. Matthew take no notice of Jehoahaz, because he reigned only three months, and that by usurpation of the kingdom. That this first Jechonias was indeed Jehoiakim, is proved, first, From these words, *Josias begat Jechonias and his brethren;* now Jehoiakim indeed had two brethren begotten by Josias, *viz.* Jehoahaz, who reigned before him, and Zedekiah, who reigned after him; and therefore being kings, were fit to be thus mentioned by St. Matthew: but it appears not that Jechonias, the father of Shealtiel, had any brethren; and if he had, they must be begotten not by Josias, but by Jehoiakim his father; nor is there any reason why they should be thus mentioned, ver. 12. when then we read, that *Josias begat Jechonias and his brethren,* this can belong to none but Jehoiakim: and when we read that *Jechonias begat Salathiel,* this must be understood of Jechonias the son of Jehoiakim; for this agrees with the Old Testament, 1 Chron. 15—17. Secondly, This interpretation makes up the fourteen generations exactly in the second and third series; whereas, they who make Jechonias, ver. 11, 12. to be the same person, leave only thirteen in the second series, if Jechonias be added to the third; or in the third, if he be reckoned to the second: when therefore the apostle saith, by way of inference, *So all the generations from David, until the carrying away into Babylon, are fourteen generations,* (ver. 17.) he leads us to this interpretation, because this would not be true, were Jechonias, ver. 11. and Jechonias, ver. 12. one and the same person. Thus Jerome † saith expressly, that *in evangelio secundum Matthæum secunda τέσσαρα δέκας in Joacim desinit filio Josiæ, tertia incipit à Joacim filio Joachim.* And again, *Sciamus Jeconiam‡ priorem ipsum esse quem et Joachim, secundum autem filium, non patrem.*

Obj. If it be here objected, that they carry both one name, and so must be one person;

Ans. It is answered, first, That the names in the original differ very little, the one being יהויקם, the other יהויקין, which difference is so little, that both are translated by the Septuagint, Ἰωακεὶμ, so is Jechonias translated, Jer. lii. 31. twice. So Josephus * saith, that Nabuchodonosor, Ἰωάχιμον *interfecit, et* Ἰωάχιμον τὸν υἱὸν αὐτοῦ κατέστησε βασιλέα, *slew Joachim, and made Joachim his son king:* and Clemens of Alexandria, that after Ἰωακεὶμ who reigned eleven years, ὁ ὁμώνυμος αὐτοῦ Ἰωακεὶμ τρίμηνον βασιλεύει, *Joachim of the same name reigned three months.* To this add that of Irenæus, lib. iii. cap. 30. that in the account St. Matthew gives of the generation of Jesus Christ, Joseph, *Joachim et Jechoniæ filius ostenditur.*

Obj. Through the whole chapter, the person who is first said to be begotten and then to beget is the same person, it therefore seemeth reasonable to think it so here.

Ans. So also it is here; for it is expressly said, that Josias begat Jechonias, i. e. *Joachim and his brethren; i. e.* he begat also Jehoahaz and Jehoiakim, named also Jechonias, and these three continued to reign till the captivity, at which time Jechonias was carried away into Babylon; and after they were brought to Babylon, *Jechonias begat Salathiel.* But here comes in a fresh objection, that God had sworn Jechonias should be childless (Hebrew, stripped or naked), a man that shall not prosper in his days; for no man of his seed shall prosper sitting on the throne of David. Now hence it appears, first, That the Hebrew, עירי from the root ערר or ערד, may as well signify, *stripped, solitary, naked, rooted up,* as *childless;* and accordingly it is rendered by the LXX. ἐκκηρυκτὸς, an *abject, abdicated* person. Secondly, He might be thus childless, or stripped of his offspring, by his children dying before him, as well as by his having none. And, thirdly, This sense is certain both from the preceding words, *He and his seed are cast out into a land which they know not,* (v. 28.) and from the reason following, *for none of his seed shall prosper.* And lastly, from 1 Chron. iii. 17. where his sons are reckoned Assir and Salathiel.

Obj. It farther is objected, that whereas it is here said, that Salathiel begat Zorobabel, he was indeed the son of Pedaiah, the son of Salathiel or Shealtiel, 1 Chron. iii. 19.

Ans. To this I have already answered, That St. Matthew here follows the style of the Old Testament, and of the Jewish writers, in which Zorobabel is still called the son of Salathiel. Secondly, Were he not the immediate son of Shealtiel, but of Pedaiah, yet is this suitable to the language of the Jewish nation, to count the grandson the son of the grandfather: thus Sarah is called the daughter of Terah, Gen. xx. 12. as being the daughter of Haran, the son of Terah; and the same with Iscah; (Gen. xi. 28, 29.) Thus Laban is called the son of Nahor, Gen. xxix. 5. as being the son of Bethuel, who was the son of Nahor: (xxiv. 47.) and Jehoram is called the father of Jehoash, 2 Kings xii. 18. as being the father of his father Ahaziah; and Maacah, the daughter of Abishalom, is said to be mother of Asa, 1 Kings xv. 10. because she was his father's mother, (ver. 2.) Considerable here is the observation of Mr. Whiston, first, That there is no other instance in this genealogy, but what speaks of a truly natural generation. Secondly, That in all other places of the Old Testament,

* Antiq. lib. x. cap. 6. p. 336. † In Dan. i.
‡ In Matt. i.

* Antiq. lib. x. cap. 8.

Salathiel is said to have begotten Zorobabel; and therefore we have cause to follow the Alexandrian MS. which, in the place of the Chronicles cited, makes not Pedaiah, but Salathiel the father of Zorobabel; or to say, that Salathiel might have one son of that name, and Pedaiah another; or lastly, that Pedaiah begat Zorobabel of the wife of Salathiel, and so he was the natural son of Pedaiah, but the legal son of Salathiel. So the bishop of Ely.

[11] Ver. 13. *Zorobabel begat Abiud.*] Against this it is objected, That among the sons of Zorobabel reckoned up, 1 Chron. iii. 19. there is no mention of Abiud.

Ans. To this it is answered, first, That it is not evident, that Zorobabel in Matthew and in Chronicles is the same person, and then he in St. Matthew may be the son of Salathiel the brother of Pedaiah. Secondly, That Abiud is mentioned in Chronicles under the name of Meshullam, it being certain that many persons in the Old Testament, and especially about the time of their captivity, had other names in Babylon than what were used in their own land: and it is the ingenious conjecture of Dr. Lightfoot, that this son was called Abiud, in remembrance of his father's glory; and Meshullam, either in memorial of Solomon, the glory of whose house was transferred to him, or from the significancy of the word, which importeth *requited:* for whereas Jechonias was called Shallum, that is, *finished;* because the race of Solomon ended in him, when a recompence of the failing of that is made, by the succession of Salathiel in its stead, well might Zorobabel, in whom it first appeared, call his son Meshallam, or *requited.*

[12] Ver. 14.] Here it is required, whence St. Matthew had this genealogy, there being nothing of it to be found in Scripture.

Ans. I answer, from the authentic genealogical tables kept by the Jews, of the line of David; for, it appears from the taxation mentioned Luke ii. that they had genealogies of all their families and tribes, since all went to be taxed, every one to his own city; (ver. 3.) and *Joseph went to Beth-lehem the city of David, because he was of the house and lineage of David:* and this is certain, touching the tribe of Levi; because their whole temple service, the effect of their sacrifices and expiations, depended on it: and therefore Josephus being a priest, not only confidently depends on these genealogical tables for the proof of his descent, ἄνωθεν ἐξ ἱερέων, *in a long series from priests;* but adds, that *all their priests were obliged to prove,** ἐκ τῶν ἀρχαίων τὴν διαδοχὴν, *their succession from an ancient line;* and if they could not do it, they were to be excluded from officiating as priests, and that in whatsoever part of the world they were they used this diligence: and again, Christ being promised as one, who was to proceed out of the loins of David, and therefore called *the son of David,* it was absolutely necessary, that the genealogy of the house and lineage of David should be preserved, that they might know that their Messiah was of the seed of David, according to the promise. Hence the apostle saith to Timothy, *Remember that Jesus Christ of the seed of David, was raised from the dead:* (2 Tim. ii. 8.) and Eusebius† from Africanus saith, according to the version of Ruffinus, "Omnes Hebræorum generationes descriptæ in archivis templi secretioribus habebantur," *That all the successions of the Hebrews were kept in the secret archives of the temple, and thence they were described,* ἐκ τῆς βίβλου τῶν ἡμέρων, *from their ephemerides, by the kinsmen of our Saviour.* It therefore doubtless was from these authentic records that St. Matthew had his genealogy, for otherwise he would have exposed himself to the cavils of the Jews: and hence the author to the Hebrews represents it as a thing evident to the Jews, that *our Lord sprang out of Judah.* (Heb. vii. 14.)

[13] Ver. 16. *Joseph the husband of Mary, of whom was born Jesus.*] It was necessary that the genealogy of Jesus should be deduced from Joseph; because it was so generally received by the Jews, that Jesus was the son of a carpenter, (Matt. xiii. 55.) the son of Joseph: (John vi. 42.) so that if Joseph had not been acknowledged to have been of the tribe of Judah, and of the family of David, they would not have failed to have objected this as a just prejudice against all Christ's pretences to have been the Messiah; wherefore the Divine wisdom was pleased to direct this apostle, to remove that stumbling-block. Secondly, It was also necessary, by reason of that received rule among the Jews, that *the family of the mother is not called a family;* and it was not fit that St. Matthew in this matter should recede from the constant rules and customs of that nation, the families being always preserved and continued in the males of Israel, and all their genealogies being reckoned from them.

Obj. But still it may be said, that Joseph being not the natural, but the reputed father of the holy Jesus; this cannot be sufficient to prove, that Jesus came from the loins of David, (Acts ii. 30.) or was the fruit of his body according to the promise. (Psal. cxxxii. 11.)

Ans. To this it is answered, that Joseph and Mary were of the same tribe and family; and therefore by giving us the genealogy of Joseph, the apostle did at the same time give us the genealogy of Mary, and consequently of Jesus the son of Mary, and shew that he was of the seed of David. Hence several of the ancients, inquiring why Jesus was conceived of a virgin espoused, and not of one perfectly at liberty, say, this was done, that *by the family of Joseph the family of Mary might be shewn;* and this will be made highly probable from Scripture, and from history. For though those words, (Luke i. 27.) *The angel Gabriel was sent to a virgin, espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary,* do not prove this of themselves, because it may be Joseph and not the virgin, who is said to be *of the house of David;* yet may they also be translated thus, *To a virgin of the house of David, espoused to a man whose name was Joseph, and the virgin's name was Mary;* and this translation is confirmed from the following words of the angel to her, *Thou shalt conceive in thy womb, and bear a son, and the Lord God shall give him the throne of his father David;* she therefore, who conceiveth this son, must be *of the house of David:* and this is farther proved from the taxation mentioned, Luke ii. 3—5. Whence it appears, (1.) That all went to be taxed, women as well as men; for *Joseph with his espoused wife Mary went up to be taxed;* which troublesome journey she, who was so near the time of her travail, would not have taken, had it not been necessary. (2.) That every one, men and women, went up to their own city to be taxed, (ver. 3.) (3.) That Joseph went up to Beth-lehem, the city of David, to be taxed, *because he was of the house and lineage of David,* (ver. 4.) Since therefore Mary went up to Beth-lehem with

* Lib. i. contra. Ap. p. 1036.

† Eccl. Hist. lib. i. cap. 6.

him to be taxed, she must do it for the same reason, because she also *was of the same house and lineage.* Add to this, that Domitian having given out a command to destroy all that could be found of the house or family of David, some, descended from Judas the brother of our Lord, were brought before him,* ὡς ἐκ γένους ὄντας Δαβὶδ, *as being of the family of David,* which they freely owned. (See more upon this subject in the bishop of Bath and Well's Demonst. of the Messias, part ii. chap. 13.)

A new and strange opinion is advanced by Mr. Whiston, That this genealogy was chiefly designed *to shew that Christ was born at Beth-lehem,* only because it is inquired thus by the Jews, (John vii. 42.) *Hath not the scripture said, that Christ should be born in the town of Beth-lehem where David was?* But,

First, Hath not the same scripture as expressly said, That *he was to be of the seed of Abraham and David?* Can therefore any man reasonably imagine, that a genealogy beginning thus, *The generation of Jesus Christ, the son of David, the son of Abraham,* should not be primarily designed to prove he was *the son of David, and of Abraham.*

Secondly, The second chapters of St. Matthew and St. Luke do indeed prove that Jesus was born in Beth-lehem, because they do expressly say it; but this genealogy saith nothing of it: and therefore, abstracted from them, it proves nothing of it: and can it be the chief design of this long genealogy to prove that which it doth not prove at all, and which is only proved from what follows in another chapter, and in another evangelist? And,

Thirdly, The very last clause of this genealogy, That *Joseph was the husband of Mary, of whom was born Jesus, who is called Christ,* is all that can relate to Christ's being born in Beth-lehem; and all that goes before is evidently impertinent to that matter, and therefore can have no subserviency to that design: whence we may rest assured, that it was not intended by the Holy Ghost for such an end, seeing he never could design to prove a thing by an account of any thing impertinent, and which hath no relation to it.

[14] Ver. 17. Πᾶσαι οὖν αἱ γενεαὶ, *so all the generations.*] It is here observable, that the apostle saith of the generations from Abraham to David, that they were *in all fourteen;* but when he comes to the second interval, he does not say as before πᾶσαι αἱ γενεαὶ, the fourteen mentioned by him were *all the generations* of that interval, as knowing that for good reasons he had omitted three belonging to that interval; but only that the whole number of those which he had named was fourteen, as really they were. Secondly, That in every one of these several intervals, they were under a several and distinct manner of government, and the end of each interval produced some alteration in the state; in the first they were under judges and prophets, in the second under kings, and in the third under Asmonean priests; the first fourteen brought their state to glory in the kingdom of David; the second to misery in the captivity of Babylon; and the third to glory again in the kingdom of Christ. The first begins with Abraham, who received the promise, and ends in David, who received it again more clearly. The second begins with the building of the temple, and ends in the destruction of it. The third begins with their peeping out of misery in Babel, and ends in their accomplished delivery by Christ.

[15] Ver. 19. Λάθρα ἀπολῦσαι αὐτὴν, *to put her away privily.*] That is, to give her a bill of divorce privately into her hand, or into her bosom, before two witnesses only; this he was minded to do, saith the text, *because he was a just man,* that is, a strict observer of the rites of his nation, saith Mr. Selden,* who held it infamous to retain an adulteress; and this was all he could do, for though the law required that a married woman found lying with a man should die, *i. e.* be strangled, say the Jews; and an espoused virgin for the same crime was to be stoned, (Deut. xxii. 22—24.) yet neither was Joseph certain that she was guilty of this crime after the espousals, nor had he two witnesses of the fact, without which she could not be subject to the punishment by the Jewish canons, though she might be divorced after espousals, without proof, by witnesses or otherwise, of such defilement: thus, in the judgment of Dr. Lightfoot and Mr. Selden, δίκαιος ὢν, *a just man,* here retains its proper signification. (See note on Rom. iii. 26.)

[16] Ver. 23. Ἡ παρθένος ἐν γαστρὶ ἕξει· *a virgin shall be with child, and shall bring forth a son.*] That the Hebrew *alma* is duly rendered παρθένος, *a virgin,* we prove against the Jews, (1.) From the authority of their own Septuagint, who so rendered it above three hundred years before St. Matthew wrote his gospel. (2.) From the derivation of the word *alma* from עלם, to *hide,* or *cover;* for virgins, according to the custom of the eastern nations, were kept in secret apartments from the company of men as recluses; whence, by the author of the books of the Maccabees, they are styled αἱ κατάκλειστοι τῶν παρθένων, *the virgins that were shut up:* (2 Macc. iii. 19.) and by Philo, Σαλαμευομέναι παρθένοι, *the virgins kept in chambers.* (Orat. in Flacc. p. 757. A.) And, (3.) This promise is made as a sign or miracle, to confirm the house of David in God's promise, made to him of the perpetuity of his kingdom: now what sign or miracle could it be, that a woman should be with child after the ordinary manner? Where is the sign or wonder in this? Had no more been intended, what need was there of those words, *The Lord himself shall give you a sign?* What need of that solemn notice, *Behold!* there being nothing new or strange in all this?

[17] Καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ· *and they shall call his name Emmanuel.*] Here is,

First, A verb personal put for an impersonal: *they shall call his name,* for, *he shall be called:* so Gen. xvi. 14. therefore קרא *the pit was called.* Exod. xv. 23. therefore קרא, *the name of the place was called Marah.* Isa. ix. 6. ויקרא *and his name shall be called Wonderful.* So also, Jer. xxiii. 6. *this is the name* אשר יקראו *by which he shall be called:* (See Ainsw. in Gen. xvi. 14. and Neh. ii. 7. Isa. xliv. 7. Mic. ii. 4. Amos iv. 2. 4.) So in the New Testament, Luke xii. 20. *Thy soul shall be required of thee,* ἀπαιτοῦσι. Chap. xvi. 9. δέξωνται ὑμᾶς, *you may be received.* (See Dr. Ham. there.) Note,

Secondly, That in the Scripture-phrase *to be called,* and *to be,* is the same thing; so, *My house shall be called a house of prayer,* Isa. lvi. 7. *i. e. is,* or *shall be so.* Luke xix. 46. Isa. ix. 6. *His name shall be called Wonderful,* i. e. *he shall be a wonderful person.* And Jer. xxiii. 6. *he shall be called the Lord our Righteousness, i. e.* he shall be so. This being so, it is no objection against the application of

* Hegesip. apud Euseb. Hist. Eccl. lib. iii. cap. 19, 20.

* Ux. Heb. lib. iii. cap. 23.

these words to Christ, that he did not bear this name, if really he was *God with us*, which is the import of it. And Philo* having said, Ἰησοῦς δὲ σωτηρία τοῦ Κυρίου, *that the word Jesus signifies the salvation of God;* he that is called Jesus, must in effect be called Emmanuel.

Obj. And whereas the Jews farther object, that this promise, being made to Ahaz as a sign, must have relation to a child born in his time, and therefore not to our Jesus born above seven hundred years after his death,—

Ans. This objection is founded on a mistake; this promise or sign being not given to Ahaz, who refused to ask a sign, Isa. vii. 12. but *to the house of David*, according to the following words, *Hear ye now, O house of David, the Lord himself will give you a sign:* now the house of David being then in great danger of being cut off and extinguished, (ver. 2.) because the kings of Israel and Syria were come against them; the promise of a Messiah, who was to be of the seed of David, and to sit upon his throne, was a great security that the house of David should not be extinguished, and so a proper remedy against those fears. It is inquired farther, whether this name given to Christ, be any certain argument of his Divine nature, as it seems to be, for Christ is called אל גבור, *the mighty God*, Isa. ix. 6. Now he who is properly called *El*, and is also really *Emmanu, with us*, he must infallibly be that *Emmanuel*, who is *God with us*. But to this the Socinians answer, That God is said to be *a God with us*, when he gives us some special tokens of his grace and favour to us, as Josh. i. 5. Jer. i. 8. Acts xviii. 10. Rev. xxi. 3. Since then Christ came to be our *Jesus*, to *save us from our sins*, and give us life eternal, he may well on that account be called *Emmanuel*, seeing God, by sending him to us for these great ends, was, in the most signal manner, present with us: and therefore it is first said, *his name shall be called Jesus, for he shall save his people from their sins;* and then it is added, that *this was done that it might be fulfilled, which was spoken by the prophet, His name shall be called Emmanuel.*

They add, that divine names are given to things and places on the account of things done or to be done there; the place in which Abraham offered Isaac, is called *Jehovah-jireh*, the *Lord hath seen*, Gen. xxii. 14. the place where Jacob wrestled with God, *Penuel*, Gen. xxxii. 30. the place in which God appeared to him, *Bethel*, Gen. xxviii. 19. the altar which Moses built, *Jehovah-nissi*, Exod. xvii. 15. the city of Jerusalem, *Jehovah-shammah, the Lord is there*, Ezek. xlviii. 35. This divine name therefore, say they, might in like manner be given to Christ; because of the great things God designed to do by him for us.

[18] Ver. 25. Ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, *till she had brought forth her first-born son.*] The person that first opens the womb being in Scripture styled the first-born, whether any other birth did follow or not; as in those words, *Sanctify to me all the first-born*, i. e. *whatsoever openeth the womb*, Exod. xiii. 2. xxxiv. 19. it cannot from this word be gathered, that the blessed Virgin had any other offspring.

But then it is not so easy to answer to the argument taken from these words, *He took unto him Mary his wife, but he knew her not till she had brought forth her first-born;* for to *know his wife* in the Scripture-phrase, still signifies to *cohabit* with her as a wife. (See Gen. iv. 1. 17. 25. xxxviii. 26. Judg. xix. 25. 1 Sam. i. 19.) Secondly, Joseph was a just man, and tenacious of the Jewish rites; wherefore it being certain, that the marriage duty * was by the law, and by the canons of the Jews, to be paid by the *husband* to the *wife*, Exod. xxi. 10. and the angel having commanded him to take her as his wife, without any intimation that he should not perform the duty of a husband to her, it is not easy to conceive he should live twelve years with her he loved so well, and all that while deny that duty, which by the law was not to be diminished when the wife was less beloved: and whereas it is said, that the words ἕως οὗ, *he knew her not until*, &c. do not imply he knew her afterward; because the like expression is used, when it cannot be concluded that was done afterward, which was said not to be done till then; it seemeth evident, that scarce any of the places cited seem truly parallel to this. For, 1. Most of them speak of a thing not done afterward; because it could not be done as when it is said, *Michal had no child till the day of her death.* (2 Sam. vi. 23.) *Samuel came not to see Saul till the day of his death.* (1 Sam. xv. 35. so Job xxvii. 5. Isa. xxii. 14.) Or, because the cause ceased afterward, as when it is said, Gen. viii. 7. *The crow returned not till the waters were dried up;* there was no reason for his returning afterward; and when Christ saith, Matt. xxviii. *ult. I will be with you* (teaching all nations) *to the end of the world; i. e.* to the end of teaching them. So when God said to Jacob, Gen. xxviii. 15. *I will be with thee, I will not leave thee till I have done that which I have spoken to thee of;* if that refers to the blessing promised to his seed, *that it should inherit the land of Canaan*, he could not leave him afterward, he being long before that with God, and so it is an instance of the first kind; or, if it refers to his being with him going down to Padan-Aram, till he had brought him safe from thence; then the reason of that promise ceased after his return: or, lastly, because the reason of the thing still remains, as when it is said of the sepulchre of Moses, *No man knoweth of it to this day.* (Deut. xxxiv. 6.) For the same reason, no man doth, or without a revelation will, know of it for ever; whereas, certain it is, that it was not impossible in the nature of the thing, for Joseph to know his wife after she had brought forth her first-born. And, secondly, The reason why he should know her at all, being, because she was his wife, that reason ceased not after the birth of her first-born; nor did she conceive any second son of the Holy Ghost; and so the reason why he knew her not till she had brought forth her first-born, remained not. I therefore conclude with St. Basil,† that till she had brought forth her first-born, her virginity was necessary, that a virgin might conceive, and bear a son, τὸ δὲ ἐφεξῆς ἀπολυπραγμώτατον τῷ λόγῳ τοῦ μυστηρίου καταλείψομεν, *but what she was afterward let us leave undiscussed, as being of small concern to the mystery.*

* De Mut. Nom. p. 823. E.

* Vide Seld. de Uxor. lib. iii. cap. 4. G.

† Fol. 1. p. 509.

CHAP. II.

1. NOW when Jesus was born in Beth-lehem of Judea, in the days of Herod the king, behold there came wise men [1] from *(Arabia in)* [2] the east of Jerusalem.

2. Saying, [3] Where is he that is born king of the Jews? for we have seen his star *(being)* in the east, and [4] are come *(thence)* to worship him.

3. When Herod the king had heard these things, he *(knowing that the Jews were then expecting Messiah their king to rule over them, and throw down all other kingdoms)* was troubled, and all Jerusalem with him.

4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where *(i. e. in what place)* Christ *(their expected Messiah and King)* should be born.

5. And they said unto him, *(he is to be born)* In Beth-lehem of Judea: for thus it is written by the prophet *(Micah; saying,* v. 2.)

6. [5] And thou Beth-lehem in the land of Judah, art not *(to be reputed)* the least among the princes *(or thousands)* of Judah: for out of thee shall come a governor, that shall rule my people Israel *(and this shall render thee truly great).*

7. Then Herod, when he had privily called the wise men, *(he)* inquired of them diligently, what *(was the exact)* time *(at which)* the star appeared *(to them?)*

8. And *(having done this)* he sent them to Beth-lehem, and said *(to them)*, Go, and search diligently for the young child, and when ye have found him, bring me word again (Gr. *tell me of it)*, that I may come and worship him also; *(though his intention was not to worship, but to destroy him,* ver. 16.)

9. When they had heard the king *(say this)*, they departed, and, lo, [6] the star, which they saw *(or had seen, being)* in the east *(of Judea)*, went before them till it came, and stood over *(the house)* where the young child was *(i. e. till coming over the house where the child was, it stood still).*

10. *(And)* when they saw the star *(again thus conducting them to, and then standing over, the house where the child was)*, they rejoiced with exceeding great joy *(for the Divine conduct).*

11. And when they were come into the house, they saw the young child with Mary his mother, and *(they)* [7] fell down, and worshipped him: and when they had opened their treasures, they presented to him gifts, *(viz.)* gold, and frankincense, and myrrh.

12. And being warned of God in a dream, that they should not return to Herod, they *(in obedience to the Divine command)* departed into their own country, another *(and more private)* way.

13. And when *(or after)* they were departed, behold the angel of the Lord appeareth to Joseph in a dream, saying *(to him)*, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word *(that thou with safety mayest return)*: for Herod will seek *(after)* the young child to destroy him.

14. And when he arose *(from his bed)*, he took the young child and his mother by night, and departed into Egypt:

15. And was there until the death of Herod, that *(by his abode there)* it might be fulfilled which was spoken of the Lord by the prophet, *(Hosea* xi. 1.) saying, [8] Out of Egypt have I called my Son.

16. Then [9] Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth *(his officers)*, and *(they having received commission from him so to do)* slew all the children that were in Beth-lehem, and *(in)* all the coasts thereof, from two years old and under, according *(or even)* to the time, which he had diligently inquired of the wise men.

[10] 17. Then was fulfilled *(by another more eminent completion)* that which was spoken by Jeremy the prophet, saying, (xxxi. 15.)

18. In Ramah *(near to Beth-lehem)* was there a voice heard *(of)*, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not (i. e. *because they were dead).*

19. But when Herod was dead, behold an angel of the Lord appeareth in a dream to Joseph *(being then)* in Egypt,

20. Saying *(to him)*, Arise, and take the young child, and his mother, and go *(back)* into the land of Israel: for they are *(he is)* dead which sought the young child's life.

21. And he *(accordingly)* arose, and took the young child and his mother, and came into the land of Israel.

22. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding (Gr. *but)*, being warned of God in a dream *(so to do)*, he turned aside into the parts of Galilee *(where Herod Antipas was seated, from whom there was less apprehension of danger).*

[11] 23. And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophet, He shall be called *(by way of reproach)* a Nazarene.

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. ΜΑ'ΓΟΙ, *wise men.*] Though the Greek word signifies *magicians*, yet seeing in the *ancient* times that word was not appropriated to that evil sense which now it bears, but generally signified men of wisdom and learning, skilled in the knowledge of things natural and divine; and more especially in that sort of learning which relates to the sun, moon, and stars, as we learn from Porphyry,* Apuleius,† Dio Chrysostomus,‡ and others: and, seeing the evangelist seems to have given them that name, not as a note of infamy, but as an honourable title; therefore doth our translation style them *wise men*, such as the old Greeks named σοφοὶ, the *sages* of their time. The Arabians of the east, especially the sons of Teman, being renowned for wisdom. (1 Kings iv. 30. Jer. xlix. 7.)

As for the dignity and number of these men, the tradition of the Roman church saith, that for number they were three, and all of royal dignity: hence in their office for Epiphany, they apply that of the Psalmist to them, *The kings of Arabia and Saba shall bring gifts:* but had they been of so great quality, we cannot reasonably think the evangelist would have omitted a circumstance of so great moment, both for their honour and our Lord's; we also should, in likelihood, have had some mention of their royal train and equipage, and all Jerusalem would have been

* Παρὰ μὲν τοῖς Πέρσαις οἱ περὶ τὸ θεῖον σοφοὶ—καὶ τούτου θεράποντες Μάγοι μὲν προσαγορεύονται· Porphyr. de abst. lib. iv. §. 16.

† Μαγεία—ἐστι δὲ τοῦτο θεῶν θεραπεία· Plato apud Apul. Apol. p. 290.

‡ Μάγος οὖν ὁ θεραπευτὴς τῶν θεῶν, ἢ ὁ τὴν φύσιν θεῖος. Dio. Orat. 36. F. 449. Vide Brisson. de Regno Persarum. lib. ii. à p. 178. ad 186. Laert. in Proem.

moved as much to see them come, as they were at the hearing their question: Herod would likely have received them with more respect, and not have let them go alone to Beth-lehem; much less would he have laid upon them his commands to return back and give him an account of the child found. This therefore is an instance of the uncertainty and vanity of the traditions of that church.

[2] Ἀπὸ ἀνατολῶν, *from the east.*] Hence the opinion of some, that the wise men came from Chaldea, a country renowned for magicians and astrologers, may be confuted; because the *ancient prophets*, who foretold the destruction of Jerusalem by the Chaldeans, tell us, that they lay not east, but north of Jewry, and came from thence upon them. Hence they are called *the families of the north*, and *an evil breaking out of the north*, Jer. i. 14, 15. *a people coming out of the north country*, Jer. vi. 22. (See Joel ii. 20.) It is therefore more probable they came from Arabia, which was, saith Tacitus,* *the bound of Judea eastward:* and hence, in the Scripture, the Arabians are sometimes called *the men of the east.* So Judg. vi. 3. *The children of the east came up against them*, that is, the Arabians. Job i. 3. *This man was the greatest of all the men in the east.* Moreover, the gifts, which these men offered, were the native commodities of Arabia; *the gold of Sheba in Arabia*, Psal. lxxii. 15. Frankincense and myrrh of the same place, according to that of the poet, "Molles suathura Sabæi." Add to this, that much of Arabia was in the land of Canaan; whence David and Solomon, to whom the promise of having the land of Canaan was made good in its full extent, dilated their dominions over these countries, even to Euphrates; and they, who lived there, were of the seed of Abraham. Now it is more likely, these first-fruits of the gentiles should be brought to do homage to the King of the Jews, from a country which did as much to David and Solomon, the types of Christ, than from a foreign nation, and to conceive, that they were of the seed of Abraham rather than of another race. Nor is it to be wondered, that the magi should be said to come from the east, since Porphyry† informs us, that Pythagoras went into Arabia to acquire wisdom: and Grotius here cites Ptolemy, saying, That Arabia was "magorum sinus," *the receptacle of the magi:* and Pliny‡ saith, *this art* "toto terrarum orbe, plurimisque sæculis valuit," *obtained through many ages in the whole world; that it prevailed in most nations,* "et in oriente regnum (l. regum) regibus imperet," *and in the east ruled over kings of kings.* (See Examen Millii here.)

[3] Ver. 2. Ποῦ ἐστὶν ὁ τεχθεὶς Βασιλεὺς τῶν Ἰουδαίων, εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα; *Where is he that is born King of the Jews, for we have seen his star?*] Here the inquiry is, How these men could know that this was *his star*, or that it signified the birth of a king? Most of the ancients§ answer, That they learned this from these words of Balaam, (Numb. xxiv. 17.) *There shall come a star out of Jacob, and a sceptre shall arise out of Israel, and shall smite through the princes of Moab, and destroy all the children of Seth; and Edom shall be a possession to him.* But evident it is, that these words speak not of a star that should arise at any *prince's* birth, but of a *king*, which should be glorious and splendent in his dominions, as stars are in the firmament, and who should vanquish and possess those three nations as David did. Moreover, from this text, they might have as rationally expected to have seen a *sceptre* as a *star;* it being as expressly said, *a sceptre shall arise out of Israel*, as that *a star shall come out of Jacob.* Add to this, that we know of no record in which this prophecy was preserved, but the books of Moses, which these nations neither read nor believed. Others do therefore say, these wise men were by a revelation, or by an angel, told the meaning of this star: and one among the ancients cites an apocryphal history, saying,* *This star appeared in the form of a child, holding a cross in his hand, and telling them, that Christ was born, and that they should go to Jerusalem to worship him.* But these conjectures are all sufficiently confuted by this one consideration, That the *wise men* give not this as the reason of their coming, that *they had seen an angel, a vision*, or had *a revelation* of this matter, but that *they had seen a star.* For the true resolution therefore of this question, let it be considered, That Tacitus† and Suetonius‡ inform us, That *through the whole east it was expected, that about that time a king was to arise out of Judea, who should rule over all the world.* Nor could it well be otherwise, since from the time of the Babylonian captivity, we find the Jews dispersed throughout all the provinces of the Persian monarchy, (Esth. iii. 8.) and that in numbers sufficient to gather themselves together, and to defend themselves against their enemies in those provinces, (Esth. ix. 2. 16.) and many of the people of the land became Jews. (Esth. viii. 17.) And after their return into their land they increased so mightily, as that they were dispersed throughout Africa, Asia, and many cities and islands of Europe; and, as Josephus saith, wherever they dwelt, they made many proselytes to their religion. (See the note on James i. 1. and on 1 Pet. i. 1.) These *wise men* therefore living so near to Judea, the seat of this prophecy, and conversing with the Jews, *i. e.* among them who were every where expecting the completion of it at that time; they being also skilled in astrology, and seeing this star or light appearing in Judea, might reasonably conjecture, that it signified the completion of that celebrated prophecy touching the king of Jewry; over the centre of which land, they, being in the east, then saw it hang. And sure it was a better way to read this lesson to them, by setting this light upon the very place where the king that it betokened was born, rather than in the east part of heaven, where it might seem to denote something among the Indians or other eastern nations, rather than among the Jews. The learned Dr. Alix saith, the Jews believed that there were prophets in the kingdom of Saba and Arabia, they being of the posterity of Abraham, by Keturah, as you may learn from the note of the bishop of Ely, on Gen. xxv. 2, 3. and that they prophesied, or taught successively in the name of God, what they had received by tradition from the mouth of Abraham.

---

* "Terræ finesque quæ ad Orientem vergunt Arabiâ terminantur." Hist. lib. v. Ed. Lips. p. 617.

† In vitâ Pythag. p. 185. Cyril. contr. Julian. lib. x.

‡ Lib. xxx. cap. 1.

§ Orig. Hom. 13. in Numb. lil. M. Ambr. lib. ii. cap. 15. Iren. lib. iii. cap. 9. Tertul. adv. Marc. cap. 28.

* "Auctor operis imperfecti in Matthæum."

† "Pluribus persuasio ineral antiquis sacerdotum literis contineri, eo ipso tempore fore ut valesceret Oriens, profectique Judeâ rerum potirentur." Tacit. Hist. lib. v. p. 621.

‡ "Percrebuerat Oriente toto vetus et constans opinio, esse in fatis, ut eo tempore Judeâ profecti rerum potirentur." Suet. in vitâ Vesp. cap. 4.

And so when Solomon was exalted to the kingdom, these Sabeans said, perhaps he is the Messiah, and therefore came to him; for this he cites Bereschith Rabba Moses Haddarson, cap. 25. B. Now if this tradition continued with them to these times, as in all likelihood it might, seeing, as Philostorgius relates, οὐκ ὀλίγον πλῆθος Ἰουδαίων αὐτοῖς ἀναπέφυρται, *a considerable number of the Jews was mixed with them;* here is a more plausible account, both of the coming of the Arabian *magi*, and of their faith in the *king Messiah*. What this star was, see note on ver. 9, 10.

[4] Καὶ ἤλθομεν προσκυνῆσαι αὐτῷ, *and are come to worship him.*] Here the inquiry is, when they came to Jerusalem, whether within thirteen days after the birth of Christ, as the received time of celebrating the Epiphany imports, and as most Christians have from the fifth century supposed; or, whether they came only in the second year of Christ's age, as some conjecture from these words, ver. 16. *Herod sent forth, and slew all the children that were in Beth-lehem, and all the coasts thereof, from two years old, and under, according to the time that he had diligently inquired of the wise men.* For resolution of this question, observe, That it seems evident, from comparing St. Matthew and St. Luke, that the *wise men* came within forty days after our Saviour's birth; for St. Matthew expressly saith, they found Christ at Beth-lehem; whereas St. Luke informs us, that *when the forty days of his mother's purification were accomplished, they brought the child to Jerusalem to present him to the Lord;* and after that we never read of their return with him to Beth-lehem, and therefore have no reason to presume they did so, (Luke ii. 22.) but on the contrary we are told, that *when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth,* (ver. 39.) Arabia then being so near unto Judea, that much of it belonged to the land of Canaan, the *wise men* having also their swift dromedaries to ride upon, and the same cause to say as did the *shepherds*, when the light shone from heaven upon them, *Let us now go and see this thing which is to come to pass,* (Luke ii. 15.) I see no reason why these *wise men* might not come within the compass of these days to Jerusalem, and so no certain ground to think this festival hath been misplaced by the church.

Obj. Against this it is said, That *immediately after these wise men's departure, the angel appeared to Joseph,* (ver. 13.) *and dispatched them to Egypt;* which could not be before the time of Mary's purification, for then they went up to Jerusalem, (Luke ii. 22.) and so not to Egypt; nor after their return from Egypt, could they go up to Jerusalem for this end; for the text saith expressly, that Joseph then was *afraid to go into Judea*, and therefore receded to Nazareth; nor could they go up to Jerusalem after the departure of the magi, for that had been to cast themselves into Herod's hands at Jerusalem.

Ans. But (1.) the text doth not say, That the angel appeared to *Joseph immediately after the departure of the wise men*, but only that ἀναχωρησάντων αὐτῶν, he did so, *they being returned*, leaving the time indefinite: seeing therefore there is a necessity of saying, the angel appeared a considerable time after their departure, I therefore conjecture, that he appeared to Joseph with this message, being not at Beth-lehem, but at Jerusalem or at Nazareth, and that thence he fled into Egypt.

(2.) I add, that going to Jerusalem after the magi were departed, when the days for the purification of his mother came, could not be casting themselves into the hands of Herod; because he knew nothing of this being the child they came to worship; and so, they staying there so little time, might be as safe there as elsewhere. Nay, had Herod known which personally was the child they worshipped, why should he slay all the young children in Beth-lehem without distinction? As to the second objection from ver. 16. see what may be answered to it in the note there.

But, after all, I confess there is one circumstance that seems to make it probable, that the angel spake to Joseph to depart from Beth-lehem into Egypt; whence it must follow, that after the purification of the Virgin-mother, they returned to Beth-lehem; *viz.* that Herod's seeking to destroy the child, is assigned as the cause of this flight. Now we find not, that he ever made or designed any other attempt to destroy him, than by slaying the young children at Beth-lehem. But to this the answer is easy; That Simeon having made such an honourable mention of this child at his appearance in the temple, as of the *Lord's Christ;* (ver. 26.) and Anna the prophetess speaking of him as such, *to all that looked for redemption in Jerusalem,* (ver. 38.) where perhaps Herod stayed for the answer of the *wise men;* this must render Christ's stay at Jerusalem, or in Herod's jurisdiction, very dangerous; and so might give occasion to the message of the angel to Joseph, to depart thence quickly with him into Egypt, lest Herod hearing this fame of him should attempt to slay him. Moreover, Herod might have inquired what children might have been born in Beth-lehem in the time of the enrolment, whose parents lived elsewhere, and so might have come to the knowledge of this supposed son of Joseph: and this might make it necessary that he should fly with him into Egypt.

[5] Ver. 6. Καὶ σὺ Βεθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· *And thou Beth-lehem, in the land of Judah, art not the least among the princes of Judah.*] These words are cited from Micah v. 2. where, according to the original, they run thus, *Thou Beth-lehem-Ephratah, though thou art little among the thousands of Judah.* And to make them agree perfectly with St. Matthew's version, observe,

First, That Beth-lehem-Ephratah and Beth-lehem-Judah, are both names of the same town, as appears from these words, *And Rachel died, and was buried in the way to Ephratah, which is Beth-lehem;* and it is called *Beth-lehem-Judah*, Judg. xvii. 7. xix. 2. in these words, *And the husband of Naomi was a man of Beth-lehem-Judah*, Ruth i. 1. Yet of Boaz, who married Ruth, to raise up seed unto him, it is said, *Do thou worthily in the house of Ephratah*, (Ruth iv. 11.) and it is so named to distinguish it from another Beth-lehem in the tribe of Zebulun, mentioned Josh. xix. 15. Here also David's father lived, and he himself was born. (1 Sam. xvii. 12. John vii. 42.) Note,

Secondly, That *the thousands of Judah*, and the *princes* or *governors* of *Judah*, are in sense the same; for *thousands* are mentioned in allusion to the custom of the Israelites, of dividing their tribes into *thousands*, over every one of which *thousands* was a *prince* or chief: (Exod. xviii. 25. 1 Sam. x. 19.) so that to say, *among the thousands* or *princes* is all one. Note,

Thirdly, That the Hebrew word צָעִיר, which is rendered *little*, Micah v. 2, signifies also *great*, or of great note and

esteem. Hence R.Tanchum renders the place thus, *Thou shalt be chief, prince,* or *ruler,* among the thousands of Judah: so קרן מצעירה, *the little horn,* Dan. viii. 9. is rendered by the LXX. κέρας ἰσχυρὸν, and by the Arabic, *cornu forte, a strong horn.* So Jer. xlviii. 4. צעיריה *his little ones,* is in the Chaldee, *sultanum, his rulers;* and, Zech. xiii. 7. הצערים is rendered by the LXX. ποίμενες. (See MSS. Alex. by the Syriac, *superiors.*)

[6] Ver. 9. Καὶ ἰδοὺ ὁ ἀστὴρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς· *And, behold, the star which they saw in the east went before them, till coming over the place where the child was, it stood.*] Hence it is evident, this star could not be one of the heavenly orb, but only some new and extraordinary appearance, seated only in the air: (1.) Because it actually did, and was designed to shew the place of Christ's nativity, the very house of his abode, which no celestial star could do: because they never hung over one country more than another, and much less over any certain place. (2.) Because it moved so as they do not, by intervals, moving sometimes, and sometimes standing still; whereas they move perpetually, their motion also is from east to west, whereas the motion of this star was from north to south. It therefore seems probable this seeming star appearing to the wise men of the east, might only be that *glorious light* which shone upon the Beth-lehem shepherds when the angel came to impart unto them the tidings of our Saviour's birth; for that this light was exceeding great, is clear from that expression which styles it *the glory of the Lord;* that it was a light from heaven hanging over their heads, the Greek assures us; that "emicuit ex alto," *it shone upon them from on high,* the Latin saith. Now we know that such a light at a great distance appeareth like a star, or at least after it had thus shone about the shepherds, it might be lifted up on high, and then formed into the likeness of a star. This body of light, or another like it, when they journeyed to Jerusalem, was formed into the likeness of that star they had formerly seen, and went before them in the air to Beth-lehem, and then sunk down so low as to point out the very house where the babe lay. And if this should be so, the star the wise men saw must have appeared to them the very day of Christ's nativity; for of the light appearing to the shepherds, St. Luke informs us, (ii. 8. 11.) that it was then seen the very day and night of Christ's nativity.

[7] Ver. 11. Καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ προσήνεγκαν αὐτῷ δῶρα, χρυσὸν, καὶ λίβανον, καὶ σμύρναν, *and falling down they worshipped him, and when they had opened their treasures, they presented to him gifts, gold, frankincense, and myrrh.*] Of the import of the word προσκυνεῖν, *to worship,* and that it doth as well signify civil as religious worship, even when it is performed by prostration, see the notes on Matt. viii. 2. But though this word will do us no service against the Socinians, it is worthy our observation, that the Christians from the beginning, either from this adoration, or the gifts offered, did collect even then that Christ was God, or at the least that both were fitly given to him, as being truly God, whatever the wise men might think of him. Thus Justin Martyr* teacheth that Christ being God, could not receive the Holy Ghost as wanting him, or his assistance; and saith, of this we have a testimony from the magi of Arabia, who, *as soon as the child was born, came and worshipped him.* Irenæus* saith, the *wise men,* by the gifts they offered, *shewed who he was that was worshipped; offering myrrh, because he was to die for mankind; gold because he was a king, whose kingdom should have no end; and frankincense, because he was God.* Tertullian† saith, they honoured him with these gifts, "quasi Deum et regem," *as a God and king:* and when Celsus laughed at the wise men as προσκυνοῦντες ἐπὶ νήπιον, ὡς Θεὸν, *worshipping Christ whilst an infant, as God;* Origen‡ answers, *that they brought gifts to him compounded, as it were, of God and man; gold, as an ensign of his kingly power; myrrh, as to one that was to die; and frankincense, as to a God.* It also may deserve to be observed that Kimchi on those words of Isaiah, lx. 6. *All they of Sheba shall come, they shall bring gold and incense,* &c. saith, *They shall bring them for an offering to the king Messiah.*

[8] Ver. 15. Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου, *Out of Egypt have I called my Son.*] This is cited from Hos. xi. 1. and not from Numb. xxiv. 8. for the words in Numbers are the words of Balaam, whom the evangelists would not cite by the honourable name of a prophet without any distinction from the prophets sent by God to the Jews; nor doth he say, as Hosea doth word for word, *I have called my Son out of Egypt.*

Secondly, Note that it cannot be truly said, that these words are by St. Matthew mentioned as belonging to Christ only by way of application or accommodation, though the Holy Ghost, who spake them by the prophet, intended not they should be again fulfilled in him: for this cannot answer what is here said by St. Matthew, that Christ was called out of Egypt, *that it might be fulfilled which was spoken of the Lord by the prophet;* for certainly these words can import no less than that the calling of Christ out of Egypt, was by God intended as a completion of these words, and that till he was called thence, they had not their full and ultimate completion. Note,

Thirdly, That Israel was a type of Christ, as being by God called *his Son, his first-born,* Exod. iv. 22. and God bearing the relation of a *father* to Israel, Jer. xxxi. 9. hence Israel is put for Christ, Isa. xlix. 3. in these words, *Thou art my servant, O Israel, in whom I will be glorified;* and what is in the Hebrew, *Behold my servant, whom I uphold; mine elect, in whom my soul delighteth,* Isa. xlii. 1. is in the Chaldee, *My servant the Messiah;* and in the Greek, *Jacob my servant, and Israel mine elect:* now as a *prophetical* prediction is then fulfilled when what was foretold is come to pass; so a *type* is then fulfilled when that is done in the *antitype,* which was done in the *type* before. Note,

Fourthly, That the words run in the time past, Out of Egypt *have I called;* and that not only because this is the way of *prophetical* predictions, to speak of those things as already done, which shall be as certainly accomplished, as if they were already done; but because they had already been fulfilled in the *type.* Note,

* Ὑπὸ τῶν Ἀραβίας Μάγων οὕτως; ἅμα τῷ γενηθῆναι τὸ παιδίον ἐλθόντες προσεκύνησαν αὐτῷ. Dial. cum Typh. p. 315. C.

* "Per ea quæ obtulerunt munera ostendisse, quis erat qui adorabatur; Myrrha quidem quod ipse erat qui pro mortali humano genere moreretur; Aurum vero, quoniam Rex cujus Regni finis non est; Thus vero, quoniam Deus," lib. iii. cap. 10.

† Adv. Marcion, lib. iii. cap. 12. Adv. Jud. cap. 9. p. 196.

‡ Orig. contra Cels. p. 45. Φέροντες μὲν δῶρα ἃ συνθέτῳ τινὶ ἐκ θεοῦ καὶ ἀνθρώπου ἁρμόττει, τὸν χρυσὸν, ὡς δὲ τιθηξομένῳ τὴν σμύρναν, ὡς δὲ θεῷ τὸν λιβανωτόν, p. 46. See Caten. in Matt. p. 18.

Fifthly, That St. Matthew cites only these words of Hosea, *Out of Egypt have I called my Son,* as words to be fulfilled in Christ, and not any more, making Israel a type of Christ only in this regard, that they were called out of Egypt, as he was to be so; so that it doth not hence follow, that any other words in this *prophecy* are to be referred to Christ, and so no argument taken from the following words, which do not belong to him, can be of any validity to prove that these do not, which here the Holy Ghost applieth to him. Nor is it any objection against what hath been said, that the Jews could not understand this intendment of these words, for they were not concerned to understand it till the completion of these words in Christ; and then sure they who abounded with *mystical* interpretations of the law and the *prophets,* could not reasonably object against this application of these words to God's calling his own Son out of Egypt. The Jews have no cause to blame the evangelist for ascribing these things to the Messiah, which, in their literal sense, belong also to the people of Israel, it being the manner of their nation so to do. So the author of Midrash Tehillim, on Psal. ii. 7. saith, *The mysteries of the king Messiah are declared in the law, the prophets, and the hagiographa. In the law, as it is written,* (Exod. iv. 22.) *Israel is my Son, even my first-born.* Hence R. Nathan, in Schemoth Rabba, on those words speaks thus; *As I made Jacob my first-born, as I said,* Exod. iv. 22. *so have I made the Messiah my first-born; as it is said,* Psal. lxxxix. 28.[1] *I will make him my first-born, higher than the kings of the earth.* And since God delivered this people out of Egypt, with respect to the Messiah, who should be born of them, those places, which do immediately respect the people of Israel, may well be thought to have a farther respect to that Messiah, who was to be born of them.

[9] Ver. 16. *Then Herod —— sent forth, and slew all the children that were in Beth-lehem, and in all the coasts thereof,* ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον, ὃν ἠκρίβωσε παρὰ τῶν Μάγων, *from two years old and under, according* (or even) *to the time that he had diligently inquired of the wise men.*] Hence some infer that it must have been above a year after our Saviour's birth, that the *wise men* came to Jerusalem, or that they gave an account to Herod of the appearance of the star; for why else should Herod slay the children *from two years old and under?* And why is he said to have done this *according to the time that he had learnt exactly from the wise men?* but this seems not certain from these words; for (1.) διετίζειν is only to *live a year:* thus of some wasps Aristotle* says, οὐ διετίζουσι, *they live not a whole year,* but all die in the winter, and the like he saith of the fish polypus; and in Hesychius and Phavorinus, he is διετὴς *who lives,* δι' ὅλου τοῦ ἔτους, *a whole year;* and if so, these words may be rendered *from a year old and under;* even so much under as κατὰ τὸν χρόνον, *even to the time of the appearance of the star,* of which time he had diligently inquired; and if the words will admit of this construction, it is evident they afford no semblance of an argument, that the wise men came above a year after our Saviour's birth. But let διετὴς signify two years, yet if κατὰ τὸν χρόνον refer not to it, but only to the word κατωτέρω *under, even so far under as to,* or *according to, the time of the star's appearing,* we cannot from these words collect, how long it was after Christ's birth before these wise men came to Jerusalem. There is little account to be given of the actions of a tyrant, who slew three of his own sons, and it is reasonable to conceive he would endeavour to make sure work, and so might be induced to slay all born in Beth-lehem, a year before and more, even to the time of the star's appearing to declare the birth of this King; thus, though the Jews had told him from the oracle, that Christ was to be born in Beth-lehem, he is not content to slay the infants there, but shed their blood *in all the coasts thereof.*

It is much admired why Josephus, who relates his murder of some youths when he was only governor of Galilee, and the cry of their mothers for justice against him for it, should yet say nothing of the slaughter of these infants. But Josephus* being only born in the first year of Caius, and the thirty-eighth of Christ, and writing his History of the Jewish Wars in the fifty-sixth† year of his age, and this slaughter of these infants being not likely to be preserved in the Jewish records, it is not so much wonderful, that he who wrote ninety-four years after the fact was done, should make no mention of it. It is sufficient that it is preserved in Macrobius,‡ who saith, that *when Augustus had heard, that among the children, which under two years old Herod the king had slain in Syria, his own son was one, he passed this joke upon him, It is better to be Herod's hog than his son;* though it must also be confessed that Macrobius is mistaken in the circumstances of this story.

[10] Ver. 17. Τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἱερεμίου τοῦ Προφήτου, λέγοντος, 18. Φωνὴ ἐν Ῥαμᾷ ἠκούσθη, &c. *Then was fulfilled that which was spoken by the prophet Jeremiah, saying, A voice was heard in Rama, Rachel weeping for her children, and would not be comforted, because they were not.*] Here note (1.), that it is not here said as ver. 15. ἵνα πληρωθῇ, *this was done that it might be fulfilled, but* τότε ἐπληρώθη, i. e. *then that happened which gave a more full completion to those words of Jeremy,* and so a greater occasion to Rachel to weep for her children than before, which the providence of God foreseeing, his Spirit might have a reference to it in these words. For, (1.) Rachel being dead so long before the captivity, she may as well be introduced weeping here as there. (2.) The slaughter of the Beth-lemites might well be styled the slaughter of *her children,* she being buried there, (Gen. xxxv. 19.) and the Beth-lemites being descended from her husband and her own sister. (3.) The slaughter of the innocents being not restrained to Beth-lehem, but extended *to all the coasts round about,* and Ramah being in the tribe of Benjamin, which sprang from Rachel, and not far from Beth-lehem, the voice of her weeping may be well said to be heard in Rama.

Secondly, Note, that this weeping for her children was, saith the prophet, *chi ainnu, because they were not.* (Jer. xxxi. 15.) Now the import of this phrase is this, *they were dead,* or taken away from the land of the living. (Gen. v. 24. xlii. 13. Psal. xxxix. 13. civ. 35. Jer. x. 20. xlix. 10. Lam. v. 7.) Accordingly, though the Jews then undoubtedly had embraced the doctrine of the immortality of the soul, yet saith the son of Sirach, (xvii. 28.) *Praise perisheth* ἀπὸ νεκροῦ, ὡς μηδὲ ὄντος, *from the dead, as not being;* and in

* Hist. Anim. lib. ix. cap. 41. cap. 37.

* De vitâ suâ ab initio. † Antiq. lib. xx. cap. ult.

‡ "Cum audivisset (Augustus) inter pueros quos in Syria Herodes Rex Judæorum infra bimatum jussit interfici, filium quoque ejus occisum, ait, Melius est Herodis porcum esse, quam filium." Saturn. lib. ii. cap. 4. p. 279.

that very chapter in which Josephus* asserts the perpetual duration of the soul; he saith, We have received from God our being, καὶ τὸ μηκέτι εἶναι πάλιν ἐκείνῳ δίδομεν, *and to him we render again our not being;* that is, as the context shews, we return that soul which he hath given us; and this being not literally true of her own children gone into *captivity*, from which, saith God, they shall come again to their own borders, (ver. 16, 17.) why should it be thought strange that so literal a completion of these words should also be referred to by the Holy Ghost?

[11] Ver. 23. Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν Προφητῶν, ὅτι Ναζαραῖος κληθήσεται, *He dwelt in his own city Nazareth, that it might be fulfilled, which was spoken by the prophets, He shall be called a Nazarene.*] Here note,

First, That, because that is here said to be fulfilled, which was spoken by the prophets, τὸ ῥηθὲν, not that which was written, some here think it enough to say, there was among the *ancient prophets* a belief that the Messiah should be a Nazarene, and that this was delivered down by tradition. But I cannot acquiesce in this; for (1.) the foundation of this criticism is false, the phrase τὸ ῥηθὲν being used thirteen times in this gospel, and but once elsewhere in the New Testament; and it is always used of that which is written. It is twice so used in this chapter, ver. 15. 17. once i. 22. (See iv. 14. viii. 17. xii. 17. xiii. 35. xxi. 4. xxii. 31. xxiv. 15. xxvii. 9. and Mark xiii. 14.) (2.) How comes any one to know that any such tradition was delivered by the *ancient prophets* to the Jews, when they themselves know nothing of it; and therefore upon this account accuse St. Matthew as citing what was no where to be found? nor find I any of the *ancient Christians*, who mention this supposed tradition; but either say the apostle refers to some writings of the prophets, which were then extant, but are now lost, or to some writings not put into the canon, or some interpretations of their writings. Let it be therefore noted from St. Jerome,

Secondly, That St. Matthew doth not cite any particular *prophet* for these words, as he had done, i. 22. and here v. 15. 17. and in other places above cited, but only saith, this was spoken by the prophets in general,† "pluraliter autem prophetas vocans ostendit, se non verba de Scripturis sumpsisse, sed sensum," *and thereby shews he took not the words from the prophets, but the sense only.* Note,

Thirdly, That all the interpretations, which refer this to Christ's being called Netzer, *the Branch*, (Isa. xi. 1. Jer. xxiii. 5.) or the *Holy One*, or one *separated from the faults of mankind*, fail in this, that they give no account how this was fulfilled by Christ's being at Nazareth; he being as much the Branch, the Holy One, when he was born at Beth-lehem, and before he went to Nazareth, as after.

Fourthly, Note therefore, that ὁ Ναζαραῖος, *the Nazarite*, was a name of infamy put upon Christ and Christians, both by the unbelieving Jews and gentiles. There was among the Jews a celebrated thief, called Ben Nezer, and in allusion to him, they gave this name to Christ. So Abarbinel saith, the little horn, mentioned Dan. vii. 8. is *Ben Nezer*, that is, *Jesus of Nazareth*. And this title of *Nazarœan*, both the Jews and the enemies of Christianity gave always by way of contempt to our Jesus, and that because he was supposed to come out of this very city; yea, his very going to dwell there, was one occasion of his being contemned, despised, and rejected, by the Jews. Thus when Philip saith to Nathanael, *We have found Jesus of Nazareth of whom Moses spake:* Nathanael answers, *Can any good thing come out of Nazareth?* (John i. 47.) and when Nicodemus seemed to favour him, the Sanhedrin spake thus to him, *Search and look, for out of Galilee ariseth no prophet.* (John vii. 52.) Note,

Fifthly, That most of the prophets speak of Christ as of a person that was to be reputed vile and abject, despised and rejected of men. Thus the Psalmist saith of him, *For thy sake have I suffered reproach, shame hath covered my face,* מוזר הייתי. *I was an alien to my brethren, and a foreigner to my mother's sons; for the zeal of thine house hath eaten me, and the reproaches of them that reproached thee fell on me.* (Psal. lxix. 9, 10.) Isaiah saith of him, (liii. 3.) *He was despised and rejected of men; he was despised, and we esteemed him not.* Here then is a plain sense of these words; the angel sent him to this contemptible place, that he might thence have a name of infamy and contempt put upon him, according to the frequent intimations of the prophets.

At the close of this chapter, I think it proper to consider two new opinions of Mr. Whiston, who, in his Harmony of the Gospels, asserts,

First, That *Herod slew the infants at Beth-lehem the same day that he cut off his son Antipater;* that is, saith Josephus, but five days before his death.

Secondly, That *Joseph fled into Egypt, and returned thence before the purification of the Virgin Mary in the temple at Jerusalem.* Now, the second opinion is demonstratively false; for the Virgin-mother coming to Jerusalem with her offering, *when the days of her purification were accomplished,* (Luke ii. 23—34.) must come thither before her flight into Egypt, or not at all, seeing at their return from Egypt into the land of Israel, St. Matthew hath expressly told us, that *Joseph was afraid to go into Judea,* (ii. 22.) And that by a Divine admonition, he was diverted from any thoughts of doing so, and ἀνεχώρησε returned, or went back into *Galilee to his own city Nazareth;* and how absurd is it to imagine, that after his own fears, and the Divine admonition to the contrary, he should go on, not only into Judea, where Archelaus then reigned, (ver. 24.) but even to Jerusalem, where he continued till he took his journey to Rome? Nor is Joseph bid to return back into *the land of Judea,* but into the land of Israel; (Matt. ii. 20.) that is, as that message is farther explained, ver. 22, 23. *into Galilee to his own city Nazareth.*

Obj. But it is said, that he could not pass from Egypt to Nazareth, but through the land of Judah.

Ans. The way from Pelusium to Nazareth was by Gaza, Azotus, Joppa, and so on by the sea-side till you turn up to Nazareth. Now though in the division of the tribes, Gaza was added to the tribe of Judah, they did not possess it, but it was in Samuel's time a city of the Philistines, (1 Sam. vi. 17.) and was afterward by Pompey made a free city, and annexed to Syria; and though he in his journey might pass through either the city or the desert, he might not hear that Archelaus reigned till he got to Azotus in the tribe of Dan, and so might fear to go into Judea.

Obj. St. Luke saith, ii. 39. That *when they had per-*

* De Bell. Jud. lib. iii. cap. 25. p. 852.
† Joseph. Antiq. lib. xiv. cap. 8. p. 475.

formed all things according to the law of the Lord, they returned into Galilee into their own city Nazareth.

Ans. First, This place seems rather to confute than to establish this assertion, as shewing that when the days of her purification were accomplished, they brought him not out of Egypt, but from Beth-lehem, to present him to the Lord; for, ver. 15. the shepherds go to Beth-lehem to see him; and, ver. 21. he is circumcised still at Beth-lehem, and then immediately it follows, ver. 22. that *they brought him to Jerusalem to present him to the Lord; i. e.* they brought him from Beth-lehem to Jerusalem; no other place of his abode, nor any intimation of his removal thence before, being mentioned.

Ans. Secondly, St. Luke having brought them up from Nazareth to Beth-lehem to be enrolled, he here informs us, that after this purification, they returned not to Beth-lehem, as some have imagined, to abide there, but that their future abode was their own city, in which they formerly had dwelt, but that nothing happened between this purification and their settled abode there, or that they fled not after from thence into Egypt, he saith not. All, therefore, that St. Luke saith may be true, though Joseph fled after this purification from Jerusalem, or from Nazareth into Egypt; but what St. Matthew saith cannot be true, if Joseph came with him from Egypt to Jerusalem before he went to Nazareth. In fine, as St. Luke saith nothing of their going any whither after the purification of the Virgin, but to Galilee, so he says nothing of their going any whither after Christ's circumcision, but to the temple at Jerusalem at the purification; so that the argument from St. Luke's silence can be no stronger for their flight into Egypt before, than after the purification.

Obj. 3. Had this flight and slaughter been deferred till after the purification, that was a thing so public, and attended with such public circumstances in the temple, that it was not possible for Herod to be ignorant of it.

Ans. First, He who makes this objection should have considered, that he earnestly contends that Herod was not then at Jerusalem, but at Jericho, under the extremity of his numerous distempers, and so there was no fear of his being instantly advertised thereof what was done in the temple; but to wave this, I answer, That Herod, though he was then at Jerusalem, neither repaired to the temple, into which he could have no admittance, nor troubled himself with any thing done there, unless it were done in a riotous, seditious manner, and much less with the talk of one old man and woman, not regarded that we read off, by any but Joseph and the Virgin-mother. We find another story published by the shepherds, of the appearance of angels, declaring that *one Christ the Lord was born in that very city of David,* which made all the people *wonder at the things which they had spoken,* and yet Herod takes no notice of it.

Ans. Secondly, Herod knew nothing either before or after, that this was the child the magi came to worship; for then, why should he slay all the young children about Beth-lehem without distinction, and so they staying there so little time, might be as safe there as elsewhere; though, lastly, the possibility that these things might come to his ear, or that his curiosity might move him to inquire what children were born at Beth-lehem during the time of the taxation, and removed thence to other places, was perhaps the occasion of the angel's being sent to Joseph to hasten his flight from Jerusalem, or Nazareth, into Egypt. For, whereas some imagine, that the text of St. Matthew seemeth to imply, that the angel appeared to Joseph immediately after the departure of the wise men; and, therefore, whilst he was at Beth-lehem, the text doth not enforce this inference, for it saith only that ἀναχωρησάντων αὐτῶν, *they being returned;* he did so, leaving the time indefinite. (See Woltzogenius on Matt. ii. p. 105—107.)

Arg. 2. Moreover, Josephus * saith expressly, that Herod had sent messengers to Rome concerning the conspiracy of Antipater before the disciples of Judas and Matthias attempted to pull down his eagle; for which, after examination and imprisonment for some time at Jericho, they suffered death upon the 3d of March, old style, and that these messengers returned with letters from the emperor but five days before his death. Now can any man imagine, they should spend nine months in such a journey to Rome and back again, which even in winter might be performed in less than two? And yet this evidently must be done, if Herod died not till the 25th of November following, and yet died in five days after their return.

It therefore is highly probable, and will appear so to any one who reads Josephus carefully, that Herod died some time before the Passover, which that year happened on the 5th of April, in which interval Archelaus might do all that was requisite to celebrate his father's funeral, and yet come to Jerusalem, as Josephus† saith he did, a little before the Passover. Now if his father died the 25th of November, he must spend four full months in celebrating his funeral; which sure must seem incredible to any, who considers that he was ἔχων τάχος, *intent upon the quickest performance* of his journey to Rome for confirmation of his royal dignity: for though in hereditary kingdoms, where the successor is proclaimed the same day that the king dies, and hath no competitor, these funeral solemnities may be deferred for some considerable time: yet seeing the validity of that will which made Archelaus king, depended absolutely upon the pleasure of the emperor, and a competitor was ready, and appeared as quick as he at Rome, to contest the matter with him by virtue of a former will, it cannot reasonably be thought that Archelaus would make so long a stay before he took his journey to Rome.

Obj. Against this argument it is objected, that the funeral could not be performed in so short a time, because the very journey from Jericho to Herodion was, saith Josephus, two hundred stadia, that is, twenty-five miles; and, saith the same Josephus, they went only eight stadia, *i. e.* one mile per diem, and so must be twenty-five days in going to Herodion.

Ans. First, This objection is upon this account highly improbable, that it must either find them a town at every mile's end, sufficient to contain so great a concourse as then attended on the corpse of Herod, or make them lodge many days in the open field or wilderness, in the winter-time, provided Herod died on the 25th of November.

Ans. 2. Secondly, It is built upon a false foundation; for though Josephus‡ doth expressly say, that Herodion was two hundred stadia distant from Jericho, *i. e.* the castle of Herodion was at that distance from it; he doth not say they went but one mile a day, but only that ἦσαν δὲ ἐπὶ

* Antiq. lib. xvii. cap. 8.
† Ibid. cap. 11.
‡ De B. Jud. lib. i. cap. 21. p. 774. E.
§ Antiq. lib. xvii. cap. 10. p. 600. E

Ἡρώδου στάδια ὀκτὼ,§ *they came* (*viz.* the first day) *within eight stadia of Herodion; i. e.* they came to the town there built by Herod, which was eight stadia from the castle, it being, saith he, a large town like a city, from which there was an ascent of two hundred marble steps to the Mammea, or place of his interment. This being so, I am of the opinion of Kepler,* Dr. Alix, and Langius, that all that Josephus mentions after the eclipse till the death of He- may be comprised within twenty or twenty-two days, which is the interval betwixt the 13th of March and the 5th of April, new style; especially if we consider that Eusebius† saith, that what was done after the 13th of March, was done παραύτικα παραχρῆμα, by the Divine vengeance very suddenly, till the time of his death.

Arg. 3. Thirdly, We are assured from Josephus,‡ that it was after the disease of Herod had been some time upon him, that Judas and Matthias moved their scholars to cut down the eagle Herod had placed upon the great porch of the temple, as being contrary to their laws, judging this time of Herod's distemper καιρὸς ἐπιτηδειότατος, *the fittest time* for the enterprise; and that they moved this the more confidently, upon a report that *the king was dying;* that when he sent to the principal men of the Jews to assemble about this matter, he was carried to them in a bed, ἀδυναμία τοῦ στῆναι, *being so weak that he was not able to stand;* that instantly after the 13th of March, he lay under such a complex of diseases that all men thought he could not live long, a violent inward fever burning up his bowels, attended with a *boulimia,* or perpetual voracity, which must needs feed his fever, ulcers in his bowels, cholic passions, an asthma, convulsions in all parts, a putrefaction in his *scrotum* breeding worms, so that he stank alive; and when presently he went to the hot baths at Callirhoes, he had there a *deliquium,* and was for some time dead, and had no hopes left of life, and was, saith Josephus, ἀπίων τοῦ βίου, even *departing* when he shut up the Jews in the Hippodromium at Jericho. Now can any man think he should live above eight months after this, and keep the Jews shut up there all that time, as he must have done if he had lived till the 25th of November following? especially if we consider that the next thing Josephus mentions of him is, that he endeavoured to stab himself with a knife, and then kills Antipater; who hearing this, attempted to escape from prison, and in five days after dies. Now is it reasonable to conceive, that an angel should be sent to command Joseph to fly into Egypt but seven days, as Mr. Whiston's computation hath it, before the death of Herod (when his whole body was full of torment, and his heart of grief, and his head full of other employments), to avoid Herod's future attempts to slay the child, when he might have been as secure any where in the land of Israel for so short a time, and could scarce get thither before his death?

Mr. Whiston indeed saith in answer to this, that there is no time set for the duration of the disease of Herod; but in opposition to this, Josephus§ expressly affirms, that he did εἰς νόσον ἐμπίπτειν, *fall into his disease* after the time that he had sent messengers with letters to Rome concerning the condemnation of Antipater; and that upon the receipt of an answer to them, he killed Antipater, and five days after died: allowing them two months for the going and return of his messenger, he must die within two months and five days after he fell sick, and so could not live from the 13th of March, when his disease increased, till the 25th of November.

Arg. 4. Fourthly, According to Mr. Whiston's opinion, Herod must be near eight months at Jericho before he died; for he went thither, saith Josephus, soon after the slaughter of Judas and Matthias, with their disciples, and there continued till his death; and yet the history of St. Matthew, especially according to his supposition, that it relates to what happened only two weeks and a few days before the death of Herod, plainly proves the contrary; for he informs us, that *the wise men came to Jerusalem,* adding that, at their coming thither, *Herod was troubled, and all Jerusalem with him;* that he inquired *of the chief priests and scribes,* whose residence was there, *where Christ should be born;* and of the wise men then at Jerusalem, *what time the star appeared to them;* and this, saith Mr. Whiston in his Harmony, p. 159. *was a consultation at Jerusalem.* From thence therefore he sends them to Beth-lehem; when therefore he bids them bring *him word again when they had found the child,* must he not bid them bring him word to Jerusalem, the place where he consulted with them? Must he not there expect them? When therefore, being frustrated of his expectation of their return thither, ἐξαπέστειλεν, *he sends forth his* officers to slay the infants of Beth-lehem; must not he send them from Jerusalem; and is not all this sufficiently intimated in their Divine warning, μὴ ἀνακάμψαι, not *to return back* to the place from whence they came to Beth-lehem? How therefore could it be that the wise men should come to him at Jerusalem but two or three weeks before he died? or, Why doth he now deny that Herod was then at Jerusalem, when he sent forth to slay the infants? Why also doth he say, in contradiction to his former self, *I believe the famous and unexampled summons of all the chief of the Jews a little before Herod died in Josephus, was the very same summons mentioned in St. Matthew for the inquiry of the place where the King of the Jews was to be born upon the coming of the magi, and that by consequence the summons was to Jericho, and not to Jerusalem?* Which is as great an instance of a man resolved to say any thing though never so improbable, δουλεύειν ὑποθέσει, to serve an hypothesis, which otherwise must fall, as can be offered: he is the first, and I believe will be the last, who ever entertained such a vain imagination. For, (1.) That the wise men came to Jerusalem, and that at their coming thither *Herod was troubled, and all Jerusalem with him,* the text saith expressly: and can it then be reasonably said, that Herod was not then at Jerusalem? (2.) The men shut up in the Hippodromium were the ἐπίσημοι καὶ ἀξιόλογοι ἀφ' ἑκάστης κώμης, *the nobles of every village* (who were then at court); nor was there one word said unto them when they were thus shut up. The men convened in St. Matthew were only high-priests and scribes, whose residence was at Jerusalem, and inquiry is made of them where *Christ should be born.* (3.) When Herod* was dead, Salome and Alexas sent these men home, ἐπὶ τοὺς ἀγροὺς, *into the fields,* or *villages, to mind their own business,* whereas the high-priests had no business to do

* "Omnia illa quæ Josephus do morbo Herodis ab illa Eclipsi usque ad mortem ejus recensel, commodissime intra 20 dies, etiam itinere ad Thermas simul incluso, fieri potuerunt." Kepl.

† Hist. Eccl. lib. i. cap. 8. ‡ Antiq. lib. xvii. cap. 8. § Ibid. cap. 9.

* Joseph. Antiq. lib. xvii. cap. 10. p. 630. B.

there. And, (4.) Herod shut them up, ἤδη τελευτῶν, καὶ ἀπίων τοῦ βίου, *when he was a dying, and ready to depart this life,* saith Josephus: and was this a time for him to say to the wise men, *Bring me word of the child, that I may come and worship him?* In a word, there is not one word of St. Matthew's story in Josephus, or of the story of Josephus in St. Matthew; and can it then be reasonable to think they relate to the same thing? To conclude, this new opinion confounds the general doctrine of the fathers from Origen to Theophylact, that Herod fell into that disease which so tormented him, " ob cædem infantum," *for the slaughter of infants,* seeing, according to this opinion, he must have lain long under these torments, and had been ready to expire with them, before he did this fact, it being done, saith this opinion, but five days before his death. To come now to consider what Mr. Whiston offers to confirm his opinion;

First, He saith, that in the ancient account of the Jewish feasts and fasts, *viz.* in the Megillah Taanitz, we find the seventh day of the month Chisleu, which answers to our 25th of November, recorded for an anniversary holiday, because *Herod the king,* who hated the wise men, *died on that day.*

Ans. Dr. Alix in his answer to Bishop Usher concerning the true date of the death of Herod, saith, That *had Bishop Usher seen this book, he would never have cited it; for it is not the Megillah Taanitz mentioned by the Mischna, but a late fabulous, ignorant author, not known to, and much less credited by, the Jews, who do not follow or agree with him in this matter, and who mentions a feast in the month Chisleu not known to the Jews, not extant in their calendar published by Mr. Selden, nor by Buxtorf, among their occasional feasts; and which would never have been permitted by Herod's family, who governed till the destruction of Jerusalem.*

Mr. Whiston saith farther, that this is wonderfully confirmed by the circumstances of Herod just before his death; and *by the words of Augustus concerning his barbarity to his children recorded by Macrobius,* it appearing by Josephus, *that Herod was in a strange fury and rage but a few days before his death.*

Ans. Here the point in dispute is so plainly and so fully given up, that if Mr. Whiston will abide by his own words, it must be at an end: for it is evident from the words of Josephus, that *he fell into this rage, or* ἐξηγρίωσεν ἀκράτῳ τῇ ὀργῇ, *was exasperated to the utmost rage, upon suspicion of the contempt of the Jews; and that he was confirmed in this suspicion by the following attempt of the disciples of Judas and Matthias;* who thereupon are taken by one of Herod's captains,* examined by Herod, then sent to Jericho, and after consultation with the chief men of the Jews, they are slain on the 13th of March. If therefore Herod fell into his rage but *a few days,* yea even *just* before his death, it is certain that he must die soon after this 13th of March, as indeed he did, and therefore could not live till the 25th of November, that is, eight months after. He therefore elsewhere contradicts himself, *i. e.* saith, p. 154. That *Herod burnt these men alive some considerable time before his death;* though it is plain from Josephus, that he did it *after that rage,* which, saith he, happened *just,* or a *few days,* before it.

Secondly, To proceed to the words of Macrobius,† they run thus, When *Augustus had heard that among the children within two years old, which Herod king of the Jews had commanded to be slain in Syria, his own son was killed; he said, It is better to be Herod's hog than his son.* It is observable here:

First, That as Strauchius saith, There are not wanting men who look upon this story of Macrobius as a *mere fiction;* as also doth Grenobius in his notes upon these words; (1.) Because no Roman historian whatsoever, before Macrobius, who lived almost four hundred years after Augustus, nor any Christian writer, though both historians, commentators, and homilists, speak largely of the cruelty of Herod towards the infants of Beth-lehem, make any mention of this jest, which gives just reason to suspect it is a fiction; like to that other in Philo's book of Chronology, that *Herod had then a son of two years old, begot by one Salome, of the line of David, whom he then slew.* Or, (2.) We may say with Grotius,* That Macrobius finding that the Christians kept the solemnity of Innocents' day, when, saith Origen, " Horum memoria, ut dignum est, in ecclesia celebratur," *the memory of these infants is deservedly celebrated in the church,* he out of error applied the jest of Augustus to it.

Secondly, These words contain no testimony of Augustus about this matter; he only says, *It is better to be Herod's hog than his son;* and this he might say rather upon occasion of Herod's slaying his two sons, Alexander and Aristobulus, against his advice, to which Dr. Alix refers this speech, than his slaying Antipater; which being done with his permission, he had no just occasion to pass this jest upon him for doing that which he himself allowed. Moreover, Antipater being slain by Herod but five days before his death, Augustus could not hear of it till he heard also of his death, and then it seems too late to pass this jest upon him; whereas Alexander and Aristobulus being slain long before, might give a just occasion for it. And he who contradicts the full assertion of so many fathers of the second and third century, saying, That our Saviour was baptized *when he began to be thirty years old,* as St. Luke also doth; may permit us to question the authority of Macrobius as to the occasion of a jest made four hundred years before, and mentioned by him alone.

Thirdly, It is evident, that if any son of Herod's was slain " inter pueros," *among the infants of Beth-lehem,* it could not be Antipater, he being neither slain among them, nor near Beth-lehem, but alone at a castle far distant from it. Nor, secondly, could he be slain at the same time with these infants; for it plainly appears from Josephus, that Antipater was slain soon after the eclipse, which happened on March 13. the infants, saith Mr. Whiston, were slain Nov. 20. Antipater was slain not long before the return of Archelaus to Jerusalem, the five days of his father's life and his funeral solemnity only intervening; and, yet we learn from Josephus,† that Archelaus came thither, ἐνστάσης τῆς τῶν ἀζύμων ἑορτῆς, *the Passover being then at hand.* Lastly, The infants were slain whilst Herod was at Jerusalem; for thence he sent forth to slay the children at Beth-

* Antiq. lib. xvii. cap. 8.

† " Cum audivisset Augustus inter pueros quos in Syria Herodes Rex Judæorum infra bimatum jussit interfici, filium quoque ejus occisum; ait, Melius est Herodis porcum esse, quàm filium." Saturnal. lib. ii. cap. 4.

* " Videtur Macrobius errore quodam duas Historias ejusdem temporis miscuisse." Grot.

† De Bello Jud. lib. ii. cap. 2.

lehem, whereas he had left Jerusalem, and was gone to Jericho before he slew Antipater; though therefore it might so happen that Augustus might hear of the relation, or discourse of both these acts of cruelty at the same time; it is impossible that they should happen both at the same time.

See the appendix to this chapter at the end of this Gospel.

CHAP. III.

1. IN those days *(viz. in the fifteenth year of Tiberius,* Luke iii. 1.) came John the Baptist, preaching in the wilderness of Judea, [1] *(and about Jordan,* Luke iii. 3.)

2. And saying, Repent ye [2] *(and amend your lives):* for the kingdom of heaven *(i. e. of the Messiah)* is at hand *(that so ye may be prepared to receive the blessings of that kingdom).*

3. *(And this he did according to what was foretold of him;)* For this *(John)* is he that was spoken of by the prophet Esaias, saying, (xl. 3.) The voice of one crying in the wilderness *(shall be this),* Prepare ye the way of the Lord, make his paths straight; [3] *(and of whom God by Malachi had said,* iii. 1. *Behold I will send my messenger, and he shall prepare the way before me,* Mark i. 2.)

4. And the same John *(who thus cried)* had his raiment of camel's hair, and leathern girdle about his loins [4] *(as Elias, whom he represented, had);* and his meat was locusts and wild honey. [5]

5. Then *(after notice of his proclaiming the approach of the Messiah)* went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6. And were baptized of him, confessing their sins [6] *(and promising the reformation of their lives).*

7. But when he saw many of the [7] pharisees and sadducees come to his baptism, he said unto them, O generation of vipers, [8] who hath warned you to *(make use of this means to)* flee from the wrath to come? *(if indeed you would escape it.)*

8. Bring [9] forth therefore *(then)* fruits meet for repentance:

9. And [10] think *(it)* not *(sufficient)* to say within yourselves, We have Abraham to our father: for I say to you, That God *(rejecting you)* is able of these stones [11] *(before your eyes)* to raise up *(such who believing as he did, shall be accounted by him)* children unto Abraham.

10. And *(to engage you so to do, consider that)* now also is the axe laid to the root of the tree; therefore every tree that bringeth not forth good fruit is *(to be)* hewn down, and cast into the fire.

11. I indeed baptize you *(only)* with water [12] *(calling you by this rite)* to repentance: but he that cometh after me is mightier than I, *(being one)* whose shoes [13] I am not worthy to bear *(i. e. whose servant I am not worthy to be):* he shall baptize you *(who believe in him)* with the Holy Ghost, and with fire *(i. e. appearing in the emblem of fire).*

12. *(And he is one)* whose [14] fan is in his hand, and he will thoroughly purge his floor, and he will gather the wheat *(the sincerely penitent)* into his garner; but the chaff *(the wicked and the unbelievers)* he will burn with unquenchable fire.

13. Then *(while John was thus preaching and baptizing)* cometh Jesus from *(Nazareth of)* Galilee to Jordan unto John, to be baptized of him.

14. But John *(being a prophet full of the Spirit from his mother's womb,* Luke i. 15. *and by the afflatus of that Spirit knowing who he was)* forbade [15] *(or would have hindered)* him, saying, I have need to be baptized of thee *(with the Holy Ghost),* and comest thou to me *(to receive my water baptism)?*

15. And Jesus answering said unto him, Suffer it to be so now: for thus it behoveth [16] us to fulfil all righteousness *(i. e. to own every righteous institution of God).* Then he suffered him.

16. And Jesus, when he was baptized, [17] went up straightway out of the water: and, lo, the heavens were opened to him, and *(both)* he *(and John Baptist,* John i. 32.) [18] saw the Spirit descending like *(as)* a dove *(descends),* and [19] lighting upon him:

17. And lo a voice *(was heard)* from heaven, saying, [20] This is my beloved Son, in whom I am well pleased.

ANNOTATIONS ON CHAP. III.

[1] Ver. 1. Ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, *preaching in the wilderness of Judea.*] Ἔρημος, a *wilderness* among the Jews, did not signify a place wholly void of inhabitants, but a place in which they were fewer, and their habitations more dispersed, than in villages and cities: hence we read of six cities with their villages in the *wilderness,* Josh. xv. 61, 62. that Nabal dwelt in the *wilderness of Paran,* 1 Sam. xxv. 1, 2. and Joab had his house in the *wilderness,* 1 Kings ii. 34.

[2] Ver. 2. Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν, *Repent ye, for the kingdom of heaven is at hand.*] Of the repentance here mentioned, see ver. 8. But to treat here more largely of the *kingdom of heaven* mentioned here, and elsewhere frequently in the gospels, let it be noted,

First, That the kingdom *of heaven* and the kingdom *of God* signify the same thing, as will be evident from the variation of the word: *Blessed are ye poor, for yours is the kingdom of heaven,* Matt. v. 3. *The kingdom of God,* Luke vi. 20. *The kingdom of heaven is at hand,* Matt. iv. 17. *The kingdom of God,* Mark i. 15. *The least in the kingdom of heaven is greater than John,* Matt. xi. 11. *In the kingdom of God,* Luke vii. 28. To you it is given *to know the mysteries of the kingdom of heaven,* Matt. xiii. 11. *Of the kingdom of God,* Mark iv. 11. So Matt. xix. 14. and Mark x. 14. The reason seems to be, because this kingdom is erected by the *God of heaven;* and in Scripture phrase it is the same to be from God and to be *from heaven,* Matt. xxi. 25. Luke xv. 18. And שמים *Heaven* is the name of God, Dan. iv. 26. and among the rabbinical writers frequently. (See Buxt. Lexi. Talmud. in voce.) Note,

Secondly, That the *kingdom of heaven* in the gospel sometimes unquestionably signifies *that heavenly kingdom in which all pious persons shall enjoy endless felicity* with God as their reward in heaven: as when it is said, *Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven;* (Matt. v. 10.) i. e. *great is their reward in heaven,* (ver. 12.) *Not every one that saith to me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father,* (Matt. vii. 21.) To the rest I will say *in that day, I know you not,* &c. (ver. 22, 23.) *It is better to enter into the kingdom of heaven with one eye,*

than having two eyes to be cast into hell, Mark ix. 46, 47. See Matt. xiii. 40. 43. xxv. 34. 46. Luke xii. 32,33. Note,

Thirdly, That it very frequently in the gospel signifies *the coming of the Messiah to erect his spiritual kingdom,* or that *evangelical state and government of the church he was to set up, with the benefits belonging to them, who should by faith in him become members of this kingdom, and would be governed by his laws;* this is undoubtedly the import of the phrase, (1.) when the kingdom of God is said to be *at hand,* as here and Matt. iv. 17. x. 7. Luke x. 9. that the *kingdom of God is near,* Luke xxi. 31. that it was *presently to be manifested,* Luke xix. 11. that it was *among the Jews,* Luke xvii. 21. that it was *come to them,* Matt. xii. 28. that devout men expected it, Mark xv. 43. that the pharisees asked *when the kingdom of God would come,* Luke xvii. 20. and when Christ said, *There are some standing here, who shall not taste of death till they see the kingdom of God come with power,* Matt. xvi. 28. Mark ix. 1. Luke ix. 27. (2.) When it is said that *Jesus preached the gospel of the kingdom of God,* Mark i. 14. that from the *days of John the Baptist the kingdom of God was preached,* Luke xvi. 16. that *Christ preached the gospel of the kingdom,* Matt. iv. 23. ix. 35. that he preached *the kingdom of God,* Luke iv. 43. and spake to them *of the kingdom of God,* Luke ix. 11. that he sent his *apostles to preach the kingdom of God,* Luke v. 2. and told the Jews the *kingdom of God should be taken from them,* Matt. xxi. 43. (3.) This sense it also bears in almost all the parables which speak of the *kingdom of God,* as Matt. xiii. 11. 31. 33. 44, 45. 47. xviii. 1. 3, 4. xx. 1. xxii. 2. xxv. 1. (4.) It seems to bear this sense, when it is said *the least in the kingdom of heaven is greater than John the Baptist,* Matt. xi. 11. that the *kingdom of heaven suffers violence, and the violent take it by force,* ibid. ver. 12. that *to the disciples was given to know the mysteries of the kingdom of heaven,* Matt. xiii. 11. see ver. 19. 52. to thee will I *give the keys of the kingdom of heaven:* Matt. xvi. 19. when the mother of Zebedee's children asks for her two sons that they might *sit on the right and left hand in his kingdom,* Matt. xx. 21. This is that kingdom which the scribes shut men out from, Matt. xxiii. 13. which the scribe was not *far from,* Mark xii. 34. and of which it is said, *Blessed is he who shall eat bread in the kingdom of God,* Luke xiv. 15.

Fourthly, In other places I am yet doubtful whether it refer to the times of the preaching of the gospel, and the erecting of Christ's kingdom, or to the first and higher sense of the kingdom of heaven, as it imports the kingdom into which the righteous shall enter at the great day of recompence, *viz.* Matt. v. 3. 19, 20. vi. 33. viii. 11. xix. 12. 24. Mark x. 14, 15. 23—25. Luke xviii. 29. xxii. 29, 30.

[3] Ver. 3. Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, *Prepare ye the way of the Lord, make his paths straight.*] From these words compared with Mark i. 2. Mal. iii. 1. some prove that Christ is God, even the same in essence with the God of Israel, because the way of which Isaias speaks, (xl. 3.) is דרך יהוה or the *way of Jehovah,* the path which he requires to be made straight is the path τοῦ Θεοῦ ἡμῶν, *of our God.* And it is the God of Israel who saith, Behold, *I send my messenger before my face,* or before me. (Mal. iii. 1.) Now this messenger is by Christ himself declared to be John the Baptist, (Matt. xi. 10.) and he is said to be sent πρὸ προσώπου σου, *before the face of Christ to prepare his way;* (ibid. and Mark i. 2. Luke vii. 27.) this therefore, say some, is an evident proof that Christ is one God with the Father, and that in Christ God came, and was manifested in the flesh. But to this the Socinians answer two things, which seem to lessen the force of this argument, *viz.*

First, That the Baptist was sent before the face of God, but not of God only, but of Christ also, for he was sent to call the people to *repentance towards God,* and so he went before God *to turn many of the people to the Lord their God.* (Luke i. 16, 17.) He was also sent to bear witness to Christ, *that all men might believe in him;* (John i. 7.) and so *he went before the face of Christ to prepare his way.*

Secondly, They add, that this messenger may well be said to go before the face of God, as being sent before the face of this great prophet and ambassador of God, who therefore sustained his person, and was his image and representative in a more excellent manner than any prophet or any angel mentioned in the Old Testament; yea, say they, *God was in Christ reconciling the world to himself;* (2 Cor. v. 19.) which shews that Christ in a more perfect manner represented him, so that the messenger sent before Christ's face, might well be said to be sent *before the face of God.* For if he, who persecutes the members of Christ, persecutes Christ himself, (Acts ix. 4.) he that *despiseth Christ's messengers,* despiseth him, and he that despiseth him, despiseth also him that sent him, (Luke x. 16.) and he that lied to the apostles lied to God; (Acts v. 4.) and if he that received them, received him, (Matt. x. 40.) and he that shews an act of charity to his members, shews it to him; (Matt. xxv. 40.) then, in like manner, he that goes before God's great prophet and ambassador, may be said to go before God also. These answers must be confuted before we can depend upon the strength of this argument. (See also note on Luke iii. 4, 5.)

[4] Ver. 4. Εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, &c. *And this John had his raiment of camel's hair, and a leathern girdle about his loins,* &c.] It is very true as Ctesias, Apollonius,* and Ælian declare,† that some garments made of *camel's hair* were very soft and fine, and therefore worn by priests and noblemen; these, saith Paulus Venetus, in Tartary are called *zambilottes,* lib. i. cap. 63. and by us *chamblets;* but doubtless the garment of the Baptist was made *ex villis, of the long and coarse hair* of camels, that he might in habit, as well as in spirit and office, resemble Elijah, who was a *hairy man,* and *girded with a girdle of leather about his loins.* (2 Kings i. 8.)

[5] Ἡ δὲ τροφὴ αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον, *and his meat was locusts and wild honey.*] That some locusts were clean meat we learn from these words, Lev. xi. 22. of *these ye may eat, the bald locust after his kind.* That locusts were a common meat, not only in the eastern and the southern parts, but even in Palestine itself, is fully proved by Bochartus, Hieroz. par. ii. lib. iv. cap. 7. Eustath. in Dionys. p. 37. and by Ludolphus in his Ethiopic History, and in his dissertation de Locustis: so that vain are all the *criticisms* to change the word ἀκρίδες.

[6] Ver. 6. Καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ' αὐτοῦ, ἐξομα-

* Mirab. cap. 20. † Hist. Animal. lib. xvii. cap. 34.

λογούμενοι τὰς ἁμαρτίας αὐτῶν. *And were baptized of him in Jordan, confessing their sins.*] In the river Jordan, Mark i. 5. (See note on ver. 16.) Of this confession of sins, Maldonate owns it could not be *auricular* confession, because that was not yet instituted: moreover, it was a confession of them not to John, but unto God, much less was it a confession of all their offences made secretly in the ears of John; for how could one man have sufficed for that work, when all *Judea and Jerusalem went out unto him?* but only a *general* confession that they were sensible of their sins, and so repaired to his *baptism,* professing their repentance for them; and such were the confessions we meet with in the Old Testament, (Ezra ix. Neh. ix. Dan. ix.) and that made by the high-priest on the day of *atonement of all the iniquities of the children of Israel.* (Lev. xvi. 21.) It was a confession not of those who had been *baptized* concerning sins committed after *baptism,* but of those who were to be baptized: and, lastly, it was not a confession required of them by the Baptist, but made freely of their own accord; in all which circumstances it differs from the *auricular confession* of the church of Rome.

[7] Ver. 7. Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ. *And seeing many of the pharisees and sadducees coming to his baptism,* &c.] That these pharisees and sadducees not only came to the place of baptism, but also actually were baptized by John, is proved, (1.) Because as much is said of them here, as of the multitude, Luke iii. 7. *they came to be baptized,* and of the publicans, ver. 12. ἦλθον βαπτισθῆναι, *they came to be baptized.* And the same admonitions and words are spoken to the multitude there, (ver. 7, 8.) as to the pharisees and sadducees here. Now the multitude and publicans were actually baptized; only observe, that many of them are said to come to his baptism not comparatively, as if but few refused, for St. Luke saith, (vii. 30.) that *the pharisees and lawyers rejected the counsel of God towards them, being not baptized of John;* but absolutely, they being not a few who were baptized. Now from this example of the Baptist admitting this generation of vipers to his baptism upon their profession of repentance, and a desire to escape the wrath to come, we may learn that such professors may be admitted to the sacrament, as have been very bad, upon the like profession, provided we do warn them as the Baptist did these men, that as they domake profession of repentance and amendment, so they would be as careful to *bring forth fruits worthy of repentance.*

[8] Τίς ὑπέδειξεν ὑμῖν, *who hath warned you to flee from the wrath to come?*] This is not, as Mr. Clerc conceives, a negative, or declaration that *none had warned them to do this;* for, doubtless, the prophets of the Old Testament, and their own consciences, must warn them to avoid impendent wrath: but it is a *who* of *admiration,* like that of St. Paul to the Galatians, *Who hath bewitched you?* iii. 1. where sure he did not intend to say *that no man had done it:* (see the like, Isa. xlii. 19. xlix. 21. liii. 1. lx. 8. lxiii. 1. Matt. xxi. 10. Luke v. 21. ix. 9. Rev. xiii. 4.) and is as if he should have said, *How wonderful is it that such men should do things so alien from their temper and inclinations!*

[9] Ver. 8. Ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας. *Bring forth therefore fruits worthy of repentance.*] *i. e.* A change of the mind from the approbation or good-liking of sin, as seeing in it something we conceive desirable, to the aversion and alienation of the mind from it, as being convinced of the vileness and the destructive nature of it; and this is properly μετάνοια repentance, and to be thus affected is ἀνανεοῦσθαι τῷ πνεύματι τοῦ νοὸς ἡμῶν, *to be renewed in the spirit of our mind;* (Eph. iv. 23.) and because hence naturally follows a change of the will and the affections from love to the hatred of sin, and so from choosing to the refusal of it: hence it is well defined by Phavorinus, ἡ πρὸς τὸ κρεῖσσον ἐπιστροφὴ καὶ γνησία ἀπὸ πταισμάτων ἐπὶ τὸ ἐνάντιον ἀγαθὸν ἐπιστροφή, *a conversion from our evil ways to the contrary good, or to that which is better;* and because, where these ruling faculties are truly thus affected, we shall *cease to do evil,* and *learn to do well,* (Isa. i. 16, 17.) so that *if we have done iniquity we will do it no more,* (Job xxxiv. 32.) therefore it is styled μετάνοια ἀπὸ νεκρῶν ἔργων, *repentance from dead works,* (Heb. vi. 1.) and *repentance to salvation* is styled ἀμεταμέλητος, (2 Cor. vii. 10.) i.e. *such as is not reversed* by any voluntary returning to, or *relapsing* into, our former sins. And seeing God is unchangeably holy and righteous, and must for ever hate iniquity with a perfect hatred, it is certain from his very nature that he cannot be reconciled to, or have communion with, the sinner, till he cease from sin, and a change is wrought in his conversion from sin to righteousness; for a change there must be either in God or man: now since God's nature is *immutable,* it cannot be in him, and so of necessity must be in man. Now it is evident both from reason and experience, that confession of sins, a present sorrow for them, and displeasure against them, and a warm resolution to forsake them, is neither necessarily nor always attended with this change, and so that these alone cannot be *fruits meet for repentance;* and, oh! how necessary was this admonition for the men of that age, who, as Dr. Lightfoot notes, placed their repentance in a mere *oral confession of their sins,* as the schoolmen and some Latin fathers did in a mere groan; saying, *Si ingemueris, salvaberis.* And I wish this note were not as necessary for too many of our age.

[10] Ver. 9. Καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, πατέρα ἔχομεν τὸν Ἀβραάμ· *And begin not to say within yourselves, We have Abraham to our father.*] There seems no necessity of making δοκέω here or ἄρχομαι Luke iii. 8. an *expletive;* for the sense runs clearly thus, When you are called to *bring forth fruits meet for repentance,* begin not to obstruct the efficacy of this admonition with those thoughts so common among you, that you are secure from wrath by being the *children of Abraham.* How prone they were to such vain imaginations you may learn, note on Rom. ii. 13. and from these words of Justin Martyr,* calling the Jews to repentance, and desiring them not to be deluded by their rabbins and masters, who told them, that though they continued in their sins, yet if they knew God, οὐ μὴ λογίζηται αὐτοῖς ὁ κύριος ἁμαρτίαν, God *would not impute their sin to them.* And conceiving that *being Abraham's seed, though they continued in their disobedience to God, and in infidelity, the kingdom of heaven should be given to them.*

[11] Ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ, *for God is able out of these stones to raise up children to Abraham.*] I see no reason for the interpretation of

* Ὑπολαμβάνοντες ὅτι πάντως τοῖς ἀπὸ τῆς σπορᾶς, τῆς κατὰ σάρκα, τῶν Ἀβραὰμ οὖσι, κἂν ἁμάρτωλοι ὦσι, καὶ ἄπιστοι, καὶ ἀπειθεῖς πρὸς τὸν Θεὸν, ἡ βασιλεία ἡ αἰώνιος δοθήσεται. Dial. cum Tryph. p. 369. cap. 370. D.

Clemens Alexandrinus* here *out of these stones,* that is, ἐκ τῶν λίθοις πεπιστευκότων ἐθνῶν, *out of the gentiles who worshipped stones,* or that of Jerome on the place, " Lapides Æthnicos vocat propter cordis duritiem," *He calls the heathens stones for the hardness of their hearts,* though almost all the ancients concur with them; unless perhaps it might be thought he pointed to the heathen soldiers standing there; the sense seems rather to be this, That God, who raised Adam from the earth, and children to Abraham from the *dead womb of Sarah,* can from these *stones* create such persons, whose faith shall render them more truly and acceptably *the sons of faithful Abraham* than you are. (See the note on Luke xix. 40.)

[12] Ver. 11. Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν, *I indeed baptize you with water to repentance,* &c.] They seem to be much mistaken, who think the *baptism of John* was for substance the same with that which afterward Christ did institute to admit disciples into the Christian church; for (1.) John neither did nor could baptize disciples *in the name of the Holy Ghost,* as the apostles did; because *the Holy Ghost was not yet given,* (John vii. 39.) and much less could he baptize them *with the Holy Ghost,* as here he saith Christ would, and yet Christ makes both these baptisms necessary to our entrance into the kingdom of God, John iii. 5. (2.) John did not baptize in the name of Christ, for had he done so, there could have been no doubt, *whether he himself were the Christ,* or not; (Luke iii. 15.) nor any occasion for the question, *Why baptizest thou, if thou be not the Christ?* (John i. 25.) He only admonished those he baptized in general, that *they should believe in him that was coming after him.* So that he baptized only those who as yet believed not in Christ; whereas the baptism instituted by Christ was in his name, and belonged only to them who believed in him. And, lastly, St. Paul baptizes them again, who had before received the baptism of John, to fit them for the reception of the Holy Ghost. (Acts xix. 6, 7.)

[13] Οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι, *whose shoes I am not worthy to carry.*] *i. e.* Whose servant I am not worthy to be. (See note on John i. 27. and Grotius here.)

[14] Ver. 12. Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ· *Whose fan is in his hand, and he will thoroughly purge his floor, and burn the chaff with unquenchable fire.*] That which we render here *a fan* from Vannus, is, say Hesychius and Phavorinus, a *sieve,* in which they separate the wheat from the chaff. It is, say Didymus and Eustathius, (in Iliad. v.) τὸ λικμητικὸν, *a winnowing instrument,* by which they shake the grains together, ἀναχωρίζοντες τοῦ ἀχύρου, *separating them from the chaff.* Now the wheat or other grain thus cleansed, was put into the granary; to the chaff they put fire to prevent the winds blowing it back into the thrashing-floor, and that fire burnt on till it had consumed it, without being quenched; and to this practice do these words refer.

[15] Ver. 14. Ὁ δὲ Ἰωάννης διεκώλυεν αὐτόν. *But John forbade him.*] To the question, how the Baptist knew him to be the Christ before the Spirit descended on him, it is answered by almost all the commentators on the Gospel of St. Matthew, that John the Baptist being a *prophet filled with the Holy Ghost from his mother's womb,* (Luke i. 15.) knew by the afflatus of that Holy Spirit, that he, who then came to him, was the person on whom the Holy Ghost should descend so plentifully, and on whom he should abide, that he might impart him to others, such matters being frequently imparted to prophets by an immediate intimation of the Holy Spirit. So Simeon being told that *he should not die till he had seen the Lord's Christ,* (Luke ii. 26.) had an afflatus declaring to him that our Lord was that Christ, (ver. 27. 32.) So Anna the prophetess being one of them who expected his coming, by a like afflatus, was moved *to speak of him* as the promised Messiah, (ver. 38.) So Samuel being told by God, that, *on the morrow a man should come to him to be the captain over his people Israel,* (1 Sam. ix. 15.) when Saul appears, hath another afflatus resembling that of the Baptist's here, *viz. Behold the man of whom I spake to thee,* (ver. 17.) and on whom thou mayest expect to see the signal promised. Thus, though Moses knew before from the mouth of God, and many other antecedent evidences, that he was by him designed to bring his people out of Egypt, yet God speaks thus to him, *This shall be a sign to thee, that I have sent thee, when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.* (Exod. iii. 12.) In a word, the Baptist being to preach, when he baptized with water, that another should baptize them with the Holy Ghost, God tells him, that of this he should see an evidence, by the visible descent of the Holy Ghost upon him, who from his fulness was to impart this Spirit to all true believers; and when our Saviour came to be baptized, tells him again, this was that very person.

[16] Ver. 15. Οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην, *for so it becomes us to fulfil all righteousness.*] *i. e.* To own every Divine institution, and so to shew my readiness to comply with all God's righteous precepts, and to justify God and approve his counsel, (Luke vii. 29.) and celebrate his wisdom in sending thee to prepare his and my way, by calling men to repentance, and by so doing to fit them for the blessings of my kingdom, and the avoiding of the wrath to come. So the Apostolical Constitutions (lib. vii. cap. 22.) say, that Christ was baptized, *not that he needed any purgation,* ἀλλ' ἵνα καὶ Ἰωάννῃ ἀλήθειαν προσμαρτυρήσῃ, καὶ ἡμῖν ὑπογραμμον παράσχηται, *but to testify the truth of St. John's baptism, and be an example to us.*

[17] Ver. 16. Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· *And Jesus being baptized came up straightway out of the water.*] The observation of the Greek church is this, That he, who ascended out of the water, must first descend down into it: *Baptism therefore is to be performed not by sprinkling, but by washing the body;** and indeed it can be only from ignorance of the Jewish rites in baptism that this is questioned; for they, to the due performance of this rite, so superstitiously required the *immersion of the whole body in the water,* that if any dirt hindered the water from coming to any part of it, the baptism was not right, and if one held the baptized by the arm, when he was let down into the water, another must after dip him, holding him by the other arm that was washed before; because his hand would not suffer the water to come to his whole body.

* Protrept. p. 3.

* Ἀνίζη ἀπὸ τοῦ ὕδατος, δῆλον δὲ ὅτι κατίζη· ἰδοὺ οὖν κατάδυσις καὶ οὐ ῥαντισμός. Hieron. Patriarch. cap. περὶ μυστηρίων.

(See Lightfoot here, on ver. 6. and Selden, de Jure Nat. et Gent. lib. ii. cap. 2. p. 14.) Note also that the divines hence infer, that baptism may rightly be received by, and administered to, a subject incapable of many of the chief ends of it, provided he be capable of some other end for which it was also designed. For Christ being *without sin*, could neither repent nor promise amendment of life; being *the wisdom of the Father*, he could be taught nothing; being the Christ, he could not profess he would *believe in him that should come after him*, that is, in himself. He therefore was baptized, to testify that he owned the Baptist, as one commissioned by God to do this office; and (2.) that by this *rite* he might profess his willingness *to fulfil all righteousness;* and (3.) that by this *rite* he might be initiated to his *prophetical office*, and consecrated to the service of God; though therefore, say they, *infants* can neither be taught nor believe, nor give *the answer of a good conscience at baptism*, yet may they be baptized. (1.) That they may by this ceremony be obliged to observe the laws of that Jesus, into whose name they are baptized, even as the circumcised infant, by virtue of that rite, became *a debtor to observe the whole law of Moses*, Acts xv. 5. Gal. v. 3. (2.) That by this *rite* they might enter into covenant with God, and become federate children of God, of which they are declared capable by Moses, Deut. xxix. 11. And so when by their parents that *circumcision* was neglected, they are said to have *broken God's covenant*, Gen. xvii. 14. And seeing *parents* might consecrate their children to God's service from the womb, as in the case of Samson (Judg. xiii. 5.) and of Samuel, (1 Sam. i. 11. 22. 28.) why might not God appoint that this might be done to children, by that only rite which he instituted under the *old* and the *new covenant*, for entering any into the number of his *federal servants?* And,

(3.) By this rite to consign unto them a *right to the kingdom of heaven*, and to a *blessed resurrection;* of which, if *infants* of believing parents are not capable when dying in their infancy, they are lost for ever. Now they all being the offspring of Adam, and therefore all obnoxious to death by reason of his sin, (Rom. v. 12.) they cannot be delivered from this death but by the grace of God, which Christ hath purchased, and promised to them only, who are made some way members of his body, and children of God: why therefore should we not conceive they should obtain this favour by that baptism, which is alone appointed by Christ for making any one a *member of his body*, (1 Cor. xii. 13.) and entering any one into the *kingdom of God?* (John iii. 5.)

[18] Καὶ εἶδε τὸ πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστερὰν, *and he saw the Spirit of God descending as a dove.*] See the note on Luke iii. 22.

[19] Καὶ ἐρχόμενον ἐπ' αὐτὸν, *and lighting upon him.*] Here the Socinians object thus:

Obj. If Christ had been God as well as man, he could not have needed this descent of the Holy Spirit upon him, as being able by the Divinity residing in him, to do all those things for which the Holy Ghost can be supposed to descend upon him: "What is it (saith Crellius) that the high God could not do himself? or, what help could the Holy Spirit give unto him? If you say, his human nature needed the assistance of this Holy Spirit, how can that be; seeing it is supposed to be personally united to the Divinity, and to have the whole *fulness of the Godhead dwelling in it?* Or, why should Christ be rather said to cast out devils *by this Spirit of God*, than by his Divine nature; or to be *endowed with wisdom, counsel, knowledge, fortitude, and the fear of the Lord by the Spirit*, and not by his *Divine nature?*" (Woltzogen upon the place, and Crellius, de uno Deo Pat. b. i. §. 2. cap. 33.)

Ans. In answer to this objection it is to be observed, first, That the most *ancient fathers* have taken notice of it as a specious objection against the received doctrine of the *Divinity of Christ*, and have attempted to return divers answers to it; which is a demonstration, that the doctrine, that Christ was truly God, was then received by the *church of Christ*. Trypho, in his dialogue with Justin Martyr, asks this very question of the Socinians, *Why Jesus Christ, whom Justin owned to be God, should have the Spirit resting on him, ὡς ἐνδεὴς τούτων ὑπάρχων, as needing his assistance?* Justin Martyr * replies, That he accurately and prudently made this inquiry; this being a just cause of doubting in this case; and then he tells him, That *the graces of the Holy Spirit*, mentioned Isa. xi. 2. *did not descend upon him, as if he needed them; but to testify they were to rest upon him, and be accomplished in him: so that these prophetical graces should no longer be in the Jewish church.* Irenæus,† speaking of the same thing, saith, As to *that nature* by which *Christ the word of God was man, the Spirit rested on him, and he was anointed to preach the gospel;* "secundum autem quod Deus erat," *but as he was God he knew all men, and what was in man*, (John ii. 24, 25.) Now hence the answer to this argument is this, That Christ as God could not need this unction of the Holy Spirit, but as he was to execute the *prophetic office*, it was needful for him; because a prophet being not to speak *in his own name*, but *in the name of God*, and what he had suggested to him by *the Spirit of God*, this *prophetic office* was to be performed not by the Divine nature of our Lord, but by the afflatus of the Holy Spirit. (See to this effect the discourse in the preface to St. John.) It was also needful for the execution of his *priestly office*, that he by the Spirit sanctifying him from the womb, might offer himself a lamb without spot to God. (Heb. ix. 14.) So that in all the actions relating to his *prophetic office*, the *Divinity of Christ* must be supposed *quiescent*, and Christ must be said to perform his miracles, to confirm the doctrine which he delivered, *by the Spirit of God*, by which also he was assisted to *speak the words of God:* (John iii. 34.) and seeing all the orthodox allow, that the Divinity was *quiescent* in Christ till he was thirty years old, why may they not allow it was *quiescent* also after, in all the actions relating to the execution of his *prophetical office* here on earth?

Duoditius‡ indeed exclaims not against this hypothesis, but against the words of Irenæus, That Christ suffered ἡσυχάζοντος τοῦ λόγου, *the Divine nature being quiescent*, as if the Λόγος, or Divine nature, must be then *a deserter of the human nature*, as not assisting it in his agonies, calling this a *portentous and impious opinion*. But this is only a vain exclamation; for that Christ did not suffer because he

---

* Ταύτας τὰς κατηριθμημένας τοῦ πνεύματος δυνάμεις, οὐκ ὡς ἐνδεοῦς αὐτοῦ τούτων ὄντος, φήσιν ὁ Λόγος ἐπεληλυθέναι ἐπ' αὐτὸν, ἀλλ' ὡς ἐπ' ἐκεῖνον ἀναπαυσιν. μελλούσων ποιεῖσθαι, τούτεστιν, ἐπ' αὐτοῦ πέρας ποιεῖσθαι τοῦ μηκέτι ἐν τῷ γένει ὑμῶν κατὰ τὸ παλαιὸν εἶδος προφήτας γενήσασθαι. Dial. cum Tryp. p. 314. B. C.

† Lib. iii. cap. 10. p. 254. ‡ Inter Epist. Socin. p. 512.

wanted power to repel his enemies, or to deliver himself from death; but because he was willing to give up his life an offering for sin, and to obey his Father's command, *to lay down his life for the sheep,* (John x. 18.) and shed his blood for the redemption of mankind, is evident from this, That he who by a *word struck back his adversaries to the earth,* and by *a touch healed the ear of Malchus;* (John xviii. 6. Luke xxii. 51.) he that had power to *reassume his life when he had laid it down,* (John x. 18.) must sure have power to preserve his life, if it had pleased him so to do: shall we then say, Christ was a deserter of himself, because he was not pleased to do this? Does he not say, *he could call for twelve legions of angels to deliver him?* (Matt. xxvi. 53.) Must we then call him a deserter of himself, because he did not do it? Is it not plainly said, *he had the Father dwelling in him,* (John xiv. 10.) and had *the Spirit without measure?* (John iii. 34.) Shall we then say, the Father and the Spirit deserted him; because they, after all his cries, permitted him to suffer on the cross? If not, why should we say, the Divine nature did desert him; because it permitted him, according to the predictions of the prophets, and the counsel and decree of the Father, to suffer for the salvation of mankind, and would not rescue him from that death on which depended our redemption, sanctification, and salvation? (Heb. ix. 13. x. 9.)

[20] Ver. 17. Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα. *This is my beloved Son, in whom I am well pleased.*] Here note, (1.) That this is introduced with an ἰδοὺ, *behold!* as being spoken in the audience of the Baptist, that he might testify this of him, that he was the Son of God. Note, (2.) That this voice was directed to Christ himself; and therefore, Mark i. 11. Luke iii. 22. the words run thus: *Thou art my beloved Son, in thee I am well pleased:* i. e. thou art the person sanctified by this descent of the Holy Ghost upon thee to declare my will to the world, according to the prophecy concerning him, Isa. xlii. 1. and whose words and doctrine it therefore concerns all men to hear and obey, (Matt. xvii. 5.) as a person highly favoured by me, and commissioned to teach what he delivers in my name.

CHAP. IV.

1. THEN was Jesus led up of the Spirit [1] *(with which he was filled,* Luke iv. 1. *farther)* into the wilderness, to be tempted of the devil *(that we by his example might learn how to resist temptation).*

2. And when he had *(by a miraculous assistance)* fasted forty days and forty nights, *(and was, during that time, invisibly tempted of the devil,* Mark i. 13. Luke iv. 2.) he was afterward an hungered. [2]

3. And when the tempter [3] came unto him, he said (Greek, *and the tempter coming (then visibly) to him said),* If thou be *(indeed)* the Son of God, command that these stones be made bread *(to satisfy thy present hunger).*

4. But he answered and said, It is written, (Deut. viii. 3. *that)* Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God *(i. e. by any other thing which he shall appoint for his nourishment).*

5. Then *(when this temptation succeeded not)* the devil taketh him up into the holy city, and setteth him upon a pinnacle of the temple,

6. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, (Psal. xci. 11.) He shall give his angels charge concerning thee *(to keep thee):* and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone *(incur any damage).*

7. Jesus said unto him, It is written again (Greek, *again it is written),* Thou shalt not tempt [4] *(i. e. distrust)* the Lord thy God *(as I must do, if after a voice from heaven, saying to me, Thou art my beloved Son,* Mark i. 11. *I should require any farther experiment of that matter).*

8. [5] Again, the devil *(being baffled in this second assault)* taketh him up into an exceeding high mountain, and *(there)* sheweth him *(in a landscape)* all the kingdoms of the world, and the glory of them; *(in a moment of time,* Luke iv. 5.)

9. And *(he)* saith unto him, All these things will I give thee, if thou wilt fall down and worship me, *(for they are given to me,* &c. Luke iv. 6, 7.)

10. Then said Jesus unto him, Get thee hence, Satan: for it is written, (Deut. vi. 13.) Thou shalt worship the Lord thy God, [6] and him only shalt thou serve.

11. Then the devil *(having ended all his temptations)* leaveth him, *(for a season,* Luke iv. 13.) and, behold, angels came and ministered to him *(food).*

12. Now when Jesus heard that John was cast into prison, he departed *(from Judea)* into Galilee *(to avoid the envy of the pharisees,* John iv. 3. *and to continue the preaching interrupted by John's confinement);*

13. And leaving Nazareth, *(by reason of their infidelity,* Luke iv. 29.) he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim:

14. That it might be fulfilled [7] which was spoken by Esaias the prophet, saying, (ix. 1, 2.)

15. The land of Zabulon, and the land of Nephthalim, by the way of the sea beyond Jordan, *(which is called)* Galilee of the gentiles;

16. *(Are)* the people which sat in darkness, *(but afterward)* saw great light; and to them which sat in the region and shadow of death light is sprung up.

17. From that time Jesus began to preach, and to say *(to the people),* Repent *(ye):* for the kingdom of heaven is at hand, *(i. e. from the time of John's imprisonment, he began to preach upon that subject,* ver. 23.)

18. And Jesus, walking by the sea of Galilee, [8] saw two brethren, Simon *(afterward)* called Peter, and Andrew his brother, casting a net into the sea: *(to wash it,* Luke v. 2.) for they were fishers.

19. And he saith unto them, Follow me, and I will make you *(to become)* fishers of men *(by gaining them to the faith, or bringing them within the net of the gospel).*

20. And they straightway left their nets, and followed him.

21. And going on from thence, he saw other two brethren, *(viz.)* James the son of Zebedee, and John his brother, *(returned now to, and)* in a ship with Zebedee their father, mending their nets; and he called them.

22. And they *(also)* immediately left the ship and their father, and followed him.

23. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom *(shortly to be erected),* and healing all manner of sick-

ness *(es)* and all manner of disease *(s, which were)* among the people.

24. And his fame went throughout all Syria: and they brought to him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1. ΤΟΤΕ ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. *Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.*] By the Spirit, *i. e.* by that Holy Spirit, with which he was filled. (Luke iv. 1.) Now, doubtless, there must be some very great and good ends, why the Holy Spirit should thus move our Lord to repair into the wilderness for that end, amongst which, saith Theophylact, this was one, *to teach us, that, when by baptism we have consecrated ourselves to God's service, we must expect temptation:* and, (2.) to teach us in our Lord's example, how we may best and most effectually resist them, even by an unshaken faith, (1 Pet. v. 9.) and *by the sword of the Spirit, which is the word of God.* (Eph. vi. 17.)

[2] Ver. 2. Ὕστερον ἐπείνασε, *And when he had fasted forty days and forty nights, he was afterward an hungered.*] Hence we may learn how vain a thing it is, to institute or to pretend to keep a fast of forty days in imitation of this example of our Lord; for it is certain, that so great and so long abstinence is inconsistent with the frailty of our natures, and so can be no duty; it is also certain, that our Saviour felt no hunger all this while; for *he was* only *hungry afterward,* saith St. Matthew, and so his fasting was miraculous. Moreover, his fast was not intended to chastise or to subdue that body which never was irregular, or to prepare him for those spiritual duties, which *by the unction of the Holy Ghost* he was abundantly fitted for; and upon these accounts can give no precedent to our fasts, which should afflict the body, and are intended for the ends aforementioned. To conclude, hence our obligation to a more than ordinary temperance for forty days, is to place *morality in numbers,* and to introduce an endless heap of *superstitious follies;* for, by like reason, we must deem ourselves obliged to ride upon an *ass,* in token of our *humility,* or to renounce our title to our temporal estates, and throw away our money, to be like him who had not where to lay his head, nor could procure sixpence without a miracle. Better here is the note of Theophylact and others, that *we are then especially to expect temptations when we are alone, and when we are in straits and exigencies, from which we see no ordinary way of deliverance;* which was the case of Christ, he being hungry in the wilderness, and fed at last only by angels ministering to him.

[3] Ver. 3. Καὶ προσελθὼν αὐτῷ ὁ πειράζων, εἶπεν, *And the tempter coming to him, said,* &c.] From this and the first verse, where Christ is said *to be led into the wilderness to be tempted of the devil,* the Socinians raise two objections against the *Divinity of Christ.*

Obj. 1. If Christ were God why should he be thus tempted? Was it to shew, that God was able to sustain and overcome the temptations of the devil? Could there be any doubt of this? If it be here said, that he was only tempted as he was man; they still reply, That seeing his *human nature* was personally united to the *Divine,* it must be still superfluous to shew, that even his human nature, thus strengthened and assisted, should be able to resist and baffle the assaults of Satan; nor will his doing this by a *Divine assistance* afford us any comfort, who can expect no like assistance when we do grapple with the *tempter.*

Ans. To this I answer, That the ancient fathers were not ignorant of this objection, made, as it seemeth, by the Ebionites, the *elder brethren* of the Photinians and Socinians. And therefore Irenæus,* in answer to them, lays this for the foundation, That never any of the sons of Adam were ever in the Scriptures called God or Lord, but he who, "Præter omnes qui tunc fuerunt homines, Deus, et Dominus et Rex æternus, et unigenitus, et Verbum incarnatum prædicatum et à prophetis, et apostolis, adest videre omnibus, qui vel modicum veritatis attigerint," *of all men then in being, was only by the prophets and apostles declared to be God and Lord, and the eternal King, and the only-begotten, and the Word made flesh, as they who have little insight into the truth may easily perceive: and these things* (saith he) *the Scriptures would not testify of him,* " si similiter ut omnes, homo tantum fuisset," &c. *had he been only a man as others were, but because he had an excellent generation from God the Father, and another in the womb of the Virgin;* the Scriptures testify of him, both *that he was one without form, and subject to sufferings, one that rid upon the foal of an ass, had gall and vinegar given him to drink, was despised of the people, and humbled himself to death:* and also, *that he was the holy Lord, the wonderful Counsellor, the mighty God,* (Isa. ix. 6.) *coming upon the clouds to be judge of all men.* And having premised these things, he answers thus to the objection of the Ebionites, That† *as he was man, that he might be tempted, so he was the Word, that he might be glorified; the Word being quiescent, that he might be tempted, crucified, and die.* Which words, being preserved and cited by Theodoret, shew, that the latter fathers approved of this solution of this difficulty. Among the reasons assigned of our Lord's temptation, this is one, *viz.* the consolation of his members conflicting with the adversary of their souls, and that upon these two accounts: (1.) That he *suffered being tempted, that he might afford suitable help to us when we are tempted;* (Heb. ii. 17, 18. iv. 15, 16.) and, (2.) That we have the same Spirit in us which was in him, and who *is greater than he that was in the world,* (1 John ii. 14. iv. 4.) and so may combat him with the same weapons, and overcome him with the same assistance, by which he in his human nature did it. Now this ground of comfort will be wholly taken from us, if Christ did only overcome him by virtue of that nature by which he was ἀπείραστος κακῶν, *incapable of being vincible by temptation.* But, if with Irenæus we affirm, That the Divinity was then *quiescent,* and that he overcame him by virtue of the Spirit given to him, we, who have the same *unction from the Holy One,* may also hope to do it by his aid: and, since even the most orthodox do grant, that the Divinity in Christ was so

* Lib. iii. cap. 21. p. 287.

† Ὡσπὶς γὰς ἦν ἄνθςωπος ἵνα πειρασθῇ, οὕτω καὶ Λόγος ἵνα δοξάσθη, ἡσυχάζοντος μὲν λόγου ἐν τῷ πειράζεσθαι, καὶ σταυροῦσθαι, καὶ ἀποθνήσκειν.

quiescent for the space of thirty years, as to afford no specimen of its residence in him, why might it not be *quiescent* also in these things, which did particularly relate to his *prophetic* office here on earth, and to that *grand exemplar* in which we stand obliged to follow his steps. In a word, that our Lord could not be overcome of Satan, was the result of the union of the *human nature* to the *Divinity;* that he repelled all his assaults, might be, because he was anointed, and *filled with the Holy Ghost.*

Obj. But the Socinians do still inquire, how a Spirit so wise and subtle as the devil is, should venture to assault, and should assay to tempt, the great God, especially to so vile an action as to fall down and worship him, seeing it is scarce imaginable he should not know it was impossible to succeed in this temptation, or that he should attempt a thing he beforehand discerned impossible to be effected?

Ans. To this, after a *jocular reply,* that this argument depends upon the *modesty* and *other virtues of the devil,* Bisterfield saith thus, That the malice of the devil hath oft prevailed upon him to attempt things very foolish and impossible; for what could be more so, than for a creature to attempt *to be like God,* or to annul the truth of the *prophecies* concerning Christ? What could be more pernicious to him than the death of Christ for the redemption of mankind, which yet he by all means did attempt, though it was *impossible he should be held under the power of death?* (Acts ii. 24, 25.) And hence Petavius retorts this argument upon the head of Crellius thus: Whatsoever Satan might conceive of Christ, he could not but certainly know from the Scriptures he was to be *the Redeemer of mankind,* and the author of salvation to them, that he should *bruise his head,* that he should *sit upon the throne of David, to rule there for ever;* and knowing this, he could not hope to prevail in his temptations of Christ, unless he could believe that he was able to reverse both the decrees and oath of God. To this the fathers add, (2.) That the devil was ignorant of this mystery, when he tempted Christ. Thus Ignatius saith, that the *virginity of Mary,** καὶ ὁ τοκετὸς αὐτῆς, and he *that was born of her,* and *the death of our Lord, were three mysteries concealed from Satan;* where by ὁ τοκετὸς he cannot understand our Lord's nativity of the blessed Virgin, since in that very section he styles him, Θεὸν ἀνθρωπίνως φανερούμενον, *a God appearing after the manner of a man.* And Origen† observes, that "cum ab ipso diabolo tentaretur, nusquam confessus est Dei se esse filium," *when he was tempted of the devil he had never confessed himself to be the Son of God.* And since this was so great a mystery, that even *angels desired to look into it,* (1 Pet. i. 12.) and learned somewhat of it from the church, (Eph. iii. 10.) what wonder is it the devil either should not know or should doubt of it? All his temptations shew he looked upon our Saviour not as a God, but only as one who might be dear unto him; whence he assays to tempt him *with the glories of the world.* This argument doth therefore prove, not that our Saviour was not truly God, but only that the devil did not then know him so to be.

[4] Ver. 7. Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου· *Thou shalt not tempt the Lord thy God.*] It is here well noted by Dr. Hammond, that *to tempt the Lord* doth not in Scripture language signify, to *presume too much on the Divine goodness,* but rather to *distrust his power, truth, or providence, after sufficient demonstrations and reasons given for our encouragement to depend upon them;* and consequently *to tempt God* here must be, as it relates to Christ, *to doubt whether he was the Son of God, after the voice from heaven had said unto him,* (iii. 17.) *Thou art my beloved Son:* so the phrase signifies throughout the Old Testament. Thus, when the Jews *murmur against Moses for the want of water,* saying, *Thou hast brought us out of Egypt to kill us, and our children, and our cattle, with thirst:* Moses replies, *Why do you tempt the Lord?* (Exod. xvii. 2, 3.) and calls the name of the place Massah, *i. e. temptation,* because *they tempted the Lord, saying* (after he had dried up the Red Sea, and provided manna for them, and gone before them in the cloud, the symbol of his presence), *Is the Lord among us, or not?* doubting of his goodness to, protection over them, and presence with them, after so many signal evidences of these things; and to this relate the words here cited by our Lord from Deut. vi. 16. *Thou shalt not tempt the Lord thy God; i. e.* thou shalt not question his presence with thee, or distrust his providence, *as ye tempted him in Massah.* So again God saith, *Because these men, which have seen my glory* (in the cloud) *and the miracles which I did in Egypt, and in the wilderness* (after all these demonstrations of my presence with them, and of my power and readiness to rescue them from the hands of their enemies), *have tempted me now these ten times; therefore they shall not* (personally) *enter into the land of promise.* (Numb. xiv. 22.) Now thus they tempted him by not believing God could and would make good his promise of bringing them into that land, but thinking they should die by the sword of those giants which were in that land; (ver. 2, 3.) and therefore God speaks thus, *How long will this people provoke me? How long will it be ere they believe me, after all the signs which I have shewed among them?* (ver. 2, 3.) And to such instances of their distrust as these, refer those passages of the Psalmist; *They tempted God, and limited the Holy One of Israel,* not believing that his power was sufficient to do those things which he had promised, and shewed that he was able to perform; (Psal. lxxviii. 41.) for they thus limited and tempted him, because *they remembered not his hand, nor the day when he delivered them from the enemy: how he had wrought his signs in Egypt, and his wonders in the field of Zoan,* ver. 42, 43.; (see also ver. 18—20.) and this being spoken of them, when *they turned back into Egypt,* (ver. 41.) relates to the tempting of God, mentioned Numb. xiv. to the temptation, mentioned Exod. xvii. relates to these words, Psal. cvi. 14, 15. *Though he had dried up the Red Sea for them, and saved them from the hand of their enemies, they soon forgat his works, and lusting in the wilderness, they tempted God in the desert:* and to those in Psal. xcv. 8, 9. *Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, and proved me,* (Gam. Rahu) *though they saw my works; i. e.* how I delivered them at the Red Sea, made bitter water sweet, and sent them bread from heaven. Whence the apostle's inference is this, (Heb. iii. 12.) *Take heed there be not in you an evil heart of unbelief.* So Judith viii. 12. *Who are you that* ἐπειράσατε τὸν Θεὸν, *ye tempt God,* by limiting him to such a time as *five days,* as if he could not help you, if he did it not within that time? (ver. 15.) this also is the import of these words of Ahaz, (Isa.

* Ep. ad Magn. §. 19. † Hom. 6. in Lucam.

vii. 12.) *I will not ask a sign, neither will I tempt the Lord;* as may be gathered by comparing them with the like words of Gideon, asking a sign of the fleece, *Let not thy anger be hot against me* (for being thus slow of belief), πειράσω δὴ ἔτι ἅπαξ, *let me try or tempt thee yet once more; i. e.* let me have this farther sign for confirmation of my weak faith. (Judg. vi. 39.) This also is the constant import of this phrase in the New Testament. So Acts xv. 10. *Now therefore,* (after God hath given so full a discovery of his receiving the uncircumcised gentiles, upon their faith, into his grace and favour, as the effusion of the Holy Ghost upon them, ver. 8.) *why tempt you God,* (by distrusting this testimony of his favour to them, and desiring still) *to put this yoke* (of circumcision) *on their necks?* (1 Cor. x. 9.) *Neither tempt ye Christ the Lord,* (by distrusting his readiness to support you under, and to give a happy issue from, your temptations, ver. 13.) *as some of them (i. e.* the Jews) *tempted him,* by saying, God had brought them out of Egypt to die in the wilderness, because they wanted bread and water, (Numb. xxi. 5.) *and* (therefore) *were destroyed of serpents,* (ver. 6.) Thus to *tempt the Spirit of the Lord,* (Acts v. 9.) is to question or distrust his wisdom, to discover what Ananias and Sapphira had concealed.

[5] Ver. 8. Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος. *Again the devil taketh him up into an exceeding high mountain, and shews him all the kingdoms of the world, and the glory of them.*] Mr. Clerc, in his note on the first verse, saith, "What is here related may more safely be conceived to have happened to Christ in a vision or dream, than really; it looks, methinks, very odd (saith he) that an evil spirit should be permitted to have such a power over our most holy Saviour, as to carry him through the air; and then this prospect *of the kingdoms of the whole world* could no more be shewed from a mountain than from a plain; for what can be seen from a mountain besides woods, fields, rivers, villages, and towns, which are not used in any language to signify *the kingdoms of the world,* and *the glory of them?* This glory consisting rather in their splendid attire, guards and attendants, and their costly edifices." But this is a vain dream, and a vision of his own brain, and that which robs us of all the practical improvement of our Lord's temptation; for why should Christ be led into the wilderness to have this dream, or vision? Did he fast only in a vision forty days and forty nights? That sure was a long dream or vision. Or, why is it said that he *afterward was hungry?* Why is it said, *the devil said to him, the devil set him upon a pinnacle,* and *upon a high mountain?* And Luke iv. 13. that *when the devil had ended all his temptations, he departed from him for a season?* Must not these words unavoidably import, that either the devil did really thus tempt him, or else did frame this vision in his brain? And looks it not far more odd to give the devil power over the fancy of our Lord to raise such imaginations in him and suggest such dreams to him, than barely to give him that power over our Lord's body, which neither did nor could do him any hurt? Secondly, As God caused Moses to see the whole land of promise from the top of Nebo, either by strengthening his eyes to see it thence, or else by representing it to him, as it were in a large plan or map, in all the valleys round about him, so might the devil in the valleys round about that *high mountain* upon which Christ stood, make a large draught of the stately edifices, the guards and attendants of kings, appearing in their splendour, visible to the eyes of Christ, which appearance could not be so well made unto him, or advantageously seen, had he been in a plain.

[6] Ver. 10. Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις. *Thou shalt worship the Lord thy God, and him only shalt thou serve.*] From these words, compared with other like scriptures, it appears that Christ is not a creature; because the worship and service due to God alone cannot be duly given to a creature, that being to own him equal in dignity with God: and the sin of idolatry chiefly consisting in giving that worship to a creature which is due only to the God of heaven: and therefore *religious adoration* and service being here said to be due to God alone, cannot be given duly, or without *idolatry,* to Christ, provided that he be only a creature. Seeing then God doth require, *That all men should worship the Son, even as they worship the Father;* (John v. 23.) and *when he brought the first-born into the world, said, Let all the angels of God worship him:* (Heb. i. 6.) and seeing that this is the *character of Christians,* that *they serve the Lord Christ,* (Colos. iii. 24.) it is certain that he cannot be a creature only, but must be truly God.

To this the Socinians answer, that God alone is to be worshipped as the first and supreme cause of all things, and the chief cause of our salvation, but yet *religious worship* and service may be paid to Christ as the *immediate* cause of that salvation, which God intended by him to procure, and bring to pass for us. But as there are no footsteps of this distinction in the Holy Scriptures, so there are many things contained in it which seem to contradict it. And it is plain the devil here doth not require to be thus worshipped as the first and supreme cause of all things, for he frankly owns that all the power he had over the kingdoms of the earth *was given to him,* and yet our Lord rejecteth his temptation, not by saying, as the Socinians do, that he was an *impudent liar,* no such power being given to him, but by opposing to him this command, *Thou shalt worship the Lord thy God, and him only shalt thou serve.* Again, all the angels are ministering spirits, *sent forth to minister to them who shall be heirs of salvation;* (Heb. i. 14.) and the papists, who worship them with *religious adoration,* do it, doubtless, as they conceive it is to the glory of that God whose ministers they are; and, notwithstanding, must we not condemn that worship in them? Moses and Aaron were intermediate causes of the preservation and happiness of the Jews, whom God by them brought out of Egypt; they by their supplications and intercessions preserved them many times from present death; and might they therefore pay *religious worship* to them, provided it was directed to the glory of God whose ministers they were? Might they do this to Joshua, who carried salvation in his very name? The apostles are styled Συνεργοὶ Θεοῦ, *workers together with God* for our salvation, 1 Cor. iii. 9. their doctrine is called the *savour of life unto life,* 2 Cor. ii. 16. and they are said to *save those that hear them,* 1 Tim. iv. 16. Must we therefore pay *religious adoration* to them as the papists do? Vain therefore is this subterfuge, by which the Socinians endeavour to justify their *religious adoration* of that Jesus, whom they maintain to be a creature only, and whose *Divinity* they deny!

[7] Ver. 14. Ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, &c. *That it might be fulfilled which was spoken by Esaias,*

the prophet, saying, The land of Zabulon and Nephthalim, &c.] I see here no reason for saying with some learned men, that this whole passage of Isaiah is by the evangelist applied to Christ's preaching in the borders of Zabulon and Nephthalim, *only by way of accommodation,* and not in any *mystical* sense intended by the Holy Ghost; for it is very easy to discern, that upon occasion of our Lord's leaving Nazareth, a town in the lower Galilee, in the tribe of Zabulon, and going to Capernaum in the higher Galilee, in the tribe of Nephthalim, which was called *Galilee of the gentiles,* as being partly inhabited, saith Strabo,* by Egyptians, Arabians, and Phœnicians, he only takes the names of these places from Isa. ix. 1. having no farther consideration of the place, than to shew they are the people of whom the prophet said, *The people that sat in darkness had seen a great light;* let this now be understood in the prophetic style, representing things surely to be accomplished in their season, as done already, of which we have an instance, ver. 6. in these words, *for unto us a child is born, to us a son is given;* and then the prediction will run thus; The people sitting in darkness shall see great light, and to those who sit in the region and shadow of death shall the light arise; as we know it did, it being in Chorazin and Bethsaida, situated in lower Galilee, that Christ did his mighty works mentioned Matt. xi. 21. and it being Capernaum that was *exalted up to heaven* by his dwelling there, and preaching in their synagogues, (ver. 23.)

[8] Ver. 18. Εἶδε δύο ἀδελφοὺς, Σίμωνα, καὶ Ἀνδρέαν, &c. *He saw two brethren, Simon, surnamed Peter, and Andrew his brother, casting their nets into the sea.* Ver. 21. Καὶ προβὰς ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελφοὺς, Ἰάκωβον, &c. *Going thence he saw two other brethren, James the son of Zebedee, and John his brother, with Zebedee their father, mending their nets; and he called them.*] So also we read, Mark i. from ver. 16. to 21. The history of Simon and Andrew's coming, mentioned John i. 41—43. is plainly different from that of St. Matthew and St. Mark, and so cannot be said to contradict what is here said. For (1.) here Christ sees them, and calls them both together; there they hear Christ, and follow him home, and Andrew after finding Peter leads him to Christ, from ver. 37. to 42. (2.) Here it is noted, that Simon was already surnamed Peter; there it is said, Thou shalt be called Peter: (ver. 43.) there they abide with Christ only one night, (ver. 40.) and that uncalled; here they are called and follow him as his apostles, being always with him. (John xv. 27.) As for the history, Luke v. from ver. 1. to 11. I conceive it to be the same with this in St. Matthew and St. Mark, because it happened at the same place, at the *lake of Gennesareth,* (Luke v. 1.) *i. e.* at *the sea of Galilee;* (Matt. iv. 18.) the same persons being present, and following him, having left all to do it. (Ver. 10, 11. Matt. iv. 20. 22.) But then I place the story thus; *He saw these fishermen,* two of them, *viz.* Simon and Andrew, *washing their nets,* (Luke v. 2.) i. e. *casting them into the sea to wash them,* (Matt. iv. 18.) and the other two mending their nets, where they were broken, (ver. 21.) and then he spake to them both to follow him. And presently the multitude resorting to him, to hear the word of God, (Luke v. 1.) he enters into the ship of Simon; and when Simon, at his request, *thrust it a little from the land, he sat down and taught them;* then speaks he to Peter, to *let down his net into the sea* for that draught which filled both the ships of Simon, and of the sons of Zebedee, and struck them all with great amazement, insomuch that Peter was afraid to follow him, or to be with him; but Christ bidding him not to fear, they drew their ships to land, and leaving both ships and fishes with Zebedee, and others that were with them, (Mark i. 20.) forsaking them all they follow him. (Luke v. 11.) It is no objection against what is said, that in St. Luke we find no mention of St. Andrew, it being certain from St. Matthew and St. Mark, that Andrew was then with Peter, though Simon only be named by St. Luke; because Christ spake only to him. Thus it is easy to remove those manifold disagreements which some mention betwixt the history of this matter in St. Luke and in St. Matthew and St. Mark. For, according to the series of the story thus placed, St. Luke, being to supply what was not told by St. Matthew and St. Mark, begins where they ended, and St. Mark having only said in the general that Christ came thither *preaching the gospel of the kingdom,* St. Luke shews how he went on with the work; and this puts an end to Mr. Whiston's four first differences. His fifth is grounded on an evident mistake; for in St. Luke he doth not assure them, that from henceforth they should catch men, but said this only to Simon, astonished at the miracle, and desiring Christ *to depart from him,* repeating to him in particular, what he had said more generally to all, that he might remove his fears. The last is indeed no difference, it being the same thing to leave all that were then with them, and all they had there, and follow him, as St. Luke says they did; and to leave nets, ship, father, and hired servants, to follow him, as in St. Matthew and St. Mark they did.

Ver. 24. Καὶ δαιμονιζομένους, *and men possessed with the devil.*] Dr. Lightfoot gives two reasons why Judea then especially abounded with such persons. (1.) Because they were then advanced to the very height of impiety; the truth of which assertion Josephus fully proves. See the note on Rom. ii. 1. (2.) Because they were then strongly addicted to magic, and so, as it were, invited evil spirits to be familiar with them: and it seems strange to find men, at this distance of time, questioning the truth of that which neither pharisees nor sadducees then doubted of, or ever did object against the pretensions of Christ or his apostles, to cast them out: and both Josephus and the Acts of the Apostles, (xix. 13, 14.) speak so positively of Jewish exorcists. (See the preface to the Epistles, §. xiii.)

CHAP. V.

1. AND [1] seeing the multitudes, he went up into a mountain: and when he was set *(down, as the Jewish doctors did when they taught,* see Luke iv. 16. 20.) his disciples came unto him:

2. And he opened his mouth, and taught them, saying,

3. Blessed are [2] the poor in spirit *(i. e. the humble and lowly-minded):* for theirs is the kingdom of heaven *(they are fitted to enter into it here, and to enjoy it hereafter).*

4. Blessed are [3] they that mourn *(for their sins, with that godly sorrow, which works repentance not to be repented of,* 2 Cor. vii. 10.) for they shall be comforted *(with the assurance of the pardon of their sins, and with the hope of future happiness).*

* Lib. xvi. p. 523.

5. Blessed are the [4] meek *(i.e. the men of a sweet, quiet, affable, and courteous disposition)*: for they shall inherit the earth *(enjoying what is needful for them with the greatest quiet and tranquillity, and with most comfort, satisfaction, and contentedness of mind)*.

6. Blessed are they who do [5] hunger and thirst after righteousness *(i. e. are as concerned to be righteous before God, walking in all the commandments of the Lord blameless, as is the hungry person to have meat, or the thirsty to have drink)*: for they shall be filled *(i. e. be satisfied with the enjoyment of it here, and the completion and reward of it hereafter)*.

7. Blessed are [6] the merciful *(who out of pity to others under all their infirmities, wants, miseries, indispositions of soul or body, are ready not only to forgive, and bear with their infirmities, but to their power to relieve, instruct, support, comfort, and reclaim them from their evil ways)*: for they shall obtain mercy *(at the great day of their accounts)*.

8. Blessed are [7] the pure in heart *(they whose hearts are cleansed from evil thoughts, evil concupiscences, and evil passions)*: for they shall see *(and enjoy)* God *(here and hereafter)*.

9. Blessed are [8] the peacemakers *(who being themselves of a peaceable temper, endeavour to promote peace among others)*: for they shall be called *(i.e. shall be,* see note on i. 23. *and shall be owned as)* the children of God *(and as such rewarded)*.

10. Blessed are they which are [9] persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12. Rejoice, and be exceeding glad: for great is your reward in heaven, *(who do thus patiently suffer for my name's sake upon earth; your case being like that of the holy prophets, who are now in Abraham's bosom, and sat down with him in the kingdom of heaven,* Luke xiii. 28.) for so persecuted they *(of this nation)* the prophets which were before you.

13. Ye are *(designed by me to be, as)* [10] the salt of the earth *(to preserve men's manners from corruption, and give a good savour to their actions)*: but if the salt hath lost its savour, wherewith shall it be salted? *(if you in example and conversation should become unsavoury, there would be no recovering of you; and so it would be with you, as)* it is *(with unsavoury salt, which is)* thenceforth good for nothing, but to be cast out and trodden under foot of men *(and so you must expect to be cast out by me into outer darkness)*.

14. Ye [11] are *(appointed to be)* the light of the world, *(and as)* a city that is set on a hill cannot be hid *(so neither in this eminent station in which you are placed, can the light of your doctrine or manners be concealed)*.

15. Neither *(should you endeavour to conceal them, for)* do men light a candle, and put it under a bushel? *(surely no:)* but on a candlestick, and *(then)* it giveth light to all that are in the house.

16. *(Accordingly)* [12] let your light so shine before men, that they may see your good works, and *(on the account of them may have cause to)* glorify your Father which is in heaven.

17. *(And though I preach a more spiritual doctrine, than is contained in the letter even of the moral law, yet)* [13] think not that I am come to destroy *(i. e. to dissolve or loose you from the obligation of)* the law or the prophets: *(for)* I am not come to destroy, but to fulfil *(them, to give you the full sense and the spiritual import of the moral law, and also to fulfil the types and predictions of the law and the prophets)*.

18. For verily I say unto you, Till heaven and earth pass *(away)*, one jot or one tittle shall in no wise pass from the law *(or the prophets)* till all be fulfilled *(which was both typified in the law, and foretold by the prophets)*.

19. Whosoever therefore [14] shall break one of these least (Gr. *the least of these)* commandments, and shall teach men so *(to do)*, he shall be called the least in the kingdom of heaven *(i. e. he shall not be admitted as a true member of my kingdom)*: but whosoever shall do and teach them, the same shall be called great *(i. e. he shall be an eminent person)* in the kingdom of heaven.

20. *(And let it not be thought a sufficient excuse that your scribes and pharisees thus teach)*; For [15] I say unto you, That except your righteousness shall exceed the righteousness of the scribes and pharisees, *(who by their traditions exempt themselves and others, in many cases, from the observation of this law,* Mark vii. 8, 9.) ye shall in no wise enter into the kingdom of heaven.

21. [16] Ye have heard that it was said by them of old time (Gr. *to them of old)*, Thou shalt not kill; (Exod. xx. 13.) and, whosoever shall kill shall be in danger of the judgment (Gen. ix. 6. Numb. xxxv. 31. *and are taught by your scribes, that by this precept you are not obnoxious to guilt for any thing but murder)*:

22. But I say unto you, [17] That whosoever is angry with his brother without a cause shall be in danger of the judgment *(or anger of God)*: and whosoever shall say unto his brother, Raca *(i. e. thou art an empty worthless fellow, fit to be whipped, or punished as an idle drone)*, shall be in danger of the council *(i. e. of being punished by them, for vilifying and reviling one of the seed of Abraham)*: but whosoever *(from the like rancour of spirit against his brother)* shall say *(to him)*, Thou fool *(i. e. shall censure him as a profane person, or a hell-hound)*, shall be in danger of hell-fire *(the portion he assigneth to his brother)*.

23. [18] Therefore, if thou bring thy gift to the altar *(to make atonement for thy sin)*, and there rememberest that thy brother hath aught against thee *(i. e. hath received from thee any injury of this or any other kind)*;.

24. Leave there thy gift before the altar, and go thy way; *(and)* first *(use thy endeavour to)* be reconciled to thy brother, and then come and offer thy gift *(it being not acceptable for the atonement of thy sins committed against God, till thou hast thus endeavoured to make satisfaction for thy faults committed against thy brother.*

25. *And if there be any person to whom thou art indebted and who upon that account may implead thee before the judge)*, [19] agree with thine adversary quickly, whilst thou art in the way *(to the judge)* with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer *(appointed for that purpose)*, and *(so)* thou be cast into prison.

26. Verily I say unto thee *(if thou permit things to go so far)*, Thou shalt by no means come out thence, till thou hast paid the utmost farthing *(and so will it also be if thou neglectest to be reconciled to God, and so he cast thee into the infernal prison)*.

27. [20] Ye have heard that it was said by (Gr. *to)* them of old time, Thou shalt not commit adultery: (Exod. xx. 14.)

28. But *(know this is not all which is forbidden by that*

precept, for) I say unto you, Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29. And *(if then)* thy right eye offend thee *(by thus lusting)*, pluck it out, and cast it from thee *(i. e. suppress all such impure lustings)*: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell *(i. e. it is better for thee to want these delights at present, than by enjoying them to plunge both soul and body into hell)*.

30. And if thy right hand offend thee *(by ministering to this or any other sin)*, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31. [21] It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: *(and this being permitted for the hardness of your hearts, you think may lawfully be done for any cause,* Matt. xix. 3.)

32. But I say unto you, That *(according to the primitive institution of marriage)* whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery *(by giving her this occasion to go and be married to another)*: and whosoever shall marry her that is *(thus)* divorced committeth adultery *(with her)*.

33. Again, [22] ye have heard that it hath been said by (Gr. *to)* them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths (Exod. xx. 7. Lev. xix. 12. *and this you think is all that is criminal in oaths,* viz. *to swear falsely by the name of the great Jehovah)*:

34. But I say unto you, Swear not at all *(in your common conversation)*: [23] neither by heaven; for it is God's throne: *(and so by swearing by it, thou swearest by him who sits upon it,* Matt. xxiii. 22.)

35. Neither by the earth; for it is his footstool *(and he that sweareth by it, sweareth also by him whose footstool it is)*: neither by Jerusalem; for it is the city of the great King *(and he that sweareth by it, sweareth also by him that dwelleth in it)*.

36. Neither shalt thou swear [24] by thy head, because thou canst not make one hair white or black *(for the preservation of that life, of which the head is the fountain, is not in thy power, but depends on him by whom we live; and therefore to swear by it, is in effect to swear by him who hath the power of life and death in his hands)*.

37. But let your communication be, [25] Yea, yea; nay, nay *(an ordinary, or at the most a redoubled affirmation, or negation)*: for whatsoever is more than these cometh of evil *(i. e. from some evil principle, as want of reverence of the great name of God, or from that evil one who is the enemy to God, and to his honour)*.

38. [26] Ye have heard that it hath been said, *(that he who maimeth any body, shall restore)* An eye for an eye, and a tooth for a tooth (Exod. xxviii. 24. *if the maimed person shall require the judge to execute this punishment on the offender, and will not admit a pecuniary compensation)*:

39. But I say unto you, That you resist not evil *(i. e. oppose not violence to violence)*: but whosoever shall smite thee on the right cheek, turn to him the other also *(i. e. bear rather that disgrace redoubled patiently, than give him stroke for stroke)*.

40. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also *(i. e. suffer one small and reparable wrong after another, rather than contend by law with him)*.

41. And whosoever shall compel thee to go a mile, go with him twain *(rather than maintain thy liberty by forcibly opposing his compulsion.*

42. *And if men do not use force, but only ask, or desire to borrow of thee),* [27] give to him that asketh of thee *(what thou hast to spare)*; and from him that would borrow of thee turn not thou away.

43. [28] Ye have heard that it hath been said, Thou shalt love thy neighbour, and *(this by the scribes and pharisees is interpreted as a permission to)* hate thine enemy:

44. [29] But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you *(i. e. be kindly affected towards your enemies, and ready to do good to them for evil, and the good you cannot do yourselves, pray that God would do for them)*;

45. That *(so)* you may *(appear to)* be the children of your Father which is in heaven *(by your likeness to him)*: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46. For if you *(restrain your)* love *(to)* them *(only)* which love you, what reward have you? *(i. e. what reason to expect any reward from God for so doing? for)* do not even the publicans *(whom you look upon as men deserted by God, do)* the same?

47. And if ye salute *(or kindly treat)* your brethren only, what do you more than others? do not even the publicans so *(also)?*

48. Be ye therefore perfect *(in your charity and mercy to others)*, even as your Father which is in heaven is perfect *(and then your eminent good works will eminently be rewarded by him)*.

ANNOTATIONS ON CHAP. V.

[1] Ver. 1. ΤΟΥΣ δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος, καὶ καθίσαντος αὐτοῦ, &c. *And seeing the multitudes, he went up into a mountain; and sitting down, his disciples came to him.*] Here note, (1.) That Christ seeing the multitude, taught them; for though his disciples may be especially concerned in some few verses of this fifth chapter, yet it is certain from these words in the close of this sermon, *the multitudes were astonished at his doctrine, for he taught them as one that had authority,* that the multitude not only heard, but were taught the things contained in this sermon, according to those words of Chrysostom, μὴ τοῖς μαθηταῖς μόνον αὐτὸν νόμιζε διαλέγεσθαι, ἀλλὰ καὶ δι' ἐκείνων ἅπασιν.

Moreover it deserveth to be noted, that the whole multitude of them who attended on his doctrine, and thought well of him, are called his disciples, and not the twelve apostles only; so doth St. Luke inform us, by saying, *he called to him his disciples, and out of them he chose the twelve,* Luke vi. 13. and ver. 17. *that the whole multitude of his disciples* were then with him. So John vi. 66. *From that time many of his disciples went back, and followed no more after him;* and ver. 67. he said *to the twelve, Will ye also go away?* What therefore was here spoken to his disciples, might also be spoken to the multitude. (2.) This sermon was spoken upon the mount, which he made choice of, saith Dr. Hammond, that as the law had been delivered from Mount Sinai, so might the preaching of the gospel be-

gin from a mountain: say others, that he might be the better heard by his auditors, instructing us by his example so to form this service, as may be most conducing to the advantage of the hearers.

The question here raised by interpreters, whether this sermon be the same with that which we find mentioned Luke vi. or only like a sermon spoken at another time and place, is of some concern for the right understanding of the words; for if the sermon be the same in both, and it were spoken only once by Christ, though it be set down twice by the evangelists, the words of one evangelist must be interpreted in a sense agreeable to the other, or else they cannot both be true. Whereas, if our Lord spake the words recorded by St. Luke at any other time and place, than the discourse related by St. Matthew was delivered at, we may give different interpretations to their words; and that this was so seems highly probable,

First, Because St. Luke omits so many things recorded by St. Matthew as parts of this discourse, *viz.* all the fifth chapter from ver. 13. to 39. the whole sixth chapter, and chap. vii. from ver. 6. to 16. that is, he omits the greatest part of this sermon; and therefore it is probable he did not intend to set down the same sermon: since otherwise it must be granted, that he had performed what he intended very imperfectly; and also added many woes, of which St. Matthew makes no mention.

Secondly, As for the time, St. Matthew doth sufficiently inform us that his sermon was delivered before the healing of the leper, for *as Christ came down from the mount, the leper came to him*, viii. 2 whereas St. Luke, though he promiseth to discourse in order of what Christ did, gives us the story of the leper, v. 12. and the history of Christ's sermon, vi. 17. Again, St. Luke reckons Matthew amongst those whom Christ had chosen to be of the twelve, and ver. 17. he adds, that Christ went down with them and preached the following sermon, whereas the sermon mentioned by St. Matthew was preached long before his calling to be one of Christ's disciples; for after Christ was come down from the mount, had healed the leper, and the centurion's servant, and had done many other things; *he saw a man sitting at the receipt of custom, named Matthew, and said unto him, Follow me*, ix. 9. Whence it appears, that he was called long after the preaching of this sermon on the mount, and yet before the preaching of the sermon mentioned by St. Luke. Lastly, St. Matthew's sermon was preached on the mount by our Lord, calling his disciples up to him; whereas St. Luke informs us, ver. 17. that our Lord *came down with his disciples from a mount*, and stood in the plain, and from thence preached what he recorded: wherefore the difference of these sermons being so great, both as to matter and to circumstance of time and place, it seems most reasonable to conceive that they were severally spoken, and therefore may admit of divers senses. Yet seeing soon after both these sermons we find him entering into Capernaum, and healing the centurion's servant, (Matt. viii. 5. Luke vii. 1.) it may be probably conjectured, that he spake the sermon in St. Matthew, whilst he was *sitting on the mount*, to his disciples, and that in St. Luke, when he afterward *came down into the plain with them*, (Luke vi. 17.) *in the audience of all the people*. (Luke vii. 1.)

[2] Ver. 3. Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· *Blessed are the poor in spirit.*] Here note,

First, That by the *poor in spirit* we are not to understand, as many Romish commentators do, such persons as, having riches and plentiful possessions, do voluntarily quit them, and choose a state of poverty as most conducing to the free exercise of religion, as did some Eremites and monks of old, and as the mendicants or begging friars of that church pretend now to do; for it is assuredly the duty of all men, who would obtain this bliss, to be poor in spirit; whereas it cannot be the duty of all Christians to turn monks and friars mendicant to this end, for then all other Roman catholics must be excluded from the kingdom of heaven. Nor,

Secondly, Doth our Lord here pronounce this blessing on the poor properly so called, that is, on such as have no riches and possessions in this world, as being the most likely persons to embrace that gospel which calls for the forsaking all that they have, which they who have but little will be most easily persuaded to do, and so will be most ready to enter into the kingdom of God. (1.) Because our Lord expressly limits this beatitude, not to the poor in purse, or in externals, but to the poor in spirit. (2.) Because Christ actually pronounces that the poor he speaks of are blessed, and that theirs is the kingdom of heaven; which is not true of all, or of the most part, of those who, as to temporals, are poor; for by experience we find they are often discontented with their state, are apt to steal, lie, flatter, and use sordid arts to get a penny, and have but little sense of piety, and but little knowledge of, and less concernment for, religion. (3.) This interpretation seems to exclude the rich, who do not actually quit their temporal enjoyments, from any interest in the kingdom of heaven; whereas St. Paul only requires them to be *rich in good works*, that they may lay hold of eternal life. (1 Tim. vi. 18, 19.) And therefore,

Thirdly, The most received and best interpretation of this phrase is this—that by the *poor in spirit*, our Saviour understands the man of a true, humble, lowly spirit; this being the usual expression by which the Scriptures and the Jewish writers still represent the humble man, that he is *shephal ruach, i. e.* poor, low, or contrite in his spirit. So Prov. xvi. 19. *Better is it to be* shephal ruach, *of an humble spirit with the meek, than to divide the spoil with the proud;* and xxix. 23. The pride of man shall humble him, but *shephal ruach*, he that is of an humble spirit obtaineth glory. So Isa. lxvi. 2. To whom will I look but to the poor in spirit? which lvii. 15. is *shephal ruach*, to the man of an humble spirit. Accordingly, in their Pirke Avoth,* they have these instructions, *Be thou* shephal ruach, *humble in spirit towards all men; he that is* shephal ruach *is worthy of honour, and the Holy Ghost will rest upon him.* And *great are the humble in spirit in the sight of God.*† And they who are thus poor in spirit are blessed, because their humility rendering them teachable, submissive, contented, and obedient, prepares them to enter into Christ's kingdom, and makes them living members of his body; and seeing they who are thus holy shall be also happy, they must be also meet to enter into the kingdom of glory hereafter.

[3] Ver. 4. Μακάριοι οἱ πενθοῦντες, *Blessed are they that mourn.*] Here note,

* Chap. iv. §. 4. 10. v. 19. † Buxt. Floril. p. 17.

First, That by the *mourners* here, I do not think it reasonable to understand men whose condition in this world is sad and lamentable, as being destitute of all those outward things which render this life comfortable, and perhaps also under great afflictions, which some conceive to be the import of these words, because a like beatitude in St. Luke runs thus, *Blessed are ye that weep now, for ye shall laugh.* For (1.) if this mourning did only import a condition sad and lamentable as to outward circumstances, then must the laughter in St. Luke opposed to it, be only a promise of outward temporal felicity, which, as it is no gospel promise, so it is far from rendering any person truly blessed. (2.) Because either we must then pronounce all blessed who are in such a lamentable state, which is far from being true, there being many who fall into it by their own sin and folly, and many who being in it are nothing better by it, as to the inward frame and disposition of their spirit; or else we must restrain this to them, who do thus suffer for the name of Christ, and for the sake of righteousness; and then it will not be the import of the second but of the eighth beatitude. Nor,

Secondly, Do I think, as some of the fathers did, that the mourners here are those who mourn for the sins of others, for the iniquities committed by the professors of Christianity, and especially for the sins committed in the place and nation where they live; for though when men thus weep out of a fixed hatred to sin, from a true zeal for God, and a sincere affection for the souls of men, this must be highly acceptable in the sight of God, and therefore matter of just comfort to them also; yet the word *mourn* is general, and therefore seems not fit to be restrained unto such mourners in particular. The mourner therefore here intended is the person filled with that *godly sorrow which works repentance to salvation not to be repented of,* or not reversed by our return again to the like sins: (2 Cor. vii. 10.) this person must be blessed in the pardon of his sins, for *blessed is he whose iniquity is forgiven, and whose sin is covered.* (Rom. iv. 6—8.) He also will be comforted with the assured hope of future happiness; this true repentance being styled, *repentance unto life,* Acts ix. 18. *repentance unto salvation,* 2 Cor. vii. 10.

[4] Ver. 5. Μακάριοι οἱ πραεῖς. *Blessed are the meek.*] *i. e.* The men of such a happy frame of spirit as renders them averse from wrath, even when they are provoked to it by the injuries they have received from others, and from retaliation, or recompensing evil for evil; but, on the contrary, are inclined rather to remit something of their right, and overcome evil with good; and by the sweetness, friendliness, and affability of their conversation, to reconcile and win their brother to a good-liking and kind affection to them. The blessing promised to these meek persons is this, that *they shall inherit the earth;* which words being taken from Psal. xxxvii. 11. cannot admit of that strained exposition of some of the ancients, who by the *earth* understand heaven, as being eminently *the land of the living;* for it is evident to a demonstration, that David did understand this of the present earth, or of the land of Canaan; for the tenor of this whole thirty-seventh Psalm is designed to shew, that wicked men shall by God's judgments suddenly perish, whilst righteous men live easily and quietly in the land of Canaan. So ver. 9. *Evil-doers shall be cut off, but they that wait upon the Lord, they shall inherit the earth; for yet a little while and the wicked shall not be, but the meek shall inherit the earth. They that are blessed of him shall inherit the earth, and they that are cursed of him shall be rooted out.* So ver. 34. *Wait on the Lord, and keep his way, and he shall exalt thee,* τοῦ κληρονομῆσαι τὴν γῆν, *to inherit the earth: when the wicked are destroyed, thou shalt see it.* It is therefore well observed by Chrysostom upon the place, that because the Jews had been oft taught this lesson in the Old Testament, our Saviour addresses himself to them in the language they had been accustomed to: this Son of David repeateth and confirmeth to them the promise made by David. And this I judge to be the most natural and truest exposition of these words.

But then it must be noted, (1.) that our Saviour doth not here promise to advance the meek unto an affluence, or great abundance of things temporal, to make him great in power, or rich and wealthy in the world. For a *man's life, i. e.* the true comfort and satisfaction of it, *consists not in the abundance of the things which he possesseth;* (Luke xii. 15.) and so we have no reason to expect those things which are not needful to the comfort and satisfaction of our lives. Experience shews that this is not the ordinary portion of the meek, and therefore doth sufficiently instruct us, that this is not the blessing promised by that God, who cannot lie or fail of the performance of his promise; and therefore positively this phrase seems rather to import, that meekness is the best way to the most sure enjoyment of these things, as far as they are needful and convenient; and (2.) to enjoy them with the greatest quiet and tranquillity, without that strife, debate, anxiety, and trouble, which embitter the enjoyment of these things, to others; and (3.) with the truest comfort, satisfaction, and contentedness of mind.

[5] Ver. 6. Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, &c. *Blessed are they that hunger and thirst after righteousness.*] The righteousness here mentioned is by some thought to be the righteousness of faith, by which we being justified, or freed from the guilt of sin, have peace with God; and this undoubtedly is a fit matter of our spiritual thirst and hunger: but yet I think this cannot be the proper import of the words; (1.) because the word δικαιοσύνη, *righteousness,* bears no such sense in the gospel; but only in the Epistles of St. Paul; (2.) because the Jews, to whom Christ speaks, had no idea of this righteousness, no apprehension that their Messiah was to die, and much less that they should be justified by his death; and therefore had Christ spoken of this righteousness, none of them could have understood his meaning, as we may learn from his discourse on this subject, John vi. for the Jews could not understand it; wherefore the righteousness here intended is that inherent righteousness, which consists in a sincere endeavour to practise all those duties which God requires at our hands, and to eschew that evil which he hath forbidden; in which sense Zacharias and Elisabeth are said to be *both righteous before God, walking in all the commandments of the Lord blameless;* (Luke i. 6.) and it is represented as our duty, to *serve God in righteousness and holiness before him all the days of our life;* (ver. 74, 75.) and here it is said, that *except our righteousness exceed the righteousness of the scribes and pharisees, we can in no case enter into the kingdom of God,* (ver. 20.) To hunger and thirst after this righteousness, is to be as sensible of the want of it, as fervently desirous to have it, as industrious to obtain it, as restless and incessant

till we do enjoy it; as men usually are when they are pinched with hunger and thirst. And they, who stand thus affected to it, shall be satisfied with it; *i. e.* they shall have all the means and aids required to make them thus righteous here, and shall have the reward of righteousness hereafter, and so shall be blessed: for seeing it is God himself, who by his word and spirit raises in them this disposition towards righteousness; since he inviteth every hungry soul to eat of this spiritual food, and saith to every thirsty soul, *Come drink of these waters of life;* seeing this righteousness renders them so acceptable and well-pleasing in his sight; and, lastly, seeing he hath promised them this satisfaction, they all on these accounts may rest assured, that they shall obtain this food of the soul. (See note on John vi. 27.)

[6] Ver. 7. Μακάριοι οἱ ἐλεήμονες, *Blessed are the merciful.*] *i. e.* They who from an affecting sense of a sympathy with others, and a charitable affection and good-will towards them, are ready to relieve them, as they are able, under all their wants; to pity them in their infirmities; to comfort and support them under their calamities; and ready to forgive, and to shew mercy to them when they have offended; and to pray to their heavenly Father to give them those supports and consolations we are not able to afford them; and who especially have this compassion for their souls, by endeavouring to instruct the ignorant; and to reclaim the wicked from their evil ways: such merciful persons shall be blessed both in the inward comforts and satisfaction they shall find arising from those dispositions which render them so like to their heavenly Father, and also from that mercy they shall obtain from him at the great day of their accounts.

[7] Ver. 8. Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, *Blessed are the pure in heart.*] They whose hearts are pure from those evil thoughts and reasoning, those evil desires, lustings, and affections, those evil passions and perturbations, and from those evil intentions, devices, and machinations, which defile the soul, are blessed; for they are fitted to enjoy communion with God here, (1 John iii. 3.) and happiness with him hereafter. (Heb. xii. 14.)

[8] Ver. 9. Μακάριοι οἱ εἰρηνοποιοὶ, *Blessed are the peacemakers.*] *i. e.* (1.) The men of a peaceable mind; for as he that is inclined to lying is said *to make a lie,* (Rev. xxii. 15.) and he that is inclined to sin, ποιεῖν ἁμαρτίαν, *to do, make sin,* (1 John iii. 8.) so he that is disposed to follow after the things which make for peace, may be styled a peacemaker: (2.) they who endeavour in their stations, and as occasions do present themselves, to preserve peace, love, and friendship, and to prevent contentions, quarrellings, and discords, among Christian brethren: and (3.) they who labour to promote the peace and quiet of the public, both in church and state, are blessed, because they shall be called; *i. e.* they are and shall be owned by God, as sons, by reason of their likeness to the God of peace, (1 Cor. xiv. 33. 2 Cor. xiii. 11. Phil. iv. 9. 2 Thess. iii. 16. see note on i. 23.) and being sons shall be *heirs of God, joint heirs with Christ,* (Rom. viii. 17.) such as shall reign with him in glory; they shall be *sons of the resurrection,* (Luke xx. 36.) and shall receive υἱοθεσίαν the blessing consequent on this sonship, or adoption, to wit, *the redemption of their bodies from corruption.* (Rom. viii. 23.)

[9] Ver. 10. Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, *Blessed are they which are persecuted for the sake of righteousness.*] Or for Christ's sake, &c. *i. e.* (1.) for persevering patiently and steadfastly in the profession of the Christian faith: or (2.) for the performance of that duty which they owe to God the Father, and our Lord Jesus Christ, and to our Christian brother for their sakes: or (3.) who are persecuted; because they do not own that as an article of faith, or any part of the Christian duty, which God hath not declared to be so: for seeing this cannot be done without making profession of a lie, or saying we believe what we can see no reason to believe, to suffer for this cause is evidently to suffer because we will not play the hypocrite, or give the lie to our own consciences; and therefore this in St. Peter's language is to suffer *for conscience towards God,* and to suffer wrongfully or unjustly. Yea, seeing this cannot be done, but we must own another teacher, lawgiver, and author of our faith, besides the Lord Christ, our sufferings for refusing to do this are truly sufferings *for the sake of Christ;* and such as make us happy sufferers, since Christ hath promised them the blessings of this heavenly kingdom, and hath assured them that *great is their reward in heaven:* and therefore, as their state on earth under these persecutions doth render them conformed to their head, and like to the holy prophets and apostles; so shall they hereafter be like to them in glory. (Rom. viii. 17. 2 Tim. ii. 11.)

[10] Ver. 13. Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς, *Ye are the salt of the earth.*] "Sal sapit omnia," *Salt is given to make things savoury,* according to that question of Job, (vi. 6.) *Can that which is unsavoury be eaten without salt?* and also to save them from putrefaction: (see note on Mark ix. 49.) so that the import of this metaphor is this; Ye are appointed by that pure and holy doctrine, which you are to preach, and by the savour of your good conversation, to purge the world from that corruption in which it lies, and represent them to God as *a sacrifice of a sweet-smelling savour, holy and acceptable to God;* but if you yourselves should lose the savour of your good conversation, and become putrefied members in my body, you would be wholly useless to these good ends; and therefore can expect nothing but to be rejected by me, and cast off, as *unsavoury salt* is cast unto the dunghill.

[11] Ver. 14. Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου, *Ye are the light of the world.*] The effect of light is to make things manifest, (Eph. v. 13.) and to direct us in the way in which we are to walk. So that the import of this metaphor seems to be this;—I have appointed you to manifest to the world my doctrine, which will discover to them what is *the good, and acceptable, and perfect will of God,* and so direct their feet into the way that leadeth to eternal life, and will enable them to *walk as children of the light;* and if you do not hide this light from them, but cause it to shine forth both in your doctrine and Christian conversation, the light of it is so clear and radiant, that it cannot be hid from them.

[12] Ver. 16. Οὕτω λαμψάτω τὸ φῶς ὑμῶν, &c. *So* (therefore) *let* (this) *your light shine before men, that they may* (from your conversation, as well as from your doctrine) *see your good works, and* (then they will see cause to) *glorify your Father which is in heaven.*] Hence note,

First, That though Christ's twelve apostles are chiefly concerned in these metaphors, yet are they in some measure applicable to all Christians; for it is the duty of all Christians to *shine as lights in the world.* (Phil. ii. 15.) And Christ having said, *He that forsaketh not all he hath,*

cannot be my disciple; presently subjoins, *Salt is good, but if the salt hath lost its savour, wherewith shall it be salted?* (Luke xiv. 33, 34.) Note,

Secondly, That the good works here mentioned, must be such as by the light of nature seem good and honourable in the sight of men; because they must give occasion even to heathens to think well of Christianity: these works may therefore be performed to be seen of men, provided we desire this not for ostentation, but for God's glory, and their edification; that they discerning the holiness, justice, and goodness, of his precepts, and the excellent effects they have on those who embrace them, may thereby be convinced that they are derived from a God, just, holy, and full of kindness and good-will towards men.

[13] Ver. 17. Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον, ἢ τοὺς προφήτας· *Think not that I am come to destroy* (Gr. *dissolve*) *the law or the prophets.*] Our Lord hath taught us that all the law and the prophets are comprehended in these two precepts, *Thou shalt love the Lord thy God with all thy heart,* &c. and *thou shalt love thy neighbour as thyself;* (Matt. xxii. 40.) St. Paul, that *he who loves his neighbour as himself, νόμον πεπλήρωκε, hath fulfilled the law;* (Rom. xiii. 8.) and that *the whole law, πληροῦται, is fulfilled,* (Gal. v. 14.) or is perfected, (James ii. 8.) in this, *Thou shalt love thy neighbour as thyself:* it is not therefore to be thought that Christ came to dissolve the *moral law,* or any rules of *morality* delivered by the prophets, but he came rather *that the righteousness of the law, πληρωθῇ, might be fulfilled by us, who walk not after the flesh, but after the Spirit.* (Rom. viii. 4.) And that this is the law chiefly intended here, may be concluded, (1.) because Christ only undertakes the true interpretation of the precepts which respect the *moral* law; in these alone can he be rationally conceived to require *our righteousness should exceed that of the scribes and pharisees,* not in the literal observance of the ritual precepts, in which they were exactly scrupulous, whilst they neglected *judgment, mercy, and the love of God.* And of them only could he say, that *he who brake the least of them, and taught men so to do, should be the least in his kingdom:* (ver. 19, 20.) since otherwise the apostle Paul must have been chief in that number. (2.) As for the rituals of the law and prophets, our Lord declares, *the law and the prophets were till John,* (Luke xvi. 16.) and says, the time was coming, when *neither in Samaria nor in Jerusalem should they worship the Father,* but should worship him every where in a more spiritual manner. (John iv. 22—24.) Yea, he foretells the dissolution of that temple and Jewish polity, on which their *ritual* and *judicial* precepts did depend, (ch. xxiv.) St. Paul informs us, that the law was only given *till the promised seed should come,* (Gal. iii. 19.) and that he being come, we were no longer under the pedagogy of the law; that Christians were *dead to the law through the body of Christ;* (Rom. vii. 4.) that they were *loosed from the law, that being dead under which they were held;* (ver. 6.) that it was evacuated; (2 Cor. iii. 11.) that they were redeemed from it by Christ, (Gal. iv. 5.) and that they ought no more to be subject to that *yoke of bondage,* or return to those beggarly *elements;* (ver. 9. and v. 1.) that Christ had broken down this *partition-wall,* and evacuated that law of commandments; (Eph. ii. 14, 15.) that he had *blotted out that handwriting of ordinances, and took it out of the way, nailing it to his cross;* (Col. ii. 14.) that it was only to continue *to the time of reformation;* (Heb. ix. 10.) that *the priesthood being changed, there was a necessity of a change of the law;* (vii. 12.) and that there was *a disannulling of the commandments going before, because of the weakness and unprofitableness of it,* (ver. 18.) Which things seem inconsistent with the doctrine that Christ came not to dissolve that *ceremonial* law, from which he freed all Christians, and made them dead to it, by his body, evacuating his *handwriting of ordinances,* and *taking it out of the way,* by nailing it to his cross. Nor seems it here sufficient to say, This law was not abolished by Christ, but vanished by the maturity of the time appointed for the continuance of it, seeing it therefore only vanished because Christ came to evacuate it by his death and cross; and what he came to take away, he came also to dissolve. But (3.) these rites may be considered as they were *typical* of things future, and were a *shadow of good things to come by Christ.* (Col. ii. 17. Heb. x. 1.) The prophets also may be looked upon as foretelling his days, and speaking of the things he was to do and suffer, and of his future glory, and the glad tidings of the gospel; (Acts iii. 24. 1 Pet. i. 10—12.) of the conversion of the Jews at the close of the world, the fall of antichrist, the coming in of the fulness of the gentiles, and the final judgment; and in this sense, Christ came not to dissolve the law and the prophets, but *to fulfil them,* by exhibiting the antitype and substance, of which these rituals were the types and shadows; and fulfilling these prophecies, and taking care the truth of these things should not fail; nor should the law and the prophets cease to have their force, till these things were accomplished; and so the phrase ἕως πάντα γένηται occurs, importing the performance of what was *typified* by the law, and foretold by the prophets. So Luke xxi. 32. *This generation shall not pass away,* ἕως ἂν πάντα γένηται, *till all things foretold by* me *be done.* (Matt. xxiv. 34. Mark xiii. 30.) And (4.) many of these ritual precepts had a spiritual sense; as the *circumcision of the flesh* denoted the *spiritual circumcision of the heart;* the *rest of the sabbath,* a *rest remaining for the people of God,* &c. on which account the apostle declares, not only that the *law was holy, just, and good,* but that it was also *spiritual.* (Rom. vii. 12. 14.) And in this sense Christ came *not to dissolve the law, but to fulfil,* establish, and perfect it, by changing him that was a Jew *outwardly,* to one *inwardly;* and the *circumcision of the flesh* in the letter, to the *circumcision of the heart, in the spirit;* (Rom. ii. 29.) and by circumcising us, *not with the circumcision made with hands, but with the circumcision of Christ,* (Col. ii. 11.) that we might be the *true circumcision, who serve God in the Spirit.* (Phil. iii. 3.) And (5.) by one *iota,* or *tittle of the law,* I understand one precept of it, according to that saying of the Jews, *It were better one letter of the law should be razed out,* i. e. one precept of it should be violated, *than that the name of God should be openly blasphemed.* And as for those words *till heaven and earth pass away,* they must be understood only of the *moral* law, or else must bear the sense, which St. Luke gives of them, (xvi. 17.) *Sooner may heaven and earth pass away,* than God fail of accomplishing the things typified by the law, or foretold by the prophets. Moreover, some of these *types* relating not only to *spiritual,* but to *heavenly* things; the rest of the sabbath being typical of *the rest remaining to the people of God;* (Heb. iii. iv.) the tabernacle being a *shadow of*

the heavenly tabernacle made without hands, and the law being *the shadow of future good things;* (Heb. x. 1.) and the prophets foretelling those things, which were not to be completely fulfilled till the end of the world, or the day of judgment,—our Saviour might well say, *Heaven and earth shall pass away, but one jot or tittle of the law shall not pass away till all things be fulfilled;* some of the things typified by the law, and foretold by the prophets, being then only to be fulfilled, when heaven and earth were to pass away.

[14] Ver. 19. Ὅστις ἐὰν οὖν λύσῃ, &c. *Whosoever therefore shall break one of these least commandments, he shall be called the least in the kingdom of heaven.*] Ἐλάχιστος κληθήσεται, *he shall be called least; i. e.* he shall be unworthy to be reckoned one of the members of my kingdom. So, *I am the least of the apostles,* is, *I am unworthy to be called an apostle.* (1 Cor. xv. 9.) Note also, that Christ is speaking not of the precepts of his new law, but of the precepts of the *moral* law, of which he had discoursed in the two preceding verses, as is apparent from the illative particle οὖν, *therefore.* Moreover, it seems harsh, either to refer this to the beatitudes, which ended ver. 12. or to the following precepts, of which Christ had yet spoken nothing. And, lastly, it is probable that Christ may here reflect on those scribes and pharisees, who by their traditions exempted themselves, and taught others not to observe some of those *moral* precepts, and might hint, that how highly soever they were valued by themselves, or others, for their skill in the law, such teachers of it should be of no account in his kingdom.

[15] Ver. 20. Λέγω γὰρ ὑμῖν· *For I say unto you, Except your righteousness exceed the righteousness of the scribes and pharisees.*] *i. e.* Except (1.) you observe all the precepts of the *moral* law, not making any of them void by your *traditions,* not leaving undone the *more weighty matters of the law, judgment, mercy, and faith,* as they do, (Matt. xxiii. 23.) not thinking to atone for the neglect of some of them by your observance of the rest: see notes on James ii. 10. (2.) Unless you do observe this law, not only according to the outward man and in the letter, but also in the *spiritual* sense, and so as to cleanse your hearts from those inward dispositions, which are in God's sight violations of it, and *defile the man,* you will not be fitted to enter into my kingdom. And that in both these things the legal righteousness of the scribes and pharisees was deficient, is clear, (1.) from our Saviour's care to teach them, it was not sufficient to observe what was said to them of old, according to the letter only, but that they were to regard the higher and spiritual sense of it, not only not to *kill, but not to be angry without cause,* &c. (2.) that adultery might be committed in the heart as well as in the outward action, (ver. 28.) and that *what cometh out of the heart, defileth the man:* which doctrine the pharisees were so unacquainted with, that they were offended at it. (Matt. xv. 12.) And Josephus, who was well acquainted with their doctrine, declares Polybius mistaken, when he saith, Antiochus Epiphanes perished, because he would have robbed Diana's temple of its treasure; for, saith he,* Τὸ γὰρ μηκέτι ποιῆσαι τὸ ἔργον βουλευσάμενον, οὐκ ἔστι τιμωρίας ἄξιον, *He deserved no punishment for what he only would have done, but did not.* And Kimchi, on these words of David, (Psal. lxvi. 18.) *If I regard iniquity in my heart, the Lord will not hear me,* comments thus, *He will not impute it to me for sin; for God does not look upon an evil thought as sin, unless it be conceived against God or religion.*

[16] Ver. 21. Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, &c. *Ye have heard it hath been said by* (to) *them of old, Thou shalt not kill;* ἐγὼ δὲ λέγω ὑμῖν, *but I say unto you, Whosoever is angry with his brother,* &c.] That τοῖς ἀρχαίοις is here to be rendered in the dative case, may be concluded (1.) from the words *I say unto you,* where ὑμῖν is undoubtedly the dative case. (2.) Because the word ἐρρήθη elsewhere is always joined to this case; so Rom. ix. 12. ἐρρήθη αὐτῇ, *it was said to her;* and ver. 26. ἐρρήθη αὐτοῖς, *it was said to them;* Gal. iii. 16. *the promises* τῷ Ἀβραὰμ ἐρρέθησαν, *were spoken to Abraham;* so Rev. ix. 4. 11. And where mention is made of a thing spoken by another, the phrase is still τὸ ῥηθὲν ὑπὸ, or τὸ ῥηθὲν διὰ. (3.) Because the words thus cited by our Lord, are words spoken *to them of old,* as, *Thou shalt not commit adultery,* ver. 27. *Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths,* ver. 33. and here, *Thou shalt not kill,* Exod. xx. 13. and, *Whosoever killeth, shall be obnoxious to the judgment,* Gen. ix. 6. Numb. xxxv. 31. *You shall take no satisfaction for the life of a man,* ἔνοχον ὄντος ἀναιρεθῆναι, *worthy to be cut off by the hand of judgment, he shall die.* Of the question, Whether Christ here adds to the law of Moses, or rather declares those things belong to the true scope and intention of it, which the scribes and pharisees never thought, or at least taught not their scholars so to be? see the appendix to this chapter. I incline to this last opinion, and therefore give this sense to the words: *You have heard it said by Moses to them of old, Thou shalt not kill; and understand not, that by this precept you are obnoxious to guilt for any thing but murder: but I say unto you, that by the genuine import of it, all causeless anger against our brother, all contemptuous expressions and treatment of him, all rash judgment of him as a profane and wicked person, are forbidden, as being either dispositions to murder, or to neglect the welfare of our brother's life and soul:* and therefore say,

[17] Ver. 22. Ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, *That whosoever is angry with his brother without a cause, shall be obnoxious to the judgment.*] St. Jerome here notes, that *in quibusdam codicibus legitur sine causâ, cæterum in veris definita sententia est,* as if εἰκῇ *without cause* had not been in the true copies: but how little St. Jerome is to be trusted in these matters, is evident from this, and many other instances of like nature; for certain it is, that we find this word in Justin's epistle ad Zenam, &c. p. 311. D. Nor is it any objection against this reading, that in his second Apology, p. 83. the word εἰκῇ is omitted, the whole citation there running thus, ὃς δ' ἂν ὀργίσθῃ, ἔνοχός ἐστὶν εἰς τὸ πῦρ, for this is only a brief recapitulation of the whole: and you may as well argue, that neither *Raca* nor μωρὲ was in that verse, as that εἰκῇ was not there. A like instance I find in Irenæus, who, when he gives a brief recapitulation of our Saviour's words, saith, That instead of these words, *Thou shalt not kill,* he commandeth, "Ne irasci quidem," *Not to be angry:* yet whenever he cites these words, (as he doth thrice, *viz.* lib. ii. cap. 56. p. 189. col. 1. lib. iv. cap. 27. p. 314. cap. 1. &c. 3. p. 320. col. 2.) he always adds, "sine causâ,"

* Antiq. lib. xii. 13.

without cause; so also doth St. Cyprian, Test. lib. iii. p. 64. Constit. Apost. lib. ii. cap. 52. p. 199. So Chrysostom, Euthymius, Theophylact, without any hint of a various reading; so also reads the Syriac. And this, with what I have added, Exam. var. Lection. D. Millii, lib. ii. cap. 1. n. 1. I think sufficient to justify this reading. For explication of these words, note, (1.) that they seem not rightly to interpret these words, who refer them to the judgment of the three Sanhedrins of the Jews; (1.) because the Sanhedrin is only mentioned in the second gradation: for (2.) it did not belong to the lower court of three men to judge of *capital* causes; and so those words, *the murderer shall be obnoxious to the judgment,* (ver. 21.) cannot belong to them, and therefore the words here repeated cannot belong to them: nor (3.) can *hell-fire* be properly applied to the judgment of the highest Sanhedrin. Let it be therefore noted, (2.) that the Jews held that many murderers were not to be punished by the judgment of the Sanhedrin, but only the judgment of the hand of God; and that the word *Raca,* which signifies a vain, empty fellow, was used as a word of scorn and contempt. Now the vilifying a Jew, was a thing punishable by the Sanhedrin: the word *fool,* both in the Scripture and the Jewish phrase, signifies a profane and wicked fellow, or, as we say, *a hell-hound:* for, *the wicked shall be turned into hell:* so in those words, Psal. xiv. 1. *The fool hath said in his heart, There is no God.* This then may be the import of these words, *He that is subject to unjust and causeless anger, shall be obnoxious to the anger and judgment of God: he that publicly reviles his brother, shall be obnoxious to the public censure of the council; and he that represents and censures him as a child of hell, shall be obnoxious to hell-fire:* according to that saying of the Jews, *He that calls another bastard, let him be punished with forty stripes; but he that calls him fool, let him descend with him into his life,* i. e. into his misery. Note, (3.) that these words, *vain* and *foolish,* when they are used by men assisted by the Spirit of God, or speaking by virtue of their office, out of a spirit of charity, and an ardent desire to make men sensible of their folly, do not render them obnoxious to this guilt: not St. James, when he calls the Solifidian, *vain man:* (ii. 20.) not St. Paul, when he saith, *O foolish Galatians!* (Gal. iii. 1.) and much less Christ, when he styles the pharisees, *fools* and *blind,* (Matt. xxiii. 17.) and when he saith to his disciples, *O fools and slow of heart;* (Luke xxiv. 25.) but only then when they proceed from rash and causeless anger, rancour of spirit, and ill-will towards men. Note, (4.) that God, in forbidding murder, forbiddeth also those things which tend and dispose us to it; all rash anger, hatred, rancour of spirit, malice, all that contempt of others, which may make us not to value their lives, and so not fear much the dispatching them out of the way; all that reproachful language, which begets such strifes, as too often end in blood; *Ye fight and kill:* (James iv. 2.) that, in forbidding the outward act, he forbids all inward workings of the heart towards that act, all desires, machinations, and contrivances, all purposes or resolutions so to do; *out of the heart come evil thoughts, murders:* (Matt. xv. 19.) and that, by forbidding us *to kill,* he commands us to do what we are able to preserve our brother's life: (see note on Luke vi. 9.) and, lastly, that by forbidding us to *kill the body,* he much more doth forbid us to *kill the soul,* or suffer that to perish, as did the scribes and pharisees; suffering the sinner and the publican to perish, by their refusal to converse with them, though it were to *save that which was lost,* or to *call sinners to repentance.* Note, (5.) from those words, *He that is angry with his brother without a cause,* that some anger may be just and lawful; not as it is defined to be ὄρεξις ἀντιλυπέσεως, *a desire of revenge,* or doing evil to another, purely because he hath done so to me; we being forbidden to *avenge ourselves,* (Rom. xii. 19.) or even to say, *we will do to others as they have dealt with us:* (Prov. xxiv. 29.) but as it is an inward commotion and displeasure of the mind, arising from the apprehension of some evil done to me, or others for whom I am concerned, with a desire to remove the evil; and in this sense anger cannot be always sinful:

First, Because some anger hath been found even in that Jesus *who did no sin,* (1 Pet. ii. 22.) as when the cause of God and piety were much concerned; for, *he looked upon the pharisees with anger, being grieved for the hardness of their hearts.* (Mark iii. 5.)

Secondly, Because anger is a passion implanted in us by the God of nature; if therefore it were wholly evil in its exercise, that God, who is the author of it, must be the author of our sin, whereas the just avenger of it can never be the author of sin.

Thirdly, Because we are only bid to be *slow to anger,* (James i. 19.) and not to be *hasty in our spirits* to exert this passion; (Prov. xiv. 29.) whereas that, which is always evil, we ought not only to be *slow* to do, but always careful to avoid.

[18] Ver. 23. Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον· *If therefore thou bringest thy gift unto the altar,* &c.] Here note,

First, That it was customary with the Jews, who lived at some distance from Jerusalem, to reserve their oblations till the next feast, at which they were obliged to attend, and then to offer them; so that they might easily comply with this precept.

Secondly, The scribes and pharisees held, That the gifts and sacrifices brought to the temple, were sufficient to expiate for all offences, which were not to be punished by the judge (except those which required restitution to be made first, and that without amendment of life); and therefore Christ here teacheth, in opposition to them, that no sacrifice, or other worship, could be acceptable to God, without justice and charity, and a mind reconciled to our brother; and that they did in vain attempt to propitiate an offended God, till they had made satisfaction for the injuries done to their brother: and that, therefore, when they had injured him by causeless anger, reproachful language, or undue and uncharitable censures of his state, or any other way, they should endeavour to be reconciled to him before they sought to render God propitious to themselves; at least, by doing all things on their part necessary to give him satisfaction, and obtain his friendship: so that if they prevail not, the fault shall be in him, and not in them. Note,

Thirdly, That the duties of justice and charity are more acceptable to God than sacrifices, or any other part of outward worship; these being only of positive institution (whilst the others are duties required by the law of nature), and so to be left undone, that we may do the other.

[19] Ver. 25. Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ, *Agree with thine adversary quickly*, &c.] Episcopius here saith, These words cannot be properly understood, because *rash anger, reproachful speeches*, and *calling a man a fool*, could not be punished with imprisonment; but it is evident, that our Saviour is not now speaking of these things, but having told us what we ought to do to gain our brother's favour, when we had given him just cause of offence; he here counsels us what to do when we lie at his mercy for our debts due to him, *viz.* to do all we can amicably to compound the matter, lest being brought before the magistrates, we should be put in prison. Now these magistrates were to be in their gates, (Deut. xvi. 18.) that is, in all their cities; (if the city were small, it had only the consistory of three judges; if large, that of twenty-three; and both these are styled ἄρχοντες, Luke xii. 58.) and from them the creditor might appeal to the higher Sanhedrin, here styled the *judge* by way of eminency; and these consistories had their *schoterim, officials, apparitors*, or executors of their sentence, called here ὑπήρεται, and Luke xii. 58. πράκτορι, who carried him to prison who was sentenced thither, or inflicted the punishment to which the consistory adjudged him. Here then δι' ὑπονοίας is insinuated, how much more it concerns us in time to repent of our offences against God, and to endeavour to be reconciled to him, lest we be cast into the infernal prison, according to that good advice of the son of Sirach, *Before judgment examine thyself, and in the day of visitation thou shalt find mercy; humble thyself before thou beest sick, and in the time of sins shew repentance, and defer not until death to be justified.* (Ecclus. xviii. 20—22.)

[20] Ver. 27. Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, οὐ μοιχεύσεις, *Ye have heard that it hath been said to them of old, Ye shall not commit adultery.*] And this the rabbins interpret strictly, calling it the thirty-fifth precept, *forbidding to lie with another man's wife;* on which account our Lord proceeds to say, It is also a prohibition of all incitements to adultery, called by St. Peter, *the adulterous eye*, (2 Pet. ii. 14.) and by the poet *adultera mens*, the adultery of the heart, in lusting after any woman; only this seems not to be meant of every sudden desire arising in us before we are aware, and suppressed and contradicted as soon as it is observed; but of morose desires, which we consent to, and entertain with pleasure, without retracting them; and more especially of such desires, which are followed with contrivance how to accomplish what we thus desire, and which we are only restrained from the accomplishment of, by want of opportunity; in the first case, lust hath conceived and *brought forth sin*, a sin against this precept, as it forbids all incentives to adultery; in the second, it is finished in the will, and hath *brought forth death;* and doubtless will be so esteemed by that God, who, as he estimates our good actions, rather from our good minds, purposes, and intentions, than from the act itself, which ofttimes it is not in our power to perform; so will he estimate our evil actions more from the full consent of the will, which makes them morally evil, than from that fact which only renders them more evil in the same kind, as adding to them scandal, and injury to others. And therefore the words, *adultery in his heart*, are not here used to diminish the adultery, or signify it less truly such, but to shew the true interpretation of the precept. And though many things are produced from the Talmudists, to shew some of their rabbins condemned this looking on a woman as a very vile thing, yet nothing is produced from them to shew they held it forbidden by this precept. Pertinent here is the observation of St. Jerome on this place: "Dixerunt jurisperiti, si videat quis mulierem quam in deliciis præ uxore habeat, uxorem demittat, atque eam ducat;" *Their expositors of the law said, If a man sees a woman whom he loves better than his wife, let him divorce his wife and marry her.* This adulterous eye our Lord here styles adultery; and ver. 31, 32. severely taxes their divorces upon any cause. (See note on Rom. ii. 22.)

[21] Ver. 31, 32. Ἐρρέθη δὲ ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, *It hath been said, Whosoever shall put away his wife*, &c.] Here Christ saith not, as before, *It hath been said to them of old*, but only *it hath been said;* to note, that this was not a precept given by Moses to divorce their wives, as the pharisees suggested, xix. 7. but only a permission in some cases so to do, as our Lord there answers, ver. 8. Of what farther relates to this and the following verse, see note on xix. 7. 9. (See Examen Millii.)

[22] Ver. 33. Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, οὐκ ἐπιορκήσεις. *Ye have heard it hath been said to them of old, Thou shalt not forswear thyself.*] For explication of which words, let it be noted,

First, That Christ, by this prohibition, must not be supposed to forbid all swearing as a thing absolutely evil; for, in those writings which were indited by the Holy Ghost, St. Paul doth often seal the truth of what he delivered with an oath, saying, *God is my witness*, that *without ceasing I make mention of you in my prayers.* (Rom. i. 9.) In the Epistle to the Galatians, he gives a large account of his conversion and apostleship, which concludes thus, *Now the things which I write unto you, behold, before God I lie not.* (Gal. i. 20.) Having given the Corinthians a catalogue of his great sufferings for the gospel's sake, because it might be thought incredible that any sober person would, or that the stoutest person could, endure so many and so dreadful sufferings; he concludes thus, *The God and Father of our Lord Jesus Christ knoweth that I lie not.* (2 Cor. xi. 31.) To confirm his tender love to the same church, he saith, *I call God to record upon my soul, that to spare you I came not yet to Corinth.* (2 Cor. i. 23.) To manifest his passionate affection to the Philippians, *God* (saith he) *is my record, how greatly I long after you.* (Phil. i. 8.) Now these examples prove, that blessed Paul, and that good Spirit, by which he was directed thus to write, did not conceive all swearing to be forbidden by our Saviour's words, but that it was still lawful, when the matter was of great importance to the welfare of the souls of men, and could not be confirmed any other way, to seal it with a voluntary oath. Now undoubtedly St. Paul well understood the mind of Christ in this his prohibition; and therefore, had he conceived it so universal, as some contend it is, he would not have encouraged others, by his example, to transgress it.

It is confessed the words, both in the prohibition of our Saviour and St. James, are universal; *Swear not at all; swear not by heaven, nor by earth, or any other oath:* but it is also certain, that Christ and his apostles do often use such general expressions, which yet must necessarily admit of limitations. Thus, 1 Cor. vi. 7. we meet with an expression, which in the Greek is fully parallel to this, *viz.*

ὅλως ἥττημα, *it is altogether faulty in you, that you go to law one with another; why do you not rather suffer yourselves to be defrauded?* Which notwithstanding, no man, except some few Socinians, thinks it unlawful to go to law, for preservation of his own family, or to secure the goods of orphans, widows, or the poor, committed to his trust, when these things cannot be secured or preserved by any other means. Christ hath expressly said, *Give to every man that asketh of thee, and of him that taketh away thy goods, ask thou not again;* (Luke vi. 30.) and yet as God himself gives not to them that ask amiss, that they may make provision for their lusts, (James iv. 3.) so neither must the Christian give to such an asker; and it is evidently repugnant to the law of nature and self-preservation, tamely to bear the loss of all that is necessary to our subsistence here, without endeavouring to preserve or to recover it when taken from us. As therefore these, and many other passages of Scripture delivered in universal terms, must be restrained by other scriptures, that so they may not seem to enjoin absurdities, or thwart the law of nature, or the voice of reason: so must the words we now discourse of be restrained and limited by others, which we meet with in the word of God. Especially if, secondly, we consider that Christ himself, after this prohibition given, seems to swear; for, Mark viii. 12. we read thus, *Verily I say unto you,* εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον, *If a sign shall be given to this generation,* which is a Hebrew form of swearing, and imports thus much, *Let God punish me,* or *let me not live, if a sign be given to this generation.* So Deut. i. 35. *The Lord was wroth, and swore, saying,* εἰ ὄψεται, ne vivam, *If any of these men shall see the good land of promise.* Psal. xcv. 11. So *I sware in my wrath,* εἰ εἰσελεύσονται, mentiar, *if they shall enter into my rest.* So 1 Sam. iii. 14. *I have sworn touching the house of Eli,* εἰ ἐξιλασθήσεται, *if the iniquity of the house of Eli shall be purged with sacrifice for ever.* So Psal. lxxxix. 35. *Once have I sworn by my holiness,* εἰ ψεύσομαι, *if I fail David:* in all which passages interpreters agree, God sweareth by his life or truth. And Psal. cxxxii. 2, 3. *Lord, remember David, how he sware,* εἰ εἰσελεύσομαι, *if I go into my tabernacle,* εἰ ἀναβήσομαι, *if I climb up into my bed,* εἰ δώσω, *if I give sleep to mine eyes, till I find out a temple for the Lord; i. e.* let me not prosper if I do not this: wherefore the words of Christ being exactly parallel to all these, which are expressly styled oaths, may very reasonably be deemed a form of swearing.

Secondly, These words must not be so interpreted as to forbid all promissory oaths, in which we do engage, by calling God to witness, we will be faithful to our promises, or will do this or that hereafter. For (1.) were it unlawful to use a promissory oath, it must be so, because it is unlawful to engage, as we expect God's favour, for the performance of things future: this being the whole difference betwixt an assertion and a promise confirmed upon oath, that an assertory oath hath always for its object something past or present; whereas a promissory oath hath for its object something future, which oath some therefore think unlawful, because we may forget our promise, or lie under such evil circumstances as render us unable to perform it. But notwithstanding these considerations, that it is not simply unlawful to take a promissory oath, is evident, (1.) from the examples of such oaths recorded and approved in Holy Scripture. For the Lord made his people enter into an *oath to serve him, and to keep his covenant.* (Deut. xxix. 12. 14.) King Asa made all *Judah swear that they would seek the Lord with all their hearts;* (2 Chron. xv. 14.) and this was so acceptable to God, that he was *found of them, and gave them rest round about,* (ver. 15.) Ezra engaged the priests and Levites, and *all the house of Israel, to swear that they would put away all their strange wives and children.* (Ezra x. 5.) And Nehemiah called the priests, and *took an oath of them to do according to their promise.* (Neh. v. 12.) Moreover, he engaged all the nobles and people *to enter into a curse, and into an oath, to walk in God's law, and to observe and do all his commandments;* (x. 29.) and having done these things, he saith, *Remember me, O Lord, for this, and wipe not out the good deeds that I have done for the house of my God.* And, lastly, *I have sworn* (saith David), *and I will perform it, that I will keep thy righteous judgments.* (Psal. cxix. 106.) All these were promissory oaths made by direction, or with the approbation of the God of Israel, to strengthen the good resolutions of a backsliding people, and to increase their obligations to perform their duty; and can it rationally be conceived that the holy Jesus should forbid what wholly was designed and really tended to strengthen and confirm us in the performance of our holy purposes? Can he be thought to do it who hath laid upon all Christians the *baptismal vow,* and the ὅρκος στρατιωτικὸς, *military oath,* to fight under his banner, and hath obliged us to renew this vow at every sacrament? (2.) If Christ did by these words forbid all promissory oaths, no prince may thus confirm a league with other states and princes; whereas both Abraham and Isaac made a promissory oath unto Abimelech, that they would still retain a perfect friendship with him. (Gen. xxi. 24. xxvi. 31.) Again, according to this exposition of the words, no magistrate or officer of justice may exact a promissory oath of any Christian subject, nor could a Christian soldier or trustee give any promissory oaths of his fidelity. Now had the Christian law untied and freed all its professors from these bonds of government, this must have much reflected on the wisdom of its constitutions, and given occasion to the infidels to say, that it exposed all government, by this exemption of the subject from those obligations to obedience which lay before upon them, to the greatest hazards; it being formerly the duty both of Jew and heathen, to keep the king's commandments by virtue of the oath of God. (3.) That which directly tends to the advancement of society, cannot rationally be supposed to be forbidden by our Saviour, because the current of the Christian precepts does most peculiarly tend to the promotion of the *public good;* but *promissory oaths,* as well as *assertory,* directly tend to the advancement of society, and the promotion of the *public good,* they being instrumental both to put an end to these contentions, which tend to the destruction of society, and to the confirmation of men's minds, touching the truth of what another promises; and therefore to encourage them in making those contracts, which are of absolute necessity to human commerce: and all this the apostle seemeth to insinuate by saying, that an oath *is for confirmation,* and for the ending of all strife among men. (Heb. vi. 16.) For that the apostle in that passage speaks chiefly of a *promissory* oath, is evident from the occasion of it; *viz.* the promise of a signal blessing God had made to Abraham, and had confirmed with an oath. And (4.) if all *promissory*

oaths be utterly unlawful by virtue of Christ's prohibition, then must it be unlawful to adjure a Christian to perform any action we require of him; for to adjure by God, is to engage him, under the curse of God, or under the penalty of forfeiting God's favour, and incurring his displeasure, to do what we require of him. Now that in matters of great concern, the Christian may be thus adjured by his superior, is evident from the example of St. Paul, who writes unto his Thessalonians thus, ὁρκίζω ὑμᾶς τὸν Κύριον, *I adjure you by the Lord, that this epistle be read to all the holy brethren.* (1 Thess. v. 27.) The words I render thus, because I find this is the constant import of this phrase in the Old Testament. Thus, Gen. xxiv. 37. ὥρκισέ με ὁ Κύριος μου. *My master made me swear, saying, Thou shalt not take a wife to my son of the daughters of Canaan;* and ver. 41. *When thou comest to my kindred, if they will not give thee a wife,* ἔσῃ ἀθῷος ἀπὸ τοῦ ὁρκισμοῦ μου, *thou shalt be clear from my oath.* Thus in the case of jealousy, ὁρκιεῖ ἱερεὺς, *the priest shall charge the woman with an oath of cursing, and shall say unto her, The Lord make thee a curse among thy people,* &c. (Numb. v. 19. 21.) Thus ὥρκισεν Ἰησοῦς, *Joshua adjured the people, saying, Cursed be the man before the Lord, that riseth up, and buildeth the city of Jericho.* (Josh. vi. 26.) And *Saul adjured the people, saying, Cursed be the man that eateth any food till the evening;* that is, ὁρκίσας ὥρκισε τὸν λαὸν, *he charged the people with an oath,* 1 Sam. xiv. 24. and ver. 28. *the people feared the oath.* Thus also Solomon speaks to Shimei, οὐχὶ ὥρκισά σε κατὰ τοῦ Κυρίου, *Did I not make thee swear by the Lord, that thou wouldest not go out of Jerusalem; wherefore then hast thou not kept* τὸν ὅρκον Κυρίου *the oath of the Lord?* (1 Kings ii. 42, 43.) If therefore Christians may be bound by others under a curse or oath, to the performance of something future, which they had not promised; much more may they be thus obliged by the magistrate to promise, and confirm that promise by an oath.

And, thirdly, hence it clearly follows, that our Lord doth not here condemn *judicial* oaths, imposed by magistrates and by superiors in matters testimonial: for it is observable in judicial oaths, the custom which obtained among the Jews was this; not for the person who came under the obligation of an oath to pronounce the words of swearing with his own mouth, but an oath was exacted of him by the magistrate, and he became obliged to answer upon oath, by hearing φωνὴν ὁρκισμοῦ, *the voice of adjuration,* or swearing from his mouth; so the law saith expressly, (Lev. v. 1.) *If a man hear the voice of swearing, and is a witness, whether he hath seen or known any thing, if he do not utter it, then he shall bear his iniquity.* To which custom that passage of the Proverbs evidently refers, *Whoso is partner with a thief, hateth his own soul: he heareth* אלה *the adjuration of the magistrate, and bewrayeth it not,* (Prov. xxix. 24.) *i. e.* doth not discover what he knows; if, hearing ὅρκου προτεθέντος, the oath pronounced, he doth not declare it, say the Septuagint and the Targum. Now hence it follows, that Christ could not forbid in these words such *judicial oaths:* (1.) because it was not in the power of the Jews, to whom he spake, to avoid them, they being subject to them, by hearing the voice of swearing pronounced by the judge. (2.) Had Christ by this injunction condemned all *judicial oaths,* he must have dissolved the law of Moses in this particular; and so have given just occasion to the pharisees to complain of him, both as teaching contrary to the law of Moses, and stirring up the people to disturb the government. Then, (3.) after this declaration made against such oaths, he should not have answered when *adjured* by the high-priest, to tell whether he were the Son of God; because he ought not so far to have countenanced this sinful action: wherefore, by breaking of his former silence, and taking the adjuration upon himself, he shewed that he did not conceive it sinful to answer upon oath before a magistrate. (4.) This prohibition therefore only doth forbid all *voluntary oaths* in common conversation and discourse; this (first) clearly follows from the removal of those other glosses which have been put upon the text; and (secondly) from what our Saviour adds, by way of explication of it, *viz.* ἔστω δὲ ὁ λόγος ὑμῶν, *let your discourse or talk be yea and nay; i. e.* let it suffice, that in your ordinary discourse you use a single affirmation or denial, or, if occasion do require, a reduplication of them, and do not on your own voluntary motion, call God to witness the truth of what you ordinarily say. (Thirdly,) This is apparent from the distinction which the Jews observed betwixt such oaths as were imposed by the magistrate in doing justice, and voluntary oaths: in the first kind of oaths, they reckoned it unlawful to swear by any name but that of God; it being written, that *when a cause of parties comes before the judge, then shall the oath of Jehovah be between them:* (Exod. xxii. 11.) wherefore this prohibition of swearing, *by the heavens, the earth, or any other oath,* could not relate to their *judicial* oaths; because in them God only was invoked: it therefore must respect those *voluntary* oaths, which were in frequent use among the Jews, and were less scrupled by them; because they did not swear by God, but by the creatures, accounting that far more excusable than swearing by the name of God. And that this also is the meaning of the prohibition of St. James, is evident; because in the foregoing words he had exhorted Christians patiently to bear afflictions, and not to be provoked to anger by them; and knowing that our impatience under sufferings, and our unbridled passions, do often vent themselves in oaths, he therefore adds, (ver. 12.) *But above all things, brethren, swear not.*

[23] Ver. 34. Μήτε ἐν τῷ οὐρανῷ, Ver. 35. μήτε ἐν τῇ γῇ, &c. *Neither by heaven, nor by earth, nor by Jerusalem.*] That these forms of swearing were very usual among the Jews, we learn from the Jewish writers, saying,* By heaven so it is; By heaven you have brought this to my memory. It was also customary with them, to swear by the heavens and earth together, or by them separately. And accordingly Philo† forbids men to swear *by the Supreme Cause;* but, saith he, if *there be a necessity of swearing, call to record,* γῆν, ἥλιον, ἀστέρας, οὐρανὸν, *the earth, the sun, the stars, the heavens.* They also swore by *Jerusalem,* and by the *temple.* But then observe, they did not look upon these as binding oaths. So Maimonides saith,‡ *If any man swear by heaven, or by earth, yet this is not an oath.* And R. Judah,§ *That he that saith by Jerusalem, it is nothing, unless with an intent purpose he shall vow towards Jerusalem;* and this Martial intimates in that known distich,

Ecce negas, jurasque mihi per templa Tonantis:
Non credo: jura, Verpe, per Anchialum.

---

* Buxt. Lex. in voce שמים.
† De special. legib. p. 594. C.
‡ See Light. in loc.
§ In Shevaoth, cap. 12.

And hence our Lord informs them, that this was their great mistake, all these oaths being in effect oaths made by God, and so as binding as those in which he personally was named. And seeing an oath is a solemn appeal to what we swear by, as a witness of the truth, and an avenger of the falsehood of the testimony, it follows, that all our oaths made by insensate creatures, must in effect be oaths made by that God whose creatures they are, or none at all. And therefore St. Jerome here truly notes, that "Judæi per angelos, et urbem Jerusalem, et templum, et elementa jurantes, creaturas, resque carnales venerabantur obsequio et honore Dei." *The Jews are guilty of idolatry in swearing by angels, the temple, and by other creatures.* And therefore, by parity of reason, the papists, who swear by saints, images, and relics, must be guilty of the like idolatry.

[24] Ver. 36. Μήτε ἐν τῇ κεφαλῇ, &c. *Neither by thy head, for thou canst not make one hair white or black.*] This also was a usual form of swearing among the Jews, who said to their neighbour, Swear to me חַיֵּי רֹאשְׁךָ* *by the life of thy head;* now, saith Christ, the preservation of that life, of which the head is the fountain, is not in thy power, but depends entirely upon him, by whom we live; and so to swear by it is, in effect, to swear by him who hath the power of life and death.

[25] Ver. 37. Τὸ δὲ περισσὸν τούτων, ἐκ τοῦ πονηροῦ ἐστιν, *For what is more than this cometh of evil.*] These words import either,

First, That swearing in our common discourse proceeds from some inherent evil, as certainly it doth from an unhallowed heart, from a soul void of reverence to God, and therefore prone to vilify his sacred name; or,

Secondly, That it proceeds from Satan, and that he it is who tempts us to mix them with our common talk. And this interpretation well comports with the signification of the word ὁ πονηρὸς, being most frequently used in the New Testament to signify this wicked one: thus ἔρχεται ὁ πονηρὸς, *the wicked one cometh and snatcheth away the seed,* Matt. xii. 19. the *devil* doth it, ver. 39. Cain is declared to be ἐκ τοῦ πονηροῦ, from the *devil;* God's children have *overcome* τὸν πονηρὸν; they *keep themselves* so that ὁ πονηρὸς *the evil one doth not touch them.* Now this is a full demonstration of the vileness and horrid nature of this sin, that we are most particularly excited to it, by him who is the worst of beings, and bears the greatest hatred and opposition to God's glory; and therefore, if he be so diligent to tempt us to the commission of it, we may be assured it is, because he knows it highly tends to the dishonour of God, and to deprive us of that reverence to his most sacred name, which can alone restrain us from the commission of the worst of evils.

[26] Ver. 38,39. Ἠκούσατε, &c. *You have heard it hath been said to them of old, An eye for an eye,* &c. *But I say unto you, Resist not evil.*] Of this law of *talio,* let it be observed;

First, From Grotius, that it bound not the party damaged to require the like punishment, but left him free, either to forgive or take a compensation; but if this penalty was required by him, it bound the judge to inflict it. For to the judge only it is said, *thy eye shall not spare or pity him, but eye shall go for eye,* &c. (Deut. xix. 18. 21.) And hence it follows, secondly, that the party hurt or damaged, could not himself be the executioner of this law; but was obliged, if he would require the punishment, to repair to the magistrate for the execution of it; for this punishment was to be executed by the judges, (Exod. xxi. 22, 23.) and therefore, as the words, *thou shalt not pity,* (Deut. xix.) relate only to the judge; so also the words, *as he hath done, so shall it be done to him,* (Lev. xxiv. 19.) relate to the same person, as if it had been said, *so shall it be done to him by the judge;* but they oblige not the injured party to require the judge so to do. Now hence it follows, that they mistake Christ's meaning in the following words, opposed to this law, who say, Christ only doth forbid that resistance of evil, and return of injuries, which private persons do themselves attempt, without repairing to the magistrate for redress; for *private vengeance,* or execution of punishment upon offenders, was never permitted to the Jews themselves; whereas those words, *but I say unto you,* seem plainly to evince that Christ forbids the Christian something which was permitted to the Jew. Note, thirdly, that the Jewish doctors generally maintain that the punishment of *an eye for an eye, or a tooth for a tooth,* might be redeemed by money, or that *satisfaction* might be made for it by a *pecuniary mulct;* Josephus* is express, that *the law allowed him that was hurt to estimate his own damage, and that if he would not take a pecuniary satisfaction, he was deemed severe or cruel.* Hence the Targum of Jonathan renders the words thus, *The price of an eye for an eye, the price of a tooth for a tooth,* &c. both in Exod. xxi. 24. in Lev. xxiv. 20. and in Deut. xix. 21. All these, say the Hebrew doctors (except life for life), *may be redeemed by money;* and this they gather from Numb. xxxv. 31. *Ye shall take no satisfaction for the life of a murderer;* so that the other maims or hurts are not forbidden to be satisfied for: and in respect of *satisfaction,* it is said, Deut. xix. 21. *Thine eye shall not pity.* (Maim. Treat. of Hurts, cap. 1. sect. 3, 4.) So of the Roman law of the twelve tables, A. Gellius† asks what cruelty is in it, "cum habeas facultatem pacisccndi," *when liberty is granted to compound the matter, and there is no necessity of suffering the law, where men do not choose to do so?* And this seems very reasonable in many cases, there being some cases in which the law of *talio* is impossible—as, if he that has lost his own teeth should strike out the tooth of another; some, in which it seems impracticable, as in *breach for breach, wound for wound;* for how difficult is it to make a wound neither deeper nor wider than that the other hath received? to break a bone, or make a rupture in the *scrotum,* or elsewhere, just like another made already? and sometimes it seems unmerciful to do it, as in the case mentioned by Diodorus Siculus,‡ and by Aristotle, Rhetor. lib. i. cap. 7. of the man with one eye; for would it not seem unmerciful to make him stark blind, because he hath casually, or in a sudden fit of anger, struck out his brother's eye; or to cut off the right hand of a painter, or a scrivener, by which he maintains himself and family, because he hath cut off the right hand of a songster, or one who suffers little in his calling by the loss? Lastly, I cannot think that God allowed

* Thalmud. Sanhed. cap. 3. Hal. 2.

* Ὁ πηρώσας πασχέτω τὰ ὅμοια, στερομένος οὗ τὸν ἄλλον ἐστέρησε, πλὴν εἰ μήτι χρήματα λαβεῖν ἐθέλησεν ὁ πεπηρωμένος, αὐτὸν πεπονθότα κύριον τοῦ νόμου ποιούντος τιμήσασθαι τὸ συμβεβηκὸς αὐτῷ πάθος καὶ συγχωροῦντος, εἰ μὴ βούληται γίνεσθαι πικρότερος. Antiq. lib. iv. cap. 8. p. 128. C.

† A. Gell. lib. xx. cap. 1.

‡ Lib. xii. p. 298.

this to be done by the damaged person out of revenge, he having so expressly said, (Lev. xix. 18.) *Thou shalt not avenge, or bear any grudge against the children of thy people;* nor as a remedy of his grief, it being an unreasonable and ill-natured thing to desire to ease my grief by causing grief to another, nor will either my pain or loss be less, because another suffers the like pain or loss: this therefore only seemeth to be granted as it tends to the public good, by causing men to be more careful how they offend in this kind.

Secondly, That which Christ here forbids, in opposition to what has been granted to the person injured by this law, is ἀντιστῆναι, *to resist* evil in kind, by requiring the execution of this law of *retaliation* upon him; as being that which tended not to the diminution of the Christians' pain or loss, and therefore seemed not suitable to Christian charity. (2.) In matters easy to be borne, rather to suffer them with Christian patience, than to contend before a judge about them, or to require compensation of him for them. For it is to be noted,

(1.) That the *striking* of a freeman *on the cheek* with open palm, was only matter of disgrace; and he that did it was, by the law of the twelve tables,* to pay twenty-five asses, or halfpence; and by the Jewish canons, to pay, if he gave one blow upon the cheek, two hundred zuzees; if he gave him another, four hundred; and these mulcts were established and inflicted by the judge. (See Dr. Lightfoot.) But Christ will rather have both these injuries borne patiently, than that his servants should contend before the judge for reparation of the disgrace put upon them.

(2.) As for the taking the outward coat, that seems but a small loss to him that hath an inward coat remaining: for the Baptist requires him that hath *two coats, to give to him that hath none;* (Luke iii. 11.) and Christ suffers not his disciples to provide two coats for their journey. (Matt. x. 10.) Though, therefore, by the Jewish canons, a mulct of four hundred zuzees was allowed for this, Christ requires those who, being so well provided, may reasonably be supposed able to repair the loss of both, to do it rather than contend, or wage law for the reparation of his loss before a heathen, or a Jewish magistrate: so St. Paul also; *Why do you not rather suffer wrong?* (1 Cor. vi. 7.)

(3.) If the *king's* officer will ἀγγαρεύειν, *compel or press thee,* who hast a privilege or immunity from these affairs, as the Jews thought the disciples of the wise and students of the law had; yet, saith Christ, I require my disciples, rather to wave this privilege, than to contend for this immunity: so that, according to this sense, Christ here requires his disciples to remit tolerable injuries, relating either to their reputation, as in the *first* instance, or to their possessions and estates, as in the *second,* or to their privilege and freedom, as in the *third,* rather than to contend at the law about them. If this exposition be not liked, it is observable, that κρίνεσθαι and κρινεῖν is also to contend by fighting, or striving with another, or using force to repel the injury. So Ecclus. vi. 10. *A man cannot,* κριθῆναι, *strive or fight with one that is stronger than himself.* So 2 Macc. xv. 17. Κρῖναι τὰ πράγματα, is to *try the matter by conflict,* or to *fight it out;* in which sense Christ may be supposed to command, rather that his servants should patiently suffer these things, than fight and strive with those who offer such affronts and injuries to them.

[27] Ver. 42. Τῷ αἰτοῦντί σε δίδου, καὶ τὸν θέλοντα ἀπό σου δανείσασθαι μὴ ἀποστραφῇς, *Give to him that asketh; and from him that would borrow of thee, turn thou not away.*] Here it is certain,

(1.) That Christ by saying, (Luke vi. 35.) *Give to every one that asketh,* doth not require us to give to every one that asketh whether he need or not, nor whether we can spare it or not, but only to give to him that asketh out of need, what we are able to bestow, and do not ourselves want: so Paul, by asking the charity of the Corinthians, for the distressed Jews, saith, *I mean not that others be eased and you burdened,* but *that your abundance be a supply for their want,* 2 Cor. viii. 13, 14. (2.) These words may have respect to the precedent, and be intended to teach Christians, not to be unwilling to give to others, because they have disgraced or unjustly taken something from us; nor to upbraid them in their wants, with their deportment towards us, and call upon them first to restore what they have taken from us, but even to shew kindness to them, as if they had not thus offended. (3.) I see no reason for changing our translation from, *Turn thou not away,* into *Turn not him away;* for as men, ἀποστρεφόμενοι τὴν ἀλήθειαν, (Tit. i. 14.) are men *turning away from the truth:* so τὸν θέλοντα,——μὴ ἀποστραφῇς, may be ἀπὸ τοῦ θέλοντος—— μὴ στραφῇς, *from him that would borrow of thee, turn not thou away.*

[28] Ver. 43. *Ye have heard that it hath been said, Thou shalt love thy neighbour,* καὶ μισήσεις τὸν ἐχθρόν σου, *and shalt hate thine enemy.*] Here note, (1.) that these words, *Thou shalt hate thine enemy,* are not found in the law of Moses; though nothing is more frequent in the Jewish canons, nothing more certain in their practice, than that they had, as Tacitus observes, "intestinum odium adversus omnes alios," *a deadly hatred against all that were not of their religion;* which affords a strong argument, that Christ here is not correcting or adding to the *moral* precepts of the law; but opposing the corrupt interpretations of the scribes and pharisees, of which we have this farther argument, That the law expressly doth require this love of enemies and the love of strangers in the highest measure, saying, (Lev. xix. 18.) *Thou shalt love thy neighbour as thyself;* and, (ver. 34.) *The stranger that sojourneth with you, shall be as one home-born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt.* Now here it cannot be truly answered, as the Jews and some Christians do, that the *neighbour,* (ver. 18.) is only a Jew, and not a *stranger;* for both our Saviour and St. Paul, speaking of these very words, do plainly shew the contrary, as is fully proved, note on Matt. xxii. 39. Moreover, every Egyptian man and woman is a neighbour, (Exod. xi. 2.) and so is every other man. (Deut. xxii. 26.) And even Kimchi on Psal. xv. 3. saith truly, *A neighbour is every one with whom we have any dealing or conversation;* and so also the word *neighbour* must signify in the tenth commandment, if it do not leave the Israelite free to covet the wife of the gentile. Nor (2.) can it be truly said, the *stranger* mentioned ver. 34. is only a *proselyte of justice,* or one who had obliged himself to observe the law of Moses. For (1.)

* "Lucius Peratius pro delectamento habebat os hominis liberi manus suæ palmâ verberare, et quemcunque depalmaverat, ei numerari secundum duodecim Tabellas quinque et viginti asses jubebat." A. Gell. lib. xx. cap. 1.

the text speaks of such strangers as they themselves were in the land of Egypt, where they were strangers of a different *religion* from the Egyptians: so again, Deut. x. 18, 19. *God loveth the stranger in giving him food and raiment; love ye therefore the stranger, for ye were strangers in the land of Egypt:* which words afford another argument for the love of all strangers permitted to be among them, though they were not of their religion; because in this affection, they were to imitate God's love to strangers, which extended not only to those of their religion, but even to all that conversed with them, *in giving food and raiment to them.* (See xxiv. 22.)

Obj. It is objected, That God's commands concern the seven nations, that they should *utterly overthrow them;* (Exod. xxiii. 24.) that they should *smite them, and utterly destroy them;* that they should *make no covenant with them, nor shew mercy to them.* (Deut. vii. 2.) That of the Ammonite and Moabite it is said, *Thou shalt not seek their peace, nor their prosperity, all thy days for ever:* (Deut. xxiii. 6.) and of the Amalekites, *Thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.* (Deut. xxv. 19.) "Habemus ergo hostes, habemus et odium;" *Here we find the enemies, and the hatred,* saith Grotius.

Ans. Here is indeed an instance of God's hatred of, and severe displeasure against, these nations, whom he commanded them thus to root out and to destroy, without that mercy and pity, which might preserve them from that destruction he had decreed against them for their abominable impurities and idolatries; but here is no instance of a command given to the Jews to hate them. For,

First, It is observable, that the war waged against them is called the *Lord's war,* and *he promiseth to destroy them;* and their neglect of doing it, even to a man, is styled *disobedience against the Lord.* This is extremely evident in the case of the Amalekites, God having said, he would *utterly put out the remembrance of Amalek for ever,* and sworn, *he would have war with Amalek, from generation to generation.* (Exod. xvii. 14. 16.) Accordingly, when the Lord sent Saul to smite Amalek, and utterly destroy them, and *spare them not, but slay both man and woman, infant and suckling,* (1 Sam. xv. 3.) it was no argument of Saul's hatred to them that he went to execute this command of the Lord, but an act of disobedience that he spared Agag, and the best of the sheep. And in like manner the war against the seven nations was the *Lord's war;* and the Israelites which fought against them were the *Lord's hosts;* (Josh. v. 14.) and the destruction of them he ascribes to himself, saying, *I will destroy all the people to whom thou shalt come.* (Exod. xxiii. 27.) *I drive out before thee the Amorite.* (Exod. xxxiv. 11. see Deut. vii. 12.) So that the Jews were only the executioners of God's vengeance upon these nations for their abominable idolatries, beastly lusts, and horrid cruelties; and sure an executioner may do according to the sentence of the judge, without hatred of those he executes; nor is it any sign of hatred to them that he spares not them of whom the judge hath said, *Thou shalt not spare them.* Moreover, the reason given why they should not *shew mercy* to them in sparing their lives, being this, (Deut. vii. 4.) *For they will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly.* This sparing mercy towards them would have been not only disobedience to God's commands, but also cruelty to themselves and their posterity; and so it proved in the issue. And, lastly, whereas it is said of the Ammonite and Moabite, *Thou shalt not seek their peace, nor their prosperity, all thy days for ever;* the import of these words is this, saith Grotius, "Thou shalt not do it by entering into leagues of friendship, mutual assistance, and conjugal society, with them, and that by reason of the danger they might suffer by their friendship with them, who, being their near neighbours, would watch all opportunities to ensnare and disturb them." This precept therefore was to be observed, not so much out of hatred or ill-will to them, as out of friendship to themselves, and regard to their own good.

[89] Ver. 44. Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, *But I say to you, Love your enemies,* &c.] To this restrained affection of the Jews, to their own brethren, and men of their religion, Christ here opposeth his excellent precept of loving enemies. And that (1.) by shewing a sincere affection and good-will to them who bear enmity or ill-will to us, and by expressing our beneficence to them who, by their actions, shew their hatred to us; and in our works, by doing good to them for evil; and in our words, by blessing them who with their mouths curse us; and praying for God's blessing upon them who revile and persecute us as his enemies. And this affection he recommends to us,

First, From the plain absurdity of the Jewish doctrine, which made them no better in this respect than those sinners, publicans, and heathens, whom they allowed themselves to hate. For, *if you only love them who love you, what reward have you? Do not even the publicans the same, even sinners?* saith St. Luke, vi. 36. *If you salute your brethren only, what excellent thing do you? Do not even the publicans,* or, as some copies have it, *heathens, so?* Which words being so directly levelled against that hatred, the Jews allowed themselves to these three sorts of men, shews that the foregoing words, *Thou shalt hate thine enemy,* are not to be restrained to the seven nations.

Secondly, That they who boasted of this as their proper title and their peculiar glory, that they were *the sons of God,* might shew they really were so, by their resemblance of his goodness, who is *kind to the unthankful and to the wicked.* (Luke vi. 35.) For, *he maketh his sun to rise on the evil and the good,* and *sendeth rain on the just and on the unjust.* (ver. 45.) So Seneca; "Si Deos imitaris, da et ingratis beneficia, nam et sceleratis sol oritur;" *If thou wouldest imitate the gods, be kind to the unthankful, for the sun rises on the wicked.* (De Benef. lib. v. cap. 25.) *The immortal gods* (saith Antoninus) *not only patiently bear with the wicked men, but also* κήδονται αὐτῶν παντοίως, *take all manner of care of them; and shalt thou, a mortal man, be weary of bearing with them,* καὶ ταῦτα, εἷς ὢν τῶν φαυλῶν, *when thou art one of them?* Lib. vii. §. 70. (See Gataker in Anton. p. 291. 316. 331.)

Thirdly, That this will render us complete in this great duty of *love* and *mercy* to others; ver. 48. *Be ye* (in this) *perfect, as your heavenly Father is perfect.* That this command is thus to be restrained, we learn (1.) from the parallel words, Luke vi. 36. *Be ye therefore merciful, as your heavenly Father is merciful;* and (2.) from the preceding words, which call not on us to resemble God in *holiness,*

justice, fidelity, but only in *beneficence* and *mercy,* as well to the evil as the good: so that there is no reason to extend this *perfection* here beyond the subject-matter, though it be true, that in all other perfections in which we are required to imitate him, we are to come as near unto him as we can, truly resembling that pattern, which we cannot, nor by this precept are obliged to, equal; for "imitatio stat citra exemplar," *imitation falls below the pattern.* (See here Examen Millii.)

See the appendix to this chapter at the end of this Gospel.

CHAP. VI.

1. [1] TAKE heed that ye do not your alms before men, to be seen of them; otherwise *(if that be your inducement to perform them),* ye have no reward of your Father which is in heaven *(because then you do alms, not out of obedience to his commands, or in resemblance of his goodness, but rather from vain-glory).*

2. Therefore, when thou doest thy alms, do not sound a trumpet before thee, as the hypocrites do, *(proclaiming their actions)* in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, [2] They have their reward *(i. e. that applause of men they seek for, and no more).*

3. But when thou doest alms, let not thy left hand know what thy right hand doeth: *(but do them so)*

4. That thine alms may be in secret, and *(then)* thy [3] Father, which seeth in secret *(the sincerity of thy love to others for his sake),* himself shall reward thee openly *(before men and angels).*

5. And *(likewise)* when thou prayest, thou shalt not be [4] as the hypocrites are *(doing this out of vain ostentation):* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men *(and be deemed devout persons by them).* Verily I say unto you, They have their reward.

6. But thou, when thou prayest, enter into thy closet; and, when thou hast shut thy door, pray to thy Father which is in secret *(and invisible, both in his nature and operations);* and thy Father, which seeth in secret, shall reward thee openly.

7. But when ye pray, [5] use not vain repetitions *(or words of the same import, to lengthen out your prayers),* as the heathens do: for they think they shall be heard for their much speaking.

8. [6] Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him *(and is still ready to grant the desires which come from a sincere and honest heart; so that he needs neither your words to inform, nor your persuasives to move, him; and so your requests to him may be absolved in few words).*

9. [7] After this manner therefore pray ye, *(saying, when ye pray,* Luke xi. 2.) [8] Our Father which art in heaven *(i. e. who, being in heaven, from thence beholdest all our wants,* Psal. xi. 4. *and must be able to relieve them,* 2 Chron. xx. 7. Psal. cxv. 3. *and being our God and Father, must be inclined so to do),* [9] Hallowed be thy name *(i. e. may all men so speak, and so think of thy Divine majesty, and so deport themselves towards thee, that thou mayest be glorified in their words, thoughts, and actions).*

10. [10] Thy kingdom come *(may thy gospel be generally entertained by men with due faith and obedience; may all men receive thy son Jesus Christ as their king and saviour, and humbly submit to his laws; may the Christian religion obtain every where, as well in reality as profession, the minds of all men being subdued to the obedience of faith).* [11] Thy will be done on earth, as it is in heaven *(i. e. may all men with sincerity, alacrity, and readiness, yield obedience to thy holy will, and imitate the blessed angels in an entire compliance with it, without hesitation or retinency).*

11. [12] Give us this day our daily bread *(i. e. be pleased continually to afford us what thou seest needful for us, and give thy blessing both upon our labours to procure it, and our food to afford nourishment and strength to us).*

12. [13] And forgive us our debts, as we forgive our debtors *(i. e. give us upon our repentance, the pardon of our sins committed against thee; for we, in obedience to thy command, freely, and from our hearts, forgive the offences of others against us).*

13. [14] And lead us not into temptation *(suffer us not by the assaults of Satan, or the subtraction of thy graces, or by putting us for our punishment into such circumstances as may prove snares and stumbling-blocks to us, to be led into, or overcome by, the power of temptation; but grant us such a measure of thy grace, as may preserve us from falling by them);* [15] but deliver us from *(the)* evil *(of sin, and from those dispositions and inclinations which make us prone unto it; and from the assaults of the evil one):* [16] for thine is the kingdom *(we desire may come),* and *(thine is)* the power *(thus to assist, provide for, and protect us),* and *(thine is and will be)* the glory *(of so doing),* for ever. Amen.

14. *(And with great reason do I teach you to say, Forgive us our sins, as we forgive others:)* [17] For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16. Moreover [18] when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces *(putting on sad and mournful looks),* that they may appear unto men to fast. Verily I say unto you, They have their reward.

17. But thou, when thou fastest, anoint thine head, and wash thy face *(as the Jews do on ordinary days);*

18. That thou appear not unto men to fast, but *(only)* unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

19. [19] Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt *(them),* and where thieves break through and steal.

20. But lay up for yourselves treasnres in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal *(this being the only means to be heavenly-minded):*

21. For where your treasure is, there will your heart be also.

22. [20] The light of the body is the eye *(by which we are directed how to guide the body in our walking, as is the eye of the mind the light by which we discern our duty):* if therefore thine eye be single *(i. e. free from covetousness, and ready to relieve Christ's needy members),* thy whole body shall be full of light *(i. e. this charity will lead thee in the way to life, and will direct the actions both of thy soul and body aright).*

23. But if thine eye be evil *(if it be an envious, covetous*

eye), thy whole body will be full of darkness *(i. e. all its actions will be deeds of darkness).* If therefore *(then)* the light that is in thee be darkness, how great is that darkness? *(i. e. if the inward light, which should direct thy actions, be darkness, how great and fatal will be that darkness in which thou walkest?*

24. *And that your affection to these earthly things may not thus blind you, consider, that)* no man can [21] serve two masters: for either he will hate the one, and love the other; or else *(which is the consequent of that affection)* he will hold to the one, and *(comparatively)* despise the other: *(so that)* ye cannot serve *(both)* God and mammon.

25. Therefore I say unto you, [22] Take no thought for *(the things necessary to preserve)* your life, *(to wit)* what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: *(for)* is not the life more than meat, and the body *(more)* than raiment? *(He then who gave this life and body, will be concerned to make provisions for them.)*

26. Behold *(how it is with)* the fowls of the air *(which are less considerable than you are):* for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? *(and so more assuredly will be provided for.*

27. *And)* which of you, by taking thought, can add one cubit to his stature *(or make your body taller? how much less will your solicitude preserve the whole)?*

28. And why take ye thought for raiment? consider the lilies of the field, how they grow; they toil not, neither do they spin:

29. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? *(if you distrust his care in making these provisions for you.)*

31. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32. For after all these things do the gentiles seek *(but ye who are under a more peculiar providence need not do it):* for your heavenly Father knoweth that ye have need of all these things *(and sure his providence will never suffer you to want what he sees needful for you).*

33. But seek ye first the kingdom of God, and his righteousness *(viz. that righteousness which will render you acceptable in his sight);* and *(then)* all these things *(as far as they are needful)* shall be added unto you.

34. Therefore take no thought for to-morrow *(be not beforehand importunately solicitous for your future subsistence):* for the morrow shall take thought for the things of itself: *(i. e. you may have time enough to take thought for the morrow when it comes; add not therefore to the cares of each day, for)* sufficient to the day is the evil thereof *(i. e. the necessary trouble which attends each day).*

ANNOTATIONS ON CHAP. VI.

[1] Ver. 1. ΠΡΟΣΕΧΕΤΕ *τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς. Take heed that ye do not your alms before men, to be seen of them,* &c.] Christ in this chapter teacheth, that those works, which are otherwise good in themselves, are not acceptable to God, when they are done out of vain-glory; because they are done not for God's sake, but for our own; not with respect to his glory, which ought to be the chief end of every action, (1 Cor. x. 31. 1 Pet. iv. 11.) but that we may obtain glory from, and favour with, men. But here note,

First, That Christ doth not forbid us to perform those works of charity, which being in their nature public, tend to procure respect and good reputation among men, since they fall under the general precepts of *providing τὰ καλὰ things honourable in the sight of all men,* (Rom. xii. 17.) and approved of men, (xiv. 18.) and of *thinking of those things which are good, virtuous, lovely, honourable, of good report, and are praiseworthy,* (Phil. iv. 8.) and which St. Paul in distribution of the Corinthians' alms attended to, (2 Cor. viii. 21.) provided these things be done, not chiefly because they are *commendable in the sight of men,* but because they are *acceptable to God,* (Rom. xiv. 18.) not that they may gain glory *to us,* but to *God,* and our *religion,* (1 Pet. ii. 12.) and remove all occasions of bringing any scandal on it. (Tit. ii. 8. 1 Pet. iii. 16.) Nor, secondly, doth he absolutely forbid us to do these things, that men may see them, provided we desire not they may be seen from ostentation or vain-glory; but that men *seeing our good works, may glorify our Father which is in heaven,* (v. 16. 1 Pet. ii. 9.) Nor, thirdly, doth Christ forbid us to do these things, so that others seeing us may profit by our example, and be excited to good works, or so as to seek a good reputation among men, provided we desire it, only for the *public* good, that we may be more instrumental to promote God's glory, and that others may more freely hearken to our good admonitions; for in these cases we do not properly intend our own advantage, but God's glory, the welfare of souls, and the public good; nor have we our own praise and glory, but those higher ends, for the scope of all such actions. Moreover, it being not apparent from any of their writings, that it was customary with the Jews to *sound a trumpet* when they distributed their alms; this seems only a proverbial expression, for making a thing known or *public,* as both Jews and heathens were used to do by the sound of a trumpet, calling the multitude together, saith Phavorinus, by it, using it in their triumphs, and before they began to act their tragedies or comedies. (See Examen Millii here.)

[2] Ver. 2. Ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν, *Verily I say unto you, They have their reward.*] It is the observation of the Jews, that *God punishes all the light evil deeds of good men in this life, that he may reward them in the next, and that he rewards all the good actions of bad men in this life, that he may punish them in the next.* He often gives them the outward things they set their hearts upon; sensual pleasures, wealth, honour, and glory, with men, and thus *they have their good things* and their *reward* in this life; and this is very truly and very equitably so. For these things, which can only be enjoyed in the body, and during this present life, are the things they chiefly prize, have their desires and affections set upon, and most industriously pursue, comparatively despising the things above, and neglecting their future interests, and so they very properly are styled *their good things,* Luke xvi. 25. And happiness being the general end of all men, they who thus chiefly prize, and above all other things pursue, these

sensual pleasures, honours, and enjoyments, must chiefly place their happiness in them, and look upon them as the most comfortable, most satisfactory, and most desirable, reward of all their labours, and so in the enjoyment of them *they have their reward.* They therefore cannot charge God with hardships to them, they having done no good thing for which he hath not rewarded them according to their hearts' desire. He hath given them the good they chose for their portion, and made them as happy as they would be; he hath given them the things they above all things loved and delighted in, and in which they placed their chief happiness, and only lets them want the things which they despised, as not worth their labour; which being offered upon reasonable terms, they scornfully neglected and refused; and of which, by this refusal and neglect, they have rendered themselves both unworthy and incapable.

[3] Ver. 4. Αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ, *And thy Father, who seeth in secret, shall reward thee openly.*] Though it be true which Grotius here observes, that God doth often visibly reward the sincere charity of pious persons, performed from true love to him, with temporal blessings in this life, yet will he chiefly do it in the sight of men and angels in the world to come. (Matt. xxv. 34. Luke xiv. 14.) And it is observable, that the very thing we are forbid to seek from men on earth, is part of that reward we shall receive at that great day, when our faith and charity shall be found to *our praise, honour, and glory;* (1 Pet. i. 7.) and that good men, by patient continuance in well-doing, are said to seek for *glory* and *honour,* as well as *immortality,* Rom. ii. 7. and have the promise of it, ver. 10. (See Examen Millii here.)

[4] Ver. 5. Καὶ ὅταν προσεύχῃ, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταὶ, ὅτι φιλοῦσιν. *And when thou prayest, thou shalt not be as the hypocrites: who love to pray standing in the synagogues and in the corners of the streets.*] Christ doth not here condemn all prayer made in the synagogues, seeing both he and his disciples often prayed with the Jews in the synagogues, (Luke iv. 16.) nor any public devotions in the house of God; but speaking only here of private prayer, he would have that performed agreeably to the nature of it, and so in secret; and condemns them only who affected to do this in public places, that others might take notice of them, and look upon them as devout, religious persons for so doing.

[5] Ver. 7. Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ οἱ ἐθνικοὶ, δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. *But when ye pray, use not vain repetitions, as the heathens do: for they think they shall be heard for their much speaking.*] What we here render *vain repetitions,* is, in the Greek, *battology;* which seems not well rendered by Chrysostom and Theophylact, φλυαρία, *trifling, in asking little temporal things;* nor by Hesychius or Phavorinus, ἀλογολογία, ἀκαιρολογία, *speaking vainly* and *unseasonably;* but is well rendered by Suidas, πολυλογία, *much speaking;* for (1.) our Lord seems plainly thus to explain himself, *use not the battology of the heathens, who think to be heard for their much speaking:* (2.) so doth the Arabic, *multiply not words;* so the Vulgar, "nolite multùm loqui," *do not speak much:* and (3.) this is agreeable to the like precept of the preacher, Eccles. v. 2. *God is in heaven, thou on earth, therefore let thy words be few;* and of the son of Sirach, (vii. 14.) μὴ δευτερώσῃς λόγων ἐν προσευχῇ σου, *multiply not words in thy prayer:* and (4.) this seems to follow from the short form of prayer prescribed, in opposition to this heathen practice, and introduced with an οὕτως οὖν, *so therefore pray ye.* But still it remaineth difficult to give a determinate sense to this *much speaking,* and say precisely when this δευτερώσις, or *repetition of the same words,* is vain. For,

First, We cannot reasonably conceive our Saviour here condemns all repetition of the same words in prayer; especially when it arises from a deep sense of our necessities, and a vehement desire of Divine grace. For he himself prayed thrice *in the same words,* to be delivered *from the bitter cup.* It is also highly probable, that as David composed it by the Spirit of God, so Christ sung the hymn called *hallel magnum,* beginning at Psal. cxv. and ending at Psal. cxviii. where in the four first verses the same words frequently occur. It was also usual for prophets, and men of excellent and raised devotion, to use the same words in the same prayer; so doth Daniel, chap. ix. saying, ver. 5. *We have sinned, and have committed iniquity, and have done wickedly, and have rebelled;* ver. 17. *O our God, hear the prayer of thy servant, and his supplications;* ver. 18. *O my God, incline thine ear, and hear;* and ver. 19. *O Lord, hear; O Lord, hearken.* How oft doth the royal Psalmist say, (Psal. cxix.) *Teach me, O Lord, thy statutes, ordinances, commandments, judgments, the way of thy statutes?* In Psal. cvii. we have four times these words, *Oh that men would praise the Lord for his goodness;* (ver. 8. 15. 21. 31.) and in Psal. cxxxvi. the same words are repeated twenty-six times.

This repetition, therefore, can only be accounted vain, when it is not requisite to heighten the devotion, or when it is used as the heathens did, to lengthen out devotion, or as the comedians have it, "Deorum aures contundere," *to stun the ears of the gods,* as if we thought they could not hear or understand, "nisi idem dictum sit centies," *unless we say the same thing over and over;* and this seems to have been the design of the Baalites, in *crying out from morning to noon, O Baal, hear us.* (1 Kings xviii. 26.)

Secondly, It also seems not agreeable to Scripture, or reason, to assert that all long prayers are forbidden by these words of Christ; though many things which make them so, may be here by analogy forbidden, as coming under the reason of the prohibition; I say, all prayers continued to a considerable length seem not forbidden; for the prayer of Solomon at the dedication of the temple was such, and so is that in Nehem. ix. where we are also told *that they confessed and worshipped for three hours.* In the New Testament (to omit the example of our Lord, who, according to our version, *continued all night in prayer,* as not conclusive, because it may be rendered, he *continued all night in a synagogue,* or *house devoted to the service of God;* see the note on Luke vi. 12. and yet not wholly impertinent, because Matt. xiv. 23. Luke vi. 12. he went up thither *to pray,* and therefore may be reasonably supposed to have spent much of that time in that duty) we find the church thus praying for the deliverance of St. Peter; for as the prayer itself is styled προσευχὴ ἐκτενὴς, *prayer extended* to a considerable length; so when St. Peter came to the house, he found them still *praying.* (Acts xii. 5. 12.) We also find St. Paul *praying night and day,*

and that ὑπὲρ ἐκπερισσοῦ *more abundantly,* that he might see his Thessalonians; (1 Thess. iii. 10.) and also praying and giving thanks, and making mention of other churches in his prayers *incessantly,* (Rom. i. 9. 1 Cor. i. 4. Eph. i. 16. Phil. i. 4. Col. i. 3. 1 Thess. i. 2. ii. 13. 2 Tim. i. 3.) which sure must render his supplications of a considerable length. And, thirdly, he requires these churches προσκαρτερεῖν to *continue instant in prayer,* Rom. xii. 12. to *pray always with all prayer and supplication in the Spirit,* ἀγρυπνοῦντες, *watching thereunto with all perseverance, and supplication for all saints,* Eph. vi. 18. to continue *in prayer,* γρηγοροῦντες, *watching in the same with thanksgiving,* Col. iv. 2. to *pray without ceasing,* 1 Thess. v. 17. and makes it the duty of the widow (after the example of St. Ann, Luke ii. 37.) προσμένειν to *continue in prayers and supplications night and day,* 1 Tim. v. 5. which precepts seem plainly to suppose their prayers should sometimes be extended to a considerable length; and therefore that he did not think that length was inconsistent with the injunction here delivered by our Lord. But then positively (first) these words seem plainly to condemn prayers lengthened out upon this apprehension, that we shall be the sooner *heard for our much speaking;* because this is the very thing in which we are forbidden to be like the heathens; and yet this seems to have been also the misapprehension of the Jewish doctors, when they lay down these rules,* *That every one that multiplies prayer shall be heard,* and that the *prayer which is long shall not return empty.* And (secondly) all that much speaking must be vain, by which we hope with our fair speeches to incline, or by our arguments to move, or by pathetical entreaties to persuade, God to grant us our reqnests, whilst we continue in our sins, and so are indisposed to receive a gracious answer from him. And indeed, what is it to attempt to move him by arguments, but to think to move him by something he doth not know, or hath not considered already? What is it to assay to incline him by fair speeches, and by importunity, but to look upon him rather as a man, that changeth without cause, than as an unchangeable God, who cannot vary from the just methods of his government, to gratify the importunity of his creatures? And yet experience shews, that when men have thus flattered and importuned God with their lips, they are apt to think, that he on this account will hear them, and that what is thus prevalent with men cannot be lost, when tendered to a gracious God. And (thirdly) the form and exemplar given us being so short and concise in its addresses, for the advancement of God's honour, and of his kingdom, and our obedience to his will, for pardon of sin, and preservation from it; that we in it only request in general terms things of so vast importance, leaving the distinct matter, and manner, and measure, according to which they should be disposed, to the wisdom and goodness of God; I say, this form seems to instruct us, that in our daily and customary addresses to God for the same blessings which we daily want, we should use words as comprehensive, general, and free from needless repetitions as we can, and then of necessity our prayers must be concise, and our words few, and well digested.

[6] Ver. 8. *Be not ye therefore like unto them,* Οἶδε γὰρ ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχετε, *for your Father knoweth what things ye have need of before ye ask.*] If this argument against speaking much be good, said some heretics* of old, *why should we pray at all, seeing God knoweth all our wants before we pray?* To this St. Jerome answers, that *we do not pray to declare our wants,* but *supplicate for the relief of them:* and we may ask any thing of him, who doth already know we want it; and if we know he is kind, and ready to supply our wants, may therefore ask with greater confidence. Origen† answers, that *he who knows all our needs before we ask, knows also that it becomes not him to give what they do want, who do not think it worth their while to ask what they do want, and he alone can give;* because by this neglect they do not own him as the donor of the things they want. But, though this may suffice to answer this objection of the heretics, for the due understanding of this text it may be necessary to add, (1.) that this being offered as a reason why we should not be like the heathens in speaking much in prayer to God, seems only to import we should not do it on the accounts on which they did it; *viz.* as questioning God's omniscience, and therefore speaking thus to impart to him what he did not know, or to inculcate what he might not presently attend to, or suggest again what he had forgotten. For (1.) Cicero‡ himself denies God's omniscience, declaring, that *he did not think that God himself could know things casual and fortuitous.* (2.) They thonght it not fit to allow of a God *so curious as to attend all things, to take care of all things, or to think all things belonged to him.*§ And they thought it as well impossible as insufferable in the God of the Christians, that he should *diligently inspect the manners, actions, words, and secret thoughts, of all men, and be every where present with them.*‖ Nor is it to be wondered that they should have such apprehensions of many of the gods they worshipped, when they had so many of them, their *celestial, aerial,* and *terrestrial* gods; their *profitable* and *hurtful,* their *universal* and *topical* gods; their gods *eternal by nature,* and their gods *born* and *made of mortal men;* and made it the business not of the *supreme God,* but of their demons, genii, and heroes, to receive all our prayers, and return answers to them. But,

(2.) By comparing these words with ver. 30. where we are forbidden to be anxious about what we shall *eat, or drink, or wherewithal we shall be clothed, for after all these things do the gentiles seek; and your heavenly Father knoweth you have need of all these things:* it may be conjectured, that these words also do refer to the same matter, to wit, the heathens' solicitude about, and their continual teasing of the gods in long harangues for, these things.

* Buxtorf. Flor. p. 281.

* "Si Deus, antequam oramus, scit quibus indigeamus, frustra scienti loquimur." Hieron. in locum. Τίς οὖν χρεία ἀναπίμπεσθαι εὐχὴν τῷ καὶ πρὶν εὔξεσθαι ἐπισταμένῳ ὧν χρήζομεν. Orig. περὶ εὐχῆς. p. 15.

† Ibid. p. 22.

‡ "Mihi ne in Deum cadere videntur, ut sciat quid casu aut fortuito futurum sit." De Divin. N. 12—14.

§ "Imposuistis cervicibus nostris sempiternum Dominum, quem dies et noctes timeamus, quis enim non timeat omnia providentem, et cogitantem, et animadvertentem, et omnia ad se pertinere putantem, curiosum et plenum negotii Deum." Cicero de Nat. Deorum, lib. i. n. 39. et Acad. qu. lib. ii. 11. 112.

‖ "Christiani Deum illum suum confingunt in omnium mores, actus, omnium verba denique, et occultas cogitationes diligenter inquirere, discurrentem scilicet, atque ubique præsentem molestum illum volunt, inquietum, impudenter etiam curiosum, si quidem adstat factis omnibus, locis omnibus interest, cum nec singulis inservire potest per universa districtus, nec universis sufficere, in singulis occupatus." Cæcil. apud Minut. p. 10.

This being in the opinion of the Greek fathers,* the *battology*, and much speaking here reproved in the heathens by our Lord, to wit, *the being thus ardent in their desires after little and earthly things.* And then this will be suitable both to the philosophy of Plato,† who commends the short prayer of the Lacedemonians, who were never heard to say more than this, τὰ καλὰ ἐπὶ τοῖς ἀγαθοῖς θεοὺς διδόναι, *that the gods would give them things good and honourable;* which prayer, saith he, the oracle preferred before the long addresses and pompous sacrifices of the Athenians, who quarrelled with the gods because they were not heard for their *much speaking;* and adds, that temporal things were not positively to be asked, because no man knew whether he should use them ill or well, and so whether they would be good or hurtful to him; and to the opinion and practice of Socrates,‡ who prayed to the gods, saith Xenophon,§ ἁπλῶς τὰ ἀγαθὰ διδόναι, only to give him good things in the general, leaving the particulars to them who knew best what was good for him, and disapproved of them who prayed for gold, silver, and for government, as being things which might be as well hurtful to, as good for them: and more suitable to the Christian theology, which allows us to ask these things only conditionally, with subordination to the Divine will, and if his wisdom sees they will be good for us; and according to the ancients, not to pray for them at all, as knowing that as far as they are good, they shall be added to them, who *seek first the kingdom of God and the righteousness thereof;* to which purpose they often cite a passage from this chapter, not at present to be found in it, *viz. Ask great things, and little things shall be added unto you.*‖

[7] Ver. 9. Οὕτως οὖν προσεύχεσθε ὑμεῖς, *So therefore pray ye.*] Here observe that the word οὕτως hinders not this from being a command to utter the same words, as is apparent from these words of St. Luke, xi. 2. *When ye pray, say, Our Father;* for the same word is used where a form of words is certainly prescribed: thus in the form prescribed for the Aaronical benedictions, οὕτως εὐλογήσετε, *so shall ye bless,* saying the words following; (Numb. vi. 23.) and when God put a word into the mouth of Balaam, which he should speak to Balak, God saith to him, οὕτως λαλήσεις, *so shalt thou speak,* which is the same with τὰ δὲ λαλήσεις, *these words thou shalt speak.* (Numb. xxiii. 5. 16.) So in God's words directed to the prophets, οὕτως λέγει ὁ Κύριος, *Thus saith the Lord,* Isa. viii. 11. xxviii. 16. xxx. 15. xxxvii. 33. xlii. 5. xliii. 1. 14. 16. lii. 4. lxv. 8. lxvi. 1. is the same with τάδε λέγει ὁ Κύριος, *These things saith the Lord,* Isa. xxx. 12. xxxvii. 21. lii. 3. lvii. 15. lxv. 13. lxvi. 12. and so in the other prophets. And had not Christ intended this, he would not have given his disciples a form of prayer, but the heads only of the things they were to pray for. Secondly, The disciples request him to teach them so to pray, *as John had taught his disciples.* (Luke xi. 1.) Now it is highly probable that John taught his disciples to pray as the Jewish masters taught their scholars, by giving them a form called *kaddish magistrorum,* from which they used not to vary. But though this be admitted, yet it is still disputed whether this form were only given by Christ to his disciples to be used whilst they were infirm and weak, and before the Holy Spirit fell down upon them, and was plentifully effused upon the church, or whether it were given as a standing form to be used by Christ's disciples, or by all Christians throughout all ages of the church, as by the practice of the church, at least from the third century, they seem to have conceived. Two reasons are alleged to the contrary; *viz.*

First, That though we read in the Acts of the Apostles, of prayers made by the church, or by particular members of it, yet we find not any intimation that they ever used this form of prayer. We read that they prayed (Acts i. 24.) that God would shew them whether Joseph or Matthias were to be chosen into the place of Judas; (Acts ii. 42.) that those who were converted continued in the doctrine and fellowship of the apostles, and in breaking of bread and in prayers. (Acts iv. 24. 30.) So we find the whole church praying that God would enable them to *speak the word with boldness, and would stretch out his hand to heal, and to shew signs and wonders through the name of his holy child Jesus.* (See vi. 6. viii. 15. xii. 5. xiii. 3. xx. 36.) But in none of these places have we the least intimation that they ever used the Lord's prayer. In the martyrology of Polycarp is inserted a large prayer made by him after his condemnation, but it concludes not with this form, but with the usual form of some of our collects.

Secondly, Because the second petition in this prayer being this, *Thy kingdom come,* they do not think it reasonable to continue a petition for that which is come already; God's kingdom being come, and erected from the time that our Saviour ascended into heaven, and sat down at the right hand of glory. To this latter argument I shall give a full answer when I come to that petition.

To the first objection, an answer may be returned from a known rule, that *a negative argument is of no validity;* indeed in matters of doctrine the argument is always good; we read of no such doctrine in the Scriptures, therefore it neither is nor can be any *article of faith,* because we have no other rule of faith besides the Holy Scriptures; but then in matters of practice this rule will not hold good, the sacred penmen being under an obligation to deliver the whole rule of faith, but under no obligation to give us a full history of all that the apostles did: we never read that the apostles prayed, or were baptized before our Lord's resurrection; and shall we therefore say they never prayed, or that they refused *the counsel of God,* as did the pharisees, *in being not baptized of John?* After our Lord's ascension we never read that any of the apostles, save Paul and Peter, did baptize any; we read not that they ever did receive the sacrament; we read not that half of them ever preached the gospel to any nations,—and shall we therefore say, they did none of these things? St. John informs us, that there were *many things which Jesus did, which were not written,* (xx. 30. xxi. 25.) What wonder, therefore, is it there should be many things which his apostles did, which are not written? Secondly, In most of the texts cited from the Acts, we read not one word of the matter of their prayer, but only in general that they prayed, and so no semblance that they did not use the Lord's prayer. In the first instance, the whole consists but of one verse, in the second, but of two. Now after every collect or short eja-

* Βαττολογοῦσι γὰρ κατὰ τὴν λέξιν τοῦ εὐαγγελίου μόνοι οἱ ἰδιῶται, οὐδὲ φαντασίαν μεγάλην ἔχοντες ἢ ὑπουργανὸν αἰτημάτων, πᾶσαν εὐχὴν τῶν σωματικῶν καὶ τῶν ἐκτὸς ἀναπίμποντες. Orig. περὶ εὐχῆς, p. 63. οὐ βαττολογητέον οὖν, οὐδὲ μικρὰ αἰτητέον, οὐδὲ περὶ ὑπηγείαν πρησυκτέον. Ibid. p. 25. Chrysostom. et Theophylact in locum.

† Alcib. 2. p. 458. B. C. ‡ Ibid. p. 453. § Memorab. lib. i. 571.

‖ Αἰτεῖσθε, φησὶ, τὰ μεγάλα, καὶ τὰ μικρὰ ὑμῖν προστεθήσεται. Clem. Alex. Strom. i. p. 316. B. Orig. περὶ εὐχῆς, p. 54.

culation, no man thinks it necessary, or even proper, to add this prayer; but only that in some of our most solemn addresses, public or private, we should use this prayer. For we are *Christ's disciples* as well as they to whom this prayer was given, and so must very fitly use that prayer which is the badge of a *disciple* of this *Lord*. The prayer itself is of all others the most excellent and comprehensive, and as plain as it is full; it is so short that any man may learn it, so clear that all may understand it, so full as to comprehend all our wants, and so exact as to instruct us what we should be, as well as what we should ask, as being, saith Tertullian, "breviarium evangelii," *an epitome of the gospel*. It was composed by him who had the Spirit above measure, as a direction how and for what to pray, and so, as Cyprian says, we may hope, "ut facilius audiamur," *to be more readily accepted by our heavenly Father, when we come to him with the words of his only Son.* The learned farther do observe, that this prayer is taken out of the Jewish liturgies, in which we wholly find it, excepting only these words, *as we forgive them that have trespassed against us: Our Father which art in heaven,* is in their Seder Tephilloth, or form of prayers; *let thy great name be sanctified, and thy kingdom reign,* in their form called Kaddish; *let thy memory be glorified in heaven above, and in earth beneath,* in the Seder Tephilloth; *forgive us our sins,* in the sixth of their eighteen daily prayers; *deliver us not into the hand of temptations,* and *deliver us from the evil figment,* in that and the book Musar: *For thine is the power, and the kingdom, for ever and ever,* is, saith Drusius, their usual doxology. And, as hence Grotius notes, how far this Lord of the church was from affecting novelty, or despising any thing because it was a form; so others do hence justify the doxology contained in the close of this prayer, which some think to be an addition of the Greek fathers, because it is wanting in the Latin, in St. Luke, and in many Greek copies. (See Examen Var. Lect. Millii, lib. ii. cap. 1. n. 2.)

Note, lastly, that this prayer consists of three parts, a preface excellently fitted to prepare us for prayer, by filling our hearts with charity to our brother, who bears the same relation to our common Father, with reverence to him whose *throne is in heaven,* seated over all, and with faith and humble confidence in him, who being to us a Father, must be ready to do his children good, and being *our heavenly Father,* must, *looking down from heaven upon the children of men,* see all our wants, and must be able to supply them. *The Lord's throne is in heaven* (saith the Psalmist) *he doth whatsoever pleaseth him.* Secondly, It consists of six petitions, the three first of which calls upon us to pray for the sanctification of his name, the advancement of his kingdom, and the performance of his will, teaching us to make the glory of God, and the advancement of his Son's kingdom, the chief end of all our actions; and having first done his will, then expect provision and protection from him, and preservation from all evil. The three next respect, (1.) our daily sustenance, as being that without which we cannot be able to promote his glory, or to do his will: (2.) the remission of our past sins, that they may not obstruct his blessings, and preservation from them for the future, that we may not lose his favour: and, lastly, an agnizing the supreme dominion, the power fit to be ascribed to, and the glory due to God for ever.

[8] ΠΑΤΕΡ *ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· Our Father which art in heaven.*] This being spoken to his disciples, who were Jews, and had no distinct notion of a Trinity, must be understood in the usual notion of the Jews, who styled the God of Israel אבינו *our Father;* and so must signify the first person in the blessed Trinity, they being not able to apprehend it otherwise. Moreover, our Lord still calls the God of Israel his *heavenly Father,* (Matt. vii. 21. x. 32, 33. xi. 25. xii. 50. xv. 13. xvi. 17. xviii. 10. 19. 35. Luke x. 22.) clearly distinguishing himself in person from that *heavenly Father* with whom in essence he was one. This phrase must therefore necessarily signify a distinct person from the Son, nor is it certain that it ever bears any other sense in the New Testament.

Now God is called *Father,* first, by right of creation. *he having made us, and not we ourselves,* according to that question of Malachi, ii. 10. *Have we not all one Father, hath not one God created us?* On which account the Scriptures style him, *the Father of our spirits.* (Heb. xii. 9.) Secondly, By right of *providence and preservation,* for he *upholds our souls in life,* according to that question of God to his own people, *Is he not thy Father which hath bought thee, hath he not made thee, and established thee?* (Deut. xxxii. 6.) he being that *one Father who is above all things* by his power and essence, goes *through all things* by his providence, and is *in all* by his presence. (Eph. iv. 6.) Thirdly, By right of *vocation* and *adoption,* we being called to that faith in Christ, which constitutes us *the sons of God;* (John i. 12.) we being all the *children of God, through faith in Christ Jesus,* (Gal. iii. 26.) and by the renovation of the Holy Spirit, who enables us to cry, *Abba, Father,* (Rom. viii. 15.) and testifies to our spirits, *that we are the sons of God;* (ver. 16.) *For as many as are led by the Spirit, they are the sons of God;* (ver. 14.) in which sense he is styled *the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named sons.* (Eph. iii. 14, 15.) The angels, who by the Jews are styled his *family above,* being oft called *the sons of God,* (Job i. 6. ii. 1. xxxviii. 7.) and good men, who are styled *his family on earth,* being made so by adoption. Yet, though this be the most excellent notion of a son, and in this sense especially God is the *Father* of the *Christian;* yet seeing, as the heathens have well noted, God is "communis humani generis parens," *the common Father of mankind;* seeing he owned himself the *Father* of the whole nation of the Jews, and styled them all his *sons,*—the notion of a *Father* here must be extended to all the senses mentioned, or at the least to all to whom God is a *Father,* by calling them unto the faith; since otherwise persons of tender consciences, who doubted of their renovation in the Spirit, and of their right to claim the privileges of the *adopted sons of God,* could not recite this prayer in faith. And, also, (2.) then only could we pray for the regenerate in this form of prayer, and so it would be only an imperfect form; we being bound in charity to pray for all men, that they may *hallow his name,* and *do his will.*

Moreover, as this relation to God as our *Father* calls for our reverence of him, our fear to offend him, our zeal for his honour, (Mal. i. 6. 1 Pet. i. 17.) our obedience and likeness to our *heavenly Father* in purity and holiness, (1 Pet. i. 14, 15. Phil. ii. 15. 1 John iii. 2, 3.) and in love to all mankind, (Eph. v. 1.) even to them that are our ene-

mies, and *despitefully use us;* (Matt. v. 44. 48.) and, lastly, our patient submission to all his fatherly chastisements: (Heb. xii. 9, 10.) so doth it naturally tend to cherish our faith, and raise our hope of speeding in our sincere, fervent, and reasonable addresses to the throne of grace; our Lord having taught us to conclude, that *if earthly parents, being evil, will give good things to their children, much more will our heavenly Father give good things to those that ask him.* (Matt. vii. 9, 10.)

The word *Our* is joined to Father, saith St. Chrysostom, Ἵνα κοίνον πατέρα ἔχειν διδαχθέντες ἀδελφικὴν πρὸς ἀλλήλους δεικνύωμεν τὴν εὔνοιαν, *That being taught, we have one common Father, we may love as brethren,* and pray for all the members of the church; though this hinders not, but in our private devotions we may use the singular number, and desire the supply of our own particular wants, provided we also intercede for others as well as for ourselves; so David, *O Lord, thou art my God,* &c. It is added, *which art in heaven;* not to signify that his essence is included there, for *he fills heaven and earth,* (Jer. xxiii. 24.) undoubtedly with the same presence, seeing *he is not far from any of us;* (Acts xvii. 25. 27.) and whether we go up *to heaven* or down *to hades,* or *fly to the ends of the earth,* we can never fly from his presence: (Psal. cxxxix. 7, 8.) and Solomon declares, *That the heaven of heavens is not able to contain him.* (1 Kings viii. 27.) Vain therefore is the note of Woltzogenius here, that when God is said to be any where but in heaven, we are to understand it, *not of his essential presence, but of his efficacy, operation, and omniscience;* for, if the *heavens cannot contain him,* the earth must; if he *fill heaven and earth,* why not with the same presence? And seeing his power and essence is the same thing, and never can be separated, how can it be conceived that he should act where he is not? He is therefore said to be in heaven, because there is his glorious presence, where he dwells *in light inaccessible:* and by this phrase is signified, (1.) the high majesty and supreme excellency of God, and his dominion over all creatures; as in those words of Jehoshaphat, *Art thou not God in heaven, and rulest not thou over all the kingdoms of the heathen?* And Psal. ciii. 19. *The Lord hath prepared his throne in heaven; his kingdom ruleth over all.* And so we owe to him the highest reverence, (Eccles. v. 2.) and most exact obedience. (2.) His power, whereby he is able to *do for us above what we can ask or think:* 2 Chron. xx. 6. *Art not thou God in heaven? and in thy hand is there not power and might, so that none is able to withstand thee?* Psal. cxv. 3. *Our God is in heaven, he hath done whatsoever he pleased;* and this engageth us to fear him above all, *who is able to destroy both soul and body in hell-fire.* (3.) His *omniscience, by which he sitteth in heaven, beholdeth all that is done upon the earth;* Psal. xi. 4. *The Lord's throne is in heaven, his eyes behold, his eye-lids try the children of men:* Psal. xxxiii. 13—15. *The Lord looketh down from heaven, he beholdeth all the sons of men; he fashioneth their hearts alike; he considereth all their works:* and this should teach us sincerity, and a regard both to our words and thoughts at all times, but more especially in our addresses to him. Lastly, His infinite purity and holiness: Deut. xxvi. 15. *Look down from thy holy habitation from heaven, and bless thy people.* Hence is he styled, *the high and lofty One, who inhabiteth eternity, whose name is Holy;* (Isa. lvii. 15.) and this teacheth us *to be holy, for the Lord our God is holy.*

[9] Ἁγιασθήτω τὸ ὄνομά σου· *Hallowed be thy name.*] Note,

(1.) That by *the name of God,* we are to understand himself, considered not precisely as to his essence; for of that we may inquire with holy Job, *Canst thou by wisdom find out God?* But, as he is made known to us by his creating all things, to be *God over all,* infinite in power; by the beauty and exact order in which he hath placed all things, and the wise ends for which he hath adapted them, to be a God of infinite wisdom and knowledge; by the law of truth, equity, and righteousness, which he hath impressed upon our spirits, that he is a God of *truth and righteousness;* by the purity and holiness of his precepts, that he is a God of *purity;* and by the rich provisions he hath made, both for the present and the future happiness of man, that he is a God, rich in mercy and plenteous in goodness to the sons of men, and a true lover of souls. For, as in Scripture, τὸ ὄνομα, the name of any one is often put for his person, (Acts i. 15. Rev. iii. 4. xi. 13.) or the glory and majesty of him that bears that name; (Eph. i. 21. Phil. ii. 9, 10. Heb. i. 4.) so here the name of God signifies the Divine Majesty, or God himself, as he is made known unto us by his attributes; in which sense, to *call upon the name of God,* or *Christ,* (Gen. iv. 26. 1 Kings xviii. 24. 2 Kings v. 11. Psal. cxvi. 17. Joel ii. 32. Zeph. iii. 9.) to *love the name of God,* (Psal. lxix. 36. Isa. lvi. 6. Heb. vi. 10.) to *blaspheme and profane his name,* (James ii. 7. Rev. xiii. 6.) is to do this to God himself.

Note, (2.) That to *sanctify* or *hallow,* when it is ascribed to things capable of being changed to the better, signifies either to *consecrate* and set them apart from a profane to a sacred use; in which sense, the vessels of the *sanctuary,* set apart to God's service, were *hallowed;* and the priests and Levites, consecrated to God's service, are said to be *sanctified;* or else to be adorned with such inward habits and dispositions, as render them inwardly pure and holy; and thus we are said to be *sanctified through the Spirit in the inward man.* Now the Divine Majesty being infinitely holy in himself, and exalted above all that we are able to conceive, cannot be hallowed or *sanctified* in either of these senses, but by analogy to them. He is then sanctified by us, when we do *separate* him from, and in our conceptions do exalt him above, all other things, and when we do ascribe unto him the excellences of his Divine Majesty, and treat him suitably to them. According to that of St. Chrysostom, τὸ ἁγιασθήτω ἀντὶ τοῦ δοξασθήτω, *hallowed,* that is, *glorified be thy name.* Now, how this may most effectually be done, we cannot better learn than from observing, how God himself acts for his glory, and the sanctification of his holy name; now this he does by the discovery of those perfections which naturally tend to raise within us a fear and reverence and love of him, trust and affiance in him, and render us obedient to him, and in which it is our duty and our perfection to be as like to him as we can. And therefore (1.) God glorifies his name and *sanctifies* himself by the discovery of his mighty power, rendering him able to do exceedingly *above what we can ask or think.* So Psal. cvi. 7, 8. *He saves them for his name's sake, that he might make his power to be known:* and Isa. xliv. 23. *The Lord hath redeemed Jacob, and in Israel* δοξασθήσεται *will*

he be glorified. (2.) By rendering his judgments conspicuous against presumptuous sinners, and those whose hearts are hardened from his fear; according to that saying of Solomon Jarchi on Numb. xx. 23. *The holy blessed God sanctifies himself before his creatures, by the exercise of his judgments on them.* Thus, saith he, Exod. xiv. 4. 17. Ἐνδοξασθήσομαι, *I will get me glory upon Pharaoh, and all his host; i. e.* I will shew my power and justice in their destruction. And when God had broke forth upon Nadab and Abihu, for offering strange fire, Moses saith, *This is that which the Lord had pronounced, I will be sanctified in those that come nigh me; and before all the people I will be glorified,* Lev. x. 3. see also Isa. v. 16. Ezek. xxviii. 22. xxxviii. 23. (3.) By rendering conspicuous his truth and faithfulness to his promises; as when the Psalmist saith, Psal. cxxxviii. 2. *I will praise thy name, for thy loving-kindness and truth; for thou hast magnified thy truth above all thy name: i. e.* thou hast been chiefly glorious in the punctual performance of thy promises: see Jer. xiv. 22. (4.) By shewing the riches of his grace, mercy, and goodness, to the sons of men: so when God had declared to Moses, that he was *a God merciful and gracious, long-suffering, abundant in goodness, and forgiving iniquity,* (Exod. xxxiv. 6, 7.) he is said to make *his goodness pass before him,* and *to shew him his glory.* (Exod. xxxiii. 22. xxxiv. 5, 6.) Only it ought to be observed from the fathers,* That the great end of all God's glorious works and dispensations, in which these excellences are displayed, cannot be this, That he may be admired and applauded by his creatures. It is vain to think, the all-wise God can be concerned, whether such blind creatures as we are approve or disapprove of his proceedings, or that he really can suffer any diminution of his glory by our dislike, or is advanced in honour by our approbation of his dispensations. We detract from his majesty if we conceive that he is tickled with applause, or aims at reputation from us, in any of his glorious actions; that therefore such as we should think well of him, can be no farther his concern, than as these apprehensions may engage us to that affection and obedience to and imitation of him, which tends to the promotion of our happiness.

God therefore in discovering the Divine perfections, must be supposed to design as well the benefit and happiness of man as the advancement of his honour. Thus, when he discovers all those attributes which represent him good and merciful, kind and obliging to the sons of men, he doth it with design, and in a manner proper, to lay the highest obligations on us to returns of love and gratitude, and to engage us to that imitation of his goodness and mercy to our fellow-creatures, which renders us the children of our heavenly Father. (Matt. v. 45.) When he gives signal demonstrations of his almighty power and his great wisdom, he designs by this to teach us, that he is able to foresee and to divert the evils which may at any time befal us, and to confer the greatest blessings on his servants, that so he may encourage us to trust in him at all times, to repair to him in the time of need, and serve him faithfully, in expectation of his favour and protection. When he manifests himself to be a God of truth and faithfulness, one who will punctually perform his promises, and execute his threats upon us, he doth this chiefly to affright us from those sins which make it necessary for him to be severe upon us, and to provoke us to the performance of those duties to which he hath annexed the greatest blessings. When he informs us, that his holiness and justice cannot permit the wicked to escape his judgments, or any upright soul to want the tokens of his love or the reward of his sincere obedience; his great design in all this is, that sin, which is the rise of all our miseries, may be avoided, and holiness, which is the true advancement and best accomplishment of human nature, may be more earnestly pursued by us: so that God's acting for his glory is also acting for the good of his most noble creatures; it is only recommending himself to their goodliking and affection, that so he may the more effectually advance their happiness. Hence therefore we may learn,

1. That we sanctify or glorify God with our mouths, when we declare and do acknowledge these his excellences; when we offer up our prayers and praises to him as the author of *every good and perfect gift,* ascribing all the good we do receive or hope for to him alone, and *tell of all his wondrous works.*

2. We sanctify him in our hearts, when we conceive aright of him, as a God infinite in all these excellences, and consequently have such impressions on our spirits as cause us truly to fear and reverence him, to believe all his revelations, trust in his promises, behave ourselves before him with all sincerity of heart, and uprightly design the promotion of his glory.

3. We sanctify him in our lives and actions, when the consideration of these Divine excellences engage us to obedience to his holy will, and to act suitably in all our dealings to our belief of them; when we shew forth his imitable perfections in our lives, (1 Pet. ii. 12.) by our sincere endeavour to resemble him in them; when we are *fruitful in all those works of righteousness, which are, through Jesus Christ, to the glory and praise of God;* (Phil. i. 11.) and let our *works so shine before men, that they seeing them, may glorify our Father which is in heaven.*

When then we say, *Hallowed be thy name,* we pray, That all men may so speak, so think of the Divine Majesty, and so deport themselves towards him, that he may be thus glorified in their words, hearts, and actions; and that all worship of idols and devils may wholly be abolished; and that this honour, as it is due, so may it be ascribed to him alone.

[10] Ver. 10. Ἐλθέτω ἡ βασιλεία σου· *Thy kingdom come.*] This cannot be understood of that general kingdom, by which God ruleth over all the world, that being always come, and capable of no amplification, and so we cannot wish rationally, in any sense, that it may come. And it seems probable, that it is not primarily and directly to be understood of the *kingdom of glory* in the heavens; we praying, this kingdom may come to us, that we may do his will on earth. But, considering that this phrase in the prayer, as well as in the language of the Jews, respects the kingdom of the Messiah, which they then thought *should immediately appear,* (Luke xix. 11.) and which they were then expecting, (Mark xv. 43.) and were waiting for, (Luke ii. 38.) and which they daily prayed for in those words,*

* Οὐ γὰρ χρείας ἕνεκεν ὁ Θεὸς πεποίηκε τὸν κοσμὸν ἵνα τιμὰς παρός τι ἀνθρώπων, καὶ παρὸς Θεὸν τῶν ἄλλων, καὶ Δαιμόνων, φησὶν ὁ Πλάτων, καρποῖτο. Clem. Alex. Strom. v. p. 585. B. Theodor. adv. Græc. Serm. 4. p. 535.

* See Vitringa de Synag. Vet. lib. iii. p. 2. cap. 8. p. 962.

Let him make his kingdom reign, let his redemption flourish, and let his Messiah come and deliver his people: (2.) that this is chiefly the import of the kingdom of God, when our Lord in the gospels speaks of it to the Jews, as is shewed, note on Matt. iii. 2. [2] and, (3.) that this prayer was composed for the use of Christ's disciples, when this kingdom of God was approaching; and both the Baptist, our Lord, and his disciples, began to say unto the Jews, *Repent ye, for the kingdom of God is at hand;*—I think our Saviour, in the direct and immediate sense of these words, instructs them out of zeal to God's honour, and that his name may be hallowed, and his will be done on earth, to pray, That his gospel might be generally entertained by men with due faith and obedience; that all might own and worship God in truth, receive his son Jesus Christ as their king and saviour, and humbly submit to his laws; or, in the words of the Jews, *Hosanna to the word of David,* (Matt. xxi. 9.) *Blessed and prosperous be the kingdom which cometh in the name of the Lord.* (Luke xix. 38.) And consequently, that it may reign in the hearts of all who do profess to own it, disposing them to an entire subjection to and ready compliance with its precepts, and working in them those fruits of *righteousness, and peace, and joy, in the Holy Ghost*, in which this kingdom does especially consist. (Rom. xiv. 17.) This being the kingdom of God intended, when it is said, ver. 33. *Seek ye first the kingdom of God, and the righteousness thereof;* we therefore in this petition, by parity of reason, are to pray, That all men may become subjects to the kingdom of God erected by Christ; that the knowledge of the Christian faith may come to all nations; that the *kingdoms of this world may be the kingdoms of our Lord Christ,* (Apoc. xi. 15.) *all kings and nations, people and languages, doing him service:* (Psal. lxxii. 11. Dan. vii. 14. 27.) that his kingdom may be advanced by the *coming in of the Jews,* and by the *fulness of the gentiles;* that the Christian religion may obtain every where, as well in reality as profession; the minds of all men being subdued *to the obedience of faith,* and they shewing forth the virtues of it in their lives.

[14] Γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς· *Thy will be done, as in heaven so on earth.*] Note here,

First, That we pray not here that God may do his own will and pleasure; for he will always do *whatsoever he pleaseth in heaven and on earth:* (Eccles. viii. 3.) and, *who hath resisted his will?* (Rom. ix. 19.) Whether therefore we pray thus or not, he will do all his pleasure, (Isa. xlvi. 10.) and so it is needless to call upon him so to do. Nor,

Secondly, Do I think we here desire his *providence* may be done upon us; and that we may cheerfully submit to it; though in this consists the life of *Christian patience,* and *self-resignation;* for we here pray to do God's will on earth, as it is done in heaven, where there is perfect happiness, endless and necessary bliss, and therefore no occasion or possibility of submitting in adverse providences to the will of God. Nor,

Thirdly, Do we here pray we may on earth be equal to the blessed angels, in the perfection, readiness, and alacrity of our obedience; it being not in the power of imperfect creatures to do God perfect service; or of them who have in them flesh still *lusting against the Spirit,* the world still soliciting, Satan still tempting, and *the corruptible body pressing down the soul,* to pay continually that ready, cheerful, and complete homage, which blessed spirits, freed from all these imperfections, conflicts, and temptations, yield: and therefore, such obedience which it is impossible for us to pay, must also be unreasonable for us to desire. It is almost needless to add,

Fourthly, That we pray not here, that God would necessitate or inwardly compel us to do his will; for this is not to pray, his will may be done by us, but by him in us, nor could we then desire *not to be led into temptation:* but notwithstanding, by desiring his will may thus be done by us, we consequentially must desire all that grace and that assistance of his Holy Spirit, which is on God's part requisite to enable us thus to do his will. Now of these angels in heaven, we read,

First, That *they stand continually before the face of God,* (Matt. xviii. 10.) as being always ready to receive, and prepared to execute, his holy will: hence are they represented as having *wings,* and *flying swiftly* with them whither he is pleased to send them, to shew the readiness and alacrity with which they do his pleasure.

Secondly, That they are styled *ministers of his to do his pleasure, obeying his commandments, and hearkening to the words of his mouth.* (Psal. ciii. 20, 21.) This therefore seems to be the import of this prayer, That with as much readiness, alacrity, perfection, as the imperfection of human nature will admit of, we may yield obedience to his holy will, and imitate the blessed angels in a sincere compliance with it, without hesitation or renitency; and that in order to this end he would vouchsafe us those Divine assistances which may enlighten our understandings, rightly to discern *what is the good, and acceptable, and perfect will of God,* and powerfully incline our wills, and strengthen all our executive faculties, to such a cheerful, ready, constant, and sincere obedience to it.

[15] Ver. 11. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον, Luke xi. 3. τὸ καθ' ἡμέραν· *Give us this day* (or, *day by day*) *our daily bread.*] Here let it be observed,

First, That under the name of *bread,* is doubtless comprehended all that is necessary for sustaining human nature, and so, meat, drink, and clothing: these things, saith Christ, *your heavenly Father knoweth to be needful for you;* (ver. 32.) and these things he hath promised to those who *seek first the kingdom of God, and the righteousness thereof,* (ver. 33.) and therefore will undoubtedly provide them. Having this *food* and *raiment,* the apostle enjoins us *to be content.* (1 Tim. vi. 8.) And thereby he defineth, saith Theophylact, what is sufficiency; with this food, Jacob terminates his wishes; for he desires only, that God would give him *food to eat, and raiment to put on.* (Gen. xxviii. 20.) And Agur only asks, that God would order for him τὰ δέοντα, καὶ τὰ αὐτάρκη, *what he wanted, and would suffice.* (Prov. xxx. 8.) Moreover, seeing the reason of asking thus our daily bread, is the necessity of it for sustaining human life, it follows that all other things must be comprised in that word, which are as needful to sustain it; to wit, that money, health to labour, and that blessing on our labours and our callings, which are necessary to procure this food and raiment; and that habitation, or house, which is necessary to preserve us from the injuries of the weather; and that seasonable weather which may enable us to reap the fruits of the earth, and so preserve us from

perishing by *dearth* or *famine;* it also, doubtless, must comprise those things which are not only necessary for the sustaining of ourselves, but of our family; for seeing charity requires us to ask these things, as well for others as ourselves, it more especially requires us to desire them for them to whom we are so intimately related, and for whom we are required to provide them. All these things seem to be necessaries contained under the name of *bread,* or *food and raiment;* and with a sufficiency of these to sustain life commodiously, we must rest contented. But yet, I doubt not, that many other things may be comprised under this head, provided we do only ask them with submission to the Divine wisdom, and if he sees them needful and convenient for us, submitting our concerns about them to his providence. Thus, *v. g.*

First, Under the name of *bread,* may be comprised all those things which Providence hath given and designed for the nourishment of man; flesh, fish, fowl, wine, oil, milk, honey, the fruits of the earth, corn, roots, herbs, and of the trees that grow upon it; for all these things *hath God created, to be received with thanksgiving.* (1 Tim. iv. 3.) He hath given all these things to man *to eat.* (Gen. i. 29. ix. 2, 3.) *He causeth the grass to grow for the cattle, and herbs for the use of man, that he may bring forth food out of the earth, and wine that maketh glad the heart of man, and oil to make his face to shine, and bread to strengthen man's heart.* (Psal. civ. 14, 15.) And this is the import of the word *bread,* when Abraham said, (Gen. xviii. 5.) *I will fetch a morsel of bread, and comfort your hearts;* for he brought with it *butter and milk,* and the *calf* that he had dressed, and set it before them, (ver. 8.) Thus Joseph saith, *Set on bread,* (Gen. xliii. 31.) when they *slew cattle,* (ver. 16.) and had *messes of meat,* and *store of good wine,* (ver. 34. see 1 Sam. ix. 7. 1 Kings xxi. 7.) And, in like manner, under the name of *raiment,* may we understand all those things which nature hath provided for no other use we know of, but to clothe and adorn us, flax, wool, hair, silk; and which, by using to these ends, we only use unto those purposes to which they were designed by the God of nature. And,

Secondly, That we may have *food and raiment* in this sense, we must have all things necessary to this end; some having flocks of sheep, some herds of cattle, some employed in husbandry, some in gardening, some in dressing vineyards and oliveyards, some in clothing, some in other trades, which provide instruments necessary for these employments; and if all these things are *sanctified to us by prayer and thanksgiving,* then may we ask God's blessing on our honest labours to procure them, and tender our thanksgivings to him for his blessings on these labours to that end. Note,

Thirdly, That the bread we are bid to ask is styled, ὁ ἐπιούσιος, that is, either *the bread of the day present,* or *coming on:* as when the wise man advises us not to say, αὔριον δώσω, *I will give to-morrow, when we can at present do it,* (Prov. iii. 28.) and not to *boast of to-morrow,* (Prov. xxvii. 1.) *because we know not,* τὶ τέξεται ἡ ἐπιοῦσα, *what a day will bring forth,* or what will be on the morrow. So Chrysostom and Origen, τὸν ἄρτον τὸν ἐπιούσιον, τουτέστι τὸν ἐφήμερον· And St. Jerome confesses, that some expound it, "de præsenti cibo," *of food at present,* because, say Theophylact and others, *we are forbidden to be solicitous for the morrow:* so also is the phrase interpreted by Phavorinus,* Suidas, and St. Chrysostom. Others interpret it the bread, τοῦ ἐπιόντος χρόνου, *of the time to come,* or of that future life God shall please to afford us, which seems best to comport with St. Luke, saying, Give us τὸ καθ' ἡμέραν, day by day, or after day, our daily bread; and so σήμερον may also signify, as יוֹם doth, Psal. xiii. 3. "de die in diem," *from day to day;* and so the sense will be, *Lord, give us day by day, that which shall be sufficient for the remainder of our lives:* both senses are good, and may be joined together, though I incline most to the first.

They who render this with the Vulgar, *panem supersubstantialem,* as they do not consider that it is in no sense, ἄρτος ἐπιούσιος *daily bread,* but ὑπερούσιος, more than we need for sustentation; so neither (2.) that this sense of the words relating to *sacramental* bread, obliges all Christians to receive the sacrament daily: (3.) that this sacrament was not then instituted, nor did the apostles for whom this prayer was made know any thing of it: and, lastly, that our petitions for spiritual bread are fully contained in the foregoing precepts. Note,

Fourthly, That the *rich,* as well as the *poor,* have need to put up this petition, not only by reason of the mutability of their affairs, and the uncertainty of those enjoyments, which may be quickly taken from them, but also from the insufficiency of their abundance to feed and nourish them without God's blessing on it, which they are therefore daily to implore; we therefore are from this petition taught,

First, How moderate our appetites should be towards these outward things, both as to quality and quantity, we being here directed to ask τρόφην, οὐ τρύφην, *bread or food, not delicious fare;* our necessary food, not superfluities; our daily food, not full barns, or treasures to lay up for many years; a moderate provision to be dealt to us as we need it.

Secondly, By directing us daily to apply ourselves to God for these things, we are taught to own our continual dependance on him for our being; that we owe all we have or can expect, not to our industry or wisdom, to the support of friends, or our own stock, but purely to the conduct and blessing of his good providence; esteeming his providence our best estate, his bounty our surest treasure, his *fatherly* care our only certain and comfortable support: and therefore praying, that from the riches of his goodness, he would continually afford us what he sees needful for us, and give his blessing both upon our labours to procure it, and on our food to afford nourishment and strength unto us.

[13] Ver. 12. Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, (τὰς ἁμαρτίας ἡμῶν, Luke xi. 4.) ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν (Luke, καὶ γὰρ αὐτοὶ ἀφίεμεν πάντι ὀφείλοντι ἡμῖν·) *And forgive us our trespasses* (sins), *as* (for) *we forgive* (every one of) *them who trespass against us.*] Here note that this petition supposeth these several things, *viz.*

First, That we, who put up this petition, are sinners, and want God's mercy in the pardon of our offences against him. For seeing Christ requires all his disciples thus to pray daily, he must exclude himself out of that number, who says, he wants not this forgiveness. Hence Solomon informs us, *there is no man that sinneth not;*

* Ὁ ἄρτος ἐπιούσιος ὁ τῇ ἑκάστῃ οὐσίᾳ ἡμῶν ἁρμόζων, ἢ καθημερινὸς, τὸν σήμερον ἡμῖν ἀρκοῦντα μόνον. Tom. v. p. 187.

(1 Kings viii. 46.) *none who can truly say, I have made my heart clean, I am pure from sin;* (Prov. xx. 9.) and that *there is not a just man upon earth, who doeth good and sinneth not.* (Eccles. vii. 20.) And holy Job inquires, *What is man that he should be clean, or he that is born of a woman that he should be righteous?* (Job xv. 14. xxv. 4.) The prayer of the Psalmist is, *Enter not thou into judgment with thy servant, O Lord: for in thy sight shall no man living be justified.* (Psal. cxliii. 2.) St. James saith, *that in many things we offend all;* (James iii. 2.) and St. John, that *if we say we have no sin, we deceive ourselves, and the truth is not in us:* (1 John i. 8. 10.) by all which Scriptures it is evident against the Pelagians and the Cathari, that this remission of sins is necessary not for a few only, but for all Christ's disciples, that they are not only humbly but also truly to confess they are sinners, and that if they deny it, *they lie, and the truth is not in them.*

Secondly, This prayer supposes also that these our sins, should God deal with us according to the merit of them, must render us obnoxious to his just displeasure, and that we therefore want the pardon of them. For seeing every sin is a transgression of God's holy law, it must render us guilty, till by an act of grace we have obtained the remission of it. And,

Thirdly, It supposeth that we are humbly to confess our sins to God, for he that begs pardon must be supposed to own his offence. And in requesting pardon for our sins, we confess ourselves to be sinners, and to need God's mercy. This petition also teacheth us,

First, To lay the foundation of our devotions in humility; and when we are addressing to God for spiritual or temporal blessings, to acknowledge our own unworthiness to receive them, that so we may more magnify his goodness, in affording them to those *who are less than the least of any of his mercies.*

Secondly, This being the first spiritual petition we make for ourselves, it shews how much we are concerned to obtain it; our happiness depending wholly on the favour of God, and our misery on his displeasure. And that being obnoxious to his wrath by our omissions of what he hath enjoined, and our commission of what he hath forbidden, we are first and especially concerned to obtain the pardon of our sins, and get him reconciled to us, especially if we consider that any iniquity unpardoned will obstruct the efficacy of our petitions for other things, and turn his face and his *ear from us that he will not hear.*

Thirdly, The condition annexed to our petitions, in that clause, *as we forgive,* or the reason of it in those words, *for we forgive,* shews us how necessary it is, that we may speed in this petition, that we come to pray with a heart full of charity and good-will to all men, and free from any grudge, ill-will, any rancour or regret against our brother, according to that counsel of our Lord, *When ye stand praying, forgive, if ye have any thing against another, that your heavenly Father may forgive your trespasses;* (Mark xi. 25.) seeing our own forgiveness depends upon this disposition, nor shall we be forgiven without it, (ver. 14, 15.) Yea, we come to God with a lie in our mouths, when we say to him, *forgive, for we forgive others their trespasses,* and pray that *we may not be pardoned,* when we say, *forgive us, as we forgive others their trespasses,* if we do not from the heart forgive them. What this forgiveness on our part doth require, see note on ver. 14, 15.

[14] Ver. 13. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, *And lead us not into temptation.*] Temptations being of two kinds, first, such as are sent for trial of our faith and constancy, or the improvement of our graces, and the example and encouragement of others; and that Christ speaks not primarily of these, interpreters conclude, (1.) because they, by the wisdom of Christ, are made the portion of all Christians, who are to take up their cross and follow him, and must through many tribulations enter into the kingdom of God; (Acts xiv. 22.) they are appointed to them, (1 Thess. iii. 3.) and if they will live godly they must suffer persecutions: 2 Tim. iii. 12. (2.) Because these trials are sometimes necessary for us, we falling into them only εἰ δέον ἐστὶ, *if need be,* (1 Pet. i. 6.) and are sent for salutary ends by God; *viz. to make us partakers of his holiness, and to work in us the comfortable fruits of righteousness,* (Heb. xii. 10, 11.) and render us *conformed to our head,* (Rom. viii. 29.) and so are represented as the gifts of God: (Phil. i. 28.) and it seems not reasonable that Christ should advise us to pray against those things which are so needful for, and salutary to, us. (3.) Because we are bid to *count it all joy when we fall into these tribulations,* (James i. 2.) are said to be *blessed* and *happy* when we *do endure them for the sake of Christ,* (ver. 12. 1 Pet. iv. 14.) and believers *rejoiced* in them. (Rom. v. 5.) We are therefore only to pray against them, when they fall so heavy on us, as to be strong inducements to *make shipwreck of faith and a good conscience,* as in the case of the Thessalonians, to whom the apostle sends to *know their* faith, *lest the tempter should have tempted them, and made his labour vain among them;* (1 Thess. iii. 5.) in which case, as they are called καιροὶ πειρασμοῦ, *times of temptation* to fall away, (Luke vii. 13.) ὥρα τοῦ πειρασμοῦ, *the hour of temptation,* which was to come upon the earth, from falling by which, Christ promiseth to keep the church of Philadelphia, (Rev. iii. 10.) πύρωσις πρὸς πειρασμὸν, the *fiery trial,* (1 Pet. iv. 12.) which made so many of the Jews fall off from the faith: so in this sense our Saviour suffering himself to be tempted, *that he might succour us when we are tempted,* (Heb. ii. 18.) doubtless we may pray that God *would not suffer us to be tempted above what we are able, but would with the temptation make a way for us to escape, that we may be able to bear it,* (1 Cor. x. 13.) that he would so strengthen our faith, and so assist us by his Holy Spirit, that we may be able to *repel all these fiery darts of Satan,* (Eph. vi. 16.) and may *stand in the evil day,* (ver. 13.) and that he would either keep us from, or preserve us from falling in, this *hour of temptation;* for the Epistles are full of such prayers made by the apostles for the churches, or with directions thus to pray; and this is only praying that *we may not enter into temptation,* or may be delivered, when under it, *from evil.* Secondly, Temptations are such as lead to sin, and such are the temptations of Satan, suggesting evil things unto, or raising evil motions in us; or of our fleshly lusts, by which we are *drawn away, and enticed* to covet that which is forbidden. (James i. 14.) And these are the temptations which we are here especially directed to pray against, the other sort being so only to be prayed against as they fall in with these, as being strong temptations to sin. For he, who had taught us in the precedent words to pray *for the pardon of our past sins,* may rationally be thought here to direct us to pray, that we

may be preserved from them for the future. And this may also be concluded from the following clause, *but* (when we are thus in danger of it) *deliver us from evil;* as we shall see in the interpretation of those words. And in this sense the word πειρασμὸς, *temptation,* occurs in Christ's exhortation to his disciples to *watch and pray, lest they enter* εἰς πειρασμὸν *into temptation;* (Matt. xxvi. 41.) when St. Paul bids the spiritual man *restore* those that are *overtaken with a fault, in the spirit of meekness, considering* himself lest *he also be tempted,* (Gal. vi. 1.) when he saith, *they that will be rich fall into temptation,* εἰς πειρασμὸν, *and a snare.* (1 Tim. vi. 9.)

Now by praying we may not *enter into* these *temptations,* we cannot rationally be supposed to pray that we may not be obnoxious to any solicitations or temptations to sin; for whilst we carry flesh about us, this *flesh will lust against the Spirit;* (Gal. v. 17.) and the whole life of Christians is a continual warfare and conflict against *Satan* and *spiritual wickednesses,* (Eph. vi. 12.) against the *flesh,* (1 Pet. ii. 11.) and against the allurements of that world, in which we do converse; and therefore, to pray absolutely to be freed from these *temptations,* is to desire to be freed from the common lot and condition of all Christians.

Yet, because there be sometimes cases in which we are more than ordinarily solicited to sin, as Joseph was by the daily importunity of his mistress; either by Satan's more impetuous assaults, as when our Saviour being hungry was tempted by the devil to make experiment *whether he was the Son of God,* by *commanding stones to be made bread;* or by some circumstances and allurements of the flesh; or of the world concurring with our inward lustings, as when the young man is tempted by the harlot to lust, or the indigent by his companions to theft or robbery; and in these cases we, by reason of our frailty and proneness to these vices, lie under great temptations to offend, and to be overcome by that εὐπερίστατος ἁμαρτία, *sin which doth too easily beset us:* in all these cases we are especially to pray we may not enter into temptation, this being only to desire we may not be obnoxious to the continual peril of offending, and to the fierce assaults of a temptation. Note,

Thirdly, That *to be led,* or *enter into temptation,* in the Scripture sense, is to be drawn by the allurements of a temptation to commit iniquity. In this sense Christ adviseth his disciples to pray, not that they might not fall into times of temptation, for they were then come; not that Satan might not vex or tempt them to evil, for this he told them they were to expect; but that they might not *fall into temptation, i. e.* they might not be overpowered by the incursion of it; in which sense the apostle saith to the spiritual man, *restore thy brother in the spirit of meekness, considering thyself lest thou also be tempted;* (Gal. vi. 1.) *i. e.* lest thou also fall by a temptation (see the note there): and to his Thessalonians, *I sent to know your faith lest the tempter should have tempted you,* and *my labour be in vain.* (See the note there.) And if we do consider that this petition, in the Jewish phrase, runs thus, *bring us not into the hand,* or *power, of temptation,* we shall be easily induced to believe, this is the primary import of these words, though they may also secondarily request, that the providence of God would not subject us to those circumstances, which lay us under a great peril of offending; or when he doth think fit to do so, that he would not deny us strength sufficient to repel the violence of those assaults.

Fourthly, That we may understand in what sense it is fit to pray, that God would not lead us into temptations of this kind, we must know,

1. That God cannot be supposed to lead any man into temptation to sin, either by infusing any evil principle into his heart, or by inclining, exciting, or enticing, any man to sin, or by laying upon any man a necessity to commit it, (see note on 2 Thess. ii. 11.) seeing in all these cases he would be certainly the author of it, as much as Satan and our own concupiscence can be supposed so to be; and we in vain should ask of him, not to *be led into temptation,* who is disposed to do those things which will infallibly subject us to it. And hence St. James speaks thus unto us, *Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man.* (James i. 13.) God therefore can be only said, to lead us into temptation upon such accounts as these. (1.) That he is pleased to remove those restraints which he had laid on Satan, and to let loose his chains, so that he may freely assault and try his strength upon us; for it is carefully to be observed, for our comfort, that Satan cannot tempt us at his pleasure, but only when and so far as God shall be pleased to permit him; as is apparent in the case of Job, whom Satan could not touch without permission from God; and the example of the apostles, whom Satan first begged leave *to winnow,* before he could assault them. (Luke xxii. 31.) And surely he who durst not enter into the swine till leave was given him by Christ, can much less fall on his disciples without leave. And when God in his wisdom seeth fit to grant it, he himself is said to do what he permitted Satan to effect. So when he permitted Satan, by his ministers, to destroy the substance and the children of Job, Job said, *God gave, and God hath taken away.* (Job i. 21.) And God himself speaks thus to Satan, *Thou movedst me to afflict him without cause,* (ii. 3.) So in the case of David numbering the people, *Satan rose up against David, and moved him to number the people.* (1 Chron. xxi. 1.) Yet because God permitted him to do it, it is said, 2 Sam. xxiv. 1. that *the fury of the Lord was kindled against Israel, and he moved David to say, Go number the people.* The coming of antichrist is said to be, *with the operation of Satan, in all power, and signs, and lying wonders, with all deceivableness of iniquity to them that perish.* (2 Thess. ii. 9, 10.) But because he doth this by God's permission, towards them who *received not the truth in the love of it, that they might be saved,* but had *pleasure in unrighteousness;* therefore it is said, that *God sent them strong delusions to believe a lie:* (ver. 11, 12.) because God did not only permit this, but did so for the punishment of their infidelity and impiety; so God designing the destruction of a wicked Ahab, permitteth Satan to be a *lying spirit* in the mouth of all his prophets, and saith to him, *Thou shalt deceive him and shalt prevail, go forth and do so,* (1 Kings xxii. 20. 22.) giving him full permission so to do. (2.) That he is pleased to withdraw that grace, which hath in vain been given, and take those talents from us, which hath been hidden in a napkin: according to that rule of God's proceedings, *To him that hath (i. e.* improveth what he hath) *shall* (more) *be given; but from him that hath not (i. e.*

who by not using it, as if he had not), *shall be taken away that which he hath.* (Matt. xiii. 12. xxv. 29.) Here therefore note, (1.) that we are not sufficient for ourselves, without Divine assistance, to repel and overcome the temptations of the world, the flesh, and the devil, and to yield constant and sincere obedience to the will of God: for were this so, why should we be daily asking that of God, which he already hath put into our own hands? This hath been owned even by the wisest of the heathens,* that there *was never a good man without a Divine aid;* and that the imperfection of the human nature requires this aid, to regulate our passions, and conquer the difficulties of a *virtuous life.* And this is fully evident from all those places in Scripture, in which it is *ascribed* to God alone to be able to *keep us from falling,* (Jude 24.) to be able to *stablish us,* (Rom. xvi. 25.) καταρτίσαι to *confirm us in every good work to do his will, working in us what is good and acceptable in his sight,* (Heb. xiii. 21.) and to work in us *both to will and to do of his good pleasure*: (Phil. ii. 13.) and from those places, which require us to pray *that we enter not into temptation,* (Matt. xxvi. 41.) that we *may be able to stand against the assaults of Satan,* (Eph. vi. 11.) that we may have *wisdom to direct us how to bear them,* (James i. 5.) and that we may *keep ourselves in the love of God.* (Jude 20, 21.) For these things evidently shew God's grace preventing us is necessary to make us truly willing, and his assisting grace to make us able to perform our duty; and that we are not able to bear up against and overcome these temptations without the Divine aid. (2.) Observe that this aid is not to be expected without diligent seeking it by fervent prayer, and knocking for it with daily importunity: (Matt. vii. 7. Luke xviii. 1.) nor will it be continued to us without our diligent endeavours to make some due improvement of it; it rather is to be supposed that he, who doth not rightly ask it, shall not have it, and that from the slothful and unprofitable servant it should be wholly withdrawn. And then, (3.) from the withdrawing of that which is so necessary to preserve us from falling by temptations, and to enable us for the performance of our duty, it certainly will follow that we shall fall by them, and shall neglect our duty. Now because God denies or withdraws his grace, by way of punishment of our iniquity in resisting, or neglect in asking it, or sloth in not improving it when granted to us, he may on this account be said *to lead us into temptations,* although he doth not otherwise concur unto it, than by withdrawing or not affording his abused grace to persons so neglectful, and therefore so unworthy of it; because by giving us thus up into the hand or power of the temptation, we shall as certainly fall by it, as if he himself led us into it. Thus, because when the *gentiles knew God, they did not glorify him as God,* but fell into all manner of idolatry, God also gave them up to *uncleanness,* through the lusts of their own hearts: (Rom. i. 24.) he gave them up *to vile affections:* (ver. 26.) he gave them up *to a reprobate mind,* (ver. 28.) as a physician gives up his patient to do what he will, when he finds he will not follow his prescriptions. (See the note there.) So, though Ahithophel gave Absalom that wicked counsel, of going into his father's wives, and his own wicked heart inclined him to commit that incest; (2 Sam. xvi. 21, 22.) yet, because God permitted Satan to inject this counsel into the heart of Ahithophel, and gave up Absalom to his own heart's lust, and did all this for the punishment of David's murder and adultery; he by his prophet saith, *I will raise up evil against thee out of thine own house, and I will give thy wives to thy neighbour, and he shall lie with them: I will do this thing before all Israel, and before the sun.* (2 Sam. xii. 11, 12.) And, lastly, because the Jews shut their eyes against the gospel, and *seeing would not see,* and *hearing would not understand,* (Matt. xiii. 14, 15.) the gospel was spoken to them in parables, (ver. 13.) and afterward taken from them, and God is said to have *given them a spirit of slumber,* Rom. xi. 8. (See the note there.)

And, thirdly, God is sometimes said to do this, by leaving them under those circumstances, or by his providence placing them in a condition, which he foresees will, through the wicked inclinations of their own hearts, render them subject to temptations, and prone to yield to them, or fall by them. Thus was he pleased to send his prophet to anoint Hazael king of Syria; (1 Kings xix. 15.) though he knew the evil he would do to the *children of Israel,* by *slaying their* young men *with the sword, dashing their children in pieces, and ripping up their women with child,* when he was once advanced to that station: (2 Kings viii. 12, 13.) because he was permitted to do this for the punishment of the sins of Israel. And because by the flight of David and the conspiracy of Absalom, occasion was given to Shimei to curse David without fear of punishment, the king speaks thus, *Let him curse, because the Lord hath said unto him, Curse David;* (2 Sam. xvi. 11.) *i. e.* he by his providence hath given him an opportunity of venting thus his malice without fear of punishment. Thus God is said to have *turned the hearts of the Egyptians to hate his people:* (Psal. cv. 25.) not by infusing hatred into their hearts, but by *increasing his people continually,* and making them *stronger than their enemies,* (ver. 24.) Thus Jeremiah saith, *Ah, Lord God! surely thou hast greatly deceived this people;* (Jer. iv. 10.) *i. e.* as the Chaldee paraphrast well interprets it, *by suffering the false prophets to say to them, Peace, peace, when there was no peace,* (vi. 14. xxiii. 17.) And the church speaks thus to God, *Why hast thou caused us to err from the way, and hardened our hearts from thy fear?* (Isa. lxiii. 17.) though he had only concurred to this, by withdrawing the Spirit, against whom they had rebelled; (ver. 10.) by withholding those blessings and tokens of his favour, by which they were encouraged to fear him; (ver. 12. 15.) and by subjecting them to the power of their enemies, whose service made them alien from his fear, (ver. 17, 18.) So, lastly, is he said to *lay a stumbling-block in the way of the righteous, departing from his righteousness, and committing iniquity,* (Ezek. iii. 20.) when he doth not recall him by his chastisements, but leaves him to his own heart's lusts, and to the temptations of Satan and his evil companions.

So then the import of this petition is to this effect; Suffer us not, O Lord, either by the assaults of Satan, or the subtraction of thy grace, or by putting us, for the punishment

---

* Εὖ γὰρ χρὴ εἰδέναι, ὅτι οὐκ ἂν σωθῆ τε καὶ γένηται οἷον δεῖ, ἐν τοιαύτῃ καταστάσει πολιτείας, θεοῦ μοῖραν αὐτὸ σῶσαι. Plato de Repub. lib. vi. p. 677. C. Vide Epin. 1014.

"Multos et nostra Civitas et Græcia tulit singulares Viros, quorum neminem nisi juvante Deo talem fuisse credendum est. Nemo igitur Vir magnus sine aliquo afflatu Divino unquam fuit." Cic. de Nat. Deor. lib. ii. ad finem. Vid. Arrian in Epict. lib. iii. cap. 21. p. 306. Max. Tyr. diss. 22. p. 218.

of our sins, into those circumstances, which may prove snares and stumbling-blocks unto us, to be led into and overcome by the power of temptation; but be thou pleased to afford us always such a measure of thy grace, as may keep us from falling by temptations; or if we fall into temptations, may so support us under them, that we be not foiled by them; or if we slide, may be erected quickly by thy power, and stand more firmly for the future.

[15] Ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, *But deliver us from evil.*] The temptations we desire not to be led into, being temptations to sin, the evil from which we here request to be delivered, must be either that of sin, or Satan, the great tempter to it; if by ὁ πονηρὸς, we understand with Tertullian, Origen, and Chrysostom, the devil, who is a malicious, subtle, powerful, and diligent tempter, and therefore one against whose assaults, that we may stand firm, we are to *pray always with all prayer,* and *watch thereunto with all perseverance:* or our own evil concupiscence, vicious inclinations, and distempers of mind, by which we are enticed and drawn into sin; this very properly is added to the former clause, as the most sovereign expedient to preserve us from being *led into temptation,* and so we may well pray, that, in order to that end, God would graciously preserve us from those evil frames of heart, and dispositions of spirit, which render us so prone to yield to a temptation, and from the violent assaults of Satan, who, being once let loose upon us, will not fail to hurry us unto sin.

[16] Ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις καὶ ἡ δόξα, *for thine is the kingdom, the power, and the glory.*] It must be owned that this clause is not in St. Luke, nor in many copies of St. Matthew, yet are there sufficient reasons to receive it as part of the Lord's prayer, as being in the Syriac version, and owned in the Greek liturgies, and being in most ancient copies, and a familiar doxology of the Jews; and, lastly, because it is very unlikely the holy fathers of the Greek church should presume to add their own inventions to a form of our Lord's own composing; but it is probable that our Lord, delivering this form twice upon different occasions, might add this clause at the first time, and leave it out at the second, and that the Latin copies, which are full of errors, might leave it out in both, lest the evangelists should seem to differ in a matter so considerable. But of this, see more in Examen Millii, lib. ii. cap. 1. n. 2. Now the import of this clause seems to be this, We pray thy kingdom may come, and that thy name may be hallowed, and thy will be done by all men, for thine is the kingdom, and all men are concerned to honour thee, and to obey thy holy laws; we pray for temporal blessings to be derived from thee, for the pardon of our past sins, and preservation from them for the future, for thine is the power thus to provide for and protect us, and thou alone canst pardon our offences; we pray for all these, for, by thus hallowing thee, owning thy kingdom and doing thy will; by thus pardoning, providing for us, and protecting us, *thine will be the glory for ever and ever.* Amen.

[17] Ver. 14. Ἐὰν γὰρ ἀφῆτε, &c. *For if you forgive men their trespasses.*] Note here, that God promiseth in these words remission of sins, to him that forgiveth others; not that this virtue can alone obtain favour with God, where other Christian duties are neglected: for though negative precepts are absolute, and he that *forgiveth not, shall never be forgiven,* yet *affirmative promises* admit this limitation, *si cætera sint paria,* if no other condition of salvation shall be wanting. So, *v. g. He that heareth not* (the gospel revealed to him) *shall be damned,* is absolutely true; but *he that believeth and is baptized shall be saved,* is only true, if he perform the condition of his baptismal covenant, when he is in capacity to do so. Or, (2.) this promise is made to him who from his heart forgives his brother, because he who doth thus forgive the offences of his brother, in obedience to God's commands, and from a sincere desire to obtain forgiveness of God, will by the same motives be induced to do whatever else is necessary to obtain favour and acceptance with him. Now to this true remission it is requisite,

First, That our minds be fully freed from all desires of revenge, or of returning evil to our brother, according to that admonition of St. Paul, (Rom. xii. 19.) *Avenge not yourselves, but rather give place to wrath: for God hath said, Vengeance is mine; and I will repay it. See to it, that none render evil for evil.* (1 Thess. v. 15. 1 Pet. iii. 9.) This being to do that ourselves, which it belongs to God to do. And hence it follows, that we must not desire God to revenge our quarrels, seeing this shews a mind desirous to be avenged of our brother.

Secondly, That we do not rejoice in any evil that befals our brother, according to that admonition of Solomon, *Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth.* (Prov. xxiv. 17.)

Thirdly, That we do not so retain the evil done unto us in our memory, as to *reproach* him for it, or upbraid him with it, this being an indication that we have not from the *heart* forgiven him. Thus the Jews say, that *he who being desired by one to do that for him,* which he refused to do to him, answers, *I will not deal with thee as thou hast dealt with me; he, though he lends what is desired, doth not forgive.*

Fourthly, That we be still inclined to shew kindness to, and be still ready to help and do him good; for what the law required the Jew to do to the beast of his enemy, (Exod. xxiii. 4, 5.) the gospel doth assuredly require the Christian to do to his enemy; and if we by consideration of the injury done to us be restrained from helping him, we have not from the heart forgiven him.

And so far we must go in our forgiveness of all persons at all times, even though they do not *ask forgiveness.* When this is done sincerely, then,

Fifthly, We are to admit our offending brother into friendship and familiarity again; for if we *from the heart forgive him,* our heart must be towards him as formerly it was. Moreover, this remission must be,

First, Without delay, *before the sun goes down,* saith the apostle, before we go to our devotions; *for when you pray* (saith Christ) *forgive:* (Mark xi. 15.) seeing we pray to God for forgiveness at present, and if we do not thus forgive, we cannot say *forgive us as we forgive.*

Secondly, It must be an entire forgiveness of all, even the most heinous crimes; for this the example of the *ten thousand talents* forgiven by our Lord requires. (Matt. xviii. 24.) And otherwise, when we pray *to be forgiven as we ourselves forgive,* we pray that our *greatest crimes may not be forgiven.*

Thirdly, This forgiveness must be extended to our brother, though he doth frequently offend; (Luke xvii. 3.) for *we pray daily to God for the remission of our daily sins.*

[18] Ver. 16—18. Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ

ὑποκριταὶ, *but when ye fast, be not as the hypocrites.*] *i. e.* Do nothing which may signify you fast to gain applause from men. (See the discourse of fasting; appendix the third at the end of this Gospel).

[19] Ver. 19. Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, &c. *Lay not up for yourselves treasures upon earth, but lay up treasures in the heavens.*] These and the following words to the end of this chapter, contain an excellent dissuasive from an inordinate affection to, and from an anxious solicitude about, the good things of this present life; taken,

First, From the consideration of the nature of them, they being fading, and subject to casualty, (ver. 19.)

Secondly, From the mischiefs of them, when our hearts are set upon them, and our minds are anxious about them. For, (1.) they take off our hearts from those true, spiritual, and lasting blessings, ver. 20, 21. which we should primarily and chiefly prosecute, ver. 33. (2.) They corrupt all our actions, and turn them into deeds of darkness, ver. 22, 23. (3.) They *rival* God, and take off our affections from him, ver. 24. (4.) They shew great want of faith, and trust in God, ver. 30. (5.) They add to the evils of this present life, ver. 34. discruciating the mind with cares, which are, (1.) *fruitless*, ver. 27. (2.) *needless*, seeing our heavenly Father knows our wants, ver. 32. And he who is so liberal in making provision for the grass of the field, and for the fowls of the air, will not be wanting in his provisions for the necessities of his children, ver. 26. 28—30. And, (3.) they are *heathenish, for after all these things do the gentiles seek*, ver. 32.

Note, also, that by the word *treasure* we are not to understand every thing which we lay up for the future, provided we be ready, when the glory of God, or the duties of charity, require us to part with it, for merchandize and husbandry cannot be carried on without something laid up in store; but that is in the forbidden sense our *treasure*, which we chiefly prize, delight in, and set our heart upon; as we may gather from those words, *For where your treasure is, there will your hearts be also;* (ver. 21.) and which we do chiefly spend our time and study to pursue and prosecute, with the neglect or to the hazard of our heavenly treasure, as appears from the opposition here: that which *we seek first*, (ver. 33.) and are concerned for, *though we be not rich towards God.* (Luke xii. 21.)

[20] Ver. 22. Ἐὰν οὖν ὁ ὀφθαλμός σου ἁπλοῦς, &c. *If thy eye be single, thy whole body will be full of light; ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς, &c. but if thine eye be evil, thy whole body will be dark.*] That by the *single eye*, the liberal person, by the *evil eye*, the *covetous* man, is intended, appears, (1.) from the connexion of the words: for the preceding words are a dissuasive from *laying up treasures on the earth:* the following from the *love of riches:* and therefore the intermediate words most probably relate to the same thing. (2.) From the like use of the phrase, both in the sacred writers and among the Jews, who say proverbially, *He that gives a boon, let him do it with a good eye, i. e.* freely and liberally; and, *give thy first-fruits* ἐν ἀγαθῷ ὀφθαλμῷ, *with a good eye:* (Ecclus. xxxv. 10.) so ψυχὴ ἁπλῆ, is *the liberal soul*, (Prov. xi. 25.) and to give ἁπλῶς and ἐν ἁπλότητι, is to give *liberally.* (James i. 5. Rom. xii. 8. 2 Cor. viii. 2. ix. 11. 13.) And, on the contrary, ὀφθαλμὸς πονηρὸς, *the evil eye*, is the covetous eye that envies others any share of its good things. So Prov. xxviii. 22. *He that hasteth to be rich is a man* רע עין *of an evil eye;* and xxiii. 6. *Eat not the bread of him that hath an evil eye, for the evil eye,* ὀφθαλμὸς πονηρὸς, *is envious for his bread, and he is a niggard at his table;* (Ecclus. xiv. 10. Tob. iv. 16.) *Give alms of thine abundance, and let not thine eye be envious when thou givest alms;* and Matt. xx. 15. ὀφθαλμός σου πονηρὸς, *is thine eye evil, because I am good?* So that the import of these words is this; As the eye gives light to the body to lead it safely in the way, so the eye or mind free from covetousness, and ready to relieve the wants of Christ's needy members, will be a light to the Christian to lead him in the way of life; whereas, covetousness being *the root of all evil*, he that hath this evil eye, must be led by it into evil, and walk in darkness, and in that way which leads to utter darkness; for *the friendship of this world is enmity to God*, (James iv. 4.) and *he that loveth this world, the love of the Father is not in him.* (1 John ii. 15.) Now our affections are inordinately set upon the things of this world,

First, When we are not contented with those things that we at present do enjoy, though we have what is necessary, to wit, *food* and *raiment:* (1 Tim. vi. 8, 9.) for this man is ὁ Βουλόμενος πλουτεῖν, *one that cannot be contented without being rich.* (See note on Heb. xiii. 5.)

Secondly, When being not satisfied with things needful, we are solicitous for superfluities, Luke xii. 15. (See the note there.)

Thirdly, When we cannot freely give of our superfluities, when the necessities of Christ's members do require our charity; but we do this *grudgingly* and sparingly; and our charity is extorted from us by shame or importunity, and comes not liberally and freely from our hands, for then it is imparted ὡς ἐκ πλεονεξίας, *as of covetousness, and not of good-will*, 2 Cor. ix. 5. (See the note there.)

[21] Ver. 24. Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν, *No man can serve two masters.*] Here is an excellent rule, by which we may infallibly discern what we do prevalently love in any case, even that which we cleave to, with neglect of that which stands in competition with it. And hence it follows, that we love mammon more than God, (1.) when we pursue it by unlawful or forbidden means; by a lie, as Ziba and Gehazi, by fraud, oppression, theft, violence, or by false testimony; for in all these cases we despise God's authority to obtain mammon. (2.) When our labour and concernment for these temporals, do cause us to neglect or be remiss in the performance of our duty to God, then are we ἀμελήσαντες, *despisers*, and neglecters of his invitation, out of regard to our *fields*, our *yoke of oxen*, or our *married wife.* (Matt. xxii. 5.) And, (3.) when we cannot part with them for God's sake, but choose rather to make *shipwreck of a good conscience*, and quit our interest in spiritual than in temporal blessings; for then we certainly *cleave to them more than God*, and him we do comparatively despise.

[22] Ver. 25. Μὴ μεριμνᾶτε τῇ ψυχῇ. *Take no thought for your life:* Ver. 34. Μὴ μεριμνήσητε εἰς τὴν αὔριον· *Take ye no thought for the morrow.*] We are not to imagine that Christ doth here forbid our provident care and diligence in providing, by our honest labours, things necessary for this present life, or even all care of improving ourselves, or getting wealth by this means; for God hath commanded us to *labour with our hands*, both for provisions for ourselves and others. (Eph. iv. 28.) This also is the reward God hath promised to the *diligent hand*, that it shall *make us*

rich; and these enjoyments are useful, not only for the offices of charity, but also for the flourishing estate of kingdoms and commonwealths: and therefore cannot absolutely be forbidden. Nor can we reasonably think Christ here forbids all provident concernment for the future, *i. e.* not only for the morrow, but the next month or year; all laying up provisions of corn, wine, oil, money, which economical wisdom doth require, and prudence in all governments instructs men to do. The solicitude therefore about these things forbidden here, is, (1.) a solicitude arising from a want of faith, or a surmise, that Divine Goodness may be wanting to us in things his wisdom seeth needful for us, ver. 30. (2.) A regard to these things more than spirituals, and with a comparative neglect of them, *you cannot serve God and mammon;* διὰ τοῦτο, and *for this cause, I say unto you, Take no thought,* &c. (3.) Such a solicitude for these things as makes us anxious, rends and afflicts our hearts with fears lest we should want them, as may be gathered not only from the import of the word μεριμνᾶν, but from the reason assigned of this precept, *Sufficient for the day is the evil thereof; i. e.* the cares and troubles which necessarily attend each day.

And, lastly, let it be noted, that though generally speaking it be true that the gentiles, ἐλπίδα μὴ ἔχοντες, *having no certain hope of future blessings,* sought thus after these things: yet some of their philosophers have used the same arguments against this solicitude, declaring,

First, That a philosopher and servant of God ought not to be solicitous for these things, δεδοικὼς μὴ οὐ σχοῇ τροφὰς ἄφριον, *as fearing he might want food to-morrow.* (Arrian, lib. iii. cap. 9. p. 109. cap. 36. p. 348.)

Secondly, That a good man ought to believe God will provide things necessary for him; for, saith Epictetus in Arrian, p. 350. Φοβεῖ τὶς ἀνὴρ ἀγαθὸς μὴ λίπωσιν αὐτῷ τρόφαι; *Doth any good man fear he may want food? Will he, who is not wanting to the blind and lame, be wanting to good men? Doth God so neglect his servants and his witnesses of his care and providence?*

Thirdly, They add, that this fear renders us worse than brutes, ὧν ἕκαστον αὐτὸ αὐτῷ ἀρκούμενον οὔτε τροφῆς ἀπορεῖ τῆς οἰκείας, *which are content with their portion, and want nothing necessary for preservation of their lives.* (Lib. iii. cap. 9. p. 108. see Examen Millii here.)

CHAP. VII.

1. [1] JUDGE not *(severely, and without charity and mercy),* that ye be not judged *(accordingly,* James ii. 13.)

2. For with what judgment ye judge *(men),* ye shall be judged *(of God);* and with what measure ye mete *(to them),* it shall be measured to you again.

3. And why beholdest thou the mote that is in thy brother's eye *(i. e. his lesser failings),* but considerest not the beam that is in thine own eye *(i. e. thy own greater crimes)?*

4. Or how wilt thou say to thy brother *(without shame and self-condemnation),* Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye *(i. e. reform first thy own greater sins, and then thou wilt be better fitted to reprehend the failings of others.*

6. *But then, that being thus fitted to correct the vices of others, you may not labour in vain, or run into hazards without cause,)* [2] Give not that which is holy unto dogs, neither cast you your pearls before swine, lest they trample them under their feet, and turn again and rend you *(i. e. continue not to preach the gospel to those whom you find refractory, and pertinaciously confirmed in their infidelity, and so addicted to their evil habits, that they will rather revile and persecute you on that account than hearken to you.*

7. *And that ye may never want what is necessary to the performance of your duty as Christians or apostles,)* [3] Ask *(in faith),* and it shall be given you; seek *(diligently),* and ye shall find; knock *(perseveringly),* and it shall be opened unto you:

8. For every one that asketh *(duly)* receiveth; and he that *(thus)* seeketh, findeth; and to him that knocketh *(thus),* it shall be opened.

9. *(And of this you may be assured from the kindness of earthly parents, for)* [4] What man is there of you, whom, if his son ask bread *(of him),* will he give him a stone?

10. Or if he ask a fish, will he give him a serpent *(i. e. will he give him what is unprofitable for or hurtful to him)?*

11. If ye then, *(though)* being evil, know how *(and are inclined)* to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that *(duly)* ask him?

12. *(And as I have thus taught you how to obtain what you would have God to do for you, so do I now teach you the best way to obtain what you would reasonably desire of men:)* [5] Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for *(in)* this *(rule)* is *(comprised the substance of)* the law and the prophets.

13. Enter [6] ye in at the strait gate, *(that leadeth unto life,* ver. 14.) for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat *(with ease; but there is great need of industry, and much striving to get into the other):*

14. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

15. *(And that you may not be led out of it,)* [7] Beware of false prophets, which come to you in sheep's clothing *(as the old prophets did),* but inwardly they are ravening wolves.

16. Ye shall know them by their fruits, *(for)* do men gather grapes of thorns, or figs of thistles? *(Surely, no.)*

17. Even so *(it is not to be expected that ye should receive good from such persons; for)* every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18. [8] A good tree *(whilst it continues so)* cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit.

19. *(And yet it is of great importance that your fruit should be good; for)* every tree that bringeth not forth good fruit, is hewn down, and cast into the fire *(the punishment reserved for such false prophets and evil workers).*

20. Wherefore by their fruits ye shall know them *(whom I thus bid you beware of, for)*

21. [9] Not every one that saith unto me, Lord, Lord

(or calls himself one of my prophets or disciples), shall enter into the kingdom of heaven; but he *(only)* who doeth the will of my Father which is in heaven, *(and thus will it appear to be in the great day; for)*

22. [10] Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23. And then will I profess unto them, I never knew you; *(i. e. never approved of you as my disciples, therefore)* depart from me, ye that work iniquity.

24. [11] Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock:

25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock *(so also will the obedient person stand firm in the day of trial)*.

26. And every one that heareth these sayings of mine, and doeth them not, shall be likened to a foolish man, who built his house upon the sand:

27. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it *(i. e. so will it be with him who lives not suitably to my doctrine)*.

28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29. For he taught them [12] as one that had authority *(from God to teach them)*, and not as the scribes *(who only taught them what were the traditions and expositions of their fathers)*.

ANNOTATIONS ON CHAP. VII.

[1] Ver. 1. ΜΗ᾽ κρίνετε, ἵνα μὴ κριθῆτε. *Judge not, that ye be not judged.*] Here note,

First, That Christ cannot reasonably be supposed in these words to forbid the magistrate to sit in judgment on the criminal, or to condemn notorious offenders, since by his own authority it is that *kings do reign, and princes decree judgment*. They are the ministers of God, ordained for the execution of his wrath upon the evil-doer, and the defence, encouragement, and reward of well-deserving subjects, which office they can never execute, unless they have authority to judge, who are the persons that do good or evil, and to pass sentence on them according to their actions. Moreover, we are obliged to pray for magistrates, that *under them we may live peaceable and quiet lives;* which, in effect, is to desire that they may judge, restrain, condemn, and punish the factious and profane, seditious and ungodly person. (See Prov. viii. 15. Rom. xiii. 4. 1 Tim. ii. 2.) That, therefore, cannot be forbidden here, which is the duty and design of magistracy, and which all Christians are obliged to pray for.

Secondly, It cannot reasonably be thought, that Christ doth here forbid church governors to judge, condemn, and pass the censures of the church upon notorious and scandalous offenders, because he hath himself enjoined the execution of her censures upon those, who will not hear the church when she requires them to repent of, and satisfy their Christian brother for, any trespass done against him. (Matt. xviii. 17.) He hath committed to them an authority to bind and loose, retain or to remit offences, as upon due examination of the fact they shall find cause to do so; (Matt. xvi. 19.) which office doth suppose a power to judge not only who offend, but what offenders may deserve to be condemned, and to proceed according to their judgment in those matters. St. Paul himself doth in the general declare, That it belongeth to the church to judge of them, who are within the pale of her communion; that he himself had *judged* the incestuous person, and that it was the duty of the church to put out or exclude from her communion that *wicked person*. (1 Cor. v. 3. 12. 15.) And to deny the rulers of the church this power, is wholly to dissolve her discipline, to lay upon her a necessity of giving *holy things to dogs*, which their great Pastor here forbids, and render her unable to remove the precious from the vile, which they, who are God's mouth unto the people, are obliged to do. (Jer. xv. 19.)

Thirdly, Christ doth not here forbid the Christian to pass a judgment on the manifest or notorious actions of his Christian brother, seeing he doth enjoin such duties as cannot be performed without this judgment; *v. g.* he enjoins him to *reprove his brother, and not to suffer sin upon him;* (Lev. xix. 17.) to *have no fellowship with the unfruitful works of darkness, but reprove them;* (Eph. v. 11.) to *withdraw himself from every brother that walks disorderly, and not according to the traditions received from the apostles;* (2 Thess. iii. 6.) to *mark them who caused divisions and offences, contrary to the doctrines they had received from them, and avoid them;* (Rom. xvi. 17.) to *turn away from them, who, though they had the form, denied the power of godliness;* (2 Tim. iii. 5.) not to *communicate with him, who, being called a brother, is a fornicator, or idolater, or a drunkard*. (1 Cor. v. 11.) Now it is impossible that any Christian should perform these duties, who does not judge who *walks disorderly*, who commits deeds of darkness, who *is a fornicator* or *idolater*, who *make divisions*, and the like; and, therefore, to forbid this judging, is consequently to forbid the practice of these Christian duties. But, positively,

First, The reason of the prohibition shews, that judging and condemning others must be here forbidden, which will render us obnoxious to judgment and condemnation from God; now such is all rash and uncharitable judgment, and all the judgment we pass upon our brother, without sufficient ground; *viz.* (1.) that judgment which we pass upon his person, state, or actions, when we have no right or authority to do so, by virtue of our office, or that relation which we bear unto him, or the discharge of any duty, which Christianity doth call for at our hands; for such a one doth meddle with a matter which belongs not to him, and doth usurp the office of him who is his proper judge, and therefore must offend. To this effect is that inquiry, Rom. xiv. 4. *Who art thou who judgest another man's servant*, when thou hast no commission from his Lord to do so? (2.) Such is that judgment or censure which we pass upon another without sufficient evidence—as, when we judge that action evil, which may, for any thing we know to the contrary, be good; that action done upon corrupt and evil principles, which perhaps was well intended, and free from any ill design; or, when we judge that person *hypocritical* and obstinate, who perhaps only sins through weakness and infirmity, or want of better information.

This rule I gather from those words of the apostle, (1 Cor. iv. 5.) *Judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the secrets of the heart;* what therefore is not manifest, as the *hypocrisy* or obstinacy of our brother, in many circumstances cannot be; what doth depend upon his inward thoughts, as the intentions of our brother do, when they are not revealed by his words, is by this rule to be reserved to God's judgment, and we, by passing our verdict in such cases, must be too forward, and guilty of rash judgment. Such (3.) is that judgment which doth aggravate the actions of our brother beyond their just demerit, or passeth a more heavy censure on him than he hath deserved; for so far is our judgment false, and without ground, as it exceeds the nature and the demerit of the fact.

Secondly, our Lord here plainly seemeth to forbid that judgment of our brother, which is void of charity and mercy, and which is not consistent with the forgiveness of him. This may be fairly gathered from the connexion of the words, for the preceding words are these, (Luke vi. 36.) *Be ye merciful as your heavenly Father is merciful;* the following words run thus, *Forgive, and ye shall be forgiven;* (ver. 37.) and also from that saying of St. James, (ii. 13.) *He shall have judgment without mercy, who sheweth no mercy.*

Thirdly, That judging must be here condemned which begets in us a contempt of others, and makes us to despise and vilify them, as may be gathered from that question, (Rom. iv. 10.) *Why dost thou judge? why dost thou set at nought thy brother?*

Lastly, Christ, by this prohibition, must be supposed to condemn our forwardness to judge and censure others, whilst we ourselves are guilty of far greater crimes, it being plain hypocrisy to pretend a zeal against the lesser faults of others, and yet allow much greater in ourselves. This plainly follows from the connexion of the words, *Judge not, that ye be not judged; and why beholdest thou the mote that is in thy brother's eye, when behold a beam is in thine own eye?* The Jews themselves used this proverb familiarly in this very case, against those who reprehended the least offences in others, when they themselves were guilty of very heinous crimes. (See Cartw. Mellif. and Lightfoot here.)

[2] Ver. 6. Μὴ δῶτε τὸ ἅγιον τοῖς κυσὶ, &c. *Give not that which is holy to dogs, neither cast you your pearl before swine.*] By *dogs* and *swine* here we must not understand all that are wicked and profane, either through ignorance or vicious habits; for Christ preached the gospel to publicans and harlots, and sent his apostles to preach it to the heathen world, which *lay in wickedness,* and was *dead in trespasses and sins;* but such wicked persons only, as by experience they found, after the gospel was preached, and confirmed to them by miracles, were still refractory, and pertinaciously continued in their filthy lusts, after they had received the knowledge of the truth, and were so far from embracing it, that they resisted and blasphemed it, and were ready to persecute and destroy the professors of it; among such persons, saith Christ, spend not much time, seeing your labour will not be only lost to them, but hazardous to yourselves. Such were those Jews to whom St. Paul having preached the gospel, they *contradicted and blasphemed* it, and, therefore, he *turned from them to the gentiles:* (Acts xiii. 41. 46.) such were especially the scribes and pharisees, and rulers of the Jews, who, seeing that Christ did cast out devils, said, he did it by confederacy with Beelzebub *the prince of devils,* (Matt. ix. 34. xii. 24.) who, being reduced to silence by his miracles, were *filled with madness,* (Luke vi. 11.) and *took counsel how they might destroy him,* (Matt. xii. 14.) and confessing that he did many miracles, conclude thence, he was *to be taken off,* (John xi. 47. 53.) and consult of cutting off Lazarus also, because *by reason of him many believed in Christ:* (John xii. 10, 11.) and being assured of Christ's resurrection, by the testimony of those very soldiers whom they had placed as a guard about his sepulchre, corrupt these witnesses with money, to disguise it with a barefaced lie. (Matt. xxviii.) Note also that this saying was proverbial among the Jews.*

[3] Ver. 7. Αἰτεῖτε καὶ δοθήσεται ὑμῖν· &c. *Ask, and it shall be given you; seek, and ye shall find,* &c. *for every one that asketh receiveth.*] To understand aright this promise, let it be observed, that to enable us to pray with such an assurance of faith, that what we ask we shall receive, some things are requisite in the party praying, some as to the matter, and some as to the manner of his prayer. And,

First, The person who expects his prayer should find acceptance with God must not persist in any way of sin, his heart and his affections must be taken off from every evil way; for, saith the Psalmist, *If I regard iniquity in my heart, God will not hear my prayer.* (Psal. lxvi. 18.) And otherwise in our addresses to God for preservation from sin, we do but *flatter him with our lips, and dissemble with our double hearts,* we being not disposed or willing to forsake that sin we pray against.

Secondly, He must begin at least to be a *doer of God's will:* one, who sincerely doth desire to fear him, and who doth uprightly purpose and resolve that he will keep his righteous precepts; for *if any man be a worshipper of God, and doeth his will, him he heareth:* (John ix. 31.) when once this holy fear is rooted in our hearts, his ear will be still open to our prayers, for *he will fulfil the desires of them that fear him, and when they call he will answer them.* (Psal. cxlv. 19.) And whilst we do persist in the sincerity of our obedience, we shall retain this humble confidence of our acceptance; for *if our hearts condemn us not* (of insincerity), *then have we confidence with God, and we know that what we ask we receive, because we keep his commandments.* (1 John iii. 21, 22.)

To clear both these particulars, consider that true prayer is attended with a strong desire, that we may enjoy the blessing we pray for, and also that we address to God for the assistance of our weakness and inability to compass the desired blessing, by our own industry, without the Divine assistance; so that in all our addresses to God for preservation from, or strength against, any temptations or assaults of sin, or the mortification of any evil habit, which we have contracted, we solemnly profess to him, we are very willing and desirous to mortify that sin, and be preserved from that temptation; and in all our supplications for grace, to perform our duty, or to increase in any virtuous habit, we declare that we are truly willing to perform that duty, we

* Buxt. Flor. p. 306.

earnestly desire to advance to higher measures in that Christian virtue, and that we therefore sue to him for power to enable us to do according to those good desires. Now these professions made to God must be *hypocritical* and false, and therefore cannot render any of our prayers successful; or else we must be truly willing and desirous to break off our sins by repentance, and to perform that duty which we owe to God, before we do address to him for strength for the performance of our duty and preservation from sin.

Again, seeing that God to whom we pray is in himself immutable, and in the holiness and perfections of his nature is unchangeable; seeing he always acts agreeably to those standing rules of righteousness he hath declared in his word—it must be vain for us to hope, by argument to move, by fair speeches to incline, or by *pathetical* entreaties to persuade him to do any thing which is not suitable to this purity of his nature, and to the justice of his government; when therefore we ask pardon for those sins we are not willing to forsake, when we desire his friendship or protection, whilst we continue violators of his holy laws and rebels to his government, it is impossible we should prevail in our addresses; because it is not consistent with the honour of a just and holy God to grant what we desire: we pray against the declarations of his holy will, against the laws of his government, and the perfections of his nature, and so we cannot hope that our desires should be granted: since then God changeth not, if we desire that our prayers should find acceptance with him, the change must be in us, in our affections, from a love to a hatred of every evil way, from a dislike to an approbation of the ways of piety; in our wills, from a perverse and disobedient to a willing mind; and then that God, who is immutable, will therefore be disposed to hear us; for he unchangeably is willing to shew kindness to his friends, and give assistance to every soul that uprightly desires to fear and serve him.

Thirdly, He must be one who doth forgive his brother's trespasses, that he may be disposed to obtain the pardon of his own. *A man* (saith the son of Sirach) *beareth hatred against another, and doth he hope for pardon from the Lord? He sheweth no mercy to a man that is like himself, and doth he ask forgiveness of his own sins?* (Ecclus. xxviii. 3, 4.) *When ye stand praying* (saith our Lord), *forgive if you have aught against any man, that your heavenly Father may forgive you; for if you forgive not men their trespasses, neither will your Father which is in heaven forgive your trespasses.* (Mark xi. 25, 26.)

Fourthly, He must be free from all injustice, injury, and wrong, done to his neighbour, or ready to make satisfaction for it, according to that resolution of the Psalmist, *I will wash mine hands in innocency,* and *so will I compass thine altar.* (Psal. xxvi. 6.) We must not offer our oblation to God, till we have offered, or are resolved, as we have opportunity, to offer, reasonable satisfaction to our brother; for *if thou bringest thy gift to the altar* (saith our Lord), *and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.* (Matt. v. 23, 24.) To proceed to the matter of our petitions:

First, What we ask must be agreeable to the holy will of God; *for if we ask any thing according to his will he heareth us.* (1 John v. 14.) And this must be the limit of all our acceptable desires, it being neither possible in nature that he can, nor fit in reason that he should, permit our foolish wills to thwart the counsel of his wisdom. It must be also something which comporteth with and tendeth to his glory, that being the great end of all our rational desires, *that God in all things may be glorified.* And hence observe, that even spiritual blessings may be asked amiss, and so as not to be obtained; because we are not fitted to receive them in that way in which alone it is for God's glory to confer them. As when we would enjoy the end, but will not use the means, by Divine wisdom appointed for the obtaining that end: *v. g.* he that desires to be saved, desires what is agreeable to his will, *who would have all men to be saved;* but if he will not also, *by continuance in well-doing, seek for glory and immortality,* if he will not *work out his salvation with fear and trembling,* if he will not have *his fruit unto holiness,* the end can never be *eternal life;* because God hath made holiness the means, and obedience the condition, of salvation: and it is in the nature of the thing impossible, that an *impure soul* should be prepared for the enjoyment of a holy God; nor is it for his honour to confer this blessing on the disobedient, or to admit unholy souls into his blissful presence. And though our gracious God be willing we should be saved, he is not willing we should be so, whether we will or no; he is not willing we should be saved, though we use not the means appointed by him to obtain salvation. Again, it is certainly agreeable to the mind of God, that we should abstain from that iniquity, which is a provocation to the pure eyes of his glory, and it is doubtless for his honour that we should do so; but though we pray to be preserved from it, yet, if we add not our sincere endeavours, if we do not *watch as well as pray, that we enter not into temptation,* and, as much as in us lies, avoid the occasions of, resist the temptations and solicitations to it, our prayer for preservation will not be successful; because we are not uprightly disposed to use the means for preservation from it, which God hath put into our hands.

Secondly, What we thus ask must be what is truly good for us, and were we entirely wise, we should not be capable of tendering to God a request, which doth not minister to this end; because good is the adequate object of all our rational desires, and when we ignorantly put up addresses for what he in his wisdom seeth not to be good for, but rather hurtful to us, it is out of pure kindness and concern for us that he denieth our requests. To proceed,

Thirdly, To the manner requisite to render these our prayers successful;

First, We must pray in faith, that is, with an entire persuasion that God is able to supply all our wants, that Divine wisdom discerneth all our real needs, and knows how to relieve them; sees all our miseries and troubles, and knows how to convert them to our good, or work deliverance from them in the fittest season, that he will be exactly true to all his promises, and so *will not withhold any good thing from them that lead a godly life;* that, lastly, he is a God of immense goodness, and therefore willing to bestow upon his servants all that his wisdom seeth good and necessary for them; *what things soever you desire in prayer, believe that you shall receive them, and ye shall receive them;* (Matt. xxi. 22.) *if you have faith,* καὶ μὴ διακριθῆτε, *and*

doubt not, (ver. 21.) if ye ask in faith, *μὴ διακρινόμενοι, not doubting* of his power or will to do what is for his glory and your good, (see note on James i. 6.) *ask, and you shall receive.*

Secondly, If our petitions be not instantly granted, we must pray (for spiritual things especially) with perseverance, and wait with patience till he will be gracious, for we must *pray always, and not faint.* (Luke xviii. 1. Eph. vi. 18.) And,

Thirdly, We must pray (at least for spiritual blessings) with fervency of spirit, we must *knock,* saith the metaphor here, we must *ἀγωνίζειν,* be in *agonies* of devotion for them, (Col. iv. 12.) to shew how much we prize them, the fervent being the availing prayer. (James v. 16.)

[4] Ver. 9. *Ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ—μὴ λίθον ἐπιδώσει αὐτῷ·*] For the construction of these words, let it be noted from Stephanus, that *ἤ* at the beginning of a sentence, no other particle preceding, signifies *an;* so Judg. xiv. 15. *ἢ ἐκβιασᾶσαι ἡμᾶς κεκλήκατε; Have ye called Samson to do us violence?* 1 Sam. x. 12. *ἢ καὶ Σαοὺλ ἐν τοῖς προφήταις; Is Saul also among the prophets?* so Matt. xx. 15. *ἢ οὐκ ἔξεστί—ἢ ὁ ὀφθαλμός σου; Is it not lawful for me to do what I will with my own? Is thine eye evil because I am good?* 1 Cor. xiv. 36. *ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλθεν, ἢ εἰς ὑμᾶς μόνους κατήντησεν; Came the word of God from you, came it to you only?* So here, *ἢ τίς, is there any man among you, ὃν ἐὰν αἰτήσῃ—ἄρτον; of whom his son shall ask bread? μὴ* is only the sign of an interrogation: so Gen. xviii. 14. *μὴ ἀδυνατήσῃ, shall any thing be too hard for God?* ver. 17. *μὴ κρύψω; shall I hide from Abraham?* ver. 23. *μὴ συναπολέσῃς; wilt thou destroy the righteous with the wicked?* Judg. ix. 9. 11. 13. *μὴ ἀπολείψασα; shall I leave my fatness? shall I leave my sweetness? shall I leave my wine?* Jer. xxxii. 27. *μὴ κρυβήσεται; shall any thing be hid from me?* (see Gen. xxvii. 38. xxx. 15. xxxi. 14. xli. 38. xliii. 7.) So that the whole verse runs thus, *Is there any man among you of whom his son shall ask bread, will that man give him a stone?*

[5] Ver. 12. *Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς, Whatsoever you would that men should do to you, do you even so to them,* &c.] Here the *critical* note is this—that we are not to look for a connexion of these words to the former, though they be introduced with the particle *οὖν, therefore;* that being, saith Phavorinus, often *ἀργὸν,* an *expletive,* or serving only by way of *transition* from one thing to another. Others connect the words thus; *viz.* That in the immediate preceding words our Lord instructs us, by a comparison taken from men, that we may reasonably expect our heavenly Father will confer upon us all those blessings which he sees needful for us, and we can reasonably desire, provided that we ask them with faith and importunity, and do with diligence seek them: and hence, saith Grotius, our Lord infers that we, who stand engaged to be *followers of God as dear children,* should be as ready to afford to others all needful aid, which they, on the account of equity, humanity, and Christian charity, desire of us; this being only that which, in like cases, we expect from others. Hence in St. Luke, vi. 30. our Lord is introduced, saying, *Give to every one that asketh;* and *as you would that men should do to you, do ye even so to them,* (ver. 31.) But for explication of this rule, note,

First, That it was a rule, which obtained both among Jews and gentiles, and was delivered by them in some variety of words, but with great harmony of sense; first positively, as here,

Quod tibi fieri vis, fac alteri.
Γενοῦ πᾶσιν ὡς σοι θέλεις πάντας. Nilus.

And also negatively,

Quod tibi fieri non vis, alteri ne feceris.
Quod damnaturus sis in aliis, in te non admiseris.
Ὅπερ συ μισεῖς παρ' ἑτέρῳ σοι γένεσθαι, εἰς ἑτέρους μὴ ποίει.
Ἃ πάσχοντες ὑφ' ἑτέρου ὀργίζεσθε, ταῦτα τοῖς ἄλλοις μὴ ποιεῖτε. Isocr. ad Nicocl. Or. 3.

And in those words of Hillel, *Do not thou that to thy neighbour, which thou hatest when it is done to thee;* which rule in Tobit (iv. 14.) is expressed thus, *ὁ μισεῖς μηδενὶ ποιήσῃς, do that to no man which thou hatest.*

Secondly, That this rule being given as the sum of the law and the prophets, as an abridgment of the rules of justice prescribed by them, can never duly be construed, as to subvert any of the laws and orders established by them, or thwart the proper rules of charity or justice. And therefore this rule admits these limitations:

Thirdly, Whatsoever I desire with a well-ordered or regulated will, that is, what I desire agreeably to the dictates of right reason, or to the principles of Christian religion, should be done, or not done to me, that I must do, or not do to others. It therefore will not follow from this rule, that if a pot-companion will give me drink to excess, that I must give him drink to excess, or that, if Socrates would lend his wife to his friend, that friend should do the like to him; because that which is here prescribed as a rule of charity and justice among Christians, could never be intended to countenance what is opposite to charity and justice, to the law and the prophets, and more especially to the precepts of Christianity. And so, as to the negative part of this rule, though a criminal, or guilty person, would not have the judge condemn him, or the witnesses give in testimony against him, but would be pardoned after condemnation; yet he who is a judge, were he such a person, must not forbear to condemn, or always pardon, the condemned criminal, since this practice would take away vindictive justice, and let offenders go unpunished.

Fourthly, This rule must be interpreted as a rule of proportion, binding us to, or not to do that to others, which in like state, condition, or relation, we would, or we would not have done to ourselves; *v. gr.* it requires not the master to obey his servants, because he would have them obedient to him, but to be as obedient to his masters, as he can reasonably expect they should be to him, and to treat his servants as kindly and favourably, as, if he were a servant, he could reasonably desire to be treated by his master: the prince must not be subject to his people, as he would have them be to him, but he must treat them with that equity and kindness, which, if he were a subject, he reasonably might expect from a prince duly regardful of his subjects' weal; and so proportionably in the relations of father and children, man and wife, master and scholar, pastor and flock, &c.

Fifthly, This rule must not be extended to every thing

which another may lawfully do to me, and therefore I desire he would do; but only what I may desire of him, or expect from him as his duty, on the account of equity and justice, charity, friendship, or relation. Thus, if a poor man would desire that some very wealthy person would give him out of his estate enough to make him rich; though were this rich man poor, he would be glad if somebody would shew the like kindness to him, yet he is not obliged by this rule, though lawfully he might do it, to make this poor man rich, because he stands not bound by any law of charity or justice so to do. And,

Sixthly, Note that this rule, as it is positive, respects not only our outward actions, but even our words and thoughts, requiring us to speak, think, and judge of others, as in like circumstances we may in equity and reason expect they should speak, think, or judge of us. As it is negative, it must require us not to speak, think, or judge of others, as we conceive that in like circumstances they ought not to speak, think, or judge of us; for there is an equity to be observed in our words and thoughts of others, as well as in our actions, and *a judgment of charity*, and *a righteous judgment*, as well as *a labour of love*, and *a righteous deed;* and also an evil word and thought, and a wrong judgment, which therefore ought to be forborne from principles of love and equity.

[6] Ver. 13, 14. *Enter in at the strait gate*, &c.] Of the metaphor of a *strait gate*, see note on viii. 11. and note that the way of virtue and felicity is represented by the heathen sages under the like metaphor; thus Cebes saith, that there is at the entrance of it θύρα τίς μικρὰ, *a little gate*, and ἀνάβασις στενὴ πάνυ, *the way hath a very strait ascent*, and is a way not trodden in, which πάνυ ὀλίγοι πορεύονται, *very few walk in*, as seeming to be difficult, τραχεῖα καὶ πετρώδης, *rough and rocky*. And yet this is no contradiction to those Scriptures, which represent the ways of wisdom as *ways of pleasantness*, and *the yoke of Christ as easy*, and his *commandments as not grievous;* for this way is only rough and grievous at our first entrance into it, when we have many old acquaintance and seeming friends to part with, and evil habits to put off, and till faith and patience have smoothed it to us; but then we can *rejoice in tribulations, and take pleasure in infirmities*, and love will make it pleasant to us; *when temperance and patience*, said Cebes, have lifted us to the top of the hill, then is it ὁδὸς καλή τε καὶ ὁμαλὴ καὶ εὐπόρευτος, *a way that is pleasant, smooth, and easy to be trod, free from all evil, and leading to the regions of felicity*. And whereas it is added, ὅτι στενὴ ἡ πύλη, *because strait is the gate*, ὅτι there should be rendered *but*, for so the Hebrew כ which answers to it often signifies, and is therefore rendered by the Septuagint, ἀλλὰ or ἀλλ' ἤ *but*, *viz.* 2 Chron. xx. 15. Psal. xlii. 3. Dan. ix. 18. Amos vii. 14. And sometimes ὅτι in the sense of *but;* so 1 Kings xxi. 15. *Naboth is not alive*, כי מת ὅτι τέθνηκε, *but dead;* 2 Kings i. 4. *He shall not descend down from his bed* תומת כי מות ὅτι θανάτῳ ἀποθανῇ, *but shall die.* So Numb. xxvii. 3. Deut. xi. 7. Judg. i. 19. ii. 17. 1 Sam. xvii. 47. 2 Sam. xxiv. 24. and in many other places. (See Noldius de partic. Heb. p. 404.)

[7] Ver. 15. Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, Ver. 16. ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς, *beware of false prophets,—by their fruits ye shall know them.*] They who extend the word *false prophets* to all teachers of false doctrines, will scarce be able to shew, how they, who teach the doctrine of the millennium, or that *the promises of the law were only temporal*, or that *the baptism of infants* may be deferred till they come to years of discretion, or that *the sabbath-day* is still to be kept holy, can be proved to be *false prophets* by the evil tendence or consequents of their doctrine: moreover, it must be noted that Christ here speaks to the multitude, (ver. 28, 29.) and to the ears of the people: (Luke vii. 1.) they therefore must beware of them, and so be able to know them by their works, as *the tree is known by its fruits*, (ver. 20.) from the works of iniquity they do, (ver. 23.) not from their doctrines; for that would render our Lord's words ridiculous, viz. *Beware of teachers of false doctrines; by their false doctrines ye shall know them.*

Obj. But you may say, Christ owns they shall appear *in sheep's clothing*, that is, in a fair appearance of piety and innocence, and so it must be difficult to pass a judgment on them by their works.

Ans. It is not necessary that their coming *in sheep's clothing* should signify their seeming innocency, but only their appearance in the habit of prophets. For so Elias wrapped himself ἐν τῇ μηλωτῇ αὐτοῦ, *in his sheep's skin mantle*, (1 Kings xix. 13.) and when he ascended ἡ μηλωτὴς, *his mantle fell from him.* (2 Kings ii. 13.) This therefore may be the true import of this phrase, *They shall appear in the habit of prophets.* But (2.) admit it signifies their hypocrisy and dissimulation; things feigned and dissembled only, will in a little time be easily discerned from that which is sincere and real; when such *hypocritical* pretenders have got once a liberty to do it, when their advantage requires it, when persecutions for the faith arise, they will soon put off the mask, and discover themselves to be counterfeits.

Moreover, *false prophets*, both in the Old and the New Testament, do always signify such persons as falsely pretend a commission from God for what they teach, or who promise or foretell things falsely in his name; as will appear from all the places of the New Testament where this word occurs, Matt. xxiv. 11. Mark xiii. 22. Luke vi. 26. Acts xiii. 6. 2 Pet. ii. 1. Rev. xvi. 13. xix. 20. xx. 10. That such *false prophets* were suddenly to come into the world, our Lord foretells, Matt. xxiv. 11. That many of them were come, we learn from St. Peter and St. John, 1 John iv. 1. And,

Lastly, The apostles teach, agreeably to Christ, that such *false apostles* and *false prophets* are to be discovered, not only by their doctrines, but by their works, as being *ravenous wolves, not sparing the flock;* (Acts xx. 29.) *teachers of what they ought not for filthy lucre's sake;* (Tit. i. 11.) such *as count gain, godliness;* (1 Tim. vi. 5.) *lovers of money;* (2 Tim. iii. 2.) *through covetousness by feigned words making merchandise of others;* (2 Pet. ii. 3.) *admiring persons for gain;* (Jude 16.) such as may be known by the evil works they did, and taught others to do as being *lovers of pleasure;* (2 Tim. iii. 4.) *abominable;* (Tit. i. 16.) *defiling the flesh, and turning the grace of God into lasciviousness;* (2 Pet. ii. 10. Jude 4. 8.) and, lastly, *such as insisted upon questions*, which had no tendence to advance *godliness*, but rather to *nourish strife, and to subvert the hearers.* (1 Tim. i. 4. iv. 7. 2 Tim. ii. 16. 23. Tit. iii. 9.)

[8] Ver. 18. Οὐ δύναται δένδρον ἀγαθὸν πονηροὺς καρποὺς

ποιεῖν, *A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit.*] *i. e.* While they continue such. Hence some make two inferences, which are false and alien from the mind of Christ:

First, *That he who once is regenerate can never cease to be so;* which no more follows, than that *he who is once wicked cannot cease to be so;* and therefore that it is vain to call sinners to repentance, or bid them *make the tree good,* as Christ doth, Matt. xii. 33.

Secondly, *That an irregenerate person can do nothing that is good,* because he is an evil tree, and so he must be purely passive in his whole conversion; which is as if I should argue, that *a good man cannot sin,* because being a good tree he cannot bring forth evil fruit. Good here is the note of St. Jerome, that *Judas being once a good tree brought forth bad fruit, when he betrayed his Master.* And *Saul being once a bad tree, brought forth bad fruit, when he became a vessel of election:* "Tamdiù ergo arbor bona fructus non facit malos, quamdiu in bonitatis studio perseverat; et mala arbor tamdiù manet in fructibus peccatorum, quamdiu ad pœnitentiam non convertitur." *So long then as the good tree persevereth in its goodness, it bringeth not forth evil fruit; and the evil tree continues to bring forth the fruits of sin, till by repentance it is turned into a good tree.*

[9] Ver. 21. *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven,* &c.] Of the import of this phrase, *the kingdom of heaven,* see note on iii. 2. And note hence, that faith and purposes of obedience, without actual obedience to the commands of God, as long as we live and have opportunity to do so, will avail no man to salvation.

[10] Ver. 22. *Many shall say in that day, Lord,* οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν, &c. *have we not prophesied, cast out devils, and done many mighty works in thy name?*] I grant that it cannot be certainly inferred from these words, that any persons will thus plead at the day of judgment; but only that such pleas, if made, will be of no account with God from workers of iniquity: but yet it will hence follow, that such persons might be workers of iniquity, and also that they might have some expectations of favour from Christ, on the account of these things performed in his name. And that such miracles were actually performed by such men in the name of Christ, we learn from Origen,* who saith, That *so prevalent is the name of Christ to cast out devils,* ὡς ἔσθ' ὅτε, καὶ ὑπὸ φαύλων ὀνομαζόμενον ἀνύειν, *that sometimes* (as Christ said) *it avails when named by wicked Christians.* And Pseudo-Justin † confesseth of the heretics, ἐνεργεῖν τινὰς ἐν αὐτοῖς δυνάμεις, *that some miracles were wrought by them.* For though true miracles cannot be wrought in confirmation of a *false doctrine,* yet, seeing miracles wrought by *the name of Jesus,* are wrought not to confirm either the doctrine or piety of him that doth them, but only to confirm his doctrine in whose name they are wrought; I think it no absurdity to grant, that evil Christians may do them in his name. Thus God put many true prophecies concerning his people into the mouth of that Balaam, *who loved the wages of unrighteousness;* and Judas was one of those twelve to whom Christ gave *power to cast out unclean spirits, and to heal all diseases.* (Matt. x. 1.)

[11] Ver. 24. Πᾶς οὖν ὅστις ἀκούει τοὺς λόγους τούτους, καὶ ποιεῖ αὐτούς, &c. *Every one that heareth these words, and doeth them, will I liken to a wise man.*] Hence it appears, (1.) that this sermon on the mount contains those rules of faith which are sufficient for salvation; since otherwise Christ could not promise it to them, who observed and practised these his sayings.

(2.) That a man may be disposed to yield this obedience, it is necessary, (1.) that he believe Christ was *a teacher sent from God* into the world, to propound these rules of life and death in his name, and by his authority; faith being the principle and root of all obedience. (2.) That he hath a sufficient knowledge of these rules, and doth retain them in his memory; for what he doth not know he cannot, and what he retains not in his memory he will not do. We must add to *our faith, knowledge;* (2 Pet. i. 5.) and *keep in memory the things we have heard,* 1 Cor. xv. 2. (3.) That he firmly believe and frequently reflect upon the motives to perform these rules; *viz.* the blessings promised to the observers of them, and the great evils threatened to the neglecters of these rules: for the serious and frequent consideration of these things will not only animate us to the performance of our duty, but will strengthen us against all the temptations and allurements of the world, to divert us from it; whilst we perceive that the advantages we shall receive by living according to these rules, are infinitely greater than any which the world can tender; and the evils which will certainly ensue on our neglect to do so, are far more formidable than any we can suffer from a persecuting world.

[12] Ver. 29. Ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, *The multitude were astonished at his doctrine; for he taught them as one that had authority, and not as the scribes.*] They certainly mistake, who interpret these words thus, *He taught them as the author of the doctrine he preached, and one who had authority in his own name, to propound the terms of life and death,* and therefore saith not, as the prophets, *Thus saith the Lord,* but *I say unto you.* This being not only contrary to the nature of his prophetic office, but to his frequent declarations, that *the doctrine which he taught was not his own, but his that sent him;* that *he spake not of himself, or in his own name, but as he had heard from his Father, and as he had commanded him to speak.* (John vii. 16. viii. 28. xii. 49. xiv. 10. xvii. 18.) This interpretation therefore of St. Jerome, Theophylact, and others, is to be rejected. Others think this relates to the confirmation of his doctrine by miracles; for when he had cured all manner of diseases, demoniacs, lunatics, and paralytics, the people flock to him from all quarters, (Matt. iv. 24, 25.) and then he begins this sermon. So Mark i. 27. *They all marvelled, saying, What is this new doctrine? for* κατ' ἐξουσίαν *with authority he commanded the unclean spirits, and they obey him:* and Luke iv. 32. *They were amazed at his doctrine; for his word was* ἐν ἐξουσίᾳ, *attended with the power of miracles,* (ver. 36.) And, thirdly, because it is here said, *they were astonished,* not at his miracles, but *at his doctrine;* others interpret the words thus, *He spake as a prophet, having authority from God to deliver his message to them;* not as the scribes, who pretended only to deliver *the traditions of their forefathers,* and to teach only what they had learnt from Hillel, Shemaia, Abtalion, &c. So Lightfoot.

* Contr. Cels. lib. i. p. 7. † Qu. 5.

CHAP. VIII.

1. WHEN he was come down from the mountain *(on which he delivered this Divine discourse)*, great multitudes followed him.

2. And, behold, *(when he was in or near one of the cities*, Luke v. 12.) there came a leper and [1] worshipped him, *(kneeling*, Mark i. 40. *and falling down before him*, Luke v. 12. *and)* saying, Lord, if thou wilt, thou canst make me clean.

3. And Jesus *(having compassion on him*, Mark i. 41.) [2] put forth his hand, and touched him, saying *(to him)*, I will; be thou clean. And immediately his leprosy was cleansed.

4. And Jesus *(straitly charged him, and forthwith sent him away*, Mark i. 43. *and)* saith unto him, [3] See thou tell no man *(who hath done this)*; but go thy way *(first, and)* [4] shew thyself to the priest, and offer *(for thy purification*, Mark i. 44. Luke v. 15.) the gift that Moses commanded, for a [5] testimony to them: *(but he going from him, published it so much, that the multitude hearing of it came to him from every place to be healed of their infirmities*, Mark i. 45. Luke v. 15.)

5. And when Jesus was entered into Capernaum, [6] there came unto him *(by the elders of the Jews*, Luke vii. 3.) a centurion, beseeching him,

6. And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented *(and nigh to death; I desire thou wouldest come and heal him*, Luke vii. 3.)

[Luke vii. 4. *And when they came to him, they besought him instantly, saying, That he was worthy for whom he should do this:* Ver. 5. *for he loveth our nation, and hath built us a synagogue.*]

7. And Jesus saith unto him *(i. e. to the messengers sent by him)*, I will come and heal him: *(and having said this, Jesus went with them, and when he was now not far from the house*, Luke vii. 6.)

8. The centurion *(hearing that Christ was coming to him, sent other friends to him, by whom he)* answered and said, Lord, *(trouble not thyself to come to me; for)* I am not worthy that thou shouldest come under my roof; *(wherefore neither thought I myself worthy to come unto thee*, Luke vii. 6, 7.) but [7] speak the word only, and my servant shall be healed.

9. For I am a man under authority, having *(also)* soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. *(How much more canst thou, who hast all power in heaven and earth, command one of the ministering spirits to come and heal my servant?)*

10. When Jesus heard *(this saying)*, he marvelled, and said to them that followed him, Verily, I say unto you, I have not found so great faith, no, not in Israel *(the people to whom I was promised, and to whom I am sent)*.

11. And I say unto you, That [8] many shall come from the east and from the west, *(from the north and from the south*, Luke xiii. 29.) and shall sit down with Abraham, and Isaac, and Jacob, *(and with all the prophets*, Luke xiii. 28.) in the kingdom of heaven *(i. e. shall be partakers of the blessings promised to these patriarchs)*.

12. But the children of the kingdom shall be cast out into outer darkness: *(so that)* there shall be weeping and gnashing of teeth *(among them thus excluded from the blessings of this kingdom)*.

13. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour, *(and they that were sent, returning to the house, found the servant whole that had been sick*, Luke vii. 10.)

14. And when Jesus was come into Peter's house, he saw [9] his wife's mother laid *(upon a bed)*, and sick of a fever, *(for they had told him of her*, Mark i. 30.)

15. And *(he stood over her, and rebuked the fever*, Luke iv. 39. *and)* he touched her hand, and the fever left her: and she arose, and ministered unto them *(what was necessary for their entertainment)*.

16. And [10] when the even was come *(so that the sun was set*, Mark i. 32. Luke iv. 40. *and the sabbath ended)*, they brought unto him many that were *(sick, and many)* possessed with devils: and he cast out the spirits with his word, and *(laying his hands upon them*, Luke iv. 40.) healed all that were sick:

17. That *(in this sense also)* it might be fulfilled which was spoken by the prophet Esaias, saying, (liii. 4.) [11] He himself took our infirmities, and bare our sicknesses.

18. Now when Jesus saw great multitudes about him, he gave commandment *(to his disciples)* to depart unto the other side *(of the lake Gennesareth*, Luke viii. 22.)

19. And *(as they were preparing for their departure)* a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20. And Jesus saith unto him, *(If thou resolvest thus, upon prospect of any temporal advantages in my kingdom, thou wilt be frustrated in thy expectation, for)* the foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his *(own)* head *(and, therefore, much less any accommodations for his followers)*.

21. And another of his disciples *(or attendants, being bid to follow him*, Luke ix. 59.) said unto him, Lord, suffer me first to go and *(abide at home till I)* bury my father.

22. But Jesus said unto him, Follow me *(now)*; [12] and let the dead bury their dead; *(i. e. let those who are unconcerned for the things of God, and unfit to engage in the promoting them, do such offices, which they may do as well as others; but do thou, who hast begun to follow me, and to attend upon the doctrine of the kingdom of God, go on without diversion in that work; for no man having put his hand to the plough, and looking back, is fit for the kingdom of God*, Luke ix. 62.)

23. And when he was entered into a ship, his disciples followed him.

24. And, behold, there arose a great tempest in the sea, insomuch that the ship was *(sometimes)* covered with the waves: but he was asleep *(in the hinder part of the ship*, Mark iv. 38.)

25. And his disciples came unto him, and awoke him, saying, Lord, save us: we perish.

26. And he saith unto them, [13] Why are ye so fearful, O ye of little faith? Then he arose, and rebuked the wind and the sea, *(saying to them, Peace, be still*, Mark iv. 39.) and there was a great calm.

27. But the men marvelled, saying, What manner of

man is this *(and how great is his power)*, that even [14] the winds and the sea obey him!

28. And when he was come unto the other side, into the country of the Gergesenes, (see note on Mark v. 1.) there met him [15] two possessed with devils, coming out of their tombs, *(one which was)* exceeding fierce, so that no man might *(safely)* pass by that way; *(for no man could tame him, or bind him so effectually with chains or fetters, that he could not break them; and night and day he was in the mountains, or among the tombs, crying and cutting himself with stones; and seeing Jesus afar off, they run unto him, and worshipped him,* Mark v. 3—6.)

29. And, behold, they *(i. e. the unclean spirits in them)* cried out, saying, [16] What have we to do with thee, Jesus, thou Son of God? [17] art thou come hither to torment us before the time *(appointed for our punishment?* i. e. *the fierce one said this, the other being present with him: and this he said after that Christ had said to the unclean spirit in him, Come out of the man; and Jesus asking, what was his name? he had answered, saying, My name is Legion: for we are many; and* (farther) *had besought him much that he would not send them away out of the country,* Mark v. 8. 10.)

30. And there was a good way off from them *(in the mountains,* Luke viii. 32.) a herd of many swine *(even two thousand,* Mark v. 13.) feeding.

31. So the [18] devils besought him, saying, If thou cast us out, [19] suffer us to go away into the herd of swine.

32. And he said unto them, *(I suffer you to)* go. And when they were come out *(of the men)*, they entered into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33. And they that kept them fled, and went their way into the city *(and villages)*, and told *(them)* every thing *(that Christ had done)*, and what was befallen to the *(men)* possessed of the devils.

34. And, behold, the whole city came out to meet Jesus: and when they saw him, they *(being terrified at what he had done, and grieved for their loss)* besought him that he would depart out of their coasts.

ANNOTATIONS ON CHAP. VIII.

[1] Ver. 2. ΠΡΟΣΕΚΥΝΕΙ *αὐτῷ, worshipped him.*] The Jews paid civil adoration both to kings and prophets, either by bending of the knee, or by prostration, or falling down before them: so Abigail fell down before David, and bowed herself to the ground, 1 Sam. xxv. 23. 41. so also the Amalekite fell to the earth before him, and did obeisance, 2 Sam. i. 2. so Mephibosheth fell on his face, and did him reverence, 2 Sam. ix. 6. so the woman of Tekoah, 2 Sam. xiv. 4. Nathan, 1 Kings i. 23. so the whole congregation *worshipped the Lord and the king,* 1 Chron. xxix. 20. Thus also they reverenced the holy prophets: so Saul stooped with his face to the ground to Samuel, 1 Sam. xxviii. 14. Obadiah fell on his face before Elijah, 1 Kings xviii. 7. see 2 Kings i. 13. and Nebuchadnezzar fell on his face before Daniel, ii. 46. Whence I conclude, that the adorations given to our blessed Saviour, by those Jews and gentiles who knew nothing of his divinity, could be no argument of his Divine nature, but rather were paid to him as the Messiah, or as a prophet sent from God, or as the *King of Israel.*

[2] Ver. 3. Καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ ὁ Ἰησούς. *And Jesus, stretching forth his hand, touched him.*] The Jews cannot reasonably object that our Lord violated the law, either by touching the leper here, or by touching the bier of the dead; (Luke vii. 14.) for, as the effect wrought upon both demonstrated, that the God who gave these laws approved both these actions, they being done by the *finger of God,* so was it a received rule among them, *That a prophet might vary from, or even change, a ritual law:** so did Elijah, who took the woman's dead son out of her bosom, and carried him up to his bed, and stretched himself upon him three times: (1 Kings xvii. 19. 21.) so did Elisha, when he lay upon the Shunammite's child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands. (2 Kings iv. 34.) Whence Theophylact† observes, *That our Lord touched the leper, to shew it was not necessary that he should observe those lesser matters of the law,* and *that a pure person is not defiled by touching one unclean;* but that it is the leprosy of the soul which doth indeed defile. (See note on ver. 8.)

[3] Ver. 4. Ὅρα μηδενὶ εἴπῃς, *See thou tell no man.*] *viz.* That thou wast healed by me, till thou hast offered thy gift to the priest; and he, by receiving it, hath owned thee to be clean from thy leprosy, lest they hearing that thou wast cleansed by me should, out of envy to me, refuse to own that thou wast cleansed. This sense, the words *offer the gift for a testimony to them,* seem to require; for that which was always to be concealed from them, could be no testimony to them of the Divine mission. (See note on ix. 30.)

[4] Σεαυτὸν δεῖξον τῷ Ἱερεῖ, *Shew thyself to the priest,* &c.] Here it is well observed by Dr. Lightfoot, that though the priesthood was much degenerated from its primitive institution and office, and many human institutions were added to God's law, touching the priest's examination of the leper who pretended to be clean; yet doth Christ send this leper to submit to all these human inventions, as knowing that they did indeed corrupt but not extinguish the Divine institution.

[5] Εἰς μαρτύριον αὐτοῖς, *For a testimony to them.*] This some interpret thus, *Offer thy gift for a testimony unto them, that thou art cleansed from thy leprosy,* which must be the import of these words, if Christ had absolutely forbid him to declare, who it was that cured him of his leprosy; but in all other places where this phrase is used, it imports a testimony to the truth of Christ's mission or his doctrine, and, therefore, most probably here signifies, that by pronouncing the man clean, they may have a testimony that I am the Christ, or am a prophet sent from God; they themselves owning that the leprosy can only be cured by the finger of God, (2 Kings v. 7.) and, therefore, not suffering a physician to attempt to cure it: so, *v. g.* Matt. x. 18. *Ye shall be brought before governors and kings,* εἰς μαρτύριον αὐτοῖς, *for a testimony to them and to the nations:* Matt. xxiv. 14. *This gospel of the kingdom shall be preached in all the world,* εἰς μαρτύριον, *for a testimony to all nations:* Luke ix. 5. *If they receive you not, shake off the dust of your feet,* εἰς μαρτύριον ἐπ' αὐτούς, *for a*

* Neve Shallom. lib. ix. cap. 19. † In Luke vii. 14.

testimony against them. Hence the lepers cleansed, Matt. xi. 5. are made the sign of the advent of the Messiah.

[6] Ver. 5. Προσῆλθεν αὐτῷ ὁ ἑκατόνταρχος παρακαλῶν αὐτὸν, *There came to him a centurion, beseeching him.*] Luke vii. 3. He sent to him the rulers of the Jews; and, ver. 8. the centurion answered and said; Luke vii. 6. *the centurion sent friends to him, saying.* (See these things reconciled, in note on Luke vii. 1.) It is conjectured by St. Chrysostom, Καὶ αὐτὸν μετὰ τὸ πέμψαι τοὺς φίλους παραγενόμενον, That he himself, as Jesus came nearer to his house, came out of civility to meet him; because Christ says unto him, *Go thy way, as thou hast believed, so be it done unto thee,* ver. 13. but of that also, see note on Luke vii. 1.

[7] Ver. 3. 8. Θέλω, καθαρίσθητι, *I will, be thou clean.*] Here the note of Woltzogenius is this, "Hic verè divina Christi vis elucet;" *Here shines forth the Divine power of Christ, that he could do so great things only by his command:* so also Moses says, the world was *created by God, saying, Let there be light, and there was light,* (Gen. i. 3.) And on those words, ver. 8. *only say the word and thy servant shall be healed,* &c. he saith, he represents the faith of the centurion, concerning our Lord's Divine power, thus: *If I, who am subject to the power of another, have so much power over my servants, that they instantly do whatever I would have them, how much more shall all things which thou requestest be done at thy word and command,* "qui nullius potestati subjectus es," *who art subject to the power of none?* And how can he deny him to be God, in whom shines forth that Divine power, which God exerted in the creation of the world, and at whose word all things that he commandeth must be done, and who *is subject to the power of none?* Surely this faith of the centurion may induce us to conclude with St. Jerome on the place, *Quod intra corporis tegmen Divinitatem latentem videret.*

[8] Ver. 11, 12. Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσι, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ — ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, *And I say unto you, That many shall come from the east, and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven,* &c.] For the right understanding of these words, note,

First, That to *lie down* with Abraham, Isaac, and Jacob, *in the kingdom of heaven,* doth not here signify to enjoy everlasting happiness in heaven with them, but only to become the *sons of Abraham through faith,* (Gal. iii. 7.) and so to be *blessed with faithful Abraham;* (ver. 9.) *to have the blessing of Abraham coming on them, that they may receive the promise of the Spirit;* (ver. 14.) *through faith in Christ, to be the seed of Abraham, and heirs according to the promise;* (ver. 29.) *viz.* the promise made to Abraham, (Gen. xii. 3.) renewed to Isaac, (Gen. xxvi. 4.) and confirmed to Jacob, (Gen. xxviii. 14.) and to be, according to Isaac, *the children of the promise.* (Gal. iv. 28.) This, saith Christ, shall be the blessing of the believing gentiles, they shall be *sons of Abraham,* and *heirs of the promises* made to the patriarchs, and mentioned by all the prophets of the Old Testament; whereas the unbelieving Jews, wanting the faith of Abraham, shall be deprived of the blessings promised to his seed; for *they who seek to enter, and shall not be able, because the Master hath shut to his door,* (Luke xiii. 24, 25.) are those Jews who *sought for righteousness by the works of the law, and not by faith,* and therefore found it not; (Rom. ix. 31, 32. xi. 7.) who *entered not into the rest prepared for them, by reason of their unbelief,* (Heb. iii. 18, 19. iv. 2. 5.) and *from whom the kingdom of God was taken away:* (Matt. xxi. 43.) they are they who shall say to Christ, *We have eaten and drunk before thee, and thou hast taught in our streets,* (Luke xiii. 26.) which could be said only by the Jews.

Secondly, Observe that this kingdom of God is represented here, and elsewhere, as a *nuptial solemnity,* or a banquet, at which the guests sit down with the master of the feast. Now these *banquets* were usually made at night, and continued long in the night; hence were they called *cœnæ convivales,* suppers,* ὀψὲ γὰρ δειπνεῖν ἀπὸ πράξεων, *because they were wont to sup late, after they had done their business,* saith Plutarch; thus have we mention of a *great supper,* Luke xiv. 16. of *the supper of the Lamb,* Rev. xix. 7. and of *the bridegroom coming at midnight to his supper,* Matt. xxv. 6. Hence at those suppers the house of reception was filled with lights, called δᾶδες, λαμπάδες, λυκνεῖν, φάνοι, in Athenæus† and Plutarch,‡ *i. e. torches, lamps, candles,* and *lanterns;* and so they who were admitted to the banquet had the benefit of the light: but they, who were shut out, or could not enter, were in darkness; whence the unhappy state of those, who were excluded from the kingdom of God, or from a state of future happiness, is frequently expressed by their being *cast out into outer darkness,* ver. 12. (see Matt. xxii. 13. xxv. 30.) and because they, who were thus shut out from the marriage-feast, were not only exposed to shame, but also to cold and hunger, therefore is it added, *there shall be weeping, and wailing, and gnashing of teeth.* (Matt. xiii. 42. Luke xiii. 28.) And, oh! how contrary is this prediction of our Lord to the vain opinions of the Jews, who were wont to say, that *all Israel should have a portion in the world to come; but the heathens* (say they) *are to be fuel for hell-fire;* (Pirk. Eliezer, cap. 9. sect. 4.) whereas our Saviour here declareth, that these *heathens should sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven; and they, the children of the kingdom, should be cast into outer darkness.*

Thirdly, Observe, for explication of other places relating to these *banquets* and *nuptial-feasts,* that they, who were invited to them, entered by a gate designed to receive them; whence Christ, by whom we enter into this *marriage-feast,* compares himself to a *gate,* John x. 1, 2. 7. 9. Now this *gate,* at the time when the guests invited were to come, was made narrow, the wicket only being left open, and the *porter* standing there, that they who were not bidden to the marriage might not rush into it. Hence Christ exhorts the Jews to *enter in at the strait gate;* (Matt. vii. 13, 14. Luke xiii. 24.) *i. e.* to *strive to enter* into the kingdom of heaven, and be made partakers of the blessings of it, before it was taken from them. Lastly, When all that were invited were once come, the door was presently shut, and was not to be opened any more to them, who stood knocking without: so after the *wise virgins* had entered with the bridegroom, the *gate was shut,* and was not opened to the *foolish virgins,* who stood knocking without. (Matt. xxv. 11.) And in this sense are we to understand those words of Christ, (Luke xiii. 24, 25.) *Many shall seek to*

* Symp. lib. viii. q. 6.
† Lib. xv. p. 699.
‡ Symp. lib. iv. p. 23.

enter, and shall not be able; viz. not for want of any grace sufficient on God's part, but because of their coming too late, after the gate is shut, and the bridegroom is entered; as is apparent from the reason of that admonition, *Strive to enter in at the strait gate, for many will seek to enter in, and shall not be able, when once the master of the house is risen up, and hath shut the door.*

[9] Ver. 14. Εἶδε τὴν πενθερὰν αὐτοῦ, &c. *And when Jesus came unto Peter's house, he saw his wife's mother laid, and sick of a fever.*] Learn hence, saith Theophylact, that marriage is no hinderance to virtue, since *the chief of the apostles* had his wife. Brugensis here notes, that it is written *of Peter only* that he had a wife; but that this is not exactly true, see note on 1 Cor. vii. 8. and on ix. 5. Moreover we read in the interpolated Ignatius,* περὶ Πέτρου καὶ Παύλου καὶ τῶν ἄλλων ἀποστόλων τοῖς γάμοις προσομιλησάντων, *of Peter and Paul, and other apostles that were married.* St. Basil† reckons among those that were married, Πέτρον καὶ τοὺς λοιποὺς τῶν ἀποστόλων, *Peter and the rest of the apostles.* And St. Ambrose‡ saith, *that* "omnes apostoli, exceptis Johanne et Paulo, uxores habuisse dicuntur," *all the apostles, except John and Paul, are said to have wives.* See many other testimonies in Cotelerius's notes§ on the epistle of Ignatius to the Philadelphians.

[10] Ver. 16. Ὀψίας δὲ γενομένης, *and when the even was come.*] The Jews kept their sabbath from evening to evening, according to those words, (Lev. xxiii. 32.) *from even to even shall ye celebrate your sabbath;* and therefore, when it began to be dark, before the sabbath, Nehemiah commands the gates of Jerusalem to be shut; (Neh. xiii. 19.) and the author of Cosri‖ saith, "non ingreditur nisi occumbente sole," *the sabbath doth not enter but when the sun is set,* as St. Mark and St. Luke speak. (See Lightfoot on the place.)

[11] Ver. 17. Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, *That it might be fulfilled which was spoken by the prophet, saying, He himself took our infirmities, and bore our sicknesses.*] This is one of those places from which interpreters conclude, a prophecy is said to be fulfilled only by way of accommodation, though not according to the intention of the prophet. But I conceive without just ground: for, first, the Jews themselves did think this passage of the prophet related to the curing their diseases, as well as the procuring remission of their sins; for thus they speak, *the name of the Messiah is the leper of the house of Rabbi, as it is said, Surely he bore our infirmities.* And, We esteemed him, נגוע Isa. liv. 4. *quasi leprosum,* as a leper, saith St. Jerome and the Vulgar, ἀφημμένον ἐν ἀφῇ ὄντα, Symma. and Aquila; now ἀφὴ, say Hesychius, Suidas, and Phavorinus, is ἡ χροία τῆς λέπρας, *the colour of the leprosy.* (See Lev. xiv. 32. 35.) And again, If the Messias be among the living, *Rabbona Hakkedosh* is he, as being one who *bears our infirmities:* and seeing Christ, by healing our diseases, took away the temporal punishment of our sins, (see the note on ix. 2.) and said to some of them he healed, *thy sins are forgiven thee,* why might not this prophecy be twice fulfilled, when, by taking away their diseases, he took away the temporal punishment of their sins, and when, by suffering on the cross, he procured a full remission of the guilt of their iniquities?

[12] Ver. 22. Καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς, *And let the dead bury their dead.*] That οἱ νεκροὶ, *the dead,* in Scripture doth often signify, not those who in a natural sense are dead by dissolution of the soul and body, but those who in a spiritual sense are so, by being alienated from the life of God, and *dead in trespasses and sins,* see note on 1 Pet. iv. 6. Thus, Clemens of Alexandria* saith, that, ἐν τῇ βαρβάρων φιλοσοφίᾳ νεκροὺς καλοῦσι τοὺς ἐκπέσοντας τῶν δογμάτων, καὶ καθυποτάξαντας τὸν νοῦν τοῖς πάθεσι τοῖς ψυχικοῖς, *the philosophy of the barbarians called them dead who deserted their doctrines, and subjected their minds to sensual passions;* and Origen,† *That the Pythagoreans placed coffins in their room, symbolically to represent that death;* and Philo styles this the *death of the soul,* ἐντυμβευομένης παθέσι καὶ κακίαις ἀπάσαις, *entombed in passions and all wickedness,* (legis alleg. lib. i. p. 45.) Here then Christ teacheth, that when we are called by him to the promotion of the gospel, and the salvation of men's souls, we should not suffer earthly business, which may be done as well by others, who are unfit to be employed in spirituals, to give us the least hinderance from setting instantly upon that work.

[13] Ver. 26. Τί δειλοί ἐστε, ὀλιγόπιστοι; *Why are ye fearful, O ye of little faith?*] Here I conceive it may be useful to lay down the indications of a weak and little faith, that we may guard ourselves against them. And,

First, The fears and jealousies of pious persons betray the weakness of their faith, as is apparent from this question, *Why are ye fearful, O ye of little faith?* Now such are not only those evil fears, which terrify us from the performance of our duty, but our irrational and superstitious fears of being left alone, or in the dark, the fear of evil spirits, and the like; and also all anxious and tormenting fears of what hereafter may befal ourselves, our Christian brethren, or the sincere and living members of Christ's body: a fear of caution, which renders us industrious to prevent the evil, may be useful in this case; but a fear of *diffidence* becomes not the good Christian; *He* (saith the Psalmist) *whose heart is fixed, trusting in the Lord, will not be* thus *afraid of evil tidings.* (Psal. cxii. 7.)

Secondly, Our doubtings and despondings in the time of peril demonstrate the weakness of our faith, according to that saying of our Lord to Peter, when he began to sink, *O thou of little faith, wherefore dost thou doubt?* (Matt. xiv. 31.) They, then, who doubt of God's assistance in the time of danger, or do suspect he may desert them in the needful hour, are weak in faith.

Thirdly, Our anxious solicitude for any temporal concern, and our perplexing cares for these enjoyments, shew we are men of little faith, *for our heavenly Father knoweth* how far *we have need of these things;* and hence our Saviour argues thus, *If God so clothed the lilies of the field,* if he feed *the fowls of the air, will he not much more clothe and feed you, O ye of little faith?* (Matt. vi. 30.) He, therefore, who suspects the kindness of his heavenly Father in these inferior concerns, either mistrusts his power, as did the unbelieving Jews, saying, *Can God prepare a table in the wilderness?* or else conceives his goodness to

---

* Ad Philad. sect. 4.
‡ In 2 Cor. xi.
‖ Part ii. p. 88.
† Περὶ ἀποταγῆς βίου. tom. ii. p. 234.
§ P. 473, 474.

* Vide Grotium.
† Cont. Cels. lib. iii. p. 142.

his faithful servants may be less than to the meanest of his creatures. And,

Fourthly, Our impatience under trouble argues our want of faith; for *he that believeth will not make haste.* (Isa. xxviii. 16.) Our due persuasions of God's paternal love towards us will engage us to possess our souls in patience, and tarry the Lord's leisure, and wait contentedly for any blessing he hath promised, as knowing it will surely come in its most proper season, and when the wisdom of our heavenly Father sees we are best fitted to enjoy it.

[14] Ver. 27. Οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ, *The winds and the sea obey him.*] It being so often made the property of God, *to still the raging of the sea,* (Psal. lxv. 7. cvii. 25. 29.) it is not to be wondered that Christ's disciples should conceive there must be a Divine power in him who could perform such things.

[15] Ver. 28. Ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι, *There met him two possessed with the devil,* Mark ii. 5. *A man possessed with an unclean spirit,* so Luke viii. 27.] See this reconciled in note on Mark v. 2.

[16] Ver. 29. Τί ἡμῖν καί σοὶ; *What have we to do with thee?*] Schmidius here shews, that this is not a form of speaking proper to the Jews and Hellenists only, it being used by good Greek authors, who had no converse with them. So Arrian upon Epictetus, τί ἡμῖν καὶ αὐτῷ; *What have we to do with him?* (Lib. i. cap. 1. p. 85.)

[17] Ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; *Art thou come hither to torment us before the time?*] That βασανίσαι should here signify only to imprison these demons, or send them to the place of their restraint, a reverend person argues, because the word βασανίζω sometimes signifies *to imprison,* and βασανισταὶ *gaolers.* (Matt. xviii. 34.) And, secondly, because they entreat, Luke viii. 31. that he would not command them to go out, εἰς ἄβυσσον, that is, *into hell.* But (1.) βασανίζω never signifies to *restrain* but in order to punishment or torment, to extort the truth; and βασανιστὴς only signifies a gaoler, because it is his office *to torture* and to *punish* men. And (2.) they who do afterward entreat not to be sent into the abyss, had formerly entreated not to be tormented, ver. 28. which shews that to be tormented, ver. 28. and to be sent to the abyss, ver. 31. were two different things. That it rather signifies to torment and punish them, may be gathered from the words of another *unclean spirit,* parallel to these, *What have we to do with thee? art thou come* ἀπολέσαι ἡμᾶς, *to destroy us?* Mark i. 24. Luke iv. 34. (2.) From these words, πρὸ καιροῦ, *Art thou come to do this to us before the time of torments?* For, though the devils do at present *believe* and *tremble,* (James ii. 19.) yet are they not at present tormented in the flames prepared for the devil and his angels, but only are *reserved in chains of darkness to the day of judgment to be punished;* (2 Pet. ii. 4. Jude 6.) then Satan is to be *cast into the lake of fire and brimstone;* (Rev. xx. 21.) at present *he walks to and fro through the face of the whole earth,* (Job i. 7.) and *goes about like a roaring lion, seeking whom he may devour.* (1 Pet. v. 8.)

[18] Ver. 31. Οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, *The devils entreated him.*] Some are of opinion, that the persons represented in the New Testament as demoniacs, were only persons afflicted with some strange diseases, fits of the mother, convulsions, falling sickness, and the like; but this cavil may be evidently confuted,

First, From the Scriptures and ecclesiastical writers, which make a constant and a plain distinction betwixt these two things, the curing *diseases,* and the casting out of *devils.* So Matt. iv. 24. *They brought to him all sick people, that were taken with divers diseases, and those which were possessed with devils, and those which were lunatic, and had the palsy, and he healed them;* and Matt. x. 1. *He gave to the apostles power against unclean spirits to cast them out, and to heal all manner of sickness and diseases;* Mark i. 34. *He healed many that were sick of divers diseases, and cast out many devils.* So also Luke iv. 40, 41. *The Christians* (saith Irenæus*) *truly cast out devils, and heal the sick by imposition of hands. They cast out devils, and heal many diseases,* saith Origen.† *How many honest men have by us been healed, or freed from devils?* saith Tertullian.‡

Secondly, This will be farther evident from many circumstances relating to the devils to be cast out, or actually rejected. As, *v. g.* that *Christ suffered not the devils to speak, because they knew him* (Mark i. 34.) *to be the Christ;* (Luke iv. 41.) that they said, *Thou art the Christ the Son of God;* (Luke iv. 41.) that they expostulate with Christ, saying, *What have we to do with thee, art thou come to destroy us? art thou come to torment us before the time?* and pray that *he would not torment them;* that they *ask his leave to enter into the swine,* and being entered hurry them down into the sea, and *beg they may not be sent out of the country;* that they acknowledge that their name was Legion, there being many of them which possessed one man. (Mark v. 1. 14. Luke viii. 27. 33.) Now to make all these sayings the effects of a disease, or to conceive that Christ spake thus to a disease, is too great an evidence of one that is himself diseased. For,

Thirdly, Christ sometimes puts questions to these demons, asking their names, sometimes commands them to be *silent,* and sometimes to *come out of a man,* and *enter no more into him,* (Mark i. 25. ix. 25. Luke iv. 41.)

Fourthly, This we may argue from the symptoms of these demoniacs, their being of such strength, that no chain or fetters could bind them. (Mark v. 3.) Nor could the diseased persons fear to be destroyed, tormented, sent out of the country, or into the abyss, by Christ.

Obj. If it be said that we find no mention of persons thus possessed with the devil among Jews or gentiles before our Saviour's advent, nor have we any experience of any such thing, either among the Christians or in the heathen world, and therefore cannot easily believe it was so then:

Ans. I answer, That the falsehood of this suggestion, that men possessed with evil spirits were not known among the Jews in former ages, hath been proved from the plain testimonies of Josephus, Justin Martyr, and Irenæus, in the general preface to the Epistles.

And that among the heathens there were persons thus possessed, is there proved also from the testimonies of Plutarch, Lucian, Justin Martyr, and Origen; so that it is certain that the history of Christ and his apostles casting out devils in Judea, and of Christians casting them out throughout the world, was therefore never questioned by

---

* Lib. ii. cap. 56, 57.
† Contra Celsum, lib. i. p. 34.
‡ Ad Scap. cap. 4.

Jew or gentile; because they had among themselves in every place pretenders to it.

Obj. 2. Whereas it is objected, That *to have a devil, and be mad,* are joined together as the same thing, John x. 20. and to be *lunatic,* and *have a devil,* Matt. xvii. 15. 18. and is hence inferred that these diseases were the same as *devils;* and, according to the Jewish phrase, gave occasion to the being said, *such persons were possessed with a devil:*

Ans. To this I answer, That I have sufficiently confuted this cavil in this note, by shewing, both from the sacred records and the writings of the fathers, that there is a constant and plain distinction betwixt these two things, the curing of *diseases* and the casting out of *devils.*

[19] Ἐπίτρεψον ἡμῖν, *Suffer us.*] He only therefore sent them into the *herd of swine,* (Mark v. 12.) by permitting them to enter into them; and this he did, saith Grotius, to convince the Greeks, who lived in this place, and kept these swine, of the sacredness of the Jewish laws, which they ridiculed, especially on the account of the prohibition to eat swine's flesh.

CHAP. IX.

1. AND he entered into a ship, and passed over *(a part of the sea of Galilee),* and [1] came into his own city *(Capernaum).*

2. And *(a rumour being spread, that he was in the house,* Mark ii. 1. *as indeed he was, sitting and teaching a multitude so great, that the house and porch could not receive them; and healing them by his Divine power, in presence of the pharisees and doctors of the law, who came from Galilee, Judea, and Jerusalem,* Luke v. 17.) behold, they brought to him a man sick of the palsy, lying on a bed, *(carried by four persons, who being not able to come to him for the press, they uncovered the roof of the upper chamber where he was, and let down the bed to him:* see the note on Mark ii. 3.) [2] and Jesus seeing their faith [3] said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven thee.

3. And, behold, certain of the scribes *(and pharisees sitting there)* said within themselves, *(i. e. in their hearts,* Mark ii. 6. *and in their private discourses,* Luke v. 21.) This man blasphemeth *(making himself a god, for who can forgive sins but God only?* Luke v. 21.)

4. And Jesus, knowing their thoughts, said, Wherefore think you evil in your hearts *(concerning me for these words)?*

5. For [4] whether is easier to say, Thy sins be forgiven thee; or to say, Arise *(take up thy bed),* and walk? *(which is a certain indication that the sins, which brought upon him that disease, are pardoned, or that this punishment of them is remitted.)*

6. But *(I choose to say the first),* [5] that ye may know that the Son of man hath power *(even whilst he is)* on earth to forgive sins; then *(turning from them)* saith he to the sick of the palsy, Arise, take up thy bed, and go unto thy house.

7. And he arose *(took up his bed),* and departed to his house.

8. But *(and)* when the multitude saw it, they marvelled, and glorified God, which had given such power unto men, *(acknowledging they never saw it so before,* Mark ii. 12.)

9. And as Jesus passed forth from thence, he saw [6] a man, named Matthew, *(or Levi, the son of Alpheus,* Mark ii. 14. Luke v. 27.) sitting at the receipt of custom *(or toll-booth):* and he saith unto him, Follow me. And he *(leaving all things)* arose, and followed him, *(and made him a great supper in his house,* Luke v. 29.)

10. And it came to pass, as Jesus sat at meat in the house *(of Matthew),* behold, many publicans and sinners came and sat down with him and his disciples.

11. And when the pharisees saw it, they *(murmuring)* said unto his disciples, [7] Why eateth your Master with publicans and sinners? *(why doth he, who professeth himself a prophet, and a holy man, defile himself by touching, and vilify himself by conversing, with such men?)*

12. But when Jesus heard that, he said unto them, *(Such more especially need my help, for)* they that be whole need not a physician, but they that be sick.

13. But *(for your farther satisfaction in this matter)* go ye and learn what that *(of the prophet Hosea,* vi. 6.) meaneth, [8] I will have mercy, and not sacrifice *(and how it suits with this action of mine):* [9] for I came not to call the righteous, but sinners to repentance *(and must not be diverted from such acts of mercy by your rules).*

14. Then *(it being a day on which the disciples of John and the pharisees fasted,* Mark ii. 18.) came to him the disciples of John, saying *(to Jesus),* [10] Why do we and the pharisees fast oft, *(even twice a week,* Luke xviii. 12.) but thy disciples fast not, *(but eat and drink on our fasting days?* Luke v. 33.)

15. And Jesus said unto them, [11] Can the children of the bridechamber mourn, as long as the bridegroom is with them *(is this fit or usual in such cases)?* but *(as for my disciples)* the days will come, when the bridegroom shall *(by death)* be taken from them, and then shall they fast.

16. *(And he said also by way of parable,* Luke v. 36.) [12] No man putteth a piece of new cloth unto an old garment; for *(if so)* that which is put in to fill it up taketh from the garment, and the rent is made worse.

17. Neither do men put new wine into old *(leather)* bottles: else the bottles break, and the wine runneth out, and *(so)* the bottles perish: but they put new wine into new bottles, and both are preserved: *(so in like manner my young disciples, taken not from the schools or academies, as perhaps those of John and the pharisees might be, but from their fishing trades, must not presently be put to such severe tasks, for which they are not yet strong enough, lest they should be discouraged, and fall from me.)*

18. While he spake these things to them, behold, there came a certain [13] ruler *(of the synagogue, Jairus by name,* Mark xv. 22. Luke viii. 41.) and worshipped him, saying, My daughter [14] is even now dead: (Gr. *is dead by this time, for when I came from my house she was at her last gasp,* Mark v. 23.) but come and lay thy hand upon her, and she shall live.

19. And Jesus arose, and followed him, and so did his disciples, *(and a great multitude who pressed upon him,* Mark v. 24. Luke viii. 42.)

20. And, behold, a woman, which was diseased with an issue of blood twelve years, *(and had spent all that she had upon the physicians, and was nothing better, but rather grew worse,* Mark v. 26. Luke viii. 43.) came behind him, [15] and touched the hem of his garment: *(and presently the issue of her blood was stanched,* Mark v. 29.)

21. For she *(had)* said within herself, If I may but touch his garment, I shall be whole.

22. But Jesus *(knowing that virtue was gone out of him)* turned him about *(to the multitude, and said, Who touched me?)* and when he saw her *(that had done so, and heard her tell the reason why she had done it,* Luke viii. 45. 47.) he said *(unto her)*, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

[Luke viii. 49. *While he was thus speaking, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead, trouble not the Master.* Ver. 50. *But when Jesus heard it, he answered him, saying, Fear not, believe only, and she shall be made whole.*]

23. And when Jesus came into the ruler's house, and saw the minstrels, and *(heard)* the people making a noise *(as at a funeral solemnity)*,

24. He said unto them, Give place: for [16] the maid is not dead, but sleepeth *(i. e. she shall be raised from it, as it were out of sleep)*. And they laughed him to scorn.

25. But when the people were put forth, *(Peter, James, and John, and the father and mother of the damsel being only left,* Mark v. 40.) he went in, and took her by the hand *(and said unto her, Daughter, arise; and her spirit returned unto her)*, and the maid arose, *(and walked, being twelve years old; and he commanded that something should be given her to eat, to strengthen her, and confirm them that she was alive,* Luke viii. 54, 55.)

26. And the fame thereof went abroad into all the land, *(though he straitly charged them to tell no man of it,* Luke viii. 56.)

27. And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, *(of whom the prophet Isaiah hath foretold, that he should open the eyes of the blind,* xxix. 11. xxxv. 5. xlii. 7.) have mercy on us.

28. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29. Then touched he their eyes, saying, According to your faith be it unto you.

30. And their eyes were opened; and Jesus strictly charged them, saying, [17] See that no man know it.

31. But they, when they were departed, spread abroad his fame in all that country.

32. And as they went out *(of the city)*, behold, they brought to him a dumb man possessed with a devil.

33. And when the devil was cast out, the dumb spake, and the multitudes marvelled, saying, It was never so seen in Israel.

34. But the pharisees said, He casteth out devils through *(Beelzebub,* Luke xi. 15. *who is)* the prince of the devils.

35. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36. But *(and)* when he saw the multitudes *(that followed him)*, he was moved with compassion on them, because [18] they fainted *(or strayed)*, and were scattered abroad, as sheep having no shepherd, *(and he taught them many things,* Mark vi. 34.)

37. Then saith he to his disciples, [19] The harvest is plenteous, but the labourers are few *(i. e. there be many who are willing to receive instruction, but few who are fit to give it to them)*;

38. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest *(to instruct those aright who are ready to receive instruction)*.

ANNOTATIONS ON CHAP. IX.

[1] Ver. 1. Ε'ΙΣ *τὴν ἰδίαν πόλιν, Into his own city.*] That is, into Capernaum; (Mark ii. 1.) *Christ having left Nazareth, to go to dwell at Capernaum.* (Matt. iv. 13.)

[2] Ver. 2. Καὶ *ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, And Jesus seeing their faith.*] *i. e.* The faith of those who let down the sick of the palsy: whence it is evident, that the faith of others may prevail for the obtaining temporal and corporal blessings. Thus, in the preceding chapter, ver. 13. the faith of the centurion prevails to heal his servant; and here, ver. 33. the devil is cast out of a dumb and deaf man, who had no tongue to ask it, through the faith of them that brought him. Thus the daughter of Jairus is raised, Luke viii. 50. and the unclean spirit is cast out of the son, by the father's faith, Mark ix. 22, 23. Note also, that Theophylact here adds, καὶ *αὐτοῦ τοῦ παραλυτικοῦ, and the faith of the paralytic;* for, saith he, had he not believed he should be healed, he would not have consented to their action.

[3] Εἶπε *τῷ παραλυτικῷ, ἀφέωνταί σοι αἱ ἁμαρτίαι σου, He said to the sick of the palsy, Son, thy sins are forgiven thee.*] *Shewing* (saith Theophylact) *that diseases, and chiefly palsies, proceed from sin, he first speaks of forgiving them:* but then it must be noted, that our Lord here speaks of remission, not of the eternal punishments, but of the temporal punishments, inflicted for sin. (1.) Because this remission is obtained by the faith of others; whereas, the enjoyment of spiritual and eternal blessings in persons capable of faith, depends on their own faith alone. (2.) Because our Saviour saith, it *is as easy to say, Thy sins be forgiven thee; as to say, Rise up, and walk?* which consequence seems not to be good, if we take remission of sins in the highest sense; since, by the example of the apostles and seventy disciples, it appears, they might have power of healing such diseases, who had no power of forgiving the eternal punishments of sin. Moreover, it is usual in Scripture, and was so among the Jews, to represent bodily afflictions, miseries, and diseases, as the effects of sin, according to the common proverb, "Nisi essent peccata, non essent flagella;" *Were there no sins, there would be no chastisements:* hence is the inquiry of the disciples, touching the man born blind, *Who hath sinned, he or his parents, that he should be born blind?* (John ix. 2.) and to the paralytic, Christ, having heard him, speaks thus, *Behold, thou art made whole: sin no more, lest a worse thing come unto thee.* (John v. 14.) For the law of Moses threatened various kinds of diseases to the transgressors of it, Deut. xxviii. 21, 22. and when they were remitted, these diseases were removed; according to those words of Isaiah, (xxxiii. 24.) *The inhabitants shall not say that they are sick; the people that are there shall be forgiven their iniquity:* and it is also usual in the Old and the New Testament, to intimate deliverance from corporal diseases by remission of sins; as when the prophet saith to David, 2 Sam. xii. 13. *The*

Lord hath taken away thy sin; thou shalt not die for it: and, 2 Chron. vii. 14. *I will be merciful to their iniquities, and will heal their land:* so what is worded thus, Matt. ix. 22. *Thy faith hath saved thee;* is, Mark v. 34. *Thou art made whole.*

[4] Ver. 5. Τί γάρ ἐστιν εὐκοπώτερον εἰπεῖν; *Whether is it easier to say, Thy sins be forgiven thee; or to say, Rise up, and walk?*] They who here tell us, it is therefore easier to say the first; because he cannot so easily be disproved, who promiseth a thing invisible, as he who engageth to do that which is the object of our senses; do not compare together the things to be done, but only the ways of knowing when they are not done: they therefore interpret these words better, who say, that it must be as easy to say, do the one, as to say with effect the other; it being indeed the same thing to say, Thy *sins*, that is, the temporal punishments of them, are forgiven; and to say, Be thou healed, or Rise up and walk effectually; seeing by being freed from the disease, which was the temporal punishment of sin, it was manifest that sin was thus far forgiven.

[5] Ver. 6. Ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι τὰς ἁμαρτίας, *but that ye may know the Son of man hath power on earth to forgive sins.*] *i. e.* Of absolving or releasing men from the temporal punishments of sin, whilst he is in his state of humiliation; for that Christ speaks here only of the temporal punishments of sin, is evident, not only from what hath been already said, but also from the effect; Christ only giving him power to *rise up, and walk.* Moreover, that Christ here speaks of a power inherent in him, and not only of the power of God assisting him, as it did the apostles, when they healed diseases, is evident; because, had Christ only pronounced, that the sins of this *paralytic* were remitted by God, and the cure performed by his power, the pharisees could have had no cause to be offended with him, and much less to have accused him of blasphemy.

Lastly, Observe, that by this power the distemper of this *paralytic* was healed instantly; which shews the power that did effect it was Divine: that power only being able instantly to cure diseases by a word. Hence do the fathers conclude, our Lord was God as well as man: so Irenæus,* *By remitting the sin, he cured the man, and manifestly shewed who he was; for, if none can remit sins but God, and yet our Lord did remit them, and cure the man, it is manifest, that he was both the Word of God, and the Son of man, receiving power of remission of sins from his Father, as God and man:* and Novatian,† *If only God can remit sins, and yet Christ remitted them,* " merito Christus est Deus," *he is truly God.* The Jews here say, that it was proper to God to forgive sins; and this Christ denies not, but only proves, that the Son of man had this power also, leaving them to make the inference. The multitude, indeed, *glorified God who had given this power to men;* in which words, though there was a mistake in thinking that Christ wrought his miracles as the prophets did; not by an internal power residing in them, but only by the assistance of the power of God; yet seeing even this acknowledgment tended to the confirmation of Christ's prophetic office, and so to induce them to embrace all Christ's doctrines and instructions, as the word of God, they by this glorified God, through our Lord Jesus Christ. Theophylact here adds, That our Lord bid the paralytic carry his bed, partly ἵνα μὴ φαντασία δόξῃ, *to shew the cure was real,* and not imaginary only; and partly to convince the multitude of the miracle thus done by ocular demonstration.

[6] Ver. 9. *A man named Matthew.*] That this Matthew here was the same with Levi, in St. Mark and Luke, see note on Luke v. 27.

[7] Ver. 11. Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; *Why eateth your master with publicans and sinners?*] The pharisees looked upon publicans and great sinners as if they had been heathens, thinking it a sin even to converse with them, though it were to convert them from the evil of their ways; objecting this to the reproach of Christ, that he was a *friend to publicans and sinners:* (Matt. xi. 19.) hence saith our Saviour of him that would not *hear the church, Let him be to thee as a heathen and publican; i. e.* abstain from any farther converse and familiarity with him. (Matt. xviii. 17.) *And if you love them that love you only, or lend to them only that lend to you again, what do you more than others? do not publicans and heathens,* (Matt. v. 46.) *and sinners,* (Luke vi. 32, 33.) *the same?* And they bore the same character among the heathens: so the scholiast* upon those words of Aristophanes, Καὶ τελώνην, καὶ φάραγγα, καὶ χάρυβδιν ἁρπαγῆς, *a publican, and a whirlpit, and a gulf of rapine:* and Suidas notes, That διαβέβλητο τὸ τελώνου ὄνομα παρὰ τοῖς παλαιοῖς, *the very name of publican was infamous to the ancients.* Theocritus says, That bears and lions were the most savage beasts in the mountains; but in the cities, τελῶναι, *publicans* and *sycophants.* (Apud Stob. Serm. 2. p. 31.) And in Apollodorus they are joined with thieves and dissolute men, κλέπτει, τελωνεῖ, ῥαδιουργεῖ. (Stob. Serm. 44. p. 307.) Cicero† declares, The name and office was very grievous to the Greeks, and insinuates, that it was not much less abhorred among the Romans; and well it might be, since Suidas out of an old author agrees so exactly with Aristophanes, declaring, That the life of a publican was, Παῤῥησιασμένη βία, ἀνεπιτίμητος ἁρπαγή, *an open and free violence, and unpunished rapine,* ἀναίσχυντος πλεονεξία, ἀναίδης ἐμπορία, πραγματεία λόγον μὴ ἔχουσα, *a shameless covetousness, an impudent merchandise, an unreasonable negotiation:* whence Tacitus‡ not only speaks, " de novis acerbitatibus, et illicitis exactionibus publicanorum," *of the new grievances and unlawful exactions of the publicans;* but adds, that Nero therefore was consulting, whether he should take away all tributes, *idque pulcherrimum donum generi mortalium daret;* and St. John the Baptist requires them *to exact no more than that which was appointed.* (See Dr. Hammond on the place.)

[8] Ver. 13. Ἔλεον θέλω καὶ οὐ θυσίαν, *I will have mercy and not sacrifice.*] i. e. *I rather will have mercy than sacrifice:* so Gen. xlv. 8. οὐκ ὑμεῖς, *you have not sent me, but God;* οὐ γὰρ καθ' ἡμῶν, *your murmuring is not against us, but against God,* Exod. xvi. 18.; Prov. viii. 10. *Receive instruction,* καὶ μὴ ἀργύριον, *and not silver; and knowledge* ὑπὲρ *before gold;* Joel ii. 13. *Rend your heart, and not your garments.* (See John vi. 27. 1 Cor. i. 17.) For that these words are not to be understood absolutely, is evident, be-

* Lib. v. cap. 17. † Cap. 13.

* P. 300, 301. † Ep. ad Quintum Fratrem, lib. i. p. 216.
‡ Annal. lib. xiii. ed. Lisp. p. 300, 301.

cause God had commanded sacrifices, and therefore could not absolutely say, *he would not have them.*

[9] Οὐ γὰρ ἦλθον καλέσαι δικαίους, ἀλλ' ἁμαρτωλοὺς εἰς μετάνοιαν· *For I came not to call the righteous, but sinners to repentance.*] Where, by the *righteous,* we are not to understand those who are only righteous in their own conceits, such as the pharisees were, *who justified themselves before men,* (Luke xvi. 15.) and *trusted to themselves that they were righteous, and despised others in comparison of themselves:* (Luke xviii. 9.) for such are not *whole,* but have great need of the spiritual *Physician;* (ver. 12.) and such, especially, the gospel calleth to repentance. (Matt. iii. 8—10. Apoc. iii. 17.) Moreover, the word *sinners* here imports, such persons as live in *a customary practice of sin;* so that the tenor of their lives is wicked, and who are therefore to be called to that repentance, which consists in *the change of their lives, from the service of sin to holiness,* from slavery to Satan to the fear of God; and therefore, by the righteous, who need no repentance, we are not to understand those who are entirely free from sin; for, so *there is not a just man upon earth,* (Job ix. 2. Eccles. vii. 20.) *nor any man who is not a sinner;* (1 Kings viii. 46. James iii. 2. 1 John i. 8.) but those who are truly and sincerely righteous, have truly reformed their lives, who carefully endeavour to abstain from all known sins, and set themselves sincerely to the performance of their whole duty both to God and man, and so are righteous and accepted in the sight of God; in which sense Job *was righteous, and eschewed evil;* Zacharias and Elisabeth *were righteous, walking in all the commandments of God;* (Luke i. 6.) and Simeon; (Luke ii. 25.) and so they needed not that repentance which consists in the change of the life, from a *course of sinning* to living unto God. So that the argument here is double; (1.) That though familiar converse with sinners was in the general to be avoided, yet was that only on this account, that we may not encourage them in sin, or be defiled by them; and so it could not hinder that great act of *charity* and *mercy* to their souls, which was directed to the conversion of them from their evil ways; the avoiding of familiarity with them, being only as the precept of *sacrifice,* and therefore not to be regarded so as to obstruct that more important duty of shewing mercy to their souls. (2.) That Christ was the great spiritual *physician* sent to heal these sin-sick souls, and call them to repentance; and therefore, in conversing with them, in pursuance of this end, he was so far from transgressing his Father's precepts, that he was doing the great work for which he was sent by him into the world. Note, also, that this of the physician was a proverbial saying; for, when Antisthenes* was asked, *Why he conversed with wicked men?* his answer was, Καὶ οἱ ἰατροὶ μετὰ τῶν νοσούντων εἰσιν, *Physicians are with the diseased:* and, *when Diogenes,* saith Stobæus,† *when Pausanius,* saith Plutarch, was asked, *Why he praised the Lacedemonians, but stayed not with them?* he answered, Ὅτι οὐδὲ ἰατροὶ παρὰ τοῖς ὑγιαίνουσιν, ὅπου δὲ οἱ νοσοῦντες διατρίβειν εἰώθασιν, *That physicians conversed not among the healthy, but among the sick.* (See Examen Millii here.)

[10] Ver. 14. Διατί ἡμεῖς καὶ οἱ φαρισαῖοι νηστεύομεν πολλά; *Why do we and the pharisees fast much, but thy disciples fast not?*] It is here said, by Mr. Clerc, that it was not the design of St. John's disciples, to inquire simply, Why the disciples of Christ did not fast, but why they did not follow the example of all devout men among the Jews, who did fast often? But (1.) this seems to be a mistake; for they ask, why they did not fast *at all?* and our Saviour's plea for them is, for an entire exemption from that duty whilst he was present with them. (2.) Were it as Mr. Clerc would have it, yet is the observation of the reverend Dr. Hammond true and pertinent, That the disciples of John intended not to ask the reason, why they themselves fasted often? they being so well satisfied with the reason of that, that they wondered why Christ's disciples did not as they did: this being, saith he, truly the meaning of their question; Since we fast so devoutly, why do not thy disciples do this as well as we?

[11] Ver. 15. Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, &c. *Can the children of the bridechamber mourn, as long as the bridegroom is with them?*] The sons of the bridechamber are those who are admitted into it, styled by the Grecians παράνυμφοι and πρόχοροι· by the Latins, *pronubi;* by the Jews, *shoshebinim;* and their business was, to enter into the bridechamber, and to rejoice and exhilarate themselves with the bridegroom, during the time of the marriage-festival; which was, saith Dr. Lightfoot on the place, *seven days;* and these were usually φίλοι τοῦ νυμφίου, the *friends* or *kindred* of the *bridegroom:* whence St. John the Baptist represents himself, as rejoicing to hear the voice of the *bridegroom,* as being one of his friends. (John iii. 29.) So then the argument runs thus: I am the bridegroom, and the *church* is my bride; as long as I am here, lasts the *marriage-feast,* and my *disciples* are the *children* and friends of the *bridegroom,* and so are not to mourn, but to rejoice with me whilst this time lasts; at my death and departure from them, this *bridegroom* will be taken from them, and then will be the time for them to fast and mourn.

[12] Ver. 16, 17. Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ, *No man putteth a piece of new cloth to an old garment.*] It is the opinion of many fathers and interpreters, that Christ by these two similitudes intended to shew, he thought it not fit at their first entrance, and before the Holy Spirit was come down upon his disciples, to impose the burden of fasting on them, because they were not fitted to bear it, by reason of their infirmity, and that they might be tempted by such austerities, as were frequent fastings, imposed on them, to fall off from him. And hence they add, that Christ, by his example, recommends this condescension to weak and infirm consciences to his disciples, and to the ministers of the gospel; *viz.* not to impose upon them, that βάρος ἐπιταγμάτων, *weight of ordinances,* which they cannot bear: but, against this exposition Episcopius objects, That no reason can be assigned, why Christ's disciples should be less able thus to fast, than the disciples of the Baptist, or the pharisees. To which objection I answer, That there were among the Jews, not only sects of the essenes and pharisees, who led an austere life, but also schools of the prophets;* and those frequently lived in mountains and deserts, and were also many of them Nazarites, and consecrated to the service of God; they had also their academical and private schools, to train up men in discipline; and from these might come disciples to John

* Apud Laert. p. 139.

† Serm. 11. Ἀποθέγμ. Lac. p. 230.

* Campeg. Vitring. lib. ii. cap. 7.

in the wilderness, and disciples to the pharisees, who might be trained up in those duties; whereas it is certain, that the disciples of our Lord were chosen from their fishing-trade, and so came to him wholly unacquainted with and so unfitted for those austerities. His interpretation is therefore this, That it is as unfit or unseemly for his disciples to fast, whilst he is present with them, as it is to sew a new piece of cloth to an old garment, or to put new wine into old bottles: in which interpretation I cannot acquiesce, because it is manifest from both these similitudes, that our Lord represents not the unfitness, but the hurt or damage of doing either of these things, *viz.* that the doing of the first would make the rent worse; the doing of the second would endanger the breaking the bottles, and the spilling the wine: to which danger, the sense given by Episcopius hath no respect.

[13] Ver. 18. Ἄρχων, *a ruler.*] This ruler being in St. Mark and Luke, ἀρχισυνάγωγος, *a ruler of the synagogue,* it is not reasonable to conceive, as some do, that he was one of the twenty-three judges that were constituted in every city, but rather that he was the head or ruler of the synagogue, which was at Nazareth; of which rulers we have mention, Acts xiii. 15. xviii. 8. 17. Luke xiii. 14. (See note on Mark v. 22.)

[14] Ἄρτι ἐτελεύτησεν, *is now dead.*] This being in St. Mark v. 23. ἐσχάτως ἔχει, *she is at the last extremity;* the words must be rendered as in the paraphrase, *she is by this time dead,* and this is evident from the story; because, as Christ was going to the ruler's house, a messenger comes from it to tell him, that his daughter was now dead; (Luke viii. 49.) which shews, that at his coming to Christ she was not so, but only at the last extremity.

[15] Ver. 20. Προσελθοῦσα ὄπισθεν, *coming behind him.*] The woman having *an issue of blood,* which rendered her touch defiling, according to the law, seems therefore to have come behind him, as fearing she might not have been permitted to touch him, had her distemper been made known.

[16] Ver. 24. Οὐ γὰρ ἀπέθανε τὸ κοράσιον ἀλλὰ καθεύδει. *For the maid is not dead, but sleepeth.*] From this place the Jesuits contend for their *equivocations and mental reservations;* by which they certainly deceive the hearer, who knows not what in their minds they do conceal, alleging, that when our Lord here saith, *she is not dead,* he reserved in his mind, *in respect of my power,* or so as to remain under the power of it. But the words of Christ were plainly spoken to those who were preparing for her interment, and performing the funeral rites belonging to it, and, therefore, only intimate, she was not so dead as that they needed to make these preparations, he being come to awake her as out of a sleep.

[17] Ver. 30. Ὁρᾶτε μηδεὶς γινωσκέτω, *see that no man know it.*] That Christ should take this care, that his miracles in healing persons, and casting out of devils, should not be known, only to avoid vain-glory, seems not very reasonable; this being done sufficiently by the declaration, that he did this *by the finger of God,* (Matt. xii. 28.) and that by these works, *he sought not his own glory, but the glory of his Father.* (John v. 41. vii. 18.) Let it then be noted;

First, That when he doth his miracles among the heathens, or upon them that dwelt among them, such as were the Syrophœnician woman, and the woman of Paneas, or Cæsarea Philippi, he never imposeth silence on the person healed, but sometimes, on the contrary, bids them declare what God had done for them: so when he had cured the demoniac at Gadara, he bids him go to his house and his acquaintance, and tell them what things the Lord had done for him, and how he had shewed mercy even to a heathen. (Mark v. 19.) And though he charged his disciples to tell no man among the Jews that he was the Christ, till his resurrection, (Matt. xvi. 20.) he doth himself declare to the Samaritan woman that he was the Messiah; (John iv. 25, 26.) because these things would prepare these heathens and Samaritans, when Christ was preached to them by his apostles, to receive their testimony.

Secondly, Observe that the things which he forbids his disciples to declare, were not his miracles, but either his transfiguration on the mount, (Matt. xvii. 9.) or that he was the Christ. (Mark viii. 29, 30.) And this he only bade them to conceal, till he was risen from the dead; and this he did, not only that their testimony of him might not be looked upon as a thing compacted between him and them, but chiefly because they were not fitted to be his witnesses of these things, till they had received power from on high, by the coming down of the Holy Ghost to do it. (Acts i. 8.) For he received before the testimony of John, and appealed to it, (John v. 33.) because he was sent by God to bear witness of him, (John i. 6, 7.) and because the blazing these things abroad by his disciples that he was the Messiah, sent by God to be their Saviour; and that God, by a voice from heaven, commanded all men to obey him—would have so far comported with that imagination of a temporal kingdom to be erected by him, and looked so like the sending his disciples as his heralds, to proclaim him king, as that it would have given too much occasion to the government to suspect that he designed some such thing, and too much colour to the accusation of the Jews, that he forbade men *to give tribute to Cæsar, saying that he himself was Christ a king.* (Luke xxiii. 2.) Now, from the first observation we learn, that the reason why he was thus concerned to have his miracles concealed, must be somewhat peculiar to the Jewish nation; and, from the second, that he did this chiefly to avoid all suspicion that he intended to set up any temporal kingdom, or to give occasion to any innovation, sedition, or disturbance, upon this account. We therefore say,

First, With the reverend Dr. Hammond, that he did this to avoid the malice of the scribes and pharisees and Herodians against him, who were so far from being convinced by his miracles, that they not only did blaspheme them, but oft consulted how they might entrap him in his words, and get something out of his mouth, by which they might accuse him as an enemy to God and Cæsar. So when he had pronounced his woes against them, the scribes and pharisees began to urge him vehemently, laying snares for him, and *seeking to get something out of his mouth, that they might accuse him* to the government. (Luke xi. 53, 54.) When, in the parable of the kingdom of heaven, he had told them what was like to be their fate, they *send out their disciples with the pharisees to entrap him in his words,* and to put the question to him, *Is it lawful to give tribute to Cæsar or not?* (Matt. xxii. 15. 17.) And when he doth but covertly declare himself to be *the Son of God,* they are ready to stone him for it. (John viii. 59. x. 31.) And at his miracles they were so incensed, as to think of nothing

less than cutting him off; and thus, when he cured the man that had the withered hand, the pharisees and Herodians *take counsel together how they might destroy him.* (Mark iii. 6.) Thus, when the people, hearing his words, and seeing his miracles, began to be convinced by them, and to say that *he was the Christ:* the pharisees and high-priests hearing that they murmured such things concerning him, send forth their servants to apprehend him. (John vii. 30—32.) When he had raised Lazarus, the chief priests and pharisees conclude that *it was expedient that he should die,* and send forth their commands, *that if any one knew where he was, he should declare it, that they might take him.* (John xi. 47. 49, 50. 57.) That, therefore, they might not take him off before his time, and that they might have less occasion to do it for his popularity, or the resort of multitudes unto him, he commands his miracles should be concealed; and when they could not be so, he departs from the multitudes into desert places; and when his fame was spread forth in any one country round about, he departs thence into some other place. But,

Secondly, His chief design in thus concealing that he was the Christ, and giving charge not to divulge his miracles, was this,—that he might not indulge that pernicious conceit, which had obtained among them, that their Messiah was to be a temporal king; for the very name of their Messiah being still in their Targums, *Messiah the king;* and they speaking so much of his kingdom and dominion over the nations, his delivering Israel, and subduing their enemies; had our Lord openly declared himself the Messiah before his resurrection, and exaltation to the right hand of God, they would easily have made this inference, that therefore he must be their king, their deliverer, and the subduer of their enemies, and would have attempted by tumults and seditions to set up his kingdom: thus, when he had fed five thousand with five little loaves and two small fishes, they gathering hence, that he was able to make provisions for an army, presently conclude that *they would take him by force, and make him a king.* (John vi. 15.) And this causeth him to depart from them into a mountain alone. And his miracles being so great a conviction, that he was that *Prophet that should come into the world,* this was thought warrant enough for this attempt, (ver. 14.) Christ's kingdom, therefore, not being of this world, and, therefore, not to come with that pomp or observation, or to the ends which they expected, and it being his great concern, that no sedition or disturbance of the civil government should be laid either to his person or doctrine, this seemeth to have been his chief reason, why he gave charge to those healed not to make his miracles known, and to his disciples not to declare that he was the Christ.

[18] Ver 36. Ὅτι ἦσαν ἐκλελυμένοι, *they fainted.*] It is certain that Chrysostom and Theophylact read here ἐσκυλμένοι, they were *tossed* and *wearied,* either with the burdens of the scribes and pharisees, or with going from one of these false guides to another; from those that bound, to those that loosed the same thing. But our reading, they were *scattered from one another,* comports best with the similitude of being as sheep without a shepherd.

[19] Ver. 37. Ὁ μὲν θερισμὸς πολὺς, *The harvest indeed is great, but the labourers few,* &c.] From this discourse of Christ we learn these things, worthy to be regarded by all the pastors of Christ's flock, *viz.*

First, That he who doth not instruct his flock in the *sincere milk of the word,* and acquaint them with the things belonging to their eternal peace, from a heart full of love to God, and to the souls committed to their charge, deserves not the name of a true shepherd; for the want of these things in the scribes and pharisees, made Christ complain that the Jews were *as sheep without a shepherd.*

Secondly, That where the harvest is great, and there be many who are *white for the harvest,* (John iv. 35.) or ready to receive instruction, we should be the more diligent and laborious to afford it to them.

Thirdly, That in such cases, when either we are not called to that work, or are placed in another station, we should pray fervently that God would raise up men fitted for their instruction, and zealous for his glory and the good of souls.

CHAP. X.

1. AND when he had called unto him his twelve disciples, he gave them [1] power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease *(as they went preaching in his name).*

2. Now the names of the twelve apostles are these; the [2] first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

3. Philip, and Bartholomew; Thomas, and Matthew The publican; James the son of Alpheus, and Lebbeus, whose surname was Thaddeus;

4. Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5. These twelve Jesus sent forth, *(by two and two,* Mark vi. 7.) and commanded them, saying, Go not *(at present)* into the way of the gentiles, and into any city of the Samaritans enter ye not:

6. [3] But go rather to the lost sheep of the house of Israel, *(to whom this doctrine of salvation is first sent, and is to be first preached,* Acts iii. 26.)

7. And as ye go, preach, saying, The kingdom of heaven is at hand, *(i. e. the kingdom of the Messiah is now to be set up.*

8. *And in confirmation of this)* heal the sick, cleanse the lepers, [4] raise the dead, cast out devils: [5] freely ye have received *(this power from me),* freely give *(the benefit of it to others.*

9. *Then he commanded them to take nothing by the way,* Mark vi. 8. *saying),* Provide neither gold, nor silver, nor brass, in your purses;

10. Nor scrip for your journey, neither two coats, neither shoes, [6] nor yet staves; for the workman is worthy of his meat *(and therefore you may reasonably expect to find it among them, for the benefit of whom you labour).*

11. And into whatever city or town ye shall enter, inquire who in it is [7] worthy *(or prepared to receive instruction);* and there abide till ye go thence *(or from that town).*

12. And when ye come into a house, salute it *(saying, Peace be to this house).*

13. And if the house be worthy, let your peace come upon it *(your blessing shall rest on it);* [8] but if it be not worthy, let your peace return to you *(i. e. they shall receive no advantage by it).*

14. And whosoever shall not receive you, nor hear your

words, when ye depart out of that house or city, [9] shake off the dust of your feet *(for a testimony against them,* Mark vi. 11. Luke ix. 5. *that you count them as unclean and unfit to be conversed with any more, because they have rejected the word of life propounded, and by your miracles confirmed to them).*

15. [10] Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the *(great)* day of judgment, than for *(the people of)* that city; *(because the means of knowledge rejected by them have been greater,* xi. 23, 24.)

16. Behold, I send you forth as *(if)* sheep *(were sent)* in the midst of wolves *(i. e. on an employment full of peril from the men of the world):* be ye therefore wise as serpents *(i. e. as prudent and wary as they are to preserve themselves from danger),* and harmless as doves; *(that, giving no offence to any man, you may give them no occasion to do evil to you:* see Rom. xvi. 19.)

17. [11] But *(and especially)* beware of *(the)* men *(of this age and nation):* for they will deliver you up to the councils *(of the Sanhedrin),* and they will scourge you in their synagogues *(for preaching in my name).*

18. And ye shall be brought before governors and kings for my sake, for a testimony against (Gr. *to)* them and *(to)* the gentiles, *(who believe not the gospel preached to them, that the kingdom of God was come to them,* Luke x. 9.)

19. But when they deliver you up *(to these men),* [12] take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20. For it is not ye that speak *(from your own abilities),* but *(it is)* the Spirit of your Father that speaketh in you.

21. And *(know this, that when the gospel is thus preached by you, the effect of it will be this, that)* the brother *(who believeth not)* shall deliver up the *(Christian)* brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death *(as being Christians).*

22. And ye *(also)* shall be hated of all *(the)* men *(of the world)* for my name's sake; but he that endureth to the end *(of these days of persecution from the unbelieving Jews)* shall be saved *(from the dreadful destruction coming on them).*

23. [13] But when they persecute you in this city *(i. e. in any one city),* flee ye into another; for verily I say unto you, [14] Ye shall not have gone over the cities of Israel, till the Son of man be come; *(with his Roman army to destroy that nation, and to burn up their cities.*

24. *And to arm you against these persecutions, consider that)* the disciple is not *(to expect to be)* above his master, nor the servant *(to be)* above his lord.

25. It is enough for the disciple that he be as his master, and *(for)* the servant *(to be)* as his lord. If *(then)* they have called the master of the house Beelzebub, how much more *(shall they call or proportionably revile)* them of his household?

26. [15] Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known *(i. e. for my doctrine, which now seems obscure and hidden from the world, shall in time be revealed to all nations, and overcome all the calumnies with which it is loaded, and all the opposition it shall meet with).*

27. [16] What *(therefore)* I tell you in darkness, *(or parabolical expressions),* that speak ye in the light; and what ye hear *(from me)* in the ear *(i. e. more privately),* that preach ye *(publicly, and as it were)* upon the housetops.

28. [17] And fear not them which *(can only)* kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell.

29. *(Moreover, you who are so highly valued by God, and live under such a peculiar conduct of his providence, have no cause to fear what they can do to the body, for)* are not two sparrows sold for a farthing *(as being birds of little value)?* and [18] one of them shall not fall on the ground *(or die)* without *(the providence of)* your Father.

30. But *(yet this providence is more particularly concerned for you, for)* the very hairs of your head are all numbered *(i. e. your minutest concerns are under the especial conduct of his providence).*

31. Fear ye not therefore, *(for)* ye are of more value *(in the sight of God)* than many sparrows.

32. Whosoever therefore shall *(by these considerations be encouraged still to)* confess *(or own)* me *(and my doctrine)* before men, him will I confess also *(or own at the great day as my faithful servant)* before my Father which is in heaven.

33. But whosoever *(notwithstanding these encouragements)* shall *(to avoid their persecutions)* deny me before men, him will I also deny *(and disown at the great day)* before my Father which is in heaven.

34. *(And)* [19] think not that I am come to send *(or cause)* peace on earth *(and so to free you from these persecutions; for)* I came not to send peace, but a sword.

35. For I am come to *(preach that doctrine which will rather)* set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36. And *(thus it shall happen, that)* a man's foes shall be they of his own household.

37. *(And this dispensation of providence will discover who is worthy to be owned as my disciple, for when this happeneth),* he that loveth father or mother more than me *(i. e. is moved by his regard to them to disown me, or disobey my precepts),* is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.

38. And he that taketh not *(up)* his cross, and followeth after me, is not worthy of me. (See note on Luke ix. 23.)

39. *(And know that by refusing thus to follow me, men will be the greatest losers, for)* he that *(by deserting me in time of persecution)* findeth his life *(preserved for a little while),* shall lose it *(probably here, and certainly hereafter);* and he that loseth his life for my sake shall find it; *(happily improved into life eternal, and so shall be the greatest gainer.*

40. *Nor shall my kindness be confined only to those who shew this affection to my person, but)* [20] he that receiveth you *(preaching in my name, shall be esteemed as he that)* receiveth me, and he that receiveth me *(as he that)* receiveth him that sent me.

41. *(And)* he that receiveth a prophet in the name of a prophet *(i. e. as one sent from God, and doth accordingly attend to him),* shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous

man *(i. e. out of true love to his righteousness)*, shall receive a righteous man's reward.

42. And whosoever shall give to drink unto one of these little ones *(i. e. the meanest of my disciples)*, [21] a cup of cold water only in the name of a disciple, verily, I say unto you, He shall in no wise lose his reward.

ANNOTATIONS ON CHAP. X.

[1] Ver. 1. Ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, *He gave them power against* (or over) *unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.*] Ἐξουσία πνευμάτων, here is *genitivus objecti*, say grammarians; power of unclean spirits, being put for *power over*, or *against, them*. So βλασφημία τοῦ πνεύματος, Matt. xii. 31. is expounded, ver. 32. *blasphemy against the Holy Ghost*. (See Isa. iii. 14. Joel iii. 19. 1 Cor. ix. 12.) But that which chiefly is to be observed here is this, that Christ here delegates power to the apostles, and afterward to the *seventy disciples*, (Luke x. 9. 17.) and after his resurrection to *believers* in the general, to do this in his name. (Mark xvi. 17, 18.) And though the apostles were not at present empowered to impart these gifts to others, yet after our Lord's resurrection they were enabled to do it, by baptizing, and laying their hands upon them; which is so eminent a demonstration of the truth of Christian faith, as hath no parallel in any history, excepting that of Moses, who *laid his hands upon Joshua, and he was filled with the spirit of wisdom;* (Deut. xxxiv. 9.) and of Elisha, on whom the *spirit of Elijah* rested. (2 Kings ii. 15.) Though this was done, not by any power they had to communicate to others the virtue which resided in them, but in the case of Joshua by the particular command of God, (Numb. xxvii. 19, 20.) and in the case of Elisha by the will of God; and was a signal confirmation that they were both prophets sent by God; and much less was it done as here, by invocation of their names. For among all the accounts the heathens have given us of their famous magicians, and workers of wonders, there is not one to be found who ever pretended to a power to delegate their virtue to others, or to impart their power to them, upon the invocation or using of their names, or belief of their doctrine. And hence Arnobius,* having summed up the miracles our Saviour did, adds, that he not only did them by his power, "verùm, quod erat sublimius, multos alios experiri et facere sui nominis cum adjectione permisit," *but permitted many others to do them, by invocation of his name; nor did he any of these miracles which raised astonishment in others, which he enabled not his little ones and even rustics to perform.* And then he triumphs over the heathens thus, *What say you, O ye stiff and incredulous minds?* "Alicuine mortalium Jupiter ille capitolinus hujusmodi potestatem dedit?" *Did ever that Jupiter, whom ye Romans worship in the capitol, give the like power to any mortal?* And then he concludes this to be the evidence of a true Divine power; *for to transfer your miraculous power to a man*, and *to give authority and strength to a creature, to do that which you alone can do*, "supra omnia sitæ est potestatis, continentisque sub sese est rerum omnium causas," *is an evidence of one who hath power over all, and hath the causes of all things at his beck.*

[2] Ver. 2. Πρῶτος Σίμων, *first Simon.*] It is the observation of many of the fathers and interpreters here,* that Simon is here reckoned *the first* of the apostles, not as being so in dignity, but as being *first called:* for which see Matt. iv. 18. Mark i. 16. and therefore this word is omitted both by St. Mark, iii. 16. and St. Luke, vi. 14. which sure they would not have done, had they imagined it to be so remarkable, for establishing St. Peter's monarchy, as the papists do.

[3] Ver. 6. Πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ, *but go rather to the lost sheep of the house of Israel.*] He calls all Israel sheep, though they were not obedient to the voice of the Shepherd, as being all God's chosen people; he calls them lost sheep, because they were in so great peril of being lost and ruined by the ignorance and wickedness of their guides. (So Psal. cxix. 176. Isa. liii. 6. Jer. l. 6.) To them the apostles are sent, because they were *children of the kingdom*, (Matt. viii. 12.) to whom the promise of the Messiah was made, (Gen. xvii. 1.) and the *adoption* and *promises* especially belonged. (Rom. ix. 4.) Whence the apostle saith, the gospel ought first to be preached to them. (Acts xiii. 46.) They who by *sheep* here understand the *elect by a secret decree of God*, must, contrary to the tenor of the New Testament, make Christ and his apostles to be sent to none who rejected the gospel; yea, they make Christ send his apostles to them, whom they could never find; it being not possible for them, without a revelation, to know who were thus *the elect of God.*

[4] Ver. 8. Νεκροὺς ἐγείρετε, *raise the dead.*] Dr. Mills here notes, That these words are wanting in many manuscripts; and, because the apostles raised none from the dead before Christ's resurrection, he conjectures, that they have been added to the text: but, against this imagination, let it be noted, that these words are to be found in the Vulgar, Syriac, Arabic, and Ethiopic versions, and left out only in the later version of the Persic; and the argument which he and Grotius use for the excluding these words from the text, would exclude also the *cleansing of the lepers*, for we read of none cleansed by them in that interval: but it is to be observed, that the words in this chapter reach to their mission after Christ's resurrection, and many of them were not fulfilled before: for then only was it, that they were *brought before councils*, and *scourged in the synagogues, and brought before kings and governors, for Christ's sake;* (ver. 17, 18.) then only was *the Spirit given them to teach them how to speak;* (ver. 19, 20.) then were they *hated of all men for his name.* Note, therefore, that there was a double mission of the apostles. The

First, Was to the Jews only, exclusively to the gentiles and Samaritans, (ver. 5.) and thus they were sent, *two and two*, (Mark vi. 7.) to go through the cities and villages of Israel to preach, saying, *The kingdom of heaven is at hand*, (here, ver. 7. 23. Luke ix. 5, 6.) which mission they completed before our Saviour's death; (Luke ix. 10. 22. 35.) and in this they were only empowered to *heal diseases, and*

* Adv. Gentes, lib. i. p. 30, 31.

* "Quem primum Dominus elegit." Cypr. Ep. 17. ὁ πάντων τῶν μαθητῶν πρεσβεύς. Basil. de Jud. Dei, p. 268. ἀπαρχὴ τῶν ἀποστόλων, Method. ap. Photium, Cod. 275. "Primus credidit, et Apostolatûs est Princeps." Hilar. in Matt. Can. 7. Πρωτίθησι δὲ Πέτρον καὶ Ἀνδρέαν, διότι καὶ πρωτόκλητοι. Theoph. in loc.

to cast out devils. (Matt. x. 1. Mark vi. 7. 13. Luke ix. 1, 2.) But,

Secondly, They had a second mission after our Lord's resurrection conceived in these words, *as my Father sent me, so send I you.* (John xx. 21.) And this was to be executed after the descent of the Holy Ghost upon them, by being *his witnesses in Jerusalem, and all Judea and Samaria, and to the utmost ends of the earth,* (Acts i. 8.) and to this mission relates this commission, *to cleanse the lepers, and to raise the dead;* for, besides the many things already mentioned, which cannot possibly relate to their first mission, most of the things mentioned in this chapter, are the very things spoken in our Lord's prediction of the destruction of Jerusalem, and are there mentioned as things to be done then. (Matt. xxiv. 9.) And these words, (ver. 22.) *He that endures to the end, shall be saved,* are the very words which Christ useth, when he speaks of the destruction of the Jewish polity; (Matt. xxiv. 13. Mark xiii. 13.) and therefore it is observable, that St. Mark and Luke, who relate only what appertained to their first mission, speak nothing, in the chapters mentioned, of their commission to *cleanse the lepers,* and to *raise the dead;* or from ver. 15. to 31. as knowing, that these things belonged to their second mission. (See Examen Millii, lib. ii. cap. 1. n. 4.)

[5] Δωρεὰν ἐλάβετε, δωρεὰν δότε, *freely you have received, freely give.*] Though these words are by latter fathers extended to both the sacraments, according to those words of Tertullian, "nulla res Dei pretio constat," *we receive nothing for the things of God;* yet, from the connexion of them with the commission given to *cure diseases, cast out devils, and raise the dead;* and from the words of Irenæus,* saying, *The church did all these miracles, neither seducing any man, nor taking money for them,* ὡς γὰρ δωρεὰν εἴληφε παρὰ Θεοῦ, δωρεὰν καὶ διακονεῖ, *for as she hath received them freely of God, so she freely ministers them;* I say, from these things it is evident, that these words only relate to the dispensing of *miraculous* gifts, and they assuredly do wrest, and very much abuse them, who plead from them against the maintenance of the ministry: for (1.) Christ sending the seventy on the same errand, and investing them with the same power, bids them, *into whatsoever house they entered, to eat and drink what was set before them, because the labourer was worthy of his hire.* (Luke x. 7.) And many of the apostles, when executing this commission, even the brethren of our Lord, and Cephas, did so. (1 Cor. ix. 4, 5.) St. Paul also, who did not use this liberty, not only justifies his right to do so, but requires them, who are *taught the word, to communicate to him that teacheth in all good things* (Gal. vi. 6. see the note there); and pronounceth him that *labours in the word and doctrine, worthy of double honour,* that is, *maintenance;* and saith, *The Lord hath ordained, that they who preach the gospel, should live of the gospel.* (1 Cor. ix. 14.)

[6] Ver. 10. Μηδὲ ῥάβδον, *nor yet staves.*] That the reading of Theophylact, and many MSS. μηδὲ ῥάβδους, *nor staves,* is the true reading, is evident from Mark vi. 1. Luke ix. 3. where they are permitted to carry *one staff.* And by this precept, our Lord taught them, when they were employed in his service, to depend upon his providence for the provision of what they wanted; and therefore, he speaks thus to them, *When I thus sent you forth, lacked ye any thing?* Luke xxii. 35. it follows, *for the labourer is worthy of his meat;* and therefore, even when they were dispensing these miracles, our Lord allows them to receive it: only Theophylact here notes, That Christ here says, he is worthy τροφῆς, οὐ τρύφης, *of his food, not of dainties; for it becomes not a teacher to fare deliciously.*

[7] Ver. 11. Ἐξετάσατε τίς ἐν αὐτῇ ἀξιός ἐστι, *inquire who in it is worthy.*] So ver. 13. *And if the house be not worthy.* Here Cameron pronounces them *innovators,* who conclude hence *that the reason why one is rather called than another, is in men themselves, i. e.* in any disposition in them to receive the word; that is, he pronounceth all the ancients, *innovators:* for that they were of this opinion, is evident from Dally's Testimon. Veterum,* and from Vossius in his Pelagian history, lib. vii. cap. 2. and is demonstrable from these words of Christ; for he sends his apostles to the *lost sheep of the house of Israel; i. e.* to those who had strayed from the salutary pastures of the *law* and the *prophets,* to them whom he calls *to repentance,* (Mark vi. 12.) to whom the gospel was to be preached. (Luke x. 9.) He speaks therefore not of them who are called already, but who were to be called to Christ's *sheepfold,* to the *kingdom of heaven,* and to *faith* and *repentance,* as the preparations for entering into it. (2.) In those who are thus to be called, Christ manifestly supposeth some would be found by the apostles ἄξιοι, *worthy,* some *unworthy;* bidding them to inquire, who were such, and who not; and accordingly to deport themselves towards them: now, whence should they know this, but from such dispositions found in some, which render them fit for the kingdom, or from whom they might hope they should not labour in vain, in calling them to repentance, and preaching the *kingdom of God* to them? so also, when he sends his *seventy disciples* on the same errand, bidding them say *Peace* to the house they came to; and promising, that *if a son of peace were there, their peace should rest upon it;* (Luke x. 6.) what can this *son of peace be,* but one disposed to receive such persons peaceably and kindly, and to hearken to their admonitions? and is not this the very thing which fitted them for the Divine benediction? This will be still more evident, from the consideration of the persons opposed to the *worthy,* and the *sons of peace;* for they were not such as were disposed to hearken to the word, or to receive the preachers of it, (Matt. x. 14. Mark vi. 11. Luke x. 10.) for which they were to look upon them as impure; yea, for which, Christ pronounces, their punishment would be *greater in the day of judgment, than that of Sodom and Gomorrah:* and must not such dreadful judgments befal them, for want of such dispositions, as might and ought to have been in them towards the *gospel of the kingdom,* and those who came to them with the kind offer of the blessings of it? They therefore by refusing to receive the word, *judged themselves unworthy of eternal life,* (Acts xiii. 46.) when they might and should have done the contrary; and for want of those good dispositions which others had, and they might have had, fell short of the salvation tendered to them.

[8] Ver. 13. Ἐὰν δὲ μὴ ᾖ ἀξία, *but if it be not worthy, let your peace return unto you.*] That is, They shall not obtain the peace you wish them, or receive any benefit from your

* Lib. ii. cap. 57.

* Apol. à p. 753. ad p. 946.

wishes; so this phrase signifies in those words of the Psalmist, *My prayer returned into my bosom*, Psal. xxxv. 14. (See Isa. lv. 11.)

[9] Ver. 14. Ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν, *Shake off the dust from your feet.*] The Jews thought the dust of the heathen lands polluted; so that the import of this phrase is this, *Look upon such, as those heathens whom I have forbid you to preach to;* when therefore ye depart from them, shake off the dust of your feet, as a testimony that you so esteem them.

[10] Ver. 15. Ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως, *Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.*] The gloss which some have put upon these words, *viz.* That the punishment of that city shall be greater, when Christ comes to execute his judgment on the Jewish nation, than that which *Sodom and Gomorrah suffered for refusing the preaching of Lot,* doth certainly pervert the import of these words. For (1.) Christ saith not, *it hath been more tolerable for Sodom, but* ἔσται, *it shall be so;* which shews he had respect, not to the past, but future sufferings of Sodom and Gomorrah. (2.) Christ adds, It shall be more tolerable for Sodom, &c. *in the day of judgment:* now, though the times of the destruction of the Jewish nation are sometimes styled *the days of vengeance,* yet never are they called the *day of judgment:* but that phrase still relates unto the final judgment and perdition of ungodly men, (2 Pet. iii. 7.) that day to which the wicked are reserved *to be punished,* 2 Pet. ii. 9. (See Matt. xii. 36. 1 John iv. 17.) So also doth the phrase ἐν τῇ κρίσει, used by St. Luke, (x. 14.) concerning the same persons, always signify; (Matt. xii. 41, 42.) so that the Sodomites shall certainly receive a future judgment: according to these words of Theophylact, ἐκεῖ μετριώτερον κολασθήσονται, *and they shall be punished more moderately.* And who can rationally conceive, that men, polluted with such unnatural lusts, should be fit to come into that place, into *which nothing enters that is polluted, or defiled?* (Rev. xxi. 27.) Here also it is well noted by Grotius, That the sin of those who reject the gospel, rendering them obnoxious to greater punishment than Sodom and Gomorrah were to suffer at the day of judgment, because committed against greater light, and greater confirmation of the truth, must be a wilful sin, which it was in their power to avoid.

[11] Ver. 17. Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων, *But beware of men.*] *i. e.* Avoid, as much as in you lies, the persecutions you may suffer from them. For, as Theophylact here notes, this is to be wise as serpents, *viz.* to be circumspect in declining their snares, and giving them no just occasion to afflict us; and to be harmless as doves, is to offend no man by word or example, and so to give them no occasion to do evil to us.

[12] Ver. 19, 20. Μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε, &c. *Take no thought how or what you shall speak: for it is not you that speak, but the Spirit of my Father which speaketh in you.*] Christ promising here to his apostles immediate assistance from the Holy Spirit, forbids them, προμελετᾶν, *to meditate beforehand what they should say.* (Luke xxi. 14.) Vain therefore are the papists, who ascribe the same assistance to their fathers met in councils, saying, *It is not they that speak, but the Holy Ghost that speaketh in them;* and yet make prayers and disputations, and many other things, requisite to an *infallible decision.* Vain also are the anabaptists, quakers, and whosoever do now expect the like assistance in prayer and preaching, after these extraordinary gifts are ceased, as the apostles had by virtue of them; they may as well pretend to *speak with tongues,* and *cast out devils,* as the apostles did, by virtue of the same assistance.

[13] Ver. 23. Ὅταν δὲ διώκωσιν ὑμᾶς, &c. *But when they shall persecute you in this city, flee to another.*] It follows not from these words, that a pastor, who is fixed to a particular congregation, may fly from it in times of persecution; their case being not the same with that of the apostles, whose commission was to go *through all the cities of Judea, beginning at Jerusalem:* (Acts i. 8.) so that they only fled from one part of their jurisdiction to another, and were still executing the office and trust committed to them.

[14] Οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου, *I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come.*] This Dr. Lightfoot understands as spoken of their first mission, and says, the meaning of the words is this, You shall not have finished it till the Son of man rise from the dead. But, first, in that first mission, they met with no persecution in any city; but, where they were not received, left it of their own accord, (ver. 11.) Secondly, They presently returned from their first commission to their Lord, and told him all that they had done and taught in prosecution of it, as we read, Luke ix. 10. Mark vi. 30. Thirdly, This phrase, *the coming of the Son of man,* doth never, that I know of, signify our Lord's coming at his resurrection, but either his coming with the Roman army to destroy the Jews, as Matt. xxiv. 27. 30. 37. 44. xxv. 13. Mark xiii. 26. Luke xviii. 8. xxi. 27. or else, his coming to the final judgment, Matt. xvi. 27. And seeing the apostles were none of them to live till the day of judgment, it seems necessary to understand this of his coming to avenge his quarrel on the Jewish nation. And to this sense lead the following words; And if you meet with great obloquies and persecutions from the Jewish nation, whilst you are thus spreading the gospel through Judea (as they did even to the beginning of the war;* James, the brother of our Lord, and other Christians, being slain by Ananus the high-priest, but three years before the war broke out), it is only what was done to our Lord; and therefore, what you have equal reason to expect, *for the disciple is not above his master,* (ver. 24—26.)

[15] Ver. 26. Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται· *Fear ye not them therefore: for there is nothing hidden that shall not be revealed.*] These words are capable of two good senses: first, Let not the dread of these persecutors affright you from preaching of the gospel, as despairing of the success of it; for though at present it seems to be hidden from the world, and it is like to be obscured awhile by the calumnies of the Jews and others, I will cause it to shine through all the world, and dissipate all the clouds they cast over it, and break through all the obstacles, and will render it *mighty, to cast down every high thought that exalts itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ:* (2 Cor. x. 5.) or thus, secondly, Fear not the calumnies with which they shall load you, (as

* Joseph. Antiq. lib. xx. cap. 8. p. 698. B.

they did your Master, calling him Beelzebub, ver. 25.) for I will make the innocency and excellency of your doctrine as clear as the light; and your integrity in the dispensing of it, and your patience in suffering for it, to redound to your praise, honour, and glory, throughout all ages, and especially at the revelation of our Lord from heaven. (1 Pet. i. 7.)

[16] Ver. 27. Ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτὶ, &c. *What I say to you in darkness, speak ye in the light; and what ye hear in the ear, that preach ye upon the house-tops.*] *i. e.* What I have said to you in private, and in obscure parables, and almost as the Jewish doctors, whose custom it is to whisper into the ear of one who is to speak what he thus whispers aloud to others (see Dr. Lightfoot and Dr. Hammond on this place), that speak ye openly and clearly in the audience of all, and, as it were, after the manner of the Jews, who, having battlements on the tops of their houses over which they could look, (Deut. xxii. 8. 2 Sam. xi. 1. Acts x. 9.) did often from them preach to the people. And so, saith Hegesippus,* they carried *James the Just to the top of the temple, to preach to the people at the Passover.*

[17] Ver. 28. Καὶ μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι, *And fear not them who can kill the body, but cannot kill the soul,* &c.] These words seem to contain a certain evidence, that the soul dies not with the body, but continues afterward in a state of sensibility: for, first, that which it is allowed that men can do to the body, it is denied that they can do to the soul; therefore Christ speaks not in these words of death eternal (for that men cannot inflict upon the body, or hinder its resurrection): therefore it is spoken of a temporal death. Note, secondly, that they who, by killing the body, make the soul also to perish, till the reunion and reviviscence both of soul and body, do also kill the soul, and so do more than they who can kill the body only: and they, who, by killing of the body, render the soul or spirit of a man insensate, and deprived of all possibility of thinking, or perceiving any thing, do also kill the soul; for it is not easy to perceive, how an intelligible, thinking, and perceiving being, can be more killed, than by depriving it of all sensation, thought, and perception; the body itself being killed by a total privation of its capacity of sense and motion: since therefore in St. Luke, xii. 4. Christ saith, the adversaries of the *Christians can only kill their bodies,* and here, that they cannot kill their souls; it remains, that the soul doth not perish with the body, nor is it reduced into an insensible state by the death of it. And, thirdly, our Lord may well be supposed to speak here, as the Jews would certainly understand his words; now they would certainly thus understand him, this being their received opinion, That the soul after the death of the body, was capable of bliss or misery, and therefore did continue in a state of sensation;† *Man* (say they) *fears an earthly king, who may die to-morrow, should punish him; and doth he not fear him, in whose hands his soul is, both in this life and the future?* And the author, αὐτοκράτορος λογισμοῦ, saith,‡ *Let us not fear them who seem to kill the body; for them who die for the law, Abraham, Isaac, and Jacob, receive; but they who transgress the law of God, subject the soul to a great danger of endless torments.*

[18] Ver. 29. *A sparrow falls not to the ground without your Father.*] This, as Buxtorf* hath observed, is like that saying of the Jews, "Avicula sine cœlo non perit, quantò minùs homo:" *A bird perisheth not without the providence of God, much less a man.*

[19] Ver. 34. Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν—ἀλλὰ μάχαιραν, *Think not that I came to send peace upon the earth; I came not to send peace, but a sword,* ver. 35, 36.] The usual import assigned to these words is this: Though all my exhortations and institutions tend to conciliate the most endearing love, and to establish the firmest and most lasting peace in the world; yet the event of it, through men's ignorance and wickedness, will be great variance and discord, even between nearest relatives and persons of most intimate acquaintance and familiarity: yet is the exposition of Dr. Lightfoot very ingenious and true, That he came to send upon the land of Judea, not that peace and those halcyon days which they expected at the coming of their Messiah, but a sword, and continual war, and discords, to destroy them, not only by their enemies, but by their own hands: of which Josephus gives us a full comment in his history of the continual wars the Jews had with the Greeks, the Syrians, and the Samaritans, which were, saith Eusebius,† from him, στάσεις καὶ πόλεμοι καὶ κακῶν ἐπάλληλοι μηχαναὶ, *continual wars, and seditions, and machinations of evil,* with the prognostication of them by a kind of *flaming sword hanging over Jerusalem for a year.* (See note on chap. xxiv.) He adds,‡ that ἐκινεῖτο ἐν ἑκαστῇ πόλει ταραχὴ καὶ πόλεμος ἐμφύλιος, *there arose in every city tumults and civil wars; and no sooner had they any respite from the Romans, but they turned their hands against one another;* giving us tragical accounts of the fearful outrages, spoils, murders, devastations of robbers, cut-throats, zealots, and of their amazing cruelties, beyond example, especially of the three adverse parties in the temple and city of Jerusalem.

[20] Ver. 40—42. Ὁ δεχόμενος ὑμᾶς, ἐμὲ δέχεται, *He that receiveth you, receiveth me,* &c.] Here Christ comforts his disciples by promising a blessing and reward to every one that shews the least kindness to them, or any of those who were employed in the same work with them; *viz.* the prophets, mentioned among spiritual persons in the First Epistle to the Corinthians, and of whom Christ speaketh thus, (xxiii. 34.) *Behold, I send you prophets, and wise men;* or even to any of his righteous servants; which, as it is a great incitement to others to express their kindness to Christ's ministers and faithful servants, so is it also to his ministers, to apply themselves to his service with a ready mind, and with the utmost diligence, in execution of their *pastoral charge.* To receive them *in the name of a prophet,* is to receive them on that account, that they are such. As to learn the law *lisemah,*§ *in the name of the law,* is to learn it upon that account; and to do a thing *al shem,*‖ or *leshem,* in or for the name, is, saith he, to do it upon that account;

---

* Apud Euseb. H. Eccl. lib. ii. cap. 53.

† Buxt. Floril. p. 364. Ebeu. Ezr. in Ex. xx. 3.

‡ Μὴ φοβηθῶμεν τὸν δοκοῦντα ἀποκτιννειν τὸ σῶμα, οὕτω γὰρ θάνοντας ἡμᾶς Ἀβραὰμ, Ἰσαὰκ, καὶ Ἰακὼβ, ἀποδέξονται· μίγας δὲ τῆς ψυχῆς κίνδυνος ἐν αἰωνίῳ βασανισμῷ κείμενος, παραβαίνουσιν τὴν ἐντολὴν τοῦ Θεοῦ· cap. 13.

* Lex. Talmud. p. 553.

† Hist. Eccl. lib. ii. cap. 6.

‡ De Bel. Jud. lib. iv. cap. 10.

§ Lex. Talm. p. 903.

‖ P. 2431.

as when they say, *Let all thy works be done,* leshem shammaim, *in the name of heaven,* that is, with respect to God, and to his glory. Moreover, when he saith, (ver. 39.) *He that loseth his life for my sake, shall find it,* and *he that findeth* or preserveth it by deserting me, and my doctrine, *shall lose it;* this is exactly true, according to the Christian doctrine, which promiseth a resurrection of the body to eternal life to those who are faithful to Christ to the death, and threateneth eternal death to those who desert him to preserve this momentary life; now sure he with a witness *loseth life,* who is deprived of that eternal life he in the body might enjoy, and he as surely finds it whose body is raised to a life incorruptible.

[21] Ver. 42. Ποτήριον ψυχροῦ, *a cup of cold.*] Sub. *water.* So xi. 8. τὰ μαλακὰ are soft raiments; and Luke xii. 47. δαρήσεται πολλὰς, *he shall be beaten with many,* supply πλήγας, *stripes.* This ellipsis of the substantive, as the grammarians note, is very frequent in the Old Testament. So, 2 Sam. xxi. 16. *He was girded with a new,* add *sword;* Psal. x. 10. *That the poor may fall by his strong,* add *paws;* Psal. lxxiii. 10. *The waters of a full,* add *cup, were wrung out to him.* (See Gloss. de Nomine. Can. 12.)

CHAP. XI.

1. AND it came to pass, when Jesus had made an end of commanding his twelve disciples, *(whom he had sent to preach, before his coming to the cities of Israel,* Matt. x. 23. Luke x. 1.) he departed thence *(from Capernaum,* Matt. ix. 1.) to teach and to preach in their cities.

2. Now when John had heard in the prison *(of Machærus)* the works of Christ, *(being told of them by his disciples,* Luke vii. 18.) he sent two of his disciples, *(whom he had called to him for that purpose,* Luke vii. 19.)

3. And *(they, in the name of their master,* Luke vii. 20.) said unto him, [1] Art thou he that should come, or do we look for another?

4. *(And in that same hour, that the disciples of John came with this question, Christ cured many of their infirmities, and plagues, and of evil spirits, and unto many that were blind he gave sight,* Luke vii. 21. *and therefore)* Jesus answered, and said unto them, Go, and shew John again those things which ye do hear (Luke vii. 22.) and see:

5. [2] The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the [3] poor have the gospel preached to them.

6. And [4] blessed is he, whosoever shall not be offended in me.

7. And as they departed *(or, when they were gone),* Jesus began to say unto the multitudes concerning John *(that they might not doubt of the testimony John had given to him, by reason of his inquiry, which seemed to render him now doubting, of what he before had testified; When you went forth into the wilderness to be baptized of John),* What went you forth into the wilderness to see? *(was it to see)* a reed shaken with the wind? *(i. e. a man wavering in his testimony, and turning this way, and that way, as a reed shaken with the wind doth.)*

8. But what went you out to see? *(was it)* a man clothed in soft raiment? *(a courtier, or a parasite, apt to flatter, and speak rather what will please others than what truth requires?)* behold, they that wear soft clothing are in kings' houses *(i. e. such persons may be expected rather in king's palaces, than in deserts).*

9. But what went you out for to see? *(was it to see)* a prophet? yea, I say unto you, and *(one that is)* more than a prophet *(his doctrine being more excellent, and his office being not only to foretell, but to prepare the way of the Messias).*

10. For this is he, of whom it is written, (Mal. iii. 1.) Behold, I send my messenger before thy face, which shall prepare thy way before thee. (See note on Matt. iii. 3.)

11. Verily I say unto you, Among them *(i. e. those prophets)* that are born of women, there hath not risen [5] a greater than John the Baptist *(on the accounts forementioned):* notwithstanding, he that is least in the kingdom of heaven *(the least prophet belonging to the gospel dispensation)* is [6] greater than he.

12. And from the days of John the Baptist until now the kingdom of heaven *(as it were)* suffereth violence *(by reason of the great concourse of people that fly into it with a fervour, like that which is used by a multitude assaulting a city or castle),* and the [7] violent take it by force.

13. *(I say, from the days of John the Baptist;)* for all the prophets and the law prophesied *(of the Messiah, and were the teachers which the people were to hear,* Luke xvi. 31.) until John: *(and, ἀπὸ τότε, from that time the kingdom of God was preached, καὶ πᾶς ὁ βουλόμενος εἰσελθεῖν, and every one that is willing to enter presseth or rusheth violently into it,* Luke xvi. 16. *which seems to justify the exposition of* ver. 12.)

14. [8] And if ye will receive it, *(or him as such, I tell you truly)* this *(person)* is *(that)* Elias, which was for to come *(according to the prophecy of Malachi).*

15. He that hath ears to hear *(i. e. hath judgment to discern, and is disposed to receive the truth),* let him hear *(and embrace it).*

16. But whereunto shall I liken this generation? It is like to children sitting in the markets, and calling unto their fellows.

17. And saying *(by way of complaint to them),* We have [9] piped to you *(as they use to do at festivals),* and ye have not danced: we have mourned to you *(as it is usual in funerals and times of sadness),* and ye have not lamented *(i. e. you will neither follow us when we excite you to mirth or sadness).*

18. For John came neither eating nor drinking *(in the usual manner; his meat being only locusts and wild honey,* Matt. iii. 4. *and his drink only such as the wilderness afforded),* and *(because of this austerity)* they *(who refuse and reject his baptism,* Luke vii. 30.) say, He hath a devil *(i. e. he is possessed by some melancholy spirit).*

19. The Son of man *(on the other hand)* came eating and drinking *(in the usual manner),* and they *(who reject him and his doctrine)* say *(of him),* Behold a man gluttonous, and a winebibber, and *(by his converse with them)* a friend of publicans and sinners: but (Gr. *and)* Wisdom is [10] justified of her children.

20. Then began he to upbraid the cities, in which most of his mighty works were done, because they repented not *(at his saying, Repent ye, for the kingdom of God is at hand, though he confirmed his doctrine with the greatest miracles, saying thus to them),*

21. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22. But *(or therefore)* I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

23. And thou, Capernaum, which art exalted unto heaven *(i. e. advanced highly above others by my presence with thee, and my miracles wrought in thee)*, shalt be brought down to hell *(i. e. into a state of extremest misery)*: for if the mighty works which have been done in thee had been done in Sodom, it would have remained to this day.

24. But *(therefore)* I say unto you, It shall be more tolerable [11] for the land of Sodom in the day of judgment, than for thee.

25. At that time Jesus [12] answered, and said, I thank thee, O Father, Lord of heaven and earth, because thou hast [13] hid these things from the wise and prudent *(in their own esteem, and the conceit of others)*, and hast revealed them to *(those whom they account)* babes. (Rom. ii. 20.)

26. Even so, Father *(hath the event been in my preaching)*; for so it seemed good in thy sight.

27. [14] All things *(appertaining to my office)* are delivered to me of *(i. e. by)* my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father *('s will aright)*, save the Son, and he to whomsoever the Son will reveal him.

28. [15] Come *(therefore)* unto me, all ye that labour *(under the bondage and condemnation of the law)* and are heavy laden *(with the burdens of pharisaical impositions)*, and I will give you rest *(ease and deliverance from these burdens)*.

29. Take my yoke upon you *(become my disciples)*, and learn *(not of those blind guides, but)* of me; for I am *(not like those severe and supercilious doctors, which despise you as people of the earth, and will not vouchsafe even to converse with publicans and sinners, for their reformation, but I am)* meek and lowly in heart *(and full of pity to every burdened soul)*: and *(so by coming to me)* ye shall find rest *(peace, quiet, satisfaction, an drefreshment)* to your souls.

30. For my yoke is *(not as theirs is, burdensome and galling, but it is)* easy, and my burden is light.

ANNOTATIONS ON CHAP. XI.

[1] Ver. 3. *ART thou ὁ ἐρχόμενος, he that cometh, or look we for another?*]

Note here (1.) that *ὁ ἐρχόμενος, he that is coming*, was in those days the common style for the Messias: so is he styled by St. John himself, *ὁ ἐρχόμενος ὀπίσω μου, he that cometh after me:* (Matt. iii. 11. John i. 15. 27.) so by the multitude, saying, *Hosanna to the Son of David, blessed is ὁ ἐρχόμενος, he that cometh in the name of the Lord*, Matt. xxi. 9. xxiii. 39. or as it is, Luke xix. 38. *ὁ ἐρχόμενος Βασιλεὺς, the King coming:* and this name of the Messiah they received from Habakkuk, where he is styled *ὁ ἐρχόμενος, he that shall come;* (Hab. ii. 3.) and from Daniel, where he is styled *ὁ ἐρχόμενος, he that cometh with the clouds of heaven*, vii. 13. (See Matt. xxiv. 30. xxvi. 64. Heb. x. 37.)

Note, (2.) that the Baptist could not make this inquiry on his own behalf, or doubt whether Christ were the Messiah or not, for he was sent to that very end to bear witness of Christ; (John i. 6—8.) he was taught from heaven a sign by which he certainly might know him; (ver. 33.) he proclaims him *the Son of God;* (ver. 24.) *the Lamb of God;* (ver. 36.) he *bare witness* to him; (iii. 26. 33.) he declared of him, that he was *come from above*, from *heaven*, that *he spake the words of God*, that *God had not given him the Spirit by measure*, and that *he who received his testimony had set to his seal that God is true.* (John iii. from ver. 29. to the end.) It cannot therefore be imagined, that, after all this, he should doubt whether he were the Messiah or not, much less can we imagine, with many of the fathers,* that the sense of this inquiry should be this, "Tu es qui venturus es in infernum?" *Art thou he that art to come to hades, whither I am going, and should I preach thee there?* Chrysostom indeed produces, but approves not this opinion; but Origen† bids us *not to fear to assert it*, and proves it from this place. Dr. Lightfoot and others conceive that John might imagine, as the Jewish nation did, that Christ's kingdom should be temporal and splendid, and so expected that Christ should deliver him out of prison; and that therefore Christ saith to him, *Blessed is he that shall not be offended in me.* But seeing *σκανδαλίζεσθαι, to be offended*, still signifies to be so scandalized as to *fall off from the faith*, and it is by no means credible, after the testimonies that John had given of Christ, he should be guilty of such apostacy, or infidelity, especially since his disciples after his death resort to Christ, and cleave to him, (xiv. 12.) it is most probable that John sent these disciples not for his own, but for their satisfaction in this matter, and that Christ said to them, *Blessed is he that shall not be offended in me.*

[2] Ver. 5. *The blind receive their sight*, &c.] That he should make *the blind to see, the lame to walk, the deaf to hear, and preach the gospel to the poor*, was prophesied of the Messiah, Isa. xxix. 18, 19. xxxv. 5, 6. lxi. 18. but of the *lepers being cleansed*, and the *dead raised*, by the Messiah, we read nothing in the prophets; these therefore were the things they heard done at Naim, where the widow's son was raised, (Luke vii. 18.) and saw done before their eyes, when Jesus cured many *τῶν μαστίγων* of their *plagues:* for *leprosy* is often styled נגע צרעת *the plagues of leprosy*, and the *word* נגע is by the Septuagint rendered *πλήγη* and *μάστιξ*· it is styled the *plague of leprosy*, Lev. xiii. 2, 3. 9. 20. 25. 31. 47. 49. 51. 59. xiv. 3. 32. 34. and it was looked upon by the Jews as an immediate chastisement sent from God. (See note on viii. 4. See Examen Millii.)

[3] *The poor have the gospel preached unto them.*] Though the *poor* here may signify the poor and humble in spirit, to whom the gospel was preached with the best success, they being best fitted for, and so most ready to receive it;

* "Non ait, tu es qui venisti, sed tu es qui venturus es, et est sensus, manda mihi, quia ad infernum descensurus sum, utrum te et inferis renunciare debeam, qui ennunciavi superis." Hieron. in locum. "Joannes ait, tu es qui venturus es in infernum sine dubio." Ruff. in Symb. *Διὰ τοῦτο εἶπε, συ εἶ ὁ ἐρχόμενος; τουτέστιν, ὁ εἰς ᾅδην μέλλων καταβαίνειν.*

† *Μὴ φοβοῦ λέγειν ὅτι Ἰωάννης εἰς ᾅδου καταβέβηκε πεοκηρύσσων τὸν Κύριον ἵνα προείπῃ αὐτὸν, καταλυσόμενον διὰ τοῦτο ἐπυνθάνετο, οὐχὶ συ εἶ ὁ ἐρχόμενος.* Com. in Lib. Reg. edit. Huet. tom. i. p. 34. A. et p. 35. A. "In hanc sententiam maxima pars Veterum concessit." Maldonat. in locum.

yet I see no reason to recede from the obvious sense of the words, That whereas the men of mean condition were by the proud scribes and pharisees and learned rabbies neglected, and contemned as *people of the earth,* (John vii. 49.) Christ chose chiefly to converse with and instruct them; and the Divine wisdom saw it fit, that when the things of the gospel were hid from these men, who were indeed blind guides, though wise and prudent in their own conceits, they should be *revealed* to these *babes,* (ver. 25, 26.) And, indeed, as the subject of the doctrines of the scribes and pharisees was chiefly vain traditions, everting the law of God, (Matt. xv.) and the things they imposed upon them *heavy burdens,* and the disputes in their Bethi Midrashoth vain janglings; so did they teach in such a manner by *cabalistical deductions* and *allegorical interpretations,* as transcended the capacity of the vulgar, so that they could profit very little by repairing to their schools, or hearing their expositions upon the law or prophets; as any one may learn from almost all their expositions cited from their Talmuds, and their learned rabbies; and therefore our Saviour, in the close of this chapter, calls them from them to *learn of him.* (See note on ver. 28.)

[4] Ver. 6. *Blessed is he who shall not be offended in me.*] *i. e.* Disbelieve, or fall off from me, by reason of my mean circumstances in this present world, or because of those afflictions he may suffer for my sake, or for adhering to my doctrine.

[5] Ver. 11. *A greater than John.*] His office being more excellent than that of other prophets, to prepare the way of Christ, and fit the people to receive him, by calling them to *bring forth fruits worthy of repentance,* that they might receive remission of sins, and baptizing them in the name of him that was to come after him, that was, of Christ, Acts xix. 4. (2.) His doctrine being more excellent than theirs, the gospel of God beginning then to be preached, (Luke xvi. 16.) the highest precepts of Christian charity propounded; (Luke iii. 11.) Christ the true light being then attested to by John, *that all men might believe in him,* (John i. 7.) and he being by him declared to be *the Lamb of God that taketh away the sins of the world,* (ver. 29.) and who should *baptize them with the Holy Ghost,* (ver. 33.) was the greatest of prophets. He was so (3.) by reason of the success and efficacy of his doctrine, almost the whole nation flowing in to his baptism, and confessing their sins; (Matt. iii. 5, 6.) whence it is added, that from *the days of John the Baptist the kingdom of heaven suffers violence,* (ver. 12.)

[6] Ὁ δὲ μικρότερος, *But he that is least in the kingdom of heaven is greater than he.*] Not the meanest Christian, but the meanest evangelical prophet, or preacher of the Christian doctrine, is greater than he. (1.) In respect of his office, which was to preach *Christ crucified,* his resurrection from the dead, his exaltation to the right hand of God, the blessings tendered to those that should believe in his name; and therefore, also, (2.) in respect of his doctrine, which was more spiritual and heavenly than that of John, and more express in the revelation of the new covenant established in the blood of Jesus, and *founded upon better promises,* Heb. viii. 6. (3.) In respect of that Divine assistance by which their doctrine was confirmed, for John *did no miracle,* (John x. 41.) whereas *they went forth preaching every where, the Lord working with them, and confirming the words with signs following.* (Mark xvi. 20.) The *Holy Ghost was not yet given,* (John vii. 39.) and so he fell not upon John; whence he comparing himself with Jesus, who was from above, (John iii. 31.) and had the *Spirit above measure,* (ver. 34.) saith of himself, *He that is of the earth speaketh of* (or from) *the earth,* (ver. 31.) whereas the evangelical prophets spake by the gifts and afflatus of the Holy Ghost, which Christ sent down from heaven on them.

[7] Ver. 12. *And the violent take it by force.*] *i. e.* And they who by their continual attendance on the doctrine of it preached to them, their care to understand it, and readiness to receive it, shew their ardent desires to be made partakers of it, and do ἀγωνίζεσθαι *contend* for an entrance into it, do by these means prevail. There is another exposition of these words to this effect; *i. e.* the publicans and sinners, and the meaner crowd of the Jews, who are looked upon by the scribes and pharisees as persons who have no right to the blessings of the Messiah, and so as violent persons, and invaders, and intruders, embrace the gospel, and as it were take it by force from the scribes and learned doctors, who challenge the chiefest place in this kingdom, according to those words of Christ to them, *The publicans and harlots go before you into the kingdom of God; for ye believed not John coming to you in the way of righteousness, but the publicans and harlots believed him;* (Matt. xxi. 31, 32.) and that which renders this interpretation the more considerable is this observation, that in the parallel place, Luke vii. 28—30. instead of these words, *the kingdom of heaven suffers violence,* we have these, *and all the people and the publicans justified God, being baptized with the baptism of John, but the pharisees and lawyers rejected the counsel of God, being not baptized of him.*

[8] Ver. 14. Καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι· *And if you will receive it, this is that Elias, which was for to come.*] Here note,

First, That it was the general tradition of the Jewish nation, that Elias the Tishbite was to come in person, as the forerunner of the Messiah of the Jews; that he in person was *to anoint* him, and make him known unto the people; and that before the advent of the Son of David, Elias was to come to preach concerning him. This is the import of the question put to John, (John i. 21.) *Art thou Elias?* and of the saying of the scribes, *Elias must first come and restore all things;* (Matt. xvii. 10.) of the interpretation of the LXX. *Behold, I send unto you,* Ἠλίαν τὸν Θεσβίτην, *Elias the Tishbite,* (Mal. iv. 5.) and of that saying of the son of Sirach, (Ecclus. xlviii. 10.) *Elias was ordained for reproofs in their times, to pacify the wrath of the Lord's judgment before it brake into fury, and to turn the heart of the father to the son, and to restore the tribes of Jacob.* And suitably to these assertions, Trypho* the Jew declares, That ἡμεῖς πάντες προσδοκῶμεν τὸν Ἠλίαν χρῖσαι αὐτὸν ἐλθόντα, *all we Jews expect Elias to anoint Christ at his coming.* It also was the general tradition of the writers of the Christian church, even from the second century, that Elias the Tishbite, by virtue of those words of Malachi, is to come in person before our Lord's second advent, to prepare men for it. This opinion of the coming of Elias, "tradit tota patrum antiquitas," *all the ancient fathers have delivered,*

* Dial. p. 268.

said De la Cerda.* "Constans est patrum, omniumque consensu receptissima ecclesiæ opinio;" *It is the constant and most received opinion of the church, and all the fathers,* saith Huetius.† "Constantissima semper fuit Christianorum opinio;" *It was always the most constant opinion of Christians that Elias was to come before the day of judgment,* saith Maldonate.‡ *It is* (saith Mr. Mead§) *well known that all the fathers were of this opinion. He is to come* (saith Petrus Alexandrinus), κατὰ τὴν τῆς ἐκκλησίας παράδοσιν, *according to the tradition of the church;* saith Arethas Cæsariensis, *according to the unanimously received opinion of the church.* Note,

Secondly, That in opposition to this received tradition of the Jews, Christ here asserts two things. (1.) That John the Baptist was the very person of whom it was written, *Behold, I send my messenger before thy face,* (ver. 10.) St. Mark assures us of the same thing, by saying, that the beginning of the gospel of Jesus Christ, was by the preaching and baptizing of this John, *as it was written of him, Behold I send my messenger before thy face, who shall prepare thy way before thee,* Mark i. 1. 4. (2.) That this messenger, described by the prophet Malachi, iii. 1. as one to be sent before the face of the Lord, was the very same person promised by the same prophet, in these words, iv. 5. *Behold I send you Elijah the prophet before the great and terrible day of the Lord come;* and, therefore, that Elijah could be no other than John the Baptist: for when descending from the mount, Christ said to his disciples, *Tell no man of the vision till the Son of man is risen from the dead.* (Matt. xvii. 9.) They thinking, suitably to this tradition, that this Elias, who appeared in the mount, was visibly to appear among them, to anoint the Messiah in the sight of all the people, and order all things belonging to his advent, ask this question; Seeing, according to the doctrine of the scribes, *Elias must first come,* (ver. 10.) and do these things, why is it thou forbiddest to speak of his appearance? To this inquiry our Saviour answers, that it is very true there is a promise of an Elias to come, and *restore all things;* (ver. 11.) *But I say unto you,* the Elias promised, ἤδη ἦλθε, *hath come already,* and the scribes knew him not, *but did unto him whatsoever they would,* (ver. 12.) And then it follows, that his disciples *understood that he spake to them of John the Baptist,* (ver. 13.) They therefore understood what the fathers did not, and others would not, learn from Christ's plain words, that John the Baptist was the Elias promised, as the forerunner of the great and terrible day of the Lord; whence it doth plainly follow, that they who do not think John the Baptist, and he only, was the Elias mentioned by the prophet, must mistake. For our Lord plainly saying, That that Elias, of whom the scribes made mention as the forerunner of his advent, was *already come,* and giving them no intimation that any other was to be expected after the coming of this one, there can be no pretence from the tradition of the scribes, or from the saying of the prophet, to expect any other. Moreover our Lord, as if he had foreseen and had designed to confute this Jewish fable, speaks here more plainly thus, *All the prophets and the law prophesied until John, and if you will receive, i. e.* attend to and believe it, *this is that Elias which was for to come.** By which words he most plainly teacheth, that that Elias of whom the prophets spake, as of one for to come, was come already; and makes it manifest, that all that was in Malachi, or any other prophet, spoken of Elias, was made good in the Baptist, who came *in the power and spirit of Elias,* (Luke i. 16.) and was to be understood of him alone, as much as if he had in express words asserted, that he only was the Elias that was to come, and they were not, by virtue of any prophecy, to look for or expect another. For thus our Saviour speaks: The prophet Malachi saith, *Behold, I send my messenger before thy face:* now, I assure you, the Baptist is the very person of whom this is written; the same prophet saith, *Behold, I will send you Elias the prophet,* &c. whence your scribes teach you to expect the personal appearance of *Elias the Tishbite,* as the forerunner of your Messiah; but if you will receive the true interpretation of those words from me, St. John the Baptist is that Elias, which, according to that prophecy, was to be his forerunner.

Obj. 1. But against this plain assertion of our Lord it is objected, that in the translation of the LXX. the words run thus, *Behold, I will send you* Ἠλίαν τὸν Θεσβίτην, *Elias the Tishbite,* which denotes Elias in person, and cannot be applied to St. John the Baptist.

Ans. To this I answer, That this argument is of no force, because it is founded not on the *original,* but only on a *translation,* which is not authentic. (2.) From this translation it may be probably collected, that this imagination of the appearance of the Tishbite obtained then among the Jews; but hence it will not follow that it was true, any more than that the doctrine of the millennium, and of Christ's temporal kingdom must be true, because they were received by that nation as such. (3.) By the same reason and figurative way of speaking, the Baptist may as well be called *Elijah* the *Tishbite,* as *Elijah* the *prophet,* that only shewing the country of that prophet, as the other doth his office; so that if the Baptist deserved to be called *Elijah* the *prophet,* because he came in the *spirit* and *power of Elijah,* he must deserve to be called *Elijah the Tishbite* on the same account, seeing *Elijah* the *prophet* was *Elijah* the *Tishbite.* But,

Obj. 2. It is objected, that the day mentioned, Mal. iv. 5. as the time of the coming of Elijah, is styled *the great and dreadful day of the Lord,* which seemeth proper to the day of judgment; whereas the day of Christ's first coming is not so called, but rather *an acceptable day,* and *a day of salvation.*

Ans. To this I answer, That the day of our Lord's first coming, considered as reaching to the destruction of Jerusalem, was indeed a very dreadful and terrible day. Thus in the prophet Joel, we read of *a day of the Lord* described in the same expressions: *The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come;* and yet St. Peter, speaking of what was done after our Lord's ascension, and citing these very words, saith, *This was that which was spoken by the prophet Joel.* (Acts ii. 16.) Moreover, our blessed Lord, speaking of the destruction of Jerusalem, and of the miseries that should befal that very generation, saith, *These shall be the days of vengeance,* such days of tribulation *as never were*

* In Tertul. de Resur. carn. cap. 23. † Not. in Orig. ‡ In locum. § Disc. 25. p. 48. ‖ In Apoc. xi.

* Vide Pocock in locum.

from the beginning of the world, and never shall be afterward. (Matt. xxiv. 21. Luke xxi. 22.) Yea, the tradition of the Jews doth in their Talmud make mention of such great afflictions which should happen in the days of their Messiah unto Israel, that happy should he be who did not see them.* Which notwithstanding, this day might be styled *an acceptable day, a day of salvation,* to them, who received our Jesus as their Saviour, believed in him, and obeyed his sayings; according to the words of the prophet Malachi, *Behold, the day cometh which shall burn as an oven,* &c. *but to you that fear my name shall the Sun of righteousness arise with healing in his wings.* (Mal. iv. 1, 2.) Whence after this most terrible description our Lord speaks thus to his disciples, Luke xxi. 18, 19. *Be not ye terrified when these things shall happen: in patience possess your spirits, for there shall not one hair of your heads perish; when these things come to pass, then look up, and lift up your heads, for your redemption draweth nigh,* (ver. 28.)

Obj. 2. It is farther objected, that John expressly denies that he was Elias; for when the Jews from Jerusalem and the priests and Levites were sent to him, saying, *Art thou Elias?* he said, *I am not.* (John i. 21.)

Ans. If this objection be of any force, it will also prove that John the Baptist was no prophet; for to the following inquiry, *Art thou a prophet?* he still answers *no;* whereas our Saviour attested, that he was *a prophet, yea, and more than a prophet,* (Matt. xi. 9.) and all the people so accounted of him.† His meaning therefore is only this,—I am not that Elias in person whom you expect, nor am I such a prophet, as in the days of the Messiah you expect to rise from the dead. And expositors tell us, he chose to answer thus out of modesty, that he might not commend or bear witness of himself, thinking it more convenient that Christ should thus bear witness of him, than that he should ascribe so great a dignity to himself.

Obj. 4. It is objected, that after St. John was beheaded, our Saviour saith, *Elias truly shall first come and restore all things;* now, how, say they, can this be spoken as a thing future of John the Baptist then? This therefore must be understood of some other Elias to come thereafter. This is the ground on which this doctrine is established by Justin Martyr, that our Lord taught it, saying,‡ Ἠλίας ἐλεύσεται, *that Elias shall come.* And in this he is followed by Theodoret, and many of the ancients.

Ans. After that our Lord had uttered these words, not in the future, as the Vulgar reads them, but in the present tense, *Elias cometh,* or *Elias coming first restoreth all things,* (Matt. xvii. 11. Mark ix. 11.) he adds immediately of the same Elias, of whom he had said, *he cometh,* or *he shall come first,* that ἤδη ἦλθε, *he is now come,* ὅτι ἐλήλυθε, that indeed *he was come.* (Matt. xvii. 12.) And again, If you will receive it, this Baptist is that Elias, ὁ μέλλων ἔρχεσθαι, *who is for to come;* and when he said these words, then his disciples understood that he spake of John the Baptist; *i. e.* that he meant him, and no other, when he spake of an Elias who was for to come.

So that the meaning of our Lord's words is plainly this, *True it is, as the scribes say, Elias is to come before the Messiah, and it is also true, that John is that Elias which was, when Malachi spake those words, to come afterward;* but then he was not yet to come when our Saviour spake of him; but, as he saith expressly, *was already come;* though they who said Elias *must first come,* knew him not when he was come. And truly, had our Lord spoken of one Elias, *viz.* John the Baptist, and the prophet Malachi of another; had Christ spoken of an Elias to come at his first advent, and the prophets and the scribes of one to come at his second advent, he had not answered his disciples' question, but deluded them. And that the Elias here spoken of was to appear at our Lord's first coming, is apparent from the inquiry of the disciples; Why, say the scribes, Elias must first come before the Son of man; for the tradition of the scribes was, that Elias was *to anoint the Messiah, and make him known unto the people.* And it is as evident from our Lord's answer, *Elias cometh first; i. e.* before my resurrection, of which I now speak: from this place, therefore, it never can be proved, that any other under that character is to appear before his second coming.

Obj. 5. It farther is objected, That the Elias mentioned by Malachi was to turn the hearts of the fathers to the children, and was, according to our Saviour's acknowledgment, to restore or set all things in order; which seemeth not to have been done by the ministry of the Baptist, who continued but a short time, and did no such things as these words seem to imply; it remains, therefore, that these words should be fulfilled by an Elias, who should be the forerunner of Christ's second advent.

Ans. To this I answer, That all who will not give the lie unto the angel sent to Zachary, must be obliged to confess the Baptist did fulfil the prophecy of Malachi. For of the Baptist he thus speaks, *He shall be great before the Lord, and many of the sons of Israel shall he turn unto the Lord; for he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.* If then John the Baptist did not fulfil the words spoken by the angel, we must confess the angel was deceived, and Zachary deserved not the punishment he suffered for disbelieving his testimony; but if he did fulfil these sayings of the angel, he also must fulfil the words contained in the prophet Malachi, because the angel speaketh in the very words of Malachi.

Again, our Saviour, acknowledging that an Elias was to come before him, *and restore all things,* adds, that he who was to come, *to restore all things, was already come,* and was the Baptist: he, therefore, must have *restored all things,* or it must be confessed, that he did not *execute* his office, or fulfil what was written of him. Moreover, the Holy Ghost, by the mouth of Zachary, speaks thus concerning John, *And thou, child, shall be called the prophet of the Highest; for thou shalt go before the Lord to prepare his way:* (Luke i. 76.) which is the very thing the prophet Malachi declares to be the office of his messenger. And whosoever shall consider what in the gospel is said of John the Baptist, and shall compare those things with what the prophet Malachi and even the scribes averred, that the Elias promised should do, will easily perceive all that was said or prophesied concerning Elias was so punctually fulfilled by the Baptist, as to cut off all farther expectation of the completion of this prophecy, by any personal ap-

* Vide Dr. Pocock in Mal. iii. 2.
† Dr. Pocock, ibid.
‡ Dial. cum Tryph. p. 268.

pearance of Elias, before our Saviour's second advent. For the prophet saith,* *Behold, I will send Elias;* and the gospel saith, *There was a man sent from God, whose name was John;* and that this John was that Elias *which was for to come.* The prophet saith of his Elias, that he was to come *before the great and terrible day of the Lord:* and, in the gospel, John is said to come *when the day of wrath was coming,* when the *axe was laid to the root of the trees, and every tree that brought not forth good fruit was to be hewn down, and cast into the fire;* (Matt. iii. 13.) when he was now appearing, *whose fan was in his hand, to purge his floor, and gather the wheat into his barn, and to burn up the chaff with unquenchable fire:* (Matt. iii. 12.) he came at the time, when, saith our Saviour, *their house was to be left unto them desolate;* (Matt. xxiii. 38.) when the *desolation of their city, nation, and temple,* was irreversibly at hand; when the enemies of Jerusalem were *to cast a trench about her, and lay her even with the ground, and her children within her.* (Luke xix. 43.) Here it is said, That this Elijah should *turn the hearts of the fathers to the children,* &c. *i. e.* that he should preach to young and old conversion and repentance: and, in the gospel, it is said of John, That he should *turn many of the children of Israel to the Lord their God;* that he should *turn the hearts of the fathers to their children, and of the disobedient to the wisdom of the just;* that he preached to all the baptism of repentance, (Luke iii. 3.) and that with such success and good effect, that Jerusalem, and all Judea, and *all the regions round about Jordan, went out to him, and were baptized of him, confessing their sins;* (Matt. iii. 5, 6.) that *all the people and the publicans justified God, being baptized of John.* (Luke vii. 29.) So effectual was his ministry, that many of the scribes and pharisees came to his baptism, (Matt. iii. 7.) and even the soldiers and the publicans to be instructed by him. (Luke iii. 13, 14.) He prevailed generally with the Jews to unite in one common baptism, that of repentance; and, whereas the tradition of the scribes taught, that Elias was to anoint the Messiah, and make him known to the people; John did baptize him, and declare unto the people that he was *the Lamb of God,* (John i. 29.) and at his baptism by St. John, he was anointed by the Holy Ghost. (Matt. iii. 16.)

What, therefore, better can agree than the prophecy in Malachi, and the matter of fact in the gospel?

What can be farther requisite to shew, that the person who is characterized thus by the prophet, and who so punctually answered to that character in the gospel, is one and the same person, and that no other ought to be expected by virtue of this prophecy?

[9] Ver. 17. Ηὐλήσαμεν ὑμῖν, &c. ἐθρηνήσαμεν ὑμῖν· *We have piped to you,—we have mourned to you.*] The Jews had their *tibiæ,* or pipes, saith Buxtorf, for two uses; for joy and for great lamentations. Hence, saith the prophet Jeremy, *My heart shall sound for Moab like pipes;* (xlviii. 35.) saith Isaiah, like a *harp:* (xvi. 11.) so R. Salomon saith, "Tibiæ adhibentur in nuptiis et in funeribus," *Pipes are used at marriages and funerals:* thus we read of the αὐληταὶ, or *tibicines,* present at the death of the ruler's daughter, (Matt. ix. 23.) καὶ ἀλαλάζοντας πολλὰ, and *lamenting much;* which Greek word seems plainly to be derived from חליל a *pipe;* and the Jews say, *That a poor Israelite is bound to procure two minstrels and one woman to lament at his wife's funeral:* to this double use of pipes, which children imitated, our Lord, saith Buxtorf, referreth in these words. (In voco, חלל p. 766.)

[10] Ver. 19. Καὶ ἐδικαιώθη ἡ σοφία ἀπό τῶν τέκνων αὐτῆς, *But Wisdom is justified of her children.*] The common interpretation of these words is this, that καὶ, *and,* is here put for *but;* as it is frequently in the Old Testament, *viz.* Gen. xxxi. 7. Exod. i. 17. Numb. iv. 20. Deut. i. 43. Josh. i. 8. 1 Sam. i. 13. Psal. iv. 3. ix. 8.; and in the New Testament, Matt. xii. 43. xiii. 22. xvi. 4. xvii. 12. John v. 40. Acts x. 28. 1 Thess. ii. 18. that wisdom is the doctrine of St. John, and of Christ, the *wisdom of the Father;* that the *children of wisdom* are those who study and seek after true wisdom, as those who study physic are "medicorum filii," the *sons of physicians;* and those who followed and learned of the prophets, are styled "filii prophetarum," *the sons of the prophets;* (2 Kings ii. 3. 15.) and these do justify her, *i. e.* do approve of and receive her doctrines: according to which interpretation the sense runs thus, *That though the scribes and pharisees reject my doctrine, and that of my forerunner, and revile those that preach it, yet the wisdom of it is discerned and approved by those who bear a true affection to wisdom, and are disposed to obey her precepts:* or else this may be looked upon as a continuance of the scoff of the pharisees, thus, *and they say also that wisdom is justified of her children; i. e.* This Jesus, who pretends to be a teacher of the highest wisdom, and represents our wise men as fools, behold the fruits of his wisdom, gluttony and drunkenness, whilst we fast twice a week; behold, what associates he draws to him, and converses with publicans and sinners, those whom our wise men will not touch, and much less eat and drink with: from these fruits and these associates, who attend upon his doctrine, and may be called his sons and his disciples, you may judge of his wisdom, for true wisdom may be discerned by its works: and to strengthen this interpretation, it may be observed, from St. Jerome on the place, that *in quibusdam evangeliis legitur, justificata est sapientia ab operibus suis;* and that they who were taught by any doctor were called his children. (See the note on 1 Cor. iv. 15.)

[11] Ver. 24. Ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί, *It shall be more tolerable for the land of Sodom in the day of judgment, than for thee.*] Here note, from these words, *because they repented not,* the power of miracles to confirm the truth of Christ's doctrine, and to prevail with those that heard him to repent sincerely, according to his exhortation, *Repent ye, for the kingdom of heaven is at hand;* for had not the miracles he wrought among them been a sufficient means to induce them to this repentance, Christ must not only have upbraided, but pronounced the heaviest judgments against these cities, for not doing that which they had no sufficient means afforded them to perform.

Secondly, Those words, *If the works that have been done in thee, had been done in Tyre and Sidon, they would have repented,* seem to bear this sense; If the exhortations to repentance, and the threats made against Tyre and Sidon for their sins, by the prophet Isaiah, xxiii. 1. 4. Jeremiah, xxv. 22. xlvii. 4. Ezekiel, xxvi. xxviii. Zacha-

* Vid. Pocock, p. 105. † In Ezek. xxvii.

riah, ix. 2—4. had been confirmed to them by such miracles as I have done in these two cities, they would have wrought in them sincere repentance; for that our Lord here speaks of such repentance is evident, (1.) because he says, *they would have repented in sackcloth and ashes;* which is the usual description of the most full repentance, as in the case of Nineveh, Jonah iii. 5. See Isa. lviii. 5. Jer. vi. 26. Lam. ii. 10. Dan. ix. 3. Judith iv. 15. (2.) Because the Lord here speaks of that repentance which his doctrine and miracles were designed to produce in those cities, and for the want of which he there upbraids them; which sure must be the want not of external, *hypocritical,* but inward and sincere repentance; nor doth our Saviour say, *it may be,* or *it is likely* they would have repented, but, categorically, they would have done it. Note,

Thirdly, *That to be exalted up to heaven,* and *be brought down to hell,* are allegorical expressions taken from the Old Testament, and signifying the highest exaltation, and the lowest depression. So Isa. xiv. 13. 15. *Thou hast said in thy heart, I will ascend into heaven,* &c. *but thou shalt be brought down to hell:* and lvii. 9. *Thou didst debase thyself to hell:* and, lastly, from these words *It shall be more tolerable for Sodom, and for Tyre and Sidon, in the day of judgment:* to that which had been noted on x. 15. add, that this seems to be spoken to suppress the pride of the Jewish nation, and the severity of their judgment upon others; they being wont to say, that the whole Jewish nation, saving some few heretics and apostates, should be saved, but that the people of Sodom should have no portion in the world to come; whereas our Lord declares, that even the Sodomites should have a milder doom in that great day than the unbelieving Jews.

Ver. 20. 24. *If the works had been done in Tyre and Sidon, they would have repented,* &c.] Excellent here are the words of Mr. Thorndike:—"Though Grotius and Jansenius make these words signify no more than that in probability they would have repented at the sight of such miracles; yet so I find no good reason to infer, as our Lord doth, that positively Chorazin, Bethsaida, and Capernaum, shall be tormented more than Tyre and Sidon, Sodom and Gomorrah, because they probably would have repented at the sight of such miracles. The same I say to others, who would have our Lord only say thus; That had these miracles been done in Tyre and Sidon, they would have repented, but not from the heart; for, in conscience, is there reason that Chorazin and Bethsaida should fare worse than Sodom and Gomorrah, because Tyre and Sidon would have repented as hypocrites; continuing no less sinners than they that repented not? And to say as others do, that had God ordained these miracles to be done at Tyre and Sidon, Sodom and Gomorrah, he would have determined their wills by his immediate act to be converted, is to say, that our Lord, by a mental reservation, says that whereof he expresses not the reason, and so cozens them who satisfy themselves with the reason which he expresseth." Moreover, were this immediate act necessary to render even miracles effectual to induce men to repent, why doth our Saviour say, that Tyre and Sidon would have repented, had the like miracles been done among them? Or why doth he pronounce these woes upon Chorazin and Bethsaida, and declare their punishment more intolerable in the day of judgment, than that of the most unnatural sinners, and most vile idolaters, for want of that repentance which, notwithstanding all the mighty works that he had done among them, he knew it was impossible for them to perform, for want of that immediate act he was not willing to afford them? Why, lastly, doth he do this for a reason which did not in the least remove this disability? (See also Examen var. Lect. Millii, lib. ii. cap. 1. n. 1.)

[12] Ver. 25. Ἀποκριθεὶς εἶπεν; *answering said.*] This phrase is often used in the New Testament, when nothing had gone before to which an answer could be accommodated; and therefore then it only signifies, that such a one spake with relation to such a matter, saying; so it occurs, Matt. xxii. 1. Mark ix. 38. xi. 14. Luke xiii. 14. (See the note there.)

[13] *Because thou hast hid,* &c.] Here our Saviour doth not thank God that he had hid these things from the *wise,* but that, having done so, *he had revealed them to babes.* So the apostle saith, (Rom. vi. 17.) *God be thanked that ye were the servants of sin, but now ye have obeyed from the heart the form of doctrine delivered to you;* that whereas formerly ye were the servants of sin, ye have now been obedient to the laws of Christ.

The *wise and prudent* here are not men truly and spiritually wise, but men possessed with carnal worldly wisdom, and with a swelling conceit of their proficiency in wisdom, both which things indispose men to embrace true spiritual wisdom, and from these God is therefore said to have hid the wisdom of the gospel, because he permitted them to continue in that self-conceit and worldly-mindedness, which caused them to reject it, as being not agreeable to their inclinations and mistaken sentiments.

The *babes* are those humble, modest persons, who, having a low esteem of their own wisdom, gave themselves up to the Divine wisdom, and being free from carnal and worldly affections, and having nothing in them to oppose this spiritual wisdom, are fitted to embrace it when it is revealed; it being therefore suitable to the wisdom and the good pleasure of that God who *resists the proud but giveth grace to the humble,* to make known his will to persons so prepared to receive it, our Lord adds, *so it seemeth good in thy sight.*

[14] Ver. 27. Πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρός μου, *All things are delivered to me of my Father.*] Here the note of the reverend Dr. Hammond is this, *That all things here seem to belong to persons, rather than to things; for of those he peculiarly speaks under the title of babes: nor is the neuter gender any objection against this, it being ordinarily used for persons:* so τὸ ἀπολωλὸς, *that which is lost,* xviii. 11. *is the little one,* ver. 14. *the lost sheep of the house of Israel,* x. 6. so Heb. xii. 13. 1 John v. 4. and so his paraphrase runs thus; *All that come to me and believe on me are, by my Father enlightening and stirring up their hearts, and using all powerful and proper means for that end, brought to me:* (John vi. 37. 44, 45.) *and none acknowledgeth me but the Father, and they who, by the miracles which the Father enableth me to do, are attracted by me; as on the other side none acknowledgeth the Father in that manner as he now requires to be acknowledged, but the Son, and he who believes his doctrine concerning him.* (See John i. 18. 1 John ii. 23. v. 20.)

[15] Ver. 28. Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς, *Come unto me, all ye that la-*

bour and are heavy laden, and I will give you rest.] For explication of these words let it be noted,

First, That *to come to Christ*, in the phrase of the New Testament, is to believe in him, and become one of his disciples; thus, *he that cometh to me shall not hunger*, John vi. 35. is in the following words expounded thus, *he that believeth in me shall not thirst*. Again, *If any man thirsteth, let him come unto me to drink*, saith Christ, John vii. 37. *for he that believeth in me, out of his belly shall flow rivers of living water*, ver. 38. Thus, when our Saviour had complained of the Jews, *that on him whom God had sent, they would not believe*, John v. 38. he, ver. 30. changeth the phrase thus, *you will not come unto me that you may have life*. Note,

Secondly, That the taking the *yoke* is a juridical phrase, their doctors speaking frequently of the *yoke* of the law, the *yoke* of the commandments, and the *yoke* of the kingdom of heaven, which is Christ's *yoke*. Note,

Thirdly, That the law of ceremonies, imposed on the Jews by Moses, is styled by St. Paul, *ζύγος δουλείας, a yoke of bondage*, (Gal. v. 1.) and by St. Peter, *a yoke which neither they nor their fathers were able to bear*, (Acts xv. 10.) by reason of the long and frequent journeys to Jerusalem, and the great payments for *tithes* and *offerings* it imposed upon them; and the *burdens* which, besides this, the pharisees laid upon them by their traditions, are styled by our Lord *φορτία βαρέα καὶ δυσβάστακτα, heavy burdens, and grievous to be borne*. Note,

Fourthly, That all these ceremonial performances, when observed most exactly, could not perfect the observer as to his *conscience*, or take away the guilt of sin, and so could give no peace or rest unto the soul, whereas *being justified by faith* in Christ, we *have peace with God*. (Rom. v. 1.) This is the thing the apostle designs to establish in the Epistle to the Hebrews, and this is that to which the words, *ἀναπαύσω* and *ἀνάπαυσις, rest to the soul*, seem plainly to refer; thus Noah had his name from נוח *to rest*, because, say they, *αὐτὸς διαπαύσει ἡμᾶς, he shall give us rest from our labours;* (Gen. v. 29.) that is, saith Aben Ezra on the place, *from the troubles of our minds*. And when after the deluge Noah had sacrificed, *God smelled an odour of rest*, saith the Hebrew; *ὀσμὴν εὐωδίας, an odour of sweet savour*, saith the LXX. that is, saith the Targum, *he rested from his anger, and was appeased*. Here then our Saviour, who gave up himself for a *sacrifice* and *oblation of sweet savour*, (Eph. v. 2.) with which the Father was well pleased, represents himself as a second Noah, to give rest to men, from the labours and troubles of their minds, and procure them peace and favour with God, as Noah by his sacrifice had done.

CHAP. XII.

1. AT that time *(viz.)* on the sabbath-day *(following the second day of the Passover*, Luke vi. 1. see the note there), Jesus went through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and *(rubbing them with their hands*, Luke vi. 1.) to eat *(of the corn)*.

2. But when the pharisees saw it, they said unto him, Behold, [1] thy disciples do that which is not lawful to do on the sabbath-day.

3. But he said unto them, Have ye not read *(a like case in)* what David *(and his followers)* did, when he was an hungered, and they that were with him;

4. How he entered into the house of God *(or the court of the tabernacle)*, and did eat the shew-bread, which *(it)* was not lawful *(otherwise)* for him to eat, neither for them which were with him, but only for the priests?

5. Or have ye not read *(what is contained)* in the law, how *(it requires)* that on the sabbath-days the priests in the temple *(should do those works, which being done by others would)* profane the sabbath, and are blameless?

6. But *(and moreover)* I say unto you, That in this place is one greater than the temple *(so that if the temple service would excuse their labour from being a profanation of the sabbath who attend on it, much more will the service which my apostles owe to me excuse them from profanation of the sabbath, by eating of the ears of corn, as they pass along, that they may be the better able to attend upon my service)*.

7. But if *(therefore)* ye had known what this meaneth, I will have mercy and not sacrifice *(or that God prefers charity towards them that are in need, even before his own ritual instructions)*, ye would not have condemned the guiltless.

(And he also said unto them, The sabbath was made for the sake of man, and not man for the sake of the sabbath; and so the rest required by it must yield to the necessities of man.)

8. For the Son of man is Lord also of the sabbath; *(i. e. he who is emphatically so styled is so:* see note on ver. 2.)

9. And when he was departed thence, he *(on another sabbath-day*, Luke vi. 6.) went into their synagogue *(and taught)*:

10. And, behold, there was a man which had his hand withered, *(and they watched him*, Mark iii. 2.) And [2] they asked him, saying, Is it lawful to heal on the sabbath-days? that *(if he did, by words or actions, justify the doing this)* they might accuse him; *(as not of God, because he keepeth not the sabbath-day*, John ix. 16. *and might have a plausible cause to kill him, for violating the rest required on that day*, John v. 16.

Then he, knowing their thoughts, said unto the man who had the withered hand, Stand forth in the midst; and he arose and stood forth. Then said Jesus unto them, I will (also) *ask you one thing* (in answer to your question), *Is it lawful on the sabbath-day to do good, or to do evil, to save life, or to destroy it?* Luke vi. 8, 9. *and they held their peace*, Mark iii. 4.)

11. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out *(on that day)*?

12. How much then is a man better than a sheep? Wherefore it is lawful to do well *(to men)* on the sabbath-days.

13. Then *(looking upon them with indignation*, Mark iii. 5.) saith he unto the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, like as the other.

14. Then the pharisees *(were filled with madness*, Luke vi. 11. *and)* went out, and held a council against him, how they might destroy him.

15. But when Jesus knew it, he withdrew himself from

thence *(with his disciples to the sea,* Mark iii. 7.) and great multitudes followed him, and he healed them all; (see Mark iii. 7—11.)

16. And he charged them that they should not make him known *(to the pharisees, who had consulted how they might destroy him):*

17. [3] That *(by this deportment)* it might be fulfilled which was spoken by Esaias the prophet, saying, (xlii. 1.)

18. Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the gentiles.

19. He shall not strive, nor cry; neither shall any man hear his voice in the streets *(i. e. he shall not be contentious, or set forth himself with noise, tumult, or ostentation of what he doth).*

20. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory *(i. e. he shall not cease to exercise all acts of charity to the souls of them who are any way disposed to receive it, though they be weak in faith, till he hath planted the evangelical dispensation completely in the world, or till the time come that he shall execute his judgments on the unbelieving, stubborn Jews).*

21. And in his name shall the gentiles trust.

22. Then was brought unto him one possessed with a devil, *(who had cast him into a disease, that made him)* blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23. And all the people were amazed, and said, Is not this the Son of David?

24. But when [4] the pharisees *(and scribes which came from Jerusalem,* Mark iii. 22.) heard it, they said, This fellow *(hath a devil,* Mark iii. 22. *and)* doth not cast out devils, but by Beelzebub, the prince of the devils *(he being a violater of the sabbath, and an enemy to our traditions, which are more weighty than the law).*

25. And Jesus knew their thoughts *(and called them),* and said unto them *(in parables, How can Satan cast out Satan?* Mark iii. 23. *for)* every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26. And if Satan cast out Satan *(if he assist me in this work, whose doctrine is plainly opposite to the concernments of his kingdom, and who by these miracles cast him out of it),* he is divided against himself, how then shall his kingdom stand?

27. And *(moreover)* if I by Beelzebub [5] cast out devils, *(let me ask you)* by whom do your children *(who exorcise them in the name of the God of Abraham, Isaac, and Jacob)* cast them out? therefore they shall be your judges *(i. e. your judgment, that they do this by the power of God, shall condemn you, who ascribe the same thing, done by me in my Father's name, to the assistance of the devil).*

28. But if I *(who profess myself to be the Messias)* cast out devils by the [6] Spirit of God, then the kingdom of God is come unto *(among)* you.

29. Or else, how can one enter into a strong man's house, and spoil his goods *(as I spoil these principalities and powers by these miracles),* except he first bind the strong man *(Satan)?* and then he will *(be able to)* spoil his house. *(I therefore, who thus oppose his interests and designs, and defeat his power, can be no confederate with him.)*

30. [7] He that is not with me *(contending against Satan's kingdom)* is against me; and he that gathereth not with me *(subjects to God's kingdom)* scattereth *(men)* abroad *(from it).*

31. Wherefore *(this being so)* I say unto you, All manner of *(other)* sin and blasphemy shall be forgiven unto men: [8] but the blasphemy against the Holy Ghost *(which is to come after me)* shall not be forgiven unto men.

32. And whosoever speaketh a word against the Son of man *(the Messias, appearing in these humble circumstances),* it shall be forgiven him: but whosoever speaketh against *(the following dispensation of)* the Holy Ghost, it shall not be forgiven him, [9] neither in this world, neither in the world to come, *(but he shall be obnoxious to eternal judgment,* Mark iii. 29.

33. *Therefore I say unto you,)* Either *(take care to)* make the tree good, and *(then)* his fruit *(will be)* good; or else *(you will)* make the tree corrupt, and *(so)* his fruit *(will be)* corrupt: for the tree is known by its fruit *(and so you will be known by the corrupt judgment which you pass on me, and on these operations of the Holy Ghost, which shall testify of me).*

34. O *(you that are a)* generation of vipers, how can ye, being *(thus)* evil, speak good things? for out of the abundance of the heart the mouth speaketh: *(so that)*

35. A good man, out of the good treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure *(of his heart),* bringeth forth evil things.

36. But *(whatever you may think of those malicious and blasphemous words you speak against me)* [10] I say unto you, That every idle word that men shall *(thus)* speak, they shall give account thereof in the day of judgment.

37. For by thy words *(if they be good)* thou shalt be justified, and by thy words *(if they be evil)* thou shalt be condemned.

38. Then certain of the scribes and of the pharisees answered *(spake),* saying, Master, [11] we would see a sign *(from heaven)* from thee.

39. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but [12] the sign of the prophet Jonas *(lying three days in the whale's belly, and then rising out of it):*

40. For as Jonas was three days and three nights in the whale's belly, [13] so shall the Son of man be three days and three nights in the heart of the earth.

41. The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas *(though he did no miracle to convince them that he was a prophet);* and, behold, a greater than Jonas is here.

42. The queen of the south *(i. e. of Arabia and Saba, lying south of Jerusalem)* shall rise up in judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a [14] greater than Solomon is here.

43. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44. Then he saith, I will return into my house from

whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in, and dwell there: and the last state of that man is worse than the first. Even [15] so shall it be also to this wicked generation. *(Satan, cast out by me and my disciples, finding no where else such pleasant desirable habitations, or persons so fitted to receive him again, as you of this nation are, shall come back to you; and finding that Christ, whose doctrine shall be entertained by the heathens, hath found no admission among you, shall take a more durable possession of you, and render you seven times more the children of Satan than you were before.)*

46. While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him; *(and they could not come at him, because the multitude sat round about him,* Mark iii. 32. Luke viii. 19.)

47. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48. But he answered and said to him that told him, *(and by him to the rest,* Mark iii. 33. Luke viii. 21.) Who is my mother? and who are my brethren?

49. And *(looking round about on them that sat round him,* Mark iii. 34.) he stretched forth his hand towards his disciples, and said, Behold *(those whom I esteem as)* my mother and my brethren!

50. For whosoever shall do the will of my Father which is in heaven, the same is *(as dear to me as)* my brother, and sister, and mother.

ANNOTATIONS ON CHAP. XII.

[1] Ver. 2. Οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ, *Thy disciples do that which it is not lawful to do on the sabbath-day.*] I shall here in one view give all the exceptions of the Jews against our Saviour and his disciples for violating the rest required on the sabbath-day, and our Lord's defence against them. And,

First, They here declare that Christ's disciples by *rubbing of the ears of corn,* and eating that which they had rubbed out, did that which was not lawful to be done upon the sabbath-day. And this, saith Maimonides, was forbid, because *plucking the ears of corn was a kind of reaping;* where, by the way, observe, that they seem to be mistaken, who think the fault objected to the disciples was this, that *they did break their fasts before they had celebrated the public offices,* against the common custom of the Jews: (Acts ii. 15.) for as it is not intimated at what time of the day they did this, so was it against the Jewish canons, at what time soever of the day it was done: moreover, the accusation is not, that this was not *lawful to be done before the morning-service was ended,* but that it was not lawful to be done on the sabbath-day; and our Lord's whole defence respects that only, and not the other supposed accusation; nor is our Saviour's argument from what the priests did on the sabbath-day applicable to that purpose, for though they were employed about the sacrifices, they might abstain from eating till the morning-sacrifice was offered. This action of his disciples our Lord defends, (1.) by the example of David and his followers, who did eat of the shew-bread, which the law had appropriated to the priests, and made unlawful for the laity to eat of; for if the hunger of David and his followers made the violation of that *ritual law* justifiable, the hunger of his disciples must equally justify their violation of that *ritual command* touching the sabbath. And even according to the Jews * this example of David contains two things, tending to excuse the violation of the sabbath. (1.) That they suppose that David with his men thus fled upon the sabbath-day, and yet were not guilty of violating the rest of the sabbath. For thus they teach, *Our masters think it lawful for him whom the gentiles or thieves pursue, to profane the sabbath for preservation of his life; for so we read of David, that when Saul sought to kill him, he fled, and escaped;* and that he did this on the sabbath-day, they collect from those words, 1 Sam. xxi. 7. that *Doeg was detained that day before the Lord; i. e.* by the religion of the sabbath. (2.) That their own canons allowed the laity to eat of the shew-bread for preservation of life; for thus speaks Kimchi † on the place, Our *rabbins of blessed memory say, that he gave him of the shew-bread,* &c. their interpretation also of the clause, *yea, though it were sanctified this day in the vessel,* is this, *It is a small thing to say, It is lawful for us to eat the bread removed from the table, it would be lawful for us in this extreme hunger even to eat the bread now sanctified upon the table, if there were no other;* and indeed this opinion, that it was lawful to violate the sabbath for the preservation of life, seems plainly to have obtained before the translation of the Septuagint, who render the words thus, Exod. xii. 16. *Ye shall do no servile work on it,* πλὴν ὅσα ποιηθήσεται πάσῃ ψυχῇ, τοῦτο μόνον ποιηθήσεται ὑμῖν, *but that which shall be done for the sake of life, that only shall be done by you.* (2.) Christ's second argument is taken from the work performed morning and evening by the priests, in preparing and offering the sacrifices; this, saith Christ, by virtue of the same law, and the authority of the same Lawgiver who commanded *the rest of the sabbath,* was done by the priests upon each sabbath-day; whence it is evident, that far more laborious work was to be done by God's command, upon the sabbath, to obey the *ritual precepts* which concerned the *sacrifices;* and much more might my disciples do that lesser work of *rubbing out some ears of corn* to satisfy their hunger, which is a work of charity, and to fit them for that higher work of attending me in preaching of the gospel. And to this agree those sayings of the Jews, cited by Dr. Lightfoot on the place, *There is no sabbath at all in the temple, and the servile works which are done about holy things are not servile.* In confirmation of this argument, our Saviour adds, that all that work by which the Jewish priests profaned the sabbath, was done only for the service of the temple, whereas the service done by his disciples to their Lord, was service done to one much *greater than the temple,* both in respect of dignity, as being a Divine person, and of sanctity, as being not only relatively holy, but sanctified even in his human nature, by inhabitation of the Spirit, and of the *fulness of the Godhead in him;* what therefore might be done for the service of the temple, might much more be done for the service of one much *greater than the temple.* (3.) Our Saviour argues still *à comparatis,* by way of comparison, thus; The observation of the rest prescribed by the law, was only the observance of a *ritual* command, like that of sacrifice; the feeding of the hungry was a *moral precept,* God

* Midbar Rabba Seder מסעי אלה Parasch. 23. † 1 Sam. xxi. 10.

therefore by declaring *he would have mercy*, rather than *sacrifice*, sufficiently declared he would dispense with these *ritual precepts*, when the observation of them did obstruct the rules of charity and mercy; and this was also suitable to that declaration of the Jews, that *to love our neighbour as ourselves, is more than all burnt-offerings and sacrifices*, Mark xii. 33. (4.) Christ argues thus, That which is instituted for the sake of another thing, must yield to the good of that for whose sake it was instituted; but the rest of the sabbath was instituted for the sake of man, tired with the labours of the week: therefore it is to yield to the good of man. (5.) The words following, *For the Son of man is Lord also of the sabbath;* or as they are Mark ii. 18. ὥστε Κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου, καὶ τοῦ σαββάτου, are differently interpreted by learned men; Grotius conceives, that the phrase, *the Son of man*, hath no relation to Christ, but only signifies man in general; his reasons are these; the first is taken from the connexion of these with the foregoing words in St. Mark, thus, *The sabbath was made for man, not man for the sabbath; therefore the Son of man is Lord also of the sabbath.* Now this consequence will not follow from the preceding words, if by them we understand Christ; but it directly follows from them, if by that phrase we understand mankind in general. (2.) Did this relate to Christ's authority over the sabbath, it seems to be an intimation of his power to abrogate or dissolve the sabbath, which power he was so far from asserting, that he declares *he came not to dissolve the law, but to fulfil it*. And they who were so highly offended with him for the works of charity he did upon the sabbath-day, had he openly asserted his power to abrogate it, would have been much more offended with him, and would have needed no lesser matter of accusation against him; this being by their law a *capital* crime. And, (3.) because this would have been a plain asserting, that he was the Christ; whereas he never spake thus to the people, or the pharisees, nor would he suffer his disciples to declare it. But the reverend Dr. Hammond, and Dr. Lightfoot conceive this phrase must signify him who is the *Son of man*, κατ' ἐξοχήν, by way of eminence. (1.) Because this phrase is used eighty-eight times in the New Testament; and in all other places doth unquestionably signify our blessed Lord. (2.) Because, where this phrase occurs, Dan. vii. 13. all the ancient Christians, and even the Jews, expound it, not as Mr. Clerc here doth, of man in general, but say expressly, this is the king Messiah; and that the rabbins did rightly expound the words of Daniel concerning him: Christ, therefore, speaking of himself still in this language to the Jews, must be supposed to use it in the sense they understood it in Daniel; and so he plainly seemeth to interpret himself, by saying, *Hereafter shall ye see the Son of man coming in the clouds:* (Matt. xxvi. 64.) he saying this in answer to the question of the high-priest, Art thou the Christ? ver. 63. And, (3.) he who before had argued that his disciples might lawfully do this in his service, because *one greater than the temple was here*, (ver. 6.) might also argue from his power, as the prophet sent from God to the Jews, for the exemption of his disciples in cases of necessity, and greater good from the rest of the sabbath, especially since Christ was only *greater than the temple*, as being emphatically the *Son of man*. Nor is it difficult to answer the arguments of Grotius. For, (1.) if we render the word ὥστε, *denique*, as Brugensis and Maldonate; or *adhæc*, moreover, as it is sometimes used in Homer, there will be in these words of Mark no consequence from the former, but a new argument, like to that of St. Matthew, ver. 6. *Here is one greater than the temple.* But, (2.) according to the ordinary import of that word, the consequence runs plainly thus, The sabbath was made for the good of man; so that *the Son of man, who came not to destroy men's lives, but to save them*, must have power in such cases as concern the good and welfare of mankind, to dispense with the strict rest required by the law of the sabbath.

And this affords a sufficient answer to the second argument of Grotius; it being not asserted, that Christ here challengeth a power to abrogate or dissolve the sabbath, but only such a power as the Jews allowed to their own prophets in cases of necessity, and of higher importance, to dispense with the rest from labour required by the letter of it, as he sufficiently does by justifying the works of mercy he did on that day, by this aphorism, that *it is lawful to do good on the sabbath-day.*

To his third argument, I answer, That our Saviour not only permits others to assert he was the Christ, or the Messiah, as in the case of Andrew, John i. 42. of Philip, ver. 26. of Nathanael, ver. 50. and especially of John the Baptist, who was sent on purpose to bear witness to him, that he was the Son of God; but he himself sufficiently and often doth it, declaring not only to the blind man, (John ix. 35. 37.) that he was *the Son of God*, but also to the pharisees and Jews, insomuch that they attempt to stone him for it; (John x. 31.) and saying to them, *If ye believe not that I am he*, ἐγώ εἰμι, (John viii. 24. 28.) *ye shall die in your sins*, which is as much as, *I am the Christ;* for what is absolutely, ἐγώ εἰμι, Mark xiii. 6. Luke xxi. 1. is, *I am the Christ*, Matt. xxiv. 5. So that our Saviour only did forbid his disciples to divulge this before his resurrection, for the reasons assigned note on ix. 30.

To these arguments, used by our Saviour here, we may add two others in St. Luke, where, xiii. 15, 16. Christ argues thus: That if they loosed their ox or ass from the stall on the sabbath-day, *and led him to water*, much more might he loose a daughter of Abraham, who had been bound by Satan *eighteen years* on that day. And again, xiv. 5. Seeing when your ox or ass falls into a pit on the sabbath-day, you draw him out of it on the same day, much more may I cure an hydropic man on that day; where the argument is plainly *à minori ad majus;* it being a greater charity to work for the benefit of man on that day, than for the good of beasts; where Christ again, as Capellus and Lightfoot have observed, argues from the Jewish canons, which permitted them not only to draw water for their beasts, but also to lead them out to water on the sabbath-day; and though the latter Jews, from hatred to Christ, will not allow the drawing of a beast out of a pit on the sabbath, yet is it certain, both from those words of Luke, *they could not answer him a word*, (xiv. 6.) and from their canons, cited by Dr. Lightfoot on the place, that they anciently allowed this. And this is still more evident from the words cited from the Septuagint, allowing them to do what was requisite, πάσῃ ψυχῇ, *to preserve all life;* from whence Tertullian* and St. Je-

* Adv. Marcion. lib. iv. cap. 12. et l. adv. Jud. cap. 4, 5. in Isa. lviii. F. 97. M.

rome have observed, *that the law allowed them to do on the sabbath,* "quod fiet omni animæ, et quæ ad animi salutem pertinent," *those things which belonged to the preservation of life.*

Our Lord's last argument is taken from the law of circumcision, which required that their children should be circumcised on the eighth day, though that were the sabbath; and circumcision was a work of considerable labour: If then, saith Christ, the rest of the sabbath might be broken for the circumcision of an infant, though that were a ritual precept, surely it may be so, to restore health to a man who hath been diseased thirty-eight years: and this was also suitable to the canons of the Jews; their wise men speaking thus, *They do all things necessary to circumcision on the sabbath-day, though this may seem profane on that day.* (Pirk. Eliez. cap. 29. p. 65.)

[2] Ver. 10. Ἐπηρώτησαν αὐτὸν λέγοντες, &c. *They asked him, saying, Is it lawful to heal on the sabbath-day?*] This is not contrary to what St. Mark, iii. 4. and St. Luke, vi. 9. say, that *Christ asketh them;* for both are true, that they asked him, *whether it were lawful to heal?* and he replies by saying, *I will ask you, also, whether it be not lawful to do good on the sabbath-day?*

[3] Ver. 17—19. *That it might be fulfilled, which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen—He shall not strive, nor cry.*] Here many phrases are to be explained for the due understanding of these words: as,

First, *I will put my Spirit upon him, and he shall shew judgment to the gentiles;* where the shewing κρίσιν, *judgment,* being the effect of his having the Spirit upon him, must respect all the righteous laws he was to deliver by virtue of this unction, in his Father's name, according to the usual acceptation of the word κρίσεις, *judgments,* for the laws of God in the Old Testament; as when God is said to have given to his people, δικαιώματα καὶ κρίσεις, *statutes and judgments,* Exod. i. 25. Deut. iv. 5. to teach, ver. 14. and command them to keep his *statutes and judgments.* (Deut. xxx. 16.) Now it is observable from Mark iii. 6, 7. that when the pharisees held a council to destroy him, he recedes from them to the sea of Galilee, whither came to him a great multitude from *Galilee, from Idumea, and beyond Jordan, and from the parts about Tyre and Sidon;* and by teaching them, and doing his miracles before them, *he shewed judgment to the gentiles.*

He shall not strive, nor cry; neither shall any man hear his voice in the street; i. e. he shall not be contentious, nor set forth himself with noise or tumult, or ostentation of his doings; and this was here fulfilled by his ceasing to dispute any longer with those pharisees, who, when they *could not answer him a word,* consult *how they may destroy him;* and, by his strict charge to the multitudes he had healed, *that they should not make him known.*

A bruised reed shall he not break, and smoking flax shall he not quench. Here, saith St. Jerome, "Qui peccatori non porrigit manum, et qui non portat onus fratris sui," *he that stretcheth not forth his hand to the sinner, and he that beareth not the burden of his brother, he breaks the bruised reed;* "et qui modicam scintillam fidei contemnit in parvulis," *and he that condemneth the small spark of faith in little ones, quenches the smoking flax.* Now, though Christ went from that place to avoid the rage of the pharisees, the text informs us, that he ceased not to heal the multitudes, and to instruct them, ver. 15. Mark iii. 10. And by continuing still such acts of charity to the souls of all that were disposed to hear, though they were yet weak in faith, and by healing all that came unto him for relief, he fully answered this character.

Ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν, *till he bring forth judgment unto victory; i. e.* according to most interpreters, till he hath made his gospel and his righteous law victorious over all its enemies; and to this sense, the words of the prophet, (Isa. xlii. 4.) *till he hath established judgment in the earth,* agree. But the phrase, εἰς νίκος, doth often signify *to the end,* to *the utmost,* or *for ever:* (see the note on 1 Cor. xv. 54.) whence others probably interpret the words thus, *till the time come, that he shall execute his judgment on the stubborn unbelieving Jews, so that wrath shall come upon them to the utmost;* and they being thus rejected, the gospel being taken from them, and their house left desolate, *in him shall the gentiles trust.*

[4] Ver. 24. Οἱ δὲ φαρισαῖοι εἶπον, οὗτος οὐκ ἐκβάλλει δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβοὺλ, &c. *But the pharisees said, He only casteth out devils by Beelzebub, the prince of the devils.*] That which made the pharisees thus to calumniate our Saviour's miracles, was this, that they found the people induced by them to believe he was *the Son of David,* (ver. 23.) or the *Christ;* thus, when they heard the people murmuring, (John vii. 31.) *the chief priests and pharisees sent men to take him;* (ver. 32.) and this they did, not only from an apprehension, that, if this belief obtained, it might bring the power of the Romans upon them, (John xi. 48.) but chiefly, because it would put an end to their credit with, and authority over the people, they being still represented by our Lord as *blind guides,* and the worst of *hypocrites.*

The word *Beelzebul,* or, as St. Jerome hath it better, *Beelzebub,* signifies *the lord of a fly:* which was a name the heathens gave not only to Hercules, but even to Jupiter, the prince of their gods; as both Pausanias in Eliacis,* and Clemens Alexandrinus† in his Prophetics, and the epithets given to him, testify. Though it is more probable that the Jews took this name from the Philistines, where Beelzebub was worshipped, (2 Kings i. 6.) as *the god of Ekron*‡; and what the heathens fabulously write of the temples of Hercules and Jupiter,‡ "divinitùs illò neque canibus, neque muscis ingressus est," *that the deity kept the flies from them;* that the Jews say of their temple, that "in domo mactationis non conspecta est musca," *a fly was not seen in the slaughter-house.* (Pirk. Avoth. cap. 5—8.) Note also, that as the Jews § held there was one who was "caput omnium diabolorum," *the chief of all the devils:* so also did the heathens, for Porphyry ‖ saith, that *they who did evil by enchantments,* τούτους μάλιστα καὶ τὸν προεστῶτα αὐτῶν ἐκτιμῶσι, *chiefly worshipped them and their president,* and that ἡ προεστῶσα αὐτῶν δύναμις, *the power that presided over them would be deemed the greatest god.*

[5] Ver. 27. Καὶ εἰ ἐγὼ ἐν τῷ Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια· &c. *And if I by Beelzebub cast out devils, by whom do your*

* Λέγονται δὲ κατὰ ταῦτα καὶ ἠλεῖοι θύειν τῷ ἀπομύῳ Διΐ ἐξελαύνοντι τῆς ἠλείας ὀλυμπίας τὰς μύιας, Eliac. prior.

† Ἀπομύῳ Διΐ θύουσιν ἠλεῖοι, ῥωμαῖοι δὲ ἀπομύῳ Ἡρακλεῖ. Prolrep. p. 24. C.

‡ Solin. cap. 1. Plin. lib. x. cap. 39. § Buxt. in voce Sammael.

‖ De abstin. ab animal. lib. ii. sect. 41, 42.

children cast them out?] That it was the custom of the Jews to cast out devils by the invocation of the name of the Most High, or of the God of Abraham, Isaac, and Jacob, we learn from Justin Martyr, who speaks to Trypho* the Jew thus, *If any of you do exorcise devils by the name of the God of Abraham, Isaac, and Jacob, perhaps he will obey you.* And from Irenæus,† who saith, *All things are subject to the Most High, and by invocation of his name even before the advent of our Lord, men were saved from evil spirits, and all kinds of demons.* Josephus‡ informs us, that God gave this art to Solomon against devils, that he should teach it, εἰς ὠφελείαν καὶ θεραπείαν τοῖς ἀνθρώποις, *for the profit and healing of men,* and that he left behind him, τρόπους ἐξορκώσεως, *those ways of exorcising by which those devils were so effectually cast out, as never to return again.* Thus then our Saviour seems to argue; You doubt not but your exorcists, who use the name of God, *the God of Abraham,* &c. do cast out devils by virtue of that name, it will then be matter of your condemnation, who pass so favourable a judgment upon them, to pass such an unjust censure upon me, in whom you see far greater evidences of the *finger of God,* in casting out all manner of evil spirits, and healing all kinds of diseases. And whereas Episcopius objects against this interpretation, that it is not certain that these *exorcisms were used by the Jews in Christ's time;* this is an evidence he had not read these authors: for Josephus doth expressly say, καὶ αὐτὴ μέχρι νῦν παρ' ἡμῖν ἡ θεραπεία πλεῖστον ἰσχύει, *that this way of curing demoniacs did even then prevail among them;* and gives an instance of one Eleazer, who, before Vespasian, his sons, and soldiers, τοὺς ὑπὸ τῶν δαιμονίων λαμβανομένους ἀπολύοντα τούτων, delivered them from demons who were possessed with them. And Irenæus saith in the forementioned place, "Judæi usque nunc hac ipsa advocatione dæmonas fugant," *the Jews to this day expel devils by this invocation.* Theophilus,§ that οἱ δαιμονιῶντες ἐνίοτε καὶ μέχρι τοῦ δεῦρο ἐξορκίζονται κατὰ τοῦ ὀνόματος τοῦ ὄντος Θεοῦ, *till that very time those that were possessed were exorcised by the name of the true God.* And Origen,‖ *that the name of the God of Abraham, Isaac, and Jacob, being used by the Jews,* ἐν τῷ κατεπᾴδειν δαίμονας, *in the incantation of devils, did great miracles;* and therefore was used to this effect not by them only, but by all others who used magic and enchantments. We read, Luke ix. 49. of one among the Jews, who did cast out devils by the name of Jesus, though he neither followed him, nor his disciples; and some conceive this question of our Lord relates to such, it being a strong presumption of the Divine power, and the mission of Christ, that his name was so powerful even in their mouths who did not own him; but because we read of one only that did this, and find not that the pharisees thought better of him, than of Christ himself, I prefer the former exposition of these words.

[6] Ver. 28. Εἰ δὲ ἐγὼ ἐν πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια, &c. *But if I by the Spirit of God do cast out devils, no doubt the kingdom of God is come unto you.*] How Christ did miracles, and cast out devils by the *Spirit of God,* see note on chap. iii. The inference of Christ from this is clear, that he was the Messias promised to set up the kingdom spoken of by Daniel; for seeing in their own opinion their Messias was to erect this kingdom, that Divine assistance which proved that he was now come, who was the Messiah, must also prove the kingdom of God was come; and seeing that the kingdom of Satan was by this power overthrown, they reasonably might think the kingdom of God was ready to be set up, and that one stronger than he was come among them, (ver. 29.)

[7] Ver. 30. Ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι, *He that is not with me, is against me.*] He that sides not with me, contending against Satan and his kingdom, is against me, as being unwilling that his kingdom should be destroyed. And he that in doing this work is not against me, but casts out *devils in my name,* though he doth not yet follow me, is for me. (Luke ix. 49, 50.)

[8] Ver. 31. Ἡ δὲ τοῦ πνεύματος τοῦ ἁγίου βλασφημία οὐκ ἀφεθήσεται ἀνθρώποις· *But the blasphemy against the Holy Ghost shall never be forgiven unto men.*] Against the Holy Ghost, *i. e.* against the miracles done by him, Theoph. (Of *this blasphemy,* see the Appendix at the end of this Gospel.)

[9] Ver. 32. Οὔτε ἐν τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι, *Neither in this age, nor in the age to come.*] Hence the papists argue for the remission of some sins in purgatory, after this life is ended, which are not by God remitted here. But the Scripture knows only two times for the remission of sins, one here upon earth, (Matt. ix. 6.) to the believer and penitent person; and the other at the day of judgment, when the great Judge shall pronounce the sentence of absolution to all his faithful servants, when *the times of refreshing shall come from the presence of the Lord;* (Acts iii. 19, 20.) and *they shall find mercy in that day.* (2 Tim. i. 18.) Christ therefore saith, this blasphemy of the Holy Ghost shall neither obtain remission now, nor at the great day of our accounts; that is, it shall not at all be remitted; for that this is the true import of this phrase, is evident from St. Mark, saying, *he that doth thus blaspheme,* οὐκ ἔχει ἄφεσιν εἰς αἰῶνα, *shall never find remission,* (iii. 29.) but is obnoxious to eternal judgment: and from St. Luke, declaring absolutely, οὐκ ἀφεθήσεται, *he shall not be forgiven:* (xii. 10.) this being a common mode of speaking among the Jews; thus R. Eliezer* proves, that the *Samaritans have no portion in the world to come,* because it is said, *it belongs not to you to build with us in this world, nor in the world to come; and a sick man is introduced, requiring his son to give him the water and meat which the physician had forbidden, threatening if he refused not to forgive him in this world, nor in the world to come, i. e.* never to forgive him. And indeed the Jews thought that the pangs of death might expiate sins, but they held, "nullam esse peccati expiationem post mortem," *that there was no expiation for sin after death;* and therefore could not use this phrase in the popish sense.

[10] Ver. 36. Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργὸν, &c. *But I say unto you, That of every idle word that men shall speak, they shall give an account at the day of judgment.*]

---

* Εἰ ἄρα ἐξορκίζοι τὶς ὑμῶν κατὰ τοῦ Θεοῦ Ἀβραὰμ, καὶ Θεοῦ Ἰσαὰκ, καὶ Θεοῦ Ἰακὼβ ἴσως ὑποταγήσεται. Dial. cum Tryph. p. 311. C.

† "Et hujus invocatione etiam ante adventum Domini nostri salvabantur Homines à Spiritibus nequissimis, aut à Dæmoniis universis," lib. ii. cap. 5. vide Grotium in locum.

‡ Arch. lib. viii. cap. 2. p. 257.

§ Lib. ii. p. 87. C.

‖ Lib. iv. contr. Cels. p. 183, 184.

* Pirk. Eliez. sect. 38.

Agreeable to this is that of Plato,* *κούφων καὶ πτηνῶν λόγων βαρυτάτη ζημία, grievous is the damage of light and volatile words, for a Divine nemesis is appointed to oversee these things:* now the light, idle words in Plato, are plainly words spoken of their parents, or to the defamation of persons they ought to have in veneration; here then is one sense of the phrase, that scandalous, slanderous reviling of those we ought to venerate, and who have well deserved well of us, will render us obnoxious to condemnation at the day of judgment; and to this sense the very context leads: the scandalous, defamatory words the pharisees had here spoken of our Saviour's person and miracles, giving occasion to these words, Cicero † farther saith, *that* "appellatur à philosophis, *ἀργὸς λόγος*, cui si pareamus, nihil omnino est quod agamus in vita," *the philosophers call that an idle word, which if we hold to, there is nothing left for us to do, no service to the gods, no acts of virtue or charity;* so that what is obstructive to *piety* and *goodness*, as was this saying of the pharisees to the admission of our Saviour's doctrine, on which the true love of God and of our brother did especially depend, is emphatically *ἀργὸς λόγος*. Others think that *ῥήματα ἀργὰ* here signifies *false words*, because in the Hebrew דבים בטלים *vain words*, hath this signification; as when they say, that *prophecy* contains the *pure truth, but in dreams are* דבים בטלים *false things* contained: to be sure the words here intended must not simply be words undefying, or which do not directly tend to the glory of God; from which men of great business and conversation cannot be wholly free; but wicked words proceeding from an evil heart: for our Lord having heard these words of the pharisees, speaks thus to them, *O generation of vipers, how can ye, being evil, speak good things? since out of the abundance of the heart the mouth speaketh*, ver. 34. and 35. *an evil man, out of the evil treasure of his heart, bringeth forth evil things;* and then connects them thus, *I say unto you therefore;* whence it is evident, that the words here styled *idle words*, were such as demonstrated the speaker to be an evil man, out of an evil heart speaking evil words. (See Kettlewell of groundless Scruples, lib. v. cap. 5.)

[11] Ver. 38. *Θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν, We would see from thee a sign.*] They had seen a withered hand made whole, (ver. 13.) a devil cast forth, and a blind and dumb man see and speak: (ver. 22.) the sign which they require farther must therefore be a *sign from heaven*, as we read, xvi. 1. Luke xi. 16. *viz. the sign of the Son of man coming in the clouds of heaven.* (Dan. vii. 13.) In this our Saviour doth at present refuse to gratify them, the time of his coming thus being after his resurrection, even when he was to come to the destruction of their nation: (Matt. xxiv. 30.) and therefore at his death he speaks thus unto them, *Verily I say unto you, Hereafter shall ye see the Son of man sitting at the right hand of Power, and coming in the clouds of heaven,* (Matt. xxvi. 64.)

[12] Ver. 39. *The sign of the prophet Jonas.*] Of Jonah and his preaching these things seem here considerable. First, That as Jonah was sent to preach to the gentiles, so Christ here insinuates, that through the infidelity of the Jews it should be so with his disciples. Secondly, That as Jonah prevailed upon the Ninevites, by surviving after he had been so long in the whale's belly; this miraculous escape, with which they doubtless were acquainted, confirming to them the truth of his prophetic office: so Christ, whilst living, with all his miracles, prevailed but little; but as he had foretold, John xii. 32. after his death, he *drew all men after him.* Thirdly, As Nineveh repenting then at the preaching of Jonah, relapsed afterward to their old sins; and therefore, according to the computation of Bishop Usher, verified the words of Jonah in the prophetic style, a day for a year: so the nation of the Jews, after they had received the baptism of John, calling them to believe in him that should come after him, perished by their infidelity, about forty years after the preaching of the Baptist to them.

[13] Ver. 40. *Οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας· So shall the Son of man be in the heart of the earth three days and three nights.*]

Obj. Against the truth of these words it is objected, That Christ was in the sepulchre only two nights, one whole day, and two parts of a day, and so could not be there *three days and three nights.*

Ans. In answer to this objection, note,

First, That the Hebrews began their computation of a natural day from the evening or night preceding. So we read, Gen. i. 5. and *the evening and the morning were the first day:* so Dan. viii. 14. *unto two thousand three hundred evenings and mornings shall the sanctuary be cleansed:* so Lev. xxiii. 32. *from evening to evening shall ye celebrate your sabbath:* hence both St. Mark and Luke observe, that Christ taught in the synagogue on the sabbath-day, (Mark i. 21. 32. Luke iv. 40.) and *when the sun was set*, and so the sabbath ended, *they brought their sick unto him:* so that in their phrase to say, *so many evenings and mornings, days and nights*, is the same as to say so many *natural days;* for in the measuring of any time which contains in it both days and nights, a day is always taken in that sense in which it includes *both day and night.* Moreover, the Greek language hath its compounds, and so is able to express a natural day by the word *νυχθήμερον*, but the Jews have no such compound words, and therefore cannot otherwise express a natural day, but by these two words, *day and night:* So Gen. vii. 4. *I will cause it to rain upon the earth forty days and forty nights:* 1 Sam. xxx. 12. *That Egyptian did eat no bread, nor drink water, three days and three nights:* Exod. xxiv. 18. *Moses was in the mount forty days and forty nights.*

Secondly, Note that it is a received rule among the Jews,* *that a part of the day is put for the whole;* so that whatsoever is done in any part of the day, is properly said to be done that day; since then our Lord was in the grave one whole natural day, and part of two other natural days, he might truly be said, according to their computation, to be in it three days and three nights. Note,

Thirdly, That it is very usual to reckon that to be done in so many days, or so many days and nights, which is done so as that the action begins in any part of the first, and ends in any part of the last day: so 1 Kings xx. 29. *They encamped against one another seven days, and in the seventh day the battle joined.* And Esther saith, iv. 16. *Fast ye for me, and neither eat nor drink three days, night or day; I and*

* De Legib. lib. iv. p. 832. E.

† De Fato. p. 310. n. 22.

* See Dr. Lightf. and Grotius.

my maidens will fast also, and then will I go in unto the king; and yet (v. 1.) she goes in to the king *on the third day.* So Luke ii. 21. *When eight days were accomplished for the circumcision of the child, they called his name Jesus;* and yet the day of his birth and of his circumcision were two of these eight days, and the complete days were only six. So St. Luke saith, that *about eight days after these words, he took Peter, John, and James, and went up into the mount:* (Luke ix. 28.) but St. Matthew, xvii. 1. and St. Mark, ix. 2. tell us it was *six days after; i. e.* including the day he spake the words, and the day he went up into the mount, it might be reckoned eight, excluding them it was only six. Since then our Saviour was in the grave part of Friday, and the evening or night before must, by the Hebrew computation, be accounted to that day; seeing he was in the grave all Friday night and Saturday; seeing he was in the grave all Saturday night, and part of the morning of the day following, and that morning, with the precedent evening, make a third natural day, he may, according to the Hebrew computation, be truly said to have been *three nights and three days in the heart of the earth.* (See note on Mark viii. 31.)

[14] Ver. 42. Πλεῖον Σολομῶντος ὧδε, *A greater than Solomon is here.*] God therefore having promised to Solomon such wisdom that, as there was none like him before (among mere men), so should there after arise none like unto him, (1 Kings iii. 12.) he that was greater in wisdom than Solomon, must be more than a man.

[15] Ver. 45. Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ· *So shall it also be to this wicked generation.*] These words seem plainly to apply the preceding parable to the unbelieving Jews of that age, and therefore to import, that the devil, who, by the labours of Christ and of his disciples, had been cast out of so many of them, finding no rest among the heathens, from whose persons and temples the Christians would every where expel him, and finding the Jewish nation, by their prodigious wickedness and obstinate incredulity, still more prepared than ever to receive him, would return unto them, and render them more incredulous, contumacious, and obdurate, more impure and wicked, hypocritical and blasphemous, than they were before, till he had brought them to destruction.

CHAP. XIII.

1. THE same day *(that his mother came to him,* Matt. xii. 46.) went Jesus out of the house, and sat by the sea-side.

2. And great multitudes were gathered together unto him, so that *(to avoid the pressure of the multitude)* he went into a ship, and sat *(near the land)*; and the whole multitude stood on the shore.

3. And he spake many things unto them in parables, saying, *(Hearken,* Mark iv. 3.) Behold, a sower went forth to sow;

4. And when he sowed, some seeds fell by the way-side, *(and were trod upon,* Luke viii. 5.) and the fowls *(of the air,* Mark iv. 4.) came and devoured them up:

5. Some fell upon stony places, where they had not much earth *(to feed and cover the root):* and forthwith they sprang up, *(and withered,* Luke viii. 6.) [1] because they had no deepness of earth *(to take root in):*

6. And *(so)* when the sun was up, they were scorched; and because they had not *(deepness of)* root, they withered away:

7. And some fell among thorns; and the thorns sprang up *(with them),* and *(overgrowing them)* choked them: *(and so these seeds yielded no fruit,* Mark iv. 7.)

8. But other *(seed)* fell into good ground, and brought forth fruit *(according to the goodness of the ground),* [2] some a hundred-fold, some sixty-fold, some thirty-fold.

9. *(And having said this, he added,* Mark iv. 9. Luke viii. 8. *He)* [3] who hath ears to hear, let him hear. (See xi. 15.)

10. And *(when he was alone,* Mark iv. 10.) the disciples came, and said unto him, [4] Why speakest thou unto them in parables? *(and also asked him the meaning of the parable,* Luke viii. 9.)

11. He answered and said unto them, *(I speak not to you, who prize and improve the doctrine I impart, in parables,)* because unto *(such as)* you it is given to know the mysteries of the kingdom of heaven *(or what is obscurely delivered concerning it),* but to them *(who slight and neglect what is plainly taught them)* it is not given *(to know them).*

12. [5] For whosoever hath *(i. e. duly improves the knowledge which he hath),* to him shall be given *(more),* and he shall have more abundance: but whosoever hath not *(i. e. who, by making no use of it, is as if he had it not),* from him shall be taken away even that he *(unprofitably)* hath.

13. *(Whence you may learn, that)* therefore speak I unto them in parables: because *(they are like to those inconsiderate and slothful men, of whom it is proverbially said, because of their neglect to act according to their knowledge, that)* they seeing see not; and hearing they hear not, neither do they understand.

14. [6] And *(so, by their shutting thus their eyes against the light, and stopping their ears against instruction)* in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall *(or will)* see, and shall *(or will)* not perceive *(it being with them now, as it was with the same people then):*

15. For this people's heart is waxed gross *(hath been made thick or condensated, so that the word cannot pierce into it),* and their ears are dull of hearing (Gr. *they have heard heavily with their ears),* and their eyes they have closed *(against the light);* lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them, *(and their sins should be forgiven them,* Mark iv. 12.)

16. But blessed are your eyes, for they see: and your ears, for they hear *(the things belonging to this kingdom, well worthy of your regard).*

17. For [7] verily I say unto you, That many prophets and righteous men have desired to see those things which ye see *(the advent of the promised Messias),* and have not seen them; and to hear those things which ye hear *(the mysteries of the kingdom of God revealed),* and have not heard them.

[Mark iv. 13. *And he said unto them, Know ye not this parable? and how then will ye know all parables, as it becometh them to do, who are to reveal the mysteries of this kingdom to others?*]

18. Hear ye therefore the *(meaning of the)* parable of

the sower; *(He that soweth is the Son of man, the seed sown is the word of God,* Luke viii. 11.)

19. [8] When any one heareth the word of the kingdom *(of God),* and understandeth it not *(i. e. considereth not of it),* then cometh the wicked one, *(the prince of the air,* Eph. ii. 2.) and catcheth away that which was sown in his heart. This is he *(i. e. the person signified by him)* which received seed by the way-side.

20. But he that received the seed into stony places (Gr. *but he that is sown upon stony places),* the same is he *(i. e. he is the emblem of him)* that [9] heareth the word, and anon with joy receiveth it:

21. Yet he hath not root in himself, but *(having not received his seed fully into his heart, nor duly considered what he must do and suffer to retain it there, he)* dureth *(only)* for a while: for when tribulation or persecution ariseth because of the word, by and by *(i. e. presently)* he is offended.

22. He also that received seed among the thorns, is he that heareth the word; [10] and the care of this world, and the deceitfulness of riches, *(and the pleasures of life,* Luke viii. 14. *and the lusts of other things entering in,* Mark iv. 19.) choke the word, and he becometh *(so far)* unfruitful *(as to bring no fruit unto perfection).*

23. But [11] he that *(is represented as one that)* received seed into the good ground is he that heareth the word, and understandeth it; *(and receives it into a good and honest heart,* Luke viii. 15.) which also beareth fruit, *(with patience,* ibid.) and bringeth forth some a hundred-fold, some sixty, some thirty. *(What is here added,* Mark iv. 21—24. *is here accommodated to this parable.)*

24. Another parable put he forth unto them, saying, The kingdom of heaven *(the success of the gospel)* is *(may be)* likened to *(that of)* a man who sowed good seed in his field:

25. But whilst men *(to whom the management of this field was committed)* slept, [13] his enemy came and sowed tares *(or cockle)* among the wheat, and went his way *(and this was not presently perceived).*

26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27. So (Gr. *then)* the servants of the householder *(to whose conduct this field was committed),* came and said unto him *(whose servants they were),* Sir, didst thou not sow *(only)* good seed in thy field? from whence then hath it tares?

28. He *(answering)* said unto them, An enemy *(to me and the good seed)* hath done this. The servants *(then)* said unto him, [14] Wilt thou then that we go and gather them up?

29. But he said, Nay *(do not this now);* lest, while ye gather up the tares, ye root up also the wheat *(growing)* with them.

30. Let both grow together until the *(time of)* harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but *(then)* gather the wheat into my barn. *(The parable inserted* Mark iv. 26—28. *is there explained.)*

31. Another parable put he forth unto them, saying, *(Whereunto shall we liken the kingdom of God, and with what comparison shall we compare it?* Mark iv. 30.) The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field, *(or garden,* Luke xiii. 19.)

32. Which indeed *(when it is sown,* Mark iv. 31.) [15] is the least of all seeds: but when it is grown *(up),* it is the greatest amongst herbs, and becometh a tree, so that the birds of the air come and lodge in the branches of it, (Luke xiii. 19. *and like to this will be the progress of the gospel.)*

33. Another parable spake he unto them *(saying),* The kingdom of heaven *(the doctrine of the gospel)* is like *(for its powerful influence)* to leaven, which a woman took and hid in three measures of meal, till the whole was leavened *(by it).*

34. All these things spake Jesus unto the multitude in parables; *(as they were able to hear,* Mark iv. 33.) and without a parable spake he not unto them: *(though he after interpreted all these parables to his disciples,* Mark iv. 34.)

35. [16] That it might be fulfilled which was spoken by the prophet *(David),* saying, (Psal. lxxviii. 2.) I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36. Then Jesus sent the multitude away, and went into the *(a)* house: and his disciples came unto him, saying, Declare *(explain)* unto us the parable of the tares of the field.

37. He answered and said unto them, He that soweth the good seed is the Son of man;

38. The field is the world; the good seed are the children of the kingdom *(who obey the precepts of it);* but the tares are the children of *(Satan)* the wicked one; *(whose works they do,* John viii. 44.)

39. The enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels.

40. [17] As therefore *(at the time of harvest)* the tares are gathered and burnt in the fire; so shall it be in the end of this world.

41. *(For then)* the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity;

42. And shall cast them into a furnace of fire; *(and)* there shall be wailing and gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44. Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth *(or conceals his finding)* it, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45. Again, the kingdom of heaven is like unto a merchant-man, seeking goodly pearls:

46. Who, when he had found one pearl of great price, he went and sold all that he had, and bought it *(so must those who desire the blessings of the kingdom of heaven, be ready to part with all their earthly blessings, to possess and secure it to themselves).*

47. [18] Again, the kingdom of heaven is like unto a net, which was cast into the sea, and gathered of every kind *(good and bad fish):*

48. Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49. So *(likewise)* shall it be at the end of the world: *(for)* the angels shall come forth, and sever the wicked from among the just,

50. And shall cast them into the furnace of fire; *(and)* there shall be wailing and gnashing of teeth *(or, the extremity of misery).*

51. *(Then)* Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52. Then said he to them, Therefore every scribe, which is instructed to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old *(to feed his family; for, so must you produce from Moses and the prophets, and from the doctrines belonging to this heavenly kingdom, what you see needful to feed God's family and household).*

53. And it came to pass, that when Jesus had finished these parables, he departed thence.

54. And when he was come *(thence with his disciples,* Mark vi. 1.) into his own country, he taught them in their synagogue, *(on the sabbath-day,* Mark vi. 2.) insomuch that they *(who heard him)* were astonished, and said, Whence hath this man this wisdom, and these mighty works *(which are done by him)?*

55. Is not this the carpenter's son? (Mark vi. 3. *the carpenter;* see the note there:) is not his mother called Mary? and *(are not)* his [16] brethren *(called)* James, and Joses, and Simon, and Judas?

56. And his sisters, are they not all with us? *(bearing no marks either of like power or wisdom);* whence *(then)* hath this man all these things?

57. And they were offended in him *(or scandalized at him, by reason of his mean original and humble circumstances).* But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house *(there usually he is most despised).*

58. And he did not many mighty things there *(save only that he laid his hands upon a few sick persons and healed them,* Mark vi. 5.) because of their unbelief.

ANNOTATIONS ON CHAP. XIII.

[1] Ver. 5. ΕΥ'ΘΕ'ΩΣ ἐξανέτειλε διὰ τὸ μὴ ἔχειν βάθος γῆς· *It forthwith sprang up because it had no deepness of earth.*] Thus Quintilian saith of the *rath-ripe wit,* that it rarely comes to maturity, comparing it to those seeds, which, being sown on the surface of the earth, spring up quickly; because the root goes not deep into it: *Illud ingeniorum præcox genus non temerè unquam pervenit ad frugem—non multum præstat, sed cito—nec penitus immissis radicibus nititur, ut quæ summo solo sparsa sunt semina celeriùs se effundunt.* (Instit. lib. i. cap. 3. p. 16, 17.)

[2] Ver. 8. Ὃ μὲν ἑκατόν· *Some a hundred-fold,* &c.] See note on Mark iv. 8.

[3] Ver. 9. Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω· *He that hath ears to hear, let him hear.*] This is a proverbial expression used by Christ, when he spake of matters of great importance, which deserved a serious consideration; (Matt. xi. 15. xiii. 43. Rev. ii. 7. 11. 17. 29. iii. 6. 13. 22. xiii. 9.) by which he excites them who had *good inclination* to, and a good judgment and perception as to things Divine, thoroughly to weigh and consider of the thing spoken.

[4] Ver. 10. Διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς; *Why speakest thou to them in parables?*] It is certain, not only that the Jewish doctors and all the wise men of the east taught by *parables,* משלי משלים παραβάλλοντες παράβολας, *expressing their minds by parables,* as St. Mark speaks in their own phrase, (iv. 30.) but also that some of our Lord's *parables,* as that of the *rich glutton,* Luke xvi. that of the *foolish virgins,* Matt. xxv. and others, were taken from the Jews. (See Sheringham, Præf. ad Joma.) Yet, because this way of teaching had in it somewhat of *obscurity,* and the doctrine contained under the covert of these *parables* was not so easy to be apprehended by the vulgar sort, the disciples here inquire, *Why speakest thou to them in parables?* and to this question, for the satisfaction of others, I shall give a larger answer: let it be noted, then,

First, That albeit this way of teaching was somewhat *cloudy* and *obscure,* yet it was intelligible to the attent and searching auditor, as will appear from that expression with which our Saviour doth so oft conclude his parables, *viz. He that hath ears to hear, let him hear:* accordingly, our Lord being to instruct the multitude by *parables,* (Matt. xv. 10.) he saith unto them, *Hear, and understand:* and when his disciples asked the meaning of that parable, he reprehends them, saying, Ἀκμὴν καὶ ὑμεῖς ἀσύνετοι ἔστε; *Are ye also without understanding?* intimating that it was not so much the obscurity of his words, as their own dulness and want of understanding, which made them not perceive the import of his doctrine; and again, Mark iv. 13. he speaks by way of admiration to them, saying, *Know ye not this parable!*

Secondly, This method of instruction was not without its uses and advantages, seeing hereby it was visible who were the υἱοι τῆς σοφίας, *sons of wisdom,* who had a cordial love to Divine things, and an inflamed desire after them, and thought it worthy of their care and pains to search them out, and so were persons fitly qualified for the reception of the gospel light. It was the custom of the disciples of the Jewish doctors, when they understood not the meaning of their parables, to go unto their rabbies to inquire the meaning of them; as did our Lord's disciples ask of him the meaning of those parables they understood not. And this Christ's hearers might have done, had they not been indisposed to receive the doctrines which he taught, and chosen rather to be held in error by the scribes and pharisees, than to receive instruction from the mouth of Christ. (2.) Such lessons, as they are best remembered, so having once attained to their sense, they will stick closer to us; for the time spent in the unfolding of them, makes the idea the more fixed and lasting in the brain.

Thirdly, That Christ thus spake to them in parables, did not proceed from his unwillingness to instruct them, but from their indisposition to receive his doctrine, delivered more plainly to them: of this St. Mark informs us, by saying, (iv. 33.) *He spake the word to them in many parables, as they were able to hear it.* For those parables the Scripture mentions, were either such as were obvious in themselves, as that of Dives and Lazarus, of the rich man pulling down his barns, (Luke xii. 16.) their choosing the uppermost seats at feasts, (xiv. 7.) or such as would, had they with greater plainness been delivered, have soured and enraged the leading Jews, and stirred them up to a more violent opposition to his doctrine, and a more quick endeavour to destroy his person; they being either such as did proclaim him the *Messiah,* and the *Son of God,* which they still looked upon as blasphemy; as that which styles him *the good Shepherd,* and concludes them wolves and

robbers; or, such as contradicted their traditions, and told them it was not the uncleanness of the hands, or outward man, but the defilement of the heart, which made them loathsome in the eye of God; which doctrine did much offend the pharisees; (Matt. xv. 12.) or, such as did upbraid their stubbornness and disobedience, as did the parable of the vineyard, planted by the husbandman; the parable of the two sons, of which the eldest promised fair, but did not what he promised; or such as taxed their pride and self-conceit, as did the parable touching the arrogant thanksgiving of the pharisee; (Luke xviii. 9.) or else, such as told the great propagation and increase of the gospel among the heathens, as did the parable of the leaven, and of the grain of mustard-seed; or, such as did foretell the ruin and unchurching of the Jewish nation, as did the parable of cutting down the unfruitful fig-tree, and the decree, that they who refused, upon invitation, to come to the wedding-supper, should not taste thereof; or, such as prophesied, that *the kingdom of God should be taken from them;* or, that their sloth in not improving the talents that they had received already, should be punished with the utter deprivation of them. Now all these things were so offensive to the pharisees, as, had they plainly been delivered to them, they would have provoked them to that rage, which might have quite discouraged his young disciples, and hindered the performance of those works which were preparatory to his resurrection, and to the glorious appearance of his kingdom. Besides the parables already mentioned, we have only those recorded here, and in the parallel chapter of St. Mark; of which two only recorded were spoken to the multitude, *viz.* the parable of the seed, and of the tares; the rest, when he had sent the multitude away, to his disciples; (ver. 36.) and both might probably reflect upon the Jews, as being the bad ground, and the tares mentioned in them.

Lastly, Consider that what Christ thus delivered here, did not contain the fundamental precepts and doctrines of the gospel, they being delivered in the audience of the people with sufficient clearness, Matt. v.—vii. but only the mysteries relating to the progress of the gospel, and the event of it among Jews and gentiles: now even the Jews acknowledge, that the predictions of this nature, were usually taught in *allegorical, improper,* and *parabolical* expressions, they being not so needful to be known as were the fundamental rules of faith and manners. Moreover, the reason here assigned, why our Saviour spake so obscurely to them, was their own wickedness and perverseness, which indisposed them to receive profit by his more plain discourses; *for therefore* (saith Christ) *speak I to them in parables, because they seeing, see not; and hearing, do not hear or understand.* Now this, both in the Scripture and in other authors, is a proverbial expression, concerning men so wicked and so slothful, that either they attend not to, or will not follow, the clearest intimations and convictions of their duty: thus, to *a revolting and rebellious people, which had cast off the fear of God,* the prophet Jeremiah speaks thus, (v. 21.) *Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:* and God speaks to Ezekiel thus, *Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house,* (xii. 2.) This is a frequent form of speech in Philo,* who, speaking of those that were addicted to wine and sensual pleasures, saith, Ὁρῶντες οὐκ ὁρῶσι, καὶ ἀκούοντες οὐκ ἀκούουσι, *they seeing, see not; and hearing, do not hear.* And again,† Ὁρῶντες ἐστιν ὅτε οὐκ ὁρῶμεν, *it sometimes happens, that seeing we see not, and hearing we hear not,* viz. *when the mind is more intent upon other things.* Demosthenes‡ mentioned this as a παροιμία, or a *proverb,* Ὁρῶντας μὴ ὁρᾶν καὶ ἀκούοντας μὴ ἀκούειν· yea, sometimes this phrase is used in a good sense, to signify men who will not hearken to any solicitations to wickedness, but stop their ears, and shut their eyes against them. Thus, ὁ βαρύνων τὰ ὦτα, *he that stoppeth his ears from hearing of blood;* καμμύων τοὺς ὀφθαλμοὺς, *he that shutteth his eyes that he may see no evil, he shall dwell on high.* (Isa. xxxiii. 15, 16.) Now, hence it evidently follows, that the phrase, *to them it is not given to know the mysteries of the kingdom,* only imports, That to them I allow or vouchsafe not a clearer knowledge of these things, whom I find too much disposed to slight and to neglect, but indisposed to receive and profit by them; and therefore, by the rule of contraries, *to you it is given to know them,* can only signify, to you I think fit to allow and vouchsafe the knowledge of them, as finding you disposed to attend to and to improve them: nor is there any sense more frequent in Scripture of the phrase, *I give, or give not,* than this, I allow, vouchsafe, permit, or think fit, that such a thing be done or not done; this being the sense of the phrase, when mention is made of *the days of life which God hath given us,* Eccles. v. 18. viii. 15. ix. 9. of *the sore travail which God hath given (i. e.* allotted) *to the sons of men,* Eccles. iii. 10. *Give not thy Holy One to see corruption,* Psal. xvi. 10. *Give not my feet to slide,* Psal. lxvi. 1. *Give not thy mouth to cause thy flesh to sin,* Eccles. v. 6. *Give not thy strength to women,* Prov. xxxi. 3. *Give not sleep to thine eyes,* Psal. cxxxii. 4. Prov. vi. 4. And when we say, such a one is *given to wine and to women; i. e.* he allows himself those liberties, or licentious practices.

[5] Ver. 12. Ὅστις γὰρ ἔχει· *For whosoever hath, to him shall be given.*] From the words, *whosoever hath not, shall be taken away that which he hath,* it is manifest, that *not to have,* is not to have profitably, and to improvement: for what a man absolutely hath not, cannot be taken from him. Whence it must follow, that τὸ ἔχειν here, must be so to have, as to improve it duly. So Phavorinus saith, That ἔχειν *to have, is* ἐπιμελεῖσθαι καὶ φυλάσσειν, *to take care of and preserve.* Casaubon observes, that ἔχειν, in the Greek, doth sometimes signify, to have a thing with increase: so Sophocles, in Ajace, πρὸς γὰρ τὸν ἔχοντα ὁ φθόνος ἕρπει, *he that abounds, is envied;* where the scholiast notes, that ἔχειν is put for εὖ ἔχειν· and in Democritus θαυμάζειν τοὺς ἔχοντας, is *to admire the rich.* So *not to have,* is not to use what we have, as in that of the Proverbs, xiii. 7. There are who are rich, μηδὲν ἔχοντες, *and having nothing,* as not having power to eat of their labours: thus Aristotle saith,§ that *a man who hath knowledge and useth it not, as being drunk or mad, may be said* ἔχειν πῶς, καὶ μὴ ἔχειν, *to have it in a manner, and not to have it.* (See Matt. xxv. 29.)

Καὶ ὃ ἔχει, ἀρθήσεται, *From him that hath not shall be taken away what he hath.*] Some think the reading should

---

* Alleg. lib. ii. p. 72. D. † Lib. iii. p. 850. E.
‡ Orat. in Aristog. §. 127. § Nichom. lib. vii. cap. 5.

be here, and Mark iv. 25. as it is in Luke viii. 18. καὶ ὃ δοκεῖ ἔχειν, *what he seems to have;* because, say they, a man may seem to have what he hath not, but cannot truly have what he hath not; but how then can that be *taken from him?* Besides, our exposition, which renders the sense thus, *what he unprofitably,* or *without improvement, hath,* is fully confirmed from Christ's application of these words to the *unprofitable servant,* who improved not his talent, Matt. xxv. 29. and from the reason he assigns, why he spake to the Jews in parables; to wit, because they would not improve the light, which they had received already. Whence Jerome's note upon the place is this, *That we might not suspect this grossness of heart, and heaviness of ears, was the effect of nature, and not of choice,* "subjungit culpam arbitrii et dicit, et oculos suos clauserunt," *he subjoins the fault of the will, saying, Their eyes have they shut.*

[6] Ver. 14. Καὶ ἀναπληροῦται ἐπ' αὐτοῖς· *And in them is fulfilled the prophecy of Isaiah,* &c.] The apostle Paul informs us, that *what the law saith, it speaks to them* of all times and ages *that are under the law.* (Rom. iii. 19.) So what the prophets of the Jews said, must in like cases belong to the Jews of all times; though ἐπ' αὐτοῖς, may be here rendered *concerning them;* and so the meaning may be only this, That what was said by Isaiah of the men of his times, was as truly fulfilled concerning the Jews of our Saviour's time; they being as indisposed to hearken to the words of this great Prophet, as were the former Jews to attend to the words of Isaiah.

[7] Ver. 17. Πόλλοι προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον· *Verily I say unto you, That many prophets and wise men have desired to see the things that ye see, and have not seen them.*] *i. e.* Many prophets, who prophesied of the coming of the Messiah, and many righteous men, to whom God familiarly shewed himself, as he did to Abraham and the patriarchs; many kings, (Luke x. 24.) from whose seed he was to spring, and whose kingdoms and persons were types of the Messiah, desired to see before their eyes the things which ye thus see, and have not so seen them, they only seeing them afar off in the promises made to them concerning these days; (Heb. xi. 13.) and *to them it was revealed, that not to themselves, but to our times, they ministered the things which are now revealed.* (1 Pet. i. 11, 12.)

[8] Ver. 19. Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας, καὶ μὴ συνιέντος· *When any one heareth the word, and understandeth it not.*] Christ cannot here intend to signify that his word ever becomes unprofitable to any, either through the natural weakness of their understanding, which renders them unable to discern his mind, or through the darkness or obscurity of the word preached: since this would lay the reason of the unprofitableness of it, not in the hearers, who cannot be supposed blameworthy, because the understanding God hath given them is weak; but in the preacher, who taught it so obscurely that they were not able to discern it. The Greek word συνίεναι, which we render *understand,* here signifies to *ponder,* to *consider of,* to *lay to heart,* and to *observe, in order to action:* so Prov. xxi. 12. συνιεῖ δίκαιος, *the righteous man wisely considers the house of the wicked:* Psal. xli. 1. *Blessed is he that considereth the poor,* (Gr. ὁ συνιῶν ἐπὶ πτωχὸν.) Psal. cvi. 7. *Our fathers in Egypt,* οὐ συνῆκαν, *considered not thy wonders.* And that thus it here signifies, appears, (1.) because the following degree of hearers are such as are affected something with the word preached, for they *receive it with joy:* (ver. 20.) the first degree must, therefore, comprehend such men as are not thus affected with it, it making no impression on their hearts. (2.) Because the devil is said to *snatch away this word, lest they should believe it.* Now faith being an act of the understanding, he could not fear they should believe what he knew they did not understand; and this industry of Satan to snatch the word out of our hearts, as it discovers his enmity against the progress of the gospel, so doth it highly commend the excellence and efficacy of it: for were it not of great importance to preserve it there, he would not be so industrious to snatch it thence; and were it not, when there, a powerful instrument to work within us, *that faith which purifies the heart,* why doth he do this *lest we should believe?* Why is it then that men do call this *quick and powerful word, this word of life, a dead letter?* And when they daily by experience see that the persuasions, both of themselves and others, are often prevalent, why do they think that God's can be of no effect without a miracle?

[9] Ver. 20. Οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· *This is he who hears the word, and anon with joy receives it.*] Here he who is represented by the stony ground, (1.) hears the word, and doth πρὸς καιρὸν πιστεύειν, *for a time believe it;* (Luke viii. 13.) but then he only doth so for a time; and hence we learn, that it is not sufficient that we at present do believe, profess, and practise suitably to the truth delivered, unless we do continue so to do unto the end, and bring forth fruit with patience: (Luke viii. 15.) for by comparing the evangelists, we learn that it is in effect all one to be ἄκαρποι, *unfruitful,* (Matt. xiii. 22. Mark iv. 19.) and to *bring no fruit to perfection,* Luke viii. 15. (2.) He receives the word with joy, and is at present much affected with it, though afterward he is offended at it; whence also it appears, that it is not sufficient, to render us good Christians, that we at present are somewhat affected with the word, receive it with some joy, delight, and pleasure, unless it doth produce sincerity and constancy in our obedience to all its precepts, even those which are most grievous to flesh and blood.

[10] Ver. 22. Καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου, *and the care of this life, and the deceitfulness of riches,* καὶ ἡδονῶν τοῦ βίου, *and the pleasures of life,* Luke viii. 14. καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι, *and our lustings after other things,* Mark iv. 19. *entering in, choke the word.*] Here are enumerated all those things which choke the word of God, and render our profession of religion unprofitable to the welfare of our souls.

First, Ἡ μέριμνα τοῦ αἰῶνος τούτου, Such a concernment for this present life, as renders us distracted and tormented with the fears of losing it; so that we cannot think of parting with it without horror, which makes us falter in the practice, and even fall off from the profession of it; or αἱ μερίμναι those distracting worldly cares which fill our heads so full of contrivances, and so employ our time, that we are not at leisure seriously to think upon, and carefully pursue, the concernment of our souls.

Secondly, The love of the *deceitful riches* of the world; for when they so far enter into our hearts, as that we are βουλόμενοι πλουτεῖν, *very desirous to be rich;* this eagerness to have them tempts us to sin that we may gain them,

and sin again that we may keep them, and will not suffer us to part with them as we ought, either for the relief of others or for the welfare of our own souls; whence, saith our Lord, *ye cannot serve God and mammon; and he that loveth the world* (saith St. John), *the love of the Father is not in him; for the friendship of this world is enmity to God.* (James iv. 4.)

Thirdly, *The pleasures of life, i. e.* either those which are the works of the flesh, and so exclude us from the kingdom of heaven, as *fornication, uncleanness, lasciviousness, drunkenness, gluttony;* or those which, though they be not sinful in their nature, or such as Christianity restrains us wholly from, as, *v. g.* the pleasures of the stage and theatre, of gaming, and of recreations of like kind; yet, when our desires are strongly carried out after them, when we spend that time in the pursuit of them, which makes us neglect our duty to our God, our neighbours, or our own calling and concerns; when they minister temptations to fraud, to covetousness, to contention, passion, swearing, fretfulness, or idleness; or often cast us into the company of loose, profane, debauched persons, by whose example and conversation we may be endangered; and notwithstanding we are so enslaved to, or so much under the power of them, that we cannot deny ourselves these liberties, then we are φιλήδονοι, *lovers of pleasures more than God.*

Fourthly, Αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι, *our lustings after other things;* as (1.) the lusts of the eyes, or our desires of gay apparel, rich furniture, stately buildings, great attendance and equipage; or such as by St. John are styled the pride of life, desire of popular applause, or of high estimation in the world, of advancement to high posts and to great places above others; or, lastly, our excessive love unto our relatives, our parents, wives, our children, or our friends; for when these affections prove temptations to sin, as the excess of them still doth, they will be then obstructive of that influence the word of life should have upon us: St. John informs us, that *all these are not of the Father, but of the world;* that if we love or set our hearts upon them, *the love of the Father is not in us:* (1 John ii. 15, 16.) and, therefore, Christ requires us to deny ourselves in all these things, to hate, *i. e. to love them less* than him, that we may be his disciples.

[11] Ver. 23. Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρείς, *but that which is sown upon good ground, is he who heareth the word, and considers of it.*] And brings forth fruit. Luke viii. 15. οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ κατέχουσι, καὶ καρποφοροῦσιν ἐν ὑπομονῇ, *Who retain it in a good and honest heart, and bring forth fruit with patience.* What this good and honest heart, or man that hath it, is, we may learn from heathen authors. Thus Aristotle* tells us, that this name, καλὸς καὶ ἀγαθὸς, was by them given ἐπὶ τοῦ τελείως σπουδαίου, *to one that is entirely good,* ᾧ τᾶ ἀγαθὰ πάντα ὄντα ἀγαθὰ ἐστι, *who approved of all things that were truly good, and who was not corrupted by riches and dominion;* and from the requisites in him, which were wanting in all the other grounds: for whereas he, who was represented by the seed sown by the way-side, did not συνιέναι consider of it, he that receives the word into a good heart is συνιὼν, *one that considers* duly of it, he lays before his eyes the benefits he may receive, and the afflictions he may suffer, by adhering to it; what he must do to enjoy these blessings, and what he must be ready to part with that he may secure them. (2.) Whereas in the stony ground the seed was only retained for a while, and then cast out, it soon rose up, and as soon withered; the seed sown in the good and honest heart, κατέχεται, *is there retained, and brings forth fruit with patience:* and (3.) whereas in the thorny ground it is so choked as to become unfruitful where it is, or οὐ τελεσφορεῖ, *it brings forth no mature fruit;* no fruit that can prevail, or get up above these thorns; in the good heart it brings forth *fruit unto perfection,* prevails and triumphs over all sensual and worldly appetites, over our love to life, and our most near relations, and becomes fruitful, *abounding in all the works of righteousness, which are through Jesus Christ unto the glory and praise of God.* (Phil. i. 11.)

[12] Ver. 25. Ὁ ἐχθρὸς ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου, *The enemy sowed tares in the midst of the wheat.*] Hence some collect, that even these tares must be members of the church of Christ, as well as the good seed, which, if it only signify they by profession may be so, is in itself true; but if it be designed to prove that they are true members of that body, of which Jesus Christ is the head, that cannot follow from these words; for (1.) our Saviour saith expressly, *the field is* not the church, but *the world;* (2.) the seed sown in the field by Christ is good seed, *the children of the kingdom,* (ver. 38.) *the just;* (ver. 43.) they therefore only can belong to him because they only are sown by him; the tares were sown in it by the envious man, that is, the devil, (ver. 28.) the enemy of Christ and of his church; (ver. 25.) they are sown while the overseers of the church were asleep, and are expressly called *the children of the devil,* (ver. 38.) And is it reasonable to conceive that the devil, the great enemy of the church and of its head, should beget members to his church, since *there is no communion betwixt Christ and Belial,* (2 Cor. vi. 15.) or that *the devil's children should be the members of Christ's body?*

[13] Ver. 28, 29. Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; ὁ δὲ ἔφη· οὔ· *Wilt thou then that we go and gather them up? And he said, Nay.*] Vain hence is the collection of the Erastians, that the wicked, and those that cause offences, are not by excommunication to be excluded from the communion of the church, seeing the field in which these tares spring up is not the church, but the world; and Christ, in the reddition of the parable, takes no notice of this question, or of the answer to it. Nor doth this place prove, that the magistrate may not cut off evil-doers, seeing this was not spoken to them, but to the ministers of Christ's church.

[14] Ver. 32. Ὃ μικρότερον μέν ἐστι πάντων τῶν σπερμάτων, *Which is the least of all seeds, but when it is grown it is the greatest among herbs.*] The Jews give a wonderful account of the growth and increase of this seed; viz. *There was a stalk of mustard-seed in Sichin, from which sprang out three boughs, of which one was broke off, and covered the tent of a potter, and produced three cabs of mustard. R. Simeon Ben Caliphat said, A stalk of mustard-seed was in my field, into which I was wont to climb as men do into a fig-tree.* (Buxtorf. in voce *chardal.*)

[15] Ver. 33. *The kingdom of heaven is like to leaven.*] St. Jerome here by this kingdom understands the doctrine of the gospel, and saith it leavens the whole man, consisting of a rational faculty of irascible and concupiscible pas-

* Mag. Mor. lib. ii. cap. 9.

sions, by directing his reason to embrace and approve true wisdom, turning his anger into a hatred against sin, and his desires into a love of, and longing after, virtue; and these three faculties are, saith Theophylact, the three measures mentioned in the parable.

[16] Ver. 35. Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ Προφήτου, *That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables,* Psal. lxxviii. 2.] Here Mr. Clerc notes from St. Jerome on this place, that he had read in some copies, "quod dictum est per prophetam Esaiam," *which was spoken by the prophet Isaiah;* and because no such thing was found in that prophet, *I believe* (saith he) *it was taken away by some prudent man; but I am apt to think that it was first written* per Asapham prophetam, the seventy-seventh Psalm being entitled, *A Psalm of the prophet Asaph; and that the first transcriber not understanding what was meant by Asaph, thinking it a mistake in the writer, corrected it by putting in the word Isaiah;* and in his notes on the seventy-eighth Psalm, he saith, *This was objected by Porphyry against the evangelist St. Matthew, that he was so ignorant as to say,* "quod scriptum est per Isaiam," *which was written by Isaiah;* but yet he is forced to confess, that in all the ancient copies there are no footsteps to be found of the reading which St. Jerome speaks of; neither Chrysostom, Theophylact, nor any of the ancient fathers, except Jerome, makes any mention of it; it is not extant in any of the ancient versions, nor saith St. Jerome any thing of Porphyry in his genuine work upon St. Matthew. And this I think sufficient to justify our reading against some single corrupt Latin copy, in which St. Jerome, if we may believe him, found it otherwise. The sense therefore may be this, *Our Saviour spake in parables, that what David, filled with a prophetic spirit, said of himself, might be fulfilled also in that Son of David, of which he was a type.* For he being our great lawgiver, might more truly say, *Hear my law, O my people.*

[17] Ver. 40. Ὥσπερ οὖν συλλέγεται τὰ ζιζάνια, καὶ πυρὶ κατακαίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου· *As therefore tares are gathered together, and burnt in the fire; so shall it be in the end of the world.*] From this, as well as other places, it seems probable, that the wicked shall not be cast into everlasting fire till the end of the world, that being the time when *Christ will place the goats on his left hand, and say unto them, Depart from me, ye wicked, into everlasting fire;* (Matt. xxv. 41.) and when those *whose names are not in the book of life, are to be cast into the lake of fire.* (Rev. xx. 15. See the note on 2 Tim. iv. 8.)

[18] Ver. 44. *To a treasure hid.*] This treasure, saith St. Jerome, is either Jesus Christ, *in whom are hid all the treasures of wisdom and knowledge;* or the Holy Scriptures, which are *able to make us wise to salvation,* and which contain the hidden wisdom of God. (1 Cor. ii. 7. See Examen Millii.)

[19] Ver. 47. *The kingdom of heaven is like to a net,* &c.] Because this net contains both good and bad fish: hence some conclude, that bad men are members of that church which is Christ's body as well as good. But (1.) it is neither the church visible nor invisible, διδασκαλία τῶν ἁλιέων ἀποστόλων, *the doctrine of the apostles, made by Christ fishers of men,* which is here compared to a net. So Theophylact. (2.) These bad fish are no sooner pulled unto the shore, but the fishermen sit down, and cast them away, and thereby shew they belonged not to this kingdom. Moreover, the scope of this parable is not to shew, who do at present belong to Christ's kingdom, but who hereafter shall be excluded *from the kingdom of heaven.*

[20] Ver. 55. Καὶ οἱ ἀδελφοὶ αὐτοῦ, &c. *And are not his brethren James, and Joses, and Simon, and Judas?*] It is now passed into a matter of faith among some that call themselves Christians, that the Virgin Mary was ἀεὶ παρθένος, *ever a virgin,* and hath by them been styled a heresy to hold the contrary; whereas I know not how it consists with good divinity, to make that an *article of Divine faith,* which is founded on no *Divine revelation;* or with our sixth article of religion, to make that *necessary to be believed,* which confessedly is not contained in Holy Scripture. St. Basil* plainly distinguishes it from things necessary to be believed, and leaves it among the things not *curiously to be inquired into,* as his words plainly intimate. And though Origen† saith, *That they who say she after married, do not prove it,* and that *the Virgin had no other son but Jesus,* κατὰ τοὺς ὑγιῶς περὶ αὐτῆς δοξάσοντας, *according to those who thought soundly of her,* yet he lays no brand upon the contrary opinion. However, it is certain that these words do not prove that *Mary the mother of our Lord* had any offspring; but, say all the ancients before St. Jerome, they were the children of Joseph, by a former wife, which died before his espousal to the blessed Virgin. St. Jerome attempts to prove, that James and Joses here mentioned were not the children of the Virgin-mother, but of her sister, *Mary the wife of Cleophas;* for John xix. 25. we read thus, *There stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.* There were there, saith Matthew, xxvii. 50. and Mark, xv. 40. *Mary Magdalene, and Mary the mother of James the less, and of Joses;* whence he concludes, that James and Joses, styled here the *brethren of our Lord,* were not the sons of *Mary his mother,* but of her sister, Mary the wife of Cleophas; and hence infers, that they are only called *his brethren,* according to the *language of the Jews,* as Lot is called *Abraham's brother,* Gen. xiii. 8. as being the *son of his brother,* Gen. xii. 5. and as the word *brother* is used, Gen. xxix. 12. Lev. x. 4. *i. e.* because they were his *cousin-germans.* But this will not necessarily follow; for they might be the sons of Joseph by the wife of Cleophas, who, saith Theophylact, dying without issue, *Joseph, according to the law, took her to himself, and of her begat James and Joses, Simon and Judas.* But Antonius de Dominis, in a very accurate discourse upon this question, gives us a better answer to this argument of St. Jerome, by saying, The *mother of Jesus* in St. John, is the same person with the *mother of James and Joses* in St. Matthew and St. Mark; and that Mary the wife of Cleophas, called by St. Mark, *Salome,* and by St. John, *the sister of the mother of our Lord,* was the *mother of the sons of Zebedee;* for, saith he, it seems evident, that the three women named by the three evangelists, were in all of them the same persons; as therefore Mary Magdalene is the same, so *Mary the mother of the sons of Zebedee,* and Salome, so called by St. Mark from

* Μέχρι γὰρ τῆς κατὰ τὴν οἰκονομίαν ὑπηρεσίας, ἀναγκαία ἡ παρθενία, τὸ δὲ ἐφεξῆς ἀπολυπραγμόνητον τῷ λόγῳ τοῦ μυστηρίου καταλείψαιμεν. Tom. i. Hom. de Nativ. p. 509.

† "Quod asserunt eam nopsisse post partum, unde approbent, non habent." In Joh. p. 6. Οὐ γὰρ εὕρημον ἄλλῃ πας' ἐκείνην τὴν ἀπαρχὴν τῆς παρθενίας περιγεάψασθαι. In Matt. p. 223. C.

her family, and *the sister of the mother of our Lord* must be the same, and then *Mary the mother of our Lord*, and the mother, *i. e.* stepmother, of James and Joses, must be the same also. And this answer I like best, (1.) because it retains the proper signification of the word *brethren*, which is always retained both in the Old and the New Testament; when there is professedly an enumeration of *brethren*. (2.) Because it seems plain, that the Jews speak still of his *brethren* and *sisters*, even in the ordinary sense of the word, even as they esteemed him the *carpenter's son*, and Mary his *mother*. (So here, and xii. 46. Mark vi. 3. John vi. 42.) And James here mentioned, is by Josephus* expressly styled, ἀδελφὸς Ἰησοῦ, *the brother of Jesus called Christ*. (3.) They seem also to have lived with his mother; whence we find them so oft together, as when it is said, *Thy mother and brethren seek thee*, Matt. xii. 46. *His mother and brethren, are they not here with us? i. e.* do not they dwell at Capernaum? *He went down to Capernaum, and his mother and his brethren*, John ii. 12. (4.) This agrees best with antiquity; for Dr. Pearson confesseth, This was always the concurring judgment of antiquity till St. Jerome's time; that these were indeed *the brethren of our Lord:* and Spalatensis shews, That many of the fathers embraced the opinion, that the *mother of our Lord* in St. John, was the same person whom St. Matthew styles the *mother of James*. (De Repub. Eccles. lib. ii. cap. 2. p. 114—117.)

CHAP. XIV.

1. AT that time *(that Christ had sent out his disciples, to preach the gospel, to cast out devils, and to heal diseases, and they by virtue of his name had been successful in that work, and thereby spread his name abroad*, Mark vi. 12—14. Luke ix. 6, 7.) Herod the tetrarch *(of Galilee*, Luke iii. 1.) [1] heard of the fame of Jesus.

2. And *(after some hesitation and inquiry*, Luke ix. 7, 8.) he said to his servants *(I incline to their opinion, who say)*, [2] This is John the Baptist; [3] he is risen from the dead; and therefore *(though before he did no miracle*, John x. 41. *now)* mighty works do shew forth themselves in him *(to clear his innocence, and confirm his mission.*

3. *And he had cause to be thus anxious, and perplexed at this matter);* For Herod had laid hold on John, and bound him *(with a chain)*, and put him in prison [4] for Herodias's sake, his brother Philip's wife, *(who having agreed with Herod to divorce herself from her own husband, at Herod's return from Rome, was married to him, and cohabited with him as his wife*, Mark vi. 17. Joseph. Antiq. lib. xviii. cap. 7. p. 626. C.)

4. For *(she was thus incensed against him, because)* John *(had)* said to him, It is not lawful for thee to have her *(as thy wife)*.

5. [5] And when *(at the instigation of Herodias)* he would have put him to death, *(he could not think fit to do so, for)* he feared the multitude, because they counted him [6] as a prophet.

6. But when Herod's birthday was kept, the daughter of Herodias danced before them *(that were present)*, and *(her dancing)* pleased Herod.

7. Whereupon he promised with an oath to give her whatsoever she would ask, *(even to the half of his kingdom*, Mark vi. 23.)

8. And she, being [7] before *(she asked any thing)* instructed of her mother, said, Give me here John Baptist's head in a charger.

9. And the king was sorry *(that she asked a thing so ungrateful to the people, so ungrateful to his birthday, and so dangerous to himself);* nevertheless, for the oath's sake *(which he had made)*, and *(for the sake of)* them which sat with him at meat, he commanded it to be given her *(i. e. that it should be given to her)*.

10. And *(accordingly)* he sent *(an executioner*, Mark vi. 27. *and he went)* and beheaded John in the prison.

11. And [8] his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12. And his disciples came, and took up the body *(of the Baptist)*, and buried it, and went and told Jesus *(what had happened to him)*.

13. When Jesus heard *(of this, and the account which his apostles sent forth by him*, x. 5. *gave of all that they had done and taught*, Mark vi. 30. Luke ix. 10.) [9] he departed *(with them)* thence by ship into a desert place apart *(from the multitude, which came so continually to them, that they had not time to eat*, Mark vi. 31.) and when the people had heard *(thereof, or whither he was gone, viz. to the desert of Bethsaida*, Luke ix. 10.) they *(took a compass by land, and)* followed him on foot out of the cities; *(seeing the signs that he had done*, John vi. 2. *and they got before him to the place where he was to land*, Mark vi. 33.)

14. And Jesus went forth *(out of the ship unto a mountain, and there sat with his disciples*, John vi. 3.) and saw a great multitude *(come to the place)*, and he was moved with compassion towards them, *(and spake unto them of the kingdom of God*, Luke ix. 11.) and he healed their sick.

15. And when it was evening, *(after that Christ had inquired of Philip making trial of his faith, for that was done when Jesus saw the multitude*, John vi. 5.) his disciples came *(together*, Luke ix. 12.) to him, saying, This is a desert place *(where no victuals are to be had)*, [10] and the time is now past *(or, the day is spent);* send the multitude away, that they may go into the villages, and buy themselves victuals.

16. But Jesus said unto them, They need not depart *(to buy victuals);* give ye them to eat, *(having learnt of Andrew what meat was there*, John vi. 9.)

17. And they say unto him, *(Shall we go then and buy two hundred pennyworth (i. e. six pounds five shillings worth) of bread for them to eat? He saith unto them, How many loaves have you here? And they upon inquiry say,)* We have here but five *(barley)* loaves, and two *(small)* fishes? *(And what are they among so many?* John vi. 9.)

18. And he said, Bring them hither to me.

19. And he commanded *(his disciples*, Mark vi. 39. *to make)* the multitude to sit down upon the grass, *(by hundreds, and fifties in a company*, Luke ix. 14. Mark vi. 39, 40.) and *(when they were thus sat down, he)* took the five loaves, and the two fishes, and, looking up to heaven, [11] he blessed *(or, gave thanks to God for them)*, and brake *(the loaves*, Mark vi. 41.) and gave the loaves *(thus broken)* to his disciples, and the disciples *(gave them)* to the multitude *(and the two fishes divided he among them all)*.

20. And they did all eat, and were filled; and *(when*

* Antiq. lib. xx. cap. 8.

our Lord had said to his disciples, gather up the remaining fragments, that nothing be lost, John vi. 12.) they took up of the fragments that remained twelve baskets full.

21. And they that had eaten *(of the five loaves, and two small fishes),* were about five thousand men, besides women and children.

22. And straightway Jesus *(knowing that the multitude designed to make him a king,* John vi. 15. *and that this might be pleasing to his disciples)* constrained his disciples to get into a ship, and to go before him unto *(Capernaum, on)* the other side *(Bethsaida),* while he sent the multitudes away:

23. And when he had sent the multitudes away, he went up into a mountain apart to pray: and [12] when the evening was come, he was there alone.

24. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25. [13] And in the fourth watch of the night Jesus *(seeing them toiling in rowing,* Mark vi. 48.) went unto them, walking on the sea *(and seemed willing to have passed by them).*

26. And when the disciples saw him walking on the sea *(not perfectly discerning in the twilight who he was),* they were troubled, saying, It is [14] a spirit *(or an apparition);* and they cried out for fear.

27. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28. And Peter answered him, and said, Lord, if it be thou, bid me to come to thee upon the water *(for having thy commission, I believe I may safely do it).*

29. And he said *(unto him),* Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30. But when *(his mind diverting him from the consideration of Christ's power)* he saw the winds boisterous, *(attending to them)* he was afraid; and, beginning to sink, he cried out *(to Jesus),* saying, Lord, save me.

31. And immediately Jesus stretched forth his hand, and caught him, and said unto him, [15] O thou of little faith, wherefore didst thou doubt?

32. And when they *(Christ and Peter)* were come into the ship, the wind ceased, *(and the ship was presently at the land whither they went,* John vi. 21.)

33. Then they that were in the ship came and worshipped him, saying, [16] Of a truth thou art the Son of God.

34. And when they were gone over *(the sea of Galilee, from Bethsaida back to Capernaum,* John vi. 17.) they came into the land of Gennesaret. (See the note on ver. 22.)

35. And when the men of that place had knowledge of him, *(he having been with them before,* Luke v. 1.) they sent out into all that country round about, and brought unto him all that were diseased;

36. [17] And besought him that they might only touch the hem of his garment; and as many as touched *(it)* were made perfectly whole.

ANNOTATIONS ON CHAP. XIV.

[1] Ver. 1. *HEARD of the fame of Jesus.*] Interpreters here inquire, why he heard not of the fame of Jesus sooner, and say, the reason might be this; Because he was at Rome at the beginning of our Saviour's preaching, and when he wrought his former miracles; but the true reason why Herod then began to take notice of the fame of Jesus, seems rather to be this, that now these miracles were wrought not only by himself in person, but by others in his name.

[2] Ver. 2. Οὗτός ἐστιν Ἰωάννης, *This is John the Baptist.*] So St. Matthew and St. Mark; but St. Luke saith, he was perplexed, διηπόρει, *he doubted, he inquired, because it was said of some, that John was risen from the dead,* and spake of that to his servants as the most probable opinion, desiring notwithstanding to see him, (Luke ix. 9.) that so he might more perfectly discern whether he was John or not.

[3] Ἠγέρθη, *He is risen from the dead.*] Hence it appears, that this was said by Herod, and some others, not from any belief of the Pythagorean metempsychosis, or transition of souls from one body to another, after the death of the first body; for this cannot be called, in any propriety of speech, a resurrection of the body; nor could the soul of John now dead enter into the body of Christ, which had for thirty years been informed with another soul: neither the Jews nor the philosophers ever maintained any such transition of souls: this therefore must be understood of the ἀναβίωσις, or reviviscence of the Baptist, whom all the Jews accounted as a prophet; (ver. 5.) it being the opinion of the Jews, that some of their prophets should arise at the coming of the Messiah; and it seemed less wonderful to them, that they who raised others whilst they lived, as did Elias and Elisha, and whose dead bones revived a dead corpse, (2 Kings xiii. 21.) should do so.

[4] Ver. 3. *For Herodias' sake, his brother Philip's wife.*] That Josephus here differs from the evangelists, making Herodias the wife not of his brother Philip, but of another brother named Herod, ought not to make us doubt the truth of what St. Matthew here, St. Mark, vi. 17. and St. Luke, iii. 19. unanimously assert, touching a matter so well known when they writ, that they could not be ignorant of it; especially if we consider, that the Jewish Chronicles* and Gorionides agree with the evangelists; for Gorionides saith, Herodias was first married to Philip, and then taken away from him by Herod Antipas. The old Hebrew Chronicle† saith, *Uxorem fratris sui Philippi ipso vivente junxit sibi matrimonio, quæ liberos ex fratre ejus susceperat, et tamen is eam duxit uxorem:* and an old Chronicle ‡ of the second temple saith, "Antipas Philippi fratris sui uxorem accepit, ex qua ille liberos ante genuerat;" *i. e. Antipas married the wife of his brother Philip, he being yet living, and having had children by her.* This Philip mentioned by Josephus§ died, saith he, in the twentieth year of Tiberius, and therefore must be living, at the least four years after this time. (See Orig. in Matt. p. 230. Euseb. H. Eccl. lib. i. cap. 11. Jerome in locum.) Which agrees with what Josephus saith of his other Herod, Ἡρωδίας δὲ ἐπὶ συγχύσει φρονήσασα τῶν πατρίων Ἡρώδῃ γαμεῖται, τοῦ ἀνδρὸς ὁμοπατρίῳ ἀδελφῷ, διαστᾶσα ζῶντος, *Herodias, in contempt of the laws of her country, married again to Herod, the natural brother of her husband, separating herself from him whilst living, and having had a child by him;* she therefore was guilty both of *incest* and *adultery* by the law of Moses, in thus agreeing μετοικίσασθαι πρὸς αὐτὸν, *to divorce herself*

* Chap. 62. † Chap. 36. ‡ F. 54. cap. 4.
§ Antiq. lib. xviii. cap. 6. p. 625. F. ‖ Ibid. cap. 7. p. 628. D.

from her former husband, yet living, and to marry to Herod Antipas; and therefore the Baptist might well say to him; *It is not lawful for thee to have her for thy wife.*

[5] Ver. 5. Καὶ θέλων αὐτὸν ἀποκτεῖναι. *And when he would have put him to death.*] To reconcile this with Mark vi. 19. where it is said, that Herodias *would have put him to death*, but could not prevail with Herod so to do; it may be said, Herod was willing enough to do it, but was withheld from the action, partly out of fear of the people, and partly by the checks of his conscience, as knowing John to be a just and holy man, whose death might therefore be avenged on him by a righteous God, as the Jews, saith Josephus,* thought it was, by the destruction of his army.

[6] Ὡς προφήτην, i. e. *for a prophet.*] This being, as the ancients note, ὡς οὐκ ὁμοιώσεως, ἀλλὰ βεβαιώσεως, *not of similitude, but of confirmation:* so Neh. vii. 2. αὐτὸς ὡς ἀνὴρ ἀληθὴς, *he was a true man*, and one that feared the Lord. (See the note on Rom. ix. 32.)

[7] Ver. 8. Προβιβασθεῖσα, *before admonished.*] *i. e.* Before she asked any thing, but not before the offer made by Herod: for St. Mark, who relates this whole story more fully, in many other circumstances, says, that upon it she went out, and said to her mother, *What shall I ask?* and came in again by her instruction, to ask the head of the Baptist.

[8] Ver. 11. *And his head was brought*, &c.] Note here, that very remarkable seems the providence of God, in avenging the death of this holy man, upon Herod, Herodias, and her daughter. For,

First, As the war betwixt Herod and Aretas, king of Petrea, was caused by Herod's wicked contract with Herodias, to reject the daughter of Aretas his lawful wife, and to marry with Herodias his brother Philip's wife; so Josephus declares, that the Jews looked upon the putting John to death as the cause of the miscarriage of Herod's army, *God being angry with him for the death of John the Baptist.*†

Secondly, Herodias envying the glory of king Agrippa, who had that honour given him by Caius, prevailed with her husband to go to Rome, and accuse Agrippa: whereupon Caius deprived Herod of his government, and her of her money, and gave both to Agrippa, banishing Herod and Herodias to Lyons, in France; which, saith Josephus,‡ was *done in punishment of her envy, and of his readiness to hearken to her solicitations.* And,

Thirdly, Of her daughter it is related, that she going over the ice in winter, the ice brake, and she slipped in up to the head, which at last was severed from her body by the sharpness of the ice; *Idque non sine Dei Numine*, God requiring her head for that of the Baptist's she desired; which, if true, was a wonderful providence.

[9] Ver. 13. Ἀνεχώρησεν ἐκεῖθεν, &c. *He departed thence into a desert place.*] To avoid the fury of Herod, say interpreters; teaching us by this example, to avoid dangers by all lawful means. (See xii. 15.) But there seems no reason in the context why he should be afraid of Herod, who had done nothing to incense him; it therefore seems more probable, from the collation of these words with those in St. Mark, that he went to this desert to give some respite and refreshment to his wearied disciples.

[10] Ver. 15. Ἡ ὥρα ἤδη παρῆλθεν, *The day is now spent.*] Ὥρα, both in Greek and Latin, signifies a *day;* so the Greek word often signifies, especially among the physicians: so Galen, lib. vii. cap. 2. ψύχονται ὥραν μίαν, *they are chill an hour*, is presently interpreted ἐπὶ ἡμέραν μίαν, *for one day;* so in Virgil,* *Nunquam te crastina fallet hora*, i. e. *dies postera.* So *hora ultima, hora mortis*, is *the day of death.*

[11] Ver. 19. Εὐλόγησε, *he blessed.*] Here it is disputed, whether Jesus by this benediction, multiplied the loaves and fishes by a miraculous power; or whether he gave thanks to God for them: that Christ multiplied the bread and fishes by a miraculous power, all allow; but the question is, whether this be intended by the word εὐλόγησε, *he blessed;* or, whether the import of this word be this, *he gave thanks to God for them:* that it is the latter, will be evident from these considerations; (1.) that what is here εὐλόγησε, *he blessed*, is in St. John, εὐχαριστήσας δίεδωκε, *giving thanks, he gave the bread:* and what is in this chapter, εὐλόγησε, *he blessed*, is in the following chapter in the like case, taking the seven loaves and two fishes, εὐχαριστήσας, *giving thanks, he brake and gave to his disciples;* (ver. 36.) and so in like manner in St. Mark, viii. 6. (2.) That Christ blessed, looking up to heaven, which is an indication, that this action was directed not to the *bread*, but to his *heavenly Father.* (3.) In the institution of the Lord's supper, that which in St. Matthew and St. Mark is εὐλογήσας, *he blessing, brake the bread*, is in St. Luke and St. Paul, εὐχαριστήσας, *giving thanks, he brake it.* (See Matt. xxvi. 26. Mark xiv. 22. Luke xxii. 19. 1 Cor. xi. 24.) Yea, both St. Matthew (xxii. 27.) and St. Mark, (xiv. 23.) speaking of the cup, say, εὐχαριστήσας, that Christ *giving thanks, gave it to them;* which shews, that εὐλογεῖν and εὐχαριστεῖν, *to bless*, and to *give thanks*, are in sense the same thing. And whereas it is objected, that St. Luke plainly refers this benediction to the bread, by saying εὐλόγησεν αὐτοὺς, *he blessed them*, (Luke ix. 16.) it may be answered, that in some ancient MSS. the words run thus, εὐλόγησεν ἐπ' αὐτοὺς, *he blessed over the loaves;* which agrees well with the sense given of the words. (4.) That this is an elliptical form of speech to be supplied thus, εὐλόγησεν Θεὸν ἐπ' αὐτῶν, *he blessed God over them;* it being familiar both with the Greeks and Hebrews to put εὐλογεῖν τίνα for εὐλογεῖν Θεὸν ἐπὶ τινὸς, *to bless a thing*, for *blessing God over it.* So 1 Sam. ix. 13. εὐλογεῖν θυσίαν, *to bless the sacrifice*, is to give thanks to God for the peace-offering before they dined upon it. So 1 Cor. x. 16. *the cup of blessing*, ὃ εὐλογοῦμεν, *which we bless*, is the cup for which we give thanks, according to the custom of the Jews, with whom the *beracoth*, or the benediction of the bread, is conceived in these words, *Blessed art thou, O Lord our God, the king of the world, who producest bread out of the earth:* the benediction of the wine runs thus, *Blessed art thou, O Lord, the king of the world, who createst the fruit of the vine;* and so in the benediction of their table and of their fruits. (See Buxtorf. de cœna Domini. §. 46. 74. de Synag. Jud. 12. p. 254, 255.) Lastly, this is confirmed by these words of St. John, (vi. 23.) *Other ships came by*

---

* Antiq. lib. xviii.

† Τοῖς δὲ Ἰουδαίοις δόξαν εἶναι τιμωρίαν τῇ ἐκείνου τὸν ὅλεθρον ἐπὶ τῷ στρατεύματι γενέσθαι, τοῦ Θεοῦ κακῶς Ἡρῴδῃ θέλοντος.——Ὁλωλέναι τὸν Ἡρῴδου στρατὸν ὑπὸ τοῦ Θεοῦ καὶ μάλα δικαίως τιμωρήσαντος κατὰ ποινὴν Ἰωάννου τοῦ ἐπικαλουμένου Βαπτιστοῦ. Antiq. lib. xviii. cap. 7. p. 626. F. 627. A.

‡ Ἡρῳδιάδι μὲν δὴ φθόνου πρὸς τὸν ἀδελφὸν καὶ Ἡρῴδῃ γυναικείων ἀκροασαμένῳ κουφολογῶν δίκην ταύτην ἐπιτίμησεν ὁ Θεός. Ibid. cap. 9. p. 639. A.

* Georg. i. 425.

the place where they had eaten bread, εὐχαριστήσαντος τοῦ Κυρίου, *the Lord having given thanks.*

[12] Ver. 23. Ὀψίας δὲ γενομένης, *the evening being come.*] We learn from this and other places, that the word *evening* sometimes imports the time from the declining of the sun, sometimes the time in the beginning at sunsetting, or when it began to be dark; the one was called δείλη πρώϊα, or *the first evening,* say Eustathius* and Phavorinus, the other "sera vespera," or the *latter evening,* when the sun is setting. So *thou shalt kill the passover between the two evenings,* Exod. xii. 6. *About the going down of the sun,* Deut. xvi. 6. So Josh. x. 26. *They hanged upon the trees until the evening;* and ver. 27. *at the time of the going down of the sun, they took them down:* at the first of these evenings, the disciples desire Jesus to dismiss the multitude, for the day was declining, ἤρξατο κλίνειν, *it began to decline,* Luke ix. 12. or dinner-time was past; in the second of them Jesus is left alone, and his disciples were got to sea. How Christ's praying is consistent with his Deity, see John xi. 41, 42.

[13] Ver. 25. *In the fourth watch of the night.*] Which are thus numbered, *at even, at midnight, at cock-crowing,* and *in the morning.* (Mark xiii. 35.) So that it began to be morning before he came to them; hence he both saw them toiling from the land, and they him also walking on the sea. Note, that to walk upon the sea, is made the property of God, who alone spreadeth the heavens, *and treadeth upon the waves of the sea.* (Job ix. 8.)

[14] Ver. 26. *A spirit.*] That the Jews had then an opinion of hurtful spirits walking in the night, is evident from the LXX. who render *from the pestilence walking in darkness,* ἀπὸ ταράγματος πνεύματος διαπορευομένου ἐν σκότει, *from the fear of the devils that walk in the night,* καὶ ἀπὸ δαιμονίου μεσημβρινοῦ, *and from the noon-day devil,* that which is in the Hebrew, *from the destruction at noon-day,* Psal. xci. 6.

[15] Ver. 31. Ὀλιγόπιστε, *O thou of little faith.*] Of the indications of this little faith, see the note on Matt. vi. 30. Christ suffered Peter thus to doubt, say interpreters, that finding by experience the weakness of his faith, he might by prayer and industry endeavour to increase it, and ascribe the whole strength of it to God.

[16] Ver. 33. Ἀληθῶς Θεοῦ υἱὸς εἶ· *Truly thou art the Son of God.*] Episcopius here expounds this phrase, Truly thou art the Messias, or that king to whom God hath given Divine power to help us; for, saith he, it is probable the apostles then knew nothing of the eternal generation of the Son of God; and truly it may be, they had no accurate idea of such an eternal, necessary generation of the Son of God, as the schools mention; nor do I believe that any of the unbelieving Jews had such a notion of this phrase; and yet we find them accusing our Lord of blasphemy, and making himself equal with God, by saying that he was the Son of God. Seeing then our Saviour had given so many instances of his omnipotence and Divine power by multiplying loaves and fishes so wonderfully, as none could do but he who had power to create; (2.) by walking on the water, and causing the wind instantly to cease; why might not the apostles from all these evidences conclude that the Divinity resided in him? Even the Gergesenes seem to have had some such extraordinary opinion of him, when they believed their sick should be healed only by touching the hem of his garment. This, saith Woltzogenius, was an evidence of their belief of a Divine power residing in Christ. Now where the Divine power is, there must be the Divinity, and where the power of God is, there is God.

[17] Ver. 36. *And besought him that they might only touch the hem,* &c.] If these were the Gergesenes, who lay on the other side of the sea of Tiberias, and who formerly desired him *to depart out of their coasts,* (Matt. viii. 34.) their faith was thus increased with the fame of Christ's miracles.

* Διττὴ κατὰ τοὺς παλαιοὺς ἡ δείλη· ὀψία μὲν γὰρ δείλη τὸ τελευταῖον φασὶ τῆς δείλης μέρος, τὸ περὶ ἥλιου δυσμάς· ἑτέρα δὲ δείλη πρώϊα τὸ εὐθὺς ἐκ μεσημβρίας, in Odyss. xvii. ——Δείλη πρώϊα, ἡ μετ' ἄριστον ὥρα· δείλη ὀψία, ἡ περὶ δύσιν ἡλίου. Phav. Hesych.

CHAP. XV.

1. (*WHEN Christ had miraculously fed five thousand, and was gone thence to Capernaum,* John vi. 17.) Then came to Jesus scribes and pharisees, which were of Jerusalem, *(who seeing some of Christ's disciples eat bread with unwashen hands found fault,* Mark vii. 2.) saying,

2. [1] Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread; *(whereas the pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders; and when they come from the market, except they wash they eat not; and many other things there be which they have received to hold, as the washing of cups, brazen vessels, and of tables,* Mark vii. 3, 4.)

3. But he answered, and said unto them, *(I have greater reason to ask)* why do you also (Gr. *even ye, who pretend to so much strictness in observing the commandments of men)* transgress the commandments of God by your tradition? *(as certainly ye do.)*

4. For [2] God commanded, saying, Honour thy father and thy mother: and *(also said,* Exod. xxi. 17.) He that curseth father or mother, let him die the death *(shewing that the violation of this law deserved death).*

5. But [3] ye *(following your own vain traditions)* say, Whosoever shall say to his father or his mother, It is a gift *(let it be no less forbidden to give it to thee, than to give of a thing devoted to God),* by whatsoever thou mightest be profited by me,

6. And *(having said this)* honoureth not his father and mother, *(he doth only that which he ought to do, pronouncing him not only free from, but obliging him not to observe this precept,* Mark vii. 12.) Thus have ye made the commandment of God of none effect by your tradition.

7. Ye [4] hypocrites, [5] well did Esaias prophesy of you *(by)* saying, *(that which, being spoken of the Jews, and agreeing as much to you of this, as to them of that age, respecteth as well you as them, viz.)*

8. This people draweth nigh to me with their mouth, and honoureth me with their lips; but *(yet)* their heart is far from me.

9. But in vain they do *(think to)* worship me, *(by)* teaching for doctrines the [6] commandments of men *(as doctrines necessary to be observed for acceptance with me).*

10. And *(hereupon)* he [7] called the multitude, and said unto them, Hear *(all ye),* and understand:

11. Not that which [8] goeth into the mouth defileth a man; *(for there is nothing from without a man, that* (by) *entering into him can defile him,* Mark vii. 15.) but that which *(being in the heart)* cometh out of the mouth, this

(I say) defileth a man. *(He that hath ears to hear, let him hear,* Mark vii. 16.)

12. Then *(he being entered into the house from the people,* Mark vii. 17.) came his disciples, and said unto him, Knowest thou that the pharisees were [9] offended, after they heard this saying?

13. But he answered and said, [10] Every plant (Gr. *nursery of plants)* which my heavenly Father hath not planted, shall be rooted up *(these blind guides, and usurpers of that authority over men's conscience, which they have not received from God, shall by him be rooted out).*

14. [11] Let them *(therefore)* alone *(to the Divine judgment, for)* they be blind leaders of the blind. And if the blind lead the blind, both shall *(at last)* fall into the ditch.

15. Then answered Peter, *(and by him the disciples,* Mark vii. 17.) and said unto him, Declare to us *(the meaning of)* this parable.

16. And Jesus said, [12] Are ye also yet without understanding?

17. Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? *(and so cannot defile the man, because it entereth not into the heart, to raise up evil motions there, or it affects not the mind,* Mark vii. 18, 19.)

18. But those things which [13] proceed out of the mouth come forth from the heart; and they defile the man *(in the sight of that God, who loveth purity in the inward parts).*

19. For out of the heart proceed evil thoughts *(or reasonings),* murders, adulteries, fornications, thefts, false witness, blasphemies, *(covetousness, wickedness, deceit, lasciviousness, an evil eye, pride, foolishness,* Mark vii. 22.)

20. These are the things which defile a man: but to eat with unwashen hands defileth not a man.

21. Then Jesus went thence, and departed into the coasts of Tyre and Sidon; *(and he entered into a house, and would have no man know it, but he could not be hid from them,* Mark vii. 24.)

22. [14] And, behold, a woman of Canaan *(whose young daughter had an unclean spirit, heard of him, and)* came out of the same coasts, *(and fell at his feet,* Mark vii. 25.) and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil *(I beseech thee cast him forth).*

23. But he answered her not a word. And his disciples came and besought him, saying, *(Grant her request, and so)* send her away; for she *(still)* crieth after us.

24. But he answered and said *(to them),* [15] I am not sent but to the lost sheep of the house of Israel *(to preach to, and work miracles first among them).*

25. Then came she *(the second time)* and worshipped him, saying, Lord, help me.

26. But he answered and said *(to her, Let the children first be filled,* Mark vii. 27. *for)* [16] it is not meet to take the children's bread, and to cast it to dogs.

27. And she said, [17] Truth (Gr. *I beseech thee),* Lord: yet (*καὶ γὰρ for even)* the dogs eat of the crumbs which fall from their master's table, *(or of the children's crumbs,* Mark vii. 28.)

28. Then Jesus answered and said unto her, O woman, [18] great is thy faith: be it unto thee even as thou wilt, *(the devil is gone out of thy daughter; and when she was come to her house, she found it so,* Mark vii. 29, 30.) And her daughter was made whole from that very hour.

29. And Jesus departed from thence, and came nigh to the sea of Galilee; and went up into a mountain, and sat down there.

30. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at the feet of Jesus; and he healed them:

31. Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32. Then *(the multitude being very great, and having nothing to eat,* Mark viii. 1.) Jesus called his disciples to him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way, *(for some of them came from far,* Mark viii. 3.)

33. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34. And Jesus said unto them, How many loaves have you? and they said, Seven, and a few little fishes.

35. And he commanded the multitude to sit down on the ground.

36. And he took the seven loaves and the fishes, and gave thanks *(to God for them),* and brake them, and gave to his disciples, and the disciples to the multitude.

37. And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

38. And they that did eat were four thousand men, beside women and children.

39. And he sent away the multitude, and took ship, and came into the [19] coasts of Magdala *(or Dalmanutha,* Mark viii. 10. *which was within the bounds of Magdala).*

ANNOTATIONS ON CHAP. XV.

[1] Ver. 2. ΔΙΑΤΙ' οἱ *μαθηταί σου παραβαίνουσι τὴν παράδοσιν τῶν πρεσβυτέρων; Why do thy disciples transgress the tradition of the elders, for they wash not their hands when they eat bread.*] Of this tradition of the elders, let it be noted,

First, That they held it a thing plainly unlawful, and highly criminal, to eat meat, or common bread, till they had washed their hands; hence do the pharisees find fault with Christ's disciples, and style their hands *unclean,* because they were not washed. (Mark vii. 2.) Hence doth the pharisee, who invited Christ to dinner, wonder that he washed not his hands before dinner. (Luke xi. 38.) For their canon saith, *Whosoever despiseth the washing of hands, is worthy to be excommunicated, he comes to poverty, and will be extirpated out of the world.* And Buxtorf* citeth from their Talmud this expression, that *he that eats bread with unwashen hands, does as bad as if he lay with a whore.* And they say, Rabbi Eliezar Ben Hazar was excommunicated by the Sanhedrin, because he contemned the washing of hands. And that R. Aquiba being in prison,

* In voce נשך 1335.

and not having water enough to drink, and to wash his hands, chose to do the latter, saying, *It was better to die with thirst, than transgress the tradition of the elders.* Note,

Secondly, That this washing of hands before meat was not required by any written law of God, and so the neglect of it could not be unlawful by virtue of any Divine law, but only as being a transgression of the tradition of the elders; hence Christ ranks it among *the traditions of men*, ver. 9. And Maimonides* saith, that it depended on the words of the scribes; and it is by Christ speaking to the pharisees called, *your tradition*, ver. 3. 6. And yet they held it as a thing necessary, because, say they,† *The words of the scribes are lovely above the words of the law, and more weighty than the words of the law or the prophets.*

Thirdly, They placed a great piece of religion and sanctity in washing thus their hands, and looked upon them, who neglected this, as men of a defiled soul. Thus Maimonides saith, "The religious of old did eat their common food in cleanness, and took care to avoid all uncleanness all their days, and they were called pharisees; and this is a matter of the highest sanctity, and the way of the highest religion; namely, that a man separate himself, and go aside from the vulgar, and that he neither touch them, nor eat or drink with them; for such separation conduceth to the purity of the body from evil works; the purity of the body conduceth to the cleansing of the soul from evil affections, and the sanctity of the soul conduceth to the likeness of God." Hence they reckon this among the means to obtain eternal life, saying, *Whosoever hath his seat in the land of Israel, and eateth his common food in cleanness, and speaks the holy language, and recites his philacteries morning and evening, let him be confident that he shall obtain the life of the world to come:* and against this our Saviour teacheth, *that to eat with unwashen hands defileth not a man*, because it defileth not the heart. Thus have you seen how the pharisees taught these *commandments of men for doctrines, i. e.* things necessary to be believed and done; and parts of God's worship; and so how free the ceremonies of the church of England must be from this guilt, they being reckoned not as necessary, but in themselves *things indifferent;* not used for sanctification, but only for order and decency; not reckoned as any parts, but only circumstances of worship. (See Bishop Sanderson's Serm. on Matt. xv. 9.)

[2] Ver. 4. Ὁ γὰρ Θεὸς ἐνετείλατο, λέγων, τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, καὶ ὁ κακολογῶν πατέρα, &c. *For God commanded, saying, Honour thy father and thy mother; and he that curseth father or mother let him die the death.*] Here observe,

First, That the commands of Moses are to be received as the commandments of God; for what is here *God commanded*, is Mark vii. 10. *Moses commanded.*

Secondly, That to honour parents is not only to reverence them, but to afford them all the necessaries of this present life, according to that of the Jerusalem Targum on Deut. xv. 4. "Honorare est viaticum providere," *To honour is to make provisions for him.* And, according to the Jewish canons, a son is bound to afford his father meat, drink, and clothes, *to cover him, to lead him in and out, and to wash his hands, face, and feet.* And, according to Hierocles,* he is to *honour them* σώματος ὑπηρεσίᾳ καὶ χρημάτων χορηγίᾳ, *with the service of his body and his goods;* and this, saith he, *justice required him to do readily and bountifully.* Philo† declares that παίδων ἴδιον οὐδὲν ὃ μὴ γονέων ἐστιν, *children have nothing which is not their parents'*, as having either received it from them, or having received from them the faculties by which they procure it; that, therefore, they can never recompense them, and are both inhuman and ungodly if they neglect to succour them; and that the very heathens taught the same: and that this is the frequent import of the word τίμη, see note on 1 Tim. v. 3. 8.

Thirdly, That which we render *curseth*, is in the Greek κακολογεῖν, *to slight, contemn*, or *set light by*, father or mother. So Ezek. xxii. 7. Πατέρα καὶ μητέρα ἐκακολόγουν, they *set light by father and mother;* and that death should be the punishment of those who abused their parents, is suitable to the laws of heathens, τὸν ὑβρίζοντα τὸν αὐτοῦ πατέρα μὴ μετέχειν τῆς οὐσίας, *that he who reviled his father should not live.* (Sopater ad Hermogenem.)

[3] Ver. 5. Ὑμεῖς δὲ λέγετε· ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς· *But ye say, Whosoever shall say to his father or mother, It is a gift, by which thou mayest be profited by me,* &c.] This phrase δῶρον, or *corban*, doth not import, that he who said this had consecrated his goods to sacred uses, or obliged himself to do so; but only that he had, according to the doctrine of the scribes, by vow, obliged himself not to give any thing to him, to whom he thus spake; for δῶρον ἔστω, is the same with קרבן among the Jews, which signifies a thing forbidden, and so imports, it is no less forbidden to give thee any thing of this, than if it were a *corban*, or any thing consecrated to God. So Maimonides‡ saith, "Sit mihi corban ista massa panis," i. e. *Let it be as much forbidden as what is consecrated; let that mass of bread be to thee a sacred thing.* So that whosoever said, Let it be *corban*, whereby I may be profitable to thee; they, by their *theology*, declared him bound by a vow not to relieve him, to whom he had said thus, though he was his father, unless they would absolve him from his vow: and by thus not suffering him to do any thing to his needy parents, by reason of this rash and wicked vow, they *made the commandment of God void*, and suffered them to slight and despise their parents, by their tradition. Note also that the following words running thus, Καὶ οὐ μὴ τιμήσῃ ἢ τὸν πατέρα αὐτοῦ, ἢ τὴν μητέρα αὐτοῦ. Καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ Θεοῦ· the whole perhaps may be thus rendered, *But ye say, Whosoever shall say to his father or mother, Let it be a gift by which thou mayest be profited by me, he shall not then honour his father and his mother; therefore you make void the commandment of God by your tradition*, καὶ signifying both *then* and *therefore*. St. Mark adds, ver. 13. Καὶ παρόμοια πολλὰ τοιαῦτα ποιεῖτε, *And many such-like things do ye.* Thus Philo§ speaks of some, so κατὰ φύσιν ἄμικτοι καὶ ἀκοινώνητοι, *unsociable and uncommunicable by nature, or so transported by anger, that* ὅρκῳ τὴν ἀγριότητα πιστοῦνται τῶν ἠθῶν, *they confirm their inhuman manners by an oath, saying, that they will not receive such a one to their table, or under their roof,* ἢ πάλιν τῷ δεῖνι μὴ παρέξειν ὠφελείαν τίνα, *or that they will afford no help to such a one.* And Dr. Pocock‖ saith,

* In Mikvaoth, cap. 11. † Light. in loc.

* In Carm. Pyth. p. 54. † De Decal. p. 586, 587.
‡ De cult. div. tr. 9. cap. 4. §. 9.
§ De special. legib. p. 595. D. E. ‖ Miscel. p. 415.

they have a canon to this effect, "Vota cadere in res mandati," *That vows reach even to things commanded, or take place as well in things required by the law, as things indifferent: and that a man may be so bound by them, as that he cannot without great sin do what God had by his law required to be done. So that if he made a vow, which laid upon him a necessity to violate God's law, that he might observe it, his vow must stand, and the law be abrogated.*

[4] Ver. 7. Ὑποκριταὶ, *Ye hypocrites.*] Our Lord here, and elsewhere, calls the pharisees *hypocrites*, not only because they placed the worship of God, and great sanctity, and religion, in ceremonies of human invention, and, pretending to a regard to purity and religion, did nothing out of pure respect to God's glory, but did *all their works to be seen of men*, (Matt. xxiii. 5.) and to procure glory from them; (Matt. vi. 2.) but also because, being so superstitiously careful to avoid the outward pollution of the body, by abstaining from touching any thing that was unclean, and washing their hands when they thought they might have done it, and even their *pots, and cups, and beds;* they left that which was within, *viz.* their hearts, *full of hypocrisy and iniquity, uncleanness, extortion, and excess.* (Matt. xxiii. 25—27. Luke xi. 39.) Only here note, that we must not be forward, from Christ's example, to pronounce men *hypocrites;* because we have neither that authority, nor knowledge of the heart, which he had to authorize us so to do.

[5] Καλῶς προεφήτευσε, &c. *Well prophesied Esaias of you.*] See note on Mark vii. 6.

[6] Ver. 9. Μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων· *But in vain do they worship me, teaching for* (or *as*) *doctrines the commandments of men.*] The *commandments of men* here are things enjoined by mere human authority, as is plain from these words of St. Paul, Col. ii. 21, 22. *Touch not, taste not, handle not, which are all* ἐντάλματα ἀνθρώπων, *the commandments of men:* though they come from their *cochmim*, or *wise men*, though they be the traditions of the elders or governors of the church, (ver. 2.) though they come from those scribes and pharisees which *sat in the chair of Moses;* (Matt. xxiii. 2.) yet, without a Divine institution, they are only *the commandments of men.* To teach these commandments of men as *doctrines*, is to enjoin them, or impose them on the consciences of others, as things necessary, or things to be observed for their goodness; as the pharisees did this washing of hands, counting those sinful and defiled who neglected so to do; and as parts of God's worship, for otherwise they could not strictly and properly be said to *worship God in vain*, by teaching and observing these things. Seeing then it is certain, that the Romanists have many *ecclesiastical constitutions* in which they place great sanctity, and which they judge necessary to be observed, and that as parts of *religious worship*, which yet are only the traditions of their elders, or of those who *sit in St. Peter's chair*, as did the scribes and pharisees in that of Moses, and which do also make void the commandments of God; as doth the doctrine of the worship of *images, communion in one kind*, and *prayer in an unknown tongue;* in *vain* must they also *worship God, teaching for doctrines the commandments of men.*

[7] Ver. 10. Καὶ προσκαλεσάμενος τὸν ὄχλον· *And calling the multitude, he said unto them all, Hear, and understand.*] From these words, spoken to all the multitude, and the words, Mark vii. 16. spoken to the same persons, *He that hath ears to hear, let him hear;* it is evident, that in our Lord's judgment, the whole multitude was capable of understanding those things which the pharisees did not, and by which the traditions of the scribes, pharisees, and elders, were overthrown; and that for this, nothing more was requisite, than *ears to hear*, or good attention to Christ's sayings. Moreover, if these things, parabolically spoken, could and ought to be understood by the multitude; as, from this exhortation to the multitude, and the reproof of Christ's disciples for not apprehending this, is manifest; much more must those things which concern their duty, and are delivered plainly, be easy to be understood by them. And from those words, *they are blind guides*, and *if the blind lead the blind, they will both fall into the ditch;* it follows, that sometimes the multitude neither ought, nor can, without their utmost peril, follow the guidance of their ecclesiastical superiors.

[8] Ver. 11. Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον· *That which goeth into the mouth polluteth not the man;* i. e. *by touching him.*] *i. e.* The man is not unclean in God's sight, because such meat or drink hath touched him, and so he needed not to be washed from that defilement. If it defile at all, it doth it either from the quality, as being by God forbidden, and so the disobedience; or from the quantity, and so the excess defiles. Whence, by the rule of contraries, it follows, that nothing can sanctify by being touched, which confounds all worship of *relics;* and that nothing by entering into the mouth can make us holy, that is, more pure or acceptable in the sight of God; and so the *sacramental elements* do not sanctify the body, by the touch, but the soul only, by the due disposition of mind, with which we receive them, because they go not into the heart, they operate not upon the spirit of man. Christ himself, whilst he was upon earth, made many whole, as to their bodies, by touching them; and many, by virtue of their faith, were healed by touching him; but we read of none, whose minds or hearts were sanctified only by touching of his sacred body. Ceremonial and Judaical sanctity sometimes required freedom from touching a polluted body, ὁσιότης τῆς ἀληθείας, *Christian holiness* is the work only of the spirit, and consists wholly in the renewal of the mind, and of the bent and inclinations of the heart, and so ariseth not from the corporeal, but the spiritual manducation of the *sacred elements;* and were it otherwise, why would not the sacrament sanctify, as well by being received into the hand, or laid upon the breast, as by being put into the mouth? or, why should it more sanctify the heart it comes not to, than the draught through which even by the confession of the Romanists* it sometimes goes, as in case of a lientery? This doctrine is expressly taught by Origen† in these words, Τὸ ἁγιαζομένον διὰ λόγου Θεοῦ καὶ ἐντεύξεως οὐ τῷ ἰδίῳ λόγῳ ἁγάζει τὸν χρώμενον, *That which is sanctified by the word of God and prayer, sanctifies not him that useth it on its own account, for then it would sanctify him that receives it unworthily;* nor would any upon that

* "Si ob aliquem morbum species descenderet in ventrem, consequenter et ipsum corpus descenderet, et emitteretur; pudur enim non debet esse in causa negandi veritatem." Soto in 4. Sent. Dis. 12. qn. 1. art. 3. Palodan. in 4. Sent. Dis. 9. qu. 1. art. 2.

† In Mat. tom. xi. apud Huet. p. 253. E. 254. H. B. C.

account be *sick, weak,* or *fall asleep,* as St. Paul saith some did. (1 Cor. xi. 30.) Καὶ ἐπὶ τοῦ ἄρτου τοίνυν τοῦ Κυρίου ἡ ὠφελεία τῷ χρωμένῳ ἐστὶν, ἐπὰν ἀμιαντῷ τῷ νῷ καὶ καθαρᾷ τῇ συνειδήσει μεταλαμβάνει τοῦ ἄρτου· and so *in the receiving the Lord's body, the profit ariseth by receiving the bread with a mind undefiled, and a pure conscience;* καὶ τὸ ἁγιαζόμενον βρῶμα διὰ λόγου Θεοῦ καὶ ἐντεύξεως, κατ' αὐτὸ μὲν τὸ ὑλικὸν εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται, *and so the meat santified by the word of God and prayer, according to its material part, goes into the belly, and is cast out into the draught.* And here it is to be wondered, that the learned Huetius* should say, this is to be understood, "de solis speciebus sive accidentibus," *only of the accidents inhering in the substance of the bread,* for, if the substance of the bread remains after consecration, then transubstantiation is by him denied; if it be annihilated, how can the accidents inhere in that which is not? Moreover, can the mere accidents be truly βρῶμα, *meat?* Are they the *bread consecrated by the word and prayer,* or that which may be eaten *unworthily?* Are they ὕλη τοῦ ἄρτου, *the substance of the bread,* or σῶμα τυπικὸν καὶ συμβολικὸν, *Christ's typical body?* Let Huetius shew one instance from primitive antiquity, where mere accidents are so called, or confess he wrests these words to a sense of which Origen never thought.

[9] Ver. 12. Οἱ φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν· *The pharisees hearing this word were scandalized.*] *i. e.* They were induced by it, not to reject their own, but Christ's doctrine, and to deny him to be the true Messiah: and this scandal seems to have had its rise from a false opinion which obtained among them, that the meats forbidden them by the law of Moses were *therefore forbidden, because,* as Maimonides† saith, "alimentum habent vitiosum," *they yield a vicious or corrupt nourishment;* or, as Josephus‡ saith, *because the things they were permitted to eat, were* τὰ μὲν οἰκειωθησόμενα ἡμῶν ταῖς ψυχαῖς, *accommodated to, or convenient for, their souls; but the things forbidden, were* τὰ ἐναντιωθησόμενα, *contrary to them;* and they by eating them did μιαροφαγεῖν, *eat that which defiled the soul:* they therefore were scandalized at our Saviour's doctrine, because they judged it contrary to the law. (See the note on Matt. xviii. 6.)

[10] Ver. 13. *But he answered and said,* Πᾶσα φυτεία, *Every* (nursery of) *plant* (s) *which my Father hath not planted, shall be rooted out.*] That is, saith Theophylact, Τὰς τῶν πρεσβυτέρων παραδόσεις, καὶ τὰ Ἰουδάϊκα ἐντάλματα λέγει ἐκριζωθῆναι, *He speaks of the extirpation of the traditions of the elders, and the judicial precepts;* and this is certainly true of those commandments of men: but the context inclines us to interpret this of the *hypocritical sect* of the pharisees, for they are the persons *scandalized,* ver. 12. and the *blind guides,* ver. 14. and therefore are in likelihood the φυτεία, or *plantation,* mentioned in this verse. For though I find them in the chair of Moses, (Matt. xxiii. 2.) I find not that they had any Divine commission to be teachers of the people; though what they or any man truly taught from Moses was to be observed. Our Saviour seems rather to compare them to *thieves* or *robbers,* John x. 1. (See the note there.) And whatever might be their first institution, they were so degenerated from it into *blind* and *pernicious guides,* as not to be of God's planting; and therefore to be rooted out.

Every plant, which my Father hath not planted, shall be rooted out. Hence some infer, saith Jerome, that the plant which God hath planted cannot be rooted up: but let them hear, saith he, the words of the prophet, speaking thus in the name of God; (Jer. ii. 21.) *I had planted thee a true vine: how then art thou turned into the degenerate plant of a strange vine?* "Plantavit quidem Deus, et nemo potest eradicare plantationem ejus, sed quoniam ista plantatio, in voluntate proprii arbitrii est, nullus alius eam eradicare poterit, nisi ipsa præbuerit assensum:" *God plants, and no other man can root up his plantation; but this plantation being in the free-will of man, he himself can do it.*

Dr. Mills, in this chapter, rejects the text in four places, without just ground, and against plain evidence for the reading of the text; *v. g.* in those words, ver. 4. τίμα τὸν πατέρα σου, he saith, σου is wanting in many MSS. in Irenæus, and Chrysostom; but it is in Origen, on Matt. p. 244. and in Theophylact, in the Syriac, and Arabic: and though it be wanting in the Latin Irenæus, as being not in the Vulgar; yet Chrysostom saith expressly there, τίμα γὰρ, φήσι, τὸν πατέρα σου, and the words following, καὶ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ, shew that σού is to be retained; nor can the words bind us to honour any other father save our own. 2. Whereas, ver. 8. the text saith, ἐγγίζει μοὶ ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χείλεσί με τιμᾷ· the genuine reading, saith the doctor, both here and in Isaiah, Cod. Alex. and March. is this, ὁ λαὸς οὗτος χείλεσί με τιμᾷ! But Origen,* after all his labours about the Septuagint, knew of no such reading, either here or in Isaiah; for in his commentary on these words of St. Matthew, he teacheth, that our Lord being willing to destroy all the traditions of the pharisees, by a testimony from the prophets, λόγον παρέθετο ῥητὸν ἀπὸ τοῦ Ἰσαίου ὅσπερ αὐταῖς λέξεσιν οὕτως ἔχει, καὶ εἶπε ὁ Κύριος, ἐγγίζει μοὶ ὁ λαὸς οὗτος ἐν τῷ στόματι αὐτῶν, καὶ τὰ ἑξῆς· *he produces a passage spoken by Isaiah which occurs there in these very words,* ἐγγίζει μοὶ· &c. And indeed these words are found there both in the Hebrew and the Septuagint; and so our Saviour here producing them from thence thus, *well said Isaiah prophesying of you,* λέγων, *saying,* doubtless produced his words as he found them there. 3. On these words, ver. 26. οὐκ ἐστὶ καλὸν· Καλὸν, saith he, is added to the text; and yet it is found in Chrysostom, St. Jerome, Theophylact, the Vulgar, Syriac and Arabic. 4. Ver. 30. he rejects κωφοὺς, and ver. 31. κυλλοὺς ὑγιεῖς, as additions to the text, against the evidence of the words: for if κωφοὺς were not in the thirtieth verse, how comes κωφοὺς λαλοῦντας into ver. 31? and if κυλλοὺς be the true reading ver. 30. κυλλοὺς ὑγιεῖς must answer to it, ver. 31.

[11] Ver. 14. Ἄφετε αὐτοὺς, *Let them alone.*] Regard not what they say, or do, against me or my doctrine, seeing *they say and do it* out of the blindness of their minds. Hence observe,

First, That the scandal of wicked and perverse men is only to be avoided, as that we do not cease to do our duty, or as to refuse their pernicious doctrines and destructive courses.

Secondly, That sometimes the vulgar are obliged not to

* Origeniana, lib. ii. qu. 14. p. 178.
† More Nevoc. lib. iii. cap. 48.
‡ Lib. de Maccab. cap. 5.

* P. 24.

believe or comply with the rules of their ecclesiastical superiors; because it is their duty never to follow them *into the ditch.*

[12] Ver. 16. Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; *Are ye also still without understanding?*] That therefore this parable was not understood by them, must be ascribed not to the obscurity of it, but to the prejudices and slowness of understanding that were in his disciples.

[13] Ver. 18. Τὰ δὲ ἐκπορευόμενα—ἐκ τῆς καρδίας κοινοῖ τὸν ἄνθρωπον· *But the things that come—out of the heart, they defile the man.*] See note on Mark vii. 20, 21.

[14] Ver. 22. Καὶ ἰδοὺ, γυνὴ Καναναία· *And, behold, a woman of Canaan;* Mark vii. 26. γυνὴ ἑλληνὶς καὶ Συροφοίνισσα, *a gentile Syrophœnician.*] The same person, who is called *one of Canaan* in the Hebrew, is in the Septuagint *a Phœnician.* So Exod. vi. 15. we read of *Shaul the son of a Canaanitish woman;* LXX. Σαοὺλ ὁ ἐκ τῆς Φοινίσσης· Gen. xlvi. 10. τῆς Κανανίτιδος· Exod. xvi. 35. *they came unto the borders of the land of Canaan;* LXX. εἰς μέρος τῆς Φοινίκης· Josh. v. 12. they did eat of the fruit *of the land of Canaan,* ἐκαρπίσαντο δὲ τὴν χώραν τῆς Φοινίκης. Now seeing Pliny * doth inform us, "Syriâ circumfundi Phœnicem," that *Phœnicia is comprehended in Syria,* the Phœnician woman must be a Syrophœnician woman; and Phœnicia being also Canaan, (Bochart. Phaleg. lib. iv. cap. 34. 36.) she must be a Canaanitish woman. (See the note of Dr. Hammond here.)

[15] Ver. 24. Οὐκ ἀπεστάλην· *I was not sent but to the lost sheep of the house of Israel.*] By the *lost sheep of Israel,* we are to understand the whole nation of the Jews, who being as sheep dispersed, having no shepherd, are therefore called *lost sheep,* Matt. ix. 36. x. 6. To them the Messias was first promised, to them he first came. (John i. 11.) He is styled *a minister of the circumcision,* Rom. xv. 8. and was first to be preached to the Jews. (Acts xiii. 46.)

[16] Ver. 26. *It is not meet to take the children's bread,* καὶ βαλεῖν τοῖς κυναρίοις, *and to cast it to dogs.*] He calls them *dogs,* saith Theophylact, διὰ τοὺς ἐθνικοὺς ἀκάθαρτον βίον ἔχειν, *because the gentiles led an impure life, and were conversant about the blood of things offered to idols;* or perhaps he doth so far comply with the language of the Jews, as to call this woman *dog,* because he is here representing of a Jew, or a pharisee: (1.) not vouchsafing her one word of answer; because they thought such persons wholly neglected by God, and unworthy to be regarded by them: and (2.) calling her *dog,* according to the common saying of the Jews, that *the nations of the world were likened to dogs,* whereas they were *God's sons and daughters.* (See the note on Luke xv. 1, 2. and on Phil. iii. 2.)

[17] Ver. 27. Ἡ δὲ εἶπε, ναὶ Κύριε· *But she said, I beseech thee, Lord.*] The word ναὶ, as the Hebrew נָא, imports *beseeching;* as they say, *nay, is not put, but in the way of petition:* so Gen. xviii. 30. 32. *I pray thee, let not my Lord be angry;* Gen. xix. 7. אַל נָא *I pray you, brethren, do not so wickedly;* Numb. xii. 13. יִרְפָּאנָא לָהּ, *I pray thee, heal her;* Philem. 20. ναὶ ἄδελφε, *I pray thee, brother:* so also is it used in profane authors: so Aristophanes,† ναὶ πρὸς τῶν θεῶν· *I pray thee, by the gods;* so Euripides,‡ ναὶ πρὸς σῆς τῆς δεξίας εὐωλένου, *I pray thee, by that fair right hand.*

[18] Ver. 28. Μεγάλη σου ἡ πίστις· *Great is thy faith.*] That having no promise to rely upon, and suffering so many repulses with such seeming contempt, thou still retainest a good hope of my kindness and mercy, great is thy faith. The faith of those who firmly rely upon God's promise, and are not by great temptations and afflictions moved from their confidence, is praiseworthy; but highly excellent is their faith, who, depending only on his goodness, do place an humble confidence in God: whence we may learn, that the faith of gentiles is not only pleasing to God, but sometimes more excellent than that of those to whom the promises belong; *viz.* when upon a lesser motive it brings forth equal fruits.

[19] Ver. 39. Καὶ ἦλθεν εἰς τὰ ὅρια Μαγδαλὰ. *He came into the coasts of Magdala.*] Mark viii. 10. into the parts of Dalmanutha, which was, saith Dr. Lightfoot, a particular place within the bounds of Magdala. (Choregraph. Decad. on Mark v.)

CHAP. XVI.

1. THE pharisees also with the sadducees came (Gr. *and the pharisees and sadducees coming),* and [1] tempting *(him)* desired him that (Gr. *they tempting him, desired that)* he would shew them a sign from heaven.

2. He answered and (Gr. *but he answering)* said unto them, When it is evening, ye say, It will be fair weather; for the sky is red *(and bright without clouds):*

3. And in the morning *(ye say),* It will be foul weather to-day: for the sky is red and lowering; *(the clouds obstructing the brightness of the sun).* O ye hypocrites, ye can discern the face of the sky *(have skill enough to discern what kind of weather it is like to be, by what at present ye observe in the colour of the sky);* but can ye not discern *(can ye not then discern)* [2] the signs of the times? *(Can you not discern from the heavenly doctrine which I preach, and the mighty miracles by which I confirm it, the sign of the Son of man coming among you? it is a sure sign of your hypocrisy, that after all this, you are still doubting of it, and requiring farther signs to confirm this. I therefore say to you, not without grief of spirit for your unbelief,* Mark viii. 12. *that)*

4. A wicked and adulterous generation seeketh after a sign; and there shall no *(farther)* sign be given to it, but the sign of the prophet Jonas *(for as his being preserved three days in the whale's belly, and then cast out safe on the dry land, was a sign of his being a true prophet, sent to preach to Nineveh, and call them to repentance; so my being buried three days in the earth, and then rising up thence, shall be to you a sign that I am also a prophet, sent from God to call you to repentance).* And *(having said this)* he left them, and *(going in a ship to the other side of the sea,* Mark viii. 13. *he)* departed *(from them).*

5. And when his disciples were come *(to him)* to the other side, they had forgotten to take bread, *(having but one loaf with them in the ship,* Mark viii. 14.)

6. Then Jesus said unto them, Take heed, and [3] beware of the leaven of the pharisees and of the sadducees *(i. e. of their doctrines and manners, which swell and sour its disciples, as leaven doth the bread with which it is mixed).*

7. And they reasoned among themselves, saying, *(He speaks thus to us)* because we have taken no bread with us.

* Lib. v. cap. 12.
† Num. act. 2. §. 1. p. 167.
‡ Hip. V. 605.

8. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye *(thus)* among yourselves, *(as if ye were like to famish)* because ye have brought no bread *(and are bid to beware of the leaven of the pharisees)?*

9. Do ye not understand *(nor consider)*, neither remember the five loaves *(which fed the number)* of five thousand, and how many baskets ye took up *(even twelve)?*

10. Neither the seven loaves *(which fed the number)* of four thousand, and how many baskets ye took up? *(even seven: have you your hearts yet hardened? having eyes, see ye not? and having ears, hear ye not?* Mark viii. 17, 18. *If it be otherwise,)*

11. How is it that ye do not understand that I spake not *(this)* to you concerning bread, that ye should beware of the leaven of the pharisees and of the sadducees? *(as knowing by these instances, I cannot be unable to provide bread for myself and you, and therefore could not upon that account speak of bread.)*

12. Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the pharisees and of the sadducees.

13. When Jesus came *(with his disciples,* Mark viii. 27.) into the coasts of Cæsarea Philippi, he asked his disciples, *(being alone with them,* Luke ix. 18.) saying, [4] Whom do men say that I the Son of man am?

14. And they said, Some say that thou art [5] John the Baptist *(risen from the dead);* some, *(that thou art)* Elias *(the forerunner of the Messiah);* and others, *(that thou art)* Jeremias, or one of the prophets *(they thinking none alive holy enough to be a prophet sent from God).*

15. He saith unto them, But whom say ye that I am?

16. And Simon Peter answered and said, [6] Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Bar (Heb. *the son of)* Jona: for [7] flesh and blood hath not revealed it *(this)* unto thee, but my Father which is in heaven *(this faith thou couldest not learn from the testimony of man, but only from Divine testimony, that of my doctrine, and my miracles, which the Father that is in me enables me to teach and do).*

18. And *(as a suitable return to this confession),* I say also unto thee, That thou art *(by name)* [8] Peter *(that is, a rock),* and upon *(thee who art)* this rock I will build my church; *(laying the first foundation of it upon thy preaching to the Jews,* Acts ii. 41. 47. *and to the gentiles,* Acts x. 5. 44. 48. xv. 7.) and the [9] gates of hell *(i. e. death itself)* shall not prevail against it, *(so as to hinder that resurrection to eternal life, which I have promised to those that believe in my name,* John vi. 39, 40. 44. 54.)

19. [10] And I will give unto thee the keys of the kingdom of heaven *(the power of making laws to govern my church):* and whatsoever thou *(assisted by my Spirit)* shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven *(i. e. thy doctrine taught by that Spirit concerning things required, forbidden, or allowed to Christians, shall be confirmed there).*

20. [11] Then charged he his disciples that they should tell no man that he was Jesus the Christ, *(till after his resurrection,* chap. xvii.)

21. [12] From that time forth *(that they might not be shaken in this faith, by what should afterward befal him),* began Jesus to shew to his disciples, how that he *(the Son of man)* must go to Jerusalem, and suffer many things *(and be rejected)* of the elders, and chief priests and scribes, and be killed, and *(notwithstanding that, he should by God)* be raised again the third day; *(and this he said to them openly,* Mark viii. 32.)

22. Then Peter took him, and began to rebuke him, saying, [13] Be it far from thee, Lord: this shall not be unto thee.

23. But he turned, and *(looking on his disciples,* Mark viii. 33.) said to Peter, [14] Get thee behind me, Satan *(thou who art to me a tempter, and to the good of men an adversary):* thou art an offence to me *(as being a solicitor to me to disobey the will of my Father):* for thou *(in this)* savourest not the things that be of God, but those that be of men *(regarding more what is pleasing to men than God).*

24. Then said Jesus to his disciples, *(and to the multitude,* Mark viii. 34.) [15] If any man will come after me, let him *(resolve upon it that it will be necessary for him to)* deny himself, and take up his cross *(daily,* Luke ix. 23.) and *(so only will be prepared to)* follow me.

25. [16] For whosoever will *(choose rather to)* save his life shall lose it: and whosoever will *(be ready to)* lose his life for my sake *(and the gospel's,* Mark viii. 35.) shall find it, *(either graciously preserved here, or improved into life eternal.*

26. *And this it behoveth all to do,)* For what is a man profited, if he shall gain the whole world, and lose his own soul *(or life)?* or what shall a man give in exchange for his soul?

27. [17] For the Son of man shall come in the glory of his Father, with his *(holy)* angels; and then he shall reward every man according to his works *(being ashamed of, or not owning them who are ashamed of him, or of his words, in this wicked and adulterous generation,* Mark viii. 38. *but rewarding them who profess him, and adhere to his doctrine).*

28. [18] Verily I say unto you, There be some standing here who shall not taste of death, till they see the Son of man coming in his kingdom *(or, the kingdom of God coming with power,* Mark viii. 39. *and the Son of man giving a plain experiment of his intended future judgment, by the severe punishment he will execute upon the unbelieving and disobedient Jews of this age).*

ANNOTATIONS ON CHAP. XVI.

[1] Ver. 1. Πειράζοντες αὐτὸν, *Tempting him.*] *i. e.* Making trial whether he was able to do this, or not; or doubting whether he could shew such a sign as the Son of man, according to Daniel, was to do. (See the note on Matt. iv. 7. xii. 38.) And because they came to him with an appearance of their willingness to be convinced that he was the Messiah, could they see proofs sufficient of it; whereas they had already resisted the clearest evidence that he was the Christ, and so indeed came not to be convinced that he was so, but hoping he would fail in the attempt, and so appear not to be so, therefore Christ calls them both *hypocrites.*

[2] Ver. 3. Σημεῖα τῶν καιρῶν· *The signs of the times.*]

That is, say Grotius and the Syriac, the signs of these times; but this seems needless, οἱ καιροὶ, the times or seasons, both in the Old and New Testament, signifying set times and seasons, appointed by God; and those were either ordinary and stated times, as when the luminaries of heaven are said to be appointed εἰς σημεῖα καὶ καιροὺς, *for signs and for seasons,* (Gen. i. 14. Psal. civ. 19.) and God is said to have given to the heathens, προτεταγμένους καιροὺς, *the seasons appointed* from the beginning of the world; (Acts xvii. 26.) or extraordinary seasons, in which God had determined to visit his people, either in mercy or in judgment; so καιρὸς and καιροῦ πέρας, *time* and *the period of time,* are often used in Daniel, vii. 22. viii. 19. xi. 27. 29. In the New Testament, Christ is thus said to come *in the fulness of time,* and *in the dispensation* τοῦ πληρώματος τῶν καιρῶν, *of the fulness of times;* (Eph. i. 10.) and at his advent the phrase runs thus, πεπλήρωται ὁ καιρὸς, *the time is fulfilled:* (Mark i. 15.) so when Christ's apostles ask, *Wilt thou now restore the kingdom to Israel?* Christ answers, *It is not for you to know* χρόνους ἢ καιροὺς, *the times or seasons.* (Acts i. 17.) In this sense the apostle saith to the Thessalonians, It is not needful to write to you περὶ τῶν χρόνων καὶ καιρῶν, *of the times and seasons:* (1 Thess. v. 1.) in this sense it is said of Christ's signal coming to destroy Jerusalem, ὁ καιρὸς, *the time is near.* (Luke xxi. 8. 24.) Now all such seasons had their prognostics, which are here styled *the signs of the times.*

Ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? Here Jerome again saith, *Hoc in plerisque codicibus non habetur;* whereas, though the word *hypocrites* be wanting in Chrysostom and the Vulgar, and some versions, yet the sentence is in all the Greek scholiasts, and in all the versions; so little reason have we to depend upon his testimony here. Moreover, the word *hypocrites* is in Theophylact, the Syriac, and Arabic, and in the parallel place, Luke xii. 56. and so was certainly the word used by Christ, since otherwise St. Luke must have added to his words.

[3] Ver. 6. Προσέχετε ἀπὸ τῆς ζύμης τῶν φαρισαίων καὶ σαδδουκαίων· *Beware of the leaven of the pharisees and of the sadducees.*] Mark viii. 15. *And of Herod.* (See the note there.) This leaven is ver. 12. interpreted to be the doctrine of those sects, as διδαχὴ imports both doctrines to be believed, and traditions or ordinances to be received from them; and so it is a caution to avoid the precepts of those men, who place the sum of their religion and worship in outward performances, which avail nothing to the sanctification of the soul: and such were the traditions of the scribes and pharisees; and also such doctrines as tended to subvert religion, by cutting off all hopes of future blessings after this life, and turning the kingdom of God into an earthly and a worldly kingdom, as did the doctrines of the sadducees. Dr. Lightfoot saith, that leaven in the notion of the Jews did seldom signify doctrines, but generally affections, and pravity of heart, which signification also it generally bears in Scripture; sometimes relating to *hypocrisy,* as in a like place, Luke xii. 1. *Beware of the leaven of the pharisees, which is hypocrisy;* and sometimes to *the leaven of malice and wickedness,* opposed to *sincerity and truth.* (1 Cor. v. 8.) This being fitly compared to *leaven,* because it puffeth up our spirits, and sours our tempers. (See note on 1 Cor. v. 8.)

[4] Ver. 13. Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; *Whom do men say that I the Son of man am?*] Some look upon these words, τὸν υἱὸν τοῦ ἀνθρώπου, *the Son of man,* as a gloss crept into the text, but it is read by Irenæus, lib. iii. 20. by Epiphanius, by Chrysostom, St. Jerome, Theophylact, and all the versions, and therefore it is unreasonably questioned; others look upon these words as of no special signification, because not mentioned by St. Mark or Luke, the first saying only, *Whom do men say?* (viii. 27.) the other, *Whom do the people say that I am?* (ix. 18.) As if I should say, the words *given,* Luke xiv. 19. or *broken,* 1 Cor. xi. 23, 24. were of no special signification, because they are not mentioned by the evangelists St. Matthew and St. Mark. (Matt. xxvi. 26. Mark xiv. 22.) Dr. Lightfoot's conjecture is, that Christ here inquires not barely whether the people thought him the Christ, but what kind of person they thought him to be, the Jews then doubting of his original, who was to be the Messiah, and whether he was to come from the living or the dead. And evident it is, that the word τίνα often relates to the quality. So John viii. 53. τίνα, *whom makest thou thyself?* 1 Sam. xvii. 55. כֶּן מִי the son of what kind of person *is this youth?* and thus it may retain its usual import.

[5] Ver. 14. Οἱ μὲν Ἰωάννην τὸν Βαπτίστην, ἄλλοι δὲ Ἠλίαν, ἕτεροι δὲ Ἰερεμίαν, &c. *Some John the Baptist; others, Elias; others, Jeremias, or one of the prophets.*] Perhaps they who held Christ to be Elias, did not think him the promised Messiah, but only his forerunner; this being the received opinion of the whole nation, that Elias was to come before the Messiah, and to anoint him when he came. They who thought he was *John the Baptist risen from the dead,* speak suitably to the opinion of the pharisees, who, saith Josephus,* held there was for good men, ῥαστώνη τοῦ ἀναβιοῦν, *an easy return to life again:* that he was *Jeremias, or one of the prophets,* was the consequent of an opinion that prevailed in that nation, that the Messias was to come *not from the living, but from the dead,* they thinking none of that age of piety sufficient to bear him, and thinking that the resurrection was to begin with his kingdom, might easily be induced to think, he should be one that should rise from the dead. And then God having said peculiarly of Jeremiah, *Before I formed thee in the belly I knew thee, and before thou camest out of the womb I sanctified, and ordained thee a prophet to the nations,* i. 5. and ver. 10. *See, I have set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to plant, and to build;* and this being, in their opinion, the great business of the king Messiah, to pull down all the nations that ruled over them, and make them tributaries and servants to the Jews; for this cause might they pitch on him as the fittest person to be their Messiah. And then in these words, I see no footsteps of a metempsychosis, but only of a resurrection, according to those words of St. Luke, (ix. 19.) *Others say, that one of the old prophets was risen again.*

[6] Ver. 16. Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ ζῶντος, *Thou art the Christ, the Son of the living God.*] Here let it be noted,

First, That what Peter here professeth, was before the faith, and the acknowledgment of all Christ's disciples; for they coming out of the ship, said, ἀληθῶς Θεοῦ υἱὸς εἶ, *Truly*

* Antiq. lib. xviii. cap. 2.

thou art the Son of God. (Matt. xiv. 33.) And therefore Peter himself saith of them, as well as of himself, *We know and have believed that thou art that Christ, the Son of the living God.* (John vi. 69.)

Secondly, But whereas some conclude, that these words, *the Son of the living God,* signify nothing more than the Messiah; because St. Mark relates the answer of Peter thus, *Thou art the Christ of God;* and what in St. Matthew (xxvi. 63.) runs thus, *Art thou the Christ, the Son of the living God?* is in St. Luke, (xxii. 67.) *Art thou the Christ?* I own that hence it may be gathered, that he that was the *Christ,* was also the *Son of God;* but yet I think there is this difference betwixt the two phrases, that the one respects his *office,* the other his *original;* though perhaps neither Nathanael, (John i. 50.) nor the other Jews, nor the apostles, used it in that sublime sense in which the Christians did afterward take it.

[7] Ver. 17. Σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι. *Flesh and blood hath not revealed this to thee, but my Father which is in heaven.*] That flesh and blood, both in the Scripture and the Jewish writers, constantly signifies man, as being compounded of flesh and blood, see the note on Gal. i. 16. So that the import of the words is this, What others say of me, thou hast learnt from men, but this faith thou hast professed concerning me, though it required in thee an attention, or a due consideration of, and an assent to the proofs given of it, yet these proofs being the doctrine taught from God, and the miracles wrought in confirmation of it, being wrought by the finger of God, the faith itself must be acknowledged to be the result, not of human industry or wisdom, but of Divine revelation; and in learning of it thou must be said to be θεοδίδακτος, *taught of God;* the doctrine believed being the words of God, and the miracles which confirm it being wrought by the power of God. They who carry this higher, and say that Peter had a peculiar revelation of this matter, not vouchsafed to any others, and that without this he could not have owned and embraced Christ, *as the Son of God,* must not only suppose the like special revelation given to Nathanael, contrary to our Lord's own words, (John i. 50.) *Because I said, I saw thee under the fig-tree, believest thou?* and to the centurion, who, *seeing the earthquake, and the things which were done* when Jesus gave up the ghost, said, *Truly this was the Son of God,* (Matt. xxvii. 54.) and to all others who had the same faith; but must excuse all those Jews who did not believe this, it being not in their power to do so, for want of this *peculiar revelation;* whereas our Saviour still appeals to the works that he had done among them, as to sufficient testimonies that he was *the Christ, the Son of God;* (John v. 36, 37. viii. 18. x. 25. 38. xiv. 11.) and also saith, *Except ye believe that I am he, ye shall die in your sins.* (John viii. 24.)

[8] Ver. 18. Κἀγὼ δὲ σοὶ λέγω, ὅτι σὺ εἶ Πέτρος· *And I say unto thee, Thou art Peter.*] Here note,

That in these words, our Lord doth speak not in the general to his apostles, but in particular to Peter; and that that promise was made particularly to him, seems evident from these considerations;

First, That the text informs, that Simon Peter, *Simon the son of Jona,* made that confession, which gave occasion to these words, and that our Lord εἶπεν αὐτῷ, *did answer him* as followeth: as if he should have said, *As thou Peter hast said of me, that I am Christ, so say I now of thee, that thou art Peter;* if therefore of the rest of the apostles it cannot properly be said, *thou art Peter,* much less that they were *sons of Jona,* our Lord must speak only to him who properly was so: and if the text saith expressly, that our Lord spake to him, and doth not mention any others that were spoken to, it is a plain addition to the text to say, that our Lord equally did speak to others. Moreover, when our Lord put the question to them all, *Whom do men say that I am?* and they in general replied, *Some thought that he was John the Baptist, some said he was Elias, some Jeremias, or one of the prophets;* our Lord inquires farther, ὑμεῖς δὲ, *Whom do you apostles say I am?* Now to this question, had they continued all to answer, as some imagine they in the person of St. Peter did; why is it not said as before, οἱ δὲ εἶπον, *they said,* but only *St. Peter answered?* Why doth not Christ continue, as before, to speak to them in the plural number, but so peculiarly direct his speech to the *son of Jona?*

Secondly, Moreover, that Christ here promised to build his church upon St. Peter, seems farther evident; because these words contain a manifest allusion to the name of Peter, and to that Syriac name of Cephas, which our Lord had given him, both which do signify a *rock* or *stone;* as if our Lord had said, *Thou art by name a rock, and suitable to that name shall be thy work and office; for upon thee,* i. e. *upon thy preaching, as upon a rock, shall the foundation of my church be laid:* now the whole grace of this allusion is entirely lost, unless we do expound this passage of St. Peter's person, and not of his confession, or the object of it. As therefore when God said to Abraham, *Thy name shall be called Abraham; for a father of many nations have I made thee:* (Gen. xvii. 5.) and to Jacob, *Thy name shall be called Israel; for as a prince thou hast prevailed with God and men:* (Gen. xxxii. 28.) the following words are still the reason of the name: so may it rationally be conceived, that when Christ said to the son of Jona, *Thou art Peter,* the following words, which are joined to them with a conjunction copulative, *and on this rock will I build my church,* contain the reason of that appellation.

Thirdly, The demonstrative article *this,* contained in the words *this rock,* doth plainly intimate, that our Lord promised to build his church upon *that rock* he had now mentioned; now of what *rock* did he make mention in any other words than the foregoing? *Thou art Peter; i. e.* thy name doth signify *a rock.*

Fourthly, It cannot rationally be doubted but that our Lord intended to say something singular to Peter, as the reward of his so singular confession, if we consider either the words preceding, *Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed this unto thee;* or the immediate preface of them, κἀγώ δε σοι λέγω, *And I do also say to thee, That thou art Peter;* but had Christ spoken not of St. Peter, whom he had formerly called Cephas, when he made mention of the rock on which he did intend to build his church, but either of himself or the confession of St. Peter, he had said nothing singular concerning this apostle; Christ's building of his church upon himself, or on this truth, that he was the Messiah, or the Son of God, being no singular reward of Peter.

Lastly, When our Lord adds in the ensuing words, *And I will give to thee the keys of the kingdom of heaven; i. e.* I will

cause thee first to open the kingdom of heaven by preaching to the Jews and gentiles, and laying the foundation of a church among them; it is evident by the connexion of the words he speaks to Peter. When therefore he had said in the foregoing words, *upon this rock I will build my church*, why should we not conceive he speaks of the same person? But then also let it be noted, that by this explication of the words which I contend for, all the pretences of the pope of Rome, to be successor of St. Peter, are not established, but most effectually overthrown; as will be evident, if we consider the promise, that our Lord would build his church upon him, and how that promise was fulfilled.

First, Then, observe that our Lord speaks here of his church, not as a thing in present being, or as a building now erected, but as hereafter to be raised, and therefore doth not say, οἰκοδομῶ, *I build* at present, but οἰκοδομήσω, upon this rock *I will* hereafter *build* my church, the Christian church commencing after our Saviour's resurrection and ascension; of such a church to be hereafter founded by St. Peter's preaching to the Jew and gentile, and the baptizing of men converted by his preaching, our Lord here plainly speaketh in this text. If then the pope would be St. Peter's successor in this affair, he must not sit at Rome lording it over God's heritage, but must in person go to the unbelieving Jews and heathen world, as Peter did, and labour by his preaching to convert the Turk, the Jew, the infidel; and when he had so done, and settled Christian churches there among them, he may then have a better title to be St. Peter's successor than now he hath.

Secondly, Observe this promise punctually was fulfilled, by our Lord's using St. Peter's ministry, in laying the foundation of a Christian church among the Jews and gentiles, and in his being the first preacher to them of that faith which he doth here confess, and making the first proselytes to it; we therefore, suitably to this promise, find that Peter laid the first foundations of a church among the Jews, by the conversion of three thousand souls, (Acts ii. 41.) who, when they *gladly* had embraced St. Peter's doctrine, were all *baptized*, and then we first find mention of a Christian church in these words, *And the Lord added daily to the church such as should be saved*, (ver. 47.) And the same apostle laid the first foundation of a church among the gentiles, by the conversion of *Cornelius and his friends*. (Acts x.) For though we read before of persons in Samaria converted and baptized by Philip the evangelist, he being one of them who were dispersed through the regions of Judea and Samaria, upon the persecution that arose concerning Stephen, yet doth the Holy Ghost inform us, that they who were thus scattered *preached the word to none, but only to the Jews;* (Acts xi. 19.) nor could they, suitably to their avowed principles, do otherwise, seeing they deemed it a thing unlawful to go in to, or to converse with, the *uncircumcised*, (Acts xi. 3.) and had no apprehensions that God would grant repentance unto life to the gentiles, (ver. 18.) Wherefore, to qualify St. Peter for this work, the Lord doth by a vision convince him of the lawfulness of preaching the glad tidings of salvation to the heathen world, and of conversing with them for that end; and in pursuance of this promise made to Peter, he commands Cornelius to send not to Jerusalem to James and John, not to Damascus for St. Paul, but to Joppa for St. Peter, whom Christ had by this promise appointed for that work, that from him *he might hear those words by which he and his whole household should be saved*. And in relation to this promise of our Lord, as well as the completion of it by the conversion of Cornelius, it seems to be that this apostle doth, in the synod met at Jerusalem, speak thus, *Men and brethren, you know how that a good while ago, ἀφ' ἡμερῶν ἀρχαίων, God chose me out among you, that by my mouth the gentiles should hear the word.* (Acts xv. 7.) He therefore was assuredly the person who first preached the gospel to the gentiles, and by doing so opened the kingdom of heaven to them: he was the person chosen by Christ to perform this work; he was chosen by him ἀφ' ἡμερῶν ἀρχαίων, *from the beginning of Christ's preaching*, when he was called Cephas, with relation to it. Nor is this exposition any new fancy of my own, it is as ancient as Tertullian,* who saith, that Christ did personally confer this honour on St. Peter, saying, *Upon thee will I build my church;* "sic enim exitus docuit, in ipso ecclesia exstructa est, *i. e.* per ipsum, ipse clavem imbuit," *so the event doth teach, the church was built on him, that is, by him, he hanselled first the key:* he preached that sermon by which three thousand Jews were brought into the faith, he laid the first foundation of a church among the gentiles, he first by baptism gave them entrance into the *kingdom of heaven*. He was, saith Ambrose, styled *the rock, because he laid the first foundations of faith among the nations*. I conclude, therefore, that the plain import of these words is this, That the apostle Peter, by preaching first to the Jew and gentile, and by baptizing those to whom he preached, should lay the first foundations of the Christian church, and that against the church thus planted by him, *the gates of hell should not prevail*. This being so, it is evident that in this matter St. Peter neither hath nor can have a successor, and that it is absurd to claim a title of succession to this prerogative of St. Peter; this being in effect to say, that the foundations of the church of Christ are not yet laid, and to pretend to a commission to perform at present what was fully done above a thousand six hundred years ago.

[9] Καὶ πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς, *And the gates of hell shall not prevail against it.*] Here, by *the gates of hades*, some understand the prevalence of schism and heresy, of wickedness and vice; so Jerome, *Ego portas inferi reor esse vitia et peccata, vel certe hereticorum doctrinas:* others do understand the subtilty of Satan, the power of his temptations and assaults: but if we do examine the import of this phrase, *the gates of hades*, as it is used by all the ancient Greeks, the Jewish writers, the Old Testament, and the translation of the Seventy interpreters, we shall be satisfied that it is never used by them to signify the power of heresy or schism, sin or Satan, and therefore cannot be rationally supposed here to bear that sense: but it constantly is used by them to signify the state of death, the place or receptacle of the dead, into which souls departed enter, or else the entrance into that place. To make this evident, consider,

First, That the Hebrew *sheol*, and the Greek ᾅδης, which answers to it in the translation of the LXX. doth signify both in the Scripture, the Jewish writers, and the ancient fathers, and more ancient heathens, the place and receptacle of the dead; ἀΐδην νεκρῶν χωρίον, *exponunt Græci,*

* De Pudicitia.

saith the learned Windate; *the Greeks call the place of the dead hades: ἀΐδης ὁ τάφος, hades is the sepulchre,* saith Hesychius: by *sheol* is not meant the place of the damned spirits, saith Mr. Ainsworth, but of all that go out of the world: whence in the Chaldee paraphrase it is styled *the house of the grave,* or *the place of burial.* Accordingly the ancient Greeks assigned *one hades* to all that died, whence they so often say, *πάντας ὁμῶς θνητοὺς ἀΐδης δέχεται, all that die are in hades, all men shall go to hades; ἐν ᾅδου συνέχονται ψυχαὶ δικαίων τε καὶ ἀδίκων· both just and unjust go to hades,* saith Caius, a Roman presbyter.

Thirdly, This place of hades is generally represented as a great house, or receptacle, which hath doors, and bars, and keys, and gates, by which the dead are said to enter; hence in the poets we find frequent mention of the *house of hades,* and the *gates of hades:* hence Job cries out, *sheol bethi, hades is my house;* and they who die are said, *κατέλθειν εἰς ᾅδου δόμους,* in Euripides, *εἰς δῶμ' ἀΐδαο,* in Homer, i. e. *to go to the house of hades.*

Thirdly, The place or receptacle of the dead being thus represented by the ancients, as a house that hath its doors and gates; death in their language is represented as the gate or entrance into hades; to die or to descend into the grave, is, in their language, to *go down,* to *be brought down to,* and to *pass through, the gates of hades,* as in those words of Homer, *ἔχθρος γάρ μοι κεῖνος ὅμως ἀΐδαο πυλῇσιν, I hate him to the gates of hades, which does not speak as he thinks;* where the scholiast informs us, that this is *περίφρασις θανάτου, a periphrasis of death, τὴν ἀϊδάο πύλαν ἀράξει, he shall knock at the gates of hades,* that is, he shall die, saith Theocritus; and thus Theognis, bewailing the miseries of human life, concludes, *it is best of all not to be born, or being born, ὤκιστα πύλας ἀΐδαο περῆσαι, to die as soon as may be.* Accordingly *to live again* is in their language to leave, or *open the gates of death,* or *hades:* thus in Euripides the chorus sings, That if Æsculapius were there, Alcestis might then leave *ἄϊδου πύλας, the gates of hades,* and return to *life, for he can raise the dead:* and when Menippus came from the grave he speaks thus, *That he came from the gates of hades.* And suitably to this old notion of the gates of hades, is the constant usage of the phrase in the Old Testament and Jewish writers. The writing of Hezekiah after his recovery begins thus, *I said, in the cutting off of my days, πορεύσομαι ἐν πύλοις ᾅδου, I shall go to the gates of hades; I am deprived of the residue of my years, I shall no longer be in the land of the living.* (Isa. xxxviii. 10, 11.) And what is in the Hebrew, שערי מות, *the gates of death,* is by the LXX. translated *πυλωροὶ ᾅδου·* for so God puts the question to Job, *Will the gates of death open to thee? i. e.* canst thou command the dead to live? or, *hast thou seen the gates of hades?* (Job xxxviii. 17.) Thus they who are even at death's door are in the language of the Psalmist said, *ἐγγίζειν ἕως τῶν πυλῶν θανάτου, to draw nigh to the gates of death.* (Psal. cvii. 18.) And when Ptolemæus Philopator threatened *καταπέμψειν πρὸς ᾅδην Ἰουδαίους, to kill all the Jews,* and the elephants were ready to fall in upon them; they cried to the Lord to have mercy upon them, *ἤδη πρὸς πύλας ᾅδου καθεστῶτες, being just at the point of death.* (Mac. iii. ult.) And when God shews his power in restoring men from such a state, he is then said to *lift them from the gates of hades;* as in those words, *Thou hast the power of life and death, κατάγεις εἰς πύλας ᾅδου καὶ ἀνάγεις, thou bringest down to the gates of hades, and raisest up again.* (Wisd. xvi. 13.) Accordingly, when Theodosius had pardoned some, whom justice had condemned to die, Themistius tells him, he raised them to life, *ἐκ τῶν πυλῶν ἀχέροντος, from the gates of hell.* Nor did Eusebius* doubt the truth of this exposition of the words; for he declares, *That God had hereby promised that the church should not be overcome by death,* and that by virtue of this one voice, *Upon this rock —and the gates of hell shall not prevail against it: the church continues not subdued by her enemies, nor yielding to the gates of death.* St. Cyril,† of Jerusalem, gives the same import of the words, saying, That Christ called Lazarus *ἐξ ᾅδου πυλῶν, from the gates of hades,* or death's door: and Photius, That when the dead are drawn *τῶν πυλῶν ᾅδου, from the gates of death to life again;* this is a demonstration of Divine virtue. Theodoret‡ saith, He was cast into so great peril by the heretics, as to be brought, *εἰς αὐτὰς τοῦ ᾅδου πύλας, even to the gates of hades.* So that in all languages with which I am acquainted, this seems to be the plain and constant import of the phrase; and therefore in these words it seemeth reasonable to conceive it is a promise, That even death itself should not prevail against the genuine members of Christ's church, or that they should enjoy a happy resurrection. Now from this exposition we may learn how vainly these words are produced, to prove that any church or council is infallible, or that the church of Rome hath a just title to that privilege; for if the gates of hades do never signify, in any ancient writer or any eastern language, heresy or error; to interpret these words of a security from error promised to the church, must be to wrest them from their plain and constant sense, to such an import as they never had in any language then in use.

[10] Ver. 19. *Καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν, And I will give to thee the keys of the kingdom of heaven.*] Here note,

First, That our Lord, by giving these keys to St. Peter, cannot be reasonably supposed to give him a supremacy over the rest of the apostles, or over the whole church of Christ, because the text informs us that these keys were given to St. Peter, that with them he might bind and loose; now, whatsoever binding and loosing may import, it is sure doth equally belong to all the rest of the apostles; Christ having said to them in general as fully as he did to Peter, *Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven,* Matt. xviii. 18. (See the words expounded there.) Note,

Secondly, That the use of a key being to open a door or gate, Christ here promises to Peter, that he should be the person who should first open the gate of the kingdom of heaven both to Jew and gentile, by making the first converts among both, and letting some of both into the church; but then it is evident that both James and John exercised this office independently of Peter, in converting those of the circumcision as well as he; and that St. Paul was by way of excellency, and by virtue of his mission, the apostle of the gentiles, (Rom. xi. 13. xv. 16. Gal. i. 16. ii. 8. 1 Tim. ii. 7. 2 Tim. i. 11.) and opened the kingdom of heaven to far more gentiles than ever Peter did, (Rom. xv. 18—22.)

---

* Præp. Evang. lib. i. cap. 3. p. 8. C. † Catec. 5. p. 43.
‡ Tom. iii. ep. 81. p. 954.

and therefore had this key of the kingdom of heaven given to him as much as to St. Peter.

And what thou shalt bind on earth shall be bound in heaven.] Here St. Jerome notes, That *hence some bishops and presbyters did assume to themselves somewhat of the haughtiness of the pharisees;* "Ut vel damnent innocentes, vel solvere se noxios arbitrentur, cum apud Deum non sententia sacerdotis, sed reorum vita quæratur." And he observes from Lev. xiv. 7. 11. that *as the priest is said to make him clean, or unclean, whom he pronounceth, upon ocular inspection, so to be; so the bishop or priest is here said to bind or loose.*

[11] Ver. 20. *Then charged he his disciples,* ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν Ἰησοῦς ὁ Χριστός, *that they should tell no man that he was Jesus the Christ.*] *i. e.* Till after his resurrection, when they were by office to be his witnesses, and to declare to others that he was the Christ, because then they could do it, not only without suspicion of confederacy, but with greater advantage and better success, after that Christ had taken possession of his kingdom, and had testified this, by his sitting down at the right hand of Power, and by sending down upon them the Holy Ghost, to enable them to confirm this testimony; and when he was no longer to be subject to those humble circumstances, and to that death, which might divert them from receiving him under the character of *the Son of God;* whereas, had his own disciples publicly declared him to be *the King of the Jews,* and *the Son of God,* whilst he was on earth, as this would have looked like a confederacy between them and their Master, so might it have encouraged the attempt of the Jews to come and *make him a king,* (John vi. 15.) especially when he was shortly to go up to Jerusalem in royal triumph, (xxi. 8, 9.)

[12] Ver. 21. Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, &c. *From that time began Jesus to shew to his disciples, that he was to go up to Jerusalem, and to suffer many things of the elders.*] To what hath been hinted in the paraphrase, that he was to go up to Jerusalem; because a prophet could not suffer out of that city, (Luke xiii. 33.) he being to be tried by the Sanhedrin which sat there; add also, that he was to be condemned by the rulers, and those who had the authority of life and death, that so, being condemned and put to death by them, who bore the title of God's vicegerents, he might more properly be said to be *smitten of God, and afflicted,* (Isa. liii. 4.) though also, in a higher sense, it pleased the *Lord to bruise him, and put him to grief, by laying on him the iniquity of us all,* (ver. 6.)

[13] Ver. 22. Ἵλεώς σοι, Κύριε, *Far be it from thee, Lord.*] This is a phrase very frequent in the Old Testament, and always used by way of abomination and abhorrence, answering to חלילהלך in the Hebrew; and it is always rendered either μηδαμῶς σοι, as Gen. xviii. 25. 1 Sam. iii. 30. xii. 23. xx. 9. xxii. 15. xxiv. 6. or μὴ γένοιτο, Gen. xliv. 7. 17. Josh. xxii. 29. xxiv. 16. 1 Kings xxi. 3. i. e. *absit,* or *nequaquam,* and so is well rendered by us, *far be it from thee.* A like phrase חלילה־לו is thrice rendered by the Septuagint, Ἵλεως μοὶ, 2 Sam. xx. 20. xxiii. 17. where it is rendered, *far be it from me;* (see 1 Macc. ii. 21.) and when Jehovah is added to it, and it is Ἵλεώς μοι ὁ Θεὸς or μὴ γένοιτό μοι παρὰ τοῦ Θεοῦ, 1 Kings xxi. 3. it is rendered, *my God forbid it,* 1 Chron. xi. 19. and this, some think, is the full import of the words here, ὁ Θεὸς being understood, and therefore render them, *God be merciful to thee, Sir.*

[14] Ver. 23. Ὕπαγε ὀπίσω μοῦ Σατανᾶ, *Get thee behind me, Satan.*] It is somewhat strange, that Origen, Hilary, Jerome, and St. Austin, should conceive, that Christ should only mean, "Sequere meam sententiam," *follow my opinion rather than thine own.* These words being doubtless a reprehension of St. Peter, with some vehemence and indignation, as, under a pretence of charity, shewing himself an adversary to Christ, as the word *Satan* signifies, Numb. xxii. 32. 2 Sam. xix. 23. 1 Kings v. 4. xi. 14. Psal. cix. 6. and doing the work of Satan by tempting him to disobey his Father's will and command, (John x. 18.) and to decline a work so necessary for the salvation of souls; and being more concerned for the advancement of that temporal kingdom the Jews expected from their Messiah, than for the glory of God and the good of souls.

[15] Ver. 24. Εἴ τις θέλει ὀπίσω μοῦ ἐλθεῖν, *If any man will come after me, let him deny himself,* &c.] See note on Mark viii. 34. and on Luke xiv. 27.

[16] Ver. 25, 26. Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτὴν, *For whosoever will save his life shall lose it.*] That the word ψυχὴ should be here rendered *life,* rather than soul, in the sublimer acceptation of the word, seems highly probable from these considerations: (1.) because Christ, who came to save men's souls, could not require of any persons, that they should lose their souls in the worst sense, but only that they should lay down their lives for his sake. (2.) Because in the Old Testament this phrase continually occurreth in this sense, where τηρεῖν τὴν ψυχὴν, Prov. xiii. 3. xvi. 17. xix. 16. xxiii. 14. σῶσαι τὴν ψυχὴν, Amos ii. 14, 15. is *to preserve life;* λύσαι τὴν ψυχὴν, Psal. vi. 4. vii. 1, 2. is *to deliver us from death;* ἀπολέσαι τὴν ψυχὴν, Psal. xxvi. 9. *to lose life, or die.* (3.) Because it frequently occurs in profane authors in this sense, as when we read in Agathias, * *What if we gain all Persia,* τὰς δὲ ψυχὰς ἐζημιωμένοι; *but lose our lives?* And Achilles in Homer † says, οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον ἄλλο. *Nothing is comparable to my life.* Lastly, The benefit which will accrue to us by losing of this life, follows in the reward such persons shall receive at Christ's coming: and I humbly conceive our Saviour's argument may be to this effect; It is natural for all men to have the greatest regard for the preservation of their lives, whence they so frequently declare τιμιώτερον οὐδὲν, οὐ φίλτερον ἄλλο, ‡ that nothing is more precious or desirable, nothing is fit to be given in exchange for it; he therefore will act most suitably to this natural principle, who continues steadfast in the Christian faith and doctrine, for his life will be prolonged happily for ever; whereas, he that forsakes it, will lose his interest in this promise of eternal life. For *the Son of man will come to render to every man according to his works,* to them who have been faithful to him to the death, eternal life; whereas the unbelievers and apostates shall not see this life, but shall be certainly obnoxious to the second death.

[17] Ver. 27. Μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ, μετὰ τῶν ἀγγέλων αὐτοῦ, *For the Son of man shall come in the glory of his Father, with his angels,* &c.] I do not think that there is any necessity of interpreting these words of the destruction of Jerusalem, to

* Lib. iii. p. 80. † Il. i. 401. ‡ See Grotius here.

make them comport with the verse following: they seem more plainly to relate to the day of judgment. For (1.) the expressions are parallel to those which are elsewhere unquestionably meant of that great day, as Matt. xxv. 31. *The Son of man shall come in his glory, and all his holy angels with him, and shall place the goats on his left hand,* &c. 2 Thess. i. 7. *In the revelation of the Lord Jesus from heaven, with his host of angels, the wicked shall be punished with everlasting destruction from the glory of his power.* See Matt. xiii. 41. 49. Jude 14. (2.) The words, *then shall he render to every man according to his works,* cannot relate to the Jews only; those words, in all other places, plainly relating to the day of judgment: as Rom. ii. 6. 16. Rev. xxii. 12. whereas, at the destruction of the Jewish nation, he only rendered to *them according to their works.* The words may therefore be thus paraphrased; *There is no cause why any man should fear to lose his life for my sake, or think himself wise in preserving it, by denying me: for the Son of man will come in the glory of his Father, who hath made him judge both of the quick and the dead; and then he will render a reward of eternal life to them who have suffered for his sake, and subject them to eternal death who have been ashamed of him and of his words;* nor have you cause to doubt of his power, thus to judge and inflict punishments on men, since he will shortly give a signal experiment of it, in inflicting the severest punishments on the unbelieving Jews. For,

[18] Ver. 28. Ἀμὴν λέγω ὑμῖν, εἰσί τινες τῶν ὧδε ἑστηκότων, &c. *Verily I say unto you, There are some of them who are standing here, who shall not taste of death till they see the Son of man coming in his kingdom.*] It seems wonderful, that some, both ancient and modern interpreters, should conceive this passage relates to our Lord's transfiguration on the mount, mentioned in the following chapter; since (1.) the seeing that, could not be the seeing Christ's coming in his kingdom; his kingdom being not begun till after his resurrection, when *all power in heaven and earth was given to him,* Matt. xxviii. 18. (2.) It was as true of all the apostles, as of Peter, James, and John, that they should not taste of death till after that vision, which happened but six days after these words were spoken: (xvii. 1.) nor did Christ at his transfiguration, *render to any one according to his works.* Nor (3.) can these words be understood of the great day of judgment; there being none standing there who did not die long before that time; and *to taste of death,* in the Jewish phrase, signifies no more: thus, when Christ said, *He that believeth in me, shall never die;* the Jews repeat his words thus, *He shall never taste of death:* (John viii. 52.) and to be sure, it can import no more, when it is said of Christ, *He tasted death for every man.* (Heb. ii. 9.) Accordingly the Jews say, The first Adam was worthy not to taste of death. Nor (4.) can we understand this of Christ's resurrection and exaltation to the right hand of God, and the mission of the Holy Ghost; for this being said not long before his passion, it is not reasonable to conceive, Christ should with an asseveration say, *Some standing here shall not taste of death till they see that which was to happen in less time than half a year.* It is therefore more probable, that this is spoken of Christ's coming after forty years, to the destruction of the Jewish church and nation, and to render to them according to their works; for this was to happen in that generation, (Matt. xxiv. 34.) and St. John, and many standing there, might see it; that also is represented as the παρουσία, or *coming of the Son of man,* Matt. xxiv. 3. 27. 39. 44. then was the Son of man *to come,* John xxi. 22. Heb. x. 37. *with power,* Matt. xxiv. 30. *and great glory,* Mark xiii. 26. and with his *angels,* Matt. xvi. 27. and to come *in the clouds,* Rev. i. 7. and then was *the kingdom of God near,* Luke xxi. 31. Well therefore might this glorious advent of the Son of God, in so great majesty, and such resemblance of his second coming at the day of judgment, be introduced as a just ground to believe, and to expect that day; *viz.* a time when Christ should punish with destruction from his presence all that did not believe and obey his gospel, as he had then punished the unbelieving Jews; and that he should afterward say to all his enemies, as he then signally did to the Jews, *Bring these mine enemies that would not I should reign over them, and slay them before me.* (Luke xix. 27.) And this interpretation fully agrees with those words of Christ, Matt. xxiv. 30. *Then shall they* (the Jews) *see the Son of man coming in the clouds of heaven with great power and glory;* and, Matt. xxvi. 64. *After a while ye shall see the Son of man sitting at the right hand of the power of God, and coming in the clouds of heaven.*

CHAP. XVII.

1. [1] AND after six days *(from the discourse had with his disciples, till the day of his ascent;* see note on Mark ix. 2.) [2] Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, *(which he ascended, to pray there,* Luke ix. 28.)

2. And *(whilst he was praying,* Luke ix. 29. *he)* was transfigured before them, and his face did shine as the sun, and his raiment was white *(and shining,* Luke ix. 29.) as the light.

3. [3] And, behold, there appeared to them Moses and Elias talking with him, *(of his decease, which he should accomplish at Jerusalem,* Luke ix. 31.)

4. Then answered *(i. e. spake)* Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice *(came)* out of the cloud, which said, This is my beloved Son, in whom I am well pleased, hear ye him *(according to the prediction of Moses,* Deut. xviii. 15. *him shall ye hear).*

6. And when his disciples heard it, they fell on their faces, and were sore afraid.

7. And Jesus came and touched them, and said, Arise, and be not afraid.

8. And when they had lifted up their eyes, *(which were heavy with sleep,* Luke ix. 32.) they saw no man, save Jesus only.

9. And as they came down from the mountain, Jesus charged them, saying, [4] Tell the vision to no man *(no, not to your fellow-disciples),* until the Son of man be risen again from the dead.

10. And *(upon this charge)* his disciples asked him, saying, *(If the appearance of Elias must be so great a secret, even till thy departure),* [5] Why then say the scribes that

Elias must first come *(to anoint the Messias, and make him manifest to Israel)?*

11. And Jesus answered, and said unto them, Elias truly shall come first, and restore all things; *(i. e. he indeed is to come first for this end, according to the words of the prophet Malachi,* iv. 6.)

12. But *(then)* I *(also)* say unto you, That *(the)* Elias *(of whom he spake)* is come already, and they knew *(i. e. acknowledged)* him not, but have done unto him whatsoever they listed; *(the pharisees rejecting his baptism, and blaspheming him as one that had a devil,* Luke vii. 30. 33.) Likewise shall also the Son of man suffer of them.

13. Then the disciples understood that he spake to them of John the Baptist *(as of that Elias which was for to come).*

14. And *(the day following,* Luke ix. 37.) when they were come to the multitude, *(he saw them about his disciples, and the scribes questioning with them, and asked them, What they inquired about?* Mark ix. 14. 16. *and)* there came unto him a certain man, kneeling down to him, and saying,

15. Lord, have mercy on my son, *(my only son,* Luke ix. 38.) for he is lunatic, and sore vexed, *(with a dumb spirit,* Mark ix. 16.) for *(this spirit taketh him and suddenly he cries out, and he shakes him; so that he foameth again, and bruising him, hardly departeth from him,* Luke ix. 39. *yea)* ofttimes he falleth into the fire, and oft into the water.

16. And *(in thy absence)* I brought him to thy disciples, and they could not cure him *(and this raised the question betwixt the pharisees and lawyers and thy disciples).*

17. Then Jesus answered and said *(unto these pharisees and scribes),* [6] O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. (Luke ix. 42. *And as he was yet coming, the devil threw him down—and he fell on the ground and wallowed foaming,* Mark ix. 20. *And Jesus asked his father, How long is it ago since this came to him? And he said, Of a child,* ver. 21. *But if thou canst do any thing, have compassion on us, and help us,* ver. 22. *And Jesus said unto him, If thou canst believe, all things are possible to him that believeth,* ver. 23. *And straightway the father of the child cried out, and said with tears, Lord, I believe, help thou my unbelief,* ver. 24.)

18. And *(when)* Jesus *(saw that the people came running together,* Mark ix. 25. *he)* rebuked the devil; and *(saying to him, Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him; the spirit cried, and rent him sore, and)* he departed out of him, *(but so as to leave him as one dead, insomuch that many said, He is dead; but Jesus took him by the hand, and lifted him up, and he arose,* Mark ix. 24—26.) and the child was cured from that very hour.

19. Then came the disciples to Jesus apart, *(when he was come into the house,* Mark iv. 28.) and said, Why could not we cast him out?

20. And Jesus said unto them, Because of your unbelief: for verily I say unto you, [7] If ye have faith as a grain of mustard-seed *(a small degree of active growing faith),* you shall say to this mountain, Remove hence to yonder place, and it shall remove; and nothing *(relating to your office)* shall be impossible to you, *(i. e. you shall through faith be enabled to do very extraordinary things for the promotion of the gospel, and to remove the greatest obstructions to the progress of it,* 2 Cor. x. 4, 5.)

21. [8] Howbeit this kind *(of devils)* goeth not out but by *(faith, acquired by)* prayer and fasting.

22. And while they abode in Galilee, *(as they were privately going through it,* Mark ix. 29.) Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23. And they shall kill him, and the third day he shall be raised again. And they *(not understanding what he meant by the death and resurrection of the Messiah,* Mark ix. 32. Luke ix. 45. *or how to reconcile it with their received notion, that the Messiah should not die,* John xii. 34.) were exceeding sorry.

24. And when they were come to Capernaum, *(where Christ and Peter dwelt,* Matt. viii. 14.) they that received the tribute-money *(that every Jew yearly paid to the temple)* came to Peter, and said *(to him),* Doth not your master pay tribute?

25. He saith, Yes. And when he was come into the house *(of Peter),* Jesus prevented him, saying, What thinkest thou, Simon? [9] of whom do the kings of the earth take custom or tribute? of their own children, or of strangers *(i. e. of others only, who are not of their sons, or of their own family)?*

26. Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free *(i. e. then this tribute, which is paid to God for his temple, belongs not to me to pay, who am his Son).*

27. [10] Notwithstanding, lest we should offend them *(i. e. seem to them who know nothing of this reason of my exemption, to contemn the temple, and the service of it, for which this tribute is designed),* go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money *(worth two shillings and sixpence, or two half shekels):* that take, and give unto them *(as the two half shekels due)* from me and thee *who dwell at Capernaum).*

ANNOTATIONS ON CHAP. XVII.

[1] Ver. 1. Καὶ μεθ' ἡμέρας ἓξ. *And after six days.*] See note on Mark ix. 2.

[2] Παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον, &c. *Jesus taketh with him Peter, James, and John.*] These being afterward to be great *pillars* of the church, especially of the circumcision, (Gal. ii. 9.) Christ changes their names, admits them here to this vision in the mount, he takes them with him when he raises the ruler of the synagogue's daughter to life, (Mark v. 37.) and in his agony. (Matt. xxvi. 37.)

[3] Ver. 3. Καὶ ἰδοὺ, ὤφθησαν αὐτοῖς Μωσῆς καὶ Ἠλίας μετ' αὐτοῦ συλλαλοῦντες· *And, behold, there appeared to them Moses and Elias talking with him.*] Because Christ commands his disciples to tell no man, τὸ ὅραμα, *the vision,* (ver. 9.) hence some conjecture, that Moses and Elias were not truly there, or seen by them, but only that they had in their fancy or imagination an appearance of them: but this is very improbable: for St. Luke saith expressly, That *these two talked with him, and spake of his exit, which he was to accomplish at Jerusalem;* and that all this was

done whilst these disciples were asleep, and had seen nothing; adding, that after they were awake, *they saw two men standing with him,* Luke ix. 30—32. (See also Mark ix. 4.) And therefore this by St. Luke is styled, not ὅραμα, *a vision;* which, when it is represented to the fancy, happeneth rather to men in a sleep, than after they awake, but ὀπτασία, *a representation* of the thing to their eyes: it is therefore probable, that God might preserve both their bodies to this end; for the body of Elias was carried up into heaven, (2 Kings ii. 11.) the body of Moses *was not found: it disappeared,* saith Josephus:* *he ascended* (say the Jews), *and ministered to God in the heavens:* but the text saying expressly, that *he was buried in a valley in the land of Moab, over against Beth-Peor;* or, as the Hebrew, *He,* i. e. God, *buried him,* ἀπὸ τῶν ἁγίων ἀγγέλων, *by his holy angels;* saith Epiphanius,† his body must be raised, or miraculously appear; and to this burial by angels, perhaps refers that altercation mentioned by St. Jude, betwixt Michael and the devil *touching the body of Moses;* the coming of these two great prophets, one the deliverer, the other the restorer, of the law of Moses; when God said of Christ, *This is my beloved Son, hear him;* shewed, that the law was henceforth to give place to the gospel preached by him. Moreover, that these were two men, as St. Luke speaks, their eyes informed them; that they were Moses and Elias, their talk together might declare; for how else Peter should learn who they were, but either from their discourse with Christ, or Christ's discourse with him and his associates, as he went up into the mount, that he was going to meet with them, I am not able to imagine.

[4] Ver. 9. Μηδενὶ εἴπητε τὸ ὅραμα, *Tell no man the vision.*] The thing that ye have seen; not the residue of the disciples, that they be not troubled that they were not admitted to see it; not those believers that now follow me, that they be not scandalized at my sufferings after so glorious a transfiguration.

[5] Ver. 10—12. *Why say the scribes,* &c.] See note on Mark ix. 11—13.

[6] Ver. 17. Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη· &c. *O faithless and perverse generation, how long shall I be with you?* &c.] That Christ said not this to his apostles, appears (1.) from those words, *Bring ye him to me,* they being spoken not to them but to the multitude, (Mark ix. 19.) among whom were the scribes, ver. 16. (2.) Because if Christ had spoken thus to them, they could not have been ignorant of the reason why they could not cast out this devil, and so they could not have put the question to Christ, *Why could not we cast him out?* (ver. 28.) the reason of it, if these words were spoken to them, being clearly given here, *viz.* their want of faith. Nor (3.) doth Christ speak this to the father of the lunatic; for (1.) he was not faithless, but only ὀλιγόπιστος, *one of little faith.* (2.) It seems not proper to say to one man, *O faithless generation!* (3.) There seemeth to be nothing in the father which deserved this sharp rebuke, he coming very humbly on his knees to Christ, to beg this mercy for his son, (ver. 15.) and saying to him with such ardour, *Lord, I believe; help thou my unbelief:* (Mark ix. 24.) upon which saying his son was straightway cured.

It is therefore to be noted from St. Mark, ix. 14. 16. that *the scribes were then disputing with Christ's disciples,* and perhaps insulting over them, as having found out a distemper, which could not be cured by his name and power; whence Christ asks them, *What it was about which they disputed?* (ver. 15.) It therefore seems most probable that Christ spake this to them, to whom at other times he used the same language, styling them *a wicked and adulterous generation.* (Matt. xii. 39. xvi. 4. Luke xi. 29.)

[7] Ver. 20. Ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· *If ye have faith as a grain of mustard-seed, ye may say to this mountain—and nothing shall be impossible to you.*] By *faith as a grain of mustard-seed,* some understand a faith that groweth and increaseth as a grain of mustard-seed, (Matt. xiii. 31, 32.) or faith as strong and active in the heart as mustard-seed is on the palate; and that because Christ elsewhere, for *the removing of a mountain, i. e.* to perform things most difficult, (see note on Matt. xxi. 21.) requires πίστιν Θεοῦ, *faith in God,* which seems to signify an excelling faith, (Mark xi. 22, 23.) *faith without doubting,* Matt. xxi. 21. (2.) Because St. Paul reckons faith *able to remove mountains,* as an indication of the strongest faith. (1 Cor. xiii. 2.)

Now according to this exposition the sense runs thus, *Did your faith increase according to the examples of God's power you have had before your eyes; as a grain of mustard-seed grows up to be the greatest of all herbs, so would your faith transmount and grow superior to all difficulties.*

But Buxtorf, in the word *chardal,* doth inform us, that a *grain of mustard-seed* was proverbially used among the Jews, "pro re minima," *for the least thing,* as he there shews by many examples; and therefore it is probable that Christ, speaking to them who were accustomed to this phrase, used it in their sense for the least sincere faith in God, which they who fear (Mark iv. 40.) or doubt (James i. 6.) seem not to have. So that the import of these words seems to be this, *If you, who are commissionated by me, and by the Father which sent me, to work all kinds of miracles needful to confirm my doctrine in my name, had the least measure of that faith which casts out fear and doubting of success in the discharge of your office, you might perform things most difficult, and even this faith in its effect would be most mighty.*

Ἐρεῖτε τῷ ὄρει τούτῳ, *Ye shall say to this mountain, Be thou removed,* &c.] That is, saith Origen, to this lunatic devil, περὶ οὗ ἐζητήσατε, *of whom you have propounded this question.* For confirmation of this exposition, let it be observed from Buxtorf, and the note on 1 Cor. xiii. 2. that in the Hebrew idiom, to be a *remover of mountains,* seems only to import to be a doer of those things which are exceeding difficult, and beyond the power of nature to perform; when therefore Christ saith here, and Mark xi. 13. *Whosoever shall say to this mountain, Be thou removed,* &c. there being no particular mountain mentioned or pointed to in these words, it seemeth reasonable to interpret them as I have done in the paraphrase, viz. *Whosoever shall, with a strong faith in God, attempt the most difficult things for the promotion of the gospel, shall, whilst the gift of miracles remains, be successful in so doing.*

Ver. 21. That this verse belongs to St. Matthew, and that καὶ ἐλυπήθησαν σφόδρα belong to the text, ver. 23. see proved against Dr. Mills, Exam. Millii. ibid.)

[8] Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ· *But this kind goeth not out but by prayer and fast-*

* Antiq. lib. iv. cap. 8. p. 132. † Hær. 9. p. 28. Hær. 64. p. 600. B.

ing.] *i. e.* But by the faith which is to be acquired by prayer and fasting. And this is not said to express the pertinacy of this kind of devils, or the power which the great sins of the possessed had given them over him; this person being thus possessed παιδίοθεν, *from his youth*, or childhood: but to inform his disciples that this miraculous faith, being the special gift of God, was to be sought for by flagrant devotion, that it might never be wanting to them.

[9] Ver. 25. Οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη; &c. *Of whom do the kings of the earth receive tribute or custom, of their own children, or of strangers?*] That our Lord speaks here of the half shekels paid every year by all Jews above twenty years old, to the temple, for the buying the daily sacrifice, and other things necessary to the worship of God, appears (1.) from the word δίδραχμα, used ver. 24. for the Jews, saith Josephus,* δυὸ δραχμὰς ἀνὰ πᾶν ἔτος εἰς τὸν ἐν Ἱεροσολύμοις νεὼν συνετέλουν, *paid yearly two Attic drachms for the use of the temple at Jerusalem;* and this they did according to the precept requiring of them the half shekel, called by the Septuagint τὸ δίδραχμον ἅλιον, Exod. xxx. 13. Neh. x. 32. (2.) Because our Saviour's argument why he should not pay this tribute, as being the Son of that King to whom it was paid, holds not with reference to the other tribute paid to Cæsar, he being not the son of Cæsar, but of God.

[10] Ver. 27. Ἵνα δὲ μὴ σκανδαλίζωμεν αὐτούς· *Lest we should offend them.*] *i. e.* Give them occasion to say that I despise the temple and its service, and teach my *disciples so to do*, pay a στατὴρ, or a piece of money of the value of two drachms, saith Phavorinus, for me, being here at Capernaum, and for thee, having thy house there; (Matt. viii. 14.) by which example Christ teaches us to avoid the scandal and sinister suspicions of men, though they be groundless, with some detriment to ourselves; especially when they have not means sufficient clearly to convince them, that *as the Son of God*, he had his freedom: the scandal of the pharisees proceeding not from ignorance, but pure malice, he is not thus concerned to avoid, (xv. 12.)

CHAP. XVIII.

1. [1] AT the same time *(that Jesus spake of his death and resurrection,* xvii. 22, 23.) came the disciples to Jesus, saying *(among themselves),* Who is *(to be)* the greatest in the kingdom of heaven? *(i. e. who shall have the chief place of dignity and advantage in the kingdom of the Messiah?)*

2. And Jesus *(being willing by this emblem to satisfy this dispute, as far as it was useful to them),* called a little child unto him, and *(taking him up in his arms,* Mark ix. 35. *he)* set him in the midst of them,

3. And said, Verily I say unto you, [2] Except ye be converted *(from these ambitious and covetous desires),* and become as *(free from them, as are)* little children, ye shall not *(be fit to)* enter into the kingdom of heaven *(which chiefly requires of its members humility, and a contempt of the world).*

4. Whosoever therefore shall humble himself *(and be)* as *(free from all thirst after worldly dignities and honours as is)* this little child, the same is greatest *(and most useful)* in the kingdom of heaven *(for this frame will render him willing to minister even to the meanest of my members).*

5. And *(that you may not be unwilling thus to minister to those my little ones, know that)* whosoever shall receive one such little child in my name *(though in this respect also he be a little child, as being lately born anew, and yet tender in the faith, shall be respected as one that)* receiveth me.

6. [3] But whoso shall offend *(and drive from the faith)* one of these little ones that believe in me, [4] it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea *(i. e. that he suffered the surest temporal destruction).*

7. Woe *(therefore)* to the world because of offences! *(i. e. of scandals which obstruct the receiving of, or cause weak persons to desert the faith:)* [5] for it must needs be *(through the unrestrained iniquity of men)* that offences *(of this kind should)* come; but woe to that man by whom the offence *(which procures this ruin either to himself or others)* comes!

8. Wherefore, if thy hand or thy foot offend *(or be means of scandal to)* thee *(or others, so as to bring this woe upon thee),* cut them off, and cast them from thee: *(i. e. quit whatsoever causeth this scandal, how dear and useful soever it may seem to be, for)* it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9. And *(likewise)* if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.

10. Take heed *(therefore)* that ye despise not one of these little ones *(as not regarding whether ye offend them or not);* [6] for I say to you, That in heaven their angels do always behold the face of my Father which is in heaven; *(i. e. the angels of heaven, which are ministering spirits to them, stand always in the presence of God ready to receive his commands concerning them, so highly are they valued by them; I say, despise them not,)*

11. For the Son of man is come to save that which was lost, *(and so by scandalizing them to their ruin, you will act in contradiction to the design of his advent, and of him that sent him; for,)*

12. How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13. And if so be that he find it, verily I say to you, He rejoiceth more *(at the finding)* of that sheep, than *(at the seeing)* of the ninety and nine which went not astray.

14. Even so *(is the joy of God for the recovery of a lost sinner,)* it is not *(therefore)* the will of your Father which is in heaven, that one of these little ones should perish *(by any scandal put before them).*

15. *(And in this concern to save others, it becomes you to imitate him);* [7] Moreover if *(then)* thy brother shall trespass against thee, go *(first)* and tell him his fault *(friendly)* between thee and him alone: if he shall *(so)* hear thee *(as to confess and amend it),* thou hast gained thy brother.

16. But if he will not *(thus)* hear thee, *(do not presently give him over, but)* then take with thee one or two more, *(it being said,* Deut. xix. 15. *One witness shall not rise up*

* De Bello Jud. lib. vii. cap. 7. Antiq. lib. xviii. cap. 12.

against any man for iniquity, but) that in *(at)* the mouth of two or three witnesses, every word *(or matter relating to his condemnation)* may be established.

17. And if he shall neglect to hear them, tell it the church *(i. e. make it a matter of public cognizance):* but if he neglect to hear the church, let him be to thee as a heathen man and a publican *(among the Jews, one wholly neglected by thee, and not thought fit to be conversed with).*

18. [8] Verily I say unto you, Whatsoever *(things)* ye shall *(thus)* bind on earth *(declaring them actions rendering men obnoxious to God's displeasure)* shall be bound in heaven *(i. e. shall make them guilty before God);* and whatsoever ye shall loose on earth *(or by this means shall exempt from guilt)* shall be loosed in heaven.

19. *(And if he, being thus convinced of his sins, desires you to join in prayers with him, your prayers shall be accepted; for)* [9] again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20. For where two or three are gathered together in my name *(requesting a blessing for my sake),* there am I in the midst of them *(i. e. with them, to speed their petitions).*

21. [10] Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? *(shall it be)* till seven times? *(as some of our doctors gather from these words, For three transgressions, and for four,* Amos i. 3.)

22. Jesus saith unto him, I say not to thee *(as they do),* Until seven times; but, Until seventy times seven.

23. [11] Therefore *(in this)* is the kingdom of heaven likened to a certain king, who would take account of his servants.

24. And when he had begun to reckon *(with them),* one was brought to him, who owed him ten thousand talents, *(i. e. 875,000l.)*

25. But *(and)* forasmuch as he had not *(wherewithal)* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, *(as the eastern manner was,* Lev. xxv. 39. 41. Isa. l. 1. Neh. v. 5. 8.) and payment to be made *(by the sale of them).*

26. The servant therefore fell down *(at his feet),* and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27. Then the lord of that servant was moved with compassion *(towards him),* and loosed him, and *(frankly)* forgave him the debt.

28. But the same servant *(who had thus kindly been dealt with by his master)* went out, and found one of his fellow-servants, who owed him a hundred pence *(i. e. 3l. 2s. 6d. a Roman penny being sevenpence halfpenny):* and he laid hands on him, and took him by the throat, saying, Pay me that thou owest *(me).*

29. And his fellow-servant fell down at his feet *(likewise),* and besought him, saying *(as he had done to his master),* Have patience with me, and I will pay thee all.

30. And *(but)* he would not *(bear with him):* but went and cast him into prison, till he should pay the debt.

31. So when his fellow-servants saw what was done, they were very sorry *(for both him that thus suffered, and the unkindness of this servant to him),* and *(they)* came and told their lord all that was done.

32. Then his lord, after that he had called him, said to him, O thou wicked servant, I forgave thee all that *(great)* debt *(which thou owedst me, merely)* because thou desiredst me *(so to do).*

33. Shouldest not *(then)* thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34. And his lord was wroth *(with him),* and delivered him to the tormentors *(gaolers),* till he should pay all that was due to him.

35. So likewise shall my heavenly Father do also to you, if ye from your hearts forgive not every one his brother their trespasses.

ANNOTATIONS ON CHAP. XVIII.

[1] Ver. 1. Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, &c. *At that time came the disciples of Jesus to him, saying, Who is greatest in the kingdom of heaven?*] St. Mark saith, Christ puts this question to them, and *they held their peace;* (ix. 33.) St. Luke, that they had been a disputing this point among themselves, and Christ knowing the reasoning of their hearts, *took a child,* (ix. 46, 47.) Now these seeming differences are to be reconciled thus; that Jesus, going to Capernaum, the disciples followed him, λέγοντες πρὸς ἑαυτούς, *discoursing among themselves,* (Mark ix. 33.) *who of them was to be the greatest in the kingdom of heaven;* and when they came to him into the house, Jesus, knowing what was still upon their hearts, and they were still pondering among themselves, (Luke ix. 47.) asks them, *What was it you discoursed of in the way?* which they being ashamed to tell him, kept silence: (Mark ix. 33, 34.) then Christ, who understood well what it was, endeavours by his example of a little child, to cure this distemper. That the participle λέγοντες relates not here to Christ, as if they put the question, but to themselves, as I have here expounded it, is evident; (1.) from their silence, when asked touching this matter; and St. Luke's note, that Jesus, *perceiving the thoughts of their hearts,* did this: for had they put that question to Christ, how could they, or why should they, hold their peace; or what need was there of saying, *Jesus, knowing their hearts,* did this, in a matter which they had uttered to him with their mouths? (2.) To a question it is usually said, Jesus answered, or answering did so or so, which is not here said; thus, when he rebuked the winds, the apostles wonder, λέγοντες *saying among themselves, What manner of person is this?* (Matt. viii. 27.) the multitude wondered, λέγοντες *saying among themselves, We never saw it thus before,* (ix. 33.) So xiv. 26. xvi. 7. 19. 25. xxi. 9, 10. and ver. 25. οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς λέγοντες, *and they reasoned, saying among themselves:* xxii. 23. then came to him the sadducees, οἱ λέγοντες, *those who say there is no resurrection.* (So xxiii. 16. xxvi. 8. xxvii. 54.)

[2] Ver. 3. Ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, &c. *Except ye be converted, and become as little children, you cannot enter into the kingdom of heaven.*] In that temporal kingdom of the Messiah, which the Jews expected, they thought they should have rule over all nations, having them for their servants, and all their wealth flowing in to them; and then the twelve must naturally think, that they should have the preference above other Jews, and be advanced to higher posts of honour and grandeur, and have a greater

affluence of outward blessings, than other Jews; and seeing the king Messiah must have some officers of highest rank, they conclude it must be some of them, though they could not agree who of them were the fittest for, or best deserved, these high posts of honour: now our Saviour's kingdom being not of this world, and therefore nothing of this nature being to be expected from him; but rather that his followers, and the apostles more especially, should suffer the loss of all things, and lie under the utmost infamy, Christ plainly tells them, that these inclinations, desires, and expectations, were inconsistent with their being members of that spiritual kingdom which he was to erect; since they who followed him chiefly on these accounts, when they saw no such thing could be expected from him, but rather the quite contrary, must desert him; and therefore he requires them to fit them for this kingdom, to become as to these things like little children, who are absolutely free from all contrivances and designs of this nature, never concerned in the least for empire and dominion over others, or for increase in wealth or great possessions, and know not what a post of honour, or what wealth, means; this, saith our Lord, being that which will remove all that obstructs your entrance into my kingdom, and make you the most eminent subjects of it, (ver. 4.) and so shall be regarded by me; for to encourage all men to shew the greatest kindness to them, I let them know I will accept, and will reward, all kindness done to them, as if it were done to my own self, and will severely punish all that shall offend them, (ver. 5, 6.)

[3] Ver. 6. Ὃς δὲ ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ· *But whoso shall offend one of these little ones that believe in me.*] It seemeth needless to note that Christ here speaketh not of little ones by age (they being both incapable of faith and free from scandal), but by quality and temper of spirit; to scandalize one of these little ones, is to occasion his ruin, and falling off from the faith, by our sinful actions; as is apparent (1.) from these words, ver. 14. *It is not the will of their heavenly Father, that one of those little ones shall perish.* (2.) From the severity of the *woe* and punishment here threatened to him that scandalizeth; *it were better that a millstone were hanged about his neck,* &c. even so much better, saith St. Jerome, as it is to suffer a short than an eternal punishment, the offending eye and hand causing us to be cast into hell-fire: (ver. 8, 9.) and this sense the word usually beareth in the gospel, as when Christ saith, Matt. xi. 6. *Blessed is he that shall not be offended in me;* and xiii. 21. that the stony ground when persecution comes *is presently offended, i. e.* falls off from the faith; that when *tribulation ariseth, many shall be offended;* (Matt. xxiv. 10.) *i. e.* their charity shall wax cold, nor will they persevere to the end; (ver. 12, 13.) that the hand and eye do *scandalize,* when they cause the whole body *to be cast into hell-fire.* (Matt. v. 29, 30.) So the Jews were scandalized at Christ's mean rise and parentage, (Matt. xiii. 57. Mark vi. 3. Luke vii. 23.) and at his words, (ver. 12.) the pharisees, (Matt. xv. 12.) the multitude, and many of his disciples. (John vi. 61, 62. 66.) So Christ's disciples were scandalized for a season at his passion, their faith then failing, (Matt. xxvi. 31. 33. Luke xxiv. 21.) and Christ forewarns them of what they were to suffer, that they should not be scandalized. (John xvi. 1.) And that this is the constant import of this phrase in the New Testament, see note on Rom. xiv. 21. False therefore is it, that they who truly do believe in Christ, and are of the number of those whom God would not to perish, (ver. 14.) cannot be so offended, as to fall from the faith and perish. And were this so, wherein lies the force of this pathetical discourse, and why are such dreadful woes and punishments denounced to deter men from doing what not only is in itself impossible, but which they also who are thus threatened must believe to be so?

[4] *It were better* Ἵνα κρεμασθῇ μύλος ὀνικὸς ἐπὶ τὸν τράχηλον αὐτοῦ, &c. *that a millstone were hanged about his neck, and he cast into the depth of the sea.*] Grotius here thinks, that this refers to a custom of drowning among the Syrians; but for this, he cites only from Eusebius instances of men drowned in the sea, and of a stone hung at the feet of the martyr Agypius, but not of any persons who had a millstone hung about their necks. Jerome, upon the place, saith, that he speaks *according to the custom of the province;* the punishment of greater criminals among the ancients being this, that they should be drowned in the deep, with a stone bound about them. Now of this custom, saith Dr. Lightfoot, there is no mention either in the law or in the rabbins: but Dr. Alix saith, it was customary for them, ἀναθέματα, "in mare Sodomæ dejicere lapide annexo," *to cast execrable men into the dead sea with a stone tied to them;* and that there be divers places in the Mischna which prove this. And certain it is from Diodorus Siculus,* and others, that this was the ancient punishment of sacrilegious persons, to be cast into the sea. That this custom obtained in Greece, we learn from the scholiast in Aristophanes,† who saith, that when they drowned any one, *they hanged a weight about his neck.* To which custom the poet alludes,‡ by saying, he would hang a litigious man about his neck. And Suetonius saith of the tutor and servants of Caius, that Augustus, "superbè et avarè in provincia grassantes oneratis gravi pondere cervicibus præcipitavit in flumen," (in Oct. Aug. cap. 67.) *for the pride and covetousness by which they infested the province, cast them into the river with a great weight about their necks.*

[5] Ver. 7. Ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα, &c. *It is necessary that offences should come, but woe to the man by whom the offence cometh.*] The necessity here mentioned is not a necessity arising from any act of God ordaining or procuring that scandals should come, or withdrawing or not affording that grace which is absolutely necessary to prevent their coming, since otherwise it could be no offence to scandalize, *i. e.* to do what it was not in my power to help; nor could it deserve such severe *woes* and dreadful punishments, since no man deserves punishment for doing what he could not help, and God himself made necessary for him to do; nor could there be any force in, or ground for, the following exhortation, *see that ye despise not one of these little ones;* for to admonish any one not to do what is necessary that he should do, and what I who admonish him declare to be so, seems palpably absurd. The necessity here mentioned is therefore only conditional, on supposition of the wickedness of men not hindered, the

* "Onomarchum Philippus suspendit." τοὺς δὲ ἄλλους ὡς ἱεροσύλους κατεπόντισε, lib. xvi. p. 529.

† Ὅτε κατεπόντουν τινὰς, βάρος ἀπὸ τῶν τραχηλῶν ἐκρέμων, in Equit.

‡ Ἆρας μετέαρον εἰς τὸ Βάραθρον ἐμβαλῶ ἐκ τοῦ λάρυγγος ἐκκρεμάσας ὑπέρβολον· Suidas in verbo ὑπέρβολος.

subtilty and malignity of Satan, and the self-denial required of all who would embrace the gospel; whence nothing could be expected but that many should be *scandalized* at, and be unwilling to embrace, the gospel upon these terms, and many who had once embraced it should flee off from it. And this seems to be hinted in those words, *woe to him by whom the scandal comes;* which represents him as the proper cause of it; and from the words thus varied by St. Luke, xvii. 1. ἀνένδεκτόν ἐστι, *it is not to be expected,* that offences should not come; which word makes this sense preferable to that of Grotius, that this is necessary *ratione finis,* to the ends of Divine providence; for though it be necessary that God should permit men to do that which he hath foretold shall happen, as in the crucifixion of our Lord; yet otherwise, as saith the son of Sirach, *God hath no need of the sinful man,* (Ecclus. xv. 12.) to accomplish the designs of his providence, but rather, foreseeing that he will be so, he makes him his instrument to fulfil them. Note also, that from the descants of the fathers and commentators on these words, we learn how far they were from thinking that the liberty of a *viator,* or of persons in a state of trial, was well consistent with a necessity of doing good or evil; for Chrysostom and Theophylact here observe, that Christ saith this, οὐ τὸ αὐθαίρετον τῆς ἐξουσίας ἀναιρῶν, οὐδὲ τὴν ἐλευθερίαν τῆς προαιρέσεως, οὐδὲ ἀνάγκῃ τινὶ πραγμάτων ὑποβάλλων τὸν βίον, *not to take away the freedom of our faculties, or the liberty of our election, or to subject the actions of our life to any necessity.* St. Jerome here saith, that *if it were necessary for a man to scandalize,* "sine culpa esset," *he would be without blame in so doing.* He also well observes the necessity of this caution to the apostles, contending then for dignity; for, saith he, "Si in hoc vitio permansissent, poterant eos quos ad fidem vocabant per suum scandalum perdere, dum apostolos viderent inter se de honore pugnare:" *Had they continued in this vice, they might have given scandal to those whom they called to the faith, by contending among themselves for honour.*

[6] Ver. 10. *For I say unto you,* ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς, &c. *That their angels in heaven do always behold the face of my Father which is in heaven.*] Here St. Jerome's note is this, *Great is the dignity of these little ones, seeing every one of them, from his birth, hath an angel delegated to preserve him.* This many of the fathers did assert, as Jerome,* of all souls; but others said, this was the privilege only of the just, as you may see in Petavius; and yet I think that neither of these opinions concerning one particular angel having the custody of one soul, as his continual charge, hath any good foundation in the Holy Scriptures; certain it is, that in this place Christ saith not, their *angel,* but their *angels behold the face of God;* nor says he that these *angels* belong to all, but only to these *little ones;* nor that they always do attend upon their persons; but that they stand *before the face of God,* ready to receive his commands, either to help them in their exigencies, or punish them who injure them: hence then it follows, not that they have always an angel present with them, but only that the angels, in general, are *ministering spirits to them.* (Psal. xxxiv. 8. Heb. i. 14. see the note on Acts xii. 15.) And whereas these angels are said *to behold the face of God continually,* that only seems to signify their intimacy in the court of heaven, expressed by Raphael, by *going in and out before the glory of the Holy One,* (Tob. xii. 15.) and their attendance on him as his retinue, servants, or as *messengers of his, that do his pleasure.* (Psal. ciii. 21.) Thus speaks the angel Gabriel of himself, *I am Gabriel,* ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ, *who stand before God;* (Luke i. 19.) and so the queen of Sheba, of Solomon's servants, *Blessed are thy servants,* οἱ παρεστηκότες ἐνώπιον σοῦ δι' ὅλου, *who stand always before thee.* (1 Kings x. 8.)

Ver. 11. *The Son of man is come to save,* &c.] Hence it seems plainly to follow, that they may be lost, through their own neglect to cut off their offending members, or through the offence which others minister, whom Christ came to save: as also from ver. 14. that they may perish through the offence of others, whom God would not have to perish; and therefore hath not, by his own decree of preterition, designed for destruction, or left inevitably to perish.

[7] Ver. 15. Ἐὰν δὲ ἁμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου· &c. *If then thy brother shall trespass against thee, go, and tell him his fault betwixt thee and him alone.*——17. *Let him be to thee as a heathen man, or a publican.*] *i. e.* The Son of man being come *to save that which was lost;* (ver. 11.) and God being unwilling *that one of these little ones should perish:* when thou seest any one in danger to be lost, or perish by his sins committed against thee, use this method to reclaim him; and if it fail, let him be to thee as a heathen or publican is to the Jews. So I interpret these words, because Christ neither neglected publicans or heathens, but freely conversed with both, in order to their conversion, never ceasing to attempt the cure of any till they became incorrigible, as, in this case, the brother admonished so oft in vain is supposed to be, and therefore to be one of whose salvation we have as little hope, as the Jews had of heathens and publicans.

"The papists hence argue for the infallibility and final decisions of all doctrines by the church catholic; concluding thus, If he who will not hear the church is in the judgment of God himself to be held as a publican or heathen, merely because he doth not hear her; and if God will ratify in heaven her judgment here on earth, as is asserted in the following verse; then cannot the church err in any matter belonging unto faith, because it is impossible, that God should approve her error in any matter of faith, or require us under this penalty to hear her."

But the command to tell the offence of our private brother, is not a command to tell it to the church catholic met in council; for then this precept could not have been obeyed for the first three centuries, no such council ever meeting till the time of Constantine. Then (2.) the church must always be assembled in such a council, because doubtless there are, and will be always, persons thus offending against their Christian brethren. And (3.) then every private person must be obliged at what distance soever he be from it, and how unable soever he may be to do so, to travel to this council, and lay his private grievance before them: all which are palpable absurdities. Christ therefore only commands the offended person to tell this to the church, or particular community of which he is a member, as will be evident from the like rule prescribed

* "Magna dignitas animarum, ut unaquæque habeat ab ortu nativitatis in custodiam sui Angelum delegatum." Vide Petav. de Angelis lib. ii. cap. 6.

among the Jews, and practised by the primitive Christians. Thus in the book Mischar Happenenim* the wise man saith, *If thy brother offend against thee, reprove him between him and thee alone, and if he hear thee, thou hast gained him; if he hear thee not, take with thee one or two brethren, who may hear it; if then he hear thee not, count him a vile person.* And in the book Musar, *He that reproves his brother, must do it first without witnesses, betwixt his brother and himself alone; if he amend, it is well; if not, take some companions, that thou mayest shame him before them; if neither this way succeed, he ought to shame him, and lay open his fault before many;* nor is any thing more common among Jewish writers, than to excommunicate the obstinate person, "publico præconio," *with proclamation made in the synagogue.* And therefore this telling it to the church, is, in Justin Martyr,† admonishing him, when his obstinacy needs it, κατὰ κοινὸν, publicly; and the consequent excluding him from the society, being done according to St. Paul's direction to his Corinthians, συναχθέντων ὑμῶν, *when they were gathered together,* (1 Cor. v. 4.) is therefore styled by him, ἐπιτιμία ὑπὸ τῶν πλείονων, *the punishment inflicted by many.* (2 Cor. ii. 6.)

[8] Ver. 18. *Verily I say unto you, Whatsoever things ye shall bind on earth,* ἐσται δεδεμένα ἐν τῷ οὐρανῷ, *shall be bound in heaven; and whatsoever things ye shall loose on earth shall be loosed in heaven.*] For explication of these words, let it be noted,

First, That Christ saith not, *what persons ye shall bind on earth;* but *what things;* which seems to intimate, that our Lord speaks primarily of things, and only consequentially of persons to be bound and loosed, as having contracted guilt by, or as being absolved from the guilt of, those things. Note,

Secondly, That λύειν, *to loose* in Scripture, and the Jewish writers, hath relation to sin, and the pardon of it: so Job xlii. 9. *Job prayed for his three friends, and God accepted the face of Job,* καὶ ἔλυσεν ἁμαρτίαν αὐτοῖς, *and forgave their sin:* so Ecclus. xxviii. 2. *Forgive the injury of thy brother; and so when thou prayest,* ἁμαρτίαι σοῦ λυθήσονται, *thy sins shall be forgiven:* and then, by the rule of contraries, τὸ δῆσαι, *to bind,* must be to retain their sins, or leave them under the guilt, and obnoxious to the punishment of them. Thus, because a vow or oath renders us obnoxious to punishment upon a transgression of it, the person thus vowing or swearing is said *to bind his soul by a bond,* Numb. xxx. 4. 11. And in the Jewish phrase, *to bind,* is to forbid, under the penalty of God's displeasure; so Numb. xi. 28. *Moses, master forbid them;* "osarnun," *bind them,* saith the Chaldee; and *to loose,* is to permit the doing this or that, and to pronounce them free from sin and punishment, or God's displeasure, though they do it. So in this very chapter: *The lord of that servant had compassion on him; and* ἀπέλυσεν, *he loosed him, and forgave him the debt:* and the woman that had a spirit of infirmity, is said to be loosed from it, (Luke xiii. 12.) by the remission of the temporal punishment inflicted on her for her sin. This being premised, these words may have a threefold interpretation.

First, The first is, that of the fathers, That whosoever doth thus admonish his brother as our Lord commands, if he refuse to hearken to his admonition, and therefore be esteemed by him as a heathen, *he is bound by him, and shall be bound in heaven; and being moved by his admonition to that repentance which obliges his brother to remit his sin, shall be loosed in heaven.* So Origen.* *He speaks not thus* (say Chrysostom and Theophylact†) *to the ruler of the church, but to the injured person:* for not he whom the priest alone, but those whom the offended persons bind or loose, are bound and loosed. *And when thou* (saith St. Austin‡) *holdest thy brother a heathen, or a publican, thou hast bound him upon earth;* when thou hast procured *his amendment,* "solvisti eum in terra," *thou hast loosed him upon earth.* Now this solution and ligation, which, saith Origen, agree best with the context, being the work of any Christian who doth thus thrice admonish and reprove his brother, and who, being the person injured, is the most proper to loose or pardon the offence, can be no evidence of any *infallible authority* annexed to it, unless we do suppose all private Christians to be infallible; and so, according to this import of them, these words cannot be fitly used to plead for an *infallible authority* in the governors of the church.

Secondly, Others say with St. Jerome here, These words are spoken to the apostles, to whom our Lord directeth his discourse in this whole chapter; and this may be confirmed from St. Luke, who tells us, that when our Lord had warned them against giving scandal to his little ones, and bid them, when their brother sinned against them, to rebuke him, (xvii. 5.) that the apostles said unto him, *Lord, increase our faith;* when therefore he saith here, λέγω ὑμῖν, *I say unto you,* he must speak to the apostles.

Moreover, our Lord had spoken these very words to St. Peter, xvi. 19. where they can have no relation to this matter of reproof, and therefore may be well supposed here to give the like authority to his apostles in the general. Let it be then remembered, that *to bind, is to declare a thing forbidden;* i. e. *not to be done,* under pain of the Divine displeasure; *to loose, is to absolve from obligation to do,* or to abstain from such an action, or to say, God will not hold us guilty for the doing or omitting of it. In which sense Isis in Diodorus Siculus§ seems to say, Ὅσα ἐγὼ δήσω οὐδεὶς δύναται λῦσαι, *I am the queen of this country, and whatsoever things I bind* (require or forbid, under pain of my displeasure) *no man can loose* (or exempt you from punishment upon disobedience): and then the sense of these words will run thus; Nor shall you only in these cases have power as Christians to loose your repenting and bind your obstinately offending brother; but, as you are my apostles, to whom I have promised my Spirit, *to teach you all things, and lead you into all truth,* (John xvi. 13. xiv. 26.) whatsoever things ye shall bind on earth, or shall declare to be forbidden under pain of my displeasure, shall render them indeed obnoxious to my wrath; and whatsoever things ye shall loose on earth (though once required by Divine authority of those who owned the law of Moses) shall be loosed in heaven, and men shall be allowed to do

* Buxt. Florileg. p. 297.

† Ep. ad Zenam. p. 503.

* Δικαίως γὰρ ἤθησεν ὁ τρὶς νουθετήσας καὶ μὴ ἀκουσθεὶς τὸν κριθέντα εἶναι ὡς ἐθνικὸν— καὶ ὁ ἅπαξ νουθετηθεὶς λυθεὶς διὰ τῆς νουθεσίας κερδήσαντος αὐτὸν καὶ μηκέτι σαιρεῖς τῶν ἁμαρτίων δεδεμένος λελυμένος κριθήσεται, ὑπὸ τῶν ἐν οὐρανοῖς· Orig. in Mat. tom. xiii. ed. Huet. p. 336. B. C.

† Οὐκ εἶπε τῷ προϊδρυτῆς ἐκκλησίας, δήσον τὸν τοιοῦτον, ἀλλ' ἐὰν δήσῃς, αὐτῷ τῷ λελυπημένῳ τὸ πᾶν ἐπιτρέπων. Chrysost. ἐάν σου, φησὶν ὁ ἀδικηθεὶς, &c. Theoph.

‡ In locum.

§ Lib. i. p. 16.

them without incurring my displeasure. And in this sense, this promise is the foundation of our obligation to believe and obey all the commands and doctrines of the apostles, and of the cessation of the ritual precepts of the law of Moses.

Thirdly, Others conceive these words were spoken to the apostles and their successors, and that they give them power to excommunicate the stubborn criminal, and to absolve the penitent: but then (1.) it is confessed, on all hands, That this power of excommunication and absolution belongs severally to every priest; according to those words of Lombard,* *omnes et soli sacerdotes recipiunt potestatem clavium, all priests, and they alone, have the power of the keys;* and then, surely it makes nothing for infallibility. (2.) The text plainly speaks of matters criminal, which are the only object of the church's censure, and not of articles of faith: now even Romanists themselves acknowledge, that the church may err in passing judgment of these things, because, in cases of this nature, she depends on human testimony; and therefore it is certain that nothing can be hence concluded concerning the infallibility of councils, or any articles of faith defined by them.

[9]Ver. 19, 20. Πάλιν λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν, &c. *Again I say unto you, That if two of you shall agree upon earth, as touching any thing that they shall ask,* &c. *For where two or three are gathered together in my name,* &c.] Here again,

First, One ancient exposition of these words refers them to the offended person, and the injurious person repenting of his sin, of whom it may be reasonably supposed, that he will not only ask God pardon for his sin, but will entreat his offended brother to assist him in so doing; and then these words assure him that the prayer of faith put up in the name of Christ shall obtain his pardon; the prayer of faith being effectual, not only for the recovery of the sick, but also for the remission of his sins. (James v. 14, 15.) This exposition of the words we find twice in St. Basil,† and in other fathers; but it is liable to this objection, that it restrains these words to one particular, *viz.* the pardon of the penitent; whereas it is, περὶ παντὸς πράγματος, *concerning any thing that they shall ask.* And, therefore,

Secondly, Others restrain these words to the apostles, looking on them as a promise peculiarly made to them; as those words, *I say to you,* seem to insinuate; so Chrysostom,‡ Euthymius, and Theophylact: and then the coherence will run thus; *viz.* And you may be assured of this assistance of the Spirit, in any matter respecting the discharge of your apostolical function, if you unanimously consent to ask it in my name; *i. e.* by interceding to the Father in my name; according to those words of Christ, *Hitherto have ye asked nothing in my name: ask, and ye shall receive,* John xvi. 24. and ver. 26. *In that day shall ye ask the Father in my name:* thus do they pray for *signs and miracles to be done in the name of Jesus;* and doing this, *they were all filled with the Holy Ghost.* (Acts iv. 29—31.) Now, according to either of these interpretations, it is evident, that these words can afford no argument for the infallibility of councils in their decisions.

[10] Ver. 21. *Then came Peter to him, and said, Lord,* Ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις; *how oft shall my brother offend against me, and I forgive him? till seven times?*] The determination of the rabbins in this case runs thus, That *three offences are to be remitted, but not the fourth;* and this they gathered from those words, *For three transgressions, and for four, I will not turn away my wrath.* (Amos i. 3.) St. Peter puts the *three* and *four* together, as perhaps others of their doctors did, and asks, Whether he must forgive *till seven times?* Of this forgiveness, see note on Matt. vi. 14, 15.

[11] Ver. 23. Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν, *The kingdom of heaven may be likened to a certain king,* &c.] *i. e.* So will God deal with Christian professors under the gospel, as this king did with his servants: from this parable some inferences may be practically, some doctrinally made. The practical inferences are these; (1.) from ver. 33. οὐκ ἐδεῖ καί σε, since *I forgave thee ten thousand talents, oughtest not thou to have forgiven thy fellow-servant his hundred pence?* We learn the equity of this unlimited forgiveness of our brother here required, because our God and Saviour have forgiven us more numerous and heinous sins, than our brother is capable of committing against us. (2.) The lord forgiving here his servant, because he *had not wherewith to pay,* (ver. 25. 27.) and being angry with him because he would *not have compassion on his fellow-servant,* but went and cast him into prison, not having patience with him till he should pay the debt; this seemeth to bear hard on those unmerciful and unchristian creditors, who cast poor men, who they know have nothing to pay, into prison for their debt; augmenting thus their debt by the gaoler's fees, and rendering them less able to pay than they were before; and so rendering their brother's state more miserable, and their debt from him as desperate as ever. For sure, he that bids us *lend, hoping for nothing again,* will not allow us to imprison, where nothing can be hoped for; and it is to be feared, that men so unmerciful may find but little mercy at that day: for if it be a crime that will be then objected to our condemnation, that we did *not visit Christians when in prison,* what will it be to cast them into prison?

The doctrinal observation, which truly seems to be inferible from this text, is this, That sins, once forgiven, may, by our forfeiture of that pardon by our misdemeanours, be again charged upon us; for after this lord had forgiven his servant the whole debt, (ver. 27.) he being angry with him for his unmerciful deportment towards his fellow-servant, *delivers him to the tormentors, till he should pay all that was due to him;* (ver. 34.) and then it follows, *so likewise will my heavenly Father do to you,* (ver. 35.) The conclusion from this place, saith Dr. Hammond, is this, That God's pardons in this life are not absolute; but, according to the petition of the Lord's prayer, answerable to our dealings with others, and so conditional, and are no longer likely to be continued to us, than we perform the condition.

Obj. It remains only, that I answer the objection of Crellius from this place, against the satisfaction of our Lord, *viz.* "That in this parable, God is compared to a king, remitting a great debt to his servant, without satisfaction or payment made, only because he desired him, and requiring others to imitate his compassion towards their fellow-servants; whereas, if God remits no sin without requiring satisfaction, he is not duly represented by a king

* Sent. 4. Dis. 19.

† Περὶ συμφωνίας μετανοοῦντος πρὸς τὸν ἐπιμελούμενον αὐτοῦ τῆς ψυχῆς γίγεσθαι ἐπὶ τῶν τοιούτων. Reg. Brev. q. 15. tom. ii. p. 629. et q. 261. p. 715.

‡ Διὰ τοῦτο φησὶν, ἐξ ὑμῶν τῶν ἐναρέτων, &c. Chrysostom et Theophylact.

that remits a debt merely because his servant begged him so to do; nor can we by this example be induced to a free forgiveness of our brother's sins, without a satisfaction made to us: for how can we be moved to such forgiveness by his example, who will not forgive our sins without satisfaction made to his justice?"

Ans. To this a plain and satisfactory answer will arise from these considerations:

First, That all a governor can inflict on the account of sin, is punishment; all that the sinner can undergo by reason of it, is some penal evil; and therefore, all that forgiveness of the sinner can imply, is the exempting him from punishment, or from the evil to which he was obnoxious by sin.

Secondly, That by admitting another to suffer in my stead, I am as much forgiven as I could be, did he not suffer in my stead, because I am as much freed from suffering any punishment on the account of my offence; and, how can I be more forgiven, than I am by such an act, as removes from me the whole punishment, as much as if I never had offended? That God requires such conditions as faith and repentance, in order to our freedom from the guilt of sin, is by the Socinians themselves allowed to be no bar to the freedom of God's grace and mercy in the pardon of it: the reason is, because there is nothing of suffering contained in these conditions, and so nothing by way of satisfaction or punishment for sin required. Hence then it is evident, that the example of this forgiveness may reasonably induce us to require no satisfaction of him who hath offended us, because God required none of us when we had offended. And the parable here may well press us to a free forgiveness of our brother, by the example of that God, who hath required no suffering at all from us in order to the pardon of our sins.

CHAP. XIX.

1. AND it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan; *(to the place where John was baptizing at the first,* John x. 40.)

2. And great multitudes followed him; and *(he taught them as he was wont,* Mark x. 1. *and)* he healed them there.

3. [1] The pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife *(as some of our doctors say)* for every cause?

4. [2] And *(but)* he answered and said unto them, Have ye not read, that he who made them at the beginning *(of the creation,* Mark x. 6.) made them male and female;

5. And said *(also),* For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6. Wherefore *(by virtue of this institution)* they are no more twain, but one flesh. What therefore God hath joined *(thus)* together, let no man *(by divorcing)* put asunder.

7. [3] They say unto him, *(If this be so)* why did Moses then command to give *(to the woman)* a writing of divorcement, and *(so)* to put her away? *(He answering* (to this) *saith unto them, What did Moses command you?* Mark x. 3. *Then they said, Moses permitted* (us) *to write a bill of divorcement, and so send her away,* ver. 4. *Then)*

8. He saith unto them, Moses, because of the hardness of your hearts *(writ that commandment unto you,* Mark x. 5. *by which he)* suffered you to put away your wives; but from the beginning it was not so *(no divorce being allowed or practised before).*

9. [4] And *(therefore)* I *(who came to reduce things to their primitive perfection)* say unto you, *(That under the gospel dispensation)* whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery *(with that other);* and whoso marrieth her that is put away committeth adultery *(with her).*

10. His disciples say unto him, [5] If the case of the man be so with his wife *(that he must be still bound to her),* it is not good to marry.

11. But he said unto them, [6] All men cannot receive this *(that)* saying, save *(but)* they *(only)* to whom it is given *(i. e. they only can lead a pure single life, who by a special gift of God are enabled so to do; some indeed must do it).*

12. For there are some eunuchs, which were so born from their mother's womb; and there are some eunuchs, which were made eunuchs of men; and *(some resolve upon it, that they may be fitter to serve God without distraction; for)* there be eunuchs that have made themselves *(as)* eunuchs for the kingdom of heaven's sake. *(And here the rule is this,)* He that is able to receive it, let him receive it. *(He that by this special gift of God is enabled to retain his virgin, may do well to do so.)*

13. [7] Then were there brought to him little children, that he should *(touch them, and)* put his hands on them, and pray *(over them):* and *(but)* his disciples rebuked them *(that brought them).*

14. But Jesus *(being much displeased at this action of his disciples,* Mark x. 14.) said *(unto them),* Suffer little children, and forbid them not, to come to me: for of such is the kingdom of heaven; *(nor shall any man enter into it, who becomes not like unto them,* Mark x. 15.)

15. And he laid his hands on them, and *(blessing them)* departed thence.

16. And, behold, one came, and said to him, Good Master, what good thing shall I do, that I may have eternal life?

17. And he said to him, [8] Why callest thou me good? *(i. e. Why givest thou me a title not ascribed to your renowned rabbins, nor due to any mere man? Thinkest thou, there is in me any thing more than human, or that the Father dwelleth in me? This thou oughtest to believe, if thou conceivest that this title truly doth belong to me, seeing)* there is none good but one, that is, God: but *(to thy question, I say)* [9] if thou wilt enter into life, keep the commandments.

18. He saith unto him, Which? Jesus said, *(Thou knowest the commandments to be these,* Mark x. 19.) Thou shalt do no murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness;

19. Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20. The young man saith to him, *(Master)* All these things have I kept from my youth up: what lack I yet?

21. Jesus *(then beholding him, loved him,* Mark x. 21. *and)* said to him, *(One thing is yet lacking to thee,)* [10] If thou wilt be perfect *(fully instructed in the highest duties of my doctrine, they are these),* go and *(now I require it)*

sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me, *(taking up thy cross,* Mark x. 21.)

22. But when the young man heard that saying, he went away *(from Christ)* sorrowful: for he had great possessions *(on earth, which he could not part with for treasures in heaven).*

23. Then said Jesus to his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24. And again I say unto you, [11] It is easier for a camel *(or a cable-rope)* to go through the eye of a needle, than for a rich man *(who trusteth in his riches,* Mark x. 24.) to enter into the kingdom of God.

25. When his disciples heard it *(this),* they were exceedingly amazed, saying, Who then can be saved?

26. But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible *(i. e. human persuasion can hardly thus take off men's hearts from the world, but the power of God can do it).*

27. Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28. And Jesus said to them, Verily I say unto you, That ye who have *(thus)* followed me *(now)* [12] in the regeneration *(or this new state of things),* when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel; *(i. e. you shall be the chief ministers in my kingdom, to preach that doctrine to the Jews, by which they shall be judged,* Luke xxii. 29. see the note.)

29. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, [13] shall receive a hundredfold *(now in this life with persecution,* Mark x. 30. *i. e. they shall have more and greater blessings than they part with here),* and shall inherit everlasting life *(hereafter).*

30. [14] But many that are *(now)* first shall be last; and *(they that are now)* the last shall be first *(i. e. the Jews, to whom the blessings of this kingdom are first to be offered, shall be the last that shall partake of them; and the gentile, to whom they are to be offered after them, shall first enjoy them).*

ANNOTATIONS ON CHAP. XIX.

[1] Ver. 3. *AND the pharisees came unto him, tempting him, and saying,* Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; *Is it lawful for a man to put away his wife for every cause?*] The school of Hillel taught, that a man might put away his wife for any cause; because this divorce was permitted, *if she found not grace in his eyes,* (Deut. xxiv. 1.) and this was suitable to the current practice and exposition of these words. For that which we render, *The Lord saith he hateth putting away,* Mal. ii. 16. is by the Chaldee and the Septuagint rendered thus, *The Lord saith,* ἐὰν μισήσας, ἐξαποστείλῃς, *if thou hatest thou shouldest put her away.* And the son of Sirach saith, xxv. 26. *If she go not as thou wouldest have her, cut her off from thy flesh, give her a bill of divorce, and let her go.* And Josephus saith,* the law runs thus, *He that would be dis-*

* Antiq. lib. iv. cap. 8. p. 125. G.

joined from his wife, καθ' ἃς δηποτοῦν αἰτίας, πολλαὶ δ' ἂν τοῖς ἀνθρώποις τοιαυταὶ γίνονται, *for any cause whatsoever, as many such causes there are, let him give her a bill of divorce.* And he confesseth,* that he himself *put away his wife after she had borne him three children,* μὴ ἀρεσκόμενος αὐτῆς τοῖς ἤθεσι, *because he was not pleased with her behaviour.* The school of Sammah determined on the contrary, that the wife was only to be put away for adultery; because it is said, *Because he hath found some uncleanness in her.* The pharisees seek the resolution of this question from Christ, tempting him, *i. e.* to induce him, to decide this question, either against the law of Moses, or else, as he must do, against the determination of one of these two famous schools, and so to render him offensive to them.

[2] Ver. 4. *But he answering, said unto them, Have ye not read, that he who made them at the beginning made them* ἄρσεν καὶ θῆλυ, *male and female;—*καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν, *and they two shall be one flesh?*] *i. e.* God, by making them at first male and female, made them so, that they might cleave together so as to become one flesh; and when they have, after a mutual consent to enter into that relation, done so, they are *no more two, but one flesh;* and therefore are not to be separated, unless, by cleaving so unto another, they have made themselves one flesh with that other. That this is the effect of this conjunction with one another, seems evident (1.) from those words of the apostle, 1 Cor. vi. 16. *Know ye not, that he that is joined to a harlot, is one body with her? for two* (saith he, *i. e.* God) *shall be one flesh:* and (2.) from the inference ὥστε, *so that they,* after this conjunction, *are no more two, but one flesh;* and those whom God from the beginning hath thus framed, and of whom he hath thus spoken, let no man put asunder. God himself, who binds, may see cause to permit in some cases the solution of this obligation, to prevent cruelty and other mischiefs, as he did to the Jews, by reason *of the hardness of their hearts,* allowing a divorce; but, without such permission, no man ought to do it. There seems to be something like this in that of Hierocles,† that ἐπὶ γάμον ἐξοτρύνουσα ἡ φύσις, *nature prompts us to marriage, in that she hath made us* συνδυαστικοῦς, *so that two should live together, and have one common work to beget children.* And that tale of Plato,‡ in his Convivium, that *man at first was made male and female, and that Jupiter cleft them asunder, and so there was a natural love one to the other,* ἐπιχειρῶν ποιῆσαι ἓν ἐκ δυοῖν καὶ ἰάσασθαι τὴν φύσιν τὴν ἀνθρωπίνην, *endeavouring to make one again of two, and to heal human nature,* seems to be only a corruption of the story in Genesis, that Eve was made out of Adam's rib.

Ver. 5. Καὶ εἶπεν, *And he said, For this cause shall a man leave father and mother,* &c.] Here also, say the Greek scholiasts, it was not God, but Adam, who said this; other interpreters conceit that Moses said this by Divine inspiration, and so God said it by him; hence the Jews, saith Mr. Selden,§ represent this as a law against incestuous marriages. Or else these may be the words of Christ, who, ver. 4. εἶπεν αὐτοῖς, said to them, *He that made them in the beginning made them male and female,* καὶ εἶπεν; *and he said* also, *For this cause,* &c. citing the words recorded, Gen. ii.

* In Vita sua, p. 1031. F.

† Apud Stob. Serm. 65. p. 414.

‡ Serm. 64. p. 412, 413.

§ De Jur. Nat. et Gent. lib. v. cap. 2. p. 562.

24. and this seems probable from Mark x. 6, 7. where the whole words are plainly ascribed to Christ.

[3] Ver. 7. *They say unto him,* Τί οὖν Μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολῦσαι αὐτήν? *Why then did Moses command to give her a bill of divorcement, and put her away?*] Here it is to be noted, that Moses commanded no man to divorce his wife, but only ἐπέτρεψεν, *he permitted in some cases the doing of it;* but then he acting in this as God's minister, it must be a Divine permission. Note, (2.) That it was a limited permission, *viz.* only to do it after such a manner, *viz.* by *writing a bill of divorcement, and putting it into her hand:* for, if this might have been done by word of mouth, or otherwise, it might have occasioned a great evil on both sides; for the woman might have pretended, when she liked another better than her husband, that she had been divorced, and so might marry him; and the man might rashly have divorced his wife upon any little quarrel, and never be in a condition of having her any longer as his wife: to prevent which divorces upon such a sudden pet, it was the custom to ask the person who came for a bill of divorce, before they delivered it to him, *Whether his yea was yea? i. e.* whether he continued in a settled resolution to put away his wife. (See note on 2 Cor. i. 17.) But the great question is, Whether this permission excused this divorce from sin, or only from punishment? That it could not excuse him that divorced his wife from sin, is argued, (1.) because our Saviour decides this question negatively, and that by reason of God's own institution founded upon nature, (ver. 4, 5.) and represents the permission mentioned by Moses as contrary to it, (ver. 8.) Now all transgression of Divine law is sin; (2.) because Christ saith, this permission was only granted to them *for the hardness of their hearts:* now whatsoever is done upon that principle, is sinful: (3.) and, especially, since otherwise it follows, That divorces are only evil because forbidden, and so are only sins against a positive command; and not forbidden, because evil, or because contrary to the law of nature; and then, either adultery can be no sin against the law of nature, or else Christ could not truly say, that *he that putteth away his wife, and marries another, committeth adultery against her.*

But on the other hand, That this permission excused those Jews, who made these divorces according to the law, not only from punishment by man, but also from fault before God, and more especially from being guilty of adultery, is evident, (1.) from the permission given to the woman thus divorced, to marry with another, Deut. xxiv. 2. which plainly shews, the bond of matrimony must by it be dissolved, since otherwise this must be a permission to be an adulteress. (2.) From the prohibition of the person thus divorcing her, to receive her again as his wife; which yet he was bound to do, if the bond of matrimony still continued, and she was still in truth his wife. And (3.) because, otherwise, the whole commonwealth of Judea, by a Divine permission, must be filled with adulteries, and with a spurious offspring. To answer therefore to the former arguments:

First, It is granted, That, as our Saviour says, these divorces were indeed contrary to the equity and genuine intention of God's primitive institution of matrimony; but then it must be added, that God by Moses dispensed with his own institution; and that Christ only says, that under his new law, this dispensation should not obtain, but that he would have his disciples to act according to the primitive institution.

Secondly, In answer to the second argument, it may be said, That what was permitted to the Jews, by reason of the hardness of their hearts, was no less permitted than what they were allowed to do, by reason of the indifference of the thing: whatsoever therefore was the cause of this permission, it is certain, that which was permitted could not at the same time be forbidden, and therefore could not be a fault, or that which God would punish in them.

Thirdly, To the third argument, it may be answered, That a thing may be said to be according to the law of nature two ways: (1.) because nature doth direct us to it by the provisions it hath made for such an end; in which sense, it is natural for women to give suck to their children: or, by the relation in which it hath placed us; in which sense the apostle saith, that even nature teacheth the woman to be covered in the church assemblies, and to wear long hair: (see the note on 1 Cor. xi. 13.) or, by the frame and constitution of things; in which sense man and wife are one flesh, and therefore ought not to separate from one another: and Christians ought, where greater reason doth not intervene, to act according to that which is thus suitable to the law of nature. Or, (2.) because the law of nature doth require it as necessary in reason to be done, or doth forbid it by reason of some moral turpitude, which always of necessity adhereth to the action; in which sense it may be said, that divorces and polygamy are not against a law of nature, but only against a positive command. And whereas it is objected, That then adultery will be no sin against the law of nature; I answer, That as adultery imports the lying of a husband with another, who is confessedly not his wife, or of a wife with another, whom she knows to be not her husband, it is unquestionably a sin against the law of nature, as being contrary to the faith plighted by them; contrary to justice, as being giving that to others, which is not your own; and contrary to the good of families and commonwealths, as filling them with a spurious offspring, and loosing the bonds of consanguinity and affinity. But then, if the polygamist then used only those to whom by matrimony he was contracted, there was not the like injury or injustice done: nor can I think that Abraham, Jacob, David, and other pious men, would have had more wives, or wives and concubines, had this been a plain violation of the law of nature; nor would God have so highly approved of them, had they lived in adultery. And, if divorce untied the bond of matrimony, it gives that liberty to each party, which cannot be allowed of whilst that bond continues; and so there could not be the same cause of blame or guilt in their cohabiting with another: it therefore may be granted, that these were rather sins against a positive or natural directive, than a moral precept or law of nature.

Ver. 9. *And I say unto you,* Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, εἰ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην, μοιχᾶται, *Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery.*] Here it seems evident, that Christ prescribes a new law, which had not before obtained among the Jews; divorce being permitted to them for other causes: for though it be said, Deut. xxiv. 1. he must find *some matter of uncleanness in her;* yet that

cannot signify fornication or adultery, seeing for these things she was by the law to die *by stoning*, if she committed fornication before her marriage was completed, Deut. xxii. 24. *by strangling*, say the Jews, in case of adultery, ver. 22. (2.) Because this divorce was permitted to all, except the person, who falsely pretended he found her not a maid; for that law so peculiar to him, *he may not put her away all his days*, Deut. xxii. 19. shews that others were permitted so to do: now adultery being a sin against the law of nature, could be permitted upon no account. And (3.) any other, excepting only the high-priest, (Lev. xxi. 7.) might marry her who was thus put away; (Deut. xxiv. 2.) whereas it could be lawful for no man to commit adultery with her. (See also the note on Mark x. 10, 11.)

Moreover, whereas all commentators I have met with, by *fornication* here do understand *adultery*, or the defiling of the marriage-bed; I incline ratherto take the word in its proper sense, for fornication committed before matrimony, and found after cohabitation. (1.) Because Christ, speaking of this divorce here and elsewhere, doth never use the word μοιχεία, which signifies *adultery*, but always πορνεία, (Matt. v. 32.) which word, both among Jews and gentiles, doth properly import the sin of unmarried persons lying one with another, and so being made one body: (1 Cor. vi. 16.) it is not therefore likely, that Christ receded from the known and common acceptation of the word. (2.) The punishment of adultery after marriage was *strangling;* after *sponsalia, stoning;* divorce not being mentioned in either case; but simple fornication was not thus punished by the Jews. And (3.) by this interpretation, the law of marriage is by Christ reduced to its primitive institution; that conjunction with another makes them both one flesh; and so the woman who had thus transgressed was to be dismissed, because she before was one flesh with another, and therefore could not be so with the man to whom she afterward did marry. Note also hence, that, according to either interpretation, where it is lawful to put away the wife, it is so to marry again: for (1.) such were the divorces of the Jews, of which Christ speaks; and (2.) Christ, by pronouncing such divorces as were not, for this cause, adulterous in him that married another, doth plainly insinuate, there was no such crime committed in this case; and then the marriage must be dissolved by that act.

Εἰ μὴ ἐπὶ πορνείᾳ, *except for fornication.*] St. Jerome here saith, that if the woman hath committed adultery, "non debet teneri," *she ought not to be kept by her husband*, lest he fall under condemnation, he being pronounced a fool and a wicked person, "qui adulteram tenet," *who retains an adulteress*, as the Septuagint reads, Prov. xviii. 27. The Greek fathers say, almost generally, it is καλὸν ἐκβάλλειν, an honourable thing to cast her out: and St. Austin* having said it was permitted, but not commanded so to do, retracts that saying, as being contrary to the words of Solomon. He that retains her, say the Apostolical Constitutions, is φύσεως θεσμοῦ παρανόμος, *a transgressor of the law of nature.* (Lib. vi. cap. 14.)

[5] Ver. 10. *If the case of a man be so with his wife, it is not good to marry.*] If under the prohibition of divorce, that of polygamy had not been contained, there would have been no cause for this inference of Christ's disciples; seeing they might have had a remedy, by taking one or more other wives, whom they loved better; nor would there have been any ground for Christ's discourse, of making themselves eunuchs for the kingdom of God.

Εἰ οὕτως ἔστιν ἡ αἰτία.] Grotius, Casaubon, and Bois, render αἰτία here *the condition*, in which sense it is frequently among the Latins; but seeing αἰτία is in Hesychius, τὰ κατ' ἀρχὴν πράγματα; and in Phavorinus, ἀρχὴ ἡ πήγη, the beginning or original of the thing; and Christ is here speaking of the original of matrimony, or of what it was, ἀπ' ἀρχῆς, and reducing things to that state; why may not the apostles be conceived to speak thus?—If this be indeed the original of matrimony, and thou intendest to take from us the liberty of divorces, which Moses granted, and to reduce marriage to its first original, it will not be good to marry.

[6] Ver. 11. Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, *All men cannot receive this saying.*] *i. e.* All men cannot live single, and abstain from matrimony. Whence it follows, that men and women are not by monastical vows to be obliged so to do; because none ought to be by vow obliged to do that which they cannot perform without sin. (2.) By adding, that they only can do this, *to whom it is given;* he shews, this is a special gift; according to these words of St. Paul, *I would have all men to be as I am: but every man hath his proper gift.* (1 Cor. vii. 7.) Now that which all men may obtain by prayer, temperance, and fasting, and such-like ordinary means, cannot be called a special gift, or a gift proper to some. And (3.) some, saith Christ, *have made themselves eunuchs;* *i. e.* abstained from matrimony for the kingdom of heaven; *i. e.* to be more expedite in preaching the gospel, or more fit to regard only the things of the Lord: (1 Cor. vii. 34.) *He that can receive it, let him receive it;* which last words sufficiently intimate, all men cannot do so.

[7] Ver. 13, 14. *They brought unto him little children, that he should put his hands upon them, and pray.*] This being the gospel used by our church at the celebration of infants' baptism, it will be necessary to shew the fitness of it for that purpose. Note, therefore,

First, That these little children being styled τὰ βρέφη, *infants*, (Luke xviii. 15.) and taken up in Christ's arms, (Mark x. 16.) it is plain that they were children not yet come to the age of discretion; for βρέφος, according to Eustathius and Phavorinus, is τὸ ἄρτι γεγονὸς παιδίον καὶ τρεφόμενον ἀπὸ τήθης, *a new-born child nourished from the teat, from his birth, till he be four years old:* (so 1 Pet. ii. 2.) whence they do not come to Christ, but are brought to him.

Secondly, They seem to be brought to Christ by those who believed he was a prophet sent from God, not by those who had other thoughts of him; for why should they desire for their children his prayers, or the imposition of his hands?

Thirdly, These children were not brought to be healed of any bodily distemper, for then the disciples would not have hindered them, but *that he should bless them, and pray over them;* which shews that they were capable of spiritual blessings, and may receive advantage by prayers; and *that he might lay his hands upon them.* Now this imposition of hands could not be to prepare them for any office, nor seems it designed to procure to them any remission of sin, of which the Jews conceived infants not guilty (though this would prove them capable of some means by which

* Retract. lib. i. cap. 19.

their sins might be pardoned); but to obtain for them some spiritual blessing appertaining to the kingdom of God; or, as Dr. Lightfoot saith, by this rite to admit them into the number of his disciples, or to own them as belonging to his kingdom. And,

Fourthly, From the reason why Christ would have them suffered to come to him, *viz. for of such is the kingdom of God*, it appears there is something in little children, why they should not be hindered from coming to him, besides their being emblems of humility; for this they are as much when they come not, as when they come: now what can that be, but the fitness of them to be early dedicated to the service of God, and to enter into covenant with him by rites appointed by him for that end? And hence the ancients looked upon this as a sufficient ground for infants' baptism,* as appears even from Tertullian,† whilst he shews his dislike of the custom.

Obj. But, say the antipedobaptists, Christ neither did baptize them, nor command the apostles to do it.

Ans. That is not to be wondered at, if we consider that they already had entered into covenant with God by circumcision, and Christian baptism was not yet instituted; and (2.) that the baptism thus used by John and Christ's disciples, was only the baptism of repentance, and faith in the Messiah, which was for to come; (Acts xix. 4.) of both which infants were incapable, but not of being consecrated to God from their infancy, as Samson, Judg. xi. 7. and Samuel, 1 Sam. i. 11. or of entering into covenant with God, Deut. xxix. 11. 15. as all the male infants of the Jews did by circumcision. (3.) Christ here speaks not of those children only, but of children in general, *suffer little children to come to me;* he adds a reason common to them all, *for of such is the kingdom of heaven;* which if it import, they are fit to be admitted into Christ's church and kingdom as they were into the Jewish church, they must be fit to receive Christian baptism, that being the only means of entering into Christ's kingdom. If he means only that they are fit emblems of humility, what reason can be hence given why they should on this account be brought to Christ, that he might lay his hands upon them? Or, why should he be so displeased that they should be forbidden to come to him?

Then they brought unto him little children.] To the argument here used for the baptizing of young children, it may be answered, that they were brought to him, that he might put his hands upon them and heal them; for Mark x. 13. Luke x. 15. they were brought, ἵνα ἅψηται αὐτῶν, *that he might touch them:* now as the prophets under the Old Testament healed by laying their hands on the diseased, and praying over them; (2 Kings v. 10.) so more certainly were persons healed by the touch of this great Prophet; for *as many as touched him were made whole;* (Mark vi. 56.) and upon that account, as many as had diseases sought *to touch him.* (Mark iii. 10. see Mark v. 23. 39. 42.)

But to this I reply, that when any came thus to Christ to touch him, or to desire him to lay his hands upon them, in order to a cure, we find either express declaration, or sufficient intimation, that they accordingly were healed; whereas there is not the least intimation of any bodily cure wrought upon these infants, but rather an intimation of some spiritual benediction; it being not here said, ἐθεράπευσεν, *he healed,* but εὐλόγησεν, *he blessed them.* (2.) Christ doth not say, Suffer little children *that are diseased,* or sick, *to come unto me,* but, without limitation or distinction, Suffer them to come. Nor (3.) doth he say, Suffer them to come, *for they need to be healed as much as those of riper years,* but for a reason which equally belongs to all children born of parents who are in covenant with God, *viz. for of such is the kingdom of God.*

It may be farther said, that they brought them to Christ, as the Jews do now their children to their famous doctors; or, as we do ours to the bishop, to receive his blessing. But to this I answer, that had that custom then obtained among the Jews, neither could the disciples reasonably have forbidden them; neither would our Lord have assigned this as a reason why they should not be forbidden, *for of such was the kingdom of God.*

[8] Ver. 17. Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς, ὁ Θεὸς, *Why callest thou me good? there is none good but one, that is, God.*] Here it is acknowledged, that many of the most ancient fathers * read, *God, my Father.* That other reading of some fathers,† *Why askest thou me concerning good?* is neither in the Syriac, nor in any of the evangelists, and so it seemeth to be only of a later date. Now from this place the Socinians argue thus against the Deity of Christ; He to whom the title of good doth not belong, cannot be God most high; by our Lord's own words this title belongs not to him, but only *to God the Father:* and therefore God the Father must be God alone. And whereas some of the Post-Nicene fathers answer, that this young man said *Good Master,* out of flattery or ignorance, looking upon Christ as a mere man, and so Christ answers, *Why callest thou me good, whom thou dost not acknowledge to be God?* this, say they, is an addition to the text, without any ground from Christ's words, yea, in opposition to them, he saying, that *one thing only was lacking to him; viz.* that he should sell all, &c. whereas the knowledge that Christ was God must also be lacking to him, and so two things, according to the Trinitarian hypothesis. To this it might be answered, that when our Lord saith, *one thing is lacking to thee,* he respects not his knowledge, but his practice, intending not to say what was lacking in him, as to the knowledge of himself; for it appears not this young man owned him as the promised Messiah; but to instruct him what was yet lacking to perfect his obedience to the commandments of God. Or (2.) that the Deity of Christ, being not revealed so fully as afterward it was, might not then be necessary to be believed to salvation. But not to insist farther on this answer, I reply,

Secondly, That Christ may be supposed to speak to this young man thus: Thou givest me a title, which is never given to your most renowned rabbins, and which agrees to God alone; dost thou therefore think there is any thing in me more than human, or that the Father dwelleth in me? This thou oughtest to believe, if thou conceivest this title

* Βαπτίζετε ὑμᾶν καὶ τὰ τήπια· ἄφετε γὰς, φησὶ, τὰ παιδία ἔςχεσθαι πρὸς μὲ, Const. Apost. lib. vi. cap. 15. p. 380. C. "Ait Dominos, nolite illos prohibere venire ad me."

† Tertul. de Baptismo, cap. 18. Author quæst. ad Antioch. q. 114. Ambr. de Virg. lib. iii. tom. i. p. 125.

* Ita Just. M. ὁ Θεὸς ὁ πατής μου, Dial. p. 338. A. Iren. lib. i. cap. 17. p. 105. Clem. Alexandr. p. 118. D. et 733. D. Orig. Com. in Joh. ed. Huet. p. 39. B. C. et lib. v. contra Celsum, p. 238. Exhort. ad martyr. p. 169.

† Τί με ἐρωτᾶς περὶ τοῦ ἀγαθοῦ; Augost. de Concil. Evan. lib. ii. cap. 63. Vulgatos interpres et Hieron. in locum.

truly doth belong to me, seeing there is but *one that is good, that is, God.* To confirm this interpretation let it be considered, that Christ in preaching to the Jews asserted two things of himself; (1.) that he was a prophet sent from God, even that prophet that should come into the world. (2.) That he had given them clear evidence of his commission from his Father, by the works done by the power of God, which manifestly shewed that God dwelt in him, and that *he was in the Father, and the Father in him,* so that he and the Father were one; for so he speaks, *I and the Father am one; And if I do not the works of my Father, believe me not; but if I do, though you believe not me, believe the works, that ye may know and believe that the Father is in me, and I in the Father:* (John x. 30. 37, 38. xiv. 8—10.)which words the Jews so apprehended, that they pronounced him guilty of blasphemy; *for that being a man he made himself God.* (John x. 31. 33.) He therefore might well say to this young man, *Why callest thou me good Master?* unless thou believest I am a teacher sent from God, seeing he who falsely pretends this cannot be a good master or a teacher of truth; nor canst thou own me as a prophet sent from God, but from my works; from which I have proved, that *I am in the Father, and the Father in me;* yea, that *I am one with the Father,* and so partake with him of the title of *good.*

Thirdly, Maresius well answers, that the Father being the fountain of the whole Deity, must in some sense be the fountain of the goodness and wisdom of the Son. The Son, saith Dr. Bull, is rightly styled, *the perfect and adequate image of his Father's goodness, as he derives that goodness, as he doth all his other attributes with the Divine nature, from the Father;* and thus to be the fountain of good may belong only to the Father. Hence even the heathens have declared, that of all the perfections of the Deity, that of ἀγαθὸς, *good,* was the most proper, he being only styled by them good, who was * ὁ πάντα διδοὺς καὶ μηδὲν λαμβάνων, *he who gave all to others, but derived nothing from them;* and thence they placed goodness, ἐν μόνῳ ἀγενήτῳ, *in him only who was unbegotten.* And in this sense many of the Ante-Nicene fathers owned that the word did signally, and most excellently, agree to the Father, and to Christ only by reason of the goodness derived with the Divine nature to him, as being God of God; or ἐκ τῆς πρὸς ἀλλήλους σχέσεως, *from the essential relation they had to each other:* as Clemens Alexandrinus † well explains the matter, thrice saying, that the *Father alone is good and just,* and yet *that the Son,* καθὸ δὲ ὁ λόγος ὢν αὐτοῦ ἐν τῷ πατρὶ ἔστι, as being the Logos, *as he is in the Father is just,* τὸ δὲ δίκαιον ἀγαθὸν, *and what is just is good;* and concluding, Θεὸν ἕνα μόνον εἶναι ἀγαθὸν, δίκαιον, δημιουργὸν, υἱὸν ἐν πατρὶ, *that there is one only God, good, just, the maker of all things, the Son in the Father.* Novatian‡ answers to them who objected to the orthodox that they owned two Gods, that if Christ being Lord hinders not that of the apostle, *there is one Lord;* so neither did Christ's being good, and God, hinder *there being one God, and one that is good.*

Εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολὰς, *But if thou wilt enter into life, keep the commandments.*] This being Christ's answer to the young man's question, *What good thing shall I do, that I may inherit eternal life?* I cannot think, as many seem to do, that Christ here directs him to that way to obtain that life, which neither was nor could be sufficient for that end; it being certain Christ elsewhere saith the same thing. For to the lawyer inquiring, *What shall I do to inherit eternal life?* Christ answers, *Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself; this do and thou shalt live.* (Luke x. 25. 28.) Now when men came seriously to inquire of him the way to life eternal, who can imagine he would deceive them by directing them to a way which he well knew was not sufficient to obtain that end? Moreover, it is very evident that God in the Old Testament promiseth life to them who observe his commandments, and pronounces them such as *he that did them should live by them,* (Lev. xviii. 5. Ezek. xx. 11.) promising to those who observe them, that *they shall surely live, and not die;* (Ezek xviii. 21. xxxiii. 15.) *i. e.* not die eternally, seeing he cannot be supposed to promise that they should not die a natural death; it is also as certain that they who walked before God, as Zacharias and Elisabeth, *in all the commandments of God blameless,* were righteous in his sight, (Luke i. 6.) and were said to walk before him with an upright and perfect heart, (Psal. xviii. 21. 24.) and to love him with all their heart and all their soul. (See note on xxii. 37.) It is therefore certain that all pious persons under the Old Testament obtained a right to life eternal, by this observance of the *moral* precepts of the law.

Obj. 1. But against this it is objected; that when the young man had said, *all these have I kept from my youth,* Christ yet requires him to *sell all that he had, that he might be perfect, and have treasure in heaven.*

Ans. True; but then this one thing was contained in the precept of loving, honouring, and obeying God with all his heart; for sure he loves not God above all things, who will not, when he doth require him, part with all things to enjoy God in heaven; nor doth he obey him sincerely, and with a perfect heart, who, when he is required by his ambassador to forsake them and follow him, refuseth so to do.

Obj. 2. It is farther objected, that the law required *perfect obedience,* and could not absolve the sinner from the guilt of sin.

Ans. To this I answer, That to require perfect obedience to his laws, is a thing absolutely necessary on the part of God, both under the *old* and the *new* covenant; for sin being the transgression of the law, and perfect and unsinning obedience being the same, if God require under the new covenant that I should not transgress any of his laws, as he most certainly must do, he must require me not to sin against them, and so he must require perfect, that is, unsinning obedience; and as sincere obedience, which is the condition of our acceptance with God under the new covenant, doth not procure the pardon of our sins committed under that covenant, but *the blood of Christ cleanseth us from all sin* upon our repentance; so, though the obedience to the *moral* law, required under the old covenant, could not absolve the sinner from the guilt contracted by the violations of that law; yet doth God there also promise expressly the like pardon to the *penitent,* that *when the wicked man turneth away from his iniquity, he shall not die, but live;* (Ezek. xviii.) that when he *ceaseth to do evil, and learneth to do well, though his sins were as crimson, he*

* Merc. Trismeg. in Pœmandro, cap. 2. n. 86. n. 2.
† Pædag. lib. i. p. 118, 119. ‡ Cap. 30.

shall be white as wool; (Isa. i. 17, 18.) and that their offerings, which before were vain oblations, should become sacrifices of sweet savour, and procure an atonement for their sins, if not by virtue of his institution, yet certainly by virtue of the *Lamb slain from the beginning of the world.* And that God required no obedience to his law as necessary to salvation, but that which pious Jews, by virtue of that grace which he was ready to afford them, might be able to perform, is hence apparent, that he not only promises life to them who did obey this law, but by the sacred penmen doth pronounce them blessed, saying, *Blessed is the man who meditates in this law day and night;* (Psal. i. 6.) *Blessed are they who always keep judgment, and do righteousness;* (Psal. cxix. 1, 2.) that he that keepeth the law is blessed; (Prov. xxix. 18.) and that *in keeping of it there is great reward.* (Psal. xix. 12. see Psal. cxix. 1, 2. Prov. viii. 32. 34.) This blessing, therefore, and reward, all pious persons did, and had just reason to expect; and yet it is certain they could not expect it on the performance of what it was not possible for them do: though therefore God said to them *cursed, i. e.* obnoxious to a curse, *is every one that continueth not in all things written in this law to do them;* they might be certain from the expiation and atonement he had appointed to be made for sin, and from the gracious promises made by him to the penitent, that they should be exempted from the guilt, and consequently from the curse, due to those transgressions, though they might not expressly know that this redemption was to be procured by the death of their Messiah.

Obj. 3. But doth not the apostle intimate that *the law could not give life,* by saying, *If there had been a law which could have given life, verily justification should have been by the law;* (Gal. iii. 21.) that *the law worketh wrath;* (Rom. iv. 15.) and that *as many as are under the law, are under a curse?* (Gal. iii. 10.)

Ans. All these things prove, that the transgressions of this law did render them obnoxious to punishment for the guilt of it, and that the law itself, only requiring obedience, could not absolve the sinner from the guilt of his disobedience to it; and therefore could not procure justification to life for the sinner, without an act of grace, temperating the rigour of the law: but yet this proves not there was no pardon to be obtained for the sinner, upon his repentance and faith in God, allowing an atonement for his sin; for then there could have been no place for repentance, or a propitiatory sacrifice under the law, and so no justification not only by the law, which is all St. Paul asserts, but no justification, that is, no freedom from the penalty denounced by it. As therefore under the gospel our justification, or absolution from the guilt of sin, ariseth not from works, but grace through faith; and yet good works and sincere obedience are the conditions requisite to salvation, and the means necessary to obtain it; and therefore of our love to God and to our neighbour as ourselves, it may still be said, *Do this and live:* so under the law, obedience to the moral precepts of it was the condition of, and the means requisite to obtain, the same life; and therefore of sincere obedience to it, it might well be said, *Do this and live,* especially seeing under the law faith and repentance were required for the remission of the violations of it.

And as it is necessary, from the perfection of the Divine nature, and his relation to us as a governor, to require that we should not sin, *i. e.* transgress any of his laws; so it is also necessary, through the imperfection of human nature, that if he will enter into covenant with lapsed sinful man, that that covenant should be a covenant of grace, or should admit of favour upon his repentance; seeing all other covenants would depend, on man's part, on an impossible condition, which is apparently equivalent to none at all; it being in effect the same to promise or engage for nothing, as only to promise something upon a condition I cannot perform.

[10] Ver. 21. Εἰ θέλεις τέλειος εἶναι, &c. *If thou wilt be perfect, sell that thou hast, and give unto the poor.*] That *to be perfect* is to be fully instructed in our duty, is proved in the note on 1 Cor. ii. 6. *We speak wisdom among those that are perfect, i. e.* saith Theodoret, παρὰ τοὺς εἰλικρινῆ καὶ τελείαν δεξαμένους πίστιν, *among those whose faith is sincere and entire:* hence *to know in part* is opposed to τὸ τέλειον *perfect knowledge.* (1 Cor. xiii. 9, 10.) In this sense the word גמר is used by the rabbins, as when they say, *they constitute a judge who was not* gomar, *i. e.* fully instructed in the knowledge of the traditions of the fathers; and tell us that one came to Hillel to be made a proselyte, and he said, *Do not that to another, which is odious to thyself; that is, the whole law, go thy perfect way; i. e.* fully instructed in thy duty. (Cod. Talm. Shabbath. f. 31.) Now (1.) hence then we may discern the vanity of the popish gloss upon this text; *viz.* If thou wilt be perfect, that is, *if thou wilt obtain a higher degree of eternal life, I give thee this counsel,* not simply necessary to salvation, but to attain a higher measure of it. For sure the young man needeth not have went away so sorrowful, if, without obeying this counsel, as they are pleased to call it, he might have obtained that eternal life he inquired after, and which contained the whole of his desire. Note,

Secondly, That seeing Christ here requires him not only to withdraw his heart from an inordinate love of his possessions, but actually to sell all, and give the money to the poor, we may be sure that this was only a particular command to this young man, to convince him of the insincerity of his pretended love to life eternal, and not a precept common to all Christians. For that there were rich men in the church, we learn from 1 Tim. vi. 17. James i. 10. ii. 2. the apostle John had his own house; Peter permits the Christian to retain his own; (Acts v. 4.) nor doth the apostle bid the Corinthians sell all and give alms, but only request them to give *of their abundance:* (2 Cor. viii. 13.) so that if riches fall into the hands of one who knoweth how to use them to God's glory, and the relief of indigent Christians, as well as to the supply of his own needs, it seems a contradiction to conceive that God doth require him to part with them, and thereby divest himself of any farther opportunity of promoting his glory, or doing good to his needy members. We are therefore only to do this upon the like occasions, *viz.* an express command from God; or when we find them an impediment to the securing our eternal interests: for then we must part with our right eye, or hand.

[11] Ver. 24. Εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν· *It is easier for a camel to go through the eye of a needle,* &c.] There is no necessity of reading κάμιλος for κάμηλος, for that both signify a *cable,* or thick rope

used by the mariners in casting anchors, Euthymius, Theophylact, and Phavorinus* testify; and that a camel is not here to be understood, Bochartus argues, (1.) because the Hebrew proverb speaks only of an *elephant*, not of a *camel*. (2.) Because the Syriac and Arabic versions here mention not a *camel* but a *cable*. (3.) Because the Jews, as Buxtorf† notes, use the same proverb of a cable rope; and (4.) because there is some analogy betwixt drawing a thread and a rope through the eye of a needle, but none at all between a *camel* and a thread. (Bochart. Hieroz. par. i. lib. ii. cap. 5. p. 91, 92.)

[12] Ver. 28. Ἐν τῇ παλιγγενεσίᾳ, &c. *In the regeneration, when the Son of man shall sit upon the throne of his glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel.*] I know that Justin Martyr and Irenæus speak of a παλιγγενεσία, *regeneration*, or *renovation*, which relates to their supposed millennium, and others would refer this to the stoical renovation of the world after its conflagration; but it is evident that neither of these opinions can here take place; not the supposed renovation of the world after the *conflagration of it*, since that must burn up all that remain of the *twelve tribes of Israel*, and so leave none of them remaining to be judged by Christ's apostles. Dr. Lightfoot, finding that this judgment of the twelve tribes is promised to begin *when the Son of man sits upon the throne of his glory*, which he began to do soon after his ascension, exercising his authority in heaven by sending down the Holy Ghost on his disciples, thinks they then *sat on these twelve tribes, judging the twelve tribes of Israel*, when they preached that gospel to them in Jerusalem, Judea, and throughout their dispersions, by which they were to be judged, and for contempt and disbelief of which they were rejected, condemned, and exposed to the severest punishment. Christ being mentioned throughout the book of the Revelation, as sitting on his throne from the time of his conquest over death, and his ascension into heaven, the doctrine of the apostles preached to the twelve tribes by the apostles, and sent to them in their epistles, may be said to judge and to condemn them, as the law of Moses is said to do so, John v. 45. and the word of Christ, John xii. 47, 48. 1 John iii. 17, 18. And this seems to be confirmed by Christ's words to them, *I appoint to you a kingdom, and ye shall sit upon twelve thrones judging the twelve tribes of Israel.* But,

Secondly, I grant the παλιγγενεσία here mentioned, may be referred to the consummation of the world, and to the *new heavens and earth*, of which the prophets speak; but then I add, this παλιγγενεσία, or *new birth*, is only that of the church of Christ, that ζωοποίησις, or *new life*, that ζωὴ ἐκ νεκρῶν, *life from the dead*, she shall receive when all Israel shall be saved, and *the fulness of the gentiles shall flow in to them*. For,

First, The persons here to be judged are only the *twelve tribes of Israel*, which makes it more than probable, that the whole promise made to the apostles respects their government over these tribes, coming in at the close of the world, after the fall of antichrist; and that not by a resurrection of their persons, but by a reviviscence of that spirit which resided in them, and of that purity and knowledge which they delivered to the world, and chiefly by admission of their gospel to be the standard of their faith, and the direction of their lives.

Secondly, It is observable, that the delivery of the Jews from their former captivities and miseries is always represented as a ζωοποίησις, *a giving of life*, and *a resurrection* to the Jews. Seeing then their return from their captivity is in the style of the prophets usually represented as a παλιγγενεσία, *a reviving*, or *new life;* why may not the time of their most glorious conversion, and collection from all the corners of the earth, be by our Saviour here represented under that known metaphor? moreover, the Greek interpreters here generally say, παλιγγενεσία τὴν ἀνάστασιν νοεῖ, *regeneration here signifies the resurrection*. But (1.) we read of no assessors with Christ then, but rather that all shall *stand before the judgment-seat*. (2.) The apostles here are only said to judge *the twelve tribes of Israel;* whereas, as they preached the gospel both to Jew and gentile, so by their doctrine shall they then judge both Jew and gentile. (Rom. ii. 16.) Some of the Latin fathers put a stigma after regeneration, and interpret the words thus: *You that have followed me in the regeneration*, that is, *in faith and holiness;* but this interpretation is confuted by the parallel place, Luke xxii. 20. which makes this the reward of their abiding with him in his temptation, not of their new birth, in which they could not follow Christ at all.

[13] Ver. 29, 30. *Shall receive a hundred-fold*, &c.] *i. e.* They shall have more and greater blessings than they part with, *viz.* a full content of mind; the comforts of an upright conscience; the joys of the Holy Ghost; increase of grace; and hopes of glory; and shall have God for their Father; and be rich towards God; and have Christ for their spouse, and all good Christians bearing that warm affection to them, which will render them more closely united to, and more affectionately concerned for them, than those who were allied to them by the strictest bonds of nature. And that these words cannot reasonably be interpreted of blessings to be conferred upon them after their resurrection, will be evident from this, that they that are *thought worthy to be the sons of the resurrection* (saith our Lord) *neither marry, nor are given in marriage*. (Luke xx. 35.) Whence therefore should they have these mothers, and these children, not to add wives, a hundred-fold? they are made like to the angels at their resurrection; and what should such angelical persons do with, what advantage will they reap from, a *hundred houses*, or a like increase of land on earth?

If you reply, That these words of our Saviour relate not to the first resurrection, of which this text, which speaks of wives and children, is to be interpreted, but only to the second and general resurrection; I answer, That the words are general, and therefore must include all that are sons of the resurrection. Moreover, by admitting this double resurrection, the first, in which they that are raised might marry, or have wives and children, and the second, in which they could not; the objection, or inquiry of the sadducees, is partly left unanswered: for this distinction doth suppose a resurrection, in which the ground of their inquiry might take place.

Secondly, This wonderful increase is promised νῦν, *at present*, ἐν τῷ καιρῷ, *in this time of life*, Mark x. 30. Luke

* Κάμηλος καὶ τὸ παχὺ σχοινίον ἐν ᾧ δεσμεύουσι τὰς ἀγκύρας οἱ ναῦται, ὡς τὸ ἐν εὐαγγελίῳ κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν. Phav.

† Lex. Talm. p. 1719.

xviii. 30. in opposition to what they shall receive in the age to come. Now the millennium is still placed by Dr. B. in the age to come, after the conflagration of the world; this promise therefore cannot refer to his millennium, nor yet to any other which begins after the resurrection of these persons; for that time can with no propriety of speech be said to be now, nor can the blessings then received be said to be received in this life. Moreover, these blessings are to be received, μετὰ διωγμῶν, with persecutions, it being the known observation of critics and grammarians, that μετὰ with a genitive case signifies *with*, and denotes τὸν αὐτὸν καιρὸν, *the same time*, and only with an accusative case signifies *after*, and denotes ὑστεροχρονίαν, *a following time;* so that these persecutions must be contemporary with the enjoyment of these blessings; whereas a general peace, and freedom from all persecutions, is made a necessary character of the millennial state.

Lastly, These words afford an argument against the doctrine of the millennium; because, according to them, the only blessing to be received ἐν τῷ αἰῶνι τῷ ἐρχομένῳ, *in the age to come*, is life everlasting; which blessing is confined to heaven, and not to be enjoyed on earth, our house *eternal* being *in the heavens*, (2 Cor. v. 1.) and our *inheritance eternal reserved in the heavens for us:* and therefore they to whom the promise is here made, are not in the world to come to live a thousand years on earth, or to enjoy the temporal blessings promised here; because they are not to be enjoyed in the world to come, but now, in this present life; and because the only blessing promised in the world to come, is not to be enjoyed on earth, but is reserved in the heavens for us. (1 Pet. i. 4.)

[14] Ver. 30. *But many that are first shall be last.*] Christ speaking here of the blessings which belong to his kingdom, and saying, that as to the participation of them, the Jews shall be the last, seems to confirm the doctrine of St. Paul, that the Jewish nation should be converted at the close of the world, or the last age, when the millennium shall begin.

CHAP. XX.

1. FOR *(this, that the first shall be last, may be confirmed to you by this parable,)* [1] the kingdom of heaven is like to a man that is a householder, who went out early in the morning to hire labourers into his vineyard *(as Christ went first to call the Jews to come into it).*

2. And when he had agreed with the labourers for a penny a day *(i. e. had told them what should be their wages)*, he sent them into his vineyard.

3. And he went out about the third hour *(by his apostles, sent first to preach in their cities and villages,* Matt. x.) and saw others standing idle in the market-place,

4. And said unto them, Go ye also into the vineyard; and whatsoever is right, I will give you. And they went their way.

5. Again he went out about the sixth and ninth hour, and did likewise *(preaching by his apostles, assisted by the Holy Ghost, first to the Jews in Judea, and then in the dispersions).*

6. And about the eleventh hour he went out, and found others *(i. e. the gentiles)* standing idle, and saith unto them, Why stand ye here all the day idle?

7. They say unto him, Because no man hath hired us *(i. e. the gospel hath not yet been preached to us).* He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

8. So when even was come, the lord of the vineyard saith to his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

9. And when they came that were hired about the eleventh hour, they received every man a penny *(i. e. the gentiles had equal privileges and advantages with the Jews).*

10. But when the first *(the Jews)* came, they supposed that they should have received more; and *(but)* they likewise received every man a penny.

11. And when they had received it, they murmured against the good man of the house *(that he had no more regard to them than to other believers),*

12. Saying, These last have wrought but one hour *(i. e. these gentiles were only called at the last)*, and thou hast made them equal to us *(Jews)*, who have borne the burden and heat of the day *(i. e. have been so long the sons of God, and the children of Abraham).*

13. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14. Take that thine is, and go thy way: I will give to this last, even as to thee *(who dost not less partake of the blessings promised by the Messiah, because the gentiles also do it).*

15. Is it not lawful for me to do what I will with my own? *(to confer the blessings I have purchased, as well upon the gentiles as on thee? or)* is thine eye evil, because I am good *(towards them)?*

16. So the last shall be first, and the first last *(i. e. so the gentiles believing in, and thankfully receiving Christ, shall become his church and people, whilst the Jews, murmuring and falling off from Christ, because of this his kindness to the gentiles, shall be excluded, and cast out from this kingdom till the last):* for *(though)* many *(of them)* be called *(by the preaching of the gospel)*, but few *(of them will be)* chosen, *(or prevailed upon by believing to become the elect of God,* Rom. xi. 5. 7.)

17. And Jesus going up to Jerusalem took the twelve disciples *(who followed him, fearing what might befal him and them there,* Mark x. 32.) apart in their way, and said to them,

18. Behold, we go up to Jerusalem; and the Son of man shall be betrayed to the chief priests and to the scribes, and they shall condemn him to death;

19. And shall deliver him to the gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again; *(for all these things being written of him must be fulfilled,* Luke xviii. 31.)

20. [2] Then came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him.

21. And he said to her *(speaking for them as they desired)*, What wilt thou? she saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22. But Jesus answered, and said *(to them)*, Ye know not what ye ask *(as being ignorant of the state of my kingdom, which will rather call you to sufferings, after the ex-*

ample of your Lord, than to temporal advantages). [3] Are ye *(then)* able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with *(i. e. shall suffer as I must do):* [4] but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them (Gr. *save to them)* for whom it is prepared of my Father *(i. e. the highest gifts, and greatest ministries in my kingdom must be dispensed by me, according to the good pleasure of my Father).*

24. And when the ten heard it *(i. e. what these had asked),* they were moved with indignation against the two brethren *(for thus attempting to get that which they thought themselves as worthy of as they).*

25. But Jesus *(perceiving this)* called them unto him, and said, [5] Ye know that the princes of the gentiles exercise dominion over them, and they that are great exercise authority upon them *(at their pleasure, and so you expect it will be in my kingdom, especially as to the gentiles, that you Jews shall be lords over them, and they shall be your servants).*

26. But *(let me tell you)* it shall not be so among you *(in the administration of my kingdom):* but whosoever will be great among you *(in my kingdom),* let him be your minister;

27. And whosoever will be chief among you, let him be your servant *(for the chiefest officers in my kingdom are only the doing the greatest services to, and ministers for the good of others):*

28. *(It therefore must be with them)* even as *(it is with)* the Son of man *(who)* came not to be ministered unto, but to minister, [6] and to give his life a ransom for many.

29. And as they departed from Jericho, a great multitude followed him.

30. And, behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

31. And the multitude rebuked them, because *(that)* they should hold their peace; but they cried the more, saying, Have mercy on us, O Lord, thou son of David.

32. And *(then)* Jesus stood still, and called them, and said, What will ye that I should do unto you?

33. They said unto him, Lord, *(our request is)* that our eyes may be opened.

34. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received their sight, and they followed him.

ANNOTATIONS ON CHAP. XX.

[1] Ver. 1. *THE kingdom of heaven is like to a man that is a householder.*] Something like this parable being to be found in the Jerusalem Talmud, as are many other of these parables in some of their ancient books, Mr. Clerc thinks it fitter to say, *they afterward used them in imitation of Christ,* than that Christ, who was an inspired teacher, should take them from the Jews. But (1.) whoever considers the hatred they bore to Christ, will scarce believe they would be concerned to imitate his sayings; and seeing this inspired teacher made frequent use of their proverbs, and, as some learned men aver, took almost the whole Lord's prayer from the prayers used by the Jews; why might not he, who used their parabolical way of teaching, by his Divine wisdom apply such of their parables as he saw proper for that purpose, to resemble the spiritual matter of his kingdom, they being such as would be less offensive, and better be remembered because used by them, and familiar to them? To proceed then to the critical remarks upon this parable, and so on to the import of it: note,

First, That these words, *these last,* μίαν ὥραν ἐποίησαν, are well rendered, *have wrought one hour,* for so ποιεῖν signifies, as Dr. Hammond notes in these words of the book of Ruth, ποῦ ἐποίησας, *where hast thou wrought?* (Ruth ii. 19.) and *she shewed her mother* ποῦ ἐποίησε *where she wrought,* and the name of the man μεθ' οὗ ἐποίησε, *with whom she wrought;* and in the book Ecclesiastes ποίημα is still *a work,* and ποιεῖν *to work;* so τὸ ποίημα τὸ πεποιημένον ὑπὸ τὸν ἥλιον is, *the work wrought under the sun,* Eccles. ii. 17. iv. 3. viii. 9. and iii. 9. so *profit* is τοῦ ποιοῦντος, *to him that worketh in that which he laboureth.* Note,

Secondly, That ὀφθαλμὸς ἀγαθὸς, ver. 15. is a *liberal* or *bounteous eye.* So Ecclus. xxxv. 8. *glorify God* ἐν ὀφθαλμῷ ἀγαθῷ, *by thy bounty.* So עין טוב is *benignus oculus,* (see Buxt. in voce עין see Dr. Hammond, note *b.*) and ὀφθαλμὸς πονηρὸς is *the envious eye.* (See note on Matt. vi. 22.)

Thirdly, That the κλητοὶ here, are those who were called by Christ and his apostles to the marriage-feast or supper of the gospel, offered to them with all its benefits, and yet slighted and refused by them, Luke xiv. 18. The ἐκλεκτοὶ those among the Jews who embraced this call, and so are called by St. Paul ἐκλογὴ *the election,* and a remnant, κατ' ἐκλογὴν, *according to the election of grace;* (Rom. xi. 6, 7.) and by St. Peter, *the elect.* (1 Pet. i. 1. ii. 9.) For the import of this parable seems to be this,—that the Jews, who were first called to be God's people, and to whom the gospel was first preached, and the blessings of the Messiah first offered, shall be, for their unbelief, rejected from being God's people, and so shall be the last in God's esteem, and shall be only made partakers of these blessings at the last; but the gentiles, who therefore came not in before, because they were not called before, shall accept the gracious offer, and so become God's church and people, and be preferred before the Jews, and first partake of the blessings of the gospel: so that they who gloried in the title of being the first-born of God, and those who had served him so long, and therefore murmured that the gentiles should be admitted to the same privileges and favour with them, and that without circumcision or obedience to the law of Moses, and did on that account reject the gospel, shall themselves be rejected, and put last; for, though many of them are called both in Judea, and throughout their dispersions, yet few of them do or will accept that call, or embrace the Christian faith. That this is the true import of this parable, we learn (1.) from the connective particle γὰρ *for,* which begins this chapter, and thereby shews this parable is designed to prove what was said in the last verse of the former chapter, and is repeated in the close of this parable, ver. 16. *viz. That many which were first shall be last, and the last shall be first.* And that this relates to the calling in of the gentiles, and the rejection of the Jews, is evident from these words, Luke xiii. 28—30.

So there shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves cast out. And they shall come from the east and the west, from the north and south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and first which shall be last. For in these words Christ plainly shews that the gospel should be received by the gentiles dispersed through all parts of the earth, and they should become the seed of Abraham by faith, whilst the Jews should be excluded from that kingdom, and by this, *the last shall be made first, and the first last;* and the reason of this, added ver. 16. *for many are called, but few chosen,* must respect the same Jews. Moreover, that this parable cannot relate to the rewards of another world, is evident from this, that amongst them who receive those rewards, there can be no murmuring as here against God, ver. 11. no *evil eye,* or envy at the felicity of, or kindness shewed to, others, as here, ver. 15. But the very preaching of the gospel to the gentiles was a great mystery; (Rom. xvi. 25, 26. Eph. iii. 4—6. 1 Tim. iii. 16.) for even the first believers preached only to the Jews; (Acts xi. 19.) St. Peter durst not do it till God by a vision told him that he should; (Acts x.) and when he had done it, those of the circumcision condemn him for it. (Acts xi. 2, 3.) The unbelieving Jews could not hear it from St. Paul, without crying out, *Away with such a fellow, it is not fit that he should live:* (Acts xxii. 21, 22.) and therefore they forbade the *apostles to preach to the gentiles that they might be saved.* (1 Thess. ii. 16.) Yea, even the believing Jews murmured at their admission to the like privileges with them, without circumcision, and the observance of the law of Moses, and made great schisms in all the churches of the gentiles upon that account; and the unbelieving Jews were enemies to the gospel for their sakes. (Rom. xi. 28.) This therefore seems to be the cause of the murmuring, and *evil eye,* mentioned in this parable, which, saith Christ, was wholly without cause, since they had not the less share of the blessings of Abraham, and of the Messiah, because the gentiles also, through God's free grace and favour to them, were made partakers of them. Note also, that the words, *I will give to these last as unto thee,* do not signify that God would give the blessings of the gospel to these murmuring Jews, *the kingdom of God to be taken from them,* and they being to be *cast out into outer darkness;* but only that they should be offered to both equally, and conferred upon them on the same terms of faith, there being no *distinction betwixt Jew and gentile* in the gospel dispensation, as under the law there was.

The kingdom of heaven is like, &c.] The two expositions of the fathers, *viz.* (1.) that they who were called at the first hour, were Adam and Eve, or Enoch and Noah; they at the second, were Abraham and the patriarchs; they at the sixth, were Moses and the Jews; they at the ninth, the prophets: or (2.) that this relates to the several ages of man; to those who are called in their infancy, as Samuel and the Baptist; or in their youth, manhood, middle age, old age,—cannot be true. Not the first, though it be as ancient as Origen, if not as Irenæus;* because this is a *parable of the kingdom of heaven,* and therefore can only respect those times when the kingdom of heaven was come among them: (2.) because of those many that were called, *few were chosen;* which is not true of those said by this exposition to be called at the first, third, and the ninth hour: not the second; because this plainly is a parable relating to the Jewish nation, (ver. 16.) and therefore not to all persons called in all ages and places of the world.

Ver. 15. Ἐν τοῖς ἐμοῖς.] This, saith Dr. Mills from his Vulgate, is "commentarius non textus," *a commentary added to the text;* but these words are found in Origen on Matt. p. 407. in Chrysostom, Theophylact, and in all the other versions.

[2] Ver. 20. *Then came to him the mother of Zebedee's children, desiring,* Ver. 21. *that her two sons might sit one on his right hand, the other on his left in his kingdom.*] How this is to be reconciled with Mark x. 35. see there. To *sit on his right hand and on his left,* is to have the most eminent places of dignity and honour after him; thus Solomon placed his mother *on his right hand* when he sat upon the throne, 1 Kings ii. 19. to which alludes that of Psal. xlv. 9. *upon his right hand stands the queen in gold of Ophir;* and that among the Persians was μεθ' αὐτὸν ἕξειν προσεδρίαν, *to have the first seat after the king,* (Joseph. Antiq. lib. xi. cap. 4.) δεύτερον καθίζεσθαι Δαρίου, *to sit next Darius,* or ἐχόμενος αὐτοῦ, *to sit by him.* (Esd. iii. 7. iv. 42.) This the mother might be encouraged to ask, because of their alliance to Christ, and because she was a continual follower of him, and served him so diligently; and she might expect they should be eminent in his kingdom, because Christ had called them *sons of thunder,* (Mark iii. 17.) and had admitted them and Peter at his transfiguration, (Matt. xvii. 1.) and at other times, (Mark v. 37.) when the rest of the disciples were excluded: however, the rest hearing of this ambitious request of the two brethren, and being as desirous, and, in their own opinion, as worthy of the same honour, as their frequent contentions about it testified, they had *indignation against them,* (ver. 24.) Now from this whole matter it appears, that none of Christ's disciples imagined he had promised the supremacy to Peter, by those words, *Thou art Peter?* for then neither would these two persons have desired it, nor would the rest have contended for it afterward. (Luke xxii. 24.)

[3] Ver. 22. Δύνασθε πιεῖν τὸ ποτήριον, ὃ ἐγὼ μέλλω πίνειν, καὶ τὸ βάπτισμα, &c. *Can you drink of the cup that I am about to drink of, and be baptized with the baptism with which I shall be baptized?*] The word *cup,* among sacred and profane authors, signifies the portion whether of good or evil which befals men in this world; expressed by Homer and others by *two cups* in the hands of Jupiter, of which

> Δοιοὶ γάρ τε πιθοὶ κατακείαται ἐν Διὸς οὔδει
> Δώρων, οἷα δίδωσι κακῶν· ἕτερος δὲ ἑάων.
>
> Il. ω. 525.

(See Plutarch περὶ φυγῆς, p. 600. C.) Accordingly the Psalmist saith, *In the hand of the Lord there is a cup, and the wine is red, and he poureth out the same;* ἔκλινεν ἐκ τούτου εἰς τοῦτο, *he poureth out from one into the other,* saith the Septuagint; *but the dregs thereof shall the wicked drink.* (Psal. lxxv. 8.) *Fire and brimstone, storm and tempest, being the portion of their cup. To drink of this cup,* is to have a measure of afflictions; and to drink of the same cup, is to have the same

* Lib. iv. cap. 70.

measure of afflictions: as in these words of Plautus,* "Ut senex hoc eodem poculo, quo ego bibo, liberet," *That the old man might drink of the same cup with me.* (See the use of this phrase, Isa. li. 17. 22. Jer. xxv. 15. 17. 28. Lam. iv. 21. Ezek. xxiii. 31—33. Matt. xxvi. 39. 42. John xviii. 11. Rev. xiv. 10. xvi. 19. xviii. 6. and Taubman on Plautus, Rudent. iii. 6.)

This phrase among the Jews, from whom we have reason to conceive our Lord received it, signifies, "lethale poculum bibere," or *to taste of death;* as when Christ saith, *Father, if it be thy pleasure, let this cup pass from me.* Thus R. Caiia comforts R. Lakis, concerning the death of his child, by saying, *of this cup,* "multi biberunt, multi bibent," *many have drank, and many shall drink.* It follows, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; which words, saith Dr. Mills, belong not to St. Matthew, but St. Mark; they being wanting in the Vulgar, St. Jerome, and, saith he, in Origen, who, after he had cited these words, δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πιεῖν, adds, ἢ ὡς ὁ Μάρκος ἀνέγραψε, ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα καὶ τὰ ἑξῆς; though there it be uncertain, whether Origen cites Mark for the omission of the latter clause, or only for the change of μέλλω πιεῖν into πίνω. However, these words are found both in the twenty-second and twenty-third verses in Chrysostom and Theophylact, and in Basilius Seleucensis, hom. 24. p. 134. And again in Chrysostom, ed. Mor. tom. i. p. 381, 382. and in the Syriac and Arabic versions. And seeing they are introduced by St. Mark thus, *But Jesus said unto them,* Can ye drink, &c. and can ye be baptized, &c. they were certainly spoken to them by our Lord; and why then should not St. Matthew relate them as our Saviour spake them?

The metaphor of baptism, or immersion in waters, or being put under floods, is also familiar in Scripture, to signify a person overwhelmed with calamities; as when the Psalmist complains, *that the waves had gone over him,* Psal. xlii. 7. that he was *come into deep waters,* Psal. lxix. 2. see Psal. lxxxviii. 7. Cant. viii. 7. Jer. xlvii. 2. Ezek. xxvi. 19. Dan. ix. 26. Jonah ii. 3. And in this sense Christ saith of his death, *I have a baptism to be baptized with.* (Luke xii. 50.) Of this cup the apostle James drank when he was killed by the sword of Herod; (Acts xii. 2.) and St. John, when he was put into a *furnace of hot oil,* exiled to Patmos, and suffered many other things for the name of Jesus.

[4] Ver. 23. *But to sit on my right hand and on my left, is not mine to give;* οὐκ ἐστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου, *but to them for whom it is prepared of my Father.*] The Arians of old, and the Socinians at present, hence note, that Christ here signifies that there is some power which the Father hath reserved to himself, and hath not committed to him; whence, say they, it follows, that he cannot be the same God which the Father is; because he hath not the same power which the Father hath. But to this it is answered, that Christ cannot be here supposed to deny this power to himself, for then he must contradict himself when he says, (Luke xxii. 29, 30.) *I dispose to you a kingdom,—that you may sit on twelve thrones, judging the twelve tribes of Israel;* and, (Rev. iii. 21.) *To him that overcometh will I give to sit upon my throne, as I have overcome, and sit with my Father on his throne;* and surely he to whom *all power in heaven and earth is given,* must have power to appoint the ministers of his kingdom; whence the apostle saith, *there be divers administrations, but the same Lord* of them; (1 Cor. xii. 5.) Christ therefore only saith, he could give this to them only for whom it was appointed of his Father; and this he says not to signify a defect of power, but a perfect conformity to his Father's will; and that he could not do this without the motion and energy of the Divine nature, which he calls the Father, abiding in him, saying, *The Son can do nothing of himself, but what he sees the Father do,* (John v. 19, 20.) and can speak only what he hath heard from the Father; (John viii. 38.) which rather shews that the Divine essence abideth in him, than that there is any want of power in him.

[5] Ver. 25. *Ye know that* οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν, *the rulers of the gentiles have dominion over them, and they that are great exercise authority over them: but it shall not be so among you.*] Here, saith Woltzogenius, we may clearly perceive that Christ, in the person of his apostles, understands all his faithful people, and *forbids them, who will be his subjects, the exercise of all civil dominion;* which is certainly false, since then he had forbid the dominion of parents over their children, and of masters over their servants; the contrary to which is evident from Eph. vi. 1. 5. Colos. iii. 22. 1 Tim. vi. 1. where the power of parents over their children, and of masters over their servants, is confirmed.

Secondly, If by these words the civil magistracy should be forbidden in a Christian commonwealth, all order, all defence of good men, and punishment of evil-doers, would be taken away. For what must be done in this case; must the civil government of Christians be put into the hands of heathens? "I see no cause (saith Schlictingius) why a Christian should not rather exercise it than any other man; for who is better than a Christian? Who, in the use of this authority, will be more just and moderate? Who more diligent in defending the good, and especially those Christians who are God's peculiar people? Who is fitter to promote Christian truth and piety? When the whole realm is Christian, can it be better to commit the government to an adversary, than to an abettor of Christianity? Since God would have kings themselves *to come to the knowledge of the truth,* would he require them at the same time to lay aside their government? What could render them more alien from the Christian faith, or be a greater reproach to Christianity, than to say it forbade them that government which is instituted by the law of nature, and is so necessary for all people? And how contrary is this to that prediction, that *kings should be their nursing fathers?* Moreover, it is certain that the exercise of this civil power can be no evil thing; since he who doth it is God's *vicegerent, the ordinance of God, the minister of God for good;* who then would have all Christians discharged from what is lawful in itself, and highly beneficial to them, and not rather wish that all kings were Christians, or that only Christians might be kings?" And whereas Woltzogenius adds, that this empire consists not with Christian humility, which calls us to minister to others; now to command and minister is inconsistent; I answer, that government is so far from being inconsistent with ministry, that all government, whose end is not our private, but the good of others, is, in

* Cas. act. 5. sect. 2.

respect of them, a ministry; hence is the highest power styled the *minister of God for good to them*, and said λειτουργεῖν *to serve*, or officiate, for that very end. (Rom. xiii. 6.)

But why then, saith he, did not Christ, the head and king of the church, exercise this office? I answer, who knows not that he is *King of kings, and Lord of lords*, and is now in the actual exercise of his kingly office? He did not indeed exercise this dominion upon earth, because *his kingdom was not of this world*, and he would give no umbrage to Cæsar or the Jews, that he affected such a thing; and partly because he was to exercise his *prophetic* office upon earth, and go from his sufferings to the glory of his kingdom, and leave us an example of patience and humility, and of contempt of worldly grandeur.

Secondly, It is certain that this text cannot condemn all ecclesiastical government, that being as necessary to an ecclesiastical society or community, as civil government to a civil society; hence among gifts distributed for the use of the church, we read of governments, 1 Cor. xii. 28. we find the apostles had their rod, 1 Cor. iv. 21. and power given of the Lord, 2 Cor. x. 8. xiii. 10. to deliver to Satan, 1 Cor. v. 5. 2 Tim. i. 20. and *to revenge all unrighteousness*, 2 Cor. x. 6. And we have mention of those who *are over us in the Lord*, 1 Thess. v. 12. and who are ἡγούμενοι *governors*, to whom we must yield obedience, and *submit ourselves*, Heb. xiii. 7. 17. and without this, that Christian discipline, on which the welfare of the church depends, could not be exercised. Nor,

Thirdly, Do I think Christ only here forbiddeth such dominion as is attended with tyranny, oppression, and contempt of their subjects, as some collect from the words κατακυριεύειν and κατεξουσιάζειν, which, say they, bear that sense, Neh. v. 14, 15. ix. 37. Ezra vii. 24. Psal. x. 5. 10. Ecclus. xx. 8. (1.) Because St. Luke, xxii. 25. uses only the words κυριεύειν and ἐξουσιάζειν, which bear no such ill sense. (2.) Because kings and governors among the gentiles, and much less among the Jews, were not always guilty of this maleadministration. And (3.) because Christ does not oppose unto their government a just dominion, but a ministry only. (4.) Observe, that ἐξουσιάζειν, Neh. ix. 37. doth plainly signify, to *govern* them according to their will; and this was plainly the government which obtained in the eastern nations, the will of those kings was their law; and for this reason were they styled αὐτοκράτορες. Whereas your office being only to make known my will, you, saith Christ, shall have no such government, no dominion over the faith of others, (2 Cor. i. 24.) shall command nothing for mere will and pleasure, but your whole office shall consist in being ministers for the good of others. Whence, saith the apostle, *What is Paul, what is Apollos, but* διάκονοι, *ministers by whom ye believed?* (1 Cor. iii. 5.) *And we ourselves are your servants* (saith he) *for Jesus' sake.* (2 Cor. iv. 5.) Hence are they so often styled *ministers*, and their work a *ministry to the saints*, to the gentiles, to the church. And therefore, saith Christ, all the office any man can have in my kingdom, can be only a larger ministry to others; and in this he truly will resemble me, who *came not to be ministered to, but to minister.*

[6] Ver. 28. *Even as the Son of man came not to be ministered unto, but to minister;* καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, *and to give his life a ransom for many.*] Here note,

First, That whereas it is said here, that *Christ gave his life a ransom for many*; and, xxvi. 28. that his blood was shed *for many*: and, Heb. ix. 28. that Christ *was once offered to take away the sins of many*: it doth not hence follow, that Christ died not for all; the word πολλοὶ, *many*, being in other places used where all are certainly included. Thus when it is said, Dan. xii. 2. *That many who sleep in the dust shall arise, some to everlasting life, and some to everlasting shame.* This is certainly equivalent to that of Christ, John v. 28, 29. *The hour cometh, that all that sleep in the grave shall hear the voice of the Son of man, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of condemnation.* When it is said, Rom. v. 15. that *through the offence of one, many died*; this is equivalent to that of the same apostle, that *in Adam all men died*, 1 Cor. xv. 22. And when it is said, ver. 19. that *by the disobedience of one, many were made sinners*; this is certainly equivalent to what is said, ver. 12. *Death passed upon all men, through that one man in whom all have sinned.* Note,

Secondly, That from these words, *he gave his life*, λύτρον ἀντὶ πολλῶν, *a ransom for many*, it is evident, that Christ suffered in our stead, and gave his life instead of our lives, obnoxious to death, the wages of sin, as is largely proved, note on those words, 1 Tim. ii. 6. *he gave himself*, ἀντίλυτρον ὑπὲρ πάντων, *a ransom for all*; and will be farther evident from the like expressions in Scripture, in Jewish and in heathen authors. Thus, Josh. ii. 14. the agreement betwixt Rahab and the spies runs thus, ἡ ψυχὴ ἡμῶν εἰς θάνατον, *Let our lives die instead of yours, if ye utter not our business.* So when Eleazar died, he is introduced by Josephus * speaking thus, Καθάρσιον αὐτῶν ποιῆσαι τὸ ἡμῶν αἷμα, καὶ ἀντὶ ψυχῶν αὐτῶν λάβειν τὴν ἐμὴν ψυχήν· That *God would accept his blood as a propitiatory sacrifice for the Jews, and take his life instead of their lives.* So Alcestis † saith to Admetus, *In honour of thee I die, that thou,* ἀντὶ τῆς ἐμῆς ψυχῆς, *mightest live instead of me.* And Porphyry,‡ from Asclepiades, says, That *the first sacrifices were offered,* ὑπὸ τίνας καιροὺς ψυχὴν ἀντὶ ψυχῆς αἰτουμένους, *on some occasions requiring life for life.* (See more of this, Outram de Sacr. lib. i. cap. 22. and Pears. Vindiciæ Ignat. par. ii. cap. 15. p. 206—208.) This being then the constant opinion both of Jews and gentiles, that their piacular victims were λύτρα and ἀντίλυτρα, *ransoms* for the life of the sinner; and that he who gave his life for another, suffered in his stead, and to preserve him from death; they could not otherwise judge, but that our Lord intended by this expression, to signify that he gave his life instead of the lives of those for whom he suffered. Vain here are the Socinians, when they say, this price was to be paid to Satan, who detained us captive; for the price is only to be paid to him that retains the captive, when he doth this for gain, to make money of him, as the Turks now do at Tripoli and Algiers, not when a man is detained in custody or prison, for violation of a law; for then it is not the gaoler, but the legislator, to whom the price of his redemption must be paid, or satisfaction made. And Crellius in vain denies, that this price was paid to God, for Christ became our ransom, as he offered up his life and blood for us; now *he gave him-*

* L. de Maccab. p. 1090. C.
† Eurip. Alcest. v. 282.
‡ De Abst. lib. iv. §. 15.

self a sacrifice and oblation to God; (Eph. v. 2.) *he offered himself without spot to God;* (Heb. ix. 14.) he therefore paid the price of our redemption to God.

CHAP. XXI.

1. AND when they drew nigh to Jerusalem, and were come *(through Bethany)* to Bethphage, to the mount of Olives, then sent Jesus two *(of his)* disciples, (Mark x. 1. Luke xix. 29.)

2. Saying to them, Go into the [1] village over against you, and straightway entering *(into it)* ye shall find [2] an ass tied, and a colt *(tied)* with her, *(on which never man sat,* Mark xi. 2.) loose them, and bring them unto me.

3. And if any man say aught to you *(asking, why you do this,* Mark xi. 3.) ye shall say, The Lord hath need of them; and straightway *(hearing that)* he will send them.

4. All this was done *(by Christ)*, that it might be [3] fulfilled which was spoken by the prophet *(Zachary,* ix. 9.) saying,

5. Tell ye the daughter of Zion, Behold, thy King cometh to thee, meek, and sitting upon an ass, and *(that is)* a colt the foal of an ass.

6. And the disciples went, and did as Jesus commanded them; *(and they found the colt tied by the door without, in a place where two ways met, and they loosed him,* Mark xi. 4. *And the owners of the colt standing by, said, Why do ye loose the colt?* ver. 5. *And the disciples answered, We do as Jesus, who hath need of them, commanded us; and then they suffered them,* ver. 6. Luke xix. 31. 34.)

7. And *(so they)* brought the ass, and the colt, and put on *(one of)* [4] them *(to wit, the colt)* their clothes, and they set him thereon.

8. And a very great multitude [5] spread their garments in the way; others cut down branches from the trees, and strewed them in the way: *(as before a king. And as he was going down to the mount of Olives, the whole multitude of his disciples began to praise God with a loud voice, for all the wonderful things that they had seen,* Luke xix. 37.)

9. And the multitudes that went before, and that followed *(after)*, cried, saying, *(as they did usually at the feast of tabernacles,)* Hosanna to the Son of David: Blessed is *(be)* he that cometh in the name of the Lord; Hosanna in the highest *(wishing prosperity to him, and his kingdom, from him that dwells in the highest heaven).*

10. And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11. And the multitude said, This is Jesus the prophet of Nazareth, *(a city)* of Galilee.

12. And Jesus went *(the next day,* Mark xi. 12.) into the temple of God, and [6] cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

13. And said to them, It is written, [7] My house shall be called the house of prayer, *(for all nations,* Isa. lvi. 7.) but ye *(by these practices)* have made it a den of thieves *(i. e. by turning it into a place of unjust gain, you have verified the complaint of the prophet Jeremy,* vii. 11. *that it was become a den of robbers).*

14. And the blind and the lame came to him in the temple; and he healed them.

15. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

16. And said to him, Hearest thou what these say? *(Rebuke them for it,* Luke xix. 39.) And Jesus saith unto them, Yea, *(I hear them fulfilling the prophecy of the Psalmist; for)* [8] have ye never read *(the words,* Psal. viii. 2.) Out of the mouth of babes and sucklings thou hast perfected praise? *(They therefore are excited by him to do that which your malice will not suffer you to do for the glory of God.)*

17. And *(having said this)* he left them, and went out of the city into Bethany; and he lodged there, *(with his disciples,* Mark xi. 11.)

18. Now in the morning as he returned into the city, he hungered.

19. And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and *(he)* said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away; *(by this example shewing, that the Jewish nation, which, being watered with the gospel, brought forth no answerable fruit, was nigh unto cursing, and would suddenly be rejected by God,* Heb. vi. 8.)

20. And when *(Peter,* Mark xi. 21. *and)* the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away!

21. Jesus answered and said unto them, Verily I say unto you, [9] If ye have faith, and doubt not, ye shall not only *(be able to)* do this which is done to the fig-tree, but also if ye shall say to this mountain, Be thou removed, and be thou cast into the sea; it shall be *(so)* done.

22. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

23. And when he was come into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, [10] By what authority doest thou these things? and who gave thee this authority? *(thus to control us, and reprove our practices, to whom the government of the temple and of the people is committed.)*

24. And Jesus answered and said to them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things; *(or, you may discern this without my telling you, for John bore witness to me,* John v. 33.)

25. The [11] baptism of John, whence was it? from *(the God of)* heaven, or of men *(only)?* And they reasoned with themselves, saying, If we shall say, From heaven; he will say to us, Why did ye not then believe him?

26. But if we shall say, Of men; we fear *(lest we should be stoned by)* the people; for all hold John as a prophet.

27. And they answered Jesus, and said, We cannot tell. And he said to them, Neither tell I you by what authority I do these things.

28. But what think you *(of the parable, which fitly represents your stubbornness in rejecting the doctrine of John)?* [12] A certain man had two sons; and he came to the first, and said *(to him)*, Son, go work to-day in my vineyard.

29. He answered and said *(to his father)*, I will not: but afterward he repented *(of his undutiful denial)*, and went.

30. And he came to the second, and said likewise. And he answered and said, I go, sir: and *(but he)* went not.

31. Whether of them twain did the will of his father? They said unto him, The first *(only)*. Jesus saith to them, *(You fitly resemble the second son; and the publicans, whom ye so much despise, are liker to the first; for)* verily I say unto you, That the publicans and harlots *(hearing John, saying, Repent, for the kingdom of heaven is at hand; and repenting)* go into the kingdom of God before you *(who are so far from going before them in obedience to this command of God by John, that you despise it)*.

32. For [13] John came to you *(to instruct you)* in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen *(them do)* it, repented not afterward that ye *(also)* might believe him.

33. Hear another parable *(resembling God's kind dealings with you, and your evil returns to him)*: [14] There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower *(in it)*, and let it out to husbandmen, and went into a far country.

34. And when the time of the fruit drew near, he sent *(successively)* his servants to the husbandmen, that they might receive the fruits of it.

35. And the husbandmen took his servants, and beat one, and killed another, and stoned another, *(as you have dealt with the prophets,* Matt. v. 12.)

36. Again, he sent other servants more than the first: and they did to them likewise; *(in this also resembling you; for which of the prophets did not your fathers persecute?* Acts vii. 52.)

37. But last of all he sent to them his *(only)* son, saying, *(Perhaps)* they will reverence my son.

38. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39. And *(accordingly)* they caught him, and cast him out of the vineyard, and slew him, *(as you will do,* xx. 18.)

40. When the lord therefore of the vineyard cometh, what *(think you)* will he do to those husbandmen?

41. [15] They say to him, He will miserably destroy those wicked men, and will let out his vineyard to other husbandmen, who shall render him the fruits *(of it)* in their seasons.

42. Jesus saith to them, Did you never read in the Scriptures *(those words recorded,* Psal. cxviii. 22.) The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? *(Now you are those builders, and I, whom you reject, am that chief corner-stone.)*

43. [16] Therefore say I to you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44. And whoever shall [17] fall on *(or stumble at)* this stone *(or through ignorance, or the prejudices he hath received from you, shall continue in his unbelief)* shall be broken *(by it)*: but on whomsoever it shall fall *(in vengeance, as it will heavily upon you)*, it will grind him to powder.

45. And when the chief priests and pharisees had heard his parables, they perceived *(at the last)* that he spake of *(what should befal)* them.

46. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet *(and this at present restrained them from so doing)*.

ANNOTATIONS ON CHAP. XXI.

[1] Ver. 2. ΠΟΡΕΥΘΗΤΕ εἰς τὴν κώμην, τὴν ἀπέναντι ὑμῶν· *Go to the village over against you.*] This could not be Jerusalem that was against Christ and his apostles, as some gloss the words; that being not a village, but a city; but, as the Arabian geographer * informs us, it was *a little village two miles distant from the mount of Olives towards the south.* (See Bochart. Hieroz. lib. ii. cap. 17. col. 210.)

[2] Εὑρήσετε ὄνον δεδεμένην, καὶ πῶλον μετ' αὐτῆς, *Ye shall find an ass bound.*] Seeing all the other evangelists testify, that the colt was bound, the words of St. Matthew must be filled up thus, *And a colt bound with her.*

Note also, that the other evangelists make mention only of the colt, because our Saviour sat upon him only. (See note on ver. 7.) Note also, here, a wonderful instance of Christ's prescience in the minutest matters, *viz.* 1. You shall find a colt; 2. on which no man ever sat; 3. bound with his mother; 4. *in bivio;* 5. as you enter into the village; 6. the owners of which shall at first seem unwilling that you shall unbind him; 7. but when they hear the Lord hath need of him, they will let him go.

[3] Ver. 4. *All this was done,* ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, *that it might be fulfilled which was spoken by the prophet,—meek, and sitting,* ἐπὶ ὄνον, καὶ πῶλον, *upon an ass, and upon a colt, the foal of an ass.*] John xii. 15. *Sitting* ἐπὶ πῶλον ὄνου, *upon the foal of an ass,* which makes it reasonable to conceive that καὶ here signifies, *id est,* as *vau* oft does. (See note on Coloss. i. 2.) Moreover, here note, (1.) that the ancient Jews refer this place of Zachary ix. 9. to the Messias. So Midras Coheleth, in Eccles. i. 9. *Such as our first redeemer was (i. e.* Moses), *such shall be the last* (the Messiah); *the first set his wife and children upon an ass,* (Exod. iv. 20.) *and so it shall be with the last; of whom it is said,* (Zech. ix. 9.) *He is poor, and sitting upon an ass.* Nachmonides in Midras, upon Gen. xlix. saith, *The Messias is he of whom it is said, He is poor, and sitting upon an ass.* This was a thing so well known, that they in the Talmud† introduce Sapores, king of the Persians, speaking thus to the Jews, *You say, That your Messias shall come upon an ass, I will send him a horse.* See more to this purpose in Bochart. Hieroz. lib. ii. cap. 17. col. 213, 214. Note also hence from St. Chrysostom,‡ an argument, that our Jesus was their true Messiah; they being not able to shew any other that came thus to them. (See Examen Millii here.)

[4] Ver. 6, 7. *They brought the ass and the colt,* καὶ ἐπέθηκαν ἐπάνω αὐτῶν, *and set him upon them.*] Ἐπ' αὐτῷ, *upon him,* Mark xi. 7. ἐπὶ τὸν πῶλον, *upon the colt,* Luke xxix. 35. it seeming not probable to most interpreters, that in so short a journey Christ should ride upon them both; and three evangelists mentioning only one, it seems necessary here, to admit of the figure called *enallage numeri,* frequent in other places; so the *ark* rested *upon the mountains of Ararat,* Gen. viii. 3. *i. e.* upon one of them; *the cities in*

---

* Clim. 3. ar. 5.

† Sanhed. cap. 11. f. 98.

‡ Ἐρώτησον τοίνυν τὸν Ἰουδαῖον, ποῖος Βασιλεὺς ὀχούμενος ἐπὶ ὄνου ἦλθεν εἰς Ἱερουσαλήμ, ἀλλ' οὐκ ἂν ἔχοιεν εἰπεῖν ἀλλ' ἢ τοῦτον μόνον.

which Lot dwelt, Gen. xix. 29. *i. e.* in one of which. (See Gen. xxiii. 6. Josh. vii. 1. Matt. xxvii. 44. Luke xxiii. 39. John xii. 14.) St. Matthew seems to add both, either in compliance with the words of the prophet, or because he sat upon the colt, the ass going along with him, though Theophylact saith they sat him ἐπάνω τῶν ἱματίων, *upon the garments.*

[5] Ver. 8. *And a very great multitude,* ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, *strewed their garments in the way; others cut down branches.*] Here observe, that this strewing of clothes, flowers, and branches in the way, were ceremonies used towards great men, and especially to kings and emperors: thus, saith Herodotus,* they went before Xerxes, passing over the Hellespont, μυρσίνησι στορνύντες τὴν ὁδὸν, *strewing the way with myrtle-branches:* thus when Cato left his soldiers to return to Rome, ὑποστόρνυσι τὰ ἱμάτια τοῖς πόσιν ᾗ βαδίζοι, *they laid their garments in the way;* which, saith Plutarch,† *was an honour then done only* τῶν αὐτοκρατορῶν ὀλίγοις, *to few emperors.* And when the captains proclaimed Jehu king, *they put their garments under him.* (2 Kings ix. 13.) This therefore the people do now to Jesus, as being to proclaim him the king Messiah. (2.) Observe, that at the feast of tabernacles, it was the custom of the Jews, not only to sing hosannas with the greatest joy, but also to carry branches in their hands, desiring, as the Jews still wish to do at this feast, that they may thus rejoice at the coming of their Messiah; whence, owning Jesus for the person, they use the hosannas and the rites observed at that feast, wishing prosperity to him and his kingdom, from him that dwelleth ἐν τοῖς ὑψιστοῖς, *in the highest heavens.* (Luke xix. 38.)

[6] Ver. 12. *And Jesus went into the temple of God,* καὶ ἐξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, *and cast out all those that bought and sold in the temple, and overthrew the tables of the money-changers,* &c.] Christ seems not here absolutely to forbid this permutation; it being almost necessary for them, who lived far from Jerusalem, to bring up money to purchase sacrifices and oblations there, rather than to bring them so long a journey; and suitable in equity to the law concerning tithes. (Deut. xiv. 24—26.) But he condemns the avarice of the priests; who, when these things were bought before in the shambles and markets of Jerusalem, had, for their sordid gain, now brought this merchandise into the house of God; and that this was done in honour of that sacred place, is evident from the words following, Mark xi. 16. (See the note there.) The money-changers sat there not only about the payment of the half-shekel to the sanctuary, but chiefly for the return of money from remote places (this payment being made even by the Jews in their several dispersions); that so they, who came to Jerusalem to worship, paying it to merchants at home, might have it safe from thieves, and from the trouble of carriage, at Jerusalem.

[7] Ver. 13. *And saith unto them, It is written, My house shall be called,* οἶκος προσευχῆς, *a house of prayer,* (to all nations, Mark xi. 17.) *and ye have made it a den of thieves.*] God said by the prophet, *My house shall be called a house of prayer for all people,* Isa. lvi. 7. so Isa. lx. 7. *i. e.* a house dedicated to my worship; of which prayer was esteemed an eminent part, as is evident from Solomon's prayer at the dedication of the temple; which supposes God's people should continually pray in or towards that house; and that they did so at the time of offering incense, we read Luke i. 10. Thither also went the pharisee and the publican to pray, Luke xviii. 10. Thither also went the heathen proselytes of the gate, and therefore had a court styled, *The court of the gentiles;* and this made it *a house of prayer for all nations.* But you, saith Christ, by turning it into a place of unjust gain, *i. e.* of gain got by exactions tending to the loss and damage of the people, have given just occasion to apply to you those words of Jeremy, vii. 11. *My house is become a den of robbers in my eyes;* you making a gain of that service, which you ought freely to attend upon, having your tithes from them, and a share of their offerings for that very end.

Ye have made it a den of thieves.] To the note here add, Origen here saith, that besides the reward they expected for the change of money, they gave ἀργύριον ἀδόκιμον, *base money* instead of good, in Matt. p. 442. and in Joh. tom. ii. p. 178.

[8] Ver. 15, 16. *Have you never read, that out of the mouths of babes and sucklings I have ordained praise?*] I do not see reason to say Christ cites these words as a prediction of the things here done to him; but only to say, what was there said might well be accommodated to this action: For if, when that young stripling David, whose son, according to the flesh, I am, and who was an eminent type of me, conquered Goliath, that great enemy of God's people; all the women, probably attended with their children, came out of their cities, dancing and singing praise to God: (1 Sam. xviii. 6.) is it not reasonable, that the multitudes should sing *hosanna to the Son of David,* coming to vanquish the devil, that great enemy of his church? and now that God *hath raised up a horn of salvation for them in the house of his servant David, to deliver them from their enemies, and from the hands of all that hate them,* (Luke i. 68. 74.) that they should sing *glory to God in the highest,* and wish prosperity to the kingdom he is now erecting?

[9] Ver. 21. Ἐὰν ἔχητε πίστιν, καὶ μὴ διακριθῆτε, *If ye have faith, and doubt not,—κἂν τῷ ὄρει τούτῳ εἴπητε, if ye shall say to this mountain, Be thou removed, and be thou cast into the sea, it shall be done.*] That μὴ διακριθῆναι, signifies *not to discriminate,* or put a difference, see note on Rom. xiv. 23. And so here it may import, If you have such a faith, as puts no difference between things you can, and things you cannot do, but makes you fully persuaded you can do any thing, which tends to the glory of God, and is requisite for the promotion of the Christian faith, you shall be able to perform the most difficult things; for that is the meaning of that phrase, *to root up mountains:* it being said by the Jews of their doctors, which were able to solve the most difficult questions, Such a one is *a rooter up of mountains.* (See note on 1 Cor. xiii. 2.) Though, therefore, Nyssen saith, that Gregory, of Neocæsaria; and Jerome, that Hilarion, removed mountains; yet I prefer the allegorical exposition, especially considering, that what is here a *mountain,* is Luke xvii. 6. *a sycamore-tree.*

Note also, That these words must be restrained to the age of miracles, and to the persons to whom they were spoken, the apostles, and first propagators of the gospel; it being certain from experience, that this is no ordinary and perpetual gift of Christians. And that the thing here promised was extraordinary, appears from the faith re-

* Lib. vii. cap. 56.

† In Cat. Min. p. 764.

quired to it, called by St. Mark, *the faith of God; i. e.* either the greatest and most excellent faith, as πόλις μεγάλη τῷ Θεῷ, *is a very great city,* John iii. 3. and ἀστεῖος τῷ Θεῷ, *a very comely person,* Acts vii. 20. So *wrestlings of God,* Gen. xxx. 8. *mountains of God,* Psal. xxxix. 7. *cedars of God,* Psal. lxxx. 11. Or else faith, that doth certainly persuade us of God's extraordinary assistance: and that this respects the apostles, is evident; because Christ elsewhere speaks this to them, on the account of that defect of faith, which made them fail in casting out a devil. (Matt. xvii. 19, 20.)

[10] Ver. 23. Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; *By what authority doest thou these things and who gave thee that authority?*] This the chief priests and rulers ask; because the ordinary authority of teaching in the temple was to be derived from them, of teaching elsewhere from their doctors. But yet it was a vain question, after they had seen his miracles, and knew he claimed a commission from God, and had told them that *the works he had done in his Father's name bore witness of him.* (John v. 36.)

[11] Ver. 25. Τὸ βάπτισμα Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων; *The baptism of John, whence was it? from heaven, or from men?*] From heaven, *i. e.* from God; for heaven here is not opposed to earth, but to men. So *to sin against heaven,* Luke xv. 18—21. is to *sin against God.* (See the note there.) John was a voice crying in the wilderness, *Prepare ye the way of the Lord:* (Matt. iii. 3.) he baptized with the baptism of repentance, saying to the people, that they should believe in him that was to come after him, *that is, in Christ Jesus:* (Acts xix. 4.) he came to give testimony to Christ, (John i. 7. 15.) declaring that he was *the Lamb of God, that took away the sins of the world:* (ver. 29.) whence it is evident that the chief priests and pharisees could not own the baptism of John to be from heaven, but they must also own Christ to be the Son of God, and him concerning whom God had testified by a voice from heaven, and by the descent of the Holy Ghost upon him, that he was *the beloved Son in whom he was well pleased;* whence these great doctors chose rather to pretend ignorance, than to confess that truth which would condemn them. And whereas it is added, ver. 26. that all held John ὡς προφήτην, *as a prophet;* this *as* doth not import similitude, but that he was truly so; as when it is said, *we have seen his glory,* ὡς μονογενοῦς, *as of the only-begotten of the Father,* John i. 14. ὡς ἐξουσίαν ἔχων, *as having authority,* Matt. vii. 29. (see note on Rom. ix. 32.) hence he is said to be *a prophet,* Luke xx. 6. and ὄντως προφήτης, *truly a prophet,* Mark xi. 32.

[12] Ver. 28—31. *A man had two sons.*] By the first of these two sons, all the interpreters I have read understand the publicans; by the second, the scribes and pharisees: because Christ, in the close of this parable, (ver. 32.) seems so to interpret it. But yet it seems to me a probable conjecture, that by the first son, we may understand the gentiles, represented by the prodigal son, Luke xv. For it hath been noted on ver. 1, 2. of that chapter, that publicans by the Jews were ranked with the heathens, and that the heathens were represented by the Jews as πόρναι, *harlots,* and *born of harlots.* (See the note on John viii. 41.) And when Christ came among them, or they came to him, he found them still more ready to believe in him than the Jews, and more especially than the scribes and pharisees; he not finding such faith in Israel as in the centurion, Matt. viii. 10, 11. and in the Syrophœnician woman, Mark vii. 29. (See xiv. 34—36. John xii. 20. 23, 24.) So the import of it may be this; You Jews, who style yourselves the sons of God, and you scribes and pharisees, who pretend to so much religion, and so great zeal for God, and to be guides to others in the way of life, are not only more alien from it, when taught you by me and my forerunner, than the publicans and harlots, but than those gentiles are, whom you represent as such.

And in this interpretation I have the suffrage of Origen* upon the place, who saith, *In my judgment the parable contains* τὸν περὶ τοῦ ἀπειθήσαντος Ἰσραὴλ τῷ θεῷ λόγον, καὶ τὸν περὶ τοῦ πιστεύσαντος λαοῦ ἀπὸ τῶν ἐθνῶν, *a discourse of the infidelity of Israel, and of the belief of the gentiles.* Of the same opinion are Theophilus Antiochenus, Hilary, Can. 22. in Matt. St. Jerome, *opus imperfectum,* Chrysostom, and Theophylact.

[13] Ver. 32. *For John came to you in the way of righteousness, and ye believed him not,* &c.] So saith Josephus,† that the Baptist came to teach them virtue, and to come to his baptism, exercising τὴν πρὸς ἀλλήλους δικαιοσύνην καὶ πρὸς τὸν Θεὸν εὐσεβείαν, *righteousness towards one another, and piety towards God.* It follows, but the publicans and harlots *believed on him, and you afterward repented not that ye might believe,* &c. Christ here saith that the publicans and harlots προάγουσιν, *go before you into the kingdom of God;* (ver. 31.) not that the scribes and elders of the people of the Jews followed after them, for those scribes and pharisees *received not the baptism of John,* Luke vii. 39. but that by their example they shewed them the way they ought to follow. Now from this parable note,

First, That the scribes and pharisees and other Jews might and ought to have been moved by the admonitions of the Baptist, and the example of the publicans, to repentance and faith; for why else doth Christ here blame them, that they were not prevailed on by these means to believe and repent?

Secondly, That therefore an internal, irresistible force or power cannot be necessary to produce this repentance and this faith. For if the publicans and harlots were thus moved to repent, what wonder is it that they went before the scribes and pharisees, who, having no such powerful impulse, were left under an impossibility of repenting? Why is it that it is represented as their crime, that they did not repent at the preaching of John, or follow the example of the publicans, since the event shews, that no such irresistible motive to repentance was contained either in the Baptist's preaching, or in their example?

[14] Ver. 33. *There was a certain householder,* &c.] For explication of this parable observe, that in it is represented,

First, The favour and providence of God towards the Jewish church and nation, as being *the vineyard he himself had planted,* and had watered with his heavenly dew, the waters of life; *i. e.* the doctrine of the law and the prophets; he also had enclosed it and hedged about it, not only by his care and providence, but by his covenant of circumcision, and his presence with them, and his owning them for his own people, above all the nations of the earth. Note,

Secondly, That the *husbandmen* to whom this vineyard

* Apud Huet. tom. i. p. 456.

† Antiq. lib. xviii. cap. 7. p. 626. G.

was let out were the priests and Levites, doctors and rulers of that church and people; who are here represented, not only as wanting in their duty, which was to make this vineyard fruitful, and to prepare it to receive his prophets and messengers with due reverence, and especially to receive his Son and their Messiah with faith, reverence, and obedience; but even consulted with, and spurred on the people to offer the most vile affronts unto them, and even to destroy his Son and their Saviour; for though Christ spake this parable to the people, (Luke xxix. 2.) the priests and pharisees perceived that *he spake of them*, (ver. 45.) When therefore it is here said, *they will reverence my son*, (ver. 37.) these words, as Theophylact notes, Christ spake, not being ignorant what really they would do, ἀλλὰ τὸ ὀφεῖλον πραχθῆναι καὶ τὸ εἰκὸς λέγων, *but shewing what was fitting to be done*, and they ought to have done; and therefore, Luke xx. 13. the phrase is varied thus, ἴσως, *perhaps they will reverence my son when they see him.*

Thirdly, That this deportment of the *husbandmen*, and of the people led and excited by them to this murder of his Son, and treatment of his prophets, would render them obnoxious to the heaviest of Divine judgments.

[15] Ver. 41. *They say unto him, He will miserably destroy those wicked men.*] How this is to be reconciled with St. Luke, see Luke xx. 16.

[16] Ver. 43. Διὰ τοῦτο ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ. For this thing, *i. e.* the builders refusing this stone, *the kingdom of God shall be taken from you*, &c.] Hence it is evident that God deserted the Jewish church, and let this stone so fall upon them, as to grind them to powder, because of their rejecting the Messiah. The evidence that this affords to the truth of the Christian faith, see in the Preface to the Gospels.

[17] Ver. 44. *And he that falleth on this stone shall be broken*, &c.] *i. e.* He that stumbles on this stone, whilst he is here on earth, being offended at his doctrine, life, or death, shall be broken by his fall upon it, as is the person stoned, by the sharp stone he falls upon; but he on whom this stone shall fall, when he is elevated to his throne of glory, shall be more violently shattered by it; as is the person stoned by the great stone, as big as two men can lift, thrown down violently upon his breast.

CHAP. XXII.

1. AND Jesus answered *(with relation to them)*, and spake again to them by parables, and said,

2. The *(doctrine of the)* [1] kingdom of heaven *(preached to this nation)* is like *(to find a success answerable)* unto *(that of)* a certain king, who made a marriage for his son,

3. And sent forth his servants to call them who were *(to be)* bidden to the wedding: *(viz. the apostles, and the seventy sent to the lost sheep of the house of Israel*, Matt. x. 6. Luke x. 1.) and *(being thus lovingly invited)* they would not come.

4. *(Wherefore)* again he sent forth other servants *(viz. the apostles, and the hundred and eight on whom the Holy Ghost fell)*, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come *(I pray you)* to the marriage *(feast)*.

5. But they made light of it *(i. e. the invitation)*, and went their way, one to his farm, and another to his merchandise:

6. And the remnant *(of them)* took his servants, and entreated them spitefully, and slew *(some of)* them.

7. But when the king heard thereof, he was wroth: and he [2] sent forth his armies, and destroyed those murderers, and burnt up their city *(and so will this spiritual King deal with those of this nation, who not only refuse his invitation to partake of the blessings of the gospel, but also kill his messengers; he by the Roman army will destroy them and their capital city)*.

8. Then saith he to his servants, The wedding *(feast)* is ready, [3] but they who were bidden were not worthy *(and therefore shall not taste of this feast)*.

9. Go ye therefore into the [4] highways *(to the dispersion of the Jews and to the gentiles)*, and as many as ye shall find, bid to the marriage.

10. So these servants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests.

11. And when the king came in to see the guests, he saw there a [5] man which had not on a wedding-garment *(i. e. a faith and conversation answerable to the design of the gospel)*:

12. And he saith to him, Friend, how camest thou in hither not having a wedding-garment? and he was *(as one)* speechless.

13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth: *(so shall it be with the Jews, the children of the kingdom*, Matt. viii. 12. Luke xiii. 28.)

14. For [6] many *(of the Jews)* are called, but few *(of them)* are chosen, *(i. e. believers of the gospel*, see note on 1 Pet. ii. 9.)

15. Then went the pharisees *(perceiving that this parable was designed against them)*, and took counsel how they might entangle him in his talk.

16. And *(accordingly)* they sent unto him their disciples with the [7] Herodians, saying *(with insidious flattery)*, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man *('s person)*: for thou regardest not the person of men.

17. Tell us therefore, What thinkest thou *(in this case)*? Is it [8] lawful to give tribute to Cæsar, or not? *(that if he had said no, they might represent him as an enemy to Cæsar; if yea, as no friend to the nation.)*

18. But Jesus perceived their wickedness *(i. e. their evil design)*, and said *(to them)*, Why tempt ye me, ye hypocrites *(endeavouring to ensnare me under pretence of reverence to me)*?

19. Shew me the tribute-money. And they brought to him a *(Roman)* penny.

20. And he saith to them, Whose is this image and superscription *(that this money bears)*?

21. They say to him, *(It is)* Cæsar's. Then saith he to them *(this being an evidence that Cæsar's government hath obtained among you)*, Render therefore to Cæsar the things that are Cæsar's; and to God the things that are God's *(i. e. the tribute due to his temple)*.

22. When they had heard these words, they marvelled *(at his wisdom)*, and left him, and went their way.

23. The same day came to him the [9] sadducees, who say that there is no resurrection *(of the body)*, and asked him,

24. Saying, Master, Moses said, If a man die, having no

children, his brother shall marry his wife, and raise up seed unto his brother.

25. Now there were with us seven brethren: and the first when he had married a wife, deceased, and, having no issue, left his wife to his brother:

26. Likewise the second also, and the third, *(and so on)* to the seventh.

27. And last of all the woman died also.

28. Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29. Jesus answered and said unto them, Ye do err, not knowing the Scriptures *(declaring that there shall be a resurrection)*, nor the power of God *(enabling him to effect it)*.

30. *(And as for your argument against it, it is grounded on a false supposition)*; for in the [10] resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven *(in that they cannot die,* Luke xx. 36. *and so can need no reparation by new births)*.

31. But as touching the [11] resurrection of the dead, *(this, I say, is denied by you, because ye know not the Scriptures; for)* have ye not read that which was spoken to you by God, saying,

32. I am the God of Abraham, and the God of Isaac, and the God of Jacob, *(and so I own them still as my sons and children? now)* God is not the God of *(them who are to continue in the state of)* the dead, but of the living; *(his children being sons of the resurrection,* Luke xx. 36.)

33. And when the multitude heard this, they were astonished at his doctrine.

34. But when the pharisees had heard that he had put the sadducees to silence, they were gathered together.

35. Then one of them, which was a lawyer *(i. e. an interpreter of the law)*, [12] asked him a question, tempting him *(i. e. making a trial of his skill)*, and saying,

36. Master, which is the great commandment in the law?

37. Jesus said to him, Thou shalt [13] love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind *(i. e. above and before all other things, affecting them only with relation and subordination to God)*.

38. This is the first and great commandment.

39. And the second is like to it, *(viz.)* [14] Thou shalt love thy neighbour as thyself.

40. On these two commandments [15] hang all the law and the prophets *(these being an abridgment of what is contained in them both)*.

41. While the pharisees were *(thus)* gathered together, Jesus asked them,

42. Saying, What think you of Christ? whose son is he? They say to him, *(He is)* the son of David.

43. He saith unto them, How then doth David in *(the prophetical afflatus of the)* spirit call him Lord, saying,

44. The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45. If David then call him Lord, how is he his son?

46. And no [16] man was able to answer him a word *(to that inquiry)*, neither durst any man from that day forth ask him any more questions.

ANNOTATIONS ON CHAP. XXII.

[1] Ver. 2. *THE kingdom of heaven is likened,* ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους, *to a king who made a marriage for his son.*] That γάμος signifies a marriage-feast we learn from Phavorinus,* and others, on those words of Homer, Od. *a.* 225. εἰλαπίνης γάμος. (See Dr. Hammond on Matt. ix.) And because these feasts continued sometimes a week or more, as we learn from those words of Laban to Jacob, Gen. xxix. 27. *fulfil her week; i. e.* keep a seven days' feast for her marriage; and from Samson, who at his marriage ἐποίησε πότον ἡμέρας ἑπτὰ, *made a feast seven days, for so used the young men to do;* (Judg. xiv. 10.) therefore the word is γάμους in the plural, there being not many *marriages,* but many wedding-feasts at a *marriage.* This sense of the word is evident from ver. 4. *My oxen and fatlings are killed, come,* εἰς γάμους, *to the marriage-feast.* The king here represents God the Father, the son the Lord Jesus Christ, described often as the spouse of his church, Matt. ix. 15. xxv. 1. John iii. 29. 2 Cor. xi. 2. Apoc. xix. 7. the servants sent to call them that were bidden, *i. e.* the Jews invited by the Baptist, and our Lord, calling them to repentance, because *the kingdom of God was at hand,* might be the apostles and the seventy disciples, sent at first only *to the lost sheep of the house of Israel;* (Matt. x. 5, 6. Luke ix. 2. x. 1.) the servants sent again after the fatlings were killed, were the same apostles and other spiritual persons, sent after our Lord's resurrection with a new commission, to be Christ's witnesses in Jerusalem, *and throughout all Judea;* (Acts i. 8.) for the words *son* and the *kingdom of heaven,* represented by this parable, will not permit us to say these servants were the prophets sent before to the Jews.

Ver. 3. *The kingdom of heaven is like to a man who sent his servants.*] Here note, that though all the ancients from Origen, except St. Hilary, say that the servants first sent out were the prophets of the Old Testament; yet this seems plainly contrary to the text: first, because this also is a parable concerning *the kingdom of heaven,* and therefore respecting only those times when that kingdom was come. Secondly, It is a parable *of a king making a marriage for his son,* which is generally interpreted of Christ the bridegroom of his church, and therefore only can respect the times of his advent. Thirdly, The servants sent out the second time, were sent to the same persons to whom the first were sent: (ver. 4.) and yet it is granted, that the servants sent out the second time were the apostles of our Lord.

[2] Ver. 7. *The king was wroth,* πέμψας τὰ στρατεύματα αὐτοῦ, ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε, *and sending his armies destroyed those murderers, and burnt up their city.*] *i. e.* Upon their refusal, he decreed to send the Romans to destroy the Jews, and burn their temple and their city; which they so fully performed, as to destroy, during those wars, saith Josephus, eleven hundred thousand Jews; to burn their temple; consume, and so lay waste their city; as that all men conceived, saith Josephus, *it never could be built again.*

[3] Ver. 8. Οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι, *But they that were called were not worthy.*] They were not well disposed to receive the gospel, not willing to repent, and believe, and entertain the preachers of it kindly, which is the indication Christ gives his apostles, who were ἄξιοι, *worthy;*

* Ὁμήρος οὐ τὸ ἔγγαμον μόνον ἀλλὰ καὶ τὴν ἑστίασιν γάμον καλεῖ.

(Matt. x. 11. 13, 14.) they were ἀμελήσαντες, *despisers* of this spiritual banquet, out of love to their secular interests; here ver. 5. they loved other things more than Christ, and the blessings of his kingdom; which he that doth, saith Christ, οὐκ ἐστί μου ἄξιος, *is not worthy of me*, because he will not take up his cross and follow me. (Matt. x. 37, 38.)

[4] Ver. 9. Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, &c. *Go therefore into the highways*, &c.] *i. e.* To those of the dispersion; for after they had begun at Jerusalem, and preached through Judea, they also were to preach the gospel to the other Jews, the seed of Abraham; this salvation being to be tendered to the *Jews first, and also to the gentile.* (Rom. i. 16. ii. 10.) Hence Paul saith thus to the Jews of Antioch, *It was necessary the gospel should be first preached to you;* (Acts xiii. 45, 46. xviii. 6. xxviii. 28.) and afterward τοῖς ἔξω, *to those who were without the covenant made to Abraham.*

[5] Ver. 11. Εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου, *He saw there a man not clothed with a wedding-garment.*] *Faith* alone cannot be here the wedding-garment, since to receive the invitation, and to come to the wedding-supper, must import believing. By the man therefore who had not on this garment, I conjecture we are to understand the *false brethren* of the Jewish nation, who preached Christ *not sincerely but out of contention;* (Phil. i. 15.) contending for the necessity of circumcision, and of the observation of the law of Moses to justification, and who by this *subverted the souls* of others, (Acts xv. 1. 24.) made *Christ to die in vain*, (Gal. ii. 21.) *Christians to fall from grace*, (Gal. v. 14.) and the *apostles to labour in vain*, among the gentiles; (Gal. iv. 11.) and of whom the apostle saith, *their end shall be according to their works.* (2 Cor. xi. 15.) That this man must represent the Jews is evident, (1.) because he is *cast out into outer darkness, where is weeping and gnashing of teeth*, which Christ applies to the Jews, the sons of the kingdom, Matt. viii. 12. Luke xiii. 28. whilst the gentiles are said to come to this supper. (2.) Because the reason assigned of this punishment is this, that *many are called, but few are chosen:* (ver. 14.) for that this belongs peculiarly to the Jews, see note on xx. 16. (3.) Christ had said in the former chapter, that the *kingdom of God should be taken from them;* and here proceeding to discourse of the same thing, as appears from the connective particle, ver. 1. of this chapter, he shews how worthy the Jews would be of this punishment, as being either wholly refractory to God, calling them by his Son to the participation of these blessings, or coming to them without due preparations, as the false apostles and deceitful workers did; or else by casting off that wedding-garment they had once put on, as did those Jews whose *charity waxed cold*, (Matt. xxiv. 10—12.) and who being scandalized fell off from the Christian faith. It remains then that these backsliders, or these false apostles, must be the persons represented by the man *not having on his wedding-garment.*

Ver. 13. *Bind him hand and foot.*] Theophylact here notes, that this present time is the only time of working; in the future all the practical powers of the soul are bound, καὶ οὐκ ἐστὶ ποιῆσαι τι ἀγαθὸν εἰς ἀντισήπωσιν τῶν ἁμαρτιῶν, *and then we can do nothing good to make a compensation for our sins.*

[6] Ver. 14. *Many are called, but few are chosen.*] This parable, saith Theophylact, respects the Jews who were called, but not elected, ὡς μὴ ἀκούσαντες, *as not hearkening to God's call;* whence he infers, that μετὰ τοῦ Θεοῦ καλεῖν· τὸ δὲ ἐκλεκτοὺς γένεσθαι, ἢ μὴ, ἡμέτερον ἐστι, *our calling is of God, but that we are elect, or not, is from ourselves.*

[7] Ver. 16. Μετὰ Ἡρωδιανῶν, *with the Herodians.*] Here Jerome notes that some of the Latins ridiculously thought, they were called Herodians, who thought Herod was the Christ,* though he himself, in his dialogue against the Luciferians, hath these words, "Herodiani Herodem regem suscipere pro Christo," *received Herod the king for Christ;* this also was the opinion of Tertullian in his book de Præscript. cap. 47. of Epiphanius, Hær. 7. and of Philastrius, cap. 48. And Origen conjectures that they were called Herodians, who taught τελεῖν τὸν φόρον Καίσαρι, *that tribute-money was to be paid to Cæsar;* the soldiers were so called by the pharisees, saith St. Jerome here, "quia Romanis tributa solvebant," *because they paid tribute to the Romans.* And sure this opinion must seem ridiculous to them who consider that Herod was an alien, not a Jew of the seed of Abraham, or of the root of David, and was dead before Christ's return out of Egypt; whereas all thought that Christ was to be found not among the dead but the living, and many that he should never die. (John xii. 34. see the note on Matt. xvi. 6.)

[8] Ver. 17. Ἔξεστι δοῦναι κῆνσον Καίσαρι, ἢ οὔ; *Is it lawful to give tribute to Cæsar, or not?* &c.] Here note,

First, That though the question be only proposed thus, ἔξεστι; *Is it lawful to give tribute to Cæsar, or not?* yet the decision in the affirmative, that it was lawful to pay it to Cæsar, was plainly a decision of the right of Cæsar to receive, and therefore to demand it, as being to them the minister of God. (1.) Because St. Paul hath plainly told us, that *therefore pay we tribute* to him to whom we lawfully do pay it, *because he is the higher power and the minister of God.* (Rom. xiii. 6.) And also *because it is his due;* for so it follows, *render therefore to all*, τὰς ὀφειλὰς, *their dues, tribute to whom tribute is due;* and this is still more evident from those words of Christ, *Render to Cæsar the things which are Cæsar's, and to God the things which are God's:* where Christ seems to me, even to strike at the root of that corrupt opinion of the Gaulonites and zealots, *that they, being God's people, were not to own any other as their Lord*, by this distinction betwixt things belonging to Cæsar, *viz.* tribute, and things belonging to God, *viz. the shekel of the sanctuary.* But, to omit this, either Christ, when he said, Render to Cæsar the things which are Cæsar's, spake to the purpose, and by way of answer to the question proposed, or he did not; to say he did not, is in effect to say, he spake impertinently, which I hope no Christian will affirm: if he spake to the purpose of the question; seeing he said, upon their owning the tribute-money to bear Cæsar's image, by way of inference, ἀπόδοτε οὖν, *Render therefore to Cæsar the things which are Cæsar's*, he as plainly intimates the tribute-money did of right belong to Cæsar, as by saying, *Render to God the things that are God's*, that what he styled the things of God, did of right belong to God. For those Jews, who held that tribute was not to be paid to Cæsar, did so; because they apprehended it unlawful to own any other as their lord and governor, but God; or one of their

* F. 12. B.

own nation whom he had appointed to rule over them. (See the note on 1 Pet. ii. 16.)

I therefore cannot think with Grotius, that Christ here leaves the matter of right undecided; or with Mr. Clerc, that he doth not by his answer own that tribute was rightly demanded by Cæsar, seeing Christ could not then have said by way of inference, *Render therefore to Cæsar the things which are Cæsar's;* and this right of Cæsar had its rise from their own act of submission to the Roman government, as formerly they had done to the Assyrian; which national submission with promise of fidelity, having obtained now about a hundred years, was a just ground for Cæsar's right. And therefore king Agrippa* tells them, that οἱ τὸ μὲν ὑπακοεῖν ἐκ διαδοχῆς εἰληφότες, *they who had received this subjection by succession from their ancestors, could not rebel without contumacy.* And Josephus† tells them, that *to seek now to shake off the yoke,* καὶ μακροῖς εἴξαντας χρόνοις, *when for a long time they had yielded to it,* would subject them to an evil death. Note,

Secondly, That our Lord answers from the received maxim of the Jews, that wherever the money of any person was owned as the current coin of the kingdom, there the inhabitants owned that person as their lord and governor; that is, they acknowledged him to be the higher power, and the *minister of God* in respect to them: whence he that doth adulterate, diminish, or counterfeit this coin, becomes guilty of the crime, *læsæ majestatis:* and David, though anointed by Samuel, is declared not to be their king whilst Saul lived; because "numisma Saulis adhuc obtinet," *the coin which had the image of Saul upon it was still the current coin.* So that these captious men could take no advantage against him from this answer; because it was founded upon their received principles. Note,

Thirdly, That Christ justly calls these persons *hypocrites;* because they pretended to own him as *a just person, and one who bore no respect to persons,* and yet came with design to accuse him for an unjust decision: and (2.) because they, saith St. Luke, xx. 20. *feigned themselves to be* such as they were not, and to have that opinion of him which was far from their hearts; both which are manifest indications of gross hypocrisy.

[9] Ver. 23. Προσῆλθον αὐτῷ σαδδουκαῖοι, οἱ λέγοντες μὴ εἶναι ἀνάστασιν, *The sadducees came to him, saying, There is no resurrection.*] It is true, that the sadducees held, that there was *neither angel* of any permanent, *nor spirit* of any separate existence from the body: (Acts xxiii. 8.) for their opinion, saith Josephus,‡ was, that death, τὰς ψυχὰς συναφανίζει τοῖς σώμασι, *extinguishes souls together with the bodies;* and that they rejected ψυχῆς δὲ τὴν διαμονὴν, *both the duration of the soul, and future punishments and rewards:* but then it is true also, that the sadducees say, μὴ εἶναι ἀνάστασιν, *that there is no resurrection.* (Acts xxiii. 8.) And hence the Jews introduce them, saying,§ *The cloud fails and goes away; so he that descends into the grave, returns not from it.* Nay, they denied, or at least knew not, that the power of God was sufficient to raise the dead; for, *ye err* (saith Christ), *not knowing the Scriptures, neither the power of God,* (ver. 29.) And therefore, St. Paul, speaking of the resurrection from the dead, asks, *Why it should be thought a thing incredible for God to raise the dead?* (Acts xxvi. 7, 8.)

[10] Ver. 30. Ἐν τῇ ἀναστάσει, *In the resurrection they neither marry nor are given in marriage, but* ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσὶ, *are as the angels of God in heaven.*] They are as the *angels,* not in all respects, but as to immortality and incorruptibility; and so they need no marriage to perpetuate their generations in the world: so saith St. Luke, *They can die no more, but are* ἰσάγγελοι, *equal to the angels.* (Luke xx. 36.) And that in this, especially, consists their likeness to the *angels,* we learn from the like words of Philo, concerning Abraham,—that leaving the world,* προστίθεται τῷ Θεοῦ λαῷ, καρπούμενος ἀφθαρσίαν, ἴσος ἀγγέλοις γεγονὼς, *he was gathered to the people of God, having obtained incorruptibility, being made like to the angels.* Vain therefore is the inference of the papists hence, that the souls of the just see God as the angels do, and know of the conversion of sinners: this likeness to the angels relating not to the qualities of their souls, but to the freedom of their bodies from corruption. Hence also it is evident against Heinsius, and others on this place, that ἀνάστασις, even when it is not joined with flesh, or body, signifies *the resurrection of the flesh,* or body; and when the resurrection of the dead is mentioned, as here, it never bears any other sense.

[11] Ver. 31, 32. Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, *but concerning the resurrection of the dead,—I am the God of Abraham,* &c.] Those learned men are very much mistaken, who say, that Christ designed not here to prove the resurrection of the body, but only the ἀναβίωσις, or life of the soul after death. For (1.) the argument of the sadducees being taken from the supposition, that if there was a resurrection, there must be a marriage, and the persons raised must be man and wife as they were before, shews plainly, that they put the question concerning the resurrection of the body; for marriage belongs not to separate souls, but only to persons in the body: and therefore, if Christ said any thing pertinent to their objection, and opposed his argument to that which they designed to disprove, he must speak of, and prove, the resurrection of the body. And therefore Methodius† well notes, that if *Christ had not done this, but only had asserted the permanency of the soul, he had not answered, but confirmed the reasoning of the sadducees* against the doctrine of the pharisees. (2.) Christ here declares the sadducees thus erred, *not knowing the power of God:* (ver. 29.) now, that consists not in sustaining an immortal soul in life, but in raising the body from the dust to life. (Acts xxvi. 8. Eph. i. 19, 20. Phil. iii. 21. Heb. xi. 19.) And (3.) this is extremely evident from the very words of Christ, both here and in St. Mark and Luke; for (1.) the question put to Christ is not put thus, *If their souls live, whose wife is she?* but, ἐν τῇ ἀναστάσει, ὅταν ἀναστῶσι, &c. *in the resurrection, when they shall arise, whose wife shall she then be?* (Mark xii. 23.) To which Christ answers thus, Ὅταν ἐκ νεκρῶν ἀναστῶσιν *when they arise from the dead,* (ver. 25.) *when they partake* τῆς ἀναστάσεως τῆς ἐκ νεκρῶν, *of the resurrection from the dead,* (Luke xx. 35.) *they neither marry, nor are given in marriage.* Now a time so determined, and respecting what should be hereafter,

* Apud Joseph. de Bello Jud. lib. ii. cap. 28. p. 805.
† Ibid. lib. vi. cap. 26. ‡ Antiq. lib. xviii. cap. 2. p. 617. cap. 2.
§ De Bello Jud. lib. ii. cap. 12. p. 788. G.

* Tanchum, fol. 3.
† Ὁ οὖν Χριστὸς, εἰ μὴ ἦν ἀνάστασις σαρκὸς, ἀλλὰ μόνιν ἐσάζετο ἡ ψυχὴ, συνίθετο ἂν αὐτοῖς καλῶς καὶ ὀρθῶς φρονοῦσι, apud Epiph. Hær. 64. §. 35.

cannot refer to the present state of their souls, which in no sense are raised from the dead, but only to the future condition of their bodies. (2.) Christ manifestly declares the question was περὶ τῶν νεκρῶν, ὅτι ἐγείρονται, *concerning the dead, that they rise again,* (Mark xii. 26.) *touching the resurrection of the dead here;* and that this was the thing he was to prove, from what they had read concerning Abraham, Isaac, and Jacob. (Luke xx. 37.) And the argument from them will appear strong and convincing, upon consideration of these following particulars.

First, That God is the God and Father of them only who are his sons: thus, when God had chosen Israel to be his people in covenant, and promised to be their God, διακριτικῶς; or, in distinction from others, he styled them his sons, saying, υἱοὶ ἐστὲ, *Ye are the sons of the Lord your God:* (Deut. xiv. 1. xxxii. 18. Isa. xlv. 11.) or else his son, *Israel is my son, my first-born; say then to Pharaoh, Let my son go:* (Exod. iv. 22, 23. Jer. xxxi. 20. Hos. xi. 1.) and in the New Testament, ἔσομαι αὐτῷ Θεὸς, καὶ αὐτὸς ἔσται μοὶ υἱὸς, *I will be to him a God, and he shall be to me a son;* (Rev. xxi. 7.) *I will be to you a Father, and ye shall be to me sons and daughters.* (2 Cor. vi. 18.) Note,

Secondly, That this υἱοθεσία, or *sonship,* imports the redemption of the body from corruption; for we *wait,* saith the apostle, *for the adoption, that is, for the redemption of the body;* (Rom. viii. 23.) *the revelation of the sons of God* expected, (ver. 19.) is their deliverance from *the bondage of corruption into the glorious liberty of the sons of God,* (ver. 21.) And the apostle proves, that our mortal bodies, dead because of sin, shall be raised by the Spirit of God dwelling in them; because *they who have the Spirit of God, are the sons of God,* from ver. 11. to 17. And in this very argument, St. Luke expressly saith, That *they that are thought worthy of the life to come, and of the resurrection from the dead,* are υἱοὶ τοῦ Θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες, *the sons of God, as being children of the resurrection,* (xx. 36.) Hence, because God, who is not the God of the dead, but of the living, is called the God of Abraham, Isaac, and Jacob,* Irenæus infers, that *without doubt they live to God,* "cum sint filii resurrectionis," *being the sons of the resurrection;* and it is the same with him to be *a son of God,* and "hæreditatem consequi incorruptelæ," *to enjoy an incorruptible inheritance.* Hence the apostle saith, *The sons of God* must be the *heirs of God, joint heirs with Christ:* (Rom. viii. 17.) St. John, that they *shall inherit all things:* (Rev. xxi. 7.) the author to the Hebrews, that *God was not ashamed to be called the God of Abraham, and Isaac, and Jacob, because he had prepared for them a kingdom.* (Heb. xi. 6.) Nor were the Jews unacquainted with this notion of *a son of God,* as one who was to be rewarded by him after death, or of a son of Abraham, who was to be partaker of a happy resurrection. For thus the book of Wisdom introduceth the wicked, speaking of the good man, μακαρίζει τὰ ἔσχατα δικαίων καὶ ἀλαζονεύεται πατέρα Θεὸν, *He pronounced the latter end of the just blessed, and boasts, that he hath God for his Father; let us cut him off with a shameful death:* εἰ γάρ ἐστιν ὁ δίκαιος υἱὸς Θεοῦ, *for if the just man be the son of God, he will receive him; and by his words there will be a visitation of him.* (Wisd. ii. 16. 20.) Thus, saith he, *they spake because they knew not the mysteries of God, nor hoped for the reward of holiness, nor discerned the recompence of blameless souls; for God made man* επ' ἀφθαρσία, *for incorruption, and to be an image of his own immortality,* (ver. 22, 23.) And again, *The souls of the righteous are in the hands of God,* καὶ ἡ ἐλπὶς αὐτῶν ἀθανασίας πλήρης, *and their hope is full of immortality; in the day of their visitation they shall shine,* (iii. 1. 4. 7.) And a third time, *Then shall the righteous stand with great boldness before the face of them who afflicted them; and they shall say, We fools counted his life madness, and his end to be without honour; how is he numbered,* ἐν υἱοῖς Θεοῦ, *among the sons of God, and his portion is with the saints?* (v. 1. 4, 5.) The seven sons mentioned in the Maccabees, are by Josephus still called Ἀβραὰμ παῖδες, *children of the stock of Abraham;* and as the book of Maccabees still introduces them, declaring, that God ἀναστήσει ἡμᾶς εἰς αἰώνιον ἀναβίωσιν ζωῆς, *would raise them up to life eternal.* (2 Macc. vii. 9. 23.) And Josephus * introduces their mother, comforting them with those words of Solomon, *wisdom is a tree of life to them that do her will;* and those of Ezekiel, εἰ ζήσεται τὰ ὀστᾶ τὰ ξηρὰ; *shall these dry bones live?* and those words of God in the song of Moses, *I kill,* καὶ ζῆν ποιήσω, *and I will make alive:* so he also declares of these martyrs,† that, dying for God, they also ζῶσι Θεῷ, ὅπερ Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακὼβ, *lived with God, as do Abraham, Isaac, and Jacob, and all the patriarchs, and‡ ran* ἐπ' ἀθανασίας ὁδὸν, *in the way of immortality,* and that § *Abraham, Isaac, and Jacob, received them dying.* He also mentions a παλιγγενεσία, *reviviscence of all that observe the law of Moses, though they die for it,* saying, that *to them* ‖ ἔδωκεν ὁ Θεὸς γένεσθαι τὲ πάλιν καὶ βίον ἀμείνω λαβεῖν ἐκ περιτροπῆς, *God hath granted to them to live again, and to receive a better life in reversion,* or at the revolution of all things. So then Christ's argument runs thus, Those of whom God after their death is the God and Father, they shall rise again (for they must be the *sons of God,* and therefore sons of the resurrection, to whom belongs the adoption or sonship, *i. e.* the redemption of their bodies from corruption); but God is the God of Abraham, Isaac, and Jacob, therefore they shall rise again.

Here Theophylact observes, that as the sadducees made their objection against the resurrection from the law of Moses, so Christ confirms that doctrine from the law and from the words of Moses.

[12] Ver. 35. Ἐπηρώτησεν εἷς ἐξ αὐτῶν ὁ νομικὸς, *A lawyer asked him,* (see note on Mark xii. 28.) ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; *Which is the great commandment in the law?*] This was a famous question among the Jews; some contending that the precept of *sacrifices* was the greatest, as is insinuated, Mark xii. 33. (see Pirke Eliezer, cap. 16. p. 33.) others were for the precept of the phylacteries, to whom Christ answers from what was written in the phylacteries;

[13] Ver. 37. *Thou shalt love the Lord thy God with all thy heart.*] Note here,

First, That this is a precept given to the Jewish nation, and so it follows that it ought to bear that sense, which is the certain import of it in all those other places of the Old Testament, where it only doth occur; it being only found in the New Testament as a citation thence. It is therefore certain, that it doth not require us to love God in perfection

* Lib. iv. xi. cap. 80.

* De Maccab. p. 1101. E. F. † P. 1100. D. ‡ P. 1098. A.
§ P. 1097. D. ‖ Cont. Apion. lib. ii. p. 1076. A. B.

of degrees, or in the elevated sense contended for by some, but only to love him with a sincere and a prevailing love. For,

First, God's servants entered into a covenant *to serve the Lord after this manner;* thus Asa gathered all Benjamin and Judah, and *they entered into covenant to seek the Lord with all their heart, and with all their soul:* (2 Chron. xv. 12.) and good Josiah, with all his people, *made a covenant before the Lord, to walk after the Lord, and to keep his commandments with all their heart, and with all their soul.* (2 Kings xxiii. 3.) Now if in this covenant they promised to love God *with every degree of every power;* i. e. *with the whole possibility of the soul,* to make him not only the principal, but the *only object of their love,* they promised what they knew they never could, what to be sure they never did perform. And why then is it said, that *the people stood to the covenant,* and that *God was found of them?* But if they only promised love of sincerity, and love to God above all other things, and that they would adhere to him and his service, then may this phrase import no more.

Secondly, This God required them to do, to render them the objects of his grace and favour, promising to have mercy on them in their captivity on this condition: *If from thence* (saith Moses) *thou shalt seek the Lord thy God, thou shalt find him; if thou seek him with all thy heart and with all thy soul.* (Deut. iv. 29.) And again, *If thou shalt return to the Lord thy God with all thy heart, and with all thy soul, then the Lord thy God will turn thy captivity, and have compassion on thee, and will bring thee into the land which thy fathers possessed; and thou shalt possess it, and he will do thee good.* (Deut. xxx. 2, 3.) And upon this condition only doth Solomon desire this mercy, saying, *If they turn to thee with all their heart, and all their soul, in the land of their enemies, then hear thou their prayer and supplication.* (1 Kings viii. 48.) Now is it reasonable to conceive that God required such an absolute perfection of degrees in their affection and obedience, to qualify them for his favour under their captivity? If so, they must for ever have continued captives. Or would he promise to restore them to their good land, and to do them good, upon a condition that would not permit them either to desire that pleasant land, or any other temporal enjoyments as their good? Sure the suspension of his favour upon this condition, is a clear evidence, that this phrase bears a milder sense.

Thirdly, God doth acknowledge that some of them did actually love him thus, that king David had kept his commandments, and *followed him with all his heart, saving in the matter of Uriah;* 1 Kings xiv. 8. And yet we find him guilty of mistrust of God's own promise, by saying, *I shall one day perish by the hand of Saul,* 1 Sam. xxvii. 1. of lying to Abimelech, xxi. 2. of a *rash oath,* in swearing *to cut off the house of Nabal,* xxv. 22. of *injustice,* in giving *a deceitful Ziba half the goods of Mephibosheth,* 2 Sam. xix. 29. and of *pride, in numbering the people,* xxiv. 1. God also testifies of good Josiah, that *he turned to the Lord with all his soul, and all his heart, and all his might,* 2 Kings xxiii. 24, 25. Since therefore God himself declares of men thus subject to imperfection, that they did thus love him, *that* love cannot require a perfection of degrees, but only a sincere and prevalent affection to him. This precept therefore must imply three things.

First, That we are to love God above all things *appretiativè; i. e.* so as to prize him in our judgments above all things, to esteem him more valuable in himself, more beneficial to us, than all things else we can enjoy; according to that saying of the Psalmist, *Thy loving-kindness is much better than is life itself;* (Psal. lxiii. 3.) to esteem him as the only felicity of our immortal souls; the chief and most desirable good; the only being in whom is perfect rest, entire complacency, and full satisfaction, to be found; and consequently to look on all things else as *loss and dung,* compared to him. And whilst we retain this value for him, we can never prize or be concerned for any thing so much as his favour, nor refuse to part with any thing which tendeth to deprive us of it; we can never value any thing so much as to permit it to rival him, who is exceedingly more precious in our eyes, and more desirable to our souls, and so we cannot overvalue any worldly thing. This therefore may be truly styled, *the loving him with all our mind.*

Secondly, That we are to love God above all things *comparativè; i. e.* with a superlative affection, so as to be ready always to prefer his favour before all other things. And this affection, this cleaving of our hearts unto him, must follow from the forementioned estimation of him: for if we fully are convinced that there is infinitely more excellency in God, more happiness to be expected from him, than all the honours, pleasures, profits, interests, relations, and satisfactions the world can tender, and so the highest reason that he should always be preferred before them, and that we should still cleave unto him in opposition to any other thing; it is certain he can have no rival in our hearts, nothing that stands in competition for our love, nothing we do not truly hate and despise comparatively to his favour; nothing that can tempt us to depart from him, or to do the thing which will hazard his favour, or provoke his displeasure; and may we not then be said to love him with an entire and undivided heart?

Thirdly, That we are to love God above all things *intensivè;* that is, our desires must be more ardently inclined towards his *favour,* and the enjoyment of him; we must long, thirst, and pant more after him; rejoice more in his favour than any other thing, be more concerned to retain it than to secure any worldly blessings, and be more satisfied in it than in *marrow and fatness:* and what more can *the love of God with all our souls* import? For seeing such a prevalence of our desires towards him, and delight in him, will not permit us to desire any thing in opposition to him, or against his will and pleasure; but will constrain us to quit all other interests, that we may happily retain our interest in him we thus desire, and delight in, above all other things; it follows, that by thus loving God with all our souls, our love unto or desire of the creature, can never be inordinate or irregular, and so can never be offensive to God; and then it cannot be forbidden by the command, to love the Lord our God with all our souls. In these things seems to be implied, or from them certainly will follow, that endeavour above all things to please him, that industrious care to serve and obey him, that vigorous employment of all other faculties in his service, which will demonstrate that we comparatively do not labour *for the meat that perisheth,* do not permit our secular employments, or our pursuit of any temporal enjoyments, to impair our diligence in the securing our eternal interests; and therefore that, in the true import of the phrase, *we love God with all our might;*

all other senses of it being inconsistent with that diligence in our calling, and that industry in our civil affairs, which God himself requires of us. And,

Fourthly, Hence it follows, that we are to love all other things only in way of relation and subordination to God; for if we do co-ordinately love any other thing, we love it equally with God. And certainly if God requires us to love him *with all our hearts and all our souls,* our love to other things must virtually be comprised in our love to God, or be dependent on it, or subservient to it, or else we must deprive him of some portion of the heart he calls for. Moreover, God being our ultimate and chiefest good, all other things can only be good as they conduce to the enjoyment or service of him, and so are to be loved for him; that is, we must love them as they relate to him, as they enable us to serve him, as they are or may be instrumental to his glory, or to our enjoyment of him.

And of this exposition of these words we cannot reasonably doubt, if we consider that our Lord himself doth plainly seem to favour and approve of it, making that service, and so that love which he requires from us, to consist in that prevalence of affection which enables us, in any competition betwixt the *love of the world,* and the love of him, to *cleave to God,* and *despise the world.* This evidently is the import of these words, *No man can serve two masters* (when their service and commands do interfere), *for he will either hate the one and love the other, or he will cleave to the one and despise the other; ye cannot* (therefore) *serve God and mammon.* (Matt. vi. 24.)

Again, Christ places the due love of himself in the prevalence of our affections to him above other things, saying, *He that loveth father or mother, son or daughter, ὑπὲρ ἐμὲ, above me, is not worthy of me.* (Matt. x. 37.) Whence it must follow, by the rule of contraries, that he who loveth Christ more than father or mother, son or daughter, or any worldly interest whatever, must be *worthy of him.* From these two places it is therefore evident, that to love God so as to despise and to forsake all other things, to cleave unto him; to love God superlatively, so as to have our affections more powerfully carried out after him than any other thing that is most dear unto us, is, in the Scripture sense, *to love God with a whole and entire heart.* And surely, if I love God so as to love nothing which is contrary to him, or which he forbiddeth me to love, I can do nothing contrary to the love I owe to him. If I love him, so as to prize neither friendship, relations, fame, honour, pleasures, riches, life, or any temporal concernments, so as to offend him by preserving them, I do not inordinately love them; for obedience being the true test of love, where there is no neglect of obedience, there can be no want of love. Moreover, if I prize nothing in comparison with God in my mind, if I cleave to nothing in competition with him in my will, if I desire nothing in comparison with him in my affections, if I pursue nothing but with relation to his glory and in subordination to his sacred will, how can I be wanting in my duty to him? And if I be not wanting in my duty to him, how can I sin against him?

[14] Ver. 39. *Thou shalt love thy neighbour as thyself.*] Here note, (1.) that by our *neighbour* here, we are to understand every other person who is capable of kindness from us, and stands in need of help. So St. Paul expounds it, Rom. xiii. 8. *Owe no man any thing, but to love one another,* for *ὁ ἀγαπῶν τὸν ἕτερον,* &c. *he that loveth another, hath fulfilled the law,* which saith, *Thou shalt love τὸν πλησίον, thy neighbour as thyself.* This will be evident,

First, From our Lord's answer to this inquiry, *Who is my neighbour?* for such a case did he propound in demonstration of this point, as did extort from a great rabbi this frank confession, that even a Samaritan discharging a great office of humanity towards a Jew, acted the part of a true neighbour to him, and consequently that such humanity and mercy was also due from any Jew to a Samaritan. Now Scripture and the Jewish records do inform us, that there was the greatest strangeness and averseness betwixt the Jew and the Samaritan, they would have no converse together, they would receive no kindness one from another; witness the question which the woman of Samaria puts to Christ, *How is it that thou, being a Jew, askest drink of me, who am a woman of Samaria, for the Jews have no dealings with the Samaritans?* (John iv. 19.) Hence saith the son of Sirach, *Two nations doth my soul hate, the Samaritans and the Philistines.* (Ecclus. l. 26.) And hence that proverb of the Jews, that *to eat flesh with a Samaritan, is as bad as to eat swine's flesh.* Now hence it clearly follows, that Christ, by shewing that the Jews and the Samaritans were neighbours, must teach us that no difference of nation or religion, no alienation of affections, can exempt us from owning any person as our neighbour; and that by saying, *Go thou and do likewise,* our Lord obligeth us to love them as we love ourselves, and to be helpful to them in their need, according to our power.

Secondly, This is apparent from all those evangelical commands which do extend this duty to all men, and thereby shew that all men are to be beloved as neighbours; such are these exhortations, *As you have opportunity, do good to all men;* (Gal. vi. 10.) *see that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and to all men.* (1 Thess. v. 15.) To this intent are those directions, *to follow peace with all men, to be patient and gentle towards all men:* such, lastly, is that fervent supplication of St. Paul to his Thessalonians, *the Lord make you to increase in love towards one another, and towards all men:* all which expressions make it evident, that the affection of the Christian must extend to all men, and that his neighbourhood is universal and unlimited.

Thirdly, This also will be evident from the example we are called to imitate in this affection, *viz.* the love and mercy of our God and Saviour; for we are to be *followers of God as dear children, and walk in love, and to be perfect as our heavenly Father is perfect.* Now *God is good to all, and his mercies are over all his works;* he is *the Saviour of all men,* this kindness he is willing to vouchsafe, this saving health he freely tenders, and joyfully imparts to the greatest of repenting prodigals; he is *kind to the unthankful and the wicked, and maketh his sun to rise upon the just and the unjust;* and in this he expecteth to be imitated by us, if ever we desire to be deemed his children, or to enjoy the blessings he hath prepared for them alone: thus our great Teacher doth instruct us, *I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, that you may be children of your Father which is in heaven.* Moreover, the kindness of our Lord to all his brethren, partakers of the same nature with him, disposed him to *taste*

death for every man, and purchase their redemption with his precious blood; for he *gave himself a ransom for all.* Since therefore we are called to imitate the love and kindness of our God and Saviour, our duty must be answerable to the Divine grace, our charity must follow the example of our blessed Lord; and therefore every man must be our brother, not only as he is derived from the same common stock by nature, but as by grace we are partakers of the same universal and redeeming love. And,

Fourthly, If Christianity obligeth us to bear a brotherly affection towards the worst of enemies, to treat them with the greatest love and kindness, if without this affection to them we vainly do pretend to act as Christians, then must all men become the objects of the Christian's love. For as for friends, even nature and gratitude oblige us to bear affection to them, and if we do no more, our Lord informs us, that we do nothing which can entitle us to a reward from him, or shew we are advanced above the rank of publicans and sinners; *For if you only love them which love you, what reward have you? Do not even the publicans the same? And if you only do good to them who do good to you, what thanks have you, for sinners also do the same?* (Matt. v. 46. Luke vi. 33.) If then the worst, the most despiteful, and disobliging of our enemies must, by the Christian, be thus loved, and therefore owned as his neighbour, what man can be excluded from that appellation?

To love this neighbour as ourselves, (1.) it is not necessary that we should love him from the same inward principles and dispositions which excite our affection to ourselves; for we by nature are so framed, that we are forcibly engaged to avoid that which is evil and afflicting to us, from that quick sense of pain and trouble it createth to us, and to pursue that which doth gratefully affect us, from the experience of that inward pleasure, joy, and satisfaction which we reap from the enjoyment of it; but we find no proportionable inward sense of pain from that which is afflictive to our brother, nor yet of pleasure from what is advantageous and grateful to him; and therefore cannot from the same inward principles be moved so strongly to prevent the pain, want, infamy, he may labour under, or to procure his pleasure and advantage: and therefore the Divine wisdom saw it meet to supply this defect, by deterring us from the neglect of our regard towards our brother in his misery, by threatening the severest punishments to this want of mercy; and therefore, by the consideration of the greatest evils which might befal ourselves for that neglect, and to engage us to all the acts of kindness, charity, and mercy to our brother in his misery, by the promise of the most excellent rewards, or of the choicest blessings, and so to move us to these duties from the like principles of self-love.

Secondly, This rule doth not engage us upon pain of God's displeasure to an absolute equality in our affection to our brother and ourselves, but only to make that affection which we bear to ourselves the rule, and the direction, for the expression of our love unto our brother; it saith, *sicut teipsum, non quantum teipsum;* it enjoins us to love our brother in all the instances in which we do express our love unto ourselves, but not in equal measure: for certainly my love unto myself must have priority unto the love I bear unto my brother in all equal circumstances. For instance, if I see my brother in danger of his life, I am not bound to put my own in equal danger to preserve him, but only to do all I can, without incurring the like danger, to prevent his death. If I perceive he is in want, the law of charity will not oblige me to put myself in equal want, but only to impart to him what I do not want: it doth not bind me to quench his thirst, or to allay his hunger, with the meat or drink I want as much as he, but only with those viands I can minister without like sense of want. If he be in the pest-house, or labours under an infectious disease, I am not bound to venture the procuring the same fatal malady, to comfort or relieve him under it, but only to afford him what comfort and relief I can, without endangering myself. The reason is apparent from this very rule, because we cannot thus affect ourselves, and therefore cannot be obliged thus to love our brother; that is, no man can put his life in danger to prevent the danger of his life; no man can supply his own wants by parting with that he equally wants; and therefore no man can be obliged by this rule to this deportment towards others, nor can we rationally desire that others should do so for us, and therefore we cannot be obliged to do so for them. But then we absolutely are obliged by it,

First, To the greatest freedom from all hatred, ill-will, or malice to our brother, all alienation of mind, or averseness from doing offices of kindness to him; for *no man hateth his own self;* or is averse from doing kindness to himself. (Eph. v. 29.)

Secondly, To be careful that we never do him any injury, *οὐδεὶς γὰρ ἑαυτῷ κακὰ βουλήσεται,* for no man wisheth evil to himself, and *love worketh not evil to our neighbour.* (Rom. xiii. 10.)

Thirdly, That we still retain a kind affection to him, and a readiness to do him good; for we have always this goodwill to our ownselves; and this is necessary, both that our charity may be acceptable to God, and that we may both seriously desire, and, as we have opportunity, promote, his good. And therefore,

Fourthly, We are to be as helpful to him as our circumstances will permit, both in our words, our prayers, instructions, advice, admonishments, and consolations, and in our works, the labours of our hands, our bodies, and the expenses of our purse, that, by thus serving and *bearing one another's burdens, we may fulfil the law of love.* (Gal. v. 14.)

Fifthly, We are to sympathize with, and commiserate him in his afflictions, (1 Cor. xii. 26.) and do what in us lies to alleviate his burdens; (Gal. vi. 2.) and to rejoice with him in his prosperity: for we in our prosperity rejoice, in our adversity are sorry. This therefore is a rule we are not only *taught of God,* (1 Thess. iv. 9.) but we are taught it from our ownselves; this being the great advantage of this rule, that it sends us not to learn our duty from the great doctors of the world, but only to the law written on all our hearts, or to that celebrated rule of the philosophers, "nosce teipsum," *know thyself,* reflect upon the inward motions of thy heart, and observe thy demeanour to thyself; and this will faithfully admonish thee, and make thee skilful to discern what is the love and kindness which thou owest to others, and will enable thee to judge aright in all the instances of justice and humanity.

[15] Ver. 40. *On these two commandments hang all the law and the prophets.*] This is a metaphor taken from the custom mentioned by Tertullian, of hanging up their laws

in a public place, to be seen of all men; and it imports, that in them is compendiously contained all that the law and prophets do require in reference to our duty to God and man: for though there be some precepts of temperance which we owe to ourselves, yet are they such as we may be moved to perform from the true love of God and of our neighbour; for if we truly love God, we cannot be wanting in them, for the love of God will make us humble, contented with our portion; it will preserve us from all intemperance, impatience, and evil lustings; it will make us watchful over ourselves, to keep a good conscience, and solicitous for our eternal weal; and the love of our neighbour will free us from all angry passions, envy, malice, and other perturbations which arise against him. (See Examen Millii here.)

[16] Ver. 46. Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· *And no man could answer him a word.*] Hence it is plain, that the artifices which the Jews now use to evade this place, by saying, these words belong to Abraham, or David, or, as Justin Martyr* testifies, to Ezekiel, had not then obtained: for, if it had not then been the received opinion that this Psalm belonged to the Messiah, Christ would not have alleged it to this end, much less would he have put the scribes and pharisees to silence by so doing. And whereas Woltzogenius here notes, that this place proves Christ is not God, because he is here distinguished from God, by *sitting at his right hand:* this we grant, according to that human nature, from which alone he is said *to sit at the right hand of God;* and though, as he replies, the human nature is no person, whereas it is the person of Christ which sits at the right hand of God; this is nothing to the purpose: for, though it be Christ personally taken, who *sits at the right hand of God,* yet he is not said to sit there according to his Divine, but human nature; thus is it, *the Lord of glory* who was *crucified,* 1 Cor. ii. 8. yet he was not crucified *as the Lord of glory.*

CHAP. XXIII.

1. THEN spake Jesus to the multitude and to his disciples,

2. Saying, [1] The scribes and the pharisees sit in Moses's seat *(i. e. are the received interpreters of the law of Moses).*

3. All therefore whatsoever they bid you observe *(according to that law),* that observe and do; but do not ye after their works: for they say, and do not *(themselves that which they teach to be the duty of others).*

4. [2] For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but *(are so forgetful of the mercy required by the law, that)* they themselves will not move them with one of their fingers *(i. e. they will do nothing to remove those burdens from them that are oppressed with them).*

5. But *(and)* all their works they do to be seen of men, *(i. e. for ostentation of piety; to which end)* [3] they make broad their phylacteries, and enlarge the borders of their garments, *(as men highly concerned to remember the commandments of the Lord, writ upon these phylacteries,* Numb. xv. 38, 39.)

6. And *(they)* love the uppermost rooms at feasts, and the chief seats in the synagogues,

7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8. [4] But be not ye called Rabbi *(guides, but only teachers and ministers of the word, which ye have learned from Christ):* for one is your Master, even Christ; and all ye are brethren *(or equally his servants in this ministry).*

9. And call no man your father upon the earth *(i. e. be swayed by no man in matters of faith, as children are by the will of their fathers);* for one is your Father, which is in heaven *(to whose will and precepts alone you owe an absolute subjection).*

10. Neither be ye called masters; for one is your Master, even Christ *(from whom ye receive what you communicate to others, and so ye have no power over the faith of men, as masters have over their servants, but are only stewards and dispensers of the mysteries of Christ).*

11. But he that is greatest among you, shall be your servant, *(for the sake of Christ,* 1 Cor. iii. 5. 2 Cor. iv. 5.)

12. And whosoever shall exalt himself *(by acting not as a servant, but a lord and master)* shall be abased; and he that shall humble himself *(to the meanest office in this ministry)* shall be exalted.

13. But woe to you, scribes and pharisees, *(who are)* hypocrites! for [5] ye shut up the kingdom of heaven against men *(by your example, doctrine, and authority):* for ye neither go in *(to it)* yourselves, neither suffer ye them that are entering *(into it)* to go in.

14. Woe to you, scribes and pharisees, hypocrites! for [6] ye devour widows' houses, and for a pretence *(that ye may be more trusted by them, ye)* make long prayers *(as devout persons):* therefore ye shall *(for this hypocrisy)* receive the greater damnation.

15. Woe to you, scribes and pharisees, *(who are)* hypocrites! for ye compass sea and land *(go to all the regions of your dispersions)* to make one proselyte *(to your religion);* and when he is made *(so),* [7] ye make him twofold more the child of hell *(more opposite to the gospel and the professors of it)* than yourselves.

16. Woe to you, ye blind guides, which say, [8] Whosoever shall swear by the temple, it is nothing *(obligatory);* but whosoever shall swear by the gold of the temple, he is a debtor *(i. e. he is obliged to perform his oath)!*

17. Ye fools, and blind! for *(since ye swear by something sacred, let me ask),* Whether is greater, the gold, or the temple that sanctifieth the gold? *(i. e. makes it more sacred than any common gold.)*

18. And, Whosoever shall swear by the altar, *(you say)* it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty *(if he do not perform his oath).*

19. Ye fools, and blind! for whether is greater, the gift, or the altar that sanctifies the gift? *(which is therefore sacred, because offered on it.)*

20. Whoso therefore shall swear by the altar, sweareth by it, and by all things *(all gifts laid)* thereon, *(and by him to whom they are offered.)*

21. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23. Woe to you, scribes and pharisees, hypocrites! for

* Dial. p. 256.

ye pay tithe of mint, and anise, and cummin, and have [9] omitted the more weighty matters of the law, judgment, mercy, and faith; these ought ye to have done *(because your own constitutions require them)*, and not to leave the other undone *(which God especially requires)*.

24. Ye blind guides, which [10] strain at a gnat *(i.e. who scruple things of the least moment)*, and swallow a camel *(i. e. but venture freely on the grossest sins)*.

25. Woe to you, scribes and pharisees, hypocrites! for ye *(act as men intent to)* make clean the outside of the cup and of the platter *(to appear clean in the eye of men)*, but within they are full of extortion and excess.

26. Thou blind pharisee, cleanse first that which is within the cup and platter *(the inward motions of thy heart)*, that the outside of them *(i. e. thy actions)* may be clean also.

27. Woe to you, scribes and pharisees, hypocrites! for [11] ye are like to whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness *(and therefore have a white mark set upon them, that they may be avoided)*.

28. Even so ye also outwardly appear righteous to men, but within ye are full of hypocrisy and iniquity.

29. Woe to you, scribes and pharisees, hypocrites! [12] because you build the tombs of the prophets, and garnish the sepulchres of the righteous,

30. And say, If we had been in the days of our fathers, we would not have been partakers with them in *(shedding)* the blood of the prophets.

31. Wherefore ye be witnesses to *(against)* yourselves, that ye are the children of them who killed the prophets.

32. Fill ye up then *(Gr. and ye will fill up)* the measure of your fathers *(sins, and shew greater malice against the prophets now sent by God to you)*.

33. *(For)* ye *(are)* serpents, ye *(are a)* generation of vipers *(i. e. more venomous against me and my disciples, than ever your forefathers were against the old prophets)*, how *(then)* can ye escape the damnation of hell?

34. [13] Wherefore, behold, I send to you prophets, and wise men, and scribes *(i. e. true interpreters of the law and the prophets)*: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35. [14] That upon you *(thus outdoing the malice of your forefathers against the prophets, sent to you by God)* may come *(the punishment of)* all the righteous blood *(of God's prophets)* shed upon the earth, [15] from the blood of righteous Abel to the blood of Zacharias son of Barachias, whom ye slew *(i. e. stoned,* 2 Chron. xxiv. 22.) between the temple and the altar.

36. Verily I say unto you, All these things shall come upon this generation.

37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, [16] how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings *(i. e. have treated you with the most tender affection)*, but ye would not *(embrace my kind offers)!*

38. Behold, *(therefore now)* your house is left unto you desolate.

39. [17] For I say unto you, Ye shall not see me henceforth (Gr. *after a while*), till *(the time cometh, that)* ye shall *(would gladly)* say, Blessed is he that cometh in the name of the Lord *(i. e. it would be joyful news to you indeed, to hear of a Messiah coming to deliver you from the impendent vengeance, and then you shall see him coming, not as a saviour, but a severe avenger)*.

ANNOTATIONS ON CHAP. XXIII.

[1] Ver. 2. ΕΠΙ᾽ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ φαρισαῖοι, Ver. 3. πάντα οὖν ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε. *The scribes and pharisees sit in the seat of Moses;* Ver. 3. *And therefore whatsoever they bid you observe, that observe and do.*] *i. e.* Saith Theophylact, *All that they require,* ἐκ τῶν Μωσέως βίβλων ἢ ἀπὸ τοῦ Θεοῦ νόμου, *from the books of Moses, or the law of God:* which interpretation must be allowed of, (1.) because Christ elsewhere requires his disciples to *beware of the leaven,* that is, *the doctrine, of the scribes and pharisees;* (Matt. xvi. 6. 12.) and that because *they taught for doctrines the commandments of men, and by their traditions made void the law of God,* (Matt. xv. 6. 9.) and were *blind leaders of the blind into the pit;* (ver. 14.) bidding them to understand, that *nothing from without a man defiled a man;* than which nothing could be more contrary to their doctrines and traditions: and elsewhere, refuting their doctrine touching divorce, chap. xix. and touching oaths, ver. 16, &c. he therefore could not here say, without this restriction, that they should do and observe all their commands, without a contradiction to his own frequent doctrine. (2.) He speaks of those things which these doctors ought to have done, but did not, ver. 3. whereas they would have deserved no reprehension for not doing that which was not required of them by the law. Thus the word πάντα, *all things,* must be restrained, when the apostle commands *servants to obey their masters,* and *children* their parents, κατὰ πάντα, *in all things;* (Coloss. iii. 20. 22.) and *wives to be subject to their husbands,* ἐν παντὶ, *in every thing.* (Eph. v. 24.) Thus Isidore Pelusiota* teacheth us to interpret those words. Note also, that Christ speaks not here of the great Sanhedrin, or the chief priests; for when mention is made of them in the New Testament, this is still under the name of priests, elders, rulers, or princes of the people; of whom here is no mention, but only of the scribes and pharisees, who are said *to sit in the seat of Moses,* because they undertook to interpret the law of their great prophet Moses, either publicly to the people, or privately in the schools; and whilst they determined things doubtful and undetermined in the law, not contrary to the precepts of it, their decisions were to be observed for order's sake: Hence, of the tithing mint and cummin not mentioned in the law of Moses, but prescribed by them, Christ saith, ταῦτα ἔδει ποιῆσαι, *these things ought to be done,* (ver. 23.)

[2] Ver. 4. Δεσμεύουσι γὰρ φορτία βαρέα καὶ δυσβάστακτα, &c. *For they bind heavy burdens, and grievous to be borne,* &c.] These heavy burdens, saith Theophylact, were παραδόσεις ἐπέκεινα τοῦ νόμου, *their traditions added to the law,* and called by their own writers, פרושים מכות, *the strokes of the pharisees,* as being such as made the service of God burdensome. But then, when I consider how punctual they

* Jubet iis auscultari, μὴ τοῖς κατ᾽ ἰδίαν προστατταμένοις, εἰ μὴ τοῖς χρησμοῖς συνάδει ἐν τοῖς οὐρανίοις, ἀλλὰ τῇ διδασκαλίᾳ μόνῃ τῇ ἐπὶ τῶν ἐκκλησιῶν γινομένῃ· διὸ καὶ καθέδρας Μωσέως ἐμνημόνευσε τῆς τοῦ νομοθέτου· τότε γὰρ οὐ τὰ ἑαυτῶν ἀλλὰ τὰ τῶν γραφῶν φράζουσι. Cal. p. 691.

pretended to be in the observance of them, what a reverence they had for them, even above the law of Moses, and how highly they were offended with Christ, and his apostles, for not walking according to them; I am apt, with Menochius and Maldonate, to interpret those words, *they will not move them with one of their fingers*, not of their neglect to observe them themselves, but of their tenacious exacting of them without mercy, even from those whom they saw grieved and oppressed with these burdens; and to refer those words, *they say, and do not*, to the things taught by them, according to the law, mercy, judgment, and the love of God. (See Examen Millii here.)

[3] Ver. 5. Πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν. *They also do make broad their phylacteries.*] What great holiness they placed in putting on the phylacteries, we learn from the Targum on Cant. viii. 3. which introduceth the Jews speaking thus, *I am chosen above all people, because I bind my frontals to my head, and my left hand, and my parchment is fixed to the right side of my gate, or door, so that a third part of it comes up to my bed, that the evil spirits may not hurt me:* and yet very learned men think, these phylacteries are not commanded, Exod. xiii. 9. 16. but that those words are only metaphorically to be understood, as a command to have God's laws perpetually before their eyes, and his deliverances always in remembrance; according to the like metaphor of Solomon, when he saith of the precepts of wisdom, *Bind them about thy neck, and write them on the tables of thy heart:* (Prov. iii. 3.) and that the like words, Deut. vi. 8, 9. are to be expounded by the foregoing words, ver. 6. *The word which I command thee this day, shall be in thy heart;* and, xi. 18. *Ye shall put my words in your heart, and in your soul.* For since these words, Deut. vi. refer to the whole law of Moses, it seems not reasonable to think, that God required them to write all the precepts of it upon their phylacteries, or the posts of their doors.

Ver. 6. *They love the uppermost rooms in the synagogues.*] There shewing their pride, saith Theophylact, where they ought to have taught others humility.

[4] Ver. 8. Ὑμεῖς δὲ μὴ κληθῆτε ῥαββὶ, ὁδηγοὶ, καθηγηταὶ, *Be not ye called Rabbi, fathers, guides.*] Here note,

First, That Christ cannot reasonably be supposed to forbid either fathers to be so called by their children, this appellation being frequent in the sacred writers; or aged and spiritual persons to admit that title in the vulgar acceptation of it: for thus St. John styles the aged, *fathers*, 1 John ii. 13. and St. Paul styles himself a *father* to the Corinthians, 1 Cor. iv. 15. and to the Galatians, iv. 19. These titles therefore, which men inspired by the Holy Ghost did use, after these words were spoken by our Lord, cannot be reasonably thought to be the thing forbidden by Christ.

Secondly, Nor doth Christ here forbid these titles, only because they savoured of pride and affectation, but because they were a great intrenchment on God the Father and the Son, ascribing to those men, who had usurped these names, what properly belonged to their heavenly Father (so the reason here assigned shews, viz. *Call no man your father upon earth, for one is your Father which is in heaven;* i. e. to whom alone belongs that title); and attributing to earthly guides and masters, what was due only to Christ our teacher and spiritual guide; *Be not ye called Rabbi, for one is your Master, even Christ:* (ver. 8.) *Neither be ye called masters* (guides, or leaders), *for one is* ὑμῶν ὁ καθηγητὴς, *your leader, even Christ,* (ver. 10.) Note,

Thirdly, That the words, rabbi, father, guide, master, or teacher, were the titles which were then usually by the Jews conferred on their wise men, the fathers of tradition, or the men of the greatest understanding in the law of Moses; such persons they thought fit to salute not in a common form of words, but by these pompous titles. Thus of Jehoshaphat they tell us, That *when he saw a disciple of the wise, he would rise from his throne, embrace him, kiss him, and say to him, Abba, abba, rabbi, rabbi, mori, mori;* that is, *my father, my rabbi, my guide, or teacher.* These titles were esteemed so due to them, that they say, the Sanhedrin did twenty-four times excommunicate those who gave not the honour of a master to their rabbins. Now by the word *rabbi*, they understood such a teacher whom they stood bound to hearken to, depending on his words, and not disbelieving, swerving from, or doubting of the truth of what he taught. Hence doth Gamaliel advise the ignorant among the Jews, *to get themselves rabbies, that they may no longer doubt of any thing:* and R. Eliezer saith, That *he who separates from the school of his rabbi, or teacheth any thing which he hath not heard from his master, provokes the Divine Majesty to depart from Israel.* Maimonides saith, That *men of the degree of rabbi, were also called abba,* i. e. *father;* and they took to themselves this title as well as that of rabbi: now to these fathers, they ascribed the same high and incontestible authority. Hence Maimonides saith, That *he that will be holy, must perform the words of the fathers;* and they declare that the words of Cabala, or the traditions of their fathers, *were equal to the words of the law, and more to be regarded than the words of the prophets;* that *a prophet was not to be believed, except he could shew a sign, or a miracle; but as for these elders, or fathers, they were to be believed without them: it being said of them,* Deut. xvii. 11. *According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do.* The word *mar*, καθηγητὴς, which they used in Babylon, to signify one who in Judea was called *rab*, with them signifies a guide and leader in the way of happiness: and of this, saith St. Paul, they are confident, that *they are guides to the blind, a light to them that sit in darkness, instructors of the simple, and masters of babes;* (Rom. ii. 17—19.) and that so certainly, that their decisions were not to be doubted of, but were to be reputed of equal authority with the determinations of the prophets: *For* (saith Maimonides*) *if a thousand prophets, who were equal to Elias and Elisha, bring one interpretation, and a thousand and one wise men produce one contrary to it, we must incline to the most, and be obliged rather to act according to the sentence of these wise men than that of the thousand prophets.* In his explication of the thirteenth treatise of the Sanhedrin, he distributes men, who interpret the sayings of the wise men, into three ranks; (1.) those who say their words are to be interpreted according to the letter, as thinking,† "Sapientes in omnibus indubitatæ veritatis in dictis suis," &c. *The wise men in all their sayings of undoubted truth, meant only what they perceive by their words.* (2.) Those who elude the words of the wise, judging themselves more wise and perspicacious, and saying, ‡ *that they were*

* Præfat. in Seder Zeraim. Po. p. 32. † Ibid. p. 144. ‡ P. 146, 147.

deceived: these he pronounces fools, and accursed, for saying these things against those great men, of whose wisdom they were well assured: the words of the scribes, according to their blasphemous sayings, being* *more amiable than the words of the prophets, and more weighty;* and, *the words of the Cabala equal to the words of the law.* And even Josephus† saith, That they who were *of the sect of the pharisees, followed their guide, and thought it necessary to observe and contend for whatsoever he would command;* the sadducees held it a virtue, to doubt of, or contend against, the teachers of the wisdom which their traditions contained; *but they yielded such honour to their ancestors, that they durst not be so bold as to gainsay any thing that they had introduced as fit to be observed;* where we have the διδάσκαλοι in express words, καθηγηταὶ in the word ἡγεμόνες, *guides,* and *fathers* in the τῇ ἡλικίᾳ προήκοντες, or the *ancients;* and all of them represented as persons, of whose doctrines none ought to doubt, and whose sayings no man should gainsay. And again, the pharisees delivered νόμιμα πολλὰ, *many things to be received as laws,* which were not in the law of Moses; from which, though the sadducees dissented, yet when they came to the magistrates, they were forced to subscribe to them,‡ διὰ τὸ μὴ ἄλλως ἐνεκτοὺς γένεσθαι τοῖς πλήθεσιν, *since otherwise they would not be endured by the multitude; among whom, so great was their authority, that though they spake against the king, or the high-priest,*§ εὐθὺς πιστεύεσθαι, *they were presently believed.* And even the Scripture informs us, that they *taught for doctrines,* or for things necessary to be observed, *the commandments of men,* (Matt. xv. 9.) and pronounced them accursed who held contrary to their sentiments. (John vii. 47—49.) The import therefore of these words seems to be this:

First, That no man was to be called *father upon earth,* so as that we should yield an absolute subjection to his will and pleasure, or be absolutely swayed and governed by it.

Secondly, That we should call no man *guide,* or *master upon earth,* no *fathers,* no *church,* no *councils,* so as absolutely to submit ourselves in the concernment of our eternal interests, to the conduct of their judgments, or give them dominion over our faith and conscience; Christ being the sole guide and teacher of his church, commissionated by his Father to reveal his will, and teach us what is needful to be known, believed, or done, in order to salvation; and even his apostles being only to be looked upon as the ministers and ambassadors of Christ, and only to be credited as, by their gifts, and by the miraculous powers derived from him, they taught men those things he had commanded, and by his Spirit had revealed to them.

[5] Ver. 13. Κλείετε τὴν βασιλείαν τῶν οὐρανῶν, *Ye shut up the kingdom of heaven against men.*] The business of a *key* being to open and give entrance into a place, they who obstructed this entrance are here said to *shut the kingdom of heaven against men:* and this the scribes and pharisees did, (1.) by their example; for, pretending to be guides to others, they themselves refused to go into it, and so obstructed the entrance of others, by saying, *Have any of the scribes or pharisees believed on him?* (John vii. 48.) they made good that of Christ, *you enter not in yourselves.* (2.) By their doctrine; they cavilling at all that he said, and endeavouring to render the truth of it suspected, rejecting him as not of God, because he kept not the sabbath, (John ix. 16.) and accusing him of blasphemy, and casting out of devils by Beelzebub, (Matt. xii. 24.) and by their vain traditions, which he deservedly rejected, putting a bar to the spiritual doctrine of his kingdom; thus did they *shut up the kingdom of heaven against men.* (3.) By their authority; excommunicating and maliciously persecuting them who owned his doctrine, and decreeing that *they should be cast out of the synagogue,* (John ix. 22.) and professing to have an authority to pass judgment on true and false prophets.

Ver. 14. Οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταὶ.] These words, saith Dr. Mills, Origen and Eusebius do not own, *they seem to be put in here from St. Mark and Luke.* (Prol. p. 42. col. 2.) If we may judge of Eusebius, from whom no place is cited, by what is said of Origen, the doctor must mistake in both; for Origen expressly cites these words, Hom. 15. in Jer. p. 145. and citing ver. 15. in Matt. p. 326. he styles the words, *The second woe denounced in the gospel of St. Matthew against the scribes and pharisees.* They are also owned by Chrysostom, Theophylact, and by all the versions.

[6] Κατεσθίετε οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι, *Ye devour widows' houses, and for a pretence make long prayers.*] *This sect* (saith Josephus*) *pretended to a more exact knowledge of the law,* οὗ χάριν ὡς τὸ θεῖον προσποιουμένων ὑπῆκτο ἡ γυναικωνῖτις, *on which account the women were subject to them, as pretending to be dear to God.* And when Alexandra† obtained the government, they insinuated themselves into her favour, as being the exactest sect of the Jews, and the exactest interpreters of the law, and, abusing her simplicity, did, as they listed, *remove and dispose, bind and loose, and even cut off men.* They were in such vogue for their *long prayers,* which they continued sometimes three hours, that perhaps they sold them, as do the Roman priests their masses, or pretended others should be more acceptable to God for them; and so might spoil devout widows by the gifts or salaries they expected from them. Now this being only a hypocritical pretence of piety, must be hateful to God, and so deserve a greater condemnation. (See Examen Millii here.)

[7] Ver. 15. Ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν, *You compass sea and land to make one proselyte,—and ye make him twofold more the child of hell than yourselves.*] It was the complaint of the Jewish nation, that the proselytes were *scabs of the church,* and hindered the coming of the Messiah, as being ignorant of the law, and bringing in revenge. Justin Martyr‡ informs us of them, that these *proselytes did not only disbelieve Christ's doctrine,* ἀλλὰ διπλότερον ὑμῶν βλασφημοῦσιν εἰς τὸ ὄνομα αὐτοῦ, *but were twice more blasphemous against him than the Jews themselves, endeavouring to torment, and cut them (i. e.* the Christians) *off wheresoever they could, they being in this the instruments of the scribes and pharisees.*

[8] Ver. 16. Ὃς ἂν ὀμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν, *Woe to*

---

* Lightf. in Matt. xv. 2.

† Ἕπονται τῇ ἡγεμονίᾳ, περιμάχητον ἡγούμενοι τὴν φυλακὴν ὧν προαγορεύειν ἠθέλησε· τιμῆς γε τοῖς ἡλικίας προήκουσι παραχωροῦσιν, οὐδὲν ἐπ' ἀντιλέξει τῶν εἰσηγηθέντων ταῦτα θεάσει ἐπαιρόμενοι. Antiq. lib. xviii. cap. 1. Σαδδουκαῖοι δὲ πρὸς τοὺς διδασκάλους σοφίας, ἣν μετίασιν, ἀμφιλογεῖν ἀρετὴν ἀριθμοῦσιν. Antiq. lib. xiii. cap. 8. p. 453.

‡ Lib. xviii. cap. 2. p. 617. § P. 453. B. lib. xiii. cap. 23. p. 263. B. C.

* Antiq. lib. xvii. cap. 3. p. 585. F.

† De Bello Jud. lib. i. cap. 4. p. 716. ‡ Dial. p. 350. D.

you which say, Whosoever shall swear by the temple it is nothing, &c.] Of this see the notes on v. 36. and observe, (1.) that τὸ ὀφείλειν signifies to *be obliged to perform his oath*, so that they thought that other oaths might be violated without sin. (2.) That they so valued swearing by the gifts of the altar, ver. 18. because they brought in gain to them. (3.) Observe, that those words, *He that sweareth by the altar, sweareth by it, and by all things upon it*, are to be thus understood,—that he sweareth by him whose altar it is, for the accessory follows the principal; and an oath must be supposed to be by something which can testify to the truth, and punish the falsehood of it; and so he that thus swears, must in all reason be supposed to swear by that God also, to whom the altar doth belong.

[9] Ver. 23. Καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, &c. *And omit the weightier matters of the law, judgment, mercy, and faith.*] This is indeed the bane of all religion and true piety, to prefer rituals and positive institutions before the precepts of natural religion, which are always good and necessary upon their own account, and not only because commanded; and human institutions before Divine; and this is a certain sign of gross hypocrisy. Faith in, or the love of, God, (as it is, Luke xi. 42.) is the foundation of all piety; mercy, of all that charity we shew to our brother; and judgment, of all righteous dealing. Now, that the pharisees wanted this faith and love to God, was visible from their hypocrisy; that they were full of *rapine and injustice* we learn from ver. 25. that they were a crafty sort of men, prone to envy and hatred, from Josephus, Antiq. lib. xvii. cap. 3.

[10] Ver. 24. Οἱ διϋλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες, *Who strain at a gnat, but swallow a camel.*] Vain is here the suspicion of Cajetan, that *camel* cannot be the true reading, because no man can swallow it; he might as well have suspected the *beam* mentioned chap. vii. because no man's eye can contain it. This the rulers and the pharisees did in not admitting the thirty pieces into the treasury, because it was the price of blood; and yet with those very pieces hiring Judas to procure the shedding that blood; and by scrupling to *enter the judgment-hall lest they should be defiled*, but not scrupling to shed the blood of the innocent. (John xviii. 28.)

[11] Ver. 27. Παρομοιάζετε τάφοις κεκονιαμένοις, *Ye are like to whited sepulchres.*] Luke xi. 44. ὡς τὰ μνημεῖα τὰ ἄδηλα, *as graves that appear not.* For explication and reconciliation of the words of the evangelists, note, (1.) that they who touched any part of a sepulchre, were by the law of Moses polluted by it, Numb. xix. 16. (2.) That therefore, to avoid this pollution, the Jews were wont to put some sign or mark upon it, by which it might be discerned to be a sepulchre, and so might be avoided; for so their canon runs, that *if any man finds a sepulchre, he is bound to put a mark upon it, that it be not an offence to others*, since otherwise they might be in perpetual danger of contracting uncleanness: this mark they made with lime macerated with water, which made them appear *white;* and when these marks were worn out, and so the sepulchres become ἄδηλα, *indiscernible*, the grass being grown over them, and the herbs that grew upon them making them ὡραῖα, *beautiful*, as to outward appearance, and like to other earth, so that men were in danger of being polluted by them, they were again marked and made white with lime: they are therefore said *to appear beautiful to men*, by St. Matthew, for the same reason that they are styled ἄδηλα, *indiscernible*, by St. Luke, because the white mark was worn out, or so covered over with grass and herbs, that it could not be discerned. Such, saith Christ, are ye pharisees, appearing outwardly specious and fair to men, whilst yet *your inward parts are full of hypocrisy and iniquity.* Vain then is the imaginary pretence of any contradiction in what Dr. Hammond here offers from Dr. Pocock, the *whited sepulchres* being sepulchres which at first had received this white mark, or *cippus;* but yet the sight of it was lost by the herbs growing up high enough to cover it, or by the rain washing it away.

[12] Ver. 29, 30. Ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, *Woe unto you—for ye build the tombs of the prophets, and garnish the sepulchres of the righteous.*] *Wherefore ye be witnesses to yourselves (i. e.* you yourselves witness), *that ye are the children of them which killed the prophets;* (ver. 31, 32.) *fill ye up then*, καὶ πληρώσατε, *and ye will fill up, the measure of your fathers' cruelties in this kind:* being now fitly compared to serpents and vipers for the venomous hatred you bear to me, the Prophet promised by Moses, and those sent among you in my name, and will thereby shew you are their children, as well by disposition as by natural descent. The words in St. Luke, xi. 47, 48. run thus: *Woe to you, for ye build up the sepulchres of the prophets, whom* (you acknowledge that) *your fathers killed* ἄρα μαρτυρεῖτε· *you therefore by this testify that you are by nature the children of those fathers, for they (i. e.* their fathers) *killed them, and you* (the children of them) *build their sepulchres* (καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν), and by your hatred against me and mine, you farther shew your likeness to them in dispositions also: so that I foresee, that of those wise men which I send to you, *some of them you will persecute, and some of them you will kill and crucify*, and so will so far fill up the measure of their sins, *that upon you may* justly fall the punishment *of all the blood of the prophets and righteous men shed* by your fathers, and by you their children in iniquity. All that can be objected against this paraphrase, which makes the words of Luke so plain, and so exactly to agree with the words here, is, that it puts these words, καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, *and ye allow of the works of your fathers*, in a parenthesis; of which we have examples in the New Testament sufficient to justify the doing this; so Mark xii. 12. *They sought to lay hold upon him* (ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε, *for they knew he spake this parable against them), but they feared the people:* xvi. 3, 4. *They said, Who shall roll away the stone from the door of the sepulchre?* (καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος, *and looking up, they saw it was rolled away;) for it was very great.* (See Mark xiv. 22. 24. Luke v. 15, 16. 27. Rom. iii. 5. 8. Rev. xx. 12, 13. see the like in the Old Testament, Gen. xiii. 10. Exod. xii. 15. Cant. i. 5.)

[13] Ver. 34. *Wherefore I send among you prophets and wise men: and some of them ye shall kill and crucify; and some of them ye shall scourge*, &c.] This they did, stoning Stephen, Acts vii. 59. cutting off James with the sword, Acts xii. 2. scourging Peter and the apostles, Acts v. and persecuting Saul and Barnabas *from city to city.* (See note on Luke xi. 49.)

[14] Ver. 35. Ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον, ἐκχυνόμενον ἐπὶ τῆς γῆς, *That upon you may come* (the national punishment of) *all the blood shed in the land.*] *i. e.* That it may come upon you, taking pleasure in the works of your *fathers*, and by the said bloody actions filling up the measure of their sins by killing your Messiah, the chiefest of all prophets; and the wise men he sent last of all to offer terms of pardon and salvation to you: and this rendered their punishment not only equitable, but almost necessary; for it being the observation of their own *wise men*, from Gen. xv. 16. *That God taketh not vengeance of a nation till they have filled up the measure of their sins;* the Jews of that generation doing this to the utmost, and by their εὐδοκία, *i. e.* the *pleasure* which they took in doing not only the like, but even more bloody actions, they becoming *ex post facto* partakers with their forefathers in their sins; and being not deterred from the like actions by all the punishments which they had suffered by them in the captivity of their whole nation, they made it both equitable and necessary this punishment should fall upon that generation.

[15] Ἀπὸ τοῦ αἵματος τοῦ δικαίου Ἄβελ ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου· *From the blood of righteous Abel* (the first prophet and preacher of righteousness, Heb. xi. 4. 2 Pet. ii. 5.) *to the blood of Zacharias the son of Barachias.*] Here two things need to be explained; *viz.* who was the son of Barachias, and why he is mentioned rather than any of those righteous persons who were afterward destroyed by the Jews. To the first question, I answer, (1.) that he could not be Zacharias, υἱὸς Βαράχου, *the son of Baruch*, mentioned by Josephus,* as μισοπόνηρος, *a hater of wicked things and persons*, and therefore slain by the zealots ἐν μέσῳ τῷ ἱερῷ, *in the middle of the temple.* For (1.) the name seems not the same; for as Baruch in Jeremiah and the Apocrypha, is always called by the Septuagint, Βαρούχ, so ברכיה is still rendered by them Βαραχίας, Isa. viii. 2. Zech. i. 1. 7.; and Neh. iii. we find Βαραχίας, ver. 4. and Βαρούχ, ver. 20. which shews they were not the same names. (2.) The blood of Βαραχίας was the blood of a prophet, (Luke xi. 50, 51.) whereas the Baruch mentioned by Josephus was no prophet, nor doth it appear that he was a righteous person, he being an unbeliever, and one of those who rebelled against Cæsar; and (3.) Christ speaks here of the prophets whom ἐφόνευσαν, *they had slain*, not of one who was only to be slain a little before the destruction of Jerusalem, for then none of the people could have understood his meaning. Nor (2.) could he be Zacharias, the father of John the Baptist; for as he was not owned by the Jews to be a prophet, nor was he sent by God unto the Jews under that character; so Origen† confesseth that it cannot be proved from Scripture either *that he was the son of Barachias, or that he was slain between the temple and the altar.* And indeed that he was the son of Barachias is only said by Nicephorus out of Hippolytus; that he was slain in the temple is a tradition more current among the ancients,‡ but yet St. Jerome saith, it is only taken, "ex quibusdam apocryphorum somnis," *from some dreams of apocryphal writers.* And indeed the tradition is false in the foundation, that he was slain for placing the Virgin Mary in that apartment of the temple, which was proper to the virgins; whereas, though there was the court of women, yet there was no peculiar apartment for the virgins. Nor (3.) could it be Zacharias, one of the minor prophets, he living when the temple was in its ruins, and neither temple nor altar was set up again; nor do any of the Jewish historians say that he was slain at all, much less that he was slain *between the temple and the altar.* It remains therefore, (4.) that we here understand that Zecharias of whom we read, 2 Chron. xxiv. 20. that *he said to the people, Why transgress ye the commandments of God, that ye cannot prosper? because ye have forsaken the Lord, he hath forsaken you;* and that *the people stoned him in the court of the house of the Lord;* and ver. 22. that dying he said, *The Lord look upon it, and require it.* But against this it is objected,

Obj. 1. That he was Zechariah son of Jehoiada, ver. 20. this here was the son of Barachiah.

Ans. St. Jerome testifies that the gospel of the Nazarenes read the son of Jehoiada; and the word Barachiah signifying *praise God*, as Jehoiada doth, why might not that be translated in Greek υἱὸς Βαραχίου, which was spoken in Syriac, *the son of Jehoiada?* Moreover, it is common among the Jews to change proper names, especially when they have any thing of the Shem Hamporash, or Jehovah, in them, into words of like signification; so for Judas some use Thaddeus, of the same import, and from the same root תרוה, and Jehoiakim is the name given by the king of Egypt to Eliakim, 2 Kings xxiii. 34. 2 Chron. xxxvi. 4. that is, he turned *El* into *Jah;* and why then may not here Jehoiada be turned into Barachiah?

Obj. 2. But since Christ begins with Abel, the first prophet and righteous person which was slain, why should he end with one slain before the destruction of the temple, and not with one near the time when he spake?

Ans. That Christ, speaking here of prophets slain by the Jews, doth come to the lowest instance, no other prophet being slain after by them; for if the tradition touching Esaias be true, he was slain, not by consent of the Jews, as was the son of Jehoiada, but only by the cruelty of Manasses. 2. There could be no fitter instance than this was for our Saviour's purpose, whether we consider the occasion of this prophet's death, the manner of it, or the judgments which ensued upon them for it. For,

First, He died, as Christ and his apostles were to do, for reproving the Jews for their transgression and revolt from God, and was the son of one who had shewed great kindness to them.

Secondly, He dying said, *The Lord look upon it, and require it;* foretelling that God would, or desiring that he would, require his blood at their hands; which prayer God answered so fully, that in a year all the princes of Judah and Jerusalem were destroyed by the Syrians, and the spoil carried to Damascus: (2 Chron. xxiv. 23.) and Joash, who commanded this murder, was slain by a conspiracy of his own servants, (ver. 25.) And from this very time the state of Judah and Jerusalem grew worse and worse, till at last the city was broken up, the temple burned, and the people captivated by Nabuzar-adan; "who (say the Jews) finding the blood of this prophet bubbling up in the temple, inquired whose blood it was; and when the Jews

* De Bello Jud. lib. iv. cap. 19. p. 883, 884.

† "Ostendere non possumus per Scripturas Canonicas, nec quod pater Johannis fuit filius Barachiæ, nec quod scribæ et pharisæi interfecerunt eum inter templum et altare." In Matt. hom. 20. f. 49. Niceph. Hist. Eccl. lib. ii. cap. 3.

‡ Origen ibid. Basil. de Chris. Hum. Gen, tom. i. p. 509. et 510. Vide Ham. in locum.

answered, it was the blood of a prophet slain by them, who had foretold all they had suffered by Nabuzar-adan, he slew ninety-four thousand of the rabbins, priests, and members of the Sanhedrin to appease it. Hence the Jews speak of it as of blood provoking God to anger, *he will call to remembrance their iniquity, that they may be taken.*" This, saith Midrash Coheleth, is the blood of Zachariah. And when Jeremiah introduceth the Jews speaking thus, (Lam. ii. 20.) *Behold, O Lord, and consider, shall the priest and the prophet be slain in the sanctuary of the Lord?* the Targum introduces the house of judgment, answering, *Was it fit for you, even in the day of propitiation, to kill a priest and a prophet, as you did Zachariah the son of Iddo in the house of the sanctuary of the Lord, because he would have withdrawn you from your evil ways?*

[16] Ver. 37, 38. Ποσάκις ἠθέλησα, *How oft would I have gathered your children,—*καὶ οὐκ ἠθελήσατε, *and ye would not.*] Here note, that by Jerusalem we are to understand not only the inhabitants of the city, but of all Judea, as appears, (1.) because this is the import of the word elsewhere, when neither the city is mentioned, nor is it taken metaphorically for the heavenly Jerusalem; as 2 Kings xix. 21. 2 Chron. xxviii. 10. Isa. xxxvii. 22. Lam. ii. 14, 15. Ezek. ix. 9. Joel iii. 6. Luke ii. 28. xxiii. 28. (2.) From the punishment denounced upon her, since that belongs to all whom Christ would have gathered, (ver. 37.) and to whom he *wished that they had known in their day the things belonging to their peace.* Whence it follows,

First, That Christ did very seriously desire the conversion of those Jews who continued in their impenitence and unbelief, as here he shews by the similitude of the affection of a hen to her chickens; and Luke xix. 41—43. by his weeping over them.

Secondly, That they whom he so seriously desired to convert, would not be converted when they might have been so: for therefore were they not converted; because they would not be gathered.

Ver. 39. *I say unto you, that* οὐ μή με ἴδητε ἀπ' ἄρτι, ἕως ἂν εἴπητε, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, *ye shall not see me from henceforth* (Gr. after a while), *till ye shall say, Blessed is he that cometh in the name of the Lord.*] These words by the connexion of them with the former thus, *Behold, your house is left unto you desolate,* λέγω γὰρ, *for I say,* &c. seem manifestly to relate to the time of the destruction of the Jews, and to bear this sense; You, who have now with so much indignation heard the children and people saluting me thus, *Blessed is he that cometh in the name of the Lord,* after a while shall lie under so great calamities for the punishment of your infidelity, that you would be glad of a deliverer to whom you might say these words. This may be also gathered from the words ἀπ' ἄρτι, *after a while;* for after Christ's ascension they saw him not till he came to the destruction of Jerusalem, which in the following chapter is so often styled, *the time of the coming of the Son of man;* the time when ἀπ ἄρτι, *after a while, they should see the Son of man coming in the clouds.* (Matt. xxvi. 64.) And Josephus informs us, that when the Jews were nigh to destruction, they earnestly expected their Messiah, or one coming in the name of the Lord to deliver them: and readily followed those false prophets and deceivers,* who promised them deliverance; and bid them προσμένειν τὴν ἀπὸ τοῦ Θεοῦ βοήθειαν, *expect help from God.* If this exposition be not allowed, I would willingly refer this to the time mentioned by St. Paul, Rom. xi. 26. *When the Deliverer shall come out of Sion, and turn away iniquity from Jacob, and so all Israel shall be saved,* by their conversion to the Lord, and saying, *Blessed is he that cometh in the name of the Lord;* till which time *their house shall be left to them desolate.* (Luke xxi. 24.) And thus it is a commination, that after a while the kingdom of God should be taken from the Jews of that age, and this calamity should continue long on their posterity.

* De Bello Jud. lib. vii. cap. 30. p. 960.

CHAP. XXIV.

1. AND Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

2. And Jesus said to them, See ye not all these things? [1] verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3. And as he sat upon the mount of Olives, the disciples came to him privately, saying, [2] Tell us, when shall these things be? and what shall be the sign of thy coming *(to do these things)*, and of the end of the world? *(or,* τοῦ αἰῶνος, *of this age.)*

4. And Jesus answered and said to them, Take heed that no man deceive you.

5. [3] For *(before this happeneth)* many shall come in my name, saying, I am Christ; and shall deceive many.

6. And *(when)* ye shall hear of wars and rumours of wars, see that ye be not troubled: for all these things *(or this)* must come to pass, but the end *(of the Jewish age and polity)* is not yet.

7. For nation shall rise against nation, and kingdom against kingdom: [4] and there shall be famines, and pestilences, and earthquakes, in divers places.

8. All these are the beginning of *(their pangs of)* sorrows.

9. [5] Then shall they deliver you up to be afflicted, and shall kill *(some of)* you: and ye shall be hated of all nations for my name's sake.

10. And then shall many be offended *(i. e. fall off from the gospel)*, and shall betray one another, and shall hate one another.

11. And many false prophets shall arise, and shall deceive many.

12. And because iniquity *(and persecution)* shall abound, the love of many *(to me and my doctrine)* shall wax cold.

13. But he that shall endure to the end, the same shall be saved *(i. e. preserved from this destruction)*.

14. [6] And this gospel of the kingdom *(of God)* shall be preached in all the world for a witness to all nations *(that I am the Christ)*; and then shall the end come *(of that church and polity)*.

15. [7] When ye therefore shall see the abomination of desolation, *(i. e. the Roman army,* Luke xxi. 20.) spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand) *(what the prophet there intends)*,

16. [8] Then let them which be in Judea flee to the mountains *(take this opportunity to flee thence with the greatest expedition)*:

17. Let him which sitteth on the housetop not come down to take any thing out of his house:

18. Neither let him who is in the field return back to take *(up)* his clothes.

19. And woe to them who are with child, and to them that give suck in those days *(and so are not in condition to fly swiftly and speedily out of this danger)!*

20. [9] But *(and)* pray ye that your flight be not in the winter, nor on the sabbath-day *(not in winter, when long and hasty journeys are most difficult; not on the sabbath-day, when your flight will render you obnoxious to the displeasure of the Jews):*

21. [10] For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be *(afterward, and so your flight will be more hazardous).*

22. [11] And except those days should be shortened, there should no flesh be saved *(or escape):* but for the elect's *(i. e. the Christians')* sake those days shall be shortened. *(That this is the true import of the elect,* see note on Mark xiii. 10.)

23. Then if any man shall say to you, Lo, here is Christ, or there *(he is);* believe him not.

24. For there shall *(then)* arise [12] false Christs and false prophets, and *(they)* shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect *(i. e. do all that possibly they can to deceive even Christians by them).*

25. Behold, I have told you before (ver. 5. 12. *of these things).*

26. Wherefore, [13] if they shall say to you, Behold, he *(i. e. Christ)* is in the desert; go not forth *(to seek him there: or if they shall say),* Behold, he is in the secret chambers *(of the temple);* believe it not.

27. For *(the coming of the Son of man will not be secret, or obscure, but)* [14] as the lightning *(which)* cometh out of the east, and shineth even to the west; so shall also the coming of the Son of man be.

28. For wheresoever the carcass is *(i. e. the Jews are),* there will the eagles *(the Roman armies, whose ensign is the eagle)* be gathered together.

29. *(And)* [15] immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken *(i. e. all the government both in church and state shall be overthrown, as it was by the zealots):*

30. And then shall appear the [16] sign of the Son of man *(who is)* in heaven *(i. e. the Roman army coming to the destruction of the city, the temple, and people of Jerusalem):* and then shall all the tribes of the earth *(or land)* mourn, and *(then)* shall they see the Son of man coming in the clouds of heaven with power and great glory.

31. And [17] he shall send his angels with a great sound of a trumpet *(i. e. his messengers with the trumpet of the gospel),* and they shall gather together his elect *(among the gentiles)* from the four winds, from one end of heaven to the other. (Luke xiii. 28, 29.)

32. Now learn a parable of *(from)* the fig-tree: *(For)* when her branch is yet tender and putteth forth leaves, ye know that summer is nigh.

33. So likewise ye, when ye shall see all these things *(come to pass),* know [18] that it *(i. e. the ruin foretold)* is nigh, even at the doors.

34. [19] Verily I say unto you, This generation shall not pass till all these things be *(assuredly)* fulfilled: *(for)*

35. Heaven and earth shall pass away *(at the end of the world you inquire after),* but my word shall not pass away *(unperformed).*

36. But [20] of that day and hour *(when they are thus to pass away, you are not to inquire; for of that)* knoweth no man, no, not the angels of heaven, *(nor the Son,* Mark xiii. 32.) but my Father only.

37. But *(know in general),* as *(in)* the days of Noe *(the flood of which he prophesied was unexpected),* so shall also the coming of the Son of man be *(at both these times).*

38. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39. And knew not till the flood came, and took them all away; so shall also the coming of the Son of man *(then)* be.

40. [21] Then *(shall the providence of God be so remarkable in preservation of his faithful people, that)* two *(shall)* be in the field; the one shall be taken *(by the Roman army),* and the other left.

41. Two *(women shall be)* grinding at the mill; the one shall be taken, and the other left, *(and the like distinction will the angels make at the great day of judgment,* xxv. 32.)

42. Watch therefore: for ye know not *(at)* what hour your Lord doth come.

43. But know this *(this ye know),* that if the good man of the house had known in what watch *(of the night)* the thief would come, he would have watched, and would not have suffered his house to be broken up.

44. Therefore be ye also [21] ready: for in such an hour as ye think not *(of)* the Son of man cometh.

45. Who then is [23] a faithful and wise servant, whom his lord hath made *(a)* ruler over his household, to give them meat in due season *(instruction suitable to their exigencies)?*

46. Blessed is that servant, whom his Lord when he cometh shall find so doing *(i. e. employed in preserving them from apostacy in this hour of temptation).*

47. Verily I say to you, That he shall make him ruler over all his goods *(i. e. shall amply reward his fidelity).*

48. But if that evil servant shall say in his heart, My lord delayeth his coming *(and so begin to doubt the truth of it);*

49. And *(by reason of this backsliding heart)* shall begin to smite his fellow-servants *(i. e. Christians),* and to eat and drink with the drunken; *(i. e. indulge himself in sensual pleasures on this account,* 1 Cor. xv. 32.)

50. The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51. And *(for his perfidiousness)* shall [24] cut him asunder, and appoint *(him)* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

ANNOTATIONS ON CHAP. XXIV.

[1] Ver. 2. *VERILY I say unto you,* οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ μὴ καταλυθήσεται, *There shall not be left here one stone upon another, which shall not be thrown*

down.] The exact completion of the things foretold in this chapter touching the destruction of the temple, city, and people of Jerusalem, being an eminent confirmation of the truth of Christ's prophetic office, and of the Christian faith, I shall, as they occur, take notice of them. And (1.) to complete this prediction, Josephus* doth inform us, that Titus *commanded the soldiers,* τήν τε πόλιν ἅπασαν καὶ τὸν νεὼν κατασκάπτειν, *to dig up the foundations both of the temple and city.* Eleazar, in Josephus,† speaking of this house of God, saith, πρόῤῥιζος ἐκ βάθρων ἀνήρπασται, *it has been rooted up from the very foundations.* The Jewish Talmud‡ and Maimonides add, that *Turnus* (i. e. *Terentius) Rufus, captain of the army of Titus, did with a ploughshare tear up the foundations of the temple, and thereby signally fulfil those words,* Micah iii. 12. *Therefore shall Zion for your sakes be ploughed as a field, and Jerusalem shall become heaps, and the mountains of the Lord as the high places of the forest.* And, saith Josephus,§ *We may well admire the exactness of the time, for the burning of the temple,* καὶ μῆνα καὶ ἡμέραν ἐπετήρησε τὴν αὐτὴν, *happened on the same month and day on which it formerly was burned by the Babylonians.*

[2] Ver. 3. Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος, *Tell us when these things shall be, and what shall be the sign of thy coming, and of the end of the world.*] Gr. αἰῶνος, *of the age.* This in St. Mark runs thus, *Tell us when these things shall be,* καὶ τί τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι, *and what is the sign when these things shall be accomplished.* (Mark xiii. 4.) In St. Luke thus, *When shall these things be, and what is the sign,* ὅταν μέλλῃ ταῦτα γίνεσθαι, *when these things are to be done?* (Luke xxi. 7.) From which places, compared with this, it appears, that the three things here mentioned relate to the same time, and are only an inquiry to this effect; When wilt thou come to destroy the temple, and to put an end to the Jewish church and age? for what is *the sign of thy coming* in St. Matthew, is *the sign when these things shall be done,* in St. Luke; what is in St. Matthew συντελεία, *the end of the age,* is in St. Mark, *the time when these things are about* συντελεῖσθαι *to be accomplished.* (2.) Christ so answers to the question touching the sign of his coming, as manifestly to shew it contemporary with the desolation of the temple and polity of Jerusalem, saying, ver. 27. *As the lightning cometh from the east, and shineth to the west, so shall be* ἡ παρουσία, *the coming of the Son of man;* for, ver. 28. *where the carcass is, there shall the eagles be gathered together;* i. e. *the Roman army,* whose ensign was the eagle: so that the coming of this army to destroy them, and *the coming of the Son of man,* must be contemporary. And again, ver. 37. 39. *As it was in the days of Noe, so shall be* ἡ παρουσία, *the coming of the Son of man: for two shall be in the field,* ver. 40. *two grinding at the mill,* ver. 41. *the one shall be taken, and the other left;* which words are followed in St. Luke with these, *where the carcass* (or body) *is, there shall the eagles be gathered together,* Luke xvii. 34. 37. (3.) This will be farther evident by comparing other words of Christ with those contained in these three chapters of St. Matthew, Mark, and Luke; for Christ saith, Mark ix. 1. *There are some standing here who shall not taste of death, till they see the Son of man coming in his kingdom,* or, according to some copies, *in his glory.* And, xxvi. 62. *Within a while ye shall see the Son of man sitting at the right hand of Power, and coming in the clouds of heaven.* When therefore it is said, Matt. xxiv. 30. Mark xiii. 26. Luke xxi. 27. *Ye shall see the Son of man coming in the clouds with great power and glory;* this advent must be while some were living that stood by Christ, and *within a while,* and so not at the end of the world. And in like manner, that the συντελεία τοῦ αἰῶνος, or *the end of the age,* is the same with the end of the Jewish state, appears from these words, *You shall hear of wars and rumours of wars,* ἀλλ' οὔπω ἐστὶ τὸ τέλος, *but the end* (you inquire after) *is not yet,* ver. 6. Mark xiii. 7. Luke xxi. 9. and ver. 13. *he that endureth* εἰς τέλος, *to the end, shall be saved,* and ver. 14. *the gospel of the kingdom shall be preached through the world for a testimony to the gentiles, and then* ἥξει τὸ τέλος, *the end shall come;* for what is in St. Matthew and St. Mark *the end,* is Luke xxi. 20. ἡ ἐρήμωσις αὐτῆς, *the desolation of Jerusalem by the Roman army* compassing her about. Nor is it to be wondered that the apostles, who had learned that the coming of the Messiah, and the *end of the then present world,* should be together, should thus inquire of them together; or that this should be styled the end of the Jewish age, Christ being styled *the Father of the age to come,* Isa. ix. 6. the age of Christianity, *the age to come,* Heb. vi. 5. and *the end of the ages,* 1 Cor. x. 11.

[3] Ver. 5. Πολλοὶ γὰρ ἐλεύσονται ἐν τῷ ὀνόματι μου, λέγοντες ἐγώ εἰμι ὁ Χριστός, *Many shall come in my name, saying, I am Christ;* and, ver. 11. *Many false prophets shall arise, and deceive many.*] So Mark xiii. 6. Luke xxi. 8. A distinction is to be made betwixt *false Christs* and *false prophets:* they properly are termed *false Christs,* who took upon them to be the Christ, and came under that name, as the words here shew. Such as Dositheus,* who said, αὐτὸς εἴη ὁ προφητευόμενος ὑπὸ Μωσέως Χριστὸς, *he was the Christ foretold by Moses.* And Simon Magus,† who said, *he appeared among the Jews,* ὡς υἱὸς, *as the Son of God.* And such perhaps were those many, whom, saith Josephus,‡ βασιλείαν ὁ καιρὸς ἀνέπειθε, *the time of the advent of their king Messias prevailed with to set up for kings.* From these, saith Hegesippus,§ *came false Christs and false prophets. There arose* (saith Hippolytus‖) *some, saying, I am Christ, as Simon Magus,* καὶ οἱ λοιποὶ, *and the rest, whose names I have not time to reckon up.* The *false prophets* were such as promised or foretold false things; and such were, saith Josephus,¶ (1.) an *Egyptian false prophet and magician, who gathered together about thirty thousand Jews, whom he had deceived.* (2.) One Theudas,** *a magician,* προφήτης γὰρ ἔλεγεν εἶναι, *for he said he was a prophet, and deceived many.* (3.) Ψευδοπροφήτης τις, *a certain false prophet, who bid them go into the temple, where God would shew them manifest signs of a deliverance.* He adds, that *there were then* †† πολλοὶ προφῆται, *many prophets, who taught them even to the last to expect help from God.* (See the note on ver. 24. 26.)

---

* De Bello Jud. lib. vii. cap. 1. p. 170. B. † Cap. 16. p. 693. A.
‡ Taunith. cap. 4. Hal. 6. Maim. Taunith. cap. 5.
§ Lib. vii. cap. 26. p. 957. E. cap. 27. p. 958. F.

* Orig. adv. Cels. lib. i. p. 44. in Job. tom. xiv. ed. Huet. p. 219.
† Id. adv. Cels. lib. vi. p. 282. ‡ De Bello Jud. lib. i. p. 705.
§ Apud Euseb. H. Eccl. lib. iv. cap. 22. ‖ De Consum. mundi.
¶ Antiq. lib. xx. cap. 6. ** Cap. 2. p. 689. G. 690. A.
†† De Bello Jud. lib. vii. cap. 30. p. 960. A. B.

[4] Ver. 7, 8. *There shall be* λιμοὶ, καὶ λοιμοὶ, καὶ σεισμοὶ κατὰ τόπους, *famines, and pestilences, and earthquakes, in divers places;* λιμοὶ καὶ ταραχαὶ, *famines and tumults,* Mark xiii. 8, 9. φοβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται, *there shall be fearful sights, and great signs from heaven,* Luke xxi. 11.] To speak particularly of the wars, rumours of wars, and tumults, which then happened, would be to transcribe a great part of the history of Josephus. But,

First, There was a famine in the fourth of Claudius, according to Eusebius; which, saith he, *oppressed* τὴν οἰκουμένην, *the Roman empire, but more especially Palestine,* Acts xi. 28. *by which* (saith Josephus*) *many perished for lack of food:* and this we learn even from profane historians, referred to by Eusebius, Hist. Eccles. lib. ii. cap. 8. from Suetonius] in Claudio, cap. 18. where Scaliger saith, there were two famines in the reign of Claudius; from Dio, lib. lx.

Secondly, I find Josephus saying, That when one Niger was slain by the Jews, *he imprecated* λιμόν τε καὶ λοιμὸν ἐπὶ πολέων, *famine and pestilence upon their cities,* ἃ δὴ πάντα κατὰ τῶν ἀσεβῶν ἐκύρωσεν ὁ Θεὸς, *all which God brought upon them.* (De Bell. Jud. lib. iv. cap. 23. p. 885. D. E.)

Thirdly, Grotius reckons up many earthquakes, which happened in the reigns of Claudius and Nero, at Crete, Smyrna, Miletus, Chios, Samos, Laodicea, Hierapolis, and Colosse; in all which places the Jews lived. There happened in Judea, saith Josephus, *vehement winds, dreadful thunderings and lightnings,* καὶ μυκήματα σειμένης τῆς γῆς ἐξαίσια, *and vast movings of the shaken earth, which, in the judgment of all, portended no small evil.* (De Bell. Jud. lib. iv. cap. 17.)

Fourthly, Josephus, in his preface to his history of the Wars of the Jews, undertakes to record the miseries, calamities, and desolations, which then befel them, καὶ πρὸ ταύτης σημεῖα καὶ τέρατα, *and the signs and prodigies preceding them.* In his seventh book,† cap. 31. he reckons up ἐναργῆ καὶ προσημαίνοντα τὴν μελλούσαν ἐρημίαν τέρατα, *the prodigies which manifestly imported their future desolation;* as, *v. g. That* ὑπὲρ τὴν πόλιν ἄστρον ἔστη ῥομφαίᾳ παραπλήσιον, καὶ παρατείνας, ἐπ' ἐνιαυτὸν κομήτης, *a sword seemed to hang over the city, or a comet pointing down upon it for a year, which plainly seemed to portend their ruin by the sword:* and that *before the sun went down,* ὤφθη μετέωρα περὶ πᾶσαν τὴν χώραν ἅρματα καὶ φάλαγγες ἔνοπλοι διαττούσαι τῶν νεφῶν, καὶ κυκλουμέναι τὰς πόλεις, *there were seen in the clouds, armies in battle-array, and chariots encompassing the country and investing their cities, which there are* (saith he) *men still living to attest:* that *the great gate of the temple, which twenty men could scarcely shut, and which was made fast with bolts and bars,* αὐτομάτως ἠνεῳγμένη, *was seen to open of its own accord, to let in their enemies; for so* (saith he) *our wise men construed that omen:* that *at the ninth hour of the night at the feast of unleavened bread,* τοσοῦτον φῶς περιέλαμψε τὸν βωμὸν καὶ τὸν ναὸν, *as great a light shone upon the temple and the altar, as if it had been noon-day:* that *at the feast of Pentecost, when the priests went at midnight into the temple to attend their service, first they heard a kind of a noise, as of a movement from the place, and then a voice saying,* μεταβαίνωμεν ἐντεῦθεν, *Let us go hence.* And these things Tacitus,* a Roman historian of that age, doth thus epitomize: *Armies seemed to meet in the clouds; weapons were seen glittering; the temple seemed to be on a flame with fire issuing from the clouds, and a Divine voice was heard, That the Deity was quitting the place, and a great motion as of his departing.* Josephus adds, *as* τὸ τούτων φοβερώτερον, *a thing more terrible, that four years before the wars, one Jesus began at the feast of tabernacles to cry,* φωνὴ ἐπὶ Ἱεροσόλυμα καὶ τὸν ναὸν, φωνὴ ἐπὶ τὸν λαὸν πάντα, *A voice against Jerusalem and the temple; a voice against all the people, Woe, woe to them;* and that *he continued crying thus about seven years.* So express is the account of the τὰ φοβητρὰ, *frightful things, and signs from heaven, mentioned by our Lord;* and of the sign of the Son of man coming in the clouds of heaven, μετὰ δυνάμεως καὶ δόξης, *with a glorious host,* or *with power and glory,* according to our Lord's prediction, ver. 30.

[5] Ver. 9—12. Τότε παραδώσουσιν ὑμᾶς εἰς θλῖψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· *Then shall they deliver you up to affliction, and shall kill you,* &c. Ver. 10. *Then shall many be offended, and betray others.* Ver. 12. *And because iniquity shall abound, the love of many shall wax cold.*] *Before all these things* (are accomplished) *they shall lay their hands upon you, and shall persecute you, delivering you up to the synagogues, and to prisons.* (Luke xxi. 12.) *They shall deliver you up to the Sanhedrins, and you shall be beaten in the synagogues, and shall be brought before kings and governors for my name's sake.* (Mark xiii. 9. 14.) Christ begins here to foretell what should happen to his apostles and disciples, and to others, before the destruction of Jerusalem; the troubles and persecutions which should come upon them, both from their enemies and seeming friends, and what event these persecutions should have on some unsound and temporizing Christians, and what deliverance would be vouchsafed to those who persevered to the end: and that all these things exactly came to pass, we learn from Scripture and church-history. For,

First, They suffered *a great fight of afflictions,* Heb. x. 32, 33. being persecuted by those of their own nation, 1 Thess. ii. 14, 15. and suffering *fiery trials* from them, 1 Pet. iv. 12. *I persecuted them* (saith St. Paul) *to strange cities,* Acts xxvi. 11.

Secondly, They were imprisoned; Peter, Acts iv. 3. Paul and Silas, Acts xvi. 23. 2 Cor. vi. 23. *I delivered up to prison men and women,* Acts xxii. 4. *I shut up many of the saints in prison,* saith St. Paul, Acts xxvi. 10.

Thirdly, They were *beaten in the synagogue;* St. Paul and Silas, Acts xvi. 23. 2 Cor. xi. 23—25. Peter and John, Acts v. 18. (See note on Mark xiii. 9.)

Fourthly, They were *brought before councils and Sanhedrins;* Peter and John, Acts iv. 3. 6. the disciples, Acts viii. 3.: *before kings;* James and Peter before Herod, Acts xii. 1, 2. Paul and Peter before Nero: *before rulers;* Paul before Gallio, Felix, and Festus, Acts xviii. 12. xxiii. 33. xxv. 6.

Fifthly, They were killed; Stephen by the judgment of

* Λιμοῦ τὴν Ἰουδαίων πόλιν πιεζοῦντος καὶ πολλῶν ὑπ' ἐνδείας βρωμάτων φθειρομένων. Antiq. lib. x. cap. 2. p. 686.

† P. 708. C.

* "Evenerunt prodigia, visæ per cœlum concurrere acies, rutilantia arma, et subitò nubium igne nullucere templum, expassæ repente delubri fores, et audita major humanâ vox 'excedere Deos,' simul ingens motus excedentium." Hist. lib. v. ed. Lips. 621.

the council, Acts vii. 59.; James the greater by Herod, Acts xii. 1.; the less, by Ananus the high-priest; yea, multitudes of Christians were persecuted to the death by Saul, Acts xxii. 4. by Nero, Tacit. Annal. 15. p. 363. by the Jews, Justin. Mart. Dial. cum Tryph. p. 234, 235.

Sixthly, As we learn from the Jewish Talmud,* That in the days of the Messiah, *the son should afflict the father, and a man's enemies should be those of his own house:* so do we learn from Tacitus, in the place forecited, that *Christians were delivered up by their parents, brethren, kinsfolk, friends:* from Josephus,† That *contention sprang up ἐν οἰκίαις, in their very houses;* and that the *Idumeans slew πολλοὺς τῶν συγγενῶν, many of their own kindred;* and from the Scripture, that the *Jews persecuted those of their own country.* (1 Thess. ii. 14.)

Seventhly, That upon occasion of these persecutions, *the love of many waxed cold,* and many Jews revolted from the Christian faith, see the preface to the Second Epistle to the Thessalonians, sect. 7. and on ii. 3.

And, lastly, Of the care of God in preserving his faithful servants in this time of imminent danger, Eusebius‡ informs us, saying, That *before the war all the faithful of the church of Jerusalem were astonished, κατὰ τίνα χρησμὸν τοῖς αὐτόθι δοκίμοις δ' ἀποκαλύψεως δοθέντα, μεταναστῆναι τῆς πόλεως, by an oracle delivered by revelation to men approved there, to depart from the city, and to get over Jordan, and go to Pella:* and Epiphanius,§ declaring, That *προεχρηματίσθησαν ὑπ' ἀγγέλου, they were forewarned by an angel to depart from the city, as being now ready to perish.* The occasion of this departure was, saith Dr. Hammond, wonderful: for Cestus Gallus then besieged the city; and if he would, saith Josephus,‖ *he might easily have taken it, and put an end to the war; but he without cause raising the siege, and going from it, πολλοὶ τῶν ἐπιφανῶν Ἰουδαίων, ὥσπερ βαπτιζομένης νεὼς, ἀπενήχοντο τῆς πόλεως, many eminent Jews fled from the city, as from a sinking ship;* among whom, doubtless, were those Christians who remained, saith Epiphanius,¶ after the destruction of Jerusalem.

[6] Ver. 14. *Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς Βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ—καὶ τότε ἥξει τὸ τέλος· And this gospel of the kingdom shall be preached in the whole world,—and then shall the end come.*] That it was thus before the destruction of Jerusalem spread through the Roman empire, styled, *ἡ οἰκουμένη, the world;* St. Paul informs us, saying of the preachers of it, *their sound had gone forth into all the earth, and their words εἰς πέρατα τῆς οἰκουμένης, to the ends of the world.* (Rom. x. 18.) He also tells the church of Rome, i. 8. that their *faith was spoken of throughout the world;* and that of Colosse, i. 6. 23. that *the truth of the gospel was come, not to them only, but to all the world, and preached to every creature.* And Clemens,** bishop of Rome, his contemporary, saith, *The nations beyond the ocean, ταῖς ἐπιταγαῖς τοῦ δεσπότου διευθύνονται, were governed by the precepts of the Lord.* Now this he only truly could foretell, who, having *all power in heaven and earth,* was able to effect it.

[7] Ver. 15. *Ὅταν οὖν ἴδητε βδέλυγμα τῆς ἐρημώσεως. When then ye shall see the abomination of desolation, spoken of by the prophet Daniel, stand in the holy place (he that readeth, let him understand):* that is, saith St. Luke, xxi. 20. *When ye see Jerusalem compassed about with the Roman armies, then know and understand that her desolation draweth nigh.*] This army might be called an abomination, as being so to the Jews,* by reason of the images of Cæsar, and an eagle in the ensigns of it, *the abomination of desolation,* because it was to lay the country, city, and the temple desolate; and to stand in the holy place, as standing within the circuit of the holy city Jerusalem, as it is styled Matt. iv. 5. 1 Macc. x. 31. and was esteemed by the Jews. (See Ainsw. in Numb. v. 3.) How exactly this army fulfilled our Lord's prediction, by encompassing this city, see note on Luke xix. 43. Dan. ix. 27.

Βδέλυγμα τῆς ἐρημώσεως, *the abomination of desolation.*] To the note there add; it is said by some that the argument used against the Jews, from the completion of the weeks of Daniel, that their Messiah must be come, was not taken notice of by any of the ancients before Tertullian; nor did the apostles ever use it to that end: but though it be not mentioned by the apostles, yet was it urged by Clemens Alexandrinus in the close of the second century, Strom. i. p. 330, 331.; and it seems here plainly to be referred to by our Lord in these words, *When you see the abomination of desolation, spoken of by the prophet Daniel, standing in the holy place; he that readeth, let him understand; viz.* the completion of that prophecy; and that this also was the sense of the ancient Jews, we learn from Josephus, who saith, that, at the same time, *καὶ περὶ τῶν Ῥωμαίων ἡγεμονίας ἀνέγραψε, καὶ ὅτι ὑπ' αὐτῶν ἐρημωθήσεται·* sup. *τὸ ἔθνος ἡμῶν· he writ concerning the government of the Romans, and that the Jewish nation should be brought to desolation by them;* and that these things were left on record, that the readers, *τὰ συμβάντα σκοποῦντες, seeing them accomplished, might admire the honour conferred upon him by God.* (Antiq. lib. x. cap. 12. p. 355.)

[8] Ver. 16. *Τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη· Then let them who are in Judea flee to the mountains.*] This respects the time when Cestus Gallus came with his army even to the upper city: for when he withdrew it thence, *πολλοὶ διεδίδρασκον ἀπὸ τῆς πόλεως ἁλωσομένης αὐτίκα, many fled from the city, as if it would be taken presently,* saith Josephus.† And then the Christians fled to Pella in Peræa, a mountainous country, and other places under the government of king Agrippa, where they found safety.

[9] Ver. 20. *Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ ἐν σαββάτῳ· And pray that your flight may not be in winter, nor on the sabbath-day.*] Not in the winter, the ways being then scarce passable; nor on the sabbath-day, lest you be exposed to the indignation of the Jews for travelling on that day, or hindered from doing it by your own superstition: for Josephus,‡ in his Life, informs us, their laws would not suffer them either to travel or to fight on that day; *having sent* (saith he) *armed soldiers from Tarichee, I would not recall them, though I needed them much, because they could not on the sabbath ὅπλα λαβεῖν κωλυόντων ἡμᾶς τῶν νόμων, take up arms, the laws forbidding us.* And he informs us,§ that the Romans chose that

---

* Charl. in Matt. x. 34.
‡ Hist. Eccl. lib. iii. cap. 5.
‖ De Bello Jud. lib. ii. cap. 39.
** Ep. ad Cor. §. 20.
† De Bello Jud. lib. iv. cap. 10. 18.
§ De Mens. et Pond. §. 15.
¶ Cap. 4. p. 821. F.

* Ἅπαν τὸ εἴδωλον καὶ πᾶν τύπωμα ἀνθρώπου παρὰ τοῖς Ἰουδαίοις βδέλυγμα ἐκαλεῖτο. Chrys. Orat. 2. adv. Jud. tom. vi. p. 333.
† Lib. ii. cap. 40.
‡ P. 1011. B.
§ De Bello Jud. lib. i. cap. 5. p. 719. G.

day to fight against Jerusalem; because *they found them more slow to fight upon that day,* διὰ τὴν δρησκείαν, *because of their religion.* The Nazarene Christians also observed the law; and most of those who remained in Judea till the time of Hadrian, as we learn from Sulpitius Severus, lib. ii. §. 45. and Eusebius's Chronicon and Hist. Eccl. lib. iv. cap. 6. Christ therefore doth not by this precept establish the Jewish sabbath, but speaks this to prevent any mischiefs believers might suffer from the hatred of the Jews, or their own superstition.

[10] Ver. 21. *There shall be then great tribulation,* οἵα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται, *such as never was from the beginning of the world, no, nor ever shall be.*] These words seem to be a familiar form of expressing a thing that is exceeding great, or perhaps the greatest in its kind, rather than a prediction that no future calamity should be like it. So Exod. x. 14. *Before them there were no such locusts, neither after them shall there be such:* and Joel ii. 2. *A day of darkness and of gloominess; there hath not been ever the like, nor shall there be after it.* Now Josephus,* speaking of the same destruction, saith, μήτε πόλιν ἄλλην τοιαῦτα πεπονθέναι, *no other city ever suffered such things;* and again, τὰ γοῦν πάντων ἀπ' αἰῶνος ἀτυχήματα πρὸς τὰ Ἰουδαίων ἡττᾶσθαί μοι δοκεῖ κατὰ σύγκρισιν,† *all the calamities which have ever happened to any from the beginning, seem not comparable to those which befel the Jews.*

[11] Ver. 22. *And if those days had not been shortened, no flesh could be saved; but* διὰ τοὺς ἐκλεκτούς, *for the elect's sake those days shall be shortened.*] That by *the elect* here we are to understand, not the Jews, but the Christians, see note on Mark xiii. 20. And so perilous were those times by reason of the Sicarii and the zealots, as well as of the Romans, and so hard was it with the Christians flying to the mountains, and being there without houses, and without necessaries, that they could not have long subsisted; and therefore God in his providence shortened those days by their mutual slaughters, the burning their granaries, and the famine, and by enfeebling the Jews; so that Titus himself confessed, that ὁ Θεὸς ἦν ὁ τῶνδε ἐρυμάτων Ἰουδαίους καθελών,‡ *it was God who deprived the Jews of those fortresses.*

[12] Ver. 24. *False Christs and false prophets shall arise,* καὶ δώσουσι σημεῖα μεγάλα, καὶ τέρατα· ὥστε πλανῆσαι, εἰ δυνατὸν, καὶ τοὺς ἐκλεκτούς, *and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.*] That the *false Christs* and *prophets,* mentioned note on ver. 5. did great wonders, is certain; for the Scripture testifies of Simon Magus that he *bewitched the Samaritans so with his sorceries that they all gave heed to him,* Acts viii. 9, 10.: and church-history is very large in the accounts they give how he prevailed by them to be worshipped in many places: and Dositheus, saith Origen,§ did τερατεύεσθαι, *do prodigious things.* This is true also of the *false prophets* mentioned by Josephus, they being still represented by him as μάγοι καὶ γόητες, *magicians and sorcerers.* (See the note on 2 Thess. ii. 9.)

As for that phrase, *they shall deceive,* εἰ δυνατὸν, *if it were possible, the very elect,* that it doth not argue the perseverance of believers to the end, and that it is impossible they should fall away, will be apparent from these things:

First, Because Christ so solemnly exhorts them to use the greatest caution that they be not seduced by these men, saying, ver. 4, 5. *Let no man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many,* ver. 11.: and again, *If they say, Here is Christ, or there, believe it not,* ver. 23. *for many false Christs and false prophets shall arise to deceive the elect; look ye therefore to it, behold, I have foretold you all things,* Mark xiii. 22, 23. Now is it suitable to the wisdom of our Lord to exhort Christians to use so great diligence and caution, lest they should be deceived by these men, and at the same time to assure them it was utterly impossible they should be deceived? Moreover, I ask to whom doth he direct this exhortation—to the elect? Then must he do it to them who could not possibly be deceived, and so his words must bear this uncouth sense, *Be very careful, lest ye be deceived by these men; for I assure you, it is absolutely impossible they should deceive you.* Or was he thus concerned only for reprobates? And why then did he from all eternity decree that they should finally miscarry, and never should have grace effectual or sufficient to preserve them from those deceits?

Secondly, In the same chapter our Lord exhorts them *to see to it, to watch and pray,* lest that day of affliction, that hour of temptation coming suddenly, should find them sleeping, and *lest their hearts should be overcharged with surfeiting and drunkenness, and that day should come upon them unawares; to watch and pray, that they may be accounted worthy to escape all these things, and stand before the Son of man.* (Mark xiii. 33. 35, 36. Luke xxi. 34. 36.) Now are these suppositions, which can agree to men, who cannot possibly be found *sleeping* in this spiritual sense, on whom the day of Christ cannot come thus unprepared, who never can be *unworthy to stand before the Son of man?* Can there be any need of such vehement exhortations to constant prayer and vigilance, heed and circumspection, to prevent what could not possibly befal them? Or was our Saviour *thus concerned* only to exhort them, who he well knew could never possibly avoid these things?

Thirdly, Christ here declares, that by reason of the extreme affliction of those times, many should be offended, *i. e.* should fall off from the faith; (see note on Matt. xviii. 6.) and adds, that *because iniquity shall abound, the love of many shall wax cold, but he that endures to the end shall be saved,* ver. 12, 13.: where, that Christ speaks not of a hypocritical outward profession of affection to him, may be gathered from his styling of it, not pretence, but *love;* his supposition that it was *fervent* love, for what was never hot, cannot wax cold; yea, such love, in which had they endured, they would have certainly been saved; and yet he doth not only intimate that some would not continue in this love to the end, but plainly doth foretell that it in many would wax cold. To answer therefore directly to the argument urged from this text, I say,

First, That the phrase εἰ δυνατὸν, *if it be possible,* or, if it may be, doth not denote an absolute impossibility, but only a great difficulty in the performance of an act possible. So Acts xx. 16. *Paul hastened* εἰ δυνατὸν αὐτῷ, *if it were possible for him, to be at Jerusalem before Pentecost,* and yet sure he made not all this haste to do what was im-

* De Bello Jud. lib. vi. cap. 27.
† Præf. p. 706.
‡ Lib. vii. cap. 43. p. 967.
§ Cont. Celsum, p. 289.

possible. The apostle commands, εἰ δυνατὸν, *if it be possible, as much as in you lieth, have peace with all men;* (Rom. xii. 18.) and yet doth not exhort us to use our utmost endeavours to do what was impossible; εἰ δυνατὸν, *if it be possible, let this cup pass from me,* saith Christ, Matt. xxvi. 49. and yet he adds, *all things are possible to thee, O Father,* Mark xiv. 35,36. and hence the phrase is changed by St. Luke into εἰ βούλει, *if thou wilt.* Now, that the deceiving of Christians in those times of miraculous endowments was very difficult, is evident from that speech of Galen concerning a thing hardly feasible, Ῥᾷττόν τις τοὺς ἀπὸ Χριστοῦ μεταδιδάξειε, *sooner may a Christian be turned from Christ.*

Secondly, This phrase imports, not what the event would be upon the elect, but the vehemence of the endeavours of seducers, that they would do the utmost they could possible to shock the Christian, and seduce him from his steadfastness, as is evident from the words of St. Mark, xiii. 22. *They will shew signs and wonders,* πρὸς τὸ ἀποπλανᾶν, εἰ δυνατὸν, *to deceive, if they are able, the elect.* Now, to say such a one will do you mischief if he can, or if he be able, is surely no security that he can do you none. And,

Thirdly, Should this phrase respect the event, it may do it not absolutely, but only with relation to the means here mentioned; *i. e. they shall shew great signs and wonders,* which shall prevail to seduce Jews, heathens, and Samaritans, and even Christians, were it possible for impostors by lying signs and wonders to deceive them, who are invested with the power of working true and greater signs and wonders by the assistance of the Holy Ghost, and will attend to the things wrought among them, or by them.

[13] Ver. 26. *If then they shall say to you,* ἰδοὺ, ἐν τῇ ἐρήμῳ ἐστὶ· μὴ ἐξέλθητε, *Behold, he is in the wilderness; go not forth.*] Here Christ points to the very place where those false prophets should appear, or whither they should lead their followers. Accordingly Josephus saith, *Many impostors and magicians persuaded the people,* εἰς τὴν ἔρημον ἕπεσθαι, *to follow them into the desert, where they promised to shew them manifest signs and wonders done of God.* (Antiq. lib. xx. cap. 6. p. 695. De Bello Jud. lib. ii. cap. 23. p. 796. G.)

[14] Ver. 27, 28. Ὥσπερ γὰρ ἡ ἀστραπὴ, &c. *For as the lightning goeth from the east to the west, so shall the coming of the Son of man be.*] *i. e.* You will then need none to instruct you where Christ is, or to say to you, He is here, or there; for by the Roman army, which shall pass through the territories of the Jews like lightning, his coming to take vengeance on that nation shall be manifest; and wherever the Jews, who like dead carcasses shall be devoured by the Roman eagles, are, thither shall he fly with them, to tear and to devour them.

[15] Ver. 29. Εὐθέως, *Immediately after the tribulation of those days,* ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, *the sun shall be darkened, and the moon shall not give her light,* &c.] It being here foretold that this should happen immediately after the wasting of the Jews by Vespasian's army flying quickly through Galilee, Idumea, and Judea; this cannot be taken literally, because no such thing then happened either to the sun, moon, or stars. It must be therefore a metaphorical expression, to signify, as it doth frequently in the Old Testament, and other writers, an utter desolation, and terrible destruction brought upon a nation, and upon their capital cities, compared to the sun and moon: for in this language the prophet Isaiah speaks of the destruction of Babylon, saying, xiii. 9, 10. *The day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it: for the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.* The indignation of God against the Idumeans is represented in like dreadful words, Isa. xxxiv. 3, 4. so is the destruction of Sennacherib and his people, Isa. li. 6. so is the destruction of Egypt, Ezek. xxxii. 7. And in these words this very destruction is foretold by Joel, *The sun and the moon shall be darkened, and the stars shall not yield their light.* (Joel iii. 15. ii. 31.) This, therefore, saith Maimonides,* *is a proverbial expression, importing the destruction and utter ruin of a nation.* Artemidorus † also saith, that *the sun darkened or turned into blood, and the stars falling, or disappearing, import the destruction of many people.* And in this sense it is almost incredible, which Josephus saith, *viz.* that *eleven hundred thousand perished in that siege.* (De Bello Jud. lib. vii. cap. 45. p. 968. D.)

Another exposition of these words is this, That then there shall be a destruction of their ecclesiastical and civil state, and of the rulers of them both; according to those words of Maimonides,‡ *This metaphor imports, that men who for their state and dignity might be compared to the sun, moon, and stars, shall suddenly fall down as a leaf from the vine, and from the fig-tree.* And this happened a considerable time before the destruction of Jerusalem, when the thieves and zealots, saith Josephus,§ *kept all the nobles, and* τοὺς κατὰ χώραν προύχειν δοκοῦντας, *rulers of the country, in close custody;* when the zealots ‖ *slew and consumed* τὸ γενναῖον *the nobility,* and *made it their business* τὸ μηδένα τῶν δυνατῶν καταλιπεῖν, *to leave none of the men of power alive,* and when *twelve thousand of the nobility perished after this manner;*¶ when the high-priests, and among them Ananus, were destroyed by the Idumeans, which Josephus reckons** as ἀρχὴ τῆς ἁλώσεως, *the beginning of their captivity;*†† when they *abolished the families of the high-priest by succession,* καὶ καθίστασαν ἀσήμους καὶ ἀγεννεῖς, *and placed in their room men ignoble and unknown, who neither belonged to the priesthood, nor knew what the office of high-priest meant.* That this was to happen before *the great and terrible day of the Lord,* or at that time, we learn from the prophet Joel, saying, that *then the sun shall be darkened,* &c. This therefore cannot be referred to any time after the destruction of Jerusalem.

[16] Ver. 30. Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ, &c. *And then shall appear the sign of the Son of man in heaven, and they shall see the Son of man coming in the clouds with power and great glory.*] Some

---

* More Nev. lib. ii. p. 265. R.

† "Ηλιος ἀμαυρὸς ἢ ὕφαιμος, καταπίπτοντες ἐπὶ γῆν οἱ ἀστέρες ἢ ἀφανιζόμενοι, πολλὰς ἐλεθρον μαντεύονται. Oneirocrit. lib. ii. cap. 36.

‡ "Idem est ac si diceret, viri qui statûs et dignitatis suæ ratione, similes fuerunt stellis, et extra omnem fortunæ mutationisque aleam positi videbantur, subito decidêrunt instar folii à vite vel ficus cadentis." More Nev. p. 267.

§ De Bell. Jud. lib. iv. cap. 11. M.

‖ Lib. v. cap. 20. p. 885.

¶ Lib. iv. cap. 19. p. 883. G.

** Cap. 18. p. 882. G.

†† Lib. iv. cap. 11, 12. p. 872.

think that *the sign of the Son of man in heaven,* and *in the clouds,* must note some visible sign of his appearance in the heavens; and they refer this to the fearful sights, *the sword and comet hanging over Jerusalem,* and *the armies and chariots seen in the clouds;* but these things happened, according to Josephus,* πρὸ τῆς ἀποστάσεως, καὶ τοῦ πρὸς τὸν πόλεμον κινήματος, *before their revolt from the Romans, and the beginning of the war,* and therefore cannot be the thing intended here. Our Saviour's coming here seems therefore to import his coming by the Roman army to besiege and to destroy Jerusalem and the unbelieving Jews; for so Christ seemeth plainly to interpret this *coming of the Son of man,* ver. 27. *The coming of the Son of man shall be as the lightning, shining from the east to the west;* ὅπου γὰρ, *for wheresoever the Jews are, thither shall the Roman army be gathered* (see ver. 27. above): his coming therefore must be with the Roman army. And this interpretation will not seem strange, if we consider, (1.) that God's coming to destroy, or execute his vengeance on a wicked generation, is represented as his coming *in the clouds of heaven.* So 2 Sam. xxii. 8. *The earth trembled, and the foundations of heaven shook, because he was wroth:* and, ver. 10. *he bowed the heavens, and came down; and thick darkness* (or a dark cloud) *was under his feet.* Psal. xcvii. 2, 3. *Clouds and darkness are round about him: a fire goes before him, and devours his adversaries round about.* And, Nahum i. 3—5. *The Lord hath his way in the whirlwind and the storm, and the clouds are the dust under his feet. Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake, and the hills melt, and the earth is burnt at his presence, yea, the world, and all that dwell therein.* And this great day of the Lord is thus described by Joel, chap. ii. *as a day of darkness and gloominess, of clouds and thick darkness,—a great people and a strong; i. e.* the Chaldeans coming against Jerusalem to destroy the city and the temple, and after them the Romans to do the same thing. And of this destruction by the Chaldeans, the author of the Lamentations saith, i. 13. *He sent a fire into my bones* ממרום *from on high; from heaven,* saith the Targum. And St. John, in the Revelation, speaking of things that were to be done ἐν τάχει, *quickly,* i. 1. and of καιρὸς ἐγγὺς, *a time that was near,* ver. 3. which is the expression used of this destruction, ver. 7. saith in these very words, *Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and then shall the tribes of that land mourn.* Which words seem plainly to relate to this very time, and might be a vision seen by John before the destruction of Jerusalem, though the following prophecies were imparted to him afterward. I confess many of the fathers, from the fifth century downwards, interpret this of *the sign of the cross;* but that fancy is sufficiently confuted from the event, there being no such appearance in the heavens before the destruction of Jerusalem: it also is rendered improbable from the silence of Josephus and Eusebius, which two historians have given us the fullest narrative of all the circumstances relating to that terrible destruction. In fine, a late author † hath eased us of all our disputes about this sign, by shewing, that as *the sign of Jonas the prophet,* Matt. xii. 39. is the sign which is Jonas the prophet; so *the sign of the Son of man* inquired after, Matt. xxiv. 3. is *the Son of man coming in the clouds of heaven.* And this interpretation is confirmed from the parallel places, Mark xiii. 26. Luke xxi. 27. where, instead of the sign of the Son of man, mentioned here, we read thus; *Hereafter shall they see the Son of man coming in the clouds:* and from Matt. xxvi. 64. *From henceforth ye shall see the Son of man coming in the clouds of heaven.*

[17] Ver. 31. Καὶ (τότε Mark xiii. 27.) ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης, &c. *And* (then) *will he send forth his angels with the trumpet of a great sound, or voice, and they shall gather his elect from the four winds, from one end of the heaven to the other.*] Here the τότε *then,* in St. Mark, so plainly shews that this relates to the same time mentioned in the foregoing verse, that no explication of these words, referring them to a long time after the destruction of Jerusalem, ought to be admitted as the true sense of them. Dr. Lightfoot gives the sense of these words thus; *When Jerusalem shall be reduced to ashes, and that wicked nation cut off, then shall the Son of man send his ministers* (Christians) *of several nations from the four corners of the heavens; so that God shall not want a church, although that ancient nation be rejected and cast off, the churches of the gentiles succeeding to her.* To strengthen this interpretation, let it be considered,

First, That God's prophets, messengers, and ministers, both in the Old and the New Testament, are styled οἱ ἄγγελοι αὐτοῦ, *his angels.* So 2 Chron. xxxvi. 15. *God sent his prophets;* but, ver. 16. *they mocked* τοὺς ἀγγέλους αὐτοῦ, *his messengers.* So Haggai is ἄγγελος Κυρίου, *the messenger of the Lord,* i. 13. So is the priest, Mal. ii. 7. the Baptist, Mal. iii. 1. Matt. xi. 10. Mark i. 2. Luke vii. 27.

Secondly, That their preaching is represented as a *voice,* yea, as the *voice of a trumpet.* As in these words, *Lift up thy voice like a trumpet,* Isa. li. 1. (See Jer. vi. 17. Ezek. xxxiii. 3—6.) And the preaching of the apostles is φωνὴ, *a voice going through the earth,* Rom. x. 18.

Thirdly, That the calling and coming in of the gentiles at the casting off the Jews is represented as their coming in *from the four winds,* or *the four corners of the earth. Many shall come from the east and from the west:* (Matt. viii. 11.) *but the children of the kingdom shall be cast out into outer darkness,* (ver. 12.) *You shall be cast out: and they shall come from the east, and from the west, from the north, and from the south, and shall sit down in my kingdom.* (Luke xiii. 28, 29.)

Fourthly, That the destruction of Jerusalem, and the unbelieving Jews in this extraordinary manner, was so exact a completion of our Lord's prediction, so great a demonstration of his indignation against unbelievers, of his protection of his faithful servants, and such a justification of this prophet against their accusations, and such an evidence of their sin who crucified and rejected him, that it might well prepare the gentiles more freely to embrace the Christian faith.

[18] Ver. 33. Ὅτι ἐγγύς ἐστίν, ἐπὶ θύραις, *That it is nigh, even at the door.*] This I have interpreted, in compliance with our translation, of the ruin of the Jewish nation. I now think it more agreeable to this phrase in Scripture to understand οὗτος, *ille. He,* the Son of man mentioned ver. 30. *stands at the door;* for so St. James plainly interprets this phrase, by saying, ἡ παρουσία τοῦ κυρίου ἤγγικε, *The coming of the Lord draweth nigh,* ὁ κριτὴς πρὸ τῶν θυρῶν ἕστηκεν, *the*

* De Bell. Jud. lib. vii. cap. 31. † John Buxtorf.

Judge standeth before the door, (v. 8, 9.) And St. Luke, by varying the phrase thus; *Know that the kingdom of God is nigh;* (Luke xxi. 31.) *i. e.* the coming of Christ to execute his kingly office on the Jews, and give his kingdom, thus taken from them, to the believing gentiles. (Matt. xxi. 43.)

[19] Ver. 34. *Verily I say unto you,* οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται· *This generation shall not pass away, till all these things be fulfilled.*] These words, ἡ γενεὰ αὕτη, *this age,* or *generation, shall not pass away,* afford a full demonstration that all which Christ had mentioned hitherto was to be accomplished, not at the time of the conversion of the Jews, or at the final day of judgment, but in that very age, or whilst some of that generation of men lived; for γενεὰ αὕτη, *this generation,* never bears any other sense in the New Testament, than the men of this age. So Matt. xi. 16. *To whom shall I liken* γενεὰν ταύτην, *the men of this age?* xii. 42. *The queen of the south shall rise up in judgment,* μετὰ γενεᾶς ταύτης, *with the men of this age;* and, ver. 45. *So shall it be* τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ, *with the wicked of this age:* Matt. xxiii. 36. *All these things shall come* ἐπὶ τὴν γενεὰν ταύτην, *upon the men of this age:* Mark viii. 12. τί ἡ γενεὰ ταύτη; *Why do the men of this age seek a sign? No sign shall be given* τῇ γενεᾷ ταύτῃ, *to the men of this age:* Luke vii. 31. *To whom shall I liken the men* τῆς γενεᾶς ταύτης, *of this age?* Luke xi. 29. *The Son of man shall be a sign* τῇ γενεᾷ ταύτῃ, *to the men of this age:* so again, ver. 30—32. 50, 51. xvi. 8. and Acts ii. 40. *Save yourselves* ἀπὸ γενεᾶς τῆς σκολιᾶς ταύτης, *from this froward generation.* (2.) This is farther evident, because the kingdom of God was then instant, and at the door. (Luke xxi. 29. 31.) And having shewed, from Josephus, how punctually these predictions were fulfilled, I may conclude with Eusebius,* συγκρίνας δέ τις τὰς τοῦ Σωτῆρος ἡμῶν λέξεις ταῖς λοιπαῖς συγγράφεως ἱστορίαις περὶ παντὸς τοῦ πολέμου· *He that shall compare the words of our Saviour with those of Josephus concerning the war of the Jews, cannot but admire the wisdom of Christ, and own his predictions to have been Divine.*

[20] Ver. 36. *But of that day and hour knoweth no man,* &c.] See the note on Mark xiii. 22.

Ver. 39. Καὶ οὐκ ἔγνωσαν, *and knew not till the flood came.*] It is certain that they of the old world had sufficient intimation of the judgment threatened to them from Noah, *a preacher of righteousness* to them, (2 Pet. ii. 5.) and from the ark he prepared for the preservation of himself and of his family before their eyes; (Heb. xi. 7.) from the striving of his Spirit, by his prophets, with them, and from the term of a hundred and twenty years assigned for their repentance. (Gen. vi. 3.) They are therefore here said *not to have known this,* because they did not savingly improve their knowledge of it to the preventing of that judgment. So, after all our Saviour's instructions of them in the way of life, the Jews are said *not to have known the time of their visitation, or the things which belong to their peace.* (Luke xix. 42.)

[21] Ver. 40. Τότε δύο ἔσονται ἐν τῷ ἀγρῷ, &c. *Then two shall be in the field; the one shall be taken, and the other left,* &c.] This, by Dr. Hammond, seems to be well referred to the especial providence of God, discernible in those times, in rescuing some, who seemed equally exposed to danger, from the destruction which shall fall on others; for that it relates not to the final judgment, but to the time of the destruction of the Jews by the Roman army, is evident from the same words recorded by St. Luke, xvii. 35, 36. For there the disciples ask their Lord where this shall be? and Christ answers, (ver. 37.) that *where the carcass (i. e.* the Jews) are, *there will the eagles (i. e.* the Roman army, whose ensign was the eagle) *be gathered together.* And hence it is also evident, that the following words being connected to these by the copulative οὖν, thus, *watch therefore,* must refer to the same subject.

[22] Ver. 42. Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι, *Watch therefore:* Ver. 44. *Therefore be ye also ready.*] It is probably conjectured by Dr. Lightfoot, that the discourse of Christ, upon this subject, ended at ver. 42. or 44. as in St. Mark and St. Luke it seems to do; and that the words following were, as St. Luke places them, xii. 39. spoken at another time, and upon another occasion; but because they well accord also with this place and this occasion, and do there, as well as here, follow the exhortation given, ver. 43. St. Matthew hath added them to this chapter. Note,

Secondly, That the metaphor of Christ's coming *as a thief, i. e.* unexpectedly, doth not prove that these words must respect Christ's coming to the final judgment only, they being used touching his coming unexpectedly, to execute any judgment on a church or nation; as when Christ saith to the church of Sardis, (Rev. iii. 3.) *Watch, or I will come to thee as a thief, and thou shalt not know the hour when I will come upon thee.* And some probably conjecture they are used by St. Paul, 1 Thess. v. 2. with a particular relation to this judgment inflicted on the Jews, which being the most signal preludium to and proof of that final judgment which shall be exercised on all the enemies of Christ's kingdom, may well be represented in a similitude used by St. Peter, 2 Pet. iii. 10. and by our Lord, Luke xii. 39, 40. with relation to it.

[23] Ver. 45. Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος. *Who therefore is that faithful and wise servant,* &c.] *i. e.* The servant who continues constant in the service of his Lord, under all the persecutions and abounding iniquities of those times, *he shall make him ruler over all his goods; i. e.* shall greatly reward his faithfulness, as this phrase signifies, xxv. 21. 23. for that this phrase cannot import his advancement *to the highest dignities in the church,* is evident from this, That then all that continued faithful to Christ in those times of trial, must have been made bishops. The evil servant here mentioned seems to be the apostatizing Jew, who, having deserted the faith himself, was instrumental *to smite his fellow-servants,* and to betray them to the enemies of Christianity, as our Lord foretold it would be, Matt. x. 21. xxiv. 10. And that which induced them thus to *apostatize,* was this very imagination, that *our Lord declared his coming* to deliver them, and execute the judgments here foretold, 2 Pet. iii. 4. whence the apostles encourage them to perseverance, by saying, *It is but yet a little while, and he that cometh will come, and will not tarry,* Heb. x. 27. and that *the Judge stands at the door,* James v. 9. and the *coming of the Lord draweth nigh,* ver. 8.

[24] Ver. 51. Καὶ διχοτομήσει. *And shall cut him asunder.*] This was the punishment inflicted by Samuel on Agag, the enemy of God's people, 1 Sam. xv. 33. and by David on

* H. Eccl. lib. iii. cap. 7.

the Ammonites, 2 Sam. xii. 31. and by Trajan * the Roman emperor on the rebellious Jews; it was by Nebuchadnezzar threatened to the blasphemers of the true God, Dan. iii. 29. and by young Daniel, to the false accusers of Susanna, ver. 55. 59. It was used of old, to those who were false to their *creditors*, saith Tertullian,† to *rebels* and *betrayers* of their country, and that not only in the east, but among the Romans, as we learn from Suetonius‡ in the life of Caius, from Horace,§ and from Dio; and by the Greeks, as we learn from Homer,‖ from Sophocles, and from Aristophanes; and in Egypt, as we learn from Herodotus, lib. ii. cap. 39. And therefore this punishment, saith Christ, will I inflict on those who are perfidious in their covenant of baptism, and enemies to my government.

See the appendix to this chapter at the end of this Gospel.

CHAP. XXV.

1. THEN [1] shall the *(persons admitted into the)* kingdom of heaven be likened to ten virgins, which took their lamps, and went forth to meet the bridegroom.

2. And five of them were wise, and five were foolish.

3. They that were foolish took their lamps, and *(but)* took no oil with them *(to replenish them when the oil in them was spent):*

4. But the wise took oil in their vessels with their lamps.

5. *(And)* while the bridegroom tarried, they all slumbered and slept.

6. And at midnight there was a cry *(or proclamation)* made, Behold, the bridegroom cometh; go ye out to meet him.

7. Then all those virgins arose, and trimmed *(or, to trim)* their lamps.

8. And the foolish said to the wise, Give us of your oil; for our lamps are gone out.

9. But the wise answered, saying, Not so; [2] lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10. And whilst they went to buy, the bridegroom came; and they that were ready went in with him to the marriage *(feast):* and the door was shut.

11. Afterward came also the other virgins, saying, Lord, Lord, open to us *(also).*

12. But he answered and said, Verily I say to you, I know you not *(i. e. I own not such slothful and improvident persons as fit to be received to my feast).*

13. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14. For the kingdom of heaven *(or the coming of the Son of man)* is as a man travelling into a far country, *(as Christ might be said to do, going to heaven to receive a kingdom,* Luke xix. 12. *and to return at the time of the restitution of all things,* Acts iii. 21.*)* who *(at his departure)* called his own servants, and delivered to them his goods.

15. [3] And to one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16. Then he that had received the five talents went and traded with the same, and made *(the increase of them)* other five talents.

17. And likewise he that had received two, he also gained other two.

18. But he that had received one *(only)* went and digged in the earth, and hid his lord's money.

19. After a long time the lord of those servants cometh and reckoneth with them *(i. e. Christ comes from heaven to take an account of men's actions).*

20. And so he that had received five talents, came and brought other five talents, saying *(to his lord),* Lord, thou deliveredst to me five talents: behold, I have gained besides them five talents more.

21. His lord said to him, Well done, thou good and faithful servant: thou hast been faithful over *(in)* a few things, I will *(therefore)* make thee ruler over many things *(i. e. will greatly reward and dignify thee):* enter thou into the joy of thy lord *(i. e. thou shalt rejoice with me in heaven).*

22. He also that had received two talents came and said, Lord, thou deliveredst to me two talents: behold, I have gained two other talents beside them.

23. His lord said to him *(also),* Well done, *(thou)* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou *(also)* into the joy of thy lord.

24. Then he who had received the one talent came and said, Lord, I knew that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed *(i. e. requiring an increase far exceeding what thou gavest):*

25. And I was afraid *(that I should not be able to improve my talent to such advantage as thou mightest expect),* and *(therefore)* I went and hid my talent in the earth *(whence now I bring it to thee):* lo, there thou hast what is thine.

26. His lord answered and said to him, Thou wicked and slothful servant, *(thou professest that)* thou knewest that I reap where I sowed not, and gather where I have not strewed *(i. e. that I expected some profit from the talents I committed to thee):*

27. Thou oughtest therefore *(that thou mightest not be condemned by thine own mouth)* to have put my money to the exchangers, and then at my coming I should have received my own with usury *(or improvement: then saith he to his other servants),*

28. Take therefore the talent from him, and give it to him that hath ten talents: *(they say to him, Lord, he hath ten pounds already,* Luke xix. 25. *the lord answers, Therefore I give him more.)*

29. For to every one that hath *(so as to improve it)* shall be given *(more),* and he shall have abundance: but from him that hath not *(or doth not improve what he hath)* shall be taken away even that which he hath.

30. And cast ye the unprofitable servant into outer darkness: *(where)* there shall be weeping and gnashing of teeth.

31. *(So likewise will it be at my coming, for)* [4] when the Son of man shall come in his glory, and all the holy

---

* Πολλοὺς δὲ καὶ μέσους ἀπὸ καρυφῆς διέπρησιν. Traj. 14. p. 255.
† Apol. cap. 3.
‡ Cap. 27.
§ Serm. 1. Sat. 1.
‖ Odyss. v. 338.

angels with him, then shall he sit upon the throne of his glory *(as a righteous judge):*

32. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33. [5] And he shall set the sheep *(who are to receive the sentence of absolution)* on his right hand, but the goats *(who are to receive the sentence of condemnation)* on the left *(hand).*

34. Then shall the King say to them on his right hand, Come, ye blessed of my Father, [6] inherit the kingdom prepared for you from the foundation of the world *(or from the creation of man):*

35. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in;

36. *(I was)* naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came to me *(ye exercised all offices of charity towards my members).*

37. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

38. When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39. Or when saw we thee sick, or in prison, and came unto thee?

40. And the King shall answer and say to them, Verily I say to you, Inasmuch as ye have done it *(or this)* to one of the least of these *(whose faith in me has rendered them as dear as,* Matt. xii. 50. *and whom by taking their nature upon me, and dying in it to purge them from their sins, I have made and treated as,* Heb. ii. 11.) my brethren, ye have done it to me *(these members of my body being one with their head).*

41. Then shall he say also to them on the left hand, [7] Depart from me, ye cursed, into everlasting fire, prepared *(not originally for you, but)* for the devil and his angels:

42. *(This being the just reward of your impiety and unmercifulness, which have made you like them:)* For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink;

43. I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

44. Then shall they *(also)* answer him, saying, Lord, when saw we thee an hungered, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily I say to you, [8] Inasmuch as you did it not to one of the least of these *(my members)*, ye did it not to me *(for had you borne a kind affection to me, you would have thus ministered to my members for my sake).*

46. And these shall go away into everlasting punishment; but the righteous *(shall go)* into life eternal.

ANNOTATIONS ON CHAP. XXV.

[1] Ver. 1. ΤΟΤΕ ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, *Then shall the kingdom of heaven be likened to ten virgins.*] Here note,

First, That the kingdom of heaven sometimes signifies the kingdom of the Messiah, or the gospel dispensation; as when this kingdom is said to be come to the Jews, or they are bid to pray that it may come; and when it is said to be at hand, and they are advised to enter into it, and pronounced fit or unfit to do so. Sometimes it signifies the doctrine, or the preaching of the doctrine of that kingdom, or, as it is, Matt. xiii. 19. ὁ λόγος τῆς βασιλείας, *the word of the kingdom;* Matt. xxiv. 14. τὸ εὐαγγέλιον τῆς βασιλείας, *the gospel of the kingdom*; as when Christ or his apostles are said to speak, τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ, *the things which concerned the kingdom of God,* Acts i. 3. viii. 12. xix. 8. to *preach and testify the kingdom of God,* Acts xx. 25. xxviii. 23. 31. Rom. xiv. 17. 1 Cor. iv. 20. εὐαγγελίζεσθαι, to *evangelize the kingdom of God,* Luke iv. 43. and when Christ threateneth to the Jews, that *the kingdom of God should be taken from them,* Matt. xxi. 43. But when it is said, *the kingdom of heaven is like,* or may be likened, to this or that, the meaning seems to be chiefly, So will it be in reference to the preaching, the propagation, or reception of the gospel, or doctrine of the kingdom; as in the parable, or the similitude and resemblance of the good seed propounded; *v. g.* when this good seed is sown, it will by some be trod under feet, in others choked with worldly cares, in others withered by the cold blasts of persecution, but in some it will bring forth fruit to perfection; when it is sown, the enemy will come, and sow tares among it; when men are invited to it, some will make excuses why they do not accept the invitation; some will persecute the messengers of it; some will come to it without a wedding-garment; some without oil in their lamps; some improving the talents given, and some hiding them in a napkin, and the like. Note,

Secondly, That this parable, or something very like it, is to be found in the Jewish records; so in Reschith Cochma we read thus, Our wise men of blessed memory say, *Repent whilst thou hast strength to do it, whilst thy lamp burns, and the oil is not extinguished;* for, *if thy lamp be gone out, thy oil will profit thee nothing:* our doctors add in Midrash,* that the holy blessed God said to Israel, *My sons, repent, whilst* שערי תשובה, *the gates of repentance stand open; for I receive a gift at present, but when I shall sit in judgment in the age to come, I receive none.* Another parable of theirs runs thus, †*This thing is like to a king who invited his servants, but appointed no set time; those that were wise, adorned themselves, and sat in the porch of the palace; those that were foolish, went about their own business.*—‡*The king on a sudden called for his servants; the first went in adorned, the second undressed: the king was pleased with the wise, and angry with the foolish, and said, They who are prepared, shall eat of my banquet; they that are unprepared, shall not eat of it.* Note,

Thirdly, That Origen,§ St. Chrysostom,‖ and St. Jerome, and others of the ancients, say, that this parable is designed against *late repentance,* and declares, it will be invalid to them who live under the gospel; as will be evident, if we consider, that from this parable our Lord con-

---

* See Campeg. Vitring. lib. iii. cap. 5. p. 679.

† Kimchi in Isa. lxv. 13, 14. ‡ Midrash Cohel. ad cap. 2. 9.

§ "In ipso autem exitu vitæ suæ, dum disponunt discere, comprehenduntur à morte, et propterea non ingrediuntur cum Verbo ad sponsam Ecclesiam." In Matt. hom. 32.

‖ Πῶ οὖν εἰσιν οἱ διὰ παντὸς μὲν τοῦ βιοῦ ῥᾳθυμοι. Chrys. in v. 10. Μωραὶ καθ' ὁτὶ τότε ἐζήτουν τὸ ἔλαιον. ὅτι οὐκ ἔτι καιρὸς παγματείας. Theoph.

cludes for the necessity of constant vigilance, (ver. 13.) and for the necessity of assiduous prayer and vigilance against all the cares of this life, (Luke xxi. 34. 36.) and of fidelity in doing the work of the Lord. (Matt. xxiv. 45, 46.) For what great necessity can there be, of so great vigilance, such assiduous prayer, such fidelity in doing the Lord's work, if the neglect of all those duties, till God calls us hence, will not prejudice our eternal interests? This also is evident from the design of the like Jewish parables; and note, that *the door was shut,* (ver. 10.) seems to be an allusion to the Jewish phrase of shutting the *gates of repentance;* as when the priests offered their oblations, and they found no acceptance, because the Governor of the world had *shut the gate of repentance;* and the same we learn also from the parable of the talents. Good therefore is the advice of the son of Sirach, *Humble thyself before thou beest sick, and in the time of sins shew repentance, and defer not till death to be justified.* (Ecclus. xviii. 21, 22.)

[2] Ver. 9. Μήποτε οὐκ ἀρκέσῃ, *Perhaps it will not suffice for us and you.*] Here μήποτε is used for *fortasse, perhaps,* as I have shewed, note on 2 Tim. ii. 26.

Ver. 13. See the defence of the reading here, Examen Millii.

[3] Ver. 15. Καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἕν: *And to one he gave ten talents, to another two, and to another one.*] Of this parable, as it respects the master travelling into a far country, and the servants to whom the talents were delivered, see note on Luke xix. 12. where it is also proved, that it relates to the Jewish nation, and therefore is here mentioned after Christ's prediction of the dreadful judgments which should befal that nation for murdering their Messiah, and not improving the day of their visitation. Here, therefore, I shall only add these few short notes:

First, That the master here distributes his talents, κατὰ τὴν ἰδίαν δύναμιν, *according to the several abilities* of his servants, which in some were greater, and so they were fitted to manage a greater sum; in some less, and so they were intrusted with a lesser, and accordingly he is satisfied with a less increase in them: so, *v. g.* Christ gave to his disciples a clearer and fuller knowledge of the mysteries of the gospel, Mark iv. 11. but spake to other Jews in *parables,* καθὼς ἠδύναντο ἀκούειν, *as they were able to hear,* (ver. 33.) So Origen* here, κατὰ γὰρ τὴν ἑκάστου δύναμιν, ᾧ μὲν δίδονται πέντε τάλαντα, ὡς δυναμένῳ διοικεῖν τὰ τοσαῦτα· ἄλλῳ δὲ δύο ὡς μὴ χωροῦντι, τὰ πρὸ αὐτοῦ· ἄλλῳ δὲ ἕν, ὡς καὶ τοῦ ἑτέρου ὑποδεεστέρῳ, *according to each man's ability he gave his talent; to one man five, as being able to traffic with them; to another two, as being not sufficient to manage more; and to a third one, as being still more infirm.*

Secondly, That these talents were spiritual, and given for a spiritual end; that they who used them well, might have more, and might *enter into the joy of their Lord,* or rejoice with him in his banquet, or the marriage-feast prepared for them; and that they who did not improve them might have their talents taken from them, and they be cast into utter darkness. And, because banqueting and nuptial-feasts were still attended with great joy, insomuch that the Hebrew word משתה, which signifies a banquet, and a nuptial-feast, is by the LXX. rendered sometimes δοχὴ, *a banquet,* (Gen. xxvi. 30. Esth. i. 3. v. 4. 8. 12. 14.) sometimes γάμος, *a marriage-feast,* (Gen. xxix. 22. Esth. ii. 18. ix. 22.) and once χαρὰ, *joy;* (Esth. ix. 17.) therefore, the entering into this marriage-feast, or supper, prepared for this lord, is here styled, *entering into the joy of his Lord.* Note,

Thirdly, That none to whom these talents were imparted, wanted power to improve them for the advantage of their master, and so to receive the reward of their industry; for Christ saith to them all, *Negotiate till I come,* Luke xix. 13. All therefore could have done so.

Hence, he who did not improve his talent, is styled not only a slothful, but a wicked servant, and is accordingly punished: now there can be no iniquity in not doing what he could not do, nor any punishment due upon that account; this being to punish because he did not an impossibility.

Fourthly, That ἔχειν, *to have,* here is εὖ ἔχειν, *to improve;* and not to have, not to improve, see note on Matt. xiii. 12.

Fifthly, When it is said here, ᾔδεις, *thou knewest,* or *knewest thou, that I was an austere man, reaping what I did not sow;* this is not a concession that the master was truly so, but an argument out of his own mouth to condemn him, not for acting suitably to his own hard conceptions of his Lord. (Luke xix. 22.) Nor do these words, *Thou oughtest to have put my money to the exchangers,* shew, that Christ approved of usury; but only, that he who thought so sordidly of his master, should have used his talent agreeably, that so he might have had his own with usury.

Ver. 27. *Thou oughtest to have put my money to the usurers.*] That is, saith Jerome, "Cæteris doctoribus, quod fecerunt apostoli, per singulas provincias presbyteros et episcopos ordinantes;" *i. e. To other teachers, as the apostles did, ordaining bishops and presbyters in every province:* which words, though they contribute nothing to the meaning of the text, yet they afford a plain testimony, that, even in St. Jerome's judgment here, bishops were placed in every province by the apostles themselves. He also adds, that "hinc intelligimus gentilium et philosophorum bonam vitam recipere Dominum;" *hence we understand, that our Lord approves of the good life of heathens and philosophers.* I suppose, because this is the best improvement of their talents, and all that could be reasonably expected from them: God having given them no other rule to walk by; and so requiring no more of them than their sincere conformity to that law of nature he had given them.

[4] Ver. 31. Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, &c. *When therefore the Son of man shall come in his glory, and all the holy angels with him.*] It is to me a wonder, that men should imagine this refers not to the general day of judgment, but either to the time of exercising judgments on the Jewish nation, or to the setting up a triumphant kingdom here on earth; seeing (1.) here is a more clear description of Christ's coming to judgment in words and circumstances elsewhere acknowledged to relate to the great and final judgment: for here he comes in majesty and glory, attended with *all the holy angels, and sits down upon the throne of his glory;* and thus will he be attended, when he comes to *render to every one according to his works,* viz. *in the glory of his Father, with his holy angels;* (Matt.

* Ed. Huet. tom. i. p. 344.

xvi. 27.) *When he shall come in flaming fire to take vengeance on all that obey not his gospel, and to be glorified in his saints,* 2 Thess. i. 7—9. Jude 14, 15. (2.) He speaks here of the time when he shall *gather before him all nations,* (ver. 32.) all *sheep* and *goats,* (ver. 33.) all that shall receive a sentence of bliss or condemnation, (ver. 34. 41.) and of the time when they that are the blessed of the Father shall *receive the kingdom prepared for them,* and when the wicked shall *go into everlasting punishment;* (ver. 46.) which are manifest indications of the final judgment.

[5] Ver. 33. Καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτου, τὰ δὲ ἐρίφια ἐξ εὐωνύμων, *And he shall set the sheep on his right hand, but the goats on his left.*] Here seems to be an allusion to the received custom of the Jews in capital causes, to place them who were to receive the sentence of absolution on the right hand in the Sanhedrin, but those who were to receive the sentence of condemnation on the left: as Maimonides* saith, They that stand on the right hand, are the just: they on the left, the guilty: Kimchi on 1 Kings xxii. 19. *On his right hand is life, on his left death.* So R. Eliezer, cap. 4. §. 4.

[6] Ver. 34. Κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου, *Inherit the kingdom prepared for you from the beginning of the world.*] The Jews say, that God prepared Paradise from the beginning, even before the earth was made; and this they gather from Gen. ii. 8. *and the Lord God planted a garden,* מקדם, ἀπ' ἀρχῆς, Aquila, ἐκ πρώτης, Symmachus, *from the beginning.* (See Pirk. Eliezer, cap. 3. §. 3.)

[7] Ver. 41. Πορεύεσθε εἰς τὸ πῦρ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ, *Depart from me into everlasting fire, prepared for the devil and his angels.*] The rabbins often say, that *hell was created the second day:* (see Pirk. Eliezer, cap. 4. §. 1.) the fathers, on the contrary, *viz.* Origen, Chrysostom, Euthymius, and Theophylact, observe, (1.) that Christ saith not of the punishment, as he doth of the blessing here pronounced, that *it was prepared from the beginning of the world,* lest it should be thought, that God designed men's punishment before they sinned. (2.) That though Christ saith, *Come ye blessed of my Father,* he said not, *Go ye cursed of my Father;* because God is the author and procurer of men's happiness, but man only is the author of his own misery. And (3.) that he speaks of this eternal fire as designed originally not for man, but *for the devil and his angels;* but man, by giving himself up to the thraldom of that evil one, and working himself up to his likeness, sinks himself down to the infernal regions, and becomes like to him in torments, whom in manners he hath so much resembled.

[8] Ver. 40. 45. Ἐφ' ὅσον ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε, *Inasmuch as ye have done it to one of the least of these my brethren, ye have done it to me.*] For so close is the union betwixt Christ and his members, that he looks upon the favours conferred on them as done to himself, and promises accordingly a reward for them; (Matt. x. 42.) and also threatens punishment to them who do neglect, and are injurious to them, as if they had been so to him, (ver. 45.) And therefore he speaks to a persecuting Saul thus, *Saul, Saul, why persecutest thou me?* (Acts ix. 4.) And, O! how highly ought we to esteem of him, who so esteemed us!

Ver. 42. *I was hungry, and you gave me no meat.*] Here Theophylact well observes, that it is not sufficient to preserve us from that dreadful sentence, *depart from me,* &c. that we have done no evil, if we have been deficient in those acts of charity and mercy we owe to the members of Christ's body.

* Tract. Synedr. cap. 1.

CHAP. XXVI.

1. AND it came to pass, when Jesus had finished all these sayings, he said to his disciples,

2. Ye know that [1] after two days is the *(time of the Jews')* Passover, and the Son of man is *(then to be)* betrayed (Gr. *delivered up)* to be crucified.

3. Then *(i. e. two days before the Passover)* assembled together the chief priests, and the scribes, and the elders of the people, to the palace of the high-priest, who was called Caiaphas,

4. And *(they)* consulted that they might take Jesus by subtilty, and kill him.

5. But they said, *(Let us)* not *(do this)* on the [2] feast-day, lest there be an uproar among the people, *(for they feared the people,* Luke xxii. 2.)

6. Now when Jesus was in Bethany in the house of Simon the leper *(whom Christ had healed of his leprosy),*

7. There came to him a woman having an alabaster box of very precious ointment, and *(she taking it)* poured it on his head, as he sat at meat.

8. But when *(some of,* Mark xiv. 4.) [3] his disciples saw it, they had indignation, *(and murmured against the woman,* Mark xiv. 5.) saying, To what purpose is this waste *(of the ointment made)?*

9. For this ointment might have been sold for much, and *(the money might have been)* given to the poor.

10. When Jesus understood it *(i. e. knew that they thus murmured),* he said to them, Why trouble ye the woman *(without cause)?* for she hath wrought a good *(and charitable)* work upon me.

11. For ye have the poor *(for whom you pretend such kindness)* always with you; *(and when you will you may do them good,* Mark xiv. 7.) but *(as for)* me, [4] ye have not always *(a like opportunity of shewing kindness to me, I being shortly to be taken from you.*

12. *She therefore hath piously chosen the present opportunity),* for in that she hath poured this ointment on my body, she did it *(though unwittingly, as a preparation)* for my burial, *(nor shall her charity be lost; for)*

13. Verily I say unto you, Wheresoever this gospel shall be preached *(as it will be)* in the whole world, there shall also this, that this woman hath done, be told for a memorial of her *(to all future ages).*

14. Then [5] one of the twelve, who was called Judas Iscariot, *(Satan being entered into him,* Luke xxii. 3.) went to the chief priests,

15. And said to them, What will ye give me, and I will deliver him to you? *(and they were glad, and promised to give him money,* Mark xiv. 11.) and they covenanted with him for [6] thirty pieces of silver.

16. And from that time he sought *(an)* opportunity to betray him.

17. Now the [7] first day of the feast of unleavened bread *(being come, two of)* the disciples came to Jesus, saying to him, Where wilt thou that we prepare for thee to eat the passover?

18. And he said, Go into the city to such a man, *(who will meet you carrying a pitcher of water,* Mark xiv. 23. *follow him,* Luke xxii. 10.) and say to him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples, *(where therefore is the room where I may eat it with them?* Luke xxii. 11. *and when he hath shewed you the room, there make ready,* ver. 12.)

19. And the disciples did as Jesus had appointed them; and *(finding that it was as he had said,* Mark xiv. 16. *they)* made ready the passover.

20. Now when the evening was come, he sat down with the twelve.

21. And as they did eat, he said, Verily I say to you, That one of you shall betray me, *(for the hand of him that betrayeth me is with me in the dish,* Mark xiv. 18. Luke xxii. 21.)

22. And they were exceeding sorrowful, and began every one of them to say to him, Lord, is it I *(that shall do this thing)?*

23. And he answered and said, [8] He that *(now)* dippeth his hand with me in the dish, the same shall betray me.

24. The [9] Son of man goeth *(to suffer death),* as it is written of him: but *(seeing God's foreknowledge how wicked any man will be, if left to act according to those evil dispositions which he hath wilfully contracted, lessens no man's guilt; notwithstanding)* woe to that man by whom the Son of man is betrayed! it had been good for that man if he had not been born *(it being better not to be, than to be miserable).*

25. Then Judas, which betrayed him, answered and said, Master, is it I *(that shall betray thee)?* He said unto him, *(It is as)* thou hast said.

26. And as they were eating, Jesus took bread, and [10] blessed it, and brake it, and gave it to the disciples, and said, Take, eat; [11] this *(broken bread)* is *(the memorial of)* my body; (Luke xxii. 19. *and broken for you,* 1 Cor. xi. 24.)

27. And he took the cup *(after supper,* Luke xxii. 20.) and gave thanks, and gave it to them, saying, [12] Drink ye all of this *(cup);*

28. For this *(wine, given separate from the bread,)* is *(the memorial of)* my blood of the new testament, which is shed for many for the remission of *(their)* sins.

29. But I say to you, [13] I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom; *(i.e. till the kingdom of God come,* Luke xxii. 18. *and you eat and drink with me in my kingdom,* ver. 30.)

30. And when they had sung a hymn, they went out to the mount of Olives.

31. Then saith Jesus to them, All ye shall be [14] offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad (Zech. xiii. 7. *and this will be fulfilled in you).*

32. But after I am risen again, I will go before you into Galilee.

33. Peter answered and said to him, Though all men shall be offended because of thee, yet will I never be offended *(on that account).*

34. Jesus said to him, Verily I say to thee, That this night, before the [15] cock crow *(in the morning),* thou shalt deny me thrice.

35. Peter said to him *(again),* Though I should die with thee, yet will I not deny thee. *(And)* likewise also said all the disciples.

36. Then cometh Jesus with them to a place called Gethsemane, *(situate between the river Cedron, mentioned* John xviii. 1. *and the mount of Olives,* ver. 20.) and saith to the disciples, Sit ye here, while I go and pray yonder.

37. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy *(and afraid,* Mark xiv. 33.)

38. Then saith he to them, [16] My soul is exceeding sorrowful, even to death: tarry ye here, and watch with me. *(against temptation).*

39. And he went a little farther *(about a stone's-cast from them),* and [17] fell upon his face, and prayed, saying, O my Father, if it be possible *(that thy glory and the salvation of men may equally be promoted otherways),* let this cup pass from me: nevertheless *(be it)* not as I will, but as thou wilt; *(then an angel appeared to him from heaven, to strengthen him,* Luke xxii. 43, 44.)

40. And *(then)* he cometh to the *(three)* disciples, and findeth them asleep, and saith to Peter, *(Why sleep you?)* What, could ye not watch with me one hour?

41. Watch and pray, that ye enter not into temptation *(so as to be foiled by it);* the [18] spirit indeed is willing *(to make good resolutions,* ver. 35.) but the flesh is weak *(and so unable to perform them without Divine assistance, to be obtained by prayer, and improved by vigilance).*

42. He went away again the second time, and *(being heard, in that he feared,* Heb. v. 7. *he)* prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43. And he came *(back to the disciples)* and found them asleep again: for their eyes were heavy, *(and they knew not what to answer him,* Mark xiv. 40.)

44. And he left them, and went away again, and prayed the third time, saying the same words.

45. Then cometh he to his disciples, and saith to them, [19] Sleep on now, and take your rest *(for by your watching ye can shew no farther kindness to, or concern for me):* behold, the hour *(of my apprehension)* is at hand, and the Son of man is betrayed into the hands of sinners.

46. Rise, let us be going: behold, he is at hand that doth betray me.

47. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, the same is he: [20] hold him fast, *(and lead him away securely,* Mark xiv. 44. see John xviii. 8. 12.)

49. And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

50. And Jesus said to him, Friend, wherefore art thou come? *(Is it to betray the Son of man with a kiss?* Luke xxii. 48.) Then came they, and laid hands on Jesus, and took him.

51. And, behold, one of them which were with Jesus, *(to wit, Simon Peter, seeing what was done, said, Master shall I smite with the sword?* Luke xxii. 49. *and straightway he)* stretched out his hand, and drew his sword, and struck a servant of the high-priest's, and smote off his *(right)* ear; *(and the name of that servant was Malchus,* John xviii. 10.)

52. Then said Jesus to him, Put up again thy sword into its place: [21] for all they that take the sword shall perish with the sword. *(See the note here.)*

53. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels *(for my defence)?*

54. But *(should I do this)* how then shall the Scripture be fulfilled, that thus it must be? *(or, how can I refuse the cup which my Father hath given me to drink?* John xviii. 11.)

55. In that same hour Jesus said to the multitudes *(sent to apprehend him),* Are ye come *(now)* out as against a thief with swords and staves for to take me? *(whereas)* I sat daily with you teaching in the temple, and ye laid no hold on me, *(but this is your hour, and the power of darkness,* Luke xxii. 53.*)*

56. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57. And they that had laid hold on Jesus led him away to *(Annas first,* John xviii. 13, 14. *and thence to)* [22] Caiaphas the high-priest, where the scribes and the elders were assembled.

58. But Peter followed him afar off to the high-priest's palace, and *(being introduced by another disciple,* John xviii. 15, 16.) went in, and sat with the servants, to see the end *(of this matter).*

59. Now the chief priests, and elders, and all the council, [23] sought false witness against Jesus to put him to death;

60. But found none: yea, though many false witnesses came, yet found they none *(that could testify any thing against him which deserved death).* At the last came two false witnesses,

61. And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62. And *(then)* the high-priest arose, and said to him, Answerest thou nothing? [24] What is it which these witness against thee? (Gr. *Why do these witness* (thus) *against thee, if it were not true?)*

63. But Jesus held his peace. And the high-priest answered and said to him, [25] I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God *(or not).*

64. Jesus saith to him, *(It is as)* thou hast said: [26] nevertheless, I say to you, Hereafter shall ye see the Son of man sitting on the right hand of Power, and coming in the clouds of heaven; *(i. e. you ask me whether I am the Christ, and will not believe that I am so; but ye shall shortly be convinced of it by the mission of the Holy Ghost from heaven, and by my coming in the clouds of heaven to take vengeance on you for your unbelief.)*

65. Then the high-priest [27] rent his clothes, saying, He hath spoken blasphemy; what farther need have we of witnesses? behold, now ye have heard his blasphemy.

66. What think ye *(of it)?* They answered and said, He is guilty of death.

67. Then did they *(who were officers of the court)* spit in his face, and *(they)* buffeted him; and others *(of them)* smote him with the palms of their hands, *(speaking many blasphemous words against him,* Luke xxii. 65. *and)*

68. Saying, Prophesy to us, thou Christ, Who is he that smote thee?

69. Now Peter sat without in the palace; and [28] a damsel came to him, saying, Thou also wast with Jesus of Galilee.

70. But he denied *(it)* before them all, saying, I know not *(any thing of)* what thou sayest.

71. And when he was gone out into the porch, another maid saw him, and said to them that were there, This fellow was also with Jesus of Nazareth.

72. And again he denied *(it)* with an oath, *(saying,)* I do not [29] know the man.

73. And after a while came to him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

74. Then began he to curse and to swear, saying, I know not the man. And immediately *(after he had said this)* the cock crew.

75. And Peter remembered the words of Jesus, who said to him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

ANNOTATIONS ON CHAP. XXVI.

[1] Ver. 2. *AFTER two days is the Passover, and the Son of man shall be delivered up to be crucified.*] Here Grotius notes, that it is a tradition of the Jews, which appears yet in the books of their cabalists, that in the days of the Messiah they should be redeemed on the very day that they came out of Egypt; which is true if it respect the day of their coming out of Egypt, that being the fifteenth day of Nisan, but is not true of the fourteenth day on which the paschal lamb was offered, Christ being not crucified on Thursday, but on Friday.

[2] Ver. 5. Ἔλεγον δὲ, *μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ, And they said, Not on the feast-day, lest there be an uproar among the people.*] Maimonides* saith, it was the custom among the Jews to punish those who rebelled against the sentence of the judge, or the high-priest, or were notoriously criminal, *at one of the three feasts;* because then only, by reason of the public congress of people, all might hear and fear, according to the law, Deut. xvii. 12, 13. From this received custom, the fathers of the Sanhedrin seem willing to recede for fear of the multitude; but having so fair an offer made by Judas, they embrace that season.

[3] Ver. 8. Ἰδόντες δὲ οἱ *μαθηταὶ αὐτοῦ ἠγανάκτησαν,* &c. *But when his disciples saw it, they had indignation, saying, To what purpose is this waste?*] This was only said by Judas, and that out of covetousness. (John xii. 3. 6.) Some of the disciples seemed to like the motion by reason of the specious pretext of charity under which it was covered, (Mark xiv. 5.) and the rest did not contradict it, but seemed rather by their silence to approve it, and therefore are here mentioned, without exception, as copartners with him; but Christ calls this a good work, ver. 10. as being in itself

* De Rebell. cap. 3. §. 8.

lawful, and done out of a good end and intention; and justifies this from an argument *à pari*, that she had laid out this expense on his dead body; they who did customarily use such ointments and sweet odours at their funerals, could not have reasonably found fault with it, and therefore had no ground to do it now, his body being shortly to be buried; to the pretence of Judas he answers, that by reason of his approaching death, this must be shortly done to him, or not at all; whereas they having the poor always with them, could never want objects of their charity; and that good work which was to be done now, or never, was then preferable to that for which they had perpetual occasions.

[4] Ver. 11. Ἐμὲ δὲ οὐ πάντοτε, *But me ye have not always.*] These words destroy the doctrine of transubstantiation; for if Christ were, as to soul, body, and divinity, truly in the host, that being always with them of Rome, they would have Christ always with them, and might at any time spend their money in adorning their host, or upon the oblation of it, and so Christ's reason for doing that then would be invalid. Note also from these words following, ver. 13. that this good deed should be mentioned, *wherever the gospel was preached, for a memorial of her,* that we may laudably prosecute that which will procure us a good name, and spread our reputation to future ages.

[5] Ver. 14. Τότε πορευθεὶς εἷς τῶν δώδεκα, *Then one of the twelve went to the chief priests.*] He is noted to be one of Christ's disciples, to aggravate the foulness of his crime, and to denote the completion of the prophecy, *He that eateth bread with me, hath lifted up his heel against me.* (Psal. xli. 9.) The time when Judas thus betrayed him, is hinted in the particle, τότε, *then; viz.* according to the tradition of the church, the consultation of the Sanhedrin with him, and his agreement to betray Christ to them was on Wednesday, this being assigned as one reason why they fasted on Wednesday and Friday,* *because Christ was betrayed on Wednesday, and he suffered on Friday.*

[6] Ver. 15. *For thirty pieces of silver.*] *i. e.* For thirty shekels, that is, 3*l.* 15*s.* of our money, saith Dr. Hammond. This, as Mr. Ainsworth and Maimonides observe on Exod. xxxi. 32. was the price paid *for a man or a maid-servant,* when, being smitten by an ox, they died; so vilely was he esteemed by them, who shed his precious blood for them! Of Satan's entering into Judas, see note on Luke xxii. 3, 4.

[7] Ver. 17. Τῇ δὲ πρώτῃ τῶν ἀζύμων, &c. *Now the first day of unleavened bread came his disciples to him, saying, Where wilt thou that we prepare the passover?* &c.] Of the time when our Saviour kept the Passover, see the Appendix to the fourteenth chapter of St. Mark. Here note, first, from the word ἀνέκειτο, *he lay down,* ver. 20. that Christ observed not the paschal supper in that manner or gesture in which it was instituted at first; viz. *that they should eat it standing,* &c. Exod. xii. 11. but did eat it lying down or inclining on the left side, as it was the manner of the Jews then to do; and though the Jewish doctors required and imposed this rite as a significative ceremony of their rest in Canaan, to which they were but going, or travelling, when they celebrated the Passover in Egypt, and of their redemption; and upon that account would * permit none to eat it otherwise than in this posture; yet Christ used it: whence we may learn, that our blessed Lord was not so scrupulous as some men are, who dare not use a significant ceremony, or to receive the eucharist, kneeling, because that was not the posture used at the first institution of it, though they do receive it sitting, and therefore not in the posture used by Christ and his apostles when it was first instituted. (2.) Upon these words, *Where wilt thou that we keep the Passover?* Dr. Lightfoot observes, that the houses of Jerusalem were not then to be let, but were of common right for any that would eat the passover in them.

[8] Ver. 23. Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, &c. *He that dips his hand with me in the dish, the same shall betray me.*] Hence it appears, that Judas was present with them at the celebration of the paschal supper; and that he continued with them at the celebration of the other sacrament, is evident from the words following the institution and distribution of it; *But, behold, the hand of him that betrayeth me, is with me on the table.* (Luke xxii. 21.)

[9] Ver. 24. *The Son of man goeth as it is written of him: but woe to that man by whom he is betrayed! it were good for that man that he had not been born.*] Hence two things clearly follow: (1.) That the prediction of this event, that Jesus should thus suffer, and that by the treachery of Judas, did lay on Judas no antecedent necessity of doing this action; because it did not lessen the woe due to him for it; but only doth suppose in God a knowledge how the will of man, left to his own freedom, will determine or incline itself. Of this, see note on Luke xxii. 22. (2.) That Christ, by saying, *it were good for that man that he had not been born,* sufficiently shews this cannot be the portion of all men, except some few elect, as some men think, and as it follows from the supposal of an immutable decree, that such persons only should be saved, and all others left under such a preterition as will infallibly render it better for them never to have been born; and would have made this the condition of Judas, though he had not done this, provided he was none of God's elect.

[10] Ver. 26. *Jesus took bread,* καὶ εὐλογήσας, ἔκλασε, *and blessed it, and brake it.*] That εὐλογεῖν, *to bless,* here and in St. Mark, is the same as εὐχαριστεῖν, *to give thanks,* in St. Luke and St. Paul; and that the bread was only blessed by giving thanks over it, see proved on Matt. xiv. 19. And that the breaking of the bread to be distributed, is a necessary part of this rite, is evident. For (1.) the continual mention of it by St. Paul and all the evangelists, when they speak of the institution of this sacrament, shews it to be a necessary part of it; according to that observation of the council of Toledo,† That Christ, *by breaking the bread, and distributing it broken to his disciples,* " id sine dubio egit, quod nos in posterum facturos edocuit," *did doubtless teach us hereafter to do as he did.* (2.) Christ said, *Take, this is my body broken for you;* (1 Cor. xi. 24.) whereas, where the elements are not broken, it can be no more said, *This is my body broken for you,* than where the elements are not given, *This is my body given for you.* (3.) Our Lord saith, *Do this in remembrance of me; i. e.* Eat this bread

* Τὴν τετράδα καὶ παρασκευὴν νηστεύομεν τὴν μὲν, διὰ τὴν προδοσίαν τὴν δὲ, διὰ τὸ πάθος. Const. Apost. lib. v. cap. 15. lib. vii. cap. 23. Epiph. Expos. Fidei, p. 1104. Augustin. ad Casulanum, Ep. 86. p. 392.

* " Azyma comedimus recumbentes, quia recordatio est redemptionis; et rursus tenemur ad accubitum dum comedimus, ut comedamus more regum et magnatum."

† A. D. 693. Can. 6.

broken, in remembrance of my body broken on the cross: now, where no body broken is distributed, there nothing can be eaten in memorial of his broken body. Lastly, The apostle, by saying, *The bread which we break, is it not the communion of the body of Christ?* sufficiently informs us, that the eating of his broken body is necessary to that end. (1 Cor. x. 16.) Hence was it that this rite of distributing bread broken continued for a thousand years, and was, as Humbertus* testifies, observed in the Roman church in the eleventh century.

[11] Τοῦτό ἐστι τὸ σῶμά μου, *This is my body.*] Here let it be observed, (1.) that these words contain not all that our Lord said; for our Lord spake these words but once; and therefore they who say, as do St. Luke and the apostle Paul, his words were these, *This is my body given, or my body broken, for you,* can say no more than our Lord said at the first institution of this sacrament; for otherwise they must aver, that Christ then said, what really he never said. When then St. Matthew and St. Mark inform us that he said, *This is my body,* they must say the truth, but not the whole truth; that being, as St. Luke and St. Paul inform us, *This is my body given, or broken, for you.* Moreover, it is to be observed, that neither the evangelist nor the apostle uses the future, but both the present tense, saying, *This is my body, τὸ διδόμενον, given, τὸ κλώμενον, broken; This is my blood, τὸ ἐκχυνόμενον, shed.* Now, from these observations it is manifest, that these words cannot signify, This is *substantially* and really *my body broken* and *my blood shed for you;* for this being spoken before Christ's body was broken on the cross, and before his blood was shed, Christ could not say, in the literal and proper sense, This is my body broken, or my blood shed, for you; but he might say, This bread is broken to represent to you my body, which shall be broken, and my blood, which shall be shed, for you. For so the Scripture usually speaks in sacramental matters; saying of circumcision, even before Abraham was circumcised, *This is my covenant betwixt me and thee,* (Gen. xvii. 4. 19. 23. 36.) and of the paschal lamb, *This is the Lord's passover,* before God, passing over the Israelites, had smitten the Egyptians. (Exod. xii. 11.) And this was therefore thus affirmed of these two sacraments, before the celebration of them, because they were then instituted as rites to be observed by his people when they did celebrate these sacraments. And in like manner the bread, in the first institution of this sacrament, is called Christ's *body broken,* as being instituted then to represent to all future ages his body which was to be broken for them; and the wine is styled *his blood shed,* as being instituted then as the perpetual representation and memorial of his blood shed and separated from his body on the cross; so that there is no need of the criticism of Grotius and others here, that the present tense is put for the future, *broken* for that which *shall be broken,* and *shed* for *shall be shed.* Nor could this way of speaking either seem harsh to, or otherwise be understood by, Christ's disciples, who had even then been eating of the paschal lamb, which they who laid before them were said, "apponere corpus paschatis," *to place before them the body of the passover,* or *paschal lamb,* called also by them, "corpus paschatis," *the body of the passover;* and they who ate of it were said, "comedere de corpore paschatis," *to eat of the body of the passover,* or of the lamb eaten in memorial of it: and when they ate of the unleavened bread, they said, "Hic est panis afflictionis, quem comederunt patres nostri in terra Ægypti," *This is the bread of affliction (i. e.* the representation and memorial of that bread) *which our fathers did eat in the land of Egypt.* What therefore could men accustomed to such sacramental phrases think of the like words of Christ, *This* (bread) *is my body;* but that it was to be the representation or memorial of it? Moreover, how could the apostles think that they had eaten Christ's broken body, or drank his blood shed for them, when they yet saw his body whole before them, and knew his blood was in his veins? How could they have been persuaded to drink blood, against the express letter of the law, or to have eaten human flesh, or swallow their Lord and Master down their throats? This being so absurd in the opinion of all mankind, not excepting Lanfrank, Algerus, Guitmund, and others, who first stickled for an absurdity beyond all example, that they ingenuously confess, *That did their senses perceive what their faith doth oblige them to believe, the horror of it would be so great, that** "rarus esset qui ab hoc sacramento non abhorreret," *almost all persons would abhor the receiving this sacrament.* Hence they give these two notable reasons why, though they do substantially eat the flesh and drink that very blood which our Lord shed upon the cross, yet they do this *under the covert of the accidents of bread and wine;* viz.

First, *That human piety might not abhor the sacrament,*† *as they then would do; for* (say they) *should they see the colour of human flesh, and the colour of human blood, and taste the savour of them, the horror of it would hinder the receiving of the sacrament, or the profit of so doing.*

Secondly, That this was "digna causa," *a just reason* why our Lord's body and blood should lie thus concealed under the species of bread and wine,‡ *lest it should be known to the infidels, and lie open to their blasphemies; lest the action should be ridiculous to them, scandalous, inhuman, and execrable.* And indeed this being not only ἀνθρωποφαγία, *the eating of man's flesh,* and drinking human blood; but also θεοφαγία, *the eating of their God;* who knows not that on both these accounts the Christian faith was and is still execrable, both to Jew and gentile, to pagan and Mahometan? For,

First, The Apologies of the primitive Christians tell us, this was one of the great accusations which the heathens made against the Christians, *That they did eat human flesh.* This Trypho owns to be a common imputation upon Christians, though he judged it incredible. Justin Martyr,§

* Baron. tom. xi. p. 1008. Humb. contr. Græc. ibid. p. 971.

* Hugo ling.

† "Impediretur perceptionis hujus commoditas præ humani corporis comedendi horrore." Alg. lib. i. cap. 7. p. 19. "Si carnis et sanguinis humani colorem videret, et saporem sentiret fidelis, humana pietas abhorreret." Lib. ii. cap. 3. p. 73. 75. "Ne percipientes cruda et cruenta, horrerent." Lanfr. F. 133. B. "Si cruor in calice fieret manifestus, et si, ut in macello, Christi ruberet caro, rarus in terris esset qui hæc non abhorreret." Hugo ling. ed. Erasm.

‡ "Ne scilicet infidelibus pateat, et eorum blasphemiis vilescat, neve nos judicent inhumanos et crudeles, utpote humani corporis comestores, et sanguinis bibitores." Alger. lib. ii. cap. 3. p. 75. "Ut veritas non desit in sacramento, et ridiculum nullum fiat paganis, quod cruorem occisi hominis bibamus." Pasch. cap. 36. "Ne per hoc fieret execrabile, quod per fidem debemus credere esse desiderabile." Ibid. "Vel fidem læderet, vel ad scandalum quorumlibet corda possit movere." Petr. Clun. Ed. Erasm. p. 215. B.

§ "Objecerunt Christianis" ἀνθρωπίνων σαρκῶν βοράν. Just. M. Apol. 1. p. 50. "Creditis vos, inquit," ὅτι δὴ ἐσθίομεν ἀνθρώπους. "Respondet Trypho," περὶ δὲ ἂν οἱ

Irenæus, Tertullian, Minutius, and others, take notice of it, and refute it, and constantly reject it, as the vilest calumny, and an abominable thing, saying,* *We Christians, ἀνθρωπίνων σαρκῶν βορὰς οὐ γινώσκομεν, do not own eating of human flesh; it is an infamous thing, and falsely is reported of us.—This is* (saith Theophilus†) *the most wicked and inhuman of all crimes objected to us, σαρκῶν ἀνθρωπίνων ἡμᾶς ἐφάπτεσθαι, that we partake of human flesh: it is not possible that we should be guilty of so vile a thing.—Amongst us there is no eating of human flesh* (saith Tatian‡); *you are false witnesses who thus accuse us.—No man* (saith Athenagoras§) *who is not mad, can charge us with this thing; οὐ γάρ ἐστι πάσασθαι κρεῶν ἀνθρώπινων, for we may not eat human flesh. —It is the calumny of the devil,* saith Minutius: *You may be ashamed to object it to us,* saith Tertullian.‖ Whereas, had they received this as an article of faith, that they did daily eat the flesh of the man Christ, and thought his word obliged them to do this; with what sincerity could they, without all limitation or distinction, not only have denied, but even detested the doing so? But that which makes it certain and beyond all doubt, that they conceived that Christ had never taught them properly and substantially to eat his flesh and drink his blood in the sacrament, is the memorable history of Sanctus and Blandina, two Christian martyrs, written by Irenæus,¶ and preserved to us by Œcumenius; *viz.* That "the heathens having apprehended the servants of Christians catechised, and using force with them, that from them they might learn something secret; the servants having nothing else to say that might be pleasing to their tormentors, having heard from their masters that the sacrament was the body and blood of Christ, told this to the inquisitors; who apprehending that the Christians had done this very thing, gave notice of it to other heathens, who endeavoured to force the martyrs, Sanctus and Blandina, to confess it; to whom Blandina readily and boldly answered, 'How should they endure those things, who so fast as not to enjoy lawful flesh?'" Now had the ancient Christians believed this doctrine, that they did truly eat Christ's flesh and blood in the sacrament, how could Irenæus have represented it as a plain mistake, both in those servants and the heathens, to think the sacrament was *really Christ's flesh and blood?* or have introduced Blandina refuting this imagination, had it been the sentiment of the church of Christ then, since by so doing she must have rejected one article of Christian faith? Or, how could Œcumenius have put these words into his commentary, without endeavouring to explain or reconcile them to the doctrine of oral manducation, had it then obtained? Let us then again consider, whether that ought to be received as an article of faith, owned by all Christians from the beginning, which from the beginning was so expressly denied to be ὄντως καὶ αὐτόχρημα, *indeed, reality, or, in the thing itself, the flesh and blood of Christ;* which made all the apologists for, and first defenders of the Christians, deniers of the truth; and to represent that as a false report, an infamous thing, a *calumny of the devil,* which was the plain and evident result of their own faith, and of the words of their great Master, as they are now interpreted by the church of Rome.

But then, when we advance to the consideration of this doctrine, not only as it makes the Christian to eat human flesh, and drink of human blood, but as it is the eating of that *very God we worship,* as the Trent council* hath defined; this renders it absurd, ridiculous, and blasphemous. For,

First, The very heathens owned this as the absurdest and most abominable thing, to be abhorred more than death. *When we call wine Bacchus* (saith Cicero†), *and our fruits Ceres,* we use the common mode of speaking, "sed ecquem tam amentem esse putas qui illud quo vescatur Deum credat esse?" *but can you think any person so mad as to imagine, that which he eats to be a god?—The Egyptians* (saith Origen‡) *think a brute creature to be God;* and therefore they do μέχρι θανάτου φυλάξασθαι ἀπὸ τοῦ τῶν ζώου κρεῶν γεύσασθαι, *abstain from eating of his flesh more than from death.* We read, Gen. xliii. 32. that it was *an abomination to the Egyptians to eat bread with the Hebrews; because* (say Onkelos and Jonathan) *the Hebrews did eat those cattle which the Egyptians worshipped:* and Moses would depart from Egypt before he sacrificed to the God of Israel; lest he should sacrifice to him *the abomination of the Egyptians before their eyes,* (Exod. viii. 26.) *i. e.* the beasts which the Egyptians worshipped, and therefore did abhor to kill, or to see killed before their eyes. (See Bochart. Hieroz. par. i. lib. ii. cap. 34, 35. par. ii. lib. iv. cap. 16.) Averroes§ was a learned heathen, who flourished in the eleventh century, when this portentous doctrine first obtained, and it forced him thus to blaspheme the Christian faith: *I have inquired into all religions, and have found none more foolish than the Christians, because that very God they worship, they with their teeth devour:* and thus he concludes, "quandoquidem Christiani id comedunt quod adorant," &c. *because the Christians eat what they do worship, let my soul go to the philosophers.* And Bellarmine‖ himself confesseth, that this, among the heathens, was always judged "stultissimum paradoxum," *the most foolish paradox, as* (saith he) *from the words of Averroes doth appear.* Hence as the highest infamy which the Mahometans can cast upon us, we are by them reproached as *the devourers of our God,* as M. la Boulay¶ informs us; and they affirm, that by thus eating of Christ's flesh, the Christians use him worse than did the Jews; because, say they,** it is more savage to eat his flesh and drink his blood, than only to procure his death.

Secondly, That the Jewish sentiments as to this matter were the same, we learn from the epistle of the prophet Jeremy to the captive Jews; for he informs them, that what the Babylonians worshipped, should afterward be

πολλοὶ λέγουσιν οὐ πιστεῦσαι ἄξιον· πόρρω γὰρ κεχώρηκε τῆς ἀνθρωπίνης φύσεως. Dial. p. 227 "Nihil objiciunt," θυέστεια δεῖπνα, Athenag. p. 4. Theophilos, lib. i. p. 119. 126. Tatian, p. 162. Tertul. Apol. cap. 9. ad Nationes, lib. i. cap. 15. Minutius, p. 32. Euseb. Eccl. Hist. lib. v. cap. 1.

* Just. M. Apol. p. 50. 2. p. 70. † Ad Autol. lib. iii. p. 119. 126.

‡ Contr. Gent. p. 162. § Legat. p. 32. ‖ Ap. cap. 9.

¶ Αὐτοὶ νομίζοντες τὸ ὄντως αἷμα καὶ σάρκα εἶναι τοῦτο ὡς αὐτόχρημα τελεῖσθαι τοῖς χριστιανοῖς. Ireu. apod Œcum. in 1 Pet. ii. 12.

* "Nullos itaque dubitandi locus relinquitur, quin omnes Christi fideles, pro more in catholica ecclesia semper recepto, latriæ cultum, qui vero debetur Deo, huic sanctissimo sacramento in veneratione exhibeant, neque enim ideo minus adorandum est, quod fuerit à Christo ut sumator institutum." Concil. Trid. Sess. 13. cap. 5.

† De Nat. Deor. lib. iii. n. 28. ‡ Cont. Cels. lib. i. p. 40.

§ Apud Pezroon de Eoch. lib. iii. cap. 29. p. 973.

‖ Lib. ii. de Eoch. cap. 12. §. 2. ¶ Voyage, par. i. cap. 10. p. 21.

** Achmed, B. Edris apud Hottioger, H. Ecc. §. 16. par. ii. p. 160.

eaten; and, *by this* (saith he) *ye may know they are no gods,* Baruch vi. 72. Nor can we doubt of this, if we believe what is so often declared by the Christian fathers, that this was God's design in making the distinction betwixt clean and unclean beasts, to secure his people from *idolatry; because, in Egypt, all beasts were deified* (saith Pseudo Justin) *except swine; God therefore calls some of them unclean, some clean, and did permit them to sacrifice the clean beasts, and forbid them to eat of the unclean;** δεικνύων αὐτὰ ἀνάξια ὄντα τῆς τοῦ Θεοῦ προσηγορίας τε καὶ τιμῆς καὶ διὰ τοῦ θύεσθαι καὶ ἐσθίεσθαι, *by both these things shewing they were unworthy the name and honour of a Deity; because they were sacrificed and eaten; and because they were called unclean.—God* (saith Theodoret†) *pronouncing some beasts clean and others unclean, persuades us not to think that any of them could be gods; for, how* (saith he) *can any man of sense think that to be a god which he abominates as unclean, or which is offered to the true God, and eaten by himself;* and this he frequently repeats. St. Jerome‡ informs us, that Moses did beat the golden calf to powder, and then made the Jews drink of it: "ut discant contemnere, quod in secessum projici viderant," *that the people might learn to contemn what they saw went down into the draught.* Now, could the same God, who had taken such care under the old testament to teach the people that that could not be their God, which they did eat and sacrifice, appoint under the new testament, that the Christians' God should be continually sacrificed and eaten? But,

Thirdly, Nothing is more certain, than that the Christian apologists, or fathers, continually ridiculed the heathen for worshipping such deities as might be eaten and sacrificed, and pronounced it the highest absurdity to do so. And,

(1.) They declaim against the thing itself, as infinitely absurd and foolish, declaring, *that it was* § ἀβελτερίας ἐσχάτης τὸ ἐσθιόμενον προσκυνεῖν, *the extremity of madness to worship what we eat;* that *no man of sense can think that a God which is* παρ' ἑαυτοῦ ἐσθιόμενον, *eaten by himself;*‖ that *the great lawgiver of the Jews commanded them to eat what other nations worshipped as gods,* ἵνα εὐκαταφρόνητα φαίνηται ὡς παρ' αὐτῶν ἐσθιόμενα, *that they might appear despicable in their eyes, as being eaten by themselves;*¶ that *these things must be unworthy the name and honour of a God,* διὰ τὸ ἐσθίεσθαι, *because they were eaten.*

(2.) They upon this account deride the ignorance and folly of the heathens, and look upon this as a sure indication of it, that they did worship what was eaten. *The Greeks through ignorance* (saith Clemens** of Alexandria) σέβονται καὶ ἃ δέδωκεν αὐτοῖς εἰς βρῶσιν ὁ Θεὸς, *worship even those things which God hath given them to eat, and so become ungrateful to him.*—"Nonne et Apim bovem cum Egyptiis adoratis et pascitis?" *Do not you* (saith Minutius††), *with the Egyptians, worship and also feed upon an ox, which you call Apis? And is not this as great a folly as the worship of an ass's head, which without reason you object to us?* This Athanasius* looks upon as *an instance of the abominable worship of the Egyptians, that the same flesh, which some of them did consecrate as a god, was made the food of others. The Egyptians adore a calf, the Lybians worship sheep, both which, in our nations, are sacrificed and fed upon; this* (saith he) *is a certain indication of the folly of the heathen worship.—The heathens* (saith Theodoret†) *should have considered,* ὡς τούτων τὰ μὲν ἐσθίουσιν, *that some of these things they eat* ἀλλ' ἐξ ἀβελτερίας καὶ παραπληξίας ἐσχάτης καὶ ὧν ἤσθιον τὰς εἰκόνας ἐθεοποίησαν, *but through extremity of folly and stupidity, they consecrate the images of those things themselves did eat.* (See Tatian, p. 149. Orig. contr. Celsum, lib. v. p. 249.) Now can it possibly be conceived, that all these fathers should ridicule and expose the religion of the heathens, for that very thing which made so great a part of their own religion? That they should look on it as *an abominable and repugnant thing in heathens,* only to worship that which others did eat, if it had been a constant custom of all Christians to worship as God what they themselves did eat? Could they brand that as *the extremity of madness, stupidity, and folly,* when done by heathens, which their faith taught them was the highest act of religious worship, when performed by themselves? Surely these things give us sufficient reason with Scotus‡ to admire, *why such an interpretation should be put upon this one article, as makes our faith contemptible to all who are guided by reason?* Nor can we abstain from thinking with Petrus Cluniacensis's§ carnal man, that *it is against humanity, against piety, to break with our hands, to tear with our teeth, and to devour, as we do common meat, the flesh and blood of Christ, or that God and man should be devoured by men, the Master by his disciples, the Lord by his servants, and Christ by Christians.*

[12] Ver. 27. Πίετε ἐξ αὐτοῦ πάντες· *Drink ye all of this.*] From these words it is evident, that all who come to the holy communion, are by Christ's precept obliged as well to drink of the cup as to eat of the bread: for, whereas most Romanists pretend, that Christ said only, *Drink ye all of this,* to them to whom he said, when speaking of the bread, *Do this;* and that those words were only spoken to his apostles, whom he then made priests: to this I answer, that we have clear and convincing evidence, that these words, *Drink ye all of this,* are to be applied to others besides the apostles; as, *v. gr.* (1.) From Christ's institution; whence I argue thus, Christ instituted no other supper than that which he administered to his disciples: if then he did not institute that for all believers capable, they have no right to any part of it by virtue of Christ's institution; it can be to them no sacrament for whom it was not instituted by Christ, since, by the definition of the Trent council,‖ the sacraments of the new testament were all instituted by him; they expect no blessing from it, since

* Qu. 35. p. 412, 413.

† Πῶς γὰρ ἄντις σωφρονῶν ἡ τὸ ἀκάθαρτον νομάζοι Θεὸν ὃ μυσαττόμενος ἀποστρέφεται, ἢ τὸ τῷ ἀληθινῷ Θεῷ προσφερόμενον καὶ παρ' ἑαυτοῦ ἐσθιόμενον. Qu. 11. in Levit. p. 124. D. Qu. 55. in Gen. p. 44. Serm. 7. contr. Græc. ed. Sylb. p. 150.

‡ Ep. ad Fab. Ol. Ep. tom. iii. F. 20. A. § Theodoret in Gen. ix. 55.

‖ Qu. 11. in Levitic. ¶ Serm. 7. de Sacr. tom. iv. p. 585.

** Strom. vi. p. 635. C. D. †† P. 32.

* Τῶν παρ' ἄλλοις λεγομένων θεῶν γίνονται θυσίαι καὶ σπονδαὶ, καὶ ἄλλων αἱ θυσίαι ἄλλων ἰμπαλὶν εἰσι θεοί. Orat. contra Gent. §. 24.

† Rom. i. 23.

‡ "Quare in hoc articulo, qui non est principalis articulus fidei, debeat talis intellectus asseri, propter quem fides pateat contemptui omnium sequentium rationem?" In 4. Sent. distinct. 11. q. 3. lit.

§ "Est contra humanum morem, contra pietatem, carnem Christi vel sanguinem, imo Deum et hominem ab homiuibus, magistrum à discipulis, dominum à servis, Christum à Christianis, manibus frangi, dentibus atteri, et, escarum more communium, devorari." Ed. Erasm. F. 215.

‖ Sess. 7. cap. 1.

that depends upon Christ's ordinance; nay, they must be esteemed sacrilegious usurpers, as laying claim to that sacrament which never by Christ's institution did belong to them. If Christ did institute that sacrament for all believers capable, that is, to be a standing ordinance, by which, as his disciples then did, so all believers capable should afterward eat of what he called his body, and drink of what he called his blood; then did he institute it to be received of all that were fitted for, and capable to receive it, and in it said unto them, *Drink ye all of this.*

This appears farther, from the reason annexed to the receiving of the sacrament by Christ's apostles; for, since that reason equally concerns all believers capable and fitted to receive it, the institution must concern them all. Now the reason why Christ said to his apostles, *Take and eat* what I have broken, is by himself declared to be this; *because it was his body broken*, or *his body given, for them: Take it* (saith Christ), *this is my body given for you.* This therefore being the reason why they were to take and eat; and this reason concerning all believers capable and fitted to receive it, as much as the apostles and succeeding priests, the institution or command, to take and eat, must equally concern them. This argument transferred upon the cup runs thus: The reason of the participating of the cup, *viz.* because *it is the blood of the new testament, which is shed for the remission of sins*, doth concern laics as well as priests, his blood being equally shed for both; therefore the command, *Drink ye all of this*, to which the reason is annexed, concerns them also. Again, another reason why Christ said to his apostles, *Eat this bread and drink this cup*, was that by so doing they might remember his death, his body broken, and his blood shed for them, saith St. Luke; and *shew it forth till his second coming*, saith St. Paul. Now this, as St. Paul clearly shews in his discourse to the Corinthians, and all the world believes, as well concerneth all believers as it doth priests; and therefore the drinking of the cup, by which, as well as eating of the bread, this commemoration is by our Lord's institution to be made, must equally concern them.

[13] Ver. 29. *I will not henceforth drink of the fruit of the vine*, &c.] Of this and the following verse, see note on Mark xiv. 25, 26.

[14] Ver. 31. Πάντες ὑμεῖς σκανδαλισθήσεσθε. *All ye shall be offended,—for it is written, I will smite the shepherd*, &c.] It is certain that these words, *All ye shall be offended because of me*, must signify a great sin in his disciples; *viz.* that of deserting their Lord, and ceasing to own themselves his disciples, which was a virtual renouncing their Master: for σκανδαλίζεσθαι ἐν ἐμοὶ, *to be scandalized because of me*, never bears any other sense in the New Testament. (See the note on Matt. xi. 6. xviii. 6.) The words of Zachary, xiii. 7. seem primarily to be understood of an *evil shepherd*, or of such evil teachers to whom God threateneth the sword. Christ therefore seemeth here to mention them, not as a prediction concerning him and his apostles, but only as a proverbial expression, or rather an argument *à majori*, that if this would happen on the account of smiting an evil shepherd, much more at the smiting the good and great Shepherd of the sheep.

[15] Ver. 34. Πρὶν ἀλέκτορα φωνῆσαι, *before the cock crow*, πρὶν ἢ δὶς φωνῆσαι, *before he crow twice*, Mark xiv. 30.] Here note, that there is a double crowing of the cock mentioned by heathen authors, Ammianus,* Aristophanes,† and Juvenal;‡ the first was about midnight, the second at the fourth watch of the night, or the breaking in of the day; and this latter, as being the louder and more observable, in the enumeration of the times of the night, is that which is properly called ἀλεκτοροφωνία, or *cock-crowing:* so Mark xiii. 35. *Ye know not when the Son of man comes, in the evening, or at midnight, ἢ ἀλεκτοροφωνίας, or at cock-crowing, or in the morning.* So Censorinus§ and Macrobius‖ reckon *from midnight to cock-crowing, and from thence to the morning;* and Julius Pollux¶ says the same. Of this crowing of the cock, is St. Matthew and the other evangelists to be understood, when they relate Christ's words thus, *before the cock crow (i. e.* before that time of the night which bears that name, and that crowing of the cock which is emphatically so called), *thou shalt deny me thrice*, as appears from St. Mark, saying, that *the cock crew* after his first denial of Christ, xiv. 68. and *crew the second time* after his third denial, ver. 72.

[16] Ver. 38. Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου, *My soul is exceeding sorrowful, even to death.*] There be many circumstances in our Saviour's passion which seem to shew his sorrow was exceeding great, and much surpassing the common sorrow of many who have been condemned to die. As, *v. g.*

First, The emphatical expressions by which the Scripture represents these sorrows; for, to express the greatness of them, they are here styled *deadly sorrows:* it was sorrow which reached to and surrounded his whole soul, it filled him with grief of heart, for ἤρξατο λυπεῖσθαι, *he began to be grieved*, saith St. Matthew, ver. 37. ἐκθαμβεῖσθαι, *to be filled with fear and anguish*, saith St. Mark, xiv. 33. ἀδημονεῖν, *to be faint and restless in his spirit*, say they both.

Secondly, The greatness of the sorrows he endured, may be concluded from his importunate petitions to be delivered from what he feared; for he pathetically cries out, *O my Father, if it be possible, let this cup pass from me:* this prayer he thrice repeats upon his knees, and falling flat upon his face, to shew the strength and vehemence of this desire; and yet St. Luke adds, that, being in an agony, he prayed ἐκτενέστερον, *with greater vehemency* than before: (Luke xxii. 24.) he put up prayers and supplications with strong cries and tears; (Heb. v. 7.) and sure that cup must be exceeding bitter, which he so highly dreaded, and, with such cries and tears, and humble importunities, desired to be delivered from.

Thirdly, This will appear if we consider the agonies he suffered in the garden upon the apprehension of this bitter cup; for such was then his sorrow, that it forced open all his pores, and made even clots of blood to issue from them; now if a sudden watery sweat shews an extremity of fear and consternation of the mind, who can sufficiently conceive the greatness of that horror which produced these clots of blood?

---

* Lib. xxii. † Ὅτε τὸ δεύτερον ἀλεκτρυὼν ἐφθέγγετο ἐκκλησ. p. 735.

‡ "Quid tamen ad cantum galli facit ille secundi." Sat. ix. ver. 106.

§ "Apud Macrobium occurrit mediæ noctis inclinatio, deinde gallicinium, deinde diluculum." Saturnalium, lib. i. cap. 3.

‖ "Incipio à media nocte, quod tempus postremum est diei Romani: tempus quod huic proximum est, vocatur de media nocte, sequitur gallicinium, cum galli canere incipiunt." Censor. cap. 19. "Inter partes noctis enumerat."

¶ Pollux μέσον νύκτος ἀλεκτρυόνων ᾠδὰς καὶ τὸ ἕῤθρον. Lib. i. cap. 7. §. 8.

Fourthly, This will be farther evident from the consideration of that angel, which, by God's commission, came from heaven to strengthen and support him under the apprehension of his sufferings; for sure that burden must be very weighty, which our Lord seemed thus unable to sustain, and under which his Father seemed so concerned to support him. And,

Fifthly, This may be probably concluded from that pathetical expression with which his soul expired, *viz. My God, my God, why hast thou forsaken me?* (See the note on xxvii. 46.)

I add, That this excess of sorrow could not arise merely from the apprehension that he was to die, that his soul was for a season to be separated from his body, or that he was to suffer a death full of pain and ignominy. For (1.) the apostle doth inform us, that *he was heard, i. e.* delivered from his fear (Heb. v. 7. see the note there): and yet we know he was not delivered from the pain and ignominy of the cross, but suffered death upon it. (2.) If this excess of sorrow and consternation of his soul, proceeded only from the fear of such a death as any mortal man might suffer, for which he knew he should be gloriously rewarded, and from which he knew he should in three days be delivered; we must confess he was more troubled at the apprehension of it, than Socrates and many other philosophers of old, who had learned *μὴ ἐν ταῖς συμφοραῖς περιλύπους ὑπάρχειν, not to be much afflicted with calamities;* who suffered death with an undaunted courage, and waxed not pale at the divulsion or breaking of their limbs, though they had no such encouragements to suffer as he had; and that he was far more timorous than were those martyrs, who, with undaunted courage, suffered for his sake the greatest cruelties: and yet it is very difficult to assign any other cause of this excess of sorrow which then seized him; it being certain,

First, That he could not lie under the sense of any anger or indignation God had conceived against him; for sure he could not think God was then angry with him, when he was doing an act of most profound obedience to him, for which he had declared his Father loved him, and for which he knew he would reward him; nor is this well consistent with his commending his soul into the hands of his affectionate Father, his assurance he should go to Paradise, or his constant faith that he was still *the Son of God, in whom his soul delighted.* And hence it follows,

Secondly, That he could not lie under any doubtings of his Father's love, or any despondings upon that account; for he still addresses to him as his God and Father, and commends his spirit into his Father's hands; he declares his *Father therefore loved him, because he laid down his life for his sheep.* (John x. 17.) And he thus suffered in *prospect of the joy* or the reward of these his sufferings from God *set before him.* And this demonstratively follows from this consideration, that had he then doubted of God's love and favour to him, he could not at the same time have believed that he was *the Son of God in whom he delighted;* and so, though Satan did not prevail upon him at the first, he must have in this last temptation induced him to doubt of this particular. Nor,

Thirdly, Can I believe that God laid any grief or punishment upon the soul of Christ by his immediate hand. I have declared my opinion that it is not necessary to say, the future evils which the souls of wicked men shall suffer come from God's immediate hand; and endeavoured to shew that they may be accounted for, by considering their perpetual exclusion from a state of happiness, their eternal duration, and from the natural workings of their consciences in such a state; and what God doth not do to the wicked, doubtless he did not to his own beloved Son, when he became obedient to the death at his command. And, secondly, I am not able to conceive what he could suffer from the immediate hand of God; could God withdraw from him the sense of his favour, and yet not only highly love him at the same time for this very action, but *set before him the joy* and the reward he would confer upon him for thus suffering? If there were any seeming diminution of the sense of the Divine love, and of that sense of joy and consolation which deriveth from it, that may be better attributed to his excess of sorrow, which so possessed him, as that his human nature could not as formerly attend to the consideration of it: and this being innocent in itself, and sometimes incident to the most pious men, might then befal our Saviour, when he was *in all things, sin only excepted,* to be made *like to us, that he might succour us when tempted.* (Heb. ii. 17, 18. iv. 15, 16.) Or did he raise within him any sense of what might justly be inflicted on him for the sin of man, when he thus undertook to suffer in his stead? This surely must be needless, in respect to him who had the clearest view of the desert and heinousness of sin, and the most perfect knowledge of what God's law had threatened to it. This apprehension I conceive most likely to have been the ground of this our Saviour's bitter agony; but then this was the product not of God's immediate hand, but of his perfect knowledge, purity, and hatred of sin. Thirdly, Add to this, that the Scripture seems to be wholly silent in this matter; it saith, indeed, *The Lord laid on him the iniquity of us all,* or *made our sins to meet upon him:* (Isa. liii. 6.) but surely they then only were thus laid on him when he bare them. Now St. Peter doth assure us, that *he bare our sins in his own body on the tree;* and that by the stripes with which he was there smitten, *we are healed.* (1 Pet. ii. 24, 25.) Again, it is said, *he gave his soul an offering for sin:* (Isa. liii. 10.) but then it is evident to a demonstration, that *his soul* there only signifies *his life;* for so it follows, ver. 12. *he poured forth his soul unto death;* in which sense Christ himself declares that he did *δοῦναι τὴν ψυχὴν αὐτοῦ, give his life a ransom for many.* (Matt. xx. 28.) It is farther said, that *he was made a curse for us:* (Gal. iii. 13.) but then it is declared expressly, that he was only so by being *hanged on a tree,* or by suffering that death, which all that suffered were by the law pronounced accursed. (See the note there.) Lastly, it is often said, *he suffered for our sins, the just for the unjust:* but then it well deserves to be observed, that the Scripture represents him as doing the great work of redemption, rather by what he suffered for us in the body, than by what he suffered in his soul; for it informs us, that *he bare our sins in his own body on the tree,* that *we are sanctified through the offering of the body of Christ once,* that *he died, and suffered for our sins;* (Heb. x. 10. 1 Pet. ii. 24.) and yet it was not his soul, but his body only, which was subject to death; that *he shed, he poured out his blood for the remission of our sins,* that *he washed us from our sins in his blood,* that *he made our peace through the blood of*

the cross, that *he obtained eternal redemption for us by his own blood,* that *he sanctified us by his own blood,* and by it *cleanseth us from all sin,* that *we have redemption through his blood, even the remission of sins,* and that *he is our propitiation through faith in his blood.* The sacrament we are to celebrate in thankful remembrance of what he suffered for us, doth only call us to remember that *his body was given or broken for us, and his blood shed for the remission of our sins;* so that if we would speak according to the constant language of the Holy Ghost in Scripture, we must ascribe the work of our redemption to our Lord's sufferings in the body for us; in which it is certain that he could suffer nothing answerable unto the punishment of damned spirits, but only *gave his life a ransom for many.*

[17] Ver. 39. Ἔπεσεν ἐπὶ πρόσωπον. *He fell upon his face,* &c.] At first he fell upon his knees, and afterward upon his face, saying, *Father, εἰ δυνατὸν, if it be possible, (i. e.* if it be so, not in the nature of the thing, for thus he declared, *all things were possible* to his Father, Mark xiv. 35, 36. but according to his decree, and the Divine wisdom, if that saw any other way, by which his glory, and the salvation of men, might equally be consulted), *let this cup pass from me;* and when he saith, (ver. 42.) *if this cup cannot pass from me, except I drink it, thy will be done.* As this prayer is in effect the same with the former, it being said, that he prayed thrice, *saying the same words,* so the import of it seems to be to this effect; Though the condition of human nature prompts me to desire freedom from this bitter cup, yet seeing *for this end came I to this hour,* (John xii. 27.) and had a body prepared for me, that being obedient in it to the death, I might *do thy will, O God!* (Heb. x. 5. 7.) I submit my natural to thy Divine will.

My Father, if it be possible, let this cup pass from me.] Woltzogenius here notes, that it is evident that Christ could not be truly God; because he could not deliver himself from death, but was forced to pray to his Father for that deliverance. I answer, that hence indeed it follows, that he would not do this; but that he could not do it, is evidently false: for he who, with a word, struck all those who came to apprehend him to the ground, could certainly have escaped out of their hands, had he so pleased.

[18] Ver. 41. Τὸ πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής· *Watch and pray,* &c. *the spirit is willing, but the flesh is weak.*] What it is to enter into temptation, see note on Matt. vi. 13. Christ therefore here bids them to pray, not that they might not be tempted; for that this should befal them, our Lord assured them when he said, *Satan had desired to sift them as wheat;* (Luke xxii. 31.) but that they might not give place to it, or fall by it into sin. The following words, *the spirit is willing, but the flesh is weak,* are not intended as an excuse, or mitigation of their sin, but as a motive to this prayer and vigilance; as if he should have said, You have all made large promises that *if you should die with me you would not forsake me,* and this you said readily, and with a purpose so to do; yet let me tell you, that when the temptation actually assaults; when fear, shame, pain, the danger of punishment, and death, are within view, and present to your sense, the weakness of the flesh will certainly prevail over these resolutions, if you use not the greatest vigilance, and do not pray with fervency for the Divine assistance.

[19] Ver. 45. *Sleep on now,* &c.] For by your watching you can shew no farther kindness and concern for me, who am now to be delivered into the hands of them who are emphatically styled sinners of the gentiles, Gal. ii. 15. Or, καθεύδετε τὸ λοιπὸν, *sleep hereafter, and take your rest:* behold, now is no time of sleeping, for the hour of your and my temptation is at hand. So Phavorinus saith, τὸ λοιπὸν ἀντὶ τοῦ ἀκολούθως, the word λοιπὸν signifies *hereafter:* it signifies, saith Stephanus, "deinceps, postea." So may τὸ λοιπὸν well be rendered, Acts xxvii. 20. 1 Cor. i. 16. 2 Cor. xiii. 11. 2 Tim. iv. 8. Heb. x. 13. And this interpretation seems to be confirmed by the word ἀπέχει, added by St. Mark, chap. xiv. *It is enough* that you have slept already: or if, with the Vulgar, the Glossaries, and our Bois, we here interpret τὸ λοιπὸν, *jam, now,* as our translation doth, these words, being rendered interrogatively, give the sense thus: *Do you sleep now, and take your rest,* when the hour of temptation and the traitor is at hand? Ἀπέχει, it is enough that you have slept so long; *arise now, and let us go hence.*

[20] Ver. 48. *Hold him fast.*] See note on Mark xiv. 44.

[21] Ver. 52. *Put up thy sword into its place, πάντες γὰρ οἱ λαβόντες μάχαιραν, ἐν μαχαίρᾳ ἀπολοῦνται, for all that take the sword shall perish by the sword.*] St. Austin here tells us, "Gladium accipit quisquis, magistratu legitimo non concedente, eo utitur ad sanguinem proximi fundendum;" *He takes the sword, who uses it to shed his neighbour's blood, without licence from the magistrate:* which certainly is true of private persons in all cases, seeing self-defence against the assault of another private person is permitted by the magistrate: for if it be once granted that private persons, when they conceive that they are injured by him, may take up the sword against the magistrate, and repel force by force, tumults will be endless, and the authority of laws and the decision of judges will be precarious, it being ordinary for private persons, and for all sects and parties who are restrained by the laws, to think that they are injured; but yet it is not certain that this is the true import of these words, which Grotius and others thus interpret, *Put up thy sword,* thou needest not to use it in my cause against the injuries of the Jews, for, by God's sentence and decree, they that take the sword to shed the blood of the innocent, shall perish by the sword; and this the Jews will find by that tremendous vengeance the sword of the Romans shall execute upon them for this fact. And this interpretation is confirmed from the like words used, Rev. xiii. 10. *viz. He that killeth* (you) *with the sword, shall be killed with the sword* (of Christ); *here is* (the ground of) *the faith and patience of the saints;* viz. that that God, *to whom vengeance belongeth,* will plead their cause, and recompense vengeance to their enemies. (Rom. xii. 19.)

[22] Ver. 57. *To Caiaphas.*] See note on Mark xiv. 53.

[23] Ver. 59, 60. *They sought false witnesses, and found none.*] See note on Mark xiv. 55, 56.

[24] Ver. 62. Τί οὗτοί σου καταμαρτυροῦσιν; *What is it that these witness against thee?*] Note here, that τί is frequently put for διὰ τι; *why?* so Matt. viii. 26. τί δειλοί ἐστε; *why are ye fearful?* Luke ii. 48. τί ἐποίησας; *why hast thou dealt thus with us?* John i. 25. τί οὖν βαπτίζεις; *why then baptizest thou?* Mark ii. 16. τί ὅτι; *why is it that he eats with publicans?* (See more examples in the note there.) So that these words seem to be better rendered, either as in the para-

phrase, or, *to what end do men witness against thee, if thou wilt answer nothing?*

[25] Ver. 63. Ἐξορκίζω σε κατὰ τοῦ Θεοῦ· *I adjure thee by the living God, that thou tell me, whether thou art the Christ, the Son of God?*] That this adjuration was equivalent to an oath, is proved, note on Matt. v. 34. 1 Thess. v. 27. This question in St. Luke runs thus, *Art thou the Christ?* (xxii. 67.) Whence it is highly probable, that, in the Jewish sense, to be *the Christ*, or *the Messiah*, and to be *the Son of God*, was the same thing.

[26] Ver. 64. Ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. *From henceforth ye shall see the Son of man sitting on the right hand of Power, and coming in the clouds of heaven.*] Here note, (1.) that *the right hand of Power*, or greatness, as it is in Heb. i. 13. viii. 1. is the right hand of God, who by the Jews is called Power. So Buxtorf in the word גבורה saith, the word is used by the rabbins and the cabalists as an epithet of God, it being usual with them to say, This comes מפי הגבורה, *i. e.* from the mouth of God. So Kimchi on Josh. vii. what was said to Moses, *Lepani Hagebora*, before God: and Ainsworth on Numb. vii. informs us, that Solomon Jarchi saith, Moses received not the offerings of the princes at the dedication of the tabernacle, *till he was commanded by the mouth of the Power*, that is, of God, (xxii. 69.) Note, (2.) that to come in or with the clouds of heaven, was by the Jews looked on as a certain indication of their Messiah: so the Targum on 1 Chron. iii. 24. *And the sons of Elioenai are Hodaiah* ועני *and Anani*, He is the king Messiah, who is to be revealed. So Tanchum, He is the king Messiah: for it is said, Dan. vii. 13. *I saw in a vision of the night, and behold,* עם ענני *he comes with the clouds*, or, *as the Son of man;* and in the Talmud, in the treatise of the Sanhedrin, the Messias is called *Bar Nepheli, the Son of the clouds*, which, saith R. David Cohen de Lara, is the Greek word νεφελαὶ, *clouds*, answering to *hananim*, and that the Messiah is so called, because it is written in Daniel, *behold, one like the Son of man came with the clouds of heaven.* Now hence we learn how apposite Christ's answer is to the question of the high-priest; *viz.* You ask me whether I am the Christ, and will not believe that I am so, but you shall shortly be convinced of it to your great sorrow, when you see me coming with the *clouds of heaven*, to take vengeance of you for your unbelief. Note also, that these words cannot relate to the final day of judgment, because it is said ἀπ' ἄρτι, *within a little while*, and by St. Luke, ἀπὸ τοῦ νῦν, *from this time*, shall ye see the Son of man coming, &c. Moreover, as his sitting at the right hand of Power was visible to them by the effusion of the Holy Ghost, so was his coming to the destruction of Jerusalem, (See note on xxiv. 30.)

[27] Ver. 65. *Then the high-priest rent his clothes.*] This is expressly forbidden the high-priest, not only as to his sacerdotal vestments, but also as to his other garments, (Lev. xxi.) because he was not to appear before God in the habit of a mourner; but they by their traditions had so qualified that precept, as to allow the high-priest to rend his clothes at the bottom, but allowed him not to do it from the top to the breast; so Cunæus de Rep. lib. ii. cap. 3. though others say, he only was forbidden so to do in the time of his ministry: for Jonathan the high-priest rends his clothes, 1 Macc. xi. 71. and in Josephus* we read twice in one chapter, that *the high-priests* τὰς ἐσθῆτας διερρήξαντο, *rent their clothes.*

[28] Ver. 69. *Peter sat without in the hall,* καὶ προσῆλθεν αὐτῷ μία παιδίσκη, *and a damsel came to him*, &c.] To reconcile the seeming contrarieties in the evangelists, observe,

First, That whereas St. Matthew says, *Peter sat*, St. John, that he *stood*, he might do both, being sometimes sitting, and sometimes standing.

Secondly, Whereas it is said here he *sat without*, and yet ver. 58. that he followed Christ *into the high-priest's palace*, both are true; he being without that place where Christ was examined by the council, but not without the door of the house of Caiaphas; for afterward he went out of it, (ver. 75.)

Thirdly, Whereas the damsel here saith to Peter, *Thou wast with Jesus;* but the person in St. John, xviii. 25. *Art thou not one of his disciples?* it may be answered, that the question in St. John, according to the Hebrew way of speaking, is equivalent to an affirmation; and his disciples being all with him when he was apprehended, to be then with him, and to be one of his disciples, must be the same.

Fourthly, Whereas here in Matthew, and St. Mark, the second person who said, *This man was with Jesus*, was ἄλλη, *another woman*, ver. 71. παιδίσκη, *a damsel*, Mark xiv. 69. in Luke, ἕτερος, another person said, *Thou art one of them*, Luke xxii. 58. I think not fit, in answer to this, to say, ἕτερος may signify *another, whether man or woman*, as some do; for Peter's answer is, *Man, I am not.* The text affords us a better answer, *viz.* that the damsel said the second time, *This man was with Jesus;* but then she said this, not to Peter, but τοῖς ἐκεῖ, ver. 71. τοῖς παρεστηκόσιν, *to the standers by*, Mark xiv. 69. and said only οὗτος, *this man* was one of them; upon this, a man of the company accosts him personally, saying, Σὺ, *Thou art one of them.*

[29] Ver. 72. Οὐκ οἶδα τὸν ἄνθρωπον, *I know not the man.*] Very frivolous is the excuse of Hilary† here, and St. Ambrose‡ on Luke xxii. which they make for Peter, saying, *He lied not in saying, I know not the man; because he knew him to be God:* for this is, saith St. Jerome,§ *so to defend the servant, as to accuse his Master of a lie:* for if St. Peter did not deny him, Christ must have falsely said, *Thou shalt deny me thrice.* Cornelius à Lapide ingenuously confesseth, that he sinned mortally, by denying Christ with his mouth, and by that denial *fell from grace;* and it is certain, that by confirming this denial *with an oath*, and adding horrid execrations to it, his sin was highly aggravated. I therefore would not willingly say, as our best divines do, that his sin was *a sin of infirmity;* it being hard to conceive he could do all this without great checks of his conscience; but rather, that his *bitter weeping*, and his quick repentance, after Christ looked upon him, made atonement for it.

See the appendix to this chapter at the end of this Gospel.

---

* De Bell. Jud. lib. ii. cap. 26, 27.

† "Nec enim mentiebatur qui eum hominem se nosse negabat, quem Deum cognoscebat." In Matt. can. 31.

‡ In Lucam, p. 155.

§ "Hoc autem est ita defendere apostolum, ut Deum mendacii reum faciant; si enim iste non negavit, mentitus est Dominus, qui dixerat ei, ter me negabis."

CHAP. XXVII.

1. [1] WHEN the morning *(of the second day of the paschal feast)* was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

2. And *(accordingly)* when they had bound him, they led him away, *(from the house of Caiaphas to the judgment-hall,* John xviii. 28.) and delivered him to Pontius Pilate the governor, *(as one who by their law was to die as a blasphemer,* John xii. 7. *and by the Roman laws, as one who forbade the people to pay tribute to Cæsar, and made himself a king in prejudice to Cæsar,* Luke xxiii. 2. John xii. 12.)

3. Then Judas, which had betrayed him *(to them),* when he saw that he was condemned *(by them, and rescued not himself out of their hands),* repented himself, and (Gr. *repenting)* [2] brought again the thirty pieces of silver to the chief priests and elders *(which he had received from them, that he might betray him to them),*

4. Saying *(to them),* I have sinned, in that I have betrayed the innocent blood. And they said *(to him),* What is that to us? see thou to that.

5. And he cast down the pieces of silver in the temple, and departed, and went and [3] hanged himself *(executing upon himself that judgment which he had deserved for that fact).*

6. And the chief priests took *(up)* the silver pieces, and said, It is not lawful to put them *(again)* into the treasury *(among the oblations consecrated to the service of God),* because it is *(the sum given as)* the price of blood.

7. And they took counsel *(together),* and bought with them the *(field, called the)* potter's field, to bury strangers in *(i. e. which they allotted for strangers to bury their dead in).*

8. Wherefore that field *(being bought with that money which was the price of blood)* was called, The field of blood, until this day.

9. (Then was fulfilled that which was spoken by [4] Jeremy the prophet, saying, *(in the words recorded,* Zech. xi. 12.) And they took the thirty pieces of silver, *(which was)* the price of him that was *(so)* valued, whom they of the children of Israel did value *(as a slave, or servant:* see note on xxvi. 15.)

10. And gave them for the potter's field, as the Lord appointed me.)

11. And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said to him, *(It is as)* thou sayest.

12. And when he was accused o the chief priests and elders, he answered nothing, *(as knowing it was to no purpose to speak to them,* Luke xxii. 68.)

13. Then said Pilate to him, Hearest thou not how many things they witness against thee? *(yet thou answerest nothing.)*

14. And he answered him to never a word; insomuch that the governor marvelled greatly.

15. Now at that [5] feast *(of the Passover,* John xviii. 39. *kept in memory of their redemption from Egyptian thraldom)* the governor was wont to release to the people a prisoner, whom they would *(desire).*

16. And they had then a notable prisoner, called Barabbas, *(guilty of robbery,* John xviii. 40. *sedition, and murder,* Luke xxiii. 19.)

17. Therefore, when they were gathered together, Pilate *(hoping they would be ashamed to release such a villain)* said to them, Whom will you that I *(should)* release to you? Barabbas, or Jesus who is called Christ *(the King of the Jews?* Mark xv. 9.

18. *And this notorious malefactor he proposed to them, to preserve Jesus);* for he knew that for envy they had delivered him *(i. e. Jesus, into his hands).*

19. When he was set down on the judgment-seat, his wife sent to him a *(messenger),* saying, Have thou nothing to do with *(the condemnation of)* that just man: for I have suffered many things this day in a dream because of him *(which convince me it will be dangerous for thee to condemn him).*

20. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and *(desire the governor to)* destroy Jesus.

21. *(Then)* the governor *(being willing to release Jesus,* Luke xxiii. 20.) answered, and *(ἀποκριθεὶς, speaking again)* said to them, Whether of the twain *(mentioned)* will ye that I release to you? They said, *(Let it be)* Barabbas.

22. Pilate said to them, What shall I do then with Jesus who is called Christ? They all *(in compliance with the chief priests and elders,* ver. 20.) said to him, Let him be crucified.

23. And the governor said, Why, *(I find no cause of death in him,* Luke xxiii. 22.) what evil hath he done *(to deserve it)?* But they cried out the more, saying, Let him be crucified.

24. When Pilate saw that he could prevail nothing *(in the behalf of Christ),* but that rather a tumult was made, [6] he took water, and washed his hands, before the multitude, saying, *(I by this ceremony declare, that)* I am innocent of *(from)* the blood of this just person: see ye to it *(that it lie not heavy upon you).*

25. Then answered all the people, and said, *(Whatsoever guilt there is in shedding)* his blood *(may it)* be on us, and on our children.

26. [7] Then *(to gratify the multitude,* Mark xv. 15.) released he Barabbas to them: and when he had scourged (Gr. *scourging)* Jesus, he delivered him *(up to them)* to be crucified.

27. Then the soldiers of the governor took Jesus into the common-hall, and gathered to him the whole band of soldiers.

28. And they stripped him *(of his own garments),* and [8] put on him a scarlet robe *(such as was worn by kings).*

29. And when they had platted a crown of thorns, they put it upon his head, and *(instead of a sceptre, they put)* a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30. And they spit upon him, and took the reed *(out of his hand),* and smote him on the head *(with it).*

31. And after that they had *(thus vilified and)* mocked him, they took the robe off from him *(dethroning him from his pretended kingdom),* and put his own raiment on him, and led him away to crucify him.

32. And as they came out, they found a man of Cyrene, Simon by name, *(coming from the field,* Mark xv. 21.) [9] him they compelled to bear his cross *(with him, who*

through weakness was not sufficient to bear it to the place of execution).

33. And when they were come to a place called [10] Golgotha, that is to say, A place of a *(the)* skull, *(where, saith tradition, the first Adam was buried),*

34. [11] They gave him vinegar to drink mingled with gall *(to intoxicate him, and take off the sense of his pain);* and when he had tasted *(thereof, or what it was,)* he would not drink of it.

35. And *(when)* they *(had)* crucified him, they parted his garments, *(except his woven coat, into four parts,* John xix. 23, 24.) casting lots *(for his coat):* that it might be fulfilled which was spoken by the prophet, (Psal. xxii. 19.) They parted my garments among them, and upon my vesture did they cast lots.

36. And then sitting down, they watched him there;

37. And *(Pilate)* set up over his head his accusation, written *(in Hebrew, Greek, and Latin,* Luke xxiii. 38.) THIS IS JESUS THE KING OF THE JEWS.

38. [12] Then were there two thieves crucified with him, one on the right hand, and another on the left; *(and so that Scripture was fulfilled which said, He was numbered with the transgressors,* Mark xv. 28.)

39. And they that passed by reviled him, wagging their heads,

40. And saying, Thou that destroyest the temple, and buildest it in three days, save thyself, if thou be the Son of God, *(and)* come down from the cross.

41. Likewise also the chief priests, mocking him, with the scribes and elders, said,

42. He saved others; *(but)* himself he cannot save. If he be *(indeed)* the King of Israel, let him now come down from the cross, and we will believe *(in)* him.

43. He trusted in God; let him deliver him now, if he will have him, *(or delighteth in him,* Psal. xxii. 9.) for he said, I am the Son of God.

44. *(One of)* the thieves also, which were crucified with him, cast the same in his teeth, *(saying, If thou be the Christ, save thyself and us; but the other rebuked him,* &c. Luke xxiii. 39—43.)

45. Now from the sixth hour there was darkness over all the land *(of Judea)* until the ninth hour, *(the sun being darkened,* Luke xxiii. 45.)

46. And about the ninth hour Jesus cried with a loud voice, saying, [13] Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou *(so)* forsaken me *(as to give me into the hands of my enemies)?*

47. Some of them that stood there, when they heard that, said, This man calleth for Elias.

48. And straightway [14] one of them ran, and took a sponge, and filled it with vinegar *(which the soldiers drank),* and put it on a reed, and gave *(it)* him to drink *(to recreate his spirits).*

49. The rest said, Let be, (Gr. *let him alone,)* let us see whether Elias will come to save him.

50. Jesus, when he had cried again with a loud voice, *(said, Father, into thy hands I commend my spirit; and having said this,* John xix. 28—30. *he)* yielded up the ghost.

51. And, behold, [15] the veil of the temple *(which parted the holy place from the most holy)* was rent in twain from the top to the bottom; *(Christ having, by his death, procured for us an entrance into the holy of holies,* Heb. x. 20.) and the earth did quake, and the rocks rent;

52. And the graves were opened, and [16] many bodies of saints which slept arose,

53. And came out of the *(their)* graves after his resurrection, *(who was the first-born from the dead,* Coloss. i. 28.) and went into the holy city, and appeared to many.

54. Now when the centurion, and they that were with him, watching Jesus, *(viz. the soldiers,* ver. 36.) saw the earthquake, and those things that were done, they feared greatly, saying *(some of them),* [17] Truly, this was the Son of God; *(and others, This was a just man,* Luke xxiii. 47. *and all that were present, smiting their breasts, departed,* ver. 48.)

55. And many women were there beholding afar off, which followed Jesus from Galilee *(to Jerusalem),* ministering to him *(of their substance).*

56. Among which was Mary Magdalene, and Mary the mother of James *(the less)* and Joses, and the mother of Zebedee's children.

57. When the even was come, there came [18] a rich man of Arimathea, *(an honourable counsellor,* Mark xv. 43. *a good and just man, who expected the kingdom of God, and consented not to the counsel or deeds of them that condemned him,* Luke xxiii. 50, 51.) named Joseph, who also himself was Jesus' disciple:

58. He went to Pilate, and begged the body of Jesus *(that it might not be buried with the malefactors).* Then Pilate *(inquiring of the centurion, and being certified by him, that Jesus was dead indeed,* Mark xv. 44, 45.) commanded the body to be delivered *(to him).*

59. And when Joseph had taken the body, he wrapped it in a clean *(fine)* linen cloth, *(and Nicodemus, bringing a mixture of myrrh and aloes, of about a hundred pound weight, they wrapped up the body in the linen cloths, with the spices, as the Jews use to bury,* John xix. 39, 40.)

60. [19] And laid it in his own new tomb, which he had hewn out of the *(a)* rock, *(and wherein was never yet man laid,* John xix. 41.) and he rolled a great stone to the door of the sepulchre, and departed.

61. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre; *(who beheld where he was laid,* Mark xv. 47. *and prepared spices and ointments for his body,* Luke xxiii. 56.)

62. Now the next day, that followed the day of preparation *(viz. the sabbath-day in the morning),* the chief priests and pharisees came together to Pilate,

63. Saying, Sir, we remember that that deceiver said, whilst he was yet alive, After three days I will rise again.

64. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say to the people, He is risen from the dead: so the last error shall be worse than the first.

65. Pilate said to them, Ye have a watch: go your way, and make it as sure as you can.

66. So they went, and made the sepulchre sure, sealing the stone, *(as* Dan. vi. 17.) and setting a watch *(i. e. a guard of sixty Roman soldiers).*

ANNOTATIONS ON CHAP. XXVII.

[1] Ver. 1. ΠΡΩΙ'ΑΣ δὲ γενομένης, *When the morning was come.*] This was the morning of the 15th of Nisan, and so

the first day of the feast, as to the holy convocation; but the second day as to the putting away leaven out of their families, which was to be done on the fourteenth day on the evening. (See the appendix to chap. xiv. of St. Mark.)

[2] Ver. 3. Ἀπέστρεψε τὰ τριάκοντα ἀργύρια· *Judas, when he saw that he was condemned, repenting, returned the thirty pieces of silver to the chief priests.*] It seems to me not improbable, that Judas when he betrayed Christ might have imagined, as the disciples did, and as the Jews thought of their Messias, that he would not have died, but either would have conveyed himself out of the soldiers' hands, as he did from the multitude, when they sought to stone him, or cast him down a precipice; or by some other miraculous way, would have preserved himself: and of this opinion, saith Theophylact, on ver. 5. were some of the fathers. And when he saw it was otherwise, he is not only sorry for what he had done, but confesses his sin, throws back the money as unlawfully got, and therefore not to be retained, but renounced together with the sin; *quod enim scelere partum est, non debet retineri, sed cum ipso scelere abjici;* and proclaims the innocency of his Lord: yet, that his sorrow was not *that godly sorrow that works true repentance,* is evident from our Lord's declaration, xxvi. 24. that *it had been better for him he had not been born;* and from his *going to his own place.* (Acts i. 25.) Moreover, it also seems to me a wonderful sign of the stupidity of the chief priests and elders, that they could answer, *What is that to us?* for could they think it no sin to hire a man to betray innocent blood? do they not confess, this very money was the price of blood? ver. 6. and, was it not the very money they gave to purchase that blood? and, was not the field they bought with it styled, upon this account, *The field of blood?* and, was not this a lasting testimony of their guilt, whose money purchased this blood? and therefore, Stephen roundly tells them, that they had been οἱ προδόται, *the betrayers and murderers of that just one:* (Acts vii. 52.) and they themselves, when the miracles done in Christ's name had awakened them, begin to be troubled, that the apostles should bring *this man's blood upon them.* (Acts v. 28.)

[3] Ver. 5. Καὶ ἀπελθὼν, ἀπήγξατο· *And going away, he hanged himself.*] That this is the proper import of these words, we learn from a parallel place in Arrian, upon Epictetus,* viz. *That it is no intolerable thing to be hanged; for when any man judges it reasonable so to do, he goes and hangs himself.* It bears no other sense in Tobit, when Sara, the daughter of Raguel, is said to be so sorry, ὥστε ἀπάγξασθαι, as to think of hanging herself, iii. 10. or in the words of Job, vii. 15. *My soul chooseth strangling,* that violent kind of death, *rather than life.* This is evident (1.) from the provocation which caused this grief, *viz.* that her maids reproached her as ἀποπνίγουσα, *having strangled her seven husbands;* and seeing they were thus dead, *bade her go after them,* ver. 8, 9. by these words, putting this very thought into her head; whence it follows, that hearing these things, she was so troubled, ὥστε ἀπάγξασθαι, as to think of strangling herself. (2.) This is still farther evident, from the consideration that restrained her, not from her grief, but from doing as they bade her, ver. 9. *If I shall do this, I shall be a reproach to my father;* not surely by being grieved and melancholy, but by cutting off myself by such a kind of death as is the punishment of great malefactors, ver. 10. And, (3.) that her grief and melancholy, and her desire of death, continued still as long as ever, appeareth from her following prayer to God, εἶπον, ἀπολῦσαί με, which is not to be rendered as Mr. Clerc doth, *I said, Take me away;* for the words preceding, καὶ νῦν κύριε, will not admit of that translation, *and now, O Lord, I said,* &c. but they are to be rendered in the imperative thus, *And now, O Lord, command, or speak, that I may be taken away, and may not hear any more these reproaches;* (ver. 13.) and, *if it pleases thee not to kill me,* ἐπίταξον ἀπολυθῆναι, *command that I may be delivered,* (ver. 6.) So again is the phrase used of Ahithophel, 2 Sam. xvii. 23. ἀπῆλθεν καὶ ἀπήγξατο, *he went away, and hanged himself;* not dying with excess of grief and melancholy, as some think; since that, in all likelihood, would have hindered him from setting *his house in order,* or giving such a solemn charge concerning it: as for the Hebrew חנק, that it very properly signified such a violent suffocation, is apparent, in that this *chanak,* or *chinnuck,* is one of their four kinds of death inflicted upon malefactors, and that they used proverbially to say,* *If thou would be strangled, hang yourself upon a great tree.* Nor is it necessary that the word should bear any other sense in Ælian,† when he says, σκώμματα οὐ μόνον ἐλύπησε ἀλλὰ καὶ ἀπέκτεινε, *scoffs have not only made men sad, but killed them:* for though Socrates being scoffed at, laughed; yet Poliager, ἀπήγξατο, *hanged himself:* for these scoffs might be said to kill him, which caused him thus to slay himself. But then it will be asked, how this hanging himself can be reconciled with St. Peter's account of the death of Judas, that πρήνης γενόμενος, *falling down headlong,* or, as some copies have it, ἀποκρεμάμενος, *thus hanging, he burst asunder, and all his bowels gushed out;* "suspensus crepuit medius," saith the Vulgar; that is, *leaping down, or precipitating himself from the tree on which he hanged himself,* he had a rupture, by reason of the great jerk of that fall, which broke his *peritonæum,* and made his bowels fall into his *scrotum:* which frequently happens upon leaping or other violent motions of the lower parts. And, if this reading of the Latin and some Greek copies be allowed, St. Peter's account will be only an improvement of what St. Matthew said, and a declaration of what followed upon hanging himself: or, if we retain πρήνης γενόμενος, that is, saith Stephanus, *in caput se dejiciens ex alto, seu* πρηνιχθεὶς, and may be rendered *præcipitatus,* or "semet præcipitans crepuit medius," *and precipitating himself, he burst in the middle;* and then the halter which made him πρήνης, or *in caput propendens,* will be still hinted at by St. Peter. Or, if the falling of his bowels into the *scrotum,* be not thought sufficient to answer to those words, *his bowels gushed out,* the rim of his belly being burst, I know not why, in this extraordinary instance, we may not admit of a more than ordinary providence, to render the death of this traitor the more remarkable. Thus of Herod Agrippa, St. Chrysostom‡ saith, That because he gave not glory to God, διερράγη καὶ ἐξεχύθη τὰ σπλάγχνα αὐτοῦ, *he burst asunder, and his bowels gushed out.* Pleasant here is the imagination of some of the fathers, that Judas knowing that

* Τὸ δ' ἀπάγξασθαι, οὐκ ἔστιν ἀφόρητον· ὅταν γοῦν μάθῃ τις ὅτι εὔλογον, ἀπελθὼν ἀπήγξατο, lib. i. cap. 2.

* Buxt. in voce *chanak.* † Lib. v. cap. 8.
‡ In Heb. hom. 26. p. 564. lib. xxxviii.

Christ was to descend to hell to bring thence the souls that were there, went and hanged himself, that his soul might get thither before him, and so might be thence delivered with the rest. (So Theophanes, hom. 27. p. 202. Theophylact, in locum.) Better is their note upon his returning the thirty pieces of silver, *viz.* that "quod scelere partum est, non debet retineri, sed cum ipso scelere rejici;" *that which is got by wickedness, ought not to be retained, but returned, and rejected with the sin.*

[4] Ver. 9. *Then was fulfilled that which was spoken,* διὰ Ἱερεμίου τοῦ προφήτου, *by Jeremiah the prophet.*] Against the truth of this the Jews object, that the words cited here are not to be found in Jeremy, but only in the prophet Zachary. To which the learned answer:

First, That it is not certain, that the word Jeremy was in the original copies; for the Syriac and Persic versions have it not: so when this objection was made in St. Augustine's* time, he answers, *Let this objector know, that all copies read not,* by Jeremy the prophet, *but some only,* by the prophet; *we may say therefore, those copies are most to be relied on which have not the name of Jeremy:* but then he ingenuously confesses, that he durst not depend upon this answer, because most of the Latin and most Greek copies had the word Jeremy; and it is not to be thought, they would have put in a word to make the Scripture faulty.

Secondly, Dr. Lightfoot says, the prophecy of Jeremiah was placed first in the volume of the prophets, and so became the running title of that whole volume; so that what was writ in any of them, might be said to be written by Jeremy the prophet; but, though Jeremy might be placed first, I can hardly think, that Jeremy the prophet should signify the prophet Isaiah; and finding no other words of other prophets cited thus in the whole New Testament, I can hardly believe these words cited after this manner. And, therefore,

Thirdly, Observe, that St. Jerome† expressly affirms, that these very words, *were writ,* and read by him *in an apocryphal book of the prophet Jeremy.* And seeing we find, 2 Macc. ii. from ver. 1. to 9. many words spoken by the prophet Jeremy, which are not in the book of his prophecy, why might not these words also have been spoken by him, and kept in memory, or in some writing, till the time of Zachary? Of whom it is observable, that he loved to use the words of Jeremy, as will appear by comparing Zech. i. 4. with Jer. xviii. 11. and Zech. iii. 8. with Jer. xxiii. 5. Hence the Jews used to say, *the spirit of Jeremy was in Zachary,* and so both made but one prophet; and the Bishop of Bath and Wells and Mr. Mede think it highly probable, that Jeremiah wrote the ninth, tenth, and the eleventh chapters of Zechariah, in which last chapter these words are.

Ver. 14. Ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν. See the defence of these words, Exam. Millii hic.

[5] Ver. 15. Κατὰ δὲ τὴν ἑορτὴν εἰώθει ἡγεμὼν ἀπολύειν, *At the feast he was wont to release.*] There being no such release made by the governor at the other festivals of the Jews, but at this only; and because a release was then κατὰ ἑορτήν, *according to the nature of the paschal feast,* kept in memory of their release from Egyptian bondage; (see note on Mark xv. 6.) it is not here so proper to observe, that it was the custom among other nations to release their prisoners on festival-days, especially if we consider, that, at least at other festivals, it was the custom of the Jews to punish criminals. (See note on xxvi. 5.)

[6] Ver. 24. Λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας, *He took water, and washed his hands before the multitude, saying, I am clean from the blood of this just man.*] He did this, saith Origen,* according to the custom of the Jews, or, "ex consuetudine Judaica, volens eos de Christi innocentia non solum verbis, sed facto instruere;" *being willing to assert Christ's innocency to them not in words only, but by deed.* Thus, in the instance of unknown murder, the elders of the city were to *wash their hands, and say, Our hands have not shed this blood;* (Deut. xxi. 6, 7.) and the Psalmist having renounced all confederacy with wicked and mischievous men, saith, *I will wash my hands* (in testimony of my) *innocency.* (Psal. xxvi. 6.) And Wagenseil† upon Sota, thinks that Pilate had respect to this rite; but others think he rather did it according to the custom of the gentiles, who thought to purge themselves from bloodshed by washing. So the scholiast‡ upon Sophocles in Ajace, iii. 1. saith, *It was the custom among the ancients when they had killed a man, or shed blood, to wash their hands in water, to purify them from their defilement.* And Æneas§ in Virgil speaketh to the same purpose. (See Examen Millii here.)

[7] Ver. 26. Τότε ἀπέλυσεν αὐτοῖς Βαραββᾶν, *Then he released to them Barabbas.*] This Barabbas was imprisoned for sedition and murder: (Luke xxiii. 35.) so that if this were customary at this feast to release such criminals, then the law concerning the shedding of the blood of the wilful murderer, Numb. xxxv. 31, 32. must admit of some dispensation.

[8] Ver. 28. Περιέθηκαν αὐτῷ χλαμύδα κοκκίνην, *They put on him a purple robe.*] Some think the soldiers did this by advice of the Jews, intending by this purple to deride Christ's pretence of being their Messiah; it being a tradition with them, that when their Messiah comes, he shall *be clothed with fine purple.* (Moses Haddarf. in Bereschith Rabbi, cap. 49. 11.) But this consultation of the Jews with them being mentioned by none of the evangelists, I think the soldiers rather did it in derision of his title to be *King* of the Jews. The κάνδυς ἁλιπόρφυρος, and χιτὼν πορφύρεος μεσόλυκος, *the sea-purple coat, and purple mixed with white, being proper to the kings of Persia.* (See Brisson de Reg. Pers. lib. i. p. 37, 38.)

[9] Ver. 32. Τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ, *They found a man of Cyrene,—him they compelled to bear his cross.*] It was the custom, that he that was to be crucified should bear his own cross, as Lipsius‖ proves from Artemidorus and Plutarch; and so our Saviour for some

---

* "Primò noverint non omnes Codices Evangeliorum habere, quod per 'Jeremiam' dictum sit, sed tantummodo per 'prophetam;' possumus ergo dicere, his potius codicibus esse credendum, qui Jeremiæ nomen non habent." De consens. Evang. lib. iii. cap. 7. tom. iv. p. 485.

† "Legi nuper in quodam Hebraico volumine, quod Nazarenæ Sectæ Hebræus mihi obtulit, Hieremiæ Apocryphum, in quo hæc ad verbum scripta reperi." Hieron. in locum.

* Hom. 35. in Matt. F. 361. † P. 910.

‡ "Ἔθος ἦν τοῖς παλαιοῖς, ὅταν ὁ φόνον ἀνθρώπου ἢ ἄλλας σφαγὰς ἐποίουν, ὕδατι ἀπονίπτειν τὰς χεῖρας εἰς κάθαρσιν τοῦ μιάσματος, p. 20.

§ "Sacra manu, patriosque penates, Me bello è tanto digressum et cæde recenti Attrectare nefas, donec me flumine vivo Abluero." Æn. ii. ver. 715.

‖ Lib. ii. de Cruce, cap. 5. p. 39, 40.

time did, *for he went forth, βαστάζων τὸν σταυρὸν αὐτοῦ, bearing his cross;* (John xix. 17. Heb. xii. 2.) but then ἐξερχόμενοι, *going out* with him, and finding it too burdenous for him, they compel this Simon to bear it either with or for him.

[10] Ver. 33. *And when they were come to a place called Golgotha, ὅς ἐστι λεγόμενος κρανίου τόπος, that is to say, The place of a skull.*] *It is* (saith Theophylact*) *a tradition come down to us from the fathers, that Adam was buried here, and therefore* (saith he) *Christ, who was to heal the fall and death of Adam, was here crucified, that where the beginning of death was, there might be the dissolution of it:* his witnesses of this tradition are Origen, Tertullian, Epiphanius, Athanasius, and St. Augustine; St. Jerome only on this place saying, *This is a favourable interpretation, and pleasing to the ears of the people,* "nec tamen vera," *but not true.*

[11] Ver. 34. Ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον, *They gave him vinegar to drink mingled with gall.*] *They gave him,* (Mark xv. 23.) οἶνον ἐσμυρμισμένον, *wine mixed with wormwood,* which differs not from this account, for לענה, which signifies *wormwood,* is by the LXX. rendered χολή, Prov. v. 4. Lam. iii. 14. and so *merora,* which hath its name from *bitterness,* is rendered, Job xvi. 13. xx. 14. This kind of wine was given to intoxicate the condemned, and so to take away the sense of pain, whence it is called οἶνος κατανύξεως, *the stupifying wine:* (Psal. lx. 3.) on which account our Saviour, who needed none of these arts to diminish his sense of pain, that he might shew his patience and readiness to suffer, refused to drink it. (See note on Luke xxiii. 36.)

[12] Ver. 38. *Then were crucified with him* δύο λῃσταὶ, *two thieves:* and, Ver. 44. οἱ λῃσταὶ, *the thieves upbraided him.*] And yet one of them only did upbraid him. (See note on Luke xxiii. 40.) So *the soldiers* brought him vinegar, Luke xxiii. 36. John xix. 29. *one of them did it,* Matt. xxvii. 48. Mark xv. 36. *The disciples* had indignation, Matt. xxvi. 8. *some of them,* Mark xiv. 4. *one of them,* John xii. 4. So Mark xvi. 5. Matt. xxviii. 2. there is mention of *one* angel only, but Luke xxiv. 4. John xx. 12. there is mention of *two.*

[13] Ver. 46. Θεέ μου, Θεέ μου, ἱνατί με ἐγκατέλιπες; *My God, my God, why hast thou forsaken me?*] Wonderful are the tragedies some make, and the scruples they have raised upon these plain words; when yet,

First, It is certain that in the Hebrew way of speaking, God is said to *leave,* or *forsake any person,* when he suffers him to fall into great calamities, and lie under great miseries, and doth not help him out of them. And therefore Zion being long afflicted is brought in by the prophet Isaiah thus complaining, ἐγκατέλειπέ με Κύριος, *the Lord hath forsaken me,* Κύριος ἐπελάθετό μου, *the Lord hath forgotten me,* (xlix. 14.) And the Psalmist, as he is frequent in the same complaint, (*viz.* Psal. x. 11. xlii. 10. xliii. 2.) so doth he manifestly thus explain himself in the following words, *Why art thou far from my prayer,* so that though *I cry in the day-time thou hearest not?* (Psal. xxii. 2—4.) Nor could David have any other meaning, when he calls God so fiducially *his* God, as Christ also here doth, and even breathes his last in these words, *Father, into thy hands I commit my spirit;* and saith of his suffering condition, *It is finished,* and doubted not but his soul should that day be in Paradise: so impossible is it that in these words he should intimate any failure of his trust in God, or any perturbation of spirit arising from the sense of Divine wrath. This being certain and allowed, let men say if they please, that now Satan was let loose upon him, because, after his first temptation, he receded only from him *for a season,* (Luke iv. 13.) and this was the hour of the *prince of darkness;* provided they still own, that the *prince of darkness coming, found nothing in him* for his temptations to work upon. (John xiv. 30.) Let them add, if they please, that the Divine glory parted from him, provided that they understand this κυριοπρεπῶς, *in a sense becoming our Lord;* either as Dr. Hammond hath it on Psal. xxii. 2. that *the Divinity suspended its influence so far as to deliver up his body to death;* or that the sense of what he suffered was so great, as that he could not then attend, as formerly, to that sense of Divine favour, or receive the joy and consolation from it, which he did before; the experience of the highest sorrows and the sublimest joys, at the same time, being not well compatible even with the innocent infirmities of human nature: these things are, perhaps, *gratis dicta,* but not dishonourable to our blessed Lord.

[14] Ver. 48. *One—taking a sponge, filled it with vinegar, καὶ περιθεὶς καλάμῳ, ἐπότιζεν αὐτόν, and putting it on a reed, gave him to drink.*] So Mark xv. 36. whereas St. John saith, ὑσσώπῳ περιθέντες, *putting it upon hyssop, they put it to his mouth,* (xix. 29.) which words the critics would without reason change into ὑσσὸν, *a javelin;* whereas St. John's hyssop may not only signify the leaves which by the smell do recreate, but also the stalk or stem which might support the sponge, that being, as their mustard-seed, much greater in those countries than it is with us.

[15] Ver. 51. Τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, *The veil of the temple was rent in twain.*] They built no partition-wall, saith Maimonides, in the second temple between the holy place and the most holy, though in the first temple there was a wall built betwixt them of the thickness of a cubit; but they were divided by two veils, one from the extremity of the most holy place, another from the extremity of the holy, with a void space of a cubit. And so likewise was it, saith Josephus,* in the temple restored by Herod, in which there were two veils, one for the holy place, another for the *adytum:* this veil, saith the apostle, signifying, *that the way into the holy of holies was not yet opened;* Christ's death procuring *a new and living way into it,* (Heb. ix. 8.) and therefore, he having suffered, this *veil* is rent.

[16] Ver. 52. Καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη, *And many bodies of the saints which slept arose,* &c.] Here note,

First, That according to the opinion of the Jews, when their Messiah came, there should be a resurrection of some pious men. (Albo in libro Ikarim, par. iv. cap. 35.) Note,

* Παράδωσίς ἐστιν εἰς ἡμᾶς φθάνουσα ἐξ ἁγίων πατέρων ὅτι ὁ Ἀδαμ ἐκεῖ ἐτάφη. "Venit ad me traditio talis," Orig. hom. 35. in Matt. F. 87. F. Epiphanius Har. 46. §. 5. p. 394. Athanasius de Cruce et Pass. Domini, tom. i. p. 1003. Basilios Seleuc. Orat. 38. p. 199. Basil. M. hom. 5. in Isa. Ambros. lib. v. Ep. 19. Augustin. tom. x. hom. 71. de Tempore, p. 738.

* Τὸ δὲ ἐνδότατον μέρος διείργετο ὁμοίως καταπετάσματι πρὸς τὸ ἔξωθεν. De Bello Jud. lib. vi. cap. 14. p. 918.

Secondly, That it is here expressly said, these saints arose out of their sepulchres μετὰ τὴν ἔγερσιν αὐτοῦ, *after Christ's resurrection*, he being the first-born from the dead: by this example Christ would confirm them in his great promise, that he would *raise all that believed in him to eternal life*. And* some say they were raised to live in Paradise with Enoch and Elias.

Thirdly, Who were the persons raised after this manner, it is not easy to conjecture. Ignatius† saith, *they were the holy prophets, who were his disciples, and expected him,* and who are said to *enter into the kingdom of God, with Abraham, Isaac, and Jacob.* (Luke xiii. 28.) My conjecture is, they might be some of those who believed in Jesus, as old Simeon did, and died before his resurrection; for it is observable from St. John, that Christ not only promised a resurrection to all that believed on him, at the last day, but also said, *The hour is coming, and now is, that the dead shall hear the voice of the Son of man.* (John v. 25.) And that this resurrection was both a proper resurrection, and was to precede the general resurrection, is proved in the note on that place, and so could be no other than the resurrection mentioned here. Moreover, of these persons it is said, that *they went into the holy city, and appeared to many:* whence it is probable they were persons known to them to whom they did appear; and if so, they must be men who lived in the time of their knowledge.

[17] Ver. 54. Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος, *Truly this was the Son of God.*] It seems apparent from these words, that *the Son of God* did not always signify one that was so by virtue of an internal and eternal generation, but one that was his beloved and adopted Son; for what is here *the Son of God,* is in St. Luke xxiii. 47. this was *a just man,* and ver. 43. they spake thus, *he trusted in God; let him deliver him, if he delighteth in him: for he said, I am the Son of God.* The Jews knew very well from Psal. ii. that their Messiah was to be the Son of God; but that they did not know him to be so in this higher sense, seems evident, because they did not know how David could call him Lord, (xxii. 46.)

[18] Ver. 57. *Joseph of Arimathea.*] See the note on Mark xv. 43.

[19] Ver. 60. Καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, *And put it in his new tomb.*] What follows here, tends highly to the confirmation of the truth of our Lord's resurrection; for his body being put into a tomb, in which no man had lain before, if any one rose from it, it must be our Lord. (2.) The tomb being hewed out of a rock, there could be no digging through it to convey Christ's body thence. (3.) There being a band of sixty soldiers placed there as a watch to preserve the body from being stolen, it is not to be supposed that the disciples should beat this band, and so there could be no ground of suspicion that our Lord was not truly risen.

CHAP. XXVIII.

1. IN the [1] end of the sabbath, as it began [2] to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, *(mentioned* xxvii. 56.) to see the sepulchre, *(having with them spices to embalm his body,* Luke xxiv. 1. *and about the sun-rising they got thither,* Mark xvi. 2.)

2. And, behold *(while they were consulting by the way who should roll away the great stone from the sepulchre, that they might get to him),* there was *(before they came thither)* a great earthquake: for the *(an)* angel of the Lord *(had)* descended from heaven, and came and rolled (Gr. *and coming rolled)* back the stone from the door *(of the sepulchre),* and sat upon it.

3. *(And)* his countenance *(or appearance)* was like lightning, and his raiment *(was)* white as snow:

4. And for fear of him *(and by reason of the earthquake)* the keepers *(of the sepulchre)* did shake, and became as dead men.

5. And the angel answered *(i. e. spake)* and said to the *(affrighted)* women, Fear not ye: for I know that ye seek Jesus which was crucified.

6. He is not here *(where you expected to find his body):* for he is risen, as he said *(he would; and for your satisfaction that it is even so)* come *(nearer to the sepulchre, and)* see the place where the Lord lay.

7. And go quickly, and tell his disciples *(and Peter in particular)* that he is risen from the dead; and, behold, he goeth before you into Galilee, *(as he said to you,* Matt. xxvi. 32. Mark xiv. 28.) there shall you see him: lo, I have told you *(the truth).*

8. And they departed (Gr. *departing)* quickly from the sepulchre with fear and great joy; and did run (Gr. *ran)* to bring his disciples word *(of what they had seen and heard).*

9. And as they went to tell his disciples, behold, Jesus met them, saying, All hail *(i. e. be joyful).* And they *(when they were satisfied it was Jesus)* came and held him by the feet, and worshipped him.

10. Then said Jesus to them, Be not afraid: *(but)* go, tell my brethren *(i. e. my disciples)* that they go into Galilee, and there shall they see me.

11. Now when they were going *(gone),* behold, some of the watch came into the city, and shewed to the chief priests all the things that were done.

12. And when they were assembled with the elders, and had taken counsel *(what was to be done to disguise the matter),* they gave large *(sums of)* money to the soldiers *(that watched),*

13. Saying, *(Having received this)* say ye, [3] His disciples came by night and stole him away while we slept.

14. And if this come to the governor's ears, we will persuade *(or pacify)* him, and secure you *(from harm).*

15. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16. [4] Then *(and)* the eleven disciples went away *(from Jerusalem)* into Galilee, to a mountain where Jesus had appointed them *(to meet him).*

17. And when they saw him, they worshipped him; but some *(of the company)* doubted *(whether it was he indeed, or not).*

18. And Jesus came *(nigh)* and spake unto them, saying, [5] All power is given to me in heaven and in earth *(and so you need not doubt of my protection and assistance).*

19. [6] Go ye therefore, and teach all nations, baptizing them in the name *(or into the belief)* of the Father, and of the Son, and of the Holy Ghost.

* Author Q. et Resp. ad qu. 85.

† Οὗ καὶ οἱ προφῆται μαθηταὶ ὄντες τῷ πνεύματι, ὡς διδάσκαλον, αὐτὸν προσεδόκουν, καὶ διὰ τοῦτο, ὃν δικαίως ἀνέμενον, παρὼν ἤγειρεν αὐτοὺς ἐκ νεκρῶν, Epist. ad Magnes. §. 9.

20. Teaching them to observe all things whatsoever I have commanded you: and, [7] lo, I am with you alway, even to the end of the world. Amen.

ANNOTATIONS ON CHAP. XXVIII.

[1] Ver. 1. Ὀψὲ δὲ σαββάτων, *In the end of the sabbath.*] Or rather, *after the sabbath;* so ὀψὲ τούτων, *after these things,* ὀψὲ νυκτὸς, *after night;* see many examples of this in Stephanus: and so this perfectly agrees with the other evangelists, who say, this was done, *the sabbath being ended,* Mark xvi. 1. or *the first day of the week,* Luke xxiv. 1. John xx. 1. And perhaps St. Matthew mentions *sabbaths* in the plural, because there were two sabbaths in that week, the paschal sabbath on Friday, and the ordinary sabbath on Saturday.

[2] Ἐπιφωσκούσῃ εἰς μίαν σαββάτων, *when it began to dawn into the first day of the week.*] *i. e.* To Sunday, or the Lord's day, for μία τῶν σαββάτων always signifies *the first day of the week,* or the Lord's day, or the day of his resurrection from the dead; and thus the word μία usually signifies in the Septuagint, when it is joined with days, weeks, or months; as *the evening and the morning were* ἡμέρα μία, *the first day,* Gen. i. 5. So ἡμέρα μία τοῦ μηνὸς, is *the first day of the month,* Exod. xl. 2. Ezra iii. 6. x. 17. And so is μία τοῦ μηνὸς, Lev. xxv. 24. Numb. i. 1. 18. xxix. 1. xxxiii. 38. Deut. i. 3. Ezek. xxvi. 1. xxxii. 1. xlv. 18. Hag. i. 1. ii. 1. (See note on 1 Cor. xvi. 2.) Upon this day in the evening Christ appeared to the twelve, John xx. 19. and again, ver. 26. and to the two disciples, Luke xxiv. 13. It is also reported of the Christians by Pliny,* that they used, "stato die ante lucem convenire," *to meet upon a set day before it was light;* and this day from the beginning was called ἡ κυριακὴ, *the Lord's day,* and was by Christians from the beginning employed in acts of religious worship. (See the former note.) So Ignatius† exhorts Christians *not to sabbatize with the Jews, but to live* κατὰ κυριακὴν, according *to the Lord's day,* in which our life arose with him. So the true Gnostic, saith Clemens of Alexandria,‡ κυριακὴν ἐκείνην τὴν ἡμέραν ποιεῖ, *observes the Lord's day, glorifying in himself the resurrection of our Lord, when he casts away every evil thought, and receives the true knowledge.* Irenæus§ saith, that τὸ ἐν τῇ κυριακῇ μὴ κλίνειν γόνυ, *not to bend the knee on the Lord's day was a symbol of the resurrection.* Melito Sardensis wrote a book περὶ κυριακῆς, *of the Lord's day.* See more largely the Divine original of the Lord's day vindicated, preface to the second part of Traditions. Of the following words to ver. 13. see the notes on Mark xvi.

[3] Ver. 13. Εἴπατε, ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν, ἡμῶν κοιμωμένων, *Say, That his disciples came by night and stole him away while we slept.*] If this history of the soldiers be true, it is the greatest confirmation of our Lord's resurrection; for then they must not only have been convinced of it by the earthquake, and the vision of the angel which struck them with the greatest terror, but must have told all these things that were done in the city, (ver. 11.) and so have raised all men's curiosity to go and see whether Christ's body was yet in the grave; besides, here the whole body of the Sanhedrin or elders of the Jews are charged with a most execrable fact, *viz.* the hiring the whole band of soldiers to tell a lie against their certain knowledge, and their former declaration made in the city; yea, to tell a senseless lie, *viz.* that the disciples stole away Christ's body while they slept: for if they were indeed asleep, they could not tell that his disciples came at all; if they were not asleep, they lied in saying that they were. Now is it easy to believe that the Sanhedrin, who had these men so oft before them, and under examination, for this very testimony, that Christ was then risen from the dead, should never say one word to vindicate themselves from this vile imputation, so expressly charged upon them, within eight years after the thing was done; or that money should so corrupt a band of soldiers, that not one of them should ever after this divulge the truth? Besides, how unlikely it was that the apostles either would attempt to steal away their Master's dead body, or having done this, to continue testifying that he was risen from the dead, or that they should succeed in this attempt, hath been already shewed in the general preface to this work.

[4] Ver. 16. Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, &c. *Then the eleven disciples went into Galilee, unto a mountain where Jesus had appointed them.*] That Christ promised after his resurrection *to go before them into Galilee,* we read, xxvi. 32. thither the angel here, ver. 7. and Christ himself directs them to go to see him, ver. 10. but there is not the least mention of any mountain in Galilee to which he bade them go to see him; and therefore these words, *where Christ had appointed them,* refer not to the mountain, but to Galilee; but there being a mountain which Christ frequented, and on which he had been before transfigured, this moved the disciples to go to that mountain. Moreover it is observable, that they went not into Galilee till above eight days after Christ's resurrection; for Christ appeared to them at Jerusalem eight days after. (John xx. 19.) And when they went, doubtless they went not alone, but the curiosity of those that were with them (Luke xxiv. 9. 33.) would likely move them to go to the place where he had appointed to be seen; and they and the other disciples which were then in Galilee make up the five hundred brethren of which he was seen at once. (1 Cor. xv. 6.)

[5] Ver. 18. Ἐδόθη μοι πᾶσα ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς, *All power is given me in heaven and in earth.*] That this power was given to Christ is, saith Woltzogenius, a certain argument that he is not God, for the most high God judgeth and commandeth by his own power, which he always had, received from none; whereas Christ received this power from his Father, and that in time, *viz.* after his resurrection.

Ans. To this I answer, That it is true that this power was given to Christ, *because he was the Son of man,* (John v. 27.) *i. e.* because he in his human nature had exercised the office of a prophet, and after of a priest; but then it was exercised *by the fulness of the Godhead dwelling in him.* So all the blessings of the Jews are said to come out of Zion, or from the sanctuary, but they came thence because the Divine Majesty dwelt there; now the human nature of Christ is the temple of the Deity, or the tabernacle in which the λόγος dwells, and from it all the blessings are derived on the church by virtue of the Deity united to him. And this will be apparent from the concessions of Woltzogenius*

* Ep. 97.
† Epist. ad Mag. §. 9.
‡ Strom. vii. p. 744.
§ Fragm.

* "Christum illimitatum regnum atque imperium super omnes creaturas in cœlo

here, that *Christ hath obtained an unlimited empire over all things, a Divine power over the bodies and souls of men, and wisdom to discern their hearts and reins;* for he to whom any office duly is committed, must have sufficient power and wisdom to discharge that office. Now to govern all things in heaven and earth, belongs only to him, who is the Lord and Maker of them; and therefore is known by this title both in Scripture and among the heathens. (See note on Rom. ix. 5. and Psal. xxxiii. 18. xcvii. 5. 9.) To have power over death, and to be able to raise the dead, is to have that power which is proper to God alone: (see note on Phil. iii. 20.) and to have power over the souls of men, and to have the knowledge of all hearts, belongs to God alone. (1 Kings viii. 39. Jer. xvii. 10.)

Obj. There was no need this power should be given to human nature, seeing he had received it by virtue of the hypostatic union.

Ans. He had before received the power by which he doth still exercise this dominion, but he could not exercise it whilst he was in the state of his humiliation, and in the form of a servant, as now he doth, being exalted in this nature to the right hand of Majesty, and placed on the throne of glory.

Obj. But Christ's human nature is no person, whereas to govern and judge are actions proper to a person.

Ans. So to eat, drink, and sleep, are in us personal actions, and yet they agreed only to Christ's human nature. To speak in the language of the schools, the *principium quod* of these actions is God and man, or *Christus θεάνθρωπος*, but the *principium quo* is sometimes the Divine, and sometimes the human nature of Christ; *v. g.* Christ walked upon the sea, *i. e.* he walked by virtue of his human nature, he sustained himself from sinking by the Divine, and he who thus walked was God and man.

[6] Ver. 19. Μαθητεύσατε πάντα τὰ ἔθνη, *Teach all nations.*] Μαθητεύειν here is *to preach the gospel to all nations,* and to engage them to believe it in order to their profession of that faith by baptism; as seems apparent (1.) from the parallel commission, Mark xvi. 15. *Go preach the gospel to every creature; he that believeth and is baptized, shall be saved.* (2.) From the Scripture notion of a disciple, that being still the same as a believer: as in that question of the blind man, *Will you also be his disciples? i. e.* will you believe he is a prophet sent from God? and in the answer of the pharisees, We are the *disciples of Moses, for we know that God spake by him,* and therefore believe what he spake in the name of God. (John ix. 27—29.) Hence we find many, besides the twelve, who were called Christ's disciples, even as many as assented to his doctrine, and judged him a prophet sent from God. And we find many of his disciples murmuring and crying out, *This is a hard saying, who can bear it?* John vi. 60, 61. and many of his disciples *departing from him,* ver. 66. and many of his disciples going with him to the city of Nain, Luke vii. 11. though it is probable that these disciples did not yet believe that he was the Christ, the Son of the living God, as the twelve did. (John ix. 27.) And even the disciples of the Baptist are called disciples; *i. e.* professors to believe in that Christ, who came after John, though they had no knowledge of the Holy Ghost, nor had received *Christian baptism.* (Acts xix. 2. 6.) And in this sense the holy Jesus made many disciples, and by his apostles baptized them into the faith of the Messiah coming after John: (see the note on John iii. 22. and iv. 1, 2.) though he would not suffer his disciples to publish that he was the Christ, *the Son of the living God,* till after his resurrection: (Matt. xvi. 20.) after which time, all that believed on him had no other name for a season, but that of his disciples; (Acts ix. 1. 10. 19. 26. 38.) as when it is said, *the disciples were multiplied,* (Acts vi. 1, 2. 7.) though afterward at Antioch the disciples began to be called Christians. (Acts xi. 26.)

If here it should be said that I yield too much to the antipedobaptists, by saying, that to be made disciples here is to be taught to believe in Christ, that so they might be his disciples; I desire any one to tell me how the apostles could μαθητεύειν, *make a disciple,* of a heathen or unbelieving Jew, without being μαθηταὶ or *teachers* of them; whether they were not sent to preach to those that could hear, and to teach them to whom they preached that *Jesus was the Christ;* and only to baptize them when they did believe this? This is so absolutely necessary in the nature of the thing, till a Christian church among the heathens or the Jews was founded, and so expressly said by Justin Martyr* to have been the practice in the first ages of the church, that to deny what is confirmed by such evidence of reason and church-history, would be to prejudice a cause, which, in my poor judgment, needs not this interpretation of the word μαθητεύειν; nor needs it be asserted that infants are made disciples, any more than that they are made believers by baptism, but only that they are and ought to be admitted into the Christian church and kingdom of God, and into the new covenant, by baptism, if they be children of believing parents. Now against this I presume it is no objection, that the unbelieving Jews and gentiles were first to be taught and believe the Christian faith, before they were baptized, and could not be baptized without it, or that infants cannot be taught or believe whilst they continue such.

et terra existentes adeptom esse, etiam super mortem et diabolum, immo consecutam esse divinam sapientiam ut possit scrutari corda et renes." Apoc. ii. 23. "E quibus omnibus liquido constat, potestatem istam Christo communicatam esse prorsus divinam, quæ se super omnia quæ in cœlo et terra et sub terra sunt (solo tantum Deo excepto) extendit; non tantum super corpora, sed supra animos hominum."

A DISSERTATION

ADDED TO THE FOREGOING NOTE.

GO ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.] In the note here I have asserted, and I think proved, that μαθητεύειν here signifies to *make disciples,* by teaching the *nations* to believe in Christ, that so they might be his disciples. But then I took care to add, the cause of infant-baptism needed not this interpretation of the word μαθητεύειν· nor was it needful that infants be made disciples, any more than that they be made believers by baptism, but only that they be admitted, if they be children of believing parents, into the Christian church by

* "Ὅσοι ἂν πεισθῶσι, καὶ πιστεύουσιν ἀληθῆ ταῦτα, τὰ ἀφ' ἡμῶν διδασκόμενα, εἶναι, καὶ βιοῦν οὕτως δύνασθαι ὑπισχνοῦνται, ἄγονται ἀφ' ἡμῶν ἵνα ὕδωρ ἐστὶ; καὶ τρόπον ἀναγεννήσεως, ὃν καὶ ἡμεῖς αὐτοὶ ἀναγεννήθημεν, ἀναγεννῶνται. par. ii. p. 93.

baptism; and that it was no objection against this admission, that infants, whilst they continue in their childhood, cannot be taught or believe the Christian faith. And to confirm these assertions, I shall endeavour to prove,

First, That there is nothing in this, or any other passages of Scripture, which proves that infants are incapable of Christian baptism.

Secondly, That this commission delivered to the apostles, is virtually a commission to baptize the children of believing parents, or of parents making a visible profession of the Christian faith.

My first assertion is, That *there is nothing in this, or any other passages of Scripture, which proves that infants are incapable of Christian baptism.* And,

To remove the arguments offered against the baptism of infants, from their supposed incapacity to be fit subjects of that ordinance, I assert,

Prop. I. That no argument taken from the baptism used by the Baptist, or our Lord's disciples, can be sufficient to prove that infants of believing parents are to be excluded from Christian baptism. First, Because neither of them by baptism admitted any persons into covenant with God, or into church-membership, but only called them of the Jewish nation by baptism to repentance, who were in covenant with God, and members of his church already. Secondly, Neither of them baptized in the name of Christ; not the Baptist, for had he done so, there would have been no question whether he himself *were the Christ* or not, as we find there was; (Luke iii. 15.) nor any occasion for that question, *Why baptizest thou, if thou be not the Christ?* (John i. 25.) he only called them to repentance for the remission of sins, and admonished them in general, that *they should believe in him who was coming after him.* (Acts xix. 4.) And the baptism of his disciples was not into this belief, that their Master was the Christ, for that he forbids them to divulge, till he was risen from the dead; (Matt. xvi. 20. xvii. 9.) and therefore hath not before allowed or authorized them to do it in that solemn manner: they therefore only did baptize as John had done, into the faith of the Messiah which was to come, and with that baptism of repentance which prepared the Jews for the reception of his kingdom; so that both of them baptized those who as yet believed not in Christ; whereas the baptism instituted by Christ was in his name, and belonged only to them who believed in him and to their children. It is not therefore to be wondered that they baptized not those infants who could not by an actual repentance prepare themselves for the coming of that Messiah, who was then at hand. Thirdly, John's baptism was begun and ended before the covenant of grace was by the death of our Mediator confirmed and ratified, and therefore cannot be reasonably thought so fully to seal that covenant, or to assure us of the blessings of it, as doth that of Christ; as many as are *baptized into Christ being baptized into his death.* (Rom. vi. 3.)

Prop. II. I add, That as the incapacity of an infant for doing that which is required of an adult person to salvation, cannot render an infant, dying so, incapable of salvation; so neither can it render him incapable of baptism, that he cannot do all that is required of an adult person, not yet owning Christ, in order to his baptism; for if that faith, repentance, and obedience, which is required of an adult person to his salvation, cannot be required of an infant in order to his salvation, so as that the necessary absence of it shall exclude him from a capacity of salvation, provided that he dieth in his infancy or his minority; then, by parity of reason, that faith and repentance which is required of an adult person in order to that baptism by which he is made a *member of Christ*, and is admitted as a subject of his kingdom, cannot be required of an infant in order to his being made a member of Christ, or his being admitted as a subject of his kingdom.

Vain therefore are all those arguments, which are taken from the examples in the Holy Scripture of adult persons baptized only upon their faith and repentance; *v. g.* St. Peter says to the Jews and proselytes who heard the apostles speak with tongues, and prophesy, *Repent ye, and be baptized in the name of Christ Jesus for the remission of sins;* and Ananias to Saul, *Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.* (Acts ii. 38. xxii. 16.) But to argue hence, that infants cannot be baptized, because they cannot repent or call upon the name of the Lord, is as if I should argue thus, The same apostle saith, *Repent, and be converted, that your sins may be blotted out;* (Acts iii. 19.) therefore the sins of infants who cannot repent, cannot be blotted out: and St. Paul says, *Whosoever shall call upon the name of the Lord, shall be saved;* (Rom. x. 13.) therefore infants, who cannot do this, cannot be saved: Christ also saith to the same Jews to whom St. Peter said, Repent, and be baptized, *Except ye repent, ye shall all perish;* (Luke xiii. 3. 5.) and this repentance is styled repentance to life and to salvation, Acts xi. 18. 2 Cor. vii. 10. Must therefore infants perish or be incapable of salvation for want of that repentance, which to adult persons is the condition of life and salvation? if not, why are they thought incapable of baptism, because, whilst infants, they cannot repent?

When it is said by Mr. Tombs, That "from these words of Philip to the eunuch, Acts viii. 37. *If thou believest with all thy heart, thou mayest be baptized;* it appears necessary that the baptized person should declare his own faith;" it doth as much appear from those words of St. Paul, *If thou shalt confess with thy mouth the Lord Jesus Christ, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved,* (Rom. x. 9.) that it is necessary for him that is saved, to confess with his mouth, and believe with his heart, the resurrection of the Lord Jesus Christ; and therefore to infer that no infant can be saved. Hence, therefore, it doth only follow that the baptized person, provided he be such as the eunuch was, a gentile, to whom the gospel was first preached to beget faith in him, must declare his faith, but not that infants of believing parents are to be excluded from baptism, for want of such a declaration of their faith.

When he argues thus, "He that believeth, and is baptized, shall be saved; that is, he only, no other, not otherwise:" this gloss must damn all infants dying such; yea, it must damn them for not being baptized, that is, for not receiving the ordinance of which Christ himself, according to the doctrine of these men, hath declared them incapable. Moreover, to argue thus, an infant must believe before he be baptized, because believing in these words is set before baptizing, is no better than to argue thus: The infant that is saved must be baptized, because baptism is set before salvation.

When others argue thus, *We are all made the children of God by faith in Christ Jesus,* (Gal. iii. 26.) and therefore infants cannot be made the sons of God by baptism, because they have no faith: they might as well argue thus; *By grace we are saved through faith,* (Eph. ii. 7.) but infants have no faith, therefore they cannot be saved: or thus, *He that believeth not shall be damned;* (Mark xvi. 16.) infants do not believe; *ergo,* all infants shall be damned. The apostle plainly speaks there of persons converted from heathenism to Christianity, who therefore were baptized, being adult persons: and so also he speaks to them in the Epistle to the Ephesians, and in the Gospel of St. Mark. This place therefore can with no more reason be applied to the case of infants, than the places cited from that Epistle, and from the Gospel of St. Mark.

Prop. III. A present incapacity as to some ends of baptism, cannot render the children of believing parents unfit for or incapable of baptism, provided they be capable of some other ends of that ordinance; this will be evident,

First, From the example of our Saviour repairing to the Baptist to receive his baptism, though he was incapable of the chief ends for which it was designed, with respect to others. For Christ being without sin, could neither repent, nor promise amendment of life; being the *wisdom of the Father,* he could be taught nothing; being the Christ, he could not profess to believe in him that was to come after the Baptist, that is, in himself; and yet he comes to baptism, to profess his willingness to *fulfil all righteousness;* and also that by this rite he might be initiated into his prophetic office, and consecrate himself to the service of his Father.

Secondly, From the example of circumcision among the Jews, which laid an obligation on all adult proselytes, as well as the Jews, to obey the whole law of Moses, (Gal. v. 2.) and to advance to the spiritual circumcision of their hearts, but could lay no such present obligation on their infants so to do. So likewise the same proselytes were first to be taught the precepts of the law; and then upon the profession of their faith, and their promise of conformity to them, were to be baptized; but this could not be required of their children, who notwithstanding were baptized with them. And therefore, to represent it as a thing repugnant to reason, that a Divine institution should belong to persons incapable of understanding the nature and ends of it, must highly reflect upon the wisdom of God, in appointing circumcision for children eight days old, they being then as incapable of understanding the ends of it, as our children are of understanding the ends of baptism.

Prop. IV. Infants are capable, whilst such, of some ends of baptism; as, first, of a solemn and obliging dedication to the service of the Father, Son, and Holy Ghost: for if parents, in circumcising of the male child, obliged him afterward to own the God of Israel, as his God in covenant, and yield obedience to his law; (Gal. v. 2.) if the vow of Samson's parents obliged him to be a Nazarite for ever; (Judg. xvi. 17.) if the vow of Hannah, to which her husband gave consent, that Samuel should be lent to the Lord for ever, devoted Samuel for ever to his service,—why should we think the dedication of the Christian parent insufficient to pass an obligation on his child, to serve that God, who made him; that Jesus, who redeemed him; and that good Spirit, by whom alone he can be sanctified? Why therefore might not God appoint this to be done for children, by that only rite which he had instituted under the new covenant, for entering any into the number of his federal servants? That they are capable by this rite of entering into covenant with God, so as to be enrolled in the number of his *chosen generation,* and *peculiar people,* and his *holy nation,* is evident; because the Jewish infants obtained this privilege by virtue of their circumcision on the eighth day; which therefore St. Paul reckoneth among their privileges. (Phil. iii. 5.) And hence, when by their parents this circumcision was neglected, they are said to have *broken his covenant:* (Gen. xvii. 14.) yea, that children are capable of entering into covenant with God, we learn from these words of Moses to all the people, Deut. xxix. 11. *You stand this day before the Lord your God, you and your little ones, that thou shouldest enter into the covenant of the Lord thy God, that thou mayest be a people to him, and he may be thy God:* and if exclusion from the covenant was a loss to the child, as is apparent from those words, *The infant not circumcised shall be cut off from my people,* which in the mildest sense must signify, that he shall not be owned as one of them; surely it must be a blessing to him to enter into this covenant. 2. As they are capable of obligation, by entering into covenant; so are they, by it, capable of those blessings, which they want whilst children. Christian baptism is appointed for an entrance into the kingdom of God; *for without that* (saith Christ) *we cannot enter into the kingdom of God.* (John iii. 5.) By this we become members of his body, we being *all baptized into one body;* (1 Cor. xii. 13.) this is the *laver of regeneration,* by which we are born anew; (Tit. iii. 5.) this is the water instituted for the washing away of sin, and for procuring the remission of it: (Acts ii. 38. xxii. 18.) by this, lastly, we are put into a state of salvation, (Tit. iii. 5.) in the way to escape death, by the virtue of our interest in the death and resurrection of our Lord Jesus Christ: for, saith St. Peter, baptism answers to the ark of Noah, which saved him and his children, for it now *saveth us* from death, *by the resurrection of Jesus Christ.* Now either infants are made capable of those ends of baptism, or they are not; if they are not, they cannot, by the ordinary means appointed by God, be born again; and therefore cannot enter into the kingdom of God; they cannot be members of Christ's body, and so cannot be saved by him, who only is the *Saviour of his body,* or obtain remission of sins; they cannot be interested in Christ's death, and so can have no share in a happy resurrection from the dead. If they are capable of these blessings, it must be either by or without that baptism, which is by Christ appointed for the obtaining of these blessings; if only by baptism, the cause is gained; if without baptism, they who assert this must assign some other cause, which procures them a right to these blessings, which I believe they cannot do. Moreover, infants of believing parents, being all the offspring of Adam, and therefore all obnoxious to death by reason of his sin, (Rom. v. 12.) they being *born of the flesh,* and therefore flesh, (John iii. 6.) and wanting a new birth on that account, they being without Christ, and strangers to the covenant of promise, (Eph. ii. 12.) till they enter into covenant with God and Christ, they cannot be delivered from this death, be born anew, or be in Christ, but by the grace of God, which Christ hath pur-

chased for and promised to them only who are made some way members of his body, and children of God. Why therefore should we not conceive they should obtain this favour by that means, which is alone appointed by Christ, for making any one a member of his body, and be born again by that water and Spirit, without which, saith our Lord, none can enter into the kingdom of God? In a word, seeing the infants of the Jewish parents were to be cut off from his people, and from a covenant-relation to God, for want of circumcision, why should we think the children of Christian parents should enjoy all, or any of the blessings of the new covenant, without baptism?

Prop. V. I add, that no objections can be valid against the right of infants born of Christian parents to Christian baptism, which do not equally destroy the right of Jewish infants to circumcision; because they, by Divine institution, had a right to circumcision. It is therefore no good argument against their right to baptism,

First, "That the end of baptism, *viz.* to be a visible sign of invisible grace, is wanting in the baptism of infants; baptism ceasing before the thing represented by water is signified to the infant:" for, according to this argument, circumcision could be no sacrament to a Jewish infant, dying before he could perceive the signification of it, or know it was a seal of the covenant. Secondly, Though I own that baptism by water, is baptism by a sign of some invisible grace, *viz.* the purifying of the soul from the guilt and pollution of sin; yet I deny that this is by Divine appointment, any end of baptism. Thirdly, It is not necessary, by virtue of this school definition of a sacrament, which is not founded upon Scripture, that a sacrament should, *de præsenti*, be a sign to the recipient; for so it would not be to the person circumcised on the eighth day: but only that it be a sign, or an assurance to the parents and congregation, of God's grace to, and favourable acceptance of, the child, and his admission into the flock of Christ, who, by appointing for them the outward sign, shews he is willing to confer upon them the grace of baptism.

When, secondly, it is said, That "except the person to be baptized must be a believer and a penitent, there can be no way to shew who is to be baptized or not, nor any reason to be given for the exclusion of any person whatsoever:" this also will be answered from the consideration of the practice and institution concerning circumcision; for that belonging to all children that were capable of that rite, baptism, by analogy, belongs to all children born of Christian parents, admitted into that covenant, where there is no difference of male and female, (Gal. iii. 28.) and are as capable of baptism, as the male children of the Jews were of circumcision; all born in holiness, *i. e.* seminally holy, as being the offspring of them who were equally a *holy nation, a chosen generation, a peculiar people,* (1 Pet. ii. 9.) and therefore as fit to be admitted into that covenant which made their parents so. Moreover, the practice of admitting proselytes to circumcision, from the first institution of it, seems to plead fairly for the admission of Christian infants to baptism. For as in the first institution of that rite, God commanded that he that was born in Abraham's house, or bought with his money, should be circumcised; not that he was to be compelled to it (seeing that would have been a profanation of that sacrament), but that Abraham was to persuade them to it; or if he could not do it, he was to dismiss them; so that no adult person was to be circumcised without his free consent, and his instruction in the nature of the covenant into which he entered; and yet upon his entrance into covenant by circumcision, his children also were to be circumcised; so may we reasonably conceive it is with reference to Christian baptism. Now hence it follows, that infants are not to be excluded from baptism,

First, By reason of their incapacity, whilst they continue infants, to understand the nature or the ends of baptism; the Jewish infants being as incapable, whilst they continued so, to understand the nature or the ends of circumcision. Or,

Secondly, Because they cannot enter into covenant by their own personal consent, nor promise sincere obedience to the laws of Christ; for the Jewish infants entered into covenant with God without their personal consent, and were obliged to obey the law of Moses without this promise.

Thirdly, When therefore the antipedobaptists argue thus, "That which makes baptism saving, is the stipulation of a good conscience towards God; (1 Pet. iii. 23.) therefore baptism cannot be salutary to infants, who cannot make this stipulation:" this is as if I should say, The true circumcision before God is not *the outward circumcision of the flesh, but the inward circumcision of the heart and spirit;* (Rom. ii. 29.) therefore the Jewish infants, for want of this, were not to be admitted into covenant with God by circumcision; for the argument is plainly parallel; the answer of a good conscience is required, that the baptism may be salutary, therefore they only are to be baptized who can make this answer; and the inward circumcision is required as the only acceptable circumcision in the sight of God, therefore they only are to be circumcised who have this inward circumcision of the heart.

Prop. VI. The institution of baptism delivered in these words, *Go, teach all nations, baptizing them,* &c. (Matt. xxvii. 19.) or those, *He that believeth, and is baptized, shall be saved,* (Mark xvi. 16.) doth not infer an indirect or consequential prohibition of infant-baptism; because these words were not intended to exclude them from their former right of being admitted into covenant with their parents, but only to declare what was required of their parents to obtain a right of baptism, both for themselves and for their children. For (1.) had the commission given to Christ's apostles run in these words, *Go, teach all nations, circumcising them,* would they have thought that infants of those nations had been excluded from circumcision by it, because they were incapable of being taught? could they especially have understood him thus, who knew their infants were circumcised at an age incapable of knowledge? Why therefore should we judge they thought infants excluded by these words, *Go, teach* (or *proselyte*) *all nations, baptizing them,* since it was equally the custom in making proselytes to their religion, to teach them the fundamentals of the Jewish law; and upon their profession of the belief of it, not only to baptize them, but their infants also? The *gerberith,* or proselyte of the covenant of justice, was first to be instructed in the fundamentals of the law, the weight or burden of it, the penalties and the rewards or blessings contained in it; and then to promise his submission to it; and yet none of these prerequisites excluded the infants of those proselytes, then born, from baptism or circumcision;

why therefore should the like conditions required of the adult Christian proselyte exclude his children? Or, why should we imagine, that those apostles should so apprehend these words, who knew full well that these conditions were required of the Jewish proselyte adult; and yet that by the sentence of the Sanhedrin, they stood obliged to baptize his children, as having right to baptism, by his parents' faith? "Is it reasonable (saith Dr. Stillingfleet) to think that when our Saviour bade the apostles gather the Jews and gentiles into a church-state, they should imagine infants were to be excluded from it; when the only nation that was in such a state, and all that were at any time admitted to it, had their infants so solemnly admitted?" To this Mr. Tombs answers, (1.) "That they who were born of that nation, were by birth, not by circumcision, visible members of that church." Now, (1.) were this true, it would evidently prove, that the infants of Christians are also visible members of Christ's church, as having the same title to it as the Jewish infants had to be members of their church, to wit, that they are born of Christian parents; and why then are they admitted into that state by baptism, when they are adult? (2.) This is impertinent, it being certain that they could not continue members of that church without circumcision, since the want of it renders them violaters of God's covenant, and upon that account to be cut off by death, or by exclusion from that church. And (3.) this assertion contradicts both the words of the institution, and the constant opinion which the whole Jewish nation had of it; for the words of the institution ran thus, Gen. xvii. 11. *This is my covenant; i. e.* the rite by which you shall enter into covenant with me: *Ye shall circumcise the flesh of your foreskin; and it shall be a sign of the covenant between me and you:* and, ver. 13. *The child of the house shall be circumcised, and my covenant shall be in your flesh.* The syndic or sponsor who held the child in his arms till it was circumcised, was called *Baalberith*, the *master of the covenant;* and when the child was circumcised, the father said, *Blessed be the Lord who hath commanded us to cause this child to enter into the covenant of Abraham:* so certain it is that the whole Jewish nation thought they entered into covenant by this rite.

Mr. Tombs saith, "That our Saviour's words, Matt. xxviii. 19. are to be expounded not according to the apprehensions of the apostles at first, for they mistook him, Acts x. 14. but as the words did express his meaning."

Now I grant that the apostles mistook the meaning of those words, *Go, teach all nations, baptizing them*, thinking the former words related only to the teaching of the Jews dispersed through the world, and to the proselytes of all nations they had made. (Acts xi. 19.) But this is much to our advantage: for seeing they did this in compliance with the received tradition of their own nation, that it was unlawful to converse with the gentiles, as being uncircumcised and unclean, we may be more assured that they acted in baptizing them according to the received tradition of their nation, that rite being used by them to make the gentiles clean. 2. Our Lord was pleased to correct their error about the persons to be taught, by a miraculous vision vouchsafed to Peter: seeing then we read of nothing done to correct their other supposed error, we have no reason to believe it was an error, but rather to judge it a true interpretation of the extent of their commission. It being therefore unquestionable among those disciples to whom our Lord directed this commission, that the children of Jews and proselytes were admitted to enter into covenant by the same rite and ceremony by which their parents did so; though they were as incapable of understanding the ends of the institution, or doing what was required of the parents to fit them for the institution, as our children are; that being thought sufficient for their admission, "quod à parentibus eorum factum fuit," *which the parents did by their own free choice and faith:* it being also evident that our Lord chose that baptism for the admission of persons into his new covenant and church, by which their proselytes were cleansed and fitted to enter into the Jewish church; what cause have we to think either that Christ's disciples would not so understand his commission, as to extend it to the same persons who formerly were admitted by the same rite, or that Christ did not intend it so, as to include the infants of believing parents? And then the admission of them must not be thought an alteration of Christ's institution, or an addition to it; but only a right understanding of it, and as an institution of baptism, instead of that circumcision, which was to cease under the new covenant, it being only a rite appointed for the entrance into the old. In fine, suppose some persons sent to the Indians from churches which retain infant-baptism, with this commission, *Go, teach the Indians, baptizing them;* could they who were thus sent conceive the intent of this commission was to exclude the infants of believing Indians? If not, then must it not be thought our Saviour's purpose to exclude them by the like words spoken to them, who baptize the infants of believing parents, and which were necessary for such a commission as sent them to the unbelieving world. For though this commission, as Mr. Tombs says, "went from our Saviour, and not from the Jewish church;" yet since it was a commission given to persons, who, even after they had owned the true Messiah, and had received the Holy Ghost, were very tenacious of their Jewish rites: and since it concerned a rite of common use in their church, and by which they cleansed the infants of all those who came into covenant with God as proselytes, applying to them the same rite by which their parents were fitted to enter into covenant; our Lord in this his institution, expressing no dislike to that way, and saying nothing of the unsuitableness of it to a gospel-state, must in all reason be supposed to approve the doing of it after the manner of that church. And, lastly, this will farther be confirmed by returning a clear answer to the arguments produced to prove that infants are excluded by the words of this commission. As,

Arg. 1. "It is not lawful (saith Mr. Tombs), where Christ hath assigned the thing to be done, expressing the qualification of the person, to do it to others, or otherwise:"

I answer, Hence it only follows, that no heathens are to be baptized, till they be first taught to believe in Christ: extend it farther, and, (1.) it cuts off all the members of a Christian church from baptism: for the argument runs as strongly thus, Where Christ hath appointed the thing to be done, and expressed the qualification of the person, it is not lawful to do it to others; but the only persons assigned in this commission to be taught and baptized, are τὰ ἔθνη, the heathens or unbelieving gentiles; therefore it is not lawful to teach or baptize a Jew, or any persons who were

never heathens: and so the quakers and Socinians, who deny water-baptism to be a standing ordinance, must be in the right. (2.) It was not lawful for the Jews either to baptize or circumcise a heathen till he was taught the fundamentals of the Jewish law; but will it hence follow, that it was unlawful either to baptize or circumcise their children before? And yet the case is parallel: for teaching was undoubtedly the qualification assigned for the adult heathen to be admitted a proselyte of justice, and therefore by this rule it was not lawful to admit his children.

Arg. 2. "They who are to be baptized, must be taught to observe all things which Christ commanded his apostles."

Ans. 1. The text doth not say they must be first taught all these things, but rather they must be first taught to believe in Christ, then baptized, and after taught to observe all Christ's commands; and this interpretation is certain from the practice of the apostles, who instantly baptized whole houses on the belief of some, or all of them, that *Jesus was the Christ*, without any farther teaching. 2. The heathen, who was to be admitted as a proselyte of justice, was to be first taught the fundamentals of the law of Moses, before he either was baptized or circumcised: but was it therefore requisite that his children should first be taught? Again, all that were born in Abraham's house, or bought with his money, being his own, are to be circumcised; as for those taken in war, Abraham was to persuade them to it; and if they would not be persuaded, to dismiss or sell them; if, being of age, they consented to be circumcised (for to compel them to receive circumcision, had been a profanation of that ordinance), must therefore their children be circumcised only when they could consent?

Arg. 3. "*Go, teach all nations, baptizing them,* cannot be meant of them whilst infidels, but when taught to believe, and so when made disciples."

Ans. It was as absolutely necessary that heathens should be first taught to renounce their idolatry, and to believe in Christ, before they were baptized in his name, as it was necessary for idolatrous heathens to own the true God, and to believe the law of Moses, before they were admitted proselytes of justice, and so baptized and circumcised: but as it was not therefore necessary that their children should so believe, that they might enter by the same rites into the same covenant; so neither is it necessary for children born of believing parents under the gospel-state.

Arg. 4. To be baptized in the name of Christ, is to own Christ, as it appears from the words of the apostle, *Were you baptized in the name of Paul?* (1 Cor. i. 13.)

Ans. 1. This argument is built upon a false, or, at the least, an unnecessary interpretation of the apostle's words, which may well bear this sense, Stand you obliged by baptism to have Paul for your master, to yield obedience to him, or Christ? And then, as the infant was obliged by circumcision to yield obedience to the law of Moses, so may the Christian infant be obliged by baptism to yield obedience to the laws of Christ.

Secondly, The apostle here plainly speaks of those he had converted from heathenism to the faith of Christ, and therefore must be obliged by their baptism to own Christ as their Saviour; but hence it will not follow, that their children may not be baptized till they could do so. The adult persons who were admitted as proselytes to the Jewish religion, were first obliged to own the God of Israel as the true God, and the law of Moses as derived from him; but yet when they had done this, their infants were admitted both to baptism and circumcision, though they could do neither of these things.

Prop. VII. Had Christ intended to exclude the infants of believing parents from this sacrament, there was great reason for his especial prohibition, but little indeed of his command upon his intention to admit them, or of express naming them in a commission to baptize, directed to the members of the Jewish church, to whom pedobaptism, saith Dr. Lightfoot, was so well known, usual and frequent in the admission of proselytes, that nothing almost was more known or frequent.

First, "There was no need (saith he) to strengthen it with any other precept than that which converted baptism into an evangelical sacrament; for Christ took baptism into his hands, and converted it into an evangelical precept, as he found it; this only added, that he might promote it to a more worthy end and nobler use. The whole nation knew well enough that little children used to be baptized, there was no need of an (express) precept, for that which had ever by common use prevailed. If a royal proclamation should now issue out in these words, *Let every one on the Lord's day resort to the public assemblies in the church,* would it be reasonable thence to argue, that prayer, hearing of sermons, singing of psalms, were not to be performed in the public on the Lord's day, because there was no mention of them in the proclamation? there being no need to make mention of the particular kinds of Divine worship to be celebrated there, when they were always and every where well known, and always in use before the proclamation. The case is the very same in baptism; Christ instituted it for an evangelical sacrament, whereby all should be admitted into the gospel-covenant, as heretofore it was used for admission of proselytes to the Jewish religion; the particulars belonging to it—as, the manner of baptizing, the age, the sex to be baptized, &c. had no need of a special rule, because they were by common use of them sufficiently known to the most ignorant men."

On the other hand, there was need of a plain and open prohibition that infants and little children should not be baptized, if Christ would not have them baptized; for since it was common before, for the whole nation of the Jews to baptize them, had Christ designed to have that custom abolished, "it is reasonable to presume he would have openly forbid it: therefore his silence, and the silence of the Scripture in this matter, is a confirmation of the received practice." This Mr. Tombs retorts thus, "If Christ had intended to continue infant-baptism, had there not been great reason he should have positively told us so?" But had he considered that Christ spake not to us, but to them who were Jews, and that he did this when he was giving this commission to them whom he found still very tenacious of their former rites, he would have seen it more reasonable to conceive, that had Christ intended a prohibition of that rite for the future, and by it so great an alteration of the state of infants in reference to their church-membership, he had far greater reason positively to say he intended that

alteration of the state of infants, than by his silence tacitly to permit them to go on still in the observation of that rite: since they who were so unwilling to understand his plain commission of preaching to the gentiles contrary to their received traditions, would be more unlikely to understand his silence as a prohibition of the like tradition.

Prop. VIII. We have great reason to conceive that Christ and his apostles did admit of infants' baptism, and thought the practice of it lawful and suitable to the gospel-state: for, (1.) it is certain that our Lord's disciples thought Christ's command *to teach all nations* concerned only the Jews and proselytes of justice of all nations, for they still looked on all the gentiles as unclean, though they were proselytes of the gate, and deemed it unlawful to go in to, or converse with, the gentiles. (Acts x. 28. xi. 3.) And this opinion they held after they had baptized thousands; and could they then imagine that his commission excluded those who by the law of Moses were admitted to circumcision, and by their constant custom were baptized together with their proselyted and believing parents? Since, notwithstanding the teaching prerequisite to the admission of adult proselytes of justice, and their especial caveat "de iis non nisi sponte circumcidendis," *of not circumcising them without their consent,* they both baptized and circumcised their infants, must they not also be supposed to have dealt thus with the infants of their proselyted parents to Christianity? especially considering that they thought of nothing less than of the changing the customs and traditions then received among them: (Acts xx. 21.) among which this was one, That *he is no proselyte who is not baptized as well as circumcised,** and that without this he is still a gentile, and unholy. (2.) That baptism is a rite of initiation to Christians, as circumcision was to the Jews, appears from the apostle's declaration, Col. ii. 12. *That in Christ we are circumcised with the circumcision made without hands, and consisting in the putting off the body of sin,* we being *buried with him in baptism,* and thence concluding we do not need the circumcision of the flesh; whence it may justly be inferred, that baptism is Christ's ordinance for the admission of infants of believing parents into the church of Christ, as circumcision was of old for the admission of the infants of the Jews into his church and covenant: for if it had been otherwise, and the infants under Christianity had not been received by any federal rite into covenant with God, the objection of the necessity of circumcision as to them would have been still in force, they entering into covenant by no other rite, and so remaining strangers from the church, and as much aliens from the adoption, the covenant, and promises, as the gentiles were; which sure the Jews would have objected to the reproach of Christianity, if truly they could have done it; for the more averse to Christianity they were, the more ready would they be by such arguments as these to shew the imperfection of that institution, and the advantage of the Jew on this account above the Christian. For instance, it was hotly disputed, Acts xv. whether the believing gentiles were to be received into the church, by circumcision, or not; and this question, as far as it concerned the believing gentiles, was carried by the council in the negative: they then who were concerned for the affirmative, being Christians, must either think the children of such persons about whom they disputed, were to be admitted by some other way, or not; if so, what other way, besides that of baptism, can be imagined; if not, they must conclude them unclean, excluded from God's church and favour, and from all the blessings they ascribed to circumcision. The Christian institution therefore must, for the satisfaction of their believing parents, afford some way of sanctifying these infants, or of admitting them into the number of God's people; which being confessedly no other than that of baptism, it must be supposed to allow that to them; that by it, in the phrase of Irenæus, *infantes et parvuli renascantur in Deum;** infants and little children may be regenerated.

In a word, infants are thought capable of the remission of sin, and therefore of that baptism which is instituted for the remission of sin; they being *born of the flesh, are flesh,* and therefore need some way or other to be born anew; and since they cannot be thus begotten by the word, what more likely way can be imagined than that this new birth should pass upon them by the *laver of regeneration,* (Tit. iii. 5.) or that they should be born again *of water, and of the Holy Ghost,* that they may be members of Christ's body, he being only *the Saviour of his body,* and therefore must be capable of that ordinance by which we are all *baptized into one body?* They are capable of entering into the kingdom of God, into which they cannot enter, saith our Lord, except they *be born of water and the Holy Ghost;* they may obtain a blessed resurrection, and therefore must be buried with Christ in baptism. Deny all, or any of these things to infants, and they are lost for ever. Christ must have died as to them in vain, they being yet in their sin, and without Christ, in their unregenerate estate, incapable of entering into the kingdom of God, and of a blessed resurrection; and so it must have been better for them, dying in their infancy, that they had never been. Christ must have no real kindness for them, and their condition must be far worse under the gospel, than it was under the law, when they had both the seal and promise given to them, that *God would be their God.* That they are capable of all these blessings, by virtue of their baptism, provided they be capable subjects of it, is evident from those Scriptures, which ascribe all these blessings to persons duly receiving baptism, and do not, by any unworthy act, render themselves unworthy of them.

Ver. 20. Ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος, *And, lo, I am with you always to the end of the world.*] That these words contain a promise of Christ's presence with and assistance of the ministers of the gospel throughout all ages of the world, is evident from the words πάσας τὰς ἡμέρας, *at all times* (or *always*): or had our Lord made this promise with relation to the apostles only, he would have said πάσας τὰς ἡμέρας ὑμῶν, *all your days:* and it is still more evident from the following words, ἕως τῆς συντελείας τοῦ αἰῶνος, for that they are duly rendered *to the end of the world,* is evident from the continual use of them elsewhere, especially in this evangelist, who in one chapter uses this phrase three

* Sold. p. 23. 25.

* Lib. ii. cap. 39.

times, concerning the general judgment, which is to be at the end of the world, *viz.* xiii. 39, 40. 49. and xxiv. 3. of that time which the Jews thought contemporary with the general resurrection, and so with the end of the world. For, as Dr. Lightfoot notes on the place, the Jews held, that at the coming of the Messiah, the whole world should be destroyed, and there should be a renovation of it. And (3.) this may be farther argued from the apparent falsehood of the new exposition of these words, *Behold, I will be with you till the end of the Jewish age, or till the destruction of Jerusalem;* seeing, according to this interpretation, Christ, sending servants to preach his gospel to all the heathen nations, doth only promise his presence with them till the Jewish church was subverted; but not when, after the subversion of it, the churches of the gentiles were chiefly to be erected: yea, then no person, no, not the evangelist St. John, had any commission from Christ to preach the gospel to the heathen nations any longer, nor any promise of Christ's assistance with them; which yet is plainly false, seeing the promise of Christ's miraculous assistance made in the parallel place, Mark xvi. 16. 18. continued sensibly till the beginning of the fourth century.

APPENDIX

TO CHAP. II.

Concerning the import of that phrase, ἵνα πληρωθῇ, "That it might be fulfilled," &c.

HERE being many things said to be done, ἵνα or ὅπως πληρωθῇ, *that it might be fulfilled which was spoken by the prophet, saying,* thus or thus; I think it needful to say something of the true import of that phrase, by way of inquiry, Whether it sometimes only notes that such an action may by accommodation be said to be the fulfilling of the words of the prophet cited; because they were more signally accomplished by that action than by the actions to which they in the prophet do relate, though no such thing was by the prophet, or by the Spirit of God, intended, when the words were spoken? Or, Whether it be necessary, by virtue of those words, to say the Holy Ghost intended that those words should be more signally accomplished by some actions or passages which were afterward to happen? In answer to which question I say;

First, That when the phrase runs thus, *this was done* ἵνα or ὅπως πληρωθῇ, i. e. *to this end, that such or such a prophecy might be fulfilled;* I think it necessary to say, that the very completion of it by that action should be intended by the Holy Ghost, since otherwise that action can, in no propriety of speech, be said to be performed *for that end.*

Obj. The only considerable instance to the contrary, is taken from those words of St. John, xii. 38, 39. *But though he had done so many miracles among them, they believed not,* ἵνα πληρωθῇ, *that the saying of Isaiah might be fulfilled,* viz. *Who hath believed our report?* &c. For seeing the prediction of the prophet could be no cause of their infidelity, it seems improper to affirm that they believed not that this prediction might be verified.

Ans. To this I answer, That in all predictions of evil actions to be performed by free agents, or agents capable of being diverted from them by providential actions, or strong impressions made upon their spirits, there is not only a foreknowledge that the action, if Providence interpose not, will be done, but a decree or declaration that Providence will not interpose to hinder them, but will permit such persons to act according to their evil inclinations. So that the import of these words may be only this: That God foreseeing the infidelity of the Jews, left them to the blindness and hardness of their own hearts, permitting them to continue in it; that the saying of Isaiah might be fulfilled. So that though the prediction was not the proper and internal cause of their infidelity, yet was the completion of it the final cause of the Divine permission; and therefore the action, though he be no way productive of it, or obliged to hinder it, yet being a permission by way of punishment of men's evil dispositions, in such cases is ascribed to God; as when God is said to *send among men strong delusions to believe a lie, because they receive not the truth in the love of it, but had pleasure in unrighteousness.* (2 Thess. ii. 10—12.)

Secondly, Of the places where this phrase ἵνα or ὅπως πληρωθῇ, *that it might be fulfilled,* occurs, I thus distinguish; that in some of them the Jews might know, before the doing of the action, that such a thing was by the prophet intended or designed to be fulfilled by the coming of their Messiah; as, *v. g.* that *a virgin should conceive and bear a son,* Isa. vii. 14. Matt. i. 23. that *their Messiah was to die for the sins of the people,* Isa. liii. 7, 8. Matt. xxvi. 54. that he should *come riding on a colt, the foal of an ass,* Zech. ix. 9. Matt. xxi. 4, 5. that his *side should be pierced,* Zech. xii. 10. John xix. 37. it being natural for the Jews to inquire touching such words as these, *Of whom speaketh the prophet this?* And hence we find their doctors by tradition did expound these words of the Messiah.

Moreover, it being so expressly foretold, and generally received among the Jews, that their Messiah was to be the *Son of David,* and therefore to resemble him, that nothing is more common in their writings than to apply to him the words of David, and even to call him David, after the example of the holy prophets, Ezek. xxxiv. 23, 24. xxxvii. 24, 25. Hos. iii. 5. saying of their king Messiah, "David shemiah," *David is his name:* (see Dr. Pocock on Hos. iii. 5. and Pugio Fidei, par. ii. cap. 5. §. 8.) I say, this being so, it could not be difficult for them to believe or conceive the words spoken by or relating to David, might, by the intention of God, have a higher or more eminent completion in this second *David their king;* thus that, by his speaking in parables, (Matt. xiii. 35.) that of the Psalmist might be more eminently fulfilled, *I will open my mouth in parables;* (Psal. lxxviii. 2.) that by the providential preservation of his bones from being broken, that which the same Psalmist saith of the righteous man should be more eminently fulfilled in him, *He keepeth all his bones, so that not one of them is broken;* (Psal. xxxiv. 20.) that by the treachery of Judas in betraying his Master, (John xiii. 18.) that which was spoken of Ahithophel's counsel against David might have a more eminent completion in our Lord,

viz. *He that eateth bread with me hath lifted up his heel against me.* In all these things, I say, there could be nothing strange to the Jews, who, as their Targum on the Psalms demonstrates, do expound places more obscurely, if at all relating to him, of their king Messiah. And this they had greater reason to believe, when, by their own confession, the Psalm from which the words are cited, doth relate to Christ, and the words cited were not verified of David; as when, by the soldiers parting of Christ's garments, and casting lots for his coat that was without seam, John xix. 24. that of Psal. xxii. 19. is said to be *fulfilled; They parted my garments among them, and for my vesture did they cast lots.*

But then in other instances it was not necessary that the Jews should understand, nor is it easy to conceive how, without teaching, they could understand, they were to be accomplished in their Messiah; or by these actions done by him, to which they are applied by the evangelist; as, *v. g.* that the words of Hosea, xi. 1. *Out of Egypt have I called my son,* should be accomplished by God's calling his Son Christ out of Egypt; (Matt. ii. 15.) or how that which was said by the prophets, of Christ's being despised and rejected, should be made good by Christ's dwelling at Nazareth; (ver. 23.) or that by the coming of the Messiah to them, the land of Zabulon and Nephthalim should be enlightened; (Matt. iv. 15.) that by the doing of his miracles in such secrecy, and without contention, that of the prophet should be fulfilled, *He shall not cry, nor lift up, nor cause his voice to be heard in the streets:* (Isa. xlii. 2.) all these, I say, are things the Jews could never know, unless they did receive it by tradition that they were things relating to the Messiah promised to them.

But then I add, that there was no necessity they should beforehand know that any of these things were thus intended by the prophets, they being not produced by the evangelists, to prove our Jesus must be the Messiah promised to the Jews, or to convince the infidel; but only as instances which they, by the same Spirit which spake by the prophets, were assured did belong unto him; and of this all the believing Jews and gentiles might be assured by the authority of the evangelists, whom they saw assisted by the same Spirit which moved the prophets, and thereby equally enabled to give us the true interpretation and intendment of them. From what is here laid down it follows,

First, That it is no sufficient objection against this assertion, that if these mystical senses were intended by the prophets, or by the Holy Ghost speaking by them, the Jews could never understand these prophecies before the event. For it was sufficient that they might be understood by them in the primary and literal sense of them before, and that after the event they might be understood by them in the mystical sense also, by virtue of that explication, which men, assisted by the same Spirit which did at first indite them, gave of them, or in which they averred they were again fulfilled. And I hope it is no objection against the predictions contained in the Revelation of St. John, that we do not at present understand them, it being sufficient that Christians shall understand them in those times in which they are to be fulfilled. Nor,

Secondly, Is it advisedly said, that the "authority of the apostles is not in these passages produced as that which added strength to their reasonings:" for in these passages they never do pretend to reason, but barely to assert; and surely the authority of men delivering these things by virtue of the Spirit *sent down from heaven to teach them all things,* and *lead them into all truth,* must be sufficient to prove the truth of what they say concerning all these places: now this authority the apostles and evangelists must ascribe to themselves in all these writings, or the whole church of Christ must be continually mistaken in receiving the Gospels written by them as the word of God, and the unquestionable rules of faith; for if you only have recourse to their honesty in relating things, you never will persuade men to believe, that by the strength of memory they could record, not only all they could have delivered of Christ's actions, but all his sermon on the mount, and his long discourses in St. John, especially chap. vi. and chap. xiii. to xvii. so exactly, as that we can be certain they did in nothing vary from the true meaning of the words of Christ; especially if the Gospel of St. John was written, as is supposed, almost seventy years after the words recorded in it had been spoken by our Lord. It therefore either must be said, that the Holy Spirit promised to them for that end did *bring these things to their remembrance,* and did enable them, by *comparing spiritual things with spiritual,* thus to apply these places to their particular events; or it must be owned that these Gospels, in which these passages are so applied, and all these long discourses are recited, are of no certainty, and so can be to us no rule of faith.

Moreover, let it be noted, that they neither did nor could they take it for granted, that any of these places should be so explained, by reason of any received tradition of the Jews; there being no such explication of them to be found in any of their Targums, or cited by those who have conversed most in the rabbinical and cabalistical expositions of the Jews. In a word, either these supposed traditionary expositions were intended by the Holy Ghost, or they were not; if they were, the apostles delivered a certain truth, when they said these things were done, *that it might be fulfilled which was spoken by the prophets;* if they were not, they must be guilty of a manifest untruth, in declaring they were done that the Scriptures, or the sayings of the prophets, might be fulfilled; when, by the doing of them, only the false and extravagant traditions of the Jews were accomplished, but nothing at all was done, which the Holy Ghost intended in the inditing of those Scriptures.

Thirdly, I add, that when the words run only thus, τότε ἐπληρώθη, *then was fulfilled* such a thing spoken by the prophets, though I see no necessity of so doing, we may admit of a completion by way of accommodation. That there is no necessity of granting this, I hope I have made appear in my notes on Matt. ii. 17. xxvii. 9. the only places where this phrase is used; yet, since the end of doing such an action is not here expressed, and therefore the same reason of any farther intention of the Holy Ghost doth not here obtain; I say, we may in these cases admit of an accommodation. And having thus said what doth sufficiently answer all that Mr. Clerc and Woltzogenius say on this subject; I proceed, with all due respect, both to the piety and learning of Mr. Dodwell, to consider what Mr. Clerc here citeth from him. And,

First, Whereas he supposes "God did intend the prophecies which were committed to writing, and enrolled in the

public canon of the church, should be understood by the persons concerned in them:" I grant this, when they are concerned in them, *i. e.* when they are fulfilled by the event: but will any man hence infer that the Jews must rightly understand in every age the prophecies of Jacob, Gen. xlix. or the song of Moses, Deut. xxxiii. or Ezekiel's description of the temple, from chap. xl. to the end; or Daniel's prophecies, chap. ix. and xi. or that the Christians must in all ages understand the contents of the Revelations of St. John, which were to be sent to the churches, and which undoubtedly concern what should befal them? Old Jacob saith to his sons, *Come, I will tell you what shall befal you in the last days,* Gen. xlix. 1. then he prophesies of Simeon and Levi thus; *I will divide them in Jacob, and scatter them in Israel:* of Judah, that *he is a lion's whelp; from the prey, my son, thou art gone up,* ver. 9.; that *Issachar is a strong ass, couching down between two burdens,* ver. 14.; that *Dan should judge his people,* viz. by Samson, of the tribe of Dan, ver. 16. and he should be *a serpent in the way, and an adder in the path,* &c. ver. 17.; of Gad, that *a troop should invade him, i. e.* the Ammonites and Moabites, and that he should *overcome at the last,* viz. by Jephthah, the Gileadite, ver. 19.; that *Naphtali is a hind let loose, he giveth goodly words,* ver. 21. Now what necessity is there, or what probability, that his sons, or the Jews, should presently understand the import of these mystical expressions, which were to be fulfilled by such persons as Samson and Jephthah, of whom they could have no knowledge; and by such providences as the choosing the tribe of Levi to be God's inheritance, and settling the sceptre in the line of David, of which they then knew nothing? These prophecies must therefore, many of them, be expounded only by the event.

Secondly, When he adds, "That prophecies committed to writing, and designedly propagated to future ages, must needs have been of a general and permanent concernment:" I beg leave to say, it is sufficient that they be of concernment to those ages in which they are to be fulfilled; for otherwise experience shews the Jews had no just notions of Ezekiel's visions, or of Daniel's prophecies, or the prophecies of Zechariah; nor have the Christians any certain interpretation of many prophecies contained in the Revelation. If indeed they be prophecies designed for the support and comfort of his people under their circumstances, as the *prophecy of the return of the Jews from their captivity in Babylon, after seventy years;* or prophecies containing any promise respecting the coming of the Messiah, and pointing out the time when they were to expect him, as that of their *Messiah suddenly coming to his temple,* Mal. iii. 1. and *the Desire of all nations filling that house with glory,* Hag. ii. 7. these being prophecies by which their faith was to be strengthened, and all their hopes erected, it may reasonably be expected that in such cases they should have some present knowledge of the import of them, though much inferior to that which the event and actual completion of them would afford. And, therefore, as many *prophets and righteous men desired to see these things,* and therefore understood the import of them, Matt. xiii. 17. so saith St. Peter, was it *revealed, that not unto themselves, but unto us, they did minister these things.* (1 Pet. i. 11, 12.) But then, when the predictions were of things merely typical, and related not to the literal and primary import of the words, but only to a mystical sense of them, to be accomplished by an event which afterward should happen, it is sufficient that they might know this mystical import of them by the event. So, *v. g.* when Jacob saith of Simeon and Levi, *I will divide them in Jacob, and scatter them in Israel,* (Gen. xlix. 7.) it was sufficient that they then understood the meaning of these words, when it so fell out, that the posterity of Simeon had no separate inheritance by themselves, but only a portion in the midst of the tribe of Judah, (Josh. xix. 1. 9.) and when the tribe of Levi was dispersed among all the tribes; nor have we any reason to believe they understood this before.

Thirdly, When he adds, That "the church concerned in these prophecies cannot be only those ages which were to survive the accomplishment, but also those before, because the only momentous reason that must be conceived concerning these as well as other revelations, must be some duty which could not otherwise be known;" I desire him to shew upon what duty, which could not otherwise be known, depended the true interpretation of Ezekiel's visions, or Daniel's prophecies, or the words of Jacob now cited, or many passages in the Revelation which are yet mysterious: and why this postnate knowledge might not serve as to illustrate the Divine prescience, so to confirm the Christians in what they did believe already, and for the conviction both of Jews and infidels, when the event was, by men so miraculously assisted by the Holy Ghost, declared to be a completion of these prophecies; the author of the Revelation having said, that *the testimony of Jesus is the spirit of prophecy,* (Rev. xix. 10.) I do not understand.

And whereas he insists much on the word *Revelations,* which name he thinks these prophecies could not deserve, unless they could be understood by ordinary means without new revelations: I answer, that as the writings of Ezekiel and Daniel are never called revelations, but only visions, and those of the Revelation are so styled, not as made known, as to their import, to the churches, but as revealed to St. John; so it is evident from the New Testament, that there was need of a new spirit of prophecy to understand the mysteries of the Old Testament; and of a revelation or extraordinary assistance of the Holy Spirit, to know that such passages of the prophets belonged to such actions of our Lord, and such transactions relating to the propagation of the gospel; nor will any man be able to establish the application made of them to such passages on any other foot: and in like manner, when the fulness of the gentiles shall come in, and the body of the Jews shall be gathered to the Christian faith, I know not why a new effusion of the Spirit may not be expected.

In a word, when I shall see this learned person, by his skill in oneirocritics, expounding either Ezekiel's visions, or the Revelation of St. John, from chap. vi. to xx. then only shall I begin to think it not incredible, that skill in the art of oneirocritics was the means by God designed for the expounding those visions, prophecies, and revelations. (See Grotius on Matt. i. 22.)

APPENDIX

TO CHAP. V.

Relating to the question, viz.—"Whether the duties there enjoined by Christ did really belong to the scope and intention of the moral law, and rather were corrections of the misapprehensions of the scribes and pharisees about it, than additions to it; or were indeed precepts not contained in, but by himself superadded to the moral law?"

IN answer to this question, I say,

First, Whatsoever Christ doth here, it must be confessed, that elsewhere he hath added to the law of nature, or the moral law, *viz.* when he commands Christians to *love one another, as he hath loved them;* i. e. *so as to lay down their lives for the brethren.* (1 John iii. 16.) For I know no law of nature or of Moses that required this before, nor did the reason of it, *viz.* Christ's laying down his life for us, obtain before; and therefore this is styled *his commandment* by way of excellency, John xv. 12, 13. yea, his *new commandment*, John xiii. 34. 1 John ii. 8. (See the note there.)

Secondly, I grant that Christ hath added to the permissive laws of Moses, or rather hath restrained Christians from acting suitably to those permissions; *v. g.* whereas the law of Moses permitted a man to divorce his wife, if she *found not favour in his eyes*, by reason of *some matter of uncleanness in her;* (Deut. xxiv. 1.) that is, as the Jews interpret that clause, something that rendered her disgusted by and offensive to him: Christ plainly hath forbidden all divorces upon any other cause than that of fornication; but then he doth this, not by introducing a new law, but by reviving an old one, and shewing, *that no man ought to put asunder those whom God*, by his first institution of matrimony, had joined together and *made one.*

He hath also added to the law of retaliation; but then, according to the constant doctrine of the Jews, that law, though it bound the judge to execute it, when by the sufferer he was required so to do, yet it bound not the sufferer to require that execution; and therefore in respect of him, it only was permissive: and this permission, Christ seems to have restrained, not by imposing any new law, but by preferring to it the laws of charity and mercy, and of a peaceable disposition, under lesser and therefore tolerable injuries; which thing is suitable to the law of nature: and by restraining us from gratifying our revenge, or our displeasure against any person, or desiring his hurt, when we receive no benefit or advantage by it, and from resisting force by force to our greater damage; or going to law for lesser matters, to the scandal of our profession, or the impairing of brotherly charity and friendship.

Moreover, there seems to be even in the words of Christ, this signal difference betwixt his manner of speaking of the permissive laws of Moses and of the precepts of the decalogue; for treating of the latter, he still saith, *Ye have heard it hath been said to them of old;* but of the former he only saith, *Ye have heard that it hath been said:* (ver. 31. 38. 43.) which by the way shews that those words, *Thou shalt hate thine enemy*, are not preceptive, but permissive only; and that they contain a permission not given by God, but by the pharisees to do so. (See the note on ver. 43.)

Now this concession gives a sufficient answer to that objection, that Christ here doth not oppose the doctrine of the scribes and pharisees, but the permission of divorce and of retaliation, allowed by the law of Moses; it being granted that Christ hath given precepts transcending these permissive laws of Moses, occasioned by the stubbornness of the Jewish nation, and by the *hardness of their hearts*, and denied only that he hath added any thing to the true scope and intention of the moral law.

So also when it is added, that Christ gives such precepts of which we find no footsteps in the law of Moses, as those of *not resisting evil*, but rather *turning the other cheek;* and therefore in them seems not to explain the old, but to have given a new law:

It is granted, that in these words he gives a new law opposed to the positive permissive law of *talio;* but then it is denied, that he discoursing of the preceptive moral laws, hath added any thing to them, which was not virtually contained in them. And therefore,

Thirdly, I add, that according to all the rules given by divines for the interpretation of the decalogue, what our Lord adds unto the letter of the third, the sixth, and the seventh commandments, must be contained under the genuine import of those precepts: for these are two known rules relating to that subject, *viz.*

First, *That where any vice is forbidden, that must be consequentially forbidden, which is a natural means, an ordinary occasion of a provocation, inducement, or temptation, to that sin;* it being, say civilians, the property of a good law, *non solum tollere vitia, sed etiam occasiones vitiorum:* and this may be confirmed from the very nature of means; for they receive their name and their morality from the end we aim at; and so, if they be such as have a proper tendency to what is good, then are they styled good; but if they do thus tend to what is evil, they must be evil also.

Secondly, *That when any evil is forbidden in the decalogue, the least degree of that evil action is forbidden;* for *gradus non mutat speciem:* so that the least degree of sin is sin, and sin is the transgression of a law, and therefore of that law which doth forbid that kind of sin. Now hence it follows,

First, That vain swearing, or swearing in our ordinary discourse, must be forbidden in the command requiring us not to swear falsely, or take the name of God in vain. For (1.) the reason of the prohibition of false swearing is this, because it is a horrid profanation of the sacred name of God, as is apparent from those words, Lev. xix. 12. *Thou shalt not swear by my name falsely, neither shalt thou profane the name of thy God.* Now by swearing in our common discourse, we make the sacred name common, and therefore do profane it. (2.) Because this custom of swearing in our common discourse, doth naturally lead us to the sin of perjury: it being the observation both of Hierocles* a heathen, of Philo† a Jew, and St. Austin a Christian, that ἐκ πολυορκίας ψευδορκία, *from the custom of swearing men quickly slide into perjury:* and what can be expected from a common swearer, but that he sometimes should swear falsely, and as well violate as profane the oath of God, since by his frequent swearing he shews that he

* In Carm. Pythag. p. 34. † De Decal. p. 584.

esteemeth not an oath as sacred, nor looks upon it with due reverence? And he that doth not reverence an oath, it is his chance and not his care is to be thanked, if he be not perjured. Moreover, not only Christians, but even Jews, have always thought that swearing lightly, or upon frivolous occasions, and without necessity, was here forbidden. Hence, *Thou shalt not take the name of the Lord thy God in vain*, is, saith the Septuagint, Thou shalt not use it ἐπὶ τῷ ματαίῳ; saith Aquila, εἰς εἰκῆ, *vainly* or *rashly;* Thou shalt not swear ῥᾳδίως, *easily*, saith Philo; *not without cause*, saith the Targum: nor is it reasonable to conceive God should permit the Jews to swear thus lightly by his name, seeing the heathens,* by the light of nature, did condemn this practice; and yet we find no precept in the law of Moses in which this practice is so likely to be forbidden as in this.

Secondly, Hence it doth also follow, that all causeless anger and rancour of spirit against others, and all the expressions of it, by provoking language and reviling censures, must be consequentially forbidden by those words, *Thou shalt not kill*, because they tend and do dispose us to those contentions which often end in blood; and to that contempt of others which makes us not to value their lives, and therefore not much fear the taking them away; and, lastly, to beget in us that hatred which in Divine construction is accounted murder; for, *he that hateth his brother is a murderer.* (1 John iii. 15.) And,

Thirdly, Hence it also follows, that all lustings of the heart after the forbidden enjoyment of a woman, and all such usage of the eye, the hand, or other senses, which naturally are incentives to any filthiness of the flesh, must be forbidden by those words, *Thou shalt not commit adultery;* the last, as being plain incentives to that uncleanness which is forbidden under that name; the first, as being a kind of adultery: for seeing *out of the heart* (saith Christ) *come fornications and adulteries*, (Matt. xv. 19.) they must be in it first; and in it they cannot be, but by the lusting of the heart towards these actions.

Here then is a plain demonstration, That Christ, in his discourse on these three precepts, hath made no addition to them; for what is certainly contained in these commandments and forbidden by them, can be no addition to them.

Secondly, Against these supposed additions to the moral law contained in the decalogue, I argue thus: Christ hath not added to the duties formerly belonging to the first or to the second table, therefore he hath not added to this law: to suppose that Christ hath added to the moral precept of the first table, is to suppose that he hath added to perfection; for that required the Jew *to love his God with all his soul, mind, heart, and strength:* (Deut. vi. 5.) and even the voice of nature will instruct us that he is worthy thus to be beloved. And is not this as much as Christ requireth of the Christians? Could the Jew comply with this precept in its greatest latitude, without exerting his utmost vigour in his service; and doth Christ require more? Will he not accept the engagement of our whole heart, mind, and spirit, in his service? Doth he require that our obedience should exceed our strength?

Nor can it reasonably be supposed that Christ hath added to the duties of the second table, since that requires us to *love our neighbour as we do ourselves.* (Matt. xix. 18, 19.) Now the apostle Paul assures us, that all the commandments of the second table, and every other precept relating to our duty to our neighbour, is comprised in that one word or precept, *Thou shalt love thy neighbour as thyself;* (Rom. xiii. 9.) and that *love worketh no evil to our neighbour; therefore love is the fulfilling of the law*, (ver. 10. see the note there.) But against this it is objected,

First, That if Christ had intended in this discourse to have corrected the imperfect or false interpretations which the scribes and pharisees had made of these commandments, he would have named them, as you do in the interpretation of his words.

Ans. This he sufficiently hath done by saying, (ver. 10.) *Except your righteousness (i. e.* your obedience to the moral law) *exceed the righteousness of the scribes and pharisees, you shall in no case enter into the kingdom of God;* and then proceeding forthwith to shew, how and in what particulars we must exceed their righteousness. And, indeed, had our Lord designed to teach us, that in order to our entrance into his kingdom, we must exceed the righteousness prescribed in the moral law, why doth he only say, *Except your righteousness exceed that of the scribes and pharisees*, who did in many cases evacuate the law, and who are branded by him with hypocrisy for omitting *the weightier matters of the law?*

Obj. 2. It is objected, That had our Lord designed not to add any thing to the moral law, but only to expound it better than the scribes had done, he would not after the recital of the law have added, *But I say unto you;* but rather would have said, *The law of Moses farther saith unto you.*

Ans. To this I answer, That let our Saviour's preface to these expositions of the words cited by him be considered, and then we may discern sufficient reason for these words; for having said, ver. 17. *I came not to destroy the law, ἀλλὰ πληρῶσαι, but to establish and confirm it*, he, in the following instances, may rationally be supposed to shew how he did this, *viz.* by producing first the law, and then by adding, for the establishment and confirmation of the true import of it, *But I say to you:* and when he saith, ver. 19. that *he that looseth one of the least of these commandments, and teacheth others so to do, shall be accounted least in the kingdom of heaven;* he by the *least* of these commandments, seems not to understand any command expressly written in the decalogue, since none of them can be called little, but the lesser degrees of offence against them; and then by adding of these words, *But I say unto you*, he shews how we should teach men to observe them.

APPENDIX

TO CHAP. VI. VER. 16.

IN this appendix I shall endeavour briefly, and I hope clearly, to state these two questions:—

* Πάντως μὲν δὴ καλὸν ἐπιτήδευμα θεῶν ὀνόματα μὴ χαίνειν ῥᾳδίως. Plato, de Legib. lib. xi. p. 966. "Nam et in totum jurare, nisi ubi necesse est, gravi viro parum convenit." Quintil. Instit. Orat. lib. ix. cap. 2. p. 419. Hierocles in Carm. Pythag. p. 33, 34.

First, Whether fasting be a duty now incumbent on Christians, or a thing left indifferent under the Christian institution?

Secondly, Whether it be any part of Divine worship or not?

In answer to the first inquiry, Whether fasting be a duty, or a thing indifferent under the Christian institution, I answer,

First, That as fasting signifies, in the grammatical import of the word, abstaining only for a time from the meat we ordinarily take at other times, it is undoubtedly a thing indifferent; for in this sense, *if we eat not, we are not the better,* for God accounts no man the better purely because his stomach is more empty: and if we eat somewhat even on our days of fasting, when the impotency or indisposition of our bodies doth require it, *we are not the worse.* But as it in the Scripture signifies a day or time set apart for the *affliction of the soul,* and calling it to an account for our past sins, in order to our godly sorrow for and reformation of them; or a day set apart for prayer, and humbling of ourselves, in order to the averting Divine judgments, or the obtaining any public or private blessings from God's hands; I think it continues a duty still, and a thing highly acceptable to God, when it sincerely is performed in prosecution of these ends.

Secondly, It is certain that under the old covenant public fasts were commanded by God, and one of them with that severity, that the punishment of him who did not *then afflict his soul* was *excision:* (Lev. xvi. 16.) and when any adversity befel them, which made this duty proper, not only *pious kings,* (2 Chron. xx. 3.) but God also by his *holy prophets* called upon them to *sanctify a fast.* (Joel i. 14. ii. 12. 15.) This also pious persons voluntarily did upon extraordinary occasions: *I wept* (saith David), *and humbled myself with fasting:* (Psal. lxix. 10. see Psal. xxxv. 13. cix. 24.) Nehemiah fasted when he heard of the affliction of the people at Jerusalem: (Nehem. i. 4.) so did Daniel, (ix. 3.) These fasts they sanctified,

(1.) To avert the impendent wrath of God, (Joel i. 14, 15. ii. 17.) and to render him propitious to them in their distress, that he might be *jealous for his land, and pity his people.* (Joel ii. 18.) Thus did the people of Israel fast, when they were twice smitten by the Benjamites; (Judg. xx. 26.) Jehoshaphat and his people, when distressed by the Ammonites; (2 Chron. xx. 3.) the Jews, when in danger of death from the contrivances of Haman. (Esth. iv. 16.)

(2.) To beg pardon for and reform their offences; as when they fasted for their idolatry at Mizpeh, and did put away Baalim and Ashtaroth, and *serve the Lord only,* (1 Sam. vii. 5, 6.) and when they *separated themselves from their strange wives.* (Nehem. ix. 1.)

(3.) To beg especial mercies of God; as when Ezra and his company fasted *to seek of God a right way:* (Ezra viii. 21.) and all this they did with good success, and so as to obtain God's blessing. These fasts, when duly celebrated, are styled such fasts *as God hath chosen,* (Isa. lviii. 5, 6.) *an acceptable day to the Lord,* (ver. 5.) *a sabbath, a day holy to the Lord, and honourable,* (ver. 13.) and fasting thus was indeed *fasting to the Lord.* (Zech. vii. 5.)

And as for voluntary and private fasts, I have observed that pious persons still used them as occasion did require. Anna the prophetess *fasted and prayed night and day,* and *served God,* as well by fasting as by praying. (Luke ii. 37.) And in our Saviour's time the disciples of John and of the pharisees fasted often; and this was thought so necessary a piece of devotion, that they admire and look upon it as a great defect in Christ's disciples, that they did not the like. (Matt. ix. 14.)

Thirdly, Observe that Christ is so far from disapproving these times of fasting as unsuitable or unnecessary under the Christian dispensation, that he declares *the time was coming when his disciples should fast,* as well as others. (Matt. ix. 15.) He teacheth all Christians after what manner they ought to fast, that their fastings might be acceptable to God, promising a reward from God on them who do so, and being no less solicitous that they might fast than that they might pray, and do their alms, so as to be rewarded by God for them; (Matt. vi. 16.) and lets his disciples know, that their want of faith in casting out a devil, proceeded from their want of seeking it by *prayer and fasting.* (Matt. xvii. 21.) Now surely he who declares that his *disciples should fast* after he was taken from them, he who is solicitous they might perform this duty without *hypocrisy,* and who excites them to it by the promise of *a reward from God,* and who informs them that their want of faith proceeded from their want of *fasting,* sufficiently demonstrates he looked upon this as a duty to be performed by his disciples under the gospel dispensation. And, therefore,

Fourthly, That Christ's apostles and disciples did so esteem it, we learn sufficiently from their practice; they being *in fastings often,* (2 Cor. xi. 27.) and approving themselves as the ministers of God, by *fastings,* as well as other Christian duties: (2 Cor. vi. 4, 5.) this being also the usual preface to *the imposition of hands,* they doing this *with prayer and fasting,* (Acts xiv. 23.) and in commending the ministers of the gospel to the Lord for his assistance; (Acts xiii. 3.) and married Christians being permitted to separate from one another for a season, *that they might give themselves to prayer and fasting.* (1 Cor. vii. 5.) Note,

Lastly, That fasting is not a ceremonial precept, there being no command under the law for voluntary fasting, or public fastings on extraordinary occasions, but only for one stated fast on the day of *expiation;* it therefore must be ranked among those moral duties or precepts of the law of nature, which Christ came not *to dissolve, but to fulfil.* And this appears, because it was the practice not only of the Jews and devout proselytes, (Acts x. 30.) but even of the heathens also. These days of fasting to avert judgments, obtaining not only among the eastern nations, (Jonah iii. 5.) but among the Egyptians, the Greeks, and Romans, and being part of their sacred rites, at which times they were σίτων ἄμοιροι, or ἄγευστοι, that is, *fasting.* In a word, it is owned by them who contend fasting is a thing indifferent, that it is a help to the worship of God, and an instrument of piety. It is by Phavorinus defined to be the *mother of health to the body, and the preservative of the soul;* and surely that which is a help to devotion, and a means of promoting piety, must be as much required to those good ends, as are the helps and means of sober living required by the command of temperance.

That I may answer to the second question, I must premise the distinction so frequent in the schools, betwixt an imperate and an elicit act of worship. An elicit act of

worship is an act which hath God for its immediate object, and solely is designed to do him honour, or to agnize some Divine excellency or perfections. Thus an act of faith is an elicit act of religious worship; because it doth, and is designed purely to acknowledge the Divine power and veracity; and prayer is an elicit act of Divine worship, because by it we do acknowledge the power, wisdom, and goodness of God. Whereas an imperate act of worship is that which hath another object besides God, and only hath relation to him because it is performed in obedience to his command: thus charity hath for its object our indigent or our afflicted brother, and only hath relation to God, as it is done to others in obedience to his command; and justice is an imperate act of worship only, because it immediately relateth to what belongeth to our brother, though we deal justly with him from the consideration of that God *who is the avenger of those who do defraud or overreach their brother*. Now to apply this distinction to our present purpose; they, who deny that fasting is an elicit act of worship, do freely grant it to be an imperate act of worship, as being serviceable to prayer, and that repentance towards God, which are immediate acts of worship. Here therefore note,

First, That even Mr. Dally grants, that fasting was a part of Divine worship under the old testament; whence we may gather that it must be so also under the New Testament, since under both it hath the same object, end, and reasons, and so must be as much an act of religious worship under the New Testament, as it was under the Old; where, to observe it, was *to sanctify a fast*, to keep *a day holy and acceptable to the Lord*, and as much λατρεύειν *to serve God by fasting* as by prayer. (Luke ii. 37.)

Secondly, It is confessed that fasting, considered as a help to prayer, repentance, or pious meditations, is only an imperate act of religion; but as it is an act of revenge upon ourselves for our offences done against the Divine Majesty, and an acknowledgment that we are by them become unworthy to receive from him our daily bread; and as it is a part of our time consecrated to the service of God, I see not why it should be less esteemed an act of religious worship, than the observation of a sabbath, or a day of thanksgiving.

APPENDIX

TO CHAP. XII.

Concerning the nature of the sin against the Holy Ghost, and the reason why it is said to be such as will *never be forgiven*.

FIRST, for explication of this subject I do not think it proper, with the learned Grotius, to mollify the severity of this sentence, by saying, that what is absolutely spoken by the Lord must be comparatively understood, and only intimates, that *it is very difficult to obtain the pardon of this sin, not that it will admit of no forgiveness:* for our Saviour says expressly of this sin, both negatively, that *it shall never be forgiven*, and affirmatively, that the person guilty of it *shall be obnoxious to eternal judgment*, and confirms all this with an asseveration, *Verily I say unto you, He that blasphemeth against the Holy Ghost hath never forgiveness, but* ἔνοχός ἐστιν, *is liable to eternal judgment*. (Mark iii. 29.) Much less are we to admit of Dr. Hammond's descant on the words, that *this sin shall not be pardoned but upon a particular repentance*, for that is as true of every known and wilful sin, as of the *blasphemy against the Holy Ghost;* and therefore this interpretation makes no discrimination of this from any other wilful sin, which yet our Saviour plainly designed by those words to do. Moreover, against both these expositions it is observable, that our Lord saith expressly of all manner of other sins against the Son of man, or the Messiah, that *they shall be forgiven;* and yet, doubtless, men's blasphemies against the Saviour of the world, and other heinous crimes, will not be pardoned without particular repentance, and it is very difficult to bring such grievous sinners to repentance. Let it be noted,

Secondly, That from our Saviour's words it plainly seems to follow, that this sin consists, or is completed, not in our thoughts or in our works, but in our words, for it is *he that speaketh*, ver. 32. *he that blasphemeth against the Holy Ghost*, that shall not be forgiven. Simon, the magician, conceived as vilely of the Holy Ghost as we can well imagine, when he thought *he might be purchased by money;* (Acts viii. 18, 19.) for this was to conceive the Holy Ghost was given only by some higher art of magic than he had attained to; and yet St. Peter exhorts him to *pray, that the thoughts of his heart might be forgiven;* (ver. 22.) and they who, by uncleanness, fornication, and adultery, despised the commandments which God had given them by his apostles, *to possess their vessels in sanctification and honour*, are said to have *despised not only man, but God, who also had given them the Holy Ghost;* (1 Thess. iv. 8.) and yet St. Paul supposes such persons might *repent of the uncleanness, fornication, and lasciviousness, they had committed.* (2 Cor. xii. 21.) This sin must, therefore, be committed, not only by our evil thoughts and works, but also by our blasphemous words against the Holy Ghost.

Thirdly, Observe, that it is not any blasphemy against the Spirit in his miraculous operations, such as were casting out of devils, and healing of diseases, which is here styled the *blasphemy against the Holy Ghost*, this being here done by the pharisees against the Son of man; for he declareth, ver. 28. that *he did cast out devils by the Spirit of God:* they therefore must blaspheme that Spirit by which our Saviour did this, by saying, *he cast out devils by Beelzebub, the prince of the devils;* and yet our Saviour saith, that even *this blasphemy against the Son of man should be forgiven*, but it was properly the *blasphemy against the Holy Ghost*. And therefore,

Fourthly, Let it be noted, that there is a plain difference in Scripture betwixt the operations of the Spirit and the gifts or distributions of the Holy Ghost; all the miraculous operations which were done upon others, *viz.* the casting out of devils, the healing of diseases, the curing of the lame, the blind, the dumb, the maimed, the raising of the dead, were the extraordinary operations of the Spirit; but all the inward gifts, by which the understanding was enlightened, and was enabled to perform things, which by nature it could not do without the immediate working of the Holy Spirit, are styled the gifts or distributions of the

Holy Ghost; as, *v. g.* the gifts of *wisdom, knowledge, faith, prophecy, discerning of spirits, the gift of tongues, and the interpretation of them.* That there is ground for this distinction will appear from these considerations:

(1.) Because our Saviour, whilst he was upon earth, gave to his apostles and the seventy disciples power to *heal the sick, cleanse the lepers, cast out devils,* and to *raise the dead;* (Matt. x. 8. Luke x. 9.) and yet St. John informs us, that *the Holy Ghost was not yet come, because that Jesus was not glorified:* (vii. 39.) and Christ informed his disciples, that *if he did not go away, the Comforter,* that is, the Holy Ghost, *would not come* to them; but *when I go* (saith he), *I will send him to you:* (John xvi. 17. xiv. 16.) and St. Peter tells the Jews, that our Lord being *exalted to the right hand of God, received the promise of the Holy Ghost, and sent him down upon his apostles.* (Acts ii. 33.) The Holy Ghost must, therefore, signify something distinct from the power of working miracles.

(2.) The apostle John, producing his witnesses to prove that Jesus is the Son of God, saith thus, *There are three that bear witness upon earth, the spirit, the water, and the blood;* and there be *three that bear witness from heaven, the Father, the Word, and the Holy Ghost,* (1 John v. 7, 8.) clearly distinguishing the witness of the Holy Ghost from the testimony of the Spirit.

(3.) Throughout the history of the Acts of the Apostles, where St. Luke hath occasion to mention the miracles which the apostles and other Christians did, he always useth the words τέρατα, σημεῖα, δυνάμεις, *wonders, signs,* and *powers;* but where he speaks of persons prophesying, or speaking with tongues, he doth as constantly ascribe this to the Holy Ghost descending on them.

And (lastly) where the Scripture mentions these things together, it puts a manifest distinction betwixt signs and wonders, and the gifts and distributions of the Holy Ghost. Thus the apostle speaks of the things God had wrought by him, *in the power of signs and wonders,* and *in the power of the Spirit of God,* or of the *Holy Ghost,* as other copies read: (Rom. xv. 19.) and God, saith St. Paul, *bare witness to the doctrine which the apostles preached by signs and wonders, and divers miracles, and gifts of the Holy Ghost.* (Heb. ii. 4.) Hence observe,

Fifthly, That this *blasphemy of the Holy Ghost* neither was nor could be then committed when our Saviour spake these words, or whilst he was upon earth, because the *Holy Ghost was not yet come,* saith the evangelist; (John vii. 39) nor was he to be sent till *Jesus was glorified, i. e.* till he was risen from the dead, and was exalted to the right hand of the Father. And therefore, after our Lord's resurrection, he breathes on the apostles, and saith unto them, *Receive ye the Holy Ghost;* (John xx. 22.) and farther promises, at his ascension, that *within a few days* they should receive *the power of the Holy Ghost* descending down from heaven, to render them able witnesses of our Lord's resurrection; and that after his departure from them, *the Comforter,* that is, the Holy Ghost, *should come,* and should *convince the world of sin, because they believed not in him,* and of his *righteousness,* because he *went unto the Father.* (John xvi. 9, 10.) Though, therefore, our Saviour entered upon this discourse upon occasion of that saying of the pharisees, *he casts out devils through Beelzebub,* yet his design seems chiefly to be this, to terrify them from going on from the blaspheming the Son of man, and of that Spirit by which he wrought his miracles, to the blaspheming of the ensuing dispensation of the Holy Ghost, which was the last he ever would vouchsafe, to call them to that repentance which would procure the remission of their sins. These words may, therefore, be thus paraphrased:—You have represented me as a winebibber, and as a friend of publicans and sinners, and as one who casts out devils by Beelzebub; and you will still go on, after all the miracles which I have done among you, to represent me as a false prophet and a deceiver of the people; but, notwithstanding, all these grievous sins shall be forgiven you, if that last dispensation of the Holy Ghost, which I shall after my ascension send among you, shall prevail with you to believe in me: but if, when I have sent the Holy Ghost to testify the truth of my mission, and of my resurrection, you shall continue in your unbelief, and shall blaspheme the Holy Ghost, and represent him also as an evil spirit, your sin shall never be forgiven, nor shall there any thing be farther done to call you to repentance. That this is the true import of our Saviour's words is evident,

First, Because they still run in the future tense, respecting not what had been done already by the pharisees or others, but only what hereafter should be done; *whosoever shall blaspheme against the Holy Ghost.* (Mark iii. 28. Luke xii. 10.)

Secondly, Because the blasphemy here mentioned in these words, *He casteth out devils by Beelzebub,* or by confederacy with Satan, was certainly a blasphemy against the Son of man; and therefore such to which the promise of forgiveness is here made, and could not be the blasphemy of the Holy Ghost, because he was not yet come. And,

Thirdly, Had the pharisees been guilty of this blasphemy against the Holy Ghost, by this saying of our Lord, *he casts out devils by Beelzebub,* our Saviour could not afterward have *prayed for their forgiveness,* or offered to them any farther terms of mercy or salvation; whereas he on the cross prays thus, after the pharisees and rulers had moved Pilate to crucify him, *Father, forgive them; they know not what they do:* (Luke xxiii. 34.) and in this very chapter he promiseth one farther sign for their conviction, even that of his death and resurrection the third day; and farther saith, that *he would send the Holy Spirit to convince them of their sin,* in that they *believed not on him,* and of his righteousness. St. Peter also saith, both of the people and the rulers, who so importunately sued to Pilate that he might be crucified, *I know ye did it ignorantly, as did also your rulers.* (Acts iii. 17. 19.) And then he calls upon them to *repent, and be converted, that their sins may be blotted out;* thereby clearly insinuating they had not yet committed that offence, which could not be forgiven. And St. Paul in the thirteenth chapter of the Acts tells them, *he preached the gospel, and offered remission of sins to all among them that would believe,* (ver. 32. 39. 46.)

And having thus considered the nature of this sin, I proceed to shew the difference betwixt it, and all the blasphemies which the Jews vented against our blessed Lord whilst he was here on earth, and why they were all pardonable, or such as might be forgiven unto men; whereas the *blasphemy against the Holy Ghost* is here pronounced such as should *never be forgiven.*

It is therefore to be observed, that though the Jews still represented the blessed Jesus as a *winebibber* and a *glutton*, because he used not that abstinence, and severe diet, and those frequent fasts, which John and his disciples did; though they styled him a *friend of publicans and sinners*, because he freely did converse with them for their good; though they styled him a *blasphemer*, because he called himself *the Son of God*; though, lastly, they *crucified* him, and pronounced him *worthy of death*, as a false prophet, and deceiver of the people: our Saviour not only promises pardon of these things to them who should believe after his resurrection, but even prays for them upon the cross, saying, *Father, forgive them; for they know not what they do.* Now this he did upon these two considerations:

First, Because the meanness of his birth and education, state and condition upon earth, caused many to be offended at him, and indisposed them to believe such high things of him as that he was *the Son of God*, and was to be *the King of Israel.* Thus, when they were amazed at the Divine doctrine which he taught, and the mighty miracles by which he had confirmed it, and thereupon inquire, *Whence is this wisdom given to him, and these mighty works done by him?* the thought that he was *the son of a carpenter*, and of a poor woman called Mary, caused them to be *offended at him:* and when he represents himself as a person *coming down from heaven*, they do not believe him on the same account, but say, *Is not this Jesus, the son of Joseph? Know we not his father and his mother? how therefore saith he, that I came down from heaven?* (John vi. 42.) This, therefore, being so specious a pretence for their rejecting of and not believing on him, our Saviour promiseth the pardon of their infidelity, till, by his resurrection, and the mission of the Holy Ghost, he had quite taken off the force of the objection, and shewed by his return unto the Father, and his sitting down at the right hand of God, and sending of the Holy Ghost from heaven, that he was indeed *the Son of God.* Hence is he said to be declared *the Son of God with power by the resurrection from the dead*, (Rom. i. 4.) of which, saith the apostle Peter, *we are witnesses; and so is also the Holy Ghost, which he hath given to them that believe:* (Acts v. 32.) and Christ himself declares, that when this Holy Ghost was by him sent from heaven, he should *convince the world of their sin, who believed not in him, and of his righteousness, because he went unto the Father.* (John xvi. 8, 9.)

Secondly, Christ thought their case more pitiable, till after his resurrection and ascension, and till this mission of the Holy Ghost, by reason of those prejudices which their whole nation had entertained against his person and his doctrine, and which were not entirely removed, till he had thus ascended: now they were such as these, (1.) That they were very well acquainted with his birth and parentage; but *when Christ cometh, no man can know* (saith their tradition) *whence he is.* John vii. 27. (2.) That Elias did not come in person to usher in his advent, according as it was foretold by Malachi, iv. 5. Thus when a voice from heaven had declared him to be the Son of God, in the audience of St. Peter, James, and John, they still object against it, the tradition of the scribes, *that Elias must first come.* (Matt. xvii. 10.) And, (3.) that they had got a general tradition that their Messiah was *to abide for ever*, (John xii. 34.) whereas Christ still declared, he was to *be lifted up*, and die an ignominious death; a doctrine so distasteful to his own disciples, that Peter, after his confession that he was the Christ, rebukes our Saviour for it, saying, *Far be it from thee; this shall not happen unto thee.* (Matt. xvi. 22.) And though he very frequently and plainly told them that he was to suffer, yet do St. Mark and St. Luke inform us, that *they understood not this saying, and it was hid from them;* (Luke ix. 45.) yea, that *they understood not these things, nor knew they what was said:* (xviii. 34.) and yet Christ's words were plain enough, only they could not reconcile them with their tradition, that the *Messiah was to abide for ever*, and set up a *temporal kingdom* among them. For (4.) this was the great prejudice their whole nation laboured under, that their Messiah was to come in a *triumphant manner, to subdue nations under them*, and make the Jews to lord it over all their enemies, and to continue this his kingdom over them for ever; their prophets having still represented him as a *great King over all nations:* his own disciples were so fully possessed with this opinion, that after our Lord's resurrection they presently inquire, *Wilt thou at this time restore the kingdom to Israel?* (Acts i. 6.) It is not therefore to be wondered, that this so strong and pleasing apprehension should prejudice their minds against a person seemingly so mean and despicable, who spake so often of his sufferings, declared that *his kingdom was not of this world*, and that he came not to *be ministered unto, but to minister.* Now by our Saviour's resurrection, ascension, and sending of the Holy Ghost, all these objections were fully solved, and all these prejudices were removed. For when our Lord was thus *declared to be the Son of God with power, by his resurrection from the dead*, then must they be convinced, that besides that human nature, which he received from his parents, he had another, according to which they *knew not whence he was*, and *neither knew him nor his Father.* (John viii. 14. 19.) When at his ascension *all power in heaven and in earth was given to him*, and he was there to reign *till all his enemies were made his footstool;* then might they easily perceive, how this Messiah was *to abide for ever, and to reign over the house of Jacob for ever.* (Luke i. 33.) Hence, from this exaltation to the right hand of Power, St. Peter makes this inference, *Therefore, let all the house of Israel know assuredly, that God hath made this Jesus, whom ye crucified, both Lord and Christ.* (Acts ii. 36.) They from his resurrection were assured his former sufferings were well consistent with his kingdom; and from his ascension into heaven, that his kingdom was not to be a temporal kingdom upon earth, but a spiritual and heavenly kingdom, and that he was to rule not over men's bodies, but their souls and consciences; and when they saw this kingdom so powerfully erected by the Holy Ghost assisting the apostles in the preaching of the gospel, and making numerous converts throughout the heathen world, they could not but discern how it was foretold by the holy prophets, that he should *reign over all nations:* or how John the Baptist, who had pointed him out, and said, *Behold, the Lamb of God, and Saviour of the world*, and had foretold he should *baptize them with the Holy Ghost*, was that Elias, which was to come as his forerunner. And thus you see why our Saviour puts this distinction betwixt the blasphemies committed against him in this state of humiliation, and the blasphemies committed against the Holy Ghost he

promised to send down from heaven, after his exaltation to the right hand of Majesty in the heavens.

It remains to shew how the blasphemy against the Holy Ghost becomes unpardonable, and why it was so rather than any sin committed against Christ whilst in the state of his humiliation: now this it was upon several accounts;

First, Because this was the last and chiefest evidence which God designed to make use of, to cure the infidelity of that perverse and stubborn generation, or to prevail upon them, and upon other nations, to believe in Christ: in all the other evidences, which came before to win men to that faith in Christ, on which the pardon of their sins depended, God had still a reserve, and resolved upon some farther means when they had proved ineffectual. If the testimony of John the Baptist that he was the Christ, if the innocency of our Saviour's life, if the wisdom of his words, the heavenly nature of his doctrine, and all the miracles by which it was confirmed, proved ineffectual to persuade that perverse generation to receive and own him as their promised Messiah; God still resolveth, yea, he had promised to send this Holy Ghost, as a more powerful evidence *to convince the world of sin, because they believed not in him*, and of the righteousness of him whom they had hitherto rejected. Hence, when the Holy Ghost in this miraculous manner had fallen down on the apostles, and enabled them *to speak with tongues, and prophesy; this is that* (saith St. Peter) *which was spoken by God in those words of Joel; In the latter days I will pour my Spirit upon all flesh: and your sons and your daughters shall prophesy.* (Acts ii. 16, 17.) And again, (ver. 38, 39.) *Repent, and be baptized in the name of the Lord Jesus for the remission of sins, and ye shall receive the Holy Ghost: for the promise is to you and to your children.* When therefore the apostles, being endued with this power from on high, had been Christ's witnesses, *throughout Judea and Samaria, and to the ends of the earth*, God had done all that he designed to bring men to the faith of Christ; so that when many would not be persuaded by it, but, instead of being convinced and reclaimed, proceeded to slight and despise, yea, to revile and blaspheme it; God was unalterably resolved to strive no more with them, but to let them *die in their sins:* and therefore it is observable, that when the Jews had thus resisted the *Holy Ghost, contradicting and blaspheming that Holy Spirit* by which they preached unto them, (Acts xiii. 45.) they give them over as desperate, and persons in whom that of the prophet was fulfilled, *Behold, ye despisers, and perish,* (ver. 41.) and therefore *turn unto the gentiles:* (ver. 46. xxviii. 28.) and St. Paul represents them as persons *given up to a spirit of slumber*, and judicial blindness; (Rom. xi. 8, 9.) and so rejected from being any more God's church and people.

And as this was the last, so was it the most powerful evidence: as for the working of miracles and casting out of devils, the heathen priests and exorcists, and many of the Jews, pretended to them; our Saviour also foretold of the *false Christs* and *false prophets*, that they should *work signs and miracles* sufficient to seduce, *if it were possible, the very elect;* (Matt. xxiv. 24.) and the apostle, that Satan should come among those, who *received not the truth in the love of it, with strong delusions, and with all deceivableness of unrighteousness, with all power, signs, and lying wonders.* (2 Thess. ii. 8—10.) But yet none ever did or could pretend unto these inward gifts and operations of the Holy Ghost, such as enabled the illiterate to speak with all kind of unknown tongues, and to interpret the tongues of others, and to discern the secrets of men's hearts, and *understand all mysteries*, by an internal inspiration and illumination; and much less to confer gifts on others by imposition of their hands, as the apostles did: when, therefore, Christians saw those gifts exercised continually in their assemblies, and daily conferred on persons at their baptism, they could scarce have a stronger evidence of the truth of the Christian faith, and therefore could not blaspheme those gifts by which it was so wonderfully confirmed, without the utmost degree of infidelity. And therefore,

Secondly, This sin is represented as unpardonable; because the faith of such perverse and stubborn persons is impossible, they having rejected all the evidence that can be offered for their conviction, and all the motives that can be rendered to provoke them to repent of their infidelity. So St. Paul speaks in case of those, who, living under this dispensation of the Holy Ghost, did yet apostatize from Christianity to Judaism, or heathenism; *Let us not go about to lay again the foundation of repentance and faith towards God*, which were the doctrines they first preached to Jew and gentile; *of baptism*, by which believing they made profession of the Christian faith, and covenanted to perform the duties it required of them; *of imposition of hands* of the apostles, by which they after baptism received the Holy Ghost; of the *resurrection of the dead*, which was the glorious promise by which all Christians were encouraged to be *steadfast, immoveable, and always abounding in the work of the Lord;* and of *a future judgment*, by which they were terrified and affrighted from falling off from that obedience: *for it is impossible* (saith the apostle) *for them who have been once enlightened*, as Christians were in baptism (which therefore, from the beginning of Christianity, was called *illumination*, as appears from the testimonies of Justin Martyr, Irenæus, and Clemens of Alexandria), *and who have tasted of the heavenly gift, and have been made partakers of the Holy Ghost*, which they received by the imposition of hands, *and who have tasted of the good word of God, i. e.* have been acquainted with that gospel, which affords the promise of remission of sins and of justification here, and of a resurrection to eternal life hereafter, *and have felt the powers of the world to come, i. e.* the powerful persuasions which the doctrine of a future judgment administers to repentance, a new life, and steadfast perseverance in the Christian faith; and after all these engagements to persevere in the profession of it, fall away from it by apostacy to Judaism, or to heathenism—*to renew them to repentance:* (Heb. vi. 2—7.) because you cannot lay again any other motive or foundation to it, than hath been already laid; you cannot call upon them to repentance, and to faith in God, by any other arguments than by those miracles by which they were at first induced to believe; you cannot incite them to be true to their profession by any other engagements than those which they had made in baptism; you cannot give them any higher evidence of the truth of Christianity, than that of their participation of the Holy Ghost; no greater motive to continue steadfast in the Christian faith, than is the promise of a happy resurrection to eternal life; nor propose any thing

more dreadful to affright them from apostacy, than are *the terrors of a future judgment;* and so you can do nothing to renew them to repentance, which hath not been already ineffectually performed in order to that end.

FIRST APPENDIX

TO CHAP. XXIV.

GROTIUS, in his notes on the third verse of this chapter, makes these three questions to refer to three several epochas; *viz.*

1. The question, *When shall these things be?* to the time of the destruction of the temple: and this, saith he, our Saviour answers to, ver. 23.

2. The question concerning his παρουσία, or *advent,* to set up his kingdom, he refers to the time of Constantine; but others, to the time of the general conversion of the Jews and the millennium; and of this time, say they, Christ speaks from the twenty-third to the thirtieth verse.

3. The question concerning *the end of the world;* and of this, saith he, Christ speaks from the thirtieth verse to the end of the chapter.

I on the contrary do assert, that at least to the thirty-fourth verse, Christ speaks only of the destruction of the temple, the city, and people of Jerusalem, and of the Jewish nation.

Now, that the παρουσία, or *advent of the Son of man,* belongs not to his coming to destroy Jerusalem, but to another coming of this Son of man to set up his kingdom, he proves; because the words here, from ver. 22. to 27. are like those in which our Lord speaks of his kingdom, Luke xvii. 22. to the end: but that Christ there, from ver. 22. to the end, is speaking of the time when the Jews should be in *great distress* by the Roman army, and should perish by it, and when Christ should come to execute his vengeance on them, is exceeding evident from the words, and is there also confessed by Grotius. For, say St. Matthew, Mark, and Luke, *When you shall see Jerusalem compassed about with armies, let him that is on the housetop not come down to take any thing out of his house; nor let him that is in the field,* &c. *for these are the days of vengeance.* And the words of the same St. Luke, xvii. 31. run thus; *On that day, he that is on the housetop, and his stuff in the house, let him not come down to take it away; and likewise he that is in the field.* Who sees not now, that *that day,* Luke xvii. is the same with *the days of vengeance,* chap. xxi.? Now this one observation confounds all these several epochas, into which some have divided this chapter. For,

First, Hence it appears, that the time when they should say, *See here, and see there is the Son of man,* Luke xvii. 22, 23. *viz.* he that is *to deliver Israel,* Luke xxiv. 21. *to save them from their enemies,* Luke i. 71. 74. is the very time preceding the destruction of the Jewish nation. For, when those days of tribulation come upon them, saith St. Mark, xiii. 19. 21. St. Matthew, xxiv. 21. 23. 26. then shall they say to you, *Lo, here is Christ, and there is Christ.* And this is still more evident from Matt. xxiv. 26. *when they shall say, Behold, he is in the desert; go not forth:* for this they often said before their destruction. (See the note there.)

Secondly, Hence it must follow, that the *false Christs* and *false prophets* mentioned Matt. xxiv. 24. must also be contemporary with the times of tribulation preceding that destruction, and that they must rise up as *false Christs,* by pretending to deliver Israel; and as *false prophets,* by declaring to them salvation as from God; for the appearance of these very persons to deceive, is given as the reason why *they should not follow, or believe them,* who said, *Lo, Christ is here;* or, *Lo, he is there.* (Matt. xxiv. 23, 24. Mark xiii. 21, 22.)

Thirdly, Hence it appears, that the παρουσία, *coming of the Son of man* like lightning, must be at the same time; not only because it is given in St. Matthew as a reason why Christ was not then to be looked for in deserts, or in secret chambers; and, Luke xvii. 24. as a reason *why they should not follow them, who would then say, See, he is here;* or, *See, he is there;* but also, because St. Matthew assigns this as the reason of that conspicuous appearance, that *wherever the body* (of the Jews, the carcass) *is, there would the eagles (i. e.* the Roman army) *be gathered together,* to prey upon and to destroy them.

Fourthly, Hence it appears, that when it is said, Matt. xxiv. 37—39. *As it was in the days of Noe, so also shall the coming of the Son of man be:* this also must refer to the same time, though these words may also refer to the day of judgment, and be then accomplished; for the same words, Luke xvii. 26, 27. are mentioned by Christ; and then it follows, *In that day (viz.* of his coming) *he that is on the housetop, and his stuff in the house, let him not come down to take it away;* which, as we have proved, respects the time preceding the destruction of Jerusalem.

Fifthly, Hence it appears, that the words following in St. Matthew, ver. 40, 41. *Then shall two be in the field, two grinding in the mill, the one shall be taken, and the other left,* refer to the same time also, as well as to the day of judgment: for when Christ had said these words to his disciples, Luke xvii. 35, 36. they inquire, *Where, Lord, shall this be?* And he answers, *That wherever the body is, thither shall the eagles be gathered together,* which, as is proved already, refers to the same time.

Hence then it is manifest, there can be no such interval in this prophecy as some imagine, *viz.* an interval of above seventeen hundred years betwixt what is spoken of the destruction of Jerusalem; to ver. 23. and what is spoken of the millennium from thence to ver. 30.

Arg. 2. Moreover, that what is assigned as a second epocha to follow the first, according to Grotius, three or four hundred years after; and, according to others, almost seventeen hundred years after, was indeed to happen in, or about the first period, is evident from most passages recorded from ver. 23. to 34. Of the twenty-third, twenty-sixth, twenty-seventh, and twenty-eighth verses, this hath been proved already.

That these words, ver. 24. *For there shall arise false Christs and false prophets,* belong to the same period, as it hath been proved already from the connective particle, *for;* which shews this verse is introduced as a reason of what was said in the foregoing verse: so also is it proved from the words following, ver. 25. *Behold, I have told you before, viz.* ver. 5. by saying, *Many shall come in my name (i. e.* as false pretenders to be the Christ, and that Prophet which should come into the world), *and shall deceive many;*

which words undoubtedly belong to the first interval. So when St. Mark had introduced Christ speaking the same words, ver. 22. he adds, ver. 23. *See to it; behold, I have foretold you all things, viz.* all that related to these persons, ver. 6. and therefore St. Luke having given us Christ's word thus, xxi. 8. *Many shall come in my name, saying, I am Christ, and the time draweth near;* he adds those words, *Go not after them:* which are the same in sense with those that go before, and follow in St. Matthew, *Believe them not;* and upon that account he doth not at all repeat those words, as do St. Matthew and St. Mark.

Secondly, St. Mark saith, ver. 24. in those days, after this tribulation, (mentioned ver. 19.) *the sun shall be darkened;* it shall be thus immediately after this tribulation, saith St. Matthew, ver. 29. Now, can that which was not to happen till seventeen hundred years *after this tribulation*, be said to happen either *immediately after* that tribulation, or *in those days?*

Thirdly, They both go on, and say, *And then shall appear the sign of the Son of man coming in the clouds*, viz. *in those days, and immediately after that tribulation;* Matt. xxiv. 30. *Then shall they see the Son of man coming in clouds with power and great glory*, surely not seventeen hundred years after the destruction of Jerusalem: for, why then did our Saviour say to them that crucified him ἀπ' ἄρτι, *Within a little while shall ye see the Son of man coming in the clouds?* (Matt. xxvi. 64.)

Fourthly, The thirty-first verse following thus in St. Matthew, *And he shall send;* and in St. Mark thus, καὶ τότε, *And then he shall send his angels, and shall gather his elect;* shew evidently, that *the gathering of the elect* there mentioned must happen then.

Fifthly, The thirty-third verse follows thus, *When all these things shall come to pass, then know ye* ὅτι ἐγγύς ἐστι, *that it is near.* Now these words, if they be rightly rendered by our translation, *it is near*, do necessarily refer to the destruction of Jerusalem, mentioned Luke xxi. If they refer to the coming of the Son of man, as is more probable from the words of St. Paul, Phil. iv. 5. ὁ Κύριος ἐγγύς, *The Lord is at hand;* and of St. James, v. 7—9. *The coming of the Lord* ἤγγικε, *is at hand, and the Judge standeth at the door;* they also must refer to the coming of the Son of man to the destruction of Jerusalem, as they do in St. James, v. 7. (see the note there); and as we have proved *the coming of the Son of man* doth in the foregoing places of this chapter, and in St. Luke, chap. xvii. And this is still more evident from the variation of the phrase in St. Luke, *Lift up your heads, for the kingdom of God draweth nigh;* for as this, being given as an encouragement to Christ's disciples then to persevere under these tribulations, and to *possess their souls in patience*, must respect those of that generation, and not those Christians which were to live above seventeen hundred years after; so *the kingdom of God*, mentioned by St. Luke, enforceth the same sense, since Christ, in all these three evangelists, had told them, *There were some then alive that should not taste of death till they saw the Son of man coming in his kingdom;* (Matt. xvi. 28.) or, *till they saw the kingdom of God coming in power.* (Mark ix. 1. Luke ix. 27.)

Lastly, Our Saviour adds, ver. 34. *This generation shall not pass away till all these things be fulfilled;* which shews that this relates to that which was to be done in that age: for *this generation*, saith Grotius, is "ejus ætatis homines," *the men of his age*, as hath been fully proved there; and this, saith he, Christ spake, "Templum ostendens," *shewing them the temple;* and surely then he spake this of the destruction of the temple.

Obj. 1. But against this opinion it is objected, first, That these words of St. Matthew, *Then shall all the tribes of the earth* (or land) *mourn, and then shall they see the Son of man coming in the clouds of heaven with power and great glory*, cannot relate to the destruction of Jerusalem, because St. John, who writ his prophecy long after the destruction of Jerusalem, saith thus, Rev. i. 7. *Behold, he comes with clouds; and every eye shall see him, and they who pierced him: and all the tribes of the earth shall weep because of him.*

Ans But to this objection Grotius himself gives a sufficient answer, by saying, "Novum non est eadem verba, præsertim ex prophetis petita, diversis rebus aptari;" *It is no unusual thing to adapt the same words taken from the prophets*, as these are from Zech. xii. 12. to divers events, especially when they respect the same subject, and relate to the same people. Now, after the destruction of Jerusalem, in the eighteenth of Trajan, the Jews became seditious again in Libya, Cyrene, Egypt, Alexandria, Mesopotamia, and that war extinguished πολλὰς μυριάδας Ἰουδαίων, *many myriads of Jews:* (Euseb. H. Eccl. lib. iv. cap. 12.) and after that, from the sixteenth to the eighteenth of Hadrian, they rebel again; and then an innumerable multitude of men, women, and children, perished with Barchochebas their leader; and they are utterly suppressed, and from thenceforth not permitted to see Jerusalem, (cap. 6.) And had not St. John, seeing these things by the spirit of prophecy, sufficient occasion, upon these accounts, to adapt these words of Zachary to the like calamities befalling the same persons?

Obj. 2. St. Matthew and St. Mark say, *Of that day and hour knoweth no man; no, not the angels of heaven, nor the Son, but the Father only:* (Matt. xxiv. 36. Mark xiii. 32.) which seems not to be true of the destruction of Jerusalem, foretold so punctually by Daniel, but only of the day of judgment, of which the ancients did generally interpret these words.

Ans. About the time to which these words refer, I shall not much contend; for the preceding words being these, *heaven and earth shall pass away*, these words may bear this sense, *But of the time when heaven and earth shall pass away, knoweth no man:* and therefore in the paraphrase I have so interpreted the following words, as to relate to both these times; the destruction of the Jewish nation being an argument and a symbol of the *general judgment.*

APPENDIX

IN ANSWER TO MR. WHISTON'S DISSERTATION ON MATTHEW XXIV.

MY notes upon the twenty-fourth chapter of St. Matthew, and my appendix to that chapter, seem to me to depend upon

such solid and strong reasons, that Mr. Whiston durst not formally attack, and so they need no defence against his dissertation on that subject; yet, because he seems to have made a shift to evade some few things there said, I shall first propound the difference in this matter betwixt his sentiments and mine, and then consider his several observations, and shew there is no strength in them, either to confirm his own opinion, or to invalidate the arguments which I and Dr. Hammond have produced against it. And,

First, He delivers his opinion thus: "That the question which gave occasion to this discourse is double, or really two distinct questions; *viz.* the one, *When these brave buildings of the temple were to be destroyed?* the second, *What should be the sign of his coming to judgment,* and of the end of *the world?*" I, on the contrary, have asserted, and proved by three arguments, that the question is indeed but one, and concerns only the destruction of the people, and the temple, and the polity of the Jews, and the signs when this was to happen.

That two distinct questions are offered to our Saviour, he proves from the account given of them by St. Matthew, whose first question, *Tell us when these things shall be?* relates to the destruction of the buildings of the temple; his second, *What shall be the sign of thy coming, and of the end of the age?* relates, as Mr. Whiston thinks, to the signs and tokens of Christ's coming to judgment, and of the end of the world. To which I answer, That there be indeed two questions in St. Matthew, but then they both relate to the same thing; *viz.* when these things should happen to the people and temple of the Jews, (Luke xiii. 34, 35. xix. 43, 44.) and what signs should precede or accompany that desolation: for,

Arg. 1. First, though the words of St. Matthew are larger than the words of the other evangelists, yet, being all inspired persons, they cannot contradict or thwart each other. Now St. Luke saith expressly, xxi. 7. that the question of the disciples were these two; *When shall these things be, and what is the sign when they shall come to pass?* St. Mark, xiii. 4. saith as expressly they were these; *Tell us when these things shall be,* καὶ τί τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι, *and what is the sign when all these things shall come to pass?* Seeing then that Mr. Whiston* grants, that ταῦτα, ταῦτα πάντα, *these things,* and *all these things,* refer particularly to the buildings of the temple, which are to be destroyed in that age, without any relation to the day of judgment, and the signs thereof: and seeing both St. Mark and St. Luke expressly say, that the second inquiry was when πάντα ταῦτα, *all these things* were to come to pass, or συντελεῖσθαι, to be *consummated,* it is evident they must either contradict St. Matthew, in saying this was the second inquiry of the disciples, or else their second inquiry in St. Matthew must relate to the same thing, to wit, to the destruction of the people and the temple of the Jews.

Arg. 2. My second argument, for confirmation of my opinion, is this: Christ so answers to the questions, touching the signs of his coming, as manifestly to shew they were contemporary with the desolation of the people, polity, and temple of Jerusalem, saying, ver. 27. *As the lightning cometh from the east and shineth to the west, so shall* ἡ παρουσία *the coming of the Son of man be,* Matt. xxiv. 27. for, ver. 28. *where the carcass* (*i. e.* the Jewish people) *is, there shall the eagles be gathered together; i. e.* the Roman army, whose ensign is the eagle: so that the coming of that army to destroy them, and *the coming of the Son of man,* must be contemporary. And again, ver. 37—39. *As it was in the days of Noe, so shall* ἡ παρουσία *the coming of the Son of man be: for two shall be in the field, two grinding in the mill, the one shall be taken, and the other left,* ver. 40, 41. which words are followed in St. Luke with these, *Where the carcass is, there shall the eagles be gathered together,* xvii. 34.

Now to this Mr. Whiston replies only by this sorry shift, that the twenty-seventh and twenty-eighth verses in St. Matthew are misplaced, and belong to their fellows, ver. 37. of the same chapter; which if men may say at pleasure, all certainty from the connexion of the words in Scripture is destroyed.

Secondly, Why doth he say that they are placed here *here without any visible connexion?* when the connexion runs so clearly thus, Hearken not to them who say that *Christ is in the secret chambers,* for the coming of the Son of man will not be secret and obscure, but bright as the lightning, &c.

Thirdly, The same words in St. Matthew follow the same words, Luke xvii. 27. as will be evident by comparing Matt. xxiv. 23. with Luke xvii. 23. and μὴ ἐξέλθητε, Matt. xxiv. 26. with μὴ ἀπέλθητε, Luke xvii. 23. so that if the words of Christ be not misplaced there, they cannot be misplaced here.

And, fourthly, place them where you will, the argument hath still the same force to prove that the *coming of the Son of man* must be contemporary with the coming of the Roman army to destroy the people of Jerusalem; this being given as the reason why the coming of the Son of man should be so conspicuous, that where the Jews were, there should the Roman army be gathered together to destroy them.

Arg. 3. My third argument is this: By comparing the words of Christ elsewhere, with those contained in these three evangelists, this will be farther evident; for Christ saith, Mark ix. 7. *There be some standing here, who shall not taste of death, till they see the Son of man coming in his kingdom;* and, Matt. xxvi. 62. *Within a while ye shall see the Son of man sitting at the right hand of Power, and coming in the clouds of heaven.* When therefore it is said, Matt. xxiv. 30. Mark xiii. 26. Luke xxi. 27. *Ye shall see the Son of man coming in the clouds of heaven with great power and glory;* this advent must be whilst some were living that then stood by Christ, and *within a while,* and so not at the end of the world.

Now in reply to this, behold a notable criticism, *viz.* the word in all these places is not παρὼν, but ἐρχόμενος, not *present,* but *coming;* and what then? Will he not be παρὼν present, when he is come in his kingdom? Will not his παρέλευσις be παρουσία, his advent be his coming? But, saith Mr. Whiston, no example can be given out of this discourse, of the using the word παρουσία in any other sense, but of the presence and appearance of Christ at the last day. I answer,

First, Let him produce examples of Christ's *coming in*

* P. 292.

the clouds of heaven in power and great glory; and I will undertake to prove his παρουσία used in another sense elsewhere.

Secondly, I have proved already, that it is used of Christ's coming to destroy the people of the Jews, Matt. xxiv. 27. Luke xvii. 24. I have proved also, that it must bear this sense, when St. James speaks twice of the παρουσία τοῦ Κυρίου, coming of the Lord, v. 7, 8.* And when I come to vindicate my interpretation of 2 Thess. ii. I shall prove that it bears the same sense there, ver. 8. And,

Thirdly, St. Mark, ix. 1. brings in Christ speaking thus: *Verily, I say unto you, There be some standing here, who shall not taste of death, till they see the kingdom of God come in power;* and St. Luke, ix. 27. *I say to you of a truth, There be some standing here, who shall not taste of death, till they see the kingdom of God come.* Whence it is evident, that kingdom must come, while some of that age were living: when then the same St. Luke saith, xxi. 34. *When you see these things come to pass, know that the kingdom of God is near;* if he speaks of the same kingdom of God, then must that also come in the same age; if of the day of judgment, why doth he immediately add, *Verily I say unto you, This generation shall not pass away, till all these things be fulfilled?* which words, saith Mr. Whiston, have no relation to the day of judgment, p. 292.

That συντέλεια τοῦ αἰῶνος signifies *the end of the world,* he attempts to prove from the signification of the word. But,

First, It appears from St. Mark, that what in St. Matthew is σημεῖον συντελείας τοῦ αἰῶνος, *the sign of the end of the age,* is the same with what is the sign, ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι, *when all these things shall be accomplished:* and that it is the same with the end of the Jewish state, appears from the whole thread of our Lord's answer. For to this inquiry he answers, Matt. xxiv. 6. Mark xiii. 7. Luke xxi. 9. *You shall hear of wars and rumours of wars,* ἀλλ' οὔπω ἐστὶ τὸ τέλος, *but the end* (you inquire after) *is not yet;* and, ver. 13. *he that endureth,* εἰς τέλος, *to the end shall be saved;* and, ver. 14. *the gospel shall be preached,* ἐν ὅλῃ τῇ οἰκουμένῃ, *through the whole Roman empire,* καὶ τότε ἥξει τὸ τέλος, *and then shall the end come;* that is, ἡ ἐρήμωσις αὐτῆς, *the desolation of Jerusalem.* (Luke xxi. 20.) Now the gospel was preached thus throughout the world, saith St. Paul, Col. i. 6. 23. about eight years before the destruction of Jerusalem. Till, then, Mr. Whiston can find any other end mentioned by the apostles, to which our Lord returns this answer, he must be forced to grant, that this is an answer to their question, περὶ τῆς συντελείας τοῦ αἰῶνος, i. e. *concerning the end of the age* they inquired after. Moreover, when the apostle says, that Christ appeared, ἐπὶ τῇ συντελείᾳ τῶν αἰώνων, *at the consummation of ages, to take away sin by the sacrifice of himself,* Heb. ix. 26. and then adds, that he shall come, ἐκ δευτέρου, *a second time without* a sacrifice for sin, *for the salvation of them that expect him:* must not the συντελείᾳ τῶν αἰώνων, *at the end of ages,* signify a time as distinct from the day of judgment, as was our Lord's passion from that day which is yet to come? and, lastly, why is he thus confident, when he hath not returned one word of answer, either to Dr. Hammond, on this chapter, note,† or to Dr. Lightfoot, on the place?

Secondly, Moreover, Mr. Whiston owns that "the apostles looked upon these two questions as belonging to the same time; and imagined that our Saviour would not destroy Jerusalem, and its temple, till he came to put an end to the present state of the world, at the day of judgment: and this (saith he) appears by the words of the question, set down in St. Mark and St. Luke, which evidently shew, that they did not distinguish them in their own thoughts, but looked upon them as coincident." Now though it doth not follow hence, that these things really were coincident; yet it doth follow that, to inform them of the time and signs of the destruction of Jerusalem, was all our Saviour had to say, in satisfaction to their question; for surely he answers fully, who answers to all that they intended to inquire after. Add to this, that it neither is nor can be proved, that Christ in these three chapters gives any one sign of the coming of the day of judgment; for the signs he mentions, evidently relate to the θλῖψις, or affliction of the Jews, and are immediately connected with them, as will instantly be proved: it is therefore certain, that in these chapters Christ doth not answer to this question, *What is the sign of thy coming,* and *of the end of the age,* in Mr. Whiston's sense.

Thirdly, Though he is very confident that the Jews had no notion of any age to succeed after that of the destruction of Jerusalem; yet, seeing their evangelical prophet speaketh of Christ as of the father, τοῦ μέλλοντος αἰῶνος, *of the age to come,* Isa. ix. 7.: seeing St. Paul, in his Epistle to them, speaketh of an οἰκουμένη μέλλουσα, *a world to come,* ii. 5.: seeing the prediction of their renowned Elias runneth thus, That as there were *two thousand years, to-hu,* or before the law, so should there be two thousand years of continuance of the law, and two thousand years of the Messiah; and St. Paul saith, in allusion to these three ages, That upon the Christians of his time were come, τὰ τέλη τῶν αἰώνων, *the end of the ages;* (1 Cor. x. 11.) and that Christ had appeared ἐπὶ συντελείᾳ τῶν αἰώνων, *at the end of the ages, to take away sin by the sacrifice of himself:* (Heb. ix. 26.) and seeing the Jewish writers spake so frequently of a *holam habba,* and *vetter,* or *an age future and to come* in the days of the Messiah;—why might not the apostles speak in their own phrase of the consummation of the Jewish age?

The second thing in which we differ is this, That he asserts that only what occurs in this chapter, from the fourth to the twenty-eighth verse, is to be expounded of the destruction of Jerusalem; whereas I assert, that from thence to the thirty-fifth, and probably to the forty-third verse, all is to be expounded of the destruction of the temple, polity, and people of the Jews, and of the signs and occurrences relating to that destruction.

Now here let it be noted, that if the discourse in St. Matthew concerning the destruction of Jerusalem ends at the twenty-eighth verse, it must end in St. Mark at the twenty-third, and in St. Luke at the twenty-fourth verse; because the twenty-fifth verse in St. Luke, and the twenty-fourth in St. Mark, answer directly to the twenty-ninth in St. Matthew. Now against this I have made a particular dissertation in my appendix to Matt. xxiv. to which Mr. Whiston hath not returned one word of answer: to which I add, that the arguments produced against his opinion in the notes on that chapter, seem to be demonstrative, especially these two.

* See the note there.

† See above, xxiv. 40.

First, The argument taken from the plain connexion of the words following, ver. 29. with the words preceding, which, saith Mr. Whiston, every body will allow are to be expounded of the destruction of Jerusalem: for St. Matthew having said, ver. 21. that *then there shall be* θλῖψις μεγάλη, *great tribulation;* adds, ver. 39. that εὐθέως μετὰ τὴν θλῖψιν τῶν ἡμερῶν ἐκείνων, *immediately after the tribulation of those days, the sun shall be darkened,* &c. And St. Mark, having spoken of this θλῖψις, *tribulation,* that should happen in those days, ver. 19. saith, ver. 24. that ἐν ἐκείναις ταῖς ἡμέραις, *in those days, after this tribulation, the sun shall be darkened,* &c. St. Luke saith, ver. 23. *Woe to them that are with child, and give suck in those days;* for (in those days) *there shall be great affliction and wrath upon that people; and they shall fall by the edge of the sword.* And, ver. 25. (In those days) *there shall be signs in the sun, and in the moon,* &c. St. Matthew goes on, and says, ver. 30. καὶ τότε, *and then* (*i. e.* immediately after that affliction) *the Son of man shall appear in the heavens.* St. Mark says, ver. 26. καὶ τότε, *and then* (in those days of tribulation) *shall they see the Son of man coming in the clouds with power and great glory.* St. Luke, ver. 27. saith, that τότε *then shall they see the Son of man coming,* &c. Is it not therefore evident to a demonstration, that all these things which Mr. Whiston refers to the day of judgment, were to happen immediately after that tribulation, and not almost two thousand years after it? St. Mark adds, ver. 27. τότε ἀποστελεῖ, *then shall he send his angels to gather his elect,* &c. plainly connecting the sending of them with that time, and so demonstrating that the same words, Matt. xxiv. 31. must belong also to that time. Moreover, our blessed Saviour saith to the Jewish Sanhedrin, Matt. xxvi. 64. ἀπ' ἄρτι, *within a while:* and in St. Luke, xxii. 69. ἀπὸ τοῦ νῦν, *from this time shall ye see the Son of man sitting at the right hand of Power, and coming in the clouds of heaven;* which assures us that the like words mentioned in all these chapters of the three evangelists, cannot relate to his coming at the day of judgment, but only to his coming at or about the time of the destruction of Jerusalem. Now from these things we may easily discern the inconsistency of Mr. Whiston's sense of the words of St. Luke, xxi. 24. *Jerusalem shall be trodden down till the times of the gentiles be fulfilled,* καὶ ἔσται σημεῖα, *and there shall be signs in the sun; viz.* that the fulness of the gentiles was to come in before these things should happen: for he doth not say, that μετὰ τὴν πλήρωσιν τῶν ἐθνῶν, *after the fulness of the gentiles is come in,* there shall be signs; but, that there shall be in those days signs; and that *then shall they see the coming of the Son of man in the clouds;* which, as it is proved, cannot relate unto Christ's second coming.

Secondly, My second argument is this, That after our Lord had spoken of all those things, which, Mr. Whiston saith, relate unto the day of judgment, he adds these words, ver. 34. *Verily I say unto you, This generation shall not pass away, till all these things* (beforementioned) *be fulfilled.* Where it is observable, that these words, in all the three evangelists, follow the words, which, Mr. Whiston saith, are spoken of the day of judgment: whence it is evident, that they cannot relate only to the destruction of Jerusalem, unless all the things mentioned before relate to that period, or to some season, which was to follow in that very age; for otherwise, to make our Saviour, after he had said so many things relating to the day of judgment, add with an asseveration, *Verily I say unto you, This generation shall not pass away, till all these things are fulfilled,* is to make him aver, with an asseveration, a manifest untruth; and surely that interpretation must be false, which gives the lie unto our Saviour. And, indeed, his paraphrase on these words,* "I have given you the signs of the desolation of Jerusalem; but as for your other question about the time and signs of the great and general judgment, do not think to confound them with the other:" that I confidently say is not a paraphrase upon any words of the evangelists, but a plain addition to the text, and the pure invention of the brain. I proceed now to answer what Mr. Whiston offers to the contrary. And,

First, Whereas he observes,† "That in that part of the discourse which belongs to the destruction of Jerusalem, our Lord still speaks in the plural; but in that part of it which directly belongs to the day of judgment, the second person plural is not once used:"

The falsehood of this observation appears from Matt. xxiv. 32. ἀπὸ δὲ τῆς συκῆς μάθετε, *learn a parable from the fig-tree:* and, ver. 33. οὕτω καὶ ὑμεῖς, *even so ye:* so Mark xiii. 28, 29. and Luke xxi. after the evangelist had said, ver. 27. *Then shall they see the Son of man coming in the clouds;* he adds, and *when these things come to pass,* ἀνακύψατε, καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, *look up, and lift up your heads, because your redemption draweth nigh:* and then follows the parable of the fig-tree in the plural number. But, saith Mr. Whiston here, our Saviour returns to caution them about the observation of the signs before the destruction of Jerusalem; so apparently doth he beg the question, that between him and us being only this, Whether our Lord, in the intermediate words, from ver. 28. to 33. speaks of the day of judgment, or of the destruction of Jerusalem; and so indecently doth he make our Saviour, without any intimation, leap from one thing to another. In fine, if the preceding words relate to the day of judgment, the parable of the fig-tree must relate to the same time, as the connexion shews: for both in St. Matthew and St. Mark, after these words, *Then shall he send his angels, and gather his elect from the four winds,* which are the words most likely to refer to the day of judgment; immediately follow these words, ἀπὸ δὲ συκῆς, *therefore from the fig-tree learn a parable.* Indeed the whole of this doughty observation comes at last only to this; That there be three verses in which Christ speaks not in the plural number, from ver. 28. to 32. exclusively. And for this rare invention I return him this; That there be five verses, *viz.* from 9. to 15. in which he doth the like: Mr. Whiston, therefore, hath only the glory of being an inventor of an observation manifestly false, and not worth a rush were it as true as the gospel.

His second observation is like unto the first; *viz.* "That in all this discourse our Saviour useth different numbers of the nouns, when he speaks of the desolation of Jerusalem, and of the miseries of the Jews, either antecedent or consequent, and when he speaketh of the day of judgment. In the former case, he always styles them the days of vengeance, in the plural; but in the latter, he speaks only of one great day, and one great hour, which in the phrase of

* Page 300. † Page 296.

the Jews, and ours ever since, have been confined to the end of the world and the day of judgment."

Ans. I am not willing to spoil the good man's observations; yet, first, I must tell him, that I doubt the truth of his first observation, that the great day and hour, both in the phrase of the Jews, and of us Christians, have been still confined to the end of the world and the day of judgment. For, Joel ii. 31. ἡμέρα τοῦ Κυρίου ἡ μεγάλη καὶ ἐπιφανὴς, *the great and terrible day of the Lord* is mentioned; and this St. Peter plainly interprets of the day of Christ's first coming, Acts ii. 20. The prophet Malachi, iii. 1. speaks of a messenger to be sent to prepare the way of the Lord, and of the Lord's coming after him to his temple; and then inquires, ver. 2. *Who shall abide the day of his coming? And who shall stand when he appeareth?* Which verse, saith Dr. Pocock, relates to the destruction of the country, city, and temple of Jerusalem by the Romans, about the seventieth year of Christ: and, iv. 5. he adds, *Behold, I will send you Elijah the prophet,* πρὶν ἐλθεῖν τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ, *before the great and terrible day of the Lord cometh:* which, again, the doctor understands of that coming of Christ against the nation of the Jews, which ended in the destruction of the unbelievers among them: and, ver. 1. *Behold* (saith he), *the day cometh, that shall burn as an oven; and all the proud, and all that do wickedly, shall be as the stubble; and the day that cometh shall burn them up:* which, saith Dr. Pocock, is a description of the final judgment of the Jews, and can be applied to the day of judgment only by way of accommodation. For, to the nation of the Jews did Malachi then speak, as a messenger peculiarly sent to them, to reprove them for their sins, and to declare to them such things as concerned them, and not immediately such things as were common to the whole world.

And this, I hope, may be sufficient to shew him that, in the phrase of the Jews, one day, even of the Lord's coming, is not confined to the end of the world and the day of judgment. Nor,

Secondly, Is it so in the New Testament: for thus our Saviour speaks; *Verily I say unto you, That the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live:* for that those words cannot be meant of the day of judgment, is proved in the note there. So Rom. xiii. 11. This do, εἰδότες ὅτι ὥρα, *knowing that now is the hour to awake out of our sleep;* which I suppose Mr. Whiston does not interpret thus, *knowing now is the day of judgment.*

Again; It is not true, that when Christ speaks of the destruction of Jerusalem, he always speaks of it in the plural number; for he speaks twice of it in the singular number, Luke xvii. 24. *So also shall be the coming of the Son of man in his day;* ver. 30. So shall it be, ἐν ᾗ ἡμέρᾳ, *in that day, when the Son of man is revealed;* and, ver. 31. ἐν ἐκείνῃ τῇ ἡμέρᾳ, *in that day, he that is upon the house, and hath his stuff in his house, let him not descend to take it away:* which words answer to Matt. xxiv. 17, 18. and therefore by Mr. Whiston's confession must relate to the destruction of Jerusalem.

Lastly, It is not true, according to Mr. Whiston's opinion, that our Lord always speaks of the day of judgment in the singular number. For St. Luke saith, xvii. 26. *As it was in the days of Noe so shall it be,* ἐν ταῖς ἡμέραις, *in the days of the Son of man;* which words exactly answer to those in Matt. xxiv. 37. *As it was in the days of Noe,* οὕτως ἔσται ἡ παρουσία, *so shall be the coming of the Son of man;* which, saith Mr. Whiston, *must be spoken of the day of judgment:* and, Mark xiii. 24. ἐν ἐκείναις ταῖς ἡμέραις, *In those days shall the sun be darkened,* &c. which words, saith he,* *I do interpret of the day of judgment;* though indeed he doth it without the least shadow of reason: for the same or more tragical expressions being used of the destruction of the land of Babylon, Isa. xiii. 9, 10. of the Idumeans, Isa. xxxiv. 3, 4. of Sennacherib and his people, Isa. li. 6. of the destruction of Egypt, Ezek. xxxvii. 7. and that in words as plain, and free from mystical expressions, as the words of Christ; and this very destruction being foretold by Joel, in the very words of Christ, ii. 31. iii. 15. why should not that tribulation, which, saith our Lord, was such as *was not from the beginning of the world to that time, nor ever should be after,* (Matt. xxiv. 21.) be represented in the like tragical expressions? In fine, his observation is also on this account impertinent; that where that day and hour occur, we allow that the words may be interpreted of the day of judgment; though whosoever seriously considers Matt. xxiv. from ver. 37. to 42. and Luke xxi. 34—36. will see cause to think, that they primarily refer to the desolation of the Jewish nation.

We also grant, that the latter part of the twenty-fourth chapter of St. Matthew, and the whole twenty-fifth, belong to the day of judgment. But then note,

First, That Dr. Lightfoot very probably conjectures, that the discourse of Christ upon this subject ended at ver. 42. or 44. as in St. Mark and St. Luke it doth; and that the words following were, as St. Luke places them, xii. 29. spoken at another time, and upon another occasion, though, because they also well accord with this place and this occasion, and do there, as well as here, follow the exhortation given ver. 43. St. Matthew hath added them to this chapter.

Secondly, This dreadful judgment of God upon the wicked, unbelieving, and impenitent Jews, being the most signal preludium to, and lively emblem and example of, God's dealing with the like sinners at the great day, and a full proof of that final judgment which shall be upon all the enemies of Christ's kingdom; it is no wonder, that our Lord immediately passes from it to a discourse on that day; it being his usual manner, upon occasion offered, to advance to a discourse on matters of the highest moment.

APPENDIX

TO CHAP. XXVI.

In answer to an objection of Crellius against Christ's satisfaction.

THE great objection which Crellius makes against Christ's satisfaction, is to this effect, That the death Christ suffered for our sins, was only temporal; the punishment we deserved, and therefore should have suffered in our

* Page 295.

persons for them, was eternal death: Christ therefore did not suffer the punishment of our iniquities, because he did not suffer an eternal punishment. To this I answer,

Ans. 1. By confession, that our Lord did not suffer the torments which the damned shall hereafter suffer; for that in the midst of all his agonies, he lay not under any desperation, or under any sense of the anger or indignation of God against him, is evident from what hath been discoursed on ver. 38. of this chapter.

2. It also is confessed, that he could not suffer death eternal, or eternal punishments; for his sufferings and death lasted not three days: to say, he suffered these punishments intensively, is (1.) to speak improperly, seeing eternity applied to punishments plainly respecteth the duration, not the intention of them. (2.) It is certain, our Lord suffered only in his human nature; now that was not capable of such intensive punishments as could be equal to the eternal punishment of the whole world, for which he died: nor can the dignity of the person be considered here; for though that makes the sufferings more valuable, it doth not make them either more durable, or more intense; seeing a peasant suffers as much, and as long, by hanging on a cross, as doth a prince. And (3.) wherein did he suffer such intensive punishments as could be any way equivalent to the eternal torments of the damned? Not in his soul; for, could that soul which knew no sin, lie under remorse of conscience for any thing that he had done? Could the *worm that never dies*, lodge in his sacred breast? Could he who, *for the joy that was set before him, endured the cross*, lie under any sense of God's unchangeable displeasure? Under an absolute despair of any better state? Could he, who knew *his soul should not be left in hades, nor should his body see corruption*, lie under any apprehension of an unavoidable pain, or of no release from what he was to suffer? Now in these things consist the miseries and torments of the damned spirits; and, since it was impossible the holy Jesus should thus suffer in his innocent and spotless soul, it was impossible that he should suffer in his soul those punishments, which are equivalent to the punishments of damned spirits; nor could he suffer these eternal punishments in his body, for that could only die, by what he suffered on the cross.

Again, as it was impossible that Christ should suffer death eternal, so was it unnecessary that he should do it. It was unnecessary that he should do it for the sake of the impenitent and unbelievers; for they in their own persons are, by the order and decree of God, to suffer an eternal death; and why should our Lord suffer that for them, which, notwithstanding all that he had suffered, they must in their own persons actually suffer? No sacrifice for sin, not even that of our blessed Lord, can avail any thing for the impenitent and the ungodly; because it cannot, merely as being offered, render them pure from habitual sin, it cannot *create in them the clean heart*, it cannot give them *a Divine nature*, or a likeness to God, and so it cannot fit them for a state of happiness, or exempt them from being everlastingly excluded from the face of God, and so for ever miserable. Why therefore should our Saviour suffer such direful punishments for them, who could receive no benefit from what he suffered? As for true penitent believers, Christ came to save them from the wrath to come, by suffering, to obtain grace and mercy for them in the pardon of their sins, and to establish that new covenant in his blood, in which God promised *to be merciful to their iniquities, and to remember their sins no more, and to justify them freely by his grace, through the redemption that is in Jesus*. Now, had Christ suffered for them death eternal, or all that justice could demand by way of punishment, for them in whose stead he suffered, what need had he to suffer to procure this rich grace and mercy, in the pardon of those sins for which he had already paid the utmost farthing? Or, how then did he establish a new and better covenant of his blood, seeing no covenant did or could require more than the full punishment, which our sins deserved? Or, how was this a covenant, *to be merciful to our iniquities?* Where, lastly, is the grace and freeness of that justification, which, after a full payment, imputeth only to me nothing of that debt, which is entirely discharged?

Ans. 2. I shall not insist upon it, though it be very true, that the words *death eternal* are never mentioned in the Old or the New Testament; but only shall observe from Covarruvias, and others, that to a surrogation in the case of punishment, it is not requisite the substitute should suffer what is accidental, but only that which is essential to the punishment. Now to apply this to our purpose, let it be noted,

First, That death is accidentally to us eternal, because we have no power, being dead, to raise our bodies unto life; nor have we any promise, that our dying bodies *shall not see corruption;* or, because sin had given Satan a power to detain us in that state till Christ had made satisfaction for it, death neither was nor could be so to Christ, who knew no sin, because he had this power to reassume his life, and had a promise that *his body should not see corruption;* but still his death was both as truly, and as much death, as that which sinners suffer in the body; because it was as much the dissolution of the soul and body, and the cessation of the functions of human life in Christ, as it is in them: that therefore our Lord Jesus should redeem us from eternal death, it was not necessary that he should suffer the same death, but only that he should atone for that sin which made us subject to death, and procure for us a blessed resurrection by his death, which he hath done: *For as by man came death, by man came also the resurrection of the dead: and as in Adam all men die, so in Christ shall all be made alive.* (1 Cor. xv. 21. 22.)

Secondly, Most of the evils which the soul suffers after death, are also accidental, and may more properly be styled the necessary consequents, than the formal and positive punishments of sin. For instance, that souls departed are deprived of the love of God, are objects of his wrath, and are excluded from his presence, is not merely because they are souls separated from the body; for pious souls, when separated from the body, are entirely exempted from these evils; but this ariseth from the natural purity and holiness of God, and the defilement and impurity which these unhappy souls lie under; it is, because *God is of purer eyes than to behold iniquity, neither shall evil dwell with him;* there being *no communion betwixt light and darkness;* and because nothing *which is defiled or unclean can enter into the New Jerusalem*, or be capable of enjoying happiness from God. The worm of conscience, the despair, and direful expectations, which follow this sense of loss, and the exclusion from God's presence, are also natural results of

the soul's separation in an impenitent state, and an unsanctified condition, and of its being conscious of its own doom, and of those wilful follies, which did subject it to that doom: Christ being then the Lamb of God, not having *spot or blemish*, he being such a *high-priest who was holy, harmless, separate from sinners*, he could not be exposed to the evils consequent to the separation of unholy souls. And that his members might also be exempted from them, he was not only to suffer for them, since, as I have observed, the sufferings of another for us, can never of themselves render us holy, renew our natures, and make us like to God; but he was also to make them holy by his word and Spirit, *by the washing of regeneration, and renewing of the Holy Ghost;* whence we are said to be *justified by the name of the Lord Jesus*, but to be *sanctified by the Holy Spirit of God.* (1 Cor. vi. 11.) And upon this sanctification depends our interest in the blood of Christ; for *if we walk in the light, as God is in the light, we have communion with him, and the blood of Christ cleanseth us from all sin.* (1 John i. 7.) And though Christ doubtless suffered *to redeem us from all iniquity, and purify to himself a peculiar people zealous of good works;* yet is it said, that he gave himself to the death for us, that he *might cleanse us by the washing of water and the word.* (Eph. v. 26.) His death is indeed a most powerful motive to holiness of life, but yet it is the immediate fruit of his Holy Spirit, and his word. It was also necessary for this end, that he should purchase for us an entrance into the holy of holies, that he should there appear before God with it: for by this, saith the apostle, we obtain a liberty of entrance into the holy place. (Heb. x. 19.)

Thirdly, The resurrection of the bodies, and union of the souls of wicked men to them, is the natural result of that impartial justice, which will *render to every man according to what he hath done in the flesh:* that being raised, and sentenced to condemnation, and punished with everlasting separation from the presence of the Lord, they are tormented in the flames, which will then seize upon that world which is *reserved unto fire against the day of judgment, and perdition of ungodly men,* (2 Pet. iii. 5.) happeneth, because they are not able to convey themselves out of those flames, and are not worthy to be snatched up to heaven, and *live for ever with the Lord.* That then Christ might exempt the members of his body from these punishments, it was not necessary that he should descend to hell, or be cast into those flames; but only that he should free them from condemnation at that day, as he most certainly hath done, *there being no condemnation to them that are in Christ Jesus;* and that they should be *caught up by him into the clouds, to meet the Lord in the air, and so to be for ever with him,* as the apostle saith they will. (1 Thess. iv. 17.)

Ans. 3. I add, that though Christ did not undergo eternal punishments, yet he did suffer such evils as contained some analogy, and bore some resemblance to those which sinners do, or are to suffer; and which he would not otherwise have suffered, had he not been punished for our sins. For,

First, As the sinner lieth under the sentence of condemnation, and is sure to find a public exemplary judgment; so was our Saviour solemnly condemned, and sentenced as a malefactor, not without semblance of justice, and of law, to warrant their proceedings: for we, say the Jewish doctors, would not deliver up this Jesus, *were he not a notorious malefactor.* They lay upon him the imputations of an *impostor, a seditious person, a perverter of the nation, a rebel* unto Cæsar, and a *blasphemer against God,* pretending to desire his execution out of pure zeal unto their law; *for by our law* (say they) *he ought to die, because he maketh himself the Son of God:* thus was he *numbered with the transgressors.*

Secondly, As sinners will be exposed to shame and ignominy at the great day of judgment, before men and angels, so did Christ suffer a very ignominious and shameful death; the punishment he endured, was *servile supplicium,* that punishment which only slaves did suffer by the Roman law;* it was attended with all the mockeries and flouts, affronts and obloquies, his enemies could cast upon him; as for the rulers, ἐξεμυκτήριζον, *they reviled, and snuffed up their noses at him,* and they that went by, ἐβλασφήμουν, *wagged their heads, and* with their tongues *vented their blasphemies* against him. (Luke xxiii. 35, 36.) He himself declares to his disciples, that he ought to suffer these indignities, that he ought ἀποδοκιμασθῆναι, to be *reprobated* by the *chief priests and elders of the Jews,* (Luke ix. 22.) ἐξουδενοῦσθαι, *to be vilified and set at nought by them.* (Mark ix. 12.) This condemnation, and this shame, was therefore part of what he was designed to suffer for us. And,

Thirdly, Whereas sinners are obnoxious to sufferings in their bodies, he suffered in his body a death so painful, that the most exquisite afflicting torments are styled *cruciatus,* from the cross. And surely, he must suffer sharp and pungent grief, when his hands were pierced and nailed to the cross, sustaining thus the weight of his whole body; and, by that burden, suffering a continual rack and torture, *when all his bones were out of joint,* by being stretched upon the cross; when he, being stretched out thus, was nailed to it, and left to die no other death, but what the sharpness of his pains and the excess of torments would produce.

Fourthly, He suffered in his soul most dreadful agonies; for he himself declares that he was *troubled in spirit,* (John xii. 27. xiii. 21.) at what he was to suffer; and that his *soul was full of deadly sorrow.* (Matt. xxvi. 38. See the note there.) This we may learn from those strong, earnest, and repeated cries he uttered, to be delivered from this bitter cup; for *being heard in what he feared,* (Heb. v. 7.) and yet not freed from suffering death, we may imagine, that his fears were greater than the impressions of mere death could make upon him.

Lastly, Are sinners then to suffer from the hand of God? So do the Scriptures teach us, that our Saviour suffered from his hand, that *he delivered him up for us all,* (Rom. viii. 32.) and that *he made him sin for us, who knew no sin;* (2 Cor. v. 21.) that is, he in his providence ordered, that he should be dealt with as a criminal, or sinful person, for our sakes, who in himself was wholly innocent: it was by men who acted in his name, and claimed his authority, that he was sentenced to death; it was by them who sat in Moses's chair, that he was judged worthy of death, and by his vicegerents that he was delivered up to be crucified; and therefore he tells Pilate, *He could have no power over him, had it not been given him from above.* (John xix. 11.) *It pleased the Lord to bruise him* (saith the prophet) *and to put him to*

* Dr. Pearson on the Creed, p. 206.

grief, and to make our sins to meet upon him; and what men did against him, was only that which *God's hand and council determined before to be done.* (Acts iv. 28.) So that, although I dare not say, that he was smitten by the immediate hand of God, yet do these Scriptures seem to teach, that what he suffered from the hand of man, befel him by the overruling providence of him *who orders all things according to the counsel of his will.* Now from this fair resemblance betwixt what our Lord actually suffered, and what sinners had deserved to suffer, there seems sufficient ground to say, he bore the punishment of our iniquities, and suffered in our stead, although he did not undergo what accidentally the sinner was to suffer, and what it was impossible for him to suffer, being innocent and perfectly holy: had not our Lord been holy in perfection, and separate from sinners, he must have suffered for his own sins; and so he could have been no Saviour to us, by his sufferings; and being thus holy, he could not be obnoxious to the punishments I say he did not suffer. Now, is it not unreasonable to say, Christ could not suffer in our stead, or for our sins, unless he suffered that eternal death we had deserved? since, this is plainly to affirm, he could not suffer in our stead, had he not been a sinner as we were; *i. e.* had he not been incapable of suffering for us, and liable to suffer for his own offences.

THE

GOSPEL OF ST. MARK.

WITH ANNOTATIONS.

PREFACE.

IN confirmation of the authority of these two ensuing Gospels, let it be considered, first, That two things have been already proved in the general preface to the Gospels; *viz.* (1.) That all the four Gospels were received from the beginning, by the whole church of Christ, as genuine, and never questioned by any besides heretics. (2.) That they were owned as their rule of faith, and writings of Divine inspiration: and that therefore * copies of these Gospels were carried by the disciples of the apostles, or apostolic men, into all countries whither they went to build up the churches planted by their hands.

Secondly, Eusebius† farther adds, that it was related, That the three other Gospels being come to the knowledge of all men, and so to St. John's knowledge, he approved of them, and gave in his testimony to the truth of them.

Thirdly, concerning this Gospel of St. Mark in particular, Eusebius‡ informs us from Clemens of Alexandria, and Papias, That when it was indited by him, St. Peter being informed of the writing it by the revelation of the Holy Ghost, confirmed it as a writing to be read in the churches; which sure he would not have done, had he not found it an exactly true and authentic record of the things related in it. And as for the Gospel of St. Luke, Origen§ declares, That it was τὸ ὑπὸ Παύλου ἐπαινούμενον εὐαγγέλιον, *the Gospel praised by St. Paul,* plainly referring to those words of the apostle, (2 Cor. viii. 18.) *The brother,* οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν, *whose praise is in the gospel throughout all the churches.*

Now if these things be true, we must allow the truth of what Tertullian * saith, That these apostolical men wrote these Gospels, *sed non soli, sed cum apostolis;* but this they did not alone, but with the apostles; and that the Gospel of St. Mark, *Petri adfirmetur,* might be styled the Gospel of St. Peter; and that of St. Luke, *quod Paulo adscribere solent,* which the ancients ascribed to St. Paul, might truly bear those titles; not as being dictated by, or being any extract or compendium of, the doctrine which they preached to the churches, but as being approved by them; and then the authority of St. Mark's Gospel depends on the authority of St. Peter, and the authenticness of St. Luke's on the authority of St. Paul, and both upon the approbation of the apostle John. As then this axiom obtained among the Jews as an unquestionable rule, that *he is to be admitted as a prophet whose prophecy is confirmed by the testimony of an undoubted prophet;* so by parity of reason, he must be admitted as a true evangelist, whose gospel is approved by an apostle of whose authority to indite a gospel there is no doubt; which is, according to these testimonies, the case as to the Gospels of St. Mark and Luke. But I confess, I cannot fully acquiesce in this last ground of the canonical authority of these two evangelists, for reasons which will do nobody any good, therefore shall do nobody any hurt; and upon this account I shall endeavour, in the preface to St. Luke's Gospel, to found the authority of these two evangelists on principles which to me seem more certain.

As for the time and place when and where this Gospel was indited, we are wholly in the dark: for all that Theo-

* Euseb. H. Eccl. lib. iii. cap. 37. † Lib. iii. cap. 24. p. 95.
‡ Κυρῶσαι τὴν γεγραφὴν εἰς ἔντευξιν ταῖς ἐκκλησίαις. Hist. Eccl. lib. ii. cap. 5.
§ Apud Euseb. H. Eccl. lib. vi. cap. 25.

* Contr. Marcion. lib. iv. cap. cap. 2. et 5.

phylact saith of this Gospel, that it was written ἐν Ῥώμῃ μετὰ δέκα ἔτη τῆς τοῦ Χριστοῦ ἀναλήψεως, *in Rome ten years after our Lord's ascension*, is certainly a mistake, and inconsistent with all the accounts the church historians give us, that it was written at the desire of the Roman converts, as an extract of what St. Peter had preached there; it being certain, that St. Peter never came to Rome till some years after. (See the preface to the Epistle to the Romans, and note on i. 15.) If he died in the eighth of Nero, as St. Jerome, Doritheus, and Theophylact affirm, Irenæus * must mistake in saying, that he writ his Gospel after the death of Peter, who suffered only in the thirteenth or fourteenth year of that emperor; or μετὰ τὴν ἔξοδον, *after the departure* of St. Peter and St. Paul from Rome, seeing St. Paul went not thence till the ninth of Nero; I therefore leave this matter uncertain, as I find it, inclining to the opinion of Valesius,† that we have nothing certain touching the Gospels from the ancients, but that they were four, and were written by those authors whose names they bear, *quo autem tempore, et quam ob causam scripta sunt, parum constat;* but at what time, and upon what occasion they were written, it doth not appear.

CHAP. I.

1. THE [1] beginning of the gospel of Jesus Christ, the Son of God, *(was from the preaching of John the Baptist,* Luke xvi. 16.)

2. As it is written in the [2] prophets, *(Malachi, saying,* iii. 1.) Behold, I send my messenger before thy face, who shall prepare thy way before thee, *(and Isaiah, saying,* xl. 2, 3. *that when the Messiah was about to come to save his people from their sins, there should be)*

3. The voice of one crying in the wilderness, [3] Prepare ye the way of the Lord, make his paths straight: *(and accordingly)*

4. John *(who was the very person spoken of by those prophets, being sent of God for that end)* did baptize in the wilderness, and preach the [4] baptism of repentance for the remission of sins *(and so endeavoured to prepare men for the coming of that Messiah, who was to save his people from their sins).*

5. And *(so disposed were the people to receive his baptism, that)* there went out to him all the land of Judea, and they of Jerusalem, *(and all the region round about Jordan,* Matt. iii. 5.) and were all baptized of him in the river of Jordan, confessing their sins.

6. And *(this)* John *(being a preacher of repentance, and coming in the power and spirit of Elias,* Luke i. 17. *resembled him in habit,* 2 Kings i. 8. *for he)* was clothed with *(a garment of)* camel's hair, and with a girdle of a *(leathern)* skin about his loins; and he did eat locusts and wild honey:

7. And *(he)* preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose *(i. e. whose servant I am not worthy to be).*

8. I indeed have baptized you with water: but he shall baptize you with the [5] Holy Ghost, *(sent down from heaven, the promise of him being made to you and to your children,* Acts ii. 39.)

9. And it came to pass in those days *(of John's baptism at the river of Jordan),* that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10. And straightway coming up out of the water, he saw the heavens opened, and the *(Holy)* Spirit descending upon him like a dove *(i. e. in that hovering manner which a dove useth when she descends or rests upon any thing):*

11. And *(then)* there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

12. And immediately the Spirit [6] driveth *(leadeth,* Luke iv. 1.) him into the wilderness.

13. And he was there in the wilderness [7] forty days, *(which being ended, he was visibly)* tempted of Satan; and was with the wild beasts; and *(when Satan had ended his temptation,* Matt. iv. 3. 11.) the angels ministered to him.

14. Now after that John was put in prison *(by Herod),* Jesus came into Galilee, preaching the gospel of the kingdom of God.

15. And saying, The time *(foretold for the coming of the Messiah)* is fulfilled, and the kingdom of God is at hand: repent ye *(therefore),* and believe the gospel.

16. Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother, *(going out of their ship, and)* casting a net into the sea, *(to wash it,* Luke v. 2.) for they were fishers.

17. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men *(i. e. I will enable you to draw them into the net of the gospel).*

18. And straightway *(upon his call)* they forsook their nets, and followed him.

19. And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were *(now)* in the ship mending their nets, *(which they had washed;* see Luke v. 2.)

20. And straightway he called them: and they *(upon his call)* left their father Zebedee in the ship with the hired servants, and went after him.

21. And they went into Capernaum; and straightway on the sabbath-day he entered into the synagogue, and taught *(them).*

22. And they were astonished at his doctrine: for he taught them as one who had authority *(from God to do so),* and not as the scribes *(who only told them what were the traditions of their fathers).*

23. And there was in their synagogue a man *(possessed)* with an unclean spirit; and he *(the evil spirit)* cried out,

24. Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us *(before the time appointed for our punishment)?* I know thee who thou art, *(to wit)* the Holy One of God.

25. And Jesus *(being not willing to receive testimony from Satan,* ver. 34.) rebuked him, saying, Hold thy peace, and come out of him.

26. And when the unclean spirit had torn (Gr. *and the unclean spirit shaking or moving)* him, (see note on ix. 18. *so that he fell down,* Luke iv. 35.) and cried with a loud voice, he came out of him.

27. And they were all amazed, insomuch that they questioned among themselves, saying, What *(strange)* thing is this? what new doctrine is this? for with authority com-

* Lib. iii. cap. 1. † Annot. in Euseb. lib. v. cap. 6.

mandeth he even the unclean spirits, and they obey him *(which is an indication that his doctrine is attended with a more than ordinary power).*

28. And immediately his fame spread abroad throughout all the region round about Galilee.

29. And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30. But (Gr. *and)* Simon's wife's mother lay sick of a fever, and anon *(i. e. presently)* they tell him of her *(condition).*

31. And *(or then)* he came and took her by the hand, and lifted her up; and immediately the fever left her, and she *(being recovered)* ministered to them.

32. And at even, when the sun did set *(and the sabbath was ended),* they brought unto him all that were diseased, and them that were possessed with devils.

33. And all the city was gathered together at the door *(of Simon's house).*

34. And he healed many that were sick of divers diseases, and [8] cast out many devils; and suffered not the devils to speak, because they knew him.

35. And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36. And Simon and they that were with *(i. e. belonged to)* him [9] followed after him.

37. And when they had found him, they said to him, All men seek for thee.

38. And he said unto them, Let us go into [10] the next towns, that I may preach there also: [11] for therefore came I forth, *(from this house, being sent by my Father to preach to them also,* Luke iv. 43.)

39. And he preached in their synagogues, throughout all Galilee, and cast out devils.

40. And there came a leper to him, beseeching him, and kneeling down to him, and saying to him, If thou wilt, thou canst make me clean.

41. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

42. And as soon as he had spoken *(this),* immediately the leprosy departed from him, and he was cleansed.

43. And he straitly charged him, (Gr. *and being earnest with him to repair instantly to the priest, he)* forthwith sent him away;

44. And said unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony to them *(that thou art cleansed).*

45. But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was *(forced to be)* without in desert places: and they came to him from every quarter.

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. ΑΡΧΗ᾽ εὐαγγελίου τοῦ Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ, *The beginning of the gospel,* &c.] So saith St. Mark, beginning his history from John the Baptist, by the fathers styled *the beginning of the gospel;* because he began his office by preaching repentance as the preparation to receive it, and faith in the Messiah the subject of it; so Christ himself plainly testifies, by saying, *The law and the prophets were until John, from thence the kingdom of God* εὐαγγελίζεται *is preached.* (Luke xvi. 16.) This gospel he styles *the gospel of the Son of God,* who was or *is in the bosom of the Father,* (John i. 18.) and came down from heaven, (John iii. 13.) to reveal his Father's will unto us, that so we might have worthy thoughts both of the gospel, as being the revelation of it, and of the author, as being so intimate with and so nearly related to the Father.

[2] Ver. 2. Ὡς γέγραπται ἐν τοῖς προφήταις, *As it is written in the prophets.*] Other copies read ἐν Ἡσαΐᾳ τῷ προφήτῃ, *In Isaiah the prophet;* so do Iren. lib. iii. cap. 11. p. 259. Orig. in Cels. p. 60. and in John, p. 14. But then it is to be noted, that the former reading is in Irenæus twice before in the same chapter thus; *Marcus initium evangelicæ conscriptionis fecit, sic initium evangelii Jesu Christi Filii Dei quemadmodum dictum est in prophetis,* p. 256. and after, *Marcus ait, initium, quemadmodum scriptum est in prophetis,* &c. 18. So reads the Arabic, so the Alexandrian copy, so most MSS. so Theophylact; and this reading is to be preferred, (1.) because it is not so proper to say, *As it is written in Isaiah the prophet,* when the citation immediately following is not in Isaiah, but in Malachi; nor is there one instance of any thing so cited in the New Testament. (2.) It is the common phrase among the Jews, when they cite many passages of the prophets, to say, *As it is written in the prophets:* but it is without all example, when two testimonies are taken from two prophets, to cite only the last. And hence St. Jerome saith, *Nomen Esaiæ putamus additum scriptorum vitio.* (Com. in Matt. iii.)

Obj. But Grotius objects, That if this had been the true reading, there can be imagined no reason for the alteration of it; whereas if the other were so, the reason of the change is manifest, *viz.* because St. Mark cites testimonies out of the prophets.

Ans. The reason of the change seems very manifest, it being done in compliance with Matt. iii. 3. Luke iii. 4. John i. 23. for all these evangelists citing expressly what is written in Isaiah the prophet, they would have had St. Mark do so also.

[3] Ver. 3. *Prepare ye the way of the Lord.*] See note on Matt. iii. 3.

[4] Ver. 4. Βάπτισμα μετανοίας, *The baptism of repentance.*] This baptism, saith Dr. Lightfoot, may belong to children, though it be the baptism of repentance, and they know not what repentance means; for it requireth not their repentance at the receiving of this sacrament, but it engageth them to it for the time to come, *viz.* when they shall come to the use of reason, and the knowledge of the engagement. And so was it with the children that were circumcised, for they by that sacrament became debtors to observe the whole law, (Gal. v. 3.) when they knew not what obedience or the law meant, but that bound them to it when they came to years of knowledge and discretion.

[5] Ver. 8. Βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ, *He shall baptize you with the Holy Ghost.*] Καὶ πυρὶ, *and with fire,* Matt. iii. 11. Luke iii. 16. *i. e.* whose symbol is fire or flame: so he descended on the apostles, Acts ii. 3. so Justin Martyr saith, that when Christ was baptized, πῦρ ἀνήφθη ἐν τῷ Ἰορδάνῃ, *a fire was kindled in Jordan;* and the gospel of the

Nazarenes, and the liturgy of the Syrians, that περιέλαμψε τὸν τόπον φῶς μέγα, *a great light shone round the place.*

[6] Ver. 12. Τὸ πνεῦμα αὐτὸν ἐκβαλλει, *The Spirit driveth him out.*] Ἤγετο, *he was moved* by the Spirit inwardly to go into the wilderness; so Luke iv. 1. ἀνήχθη, *he was led up* from the plains of Jordan by the Spirit into the mountains of the wilderness; so Matt. iv. 1. the Spirit ἐκβάλλει, *sends him away* into the wilderness; so the word signifies, ver. 43. Jesus ἐξέβαλεν αὐτὸν, *sent him away.* (See Matt. ix. 38. xii. 35. xiii. 52.)

[7] Ver. 13. Ἡμέρας τεσσαράκοντα, πειραζόμενος, *Being forty days tempted of Satan,—and the angels ministered to him.*] These forty days, saith Dr. Lightfoot, the holy angels ministered to Christ visibly, and Satan tempted him invisibly; at the end of them Satan puts on the appearance of an angel of light, and pretends to wait on him, as they did.

Ver. 14. *Now after that John was put into prison, Jesus came to Galilee preaching the gospel of the kingdom of God;* Ver. 15. *and saying, The time is fulfilled, and the kingdom of God is at hand.*] So Matt. iv. 12. *When Jesus had heard that John was cast into prison, he departed into Galilee;* and, ver. 17. *From that time he began to preach, and to say, Repent, for the kingdom of God is at hand:* till that time, say the fathers and the scholiasts, ἀνέμεινε αὐτὸν μαρτυρῆσαι περὶ αὐτοῦ, *he waited for John's testimony concerning him.* Accordingly St. Peter represents Christ as beginning thus to preach from Galilee, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν ὁ Ἰωάννης, *after the baptism which John preached* was ended. (Acts x. 37.) Now hence is it evident, that his coming into Galilee, mentioned Luke iv. 14. must refer to the same time, that so all the evangelists may accord together, as appears farther from the following words, ver. 15. *He taught in the synagogues, and was glorified of all;* and, ver. 31. *He went into Capernaum, and was teaching in their synagogues on the sabbath-day.* For we learn from Mark i. 21, 22. that this was done after that John was put in prison, ver. 14. and also from the words of St. Luke, which say, ver. 14. *That a fame went out through the whole region concerning him;* for we are assured, from Matt. iv. 12. 14. that this also followed St. John's being cast into prison.

[8] Ver. 34. *He healed many that were sick, and cast out many devils.*] Hence it is evident that the devils cast out were not diseases; as also appears from iii. 11. 15. v. 12. vi. 12. (See note on Matt. viii. 28.)

[9] Ver. 36. Καὶ κατεδίωξαν αὐτὸν, *And Simon and they that were with him followed him.*] Here the critics note, that τὸ διώκειν, when it respects persons, is usually to *pursue* in a hostile manner, (except here and Luke xvii. 23.) but when it respects things, it is to *prosecute* with a desire to obtain them; as when we are bid to *follow after charity and hospitality,* Rom. xii. 13. xiv. 19. 1 Cor. xiv. 1. Phil. iii. 12. 14. 1 Thess. v. 15. 1 Tim. vi. 11. Heb. xii. 14. 1 Pet. iii. 11.

[10] Ver. 38. Εἰς ἐχομένας κωμοπόλεις, *To the adjoining towns.*] Κωμοπόλεις, *Towns,* saith Dr. Lightfoot, are villages which had a synagogue in them; κώμαι, *villages* which had none; πόλεις, *towns* girt about with walls.

[11] Εἰς τοῦτο γὰρ ἐξελήλυθα, *For therefore came I forth.*] Εἰς τοῦτο ἐπέσταλμαι, Luke iv. 43. *For therefore was I sent.* Whence it may be granted, that *going forth,* and being *sent to preach the gospel,* are the same thing; but not when it is said of Christ, ἐξελήλυθα, *I came forth from God, and return to God.* (See the paraphrase.)

CHAP. II.

1. AND again he entered into Capernaum [1] after some days; and it was noised *(reported)* that he was in the house *(of Simon,* i. 29.)

2. And straightway many were gathered together *(about it),* insomuch that there was no room to receive them, no, not so much as about the door, and he preached the word unto them.

3. And they come unto him, bringing one sick of the palsy *(in a bed),* which was borne of four *(men).*

4. And when they could not come nigh to him for the press, they [2] uncovered the roof *(of the upper chamber,* see the note,) where he was: and when they had broken it up, they let down *(to him)* the bed wherein the sick of the palsy lay.

5. When Jesus *(by this instance)* saw their faith, he said to the *(man)* sick of the palsy, Son, thy sins *(which brought this disease upon thee)* be forgiven thee, *(as to the temporal punishment of them;* see note on Matt. ix. 2.)

6. But *(and)* there were certain of the scribes sitting there, and *(upon occasion of these words, thus)* reasoning in their hearts,

7. Why doth this man thus speak blasphemies, *(ascribing that to himself which is proper to God alone? for)* who can forgive sins but God only?

8. And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9. *(For)* whether is it easier to say to the sick of the palsy, Thy sins *(as to their temporal punishment)* be forgiven thee; or to say *(effectually, that which is a certain indication of it),* Arise, and take up thy bed, and walk?

10. But *(I choose to say the first),* that ye may know that the Son of man hath power *(even whilst he is)* on earth *(thus)* to forgive sins; *(and then)* he saith to the sick of the palsy,

11. I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12. And immediately he arose, took up the bed *(on which he lay),* and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion *(before).*

13. And he went forth again by the sea-side; and all the multitude resorted to him, and he taught them.

14. And as he passed by *(from thence,* Matt. ix. 9.) he saw Levi the son of Alpheus sitting at the receipt of custom, and *(he)* said to him, Follow me. And he arose and followed him.

15. And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many *(of them),* and they followed him.

16. And when the scribes and pharisees saw him eat with publicans and sinners, they *(judging them unworthy to be conversed with, and a defilement to those who did so)* said to his disciples, [3] How is it that he *(your Master, who professeth himself a prophet and a holy man),* eateth and drinketh with publicans and sinners?

17. When Jesus heard *(the pharisees speak thus)*, he saith unto them, *(These it is most necessary to converse with, for)* they that are whole have no need of the *(spiritual)* physician, but they that are sick; *(and this is more especially the business of my prophetic office, for)* I came not to call the righteous, but sinners to repentance.

18. And *(then)* the disciples of John and of the pharisees used to fast (Gr. *were fasting)*: and they *(the disciples of John,* Matt. ix. 14.) come and say unto him, Why do the disciples of John and of the pharisees fast, but thy disciples fast not?

19. And Jesus said unto them, [4] Can *(it be fit for)* the children of the bridechamber *(to)* fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot *(decently)* fast.

20. But the days will come, when *(I)* the bridegroom shall be taken away from them, and then shall they *(have occasion to)* fast in those days.

21. *(And he said also by way of parable,* Luke v. 36.) No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old *(this being tender and that strong)*, and *(so)* the rent is made worse *(i. e. greater)*.

22. And no *(skilful)* man putteth new wine into old *(i. e. weak)* bottles: else the new wine *(fermenting)* doth burst the bottles, and *(so)* the wine is spilled, and the bottles will be marred *(broken or rent)*: but new wine must be put into new bottles. (See Matt. ix. 16, 17.)

23. And it came to pass, that he went throughout the corn fields on the *(first)* sabbath-day *(after the Passover,* Luke vi. 1.) and his disciples [5] began, as they went, to pluck the ears of corn, *(and, rubbing them in their hands, to eat of the corn,* ibid.)

24. And the pharisees *(seeing this)* said unto him, Behold, why do they *(by thy permission)* on the sabbath-day that which *(according to our traditions)* is not lawful *(to be done upon that day)*?

25. And he said unto them, Have ye never read what *(is sufficient to justify that action of theirs, viz. that which)* David did, when he had need, and was an hungered, he, and they that were with him?

26. How he went into the house of God in the [6] days of Abiathar the high-priest (see the note), and did eat the shew-bread, which is not lawful to eat but for the priests *(i. e. of which it is not lawful for any but the priests to eat)*, and gave also *(of it)* to them that were with him?

27. And he said *(moreover)* to them, The sabbath was made for *(the sake of)* man, and not man for the sabbath *(now that which was instituted for the sake of another thing, must yield to the good of that for whose sake it was instituted)*:

28. Therefore (ὥστε, *so that)* the Son of man *(who came to save men's lives, and promote their good)* is *(doubtless so far)* Lord also of the sabbath *(as to dispense with the strict rest of it, when he sees it necessary for their good)*.

(For the exposition of these six last verses, see the note on Matt. xii. 1.)

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. Δι' ἡμερῶν, *After some days.*] So Theophylact, δι' ἡμερῶν, ἀντὶ τοῦ, διελθούσων ἡμερῶν τινῶν, *after days, that is, when some days were passed.* So Gen. iv. 3. in process of time, μεθ' ἡμέρας, *after days it came to pass.*

[2] Ver. 4. Ἀπεστέγασαν τὴν στέγην ὅπου ἦν, *They uncovered the roof where he was.*] Dr. Lightfoot upon the place shews, that there was a door in every roof by which they went from the ὑπερῷον, or *upper chamber* upon the roof; now these men, knowing that it was this upper chamber to which the Jews customarily went up when they discoursed of the law, or religious things, ascend by stairs or ladders to this roof; and not finding the door wide enough for the man's bed to go down at, they widen it, by loosening some stones about, and so let down the paralytic.

Ver. 7. The reading εἷς ὁ θεὸς, and, ver. 15. ἁμαρτωλοὶ, are defended, Examen Millii ibid.

[3] Ver. 16. Τί ὅτι; *How is it that he eateth?* &c.] Τὶ for διά τι; *why is it?* or, *wherefore is it?* is very frequent both in the Old and New Testament; examples from the Old are numerous: see Gen. xxi. 29. xxxviii. 29. Exod. xiv. 15. xvii. 2. Josh. vii. 25. Judg. viii. 1. 2 Kings vi. 33. vii. 3. Isa. i. 11. iii. 15. Lam. iii. 39. In the New, see Matt. viii. 26. xix. 17. xxii. 18. Mark ii. 24. viii. 17. x. 18. xii. 15. Luke ii. 48, 49. vi. 41. 46. xxii. 46. John i. 25. vii. 19. ix. 27. x. 20. xiv. 22. xviii. 21. 23. xx. 13.

[4] Ver. 19. Μὴ δύνανται; *Can the children of the bridechamber fast?*] Because there is little to be observed in this chapter which hath not been explained already, till we come to the twenty-sixth verse, I shall here observe the various acceptations of the phrase μὴ δύνανται.

And (1.) it signifies that which is unfit, incongruous, or inconvenient to be done, as not suiting with the rules of decency; as when Moses says, Exod. viii. 26. οὐ δυνατὸν, *it is not meet* to do so; so Luke xi. 7. οὐ δύναμαι, *I cannot rise, and give thee;* and, vi. 42. πῶς δύνασαι λέγειν; *how canst thou say to thy brother, Let me cast out the mote out of thine eye?*

(2.) That which cannot justly, or without violation of some law or rule of equity and justice, be performed. So Deut. xii. 17. οὐ δυνήσῃ φαγεῖν, *Thou mayest not eat within thy gates the tithe of thy corn:* so Acts x. 47. μετὶ τὸ ὕδωρ κωλῦσαι δύναταί τις; *Can any hinder water that these should not be baptized?* 1 Cor. x. 21. οὐ δύνασθε, *Ye cannot drink the cup of the Lord and the cup of devils;* 2 Cor. xiii. 8. οὐ γὰρ δυνάμεθα, *For we can do nothing against the truth.*

(3.) That which is not agreeable to the Divine economy, counsel, or will. So Gen. xix. 22. οὐ γὰρ δυνήσομαι, *For I can do nothing till thou be come thither:* Matt. xxvi. 42. εἰ οὐ δύναται, *If this cup cannot pass from me, unless I drink it;* and in this sense Christ often saith, οὐ δύναται ὁ υἱὸς, *The Son cannot of himself do any thing, but what he sees the Father do.* (John v. 19. 30.)

(4.) That which we cannot do by reason of the trouble of it, or because of some other employment which interferes with it; so the children of Jacob say to Joseph, οὐ δυνησεται τὸ παιδίον, *The lad cannot leave his father,* Gen. xliv. 22. and to Jacob, οὐ δυνησόμεθα καταβαίνειν, *We cannot go down without our brother:* so we read of Christ, μηκέτι δύνασθαι αὐτὸν, *That he could not openly enter into the city,* Mark i. 45. and of his disciples, μὴ δύνασθαι αὐτοὺς, *That they could not eat bread,* (iii. 20.) *i. e.* they had no opportunity to do it: of Herod, that he would have killed John, καὶ οὐκ ἠδύνατο, *and he could not do it for fear*

of the people, Mark vi. 19, 20. so, *I have married a wife, and therefore,* οὐ δύναμαι ἐλθεῖν, *I cannot come,* Luke xiv. 20.

(5.) That which cannot be done, not for want of power in the agent, but upon account of some defect or fault in the patient; so Christ οὐκ ἠδύνατο, *could do no mighty works, because of their unbelief,* Mark vi. 5, 6.: so Luke xvi. 2. οὐ δύνῃ, *Thou canst be no longer steward:* so *Christ spake to the Jews,* καθὼς ἠδύναντο ἀκούειν, *as they were able to hear him,* Mark iv. 33. And in this sense Christ inquires, πῶς δύνασθε; *How can you believe, who receive honour one of another?* John v. 44.

(6.) That which cannot be done by reason of some disposition in us which renders us averse to, and unwilling to do any thing, till it be removed. So Joseph's brethren οὐκ ἠδύναντο, *could not speak peaceably to him,* Gen. xxxvii. 4. *Behold, their ears are uncircumcised, and* οὐ δυνήσονται ἀκούειν, *they cannot hear,* Jer. vi. 16. So πῶς δύνασθε; *How can you, being evil, speak good things?* Matt. xii. 34. οὐ δύναται, *The world cannot hate you,* John vii. 7. οὐ δύνασθε, *You cannot hear my word,* John viii. 43. οὐκ ἠδύναντο, *therefore they could not believe,* John xii. 39. *The world* οὐ δύναται, *cannot receive the Spirit,* John xiv. 17. *They that are in the flesh,* οὐ δύνανται, *cannot please God,* Rom. viii. 8. And so concerning a good disposition we read, that *a good tree* οὐ δύναται, *cannot bring forth evil fruit,* Matt. vii. 16. of the disciples, οὐ δυνάμεθα, *we cannot but speak the things which we have heard,* Acts iv. 20. of him that is born of God, that οὐ δύναται ἁμαρτάνειν, *he cannot sin,* 1 John iii. 9. and Christ saith of the church of Ephesus, οὐ δύνῃ, *thou canst not bear them that are evil,* Rev. ii. 2.

Ver. 23. Ἤρξαντο, *Began.*] That in the Hebrew phrase to begin to do a thing, and to do it, is the same, see the note on Acts i. 1. though I do not think that ἄρχομαι is wholly an expletive in this and other places, but it signifies *to desire, to be willing, to covet, or be pleased with a thing;* and answers to the Hebrew וַיֹּאֶל. So Josh. xvii. 12. ἤρξαντο ὁ Χαναναῖος κατοικεῖν ἐν τῇ γῇ, *the Canaanite would dwell in the land:* so when Micah had promised the Levite a salary, ἤρξατο παροικεῖν, *he was willing to dwell with him,* Judg. xvii. 11. so 2 Sam. vii. 29. and now ἄρξον καὶ εὐλόγησον, *let it please thee to bless the house of thy servant:* so also 1 Chron. xvii. 27. and Hos. v. 11. ἤρξατο πορεύεσθαι, *he willingly walked after vain things;* and, Judg. i. 35. ἤρξατο ὁ Χαναναῖος, *the Canaanite would dwell in the mountain, i. e.* the mountain of the Amorites, near the tribe of Dan, of which tribe was Samson, Judg. xiii. 2. Note also, that the reading of the Septuagint here, gives us an answer to the inquiry where Samson had his foxes; even from this mountain, ἐν ᾧ ἀλώπεκες, *in which* (say they) *were foxes,* they reading perhaps שעלים not שעלכים as we now read.

[6] Ver. 26. Ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, *In the days of Abiathar the high-priest.*] That Ahimelech was then high-priest seems evident, (1.) because Abiathar, who succeeded him, was, and is here styled high-priest; for he being the father, and Abiathar his son, (1 Sam. xxi. 20. 22. xxii. 6.) if Ahimelech had been only an ordinary priest, his son Abiathar could not have been high-priest, that office then succeeding orderly from father to son. It is indeed by Mr. Whiston said, that that Abiathar that escaped from Doeg, never was high-priest: but he is so called, first, by the Septuagint, saying, that *Solomon made Zadok* εἰρέα πρῶτον ἀντὶ Ἀβιάθαρ, *high-priest in the room of Abiathar,* even of that Abiathar who *bare the ark of the Lord before David,* and who was *afflicted with him in all things,* 1 Kings ii. 26. 35. Secondly, He is so called thrice by Josephus,* who says, they had *the catalogue of their high-priests preserved from two thousand years.* (2.) Because Ahimelech his father is accused by Doeg of *inquiring of the Lord for David,* 1 Sam. xxii. 10. and he himself seems to confess, ver. 15. that he had often done the same thing before without blame; whereas the high-priest alone having on the ephod of judgment, had not Ahimelech been the high-priest, he could neither have done this, nor reasonably been accused of doing it. To this it is said, that Ahimelech might assist David in inquiring of the Lord, but not by *urim.* I answer, that I find no way of inquiring of the Lord but by a prophet, or by a high-priest wearing the ephod in which was the *urim,* or by a dream, of which we read nothing here. Moreover, that the ephod was then with him, is certain, because when Ahimelech was slain, Abiathar went down to David *with the ephod in his hand,* 1 Sam. xxiii. 6. And that he speaks of the high-priest's ephod is manifest, because he doth not call it a linen ephod, such as the priests wore, but *the ephod;* and because David inquires by it, ver. 9. xxx. 7. which shews it was the high-priest's ephod in which was the *urim* and the *thummim,* which by express precept was never to be separated from the ephod; since otherwise no inquiry could have been made by it. Thirdly, Because he is styled *Ahimelech the priest;* for it is a certain truth, though not observed by many, that from the end of the book of Deuteronomy to the end of the book of Chronicles, not one person is by name styled *N. N. the priest* who was not a high-priest; and though Jehoiada is called the high-priest where he is not named, *viz.* 2 Kings xii. 10. 2 Chron. xxiv. 11. yet is Hilkiah alone styled *Hilkiah the high-priest,* during that long interval. Now what reason is there to deny that *Ahimelech hachoen* signifies here, as in like case it always did before from the days of *Eleazar hachoen, the high-priest?* Lastly, Because Josephus, who being a Jew and a priest, must be supposed a competent witness in this case, calls him six times high-priest, *viz.* lib. vi. cap. 14. p. 196. B. C. F. 197. A. G.

The ancient solutions of the fathers are summed up by Theophylact thus: We must say therefore either that Abiathar had two names, being called also Ahimelech; or that Abiathar was then with Ahimelech; or that τοῦ υἱοῦ is to be understood, and the words to be read thus, ἐπὶ Ἀβιάθαρ τοῦ υἱοῦ τοῦ ἀρχιερέως, *in the days of Abiathar the son of the high-priest;* or that Abiathar is mentioned ὡς ἐπισημότερος, *as most celebrated in the days of David.* The second of these opinions, *viz.* That Abiathar being there with him, and made high-priest by the death of his father but a few days after this action, it might well be said to be done in the days of Abiathar the high-priest, though he was not then actually so, is embraced by the learned Bishop of Ely on 1 Sam. xxi. 6. this being said to be done in his days, as things may be said to have been done in the days of Henry the Eighth, or any other king of England, which came to pass but a little before he

* Antiq. lib. vii. cap. 11. p. 247. B. D. p. 248. B. G. lib. i. contr. Apion. p. 1056.

began to reign; to which may be added the criticism of Dr. Hammond, that ἐπὶ is to be rendered *before*, so ἐπὶ μετοικεσίας must be rendered *before the captivity*, Matt. i. 11. Jechonias and his brethren being begotten not under, but before the captivity. Dr. Lightfoot falls in with the two last solutions, rendering the words *in the days of Abiathar the son of the high-priest*, as τοῦ Ἠλὶ *is the son of Eli*, Luke iii. 23. and so on to the end of the chapter; and saying, that he therefore is named, rather than Ahimelech, because he brought the ephod to David, 1 Sam. xxii. 6. and by him inquiry was made by *urim* and *thummim*, 1 Sam. xxi. 2. 4. 9. 11, 12. xxx. 7, 8. 2 Sam. ii. 1. 5. xix. 21. whence it was usual, saith he, for the Jews by Abiathar to understand the *urim and the thummim;* this therefore seems to give some advantage to this instance, to say it was done under that Abiathar who had the ordering of that Divine oracle, and so might be supposed to do this by Divine direction. But because this also is very rare, I offer, thirdly, that interpretation which saith, that by the high-priest here we are to understand, not him who was strictly so called, but one who was an eminent man of that order, this being the import of the word,

1. When mention is made of power given ἀπὸ or περὶ τῶν ἀρχιερέων, from or by the high-priests, Acts ix. 14. xxvi. 10. 12.

2. Of *high-priests* gathered together, Matt. ii. 4. xxvi. 3. xxvii. 62. John xi. 47. xii. 10.

3. Of the *chief priests* coming to Jesus, Matt. xxi. 15. 23. 45. and that Christ ought to suffer by the *chief priests*, Matt. xvi. 21.

4. Of Judas coming to the *chief priests*, Matt. xxvi. 14. 47. Mark xiv. 10. 43. Matt. x xvii.3.6. 12. 20. 41. John xviii. 3.

5. Of the *chief priests* and *scribes*, Mark viii. 21. x. 33. xi. 18. xiv. 1. xv. 1.

6. Of the *chief priests* and *elders*, John vii. 32. Acts iv. 23. xxv. 15.

7. Of all the *high-priests*, Matt. xxvii. 1. Mark xiv. 53. See the like expressions, Mark xiv. 1. xv. 3. 10, 11. 31. Luke xxiii. 4. 13. 23. xxiv. 20. John xviii. 35. xix. 6. 15. 21. Acts v. 24. ix. 21. xxii. 30. xxiii. 14.

Ἐπὶ Ἀβιαθὰρ τοῦ Ἀρχιερέως, *In the days of Abiathar the high-priest.*] Good Mr. Whiston has given us an ingenious treatise upon this place, in which he attempts to shew that neither the Ahimelech nor the Abiathar mentioned in the history of David's eating the shew-bread, was high-priest at all; but another Abiathar, not mentioned at all there, but 2 Sam. xiv. 3. was then high-priest: and I, who never am backward to yield to evidence, will give him the honour of having found out the best solution of this difficulty that I have yet seen, when he hath answered these ensuing arguments.

Arg. 1. That Josephus, who, being a Jew and a priest, and who mentions the genealogy of their high-priests carefully preserved to his days, and so must be supposed a competent witness in this case, styles that very Ahimelech, who gave David the shew-bread, and who was slain by Doeg, six times *Ahimelech the high-priest*. Abiathar his son is also several times styled the high-priest by the same Josephus. It is no sufficient answer to this, to say, as Mr. Whiston doth, *that neither Ahimelech nor Abiathar is styled high-priest; but the one is Ahimelech the priest, the other Abiathar the priest.* For it is a certain truth, that from Eleazar the son of Aaron, in the book of Deuteronomy, to Hilkiah, in the close of the book of Chronicles, not one person is by name styled *N. N. the high-priest*, though there was all that while a high-priest in being. Now what reason is there to deny that *Ahimelech hachoen* signifies *Ahimelech the high-priest*, when no other name is given to any high-priest in Scripture, for above four hundred years? Of less importance is it to say, that *we read not that either of them officiated as high-priest, in the great day of expiation*, when we read not of any one that did so in the books of Samuel, Kings, or Chronicles.

Arg. 2. That Ahimelech was high-priest, is proved from the accusation which Doeg lays against him, that *he inquired of the Lord for David*, 1 Sam. xxii. 10. and from Ahimelech's own confession, that *he had done the same thing before*, ver. 15. and by the testimony of Josephus,* saying, that he did, πολλάκις προφητεῦσαι, oft consult the oracle for him: whereas the high-priest alone having on the *ephod of judgment*, had not Ahimelech been high-priest, he neither could have done so, nor could he reasonably have been accused of doing it.

To this it is answered, That Ahimelech prayed, or inquired of God for David; but no circumstances being mentioned, it does not appear whether it was any thing more than affording David a place in the public prayers of the tabernacle, or the lending him the sacred garments, and giving him proper opportunities for his own inquiries (as a prophet) of the Almighty.

But sure it is better to say nothing, than to use such sorry shifts as these; *he inquired of the Lord for him;* that is, *he prayed for him*, or *gave him a place in the public prayers of the tabernacle*, or *he lent him a linen ephod to inquire in.* Let him shew one instance of any priest that is ever said to inquire of the Lord besides the high-priest, and he will say something to lessen the force of this argument, which is yet left in its full strength; let him shew one of the consecrated ephods that was lent to a layman, or where lending one an ephod, or giving him a place in the public prayers of the tabernacle (if then there were any such prayers, or any such usage), signifieth *Shaal lo bejehovah*, i. e. *to inquire for him from Jehovah*, and he will say something pertinent to this objection. As for Rebecca, she inquired not of a priest, but, say the Jews, of a prophet; and this she did long before there was any high-priest wearing an ephod, by God appointed for this very end. And, saith the Bishop of Ely, it is most reasonable to think, that she went herself, and inquired at the Schechinah, or a place of the Divine presence, and the Lord answered her by an angel. (Gen. xxv. 23.)

Arg. 3. That Ahimelech had then the ephod to inquire by, is evident, because when Abiathar his son fled thence to David, he *carried the ephod in his hand;* he went down, saith the Septuagint, ἔχων ἐφοὺδ ἐν τῇ χειρὶ αὐτοῦ, *having the ephod in his hand;* and that this was the very ephod to which the breast-plate was annexed, the Bishop of Ely proves; (1.) because it is not styled *a linen ephod*, such as the priests used, but emphatically *the ephod.* (2.) Because when David was about to inquire of the Lord, he speaks twice to Abiathar thus, *Bring hither the ephod:* (1 Sam.

* Antiq. lib. vi. cap. 14. p. 196.

xxiii. 9. xxx. 7.) whereas, had it been only *a linen ephod*, it could have done him no service in his inquiries. This being so, if David himself inquired of the Lord by this ephod, he invaded on the priest's office, and so was guilty of the highest sacrilege; but if he made this inquiry by the mouth of Abiathar, the son of Ahimelech, who was slain at Nob, then was Abiathar high-priest, and so Mr. Whiston's scheme is overthrown. Some think, saith the Bishop of Ely, that David put on the ephod, and then asked the Lord's advice; but that is a great mistake: for the high-priest was the person appointed by God to ask counsel of him for the supreme governor, (Numb. xxvii. 21.) therefore David spake these words by the mouth of Abiathar. When therefore it is said that David inquired of the Lord, it is reasonable to conceive, that he did this both in the places mentioned, and 2 Sam. ii. 1. 5. 19. by the person appointed by God to ask counsel for him, *i. e.* by Abiathar the high-priest; these being cases all concerning war, in which the ordinance of God appointed the chief governor to ask counsel of him; (Josh. xxvii. 20, 21.) and hence this very phrase is used, when other men asked counsel of the Lord in the like case: so Judg. i. 1. *The children of Israel asked counsel of the Lord, Who shall go up for us against the Canaanites?* and, xx. 18. *They arose, and went up to the house of God, and asked counsel of God, saying, Who shall go up first to the battle against Benjamin?* and again, ver. 23. But that they did this by Phinehas the high-priest, is evident from these words, ver. 27, 28. *And the children of Israel inquired of the Lord, for the ark of the covenant was there in those days; and Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days.* So Saul asked counsel of the Lord, 1 Sam. xiv. 37. but this he did by Ahijah the high-priest, ver. 36. (See ver. 18.)

Obj. But, saith Mr. Whiston, "The high-priest in the latter end of Saul's reign, was with Saul and not with David: for Saul, a little before his death, *inquired of the Lord, and the Lord answered him not, neither by dreams, nor by urim, nor by prophets,* (1 Sam. xxviii. 6.) which words surely imply, that Saul had caused inquiry to be made by *urim*, which, being peculiar to the high-priest, doth shew that the Jewish high-priest was then with Saul, which we know Abiathar the son of Ahimelech was not."

Ans. This is a considerable objection; to which I shall not answer, as some do, that Saul had caused another ephod to be made, or that he sent to David to inquire of Abiathar in his behalf; for there is no evidence for the second, and the first could do him no service, he having no high-priest to inquire by. But I answer, That though it be said that God *answered not Saul by urim*, that only is put in because it was one usual way of answering, not because Saul had tried that way; for he himself speaketh to Samuel thus, *God is departed from me, and answereth me no more, neither by prophets, nor by dreams,* ver. 15. making no mention at all of his not answering by *urim*. And David observes, 1 Chron. xiii. 3. that Saul, after the evil spirit came upon him, *inquired not* at the ark, as formerly he had done: (1 Sam. xiv. 18.) so that this passage, as it is translated, seems only to say, that God gave him no answer at all by any of the usual ways: not by dreams, because the Spirit of the Lord was long since departed from him; (1 Sam. xvi. 14.) not by any direction of his prophets, because he had slain the Lord's prophets; not by *urim*, because he neither had the breast-plate of *urim*, nor a high-priest to consult; and lastly, translate the words thus, *Saul feared* ve jescheal, *for he had inquired of the Lord*, viz. since the time of his being rejected of God, *and the Lord had not answered him* by any of these ways, and then this text is impertinent: and of such translations of the Hebrew the instances are very many. (See Glassius de verbo, lib. iii. tr. 3. canon 46.)

Arg. 4. That Abiathar the son of Ahimelech, who was slain at Nob, was high-priest, is proved, first, because Josephus three times calls him so, *viz.* lib. vi. cap. ult. p. 207. lib. vii. cap. 11. p. 247, 248. Secondly, Because he who was removed by Solomon from the high-priesthood was the same Abiathar who was with David in his exile; for he was that Abiathar, *who bore the ark before David*, and *who was afflicted in all the things in which David was afflicted*, (1 Kings ii. 26.) which agrees only to that Abiathar who was the son of Ahimelech slain at Nob.

To this Mr. Whiston answers, "That there was an Abiathar who was the son of Ahijah, who was high-priest in the days of Saul, when David and his men did eat the shew-bread: that he had a son named Ahimelech, who was high-priest in the days of David, and this is the Ahimelech mentioned, 2 Sam. viii. 17. in these words, *And Zadok the son of Ahitub and Ahimelech the son of Abiathar were priests;* and this Ahimelech had a son named Abiathar, who was high-priest after him, and this was the Abiathar removed by Solomon, and not Abiathar the son of Ahimelech of Nob."

Now to this I reply, that he offers no proof that his first Abiathar was the son of Ahijah, or that his Ahimelech had a son named Abiathar, or that either of the three was high-priest. The text now cited saith, that *Zadok and Ahimelech the son of Abiathar were priests*, but that cannot signify that they were high-priests, because there could not be two high-priests together; and therefore the Bishop of Ely and the generality of commentators say, these two were the chief of the family of the priests, next to the high-priest, which was Abiathar, and who were called *secondary priests*. (2 Kings xxv. 18.) And whereas Mr. Whiston saith of his supposed Abiathar, that he was afflicted with David, by undergoing the peril of a spy in the time that Absalom was in Jerusalem, and David was fled from him; let any reasonable person judge, whether, on the account of the peril of so few days, if indeed he lay under any peril, he could have been said to have been afflicted, *Beeol, in all the things in which David had been afflicted.* Sure the words of the Bishop of Ely here are much more agreeable to the history, *viz.* that this Abiathar *underwent all the hardships which David endured in his exile.*

But, saith Mr. Whiston, "If that Abiathar who was deprived by Solomon was the Abiathar of the family of Ithamar, and son of Ahimelech of Nob, supposing that he began his office at thirty, as the priests did, and continued with David forty years, he must be a very old man, almost eighty years old before he died; whereas this contradicts God's threat against the family of Eli, that *all the increase of his house should die in the flower of their age*, and *that there should not be an old man in his house for ever.*" (1 Sam. ii. 33.)

Now to this I answer, first, in the words of the Bishop of Ely on 1 Sam. ii. 33. That this threat did not belong to

all the family of Ithamar, but only to the family of Eli. Secondly, Seeing king David died when he was seventy years old, (2 Sam. v. 4.) and seeing there could be no age set for the high-priest's entrance on his office, that depending on the death of his father, Ahimelech coming to an untimely end, Abiathar might be very young when he first entered upon his office, and begin it as priests after did at twenty, and so be not much above sixty when David died: and, lastly, when that threat had been executed in such a dreadful manner by the slaughter of the priests at Nob, we may reasonably conceive that one single person, made an exile, and afflicted in all that David was, might, for the service he had done to that good king, and the affliction he had already suffered, have his life prolonged above sixty or seventy years.

CHAP. III.

1. AND he entered again into the synagogue *(of Capernaum,* i. 21.) and there was a man there which had a withered hand.

2. And they *(asked him, saying, Is it lawful to heal on the sabbath-day?* Matt. xii. 19. *and)* watched him, whether he would heal him on the sabbath-day, that *(if he did so)* they might accuse him *(as one that profaneth the sabbath).*

3. And he said to the man who had the withered hand, Stand forth *(in the sight of the synagogue).*

4. And *(then)* he saith unto them, [1] Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill, *(by refusing to preserve it on that day? And this question he put to them by way of answer to their question,)* but they held their peace.

5. And when he had looked round about on them with anger, [2] being grieved for the hardness of their hearts *(which would not yield to all the conviction he had given them, that it was lawful to do good on the sabbath-day),* he saith to the man *(who had the withered hand),* Stretch forth thy hand. And he stretched it out; and his hand was restored whole as the other *(was).*

6. And *(this being done)* the pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7. But [3] Jesus *(his time of suffering being not yet come)* withdrew himself with his disciples to the sea; and a great multitude from Galilee followed him, and from Judea,

8. And from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, *(I say)* a great multitude, when they had heard what great things he did, came unto him.

9. And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10. For he had healed many; [4] insomuch that they pressed upon him for to touch him, as many as had plagues.

11. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12. And he straitly charged them that they should not make him known.

13. And he goeth up into a mountain, and calleth to him whom he would: and they came unto him.

14. And he ordained twelve, that they should be with him *(as his attendants),* and that he might send them forth to preach.

15. And *(preaching in his name)* to have power to heal sicknesses, and to cast out devils:

16. And *(they were)* Simon, *(whom)* he surnamed Peter;

17. And James the son of Zebedee, and John the brother of James; and he surnamed them [5] Boanerges, which is, The sons of thunder.

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Canaanite,

19. And [6] Judas Iscariot, which also betrayed him: and they went into a house *(in Capernaum,* ii. 1.)

20. And the multitude cometh together again, so that they could not so much as *(have leisure to)* eat bread.

21. And when his friends heard of it, they went out to lay hold on him: for they said, He is [7] beside himself (Gr. *he is faint by spending his spirits).*

22. And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23. And he called them unto him, and said unto them in *(two)* parables, *(first,)* How can Satan cast out Satan?

24. And *(for)* if a kingdom be divided against itself, that kingdom cannot stand.

25. And if a house be divided against itself, that house cannot stand.

26. And if *(then)* Satan rise up against himself, and be divided, he cannot stand, but *(his kingdom)* hath an end.

27. *(And again in another parable he said,)* No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will *(be able to)* spoil his house.

28. *(Then he added these words),* Verily I say unto you, All sins shall be forgiven unto the sons of men, and the blasphemies wherewith soever they shall blaspheme *(me upon earth):*

29. But he that shall blaspheme against *(the following dispensation of)* the Holy Ghost hath never forgiveness, but is in danger of (Gr. *obnoxious to)* eternal damnation:

30. *(And thus he spake)* because they said, He hath an unclean spirit.

31. There came then his brethren and [8] his mother *(to the place where he was),* and *(they),* standing without, sent unto him, calling him *(to them).*

32. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33. And he answered them, saying, Who is my mother, or my brethren?

34. And he looked round about on them which sat about him, and *(pointing to his disciples, he)* said, Behold my mother and my brethren!

35. For whosoever shall do the will of God, the same is *(by me valued as dearly as)* my brother, and my sister, and mother.

ANNOTATIONS ON CHAP. III.

[1] Ver. 4. Ἔξεστι τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; &c. *Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill?*] Hence it seems to

follow, that he who doth not do good to his neighbour when he can, doth evil to him; it being a want of charity, and therefore evil, to neglect any opportunity of doing good, or shewing kindness to any man in misery; and that not to preserve his life when it is in danger, is to transgress that precept which saith, *Thou shalt not kill;* because, by this delay, so much is taken from the pleasure of his life; and, saith the aphorism, *non est vivere sed valere, vita.* Hence the tradition of the Jews informs us, *The hands of Moses were heavy, because when Amalek came against them he deferred their deliverance till the morrow,* (Exod. xvii. 9.) *and was not ready on that very day to give redemption to Israel.* (B. Uziel. in Exod. xvii. 12.)

[5] Ver. 5. Καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, *And looking on them with anger.*] Hence we learn that anger is not always sinful; this passion being found in him in whom was no sin. But then it must be noted, that anger is not properly defined by philosophers, ὄρεξις ἀντιλυπήσεως, *a desire of revenge,* or causing grief to him who hath provoked or hath grieved us: for this desire of revenge is always evil; and though our Saviour was angry with the pharisees, for the hardness of their hearts, yet had he no desire to revenge this sin upon them, but had a great compassion for them, and a desire to remove this evil. Anger is rather *an inward motion and serious displeasure of the mind, arising from the apprehension of some injury done or intended to ourselves, or others for whom we are concerned, with a desire to remove the injury.* (See note on Matt. v. 22.)

[3] Ver. 7. Καὶ ὁ Ἰησοῦς ἀνεχώρησε, *And Jesus withdrew himself with his disciples to the sea.*] When Christ by his doctrine and miracles could do no good upon men, by reason of the hardness of their hearts, ver. 5. but they consult how they may destroy him, ver. 6. he usually departs and conceals himself, that he may give place to their wrath, and secure himself from their malice. (See Matt. xii. 15. John viii. 59.) Whence we learn, not only that in such cases it is lawful thus to consult our safety, but that when men are so perverse, we, by concealing of the truth, do not betray it, but rather do comply with our Lord's precept, *not to cast pearl before swine.* (Matt. vii. 6.)

[4] Ver. 10. Ὥστε ἐπιπίπτειν αὐτῷ, *Insomuch that they pressed upon him.*] Dr. Hammond says, They fell down before his feet, requesting that they might touch him, or in order to the touching of him, as they did, vi. 56. But the *pressing on him* seems more agreeable to the reason why he desired a ship, *viz.* that they might not throng him.

[5] Ver. 17. Καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργὲς, *And he named them Boanerges, which is, Sons of thunder.*] Concerning the derivation of this word, see Dr. Lightfoot and Grotius. Christ seems to have given them this name from a foresight of the heat and zeal of their temper, of which they quickly gave an instance in their desire to call down fire from heaven, or thunder and lightning to consume the Samaritans: (Luke ix. 54.) and John also shewed his zeal, in forbidding him that cast out devils in Christ's name, because he followed not them. Hence we find in the Acts of the Apostles, Peter and John are the chief speakers and actors in the defence and propagation of the gospel: and the zeal of James and Peter, seems to be the reason why the one was slain by Herod, and the other imprisoned in order to the like execution.

[6] Ver. 19. Ἰούδαν Ἰσκαριώτην, *And Judas Iscariot, who also betrayed him.*] The wisdom of Christ saw fit to admit Judas amongst his disciples, that by him the counsel of God in giving up his Son to the death, and the Scriptures might be fulfilled. (Acts i. 16.) And he is by him sent to preach, to cure diseases, and to cast out devils, who had himself a devil, (John vi. 70.) to teach us, that the mission of a person may be valid, though he be not sanctified; and that we should hearken to, and, in things belonging to their ministerial office, should obey even such persons. Origen,* indeed, declares his belief that Judas γνησίως πότε ἐπεπιστεύκει, *was once a sincere believer:* for, saith he, had Christ found him at the first to have been a thief, he would not have committed the bag to him, when he had found him so to be, and his apostleship, even after he had pronounced him a devil, (John vi. 70.) for he fell from it only by his transgression in betraying his Master. (Acts i. 25.) I see no necessary reason why he might not appoint him the bag, even though he knew he was addicted to theft. Secondly, He also argues thus—Christ sent him as he did the rest of the apostles, attended with the power of miracles, and with commission to say to any city where he came, *Peace be to this city;* and with a promise, that if *a son of peace was there, that peace should rest upon him;* if not, *it should return into their bosom;* which, saith he, Christ would not have done, had not Judas then been a son of peace. But, (1.) Christ hath informed us that miracles might be done even by the *workers of iniquity,* Matt. vii. 22, 23. (2.) The twelve disciples were sent by *two and two,* Mark vi. 7. and so one of them being sincere, and a keeper of the word of God, (John xvii. 6.) this prayer for peace might come upon them that were worthy for his sake, rather than for the sake of Judas. This opinion therefore of Origen, as it is not certainly true, so neither can it certainly be disproved.

[7] Ver. 21. Ἔλεγον γὰρ, ὅτι ἐξέστη, *And when his friends heard of it, they went out to lay hold on him; for they said, He is beside himself.*] This is spoken upon occasion of the multitude's coming so fast upon him, as that he had not time to take any food to recreate his weary spirits; and so that interpretation which renders the words thus, *They said, He is fainty,* or, may fall into a deliquium by spending thus his spirits, hath nothing I can see to render it improbable; this being frequently the import of the word in the Old Testament. So when the brethren of Joseph told Jacob that his son was living, ἐξέστη τῇ διανοίᾳ, *Jacob's heart fainted,* (Gen. xlv. 26.) and afterward his spirit revived: (ver. 27.) so Rahab saith, When we heard that God had dried up the Red Sea for you, ἐξέστημεν τῇ καρδίᾳ ἡμῶν, *our hearts fainted, nor did there remain any breath in us:* (Josh. ii. 11.) so when the kings of Syria and Israel conspired against Ahaz king of Judah, ἐξέστη ἡ ψυχὴ αὐτοῦ, *his heart fainted, and the heart of his people:* (Isa. vii. see xxxiii. 3.) and of Emath and Arphad, Jeremiah saith, xlix. 23. ὅτι ἤκουσαν ἀκοὴν πονηρὰν, ἐξέστησαν, *when they heard evil tidings, their heart fainted.* (See also Gen. xlii. 28.) This interpretation I like best; because it is absurd to say, that Christ did, either in his gesture or his actions, shew any symptoms of transportation, or excess of mind: nor could his kindred have any reason to conceive thus of him, who had never given the least symptoms of any such

* Tom. ii. in Joh. ed. Huet. p. 393.

excess, though they of them who believed not in him (John vii. 4.) might have such unworthy thoughts of him.

[8] Ver. 31. Ἡ μήτηρ αὐτοῦ, *And his mother.*] Hence Theophylact taxes her, κενοδοξίας, *of vain-glory and of guilt, in endeavouring to draw him,* ἀπὸ τῆς διδασκαλίας, *from teaching the word:* Tertullian* pronounceth her guilty of *incredulity:* Chrysostom, *of vain-glory, infirmity, and madness,* for this very thing. (Hom. 27. in Matt. tom. ii. p. 191.)

CHAP. IV.

1. AND he began again to teach by the sea-side: and there was gathered to him a great multitude, so that he entered into a ship, and [1] sat in *(it on)* the sea; and the whole multitude was by the sea *(side)* on the land.

2. And he taught them many things by parables, and said to them in his doctrine,

3. Hearken; Behold, there went out a sower to sow:

4. And it came to pass, as he sowed, some *(seed)* fell by the way-side, and the fowls of the air came and devoured it up.

5. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth *(and so could not be long covered by it):*

6. But *(and)* when the sun was up, it was scorched; and because it had no *(deep)* root, it withered away.

7. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8. And other *(seed)* fell on good ground, and did yield fruit that sprang up and increased; and brought forth, [2] some thirty, and some sixty, and some a hundred *(fold increase).*

9. And he said unto them, He that hath ears to hear, let him hear.

10. And when he was alone *(i. e. retired from the multitude),* they that were about him with the twelve asked him *(the meaning of)* the parable.

11. And he said unto them, Unto you it is given to know the mystery of the kingdom of God *(the effect and progress it will have among men):* but [3] unto them that are without *(and not prepared to receive the doctrine of this kingdom)* all *(these)* things are done in parables: *(they having shut their eyes, and hardened their hearts,* Matt. xiii. 15.)

12. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

13. And he said unto them, Know ye not this parable? [4] and how then will ye know all parables? *(as might be reasonably expected from you, who should have ears to hear, i. e. discerning spirits in such things.*

14. *Take then the sense of this parable thus:)* The sower *(is he who)* soweth the word.

15. And these are they *(who are represented by the seed sown)* by the way-side, where *(among whom)* the word is sown; but when they have heard *(it),* [5] Satan cometh immediately, and taketh away the word that was sown in their hearts.

16. And these are they likewise which are *(represented by the seed)* sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17. And *(yet)* have no root in themselves, and so endure but for a time; *(and)* afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18. And these are they which are *(represented by seed)* sown among thorns; *(to wit,)* such as hear the word,

19. And the cares of this world, and the deceitfulness of riches, and the lusts *(or desires)* of other things entering in *(to the heart),* choke the word, and *(so)* it becometh unfruitful.

20. And these are they which are *(represented by the seed)* sown on [6] good ground; *(to wit,)* such as hear the word and receive it, and bring forth fruit, some thirty-fold, some sixty, and some a hundred.

21. [7] And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not *(rather)* to be set on a candlestick? *(i. e. Do I give you this light into my doctrine, that you may conceal it? Surely, no.)*

22. For there is nothing hid *(as being spoken by me in obscure parables),* which shall *(should)* not be manifested; neither was any thing kept (Gr. *made)* secret *(by me),* but that it should come abroad.

23. If any man have ears to hear, let him hear *(i. e. let these things be duly understood, and accordingly performed by you).*

24. And he said unto them, [8] Take heed what *(i. e. how you attend to what)* you hear; *(for)* with what measure you mete, it shall be measured to you: and to you that hear shall more be given *(i. e. according to your proficiency in hearing, will the word be dispensed to you).*

25. For he that *(improveth what he)* hath, to him shall be given *(more);* and he that hath not *(improved his present knowledge),* from him shall be taken even that *(knowledge which)* he hath.

26. And he said, [9] So is *(it with the doctrine of)* the kingdom of God *(received into a good heart),* as if a man should cast *(good)* seed into the ground;

27. And *(having done so)* should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how *(as indeed it is with respect to the seed sown in the earth).*

28. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29. But when the fruit is brought forth *(to maturity),* immediately he putteth in the sickle, because the harvest is come: *(so when, by the preaching of the word, men are made ripe for the harvest, i. e. prepared to receive the gospel, the apostles will come and gather them into my kingdom.)*

30. And he said *(also),* Whereunto shall we liken the *(doctrine of the)* kingdom of God? or with what comparison shall we compare it?

31. [10] It is like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32. But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it: *(even so the kingdom of the Messiah, before his death and burial in the earth, will have only a small and insensible increase, but after his resurrection it will spring up, and become the greatest of all kingdoms.)*

* De carne Christ. cap. 7.

33. And with many such parables spake he the word unto them, as they were able to hear it *(without offence).*

34. But without a parable spake he not unto them: and when they were alone, he expounded all things *(which he thus spake)* to his disciples.

35. And the same day, when the even was come, he saith unto them, Let us pass over to the other side *(of the lake).*

36. And when they had sent away the multitude, they took him *(along with them)* even as he was *(sleeping)* in the ship; *(for he went first into the ship, and his disciples after him,* Matt. viii. 22.) and there were also with him other little ships.

37. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39. And *(then)* he arose, and rebuked the wind, and said unto the sea, Peace, be still. And *(instantly)* the wind ceased, and there was a great calm.

40. And he said unto them, Why are ye so fearful? how is it that ye have no faith? *(and this he had cause to say,)* [11] for they feared exceedingly *(though he was present with them, and they had such experience of his power).*

41. And *(seeing that the wind ceased at his word, they)* said one to another, What manner of man is this, that even the wind and the sea obey him?

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1. ΚΑΘΗ ΣΘΑΙ ἐν τῇ θαλάσσῃ, *Sat in the sea.*] That is, in a boat upon the sea, at a little distance from the shore.

[2] Ver. 8. Ἓν τριάκοντα, καὶ ἓν ἑξήκοντα, καὶ ἓν ἑκατὸν, *Some thirty, some sixty, and some a hundred.*] The fathers of the fourth and fifth centuries were superstitious admirers of virginity, and so allotted here the hundred-fold increase to virgins; the sixty-fold, to widows that married not again; the thirty-fold, to those who lived in wedlock: so Athanasius, Ep. ad Ammun. St. Jerome, in locum, et lib. i. adv. Jovin. lit. K. et Apol. ad Pammachium, f. 37. lit. G. This did St. Jerome, saith Erasmus, *durior in nuptias;* and others, *iniquiores nuptiis.*

[3] Ver. 11. Τοῖς ἔξω· *To them that are without.*] It was customary for the Jews to give this title to the heathens; our Saviour therefore, by applying it to them, seems to hint to them, That in a short time the kingdom of God would be taken from them, and they themselves would be οἱ ἔξω, them that were without. (Matt. viii. 12. Luke xiii. 25. 28. see note on Luke viii. 10.)

[4] Ver. 13. Καὶ πῶς; *How then?*] For καὶ here is not only copulative, but illative; and so the words are to be rendered, *How then?* or, *How therefore?* So Psal. ii. 10. καὶ νῦν, *Now therefore ye kings, be wise;* Psal. vii. 7. καὶ ὑπὲρ ταύτης, *For their sakes therefore return on high;* Psal. xviii. 42. καὶ λεπτυνῶ, *Then did I beat them as small as the dust.* This sense it bears in the Septuagint, Gen. xiii. 16. xxiv. 41. xxviii. 21. xxxi. 8. xlii. 34. 38. Exod. vi. 1. vii. 9. 11. Lev. iv. 3. 14. 23. 28. v. 5. vi. 4. Numb. v. 15. 21. Deut. vi. 21. viii. 10. Josh. i. 15. xxiv. 20. 1 Sam. i. 11. vi. 9. Joel ii. 18. Micah vii. 9. Mal. ii. 2. and in the New Testament, Mark x. 26. καὶ τίς; *Who then can be saved?* Luke ii. 15. *When the angels were gone up to heaven,* καὶ, *then the shepherds said,* Luke xii. 29. *Seek ye not therefore what ye shall eat;* 1 Cor. v. 13. καὶ ἐξαρεῖτε, *Therefore put away the evil person.*

[5] Ver. 15. Ἔρχεται ὁ Σατανᾶς, *Satan cometh.*] The *birds of the air,* ver. 4. Τὰ πετεινὰ τοῦ οὐρανοῦ, οἱ Δαίμονες οἱ τὸν ἀέρα κατέχοντες, *The birds of the air represent Satan, because his habitation is in the air.* (Theoph.)

[6] Ver. 20. Οἱ ἐπὶ τὴν γῆν τὴν καλὴν, *Upon good ground.*] Ὁρᾷ γοῦν πῶς σπάνια τὰ καλὰ, καὶ ὀλίγοι οἱ σωζόμενοι, *See* (saith Theophylact) *how rare are good men, and how few are saved;* for only the fourth part of the seed fell upon good ground, and was preserved. Observe here also the gradation: the seed sown in the highway comes not up at all; the seed sown upon stony ground comes up, but increaseth not; the seed sown among thorns increaseth, but bears no fruit; the seed sown on good ground, brings forth fruit to perfection.

[7] Ver. 21, 22. Καὶ ἔλεγεν αὐτοῖς· μήτι ὁ λύχνος ἔρχεται, &c. *And he said unto them, Is a candle brought to be put under a bushel,* &c.] These words being only spoken to Christ's disciples, when he was alone with them, and both here and in Luke viii. 16, 17. subjoined to the explication of this parable, I think it best to explain them accordingly; as if Christ had said, "I give you a clear light, by which you may discern the import of this and other parables; but this I do, not that you may keep it to yourselves, and hide it from others, but that it may be beneficial to you, and by you be made beneficial to others; and that having thus learned, you may instruct them how they ought to hear, and to receive the word heard in good and honest hearts, (ver. 20.) And though I give you the knowledge of these mysteries of the kingdom of God, καταμόνας, *privately,* I do it not that you may keep them so; for there is nothing *(thus)* hid which should not be made manifest, neither was any thing made secret *(by me)* but that it should *(afterward)* come abroad."

Hence also observe, that had Christ's apostles so obscurely delivered or writ the Gospels, and those other scriptures which contain the rule of faith even in things necessary to be believed or done unto salvation, as the Romanists pretend they did, they must have hid the *candle under a bushel,* and not have manifested it to the world, as Christ here requires them to do.

[8] Ver. 24. Βλέπετε τί. Luke viii. 18. Βλέπετε οὖν πῶς ἀκούετε, *Take heed what* (Luke, *how) you hear: for with what measure you mete,* &c.] I think these words are well paraphrased by Theophylact thus,—Let not any thing you have heard slip from you, but lay it up in your heart; for according to that measure of attention and readiness of mind you use in hearing of the word, and your diligence in pondering it, and care to practise suitably to what you know already, will be your farther proficiency in knowledge: and he that hath προθυμίαν καὶ σπουδὴν, δωθήσεται αὐτῷ καὶ ὠφελεία, *this readiness and care, shall profit by it:* that τί signifies πῶς, we learn from these words, τί γὰρ οἶδας, *How knowest thou, O husband, or, O wife?* 1 Cor. vii. 16.

Ver. 24, 25.] Moreover, what can be more evident than this inference from these verses, That the word of God read and preached being the ordinary instrument of our conversion, and a *savour either of life unto life,* or *of death unto death,* conversion must depend partly on our attention to

it, our care to meditate upon it, and fix it in our hearts, and to act suitably to it in our lives; and that Christ, by adding these words as a motive to take heed to what we hear, that *to them that thus hear shall more be given,* doth plainly teach us that the salutary efficacy of the word of life depends partly on our affection to and our improvement of what we have heard, and partly on the disposition of the hearer; to wit, his freedom from a prevailing love to those enjoyments and pleasures of the world, which avert our thoughts from this attention, and so choke the influence of the word, and hinder our reception of it into *good and honest hearts:* and also that our neglect so to improve it, is our own wilful fault, or our neglect to do that which God hath enabled us, or would upon this care enable us to do; and therefore is thus threatened with the removal of those means of grace we so unprofitably do enjoy. (See the note on Matt. xiii. 19.)

[9] Ver. 26. Καὶ ἔλεγεν, οὕτως ἐστὶν ἡ Βασιλεία τοῦ Θεοῦ, *And he said, So is the kingdom of God.*] This parable is mentioned only by St. Mark, and it seems to me to relate to the good ground; for that only brought forth ripe fruit, or fruit unto perfection: I therefore paraphrase it thus, "What I said of the seed sown upon good ground, may be illustrated by this parable, That the doctrine of the kingdom of God, received into a good and honest heart, is like seed sown by a man in his ground, manured and tilled, and so prepared to receive it; for when he hath sown it, he sleeps and wakes day after day; and looking on it, he sees it spring and grow up through the virtue of the earth in which it is sown, though he knows not how it doth so; and when he finds it ripe, he reaps it, and so receives the benefit of the seed sown: so is it here; the seed sown in the good and honest heart brings forth fruit with patience, and this fruit daily increaseth, though we know not how the word and Spirit work that increase; and then Christ, the husbandman, who sows this seed, at the time of the harvest sends forth the angels, his reapers, and gathers this good seed, *i. e.* the sons of the kingdom represented by it, into his celestial mansions." (See Matt. xiii. 38. 43.) I see no necessity of inquiring here how Christ may be said to sleep and rise day and night; Christ being like to this husbandman only in sowing and reaping of his seed; nor can it be said of him, *his seed grows up he knows not how;* nor yet would I depend much on that remark of the fathers, that here is a proof of man's free-will and power to do good of himself, the seed being only sown, and no farther care taken of it: for as seed sown in the earth is only fruitful by being watered from heaven and ripened by the sun, so a like influence of the word and Spirit upon the heart of man, seems requisite to bring the seed sown in it to perfection.

[10] Ver. 31. Ὡς κόκκῳ σινάπεως, *The kingdom of God is like to a grain of mustard-seed.*] *i. e.* The kingdom of the Messiah may fitly be compared to a grain of mustard-seed, which, before it is cast into the earth, is the least of all seeds, but being sown in it, it groweth up, and becomes the greatest of herbs: (see note on Matt. xiii. 31.) so this kingdom of the Messiah before his death and burial in the earth, which is called the sowing the body in the earth, (1 Cor. xv. 42, 43.) will have only a small and insensible increase, but will afterward spring up and become the greatest of all kingdoms, for *being lifted up, he will draw all men after him.*

[11] Ver. 40. Καὶ ἐφοβήθησαν φόβον μέγαν.] These words I would join to the former, thus, *He said to them, Why are you so fearful?* &c. *for they feared exceedingly;* and begin the last verse thus, *And they said one to another, What manner of man is this?* &c. for this accords best with Matt. viii. 27. Luke viii. 25.

CHAP. V.

1. AND they came over unto the other side of the sea, to the country of the [1] Gadarenes.

2. And when he was come out of the ship, immediately there met him *(coming)* out of the tombs a [2] man with an unclean spirit,

3. Who had his dwelling among the tombs: and no man could *(effectually)* bind him, no, not with chains:

4. Because that he had often been bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5. And always, night and day, he was in the mountains, and in the tombs, crying *(out)*, and cutting himself with stones.

6. But when he saw Jesus afar off, he ran *(to him)* and worshipped him,

7. And *(the unclean spirit in him)* cried with a loud voice, and said, [3] What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8. For he *(Jesus had)* said unto him, Come out of the man, thou unclean spirit *(and this made him fear that Christ might torment him).*

9. And he *(Christ)* asked him, What is thy name? And he answered, saying, My name is Legion *(a name of multitude):* for we are many.

10. And he besought him much [4] that he would not send them away out of the country.

11. Now there was there nigh to the mountains a great herd of swine feeding.

12. And all the devils besought him, saying, Send us into the herd of swine, that *(by thy permission)* we may enter into them.

13. And forthwith Jesus gave them leave. And *(then)* the unclean spirits *(of the man)* went out *(of him)*, and entered into the swine: and the herd ran violently down a steep place into the sea *(they were about two thousand)*, and were choked in the sea.

14. And they that fed the swine fled, and told it *(i. e. what was done)* in the city, and in the [5] country. And they went out to see what it was that was done.

15. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid *(what one of so great power might farther do).*

16. And they that saw it told them how it befel to him that was possessed with the devil, and also concerning the swine.

17. And they *(being troubled for the loss of them)* began to pray him to depart out of their coasts.

18. And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19. Howbeit Jesus suffered him not, but saith to him,

Go home to thy friends, and tell them how great things the Lord hath done for thee, and *(how he)* hath had compassion on thee.

20. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

21. And when Jesus was passed over again by ship to the other side, much people gathered to him: and he was nigh to the sea.

22. And, behold, there cometh [6] one of the rulers of the synagogue, Jairus by name; and when he saw him *(Christ)*, he fell at his feet,

23. And besought him greatly, saying, My little daughter lieth at the point of death: *(I pray thee)* [7] come and lay thy hands on her, that she may be healed; and *(I am confident if thou doest this)* she shall live.

24. And Jesus went with him; and much people followed him *(Jesus)*, and thronged him.

25. And a certain woman, which had an issue *(a flux)* of blood twelve years,

26. And had suffered many things of many physicians, and [8] had spent all that she had, and was nothing bettered, but rather grew worse,

27. When she had heard of Jesus, came in the press behind, and touched his garment.

28. For she said *(in her heart)*, If I may touch but his clothes, I shall be whole.

29. And straightway *(upon this touch)* the fountain of her blood was dried up: and she felt in her body that she was healed of that plague *(i. e. disease)*.

30. And Jesus, immediately [9] knowing in himself that virtue had gone out of him, turned *(himself)* about in the press, and said, Who touched my clothes?

31. And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32. And he looked round about to see her that had done this thing.

33. But *(then)* the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be *(still)* whole of thy plague.

35. While he yet spake, there came from the ruler of the synagogue's house *(certain persons)* which said, Thy daughter is dead, why troublest thou the Master any farther?

36. As soon as Jesus heard the word that was spoken, he saith to the ruler of the synagogue, Be not afraid, only believe.

37. And he suffered no man to follow him *(into the place where the daughter was)*, save Peter, and James, and John the brother of James, *(and her father and mother*, Luke viii. 51.)

38. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and [10] wailed greatly.

39. And when he was come in, he saith to them, Why make ye this ado, and weep? the damsel is not *(so)* dead, but *(that she shall presently arise from her bed, as one that)* sleepeth.

40. And they laughed him to scorn. But when he had put them all out, he [11] taketh the father and the mother of the damsel, and them that were with him, (see ver. 37.) and entered in where the damsel was lying.

41. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42. And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

43. And he charged them straitly that no man should know it; and commanded that something should be given her to eat *(to shew*, saith Theophylact, *that she was really alive)*.

ANNOTATIONS ON CHAP. V.

[1] Ver. 1. Ε'ΙΣ *τὴν χώραν τῶν Γαδαρηνῶν, Into the country of the Gadarenes.*] Theophylact here saith, *τὰ ἀκριβέστερα τῶν ἀντιγράφων εἰς τὴν χώραν τῶν Γεργεσηνῶν*; the exactest copies read *Gergesenes*, as St. Matthew doth, viii. 28. But both St. Mark here, and St. Luke viii. 26. read the *Gadarenes*; and therefore it is better answered by Dr. Lightfoot, that both say true, for the region of the Gergesenes was of broader extent than that of the Gadarenes, and the region of the Gadarenes was included in it.

[2] Ver. 2. *Ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ*, Luke viii. 27. *ἀνήρ τις, A man with an unclean spirit.*] St. Matthew saith there were *δύο δαιμονιζόμενοι, two possessed with the devil*, viii. 28. which difference, saith the reverend Dr. Hammond, hath nothing of weight in it; for Matthew, which names two, saying the truth, the other evangelists, who name but one, not denying there were more, must necessarily say the truth also. Yet curiosity will not rest here, but will inquire, why, there being two, and both *λίαν χαλεποὶ*, very fierce, St. Mark and St. Luke name only one? Dr. Lightfoot ingeniously conjectures, that one of these two was a Gergesene, and a Jew; and so, in casting the devil out of him, our Lord did only what he frequently had done in Judea; but the other was a Gadarene, *i. e.* one of a heathen city, as Josephus testifies, and as may be collected from the swine they kept, it being, by the Jewish constitution, an unlawful thing for any Jew to keep swine. (See Dr. Lightfoot Harm. p. 32.) Now of this one, St. Mark and Luke chiefly take notice, as being a more remarkable and rare instance; this and that of the Syrophœnician woman being the only instances of cures wrought upon the heathens: that he was a heathen he probably conjectures, (1.) from the city he inhabited, (2.) because the devils request, both that he would not torment them, and that he would not send them out of the country (which elsewhere they do not); for being among heathens, they thought they were among their own, and not in Christ's jurisdiction, as being not among his people. But (3.) the text yields a more certain answer, *viz.* that of these two, one only was *ἄνθρωπος ἐν ἀκαθάρτῳ πνεύματι, a man possessed with an unclean spirit.* (4.) He was the man whom the inhabitants oft attempted to bind, but could not effectually do it, he breaking all the bands and chains that they could lay upon him, (ver. 3, 4. Luke viii. 29.) Of these two remarkable circumstances, and of his being unclothed, and cutting himself with stones, St. Matthew makes no mention; and

therefore Mark and Luke give us the history of him more largely, omitting the other, in whom there was nothing so remarkable.

[3] Ver. 7. Τί ἐμοὶ καί σοι; *What have I to do with thee?*] This is not a Hebraism, as some think, from 2 Kings iii. 13, &c. but a form of speaking used in the Greek tongue. So Arrian in Epictetus,* τι ἡμῖν καὶ αὐτῷ, what have we to do with him? (See more instances in Schmid. on Matt. viii. 29.)

[4] Ver. 10. Ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας, *That he would not send them away out of the country.*] It is observed by Grotius here, that in this country there were many apostates from the Jewish faith, over whom the devils exercised their power; as under the Christian economy they became subject to the power and chastisement of Satan, who either denied the fundamentals of, or by their wicked deeds became a scandal to, the Christian faith. (1 Cor. v. 5. 1 Tim. i. 20. Vide Tertul. de Spectaculis, cap. 26. Cyprian de Lapsis. ed. Ox. p. 132, 133.)

[5] Ver. 14. Καὶ εἰς τοὺς ἀγρούς, *Told it in the city, and in the country.*] Or rather in the little villages, where the houses were few and apart. See vi. 36. *Send them away that they may go into the country and villages, and market-towns, and buy bread.* So again, ver. 56.

Many here are the practical observations of Theophylact upon this history, which I will briefly represent. As, (1.) From the devil's asking leave to go into the swine, he observes, that they could not hurt them, much less can they hurt man, without the Divine permission. (2.) That as having leave they instantly hurry these swine to destruction, so much more would they deal with men, did not the hand of Providence restrain them. (3.) That he who had been possessed with the devil, desired to be with Christ, as fearing lest at his departure the devil might seize on him again; and that Christ permitted him not, partly to avoid the suspicion of vain-glory, of which he might have given some umbrage, had he carried about with him those upon whom his greatest miracles were wrought; and partly to shew that in his absence he was able to protect those that believe and trust in him, from the malice of all evil spirits. (4.) From those words of our Saviour, *Go, tell what great things the Lord hath done to thee,* we learn, saith he, from Christ's example, when we do any good not to ascribe it to ourselves, but give God the glory of it. Note, lastly, that Dr. Hammond in his paraphrase gives three reasons why our Saviour permitted the devils to enter into the swine; (1.) That the people might see the virulency of these devils, if not restrained by him, and so the mercy done to those that were possessed. (2.) The mercy now approaching to their country by the coming of Christ, if they would accept of it. And (3.) to try whether their love to their swine was greater than that to their own souls.

[6] Ver. 22. Εἷς τῶν ἀρχισυναγώγων, *One of the rulers of the synagogue.*] The word ἀρχισυνάγωγος, or *ruler of the synagogue,* is mentioned both in the Scriptures, the Jewish writers, and the Imperial Constitutions; in which sense it appears from Scripture, that the *rulers of the synagogue* were more than one, as may be gathered (1.) from these words, *one of the rulers of the synagogue,* to wit, at Capernaum; for that in Capernaum there was but one synagogue is probably collected from the words of St. John, vi. 56. *These things spake Jesus in the synagogue, teaching in Capernaum.* (2.) From the express words of St. Luke, who when Paul and Barnabas were entered into the synagogue at Antioch, οἱ ἀρχισυνάγωγοι, *the rulers of the synagogue said to them, If ye have any word of exhortation to the people, speak:* (Acts xiii. 15.) and also from the mention of Crispus and Sosthenes, as ἀρχισυνάγωγοι, *rulers of the synagogue* at Corinth: (Acts xviii. 1. 17.) or else more strictly to import the person who was the president, the head, or the master of the synagogue; and in this sense he was but one, as when St. Luke saith, xiii. 14. ὁ ἀρχισυνάγωγος, *the ruler of the synagogue* answered with indignation. (See this more fully in Capeg. Vitringa de Regim. Synag. lib. ii. cap. 11.) But, whereas some learned men conceive that the word *synagogue* here signifies, not the house of prayer, or of reading and expounding the law, but the consistory of twenty-three, appointed in every city, who were able to punish offences not capital, to scourge, &c. because our Saviour says, *they shall deliver you up,* εἰς συνήδρια, *to the councils, and they shall scourge you in the synagogues:* (Matt. x. 17. xxiii. 34.) *Behold, I send to you prophets and wise men, and some of them ye shall kill, and some ye shall chastise in your synagogues;* this I think is a mistake: for, (1.) in the tenth chapter our Saviour mentions the *synagogues,* in which the Christians were to be scourged, as distinct places from the *synedria,* or councils to which they were to be delivered. And (2.) St. Paul declares once and again, that he did beat the Christians in their synagogues, (Acts xxii. 19.) that *he punished them* throughout all the synagogues, (xxvi. 11.) and that this flagellation, and the *rebels' beating,* were used in the synagogues, is fully proved by Campeg. Vitringa de Regim. Syn. Vet. lib. iii. par. i. cap. 11. p. 774.

[7] Ver. 23. Λέγων—ἵνα ἐλθὼν ἐπιθῇς, *Saying, Come and lay thy hands on her.*] It is observable that there is frequently an ellipsis of some verb or sentence before the particle ἵνα, as here δέομαι, *I pray thee,* is wanting: so chap. xiv. 49. ἀλλ' ἵνα πληρωθῶσιν, *but τοῦτο ἐγίνετο, this was done that the Scriptures might be fulfilled:* so 1 John ii. 19. ἀλλ' ἵνα φανερωθῶσιν, *but this was done that they might appear not to be of us:* Eph. v. 33. ἡδὲ γυνὴ ἵνα, "Uxor autem videat, sive det operam," *Let the wife see that she reverence her husband.*

[8] Ver. 26. Καὶ δαπανήσασα τὰ παρ' ἑαυτῆς πάντα, *And had spent all that she had.*] Here comes to be considered a story introduced by Eusebius* with an ἔλεγον, *it is reported,* "That by the gate of this woman's house was erected a brass statue, bearing the effigies of this woman upon her knees in the posture of a supplicant; and, opposite to her, the effigies of a man in brass, resembling Jesus stretching out his hand to the woman; and that at the feet of it an unknown plant sprung up, which, reaching to the borders of his brass doublet, or coat, became a present remedy against all manner of diseases." And therefore Asterius, in his homily upon this woman, declares that Maximinus, ἀνβίλετο τῆς πολίκνης τὸ κάλκον, *took away this brazen statue from that city.* (Cod. 271. p. 1508.) Now that there might be two brass statues in that city, built according to the heathenish custom, I deny not; but that they were either erected by this woman, or contained the resem-

* Lib. i. cap. 1. p. 85.

* Hist. Eccl. lib. vii. cap. 18.

blance of Christ, or that any such herbs growing thus up, became a present remedy to all diseases, I find cause, with Charlemain, to say, *si tamen facta est*, that is, to doubt the truth of the relation: for, not to insist on the silence of all the three evangelists, who mention this woman, and could not be ignorant of a thing so famous, or silent in a matter which so much tended to the confirmation of the Christian faith; not to insist upon it, that neither Justin Martyr, who was born in Palestine, where Paneas or Cæsarea Philippi was; nor Origen, who conversed many years at Tyre near this place; nor Irenæus or Tertullian, who speak of this very woman, makes the least mention of this brazen statue, or this miraculous herb; nor, thirdly, that this herb having then only its miraculous effects when it touched the border of our Saviour's garment, smells rank of the superstition of the latter times: to omit, I say, all these things, how should a woman who, as all these evangelists inform us, *had spent all that she had*, be able to erect two such costly statues as were sufficient to exhaust the fortunes even of wealthy persons? or how can we imagine that the Jews, in all their wars, and the gentiles, both bitter enemies to Christianity, should suffer such a confirmation of it to remain even to the days of Eusebius?

[9] Ver. 30. Καὶ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν δύναμιν ἐξελθοῦσαν, *And Jesus knowing in himself that virtue had gone out of him.*] From these and the like words, that δύναμις παρ' αὐτοῦ, virtue with him, went out, *and healed them all*, (Luke vi. 19.) it is evident that the virtue which did these miraculous cures resided in Jesus, which is never said of any of the prophets or apostles; the Divine virtue by which these prophets and apostles did their miraculous cures is ascribed to God; as in these words, δυνάμεις τε οὐ τὰς τυχούσας ἐποίει ὁ Θεὸς, *and God did special miracles by the hands of Paul;* (Acts xix. 11, 12.) but the miracles done by Christ, to the Divine virtue dwelling in him; whence he so often declares, that *the Father abiding in him did the works.* (John xiv. 10.)

[10] Ver. 38. Κλαίοντας καὶ ἀλαλάζοντας πολλά, *He sees the multitude weeping and wailing greatly.*] Ἀλαλάζειν ordinarily signifies *to make a joyful sound;* but it is often used by the Septuagint to signify *the voice of lamentation;* as when the prophet Jeremy says, xxv. 34. ἀλαλάξατε οἱ ποιμένες, *Howl, ye shepherds, and cry; and wallow yourselves in ashes, ye principal of the flock;* and, ver. 36. *A voice of the cry of the shepherds,* καὶ ἀλαλαγμὸς, *and a howling* of the rams of the flock shall be heard; and the prophet Ezekiel, xxvii. 30. ἀλαλάζουσιν ἐπί σε, *They shall cause their voice to be heard against thee, and shall cry bitterly:* so also, Jer. iv. 8. xlvii. 2. and these two senses hath the Hebrew *halal*, from which it seems to be derived.

[11] Ver. 40. Παραλαμβάνει τὸν πατέρα καὶ μητέρα· *He taketh with him the father and the mother,* &c.] *i. e.* As many witnesses as were sufficient to confirm the fact, and no more, lest he should seem to be desirous of vain-glory.

CHAP. VI.

1. AND he went out from thence *(i. e. from Capernaum)*, and came into his own country *(Nazareth,* Luke iv. 16.) and his disciples follow him.

2. And when the sabbath-day was come, he began to teach in the synagogue: and many hearing were astonished *(at his words)*, saying, From whence hath this man these things? and what *(kind of)* wisdom is this which is given to him, *(and how is it)* that even (Gr. *also)* such mighty works are wrought by his hands?

3. Is not [1] this the carpenter, the son of *(Joseph and)* Mary? *(Is he not)* the brother of James and Joses, and of Juda and Simon? and are not his sisters here with us *(in all whom we find no such marks of power or wisdom)?* And *(by reason of his mean alliance)* they were offended at him.

4. But *(then)* Jesus said unto them, A prophet is not without honour, but (Gr. *is not despised, save)* in *(and for)* his own country *(Galilee,* John vii. 52.) and among his own kin, and in his own house *(or for them).*

5. And he [2] could do there no mighty work *(because of their unbelief)*, save that he laid his hands on a few sick folk, and healed them.

6. [3] And he marvelled because of their unbelief. And *(leaving them)* he went round about the villages teaching.

7. And he calleth to him the twelve *(apostles)*, and began to send them forth by two and two; and gave them power over unclean spirits;

8. And *(he)* commanded them that they should take nothing for their journey, save [4] a staff only; *(viz.)* no scrip, no bread *(for victuals)*, no money in their purse *(to buy it):*

9. But *(that they should)* be shod with sandals; and not put on two coats.

10. And he said to them, In what place soever ye enter into a house, there abide till ye depart from that place.

11. And whosoever shall not receive you, nor hear you when ye depart (Gr. *departing)* thence, shake off the dust under your feet for a testimony against them, *(that you count them as unclean; and)* verily I say to you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

12. And they went out, and preached that men should repent.

13. And they cast out many devils, and [5] anointed with oil many that were sick, and healed them.

14. And king Herod heard of him, for his name was spread abroad; and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15. Others said, That it is Elias. And others said, That it is [6] a prophet *(raised from the dead)*, or as one of the *(old)* prophets.

16. But when Herod heard thereof *(i. e. of his fame)*, he said, It is *(that)* John whom I beheaded: he is risen from the dead.

17. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her *(his brother being yet living).*

18. For John had said to Herod, It is not lawful for thee to have thy brother's wife.

19. Therefore Herodias [7] had a quarrel against him, and would have killed him; but she could not *(prevail with Herod so to do).*

20. For Herod feared *(to take away)* John, knowing that he was a just man and a holy *(person)*, and he [8] observed (συνετήρει *he kept)* him *(from the malice of He-*

rodias; or, he was formerly observant of him); and when he heard of him, he did many things *(which John taught),* and heard him gladly.

21. And *(but)* when a convenient day was come *(for her malicious purpose, viz. the day)* that Herod *(celebrating)* his birthday, made a supper to *(for)* his lords, high captains, and chief estates of Galilee;

22. And when the daughter of the said Herodias came in, and danced, and pleased Herod (Gr. *coming in, dancing and pleasing Herod),* and them that sat with him, the king said to the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24. And *(then)* she went forth, and said (Gr. *going forth said)* to her mother, What shall I ask? And she said, *(Ask)* the head of John the Baptist.

25. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26. And *(then)* the king was exceeding sorry; yet for his oath's sake, and for the sake of them that sat with him, he would not reject her.

27. And *(so)* immediately the king sent an executioner, and commanded his head to be brought: and he *(the executioner)* went and beheaded him *(John)* in the prison,

28. And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29. And when his disciples heard of it *(i. e. of his death),* they came and took up his corpse, and laid it in a tomb.

30. And *(about that time)* the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught *(in pursuance of the commission he had given them).*

31. And he said to them, *(After such a long and laborious journey)* come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat.

32. And they departed into a desert place by ship privately.

33. And the people saw them departing, and many *(of them)* knew him *(and whither he was going),* and *(so they)* ran afoot thither out of all cities, and outwent them *(viz. Christ and his disciples),* and came together to him.

34. And Jesus, when he came out *(of the ship),* saw much people, and was moved with compassion towards them, because they were as sheep not having a shepherd *(to lead them into wholesome pastures):* and he began to teach them many things.

35. And when the day was now far spent, his disciples came to him, and said, This is a desert place, and now the time *(of the day)* is far passed:

36. Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have *(here)* nothing to eat.

37. *(But)* he answered and said to them, Give ye them to eat. And they said to him, *(How shall we do this?)* Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38. He saith to them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39. And he commanded them to make all *(the people)* sit down by companies upon the green grass.

40. And they sat down in ranks, by hundreds, and by fifties.

41. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed *(God,* see note on Matt. xiv. 19.) and *(then)* brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42. And they did all eat, and were filled.

43. And they took up twelve baskets full of the fragments *(of the bread),* and of the fishes.

44. And they that did eat of the loaves were about five thousand men.

45. And straightway he constrained his disciples to get into the ship, and to go *(from the desert on the east side of the sea of Galilee)* to the other side *(of that sea)* before *(him)* to Bethsaida, while he sent away the people; *(though the contrary winds made them land at Capernaum,* ver. 53.)

46. And when he had sent them away, he departed to a mountain to pray.

47. And when even was come, the ship was in the midst of the sea, and he *(was)* alone on the land.

48. And he saw them toiling in rowing; for the wind was contrary to them: and about the fourth watch of the night he cometh to them, walking on the sea, and *(continued walking so as if he)* would have passed by them.

49. But when they saw him walking on the sea, they supposed it had been a spirit, and cried out *(for fear):*

50. For they all saw him, and were troubled. And immediately he talked with them, and saith to them, Be of good cheer: it is I; be not afraid.

51. And he went up to them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52. For they considered not the miracle of the loaves *(which was done now before their eyes, and was sufficient to convince them, the same power might enable him to walk on the sea, and to calm the wind):* for their heart was hardened, *(i. e. through incogitance was not convinced by sufficient evidence;* see viii. 17.)

53. And when they had passed over, they came into the land of Gennesaret, and drew *(the ship)* to the shore *(of Capernaum,* John vi. 13.)

54. And when they were come out of the ship, straightway they *(of that country)* knew him.

55. And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56. And whithersoever he entered, into villages, or cities, or country *(towns),* they laid the sick in the streets, and besought him, that they might touch [9] if it were but the border of his garment: and as many as touched *(it)* were made whole.

ANNOTATIONS ON CHAP. VI.

[1] Ver. 3. Ο'ΥΧ οὗτός ἐστιν ὁ τέκτων; *Is not this the carpenter?*] So Justin Martyr,* not only speaks of him as the son of a carpenter, καὶ τέκτονος νομιζομένου, *and reckoned as a carpenter,* but saith, ταῦτα γὰρ τὰ τεκτονικὰ ἔργα εἰργάζετο

* Dial. cum Tryph. p. 316.

ἐν ἀνθρώποις, ὧν ἄροτρα καὶ ζυγά, *that being among men, he made rakes and yokes, which were the works of carpenters.** Origen therefore seems to have forgot himself when he so positively says, Ὅτι οὐδαμοῦ τῶν ἐν ταῖς ἐκκλησίαις φερομήνων εὐαγγελίων τέκτων αὐτὸς ὁ Ἰησοῦς ἀναγέγραπται, *That it was not written in any of the Gospels which the church received, that Jesus was a carpenter.* It seems not only true, but even requisite, that he should be of some trade, since by the Jewish canons all fathers were bound to teach their children some trade; and their most celebrated rabbins thought it a great reproach not to be of some trade; and also, that he might give no example of idleness, and take off all suspicion of being bred up in curious arts.

[2] Ver. 5. Καὶ οὐκ ἠδύνατο, &c. *And he could do there no mighty works, because of their unbelief.*] For Christ still requiring faith in the patient, in order to his cures, where this was wanting, he could do no mighty works; not that he wanted power to do them, but that they wanted that condition which only made it fit that he should do them. So God saith, Jer. xv. 1. *My mind cannot be towards this people,* not for want of kindness or good-will in him, but for want of those dispositions in them which might render them fit objects of his favour.

[3] Ver. 6. Ἐθαύμασε διὰ τὴν ἀπιστίαν αὐτῶν, *And he wondered because of their unbelief.*] So when the centurion by his answer had shewed the strength of his faith, Christ marvelled, and said to them that followed him, *I have not found so great faith, no not in Israel:* (Matt. viii. 10.) whereas, had not God vouchsafed sufficient power to those of Israel to believe, as well as to the centurion, what ground can we imagine for this marvelling? for sure Christ could have no sufficient cause to marvel either that faith should be found where it was, or not found where it was not, if believing depended on an omnipotent act of God, producing faith in all that did at any time believe (unless that could be a just ground of marvelling, that God by his omnipotence could work faith in whom he pleased), or that man should not do more than he had power, or than God would enable him to do.

[4] Ver. 8. *And he commanded them, that they should take nothing for their journey,* εἰ μὴ ῥάβδον μόνον, *save a staff only.*] St. Matthew, x. 10. saith, μηδὲ ῥάβδον, *not a staff:* but Theophylact there reads, μηδὲ ῥάβδους, *nor staves;* and this reading is confirmed not only from many MS. copies, but from St. Luke, who, ix. 3. hath it, μηδὲ ῥάβδους, *nor staves:* it being common for those who were to travel a considerable journey, to take with them two staves, as well as two coats. The prohibition of ὑποδήματα, *shoes,* there, ver. 10. contradicts not the permission of sandals here; the sandals being made of harder leather, the shoes of softer; the sandals so open, that you might put your foot into them before or behind, whereas you could put it into the shoe only one way. (See Lightfoot on Matt. x. 10.) And this command Christ laid upon them, to give them a manifest document in this their first mission (which was only *to the lost sheep of the house of Israel,* to prepare them to receive the Messias, when he should manifest himself unto them) of the Divine Providence providing for them all things necessary; and this they thankfully acknowledge, Luke xxii. 35. by saying, that when he thus sent them forth, they wanted nothing. But then, that this was a temporary precept, respecting only this very mission, and not reaching to their whole apostolical function afterward, is evident, (1.) from the nature of their mission, which was only to the cities of Judea, and was performed in a short time; for, ver. 30. we find them returned, and telling their Master what they had done; and this also sufficiently appears from our Lord's words, *When I sent ye forth without scrip or shoes, lacked you any thing?* (Luke xxii. 35.) Hence Christ himself had one that bore his bag: (John xiii. 29.) and St. Paul sends for his cloak that he had left at Troas. (2 Tim. iv. 13.)

Ver. 11. 33. 36. 51. The reading of the text is defended, Examen Millii hic.

[5] Ver. 13. Καὶ ἤλειφον ἐλαίῳ, &c. *And anointed with oil many that were sick.*] That it was usual with the Jews to prescribe oil as a fit thing to anoint the sick in order to their recovery, Dr. Lightfoot here and elsewhere fully proves; nor do I think the apostles, having no command of Christ to do so, would have used this ceremony, had it not been customary for them so to do: but whether they did this symbolically, in hope of obtaining to the patient *the oil of gladness,* or only medicinally, it is certain that the virtue which attended it, when used by the apostles, could not be natural, or inherent in the oil, but must be supernatural, and derived from him who sent them; since by this unction was produced a certain and constant cure of all whom they anointed.

[6] Ver. 15. Προφήτης, ἢ ὡς εἷς τῶν προφητῶν, *Others said, That he is a prophet, or as one of the prophets.*] I see no necessity of questioning or changing the reading here into προφήτης, *the prophet,* by way of excellency: for when we find the disciples declaring what the Jews said of him, Matt. xvi. 14. and Luke ix. 19. there is no intimation of any of them who owned him as the Christ; nor is there any need of leaving out the ἢ ὡς, the Jews being of both these opinions; some saying that he was a prophet, John iv. 19. ix. 17. *a great prophet risen up in Israel,* Luke vii. 16. others, that he was *one of the old prophets risen from the dead,* Luke ix. 8. and in particular, that he was the prophet Jeremy, Matt. xvi. 14.

[7] Ver. 19. *Herodias,* ἐνεῖχεν, *had a quarrel against him.*] The word primarily imports "adverso erat animo," *she was in mind averse to him, viz.* after his reprehension of Herod; and because the natural consequence of that averseness is anger and hatred, arising from the conceived injuries which make us thus averse to any man, therefore it is well rendered by Hesychius and Phavorinus, ὀργίζεται, μνησικακεῖ, *she is angry, and bears a grudge against him.*

[8] Ver. 20. Συνετήρει αὐτόν, *He observed him.*] *i. e.* Saith Dr. Hammond, he kept him guarded from the malice of Herodias, who would have killed him; but this seems not to agree with his desire to kill him, Matt. xiv. 5. I therefore think it may relate to his regard to him and his sayings, before he was incensed against him, by reason of his reprehension, as the words following do insinuate.

[9] Ver. 56. Κἂν τοῦ κρασπέδου, *At least they might touch the hem of his garment.*] So κἂν signifies, Acts v. 15. Κἂν ἡ σκιὰ, that *at least the shadow of Peter might overshadow some of them;* and 2 Cor. xi. 16. Κἂν ὡς ἄφρονα δέξασθέ με, *yet as a fool receive me.*

* Cont. Celsum, lib. vi. p. 299.

CHAP. VII.

1. THEN came together to him the pharisees, and certain of the scribes, which came from Jerusalem.

2. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault *(with them for so doing)*.

3. For the pharisees, and all the Jews, except they wash their hands [1] oft (Gr. *up to the wrist)*, eat not, holding the tradition of the elders.

4. And when they come from the market, except they wash, they eat not. And many other things *(of this kind)* there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables (Gr. κλινῶν, *of beds, on which they did eat, as now upon tables)*.

5. [2] Then *(therefore)* the pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but *(transgress them, for they)* eat bread with unwashen hands?

6. He answered and said unto them, [3] Well did Isaiah prophesy of you hypocrites, as it is written *(for what he testified of the people of that age, from the mouth of God, must equally respect all people of all ages, that do as they did)*, This people *(of the Jewish nation)* honoureth me with their lips, but their heart is far from me.

7. Howbeit in vain do they *(think to)* worship me, *(by)* teaching for doctrines *(necessary to be observed)* the commandments of men.

8. For laying aside the commandment of God *(by obedience to which he is truly honoured)*, ye hold *(to)* the traditions of men, as washing of pots and cups: and many other such-like things ye do; *(which, who hath required at your hands?)*

9. And he said to them, [4] Full well ye *(or, do ye well to)* reject the commandment of God, that ye may keep your own tradition.

10. *(As it is plain ye do)* for Moses said, Honour thy father and thy mother; and, Whoso curseth *(or revileth)* father or mother, let him die the death:

11. But ye say, If a man shall say to his father or mother, It is *(be it as a)* corban, that is to say, *(as)* a gift *(consecrated to God)*, by whatsoever thou mightest be profited by me *(he is free, i. e. he is bound by that vow not to succour his parents)*.

12. And *(therefore)* ye suffer him no more to do aught for his father or mother;

13. Making *(thus)* the word *(i. e. the fifth commandment)* of God of none effect through your tradition, which ye have delivered *(in this manner to the people)*: [5] and many such-like things do ye.

14. And when he had called all the people *(present)* to him, he said to them, Hearken to me every one of you, and understand:

15. There is nothing from without a man, that *(by)* entering into him can defile him; but the things which come out of him, those are they which defile the man.

16. If any man hath ears to hear, let him hear *(i. e. he that hath understanding to perceive this, let him take notice of it)*.

17. And when he was entered into the house from the people, his disciples asked him concerning the *(meaning of the)* parable.

18. And he saith to them, Are ye so without understanding also *(as to need farther instruction in this thing)*? Do ye not perceive, that whatsoever thing *(it is)* from without *(that)* entereth into a man, it cannot defile him *(as to his heart and soul)*?

19. Because it entereth not into his heart *(to raise up evil thoughts there)*, but *(only)* into the belly, and goeth out into the draught, purging all meats *(by carrying off the dregs of them)*.

20. And he said, That which cometh out of a man, that defileth a man *(in the sight of God)*.

21. For [6] from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders,

22. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy *(or evil speaking)*, pride, foolishness:

23. All these evil things come from within, and *(so)* defile the man.

24. And from thence he arose, and went into the borders of Tyre and Sidon, and *(he)* entered into a house, [7] and would have no man know it: but it could not be hid.

25. For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26. The woman was a Greek *(as to religion)*, a Syrophœnician by nation; and she besought him that he would cast forth the devil out of her daughter.

27. But Jesus said to her, Let the children *(of the kingdom,* Matt. viii. 12.) first be filled; for it is not meet to take the children's bread and to cast it to the dogs; *(i. e. to them who are without the kingdom,* Rev. xxii. 15.)

28. And she answered and said unto him, Yes, Lord: yet (Gr. ναὶ Κύριε, καὶ γὰρ, *I pray thee, Lord; for even)* the dogs under the table eat of the children's crumbs *(and in like manner thou mayest shew a little favour to the gentiles)*.

29. And he said to her, For this saying *(shewing a more than ordinary faith)* go thy way *(satisfied; for)* the devil is gone out of thy daughter.

30. And when she was come to her house, she found the devil gone out *(of her)*, and her daughter laid upon the bed.

31. And again, departing from the coasts of Tyre and Sidon, he came to the sea of Galilee, through the midst of the coast of Decapolis.

32. And they bring to him one that was deaf, [8] and had an impediment in his speech *(or was tongue-tied)*; and they beseech him to put his hand upon him.

33. And he took him aside from the multitude, and [9] put his fingers into his ears, and he spit, and touched his tongue;

34. And looking up to heaven, he sighed *(at the consideration of the miseries of human life)*, and saith to him, Ephphatha, that is, *(Let thine ears)* be opened.

35. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

37. And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

ANNOTATIONS ON CHAP. VII.

[1] Ver. 3. ΕΑΝ μὴ πυγμῇ νίψωνται, *Unless they wash their hands oft.*] *i. e.* If they wash not the hand up to the wrist; for Mr. Le Clerc is certainly out, when he interprets a word plainly relating to the Jewish customs, and therefore only to be interpreted by those customs, out of Hesychius and Phavorinus, who knew nothing of them. (See Dr. Lightfoot, in locum.)

[2] Ver. 5. Ἔπειτα, *Then.*] Or rather, *idcirco, therefore:* so Xenophon, ἔπειτ' οὐκ οἴει; *Do you not therefore think that the gods take care of men?*

[3] Ver. 6. Καλῶς προεφήτευσεν περὶ ὑμῶν, &c. *Well hath Elias prophesied of you, as it is written.*] He doth not say, Isaias prophesied of the Jews of that age in which Christ lived, or that he then said what by accommodation might be applied to them, but only that he well said of the hypocrites of his age, that which was true of the like hypocrites in any age; and therefore Dr. Hammond well paraphraseth the words thus, *You are that very sort of Jewish hypocrites of which Isaias prophesied,* i. e. *you do resemble them.*

[4] Ver. 9. Καλῶς ἀθετεῖτε, *Full well ye reject the commandment of God.*] Here it is proper to observe from Suidas, that the word καλῶς is used ἐπὶ παραιτήσει, καὶ ἀρνήσει, by *way of refusal and denial:* so the scholiast, upon the word καλῶς, used by Euripides, in Ranis, saith, τὸ καλῶς ἐπὶ παραιτήσει ἀποστρεφόμενος δὲ, καὶ παραιτούμενος ὁ Εὐριπίδης λέγει καλῶς, the word is here used by Euripides by way of averseness and refusal. (See also the text vindicated, ver. 16. 31. Examen Millii ibid.)

[5] Ver. 13. Καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε, *And many such-like things do ye.*] *i. e.* Such things as make the word of God of none effect by your traditions: accordingly Dr. Pocock* cites from them this ancient canon, *That vows take place even in things commanded by the law, as well as in things indifferent; and that any one is so bound by them, that he cannot without great sin do that which is commanded;* so that if he makes a vow, which cannot be ratified without breaking a command, his vow must be ratified, and the commandment violated.

[6] Ver. 21. Ἔσωθεν γὰρ ἐκ τῆς καρδίας, &c. *For from within, out of the heart of man, proceed evil thoughts.*] The things here mentioned, as coming from the heart and defiling the man, are either the sins committed against the second table of the law, as they are reckoned up by St. Paul, Rom. xiii. 9. or the incentives and dispositions which incline us to them:

Against the sixth commandment, as murders and the evil eye;

Against the seventh, as fornication, adultery, lasciviousness;

Against the eighth, as theft, deceit;

Against the ninth, as false testimony, blasphemies, or evil-speaking;

Against the tenth, as covetousness.

The evil frames and dispositions of spirit, which incline us to these vices, are (1.) Ἀφροσύνη, as that imports in the Old Testament, not only an incogitancy and carelessness as to good things, but also a want of reverence to or awe of the Divine Majesty: and (2.) Πονηρία, a wicked disposition, inclining us to hurt or to do evil to another. (3.) Ὑπερηφανία, That pride which makes us to contemn and overlook our brother as unworthy our regard, and highly to resent the least affront or seeming injury: and, (4.) Διαλογισμοὶ κακοὶ, evil thoughts, or reasonings.

[7] Ver. 24. Οὐδένα ἤθελε γνῶναι, *And would have no man know it.*] Lest he should seem industriously to resort to and converse with heathens, neglecting the Jews. So Grotius.

[8] Ver. 32. Κωφὸν μογιλάλον, *One deaf and tongue-tied.*] That he was dumb as well as deaf, is argued, not only from the words of the Jews, who saw this miracle, *He maketh both the deaf to hear, and the dumb to speak,* ver. 27. but also from Matt. ix. 33. Luke xi. 14. if they speak of the same person: for, say they, when the devil was gone out, ἐλάλησεν ὁ κωφὸς, *the deaf man spake;* which shews that before he could not move his tongue to make an articulate sound; and in this sense is the word μογιλάλος used, Exod. iv. 10. Isa. xxxv. 6.

[9] Ver. 33. Ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ, *He put his fingers into his ears, and he spit, and touched his tongue.*] Christ often uses visible signs, to represent that Divine invisible virtue which he had in him, and would exert: thus, because deaf persons seem to have their ears closed, he puts his fingers into this man's ears, to intimate, that by his power he would open them; and, because the tongue of the deaf seems to be tied, or through drought to cleave to the palate, Christ touches his tongue, and moistens it with spittle, to intimate that he would loose and give free motion to his tongue. The Jews here also desire Christ *to lay his hands upon him,* because the ancient prophets laid their hands on those they healed. (2 Kings v. 11.)

* Miscel. p. 415.

CHAP. VIII.

1. IN those days *(of his abode by the sea of Galilee,* vii. 31.) the multitude *(that heard him)* being very great, and having nothing to eat, Jesus called his disciples to him, and saith to them,

2. I have compassion on the multitude, because they have now been with me three days, and have *(had)* nothing to eat:

3. [1] And if I *(should)* send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4. And his disciples answered him, From whence can a man satisfy these men with bread, *(whilst we are)* here in the wilderness?

5. And he asked them, How many loaves have ye? And they said, Seven.

6. And he commanded the people to sit down on the ground; and he took the seven loaves, and gave thanks *(to God),* and brake *(them),* and gave to his disciples to set before them *(i. e. the people);* and they did set them before the people.

7. And they had a few small fishes: and he blessed *(God over them),* and commanded *(his disciples)* to set them also before them.

8. So they did eat, and were filled; and they *(of Christ's retinue)* took up of the broken meat that was left seven baskets.

9. And they that had eaten were about four thousand: and *(having thus filled them)* he sent them away.

10. And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha, *(which were within the coasts of Magdala,* Matt. xv. 39.)

11. And the pharisees came forth, and began to question *(or dispute)* with him *(about his office)*, seeking of him *(for confirmation of his pretensions to be the Messiah)* a sign from heaven, tempting him, *(as doubting whether he could give them that sign of the Messiah promised,* Dan. vii. 14.)

12. And he sighed deeply in his spirit *(by reason of their infidelity)*, and saith, Why doth this generation seek after a sign? Verily I say unto you, [2] (εἰ δοθήσεται, *May I not be true, if a sign be given, or)* there shall no sign be given to this generation, *(save that of the prophet Jonas,* Matt. xvi. 4.)

13. [3] And he left them, and entering into the ship again departed to the other side *(of the sea of Galilee)*.

14. Now the disciples had forgotten to take bread *(with them)*, neither had they in the ship with them more than one loaf.

15. And he charged them, saying, Take heed *(to yourselves, and)* [4] beware of the leaven of the pharisees, and of the leaven of Herod: *(i. e. of the doctrines of the pharisees, making the commandments of God of none effect by their traditions, and of the doctrine of Herod concurring in sentiments with the sadducees,* Matt. xvi. 6.)

16. And they reasoned among themselves, saying, It is (i. e. *this caution is, a reprehension of our negligence,)* because we have *(taken)* no bread *(with us)*.

17. And when Jesus knew it (Gr. *and Jesus knowing that they reasoned thus)*, he saith to them, Why reason ye *(thus, as if ye were like to famish)* because ye have no bread *(and are bid to beware of the leaven of the pharisees)?* perceive ye not yet, neither *(do ye)* understand *(by the two late instances before your eyes, that I am able to provide bread for you)?* have [5] you your hearts yet hardened *(or unconvinced by these miracles)?*

18. Having eyes, see ye not? and having ears, hear ye not? and do ye not remember *(what I have done? I ask you, then,)*

19. When I brake the five loaves among five thousand *(persons)*, how many baskets full of fragments took ye up? They say to him, Twelve.

20. And when the seven *(loaves were broken)* among four thousand, how many baskets full of fragments took ye up? And they said, Seven,

21. And he said to them, How is it *(then)* that ye do not understand *(that I could not, upon that account, speak of bread)?*

22. And he cometh to Bethsaida; and they bring a blind man to him, and besought him to touch him.

23. And he took the blind man by the hand, and [6] led him out of the town; and when he had spit on (Gr. *into)* his eyes, and put his hands upon him *(i. e. his eyes)*, he asked him if he saw aught.

24. And he looked up, and said, I see men as trees, walking *(i. e. I see men walking, but I see them so imperfectly, that they seem to me rather like trees than men)*.

25. After that he put his hands again upon his eyes, and made him look up: and *(then)* he was restored *(to perfect sight)*, and saw every man clearly.

26. And he sent him away to his house, saying, [7] Neither go into the town, nor tell it to any *(who dwell)* in the town.

27. And Jesus went out, and his disciples, *(for Bethsaida,* ver. 22.) into the towns of Cæsarea Philippi; and by the way he asked his disciples, saying to them, Whom do men say that I am?

28. And they answered, *(Some say that thou art)* John the Baptist; but some say, *(Thou art)* Elias; and others, *(Thou art)* one of the prophets.

29. And he saith to them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30. And he charged them that they should tell no man *(this)* of him.

31. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days [8] rise again.

32. And he spake that saying openly *(i. e. in the hearing of the people)*. And Peter took him, and began to rebuke him *(for it, saying, Far be it from thee; this shall not be to thee,* Matt. xvi. 22.)

33. But when he had turned about and looked upon his disciples, he rebuked Peter, saying, [9] Get thee behind me, Satan *(as in this being to me a tempter, and to men an adversary)*; for *(in this)* thou savourest not the things that be of God, but the things that be of men *(respecting not the will of God, that I should die for the salvation of men; but the vain traditions of men, that the Messiah, the Son of David, shall not die)*.

34. And when he had called the people to him with his disciples also, he said to them, Whosoever will come after me, let him *(not expect to receive temporal advantages from me, as King of the Jews; but let him be ready to)* deny himself, and take up his cross, and follow me.

35. [10] For whosoever will *(to)* save his life *(refuse thus to follow me, he)* shall lose it; but whosoever *(by thus taking up his cross)* shall lose his life for my sake and the gospel's, the same shall save it *(most likely here, most certainly hereafter; and this surely will be his wisdom)*.

36. For what shall it profit a man, if he shall gain the whole world, and lose his own soul *(or life)?*

37. Or what shall a man give in exchange for his soul? *(i. e. what shall it profit a man to have saved his temporal life by being thus ashamed to own me, since this will cause me to be ashamed of him when all men shall be doomed to eternal life or death?)*

38. [11] Whosoever therefore *(for whosoever)* shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

ANNOTATIONS ON CHAP. VIII.

[1] Ver. 3. ΚΑΙ᾽ ἐὰν ἀπολύσω αὐτοὺς νήστεις, &c. *And if I send them away fasting to their own houses, they will faint by the way.*] Had there not been such danger, saith Theophylact, Christ had not wrought this miracle, that they might not follow him for loaves; and having done this, he straightway leaves them, (ver. 10.) that he might avoid their attempts to make him a king. (John vi. 15.)

[5] Ver. 12. Ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον, *Verily I say unto you, If there shall be a sign given to this generation.*] i. e. *Let me not live,* or *let me not be deemed a true prophet.* That this is a form of swearing frequent in the Old Testament shall be shewed, note on Heb. iii. 11. And we find it more fully, Ezek. xiv. 16. in these words, ζῶ ἐγὼ εἰ υἱοὶ ἢ θυγατέρες σωθήσονται, *As I live, they shall neither deliver sons nor daughters;* whence it must follow that our Lord cannot be reasonably supposed to forbid all swearing, Matt. v. 34. (See the note there.)

[3] Ver. 13. Καὶ ἀφεὶς αὐτοὺς, *And he left them, and went into the ship again.*] He left them as incorrigible, saith Theophylact: for where there is hope of doing good, there we are to remain; but when ἀδιάρθωτον τὸ κακὸν, *the evil is incorrigible,* to depart.

[4] Ver. 15. Βλέπετε ἀπὸ τῆς ζύμης τῶν φαρισαίων καὶ τῆς ζύμης Ἡρώδου, *Beware of the leaven of the pharisees, and of the leaven of Herod.*] It is certain that Josephus never represents the Herodians as a sect of the Jews; whence it is certain that *the leaven of the Herodians* here, is only the leaven of the sadducees, as may be gathered from St. Matthew, who gives us this caution in these words, (xvi. 16.) *Beware of the leaven of the pharisees and of the sadducees.* It may also be noted, that as the pharisees were inclined to the sect of the Galileans, and thought they ought not to be tributary to the Romans; (Matt. xxii. 16.) so the chief of the sadducees concurred with Herod in consenting to and approving that tribute as just and equal, and assisting him in the collecting of it, whence they might be styled also Herodians, or men of that sect.

[5] Ver. 17. Ἔτι πεπωρωμένην ἔχετε τὴν καρδίαν, *Perceive ye not yet, neither understand ye, have ye your hearts yet hardened?*] So Mark vi. 52. *They considered not the miracle of the loaves, ἦν γὰρ καρδία αὐτῶν πεπωρωμένη, for their heart was hardened;* and, xvi. 14. *he upbraids in them their unbelief, καὶ σκληροκαρδίαν, and hardness of heart.* Now, hence it follows, (1.) that the heart may be hardened without any Divine influx concurring to that effect, unless it can be thought that God himself by a peculiar influx hardened the hearts of Christ's apostles.

(2.) That the heart is then said to be hardened, when after full and sufficient evidence of what we ought to do, or to believe, we neglect to do, or to believe it. Now this may happen either through incogitance, or want of the consideration of that evidence, as in the case of the apostles here, and vi. 52. in both which places the hardness of their heart is ascribed to this, that *they considered not the miracle of the loaves;* or through the weakness of their faith, as when they are upbraided with it, xvi. 14. *because they believed not them who had seen him risen;* in both which cases it only seems to have been a sin of infirmity: or this proceeds from that perverseness of the will, or from those evil dispositions and affections of the soul, which renders us averse from the performance of what is required, or the belief of what is revealed; as when it is said of the Jews, that *their hearts were hardened,* (John xii. 39, 40.) and then it is a wilful sin.

[6] Ver. 23. Ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης, *He led him out of the town.*] Declaring those of Bethsaida, who had seen so many miracles in vain, unworthy to behold this miracle; (see Matt. xi. 21.) whence he permits him not to tell it in the town, (ver. 26.)

[7] Ver. 26. Μηδὲ εἰς κώμην εἰσέλθῃς, *He sent him away to his house, saying, Neither go into the town, neither tell it to any one in the town.*] The reading of the Vulgar, *si in vicum introieris,* and of some Greek MSS. seems only to have had its rise from a conceit, that this man's house was in the city, which the words of Christ seem to contradict; *viz. and many that wanted cures came to him from other places,* whilst he abode there: the Syriac, Arabic, the Alexandrian copy, and Theophylact, read as we do.

[8] Ver. 31. Καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι, *And after three days to rise again.*] Here note, first, That it is ten times expressly said, that our Lord rose, or was to rise again *the third day; viz.* Matt. xvi. 21. xvii. 23. xx. 19. Mark ix. 31. x. 34. Luke ix. 22. xviii. 23, 24. vii. 48. Acts x. 40. And so the expression which is most used, both in our Lord's predictions before his death, and in his and his apostles' language after his resurrection, being this, either that he did or should rise again the third day, and the history of our Lord's resurrection agreeing fully with it, these other forms of speech, which are but once or twice found in Scripture, must be interpreted, so as to accord with the expression so frequent in the Holy Scripture.

Secondly, Observe, that according to the language both of the Hebrew and the Greek, that is said to be done after so many days, months, or years, which is done in the last of those days, months, or years. So Deut. xiv. 18. *At the end of three years* (LXX. μετὰ τρία ἔτη, *after three years*), *thou shalt bring in all the tithing of thy increase:* and yet, Deut. xxvi. 12. *The third year is the year of tithing.* So Deut. xxxi. 10. μετὰ ἑπτὰ ἔτη, *after seven years, in the solemnity of the year of release, thou shalt read the law;* and Deut. xv. 1. and yet it is plain, that the year of release began with the seventh year, for so we read, xv. 12. *Thy brother shall serve thee six years, and in the seventh year thou shalt let him go free.* Thus Rehoboam said unto the people, *Come again after three days,* 2 Chron. x. 5. and yet, ver. 12. *The people came again the third day, as the king bade them, saying, Come again the third day.* So Luke ii. 46. *After three days they found Christ in the temple,* that is, on the third day; for they spent one day in their journey, on the second they returned to Jerusalem, and the next day they found Jesus in the temple.

Note, thirdly, That it is evident, that both the Jews and the evangelists understood this expression, *After three days,* to signify no more than on the third day. The Jews did so; for having told Pilate that Christ had said, *After three days I will rise again,* they desire only that a watch might be kept ἕως τῆς τρίτης ἡμέρας, *till the third day.* And this is as plain of the evangelists; for what St. Mark here rendereth thus, *He taught, that after three days he should rise again;* St. Matthew and St. Luke record thus, *He taught, that he should rise again the third day.* And even St. Mark, ix. 31. x. 34. brings in our Lord teaching, that *he should be raised the third day.*

[9] Ver. 33. Ὕπαγε ὀπίσω μου, Σατανᾶ, *Get thee behind me, Satan.*] He calls Peter, Satan, saith Theophylact, as savouring of the things of Satan, it being only Satan who would not that our Lord should suffer for the salvation of mankind.

[10] Ver. 35. Ὃς γὰρ ἂν θέλῃ, *Whosoever will come after me.*] Here the note of Athanasius* and Theophylact† is

* Ep. ad Solit. vit. agentes, p. 855. † Theoph. in locum.

this, Θεοσεβείας μὲν ἴδιον μὴ ἀναγκάζειν ἀλλὰ πείθειν, *It is the property of religion not to compel, but to persuade; for our Lord himself not offering violence to any, but giving place to human choice, said to all, If any man will come after me,* οὐδένα γὰρ βιάζομα, *for I compel none.*

[11] Ver. 38. Ὃς γὰρ ἐπαισχυνθῇ, *For whosoever shall be ashamed of me.*] *i. e.* To own and to confess me and my doctrine; (Matt. x. 32, 33.) for, saith Theophylact, we being compounded of an outward and an inward man, both must be sanctified, the inward man by faith, the outward by confession of it. (Rom. x. 18.)

CHAP. IX.

1. AND he said unto them, Verily I say to you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power, *(to take away their lives, who would destroy mine to preserve their own,* John xi. 50.)

2. And after [1] six days Jesus taketh with him Peter, and James, and John, and leadeth them up [2] into a high mountain apart by themselves: and he was transfigured before them.

3. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them: *(i. e. like the inhabitants of heaven, clothed with white raiment,* Rev. iv. 4.)

4. And there appeared to them Elias with Moses: and they were talking with Jesus *(and by their talk they knew them to be Moses and Elias).*

5. And Peter answered *(i. e. spake with relation to what he had seen,* see note on Luke xiv. 3.) and said to Jesus, Master, it is good for us to be here: and (καὶ, *therefore)* let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6. For he wist not what to say; for they were sore afraid *(i. e. and this he said, being the most forward of them to speak, though, being struck with the same dread that seized on the other two, he knew not whether he said well or ill, or what was indeed advisable or not).*

7. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8. And suddenly, when they had looked round about, they saw no man any more, save only Jesus with themselves.

9. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man was risen from the dead.

10. And they kept that saying with themselves, questioning one with another [3] what the rising *(of the Messiah)* from the dead should mean: *(i. e. how it could be reconciled with their tradition, that the Messiah the son of David should not die,* John xii. 34.)

11. And they asked him, saying, *(If thou hast done already what was required of the Messiah, and so art about to die),* [4] why say the scribes that Elias must first come *(to anoint the Messiah, and make him known to the people)?*

12. And he answered and told them, [5] Elias verily cometh first, and restoreth all things *(i. e. doth all things requisite to prepare the Jews for the reception of the Messiah, calling them to repentance, that they might be fitted to believe in him, pointing him out to the people, and baptizing him with that baptism in which he was anointed with the Holy Ghost);* and *(in answer to their first doubt he told them)* [6] how it is written of the Son of man, that he must suffer many things, and be set at nought.

13. But *(as to your inquiry about the coming of Elias)* I say to you, [7] That *(the)* Elias *(who was to do these things)* is indeed come, and they have done to him whatsoever they listed, *(rejecting his baptism,* Luke vii. 30. *and his testimony,* Mark xi. 31.) as it is written of him *(that he should come).*

14. And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them *(whether the power of their Master did extend to the casting out of devils).*

15. And straightway all the people, when they beheld him, were greatly amazed *(seeing some remainders of the splendour at his transfiguration in his visage),* and running to him, *(they)* saluted him.

16. And he asked the scribes, *(About)* what question ye with them?

17. And one of the multitude answered, and said, Master, I have *(now)* brought to thee my son, which hath a dumb spirit *(i. e. a spirit which takes away his speech);*

18. And wheresoever he taketh him, [8] he teareth him *(or throws him down):* and he foameth, and gnasheth with his teeth, and pineth *(or fainteth)* away: and I spake to thy disciples, that they should cast him out; and they could not; *(this raised the dispute betwixt them and the scribes.*

19. *And)* he answered him, and saith *(to the scribes),* O faithless generation, how long shall I be with you? how long shall I suffer you *(r incredulity)?* bring him *(that is possessed)* to me.

20. And they brought him to him: and when he saw him, straightway the spirit tare *(or shook)* him; and he fell to the ground, and wallowed, foaming.

21. And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22. And ofttimes he hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing *(to deliver him from this evil spirit),* have compassion on us, and help us, *(me and him.*

23. *And)* Jesus said to him, [9] If thou canst believe *(that I am able to do this),* all things are possible to him that *(thus)* believeth.

24. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou my unbelief *(or what is wanting to my faith).*

25. When Jesus saw that the people came running together, he rebuked the foul spirit, saying to him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26. And the spirit cried, and rent him sore *(or shook him much),* and *(then)* came out of him: and he was as one dead; insomuch that many said, He is dead.

27. But Jesus took him by the hand, and lifted him up; and he arose.

28. And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29. And he said to them, This kind can come forth by nothing, but by *(that faith which is to be procured by)* prayer and fasting.

30. And they departed thence, and passed through Ga-

lilee; and he would not that any should know it *(that the concourse of the multitude might not retard his journey to Jerusalem, where he was to suffer).*

31. For he taught his disciples, and said to them, The Son of man is *(to be)* delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise *(again)* the third day.

32. But they understood not that saying, and were afraid to ask him *(what the import of it was).*

33. And he came to Capernaum: and being in the house he asked them, *(About)* what was it that ye disputed among yourselves by the way?

34. But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

35. And he sat down, and called the twelve, and saith to them, If any man desire to be first *(in my kingdom)*, the same shall be last of all, and servant of all *(the highest office in my kingdom tending not so much to dignify and advantage any man in this world, as to render him the more a servant and minister to all).*

36. And *(having said this)* he took a child, and set him in the midst of them *(as a fit emblem of that humility and freedom from that worldly-mindedness he required in them):* and when he had taken him in his arms, he said to them,

37. Whosoever shall receive one of such children *(i. e. any of my servants so free from pride and love of the world as they are)* in my name, receiveth me: and whosoever shall receive me, receiveth not me *(only)*, but *(also)* him that sent me.

38. And John answered him *(to those words spoken of receiving him)*, saying, Master, [10] we saw one casting out devils in thy name, and *(but)* he followed not us; and we forbade him, because he followeth not us.

39. But Jesus said, Forbid him not, for there is no man who shall do a miracle in my name, that can lightly *(i. e. easily be induced to)* speak evil of me.

40. For he that is not against us *(in beating down the kingdom of Satan)* is on our part *(and so is to be owned as one that doth me service, and so as one whom God will reward).*

41. [11] For whosoever shall give you a cup of water to drink *(or do you the least service)* in my name, because you belong to Christ, verily I say unto you, He shall not lose his reward.

42. And *(on the other side)* whosoever shall offend one of these little ones that believe in me *(and so discourage them from continuing in my doctrine)*, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43. And *(therefore)* if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into [12] hell, into the fire that never shall be quenched:

44. Where their worm dieth not, and the fire is not quenched *(i. e. where the body is consumed, and the soul tormented for ever).*

45. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, *i. e.* into the fire that never shall be quenched:

46. Where their worm dieth not, and *(where)* the fire is not quenched.

47. And if thine eye *(i. e. or any thing that seems most dear and useful to thee)* offend thee *(i. e. hinder thy entrance into life)*, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire:

48. Where their worm dieth not, and the fire is not quenched.

49. [13] For every one *(that thus offends)* shall be salted with fire *(so as to endure for ever in a state of torment)*, and every sacrifice *(saith the Scripture, even the whole burnt-offering)* shall be salted with salt *(the symbol of incorruption).*

50. Salt is good *(to make things savoury, and to preserve them from corruption):* but if the salt have lost its saltness, wherewith will ye season it? *(If by keeping these offending members, or corrupt affections, you corrupt yourselves, and become unsavoury, and like a sacrifice without salt, you can never be acceptable to God.)* Have *(therefore)* salt in yourselves, and have peace *(the bond of unity)* one with another.

ANNOTATIONS ON CHAP. IX.

[1] Ver. 2. ΜΕΘ' ἡμέρας ἓξ, *After six days.*] So also Matt. xvii. 1. ὡσεὶ ἡμέραι ὀκτώ, *about eight days after,* Luke ix. 28. for Matthew and Mark computing only the days betwixt this discourse of Christ, and the day he went up into the mount, style them six only; but St. Luke, including both the days of his discourse and his ascent, saith they were eight. And this is evident from the word ὡσεὶ, which, when a sum is mentioned, is always added to signify it is not exact, but wanteth something to make it complete; thus Christ was ὡσεὶ ἐτῶν τριάκοντα, *i. e.* beginning to be thirty, Luke iii. 23. It was ὡσεὶ ὥρα ἕκτη, inclining to the sixth hour, Luke xxiii. 44. (So Matt. xiv. 21. Luke i. 56. xxii. 59. John iv. 6. xix. 14. Acts ii. 41. iv. 4. v. 36. x. 3.)

[2] *Into a high mountain.*] That this was Mount Tabor, antiquity hath constantly taught and believed; yet Dr. Lightfoot questions the truth of this tradition upon two accounts; (1.) That Christ, in the story going before, was on the coasts of Cæsarea Philippi, (Matt. xvi. 12. Mark viii. 27. Luke xix. 18.) and can we think, says he, that he travelled thence to Tabor through almost the whole length of Galilee? *Ans.* This he might do with ease in the space of six days; and that he did so, is made very probable from the very words of the same chapter, which represent him and his disciples as ἀναστρέφοντες, *returning thence,* Matt. xvii. 22. and *going through Galilee,* Mark ix. 29. As for what he adds, that the evangelists mention no change of place, will be answered by his note on x. 1. for, saith he, however it seems to be intimated by our evangelist, and by St. Matthew, that when he had finished these words forthwith he entered upon his journey, yet in truth he went before to Jerusalem, through the midst of Samaria, to the feast of tabernacles, (Luke ix. 51.) and again from Galilee, after he had returned thither through the cities and towns to Jerusalem, (Luke xiii. 22.) to the feast of dedication, (John x. 22.) and again beyond Jordan indeed, (John x. 40.) but first taking his way into Galilee, and thence beyond Jordan; so that hence we see, the silence of the text is no sure evidence that Christ made no such journey. The other things he offers seem too little to deserve consideration.

[3] Ver. 10. Συζητοῦντες, τί ἐστι τὸ ἐκ νεκρῶν ἀναστῆναι. *And they kept that saying to themselves, questioning among themselves what the rising from the dead should mean.*] They questioned not the general resurrection; for that all the pharisees believed, Acts xxiv. 15. that Martha owned, John xi. 24. nor could they be ignorant of the meaning of the rising of a particular person from the dead, for they had instances of it in the Old Testament; had seen an example of it at the gates of the city Nain with their eyes; but being taught out of the law, that *Christ was to abide for ever,* (John xii. 24.) and that *the Son of David should reign over the house of Jacob for ever,* and, *of his kingdom there should be no end,* (Luke i. 33.) they knew not how to reconcile this with the death of Christ, supposed in that saying, *The Son of man shall rise from the dead.* Thus again, when Christ had told them, *the Son of man shall be killed, and after that shall rise from the dead,* ver. 31. they understood not that saying, ver. 32. and yet doubtless they knew what it was to be killed, and that our Saviour spake of his own death; whence these words made them very sorry, Matt. xvii. 23. and yet St. Luke saith, ix. 45. that *they understood not this saying, and it was hid from them, that they perceived it not;* and, xviii. 34. *they understood none of these things,* and *knew not what was said;* and here *they understood not the saying, i. e.* they knew not how to reconcile this death of the Son of David and their king Messiah, with the predictions of their prophets, and their own conceptions touching his temporal kingdom. Hence, when Christ was dead, their hopes died with him, *i. e.* their *trust that he had been the redeemer of Israel,* (Luke xxiv. 21.) and revived again at his resurrection, they presently inquiring, *Wilt thou at this time restore the kingdom to Israel?*

[4] Ver. 11. *And they asked him, saying,* ὅτι λέγουσιν οἱ γραμματεῖς, ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον; *Why say the scribes that Elias must first come?*] That ὅτι must signify *why* is evident; because the same question in St. Matthew, xvii. 10. runs thus, τί οὖν; *why therefore say the scribes;* ὅτι here therefore must be put for διότι; so ver. 28. ὅτι ἡμεῖς οὐκ ἠδυνήθημεν; *why could not we cast him out?* So Homer Odyss. xix. they asked him οὐλὴν, ὅ, τττι πάθοι; *why he had that scar?* and Aristophanes, Plut. i. 19. ὅτι τῷδ' ἀκολουθοῦμέν ποτε; *why do we follow him?* This may suffice for the grammatical import of the words; but it is more difficult to assign the reason of this question. My conjecture is, that it relates to that title of the Messiah, Dan. vii. 13. *the Son of man,* here used, and to the voice from heaven, saying, *This is my beloved Son;* as if they should have said, If thou art indeed the *king Messiah,* and the Son of God, and hast so far accomplished thy office, as to talk of a death which thou must suffer at Jerusalem, why is not Elias come to anoint thee, and to preach of thee? For the tradition of the scribes was, (1.) That before the coming of the Son of David, Elias was to come to preach of him: Lightfoot in Matt. xvii. 10. (2.) That *Elias was to anoint the Messiah to his office,* and that *before that unction the Messiah could do nothing, he being to manifest him to the world,** saith Trypho. To this inquiry our Saviour first answers, in the following verse; and then to their scruple about his passion.

[5] Ver. 12. *And he answered and told them,* Ἠλίας μὲν ἐλθὼν πρῶτον, ἀποκαθιστᾷ πάντα, *Elias verily cometh first, and restoreth all things.*] How Elias did this, see note on Matt. xi. 14. And note, that the Jews themselves did not conceive that Elias should do this work so effectually as to turn all the Jews to God, but only so as to deliver them from the terrible day of the Lord, who would turn to him. So David Kimchi,* *When God shall bring Elias to life in the body, he shall send him to Israel before the day of judgment, which is the great and terrible day of the Lord; and he shall admonish both the fathers and the children together to turn to God, and they that turn shall be delivered from the day of judgment.*

[6] Καὶ πῶς γέγραπται, *And how it is written.*] *i. e.* And in answer to their other scruple, how the Son of man could die; he told them also from the Scriptures, how it was foretold that he should suffer many things.

[7] Ver. 13. *But I say unto you,* καὶ Ἠλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν, καθὼς γέγραπται ἐπ' αὐτὸν, *Elias is indeed come (and they have done to him whatsoever they listed) as it is written of him.*] Since we find nothing in the Old Testament which foretells of any thing the Jews should do, either to Elias in person revived, or to John the Baptist, it seems requisite to place these words *(and they have done to him as they would)* in a parenthesis, and to admit here the figure σύγχυσις, or such a transposition of the words as is usual in other places both of the Old and New Testament: so Gen. xiii. 10. *And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where (before the Lord destroyed Sodom and Gomorrah), even as the garden of the Lord:* Exod. xii. 15. 20. 22. 2 Sam. iii. 27. Josh. xxiv. 26. *Whosoever eateth leavened bread (that soul shall be cut off from Israel) from the first day until the seventh day:* Mark xii. 12. *And they sought to lay hold on him (for they knew that he had spoken the parable against them), but they feared the people, and they left him:* Rom. i. 13. *I purposed to come to you (but was let hitherto), that I might have some fruit among you:* (see Cant. i. 5. Mark xvi. 3, 4. Acts viii. 7.) so that the sense of these words seems to be this,—Elias is come, as it is written of him in Malachi, and they, the *scribes and pharisees, have done to him whatsoever they listed,* rejecting his baptism, (Luke vii. 30.) and refusing to believe his doctrine, (Matt. xxi. 25.) or to own him as a prophet sent from God, saying, that *he had a devil;* (ver. 26.) and it is probable, that both they and the sadducees did this because he had styled them *a generation of vipers.* (Matt. iii. 7.) And though we do not read that they gave occasion either to his imprisonment, or to his death, yet may we reasonably conceive, that they who thus thought and spake of him were well pleased at it; whence Christ might say, *they did unto him what they listed;* it being not for fear of them, but only of the multitude, who accounted him as a prophet, that Herod for a season was restrained from killing him. (Matt. xiv. 3.)

[8] Ver. 18. *It teareth him, and he foameth, and gnasheth with his teeth,* καὶ ξηραίνεται, *and pineth away:* Luke ix. 39. καὶ σπαράσσει αὐτὸν, μετ' ἀφροῦ, *It teareth him that he foameth*

* Οὐδὲ ἔχει δύναμιν τινα μίχρις ἂν ἐλθὼν Ἠλίας χρίσῃ αὐτὸν καὶ φανερὸν πᾶσι ποιήσῃ, Trypho apud Just. Dial. p. 226. Πάντες ἡμεῖς προσδοκῶμεν τὸν Ἠλίαν χρίσαι αὐτὸν ἐλθόντα. p. 268. A.

* On Mal. iv.

again.] Here note, (1.) that the word ῥήσσει αὐτὸν, and ἔῤῥηξεν αὐτὸν, Luke ix. 42. being spoken of an epileptic person, are not well rendered, *he teareth him,* but rather signifies, as Hesychius and Phavorinus say, τύπτει αὐτὸν, *he beateth him,* or *makes him fall to the ground, beating himself against the earth;* or, as Eustathius and Phavorinus say, the word in Homer signifies σφοδερότερον τὴν γῆν πόσι παίειν, *i. e.* the evil spirit working with, or taking advantage of, his disease, makes him beat himself against the earth, ἐδαφίζει καὶ προσκρούει τῇ γῇ. *He throws him upon the ground,* saith Theophylact. So Wisd. iv. 19. the author speaking of the wicked saith, ὅτι ῥήξει αὐτοὺς πρηνεῖς, *God will cast them down headlong, and shake them out of their foundations.* (2.) The word ξηραίνεται signifies, not only *to be dried up,* and so *pine away,* but also to be under a consternation, and to faint; Isa. xxxvii. 27. *they were of small power, they were dismayed,* καὶ ἐξηράνθησαν· Zech. x. 2. ἐξηράνθησαν ὡς πρόβατα, *as the flock they were troubled;* whence it is rendered by Theophylact, λειποψυμεῖ, *he is in a deliquium.* The word σπαράττειν also signifies not only *to tear* and *discerp,* but also to move and shake: so Phavorinus, σπαρασσόμεθα, ταραττόμεθα· so Psal. xviii. 8. *the foundations of the mountains,* ἐταράχθησαν καὶ ἐσαλεύθησαν, *were troubled, and shook;* that is, 2 Sam. xxii. 8. καὶ ἐσπαράχθησαν; Jer. iv. 19. *my heart maketh a noise, or moveth in me;* LXX. σπαράσσεται ἡ καρδία μου· so here, ver. 20. ἐσπάραξεν, *the spirit shook him.*

[9] Ver. 23. Τὸ εἰ δύνασαι πιστεῦσαι, *If thou canst believe this.*] *viz.* That I can help thee; or, if thou canst believe this thing. So Rom. xiii. 9. τὸ γὰρ, *For this, Thou shalt not commit adultery;* Eph. iv. 9. τὸ δὲ ἀνέβη, *but that he ascended;* Luke xxii. 24. there was a contention, τὸ, *viz. this, who should be greatest?* So Justin Martyr, τὸ πῶς περὶ Θεοῦ λέγειν, *It is an argument of incredulity to say of God, how;* and τὸ μηδὲν ἄγαν, *this saying,* "ne quid nimis," *much delights me.*

This the grammarians call τὸ ὁρικὸν, or ὁριστικὸν, *i. e. articulus definitivus,* as defining or particularizing the thing, which before was spoken of more generally; and then it signifies *nimirum, videlicet, to wit, that is to say;* and thus we find it four times used in one chapter, Luke xxii. 4. *Judas consulted with the high-priest,* τὸ πῶς αὐτὸν παραδῷ, to wit, *how he might betray him;* ver. 23. *And they began to question among themselves,* τὸ, τίς ἄρα εἴη ἐξ αὐτῶν, to wit, *who of them it should be that would betray him;* and, ver. 24. *And there was also a contention among them,* τὸ, τίς αὐτῶν δοκεῖ εἶναι μείζων, to wit, *which of them should be the greatest;* which ix. 46. is varied thus, τὸ, τίς ἂν εἴη μείζων αὐτῶν: and ver. 37. *That which is written of me must be fulfilled;* τὸ, καὶ μετ' ἀνόμων ἐλογίσθη, to wit, that scripture which saith, *And he was numbered with the transgressors.* And accordingly the words may be here rendered, And Jesus said unto him, to wit, *If thou canst believe,* &c.

[10] Ver. 38. Εἴδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, &c. *We saw a man casting out devils in thy name, and we forbade him because he follows not us.*] That this man did truly cast out devils, Christ's answer supposes, and his disciples saw with their eyes: it is also certain that he did this in the name of Christ; but that he did it by invocation of the name of Jesus of Nazareth, is not so certain: for he might be a disciple of John, and so do this in the name of Christ shortly to come; for if he steadfastly believed that Jesus of Nazareth was the Christ, it is hard to give a reason why he did not follow him, or join himself to Christ's disciples; however, it was no small confirmation of the truth of Christianity, that his name was thus powerful even among those that did not follow him, and therefore could do nothing by compact with him: This man, saith Christ, do not forbid; for he that pursues the same end with us, the beating down of Satan's kingdom, cannot be against us, but rather for us; and he that finds so sensibly the power of my name, cannot speak evil of me. (See Examen Millii.)

[11] Ver. 41. Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος, &c. *For whosoever shall give you a cup of cold water in my name, because you belong to Christ, verily I say to you, He shall not lose his reward.*] The particle γὰρ shews the connexion of these words with the preceding, which seemeth to be thus; Even the least service done to me, by owning any one for my name's sake, shall be rewarded, and much more the labour which this man shews in divulging the honour of my name, and assisting me in beating down the kingdom of Satan.

[12] Ver. 43, 44. Ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον· ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται, *Than having two hands to be cast into hell, where the worm dieth not, and the fire is not quenched.*] These words seem plainly taken from Isa. lxvi. 24. where they exactly may be found; and it seems reasonable to interpret them according to the received opinion of the Jews: since otherwise our Lord, by using this expression frequently in speaking to them, who would be sure to understand it in the usual sense, without saying any thing to shew he did not understand it as they did, must have strengthened them in their error. Now it is certain,

First, That *gehenna* was by them still looked on and represented as the place in which the wicked were to be tormented by fire: so the Jerusalem Targum* represents *gehenna,* which is prepared for the wicked in the world to come, as a *furnace sparkling and flaming with fire, into which the wicked fall.* And the Targum upon Ecclesiastes speaks of the *fire of hell,* Eccles. ix. 15. of the *sparks of the fire of hell,* x. 11. and of the *wicked who shall go to be burned in the fire of hell,* viii. 10. Accordingly our Lord speaks here, ver. 47. and Matt. v. 22. of the wicked being *cast into the fire of hell,* and of their being *cast into a furnace of fire,* Matt. xiii. 42.

Secondly, The ancient Jews held that the punishment of the wicked in hell should be perpetual, or without end; so Judith saith, that κλαύσονται ἐν αἰσθήσει ἕως αἰῶνος, *they shall weep under the sense of their pains for ever,* xvi. 17. Josephus† informs us, that the pharisees held *the souls of the wicked were to be punished,* ἀϊδίῳ τιμωρίᾳ, *with perpetual punishment,* and that there was appointed for them εἱργμὸς ἀΐδιος, *a perpetual prison.* Philo‡ saith, the punishment of the wicked person is ζῆν ἀποθανόντα ἀεὶ, *to live for ever dying;* and αἰωνίζειν ἐν ἀλγηδόσι καὶ ἀνίαις, καὶ συμφοραῖς ἀδιαστάτοις, *to be for ever in pains and griefs, and calamities that never cease:* accordingly our Lord continually saith of

* In Gen. xv. 17.
† De Bell. Jud. lib. ii. cap. 12. p. 788. Antiq. lib. xviii. cap. 2.
‡ De Præm. et Pœn. p. 713. D. E.

them, that *they shall go away into everlasting punishment,* and that *their worm dieth not, and their fire is not quenched;* and that God will *destroy their soul and body in hell-fire,* Matt. xviii. 8. xxv. 41. Luke iii. 17. Whence I collect,

First, That though it is not to be doubted that *the worm not dying* is to be taken tropically for the worm of conscience, yet shall the bodies of the wicked suffer in fire properly so called; this being suitable not only to the tradition of the Jewish and the Christian church, but to the constant phraseology of the Scriptures, declaring that the *tree that brings not forth good fruit, the fruitless branch, the chaff, shall be cast into the fire, and burnt with unquenchable fire,* Matt. iii. 10. 12. xiii. 50. John xv. 6. that the wicked *shall go into everlasting fire;* their souls and bodies shall be *cast into hell-fire,* Matt. x. 28. xxv. 45. that they shall be *punished with flaming fire,* 2 Thess. i. 8. *Suffer the vengeance of eternal fire,* Jude 7. *The heavens and earth being reserved to fire for the punishment of ungodly men,* 2 Pet. iii. 10.

Secondly, That the punishment of wicked men shall be eternal. That this was the constant opinion of the Christian church, see note on Heb. vi. 2. and that this punishment is consistent with Divine justice and goodness, see appendix to 2 Thess. chap. i.

[13] Ver. 49. Πᾶς γὰρ πυρὶ ἁλισθήσεται· καὶ πᾶσα θυσία ἁλὶ ἁλισθήσεται, *For every one shall be salted with fire, and every sacrifice shall be salted with salt.*] These words may be referred to the preceding, respecting the punishment of those wicked men, who will not cut off those offending eyes, feet, or hands, which render them obnoxious to future punishments; and then the import of them will be to this effect: Every wicked man shall be seasoned with fire itself, so as to become inconsumable, and shall endure for ever to be tormented; and therefore may be said to be salted with fire, in allusion to that property of salt, which is to preserve things from corruption. To strengthen this interpretation, consider,

First, The connexion of the words, *where the worm dieth not, and where the fire is not quenched,* πᾶς γὰρ αὐτῶν, *for every one of* (them) *shall be salted with fire;* where the illative particle γὰρ, *for,* shews, that these words are designed as a proof of the words preceding. Consider,

Secondly, From whence those words, *their worm dieth not, and their fire is not quenched,* are taken, *viz.* from Isa. lxvi. ult. where they run thus: *They shall go forth, and look upon the carcasses of those men that have transgressed against me; for their worm shall not die, nor shall their fire be quenched:* which words plainly belong to the wicked, and to them alone; and so the proof of them in this verse must belong to them only. Note,

Thirdly, That the word πᾶς must refer therefore to the same persons; as if it had been said expressly, πᾶς γὰρ αὐτῶν, *For every one* (of them) *whose fire is not quenched, shall be salted with, or in the fire, i. e.* preserved from corruption in or by it; so xii. 44. πάντες γὰρ, *for all,* i. e. πάντες οἱ πλούσιοι οὗτοι, *all those rich men* cast in out of their superfluities; so Luke xvi. 16. The kingdom of heaven is preached, καὶ πᾶς, *and every one (viz.* who believes) *presseth into it:* and Luke xxi. 32. This generation shall not pass away, ἕως ἂν πάντα γένηται, *till all things be done,* i. e. πάντα ταῦτα, *all these things* now mentioned, Matt. xxiv. 35. Mark xiii. 30. (See many other instances in Grotius.) Note,

Fourthly, That these words καὶ πᾶσα θυσία, &c. may be rendered thus: *For every sacrifice shall be seasoned with salt,* even the whole burnt-offerings (which answer here to the whole body), as well as others; and then they will be a proof of the former, from the precept concerning sacrifices, Lev. ii. 13. That the particle καὶ frequently signifies *for,* appears from many examples: so Exod. v. 23. καὶ ἀφ' οὗ, *for from the time that I spake to Pharaoh;* Josh. i. 5. καὶ ὥσπερ ἤμην, *for as I was with Moses;* see also xxii. 25. 1 Sam. ii. 15. καὶ οὐ μὴ λάβω, *for I will not take sodden flesh;* Psal. cviii. 12. Send us help from trouble, καὶ ματαία, *for vain* is the help of man; Isa. lxiv. 5. Thou wast angry, καὶ ἡμεῖς, *for we have sinned;* Micah vii. 8. καὶ ἀναστήσομαι, *for I shall rise up again.* Note,

Fifthly, That it is the property of salt to preserve things from corruption; hence a *covenant of salt* is put for an everlasting or inviolable covenant: so Numb. xviii. 19. διαθήκη ἁλὸς αἰωνίου ἐστὶν ἔναντι Κυρίου, *it is a covenant of salt for ever before the Lord;* and 2 Chron. xiii. 5. God gave David and his sons kings over Israel for ever, *by a covenant of salt.* Whence the Jews say, salt was to season all their sacrifices, to signify that *they preserved their souls from corruption, as the salt did the sacrifice.* Philo, that *salt is a symbol,* διαμονῆς τῆς τῶν συμπάντων, *of the perpetuity of all things, preserving that on which it is sprinkled:* (de Victimis, p. 647. F.) and on those words, *With every oblation you offer salt,* δι' οὗ τὴν εἰσάπαν διαμονὴν αἰνίττεται, φυλακτήριον γὰρ οἱ ἅλες σωμάτων τετιμημένοι ψυχῆς δευτερείοις· *By this* (saith Philo*) *he signifies the perpetual duration of them; salt being the preservation of bodies next to the soul itself; for as the soul is the cause that our bodies are not corrupted, so is salt, preserving them for a long time,* καὶ τρόπον τινα ἀθανατίζοντες, *and rendering them in a manner incorruptible:* if then, by keeping these offensive members, or corrupt affections, you render your Christianity such as hath lost its savour, and like a sacrifice without salt, you can never be acceptable to God; retain therefore your Christian wisdom or piety, and preserve peace, the bond of unity, among yourselves.

Others interpret the words thus: Let it not seem a hard saying, that I require your abscission of those offensive members; for every sacrifice, that it may be grateful and acceptable to God, must be salted with fire; for *the fire must prove every man's action,* and it will not receive its reward till it hath passed through the fire of tribulation, (1 Cor. iii. 13, 14.) and he be purged from his dross by it as gold is, διὰ πυρὸς δοκιμαζόμενον, 1 Pet. i. 7. see iv. 12. It is then more desirable here to endure this trial by fire, and communion with Christ in his sufferings, that ye may rejoice at his appearance, than to fall into that fire, which will never be extinguished: it is therefore good to have this salt in yourselves, this Christian wisdom, which will preserve you from corruption, and that peace, which will preserve the Christian body from it. Like this is that expression of Josephus, concerning one of the seven children roasted in the fire; ὥσπερ ἐν πυρὶ μετασχηματιζόμενος εἰς ἀφθαρσίαν, *he is transformed into incorruption as it were by fire.* (Lib. de Macc. p. 1093. D.) And in this sense Irenæus saith, *Tribulation is necessary for the children of God,* "ut igniti sint ad convivium regis," *that, being salted with fire, they may be fit for the banquet of the king.* (Lib. v. cap. 28.)

* Περὶ θυόντων, p. 659.

CHAP. X.

1. AND he arose from thence *(from Capernaum,* ix. 33.) and cometh into the coasts of Judea by the farther side of Jordan: and the people resort to him again; and, as he was wont, he taught them again.

2. And the pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him *(i. e. by that question, thinking he might be induced to speak something against the law of Moses).*

3. And he answered and said to them, [1] What did Moses command you?

4. And they said, Moses suffered *(us)* to write a bill of divorcement, and *(so)* to put her away.

5. And Jesus answered and said to them, For the hardness of your heart *(which would not suffer you to perceive and yield to the first institution of matrimony)* he wrote you this precept *(that if you would put away your wife, you should do it by giving her a bill of divorce).*

6. But from the beginning [2] of the creation God *(shewed he would have it otherwise; for he)* made them male and female, *(saying,* Gen. xxii. 24.)

7. For this cause shall a man leave his father and mother, and cleave to his wife;

8. And they twain shall be one flesh *(so as they are not one flesh with father or mother):* so then they *(after the matrimonial duty)* are no more twain, but one flesh.

9. What therefore God hath *(thus)* joined together, let no man *(under the gospel dispensation presume to)* put asunder.

10. And *(when he was)* in the house, his disciples asked him again of the same matter.

11. And he saith to them *(according to the primitive institution of matrimony),* [3] Whosoever shall put away his wife, and marry another, committeth adultery against her, *(she being by that institution still his wife, and she having the sole right over his body,* 1 Cor. vii. 4.)

12. And if a woman shall put away her husband, and be married to another *(as hath of late been done among you),* she committeth adultery *(against him, as being still his wife, and not having power over her own body, but the husband,* ibid.)

13. And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

14. But when Jesus saw *(i. e. perceived)* it, he was much displeased, and said to them, Suffer little children to come to me, and forbid them not: for of such is the kingdom [4] of God. *(And if of such as resemble them in disposition, why should they whom they are to resemble be unfit for that kingdom?)*

15. Verily I say to you, Whosoever shall not receive the kingdom of God as a little child *(i. e. with the same freedom from vain-glory, and the love of the world, which is in them),* he shall not enter therein.

16. And he took them up in his arms, and put his hands upon them, and blessed them.

17. And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18. And Jesus said to him, Why callest thou me good? *(seeing)* there is none good but one, that is, God. *(Dost thou own me as one commissionated by him to teach the way of life? I shall then do it according to his will, by saying,)*

19. Thou knowest the commandments, *(viz.)* Do not commit adultery; Do not kill; Do not steal; Do not bear false witness; [5] Defraud not; Honour thy father and *(thy)* mother; *(do this and thou shall live.)*

20. And he answered and said to him, Master, all these things have I observed from my youth.

21. Then Jesus beholding him [6] loved him, and said to him, One thing thou *(yet)* lackest *(to render thee my disciple):* go thy way, *(and at my command)* sell whatsoever thou hast, and give *(it)* to the poor, and thou shalt have treasure in heaven; and *(then)* come, and take up the cross, and follow me.

22. And he was sad at that saying, and went away grieved: for he had great possessions.

23. And Jesus looked round about, and saith to his disciples, [7] How hardly shall they that have riches enter into the kingdom of God!

24. And the disciples were astonished at his words. But Jesus answereth again, and saith to them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25. It is easier for a camel *(or cable)* to go through the eye of a needle, than for a rich man *(thus trusting in riches, as in things which make him happy)* to enter into the kingdom of God.

26. And they *(who heard this)* were astonished above measure *(at it),* saying among themselves, Who then can be saved?

27. And Jesus looking upon them, saith, With man it is impossible *(i. e. human persuasion cannot work men off from this love of the world),* but *(this is)* not *(impossible)* with *(to)* God: for with God all things are possible.

28. Then Peter began to say to him, Lo, we have left all, and followed thee.

29. And Jesus answered and said, Verily I say to you, There is no man who hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30. But he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands *(i. e. shall find men more affectionate to him than these relations, and receive greater blessings than he parts with here),* with persecutions; and in the world to come eternal life.

31. [8] But many that are first shall be last; and the last *(shall be)* first. (See the note here.)

32. And they were in the way going up to Jerusalem; and Jesus went before them: and [9] they were amazed *(that Christ would thus go into the mouth of the Sanhedrin, who had resolved to kill him);* and as they followed, they were afraid *(of what might befal them, being his disciples).* And he took again the twelve, and began to tell them what things should happen to him,

33. Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered up to the chief priests, and to the scribes; and they shall condemn him to death, and shall deliver him to the gentiles:

34. And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35. [10] And James and John, the sons of Zebedee, come to him *(by their mother)*, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36. And he said to them, What would ye that I should do for you?

37. They said to him, Grant to us that we may sit, one on thy right hand, and the other on thy left, in thy glory.

38. But Jesus said to them, Ye know not what *(it is)* you ask *(the highest place in my glory being the reward of the highest sufferings)*: can ye *(then)* drink of the cup that I *(am to)* drink of? and be baptized with the baptism that I am *(to be)* baptized with? *(i. e. can ye suffer as I am to do?)*

39. And they said to him, We can. And Jesus said to them, Ye shall indeed drink of the cup that I am to drink of; and with the baptism that I am baptized withal shall ye be baptized *(i. e. shall suffer for my sake)*:

40. But to sit on my right hand and on my left hand [11] is not mine to give *(to any others)*; but it shall be given to them for whom it is prepared.

41. And when the ten heard it, they began to be much displeased with James and John *(for desiring precedency above them in Christ's kingdom)*.

42. But Jesus called them to him, and saith to them, Ye know that they which are [12] accounted to rule over the gentiles, exercise lordship over them *(commanding them as their servants)*; and their great ones exercise authority upon them *(at their pleasure)*.

43. But so shall it not be among you; but whosoever will be great among you, shall be your minister:

44. And whosoever of you will be the chiefest, shall *(by that office)* be *(-come the)* servant of all.

45. For even the Son of man came not to be ministered to, but to minister, and to give his life a ransom for many *(and so must it be with his disciples)*.

46. And they came to Jericho; and as [13] he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the way-side begging *(and another with him)*.

47. And when he heard that it was Jesus of Nazareth *(that came that way)*, he began to cry out, and say, Jesus, thou son of David, have mercy on me; *(and so said the other also,* Matt. xx. 30.)

48. And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me.

49. And Jesus stood still, and commanded him to be called. And they called the blind man, saying to him, Be of good comfort, rise; he calleth thee.

50. And he, casting away his garment, rose, and came to Jesus.

51. And Jesus answered and said to him, What wilt thou that I should do to thee? The blind man said to him, Lord, *(I ask)* that I may receive my sight.

52. And Jesus said to him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

ANNOTATIONS ON CHAP. X.

[1] Ver. 3. Τί ὑμῖν ἐνετείλατο Μωσῆς; *What did Moses command you?*] There seems to be a difference here betwixt St. Matthew and St. Mark, not much taken notice of by interpreters; St. Mark introducing Christ asking them what Moses commanded in this case; St. Matthew introducing them asking Christ, *Why then did Moses command us to write a bill of divorce?* &c. But this seeming difference may be removed, by saying, They first asked him why did Moses command? And then our Saviour asked them, What were the words of Moses in this case? And when they had repeated them, he tells them the reason why Moses gave them this permission.

[2] Ver. 6. Ἀπὸ δὲ ἀρχῆς κτίσεως, *From the beginning of the creation.*] The word κτίσεως is found in the Alexandrian copy and in Theophylact, and is interpreted by the Vulgar and the Arabic, and extant in most copies, and therefore is not to be suspected, because not found in Beza's copy, or in the Syriac, or in the parallel place, Matt. xix. 4. for ἀπ' ἀρχῆς, being in sense the same, St. Matthew might say no more, but St. Mark could not well add more if Christ had said no more.

[3] Ver. 11. Ὃς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν, *Whosoever shall put away his wife, and marry another, committeth adultery against her.*] Though this discourse of Christ be originally about divorce, yet it seems plainly to evince that polygamy must be unlawful, especially under the Christian economy: for, (1.) from Christ's saying, *He that putteth away his wife, and marries another, committeth adultery against her;* it clearly follows, that he who, having not put her away, marries another, must be guilty of the same crime, seeing he must have at least the same power to marry another, when the first is put away, as when she is not. (2.) He who commits adultery against his wife by marrying another, could have no power to do so whilst she lived, since no man can be supposed to have power to commit adultery. And (3.) he who by marrying another commits adultery with her, must marry her whom he had no power to marry. (4.) Since to commit adultery is to violate the bed of another person, he that commits adultery against his wife must violate her bed, which no husband can do, only by doing that which a husband lawfully might do. Since then a right to polygamy is a right to marry more wives than one, he that hath this right cannot violate the bed of his first wife, by assuming another to it. It therefore must be acknowledged, either that the husband under Christ's institution, and by the original law of matrimony, had no such right, or that he that marrieth another cannot by that commit adultery against his first wife.

[4] Ver. 14. Τοιούτων, *Of such is the kingdom of God.*] That is, saith Theophylact, of those who have by exercise, τὴν ἀκακίαν ἣν παιδία ἔχουσιν ἀπὸ φύσεως, *that innocence which children have by nature.* In his note on Matt. xviii. 5. he saith, We are to be like children, κατὰ τὸ ἄκακον, οὐχὶ κατὰ τὸ ἀνόητον, *not as to their ignorance, but as to their innocence.* And xix. 14. *Of such is the kingdom of God; that is,* saith he, τῶν ἀκάκων καὶ ἀπονηρῶν, *of those who resemble them in innocence and freedom from sin.*

[5] Ver. 19. Μὴ ἀποστερήσῃς, *Thou shalt not defraud.*] Dr. Hammond here saith, that the tenth commandment is rendered by the LXX. and by St. Paul, Rom. vii. 7. οὐκ ἐπιθυμήσεις, *Thou shalt not covet;* by Christ here, *Thou shalt not defraud,* and Matt. xix. 19. *Thou shalt love thy neighbour as thyself:* whence he concludes, that the commandment contains

the importance of all these phrases; obliging us so to rest satisfied with that lot God hath afforded us, and so to desire the good of others as well as of ourselves, as not to desire or endeavour to gain any thing to ourselves by the loss or diminution of another, but to think others as worthy to enjoy what belongs to them, as we are to enjoy what belongs to us: all which is very true. Mr. Clerc also here well notes, that there be two ways of injuring our neighbour, (1.) by theft, whether privately, or by force against the will of the owner, and by taking away what belongs to another, without any pretence of right or justice, which is forbidden in the eighth commandment; or (2.) by secret and cunning devices, where the law, and a pretence of right is made use of to cover the injury, which is forbidden in the tenth commandment, and here expressed by μὴ ἀποστερήσῃς, *Thou shalt not defraud:* and surely all such endeavours to defraud must shew a very covetous mind, inclining us, against the dictates of our consciences, and to the damage of our precious souls, to defraud another of his right: only let it be noted, that the word ἀποστερεῖν in Scripture is of a greater latitude, and signifies also *to detain,* and *keep back a thing* when it is due. So Exod. xxi. 10. *her food and raiment, and the duty of marriage,* οὐκ ἀποστερήσεις, *thou shalt not keep back.* So the word signifies, Numb. ix. 7. Deut. xxiv. 14. οὐκ ἀποστερήσεις μισθὸν πένητος, *thou shalt not keep back the hire of the poor, at his day thou shalt give him his hire,* ver. 15. and so we expound the word ἀπεστερημένος, used James v. 4. by *kept back;* Ecclus. iv. 1. τὴν ζωὴν τοῦ πτωχοῦ μὴ ἀποστερήσῃς, *detain not the life of the poor, and make not his eyes to wait long;* and xxxiv. 21, 22. *the bread of the poor is his life,* ὁ ἀποστερῶν αὐτὴν, *he that detains it is a man of blood;* ὁ ἀποστερῶν μισθὸν μισθίου, *he that detains the wages of the hireling sheddeth blood:* and surely they who desire thus to detain that which belongs to others, and they know they much want, must covet to have for that time what is another's. And here especially the rule of the civilians obtains, "minus solvit, qui tempore minus solvit," *he pays less than he ought, who pays not in due time, or when he ought to do it.*

[6] Ver. 21. Ἠγάπησεν αὐτὸν, *And Jesus looking upon him, loved him.*] He loved not only virtues, but even the seeds of them; the one so as to reward them, the other so as to encourage, and minister to their growth.

[7] Ver. 23. Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες, *How hardly can they that have riches enter into the kingdom of God!*] The example of this young man shews that ἔχειν here imports not only to possess riches, but also to retain such an affection to them as that we cannot well bear the thoughts of losing them, or parting with them. The interpretation of Christ, that they who trust in riches, ver. 24. cannot do it, is the consequence of that affection; for this affection must be built upon the apprehension of the goodness of them, the conveniences and advantages we trust we shall receive by having and retaining them.

[8] Ver. 31. Πολλοὶ δὲ ἔσονται πρῶτοι, ἔσχατοι, &c. *But many that are first shall be last, and they that are last shall be first.*] *i. e.* But as it is with this Jew, so will it be with the generality of that nation; though they shall have the first offer of this kingdom, they shall generally refuse to enter into it; whereas many of the gentiles shall gladly embrace it upon these terms, and shall be admitted into it, and so preferred before the Jews to whom these blessings primarily belonged. That this is the true import of these words, see the note on Matt. xx. 1.

[9] Ver. 32. Καὶ ἐθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο, *They were amazed; and, following, they were afraid.*] They were amazed that, the Sanhedrin resolving to kill him, John xi. 53. and sending out their pursuivants and injunctions to apprehend him, ver. 57. he would run himself into the mouth of that danger he seemed formerly to decline; and they were afraid what might befal them, who bore the character of his disciples for his sake.

[10] Ver. 35. Καὶ προσπορεύονται αὐτῷ Ἰακωβὸς καὶ Ἰωάννης, *And James and John came unto him.*] viz. *By their mother, as their mouth,* Matt. xx. 20. And so Christ insinuates by answering, not to the mother, but to them coming with her on this errand, *Ye know not what ye ask,* ver. 22.

[11] Ver. 40. Οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται· *It is not for me,* &c. who never vary from my Father's will, to give it to others than to them for whom it is prepared by my Father.] Οὐκ ἔστιν ἐμοῦ, τοῦ δικαίου κριτοῦ, It is not for me, a righteous judge, and distributor of recompences, to give to any by favour or affection to their relations or themselves, but to those who are prepared for it according to the will of my Father. (Theophylact.)

[12] Ver. 42. Οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν, *They who are accounted to rule over the gentiles.*] This is, Matt. xx. 25. οἱ ἄρχοντες τῶν ἐθνῶν, *the rulers of the gentiles;* Luke xxii. 25. οἱ βασιλεῖς τῶν ἐθνῶν, *the kings of the gentiles.* So that this shews that δοκέω is sometimes an expletive, as has been noted on 1 Cor. vii. 40.

[13] Ver. 46. Καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχὼ, Βαρτίμαιος ὁ τυφλὸς, &c. *And as he was going from Jericho, a blind man named Bartimeus sat by the way-side.*] Luke xviii. 35. ἐν τῷ ἐγγίζειν αὐτόν εἰς Ἰεριχὼ, *when he was near to Jericho, a certain blind man sat,* Matt. xx. 30. δύο τυφλοὶ, *two blind men.* There is no reason from these seeming differences to think the story different of which the evangelists speak. For as to the first, St. Luke saith, indeed, that Christ was yet *near to Jericho;* but then, so is he who is gone a little from it, as well as he who is come near to it, which St. Luke doth not say. To the second it may be answered, that he who saith there was a certain blind man celebrated by the name of Bartimeus, saith not there was no more, but only that there was no other so noted and distinguished by that name; and he that mentioned his desire, and Christ's answer, doth not exclude the other from making the like request, nor from an interest in Christ's answer, but only shews he thought it sufficient to take notice of him as the most celebrated of the two.

CHAP. XI.

1. AND when they came nigh to Jerusalem, *(even)* to [1] Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2. And he saith to them, Go your way into the village over against you: and as soon as ye have entered into it, ye shall find a colt tied, [2] whereon never man sat; loose him, and bring him *(to me).*

3. And if any man say to you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send *(i. e. will quietly permit you to bring)* him hither.

4. And they went their way *(to the village),* and found

(there) the colt tied by the door without in a place where two ways met; and they loose him.

5. And certain of them that stood there said to them, What do ye, loosing the colt?

6. And they said to them, *(We do)* even as Jesus had commanded; and *(upon this)* they let them go.

7. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8. And many spread their garments in the way: and others cut down branches off the trees, and strewed them in the way.

9. And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord *(let prosperity attend on the Messiah):*

10. [3] Blessed be the kingdom of our father David, that cometh in the name of the Lord *(may the kingdom flourish which God is to erect according to his promise made to David):* Hosanna in the highest *(let prosperity be from heaven on this King and kingdom).*

11. And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, *(and cured the blind and lame,* Matt. xxi. 14.) and now the eventide was come, he went out to Bethany with the twelve.

12. And on the morrow, when they were come from Bethany, he was hungry:

13. [4] And seeing a fig-tree afar off having leaves, *(which the common fig-trees then had not,* Matt. xxiv. 32.) he came *(to it),* if haply he might find any thing thereon: and when he was come to it, he found nothing but leaves; for the time of *(other)* figs was not yet.

14. And Jesus answered *(i. e. upon this disappointment spake)* and said unto it, *(Let)* no man eat fruit of *(i. e. from)* thee hereafter for ever. And his disciples heard it.

15. And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves:

16. And would not [5] suffer that any man should carry any vessel through the temple.

17. And he taught *(them who did these things, how contrary they were to Scripture),* saying to them, Is it not written, [6] My house shall be called of all nations the house of prayer? (Gr. *a house of prayer to all nations, and so that very court of the gentiles you thus profane is dedicated to his service:)* but ye *(by employing it to these uses)* have made it a den of thieves.

18. And the scribes and chief priests heard it, and *(instead of being moved by what he said from the Scripture, to reform this abuse, they)* sought how they might destroy him *(privily):* for they feared *(to do this openly to)* him, because all the people were astonished at his doctrine.

19. And when even was come, he went out of the city.

20. And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21. And Peter calling to remembrance *(the words of Christ)* saith to him, Master, behold, the fig-tree which thou cursedst is withered away.

22. And Jesus answering saith to them, Have *(a strong)* faith in God.

23. For verily I say to you, That whosoever shall say to this mountain, Be thou removed, and be thou cast into the sea *(i. e. whosoever of you shall attempt the greatest difficulties respecting your office, in confirming the truth of my doctrine to Jew and gentile, and bringing them to the faith);* and shall not doubt in his heart *(of God's power or readiness to assist him),* but shall believe that those things which he saith shall come to pass (Gr. *shall be done);* he shall have whatsoever he saith *(it shall be to him according to what he saith).*

24. Wherefore I say to you *(for the confirmation of your faith),* What things soever ye desire, when ye pray *(or ask in prayer),* believe that ye receive them, and ye shall have them.

25. And when ye [7] stand praying, forgive, if ye have aught *(any just matter of complaint)* against any *(for what they have done to you);* that your Father also which is in heaven may forgive you your trespasses.

26. But *(for)* if you do not forgive *(them),* neither will your Father which is in heaven forgive your trespasses.

27. And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28. And they say to him, By what authority doest thou these things? and who gave thee this authority to do these things?

29. And Jesus answered and said to them, I will also ask of you one question, and answer *(you)* me, and *(then)* I will tell you by what authority I do these things.

30. The baptism of John, was it from *(the God of heaven),* or of men *(only)?* answer me.

31. And they reasoned with themselves, saying, If we shall say, *(It was)* from heaven; he will say, Why then did ye not believe him? *(and from his testimony,* John iii. 21. 34. *learn that I also came from God?)*

32. But if we shall say, Of men, *(this may be hazardous; for)* they feared *(this might incense)* the people: for all men counted John, that he was *(to be)* a prophet indeed.

33. And they *(therefore)* answered and said to Jesus, We cannot tell. Jesus answering saith to them, Neither do I *(think fit to)* tell you by what authority I do these things.

ANNOTATIONS ON CHAP. XI.

[1] Ver. 1. Εἰ'Σ Βηθφαγὴ καὶ Βηθανίαν, *To Bethphage and Bethany.*] So most copies read; though, as St. Matthew leaves out Bethany, so the Vulgar and, as Origen* informs us, St. Mark here left out Bethphage. These two places were conterminous, the bound of Bethany, through which they went to go from Jericho to Jerusalem, reaching to Bethphage, whither our Lord was come. Now this Bethphage, saith St. Jerome, was "sacerdotum viculus situs in Monte Oliveti," *a little village of the priests situated in Mount Olivet.* It was, according to the Jews, *a place out of Jerusalem* near the mountain of the temple, "in quo coquebant oblationes," *in which* (saith the Talmud) *they boiled their offerings.* (Tract. Berachoth, cap. 11. f. 95.)

[2] Ver. 2. Ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικε, *Upon which no man ever sat.*] Here Grotius truly notes, that such ani-

* Ὁ Μάρκος δὲ κατὰ τὸν τόπον οὕτω ἀνέγραψε, καὶ ὅτι ἐγγίζουσιν——εἰς Βηθανίαν. In Matt. tom. xvi.

mals as had not been employed in the use of man, were wont to be chosen for sacred uses; for even the heathens thought those things and sacrifices most proper for the service of the gods, which had not been put to profane uses. Thus the Philistines return the ark in a new cart, drawn by heifers never before put into the yoke. (1 Sam. vi. 7.) To Minerva the heathens sacrificed "injuges boves," *oxen not put into the yoke;* and in Virgil we read thus, (Æn. vi. 36.)

> "Nunc grege de intacto septem mactare juvencos
> Præstiterit."——
>
> *It is best to offer seven heifers not yet brought from the flock:*

Which Macrobius* calls "hostias injuges," *sacrifices not accustomed to the yoke;* they thinking them polluted, saith Turnebus,† by being put to profane work; and it seems to have been a miracle that such a colt should so patiently suffer Christ to ride upon him; to be sure there was a completion of the prophecy of Zachary, ix. 9. the Jews themselves applying those words to the Messiah; for R. Joseph said, *May the Messiah come, and may I be worthy to sit under the shadow of the tail of his ass.* (Sanhedrin, cap. 10. in Gemara.)

[3] Ver. 10. Εὐλογημένη ἡ Βασιλεία ἐρχομένη ἐν ὀνόματι Κυρίου, τοῦ Πατρὸς ἡμῶν Δαβὶδ, *Blessed be the kingdom of our father David, that cometh in the name of the Lord.*] *i. e.* Let the kingdom be happily begun and flourish, which God is to erect according to his promise made to our father David; let the prosperity be from heaven to the king Messiah, and to his kingdom. (See Examen Millii.)

[4] Ver. 13. *And seeing a fig-tree afar off having leaves, he came, if haply he might find any thing thereon; and when he came to it, he found nothing but leaves,* οὐ γὰρ ἦν καιρὸς σύκων, *for the time of figs was not yet.*] Here it is inquired, why Christ should curse this fig-tree, because it had not figs upon it before the time of figs? The criticism οὐ γὰρ ἦν, *for where he was it was the time of fruit,* and that of Dr. Hammond, that *it was not* καιρὸς σύκων, *a good or seasonable year for figs,* are both confuted by this one observation, that Christ did this on the eleventh of Nisan, that is, five months before figs were ripe; for *about summer* (saith our Lord) *the branch of the fig-tree is yet tender, and putteth forth leaves.* (Matt. xxiv. 32. Mark xiii. 28.) *From the time of production of leaves to the green figs* (say the Jews), *is fifty days; from thence to the falling off of the buds, fifty; and from thence to ripe figs, fifty.* And in Canticles, the entrance of the summer is described by the *fig-trees bringing forth green figs,* פִּגָּיהּ i. e. *grossos,* ἐλύνθους αὐτῆς, *her unripe figs:* not as Mr. Clerc here renders the words, *she hath brought her figs to perfection;* nor do either Theophrastus or Pliny make mention of any figs in Syria, which were gathered till after the dog-days, that is, about the latter end of August; and had there been a sort of figs, which, as Mr. Clerc fancies, might have been ripe at the Passover, before which Christ spake these words, St. Mark could not truly have said, *the time of figs was not yet.* There is another ingenious exposition of a reverend and learned bishop, that ὁ καιρὸς σύκων is *the time of gathering in of figs,* of which signification of the word καιρὸς he gives two or three instances; and then it seems reasonable for our Saviour to expect some figs upon this tree, they being not yet gathered in, and to curse it for having none upon it, when none had been taken from it; and could I find it proved that any, even the *biccaroth,* or first ripe figs, mentioned Jer. xxxiv. 2. and Hosea ix. 10. were fit to be gathered in at the Passover, I should acquiesce in this interpretation; but the words cited from Cant. ii. 13. and Matt. xxiv. 32. seem to prove, that the fig-tree only began to put forth her leaves and her green figs at the entrance of the summer. Wherefore let it be noted, that St. Mark doth not by these words, *for the time of figs was not yet,* design to give a reason why our Lord found no figs upon this tree, but why he only went to this one tree, which had leaves on it, and so was of that kind of figs which, saith Theophrastus,* was ἀεὶ φύλλον, "semper comantibus foliis,"† *a fig-tree that had always leaves,* and why he expected to find fruit on that, which upon the other ordinary fig-trees abounding there, he could not expect, the time of ordinary figs being not yet: for this kind of fig-tree being ever green with leaves, had, saith Theophrastus, ἅμα καὶ τὸν ἔνον καὶ τὸν νέον κάρπον, *old and new fruit hanging on it together;* the fruit of the year past and present, say the Jewish doctors. Accordingly Julian‡ the Apostate, speaking of the fruits of Damascus, saith, some of them were but of a short duration, μόνῳ δὲ τῷ σύκῳ καὶ ὑπερενιαυτίζειν ἔξεστι, καὶ τῇ τοῦ μέλλοντος κάρπου γένεσει συνενεχθῆναι, *only the fig-tree carries its fruit above a year, and it hangs on with the fruit of the following year.* And thus was this fig-tree a fit resemblance of the Jewish nation, to whom alone Christ came in person, and from whom alone he could then expect fruit; whence are they in another parable represented by a fig-tree, from which the husbandman three years expected fruit, but found none, Luke xiii. 7. and therefore is there ordered to be cut down; and here they are emblematically cursed for their barrenness, *the kingdom of God being shortly to be taken from them, and given to a nation bringing forth the fruits thereof.* (Matt. xxi. 43.) Origen§ saith, this fig-tree was δένδρον τοῦ λαοῦ, *a tree representing the people of the Jews,* saying, ἔμψυχος ἦν ἡ αὐτὴ συκῆ, *this was a living fig-tree, and therefore heard a curse suitable to its condition;* for διὰ τοῦτο ἄκαρπός ἐστιν ὁ Ἰουδαίων Συναγωγὴ, καὶ τοῦτο γίνεται αὐτῇ ἕως τῆς συντελείας τοῦ αἰῶνος ἕως τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, and *therefore the synagogue of the Jews is unfruitful, and shall continue so till the fulness of the gentiles doth come in.*

[5] Ver. 16. Καὶ οὐκ ἤφιεν ἵνα τὶς διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ, *And he suffered not any one to carry a vessel through the temple.*] In this our Lord approved of the received doctrine of the Jews, *who* (saith Josephus‖) *held,* "quod ne vas quidem aliquod portari in templum liceat," *that it was not lawful to carry any vessel into the temple;* and this was part of that reverence they thought due to it by virtue of that precept, *thou shalt reverence my sanctuary.* (Lev. xix. 30.) But whereas the rabbins extended this to their synagogues, yea, even to a synagogue laid waste, that none should make them a thoroughfare, in this they seem to have exceeded; there seeming not to be the same reason for things instituted by them, for their convenience of meeting for

* Saturn. lib. iii. cap. 5. † Lib. xviii. cap. 2.

* Hist. Plant. lib. iv. cap. 2. † Pliny, lib. xiii. cap. 8. ‡ Ep. 24.
§ Ed. Huet. tom. i. p. 446. ‖ Cont. App. p. 1066.

religious worship, as for that house which the Lord *hath chosen to put his name there,* (Deut. xii. 5.) and in which the Divine Majesty dwelt; though they being houses of prayer, a reverence was to be observed in them, whilst they engaged in that worship.

[6] Ver. 17. Καὶ ἐδίδασκε, λέγων αὐτοῖς· οὐ γέγραπται, ὅτι ὁ οἶκός μου, οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν· *And he taught them, saying, Is it not written, My house shall be called a house of prayer to all nations?*] In the temple there were three courts—the court of the priests, where the altar of incense stood; the second was that into which the clean Jews, and the proselytes of justice who had embraced circumcision and the whole law of Moses, entered; and this was parted from the third court (which was called *the court of the gentiles,* because the unclean Jew, and the gentile who owned the true God, were permitted to come and worship there), by a step or low wall, having this inscription on it, μὴ δεῖν ἀλλόφυλον ἐκτὸς τοῦ ἁγίου παριέναι, *that no alien was to enter into the holy place;* where Josephus,* by adding τὸ γὰ ρδεύτερον, ἱερὸν ἅγιον ἐκαλεῖτο, *for the second court was called holy,* seems to intimate, that the court of the gentiles was by them not deemed holy, but profane; and therefore thither they brought sheep and doves to sell; and hence it appears how appositely our Saviour argues, that the house for all nations was God's house, and therefore must be sacred, and not to be polluted. Mr. Whiston must therefore be mistaken, when he conjectures that our Lord did this twice in the week before his passion; once driving these hucksters and their merchandise out of the inner temple, and the next day out of the outer temple: for Christ drove out the oxen and the sheep, as well as the men. (John ii. 15.) Now can we think that they who had so great a reverence for the inner temple, as to make it death for any gentile, though a proselyte of the gate, to come into it, would themselves bring sheep and oxen to dung in it? It is true that St. Mark speaks of this as done the day after he came into the city, and discoursed with the pharisees; but that he did this only by recapitulation, St. Austin† proves; but let this be done twice, provided he brings not his merchants and merchandise into the inner temple. (See Maldon. in Matt. xxi. 12.)

[7] Ver. 25. Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε, *And when you stand praying, forgive if ye have aught against any.*] That it was ordinary with the Jews to pray standing, see note on Matt. vi. 5. yet in their solemn days of fasting they did kneel, and even prostrate themselves before the Lord: but the first Christians usually kneeled down and prayed. (Acts ix. 40. xx. 36. xxi. 5.) The command here to forgive those that offend us before we pray, not only shews that no resentments of what our brother doth should stick long upon our spirits, because they indispose us for that duty we are continually to be prepared for; but also, that there is some kind of forgiveness to be exercised towards him, though he do not ask it, or shew any tokens of repentance; of which, see note on Matt. vi. 14, 15. And seeing I am to pray not only for myself, but for him also, (Matt. v. 44.) and that out of love to him, I must be free from all displeasure against him, that I may lift up pure hands without wrath, I must be inclined and ready to do him any good: for how else can I heartily desire it of God, and wish well to him, which in effect I do by praying for him?

* Joseph. de Bell. Jud. lib. vi. cap. 13. p. 916.

† De consens. Evangelist. lib. ii. cap. 68.

CHAP. XII.

1. AND he began to speak to them by parables; *(saying),* A certain man planted a vineyard, and set a hedge about it, and digged a place for the wine-fat, and built a tower *(in it),* and let it out to husbandmen, *(the Jews,* Isa. v.) and *(then)* went into a far country *(i. e. left them to manage it for him, so as that he might in their season receive the fruits of it).*

2. And *(accordingly)* at the season he sent to the husbandmen a servant, that he might receive from the husbandmen *(the guides and rulers of the Jewish church)* of the fruit of the vineyard.

3. And *(but)* they caught him, and beat him, and sent him away empty.

4. And again he sent to them another servant; and at him they [1] cast stones, and wounded him in the head, and sent him away shamefully handled.

5. And again he sent another; and him they killed, and *(so they dealt with)* many others, (2 Chron. xxxv. 15, 16.) beating some, and killing some *(of them).*

6. Having yet therefore one son, his well-beloved, he sent him also last to them, saying, *(It may be)* they will reverence my son.

7. But those husbandmen said among themselves, This is the heir; come, let us kill him, and *(then)* the inheritance shall be ours.

8. And *(accordingly)* they took him, and killed him, and cast him out of the vineyard.

9. What shall therefore the Lord of the vineyard do *(to those men? Surely)* he will come and destroy the *(se)* husbandmen, and will give the vineyard to *(be cultivated by)* others.

10. And *(if ye doubt this, ye understand not what these husbandmen deserve,)* have ye not read *(or, nor have ye read with attention)* this scripture; *(which saith,* Psal. cxviii. 22, 23.) The stone which the builders rejected is become the head *(stone)* of the corner:

11. This was the Lord's doing, and it is marvellous in our eyes?

12. And *(when he had said this)* they sought *(occasion)* to lay hold on him, but *(they)* feared the people: for they knew that he had spoken the parable [2] against them: and *(through this fear)* they left him, and went their way.

13. And they send to him certain *(persons)* of the *(sect of the)* pharisees and of the Herodians, to catch him in *(and get advantage against him from)* his words.

14. And when they were come, they say to him, Master, we know that thou art true, and carest for no man *('s person);* for thou regardest not the person *(s)* of men, but teachest the way of God in truth: *(tell us therefore)* Is it lawful to give tribute to Cæsar, or not?

15. Shall we give, or shall we not give? *(that if he said no, the Herodians might represent him as an enemy to Cæsar; if yea, the pharisees might represent him to the people as no friend to the nation.)* But he, knowing their hypocrisy, said to them, Why tempt ye me *(ye hypocrites)?* bring me a *(Roman)* penny, that I may see it.

16. And they brought it. And *(then)* he saith to them, Whose is this image and superscription *(that is upon this money)?* and they said to him, *(It is)* Cæsar's.

17. And Jesus answering said to them, Render *(then)* to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him *(that he had answered from their own received principles, and yet so wisely, that they could take no advantage from his words).*

18. Then come to him the sadducees, who say there is no resurrection *(of the body);* and they asked him, saying,

19. Master, Moses wrote to us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed to his brother.

20. Now there were *(with us)* seven brethren: and the first *(of them)* took a wife, and dying left no seed.

21. And the second took her, and died, neither left he any seed: and the third likewise.

22. And *(so)* the seven had her, and left no seed: last of all the woman died also.

23. In the resurrection therefore, when they shall rise *(from the dead)*, whose wife shall she be of them? for the seven had her to wife.

24. And Jesus answering said to them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God? *(nor yet the state in which they that are raised from the dead shall be.)*

25. For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26. And as touching the dead, *(to prove from the Scriptures, which you own,)* that they rise: have ye not read *(what is written)* in the book of Moses, how in the bush God spake to him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? *(and yet,)*

27. He is not the God of the dead *(i. e. of them that are so dead as not to be the sons of the resurrection)*, but the God of the living *(i. e. of those whom he will raise to life again)*: ye therefore do greatly err.

28. And one of the [3] scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29. And Jesus answered him, The [4] first of all the commandments is, Hear, O Israel; the Lord our God is one Lord:

30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31. And the second is like *(to it)*, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32. And the scribe said to him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and *(for a man)* to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices.

34. And when Jesus saw that he answered discreetly, he said to him, Thou art not far from *(being prepared to enter into)* the kingdom of God. And no man after that durst ask him any question.

35. And Jesus answered *(their questions)* and said *(to them by way of question)*, while he taught in the temple, How say the scribes that Christ is the son of David?

36. For [5] David himself said *(of him)* by *(the afflatus of)* the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37. David therefore himself calleth him Lord; and whence *(how)* is he then his son? And the common people heard him gladly.

38. And he said to them in his doctrine, Beware of the scribes, which love to go in long clothing, and love *(to have)* salutations in the market-places,

39. And the chief seats in the synagogues, and the uppermost rooms at feasts:

40. Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41. And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and *(saw that)* many that were rich cast in much.

42. And there came a certain poor widow, and she threw in two mites, which make a farthing.

43. And he called to his disciples, and saith to them, Verily I say to you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44. For all they did *(only)* cast in of their abundance; but she [6] of her want did cast in all she had, even all her living *(i. e. her livelihood for that day).*

ANNOTATIONS ON CHAP. XII.

[1] Ver. 4. ΛΙΘΟΒΟΛΗΣΑΝΤΕΣ ἐκεφαλαίωσαν, καὶ ἀπέστειλαν ἠτιμωμένον· *Again he sent to them another servant, and at him they cast stones, and wounded him in the head, and sent him away shamefully treated.*] That ἐκεφαλαίωσαν here cannot signify *capite, i. e.* "vitâ eum mulctârunt," *they beheaded him, or took away his life;* but as St. Luke interprets it, τραυματίζοντες, *they wounding him,* (x. 12.) *to wit,* in the head, *cast him out of the vineyard,* τὴν κεφαλὴν ἔτυψαν, *they beat him on the head:* so Theophylact; and this is evident from the words following, *They sent him away dishonoured,* or *shamefully treated:* so in Aristophanes,* Θύειν τὸν κρότοφον κεφαλαίῳ ῥήματι, is to *smite the skull with a blow upon the head,* or *to strike one upon the head with a radish root.* (See Examen Millii.)

[2] Ver. 12. *They knew that he spake this parable,* πρὸς αὐτούς· so Luke xx. 19. *against them.*] So λέγειν πρὸς αὐτὸν, is to say what they could against him, Acts xxiii. 30. *to kick* πρὸς κέντρα, *against the pricks,* Acts xxvi. 14. *to fight* πρὸς τὰς μεθοδίας, *against the machinations of Satan,* Eph. vi. 11. *to strive* πρὸς τὴν ἁμαρτίαν, *against sin,* Heb. xii. 4. *to fight* πρὸς υἱοὺς, *against the children of Ammon,* Judg. x. 3. *to speak* πρὸς Κύριον, *against the Lord,* Isa. xxxii. 6. Ezek. xiii. 9.

[3] Ver. 28. Καὶ εἷς τῶν γραμματέων, *And one of the scribes came:* so Luke xx. 39. but Matt. xxii. 25. εἷς ἐξ αὐτῶν νομικὸς, *one of them being a lawyer.*] Now, in this diversity of words, there is no difference in sense; for the scribes were of two sorts, or had at the least two offices; the one was to *sit in the chair of Moses, i. e.* to read, and to interpret the law of Moses to the people, Matt. xxiii. 2. the other was to expound, and to deliver to the people the traditions

* In Ranis, act. iii. sc. 2.

which they pretended to have received from their forefathers: the first name of *scribe* they seem to have had from Ezra, who is so often styled γραμματεὺς, *a scribe of the law of the Lord,* (Ezra vii. 12. Neh. xii. 36.) who *read in the book of the law, and expounded:* (Neh. viii. 2—4.) they being also teachers of the traditions, which were called νόμμα, or *laws,* and binding these heavy burdens upon the people, were thence called νομικοὶ, see the note on Matt. xxii. 23. And this scribe is said to speak to Christ πειράζων, *tempting him,* or making an experiment of his wisdom, whether it was such as fame reported; as the queen of Sheba came, (1 Kings x. 1.) πειράσαι, *to tempt king Solomon, i. e.* to try whether his wisdom was equal to the fame she had heard of it.

[4] Ver. 29. *And Jesus answered,* ὅτι πρώτη πασῶν τῶν ἐντολῶν, &c. *The first of all the commandments is this, The Lord thy God is one God.*] For this is necessary to be known, that we may worship him alone in opposition to all heathen gods, and own that he alone is God, who is the maker of heaven and earth. Here Woltzogenius objects, that this lawyer having said, that *there is one God, and that there is no other God besides him, our Lord acknowledges that he had answered wisely; whereas he could not have given him this commendation, if he had been obliged to own him also as God, or to have owned a trinity of persons;* as if he had not heard that Thomas, who held the unity of the Godhead as much as any other Jew, yet styles our Saviour, *my Lord* and *my God;* and is commended for his faith, John xx. 28, 29. And since all that assert a trinity of persons, do as unanimously assert a unity of essence, and of the Godhead, I know not why this answer might not be commended by him; though perhaps our Saviour's commendation might especially respect his prelation of the love of God and our neighbour to all burnt-offerings and oblations; of which see the note on Matt. xxii. 35. and of which one of the Jews saith thus, *The doing acts of beneficence is more acceptable to God than all the victims and oblations which the Israelites offer on the altar; he having said, I will have mercy and not sacrifice.* (Pirk. Eliezer, cap. 16. p. 33. See here and ver. 27. Examen Millii.)

[5] Ver. 36. Αὐτὸς γὰρ Δαβὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ, *For David himself said by the Holy Ghost,* &c.] *i. e.* By a Divine afflatus, or the spirit of prophecy; for elsewhere we read, that *God spake by the mouth of David,* Acts i. 16. iv. 25. Nor is any one cited in the New Testament, as speaking by the Spirit, or by the Holy Ghost, who was not thus assisted by a Divine afflatus; and this deserves to be noted by them who deny that the Psalms of David were written by the spirit of prophecy.

[6] Ver. 44. Αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς, *But she of her want did cast in all she had, even all her living.*] Or, all that she had to live upon that day. Hence it appears, that a person may be sometimes liberal, even in giving what he wanteth for himself, or being ready to expend in works of charity, ὑπὲρ δύναμιν, *above what he can well spare.* (2 Cor. viii. 2, 3. See here Grotius.)

CHAP. XIII.

1. AND as he went out of the temple, *(his disciples came to him, to shew him the buildings of the temple,* Matt. xxiv. 1. *and)* one of his disciples saith unto him *(in the name of the rest),* Master, see what manner of stones and what buildings are here!

2. And Jesus answering, said to him, Seest thou these great buildings? There shall not be left *(to them)* one stone upon another, that shall not be thrown down *(or dissolved).*

3. And as he sat upon the mount of Olives over against the temple, Peter, and James, and John, and Andrew, asked him privately, *(i. e. apart, not from the rest of his disciples, but from the multitude,*

4. *Saying),* Tell us, *(Master,* Luke xxi. 7.) when shall these things be? and what shall be the sign when all these things shall be fulfilled?

5. And Jesus answering them, began to say, Take heed lest any man deceive you:

6. For many shall come in my name, saying, I am Christ; and *(by that pretence)* shall deceive many.

7. And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end *(of the polity and temple of the Jews)* shall not be yet.

8. For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles: *(all)* these *(things)* are *(only)* the beginnings of sorrows *(to them).*

9. But take heed to yourselves: for *(then)* they shall deliver you up to councils; and in the [1] synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against (Gr. *to*) them *(that the kingdom of God is come).*

10. And the gospel must first be published among all nations *(before the end of these things).*

11. But when they shall *(thus)* lead you, and deliver you up *(to these rulers),* [2] take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak *(from your own wisdom),* but the Holy Ghost *(who teacheth you what to speak).*

12. Now *(at this time)* the brother shall betray the *(his)* brother to death, and the father the son; and the children shall rise up against their *(believing)* parents, and shall cause them to be put to death.

13. And ye shall be hated of all *(sorts of)* men for my name's sake: but *(yet possess your souls in patience,* Luke xxi. 19. *for)* they that shall endure to the end, the same shall be saved *(out of this calamity).*

14. But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, (ix. 27.) standing where it ought not, *(i. e. the Roman army compassing Jerusalem,* Luke xxi. 20.) let him that readeth understand *(that her desolation draweth near,* ibid. *and)* then let them that be in Judea flee to the mountains *(of Peræa):*

15. And *(then)* let him that is on the housetop not go down into the house, neither enter therein to take any thing out of his house:

16. And let him that is in the field *(and hath laid aside his garment)* not turn back again to put up his garment *(i. e. let not your regard for your clothes, or goods, cause you to delay your flight, but do it with your utmost expedition).*

17. But woe to them that are with child, and to them that

give suck in those days *(of vengeance,* Luke xxi. 22. *and so are not in a condition to fly from it).*

18. And [3] pray ye that your flight be not in the winter *(when the ways be scarce passable).*

19. For in those days shall be affliction, *(even)* such as was not from the beginning of the creation which God created to this time, neither shall be *(afterward, so that ye cannot hope to escape without hazard).*

20. And except that the Lord had shortened those days, no flesh should be saved: but [4] for the elect's *(i. e. the Christians')* sake, whom he hath chosen *(out of the world),* he hath shortened the *(se)* days *(of vengeance).*

21. And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:

22. For false Christs and false prophets shall arise, and shall shew signs and wonders, to seduce, if *(it were)* possible *(or if they can),* the very elect.

23. But *(therefore)* take ye heed: behold, I have foretold you all *(these)* things.

24. But in those days, after that tribulation *(of which I have spoken),* the sun shall be darkened, and the moon shall not give her light,

25. And the stars of heaven shall fall, and the powers that are in *(or the hosts of)* heaven shall be shaken; *(i. e. the dissolution of their government in church and state by the zealots, shall be a sign of their approaching ruin,* Luke xxi. 25.)

26. And then shall they see the Son of man coming in the clouds with great power and glory (μετὰ δυνάμεως πολλῆς καὶ δόξης, *with a great and glorious host,* viz. *the Roman army).*

27. And then shall he send his angels *(the messengers of the gospel),* and *(they)* shall gather together his elect *(among the gentiles)* from the four winds, from the utmost parts of the earth to the utmost part of heaven *(i. e. from one end of the earth to the other).*

28. Now learn a parable of *(from)* the fig-tree; *(For)* when her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29. So ye in like manner, when ye shall see these things come to pass, know that it *(viz. the desolation I speak of)* is nigh, even at the doors.

30. Verily I say unto you, That this generation shall not pass *(away)* till all these things be done.

31. Heaven and earth shall pass away: but my words shall not pass away *(unperformed).*

32. [5] But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son *(who hath the Spirit without measure),* but the Father *(only).*

33. Take ye heed, watch and pray; for ye know not when the time is *(to be).*

34. For the Son of man is [*these words are not in the original, and so this verse may begin thus:*] *(And in this exhortation to watch, I am)* as a man taking a far journey, who left his house (Gr. *as a travelling man leaving his house),* and gave (Gr. *giving)* authority to his servants, and to every man his work, and *(who)* commanded the porter *(as I do you)* to watch.

35. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:

36. Lest coming suddenly, he find you sleeping *(and therefore unprepared for his advent).*

37. And what I say to you I say to all *(my disciples, i. e.)* Watch.

ANNOTATIONS ON CHAP. XIII.

[1] Ver. 9. ΚΑΙ᾽ εἰς συναγωγὰς δαρήσεσθε, *And ye shall be beaten in the synagogues.*] It is certain, both from the Scriptures and the Jewish writers, that whipping and the rebels' beating were punishments used in the synagogues of the Jews. Thus Paul saith, he punished the Christians κατὰ πάσας τὰς συναγωγὰς, *throughout all the synagogues,* Acts xxvi. 11. and that he did *beat in the synagogues those that believed,* xxii. 19. And that it was usual to whip both their wise men and their disciples, when they had done perversely in their synagogues, is fully proved by Campegius Vitringa de Synag. Vet. lib. iii. cap. 11.

[2] Ver. 11. Μὴ προμεριμνᾶτε τί λαλήσητε, μηδὲ μελετᾶτε· οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον, *But when they shall lead you* (before) *and deliver you up* (to these rulers, ver. 9.) *take no thought beforehand what you shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay,* Luke xxi. 14, 15.] From these two places collated together, it is evident, (1.) that this promise is peculiar to the apostles, to whom alone Christ here discourseth: and (2.) that it belongs to them alone, when they were brought before kings and rulers, to plead the cause of Christ, and leave before them a testimony of the truth of it; (Matt. x. 18.) and therefore there can be nothing more ridiculous than the quakers applying this to their extemporary effusions, their senseless prayers and harangues; of which it cannot, without blasphemy, be said, *It is not you that speak, but the Holy Ghost speaketh in you;* seeing, if so, all their foolish and ignorant harangues must be as sacred, and as worthy to be preserved, as the inspired Scriptures. (See Examen Millii.)

Ver. 14. Τὸ ῥηθὲν ὑπὸ Δανιὴλ προφήτου. This reading is vindicated, Examen Millii, in locum.

[3] Ver. 18. Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, *Pray therefore, that your flight may not be in the winter.*] Hence it seems plain, that even when tribulations come by the decree of God, the circumstances of them may be mitigated by our prayers. (See the note on Matt. xxiv. 20. See Examen Millii.)

[4] Ver. 20. Ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο, ἐκολόβωσε τὰς ἡμέρας, *But for his elect's sake, whom he hath chosen* (out of the world), *he hath shortened those days.*] That in the New Testament all Christians called to the knowledge and belief of the faith are styled the elect, as being γένος ἐκλεκτὸν, *a chosen generation,* see the note on 1 Pet. ii. 9. These are the elect our Saviour speaks of, when he saith, *Many are called, but few are chosen,* Matt. xx. 16. and *shall he not hear his elect, which cry unto him day and night?* Luke xviii. 7. And this was also the phraseology of the primitive Christians: thus Clemens* tells the Corinthians, that their sedition was ἀλλοτρία καὶ ξένη τοῖς ἐκλεκτοῖς τοῦ Θεοῦ, *alien from, and strange to the*

* Sect. 1.

elect of God; and exhorts them to come to God with holy souls, lifting up pure hands to him, and loving our kind and merciful Father, ὃς ἡμᾶς ἐκλογῆς μέρος ἐποίησεν ἑαυτῷ, *who hath made us a part of his election.* Ignatius* writes to the church of Ephesus, ἐκλελεγμένη, *elected;* and the author of the Martyrdom of Polycarp saith, the common people admired the difference there was † μεταξὺ τῶν ἀπίστων καὶ τῶν ἐκλεκτῶν, *betwixt the heathens and the Christians:* and among the aphorisms of the apostle, this is one, ἐὰν ἐκλεκτοῦ ὁ γείτων ἁμαρτήσῃ ἥμαρτεν ὁ ἐκλεκτὸς, *If the neighbour of a Christian hath sinned, he hath sinned also.*

[5] Ver. 32. Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ· *But of that day and hour knoweth no man, neither the angels which are in heaven, nor the Son, but the Father;* Matt. xxiv. 36. *but my Father only.*] I dare not here say with St. Ambrose, lib. v. de Fide, cap. 8. that these words were added by the Arians, seeing I find them owned by Irenæus, lib. ii. cap. 48. and by Origen, in Matt. hom. 30. F. 64. A. But for explication of them, note,

First, That these words περὶ δὲ τῆς ὥρας ἐκείνης, *of that day and hour,* may refer, not to the destruction of Jerusalem, but, as the fathers generally thought, to the immediate precedent words, *heaven and earth shall pass away,* but of that day and hour when they shall pass away, none knoweth but the Father. Note,

Secondly, That ὁ υἱὸς here is *Christ,* considered as a prophet sent into the world to reveal his Father's will; and therefore as delivering to the world not what the Λόγος knew or taught, but what the Spirit of God revealed to him, according to his frequent declarations concerning himself, that *he spake nothing of himself, but the Father which sent him gave him commandment what he should say, and what he should speak,* John xii. 49. *My doctrine is not mine, but his that sent me,* vii. 16. *The word which I speak, I speak not of myself, but the Father which abideth in me,* xiv. 10. *The Father loveth the Son, and sheweth him all that he doth,* John v. 20. which by the Baptist seems to be expounded thus, *He that is of God speaketh the words of God: for the Father giveth not him the Spirit by measure: for the Father loveth the Son, and hath put all things* (relating to the revelation of his will) *into his hands.* (John iii. 34, 35.) Though therefore he revealed this doctrine as *the Son of man,* as the nature of the prophetic office absolutely required, yet he is placed here, as to his knowledge of the mind of God, deservedly above the angels, as being, by this Spirit residing in him without measure, more fully acquainted with the mind of God than they; and yet, saith he, *the knowledge of this day and hour* being no part of my prophetic office; even I, *the Son of man,* know it not; it being one of *those times and seasons which the Father hath put in his own power.* (Acts i. 7.) Excellent to this purpose are the words of Dr. Lightfoot on this place: "(1.) It is one thing to understand the Son of God barely and abstractly for the second person in the Holy Trinity; another to understand him for the Messias, or the second person incarnate. To say that the second person in the Trinity knows not something, is blasphemous; to say so of the Messias is not so, who nevertheless was the same with the second person in the Trinity. For although the second person abstractly considered, according to his mere Deity, was coequal with the Father, *co-omnipotent, co-omniscient, coeternal* with him, &c. yet Messias, who was God-man, considered as Messias, was a servant, and a messenger of the Father, and received commands and authority from the Father: and those expressions, *The Son can do nothing of himself,* &c. will not in the least serve the Arians' turn, if you take them in this sense, which you must necessarily do; Messias can do nothing of himself, because he is a servant and a deputy. (2.) We must distinguish between the excellences and perfections of Christ, which flowed from the hypostatical union of the two natures, and those which flowed from the donation and anointing of the Holy Spirit. From the hypostatical union of the natures, flowed the infinite dignity of his person, his impeccability, his infinite self-sufficiency to perform the law, and satisfy the Divine justice. From the anointing of the Spirit, flowed his power of miracles, his foreknowledge of things to come, and all kind of knowledge of evangelic mysteries: *those* rendered him a fit and perfect redeemer, *these* a fit and perfect minister of the gospel."

Now, therefore, the foreknowledge of things to come, of which the discourse here is, is to be numbered among those things which flowed from the anointing of the Holy Ghost, and from his immediate revelation; not from the hypostatic union of the natures: so that those things which were revealed by Christ to his church, he had them from the revelation of the Spirit, not from that union. Nor is it any derogation or detraction from the dignity of his person, that he saith, *He knew not that day and hour of the destruction of Jerusalem:* yea, it excellently agrees with his office and deputation, who, being the Father's servant, messenger, and minister, followed the orders of the Father, and obeyed him in all things.

See another answer to this objection, Tract. de verâ Christi Deitate, p. 124, 125.

CHAP. XIV.

1. AFTER two days was the feast of the Passover, and of unleavened bread: and *(then)* the chief priests and the scribes sought how they might take him by craft, and put him to death.

2. But they said, *(Let)* not *(this be done)* on the feast-day, lest there be an uproar of the people.

3. And *(he)* being in Bethany in the house of Simon *(formerly)* the leper, as he sat at meat, [1] there came a woman having an alabaster-box of ointment of spikenard, very precious; and she brake *(or shook)* the box *(of ointment),* and *(then)* poured it on his head.

4. And there were some that had indignation within themselves *(at this which the woman had done),* and said, Why was this waste of the ointment made?

5. For it might have been sold for more than three hundred pence, *(and the money might)* have been given to the poor. And they murmured against her.

6. And *(but)* Jesus said, Let her alone; why trouble ye her *(without cause)?* she hath *(in doing this)* wrought a good work on me.

7. For ye have the poor *(for whom ye pretend so much kindness)* with you always, and whensoever you will you may do them good; but me ye have not always *(my de-*

* Sect. 29. † Sect. 16.

parture from you being at hand, which will cut off all farther opportunity of shewing kindness to my body).

8. She hath done what she could *(to testify her affection to me: for)* she is come aforehand to anoint my body *(in order)* to the burying *(of it; nor shall her charity be lost; for)*

9. Verily I say to you, Wheresoever this gospel shall be preached *(as I assure you it will be)* throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

10. And *(then)* Judas Iscariot, one of the twelve, went to the chief priests, to betray him to them.

11. And when they heard it, they were glad, and promised to give him money *(for so doing, covenanting with him for thirty shekels)*. And *(upon this promise)* he sought how he might conveniently betray him.

12. And *(on)* the first day of unleavened bread, when they killed the passover, his disciples said to him, Where wilt thou that we go and prepare *(for thee)*, that thou mayest eat the passover?

13. And he sendeth forth two of his disciples, and saith to them, Go ye into the city, and *(when you are come into it)* there shall meet you a man bearing a pitcher of water: follow him.

14. And wheresoever he shall go in *(go ye in after him, and)* say ye to the good man, *(the master)* of the house, The Master saith, Where is the guest-chamber, where I shall *(may)* eat the passover with my disciples?

15. And he will shew you a large upper room furnished and prepared (Gr. *a great upper room strewed, ready to receive guests):* there *(shall ye)* make ready for us.

16. And his disciples went forth, *(from Bethany,* ver. 3.) and came into the city, and found as he had said to them: and they made ready the passover.

17. And in the evening he cometh with the twelve *(to eat of it)*.

18. And as they sat and did eat, Jesus said, Verily I say to you, One of you who eateth with me *(at the table)* shall betray me.

19. And they began to be sorrowful, and to say to him one by one *(severally)*, Is it I? and another, Is it I?

20. And he answered and said to them, It is one of the twelve, *(he)* that *(now)* dippeth with me in the dish; (Matt. xxvi. 23.)

21. *(Now)* the Son of man indeed goeth *(to suffer)*, as it is written of him: but *(yet)* woe to that man by whom the Son of man is betrayed! good were it for that man, if he had never been born *(it being better not to be, than to be miserable for ever)*.

22. And as they did eat, Jesus took bread, and blessed *(it)*, and brake *(it)*, and gave *(it)* to them, and said, Take, eat; this is my body *(given for you)*.

23. And he took the cup, and when he had given thanks *(over it)*, he gave it to them; and they all drank of it.

24. And he said to them, This is *(the memorial of)* my blood, *(that blood)* of the new testament *(or covenant)*, which is shed for many.

25. Verily I say to you, [2] I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God *(i. e. till after my resurrection)*.

26. And when they had sung a [3] hymn, they went to the mount of Olives.

27. And Jesus saith to them, All ye shall be offended because of *(or scandalized in)* me this night: for *(it will be as)* it is written, (Zech. xiii. 7.) I will smite the shepherd, and the sheep shall be scattered.

28. But after that I am risen, I will go before you into Galilee.

29. But Peter said to him, Although all shall be offended *(at thy passion)*, yet will not I *(be offended)*.

30. And Jesus saith to him, Verily I say to thee, This day, even in this night, before the cock crow twice, thou shalt deny me thrice.

31. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32. And they came to a place which was named Gethsemane: and he said to his disciples, Sit ye here, while I shall pray.

33. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy;

34. And *(he)* saith to them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour *(of his present temptation)* might pass from him.

36. And he said, Abba, *(that is)* Father, all things are possible to thee; take away this cup from me: nevertheless, not what I will, but what thou wilt *(be done)*.

37. And he cometh, and findeth them sleeping, and saith to Peter, Simon, sleepest thou? *(after all thy confidence)* couldest not thou watch one hour?

38. Watch ye and pray, lest ye enter into temptation. *(For)* the spirit truly is *(may be)* ready *(to make good resolutions)*, but the flesh is weak *(and so unable to perform them, without that Divine assistance, which is to be obtained by prayer, and improved by vigilance)*.

39. And again he went away, and prayed, and spake the same words.

40. And when he returned, he found them asleep again: for their eyes were heavy: neither wist they what to answer him.

41. And he cometh the third time, and saith to them, Sleep on now, and take your rest: it is enough (ἀπέχει, *the time of watching is now past)*, the hour is come *(in which I shall be apprehended)*; behold, the Son of man is betrayed into the hands of sinners.

42. Rise up, let us go; lo, he that betrayeth me is at hand.

43. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priest, and the scribes, and the elders.

44. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; [4] take him, and lead him away safely.

45. And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him.

46. And *(then)* they laid their hands on him, and took him.

47. And [5] one of them that stood by *(namely Peter)* drew a sword, and smote a servant of the high-priest, and cut off his ear.

48. And Jesus answered *(i. e. spake with relation to*

their manner of coming thus to apprehend him), and said to them, Are ye come out as against a thief, with swords and with staves to take me?

49. I was daily with you in the temple teaching, and *(then)* ye took me not: but *(now ye are permitted to do it, because)* the Scriptures *(which foretold my sufferings)* must be fulfilled.

50. And *(having said this)* they *(who were with him)* all forsook him, and fled.

51. And there followed him a certain [6] young man, having a linen cloth cast about his naked body; and the young men laid hold on him:

52. And he left the linen cloth *(in their hands),* and fled from them naked.

53. And they led Jesus away to the [7] high-priest: and with him were assembled all the chief priests, and the elders, and the scribes.

54. And Peter followed him afar off, even to the palace of the high-priest: and he sat with the servants, and warmed himself at the fire.

55. And the chief priests and all the council [8] sought for witness against Jesus to put him to death; and *(but)* found none *(that could testify any thing capital against him).*

56. For many bare false witness against him, but their witness agreed not together (Gr. *their testimony was not sufficient to render him guilty of death).*

57. And there arose certain *(men),* and bare false witness against him, saying,

58. We have heard him say, I will destroy this temple made with hands, and within three days I will build another made without hands.

59. But neither so did their witness agree together *(i. e. their testimony did not amount to a capital crime).*

60. And the high-priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing; what, is it *(of no concern)* that these *(men)* witness against thee?

61. But he held his peace, and answered nothing. Again the high-priest asked him, and said to him, Art thou the Christ, the Son of the Blessed *(God)?*

62. And Jesus said, [9] I am: and *(within a while,* Matt. xxvi. 64.) ye shall see the Son of man sitting on the right hand of Power, and coming in the clouds of heaven.

63. Then the high-priest rent his clothes, and saith, What need we any farther witnesses?

64. Ye have heard the blasphemy *(he now speaks):* what think ye? And they all condemned him to be guilty of death *(for it).*

65. And *(then)* some began to spit on him, and to cover his face, and to buffet him, and to say to him, Prophesy *(who it is that smites thee):* and the *(very)* servants did strike him with the palms of their hands.

66. And as Peter was beneath in the palace, their cometh one of the maids of the high-priest:

67. And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68. But he denied *(it),* saying, I know not *(the man),* neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69. And a maid saw him again, and began to say to them that stood by *(what one of them said to him),* This is one of them *(that were with Jesus).*

70. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereunto *(or, is like those of Galilee).*

71. But he *(upon this)* began to *(imprecate a)* curse *(upon himself)* and to swear, *(saying with an oath),* I know not this man of whom ye speak.

72. And *(then)* the second time the cock crew. And Peter *(upon that)* called to mind the words that Jesus said to him, *viz.* Before the cock crow twice, thou shalt deny me thrice. And when he [10] thought thereon *(rushing forth from the company),* he wept *(bitterly).*

ANNOTATIONS ON CHAP. XIV.

[1] Ver. 3. Ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου, νάρδου πιστικῆς πολυτελοῦς· καὶ συντρίψασα τὸ ἀλάβαστρον, κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς, *There came a woman having an alabaster-box of ointment of spikenard, very precious; and she brake the box, and poured it upon his head.*] Either the πιστικὴ answers to the Syriac *pistica,* and then it may be rendered *nardus spicata,* or *ointment made of the spikes of nard;* or, if it be a Greek original, I think Theophylact well renders it, πιστικὴ ἡ ἄδολος καὶ μετὰ πίστεως κατασκευασθεῖσα, that is,**nard unadulterated,* and *faithfully prepared;* the great price it carried, tempting many to adulterate it, as Dioscorides and Pliny tell us, according to these words of Vadianus,† *Dignum autem cognitu quod,* lib. xiii. *Plinius tradit, viz. novem herbarum species esse quæ nardum imitentur, et adulterent. Unde intelligimus in tanta fraudis materia usum loquendi obtinuisse, ut 'pistica' nardus diceretur, quæ sincera et absque vitio esset, ἀπὸ τῆς πίστεως, a fide, et plane ἄδολος, hoc est germana et nulla arte vitiata.* Moreover, it is the conjecture of Dr. Hammond, that συντρίψασα here signifies, not to break the *alabaster,* that being not easily done, but to shake it, to liquefy the ointment, and make it fitter to run out; the old glossary rendering συντρίβω, *conquatio.* Now Mr. Clerc owns that the word doth not always signify to break; but when the discourse is about a vessel that may be broken, he saith it must so signify; as if a vessel might not be shaken as well as broken; or the vessel might not be put for the ointment in it, it being that which was poured out on Christ's head; or else the vessel might be only broken as we break a flask, by striking off the head of it, and then we may easily perceive how, after it was thus broken, the ointment might be poured on his head.

[2] Ver. 25. Οὐκέτι οὐ μὴ πίω ἐκ τοῦ γενήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ Θεοῦ· *Henceforth I will not drink of the fruit of the vine, till the day that I drink it new with you in the kingdom of God.*] Hence we may argue thus against the doctrine of transubstantiation: that which after consecration remains *the fruit of the vine,* is not substantially changed into the blood of Christ; therefore that which Christ gave the apostles to drink, was not substantially changed into his blood: the consequence is evident, because Christ calls that which he gave them to drink, *the fruit of the vine;* for that Christ spake this after the consecration of the elements, St. Mat-

* St. Jerome on Matt. xxvi. verum et sine dolo, "unsophisticated nard."

† Epist. de Insulis Maris Mediter. p. 476, 477.

thew and Mark unanimously testify; nor doth St. Luke contradict them, but only saith, our Lord spake this also after the giving of the paschal cup. Nor can St. Matthew or St. Mark be understood of any cup, but of that which they only mention; now they make mention only of the cup given at the eucharist, and therefore can be only understood of that. Hence doth the Romish catechism inform us, that from these words, *I will not drink of the fruit of the vine,* the catholic church hath always taught that our Lord used wine in the institution of this sacrament; which yet she could not teach from these words, unless they were spoken of the sacramental cup, seeing the accidents of wine, without the subject, cannot be called *the fruit of the vine.* And seeing wine is styled *αἷμα σταφυλῆς, the blood of the grape,* Deut. xxxii. 14. and by the heathens *αἷμα βοτρύων,* Achill. Tatius, lib. ii. why may it not by a like metaphor be styled *Christ's blood?* Moreover, the ancient fathers from these words confuted the heresy of the Encratitæ, or Aquarians, who consecrated only water at the celebration of the sacrament; declaring that by these words our Saviour shewed the thing, which had been blessed, was wine, and therefore was "carnis potus," *the drink of the flesh,* saith Irenæus. Now had not the sacramental cup after the consecration remained wine, this argument could have no force, since then the orthodox could no more have drank it in the eucharist than the Aquarii. (See Iren. lib. v. cap. 33. Clem. Alex. Pædag. lib. ii. cap. 2. p. 158. Chrysost. hom. in Matt. xxvi. p. 511. Theodoret. dial. 1. p. 17, 18. and many others cited by Albert. l. de Euch. cap. 17. p. 112.)

The following words, *Till I drink it new with you in the kingdom of God,* are by St. Luke thus varied, *till the kingdom of God come,* (xxii. 18.) or *until it be fulfilled in the kingdom of God;* and therefore only seem to signify *till I rise again from the dead:* for the kingdom of God here, and the kingdom of the Father in St. Matthew, being certainly the same, *viz.* the kingdom and the power given to Christ, the exercise of his kingly office being given to him of the Father, when one of these is come, the other must be come also. Now (1.) Christ calling the Jews to repentance, because *the kingdom of God is near,* (Mark i. 15.) upbraiding the scribes and pharisees because they suffered publicans and harlots to enter into the kingdom of God before them, (Matt. xxi. 31.) and threatening that the *kingdom of God should be taken from them and given to other nations:* Matt. xxi. 43. (2.) The Jews expecting then *the kingdom of God,* (Mark xv. 43.) and thinking it *should suddenly appear,* (Luke xix. 11.) and inquiring of him *when it should come,* (Luke xvii. 20.) and *speaking of eating bread with him in it,* (Luke xiv. 15.) and wishing *prosperity to it as then coming:* Mark xi. 10. (3.) Christ having told them that *the kingdom of God was near,* (Luke xi. 2. 20.) that *it was to come to them,* (Matt. xii. 28.) that it was *among them,* (Luke xvii. 21.) that some of them should not die *till they saw the Son of man coming in his kingdom,* (Matt. xvi. 28.) that is, *till they saw the kingdom of God,* (Luke ix. 27.) till *they saw the kingdom of God come with power;* (Mark ix. 1.) and having spoken so many parables relating to this kingdom of God, or state of the gospel: (Mark iv. 30. Luke xiii. 18. 20.) and, lastly, the doctrine which he preached being *the gospel of the kingdom of God,* (Mark i. 14.) *the word of the kingdom,* (Matt. xiii. 19.) *the mystery of the kingdom of God,* (Mark iv. 11.) the preaching of it being *the preaching of the kingdom of God:* (Luke iv. 43. viii. 1. ix. 2. 11. 60. xvi. 16.) Christ also after his resurrection speaking to his apostles of the things *relating to the kingdom of God,* (Acts i. 3.) and they preaching to others *the things belonging to the kingdom of God,* (Acts viii. 12. xix. 8. xx. 25. xxviii. 23. 31.) exhorting their hearers *to enter into the kingdom of God,* (Acts xiv. 22.) and telling believers *they were translated into the kingdom of God:* (Col. i. 13.) on these accounts, I say, I cannot think this kingdom of God should signify heaven, or the happiness then and there to be enjoyed, but rather the gospel-state, and the kingdom of Christ erected at his resurrection, and more completely begun when *he sat down at the right hand of Power,* and was made *heir of all things.* To *drink this wine new,* is, by the interpretation of St. Luke, to do it *when it was fulfilled in the kingdom of God, v. g.* when *Christ our passover was sacrificed for us,* (1 Cor. v. 7.) and when that *blood of the new covenant,* which was represented by the wine, was actually shed, and a new feast was instituted in commemoration of it. And if you yet inquire, when did Christ thus drink this wine with them? I answer, he did it, not so much by *eating and drinking with his disciples after he arose from the dead,* (Acts x. 41.) for that drinking could have no relation either to the paschal or the sacramental cup; as by fulfilling the promise made to them, Luke xxii. 29, 30. *I dispose to you a kingdom as my Father hath done to me; and ye shall eat and drink with me at my table in my kingdom:* for in what sense soever they are here said *to drink with him at his table,* he also must be said to drink with them.

[3] Ver. 26. Ὑμνήσαντες, *And when they had sung a hymn they went forth.*] The evangelist may well be supposed to intend such a hymn as was customarily sung at the Passover: for if Christ had begun a new and unusual hymn, his disciples could not have told how to sing with him: now the usual hymn sung on the night of the Passover, began at Psal. cxiii. and ended at Psal. cxviii. in which hymns, as the Jews observe, are mentioned, *the sorrows of the Messiah, and the resurrection of the dead.* (So Dr. Lightfoot.)

Ver. 41. Ἀπέχει, *Sat est, It is enough.*] Though this sense of the word be something rare, and Stephanus himself could only produce one instance of it, *viz.* these words of Anacreon, *ἀπέχει βλέπω αὐτὴν, sufficit jam video eam;* yet all will not seem so strange, if we consider, that in effect it bears the ordinary sense of abstaining in both places; for here it is the same with, *you may abstain from watching any longer:* and in Anacreon it signifies, *the painter, now I see her, may abstain from making any picture of her.* He that would see more instances of the use of the word in this sense, may consult the notes of Gataker on Antoninus, lib. iv. §. 49. p. 178.

See the text vindicated, ver. 19. 70. See Examen Millii, ibid.

[4] Ver. 44. Κρατήσατε αὐτὸν, *Hold him fast, and lead him away securely.*] It is probable that Judas thought they could not do this, but that as Jesus had at other times conveyed himself from the multitude, when they attempted to cast him down a precipice, (Luke iv. 30.) or to stone him, (John viii. 59. x. 39.) so he would have done now. And when he found that he did not rescue himself, *he repented, and went and hanged himself.* (Matt. xxvii. 5.)

[5] Ver. 47. Εἷς δέ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν, *And one that stood by drew a sword.*] *viz.* Simon Peter, John xviii. 10. Hence, saith Beza, the ancients may be confuted, who with so great consent say that Mark writ this Gospel from the mouth of Peter, for why should Peter deny his name, who speaks so fully of his denial of his Lord? I answer, so doth St. Matthew and St. Luke speak as plainly of his denial, and yet both conceal his name who drew the sword. (2.) The ancients only say that Mark wrote his Gospel at the desire of others, *Peter neither forbidding nor commanding it to be done;* and that it being done, he did κυρῶσαι τὴν γραφὴν εἰς ἔντευξιν ταῖς ἐκκλησίαις, *confirm the reading it in the church.* (Euseb. Hist. Eccles. lib. ii. cap. 15. lib. vi. cap. 14.)

[6] Ver. 51. Καὶ εἷς τις νεανίσκος ἠκολούθει αὐτῷ, *And there followed him a certain young man,* &c.] Epiphanius and St. Jerome think this young man was James the brother of our Lord; but he had *forsook him, and fled,* (ver. 50.) and we read nothing of his return. St. Chrysostom, Ambrose, and Gregory, say he was John; but John was with Christ in the garden clothed, (ver. 33.) and afterward fled from him, (ver. 50.) How then can it be like he should fly naked away? Note also, that those words, *he fled away naked,* need not be so understood as if he had no garment, but only so, as that he had a linen garment left. And so Dionysius Alexandrinus saith of himself, ἤμην γυμνὸς ἐν τῷ λινῷ ἐσθήματι, *I was naked, having only a linen garment.* (Apud Euseb. Hist. Eccles. lib. vi. cap. 40. see the note on John xxi. 7.)

[7] Ver. 53. Καὶ ἀπήγαγον αὐτὸν πρὸς τὸν ἀρχιερέα, *And they brought him to the high-priest.*] That is, to Caiaphas; (Matt. xxvi. 57.) for though it be evident from John xviii. 13, 14. that he was first brought to Annas, yet, because there was nothing done to him there, and he seems only to be detained there till the council met at the house of Caiaphas was ready for him, the other evangelists pass that over in silence.

[8] Ver. 55, 56. Ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατῶσαι αὐτὸν, καὶ οὐχ εὕρισκον. Πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ· καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν, *They sought for witness against him to put him to death; and found none. For many bare false witness against him, but their witness agreed not together.*] If they had many false witnesses, it cannot be true that they found no witness against him. This latter clause therefore, and the like, ver. 59. should be rendered, *their testimonies were not equal, viz.* to the charge laid against him, that he was worthy to die; or they were not sufficient, εἰς τὸ θανατῶσαι αὐτὸν, to cause him to be put to death, either not testifying two of the same thing, or else not charging him with a crime that deserved death by the law. For a vain-glorious boast of destroying the temple could not be capital, especially being attended with a promise of rebuilding it in three days.

[9] Ver. 62. Ἐγώ εἰμι, *I am he.*] The answer, Matt. xxvi. 62. σὺ εἶπας, i. e. *I am what thou hast said,* is the same; for these two phrases are of equal import in the Hebrew idiom: so that we need not here St. Austin's subtilty, *viz. non ego dico, sed tu ais.*

[10] Ver. 72. Καὶ ἐπιβαλὼν, ἔκλαιε, *And when he thought thereon, he wept.*] I think this reading may be maintained; for though Casaubon gave no instance of this signification of the word, Constantine proves out of Philoponus, Dionysius, and St. Basil, that it signifies κατανοεῖν, *mente agitare, to consider of,* and *ponder,* or *fix the mind upon a thing.* So Eustathius says, ἐπιβάλλει γοῦν τις νοήματι, ἢ ἔργῳ, ἤγουν ἠκριβωμένως ἐγχειρεῖ, καὶ ἐπιτυχῶς νοεῖ· *the word* ἐπιβάλλω *respects either the action, and then it signifies exactly to take it in hand; or the mind, and then it signifies to consider of it as we are able;* or, as Phavorinus interprets it, ἐπιβόλως νοεῖν, *aptly and wisely to consider of it.* So again, ἐπιβάλλει τις (saith Phavorinus) ἐπιτιθεὶς, ἢ νοῶν, ἐπιβάλλει οὖν τις νοήματι, &c. ἐπιβάλλεσθαι, ἐπιθυμεῖν, ἐπιβαλλόμενος, ἐπιθυμῶν, i. e. *the word signifies to think upon, or consider of, a thing;* and Theophylact here renders it ἐνόησας: and this is sufficient to justify our own translation, that Peter, remembering what our Saviour had foretold concerning his denial, and considering how exactly, but shamefully (after all his confident engagements to the contrary), he had fulfilled the same, was filled with compunction, and wept bitterly. (2.) Whereas the other evangelists say, ἐξελθὼν ἔξω, *he went forth, and wept there;* there is another exposition of the word ἐπιβαλὼν, which makes it agree with them, and that is, "projiciens se foras," *rushing out from the company,* or *casting himself out,* he wept: and plain it is, that in the book of Maccabees it often signifies *irruens,* or *se projiciens;* as when Gorgias attempted ἐπιβαλεῖν εἰς τὴν παρεμβολὴν, "projicere se," *to rush in upon the camp of the Jews,* (1 Macc. iv. 2.) and Judas, νυκτὸς ἐπιβαλὼν, *rushing upon the Jamnites by night, set fire on the haven:* (2 Macc. xii. 9. see also xiii. 15. xv. 1.) but the most pertinent instance to this purpose is in Psal. cviii. 10. where אשליך בעלו "projiciam, vel emittam calceamentum meum," *I will cast forth my shoe,* is in the Greek, ἐπιβαλῶ τὸ ὑπόδημά μου. Here therefore understand only ἑαυτόν, and the sense will run agreeably to St. Matthew and St. Luke; *and casting himself forth, he wept.*

CHAP. XV.

1. AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and *(upon that consultation they)* bound Jesus, and carried him away, [1] and delivered him to Pilate.

2. And Pilate asked him, Art thou the King of the Jews? And he answering said to him, Thou sayest it *(i. e. it is as thou sayest).*

3. And the chief priests accused him of many things: but he answered nothing.

4. And Pilate asked him again, saying, Answerest thou nothing? behold, how many things they witness against thee.

5. But Jesus yet answered nothing; so that Pilate marvelled.

6. Now [2] at *(or after the manner of)* the feast he released to them one prisoner, whomsoever they desired.

7. And there was one named Barabbas, who lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8. And the multitude [3] crying aloud, began to desire him to do as he had ever done to them *(at that feast).*

9. But Pilate answered them, saying, Will ye that I release to you the King of the Jews?

10. (For he knew that the chief priests had delivered him for envy.)

11. But the chief priests moved the people, that *(they would desire)* [4] he should rather release Barabbas to them *(and they accordingly did so)*.

12. And *(then)* Pilate answered and said again to them, What will ye then that I shall do to him whom ye call the King of the Jews?

13. And they cried out again, Crucify him.

14. Then Pilate said to them, Why *(desire you this)?* what evil hath he done *(to deserve this punishment)?* And *(but)* they cried out the more exceedingly, Crucify him.

15. And so Pilate, *(being)* willing to content the people, released Barabbas to them, and delivered Jesus, when he had scourged him, to be crucified.

16. And the soldiers led him *(immediately)* away into the hall called Pretorium; and they call together the whole band.

17. And they clothed him with purple *(the robe of kings)*, and platted a crown of thorns, and put it about his head,

18. And began to salute him *(saying, in raillery)*, Hail, King of the Jews!

19. And they smote him on the head with a reed, and did spit upon him, and, bowing their knees, worshipped him.

20. And when they had *(thus)* mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21. And they compel one Simon, a Cyrenian, who passed by, coming out of the country, *(and who was)* the father of Alexander and Rufus, *(two celebrated Christians afterward,* Acts xix. 33. Rom. xvi. 13.) to bear his cross.

22. And they bring him to the place Golgotha, which is, being interpreted, The place of a skull.

23. And *(there)* they gave him to drink wine mingled with myrrh; but he received it not *(being not willing, by any stupifying draughts, to allay his pains)*.

24. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25. [5] And it was the third hour, and *(when)* they crucified him.

26. And [6] the superscription of his accusation was written over *(his head thus)*, THE KING OF THE JEWS.

27. And with him they crucified two thieves; the one on his right hand, and the other on his left.

28. [7] And *(thus)* the Scripture was fulfilled, which saith, And he was numbered with the transgressors.

29. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30. Save thyself, and come down from the cross.

31. Likewise also the chief priests mocking said among themselves with the scribes, He saved others, *(but)* himself he cannot save.

32. Let Christ, *(who styles himself)* the King of Israel, descend now from the cross, that we may see and believe. And they *(one of them)* that were crucified with him reviled him.

33. And when the sixth hour was come, there [8] was darkness over the whole land *(of Judea)* till the ninth hour.

34. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35. And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37. And Jesus cried *(again)* with a loud voice *(saying, Father, into thy hands I commend my Spirit)*, and *(so)* gave up the ghost.

38. And *(then)* the veil of the temple *(which parted the holy place from the most holy)* was rent in twain from the top to the bottom. (See paraphrase on Matt. xxvii. 51.)

39. And when the centurion, which stood over against him, saw that he so cried out, and (Gr. *that he so crying*) gave up the ghost, he said, Truly this man was the Son of God.

40. There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41. Who also, when he was in Galilee, followed him *(as he was teaching)*, and ministered to him; and many other women which came up with him to Jerusalem.

42. And now when the even was come (because it was *(the even of)* the preparation, that is, *(of)* the day before the sabbath),

43. Joseph of Arimathea, an [9] honourable counsellor, who also waited for the kingdom of God, came, and went in boldly to Pilate, and craved the body of Jesus *(might be given him)*.

44. And Pilate marvelled if he were *(that he was)* already dead: and calling to him the centurion, he asked him whether he had been any while dead.

45. And when he knew it of *(i. e. the certainty from)* the centurion, he gave the body to Joseph.

46. And he brought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone to the door of the sepulchre.

47. And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.

ANNOTATIONS ON CHAP. XV.

[1] Ver. 1. ΠΑΡΕ'ΔΩΚΑΝ τῷ Πιλάτῳ, *They delivered him to Pilate.*] Here the observation of Theophylact is this, *The Jews delivered up our Lord to the Romans, and they for that sin were themselves given up into the hands of the Romans.*

[2] Ver. 6. Κατὰ δὲ ἑορτὴν ἀπέλυεν, *And at the feast he delivered up to them a prisoner whomsoever they desired.*] I conceive that ἀπέλυεν here is not put for εἰώθει ἀπολύειν, (Matt. xxvii. 15.) *he was wont to deliver up*, as Mr. Le Clerc thinks, rather κατὰ δὲ ἑορτὴν should be rendered, "ad morem festi, or secundum morem festi," *after the manner of the feast;* as κατὰ ἄνθρωπον λέγω, *I speak after the manner of a man*, Rom. iii. 5. Gal. iii. 15. κατ' ἄνθρωπον περιπατεῖν, is *to walk after the manner of men*, 1 Cor. iii. 3. *to fight with beasts at Ephesus*, κατὰ ἄνθρωπον, *after the manner of men*, 1 Cor. xv. 32. so κατὰ Θεὸν, "Dei in morem," *after the example of God;* and among the Attics, κατὰ τὰ αὐτὰ, that is, κατὰ τὸν αὐτὸν τρόπον, *after the same manner.* Now the feast of the Passover being celebrated in memory of their release from Egypt, it was agreeable to the nature

of that feast to make this release at that time, and therefore customary.

[3] Ver. 8. Ἀναβοήσας, *Crying out.*] The Vulgate and some MS. copies read here ἀναβὰς, or ἀναβήσας· but the Alexandrian copy, Theophylact, and all the eastern versions, reading as we do, and the thirteenth verse saying that πάλιν ἔκραξαν, *they cried out again*, this must pass only for a mistake of the copier, or of the abbreviation used by him.

[4] Ver. 11. *But the chief priests moved the people,* ἵνα μᾶλλον Βαραββᾶν ἀπολύσῃ αὐτοῖς, *that he should rather release Barabbas to them.*] *i. e.* That he should release Barabbas, and not Jesus; for their cry was this, *Not this man, but Barabbas,* John xviii. 40. And that the comparative μᾶλλον is often in sense negative, see the note on 1 Tim. i. 4. so Matt. x. 5. *Go not into the way of the gentiles,* πορεύεσθε μᾶλλον, *but go to the lost sheep of the house of Israel,* ver. 6. Mark ix. 43. *It is good to go into life lame,* μᾶλλον, *and not having two hands to go to hell;* Eph. iv. 28. *Let him that stole steal no more,* μᾶλλον δὲ κοπιάτω, *but contrariwise let him labour;* v. 4. *Let not there be among you filthiness, or scurrilous speaking,* μᾶλλον δὲ, *but giving thanks.* (See John xii. 43. Rom. xiv. 13. Eph. v. 11.)

Ver. 14. and Matt. xxvii. 13. Τί γὰρ κακὸν ἐποίησεν.] Stephanus, and other critics note, that here, and Acts xix. 35. τίς γάρ ἐστιν ἄνθρωπος, the particle γὰρ seems redundant, which also our translation seems to own by not translating it in either of these places; yet doth it rather seem to be here, as elsewhere it is, a rational particle, and to have an elegant relation, by way of answer, to what went before. So when the high-priest had said of Jesus, Crucify him; Pilate's answer is, *Why should I crucify him; for what evil hath he done?* And in the latter place the town-clerk, to appease the cry of the rabble, *Great is Diana of the Ephesians,* (ver. 28.) answers, *What needs this cry; for who knoweth not that the city of Ephesus is a worshipper of the great goddess Diana?*

[5] Ver. 25. Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτὸν, *And it was the third hour, and they crucified him.*] But St. John saith, *it was* ὥρα ὡσει ἕκτη, *about the sixth hour,* xix. 14. when even, he was *condemned* to crucifixion. But then it must be observed, that the Greek MSS. produced by Camerarius, Beza, and R. Stephanus, read in St. John, ὡσει τρίτη, *about the third hour;* that Nonnus seems to have read so, his paraphrase running after this manner, ἦν δὲ τιταινομένη τριτάτη θανατηφόρος ὥρα, *the third hour was not yet past;* that Theophylact contends it ought to be so read, and that because the three other evangelists unanimously say, that the darkness began *at the sixth hour,* which yet began not till after our Lord had hung upon the cross some considerable time; till after the soldiers had divided his garments, the Jews had mocked him, and bid him come down from the cross, and the discourse had passed between the two thieves among themselves, and betwixt the repenting thief and our Lord: and, lastly, the author of the Constantinopolitan Chronicle saith expressly, that τὰ ἀκριβῆ βίβλια αὐτό τε τὸ ἰδιόχειρον τοῦ εὐαγγελίστου Ἰωαννοῦ, *that the exacter copies, and the manuscript of St. John kept till his time at Ephesus,* read ὥρα ὡσει τρίτη, *about the third hour.* (See St. Jerome, in Psal. lxxvii.) And the change from γ the third to ϛ the sixth, is so easy, that this may very reasonably be owned in the latter copies of St. John's Gospel; especially if we consider how punctual St. Mark is in the enumeration of the hours, saying, *It was the third hour, and they crucified him,* or began to lead him away to be crucified; and, ver. 33. *when the sixth hour was come,* from that time *there was darkness over the whole earth till the ninth hour;* and, ver. 34. at the ninth hour Jesus expired.

This I prefer before the exposition of some others, that St. John speaks of the hours according to the Roman, and St. Mark according to the computation of the Jews; first, because this alters not the difficulty, there being the same distance of time betwixt the Romans' sixth, and the Jews' third hour, as between the Jews' third and their sixth, *i. e.* three hours' difference. And, secondly, because the vulgar hours, by which the Romans reckoned, and the hours of the Jews were the same, *viz.* twelve, as our Lord shews in these words, *Are there not twelve hours of the day?* John xi. 9. and Dempster in these words, *dies civilis duodecim horarum;* (Auctu. p. 175.) *the civil day of the Romans contained twelve hours.* And, thirdly, if St. Mark, writing his Gospel at Rome for the Romans there, retains the Jewish hours, we have more reason to conceive that St. John should do so.

[6] Ver. 26. Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, *And the superscription of his accusation was written.*] This is spoken according to the manner of the Romans, by whom the title of the crimes, for which the criminals were condemned, were either carried before them, or affixed to the instrument of their punishment: thus Dio* speaks of a Roman servant crucified by his master, μετὰ γραμμάτων τὴν αἰτίαν τῆς θανατώσεως δηλούντων, *with a writing declaring the cause of his death.* See of this matter other instances in Lipsius de Cruce, lib. ii. cap. 11. p. 52, 53.

[7] Ver. 28. Καὶ ἐπληρώθη ἡ γραφὴ, *And the Scripture was fulfilled, which saith,* Isa. liii. 12. *And he was numbered with the transgressors.*] Seeing Abarbanel, and R. Moses Alshe,† testify that their rabbins did with one mouth confess that the words of this chapter were spoken *of Messiah the king,* and they bring in God inquiring of the Messiah thus,‡ *Wilt thou heal and redeem my sons after six thousand years? Wilt thou bear chastisement to expiate their iniquities according to what is written,* Isa. liii. 4. *Surely he bore our griefs?* they cannot reasonably deny that these words were fulfilled by Christ's crucifixion between two thieves.

[8] Ver. 33. Σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, *There was darkness over the whole earth.*] Of this darkness Africanus§ speaks thus, τοῦτο τὸ σκότος ἔκλειψιν ἡλίου Θάλλος ἐπικαλεῖ τρίτῃ τῶν ἱστοριῶν, ὡς ἐμοὶ δοκεῖ ἀλόγως, *this darkness Thallus calls an eclipse of the sun in the third book of his history, but without reason, as I conceive.* Origen‖ saith, *Phlegon in the fourteenth book of his Chronicles writ of the defection of the sun under Tiberius Cæsar, in whose reign it is manifest that our Lord suffered.* Tertullian¶ saith, that this prodigious darkening of the sun was recorded in the Roman archives; *For* (saith he) *at the same moment about noontide the day was withdrawn, they, who knew not that this was foretold concerning Christ, thought it was an eclipse.* And Eusebius in his Chronicle, at the eighteenth year of Tiberius,

* Lib. liv. p. 598.
† In Isa. lii. 13.
‡ See Cartw. Mell. Cr. Sec. p. 2975.
§ Chronogr.
‖ Contra Celsum, lib. ii. p. 80.
¶ Apol. cap. 21.

saith, *Christ suffered this year. In which time we find in other commentaries of the heathens these words, There was a defection of the sun, Bithynia was shaken with an earthquake, and many houses fell down in the city of Nice:* and then he proceeds to the testimony of Phlegon.

[9] Ver. 43. Εὐσχήμων βουλευτὴς, *An honourable counsellor.*] That is, saith Dr. Hammond, a *decurio*, one of those who were appointed for a standing council to a Roman colony. But against this Mr. Le Clerc objects that he was Joseph of Arimathea; now, saith he, *that was never reputed a Roman colony*, and therefore he conjectures he is here named a *counsellor*, as being one of the greater Sanhedrin, or of the council of the high-priest, who had a chamber in the temple, in which he consulted with the priests, called *the chamber of the counsellors*, saith Dr. Lightfoot here; they who were of the council of the high-priest being called, saith he, βουλευταὶ, *counsellors*. And this is the most likely, because Arimathea was a city of Judea; this Joseph had a sepulchre in Jerusalem, and *waited for the consolation of Israel*, which are indications rather of a Jew than of a Roman; and especially because it is peculiarly noted of him by St. Luke, *that he consented not to the counsel or actions of them who* destroyed our Lord, (xxiii. 51.) He therefore might have consented to them, being one of the Sanhedrin: hence he is introduced, John xix. 38, 39. with Nicodemus, who certainly was one of the great Sanhedrin, John iii. 1. vii. 50. doing kind offices to Christ; the first, begging his body, that it might not be buried in the common burial-place of malefactors; the other, bringing spices to embalm him, as being both disciples of the holy Jesus. (Matt. xxvii. 57.)

CHAP. XVI.

1. AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, *(who)* [1] had bought sweet spices, that they might come and anoint *(i. e. embalm)* him *(set out)*.

2. And [2] very early in the morning, the first day of the week, they came to the sepulchre at the rising of the sun.

3. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4. And when they looked, they saw that the stone was rolled away; for *(that which made them solicitous about it, was, that)* it was very great.

5. And entering into the sepulchre, they saw *(one in the shape of)* a young man sitting on the right side *(of the sepulchre)*, clothed with a long white garment; and they were affrighted *(at the sight of him)*.

6. And he saith to them, Be not *(ye)* affrighted: *(for)* ye seek Jesus of Nazareth, who was crucified: he is risen; he is not here; *(come near, and)* behold the place where they laid him.

7. But go your way, tell his disciples, and *(especially)* [3] Peter, that he goeth before you into Galilee: there shall ye see him, *(according)* as he said to you.

8. And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed *(at the sight)*: neither said they any thing to any man *(whom they met by the way)*; for they were afraid.

9. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10. And she went and told them that had been with him *(his disciples)*, as they mourned and wept.

11. And *(but)* they, when they had heard that he was alive, and had been seen of her, believed not.

12. After that he appeared in another form to two of them, as they walked *(to Emmaus*, Luke xxiv. 13.) and *(so)* went into the country.

13. And they went and told it to the residue: [4] neither believed they them (see the note).

14. Afterward he appeared to the eleven as they sat at meat, and [5] upbraided them with their unbelief and hardness of heart, because they believed not them who had seen him after he was risen.

15. And he said to them, Go ye into all the world, and preach the gospel to every [6] creature, *(to all nations*, Matt. xxviii. 19.)

16. He that believeth and is baptized [7] shall be saved, *(by his continuance in that faith*, 1 Cor. xv. 2. Colos. i. 23.) but he that believeth not *(the gospel preached, and by miracles confirmed to him)*, shall be damned.

17. And these [8] signs shall follow them that believe: *(By virtue of that faith)* in my name shall they cast out devils; *(and)* they shall speak with new tongues *(which they had not learned)*.

18. They shall take up serpents *(without being hurt by them)*; and if they drink any deadly thing, *(the poison of)* it shall not hurt them; they shall lay their hands on the sick, and they shall recover.

19. So then after the Lord had spoken *(thus)* to them, he was received up into heaven, and sat at the right hand of God.

20. And they went forth *(after the Holy Ghost had come upon them)*, and preached every where; the Lord working with them, and confirming the word with signs following. Amen *(i. e. So it was)*.

ANNOTATIONS ON CHAP. XVI.

[1] Ver. 1. ΗΓΟΡΑΣΑΝ ἀρώματα, *Had bought spices.*] This translation is justified from Luke xxiii. 56. where it is said, They prepared these spices (before), and rested on the sabbath-day; so that the aorist is here put for the perfect tense. (See examples of like nature, note on 1 Cor. v. 9.)

[2] Ver. 2. Καὶ λίαν πρωὶ τῆς μιᾶς τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, *Very early in the morning.*] Ὀψὲ τῶν σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν Σ. *In the end of the week, as it began to dawn towards the first day of the week*, Matt. xxviii. 1. *on the first day of the week*, ὄρθρου βαθέος, *very early in the morning*, Luke xxiv. 1. σκοτίας ἔτι οὔσης, *when it was yet dark*, John xx. 1. *i. e.* they began their journey to see the sepulchre, whilst it was only twilight, or whilst there was a mixture of light and darkness, saith St. Matthew, ὀψὲ τῶν σαββάτων, *after the end of the former week* (see the note there); they passed through the city, and came to the sepulchre, ἀνατειλάντος τοῦ ἡλίου, *as the sun began to arise*. This may be illustrated from a passage of Agellius,*

* "Tempora duo cum inter se opposita sunt, atque ita cohærentia, ut alterius finis cum alterius initio misceatur, non refert utrum per extremitatem prioris, an per initium sequentis, locus ipse confinis demonstretur," lib. vii. cap. 21.

that *when two times immediately succeed one another, it matters not whether we reckon from the end of the one, or the beginning of the other.*

[3] Ver. 7. Καὶ τῷ Πέτρῳ, *Say to his disciples, and to Peter.*] Peter is here named, not as prince of the apostles, but, as the fathers say, for his consolation, to take off the scruple which might lie upon his spirit; whether, after his threefold denial of his Master, he had not forfeited his right to be one of Christ's disciples. So St. Gregory,* Jerome, St. Chrysostom, and others.

[4] Ver. 13. Οὐδὲ ἐκείνοις ἐπίστευσαν, *Nor believed they them.*] *And*, ver. 11. *they believed not; When he shewed them his hands and feet, they believed not for joy*, Luke xxiv. 41. *When they saw him*, according to his promise, in Galilee, *some doubted*, Matt. xxviii. 17. Hence one of the ancients says well, "Nos de illorum dubitatione solidari," *Their doubting is the confirmation of our faith;* and the more difficulty they shewed in believing Christ's resurrection, the greater reason have we to believe it; for the testimony of them, who believed not themselves till after unquestionable conviction, is the more credible on that account.

[5] Ver. 14. Ὠνείδισε τὴν ἀπιστίαν αὐτῶν, καὶ σκληροκαρδίαν, &c. *He upbraided them for their unbelief and hardness of heart, that they believed not them that had seen him.*] That after so many assurances from his own mouth, that he would *rise again the third day;* and after so many eye-witnesses, that he had performed his promise, they believed not: and, if this be attributed to them as culpable unbelief, and *hardness of heart*, surely they must much more be guilty of these sins, who, after the testimony of these apostles, and five hundred more eye-witnesses of his resurrection; after the ocular testimony of a whole world of Christians, touching the mighty miracles performed in his name by the apostles, the chosen *witnesses of his resurrection*, and by many others, who believed it, and were baptized into this faith; after so many internal and external experiments all Christian churches had of the miraculous gifts of the Spirit, exercised before their eyes and their assemblies, and by themselves, for a whole age together,—do yet continue to disbelieve that resurrection, and the faith confirmed by it.

[6] Ver. 15. *Preach the gospel*, πάσῃ τῇ κτίσει, *to every creature.*] *i. e.* To all men; not in opposition to, but in conjunction with, the Jews, to whom they were first to preach it; for so their commission runs, *viz. To preach* εἰς πάντα τὰ ἔθνη, *to all nations, beginning at Jerusalem*, Luke xxiv. 47. (See this more fully, note on Rom. viii. 23.)

[7] Ver. 16. Ὁ πιστεύσας καὶ βαπτισθεὶς, σωθήσεται· ὁ δὲ ἀπιστήσας, κατακριθήσεται, *He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*] He shall be saved, *i. e.* he shall by virtue of that faith and baptism be put into a state of salvation; so that, if he continue in that faith, and do not wilfully recede from his baptismal covenant, he shall actually be saved: of which import of the phrase, *salvation* and being *saved*, see note on Eph. ii. 8. Note also, that they who hence conclude that infants are not capable of baptism, because they cannot believe, must also hence conclude they cannot be saved; faith being here more expressly required to salvation than to baptism. Note, thirdly, That in the second clause baptism is omitted, because it is not simply the want of baptism, but the contemptuous neglect of it, which makes men guilty of damnation; otherwise, infants might be damned for the mistakes or the profaneness of their parents.

[8] Ver. 17. Σημεῖα δὲ τοῖς πιστεύσασι ταῦτα παρακολουθήσει, *And these signs shall follow them that believe*, &c.] Of the *casting out devils*, the *healing diseases*, the *speaking with new tongues*, see the general preface to the Epistles, §. 17—19. Of the *drinking of deadly poisons*, I find but four instances recorded in history; that of Barsabas,* who, saith Papias, drank of it without hurt; that of the Cecilian soldier, mentioned by Ado in his Martyrology; that of Sabinus, bishop of Canoso, mentioned by Gregory of Tours; and that of Joshua ben Levi, who, having drunk a deadly poison, was, saith the Jewish Talmud, *cured by pronouncing the name of Jesus.* Of *taking up serpents without hurt*, though venomous, we find in Scripture only the instance of St. Paul, Acts xxviii. 5. and in church-history we find but few of any credit, though the words of Tertullian† seem to intimate, that *the faith of Christians not only preserved themselves, but helped even heathens.* And miracles of this nature being more liable to exceptions than those which were performed upon unbelievers; it being easy to imagine they might have some antidotes against the venom of those beasts, or the pernicious operations of those draughts, it seemed good to Providence to be more sparing in affording them.—

By way of appendix to this chapter, it may be noted, that St. Jerome hath long since told us, that *this chapter was rarely to be found in this Gospel, and that scarce any of the Greek copies had it:* but, notwithstanding these words of Jerome, it is evident, that this chapter was owned in the times of Irenæus,‡ who cites the nineteenth verse of it, and says, that St. Mark, *in the end of his Gospel tells us, that Christ ascended into heaven*, &c. The Apostolical Constitutions§ cite these words, ver. 16. *He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.* They also fully cite the seventeenth and eighteenth verses.‖ This chapter is also to be found in all the versions, and, as Beza testifies, in all the old MSS. Nor doth Theophylact, in his notes upon it, take notice of any Greek copies where it had been wanting.

And as for the seeming opposition betwixt what is recorded in this chapter, and in the other evangelists, which St. Jerome¶ tells us, *was the occasion why this chapter was by some rejected;* I shall first enumerate them, and then endeavour to return a sufficient answer to them.

Obj. 1. St. Matthew and St. Mark make mention only of

* "Si Angelus Petrum non nominâsset, venire inter discipulos non auderet: vocatur ergo ex nomine ne desperet ex negatione." Hom. 21. in Evang. Ἐπειδὴ ἠρνήσατο ὁ Πέτρος, Theoph. in locum. Hieron. et Beda in Gloss. Ord.

* Euseb. Eccl. Hist. lib. iii. cap. 39. p. 112.

† "Nobis fides præsidium, si non et ipsa percutitur diffidentia signandi statim et adjurandi et urgendi bestiæ calcem, hoc denique modo etiam Ethnicis sæpe subvenimus, donati à Deo ea potestate quam apostolus dedicavit quùm morsum viperæ sprevit." Scorp. cap. 1.

‡ "In fine autem Evangelii ait Marcus, et quidem Dominus Jesus postquam loquutus est eis, receptus est in Cœlos, et sedet ad dexteram Dei," lib. iii. cap. 11. p. 257.

§ Lib. vi. cap. 15. ‖ Lib. viii. cap. 1.

¶ "Hujus quæstionis duplex solutio est, aut enim non recipimus Marci testimonium, quod in raris fertur evangeliis, omnibus Græciæ libris penè hoc capitulum in fine non habentibus, præsertim cùm diversa atque contraria evangelistis cæteris narrare videatur." Ep. ad Hedib. Qu. 3. Greg. Nyssen. Orat. 2. in Resur. Euthymius.

one angel appearing to and speaking with the women which came to the sepulchre; whereas St. Luke and St. John mention two angels.

Ans. I cannot here approve the solution of Vossius, that one angel only is mentioned by St. Matthew and St. Mark, because one only spake to the women; seeing St. Luke saith in the plural, εἶπον πρὸς αὐτὰς, *the angels said unto them,* xxiv. 15. St. John λέγουσι αὐτῇ ἐκεῖνοι, *they said to Mary Magdalene,* xx. 13. besides, the place of their appearance and the words they speak differ from the place and words of the first angel.

I answer, therefore, that one only is mentioned by St. Matthew and St. Mark, because the women standing without the inward sepulchre, or being only on the floor or pavement of it, saw but one angel, who said unto them, *He is not here, he is risen; come, see the place where the Lord lay;* and then *go tell his disciples and Peter of it:* (Matt. xxviii. 6. Mark xvi. 6.) but when, in obedience to the words of this angel, they proceed to look into the cave, or inward sepulchre, where the Lord lay, they see two other angels, one sitting at Christ's head, another at his feet, where his body was laid, (John xx. 12. Luke xxiv. 5.) and saying words the other did not, but giving them no intimation that they should tell these things to Christ's disciples; and this seems to be a plain account of this matter, from the very words of the evangelists.

Obj. 2. St. John and St. Matthew say, the women stood *without the sepulchre,* when they saw the angel or angels; St. Mark and St. Luke, that they had this vision when they were come *within the sepulchre.*

Ans. That the truth of the matter of this objection may be justly questioned. For, first, as St. John saith of Mary Magdalene, she stood πρὸς τὸ μνημεῖον, *at the sepulchre,* which may signify either within or without, ver. 11. so ver. 1. he saith, she came εἰς τὸ μνημεῖον, *into the sepulchre:* and that she was upon the pavement, or in the outward sepulchre, when she is said to stand at the sepulchre, is evident from this, that only by stooping down she looked down into the cave, or inward sepulchre, where the angels stood at the place where his body had been laid, (ver. 11, 12.) St. Matthew saith nothing directly of the place where the women were when they saw the angel; but because he saith, that the angel sat upon the stone which he had rolled from the sepulchre, hence they conclude that the angel sat without the sepulchre; but the stone being rolled to the mouth of the cave, or inward sepulchre, where Christ's body lay, (Matt. xxvii. 60.) the angel might sit upon it thus rolled away, and yet sit in a part of the outward sepulchre, or pavement, as St. Mark saith he did, ver. 5. when he bid the women come, and see where the Lord lay. In a word, they were without the cave, or sepulchre, according to St. Matthew; but within the pavement, outward fence, sept or wall of the outward sepulchre, when they saw the single angel, as St. Mark saith; being invited, Mary Magdalene stoops down into the cave, or inward sepulchre, of which St. Luke and St. John speak, and sees two angels present there, in a quiescent posture, represented in Scripture sometimes by sitting, sometimes by standing.

Obj. 3. St. Mark saith, ver. 8. the women *said nothing to any man;* the other three evangelists, that they told these things to the apostles, or disciples.

Ans. And so saith St. Mark expressly, that *they went and told these things,* τοῖς μετ' αὐτοῦ, *to those who belonged to Christ,* and were usually with him, (ver. 10, 11.) And he saith only, (ver. 8.) that during their flight from the sepulchre, and amazement, before Christ's appearance to Mary, (ver. 9.) they said nothing to any whom they met about the sepulchre.

Obj. 4. St. Matthew, Mark, and Luke say, that the women came first to the sepulchre; saw the angel or angels; yea, and Christ too, say Matthew and Mark, before they came to the apostles; St. John saith, Christ was seen of Mary, after St. John and Peter had been at the sepulchre.

Ans. I answer here again, the matter of fact seems not exactly related in this objection: for John saith expressly, as the other evangelists did, that Mary Magdalene came first to the sepulchre, and saw the stone rolled away, (ver. 1.) and that she ran and told Peter and John of it: (ver. 2.) he therefore doth not, or could not say, that Peter and John came before Mary to the sepulchre. Moreover, it is plain from all the other evangelists, and especially from St. Luke, that Peter and John went to the sepulchre after she had told these things to the apostles; for having said this, ver. 10. he adds, ver. 12. that *Peter rising up, ran to the sepulchre:* and ver. 22, 23. he introduces two disciples speaking thus to Christ, *Some women of our own being early at the sepulchre, made us astonished; for they came, saying, They had seen a vision of angels, who told them that he was alive.* Vain here seems the imagination of some, who say, St. John speaks here of Peter and John first, because their testimony was to be preferred before the testimony of women; for they neither saw Christ, nor had a vision, telling them that he was risen, as the women had and did, but only saw his body was not there, which the Jews denied not. The words therefore of St. John, ver. 11. Μαρία δὲ εἱστήκει, may be rendered thus, *Mary had stood at the sepulchre, and, stooping down, had seen;* and then there is no word of any difference in the order of this narration among the evangelists, though nothing is more slight than that: or else it may be said, that St. John thus postpones the story of Mary Magdalene, because he having a particular thing to say of her, (ver. 15.) which all the other evangelists had omitted, he would put her whole story together.

Obj. 5. St. Matthew saith, the women *held Christ's feet,* (ver. 9.) but St. John, that Christ said to Mary Magdalene, *Touch me not,* (ver. 17.)

Ans. True it is that St. John saith, Christ spake thus to her; but he saith not that Christ said this before she had touched him; and therefore he saith nothing in opposition to St. Matthew. Besides, the meaning of those words, *Touch me not,* is only this, Be not so solicitous to hold me, as if I was immediately to go hence, and thou shouldest see me no more; thou mayest have time sufficient for that, for *I do not yet ascend.* (See the note on John xx. 17.)

Obj. 6. Here it is said, ver. 12, 13. that the two disciples returning from Emmaus *told these things,* (concerning our Lord's resurrection) *to the residue, neither believed they them:* but Luke xxiv. 34. it is said, that at their return they heard them, saying, *The Lord is risen again, and hath appeared to Simon.*

Ans. They said this indeed, but none with a firm faith,

excluding doubting; for after this Jesus himself appearing to them, *doubtful thoughts arose within them:* (Luke xxiv. 38.) and when our Lord hath shewn them his hands and his feet, *they believed not yet for joy, and wondered,* ver. 41. (See Dr. Lightfoot on Luke xxiv. 34.)

APPENDIX

TO CHAP. XIV.

Concerning the day on which our Lord did eat the passover with his disciples.

FOR resolution of this question, let it be noted:

First, That the paschal lamb was to be killed in the evening of the fourteenth day of the month Nisan; for so we read, Exod. xii. 6. *And the whole congregation shall kill it in the evening,* or *between the two evenings,* saith the Hebrew: so also Lev. xxiii. 5. *In the fourteenth day of the first month at even* (Hebr. *between the two evenings*) *shall be the Lord's Passover.* Now hence we learn, that though the day of the Jews began and ended at the evening, yet was it the latter even, on the fourteenth day, in which the passover was to be killed; because the Jews had not two evenings in the morning, but only in the close of the day, the latter evening beginning at the setting of the sun: and (2.) because the fifteenth day, or *first day of unleavened bread,* began immediately after the eating of the paschal lamb; and therefore, ver. 7. is called the day *when they did sacrifice the passover;* and the seven days of it were accounted from that day to the twenty-first day of the same month; (Exod. xii. 17, 18.) whereas had they been reckoned from the beginning of the fourteenth day, there would have been not seven only, but eight days of unleavened bread. Accordingly Josephus* doth inform us, that they did kill the paschal lambs, ἀπὸ ἐννάτης ὥρας μέχρι ἑνδεκάτης, *from the ninth hour to the eleventh.* Note,

Secondly, That the paschal lamb was to be killed and offered at a set time, and the whole congregation was never to transfer it to another season: for it is expressly said, Exod. xii. 14. *This day* (of the Passover) *shall be to you for a memorial, and ye shall keep it* (*i. e.* this same day) *as a feast by an ordinance for ever;* and, xiii. 10. *Thou shalt keep this ordinance* (of the Passover, and of the feast of unleavened bread) למועדה *in its set time from year to year:* and, Lev. xxiii. 5. *On the fourteenth day at even shall be the Lord's Passover:* whence it is evident, there could be no translation of either of these feasts to another day, time, or season, without plain violation of the law of Moses.

Moreover, The reason of the translation assigned by those who hold the Jews did thus translate it when our Saviour suffered, is this, *viz.* That this was done, that the first day of unleavened bread, being as a sabbath, might fall upon a sabbath-day, lest two sabbaths should succeed each other: whereas it is evident, that, upon this translation, two sabbaths must succeed each other; for the seventh day of unleavened bread, being a sabbath as much as the first, Exod. xii. 16. must then fall upon the Friday following, and so two sabbaths must succeed each the other.

Thirdly, That Christ did eat the last passover with his disciples at the day and time accustomed, and did not anticipate the day, seems evident from the concurrent testimony of three evangelists, and from the reason of the thing. For,

First, St. Matthew saith, xxvi. 17. that the first day of unleavened bread Christ's disciples did prepare, and at the even of that day Christ with them did eat the passover; St. Mark, xiv. 12. that the first day of unleavened bread the Jews killed the passover; St. Luke, that then came, or was coming, the day of unleavened bread, in *which the passover ought to be killed,* Luke xxii. 7. He therefore did eat the passover, ὅτε ἔθυον, *when the Jews killed it;* and in the day, ἐν ᾗ ἔδει θύεσθαι, *in which it ought to be eaten;* and on the first day of unleavened bread, which was contemporary with the Passover, according to those words of St. Mark, *After two days was the Passover, and the feast of unleavened bread.* (Mark xiv. 1.) Whereas both could not have been on the same day, had not the feast of unleavened bread begun on the fourteenth of Nisan: and therefore Maimonides and others, on Exod. xii. 15. Deut. xvi. 4. say, that the fourteenth of Nisan is called *the first day of unleavened bread;* it being said, Exod. xii. 15. at even, *the first day,* ye shall put leaven out of your houses, and yet they did this on the fourteenth after mid-day: and, Deut. xvi. 4. there *shall no leavened bread be seen with thee seven days; neither shall any of the flesh* (of the paschal lamb), *which thou sacrificedst the first day at even, remain till the morning.* Whence it appears, that though the fifteenth of Nisan was *the first day of unleavened bread,* as to the holy convocation, yet was the fourteenth the first day as to the separation of leaven from their houses: and therefore, in relation to this computation, Josephus saith,† Ἑορτὴν ἄγομεν ἐφ' ἡμέρας ὄκτω τὴν τῶν ἀζύμων λεγομένην, *We celebrate the feast of unleavened bread eight days.* And again, that† Ἐνστάσης τῆς τῶν ἀζύμων ἑορτῆς θύσαντες τὴν λεγομένην πάσχα, *that when the feast of unleavened bread was come, they, sacrificing the passover in the days of king Josias, offered other sacrifices,* ἐφ' ἡμέρας ἑπτὰ, *for seven days following.* He therefore who did eat it *on the first day of unleavened bread,* did eat it on the fourteenth day of Nisan, and on the day when the Jews did so. Vain therefore is the observation, that Christ is said not θύειν, *to kill* or *sacrifice,* but only ποιεῖν and φάγειν, to celebrate and eat the passover, seeing he did it at the time, ὅτε ἔθυον, *when the Jews killed the passover,* and sent his disciples to prepare, *i. e.* to kill, and dress it for him, as usually (saith Dr. Lightfoot) servants did for their masters, that he might eat of it. And vainer still is the argument from the word ποιῶ, *with thee do I eat;* not ποιήσω, *I will eat the passover,* Matt. xxvi. 18. for seeing the disciples went to prepare it, that he might eat of it, Mark xiv. 12. 14. seeing they prepared it at the time when the Jews did and *ought to kill the passover,* and seeing he comes *in the evening* of that day to eat it, according to the commandment, with the twelve, Mark xiv. 17. it is evident, these words are well rendered, *I will keep* the Passover at thy house when my disciples have prepared it.

* De Bello Jud. lib. vii. cap. 45.

* Antiq. lib. ii. cap. 5. p. 65. D. † Ibid. lib. iii. cap. 14. p. 394. D.

Arg. 2. Secondly, Christ saith to his disciples, *Ye know that after two days is the Passover,* Matt. xxvi. 2. and Mark xiv. 1. the *Passover and the feast of unleavened bread was after two days;* or, as St. Luke hath it, *The feast of unleavened bread, called the Passover,* xxii. 1. and that Christ did not eat it till the first day of unleavened bread, hath been proved already, therefore he did not eat it till after those two days, when the disciples and the Jews knew the passover was by them to be eaten.

Arg. 3. Thirdly, The day following, *i. e.* the day on which Christ suffered, was a feast-day, for Barabbas was released *at the feast,* Matt. xxvii. 15. Mark xv. 6. Luke xxiii. 17. Now the feast of unleavened bread, in which a holy convocation was held, was the day after the Passover, as we read, Lev. xxiii. 4—6. *In the fifteenth day of the first month is the Lord's Passover; and on the fifteenth day of the same month is the feast of unleavened bread; in the first day ye shall have a holy convocation.*

Fourthly, If Christ had celebrated the Passover by an anticipation on the thirteenth of Nisan, he had violated the law, which expressly requires the celebration of it on the fourteenth day, and upon that account might have been justly liable to the censure of the Jews; nor would his disciples have come to him, before the time appointed by the law, and by the rulers of the Jews, with that question, *Where wilt thou that we prepare for thee to eat the passover?* (Matt. xxvi. 17. Mark xiv. 12.) nor would they, without scruple, have eaten with him against the letter of the law, or the custom of their nation: and that they did not so is plain, because they put this question to him only *on the first day of unleavened bread,* in which the passover ought to be eaten, saith St. Luke.

Fifthly, It is confessed on all hands, that our Lord suffered on Friday; and also, that, at the same time that he did eat the passover, he instituted the holy sacrament of the Lord's supper; and yet, that he did this the same night that he was betrayed, St. Paul informs us, 1 Cor. xi. 23. Now all the evangelists inform us, that in the morning following he was led bound to Pilate, at the *sixth hour* was crucified, at the *ninth hour* expired; therefore he must be crucified the day after he instituted the sacrament, and so the day after he celebrated the Passover: the day of his crucifixion being therefore Friday, he must have celebrated the Passover on Thursday, or on the fourteenth of Nisan, according to the law.

Lastly, The paschal lamb could not be slain, but in the place which God hath chosen to put his name there, (Deut. xvi. 6.) that is, the temple. Now this the priests would never have done for any contrary to the law, which appointed the slaying of it on the *fourteenth day betwixt the two evenings,* (ibid.) Now this, if it were not done by the priests, as Josephus intimates, but, as Philo saith,* *on a set day of every year, every one was then a priest for himself;* yet would not the apostles have either done it or have asked to do it on any other day than that which by the law and by the practice of the nation was appointed for that work. And whereas, to take off the force of this argument, some learned persons have invented a distinction betwixt πάσχα θυτικὸν, i. e. *a Passover in which a lamb was sacrificed* according to the law, and μνημονευτικὸν, or *a commemoration of it without a sacrifice,* and say our Saviour only did the latter, this is a novel and absurd imagination: it is new; for though some of the Greek church from the fifth century have held that Christ anticipated the day, I find not one of them who says he did not eat the paschal lamb. It is also without precedent among the ancient Jews, who in the times of their captivity and dispersion never celebrated any such commemorative Passover, nor could do it without a sin like that of Jeroboam, by devising a celebration of it on their own heads against the tenor of the law; but, as Mr. Ainsworth notes, were then contented to keep the feast of unleavened bread, which being not confined to one place might be observed in their captivity and their dispersions. Moreover, admit that such an uncommanded memorial of the Passover had been kept by them, when, their temple being burnt, they could not offer sacrifice, and in their dispersions at such distance from it they could not repair to it; yet is there no one instance, nor any semblance of a reason, that this was ever done by any present at Jerusalem, where Christ was at that very time, in which, saith St. Luke, *they ought to sacrifice the passover.*

Obj. 1. But on the contrary it is objected, (1.) that it is plainly said that our Lord ate that supper in which he said, *One of you shall betray me,* and in which he gave the sop to Judas, πρὸ τῆς ἑορτῆς τοῦ πάσχα, John xiii. 1. *before the paschal feast;* and yet that supper seems to be the same with that mentioned in the other evangelists. To this I answer,

Ans. First, That it neither was the same, nor indeed could be the same, and for the very reason assigned in the objection, because it was held *before the feast of the Passover;* whereas it is already proved, our Saviour kept the paschal feast on the first day of unleavened bread, when the Jews did and ought to kill the passover, and when the feast of unleavened bread, called the Passover, was come, Luke xxii. 1. 7. (2.) Because, when Christ said at this supper to Judas going out from it, *What thou doest, do quickly,* some of the disciples thought that our Lord had bid him *prepare those things which they had need of against the feast; viz.* the paschal feast: whereas Christ keeping the feast but one night, they could not have so conceived of his words, had they then celebrated the paschal supper; nor was Judas ever employed by Christ in making preparation for the paschal supper, but Peter and John, Luke xxii. 8. (3.) The devil entered into Judas after our Lord had given the sop to him at this supper, (John xiii. 2. 7.) and yet this is evident from St. Luke, xxii. 1. 3. that Satan entered into Judas when the Passover was only near, but not yet come, (ver. 8.) And (4.) had the supper mentioned here by St. John been the paschal supper, Judas must have made his agreement to betray Christ after that supper; whereas it is plain from all the other evangelists, that he did that before the paschal supper. (See Matt. xxvi. 14. Mark xiv. 10. Luke xxii. 4.)

Ans. 2. And (2.) there is a great difference betwixt the circumstance relating to him that should betray him here, and at the paschal supper; for here Christ privately tells John who it was that should betray him, (John xiii. 25, 26.) but at the paschal supper he makes him known to them all. (Matt. xxvi. 25. Luke xxii. 21.) Here he makes him known

* Πάσχα ἐν ᾗ θύουσι πανδημεὶ αὐτῶν ἕκαστος, τοὺς ἱερεῖς αὐτῶν οὐκ ἀναμένοντες, ἱερωσύνην τοῦ γένους χαριζομένου τῇ ἴδιᾳ παντὶ μίαν ἡμέραν. De Decim. p. 591.

to St. John, by giving him a sop which he himself had dipped in the dish, (John xiii. 26.) but in the paschal supper he makes him known by this, that he had his hand with him in the dish. (Matt. xxvi. 24. Mark xiv. 20.)

Obj. 2. Secondly, It is objected, that the Jews the day our Saviour suffered would not enter into the judgment-hall lest they should be defiled, and so unfit to eat the passover, John xviii. 28. whereas Christ ate of it the night before he suffered.

Ans. To this I answer, that by the passover mentioned John xviii. 28. we are to understand, not the paschal lamb, but the chagigah, or peace-offering, the sheep and oxen offered all the seven days of the feast, and which are expressly called the passover, as the whole feast of unleavened bread was, Luke xxi. 1. So Deut. xvi. 2. *Thou shalt sacrifice the passover to the Lord, of the flock and of the herd;* where the note of the Jewish doctors is, *the flocks signify the lambs and kids of the passover; the herd, the offerings for the chagigah.* Now the lamb, say they, was eaten on the fourteenth day, but the chagigah on the fifteenth. So 2 Chron. xxxvii. 7—9. where it is twice said, *that the king and the princes gave to the people and the priests, oxen as well as sheep,* lepesachim, εἰς τὸ φασὲκ, *for the passover.* And the apocryphal Esdras saith, i. 8. *Helkias, Zacharias, and Suelus, governors of the temple, gave to the priests* εἰς πάσχα, *for the passover, two thousand and four hundred sheep, and three hundred calves.* So here the rulers of the Jews would not go into the judgment-hall, that they might not be defiled, but be fit to eat the passover; *i. e.* those paschal-offerings of the herd, which were holy things, of which none might eat in their defilement. Mr. Whiston takes the passover here in the strict sense, but then he thinks that it was on the same night that the rulers would not go into the judgment-hall lest they should be defiled, and that they afterward did eat the paschal lamb betwixt two and four in the morning; which they might do: for though the paschal lamb was to be killed *betwixt the two evenings,* (Exod. xii. 8.) and to be killed *at night,* so that *none of it was to be left till the morning;* yet I find not any precise time of night limited, beyond which they might not delay the eating of it; but yet it is certain that in this instance it could not be so, for Pilate, in compliance with their scrupulosity, goes out of the judgment-hall to them three times successively, John xviii. 29. 31. xix. 4. then he brings out Christ to them, and saith, *Behold your king;* and then it was Friday at the sixth hour, or at noon; so that they who stayed without the hall that they might eat the passover, stayed there till Friday at noon, Pilate still going out to them, because they durst not go in to him.

Obj. 3. Thirdly, It is objected, that the day on which Christ was crucified is styled παρασκευὴ τοῦ πάσχα, *the preparation of the passover,* therefore the passover could not be eaten; (John xix. 14.) for as the παρασκευὴ of the sabbath is said to be προσάββατον, *the day before the sabbath,* (Mark xv. 42. Luke xxiii. 54.) so the *parasceve* of the Passover must be the day before the Passover.

Ans. 1. But (1.) according to this exposition of the words, the Jews must have eaten their passover on the sabbath-day, our Lord being crucified on the Friday; so that if that day was the day before the Passover, Saturday must be the paschal day, and so they must have eaten it at least two days after our Saviour did.

Secondly, To answer therefore positively to this objection; as παρασκευὴ, absolutely put, or with relation to the sabbath, is always Friday, so here παρασκευὴ τοῦ πάσχα is only the paschal Friday, or the Friday in the paschal festival, as *dominica paschæ,* or *Pentecostes,* is *the day of those festivals.*

THE

GOSPEL OF ST. LUKE.

WITH ANNOTATIONS.

PREFACE.

§. 1. ALL that I have to offer touching this Gospel from church-history, hath been delivered in the preface to the Gospel of St. Mark; where it hath been observed,

First, That this Gospel was received by the whole church of Christ as genuine,* and an authentic record, fit to be owned as a rule of faith, and that the Spirit of God assisted and stirred up St. Luke to indite it.

Secondly, That this Gospel was praised by St. Paul, and was approved by the apostle St. John: the first consideration is a ground sufficient to believe this Gospel to be a true and authentic record of all things contained in it; but I confess I am not so well satisfied of the truth and certainty of this second proposition, as to lay the foundation of the Divine authority of this evangelist upon it: I therefore shall endeavour to establish the authority of St. Mark and of this evangelist upon a better, and, in my apprehension, a more sure foundation.

§. 2. First, therefore, it is certain, that our Lord had not only twelve apostles, but seventy or seventy-two of his disciples to attend upon him: for, after he had sent forth

* "Dico itaque apud illas, nec solas jam apostolicas, sed apud universas quæ illis de societate sacramenti confœderantur, id evangelium Lucæ ab initio editionis suæ stare." Tertull. contr. Marc. lib. iv. cap. 5.

Ἀναγκάζει τὸ ἅγιον πνεῦμα, καὶ ἐπινίττει τὸν ἅγιον Λοῦκαν. Epipb. Hær. 51. p. 428.

the twelve to preach the kingdom of God, (Luke ix. 1, 2.) he sends out seventy others to go in pairs before him, and to preach in every city to which he was about to come, saying, The kingdom of God is come near to you. (Luke x. 1. 9.)

Secondly, note, That they were both sent forth to preach the kingdom of God, and therefore sent on the same errand; both sent to preach immediately from the same Lord, to preach in his name, with the same power to heal diseases, and to cast out devils: (Luke ix. 1. 17. x. 1. 10.) that as he said to the apostles, *I send you forth as sheep among wolves,* Matt. x. 16. so also saith he to the seventy, Luke x. 3. as he said to the apostles, *He that receiveth you, receiveth me,* Matt. x. 40. so saith he to the seventy, *He that heareth you, heareth me,* Luke x. 16. As therefore I have proved, that these things were said to the apostles, not so much with relation to their first mission whilst Christ was with them upon earth, as with relation to their second mission, which was to begin after our Lord's ascension, and the falling of the Holy Ghost upon them; (see note on Matt. x. 8.) so may we rationally conceive, that the like words spoken to the seventy relate to the farther commission to be given to them; and therefore, when they were returned to Christ after their first mission, as he speaks to them thus, I beheld Satan falling as lightning from heaven before you, as he was to do after our Saviour's death, John xii. 31. so doth he add, Luke x. 18, 19. *Behold, I give you power to tread upon scorpions and serpents, and over all the power of the enemy, and nothing shall by any means hurt you:* which words seem plainly to give a new commission to the seventy, relating not, as their former, to their preaching before him to the cities of Israel only, but to their preaching among other nations; as we may gather, by comparing these words with the commission given by Christ to his apostles, sent into the world to preach the gospel to all nations. (Mark xvi. 15—18.) As then the apostles were to execute this second mission by the Holy Ghost sent down from heaven, and upon that account are bid to stay at Jerusalem till they received this power from on high, by the descent of the Holy Ghost upon them, Luke xxiv. 49, 50. Acts i. 4. 8. so may we reasonably believe, the seventy were to be endued with the same power for the execution of their mission. Note,

Thirdly, That both St. Mark and St. Luke were of the number of the seventy disciples, as we learn from the testimonies of Origen* and Epiphanius: for when Origen† had said, that the disciples of Christ, John and Matthew, Mark and Luke, γεγραφήκασιν τὰ εὐαγγέλια, *writ the Gospels,* he proves this; because Christ first sent his apostles, and after them the seventy-two, εὐαγγελίζεσθαι, *to evangelize;* and that therefore Mark and Luke preached the gospel with Paul the apostle, St. Luke being mentioned as an attendant on St. Paul, (see note on Acts xvi. 10.) and St. Mark as one of the circumcision, who was συνεργὸς αὐτοῦ εἰς τὴν βασιλείαν τοῦ Θεοῦ, *his fellow-worker unto the kingdom of God.* (Coloss. iv. 10, 11.) Epiphanius‡ having told us, that Mark εἷς ἐτύγχανεν ἐκ τῶν ἑβδομήκοντα δύο, was one of the seventy-two, adds, that the work of writing was committed to Luke, ὄντι καὶ αὐτῷ ἐκ τῶν ἑβδομήκοντα δύο,* *he also being one of the seventy-two.* But against this it is objected,

Obj. 1. That St. Luke confesses, that he was not from the beginning an eye-witness and minister of the word, (Luke i. 1, 2.) and therefore is thought to have his Gospel from the information of St. Paul, and other of the apostles; so Jerome and others, ancient and modern, have conjectured from these words.

Ans. The words of the evangelist are so far from giving any ground to this assertion, that they plead fairly for St. Luke's personal knowledge of all the things written in his Gospel, even from first to last: for, saith he,

Ver. 1. *Forasmuch as others have undertaken to set forth in order a narrative of those things which are most surely believed among us* (Christians),

Ver. 2. *Even as they who, from the beginning, were eye-witnesses and ministers of the word, have delivered them to us* (Christians);

Ver. 3. *It seemed good to me, who have had a perfect knowledge of all things* (performed among us in Judea), *from the very first* (rise of them, in the vision made to Zacharias concerning the birth of his son, John the Baptist), *to write to thee in order* (of them). Now here I say,

First, That these words do not affirm, that any of those men who set forth these narratives, did it from the instruction they received from these eye-witnesses, or ministers of the word, but only that they pretended to do it agreeably to what these eye-witnesses said; much less do they give us the least hint that St. Luke received his instructions from them.

Secondly, They, saith he, declare their narrative agreeably to what is delivered by those who were eye-witnesses from the beginning, and the ministers of the word. It therefore seemeth good to me, who have had a certain knowledge of the same things, ἄνωθεν, from the first rise of them (as these eye-witnesses had), to write to thee in order of them; and then he begins his narrative from a higher rise, than either St. Matthew or St. Mark hath done; not giving the least hint that he received his knowledge of these things from any other. It is true, that Irenæus† saith, that Luke ἐν βιβλίῳ κατέθετο, writ in a book the gospel which St. Paul preached; but he saith not, he did this in his Gospel, and not in the Acts of the Apostles: his Gospel also contains in substance the same great things which St. Paul preached for the conversion of the Jews and gentiles; as also doth the Gospel of St. Matthew: but hence it doth not follow, that the one rather than the other is to be ascribed to St. Paul. Yea, it is certain, that St. Luke could not receive his Gospel from St. Paul, as an eye-witness of it; because we know St. Paul was no eye-witness of it, but a convert to Christianity, after all that Luke had written was accomplished.

Obj. 2. We are told, that Luke was converted by St. Paul at Thebes.

Ans. But this we have only from Nicephorus; and it is the less credible, not only because it comes to us so late, but because it appears not from any credible author that St. Paul was ever there. It is more probable, from the silence of St. Luke and St. Paul, who never calleth him his

---

* Μάρκος οὖν καὶ Λουκᾶς ἐκ τῶν οβ' ὄντες, Παύλῳ τῷ ἀποστόλῳ εὐαγγελίζοντο. Dial. de rectâ fide. p. 8.

† Ibid. p. 7.

‡ Hær. 51. §. 6. p. 428.

* P. 433.

† Apud Euseb. H. Eccl. v. cap. 8.

son, that he was a Christian, or a believer, long before; and having, as Theophylact observes, ἑβραϊκὴν παιδείαν, *his instruction in the Jewish religion* at Jerusalem, he might be so from the beginning of Christ's preaching. Note,

Fourthly, That the Holy Ghost on the day of Pentecost came down upon all that were then assembled with the apostles; for being ἅπαντες, altogether with one accord, ver. 1. they were all filled with the Holy Ghost, ver. 4. even all the one hundred and twenty, mentioned Acts i. 15. as it is proved in the note on Acts ii. 1. And again, the apostles being dismissed by the high-priest and his council, they go to their own company, that is, to the one hundred and twenty, Acts iv. 24. (see the note there): and when they had prayed for ability to preach the word with boldness, and that God would confirm it by signs and wonders done in the name of Jesus, they were all filled with the Holy Ghost, and spake the word with boldness, ver. 29—31. Note,

Fifthly, That it is highly reasonable to conceive, the seventy were part of the one hundred and twenty that were then present, and assembled with the apostles: not only from the tradition of the church,* that Matthias, and Joseph called Barsabas, were chosen out of the seventy, but also from the nature of the thing itself. For St. Peter saith, an apostle must be chosen out of those that had been with them all the time that the Lord Jesus went in and out among them, to succeed in the place of Judas, and be a witness of our Lord's resurrection. (Acts i. 21, 22.) Now, whence should they choose such men but from the seventy? And St. Paul speaks of men coming up with Jesus after his resurrection from Galilee, who were his witnesses to the people, Acts xiii. 31. and sure the seventy must be of this number. Moreover, What was become of the seventy, if they came not up with their raised Saviour to Jerusalem? Can we think that men so full of hopes that he would now restore the kingdom to Israel, (Acts i. 6.) would stay behind in Galilee? and if they came up to Jerusalem, would they not consort as formerly with the apostles? Can we think that one hundred and twenty other persons should adhere thus closely to them, and yet the seventy should absent themselves, especially at the feast of Pentecost, when they had so much reason to expect the promise of the Father?

Moreover, it is certain from St. Luke, that Christ had made them labourers in his harvest, (Luke x. 2.) and so far ministers of his gospel, as to declare, that he who heard them, heard him; and he that despised them, despised him, (ver. 16.) and also given them commission to work miracles, and cast out devils in his name, (ver. 9. 17.) And I have shewed that after their return to Christ they received a new commission like to that given to the apostles, when they were sent to preach to all nations, and which, as far as we can learn from the evangelists, they never executed till after our Lord's resurrection, when we are sure that all who by Eusebius, Hist. Eccles. lib. i. cap. 12. and by Epiphanius† in the heresy of the Herodians, are mentioned as belonging to the seventy, did it. Now, if the seventy disciples had a commission from our Lord to preach to other nations; if, after he was seated at the right hand of his Father, he sent not only the twelve, but, as Epiphanius there expressly saith, the seventy-two, to be κήρυκας εἰς ὅλην τὴν οἰκουμένην, *preachers throughout all the world*, and, among them, as he there saith, St. Mark and Luke; they also must be enabled by the Holy Ghost to speak with tongues and prophesy, that so they might be able to preach to those nations whose languages they understood not: and hence Eusebius* reckons among those who were enabled, as St. Paul was, to write μύρια καὶ ἀπόῤῥητα, *a thousand mysteries*, the twelve apostles, and the seventy disciples: and therefore Origen† says well, that Christ having such disciples, it is more reasonable to think, he should commit the writing of his gospel to them, rather than to those who were not his disciples.

If then St. Mark and St. Luke were of the number of those men who had a commission from Christ to preach the gospel after his ascension, not only to the Jews, but to other nations also; if the Holy Ghost which fell on the apostles, fell on them in like manner also for that end; if the universal church of Christ hath held, that they as well as the apostles did indite their Gospels by the assistance of the Holy Ghost, and upon that account received them as a rule of faith, as much as the Gospels written by St. Matthew and St. John, who were undoubtedly apostles of our Lord, and were by his Spirit assisted to indite their Gospels; then have we equal reason to receive the Gospels of St. Mark and St. Luke as the oracles of God, and so as a most certain rule of faith, as we have to receive the Gospels of St. Matthew and St. John under that character.

As to the time of writing this Gospel, I find it most uncertain; Irenæus‡ is positive, that it was written after the death of the apostle Paul; for, speaking of St. Peter and St. Paul, he saith, that *after their decease, St. Mark and St. Luke writ their Gospels:* whereas Theophylact§ saith expressly, μετὰ πεντεκαίδεκα ἔτη τῆς τοῦ Χριστοῦ ἀναλήψεως συνεγράψατο, *it was written within fifteen years after our Lord's ascension*, that is, about ten years before the death of the apostle Paul: and so also saith the Synopsis, attributed to Athanasius. And, could we depend on the opinion of Origen,‖ and others of the ancients, that those words of St. Paul, *whose praise is in the gospel throughout all the churches*, did belong to the Gospel of St. Luke, we might conclude from the writing the Second Epistle to the Corinthians, that St. Luke's Gospel, writ before it, must be written at or before the time assigned by Athanasius and Theophylact: but Theodoret¶ being positive, that St. Paul in these words meant not St. Luke, but Barnabas, who travelled with St. Paul, and preached the gospel throughout all the churches, Acts xiii. 2. xvi. 36. and who was chosen by the churches about Antioch to travel with St. Paul, to bring their charity to the brethren in Judea, Acts xi. 30. we must be content to leave the time when St. Luke writ this Gospel still uncertain: only, because it is certain from the

* Euseb. H. Eccl. lib. i. cap. 12. † Hær. 50. §. 4.

* Οἱ λοιποὶ τοῦ σωτῆρος ἡμῶν φοιτηταὶ, δώδεκα μὲν ἀποστολοι, ἑβδομήκοντα δὲ μαθηταί. Hist. Eccl. lib. iii. cap. 24.

† Ἔχων μαθητὰς ὁ Χριστὸς, οὐ μᾶλλον τούτοις ἐνεγχείριζεν ἢ τοῖς μὴ οὖσι μαθηταῖς. L. de recta fide. p. 7.

‡ Μετὰ δὲ τὴν τούτων ἔξοδον, Μαρκὸς τὰ ὑπὸ Πέτρου κηρυσσόμενα ἐγγράφοις παραδέδωκε· καὶ Λουκᾶς ὁ ἀκόλουθος Παύλου τὸ ὑπ' ἐκείνου κηρυσσόμενον εὐαγγέλιον ἐν βιβλίῳ κατέθετο. Lib. iii. cap. 1. Euseb. H. Eccl. v. cap. 8. Pseud. Ambrosius in præem.

§ Præf. in Luc. ed. Coteler. p. 300.

‖ Τινὲς μὲν τὸν Λουκᾶν, τινὲς δὲ τὸν Βαρνάβαν· Chrys. "pro Luca faciunt," Interp. Ep. Ignat. ad Ephes. §. 15. Sophron. et Hieron. verbo Lucas.

¶ Τὸν τρισμακάριον Βαρνάβαν τὰ εἰρημένα χαρακτηρίζει. In locum.

beginning of the Acts, that it was writ before that treatise; and highly probable from the conclusion of the Acts of the Apostles, that these Acts were written and finished in the ninth of Nero; we may hence probably conclude this Gospel must be indited before that time; and consequently, that Irenæus must mistake, in saying it was written after the death of the apostle Paul.

CHAP. I.

1. FORASMUCH [1] as many have taken in hand to set forth in order a declaration of those things which are most surely believed, *(or have assuredly been performed)* among us *(by the Lord Jesus)*,

2. Even as they delivered them to us, who from the beginning were eye-witnesses, and *(who are now)* ministers of the word; *(or have the ministration and dispensation of the word committed to them,* see Acts xiii. 5. 1 Cor. iv. 1.)

3. [2] It seemed good to me also, having had perfect understanding of all things from the very first, to write to thee in order *(of them)*, most excellent Theophilus,

4. That thou mightest know the certainty of those things, wherein thou hast been [3] instructed.

5. THERE was in the days of Herod, the king of Judea, a [4] certain priest named Zacharias, [5] of the course of Abia *(i. e. the eighth of the twenty-four courses of the priests, which ministered in the temple by their weeks)*: and his wife was of the daughters of Aaron, and her name was Elisabeth.

6. And they were both righteous before God, *(as)* walking in all the commandments and ordinances of the Lord blameless.

7. And they had no child, because that Elisabeth was barren, and they [6] were both now well stricken in years (Gr. *were aged in their days*).

8. And it came to pass, that while he executed the priest's office before God in the order of his course,

9. According to the custom of the priest's office, [7] his lot was *(i. e. he was chosen by lot)* to burn incense, when he went into the temple of the Lord.

10. And the whole multitude of the people were praying without at the time [8] of *(his burning)* incense.

11. And *(whilst he was doing this)* there [9] appeared to him an angel of the Lord standing on the right side of the altar of incense.

12. And when Zacharias saw him, he was troubled, and fear fell upon him.

13. But the angel said to him, Fear not, Zacharias: for thy [10] prayer *(for the people)* is heard *(God meaning now suddenly to send the Messiah)*; and thy wife Elisabeth shall bear thee a son *(who shall be his forerunner)*, and thou shalt call his name John.

14. And thou shalt have joy and gladness *(for the fruit of her womb)*; and *(not only thou, but others also, for)* many shall rejoice at his birth.

15. For he shall be [11] great in the sight of the Lord *(as being highly favoured by him)*, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb (*i. e. very early*).

16. And many of the children of Israel shall he turn to the Lord their God.

17. And he shall go before him in [12] the spirit and power of Elias, *(who turned the people from Baal to God,* 1 Kings xviii. 37.) to turn the hearts of the fathers to *(or with)* the children, and the disobedient to the wisdom of *(him who is emphatically styled)* the Just *(One,* Acts iii. 14. *and so)* to make ready a people prepared for *(the reception of)* the Lord.

18. And Zacharias said to the angel, Whereby shall I know *(the truth of)* this *(of which I have cause to doubt)*? for I am an old man, and my wife *(also is)* well stricken in years.

19. And the angel answering said to him, I am Gabriel, that stand in the presence of God; and am sent *(by him)* to speak *(this)* to thee, and to shew thee these glad tidings.

20. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed; because thou believest not my words, which shall be fulfilled in their season.

21. And the people waited for Zacharias, and marvelled that he tarried so long in the *(inner)* temple.

22. And when he came out, he could not speak to them: and they perceived that he had seen a vision in the temple: for he *(only)* beckoned to them, and remained [13] speechless.

23. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24. And after those days his wife Elisabeth conceived, and *(through devotion, or to avoid discourses)* [14] hid herself five months, saying,

25. Thus *(graciously)* hath the Lord dealt with me in the days wherein he looked on me, to take away *(that barrenness, which was)* my reproach among men.

26. And in the sixth month *(the same)* angel Gabriel was sent from God to a city of Galilee, named Nazareth,

27. To a [15] virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28. And the angel *(of the Lord)* came in to her, and said, Hail thou that art [16] highly favoured *(of God)*, the Lord is with thee: blessed art thou among women.

29. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be *(or what might be the import of it)*.

30. And the angel said to her, Fear not, Mary: *(for)* thou hast found favour with God.

31. And, behold, thou *(being a virgin)* shalt *(yet)* conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

32. And he shall be great, and shall be called the Son of the Highest, and the Lord God shall give to him the throne of his father David *(or that spiritual kingdom promised to the Messiah the son of David)*:

33. And he shall [17] reign over the house of Jacob for ever *(whilst he hath any seed in being)*; and of his kingdom there shall be no end *(as there hath and shall be of the four great monarchies)*.

34. Then saith Mary to the angel, [18] How shall this be, seeing I know not a man?

35. And the angel answered and said to her, The Holy

Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing that shall be born of thee shall be called the Son of God.

36. And, behold, thy [19] cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month *(from her conception)* with her that was called barren: *(nor is this to be doubted of,)*

37. For with God nothing shall be impossible. (Gen. xviii. 14.)

38. And Mary said, Behold the handmaid of the Lord; be it to me according to thy word. And *(then)* the angel departed from her.

39. And Mary arose in those days, and went into the [20] hill country with haste, to a city of Juda *(named Hebron, to visit her cousin of whom the angel spake);*

40. And *(she)* entered into the house of Zacharias, and saluted Elisabeth.

41. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost *(i. e. the spirit of prophecy):*

42. And she spake out with a loud voice, and said, Blessed art thou among women, and [21] blessed is the fruit of thy womb.

43. And whence is this *(honour done)* to me, that *(she who is)* the mother of [22] my Lord should come to me?

44. For, lo, *(this so affected me that)* as soon as the voice of thy salutation sounded in mine ears, the babe [23] leaped in my womb for *(the)* joy *(that transported me).*

45. And blessed is she that believed *(the words of the angel):* [24] for there shall be a performance of those things which were told her from the Lord.

46. And Mary said, My soul doth magnify the Lord,

47. And my spirit hath rejoiced in God my Saviour.

48. For he hath *(highly)* regarded the [25] low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49. For he that is mighty hath done [26] to me great things; and holy *(and reverend)* is his name. (Psal. cxi. 9.)

50. And *(as)* his mercy is *(to me, so will it be)* on them that fear him, from generation to generation.

51. *(To shew that he is mighty)* he *(in all ages)* hath shewed strength with his [27] arm; he hath scattered the proud in the imagination of their hearts.

52. He hath put down the mighty from their seats, and hath exalted them of low degree.

53. *(And through his mercy to them that fear him),* he hath filled the hungry with good things; and *(but)* the rich he hath sent empty away.

54. He hath [28] holpen his servant Israel, in remembrance of his mercy;

55. As he spake to our fathers, to Abraham, and to his seed, *(promising them one who should be a blessing to them)* for ever.

56. And Mary abode with her *(cousin)* about three months, and *(then)* returned to her own house.

57. Now Elisabeth's full time came, that she should be delivered; and she brought forth a son.

58. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59. And it came to pass, that on the [29] eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60. And his mother answered and said *(to them so naming him, It shall)* not *(be)* so; but he shall be [30] called John.

61. And they said to her, There is none of thy kindred that is called by this name.

62. And they made signs to his father, *(to know)* how he would have him called.

63. And he *(by signs)* asked for a writing-table, and wrote, saying, His name is John. And they marvelled all.

64. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

65. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea.

66. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be? [31] And the hand of the Lord *(i. e. his favour)* was with him *(in a special manner to assist and prosper him).*

67. And his father Zacharias was filled with the Holy Ghost, and [32] prophesied, saying,

68. Blessed be the Lord God of Israel; for [33] he hath visited and redeemed his people,

69. And he hath raised up [34] a horn of salvation *(a mighty, royal Saviour)* for us in the house of his servant David;

70. As he spake by the mouth of his holy prophets, which have been *(successively)* [35] since the world began: *(promising by them)*

71. That we should be saved from our enemies, and from the hands of all that hate us:

72. *(And this he hath done)* to perform the mercy promised to our fathers, and to remember his holy covenant; (ver. 54, 55.)

73. *(And)* the [36] oath which he sware to our father Abraham, *(That in his seed should all the families of the earth be blessed,* Gen. xxii. 18. *and)*

74. That he would grant (Gr. *to grant)* to us, that we, being delivered out of the hands of our enemies *(sin, death, and Satan),* might [37] serve him without fear *(of them),*

75. In holiness and righteousness before him, all the days of our life.

76. And thou, *(my)* child, shalt be called [38] the Prophet of the Highest *(God):* for thou shalt go before the face of the Lord *(Christ)* to prepare his way;

77. To give knowledge of salvation *(i. e. of the Messiah, styled by the prophets the salvation of God:* see note on ii. 30.) to his people, for the remission of their sins,

78. Through the tender mercy of our God; whereby the [39] day-spring from on high *(or rising sun, as Christ is styled,* Zech. iii. 8.) hath visited us,

79. To give light *(not to us only, but also)* to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

80. And the child grew, and waxed strong in *(the)* Spirit *(or had the Spirit of God daily shewing himself more conspicuously in him),* and was in the desert till the day of his shewing *(himself)* to Israel *(by the execution of his office among them).*

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. *FORASMUCH as* πολλοὶ ἐπιχείρησαν, *many have taken in hand to set forth a narration,* περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, *concerning the things which have most surely been believed and done among us,* Ver. 2. *Even as they delivered them unto us, which from the beginning were eye-witnesses* (of what Christ did), *and ministers of the word* (of the gospel).] Here note,

First, That πράγματα πεπληροφορημένα, refers not only to things believed, but also to things performed by Christ and his apostles. This first treatise being designed to mention the things which Jesus himself said or did, (Acts i. 1.) as they were delivered by the apostles who had been with Christ from the beginning, (John xv. 27. Acts i. 21.) which the seventy disciples were not; his second to declare the acts of the apostles, who being sent to *preach the gospel to all nations, beginning at Jerusalem,* were in that ὑπηρέται τοῦ λόγου, *ministers of the word. Let a man so account of us apostles,* saith St. Paul, ὑπηρέτας Χριστοῦ, *as the ministers of Christ, and stewards of the mysteries of God.* (1 Cor. iv. 1.) He also was himself ordained to be ὑπηρέτης, *a minister,* and witness of what he had seen, and of what Christ should reveal to him; (Acts xxvi. 16.) *i. e.* a witness of what he had seen, and a minister of Christ's revelations made to him. So when Barnabas and Paul were preaching the word of God in the synagogues of the Jews, they had with them John ὑπηρέτην, *a minister* of this word. (Acts xiii. 5.) And when St. Luke saith, they were πεπληροφορημένα ἐν ἡμῖν, he doth not only mean that they were done, but that they were performed with such circumstances as gave them πληροφορίαν τῆς πίστεως, *a full assurance of faith,* (Heb. x. 22.) as to the truth of the doctrines taught, and the works done by Christ and his apostles, as the word signifies continually in the Epistles; as when it is said that Abraham was πληροφορηθεὶς, *fully assured that what God had promised he was able to perform,* Rom. iv. 21. and xiv. 5. *Let every one be fully assured,* πληροφορείσθω, *in his own mind;* when St. Paul wishes to his Colossians *the riches* τῆς πληροφορίας τῆς συνέσεως, *of the full assurance of knowledge;* (Col. ii. 2.) when he saith his Thessalonians *received the word* ἐν πληροφορίᾳ πολλῇ, *in much assurance,* (1 Thess. i. 5.) and desires the believing Jews to be careful to attain εἰς πλήροφορίαν, *to a full assurance of hope to the end.* (Heb. vi. 11.)

Secondly, Hence note, that there is no necessity that the *many who had taken in hand to make a narrative of what was believed or done by Christians,* should have done this at all by writing, rather than by word of mouth, and much less they should all be writers of gospels, rather than of the acts of the apostles; it is certain also that St. Luke is so far from blaming them for these performances, that he places himself in the rank of them, and saith, they made their narrative of these matters, even as the apostles had delivered them.

Thirdly, Hence I conclude, that though St. Luke was no apostle, he might be one of the seventy mentioned Luke x.; for neither were they with Christ ἀπ' ἀρχῆς, *from the beginning,* nor *chosen to be the witnesses of what he did,* nor, in the primary sense, ὑπηρέται, τοῦ λόγου, *the ministers of the gospel.* And yet, besides these words which prove nothing to the contrary, I see not why St. Luke, who was before a proselyte to the Jewish religion, and who had, saith Theophylact, ἑβραικὴν παιδίαν, his instruction in the Jewish religion at Jerusalem, should not see and converse with Christ, and be one of the seventy, as Origen and Epiphanius say he was. (See the preface to this Gospel, §. 2. n. 3.)

[2] Ver. 3. *It seemed good to me also, having had perfect understanding of all things* ἄνωθεν, *from the very first, to write unto thee* καθεξῆς, *in order, most excellent Theophilus.*] Here note,

First, That it is not certain that ἄνωθεν here signifies *from above,* i. e. οὐρανόθεν, *from heaven,* as it is done, John iii. 3. 7. 31. xix. 11. James i. 17. iii. 15. 17. seeing it as often signifies from the top, rise, or beginning of a thing; as when *the veil of the temple* is said to be *rent* ἀπὸ ἄνωθεν, *from the top to the bottom,* Matt. xxvii. 51. Mark xv. 38. Christ's coat to be *woven* ἐκ τῶν ἄνωθεν, *from the top,* John xix. 24. St. Paul to be known of the Jews ἄνωθεν, *from the beginning,* Acts xxvi. 5. and the evangelist here beginning his narrative higher than St. Matthew or Mark had done, even from the promise made to Zacharias of the Baptist, or forerunner of the Lord, I think it more reasonable to adhere to our translation, and not to lay the authority of St. Luke's Gospel upon uncertainties.

Secondly, It being certain that St. Luke in his Gospel doth not give us Christ's miracles, sermons, and journeys, in that order of time in which they were done and spoken, it remains, that when he promised to write καθεξῆς, *in order,* we understand this of Christ's conception, birth, circumcision, baptism, preaching, death, resurrection, and ascension, of which he truly writes in order; or that he would write to him first of what these eye-witnesses had delivered to him of Christ, and then of what these ministers had done in propagation of the gospel, as in the Acts he doth. Note,

Thirdly, That the Theophilus to whom he writes, seems not to be a feigned name, importing only any Christian, who was *a lover of God,* as Salvian conceived; for we have no such instance in the sacred history of feigned names thus used. 2. The word κράτιστος is used in the New Testament as a title of excellency, and never otherwise. (See Acts xxiii. 26. xxiv. 3. xxvi. 25.) And, 3. had he intended this only as a dedication of his work to the true lovers of God, why writes he still in the singular number, and never in the plural?

[3] Ver. 4. Ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν, *That thou mayest know the certainty of those things in which thou hast been instructed.*] Κατήκησις is an instruction, not only by questions and answers, but also by a continual discourse. (Acts xviii. 25. Rom. ii. 18. 1 Cor. xiv. 19.) But that which is hence chiefly to be observed against the Romanists, is (1.) against oral tradition, that St. Luke thought not what was delivered by word of mouth only, even by the *eye-witnesses* and *ministers of the word,* sufficient to give Theophilus a knowledge of the certainty of these things without writing the Gospel; and this the wisdom of God shewed in causing them to be written, saith Irenæus,* *to be the pillar and foundation of the Christian faith.* (2.) That St. Luke held it not unlawful, or unfit for a layman, or any Christian, to read the Scriptures, nor such a one insufficient by thus

* Lib. iii. cap. 1.

reading to understand the things in which he had been instructed; and seeing it is certain that he, and other Christians were instructed in all things necessary to be believed and done by them to salvation, it follows that these writings must contain fully, and with sufficient clearness, all that was necessary to be believed or done by him in order to his salvation, they being written for this very end, that Theophilus *might know the certainty of all those things in which he had been instructed;* and then surely the writings of the whole New Testament must be much more sufficient for that end.

[4] Ver. 5. Ἱερεύς τις, *A priest named Zacharias.*] That he was not, as some have imagined, a high-priest, appears, (1.) because St. Luke calls him simply ἱερεὺς, *a priest*, not ἀρχιερεὺς, a *high-priest*, as he who bore that office was still called, iii. 2. ix. 22. xxii. 2. 4. 52. 54. 66. xxiii. 4. 10. 13. 23. Acts iv. 6. v. 17. 21. 24. vii. 1. ix. 1. 14. (2.) Zacharias was chosen by lot to burn incense; the high-priest did it by right of succession, and burnt it in the holy of holies, into which Zacharias entered not. (3.) Josephus* saith, that Simon son of Boethus was high-priest that year: and, lastly, Zacharias was *priest of the course of Abia*, whereas the high-priest was of no course at all. Of the twenty-four courses appointed by David for the service of the temple, when it should be built, this of Abia was the eighth. (1 Chron. xxiv. 10.) These several courses began on the sabbath-day, and continued to serve till the next sabbath, 2 Kings xi. 7. 2 Chron. xxiii. 8. ἀπὸ σαββάτου ἐπὶ σάββατον, *from sabbath to sabbath*, Joseph. Antiq. lib. vii. cap. 11. p. 248.

[5] *Of the course of Abia.*] Most chronologers that I have read agree in this, that no certain computation can be made from these courses touching the conception or birth of the Baptist. Mr. Whiston's attempt in this matter seems unsuccessful on several accounts. For,

First, Whereas he† begins that computation with the rabbinical tale, that after the return of the priests from the captivity, they were divided again into twenty-four courses, he ought to have observed from the same tale, that the course of Jedajah‡ was then put before that of Jojarib; because he was of the high-priest's family, and so should have begun those courses not from Jojarib, but from Jedajah.

Secondly, Whereas he saith, that *it is highly probable that when Judas Maccabeus restored the daily sacrifice, and afresh appointed the courses of the priest, he would begin those courses with the first family:* it remains to be proved, that he did then appoint any of these courses at all to serve, and that all the priests did not then serve together, as at the other three great festivals. Secondly, There is no reason why he should alter the courses appointed by Solomon in the month Tisri, and that he did not do it is supposed by Dr. Lightfoot,§ who therefore in his account of these courses makes the first of them to begin in that month. In a word, if there were made any alteration at all, St. Luke cannot refer to the course of Abia as it is placed, 1 Chron. xxiv. and then, seeing the family of Abia was not then extant among the courses (there being no mention of their return out of captivity), who can tell where to place it? If he does refer to it, that course must continue in the same order in which it was before, and so was not changed by Judas Maccabeus.

Thirdly, As for this historical evidence from a Jewish rabbinical chronicle, it can be of no validity to them who know they were the worst of chronologers, as the learned have observed, and as is evident from the chronology of David Ganz, and Vorstius's notes upon it, and his famous chronicle, Seder Olam Rabbi; with which he is not much acquainted, though it pretends to some antiquity, yet, saith Buxtorf, "Videtur seipsum in fine libri prodere, dum inquit, Hamar Rabbi Jose," *He betrays himself by adding, Thus saith R. Jose.*

Fourthly, His corollary from all these uncertainties, that the blessed Virgin conceived in the beginning of the sixth month from the conception of Elisabeth, is built upon a mistake, it being plain from Luke i. 36. that her sixth month was completed when the Virgin came to her (which she did presently after the angel appeared to her), for she stayed with her but almost three months, and then Elisabeth's full time was come, (ver. 56, 57.)

[6] Ver. 7. *They were both* προβεβηκότες, *well stricken with age.*] Here, saith Theophylact, because a virgin was to bring forth a son προῳκονόμησεν ἡ χάρις ἵνα γραῦς τέκῃ, οὐ κατὰ νόμον φύσεως, εἰ καὶ μετ' ἀνδρὸς, *God provided that an old woman should bring forth a son, not according to the course of nature, though with a man, they being both aged.*

[7] Ver. 9. Ἔλαχε τοῦ θυμιάσαι, *His lot was to burn incense.*] The law required that the priest should burn incense morning and evening upon the altar of incense, placed before the veil of the most holy: (Exod. xxx. 6—8.) but because they who thus served in every course were many, it was necessary they should by lot choose the man who was to perform that service for that week, and so the Jews say they did. (See Dr. Lightfoot here.)

[8] Ver. 10. *And all the multitude of the people were praying without,* τῇ ὥρᾳ τοῦ θυμιάματος, *at the time of incense.*] When the priest went into the sanctuary, or within the first veil, to offer incense, notice was given by the sound of a little bell, that it was then the time of prayer; and every one present then offered up his prayers to God silently: and though this silent prayer was not commanded, yet there seems a manifest allusion to it in those words of John, where, at *the first offering of incense with the prayers of the saints*, it is said, there *was silence in heaven for half an hour.* (Rev. viii. 1—3.) Whether that of the high-priest Simon, mentioned Ecclus. l. belongs to this matter, or rather to the great day of expiation, I will not determine.

[9] Ver. 11. Ὤφθη δὲ αὐτῷ ἄγγελος Κυρίου, *An angel of the Lord appeared to him.*] That they had former examples of their priests who had seen visions in the temple seems reasonable to conceive from the words, ver. 22. where from his silence it is said, *the people knew that he had seen a vision;* and yet, if you reject the story of Simon the Just seeing an angel going into the holy of holies yearly, on the day of expiation, you will hardly find another instance: for Hyrcanus the high-priest saw no vision, only as he was offering incense, φάσι,* *some say he heard a voice, declaring that his sons had got the victory.*

Ver. 12. Καὶ ἐταράχθη, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.] This

* Antiq. lib. xv. cap. 12. p. 537.
‡ Lightf. Temple Serv. cap. 6.
† P. 156. §. 3.
§ Harm. par. i. p. 22.
* Antiq. lib. xiii. cap. 8.

verse is wanting only in the Ethiopic version, being in all the other versions, in Theophylact, in Hilary the deacon, in Jerome, and Chrysostom, ed. Mor. tom. v. p. 475. and yet Dr. Mills suspects *hunc versum fictum esse ab aliquo ob similia quæ ad Mariam dicuntur*, ver. 24. Append. p. 20. though this suspicion be confuted by the words following μὴ φοβοῦ Ζαχαρία.

[10] Ver. 13. Εἰσηκούσθη ἡ δέησίς σου, *Thy prayer is heard.*] Not that this good man was now praying for himself, that he might have a child; he is so far from any expectation of that, that when an angel appearing to him in God's temple, and so unquestionably as a messenger from God speaks to him of this matter, he believeth not his words; the meaning is, Thy prayers for the delivery of thy people, for the coming of the Messiah, and the consolation of Israel, and the remission of their sins, is so graciously heard, that from thy very loins shall now come the forerunner *to prepare his way;* and thou wilt now quickly have occasion to acknowledge, that *God hath visited and redeemed his people, and raised up a horn of salvation for them,* (ver. 68, 69.)

[11] Ver. 15. Ἔσται γὰρ μέγας ἐνώπιον τοῦ Κυρίου, *He shall be great in the sight of* (or before) *the Lord.*] Either before the Lord Christ, as being *the prophet of the Highest, to go before the Lord to prepare his way,* as the angel saith, ver. 17. and Zacharias, ver. 76. or in the sight of God, as David *found favour* ἐνώπιον Θεοῦ, *in the sight of God,* Acts vii. 46. It follows, *and he shall neither drink wine nor strong drink.* This being the description of a Nazarite, Numb. vi. 3. Judg. xiii. 4. the words *from the womb,* may refer to the same thing, as it is said of Samson, *the child shall be a Nazarite to God from the womb,* Judg. xiii. 5. xvi. 17. (see note on ver. 28.) or if they refer to his being filled with the Holy Ghost, they must be interpreted as Dr. Hammond paraphrases them, *the power of the Holy Ghost shall be discerned to be upon him very early.* So Job xxxi. 18. *I have guided the widow from my mother's womb:* Psal. lviii. 3. *The wicked are estranged from the womb, as soon as they are born they go about and tell lies:* Isa. xlviii. 8. *Thou wast called a transgressor from the womb.* This exposition I prefer to that of Grotius, that he is said to be filled with the Holy Ghost from the womb, because he being in the womb was part of his mother who was filled with the Holy Ghost.

[12] Ver. 17. Ἐν πνεύματι καὶ δυνάμει Ἠλίου, *In the spirit and power of Elias.*] Not in his power of working miracles, for *John did no miracles,* (John x. 41.) but in his power of turning the people to the Lord. (1 Kings xviii. 37.) So the angel expounds it in the following words, cited from Mal. iv. 6. *To turn the hearts of the fathers to the children, and the disobedient to the wisdom of the Just, and so to make ready a people prepared for the Lord;* that is, he shall turn the hearts of the fathers עַל to the children, as that preposition signifies, Josh. ii. 8. 1 Sam. xxii. 11. by causing them to lay aside their discords, and unite, of what sect soever they were, in a general profession of repentance, and a free confession of their sins; and so the son of Sirach saith, *he is appointed,* ἐπιστρέψαι καρδίαν πατρὸς πρὸς υἱὸν, *to turn the heart of the father to the son:* (xlviii. 10.) or else, He shall turn the hearts of the fathers, *al, with the children,* as *al* signifies, Exod. xii. 8, 9. xxxv. 22. calling them all to a general confession of, and repentance for, their sins; and so *turning the disobedient to the wisdom,* revealed to them by Christ, *the Just One,* as he emphatically is styled, Acts iii. 14. And this the Baptist did by preaching to all sorts, young and old, conversion and repentance, and uniting them all in one baptism of repentance, for the remission of sins. (Matt. iii. 5, 6. Mark i. 5.) He was sent to bear witness of Christ *that all men might believe on him;* (John i. 7.) and this he also did so effectually, that many, finding that all that John said of him was true, *believed on him.* (John xiii. 41, 42.) Josephus informs us that he was *a good man, who instructed the Jews by the exercise of virtue,* καὶ τῇ πρὸς ἀλλήλους δικαιοσύνῃ καὶ πρὸς Θεὸν εὐσεβείᾳ, *and by piety towards God, and righteousness or justice towards one another, to come to his baptism; and that hereupon there was great concourse made to him, the people being much delighted with his doctrine.* (Antiq. lib. xviii. cap. 7. p. 626. F. G.)

[13] Ver. 22. Καὶ διέμενε κωφὸς, *And remained speechless.*] It seemeth that he was both dumb and deaf, for we read that he was σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, *not able to speak,* and dumb, ver. 20. and that he was not able to hear is evident, because they nodded and made signs to him and he to them, ver. 22. 62. and therefore it was only by a sign that he asked for a writing-table, ver. 63. And this was the result of his infidelity, in that he believed not an angel appearing to him, in a place where evil angels durst not come, in the name of our Lord, and telling him *his prayer was heard,* which evil angels could not do, and of things which tended to the glory of God, the completion of his promises, and the welfare of mankind, which they would not do.

[14] Ver. 24. Καὶ περιέκρυβεν ἑαυτὴν, *And she hid herself five months.*] Partly from devotion to bless God for a mercy so singular and unexpected, and partly from respect to the child, lest she should be any way defiled, and so derive uncleanness upon the Nazarite in her womb.

[15] Ver. 27. Πρὸς παρθένον (μεμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσὴφ) ἐξ οἴκου Δαβὶδ, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ.] Which words I would render thus, *To a virgin of the house of David, espoused to a man whose name was Joseph; and the virgin's name was Mary.* For, first, of this συμπλοκὴ, or placing of words not in due order of construction, I have given many instances, note on Mark ix. 13.; and I think there is an instance of it here, ver. 15. *He shall neither drink wine nor strong drink from his mother's womb, and he shall be filled with the Holy Ghost.* And this construction I prefer, as being most suitable to those words of the angel, *The Lord God shall give him the throne of his father David.* The Virgin therefore must be of the house of David, for seeing the angel had plainly told her, she should not have this son by the knowledge of a man, it was not Joseph's but Mary's being of the house of David, which made David his father; see also ver. 69. where this *horn of salvation* is said to be *raised up in the house of his servant David:* now thus he was raised up in the house of David, not by Joseph's espousal, but by his birth of the Virgin; for from her also was it, that Christ was ἐκ καρπου τῆς ὀσφύος αὐτοῦ τὸ κατὰ σάρκα, *of the fruit of the loins of David according to the flesh,* Acts ii. 30. ἀπὸ τοῦ σπέρματος, *of the seed of David,* xiii. 23. Rom. i. 3. 2 Tim. ii. 8. Such reason had the evangelist here to say, rather that Mary than Joseph was of the *house of David.*

[16] Ver. 28. Κεχαριτωμένη, *Thou who art highly favoured.*]

Or, who hast found mercy, or favour with God, as it is expounded, ver. 30. It answers to the Hebrew חסד which signifies χάρις and ἔλεος, mercy and favour. So Psal. xviii. 26. עם חסד μετὰ κεχαριτωμένου χαριτωθήσῃ, *with the merciful thou wilt shew thyself merciful;* or, to him that shews favour to others, thou wilt shew favour: and Eph. i. 6. *to the praise of his glorious grace,* ἐν ᾗ ἐχαρίτωσεν ἡμᾶς, *through which he hath dealt graciously with us,* or made us favourites *by the beloved,* or, in Christ Jesus. Thus χαριεργὸς, he that doth kind and grateful offices, is in Suidas τὰ κεχαριτωμένα ἐργαζόμενος, *he that doth kind things,* and χαρίεντα in Phavorinus is κεχαριτωμένα. And the son of Sirach saith, A word, *i. e.* a kind word, is better than a gift, but both come παρὰ ἀνδρὶ κεχαριτωμένῳ, *from a kind man,* to one that shews favour, Ecclus. xviii. 17. It follows, εὐλογημένη σὺ ἐν γυναιξίν, *blessed art thou among women.* So it is said of Jael, εὐλογηθείη ἐν γυναιξίν, *blessed be Jael among women,* Judg. v. 24. of Ruth, iii. 10. εὐλογημένη σὺ, *blessed art thou of the Lord, O daughter!* and so David speaks to Abigail, 1 Sam. xxv. 33. so also, *the Lord is with thee,* is said to Gideon, Judg. vi. 12. And the words, ver. 30. εὗρες χάριν παρὰ τῷ Θεῷ, *thou hast found favour with God,* are also said of Noah, Gen. vi. 8. of Joseph, Gen. xxxix. 4. of David, Acts vii. 46. So that here is nothing said of the blessed Virgin in this salutation, which was not before said of others.

[17] Ver. 33. *And he shall reign over the house of Jacob,* εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος, *for ever; and of his kingdom there shall be no end.*] *i. e.* Whilst the house and the seed of Jacob, or the world lasts; his kingdom being never to give place to any other kingdom, as the four monarchies did, Dan. vii. 14. but yet when death, the last enemy of his church, shall be dissolved, he shall give up this mediatory kingdom *to the Father.* (See note on 1 Cor. xv. 28.)

[18] Ver. 34. Πῶς ἔσται τοῦτο; *How shall this be, seeing I know not a man?*] She so inquires after the manner, as not to doubt of the fact, but she says not she was under a vow not to know a man: for, (1.) virginity amongst the Jews was not matter of praise, but reproach; (Psal lxxviii. 63.) insomuch that Grotius with all his learning could bring no instance of any women who were παρθέναι δι' ἁγνείαν, or kept their virginity, but from a testimony of Philo * concerning some old women among the essenes, who were known enemies to matrimony: (see the note on Coloss. ii. 21.) and, (2.) marriage is numbered by them among the precepts of the law, Targum on Gen. i. 28. which they only were exempted from, who devoted themselves wholly to *the study of the law:* and, (3.) if she made this vow before her espousals, why should she marry? if after, it was void, as being not made with the consent of her husband.

Ver. 35. Διὸ καὶ τὸ γεννώμενον ἅγιον, *Therefore that holy thing which shall be born of thee.*] Here it is evident that our interpreters followed the other reading, *viz.* τὸ γεννώμενον ἐκ σοῦ ἅγιον, for which they had good reason, for so read all the ancient versions; so Irenæus, lib. iii. cap. 26. Tertullian, contra Prax. cap. 20. Novat. de Trin. cap. 19. Author Quæst. et Respons. ad Orthodox. q. 46. p. 430. Epiphan. Anchor. p. 69. Chrysost. ed. Mor. tom. v. p. 476. Autor Dial. contra Marcion. p. 121. where he notes that the evangelist saith not διὰ σοῦ but ἐκ σοῦ. (See Examen Millii.)

[19] Ver. 36. *Elisabeth thy cousin,* συγγενής σου.] Though Elisabeth was of the tribe of Aaron, ver. 5. it follows not that Mary was so; for a woman might marry into another tribe, provided she were not an heiress that carried the paternal inheritance along with her, care being taken only against that by the law, Numb. xxxvi. 8, 9.

[20] Ver. 39. *Mary went* εἰς τὴν ὀρεινὴν—εἰς πόλιν, *into a city of Juda.*] *i. e.* To Hebron, which was situated in the hill country, (Josh. xi. 21.) and was given to the posterity of Aaron for an inheritance; (Josh. xxi. 10, 11.) it was also the city where David was anointed king over Judah. (2 Sam. ii. 4.)

[21] Ver. 42. Καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου, *And blessed be the fruit of thy womb.*] These words shew that Christ had not his body from heaven, but from the womb of the Virgin, and so was truly the seed of David, according to the flesh, Rom. ix. 5. (See Matt. i. 20. Gal. iv. 6. and the note on 1 Cor. xv. 47.)

[22] Ver. 43. *The mother of my Lord.*] She calls him, saith Woltzogenius, her Lord, as David had done, Psal. cx. 1. and in his note on Matt. xxii. 45. he saith, he was so styled by him, *because, by virtue of his exaltation to the right hand of Power, or of God, he was made Lord of angels, and of all men.* Now he who is *Lord over all men, and angels,* must have Divine power and wisdom to rule and govern them, and so partake of the Divine nature. Hence of him, whose name is *King of kings,* and *Lord of lords,* Rev. xix. 16. St. John doth also say, his name is ὁ λόγος τοῦ Θεοῦ, *the Word of God,* ver. 13. and in the beginning of his Gospel, that *this Word was God.*

[23] Ver. 44. Ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος. *The child leaped in my womb.*] *By reason of the joy which transported me,* saith Dr. Hammond; for it was when Elisabeth heard the salutation of Mary, that the babe leaped in her womb, ver. 41. nor is any infant in the womb capable of any joy, as having no apprehensions of good to be enjoyed, or evil to be avoided; and so he cannot be capable of that joy which results only from these apprehensions: if you object, that the angel had foretold that this child should be *filled with the Holy Ghost from his mother's womb,* ver. 15. and upon that account he might rejoice whilst he was in it, see the answer, note on ver. 15.

[24] Ver. 45. *And blessed is she that believed, for* (ὅτι, *that*) *there shall be a performance of these things.*] As the Hebrew כי signifies not only *for,* but *that;* as Job iii. 12. כי אינק *that I might suck;* and Psal. xi. 3. the wicked bend their bow, &c. *that the foundations* may be destroyed: (see note, p. 406.) so doth the Greek ὅτι.

[25] Ver. 48. Ὅτι ἐπέβλεψεν ἐπὶ ταπείνωσιν τῆς δούλης αὐτοῦ, *For he hath regarded* (or compassionately looked upon) *the low estate of his handmaid.*] The word here is not ταπεινοφροσύνη, *the humble-mindedness,* but ταπείνωσις, *the mean, low,* or *afflicted state* of the Virgin, which appeared in her offering for her purification, Luke ii. 24. So the word constantly signifies both in the Old and the New Testament: so speaks Leah, Gen. xxix. 32. *The Lord saw* τὴν ταπείνωσιν, *my affliction, and hath given me a child:* so Jacob, Gen. xxxi. 22. *The Lord saw my affliction:* so Deut. xxvi. 7. 1 Sam. ix. 16. 2 Kings xiv. 26. Neh. ix. 9. Psal. ix. 13. xxiv. 18. xxx. 7. cxix. 153. Lam. i. 9. Acts viii. 33.

* De Vita Contemp. p. 695.

[26] Ver. 49. *For he that is mighty hath done to me* μεγαλεῖα, *great things;*] *i. e.* He hath wrought a great miracle upon me; so μεγαλεῖα, and τὰ μεγάλα, often signify the miracles God wrought in Egypt and in the wilderness, Deut. x. 21. xi. 7. xxxiv. 12. Psal. lxxi. 19. Ecclus. xvii. 8. xxxvi. 8. xliii. 15.

[27] Ver. 51. Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ, *He hath shewed strength with his arm.*] Here Grotius notes, that God's great power is represented by his finger, his greater by his hand, his greatest by his arm; the production of lice was *by the finger of God,* Exod. viii. 19. his other miracles in Egypt were wrought *by his hand,* Exod. iii. 20. the destruction of Pharaoh and his host, in the Red Sea *by his arm,* Exod. xv. 6. The following words seem to be taken from the song of Hannah, 1 Sam. ii. 4—6. and need no farther explication than that which they have received in the paraphrase.

[28] Ver. 54. Ἀντελάβετο, &c. *He hath holpen his servant Israel,* &c.] The word ἀντιλαμβάνεσθαι signifies, to hold by the hand, to sustain from falling, or to lift up when fallen, and so to afford aid or help, Jer. xxxi. 32. Zech. xiii. 13. This he hath done, saith the Virgin, in remembrance of his mercy; for then God is said signally to remember his people, when, after a long oppression, in which he seemed to have forgotten them, he works a mighty salvation for them: so Psal. cxxxvi. ἐν τῇ ταπεινώσει ἡμῶν ἐμνήσθη, *the Lord remembered us in our affliction,* (ver. 23.) *and delivered us out of the hand of the enemy;* and he did this also in pursuance of his promise made to our forefathers, to send the Messiah to be an everlasting blessing to all that believed in him, and so became the seed of Abraham by faith.

[29] Ver. 59. Ἐν τῇ ὀγδόῃ ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον, *On the eighth day they came to circumcise the child.*] Not before that day, because the mother was unclean seven days, (Lev. xii. 1, 2.) and so was the child by touching her, and therefore he was not then fit to be admitted into covenant: moreover, till that time he was weak, and could not well endure the pain of circumcision. (See the note on Phil. iii. 5.) Note also, that the law appointed no certain place in which circumcision was to be done, nor any certain person to perform it, and therefore it was done sometimes by women, (Exod. iv. 25.) and here in the house of Elisabeth, as appears by her presence at it, (ver. 60.) The Jews did it sometimes in their schools, not out of necessity, but to have more witnesses of the fact. Then also they gave the name to the infant, because, when God instituted circumcision, he changed the names of Abraham and Sarah.

[30] Ver. 60. *He shall be called John.*] This she might learn from her husband, giving her in writing a relation of what the angel said to him, (ver. 13.) Now, *God is gracious,* which is the import of that name, is a name very fit for him, who was to be the first preacher of the kingdom of grace, and who was to point out him, *for whose fulness we receive grace for grace.* (John i. 16.)

[31] Ver. 66. Καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ, *And the hand of the Lord was with him.*] Here by the *hand of the Lord* we are not to understand the spirit of prophecy, for this is still described by *the hand of the Lord being* ἐπ' αὐτὸν, *upon the prophet,* Ezek. i. 3. iii. 22. xxxvii. 1. xl. 1. but the care, providence, and assistance of God, as Psal. lxxx. 17.

[32] Ver. 67. Καὶ Ζαχαρίας ἐπλήσθη πνεύματος ἁγίου καὶ προεφήτευσε, *And his father Zachary was filled with the Holy Ghost, and prophesied.*] Notwithstanding all that the critics here say, I know but two significations of the word prophesying, especially when it is said to be done by one *filled with the Holy Ghost;* as here; and two senses, in which any one in Scripture is called a prophet. And,

First, According to the grammatical import of the word, a prophet is ὁ προφάσκων τὸ μέλλον, *one who foretells, that something future, and contingent in respect of us, shall certainly fall out:* so Phavorinus, Προφήτης ἐστὶν ὁ δὶ ἐνεργείας πνευματικῆς τὰ μέλλοντα δηλῶν, *A prophet is one who declares things future, by the assistance of the Spirit:* thus, when Ezekiel had prophesied of the desolation of Jerusalem by the sword, and by wild beasts, *When this* (saith he) *cometh to pass, ye shall know that a prophet hath been among you:* (Ezek. xxxiii. 27. 33.) and in the time of their captivity, they thus complain, *We see not our signs; there is no prophet more, not one that can tell us how long* these calamities shall last, or when they will have an end. (Psal. lxxiv. 9.) And in this sense Zacharias here prophesies, foretelling what should be done by his son, and by the Messiah hereafter.

Secondly, a prophet, in the Scripture language, is a revealer of the will of God. So Phavorinus, Προφήτης ἐστὶν ἄνθρωπος θεῖος πνευματοφόρος, *A prophet is a Divine man, endued with an afflatus of the Holy Spirit.* In this sense is Abraham styled a prophet, by reason of the many Divine revelations made to him, Gen. xx. 7. and by him left unto posterity, xviii. 19. and John the Baptist is here styled a prophet, ver. 76. because he received his commission and doctrine from heaven, Matt. xxi. 25. John i. 6. though we read of no predictions made by either of them. And to such a prophet it was absolutely necessary, that he should receive his doctrine by revelation from God; for *as the things of man knoweth no man, but the spirit of man that is in him; so the things of God knoweth no man, but the Spirit of God:* (1 Cor. ii. 11.) so that he who reveals his will must be ἄνθρωπος ὁ πνευματοφόρος, *a man inspired by the Spirit;* for, saith St. Peter, *no prophecy is of private motion or incitation, but holy men of old spake as they were moved by the Holy Ghost.* (2 Pet. i. 20, 21.) Hence are they styled so often *the messengers of the Lord, the prophets who had spoken in the name of the Lord,* 2 Chron. xxxvi. 16. Hag. i. 13. Mal. ii. 7. 1 Pet. i. 10. 2 Pet. iii. 2. Their prophecies are called the *word* and *burden* of the Lord; and their style runs, *Thus saith the Lord.* Hence, lastly, this is still the character of the false prophets, that *they run when God had not sent them, and prophesied when God had not spoken to them;* nor have these words any other sense in Scripture, nor were they ever used otherwise by the ancient Jews: this sense the word plainly bears, when it is said, Exod. vii. 1. *I have made thee a god to Pharaoh, and Aaron thy brother shall be thy prophet; i. e.* the revealer of what thou, the god of Pharaoh, shalt say to him; nor does it ever signify to expound or interpret Scripture, otherwise than by a Divine afflatus, or gift of prophecy. (See the note on 1 Cor. xiv. 6.) It also signifies a Divine afflatus enabling a man to compose hymns, or psalms of praise, but still *as they were moved by the Holy Ghost.* (See the same note.) In the example of Saul, it signifies to rave in prophesying; *i. e.* to be, as the Septuagint hath it, Hos. ix. 7. ἐξεστηκὼς, a prophet in *ecstasy* and

madness; but still by the afflatus of an evil spirit, according to that distinction of prophecy Phavorinus gives us, that it is either πνευματικὴ ἢ καὶ διαβολικὴ, *by the afflatus of the good or evil spirit;* as in this instance, the evil spirit came upon Saul, *and he prophesied in his house.* (See the opinion of the Jews, note on 2 Pet. i. 21.) And, lastly, when the body of Elisha is said by the son of Sirach to prophesy by raising the dead man, Ecclus. xlviii. 14. he intended not to say, it wrought a miracle, but only that it foretold a thing to come, *viz.* the fall of the Syrians, who, saith Elisha there, *shall be smitten three times,* and the rising up of God's oppressed people, or the reviving of them; and so is to be reduced to the first acceptation of the word.

[33] Ver. 68. Ἐπεσκέψατο, καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ, *He hath visited in mercy,* &c.] So Ruth i. 6. Psal. lxxix. 15. cv. 4. so as to do them good; as he visited Sarah, Gen. xxi. 1. and Hannah, 1 Sam. ii. 21. and his people oppressed by the Egyptians, Gen. l. 24, 25. Exod. iii. 16. when the people rejoiced, ὅτι ἐπεσκέψατο, *that God hath visited the children of Israel,* iv. 31. xiii. 19. as he did then by granting them the deliverance they desired, and here by granting the Messiah they so earnestly expected, who was to save his people from their sins, and so to work redemption for them.

[34] Ver. 69. Κέρας σωτηρίας.] Either a strong or mighty salvation; the metaphor being taken from beasts, whose strength is in their horns, as Jer. xlviii. 25. Lam. ii. 3. 17. Or a *royal salvation;* the horn signifying royal power, Psal. cxxxii. 17. Dan. vii. 7, 8. Zech. i. 18. this relating to the setting up the kingdom of David by the Messiah, who was to reign over the house of Jacob, ver. 33. 73. so that it is eminently κέρας τοῦ Χριστοῦ αὐτοῦ, *the horn of his Christ,* 1 Sam. ii. 10.

[35] Ver. 70. Τῶν ἀπ' αἰῶνος προφητῶν, *Which have been since the world began.*] From the beginning of ages, the promise being made to Adam, Gen. iii. 15. *that the seed of the woman should bruise the serpent's head.* So Jerusalem hath been a rebellious city, *min Jomath holma,* ἀφ' ἡμερῶν αἰῶνος, i. e. *from time of old,* Ezra iv. 15. 19. and ἡμέραι ἀρχαῖαι, the days of old, and ἤτη αἰώνια, are the same, Psal. lxxvii. 5. (See the note on Tit. i. 2.)

[36] Ver. 73. *To perform the oath,* &c.] This oath was made to Abraham, Gen. xxii. 16, 17. Now that being *an immutable thing,* (Heb. vi. 17.) it could neither be hindered nor retarded by the sins of the Jews, as they say the coming of their Messiah was! and the words following, δοῦναι ἡμῖν, *that he would give us this horn of salvation,* or this seed, in which all the families of the earth should be blessed, are the subject of that oath, Gen. xxii. 18. and therefore these words are rather to be joined to this verse, as in the Greek, than to be added to the beginning of the next, as it is in our translation.

[37] Ver. 74. Ἀφόβως λατρεύειν αὐτῷ, *To serve him without fear.*] That ἀφόβως here is to be joined to λατρεύειν, *to serve,* is evident, as Mr. Le Clerc notes, from the harshness of the other expression, *to be delivered without fear;* and from the nature of the Christian constitution, which delivers us *from the spirit of bondage unto fear,* under which the Jews were held, (Rom. viii. 15.) from the fear of death, the last enemy, and of Satan, who had the power of death; (Heb. ii. 14, 15.) God having *not now given us the spirit of fear,* (2 Tim. i. 17.) but that love which casts out fear. (1 John iv. 18.) But then, when Mr. Le Clerc adds, that *at this time the Syrians, Egyptians, and other heathen nations bordering on Judea, were troublesome to the Jews; nor were they without fear of the Romans themselves, so that they could not exercise their religion* ἀφόβως, *without fear;* and that *Zacharias speaks of the Messiah, as of one that was about to rescue the Jews from those dangers, in agreement with the common opinion; nor did the spirit of prophecy undeceive him as to this matter:* this is one of those bold strokes, which if that learned man could abstain from, he would give less offence to the Christians, and less advantage to the antiscripturists; for if one *filled by the Holy Ghost,* and prophesying by an afflatus from him, may prophesy deceit, and promise to his fellow Jews that a temporal kingdom should be erected by the Messiah, which their common opinion made them to expect; though this opinion was not only false, but wholly opposite to the nature of Christ's kingdom, and that which chiefly hindered the Jews from receiving Christ as their Messiah: why might not others, *though filled with the Holy Ghost,* speak other things according to the common though false opinion of the Jews, and the spirit of prophecy *not undeceive them?* And if so, where is our certainty of the rule of faith? But surely, if Christ's kingdom be spiritual, his subjects must be so, and their enemies spiritual, sin, death, and Satan; from all which we shall obtain a full deliverance by *serving God in righteousness and holiness before him all the days of our life.*

[38] Ver. 76. Ὁ προφήτης ὑψίστου, *The prophet of the Highest.*] The God of Israel seems to have been still owned by those heathens who had any knowledge of him, as a God above all gods; by Cyrus he is styled, by way of emphasis, ὁ Θεὸς, *the God,* Ezra i. 3. by Rahab the harlot, the God of heaven above, and in the earth beneath, Josh. ii. 11. by Cyrus, 2 Chron. xxxvi. 33. Ezra i. 2. by Darius, Ezra vi. 9, 10. by Artaxerxes, Ezra vii. 21. 23. by Nebuchadnezzar, Dan. iv. 37. by Hiram, the God that made heaven and earth, 1 Chron. ii. 12. And as in Scripture he is exalted above all others, by the name of אל עליון the most high God, Gen. xiv. 18. so also he is styled by Cyrus, Esd. ii. 3. by Nebuchadnezzar, Dan. iv. 34. by Darius, Esd. vi. 31. by Artaxerxes, Esd. viii. 19. 21. by the emperor Augustus, Josephus Antiq. lib. xvi. cap. 10. p. 561. by Tiberius, Philo legat. ad Caium, p. 785. E. by Tatnai and Shethar-boznai, Θεὸς ὁ μέγας, the great God, Ezra v. 8. by Artaxerxes, the highest, the greatest, and the living God, Esth. xvi. 16.

[39] Ver. 78. Ἀνατολὴ ἐξ ὕψους, *The day-spring from on high hath visited us.*] He who is here styled *the day-spring from on high,* or rising sun, is by Zachary called, iii. 8. Ἀνατολὴ, *the rising sun, my servant;* and, vi. 12. *the man whose name is* Ἀνατολὴ, *the rising sun:* and by Malachi iv. 2. *the Sun of righteousness,* as being to arise upon the Jew and gentile, and spread his bright beams on those *who sat in darkness and in the shadow of death,* Isa. ix. 2. Whence by old Simeon he is said *to be a light to lighten the gentiles,* Luke ii. 32. and by the Baptist, *to be a light shining in darkness,* John i. 5.—

An addition. It is evident to any one who inspects the Greek, that this hymn is deficient as to the full sense of it, from ver. 71. to 75. and that ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, ver. 72. which we translate *to perform the mercy*

promised to, should rather be translated, *to perform the mercy* (covenated) *with our fathers, and to remember his holy covenant;* according to the words of the blessed Virgin, *He hath holpen his servant Israel, in remembrance of his mercy* (covenanted) *to Abraham, and to his seed for ever:* it being therefore very usual, both in the Old and the New Testament, to supply what is defective from the preceding words, I look upon the whole following hymn to ver. 76. as a descant upon those words in the beginning, to wit, ἐπεσκέψατο, καὶ ἐποίησε λύτρωσιν, *he hath visited and redeemed his people;* and therefore fill up the sense of it thus, ἐποίησε λύτρωσιν, *He hath performed redemption to them: viz.* ver. 71. σωτηρίαν, *Salvation from our enemies, and from the hands of all that hate us.* Ἐπεσκέψατο, ver. 72. ποιῆσαι ἔλεος, *He hath visited us, to perform the mercy covenanted with our fathers, and to remember his holy covenant;* καὶ μνησθῆναι, ver. 73. τὸν ὅρκον, *and to remember the oath which he sware to our father Abraham,* τοῦ δοῦναι ἡμῖν, *to give us the heirs of the promise,* (Heb. vi. 17.) *this horn of salvation,* ver. 69. *this Redeemer, this deliverer out of Zion,* styled ὁ ῥυόμενος, to enable us, ῥυσθέντας, *thus delivered from the hands of our enemies, to serve him without fear,* &c.

CHAP. II.

1. AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that [1] all the world should be taxed *(i. e. should have their names and conditions of life set down in court-rolls, according to their families).*

2. (And this taxing was [2] first made *(before that made)* when Cyrenius was governor of Syria.)

3. And all went to be taxed, every one into his own city.

4. And Joseph also [3] went up from Galilee, out of the city of Nazareth, to Judea, to [4] the city of David, which is called Beth-lehem, because he was of the house and lineage of David;

5. To be taxed with [5] Mary his espoused wife, being great with child.

6. And so it was, that, while they were there, the days were accomplished that she should be delivered.

7. And she brought forth her first-born son, [6] and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn.

8. And there were in the same country [7] shepherds abiding in the field, keeping watch over their flock by night.

9. And, lo, the angel of the Lord came upon them (Gr. *stood by them),* and the [8] glory of the Lord shone round about them: and they were sore afraid.

10. And the angel said to them, Fear not; for, behold, I bring you good tidings of great joy, which shall be *(so)* to all people.

11. For to you is born this day in *(Beth-lehem)* the city of David a Saviour, which is Christ the Lord.

12. And this shall be a sign to you *(of the truth of my words, That going thither)* ye shall find the babe wrapped in swaddling-clothes, lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. [9] Glory *(be)* to God *(who dwelleth)* in the highest *(heavens),* and *(or, for by this Saviour is procured)* on earth peace, *(and God's)* good-will towards men.

15. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even to Beth-lehem, and see this thing which is come to pass, which the Lord hath made known to us.

16. And they came with haste *(thither),* and found Mary and Joseph *(there),* and the babe lying in a manger.

17. And when they had seen it, they made known abroad the saying which was told them *(by the angel)* concerning this child.

18. And all they that heard it wondered at those things which were told them by the shepherds.

19. But Mary kept all these things, and pondered them in her heart.

20. And the shepherds returned, glorifying and praising God for all the things they had heard *(from the angel)* and seen, as it was told them *(by him).*

21. And when eight days were [10] accomplished *(i. e. when the eighth day was come)* for the circumcising of the child, his name was called JESUS, which was so named of *(or, the name imposed on him by)* the angel before he was conceived in the womb.

22. And when the days of her [11] purification, according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord;

23. As it is written in the law of the Lord, [12] Every male that openeth the womb shall be called holy to the Lord *(i. e. shall be consecrated to God, and so made holy);*

24. And to offer a sacrifice *(for the woman at her purification),* according to that which is said in the law of the Lord, *(That he who is not able to bring a lamb, should bring)* a [13] pair of turtle-doves, or two young pigeons.

25. And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just *(towards men)* and devout *(towards God, and he was)* [14] waiting for the consolation of Israel: and the [15] Holy Ghost was upon him.

26. And it was revealed to him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27. And he came by *(motion of)* the Spirit into the temple: and when the parents *(at the same time)* brought in the child Jesus, to do for him *(i. e. to pay the price of his redemption as being their first-born)* after the custom of the law *(concerning the first-born),*

28. Then took he him up in his arms, and blessed God, and said,

29. Lord, now lettest thou thy servant [16] depart in peace, *(seeing it hath been with me)* according to thy word:

30. For mine eyes have seen *(the Messiah, called)* thy [17] salvation,

31. Which thou hast prepared before the face of all people *(as well gentiles as Jews, he being sent as)*

32. [18] A light to lighten the gentiles, and *(to be)* the glory of thy people Israel.

33. And Joseph and his mother marvelled at these things which were spoken of him.

34. And Simeon blessed them, and said to Mary his mother, Behold, this child is set for [19] the fall *(of many*

through infidelity), and *(for the)* rising again *(or up)* of many in Israel *(through faith in him)*; and for a sign that shall be spoken against *(by the scribes and pharisees, and rulers of the people, who shall blaspheme his person, contradict his doctrine, and set him up as their mark to shoot at)*;

35. Yea, a sword *(that of martyrdom)* shall pierce through thy own soul also *(and this contradiction of him, God in his wisdom shall permit)*, that the thoughts of many hearts *(i. e. the inward tempers and dispositions of many)* may be revealed.

36. And there was *(also)* one [20]Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; *(and)* she was of a great age, and had lived with a husband seven years from her virginity;

37. And she was a widow of about fourscore and four years *(old)*, which departed not from the temple, but served God with fastings and prayer night and day *(at evening and morning service)*.

38. And sho coming at that instant *(that the child was there)* gave thanks likewise to the Lord, and [21] spake of him to all them that looked for redemption in Jerusalem *(as the person from whom it was to be expected)*.

39. And when they had performed all things according to the law of the Lord *(and had fled into Egypt for the safety of the child, after the death of Herod)*, they returned into Galilee, to their own city Nazareth.

40. And the child grew, and waxed strong in spirit, *(being)* filled with wisdom: and the grace of God was upon him *(i. e. the favour of God was with him)*.

41. Now his parents went to Jerusalem every year at the feast of the Passover.

42. And when he was twelve years old, they went up *(with him)* to Jerusalem after the custom of the feast.

43. And when they had fulfilled the *(seven)* days *(of the feast)*, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44. But they, supposing him to have been in the company, *(they)* went a day's journey; and *(then)* they sought him among their kinsfolk and acquaintance.

45. And when they found him not, they turned back again to Jerusalem, seeking him.

46. And it came to pass, that [22] after three days *(the third day)* they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47. And all that heard him were astonished at his understanding and answers.

48. And when they saw him, they were amazed: and his mother said to him, Son, why hast thou dealt thus with us? behold, thy father and I have sought thee sorrowing.

49. And he said to them, How is it that ye sought me? wist ye not that I must be about my Father's [23] business (Gr. *in my Father's house*)?

50. And they understood not the saying which he spake to them.

51. And he went down with them, and came to Nazareth, and was subject to them: but his mother kept all these sayings in her heart.

52. And Jesus [24] increased in wisdom, and stature, and in favour with God and man.

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. ΑΠΟΓΡΑΦΕΣΘΑΙ *πᾶσαν τὴν οἰκουμένην, That all the world should be taxed.*] Not only the Roman empire, but all the precedent empires were styled οἰκουμένη, *the world*; and the governors of them were said *πάσης ἐπικρατῆσαι τῆς οἰκουμένης, to rule over the whole world.* (See the note on Heb. ii. 5.) Hence the counsel of God against the *empire of Babylon* is styled his counsel, *ἐπὶ τὴν ὅλην οἰκουμένην, against all the earth*; her desolation is represented as the desolation *ὅλης τῆς οἰκουμένης, of the whole world*; and the evil brought upon her, as evils which extended *τῇ οἰκουμένῃ ὅλῃ, to the whole world.* (Isa. xiv. 17. 26.)

[2] Ver. 2. *Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου, Now this taxing was first made when* (or, was before that, when) *Cyrenius was governor of Syria.*] I dare not allow of the boldness of those critics, who for Κυρηνίου read Κυιντηλίου, or Σατυρνίνου, there being no footsteps of any such reading either in ancient writers, versions, or MSS.; and were there place for conjecture here, I would rather read *πρὸ τῆς* than *πρώτη*; as if the evangelist should say, This taxing or enrolling was before that, which was made by Cyrenius, that being so unhappy and pernicious to the Jews,* by reason of the sedition then raised, upon occasion of the tax, by Judas Gaulonites, and which, saith Josephus,† gave the rise to all their future troubles.

Now this, saith Josephus, was after Judea was made *προσθήκη τῆς Συρίας, an addition to the province of Syria*; and when Archelaus was banished, and so above ten years after that mentioned here, as done at our Saviour's birth, and fit to be thus separated from that, which was attended with those ill effects; this being in design highly salutary, that being very fatal to the Jewish nation. But neither do we need this criticism, since the words *πρῶτος* and *πρότερος* are by the LXX. oft used according to this sense: of the word *πρότερον*, this is beyond doubt, God saying twice *ἀποστελῶ σφηκίας* לפניך *προτέρας σου, I will send hornets before thee*; (Exod. xxiii. 28. Josh. xxiv. 12.) in which sense you will find this word above twenty times in Kircher's Concordance in the word פנה: that *πρῶτος* also is used in the sense of priority, we learn from these instances, *πρωτότοκος ἐγὼ ἢ σύ*, Heb. אני ממך *I am before thee, I am elder than thou*; *καὶ ἵνα τι οὐκ ἐλογίσθη ὁ λόγος μου πρῶτος.* Chald. קדימוצא לי kaddemotza li, *why then was not the word first spoken to me?* cur mihi non annuntiatum est priori? 2 Sam. xix. 43. Isa. lxv. 16. *The former troubles are forgotten*, Gr. *ἐπιλήσονται τὴν θλῖψιν αὐτῶν τὴν πρώτην*, and ver. 17. *οὐ μὴ μνησθῶσι τῶν προτέρων, they shall not remember the former*: so John i. 15. 30. *ὅτι πρῶτός μου ἦν, for he was before me*; and, xv. 18. *know that they hated ἐμὲ πρῶτον, me before you*; 1 Cor. xiv. 30. *ὁ πρῶτος, let the former hold his peace*; and 1 John iv. 19. *we love him, ὅτι πρῶτος, because he loved us before*; and in Aristophanes, *ἀλλ' οὐκ ἂν πρώτου* is interpreted *ἀλλ' οὐκ ἂν πρότερον*, Neph. p. 122. and so Theophylact interprets the words here, *τουτέστι προτέρα ἡγεμονεύοντος, ἦγουν πρότερον ἢ ἡγεμόνευε τῆς Συρίας Κυρήνιος.* As for this *ἀπογραφὴ*, that it was not a money tax, but an en-

* *Κυρήνιος ἐπὶ Συρίας παρὴν ὑπὸ Καίσαρος δικαιοδότης τοῦ ἔθνους ἀπεσταλμένος, καὶ τιμητὴς τῶν οὐσιῶν γενησόμενος.* Joseph. Antiq. lib. xviii. cap. 1.

† *Καὶ τῶν αὖθις κακῶν κατειληφότων ῥίζας ἐφύτευσαν.* Ibid.

rolling of persons according to their families and estates, see Dr. Hammond, note *b*.

[3] Ver. 4. Ἀνέβη δὲ καὶ Ἰωσὴφ, &c. *And Joseph went up from Galilee—to the city of David called Beth-lehem.*] Here, first, interpreters observe, that ἀναβαίνειν, *to ascend*, or *go up*, does not always signify to go from a lower to a higher place, but to go from one place to another, as Judg. xvi. 18. Secondly, That admirable was the providence of God in ordering this enrolment, intended by Augustus to be done before, to be deferred to this very time, that so Christ might be born in Beth-lehem, according to the prediction of the prophet, Micah v. 2. And, thirdly, that the stock and family of Christ might at that time be known and preserved in the public tables, as Justin Martyr, Tertullian, and Chrysostom, (hom. 8. in Matt.) testify.

[4] Εἰς πόλιν Δαβὶδ, *To the city of David.*] That musterings and enrollings, as in other nations, so especially in Judea, were made according to their tribes, cities, and families, we learn from the sortition which Joshua made by tribes, families, and households, Josh. vii. 14. Now this could not be done, especially after their manifold dispersions, unless every one went to that city to which his family belonged.

[5] Ver. 5. Σὺν Μαριὰμ τῇ μεμνηστευμένῃ αὐτῷ γυναικὶ, *With Mary his espoused wife.*] She was not only espoused now, but married also to him, but is still called espoused, because Joseph used her as such, not knowing her *till she had brought forth* υἱὸν αὐτῆς τὸν πρωτότοκον, *her first-born son*, Matt. i. 25. (See the note there.) Moreover, hence it is probably collected, that the blessed Virgin Mary was also of the house and family of David, as hath been shewed, note on Luke i. 27. for, if he went to Beth-lehem to be enrolled because he was of the house and family of David, she must go thither for the same reason also; "nam alioqui ipsa in familiæ suæ urbe profiteri debuerat;" *for otherwise* (saith Grotius) *she ought to have been enrolled in the city of her own family*, and not at Beth-lehem: for it is said, ver. 3. *that all* (men and women) *went to be taxed, every one in his own city.*

[6] Ver. 7. Καὶ ἐσπαργάνωσεν, &c. *And she wrapped him in swaddling-clothes.*] By doing this herself it is thought her labour was without the usual pangs of childbed.

[7] Ver. 8. Καὶ ποιμένες ἦσαν—φυλάσσοντες φυλακὰς τῆς νυκτὸς, &c. *And there were shepherds—keeping watch over their flock*, or *the watches of the night over their flock.*] Here note, 1. That as Abraham and David, to whom the promise of the Messiah was first made, were shepherds, so was the completion of this promise first revealed to shepherds. 2. The watches of the night were four; the first of them is mentioned Lam. ii. 19. the second and third, Luke xii. 38. and the fourth, Matt. xiv. 25. being the morning watch, Exod. xiv. 24. These flocks being kept in the field, they watched severally in their courses, to preserve them from thieves and wild beasts, and had their little cottages erected for that purpose.

[8] Ver. 9. Καὶ ἡ δόξα Κυρίου περιέλαμψεν αὐτοὺς, *And the glory of the Lord shone round about them.*] *i. e.* Not only a great light, but such a glorious splendour as useth to represent the presence of God; of which, see note on Phil. ii. 6. Heb. i. 3. and was oft attended with a host of angels, as here, ver. 13. styled the heavenly host, 1 Kings xxii. 19. Neh. ix. 6. Psal. ciii. 20. who, as they sang together at the first creation, Job xxxviii. 7. so do they now at the redemption of the world, praising God, and saying,

[9] Ver. 14. Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία, *Glory to God on high, and on earth peace, good-will towards men.*] Here note, first, that this is not a hymn of prayer, that glory may be given to God, peace may be upon earth, &c. but rather a declaratory hymn of glory due to God for what he hath done already; for the angels are said to *praise* God, saying, *Glory*, &c. Now praise is for what is done already. Secondly, Some, observing that καὶ is sometimes casual, and signifies *for*, give the sense of this hymn thus, Glory be to God; because, by the birth of this Saviour, who is our peace, (Eph. ii. 14.) there will be peace on earth, and the good-will of God to man is manifest. Others thus: The good-will of God to man, shewed in the incarnation of our Saviour, is matter to him of the highest glory, and the foundation of our peace on earth: and because some copies read ἐν ἀνθρώποις εὐδοκίας, *to men of good-will*; some, following that reading, give the sense thus: Peace will be on earth to men whom God accepts. But this is less to be regarded, because all the Greek fathers (Orig. in Joh. xi. 14. Euseb. Demonst. Evang. lib. iv. cap. 10. p. 163. Epiph. Hær. 30. §. 29. Constit. Apost. lib. vii. cap. 47.) read otherwise. (See Examen Millii in locum.)

[10] Ver. 21. Καὶ ὅτι ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν τὸ παιδίον, *And when eight days were accomplished for the circumcising of the child.*] That is, not when the eighth day was ended, but when it was come: so ver. 22. so Acts ii. 1. ἐν τῷ συμπληροῦσθαι, *when the day of Pentecost was come.* Now Christ was circumcised, that he might wear the badge of a child of Abraham, and that he might be *made under the law, to redeem them that were under the law*, (Gal. iv. 4.) καὶ ἐκλήθη, and then was his name called Jesus. So καὶ signifies, Gen. xxiv. 41. xxviii. 21. xxxi. 8. xlii. 34. 38. Exod. vii. 9. Lev. iv. 3. 14. 23. 28. Numb. v. 15. 21. Deut. vi. 21. viii. 10. Josh. i. 15. xxiv. 20. 1 Sam. i. 11. Matt. ix. 7. Luke ii. 28.

[11] Ver. 22. Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῆς—αὐτῶν, *And when the days of her purification, according to the law of Moses, were accomplished.*] I formerly thought that the reading *her* purification, and not the purification of *them both*, was to be retained, that only being agreeable to the law, and to the version of the LXX. because the law of purification belonged only to the mother, who till that time remained ἐν αἵματι ἀκαθάρτῳ αὐτῆς, *in the blood of her impurity*, till the days καθάρσεως αὐτῆς, *of her purifying were fulfilled:* (Lev. xii. 4, 5.) then, saith the text, shall she bring her offering, *and the priest* ἐξιλάσεται περὶ αὐτῆς καὶ καθαριεῖ αὐτὴν, *shall make an atonement for her, and she shall be cleansed from the issue of her blood: this is the law for her that hath born a male or female*, (ver. 7, 8.) But I have since found cause to judge otherwise: for that the ancient reading was αὐτῶν is evident from these words of Origen,* *Si scriptum esset propter purgationem ejus;* i. e. *Mariæ, nihil quæstionis oriretur, et audacter diceremus Mariam quæ homo erat, purgatione indiguisse post partum; nunc vero in eo quod ait, dies* purgationis eorum, *non videtur unum significare, sed alterum, sive plures.* So also read St. Jerome, Con. Helvid. tom. ii.

* Hom. 14. in Lucam, F. 100. D.

F. 7. lit. A. Euthymius, Theophylact, and the Syriac version; nor is there any fear of ascribing any moral impurity to the holy Jesus by allowing this reading, since this purgation imports only a compliance with a ceremonial law, in order to their admittance into the congregation of God's people, to which Christ, being made of a *woman made under the law,* was to submit, that he might *fulfil all righteousness:* on which account also he was made relatively holy, by being consecrated to the Lord, according to the law concerning every male that openeth the womb, ver. 23.

[12] Ver. 23. Πᾶν ἄρσεν διανοῖγον μήτραν, *Every male that openeth the womb.*] The words of the law concerning every male that openeth the womb, being here applied to the blessed Virgin, bringing forth her first-born, sufficiently confirm the assertion of Irenæus,* Tertullian,† Origen,‡ and others of the fathers, cited by Petavius, that she brought forth Christ after the usual manner; and yet the contrary opinion, though built upon fables, and superstitious imaginations, and spurious authorities, prevailed almost generally in the fourth and fifth centuries. (See the treatise of Traditions, par. i. cap. 1. §. 4.)

[13] Ver. 24. Καὶ δοῦναι θυσίαν—ζεῦγος τρυγόνων, *And to offer——a pair of turtles.*] This being the oblation appointed only for the poor, (Lev. xii. 6. 8.) discovers the poverty of Joseph and Mary, that they could not reach to a lamb of the first year; the offering which they who had ability were to make.

[14] Ver. 25. Προσδεχόμενος τὴν παράκλησιν τοῦ Ἰσραήλ, *Waiting for the consolation of Israel.*] This was the familiar phrase they used when they spake of the coming of the Messiah; to see those days being, in their way of speaking, *to see the consolation of Israel,* or *the years of the consolation to come.* See the Targum on Isa. iv. 3. on Jer. xxxi. 6. and 2 Sam. xxiii. 1. and they were wont, saith Dr. Lightfoot, to swear *by their desire to see this consolation.*

[15] Καὶ πνεῦμα ἅγιον ἦν ἐπ' αὐτὸν, *And the Holy Ghost was upon him.*] *i. e.* He had received *the gift of prophecy;* for that having ceased four hundred years, began to dawn again at the birth of the Messiah in some pious persons, as Zachary, Simeon, and Anna the daughter of Phanuel.

[16] Ver. 29. Νῦν ἀπολύεις, *Lord, now lettest thou thy servant depart.*] Here Grotius well notes, that ἀπολύειν and ἀπόλυσις, both in sacred and profane authors, signify to depart out of this life, or to die; as when Abraham says, ἐγὼ ἀπολύομαι ἄτεκνος, *I die childless,* Gen. xv. 2. ἀπελύθη Ἀαρὼν, *Aaron died,* Numb. xx. 29. Thus Tobit prays, *Command my spirit to be taken from me,* ὅπως ἀπολυθῶ, *that I may be dissolved,* ἐπίταξον ἐπιλυθῆναί με, Tobit iii. 6. and Sarah saith, εἶπον ἀπολύσαί με ἀπὸ τῆς γῆς, ver. 13. *I desired God to take me from the earth;* and one of the seven children saith to the tyrant, σὺ ἐκ τοῦ παρόντος ἡμᾶς ζῆν ἀπολύεις, *thou takest away our present life.* Thus, saith Lycon,§ this is my testament, μετὰ τὴν ἐμὴν ἀπόλυσιν, *after my dissolution.* Themistius‖ notes that it was customary to some to call death ἀπόλυσις, and to say of them that they did ἀπολύειν. So Theophrastus¶ calls death ἀπόλυσις; and Heraclitus** saith, *perhaps the soul presageth* ἀπόλυσιν αὐτῆς, *her dissolution;* all which expressions confirm the old traditions of the distinction of the soul from the body, and her continuance in a state of separation.

[17] Ver. 30. Ὅτι εἶδον ὀφθαλμοί μου τὸ σωτήριόν σου, *For mine eyes have seen thy salvation.*] So the deliverance God sent to his people is called σωτήριον τοῦ Θεοῦ, *the salvation of God,* Psal. xcviii. 3. how much more may the salvation sent by Christ be styled, as it is emphatically, ἡ σωτηρία, *the salvation,* Isa. xlix. 6. lii. 7. yea, σωτηρία παρὰ τοῦ Θεοῦ, *salvation from God,* ver. 10.?

[18] Ver. 32. Φῶς εἰς ἀποκάλυψιν ἐθνῶν· *A light to enlighten the gentiles.*] It is wonderful that, after so many clear prophecies in the Old Testament of the calling of the gentiles, the Jews should have been all so blind as to imagine God had no kindness for them. (Acts x. 45. xi. 18.)

[19] Ver. 34. Οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν, *This child is set for the fall and rising of many in Israel.*] Doubtless God's first design in sending his Son into the world was that *through him the world might be saved,* (John ii. 16.) and he was designed especially *to save his people from their sins,* and be a *horn of salvation* to them. (Luke i. 69.) But to persons who were worldly-minded and had no relish for spiritual things, which was the case of the generality of the Jews, who were much given to the flesh, as Tacitus observes of them, who were puffed up with a vain conceit of their own wisdom and singular piety, full of vain-glory, greedy of empire and applause, and affected with worldly pomp and grandeur, as were the scribes and pharisees, and rulers of the people, he was to be *a stone of stumbling,* and *a rock of offence,* because these things obstructed their reception of his doctrine and spiritual kingdom, so different from that which they expected; and to discover who had hearts well disposed to embrace his doctrine upon conviction, and who by those prejudices and corrupt affections would shut their eyes against the light, is here *to manifest the thoughts of men's hearts* by their actions. When Simeon adds, καί σου δὲ αὐτῆς ψυχὴν διελεύσεται ῥομφαία, *and a sword shall pass through thine own soul;* though grief is said to pierce as with a sword, both in profane authors and in the Psalmist, xlii. 10. yet, seeing this comes not up to the height of this expression, this seemeth rather to respect her martyrdom, or being taken away by death, saith Epiphanius, ὡς γέγραπται, *as it is written, A sword shall pass through her soul, or herself.* (Hæres. 78. §. 32.)

[20] Ver. 36, 37. *Anna, a prophetess, of the tribe of Aser, a widow of about eighty-four years,* καὶ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, *and she departed not from the temple, but served God with fastings and prayers night and day.*] Note, (1.) that this fourscore and four years must be reckoned, not from the beginning of her widowhood, but of her life, otherwise she must be a very decrepit woman, not able to fast after this manner; and (2.) she is said to be always in the temple, because she was so constantly there at *the hours of prayer:* so Aaron and his sons are bid *not go out of the door of the tabernacle,* (Lev. x. 7.) *i. e.* not to do it during the time of their ministry.

[21] Ver. 38. Ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλὴμ, *She spake of him to all that looked for redemption in Jerusalem.*] This being the time when the whole Jewish nation was looking for the *consolation of Israel,* ver. 25. for *redemption* here, and even the scribes

* "Fuit filius hominis purus, puram aperiens vulvam." Iren. lib. iv. cap. 66.

† "Virgo quantum à viro, non virgo quantum à partu——peperit enim ipsa patefacti corporis lege." Tertul. de Carne Christi, cap. 23.

‡ "Matris Domini eo tempore vulva reserata est, qua partus editus." Orig. hom. 13. in Levit. tom. ii. E. 101.

§ Apud Laert. lib. v. p. 348.

‖ Apud Stob. Serm. 119.

¶ Hist. Plant. 8. 17.

** Ad Amph. ep. 1.

and pharisees *expected that the kingdom of God should immediately appear;* and this being, say Tacitus* and Suetonius,† *the old and constant opinion which had obtained through the east;* "ut eo tempore Judææ profecti rerum potirentur," *that some, or rather one, out of Judea should obtain the government of the world,* as Josephus hath it; we may be certain that the Jews of that age did so interpret the prophecies concerning their Messiah, as agreeing only to the time when our Christ did come, and when Simeon was assured by the Holy Ghost that this Messiah was to come. This, saith Josephus,‡ πολλοὶ τῶν σοφῶν, *many of our wise men gathered from the sacred oracles.* And indeed this seemed so certain, that though they rejected our Jesus, yet the fable soon obtained among them, that their Messiah was or might be come, though for a season he lay hid, by reason of their sins; as we learn from Trypho,§ and the Targum‖ of Jonathan.

Ver. 40. Καὶ ἐκραταιοῦτο πνεύματι.] Here, saith Dr. Mills, πνεύματι, *adjectum est ex hujus evangelio,* (cap. 1. 80. Proleg. p. 44.) not only against the reading of Theophylact, and all the versions, but against the fierce dispute betwixt the Arians and the orthodox about these words; the Arians objecting that he, who *increased in spirit,* could not be God; some of the orthodox answering, that this related only to Christ's human nature, *viz.* Athanasius, Epiphanius, Ambrose, Cyril Alex. and Fulgentius; and others, that he thus waxed strong in spirit, not in his own person, but in the person of the church, or in the demonstration of the Spirit; as Origen, and many others cited by Maldonate on the place, but none of them questioning this reading; for Titus Bostrensis, the only father produced by the doctor, is by Dr. Cave proved to be spurious.

[22] Ver. 46. Μεθ' ἡμέρας τρεῖς, *After three days they found him.*] *i. e.* The third day, for they journeyed one day, returned to Jerusalem the second, and found him the third.

Ver. 47. Ἐπὶ τῇ συνέσει καὶ ἀποκρίσεσιν αὐτοῦ, *At his understanding and answers.*] As the word ἀποκρίνομαι often signifies only *to speak,* both in the Old and New Testament, and so is often used by the Septuagint, to answer to *dabar* in the Hebrew; so also doth the noun ἀπόκρισις in these words, Deut. i. 22. *They shall bring us word;* Sept. ἀπόκρισιν. Here then being no mention of any questions put to Christ, or of any answers he gave to the doctors, the words may be rendered thus, *They were amazed at his understanding and speeches.*

[23] Ver. 49. Ἐν τοῖς τοῦ Πατρός μου δεῖ εἶναί με, *I ought to be in my Father's house.*] So Origen, Dionysius, Alexandrinus, Titus Bostrensis, Chrysostom, Euthymius, and Theophylact. See Dr. Hammond here: for as ἐν τοῖς τοῦ Διὸς, in Josephus, is, *to be in the temple of Jupiter,* so to be ἐν τοῖς τοῦ Πατρός μου, must signify to be *in the temple of his Father,* where they found him.

[24] Ver. 52. Καὶ Ἰησοῦς προέκοπτε σοφίᾳ, &c. *And Jesus increased in wisdom, and stature,* &c.] Vain hence is the conclusion of Woltzogenius, that Christ could not be God, because he cannot wax strong in spirit, either by advancing in the perfections of his mind, or by the teachings of the Spirit, as Christ did, or increase in wisdom; this being spoken of Christ, according to his human nature; these being, say the fathers,* τῆς ἀνθρωπότητος διηγήματα, *the indications of humanity,* and are to be understood κατ' ἀνθρωπίνην ψυχὴν, *according to his human soul:* and though the λόγος was united to the human soul from his conception, yet might the Divinity, or the Holy Ghost, manifest itself to the human nature as it thought fit, and by degrees insinuate into it its gifts and illuminations, as St. Luke here teacheth; so that we need not say with others, Christ did not really increase in wisdom, but only seem to others so to do: for seeing the evangelist here joins three things together, his increase in age and stature, in favour with men, and wisdom, as he increased truly and literally in the two first, so seems he to have done also as to his wisdom, and the endowments of his mind.

* Tacit. Hist. lib. v. p. 621. † Suet. in Vespas. cap. 4.
‡ De Bel. Jud. lib. vii. p. 961.
§ Χριστὸς δὲ εἰ καὶ γεγένηται καὶ ἔστι που, ἄγνωστός ἐστι, &c. Tryph. Dial. p. 226.
‖ "Tu autem, Christe Israelis, qui absconditus es propter peccata cœtus, Sion ibi venturum est regnum." In Mich.

CHAP. III.

1. NOW in the fifteenth year of Tiberius Cæsar, Pontius Pilate being governor *(or procurator)* of Judea, and Herod being tetrarch of Galilee, and his brother Philip *(being)* tetrarch of Iturea and of the region of Trachonitis, and Lysanias *(being)* tetrarch *(i. e. governor of a fourth division of the kingdom, named)* of *(the city Abyla)* Abylene,

2. [1] Annas and Caiaphas being the high-priests *(to whom was committed the civil and ecclesiastical government of the Jews according to their laws; Annas being the ruler of the people,* Acts xxiii. 5. *and Caiaphas the father of the Sanhedrin),* [2] the word of God came to John, the son of Zacharias, in the wilderness.

3. And he *(having received this commission from God)* came into all the country about Jordan, preaching the baptism of repentance for *(procuring to them)* the remission of *(their)* sins:

4. *(And he came)* as it is written in the book of the words of Esaias the prophet, saying *(of him,* xl. 3. *This is)* the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight *(for the coming of the king Messiah).*

5. [3] Every valley shall be filled, and every mountain and hill shall be brought low; and *(the ways that are)* crooked shall be made straight, and the rough ways shall be made smooth *(as it useth to be when great kings take a journey into any part of their dominions);*

6. [4] And all flesh shall see *(the Messiah, who is emphatically styled,* Isa. xlix. 6. lii. 7. 10.) the salvation of God. (See note on ii. 30.)

7. Then said he to the multitude that came forth to be baptized of him, *(but more especially to the pharisees and sadducees,* Matt. iii. 7.) [5] O generation of vipers, who hath warned you to flee from the wrath *(which is)* to come *(upon this nation)?*

8. Bring forth therefore *(if you indeed desire to escape this wrath)* fruits worthy of repentance, and begin not *(or be not willing, in lieu of it)* to say within yourselves, We have Abraham to our Father *(and so by that have a sufficient right to the blessings of the Messiah, promised to him and his seed):* for I say to you, That *(if ye repent not, you*

* Epiph. Anchor. §. 38. Orig. tom. i. in Matt. p. 330.

are to be cut off; and think not that you being so, no children of Abraham will be found to whom this promise can be made good; for) God is able of these stones to raise up children to Abraham. (See note on Matt. iii. 9.)

9. And *(to excite you to this repentance, know that even)* now also the axe is laid to the root of the trees: every tree therefore that bringeth not forth good fruit is *(to be)* hewn down, and cast into the fire.

10. And the people asked him, saying, What shall we do then *(to prevent or avert this ruin)?*

11. He answereth and saith to them, He [6] that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise *(i. e. he prescribed to them an extensive charity to all that wanted what they had to spare).*

12. Then came also publicans to be baptized, and said to him, Master, what shall we do *(to escape this wrath)?*

13. And he saith to them, [7] Exact no more than that which is appointed you *(to receive).*

14. And the soldiers likewise demanded of him, saying, And what shall we do? and he said to them, Do [8] violence to no man, neither [9] accuse any *(man)* falsely *(or, oppress no man);* but *(and)* be content with your wages.

15. And as the people were in expectation *(of the promised Messiah),* and *(so)* all men mused in their hearts of John, [10] whether he were the Christ, or not;

16. John answered *(their surmises by)* saying to them all, I indeed baptize you with water *(and by that baptism call you to repentance, to fit you to believe on the Messiah, who will suddenly reveal himself);* but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose *(i. e. whose servant I am not worthy to be):* he shall baptize you with the Holy Ghost and with fire *(i. e. in the symbol of fire):*

17. *(And he will come as one)* whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but the chaff he will burn with fire unquenchable.

18. And many other *(such)* things in his exhortation preached he to the people.

19. But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20. Added yet this above *(them)* all, that he shut up John in prison.

21. Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22. And the Holy Ghost descended *(hovering)* in [11] a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23. And Jesus himself *(when he was baptized)* [12] began to be about thirty years of age, being, as *(it)* was supposed, the son of Joseph, which was the son of Heli,

24. Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

25. Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,

26. Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,

27. Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,

28. Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,

29. Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,

30. Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,

31. Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,

32. Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,

33. Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,

34. Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor.

35. Which was the son of Saruch, which was the son of Ragau, which was the son of Phaleg, which was the son of Heber, which was the son of Sala,

36. Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,

37. Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,

38. Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

ANNOTATIONS ON CHAP. III.

[1] Ver. 2. Ἐπ' ἀρχιερέων Ἄννα καὶ Καϊάφα, *Annas and Caiaphas being high-priests.*] It is a rule of the Jews, that *they do not constitute two high-priests together;* and yet we have not only mention in Josephus* of *Jonathan and Ananias, Ananus and Jesus,* as high-priests at the same time, but also of a στάσις τῶν ἀρχιερέων, *a contention of the high-priests against the priests and chief Jews;* and mention of one Jesus, as γεραίτατος τῶν ἀρχιερέων,† *the eldest of the high-priests* after Ananus. There were then doubtless many that bore that name, even all that ever had been so; as we still call them colonels and captains, who once bore those offices; and especially those of them, who were rulers in the great Sanhedrin, their supreme civil judicature. But then they being many, why are these two only mentioned as high-priests? to this Mr. Selden answers, That as in the first verse St. Luke had given an account of their external government by tetrarchs and procurators, so in this he gives an account of that civil and sacred govern-

* De Bello Jud. lib. ii. cap. 21. lib. iv. cap. 18.

† Antiq. lib. xx. cap. 6. p. 696. De Bello Jud. lib. iv. cap. 16. p. 878.

ment, which was left to be managed by themselves, by the Sanhedrin and high-priest; and because Annas was then their *nasi*, or prince of the Sanhedrin, whence he is called the *ruler of the people*, Acts xxiii. 5. and Caiaphas was high-priest that year, and, as he conjectures, the *father of the Sanhedrin;* therefore they only are here named, as having the chief authority, civil and sacred, in their hands.

[2] Ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην, *The word of God came to John.*] These are the very words used of the prophets of the Old Testament, Τὸ ῥῆμα Θεοῦ ὃ ἐγένετο ἐπὶ Ἱερεμίαν, *The word of the Lord came*, or *which came, to Jeremiah*, i. 2. iv. 11. Καὶ ἐγένετο λόγος Κυρίου πρὸς Ἰεζεκιὴλ, *And the word of the Lord came to Ezekiel*, i. 3. vi. 1. vii. 1. xii. 1. xiii. 1. xiv. 2. 12. and so it is said of the rest. Shall we then think, that this forerunner of the Messiah spake *the word of the Lord*, as did the prophets of the old testament; and that the prophets and apostles of the new testament, on whom the Holy Ghost descended, to enable them to teach the mind of Christ to all future ages of the church, should not speak and write what they delivered as the rule of faith by like Divine assistance?

[3] Ver. 5. Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, *Every valley shall be filled up, and every mountain and hill shall be made low.*] These words refer to a known custom of great kings, who, when they travelled any whither, ὁδοποιοὶ, *waymen* were sent before them to make plain their way, by filling up deep places, and levelling those that were high, and smoothing the places that were rough, and making straight the crooked. So Josephus saith, That when Titus came to the wars, * προῆγον μὲν βασιλικοὶ, καὶ πᾶν τὸ συμμαχικὸν, ἐν οἷς ὁδοποιοὶ, *there went before him all the royal aids, and all the military men, and those who planed the ways.* Thus the Targum upon Canticles saith, *The cloud went before the Israelites in the wilderness three days' journey, to take down the hills, and fill up the valleys before them*, according to that of the Psalmist, lxviii. 4. rendered by the Greek ὁδοποιήσατε τῷ ἐπιβεβηκότι ἐπὶ τῶν δυσμῶν; and by Ainsworth, from the Hebrew, *Sollu, make a highway for him that rideth in the deserts*, as the word δυσμὸς signifies, Numb. xxxiii. 48. 50. xxxvi. 13. Deut. i. 1. Josh. v. 10. 2 Sam. iv. 7.: and this also do they still expect, when they return from their captivity. Thus Baruch saith, *God hath commanded*, or *appointed*, ταπεινοῦσθαι πᾶν ὄρος ὑψηλὸν, καὶ φάραγγας πληροῦσθαι εἰς ὁμαλισμὸν τῆς γῆς, *that every high mountain and bank of long continuance should be cast down, and every valley filled up, that Israel may go safely in the glory of God*, v. 7. So that as, when God led his people out of captivity, through the great desert to the land of promise, a highway was made for him, riding in the cloud before them: so, when Christ comes to proclaim liberty to the captives to sin and Satan, and lead them through the wilderness of this world to the heavenly Canaan, a voice is again heard in the wilderness, saying, *Prepare ye the way of the Lord*, &c.

[4] Ver. 6. Καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ, *And all flesh shall see the salvation of God.*] These words are cited from Isa. lii. 10. in which chapter the ancient Jews allow, that the prophet is speaking of the Messiah: the Targum on the thirteenth verse saying, *Behold, my servant the Messiah shall be exalted;* and the apostle applying the seventh verse to *the preaching of the gospel*, Rom. x. 15.

[5] Ver. 7. Γεννήματα ἐχιδνῶν, *O generation of vipers.*] What in St. Matthew, iii. 7. is said to be spoken to the pharisees and sadducees, is here said to be spoken τοῖς ὄχλοις, *to the multitude*, coming forth to be baptized; partly, because it was spoken to the pharisees mixed with the multitude, and in their audience, and agreed to them, not only as being generally of one of these two sects, but being also an adulterous generation, degenerated from the seed of Abraham to be the seed of the serpent.

[6] Ver. 11. Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω, *He that hath two coats, let him give to him that hath none; and he that hath meat, let him do likewise.*] The Baptist doth not here make it unlawful to have two coats; for Peter had two, Acts xii. 8. and Paul likewise, 2 Tim. iv. 13. but only saith, that he that hath one coat, which his brother wants, and he at present doth not, should rather give it to him, than suffer him to be in want; and he that hath βρώματα περισσεύοντα, *meats above what he himself needs*, should, in like cases, feed his hungry brother with it; teaching us, that it is not lawful for us to abound in those things which our brother wants, when we have sufficient both to relieve his and our own necessities. Nor could this precept seem hard to those philosophers, who taught that ἑνὶ χρῆσθαι χιτῶνι τοῦ δεῖσθαι δυοῖν προτιμητέον, *that it was better to use one coat, than to want two.* (Stob. Ser. 1. p. 18.)

[7] Ver. 13. Μηδὲν πλέον παρὰ τὸ διατεταγμένον, ὑμῖν πράσσετε, *Exact no more than that which is appointed you.*] The office of the publicans was to collect the tribute-money, which in Greek is πράττειν φόρους, as in Thucydides and Athenæus: and their name was infamous, saith Strabo, διὰ τὴν πλεονεξίαν, for their exacting more than they ought: saith Tacitus, *ob illicitas exactiones*, for their unjust exactions. (See the note on Matt. ix. 11.) And hence we see the reason and the pertinency of this exhortation; it being not to be expected, that any one should begin to be good till he ceaseth to be unjust.

[8] Ver. 14. Μηδένα διασείσετε, *Do violence to no man.*] This word primarily signifies to shake, and terrify by shaking, and so to force money from any, by fear of what they may suffer if they do not give it; and secondarily, "calumniis insectari," *to calumniate* a person, as in Aristophanes, in Equit. ver. 203. which is to shake his reputation, and so to render him obnoxious to a mulct.

[9] Μηδὲ συκοφαντήσητε, *Nor accuse any man falsely.*] This word answers to the Hebrew עשק, and signifies not only to accuse falsely, but to circumvent and oppress. So Gen. xliii. 18. *We are brought in*, τοῦ συκοφαντῆσαι ἡμᾶς, *that he may oppress us;* Job xxxv. 9. Ἀπὸ πλήθους συκοφαντουμένων κράξονται, *They shall cry for the multitude of oppressors:* so Psal. lxxii. 4. *He shall break in pieces*, συκοφάντην, *the oppressor;* Psal. cxix. 122. Μὴ συκοφαντησάτωσάν με, *Let not the proud oppress me;* and, ver. 134. *Deliver me* ἀπὸ συκοφαντίας, *from the oppression of men;* Prov. xiv. 31. Ὁ συκοφαντῶν πένητα, *He that oppresseth the poor, despiseth his Maker:* so xxviii. 3. 16. and Eccles. iv. 1. *I saw* πάσας τὰς συκοφαντίας, *all the oppressions that are under the sun, and beheld the tears* τῶν συκοφαντουμένων, *of those that were oppressed, and they had no comforter; and in the hands*

* De Bello Jud. lib. vi. cap. 6. p. 907. B.

τῶν συκοφαντούντων, of those who did oppress them, there was strength.

[10] Ver. 15. *Μήποτε αὐτὸς εἴη ὁ Χριστὸς, Whether,* or *if so be, he were the Christ.*] Of this sense of *μήποτε*, see note on 2 Tim. ii. 25.

[11] Ver. 22. *Καὶ καταβῆναι τὸ ἅγιον πνεῦμα σωματικῷ εἴδει, ὡσεὶ περιστερὰν ἐπ' αὐτὸν, &c. And the Holy Ghost descended upon him in a bodily shape as a dove.*] *viz.* As a dove uses to descend upon any thing, hovering, and overshadowing it: for that this relates not to the bodily shape, as if that had resembled a dove, but to the descent of that bodily shape, is evident from this, that had it related to the first, it should have been *ὡσεὶ περιστερᾶς, as of a dove,* not *ὡσεὶ περιστερὰν, as a dove:* so Acts ii. 3. there appeared to them *cloven tongues, ὡσεὶ πυρὸς, as of fire.* This bodily shape seems rather to have been that of light, or a bright cloud, in which God usually appeared under the old testament, and from which he spake, and which is usually called *ἡ δόξα τοῦ Κυρίου, the glory of the Lord.* So when the voice here mentioned was uttered a second time, it is expressly said, that *ἡ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτοὺς, a bright cloud overshadowed* or *hovered over them, and a voice came from the cloud,* Matt. xvii. 5. or, as St. Peter saith, *from the magnificent glory,* 2 Pet. i. 17. and this Holy Spirit might here be said to descend after the manner of a dove, because that bird was anciently by the Jews looked upon as the symbol of the Holy Spirit: so Cant. ii. 12. *The voice of the turtle is heard;* that is, saith the Chaldee paraphrast, קל דורא רקורשא, *the voice of the Holy Ghost.*

[12] Ver. 23. *Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, And Jesus himself began to be about thirty years of age.*] *i. e.* He was entering into his thirtieth year, when he was thus baptized, and consecrated to his office. It is therefore certain from the first verse, that in the fifteenth year of Tiberius, our Lord was but beginning or entering upon the thirtieth year of his age: and then he suffering, as all agree, in the nineteenth year of Tiberius, could be but thirty-three years and a half when he was crucified. I know the critics say, that *ἦν ἀρχόμενος ὤν,* is a tautology; but *ὤν* belongs not to this, but the following sentence; *ὢν ὡς ἐνομίζετο,* being, as was supposed, the son of Joseph. They add, that it is not rightly said, *ἄρχομαι ἐτῶν τριάκοντα*; but if *ἀρχόμενος τέχνης,* i. e. *ἀπὸ τέχνης,* in Plato,* be good Greek, why may not *ἀρχόμενος ἐτῶν τριάκοντα,* i. e. *ἀπ' ἐτῶν τριάκοντα,* be good Greek in St. Luke? Moreover, let *ἀρχόμενος* here be put absolutely for Christ's beginning his office, and the sense will run thus, That Jesus was then about thirty years of age when he began his office. And if we consider, that this was the age appointed for the Levites to begin the service of the sanctuary; that John the Baptist began his office at that age; and that all the ancients † do agree in this, That our Lord entered on his office in the thirtieth year of his age; yea, that Irenæus and Eusebius justify this Greek against our critics; and some of them take this for granted upon the authority of St. Luke; all this will justify our version. And then impossible is it to be true, that our Lord suffered in the thirty-eighth; or, as Irenæus saith, lived either till fifty, or between forty and fifty, as he proves from the testimony of the disciples of St. John in Asia, declaring, "id ipsum eis tradidisse Johannem;" *they did this, not by conjecture from the countenance of Christ, but by tradition from the mouth of the apostle John;* yea, that some of them heard, "hæc eadem," *the very same things from the mouth of other apostles,* "et testantur de hujusmodi relatione," *and give in testimony to this relation.* Now Irenæus had laid down this as certain, that Christ "per omnem venet ætatem," *passed through all ages, that he might sanctify them all,* i. e. *infants, little ones, boys, young men,* "et seniores" *and old men:* he therefore, saith he, was made, "infantibus infans, sanctificans infantes," *an infant to sanctify them of that age;* "juvenibus juvenis," *to young men, whose age* (saith he) *begins at thirty, and extends to forty, he was made a young man, being baptized in his thirtieth year;* and this he proves from Scripture, and the confessions of the Valentinians and gnostics, against whom he disputes. He goes on, and says, "sic et senior senioribus," *so was he made an old man for the sake of them; for* (saith he) *from the fortieth or fiftieth year, man's life declines* "in ætatem seniorem," *in old age;* "quam habens Dominus noster docebat, sicut evangelium et omnes seniores testantur," *to which age our Lord having obtained, taught, as the gospel and all the seniors testify*—the gospel in those words of the Jews, *Thou art not yet fifty years old,* (John viii. 57.) and the seniors, as having received it by tradition from the mouth of John and of other apostles. Who sees not now, that Irenæus both doth, and, by his gradation from infants to young men, and from young men to old, was obliged to assert, that our Lord taught *after the age of forty,* if not till he was fifty years old; and that this was the tradition he speaks of, as received by the elders from the mouth of St. John and other apostles?

* De Legib.

† Ἦν δὲ Ἰησοῦς ἀρχόμενος ἐπὶ τὸ βάπτισμα ὡς ἐτῶν λ'. Clem. Al. Strom. p. 340. "Ad baptismum venit nondum qui triginta annos impleverat, sed qui inceperat esse tanquam triginta annorum." Iren. lib. ii. cap. 39. Ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα ἐπὶ τὸ Ἰκάριου βάπτισμα παραγίνεται. Euseb. lib. i. cap. 10. "Et ipse erat Jesus incipiens." Orig. hom. in 28. in Lucam. Ἐβαπτίσθη ἐν τῷ Ἰορδάνῃ ποτάμῳ τοῦ τριακοστοῦ ἔτους τῆς ἐν σαρκὶ γενέσεως, κατὰ Λοῦκαν, ἦν δὲ Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν λ'. Epiph. Hær. 51. n. 24. Vide Ignat. Ep. Interp. ad Trull. §. 10. Hieron. in Ezek. cap. 1. Theoph. in locum.

CHAP. IV.

1. AND Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness,

2. Being [1] forty days *(invisibly)* tempted of the devil. And in those days he did eat nothing *(nor was he hungry):* and *(but)* when they were ended, he afterward hungered.

3. And *(then)* the devil *(visibly appearing)* said to him, If thou be the Son of God, command this stone *(this heap of stones)* that it may be made bread.

4. And Jesus answered him, saying, *(There is no necessity of that, for)* [2] it is written, That man shall not live by bread alone, but by every *(thing appointed to feed him by the)* word of God.

5. And *(then)* the devil, taking him up into a high mountain, shewed him *(as in a map)* all the kingdoms of the world in a moment of time.

6. And the devil said unto him, All this power *(i. e. the power of these kingdoms)* will I give thee, and the glory of them: for that is delivered to me, and to whomsoever I will I give it.

7. If thou therefore wilt [3] worship me, all shall be thine.

8. And Jesus answered and said to him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9. And *(then)* he brought him to Jerusalem, and set him on a pinnacle *(or battlement)* of the temple, and said to him, If thou be the Son of God, cast thyself down from hence:

10. For it is written, (Psal. xci. 11.) He shall give his angels charge over thee, to keep thee:

11. And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12. And Jesus answering said to him, It is said, Thou shalt not tempt *(i. e. distrust)* the Lord thy God *(as I should do, if, after a voice from heaven, saying to me, Thou art my beloved Son, I should require any farther experiment of that truth).*

13. And when the devil had ended all the *(se)* temptations, he departed from him for a [4] season.

14. And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him throughout the region round about.

15. And *(for)* he taught in their synagogues, being glorified of all.

16. And he came to Nazareth, [5] where he had been brought up; and, as [6] his custom was, he went into the synagogue on the sabbath, and [7] stood up for to read.

17. And there was delivered to him the book of the prophet Esaias. And when he had opened *(i. e. unfolded)* the book *(the roll)*, he found the place where it was written, (Isa. lxi. 1.)

18. The Spirit of the Lord is upon me, because he *(the Father)* hath anointed me *(with the Holy Ghost at my baptism,* iii. 22.) to [8] preach the gospel to the poor *(in spirit);* he hath sent me to heal the broken-hearted, to preach deliverance to the captives, *(who are in bondage to the law of sin and death,* Rom. vii. 23.) and recovering of sight to the blind *(Jews and pharisees, who have eyes and see not,* John ix. 40, 41. *and the blind gentiles,* Rom. ii. 19.) and to set at liberty those that are bruised *(with the weight of their sins),*

19. To preach the [9] acceptable year of the Lord *(the year of jubilee and rest, which was on that account very acceptable to servants and debtors).*

20. And he closed *(or, folded up)* the book, and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened upon him.

21. And he began to say to them, This day is this Scripture fulfilled *(which hath been read)* in your ears.

22. And *(when he had expounded to them how it was fulfilled)* all bare him witness *(that so it was),* and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23. And he said to them, You will surely say to me this proverb, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thy *(own)* country *(i. e. do that at home, which it is famed thou hast done at Capernaum).*

24. And he said, Verily I say to you, No prophet is *(so well)* accepted in his own country, *(as elsewhere, they finding exceptions against him either for his parentage,* ver. 22. *or his kindred,* Mark vi. 3, 4. *or his habitation,* John i. 47. *or his country,* John vii. 52.)

25. But I tell you of a truth, *(you deserve for your infidelity to be dealt with as Elias dealt with the Israelites; for)* many widows were in Israel in the days of Elias, when the heavens were shut up [10] three years and six months, when great famine was throughout all the land:

26. But to none of them was Elias sent, save to Sarepta, a city of Sidon, to a woman that was a widow.

27. And *(as in the case of Elisha; for)* many lepers were in Israel, in the time of Eliseus the prophet, and *(but)* none of them was cleansed, save Naaman the Syrian *(even so now the gentiles are more worthy, to whom I should be sent, than you Jews).*

28. And all they in the synagogue, when they heard these words, [11] were filled with wrath,

29. And rose up, and thrust him out of the city, and led him to the brow of the hill, whereon their city was built, that they might cast him down headlong *(thence).*

30. But he passing *(miraculously)* through the midst of them went his way,

31. And came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.

32. And they were astonished at his doctrine; his word was *(attended)* with *(the)* [12] power *(of miracles to confirm it).*

33. And *(for)* in the synagogues there was a man, who had a spirit of an unclean devil, and *(he)* cried out with a loud voice,

34. Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us *(before the time)?* I know thee who thou art; *(viz.)* the Holy One of God.

35. And *(but)* Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36. And they were all amazed, and spake among themselves, saying, What a *(wonderful)* word is this! for with authority and power he commandeth the unclean spirits, and they come out.

37. And the fame of him went out into every place of the country round about.

38. And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39. And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered to them.

40. Now when the sun was setting *(and so the sabbath was ending),* all they that had any sick with divers diseases brought them to him; and he laid his hands on every one of them, and healed them.

41. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he, rebuking them, suffered them not to speak *(refusing to receive testimony from them, though they spake the truth):* for they knew that he was Christ.

42. And when it was day, he departed and went into a desert place: and the people sought him, and came to him, and *(would have)* stayed him, that he should not depart from them.

43. And *(but)* he said to them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44. And he preached in the synagogues of Galilee.

ANNOTATIONS ON CHAP. IV.

[1] Ver. 2. ΗΜΕΡΑΣ *τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου—καὶ συντελεσθεισῶν αὐτῶν, ὕστερον ἐπείνασε, Being forty days tempted of the devil,—and when they were ended, he afterward hungered.*] He was tempted of the devil only inwardly, and invisibly, during those forty days; afterward by Satan appearing in a visible shape: for the devil came unto him, Matt. iv. 3. and departed from him, ver. 11. and tempted him to worship before him. Moreover, seeing Christ did eat nothing during those forty days and nights; they who, during the like number of days, abstain only from flesh, eating fish, and drinking wine plentifully on those days, do nothing less than imitate the example of Christ here: and seeing they cannot, for forty days, *οὐδὲν φάγειν, eat nothing,* they can be no more obliged in this to imitate our Lord than Elias. (See the note on Matt. iv. 2.)

[2] Ver. 4. Γέγραπται, *ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ, It is written, Man shall not live by bread alone, but by every word of God.*] The words in Deut. viii. 3. run thus: *He suffered thee to hunger, and then fed thee with manna* (a light aerial sort of food), giving thee as great strength and vigour from that, as from the bread and flesh thou didst eat in Egypt; and this he did, providing it miraculously every day, *that he might teach thee* (by this example) *that man doth not live by bread only, but by every word of God; i. e.* every thing that he shall please to command to give him nourishment; so that though I am now hungry, as they were, I have no need to work a miracle myself to satisfy my hunger, seeing I know, by this example, that God, though he suffer his children to want bread, yet will command some other thing to preserve them alive, and will himself rather work a miracle, than they shall want nourishment.

[3] Ver. 7. Σὺ ἐὰν *προσκυνήσῃς ἐνώπιόν μου, If thou wilt worship before me: ἐὰν πεσὼν προσκυνήσῃς μοὶ, If thou wilt fall down, and worship me,* Matt. iv. 9.] Hence Dr. Lightfoot collects, that it is the same thing to *worship the devil,* and *before the devil;* and so, in like manner, to worship before an image, and to worship an image: and this indeed is true, when that before which we worship is the object, and the reason of the worship, as in this case it would have been; but it is otherwise, when that before which we worship is only a circumstance; as when the Jews worshipped *before the ark,* or *sanctuary,* as Psal. xcix. 5. 9. cxxxii. 7. the object of that worship being God, the ark only the circumstance, to wit, the place of his peculiar residence; and much less, when it is a mere accidental circumstance; as when old Jacob worshipped God upon his bed, and so bowed down to some part of it.

Ver. 8. Ὕπαγε ὀπίσω μου Σατανᾶ. See the defence of this reading, Examen Millii.

[4] Ver. 13. Ἀπέστη ἀπ' αὐτῷ ἄχρι καιροῦ, *He departed from him for a season.*] Till the time of his passion; for then only he returned, John xiv. 30. and that was *his hour,* Luke xxii. 53. And if this enemy of mankind omitted no season of tempting Christ, we have reason to believe he will omit no opportunity of tempting us.

[5] Ver. 16. Καὶ ἦλθεν εἰς τὴν Ναζαρὲθ οὗ ἦν τεθραμμένος, *And he came to Nazareth, where he had been brought up.*] That he, by his example, might teach us, saith Theophylact, first to teach and to do good to those of our own family and abode.

[6] Καὶ εἰσῆλθε κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγήν· *And, as his custom was, he went into the synagogue on the sabbath-day.*] That the synagogue-worship was then loaded with rites and ceremonies of human invention, and that the manners of those who met there were much corrupted, no man, who is acquainted with the Scriptures and the Jewish history, can doubt; and yet Christ, with his disciples, go customarily to these synagogues, as members of the church of Nazareth, every sabbath-day; and he joins with them in their worship, condemning, by his example, the niceness of our sectaries.

[7] Καὶ ἀνέστη ἀναγνῶναι, Ver. 20. καὶ πτύξας τὸ βιβλίον ἐκάθισε, *And stood up to read.——And, closing the book, he sat down.*] Here Christ conforms to the ceremonies of the Jewish doctors, who, in honour of the law and the prophets, stood up when they read them; because, as the law was given with reverence, so is it, say they, to be handled with reverence; and he sits down to teach; because it was the custom in their schools and synagogues to do so. So the Targum on Judg. ii. 6. *The wise men returned to sit in the houses of the synagogues with their heads covered, and to teach the people the words of the law:* so again, ver. 9. That this was our Lord's constant custom, when he taught the people, we learn from his own words, *I sat daily teaching in the temple,* Matt. xxvi. 55. and from his practice throughout the evangelists. (See Luke ii. 46. John viii. 2.) Moreover, the book which he read in, being made of skins of parchment sewed to each other, and joined to a stick, upon which it was rolled; he that was to read unrolled it, till he came to the place where he was to read, and this was *ἀναπτύξαι, to unfold it;* and when he had done reading he did, *πτύξαι, roll it up again,* and gave it to the *chasan,* styled here, *ὑπηρέτης, the minister of the synagogue.*

[8] Ver. 18. Εὐαγγελίζεσθαι *πτωχοῖς, To preach the gospel to the poor.*] To the humble, or poor in spirit, Matt. v. 3. (see note on Matt. xi. 5.) ἰάσασθαι *τοὺς συντετριμμένους τὴν καρδίαν, to heal the broken-hearted; i. e.* those who are so pierced in heart, and contrite in spirit for their sins, as to repent, and turn from them, Isa. lvii. 15. Psal. xxxiv. 18. li. 17. *κηρύξαι αἰχμαλώτοις ἄφεσιν, preach deliverance to the captives,* to the Jews in bondage to the law, Gal. iv. 9. to both Jew and gentile, under captivity to the law of sin, Rom. vii. 23. *and recovering of sight to the blind Jews and pharisees,* who had eyes, and saw not, John ix. 40, 41. and the blind gentiles, Rom. ii. 19. (see the note there); *ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, to set at liberty those that are bruised* with the chain of their sins. (See Examen Millii here.)

[9] Ver. 19. Κηρύξαι ἐνιαυτὸν Κυρίου δεκτὸν, *To preach the acceptable year of the Lord.*] The year of jubilee and rest, when liberty was to be proclaimed throughout the land to all the inhabitants of it; (Lev. xxv. 8.) when debts were to be remitted, and possessions restored to the poor, the Hebrew servant of the Jew set free, and he that was sold to a sojourner was to be redeemed, (ibid.) Hence this jubilee is by Josephus rendered ἐλευθερία, *liberty,* and by Aquila, *ἄφεσις, remission;* and that the Jews themselves thought this jubilee did signify a spiritual redemption, is proved by

Voisin de Jubilæo, lib. i. cap. 2.: and the forty-second and sixty-first of Isaiah being, by the Jews themselves, interpreted of the Messiah, (see Targum on Isa. xlii. 1. and Synopsis on lxi. 1.) well might our Lord say, ver. 21. *This day is this Scripture fulfilled in your ears.*

Ver. 23. That do, ἐν τῇ πατρίδι σου, *in thy own country.*] For though Nazareth and Capernaum were both in Galilee, yet Nazareth was in the lower Galilee; whereas Capernaum, being a Decapolitan city, was in Galilee of the gentiles, that is, in upper Galilee.

[10] Ver. 25. Ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, *When heaven was shut up three years and six months.*] For Elias tarried a year at the brook Kerith, (1 Kings xvii. 7.) and then in the middle of the third year came to Ahab. (1 Kings xviii. 1.)

[11] Ver. 28. Καὶ ἐπλήσθησαν πάντες θυμοῦ, *And they were all filled with wrath.*] When they heard Christ declaring them unworthy of the benefit of those miracles, which he had done at Capernaum; and, by the instances of the Sidonian widow and Naaman the Syrian, plainly intimating, that this gospel should chiefly be received among the gentiles, they, in a furious zeal, seek to destroy him; but he, by passing unseen through the midst of them, or restraining their violence, gave an instance of his Divine power.

[12] Ver. 32. Ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ, *For his word was with power.*] That is, either as being confirmed by his miracles; so *with great power gave the apostles testimony to the resurrection of the Lord,* Acts iv. 33. Mark xvi. 20. (See note on Matt. vii. 29.) or he taught them as a prophet sent from God, and delivering his message to them, which, from the time of the prophets, had not been done; whence it was usually said by the Jews of the times of Ezra, *Hitherto the prophets, the wise men follow,* (see 1 Macc. ii. 27. xiv. 41.) and of a difficult question, *We leave it undecided till a prophet shall arise,* (1 Macc. iv. 46.) and when Christ came, they say, *A great prophet is risen up among us,* (Luke vii. 16.) and inquire of him, ποίᾳ ἐξουσίᾳ, *by what* extraordinary *authority he did these things, and who gave him that authority?* (Matt. xxi. 23.)

CHAP. V.

1. AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2. And saw two ships standing by *(the shore of)* the lake; but the fishermen were gone out of them, and were washing (Gr. *having washed)* their nets.

3. And he entered into one of the ships, *(viz. that)* which was Simon's, and prayed him that he would thrust out *(the ship)* a little from the land. And *(this being done)* he sat down, and taught the people out of the ship.

4. Now when he had left speaking *(to the people),* he said to Simon, Launch out into the deep, and let down your nets for a draught *(of fishes).*

5. And Simon answering said to him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down their net.

6. And when they had done this, they enclosed a great multitude of fishes; and the net brake.

7. And they *(finding this)* beckoned to their partners, which were *(now)* in the other ship, that they should come and help them. And they came, and filled both ships so *(full),* that they began to sink *(with the weight of the fishes).*

8. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a [1] sinful man, O Lord, *(and so unworthy of the presence of so Divine a person as I perceive thou art.*

9. *This he spake from a great sense of the majesty of Christ;)* for he was astonished, and all that were with him, at the draught of fishes which they had taken:

10. And so were also James and John, the sons of Zebedee, which were partners with Simon *(and were in the other ship).* And *(but)* Jesus said to Simon, Fear not; from henceforth thou shalt catch men; *(i. e. shalt be instrumental to draw men into the net of the gospel,* see Acts ii. 41.)

11. And when they had brought their ship to land, they forsook all *(their other business),* and followed him.

12. And it came to pass, when he was in *(the confines of)* a [2] certain city, *(to wit, Capernaum,* Mark ii. 1.) behold a man *(was there)* full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13. And he put forth his hand, and [3] touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14. And he charged him to tell no man: but *(or, and said to him)* go, and shew thyself to the priest *(first),* and [4] offer for thy cleansing, according as Moses commanded, for a testimony to them *(that thou art cleansed from thy leprosy).*

15. But so much the more *(did he divulge it, so that thence)* went there a fame abroad of him: and great multitudes came together to hear *(him),* and to be healed by him of their infirmities.

16. And he withdrew himself into the wilderness, and prayed (Gr. *he was withdrawn into the wilderness, and praying).*

17. And it came to pass on a certain day, as *(that)* he was teaching, that (Gr. *and)* there were pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem; and the [5] power of the Lord was present *(with him)* to heal them *(who came to be healed of their infirmities,* ver. 15.)

18. And, behold, men brought in a bed a man that was taken with a palsy: and they sought means to bring him in *(to the house),* and lay him before him.

19. And when they could not find by what way they might bring him in because of the multitude, they went up on the housetop, and let him down through the tiling, with his couch, into the midst *(of the people)* before Jesus.

20. And when he saw their faith, he said to him, Man, thy sins are forgiven thee.

21. And the scribes and pharisees began to reason, saying, Who is this who speaketh *(these)* blasphemies, *(making himself God? for)* who can forgive sins, but God alone?

22. But when Jesus perceived their thoughts, he answered and said to them, *(For)* what *(cause)* reason ye *(thus)* in your hearts?

23. *(For)* whether is easier to say, Thy sins be forgiven thee; or to say *(effectually, that which is a certain indica-*

tion, that the punishment of them is remitted, viz.) Rise up and walk?

24. But *(I choose to say the first)* that ye may know that the Son of man hath power upon earth to forgive sins: *(then)* he said unto the sick of the palsy, I say unto thee, Arise, and take up thy couch, and go to thine house.

25. And immediately he arose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26. And they *(who saw this)* were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

27. And after these things he went forth, and saw a publican, named [6] Levi *(or Matthew)*, sitting at the receipt of custom: and he said to him, Follow me.

28. And he left all *(his toll-business, and)* rose up *(instantly)*, and followed him.

29. And Levi made him a great feast in his own house: and there was a great company of publicans and others that sat down with him *(and his disciples,* Matt. ix. 10.)

30. But [7] their scribes and pharisees *(i. e. the scribes and pharisees of that place)* murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31. And Jesus answering said to them, *(This is done, because they most need my help, for)* they that are whole need not the physician; but they that are sick.

32. *(And this suits best with the reason of my advent, for)* I came not to call the righteous, but sinners to repentance.

33. And they *(who followed John,* Matt. ix. 14.) said to him, Why do *(we)* the disciples of John fast often, and make prayers, and likewise the disciples of the pharisees; but thine eat and drink *(on our fasting-days)?*

34. And he said to them, Can ye *(reasonably)* make the children of the bridechamber *(or guests of a marriage-feast)* fast, while the bridegroom is with them?

35. But the days will *(shortly)* come, when the bridegroom shall *(by death)* be taken from them, and then they shall fast in those days.

36. And he spake also a parable to them *(relating to the same purpose, saying)*, No man putteth a piece of new garment upon an old *(garment)*: if otherwise, then both the new maketh a *(fresh)* rent, and the piece that was taken out of the new agreeth not with the old.

37. And *(in like manner)* no man putteth new wine into old bottles; else *(or, if so)* the new wine will burst the bottles, and be spilled, and the bottles will perish.

38. But new wine must be put into new bottles; and *(so)* both are preserved: *(even so my young disciples, taken not from the schools, but from their fishing-trades, must not presently be put to severe tasks, for which they are not yet strong enough, lest they should be discouraged, and fall off from me.)*

39. No man also having drunk old wine *(which is smooth, grateful to the palate, and agreeable to the stomach,)* straightway desires *(to exchange it for)* new *(which is harsh to the palate, and, by reason of the lee in it, offensive to the stomach)*: for he saith, The [7] old is better; *(even so my raw disciples must not be presently engaged in those austerities of life, which may be offensive to them at the first, but, by degrees, be brought to observe them.)*

ANNOTATIONS ON CHAP. V.

[1] Ver. 8. Ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, Κύριε, *Depart from me: for I am a sinful man, O Lord.*] Not in that famous sense in which the sinner is joined with publicans and heathens, and denotes one who hath cast off the fear of God, and given up himself to wickedness; for this his fear was an indication of a religious mind. Moreover, hence it is probable, that St. Peter had higher apprehensions of Christ than of a mere man, seeing, of old, men were only struck with such a fear from the presence of the Divine Majesty, or of some angels delivering their message in his name. (Gen. xxxii. 30. Judg. vi. 22. xiii. 22. Isa. vi. 5.)

[2] Ver. 12. Ἐν τῇ μίᾳ τῶν πόλεων, *When he was in one of the cities.*] *i. e.* When he came down from the mount, (Matt. viii. 2.) being about to enter into Capernaum, *(into which he entered after he had healed the leper,* Mark ii. 1.) a leper meets him in the field of that city, the law not admitting such to come into a city; he is therefore here said to be in the city, as being in the field near to it: so, to be in Jericho, Josh. v. 13. is to be in the field of Jericho, or by Jericho; and to smite them *begibajon in Gibeion,* Josh. x. 10. is to do it in the fields of Gibeon. This leper came to him, πεσὼν ἐπὶ πρόσωπον, *bowing down with his face to the earth,* saith Luke here; προσκυνῶν, *worshipping,* Matt. viii. 2. γονυπετῶν, *bending his knees,* Mark i. 40.: so, Luke viii. 41. Jairus came to him, πεσὼν παρὰ πόδας, *falling down at his feet;* προσκυνῶν, Matt. ix. 18.

[3] Ver. 13. Ἥψατο αὐτοῦ, *He touched him.*] To shew, that he, being a prophet, was not obliged to observe the punctilios of the ceremonial law.

[4] Ver. 14. *Offer for thy cleansing.*] Pious here is the note of Theophylact, that μεθ' ὅτις καθαρίσθη, ἄξιός ἐστι προσφέρειν τὸ δῶρον· *then only is a man fit to offer to God his gift, when he is cleansed from his sin.* Hence the unclean person, who came into the sanctuary, was, by the law of Moses, to be cut off from his people, Numb. xix. 20.

[5] Ver. 17. Καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς, *And the power of the Lord was present to heal them.*] Who came to be healed of their infirmities, ver. 15. not the pharisees and lawyers, who had no faith to be healed, and perhaps no need of it; it being a known rule, that pronouns often do refer not to the immediate precedent, but the remoter noun. So Matt. xi. 1. *he taught,* ἐν ταῖς πόλεσιν αὐτῶν, not in the cities of his disciples, for they had none, but of the Jews: so Psal. xcix. 8. *Thou answeredst them,* Moses and Aaron, ver. 6. and *tookest vengeance on their inventions, i. e.* the inventions of the people. (See Matt. xii. 9. Acts xv. 11. see Glass. de Pronom. lib. iii. Tr. 2. Can. 10.)

[6] Ver. 27. Τελώνην ὀνόματι Λευΐν, *A publican named Levi.*] That this Levi was not the same with Matthew, mentioned Matt. ix. 9. Grotius, and those who follow him, conceive, (1.) because Matthew never calls himself Levi, nor doth Mark (ii. 14.) or Luke ever call Levi, Matthew: to which argument St. Jerome * answers, that Matthew, out of modesty, and in remembrance of his former life, styles himself *Matthew the publican,* (x. 3.) but Mark and Luke never call him the *publican,* but mention his more honourable

* In Matt. ix. 9.

name, "ne antiquæ conversationis recordantes," *lest they should seem to reproach him by remembering his former conversation;* it is enough that St. Mark calls his Levi *the son of Alpheus,* as Matthew is in church-history said to be the *son of Alpheus:* as therefore Saul, after his conversion, is almost always called *Paul,* so might *Matthew the publican* by these two evangelists be called *Levi.* (2.) He adds, that Heracleon, who was near to the apostles' time, reckons Matthew, and Philip, and Thomas, and Levi, among them who had no occasion to own Christ before princes, or suffer martyrdom on that account, as Clemens of Alexandria testifies.* I answer, there is no regard to be had to this Valentinian heretic, especially when he contradicts the opinion of all the ancients, in saying that Matthew, and Philip, and Thomas, did not suffer martyrdom. (See Dr. Cave in the Life of Matthew, p. 134. of Philip, p. 125. of St. Thomas, p. 139.) Against him we oppose the Apostolical Constitutions, introducing him speaking thus, Ἐγὼ Ματθαῖος ὁς καὶ Λευὶ, *I Matthew, named also Levi;* the testimonies of St. Jerome and Sophonius, in voce Matthæus, and others of the ancients. See Cotelerius in Constit. Apost. p. 315. (3.) He adds, that when Celsus objected that our Lord gathered publicans, Origen† confesses that Matthew was a publican, but he denies that Levi was so. To this it is answered, that the same Origen, in his preface to the Epistle to the Romans, and in the place cited in the *catenæ* on St. Matthew, says expressly, that he whom St. Matthew styles by the name of *Matthew the publican, is by St. Luke called Levi.* (See another answer in Cotelerius, ibid.) In a word, sure it must be in vain to object against a history in Mark and Luke, where he is called Levi, so exactly agreeing with that in St. Matthew, where he is called Matthew, that not a circumstantial difference can be discerned; insomuch that even Mr. Clerc, who, in his annotations, quarrels with Dr. Hammond for following an opinion confuted by Grotius, in his Harmony, is himself forced to do what he corrects Dr. Hammond for doing. His words are these, *vidit publicanum cui nomen erat Levi, seu Matthæus.* Moreover, that this Levi, being called, instantly left all, and followed Christ, both Mark and Luke attest: now this is the note of an apostle, Matt. xix. 27. (See also Examen var. Lect. Mill. in Matt. x. 3.)

[7] Ver. 30. Ἐγόγγυζον οἱ γραμματεῖς αὐτῶν, *Their scribes and pharisees murmured, saying,* διατί; *Why eateth?*] *i. e.* The scribes and pharisees, not the guests that sat down μετ' αὐτῶν, *with them,* ver. 29. (for then they must themselves have been guilty of the same crime, for which they murmured against Christ), but the *scribes of the Jews;* for what is here, *their scribes,* is absolutely, Mark ii. 16. *the scribes.* So *in their cities,* Matt. xi. 1. is *in the cities,* not of Christ's disciples, but of the Jews; and he entered εἰς συναγωγὴν αὐτῶν, *into a synagogue of theirs,* xii. 9. *i. e.* not into a synagogue of the pharisees to whom he spake, ver. 2. but of the Jews. Schmidius also here observes, that διατί here is as much as, *by what privilege?* for εἰς τί and ἵνα τί denote the final cause, but διατί the antecedent reason.

[8] Ver. 39. Ὁ παλαιὸς χρηστότερός ἐστιν, *For he saith, The old is better.*] So Cicero, de Amicitiis, "veterrimæ quæquæ, ut ea vina quæ vetustatem ferunt, esse debent suavissimæ," *old friendships, as old wines, are to be deemed the sweetest.*

Ver. 36. Οὐ συμφωνεῖ τὸ ἐπίβλημα. See this reading defended, Examen Millii.

CHAP. VI.

1. AND it came to pass on the [1] second sabbath after the first (Gr. *on the first sabbath after the second day of the feast of unleavened bread),* that he *(Christ)* went through the corn-fields, and his disciples plucked the ears of corn, and did eat *(of them),* rubbing them in their hands.

2. And certain of the pharisees said to them, Why do ye that which *(it)* is not lawful to do on the sabbath-days?

3. And Jesus answering them said, Have ye not read so much as this, *(which is a case parallel to that of my disciples, viz.)* what David did, when himself was a hungered, and they that were with him?

4. How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him; which *(bread by the letter of the law)* it is not lawful to eat, but for the priests alone?

5. And *(moreover)* he said to them, That the Son of man is Lord also of the sabbath *(i. e. he who came to save men's lives must have power, in such cases as concern the good and welfare of men, to dispense with the strict rest required by the law of the sabbath).*

6. And it came to pass also on another sabbath, that he entered into a synagogue and taught: and there was a man whose right hand was withered.

7. And the scribes and pharisees *(having asked him, whether it was lawful to heal on the sabbath-day,* Matt. xii. 10.) watched him, whether he would heal on the sabbath-day; that *(if he did so)* they might find an accusation against him, *(as one that kept not the sabbath-day,* John ix. 6.)

8. But he knew their thoughts *(or reasonings),* and said to the man who had the withered hand, Rise up, and stand forth in the midst *(of the synagogue).* And he arose and stood forth.

9. Then said Jesus to them, I will *(also)* ask you one thing; *(viz.)* Is it lawful on the sabbath-days to do good, or to do evil? to save life or to destroy it?

10. And looking round about upon them all *(and receiving no answer from any of them),* he said to the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11. And they were filled with madness; and communed one with another what they might do to Jesus, *(i. e. how they might destroy or punish him with death, for violating the sabbath,* Matt. ix. 14.)

12. And it came to pass in those days, that he went out to a mountain to pray, and continued all night in [2] prayer to God (Gr. ἐν τῇ προσευχῇ τοῦ Θεοῦ, *in God's house of prayer, or in a synagogue dedicated to his service).*

13. And when it was day, he called to him his disciples: and *(out)* of them he chose twelve *(to be his constant attendants, and witnesses of his actions,* John xv. 27.) whom also he named apostles; *(i. e. persons whom he would send to preach in his name to the Jews first, and after to the gentiles;*

* Strom. iv. p. 501. D. 502.

† Lib. i. contr. Celsum, p. 48.

14. *Viz.)* Simon, whom he also named Peter, and Andrew his brother, James and John, Philip and Bartholomew,

15. Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes,

16. And Judas the brother of James, and Judas Iscariot, which also was the traitor.

17. And he came down with them, and stood in the plain, and *(with him were)* the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18. And they that were vexed with unclean spirits: and they were healed.

19. And the whole multitude *(of them who came to be healed)* sought to touch him: for there went virtue out of him, and healed them all *(who thus touched him)*.

20. And he lifted up his eyes on his disciples, and said, [3] Blessed be ye *(who are)* poor *(in spirit)*: for yours is the kingdom of God.

21. Blessed are ye that hunger now *(after righteousness)*: for ye shall be filled. Blessed are ye that weep now *(with that godly sorrow which works repentance)*: for ye shall *(find that comfort which will make you)* laugh.

22. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and shall cast out your name as evil *(doers)*, for the Son of man's sake; *(i.e. for the sake of the Messiah, styled by Daniel the Son of man,* Dan. vii. 14.)

23. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven *(your case being like, in this, to those holy prophets who are now in heaven)*: for in the like manner did their fathers to the prophets.

24. But woe to you that are rich *(and by those riches are indisposed to follow me)!* for you have received your consolation *(in this life)*.

25. Woe to you that are full *(and therefore do not hunger after righteousness)!* for ye shall hunger. Woe to you that laugh now *(when you are called to repentance, to fit you to receive the gospel)!* for ye shall mourn and weep, *(when ye find yourselves excluded from the kingdom of God,* Matt. viii. 12.)

26. Woe to you, when [4] all *(the)* men *(of the world)* speak well of you *(this being a sign that you imitate those false prophets, who spake things pleasing to the people)!* for so did their fathers to the false prophets.

27. But I say to you that hear *(me)*, Love your enemies, do good to them that hate you,

28. Bless them that curse you, and pray for them that despitefully use you.

29. And to him that smiteth thee *(with his palm)* on the one cheek, offer *(i. e. permit)* also the other *(to be smitten)*; and him that taketh away thy cloak, forbid not to take thy coat also *(rather than contend by force, or before the magistrate, about supportable injuries)*.

30. Give to every *(indigent)* man that asketh of thee *(what he wants, and thou canst spare)*; and of him [5] that taketh away thy goods ask them not again, *(in a judiciary manner;* see note on Matt. v. 42. *or urge not the restoring them to the detriment of charity, or so as to quarrel, or shew a contentious spirit about them)*.

31. And as you would that men should do to you, *(in equal circumstances)* do ye also to them likewise.

32. For if [6] ye love them *(only)* that love you, what thank have ye? *(i. e. what reward can ye expect for that which even the worst of men will do?* ver. 35.) for sinners also love those that love them.

33. And if ye do good to them *(only)* which do good to you, what thank have ye? for sinners also do even the same.

34. And if ye lend to them *(only)* of whom ye hope to receive *(what ye lend)*, what thank have ye? for sinners also lend to sinners, to receive as much again.

35. But love ye your enemies, and do good, and [7] lend, *(though)* hoping for nothing again; and your reward *(in heaven)* shall be great, and ye shall *(shew yourselves to)* be the children of the highest *(God)*: for he is kind to the unthankful and to the evil.

36. Be ye therefore merciful, as your Father also is merciful.

37. Judge not *(unnecessarily)*, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive *(others their trespasses)* and ye shall be forgiven *(yours)*.

38. Give, and it shall be given to you; good measure, pressed down, and shaken together, and running over, shall [8] men give *(by God's disposal, or* δώσουσι, *shall be given;* see the note,) into your bosom. For with the same *(liberal)* measure that ye mete withal, it shall be measured to you *(by God)* again. (2 Cor. ix. 6. 8. 10.)

[*To this sermon of Christ the evangelist here adds other things spoken by Christ at other times; but tending to engage men to observe these precepts, or to take off their exceptions against them.*]

39. And *(first, against the pharisees, who, being covetous, derided these charitable doctrines,* Luke xvi. 14.) he spake a parable to them *(that heard him, saying)*, Can the blind *(pharisees)* lead the blind *(in the right way? if they commit themselves to their conduct,)* shall they not both fall into the ditch?

40. *(And to remove that fear of poverty, reproach, and injuries, to which this practice might subject his followers, he said,)* The disciple is not *(to expect to be)* above his master; but every one that [9] is perfect *(i. e. fully instructed in these rules)* shall *(will)* be as his master, *(i. e. conformed to him in these things;* see Matt. x. 25.)

41. And *(as for his command not to judge others, when we ourselves are greater criminals, his question upon that occasion was,)* why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42. Either *(or)* how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam which is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly *(how)* to pull out the mote that is in thy brother's eye.

43. For *(then only wilt thou be fit to direct others well, both by example and by words, when thou art good thyself; seeing)* a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of *(or, from)* a bramble-bush gather they grapes.

45. *(And, in like manner,)* a good man out of the good

treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of *(from)* the abundance of his heart his mouth speaketh.

46. And *(he said, moreover)* why *(to what purpose)* call ye me Lord, Lord *(i. e. profess yourselves my disciples)*, and *(yet)* do not the things which I say *(ye ought to do)*?

47. *(For)* whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48. He is like a man who built a house and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and *(yet)* could not shake it: for it was founded upon a rock.

49. But he which heareth *(my words)*, and doeth *(them)* not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

ANNOTATIONS ON CHAP. VI.

[1] Ver. 1. ΕΓΕΝΕΤΟ δὲ ἐν σαββάτῳ δευτεροπρώτῳ, *It came to pass in the second sabbath after the first.*] This should have been rendered, *in the first sabbath after the second day of the Passover;* for after the first day of the Passover, which was a sabbath, Exod. xii. 16. ἀπὸ τῆς ἐπαύριον τῶν σαββάτων, from the morrow after the sabbath, (that is, saith Josephus, τῇ δευτέρᾳ ἀζύμων ἡμέρᾳ, from the second day of unleavened bread, that is, the sixteenth of the month, Antiq. lib. iii. cap. 10.) ye shall count unto you seven sabbaths complete, (Lev. xxiii. 15.) reckoning that day for the first of the first week, which was therefore called δευτερόπρωτον, the first sabbath from this second day of unleavened bread; the second was called δευτεροδεύτερον, the second sabbath from that day; and the third δευτεροτρίτον, the third sabbath from that second day; and so on till they came to the seventh sabbath from that day, *i. e.* to the forty-ninth day, which was the day of Pentecost. The mention of the seven sabbaths to be numbered, with relation to this second day, answers all that Grotius objects against this exposition; see Petavius on Epiphan. Hær. 30. n. 32. where Epiphanius expressly says, our Lord's disciples did this, τῷ σαββάτῳ τῷ μετὰ τὴν ἡμέραν τῶν ἀζύμων, *on the sabbath following the day of unleavened bread;* which, if understood of the second day, is the truth. And if Pentecost was called *the feast of harvest*, Exod. xxiii. 16. (as Bochart, Hieroz. par. i. lib. iii. cap. 13. Nicholas Fuller, Miscell. lib. iii. cap. 11. Mr. Mede, Disc. 46. p. 355. Dr. Lightfoot, and the Jews say, see Temple Serv. cap. 14. sect. 4.) because then their barley and wheat-harvest were gathered in, this feast could not be Pentecost, as Grotius conjectures; because then the corn must be gathered in: and therefore could not be plucked by Christ's disciples in the field.

[2] Ver. 12. Ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ, *And he continued all night in prayer to God.*] Or, in a house of prayer of God, or in a synagogue dedicated to the service of God: though synagogues were not, as far as we can find, of Divine institution; yet, being necessary for the performance of God's service, they, by the Psalmist, are styled the houses of God, Psal. lxxiv. 9. and here a house of prayer of God: and in like manner may our churches, for the same reason, be styled the houses of God: for, as *the mountain of God*, Exod. iii. 1. iv. 27. *the bread of God*, Lev. xxi. 17. *the lamp of God*, 1 Sam. iii. 3. *the vessels of God*, 1 Chron. xxii. 19. *the altar of God*, Psal. xliii. 4. *the sacrifices of God*, Psal. li. 17. *the gifts of God*, Luke xxi. 4. *the ministers of God*, 2 Cor. vi. 4. *the tabernacle of God*, 2 Chron. i. 3. *the temple of God*, Matt. xxi. 12. and *the synagogue of God*, Psal. lxxiv. 8. are all things consecrated or appropriated to God's service; so προσευχὴ τοῦ Θεοῦ must, in all reason, be a house of prayer of God; whence it is called τόπος προσευχῆς, *a place of prayer*, 1 Macc. iii. 46. And so the word προσευχὴ is certainly used, Acts xvi. 13. and by Philo* in his oration against Flaccus, where he complains, that αἱ προσευχαὶ, *their houses for prayer were pulled down;* and there was no place left, in which they might worship God, or pray for Cæsar: and by Josephus,† who says, the multitude was gathered, εἰς τὴν προσευχὴν, *into the house of prayer:* and so Juvenal‡ speaks of the mendicant Jew, "Ede ubi consistas, in quâ te quæro proseuchâ?" *In what house of prayer may I find thee begging*, or asking alms?

[3] Ver. 20—26. Μακάριοι οἱ πτωχοὶ, &c. *Blessed are the poor, the hungry, the mourners, for the Son of man's sake.*] Here being but four of the eight beatitudes mentioned Matt. v. and not one of these being delivered in the same words which are there used; as it is certain this must be another sermon than that on the mount, and spoken to other auditors; so it is only probable, not necessary, that they should bear the same sense. However, it seems necessary that what is here added to the last clause should agree to them all, Blessed are they who patiently suffer poverty and hunger, grief and persecution, for the sake of Christ, that they may obtain that kingdom and that reward in heaven he hath promised to his faithful servants; or, that the poor should be the poor in spirit; the hungry, those that hunger after righteousness; and the mourners, those that sorrow to repentance after a godly manner, (2 Cor. vii. 9.) for to those that are otherwise poor and hungry, and upon other accounts, these blessings cannot always belong; and the opposite woes, which seem to favour the first interpretation of these four beatitudes, must be restrained to them, who, by the love of riches, pleasures, and plentiful provisions, are kept from preparing themselves by repentance for, and so from, entering into Christ's kingdom, or choosing that narrow and afflictive way which leadeth unto life eternal: for even here the very Christian sufferer is to rejoice, and leap for joy; and the rich man, who is ready, when Christ calleth, to leave all, and follow him, who is rich in good works, ready to give, and willing to distribute, layeth up for himself a good foundation against the time to come. (1 Tim. vi. 19.)

[4] Ver. 26. Οὐαὶ ὑμῖν ὅταν καλῶς ὑμᾶς εἴπωσι πάντες οἱ ἄνθρωποι, *Woe unto you when all men speak well of you! for so did their fathers to the false prophets.*] For he that will be pleasing to all, must speak things grateful to all, and do what they like; now that cannot be good, which is grateful to bad men: thus the false prophets, whom the Jews commended, spake to them *smooth things;* (Isa. xxx. 10.) they *prophesied lies*, because *the people loved to have it so;* they

---

* P. 752. F. 760. E.
† De Vita sua, p. 1020. C. E.
‡ Sat. 3. v. 215.

prophesied of peace, when war was at hand, Jer. vi. 14. viii. 11. xiv. 13. Ezek. xiii. 10. 16. Zech. x. 2. they *strengthened the hand of evil-doers,* Jer. xxiii. 14. *and daubed with untempered mortar,* Ezek. xiii. 10, 11. (See Examen Millii.)

[5] Ver. 30. *From him that taketh away what is thine,* μὴ ἀπαίτει, *ask it not again.*] *i. e.* If any man will not ask, but without asking will take away, or detain from thee what is thine; ask it not again, either in a judiciary manner, (see note on Matt. v. 40. 42.) or urge not the restoring of it, to the detriment of charity or mercy; they who would interpret these words thus, *From him that received any loan from thee, exact no usury,* put a double force upon the words: for (1.) our Saviour doth not here say, as he doth Matt. v. 42. τὸν θέλοντα ἀπό σου δανείσασθαι, *from him that would borrow of thee, turn not thou away;* but ἀπὸ τοῦ αἴροντος τὰ σὰ, *from him that will take up, or take away that which is thine, ask it not again.* Now he that is willing to borrow of me, owns that which he would borrow to be mine, and so cannot be willing at the same time to take away what is mine. (2.) Whereas they render the word ἀπαιτεῖν, *to exact usury,* and for this sense appeal to the use of it in Nehemiah; it is evident, that there it hath no such sense, but plainly relates to their unjust exactions of debts and services of their brethren against the law, requiring them to remit those debts and services every seventh year, saying, *Every seventh year thou shalt make a release; and this is the manner of the release: Every creditor that lendeth any thing to his neighbour,* πᾶν χρέος ἴδιον ὃ ὀφείλει σοι ὁ πλησίον, *every debt of thine thy neighbour oweth thee, thou shalt release; and of thy brother,* οὐκ ἀπαιτήσεις, *thou shalt not exact it; of a foreigner,* ἀπαιτήσεις, *thou mayest exact it; but to thy brother thou shalt remit thy debt,* Deut. xv. 1—3. and so for services, Exod. xxi. 2. Jer. xxxiv. 14. Accordingly, saith Nehemiah, let us remit the seventh year, ישׁשׁא כל יד καὶ ἀπαίτησον χειρὸς, *and the exaction of every debt:* so Deut. xv. 2. כל משה ידו πᾶν χρέος ἴδιον, *all thy own debt thou shalt remit.* When therefore he saith, v. 10. *Let us remit, I pray you* τὴν ἀπαίτησιν ταύτην, *this exaction,* he must refer to the same debt; and when he says, ver. 7. ἀπαιτήσει, *should a man exact of his brother,* ἃ ὑμεῖς ἀπαιτεῖτε, *the things which ye exact?* he plainly refers to the sin taxed in the Jews by Jeremy, chap. xxxiv. of demanding service of them again after these years of release were expired: so also Ecclus. xx. 14, 15. *The gift of a fool will do thee no good,* σήμερον δανιεῖ, καὶ αὔριον ἀπαιτήσει, *he will lend to-day, and ask it again to-morrow.* And, lastly, if the first words referred to Matt. v. 42. μὴ ἀπαιτεῖν here must be the same with μὴ ἀποστρέφειν there, which sure hath no relation to usury.

[6] Ver. 32. Εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις; &c. *If you love them that love you, what thank have you? for sinners also love those that love them.*] Here saith Theophylact, If you only love them that love you, you are only like to sinners and heathens; but if you love those that do evil to you, you are like to God; Ποῖον οὖν θέλετε ὅμοιοι εἶναι, τοῦ ἁμαρτολοῦ ἢ τοῦ Θεοῦ; *Which therefore should you choose, to be like sinners, or like God?*

[7] Ver. 35. Καὶ δανείζετε, μηδὲν ἀπελπίζοντες, *And lend, hoping for nothing again.*] They who render these words, *making no man to despair,* put a double force upon the words; first, reading μηδένα, *no man,* for μηδὲν, *nothing;* and, secondly, interpreting ἀπελπίζειν, *to make to despair;* of which sense they afford no instance. They who render them, *distrusting nothing, i. e.* not fearing lest thou shouldest be reduced to poverty by this charity, give a sense alien from the text; for when they say, the *heathens give and lend, knowing that they may want themselves;* this they add of their own to the words of Christ, who says, *They lend,* ἵνα ἀπολαβῶσι τὰ ἴσα, *that they may receive as much again;* and they reject that sense the text doth manifestly require: for so run the preceding words, *If ye lend to those,* παρ' ὧν ἐλπίζετε ἀπολαβεῖν, *from whom you hope to receive again* what you lend, *what thank have you? for, do not sinners lend to sinners to receive, or that they may receive, what they lend again?* But lend not you on so mean account, but even when you hope to receive nothing back from them you lend to. And whereas we are told, that the word ἀπελπίζω bears no such sense; I hope the credit of Stephanus, who says, the word is rightly rendered by the Vulgar, *nihil inde sperantes;* and of Casaubon, who saith, ἀπελπίζειν is ἀπὸ τοῦ πράγματος τὴ ἐλπίζειν, *to hope for something from a person, or matter;* may be sufficient to support the credit of our translation; especially when we read in the life of Solon, that he made no law against parricides, διὰ τὸ ἀπελπίσαι, *because he did not expect* that such a crime would be committed, (Diog. Laert. lib. i. p. 17.) and find this like composition in the word ἀπέχειν, when it signifies, ἀπό τινος ἔχειν, to *receive,* ἀπογεύομαι, ἀπό τινος γεύομαι, *I taste of something;* and in the word ἀπεσθίειν, which, saith Athenæus, is used, ἀντὶ τοῦ ἀπό τινος ἐσθίειν, for *to eat of any thing.* But (2.) where it is rendered by them, *to despair,* or *to be desperate,* the sense is still the same, *viz.* to be μηδὲν ἀπελπίζοντες, *hoping for nothing from men,* and therefore repairing to God. This is the plain sense of it, Isa. xxix. Jud. ix. 12. Esth. xiv. 19.: so Ecclus. xxii. 21. xxvii. 21. μὴ ἀπελπίζῃς, is, *Be not without hope of reconciliation with thy friend;* and why then may not the word here signify, *Being without hope of receiving any thing again from him you lend to?* So that it is not to be doubted, that these words are well rendered by Chrysostom,* Πρὸς ὧν οὐ προσδοκῶμεν ἀπολαμβάνειν, *From whom you expect not to receive.*

[8] Ver. 38. Δώσουσι] "Impersonaliter interpretandum," *Is to be rendered impersonally,* saith Grotius. (See note on xvi. 9.)

[9] Ver. 40. Κατηρτισμένος δὲ πᾶς ἔσται ὡς διδάσκαλος αὐτοῦ, *But every one that is perfect, shall* (will) *be as his master.*] Καταρτίζεσθαι is to be perfect in any thing, Matt. xxi. 16. 2 Cor. xiii. 9. 11. Heb. xiii. 21. 1 Pet. v. 10. The sense therefore of these words may be this, The disciple that perfectly understands the rules, and sees the example, of his master, will think it is his business to tread exactly in his steps, to do and suffer, upon like occasions, as his master did, and so he will be like his master.

CHAP. VII.

1. NOW when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2. And a certain centurion's servant, who was dear to him, was sick, or ready to die *(or near death).*

3. And when he *(the centurion)* heard *(the fame)* of

* In Matt. v. 42.

Jesus, he [1] sent to him *(some of)* the elders of the Jews, beseeching him *(by them)* that he would come and heal his servant.

4. And when they came to Jesus, they besought him instantly *(or earnestly)*, saying, That he was worthy for whom he should do this *(i. e. he well deserved this kindness)*:

5. For he loveth our nation *(and religion)*, and *(as an indication of this)* he hath built us a synagogue.

6. Then Jesus went with them. And when he was now not far from the house, the centurion sent *(other)* friends to him, saying to him, Lord, trouble not thyself *(to come to me)*; for I am not worthy that thou shouldest enter under my roof:

7. Wherefore neither thought I myself worthy to come to thee: but say in a word *(thy pleasure)*, and *(I believe)* my servant shall be healed.

8. For I also am a man set under authority, having under me soldiers; and I say to one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. *(How much more then canst thou, who hast all power in heaven and earth, command one of the ministering spirits to come and heal my servant?)*

9. When Jesus heard these things, he marvelled at him, and turned him *(self)* about, and said to the people that followed him, I say to you, I have not found so great faith, no, not in Israel; *(and upon this faith, he told them that were sent, it should be as he believed,* Matt. viii. 13.)

10. And they who were sent, returning to the house, found the servant whole that had been sick.

11. And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, *(who was)* the only son of his mother, and she was a widow *(and so by the loss of this son left destitute)*: and much people of the city was with her *(to attend the funeral)*.

13. And when the Lord saw her, he had compassion on her, and said to her, Weep not.

14. And *(then)* he came and touched the bier: and they that bare him stood still. And he said, Young man, [2] I say to thee, Arise.

15. And *(at that word)* he that was dead sat up, and began to speak. And he delivered him to his mother.

16. And there came a fear on *(them)* all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people *(by sending to them the promised Messiah)*.

17. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18. And the disciples of John shewed him of all these things.

19. And John calling to him two of his disciples [3] sent them to Jesus, saying *(in the name of their master, who sent them for their own satisfaction)*, Art thou he that should come *(the Messiah)*? or look we for another?

20. When *(therefore)* the men were come to him, they said, John *(the)* Baptist hath sent us to thee, saying *(or, to say)*, Art thou he that should come? or look we for *(are we to expect)* another?

21. And in that same hour he cured many of their infirmities, and plagues, and of evil spirits; and to many that were blind he gave sight, *(according to the prophecy of Isaiah concerning him:* see the note on Matt. xi. 5.)

22. Then Jesus answering said to them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23. And blessed is he, whosoever shall not be offended in me *(i. e. who shall not fall off from me by reason of the afflictions he may suffer, as John doth, or by reason of my mean circumstances in this present world)*.

24. And when the messengers of John were departed, he began to speak to the people concerning John *(saying)*, What went ye out into the wilderness to see? *(Was it)* a reed shaken with the wind *(a man wavering in his doctrine or testimony)*?

25. But what went ye out for to see? A man clothed in soft raiment *(a courtier and parasite)*? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26. But what went ye out for to see? *(Was it)* a prophet? Yea, I say to you, and *(one that is)* much more than a *(an ordinary)* prophet.

27. *(For)* this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28. *(More, I say, than an ordinary prophet,)* For I say to you, Among those that are born of women there is not a greater prophet than John the Baptist; but *(yet)* he that is *(the)* [4] least *(prophet)* in the kingdom of God is greater than he.

29. And all the people that heard him, and the publicans, justified God *(i. e. approved the wisdom and justice of his counsel, in calling them, by the Baptist, to repentance)*, being baptized with the baptism of John.

30. But the [5] pharisees and lawyers rejected the counsel of God against *(towards)* themselves, being not baptized of him *(as being confident they were righteous,* Luke xviii. 9. *and so needed no repentance)*.

31. And the Lord said, Whereunto shall I liken the men of this generation? and to what are they like?

32. They are like to children sitting in the market-place, and calling one to another, and saying, We have piped to you *(as at a festival)*, and ye have not danced; we have mourned to you *(as they do at funeral solemnities)*, and ye have not wept *(i. e. you have neither complied with us, when we called you with mirth nor sadness)*.

33. For John the Baptist came neither eating bread nor drinking wine *(his meat being only locusts, and his drink water)*; and ye say *(of him)*, He hath a devil *(or, is a melancholy, frantic person)*.

34. The Son of man is come eating and drinking *(in the usual manner)*; and ye say *(of him)*, Behold, *(he is)* a gluttonous man, and a winebibber, a friend of publicans and sinners!

35. But Wisdom is [6] justified *(i. e. approved)* of all her children *(i. e. of all true lovers of wisdom)*.

36. And *(or, then)* one of the pharisees desired him that he would eat with him. And *(thereupon)* he went into the pharisee's house, and sat down to meat.

37. [7] And, behold, a woman in the city, which was *(for-*

merly) a sinner, when she knew that Jesus sat at meat in the pharisee's house, brought an alabaster box of ointment,

38. And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39. Now when the pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner *(and so by touching must defile him).*

40. And Jesus answering *(to his thoughts)*, said to him, Simon, I have somewhat to say to thee. And he saith, Master, say on.

41. *(Jesus then began his discourse thus,)* There was a certain creditor which had two debtors: the one owed *(him)* five hundred pence, and the other fifty.

42. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43. Simon answered and said, I suppose he to whom he forgave most. And he said to him, Thou hast rightly judged.

44. And he turned to the woman, and said to Simon, Seest thou this woman? *(When)* I entered into thy house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47. [8] Wherefore, I say to thee, *(This is a testimony that)* her sins, which are many, are forgiven; for she *(hath)* loved much: but to whom little is forgiven, the same loveth little.

48. And *(then)* he said to her, Thy sins are forgiven.

49. And they that sat at meat with him began to say within themselves, Who is this *(man)* that *(he)* forgiveth sins also?

50. And he said to the woman, Thy faith hath saved thee *(from the punishment of thy past sins)*; go in peace.

ANNOTATIONS ON CHAP. VII.

[1] Ver. 3. ΑΠΕ'ΣΤΕΙΛΕ *πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, He sent to him the elders of the Jews.*] *And,* ver. 6. *the centurion sent to him friends:* by Matthew, viii. 5. *the centurion came to him;* and, ver. 8. *the centurion said to him.* To reconcile this difference, note,

First, That St. Luke relating this story more largely than St. Matthew doth, and with this signal circumstance said by his messengers, *I thought not myself worthy to come unto thee,* (ver. 7.) these circumstances must be as they are related by St. Luke. Note,

Secondly, That it being a rule among the Jews, that "apostolus cujusque est quisque," *the disciple,* messenger, or proxy, *of any man is as himself;* and, among the civilians, "quod facimus per alium, id ipsum facere judicamur," *we ourselves are reputed to do that which by another we do:* St. Matthew might well say, the centurion who sent these elders and friends, came to him by them. So Jethro comes to Moses by a messenger, Exod. xviii. 6. and Solomon speaks to Hiram by his servants, 1 Kings v. 7. James and John came to Christ with a petition presented by their mother, Mark x. 35. compared with Matt. xx. 20. John the Baptist speaks to Christ by his disciples, Matt. xi. 3. Note,

Thirdly, That though it seems probable from those words of Christ to the centurion, *Go thy way, and as thou hast believed, be it done unto thee,* (Matt. viii. 13.) that when Christ was nigh to the house, the centurion might come in person to him, yet neither is this necessary; for when David sent messengers to commune with Abigail to take her to wife, she answers as if he had been present, *Behold thy handmaid to be a servant to wash the feet of the servants of my lord.* (1 Sam. xxv. 41.)

[2] Ver. 14. Εἶπε, *νεανίσκε, σοὶ λέγω, ἐγέρθητι, Jesus said, Young man, I say unto thee, Arise.*] Here Woltzogenius owns that Christ spake this by that Divine power which he had over inanimate things, as the wind and the sea; "est quidem hoc Deo proprium," *this indeed* (saith he) *is proper to God, who calleth things that are not, as if they were,* (Rom. iv. 17.) but God had communicated this power to his Son, by whom he would most perfectly manifest himself to the world. So Peter speaks to Tabitha, *Tabitha, arise;* (Acts ix. 40.) as Christ to Lazarus, *Lazarus, come forth.* (John xi. 43.) Now to this I reply,

First, That the instance of St. Peter saying to Tabitha, Arise, doth not lessen the strength of the argument from these words for the Divinity of Christ, seeing he doth this only by prayer to and faith in the Lord Christ; to which he ascribes all his miracles, doing them in his name, or power, and *through faith in his name,* (Acts iii. 16.) and so in effect saith to her as he did to Æneas, (ver. 34.) *Jesus Christ healeth thee, arise,* &c. Christ here doth this by his own power, without any prayers, as appears from those words, *I say to thee, Arise;* and he will raise all his servants from the dead, and *change their vile bodies into the likeness of his glorious body, according to the mighty power by which he is able to subdue all things to himself.* (Phil. iii. 21.) He prayed, indeed, when he raised Lazarus; but then even Woltzogenius observes, he could not do this to receive power to raise him, because he had this power in himself already, John v. 26. and doth there challenge to himself to be *the resurrection and the life,* xi. 25. but for other reasons accounted for John xi. 41, 42.

Secondly, When Woltzogenius can prove, that Divine virtue which is proper to God alone, ever was, or ever can be communicated to a creature, or to another without communication of the Divine nature, then, and not till then, will he have given a satisfactory answer to this argument.

[3] Ver. 19. *John sent, saying, Art thou he that should come?*] See the note on Matt. xi. 3.

[4] Ver. 28. *The least in the kingdom of heaven is greater than he.*] See the note on Matt. xi. 11.

[5] Ver. 30. Οἱ *φαρισαῖοι καὶ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ, But the pharisees and lawyers rejected the counsel of God against* (Gr. towards) *themselves, being not baptized of him.*] That some of them came to be baptized, we read Matt. iii. 7. it therefore must be said, either that this is here said of them in general, because it was true of many of them; or that those who came to him, hearing the character he gave of them,

refused his baptism. (See note on Matt. iii. 7.) But the chief thing here observable is this, that, in rejecting John's baptism, they are said to reject the counsel of God towards them, that is, his gracious design of calling them by him to that repentance, which could alone exempt them from the wrath to come; and by that refusal declared they approved not of God's counsel, as just and righteous, in calling such unblamable persons as they were, and such zealots for the law, to repentance, that so they might escape the ruin threatened by St. John; for thus Eleazer, one of them, speaks, after the destruction of the Jews, that though all the rest of the Jews perished,* ἡμεῖς δ' ἄρα μόνοι ἠλπίσαμεν περιέσεσθαι ὥσπερ ἀναμάρτητοι πρὸς τὸν Θεὸν γενόμενοι, *we alone expected to be preserved, as having not sinned against God, nor been guilty of any fault, and who were teachers to others.* Christ tells us they were, πεποιθότας ἐφ' ἑαυτοῖς, *confident in themselves, that they were righteous,* (Luke xviii. 9.) and represents them by the elder son, saying, *I never transgressed at any time thy commandments.* (Luke xv. 29.) They therefore judged it an incongruous thing to call such righteous persons to repentance and threaten them with ruin, who were so dear to God; but the publicans and common people were conscious to themselves of sins sufficient to expose them to Divine judgments, and therefore they approved of this counsel God sent them by his messenger, and declared him righteous, both in calling them to repentance and threatening his judgments if they did neglect it; and therefore they submitted to this baptism of repentance for the remission of sins, to which God, by the Baptist, called them: that δικαιοῦν is to declare, or approve a thing or person righteous, see ver. 35. They whose principles will not allow them to believe, that God had any such benign designs towards such a generation of vipers, say, first, that βουλὴ τοῦ Θεοῦ is not the *counsel,* or the *purpose,* but only the *command* of God; but (1.) this phrase in Scripture never signifies a *bare command,* but always the *decree,* the *purpose,* or the *counsel* of God. (See Acts ii. 23. iv. 28. xiii. 36. xx. 27. Eph. i. 11. Heb. vi. 17.) Nor (2.) can it be rationally supposed, that God should give men any virtuous or moral precepts, which he doth not design and purpose that they should obey. Secondly, They add, that εἰς ἑαυτοὺς, *towards them,* is here put for ἐν ἑαυτοῖς, *in themselves;* and therefore render the text thus, *they despised in themselves the counsel of God.* But (1.) was it his counsel towards them, or was it not? If not, how could they, by neglecting that which concerned not them, despise it? If so, then it is certain, that the purpose and counsel of God towards them was this, That they should repent, and bring forth fruits meet for repentance. (2.) The phrase, *in themselves,* is always expressed by ἐν ἑαυτοῖς, iii. 8. vii. 49. viii. 9. εἰς ἑαυτοὺς occurs but twice elsewhere, *viz.* 1 Pet. iv. 8. 10. and then it plainly signifies, *towards themselves.*

[6] Ver. 35. Καὶ ἐδικαιώθη, *But Wisdom is justified of her children.*] See note on Matt. xi. 19.

[7] Ver. 37. Ἰδοὺ, γυνὴ ἐν τῇ πόλει. *And, behold, a woman in the city.*] Here are two arguments against the opinion of Huetius† and others, that this woman was Mary, the sister of Lazarus, and that Simon the leper, mentioned Matt. xxvi. 6. Mark xiv. 3. was the same with the Simon mentioned here; (1.) because this Mary was a woman of that city, that is, either of Nain or Capernaum, the only cities mentioned here; whereas Mary, the sister of Lazarus, was of no city, but of the town or village of Bethany. John xi. 1. (2.) After the collation here, which is not styled a supper, our Lord went *through every city and village, preaching the kingdom of God,* (viii. 1.) whereas, after he raised Lazarus, *Jesus walked no more openly.* And, lastly, Mary's unction was made for Christ's interment, and but six days before Christ's last passover, (John xii. 7.) when he continued in Bethany and in Jerusalem. (Mark xi. 11.)

[8] Ver. 47. Οὗ χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαὶ· ὅτι ἠγάπησε πολύ· *For which cause I say unto thee, Her sins, which were many, are forgiven; for she loved much.*] Christ saith not her sins were forgiven, because she loved much; but this ought to be a token to thee, that her sins, which rendered her unworthy to touch me, have been forgiven; this great love to me being an indication of her deep sense of God's mercy to her in pardoning her many sins: and this do I the Prophet and the Son of God declare unto her: to this sense lead both the parable of the great debtor, to whom the Lord frankly had forgiven all, for he loved much, because much had been forgiven; and the conclusion of it in these words, *he that hath less forgiven loveth less;* whence it appears, that ὅτι here cannot be causal or intimate, she was forgiven much, because she loved much; the cause assigned of her forgiveness being not her love but faith; (ver. 50.) but only consequential, denoting the effect or indication of the forgiveness of her many sins. So Hosea ix. 15. All their iniquity was in Gilgal, *therefore there I hated them;* for they did not sin in Gilgal, because he hated them there; but he hated them there, because there they offended; (Eccles. v. 7.) ὅτι σὺ τὸν Θεὸν φοβοῦ, *wherefore fear thou God.* So John xiv. 17. The world cannot receive the spirit of truth, ὅτι οὐ θεωρεῖ αὐτὸ, *therefore it sees him not, neither knows him,* but ye know him, *therefore he abideth with you, and shall be with you.* In one at least of these two paragraphs ὅτι must bear this sense.

CHAP. VIII.

1. AND it came to pass afterward, that he went through every city and village, preaching and shewing the glad tidings of the kingdom of God; and the twelve were with him,

2. And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3. And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which [1] ministered to him *(necessaries out)* of their substance.

4. And when much people were gathered together, and were come to him out of every city, he spake to them by a parable:

5. *(Saying,)* A sower went out to sow his seed: and as he sowed, some fell by the way-side; and [2] it was trodden down, and the fowls of the air devoured it.

6. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked *(root and)* moisture.

* Apud Joseph. de Bello Jud. lib. vii. p. 990. † Not. in Matt. p. 43. 44.

7. And some fell among thorns; and the thorns [3] sprang up with it, and *(overgrowing it)* choked it.

8. And other *(seed)* fell upon good ground, and sprang up, and bare fruit a hundred-fold. And when he had said these things, he cried, He that hath ears to hear *(i. e. wisdom to discern and willingness to receive the truth)*, let him hear *(i. e. embrace it)*.

9. And his disciples asked him, saying, What might *(the meaning of)* this parable be?

10. And he said *(to them)*, To you it is given to know the mysteries of the kingdom of God; but to others *(I speak)* in parables; *(they having shut their eyes and closed their ears*, Matt. xiii. 14.) [4] that seeing they might not see, and hearing they might not understand.

11. Now the *(meaning of the)* parable is this: The seed is the word of God.

12. Those *(seeds sown)* by the way-side are *(emblematically)* they that hear; *(but consider not what they hear*, Matt. xiii. 19.) then cometh the devil (Gr. *ἵνα, so that the devil cometh)*, and taketh away the word out of their hearts, lest they should believe and be saved.

13. They *(who are represented by the seed sown)* on the rock, are they which, when they hear, receive the word with joy; and these have no root, *(being persons)* which for awhile believe, and *(but)* in time of temptation fall away.

14. And *(by)* that *(seed)* which fell among thorns are they *(represented)*, who, when they have heard *(the word)*, go forth *(into the world)*, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection.

15. But *(by)* that *(seed which fell)* on [5] good ground, are they *(represented)*, who in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

16. *(And, having thus explained this parable, he said, I do not impart this knowledge to you that ye may conceal it, but that ye may teach it to others; for)* [6] no man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in *(to the house)* may see the light.

17. For nothing is *(said in)* secret *(by me)*, that shall not be made manifest; neither *(is)* any thing hid, that shall not be known and come abroad.

18. Take heed therefore how ye hear: for whosoever hath *(so as to improve it)*, to him shall be given *(more)*; and whosoever *(thus)* hath not, from him shall be taken *(away)* even that which he seemeth to have.

19. Then came to *(see)* him his mother and his brethren, and *(they)* could not come at him for the press.

20. And it was told him by certain, which said, Thy mother and thy brethren stand without, desiring to see thee.

21. And he answered and said to them, *(As)* my mother and my brethren are these who hear the word of God, and do it.

22. Now it came to pass on a certain day, that he went into a ship with his disciples: and he said to them, Let us go over to the other side of the lake. And they launched forth.

23. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

24. And they came to him, and awoke him, saying, Master, Master, we *(are ready to)* perish! Then he arose, and rebuked the wind and the raging of the water *(saying to them, Peace, be still)*; and *(then)* they ceased, and there was a calm.

25. And he said to them, Where is your faith? And they, being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26. And they arrived at the country of the Gadarenes, which is over against Galilee.

27. And when he went forth to land, there met him out of the city a certain man, which had *(been possessed with)* devils *(a)* long time, and *(he)* wore no clothes, neither abode in any house, but in the tombs.

28. When he *(the evil spirit)* saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not: *(this he said, fearing he might be punished for what he had done to the man.)*

29. For he *(i. e. Jesus)* had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and *(though)* he was kept bound with chains and in fetters; and *(yet)* he brake the bands, and he was driven of the devil into the wilderness.

30. And Jesus asked *(the unclean spirit in)* him, saying, What is thy name? And he said, *(It is)* Legion; because many devils were entered into him.

31. And they besought him that he would not command them to go out into the deep.

32. And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34. And when they that fed them saw what was done, they fled *(from the place)*, and went and told it in the city and in the country *(what was done)*.

35. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36. They also that saw it told them by what means he that was possessed of the devils was healed.

37. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear *(of what they might farther suffer by him)*: and he *(accordingly)* went up into the ship, and returned back again.

38. Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39. Return to thine own house, and shew how great things [7] God hath done to *(for)* thee. And he went his way, and published throughout the whole city how great things Jesus had done to him.

40. And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him.

41. And, behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house:

42. For he had one only daughter, about twelve years of

age, and she lay a dying. (But, as he went, the people thronged *(about)* him.

43. And a woman having an issue *(or flux)* of blood twelve years, which had spent all her living upon physicians, neither could be healed of *(i. e. by)* any *(of them)*,

44. Came behind him, and touched the border of his garment: and immediately her issue of blood stanched.

45. And Jesus said, Who touched me? When all *(the rest)* denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?

46. And Jesus said, Somebody hath touched me *(in order to some cure)*: for I perceive that virtue is gone out of me *(to heal somebody)*.

47. And when the woman saw that she was not hid *(from him)*, she came trembling, and falling down before him, she declared to him before all the people for what cause she had touched him, and how she was healed immediately.

48. And he said to her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.)

49. While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master *(any farther)*.

50. But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.

51. And when he came into the house, he suffered no man to go in *(to her apartment)*, save Peter, and James, and John, and the father and mother of the maiden.

52. And all *(present)* wept, and bewailed her: but he said, Weep not; *(you shall soon find)* she is not *(as one)* dead, but *(as one that)* sleepeth.

53. And they laughed him to scorn, knowing that she was dead.

54. And he put them all out *(who were thus weeping)*, and took her by the hand, and called, saying, Maid, arise.

55. And her [3] spirit came again, and she arose straightway: and he commanded to give her meat.

56. And her parents were astonished: but he charged them that they should tell no man what was done.

ANNOTATIONS ON CHAP. VIII.

[1] Ver. 2, 3. ΚΑΙ᾽ *γυναῖκές τινες, αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, And certain women, which had been healed of evil spirits and infirmities,—— ministered to him of their substance.*] This was customary, saith St. Jerome,* among the Jews, for women, and especially for widows, to minister necessaries to their teachers; and his disciples being with him, and they being not represented as of his family or domestics, but only as followers of his doctrine, could give no ground for any ill suspicion in this case.

[2] Ver. 5. *Καὶ κατεπατήθη, And it was trodden down.*] This is not mentioned by St. Matthew or Mark, and seems to signify a great contempt of the Divine seed, the things which we tread under our feet being accounted vile, and not worthy to be taken up from the ground.

[3] Ver. 7. *Καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό· And the thorns springing up with it, choked it.*] There be two principles of action in man, the flesh and the spirit, or the inward man; from which arise different appetites and inclinations: the flesh produceth an affection to riches, pleasures, and other allurements of the world, which are here called thorns; the inward man, or mind approving of the laws of God, (Rom. vii. 22.) and persuading to those things which conduce to the peace, and tranquillity, and welfare of the soul, is a principle inclining us to virtuous actions; but if we suffer these thorns to take root in our hearts, and gain our affections, these inclinations to virtue will be quickly choked, or bring no fruit to ripeness or perfection, which is all one as to be *ἄκαρποι*, without fruit, as appears from ver. 14. compared with Matt. xiii. 22. Mark iv. 19.

Ver. 8. *Ταῦτα λέγων ἐφώνει· Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.*] These words are owned by all the versions, Theophylact, and Jerome, and yet are rejected by Dr. Mills on the sole authority of three MSS.

[4] Ver. 10. *Ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνιῶσιν, That seeing they may not see, and hearing they may not understand:* Mark iv. 12. *That seeing they may see, and not perceive, and hearing they may hear, and not understand, lest they should be converted, and their sins should be forgiven them.*] Here, say some, this is plainly given as the reason why our Saviour spake to them without in parables, *viz.* that they may not perceive, or understand, or be converted. But, to take off this pretension, it is sufficient to observe, that the words in St. Mark and St. Luke are only an abbreviation, or short hint of what St. Matthew saith was spoken by our Lord more fully; for Christ might say what St. Mark and Luke relate, and yet say more than they relate, as St. Matthew doth assure us he did; but then St. Matthew could not have given us his discourse more fully, unless our Lord had spoken it more fully than it is related by St. Mark and Luke; whence it must follow, that the relations of Mark and Luke must be allowed to be deficient, *i. e.* not to contain all that our Saviour said on this occasion, and therefore must be filled up, or rendered entire, by the addition of the words recorded in St. Matthew. Since then St. Matthew doth expressly tell us from the mouth of Christ, *He therefore spake to them in parables, because they seeing would not see, or did not see, and hearing did not understand;* and that they therefore did not see, hear, and understand, *because their heart was waxed gross, and their ears heavy, and they had closed their eyes, lest they should see, and hear, and be converted;* it seemeth evident, that the words of St. Mark and Luke must be filled up, or made entire thus—To others *(of the Jews)* speak I in parables *(because they seeing, see not; and hearing, do not understand; for their hearts are waxed gross, and their ears heavy, and their eyes have they closed)*, that seeing they may see, and not perceive; and hearing they may hear, and not understand, lest they should be converted: and though doubtless this sad effect of their not hearing, and seeing, *viz.* lest they should be converted, was not intended by them, yet, since it was the natural issue of their shutting their eyes against the light, it fitly is ascribed to them; as when the prophet Hosea saith, viii. 4. *Of their silver and gold have they made them idols, that they might be cut off;* and the prophet Micah, vi. 16. *For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels, that I should make thee a desolation.* A

* In Matt. xxvii. 55.

like expression to this we find, Isa. lxiii. 17. *Why hast thou caused us to err from thy ways?* τί ἐσκλήρυνας τὰς καρδίας ἡμῶν τοῦ μὴ φοβεῖσθαί σε; *Why hast thou hardened our hearts, that we should not fear thee?* And yet this is the church's prayer, imploring God's mercy, and the removal of his judgments, *viz.* the long oppression of the heathens, which was a temptation to them to depart from him, and to cast off his fear; and therefore shews they were no otherwise hardened by God than as these providences were a strong temptation to them to cast off his service. Hence also we may learn the power and efficacy of the word, when it is heartily believed and seriously attended to, to work in those that hear it conversion, to the salvation of the soul; it being only through the want of seeing and of understanding, that is, of believing and considering the importance of it, that it hath not this effect upon men. (See the note on Jam. i. 18.)

[5] Ver. 15. Τὸ δὲ ἐν τῇ καλῇ γῇ οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες τὸν λόγον, κατέχουσι. *But that on the good ground, are they, who, in* (with) *an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.*] From these words it is manifest, that some good disposition of heart is requisite to render the word truly and durably fruitful. Now what this is, see in note on Matt. xiii. 23.

[6] Ver. 16. Οὐδεὶς γὰρ λύχνον ἅψας, καλύπτει αὐτὸν, *No man, when he hath lighted a candle, covereth it with a vessel.*] Of this, and the seventeenth verse, see Mark iv. 22.

[7] Ver. 39. Ὅσα ἐποίησέ σοι ὁ Θεὸς, *Shew how great things God hath done to thee.*] Here, saith Woltzogenius, Christ ascribes this miracle to God, the author of that power by which he did it, (John v. 19.) whereas had he been the high God, he should have ascribed it to himself. I answer, he doth this as *not seeking his own glory, but the glory of him that sent him;* that is, as one executing his prophetic office in his Father's name, and casting out devils *by that Spirit* he received from his Father.

[8] Ver. 55. Ἐπέστρεψε τὸ πνεῦμα αὐτῆς, *Her spirit returned.*] By adding this, saith Grotius, St. Luke shews, that the soul of man is not corporeal, or any thing that perisheth with it; but ἀυθυπόστατόν τι, something subsisting of itself; which, when the body dies, exists elsewhere, as the word ἐπέστρεψε shews. But this is not a certain inference from the word; for of Samson, refreshed with the water that came from the jaw of the ass, it is said, ἐπέστρεψε τὸ πνεῦμα αὐτοῦ, *his spirit returned,* Judg. xv. 19. and the like phrase we find, Psal. iii. 23. Lam. i. 11. 16. 19. plainly importing the restoring a person to his vigour. This therefore is more surely to be gathered from the death of the damsel, ver. 53. for so Elijah speaketh in a like case, 1 Kings xvii. 21. ἐπιστραφήτω δὴ ἡ ψυχὴ τοῦ παιδαρίου τούτου, *Let, I pray thee, the soul of this child return into it.*

CHAP. IX.

1. THEN he called his twelve disciples together, and gave them power and authority *(through his name)* over all devils, and to cure diseases.

2. And he sent them to preach the *(coming of the)* kingdom of God, and to heal the sick.

3. And he said to them, Take nothing *(with you)* for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece; *(for you shall want neither provision nor protection,* xxii. 35.)

4. And whatsoever house ye enter into, there abide *(while ye continue in that city),* and *(from)* thence depart *(to another).*

5. And whosoever will not receive you, *(your words,* Matt. x. 14.) when ye go out of that city, shake off the very dust from your feet for a testimony against them *(that ye account them as unclean, and not fit to be conversed with any more).*

6. And they departed, and went through the towns *(of Judea),* preaching the gospel, and healing *(the sick)* every where.

7. Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because it was said of some, that John was risen from the dead *(and so his great wickedness appeared in killing a man so highly favoured by God);*

8. And of some *(it was said),* that Elias had appeared; *(and so that kingdom of the Messiah was to be set up, which should destroy all other kingdoms,* Dan. ii. 44.) and of others, that one of the old prophets was risen again.

9. And Herod said, John have I beheaded: but *(if he be not risen again)* who is this, of whom I hear such *(wondrous)* things? And he desired to see him *(that so he might discern whether he were the Baptist or not).*

10. And the apostles, when they were returned, told him all that they had done *(in his name).* And he took them, and went aside privately into a desert place, belonging to the city called Bethsaida, *(that they might rest a little,* Mark vi. 31.)

11. And the people, when they knew it, followed him: and he received them, and spake to them of the kingdom of God, and healed them that had need of healing.

12. And when the day began to wear away, then came the twelve, and said to him, Send the multitude away, that they may go into the country and towns round about, and *(may)* lodge, and get victuals *(which here they cannot do):* for we are here in a desert place.

13. But he said to them, Give ye them to eat. And they *(upon inquiry,* Mark vi. 38.) said, We have no more but five loaves and two *(little)* fishes, *(and what are they among so many? we cannot therefore satisfy them,)* except we should go and buy meat for all this people.

14. For they were about five thousand men *(who were to be fed).* And he said to his disciples, Make them sit down by fifties in a company.

15. And they did so *(as he commanded),* and made them all sit down.

16. Then he took the five loaves and the two fishes, and looking up to heaven, blessed *(God over)* them, and brake *(them),* and gave *(of them)* to the disciples to set before the multitude.

17. And they did eat, and were all filled; and there were taken up of fragments that remained to them *(that gathered them)* twelve baskets.

18. And it came to pass, [1] as he was alone *(from the multitude)* praying, his disciples were with him: and *(having ended his prayer)* he asked them, saying, Whom say the people that I am?

19. They answering said, *(Some say thou art)* John the

Baptist; but some say *(thou art)* Elias; and others say, that one of the old prophets is risen again.

20. He said to them, But whom say ye that I am? Peter answering said, *(Thou art)* the Christ of God.

21. And he straightly charged them, and commanded them to tell no man that thing;

22. Saying, The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised *(again)* the third day.

23. And he said to them all, If any man will come after me, let him [2] deny himself, and take up his cross daily *(as occasion serves)*, and follow me.

24. For whosoever will *(reject me to)* save his life shall lose it; but whosoever will *(be ready to)* lose his life for my sake, the same shall save it *(and this surely will be his wisest course)*.

25. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away *(as they who reject me, to save this temporal life, will be)*?

26. For whosoever shall be ashamed of me and of my words *(now)*, of him shall the Son of man be ashamed, when he shall come in his own [3] glory, and in his Father's, *(that of light and flame*; see note on Heb. i. 3.) and *(with the glorious attendance)* of the holy angels.

27. But *(besides this coming at the dreadful day)*, I tell you of a truth, there be some standing here, which shall not taste of death, till they see the *(Son of man coming in the)* kingdom of God *(with power,* Matt. xvi. 28. Mark ix. 1. *to execute his judgment on them that reject him)*.

28. And it came to pass about an eight days after these sayings, (see the note on Mark ix. 2.) he took Peter, and John, and James, and went up into a mountain to pray.

29. And as he prayed, the fashion *(or appearance)* of his countenance was altered, and his raiment was *(or became)* white and glistering.

30. And, behold, there talked with him two men, which *(by their discourse)* were *(known to be)* Moses and Elias:

31. Who appeared in glory, and spake of his [4] decease, *(the death)* which he should accomplish at Jerusalem.

32. But Peter and they that were with him *(whilst he was praying)* were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33. And it came to pass, as they departed from him, Peter said to Jesus, Master, it is good for us to be here: [5] and *(therefore)* let us make *(here)* three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing *(whether)* what he said *(were well or ill said)*.

34. While he thus spake, there came a cloud *(of glory)*, and overshadowed them; and they feared as they entered into the cloud, *(because of the magnificent glory of it,* 2 Pet. i. 17.)

35. And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36. And when the voice was past, Jesus was found alone. And they *(three)* kept it *(the vision)* close, and told no man in those days any of those things which they had seen.

37. And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38. And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is my only child:

39. And, lo, a [6] spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again (Gr. *it causeth him to beat himself; and foam)*, and, bruising him, hardly departeth from him.

40. And I besought thy disciples to cast him out; and they could not; *(and this hath raised a dispute betwixt the scribes and thy disciples concerning thy power,* Mark ix. 15.)

41. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42. And as he was yet coming, the devil threw him down, and tare him *(or, and he beat himself with his fists)*. And Jesus rebuked the unclean spirit, and healed the child *(of his epilepsy)*, and delivered him again to his father.

43. And they were all amazed at the mighty power of God *(visible in Christ)*. But while they wondered every one at all *(these)* things which Jesus did, he said to his disciples,

44. Let these sayings sink down into your ears: for *(notwithstanding this seeming admiration)* the Son of man shall *(by these very Jews)* be delivered into the hands of men.

45. But they [7] understood not this saying, and it was hid from them, that they perceived it not; and they feared to ask him *(of)* that saying.

46. Then there arose a reasoning among them, which of them should be greatest.

47. And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48. And saith to them, Whosoever shall receive *(such a one as)* this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all *(in his own)*, the same shall be great *(in my esteem and kingdom)*.

49. And John answered *(i. e. spake)* and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

50. And Jesus said to him, Forbid him not: for he that is not against us *(but pursues the same design in beating down the kingdom of Satan)* is for us.

51. And it came to pass, when the time was *(near)* come that he should [8] be received up *(into heaven)*, he [9] steadfastly set his face *(or fully purposed)* to go to Jerusalem *(where he was to suffer)*.

52. And *(therefore)* sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready *(a lodging)* for him.

53. And they did not receive him, because his [10] face was as though he would go *(i. e. he appeared to them to be going)* to Jerusalem *(to worship)*.

54. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven to consume them, even as Elias did *(to the captains and their fifties)*?

55. But he turned, and [11] rebuked them, and said, Ye know not what manner of spirit ye are of *(i. e. how opposite this exterminating spirit is to the design of my coming)*.

56. For the Son of man is not come to destroy men's *(temporal)* lives, but to save them. And they went to another village

57. And it came to pass, as they went in the way, a certain man said to him, Lord, [12] I will follow thee whithersoever thou goest.

58. And Jesus said to him, *(Thou canst expect no advantage at present by following me; for)* the foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

59. And he said to another, Follow me. But he said, Lord, suffer me first to go *(home)*, and *(stay till I)* bury my *(aged)* father *(and then I will attend upon thee)*.

60. Jesus said to him, Let the dead bury their dead *(or those who are dead to spiritual things be employed in those affairs)*: but go thou *(forthwith)* and preach the kingdom of God.

61. And another also said, Lord, I will follow thee; but let me first go bid them farewell, that are at home at my house.

62. And Jesus said to him, No [13] man, having put his hand to the plough, and looking back *(i. e. having undertook my service, and diverting from it to worldly business)*, is fit for the kingdom of God.

ANNOTATIONS ON CHAP. IX.

[1] Ver. 18. ΚΑΙ᾽ ἐγένετο ἐν τῷ εἶναι αὐτὸν καταμόνας προσευχόμενον, &c. *And it came to pass, as he was alone praying, his disciples were with him.*] The word καταμόνας alone, excludes not his disciples, but the multitude now sent away, when they were filled, ver. 17. as appears from Mark iv. 10.: or καταμόνας προσευχόμενος may be rendered, *as he was praying alone*, or *by himself*, his prayer being ended, his disciples came to him.

[2] Ver. 23. *Ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ᾽ ἡμέραν*, &c. *If any man will come after me, let him deny himself, and take up his cross daily, and follow me.*] Daily; *i. e.* as oft as an occasion offers itself. Here I shall recollect all that is said in several places of the gospel concerning this self-denial, and taking up the cross; and thence give rules of comprising this whole duty. And,

First, We must deny *father* and *mother*; for, *If a man come to me* (saith Christ), *and hate not*, Luke xiv. 26. i. e. *forsake not father and mother*, Matt. xix. 29. *he cannot be my disciple. For he that loveth father and mother more than me, is unworthy of me*, Matt. x. 37. Our Lord had told them, ver. 35, 36. that his gospel would accidentally cause great variance and division betwixt the *father and the son, the mother and the daughter*, and render those of their own household the most fierce and cruel enemies; he therefore lets them know, that if, when this shall come to pass, *father* and *mother* did prevail upon them, either by that affection which men naturally bear to their parents, or by that reverence they give to their authority and commands, when these commands do thwart his precepts; or else by those advantages, or outward comforts, which they expect to receive from their parents, and by adhering to the doctrine of their Lord, might lose or hazard; *i. e.* if they, by any of these motives, were induced to prefer the commands or will of their parents before Christ's, and value their countenance and affection before his favour,—they could not sincerely be his disciples. Now this, by parity of reason, holds concerning civil magistrates, who are the fathers of their country, and spiritual superiors, who are fathers of the church; and of all others, who have like power to command, reward, or punish us; and so this instance affords this rule of self-denial.

Rule I. That they to whom we bear the greatest natural affection, and the highest reverence, to whose commands we owe the most entire obedience in lawful matters, from whom we have received already, and may expect, the greatest temporal advantages, provided we comply with their desires, or the worst temporal evils upon refusal, must be denied, forsaken, and comparatively hated, for the sake of Christ; so that although the yearning bowels of a tender mother, which at first conceived me, and the gray hairs of an indulgent father, should be pleaded as motives to induce me to break the least commandments of the holy Jesus; though the authority of civil, natural, and ecclesiastical superiors should combine to tempt me to do what Christ forbids; though this authority should allure me with proffers of the highest honours or rewards, or should endeavour to affright me with the severest menaces; yet, if all these considerations should prevail with me, to gratify myself and them, by doing that which my own conscience and God's word assure me will be displeasing to my Saviour, or opposite to his commands, it is evident that I regard myself, or them, more than I do my Saviour; and therefore am unworthy of him, and cannot be sincerely his disciple.

Secondly, We must deny our *wife* and *children*, even that wife of our bosom, who is made *one flesh* with us, whom we must love as dearly as we love ourselves, (Eph. v. 33.) and for whose sake *father* and *mother* must be left. (Gen. ii. 24.) We also must deny those children, which are the offspring of our bowels, the joy and comfort of our lives; for, *if any man come to me* (saith Christ), *and hate not his wife and children*, Luke xiv. 26. *if he forsake not wife and children for my name's sake, and the gospel's*, Mark x. 28. *he cannot be my disciple.* Accordingly it is recorded, for the everlasting honour of the Levites, that they observed God's word, and kept his covenant, *saying unto their father and mother, I have not seen them, not knowing their own children, not acknowledging their brethren;* that is, being commanded by God's servant Moses, to kill every man his brother, friend, and son, that had been guilty of idolatry, in worshipping the golden calf, they executed the command of God without regard to *father, mother, son*, or *brother*, Exod. xxxii. 27, 28. Now the children of our loins, and the wife of our bosom, being the objects of our strongest love and greatest pity, and those in whom we chiefly take delight and pleasure; this second instance will afford this rule, *viz.*

Rule II. That whatever we most passionately love, are most especially concerned for, do cleave most closely to in our affections, and above all enjoyments do take the most pleasure in, must be loved less than Christ; and consequently must be denied, forsaken, and comparatively hated, for his sake, and the gospel's. Now to this rule, by parity of reason, may be reduced all our immoderate affections to the pleasures of this world, whether they be the pleasures of the appetite, such as the glutton and the drunkard do pursue; the pleasures of the senses, which the voluptuous and lustful persons chiefly prosecute; the pleasures of vain sports and pastimes, gamings, and other recreations: so that if our affection to a bosom friend prevail upon us to defer that religion we profess without conviction, or to act

in contradiction to any precept of it, of which our conscience is convinced; (if our love to our own offspring will not permit us to reprove, correct, or to restrain them, when they dishonour God, and render themselves vile, but, with old Eli, we despise our God by thus preferring our sons before him; if our affections are inordinately set upon the pleasures of this world, now mentioned, so that we do more passionately covet and delight more in them than the things of God; we do more eagerly pursue, more constantly employ our care and time about them than about spiritual things, and so become *lovers of pleasures more than lovers of God;* if our affection to them doth prevail upon us to neglect our duty towards God, our neighbour, or ourselves, or to enjoy them in that degree or manner, which is forbidden by the laws of Christ,—then do we love them more than Christ; and therefore cannot be sincerely his disciples.

Thirdly, We must deny *brother* and *sister*, which may be fitly styled denying of ourselves, seeing a brother is a second self, of the same flesh and blood with us, and therefore styled, *Frater quasi ferè alter:* for, *he that cometh unto me* (saith Christ), *and hateth not his brother and his sister,* Luke xiv. 26. i. e. *who will not leave them for my sake,* Mark x. 28. *cannot be my disciple.* Now a brother, naturally, and in the Scripture import of the word, denotes a person with whom we do familiarly converse, and have an intimate acquaintance; hence, when the spouse desireth to have more near acquaintance, and more close communion with Christ, she thus expresseth her desire: *Oh that he were as my brother, that sucked the breast of my mother!* Cant. viii. 1. And the wise man, exhorting others to associate themselves with wisdom, and be more intimately acquainted with her ways, doth bid them *say to wisdom, Thou art my sister,* Prov. vii. 4. Moreover, this relation intimates the closest union of affection, and the greatest friendship; whence friends, in Scripture, are so oft styled brethren; and Christian love, in the superlative degree, is often represented by the *love of brethren.* So that our third rule will be this, *viz.*

Rule III. That Christians must deny, forsake, and must, comparatively, hate their nearest relative and dearest friend, who are as their own soul, (Deut. xiii. 6.) and cleave closer to them than a brother, (Prov. xviii. 24.) and him with whom they have enjoyed the sweetest and most delightful converse, and most familiar acquaintance, when it is necessary for the sake of Christ, and in obedience to his precepts, so to do; and then, *à fortiori,* this rule must bind us to deny our pot-companions, our lustful Delilahs, our brethren in iniquity, our vain and sinful company, and to have no communion with them in their works of darkness, but to reprove them. If then the importunity of friend or brother prevail upon thee to transgress wilfully any commandment of thy God and Saviour; if they draw thee, by their example or persuasions, to excess or riot, to chambering or wantonness, or any other sin, which is, in effect, to persuade thee to be damned for company; if, in dispensing punishments, rewards, preferments, favours, thou dost transgress this rule of equity on their accounts; if thy regard to them restrain thee from reproving their drunkenness and swearing, their lewd or atheistical discourse; nay, if the plain command of God, to hold no friendship or familiarity with them, doth not prevail upon thee to abandon and forsake their company, as much as may be,—then evident it is, thou lovest the company of such vile creatures, more than communion with thy Saviour; thou dost more prize their friendship than his favour, thou wilt not leave thy friend for him, and therefore art not worthy of him.

Fourthly, We must deny ourselves in houses, lands, and goods, or in those things by which we, with God's blessing on them, do subsist; and though these things be not so properly ourselves, as wife and children; yet, since men are so hot in the pursuit of them, that they will hazard their reputation, health, life, soul, or their whole selves in prosecution of them; since, when these things are lost, we are so apt to think and say, we are undone; since by the Scriptures these things are called our substance, and are indeed the things by which our nature does subsist;—our denial of them, upon these accounts, may very fitly be called self-denial, and thus we are obliged to deny ourselves: for, *whosoever he be of us, that forsaketh not all that he hath,* πάντα τὰ ὑπάρχοντα, *all his possessions,* or his worldly goods, *he cannot be my disciple,* saith our Lord, Luke xiv. 33. Hence doth our Saviour lay this command on the young man, to sell his great possessions, and give them to the poor, and follow him, in expectation of a heavenly treasure; and did pronounce, on his refusal to obey so irksome a command, that he could not enter into the kingdom of God. Here then the rule runs thus, *viz.*

Rule IV. That Christ's disciples must, when his providence doth call them to it, renounce, cast from them, abandon, even their whole subsistence, and all their temporal good things, in prospect of those spiritual blessings, which he hath promised to all, who, for his and his gospel's sake, do thus deny themselves: and then much more must we renounce our superfluities, and those accommodations whereby we only gratify our fancies, and our carnal minds, *viz.* our stately palaces, our numerous attendants, our delicious fare, our rich attire, our large and flourishing estates. If then we cannot freely spend these temporal enjoyments in the cause of Christ, or part with superfluities for the relief and comfort of his members; if we cannot cast away, abandon, or reject these things, though dear unto us as a right hand, or eye, when they prove snares, temptations, and offences to us; if the rich man cannot be content *to be brought low,* and to *take joyfully the spoiling of his goods,* in prospect of those never-failing riches Christ hath promised; if, to enjoy or to preserve these things, we venture to *make shipwreck of faith,* or *a good conscience,* or out of love unto this present world are moved, with Demas, to forsake or to neglect our duty to Christ,—then we *love mammon more than Christ,* and therefore cannot be his true disciples.

Fifthly, We must deny even life itself, which is still a more high degree of self-denial: there is scarce any thing we do so highly value and dearly love, and so much labour to preserve, and so unwillingly let go, as life; for, *skin for,* or after, *skin, and all that a man hath, will a man give for his life,* and yet this also must be denied for Christ's sake: for, *if any man come unto me, and hateth not his own life* (saith Christ), *he cannot be my disciple; i. e.* if he doth not love God better, and prize his favour more, than he doth value the continuance of this present life; if he cannot prevail upon himself to die for Christ, that he may live for

ever with him; and lose this miserable life, to find it happily improved into a life of endless bliss and happiness; if he cannot follow the example of his Lord, who *suffered first, then entered into his glory,*—he vainly doth pretend to be a follower or a disciple of the holy Jesus. This instance then of self-denial doth inform us, that even natural life must be forsaken, and renounced, when we cannot preserve it without the loss of our more valuable interest in Christ, and those eternal blessings he hath promised to all those that suffer *for the sake of righteousness.* And if this natural life must be denied for Christ, much more my personal or civil liberty, my habitation, or my country.

Rule V. If then I cannot live a pilgrim and stranger upon earth, in expectation of a heavenly country, or live in banishment and exile for the cause of Christ; if I cannot suffer bonds and imprisonments, that I may still continue the Lord's freeman; if I cannot be induced to lose my life, that I may find it; but will endeavour to preserve my life or liberty by the violation of any laws of Christ,—it is evident I love this present life more than I love my Saviour, more than that crown of life, which he hath only promised to those who shall continue *faithful to the death;* and therefore am unworthy of him, and falsely do pretend to be a true disciple of the holy Jesus.

Sixthly, We must deny our honour, and our reputation, our ease, and our deliverance from those afflictions, which render life a burden, which is the last and highest pitch of self-denial; even when our afflictions and our persecution do render death itself a mercy and deliverance; when, with good Job, *our soul chooseth strangling, and death, rather than life, and longeth for it more than for hid treasure;* (Job iii. 21.) when for his sake we are *reproached all the day long,* and are exposed as spectacles of shame and infamy to the beholder: all this we must with patience suffer for the name of Jesus; for even after that our Lord had said, *If any man come to me, and hate not his own life, he cannot be my disciple,* he adds, Luke xiv. 27. *And whosoever doth not bear his cross cannot be my disciple;* wherefore this bearing of the cross imports some farther act of self-denial; which, that we may the better understand, consider, 1. that the cross among the Romans was accounted the most ignominious and shameful death, inflicted only upon slaves; for, as Lactantius saith, "Homine libero quemvis nocente indignum videbatur," *Now to a generous spirit it is not so much to die, as it is to suffer in an ignominious manner, and as the worst of malefactors, being innocent;* whence, as the heathen Seneca well notes, no person can so much express his love to virtue, or more entirely be devoted to her, than he, "Qui boni viri famam perdit, ne conscientiam perderet," *that loses his reputation to preserve his conscience.* 2. Consider that this was a most bitter, painful, and afflictive death; whence, as Austin notes, *acerbissimi dolores, Cruciatus, à Cruce vocabantur.* From this expression therefore thus explained, I collect this rule, *viz.*

Rule VI. That the disciple of the holy Jesus must endure the most fiery trials, the most sharp afflictions, and choose to die in the most shameful, ignominious manner, for the cause of Christ; *i. e.* when he cannot escape those things without denial, or acting contrary to the commandments of his Saviour: and then much more, when equal circumstances do concur, must he deny himself his ease and worldly quiet, his places of grandeur, his honour and his reputation, and those punctilios of honour, which the hectors of our age so much insist on; and must with patience bear, and readiness forgive, all the affronts he suffers from the hands of men, which he can never less deserve than by adhering firmly to his Lord. If then we cannot quit our ease and worldly quietness for Christ, but rather will neglect known duty, than give ourselves the trouble, which Christ's service calls for, rather comply with what is uppermost, than put ourselves to any trouble or disquiet to preserve an upright conscience; if the example and authority of Christ be not sufficient to curb our angry passions, quell our malicious and revengeful tempers; if the punctilios of honour tempt us to duel, and to spill our brother's blood; if we cannot lay down our honour and our reputation at the feet of Christ, not seeking honours from frail creatures, but *that which comes from God alone,* and being willing to be dishonoured for his sake; if fiery trials do cool our love to Christ, or the most sharp afflictions do cause us to forget our duty to him; if we do not rather choose *to endure affliction with the people of God, than to enjoy the pleasures of sin for a season,*—we either love or fear those things more than we love the favour, or fear the frowns, of our blessed Lord: and therefore cannot be his true disciples.

[3] Ver. 26. Ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ, καὶ τοῦ πατρὸς, καὶ τῶν ἁγίων ἀγγέλων, *When he shall come in his own, and in his Father's glory, and in the glory of his holy angels.*] The Divine apparitions in the Old Testament are represented by a great light, or splendour, by the Jews styled Schechinah, and the presence and attendance of holy angels; and these are styled *the glory of God,* or the appearance of the glory of God, and, representing to them God the Father, are here styled *the glory of the Father;* and it being the Λόγος, or Son of God, which usually thus appeared, and who, after his ascension, was again invested with this glory, it is here also styled *his glory.* (See the notes on John xvii. 5. Phil. ii. 6. Heb. i. 3.)

[4] Ver. 31. Ἔλεγον τὴν ἔξοδον αὐτοῦ, &c. *And they spake of his decease, which he should accomplish* ἐν Ἱερουσαλὴμ, *at Jerusalem.*] Not of that destruction which he was to accomplish on Jerusalem; for, that Moses and Elias spake one word of that, we read not in the Holy Scripture; nor doth the word ἔξοδος, absolutely put, ever signify any such thing, but only when it is joined with army, king, captains, soldiers, and the like; but it is the proper word used by Scripture, and other writers, for a departure out of this life; so 2 Pet. i. 15. *I will endeavour that,* μετὰ τὴν ἐμὴν ἔξοδον, *after my departure, ye may have these things in remembrance;* Wisd. iii. 2. *In the sight of the unwise they seemed to die,* καὶ ἔξοδος αὐτῶν, *and their departure is taken for misery;* and, vii. 6. *All men have one entrance into life,* ἐξοδός τε ἴση, *and their departure is alike;* Ecclus. xxxviii. 23. *Be comforted for him,* ἐν ἐξόδῳ πνεύματος αὐτοῦ, *when his spirit departeth.* Hence Grotius notes this as one of those phrases by which the old tradition of the immortality of the soul is preserved, though ἐξέλευσις τοῦ πνεύματος is only the expiration, or going forth of the breath of man. (Psal. civ. 29. cxlvi. 4.)

[5] Ver. 33. Καὶ ποιήσωμεν, &c. *And let us make three tabernacles.*] Καὶ here signifies *therefore,* as Gen. xii. 19. xxix. 33. xlii. 22. Deut. iv. 6. 15. 37. 40. v. 32. vi. 3. vii.

9. viii. 6. xxviii. 48. Josh. xxiii. 11. xxiv. 10. 18. 1 Sam. ii. 17. Luke xii. 29. 1 Cor. v. 13.

[6] Ver. 39. Καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτὸν, *And, behold, a spirit taketh him.*] That this person was truly possessed with an evil spirit, is evident, 1. because St. Matthew said expressly, that Christ *rebuked him, and the devil departed from him,* Matt. xvii. 18. 2. Because Christ commands him *to depart, and return no more,* Mark ix. 24.

[7] Ver. 45. Οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, *But they understood not this saying, and it was hid from them.*] They understood the words, but knew not how to reconcile them with their own traditions, that their Messiah should live for ever; or with the great things they expected from him: and therefore in after-ages they invented the distinction of Messiah ben Joseph, who was to die; and of Messiah ben David, who was to triumph, and live for ever.

[8] Ver. 51. Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, *When the time was come, that he should be received up.*] Though this may be said with some analogy of his death, which he was, πληροῦσθαι ἐν Ἱερουσαλὴμ, *to accomplish at Jerusalem,* whither he was now bound; because that was by being lifted up upon the cross; yet that being only styled ὕψωσις, but never ἀνάλημψις, I incline rather to think, that as his ἔξοδος signifies his departure, so his ἀνάλημψις may import his glorious ascension into heaven, the fruit and consequence of his death, who, *having purged away our sins by his death, is sat down at the right hand of Majesty in the highest:* (Heb. i. 3.) *he, for the suffering of death, being crowned with glory and honour,* (ii. 9.) and διὸ, for this cause exalted. (Phil. ii. 9.) So Elias is said, ἀναληφθῆναι εἰς τὸν οὐρανὸν, *to be taken up into heaven,* 2 Kings ii. 1. 9. Ecclus. xlviii. 9.

[9] Καὶ αὐτὸς ἐστήριξε πρόσωπον αὐτοῦ τοῦ πορεύεσθαι εἰς Ἱερουσαλὴμ, *He steadfastly set his face to go to Jerusalem.*] That is, he firmly purposed to go to Jerusalem, and began to execute it by passing from Galilee, the road-way through Samaria to Jerusalem. This is the frequent import of this phrase in the Septuagint, when there is mention of the counsel, purpose, or decree of God declared to his people. So Jer. iii. 12. οὐ μὴ στηριῶ πρόσωπόν μου ἐφ' ὑμᾶς, *I will not set my face against you;* xxi. 10. ἐστήριξω τὸ πρόσωπόν μου, *I have set my face against this city for evil;* and Ezek. xxi. 2. στήρισον τὸ πρόσωπόν σου ἐπὶ Ἱερουσαλὴμ, *Set thy face against Jerusalem:* so vi. 2. xiii. 17. xv. 7. xx. 46. xxv. 2. xxviii. 21. xxix. 2. xxxviii. 1. Dan. xi. 16, 17.

[10] Ver. 53. *And the Samaritans received him not,* ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλὴμ, *because his face was as though he was going to Jerusalem.*] It appeared by the road he took, and the places he went through, that he was going thither. So of Sennacherib, Hezekiah saw, ὅτι τὸ πρόσωπον αὐτοῦ, *that his face was to fight against Jerusalem,* 2 Chron. xxxii. 2. *i. e.* that he directed his army thither; and they that firmly purposed to go to Egypt are θέντες τὸ πρόσωπον αὐτῶν εἰς γῆν Αἰγύπτου, *men that set their face to go into Egypt,* Jer. xlii. 15. 17. (See also 2 Kings xii. 17.) The reason why the Samaritans, knowing thus his purpose, received him not, as they did other Galileans going thither, was, that, by going thither on a religious account, *viz.* to celebrate the Passover, he decided the controversy betwixt them and the Jews, touching the place by God appointed for worship, and for sacrifice, against them; which, though they regarded not when done by the Galileans, yet was it grievous to them, that such a celebrated doctor, as Christ was, should do it.

Ver. 54. Ὡς καὶ Ἠλίας ἐποίησε.] *Hæc irrepserunt ex margine,* saith Dr. Mills; but they are owned by all the eastern versions, by Theophylact here, by Chrysost. de Precat. hom. 1. ed. Mor. p. 747. (See also the defence of καθ' ἡμέραν, ver. 33. Examen Millii.)

[11] Ver. 55, 56. *But he turned and rebuked them, saying,* οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς, *You know not what spirit ye are of.*] Here interpreters truly note, that πνεῦμα, *spirit,* is put for the affection, or disposition of the mind; as when the Scripture speaks of the *spirit of bondage* and *adoption,* Rom. viii. 15. and of the *spirit of fear, power, love, and of a sound mind,* 2 Tim. i. 7. But that which is here chiefly to be observed is, the contradiction of this saying to the popish practice of persecuting, destroying, and exterminating those whom they call heretics, purely on account of their religion; for observe,

First, That whereas they who are thus persecuted by the church of Rome, are falsely supposed to be schismatics and heretics; the Samaritans undoubtedly were both. For, 1. in opposition to the temple of Jerusalem, which God himself appointed for the place where he would be worshipped, commanding all men to repair to it, they erected a temple upon Mount Gerizim, and there they worshipped, deserting the temple of Jerusalem; this was their schism. 2. They also were heretics and idolaters: for they erred in matters which concerned salvation; and this our Saviour testified in these words, *Ye worship ye know not what, we know what we worship; for salvation is of the Jews.* (John iv. 22.)

Secondly, observe, That whereas the Romanists do exercise this cruelty on them whom they call schismatics and heretics, chiefly for their refusing to receive and own him as Christ's vicar, who manifestly doth usurp that title; these Samaritans refused to receive our Saviour himself in his own person, and that because he seemed to be going to Jerusalem to worship; so that the honour of God, and of religion, and of Jerusalem, the place of his peculiar worship, were all concerned in this case.

Thirdly, observe, That the permission of what was here desired by St. John and Peter, would have been more effectual for the conviction of the heretical, schismatical Samaritans, than any of the punishments inflicted by the inquisition, or any arts of papal tyranny can be for the conviction of those whom they call heretics and schismatics; for these disciples did not desire, that they themselves might execute on the Samaritans this sentence, by committing them to the flames, or imploring the magistrates' assistance to consume or burn them; they only did request, that they might call upon the God of heaven to rain down fire upon them, and consume them; which, had it pleased him to do on this occasion, the rest of the Samaritans, by what this village suffered, must have been evidently convinced, by demonstration from heaven, of God's displeasure against their way of worship, and of the truth of that Messiah, and his doctrine, who procured this vengeance to be executed upon them: whereas the persecutions of that church, because they minister no conviction to the conscience, serve only to harden men's hearts, and embitter their spirits against those who use them, and to induce

them more firmly to believe that such a barbarous religion cannot be of God.

From these three observations it is evident, that whatsoever may be pleaded by the church of Rome to justify her practice in burning, massacring, extirpating of heretics and schismatics, might, with advantage, have been pleaded here. * "Doth she practise her severities out of a zeal for truth, and for the honour of God and Christ, and of the true religion, and for the reclaiming heretics and schismatics, and the preventing or terrifying others from adhering to them, or being deluded by them?" Upon all these accounts you see, that the disciples had far greater cause to call for *fire from heaven* upon this village of Samaria: and yet our Saviour, under these circumstances, thinks fit to rebuke even the desires of doing this to one small village. How then will he rebuke the actual performance of it to many hundred thousand souls, after his solemn declaration of the repugnancy of these proceedings to the design of his most blessed advent, and to the spirit of the gospel! For the true reasons why Christ rebuked his disciples for their desire of dealing thus severely with these schismatical and heretical Samaritans were these:

First, Because this spirit of severity towards erroneous persons, in whomsoever it is found, is highly opposite to the calm temper of Christianity, as is insinuated in that reply of Christ to his disciples, *Ye know not what spirit ye are of;* that is, ye do not well consider under what way of dispensation ye are placed by me. † The way I come to teach men the temper, disposition, and affection I would fix within them, is not a furious, persecuting, and destructive spirit; but mild, and gentle, and tender of the lives and interests of men, even of those who are our greatest enemies. Under the ‡ old testament, indeed, they who rejected and scoffed at a prophet suffered severely for it, the prophet had commission to call for *fire from heaven to destroy them presently, and curse them in the name of the Lord.* (2 Kings ii. 24.) But they who reject and crucify Christ, are by him prayed for, and are, by his command, to be still preached to, and, if possible, brought to repentance; and, according to his example, are all Christians to conform themselves, acting towards contemners of their persons or rejecters of their doctrine, not according to the *legal,* but the *evangelical* dispensation; not according to the severity of Elias, but the *meekness and gentleness of Christ:* and therefore your desire of proceeding according to the extraordinary spirit of Elias, under the gospel-dispensation is intolerable; for that designs universal love, peace, and good-will even to enemies; it doth engage us *to shew all meekness to all men;* and so no difference of religion, no pretence of zeal for God, can justify this fierce, vindictive, and exterminating spirit.

Secondly, Our Saviour's second reason against this proceeding is, that it was repugnant to the end for which he came into the world, which was, *not to destroy men's lives, but to save them.* § "He came to discountenance all fierceness, and rage, and cruelty in men one towards another; to restrain and subdue that furious and unpeaceable spirit, which is so troublesome to the world, and the cause of so many mischiefs and disorders in it; to beget a peaceable disposition in men of the most distant tempers;" making the *lamb and the wolf lie down together;* (Isa. xi. 6. 9.) and no more *to destroy and hurt each other; but turn their swords into ploughshares, and their spears into pruning-hooks;* (Micah iv. 3.) engaging them to lay aside *all bitterness, and wrath, anger, and clamour, and evil-speaking, with all malice.* He came to introduce that excellent spirit which consults not only the eternal salvation of men's souls, but their temporal peace and security, their comfort and happiness in this world, whose fruits are *righteousness and peace;* (Rom. xiv. 17.) *love, peace, long-suffering, gentleness, goodness, and meekness;* (Gal. v. 22, 23.) whose wisdom is *pure and peaceable, gentle, and easy to be entreated, full of mercy and good fruits* [or *works*], (James iii. 17.) and which commands the wise and knowing man *to shew forth, out of a good conversation, his works with meekness of wisdom,* (ver. 13.) condemning all his *bitter zeal* as *earthly, sensual, and devilish,* (ver. 14, 15.) which suffers not the servant of Christ to be engaged in *foolish questions, which beget strife;* because that the disciple of this mild and gentle Saviour *must not fight,* but must *be gentle towards all men, patient, in meekness instructing those that oppose themselves* against the truth, though their doctrine spread as a *gangrene, and overthrow the faith of some:* (2 Tim. ii. 24, 25. 17, 18.) not dispatching them out of the way, as is the manner of the Romanists, but *with long-suffering expecting, if God, peradventure, will give them repentance to the acknowledgment of the truth,* which teaches us to *bear the infirmities of persons weak in faith,* (Rom. xv. 1.) *to restore them in the spirit of meekness,* (Gal. vi. 1.) *to become as weak to the weak, that we may gain the weak,* (1 Cor. ix. 22.) to bear with the weak, and *be long-suffering to all men,* (1 Thess. v. 14.) *to speak evil of no man, to be no fighters, but meek, shewing all gentleness towards all men;* and that upon this sole account, that *we ourselves were sometimes foolish and deceived.* (Tit. iii. 2, 3.)

Now both these reasons are such as equally concern all persons, magistrates as well as ministers, them who thus persecute out of misguided zeal towards God, as well as those who do it out of envy, hatred, and such carnal principles: and they seem plainly to infer, that no man should be persecuted, as in the church of Rome men are, purely for his mistake concerning, or his denial of, any article of faith revealed by the gospel, but only for seditious and treasonable doctrines, or for such crimes as, had the gospel never been revealed, might justly have been punished by the civil magistrate.

[12] Ver. 57. *Master, I will follow thee whithersoever thou goest.*] This being said, as Christ perceived, from the common opinion of the nation, that the disciples of the Messiah should get wealth and honour, Christ soon discourages him from executing this resolution, laying before him the mean and low condition in which he was to be followed by his disciples.

[13] Ver. 62. Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, &c. *No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.*] Christ often compares his word to *seed,* and the time of gaining others to the faith to the *harvest.* Now of the plougher and sower of the seed, it was used to be said proverbially, *He is no good ploughman or seedsman, who, being at that work, looketh back;* because his furrows will not

* Dr. Tillotson's Serm. Nov. 5, 1678. p. 15.
† Ibid. p. 7.
‡ Vide Dr. Hammond in locum.
§ Dr. Tillots. ibid. p. 8.

-be straight, nor his seed cast even from him: whence they require of such a one, 1. That he should stoop, for then he cannot look back; according of Pliny,* *Arator, nisi incurvus, prævaricatur:* 2. That he should look straight before him, not back on his associates, as Hesiod in these words,

Ὃς κ' ἔργου μελετῶν ἰθεῖαν αὔλακ' ἐλαύνοι,
Μήκετι παπταίνων πρὸς ὁμήλικας. Ἔργ. ver. 441.

This Christ applies to the spiritual husbandry; to which he that applies himself must forget the things which are behind, ἐμπροσθεν ἐκτεινόμενος, *bending and stretching out himself to those which are before.* (Phil. iii. 14.)

CHAP. X.

1. AFTER these things the Lord appointed other [1] seventy also, and sent them two and two before his face into every city and place, whither he himself would come *(after them,*

2. *And because he sent them to so many cities),* therefore said he to them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth *(more)* labourers into his harvest.

3. Go your ways: behold, I send you forth as lambs among wolves *(ready to devour them;*

4. *Yet)* carry neither purse, nor scrip, nor shoes; and [2] salute no man by the way *(i. e. spend no time in fruitless civilities, which may divert you from your business).*

5. And into whatsoever house ye enter, say, Peace be to this house.

6. And if the son of peace be there *(one fit, by reason of his peaceable temper, to receive that blessing),* your peace shall rest upon it *(i. e. it shall be according to your prayer):* if not, it shall turn to you again; *(i. e. they shall receive no benefit by it,* Psal. xxxv. 13. Isa. lv. 11.)

7. And in the same house *(in which you find a Son of peace)* remain, eating and drinking such things as they give *(you as the reward of your labour):* for the labourer is worthy of his hire. Go not from house to house *(for better entertainment).*

8. And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9. And heal the sick that are therein, and say to them, The kingdom of God is come nigh to you.

10. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11. Even the very dust of your city, which cleaveth on *(to)* us, we do wipe off, *(as a testimony)* against you *(that we refuse all farther commerce with you):* notwithstanding be ye sure of this, that the kingdom of God is come nigh to you *(and you would not receive it).*

12. But *(and)* I say to you, That it shall be more tolerable in that day *(when God shall judge the disobedient and unbelievers)* for Sodom, than for that city.

13. Woe to thee, Chorazin! Woe to thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes *(with the deepest sorrow and humility).*

14. But *(and accordingly)* it shall be more tolerable for Tyre and Sidon at the *(day of)* judgment, than for you.

15. And thou, Capernaum, which art exalted to heaven *(i. e. advanced highly above others by my doctrine, taught in thy synagogues, and miracles wrought in thee),* shalt be thrust down to hell *(i. e. into a state of the extremest misery.*

16. *And for your encouragement in the work on which I send you,)* he that heareth you, *(preaching in my name the kingdom of God, shall be owned as one that)* heareth me; and he that despiseth you, *(shall be treated as one that)* despiseth me; and he that despiseth me, *(as one that)* despiseth him that sent me.

17. And the seventy returned again with joy, saying, Lord, even the [3] devils are subject to us through thy name.

18. And he said to them *(when I sent you forth),* I beheld Satan as lightning fall from [4] heaven *(i. e. I foresaw the sudden downfall of his kingdom).*

19. [5] Behold, I give to you power to tread on serpents, and over all the power of the enemy: and nothing shall by any means hurt you; *(i. e. I promise you protection against Satan and his instruments, and whatever else may hurt you, and power to prevail over all their opposition.)*

20. [6] Notwithstanding, in this rejoice not that the spirits are subject to you; but rather rejoice, because your names are written in heaven *(i. e. you have a present right to a heavenly kingdom).*

21. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast [7] hid these things from the *(men, in their own conceits)* wise and prudent, and hast revealed them to babes *(in their account,* Rom. ii. 20.) even so, Father *(hath the event been in my preaching);* for so it seemed good in thy sight.

22. All things are delivered to me of *(i. e. by)* my Father: and no man (Gr. *none)* knoweth [8] who the Son is *(as to his nature and dignity),* but the Father; and *(no man knoweth truly)* who the Father is, but the Son, and he to whom the Son will reveal *(the saving knowledge of)* him.

23. And he turned him *(self)* to his disciples, and said privately, Blessed are the eyes which see the things that ye see:

24. For I tell you, that many prophets and kings have desired to see those things that ye see *(viz. the days of the Messiah),* and have not seen them; and to hear the things that ye hear *(the mysteries of the kingdom of God),* and have not heard them.

25. And, behold, a certain lawyer stood up, and tempted him *(i. e. made trial of his wisdom),* saying, Master, what shall I do to inherit eternal life?

26. And he said to him, What is written in the law? How readest thou?

27. And he *(the lawyer)* answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28. And he *(Christ)* said to him, Thou hast answered right: this do, and thou shalt live.

29. But he, willing to justify himself *(as one that had*

* Hist. Nat. lib. xviii. cap. 19.

already done this), said to Jesus, And [9] who is my neighbour *(I am thus to love? If those of our nation only, as we teach, I have done that)*.

30. And Jesus answering *(by an apologue)* said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side *(taking no pity on him)*.

32. And likewise a Levite, when he was come at the place, came and looked on him, and passed by on the other side *(shewing no compassion on him)*.

33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him.

34. And went to him, and bound up his wounds, pouring in *(to them)* oil and wine: and *(he)* set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said to him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36. Which now of these three, thinkest thou, was neighbour to him that fell among the thieves?

37. And he said, He that shewed mercy on him. Then said Jesus to him, Go, and do thou likewise *(treat the Samaritan with like kindness, and thou wilt do according to this precept)*.

38. Now it came to pass, as they went *(to Bethany*, John xi. 1.) that he entered into a certain village: and a certain woman named Martha received him into her house.

39. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40. But Martha was cumbered about much serving, and came to him, and said, Lord, dost not thou care that my sister hath left me to serve alone? bid her therefore that she help me.

41. And Jesus answered and said to her, Martha, Martha, thou art careful and troubled about many things;

42. But one [10] thing is *(absolutely)* needful: and Mary *(by hearing my word, that she may do it,)* hath chosen that good part, *(the fruits of)* which shall not be taken from her.

ANNOTATIONS ON CHAP. X.

[1] Ver. 1. ΕΤΕΡΟΥΣ ἑβδομήκοντα, *The Lord appointed seventy others.*] Grotius saith they were chosen according to the number of the Sanhedrin, and so were seventy-two; six of them being chosen out of every tribe; for which he cites the authority of Josephus. Now Josephus doth indeed say of the seniors sent to Ptolemæus Philadelphus, that they were ἐξ ἀφ' ἑκάστης φυλῆς,* *six out of every tribe*, but he says not so of the Sanhedrin: and that they were only seventy without, and seventy-one with Moses their governor, see Seld. de Synedr. lib. ii. cap. 4. §. 5. and Dr. Lightfoot here. And, 2. he proves this from the authority of Origen, who, in his book, de recta in Deum Fide,† saith, Christ chose seventy-two disciples; and from Epiphanius,* who saith, that St. Mark was one ἐκ τῶν ἑβδομήκοντα δύο, *of the seventy-two*. But this they both speak by the bye: and to Origen, if that be indeed his work, we may oppose Tertullian, who styles them *seventy*, saying,† *Adlegit et alios Septuaginta apostolos super duodecim:* to Epiphanius, St. Jerome,‡ who saith, *the seventy palm-trees in the sixth mansion of the Jews, signified,* "secundi ordinis prædicatores," *the preachers of the second order, as the fountain signified the twelve apostles:* and to both, we may oppose the more ancient testimonies of Irenæus,§ who saith, that *after the twelve apostles,* "septuaginta alios Dominus noster ante se misisse invenitur," *our Lord sent seventy others before him:* and of Clemens,‖ who, in his Hypotyposes, makes frequent mention of Christ's *seventy disciples:* of Eusebius there, and Ambrose here: and the council of Neocæsarea,¶ saying, the *Chorepiscopi* were constituted εἰς τύπον τῶν ἑβδομήκοντα, *after the example of the seventy*. But it is more material to observe, that as the first mission of the apostles was only for a season, and ceased at their return, Matt. x. 1. (see the note there); so was the first mission of the seventy, they returning quickly from it, ver. 17. and they received a new commission; of which, see note on ver. 19. Note, 2. that whereas some compare the bishops to the apostles, the seventy to the presbyters of the church, and thence conclude, that divers orders in the ministry were instituted by Christ himself: it must be granted, that some of the ancients ** did believe these two to be divers orders, and that those of the seventy were inferior to the order of the apostles; and sometimes they make the comparison here mentioned; but then it must be also granted, that this comparison will not strictly hold: for the seventy received not their mission as presbyters do, from bishops, but immediately from the Lord Christ, as well as the apostles; and in their first mission were plainly sent on the same errand, and with the same power. Nevertheless, I think here is a fair foundation for that, in which St. Chrysostom, and others, place the superiority of bishops over presbyters, to wit, in this, that the power of ordination belongs to them alone. (See note on 1 Tim. iii. 1, 2.) For though the commission to preach the gospel belonged to the seventy, as well as to the twelve apostles, yet the power of conferring the Holy Ghost, by laying on of hands, belonged peculiarly to the twelve. (See note on Acts viii. 15.) This then seems to be the reason, why the conferring of the Holy Ghost for the use of the ministry, hath been perpetually esteemed peculiar to those bishops, who, in the ecclesiastical style, are always called the successors of the apostles, and they have always done it by imposition of hands.

[2] Ver. 4. Καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε, *And salute no man by the way.*] *i. e.* Do nothing which may hinder you in the execution of your office. So when Elisha sent Gehazi on a message to be dispatched presently, he saith to him, *salute no man by the way*, 2 Kings iv. 29. the salutations of the eastern nations being prolix: so Grotius.

Ver. 15. Καὶ σὺ, Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα.]

* Antiq. lib. xii, cap. 2, p. 392. † P. 8.

* Hær. 51. §. 6. p. 428. † Adv. Marcion. lib. iv. cap. 24.
‡ Lib. iii. ep. ad Fab. F. 15. 1. § Lib. ii. cap. 37. lib. iii. cap. 13.
‖ Apud Euseb. Hist. Eccles. lib. i. cap. 12.
¶ Can. 13. ** Euseb. Hist. Eccl. lib. I. cap. 12.

Dr. Mills approves μὴ ἕως τοῦ οὐρανοῦ ὑψωθήσῃ, taken from some few MSS. and the Latin Irenæus, lib. iv. cap. 70. p. 371. But Chrysostom, Theophylact, the Syriac, and Arabic, read according to the text; and Dr. Grabe, on the place, saith, *Lectio illa non ipsius Irenæi, sed solius Latini interpretis est, nam in nullo Græcorum Patrum hunc locum ita allegatum reperio.*

[3] Ver. 17. Καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου, *Even the devils are subject to us in thy name.*] Here Woltzogenius notes, that Christ did cast out devils by a virtue residing in himself; his disciples only in the name and by the power of the Lord: seeing then this power accompanied them in all parts of the world, it is necessary that Christ's presence should be with them every where; now such a presence is a certain indication of the Deity. (1 Kings viii. 27. Psal. cxxxix. 7. Jer. xxiii. 24. Amos ix. 3.)

[4] Ver. 18. Ἐθεώρουν τὸν Σατανᾶν ἐκ τοῦ οὐρανοῦ πεσόντα, *I beheld Satan as lightning falling from heaven.*] Though Satan be reckoned among spiritual wickednesses ἐν τοῖς ἐπουρανίοις, *in heavenly places*, Eph. vi. 12. yet Christ seems not here so much to respect that, as the dissolution of that kingdom he had erected in the world; he is styled, *the God of this world*, 2 Cor. iv. 4. *the ruler of the darkness of this world*, Eph. vi. 12. and to him is ascribed *the kingdom of darkness*, Col. i. 13. and a principality over the children of disobedience: Christ therefore here foretells that this dominion should be in great part lost by the translation of the heathens, *from darkness to light, and from the power of Satan to God;* and Satan being thus spoiled of his dominions, may be said to fall from heaven, by a phrase familiar both to sacred and profane writers: so of the fall of the king of Babylon the prophet saith, *How art thou fallen from heaven, O Lucifer?* Isa. xiv. 12. Of the fall of the colleague of Antonius, Cicero * saith, "Collegam tuum de cœlo detraxisti," *Thou hast pulled him down from heaven;* and when Pompey was overthrown, he is said by him, "ex astris decidisse," *to have fallen from the stars.* (Ep. lib. i. ad Atticum, ep. 20.)

[5] Ver. 19. Ἰδοὺ, δίδωμι ὑμῖν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων, *Behold, I give you power to tread upon serpents.*] Note here, that these words plainly seem to give a new institution to the seventy, relating, not as the former, to the cities of Israel, as the forerunners of their Lord, but to their preaching among other nations; as we may gather, by comparing these words with the commission given by Christ to his apostles, sent into the world *to preach the gospel to every creature*, Mark xvi. 15. 18. according to these words of Grotius, *non pro hâc tantum legatione dedi, sed do nunc etiam in posterum.* (2.) This power seems to be given in words, containing a manifest allusion to Psal. xci. 13. where a like protection from danger is promised to the pious man, under the metaphor of *treading on the scorpion and the basilisk;* and according to the LXX. and the Chaldee, of *protection from the noon-day devil*, or *from troops of evil spirits*, ver. 5, 6. And *after this manner*, saith Tertullian,† *we often help the heathens, being invested with that power which the apostle dedicated when he despised the biting of the serpent.*

[6] Ver. 20. Πλὴν ἐν τούτῳ μὴ χαίρετε, &c. *Notwithstanding, rejoice not in this, that the spirits are subject to you; but rather rejoice, that your names are written in heaven.*] They returned (ver. 17.) *rejoicing, that even the devils were subject to them in Christ's name;* which, as it tended to the glory of God, and the promotion of the gospel, was a just matter of their joy; but because to be thought worthy of salvation by God, and through faith in Christ to have a present right to an inheritance in heaven, was a blessing proper to the saints, and tended to the eternal welfare of their souls, which the casting out of devils was not, that being done by men, to whom Christ will say at the last day, *I know ye not*, &c. (Matt. vii. 22, 23.) therefore Christ bids them, μᾶλλον χαίρειν, *to rejoice more*, that *their names were written in heaven, or in the book of life;* which is a Jewish phrase, of the import of which see the note on Philip. iv. 3. not signifying an absolute election, but a present right to life eternal, through the obedience of faith. (See also Targum on Deut. xxxii. 33. and Psal. lxix. 29. Isa. iv. 3. and Constitut. Apost. lib. viii. cap. 1.)

[7] Ver. 21. Ὅτι ἀπέκρυψας, *That thou hast hid these things from the wise and prudent.*] See note on Matt. xi. 25.

[8] Ver. 22. Καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱὸς, *All things are delivered to me of the Father: and no man knoweth who the Son is, but the Father.*] All things, i. e. *all power both in heaven and earth*, Matt. xxviii. 18. *all judgment*, John v. 27. *power over all flesh to give eternal life*, John xvii. 2. Now this includes power to raise the dead, and to pass judgment on them according to their works and secret thoughts; and so a power and wisdom which is plainly Divine, and consequently the Divine nature, from which those attributes are inseparable; which is one argument for the divinity of Christ. Secondly, He saith here, no man knoweth τίς ἐστιν ὁ υἱὸς, *who is the Son*, which seems not to respect what he was to do or suffer, but his nature, excellence, and dignity, as the words following, τίς ἐστιν ὁ πατὴρ, *who the Father is*, respects his nature, his Divine excellency, and dignity, exhibited to us ἐν προσώπῳ, *in the person of Jesus Christ.* (2 Cor. iv. 6.)

[9] Ver. 29. Καὶ τίς ἐστί μου πλησίον; *But, he willing to justify himself* (as one who had performed the command of loving his neighbour as himself), *said, Who is my neighbour?*] Now the corrupt tradition of the Jews having restrained this neighbour to men of their own nation and religion, to whom he might retain a very kind affection, he thought this sufficient to shew, that he had satisfied that precept; Christ therefore here demonstrates to him that every person who stands in need of help, and who is capable of kindness from us, though he be of a different nation and religion, must be deemed our neighbour. (See the note on Matt. xxii. 39.)

[10] Ver. 42. Ἑνὸς δέ ἐστι χρεία, *But one thing is needful.*] Not one dish only to eat of, as Theophylact, and many of the fathers descant here, but the *better part*, or that spiritual wisdom which Mary made it her chief care to labour after. So Arrian* saith of the government of the mind, and the fixing it upon that only which is in our power, and which we cannot be deprived of, νῦν δὴ ἑνὸς δυνάμενοι ἐπιμελεῖσθαι καὶ ἑνὶ προσηρτηκέναι, ἑαυτοὺς μᾶλλον θέλομεν πολλῶν ἐπιμελεῖσθαι καὶ πολλοῖς προσδεδέσθαι, *when we might contract our cares to one*

* Philip. 2.

† "Hoc denique modo, etiam Ethnicis sæpe subvenimus, donati à Deo eâ potestate, quam apostolus dedicavit, quum morsum viperæ sprevit." Scorp. ab initio.

* In Epict. lib. i. cap. 1. p. 84.

thing, and cleave to that alone, we choose rather to be bound to and troubled about many things.

CHAP. XI.

1. AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said to him, Lord, teach us *(a form by which)* to pray, as John also taught *(one to)* his disciples.

2. And he said to them, When ye pray, say *(these words)*, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as *(it is)* in heaven, so on earth.

3. Give us day by *(or, after)* day our daily bread.

4. And forgive us our sins; for we also forgive every one that is [1] indebted *(or, hath been injurious)* to us. And lead us not into temptation; but deliver us from evil. (See the paraphrase and notes on Matt. vi.)

5. And *(to encourage them to expect a return of their prayer)* he saith to them, Which of you shall have a friend, and shall go to him, at midnight, and say to him, Friend, lend me three loaves;

6. For a friend of mine in his journey is come to me, and I have nothing to set before him?

7. And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise, and give *(them to)* thee.

8. I say to you, Though he will not *(be moved to)* rise and give him *(them)*, because he is his friend, yet because of his [2] importunity he will rise and give him as many *(loaves)* as he needeth.

9. And *(accordingly)* I say to you, Ask *(in faith)*, and it shall be given you; seek *(diligently)*, and ye shall find; knock *(earnestly)*, and it shall be opened to you.

10. For every one that *(thus)* [3] asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened *(by his heavenly Father)*.

11. *(For)* if a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12. Or if he shall ask an egg, will he offer him a scorpion? *(i. e. things unprofitable and hurtful to, rather than what is good and needful for him.)*

13. If ye then, being evil, know how to give good gifts to your children: how much more shall your [4] heavenly Father give the Holy Spirit *(the fountain of all spiritual blessings)* to them that ask him?

14. And he was casting out a devil, and it was *(such a one as made the man)* dumb. And it came to pass that when the devil was gone out *(of him)*, the dumb *(man)* spake; and the people wondered *(at it)*.

15. But some of *(the pharisees among)* them said, He casteth out devils through *(confederacy with)* [5] Beelzebub the chief of the devils.

16. And others, tempting him *(i. e. distrusting his power, and doubting of his commission)*, sought of him a [6] sign from heaven, *(as the chief token of the Messiah mentioned by Daniel*, vii. 14.)

17. But he, knowing their thoughts, said to them *(who accused him of confederacy with Satan)*, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth *(into ruin)*.

18. If Satan *(then)* also be divided against himself *(and he casts his own subjects out of his dominions)*, how shall his kingdom stand? *(And thus I argue)* because ye say that I cast out devils through Beelzebub.

19. And *(moreover)* if I by Beelzebub cast out devils, *(let me ask you)* by whom do your [7] sons *(who exorcise them in the name of the same God by whose power I profess to do it)* cast them out? therefore they shall be your judges *(i. e. your judgment, that they do this by the power of God, shall condemn you, who ascribe the same thing done by me to the power and assistance of Satan)*.

20. But if I with the finger of God cast out devils, no doubt *(can be made of it, that)* the kingdom of God is come upon you, *(i. e. that the Messiah promised to erect this kingdom is among you.*

21. *For)* when a strong man armed keepeth his palace, his goods are *(preserved)* in peace *(and safety)*:

22. But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils; *(I therefore being thus able to overcome Satan, and cast him out of his dominions, must be stronger than he.*

23. *And in this work, of beating down Satan's kingdom)* he that is not with me is against me: and he that gathereth not with me scattereth; *(i. e. he that assists me not in bringing men to the kingdom of God, scattereth them as sheep without a shepherd.*

24. *And to you from whom Satan hath been thus ejected, and you who continue yet to side with him against me by whom he is ejected, I direct this parable; viz.)* When the unclean spirit is gone out of a man, he walketh through dry places *(not yet watered by the word preached to them)*, seeking rest; and finding none *(there, the gospel following him to the gentiles, and dispossessing him there)*, he saith, I will return to my house whence I came out.

25. And when he cometh, he findeth it swept and garnished *(and so ready to receive him)*.

26. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and *(so)* the last state of that man is worse than the first. *(Thus also will it be with you; Satan ejected by me, finding no where else persons so fitted to receive him, will return, and take more durable possession of you, and render you seven times more the children of Satan than ye were before.)*

27. And it came to pass, as he spake these things, a certain woman of the company lift *(ed)* up her voice, and said to him, [8] Blessed is the womb which bare thee, and *(blessed are)* the paps that thou hast sucked.

28. But he said, Yea, rather blessed are they that hear the word of God, and keep it.

29. And when the people were gathered thick together, he began to say, *(in answer to those who sought of him a sign from heaven*, ver. 16.) This is an evil generation: they seek a sign; and there shall no *(farther)* sign be given it, but the sign of Jonas the prophet.

30. For as Jonas was a sign to the Ninevites *(being three days and nights in the whale's belly, and yet raised out of it to preach it to them)*, so shall also the Son of man be *(raised from the dead after three days, for a sign)* to this generation.

31. The queen of the south shall rise up in the judgment with the men of this generation, and *(shall)* condemn them:

for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a *(person of)* greater *(wisdom)* than Solomon is here *(and yet his wisdom is despised by them)*.

32. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, *(these men repent not, though)* a greater *(prophet)* than Jonas is here.

33. *(But though the men of this generation despise this heavenly wisdom, it becomes not me, nor my disciples, to conceal it; for)* [9] no man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in *(to the house)* may see the light.

34. *(As)* the light of the body is the eye *(directing the body how to walk, so the light of the soul is the mind, directing it how to discern its duty)*: therefore, [10] when thine eye is single *(free from worldly-mindedness and liberal)*, thy whole body also is full of light *(directed by the love of God and of our neighbour for his sake, into the way that leads to life)*; but when thine eye is evil *(envious and covetous)*, thy body also is full of darkness *(all thy actions done in the body will be deeds of darkness)*.

35. Take heed therefore that the light which is in thee *(thy mind which should direct thy actions)* be not *(by covetousness, and an immoderate love of the world, turned into)* darkness.

36. If *(by this care)* thy whole body therefore be full of light, having no part dark, the whole *(of thy life)* shall be full of light, as *(a room is)* when the bright shining of a candle doth give thee light.

37. And as he spake *(these words)*, a certain pharisee besought him to dine with him: and he went in *(to his house)*, and sat down to *(eat of his)* meat.

38. And when the pharisee saw it, he marvelled that he had not first washed before dinner.

39. And the Lord said to him, Now do ye pharisees make clean the outside of the cup and platter *(i. e. take care to have a fair outside, and bodies clean from ceremonial defilement)*; but your inward part is full of ravening and wickedness.

40. Ye fools, did not he that made that which is without make that which is within also? *(and should not ye then be as careful to keep that clean, as ye do the outward man, by frequent washings?)*

41. But rather give alms of such [11] things as ye have; and *(when God and the poor have had their dues)*, behold, all things *(ye eat of or enjoy)* are clean to you.

42. But woe to you pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done *(as being your own constitutions)*, and not to leave the other undone *(as being the more weighty matters of the law)*.

43. Woe to you, pharisees! for ye love the uppermost seats in the synagogues and greeting in the markets, *(minding these respects from men more than the favour of God,* John v. 44. xii. 43.)

44. Woe unto you, scribes and pharisees, hypocrites! for ye are as graves that appear not *(so as to be, as being overgrown with grass and herbs)*, and *(so)* the men that walk over them are not aware of them *(having specious outsides, but hearts defiled, and defiling others)*.

45. Then answered one of the lawyers, and said to him, Master, thus saying thou reproachest us also *(for we are scribes)*.

46. And he said, Woe to you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers; *(i. e. ye will not shew the least mercy to them who are thus oppressed with them;* see note on Matt. xxiii. 4.)

47. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them *(as you yourselves acknowledge)*.

48. Truly ye bear witness that *(ye are by nature the children of those fathers, and)* ye allow *(or, are well pleased with)* the deeds of your fathers: *(shewing the like malice against me, and mine, as they did against the old prophets; I say, you testify this,* viz. *that ye are the children of such fathers,)* for they *(your fathers)* indeed killed them, and ye *(their children)* build their sepulchres.

49. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute *(to the death)*.

50. That *(so)* the blood of the prophets, which was shed from the foundation of the world, may be required of this generation *(who by their hatred to the last and chiefest of them have filled up the measure of their sins)*;

51. From the blood of *(righteous)* Abel *(the first prophet and preacher of righteousness,* Heb. xi. 4. 2 Pet. ii. 5.*)* to the blood of Zacharias, *(the last prophet slain by you,* 2 Chron. xxiv. 22. *and)* which perished betwixt the altar and the temple: verily I say to you, It shall be required of this generation.

52. Woe to you, lawyers! for ye have taken away the [12] key of knowledge *(by which the kingdom of God should be opened to men)*: ye entered not in yourselves, and them that were entering in ye hindered *(obstructing their faith by your tradition and false interpretations of the Scripture)*.

53. And as he spake these things to them, the scribes and pharisees began to urge him vehemently, and [13] to provoke him to speak of many things (Gr. *and to inquire of many things from his mouth)*.

54. Laying wait for him, and seeking to catch something out of his mouth, that *(by it)* they might accuse him.

ANNOTATIONS ON CHAP. XI.

[1] Ver. 4. ΚΑΙ᾽ *γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν, For we forgive every one that is indebted to us.*] That is, every one that offends against us, according to the usual import of that word in the Syriac, or Chaldee, where a sinner is חיב, *a debtor*, and sin is חיבא, *a debt;* thus Exod. xxxii. 30. חטאתם חטאה גדלה, *ye have sinned a great sin,* is, in the Targum, חבתיך חובא ובא, *you have contracted a great debt:* so Gen. xx. 9. xxvi. 10. xxxi. 36. Lev. iv. 3. see Buxtorf in the word חיב: and in this sense ὀφειλέτης, *a debtor,* and ὀφειλήματα, *debts,* are used, Matt. vi. 12. and Luke xiii. 4. *Think ye that they on whom the tower of Saloam fell were* ὀφειλῆται, *debtors,* that is, *sinners above all men?*

But then it is carefully to be observed, for the due stating the controversy of Christ's satisfaction, that sins are not properly and strictly compared to debts, seeing by sinning we do not so properly contract a debt, as a guilt, or

obnoxiousness to punishment; which two things will admit these differences; (1.) That if another will pay my debt, the creditor cannot justly refuse his paying it for me, or complain he is not satisfied when the whole debt is paid; but let another be never so willing to suffer for my offence, he can make no satisfaction for it, unless the judge be willing to admit him to suffer in my stead. Hence (2.) the creditor does no act of grace by admitting the solution of another; and if that other pay the whole, he can require no conditions for my discharge: but the ruler, against whose laws I have personally offended, does me an act of grace in admitting another to suffer in my stead, and so may do this only upon some reasonable conditions. And (3.) we do not properly pay our whole debts, unless we pay what was owing in specie, or something admitted as an equivalent to it; but we may make satisfaction for our sins against our governor by any thing of less value, provided that it preserves the honour of the lawgiver, and terrifies us and others for the future from lapsing into the same offence.

Of the third and last petition of the Lord's prayer, whether they were wanting in St. Luke's original, or not, and whether (ver. 13.) we are to read *πνεῦμα ἅγιον*, or *ἀγαθὸν δόμα*, see Examen Millii, lib. ii. cap. 1. n. 12, 13.

[2] Ver. 8. *Διά γε τὴν ἀναιδείαν, For his importunity.*] *i. e.* His request so importunate as to admit of no refusal, his continual coming and crying night and day: (xviii. 1. 5. 7.) Gr. *for his impudence,* according to that saying of the Jews, * *The impudent man overcomes the modest and the bashful, how much more God who is goodness itself!*

[3] Ver. 10. *Πᾶς γὰρ ὁ αἰτῶν, λαμβάνει, For every one that asketh, receiveth.*] *i. e.* Who asks in faith, seeks with diligence, and knocks with importunity and perseverance, receives all that is needful for him: so the connexion shews, *he will arise and give him, ὅσον χρῄζει, as much as he wants;* (ver. 8.) *and I say to you, Ask, and ye shall receive* all knowledge necessary to your salvation, all that assistance which is necessary to preserve you from those sinful courses which will exclude you from salvation, or to the performance of that obedience which God hath made the condition of your salvation under the new covenant, and to your perseverance in that obedience to the end; he shall receive all things spiritually good for him: *for if you, being evil, will give good things to your children, much more will your heavenly Father give, τὰ ἀγαθὰ, good things,* Matt. vii. 11. *his Holy Spirit,* ver. 13. *to those that ask him.*

[4] Ver. 13. *Ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον, Much more will your heavenly Father give the Holy Spirit to them that ask him.*] *Ὁ ἐξ οὐρανοῦ* is the same with *ὁ ἐν τοῖς οὐρανοῖς,* Matt. vii. 11. so *our house from heaven,* 2 Cor. v. 2. is our house *in heaven,* ver. 1. and *the Lord in heaven,* 1 Cor. xv. 47. is *ὁ ἐπουράνιος, the heavenly Lord,* ver. 48, 49. *Πνεῦμα ἅγιον, the Holy Ghost,* if it here signify, as throughout the Old Testament, *the spirit of prophecy,* or, as generally in the New, *the miraculous inward gifts and operations of the Holy Spirit;* (see note on 1 John v. 6.) it must be granted, that Christ speaks here, not of what they were to ask at present; for the *Holy Ghost was not yet, because Jesus was not glorified:* (John vii. 39.) and so must we understand our Lord's words, xii. 11, 12. *When they shall bring you before princes and governors, meditate not beforehand what you shall speak, for the Holy Ghost shall teach you in that hour;* for neither were they brought before princes till after our Lord's resurrection and ascension, nor did the Holy Ghost instruct them how to speak till then. So our Lord's commission as to these words, Matt. x. 8. and all that follows in that chapter, from ver. 16. to the end, plainly respects what they were to do and suffer after Christ's ascension; if it relates to the present time, and to Christians in general, not only to the apostles, as the words, *every one that asketh,* and the *good gifts,* in Matthew, seem to argue; we, by this phrase, can only understand the ordinary assistances and operations of the Holy Spirit.

[5] Ver. 15. *Ἐν Βεελζεβοὺβ, By Beelzebub, the prince of the devils.*] Of the right reading of this word Beelzebub, *the lord of flies,* or Beelzebul, *the lord of dung,* as St. Jerome reads, Matt. xii. 24. see Dr. Lightfoot there. But then when both he and the great Bochartus wonder, how this god of *flies* should come to be styled the *prince of devils,* that seems to be no great wonder, he being no less than the *heathen Jupiter,* the prince and father of the gods, as appears from the titles of *ἀπόμυιος, μύαρτος, μυώδης,* all given him "à muscis abigendis," *from his office of chasing the flies from the sacrifices, the temples,* and cities of the heathens. (See Bochart. Hieroz. par. ii. lib. iv. cap. 9. p. 499—501.)

[6] Ver. 16. *Σημεῖον ἐξ οὐρανοῦ, A sign from heaven.*] Because the Son of man was to *come in the clouds of heaven,* Dan. vii. 13. (See the note on Matt. xii. 38.)

[7] Ver. 19. *Οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλωσι; By whom do your sons cast them out?*] To what hath been said on Matt. xii. 27. add, that some think that this relates to the *seventy disciples* sent by Christ to preach the kingdom in every city and place whither he was afterward to come, Luke x. 2.: for they return to him with these words, *Even the devils are subject to us in thy name,* ver. 17. Now doubtless they were the sons of the Jews, and though they cast out devils in Christ's name, yet is not this sufficient to take off the force of Christ's argument; for it was not easy to suspect so great a number of honest men, of their own nation and acquaintance, sent by two and two into their villages and cities, should be all confederates with Satan; they therefore going through their cities to assure them, *the kingdom of God is at hand,* and confirming their testimony, by healing diseases, and casting out devils in Christ's name, gave in full testimony against them, who said, that Christ himself did this by a confederacy with Satan.

[8] Ver. 27. *Blessed is the womb that bare thee:* Ver. 28. *μενοῦνγε, yea, rather blessed are they that hear the word of God, and keep it.*] *i. e.* The blessedness of my mother ariseth not from this, that she conceived, and brought me forth into the world; but, in order to that, it is necessary for her, as well as others, to believe and obey my word. (So Theophylact.)

[9] Ver. 33. *Οὐδεὶς δὲ λύχνον ἅψας,* &c. *No man when he hath lighted a candle, putteth it in a secret place,* &c.] Some give here the connexion thus: Though you generally receive very little benefit by my preaching, it becomes neither me nor my disciples to conceal our wisdom, but still to let it shine forth to the world. (Matt. v. 15.) But seeing it is evident, that the same expressions are oft applied to different things in divers senses, (see note on Matt. xii. 30.)

* Buxtorf. in voce *chatoph.*

why may not this have relation to the following verse, thus? God never gives the light of nature, or of revelation, as he hath done to you, Jews, but that it may be improved, and shine forth in them to others: now, as the light of the body is the eye, so the light of the soul is that reason, and that revelation of his mind, which God affords; and therefore it becomes you to take as great care that your light be not turned into darkness by prejudices, which blind the eyes, or by shutting your eyes against the light, or by your infidelity, or those vicious habits, which will not suffer you to come at the light, or believe in it; as that the eye of the body be not darkened, or put out.

[10] Ver. 34. Ὅταν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, *Therefore when thy eye is single, thy whole body is full of light; but when,* πονηρὸς ᾖ, *it is evil, thy body also is full of darkness.*] There is no tautology in these and the following words, but only a progression from the mind clearly enlightened and directed, and the faculties of the soul rightly disposed, to a life led according to them, or, in the Scripture phrase, *a walking in the light.* For Christ here compares the inward light of the soul, or the eye of it, to that of the body, shewing, that as that being pure from spots, adventitious humours, cataracts, and other blemishes, gives a clear light for the direction of the body; but when it is ill affected, by reason of these, or other maladies, the body is in the dark: so if the eye of the soul be not single, *i. e.* if it be not pure from covetousness, which is ἐπιθυμία τοῦ ὀφθαλμοῦ, *the lust of the eye* after worldly things, (1 John ii. 16.) from *carnal concupiscence,* which renders it the *adulterous eye,* (Matt. v. 28, 29. 2 Pet. ii. 14.) from envy, which is ὀφθαλμὸς βασκανίας, *the evil or bewitching eye,* (Prov. xxiii. 6. Ecclus. xiv. 3. 10.) from pride, which is ὀφθαλμὸς ὑπερηφάνων, the *high look,* (Psal. ci. 5.) ὀφθαλμὸς ὑβριστοῦ, the *proud look,* (Prov. vi. 17.) ὀφθαλμὸς ὁ μετέωρος, the *lofty eye:* (Isa. v. 15.) if, I say, it be not purified from these distempers, it will not direct our way aright, or preserve us from walking in the dark: for these are the lusts of the world, which are contrary to the friendship of God, making all the actions of the life perverse; and therefore they, who do such things, are said to walk on still in darkness, (Psal. lxxxii. 5. Eccles. ii. 14. John viii. 12. xii. 46. 1 John ii. 9.) *to be in darkness,* (1 Thess. v. 4.) and *to love darkness more than light;* (John iii. 19.) whereas, when the mind is free from these vices, and adorned with the contrary virtues, it directs all our actions to piety, virtue, and the love of God; as a lantern shining in darkness directs our feet; or as a candle enlightens the whole room where it is; and hence such persons are said *to walk in the light,* (1 John i. 7.) and to be *children of the light, and of the day.* (Luke xiv. 8. John xii. 36. Eph. v. 8. 1 Thess. v. 5.) This therefore is the import of these words, That a mind thus enlightened, and free from all these distempers, which darken and make blind the soul, will direct all our faculties and inclinations, and all the actions of the life aright; as a light doth the body when it walks in a dark night.

[11] Ver. 41. Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, *But give alms of all that you have, and all things shall be clean unto you.*] Τὰ ἐνόντα, are τὰ παρόντα, τὰ ὑπάρχοντα, *our substance,* or the things which we have; or, as Stephanus, *which are in our power;* according to those words of Tobit, ἐκ τῶν ὑπαρχόντων σοι ποίει ἐλεημοσύνην, *give alms of thy substance,* iv. 7. and, ver. 8. ὡς σοὶ ὑπάρχει, *as thou hast ability,* according to thy abundance. Christ therefore here instructs us, that our temporal enjoyments are unclean, *i. e.* unlawful to be used by us till we have sanctified them by some act of charity; and this is the frequent import of the word καθαρὸς, *clean,* when it relates to meats, as Acts x. 14, 15. xi. 8, 9. Rom. xiv. 20. Tit. i. 15. And suitable to this, is God's command concerning the tithe of the third year, that it should be given *to the stranger, the orphan, the widow, that God might bless the land:* (Deut. xxiv. 13, 14.) so that till this were done, they were not to expect from him a blessing on their substance. This also is frequently prescribed as a means to procure the pardon of our sins. So Daniel saith to Nebuchadnezzar, λύτρωσαι ἐν ἐλεημοσύναις, *redeem thy sins,* or expiate them, *by acts of mercy to the poor,* iv. 27. for *by mercy and truth iniquity is purged,* Prov. xvi. 6. Ἐλεημοσύνη, *Mercy,* or charity, *delivereth from death, and shall purge away all sins,* Tobit xii. 9. *Water will quench a flaming fire,* καὶ ἐλεημοσύνη ἐξιλάσεται ἁμαρτίας, *and alms maketh an atonement for sins:* our mercy to his servants inclining God to be merciful to us.

[12] Ver. 52. Ἤρατε τὴν κλεῖδα τῆς γνώσεως, *Ye have taken away the key of knowledge.*] By which the kingdom of God should be opened to men, and they be enabled to enter into it; (see note on Matt. xxiii. 13.) obscuring and hiding, by your traditions and false interpretations, those scriptures which relate to the Messiah, and the light which those prophecies of the Old Testament afford to conduct men to it; and pretending, that for want of knowledge of the law, they are not sufficient to judge of these matters, but must be guided by your judgment of them: (John vii. 48, 49.) and thus you, not believing in the Messiah, nor entering yourselves into the kingdom of God, now come among you, and preached to you, have obstructed the faith of them, who otherwise would have believed and entered into it.

At the ordination of a Jewish rabbi to be a teacher of the law, a key was given him, to shew that he was appointed to open the Scriptures to the people. Hence Christ pronounces a woe upon those doctors of the law, who being thus designed to open those Scriptures to the people, which concerned the kingdom of heaven, or of the Messiah; they by their false interpretations, and corrupt traditions, touching the Scriptures relating to that kingdom, did *shut the kingdom of heaven up against them.*

[13] Ver. 53. Καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, *And to provoke him to speak of many things.*] Or to inquire of many things from his mouth: for they did this ζητοῦντες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ, *seeking to catch something out of his mouth.* So Julius Pollux*, saith, that ἀποστοματίζειν is ἀπὸ στόματος εἰπεῖν, *to speak something from the mouth,* or words not written: Suidas, that it is ἀπὸ στόματος λέγειν, *to speak from the mouth,* or memory. So Aristotle† saith, the grammarians learn τὰ ἀποστοματιζόμενα, *those things which are delivered from their master's mouth* (see Stephanus on this word): Theophylact saith, it is κηδεύειν αὐτὸν καὶ ἀπὸ στόματος κρατεῖν.

CHAP. XII.

1. IN the meantime, when there were gathered together an innumerable multitude of people (Gr. ἐν οἷς, *whilst*

* Lib. ii. cap. 9. §. 23. p. 94. lib. xxiii.

† Elench. lib. i. cap. 3.

Christ was saying these things, an innumerable multitude of people being gathered together), insomuch that they trod one upon another, he began to say to his disciples first of all, [1] Beware of the leaven of the pharisees, which is hypocrisy *(i. e. an outward appearance of sanctity, which puffs up and deceives others; but yet is only a pretence).*

2. For there is nothing covered *(under hypocritical pretences),* which shall not be revealed; neither hid, that shall not be *(made)* known.

3. Therefore (Gr. ἀνθ' ὧν, *because, or forasmuch as)* whatsoever you have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed on the housetops *(so that, though you should be able to conceal the evil of your hearts and actions from men, they will be laid open at the great day of your accounts).*

4. And *(though I send you with a message, which will so offend men, and more especially the Jews, that they will think by killing you they do God good service,* John xvi. 2. *yet)* I say to you, my friends, Be not afraid of them who *(can only)* kill the body, and after that have no more that they can do *(nothing to hurt the soul).*

5. But I will forewarn you whom you shall *(rather)* fear: *(viz.)* Fear him, who, after he hath killed, hath power to cast *(both soul and body)* into hell; yea, I say to you, Fear him.

6. *(For)* are not five sparrows sold for two farthings, and *(yet)* not one of them is forgotten before *(that)* God *(whose providence watches over the smallest things in the world? You may then be assured your least concerns are not neglected by him).*

7. But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows *(and so the more peculiar objects of God's care and providence).*

8. Also *(and farther to engage you to constancy in your profession, and patient suffering for my sake)* I say to you, Whosoever shall *(thus)* [2] confess me before men, him shall the Son of man also confess before the angels of God *(he will own them before God, in whose presence the angels stand):*

9. But he that *(to avoid the rage of men)* denieth me before men, shall be denied *(i. e. renounced, as none of my disciples)* before the angels *(standing in the presence)* of God.

10. And *(as for the enemies of me and my doctrine)* whosoever *(of them being offended at my present humble circumstances)* shall *(notwithstanding all the conviction I have given them)* speak a word against the Son of man *(in derogation from his mission),* it shall be forgiven him; but to him that blasphemeth against the Holy Ghost *(when he cometh upon you in his gifts and miraculous operations, to assert my resurrection and confirm my doctrine),* it *(that blasphemy)* shall not be forgiven.

11. And when they bring you to the synagogues, and to magistrates, and *(heathen)* powers, take ye no thought how or what thing ye shall answer, or what ye shall say, *(seeing it shall be given you in that same hour what ye shall speak,* Matt. x. 19.)

12. For the Holy Ghost shall teach you in the same hour what ye ought to say.

13. And *(then)* one of the company said to him, [3] Master, speak to my brother, that he divide the inheritance with me *(for I would gladly have thee to be arbitrator betwixt us concerning it).*

14. And he said to him, Man, who made me a judge or a divider over you? *(This properly belongs not to my prophetic office, but to your civil consistories.)*

15. And *(upon occasion of this man's concern for his temporals)* he said to them, Take heed, and [4] beware of covetousness: for *(the comfort of)* a man's life consisteth not in the abundance of the things that he possesseth.

16. And *(to this end)* he spake a parable to them, saying, The ground of a certain rich man brought forth plentifully:

17. And he thought within himself, saying *(to himself)* What shall I do, because I have no room where to bestow *(i. e. lay up)* my fruits?

18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19. And *(then)* I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20. But God said to him, Thou fool, this night thy soul shall be [5] required of thee, *(i. e. thou shalt die this night; and)* then whose shall those things be, which thou hast provided?

21. So *(such a fool)* is he that layeth up treasure for himself *(on earth),* and is not rich towards God *(i. e. in heavenly treasures, which will alone commend him to God, and procure his favour).*

22. And he said to his disciples, Therefore I say to you, Take no thought *(be not anxiously concerned)* for *(the things necessary to preserve)* your life, *(viz.)* what ye shall *(have to)* eat; neither for the body, what ye shall *(have to)* put on.

23. *(For)* the life is more than meat, and the body is more than raiment. *(He then who gave this life and body, without your care and assistance, will not be wanting in making the provisions necessary to preserve them.)*

24. Consider the *(young)* ravens, *(excluded from their nests by the old ones, and crying to the Lord for meat,* Psal. cxlvii. 9.) for (Gr. *that)* they neither sow nor reap; which neither have storehouse nor barn; and *(yet)* God feedeth them *(giving them food when they cry):* how much more are ye better than the fowls *(and so more sure to be provided for)?*

25. And which of you with taking thought can add to his stature one cubit *(one moment to his life, or one inch to the growth of his body; and how much less will your solicitude preserve the whole)?*

26. If ye then be not able to do that thing which is least, why take ye thought for the rest *(which you are less able to compass)?*

27. *(Again)* consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, *(They appear so beautifully clothed by nature,)* that Solomon in all his glory was not arrayed like one of these.

28. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven *(and so is of a very short duration);* how much more will he clothe you, O ye of little faith *(if you distrust not his care in making these provisions for you)!*

29. And seek not ye *(or, seek not then)* what ye shall

eat, or what ye shall drink, neither be ye of [6] a doubtful *(wavering)* mind.

30. For all these things do the nations of the world seek after *(who have no hopes of better things)*: and *(you need not be concerned for them, seeing)* your *(heavenly)* Father knoweth you have need of these things.

31. But rather seek ye *(first)* the kingdom of God; and all these things shall be added to you.

32. Fear not *(any want of these things)*, little flock; for it is your Father's good pleasure to give you the kingdom *(of glory)*.

33. [7] Sell that ye have, and give alms, *(even out of the main stock, when the necessities of your brethren require it, and so)* provide yourselves bags that wax not old, a treasure in the heavens that faileth not, where no thief approacheth, nor moth corrupteth *(this being the only way to be heavenly-minded)*.

34. For where your treasure is, there will your heart be also.

35. Let your [8] loins be girded about, and your lights burning *(i.e. as servants attending still their master's coming, and ready to execute his commands)*;

36. And ye yourselves like to men *(servants)* that wait for their lord *(or bridegroom)*, [9] when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately.

37. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say to you, That he shall gird himself *(as a servant)*, and make them sit down to meat, and will come forth and serve them *(i. e. he will administer to them in an unusual manner)*.

38. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants *(whom he will so regard)*.

39. And this know, that *(men use the like vigilance in temporals; for)* if the good man of the house had known what hour the thief would come, *(it is to be supposed)* he would have watched, and not have suffered his house to be broken through.

40. Be ye therefore ready also *(and shew like care in spirituals)*: for the Son of man cometh in an hour that ye think not *(of)*.

41. Then Peter said to him, Lord, speakest thou this parable to us *(disciples and apostles only)*, or even to all?

42. And the Lord said, *(This duty is incumbent on, and will be done by, as many as expect a reward from me for their prudence and fidelity,* τίς ἄρα) [10] who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season *(as their wants require)*?

43. Blessed is that servant, whom his lord when he cometh shall find so doing.

44. Of a truth I say to you, That he will make him ruler over all that he hath *(i. e. advance him to great honour and glory at his coming)*.

45. But if that servant say in his heart, My lord delayeth his coming *(as many of the Jews did, revolting from his service)*, and *(therefore)* shall begin to beat the men-servants and maidens *(the persevering Christians, as the apostatizing Jews did)*, and to eat and drink, and to be drunken; *(i. e. return to a desolate course of life,* 2 Pet. ii. 2. 22.)

46. The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and *(for his perfidiousness)* shall cut him asunder, and appoint him his portion with the unbelievers.

47. And that servant who [11] knew his lord's will, and prepared not himself *(for his coming)*, neither did according to his will, shall be beaten with many stripes.

48. But he who knew *(it)* not, and did commit things worthy of stripes *(as sinning against the law of nature)*, shall be beaten with few stripes. For to whomsoever much is given, of him shall be much required; and to whom men have committed much, of them they will ask the more.

49. *(I farther tell you, that)* I am come to send fire on the earth *(to publish that doctrine which will cause great heats and contentions)*; and *(yet so profitable is it to the world, that)* what will I [12] if it be already kindled? (Gr. *what do I desire, even that it were already kindled?)*

50. But *(and)* I have a baptism to be baptized with *(i. e. a death to suffer)*; and how am I straitened *(as one in pain)* till it be accomplished!

51. Suppose ye that I am come to give peace on earth *(i. e. to free you from the troubles of the world)*? I tell you, Nay; but rather *(to preach that doctrine which will cause)* division:

52. For from henceforth there shall be five in one house divided *(on the account of this doctrine, viz.)* three against two, and two against three.

53. The father shall *(by reason of it)* be divided against the son, and the son against the father; and the mother against the daughter, and the daughter against the mother; and the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54. And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and *(usually)* so it is.

55. And when ye see *(hear)* the south-wind blow, ye say, There will be heat; and *(so)* it cometh to pass.

56. Ye hypocrites, ye can discern *(by)* the face of the sky *(what weather)*, and *(by the face)* of the earth *(what season it is like to be)*; but how is it that ye do (Gr. *how then do ye)* not discern *(from what I do and teach that)* this *(is the)* time *(of the Messiah's advent)*?

57. Yea, and why even of [13] yourselves judge ye not *(from the agreement of my doctrine with the principles of reason)* what is right?

58. When thou goest with thine adversary to the magistrate, *(it is good counsel,)* as thou art in the way, *(to)* give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison:

59. *(For)* I tell thee, Thou shalt not depart thence, till thou hast paid the very last mite: *(why then neglect you that repentance towards God, and faith in the Messiah, which can alone preserve you from that infernal prison from which there is no escaping?)*

ANNOTATIONS ON CHAP. XII.

[1] Ver. 1. ΠΡΟΣΕ'ΧΕΤΕ *ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν φαρισαίων, ἥτις ἐστὶν ὑπόκρισις, Beware of the leaven of the pharisees, which is hypocrisy.*] *i. e.* Take heed ye be not guilty of pharisaical hypocrisy; for though you should be able to conceal the evil of your hearts and actions from the

eyes of men, the time will come when they shall be revealed and made known, (ver. 3.) ἀνθ' ὧν, *eo quod, propterea quod, idcirco quod, for that,* or *forasmuch as,* or *because,* in the great day of your accounts, that which you have spoken or done with the greatest secrecy, shall come to light, and be revealed openly. So Luke i. 20. *Thou shalt be dumb,* ἀνθ' ὧν, *because thou hast not believed my words;* Luke xix. 44. *They shall lay thee even with the ground,* ἀνθ' ὧν, *because thou knowest not the time of thy visitation;* Acts xii. 23. *The angel of the Lord smote him,* ἀνθ' ὧν, *because he gave not glory to God.* And thus it answers to the Hebrew על אשר which is mostly rendered by the LXX. ὅτι, διότι, and sometimes ἀνθ' ὧν ὅτι, as 2 Sam. xii. 16. ἀνθ' ὧν ὅτι, *because he hath done this thing;* 1 Kings ix. 9. ἀνθ' ὧν, *because they have forsaken the Lord their God;* 2 Kings xviii. 12. ἀνθ' ὧν ὅτι, *because they have not hearkened to the voice of the Lord;* Jer. xvi. 11. ἀνθ' ὧν, *because your fathers have forsaken me:* so xxii. 9. Ezek. xxix. 39. ἀνθ' ὧν, *for I have poured out my Spirit upon the house of Israel.*

[2] Ver. 8. Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοι, &c. *Every one that shall confess me before men, him also shall the Son of man confess before the angels of God:* Ver. 9. *But he that denieth me before men shall be denied before the angels of God.*] The critical note here is, that as the Hebrew ב is very frequently only the sign of the dative case, (see Nold. de Partic. p. 165, 166.) so is ἐν, both in the Old and the New Testament: so Gen. xl. 14. ποιήσεις ἐν ἐμοὶ ἔλεος, *thou shalt shew me kindness,* Psal. lxxxii. 8.: so Rom. xi. 2. ἐν Ἠλίᾳ, *Elijah;* 1 Cor. ix. 15. I have not written this that it should be so done, ἐν ἐμοί, *to me;* xiv. 11. ὁ λαλῶν ἐν ἐμοὶ βάρβαρος, *he that speaketh shall be a barbarian to me:* so in Euripides, ἐν βέλει πληγείς, smitten with a weapon, ἐν γαλάκτι χαίρων. (See Stephanus.) And it is also used where the sense requires an accusative case, as σὺ ἐνελέξω ἐν Ἀβραὰμ, *thou hast chosen Abraham,* Neh. ix. 7. Esd. ii. 51. ἐμυκτήριζον ἐν ἀγγέλοις αὐτοῦ, *they mocked his messengers,* 2 Chron. xxxvi. 16. the leprosy of Naaman shall cleave ἐν σοὶ καὶ ἐν τῷ σπέρματί σου, *to thee and to thy seed,* 2 Kings v. 27. *I will hear what the Lord will say* ἐν ἐμοὶ, *to me:* so ἐν πόλει ἐν Ἱερουσαλὴμ, *a city—Jerusalem,* LXX. Moreover, these words (ver. 9.) afford us a full confutation of the pernicious doctrine of Mr. Hobbes, against that self-denial, and taking up the cross, our Lord so expressly and frequently requires from all Christians, and Mr. Hobbes, out of his more abundant wisdom, fully doth excuse us from: for, *Faith* (saith he) *being internal and invisible, we need not put ourselves into danger for it;* and therefore he alloweth subjects, being commanded by their sovereigns, to deny Christ. His words are these, *Profession with the tongue is only an external thing, wherein a Christian, believing firmly in his heart the faith of Christ, hath the same liberty which the prophet Elisha allowed to Naaman the Syrian, who believed in his heart, but by bowing before the idol Rimmon, he denied the true God in effect, as much as if he had done it with his lips.* Moreover, he giveth licence to a Christian to commit idolatry, or do an idolatrous act, for fear of death or corporal danger; *To pray* (saith he) *to a king voluntarily for fair weather, or for any thing which God alone can do for us, is Divine worship and idolatry; but if the king compel a man to this by the terror of death, or other great corporal punishments, it is not idolatry;* his reason is, *because it is not a sign that he doth honour him as God inwardly, but that he is desirous to save himself from death, or from a miserable life:* thus doth he, with those gnostics of whom St. Peter speaks, *bring in damnable heresies, even denying the Lord that bought him.* But (1.) this doctrine renders self-denial, or taking up the cross, a thing impossible: for where the magistrate is not against the free profession of our faith, where he enjoineth nothing opposite to the command of Christ, we cannot suffer for the sake of Christ and of his gospel; and where the magistrate compels us by punishments or threats to deny Christ, or do what he hath otherwise forbid, Mr. Hobbes tells us, we may lawfully obey, and therefore need not suffer. (2.) No man, according to this doctrine, can suffer *according to the will of God,* as the apostle Peter doth suppose. (1 Pet. iii. 17.) No man can suffer *for conscience towards God,* or *for well-doing,* as the same apostle speaks; because it is not the will of God we should thus suffer, since he permits us to deny our faith, saith Mr. Hobbes, and practise contrary to what he hath forbid, when faith or practice will expose us to corporal punishments, or to the fear of death. (3.) No man, according to this doctrine, can promise to himself any reward for what he suffers in the cause of Christ, because he never did require him to suffer; whereas a crown of glory is every where in Scripture promised to the patient sufferer, his light afflictions are said *to work for him a more exceeding and eternal weight of glory;* and it is said to be *a righteous thing with God, to recompense to them that suffer for him, rest with him.*

Moreover, this doctrine gives the lie to our Saviour, who plainly tells us, that *whosoever shall deny him before men, he will deny him before his heavenly Father:* (Matt. x. 33.) that *whosoever shall be ashamed of his words and doctrine in a perverse and adulterous generation, of him his Saviour will be ashamed, when he comes before his Father and his glorious angels.* (Mark viii. 3. 8.) But to this it is replied by Mr. Hobbes, that *what a subject is compelled to do in obedience to his sovereign, and doth it not in order to his own mind, but in order to the law of his sovereign, that action is not his, but his sovereign's; nor is it he that in this case denieth Christ, but his sovereign. Ans.* 1. Seeing the persecuting world is that *adulterous generation* of which our Saviour speaks, and the world persecuteth by the civil power; to be ashamed of Christ and of his word *in this adulterous generation,* is certainly to be ashamed to confess him, and to own his doctrine, by reason of the ignominy or troubles we may suffer for so doing from the civil power. 2. That to refuse to bear our cross, and even lose our lives *for Christ's sake and the gospel's,* is to be ashamed of Christ, is evident from the connexion of the words: for Christ informeth his disciples, (ver. 31.) *that he must suffer many things of the chief priests and rulers of the Jews;* and, ver. 34. he tells them, All that would be his disciples, must also be content to bear the cross, and lose their lives for his sake and the gospel's, when men saw fit to treat the disciples as they had done their Master, which, saith he, whosoever doth refuse to do, will be the greatest loser; οὗ γὰρ ἂν, *for whosoever will be ashamed of me,* &c. Is it not therefore evident, that to refuse even to lose our life for Christ's sake and the gospel's, when rulers shall think fit on that account to take it from us, is to be ashamed of Christ and of his doctrine? And therefore Mr. Hobbes wisely said nothing to this text. But (2.) in his pretended

answer to those words of Matthew, he manifestly wrests our Saviour's words, who plainly speaks of denying him by words in presence of, or in compliance with, the magistrate: for (ver. 18.) he declares to his disciples, that *they should be brought before kings and rulers for his sake*, and by them should be *scourged*, (ver. 17.) *imprisoned*, (ver. 19.) *and killed*, (ver. 21.) But notwithstanding all their menaces and persecutions, publish, saith he, my doctrine openly to all the world; *what I tell you in darkness, that speak ye in the light; and what you hear in the ear, that speak on the housetop:* (ver. 27.) and be not discouraged from so doing by fear of them who *may kill the body*, which magistrates, who have the power of the sword, have only a right to do; and which they cannot do for our internal faith, of which they cannot judge, but only for outward profession, or confession of it, which, saith Christ, I command you to make before them without fear, (ver. 31.) *for whosoever shall confess me before men, him will I confess—deny me before men—deny;* (ver. 32, 33.) so saith our Lord. It is no such matter, saith the great Malmsburian philosopher, you are fools if you offer yourselves to be thus treated by the magistrate for the name of Christ; you need not run this hazard, you may deny, as well as preach Christ's doctrine on the housetop, if so commanded by the magistrate: and therefore you need not fear him, because you need do nothing to provoke him; you may be sound believers, though ye deny, blaspheme, or disobey Christ, when by their menaces or precepts the magistrates compel you so to do; and therefore you, notwithstanding all your blasphemies, will be acceptable to Christ; but he will punish those persecuting rulers as those who only do indeed deny him. Now whether this be to interpret or contradict our Saviour's words, let any rational man judge. (3.) This doctrine is a flat contradiction to St. Paul, who doth expressly teach as well *confession of the Lord Jesus with our mouths*, as belief of him with our hearts to be required *to salvation;* for with *the mouth confession is made unto salvation;* (Rom. x. 10.) adding, that if *we do deny Christ, he also will deny us; but if we suffer for him, we shall reign together with him.* (2 Tim. ii. 12.) It also thwarts the doctrine of St. John, who having told us of some Jewish rulers, who, when convinced that *Jesus was the Christ*, would not confess him for fear of punishment, and of disgrace, by being turned out of the synagogue, saith, *they loved the praise of men more than the praise of God*, (John xii. 43.) which whosoever doth can be no sound believer, and no true lover of his Lord. (John v. 42. 44.) Moreover, by this doctrine we must condemn the three children who refused to worship the *golden image which Nebuchadnezzar did erect*, whereas God by their wonderful deliverance approved their disobedience to the command of the king; and all those martyrs and confessors, who rather chose to suffer than deny their Lord, or worship idols, when by the heathen magistrate they were commanded so to do, must be condemned as fools and criminals; whereas the miracles they wrought, and the Divine assistance which they found under their sufferings, sufficiently convince us that God approved of their actions. Lastly, the instance of Naaman the Syrian, as it may be rendered from the Hebrew, is wholly impertinent to this purpose; for there he doth not ask this prophet's leave to sin again, but only asks his pardon that he had done it; *In this thing the Lord pardon thy servant, that when my lord went into the house of Rimmon to bow down himself there, and leaned on my hand, I bowed down myself there; that I bowed down myself—the Lord pardon thy servant in this thing:* and so the margins of some Bibles read; and that which may be fairly offered to confirm this reading is, that these very Hebrew words here used are elsewhere found, not in the future, but in the preterperfect tense, *the Lord pardon me*, beboa, *in going to the house of Rimmon*, saith the text here; a Psalm of David, beboa Nathan, *when Nathan went unto him*, li. 1. uhistahvati, *and I bow down myself*, saith our translation here, uhistavau, *and they bowed down themselves*, Exod. xxxiii. 10.

[3] Ver. 13. Εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι τὴν κληρονομίαν μετ' ἐμοῦ, *Master, speak to my brother to divide the inheritance with me.*] Here Dr. Lightfoot shews that this was usually done either by the consistory of three, or by some chosen by them betwixt whom the cause depended, as arbitrators in the case, as Grotius and Dr. Hammond have suggested; therefore there is no ground for Mr. Le Clerc to say this man did not desire him to perform the office of a judge or arbitrator between him and his brother, but to use his prophetical authority to oblige his brother, who detained the whole inheritance, to divide it with him; for if so, why doth not Christ answer, that this was no part of his prophetic office, but only, *who made me a ruler or a judge?* Now it is probable that Christ refused to take this office upon him, not only to avoid the envy and calumny of the Jewish rulers, who might be apt to say, he took upon him an office to which he was not called, in prejudice to them who were appointed for that work; but chiefly because he had but little time remaining, which he could better spend in dividing to them the word of life, and in promoting their eternal interest.

[4] Ver. 15. Φυλάσσεσθε ἀπὸ τῆς πλεονεξίας, &c. *Beware of covetousness: for a man's life consists not in the abundance of the things that he possesseth.*] Hence we learn, that the desire of having more than we do really need, not to supply the necessities of others, or to promote God's glory, but that we may keep, and treasure them up, and enjoy them, is one species of covetousness: for these words are certainly produced as a dissuasive from the sin of covetousness, which sure they could not be, were not the desire of having more, one species or symptom of that sin. 2. From the words following we learn, that to be more solicitous concerning temporals than we are for spirituals, and to be anxious about them, when we are not yet rich towards God, is another sign of covetousness. This may probably be concluded from the concern of this person for the dividing of his inheritance, rather than that our Lord should instruct him in the way of life, it being this which gave occasion to this admonition, *to beware of covetousness;* and it more clearly follows from the example of the fool, who was so much concerned to hoard up his goods, but not at all concerned to be *rich towards God; i. e.* to have his treasure with God in the heavens, and to esteem it his chiefest riches to be an heir of the kingdom of God, (ver. 32.) and to employ his riches so as to procure God's favour, and his own future happiness: for this is a plain indication of a heart that values these temporal concernments more than God's favour, or celestial riches; which in St. Paul's judgment renders the covetous person guilty of idolatry.

[5] Ver. 20. Ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ

σοῦ.] i. e. *Either thy soul shall be required of thee by God* that gave it, and whose depositum it was, as the Jews speak; (see note on 2 Tim. i. 12.) or else it shall be required by evil angels, according to that other opinion of the Jews, that the souls of the just when they die are carried into the garden of Eden, "per manum angelorum," *by the ministry of holy angels,* and the souls of the wicked to the place appointed for them, by evil spirits. (See the note on xvi. 22.)

[6] Ver. 29. Καὶ μὴ μετεωρίζεσθε, *Neither be ye of doubtful mind.*] Μετέωρος, saith the Glossary of Stephanus, is ὁ μὴ στατερὸς τὸν νοῦν, ταλαντευόμενος τῇ γνώμῃ, Budæus, *one fluctuating and unstable in his mind, judgment, or counsel:* hence μετέωρος δίκη is *a suspended judgment,* μετέωρος ἀρχὴ, *a doubtful or controverted empire;* μετέωροι, saith Suidas, are οἱ πρὸς τὸ μέλλον ἔτι σαλεύοντες, *those that are anxious and fluctuating as to future events,* or whatever may befal them; in which sense, say Thucydides and Plutarch, μετέωρος ἦν ἡ Ἑλλὰς, *Greece was in suspense touching the event of the war;* and Josephus, that the Jews were μετέωροι ἐπὶ τῷ μέλλοντι πολέμῳ, *anxious about the war with the Romans.* Accordingly μετεωρισμὸς, the thing forbidden here, is, saith Theophylact, ὁ περισπασμὸς, καὶ τοῦ λόγου ἄστατος περιφορὰ, *a distracting and unstable fluctuation of the mind or reason, about provision for the body,* which Christ would here remove from the children of God, as being well assured that his wisdom knoweth what is needful for them, (ver. 30.) and his fatherly care would certainly provide for them what was so.

[7] Ver. 33. Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην, *Sell that you have, and give alms.*] *i. e.* Be ready when God calls, and the exigencies of Christ's members do require it, so to do, and be so far from the sordidness of the rich man, who would not give of his superfluities to the needy, as in these cases to do it out of the main stock, as knowing this heavenly kingdom is to be obtained, not by hoarding up treasures here on earth, but by distributing them to Christ's needy members. If it be asked how moths can corrupt treasures, seeing they eat not through gold, or silver, I answer, that precious clothes are also reckoned among treasures, Ezra ii. 69. Neh. vii. 70. Job xxvii. 16. (See the note on Jam. v. 2, 3.)

[8] Ver. 35. Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι, καὶ οἱ λύχνοι καιόμενοι, *Let your loins be girded about, and your lights burning.*] The servant, when he was to minister to his master, that his clothes might not hinder him, girded them about him. So Luke xvii. 8. *Gird thyself, and serve me:* and when Christ ministereth to his apostles, he *takes a towel,* and girdeth himself, John xiii. 14. and then washeth their feet. Hence, saith Philo,* *we are commanded to eat the passover,* τὰς ὀσφύας περιεζωσμένοι ἑτοίμως πρὸς ὑπηρεσίαν ἔχοντες, *with our loins girt as being ready for service.* Moreover, they waiting to expect their master's coming home at night, were to have their lamps burning, and ready to receive him. (Matt. xxv. 7.) To servants so provided, and ready for service, our Lord here promiseth a new and unusual honour, like that of the Romans in their Saturnalia; the Cretans† in their Hermæa; and of the Babylonians in their feast called Saccas, where the servants sat at table, and their masters waited on them; *Their lord* (saith he) *shall gird himself, and make them to sit down to meat, and he will come forth to serve them,* ver. 37. he coming into the world, *not to be ministered unto, but to minister,* Matt. xx. 28.

[9] Ver. 36. Πότε ἀναλύσει ἐκ τῶν γάμων, *When he will return from the marriage.*] Ἀναλύσει ἀντὶ τοῦ ἐπανέρχεται, Phavorinus; Ἀναλύειν, ὑποστρέφειν, ἀνακάμπτειν, Gloss. *i. e.* the word signifies *to return.* And though in profane authors this is more rare, yet in the apocryphal books this is perpetually the sense of the word: as when Tobit saith, *in the night,* ἀνέλυσα, *I returned from the burial,* ii. 9. *No man was known,* ἀναλύσαι ἐξ ᾅδου, *returning from the grave,* Wisd. ii. 1. *The air being parted presently* εἰς ἑαυτὸν ἀνελύθη, *returns to itself,* v. 12. and xvi. 14. *The Spirit when it is gone forth,* οὐκ ἀναλύει, *returneth not again.* (See 2 Macc. viii. 25. ix. 2. xii. 7. xv. 28.)

[10] Ver. 42. Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος; *Who then is that wise servant?*] Our Lord here does not answer directly to the question of St. Peter, yet he sufficiently doth it by declaring that this is to be done of every servant who expects to be rewarded or treated as one faithful to him, and especially of the guides of the church, Mark xiii. 37.

[11] Ver. 47. Ἐκεῖνος δὲ ὁ δοῦλος, &c. *And that servant who knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes:* Ver. 48. *but he that knew not,* &c.] This being one great difference betwixt the pastors of the church and other Christians, they must expect a severer punishment, as sinning against greater evidence, and knowledge of their duty; for to whom *much is given, of them much will be required:* whereas they who through slowness of understanding, or neglect of pastors, and multitude of worldly business, are ignorant of their duty, and so neglect it, will find a milder punishment; for ignorance may be pitied, but contempt deserves no mercy.

[12] Ver. 49. Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη, *I came to send fire on the earth, and what will I if it be already kindled?*] Here it is to be noted, that the particle εἰ hath two significations, both agreeable to this place. (1.) *That,* see note on 1 Tim. v. 10. (2.) It is a particle of *wishing:* so Numb. xxii. 29. εἰ εἶχον μάχαιραν, *I wish I had a sword;* εἰ κατεμείναμεν, *we wish we had continued beyond Jordan,* Josh. vii. 7. εἰ ἤκουσας, Psal. lxxxi. 13. and Isa. xlviii. 18. *O that thou hadst hearkened to my precepts;* Luke xviii. 42. εἰ ἔγνως, *O that thou hadst known.* So then the sense of these words is this,—I come to deliver to the world a doctrine, which will incense the world against me and my followers, and subject us to great sufferings, signified in Scripture by fire, Psal. lxvi. 12. Isa. xliii. 2. Ecclus. li. 4. and therefore called *fiery trials,* 1 Pet. iv. 12. and will baptize me in my own blood; but yet I am so far from being moved from prosecuting my Father's pleasure, by the prospect of them, that I wish the time of my suffering were at hand, and my gospel preached to the world.

[15] Ver. 57. Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον, *And why even of yourselves judge ye not what is right?*] *i. e.* Take an example from yourselves; you are not wont to neglect the means by which you may be preserved from that prison here, from which you cannot escape till your whole debt be paid; why then neglect you that repentance towards God, and faith in the Messiah, which can alone pre-

* De sacr. Ab. et Cain. p. 108.

† Athenæus Deipnos. lib. xiv. cap. p. 639. Ctesius, p. 674. apud Herod.

serve you from that infernal prison, from which you cannot escape? You can observe the signs of heaven for your temporal advantage; why therefore do you not observe the clearer signs of the Messiah's coming, and calling you to faith and repentance by his doctrine?

CHAP. XIII.

1. THERE were present at that season *(when Christ spake the foregoing words)* some that told him [1] of the Galileans, whose blood Pilate had mingled with their sacrifices *(slaying them when they came to offer sacrifice, for rejecting the authority of the Roman emperor)*.

2. And Jesus answering said to them, Suppose ye that these Galileans were sinners above all the *(other)* Galileans, because they suffered such things?

3. I tell you, Nay: but, except ye repent, ye shall all likewise perish *(for the same cause, and many of you after the same manner:* see note).

4. Of those eighteen, on whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5. I tell you, Nay: but, except you repent, ye shall all [2] likewise perish.

6. He spake also this parable *(to the same purpose, saying)*, A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7. Then he said to the dresser of the vineyard, Behold, [3] these three years I come seeking fruit, and find none: cut it down; why cumbereth it the ground? *(And the like sentence may you of this nation expect from God for your unfruitfulness.)*

8. And he answering said to him, Lord, *(be pleased to)* let it alone this year also, till I dig about it, and dung it:

9. And if it bear fruit, well *(thou wilt see cause to spare it)*: and if *(it do)* not, then after that thou shalt cut it down: *(and such is now God's sparing mercy to you, he is making farther trial of you, whether what I or my apostles, preaching after my ascent to heaven, can do, will make you fruitful; and if after all our labours you continue still unfruitful, you must expect to be cut off.)*

10. And he was teaching in one of the synagogues on the sabbath.

11. And, behold, there was *(there)* a woman which had a spirit of infirmity eighteen years, and was bowed together *(with it)*, and could in no wise lift up herself.

12. And when Jesus saw her, he called her to him, and said to her, Woman, thou art *(now to be)* loosed from thine infirmity.

13. And he laid his hands on her: and immediately she was made straight, and glorified God.

14. And the ruler of the synagogue answered *(i. e. said, with relation to this cure)* with indignation, because that Jesus had healed on the sabbath-day, and said to the people, There are six days in which men ought *(i. e. by the commandments are allowed)* to work: in them therefore come and be healed, and not on the sabbath-day.

15. The Lord then answered him and said, Thou [4] hypocrite, doth not each one of you on the sabbath *(day)* loose his ox or his ass from the stall, and lead him away to watering?

16. *(This you do on that day for a beast to free it from a little thirst,)* and ought not *(then)* this woman, being a daughter of Abraham, whom [5] Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?

17. And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18. Then said he, To what is the kingdom of God like? and whereunto shall I resemble it?

19. It is like a grain of mustard-seed, which a man took, and cast into his garden, and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it; *(for thus, from a very small beginning, will it grow up into the greatest of all kingdoms, as that becomes the greatest of all herbs,* Matt. xiii. 32.)

20. And again he said, Whereunto shall I liken the kingdom of God?

21. It is like leaven, which a woman took and hid in three measures of meal till the whole was leavened *(for so shall the doctrine of the kingdom spread till it hath seasoned all the regions of the earth)*.

22. And he went through the cities and villages, teaching, and journeying towards Jerusalem.

23. Then said one to him, Lord, are there [6] few that *(shall)* be saved? And he said to them *(that heard him, Be not so much concerned to know how it will be with others, as to)*

24. [7] Strive to enter *(in)* at the strait gate *(which leadeth to life, while ye have opportunity to do it)*: for [8] many, I say to you, will seek to enter in, and shall not be able, *(because they do it too late; for)*

25. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; and *(or, then)* he shall answer and say to you, I know you not whence ye are; *(be careful therefore now, O ye Jews, to believe and obey the word, before the kingdom of God be taken from you, and the gate of the gospel-banquet be shut, so that you after knock in vain for entrance,* Matt. xxv. 10. 13. *for)*

26. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. *(He will answer,)*

27. But he shall say (καὶ ἐρεῖ, *and will say)*, I tell you, I know not whence you are; depart from me, all ye workers of iniquity.

28. *(And then)* there shall be weeping and gnashing of teeth, when ye *(the seed of Abraham)* shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God *(enjoying the blessings promised to the members of that kingdom)*, and you yourselves thrust out *(of it)*.

29. And *(then)* they *(of the gentiles)* shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God *(shall partake of the blessing of the gospel, and be owned as children of his kingdom)*.

30. And, behold, *(thus shall it happen, that)* there are last *(i. e. the gentiles called at the last hour,* Matt. xx. 7.) which shall be first *(in this kingdom)*, and there are first *(i. e. the Jews to whom the gospel was first preached, and who are styled God's first-born,* Exod. iv. 22.) which shall be last

(i. e. cast out of this kingdom, and not recalled till the last, or at the close of the world).

31. The same day there came certain of the pharisees, saying to him, Get thee out *(of Galilee, Herod's jurisdiction)*, and depart hence: for *(else)* Herod will kill thee.

32. And he said to them, Go and tell that [9] fox *(from me, a prophet sent from God, and therefore authorized thus to style him)*, Behold, I cast out devils, and I do cures *(in prosecution and confirmation of my prophetic office)* to-day and to-morrow *(i. e. for a short time more)*, [10] and the third day I shall be perfected *(i. e. by death be consecrated to my priestly office, and so he needs not be concerned to put me to death, who shortly am to die as a sacrifice for the sins of the world)*.

33. Nevertheless I must walk *(on in my journey*, ver. 22.) to-day, and to-morrow, and the day following *(till I reach to Jerusalem, and I may do it without fear of being killed by Herod)*: for it cannot be that [11] a prophet perish out of Jerusalem *(where the Sanhedrin, who think themselves the only judges of him, sit)*.

34. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent to thee; how often would I have gathered thy children together *(under my protection)*, as a hen doth gather her brood under her wings, and ye would not *(be gathered)!*

35. Behold, your house is left unto you desolate; and (ἐξ, *for)* verily I say unto you, *(After awhile)* ye shall not see me, (Matt. xxiii. 38.) until the time come when ye shall say, Blessed is he that cometh in the name of the Lord; *(till εἴπητε, you would say,* i. e. *you would be glad to see your Messiah coming to deliver you, and to say to him what your pharisees cannot now hear with patience,* xix. 39. *but shall only see him coming to avenge himself upon you,* Matt. xxvi. 64.)

ANNOTATIONS ON CHAP. XIII.

[1] Ver. 1. ΠΕΡΙ᾽ *τῶν Γαλιλαίων, ὧν αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν, Whose blood Pilate mingled with their sacrifices.*] It is not to be doubted, saith Grotius, but that the sedition of Judas Gaulonites, as it had its rise in Galilee, so found it many followers and abettors there, who coming up to Jerusalem, insinuated into the people that they were the Lord's people, and therefore were to own him only as their king, and to pay tribute, not to Cæsar, but to his temple; it therefore seemeth credible, saith he, as some of the Greek fathers think, that such as these were the Galileans, whose *blood Pilate mingled with their* (paschal) *sacrifice*, as finding they were then sowing these seeds of sedition against Cæsar; and if this were at the Passover, then the words following, *ye shall all likewise perish*, agree wonderfully with that account of their destruction which Josephus and Eusebius give us, that when they were come up from all places to observe the Passover, they were enclosed in the city by the Romans; and upon the very day appointed for killing the passover, many of them were slaughtered like sheep in the very temple, for this very cause, that they shook off the Roman yoke, and refused to pay tribute to Cæsar.

[2] Ver. 5. Ὁμοίως *ἀπολεῖσθε, Ye shall likewise perish.*] That is, saith Grotius, among the ruins of the city, of which that tower was a part, they perishing in Jerusalem, (ver. 4.) or rather among the ruins of the towers of the city and the temple. To illustrate these conjectures of the learned Grotius, let us a little consider what Josephus hath delivered of this matter: he therefore saith, that this Judas, with one Zadoc a pharisee, incited the Jews to rebellion, saying,* *τὴν ἐπιτίμησιν οὐδὲν ἄλλο ἢ ἄντικρυς δουλείαν ἐπιφέρειν, that the paying tribute was a sign of slavery;* and under this pretence they exhorted the whole nation to maintain their liberty, *καὶ ἡδονῇ ἀκρόασιν ἐδέχοντο ἄνθρωποι, and this the Jews received with pleasure,* and this became *the seed of their future calamities.* Hence they continually demanded *ἀναιρεῖν τὰ τέλη,† that the tributes might be taken away.* When Coponius was procurator of Judea, one Simon a Galilean reproved them, ‡*εἰ φόρον τε Ῥωμαίοις ἐπιτελεῖν ὑπομενοῦσι, καὶ μετὰ τὸν Θεὸν οἵσουσι θνητοὺς δεσπότας, that they would endure to pay tribute, and suffer mortal lords to rule over them:* when Felix was procurator, some magicians and thieves met together calling the people to liberty, and § *Θάνατον ἐπιτιμῶντες τοῖς πειθαρχοῦσι τῇ Ῥωμαίων ἡγεμονίᾳ, threatening death to those who obeyed the Roman government:* when Campanus was procurator, one Dortus solicited the people ‖*ἐπὶ τῇ Ῥωμαίων ἀποστασίᾳ, to shake off the Roman yoke;* so ready were they to embrace the doctrine of this Galilean. That many of the Jews perished, as did these Galileans, the same Josephus testifies, saying, that under the president Cumanus twenty-five thousand ¶*κατὰ τὸ ἱερὸν ἀπώλοντο, perished in the temple at the feast of Passover.* That under Florus ** *συχνὸς φόνος, there was a multifarious slaughter of them fighting in the temple,* and that one Manahem *was slain as he worshipped there.* That *many of the zealots perished in the temple,* ††*καθαιμάσσοντες τὸ θεῖον ἔδαφος, and washed the holy ground with their blood.* That the Idumeans *coming in to their help, eight thousand and five hundred of the party of Ananus high-priest were slain;* so that ‡‡*ἐπεκλύσθη καὶ τὸ ἔξωθεν ἱερὸν πᾶν αἵματι, the whole outward temple was washed over with blood.* In that threefold sedition which arose in Jerusalem between Eleazer keeping the inward temple, John with his associates seizing the outward temple, and Simon the upper city, §§*φόνοις ἐμαίνετο πανταχοῦ τὸ ἱερὸν, the temple was every where polluted with slaughters, the weapons flew every where, and fell upon the priests, and those who officiated at the altar; many who came from far to worship, πρὸ τῶν θυμάτων ἔπεσον αὐτοὶ, fell before their sacrifices, and sprinkled the altar with their blood; insomuch that the blood of the dead carcasses made a pool in the holy court. At the feast of unleavened bread Eleazer, with his companions, opening a gate for the people that came to worship and to offer sacrifice, John, taking that opportunity, sends in with them many of his party, having short swords under their garments, who invaded Eleazer's party, and filled that temple with the blood of the zealots and of the people.* And when Titus *fought against the temple,* ‖‖*περὶ μὲν τὸν βωμὸν πλῆθος ἐσωρεύετο τῶν νεκρῶν, a multitude of dead bodies lay round the altar, and the blood ran down the steps of the temple, and many perished by the ruins of the towers or porches.*

[3] Ver. 7. Ἔτη *τρία ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ,*

---

* Antiq. lib. xviii. cap. 1.
† De Bello Jud. lib. ii. cap. 1.
‡ Cap. 12. § Cap. 23.
‖ Antiq. lib. xx. cap. 5. p. 692.
¶ Lib. xx. cap. 4.
** De Bello Jud. lib. iii. cap. 31. p. 811.
†† Lib. iv. cap. 14.
‡‡ Lib. xvi. cap. 17.
§§ Lib. vi. cap. 50.
‖‖ Lib. vi. cap. 4.

These three years have I come seeking fruit of this fig-tree, and found none.] These three years seem not to signify only the time of our Lord's preaching among the Jews; for they were not destroyed the next year, but about thirty-six years after our Lord's ascension; they rather seem to be mentioned, because the fruit of some fig-trees came not to maturity till the third year; the time he expected afterward includes the whole time of the apostles preaching to them at Jerusalem, and to their dispersions, and to the gentiles, to gather and set up his church among them; and then was the end of the Jewish church and temple, and the great destruction of that nation to come. (Matt. xxiv. 14.) Nor were the Jews then given over, but were, after our Lord's ascension, to be under the dispensation of the Holy Ghost; and, upon the rejection of that call, was Christ's prediction, that their house should be left to them desolate, to take place: whence, after the Holy Ghost was fallen down upon them, the apostles were to begin their preaching at Jerusalem, and to go thence throughout all Judea, (Acts i. 8.) and to preach to them remission of sins; (Acts xiii. 38.) and this they did with such success, as to convert many myriads of them: (Acts xxi. 20.) and the apostle Paul declares it necessary for them to preach the word of God first to them. (Acts xiii. 46.)

[4] Ver. 15. Ὑποκριτὰ, *Thou hypocrite.*] This Christ pronounceth upon the ruler of the synagogue, partly because he placed his holiness chiefly in the observation of ritual precepts, or the rest of the body on the sabbath-day, preferring that before the great things of the law, which Christ still representeth as a sign of hypocrisy; (Matt. xxiii. 23.) partly because he pretended a great zeal for the law of God, when he was rather acted in this matter by black envy at the glory of Christ, which he, that saw his heart, well knew.

[5] Ver. 16. Ἣν ἔδησεν ὁ Σατανᾶς, *Whom Satan hath bound these eighteen years.*] That sometimes by concurring with, and sometimes without natural causes, many diseases were, by Divine permission, brought on men by evil spirits, the gospel and histories of Job and Saul inform us; for that Saul, after the departure of a good spirit, fell εἰς πάθη δεινὰ καὶ δαιμόνια, *into demoniacal passions,* and had, ἀπὸ τῶν δαιμόνων ταραχὴν, *perturbations from demons,* or, as the Scripture speaks, *by an evil spirit from the Lord,* (1 Sam. xvi. 14. 23.) we learn from Josephus.* And, by confession of Maimonides,† Satan was the cause of all that Job suffered, not only in his substance, but in his body: (Job ii. 7.) and the Targum on Psal. xci. 6. numbers *troops of demons,* among those who inflict plagues and death upon men.

[6] Ver. 23. Εἰ ὀλίγοι οἱ σωζόμενοι; *Are there few that be saved?*] This question seems to be propounded agreeably to that sentiment of the Jews, that *all Israelites should have their portion in the world to come:* to which Christ was not pleased to give an answer that might satisfy the curiosity of the man, but rather an instruction that might benefit him; it being not our concern to know *how many* will be saved, but *how we may be saved.*

[7] Ver. 24. Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης, *Strive to enter in at the strait gate.*] Here Christ shews, that the number of them who may be saved, is not defined by any decree of God excluding all others from it, or rendering them unable to attain it: for then Christ must in vain exhort them to use their diligence to enter in at the strait gate, which leadeth to eternal life; and yet by saying, ἀγωνίζεσθε, *strive, as men in agony,* to do it, he shews, that this requires great constancy, diligence, and courage, and a strong conflict with the world, the flesh, and the devil; and so such only will obtain it.

[8] Πολλοὶ ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν, *For many shall seek to enter, and shall not be able.*] Not for want of power, or sufficient grace on God's part, but for seeking too late to enter; *viz. when the door is shut,* ver. 25. The sense therefore runs thus, Be careful, O ye Jews, now to believe, and obey my word, before the kingdom be taken from you, and the gate of the gospel-banquet be shut, so that you after knock in vain for entrance. (Matt. xxv. 10. 13. see the note on Matt. viii. 11, 12.)

[9] Ver. 32. Εἴπατε τῇ ἀλώπεκι ταύτῃ, *Go tell that fox.*] To impose this ignominious but agreeable name on Herod, is not contrary to the command, *not to speak evil of the ruler of thy people;* it being the office of a prophet, not to spare kings when they reprove their offences: (Jer. i. 10.) Christ therefore here uses his prophetical power, in giving this tyrant a name so suitable to his actions.

[10] Καὶ τῇ τρίτῃ τελειοῦμαι, *And the third day I am perfected.*] The word signifies, I am consecrated to my *priestly* office, by dying as a sacrifice for the sins of the world: so the old scholia, τελειοῦμαι, σπένδομαι, θυσιάζομαι, *I am perfected,* i. e. *I am offered, I am sacrificed.* For the confirmation of this sense, see the notes on Heb. ii. 10. ix. 10.

[11] Ver. 33. Οὐκ ἐνδέχεται τὸν προφήτην ἀπολέσθαι ἔξω, *A prophet cannot perish out of Jerusalem.*] Because he was only to be judged by the great Sanhedrin, and they were only to pass judgment on him in that place: so Dr. Lightfoot here.

* Antiq. lib. vi. cap. 9.

† Mor. Nev. lib. iii. cap. 22.

CHAP. XIV.

1. AND it came to pass, as he went into the house of one of the [1] chief pharisees *(or, of the rulers, who was of the pharisees)* to eat bread on the sabbath-day, that they watched him, *(whether he would heal on the sabbath-day, that they might accuse him,* Mark iii. 2.)

2. And, behold, there was a certain man *(then)* before him which had the dropsy.

3. And Jesus [2] answering *(to their thoughts),* spake to the lawyers and pharisees, saying, Is it lawful to heal on the sabbath-day *(or not)?*

4. And *(but)* they held their peace. And *(then)* he took him, and healed him, and let him go;

5. And *(he)* answered them *(who held this unlawful),* saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? *(And shall that kindness be denied to a son of Abraham in his distress on that day, which you afford on it to your distressed beast?)*

6. And they could not answer him again to these things.

7. And he put forth a [3] parable to those that were bidden *(to sit down with him),* when he marked how they *(the pharisees)* chose out the chief rooms *(at feasts, on the account of their pretended wisdom),* saying to them,

8. When thou art bidden of any man to a wedding *(or*

a marriage-feast), sit not down in the highest room, lest a more honourable man than thou be *(also)* bidden of him;

9. And *(so)* he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say to thee, Friend, go up higher: then [4] shalt thou have worship *(i. e. honour)* in the presence of them that sit at meat with thee.

11. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted *(both by God and man)*.

12. Then said he also to him that bade him, When thou makest a [5] dinner or a supper *(do it not from a prospect of an invitation by way of recompence; and therefore ordinarily)* call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and *(so)* a recompence be made thee.

13. But when thou makest a feast *(do it out of charity to the needy; and therefore)* call the poor, the maimed, the lame, the blind:

14. And thou shalt be blessed; for *(ὅτι, that)* they *(are called by thee, who)* cannot recompense thee: for thou shalt be recompensed at the [6] resurrection of the just.

15. And when one of them that sat at meat with him heard these things, he said to him, [7] Blessed is he that shall eat bread in the kingdom of God *(i. e. that shall partake of the pleasures and enjoyments of the kingdom of the Messiah)*.

16. Then *(to convince him that the generality of the Jews were, for their unbelief, to be excluded from that kingdom)* said he to him *(by way of parable)*, A [8] certain man made a great supper, and bade many:

17. And sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready *(as God sent first the Baptist to invite the Jews, and then the apostles, and seventy disciples, to tell them the kingdom of God was at hand, and to persuade them to enter into it)*.

18. And they all with one consent began to make excuse. *(For)* the first said to him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20. And another said, I have married a wife, and therefore I cannot come *(i. e. they either out of great love to the pleasures or the advantages of this world rejected the kind invitation)*.

21. So that servant came, and shewed his lord these things. Then the master of the house being angry *(that they, who were so lovingly invited, would not come)*, said to his servants *(the apostles sent with a fresh commission after Christ's resurrection to go to Judea, and the dispersions of the Jews,* Acts i. 8. *saying)*, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed, the halt and the blind *(i. e. the gentiles and the dispersed Jews)*.

22. And the servant said, Lord, it is done as thou hast commanded, and yet there is room *(for more guests)*.

23. And the lord said to the servant, Go out into the highways and hedges *(i. e. to the heathen nations)*, and [9] compel them to come in, that my house may be filled.

24. For I say unto you, That none of those men that are bidden *(and refuse to come)* shall taste of my supper *(i. e. enjoy the blessings of my kingdom)*.

25. And there went great multitudes with him: and he turned, and said to them,

26. If any man come to me, and [10] hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also *(i. e. if he prefers not my service before all these)*, he cannot be my disciple.

27. And whosoever doth not bear his cross, and come after me *(i. e. that will not obey me, and suffer any hardship for my sake)*, cannot be my disciple.

28. *(Consider therefore well of these things before you enter on a Christian life:)* for which of you, intending to [11] build a tower sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29. Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30. Saying, This man began to build, and was not able to finish *(his building: so before we enter on a Christian life, we should sit down, and consider seriously what it will cost us to be indeed Christians, and whether we be steadfastly resolved to do and suffer all that Christianity requires)*.

31. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand, to meet him that cometh against him with twenty thousand?

32. Or else, while the other is yet a great way off, he sendeth an embassage, and desireth conditions of peace.

33. So likewise, whosoever he be of you that *(engageth not so manfully in his Christian warfare against sin, Satan, and the world, that when I call him to it, he)* [12] forsaketh not all that he hath, he cannot be my disciple.

34. [13] Salt is good *(i. e. a Christian life is very advantageous)*: but if the salt have lost his savour *(if the Christian apostle and professor hath lost his Christian conversation)*, wherewith shall it be seasoned *(i. e. what can be used farther to recover him)*?

35. It is neither fit for the land, nor yet for the dunghill; but men cast it out *(i. e. such an unsavoury Christian can neither do good to himself nor others)*. He that hath ears to hear, let him hear.

ANNOTATIONS ON CHAP. XIV.

[1] Ver. 1. ΕΙ'Σ *οἰκόν τινος τῶν ἀρχόντων τῶν φαρισαίων, Into the house of one of the pharisees.*] Gr. *Into the house of one of the pharisees, who was a ruler in the Sanhedrin;* for they are called *ἄρχοντες, rulers,* Luke xxiv. 20. John iii. 1. Acts iii. 17. 1 Cor. ii. 8. (See the note there.)

[2] Ver. 3. *Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικούς. And Jesus answering spake to the lawyers and pharisees;* and, ver. 5. *καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε, and he answering them said.*] Here *ἀποκριθεὶς, answering,* is twice used, where neither any question was put, nor any thing said to him; but then it is still an answer to some *λόγος ἐνδιάθετος, inward conception,* or reasoning, or to some action expressive of their sentiments concerning him: sometimes it is used, when he perceived their inward thoughts and reasonings about his actions, words, or person: thus, when the

pharisees were consulting how they might apprehend him for the parable he spake against them; ἀποκριθεὶς, *he answering*, spake another parable, shewing what destruction would come upon them for crucifying him: (Matt. xxii. 1.) so Jesus *perceiving their thoughts*, ἀποκριθεὶς, *answering, said to them*, Luke v. 22. so he answers to what Simon said within himself, Luke vii. 39, 40. sometimes he answers to their actions, as discovering their apprehensions of him: thus, when they came to take him, Jesus, ἀποκριθεὶς, answering, said to them, *Are you come as against a thief?* Mark xiv. 48. so to the barren fig-tree, ἀποκριθεὶς, *he answering, said, Let never fruit grow on thee more*, Mark xi. 14. so reflecting on the infidelity and impenitence of those cities, among whom he had done his mighty works; and of those pharisees, who believed neither him nor the Baptist, ἀποκριθεὶς εἶπεν, *he answering, said, Father, I thank thee*, Matt. xi. 25. so when Peter had smitten off the ear of Malchus, ἀποκριθεὶς, *Jesus answering*, with relation to that action, saith, *Suffer ye so far*, Luke xxii. 52. so Peter answers, not to what he had heard, but to what he had seen, Matt. xvii. 4. so Elisabeth answers, without being spoken to, the discourse of the women about the name of her son, Luke i. 60. and the angel answers to the fear of the women, Matt. xxviii. 5. and the high-priest to Christ's silence, *I adjure thee to tell us*, Matt. xxvi. 63. and St. John the evangelist to Christ's words, *He that receiveth you, receiveth me; Master, we saw one cast out devils in thy name*, &c. Mark ix. 38.

[3] Ver. 7. Ἔλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, &c. *And he put forth a parable to them that were bidden, when he marked how they chose out the chief rooms.*] *i. e.* Christ being in the house of a prince of the pharisees, (ver. 1.) and observing how solicitous they were to choose the upper rooms on the account of their reputed wisdom, because Solomon had said, (Prov. iv. 8.) *Exalt wisdom*, as Dr. Lightfoot here shews; that he might cure this swelling pride in them, and teach them humility, (ver. 11.) he propounds this parable, as it is fitly called, according to the definition of a parable by the Greeks: that it is πρόθεσις ὁμοιωματικὴ ἐπὶ σαφηνείᾳ τῶν ὑποκειμένων, *a comparative resemblance of things, for the illustration of what is spoken of*; or, as Phavorinus, παραπλησίων πραγμάτων παράθεσις, *a collation of things resembling each other*. This parable being taken from a like example of a nuptial banquet.

[4] Ver. 10. Τότε ἔσται σοι δόξα, *Then shalt thou have honour in the presence of them that sit at meat with thee.*] *i. e.* This will ordinarily be the result of thy humility; and though it ought not to be our chief design in any virtuous action, yet hence it follows, that this may be one motive to the performance of such actions. (Phil. iv. 8.)

[5] Ver. 12. Ὅταν ποιῇς ἄριστον, ἢ δεῖπνον, &c. *When thou makest a dinner, or a supper, call not thy friends and thy brethren*, &c. *but call the poor, the maimed.*] Some think Christ speaks here of the sacred banquet made by the Jews on their peace-offerings, and other feasts, to which they are bid *to call the poor, the widow, and the Levite*, Deut. xiv. 29. but this seems a mistake; for Christ speaks not of any special stated feast, but of such banquets as he was then at: nor hath he one word of the widow and the Levite, who were to be guests there, but of the blind, the lame, the maimed, of which the law saith nothing; nor doth he say, *For this the Lord shall bless thee upon earth*, as Deut. xiv. 29. but, *Thou shalt be recompensed at the resurrection of the just.*

Note, secondly, that Christ doth not absolutely forbid us to invite our friends, our brethren, or kinsfolk, to testify our mutual charity and friendship, and how dear our relations are to us; only he would not have us invite them out of a prospect of a compensation from them again; but to prefer the exercising our charity to them, who cannot recompense us. As comparative particles are sometimes in sense negative, (see the notes on Mark xv. 11. John iii. 19.) so negative particles are oft in sense only comparative; Prov. viii. 10. *Receive my instructions*, veal, *and not* (that is, rather than) *silver:* Joel ii. 13. *Rend your hearts*, veal, *and not (i. e.* rather than) *your garments:* John vi. 27. *Labour not for the meat that perisheth, but for that which endureth*, &c. (See Exod. xvi. 19. Prov. xvii. 12. Jer. vii. 22, 23.) So here, μὴ φώνει, *be not so much concerned to call thy friends, as to call the poor.* Nor,

Thirdly, Doth he lay upon us a necessity by this precept to call the lame, the blind, or maimed, to our tables, but either to do this, or what is equivalent to us in respect of charge, and more advantageous to them and their families, *viz.* to send them meat or money to refresh them at home. Note also, that Dion Chrysostomus,* who flourished in the time of Trajan, seems to have taken this observation hence, That *they did* ἀνελευθέρως πράττειν τὰ περὶ τοὺς ξένους τοὺς πένητας, *act sordidly as to poor strangers, who did* μόνους τοὺς πλουσίους ὑποδέχεσθαι ξενίοις, καὶ δώροις, παρ' ὧν δῆλον ὅτι καὶ αὐτοὶ προσεδόκουν τῶν ἴσων ἐντυχεῖν, *entertain the rich only friendly, with their hospitalities and gifts, from whom they expected to receive as much again.*

[6] Ver. 14. Ἀνταποδοθήσεταί σοι ἐν τῇ ἀναστάσει, *Thou shalt be recompensed at the resurrection of the just.*] See here the time of recompensing even those works of charity which are most acceptable to God, and for which we are chiefly to be rewarded at the great day. (Matt. xxv. 34.)

[7] Ver. 15. Μακάριος, &c. *Blessed is he who shall eat bread in the kingdom of God.*] It appears from the ensuing parable, that *the kingdom of God* here doth not signify *the kingdom of heaven* in the highest sense, but only the kingdom of the Messiah, of which the carnal Jew here speaks according to the received sense of his nation, as of a glorious temporal kingdom, in which the Jews should lord it over the gentile world, enjoy their wealth, and be provided with all temporal blessings and delights, in which they placed their happiness.

[8] Ver. 16. *A certain man made a great supper*, &c.] We are called of God, saith Philo,† to partake of a banquet; not which shall satiate *us with the pleasures of the belly, and fatten the body; but with which the mind being nourished, and leaping for pleasure, rejoiceth, and is glad.* See the exposition of this parable, Matt. xxii. 1, 2.

[9] Ver. 23. Καὶ ἀνάγκασον εἰσελθεῖν, *And compel them to come in.*] How vainly these words are brought to prove, that men may be compelled, by the secular arm, to embrace the true faith, appears (1.) from the nature of a banquet, to which no man is compelled by force, but only by the importunity of persuasion, and from which no man's business doth by force restrain him, but only by the incon-

* Orat. 7.

† Εἰς μετουσίαν θοίνης, οὐκ ἧς αἱ γαστρὸς ἡδοναὶ πιμπλαμένης τὸ σῶμα πιαίνουσιν, ἀλλ' ἀφ' ἧς διάνοια ἐντρεφομένη καὶ ἐγχορεύσασα ἀρεταῖς γάθει τε καὶ εὐφραίνεται. De Sacr. Abel et Cain, p. 104. B.

venience of attending on it; and yet one of the guests saith, ver. 18. ἀνάγκην ἔχω, *I am compelled to be absent.* (2.) From the scope of the parable, which respects the calling of the gentiles, which only Mahometans think fit, by force of arms, to compel to the faith. We do, ἀναγκάζειν, compel not only by example, but by exhortation, Mark vi. 25. Luke xxiv. 29. as here: and Christ, saith Theophylact, here not only commands them to call, but to compel them, *though it be free to every one to believe that we may learn,* ὅτι μεγάλης τοῦ Θεοῦ δυνάμεώς ἐστι τὸ πιστεῦσαι τὰ ἔθνη, *that it is the work of God's great power to make the gentiles believe.* (See the note on Gal. ii. 14. and Grotius here, and xxiv. 29.)

[10] Ver. 26. *If any man come to me,* καὶ οὐ μισεῖ, *and hate not his father and mother,* &c.] It being impious to hate father or mother, wife or children, and impossible to hate ourselves, (Eph. v. 29.) to *hate* here can only signify comparatively, *viz. to love them less* than God; and therefore what is here, *and hateth not father and mother,* is Matt. x. 37. and *loveth father and mother more than me:* for what we love less, we are comparatively said to hate, as in the case of God and mammon, Matt. vi. 24. So ἐμισεῖτο Λεία, *Leah was hated,* Gen. xxix. 31. 33. Now Leah surely was not hated by good Jacob, but loved less than Rachel. (See note on Rom. ix. 13.)

[11] Ver. 28. Τίς γὰρ ἐξ ὑμῶν, θέλων πύργον οἰκοδομῆσαι, &c. *For which of you, intending to build a tower, sitteth not down first, and counteth the cost?* Ver. 31. *What king, going to war, consulteth not first whether he be able?*] Two things do usually hinder men from embracing that narrow way which leadeth to eternal life; (1.) The difficulties of the duties positively required of all Christians; *viz.* the love of enemies, requiring us not only to forgive their injuries *from the heart,* but also *to overcome their evil with our good:* the reparation of any injury done to another in his good name or fortunes, not only by begging his pardon, but by restoring what we got injuriously, and endeavouring to repair his credit; the restraining of the tongue from all evil speaking, and uncharitable censures, and of our appetites from all carnal desires, the exact government of our passions, and the moderation of our affections to all worldly things; a heart restrained by the fear of God from doing evil, and constrained by the love of him to yield sincere obedience to his holy laws. (2.) The greatness of the temptations we must resist, and of the injuries and losses we may suffer, by persevering in this way, from the violent assaults of Satan, and the continual solicitations of the flesh, the examples and allurements of the world, the persecutions of it, the loss of all things, and even life itself. Christ therefore by these resemblances adviseth us, before we enter on this Christian life, seriously to consider of and weigh these things, to form within us the most steadfast resolutions to perform the one, and arm ourselves with fortitude and patience against the other, that so we may not afterward be moved by them to depart from it.

[12] Ver. 33. *So likewise, whosoever he be of you,* ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν, *who forsaketh not all that he hath,* &c.] Christ doth not here require that we should actually renounce these things, for then we must renounce even life itself, (ver. 26.) but that our heart and our affections should be so taken off from them, that we do always love them less than him, and that we in preparation of mind be always ready to part with them when we cannot keep them, without making *shipwreck of faith, and a good conscience.*

[13] Ver. 34. Καλὸν τὸ ἅλας, &c. *Salt is good; but if the salt hath lost its savour, wherewith shall it be seasoned?*] This excellently connects with the discourse preceding, thus: The gospel I require you to adhere to, is that salt with which every oblation that is acceptable to God must be seasoned, (Mark ix. 48, 49.) the preachers of it are the salt of the earth. (Matt. v. 13.) As then salt, when it hath lost its savour, becomes good for nothing, but to be cast out into the dunghill: so the Christian professor, who lives not according to the prescripts of the gospel, can do no good to himself or others; and if he fall off from it, can hardly be recovered. (Heb. vi. 6. x. 27.) When Mr. Le Clerc and others object against this comparison or similitude, that salt cannot lose its savour, they consider not, that in the boiling up of the saline particles, of which salt is made, there is left a *caput mortuum,* which is insipid.

CHAP. XV.

1. THEN drew near to him [1] all the publicans and sinners to hear him.

2. And the pharisees and scribes murmured, saying, This man *(now)* receiveth sinners, and *(at other times)* eateth with them.

3. And *(upon this murmuring)* he spake this parable to them, saying,

4. What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5. And when he hath found it, he layeth it on his shoulders *(and returns home with it),* rejoicing.

6. And when he cometh home, he calleth together his friends and neighbours, saying to them, Rejoice with me; for I have found my sheep that was lost: *(now this is a just resemblance of the joy of God for the conversion of a sinner; for)*

7. I say to you, That likewise [2] joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance *(i. e. no conversion from a life of sin to that of holiness).*

8. Either what woman *(is there),* having ten pieces of silver, *(who,)* if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till sho find it?

9. And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece that I had lost: *(which is another true resemblance of the joy of God at the recovery of a lost soul; for)*

10. Likewise, I say to you, There is joy in the presence of the [3] angels of God over one sinner that repenteth.

11. And he said *(also by way of parable to the same purpose),* A [4] certain man had two sons:

12. And the younger of them said to his father, Father, [5] give me the portion of goods that falleth to me. And he divided to them his living *(i. e. gave him the portion allotted for the livelihood of his younger son).*

13. And not many days after the younger son gathered

all *(his estate)* together, and took his journey into a far country, and there wasted his substance with riotous living.

14. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15. And he went and joined himself to a citizen of that country *(to become his servant)*; and he sent him into his fields to feed swine.

16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave to him *(enough to satisfy his hungry appetite)*.

[Now here the younger son represents the gentiles gone far off from God their Father, Eph. ii. 13. living *in riot and drunkenness,* 1 Pet. iv. 3. *and committing whoredom with idols,* against the light of their reason, Rom. i. 20, 21. labouring under *a famine of the word,* and employed in the vilest drudgery by sin and Satan, in which no satisfaction can be found.]

17. And when he came to himself *(i. e. to consider his own miserable state)*, he said, How many hired servants of my father's have bread enough and to spare, and I *(am ready to)* perish with hunger!

18. I will arise and go to my father, and will say to him, Father, I have sinned against *(the God of)* heaven, and before thee *(by departing from thee)*,

19. And am no more worthy to be called thy son: make me as one of thy hired servants: *(and this represents the case of a penitent sinner; considering his present misery, his vileness and unworthiness, humbly acknowledging his sin to God, resolving on amendment of life, and actually returning to God, as many of the gentiles did, when the gospel was preached to them.)*

20. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion *(on him)*, and ran, and fell on his neck, and kissed him.

21. And the son said to him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet *(in token that I own him as my beloved son)*:

23. And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24. For this my son was dead *(in sin)*, and is alive again; he was lost, and is found. And they began to be merry: *(and this is a lively representation of God's great love and mercy to sinners returning to him; forgetting all their former provocations, and treating them, as soon as they began to break off their sins by repentance, and to turn to him, with a most fatherly affection, and with expressions of the greatest joy.)*

25. Now his elder son was in the field *(following his father's business)*: and as he came and drew nigh to the house *(of his father)*, he heard music and dancing.

26. And he called one of the servants, and asked *(him)* what these things meant *(i. e. what was the cause of all this mirth)*.

27. And he said to him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28. And he was angry *(at the kindness shewed by his father to his younger brother)*, and would not go in *(to the house)*: therefore came his father out, and entreated him.

29. And he answering said to his father, Lo, these many years I *(have)* serve *(d)* thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30. But as soon as this thy son was come *(back to thee)*, which hath devoured thy living with harlots *(committing spiritual whoredom)*, thou hast killed for him the fatted calf.

31. And he said to him, Son, thou art ever with me, and all that I have is thine; *(in the first place the blessing of the Messiah being first promised to the Jews, and from them derived to others;* see treatise of the Millenium, chap. 2. sect. 2.)

32. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and *(he)* was *(as the)* lost *(sheep and piece of money)*, and is found *(by the great Shepherd of souls)*.

[Now this elder brother is a true emblem of the Jews, and especially of the scribes and pharisees, murmuring at God's kindness to the sinners of the gentiles, in admitting them after so long idolatry to the blessings of the gospel, and to equal privileges with them without circumcision, and obedience to that law of Moses, under which they had still lived, and refusing to enter into the kingdom of God, and come into the faith, by reason of the kindness God thus shewed to the gentiles. See note on Rom. xi. 28.]

ANNOTATIONS ON CHAP. XV.

[1] Ver. 1, 2. Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι, καὶ οἱ ἁμαρτωλοὶ, ἀκούειν αὐτοῦ. Καὶ διεγόγγυζον οἱ φαρισαῖοι, &c. *Then drew near unto him all the publicans and sinners to hear him.* Ver. 2. *And the pharisees and scribes murmured, saying, This man receiveth sinners,* &c.] For the better understanding of these three parables, note,

First, That publicans, gross sinners, and heathens, were by the scribes and pharisees judged unfit to be conversed with, even though it were with a design to reduce them from their evil courses, they thinking God had cast off the care of them, and had no design to grant them repentance unto life; whence they abhorred their company, as thinking it a defilement to be touched by them, and never would concern themselves to make them better, and were offended that our Lord was thus employed, Matt. ix. 11. Luke v. 30. Acts x. 28. xi. 18, 19. Note,

Secondly, That publicans and heathens, sinners and heathens, are joined usually together, as being accounted persons of the same desperate wickedness, and equally unworthy to be conversed with, as in those words of Christ, Matt. v. 46, 47. *do not even publicans the same?* or, as other copies read, οἱ ἐθνικοὶ, *do not heathens do the same?* which in Luke vi. 33, 34. is, do not οἱ ἁμαρτωλοὶ, *sinners do the same?* and, Matt. xviii. 17. *if he refuse to hear the church, let him be to thee as a heathen and a publican;* and in those words of St. Paul, Gal. ii. 15. *we that are Jews by nature, and not sinners of the gentiles.* That they thought God took no care of the gentiles, is evident from the words of Esdras, saying to God, *Thou hast said they are nothing, but are like unto spittle, and hast counted the abundance of them as a drop falling from a vessel,* 2 Esd. vi. 56, 57. and

the prayer of Mordecai, *Lord, give not thy sceptre to them that are not,* Esther xiv. 11. (See note on 1 Cor. i. 28.) Hence the converted Jews at first preached not to them, as judging it unlawful to *go in unto,* or converse with, the uncircumcised, (Acts x. 28.) and wondered that God should give the gentiles *repentance unto life,* (Acts xi. 18, 19.) and only would converse with them when they shewed a willingness to be made proselytes to their religion. Some, therefore, here do think, that the word *sinners* here may signify the gentiles, which will be more probable, if Christ were then beyond Jordan, as they collect from John x. 40. or in Galilee of the gentiles, from whence we find him going to Jerusalem, Luke xvii. 11. otherwise it will not be so easy to discern how all the gentiles should draw nigh to hear him, or he should be eating with them, ver. 12. Note,

Thirdly, That these parables, and especially the last, are designed against the scribes and pharisees, who thought so abjectly of publicans and sinners, and so perversely of the whole gentile world; and to convince them of their inhumanity, and shew them that their deportment was very alien from God's merciful inclination to them, and that they ought not to be unmerciful to them, to whom God was so well inclined to shew mercy, or deny their charity to them, to whom he was so ready to afford it: for he spake this parable to them, saying, *Which of you?* ver. 3, 4.

[2] Ver. 7. Οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ, &c. *So joy shall be in heaven over one sinner that repenteth,* see note on ver. 10. ἢ ἐπὶ ἐννενηκονταεννέα δικαίοις, οἵτινες οὐ χρείαν ἔχουσι μετανοίας, *more than over ninety and nine just persons, who need no repentance.*] Here note, that ἤ is here put for μᾶλλον ἤ, as usually it is both in the Old and New Testament, and in profane writers: so Gen. xxxviii. 26. δεδικαίωται Θαμὰρ ἢ ἐγὼ, *Thamar hath been more righteous than I;* Psal. cxviii. 8. ἀγαθὸν ἐλπίζειν ἐπὶ Κυρίῳ ἤ, *it is better to trust in the Lord than in princes;* 1 Cor. xiv. 19. *in the church I would speak five words, so as to teach others,* ἤ μυρίους, *rather than ten thousand in an unknown tongue:* so Luke xviii. 14. See Stephanus giving examples of this from Homer, Aristotle, Diogenes Laertius, and St. Chrysostom. Note,

Secondly, That there being no person in the world so just, as absolutely to need no repentance; because there never was a person in the world, besides our Saviour, who *did righteousness, and sinned not;* the best of men being subject to some faults and infirmities, of which they stand obliged to repent: that our Lord may not here be thought to have supposed a case that never was, let it be observed, that the repentance of a sinner usually imports an entire change in the whole course or tenor of his life, from the service of sin to the service of God, from yielding obedience to it in the lustings of it, to *yielding our members instruments of righteousness unto holiness;* and this is the repentance of the sinner mentioned in the text; and in this sense it is manifest the righteous person, or new creature, needeth no repentance. (2.) There is a repentance, which consists in a godly sorrow, for the particular failings and infirmities we may have committed through surprise, a sudden fear, a violent temptation, or a single deviation from the general course and tenor of our lives; such was that of David and St. Peter, and the humiliation of good Hezekiah *for the pride of his heart:* and in this sense it is not to be thought that in this state of imperfection and continual conflict we have with the flesh, there should be any righteous person who needs no repentance. And this interpretation I prefer before that of St. Ambrose, Hilary, and Chrysostom, who, by the ninety and nine sheep not lost, and the ninety-nine persons who need no repentance, understand the holy angels that fell not; by the lost sheep all mankind lost in Adam, whom to recover the Son of God became incarnate, and in the gracious work of our redemption, brought him home upon his shoulders: the joy in heaven for this returning is, say they, the joy of God, and of his holy angels for the recovery of lost mankind; in which sense the words are strictly true, the holy angels need no repentance, because they never fell from their obedience. And this interpretation was so generally approved in the church, that in Tertullian's* time it was appealed to as a proof of it, that *in the bottom of their sacramental cups, Christ was engraven carrying the lost sheep upon his shoulders.*

Thirdly, It is inquired with what reason it can be said, *there is more joy in heaven over one sinner that repenteth, than over ninety-nine righteous persons who need no repentance:* for is it not better not to offend, than to sin and repent? Is not innocence better than amendment? And if repentance be not better than righteousness, why is there more joy in heaven over the penitent than over the righteous? Yea, why over one penitent sinner, than over ninety-nine just persons?

Now to this some answer, according to the forementioned opinion of the ancients, that the lost sheep, returning prodigal, and the *one sinner that repenteth,* comprehend all mankind redeemed from a state of misery by Christ; now this may fitly be represented as matter of the greatest joy to God, and the whole court of blessed angels, they being represented as stooping down to look into this mystery, 1 Pet. i. 12. and learning from the church *the wisdom of God in it,* Eph. iii. 10. and therefore, in this sense, do doubtless know and rejoice in our redemption. (2.) Others answer, that the sheep not lost, the ninety-nine righteous persons, and the elder son, who said, *he never had offended,* represent the Jewish nation, and especially those scribes and pharisees, who trusted in their own righteousness, and despised others: (see Matt. ix. 12.) the lost sheep and returning prodigal represent the gentile world, which, by the preaching of the gospel, were to be converted to the Christian faith. Now, the church of the gentiles being more numerous than was that of the Jews, *the desolate having more children than she that had a husband,* her conversion may fitly be represented as matter of the greatest joy.

Against these expositions this visible objection may be made, that whereas the righteous are here represented as ninety-nine, the penitent as one single person, these expositions make them equal to, if not more numerous than, the righteous. But to this it is answered, that in the parables of the gospel, it is usual to represent all of the same kind, though they be sometimes the greater number, by one man. Thus, in the parable of the wedding-supper, *the man that had not on his wedding-garment,* represents, according to

* "Procedant ipsæ picturæ calicum vestrorum, si vel in illis perlucebit interpretatio. Dic mihi nonne omne hominum genus unus Dei Grex est?" De pudic. cap. 7.

most interpreters, *all wicked men*, and in our Lord's intention it importeth the whole race of unbelieving Jews, Matt. xxii. 11. *the slothful person, who hid his talent in a napkin*, is represented as one man, Matt. xxv. 24. they who improved their talents as three persons; and yet who knows not but there are fewer that improve, than they who do receive the grace of God in vain? and all that came in at the last hour, and received their penny, that is, all the converted gentiles, are reckoned as one man in those words of Christ, *I will give* ἐσχάτῳ τούτῳ, *to this last man even as to thee.* (Matt. xx. 14.)

But that which is principally to be considered for the full clearing of this difficulty is this, *viz.* that this passage of our Lord being spoken of God after the manner of men; is to be understood after the manner of men, or suitably to the nature of human passions, and the usual occasions of moving them. Now we are much affected with the obtaining what we have long and passionately desired, with the regaining that which we have looked upon as almost lost and desperate, with the security of that which we looked upon as in imminent danger; at the first obtaining what we passionately desired, regaining what we looked upon as lost, securing what was in great danger, our joy is strong, and our delight transporting; and afterward it sensibly abates: So it is with us, that we are not so sensibly moved with the continuance of a good which we have long enjoyed, as at the first recovery of it, after it was lost; we may have still a real value for what we do possess, a settled pleasure and contentment in it but the sudden joy and transport is at the recovery of it. So a continued course of goodness may in itself be most valuable, and yet the recovery of a lost sinner, the reviving of one dead in trespasses and sins, the seeing him snatched as a firebrand out of the fire, when he was ready to fall into it, may be the more affecting, and give us a more fresh and lively joy. Thus, *v. g.* it cannot but be comfortable to a loving father, to see his children in a state of perfect health; but if one of them fall sick, and beyond expectation of recovery, to see him out of danger, ministers more present joy, than doth the constant health of all the rest. And this is the reason given in the parable of the prodigal son, why the kind father rejoiceth more at his return, than at the continuance of his elder brother always with him; that it was the recovery of one given over for dead, the finding one looked upon as lost: *It is meet* (saith the father) *upon this occasion that we should make merry: for this thy brother was dead, and is alive again; was lost, and is found.* Our Saviour, therefore, to encourage the repentance of the sinner, represents God after the manner of men, as if he did conceive such a joy at it, as earthly parents are wont to do at the return of a wild extravagant child to himself, and his duty.

[3] Ver. 10. Οὕτω, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων, &c. *Likewise, I say to you, There is joy in the presence of the angels of God over one sinner that repenteth.*] Hence most interpreters conclude, that the angels and blessed spirits are acquainted with the conversion of a sinner; and seeing true conversion is wrought in the heart, hence the Romanists infer, that they must have knowledge of that also. But,

First, Here is not one word of blessed spirits, but of angels only; and whereas papists argue for an equality of knowledge in them to that of angels, because it is said *they are as the angels of heaven*, Matt. xxii. 50. I answer, Christ doth not say they are equal to angels now, but at the resurrection they shall be so. Nor doth he say this absolutely, or as to the faculties of their souls, but as to their freedom from secular actions and passions, and as to the state and condition of their bodies; for so the text runs, *they that are counted worthy of the resurrection neither marry, nor are given in marriage, neither can they die any more; i. e.* they are equal to the angels as to immortality, *and are the children of God, being the children of the resurrection.* (Luke xx. 35, 36.)

Secondly, This text affirms not, that the joy here mentioned, is the joy of angels, but only that it is the joy of God, ἐνώπιον τῶν ἀγγέλων, *before*, or in the presence of the angels, which stand continually before his face. Now as an earthly king may rejoice before his court, and they know not the special motive of his joy, so may the King of heaven rejoice before the angels of his presence, and they know not the reason of that joy, and much less the particular convert that gave occasion to it. In a word, it is confessedly God, who is compared to the shepherd, seeking his lost sheep, and to the father rejoicing for the return of his prodigal son; and therefore the similitude requires, that the joy conceived when a lost sheep is found, or a prodigal son comes home, should be ascribed to him.

Note also, that this consideration should inflame the zeal, and quicken the industry, of the spiritual shepherd for the conversion of sinners, as knowing this is a work so highly acceptable to the God of heaven, and that for which he sent the *great Shepherd of the sheep* into the world.

[4] Ver. 11. Ἄνθρωπός τις εἶχε δύο υἱούς, *A certain man had two sons.*] Here observe, (1.) that the elder son in this parable representeth not the just or righteous; for they are not angry, either that sinners do return to God, or that he graciously entertains them when they do so, but rather are industrious to bring them home to him, and rejoice at their return: he rather represents the Jews murmuring, and being angry, that the gentiles, who before were, μακρὰν ἀπὸ τοῦ Θεοῦ, *far off from God*, (Eph. ii. 13.) were by faith, without circumcision, or obedience to their law, brought *nigh to him*, and made partakers of the same privileges God offered, or afforded to them. The gentiles are represented as the younger son, going into a far country, as being *far from God*, and squandering away their goods by riotous living, as depraving that knowledge they had of the true God, from tradition, and his marvellous works, by gross idolatry, on which account the Jews represented them as born of harlots, (see note on John viii. 41. as here, ver. 30.) and serving them, *which, by nature, were no gods, by holding the truth in unrighteousness*, and giving up themselves to all uncleanness; (Eph. iv. 19,) yea, labouring under a *famine of the word* of God, and of his saving truth, and giving up themselves to the meanest services, such as that of keeping of hogs was deemed by the Jews and the Egyptians, who suffered not such to come into their temples, or sacred houses; they having now, through Christ, *access unto the Father*, being adorned with the *wedding-garment* of faith, and the *robe of righteousness*, fed with the banquet of the *true paschal lamb*, and admitted to wear their Father's ring, as a testimony that they were now his genuine sons.

Nor is it a sufficient objection against this, that the gentiles were never sons before, or, if ever they were so, they

must be so before the Jews, and so the elder sons: for *God is not the God of the Jews only, but also of the gentiles,* he being the common Father of the world, and we being *all his offspring;* yea, they are called the *sons of God* before the flood, Gen. vi. 2. and were so afterward before the name of Jew was known. And the Jews here represent the elder son, because they being afterward abdicated for their idolatry, God gave to the Jews the primogeniture, and styled them his sons, and *his first-born,* (Exod. iv. 22, 23.) and accordingly bestowed upon them the privileges of the first-born, choosing them *above all nations* of the world.

If it be again objected, that this elder son saith, ver. 29. *these many years have I served thee, and never transgressed I at any time thy commandments,* which could not be true of the Jews; I answer, neither could they say, God *never gave them a kid,* or treated them with the like kindness, the gospel being first preached to them; this therefore only signifies their high conceit of themselves, that they were righteous. And so much for the chief import of the parable. To touch a little on some other circumstances of it,

First, From those words, *he went into a far country, and spent all his substance,* Theophylact notes, that he who estrangeth himself from God, loseth all those seeds of virtue and goodness, which either nature or revelation hath implanted in him.

Secondly, From his being put to *feed swine;* observe, to what vile and sordid employments they are put, who serve sin and Satan.

Thirdly, From these words, *he would have filled his belly with husks, but could not;* observe, that there can be no satisfaction to any man who wants the favour of God.

Fourthly, From those words, *when he came to himself;* observe, that he who lives a sinful life is beside himself: for, being a rational creature, and having a judgment and conscience to direct his actions, he acts against his reason, his judgment, and his conscience.

Fifthly, From those words, *he arose, and went,* ver. 20. Theophylact notes, that it is not sufficient to make good resolutions, saying, *I will go,* (ver. 18.) but we must practise suitably.

Sixthly, From those words, ver. 21. *his father seeing him, ran to him;* observe, that when God sees men truly willing to return unto him, he is still ready to receive them, and even prevent them with his grace.

Seventhly, From those words, ver. 24. *this my son was dead;* observe, that wicked men are dead in the worst sense: for, as Philo saith, *he that lives a sensual life,* τέθνηκε τὸν εὐδαίμονα, *is dead as to a happy life.*

Eighthly, From those words, *Father, I have sinned,* ver. 21. spoken after the kindness of his father; note, that after sin is pardoned, it becomes the sinner ingenuously to acknowledge and confess it.

Ninthly, As for the phrase, *I have sinned against heaven and against thee,* it is a Jewish phrase, *Shamaim,* as Buxtorf says,* being frequently used to signify God. Accordingly they say, there is one who sins against earth *(i. e. man),* but not against heaven *(i. e. God);* and there is one that sins against heaven, but not against earth; but he who speaketh with an evil tongue, sins against heaven and earth. Though Theophylact here saith, he had sinned against heaven by preferring earthly things before heavenly.

[5] Ver. 12. Δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας, *Give me the portion of goods that falleth to me.*] So Demosthenes* uses τὸ ἐπιβάλλον ἡμῖν μέρος, for the portion allowed to us: and Aristides, τὸ ἐπιβάλλον ἐφ' ὑμᾶς μέρος, for the portion that belongs to you. (De Concord. ad Rhodios.)

* Lex Talm. p. 2440.

CHAP. XVI.

1. AND he said also to his [1] disciples, There was a certain [2] rich man who had a steward; and the same was accused to him, *(it being said)* that he had wasted his goods.

2. And he called him, and said to him, How is it *(thou hast dealt with me)* that I hear this of thee? give *(up)* an account of thy stewardship; for thou mayest be no longer *(permitted to be)* steward.

3. Then the steward said within himself, What shall I do *(to live)?* for my lord taketh away from me the stewardship: I cannot dig *(for a livelihood);* to beg *(for it)* I am ashamed.

4. I am resolved what to do, that, when I am out of the stewardship, they *(whom I befriend)* may receive me into their houses.

5. So he called every one of his lord's debtors unto him, and said to the first, How much owest thou to my lord?

6. And he said, A hundred measures of oil *(i. e. about a thousand gallons).* And he said to him, Take thy bill, and sit down quickly, and write fifty.

7. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said to him, Take thy bill, and write fourscore *(and likewise he said to the rest).*

8. And the lord [3] commended the unjust steward, because he had done wisely *(i. e. he represented him as one that acted according to the wisdom of this world; and was so far worthy to be imitated by the children of light, as to make this their chief care, when, by death, they are removed from their stewardship, that they may be received into everlasting habitations):* for the children of this world are in their generation wiser than the children of light *(more provident and dexterous to provide for this life, than they are to provide for eternity).*

9. And I *(likewise)* say to you, [4] Make yourself friends of the mammon of unrighteousness *(i. e. make such provisions for yourselves of those riches, which the men of this world get by falsehood and injustice);* that, when ye fail, they may receive you *(i. e. that, when you die, ye may be received)* into everlasting habitations.

10. He that is faithful in that which is least *(i. e. in the enjoyments of this world, so as to employ them in works of charity, and to the ends for which he is intrusted with them)* is faithful also in much *(i. e. he will be so in the great concernments of another life);* and *(likewise)* he that is unjust in the least is unjust also in much.

11. If therefore ye have not been faithful *(stewards)* in *(dispensing)* the unrighteous mammon *(or, the false and deceitful riches of this world, to the uses for which they were given you),* who will *(it is not to be expected God should)* commit to your trust the true riches?

* Περὶ στεφ.

12. And if ye have not been faithful in that which is *(to be)* [5] another man's, who shall give you that which is your own? *(i. e. that inheritance, which shall never pass from you to others.*

13. *And there is great reason to caution you against that affection to the world which obstructs your love to God; for)* [6] no servant can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot *(then)* serve God and mammon *(also)*.

14. And the pharisees also, who were covetous, heard all these things: and they derided him *(looking on this as a ridiculous doctrine)*.

15. And *(but)* he said to them, Ye are they which justify yourselves before men *(i. e. seek to approve yourselves to, and expect to be owned by, them as righteous persons)*; but God knoweth *(the falsehood of)* your hearts: for that *(fair outside)* which is highly esteemed among men *(who see no farther)* is *(an)* abomination in the sight of God, *(who seeth the filth and hypocrisy of your hearts.*

16. *Nor is it to be wondered that you hear these higher precepts of charity from me and John; for)* the [7] law and the prophets *(which engaged you to do your duty, chiefly by temporal promises)* were until John: since that time the kingdom of God *(which promises treasures in heaven)* is preached, and every man *(that enters into that kingdom)* presseth into it *(i. e. forces his way into it, by breaking through the love of temporal concerns)*.

17. And *(this I say not to depreciate the law, which as to its moral precepts shall obtain for ever; for)* it is easier for heaven and earth to pass *(away)*, than *(for)* one tittle of the law to fail. (See Matt. v. 18.)

18. *(And, to give you another instance of the sublimer precepts of the gospel, the law permits divorces, but under the gospel-dispensation)* whosoever putteth away his wife, and marrieth another, committeth adultery *(against her)*: and whosoever marrieth her that is put away from her husband committeth adultery, *(as cohabiting with another man's wife.*

19. *And, to shew them the mischief of riches not charitably employed, he told them, by way of parable,)* [8] There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20. And there was a certain beggar named Lazarus *(i. e. one without help)*, which was laid at his gate, full of sores,

21. And desiring to be fed with the crumbs which fell from the rich man's table *(but was denied them)*: moreover the dogs *(being more compassionate than the rich man's servants)* came and licked his sores.

22. And it came to pass, that the [9] beggar died, and was carried by the angels *(who are ministering spirits to good men)* into Abraham's bosom: the rich man also died, and was buried;

23. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24. And he [10] cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.

26. And besides all this, [11] between us and you there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us that would come from thence *(i. e. good men have all their evils, and bad men all their good things in this life; and hereafter the happiness of the one, and the misery of the other, will be unchangeable)*.

27. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28. For I have five brethren; *(and am desirous)* that he may testify to them *(the happiness of the blessed and the misery of the wicked)*, lest they also come into this place of torment.

29. And Abraham saith to him, They have Moses and the prophets *(to testify to them these things)*; let them hear *(and obey)* them.

30. And he said, Nay, father Abraham *(they prevailed not with me, and therefore may not do so with them)*: but if one went to them from the dead, *(I suppose)* they will repent.

31. And he said *(again)* to him, If they [12] hear *(i. e. obey)* not Moses and the prophets, neither will they be persuaded, though one arose from the dead *(to preach repentance to them; for he could come with no greater authority, deliver no better motives to repentance, and he could give them no greater assurance of the truth of what he said than they did)*.

ANNOTATIONS ON CHAP. XVI.

[1] Ver. 1. Ἔλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, *And he said also to his disciples.*] *i. e.* Not only to the twelve, but to those who followed him, attending on his doctrine, as did the publicans and sinners, (xv. 1.)

[2] Ἄνθρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον, &c. *There was a rich man who had a steward, and he was accused to him as wasting his goods.*] Kimchi on Isaiah xl. saith, "The fruits of the earth are like a table spread in a house; the owner of this house is God; man in this world is, as it were, the steward of the house, into whose hands his Lord had delivered all his riches; if he behave himself well, he will find favour in the eyes of his Lord; if ill, he will remove him from his stewardship." And so the scope of this parable seems to be this, That we are to look upon ourselves, not as lords of the good things of this life, so as to get and use them at our pleasure, but only as stewards, who must be faithful in the administration of them.

[3] Ver. 8. Καὶ ἐπῄνεσεν ὁ Κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν, *And the lord commended the unjust steward, that he had done wisely.*] *i. e.* Discreetly, according to the wisdom of the men of this world, whose concern is only for the good things of this life; he commended him as we do such persons, when we say, Such a one *is a shrewd man for the world, he understands well the way of dealing in it:* he commends him not absolutely, as a fit example to be followed in this injustice, fraud, and wasting of his master's goods, but comparatively, as being worthy to be so far imitated by the children of light, as to make this their chief concern, that when by death they are removed from their stewardship, *they may be received into everlasting habitations,* or into *a house not made with hands, eternal in the heavens:* (2 Cor. v. 1.) this being an instruction needful for them, because the *children of this world are wiser* in

their care to make provisions for themselves, *than are the children of light; i. e.* they who enjoy the light of the gospel, to make provisions εἰς γενεὰν ἑαυτῶν, *for their age,* to secure the true riches and the celestial habitations prepared for them.

[4] Ver. 9. Κἀγὼ ὑμῖν λέγω, ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, *I say therefore unto you, Make to yourselves friends of the mammon of unrighteousness.*] That *the mammon of unrighteousness* is the false mammon, according to the common import of the word ἀδικία, for *falsehood,* [of which see Jer. xxvii. 15. 29. 31. and the note on 1 Cor. xiii. 6.] may be gathered from the *true riches* opposed to it, ver. 11. But then it remains to be required, whether it be called here the mammon ἀδικίας, or *false mammon,* because it deceives them who trust to, and seek for, satisfaction from it, and comparatively to the *true riches;* or else as the unjust steward is styled οἰκονόμος ἀδικίας, *unjust,* because he betrayed his trust, and dealt falsely with his master; to which sense the preceding verse and the parable seem plainly to direct, and the use of the phrase *mammon dishekar,* in the Targumists, do constrain us to interpret it, as being usually put for gain gotten by unfaithfulness to our trust, or falseness in the discharge of our office. So of the sons of Eli it is said, that they had respect to *mammon dishekar, the mammon of falsehood,* 1 Sam. viii. 3. and xii. 3. Samuel inquires, from whose hand have I received *mammon dishekar?* and, 2 Sam. xiv. 14. a just judge will not receive *mammon dishekar:* so Prov. xv. 27. he destroys his house who heaps up to himself *the mammon of falsehood:* see to the same sense, Isa. v. 23. xxxv. 15. Ezek. xxii. 27. Hos. v. 11. Amos v. 12. But then, whereas it is hence inferred, that our Lord here speaks of making restitution of such goods, and spending some of the remainder in acts of charity; which, when Zaccheus had resolved to perform, Christ saith, *This day is salvation come to this house;* (xix. 9.) though this be a good sense, and fit to be preached to those publicans and sinners who came to attend upon his doctrine, yet it is not necessary; for Christ's intendment may be only this, to advise his followers to be so far from getting wealth by such unfaithfulness and falsehood as the men of the world do, as rather to expend what Providence hath intrusted them with, in acts of charity and mercy, that so they may lay up for themselves treasures in the heavens, or be received into heaven when they die: for ἐκλείπειν bears this sense in Scripture. So Gen. xxv. 8. ἐκλείπων ἀπέθανεν Ἀβραὰμ, *Abraham gave up the ghost and died;* Jer. xlii. 17. ἐκλείψουσι ἐν τῇ ῥομφαίᾳ, *they shall die by the sword;* and ver. 22. ἐν λιμῷ ἐκλείψετε, *ye shall die by the pestilence;* Wisd. v. 13. οὕτως καὶ ἡμεῖς γενηθέντες ἐξελίπομεν, *so we are born to die.* (See Gen. xxxv. 29. xlix. 33. Job xiii. 19. Psal. ciii. 10. Isa. xxxviii. 12. Jer. ix. 10. xliv. 12. 18. 27. Lam. i. 20. Zeph. i. 2, 3. Psal. lxxiii. 19. lxxxix. 7. 9. ci. 4.) Δέξωνται ὑμᾶς, *they may receive you,* is impersonally put for *you may be received:* so Luke vi. 38. *give, and* δώσουσιν, *it shall be given into your bosoms;* xii. 20. τὴν ψυχήν σου ἀπαιτοῦσιν, *thy soul shall be required.*

[5] Ver. 12. Καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ γένεσθε, τὸ ὑμέτερόν τις ὑμῖν δώσει, *And if you have not been faithful in that which is another's, who will give you that which is your own?*] The eleventh verse seems to bear this sense: If you have not been faithful in those temporal concerns, which minister temptations to unrighteousness, but have either sought to obtain them by fraud and unfaithful dealings, when they have been committed to your trust, or by *withholding more than is right,* or that which the great Lord of them required you to expend upon his needy servants, how can you reasonably expect the true riches, which are only promised to the upright and charitable person? And again: If you have been thus unfaithful in those things which you cannot properly call your own; because they may, by various accidents, be devolved on, and must at last be left to others, what reason have you to expect that which is your own, as being the inheritance of the children of light, and that which they are to enjoy for ever? where the concerns of this world are styled ἀλλότρια, *things which belong not to us;* because we have no assurance of the enjoyment of them, and know that we must leave them to others; and this is said agreeably to the philosophy of the heathens: thus in Arian the dying man is said τὰ ἀλλότρια ἀποδιδόναι, *to render up that which belongs to others,* lib. i. cap. 1. and every one is bid, τὰ ἴδια τηρεῖν, τῶν ἀλλοτρίων μὴ ἀντιποιεῖσθαι, *to keep that which is in his power, and not desire external things,* lib. ii. cap. 16. p. 215. and lib. iii. cap. 24. we are taught that *the things we may be hindered of, or which may be taken from us, are* τὰ ἀλλότρια; *and so* (saith he) *are all those things which we must leave to others, or restore them to God that gave them,* lib. iv. cap. 5. so Hermes, lib. iii. Sim. 1. τί εἰς τὴν ἀλλοτρίαν ἑτοιμάζομεν ἀγροὺς, οἰκοδομὰς, *Why do we, who know the city in which we are to dwell, prepare for ourselves fields, houses,* &c. *in another city? this being a sign that we expect not to return to our own city, to the Jerusalem above;* which is here styled by St. Luke *our own,* by Hermes ἡ πόλις ἡμῶν, because prepared for and promised to us Christians; here we are only travellers, there is our city; (Phil. iii. 20.) here we are only *dispensers,* there *heirs;* here we enjoy things for a season, there for ever.

[6] Ver. 13. Οὐδεὶς οἰκέτης δύναται δύσι Κυρίοις δουλεύειν, &c. *No man can serve two masters,——ye cannot serve God and mammon.*] The coherence of these words seems to lie thus: I have just reason to caution you thus against that affection to the world, which obstructs your charity, and tempts you by fraud and falsehood to acquire it; because it will not permit you to love God truly, or to be faithful servants to him; and whereas you covetous pharisees deride me for this doctrine, (ver. 14.) as thinking yourselves highly favoured of God for other things, *viz.* your long prayers, your washings, your exactness in paying tithes, your niceness in observing your vain traditions, and your separation from the men of the world, know, that however you may think well of yourselves upon these accounts and highly be esteemed of others, whilst ye continue covetous and full of *rapine and uncleanness,* (Matt. xxiii. 25.) *hypocrisy and injustice,* (ver. 27.) ye are abominable in the sight of God.

[7] Ver. 16—18. Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου, &c. *The law and the prophets were until John: since that time the kingdom of God is preached, and every one presseth into it.*] Here the coherence seems to run thus: It is not to be wondered that you now hear, from John and me, higher precepts of charity, and contempt of the world, than you find in the law or prophets, who moved you to your duty by the promises of temporal blessings in the land of Canaan; since now the kingdom of heaven is preached, and

every one, that enters into it, forces his way by breaking through the love of temporal concerns and sensual pleasures: for, to give you another instance of like nature, whereas the law admitted of divorces at the pleasure of the husband, by reason of *the hardness of your hearts*, the gospel forbids this now on any other score than that of fornication, which from the nature of the sin dissolves the marriage; yet, that you may not cavil at me as a dissolver of the law, I declare that all the moral precepts of it shall obtain, and be of perpetual obligation under the gospel-dispensation.

[8] Ver. 19. Ἄνθρωπος πλούσιος ἦν, *There was a rich man*, &c.] That this is only a parable, and not a real history of what was actually done, is evident, (1.) because we find this very parable in the Gemara Babylonicum, whence it is cited by Mr. Sheringham, in the preface to his Joma. (2.) From the circumstances of it, *viz.* the rich man's *lifting up his eyes in hell*, and *seeing Lazarus in Abraham's bosom*, his discourse with Abraham, his complaint of being *tormented with flames*, and his desire that Lazarus might be sent *to cool his tongue;* and if all this be confessedly parable, why should the rest, which is the very parable in the Gemara, be accounted history? as for the judgment of antiquity in this case, they who owned this as a history, owned the whole so to be, thinking the soul to be corporeal, as Tertullian did, and that there was διαφορὰ κατὰ τὰς μορφὰς, *some discretion, or resemblance of men as to their shapes after death*, which was the sentiment of Irenæus,* proving from this very instance, that souls, when they have put off the body, *do yet* "characterem corporum custodire," *preserve the shape or character of the body* to which they were united, as Tertullian† before from the same instance had inferred, "effigiem animæ, et corporales lineas," *the shape and corporeal lineaments*, and also "corporalitatem animæ." Much as Thespesius‡ returning to life represents τὰ τῶν ψυχῶν χρώματα, *the colours of souls*, and saith that there be οὖλαι καὶ μώλωπες ἐπὶ τῶν παθῶν ἑκάστου, *ulcers and scars of their passions left upon them by which they are discerned;* whereas they, who renounced these opinions, as false and ridiculous, declared that this was not a history, but only a representation, § *That after the separation of the soul from the body, she could receive no advantage from any man*, and that *it was foolish to think it a history;* and this they also gather, because there was to be no future retribution before the general resurrection. And whereas against this it is objected, that the proper name Lazarus shews it to be a history; it is answered, that the name Lazer being only the contraction of Eliezer, is the same with Ani Achad, a poor man in the Gemara, as being in sense ἀβόηθος, *one that hath no help*, or one who hath God only for his help. Note,

Secondly, That though this parable contains something suitable to the opinion of the Jews touching the state of souls after death, yet doth it not respect their state immediately after death, but the punishments that wicked men are to suffer after the resurrection of the dead, or ἐν ἐσχάτῃ ἡμέρᾳ, *at the last day*, saith Theophylact. For, as Cicero says of the fables, by which the poets represent the punishments of evil souls, that "corpora cremata cum scirent, tamen ea fieri apud inferos fingebant, quæ sine corporibus nec fieri possint, nec intelligi," *though they know their bodies have been burnt, yet they do represent them suffering such things in the infernal regions which neither can be done or suffered, or even understood to be so without bodies:* so it is plainly here in the forementioned instances produced to prove this a parable.

[9] Ver. 22. Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν, &c. *And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom.*] Here are two things said agreeably to the tradition of the Jews touching good men, which was, (1.) that their souls were *in the garden of Eden, in Paradise*, or *in Abraham's bosom;* thus of R. Judah, when he died, they say, *this day he sits in Abraham's bosom* (see Lightfoot on the place); and Josephus* saith of good men, that they are gathered εἰς πατέρων χώραν, *to the region of the patriarchs*, and that Abraham, Isaac, and Jacob, do παραδέχεσθαι, *receive their souls.* (2.) That they are carried thither by good angels; so the Targum on Cant. iv. 12. saith, *No man hath power to enter into the garden of Eden, but the just, whose souls are carried thither by the hand of angels.* (See Cartw. on Luke ii. 29. p. 2994.) They add, that, when evil men die, *the evil angels come and say, There is no peace to the wicked:* so Dr. Lightfoot here; and in like manner Socrates† in Phæd. saith, λέγεται, *it is reported that as soon as any man dies, every one's demon, whom he chose to himself whilst he lived, brings him to a certain place where all are to be judged, and then he goes to hades,* μετὰ ἡγεμόνος ἐκείνου ᾧ προτέτακται τοὺς ἐνθένδε ἐκεῖσε πορεύεσθαι, *with the governor to whom it was appointed to bring them that depart hence to those places.*

[10] Ver. 24. Καὶ αὐτὸς φωνήσας εἶπε, πάτερ Ἀβραὰμ ἐλέησόν με, *And he cried and said, Father Abraham, have mercy on me.*] As the Baptist taxeth their vain imaginations in hoping to be preserved from Divine judgments whilst they lived, because they were *the children of Abraham;* so our Lord here may perhaps strike at a like imagination got among them, that *hell-fire had no power over the sinners of Israel, because Abraham and Isaac came down thither to fetch them hence;* (see the note on Rom. ii. 13.) declaring, even from the mouth of Abraham, that no help was by them to be expected from him, when they were in that place.

[11] Ver. 26. Μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, *Betwixt us and you there is a great gulf fixed, so that none can pass to us from thence.*] The words seem plainly to refute the opinion of Origen, that there would come a time when the punishments of the wicked would have an end, and they should at last live with God and his saints.

[12] Ver. 31. Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, &c. *If they hear not Moses nor the prophets, they would not be persuaded though one rose from the dead.*] *If they hear not*, i. e. obey not, *Moses and the prophets*, whom they own to be persons sent from God, and delivering his message, one rising from the dead would not persuade them to break off their iniquities; for he could come with no greater au-

---

* Lib. iii. cap. 62. † L. de An. cap. 7. 9.

‡ Plutarch. de his qui sero, p. 565.

§ Παραζολὴ καὶ τοῦτο, ἀλλ' οὐκ ὡς τις ἀνοήτως ἂν οἴῃ, εἶδεν πεᾶγμά ἐστιν ἤδη γεγονός. Theoph. Ἔστι δὲ τὸ περὶ τοῦ Λαζάρου καὶ τοῦ πλουσίου διήγημα ὑποτύπωσις λόγου διδασκαλίαν ἔχοντος τοῦ μὴ δύνασθαι μετὰ τὴν ἐκ τοῦ σώματος ἔξοδον τῆς ψυχῆς κατὰ περιουσίαν τινὰ ἢ σπουδὴν ὠφελείας τινὸς τυχεῖν τοὺς ἀνθρώπους. Pseudo-Just. q. 63. Οὔτε γὰρ περὶ τῆς ἀναστάσεως τῶν ἑκάστῳ βεβιωμένων ἀνταπόδοσις γίνεται. ibid. Theoph. ibid. Vide Suicerum in voce Λάζαρος.

* De Maccab. p. 1097. 1102. † P. 80. B.

thority than they did, he could deliver no other message to the sinner than they had done, that *if they turned not from their evil ways they should die,* and be obnoxious to *eternal shame and misery;* (Dan. xii. 2.) he could give them no more assurance of the truth of what he said, than did the word of that God who cannot lie; no reason therefore could be conceived why they should hearken to one risen from the dead, and calling them to repentance, rather than to those prophets whom they acknowledged to be sent from God. And of this we have a clear instance in the resurrection of our Lord from the dead; for of this they had the testimony of our Lord's predictions, of their own prophets, of the guards that kept the sepulchre, of their own senses, of the apostles, and five hundred witnesses, and all this confirmed by the miraculous effusions of the Holy Ghost on those that believed on him, and a continual throng of miracles wrought in his name; and yet all this was insufficient to reclaim that wicked generation from their infidelity, and to provoke them to repentance. The practical observations made from this parable are,

First, That this rich man is not accused of getting riches by injustice, but only of faring deliciously and luxuriously, with the neglect of others oppressed with misery and want before his eyes. How then will many Christians escape the same place of torments who indulge in the same luxury and carnal pleasures, and are as little touched with an affectionate sense of the wants and miseries of others?

Secondly, That they who have their good things in this life, *i. e.* that which they chiefly valued, pursued, and delighted in whilst they lived here, are to expect no comfort, nothing but evil, after death.

CHAP. XVII.

1. THEN said he to his disciples, It is impossible *(through the unrestrained wickedness of men)* but that offences will come *(i. e. things will be said and done which will hinder some from embracing, and cause others to fall off from, the faith):* but woe to him through whom they come!

2. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should *(thus)* offend one of these little ones *(that believe in me).*

3. Take heed *(therefore)* to yourselves *(that ye be not guilty of any degree of this offence; and therefore)* if thy brother trespass against thee, rebuke him; and if *(upon his reproof)* he repent, forgive him.

4. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent *(of what I have done against thee);* thou shalt *(as oft)* forgive him.

5. And the apostles said to the Lord, [1] Increase our faith *(that so we may be enabled to perform those duties contrary to flesh and blood, or that we may more successfully minister to the welfare of souls without offence).*

6. And the Lord said, If ye had faith as a grain of mustard-seed, ye might say to this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you *(i. e. the least sincere and active faith, would enable you to do the most difficult things in order to the promotion of the Christian faith).*

7. But *(then)* which of you, having a servant ploughing or feeding cattle, will say to him by and by, when he is come from the field, Go and sit down to meat?

8. And will not rather say to him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9. Doth he thank that servant, because he did the things that were commanded him? I trow not.

10. So likewise you, when ye shall have done [2] all those things which are commanded you, say, We are unprofitable servants: we have *(only)* done that which was our duty to do: *(i. e. whereas the performance of the greatest things, which I your Master do require, may seem to you a very eminent piece of service, know, that in obeying all my precepts, you only do the office of good and faithful servants, obeying the commands of your great Master as ye ought to do, and so must look on the reward promised, not of debt but of grace).*

11. And it came to pass, as he went to Jerusalem, that he passed through the [3] midst *(or confines)* of Samaria and Galilee.

12. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13. And they lifted up their voices, and said, Jesus, Master, have mercy on us *(and heal us).*

14. And when he saw them, he said to them, [4] Go shew yourselves to the priests, *(as when a cure is wrought the lepers are to do by the law,* Lev. xiv. 2.) And it came to pass, that, as they went, they were cleansed.

15. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified *(or praised)* God,

16. And fell down on his face at his *(i. e. Christ's)* feet, giving him thanks: and he *(who did this)* was a Samaritan.

17. And Jesus answering said, Were there not ten cleansed? *(doubtless there were:)* but where are the *(remaining)* nine *(of them)?*

18. There are not found *(any of them)* that returned to give glory to God, save this stranger.

19. And he said to him, Arise, go thy way: thy faith hath made thee whole.

20. And when he was demanded of the pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with [5] observation *(i. e. with outward pomp and splendour, visible in earthly kingdoms).*

21. Neither shall they *(have need to)* say *(of it)*, Lo here! or, lo there *(it is)!* for, behold, the kingdom of God is [6] within *(already among)* you.

22. And he said to his disciples *(or followers)*, The day will come, when ye *(of this nation)* shall desire to see [7] one of the days of the Son of man, *(the Messiah coming to deliver Israel,* iv. 21.) and ye shall not see *(one of them)* it.

23. And *(when)* they shall say to you, See here! or, see there *(for him)!* go not after them, nor follow them.

24. [8] For as the lightning, that lighteneth out of the one part under heaven, shineth to the other part under heaven; so *(visible)* shall also the *(coming of the)* Son of man be in his day.

25. But first he must suffer many things, and be rejected of this generation.

26. And as it was in the days of Noe *(a preacher of*

righteousness to the old world), so shall it be also in the days of *(the coming of)* the Son of man.

27. They *(then)* did eat, they drank, they married wives, they were given in marriage *(not expecting the threatened judgments),* until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28. Likewise also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded.

29. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

30. Even thus shall it be in the day when the Son of man is revealed *(a sudden and unexpected destruction shall then fall upon the men of this nation).*

31. In that day, he that shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back *(i. e. let him endeavour to escape without delay, or staying to carry his goods with him).*

32. [9] Remember *(therefore)* Lot's wife *(what her delay and looking back brought upon her).*

33. Whosoever shall seek to save his life *(by apostacy from the faith)* shall lose it; and whosoever shall lose his life *(for my sake)* shall preserve it.

34. I tell you, in that night there shall be two men in one bed, *(so remarkable shall be the providence of God in preserving his faithful servants, that)* the one *(of them)* shall be taken *(away by death),* and the other shall be left *(safe).*

35. Two women shall be grinding together; the one shall be taken, and the other left.

36. Two men shall be in the field; the one shall be taken, and the other left.

37. And they answered and said to him, Where, Lord *(shall this be)?* And he said to them, [10] Wheresoever the body is, thither will the eagles be gathered together *(i. e. wheresoever the Jews are, there will the Roman army, whose ensign is the eagle, come to destroy them).*

ANNOTATIONS ON CHAP. XVII.

[1] Ver. 5. ΠΡΟΣΘΕΣ *ἡμῖν πίστιν, Increase our faith.*] In the beginning of this chapter, our Lord requires his apostles to be careful, that they do not offend one of his little ones; secondly, to be so charitable to their offending brother, as to rebuke him for his sins; and, thirdly, to pardon their offending brother, though he should daily multiply his provocations, provided that he only say unto them, *I repent,* (ver. 4.) Now these three duties of an inoffensive conversation, fraternal correction, and full forgiveness of a brother daily multiplying fresh indignities and provocations, being so difficult, and contrary to their natural inclinations, and faith being the foundation of all Christian virtues, the apostles in order to the performance of these duties beg the increase of faith. Moreover, seeing faith is wrought in the heart, which God alone can search, and can immediately work upon, by thus repairing to Christ to increase their faith, they must ascribe to him, as Woltzogenius here confesseth, a Divine virtue, which being proper to the Deity, and incommunicable to a finite nature, must consequently shew that Christ had in him a Divine nature.

[2] Ver. 10. *Οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε, ὅτι δοῦλοι ἀχρεῖοί ἐσμεν,* &c. *So likewise you, when you have done all things that are commanded you, say, that we are unprofitable servants, for we have done that* (only) *which it was our duty to do.*] Here Christ destroys two doctrines of the schools, the merit of good works, and works of supererogation. For (1.) we being in respect of God *unprofitable servants, (for can a man be profitable to God, as he that is wise may be profitable to himself? is it any advantage to him that we are righteous, or is it gain to him that we make our ways perfect?* Job xxii. 2, 3. *If thou be righteous, what givest thou him, or what receiveth he at thy hands?* xxxv. 7. *seeing thy goodness reacheth not him,* Psal. xvi. 2.) sure we cannot merit from him by doing that, which is unprofitable to him: (2.) because we only can do that, which it is our duty to perform; for (1.) we are all God's servants: now it being the duty of a servant to do all his master's pleasure, and what he hath declared to be grateful to him, and this being only "ministerium servi," *the proper business of a servant,* which he lies under a necessity of doing, that he may please the lord, even reason shews he cannot put it to account to his superior, or be supposed to merit by it, as Seneca* grants; and that it may not be said that this is the condition only of slaves, and not of servants in the general, which we all are to God and Christ, (1 Cor. vii. 22. Rom. xiv. 4. Coloss. iii. 24. Eph. vi. 9.) it is to be observed from these words, *οὕτω καὶ ὑμεῖς, so also ye,* that Christ speaks this to his disciples, who are not to be reckoned as his slaves, but servants, whose duty it was to have *their loins girt, and their lamps burning,* upon that account; (Luke xii. 35, 36.) who therefore doing all that he required, were still *unprofitable servants,* in the sense forementioned, and did only what they ought. Christ therefore here seems to speak to them thus, It is the duty of servants after they have done their work in the field, to minister to their lord as he shall require, and when they have done what he requires, they for that service merit not so much as thanks, because they only do their duty: if then I treat you more liberally, rather as friends than servants; if I condescend to minister to you, (Luke xii. 37.) and place you *over all that I have,* (ver. 44.) you are not to imagine that I am indebted to you, or owe you such favours, but rather are to acknowledge, when you have done all, that you are still unprofitable servants, and only have performed your duty. (See here Examen Millii, in locum.)

[3] Ver. 11. *Διὰ μέσου Σαμαρείας καὶ Γαλιλαίας, As he went to Jerusalem, he passed through the midst of Samaria and Galilee.*] It is well known that Samaria lay betwixt Galilee and Judea, and so our Lord, taking his journey to Jerusalem, must go first through Galilee, then through Samaria; why therefore is it here said, that he passed *through Samaria and Galilee?* To this it may be answered, that בתוך *in medio,* is often the same as *μεταξὺ, between,* and so is *διὰ,* as *διὰ νήσων, inter insulas:* so here the Arabic and Syriac, *between Samaria and Galilee; i. e.* between the confines of both countries; Christ, in this journey, going to the Scythopolitan bridge, saith Lightfoot, by which he passed into Peræa, and so on by Samaria into Judea.

* "Ministerium esse servi, quem conditio sua eo loco posuit, ut nihil eorum, quæ præstat, impulet superiori,——Si servo, quo minus in numen meriti perveniat, necessitas obest." Sen. de Ben. lib. iii. cap. 18.

[4] Ver. 14. Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι, *Go shew yourselves to the priest.*] By sending them thus to the priests, who were to make their offerings in the temple, Christ decides the cause betwixt the Jews and the Samaritans, sending the Samaritan, not to Mount Gerizim, but to Jerusalem.

[5] Ver. 20. Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως, *The kingdom of God cometh not with observation.*] *i. e.* Not with that royal splendour, or worldly pomp and grandeur, which render it conspicuous in the eyes of the world, as you expect it should; so that a man may be able to say from the lustre of its first appearance, *Lo, it is here! or, it is there!*

[6] Ver. 21. Ἰδοὺ γὰρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστιν, *Behold, the kingdom of God is within you.*] i. e. *Amongst you:* for it is certain that our Lord speaks not of the power it had gained over the hearts of the Jews, and much less of the pharisees, to whom he speaks; but that the kingdom of the Messiah began now to appear, and the gospel of the kingdom was now preached among them; so that Christ says thus, This kingdom, which you inquire after, as if it had not yet appeared, because you see not that outward splendour you expect when the Messiah comes, is even now among you, and is come unto you; so ἐντὸς ὑμῶν and ἐν ὑμῖν, are used frequently in the Old Testament. So Gen. xxiii. 9. *Give me it for a place of burial* ἐν ὑμῖν, *among you:* see ver. 6. xxxiv. 10. ἐν ἡμῖν κατοικεῖτε, *ye shall dwell among us;* Exod. xvii. 7. *is the Lord* ἐν ἡμῖν; *among us, or not?* so Josh. iii. 5. ix. 22. Micah iii. 11. Hence also it is evident, that the *kingdom* here cannot signify Christ's coming to destroy Jerusalem: for, of that certainly the Jews did not think that it *should suddenly appear;* of that our Lord could not say, *it was now among you,* or that *it came not with observation,* it being attended with so many glorious signs of their approaching ruin, and the presence of the Roman army.

[7] Ver. 22. Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε, &c. *And the days shall come, when you shall desire to see one of the days of the Son of man, and shall not see it.*] *One of the days of the Son of man* seems here to signify the time of their visitation by him, (chap. xix.) when he came to offer them all the blessings of the kingdom of God, upon their faith and repentance; this offer, saith Christ, in your extremity you will be glad to hear, but shall not hear it.

[8] Ver. 24. Ὥσπερ γὰρ ἡ ἀστραπὴ, &c. *For as the lightning* (or splendour) *shineth from one part of the heaven to the other part under the heaven; so shall also the* (coming of the) *Son of man be in his days.*] Christ had told them, that the kingdom of God was already come among them, and had appeared in the purity of his doctrine, and the miracles by which it was confirmed, though not with such an outward splendour, as might enable them to point it, and say, *Lo, it is here, or there,* ver. 20, 21. He tells them in the twenty-fifth verse, that this Son of man should suffer, and be rejected by them, and so the glory of it would be for awhile eclipsed: and here, that after his resurrection it would shine with such a fresh and glorious brightness, by the effusion of the Holy Ghost on his disciples, as would render it equal to the splendour of the sun shining from one part of heaven to the other, and cause it to be propagated almost as quick as lightning through the world, so that there shall be no need to attend any man, saying, *It is here, or there,* seeing it would be quickly and conspicuously set up among all nations, (Matt. xxiv. 15.) and that then this Son of man, so fastidiously rejected by them, would also appear suddenly and gloriously, to revenge upon them their infidelity, and the affronts which they had offered to him.

[9] Ver. 32. Μνημονεύετε τῆς γυναικὸς Λὼτ, *Remember Lot's wife.*] What befel her for looking back to Sodom, lest you likewise perish in this slaughter of the unbelieving Jews, by looking back to what you have in your houses, or in the fields, (ver. 31.)

[10] Ver. 37. Ὅπου τὸ σῶμα, &c. *Where the carcass is, there will the eagles be gathered together.*] That is, wherever the Jews are, there will the sword of the Romans, whose ensign is the eagle, be ready to devour them, and their army will assemble to destroy them.

CHAP. XVIII.

1. AND he spake a parable to them to this end, that men ought [1] always to pray, and not to faint, *(or cease from the performance of that duty, because they are not presently heard;* see 2 Cor. iv. 1.)

2. Saying, There was in a city a judge that feared not God, neither regarded man *(to do justice, or to shew mercy to him):*

3. And there was a widow in that city; and she came to him, saying, Avenge me of *(or, do me justice against)* my adversary.

4. And he would not for awhile: but afterward he said within himself, Though I fear not God, nor regard man *(so as to be moved by either of those motives to do this);*

5. Yet because this widow troubleth me *(with her importunity),* I will avenge her *(or do her right),* lest by her continual coming she weary me.

6. And the Lord said, Hear what the unjust judge saith *(on account of the widow's importunity).*

7. And shall not God [2] avenge his own elect *(i. e. Christian sufferers),* which cry day and night to him, though he bear long with them *(who afflict them, and so for a season seemeth not to hear them)?*

8. I tell you, that he will avenge them speedily *(after a little time,* Heb. x. 37. Rev. i. 1.) [3] Nevertheless, when the Son of man cometh *(to do this),* shall he find faith on the earth *(that he will come to execute his vengeance on the Jews)?*

9. And he spake this parable to certain who trusted in themselves that they were righteous *(as the pharisees generally did),* and despised others *(as they did the publicans, counting them sinners unfit to be conversed with).*

10. Two men went up into the temple to pray; the one a pharisee, and the other a publican:

11. The [4] pharisee stood and prayed thus with *(by)* himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican *(perhaps guilty of all these crimes.*

12. *I am so far from these things, and so exact in my duty, that I do more than is commanded; for)* [5] I fast twice in the week, *(and)* I give tithes of all I possess *(even of mint and cummin,* Matt. xxiii. 23.)

13. And *(but)* the publican, [6] standing afar off, would

not lift up so much as his eyes to heaven *(as judging himself unworthy so to do)*, but smote upon his breast, saying, God be merciful to me a sinner.

14. I tell you, *(that)* this man went down to his house justified *(i. e. approved of God, and pardoned)*, [1] rather than the other: for every one that exalteth him shall be abased; and he that humbleth himself shall be exalted.

15. And they *(who believed he was a true prophet)* brought to him also infants, that he would touch *(or lay his hands upon)* them *(and pray,* Matt. xix. 13.) but when his disciples saw it, they rebuked them *(that brought them)*.

16. But Jesus *(being much displeased at this action of his disciples,* Mark x. 14.) called them to him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17. Verily I say to you, Whosoever shall not receive the kingdom of God *(with affections as free from covetous and vain-glorious desires)* as *(those of)* a little child, shall in no wise enter therein *(his love of honour,* John v. 44. *and of the world,* ver. 24. *being great obstructions to it)*.

18. And a certain ruler *(who had a good opinion of him, and some religious concern for future happiness)* asked him, saying, Good Master, what shall I do to inherit eternal life?

19. And Jesus said to him, Why callest thou me good? *(Seeing)* none is good, save one, that is God *(dost thou own me as one commissionated by God to teach the way of life? I will then do it from his word)*.

20. Thou knowest the commandments; *viz.* Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother: *(do this, and thou shalt live.)*

21. And he said, All these have I kept from my youth up.

22. Now when Jesus heard these things, he said to him, Yet lackest thou one thing *(viz. a heart so free from the love of riches, as to be ready to part with them at my command for heavenly blessings; I therefore say to thee)*, sell all that thou hast, and distribute *(it)* to the poor, and thou shalt have treasure in heaven: and *(then)* come, *(and)* follow me.

23. And when he heard this, he *(went away, and)* was very sorrowful: for he was very rich *(and unwilling to part from his estate)*.

24. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches *(and trust in them,* Mark x. 24.) enter into the kingdom of God!

25. For it is easier for a camel *(or, a cable)* to go through a needle's eye, than for a rich man *(thus affected to his riches, that he cannot part with them for treasures in heaven)* to enter into the kingdom of God.

26. And they that heard *(this saying)* said, Who then can be saved?

27. And he said, The things which are impossible with men are possible with God *(he can take off men's hearts from this love of the world, though the persuasions of men cannot do it)*.

28. Then Peter said, Lo, we *(thy apostles)* have left all, and followed thee; *(what shall we have therefore?* Matt. xix. 27.)

29. And he said unto them, Verily I say to you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30. Who shall not receive manifold more in this present time *(from the joys of a good conscience and the Holy Ghost, the sense of God's favour, and the hopes of treasures in heaven, and the affection of good Christians to him)*, and in the world to come life everlasting.

31. Then he took to him the twelve, and said to them, Behold, we go up to Jerusalem, and *(then)* all things that are written by the prophets concerning the Son of man shall be accomplished.

32. For he shall be delivered to the gentiles, and shall be mocked, and spitefully entreated, and spit on:

33. And they shall scourge him, and put him to death: and the third day he shall rise again.

34. And they understood none of these things; *(i. e. they knew not how to reconcile them with their apprehensions of his temporal kingdom, and their traditions, that the Messiah should not die,* John xii. 34.) and *(so)* this saying was hid from them, neither knew they the things which were spoken.

35. And it came to pass, that, as he was come nigh (Gr. *was nigh)* to Jericho, a certain blind man *(named Bartimeus,* Mark x. 46.) sat by the way-side begging, *(and another with him,* Matt. xx. 30.)

36. And hearing the multitude pass by, he asked what it meant *(i. e. what was the reason of that concourse)*.

37. And they told him, that Jesus of Nazareth passeth by.

38. And *(upon this)* he cried, saying, Jesus, thou son of David, *(whose office it is to give sight to the blind,* Isa. xxxv. 5.) have mercy on me.

39. And they that went before rebuked him *(saying)*, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me.

40. And Jesus stood *(still)*, and commanded him to be brought to him: and when he was come near, he asked him,

41. Saying, What wilt thou that I shall do to thee? And he said, Lord, *(I desire)* that I may receive my sight.

42. And Jesus said to him, *(Thou shalt)* receive thy sight: thy faith hath saved thee, *(i. e. hath made thee whole,* Mark x. 52.)

43. And immediately he received his sight, and followed him, glorifying God *(for his mercy to him):* and all the people, when they saw it, gave praise *(also)* to God.

ANNOTATIONS ON CHAP. XVIII.

[1] Ver. 1. ΠΡΟΣ τὸ δεῖν πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν, *'That men ought always to pray, and not to faint.*] Of the notion of praying always, see note on Thess. v. 15. Here it signifies, not to pray oft every day, but to pray perseveringly day after day, without giving off our suit; and then μὴ ἐκκακεῖν will be, not to faint under the pressures and persecutions they suffered, either from the persecuting Jews, or others by their instigation; from which they are here supposed to pray for deliverance, (ver. 7.) or not to despond under them: for ἐκκακεῖν is not so properly to be slothful, as *malis succumbere, animo concidere, malis cedere,* to faint and despond, say the lexicons; and this especially when it relates, as here, to tribulations: so, Eph. iii. 13. μὴ ἐκκακεῖν ἐν θλίψεσι is well rendered, *not to faint under*

tribulation; and, 2 Cor. iv. 16. οὐκ ἐκκακοῦμεν, *we faint not under those afflictions,* which make the outward man perish, but continue steadfast in the faith: ver. 1. *we faint not;* though we are troubled on every side, and perplexed, we despair not of help from God, ver. 8. so Gal. vi. 9. μὴ ἐκκακεῖν, *not to grow weary of well-doing,* is μὴ ἐκλύειν, *not to faint;* which two things are put together in St. Paul's injunction to the Christian sufferer, *not to grow weary or faint in his mind,* Heb. xii. 3. and so 2 Thess. iii. 13. μὴ ἐκκακεῖν, *not to be weary of well-doing,* being an exhortation to them, who received the word *with much affliction,* 1 Thess. i. 6. and were in danger by it to *fall from their steadfastness,* iii. 2, 3. 5. may reasonably be supposed to have the same import.

[2] Ver. 7. Ὁ δὲ Θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ, καὶ μακροθυμῶν ἐπ' αὐτοῖς; *And shall not God avenge his elect, that cry unto him day and night, though he bear long with them?*] Here note,

First, That the elect in general signify all Christians chosen out of the world through faith in Christ, to be the church and people of God: (see note on 2 Pet. ii. 9.) when it relates particularly to the Jews, it signifies those of them, who believed in Christ, and upon that account are styled *the election of grace,* and absolutely *the election,* Rom. xi. 5. 7. under which character St. Peter writes unto them, 1 Pet. i. 1. (see note on Matt. xxiv. 22.) and this seems to be the import of the word here: for μακροθυμῶν some copies read μακροθυμεῖ, and so interpreters read the whole by way of interrogation, *And will he be slack towards them? i. e.* towards his elect; and this well agrees with the following words, *I tell you, he will avenge them speedily;* and with the words ἐπ' αὐτοῖς, which have no other substantive to refer to but the *elect;* and with the like passage, Ecclus. xxxv. 17—19. *The prayer of the humble* (or afflicted) *pierceth the clouds; and till it come nigh he will not be comforted, and will not depart till the Most High shall behold to judge righteously, and execute judgment. For the Lord will not be slack,* οὐδὲ μὴ μακροθυμήσει ἐπ' αὐτοῖς, *neither will the Almighty be patient towards them, till he hath smitten asunder the loins of the unmerciful, and repaid* ἐκδίκησιν, *vengeance to the heathen; till he hath judged the cause of his people, and made them rejoice in his mercy.*

Yet, because the common reading is μακροθυμῶν, and because sinners, and especially the unbelieving Jews, are reckoned as the objects of God's long-suffering, and not the *elect,* as when St. Paul saith to them, *Despisest thou the riches of his goodness, patience and long-suffering?* (Rom. ii. 4.) and as persons God *endureth with much long-suffering;* (ix. 22.) and St. Peter saith, *God was long-suffering towards them, not being willing they should perish, but should all come to repentance;* (2 Pet. iii. 9.) others make the sense run thus, *Shall he, who is thus long-suffering towards the worst of men, and the persecutors of his people, be slack to avenge the cause of his people whom he loves, and to whose prayers his ears are always open?*

[3] Ver. 8. Πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς, *Nevertheless, when the Son of man comes, shall he find faith upon earth?*] *i. e.* When the Son of man comes to exercise this vengeance on the Jewish nation, how few shall he find in the Jewish nation that will believe it? As for the unbelieving Jews, though Christ and his forerunner had told them so frequently and plainly of their approaching ruin; and though they had so many signs of it, recorded in Josephus, he tells us they were still expecting deliverance from God: and they, among them, who believed and professed the Christian faith, being pressed with continual sufferings, began to *grow weary and faint in their minds,* and to ask, *Where is the promise of his coming?* Yea, some of them began to *forsake the assemblies of the saints,* (Heb. x. 25.) and many of them became apostates, and fell back to their old Judaism; so that all the epistles directed to them are manifestly designed to keep them steadfast in the faith. (See the preface to those Epistles, and note on 2 Thess. ii. 3.)

[4] Ver. 11. Ὁ φαρισαῖος σταθεὶς πρὸς ἑαυτὸν, *The pharisee standing by him.*] As fearing to be polluted by the touch of the impure publican, (Luke vii. 39.) on which account they had their frequent washings when they came from the markets. (Mark vii. 4.) He standing thus prays, *God, I thank thee,* (thanksgiving being reckoned as one part of prayer, 1 Cor. xiv. 15, 16. 1 Tim. ii. 1.) *that I am not as other men are, nor as this publican.* Here he offends, (1.) that he concludes himself good; because he is not so bad as other men: whereas he should have done this only from the evidence of his own sincerity in heart and actions; it being only from this approving our own works, that we can have *rejoicing in ourselves, and not in another,* Gal. vi. 4. (2.) In judging so ill of others, many of whom he could have no certain knowledge of, and particularly in his judgment on this publican; from whose submissive gesture and penitential actions he might have charitably concluded, that he came to the temple with a true penitent heart.

[5] Ver. 12. Νηστεύω δὶς τοῦ σαββάτου, *I fast twice in the week.*] The public and private fasts of the Jews were upon the second and fifth days of the week, *i. e.* Monday and Thursday: and therefore the ancient Christians, that they might not be outdone by them in any part of devotion, in lieu of those days, chose the fourth and sixth days of the week for their fasting-days: *Stationibus quartum et sextum Sabbati dicamus.* (Tert. de Jejun. cap. 14. Can. Apost. 61. Const. Apost. lib. v. cap. 15. 20. p. 263. lib. vii. cap. 23. Epiph. Hær. 51. n. 26. Expos. Fidei, n. 22. Philostorg. lib. x. §. 12. Pseudo-Ignat. Ep. ad Philip. §. 13.)

Theophylact here notes of this pharisee, that, in opposition to the rapine and injustice of others, he declares his exactness in paying tithes: and, in opposition to the luxury and adultery of others, his care to keep under his body, by fasting twice a week.

[6] Ver. 13. Ὁ δὲ τελώνης μακρόθεν ἑστὼς, *But the publican standing afar off.*] He stood afar off, perhaps in the court of the gentiles, looking upon himself unworthy to draw nigh to God, or to stand in the holy place: he could *not lift up his eyes to heaven,* from the sense of the same unworthiness; *he smites upon his breast,* punishing himself out of a deep sense of his guilt; this being the sign of a mind vehemently afflicted; (xxiii. 48.) and, lastly, he humbly confesses, that he was a sinner, and earnestly begs mercy; and therefore it is said,

[7] Ver. 14. Κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ, ἢ ἐκεῖνος, *He went down to his house justified rather than the other.*] Here ἤ is again put for μᾶλλον ἤ. So Hos. ii. 7. καλῶς μοι ἦν τότε ἢ νῦν, *It was better with me than now;* Jonah iv. 3. 8. καλὸν τὸ ἀποθανεῖν ἢ ζῆν, *It is better for me to die, than live.* (See note on xv. 7.)

CHAP. XIX.

1. AND Jesus entered *(into)* and passed through Jericho.

2. And, behold, there was a man named Zaccheus, who was the chief among the publicans, and he was rich.

3. And he sought to see Jesus who *(i. e. what kind of man)* he was; and could not for the press, because he was little of stature.

4. And he *(therefore)* ran before, and climbed up into a sycamore-tree to see him: for he was to pass that way.

5. And when Jesus came to the place, he looked up, and saw him, and said to him, Zaccheus, make haste, and come down; for to-day I must abide at thy house.

6. And he [1] made haste, and came down, and received him joyfully.

7. And when they *(the pharisees)* saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner *(thinking that a matter of defilement and reproach to him, not considering the design on which Christ came into the world)*.

8. And Zaccheus stood *(up)*, and said to the Lord, Behold, Lord, *(not the fifth part only, but)* the [2] half of my goods I *(now resolve to)* give to the poor; and if I have taken any thing from any man by false accusation *(or oppression,* see note on Luke iii. 14.) I *(will)* restore him four-fold *(i. e. beyond the rigour of the law)*.

9. And Jesus said to him, This day is salvation come to this house *(Zaccheus having done like a true convert)*, forsomuch as he also is a [3] son of Abraham, *(i. e. a Jew.*

10. *And this is suitable to the design of my coming, and justifies my eating and conversing with him:)* for the Son of man is come to seek *(after)* and to save that which was lost.

11. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, *(which shortly was to be the scene of misery,* ver. 41, 42.) and because they thought that the kingdom of God *(or, of the Messiah)* should immediately appear.

12. He said therefore, *(The kingdom of God is like to)* a [4] certain nobleman *(who)* went into a far country to receive for himself a kingdom, and to return *(and thus shall I go to heaven and be installed in my mediatory kingdom, and then return to execute the severest judgments on this nation for their non-proficiency)*.

13. And he called his ten servants, and delivered to them ten pounds, and said to them, Occupy till I come *(i. e. improve them till I come and take an account of your proficiency)*.

14. But his citizens *(the Jews)* hated him, and sent a messenger after him, *(disclaiming and rejecting his authority, and)* saying, We will not have this man to reign over us.

15. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called to him, to whom he had given the money, that he might know how much every man had gained by trading.

16. Then came the first, saying, Lord, thy pound hath gained ten pounds.

17. And he said to him, Well *(done)*, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities *(i. e. be thy reward proportionable to the increase of thy talent)*.

18. And the second came, saying, Lord, thy pound hath gained five pounds.

19. And he said likewise to him, Be thou also over five cities *(i. e. be thy reward answerable to the improvement of thy talent)*.

20. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin *(making no use of it)*:

21. For I feared thee, because *(I judged)* thou art an austere man; thou takest up what thou layedst not down, and reapest that thou didst not sow *(requiring an increase far exceeding what thou gavest)*.

22. And he saith to him, Out of thine own mouth will I judge *(and condemn)* thee, thou wicked servant; *(for)* thou *(ownest that thou)* knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23. Wherefore then gavest not thou my money to the bank *(i. e. didst not thou improve my talent)*, that at my coming *(back)* I might have required *(and received)* my own with usury *(or improvement)*?

24. And he said to them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25. [5] And they said to him, Lord, he hath ten pounds *(but he answered, Therefore I give him more)*.

26. For I say to you, That to every one that *(improveth what he)* hath shall be given *(more)*; and from him that hath not *(so as to improve it)*, even that he hath shall be taken away from him.

27. But those mine enemies *(of the Jewish nation)*, that would not I should reign over them, bring hither, and slay them before me.

28. And when he had thus spoken, he went before *(his disciples)*, ascending up to Jerusalem.

29. And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,

30. Saying, Go ye into the village over-against you; in which at your entering you shall find a colt tied, whereon yet never man sat; loose him, and bring him hither.

31. And if any man ask you, Why do ye loose him? thus ye shall say to him, *(We do it)* because the Lord hath need of him.

32. And they that were sent went their way, and found *(all things)* even as he said to them.

33. And as they were loosing the colt, the owners thereof said to them, Why loose ye the colt?

34. And they said, The Lord hath need of him *(and then they let them go with him)*.

35. And they brought him to Jesus: and they cast their garments on the colt, and they set Jesus thereon.

36. And as he went, they *(the multitude)* spread their clothes in the way *(as at the triumphant entrance of a prince)*.

37. And when he was come nigh *(to Jerusalem, being)* even at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and to praise God with a loud voice for all the mighty works which they had seen *(done by Christ)*;

38. Saying, Blessed be he that cometh in the name of the Lord; *(may)* peace *(be procured by him to us)* in heaven, and glory *(to God who lives)* in the highest *(place)*.

39. And some of the pharisees from among the multitude said to him, Master, rebuke thy disciples *(for these acclamations)*.

40. And he answered and said to them, I tell you, that if these *(my disciples)* should hold their peace, the [6] stones would immediately cry out *(i. e. my kingdom would be proclaimed by far more unlikely means)*.

41. And when he was come near, he beheld the city, and [7] wept over it,

42. Saying, *(Happy had it been for thee)* [8] if thou hadst known, even thou, at least in this thy day *(of visitation,* Luke i. 68.) the things which belong to thy peace *(and welfare)!* but now *(through thy infidelity)* they are hid from thine eyes.

43. For the days shall *(shortly)* come upon thee, that thine enemies shall [9] cast a trench about thee, and compass thee round, and keep thee in on every side,

44. And shall lay thee [10] even with the ground, and thy children with thee; and they shall not leave in thee one stone upon another; because thou knewest not *(i. e. didst not improve aright to faith and repentance)* the time of thy visitation.

45. And he went into the temple, and began to cast out them that sold therein, and them that bought;

46. Saying to them, It is written, (Isa. lvi. 7.) My house *(shall be called, or)* is the house of prayer: but ye have made it *(by your fraudulent, covetous dealings, and extortions)* a den of thieves.

47. And he taught daily in the temple. But the chief priests, and scribes, and chief of the people, sought to destroy him;

48. And could not find what they might *(safely)* do *(because of the multitude)*: for all the people were very attentive to hear him.

ANNOTATIONS ON CHAP. XIX.

[1] Ver. 6. ΚΑΙ᾽ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων, *And he made haste, and came down, and received him joyfully.*] By this joy, and by his diligence to see him, he shewed what a high esteem he had for that holy Jesus whom the scribes and pharisees despised.

[2] Ver. 8. Ἰδοὺ, τὰ ἡμίση τῶν ὑπαρχόντων μου, Κύριε, δίδωμι τοῖς πτωχοῖς, &c. *Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man, I restore him four-fold.*] By two things Zaccheus shews the sincerity of his reformation and conversion; (1.) that he is ready to repair any injury that he had done to any man by oppression or false accusation, which is the proper import of the word συκοφαντέω, not only by adding a fifth part, as the law required in case of theft, when what was purloined was voluntarily restored, (Numb. v. 7.) nor by restoring double, as the trespasser was to do by law, when that which was taken away was found in his hands, (Exod. xxii. 4.) but by restoring for money and goods what the rigour of the law required only in the case of an ox or sheep killed after it was stolen, (Exod. xxii. 1.) *i. e.* four-fold; doing not only what justice required for compensation of the injury (for no man can be righteous till he, if he be able, hath satisfied for the injury done to his brother), but inflicting on himself this surplusage by way of penalty for his sin; and as a testimony of his great displeasure against himself for committing it. And (2.) whereas the law and tradition of the Jews required only that a fifth part of their income should be spent in charity, he bequeaths half his estate to charitable uses.

[3] Ver. 9. *This day is salvation come to this house, forsomuch as he also is* υἱὸς Αβραὰμ, *a son of Abraham.*] Not only by faith, of which sonship the Jews, to whom Christ spake, had then no notion, but by birth; for the pharisees do not murmur against Christ that he did eat with one uncircumcised, but that he did it with a sinner: it would also have been no indication to the Jews that he was a son of Abraham, that he believed in Christ: and, lastly, his respect to the law of Moses, in making restitution, shews he was no stranger to that law. Moreover, though the phrase, *salvation is come unto this house,* doth not necessarily argue that his whole family believed, and the pronoun *ipse,* and the reason here assigned, seem personally to respect Zaccheus, the master of the house; yet it is piously observed, that Christ here promiseth *salvation to the house,* because it was the duty, and usually the practice, of the master of the family, to reduce his whole house to the faith he had embraced; as in the case of the centurion, Acts x. 2. of Lydia, Acts xvi. 14, 15. of the gaoler, ver. 33, 34. of Crispus the ruler of a synagogue, Acts xviii. 8. and of the nobleman, John iv. 46. 53.

[4] Ver. 12. Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν, λαβεῖν ἑαυτῷ βασιλείαν, καὶ ὑποστρέψαι, *A certain nobleman went into a far country to receive a kingdom, and to return.*] Here observe,

First, That it is ingeniously conjectured by Mr. Le Clerc, that Christ took the rise of this parable from the custom of the kings of Judea, Herod the Great, and Archelaus his son, who usually went to Rome to receive the kingdom of Judea from Cæsar, without whose permission and appointment they durst not take the government into their hands; and in the case of Archelaus there is indeed some resemblance of this; for the Jews sent their complaints after him, shewing their unwillingness that this nobleman, or εὐγενὴς, the son of Herod the Great, to whom the kingdom of Judea was assigned by his father's will and testament, should reign over them; and that at his return, ἐθναρχίαν παραλαβὼν, *he receiving the kingdom,* tyrannized over them for ten years; but with this signal difference, that upon their second complaint to Cæsar, they prevailed against him, and procured his banishment to Vienna.

Secondly, That the parable here, as it respects our Lord Christ *going into a far country to receive a kingdom, and return,* either respects his going to heaven to sit down at the right hand of God in majesty and glory, and so take possession of his mediatory kingdom, and the return to punish the unbelieving and obdurate Jews; or going by his apostles and disciples to erect a kingdom among the gentiles, and then coming as it were back to punish the Jews, according to these words of his, *The gospel of the kingdom shall be preached throughout all the world for a testimony to all nations, and then shall the end* (of the Jewish polity) *come.* (Matt. xxiv. 14.) Note,

Thirdly, That this parable doth certainly respect the Jewish nation; as appears (1.) because they are here said

to reject Christ's kingdom, saying, *We will not have this man to reign over us;* and upon this account are styled his enemies, and devoted to destruction by him, which agrees still only to the Jews, ver. 27. (2.) To them is threatened the punishment of the unprofitable servants, to wit, *to be cast out into outer darkness,* &c. (Matt. viii. 12. xxii. 13. xxv. 30. Luke xiii. 28.) In fine, it is expressly said, he *therefore spake this parable to them, because they thought the kingdom of God should immediately appear,* (ver. 11.)

Fourthly, The only difficulty remaining is, how to apply the pounds here, and the talents mentioned Matt. xxv. to any of the Jews; but this seeming difficulty is removed by a careful observation of the words, which shew they were distributed, not to his citizens, but τοῖς ἰδίοις δούλοις, *to his own proper servants,* Matt. xxv. 14. to his servants, ver. 13. *i. e.* to his apostles, *five;* and to the seventy disciples, or those who had received lesser spiritual gifts, *two talents;* to the Jews, who are also styled *his own,* John i. 14. only *one talent (viz.* the law and the prophets, promising to them the Messiah, and pointing out his advent and his characters to them); which they might and ought to have employed, so as to have believed, and fitted themselves to receive and to improve the gifts of the Holy Ghost, as others did.

Fifthly, Observe, that as the dreadful destruction of the unbelieving Jews was an emblem of the last judgment, so Christ's reckoning with them is a representation of that reckoning he will make with all men at the great day, for all the talents they have respectively received; and, with respect to that, this lord is said, Matt. xxv. 12. to come, μετὰ χρόνον πολὺν, *after a long time.*

[5] Ver. 25.] Though this verse is in St. Jerome, Theophylact, and in all the versions, and confirmed by the words following, λέγων αὐτοῖς, yet saith Dr. Mills, *Lubens, nisi repugnarint omnes codices, pro irreptitio habuerim.* (Proleg. p. 155.)

[6] Ver. 40. Οἱ λίθοι κεκράξονται, *If these hold their peace, the stones will cry out.*] This is a proverbial expression, signifying that if these followers of Christ should hold their peace, some more unlikely way should be found out for the proclaiming the Messiah, even by those who are reckoned the most stupid and insensate people, as by you the gentiles are. So " lapidi loqueris," *thou speakest to one who hath little sense to hear or understand; lapis* being metaphorically put for a stupid and brutish person: so when Aristippus* was asked by one, what his son would be better for instruction, he answered, that then ἐν τῷ θεάτρῳ οὐ καθήσεται λίθος ἐπὶ λίθον, *one stone,* that is, *one stupid person, would not sit above another in the theatre.* So ἠλιθιάζειν καὶ ἠλίθιον φθέγγεσθαι, in Aristophanes, is to be stupid, and speak without sense, ἀναίσθητοι γὰρ οἱ λίθοι, *for stones have no sense:* so the scholiast, p. 352. G.

[7] Ver. 41. Καὶ—ἔκλαυσεν ἐπ' αὐτῇ, *And he wept over it.*] I hope Epiphanius† may be mistaken, when he tells us, these words, and the like in John xi. 35. were blotted out, as being denied to be in the most correct copies; for it is certain, and confessed by him, that *they were to be found in Irenæus,* and in Origen† twice,* who saith, our Lord wept, εὐλόγως, *with good reason,* over Jerusalem: for he did it out of a profound charity, and deep commiseration of the evils coming upon Jerusalem; in both which virtues he came to be an example to us; and therefore can do nothing in it unworthy of himself.

[8] Ver. 42. Λέγων, ὅτι εἰ ἔγνως καὶ σὺ, *Saying,* (Happy hadst thou been) *if thou hadst known in this thy day, the things which belong to thy peace,* &c.] Here the critics note, that εἰ often signifies *utinam,* and so the words will contain an ardent wish, that the people of Jerusalem had been thus wise, conceived after this manner, *O that thou hadst known!* but though this be true, (see note on Luke xii. 40.) yet the particle, ὅτι, *that,* makes it not applicable to this place; and therefore I think it better to supply the deficient sense, by the words contained in the parenthesis. Here then observe, (1.) that Christ here plainly shews, and takes it for granted, that the people of Jerusalem, in this day of their visitation by the Messias, might have savingly known the things belonging to their peace, since otherwise our Saviour's tears may rather have been looked upon as the tears of crocodiles, than of charity and true commiseration; and either his assertion, that they might have been happy, would have been contrary to truth; or his wish, that they had thus known the things belonging to their peace, contrary to his Father's will and decree; both which are palpably absurd: and seeing the will of Christ was always the same with that of his Father, it follows also, that God the Father had the same charitable affection to them, and so had laid no bar against their happiness by his decrees, nor been wanting in any thing on his part necessary towards their everlasting welfare. (See the note on Matt. xxiii. 37.)

[9] Ver. 43. *The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.*] How exactly this was done, we learn from Josephus, saying,‡ that *when Vespasian besieged Jerusalem, his army compassed the city round about, and kept them in on every side, and though it was judged a great and almost impracticable work to compass the whole city with a wall; yet Titus animating his soldiers to attempt it, they in three days built a wall of thirty-nine furlongs, having thirteen castles in it, and so cut off all hopes that any of the Jews within the city should escape.*

[10] Ver. 44. *And shall lay thee even with the ground,—and they shall not leave in thee one stone upon another.*] How this also was exactly done, Josephus teacheth, by saying, that § *Titus having commanded his soldiers to dig up the city; this was so fully done, by levelling the whole compass of it except three towers, that they who came to see it were persuaded it never would be built again.*

CHAP. XX.

1. AND it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel,

* Apud Laert. p. 135, 136.

† Ἀλλὰ καὶ ἔκλαυσε κεῖται ἐν τῷ κατὰ Λουκᾶν εὐαγγελίῳ ἐν τοῖς ἀδιορθώτοις ἀντιγράφοις, καὶ κεκύρωται τῇ μαρτυρίᾳ τοῦ ἁγίου Εἰρηναίου· ὀρθόδοξοι δὲ ἀφείλοντο τὸ ῥητὸν φοβηθέντες. Anchorat. §. 31. pl. 36.

* Iren. lib. i. cap. 17. † Orig. in Matt. ed. Huet. tom. i. p. 441. tom. ii. p. 168. "Agnoscunt Theophylactus, et versiones omnes."

‡ Τοὺς δὲ οὔπω τὰ Ῥωμαίων φρονοῦντας εἶργεν ἡ στρατία πανταχόθεν τὴν πόλιν περιέχουσα. De Bello Jud. lib. v. cap. 27. p. 893. B. Τὸ μὲν οὖν τεῖχος ἐνὸς δέοντος τεσσαράκοντα σταδίων ἦν, τρισὶ δ' ὠκοδομήθη τὸ πᾶν ἡμέραις. Ibid. p. 936, 937. B.

§ Τὸν δὲ ἄλλον ἅπαντα τῆς πόλεως περίβολον οὕτως ἐξωμάλιζον οἱ κατασκάπτοντες ὡς μηδὲ πώποτε οἰκισθῆναι πίστιν ἂν ἔτι παρασχεῖν τοῖς προσελθοῦσι. Lib. vii. cap. 1. p. 970. B. C.

the chief priests and the scribes came upon him, *(and rose up against him)* with the elders,

2. And spake to him, saying, Tell us, by what authority doest thou these things *(which only prophets, and persons allowed and approved by authority, shall do)?* and who is he that gave thee this authority?

3. And he answered and said unto them, I will also ask you one thing; and *(if you)* answer me *(you may thence know by what authority I do these things):*

4. The baptism of John, was it from *(the God of)* heaven, or of men *(only)?*

5. And they reasoned with themselves, saying, If we shall say, *(It was)* from heaven; he will say, Why then believed ye him not *(when he testified that I was the Christ)?*

6. But if we say, Of men; all the people will *(be ready to)* stone us: for they be persuaded that John was a prophet.

7. And they answered, That they could not tell whence it was.

8. And Jesus said to them, Neither tell I you by what authority I do these things.

9. Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen *(the Jewish doctors)*, and went into a far country for a long time *(i. e. left them a long time, to manage and to make it fruitful)*.

10. And at the season he sent a servant to the husbandmen, *(requesting)* that they should give him of the fruit of the vineyard: but the husbandmen *(the guides and rulers of the Jewish church)* beat him, and sent him away empty.

11. And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

12. And again he sent the *(a)* third: and they wounded him also, and cast him out; *(killing God's prophets, and stoning them that were sent to them,* xiii. 34. 2 Chron. xxxvi. 15, 16.)

13. Then said the Lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

14. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's.

15. So they *(the Jews)* cast him out of the vineyard, and killed him *(Christ, the Son of God)*. What therefore shall the Lord of the vineyard do unto them?

16. He shall come and destroy these husbandmen, and shall give the vineyard to others. And [1] when they *(the pharisees)* heard it, they said, God forbid *(that this should happen to us)*.

17. And he beheld them, and said, *(If this will not be so)* what is then *(the import of)* this that is written, (Psal. cxviii. 22.) The stone which the builders rejected, the same is become the head of the corner? *(Now you are these builders, and I, whom you reject, am that corner-stone.*

18. *And)* whosoever shall fall upon *(or stumble at)* that stone shall be broken *(i. e. shall do it to his ruin)*; but on whomsoever it shall fall *(as it will most severely on you of this nation)*, it will grind him to powder: *(i. e. subject him to the heaviest judgments, both here and hereafter; for they who through weakness, or the prejudices of their education, or reverence to their guides, shall stumble at this stone, and not believe, shall be hereafter punished, yet with much fewer stripes than those Jewish doctors, who obstinately and against full conviction hated and rejected the Messiah, and would not he should reign over them,* chap. xiv.)

19. And the chief priests and the scribes the same hour sought to lay hands on him; and *(but)* they feared the people: for they perceived that he spake this parable against them *(representing them as the persons who would thus treat the Son of God, and should thus suffer by him for so doing)*.

20. And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of *(i. e. advantage against him from)* his words, that so they [2] might deliver him *(up)* to the power and authority of the governor.

21. And they asked him, saying, Master, we know th at thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly, *(without favour to or fear of any, though the greatest in power and dignity: we therefore inquire of thee,)*

22. Is it lawful for us *(Jews)* to give tribute to Cæsar, or no?

23. But he perceived their craftiness *(in designing from his answer to represent him to the governor as an enemy to Cæsar,* xxiii. 2. *or to the people, as an enemy to their liberty)*, and *(therefore)* said to them, Why tempt ye me?

24. Shew me a *(Roman)* penny; *(and tell me)* whose image and superscription hath it? They answered and said, *(It is)* Cæsar's *(image that is stamped upon it)*.

25. And he said to them, *(This, by your own rules, is an evidence that Cæsar's government hath obtained among you,)* render therefore to Cæsar the things which are Cæsar's *(the tribute due to him as your governor under God)*, and to God the things that are God's *(i. e. the tribute due to his temple)*.

26. And *(when he had thus said)* they could not take hold of his words before the people: and they marvelled at *(the wisdom of)* his answer, and held their peace.

27. Then came to him certain of the sadducees, who deny that there is *(to be)* any resurrection *(of the body)*; and they asked him,

28. Saying, Master, Moses wrote to us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed to his brother.

29. There were therefore *(with us)* seven brethren: and the first *(of them)* took a wife, and died without children.

30. And the second took her to wife, he *(also)* died childless.

31. And the third took her; and in like manner *(the residue of)* the seven also: and they left no children, and died.

32. Last of all the woman died also.

33. Therefore in the resurrection *(of the body from the dead,* Mark xii. 23.) whose wife of them is she *(to be)?* for seven had her to wife.

34. And Jesus answering, said to them, *(This question proceeds from a gross ignorance of the future state; for)* the children of this world *(only)* marry, and are given in marriage:

35. But they that shall be counted worthy to obtain that world *(which is to come)*, and *(attain to)* the resurrection from the dead, neither marry, nor are given in marriage:

36. Neither can they die any more: for they are *(as to duration)* equal to the angels; and are [3] children of God, *(who are to live with him for ever,* John viii. 35.) being the children of the resurrection.

37. Now that the dead are *(to be)* raised, even Moses shewed at the bush, when he *(i. e. God)* calleth *(to him, saying, I am)* the Lord the God of Abraham, and the God of Isaac, and the God of Jacob *(long after they were dead).*

38. For he is not a God of the dead *(i. e. of them who are so dead, as not to be the sons of the resurrection),* but of the living *(i. e. of them whose bodies shall live again):* [4] for all live unto him.

39. Then certain of the scribes answering said, Master, thou hast well said *(in relation to the sadducees).*

40. And after that they durst not ask him any questions at all.

41. And he saith to them, How say they *(of the scribes)* that Christ is David's son?

42. And *(when)* David himself saith in the book of Psalms, The Lord said to my Lord, Sit thou on my right hand,

43. Till I make thine enemies thy footstool, *(by subduing them, and putting them under thy feet,* 1 Cor. xv. 25.)

44. David therefore *(in these words)* calleth him Lord, how is he then his son?

45. Then in the audience of all the people he said to his disciples,

46. Beware of the scribes, which [5] desire *(affect)* to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47. Which devour widows' houses, and, for a shew *(of devotion)* make long prayers: the same shall receive greater damnation *(for their hypocrisy).*

ANNOTATIONS ON CHAP. XX.

[1] Ver. 16. 'ΑΚΟΥΣΑΝΤΕΣ δὲ εἶπον, μὴ γένοιτο, *And when they heard it, they said, God forbid.*] In Matt. xxi. 41. Mark xii. 9. Christ inquires of them what *the lord of the vineyard will do to these husbandmen?* And they answer, *He will destroy them, and let out his vineyard to other husbandmen:* here Christ himself declares, what the lord of the vineyard will do to those husbandmen; and they seem to say, God forbid that he should do so. Now this seeming contrariety is by some solved thus, That the pharisees do not, by these words, deny that the lord of the vineyard would destroy those husbandmen; but knowing that the parable was spoken against them, they say, μὴ γένοιτο, *Far be it from us, husbandmen, to do a work so worthy of this punishment;* and this sense Christ's reply seems to require, viz. τί οὖν ἐστι τὸ γεγραμμένον, i. e. *If the priests and pharisees will not do this, what means that which is written?* what means that saying of the Psalmist, which even you, Jews, interpret of the Messiah, *The stone which the builders refused? is become the head stone of* (in) *the corner,* Psal. cxviii. 22. To strengthen this interpretation, let it be considered, that *our Lord spake this parable against them,* Matt. xxi. 45. Mark xii. 12. They therefore deny what they understood, that they should destroy the Son of the Lord of the vineyard, *i. e.* the Messiah, as not believing Christ to be the Messiah, but an impostor; but they deny not that they, who should do this, were worthy of this punishment: or, (2.) because St. Luke peculiarly notes, ver. 9. that this parable was spoken *to the people,* this may be their answer, *Far be it from our rulers to do so vile a thing* as may bring down this judgment on us; whilst the rulers and pharisees, who thought themselves far from being such husbandmen as they knew Christ suggested they would be, stick not to say such husbandmen deserve indeed to be destroyed, as thinking they should never be concerned in their ruin.

Either of these solutions I like better than that of Mr. Le Clerc, who will have these words in the beginning of this verse *(He will come, and will destroy these husbandmen, and let out his vineyard to others)* to be the words not of Christ, but of the Sanhedrin; and yet will have the words immediately following in the same verse (ἀκούσαντες δὲ εἶπον, μὴ γένοιτο, *and understanding, they said,* within themselves, *God forbid)* to be also the words of the same Sanhedrin: for could they, understanding that these words were spoken against them, first give this severe sentence against themselves, and then in the same breath contradict themselves? And, secondly, why must εἶπον be rendered, *they said within themselves,* and not in the hearing of Christ, who, when they had said this, looks upon them, and inquires of them, *What then is it which is written?* ver. 17.

[2] Ver. 20. Εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος, *To deliver him up to the power and authority of the governor.*] And therefore they put to him the question about paying tribute to Cæsar, hoping that, by denying it to be due to him from the Jews, they might accuse him as an enemy to Cæsar; for they knew that his decision of questions, relating only to their law and controversies, would not offend those Gallios.

[3] Ver. 36. Καὶ υἱοί εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες, *And being sons of the resurrection, are sons of God.*] For this υἱοθεσία, *sonship,* imports *the redemption of the body from corruption,* Rom. viii. 23. and they that are sons, are *heirs of God, and joint heirs with Christ, and to be glorified with him,* ver. 17. see the note there; and the strength of Christ's argument depending on this notion, (note on Matt. xxii. 31, 32.) Jamblichus very likely from hence makes it the reward of good souls going out of the body, to be converted εἰς ἀγγέλους καὶ ἀγγελικὰς ψυχὰς, *into angels and angelic souls,* apud Stob. Ecl. Phys. p. 144.

[4] Ver. 38. Πάντες γὰρ αὐτῷ ζῶσιν, *For all live to him.*] Woltzogenius interprets these words thus, *They live in respect of God's power and decree, that they shall live again;* and hence he argues, that the souls of good men live not after death till the resurrection: for, saith he, Christ argues thus, If Abraham, Isaac, and Jacob, were not to live again, God, who styles himself their God, would be the God of the dead; whereas if their souls lived, and enjoyed a state of happiness, God would not be the God of the dead, though they never rose again. To this I answer,

Ans. 1. First, That when it is said, *God is not the God of the dead,* the meaning is, he is not the God of them who are to *abide in a state of death,* and never to enjoy the resurrection of the just; *i. e.* he owns not them for his, who are not to be *the sons of the resurrection,* (ver. 36.) and will not be called their God, as having *not prepared for them a heavenly city.* (Heb. xi. 16.) Hence the Scriptures say of them, that they are *passed from death unto life,* (John v. 24.) and that they shall not die; because Christ will raise them

up at the last day. (John vi. 50.) And, in the opinion of the Jews, they only seem to die in the eyes of fools, because *their hope is full of immortality,* (Wisd. iii. 2—4.) and they proverbially say, *the just live when they are dead;* and, in this sense, Abraham, and Isaac, and Jacob, would not live to God, though their souls lived with him, unless their bodies also rose again.

Ans. 2. Secondly, God here styles himself the God of Abraham, Isaac, and Jacob, *i. e.* not of their souls only, but of their persons; in which sense the Jews always understood these words; now thus he would be the God of the dead, though their souls lived, unless their bodies also rose again.

[5] Ver. 46. Θελόντων περιπατεῖν ἐν στολαῖς, *Affecting to walk in long garments,*] Down to their ancles, or to their feet, that no part of their bodies might be seen; for this, says Dr. Lightfoot, upon the place, was the talith that the disciples of the wise men wore. Good here is the observation of Mr. Le Clerc from Pope Celestine, touching the clergy, that *they are to be discerned* "à plebe vel cæteris, doctrinâ, non veste; conversatione, non habitu; mentis puritate, non cultu;" *not so much by their apparel, as by their learning; not only by their habit, but their conversation; not by the adornment of their body, but by purity of mind.*

CHAP. XXI.

1. [1] AND he looked up, and saw the rich men casting their gifts into the treasury.

2. And he saw also a certain poor widow casting in thither two mites.

3. And he said, Of a truth I say to you, That this poor widow hath cast in more than they all:

4. For all these have, of their abundance, cast in unto [2] the offerings of God *(i. e. the treasure designed for the use of his temple)*: but she of her penury hath cast in all the living that she had *(i. e. all that she had to live upon that day).*

5. And as some spake of the temple, *(shewing)* how it was adorned with goodly stones and gifts, he said:

6. [3] As for these things which ye behold, the days will come, in which there will not be left one stone upon another, which shall not be thrown down *(from its place).*

7. And they asked him, saying, Master *(thou speakest dreadful things of this place),* but *(tell us)* when shall these things be? and what sign will there be *(to inform men)* when these things shall come to pass? *(We hope thou only speakest of the desolation which shall overturn all things at the end of this world.)*

8. And he said, Take heed that ye *(of this age)* be not deceived: for *(after my departure)* many shall come in my name, saying, I am Christ; and the time *(of your redemption)* draweth near *(but must be all false Christs):* go ye not therefore after them.

9. But *(and)* when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *(of the polity and temple of the Jews)* is not by and by.

10. Then said he to them, Nation shall rise against nation, and kingdom against kingdom:

11. And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs *(of approaching judgments)* shall there be from heaven.

12. But before all these *(things)*, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and *(casting you)* into prisons, *(you)* being brought before kings and rulers for my name's sake.

13. And it shall turn to you for a testimony *(of my presence with you; they being not able to resist the wisdom of your doctrine,* ver. 15. *or gainsay the miracles by which you do confirm it).*

14. Settle it therefore in your hearts, not to meditate before what ye shall answer *(to their inquiries and accusations):*

15. For I will give you *(in that hour,* Mark xiii. 11.) a mouth *(full of such power)* and wisdom, which all your adversaries shall not be able to gainsay or resist. (Acts vi. 10.)

16. And *(through the persecutions, which shall then be great; and the apostates, which shall then be many,* Matt. xxiv. 10. 13.) ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you they shall cause to be put to death.

17. And ye shall be hated of all *(sorts of)* men for my name's sake.

18. But *(notwithstanding, if ye continue faithful to the end,* Matt. xxiv. 13.) there shall not [4] one hair of your head perish *(i. e. you shall not perish in that destruction, which shall then come upon the unbelieving Jews).*

19. In your patience possess ye your souls *(ἐν τῇ ὑπομενῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν, you shall have your lives preserved as the reward of your Christian patience).*

20. And when ye shall see Jerusalem compassed with *(the Roman)* armies, then know that the desolation thereof is nigh.

21. *(And)* then let them that are in Judea flee to the mountains *(of Peræa);* and let them that are in the midst of it depart out *(of Judea);* and let not them that are in the countries enter thereinto.

22. For these be the days of vengeance *(upon Judea),* that all things which are written may be fulfilled *(upon them).*

23. But woe to them that are with child, and to them that give suck, in those days *(and so are not in a condition thus to flee)!* for there shall *(then)* be great distress in the land, and wrath upon this people.

24. And they shall *(many of them)* fall by the edge of the sword, and *(many of them)* shall be led away [5] captive into all nations: and [6] Jerusalem shall be trodden down of *(or trodden by)* the gentiles, till the times of the gentiles be fulfilled *(i. e. till the glorious conversion of the gentiles, at the coming in of the Jews, who shall then also be gathered to their own city and country).*

25. And there shall be signs in the sun, and in the moon, and in the stars *(i. e. in the heavens where they move);* and upon the earth distress of nations, with perplexity; [7] the sea and the waves roaring (see the note);

26. Men's hearts failing them for fear, and for looking after these things that are coming on the *(habitable)* earth: for the powers of heaven *(the ecclesiastical and civil government)* shall be shaken.

27. And then shall they see the Son of man coming in a cloud *(or, as upon a cloud)* with power and great glory.

28. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption *(from your troubles)* draweth nigh.

29. And he spake to them a parable *(to this effect)*; Behold the fig-tree, and all the *(other)* trees;

30. When they now shoot forth *(their leaves and branches)*, ye see and know of your own selves that summer is now nigh at hand.

31. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God *(or, the coming of Christ, as a king, to execute his vengeance on his disobedient subjects of the Jewish nation)* is *(also)* nigh at hand.

32. Verily I say to you, *(The men of)* this generation shall not pass away, till all *(that I have spoken)* be fulfilled.

33. Heaven and earth shall pass away; but my words shall not pass away *(unperformed)*.

34. And [8] take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and *(with the)* cares of this life *(which will unfit and indispose you for your flight, or your care to avoid these things)*, and so that day *(will)* come upon you unawares.

35. For as a snare shall it come on all them that dwell on the face of the whole earth *(or, land of Judea)*.

36. Watch ye therefore, and pray always, that ye may be counted worthy to escape all these things which shall come to pass, and to stand before the Son of man *(thus coming to avenge himself on that nation)*.

37. And in the daytime he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.

38. And all the people came early in the morning to him *(being)* in the temple, to hear him.

ANNOTATIONS ON CHAP. XXI.

[1] Ver. 1. *HE looked, and saw men casting their gifts into the treasury.*] That which was thus cast into the treasury was designed, saith Theophylact, not only for relief of the poor, but for sacred uses, and εἰς κοσμὸν τοῦ ναοῦ, *for the ornament of the temple;* and this might give ground to Josephus to say, the temple was built, not only with the bounty of Herod, that not being sufficient for the work, but with all that was contained in the holy treasury, and with the tributes sent from all parts of the world; and so that, which men thought could never be finished, was, through patience and length of time, accomplished. (De Bello Jud. lib. vi. cap. 14. p. 916.)

[2] Ver. 4. Ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ, *Cast in unto*, i. e. among, *the offerings of God.*] For it seems a mistake to say, that δῶρα, *gifts*, signifies the treasury itself, which, in Hebrew, is called *korban;* for that is δῶρον, not δῶρα in the plural; and, according to this sense, βάλλειν τὰ δῶρα εἰς τὸ γαζοφυλάκιον, must be, *to cast the treasury into the treasury*, (ver. 1.)

[3] Ver. 6. Ταῦτα ἃ θεωρεῖτε, *As for these things which you behold,*] *Quod ad hæc attinet.* So Plautus, "Naucratem, quem convenire volui in navi non erat," Amphitr. act. 4. sc. 1. "Hos, quos videtis hîc stare captivos duos," Capt. Prol. et act. 1. sc. 2. "istos captivos duos—his indito catenas; item Terentius, Eunuchum, quem dedisti nobis quas turbas dedit?" See like examples from the Old Testament, Psal. xviii. 30. civ. 17. Eccl. ii. 14. Hos. iii. 11. xii. 7. Neh. i. 3.; in the New, Acts vii. 40. x. 36. 1 John ii. 27. Apoc. ii. 26. vi. 8. where *as for*, or "quod attinet ad," is understood.

[4] Ver. 18. Καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται, *And there shall not one hair of your head perish.*] This, saith Grotius, is a proverbial expression, used 1 Sam. xiv. 45. 2 Sam. xiv. 11. 1 Kings i. 52. Acts xxvii. 34. signifying that they should sustain no loss, *i. e.* all circumstances considered; for, to suffer some loss for the present, to gain eternal life, is the greatest advantage; whilst that, which seems at present to be lost, is laid up with God, to be restored to us with usury: and this limitation seems necessary, not only from the former words, *some of you they shall cause to be put to death*, (ver. 16.) but also from the event; for, as most of the apostles were cut off before the destruction of Jerusalem; so the protomartyr Stephen was taken away by the Jews: James the less, and other Christians, by Ananus* the high-priest. But yet I cannot acquiesce in this interpretation; (1.) because this proverb, in all the places cited, contains a promise, that the persons spoken to should not die, or perish in the danger they lay under, or as they apprehended they might do; so *no hair of any man's head shall perish*, Acts xxvii. 34. is the same as, *there shall be no loss of any man's life*, ver. 22. *One hair of Jonathan's head shall not perish*, 1 Sam. xiv. 45. is, in the same verse, οὐ θανατωθήσεται, *he shall not be put to death: A hair of thy son's head shall not fall to the earth*, 2 Sam. xiv. 11. is, in the same verse, *they shall not destroy thy son: One hair of Adonijah shall not fall to the earth*, 1 Kings i. 52. is, in the same verse, *he shall not be put to death.* Christ, therefore, seems to promise, that whatever might befal them at other times; yet, in these days of vengeance upon the Jews, or at the time of the destruction of the city and the temple, none of those Christians, which endured to the end, should perish in that siege. And this the following words seem to insinuate, *in patience possess your souls;* that is, saith Tertullian, "Per tolerantiam salvos facietis vosmet ipsos," *by patience you will preserve yourselves*, ver. 19. so Matt. xxiv. 13. *He that endureth to the end shall be saved.* (See here, ver. 8.) Accordingly the Pseudo-Clemens, in his Recognitions, saith, that this was an evident token of this great mystery, that† *every one that believed in this prophet, and was baptized in his name*, "ab excidio belli, quod incredulæ genti imminet ac loco ipsi, servaretur illæsus," *should be kept safe from the destruction which should happen to that unbelieving nation, and to their temple, by the war.* And Theodoret‡ saith, there was a fame, that *when Vespasian and Titus came to fight against them*, τοὺς τηνικαῦτα πιστοὺς ἐξ ἀποκαλύψεως τὴν πόλιν καταλιπεῖν, *the faithful that were there, by revelation, left the city, according to our Lord's admonition*, Luke xxi. 20. *and that of them Zachary foretold, the rest shall not perish.* Add to this what is noted on Matt. xxiv. 13.

[5] Ver. 24. Καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη, *And shall be carried captive into all nations.*] Accordingly, Josephus informs us, that the number of those, who were taken captives by the Romans during the war, was § ἐννέα

---

* Joseph. Antiq. lib. xx. cap. 8. p. 698.
† Recogn. lib. i. §. 39. p. 409.
‡ In Zech. xiv. 2.
§ De Bello Jud. lib. vii. cap. 49. p. 968.

μυριάδες καὶ ἑπτακισχίλιοι, *ninety and seven thousand;* of which some of the fairest and tallest Titus reserved for his triumph; of the rest, that were about seventeen years old, he sent some to Egypt to work in the mines, πλείστους δ' εἰς τὰς ἐπαρχίας διεδωρήσατο, *most of them he dispersed through the Roman provinces, to be destroyed, in their theatres, by the sword and wild beasts; but they that were under seventeen years of age,* ἐπράθησαν, *were sold.*

[6] Καὶ Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν, *And Jerusalem shall be trodden down of the gentiles, till the time of the gentiles be fulfilled.*] That is, say some interpreters, till the full number of the gentiles, which God shall call, be completed. This, I confess, is a very ancient interpretation of these words; but it is contrary to the express word of the apostle Paul, who declares, that, at the conversion of the Jews, there shall be a greater and more glorious conversion of the gentiles, than that which happened at the fall of them; that *their fulness should be much more the riches of the gentiles* than their fall was, (Rom. xi. 12, 13.) and that *their coming in should be to the gentiles as life from the dead,* and should so much more *enrich them,* than their casting off, (ver. 15.) I therefore do interpret these words thus, *Jerusalem shall be inhabited,* not by the Jews, but by the gentiles ruling there, till the season for the full conversion of the still heathen-gentiles shall come in; *i.e.* till the time of the conversion of the Jews, and the *flowing in of all nations to them.* See this exposition confirmed in the appendix to the eleventh chapter to the Romans, and Dr. Hammond's sense of the words confuted there. (See here, Examen Millii.)

Ἄχρι πληρωθῶσι καιροὶ ἐθνῶν.] These two words are in St. Jerome, Theophylact, and in all the versions, and yet rejected by Dr. Mills, Proleg. p. 133.

[7] Ver. 25. Ἠχούσης. θαλάσσης καὶ σάλου, *The sea and the waves roaring.*] To this I would refer those words of Josephus; at that time, ἀμήχανος ἐκρήγνυται χειμών, *an immense storm of the sea brake out, and violent winds, with most vehement showers, and terrible lightnings and thunders,* καὶ μυκήματα σειωμένης τῆς γῆς ἐξαίσια, *and vast roarings of the shaken earth:* (De Bello Jud. lib. iv. cap. 17. p. 881.) or rather to that violent storm, called *malemboreas,* which happened to the Jews at Joppa, got in boats to the sea, in which their boats perished, with a violent noise, the people howling, and the waves roaring at the same time; of which Josephus gives a very tragical description, De Bello Jud. lib. iii. cap. 29. p. 855.

[8] Ver. 34—36. Προσέχετε δὲ ἑαυτοῖς, &c. *But take heed to yourselves,* &c.] Here our Saviour calls upon the believing Christians, to take care and use the greatest vigilance that they do not miscarry in this dreadful season, by reason of that excess and luxury, which may render them unmindful of it; or those cares, which may render them unwilling to part with their temporal concerns, lest they should be involved in that ruin, which would come on others as a snare, suddenly and unexpectedly; and that they should add to this vigilance, constant prayer to God, that they might be found worthy to escape these tremendous judgments, and might stand safely and boldly before the Son of man, when he comes to execute them on the unbelieving Jews. Whence note,

First, That God's promise of a deliverance to the Christians then, was only conditional, provided that they took care to avoid those sins, which might render them obnoxious to these judgments, and to do those things which might render them worthy to escape them.

Secondly, That there is to be a connexion of our endeavours with the Divine aid and providence for our preservation; and that we are not to expect preservation immediately from him, without the use of those means, which he hath put into our power to effect it.

CHAP. XXII.

1. NOW the feast of unleavened bread drew nigh, which *(from the beginning of it)* is called the Passover.

2. And the chief priests and scribes sought [1] how they might *(safely)* kill him; for they feared the people.

3. Then [2] entered Satan into Judas, surnamed Iscariot, being of the number of the twelve *(which attended him).*

4. And he went away *(from the twelve),* and communed with the chief priests and captains, how he might betray him to them.

5. And they were glad *(of the motion),* and covenanted to give him money, *(even thirty pieces of silver,* Matt. xxvi. 15.)

6. And he [3] promised *(to make good his word),* and he sought opportunity to betray him to them in the absence of the multitude *(as ἄτερ ὄχλου, without tumult).*

7. Then came the day of unleavened bread, when the passover must *(according to the law)* be killed.

8. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat *(of it).*

9. And they said to him, *(or, for they had said to him,* Matt. xxvi. 17. Mark xiv. 12.) Where wilt thou that we prepare *(it)?*

10. And he said to them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11. And ye shall say to the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12. And he shall shew you a large upper room furnished: there make ready.

13. And they went, and found *(it)* as he had said to them, and they made ready the passover.

14. And when the hour *(of eating it)* was come, he sat down, and the twelve apostles with him.

15. And he said to them, With [4] desire I have desired *(i. e. I have earnestly desired)* to eat this passover with you before I suffer:

16. For I say to you, I will not any more eat thereof, until it *(that which was typified by it)* be fulfilled in the kingdom of God *(procuring your spiritual redemption by the oblation of the true paschal Lamb).*

17. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18. For I say to you, I will not *(any more)* drink of the fruit of the vine, until the kingdom of God shall come.

19. And he took bread, and gave thanks *(over it),* and brake it, and gave *(it)* to them, saying, This *(bread given)* is *(the memorial of)* my body which is given for you: [5] this do *(break bread henceforth thus)* in remembrance of me, *(giving my body to be broken for you,* 1 Cor. xi. 24.)

20. [6] Likewise also *(he took)* the cup after *(the end of the paschal)* supper, saying, *(The wine contained in)* this cup is *(the memorial of)* the new testament *(or covenant ratified)* in my blood, which is shed for you, *(for the remission of your sins,* Matt. xxvi. 28.)

21. But, behold, the hand of him that betrayeth *(or delivers)* me *(up to the chief priests)* is with me on the table.

22. And truly the Son of man goeth, as it was [7] determined *(by that God, who, by his prophets, hath foretold my sufferings):* but *(yet)* woe to that man by whom he is betrayed!

23. And they began to inquire among themselves, which of them it was that should do this thing.

24. And there was also a [8] strife among them, which of them should be accounted the greatest *(in Christ's kingdom).*

25. And *(to remove the causes of that strife)* he said to them, The kings of the gentiles exercise lordship over them *(at pleasure);* and they that exercise authority over them are called benefactors, *(or, they who are called benefactors, or princes, exercise authority upon them as their subjects:* see Matt. xx. 25. Mark x. 42.)

26. But ye shall not be *(or do)* so *(i. e. ye shall not exercise such dominion over others in my kingdom):* but he that is greatest among you, let him be *(subject)* as the younger *(are to the elder,* 1 Pet. v. 5.) and he that is chief, *(let him be)* as he that doth serve.

27. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I *(the head of this kingdom)* am among you as he that serveth *(and so shall you be among others).*

28. Ye are they that have continued with me in my temptation *(i. e. my low and afflicted state on earth).*

29. And *(though I permit you no dominion over others at pleasure, but a ministry only for their good, yet)* I appoint you to a [9] kingdom, as my Father hath appointed to me *(giving you power in my name to preside over my church, making laws, as I have done in his name, by which they shall be governed);*

30. That ye may eat and drink at my table *(and so have the honour of grandees)* in my kingdom, and *(may)* sit on thrones judging the twelve tribes of Israel *(and so may have the highest power in it).*

31. And the Lord said, Simon, Simon, behold, Satan hath [10] desired to have you, that he may sift *(i. e. toss and shake)* you *(by temptations),* as wheat *(is tossed and shaken in a sieve).*

32. But I have prayed for thee *(who wilt suffer most by his temptations),* that thy faith fail not *(utterly):* and when thou art converted *(i. e. returned from thy fall),* strengthen thy brethren *(subject to the like temptations).*

33. And he said to him, Lord, I am ready to go with thee, both into prison, and to death.

34. And he said, I tell thee, Peter, the cock shall not crow this day *(in the morning),* before that thou shalt thrice deny that thou knowest me.

35. And he said to them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, *(We lacked)* nothing.

36. Then said he to them, But now, he that hath a purse, let him take it *(with him),* and likewise his scrip; and he that hath no sword, [11] let him sell his garment, and buy one *(i. e. now the times will be so perilous, that I have need to warn you to arm yourselves, as much as may be, by faith and patience, against the danger of them).*

37. For I say to you, This that is written *(of me)* must yet be accomplished in *(upon)* me, *(viz.)* And he was reckoned among the transgressors, (Isa. liii. 12.) for the things *(written)* concerning me *(will)* have an end *(or accomplishment).*

38. And they said, Lord, behold, here are two swords. And he said unto them, It is enough *(to answer my design, for I intended only, by this monition, to warn you of the distresses that were now approaching, that you may be prepared for them).*

39. And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40. And when he was at the place, he said to them, Pray that ye enter not into temptation *(i. e. that you be not overcome by it).*

41. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42. Saying, Father, if thou be willing, let this [12] cup pass from me: nevertheless not my will, but thine, be done.

43. And *(upon this prayer)* there [13] appeared to him an angel from heaven, strengthening him, *(by letting him know he should be heard in that he feared,* Heb. v. 7.)

44. And being in an agony he prayed more earnestly: and his sweat was as it were [14] great drops of blood falling down to the ground.

45. And when he rose up from prayer, and was come to his disciples, he found them sleeping; for *(their great)* sorrow *(had dispirited them, and so rendered them sleepy).*

46. And *(he)* said to them, Why sleep ye? rise and pray, lest ye enter into temptation.

47. And while he yet spake, behold *(there came to apprehend him)* a multitude, and *(with them)* he that was called Judas, one of the twelve, *(who)* went before them, and he drew near to Jesus to kiss him *(this being the sign given, by which they that were with him should know Jesus).*

48. But Jesus said to him, Judas, betrayest thou the Son of man with a kiss? *(Art thou guilty of such vile hypocrisy as to make this the signal of thy treachery?)*

49. When they which were about him saw what would follow, they *(not rightly apprehending the meaning of his words,* ver. 46.) said to him, Lord, shall we smite with the sword?

50. And one of them *(not staying for an answer)* smote the *(a)* servant of the high-priest, and cut off his right ear.

51. And Jesus answered *(i. e. spake with relation to that action)* and said, [15] Suffer ye *(me)* thus far *(to be at liberty as to restore the man to his ear).* And he touched his ear, and healed him.

52. Then Jesus said to the chief priests, and [16] captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53. When I was daily with you in the temple, ye stretched forth no hands against me: but [17] this is your hour, and the *(hour of the)* power of darkness *(i. e. the devil and you, his instruments, are now permitted to compass my death).*

54. Then they took him, and led him, and brought him into the high-priest's house. And Peter followed afar off.

55. And when they *(the servants)* had kindled a fire in the midst of the hall, and were set down together, Peter sat down amongst them.

56. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57. And he denied him, saying, Woman, I know him not.

58. And after a little while another saw him, and said *(as he had heard from another maid)*, Thou art also of them. And Peter said, Man, I am not.

59. And about the space of an hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilean.

60. And Peter said, Man, I know not *(any thing of)* what thou sayest. And immediately, while he yet spake, the cock crew.

61. And *(then)* the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said to him, Before the cock crow, thou shalt deny me thrice.

62. And *(upon this)* Peter went out, and wept bitterly.

63. And the men that held Jesus mocked him, and smote him.

64. And when they had blindfolded him, they struck him on the face, and asked him, saying, *(Thou, who callest thyself a prophet)* prophesy, *(or, tell us)* who is it that smote thee?

65. And many other things blasphemously spake they against him.

66. And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council, saying,

67. Art thou the Christ? tell us *(whether it be so or not)*. And he said to them, If I tell you, ye will not believe *(me)*:

68. And if I also ask you *(questions to convince you that I am so, as formerly I have done,* xx. 3.) ye will not answer me, nor let me go;

69. *(Yet this I do assure you, that)* hereafter (*ἀπὸ τοῦ νῦν, from this time of my death)* shall the Son of man *(soon)* sit on the right hand of the power of God.

70. Then said they all, Art thou then the [17] Son of God? and he said to them, Ye say that *(which)* I am.

71. And they said, What need we any farther witness? for we ourselves have heard, *(out)* of his own mouth, *(that he styles himself the Son of God, and so blasphemes, by making himself equal with God,* John v. 18. x. 33.)

ANNOTATIONS ON CHAP. XXII.

[1] Ver. 2. ΠΩΣ *ἀνέλωσιν αὐτον, How they might take him away.*] *i. e.* Without a tumult of the people. (Mark xiv. 2.)

[2] Ver. 3. Εἰσῆλθε δὲ ὁ Σατανᾶς εἰς Ἰούδαν, *Then entered Satan into Judas.*] That is, two days before the Passover: for, first, as for that supper in which our Saviour gave him the sop, at which Satan entered, the Scripture doth expressly tell us, that it was held *πρὸ τῆς ἑορτῆς τοῦ πάσχα, before the feast of the Passover,* John xiii. 1. And when our Saviour, having given him the sop, said, *What thou doest, do quickly;* some of our Lord's disciples thought that Christ had bid him *buy those things which were needful for the paschal feast,* (ver. 29.) whence it is evident that feast was not yet celebrated by them; and here St. Luke saith, Satan entered into Judas, and he consulted with the high-priests, and with the soldiers, *how he might deliver him up unto them:* and then it follows, ver. 7, 8. *then came the days of unleavened bread,* and Christ said to his disciples, *prepare the passover for us, that we may eat;* so that Satan must have entered into Judas before the passover was prepared. The apostle declares, that Satan *ἐνεργεῖται,* inwardly *worketh in the children of disobedience,* (Eph. ii. 2.) and *leads them captive at his will.* (2 Tim. ii. 26.) When therefore Judas had, through the temptation of his covetousness, robbed even the poor of the charity designed for them, (John xii. 6.) Satan suggests unto him another way to satisfy his avarice, even the betraying of his Master for a sum of money; and when this suggestion prevailed with him to go to the high-priests with that question, *What will you give me to betray him?* (Matt. xxvi. 15.) then Satan fully entered into him, and carried him on, without remorse, to the performance of that horrid enterprise.

[3] Ver. 6. Ἐξωμολόγησε, *And he promised.*] i. e. *Consented to do the thing:* for that this doth not only signify to confess, and to give thanks; but also to consent and engage, is evident, not only from the institution of Theophilus, where we read thus, *προμίττεις, προμίττω, τοῦτ' ἔστι, ὁμολογεῖς, ὁμολογῶ,* that is, *ὁμολογεῖν to promise;* but from Phavorinus, who renders *ὁμολογῶ, συντίθεμαι, σύμφημι, I promise, I consent,* of which import of the word we find many instances from Plato, Xenophon, Demosthenes in Constantine; so that ἐξωμολόγησε is here well rendered, *he promised,* or consented to the price: nor is it to be wondered that St. Luke, born at Antioch, where there was an academy, and studying in the universities of Greece, should use this word, not as the Septuagint, but as those Grecians did.

[4] Ver. 15. Ἐπιθυμίᾳ ἐπιθύμησα, &c. *With desire I have desired to eat this passover with you before I suffer.*] I cannot here see, what Grotius and others affirm, that Christ gives here a reason why he would anticipate the paschal supper, our Lord himself giving a reason of these words in the following supper, *viz.* that *he would eat no more of it, till that which was typified by this paschal lamb was fulfilled in the kingdom of heaven;* that is, till he, who is styled our paschal Lamb, was offered, and, by his death, had procured to men a liberty from that death, by the fear of which they were formerly kept in bondage, (Heb. ii. 15.) and, in perpetual memory of his oblation, and the benefits purchased by it, had instituted a new paschal supper, in which his disciples should eat at his table with him. That our Lord did not antedate the paschal supper, see in the discourse on that subject.

[5] Ver. 19. Τοῦτο ποιεῖτε, *Do this in remembrance of me.*] That is, say the papists, sacrifice this, very absurdly; for who ever read in any Greek author, that *σῶμα ποιεῖν* signified to *sacrifice a body?* nor do the Latins say, *facere victimam,* but *facere victima,* understanding *sacra.* Moreover, it is said also of the cup *τοῦτο ποιεῖτε, do this,* (1 Cor. xi. 25.) and yet it is not the cup by which the new covenant is sacrificed, but by which it is established; nor do the papists say this cup is sacrificed, but only that it is consecrated by those words.

[6] Ver. 20. Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνῆσαι, &c. *Likewise also the cup, after supper, saying, This cup is the new testament of my blood.*] Here is a double metonymy; (1.) that of the cup for the wine contained in it; (2.) that of the sign for the thing signified by it, the wine being the symbol of that blood in which that new covenant was established. And this, saith the evangelist, was said after the paschal supper, to signify that this cup pertained not to the solemnity of the Passover.

[7] Ver. 22. Καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὡρισμένον, *And the Son of man goeth, as it was determined* (of him)*: but* (yet) *woe to that man by whom the Son of man is betrayed!*] Κατὰ τὸ ὡρισμένον, *i. e.* according to the prophecies concerning the death of Christ, made by counsel and appointment of God. From the woe, denounced upon him that should betray the Messias, we learn, that he was highly criminal in so doing, and therefore could not be under an absolute necessity of doing so: therefore, who, from these words, gather that Judas was, from the beginning of this action to the end, under an absolute necessity of doing as he did, by virtue of the decree of God impelling him to this action, render Judas free from guilt; and to them, saith Grotius, we may say as Irenæus* did to Florinus, maintaining that some souls were not by choice, but by nature, good; and others were, by nature, evil: these doctrines are not sound, nor consonant to the sentiments of the church; nay, they induce the greatest impiety; these things, neither the ancients, which were before us, and which were the disciples of the apostles, delivered, nor durst our heretics assert. Since God is good, saith Plato,† *we must by no means allow any body to say, he is the cause of the evil done by any; but must by all means repel and reject such opinions;* and indeed all the ancients unanimously held, that neither prophecies, nor the prescience nor the decrees of God, laid any necessity upon the will of man; for they who assert this, saith Origen,‡ *absolve sinners from all guilt, and lay the charge of all the evils which they do upon God, as, by his decree, prescience, or prediction, laying upon them that necessity, which will not suffer them to do otherwise. They also* (saith he) *take away τὸ ἐφ' ἡμῖν, the freedom of our will, and with that all praise and dispraise, or all difference betwixt things worthy of praise or reprehension.* § *This doctrine also cuts off all that is said of the equity of the Divine judgment, and of the threats made against, or the punishments inflicted on, the wicked, and of the promises of a better life, and the reward of them that do well.—For* (saith Clemens of Alexandria‖) *there is no difference betwixt faith and infidelity, nor is either of them worthy of praise or dispraise, if they have προηγουμένην τὴν ἐκ τοῦ τὰ πάντα δυνατοῦ φυσικὴν ἀνάγκην, an antecedent physical necessity from God: nor are praises or reprehensions, rewards or punishments, just,*¶ *μὴ τῆς ψυχῆς ἐχούσης τὴν ἐξουσίαν τῆς ὁρμῆς καὶ ἀφορμῆς, if the soul hath not a freedom of desiring or abstaining from things, but is carried on to them by an unwilling necessity.* God, saith Irenæus,* *hath always preserved to man his freedom and power over his own actions,* "ut justè damnentur, qui non obediunt ei," *that they may justly be condemned who do not obey him: for man* (saith Justin Martyr†) *would neither be worthy of praise or reward, οὐκ ἀφ' ἑαυτοῦ ἑλόμενος τὸ ἀγαθὸν, did he not of himself choose what is good, but was so by nature; nor, being evil, could he be justly punished, if he were not so of himself;* ‡*ἀλλ' οὐδὲν δυνάμενος εἶναι ἕτερον παρ' ὃ ἐγεγόνει, but could be no other than what he was made; for we are crowned or punished διὰ τὸ ἐφ' ἡμῖν, for that which it is in our power to do.* And this they especially apply to this fact of Judas. *For* (saith Chrysostom) *neither is prescience the cause of wickedness, nor does it induce a necessity of doing it: for Judas was not a traitor, because God foresaw it; but he foresaw it, because Judas would be so.* (See the note on Acts ii. 23. iv. 28.)

[8] Ver. 24. Ἐγένετο δὲ καὶ φιλονεικία, *There was also contention, which of them should be accounted the greatest.*] *i. e.* Which of them should be so: for that δοκέω is oftentimes an expletive, see 1 Cor. vii. 40. I see not any reason why interpreters should here say, this account of their contention is misplaced, since in the other evangelists it is mentioned after Christ's admonition concerning his passion, *viz.* Matt. xx. 25. Mark x. 42. Here Christ saith more than he did there.

[9] Ver. 29. Κἀγὼ διατίθεμαι ὑμῖν, &c. *And I appoint you to a kingdom, as my Father hath appointed to me.*] Christ speaks not here of the heavenly kingdom common to all the faithful, but of a kingdom proper to his apostles, *viz.* that as his Father had given him power to make laws, by which all his subjects should be governed, and to which they should be subject, so did he give to his apostles power to deliver to Christians those evangelical laws, which they should all be obliged to obey. Now hence it follows, that the gospels and epistles of the apostles must be owned as the laws of Christ; and whereas the nobility in a kingdom use to be known by two things, the honour and the power imparted to them—their honour in eating at the king's table; their power in having a share in the government under the king—therefore our Saviour represents the honour of his apostles by eating and drinking with him at his table, and their power by judging the twelve tribes of Israel.

[10] Ver. 31, Ὁ Σατανᾶς ἐξῃτήσατο ὑμᾶς, &c. *Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:* Ver. 32. *but I have prayed for thee, that thy faith fail not.*] Here note,

First, For the consolation of good men, that Satan cannot afflict or tempt them without Divine permission. (Job i. 12.)

Secondly, That Satan is said σιτιάσαι, to sift those whom he tempts and afflicts; because afflictions toss and shake them, as wheat is tossed and shaken in a sieve.

Thirdly, That Christ prayed, that the faith of Peter might not fail, not because he was constituted by him the head of the church; but because he was so infirm in faith as to deny his Master thrice; whence he deserved to make ship-

---

* Ταῦτα τὰ δόγματα, ἴσα περισμένως εἶπω, οὐκ ἔστιν ὑγιοῦς γνώμης· ταῦτα τὰ δόγματα ἀσύμφωτά ἐστι τῇ ἐκκλησίᾳ, εἰς τὴν μεγίστην ἀσέβειαν περιβάλλοντα τοὺς πειθομένους αὐτοῖς ——ταῦτα τὰ δόγματα οἱ πρὸ ἡμῶν πρεσβύτεροι, οἱ καὶ τοῖς ἀποστόλοις συμφοιτήσαντες, οὐ παρέδωκάν σοι. P. 510.

† Κακῶν δὲ αἴτιον φάναι Θεὸν ἀγαθὸν ὄντα διαμαχητέον παντὶ τρόπῳ, &c. Lib. ii. de Repub. p. 606. A.

‡ Τοὺς ἁμαρτωλοὺς ἀπολύοντες παντὸς ἐγκλήματος, τῷ Θεῷ προσγράφουσι πάντων τῶν κακῶν——τὴν αἰτίαν. Tom. iii. in Gen. ed. Huet. tom. i. p. 38. C. E.

§ Τὰ τῆς κεκηρυγμένης τοῦ Θεοῦ κρίσεως, δίκαι καὶ ἀπειλαὶ πρὸς τοὺς ἡμαρτηκότας ὡς κολασθησομένους, τιμαί τε αὖ πρὸς τοὺς τοῖς κρείττοσιν ἑαυτοὺς ἐπιδεδωκότας. Ibid.

‖ Strom. lib. ii. p. 363. ¶ Strom. i. p. 311. A. B. C.

* Lib. iv. cap. 9. et 29. † Apol. ii. p. 81. B.

‡ Q. et Resp. 9. p. 397.

wreck of his faith by the subtraction of Divine grace, and had actually done so, had not his sudden conversion obtained the pardon of his sin.

Note, lastly, That it is the duty of those, who truly have repented of their faults, to commiserate the fall of others, and be solicitous for their confirmation in the faith.

[11] Ver. 36. Καὶ ὁ μὴ ἔχων, &c. *And he that hath no sword, let him sell his garment, and buy one.*] This is not a command to buy a sword, or to use one to repel force with force, as is apparent, partly because Christ saith here, *two swords are enough,* ver. 38. which sure they could not be for the repelling those that were to come against them; and partly because he reprehends Peter for using one in this manner, Matt. xxvi. 52. It is therefore only a monition, that the times were now to be so perilous, that, if things were to be acted by human power, there would be more need of swords and purses than ever: and by saying that two swords were enough, some good interpreters think, he designed they should understand, he spake not this to bid them provide swords, but rather to acquaint them by symbols after the oriental manner, with the approaching danger, that they by faith and patience might be the better armed against it. According to the descant of Theophylact, οὕτω προνοεῖσθε ἑαυτῶν ὡς κινδύνοις καὶ πολέμοις προσκρούσοντες. *So provide for yourselves as persons that may expect to meet with perils and wars.*

[12] Ver. 42. Εἰ βούλει παρανεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ, *Father, if thou be willing to remove this cup from me.*] He, by the Jewish phrase of a cup, expresseth his death: so R. Caijah comforts R. Lakis upon the death of his son, by saying, *This is the path which hath been trod since the beginning of the creation; many have drunk, and many shall drink, of this cup.*

[13] Ver. 43. Ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτὸν, *And there appeared to him an angel from heaven strengthening him.*] In St. Jerome's* time these words seem to be wanting both in some Latin and Greek copies, as is insinuated in these words cited in the margin: nor hath Ambrose any thing of this angel in his commentary on this chapter. But Epiphanius,† answering an objection of the Arians, contending Christ could not be God, ὅτι ἐπεδέετο καὶ ἰσχύος ἀγγέλων, *because he wanted the help of angels,* acknowledged, that this was written in the Gospel of St. Luke, making no mention of any variation of the copies; whence it may be conjectured, this variation happened after the conflict with the Arians. But whereas Woltzogenius saith after them, that this anxiety and consternation of our Lord, which required that he should be strengthened by an angel, proves he was not God; he might as well have hence concluded, that he was not *filled with the Spirit above measure;* and before he made this conclusion, he should have confuted Grotius, saying here, *that the Divinity dwelling in him had subtracted his influence; whence Christ, being left to his human nature, needed the comfort of an angel:* for otherwise, he who with a word made the whole band of soldiers fall to the earth, (John xviii. 6.) and healed the ear of Malchus with a touch (ver. 51. of this chapter), sure gave sufficient indications of the Divinity residing in him.

[14] Ver. 44. Ἐγένετο δὲ ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος, *And his sweat was as it were great drops of blood.*] I own that these words do not certainly signify that the matter of this sweat was blood, but only that it was thick and viscous, like to blood falling from the nose in a small clot, at the end of bleeding; but I see nothing why this might not be so great an agony, as to force blood out of his capillary veins to mix with it, this being no unusual thing: for Aristotle* says, ἤδη τινὲς ἵδρωσαν αἱματώδη ἱδρῶτα, *some have sweat a bloody sweat;* and again,† ἤδη τισὶν ἱδρῶσαι συνέβη αἱματώδει περιττώματι διὰ καχεξίαν, *some, through an ill habit of body, have sweat a bloody excrement.* And Diodorus Siculus‡ saith of the Indian serpents, *that if any one be bitten by them, he is tormented with excessive pains,* καὶ ῥύσις ἱδρῶτος αἱματοειδοῦς κατεῖχε, *and seized with a bloody sweat.*

[15] Ver. 51. Ἐᾶτε ἕως τούτου, *Suffer ye thus far.*] I do not think that Christ spake this to his disciples, bidding them to permit his enemies to deal thus with him, and not to do any thing for his rescue, but rather that he spake thus to the soldiers, Permit this injury, or assault, offered by one of my apostles, which I will presently repair: for it follows, *and he healed him;* and this he said and did, partly to shew, that he who had such a power to heal and throw down his enemies was taken willingly, and not for want of power to preserve himself, and partly to preserve his apostles from their assaults.

[16] Ver. 52. Καὶ στρατηγοὺς τοῦ Ἱεροῦ, *And captains of the temple.*] It is past doubt with me, saith Dr. Lightfoot, that these captains of the temple were not the Roman soldiers placed in the tower of Antonia, of whose conspiring against the life of Christ we read not; but the captains of the several watches of the temple: for, say the Jews, the priests kept watch in three places in the temple, and the Levites in twenty-one; and to every one of these watches there was a chief, they consisting of many, and to them all one, who was eminently ἀρχηγὸς, *the captain,* or chief ruler of the temple. But these, say some, could not be Jews, because they kept watch at the Passover, and on the sabbath. To this I answer, that the Jews did not think their feasts or sabbaths were profaned by service done in and for the temple on that day. (See the notes on Matt. xii. 5.) That the Jews had then such watches, we learn from those words of Pilate, Matt. xxvii. 65. ἔχετε κουστωδίαν, *Ye have a watch:* that the office of the priests and the Levites was called a warfare, see note on 1 Cor. ix. 7. That these captains were not Romans may probably be argued even from their name, *captains of the temple;* which name is never given by Josephus to the governors of the soldiers in the tower of Antonia; they being by him called φρούραρχοι,§ *the governors of the castle;* whereas the officer is still called ὁ στρατηγὸς, *the ruler of the temple,* both by the Scripture, (Acts iv. 1. v. 24. 26.) and by Josephus:‖ and by Dr. Lightfoot he is supposed to be the same with the man of the mount, so often mentioned in the Jewish writers, or the ruler of the mountain of the house. And by what we read of him, both in Josephus and the Scripture, he seems to be an officer of the high-priests, appointed to bring them who offended in the temple (as the apostles

* "In quibusdam exemplaribus, tam Græcis quam Latinis, invenitur, scribente Luca, Apparuit illi angelus de Cœlo confortans eum." Adv. Pelag. lib. ii. f. 103. F.
† Hær. 69. §. 66.

* Hist. Animal. lib. iii. cap. 19. † De Part. An. lib. iii. cap. 15.
‡ Lib. xvii. p. 560. § Antiq. lib. xviii. cap. 6. p. 624. F.
‖ Τοὺς δὲ περὶ Ἀνανίαν τὸν ἀρχιερέα καὶ τὸν στρατηγὸν Ἄνανον δήσας εἰς Ῥώμην ἀπέπεμψε. Antiq. lib. xx. cap. 5.

were thought to have done, by preaching in it Jesus) to the high-priest and Sanhedrin, to be punished.

[17] Ver. 53. *Αὕτη ὑμῶν ἐστιν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους, This is your hour, and the power of darkness.*] *i. e.* This is the time in which it is permitted to you to exercise your malice, and execute your bloody designs against me, and in which Satan is permitted to rush upon me with his most furious temptations.

[18] Ver. 70. *Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ, Art thou then the Son of God?—I am.* Ver. 71. *What need we any farther witnesses?* Matt. xxvi. 63. 65. *Behold, ye have heard his blasphemy.*] They conclude Christ guilty of blasphemy, and, consequently, of death, because he styled himself the Son of God, not in their sense, in which they allowed that of the Psalmist to belong to him, *Thou art my Son*, Psal. xxvii. 12. but in his own; *i. e.* because being a man he made himself God. (John x. 33.) Whence it is manifest, (1.) that in the sense of the Jews, *to own himself the Son of God*, and *to make himself God*, was the same thing. (2.) Hence also it is certain, that the Jews of that age did not think the Messias was to be God, but only a man, who could not challenge to himself divinity, seeing they never conclude him a blasphemer, because he said he was the Christ, but only because he said he was the *Son of God;* by that making himself *equal with God*, (John v. 18.) and because he declared he shortly was to *sit at the right hand of Power.* (Matt. xxvi. 64.)

CHAP. XXIII.

1. AND the whole multitude of them *(of the Sanhedrin)* arose, and led him to Pilate.

2. And they began to accuse him, saying, We found this fellow perverting the nation, and [1] forbidding to give tribute to Cæsar, (see xx. 25. *by)* saying that he himself is Christ a King.

3. And Pilate asked him, saying, Art thou the King of the Jews? He answered and said, Thou sayest it *(i. e. it is as thou hast said).*

4. Then said Pilate to the chief priests and to the people, I find no fault in this man.

5. And they were the more fierce *(upon these words of Pilate)*, saying, He stirreth up *(all)* the people, teaching throughout all Jewry, beginning from [2] Galilee to this place.

6. When Pilate heard of Galilee, he asked them, whether the man was a Galilean.

7. And as soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.

8. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9. Then he questioned with him in many words; but he answered him *(to)* nothing.

10. And the chief priests and scribes stood *(before Herod)* and vehemently accused him.

11. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe *(as a mock king)*, and sent him again to Pilate.

12. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13. And Pilate, when he had called together the chief priests, and the rulers, and the people,

14. Said to them, Ye have brought this man to me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

15. No, nor yet Herod: for I sent you to him *(to whose jurisdiction he belongs)*; and, lo, nothing *(as to one)* worthy of death is done to him *(by Herod).*

16. I will therefore [3] chastise him *(as if he were to die)*, and *(then I will)* release him *(as the fittest person to be released at this feast).*

17. *(This he said)* for *(because)* of necessity he must release one to them at the feast *(of the Passover).*

18. And *(but)* they cried out all at once, saying, Away with this man, and release to us Barabbas:

19. Who for a certain sedition made in the city, and for murder, was cast into prison.

20. Pilate therefore *(being)* willing to release Jesus, spake again to them *(of releasing them).*

21. But they cried, saying, Crucify him, crucify him.

22. And he said to them the third time, Why *(are ye so desirous of his death)?* what evil hath he done? *(For my part)* I have found no cause of death in him: I will therefore chastise him, and *(then)* let him go *(as the fittest person to be released at this feast).*

23. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed *(at last with Pilate to consent to his crucifixion).*

24. And *(so)* Pilate gave sentence that it should be as they required.

25. And he released to them him that for sedition and murder was cast into prison *(viz. Barabbas)*, whom they had desired; but he delivered *(up)* Jesus to *(be dealt with according to)* their will.

26. And as they led him away *(bearing his cross*, John xix. 17. *finding him weak, and not well able to sustain it)*, they laid hold on one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

27. And there followed him a great company of people, and of women, which also bewailed and lamented him.

28. But Jesus turning to them said, Ye daughters of Jerusalem, *(ye have cause to)* weep not for me, but for yourselves, and for your children.

29. For, behold, the days are [4] coming, in which they shall *(find cause to)* say, Blessed are the barren, and the wombs that never bare, and the paps that never gave suck.

30. Then shall they begin *(to feel such calamities as will cause them)* to [5] say to the mountains, Fall on us; and to the hills, Cover us *(from the wrath of God*, Rev. vi. 16.)

31. For if they do these things in a [6] green tree, *(i. e. to me a righteous person*, Ezek. xx. 47. xxi. 2, 3.) what shall be done in the dry? *(i. e. to those wicked persons who, like the dry tree, are fit to be burned in the fire.)*

32. And there were also two other malefactors led with him to be put to death.

33. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors;

one on the right hand, and the other on the left *(hand of Jesus)*.

34. Then said Jesus, Father, forgive them; for they know not what they do, *(i. e. who it is they crucify,* Acts xiii. 27.) And they *(viz. the soldiers)* parted his raiment, and cast lots *(for his upper garment,* John xix. 23, 24.)

35. And the people stood beholding *(him)*. And the rulers also with them derided him, saying, He saved others; let him *(now)* save himself, if he be the Christ, the chosen of God.

36. And the soldiers also mocked him, coming to him, and offering him [7] vinegar,

37. And saying, If thou be *(indeed)* the King of the Jews, save thyself.

38. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew *(viz.)*, THIS *(man)* IS THE KING OF THE JEWS.

39. And one of the malefactors which were hanged railed on him, saying, If thou be *(the)* Christ, save thyself and us *(also)*.

40. But the other [8] answering rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation? *(i. e. Dost thou not fear him now that thou art under the sentence of death?)*

41. And we indeed *(are sentenced to die)* justly; for we receive *(only)* the due reward of our deeds: but this man hath done nothing amiss *(whereby to deserve this sentence)*.

42. And he said to Jesus, Lord, remember me when thou comest into thy kingdom *(to be the judge of all men, and to exercise all power in heaven and earth)*.

43. And Jesus said to him, [9] Verily I say to thee, To-day shalt thou be with me in paradise *(and there enjoy the greatest blessing which belongeth to the members of my kingdom)*.

44. And it was about the sixth hour *(when he was crucified)*, and there was darkness over all the earth *(or land of Palestine)* until the ninth hour.

45. And the sun was darkened, and the veil of the temple *(which parted the inward temple from the sanctuary)* was rent in the midst.

46. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47. Now when the centurion saw what was done, he [10] glorified God, *(by)* saying, Certainly this was a righteous man.

48. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned *(to their houses full of trouble for it)*.

49. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things *(and were sad)*.

50. And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

51. The same had not consented to the counsel and deed of them *(who condemned Jesus)*; he was of Arimathea, a city of the Jews: *(and he was one)* who also himself waited for the kingdom of God *(i. e. expecting it should suddenly appear)*.

52. This man went to Pilate, and begged the body of Jesus.

53. And *(by his permission)* he took it down, and wrapped it in linen, and laid it in a sepulchre which was hewn in stone, wherein never man before was laid *(taking this care, that our Lord's body might not be cast into the common place assigned for malefactors)*.

54. And that day was the preparation *(i. e. Friday)*, and the sabbath drew on.

55. And the women also, which came with them from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56. And they returned, and prepared spices and ointments *(to embalm him)*; and rested *(from doing this)* on the sabbath-day, according to the commandment.

ANNOTATIONS ON CHAP. XXIII.

[1] Ver. 2. ΚΑΙ᾽ κωλύοντα Καίσαρι φόρους διδόναι, *And forbidding to give tribute to Cæsar.*] That here they lie against their own conscience, is evident from Matt. xxii. 21. But yet this lie was covered under two specious pretences; first, that he professed himself King of the Jews, which these hypocrites here abuse, to render him odious to the Romans, though they themselves still gave this title to the Messiah: secondly, that he was a Galilean, and so likely to embrace the opinion of Judas Gaulonites, who held it was not lawful to pay tribute to Cæsar. (See ver. 6.)

[2] Ver. 5. Ἀπὸ Γαλιλαίας, *From Galilee.*] They seem here to mention Galilee, to incite Pilate against him, as a seditious person, (see the note on xiii. 1.) and to confirm their suggestion that Christ was so; and also to insinuate, that he was an enemy to Cæsar, forbidding to pay tribute to him: they of Galilee being prone to sedition, and rebellious upon that account, whence some of them were slain by Pilate.

[3] Ver. 16. Παιδεύσας οὖν αὐτὸν ἀπολύσω, *I will therefore chastise him, and let him go.*] Note, that this chastisement was not in order to his crucifixion, and therefore not that punishment the Romans used to inflict upon malefactors, as a preparative to their crucifixion, (of which, see Lipsius de Cruce, lib. ii. cap. 2.) for Pilate intended it in order to his release; he therefore seems willing to inflict upon him the punishment so common among the Jews towards those who did perversely against their law and their traditions, that he might exempt him from that death they did so studiously endeavour to expose him to.

[4] Ver. 29. *The days will come in which ye shall say,* μακάριαι αἱ στεῖραι, *Blessed are the barren.*] This they undoubtedly had occasion to say at the siege of Jerusalem, and during the war against the Romans, not only on the account of the loss of their children, and the sale of them, who were under seventeen years, for bond-slaves; but chiefly on the account of that famine in Jerusalem, which forced Mary, the daughter of Eleazer, to eat her own sucking child: upon which, saith Josephus,* *there was a vehement desire of the famished persons to die,* καὶ μακαρισμὸς τῶν φθασάντων πρὶν ἀκοῦσαι καὶ θεάσασθαι κακὰ τηλικαῦτα, *and he counted himself blessed that he could die before he saw or heard such evil things.*

[5] Ver. 30. Τότε ἄρξονται λέγειν τοῖς ὄρεσι, πέσετε ἐφ᾽ ἡμᾶς, *Then shall they begin to say to the mountains, Fall on us.*] That this is a proverbial expression, used Hos. x. 8. not to be fulfilled by what the Jews should then say, but by what

* De Bello Jud. lib. vii. cap. 21. p. 935. D.

they should afterward suffer, is evident in itself, and confessed by the Jews; for the Targum upon Hosea speaks thus, *He will bring such judgments upon them, which will render their condition as miserable, as if the mountains should cover them, and the hills fall upon them:* see the like words, Rev. vi. 15, 16.

[6] Ver. 31. Ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; *For if these things be done in the green tree, what shall be done in the dry?*] The good and just man is, by the prophets and Jews, represented under the metaphor of a *green tree,* or a tree whose leaves do not wither, Psal. i. 3. of a *green olive-tree,* Psal. lii. 10. of *a green fir-tree,* Hos. xiv. 8. of a *tree whose leaves are ever green,* Jer. xvii. 8. Whereas of the wicked it is said, *his branch shall not be green,* Job xv. 32. Thus God by Ezekiel threatens, that he will *cut off every green tree, and every dry tree in Jerusalem,* Ezek. xx. 47. that is, as it is interpreted, xxi. 3. that he will *cut off the righteous and the wicked;* and it is proverbial among the Jews, *that two dry sticks will burn a green one;* i. e. that *the company of two wicked men will corrupt, and bring judgments upon a good man.*

[7] Ver. 36. Ὄξος προσφέροντες αὐτῷ, *The soldiers offered him vinegar.*] Dr. Lightfoot shews from Ælius Spartianus, Capitolinus, and Trebellius Pollux, that vinegar was the usual drink of the soldiers: two cups were therefore offered to Christ, one of *wine mixed with myrrh,* before he was nailed to the cross, (Mark xv. 23.) and this was offered by the Jews, as the custom was to do towards men condemned to capital punishments; the other of vinegar by the soldiers, in a scoffing manner, after he was nailed to the cross.

[8] Ver. 40. Ἀποκριθεὶς δὲ ἕτερος, ἐπετίμα αὐτῷ, &c. *But the other answering rebuked him,* &c.] Almost all interpreters that I have read here say, that this thief began his repentance upon the cross; and hence others are apt to conceive, that though they repent only at the last gasp, they may enter into paradise, as he did; but this is but a precarious supposition at the best, and like to prove a broken reed to the Christian that depends upon it. For,

First, It is not certain that this thief only then began to act the penitent; for any thing we know to the contrary, he might have begun that work in prison long before, and so the whole foundation of their hopes, who depend upon this instance, is built upon a great uncertainty.

Obj. And whereas in favour of this opinion it is said, that *both the thieves upbraided him,* and therefore this thief must do so at the first, and after that repent:

Ans. I answer, That St. Luke here expressly says, that *one of them* only did it, and that the other did rebuke him for it; and therefore, to reconcile him with St. Matthew, let it be observed, that it is usual in the evangelists to ascribe that to many which agrees only to one of them: (see the note on Matt. xxvii. 38.) so that is said to be written in the prophets, which is only written in one of them, as will be evident from comparing Mark i. 2. Mal. iii. 1. John vi. 45. Isa. liv. 13. Acts xiii. 40. Hab. i. 5. (See Glassius, lib. iii. tr. 1. de Nomine Can. 27.)

Secondly, This probably was the first time that this thief had the knowledge of Christ, or was acquainted with him; he therefore haply had no call, no day of grace, before this hour, and so he brake no vows or covenants, abused no grace vouchsafed, sinned against no such light and strong convictions, resisted no such strivings of the Spirit, as they who live under the gospel-dispensation must have often done. What comfort therefore can this example give to them, who, having once been washed in the laver of regeneration, still wallow in the mire; who, having often heard the joyful sound, have slighted all the promises, despised all the threats, been deaf to all the callings of the word, abused all the means of grace, and resisted all the motions of the Spirit? and to whom Christ may say as to the Jews, *how oft would I have gathered you under my wings, and ye would not?*

Thirdly, Observe, that this thief improved his time at last in that extraordinary manner, as perhaps no man ever did before, or will hereafter; he then believed Christ to be the Saviour of the world, when one of his disciples had betrayed, another had denied him, and all of them had forsook him; to be the Son of God, the Lord of life, when he was hanging on the cross, suffering the pangs of death, and seemingly deserted by his Father; he proclaims him the Lord of paradise, when all the Jews condemned him, the gentiles crucified him, as an impostor and a malefactor; he feared God, acknowledged the justice of his punishment, and did with patience submit unto it; he condemned himself, and justified the holy Jesus, declaring that he had *done nothing amiss;* he was solicitous, not for the preservation of his body, but the salvation of his soul; not only for his own, but the salvation of his brother thief, whom he so charitably reprehends, so earnestly requesteth not to proceed in his blasphemous language, so lovingly inviteth to the fear of God: so that the glory which he did to Christ by his faith and piety upon the cross, seems such as the whole series of a pious life in other men can hardly parallel.

[9] Ver. 43. Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ, *Verily I say unto thee, To-day thou shalt be with me in paradise.*] That the word σήμερον, *to-day,* is not to be connected with *I say,* as if the sense were this, *I say to thee to-day;* but with the words following, so as to contain a promise, *that the thief should even that day be in paradise,* as to his better part, appears from the familiar phrase of the Jews, who say of the just man dying, היום ישב *to-day he shall sit in the bosom of Abraham.* Secondly, To be sure Christ spake in that sense in which the thief could, and in which he knew he would, understand him; now he being a Jew, would surely understand him according to the received opinion of his nation concerning paradise; now they plainly held it to be the place into which pious souls, separated from the body, were immediately received. Hence sprung that oracle of the Chaldees,* *Seek paradise, the glorious country of the soul:* hence their kind wish for the dying or dead person, *Let his soul be in paradise.* Now hence it follows, (1.) that the souls of men die not with their bodies, but remain in a state of sensibility. Christ here commends his into the hands of God, ver. 46. where the souls of the just are, Wisd. iii. 1. *in peace,* ver. 3. and *in hope,* ver. 4. (2.) That the souls of good men after death are in a happy state, a state of joy and felicity; for paradise, saith Philo,† is σύμβολον ψυχῆς ὑπὸ πλήθους καὶ μεγέθους χαρᾶς ἀνασκιρτώσης, *the representation of a soul leaping for fulness and greatness of joy;* and it is, accord-

* Arcc. F. 11. 3. † De Plant. Noë. p. 171.

ing to Tertullian,* *a place of Divine delights.* So that, as the thief could only be there that day by the presence of his soul, so could not his soul be there without the greatest joy and felicity. (See Examen Millii bis in locum.)

[10] Ver. 47. Ἐδόξασε τὸν Θεὸν, &c. *He glorified God, saying, Certainly this was a righteous man.*] For whosoever doth confess that Jesus is the Christ, doth it *to the glory of the Father,* (Phil. ii. 11.) by giving him the glory of his truth in giving testimony to him.

CHAP. XXIV.

1. NOW upon the first day of the week, very early in the morning, they *(i. e. the women, mentioned* xxiii. 35.) came to the sepulchre, bringing the spices which they had prepared, [1] and certain other *(women came)* with them.

2. And *(being come)* they found the stone rolled away from *(the mouth of)* the sepulchre.

3. And they entered in *(to the outward sepulchre),* and *(stooping down to look into the inward, they)* found not the body of the Lord Jesus *(there).*

4. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5. And as they were afraid, and bowed down their faces to the earth, they said to them, Why seek ye the living among *(i. e. the place of)* the dead?

6. He *(whom ye seek)* is not here, but is risen: remember how he spake to you when he was yet in Galilee, *(that he would rise the third day,* Matt. xvii. 23.)

7. Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8. And they remembered his words,

9. And returned from the sepulchre, and told all these things to the eleven, and to all the rest.

10. *(And)* it was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things to the apostles.

11. And their words seemed to them as idle tales, and they believed them not.

12. Then arose Peter, and ran to the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering [2] in himself at that which was come to pass.

13. And, behold, two [3] of them *(who belonged to Jesus)* went the same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

14. And they talked together of all these things which had happened.

15. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

16. But their eyes were [4] held, *(either miraculously, or by his appearance in another form,* Mark xvi. 12.) that they should not know him.

17. And he said to them, [5] What manner of communications are these that ye have one to another, as ye walk, and are sad?

18. And one of them, whose name was Cleopas, answering said to him, Art thou only a [6] stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19. And he said to them, What things? And they said to him, *(The things)* concerning Jesus of Nazareth, which was a prophet mighty in deed and word *(in miracles and doctrine)* before God and all the people:

20. And how the chief priests and our rulers delivered him *(up)* [7] to be condemned to death *(by Pontius Pilate),* and *(thereupon)* have crucified him:

21. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done *(i. e. the very day in which he promised to rise again).*

22. Yea, and certain women also of our company made us astonished, which were early at the sepulchre *(of Jesus);*

23. And when they found not his body, they came *(to us),* saying that they had also seen a vision of angels, which said that he was alive.

24. And certain of them that were with us *(viz. Peter and John),* went to the sepulchre, and found it even so as the women had said: but him they saw not.

25. Then he said to them, [8] O fools, and slow of heart to believe all that *(which)* the prophets have spoken!

26. Ought not Christ *(according to the Scriptures)* to have suffered these things, and *(then)* to enter into his glory?

27. And beginning at [9] Moses and *(going through)* all the prophets, he expounded to them in all the scriptures the things concerning himself.

28. And they drew nigh to the village whither they went: and he *(kept on walking, and so)* [10] made as though he would have gone farther.

29. But they *(by their entreaties)* [11] constrained him, saying, Abide with us: for it is towards evening, and the day is far spent. And he went in to tarry with them.

30. And it came to pass, as he sat at meat with them, [12] he took bread, and blessed it, and brake *(it),* and gave *(of it)* to them.

31. And their eyes were opened *(that which obstructed the discerning of him being removed),* and they [13] knew him; and he vanished *(or conveyed himself secretly)* out of their sight.

32. And they said one to another, Did not our hearts burn within us *(i. e. was there not in us a great warmth of affection),* while he talked with us by the way, and while he opened to us the Scriptures?

33. And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34. *(And heard them)* [14] saying, The Lord is risen indeed, and hath appeared to Simon.

35. And they told *(them)* what things were done in the way *(to Emmaus),* and how he *(the Lord)* was known of them in breaking of bread.

36. And as they thus spake, Jesus himself stood in the midst of them, and said to them, Peace be to you.

37. But they were terrified and affrighted, and supposed that they had [15] seen a spirit *(rather than a real body, because they knew not how he came in to them).*

38. And he said to them, Why are ye troubled? and why do *(such)* thoughts arise in your hearts?

* Apol. cap. 47.

39. Behold my *(pierced)* hands and feet, *(and see)* that it is I myself *(that speak to you):* [16] handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40. And when he had thus spoken, he shewed them his hands and his feet.

41. And while they yet *(firmly)* believed not for joy, and wondered *(how this could be, thinking it was too good to be true, and rather might be a pleasant dream,* Psal. cxxvi. 1.) he said to them, Have ye here any meat?

42. And they gave him a piece of broiled fish, and of a honeycomb.

43. And he took it, and did [17] eat it before them *(for farther confirmation to them that he had a real body).*

44. And he said to them, These *(things)* are *(done according to)* the words which I spake to you, while I was yet with you, that all things must be fulfilled which were written [18] in the law of Moses, and in the prophets, and in the Psalms, concerning me.

45. Then *(by the special operation of the Holy Ghost)* [19] opened he their understandings, that they might understand the Scriptures *(concerning his death and resurrection, which as yet they knew not,* John xx. 9.)

46. And said to them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem *(i. e. that all men should be called to repent,* Acts xvii. 30. *and to believe in him, for the remission of their sins).*

48. And ye are *(to be)* [20] witnesses of these things.

49. And, behold, *(in pursuance of that end)* I *(shall shortly)* send the promise of my Father *(i. e. the Holy Ghost promised by him,* Joel ii. 28.) upon you: but tarry ye in the city of Jerusalem, until ye be endued with *(this)* power from on high. (Isa. xxxii. 15.)

50. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51. And it came to pass, while he blessed them, *(that)* he was parted from them, and *(was)* carried up into heaven.

52. And they worshipped him, and returned to Jerusalem with great joy:

53. And *(they)* were [21] continually in the temple *(at the hours of prayer),* praising and blessing God. Amen.

ANNOTATIONS ON CHAP. XXIV.

[1] Ver. 1. ΚΑΙ' τινες σὺν αὐταῖς. *And some other women of Jerusalem with them.*] Viz. *Joanna and* Μαρία τοῦ Ἰακώβου, *Mary the mother of James,* as we read Mark xv. 40. So in Herodotus Ἄδραστος ὁ Γορδιέω τοῦ Μιδέω, *Adrastus the nephew of Gordius and father of Midas:* in Ælian,* Ὀλυμπίας ἡ Αλεξάνδρου, *Olympias the mother of Alexander;* and in Stephanus,† ἡ δὴ πόλις ἀπὸ Δαιδάλου τοῦ Ἰκάρου ἡ ἐν Λυκίᾳ, *a city in Lycia, built by Dædalus, the father of Icarus:* so Acts vii. 16. παρὰ τῶν υἱῶν Ἐμμὸρ τοῦ Σύχεμ, *of the sons of Emmor, the father of Sychem,* for so he was.

[2] Ver. 12. Πρὸς ἑαυτὸν θαυμάζων, *Wondering in himself.*] So Luke xviii. 11. πρὸς ἑαυτὸν προσηύχετο, *he prayed by himself.*

[3] Ver. 13. Δύο ἐξ αὐτῶν, *Two of them.*] Not of the apostles, for these two returning told what passed betwixt Christ and them to the eleven apostles, ver. 33. 35. but two of the rest that were with them, ver. 9. 33. The village Emmaus, to which they were going, was not that Emmaus near Tiberias, so called from the hot baths there, for that was in Galilee; but a village in the tribe of Judah, sixty furlongs from Jerusalem, say St. Luke and Josephus;* thirty, saith his translator.

[4] Ver. 16. Οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο, *But their eyes were held.*] That they knew him not might be, not because their eyes were held by a miracle, but because he appeared to them, ἐν ἑτέρᾳ μορφῇ, *in another form or shape,* than that which formerly he had when he conversed with them, Mark xvi. 12. and which when they knew him might be changed; for that their eyes did not perceive him, through grief, as Mr. Le Clerc conjectures, is not very likely, for though they were sad, (ver. 17.) we read not that they wept; and seeing it elsewhere said, that the Lord opened the eyes of Balaam *to see the angel,* Numb. xxii. 31. and the Lord *opened the eyes of the young man to see chariots of fire,* 2 Kings vi. 17. and the Lord *opened the eyes of the host of the king of Syria,* ver. 20. which was withheld from seeing, or struck blind, ver. 18.—I say, seeing in all these cases doubtless an extraordinary power was exerted, I believe rather according to the plain import of the words, that God withheld the eyes of Hagar from seeing the well, and then *opened her eyes,* Gen. xxi. 19. by taking away that impediment, and that here Christ some way withheld their eyes from perceiving him, and then removing that impediment opened their eyes that they knew him.

[5] Ver. 17. Τίνες οἱ λόγοι οὗτοι; *What manner of communications are these?*] Christ asks, saith Woltzogenius, not because he knew not what they said, for what could he be ignorant of, who knew men's hearts and reins? but to give them an occasion to begin the discourse.

[6] Ver. 18. Σὺ μόνος παροικεῖς ἐν Ἱερουσαλὴμ; *Art thou only a stranger in Jerusalem?*] Παροικεῖν here may signify to be "extra patriam," *one of another country,* and, as so, a stranger to the affairs of Judea and Jerusalem. So the seed of Abraham were πάροικοι ἐν γῇ ἀλλοτρίᾳ, *strangers in another country,* Acts vii. 6. Moses was πάροικος, *a stranger in the land of Midian,* ver. 29. the gentiles, not yet called to be fellow-citizens with the saints, are ξένοι καὶ πάροικοι, *strangers and aliens,* Eph. ii. 19. and, according to this metaphor, the patriarchs are said παροικεῖν, *to sojourn in the land of promise, as in a strange country,* Heb. xi. 9. the Christians to live in this world, ὡς παροίκους, *as strangers and pilgrims,* 1 Pet. ii. 11. the time they spend here is the time παροικίας αὐτῶν, *of their sojourning,* 1 Pet. i. 17. So also the philosophers† held, that heaven was their own country, that they were τῆς πόλεως τῆς ἀνωτάτης πολῖται, *citizens of the city above, and strangers* in this world: hence any one, who is ignorant of what is done in any place, is styled a stranger in it: so Antoninus ‡ saith, they are ξένοι κόσμου, *strangers in the world, who knew not what is done in it:* and Cicero § speaks thus to

* Var. Hist. lib. xiii. cap. 30. † Voce Δαίδαλα.

* Ἀμμαοῦς ἀπέχειν τῶν Ἱεροσολυμῶν σταδίους ἑξήκοντα, De Bello Jud. lib. vii. cap. 27. p. 983.

† Annot. lib. iii. §. 11. ‡ Anton. lib. iv. §. 29.

§ Ad Atticum, lib. iv. n. 13. lib. vi. n. 33. See Orat. 38. n. 24.

Atticus, *I desire thee* "ne illuc hospes veniam," *that I may not come thither as a stranger;* that is, as ignorant of things done there: and again, *it is something for him that comes to Rome,* "non esse hospitem et peregrinum," *not to be ignorant of what is done there;* and, in his familiar epistles, he writes for instructions in what is done in the commonwealth, "Ne hospes planè veniam,"* *that he might not come thither as a stranger.* So here, *Art thou a stranger? i. e.* Art thou ignorant of things well known to all that dwell at Jerusalem?

[7] Ver. 20. Εἰς κρίμα θανάτου, *To the sentence of death.*] So 1 Kings iii. 28. All Israel heard τὸ κρίμα τοῦτο, *this judicial sentence of king Solomon:* τὸ κρίμα τοῦ Μωὰβ, is *God's sentence against Moab,* Jer. xlviii. 46. and τὸ κρίμα Βαβυλῶνος, his *sentence against Babylon,* li. 9. *Let my sentence* τὸ κρίμα μου, *come forth from thy presence,* saith the Psalmist, xvii. 3. (See the note on Rom. iii. 4.)

[8] Ver. 25. *O fools!*] Hence note, that the command, Matt. v. 22. is not always transgressed by this expression; but only then, when it is used without cause, from an undue commotion of spirit, or a mind evilly affected towards our brother.

[9] Ver. 27. Καὶ ἀρξάμενος ἀπὸ Μωσέως, &c. *And beginning from Moses, he expounded the things concerning himself.*] If the things concerning him relate to his sufferings and future glory, mentioned in the preceding verse, we may hence learn, that the Mosaical sacrifices, and especially the solemn anniversary expiation, typified the sufferings of Christ; as also did the oblation of Isaac, and the lifting up of the brazen serpent.

[10] Ver. 28. Προσεποιεῖτο πορρώτερω πορεύεσθαι, *He made as if he would have gone farther.*] Yea, perhaps he would have done so, had they not been urgent with him to abide with them, ver. 29. or he seemed to them by continuing on his course to be willing so to do: so Mark vi. 48. ἤθελε παρελθεῖν αὐτοὺς, *he would have passed by them:* not that Christ intended this, but that he seemed to them by continuing his course on the sea to be willing so to do: here therefore was no dissimulation in Christ; but only in the disciples and apostles a mistaken conjecture from his walking. Now, though words ought to be the certain interpreters of our minds; and therefore ought not to be used so as that we may be deceived by them; yet walking hath no certain signification, nor was instituted to be a certain indication of the mind, and so there seems here to be no just occasion for the long discourses, which some hence make of lying, simulation, or dissimulation; here being no instance of that kind.

[11] Ver. 29. Καὶ παρεβιάζοντο αὐτὸν, *And they constrained him, saying.*] They laid this constraint upon him only by their earnest desire: so Lot, κατεβιάζετο, *constrained the angels* to lodge with him, Gen. xix. 3. so Jacob constrained Esau to accept his presents, Gen. xxxiii. 11. so Judg. xix. 7. 2 Kings ii. 17. v. 16. Matt. xi. 12. Luke xvi. 16. Acts xvi. 5. see note on Gal. ii. 14.

[12] Ver. 30. Λαβὼν τὸν ἄρτον εὐλόγησε, καὶ κλάσας ἐπεδίδου αὐτοῖς, *He took bread, and blessed it, and brake, and gave it to them.*] This he did, say the papists, when he celebrated the sacrament, Luke xxii. 19. therefore here also he celebrated the sacrament, though in bread only. This he did, say I, when he fed the four and five thousand; for then ἄρτους εὐλόγησε καὶ κλάσας ἔδωκε, *he blessed the bread, and, breaking it, gave it to his disciples* to give to the multitude: (Matt. xiv. 19. Mark vi. 41. viii. 6.) and will they say, that then also he celebrated the sacrament before the institution of it? 2. To make of bread a sacrament, it is absolutely necessary, according to them, that Christ should say, *This is my body,* which here he said not; if they rejoin, that this is to be understood, I say, with as much reason, that *wine,* the usual concomitant of a supper, is to be understood; and so here will be no example of *communicating in one kind.* 3. If Christ here celebrated a sacrament without wine, he also consecrated without wine; which yet the papists say is never to be done.

[13] Ver. 31. Καὶ ἐπέγνωσαν αὐτὸν, *And they knew him.*] Christ having now removed the obstruction from their eyes; for he would conceal himself from them for a season, that he might more freely discourse with them; when he had done that sufficiently, he would be known to them, for the confirmation of their faith. And, when they had obtained the certain knowledge of him, ἄφαντος ἐγένετο, *he withdrew himself again out of their sight,* either by a sudden change of place, or by a cloud cast over his body: whence we can no more argue, that he had only an airy body, than that he had the like when ἐκρύβη, *he hid himself, passing through the Jews, when they were about to stone him,* John viii. 59. Where this word is used of Pelops in Pindar,* it signifies one that was lost, and no where to be found, though much sought after by the men his mother sent to look after him; and I grant to Mr. Clerc, that a man may be lost, and not found by them that seek after him, without a miracle, but ἄφαντος ἀπ' αὐτῶν ἐγένετο, *he became invisible to them,* or disappeared from them, seems to carry the matter higher, though it may be otherwise.

[14] Ver. 34. Λέγοντας, *Saying.*] They found the eleven, saying at their very entrance, *The Lord is risen,* or those that were with them, ver. 33. thus greeting them before they could speak.

[15] Ver. 37. Ἐδόκουν πνεῦμα θεωρεῖν, *They supposed they saw a spirit.*] *i. e.* A phantasm, or a spirit assuming the shape of Christ, and appearing to them in it; *viz.* because they heard no noise of any doors opening, or of feet moving towards them: and so, though they doubted not of Christ's resurrection, (ver. 34.) yet might they, for these reasons, doubt of this appearance of him in the midst of them without knocking at the door for entrance, or giving any indications of his coming to them.

[16] Ver. 39. *See my hands and feet,* ψηλαφήσατέ με, *handle me.*] Christ proves that he had a true body from the evidence of their sight and touch: and the apostles testify to the truth of the resurrection of his body, as being that which *their eyes had seen, and their hands had handled,* 1 John i. 2. Therefore those senses must be sufficient to testify the truth of any body, and much more the truth of the substance of bread remaining after the sacrament, confirmed also by the taste and smell; and the denial of this must render the argument of Christ here, and the testimonies of the apostles, infirm: our Saviour goes on in confirmation of the same thing, by saying, *A spirit hath not*

* Lib. ii. n. 21.

* Olymp. 1. 72.

flesh and bones, as ye see me have. Now certain it is, that our Lord's argument must be firm; it therefore must be certain, that evil spirits cannot assume such a body as will not yield unto the touch, but only a mere phantom, or an aerial appearance of a body, which cannot cheat the touch and eyes of men. And, 2. that good spirits, if they can assume a more solid body, yet cannot put illusions upon men in things belonging to their faith, or be sent by God for such ends.

[17] Ver. 43. *He did eat before them.*] Not to satisfy any hunger his body could have after his resurrection, but to prove to them that his body was truly raised; and seeing it cannot be supposed, that Christ in this action designed any illusion, it follows from his truly eating, that his body had those parts by which meat is chewed, and a stomach to receive it.

[18] Ver. 44. *All things must be fulfilled which are written* ἐν τῷ νόμῳ Μωσέως, καὶ προφήταις, καὶ Ψαλμοῖς περὶ ἐμοῦ, *in the law of Moses, and in the prophets, and the Psalms, concerning me.*] This division of the books of the Old Testament obtained in our Saviour's time, as Josephus* witnesseth, who saith, *We have only twenty-two Divine books; of which five are the books of Moses, thirteen the writings of the prophets, four contain hymns to God and documents of life;* of which hymns the Psalms obtained the first place.

[19] Ver. 45. Τότε διήνοιξεν αὐτῶν τὸν νοῦν, &c. *Then he opened their minds, that they might understand the Scriptures.*] It is one thing to open τὰς γραφὰς, the Scriptures themselves, or to explain them; and another, to open their understandings to perceive them; Christ did the latter, probably by giving them now some first-fruits of that spirit of prophecy, which fell more plentifully on them at the day of Pentecost.

[20] Ver. 48. Ὑμεῖς δέ ἐστε μάρτυρες τούτων, *And ye are witnesses of these things.*] Christ's resurrection being a matter of fact, must be proved by the testimony of eye-witnesses, who, if they be honest men, and such as suffer the greatest prejudices in fortune, reputation, and life, for this testimony, we have the greater reason to believe it; for their honesty must render them unwilling to testify a falsehood; their interest and prudence would not suffer them, without any necessity laid upon them, to testify a lie; much more to testify the grossest falsehood to their utmost damage, and without any prospect of advantage: but farther, if they confirm this testimony by all kinds of signs, miracles, and wondrous powers, exercised by themselves and others, who embraced their testimony; if this was done in all places on all kinds of persons, for a whole age or ages, this renders it impossible they should thus attest a lie; and therefore Christ bids them stay at Jerusalem till they were thus empowered by virtue from on high to confirm this testimony, Acts i. 8.

Ver. 52. Προσκυνήσαντες αὐτὸν.] These words are rejected by Dr. Mills, though they are owned by Jerome, Theophylact, and all the versions, and wanting only in his imaginary old Vulgar.

[21] Ver. 53. Καὶ ἦσαν διαπαντὸς ἐν τῷ ἱερῷ, *And they were continually in the temple.*] Some, from these words, conceive they dwelt in some ὑπερῷον, *upper room*, or apartment of the temple, belonging to some priest or Levite, such as are mentioned 2 Kings xi. 2, 3. 2 Chron. xxii. 11, 12. But it is not easy to conceive, the Sanhedrin and rulers of the people would have permitted this; and yet notwithstanding all their hatred of and opposition to them, we never read they thus dislodged them: they therefore may be said to have continued *always in the temple*, as constantly resorting thither at the hours of prayer, as the sacrifices offered morning and evening are styled ὁλοκαυτώματα διαπαντὸς, *continual sacrifices*, 1 Chron. xvi. 40. 2 Chron. ii. 4. (See note on 1 Thess. v. 17. and Acts ii. 46.)

THE

GOSPEL OF ST. JOHN.

WITH ANNOTATIONS.

PREFACE.

BY way of preface to this Gospel, I shall endeavour to shew,

First, Against some ancient heretics and modern Socinians, that not Cerinthus, but St. John the evangelist, was the true writer of this Gospel.

Secondly, At what time he writ it, and upon what occasion. And,

Thirdly, Why Christ still speaketh in this Gospel, as one that did and could no nothing of himself, but acted all things by commission from, and by the authority and power of, God the Father. And,

§. 1. That not Cerinthus, but St. John the evangelist, was the true writer of this Gospel may be concluded,

First, From these words, xxi. 23. *Then went this saying abroad among the brethren, that that disciple should*

* Δύο δὲ μόνα πρὸς τοῖς εἴκοσι βιβλία,——καὶ τούτων πέντε μέν ἐστι Μωσέως. Προφῆται τὰ κατ' αὐτοὺς συνέγραψαν ἐν τρίσι καὶ δέκα βιβλίοις· αἱ δὲ λοιπαὶ τέσσαρες ὕμνους εἰς τὸν Θεὸν καὶ τοῖς ἀνθρώποις ὑποθήκας τοῦ βίου περιέχουσιν. Lib. i. contra Apion. p. 1036. F. G.

not die; ver. 24. *this is that disciple which testifies of these things, and wrote these things.* For (1.) hence it is evident, that he who wrote that Gospel was a disciple of our Lord, which Cerinthus never was. (2.) That he was that disciple *whom Jesus loved, and who leaned on his breast at supper, and who said, Lord, who is it that betrayeth thee?* ver. 20. Now this is the constant periphrasis of St. John the evangelist throughout this Gospel, *viz.* John xiii. 23. xix. 26. xxi. 7. the whole Christian world having still applied these sayings to St. John; who, being in this Gospel still mentioned by this periphrasis, and never by his proper name, as he is in the other evangelists, no better reason can be given of this, than that he was the writer of this Gospel, and therefore named not himself. And (3.) it was that disciple of whom the fame went abroad among the brethren *that he should not die:* now this was so constantly applied to St. John the evangelist, that some of the ancients declare he died not at all, but was translated; and others, that he only lay sleeping in his grave. (See Dr. Cave in the life of St. John, sect. 8, 9.) And it was he alone of the twelve apostles who tarried till our Lord came to the destruction of Jerusalem, which he outlived many years. (See note on xxi. 22.)

Secondly, For this we have the testimony of all the ancient fathers in the church, they all concurring in this as an unquestionable truth, that this Gospel was written by St. John, the apostle of our Lord. This follows from what hath been already proved in the general preface; *viz:* that the four Gospels were generally received by the universal church of God, as Gospels written by those authors whose names they bear. Add to this, that the Gospel of St. John was, saith Eusebius,* always reckoned among τὰς ἀναντιῤῥήτους γραφὰς, *the books not controverted among Christians.* And again, that the Gospel of John must be received as being *known to all the churches of the world;* and a third time, that this Gospel, with his first Epistle, was, without controversy, admitted both by the ancients and by those of his time. Irenæus † informs us, that Ἰωάννης ὁ μαθητὴς τοῦ Κυρίου, *John, the disciple of our Lord,* who leaned upon his breast, writ his Gospel at Ephesus. Clemens ‡ of Alexandria saith, Ἰωάννην πνεύματι θεοφορηθέντα, *that St. John being moved by an afflatus of the Spirit, writ* this *spiritual Gospel.* Origen § reckons the Gospel of St. John among the τὰ ἀναντιῤῥήτα, *the Gospels received without dispute by every church under heaven.* And Tertullian, among the apostles which instruct us in the faith, reckons St. Matthew and St. John; among the apostolical men that do it, Mark and Luke. (Contr. Marcion. lib. iv. cap. 2.)

Thirdly, They who ascribed this Gospel to Cerinthus were guilty of a great absurdity, as Epiphanius‖ observes; for how could those things be wrote by Cerinthus, which do, in direct terms, contradict his doctrine: he asserted, as Tertullian¶ and others of the ancients testify, the doctrine of the Ebionites, that Christ *was born as other men, and was a mere man without the Divinity;* whereas the author of this Gospel declares him to be the Word, which, *in the beginning, was with God, and was God;* and that *all things were made by him,* and not by a *virtue far separate and distant from God,* as, saith Irenæus,* Cerinthus held. Cerinthus therefore could not be the author of this Gospel, unless we will suppose that he forged a gospel under the name of an apostle, on purpose to condemn his own opinions. And this consideration is strengthened by the tradition of many of the primitive fathers and others, who say expressly, this Gospel was written by St. John the disciple of our Lord, to † *remove that error which Cerinthus had dispersed among men;* or that he writ it *against the doctrine of the Ebionites.*

And, lastly, whereas some Unitarians have the confidence to conclude this Gospel was written by Cerinthus, because he and his followers did use this Gospel, it appears from Irenæus ‡ and Epiphanius, that they did constantly reject it, and use only the Gospel of St. Matthew, and not that entirely.

§. 2. The other objections of the same persons against this Gospel are the fruits of ignorance. For whereas,

First, They say, that "the other evangelists agree, that immediately after his baptism our Lord was led into the wilderness to be tempted forty days; this forger of St. John's Gospel saith, the next day after (his baptism) our Saviour spake with Andrew and Peter, and the day after went to Galilee."

Ans. This is a miserable mistake, of the next day after the Baptist returned his answer to the pharisees inquiring who he was, and why he baptized, (John i. 29.) for the next day after Christ's baptism. The series of the story lieth thus; Christ, being newly baptized, goes into the wilderness, and leaveth John at Jordan on Judea side. In the time of our Lord's temptation, John, having finished his work at Jordan, goes over into the country beyond Jordan, out of the precincts of Judea, and into the Scythopolitan region, and baptized at Bethabara, at a water distinct from Jordan, and somewhat above it; thither some pharisees are sent to him by commission from the Sanhedrin, to inquire of the authority by which he baptized; the next day after they had made this inquiry, Christ cometh in sight, and John bears record to him; and the next day after that he renews his record, saying, in the presence of Andrew, *Behold the Lamb of God,* ver. 29. 37. and he, following Christ, finds out Simon, and bringeth him to Christ.

Obj. 2. "The other three evangelists suppose all along that our Saviour preached but one year, and therefore they reckon but one Passover, but (the pretended) St. John counts three years, and three Passovers before his death, which seems to be an unaccountable contradiction."

Ans. But here again we find nothing but mistakes: for none of the three evangelists suppose that our Saviour preached but one year. This, at the first, was the opinion

---

* Τὸ κατ' αὐτὸν εὐαγγέλιον ταῖς ὑπὸ τὸν οὐρανὸν διεγνωσμένον ἐκκλησίαις πρᾶτον ἀνομολογεῖσθαι— τῶν δὲ Ἰωάννου συγγραμμάτων πρὸς τῷ εὐαγγελίῳ, καὶ ἡ προτέρα τῶν ἐπιστολῶν παρά τε τοῖς νῦν καὶ τοῖς ἐπ' ἀρχαίοις ἀναμφίλεκτος ὡμολόγηται. H. Eccl. lib. iii. cap. 24. p. 94. 96.

† Lib. iii. cap. 1.

‡ Apud Euseb. H. Eccl. lib. vi. cap. 14.

§ Ibid. lib. vi. cap. 25. p. 226.

‖ Hær. 51. §. 4.

¶ "Cerinthus Christum hominem tantummodo sine Divinitate contendit." Lib. de præscript. C. Hieron. in Catal. Script. verbo Johannes.

* Lib. i. cap. 25.

† "Volens, per evangelii annuntiationem, auferre eum, qui à Cerintho inseminatus erat hominibus, errorem." Iren. lib. iii. cap. 11. p. 257. "Adversus Cerinthum aliosque hæreticos, et maxime tunc Ebionitarum dogma, consurgens." Hieron. Catal. Script. Catal. Procem. in Matt.

‡ Χρᾶνται γὰρ τῷ κατὰ Ματθαῖον εὐαγγελίῳ ἀπὸ μέρους, καὶ οὐχὶ ὅλῳ. Epiph. Hær. 30. §. 5. "Idem de Ebionæis dicit Irenæus; de Cerinthianis quod Marcum præferunt:" lib. iii. cap. 11. p. 258.

of the Valentinians,* and other gnostics, not of the apostles or evangelists, and it is confuted by Irenæus from the Passovers of St. John; though some of the fathers fell into the same error, not on account of these evangelists, but of the prophet Isaiah, saying, he was sent *to preach the acceptable year of the Lord*, Isa. lxi. 2. that is, the year of jubilee. (See note on Luke iv. 19.)

Secondly, Though the other evangelists mention expressly but one Passover at the close of Christ's life, of which they speak to shew he was the true paschal lamb; yet are they so far from contradicting, that they confirm St. John's account of more Passovers during the time of our Lord's preaching: for (1.) St. Matthew, xii. 1. St. Mark, ii. 23. St. Luke, vi. 1. speak of our Lord's disciples *plucking ears of corn on the sabbath-day, and rubbing them in their hands, and eating the corn;* whereas, till after the Passover was over, and the first-fruits' sheaf offered, which was always done the second day after the Passover, it was not lawful to eat either *parched corn or green ears*: (Lev. xxiii. 14.) this therefore is a sufficient indication of one Passover then past. And this is still clearer from the words of St. Luke, who says they did this ἐν σαββάτῳ δευτεροπρώτῳ, *on the first sabbath after the second day of the Passover*, or after the oblation of the first-fruits' sheaf (see the note there): so that Epiphanius† saith truly, ἵνα δείξῃ ἐντεῦθεν, *hence it is proved*, that not St. John only, but St. Luke, and the other evangelists, mention more than one Passover. St. John mentions another Passover, vi. 4. in these words, *and the feast of the Passover was near;* and then immediately follows the mention of the feeding five thousand people with five loaves and two little fishes; now this miracle is recorded Matt. xiv. 15. Mark vi. 35. Luke ix. 12. and so they all suppose our Lord was also preaching at this other Passover.

§. 3. As for the second inquiry, at what time, and upon what occasion, this Gospel was written by St. John, Irenæus saith only in the general, that *he writ his Gospel during his stay at Ephesus in Asia;* but whether he wrote it there before his banishment from thence by Domitian, or after his return from it, or in the isle of Patmos, to which he was exiled, he saith not. The fathers‡ of the fourth and fifth centuries do all agree, that he writ it either in that isle,§ or after his return from it, when he was ninety years old, saith Epiphanius;‖ when he was a hundred, saith Chrysostom:¶ so that according to the account of all these ecclesiastical writers, St. John must have writ this Gospel a considerable time after the destruction of Jerusalem.

And yet the latter writers and commentators upon this Gospel have almost generally gone off from this opinion, asserting that St. John writ this Gospel *in the*** *thirty-second or thirty-third year after our Lord's ascension.* And,

§. 4. Touching the occasion of the writing of it, St. Jerome * having told us that St. John writ this Gospel "rogatus ab Asiæ episcopis adversus Cerinthum, aliosque hæreticos," *at the desire of the bishops of Asia against Cerinthus, and the heresy of the Ebionites, who held that our Lord was a mere man;* "unde et compulsus est Divinam ejus nativatatem edicere;" *and so he was compelled to speak of his Divine original;* in which opinion most of the latter writers agree with him: he adds another cause of writing this Gospel, current before and in his time, *viz.* that† *having perused and approved the other three Gospels, he supplied what was wanting in them, especially as to what our Saviour did before John was cast into prison.* Accordingly Clemens of Alexandria and Eusebius say, that St. John observing that the other evangelists had written τὰ σωματικὰ, that is, the series of our Lord's generation, according to the flesh, he writ a spiritual Gospel, beginning from the Divinity of Christ, this being reserved for him, as the most excellent person, by the Holy Ghost. (See and compare Euseb. Hist. Eccl. lib. iii. cap. 24. with lib. vi. cap. 14.) And that he did this to supply those excellent discourses, and those signal miracles, which the other evangelists had omitted, seems manifest from the whole tenor of this Gospel.

§. 5. I proceed to the third inquiry, why Christ still speaketh in this Gospel, as one who did and could do nothing of himself, but acted all things by commission from, and by the power and authority of, God the Father.

This is a matter of very great importance; for it is observable, that whereas Crellius, in his book de uno Deo Patre, sect. 2. reckons up thirty-six arguments against the Divinity of Christ; and Woltzogenius, in his Præparatio ad utilem lectionem librorum Novi Testamenti, reckoneth up sixty against it; one half of them are taken from some passages of this Gospel. And the same author, in his prolegomena to this Gospel, saith, that *in no writing of the evangelists, or apostles, are there more arguments against the Divinity of Christ, than in this Gospel.* Nor have I yet been so happy as to see one author, who hath given sufficient, clear, and satisfactory answer to the arguments produced from this Gospel against that necessary article: I could heartily wish that men so skilled in the controversies betwixt us and the Socinians, as Dr. Edwards, of Jesus College, is, would rather give us a clear answer to the arguments of Crellius de uno Deo Patre, against the Divinity of Christ, which is too much wanted, than furnish us with *antidotes against Socinianism*, by producing arguments against it, whilst that and such-like books, unanswered, seem to be *antidotes against antidotes.*

I have endeavoured in my annotations on this Gospel to do this, by asserting that our blessed Lord did execute his prophetic office by virtue of that unction of the Holy Ghost, which he received at his baptism; and that all the things, which the Socinians urge from this Gospel as arguments against his Divine nature, were spoken by him as acting in

---

* Καὶ ὅτι τῷ δωδεκάτῳ μηνὶ ἔπαθεν, ἑαυτῷ ἐπὶ, βούλονται αὐτὸν μετὰ τὸ βάπτισμα αὐτοῦ κεκηρυχέναι. Lib. i. cap. 1. p. 16. "Uno enim anno voluit eum post baptismum prædicasse." Lib. ii. cap. 36. vide cap. 39.

† Hær. 51. sect. 31.

‡ Μετὰ τὴν αὐτοῦ ἀπὸ τῆς Πάτμου ἐπάνοδον, Epiph. Hær. 51. §. 12. p. 434. Martyrium Timothei apud Photium, p. 1403. Athanas. Synops. Scrip. Suidas in voce Johannes. Præfatio ad Joannem apud Augustinum.

§ In Patmos, Dorotheus in vita apostol.

‖ Hær. 51. ubi suprà. See note on Heb. iv. 3.

¶ Serm. de Sancto Johanne Ap. tom. vi. p. 505.

** Isidore lib. de Sanctis N. Testamenti. Beda, Euthymius, Theophylact, Nicephorus.

* Verbo Johan.

† "Sed et aliam causam hujus Scripturæ ferunt, quod cum legisset Matthæi, Marci, et Lucæ volumina, probaverit quidem textum historiæ, et vera eos dixisse firmaverit, sed unius tantum anni in quo et passus est, post carcerem Johannis, historiam texuisse——Superioris temporis, antequam Johannes clauderetur in carcerem, gesta narravit."

that office here on earth; not by an immediate efflux, or exertion of his Divinity, but by virtue of the Holy Ghost, conferred upon him without measure. And that I may not seem singular in this assertion, I shall strengthen it with the suffrage of some of our most able and judicious divines, and then confirm it from the plain testimonies of Scripture, and our Lord's own words. Now of those able and judicious divines, who concur with me in this notion, the first is Dr. Barrow, who, in his sermon on these words, Acts ii. 38. *Ye shall receive the gift of the Holy Ghost,* saith thus,* "The Holy Spirit not only conducted God our Saviour into his fleshly tabernacle, and, with unmeasurable communications of himself, did continually reside within him, but also did attend him in the conspicuous performance of innumerable miraculous works of power and goodness, exceeding not only any natural, but all created power: such as were, by mere word and will, healing the sick, and restoring the maimed, ejecting evil spirits, discerning the secret thoughts of men, foretelling contingent events, reviving the dead, raising himself from the grave; which works, some expressly, others by parity of reason, are ascribed to the Holy Spirit: *for if* (saith our Lord) *I by the Spirit of God cast out devils,* Matt. xii. 28. and God, saith St. Peter, *anointed him with the Holy Ghost, and with power,* Acts x. 38."

The second is the judicious Dr. Scott,† who speaks thus, "When Christ came down into the world, to transact personally with men, he generally acted by the Holy Spirit: for at his baptism we are told, *that the Holy Ghost descended on him in a bodily shape,* Luke iii. 22. upon which it is said, that he went away *full of the Holy Ghost,* Luke iv. 1. After which it is plain that it was by the Holy Ghost in him that he prophesied, and wrought his miracles; for so Isa. lxi. 1. the prophet attributes the whole prophecy of Christ to the Spirit of the Lord, which was upon him; and in Matt. xii. 28. our Saviour himself affirms, that *he cast out devils by the Spirit of God;* and therefore he saith that the Jews, by attributing his miraculous works to the devil, *blasphemed against the Holy Ghost,* Matt. xii. 31. because it was by the power of the Holy Ghost that he wrought them."

The last is Dr. Lightfoot, who, in his note on Mark xiii. 32. saith, "We must distinguish between the excellences and perfections of Christ, which flowed from the hypostatical union of the two natures, and those which flowed from the donation and anointing of the Holy Spirit. From the hypostatical union of the natures flowed the infinite dignity of his person, his impeccability, his self-sufficiency to observe the law, and to satisfy the Divine justice; from the anointing of the Spirit flowed his power of miracles, his foreknowledge of things to come, and all kind of knowledge of evangelic mysteries: those rendered him a fit and perfect redeemer; these a fit and perfect minister of the gospel."

To illustrate and confirm this assertion, let it be considered,

First, That Jesus Christ, while he was on earth, delivered all his doctrines and precepts in his Father's name, or as one sent from him, and authorized to speak what he delivered in his name, according to those words of his forerunner, *he whom God hath sent speaketh the words of God,* John iii. 34.

He himself often declares in express words, that he was come *in his Father's name,* John v. 43. that *the Father had sent him,* viii. 29. that *he came not of himself, but he sent him,* ver. 42. that *he came not to do his own will, but the will of him that sent him,* vi. 38—40. 57. that *the works which he did bare witness of him, that the Father had sent him,* v. 36, 37. that *he spake those things which he had heard of, and seen with, his Father,* viii. 26. 38. and that the Jews were guilty of a great sin, in that they *believed not in him whom the Father had sent,* v. 38. Of this doctrine he saith, *my doctrine is not mine, but his that sent me; and if any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself,* vii. 16, 17. (see the note there:) that he spake *not from himself, but from him that sent him,* ver. 18. that *as his Father had taught him, so he spake these things,* viii. 28. that he had told the Jews that *truth which he had heard of God,* ver. 40. that *the word which they heard was not his, but the Father that sent him,* xiv. 24. that *he had not spoken of himself; but the Father which sent him gave him commandment what he should say, and what he should speak: whatsoever he spake therefore, even as the Father said to him, so he spake,* xii. 49, 50.; and of his disciples he speaks thus to his Father, *I have given to them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou hast sent me,* xvii. 8.: from all which sayings he concludes, that *he that heareth me, heareth him that sent me;* and *he that believeth in me, believeth in him that sent me,* xii. 44. xiii. 20. Consider,

Secondly, That he preached his doctrines, and delivered his sayings to the world, by virtue of that Spirit with which he was anointed; so we learn plainly from those words of John the Baptist, iii. 24. *He whom God hath sent, speaketh the words of God; for God giveth not the Spirit by measure to him.* (See the note there.) So also he himself declares, in his first sermon preached at Nazareth after his temptations; for having read those words of Isaiah, lxi. 1. *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives—to preach the acceptable year of the Lord; he began to say to them, This day is this Scripture fulfilled in your ears,* Luke iv. 18, 19. 21.

Moreover, it seems essential to a prophet to act as he is moved, assisted, and incited by the Holy Ghost; for a prophet, saith Philo,* ἴδιον μὲν οὐδὲν ἀποφθέγγεται, *speaks nothing from himself, but all things from another:* no prophecy being, saith St. Peter, ἰδίας ἐπιλύσεως, *of the proper motion, or incitation of the prophets,* they speaking still as *they were moved by the Holy Ghost.* (2 Pet. i. 20, 21.) And it is essential to a prophet sent from God, and speaking in his Father's name, to speak that only which he had received from him, even as other prophets did, that is, by inspiration of the Holy Ghost; whence by this Spirit our great Prophet is said to be sanctified, or consecrated to his office, and sent into the world, (x. 36.)

Thirdly, The miracles he did on earth in confirmation of this mission and his doctrine, were also done by the assistance of the Holy Ghost. So we learn plainly from these

* Vol. iii. serm. 45. p. 524.

† Vol. ii. par. ii. cap. 7. p. 60, 61.

* Quis Rer. div. Hæres. p. 404.

words of the apostle Peter, Acts x. 37, 38. *Ye know how God anointed Jesus of Nazareth with the Holy Ghost, and with power* (or, with the power of the Holy Ghost), *who* (thereupon) *went about doing good, and healing all that were oppressed with the devil: for God was with him.* And Christ himself affirms in one place, that he did *cast out devils by the finger (i. e.* the power) *of God,* Luke xi. 20. and in another, that he did cast them out *by the Holy Ghost,* Matt. xii. 28. from the collation of which two places we may rationally conclude, that what he elsewhere saith, he did by the power of God, was done by the Spirit of God abiding in him: thus, when our Lord came from the wilderness, where he was tempted of the devil, he goes through all Galilee, *healing every disease and every malady in the people: and the fame of him goes out through all Syria: and they brought to him all sick people, and all that were taken with divers diseases and torments, and those that were possessed with devils, and those that were lunatic, and those that had the palsy; and he healed them,* Matt. iv. 23, 24. Now by what power he healed all these diseases and maladies, which raised this fame of him in Galilee, St. Luke insinuates, by saying, *He returned in the power of the Holy Ghost into Galilee, and the fame of him was spread throughout all that region,* Luke iv. 14.

Moreover, our Lord declares he did his miracles by *the Father abiding in him,* bidding the Jews believe his works, *that they might know and believe that the Father was in him, and he was in the Father,* John x. 37, 38. and chap. xiv. he proves, that *he is in the Father, and the Father in him; because* (saith he) *the Father that dwelleth in me, he doth the works,* ver. 10. and, ver. 11. he adds, *believe me that I am in the Father, and the Father in me; or else believe me for the works' sake.* Now these works being done, as hath been proved, by the Holy Ghost, it follows that he must be here said *to be in the Father, and the Father in him,* because the Spirit of the Father, styled *the power of the Most High,* Luke i. 35. resided in him without measure. And having promised to send the Holy Ghost upon them, and said they should *do greater works than he had done, because he went to the Father,* to send this promise of the Father, ver. 12. 17. he adds, ver. 20. *In that day ye shall know, that I am in the Father, and you in me, and I in you.* Now it is certain, that Christ was in his apostles by his Spirit abiding with them, (ver. 16.) and that they were in him by the same Spirit uniting them to their head Christ; (Eph. ii. 22. iii. 16, 17. iv. 16.) and therefore Christ must be here said to be *in the Father* by the Spirit of his Father: (see the note there, and see more proofs of this, note on John xvii. 19, 20. 22.) so that from these things I conclude, that Jesus Christ being then in the state of humiliation, and emptied of the form of God, acted, in things relating immediately to his prophetic office, not as God, but only as a prophet sent from God; not by the power of his Divine nature, but of that Spirit by which he was anointed and sanctified to that office: though being also God, of the same essence derived from the Father, he might do many other things by virtue of his Divinity; by that discerning what was in the hearts of all men; by that walking on the sea, and stilling the stormy winds with a word, which he did only in the presence of his disciples; and by that doing many other things of a like nature.

Moreover, his Divinity being part of that doctrine which he was to publish, he might upon occasion assert it, by saying, God was *properly his Father,* and he was properly his Son; and that *he and his Father were one,* and *that all men were to worship the Son even as they worshipped the Father;* with other things of a like nature, relating to his Divinity.

The objection of the Socinians against this hypothesis, is fully answered, note on Matt. iii. 16.

POSTSCRIPT.

I COME now to the chief controversy betwixt me and Mr. Whiston, which is concerning the time of Christ's preaching and his baptism.

He saith, prop. 8. That *the beginning of our Saviour's ministry, both as to preaching and miracles, commenced soon after that of John the Baptist, towards the beginning of the famous fifteenth year of Tiberius, long before his own baptism; i. e.* according to his computation, near two years before it.

Now to this proposition I oppose the contradictory assertion of Cyril of Jerusalem,* *viz.* That *Jesus Christ preached not before his baptism, but then only began to preach when the Holy Ghost bodily descended on him in the shape of a dove:* and this probably he might know from the tradition of the Jewish converts, who might be baptized with him. Agreeable to this assertion is that of Eusebius of Palestine,† That *our Lord beginning to be thirty, came to John's baptism,* καταρχήν τε ποιεῖ τηνικαῦτα τοῦ κατὰ τὸ εὐαγγέλιον κηρύγματος, *and from thence he began to preach the gospel.* Epiphanius,‡ who was born in Palestine, of Jewish parents, saith, That *our Lord came to the baptism of St. John the Baptist in the thirtieth year of his incarnation,* καὶ ἀπεντεῦθεν, *and from that time preached the acceptable year of the Lord.* And lastly, Irenæus saith,§ That *he neither could have disciples nor could teach before he began to be thirty,* "Magistri ætatem non habens;" but *then he came to his baptism,* "triginta quidem annorum existens, cum veniret ad baptismum, deinde magistri ætatem perfectam habens," *being then of perfect age to be a teacher.* And hence arose that canon‖ of the church, to ordain a presbyter τριάκοντα ὄντα ἐτῶν, *when he was thirty years old.* This being by all the fathers (one alone excepted) gathered, and thought certain, from St. Luke, that Christ came to his baptism when he was in his thirtieth year; see the note on Luke iii. 33. where this is proved, and the sense of the words of St. Luke is fully considered: and, saith Langius,¶ That *which hath this full consent of antiquity, and is agreeable to Scripture, is certainly the truth.*

Secondly, It is the express assertion of St. Luke, that the Baptist began his ministry in the fifteenth year of Tibe-

---

* Οὐ πρὸ τοῦ βαπτίσματος εὐηγγελίσατο——ἀλλὰ τότε ἤρξατο Ἰησοῦς κηρύσσειν, ὅτε κατῆλθεν τὸ πνεῦμα τὸ ἅγιον σωματικῷ εἴδει ὡσεὶ περιστερᾶς. Catech. 3. p. 21. B.

† Hist. Eccl. lib. i. cap. 10. ‡ Hær. 51. n. 24.

§ Lib. ii. cap. 39. ‖ Phot. Nomoc. p. 758.

¶ "Quod tanto omnium consensu approbatum, tanta antiquitate nititur, id, sine omni dubio, longe verissimum est, præsertim si non modo à Scripturarum veritate nihil plane dissentiat, sed etiam apprime cum illa conveniat."

rius; for then, saith he, *the word of the Lord came to him, and he came forth preaching the baptism of repentance,* Luke iii. 2, 3. and it is the general assertion of all antiquity, that Christ was baptized in the same year; it is therefore impossible that either John should so long begin to preach, or that Christ should preach so long as he saith he did, before his baptism. And,

Thirdly, That which Mr. Whiston offers from Eusebius* in favour of his opinion, is a perfect demonstration against it; for he saith, St. John writ his Gospel to supply the defects of the other evangelists, who had omitted *τὴν περὶ τῶν ἐν πρώτοις καὶ κατ' ἀρχὴν τοῦ κηρύγματος ὑπὸ τοῦ Χριστοῦ πεπραγμένων διήγησιν, the narrative of the things done by Christ at the beginning of his preaching:* now, saith the same Eusebius, in the same book, Christ beginning to be thirty years old, came to John's baptism, *καταρχήν τε ποιεῖ τηνικαῦτα,* &c. *and from thence he began to preach the gospel:* moreover, he makes the defect of the other evangelists to consist in this; that *they said nothing of the time of the beginning of Christ's preaching* (which, saith he, was from his baptism by John in Jordan), till after John's imprisonment; whereas the evangelist St. John begins there (*i. e.* at the beginning of Christ's preaching after his baptism), saying, *This beginning of miracles did Jesus;* and goes on through all the time of John's baptizing afterward, till his imprisonment, as he shews by saying, John was baptizing *in Enon, near Salim, for John was not yet cast into prison,* John iii. 23. Who sees not now that Eusebius places all the time of Christ's preaching, mentioned by St. John from the second to the fifth chapter, betwixt Christ's baptism and St. John Baptist's being cast into prison? Now this being the way that Jerome, Eusebius, and all the ancients, who undertook to answer the cavils of Porphyry and others, who questioned the truth of the Gospels, took to reconcile the evangelists in this matter, demonstrates that they knew and believed nothing of this new revelation, that our Saviour preached above two years before his baptism.

To proceed now to the arguments from Scripture concurring with the suffrage of antiquity, I assert,

First, That John the Baptist did see the Holy Spirit descending from heaven, and abiding upon Christ at his baptism. This is evident (1.) from the nature of the thing, it being almost inconceivable that there should be such a glorious opening of the heavens, and such a visible descent of the Holy Ghost in a bodily shape, and that he who stood by all the while, and saw Christ come out of the water, should not discern what was more visible, as being a more glorious appearance.

Secondly, This seems farther evident from the words following, *καὶ ἰδοὺ, and behold a voice from heaven, saying, οὗτος, This is my beloved Son;* for as, in the like case, *καὶ ἰδοὺ, and behold a voice out of the cloud, saying, οὗτος, This is my beloved Son, hear him,* Matt. xvii. 5. was an advertisement to the disciples present there, that God from heaven gave them this testimony concerning him who was transfigured before them: so the *καὶ ἰδοὺ οὗτος, and behold this,* &c. Matt. iii. 17. must be an advertisement to the Baptist, that he on whom the Holy Ghost thus descended was the Son of God. And hence John's testimony is thus related, i. 32—34. *He that sent me to baptize said, On whomsoever thou* (baptizing) *seest the Spirit descending, and abiding on him, he it is that baptizeth with the Holy Ghost; and I saw* (this) *and* (hearing also at the same time the voice from heaven, saying, This is my beloved Son) *I testified, that this is the Son of God.*

Nor is it any objection to the contrary, that St. Mark, i. 11. and St. Luke, iii. 22. give the words of the voice from heaven thus, *Thou art my beloved Son:* for as neither of them hath the advertisement to behold, which St. Matthew hath, so he that saith to another of Christ in his audience, *This is my beloved Son,* saith in effect to him, *Thou art so.*

Hence I infer, that the Baptist saw not the Holy Ghost descending upon Christ as a dove before Christ's baptism, and consequently, that his testimony of this matter, John i. 32. must relate to what he had seen at his baptism, since otherwise the Baptist must have seen him twice descending thus upon Christ, in the very same shape, and after the same manner; whereas if, by the first vision, the sign of the Messiah promised to him was so fully given him, that he declares that he had seen it, and by it was enabled to testify Christ was the Son of God, what need was there of a second vision, or to what end was it designed?

Secondly, There is no reason to say, that the Holy Ghost descended twice in the same shape, and with the same circumstances, from heaven upon Christ, as this opinion doth suppose, since by the first descent upon him he must be sufficiently sanctified, and consecrated to his office. Moreover, he speaks of himself, John iii. 17. as of one sent into the world by the Father, and therefore sanctified already, John x. 36. And the Baptist speaks of him not only as one who testified *what he had seen and heard* (at his baptism), but also as one *sent from God,* and filled with his Spirit above measure, and who had all things put into his hands, complaining that *no man received his testimony,* though God the Father had *set his seal* upon it, ver. 31. 34. Now is it reasonable to conceive, as Mr. Whiston's opinion forces us to do, that all this should be said by Christ, and by the Baptist, before that baptism in which alone the Father had declared him to be his beloved Son?

Obj. It is objected, that when Christ came to be baptized of John, he not only knew him, but speaks thus to him, *I have need to be baptized of thee, and comest thou to me?* Which words imply, not only his knowledge who he was, but also that he baptized as well as himself; yet, after his baptism was over, and not before, *Jesus went up out of the water, and the heavens were opened,* &c. Since then the Baptist said, *I knew him not,* but had this signal given me whereby to know him, *viz.* the descent and abode of the Holy Ghost, how comes he to be so well acquainted with him before his baptism, as the words above mentioned do imply?

Ans. 1. To this I answer, first, That as these words, *He it is that baptizeth with the Holy Ghost, and with fire,* do not intimate that Christ did then, or whilst he was on earth, do this, but only that he was to do it after his resurrection and ascension: (John vii. 39. Acts i. 5. 11. 16.) so the words of the Baptist, *I have need to be baptized of thee,* do not intimate the Baptist's knowledge, that Jesus then baptized (partly because it is not true, since Jesus baptized not

* Hist. Eccl. lib. iii. cap. 24.

whilst John was at Jordan, but only when he was baptizing at Enon, John iii. 23. partly because Jesus himself baptized not, but his disciples only, John iv. 2. and surely John, who had commission from God to use this baptism, and probably had baptized these disciples, could not need their water-baptism); they therefore only signify, that Christ was the person who should afterward baptize with the Holy Ghost and fire, and that John needed that baptism which would enable him to work miracles, and to speak with unknown tongues.

Ans. 2. Secondly, I answer, That John the Baptist, being filled with the Holy Ghost *from his mother's womb,* (Luke i. 15.) knew by the afflatus of that Spirit, that he who then came to him was the very person on whom the Holy Ghost should descend so gloriously, and on whom he should abide, that he might impart him to others, such matters being frequently imparted to holy prophets by an immediate intimation of the Holy Ghost. So Simeon being told, *he should not die till he had seen the Lord's Christ,* Luke ii. 26. had also an afflatus declaring to him, that our Lord was the Christ, ver. 27. 32. So Samuel being told by God, that on the *morrow a man should come to be captain over his people Israel,* 1 Sam. ix. 15. when Saul appears, had another afflatus, resembling that of the Baptist's here, *viz. Behold the man of whom I spake to thee,* ver. 17. In a word, the Baptist being moved to say, when he baptized with water, that *another was coming after him, who should baptize them with the Holy Ghost,* God tells him, that of this he should see an evidence by the visible descent of the Holy Ghost upon that person, who, from his fulness, was to impart of this Spirit to all believers; and, when our Lord came to be baptized, tells him again, *this was that very person.*

Ans. 3. Thirdly, It is not said, *I knew him not,* but οὐκ ἤδειν αὐτὸν, *I had not known him,* John i. 31. 33. and this is so said as to give us just reason to believe that this was said after our Saviour's baptism; for the words of the Baptist bear properly this sense, *And I had not known him, but that I came for this cause to baptize with water, that he might be made manifest to Israel* (by me): then follow the words of the evangelist, ver. 32. *And John bare record, saying, I saw* (Gr. have seen) *the Spirit descending from heaven like a dove, and it abode upon him* (which, as I have proved, the Baptist saw at his baptism), and no man can prove that he saw this before. Then follow again the words of the Baptist, ver. 33. *And I had not known him* (*viz.* by this sign of the Spirit's descending on him, *but* (that) *he who sent me to baptize with water, the same* (had) *said to me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he who baptizeth with the Holy Ghost.* Now why is the Baptist so particular in saying twice, that *he had not known him, except he who sent him to baptize had given him this sign;* if this sign had not been given him at his baptizing of Christ, but long before? Why doth he say, he came to baptize, *that he might be made manifest to Israel* (*viz.* by him baptizing); if he were not to be made manifest to him by his baptizing him, but long before? Why, lastly, should a thing of so great moment to the confirmation of Christ's mission, and the Baptist's testimony of him, at this descent of the Holy Ghost upon Christ in this manner, so long before his baptism, be never hinted in the least in any place of the New Testament, the Scripture being as silent in it as in the ascent of Christ into heaven after his baptism, which the Socinians have imagined? To make this farther evident, consider that the Baptist only saith in the other evangelists, ἔρχεται, *one cometh,* or, is coming *after me, who shall baptize you with the Holy Ghost;* but the evangelist St. John begins his testimony thus, *John bare record, and cried, saying, This is he of whom I said, He that cometh after me is preferred before me,* i. 15. Plainly, according to the observation of the ancients, beginning his testimony after Christ's baptism, whither the other evangelists had only brought him: for when St. Matthew had introduced John, saying, *One cometh after me,* &c. *whose fan is in his hand,* &c. he immediately adds, τότε, *then cometh Jesus to be baptized of John in Jordan;* the words, then, *this is he of whom I said this,* must intimate, that this was spoken after Christ's baptism, and not almost two years before it. Moreover, when the priests and Levites sent from Jerusalem to Bethabara beyond Jordan, where John was baptizing, asked him, Why he baptized? the Baptist answers, *I baptize with water; but there standeth* (Gr. ἔστηκεν, hath stood) *one among you, whom ye know not; he it is, who, coming after me, is preferred before me.* Now, first, when had Christ stood in the midst of them, but when he came from Galilee to Jordan, *to be baptized of John,* seeing we find not in all the evangelists, that Jesus ever went any whither but to a feast at Jerusalem, when he was twelve years old, till he went *from Nazareth to Galilee, to be baptized of John in Jordan?* Mark i. 9. Matt. iii. 13. Whereas the evangelist St. John represents him first at Cana, then going thence to Capernaum, as to his abode, then to the Passover, then to Samaria, which shews, that this was done after his baptism. Secondly, These words, *whom ye know not,* fairly intimate, that the Baptist then knew him, as also doth the demonstrative pronoun οὗτος, *that is he, who, coming after me,* &c. and the words spoken the next day, *This is he of whom I said, He that cometh after me is preferred before me;* which, as I have shewed, were then said, when Christ came to be baptized of John; whereas the Baptist saith, *I had not known him, had not God given me this sign of the descent of the Holy Ghost upon him,* to know he was that very person. And therefore, when Christ came to his baptism, God saith first to John by an afflatus, This is the very person on whom thou shalt see this sign, and then instantly, upon his baptism, affords it to him: moreover, the evangelist adds, *these things were done at Bethabara, where John was baptizing;* they therefore must be spoken before the Baptist left that place to go to Enon, and therefore after Christ's baptism; for that the Baptist ever returned afterward to Jordan, where Christ was baptized, we read not.

Obj. 1. Christ was then only baptized *when all the people had been so,* Luke iii. 21.

Ans. To this I answer, That Christ *was baptized of John in Jordan,* Mark i. 7. whereas John continued afterward at Enon, *and the people came and were baptized of him there,* John iii. 23. so that when St. Luke saith, *when all the people were baptized, Jesus was baptized also;* it is evident he meaneth only all the people then present, or baptized at Jordan by him, Matt. iii. 5, 6. And hence the Scripture makes an exact distinction betwixt John's baptizing at Jordan and afterward at Enon, and perhaps at other places, by saying, John x. 40. that Christ *went again*

beyond Jordan, to the place, ὅπου Ἰωάννης ἦν πρῶτον βαπτίζων, *where John was first baptizing,* making it evident that John still followed his office after he had baptized Christ, baptizing still in other places: false therefore is the inference from St. Luke's mentioning the imprisonment of John before he speaks of Christ's baptism, that our Saviour was baptized at Jordan at the conclusion of John's ministry, that being only the place of John's first baptism; after which he comes to Enon, in the half tribe of Manasseh, within the precincts of Samaria, and baptizeth; and the people come to him there and were baptized; *for John was not yet cast into prison,* John iii. 24. St. Luke therefore speaks of John's imprisonment by a long anticipation, that he might put all he had to say of the Baptist together; which, perhaps, St. John intended to intimate, by saying the Baptist *was not yet cast into prison.*

Obj. 2. All the other evangelists, after Christ's baptism, say nothing of him more, but that he was tempted in the wilderness; and then when John was cast into prison, ὑπέρστεψεν, he returned into Galilee, came to Nazareth, and so to Capernaum. (Matt. iv. 12, 13. Mark i. 14. Luke iv. 14.) Whence it seems to follow, that Christ was baptized but a little before John was cast into prison.

Ans. 1. But how much more natural is the observation of the ancients, that the evangelist St. John observing this, begins where they had ended, *viz.* at the first appearance of our blessed Lord after his baptism, John i. 29. and gave the testimony of him recorded ver. 15. and ver. 26, 27. a little before that?

Ans. 2. All the other evangelists speak only of the Baptist as the *forerunner* of Christ, or as one sent before him *to prepare his way,* and to preach the baptism of repentance to the people, πρὸ τῆς εἰσόδου αὐτοῦ, *before the entrance of Christ upon his office,* Acts xiii. 24. which, all these three evangelists having told us what he did, and by what arguments he enforced his repentance on them, they all immediately subjoin our Lord's coming to Jordan to be baptized of him, and the history of his ensuing baptism: the Baptist being therefore only his *forerunner* till Christ by his baptism was anointed with the Holy Ghost, and consecrated by this unction to his office, they had no more to say of the Baptist afterward; and so they only speak of what Christ began to say after that John was cast into prison, *viz. The time is fulfilled,* &c. Mark i. 14, 15. But the evangelist St. John speaks of the Baptist, not as the forerunner of, but as one sent to be a *witness to Christ,* i. 6. which he was enabled to be only by what he saw and heard at Christ's baptism, ver. 31. 33. before which time he only spake indefinitely of *one coming after him;* but when he had baptized him, he saith demonstratively, *This is he of whom I spake;* and therefore he had reason to speak of him as long as he bore witness of him, as he afterward amply did at Enon, and of our Lord's performances before John was cast into prison; they being also testimonies of Christ's mission, and that he was the Son of God, and yet entirely omitted by the former evangelists. And whereas,

Thirdly, It is said by the other evangelists, that *Christ returned again into Galilee;* this well agrees with St. John, saying, after he had ended his whole history of the Baptist, that Christ, ἀπῆλθε πάλιν, *went again,* or receded into Galilee, to avoid the fury of the pharisees, iv. 3. And it seems worthy of observation, that after Christ was baptized he came to Capernaum, saith St. Matthew, that what *was spoken by the prophet of the land of Zabulon and Nephthalim,* in the borders of which Capernaum lay, *might be fulfilled;* whereas, if Christ did what St. John mentions, chap. ii. before his baptism, he must have been there before, and probably have taken up his abode there, John ii. 12. and must have done many miracles there before; since, when he came to Nazareth, they spake thus to him, *What things we have heard done in Capernaum, do also in thy own country,* Luke iv. 23. and so he needed not to come thither again after his baptism to fulfil that prophecy.

Obj. 3. From the connexion of the words of St. Luke concerning Christ's temptation in the wilderness, iv. 1. with those following, ver. 13, 14. *And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him throughout all the region round about;* it is argued, that these two things must be immediately connected.

Ans. 1. This is said, not considering that both St. Matthew and St. Mark assure us, that this was only done *after that John was cast into prison;* which, as I have shewed already, was long after our Lord's baptism at Jordan.

Ans. 2. There is nothing more common in St. Luke than such connexion of things done a considerable time after one another: thus, when he had spoken of Christ's circumcision, he immediately speaks of his appearance at the temple when he was forty days old; and yet Mr. Whiston will have his flight into Egypt, and his return thence, to intervene. He introduceth John, saying, *I baptize with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose,* i. 16. and then follows Christ's baptism, ver. 21. and yet the Baptist tells us, *this was he* of whom he had said this, John i. 17. and so, according to the opinion of Mr. Whiston, he must have said this almost two years before our Saviour's baptism. Again, he speaks of the Baptist's imprisonment by Herod, iii. 20. before Christ's baptism; and yet it is certain that he could not baptize Christ in Jordan after he was in prison. In fine, having spoken of Christ's presentment in the temple after he was forty days old, ii. 39. he adds, ver. 40. *That the child, being filled with wisdom, increased and waxed strong in spirit,* which supposes him then of some years capable of wisdom.

Obj. 4. But, saith Mr. Whiston, this opinion that Christ was baptized before he did the things mentioned in the four first chapters of St. John, put a chasm of almost two years betwixt Christ's baptism and his return to Galilee after the imprisonment of the Baptist.

Ans. 1. It is somewhat surprising to find that, which hath been the observation of all the fathers, who have writ upon this subject, from Clemens Alexandrinus * to Theophylact, that is, for a thousand years, turned now into an objection; their observation is this—that the other evangelists have passed over all that our Saviour did after his baptism till John was cast into prison; but the evangelist St. John, passing by all that they had said of Christ to his baptism and temptation, begins where they left off, and having told

* Καίτοιγε μετὰ τὸ βάπτισμα οὐδὲν αὐτὸν ἀναγράφουσιν εἰρηκότα οἱ ἄλλοι εὐαγγελισταί· ἀλλὰ τὰ μεταξὺ σιωπήσαντες, τὰ μετὰ τὴν σύλληψιν Ἰωάννου γενόμενα τοῦ Χριστοῦ θαύματα λέγουσιν. Hom. xvii. in Joh. tom. ii. p. 624. Ὁ δὲ Ἰωάννης τούτοις μάλιστα ἐνδιατρίβει, &c. Ibid. p. 621. Vide Clem. Alex. apud Euseb. Hist. Eccl. lib. iii. cap. 24. Sophron. Præfat. in Joh. Hieron. voce Johannes. August. Præfat. in Johan. Et de consensu evangelist. lib. ii. cap. 18.

us of many things done after by Christ, he adds, that *John was not yet cast into prison;* clearly shewing, that, according to the tradition they had received, the evangelist speaks, in these four chapters, of what happened between the interval of Christ's baptism and St. John's imprisonment.

Ans. 2. Moreover, seeing there must be a like chasm of time in these evangelists, who speak not one word of Christ's leaving Nazareth till he came thence to be baptized of John; or of his preaching, miracles, or baptizing others before he was himself baptized, what absurdity is it to place this chasm after Christ's baptism, as the ancients do,* who also positively say, that *Christ preached not before he was baptized,* rather than, against the suffrage of all antiquity, to place it before his baptism? This will be farther evident from the words of St. Peter rightly interpreted, *viz. of those who have accompanied with us all the time that our Lord Jesus went in and out among us* (ἀρξάμενος ἀπὸ βαπτίσματος Ἰωάννου, he beginning so to do *from the baptism of John till the day that he was taken up from us), must one be chosen to be a witness of his resurrection,* Acts i. 20, 21. For (1.) I have proved, note on ver. 20. that *to go in and out* is to perform his prophetic office. (2.) Those words, *beginning from the baptism of John,* cannot be expounded truly of Christ's entrance on his office at the beginning of John's baptism; for then the Baptist could not be Christ's *forerunner,* nor could he represent Christ as one that was to come after him; nor could he say, he came to baptize, that *he might be made manifest to Israel,* seeing his preaching and his miracles, by which he manifested his glory, (John ii. 11. iii. 2.) according to the opinion of Mr. Whiston, must be done long before his baptism; and much less could St. Paul say so emphatically, that John was sent προκηρύττειν πρὸ προσώπου τῆς εἰσόδου αὐτοῦ, *to preach first the baptism of repentance to all the people of Israel before the entrance of* Christ upon his ministry; (Acts xiii. 24.) but, as Grotius truly saith, they are to be understood of the time, "ex quo Jesus fuit à Johanne baptizatus," *from Christ's being baptized by John;* for it is reasonable to conceive, St. Peter speaks of his baptism, of whose ascension he speaks in the same place, since otherwise the *terminus à quo,* the baptism, and the *terminus ad quem,* his ascension, will not respect the same person, it being, doubtless, Christ's ascension that is spoken of. In a word, if Christ preached two years before his baptism, he preached a year and a half before his *forerunner;* for it was only in the fifteenth of Tiberius, *that the word of the Lord coming to the Baptist, he went out and preached the baptism of repentance.* (Luke iii. 2, 3.) Now in this very fifteenth of Tiberius the baptism of Christ is placed by all the ancients, saying, that he was baptized *duobus Geminis consulibus,* which fixeth his baptism to that very year. And hence Mr. Whiston's inference, that St. John's preaching and Christ's must begin in the same year, is confirmed by all antiquity, declaring that Christ was baptized, and afterward began to preach, in the same fifteenth year of Tiberius; and the epocha of the Baptist's preaching ought to be made the beginning of the gospel; because, as St. Luke truly saith, John did εὐαγγελίζεσθαι τὸν λαὸν, *preach the gospel to the people,* he preaching *that men should believe on him that should come after him, that is, on Jesus Christ.* (Acts xix. 4.) He not only baptized with the baptism of repentance for the remission of sins, but pointed to the Lamb of God which *taketh away the sins of the world.* (John i. 29.) Now, this faith, and this remission of sins through the blood of Christ, are the two great doctrines of the gospel.

And whereas, to avoid the testimony of St. Luke, who, when he had spoken of Christ's baptism after the people were baptized, and the descent of the Holy Ghost upon him in the shape of a dove, and of the voice from heaven, saying, *Thou art my beloved Son,* which in St. Matthew and St. Mark are expressly said to follow Christ's baptism, immediately adds, *And Jesus himself began to be about thirty years of age;* Mr. Whiston saith, *This relates not to the time of his baptism, but of his ministry long before his baptism:* in this, as he contradicts all the ancients, so he makes St. Luke to relate first what happened at Christ's baptism, and, in his own opinion, at the end of the Baptist's ministry; and then, in the immediate ensuing words, to speak of what was done almost two years before; than which nothing can be more improbable. 2. They who refer the word ἀρξάμενος to the beginning of Christ's ministry or preaching, as some chronologers and others do, still refer it to his ministry after his baptism; so that Mr. Whiston is still left alone with his new notion of Christ's ministry long before his baptism, and his groundless distinction betwixt Christ's private and his public ministry, for which there is neither foundation nor colour in Scripture or antiquity. And, 3. whereas Mr. Whiston will not allow the word ἀρχόμενος to refer to Christ's years, but will rather have it to refer to κηρύξαι, or some such word, *i. e.* to a word not used, *i. e.* to a matter not so much as hinted by him, as I have in my note justified the Greek from the censure of the critics, and strengthened our version with the concurrence of all the Greek fathers who accord with it, and thence infer, that Christ was beginning his thirtieth year at his baptism: so it may be confirmed by the concurrence of Jerome,* and of all the ancient versions, with the sense of our translation.

Lastly, Whereas he cites, for confirmation of his opinion, the words of the Jews, saying, Luke xxiii. 5. *He stirreth up the people, teaching through all Judea, beginning from Galilee to this place;* and those of St. Peter, Acts x. 37. *The word which ye know was published through all Judea, beginning from Galilee, after the baptism which John preached:*

Ans. 1. I answer, that these words agree exactly with our hypothesis, who say, that after Christ's temptation, he returns to John, and receives his testimony, that he was the very person of whom he had before indefinitely spoken, yea, that he was *the Son of God,* John i. 34. which he had heard only at his baptism, and that he *was the Lamb of God that taketh away the sins of the world,* of all which things the other evangelists had given no account; then he goes into Galilee, manifesting his glory there; from thence to Jerusalem, then to Judea, where he baptizeth by

* Μετὰ τὸ βάπτισμα, φησὶ ὁ Ἰωάννης, τεθέαμαι τὸ πνεῦμα καταβαῖνον, &c. Chrysost. hom. xvii. p. 601. Πρὸ γὰρ τοῦ βαπτίσματος οὔτε σημεῖα ἐποίησεν, οὔτε ἐγνωρίζετο. Theoph. in Joh. cap. 1. 31.

* "Et ipse Jesus erat incipiens quasi annorum triginta." Hieron. Vulg. "Ipse vero Jesus erat quasi filius annorum triginta." Syr. "Et Jesus cœperat ingredi in tricesimum annum." Arab. "Et erat Jesus circiter triginta annos natus." Pers.

his disciples, as John did, into the faith of the Messiah, whose kingdom was shortly to be set up, and for which they were to prepare themselves by the baptism of repentance, and then again goes back to Galilee. (See the note on John iii. 22. 26.)

Ans. 2. St. Peter plainly saith, that this word was spoken by Jesus of Nazareth, (1.) when he had been *anointed by the Holy Ghost and power*, which after his baptism he was: for then *he returned from Jordan full of the Holy Ghost*, (Luke iv. 1.) *and into Galilee, ἐν δυνάμει τοῦ πνεύματος, in the power of the Spirit*, (ver. 14.) whereas before his baptism, nothing of this nature is said of him. (2.) That he is said to begin from *Galilee after the baptism which John preached, i. e.* after that baptism was concluded by the imprisonment of the Baptist. Now, though our Lord was baptized above a year before, and by his disciples did baptize after the manner of John; and to the same ends, whilst John himself continued so to do, and no longer; yet it was after the ceasing of the baptism of John, that he begins in Galilee to preach the kingdom of God, and declare that it was now coming. Thus St. Mark tells us, that *after John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, The time* (of the coming of the Messiah to erect it) *is fulfilled, and the kingdom of God is at hand; repent ye, therefore, and believe the gospel:* (Mark i. 14, 15.) and in like manner St. Matthew, that *from that time* (that the Baptist was cast into prison) *Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand.* (Matt. iv. 17.) The time before, recorded by the evangelist St. John, was spent in doing such miracles, and teaching such doctrines, as might prepare them to receive and believe in him, when he began to preach the doctrine of his kingdom, and to set it up. And hence we find, that though Christ had disciples or followers before, yet he had called none before to follow him, or be continually with him, as afterward he did, Matt. iv. 19. 21. Mark i. 17. 20. Here therefore seems to be a clear account of this whole matter; Christ cometh from Nazareth to Jordan to be baptized of John, that he might see the sign God had promised, and hear him styled from heaven *the Son of God;* and so by testifying these things might make him *manifest to Israel;* he hereupon declares what he had seen and heard, and so pronounces Christ *the Son of God:* then Christ goes on during the baptism of John at Bethabara, at Enon, and perhaps elsewhere, to work miracles, and to declare that *God had sent his Son to be the Saviour of the world* (but not yet saying that he was that Son), and by his disciples to baptize men as John did, to fit them for, and to prepare them to embrace, the doctrine of his kingdom, when it was to be set up. When therefore John was cast into prison, and so his ministry was finished, and gave place to that of Christ's; Christ goes into Galilee, and there begins to preach that doctrine, which was to commence at the cessation of John's baptism, and succeed to it: and therefore the three first evangelists, passing by what Christ did after his baptism to fit men for this kingdom, begin what they had farther to say of him when *Christ himself began* to preach the doctrine of that kingdom. And Christ himself saith, with relation to that epocha, *From the days of John the Baptist till now the kingdom of heaven suffers violence,* Matt. xi. 12. and Luke xvi. 16. *ἀπὸ τότε, From the time of John the kingdom of heaven is preached, and all men press into it.*

Note also, that whereas in the preface to the Gospel of St. John, I have said, *the Passovers during the time of our Saviour's ministry were but four,* I find now reason to conceive, with the right reverend bishop of Worcester, Dr. Allix, and Mr. Whiston, that they were five.

First, From our Saviour's baptism, which by the suffrage of all antiquity, was in the fifteenth of Tiberius, which began on the nineteenth of August, and so Christ's first Passover must begin in the same fifteenth of Tiberius, and so his last Passover, which according to the Greek chronicle of Eusebius was in the nineteenth of Tiberius, and according to Phlegon in the fourth year of the twenty-second Olympiad, must be his fifth Passover.

Secondly, Christ was baptized in the fifteenth of Tiberius,* *duobus Geminis consulibus, i. e.* C. Rubellio Gemino et C. Fusco Gemino Coss. He dying therefore in the nineteenth of Tiberius, must die, Servio Sulpitio Galba et L. Cornelio Sulla Coss. That is, in the fifth year following. And this I also gather from Dion,† who saith, that Tiberius died after twenty-two years, seven months, 7 Kal. April, or the twenty-sixth of March; Cn. Proculo et Pontio Negrino Coss. Now reckon the consuls backward to the nineteenth of Tiberius, and you come to Galba and Sulla.

CHAP. I.

1. [1] IN the beginning *(of the creation)* was the Word, and the Word was [2] with God, and the Word was [3] God.

2. The same was in the beginning with God: *(i. e. that Divine person of whom I am to speak, neither began to be when he was born into the world, nor when the world and all things in it were made; for he then was, and so was not a creature, but was God, of the same nature with him, though as to personality distinguished from the Father.)*

3. [4] All things were made by him; and without him was not any thing made that was made, *(whether it be in heaven or in earth, visible or invisible,* Colos. i. 16.)

4. In him was [5] life *(eternal, he having first brought it to light,* 2 Tim. i. 10. *promised it to those that believe in him,* John vi. 40. *purchased it by his death,* Rom. v. 21. *and being the giver of it);* and the *(doctrine of that)* life *(which he taught)* was the light of men *(directing them to it).*

5. And the light *(now)* shineth in darkness *(the ignorant and vicious world);* and the darkness comprehendeth it not; *(i. e. the lovers of darkness will not receive it,* John iii. 19.)

6. There was a man sent from God, whose name was John *(the Baptist).*

7. The same came for a witness, to bear witness of the Light *(this Word was to exhibit),* that [6] all men through *(that testimony of)* him might believe *(in him).*

8. He *(himself)* was not that Light *(which came into the world),* but *(he)* was sent to bear witness of that Light.

9. That *(person to whom he bare witness)* was the true Light, which [7] enlighteneth every man that cometh into the world.

* Euseb. Chron. Tertul. adv. Jud. cap. 8. † Lib. lviii. p. 732.

10. He was in the world *(from the beginning, preserving the men of it by his providence, and not leaving them without a witness of his care of them,* Acts xiv. 17.) and the world was made by him, *(so that all men might by his works discern his eternal power and Godhead,* Rom. i. 20.) and *(yet)* the world *(though that wisdom he had given them)* [8] knew him not. (1 Cor. i. 21.)

11. He came unto his [9] own *(people, the Jews, to whom he was sent),* and *(but)* his own received him not.

12. But as many as received him, to them gave he *(the)* [10] power *(or privilege)* to become the sons of God, *(by adoption to life eternal:* see note on Rom. viii. 23.) even to them that believe on his name:

13. Who were born *(to that inheritance),* [11] not of blood *(by circumcision rendering them the seed of Abraham),* nor of the will of the flesh *(by carnal descent from their parents),* nor of the will of man *(by his adoption),* but of *(the will of)* God, *(receiving us for his children through faith in Christ Jesus; for we are all the sons of God by faith in Christ Jesus,* Gal. iii. 26. *and by his Spirit sanctifying us: for as many as are led by the Spirit of God, they are the sons of God,* Rom. viii. 14.)

14. And *(that mortal men might attain this life)* the Word was made [12] flesh, and [13] dwelt among us (and we beheld his [14] glory, the glory [15] as of the only-begotten Son of the Father) *(i. e. his power in doing such works as none but he could do),* [16] full of grace *(to procure that pardon of sin and justification which the law could not give)* and truth, *(in opposition to those types and shadows of spiritual blessings, and good things to come, of which Christ exhibited the substance and the truth,* Heb. x. 1. *giving us an inheritance in the celestial Canaan, and an entrance into the true tabernacle,* ver. 19.)

15. John bare witness of him, and cried, saying, This was he of whom I spake, *(when I said)* He that cometh after me is *(to be)* preferred [17] before me; for he was before me *(both as to being and as to dignity).*

16. And of his fulness have all we received, and *(even)* [18] grace for *(according to the measure of the)* grace *(of Christ,* Eph. iv. 7.)

17. For the law was given by Moses, but grace and truth *(the grace of that gospel which is styled truth,* see note on Rom. ii. 1.) came by Jesus Christ.

18. *(Nor is there any other means of coming to the knowledge of the truth, and the enjoyment of that grace; for)* [19] no man hath seen God at any time *(i. e. as to his essence, or that glorious light in which he dwells, and to which no mortal eye can approach,* 1 Tim. vi. 16. *or as to any full discovery or perfect idea of his attributes);* the only-begotten Son, who is [20] in the bosom of the Father, *(i. e. most intimately acquainted with his secrets, and is the image of the invisible God,* Col. i. 15.) he hath declared him *(i. e. his will and attributes to us in the most perfect manner).*

19. And this is the record of John *(concerning Jesus, which he gave to him)* when the *(Sanhedrin of)* the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? *(i. e. art thou the Christ?)*

20. And *(then also)* he [21] confessed and denied not *(the truth);* but confessed, *(saying of himself)* I am not the Christ.

21. And *(when he had so said)* they asked him, What then *(art thou)?* Art thou [22] Elias *(the Tishbite, whom we expect to anoint him)?* And he said, I am not. *(Then they inquired farther,)* Art thou that prophet *(raised from the dead whom we expect?* Matt. xvi. 14.) And he answered, No.

22. Then they said to him, Who *(then)* art thou? *(tell us)* that we may give an answer to them that sent us. What sayest thou of thyself?

23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias, (xl. 3, 4.)

24. And they which were sent were of *(the sect of)* [23] the pharisees *(and so exact, as they supposed, in all the rites and traditions which ought to be observed).*

25. And they asked him *(therefore),* and said to him, [24] Why baptizest thou then, if thou be not the Christ, nor Elias, neither that prophet? *(or, by what authority doest thou this?)*

26. John answered them, saying, [25] I baptize *(you)* with water, *(to call you to repentance, as I was sent by God to do,* ver. 33.) but there standeth one among you, whom ye know not;

27. He it is, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose *(i. e. to whom I am unworthy to be a servant).*

28. These things were done in [26] Bethabara beyond Jordan, where John was baptizing.

29. The next day John seeth Jesus coming to him, and saith, Behold, *(here is)* the *(true)* [27] Lamb of God, that taketh away the sins of the world *(by making a full expiation for the guilt of them)!*

30. This is he of whom I said, After me cometh a man that is preferred before me; for he was before me.

31. [28] And I knew him not *(till God revealed it to me, or when I said this):* but *(knowing)* that he should *(suddenly)* be made manifest to Israel, therefore am I come *(came I first)* baptizing with water.

32. And John bare record, saying, I saw (Gr. *have seen)* the Spirit descending from heaven like a dove, and it abode upon him, *(and by this sign, given me of God, I knew him to be the Christ, from whom that Spirit should be derived on others,* ver. 26.)

33. And *(before)* I *(thus)* knew him not: but he that sent me to baptize with water, the same *(had)* said to me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he who baptizeth with the Holy Ghost.

34. And I saw, and bare record that this is the Son of God.

35. Again the next day after, John stood, and two of his disciples;

36. And looking upon Jesus as he walked, he saith *(to them),* Behold the Lamb of God!

37. And the [29] two disciples heard him speak *(this),* and they followed Jesus.

38. Then Jesus turned, and saw them following, and saith to them, What seek ye? They said to him, Rabbi, which is to say, being interpreted, Master, where dwellest thou *(that we may be there with thee)?*

39. He saith to them, Come and see. *(And)* they came and saw where he dwelt, and abode with him that day *(and the night following):* for it was about the tenth hour *(or four in the afternoon).*

40. One of the two, which heard John speak, and followed him, was [30] Andrew, Simon Peter's brother.

41. He first findeth his own brother Simon, and saith to him, We have found the *(promised)* Messiah, which is, being interpreted, the Christ.

42. And he brought him to Jesus. And when Jesus beheld him, he said, [31] Thou art Simon the son of Jona: thou shalt be called Cephas, which is, by interpretation, A stone, *(or, a rock, upon whose preaching the foundation of my church shall be laid;* see note on Matt. xvi. 18.)

43. The day following Jesus would go forth into Galilee, and *(as he was going, he)* findeth Philip, and saith to him, Follow me.

44. Now Philip was [32] of Bethsaida, the city of Andrew and Peter *(and so came next to be found by him).*

45. Philip findeth Nathanael, and saith to him, We have found him of whom Moses in the law, (Deut. xviii. 18.) and *(of whom)* the prophets, did write *(as of the Messiah, which was to come)*, Jesus of Nazareth, the son of Joseph.

46. And Nathanael said to him, Can there any good thing come out of *(such a wicked,* Luke iv. 28. *and despicable place,* see note on Matt. ii. 23. *as)* Nazareth? Philip saith to him, Come, and *(thou wilt)* see *(sufficient reason to believe there may).*

47. Jesus saw Nathanael coming to him, and *(instantly)* saith of him, Behold an Israelite indeed, in whom is no guile *(but plain honesty towards men, and sincerity of affection towards God)!*

48. Nathanael said to him, Whence knowest thou me *(so entirely as to pronounce thus of my inward man, seeing thou hast not before seen nor conversed with me)?* Jesus answered and said to him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee *(and this thou mayest believe, seeing I tell thee where thou wast, and how Philip called thee, though I never heard him call thee, nor saw thee there with my bodily eyes).*

49. Nathanael answered and said to him, Rabbi, *(this knowledge, so proper to a Divine person, convinceth me that)* thou art the [33] Son of God; thou art the King of Israel.

50. Jesus answered and said to him, Because I said to thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these *(stronger and more convincing arguments than these to confirm thy faith in this particular).*

51. And *(then)* he saith to him, Verily, verily, I say to you *(my disciples, That)* [34] hereafter ye shall see heaven open, *(as Jacob did,* Gen. xxviii. 12.) and the angels of God ascending and descending upon the Son of man *(i. e. such extraordinary signs of the Divine presence with, and his direction and assistance in, all my works and words, as Jacob had of God's presence with him, when he saw the angels ascending to receive God's commands, and descending to be with him, and direct him in his way).*

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. Ἐν ἀρχῇ ἦν ὁ λόγος. *In the beginning was the Word.*] Here note,

First, That ἐν ἀρχῇ, *in the beginning*, cannot here signify in the beginning of the gospel, but, as Grotius saith, it being taken from the word *berischeth*, Gen. i. 1. translated by the Septuagint, ἐν ἀρχῇ, must signify "cùm primum rerum universitas cœpit creari," *from the beginning of the creation*, as appears,

First, From the following words, declaring positively, that all things were made by the Word here mentioned, ver. 3. even *the world* itself, ver. 10. and negatively, that *without him there was not any thing made that was made;* which plainly shews, that the evangelist is here speaking of the creation, rise, or beginning, of all things created. And this interpretation is strengthened by all those other Scriptures, which speak of a glory this Word had with the Father *before the foundation of the world*, and represent him as one *begotten before the whole creation*, as being πρὸ πάντων *before all things:* so that they all were both at first created, and still subsisted by him, (Col. i. 15—17.) and that he *in the beginning framed the heavens and earth*, even those heavens and that earth that shall *decay and perish.* (Heb. i. 10, 11.)

Secondly, The Socinian gloss makes a very plain and flat tautology in the words of the evangelist: for the sense of them, according to it, must be this—that Christ was, when John Baptist preached that he was, or, which is all one, that he was when he was, or when he was preaching his own gospel. Now, how can it be worthy of an inspired apostle to assert, that the Word had a being when he began to preach, or when he was twenty-nine years old, that is, when the Baptist came to make him *manifest to Israel*, this being as true of any other man living, as of the Word, even of Judas who betrayed him, and of Pilate who condemned him, and being told as plainly by all the foregoing evangelists?

Thirdly, Can we imagine that the apostle, speaking of Christ as the Word, before he had begun his prophetic office, from which they do ascribe this name to him, and at the least as soon as he was made flesh, should constantly use this phrase, which belonged only to him as executing that office, and when, that office being ended, he assumed his kingly office, should again ascribe this title to him, by saying, *his name is the Word of God;* (Rev. xix. 13.) and yet in his large account of his prophetic office throughout this whole Gospel, he never should be once mentioned by him under that name or title, which then so properly belonged to him? And,

Fourthly, All the philosophers, who spake περὶ τοῦ λόγου, *of the Word*, spake of it as that *principle* καθ' ὃν ἀεὶ ὄντα, τὰ γινόμενα ἐγένετο, *by whom ever existing all things were made:* this was the doctrine of the Platonists, saith Amelius, as it was also of Zeno, who styles the Λόγος *Eternal*, and all the other heathens, who speak of this Logos; and of all those Jews, who spake of him in the language of Philo, as πρεσβύτατος, *the most ancient of all beings;* and of all those Targumists who tell us, the Word was made by the *Memra Jehovah, Word of God;* and as the Jerusalem Targum, that it was he who said to the world, *Let it be, and it was:*—I say, all these Jews and heathens could not understand the apostle otherwise than Amelius did, when he said, This barbarian hath placed the Logos ἐν τῇ τῆς ἀρχῆς τάξει καὶ ἀξίᾳ, *in the order and dignity of a principle by whom all things were made.*

Secondly, Note also from the same Grotius, that *to be in the beginning*, is, in the Hebrew language, put for being from eternity, for "sic mos est Hebræis æternitatem populariter exprimere," *the being in the beginning, and before the world was, importing a being before time, and therefore from eternity:* so Prov. viii. 23. *I was set up from ever-*

lasting, or ever the earth was, מראש מקדמי ארץ ἐν ἀρχῇ πρὸ τοῦ τὴν γῆν ποιῆσαι· Micah v. 2. *whose goings forth are,* mekedem, *from the beginning, from everlasting.* And *God that abideth* mekedem, Psal. lv. 19. Hab. i. 12. is ὁ ὑπάρχων πρὸ τῶν αἰώνων, *he that is from everlasting:* and so it may here signify, and, being spoken of him who was from eternity, must import.

Was the Word.] The plainest reason why this essential Son of God is styled the *Word,* seems to be this; that as our words are the interpretation of our minds to others, so was this Son of God sent to reveal his Father's mind to the world.

[2] *And the Word was, πρὸς τὸν Θεὸν, with God.* And, ver. 2. *he was in the beginning with God.*] Πρὸς Θεὸν, i. e. μετὰ Θεοῦ, Theophyl. that is, *reason was in God,* saith Mr. Le Clerc, but he gives no instance where the preposition πρὸς in the New Testament signifies *in;* whereas there be many instances where it hath the signification of παρὰ and μετὰ, *with,* as when it is said, Matt. xiii. 56. *his sisters* are πρὸς ἡμῶν, *with us;* Matt. xxvi. 18. *I keep the Passover* πρός σε *with thee;* Mark ix. 19. *How long shall I be,* πρὸς ὑμᾶς; *with you?* and, xiv. 49. *I was always* πρὸς ὑμᾶς, *with you:* see 1 Cor. ii. 3. xvi. 6. so in this evangelist: Eph. i. 2. πρὸς τὸν πατέρα, *with the Father:* so iii. 21. v. 14. And thus in Ignatius* Christ is mentioned as πρὸς αἰῶνων παρὰ πατρὸς ὤν, καὶ ἀφ' ἑνὸς πατρὸς προελθὼν, *being with the Father before the world, and proceeding from him alone.*

Nor will this phrase admit of either of the senses imposed on it by the Socinians; *v. g.* not of that, which saith, he was with God, that is, *he was known to God alone:* for (1.) this is not absolutely true, he being known before his prophetic office was begun to the angels, saying to the shepherds, Luke ii. 11. *To you is born this day a Saviour, which is Christ the Lord;* to the Virgin Mary, to whom the angel had revealed, that he was *the Son of the Highest,* one that should *sit on the throne of David,* and was to be called *Jesus,* Luke i. 30. 33. to Zachary, Joseph, Simeon, Anna, and the wise men. (2.) It is a gloss without example of any such import of the phrase, and without any probability; for who would think that, by saying only *Titius was with Sempronius,* I should mean that he was known to him alone? And (3.) this is as true of antichrist, of hypocrites latent among believers, of a secret thief, or murderer; but can it therefore properly be said, that they are with God? Wherefore this gloss being so plainly absurd, they fly to a second; *viz.* that Christ, before he entered into his prophetic office, was taken up into heaven, to be instructed in the mind and will of God, as Moses was into the mount, and upon that account it is here said that he was with God. But here lies the great difference betwixt Christ's supposed ascent to heaven, and that of Moses into the mount; that when Moses was called up into the mount, the people had public notice of it; and he took Aaron and his sons, and seventy elders of Israel with him, who saw the glory of God; (Exod. xxiv. 10.) and all Israel beheld *the glory of God,* as a devouring fire on the top of the mount; (ver. 17.) and after the forty days were over, it is said, that Moses came down from the mount, and the children of *Israel saw him with his face shining.* (Exod. xxxiv. 30.) Now, if Christ was taken up into heaven as Moses was into the mount, why was it not made public at that time? Why no witnesses? Why no appearance of the glory, to satisfy mankind of the truth of it? And yet we find, that when he was transfigured on the holy mount, he took Peter, and James, and John, with him, which circumstance is carefully mentioned by three evangelists; and Peter, who was one of the witnesses then present, lays great weight upon this being done in the presence of witnesses. *For* (saith he) *we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory.—And this voice which came from heaven we heard, when we were with him in the holy mount.* (2 Pet. i. 16—18.) Now let any one compare this with the account which they give of Christ's ascension into heaven; the transfiguration was intended only for a particular testimony of God's favour before his sufferings; but even in that he took care there should be very credible witnesses of it. And is it then possible to believe there should be such an ascension of Christ into heaven, for no less a purpose than to be instructed in his embassage, and to understand the mind and will of God as to his office; and yet not one of the evangelists give any account of the circumstances of it? They are very particular as to his birth, fasting, baptism, preaching, miracles, sufferings, resurrection, and ascension; but not one word among them all as to the circumstances of this his being taken up into heaven for so great a purpose. Now if it were necessary to be believed, why is it not more plainly revealed? Why not the time and place mentioned in Scripture, as well as of his fasting and temptation? Who can imagine it consistent with the sincerity and faithfulness of the writers of the New Testament, to conceal so material a part of Christ's instructions and qualifications, and to wrap it up in such doubtful expressions, that none ever found out this meaning till the days of Socinus? In a word, had either of these senses been intended by the apostle, why speaks he so obscurely, and says not, as the Socinians, that *he was taken up into heaven,* or was *known to God alone,* but so as to have given so great occasion to that dangerous error, as they supposed it, of all Christians before Socinus, that Christ had a being before the world, or before any thing that was made, and therefore could not be a creature? For the words following, *all things were made by him, and without him was not any thing made that was made,* must exclude him from being of the number of things made; and therefore evidence that he was so in the beginning with God, as to be before all created beings.

[3] *And the Word was God.*] He was so, say the Socinians, by office, not by nature, as being the legate and ambassador of God; but,

First, They have not yet, nor can they shew, that any thing is in the Scripture absolutely, and in the singular number, called God, for any other reason than that the Divine nature was imparted to it. It is said indeed of Moses, *Thou shalt be to Aaron* Beheloim, *in the place of God,* τὰ πρὸς τὸν Θεὸν, saith the Septuagint, *in things pertaining to God,* Exod. iv. 16. and vii. 1. God saith, *See I have made thee* Elohim, *a God to Pharaoh, viz.* by giving thee authority to speak unto him in my name; but then in

* Ep. ad Mag. §. 6, 7.

neither of these places is he called Jehovah, nor absolutely Elohim, but only with respect to Aaron and Pharaoh, to whom he was to speak God's message. Grotius saith, that the same person is styled *Jehovah* in the Old Testament, who, in the New, is styled an *angel;* and that the same person is sometimes called in the Old Testament an *angel*, and sometimes *Jehovah;* so also doth Mr. Le Clerc on Gen. xvi. 13. xviii. 1. xx. 1. but without just ground: for the angels being God's retinue, and always present with him when he made his glorious appearances, there is no reason to say the angel was God, because he appeared with him, or sometimes speaks or acts by his appointment, or in his presence; but only that God and his glorious angels appeared at the same time, and that they sometimes spake as from the Schechinah; *v. g.* Exod. iii. 2. we read that *an angel of the Lord appeared to Moses in the bush*, and St. Stephen saith, that *the angel of the Lord appeared to Moses in the bush*, Acts vii. 30. but neither of them say, that angel was Jehovah, or that the Lord was not present there himself; but, on the contrary, say expressly, that Moses *heard the voice of the Lord saying to him, I am the God of Abraham;* St. Stephen, Acts vii. 53. and St. Paul, Gal. iii. 19. say, *the law was delivered by the angels;* but hence it doth not follow, that any angel was so employed in the delivery of the law as to take upon him the person of God, or that any creature said, *I am the Lord thy God*, &c. And when it is said, that *some have entertained angels unawares*, Heb. xiii. 2. I own that Abraham and Lot did so; but hence it doth not follow, that any angel spake as if he were Jehovah, or that Abraham spake to them as such, or owned one of them to be the *Judge of the whole earth:* I rather think, with the Bishop of Ely, that it may be granted, that the three that appeared to Abraham were created angels; but then they appeared only as the retinue of the Schechinah, or Divine Majesty, styled the *Lord*, ver. 1. 13.: for after the same men, who came in, and did eat with Abraham, and rose from the table, were departed, (ver. 16. 22.) Abraham stands still before the Lord, that is, before the Divine Majesty, (ver. 1.) and styles him *the judge of the whole earth.* And this agrees well with the opinion of the Jews, who, as they acknowledge that the three men whom Abraham entertained were created angels, so also do they own, that there was then a separate appearance, or Divine Majesty, which talked with Abraham. And this takes off the observation of Crellius, and others in this place, that the name Jehovah is given to angels: for, according to this interpretation, the name Jehovah is not given to any of the three angels, which were entertained by Abraham, but only to the Schechinah, or Divine Majesty, which appeared with them, and spake to Abraham, from ver. 10. to 17. and to whom, after the departure of these three, one into heaven, and two to Sodom, Abraham still speaks to the end of that chapter. It was an angel of, or messenger from, the Lord, that spake to Hagar, Gen. xvi. as appears from his saying (not I, but) *Jehovah heard thy affliction;* when therefore we read, ver. 10. that *the angel of the Lord said to her, Multiplying, I will multiply thy seed*, it is to be understood thus—he said this to her in the name and words of the Lord, speaking not his own, but the Lord's words; and therefore R. Uziel here saith, *She gave thanks before the Lord, whose Word had spoken to her.* Thus Solomon sent to Hiram, saying, either by letters, as Hiram returned his answer *in writing*, 2 Chron. ii. 11. or commanding his servants to say in his name, *David my father;* for David was not the father of the messengers, and so they could not say, *My father.* So the centurion sent first *by the rulers of the Jews*, desiring Christ to heal his servant, and after, by other friends, saith to Christ, *I am not worthy that thou shouldest come under my roof; i. e.* he desires them to say these words as from him, Luke vii. 2. 10. these two are, by Le Clerc, produced as instances of messengers and legates, speaking as if they were the very persons from whom they were sent; whence he and others infer, that an angel sent from God may say, *I am Jehovah, I am the God of Abraham*, as Exod. iii. and *I am the Lord thy God, which brought thee out of the land of Egypt; thou shalt have no other gods but me;* whereas in truth they are but instances of messengers and friends, speaking in the name of them that sent them, the words which they had bid them say, as from them, and had put into their mouths; and so in like manner the words of the angel, speaking to Hagar, and others, what belonged to God alone, must only be the words which God had commanded them to say in his name, and as from him: and this is a sufficient answer to all that is produced by Grotius, Le Clerc, and the Socinians, to prove that angels, representing God, are sometimes styled Jehovah, and speak as if they were the Lord of heaven and earth, or the God of Abraham, Isaac, and Jacob.

Secondly, That the *Word* is here properly styled God, is evident from the context: for (1.) when it is said in the precedent words, *the Word was with God*, and when this is repeated in the following verse, the Socinians themselves own that the word God signifies him, who truly and properly is so. The apostle then must either understand the same God, as to essence, when he saith, *the Word was God*, or leave all Christians liable to a great and dangerous mistake, by reason of the ambiguity of his words. Moreover, the word God, in this chapter, is used eleven times in its proper sense; nor can one instance be produced from the whole New Testament, where, in the singular number, it is used in any other sense: is it then reasonable to conceive it is here used in that improper sense, in which it never is again once used throughout this Gospel, or the whole New Testament, rather than in that sense in which it is continually used in all other places?

Obj. Yes, say the Socinians, because it is here said, the same *was in the beginning with God?* whereas God, properly taken, cannot be said to be *with God*, that is, *with himself.*

Ans. But to this I answer, (1.) that nothing formally, and in the same conception, can be said to be with that which is one with itself; but yet that which is essentially the same, but hath this title from an internal relation to another, as being *God of God*, or as having the Divine essence communicated to it, may be said to be with him: for (1.) the wisdom of God is identically God, according to the old axiom, "quicquid est in Deo, est ipse Deus," *whatsoever is in God is God*, and yet παρ' αὐτῷ, *with him are wisdom and power*, saith Job xii. 13. *I was*, παρ' αὐτῷ, *with him*, says Wisdom, Prov. viii. 27. 30. *all wisdom is from the Lord, and* μετ' αὐτοῦ, *with him*, Ecclus. i. 1. Thus Philo*

* Apud Euseb. Præp. Evang. lib. vii. cap. 13. p. 303.

observes, that when God saith *he made man after the image of God*, Gen. i. 27. speaking ὡς περὶ ἑτέρου Θεοῦ, *as of another God, he speaketh of*, and πρὸς τὸν δεύτερον Θεὸν, ὅς ἐστιν ἐκείνου Λόγος, *to that second God, who is his Word.*

Secondly, The primitive fathers do very plainly and frequently say, that the Word was strictly, and from all eternity, in God the Father; and yet that, before the creation of the world, there was a προβολὴ καὶ ἀπόῤῥοια, *a projection, or efflux of this Word from the Father*, which made him Λόγος προφορικὸς καὶ προελθὼν, *a Word emitted, or coming forth from the Father;* but yet, because he came not so forth from him as to be separated from him, but was "semper apud Deum et nunquam separatus à Patre," *not separated from the Father*,* they thought it was here said, against the Valentinians, that he was *with the Father*. So Justin Martyr saith, he συνὼν, *was with the Father*, as being ἀπὸ τοῦ πατρὸς προβληθὲν γέννημα, *a progenies, projected from the Father*, Apol. i. p. 44. D. Ap. ii. p. 66. E. Dial. cum Tryph. p. 285. D. 359. A. 284. B. 357. A. So speaks Athenagoras, p. 10. C. D. and Theophilus, p. 100. B. making him from eternity Λόγος ἐνδιάθετος, *an internal Word*, and then saying that he was Λόγος ἐξερευξάμενος πρὸ τῶν ὅλων, *a Word emitted before all things:* and Tatian, that the Word which was ἐν αὐτῷ προπηδᾷ, p. 145.: and Tertullian speaks as of a time, *cum nondum Deus sermonem suum emiserat*, adv. Praxeam, cap. 5. 6. 8. adv. Hermog. cap. 18. 20. 45. and Lact. lib. ii. cap. 8. p. 177, 178. and lib. iv. cap. 6. p. 364—366. see Dr. Bull, sect. 1, 2.

Thirdly, This also is extremely evident from the third verse; whence ariseth this argument, *He that made all things is God*, in the proper acceptation of the word, Heb. iii. 4. but by the Word here spoken of were *all things made, and without him was not any thing made that was made: he in the beginning laid the foundations of the earth, and the heavens are the works of his hands*, Heb. i. 10, 11. *he created all things visible and invisible*, Col. i. 16. he therefore must be God in the proper acceptation of the word.

Fourthly, It is very manifest, that the apostle here designs to tell us what the Word was, and where, before he came into the world, and what and where he was when he came into the world, as may appear from comparing his words together, thus,

In the beginning was the Word, ver. 1.	*He came to his own*, ver. 11.
The Word was with God, ver. 1, 2.	*He dwelt with us*, ver. 14.
The Word was God, ver. 1.	*The Word was made flesh*, ver. 14.
He was in the world, ver. 10.	

And, lastly, whereas these words, expounded according to the Socinian sense, were utterly unintelligible to the Jews, and all the philosophers, who ever made mention of the Logos; according to our sense, which maketh the Word truly God, and a first principle of the creation, they agree perfectly with what they have asserted of the Logos. I say,

First, That they agree fully with the opinion of the Jews, nothing being more evident than that Philo † frequently styles the Λόγος God, and by the Targumist he is very often styled *God;* as when Jacob saith, in the Chaldee of Onkelos, Gen. xxviii. 21. *the Word of Jehovah shall be my God;* and Lev. xxvi. 12. *My Word shall be to you for God the redeemer*. And nothing is more frequent with Onkelos, and all the Targumists, than, for *Jehovah*, to put *the Word of Jehovah;* and of this Dr. Allix * gives above a hundred testimonies: from all which observations it is evident, that the evangelist used the language of his nation when he here said, *the Word was God.*

Secondly, They accord as fully with the doctrine of the ancient philosophers, who lived before the times of this evangelist. Thus Porphyry † saith, that Plato *extended the Divine essence into three hypostases*, the supreme God called *Optimus*, μετ' αὐτὸν δὲ καὶ δεύτερον δημιουργὸν, *and after him a second God, the maker of all things;* and Plato ‡ himself bids us swear by τὸν τῶν πάντων Θεὸν ἡγεμόνα —— τοῦ τε ἡγεμόνος καὶ αἰτίου πατέρα, *God, who is the governor of all things, and by the Father of him, who is the ruler and the cause.* Zeno § the stoic saith, *There be two principles of all things, matter, which is the patient*, τὸ δὲ ποιοῦν τὸν ἐν αὐτῷ λόγον Θεὸν, *and the efficient, God the Word, which, being eternal, goes through all matter, forming every thing.* And hence Amelius, ‖ having read these words of our evangelist, cried out, that the barbarian, by saying that this Logos was πρὸς τὸν Θεὸν καὶ Θεὸν εἶναι, *was with God, and was God, and that all things were made by him*, was of the same opinion with Heraclitus and Plato, who made him an eternal principle.

In a word, not only the orthodox but all the heretics did perfectly agree in this import, if Sandius ¶ may be credited, who saith expressly, that *all heretics agreed with the orthodox and catholics in this, that the Word was God, and was before all ages, and that the world was made by it.* And as for the orthodox, scarce is there any Christian writer of bulk, from Justin Martyr to the Nicene council, except Arnobius, who doth not insist upon this text as a plain proof of the Divinity of Christ.

[4] Ver. 3. *All things were made by him.*] The Socinian comment, which restrains *all things* here to *all things belonging to the gospel-state;* and saith, that all things were said to be made by him, *because all things were renewed*, i. e. *all believers were made new creatures by him*, is sufficiently refuted by what hath been already proved; *viz.* that this Word is here said to have been in the beginning, not of the new, but of the old creation, and that he was properly and truly God, and so the maker of all things in heaven and earth; and from the parallel places produced already, that God *made all things by Jesus Christ*, Eph. iii. 9. that he *created all things in heaven and in earth, visible and invisible*, Col. i. 16. that *by him God made the world*, Heb. xiii. that *he, in the beginning, laid the foundations of the earth, and the heavens were the work of his hands*, ver. 10, 11. and here, ver. 10. that *he was in the world, and the world was made by him*, even the world into which he came, which doubtless was the material

* Tertul. adv. Prax. cap. 8.

† Euseb. Præp. Evang. lib. iii. cap. 13. Leg. alleg. lib. ii. p. 76. Idemque dicit de Dei duabus Potentiis passim, nempe, earum unam Θεὸν, alteram Κύριον dici, de Somn. p. 357. F. de Vita Mosis, p. 517. F. de Victimis offerent. 661.

* So Onkelos, Exod. vi. Lev. viii. 19. xvii. 20. 46. Numb. xi. 20. xxiii. 11. Deut. i. 30. ii. 7. iv. 24. xxxii. 6. 8. Judgment of the Jewish Church, cap. 12. from p. 181. to 183.

† Apud Cyril. cont. Jul. lib. i. p. 34.

‡ Eph. vi. p. 1276.

§ Apud Laert. lib. vii. p. 519.

‖ Apud Euseb. Præp. Evang. lib. xi. cap. 19.

¶ Enucl. Hist. lib. i. p. 117.

world, that world which *knew him not:* and therefore could not be renewed by him.

In a word, all the ancient Jews and paraphrasts agree in the common interpretation of the words, *viz.* that the Word was the maker of the material world, and all things in it: this doctrine is taught very frequently by Philo,* that it was the Logos by which the whole world was made.

The Targumists† say it was this *Logos,* or *Memra,* which first said to the world, *Be, and it was, and which shall again cause it to cease to be;* it was the Word which created the world and man in it. And where it is said,‡ *God created the world,* it is usual for them to say, he did it *Bememrah, by his Word.*

This was taught by Aristobulus,§ a Jew, who lived in the time of Ptolomæus Philometor, as a doctrine received from Solomon, and delivered by him, Prov. viii. for he is represented by him there, αὐτῇ σοφίᾳ καὶ αὐτῷ Θεοῦ λόγῳ τὴν ἀρχὴν ἀνατιθεὶς τῆς τοῦ παντὸς συστάσεως, *ascribing the beginning of the frame of the universe to the wisdom and the word of God:* so that Eusebius‖ had just cause to say, that the Hebrews, κατὰ τὸν ἄναρχον καὶ ἀγέννητον τοῦ Θεοῦ τῶν ὅλων οὐσίαν, *after the essence of the God of all things, which was without beginning, and unbegotten, introduced a second essence and Divine power,* ἀρχὴν τῶν γενετῶν ἁπάντων, *which was the principle of all things that were made,* λόγον καὶ σοφίαν, καὶ θείαν δύναμιν αὐτὴν προσαγορεύοντες, *calling him the Word, and Wisdom, and a Divine Power. And that on this account the evangelical doctrine of St. John, renewing that of the prophets and his country,* ταύτῃ διασαφεῖ, *illustrates it by saying, In the beginning was the Word, and the Word was with God, and the Word was God; all things were made by it,* &c.

As for the heathen philosophers, they did so plainly agree in that of Plato, that the Logos was the αἰτία, *cause;* and that of Zeno, that he was τὸ ποιοῦν, *the efficient* of the world, that the primitive fathers pleaded this in favour of the Christian doctrine, that even the Logos was in their common language δημιουργὸς, *the maker of the world. Many philosophers affirm* (saith Origen¶) *that there is one God who created the world; in this they agree with the law of Moses,* "aliquanti etiam hoc addiderunt, quod cuncta, per verbum facta, et fecerit, et regerit;" and many add, *that God both made and governed all things that were made by his Word;* "in hoc non solum legi sed et evangelio consona sentiunt," *in this they speak things consonant not only to the law, but to the gospel.—We teach that the Word was the artificer of all things,* saith Tertullian;** "hunc etiam Zeno determinat factitatorem," *and Zeno saith the same.* Cyril, in his book against Julian, gathers up from the heathens many things of a like nature, to shew ὅτι τὸν ἐξ αὐτοῦ κατὰ φύσιν γεννηθέντα υἱὸν τὸν δημιουργὸν αὐτοῦ λόγον ἐγνώκασι καὶ αὐτοὶ, lib. i. p. 33. C. *that they owned the Son essentially begotten of the Good, that is the Father, to be the Word that made all things.* And Eusebius* introduceth Plotinus and Numenius speaking of a second god, whom they called Νοῦς, as the artificer of all things; and Plato himself speaking of that world, ὃν ἔταξε ὁ Λόγος ὁ πάντων θειότατος, *which the most Divine Word framed.*

As for the Christian fathers, they from the beginning have asserted this as the rule of truth delivered to them from the apostles, and confounding the heretics,† "quia unus est Deus, qui fecit omnia per verbum suum, verbum nempe quod extra eum non sit, sed in sinu Patris existit," *that there is one God, who made the world by that Word who is not separated from him, but is in the bosom of the Father.* (See this largely proved note on Heb. i. 2.) Though therefore it will still admit of a dispute whether the latter Jews did by their *Memra* mean the promised Messiah, yet two things cannot reasonably be doubted; *viz.* (1.) that the Jews did by their *Memra* understand a Divine person, who was from the beginning, and who gave beginning to all things, and that the heathens had the same notion of their Logos. (2.) That the Christians did understand these words of the evangelist in the sense now received by the orthodox, *viz.* as asserting the pre-existence and Divinity of the Word made flesh, and the production of all things by him. Whence,

Thirdly, It must follow, that the evangelist, who was a *Hebrew of the Hebrews,* must here have spoken of the Logos in the received sense of Jews and heathens: for this being apparently the notion, which then obtained both among the Jews and gentiles, if they had been mistaken in it, it is incredible that the inspired evangelist coming after them should so conspire with them as to express the very same thing in the same style, and almost in the same words, much more that he should do it without giving the least caution to this purpose, that he meant quite another thing by it, than what the Platonists and some Jews meant by such words as these. For instance, that by *the Word* he meant, not, as they did, *one that was for ever,* but a person that never was in being till some few years since; and that by *all things that were made,* he meant not, with them, *all the whole universe,* but only all persons that were reformed by the faith of Christ; and that by *the beginning,* he meant not *the beginning of the world,* as they did, but only the beginning of the gospel, as the Socinians interpret these expressions. If, I say, the Word, of which St. John speaks, did not pre-exist from all eternity, and was not properly the creator of the world, certainly he would have prevented their concluding the contrary from his words by some very plain caution; because he used that style, and those words, under which the contrary had been taught by men of great reputation; and so he would not have affirmed the same things with them concerning the Word, without any farther interpretation or addition, saying this only, that *Jesus was that Word.* Again, all Christians, whether orthodox or heretical, being either Jews or gentiles, it is still more incredible that both should have conspired in this import of these words, had it not been received from the tradition both of the converts among Jews and gentiles, that this was really the import of them, or with such confidence have appealed to the prophetic and country theology of

---

* Δι' οὗ σύμπας ὁ κόσμος ἐδημιουργεῖτο. Alleg. lib. i. p. 44. B. De Plant. Noæ, p. 221. D. De Confus. Ling. p. 329. C. De Prof. p. 464. B. De Monarch. p. 823. B.

† Targum Jon. in Exod. vi. 3. iii. 14, 15. Targum Onkelos in Deut. xxxii. 27. Targum Hieros. in Gen. i. 1. 27.

‡ Targum Jonath. in Isa. xliv. 24. xlv. 12. xlviii. 13. Targum Hieros. et creavit מימר אדוי hominem, in Gen. i. 27.

§ Apud Euseb. Præp. Evang. lib. vii. cap. 12. p. 320.

‖ Ibid. lib. vii. cap. 12. p. 320, 321.

¶ Hom. 14. in Gen. F. 23. A.

** Apol. cap. 21.

* Præp. Evang. lib. xi. cap. 16—19.

† Iren. lib. i. cap. 3. lib. iii. cap. 11. p. 237. 258, 259.

the Jews, and the concurring sentiments of the heathens, with the words of this evangelist, if they had understood them in a sense so much different from that, both of the Jews and heathens, as that is which the Socinians now put upon them: if then the universal church from the beginning did not err in their interpretation of these words, it is certain we, who continue to receive that sense and import of them, which they have from the beginning handed down unto us, must still retain the true and genuine signification of them.

Οὐδὲ ἓν, ὃ γέγονεν. Vide Examen Millii in locum.

[5] Ver. 4. *In him was life.*] That this is to be understood not of life natural, but of that life eternal which he revealed to the world, 2 Tim. i. 19. *to which he taught the way*, xiv. 6. *which he promised to believers*, x. 28. *which he purchased for them*, vi. 51. 53, 54. *which he is appointed to give them*, xvii. 2. and *to which he will raise them up*, v. 29. as having ζωὴν ἐν ἑαυτῷ, *life in himself*, ver. 26. may be argued, (1.) from the like expression, 1 John v. 11. *This is the promise that God hath given us, eternal life, and that life is in his Son;* whence he is styled *the true God and eternal life*, ver. 20. *the resurrection and the life*, xi. 25. *the way, the truth, and the life*, xiv. 6. (2.) From these words, ver. 7. *John came to bear witness of this Light, that all men might believe on him*, viz. *to eternal life*, 1 Tim. i. 16. for so John witnesseth, iii. 15. 36. And this answers the only objection against this interpretation, that the evangelist speaks not of the Word incarnate till ver. 14. and that in that respect alone was he the teacher of eternal life, for John bare witness of him when he was the Word incarnate: it was thus also he came *into the world*, and *came to his own*, and made *believers the sons of God*, ver. 11—13. and yet all these things are spoken of him before it is said, ver. 14. *the Word was made flesh.*

And hence it follows, that this life must be the light of men, by giving them the knowledge of this life, and of the way leading to it, and in which they that walk are said to walk in the light, 1 John i. 7. *to abide in the light*, ii. 10. and to be the children of the light, according to those words of Christ, *whilst ye have the light, walk in the light, and believe in the light, that ye may be the children of the light*, xii. 35, 36. *I am the light of the world, he that follows me shall have the light of life*, viii. 12. ix. 5. xii. 46. and then the words following, *the light shineth in darkness*, must respect the heathen world, styled darkness, Eph. v. 8. (see the note on Rom. xiii. 12.) and the blind Jews; and the darkness must be said not to comprehend it, because the vicious part of the world would not own, but hated the light, *and loved darkness rather than light, because their deeds were evil*, and so they were reproved by it, iii. 19—21.

[6] Ver. 7. *He came to testify of this Light, that all men might believe on him.*] See here the design of the Baptist's testimony, not only that some few elect, but that *all men might believe in Christ.*

[7] Ver. 9. *Which enlightens* πάντα ἄνθρωπον ἐρχόμενον, *every man that comes into the world.*] The words in the Greek are ambiguous, and may be rendered, *which coming into the world enlightens every man*, or as our translation doth; but that which countenanceth our translation, is the Hebrew way of speaking, that a man born, *is a man coming into the world;* see Dr. Lightfoot here, and the words of Christ, saying, *For this cause was I born, and came into the world:* (xviii. 37.) and though Justin Martyr, Apol. p. 84. and Origen, Hom. 14. in Jer. p. 138. interpret this of the light of nature, saying, with some of the Greek scholiasts, ποιεῖ νοεῖν τὸ δέον πάντα ἄνθρωπον, *he makes every man to know what he ought to do*, since all men are by nature λογικοὶ, all have the knowledge of good and evil, all may, from the consideration of the creatures, advance to the knowledge of a Creator; yet it is certain, that Christ coming into the world, could not thus enlighten any man, they being all thus enlightened from the beginning of the world: in this sense none of them could be called darkness, or said not to know, receive, or apprehend this light, (ver. 4. 10.) or *when light is come into the world, to love darkness more than light:* (iii. 19.) now hence it follows, that Christ must be said, ver. 4. to be *the light of men*, by giving them the knowledge of eternal life, and of the way that leadeth to it, and in which they that walk are said to *walk in the light*, 1 John i. 7. and to *abide in the light*, ii. 10. and to be *the children of the light*, John xii. 35, 36. To this Light the Baptist beareth witness, *that all men might believe in him*, ver. 7. *to eternal life*, iii. 36.; and therefore with this light he, coming into the world, enlighteneth every man, *viz.* who doth receive him, (ver. 12.)

[8] Ver. 10. *And the world was made by him, and* (yet the men of) *the world knew him not.*] *i. e.* Owned him not either as their Maker or their Redeemer. Of this see note on ver. 3. and on Heb. i. 2.

[9] Ver. 11. *He came to his own.*] *i. e.* To the Jewish nation to whom he was promised, and to whom only he was personally sent; he being therefore styled *a minister of the circumcision for the truth of God to confirm the promises made to the fathers*, (Rom. xv. 8.) from whom according to the flesh he came, (Rom. ix. 5.) *and they received him not; i. e.* they generally would not own him as their Messiah and their Saviour.

[10] Ver. 12. *But to as many as received him he gave* ἐξουσίαν, *power to become the sons of God.*] Ἐξουσία here signifies the right, privilege, dignity, and prerogative: as when the apostle warns the strong Christians to see to it, lest their ἐξουσία, privilege or freedom from the Jewish rites, *be used as a stumbling-block to the weak*, (1 Cor. viii. 9.) and saith, (ix. 5, 6.) *have we not* ἐξουσία, *a right, or privilege*, by virtue of our office, *to eat and drink?* This privilege to be the sons of God is, as Grotius well notes, a right to the inheritance of the saints: for, *if children* (saith the apostle), *then are we heirs, heirs of God, joint heirs with Christ;* (Rom. viii. 17.) a right to a blessed resurrection, *the sons of God being the sons of the resurrection;* (Luke xx. 36.) a right to abide always in our Father's house; (John viii. 35.) a right to a state of immortality and incorruption, the υἱοθεσία, *sonship*, including *the redemption of the body* from corruption, (Rom. viii. 23.)

[11] Ver. 13. *Being born, not of blood, nor of the will of the flesh, nor of the will of man.*] *i. e.* We are born sons, not by virtue of the blood of circumcision, by which the Jews entered into covenant with God, and became his sons; not by reason of that carnal generation, which makes us sons by nature of such parents, who by their fleshly lustings are incited to beget us; not by the will of man, adopting another for his son and heir for want of natural issue; but this sonship ariseth from the good pleasure of God receiving

us for his sons, through faith in Christ Jesus. Some observing that the apostle saith, *God made all men* ἐξ ἑνὸς αἵματος, *of one blood;* (Acts xvii. 28.) refer this birth of blood to our natural production, and our being born of the will of the flesh, to the birth of the Jews by that circumcision which was made in the flesh; I prefer the former exposition, because, though circumcision be made in the flesh, it proceeds not ἐκ θελήματος σαρκὸς, from the will, desire, or lusting of the flesh, but was done by them in obedience to the command of God.

[12] Ver. 14. *And the Word was made flesh,* &c.] *i. e.* Man, according to the usual import of that phrase; as when it is said, Gen. vi. 12. *all flesh had corrupted their ways;* Psal. lvi. 4. *I will not fear what flesh,* that is, what man, *can do to me,* ver. 12.; Isa. xl. 5. *all flesh shall see the salvation of God;* and, ver. 6. *all flesh is grass, and all the glory of man is as the flower of the field;* Jer. xvii. 5. *cursed is he that trusteth in man, and maketh flesh his arm.* (See Matt. iv. 22. Rom. iii. 20.) And this phrase is used, say the fathers,* not only to express the great affection of the Word to man, declared in taking on him even his vilest part, but also to shew he came to heal, and to recover from corruption that flesh, which, by the sin of Adam, was made obnoxious to death and corruption; and that this flesh, which so inseparably was united to the Divine nature, must be *capable of salvation,* which the gnostics and Valentinians denied, and the Ebionites, who denied the union of the two natures.

The Socinian gloss upon these words is this, that Christ *was born mortal, subject to infirmities, sufferings, and death, and so frail and infirm as flesh.* But,

First, It is to be noted from Novatian,† that this is the gloss of those heretics, who denied the distinction betwixt the Son of God and man, *lest they should be obliged from these words to own his Divine nature;* that is, this is a Socinian gloss. Note,

Secondly, That this gloss is contrary to the true import of the words: for it makes the words *frail, infirm,* and *mortal,* and all these epithets, to predicate of, and belong to, the Word. Now who can reasonably imagine that he, who had before told us, *the Word was God,* and so immortal, *the maker of the world, and all things in it,* and so infinite in power, ver. 3. 10. should instantly add, *the Word was flesh, i. e.* frail, infirm, obnoxious to death, and yet should immediately say again of this infirm, frail being, *We have seen his glory, as the glory of the only-begotten Son of God, and of his fulness have we all received grace for grace;* that he was one *in the bosom of the Father, and who alone had seen the Father,* (ver. 14. 16. 18.) Mr. Clerc interprets the words thus, *And that reason was made conspicuous by the man in whom it was,* telling us that *flesh* signifies a conspicuous nature, in opposition to that which is spiritual, as 1 Tim. iii. 16. but there it is not said as here, *the Word was made flesh,* but Θεὸς ἐφανερώθη ἐν σαρκὶ, *God was manifested in,* or made conspicuous in, the *flesh,* that is, in the human nature, which is the import of the word *flesh* in all the other places where it is attributed to Christ, by way of distinction from his higher original; as when the apostle saith, *the Son of God was of the seed of Abraham,* κατὰ σάρκα *according to the flesh,* Rom. ix. 5. and that the Son, whom he had proved to be God, Heb. i. was partaker also of flesh and blood, Heb. ii. 14. for it is manifest that in all these places, *flesh* signifies not the frailty or infirmity of flesh, according to the Socinian gloss, nor flesh as conspicuous and visible, according to Mr. Clerc's gloss; but the human nature absolutely taken, according to the exposition of all the ancient fathers; of Ignatius,* who saith, *he was a physician,* σαρκικὸς καὶ πνευματικὸς, *fleshly and spiritual,* ἐν σαρκὶ γενόμενος Θεὸς, *being God in flesh;* of Justin Martyr,† who saith, he was the Son and the Λόγος, ὃς σαρκοποιηθεὶς ἄνθρωπος γέγονεν, *who, by his incarnation, was made man;* of Irenæus,‡ saying, "Deus igitur homo factus est," *God therefore was made man;* of Tertullian,§ saying, that "Christus vere hominem indutus, Deus perseveravit," *Christ, putting on the manhood, remained God;* and of Origen,‖ who saith that Christ, being in the form of God, and a Son of the Jerusalem, *which is above, left his father and mother for his church,* διὰ αὐτὴν γὰρ γέγονε καὶ αὐτὸς σὰρξ, *being made flesh for her; it being said, The Word was made flesh.*

Moreover, the wisdom of God was made conspicuous in the gospel, that being the wisdom of God, (1 Cor. ii. 7.) and by the church, by which *the manifold wisdom of God* was made known, even to the angels. (Eph. iii. 10.) If then that were the reason why the Word is said to be made flesh, the gospel and the church might also be said to be made flesh. It follows,

[13] Καὶ ἐσκήνωσεν ἐν ἡμῖν, *And dwelt, or pitched its tabernacle, among us.*] This word ἐσκήνωσεν hath such an apparent affinity, both in sound and sense, with the Hebrew *shacan,* used in the Old Testament, when mention is made of God's dwelling by the Schechinah, or his glorious presence, in the tabernacle, and often shining forth there, and thence ἐν δόξῃ, *in glory;* (see the notes on Rom. i. 23. Phil. ii. 6.) that we have reason to believe this phrase relates to the Divine nature, or to the fulness of the Deity dwelling in Christ's human nature. This Schechinah, say the Jews, was wanting in the second temple, and this defect was now repaired by the habitation of the Divine nature in the temple of Christ's body, so as never to be separated from it, according to the prediction of the prophet Haggai, (ii. 7.) *The Desire of all nations shall come, and I will fill this house with glory.* As then God said, with respect to the times of the Messiah, *I come to thee,* ושכנתי, καὶ κατασκηνήσω, *and will dwell in the midst of thee;* that is, saith the Chaldee paraphrast, ואשרי שכנתי, *and will put my Schechinah,* or Divine Majesty, *among you,* Zech. ii. 10, 11. so did he

* "Nam quemadmodum initio plasmationis nostræ in Adam, ea quæ fuit in Deo inspiratio vitæ, unita plasmati, animavit hominem et animal rationale ostendit; sic in fine, verbum Patris et Spiritus Dei, adunitus antiquæ substantiæ plasmationis Adam, viventem et perfectum effecit hominem capientem perfectum Patrem; ut quemadmodum in animali omnes mortui sumus, sic in spirituali omnes vivificemur." Iren. lib. v. cap. 1. "Vani igitur, qui, à Valentino, sunt hoc dogmatizantes, uti excludant salutem carnis, et reprobent plasmationem Dei: vani autem et Ebionæi, unitionem Dei et hominis per fidem non recipientes in animam suam." Ibid.

† "Sed erroris istius hæreticorum inde, ut opinor, orta est materia, quia inter filium hominis nihil arbitrantur interesse, ne, facta distinctione, et homo et Deus Jesus Christus facile comprobetur. Eundem enim atque ipsum *i. e.* hominem filium hominis, etiam filium Dei volunt videri, ut homo et caro et fragilis illa substantia eadem atque ipse filius Dei esse dicatur, ex quo dum distinctio filii hominis et filii Dei nulla secernitur, sed ipse filius hominis filius Dei vindicatur, homo tantummodo Christus, idem atque filius Dei asseratur, per quod nituntur excludere 'Verbum caro factum est.'" Cap. 19.

* Ep. ad Eph. §. 7. † Apol. ii. p. 74. ‡ Lib. v. cap. 28.
§ De Carne Christi, cap. 3. ‖ In Matt. tom. i. ed. Huet. p. 357.

fulfil his promise, by sending this Emmanuel, or *Word made flesh*, among them.

[14] *And we have seen* τὴν δόξαν αὐτοῦ, *his glory.*] *viz.* Appearing in, and shining from, the tabernacle of Christ's body, as the glory of the Lord did from the tabernacle of old: for the glory of God, in the Old Testament, doth not barely signify the miracles wrought by God, but either the glory appearing in the cloud of glory, as Exod. xvi. 7. 10. by which God testified his presence with them, and Numb. xiv. 22. and ver. 21. or it signifies the miracles done by the glory of God then appearing; and in 2 Pet. i. 16. it signifies the bright cloud, or glory of God, appearing at our Lord's transfiguration; not any miracle then wrought, of which we have no mention in the history of Christ's transfiguration: here therefore the apostle saith, *We have seen the glory*, or the Divinity of the *Word*, conspicuous in the miracles wrought by him.

[15] Δόξαν ὡς μονογενοῦς παρὰ πατρὸς, *The glory as of the only-begotten Son of the Father.*] Where note,

First, That the particle ὡς, *as*, is not here a note of similitude, ἀλλὰ βεβαιώσεως, *but of confirmation:* that this Son truly was the only-begotten of the Father, as Chrysostom here notes: so Neh. vii. 2. αὐτὸς ὡς ἀνὴρ ἀληθὴς, *he was a faithful man;* Matt. xiv. 5. *all men held John* ὡς προφήτην, *to be a prophet indeed.* (See the notes on Rom. ix. 32.) This particle ὡς sometimes answers to the Hebrew *ach*, and signifies *certè*, or truly; as Psal. lxxiii. 1. *ach tob*, ὡς ἀγαθὸς, *truly God is loving to Israel:* sometimes to *caph*, when it is used, say the Jewish writers, לאמת הדבר, to confirm a thing. (See Noldius de Particulis, p. 376. 2 Cor. ii. 17. 1 Pet. i. 19. iv. 11.) This glory is said to be the glory μονογενοῦς, *of the only-begotten of the Father, i. e.* of him who was begotten of him after that singular and extraordinary manner, that this title can agree to him alone, as being, saith Lucian, *the unchangeable image,* οὐσίας, καὶ βουλῆς, καὶ δυνάμεως καὶ δόξης τοῦ Θεοῦ, *of the essence, counsel, power, and glory of God.* Hence is the Logos styled by Philo, ὁ πρωτόγονος υἱὸς, de Agricult. p. 152. B. ὁ πρωτόγονος καὶ γεννηθεὶς, de Confus. Ling. p. 258. A. *the begotten and first-born Son of God,* ὁ ἐνδιάθετος υἱὸς τοῦ Θεοῦ, *the internal Son of God.* (Lib. de Nom. Mut. p. 824.) By Plato* he is styled ὁ ἔγγονος τοῦ ἀγαθοῦ καὶ ὁμοιώτατος ἑαυτῷ, *one begotten of the Good, and most like to him.* And Porphyry says, that, according to the doctrine of Plato, *of the Good*, i. e. of the Father, *was begotten, in a manner unknown to men, an Understanding, in which are all things.* (Apud Cyril. contr. Jul. lib. viii.)

[16] Πλήρης χάριτος καὶ ἀληθείας, *Full of grace and truth.*] Here πλήρης, the nominative case, is put for the genitive: so Eph. iii. 17. that *Christ may dwell* ἐν καρδίαις ὑμῶν, ver. 18. ἐῤῥιζωμένος for ἐῤῥιζωμένων, and Rev. i. 5. ἀπὸ Ἰησοῦ Χριστοῦ ὁ μάρτυρ, for τοῦ μάρτυρος. See examples of the like construction in profane authors, produced by Grotius on Mark vi. 40. and by Schmidius. Note also, that it appeareth from the following words, ver. 17. *For the law came by Moses; but grace and truth by Jesus Christ,* that this Son of God is said to be full of grace and truth, in opposition to the law of Moses. Now grace, in the New Testament, implies two things; both which are declared to be wanting in the law of Moses: (1.) the mercy of God in the free pardon of our sins, or our justification or freedom from the guilt of sin, from which *we could not be justified by the law of Moses,* Acts xiii. 38, 39. *For by the law* (saith the apostle) *can no man be justified,* Gal. iii. 11. Rom. iii. 20. *We being justified freely by his grace through the redemption which is in Jesus,* ver. 24. whence it is said to them, who seek to be justified by the law of Moses, that they are *fallen from grace,* Gal. v. 4. (2.) Grace doth in Scripture signify *the gifts of the Holy Spirit* freely conferred upon believers, who is therefore styled ἡ δωρεὰ ἐν χάριτι, *the gift by grace,* Rom. v. 15. and his gifts are represented by the word *grace,* as when St. Peter saith, *As every man hath received the gift, so let him minister, as good stewards,* ποικίλης χάριτος Θεοῦ, *of the manifold grace of God,* 1 Pet. iv. 10, 11. and St. Paul, Rom. xii. 6. *Having therefore gifts differing* κατὰ τὴν χάριν, *according to the grace given us, whether prophecy,* &c. (See Gal. ii. 8, 9. Eph. iii. 7.) Now this promise of the Spirit was the consequence of faith in Christ: (Gal. iii. 14.) hence are these two assigned as the great differences betwixt the law and the gospel; that the first was the *administration of the letter only,* the other *of the Spirit:* the first the *administration of condemnation,* the second of *justification,* 2 Cor. iii. 7, 8. Again, the law is said to have been only *a shadow of things to come,* and an *image* of those things of which Christ exhibited the body, truth, and substance, Col. ii. 17. Heb. viii. 5. x. 1. (see the note there:) and hence truth is here said to come by Christ; and he is here represented as full of truth.

[17] Ver. 15. *He that cometh after me, is* (to be) *preferred before me; for he was before me,* πρῶτός μου ἦν.] Here the *critical* note is this, that πρῶτος, *first,* here signifies, *before;* so 1 John iv. 19. *he loved us,* πρῶτος, *before;* Matt. xvii. 20. *Elias shall come* πρῶτον, *before Christ;* John xix. 39. *Nicodemus, who came* πρῶτον, *before to Christ by night;* 2 Thess. ii. 3. *there shall come an apostasy* πρῶτον, *before Christ's coming;* and, John xv. 18. *they hated me,* πρῶτον ὑμῶν, *before they hated you.*

Secondly, As for the words ἔμπροσθέν μου γέγονεν, I find no instance where they signify, *He was preferred before me:* and therefore rather choose to retain the proper import of the words, and give the sense of the whole thus, *This is he of whom I said, He that cometh after me is before me; and this I said, because he indeed was before me, as being in the beginning with God,* ver. 2.

[18] Ver. 16. *And of his fulness we have all received,* καὶ χάριν ἀντὶ χάριτος, *even grace for grace.*] *i. e.* Of the fulness of grace in him to procure pardon for us, and of that fulness of the Spirit, which was in him without measure, John iii. 34. Luke iv. 1. according to the measure of the gift of Christ: so Jer. xi. 17. the Lord hath pronounced against thee, κακὰ ἀντὶ κακίας, *evil for the evil of the house of Israel and Judah:* so κακὸν ἀντὶ κακοῦ, *evil for evil* done to us, or according to it, Rom. xii. 17. 1 Thess. v. 15. 1 Pet. iii. 9. so ἀντὶ τούτου, "ob hanc rem," ἀνθ' ὧν, *for the sake* of which: (see many examples of this kind in Stephanus:) so Theoclymenus* saith to Helena, Let us forget what is past, and be reconciled, that so χάρις ἀντὶ χάριτος ἐλθέτω, *we may receive kindness upon kindness;* and one in Theognis† desires rather to die than to suffer, ἀντ' ἀνιῶν ἀνίας, *sorrow upon sorrow:* so that this phrase, *grace for grace,*

* De Repub. lib. vi. p. 686. C.

* Euripid. Helen. v. 1254. Priestley's ed. of Euripid. vol. vi. p. 556. † V. 342.

may either signify the abundance and continual influence of Divine blessings conferred upon us; or, with relation to the spring and fountain of them, we have received grace, or tokens of the Divine favour, agreeably to the grace of God vouchsafed to us in sending his Son, and suitably to the grace of our Lord Jesus Christ, mentioned 2 Cor. viii. 9. and frequently in the beginning aud the close of St. Paul's Epistles, as that from which we derive all spiritual blessings in heavenly things. (Eph. i. 2, 3.)

[19] Ver. 18. *No man hath seen God at any time,* οὐδεὶς ἑώρακε.] Here Grotius thinks, that ἑώρακε, *hath seen,* is put for *hath known,* as iii. 32. and Eph. iii. 11. giving the sense thus, *No man hath known the secret counsels of God at any time, concerning the redemption of mankind, which Christ now declareth to the world;* but though this sense of the words be good, yet the phrase in the Old and the New Testament representing God as one, *whom no man can see, and live,* as Exod. xxxiii. 20. 23. *and who dwells in light inaccessible, to which no mortal eye can approach, and whom no man hath seen, or can see,* 1 Tim. vi. 19. and the seeing of him in the cloud, the symbol of his glorious presence, being called *the seeing of him face to face,* Gen. xxxii. 30. Numb. xiv. 14. and being deemed such a vision as would cause God to take away their lives, Judg. vi. 22, 23. xiii. 22. Isa. vi. 5.) I would rather refer this here to the presence of the *Word* with the *Father,* mentioned i. 1. and his being with him in heaven in that glory, in which he there dwells, and his coming down from thence as from the bosom of the Father, to declare heavenly things to us, which, saith he, *none can do but the Son of man who is in heaven,* iii. 12, 13. (See the note there.) For if this being in the bosom of the Father, did only signify his friendship and intimate acquaintance with God, it may be ascribed to Abraham, who was *the friend of God,* James ii. 23. to Moses, *who talked with him face to face, as a man speaking to his friend,* Exod. xxxiii. 11. and to the apostles, who had *the mind of God revealed to them,* 1 Cor. ii. 16. Whereas, in the other sense, it will be proper and peculiar to Christ, to be *in the bosom of the Father,* as St. John seemeth here to represent it.

[20] Εἰς τὸν κόλπον, *In the bosom.*] Note, that εἰς τὸν κόλπον is here put for ἐν τῷ κόλπῳ. So εἰς πόλιν, *in the city,* Matt. ii. 23. εἰς τὸν καιρὸν αὐτῶν, *in their times,* Luke i. 20. εἰς ἣν, *in which,* Acts vii. 4. εἰς χολὴν, *in the gall,* Acts viii. 23. (See Mark i. 39. ii. 1. v. 34. Luke viii. 48. ix. 61. xi. 7. xvi. 8. Acts vii. 53. xiii. 42. Eph. i. 10. Heb. xi. 9.)

[21] Ver. 20. *He confessed, and denied not; but confessed.*] Such pleonasms are frequent in the Scripture. So 2 Kings xviii. 36. *The people held their peace, and answered nothing;* Isa. xxxviii. 1. *Thou shalt die, and not live;* Ezek. vii. 6. *An end is come, the end is come, it is come;* and especially in the writings of this evangelist; so 1 John i. 1. 3. *That which we have heard, that which we have seen, that which we have beheld with our eyes;* and, xii. 27. *is true, and is no lie.* (See here, ver. 3.)

[22] Ver. 21. *Art thou Elias? And he said, I am not.* (See the note on Matt. xi. 14.) *Art thou that prophet?*] Jeremy, saith Grotius, there being a rumour among them, that he was to return to them. (See the note on Matt. xi. 9, 10.) When the people were musing among themselves, whether the Baptist were the Christ, he takes off that suspicion of his own accord, Luke iii. 15. Here he returns an answer to the inquiries of the pharisees.

[23] Ver. 24. *And they that were sent, were of the pharisees.*] *i. e.* Of the patrons of tradition, who thought themselves so exact in all the ordinary rules, which were to be observed, that this new rite of baptizing, by way of preparation for the Messiah, of which their traditions were wholly silent, must be extraordinary; and therefore they inquire,

[24] Ver. 25. Τί οὖν βαπτίζεις; *Why then baptizest thou?*] Why usest thou towards us, Jews, who are already holy and in covenant with God, a rite only used by us towards heathen proselytes, to cleanse them from their impurity and to prepare them to enter into covenant with God? Note also, that τί here is put for διά τι, *why,* or *for what cause,* as Matt. xvii. 10. τί οὖν, *why say the scribes?* vi. 28, τί μεριμνᾶτε, *why take ye thought?* so vii. 3. xvi. 8. xix. 7. xxii. 18. John iv. 17. vii. 19. ix. 27. x. 20. xviii. 21. 23. xx. 13. 15.

[25] Ver. 26. *I baptize with water to repentance.*] *i. e.* I am the messenger of which Malachi speaks, who am sent before the Lord to prepare his way, by bringing you to repentance and amendment of life, and therefore baptize you with water, to mind you of that purity of heart which is requisite to the reception of him: so that by my baptizing you with water, to produce in you that purity, will be fulfilled the promise of God by Ezekiel, xxxvi. 25. *I will sprinkle clean water upon you, and ye shall be clean;* and, by his baptism, will be fulfilled the words following, ver. 37. *I will put my Spirit within you.*

Ver. 27. Ὃς ἔμπροσθέν μου γέγονεν.] See this reading vindicated, Examen Millii in locum.

[26] Ver. 28. *In Bethabara.*] That is, according to the import of the word *Beth y bara, about the place where the Jews passed over Jordan to go into the land of Canaan:* it is situated, saith Dr. Lightfoot,* beyond Jordan, in the Scythopolitan country, where the Jews dwelt among the Syrophœnicians.

[27] Ver. 29. *Behold the Lamb of God,* ὁ αἴρων τὴν ἁμαρτίαν, *who taketh away the sins of the world.*] This Grotius refers to the reformation of men's lives; whereas it plainly respects the lamb slain as a piacular victim, (1 Pet. i. 19.) to redeem us to God by his blood, (Rev. v. 9.) or to procure for us *redemption,* that is, *the remission of sins,* (Eph. i. 7. Col. i. 14.) and to exempt all that believed in him from that sentence of death which came upon the world for the sin of Adam. To illustrate this, let it be noted, (1.) that when a sacrifice was offered for sin, he that brought it laid his hand upon the head of the victim, according to the command of God, Lev. i. 4. iii. 2. iv. 4. and by that rite transferred his sins upon the victim, who is said *to take them upon him, and to carry them away:* accordingly, in the daily sacrifice of the lamb, the stationary men, saith Dr. Lightfoot, who were the representatives of the people, laid their hands upon the lambs thus offered for them; and these two lambs offered for the daily sacrifice were bought with that *half shekel,* which all the Jews yearly paid, εἰς λύτρον τῆς ψυχῆς αὐτῶν, ἐξιλάσασθαι περὶ τῶν ψυχῶν αὐτῶν, *as the price of redemption of their lives, to make an atonement for them,* Exod. xxx. 12. 14. 16. This lamb was therefore offered to take away the guilt of their sin, as this phrase signifies when it relates to sacrifices. (See the note, 1 Pet.

* Pag. 494.

ii. 25.) When therefore the Baptist had said, he baptized them for the remission of sins, he here shews them by what means that remission was to be obtained.

[28] Ver. 31. 33. *And I knew him not.*] By face, or any converse with him, till he came to my baptism, God so ordering it, that there should be no suspicion that I thus testified of him by compact. Observe, also, that the Baptist said this at the same time that he saw the Spirit of God descending on him, ver. 30. and seeing this sign made good, he testifies this was that Son of God who should baptize them with the Spirit, ver. 33, 34. (See note on Matt. iii. 14.)

[29] Ver. 37. *Two disciples*] Of the Baptist hearing this testimony of their Master, they come to him, either to abide with him, or to gain farther knowledge of him; and therefore they inquire where he dwelt, ver. 39. that they might repair to him thither, not thinking it proper to ask him in the streets concerning the Messiah and his kingdom.

[30] Ver. 40. *One of the two was Andrew.*] The other is thought to have been St. John himself, who usually conceals his name. Note hence, that these two were called before Peter.

[31] Ver. 42. *Thou art Simon,* &c.] Woltzogenius notes, that Christ here gives Peter a specimen of his Divine virtue; and, ver. 47. he discovers the secrets of the heart of Philip, shewing that he was able, by the Holy Spirit, to search into the most internal recesses of the heart.

[32] Ver. 44. *Of Bethsaida, the city of Andrew and Peter.*] *i. e.* Where they dwelt. This seems to be added, to shew the reason why Philip followed Jesus before he knew any thing of his doctrine, because what he had heard from them who dwelt near him had prepared his mind so to do; and from the following words of Philip and Nathanael, *we have found him,* &c. we learn, that not only Peter and Andrew, but Christ himself had discoursed to Philip of the predictions of the law and the prophets concerning him. Note also ὃν, ver. 45. is put for περὶ οὗ, *of whom,* as ver. 15.

[33] Ver. 49. *Thou art the Son of God; thou art the King of Israel.*] These seem to be the two titles of the Messiah in the Jewish phrase, signifying the same thing: for though the Jews acknowledged the Messiah should be the Son of God, yet not in that high sense in which Christ was ἴδιος υἱὸς, *the proper and peculiar Son of God;* for this they look upon as blasphemy, John v. 18. but in that sense in which they style themselves his sons, John viii. 41.

[34] Ver. 51. *Hereafter shall ye see the heavens opened, and the angels of God ascending and descending on the Son of man.*] Christ here seems to allude to Jacob's ladder, of which we read Gen. xxviii. 12, 13. on the top of which was the Divine Majesty, and the angels ascending, saith Maimonides, *to receive his commands,* and descending *to execute them;* Christ therefore, by these words, seems to inform them, that the miracles which they should see performed by him should declare the Divine Majesty present with him, and giving him those commands he was to execute by his prophetic office, as clearly as if they had seen the angels of God ascending and descending on him. They who refer this to the day of judgment, did not consider this was to happen ἀπάρτι, *within a little while;* and they who refer it to Christ's passion and resurrection, must shew how the angels then ascended and descended on Christ in the sight of the apostles.

CHAP. II.

1. AND the third day *(from Simon's coming to Christ,* i. 41.) there was a marriage *(feast)* in [1] Cana of Galilee: and the mother of Jesus was there *(uncalled):*

2. And both Jesus was called and his disciples (Gr. *but both Jesus and his disciples were called)* to the marriage.

3. And when they wanted wine, the [2] mother of Jesus *(being concerned for this want of her relations)* saith to him, They have no wine *(hoping, by this intimation, he, by a miracle, would supply this want).*

4. Jesus saith unto her, [3] Woman, what have I to do with thee? [4] mine hour *(i. e. that time for manifesting my glory by my miracles,* ver. 11.) is not yet come *(and so I am not bound to have regard to thy solicitations in this thing).*

5. His mother *(expecting, notwithstanding this answer, that he might gratify her)* saith to the servants, Whatsoever he saith to you, do it.

6. And there were set there six water-pots *(or cisterns)* of stone, after the manner of the purifying of the Jews *(who constantly washed before meals),* containing two or three firkins apiece.

7. Jesus saith to them, Fill the water-pots with water. And they filled them up to the brim.

8. And he saith to them, Draw out now *(of this liquor),* and bear *(it)* to the governor of the feast. And they bare it.

9. When the ruler of the feast had tasted the water which was made wine, and knew not whence it was, but the servants that drew the water knew *(i. e. not knowing it to be water miraculously turned into wine by Christ as the servants did),* the [5] governor of the feast called the bridegroom,

10. And saith to him, Every man at the beginning *(of a feast)* doth *(use to)* set forth good wine; and when men [6] have well drunk, then that which is worse *(i. e. smaller):* but thou hast kept the good wine until now.

11. This beginning of *(his)* miracles did Jesus in Cana of Galilee, and *(thereby)* [7] manifested forth his glory; and his disciples *(who saw the miracle)* believed on him.

12. After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples, and they continued there not many days.

13. And *(for)* the Jews' Passover was at hand; and Jesus went up *(with them)* to Jerusalem,

14. And *(there he)* found in the temple those that sold oxen, and sheep, and doves *(for sacrifices),* and the changers of money *(or, those who returned it by way of exchange)* sitting.

15. And when he had made a [8] scourge of small cords *(or of rushes),* he drove them all out of the temple, and *(that is)* the sheep, and the oxen; and poured out *(upon the ground)* the changers' money, and overthrew the *(counting)* tables *(no man making any resistance);*

16. And *(he)* saith to them that sold doves, Take these things hence; *(and)* make not my Father's house a house of merchandise.

17. And his disciples *(afterward)* remembered that it was written *(of him),* The zeal of thine house hath eaten me up (Psal. lxix. 9. *i. e. hath fed upon my spirits and consumed them).*

18. Then answered the Jews and said to him, [9] What sign shewest thou to us *(that thou art a prophet)*, seeing that thou doest these things *(which only magistrates or prophets have authority to do)?*

19. Jesus answered and said to them, *(This shall be a sign to you)*, [10] destroy this temple *(of my body)*, and *(when you have done this)* in three days I will raise it up *(again)*.

20. Then said the Jews, [11] Forty and six years was this temple in building, and wilt thou rear it up in three days? *(and this they said, thinking that Christ had spoken of the temple of Jerusalem.)*

21. But he spake of the temple of his body.

22. When therefore he was risen from the dead, his disciples remembered that he had said this to them; and they believed the Scripture *(speaking of his resurrection)*, and the word which Jesus had said.

23. Now when he was in Jerusalem at the Passover, on the feast-day (Gr. ἐν τῇ ἑορτῇ, *in the time of the feast)*, many believed in his name when they saw the miracles that he did.

24. But Jesus did not commit himself unto them *(or confide in them as his sincere disciples)*, because he knew *(the hearts of)* all men,

25. And needed not that any should testify of man: for he knew what was in man.

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. *IN Cana of Galilee,*] To distinguish it from another Cana, which was in the tribe of Ephraim, Josh. xvi. 8. xvii. 9. whereas this was in the tribe of Asher in Galilee, Josh. xix. 28. and probably where Alpheus or Cleopas, whose wife was Mary, the sister of the mother of our Lord, lived: for that this marriage was in his house, is conjectured, first, because the mother of our Lord is there uncalled, by reason of her near relation to them; whereas Christ and his disciples are bid to the wedding: secondly, because his mother is so solicitous for the supply of the wine.

[2] Ver. 3. *The mother of Jesus saith to him, They have no wine.*] Some conceive, by reason of this expectation of his mother, that Christ miraculously might provide wine for them, that, whilst he lived privately with his parents, he might, upon some occasion, in an extraordinary manner, supply their want of necessaries. St. Chrysostom says, she was moved to ask this from the consideration of his miraculous conception and birth, the testimony of the Baptist, and his gathering disciples. Grotius thinks, that Joseph was then dead, because he is not mentioned here.

[3] Ver. 4. Τί ἐμοὶ καὶ σοὶ, γύναι; *Woman, what have I to do with thee?*] The papists here contend, that these words are not to be deemed a reprehension of his mother, but only an instruction to his disciples, that in the things of God they ought not to have respect to the solicitations of earthly parents. But,

First, The word γύναι, *woman,* plainly shews, these words were directed, not to his disciples, but to his mother. And,

Secondly, We never find this phrase used in Scripture otherwise than by way of objurgation or reprehension; as when Jephthah says to the king of Ammon, Judg. xi. 12. τί ἐμοὶ καὶ σοὶ; *What have I to do with thee, that thou comest to fight against my land?* And David to the sons of Zeruiah, 2 Sam. xvi. 20. τί ἐμοὶ καὶ ὑμῖν; *What have I to do with you?* and again, xix. 22. and Pharaoh-Nechoh to Josias, 2 Chron. xxxv. 21. 1 Esd. i. 26. 1 Kings xvii. 18. and Elisha to Joram, 2 Kings iii. 13.

Thirdly, Maldonate* confesseth, that most of the ancient fathers do openly or obscurely intimate, what Irenæus† plainly saith, *that she was guilty of some fault or error in inciting her Son to this miracle unseasonably.* So Chrysostom,‡ Euthymius, and Theophylact,§ upon the place.

[4] Οὔπω ἥκει ἡ ὥρα μου, *My hour is not yet come.*] Dr. Lightfoot thinks this is spoken, because Christ was to begin his public ministry, and to confirm it with miracles at Jerusalem; and therefore saith, vii. 8. ὁ καιρὸς ἐμὸς, *my time of going up to Jerusalem is not yet.* Others, with Dr. Hammond, say, this hour signifies the time of doing his miracles, ἐν παῤῥησίᾳ, *openly,* was not yet; and therefore, though he did this miracle, he did it so privately, that neither the governor of the feast, nor the bridegroom, nor the guests, knew that he had done it, but the servants only. Lastly, it is observable that G. Nyssen reads these words by way of interrogation; *viz.* Woman, what have I to do with thee? I have begun to gather disciples, and to act as one sent from God; and is not the hour of my exemption from thy authority yet come?

[5] Ver. 9. Φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος, *The governor of the feast called the bridegroom.*] To this governor of the feast it belonged to bless what was prepared, and having drunk of the cup thus blessed, to send it about to the whole company, whence Christ saith to the servants, *Draw out, and bear it to the governor of the feast,* ver. 8. Moreover, the word φωνεῖν doth not necessarily signify to call the absent bridegroom, but may only intimate, that the ruler of the feast spake thus to him being present: for, as Phavorinus saith, this word, with an accusative case, signifies τὸ λαλῶ καὶ τὸ καλῶ, *both to call and to speak to.* Thus in Sophocles, τί φωνεῖς; is, *what sayest thou?* and here, xiii. 13. ὑμεῖς φωνεῖτέ με Κύριον, is, *you say I am your Master:* so ἐκ τῆς κοιλίας φωνεῖν, is, *to speak out of the belly,* Isa. viii. 19. ἐκ τῆς γῆς φωνεῖν, *to speak out of the earth,* Isa. xix. 3. and οὐ φωνεῖν, *not to speak,* Psal. cxiii. 15.

[6] Ver. 10. Καὶ ὅταν μεθυσθῶσι, *And when men have well drunk, then that which is worse.*] The word μεθύσκεσθαι does not here signify *to be drunk,* but to drink to satiety; or, as Phavorinus saith, πληροῦσθαι, *to be filled with wine.* So Gen. xliii. 34. *The brethren of Joseph drank,* ἐμεθύσθησαν μετ' αὐτοῦ, *and were merry with him;* "saturati sunt cum eo," *they were satisfied,* saith the Vulgate: so Psal. xxiii. 5. *My cup runneth over,* ποτήριόν μου μεθύσκον, saith the Septuagint: so πίετε καὶ μεθύσθητε, Cant. v. 1. is, *drink abundantly:* Hag. i. 6. ἐπίετε καὶ οὐκ εἰς μέθην, *ye drank, but not to satiety:* so Ecclus. i. 16. *The fear of the Lord* μεθύσκει, *replenisheth men with her fruits;* and xxxii. 13. *Bless the Lord* μεθύσκοντά σε, *who filleth thee with good*

---

* "Inter veteres auctores, paucos admodum invenio, qui non aut apertè dicant aut obscurè significent, aliquam culpam aut errorem fuisse, quod filium ad faciendum miraculum incitaverit, si non ob aliud, certe intempestivè et ante tempus; id fecit." Mald. in locum.

† "Dominam repellens ejus intempestivam festinationem dixit, 'Quid mihi et tibi est, mulier?'" lib. ii. cap. 18. p. 277.

‡ Ὡς ἀκαίρως τι ζητεῖν καὶ ἐγκύπτειν τὰ τῶν πνευματικῶν. Chrysost.

§ Ἐπιπλήξας μικρόν. Theophylact.

things: so Jerome on Jer. xxxi. 14. καὶ μεθύσω τὴν ψυχὴν τῶν Ἱερέων, *I will satiate the soul of my priests with fatness;* and, ver. 35. ἐμέθυσα πᾶσαν ψυχὴν διψῶσαν, *I have satisfied every thirsty soul;* and on those words, Hosea xiv. 7. μεθυσθήσονται σίτῳ, tom. v. F. 151. H. 152. H. 1. See 1 Macc. xvi. 16. Moreover, these are not the words of Christ, but of the ruler of the feast, declaring, not how it was with the guests there present, but only that it was the usual custom to bring the best wine first, and when men had well drunk, then the meaner sort, and that this custom was not then observed. And, thirdly, admit some persons might exceed in drinking of this very wine miraculously made, which yet is more than can be gathered from the text, our Lord cannot be charged with ministering to that excess, by making this provision of it, unless we also charge the providence of God, as being instrumental to all that gluttony and drunkenness which is committed in the world; because it doth afford that meat and drink, which, by the glutton and drunkard, are abused to excess.

[7] Ver. 11. Καὶ ἐφανέρωσε τὴν δόξαν αὐτοῦ, *And he manifested his glory.*] *i. e.* His power of working miracles, which is styled his glory, John xvii. 22. 2 Cor. iii. 18. and for which *he was glorified of all,* Luke iv. 15. And this was opportunely done to confirm the faith of the apostles, who were newly come to him; and therefore it is added, that *they believed on him.*

[8] Ver. 15, 16. *He made a scourge of small cords,* &c.] To what hath been said, note on Matt. xxi. 14. Mark xi. 17. add, (1.) that Christ, by making such a whip of bulrushes, which could hurt nobody, seemed to insinuate, that he would not use external force to take away the abuses of men relating to his worship. And (2.) by calling the temple his Father's house, he distinguishes himself from other prophets, who sometimes style God their God, (Isa. lvii. 21.) but never their Father. And, (3.) by purging the court of the gentiles from merchandise, not unlawful in itself, but necessary for the sacrifices which were to be offered in the temple, though not necessary to be brought there, he sufficiently insinuates, that a distinction is to be made betwixt places sacred and profane, and that what may as well be done elsewhere, ought not to be done in the house of God, the place appointed immediately for his worship.

[9] Ver. 18. Τί σημεῖον δεικνύεις; *What sign shewest thou?* &c.] This they ask, because it belonged only to the magistrate, as being God's minister and vicegerent, or to a prophet, to take away abuses in God's service. Now a prophet must shew himself to be so by some miracles, or some prediction of a thing future: this last Christ doth, by saying,

[10] Ver. 19. Λύσατε τὸν ναὸν τοῦτον, &c. *Destroy this temple, and I will build it up in three days.*] When elsewhere they require a sign, he remits them to the sign of Jonas the prophet, Matt. xii. 39, 40. And here he also seems in effect to do the same thing, by saying, that, by raising the temple of his body after they had destroyed it, or by his resurrection from the dead, he would afford them a convincing demonstration, that he had good authority for what he said and did; and that he was that prophet which was to come.

Note also, that these words are not imperative, *i. e.* Christ did not bid them destroy his body, but only permissive and predictive of what he saw they would do; and therefore he saith λύσατε, *ye will destroy* this temple. Examples of like nature we have in the Old Testament, as Gen. xx. 7. *He shall pray for thee, and live thou;* and xlii. 18. *Do this, and live,* i. e. *thou shalt live;* Deut. xxxii. 50. *Die in this mountain,* i. e. *thou shalt die there:* (see Isa. viii. 9, 10. liv. 1.) and in the New, as in those words of Christ to Judas, *What thou doest, do quickly,* John xiii. 27. and that of St. Paul, *Be angry, and sin not,* Eph. iv. 26. (See the note there.) Moreover, he seemeth here to call his body a temple, and elsewhere to declare he was one *greater than the temple,* (Matt. xii. 6.) because the Divinity dwelt always and inseparably in it, as the Jews thought the Divinity did in the temple built by Solomon. Josephus not only tells us, that Solomon prayed thus at the dedication of it, ἱκετεύω καὶ μοῖράν τινα τοῦ σου πνεύματος εἰς τὸν ναὸν ἀποικῆσαι, *that some portion of the Divine Spirit might come down upon the temple,* Antiq. lib. viii. cap. 2. p. 264. F. but that, *in all men's opinion, there was* ἐπιδημία Θεοῦ καὶ κατοικισμὸς, *an advent to, and habitation of God in it,* ibid. p. 263. and that God came down into the temple, and did κατασκηνοῦν ἐν αὐτῷ, *pitch his tabernacle in it,* ibid. D. G. (See the note on 1 Cor. vi. 19.) In the second temple, say the Jews, were wanting the *urim and thummim,* the Divine glory, the Holy Spirit, and the oil of gladness. Now Christ was that oracle from whom we might receive answers full of truth and light; in him dwelt the true Schechinah, he had the Spirit without measure, and he was anointed *with the oil of gladness above his fellows;* and so, in these respects, was greater than the temple. The temple, which you have polluted, saith he, I have cleansed; that temple of my body, which you will destroy, I will raise up. And that he did so, is evident from this, that *after his resurrection his disciples believed the words which Jesus had said,* ver. 22. which, had not Christ raised his own body from the dead, they could not have done. (See the note on x. 18.) I confess, it is more frequently said in Scripture, that the Father raised him from the dead: and this was necessary to be said, that it might appear that he had fully satisfied the Divine justice for our sins, in that he was by him delivered from that death he suffered for them. But then, as the resurrection in general is often ascribed to God the Father, and yet it cannot be denied that God the Son shall raise the dead by his own power, as the Scripture testifies, John v. 28, 29. vi. 39, 40. 44. 54. 1 Cor. xv. 21, 22. 25, 26. Rom. xiv. 19. Phil. iii. 21. Rev. i. 18. so is it to be owned, that the Father raised Christ from the dead: nor yet is it to be denied, that our Lord raised up himself, seeing he was *quickened by the Spirit,* Rom. viii. 22. 1 Pet. iii. 18. and God raised him up διὰ πνεύματος αὐτοῦ, *by his Spirit,* Rom. i. 4. and this Spirit, as he was the Spirit of the Father, so was he also the Spirit of Christ, 1 Pet. i. 11. and dwelt essentially in him. And thus it is easy to conceive how he raised up himself; and yet his resurrection might be ascribed to God the Father, *viz.* because he did it by virtue of the Spirit of the Father dwelling in him.

[11] Ver. 20. Τεσσαράκοντα καὶ ἓξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος, *Forty and six years hath this temple been building.*] Mr. Whiston here saith, the words should be rendered, *Forty-six years hath this temple been built;* but our version is justified from the use of the same words in the Septuagint

in the same case, Ezra v. 16. ἀπὸ τότε ἕως τοῦ νῦν ᾠκοδομήθη, καὶ οὐκ ἐτελέσθη, *this temple hath been building from that time to this, and hath not yet been finished.* 2. The argument of the Jews requires this sense, which our translation giveth of these words; for it is plain folly to state thus the years from which it had been built, to prove it could not be built again in three days; since this could have no more force to prove it could not be built in three days, than its being built at any other time; but the argument is plain and strong according to our version, *viz.* that it could not reasonably be thought, that Christ himself, or with his small retinue, should do that in three days, which had already cost many thousand labourers forty-six years to build.

Mr. Whiston's computation, I confess, is very plausible at the first view; it begins thus, "Josephus * assures us, that the ναὸς, or *temple,* was begun in the eighteenth year of Herod, from the death of Antigonus, and that it was finished in a *year and six months:* now from these circumstances we may certainly find the year we inquire for; Antigonus was slain about July, A. P. J. 4677; and so Herod's eighteenth year must begin about July 4694, and continue till July 4695." Let us suppose the temple begun about the feast of tabernacles in this eighteenth year 4694; add a year and six months, the space in which it was building, and it will appear to have been finished at the Passover Nisan 4696; from the Passover let us count forty-six years, and this will bring us to the Passover we inquire for, Nisan 4742, which is A. D. 29. But yet from an exact view of this computation, I find it fails in almost every particular. For,

First, It is certain from Josephus, † that Antigonus neither was nor could be slain in the month of July; because the temple was not taken by Herod and Sosius till the tenth day of September, it being taken, saith Josephus, τῇ ἑορτῇ τῆς νηστείας, *on the feast of the fast;* by which words, saith Langius, ‡ he intends no other than the fast prescribed by the law of Moses, and mentioned in his own history as a fast; for he names the day, that every one might know certainly when the city was taken: which, had there been more fasts, they could not have done by this character, *sed omnem dubitationem eximit apposita vox* ἑορτῇ; but the word *feast* added to it, puts the matter beyond doubt; for there was but one fast so called in a year. This, say I, is demonstrable from the word ἑορτὴ, *the feast of the fast,* the tenth of Tisri, being the only fast mentioned among the feasts of the Lord, and called a sabbath of sabbaths, Lev. xvi. xxi. and being by all writers called *the feast of expiation.* And this is also evident from the word νηστεία, for this being the only *fast of God's appointment,* is, by the Scripture, Philo, and Josephus, emphatically styled the *fast-day:* thus, *sailing was dangerous* (saith St. Paul), *because the fast was past,* Acts xxvii. 9. for *on the tenth day of the seventh month we fast till eventide,* saith Josephus; § and on the fifteenth day of the said month τρέπεται ὁ καιρὸς εἰς τὴν χειμέριον ὥραν, *begins the winter.* Ἡ λεγομένη νηστεία, *The day by us called a fast is reverenced every where,* saith Philo. ‖ This, saith Josephus, ¶ is the day ἣν Ἰουδαῖοι νηστείαν ἄγουσιν, *on which the Jews fast;* which, had they then observed any other annual and stated fasts, could have been no character of time, as in Josephus and St. Paul it is. This is yet farther evident from what Josephus saith in the same place, *viz.* that the city was taken ρπέ Ὀλυμπιάδος τῷ γ′ μηνὶ, *in the third month of the hundred and eighty-fifth Olympiad.* Now the year of the Olympiads beginning in July, the third month of any year of an Olympiad must answer to the Julian September. Mr. Whiston, indeed, will not allow, that ancient writers use to cite the months of an Olympiad; but he may be convinced of his mistake in this matter from the testimony of Diogenes Laertius, * who saith that Socrates was born in the fourth year of the seventy-seventh Olympiad Θαργηλιῶνος ἕκτῃ, *on the sixth of Thargelion,* that Plato † was born in the eighty-eighth Olympiad Θαργηλιῶνος ἑβδόμῃ, *on the seventh of Thargelion,* and that Epicurus ‡ was born in the third year of the hundred and ninth Olympiad, on the seventh of Gamelion.

Mr. Whiston, to avoid this, saith the city was taken on the day of a solemn fast, in the twenty-third of the third month Sivan, kept for the defection and idolatry of Jeroboam. But (1.) Josephus doth not say it was taken in a fast, on the third Jewish month, but Ὀλυμπιάδος τῷ γ′ μηνὶ, *on the third month of the eighteenth Olympiad,* which answers to September; and then by way of apposition τῇ ἑορτῇ τῆς νηστείας, *at the feast of the fast,* which plainly fixes the taking of it to the tenth of September. (2.) As Jeroboam celebrated a feast in the eighth month, which *he devised of his own head,* so Mr. Whiston hath devised a fast of his own head in the month Sivan, not mentioned by Josephus, nor any Jewish writer of or near those times, nor extant in Buxtorf's § history of their feasts and fasts; but a pure product of that famous chronicle Megillah Taanith, of which I have already given an account. (3.) When Herod began to batter the wall, it was then summer, saith Josephus, ‖ and so he had no hinderance from the weather: now there being three summer months, let us take the middle of them, July the fifteenth; the first wall, saith Josephus, ¶ was taken *after forty days, i. e.* August the twenty-fifth; the second, *fifteen days after that, i. e.* on the tenth of September; *ergo,* not on the month Sivan, when summer was but just begun. (4.) Josephus adds, ** that Herod began the siege λωφήσαντος τοῦ χειμῶνος, *when winter was over,* suppose about the midst of March; that he went soon back to Samaria, and married the daughter of Aristobulus; that then he gathers a greater army, and Sosius comes to him with auxiliaries; and then he places his camp near the north wall: let all this be done by the tenth of April; and then he adds, that after this, the party of Antigonus endured the siege πέντε μησὶ, *five months, i. e.* till the tenth of September; how, therefore, is it possible, that the city should be taken in the month Sivan, or the third month? Nor was Antigonus slain till about a month or more after the city was taken: for Josephus †† informs us, that he was afterward carried by Sosius to Antioch, where Antony then was, and that he kept him there, in-

* Pag. 144.
‡ Cap. 2. p. 337.
‖ De Vita Mos. p. 508.
† Antiq. lib. xiv. cap. 27. p. 506. A.
§ Antiq. lib. ii. cap. 10. p. 92. l. 2.
¶ Antiq. lib. xvii. cap. 8. p. 597. D. bis.

* Lib. ii. p. 107.
† Lib. iii. p. 164.
‡ Lib. x. p. 610.
§ Synag. Jud. cap. 30.
‖ Θέρος ἦν, Antiq. lib. xiv. cap. 28. p. 506. G.
¶ Ibid. p. 507.
** De B. Jud. lib. i. cap. 13. p. 740, 741.
†† Antiq. lib. xiv. cap. 28. p. 508. lib. xv. cap. 1.

tending to reserve him to his triumph at Rome; but when he heard that the Jews had so great favour for him, and so great hatred to Herod, that they would not be prevailed upon by torments to own him as their king, he beheaded him at Antioch; Antigonus therefore, in all probability, could not be slain till about the tenth or fifteenth of October, and so Herod's eighteenth year could not begin till that time. And so, if Herod began his project of building the temple on the very first day of his eighteenth year, which yet is both uncertain and improbable, he could not begin it at the feast of tabernacles, that being fixed to the fifteenth day of September.

Secondly, Josephus* doth not say, that Herod began to build the temple in his eighteenth year; but only that ἐπιβάλετο, *he cast in his mind* to do so: and when he had proposed this to the rulers of the Jews, he engages not to attempt the work till he had prepared all the materials for it, nor doth he say how long he was preparing these materials, though, saith Casaubon, all men will think it reasonable to allow him at least a year for that; and bishop Usher saith, they were only provided in two years' space: so that Herod could not begin the work till the middle of his nineteenth year.† Now admit the fancy, that the ναὸς was first built in eighteen months, he could not finish the building of it till his twenty-first year from Antigonus; from thence he reigned only thirteen years: now thirteen and twenty-nine will never make forty-six years.

But, thirdly, that which entirely confoundeth this account is this consideration, that when Herod began to build, he first built the ἱερὸν, *i. e.* the court of the gentiles and lay Jews; and the building of this, saith Josephus, took up eight years: *absolutoque octo annis reliquo ædificio, tandem etiam templum ipsum sacerdotum operâ sesquianno perfecit;* and having finished that in eight years, he afterward, by the assistance of the priests, built the ναὸς, or the inward temple, in a year and half more; so that, according to Josephus, the ναὸς was not built till the twenty-eighth of Herod, *i. e.* but six years before his death: now six and twenty-nine make only thirty-five years.

Mr. Whiston, indeed, saith, that I perplex the matter, when I place the building of the ἱερὸν before the ναὸς, *i. e.* the outward before the inner temple. But this I do with good authority, and with better reason; for Josephus saith, the ἱερὸν was finished in eight years, and then follow these words,‡ τοῦ δὲ ναοῦ διὰ τῶν ἱερέων οἰκοδομηθέντος ἐνιαυτῷ καὶ μησὶν ϛ', ἅπας ὁ λαὸς ἐπληρώθη χαρᾶς, καὶ τοῦ τάχους πρῶτον τῷ Θεῷ τὰς εὐχαριστίας ἐποιοῦντο, *then the temple being built by the priests in a year and six months, all the people returned thanks to God, and celebrate the encænia.* Who sees not now, that the work done about the ναὸς was done last of all, and that instantly thereupon follow the *encænia* for the dedication of the whole? And this is also suitable to reason: for the Jews, fearing that Herod would not be able to perform his promise, would surely keep that part of the temple on which their daily sacrifices, and the service of the great day of expiation depended, standing; till they saw, by what he had done about the other temple, that he was likely to accomplish his undertaking, and would not have suffered themselves to be deprived of the benefit of those sacrifices for nine years and a half, as they must have done, if either the temple of the priests had not been standing, or not dedicated till that time. Wherefore, for the right stating this matter, let it be noted,

First, That, whether this computation of the Jews be true or false, neither Christ nor the evangelist is concerned in the matter, seeing St. John only relates what the Jews said to Christ; and if they said any thing that was not true, he, who relateth truly what they said, can lose no credit by it. Note,

Secondly, That the opinion of them who say, the *second temple* was (including the times of the interruption to its complete finishing) forty-six years in building, though it may not be true, as Drusius thinks it was; yet it was so, as here he saith, "ex opinione vulgi et sapientum," *according both to the opinion of their wise men and the common people;* and it is certain from Josephus,* that they had not completely finished it till long after: for he having told us, that the foundation of it being laid in the close of the reign of Cyrus, it was interrupted nine years, till the time of Darius; that Ezra† finished the temple for service, in the ninth year of Darius, in whose second year they began again to build; adds,‡ that in the twenty-fifth year of Xerxes (*i. e.* Artaxerxes) Nehemias was sent with his commission to repair the walls of Jerusalem, and τὸ λείψανον τοῦ ἱεροῦ τελειῶσαι, *to finish the remainder of the temple,* the court of the sanctuary being not yet built. (Neh. ii. 8.) And seeing they constantly called the temple built by Zorobabel, and restored by Herod, the *second temple,* till the destruction of it by Titus; and of necessity it must be so, in some true sense, that the prophecy of Haggai, concerning Christ's coming to that very temple, might be fulfilled; they, who always called this the *second temple* built by Zorobabel, why might they not say of that, according to their received computation, *forty-six years was this temple in building?*

But, thirdly, the opinion of Ludovicus Capellus, Dr. Allix, and others, who understand this of the temple of Herod, is exact, plain, and evident: for if you begin the time of the building in the eighteenth of Herod, when he began to set about it, and employed a thousand carts to bring the materials, and provided the most skilful artificers for that work, from that time to his death is exactly sixteen years: this was said of Christ in the thirtieth year of his age, at the first Passover after his baptism: now thirty and sixteen make forty-six years.

Obj. If it be here objected, that Josephus informs us, that Herod's temple was finished in nine years and a half:

Ans. The answer is, That it was then finished as to use; but, saith Capellus, "Planum est ex eodem, semper aliquid additum, et extructum ab eo tempore fuisse in illo templo," *It is plain from the same Josephus, that from that time there was always something added to, or new built in the temple, even till the time of Agrippa junior;* i. e. *about the space of sixty years.* Bishop Usher adds, that *all Herod's wealth was not sufficient for the building,* but *that it was continued still by the gifts consecrated to God:* and this is confirmed by the saying of Josephus,§ *That all the holy treasures,*

* Antiq. lib. xv. cap. 14. † A. M. 3987.
‡ Antiq. lib. xv. cap. 14. p. 535. G.

* Antiq. lib. viii. cap. 3. † Ibid. cap. 4. p. 366. ‡ Cap. 5. p. 371.
§ Οἱ ἱεροὶ δὲ θησαυροὶ πάντες, οὓς ἀνεπίμπλασαν οἱ παρὰ τῆς οἰκουμένης δασμοὶ πεμπόμενοι τῷ Θεῷ, τοὺς δὲ τὶ ἄνω περιβόλους καὶ τὸ κάτω ἱερὸν ἀμφεδείμαντο. De Bello Jud. lib. vi. cap. 14. p. 916. A. B.

and the tributes sent from all parts of the world, were spent in building and adorning the temple. And that *the abundance of money and the largesses of the people were beyond expression, and so* τὸ μηδὲν ἐλπισθὲν ἔξειν πέρας, ἐπιμονῇ καὶ χρόνοις ἦν ἀνύσιμον, *that which men thought would never be finished (the attempt of Herod * being* τὸ μετὰ τῆς ἐλπίδος ἄπιστον, *beyond all men's hopes) was, through patience and length of time, expedited.* Yea, he farther saith,† *in the time of Florus,* or the tenth of Nero, τότε τὸ ἱερὸν ἐτετέλεστο, *then was the temple finished.*

CHAP. III.

1. THERE was *(at Jerusalem)* a man of the pharisees, named Nicodemus, *(who was)* a ruler of the Jews; *(i. e. one of the Jewish Sanhedrin,* John vii. 50.)

2. The same (οὗτος, *he)* came to Jesus by night *(that he might not offend his colleagues),* and said to him, Rabbi, [1] we know *(i. e. I know,* see note on xxi. 24. *or, it may be certainly known)* that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him *(the power that enables thee to perform them, exceeding all that men or devils can do).*

3. Jesus *(observing that he said nothing of the excellency and power of his doctrine, to change the hearts and reform the lives of men, but only of his miracles by which it was confirmed)* answered and said to him, Verily, verily, I say to thee, *(This acknowledgment will not be sufficient to render thee a member of that kingdom I am to set up, for)* except a man [2] be born again, *(i. e. renewed in his mind, will, and affections, by the operation of the Holy Spirit, and so become a new creature,* 2 Cor. v. 17.) he cannot see *(i. e. enjoy the blessings of)* the kingdom of God.

4. Nicodemus *(being a pharisee, exact in the observance of their traditions and ritual observances, but having no knowledge of this spiritual regeneration)* saith to him, How can a man be born *(again)* when he is old? can he enter the second time into his mother's womb, and be born?

5. Jesus answered, *(Though you so little understand it, yet I have told you a great truth, which farther to explain)* verily, verily, I say to thee, [3] Except a man be born *(again)* of water *(and so become one of my disciples by that baptismal regeneration, by which your proselytes are said to become as infants new born)* and of the Spirit *(purifying his heart from all worldly and carnal lusts, and enabling him to live a spiritual life according to my doctrine),* he cannot enter into the kingdom of God, *(or enjoy the blessings of my kingdom.*

6. *And the reason and necessity of this regeneration by the Spirit is evident, as also that it cannot be sufficient to this end to be of the seed of Abraham, he being only the father of our flesh; for)* [4] that which is born of the flesh *(only)* is flesh *(still mindeth chiefly carnal things, and lives after the motions of the flesh);* and *(but)* that which is born of the Spirit is spirit; *(i. e. is acted by, and lives after, the motions and directions of the Holy Spirit,* Rom. viii. 5.

7. *And)* marvel not that I *(have)* said to thee, Ye must be born again, *(because this birth is not discernible by the eye of sense, nor do men fully know the manner how this new birth is wrought within them by the Spirit; for thus it is in other matters: as, for example,)*

8. The [5] wind bloweth where it listeth *(as the vapours move it),* and thou hearest the sound thereof *(and by that discernest the thing itself),* but *(yet thou)* canst not tell whence it cometh, and whither it goeth *(though it came certainly from one place, and goeth certainly to another):* so is *(it with)* every one that is born of the Spirit: *(the effects produced in him by the Holy Spirit plainly shew a great change in him, and he himself perceives it: but the operations of the Spirit, producing this change, are not perceptible to others, nor is the renewed person always able to perceive and to distinguish them from the inward workings of his own mind.)*

9. Nicodemus answered and said to him, *(I apprehend not:)* how can these things be?

10. Jesus answered and said to him, Art thou [6] a master (διδάσκαλος, *a teacher)* of Israel *(one of those who say of their baptized proselytes, they are as new-born babes, and of wisdom, that it comes from above),* and *(yet)* knowest not these things?

11. Verily, verily, I say to thee, We speak that we do know, and testify that we have seen *(that is, I deliver to you what I know certainly to be true);* and ye receive not our witness *(i. e. you do not believe and own that truth which, by my miracles, is confirmed).*

12. If I have told you *(of)* earthly things *(or that which may be represented to you by similitudes taken from earthly things, or things done by you here on earth),* and ye believe *(them)* not, how shall ye believe, if *(when)* I tell you of heavenly things *(i. e. of things which cannot be thus represented, viz. of my descent from heaven, and abode still there)?*

13. And *(yet no other person can acquaint you with these heavenly things, for)* [7] no man hath ascended up to heaven *(to learn them there,* see note on Rom. x. 6.) but he that came down from heaven, even the Son of man, who *(according to his Divine nature)* is in heaven *(while ye see him here on earth),*

14. And *(yet, as great as this Son of man is, he must die for the sins of men; for)* as Moses lifted up the serpent in the wilderness, *(that they, who were bitten by poisonous serpents, and so would otherwise have died, looking up to it, might live,* Numb. xxi. 8, 9.) even so must the Son of man be [8] lifted up *(upon the cross);*

15. That whosoever believeth in him should not perish *(by that death, which the temptation of the old serpent brought upon all the sons of Adam),* but *(being delivered from it by the death of this Son of man, who is the antitype of that brazen serpent, might)* have eternal life.

16. *(Nor is it to be wondered, that God should thus suffer his only-begotten Son to die, this being only the effect of his great love to mankind;)* for [9] God so loved the world, that he gave *(up)* his only-begotten Son *(to death for us all,* Rom. viii. 32.) that whosoever believeth in him should not perish *(by lying still under the power of death),* but *(by rising from it,* John v. 28, 29. *should)* have everlasting life.

17. For *(surely)* God *(acting thus in pursuance of his great love to the world)* sent not his Son into the world to

* Antiq. lib. xv. cap. 14. p. 543.

† Ibid. lib. xx. cap. 8. p. 699.

condemn the world, but that the [10] world through him might be saved *(by faith in him.*

18. *And therefore)* he that *(having heard his doctrine, and seen the miracles by which it is confirmed)* believeth on him is not condemned, *(there being no condemnation to them which are in Christ Jesus,* Rom. viii. 1.) but he that *(after the knowledge of this salutary doctrine)* believeth not is condemned already, because he *(after such conviction)* hath not believed in the name of the only-begotten Son of God.

19. And this is *(the ground of)* the condemnation *(of such a man)*, that *(he continues in his infidelity, not for want of light, but from a love to his sins; for)* light is come into the world, and *(these)* men *(have)* loved *(to continue in)* darkness [11] rather than *(to embrace the)* light, because their deeds were evil.

20. *(And this is the proper effect of a prevailing love to sin,)* for every one that doeth evil *(naturally)* hateth the light, neither cometh to the light, lest *(the evil of)* his deeds should be *(discovered, and)* reproved *(by it).*

21. But he that doth *(sincerely love)* the truth cometh to the light, that *(by it)* his deeds may be manifested *(both to himself and others)*, that they are wrought in *(the fear, and according to the will, of)* God.

22. After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and *(by them)* [12] baptized (iv. 2. *to prepare the Jews by the baptism of repentance, as John did, for the reception of the Messiah;* see the note on this verse).

23. And John also was baptizing in Enon, near to Salim *(the place being convenient for that purpose)*, [13] because there was much water there: and they *(the people)* came *(to him)*, and were baptized *(of him there).*

24. For John was not yet cast into prison *(by Herod).*

25. Then there arose a question *(or dispute)* betwixt some of John's disciples and the Jews about purifying, *(it being without example to baptize a Jew; and they being styled* δοῦλοι Θεοῦ καθαροὶ, the pure servants of God, Neh. ii. 20. *and thought to be born in holiness, the pharisees might ask what need there was of any baptism to purify them; and if John's baptism was sufficient for this end, why did Christ set up another after it, which seemed to argue him greater than John, and that his baptism must confer some higher degree of purity?)*

26. And *(upon this)* they came unto John *(for satisfaction in this matter)*, and *(by way of complaint)* said to him, Rabbi, he that was with thee beyond Jordan *(to be baptized of thee)*, to whom thou barest witness, behold, the same baptizeth *(i. e. he takes upon him thy office, as if thy baptism were imperfect)*, and all men come to him *(i. e. the concourse to him is so great, that we fear thy baptism will be neglected).*

27. John answered and said, [14] A man can receive nothing *(of power or authority)*, except it be given him from heaven.

28. Ye yourselves *(can)* bear me witness, that I said, I am not the Christ, but *(only)* that I am sent before him *(to prepare his way: seeing then God hath only made me his forerunner, I must not pretend to an equality with him, whose forerunner and servant I am).*

29. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him (Gr. *standing and hearing him caress and express his affection to his spouse)*, rejoiceth greatly because of the bridegroom's voice *(Christ is this bridegroom, and the church is his bride, I only am the bridegroom's friend):* this my joy therefore is fulfilled *(by hearing that he is thus graciously speaking to his church, and calling her, by this and other methods, to fit herself for his embraces).*

30. He must increase *(in his glory, and the extent of his government,* Luke i. 32, 33.) but I *(his forerunner, whose office ceaseth, when he comes and manifests himself to the world)* must decrease.

31. *(And it is reasonable to own him superior to me, and all the other prophets, which ever came into the world, even than Moses himself; for)* he that cometh from above *(not only by his mission from God, as I and they did; but by his original,* ver. 13.) is above all *(that are descended of earthly parents only; and)* he that is *(thus)* [15] of the earth is earthly *(as to his rise)*, and speaketh of the earth *(i. e. things which, comparatively, are earthly, Moses of carnal ordinances, I of water-baptism, the prophets of obedience to the law of Moses; but)* he that cometh from heaven *(to reveal the will of God to man)* is above all *(not only in the excellency of his person, but in the spiritual and heavenly nature of his doctrines and promises).*

32. [16] And what he hath seen *(by the irradiation)* and heard *(by the immediate dictate of the Holy Ghost dwelling in him)*, that he testifies *(to the world);* and *(yet)* no man receiveth his testimony *(i. e. they who receive it, compared with them that do not, are as none).*

33. He that hath received his testimony hath set to his seal *(i. e. declared his assurance)* that God is true *(both in his promises concerning the Messiah, and in his testimonies that he hath given to him, that this is his beloved Son; it being as impossible, that he who is sent with such heavenly doctrine, confirmed by so great testimonies from heaven, should be a deceiver, as that God himself should lie).*

34. For he whom God hath sent *(so as no other prophet was sent)* [17] speaketh the words of God *(so as no other prophet did);* for God giveth not the Spirit by measure *(or, in a limited manner)* to him, *(as he did to them, so as to come to them only at such times, and to impart such a particular revelation;* for in him were all the hidden treasures of wisdom and knowledge, Col. ii. 3.

35. *And)* the Father loveth the Son, and hath given all things into his hand; *(the entire knowledge and revelation of his will, and the power to give eternal life to those that believe and obey it,* John xvii. 2. *and to condemn everlastingly those that obey not his gospel,* 2 Thess. i. 7, 8.

36. *And therefore)* he that believeth on the Son *(may be sure he)* hath *(a present right to, and shall hereafter receive)* everlasting life: and *(but)* he that believeth not the Son *(but rejecteth his authority and doctrine)* shall not see *(i. e. enjoy this)* life; but the wrath of God abideth on him *(for ever).*

ANNOTATIONS ON CHAP. III.

[1] Ver. 2. ΟΙΔΑΜΕΝ, *We know that thou art a teacher come from God.*] This could not be said of his brethren, the pharisees and rulers of the Sanhedrin; for *none of the pharisees or of the rulers believed on him,* vii. 48. οἴδαμεν therefore here may relate chiefly to Nicodemus, and only

signify, *I know*, as it often doth: (see note on xxi. 24.) or else may signify, it is, or may be known; as when the blind man saith, *we know, God heareth not sinners*, ix. 31. (See Matt. xxvi. 2. Luke xx. 21. Rom. ii. 2. iii. 19. vii. 14. 1 Cor. viii. 4. 1 Tim. i. 8.)

[2] Ver. 3. Ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν, *If a man be not born again, he cannot see the kingdom of God.*] It is here needless to inquire, whether the word ἄνωθεν should be rendered *from above*, or *again*, as our translation doth, and as Nicodemus understood Christ's words, since every one who is born again is also born from above, (James iii. 17.) as being born of that Spirit which cometh from above.

Note also, that, to *see the kingdom of God* here, and to enter into it, ver. 5. is the same thing, and both these phrases signify, to be a real member of that kingdom, and to enjoy the blessings belonging to them who are so; thus *to see good*, Eccles. vi. 6. *to see good days*, Psal. xxxiv. 12. and *to see life*, ver. 36. is to enjoy them; and *to see God*, Job xix. 26. Matt. v. 8. and *to see the Lord*, Heb. xii. 14. is to enjoy him.

Note, thirdly, that Christ seems to speak this not primarily of that heavenly kingdom, into which the blessed shall enter at the day of judgment; but of that spiritual kingdom, which was to be erected by the Messiah, and into which men entered by baptism: whence it must follow, that no man is indeed a member of Christ's kingdom, who is not truly regenerate. *If you continue in my word* (saith Christ), *then are ye my disciples indeed*, John viii. 31. and *if any man hath not the Spirit of Christ, he is none of his*, Rom. viii. 9.

Note, lastly, that this seems to be directed against the false and pernicious conceptions of the Jewish doctors, the scribes and pharisees, who thought they had a title to the kingdom of God, and the blessings of it, as being the *seed of Abraham according to the flesh;* and promised to all Israelites, on that account, a portion in the world to come; declaring, saith Justin Martyr,* that *to all that were of the seed of Abraham, though they were sinners, and disobedient to God's laws, should be given an eternal kingdom.*

[3] Ver. 5. Ἐὰν μὴ γεννηθῇ ἐξ ὕδατος, *If a man be not born of water.*] That our Lord here speaks of baptismal regeneration, the whole Christian church from the beginning hath always taught, and that with very good reason; for,

First, Though water is sometimes put to signify or represent the purifying operations of the Holy Spirit; yet to be *born of water* is a phrase never used in Scripture, for being born of the Spirit; but very properly is it used of that baptism, which is the laver of regeneration, (Tit. iii. 5.) and was by all the ancients styled παλιγγενεσία, or *regeneration.* (See note on 1 Cor. vii. 14.)

Secondly, To be *baptized with the Holy Ghost and with fire*, (Matt. iii. 11. Luke iii. 16.) is to be baptized with the Holy Ghost descending on the apostles in the symbol of fire, as the event declared, the Holy Ghost falling upon them *in the shape of cloven tongues like as of fire*, (Acts ii. 2, 3.) and therefore, in like manner, to be baptized *with water and the Holy Ghost*, most likely signifies to be baptized with the Holy Ghost and with the symbol of water.

Thirdly, The question betwixt Christ and Nicodemus was about that which was requisite to fit a man to enter into the kingdom, that is, the church of God, and to make him partaker of the blessings of the gospel. Now it is certain, that baptism by water is by our Lord declared to be the ordinary means of entering into his kingdom; for he saith, Mark xvi. 16. *He that believeth and is baptized shall be saved;* or of becoming one of Christ's disciples; for he not only made disciples by baptism, (John iv. 1.) but gave commission to his apostles, *to make disciples in all nations by baptizing them*, (Matt. xxviii. 19.) and therefore must here speak of that: hence, even when the Holy Ghost was actually fallen upon Cornelius and his friends, St. Peter commands them *to be baptized in the name of the Lord Jesus, i. e.* to be admitted to be Christ's disciples by that rite, and looks upon it as a necessary consequent of that higher baptism. (Acts x. 47, 48.) Christ therefore here declares it to be a rite necessary for the entrance of adult persons into his kingdom; and it seems highly reasonable to esteem so of it: for what salvation can be expected by them, who, after he hath told them they must be baptized with water, that they may enter into his kingdom, do, by refusing that sacrament, too plainly shew, that they refuse that way of entering into his kingdom, and becoming his disciples, which he had appointed for that end? But then here,

First, Infants must be excepted from this necessity, as being incapable of knowing, and therefore of transgressing, this command; they therefore shall not suffer in their eternal interests for the mistake or neglect of any of their parents.

Secondly, They also are to be excepted, who want that baptism they desire, not out of contempt, but of necessity, as dying before they can procure it: thus, though the infants, who died before the eighth day, died without the sign of the covenant, the Jews never thought fit to circumcise them before that day; and, since it is not the washing of the body, but the *stipulation of a good conscience*, that renders baptism saving, (1 Pet. iii. 21.) it cannot be purely the want, but the contempt of that, which must condemn us. And,

Thirdly, Whatever ignorance of the precept, or mistake about the nature of it, renders not men incapable of baptism by the Holy Ghost, can never render them incapable of the salvation promised to the baptized.

[4] Ver. 6. Τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστι, *That which is born of the flesh is flesh* (only).] Our parents being only the fathers of the flesh, Heb. xii. 9. Whence it is that it cannot be sufficient to entitle infants to the blessings of this kingdom without baptism, that they are born of Christian parents according to the flesh, but that some operation of the Spirit is necessary to fit them for the kingdom of heaven. Hence some infer, that man, in his natural estate, can do nothing but what is carnal, and therefore sinful, and only can begin to do what is truly good when he is born again of the Spirit: whereas,

First, This exposition renders it impossible for a man to do any thing towards his own conversion; and so renders all God's commands and exhortations to the wicked, to turn themselves from their iniquity, all his promises of pardon

* Ὑπολαμβάνοντες ὅτι πάντως τοῖς ἀπὸ τῆς σπορᾶς τῆς κατὰ σάρκα τοῦ Ἀβραὰμ οὖσι, κἂν ἁμαρτωλοὶ εἶσι, καὶ ἄπιστοι, καὶ ἀπειθεῖς πρὸς τὸν Θεὸν, ἡ βασιλεία ἡ αἰώνιος δεδόσται. Dial. cum Tryph. p. 369. C.

to them that do so, and all his threats of death, if they neglect to do so, and all his complaints against them, that they would not do so, vain and absurd; and, as Cyril of Alexandria saith, ῥαψῴδημα κενὸν, *a vain rhapsody*, they being then only commands and exhortations to others, to perform that, which, if it ever be done, he must do himself.

Secondly, This exposition makes the word *flesh, and fleshly birth*, to signify one corrupted by his fleshly appetite, and so led and governed by the motions of the flesh; whereas Tolet* well observes, that to be *born of the flesh* here only signifies that natural generation, by which a man is born into the world of the will of the flesh, this being the only birth Nicodemus spake of, as of a thing incredible; because then a man must enter twice into his mother's womb. This therefore is the plain meaning of our Lord, that, besides that natural birth, by which we receive only our flesh and body from our parents, there is need of a spiritual birth to fit us for the kingdom of God; but he saith nothing of any necessity lying upon us, till we are thus born again, to do only evil, or of our incapacity to do any thing, which may contribute to this new birth.

[5] Ver. 8. Τὸ πνεῦμα, *The wind bloweth where it listeth.*] They who would say that the word πνεῦμα signifies here, not the wind, but the Holy Spirit, first, destroy the comparison intimated in the word οὕτως, *so;* and, secondly, they make Christ say, that Nicodemus heard the voice of the Spirit, which is not very probable.

[6] Ver. 10. *Art thou* ὁ διδάσκαλος, *a master* (or teacher) *in Israel?*] These being received maxims among the Jews, that *wisdom is given from above,* (Targ. in Eccles. vii. 7.) and that *when a man is a proselyte, he is reputed as an infant new born,* (Seld. de Jure Nat. lib. ii. cap. 4.) our Saviour might well admire, that a teacher of Israel should have no notion of a new birth by water, or a birth from above.

[7] Ver. 13. *And no man hath ascended into heaven, but he that came down from heaven, even the Son of man,* ὁ ὢν ἐν τῷ οὐρανῷ, *who is in heaven.*] The Jews say, for the honour of their prophet Moses, that he ascended לשמי מדומא, *into the high heavens,* Targ. in Cant. i. 5. 11, 12. That this was not true of Moses, these words of Christ shew, and the history of Moses, which saith, he only ascended to Mount Sinai; but of Christ, who, in the beginning, was with the Father, (i. 1.) and *who came down from heaven* to do and to declare his Father's will, (iii. 35.) this is most true; but then he is said, as to his Divine nature, to descend from heaven, not by a local descent, or by quitting heaven, but only by a manifestation of himself on earth; in which sense God himself is said, in the Old Testament, to descend to see the tower of Babel, Gen. xi. 5. and to *confound* the lips of them that built it, ver. 7. and to *see the iniquity of Sodom,* Gen. xviii. 21. and to deliver his people from the hand of the *Egyptians,* Exod. iii. 8. and to give them the law, Exod. xix. 18. And thus, saith St. Austin, he is said to descend, not when he from heaven observes what is done on earth, for that is metaphorically *to look down from heaven;* but when he doth something upon earth beyond the usual course of nature, which therefore seemeth to require his more than ordinary presence there; and then he is usually said to appear, either attended by his holy angels, or in a flame or cloud of glory, the symbol of his majestic presence. Note,

Secondly, That those things are frequently ascribed, by this evangelist, to Christ, which neither do nor can agree, and which elsewhere are not ascribed, to any creature, *viz.* that he is he, *who in the beginning was with God,* i. 1. ὁ ὢν, *that is in the bosom of the Father,* ver. 18. ὁ ὢν παρὰ τοῦ Θεοῦ, *that is with God,* vi. 46. and here, *who is in heaven.* Now this never was nor could be said of a mere creature: for, as Woltzogenius confesseth, no creature can be in heaven and on the earth at the same time. The gloss of Grotius here is this, "singulari Dei dono nobis concessus est," *he is given to us by the special gift of God;* but this answers not the fulness of the phrase, *he came from heaven;* for all the prophets were sent to the Jews, and the apostles both to Jews and gentiles, by the especial gift and kindness of God, and yet none of them are said to *come down from heaven;* Christ is styled *the Lord from heaven,* 1 Cor. xv. 47. as coming down from thence to judge the world, 1 Thess. iv. 16. the new Jerusalem is said to come down from heaven, Rev. iii. 12. xxi. 2. 10. because it was represented so in a vision to St. John: the baptism of John is said to be from heaven; but neither he, nor his doctrine, to descend from heaven. (See the note on John vi. 32.) In vain do some Socinians produce, as parallel expressions, those words of St. Paul, *He hath seated us in the heavenly places in Christ Jesus,* Eph. ii. 6. and our *city is in heaven,* Phil. iii. 20. for the last only signifies, that heaven is the place where we are to dwell for ever; the first, that Christ hath exalted the human nature thither. Their strength consists in their second answer, *viz.* that ὁ ὢν is to be rendered, *who was with God,* and who *was in heaven;* and this, say they, is here apparent, because Christ speaks of himself as *the Son of man,* both here and vi. 62. To which it might be answered, that Christ, in these places, saith, *the Son of man is in heaven,* as St. Peter saith, *the Prince of life was crucified,* Acts iii. 15. St. Paul, *that the Lord of glory suffered,* 1 Cor. ii. 8. and that *God purchased a church with his own blood,* Acts xx. 28. *viz.* the Son of man is in heaven, not as the Son of man, but as the Son of God. But that which fundamentally destroys this answer, is this consideration, that it is not true, that Christ, as to his human nature, *in the beginning was with God,* or *was in heaven:* yes, say they, after his baptism he was taken up into heaven, there to be made acquainted with the will of God. But,

First, This sophism is sufficiently confuted by the profound silence of all the evangelists concerning it; for they tell us very particularly of very many things concerning Christ, which are comparatively of little moment, of his circumcision, of the flight with him into Egypt, of his stay in the temple, of his being carried by the tempter into a very high mountain, and his being placed by him on a pinnacle of the temple; can we then reasonably think the wisdom of the Holy Spirit would neglect to record that ascent of Christ into heaven, on which his Divine wisdom, and the truth of his whole prophetic office, did so much depend? It is true, the argument is negative; but then in matters of great moment to the establishment of our faith, in what this our great Prophet taught, and to advance him above all other prophets, as this ascent must be, even

* "Multum à vero sensu loci hujus aberrant, qui Carnem hoc loco exponunt de Peccato, cum nihil hic de peccato agatur: et quamvis nullum esset peccatum, verum esset, '*quod natum est ex carne, caro est.*'"

Schlichtingius allows such arguments; it being not reasonable, saith he, to suppose the wisdom of the Holy Ghost, in matters of this nature and importance, should be wholly silent.

Secondly, To what end should our Saviour be thus snatched up into heaven, or what necessity was there of it? Could not the Father declare his will to him, as to other prophets, while he was on earth? Surely an almighty and all-present God could as well do this out of heaven, as in it: or was it, because he would not do this to him upon earth? This cannot truly be affirmed, seeing Christ was anointed, and filled with that Spirit, by which he performed his prophetic office, not in heaven, but on earth: there was it that *the Spirit descended on him as a dove*, Matt. iii. 16. and by virtue of this Spirit he received at Jordan, *he taught in the synagogues, and was glorified of all*, Luke iv. 14, 15. by this Spirit he was *sanctified* for his office, and *sent into the world*, John x. 36. by this unction the Father sent him to preach *remission of sins, and the acceptable year of the Lord*, Luke iv. 18, 19. on this account he spake the words of God, *because the Father had given him the Spirit not by measure*, here, ver. 34.: whence it appears, that Christ was fitted for this prophetic office by that Spirit he received on earth. Well, then, either our Lord was taken up into heaven to be thus instructed, before this unction he received on earth, or afterward; if before, this unction of the Spirit must be needless, unless God did his work imperfectly in heaven, and gave him there no full and perfect knowledge of his will; if after this unction, this ascent was needless, he being by it filled with the Spirit of wisdom, counsel, and power, above measure. What therefore could be wanting to him, who, from this Spirit, had received all the treasures of wisdom and power to perform the greatest miracles for the discharge of his prophetic function? (See Placæus, Disp. prima et secunda, and note on John vi. 61.)

[8] Ver. 14. Οὕτως ὑψωθῆναι δεῖ υἱὸν τοῦ ἀνθρώπου, &c. *So must the Son of man be lifted up, that all that believe in him may have eternal life.*] He saith not here, as the Socinians, that the death of Christ was necessary for the confirmation of the gospel; but with the fathers, that it was necessary to procure to us life eternal, by removing that death which sin had brought upon us. Note also, that as ὑψοῦσθαι here, and viii. 28. xii. 32. is to be lifted up upon the cross; so Rabbi Solomon interprets the pole on which the serpent was lifted up, *a fork;* and Justin Martyr,* Tertullian,† and Barnabas,‡ say, this was a figure of the cross, and that it was a symbol of salvation; he that turned to it being preserved from death, not by what he saw, but by the Saviour of all men.

[9] Ver. 16. *God so loved the world*, &c.] Two things in Scripture are noted as indications of God's especial love to man: 1. that he sent his Son into the world to die for him: 2. that he who was thus sent, was υἱὸς ἴδιος καὶ μονογενὴς, *his proper and only Son*, Rom. viii. 32. 1 John iv. 9. 10.

Obj. Woltzogenius here saith, (1.) that this Son of God could not be God, since then he must be his own Son.

Ans. It only follows hence, that he could not be God the Father; but yet he might be God of God by the union of the Λόγος, or the Divine nature, to his human nature.

Obj. But then, saith he, God must have suffered.

Ans. It follows only hence, that he who suffered was God, but not that he suffered as God; and this those ancient fathers well understood, who read Heb. ii. 9. that Christ suffered, χωρὶς Θεοῦ, *his Divinity suffering nothing.*

Obj. Hence he objects against Christ's satisfaction thus; Seeing God shewed the highest love to men in sending thus his Son to die for them, he could not then be angry with them; and therefore could require no atonement to be made to him for them; Christ therefore could not die to reconcile this kind and loving God to the world.

Ans. To this I answer, that we are taught by plain examples of holy Scripture, that love or benevolence in God towards the sinner, is well consistent with his displeasure against him for his sin, as in the case of Job's three friends; *For the Lord said to Eliphaz the Temanite, My anger is kindled against thee, and thy two friends, because ye have not spoken of me the things which are right;* (Job xlii. 7.) in which words there is a declaration of God's anger against them for their sin, exactly parallel to that of God supposed by us in this case; and yet we find a like expression of his love in the ensuing words, *Therefore take to you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering, for him will I accept, lest I deal with you after your folly.* God's love is visible in directing them to that sacrifice, which would obtain his favour, but it was only after the oblation offered, and the prayer of Job, that ἔλυσε τὴν ἁμαρτίαν αὐτοῖς, *he forgave their sins.* Again, did not God shew his kindness to his people Israel, in admitting a beast to suffer in their stead, and appointing his blood to make atonement for them; and yet did not he himself require this atonement to be made, that so their sins might be forgiven? Did not he appoint this blood to be offered to him as a propitiation for their sins? And did not then the victim die? And was not his blood offered to reconcile this loving God to sinners? And is it not hence evident, that God's love to sinners is well consistent with his displeasure against them for sins?

[10] Ver. 17. *For God sent not his Son to condemn the world, but that* ὁ κόσμος *the world by him might be saved.*] The Jews imagined that God first made the world only for their sakes, (2 Esd. vi. 55, 56. 59.) and also, that the redemption of it was only designed for their good, and that their Messiah would come to subdue and condemn the nations whom he hated. Christ, on the contrary, here declares, that God was so far from hating or condemning them, that he sent the Messiah into the world to save them, and consequently to die for them.

Vain here is their imagination, who by the *world* understand only the elect out of the world: for then Christ here must only say, that he was sent, that the elect who believed in him should not perish; as if any who were absolutely elected to salvation by faith in him could either perish or not believe. No, it is apparent from these words, that of this world, thus beloved by God, some would not believe, and so would perish. And this is more apparent from the words immediately following, in which the world, which he was sent to save, is divided into believers and unbe-

---

* Τύπος σταυροῦ. Apol. ii. p. 91.

† Figuram designâsse Dominicæ Crucis. Tertul. de Idol. cap. 5.

‡ Barn. i. 12. Σύμβολον ἔχοντες σωτηρίας——ὁ γὰρ ἐπιστρεφεὶς οὐ διὰ τὸν θεωρούμενον ἐσώζετο, ἀλλὰ διὰ πάντων σωτῆρα. Just. Dial. p. 321, 322.

lievers, and into those that will be saved and condemned: for thus they run, *He* (of this world) *who believeth in him is not condemned; but he that believeth not is now condemned;* which must be false, if you restrain this *world* to such elect as cannot perish, and cannot but believe to life eternal. And, lastly, he that believeth not, saith Christ, shall therefore be condemned, *because he believeth not in the name of the only Son of God.* Now, is it not absurd to say, men shall eternally be condemned for not believing in him, who died not for them, and was not sent for their salvation? Since then Christ frequently declares, that all to whom the gospel is propounded, shall be condemned, if, and because, they believe not in him, (John iii. 18.) it is certain that he died for the salvation of them also.

[11] Ver. 19. *And men have loved darkness more than light,* μᾶλλον σκότος ἢ τὸ φῶς.] Here the critics note, that μᾶλλον ἤ is not a comparative, as if the workers of iniquity did, in some measure, love the light; for, ver. 20. they are said to hate it; but, as in other places, is a negative: so xii. 43. *They loved the praise of men,* μᾶλλον ἤπερ, *more than the praise of God, i. e.* and not the praise of God: so 1 Tim. i. 4. 2 Tim. iii. 4. Heb. xi. 25. in which places μάλλον ἤ may be rendered, as here, *and not light;* and this they did not only in those times of ignorance at which God winked, (Acts xvii. 30.) but after the clear light had shined upon them; by which it appeared, that the deeds of darkness were so pleasing to them, that, when they were discovered to them so to be, they still bore that affection to them which rendered the light displeasing to them, because it did reprove them: whereas they who had hearts disposed to obey that light which would direct them in the way to happiness, came to it, that they might be the more assured they were doing the works of God, *i. e.* those works which were performed according to his will, which tended to his glory, and chiefly did respect him as the end and object of them.

[12] Ver. 22. Καὶ ἐβάπτιζεν, *And he baptized.*] By his disciples, (iv. 2.) not, as most interpreters conceive, into his own name, or so as to exact from them a belief, that he was the Christ: for this he forbids his disciples to divulge till he was risen from the dead, Matt. xvi. 20. xvii. 9. He therefore only did baptize as John had done, into the faith of the Messiah, which was to come, and with that baptism of repentance which prepared the Jews for the reception of his kingdom.

[13] Ver. 23. Ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, *Because there was much water there.*] In which their whole bodies might be dipped; for in this manner only was the Jewish baptism performed, by a descent into the water, (Acts viii. 38.) and an ascent out of it, (ver. 39.) and a burial in it. (Rom. vi. 3, 4. Col. ii. 12.) Some here inquire, why Christ should thus baptize when John had not desisted so to do? But since both, by their baptism, intended the same thing, I see no reason why our Saviour might not as well baptize as preach repentance, (Matt. iv. 17.) whilst the Baptist was doing the same thing.

[14] Ver. 27. *A man can receive nothing of himself.*] *i. e.* One who, by Divine authority, is intrusted with any commission, cannot exceed that commission; since therefore God hath only made me the forerunner of the Messiah, as I have told you, ver. 28. I cannot pretend to be equal with him.

[15] Ver. 31. Ὁ ὢν ἐκ τῆς γῆς, &c. *He that is of the earth is earthly.*] See the paraphrase; and note, that ὁ ἐπὶ πάντων is an epithet proper to God alone, and yet ascribed to Christ, Rom. ix. 5.

[16] Ver. 32. Καὶ ὃ ἑώρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ, *And what he hath seen and heard, that he testifies.*] *i. e.* What he fully knows; for by seeing and hearing we come to the most perfect knowledge of things; or what he hath inwardly heard and seen by the dictate and irradiation of the Holy Spirit.

[17] Ver. 34. *He whom God hath sent speaketh the words of God: for God giveth not to him the Spirit by measure.*] *i. e.* He that hath the Spirit in a limited manner, at such times only, and with respect to such particular revelations only, may sometimes speak from his ownself; but he who hath the Spirit always residing in him, without stint or measure, must always speak the word of God. To give a thing *in measure,* in the Scripture phrase, is to do it sparingly; as when it is said, *They shall drink water by measure,* Ezek. iv. 16. and to correct *in measure,* Jer. xlvi. 28. xxx. 11. is to do it sparingly, or in such a proportion: in which sense we read of the *measure of faith,* Rom. xii. 3. and the *measure and gift of Christ,* Eph. iv. 7. so that to give the Spirit *without measure,* is to give him in the greatest affluence and without restraint.

CHAP. IV.

1. WHEN therefore the Lord knew how the pharisees had heard that Jesus made and baptized more disciples than John *(the Baptist),*

2. Though *(in truth)* Jesus himself baptized not, but *(only)* his disciples, (see the note on iii. 22.)

3. He *(in prospect of the danger this might bring upon him from the envy and malice of these pharisees)* left Judea *(where the power of the Sanhedrin, of which many of them were members, prevailed),* and departed again into Galilee *(where they had less interest with Herod, and could less observe or be offended with his actions).*

4. And he must needs go [1] through Samaria *(that lying betwixt Judea and Galilee).*

5. Then cometh he (Gr. *he cometh therefore)* to a city of Samaria, which is called *(by them Sichem, but by the Jews,* see the note) [2] Sichar, near to the parcel of ground that Jacob [3] gave to his son Joseph *(at his last benediction,* Gen. xlviii. 22.)

6. Now Jacob's well *(i. e. a well bearing his name)* was there. Jesus therefore, being wearied with his journey, sat [4] thus *(weary and thirsty as he was)* on *(or by)* the well: and it was about the sixth hour, *(i. e. it was then about noon.*

7. *Then)* there cometh a woman of Samaria *(to that well)* to draw water; *(and)* Jesus saith to her, Give me *(some water)* to drink.

8. For his disciples were gone away to the city to buy meat *(and so could not draw it for him).*

9. Then saith the woman of Samaria to him, How is it that thou, being a Jew, askest drink of me, who am a woman of Samaria? *(this she had cause to wonder at,)* [5] for the Jews have no dealings with the Samaritans *(they would buy of them any thing; but they would receive no gratuity or kindness from them:* see the note).

10. Jesus answered and said to her, If thou knewest [6] the gift of God *(i. e. what an excellent gift the Holy Spirit is)*, and who it is who saith to thee, Give me to drink *(i. e. how able he is to impart this gift to thee)*; thou wouldest have asked of him, and *(then)* he would have given thee *(this)* living water, *(which will spring up so continually in him that hath it, that he shall thirst no more,* ver. 15. see John vii. 38, 39.)

11. The woman *(thinking Christ only meant spring-water, that being, in the Hebrew idiom, living-water,* Gen. xxvi. 19.) saith to him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water *(of which thou speakest)?*

12. Art thou greater than our father Jacob, who gave us the well *(for we claim our descent from him)*, and drank thereof himself, and his children, and his cattle?

13. Jesus answered and said to her, Whosoever drinketh of this water shall *(soon after)* thirst again:

14. But whosoever drinketh of the water that I shall give him [7] shall never *(have cause to)* thirst *(more)*; but the water which I shall give him *(i. e. the Holy Spirit abiding in him)* shall be in him *(as)* a well of water springing up to everlasting life.

15. The woman *(still understanding him as grossly as she did before)* saith to him, Sir, give me this water, that I thirst not *(any more)*, neither *(may have farther need to)* come hither to draw *(water)*.

16. Jesus *(being willing to prepare her to receive his doctrine, by convincing her that he was a prophet)* saith to her, Go, call thy husband, and come *(ye both)* hither.

17. The woman answered and said, I have no husband. Jesus said to her, Thou hast well *(i. e. truly)* said, I have no husband:

18. For thou hast had five husbands *(from whom thou hast been divorced for thy adulteries)*; and he whom thou now hast *(i. e. cohabitest with)* [8] is not thy husband *(thou living with him in fornication)*: in that *(therefore)* saidst thou truly.

19. The woman *(then)* saith to him, Sir, I perceive that thou *(who so exactly knowest the secrets of my life, and that which I thought was known to God alone)* art a prophet.

20. [9] Our fathers worshipped in this mountain *(as we do)*; and ye *(Jews)* say, that in Jerusalem is the place where men ought to worship *(God; I ask therefore thy opinion in this case)*.

21. Jesus saith to her, Woman, believe me, the hour *(shortly)* cometh, when ye shall [10] neither in this mountain, nor yet at Jerusalem, worship the Father.

22. *(But to your question I answer, That)* [11] ye worship ye know not what *(i. e. that God which you do not truly and savingly know; because ye know him not according as he is revealed in his word)*: we know what *(i. e.* τὸ θεῖον ὃ, *the Divinity which)* we worship *(serving him according to those laws to which he hath promised salvation)*: for salvation is of the Jews *(and the terms of it are to be derived from them to others)*.

23. But the hour cometh, and now is *(instant)*, when the true worshippers shall worship the Father *(not with carnal sacrifices as both now do, but)* in [12] spirit *(ual sacrifices, acceptable to God through Jesus Christ,* 1 Pet. ii. 5.) and *(not in the types and shadows of the law, as the Jews now do, nor in that erroneous manner as ye do, but)* in *(the)* truth *(of the gospel,* John i. 17.) for the Father seeketh such to worship him (Gr. *such worshippers of him: for)*

24. [13] God is a Spirit: and they that worship him *(aright)* must worship him in spirit and in truth *(i. e. agreeably to his spiritual nature, by giving up their hearts and spirit to him; and according to his will, by serving him according to the precepts of the gospel)*.

25. The woman saith unto him, I know that Messias cometh, who is called Christ: and when he is come, he will tell us all things *(that we are to believe and do)*.

26. Jesus said unto her, I that speak unto thee am he *(viz. the Messiah)*.

27. And upon this came his disciples, and [14] marvelled that he talked with the woman: yet no man said *(to him)*, What seekest thou *(of)*? or, Why talkest thou with her?

28. The woman then left her water-pot *(at the well)*, and went her way into the city, and saith to the men *(of the city)*,

29. Come, see a man, who told me all things that ever I did: is not this *(an evidence that he is)* the Christ?

30. Then they went out of the city, and came unto him.

31. In the mean while his disciples prayed him, saying, Master, eat.

32. But he said unto them, [15] I have meat to eat which ye know not of *(i. e. somewhat more valuable and pleasant to me than meat or drink)*.

33. Therefore said the disciples one to another, Hath any man brought him *(meat)* to eat.

34. Jesus saith to them, My meat *(i. e. my delight)* is to do the will of him that sent me, and to finish his work.

35. [16] Say not ye *(proverbially, as an encouragement to the sower)*, There are yet four months, and then cometh *(on the)* harvest? behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest *(i. e. look upon the Samaritans flocking to me to hear my doctrine, and you will see that the time of my spiritual harvest is already come)*.

36. And he that reapeth *(this spiritual harvest, by bringing men to the faith)* receiveth wages *(for his labour)*, and gathereth fruit *(not to sustain this mortal life, but)* unto life eternal: that both he that soweth and he that reapeth *(he that laboureth to prepare men for, and he that brings them to, the faith)* may rejoice together *(in the fruit of their labours)*.

37. And herein is that *(proverbial)* [17] saying true, One soweth, and another reapeth.

38. I *(have)* sent *(or, do send)* you to reap that whereon you bestowed no labour: other men laboured *(the prophets, by foretelling the Messiah; the Baptist, by calling men to repentance, that they might be prepared to receive him)*, and ye are entered into their labours *(and only are to perfect what they have begun)*.

39. And many of the Samaritans of that city believed on him for the saying of the woman, which testified, *(saying)* He told me all that ever I did.

40. So when the Samaritans were come unto him, they besought him that he would tarry with them: and [18] he abode there two days.

41. And *(in that time)* many more believed because of his own word;

42. And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and

know *(by the excellency of his doctrine, and the holiness and goodness of his precepts)* that this is indeed the Christ, the Saviour of the [19] world.

43. Now after two days he departed thence, and went into Galilee *(passing not by Nazareth, the place of his education, but another way)*.

44. For Jesus himself testified, that a prophet hath *(comparatively)* no honour in his own country.

45. Then when he was come to Galilee, the Galileans received him *(gladly)*, having seen all the things which he did at Jerusalem at the feast *(of the Passover)*: for they also went to the feast.

46. So Jesus came again into Cana of Galilee, where he had made the water wine. And there was a certain nobleman *(a great man of Herod's court)*, whose son was sick at Capernaum.

47. *(And)* when he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48. Then said Jesus unto him, Except ye see [20] signs and wonders *(done before your eyes)*, ye *(Jews and Herodians)* will not believe *(on the account of the excellence and goodness of my doctrine, as the Samaritans did)*.

49. The nobleman saith to him, Sir, come down ere my child die.

50. Jesus saith unto him, *(There is no need of my going down,)* go thy way; *(and thou shalt find)* thy son liveth. And the man believed the word which Jesus had spoken to him, and he went his way.

51. And as he was now going down *(to his house)*, his servants met him, and told him, saying, Thy son liveth.

52. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53. So the father knew that it was at the same hour in which Jesus said unto him, Thy son liveth: and *(he)* himself believed, and [21] his whole house.

54. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

ANNOTATIONS ON CHAP. IV.

[1] Ver. 4. *HE must go through Samaria.*] For, saith Josephus,* *the Galileans going up to Jerusalem at the feast, went through the country of the Samaritans.*

[2] Ver. 5. *He cometh to a city of Samaria called* Σίχαρ, *Sichar.*] It is certain from the son of Sirach, (l. 26.) and from Josephus, (Antiq. lib. xi. cap. 8.) that the name of the city was Sichem. This therefore is either a corrupt pronunciation, as Βελιὰρ for Βελιὰλ, or a name of reproach put upon it by the Jews, שכר, as if it were a city of drunkards, as Achan, Josh. vii. 25. is called עכר, 1 Chron. ii. 7. as being a *troubler of Israel.*

[3] *The parcel of ground which Jacob gave to his son Joseph.*] *i. e.* That piece of ground which he bought of Hamor, the father of Sichem, Gen. xxxiii. 19. for that was near Sichem, saith the text there: and hence this place became not only the inheritance of Joseph, but his own burial-place; he being buried, not in the cave of Machpelah, as his father Jacob was, (Gen. l. 13.) nor saying, *I will lie with my fathers*, as Jacob did, (Gen. xlvii. 30.) but being buried in this place: for the bones of Joseph, *which the children of Israel brought out of Egypt, buried they in (i. e.* near to) *Sichem, in a parcel of ground, which Jacob bought of Hamor, the father of Sichem, for a hundred pieces of silver; and it became the inheritance of the children of Joseph*, Josh. xxiv. 32. (See Bochart. Hierozoic. par. i. lib. ii. cap. 43. p. 435, 436.)

[4] Ver. 6. Ἐκαθίζετο οὕτως, *He sat thus on the well.*] *i. e.* Either weary or thirsty as he was; so Acts vii. 8. οὕτως, so *Abraham begat Isaac, i. e.* being circumcised; 1 Kings ii. 7. *Shew kindness to the sons of Barzillai,* for οὕτως, *so they came to me, i. e.* with kindness; or, as Chrysostom and Theophylact have it, he sat ἁπλῶς ὡς ἔτυχε, *as he found a place:* it follows, it was ὥρα ἕκτη, that is, saith one, six o'clock in the evening; St. John counting by the Roman hours in his Gospel. But this mistake is plainly evident from i. 39. They abode with him that day; for it was about the *tenth* hour; *viz.* four in the afternoon, not *ten* of the night, according to the Romish computation.

[5] Ver. 9. Οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις, *For the Jews have no dealings with the Samaritans.*] So in the Jerusalem Talmud the Samaritans say, your *fathers dealt with our fathers, why therefore do not you so likewise with us?* (Buxt. Lex. Talm. p. 1370.) By the traditions of the pharisees they might buy of them; and therefore Christ's disciples do not scruple at this; (ver. 8.) but they were not to borrow any thing of them, or receive any kindness from them, or drink of their water, or eat of their morsels; for they bound them under an anathema, not to eat of the fruit or morsel of a Cuthean, and held the eating of their flesh to be as bad as eating swine's flesh. (R. Eliezer, cap. 38.) But Christ, despising such traditions as had no foundation, either in the law of God or equity, and tended to the impairing the laws of common friendship or humanity, asks drink of this Samaritan woman, and eateth with them.

[6] Ver. 10. *If thou hadst known* τὴν δωρεὰν τοῦ Θεοῦ, *the gift of God.*] By the *gift of God* and *living water*, Christ seems here to understand the Holy Spirit, represented in the Old Testament by *clean water*, Ezek. xxxvi. 25. 27. and in the New, by *living water*, John vii. 38. Rev. xxi. 6. xxii. 1. For (1.) spring-water is in the Hebrew idiom called living water, in opposition to that which stagnates: for life consisting in continual motion, by reason of the continual ebullition of this water, it is said to live; (see Lev. xiv. 5. 50. xv. 13. Numb. xix. 17.) hence it is here said to be water springing up, (ver. 14.) And (2.) this Holy Spirit, to be communicated to believers, is styled δωρεὰ τοῦ Θεοῦ, *the gift of God*, Acts viii. 20. ἡ δωρεὰ ἐπουράνιος, *the heavenly gift*, Heb. vi. 4. ἡ δωρεὰ *the gift*, Acts xi. 17. (See the note on Rom. v. 17.)

[7] Ver. 14. *He that drinketh of the water that I shall give him shall never thirst.*] *i. e.* He never shall have need to thirst for the enjoyment of this Spirit, he being to abide with them for ever, who have once received him, (John xiv. 16.) if they do not expel, quench, or grieve him; or, he shall thirst no more, because this Spirit will be in him the earnest of, and bring him to, that happy life, where there is no more thirst. (Rev. vii. 16.)

[8] Ver. 18. *Is not thy husband.*] See one reason in the

* Ἔθος ἦν τοῖς Γαλιλαίοις ἐν ταῖς ἑορταῖς εἰς τὴν ἱερὰν πόλιν παραγενομένοις ὁδεύειν διὰ τῆς Σαμαρέων χώρας, Antiq. lib. xx. cap. 5.

paraphrase; others say, this is spoken, because she had divorced herself from her husbands, contrary to the law, which permitted not women to begin the divorce, and so was really the wife of some former husband then living. (So Grotius.)

[9] Ver. 20. *Our fathers worshipped in this mountain.*] We learn from Josephus,* and from this woman, that the Samaritans, when they saw it for their advantage, pretended to be συγγενεῖς τῶν Ἰουδαίων, *allied to the Jews, to have Jacob for their father,* (ver. 12.) καὶ ἐκ τοῦ Ἰωσήφου γενεαλογοῦντες αὐτοὺς ἐκγόνων Ἐφραίμου καὶ Μανασσέως, *and deduced their genealogy from Ephraim and Manasses, the sons of Joseph;* they also contended, that Mount Gerizim was the most ancient place of worship, because Abraham built there an altar to God, (Gen. xii. 6, 7.) and so did Jacob, (Gen. xxxiii. 18.) and therefore that was the place where sacrifices were to be offered before the temple at Jerusalem was built. But the Jews answered, that the temple was built on the mountain of Moriah; in the place where Abraham offered up Isaac, (Joseph. Antiq. lib. vii. cap. 10. p. 254. F.) and that that was the place of worship throughout all generations. (Targum in Chron. iii. 1. see Maimonides de ædificio Templi, Tract. 1. cap. 2. §. 2.)

[10] Ver. 21. Ὅτι οὔτε ἐν τῷ ὄρει τούτῳ, οὔτε ἐν Ἱεροσολύμοις, *Neither in this mountain, nor yet at Jerusalem.*] Josephus saith the contention betwixt the Jews and Samaritans was about the place, to which they ought to bring those sacrifices and oblations by which God was then chiefly worshipped, the Jews declaring that it was their temple,† καὶ τὰς θυσίας ἐκεῖ πέμπειν ἀξιούντων, *and requiring that the sacrifices should be brought thither;* the Samaritans, that they should be brought to Mount Gerizim. This controversy, saith Christ, will shortly be decided by removing the occasion of it, *viz.* this way of worshipping God by sacrifices; and by giving liberty to worship God with spiritual sacrifices in every place, as the prophet Malachi foretold, i. 11.

[11] Ver. 22. Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε, *Ye worship ye know not what,* &c.] This, many think, is spoken with relation to some false objects of the worship, or to some idolatrous way of worship, which obtained among them. The Jews gave it out, that they worshipped God ‡ *in the image of a dove;* but this seems plainly fabulous, and invented by the Jewish rabbins out of hatred to them: for, (1.) among the idols which they worshipped, when they came from Assyria to Samaria, there is not the least hint of any image of a *dove* worshipped by them. (2.) Josephus, § though he, in several places, inveighs against them sharply upon other accounts, doth never charge them with this crime, which shews it to be a later invention of their rabbins: and, (3.) it is a thing wholly inconsistent with the laws of Moses, which they then owned; for, as all images are forbidden by it, so it did require them to sacrifice the dove to God, and it was always judged an absurd thing to worship that which they did sacrifice. (See Bochart. Hieroz. par. ii. lib. i. p. 6. 8.)

Others say they worshipped God only as the topical god of that country; but though this might be true of them when they first came into Samaria, and retained their heathen sentiments; yet could it not be true of them after that, rejecting all their heathenish superstitions, they had embraced that law in which Jehovah is continually styled *the Maker of heaven and earth,* and *the God of all the earth;* and when, as Epiphanius* saith, *they endeavoured to renounce all idolatry, and to own but one God.*

But whereas Epiphanius, and many of the Jews, pronounce them guilty of latent idolatry, for worshipping God in that mountain where Jacob hid the idols of the nations, according to those words, Gen. xxxv. 4. *And they gave to Jacob all the strange gods that were in their hands, and Jacob buried them under the oak which was by Sichem:* it is not probable, that Christ should accuse them of false worship on the account of idols under ground, which they knew nothing of, and which they never did intend to worship. Observe then,

First, That the inquiry of the woman, and the dispute was, saith Josephus, only about the place of worship; and therefore it is very probable Christ's answer chiefly doth respect the place.

Secondly, That Christ, by saying to the Samaritan woman, that shortly they should not *worship the Father in that mountain,* does tacitly own, that the Samaritans did worship the Father; nor doth he instruct her, who was the true object of her worship, but only, how she was to worship the true God.

Thirdly, When they came first to Samaria, it is observed that they knew not *Mishpat,* the manner of worshipping the God of Israel. (2 Kings xvii. 16.) In this, saith Christ, you are still deficient, as not worshipping the God of Israel according to his prescription in the law, but according to your own inventions. You therefore may be truly said not to know him, whose will you observe not, neither worshipping him according to his nature in the spirit, nor according to that law, which is the rule of his worship, and according to which alone you can do him acceptable service: if then you would obtain salvation by the worship of him, you must do it according to the revelations made to the Jews, to whom, as the promise of a Saviour was given, so from them is salvation to come to the world, according to the promise made to their father Abraham, *In thee shall all the families of the earth be blessed.*

[12] Ver. 23. *Shall worship the Father* ἐν πνεύματι καὶ ἀληθείᾳ, *in spirit and in truth.*] That is, saith Origen, οὐ σαρκικαῖς θυσίαις, *not with carnal sacrifices, but with spiritual worship,* or with those spiritual sacrifices, which are acceptable to God through Jesus Christ; (1 Pet. ii. 5.) οὐκ ἐν τύποις, *not in types, but according to the truth contained in them; for the law was given by Moses, but grace and truth came by Jesus Christ,* John i. 17. Thus Philo saith, he brings to God, γνήσιον θεραπείαν, *the true worship, who brings,* τὴν ἀλήθειαν, ἁπλῆν, καὶ μόνην θυσίαν, *truth, the simple and the only sacrifice;* not he who uses washings and purgations of body, but defiles his soul; or who builds and adorns temples, and offers hecatombs upon the altar, περιπλάνεται γὰρ οὗτος τῆς πρὸς εὐσέβειαν ὁδοῦ, θρησκείαν ἀντὶ ὁσιότητος ἡγούμενος, *for he errs from the way of piety, as thinking outward worship is to be preferred to holiness.* (L. quod deter. pot. p. 123. CD.)

* Antiq. Jud. lib. xi. cap. 8. p. 386. D.

† Antiq. lib. xii. cap. 1.

‡ Talmud. Tr. Chulmi, cap. 1. F. 6.

§ Lib. ii. et xi. fine. lib. x. cap. 1. 7. lib. xiii. cap. 6. lib. xviii. 35. lib. xx. 5.

* Εἰς τὸ μετατεθῆναι τῆς εἰδωλολατρίας, καὶ τὸν ἕνα Θεὸν ἐπιγνῶναι. Lib. i. H. 9. §. 2.

Now, that we may thus worship God in spirit, we must lay, as the foundation, not only purity of body from all uncleanness, but of the soul also from all spiritual defilements, all pride and haughtiness of mind, all malice, envy, bitterness of spirit, all impure thoughts, and evil concupiscence; for these are styled *works of the flesh*, Gal. v. 19. 21. Now, *they that are in the flesh* (saith the apostle) *cannot please God*, (Rom. viii. 8.) nor can they *mind the things of the Lord*, who are not *pure in body and in spirit*; (1 Cor. vii. 34. [2 Cor. vii. 1.) and with this the very heathens were so well acquainted, that they often taught that God was, "purâ mente colendus," *to be worshipped with a pure mind*; this was the best offering we could give,* and the best habitation we could build him.

Secondly, We must have just and awful thoughts of the Divine Majesty, oft representing him to our thoughts, as a God of infinite purity and justice, as well as power and wisdom, one who is always present with, and beholds all our secret thoughts and actions, in order to a future recompence; for by these apprehensions fixed in our hearts, we shall be naturally induced to glorify him in our spirits: (1 Cor. vi. 20.) having laid this foundation, we must endeavour to walk humbly with God, subjecting ourselves wholly to his providence, being contented in all conditions in which he doth think fit to place us, and submitting our own wills to his good pleasure, which is in Scripture styled *poverty of spirit*, Matt. v. 4. and *the wisdom of the Spirit*, Rom. viii. 6.

Thirdly, We must endeavour to resemble him as much as may be in holiness and righteousness, in truth, in goodness, and in mercy; for even the heathens say, † τιμήσεις τὸν Θεὸν ἄριστα, ἐὰν τῷ Θεῷ διάνοιαν ὁμοιώσεις, *we then worship God best, when we are most like to him.*

Fourthly, We must worship God from spiritual principles, a sincere love and filial reverence of him; and to spiritual ends, that we may promote his glory, and do what is well-pleasing to him; and, after a spiritual manner, serving him with the whole heart, soul, and mind, and with a fervency of spirit.

[13] Ver. 24. Πνεῦμα ὁ Θεὸς, *God is a Spirit.*] The article ὁ here shews, that God is the subject, and the Spirit is the predicate; and this opinion obtained among the Platonists, who style him Νοῦς, *a mind*; and among the Pythagoreans,‡ who said, ἀσωμάτους πρὸ παντὸς ἡγοῦ Θεοὺς ὑπάρχειν, *before all things you must hold the gods to be incorporeal.* Aristotle also thought it necessary to assert, that the first mover was ἀμερὲς, or *without parts*; yea, even the stoics, saith Plutarch, § determined, that God was an *intelligent Spirit, without form.*

[14] Ver. 27. *They marvelled that he talked with the woman.*] This being one of the six things, say the rabbins, which render a disciple impure, *viz.* that he talks with women. (Buxtorf. Lexic. p. 1145.)

[15] Ver. 32. *I have meat to eat*, &c.] This phrase is used by the ancients concerning things which were done by them with pleasure,* "istic mihi cibus est quod fabulare," *thou sayest that which is meat to me.* So the servant in Plautus, and another in Aristophanes,† μαλα γ' ἐποπτεύειν δοκῶ, Ὅταν καταράσωμαι λάθρα τῷ δεσπότῃ, *it is meat to me to curse my master secretly.*

[16] Ver. 35. *Say you not, There be yet four months of the harvest*, &c.] The sense of these words seemeth to run thus—In your common harvest you usually say, after your seed is sown, four months hence will come the harvest, or the time when you shall reap the fruit of the seed sown; but in this spiritual harvest it is otherwise: for the seed of the word sown in the heart of the woman of Samaria, in your absence, hath made the Samaritans already ripe for the harvest.

[17] Ver. 37. Ὁ λόγος, *This saying.*] So the scholiast in Aristophanes, κατὰ τὸν παλαιὸν λόγον, ἄλλοι μὲν σπείρουσι, ἄλλοι δ' αὖ ἀμήσονται, *according to the old proverb, One soweth, but another shall reap.*

[18] Ver. 40. *He abode there two days.*] He abode there so long, that he might not contemn persons so desirous to learn of him; he stayed no longer, that he might not neglect the Jews, or seem to prefer the Samaritans before them; and he commanded his apostles not to go to any city of Samaria, (Matt. xiii. 5.) because the gospel was first to be preached to the Jews, and then to the Samaritans. (Acts i. 8.)

[19] Ver. 42. *The Saviour of the world.*] That is, saith Mr. Clerc, of the Jews; *for it is not likely the Samaritans thought of the salvation of the gentiles*; but why might they not think so, who knew, that *in the seed of Abraham were the families of the earth to be blessed?* and seeing the Samaritans were not Jews, had they used these words in that restrained sense, they had excluded themselves from this salvation. The word doth sometimes signify the multitude, or the public; as when Christ's brethren say to him, *Shew thyself to the world, i. e.* publicly, John vii. 4. and the pharisees, *the world is gone after him*, John xii. 19. but never the Jews in opposition to the gentiles.

[20] Ver. 48. *If ye see not signs and wonders ye will not believe.*] Hence some interpreters conclude this nobleman was a Jew; it being no wonder, that a heathen should not believe without a miracle.

[21] Ver. 53. *Himself believed and his whole house.*] *i. e.* All that by age were capable of doing so.

CHAP. V.

1. AFTER this there was a *(nother)* feast of the Jews; *(viz. that of the Passover, requiring the appearance of all the adult males at the temple,* Deut. xvi. 16.) and *(therefore)* [1] Jesus went up to Jerusalem.

2. Now [2] there is at Jerusalem, by the sheep-market *(or gate)*, a pool, which is called in the Hebrew tongue Bethesda *(the house of mercy)*, having five porches, *(in which the sick lay to be cured; for)*

3. In these lay a great number of impotent folk, *(viz.)* of blind, halt, withered *(persons)*, waiting for the moving of the water.

4. For an [3] angel *(visibly)* went down at a certain season into the pool, and troubled *(i. e. shook)* the water:

---

* "Cultos autem Deorum est optimus, idemque castissimus, atque sanctissimus, plenissimusque pietatis, ut eos semper purâ, integrâ, incorruptâ et mente et voce veneremur." Cic de Nat. Deorum, lib. ii. p. 53. Ὡς γὰρ οἱ αὐτοὶ ἄνδρες φασὶ ψυχῆς καθαρᾶς οἰκειότερον τόπον ἐπὶ τῆς γῆς Θεὸς οὐκ ἔχει. Hier. in Carm. Pyth. p. 15. et Seneca apud Lact. de vero cultu. lib. vi. cap. 25.

† Hier. in Carm. Pyth. p. 22. 25. ‡ Jamb. Protrept. p. 151.

§ Phys. lib. viii. cap. 10. De Placit. Philo. lib. i. cap. 6.

* Cistel. act. iv. sc. 2. ver. 49. † Ib. Ranis.

whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5. And a certain man was there, who had *(lain under)* an infirmity thirty and eight years.

6. When Jesus saw him lie, and knew *(by his Divine Spirit)* that he had been now a long time in that case, he *(looking on him as an object worthy of compassion)* saith to him, Wilt thou be made whole?

7. The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8. Jesus saith to him, [4]Rise, take up thy bed, and walk.

9. And immediately *(at his word)* the man was made whole, and *(to shew that he was so)* took up his bed, and walked: and on the same day *(that he did this)* was the sabbath.

10. The Jews therefore said to him that was cured, It is the sabbath-day: it is not lawful for thee to carry thy bed *(on that day of rest)*.

11. He answered them, He that *(with a word)* made me whole, the same said to me, Take up thy bed, and walk *(and surely he that could heal me with a word, must be a prophet; and, therefore, must have authority to bid me do this)*.

12. Then asked they him, What man is he, that said to thee, Take up thy bed, and walk? *(that, knowing him, we may be the more able to judge of him.)*

13. And he that was healed wist not who he was: for Jesus *(having done this)* had conveyed himself away *(without being observed by him, as he might easily do)*, a multitude being in that place.

14. Afterward Jesus findeth him in the temple *(giving thanks to God for his cure)* and said to him, Behold, thou art made whole *(of a distemper laid upon thee for the punishment of thy sins)*: sin no more, lest a worse thing come unto thee *(for thy insensibility and contempt of this mercy)*.

15. The man *(knowing now who had done this, and perhaps thinking himself obliged in gratitude to own the author of his cure, and hoping hereby to convince them that he was a prophet)* departed *(from the temple)*, [5]and told the Jews *(who inquired after him that had done this)* that it was Jesus who had made him whole.

16. And *(but though this cure demonstrated that he was sent from God, because no man could do these things except God were with him,* John iii. 2. 9. 30—33. *yet)* therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day; *(the doing any work on the sabbath-day being, by the law, as they thought, a capital crime,* Exod. xxxi. 14, 15.)

17. But Jesus answered them, [6]My Father worketh hitherto *(he, from the beginning of the creation till this present time, continues to give and preserve life, and do good on the sabbath-day)*, and I *(after his example)* work *(that which is good and salutary to mankind on that day)*.

18. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was [7]his Father, *(in a peculiar manner proper to him alone,* πατέρα ἴδιον ἔλεγε τὸν Θεὸν, *thereby)* making himself equal with God *(in nature, as a son to his father)*.

19. Then answered Jesus, and said to them, Verily, verily, I say to you, The [8]Son can do nothing of himself, but what he seeth the Father do *(ing,* Gr. *i. e. without commission from him to do it, and certain knowledge that he doth what the Father would have done)*: for whatsoever thing he doeth (ποιῇ, or ποιήσῃ, *he would have done),* these also (καὶ *even)* doeth the Son likewise *(i. e. after his example as to the kind of them, according to his will as to the manner of doing them; whence you may be assured this action was done after his example, and according to his will, as to the time, as well as to the manner of it; and therefore cannot be worthy of blame)*.

20. For the Father loveth the Son, and sheweth him *(by the Spirit with which he hath anointed him)* all things that himself *(his Son)* doeth: and he will shew *(i. e. incite and enable)* him, *(by the same power, to do)* greater works than these, *(so)* that you may *(i. e. will)* marvel *(at them, though you will not be convinced by them)*.

21. For as the Father raiseth up the dead, and quickeneth them; even so *(shall ye see that)* the [9]Son quickeneth whom he will.

22. *(And this power of quickening and raising whom he will the Father hath given him, because he hath made him the judge of all men);* for the Father judgeth no man, [10]but hath committed all judgment to the Son, *(who yet cannot judge them till he hath raised them from the dead.*

23. *And this he hath done)* that all men should [11]honour the Son *(for his power and authority over them),* even as they honour the Father, *(the great Judge of all the earth,* Gen. xviii. 25.) He that honoureth not the Son *(invested with this power)* honoureth not the Father which hath sent *(and authorized)* him *(to exercise it.*

24. *And having all judgment committed to me,)* verily, verily, I say to you, He that *(obediently)* heareth my word, and believeth on him that sent me, hath *(an assurance of)* everlasting life, and shall not come into condemnation *(for his past sins);* but is passed from *(the)* death *(threatened to him)* unto life.

25. *(And that you may have reason to believe I can thus raise the dead, ye shall see an instance of it shortly, not only in my resurrection, but in the rising of many others with me by my power; for)* verily, verily, I say unto you, [12]The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear *(it)* shall live.

26. For as the Father hath *(the fountain of)* life in himself *(and so can impart life to others);* so hath he given to the Son [13]to have life in himself;

27. And he hath given him authority to execute judgment also *(on the dead thus raised),* because he is [14]the Son of man, *(whom he hath appointed the judge of the world,* Acts xvii. 31.)

28. Marvel not at this: for the hour is coming, in the which *(not these few only, but)* all that are in the grave shall hear his voice,

29. And shall come forth; they that have done good, to the resurrection of life; and [15]they that have done evil, to the resurrection of damnation.

30. *(And in passing this judgment of absolution and condemnation upon men,)* I *(the man Christ Jesus,* Acts vii. 31. *the Son of man,* ver. 27.) can of my ownself *(my own impulse and pleasure)* do nothing; *(but)* as I hear, *(i. e. receive the terms of absolution and condemnation from my*

Father, so) [16] I judge: and my judgment is *(therefore)* just; because I seek *(i. e. pursue)* not *(in it)* mine own will, but the will of the Father which hath sent me.

31. *(And)* if *(in ascribing this honour and power to myself)* I *(did)* [17] bear witness of myself *(and had no credentials from my Father, or those whom he hath sent)*: my witness is not true: *(for he that pretends to be sent, or delegated from God, and hath not his testimony to confirm his mission, cannot be true; but this is not my case, for)*

32. There is [18] another that beareth witness of me *(to wit, John the Baptist)*; and I know that the witness which he *(being a prophet)* witnesseth of me is true; *(ye also have heard his testimony, for)*

33. Ye sent unto John, (i. 22, 23.) and he bare witness to the truth, (iii. 29, 30.)

34. But *(I appeal not to his testimony for my own sake, but for yours; for)* I receive not testimony from man: but these things I say, that [19] ye *(believing his testimony)* might be saved.

35. He was a burning and a shining light *(as Elias is by you represented,* Ecclus. xlviii. 1. *his word being clear and powerful)*: and ye were willing for a [20] season to rejoice in his light, *(owning him as a prophet, and a just man; and therefore I insist upon his testimony, as hoping it may have some influence upon you, to work that faith in you, by which you shall be saved,* John x. 41.)

36. But I have a greater witness than that of John: for the works which [21] the Father hath given me to finish, the same works that I do *(by his power residing in me)*, bear witness of me, that the Father hath sent me.

37. [22] And the Father himself, which hath sent me, hath borne witness of me; *(by a voice from heaven, saying, This is my beloved Son; and by the descent of the Holy Ghost upon me, in the Schechinah, or bright light, which is the symbol of his presence; but on this I insist not, for)* ye have neither heard his voice at any time, nor seen his shape (Ezek. i. 28. *the likeness of the glory of God).*

38. And *(as ye have not known his will this way, so neither will ye do it by his revealed will; for)* ye have not his word abiding in you: for whom he hath sent, him ye believe not *(as his word would induce you to do).*

39. [23] Search the Scriptures; for in them ye think ye have *(the words of)* eternal life: and they are they which testify of me.

40. And *(yet)* ye will not *(by them be persuaded to)* [24] come to me *(i. e. believe in me)*, that ye might have *(the)* life *(I promise to them that believe in me.*

41. *And yet ye have no reason to disbelieve me; for)* I receive not honour from men *(I do nothing from desire of their applause, but purely for the honour of God, and out of love to him, and so act not like a false, but a true prophet).*

42. But *(this I cannot say of you; for)* I know you, that you have not the love of God in you.

43. I am come in my Father's name *(i. e. with his authority and testimony)*, and ye receive me not *(i. e. ye do not own me as the promised Messiah)*: another shall [25] come in his own name, *(without any evidence of Divine authority, even Barchochebas, and)* him ye will receive *(as such.*

44. *And indeed)* how [25] can ye believe, who *(strive to)* receive honour *(and glory)* one of another, and seek not *(rather)* the honour that cometh from *(the approbation of)* God only?

45. Do not think that I will accuse you to the Father; *(I shall not need to do it; for)* there is one that accuseth you *(to him)*, even Moses, in whom you trust, *(that, by obedience to his law, you shall have life,* ver. 39.)

46. For had ye believed *(the words of)* Moses, ye would have believed me: for [27] he wrote of me, *(saying, I will raise up a Prophet like unto thee, and I will put my words in his mouth,* Deut. xviii. 18.)

47. But if ye believe [28] not his writings *(whom you own as a great Prophet sent from God)*, how shall you believe my words *(when you have no such opinion of me, or respect for me)?*

ANNOTATIONS ON CHAP. V.

[1] Ver. 1. *JESUS went up to Jerusalem.*] To hold communion with the Jewish church at the feast of the Passover, by observing with them the rites to be observed at the feast; he therefore refused not communion with a church that had clogged these festivals with human traditions, though, perhaps, he performed only the rites required by the law at these festivals. (See Dr. Lightfoot.)

[2] Ver. 2. Ἐστὶ δὲ, *There is at Jerusalem by the sheep-gate a pool, called in the Hebrew Bethesda.*] That is, *the house of mercy:* because of the mercy of God shewed there in curing their diseases. Moreover, if ἐστὶ δὲ, *there is,* be the true reading, as the consent of almost all the Greek copies argues, it seems to intimate, that Jerusalem and this pool were then standing when St. John wrote this Gospel, and therefore that it was written, as Theophylact and others say, before the destruction of Jerusalem, and not, as the more ancient fathers thought, long after.

[3] Ver. 4. *An angel went down,* κατὰ καιρὸν, *at a certain season, and then he that first went down was made whole of whatsoever disease he had.*] All the circumstances of this history shew, that Dr. Hammond's conjecture, that this *angel was only an officer sent at a certain time to stir this pool,* and that *the warm entrails cast into it communicated this healing virtue to these waters,* though it seems to be supported by the authority of St. Chrysostom and Theophylact, is highly improbable. For (1.) how unlikely is it that this should be a natural means of curing all sorts of diseases without exception, *the blind, the halt, and the withered?* ver. 3. (2.) That it should only cure the person that first stepped in, though he might be followed by others the same instant; for how should the natural virtue of this pool, impregnated with the warm entrails of so many sacrifices, extend itself only to one man? And (3.) how unlikely is it that it should do this only at one time of the year, *viz.* at the feast of Passover? For this was done, not at several times, but only κατὰ καιρὸν, *at a certain time,* (ver. 4.) And, lastly, the very foundation of this surmise is taken away by that observation of Dr. Lightfoot, that there was a laver in the temple for the washing of those entrails, and so they were not likely to be washed in this pool.

It is farther to be noted, that these waters of Siloam were a type of the kingdom of David and of Christ; of the kingdom of David, according to these words, Isa. viii. 6. *Forasmuch as this people refuseth the waters of Siloah, that go softly,* that is, saith the Targum, *the kingdom of David that rules them quietly;* and of Christ, according to those words of the same prophet, xii. 2. *With joy shall they draw water*

from the wells of salvation, whence *Siloah* is interpreted *sent.* (See note on ix. 7.) To this type of the Messiah God might therefore give this virtue about that time, to prepare the Jews to receive his advent, who was sent to them; and when a fountain was to be *opened for sin and for uncleanness,* Zech. xiii. 1. *viz.* that of the blood of Christ, might communicate this virtue to this pool, as a prefiguration of it; whence, as Tertullian * notes, *the virtue of this pool then ceased, when they, persevering in their infidelity, rejected our Saviour.* And this might be one reason why the Jewish writers are so silent as to the virtue of this pool; because, by its signification, it related to Christ; and, by this miracle, confirmed his doctrine. (See here Examen Millii in locum.)

[4] Ver. 8. *Arise, take up thy bed, and walk.*] Christ here requires not faith of him, because he had seen, and, perhaps, heard of none of his miracles; but he requires him to do that on the sabbath which was contrary to the letter of the law, to shew he was a prophet, who, by their own rules, had power to require what was contrary to the ceremonial rest of the sabbath; (see note on ix. 18.) and to instruct them that to do this, not in contempt of the law, or for bodily advantage, but as a public testimony of the great goodness of God to us, tended rather to the sanctification than to the profanation of the sabbath, that day being sanctified to this very end, that men might employ it in glorifying and praising God for his benefits.

[5] Ver. 15. *Told the Jews that Jesus had done this.*] Not to accuse him to them, but partly out of gratitude, to own the author of this cure; and partly to excuse himself, as only doing this at the command of so great a prophet.

[6] Ver. 17. *My Father worketh hitherto,* &c.] Even from the time he rested from the works of the creation, continuing to preserve and govern all things he created, and do those things which tend to his glory and to the good of his creatures, even on the sabbath-day; and, in imitation of him, I do my wondrous works of mercy, to the glory of his name, upon that day; which, being Divine, and done by his power and assistance, shew that I do nothing in them contrary to his will. Thus Philo,† speaking of God's *resting on the seventh day,* saith, *We have declared, that God ceaseth not to work, but proceeds to the production of other things, as being not the artificer only, but the father of them.*

[7] Ver. 18. *Therefore the Jews sought the more to kill him, ὅτι πατέρα ἴδιον ἔλεγε Θεὸν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ, because he said, God was his own Father, making himself equal to God.*] Here note,

First, That he is here said to style God his Father, after a manner proper and peculiar to himself, as being *ὁ ἴδιος Θεοῦ υἱὸς, the proper Son of God,* (Rom. viii. 32.) and so as being his son, not as Adam and the angels were, by creation, nor as good men are, by adoption only; in which sense the Jews pretended to have God for their Father, (viii. 41.) and in which sense both Philo ‡ and the Jewish writers § speak of him as the Father of Israel, and of those who had a true knowledge of him; for, in this sense, to call himself the *Son of God,* could neither be worthy of death, nor worse than the violation of the sabbath. It is therefore evident the Jews thought Christ, by saying *God was his Father,* made himself his Son in such a manner as rendered him equal to God in nature, as a son is to his father; and yet they thought he did this, not as the Socinians say, by saying he did the works of his Father, but as their words testify, by calling God his Father, in a sense peculiar to himself: and hence they accuse him of blasphemy, for saying that he was the Son of God, Matt. xxvi. 63—65. John x. 33. 36. which they never do, for saying he was the Messiah, or that he did the works of God. Note,

Secondly, Hence, that the Jews did not then think that their Messiah was to be God, or, in the sublimer sense, *the Son of God.* Hence Origen * declares, that having *discoursed with many wise men of the Jews, he could find none of them who allowed Θεὸν ὄντα, ἢ Θεοῦ υἱὸς, that he was God, or the Son of God.* And Jerome, on those words, Jer. xvii. 5. *Cursed is he who putteth his trust in man,* saith, *the Jews are accursed,* "qui spem habent in homine Christo, videlicet suo, quem non filium Dei, sed purum hominem putant esse venturum," *who trust in a man,* viz. *in their Messiah, whom they expect to come as a mere man, and not as the Son of God.*

[8] Ver. 19. *The Son of man can do nothing ἀφ' ἑαυτοῦ, of himself, ἐὰν μὴ τι βλέπει, but what he sees the Father doing.*] The Jews concluding Christ to be a false prophet, because he, in this peculiar manner, styled *God his Father,* Christ here undertakes to shew, (1.) that he exercised his prophetic office, according to the will of the Father: (2.) that he confirmed it by miracles done by the power of God residing in him. Christ therefore here seems not to speak of his essential power, but of his prophetic office, and of the doctrine which he taught and confirmed by miracles. (1.) Because, as to his essential power, the action of the Father and the Son being one and the same, both as to power and time, he cannot properly be said to do nothing of himself, or to do nothing but what he sees the Father do. (2.) Because, as to *speak nothing of himself,* is to speak nothing of his own instinct and will without commission from God: (see note on vii. 17.) so *to do nothing of himself,* is to do nothing without commission from, and knowledge of the will of God, that he should do it, and so respecteth his prophetic office, and the things done in confirmation of it; and then the words following, *unless he sees the Father doing them,* must bear this sense; Unless he, by the Spirit of the Father residing in him, sees that the Father would have them done by him; for what the Father *ποιῇ, would have done,* he doth according to his will, or as he would have them to be done. And this import of the words seems to be confirmed,

First, From the following words; *For the Father loveth the Son καὶ πάντα δείκνυσιν αὐτῷ ἃ ποιεῖ, and sheweth him all things, which he* (the Son) *doeth;* and he will shew him greater works than these (which are to be done by him, even that of raising the dead, ver. 21.) For, because we receive all our knowledge from our eyes or ears, therefore Christ, speaking of the execution of his prophetic office, useth

---

* "Piscina Bethsaidæ, usque ad adventum Christi curando valetudines Israel, desiit à beneficiis deinde, cùm ex perseverantia furoris sui nomen Domini per ipsos blasphemaretur." Adv. Jud. cap. 13.

† Ἐδηλώσαμεν δὲ, ὅτι ποιῶν ὁ Θεὸς οὐ παύεται, ἀλλ' ἑτέρων γενέσεως ἄρχεται, ἅτε οὐ τεχνίτης μόνον, ἀλλὰ καὶ πατήρ. L. primo Legis alleg. p. 32. A. 33. D.

‡ Οἱ δὲ ἐπιστήμῃ κεχρημένοι ἐνὸς· υἱοὶ Θεοῦ δεόντως προσαγορεύονται, καθὰ καὶ Μωσῆς ὁμολογεῖ φάσκων, Υἱοὶ ἐστε Κυρίου τοῦ Θεοῦ καὶ οὐκ αὐτός σου πατήρ. De Confus. Ling. p. 267.

§ "Est quidem cui nec Filius, nec Pater, hic est Sanctus Benedictus, nisi quod Deus dilexit Israelem, et vocavit eos Filius." Midrash Coheleth. fol. 93, 4.

* Lib. ii. p. 70. lib. iv. p. 162.

these metaphors, declaring, that he spake and testified what he had seen, (iii. 11.) *what he had seen with the Father,* (viii. 38.) and so the Baptist saith, *what he hath seen he testifies;* and again, that he spake *what he had heard from the Father,* (viii. 26. x. 15, 16.) And because they who teach or declare things, do by that shew them to us; therefore Christ uses this metaphor here, and saith, viii. 28. *I do nothing of myself; but as my Father hath taught me, so I speak:* and again, xii. 49, 50. *I have spoken nothing of myself; but as the Father, who sent me, gave me commandment what I should say and speak: the things therefore which I speak, as the Father said to me, so I speak.* Now, that he spake this with respect to the Spirit of prophecy, with which he was anointed, and by the Father sent to preach the gospel to the poor, &c. Luke iv. 11. the Baptist teacheth in these words, *What he hath seen and heard, that he testifies; for he whom God hath sent, speaketh the words of God; for the Father giveth not him the Spirit by measure:* (iii. 32—34.) and he himself intimates, by saying, xiv. 10. *The words that I speak to you, I speak not of myself; the Father abiding in me, he doeth the works.* (See the note there.)

Secondly, That he said truly, *My Father worketh hitherto, and I work,* he proves from the Divine works God the Father had given him power to do; though he was to do them after his resurrection and advancement to his kingdom, *viz.* the resurrection of the dead and the future judgment: and therefore adds,

[9] Ver. 21. *As the Father raiseth the dead, and quickeneth them, so the Son quickeneth whom he will.*] This is more than ever was said of any prophet or apostle, that he did such works at his will; and here chiefly respects Christ, not acting as a prophet, but as a king, sitting at the right hand of power: and this being an action represented as proper to God, who saith, *I am, and there is none besides me; I kill, and make alive,* Deut. xxxii. 39. 1 Sam. ii. 6. a work to be performed by his sole power, Matt. xxii. 29. Acts xxvi. 8. and by the *strength of his power,* Eph. i. 19. who is a God *quickening the dead,* Rom. iv. 17. hence it is evident, that Christ, who will not only *raise our mortal bodies,* but also make them *like to his own glorious body, by that power by which he is able to subdue all things to himself,* Phil. iii. 21. must be God; and that the Father, by giving him *power to have life in himself, as he hath it in himself,* ver. 26. must have given him the fulness of the Deity, from which this power is inseparable.

[10] Ver. 22. *For the Father judgeth no man; but hath committed all judgment to his Son.*] Seeing this judgment is committed to him, it is evident, saith Woltzogenius, that he cannot be God the highest, because he reigns and judges by his own power, derived from none; and yet he owns, that in this judgment is comprehended "totum regimen, et Divinum totius mundi imperium," *an entire government and Divine empire over the whole world, and especially over the whole church of God;* from whence it is demonstrable, that he must be God: for, this government must be attended with a power of raising all them from the dead, whom he shall place before his judgment-seat, and with the perfect knowledge, not only of the actions of all men from the beginning of the world, but also of their secret thoughts; since otherwise he cannot bring *every secret thought and work into judgment,* nor *bring to light the hidden things of darkness,* or *manifest the secrets of the heart,* 1 Cor. iv. 5. or *judge every man according to his works,* 2 Cor. v. 10. He also must be omnipresent and omniscient, even the searcher of all hearts; that he may know and answer the prayers of all his servants in all corners of the earth, as the Socinians grant he doth; and almighty, that he may be able to supply all their wants, assist and enable them to do every where the greatest miracles in his name, defend and preserve them against all the powers on earth, and even the *gates of hell,* raise and condemn their enemies, with the devil and his angels, to eternal destruction from his presence, and also crown his servants with everlasting glory. Now how all these things can be done by a mere creature, is as difficult to conceive as any mystery of the *blessed Trinity.* I answer, therefore, in that distinction of the schools, that the *principium quod,* or the person thus judging, is the Son of man, ver. 27. this judgment being to be exercised by the man Christ Jesus, Acts xvii. 31. but the *principium quo, i. e.* the power or the principle by which he does it, is the whole fulness of the Deity, individually united to his human nature, or the *Word made flesh,* John i. 14. This therefore hinders not, but he to whom this judgment is thus given, may be *God of God.*

[11] Ver. 23. *That all men may honour the Son as they honour the Father.*] That is, saith Woltzogenius, "that they, owning this dignity and power, 'per quam Deo equalis est,' *by which he is equal to God, may give him that obedience, honour, and worship, which are due to a Divine and heavenly King:* for that the honour and worship due to Christ, is Divine honour, is evident from this, that it is such, 'qualis Patri debetur;' *as is due to the Father;* to whom, by the consent of all men, belongs Divine worship:" and hence he proves, that Christ is to be worshipped with invocation; "because he who refuses to pray to him, doth not honour him as he honours the Father: in this (saith he) consists the highest honour we give to the Father, that we own him for the chief monarch, and Lord of all things, in whose power is our salvation and destruction; and therefore, by prayer, endeavour to obtain from him the enjoyment of good things, and the deliverance from evil: 'Qui hæc eadem in Christo agnoscit, et eum sic colit, is honorat, et colit eum sicut Patrem;' *He that owns these things to belong to Christ, and doth thus worship him, he honoureth the Son as he doth the Father:*" so he: now can he be *equal to God,* who is only a creature, or be *worthy of Divine worship,* who is no God? The precept being plain, and owned by Christ himself, '*The Lord thy God is one Lord, and* (therefore) *thou shalt worship the Lord thy God, and him only shalt thou serve.* (Deut. vi. 13. Matt. iv. 10.) Can he, who said, *Thou shalt worship no other gods but me,* and *I will not give my glory to another,* (Isa. xlii. 8.) himself appoint, that any creature should be worshipped as God, or have that *honour, worship, and obedience,* in which his glory doth consist? It is therefore no unjust imputation to call them idolaters, who give this worship to one, who, say they, is by nature only man; seeing they do the very thing charged on the heathen idolaters; *they worship them which by nature are no gods;* (Gal. iv. 8.) and do that to a creature, which God requires to be done to himself alone, *viz.* that they should *glorify him as God;* (Rom. i. 21.) and do that with which God upbraided his own people, *viz. the worshipping a new God, which their own fathers had*

not known. (Deut. xxxii. 17.) If you say here, they give him the same worship, not as the first, but only as the intermediate cause of our salvation: it may be easily replied, that then they *cannot honour him as they honour the Father;* and much less as *the chief monarch, and Lord of all things.* Moreover, I inquire, Whether this middle cause be created, or uncreated? If uncreated, he is, by nature, God, and, since there is but one God, of the same essence with the Father; but if created, they must be guilty of idolatry, who give him the same worship with the Father; and therefore give the creature the worship due to the Creator.

[12] Ver. 25. *The hour—now is, when the dead shall hear the voice of the Son of God, and live.*] That Christ here speaks not only of a spiritual resurrection from the death of sin, is evident; (1.) because he speaks of it as a thing shortly future; whereas the spiritual resurrection was in some already past: (2.) because he promises this resurrection not to them that should hear his word, but φωνὴν, *his voice:* and that he speaks of a proper resurrection, appears, (1.) from the gradation he here makes from the resurrection of some to the resurrection of all, ver. 28. (2.) because he adds, *That they who hear, shall live;* and that because the Son, whose voice they hear, hath *life in himself;* (ver. 26.) I therefore think that our Lord speaks of that hour, when, he rising from the dead, *many bodies of the saints arose with him.* (Matt. xxvii. 52, 53.)

[13] Ver. 26. *He hath given the Son to have life in himself.*] *i. e.* The power of raising whom he will, (ver. 21.) Hence, though the apostles and others raised men from the dead, it is said of none of them that they had *life in themselves;* because they did this, not by their own, but by the power of Christ. Note also, that the same thing is, in both places, said both of the Father and the Son: for it is not said, *the Father hath life* from *himself, the Son* in *himself,* but both hath life, ἐν ἑαυτῷ, in himself; and that as the Father, so the Son, *quickeneth whom he will.* Now the operations follow the essence; so that where the same operation is, there must be the same essence.

[14] Ver. 27. *Because he is the Son of man.*] *i. e.* The Messias, to whom all power and dominion is given, (Dan. vii. 13, 14.) and of whom the Jews* said, that he *should raise the dead;* or, because he took the human nature on him, he suffered in it, and, by that passion, became the *author of salvation to all that obey him,* (Heb. v. 8, 9.) and, lastly, in that nature only could be a visible judge. (See Examen Millii in locum.)

[15] Ver. 29. *And they that have done evil, unto the resurrection of condemnation.*] This seems to be spoken in opposition to the doctrine of the pharisees, who, saith Josephus,† thought *the resurrection pertained only to the just;* and that the wicked and antediluvian sinners were to be excluded from it.

The hour is coming in which all they that are in the grave shall arise, and shall come forth, οἱ τὰ ἀγαθὰ ποιήσαντες, *they* (of them thus arising) *who have done good, to the resurrection of life;* οἱ δὲ τὰ φαῦλα πράξαντες, *they* (of them) *who have done evil, to the resurrection of condemnation.* A late author‡ hath endeavoured to avoid the clear evidence of this text for a general sentence of all men to a life of future happiness or misery. I shall not here consider all his evasions, but observe only, that he is obliged, from the force of these words, *All that are in the graves shall come forth,* to own, that all mankind shall arise; but yet he will not own, that the distribution of them, who thus come forth, into them *that have done good,* and into them *that have done evil,* contains all, but some of them only, *viz.* such as have had the gospel made known to them; which is as great an instance of a man, who shall say any thing δουλεύειν ὑποθέσει, to serve his hypothesis, as can be offered: for what instance can be given through the Scripture of a universal proposition distributed into two parts, in which the opposite members do not contain the whole general? What is this, in effect, but to allow the truth of this general proposition, "omne animal est sensibile," *every little creature is sensible,* and yet to deny the truth of this distribution, τῶν δὲ αἰσθητῶν τὰ μὲν λογικὰ, τὰ δὲ ἄλογα, that of sensible creatures, some are rational, some irrational? Let us see the absurdity of it in some Scripture instances: Matt. xxv. 32. *The Son of man shall sit on the throne of his glory,* and πάντα τὰ ἔθνη, *all nations shall be gathered before him, and he shall place* τὰ μὲν πρόβατα, *the sheep on his right hand,* τὰ δὲ ἐρίφια, *but the goats on his left,* ver. 33.: now, must not here the sheep and the goats be equal to all nations? So again, Rom. ii. 6. God, saith the apostle, *will render* ἑκάστῳ, *to every man according to his works,* τοῖς μὲν, *to them who, by patience in well-doing, seek for glory, honour, and incorruption, eternal life;* τοῖς δὲ ἐξ ἐριθείας, *but to those that are contentious, and obey not the truth, tribulation:* now, doth not this distribution, into the obedient and disobedient, contain all that are comprehended in the general word, *every man?* And doth not the apostle interpret the words so, ver. 9, 10. by saying, ἐπὶ πᾶσαν ψυχὴν, *upon every soul of man that worketh evil shall be tribulation;* and πάντι τῷ ἐργαζομένῳ τὸ ἀγαθὸν, *to every one that worketh good, glory, honour, and peace?*

[16] Ver. 30. *As I hear,* κρίνω, *I judge.*] *i. e.* I pronounce sentence according to the will of my Father; for κρίμα and κρίσις is a sentence; so βλάσφημος κρίσις is *a blasphemous accusation,* or sentence, 2 Pet. ii. 11. κρίμα θανάτου, *the sentence of death,* Luke xxiv. 20. κρίμα τῆς πόρνης, *the sentence upon the whore,* Rev. xvii. 1.; and κρίνω, *I give sentence;* so ὀρθῶς ἔκρινας, Luke vii. 43. *thou hast judged,* or given sentence aright: *Out of thy mouth,* κρινῶ σε, *will I pronounce sentence upon thee,* Luke xix. 22. (See Matt. vii. 1, 2. John vii. 24. viii. 15. Acts xv. 19. Rom. ii. 1. 3. iii. 4. 6, 7. Psal. li. 4.)

[17] Ver. 31. *If I bear witness of myself* (only), *my witness is not true:*] *i. e.* Say most interpreters, it is not valid, the law requiring two witnesses. But to bear witness of himself here, is to declare himself a prophet without any attestation from God, as the false prophets did; and had Christ done this, he must have been like them, and so his testimony would have been false; God never sending any prophet to men without sufficient testimonies, that he was sent from him.

[18] Ver. 32. *There is another that beareth witness of me.*] *viz.* Whom ye counted as a prophet, (Matt. xiv. 5. xxi. 26.) and, upon that account, received his baptism: now, according to your own rules, *he is to be owned as a prophet, to whom a prophet gives his testimony.*

---

* R. Eliezer, cap. 34. p. 38.

† De Bello Jud. lib. iii. cap. 12.

‡ Mr. Dodwell.

[19] Ver. 34. *But I spake these things, that ye might be saved.*] Hence it is evident, that Christ seriously willed and intended the salvation of them, who *would not come to him that they might have life,* (ver. 40.) and therefore were not actually saved.

[20] Ver. 35. *For a season ye rejoiced in his light.*] He was a burning light, saith Christ here; *his word burned as a lamp,* saith the son of Sirach, Ecclus. xlviii. 1. and yet in this light they rejoiced but for a season; for when he had freely given testimony to Christ, and reproved their vices, they blasphemed him, and said, *he had a devil.* (Luke. vii. 30. 33.)

[21] Ver. 36. *The work which my Father hath given me to do,* &c.] He saith not, *which I do,* but *which the Father hath given me to do;* so Woltzogenius: and yet the following words are ἃ ἐγὼ ποιῶ, *which I do.* He therefore here declares, that he had sufficient testimony of his mission from the works done by him through the Father dwelling in him, (Matt. xii. 28.) and that the Father had given him to do them, by giving him his Spirit and his power, together with his essence. (John iii. 34, 35. xiv. 10.

[22] Ver. 37. *And the Father that sent me, beareth witness of me. You have neither heard his voice, nor seen his shape.*] As in the paraphrase; or thus, Nor are you to expect the Father should testify of me otherways than by his works: for that which was granted to your fathers belongs not to you, *viz. to see his glory, and hear his voice out of the middle of the fire,* Deut. v. 24. so that he cannot now be otherwise seen than by his works.

[23] Ver. 39. Ἐρευνᾶτε τὰς γραφὰς, *Search.*] Or, ye *search* the Scriptures: which of these two senses the Greek bears, I will not contend: only note, (1.) that Origen, Philoc. cap. 1. et cap. 5. Chrysostom, hom. 24. et 37. in Genesin, and St. Austin, in Psal. cviii. col. 1269. and Epist. 80. col. 365. confirm our version: note, (2.) that if the Jews did truly think the doctrine of life eternal was contained there, and that they, by searching, might find it there, it must be to them a sufficient rule of faith: if in this they erred, it behoved Christ to correct in them an error so pernicious.

[24] Ver. 40. *Ye will not come to me.*] *i. e.* After the clear testimonies which the prophecies and characters of the Messiah in the Old Testament afford, that *I am he,* ye will not believe in me, which shews your infidelity is the result, not of simple ignorance, but of wilful obstinacy.

[25] Ver. 43. *Another shall come in his own name.*] Without commission or testimony from God: so did Barchochebas, working no miracles. Many of the fathers thought antichrist was here meant.

[26] Ver. 44. *How can ye believe, who seek honour one of another?*] And so cannot bear the reproach of the pharisees, and the chief of the Jews, or endure the infamy of being cast out of the synagogue, which is the sentence they have passed upon all that shall believe in me; (xii. 42, 43.) till you prefer the approbation of God before that of man, it is not to be expected ye should do it.

[27] Ver. 46. *For he wrote of me.*] *viz.* Deut. xviii. 17—19. Hence it follows, that those words of Moses are not primarily to be understood of a succession of prophets, but of a single person, even Christ; for a Prophet, saith he, *shall the Lord raise up to you like to me:* whereas no other prophet rose up to them *like to Moses,* (Deut. xxxiv. 10.) besides Christ. (See the bishop of Ely on that place.)

[28] Ver. 47. *If ye believe not Moses.*] For whom you pretend so great respect. Their pretences for not believing in Christ, were these two—their love to God, and reverence for the law of Moses: Christ proves they could have no true love to God, ver. 42. nor faith in Moses, ver. 46. for this very reason, that they believe not on him.

CHAP. VI.

1. [1] AFTER these things Jesus went over the sea of Galilee, which is *(also named)* the sea of Tiberias.

2. And a great multitude followed him, because they saw his miracles, which he did upon them that were diseased, *(and because some of them also needed healing,* Luke ix. 11.)

3. And Jesus [2] went up into a mountain, and there he sat with his disciples.

4. And the Passover, *(which was)* a feast of the Jews *(which all their males were bound to celebrate at Jerusalem),* was nigh *(to which the people were therefore hastening).*

5. When Jesus then lifted up his eyes, and saw a great company come to him, he saith to Philip, Whence shall we buy bread, that *(all)* these may eat?

6. And this he said to prove him *(who was slow of faith,* xiv. 9.) for he himself knew what he would do.

7. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8. *(Then the disciples desiring him to send the multitude away, that they might go into the villages, and buy themselves bread: and Christ answering, that they should give them to eat: and they inquiring, how they should do this? He asks them also, How many loaves have you?* Mark vi. 36, 37.) One of his disciples, *(to wit)* Andrew, Simon Peter's brother, saith to him,

9. There is a lad here, who hath five barley-loaves, and two small fishes; but what are they among so many?

10. And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11. And Jesus took the loaves; and when he had given thanks, he distributed *(of them)* to the disciples, and the disciples to them that were sat down; and likewise of the fishes *(both which were so miraculously increased as they went through his hands, that every one of that great company did eat)* as much as they would.

12. *(And)* when they were filled, he said to his disciples, [3] Gather up the fragments that remain, that nothing *(of God's good creatures)* be lost.

13. Therefore they gathered them together, and *(to evidence the truth and greatness of the miracle)* filled twelve baskets with the fragments of the five barley-loaves, which remained over and above to them that had eaten.

14. Then these men, when they had seen the miracle, which Jesus did *(resembling that of Moses, who fed them with manna in the wilderness; and knowing he had told them, that God would raise them up a Prophet of their brethren like to him),* said, This is of a truth that Prophet which should come into the world: *(and having got a false notion that their Messiah was to be a temporal king; they,*

finding him so able to supply them with provisions, were minded to set him up for their king).

15. When Jesus therefore [4] perceived that they would come and take him by force, to make him a king, he *(first sent away his own disciples, to whom he knew that motion would not be unacceptable, and then dispersed the multitude,* Mark vi. 46. *and so)* departed again into a mountain himself alone.

16. And when even was now come, his disciples went down unto the sea,

17. And entered into a ship, and [5] went over the sea towards Capernaum. And it was now dark. and Jesus was not come to them.

18. And the sea arose *(and was tempestuous)* by reason of a great wind that blew.

19. So when they had rowed about [6] five-and-twenty or thirty furlongs, *(about the fourth watch of the night,* Mark vi. 48.) they see Jesus walking on the sea, and drawing nigh to the ship: and *(taking him for an apparition,* ver. 49.) they were afraid.

20. But he said to them, It is I; be not afraid.

21. Then they [7] willingly received him into the ship *(believing that then all things would go well with them):* and immediately the ship was at the land whither they went.

22. The day following, when [8] the people, which stood on the other side of the sea, saw that *(last night)* there was no other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;

23. (Howbeit there came other boats *(afterward)* from Tiberias *(which in the morning were found)* nigh to the place where they did eat bread, after that the Lord had given thanks;)

24. When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping *(in those boats),* and came to Capernaum *(his usual habitation),* seeking for Jesus *(there).*

25. And when they had found him on the other side of the sea, they said to him, [9] Rabbi, *(thou wentest not last night with thy disciples, nor saw we thee this morning where last night we left thee,)* when *(therefore)* camest thou hither?

26. *(But)* Jesus *(without satisfying their curiosity in this matter)* answered them and said, Verily, verily, I say to you, Ye seek me, not because ye saw the miracles *(as being so convinced by them as to hear and to obey my doctrine, from a desire to obtain by it eternal life, as ye should do),* but because ye did eat of the loaves, and were filled *(and expect the like benefit again: and therefore I say to you),*

27. [10] Labour not for the meat that perisheth, but for that meat which endureth to eternal life, which *(if you believe in him)* the Son of man shall give to you: for him hath God the Father sealed *(i. e. hath shewed that he hath authorized him to do this; and by giving him this miraculous power to feed your bodies, hath fully testified he is the person by him appointed to convey these blessings to the souls of men).*

28. Then said they to him, What shall we do, that we might work the works of God? *(We have already the law of Moses, and know what God requires by that law: what farther duties, or what more pleasing to him, canst thou instruct us to perform?)*

29. Jesus answered and said to them, This is the work *(most acceptable in the sight)* of God, that ye believe on him whom he hath sent.

30. They said therefore to him, What sign shewest thou then *(greater than Moses hath done),* that we may see *(it),* and believe thee? What dost thou work *(above what Moses did?*

31. *Thou hast indeed fed us one day in a desert, but)* our fathers did eat manna in the desert *(through which Moses led them)* forty years *(and that was heavenly food);* as it is written, (Psal. lxxviii. 25.) He gave them [11] bread from heaven to eat, *(and so they had by Moses a sign from heaven of his commission: such a one would we see from thee,* Mark viii. 11.)

32. Then Jesus said to them, Verily, verily, I say to you, Moses gave you not that bread from heaven *(which I exhort you to labour for, and of which the manna only was a type);* but my Father *(now)* giveth you the true bread from heaven.

33. For [12] the bread of God *(of which you spiritually are to eat)* is he that cometh down from heaven, and giveth *(not a fading life, as manna did to the Jews, but everlasting)* life to the *(whole)* world.

34. Then said they to him, Lord evermore give us this bread *(which will preserve our lives; still thinking that he only spake of this present life).*

35. And *(then)* Jesus said to them, I am the bread of life: he that [13] cometh to me shall never hunger; and he that believeth in me shall never thirst *(he being, by that faith, united to me, who am the life,* xiv. 6. *and partaking of that Spirit, which will be in him as a well of water springing up to eternal life,* iv. 14. vii. 38. *and so shall need no more to hunger or thirst after it).*

36. But I said to you, That ye also have seen me *(doing works sufficient to convince you of the truth of what I say),* and *(yet)* believe *(me)* not; *(and I shall find still cause to say so to men so worldly-minded, and prejudiced against the truth.*

37. *But though it be thus with you,)* [14] all that the Father giveth me *(i. e. all that he prevails on by the miracles he works by me, and the doctrine he teacheth me to deliver to the world, to judge of me as one sent from him to propound the terms of life eternal)* shall come to me *(i. e. embrace my doctrine, and believe in me);* and him that cometh *(thus)* to me I will in no wise cast out *(i. e. reject from that life).*

38. For I came down from heaven, not to do my own will, but the will of him that sent me.

39. And this is the Father's will that hath sent me, that of all that he hath given me I should lose nothing, *(i. e. should suffer none to perish,* xvii. 12.) but should [15] raise it up again at the last day.

40. And this *(also)* is the [16] will of him that sent me, that every one that seeth the Son *(i. e. discerneth him to be the prophet sent from God),* and *(therefore)* believeth on him, may have everlasting life: and I *(for that end)* will raise him up at the last day.

41. The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42. And they said *(one to another),* Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he *(being born of earthly parents)* saith, I came down from heaven?

43. Jesus therefore answered and said to them, Murmur not among yourselves *(on the account of these words; for it is not want of truth in my words, but want of affection to my doctrine, and due consideration of the testimonies God hath given to it, that makes you thus murmur at and reject them.*

44. *And indeed)* no man can come to me, except the Father which hath sent me *(by thus confirming my testimony, and disposing you to prize and value that eternal life I promise)* [17] draw him *(to believe and embrace my doctrine, and live according to it):* and I will raise him up at the last day *(who is thus drawn to believe and embrace it).*

45. It is written in the prophets *(That the kingdom of the Messiah shall be set up),* and *(then)* they shall be all [18] taught of God. Every one therefore that hath heard *(the Father speaking in and by me),* and hath learned of the Father *(the truth of my doctrine),* cometh to me.

46. *(This I say)* not that any man hath seen the Father, *(and so immediately is taught by him, this privilege none can claim)* save *(but)* he who is *(the only-begotten Son)* of God, he *(only)* hath *(thus)* seen the Father.

47. *(Being therefore thus alone acquainted with his will,)* Verily, verily, I say to you, He that believeth in me hath *(an assurance of)* everlasting life.

48. *(For)* I am that bread of life, *(of which, if a man spiritually eat, he shall not die,* ver. 50.)

49. Your fathers did eat manna in the wilderness, and *(notwithstanding this they)* are dead, *(most of them in their sins, and for their unbelief; and all of them, because it could neither preserve life nor restore it.)*

50. This *(bread of which I speak)* is the bread which cometh down from heaven, that a man may eat thereof, and not die *(for the punishment, but for the abolition of sin, and then be raised to a state in which he can die no more).*

51. I am the living *(or life-giving)* bread which came down from heaven: if any man eat of this bread, *(though he die,)* he shall live *(again)* for ever *(by virtue of his eating of it):* and the [19] bread that I will give is my flesh, which I will give *(up to the death)* for the life of the world, *(that whosoever believeth in me thus dying for him may not perish, but have everlasting life,* iii. 16.)

52. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

53. Then Jesus said to them, Verily, verily, I say to you, Except ye *(by faith in my death)* [20] eat the flesh of the Son of man, and drink his blood, you have no life in you, *(no spiritual life at present, nor any right to life eternal.*

54. *But)* whoso eateth *(thus)* my flesh, and drinketh my blood, hath *(by that faith, an interest in)* eternal life; and I will raise him up at the last day *(to enjoy it).*

55. For [21] my flesh is meat indeed, and my blood is drink indeed, *(i. e. faith in me, giving up my body to the death, and shedding my blood for the remission of your sins, is the true meat and drink, which nourisheth to eternal life.*

56. *For)* he that *(thus)* eateth my flesh, and drinketh my blood, dwelleth in me, and I in him, *(by that Spirit which will quicken your mortal bodies, and raise them from the dead,* Rom. viii. 11.)

57. As the living Father hath sent me, and I *(though I die, shall)* [22] live *(again)* by the Father: so he that *(thus)* eateth me, even he shall live by me.

58. This is that bread which came down from heaven *(to be eaten of you):* not as your fathers did eat manna, and are dead: (see ver. 49. *for)* he that eateth of this bread shall live for ever *(and have that life which manna never could, nor was designed to, afford).*

59. These things said he in the synagogue, as he taught in Capernaum.

60. Many therefore of his disciples, when they had heard this, said, This is a hard saying; who can hear *(i. e. receive)* it?

61. When Jesus knew in himself that his disciples murmured at it, he saith to them, Doth this *(discourse of eating my flesh)* offend you *(now)?*

62. What and if (ἐὰν οὖν, *if, or when therefore)* ye shall see the Son of man [23] ascend up where he was before? *(How much more will you be offended, seeing my body will be then less capable of being eaten by you, in that gross sense in which you understand my words?*

63. *But know that)* it is [24] the Spirit *(imparted to believers)* that quickeneth *(their mortal bodies,* Rom. viii. 11.) the flesh *(even of my body, could you eat it)* profiteth nothing *(to that end: now)* the words that I speak to you, they are spirit, and they are life *(i. e. they are the means of obtaining this spirit, and life by him).*

64. But there are some of you *(my disciples)* who believe not *(and so cannot obtain this spirit and this life. This he said),* for Jesus knew from the beginning *(of his ministry,* John ii. 24, 25.) who they were that believed not *(sincerely),* and who should betray him.

65. And he said, Therefore said I to you, That no man can [25] come to me *(i. e. believe in me),* except it were given to him of my Father *(i. e. unless he were thoroughly convinced by the miracles wrought by me, that I was sent from God, and had by God wrought in him a prevailing affection to eternal life; both which were wanting in these disciples).*

66. From that time many of his disciples went back, and walked no more with him.

67. Then said Jesus to the twelve, Will ye also go away?

68. Then Simon Peter answered him, Lord, to whom shall we go? *(since)* thou *(only)* hast the words of eternal life *(and for that, above all things, we are and ought to be concerned).*

69. And we believe and are sure that thou art that *(the)* Christ, the Son of the living God *(sent by him to reveal this life, and to impart it to those who do sincerely believe in thee).*

70. Jesus answered them, [26] Have not I chosen you twelve, and one of you is a devil? *(i. e. an adversary to me and my doctrine.*

71. *This)* he spake of Judas Iscariot, the son of Simon: for he it was that should betray him, being one of the twelve.

ANNOTATIONS ON CHAP. VI.

[1] Ver. 1. *AFTER these things.*] Related in the former chapter; *i. e.* the year following, (for he healed the man at the pool of Bethesda at the Passover, saith Dr. Lightfoot, and fed the Jews with the five loaves the following Passover, ver. 4.) *he went over the sea to Galilee.* (See the note on Matt. xiv. 13.)

[2] Ver. 3. *He went up into a mountain.*] When Jesus went out of the ship, he saw the multitude come to the

place: (Matt. xiv. 14.) but it was only when he sat down upon the mountain that he saw them come to him.

[3] Ver. 12. *Gather the fragments, that nothing be lost.*] That, by the nature of the bread remaining, it might appear, that there was no illusion in the miracle; and, by the command to save this bread, it appears, it is not simply unlawful to save any thing till the morrow; but only to be anxious for the morrow, Matt. vi. 14. (See Examen Millii.)

[4] Ver. 15. *Christ therefore knowing that they would come and make him a king.*] He knew this, saith Stegmannus, by that Spirit and Divine virtue, by which he was able to discern the secrets of men's hearts, and, knowing this, he would not be made a king, because his kingdom was not of this world, (xviii. 38.)

[5] Ver. 17. *They went over the sea to Capernaum.*] Into the land of Gennesaret, Matt. xiv. 34. they went over πρὸς Βεθσαϊδὰν, *towards Bethsaida*, Mark vi. 45. The desert of Bethsaida lying on the side of the sea of Galilee opposite to the city, they first crossed over that sea towards the city, and then sailed on along that sea to Capernaum, which was in the region of Gennesaret. (See Dr. Lightfoot's Map, p. 308.)

[6] Ver. 19. *About five-and-twenty or thirty furlongs.*] In matters of so small importance, the Spirit of God did not think it necessary to suggest the exact measure to them.

[7] Ver. 21. Ἤθελον, *They were willing to take him into the ship.*] Though Peter first walked to him on the sea, and then they came both into the ship. (Matt. xiv. 30.)

[8] Ver. 22. *The multitude which stood on the other side of the sea.*] For though Christ then sent them away, (Matt. xiv. 43.) they might return again the next morning.

[9] Ver. 25. *Rabbi, when camest thou hither?*] It was usual with Christ to answer nothing to curious questions, not tending to edification, but to divert them from them to more profitable subjects. (So Luke xiii. 23, 24. John xii. 34, 35.)

[10] Ver. 27. *Labour not for the meat which perisheth.*] The Massalian heretics, say Chrysostom and Theophylact, abused these words, to prove it was not lawful for them to work to sustain this present life: by which doctrine, saith Chrysostom, they do ὅλον διαβάλλειν τὸν χριστιανισμὸν, *wholly subvert Christianity*, commanding Christians to *work with their hands that which is good*, (Eph. iv. 28.) *to do their own business, and to work with their hands;* (1 Thess. iv. 11.) and he confutes them with the example of St. Paul, *labouring with his own hands night and day*, (Acts xviii. 3. xx. 34. 1 Thess. ii. 2. 2 Thess. iii. 8.) and of the other apostles. (1 Cor. iv. 12.) These words are therefore to be taken not absolutely, but comparatively; *i. e.* Do not chiefly and primarily labour for the meat that perisheth; but let your regard for that meat which nourisheth to eternal life, be so great, as that your concern for perishing enjoyments shall be comparatively as nothing: in which sense only we are bid *not to take thought for food and raiment*, (Matt. vi. 28. 31.) not to *fear them who can kill the body*, (Matt. x. 28.) not *to seek earthly things*, (Col. iii. 2.)

But chiefly here observe, that whereas Christ, in this whole chapter, speaks of believing in him, and in his salutary passion, and of receiving his doctrine, under the metaphor of meat and drink, he doth this by a metaphor very familiar to the eastern nations, and frequent in the Jewish writers; thus wisdom *crieth in the streets, Come, eat of my bread, and drink of the wine that I have mingled*, Prov. ix. 5. that is, *go in the way of understanding*, ver. 6. *eat you that which is good, and let your soul delight itself in fatness*, Isa. lv. 2. that is, *hear, and your soul shall live*, ver. 3. Thus doth the son of Sirach introduce wisdom, saying, *They that eat me shall yet be hungry, and they that drink me shall yet be thirsty*, Ecclus. xxiv. 21. *i. e.* they that obey me, (ver. 22.) Hence Philo* often speaks of prudence, wisdom, virtue, as the food of the soul, or that spiritual meat and drink which nourisheth to life eternal. So to eat of *every tree in Paradise* is, saith he, *an exhortation*, τὴν ψυχὴν μὲν ἀπὸ πασῶν τῶν ἀρετῶν ὠφελεῖσθαι, *that the soul should receive advantage by all virtues. The soul* (saith he) *is nourished with knowledge, not with meat and drink; for the Scripture testifies,* † ὅτι οὐ γήϊνοι ἀλλ' οὐράνιοι αἱ ψυχῆς τροφαὶ, *that the food of the soul is not earthly but heavenly, by saying, I rain down bread from heaven;* and this principle, *that God is the beginning and the end of all things, brings forth piety,* ‡ κάλλιστον καὶ τροφιμώτατον καρπὸν, *which is the best and most nourishing food.* And the Talmudists § say, that all *eating and drinking, mentioned in the book of Ecclesiastes, relates to the law and good works;* and that their wise men are *that staff of bread*, of which Solomon saith, *Come, eat of my bread.* (See ver. 32.) So that the sense of these words is this, Labour by faith in me, and embracing my doctrine, to obtain that eternal life, which the Son of God will give to you; for he is to be lifted up upon the cross, *that every one that believeth in him might not perish, but have everlasting life*, (iii. 16, 17.) and *him hath God the Father sealed, i. e.* he hath by his authority commissioned, and by his testimony owned him to be that Prophet and Messiah, from whom all blessings are to be expected; and, by anointing him with his Spirit above measure, hath, as it were, set his seal in confirmation of his message; so that you may be sure the life he promises, in his Father's name, shall be given you: so Christ expounds himself, ver. 29. saying, *This is the work of God, that ye believe in him whom he hath sent, i. e.* this is that which he commands, and which is highly acceptable to him; so the *sacrifices of God are a broken and a contrite heart*, Psal. li. 17. *i. e.* these are the most acceptable sacrifices to him; and the *righteousness of God*, (Rom. i. 17. 2 Cor. v. 21.) is that righteousness, which he alone accepts.

[11] Ver. 31, 32. *He gave them bread from heaven: Moses gave them not that bread from heaven*, &c.] That we may the better understand what Christ here saith of himself, as the *true bread coming down from heaven, that they might eat of it, and live;* note,

First, From what hath been observed on ver. 27. that, among the orientals and Jewish writers,‖ to eat ἐστὶ τὸ φαγεῖν σύμβολον τροφῆς ψυχικῆς, *is used as a symbol of the food of the soul;* because the soul, saith Philo, ¶ *is nourished by receiving and practising good things;* and *wisdom, temperance, and piety, are* ψυχῆς τροφαὶ τῆς δηλάζειν ἱκανῆς, *the food of a soul that can suck them in.*

---

* Lib. de Leg. Alleg. p. 44. E. F. G.

† Lib. ii. de Alleg. p. 64. B. 69. B. C.

‡ De Plant. Noæ, p. 175. E. Vide de Cherub. p. 94. E. et resipuit Noæ, p. 216.

§ Midrash Coheleth. F. 88. 4. Hagigah F. 14. 1. Maim. More Nev. lib. i. cap. 30.

‖ De Legis Alleg. p. 44. E. ¶ L. quod deter. p. 137. A

Secondly, They say, that Divine wisdom was this meat and drink of the soul, according to that exhortation of wisdom, Prov. ix. 5. *Come, eat of my bread, and drink of the wine that I have mingled.* Thus Philo * saith of the ascetic employed in Divine contemplations, *ὑπὸ Θεοῦ ποτίζεται κάλλιστον πότον, σοφίαν, God gives him to drink of the best drink, wisdom, even from the fountain of his own wisdom.* Accordingly Christ, the wisdom of the Father, saith, *He that drinketh of the water which I shall give him, shall never thirst,* John iv. 14. vii. 38, 39. (See ver. 35.)

Thirdly, They add, that this meat and drink comes down from heaven, and prove this from the words here cited by our Lord. So Philo † proves, that God only gives heavenly blessings, from those words of Moses, *I rain down bread from heaven; for what food* (saith he) *can be rained down from thence, ὅτι μὴ τὴν οὐράνιον σοφίαν, but heavenly wisdom, which he sends down upon the soul desirous of it, who hath the fulness and abundance of it in himself?*

Fourthly, They declare, that this meat and drink is therefore to be preferred to corporeal food, because it nourisheth to eternal life, or renders them immortal, who partake of it. So Philo saith, that the *wisdom of God is the nurse and nourisher,* ‡ *τῶν ἀφθάρτου διαίτης ἐφιεμένων, of those that desire incorruptible diet.* He adds, that *seeking, what was the food of the soul, they found it was the Word of God,* § *καὶ θεῖος λόγος, and the Divine Word, ἀφ' οὗ πᾶσαι παιδείαι, καὶ σοφίαι ῥέουσιν ἀένναοι, from whom all eternal wisdom and instruction flow, and that this was the heavenly food of which Moses said, I rain down bread from heaven;* and that this *wisdom of God gives to the soul that drinketh of it,* ‖ *ἀμετάβλητον ὑγίειαν, an unchangeable health.* And even Pythagoras instructed parents to provide for their children, not what would preserve the body to old age, but *τὰ τὴν ψυχὴν θρέψαντα ἀϊδίῳ τροφῇ, what would nourish their souls with eternal food.* (Stob. Serm. 1. p. 3.)

Lastly, They say, this meat and drink is the wisdom of God, and the Word of God, signified to them by that manna which fed the Jews, and by that rock which gave them drink; thus Philo ¶ having said the wisdom of God was a solid rock, which could not be broken, he adds, *τὴν πέτραν ταύτην ἐτέρωθι συνωνυμίᾳ χρώμενος καλεῖ μάννα τὸν πρεσβύτατον τῶν ὄντων λόγον θεῖον, that Moses called this rock, which was the most ancient of beings, the Divine Word, by the synonymous name of Manna; the good man* (saith he) *lifts up his eyes to heaven, ἀφορῶν τὸ μάννα τὸν θεῖον λόγον, τὸν οὐράνιον τῆς φιλοθεαμένης ψυχῆς ἄφθαρτον τροφὴν, looking to the* manna, *the divine and heavenly Word, the incorruptible food of the soul, which loves God.* Ainsworth ** also notes from R. Isaac and R. Menahem, that *manna* signified *the food of the just in the world to come,* and others, that it was a *type of life eternal.* (See Buxtorf's History of Manna, p. 336. 339. 352.) From which observations it is easy to discern, why Christ here styles himself, *the bread which came down from heaven, and gave life to the world, viz.* because he was that spiritual bread prefigured by the manna coming down from heaven; and why he saith, that not Moses, but his Father, *gave him the true bread from heaven, viz.* because he only, by sending his Son from heaven, gave them that bread, which nourished to life eternal; (ver. 49—51.) and, lastly, why he insists so much upon this metaphor, *viz.* because it was familiar to the Jews, and used by their most celebrated writers.

Hence also we may see a probable reason why they desire a sign, *i. e. a sign from heaven,* (Matt. xii. 38. Mark viii. 11.) and do it for this reason, that their fathers *did eat bread from heaven;* (ver. 30, 31.) *viz.* they do it seeking an experiment, whether he was the Messiah, or not, * they being used to say, that as their *first Redeemer made manna descend from heaven for them, so should their second Redeemer do;* and how appositely our Lord answers, that what they desired was already done, by his Father sending his Son, the true heavenly manna, to them.

[12] Ver. 33. *For the bread of God is he that cometh down from heaven,* &c.] The oblations made to God are styled in the Old Testament, *the bread of God,* though they were sacrifices of living creatures, and by the Septuagint δῶρα Θεοῦ, *the gifts of God,* Lev. xxi. 6. 8. accordingly Christ styles his piacular victim by the same name; and whereas the Socinians say, Christ is here only said *to come down from heaven,* not as being in heaven first, and then condescending to dwell on earth, but only as every *good and perfect gift* is said *to descend from above,* Jam. i. 17. I know not why the gifts of the Spirit, imparted then to believers by the Holy Ghost sent down from heaven, and being gifts of illumination, may not be properly said to descend from above, even from the *Father of lights.* That the Jews understood him in a sense intimating his coming down from heaven in a real sense, as from a place of his abode, appears from their murmuring at his words, on account of his earthly parentage, (ver. 41, 42.) which yet they could have had no cause to have done, had he meant this in such a sense only, in which all their own prophets must be allowed to come from heaven: moreover, thus even the Baptist came down from heaven, his authority, commission, and doctrine, being from heaven; (Matt. xxi. 25.) and yet he maketh this distinction betwixt himself and Christ, that *he was from earth;* but Christ was emphatically ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος, *one coming from heaven.* Secondly, The antithesis put here betwixt Christ and manna, and the declaration, that Christ was that bread, which the Psalmist says was given them from heaven, shews the phrase must be used as a true descent from heaven, that manna and bread, of which the Psalmist and Moses speak, coming down truly from the clouds of heaven. And, thirdly, this is farther evident from Christ's question, (ver. 62.) *What if you shall see the Son of man ascending where he was before, i. e.* to his Father? (xiv. 2.) unless they will say, that, as his descent signified his having his commission, wisdom, and power from heaven, so his ascent signifies his deprivation of that commission, wisdom, and power.

[13] Ver. 35. *He that cometh to me shall not hunger.*] See note on iv. 14.

[14] Ver. 37. *All that my Father giveth me shall come to me.*] For explication of these words, let it be noted,

First, That to *believe in Christ,* and to *come to him,* is the same thing; so John v. 38. *In him whom the Father hath sent, ye believe not,* is, ver. 40. *Ye will not come to me that ye*

* Lib. iii. de Leg. Alleg. p. 153.
‡ L. quod deter. p. 137. A.
‖ Lib. iii. Alleg. p. 853. A.
** On Exod. xvi. 14.
† De Nom. Mut. p. 839. F.
§ De profug. p. 367. A. B.
¶ L. quod deter. p. 137. C.

* Midr. Coheleth. F. 86. 4.

may have life: so John vii. 37. *If any man thirst, let him come to me and drink;* and, to encourage them to embrace this invitation, he adds, *He that cometh to me, out of his belly shall flow rivers of living water,* ver. 38.: so ver. 35. of this chapter, *He that cometh to me shall not hunger,* is the same with the following words, *He that believeth in me shall not thirst:* so when Christ had said, *Ye have seen me and have not believed,* he adds this reason of their incredulity, *You come not to me, because you are not given of the Father;* and, ver. 40. saith, *He that cometh to me I will not cast forth: for this is the will of my Father, that he, who hath seen the Son, and believed in him, should have eternal life.* Note,

Secondly, That to be given of the Father cannot here signify to be absolutely chosen by him to eternal life: for then the Jews could not reasonably be accused for not coming to Christ, or not believing in him, much less that they would not believe or come to him; seeing, upon this supposition, that only they, whom God had absolutely chosen to eternal life, could come to him, it was impossible they should believe who were not thus elected, and so it could not be imputed as their crime that they did not that thing which it was impossible for them to do; whereas it is certain that our Saviour represents it as their great sin, that *in him whom the Father had sent, they believed not,* (John v. 38.) and that *they would not come unto him that they might have life,* (ver. 40.) telling them, that the Spirit would *convince them of sin, because they believed not in him,* (John xvi. 9.) and that they had *no excuse for that sin:* (John xv. 22. 24.) whereas what better excuse could be made for them than this, that they could not come unto him, as not being elected by God to that life he offered, to induce them so to do? (2.) Hence it must follow, that Christ could not rationally have invited them to come to him, or called them to believe in him, who were not given him by the Father: for this was to invite them to come to him, that they might live, who, he well knew, could never come, as being never chosen to obtain that life; much less could he have told them, that this was the work which God required them to do, or that the Father had *given them this bread from heaven;* this being to require them, according to this supposition, to believe a lie, *viz.* that Christ was sent to be *the bread of life,* and a Saviour to them, for whom the Father never did intend salvation by him; and yet Christ manifestly says to them, who, seeing him, did not believe, and therefore was not given to him by the Father, *Labour for that meat which nourisheth to life eternal, which the Son of man shall give to you,* (ver. 27.) and that *this is the work of God, that ye believe in him that he hath sent,* (ver. 29.) and, my Father giveth you the true bread from heaven, *even him that cometh down from heaven, and giveth life* (not to the elect only, but) *to the world,* (ver. 32, 33.) I therefore here inquire thus, Was our Lord truly willing that those he speaks to should have life? If not, why doth he say, *These things I speak unto you, that ye might be saved;* (John v. 34.) *but ye will not come unto me, that ye might have life?* If so, why did he say, that *he did always those things which pleased him,* (John viii. 29.) and *could do nothing but what he saw his Father doing?* seeing it was not the Father's will that they should be saved, or come unto him, that they might have life, whom he had not given to him, that is, had not elected to salvation. Note,

Thirdly, That Christ here gives a reason why they believed not, *viz. You have seen, and yet believe not; because ye are not given to me of my Father:* now it is reasonable to conceive this reason should agree with all his other reasons assigned of their infidelity, which yet are manifestly founded, not on any thing wanting on the part of God, but on something wanting in themselves, that they might do so, *viz.*

1. That they came not to the light, *because their works were evil;* and, being so, they *hated the light, and would not come to it;* (John iii. 19, 20.) that they believed not in him, *because he spake the truth,* which was distasteful to them, (viii. 45.)

2. Because *they had not the word of God abiding in them,* nor believed God bearing witness to him, nor Moses speaking of him, (John v. 38. 46.) and so, not being taught of God, they would not learn.

3. Because *they were not of God; Ye therefore do not hear his word, because ye are not of God,* (John viii. 47.) and because they *had not the love of God in them.* (John v. 40. 42.)

4. Because *they preferred the praise of men before the praise of God,* not seeking that glory which cometh of God only. (John v. 44.)

5. Because *they were not of his sheep, i. e.* not docile nor disposed to hear his voice; *ye therefore believe not, because ye are not of my sheep.* (John x. 26.)

6. Because, through the perverseness of their hearts, they could not hear his word; *Why do you not know my speech? even because ye cannot hear my word:* (John viii. 43.) and this they could not do, because *they were of their father the devil,* and his works they would do. And therefore,

Fourthly, To be given of the Father, is, (1.) to be convinced by the miracles which God had wrought by him, to testify the truth of his mission, and thereby to set his seal unto him, that he was the Messiah and the Son of God, and to be willing, upon these testimonies, to own him as such; laying aside all those unreasonable prejudices and carnal affections which obstructed their coming to him. This appears (1.) from the description which Christ gives of those whom God had given him, *viz. they were thine, and thou gavest them to me; and they know that I came from thee, and they have believed that thou hast sent me:* (John xvii. 6. 8.) for this is spoken of Christ's disciples, of whom it is so often said, *they saw his miracles, and believed on him;* (John ii. 11.) by them they therefore knew that he came forth from God, and so are said to be given him of God, who, by these miracles, convinced them of this truth, and so they believed that he had sent him. (2.) This appears farther from these words, *There are some of you that believe not; for Jesus knew from the beginning who they were that believed not* (sincerely), and saith, *Therefore I said to you, No man can come unto me except it were given him of my Father:* (ver. 64, 65.) for these men had not laid aside their prejudices against his words; they could not believe that he came down from heaven who was the son of Joseph; (ver. 42.) they murmured at his words, and were scandalized; (ver. 61.) *they went away from him, and walked no more after him;* and therefore, through their prejudices against his person and his doctrine, they could not prevail with themselves to think that he came forth from God; and,

upon that account, Christ here informs us that he said, *No man can come unto me, unless it were given him of the Father.* And (3.) this we may learn from a like expression in the book of Deuteronomy, xxix. 2—4. *Ye have seen all the Lord did before your eyes in the land of Egypt, the great temptations, signs, and miracles which there he wrought; yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day,* ולא, *and the Lord hath not given,* or rather, *hath not the Lord given you?* ולא being put for הלא. So ולא ילך *shall not Ammon go with us?* 2 Sam. xiii. 26. לא לבי הלך *went not my heart with thee?* 2 Kings v. 26. so also Job ii. 10. Mal. ii. 15. For here it is manifest, that the way of God's giving them a heart to perceive, was by working those signs and miracles before their eyes which might induce them so to do; and yet, for want of this improvement of them to this end, it is admired that *the Lord hath not given them this heart,* or is imputed as their great fault, that he had not given it; *i. e.* that, after all he had done to produce it in them, they had it not.

(2.) Christ being sent by God the Father, that the world through him might be saved; and he having sent his Son to propound to them that eternal life which *was with the Father, and was manifested to us by his Son,* and to propose to us the terms on which this life might be obtained (as Christ doth throughout this chapter); he is said *to have given us eternal life, and that this life is in his Son,* 1 John v. 11. and that this is his record concerning him, and here, that *the Father had given him the true bread from heaven, that giveth life unto the world,* (ver. 32, 33.) And they, who were so convinced of the truth of this promise by our Saviour's miracles, as to expect to receive it by faith in him, and obedience to his doctrine, and so affected with this promise of eternal life, as to esteem it above all other things, and so were willing to apply themselves to the performance of those duties which he required to obtain it, and to reject and quit those things which might obstruct them in the prosecution of it, are said to be *given to him of the Father;* because he wrought those miracles which gave them this conviction; on which account, when Peter had confessed that he was the Christ, Christ answered, *Flesh and blood hath not revealed this to thee, but my Father which is in heaven,* Matt. xvi. 17. (see the note there); and because he gave this promise of eternal life, and sent his Son to reveal it to the world; and therefore when he saith to his apostles, whom the Father hath given him, *Will ye also go away?* Simon Peter answers, ver. 68, 69. *Lord, to whom should we go, seeing thou hast the words of eternal life? and we have believed, and know, that thou art the Christ, the Son of the living God.* Now it is evident, that all who have this strong conviction, that our Saviour came from God, and this concernment for that eternal life he promised, as the encouragement to come to him, will believe on him; because such persons can neither want assurance that they ought to do so, nor the most prevalent engagements so to do, as having that eternal life before their eyes, which they more value than all worldly things, and for which they are willing and prepared to quit all their lower interests.

[15] Ver. 39. *But I will raise it up at the last day.*] This being said of all who are given to Christ by the Father, it follows, that none of them shall rise till that day; and it being here said, they are to be raised to receive eternal life, which life is only to be enjoyed in the heavens, it follows, that none of them are to be raised to *reign with Christ a thousand years.*

[16] Ver. 40. *It is the will of him that sent me, that every one that believeth in me should not perish, but have everlasting life.*] Some hence infer, that every true believer must persevere unto the end, since otherwise he cannot have this life eternal.

But to this, and to all other promises and declarations of a like nature, which engage, that God will give eternal life to the believer, I answer, that nothing is more evident, than that they can only be understood of such a faith as doth *endure to the end,* (Matt. xxiv. 13.) and so includeth perseverance in it: for either these promises are made to temporary believers, and so to those which after fall away, which is contrary to the tenor of the Scripture, and makes the promises of eternal life, and the threats of perdition, belong to the same persons, *viz.* to them who, having *lived by faith, draw back;* (Heb. x. 38, 39.) or else they depend on this condition, that such men do continue in the faith, according to those express words, *He hath reconciled us to God, if we continue in the faith rooted and grounded, and be not drawn away from the hope of the gospel,* Col. i. 21, 22. *We are Christ's household, if we hold our confidence and rejoicing of hope firm to the end,* Heb. iii. 6. and ver. 14. *We are made partakers of Christ, if we hold the beginning of our confidence firm to the end;* and then it is demonstratively certain, that perseverance is included in them, and made the condition on which the blessing promised doth depend, and therefore cannot be proved from them.

[17] Ver. 44. *No man can come unto me, except the Father which hath sent me draw him.*] For explication of these words, consider,

First, That to be drawn of God, cannot import our being moved by any inward and irresistible impressions from God, to believe in him: for then no man could come to Christ without these irresistible impressions; and therefore none could be blameworthy for not believing in him, because they could not do it without powerful impression, which God was not pleased to afford them; nor could it be praiseworthy to believe in him, because they only did so, when they could not choose but do it, as being acted in so doing by a force, which they could not resist. And therefore,

Secondly, To be drawn of God, can only signify to be persuaded and prevailed on so to do, by the consideration of those mighty works, which God had done, to testify, that Christ was the true Messiah, and that Prophet which he had sent into the world; to these Christ still appeals, as Divine testimonies concerning him, by saying, *The works which my Father hath given me to do, bear witness of me,* x. 25. by the consideration of them he persuades others to believe in him, saying, *Believe in me for my works' sake,* John xiv. 11. and upon this account he represents the unbelieving Jews as inexcusable, that *he had done those works among them which never man did,* xv. 22. 24. and all those works are said to be recorded, that *men might believe that Jesus is the Son of God; and, believing, might have life through his name,* xx. 31. all which must convince us, that these things were sufficient to draw men to Christ; whence he himself speaks thus, *When I am lifted up, I will draw all men after me,* xii. 32. *viz.* by the power of my resurrection, by which I shall so fully be demonstrated to be the Son of God, by the mission of the Holy Ghost,

to confirm my resurrection, and the truth of my doctrine by signs and wonders, and powerful distributions of the Holy Ghost, as to be sufficient to prevail with all men to believe in me; though the event shewed, that all men were not actually drawn to him by these means. Or,

Thirdly, To be moved by the great promise of eternal life to do it; for wheresoever there is any lively sense of that inestimable blessing, it strongly must engage us to use the means by which we may obtain it, and so to come to Christ, if from him only this blessing is to be expected; and this is a familiar sense of the word *draw*, both in the Scripture and in other writings: thus God is said *to draw them to him by the cords of love*, Hos. xi. 4. who yet were *bent to backsliding from him*, ver. 7. and men are said to be *drawn away by their own lusts*, Jam. i. 14. For, saith the poet, "Trahit sua quemque voluptas," *Every man's pleasure draws him* to a compliance with it. Thus say the Jews,* *The master draws the scholar by his parables*, i. e. incites him to learn; and a man is driven *by wine, and by his pleasures;* and it is a celebrated saying among them, that a *precept draws a precept, and a transgression draws on a transgression, i. e.* one sin disposeth us to commit another, and obedience to one precept to obey another: and that we are only said to be *drawn* by the Father to Christ, *viz.* by his miracles and Divine instructions, is evident from the words following: as the proof of this, *it is written, They shall all be taught of God; he therefore, who hath heard of the Father, i. e.* perceived him speaking and doing his mighty works by me, *cometh to me.* Without this drawing none can come to Christ; for none but God can give this promise of eternal life to encourage us to do so, and no power but that of God can work those miracles, which proved his commission from God; and hence Christ owns, that if *he had not done those miracles among them*, they had had no sin of infidelity, John xv. 22. 24.

[18] Ver. 45. *It is written, ἐν τοῖς προφήταις, in the prophets.*] *viz.* Expressly, Isa. liv. 13. and in effect, Jer. xxxi. 33, 34. in these words, *I will put my law in their hearts, and write it in their inward parts, and they shall not teach every man his neighbour, saying, Know the Lord; for they shall know me from the greatest unto the least.*

They shall all be taught of God.] Isa. liv. 13. Thus we are taught by his example; thus we are θεοδίδακτοι, taught of God to love one another: (2.) by his Spirit, that unction, which taught the primitive Christians all things needful to be known, 1 John. ii. 27.: (3.) by his word; so, saith Clemens of Alexandria, † *are we taught of God:* and, lastly, by his Son, delivering the mind of God to us as his prophet, and so giving us the knowledge of what he requires us to believe and do, in order to salvation; and, secondly, confirming the truth of what he thus delivered in his name, by miracles done by the finger of God, and so setting his seal to the doctrine taught. And of his teaching by God are these words to be understood; (1.) because the prophet Isaiah is there speaking of the setting up the kingdom of Christ, and of the teaching then promised. (2.) Thus is it that the Father draws men to Christ, of which these words are made the proof: see note on ver. 37. (3.) From the argument following, ver. 46. *That they were not to expect to be taught immediately by the Father*, as a scholar is taught by his master, seeing him present, and hearing him speak, but only *by him that had seen the Father*, and so spake, and did those things, which he had seen of the Father: (John iii. 12. viii. 28. xii. 50.) so that he who had *seen him, had seen the Father*, (xiii. 9. 30.) It is also evident from these words, *it is written, They shall all be taught of God*, that this teaching must be common to all the Jews; but that is not true of God's internal and effectual teaching, but only of Christ's outward teaching. (4.) From Christ's inference πᾶς οὖν, every man therefore, it follows, 1. that to be taught of God, is not inwardly to be taught by him, but only by hearing the doctrine of his Son: 2. that not all that are thus taught will come to Christ, but they only who have learnt of him.

[19] Ver. 51. *And the bread which I will give is my flesh, which I will give,* &c.] Up to the death, to obtain that eternal life, which was lost by the sin of Adam. Hence it is evident, that Christ here speaks of faith in him, as suffering and shedding his blood for mankind, he being our *propitiation only through faith in his blood*, Rom. iii. 25. and we being *reconciled to God by his death*, Rom. v. 9, 10. (See here Examen Millii.)

[20] Ver. 53, 54. *Except ye eat the flesh, and drink the blood of the Son of man, you have no life in you.*] To prove that Christ, in this chapter, speaks not of oral and sacramental eating, but only of doing this spiritually by faith in his blood, I premise,

First, That nothing was more common among the eastern nations than to use the metaphor of eating and drinking, when they speak not of corporeal meat or drink, which was to go into the mouth, but only of spiritual, to be fed on by the soul, as hath been fully proved already, note on ver. 27. 31, 32. Thus Clemens of Alexandria, discoursing upon that passage of St. Paul to the Corinthians, *I have fed you with milk, and not with strong meat*, saith, that *milk is the rudiments of faith*, or the *doctrine of the catechism, the first nourishment of the soul; strong meat a contemplation, which makes us to discern the Divine power and essence; σάρκες αὗται καὶ αἷμα τοῦ λόγου, these contemplations are the flesh and blood of the Word; βρῶσις γὰρ καὶ πόσις τοῦ θείου λόγου ἡ γνῶσίς ἐστι τῆς θείας οὐσίας, the meat and drink of the Divine Word, is the knowledge of the Divine essence;* and Irenæus saith, that Christ *taught the weak τρώγειν καὶ πίνειν τὸν λόγον τοῦ Θεοῦ, to eat and drink the Divine Logos*, lib. iv. cap. 74.

Secondly, That it is the same thing in this chapter, *to eat of the bread which came down from heaven, and to believe in Christ*, breaking the bread of life to us by his doctrine, and offering himself a sacrifice and oblation for us to obtain that life; for when he had exhorted them *to labour for the meat that did not perish*, he tells them, ver. 29. *That this was to believe on him whom God had sent.* When he had told them, ver. 35. that he *was the bread from heaven*, he immediately adds, *He that cometh to me shall never hunger, and he that believeth in me shall never thirst.* Having said, that he was the *bread which cometh down from heaven, and giveth life unto the world*, ver. 33. he confirms this expression, ver. 40. by these words, *This is the will of my Father, that every one that seeth the Son, and believeth on him, should have eternal life.* And again, ver. 47, 48. *Ve-*

* Buxtorf. voce למ p. 484.

† Θεοδίδακτοι γὰρ ἡμεῖς ἱερὰ ὄντως γράμματα παρὰ τῷ υἱῷ τοῦ Θεοῦ παιδευόμενος. Strom. i. p. 318. 2. 396, 397.

rily, verily, I say unto you, He that believeth on me hath everlasting life: I am that bread of life.

Thirdly, Observe that, from these metaphors, our Lord proceeds to that contained in these words objected by the Roman doctors, ver. 51. *The bread which I will give is my flesh, which I will give for the life of the world;* that is, it is my body, which I will give up unto death, that by it the world may have life. The Jews, taking these words in a gross sense, as if our Lord had promised to give his real flesh to be swallowed down their throats, and eaten by them, as they had eaten bread the day before, and as their forefathers had eaten manna in the wilderness, exclaiming against him, as promising a thing absurd, inhuman, and impossible, saying, *How can this man give us his flesh to eat?* to this our Saviour answers, ver. 53. in words still more expressive of his violent and bloody death for the salvation of mankind, *viz. Except you eat my flesh, and drink my blood,* &c. Now these words are by some conceived to import thus much: Unless you, with the mouth of your bodies, do eat my real and corporeal flesh, and drink my proper blood, you cannot have eternal life. Against this sense I argue,

First, from ver. 51. thus, *The flesh,* which Christ here promised to *give for the life of the world,* is the same with the *bread that cometh down from heaven;* if any man *eat of this bread, he shall live for ever,* saith Christ; and *the bread which I will give is my flesh,* that *I will give for the life of the world.* And again, having said, *He that eateth my flesh, and drinketh my blood, hath eternal life;* (ver. 54.) and he that *eateth me, shall live by me;* (ver. 57.) he adds immediately, *This is the bread which came down from heaven;* and *he that eateth of this bread shall live for ever.* Now our Lord hath expressly taught us, that the eating of this bread of life imported only our believing in him, (ver. 35.) as hath already been made evident from our second observation; therefore, the eating of his flesh doth certainly import the same spiritual action. Moreover, we are only to eat of Christ's flesh, in that import of the phrase in which we are to eat of Christ as bread: for, as Christ saith, he *will give flesh to eat;* so doth he say, he *will give bread to eat;* as he saith, *he that eateth my flesh shall live for ever;* so he saith, *he that eateth of this bread shall live for ever;* but none could say, that Christ was, or could properly be, bread, or eaten by the mouth as such; wherefore he, being only figuratively and spiritually bread, could only figuratively and spiritually be to be eaten as such. If therefore in the same importance only we are to eat his flesh, that also is to be eaten in a spiritual sense.

Secondly, From these words, ver. 52. *How can this man give us his flesh to eat?* it is evident the Jews conceived, that our Lord promised to give them his proper flesh to eat, and swallow down their throats, as they had done the bread with which he fed them; and it on all hands is agreed, that they mistook the sense of Christ's words, and fancied such a meaning of them as he did not intend; but had our Lord intended the corporeal eating of his flesh, and drinking of his blood, it is certain that it must be swallowed down their throats as properly as the bread which they had eaten; and therefore no man, who maintaineth this corporeal eating of Christ's flesh to be intended here, can, suitably to his opinion, say, that they imposed a false sense upon our Saviour's words, since, from this sense, it doth inevitably follow, that Christ intended that his human flesh should properly be eaten; and their words signify no more. Add to this one consideration, which shews what apprehensions the fathers of the three first centuries had of this eating of the flesh of Christ, *viz.* when it was objected to them by the heathens, that they did eat man's flesh; they constantly, in their apologies, reject the accusation as the vilest calumny, and as a most abominable thing, sufficient to discover the author of such an accusation must be some wicked *demon.* See this fully proved, note on Matt. xxvi. 26.

Thirdly, The fifty-third verse affords two farther arguments in refutation of the corporeal sense of these expressions: (1.) That it follows plainly from it, that the thief upon the cross, and all the pious and believing Jews who heard these words, and died before our Saviour's passion, must, of necessity, be damned: for our Lord saith, with an asseveration, to them, *Except you eat the flesh,* &c. Now this was said at the Passover then instant, ver. 4. and so at least above a year before our Saviour's passion, and so before the institution of that sacrament, in which alone his flesh could be corporeally eaten; and therefore, had it been intended of corporeal and sacramental eating, it was impossible that any person of those hearers could be saved, who died in the ensuing year. (2). These words, interpreted in the corporeal sense, do plainly and inevitably infer, that they, who do deprive the laity, all their whole lives, of drinking of this blood, expose them to inevitable damnation; Christ having said, *Except you drink the blood of the Son of man, you have no life in you.* For though eating and drinking, being taken figuratively, do signify the same thing, *viz.* believing in a crucified Saviour, yet, being taken properly, they cannot be reputed the same thing. For albeit they who receive the body only, may be well said to eat the flesh of Christ, because they take something by way of meat into their mouths; yet cannot they be said *to drink his blood,* if they take nothing into their mouths by way of drink. Since therefore eating and drinking are two distinct actions, so that he cannot properly be said to drink who only eats; since the privation of life is here connected with not drinking of Christ's blood, as much as with not eating of his flesh, according to the corporeal interpretation of these words; he must certainly be deprived of the life here promised, who doth not receive the cup; because he is deprived of drinking of the blood of Christ.

Fourthly, from ver. 54. 56. the argument runs thus: Whosoever eateth the flesh and drinketh the blood of Christ, in the sense here spoken of, *abideth in Christ, and Christ in him;* and therefore is a true and living member of Christ's body, and he shall have eternal life, and be partaker of a happy resurrection; and so no person can either be wicked here, or deprived of everlasting life hereafter, who, in this sense here mentioned, eats of the flesh and drinketh of the blood of Christ. Now this is very true, of eating spiritually, and by faith, as it imports believing in Christ. For *this* (saith Christ) *is the will of him that sent me, that every one who believeth on the Son may have everlasting life, and I will raise him up at the last day;* but then of sacramental eating of Christ's flesh, it is as false; for this was eaten by a Judas, and continually is eaten by millions, who are both wicked here, and will be

damned hereafter: this therefore cannot be the import of our Saviour's words. And here observe, (1.) that our Lord speaks in the general, *Whosoever eats.* (2.) That he speaks thus, not by way of promise, which might be conditional, but by way of plain assertion, and declaration of a thing most certain. And, (3.) that the text shews the eating mentioned here can never be performed unprofitably, no, not without the greatest benefit; for it is opposed to eating manna in the wilderness on this account, that whereas that only gave a temporal life, this would assuredly confer eternal; whereas that was not able to preserve from temporal, this would preserve from death eternal.

Fifthly, Moreover, ver. 61. and 62. our Lord speaks thus: *Doth this offend you? What if you should see the Son of man ascend up where he was before? i. e.* Are you offended that I thus speak of giving you my flesh to eat? Do you look on this expression now as so absurd and unintelligible? What then will you think of it, when this body shall be removed hence to heaven? *i. e.* How will you then be scandalized, and think it still more difficult, and more impossible to apprehend, how you shall eat my flesh, and drink my blood, provided you go on to understand my words in the gross carnal sense? For Athanasius* saith well, that Christ here mentioneth his ascent into heaven, *ἵνα τῆς σωματικῆς ἐννοίας αὐτοὺς ἀφελκύσῃ, that he might divert them from the corporeal sense;* and therefore argued thus: "Seeing it will be then impossible, that you should corporeally eat my flesh, when it is so far removed from you, by this you may discern I speak of a spiritual eating of it." Whence by the way we learn, that Christ thought his ascension into heaven a sufficient demonstration to the Jews, that his flesh could not be eaten upon earth; and why it should not be so to the Christians, I am yet to learn.

Sixthly, The sixty-third verse affords us a more plain and certain exposition of our Saviour's meaning in the precedent words; for thus it runs: *It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life:* for the import of these words is to this effect: To that eating and drinking, of which, in this discourse, I have still spoken, I have annexed the promise of life, saying expressly, *He that eateth me, shall live by me;* he shall by me be quickened, *i. e.* be raised up to life eternal; and that *he abideth in me by that Spirit,* which quickeneth our mortal bodies, Rom. viii. 11. so that my words *are spirit and life,* as being the means of obtaining the Spirit, and by him this life; to which effects my flesh, if you could eat it, would profit you nothing. Had our Lord said, It is the Spirit that quickeneth, the flesh profiteth nothing; therefore the flesh, which I will give, shall be joined to my Divinity, and, by the virtue of it, give you life, he had said somewhat like the sense which others put upon this text; but saying only, *The words which I speak unto you, they are spirit;* we cannot doubt but he speaks of eating and of drinking his flesh and blood spiritually.

Seventhly, Our Saviour having said to the twelve, *Will ye also go away?* St. Peter answers, *To whom shall we go? Thou hast the words of eternal life; and we believe that thou art that Christ, the Son of the living God.* Where (1.) observe, that Peter here doth, as it were, repeat the words of Christ: *My words are life,* saith Christ; *Thou hast the words of life eternal,* saith St. Peter; whereas, if he had understood our Saviour to have spoken here of oral manducation, his answer would, in all probability, have been to this effect: *Whatsoever appearance there may be of inhumanity, absurdness, and impossibility, of eating thy natural flesh, and drinking of thy blood; yet we believe it, because thou hast said it, who art truth itself, and who art able to make good thy words.* We therefore hearing nothing of this tendency from him, may conclude, that he knew nothing of this import of them. And (2.) observe, that he thought it sufficient to say, *We believe thou art the Christ;* which, if our Lord spake here of oral manducation, was nothing to the purpose; but if he only spake of spiritually eating of him, was the very thing, which was designed by our Lord in this discourse, and which he spake of in those words, which so much offended others. We therefore conclude, with Clemens of Alexandria,* that when our Lord said, *Eat my flesh, and drink my blood, he allegorically meant the drinking of faith and of the promises; and that our Lord is, by way of allegory to those that believe in him, meat, and flesh, and nourishment, and bread, and blood:* with Tertullian,† that *our Lord all along urged his intent by allegory, calling his word flesh, as being to be hungered after, that we might have life;* "auditu devorandus, ruminandus intellectu, et fide digerendus;" *to be devoured by the ear, ruminated upon by the mind, and by faith digested:* with Origen,‡ that *we are said to drink his blood, when we receive his words, in which life consists; that his flesh is meat indeed, and his blood drink indeed, because he feedeth all mankind with the flesh and blood of his word, as with pure meat and drink:* with Eusebius,§ that *his words and doctrines are flesh and blood:* with Athanasius,‖ that *the words which Christ spake were not carnal, but spiritual; for how could his body have sufficed for meat, that it should be made the food of the whole world?* with St. Austin,¶ "utquid paras dentes et ventrem? crede, et manducasti; credere enim in eum, hoc est manducare panem vivum:" *why providest thou teeth and a belly? believe, and thou hast eaten; for to believe in him, this is to eat the living bread:* add, lastly, with Jerome,** *in the truest sense, the body and blood of Christ is the word and doctrine of the Scripture;* "caro Christi et sanguis ejus in auribus nostris infunditur," *the flesh and blood of Christ is poured into our ears.* We say, in the language of Origen,†† "Si filii estis ecclesiæ,—agnoscite, quia figuræ sunt;—se enim secundum literam sequaris," &c. *If ye are*

* In illud Evan. "Quicunque dixerit," p. 979.

* Φάγεσθέ μου τὰς σάρκας εἶπεν, καὶ πίεσθέ μου τὸ αἷμα, ἐναργὴς τῆς πίστεως, καὶ τῆς εὐαγγελίας τὸ πότιμον ἀλληγορεῖν. &c. Pædag. lib. i. cap. 6. p. 100. Τὸ δὲ αἷμα, οἶνος ἀλληγορεῖται, &c. Ibid. p. 104, 105.

† De Resur. Carn. cap. 36, 37.

‡ "Bibere autem dicimur sanguinem Christi —— cum sermones ejus recipimus." Hom. 16. in Num. fol. 123. "Caro ejus verus est cibus, et sanguis ejus verus est potus, carnibus enim et sanguine verbi sui, tanquam mundo cibo ac potu, potat et reficit omne hominum genus." Hom. 7. in Levit. fol. 73.

§ De Eccles. Theolog. lib. iii. cap. 12.

‖ "Ἵνα μάθωσιν ὅτι καὶ ἃ λέγει οὐκ ἔστι σαρκικὰ ἀλλὰ πνευματικά· πόσοις γὰρ ἤρκει τὸ σῶμα πρὸς βρῶσιν; ἵνα καὶ τῷ κόσμῳ παντὶ τοῦτο τροφὴ γένηται. Tom. i. p. 979.

¶ Tract. xxv. in Johan. tom. ix. p. 218. et Tract. xxvi. p. 223.

** "Licet in mysterio possit intelligi, tamen verius Corpus Christi, et sanguis ejus, sermo scripturarum est." In Psal. cxlvii. fol. 94.

†† Hom. vii. in Levit. ibid.

the sons of the church, own these things to be figures; for if you follow the letter, this very saying, Except you eat the flesh, is a killing letter: in the words of Eusebius,* pronounced in the name of Christ, *Do not think that I speak of that flesh with which I am compassed, as if you must eat of that; neither imagine, that I command you to drink of my sensible and bodily blood; but understand well, that the words that I have spoken to you, they are spirit and life.* For, as St. Austin† saith, touching the exposition of Scripture phrases, *If the saying be preceptive, either forbidding a wicked action, or commanding that which is good, it is no figurative speech; but if it seems to command any wickedness, or to forbid what is profitable and good, it is figurative. This saying, Except ye eat, &c. seems to command a wicked thing; it is therefore a figure, enjoining to communicate in the passion of our Lord, and sweetly and profitably remember, that his flesh was wounded and crucified for us.*

[21] Ver. 55. *For my flesh* ἀληθῶς ἐστι βρῶσις, *is meat indeed, and my blood is drink indeed.*] From what hath been said, note on ver. 53. it appears this cannot be meant of eating and drinking corporeally the flesh and blood of our Lord Jesus in the holy sacrament; it remains, therefore, that they must here be styled, *truly meat and drink,* in the spiritual sense; because the eating of this flesh by faith in his salutary passion, doth nourish the soul to life eternal; and the drinking of this blood by faith in the blood of Christ, shed for the remission of our sins, doth so refresh the person thirsting after righteousness, that, being justified by faith in his blood, and having the Spirit promised to all believers, conveyed to him as a fountain of living waters, he shall thirst no more. (John iv. 14. vii. 38, 39.) Thus, in the Scripture language, a thing is said to be that ἀληθῶς, *truly* which it is only spiritually, or by way of allegory, or reference to some effects, which it performeth answerable to some natural effects performed by that, which it is said truly and indeed to be: so our heavenly treasure is called τὸ ἀληθινὸν, *the true riches,* as making us rich towards God, and being a treasure of spiritual wealth, never to be taken from us. (Luke xvi. 11.) Thus Christ is styled τὸ φῶς τὸ ἀληθινὸν, *the true light,* John i. 9. because his doctrine was that to the understanding, which light is to the eye, directing us in the way of life; he also is styled ἄμπελος ἀληθινὴ, *the true vine,* John xv. 1. as being one who did more certainly refresh the thirsty soul, and fill it with spiritual joy, than will the fruit of the vine refresh the thirsty body, and rejoice the heart: thus heaven is called ἡ σκηνὴ ἡ ἀληθινὴ, *the true tabernacle,* Heb. viii. 2. and Christ here saith of himself, ver. 32. I am ὁ ἄρτος ὁ ἀληθινὸς, *the true bread, which came down from heaven;* i. e. more nourishing and strengthening to the soul of the believer, than bread can be to the body. (See Examen Millii.)

[22] Ver. 57. *And I live by the Father.*] How, saith Stegmannus, can he be God, who lives by the benefit of another? I answer, even as he can have life in himself, (v. 26.) by the life of the Father communicated to him with his essence.

Ver. 58. and 59. See Examen Millii.

[23] Ver. 62. *What if you see the Son of man ascending where he was before?*] It is certain, saith Stegmannus, this is spoken of the Son of man, and so not of a person, who is God. But I deny the consequence: it being indeed spoken of him, who was the Son of man; but not as he was so only, but as being also the Son of God, *his only-begotten Son, who is in the bosom of the Father,* John i. 18.

Obj. But then, why is it said, *Where he was before, as of a thing past, not where he always was?*

Ans. 1. As God the Father is often said in Scripture to descend upon the earth, see note on ver. 33. and afterward to go up and ascend again to his place, Gen. xviii. 33. Hos. v. 15. that is, *to the place where he was before;* so, what reason can be given, why the same may not be said of the Divine Word?

Ans. 2. I add, that, according to our hypothesis, he may be properly said to ascend where he was before, who, in his Divine glory, used to appear from heaven to the patriarchs; and, when he became man, divested himself of that glory, and took upon him the form of a servant, because he after reassumed and appeared *in that glory, which he had with the Father before the world was,* John xvii. 5.

[24] Ver. 63. *It is the Spirit that quickeneth:* Ver. 64. *Thou hast the words of eternal life.*] See note on ver. 53.

[25] Ver. 65. *Therefore said I to you, No man can come to me, except it be given him of my Father.*] See the note on ver. 37.

[26] Ver. 70. Οὐκ ἐξελεξάμην, &c. *Have I not chosen you twelve, and one of you is a devil?*] Hence it appears, saith Theophylact, that ἡ ἐκλογὴ τοῦ Θεοῦ οὐ βιάζεται τὴν προαίρεσιν ἡμῶν, *God's election lays no force upon the will of man,* but leaves him ἐθελοθρέπτον ζῶον, one that may turn to good or evil, as he will.

* Ubi supra. † De Doctrinâ Christianâ, lib. iii. cap. 16.

CHAP. VII.

1. AFTER these things Jesus walked in Galilee: for he [1] would not walk in Jewry, because *(the rage of the chief priests and principal men of)* the Jews *(was such, that they)* sought to kill him.

2. Now the Jews' feast of tabernacles *(kept in remembrance of their living in tents forty years in the wilderness)* was at hand.

3. His brethren therefore said to him, Depart hence, and go into Judea, that [2] thy disciples *(there)* also may see the works that thou doest.

4. For there is no man who doeth any thing in secret, and he himself seeketh to be known openly: if thou *(canst)* do these things *(in truth at any time and in any place)* shew thyself to the *(great men of the)* world *(the Sanhedrin, and the pharisees and rulers there, that they may be convinced of the truth. And this they said, being desirous that his miracles might be tried by them, hoping they would find out the cheat of them).*

5. For neither did [3] his brethren believe in him, *(that he did these things in truth, and for a good end, but for vain-glory,* ver. 4.)

6. Then Jesus said to them, My time is not yet come *(to go up thither,* ver. 8.) but your time is always ready *(to go thither without molestation from any body there.*

7. *For)* the world cannot hate you *(who live in conformity to the manners of it);* but me it hateth, because I testify of it, that the works thereof are evil.

8. [4] Go ye up to this feast: I go not up yet to this feast; for my *(fit)* time *(of going up)* is not yet full come.

9. *(And)* when he had said these words to them, he abode still in Galilee.

10. But when his brethren were gone up, then went he also up to the feast, *(in obedience to the Divine command; but this he did)* not openly *(and with company)*, but as it were in secret, *(as privately as he could, to avoid the design of them that sought to kill him*, ver. 19.)

11. Then the Jews sought him at the feast, and said, Where is he?

12. And there was much murmuring *(i. e. private discourse)* among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people *(applying himself still to them, and not to the wise and great ones)*.

13. Howbeit no man *(i. e. none of his favourers)* spake openly of him *(as of the Christ)* for fear of the Jews, *(who had decreed, that if any man should confess that he was the Christ, he should be put out of the synagogue*, ix. 22.)

14. Now about the [5] midst of the feast *(when, the number of the sacrifices lessening, the people were more at leisure to hear)*, Jesus went up into the temple, and taught.

15. And the Jews marvelled, saying, How knoweth this man letters *(how comes he to be so skilful in the knowledge of the Scriptures)*, having never learned *(in the academies, or from the scribes)*?

16. Jesus answered them, and said, *(Ye need not admire at this, if ye consider that)* [6] my doctrine is not mine, but his that sent me: *(i. e. I did not frame it of myself, but received it immediately from God.*

17. *And)* if any man will *(honestly resolve to)* do [7] his will *(made known to him)*, he shall know of the doctrine *(which I teach)*, whether it be of God, or whether I speak *(only)* of myself.

18. *(And by this test you may discern it, for)* he that speaketh of himself seeketh his own glory *(and therefore speaketh not those things which he knows will disgust, and procure hatred to him from men)*: but he that seeketh *(only)* his glory that sent him, the same is *(a)* true *(prophet)*, and no [8] unrighteousness *(i. e. falsehood)* is in him.

19. *(But it is otherwise with you, as being full of hypocrisy and guile, for)* did not Moses give you the law *(for which you seem so zealous as to be angry with me for a supposed violation of it)*, and yet *(after all this pretended zeal)* [9] none of you keepeth the law? Why *(else)* go ye about to kill me *(against the sixth commandment?*

20. *Some of)* the people answered and said, Thou hast a devil *(i. e. thou art possessed with a lying spirit)*: who goeth about to kill thee?

21. Jesus answered and said to them, I have done one work, and ye all [10] marvel, *(that I, who profess myself a prophet, should violate the rest of the sabbath by doing such a work on that day.*

22. *Now)* Moses therefore [11] gave to you *(the precept of)* circumcision, not because it *(originally)* is of Moses, but of the fathers *(from the days of Abraham)*; and ye *(in obedience to the command to circumcise on the eighth day)* on the sabbath-day circumcise a man *(child, when the eighth day is also the sabbath-day)*.

23. If *(then)* a man on the sabbath-day receive circumcision, that the *(ritual)* law of Moses *(requiring it to be still done on the eighth day)* should not be broken; are ye *(justly)* angry at me, because *(that the law of charity and mercy, which is superior to and more ancient than that of circumcision, might not be broken by me)* I have made a man every whit whole on the sabbath-day?

24. [12] Judge not according to the appearance *(of violating the sabbath by that action; because it was a work done then)*, but *(consider the goodness of the action, that ye may)* judge righteous judgment.

25. Then said some of them of Jerusalem *(who knew the designs of the pharisees against him)*, Is not this he, whom they seek to kill?

26. But, lo, he speaketh boldly, and they say nothing to him. Do the rulers know indeed that this is the very Christ? *(and for this reason have they laid aside that design?*

27. *Howbeit there lies this plain objection against his being the Messiah, that)* we know this man whence he is: but *(our tradition saith, that)* when [13] Christ cometh, no man knoweth whence he is.

28. Then *(in answer to this cavil)* cried Jesus in the temple as he taught, saying, Ye both [14] know me, and ye know whence I am *(i. e. my person, parentage, and country; but yet this should not prejudice you against my being a prophet sent from God)*: for *(and)* I am not come of myself, but he that sent me *(and hath given sufficient testimony that he did send me)* is true, whom ye know *(i. e. you own)* not *(denying to receive his testimony concerning me)*.

29. But I know him: for I am from him, and he hath sent me *(and thus I have an original ye know not of)*.

30. Then they sought to take him *(for assuming to be a teacher sent from God)*: but no man laid hands on him *(God so ordering it)*, because his hour was not yet come.

31. And many of the people *(who had seen his miracles)* believed on him, and said *(in justification of their faith)*, When Christ cometh, will he do more miracles *(to convince us that he is the Christ)* than these that this man hath done *(to prove himself so to be)*?

32. The pharisees heard that the people murmured *(i. e. said privately)* such things concerning him; and *(therefore)* the pharisees and the chief priests sent officers to take him.

33. Then said Jesus *(to them that were sent, Ye need not trouble yourselves to take me, for)* yet *(but)* a little while am I with you, and then I go *(again)* to him that sent me.

34. And *(then)* [15] ye shall seek me *(in your distress*, Luke xvii. 22. see viii. 21.) and shall not find me: and where I *(then)* am, thither ye cannot come.

35. Then said the Jews among themselves, Whither will he go, that we shall not *(be able to)* find him? will he go to [16] the dispersed among the gentiles, and teach the gentiles?

36. What manner of saying is this *(what other meaning can he have in)* that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

37. [17] In the last day, that great day of the feast *(on which they went with great solemnity and joy, to draw water from the fountain of Siloam, to bring it to the temple, singing these words of Isaiah, With joy shall they draw water from the wells of salvation, and expecting an afflatus of the Holy Ghost)*, Jesus stood and cried, saying, If any

man thirst *(for spiritual waters)*, let him *(not go to Siloam, but)* come to me, and drink.

38. He that believeth on me, as the Scripture hath said, (Isa. xxxii. 1, 2. xliv. 3. Ezek. xxxvi. 27. *so shall it be with him, for)* out of his belly shall flow rivers of living waters, *(springing up to eternal life,* John iv. 14.)

39. (But this (τοῦτο δὲ, *and this)* he spake of the Spirit, which they that believe in him should *(after his ascension)* receive: for the *(effusion of the)* [18] Holy Ghost was not yet *(given);* because that Jesus *(who was to send him from the Father)* was not yet glorified.)

40. Many of the people therefore, when they heard this saying, said, Of a truth this is [19] the Prophet *(of whom Moses foretold,* Deut. xviii. 18.)

41. Others said, This is the Christ *(the king Messias, of whom Esaias said,* xlii. 1. *I will put my Spirit upon him).* But some said, Shall Christ come out of Galilee?

42. Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Beth-lehem, where David was?

43. So there was a division among the people because of him.

44. And some of them *(that were sent for that purpose)* would have taken him; but *(others of them, who were much affected with his doctrine, not consenting)* no man laid hands on him.

45. Then came the officers to the chief priests and pharisees; and they said to them, Why have ye not brought him?

46. The officers answered, [20] Never man spake like this man: *(for he told us what we came about as soon as we came to him, and discoursed so heavenly, and with such authority, that we durst not lay violent hands upon him.)*

47. Then answered them the pharisees, Are ye also deceived *(by him)?*

48. [21] Have any of the rulers or of the pharisees *(who understand the law, and are to judge for you in matters of religion)* believed on him?

49. But this people, that know not the law, are accursed.

50. Nicodemus saith to them, he that came to Jesus by night, being one of them, *(i. e. of the great council,* iii. 1.)

51. Doth our law *(permit us to)* judge *(and condemn)* any man before it hear him *(making his defence),* and know what he doeth *(worthy of condemnation)?*

52. They answered and said to them, Art thou also *(an abettor)* of *(those of)* Galilee *(as by thy actions thou seemest to be)?* Search, and look: for *(by so doing thou wilt find, that)* [22] out of Galilee ariseth no prophet.

53. And *(when they had said this they dissolved the assembly, and)* every man went to his own house.

ANNOTATIONS ON CHAP. VII.

[1] Ver. 1. *HE would not walk in Judea, because the Jews sought to kill him.*] His time being not yet come, he parted thence, instructing us, by his example, not to irritate men, or run into danger without necessity, upon presumption of Divine protection; but that we are to use all lawful means, which God hath put into our hands, to avoid them. Only note, that by departing from Judea into Galilee, he declined not the end of his coming into the world; because in Galilee his doctrine and miracles found more faith than in Judea, so that he chose to be most there, where his doctrine was like to do most good. Note also, that *to walk,* when it relates to places or persons, signifies to tarry there or with them for a time; as *his disciples walked no more with him,* John vi. 66. (see xi. 54.) when it relates to things or actions, it signifies to be often doing them, or conversant about them, as *to walk after their covetousness, to walk in malice,* &c.

[2] Ver. 3. *That thy disciples also may see the works that thou doest.*] Either that thy disciples in Judea may see the works thou doest in Galilee, or that thy disciples in Galilee going up to the feast, and seeing thee doing the like works before the Sanhedrin, who can best judge of them, may be the more confirmed in the faith: for the Galileans received him, *having seen the works that he did at Jerusalem at the feast,* (iv. 45.)

[3] Ver. 5. *For neither did his brethren believe in him.*] *i. e.* They believed not that he was the Messiah; because they saw not that pomp and outward splendour, which they expected from the Messiah; or imagining, that he sought to be ἐν παῤῥησίᾳ, *a public person,* they conceived that he pretended to do more than indeed he could; as appears from those words, ver. 4. *If thou doest these things,* shew that thou doest them where the best judges of thy actions are. Yet that afterward they believed, we learn from Acts i. 14. where they are numbered among those who cleaved to the apostles.

[4] Ver. 8. *Go ye up to the feast.*] You may do this securely at any time; for the pharisees bear no hatred to you, whereas my doctrine, being opposite to their manners and affections, may expose me to their rage; I therefore shall not yet go up. He would go up, in obedience to the Divine command, but he would go as privately as he could, to avoid danger, by human prudence, when there was no necessity of doing it by a miraculous power. Ἐγὼ οὔπω ἀναβαίνω, *I go not up yet to this feast.* Here Grotius notes, that this particle οὔπω, *yet,* was not originally in the text; because Porphyry accuses Christ of inconstancy and mutability, saith St. Jerome,* as saying, *I go not up to this feast,* when afterward he went; and therefore concludes this particle was after added by the Christians, to avoid the force of this objection: but this is to accuse the Christians of adding to and altering the Scriptures, to save the credit of a heathen and professed enemy to Christianity, as if he could not read negligently, or meet with a deficient or corrupt Latin copy. It is certain, that Chrysostom reads, νῦν or οὔπω; so did also the Syriac and Arabic versions, the Alexandrian, and most other manuscripts, and both the words preceding, and the words following, require this reading; Christ saying, ver. 6. My time (of going up) οὔπω πάρεστι, *is not yet come;* and here, I go not up (yet) unto the feast, for my time οὔπω πεπλήρωται, *is not yet come;* where he respects not the time of his death, as some imagine, for then he should not have gone up to Jerusalem till the time came that he was to suffer there; whereas we find him at this feast of tabernacles, ver. 10. and at the feast of dedication of the altar, x. 12.: he therefore must there speak of his going up to this feast. (See here Examen Millii.)

[5] Ver. 14. Τῆς ἑορτῆς μεσούσης, *About the midst of the*

* "Porphyrius inconstantiæ et mutationis accusat," lib. ii. contr. Pelag. F. 103. G.

feast Jesus went up.] Dr. Pocock informs us, that the days betwixt those which were ordinary and festival were styled *dies medii*, intermediate days; because some works might be done in them, which were not lawful on their feast-days.

[6] Ver. 16. *My doctrine is not mine, but his that sent me.*] *If Christ* (saith Stegmannus) *had any other nature besides the human, according to which he was the prime author of his doctrine, could he have truly said, My doctrine is not mine? Could one, who was the true God, deny that he sought his own glory? Since the true God cannot do otherwise, sure he that thus denies these things, which are so proper to God, cannot be God most high.*

Ans. To this some answer, That this indeed cannot properly be said of him, *super quem alius non est*, which is the distinction put by Justin Martyr and Irenæus betwixt God the Father and the Son, whom they believed to be truly God, *viz.* that this cannot be said of him, who is the original and fountain of the Deity, and derived his essence from none; but it may be said of him, who is *God of God*, as deriving his Divine essence from the Father, especially when being *in the form of God, he did not covet to appear as God, but took upon him the form of a servant:* (see the note on Phil. ii. 6. and upon 1 Cor. viii. 5.) he acting, even when Lord of all things, *to the glory of God the Father.* (Phil. ii. 11.) For thus he speaks of himself, as having an original, according to which the Jews knew *who he was*, and *whence he was*, ver. 28. of this chapter, *i. e.* saith Stegmannus, of what parents he was according to the flesh; and yet, viii. 14. he saith, *Ye know not whence I am*, and ver. 19. *Ye neither know me nor my Father;* that is, saith the same Stegmannus, Ye know not my Divine excellency; and so both, saith he, are true, but in a diverse manner, they knowing him as to his earthly parents, but not as to his Divine excellency and descent from heaven. Why therefore may we not use the like distinction here, *viz.* that his doctrine was not his (only), and yet was his; that he came not to do his own will, and yet he did it; *i. e.* he did not do it, as he was man; but yet he did do it, as he was God as well as man? since from this instance it appears, that truly may be ascribed to him in a higher sense, which he removes from himself, when he speaks of himself as acting here on earth. Thus he tells his apostles, he was *to be no more in the world, but to leave the world, and go to the Father*, and even *to go away from them*, xvi. 7. 28. xvii. 11. and yet he promiseth to be *always with them*, Matt. xxviii. 28. and to *abide with them for ever*, John xiv. 16. 23. (See the note on ver. 28.) But,

Secondly, I answer, that Christ, by saying these and the like words, respects himself as a prophet, sent by his Father into the world. Now the very office of a prophet requires that he should speak nothing of himself, nor deliver his own mind and doctrine, nor seek his own glory; but should speak all things in his name, and do all things for the glory of him, that sent him; and to this may be referred most of those passages of this Gospel, which the Socinians urge against the Deity of Christ, they being spoken by him, not to declare by what power and wisdom he acted, as he was the only-begotten Son of God, but to demonstrate he was no false prophet; that he delivered not a doctrine invented by himself, to get a name and reputation to himself, but only taught that doctrine he had received from his Father, and which tended to advance his glory: for,

First, To speak *of himself*, in the Scripture phrase, is to speak from his own heart, and private motion and invention, what he had not received from God, as the false prophets did: so Moses saith, Numb. xvi. 28. Hereby shall ye know that the Lord hath sent me to do all these things, and that I do them not מלבי *of my own heart*, or *at my own will*, say all the Targums. And Balaam speaks thus, Numb. xxiv. 13. *If Balak would give me his house full of silver and gold, I cannot transgress the word of the Lord, to do good or evil,* מלבי, *ἀφ' ἑμαυτοῦ, of myself;* or, as it is xxii. 18. *ἐν τῇ διανοίᾳ μου, of my own mind; of my own will,* saith the Targum; *but what the Lord saith, that will I speak.* Hence God complains of the false prophets, that they speak *ἀπὸ καρδίας αὐτῶν, from their own hearts*, and not from the mouth of the Lord, Jer. xxiii. 16. and *τὰ θελήματα τῆς καρδίας αὐτῶν, the deceits of their own hearts*, ver. 26. Thus, to speak from himself, here, ver. 17, 18. is opposed to speaking from God; and, viii. 28. it stands opposed to speaking what he was taught by God, in these words, *I speak not of myself, but as the Father hath taught me, so I speak;* and, xii. 49. *I speak not of myself, but as the Father hath given me commandment:* see also xiv. 10. When therefore Christ saith, *my doctrine is not mine*, he speaks not this in respect of his own knowledge, he having in him *all the treasures of wisdom*, Col. ii. 3. nor in respect of authority, for he styles it *his word, his commandment;* nor in respect of his will, which was always one with that of his Father's; but he only denies that he spake as a false prophet, saying things of himself without commission from his Father, or running when he had not sent him, as they did, but, as the Baptist saith of him, *spake the words of God.* Now what reason can be given, why Christ, though having in him *all the fulness of the Godhead*, might not say, when upon earth, he spake and acted as a prophet sent from God; that he was no false prophet; that he uttered no doctrine of his own invention, nor any thing which he had no commission to speak to them; and that in the delivery of it he sought not his own glory, as the *false prophets did?*

[7] Ver. 17. *If any man will do his will*, &c.] That is, if he hath an honest heart, prepared to obey the truth when he is convinced of it, he shall know of the doctrine, *i. e.* shall have means sufficient to convince him, that it is of God.

[8] Ver. 18. *He is true, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν, and there is no unrighteousness*, i. e. no falsehood, *in him.*] So *ἀδικία* signifies; so *οἰκονόμος τῆς ἀδικίας* is *the false steward*, Luke xvi. 8. *ἀπάτη τῆς ἀδικίας, deceit by falsehood*, is opposed to the *love of the truth*, 2 Thess. ii. 10. (see the note on 1 Cor. xiii. 6.) so that this seems to be the import of these words, *He is a true prophet, and no false impostor.*

[9] Ver. 19. *None of you keep the law.*] *i. e.* None of you, who go about to kill me as a violater of the sabbath, that requiring you not to condemn the innocent. (Exod. xxiii. 7.)

[10] Ver. 21. *Καὶ πάντες θαυμάζετε, And ye all wonder.*] *i. e.* Ye do it with anger and offence; ver. 23. *παραιτεῖσθε, θροβεῖσθε*, Theophylact. So *θαυμάζειν* signifies, Eccles. v. 8. *when thou seest the oppression of the poor, μὴ θαυμάσῃς, be not troubled or offended at the matter:* and Ecclus. xi. 21. *μὴ θαύμαζε ἐν ἔργοις ἁμαρτωλοῦ, be not offended at the works of sinners.* Note also, that the words, *διὰ τοῦτο, for*

this cause, are added to this verse thus, That you may, or *so that you will, marvel at this,* by Chrysostom and Theophylact. (See Examen Millii in locum.)

[11] Ver. 22, 23. *Moses gave you circumcision.*] *i. e.* He continued to you that rito which began from Abraham, to whom it was commanded that it should be performed, τῇ ἡμέρᾳ τῇ ὀγδόῃ, *on the eighth day,* (Gen. xvii. 14.) though it fell upon the sabbath, and you accordingly perform it on that day, and teach that *circumcision drives out the sabbath,** or makes it lawful to perform work on that day, even all things which are necessary to be done for the circumcision of the child; and if this be lawful, by the command of Moses, to be done on that day for the benefit of a child, why may it not be lawful, according to Moses, to do a like work for the benefit of one of riper years?

[12] Ver. 24. *Judge not* κατ' ὄψιν, *according to appearance.*] *i.e.* Absolving them who do these works of circumcision, &c. on the sabbath-day, in observance of a ritual precept, and condemning me, who, by healing with a word on that day, do what is less laborious in observance of the higher precepts of charity and mercy; and then considering, that *God will have mercy, and not sacrifice,* you will judge righteous judgment. For to exempt Moses from blame for commanding that work to be done on that day, which is more laborious, and less beneficial, out of respect to him; and to condemn me, a greater prophet, for doing with a word what is more beneficial on that day, out of disrespect to me, is manifestly to judge with respect to persons: so Theophylact.

[13] Ver. 27. *But when Christ cometh, no man knoweth whence he is.*] This is doubtless spoken from the vain traditions of their rabbins; who owned, indeed, that their Messiah was to be born at Beth-lehem, but imagined that he was presently to be conveyed thence, and concealed till Elias came to anoint him. That this was an ancient conceit among them, appears not only from the Targum of Jonathan, who, on Micah iv. 8. saith thus, *Thou, O Christ, who liest hid for the sins of the children of Sion, to thee shall the kingdom come;* but also from the words of Trypho,† *If Christ be born, and is any where* ἀγνωστός ἐστι, *he is unknown, nor hath he any power, till Elias comes to manifest him to the world:* and hence Justin Martyr saith, *I know your masters say, that Christ is not yet come; and, if he be come,* οὐ γινώσκεται ὅς ἐστιν *it is not known who he is,* (pag. 336. C.)

[14] Ver. 28. *Ye both know me, and ye know whence I am.*] Here Stegmannus the Socinian notes, that what Christ grants here, he denies, viii. 14. 19. saying, *Ye neither know me, nor whence I am,* because, in different respects, mentioned note on ver. 16. both are true; when then he argues from those words, *I came not from myself,* Christ is not God; because God cannot but come from himself: why did he not, from these words infer, in like manner, that Christ had no Divine excellence unknown to the Jews? But he considered not that to *come of himself,* did only signify to come as a *false prophet* without commission from God, and delivering in his name a doctrine he received not from him; in which sense, though Christ could not come of himself, yet might he say these things of himself as a prophet here on earth, though he had also in him the fulness of the Godhead.

[15] Ver. 34. *Ye shall seek me* (in your distress), *and shall not find me.*] So have I interpreted this passage in the paraphrase, as most commentators do; yet the precedent words, and the words following, seem to require this sense, *I go to my Father, and though you should seek me, ye cannot then find me; for you are not fitted to go to heaven where my Father is.*

[16] Ver. 35. *Will he go* εἰς τὴν διασπορὰν Ἑλλήνων, *to the dispersed among the gentiles?* &c.] It is matter of dispute what is here meant by the *dispersion of the gentiles,* some understanding, by this phrase, the dispersion of the Jews among the Greeks in Asia and Europe, as the διασπορὰ Πόντου, *the dispersion of Pontus and Galatia,* 1 Pet. i. 1. is the dispersion of the Jews in those places; because the word *dispersion* is not thought to agree well with the gentiles, being in their native soil; but yet there seems a necessity of understanding by this phrase, the gentiles dispersed from the time of building the tower of Babel into divers nations: (Gen. x.) for (1.) it is not said, will he go to the dispersion, and teach the Jews? but, will he go, and teach τοὺς Ἕλληνας; *the gentiles?* which fixes the sense to them. Moreover, this seems here to be said by way of imputation and reproach to Christ; whereas it could be no imputation on him to preach to the Jews to whom he was sent, nor could this seem strange to them; but they thought it unlawful for a Jew to converse with the uncircumcised, (Acts x. 28.) nor could they patiently hear of one sent to preach to the gentiles: (Acts xxii. 22.) nor is the phrase in St. Peter parallel, it being not simply διασπορὰ, *the dispersion,* but παρεπίδημοι τῆς διασπορᾶς, *the strangers of the dispersions of Pontus,* &c. (See Examen Millii in locum.)

[17] Ver. 37—39. Ἐν τῇ δὲ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς. *In the last,* i. e. *the great day of the feast, Jesus cried, If any man thirst, let him come to me and drink.—This said he of the Spirit.*] For explication of these verses observe,

First, That Christ here speaks of the internal gifts of the Spirit, *viz.* those of *prophecy, tongues, of wisdom,* and *the knowledge of all mysteries;* for he speaks of those gifts of the Holy Spirit, which *were not yet given, because Jesus was not yet glorified;* he therefore speaks of the gifts to be received after his ascension; now they were these internal gifts. (See note on Heb. ii. 4. 1 John v. 6.)

Secondly, Observe, that these gifts of the Spirit are promised under the metaphor of *waters flowing out of the body of believers,* agreeable to the nature of internal gifts. So Christ saith to the Samaritan woman, *The water which I will give, will be a fountain of water springing up to life eternal,* iv. 14. so Isa. xxxii. 1, 2. *Behold, a king shall reign in righteousness, and princes shall rule in judgment; and man shall be as rivers of water in a dry place:* and xliv. 3. *I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my Spirit upon thy offspring;* that is, saith the Targum, *as waters are given to the thirsty earth, so will I give my Spirit upon thy sons:* and Ezek. xxxvi. 25—27. *I will pour clean water upon you, and ye shall be clean; I will put my Spirit* בקרב בכם *in the midst of you, in your bowels,* saith the Targum; whence it is manifest, that they must be mistaken who say the words of Christ are not to

* Maim. Hilcoth. Nicklah. C. 1. Pirk. Eliezer. cap. 29. pag. 65.
‡ Apud Just Dial. ix. 226.

be found in the Old Testament, and so interpret his words thus, *He that believeth in me* (as the Scriptures require him to believe), *out of his belly shall flow rivers of living water;* whereas that phrase, καθὼς εἶπεν ἡ γραφὴ, *as the Scripture hath said,* is never used to express the manner after which a thing is to be done, but always to confirm the truth and authority of the thing mentioned. (See ver. 42. Rom. iv. 3. ix. 17. x. 11. xi. 2. Gal. iv. 30. James ii. 8.)

Thirdly, Observe that Christ spake thus on *the last day of the feast of the tabernacles;* now on that day, say the Jews, they used to compass the altar seven times with branches in their hands, saying some prayers, in which they often repeat the words *hosannah* and *hatzileka, Save now, and prosper us;* whence that day was styled Hosanna Rabba, or *the great day of the feast,* as here; and as they add, by the institution of their prophets Haggai and Zechariah, they then fetched water with great joy and pomp from the fountain of Siloam, and brought it to their priests, who poured it upon the altar with the wine of their sacrifice, singing these words of Isaiah, xii. 3. *With joy shall ye draw water from the fountain of salvation;* that is, saith the Targum, *With joy shall ye receive a new doctrine from the elect of the Just;* and whilst they were thus singing, they expected the Holy Spirit should fall upon them, as they said he did on the prophet Jonas, whilst he was employed in this very action: they farther say, that there was a place in the court of the women, whither they carried these waters, called Beth-Hassoovah, *the place of drawing:* because thence they drew the Holy Spirit: and, lastly, Zachary foretells, that *all the nations should come to Jerusalem at the feast of tabernacles,* xiv. 16. and *in that day* (saith he) *living waters shall go forth from Jerusalem,* ver. 8. And hence we learn why that day was called *the great day of the feast;* and how appositely our Lord spake to them of receiving the Holy Ghost, under the metaphor of *living, i. e.* fountain-water. (See Tremellius here, and Buxtorf. Lex. p. 2298.)

[18] Ver. 39. Οὔπω γὰρ ἦν πνεῦμα.] Many copies read ἅγιον, and some διδόμενον; but I suspect that neither διδόμενον nor ἅγιον was in the original; (1.) because Origen reads οὔπω γὰρ ἦν πνεῦμα, and no more continually: (see apud Huet. tom. i. p. 299. B. tom. ii. p. 359. D. 398. C. 422. H.) nor is τὸ ἅγιον interpreted by the Syriac or Vulgar. And (2.) the words foregoing are only these, he spake περὶ τοῦ πνεύματος, *of the Spirit,* and so those answer these, *the Spirit is not yet.*

[19] Ver. 40. *Of a truth this is the Prophet.*] In whose time the great effusion of the Spirit, mentioned by Isaias and Joel, is to be expected.

[20] Ver. 46. *Never man spake like this man.*] Here two things are observable; (1.) the power of Christ's words to change the frame and temper of men's spirits; for these men came with hearts alienated from Christ, and with intention to carry him to the chief priests, but return with a great admiration of his excellency and worth. (2.) Here is observable, the honesty of these men; for they do not return with a pretence that they feared the multitude, and therefore thought it dangerous to apprehend him; but they ingenuously confess, they could not prevail with themselves to apprehend a person, whose discourses were so holy and Divine.

[21] Ver. 48. *Have any of the rulers or of the pharisees believed on him?*] This is plainly the popish argument, by which they attempt to prove, that private men, laics, and inferior priests, are not to be governed by their own sentiments of Christ's doctrine, but must submit to their general councils, and *the major part of their church guides.* And that it is as strong in the mouth of the pharisees against Christ being the true Messiah, as it is in the mouth of papists against protestants; see the sermon, at the end of this Gospel, by me upon this text.

[22] Ver. 52. *Search, and look: for out of Galilee ariseth no prophet.*] It is wonderful, that not the multitude only, who had heard the shepherds declaring from an angel, that Christ was *born at Beth-lehem,* (Luke ii. 15, 16.) and had wondered at the words which had been told them by the shepherds, (ver. 18.) should make this objection; (ver. 41.) but that the chief priests and pharisees, who knew that the wise men went to Beth-lehem to worship him who was born *King of the Jews,* should insist upon it. This is an instance of the power of prejudice, to shut the eyes against the clearest truth.

CHAP. VIII.

1. JESUS went unto the mount of Olives.

2. And early in the morning he came again into the temple, and all the people came to him; and he sat down, and taught them.

3. And *(as he was teaching)* the scribes and pharisees brought to him a woman taken in adultery; and when they had set her in the midst of *(the company),*

4. They said to him, Master, this woman *(being espoused to a husband)* was taken in adultery, in the very act.

5. [1] Now Moses in the law commanded us, (Deut. xxii. 23.) that such should be stoned: but what sayest thou?

6. This they said, tempting him *(to say something in derogation from that law of Moses),* that they might have to accuse him *(of contempt of, or opposition to, the law of Moses).* But Jesus *(knowing that he was no judge to pass sentence on her, and looking upon them as unworthy of an answer, as coming not to learn of, but to ensnare him)* stooped down, and with his finger wrote on the ground, *(making as)* though he heard them not.

7. So when (ὡς δὲ, *but as*) they continued asking him, he lifted up himself and said to them, [2] He that is without sin *(in this kind)* among you *(her accusers),* let him first cast a stone at her.

8. And again he stooped down, and wrote on the ground *(that they might slip away without thinking he took notice of them).*

9. And they which heard *(this),* being convicted by their own conscience *(and not knowing but that Jesus might discover their guilt if they should execute this sentence on her),* went out one by one, beginning at the eldest, even to the last: and Jesus was left [3] alone, and the woman standing in the midst *(of the people).*

10. When Jesus had lifted up himself, and saw none *(of the pharisees)* but the woman *(only),* he said to her, Woman, where are those thine accusers? hath no man condemned thee?

11. She said, No man, Lord. Jesus said to her, Neither do I *(who have no commission to pass sentence on thee, take*

upon me to) condemn thee *(to die):* go *(and in the fear of Divine judgment, repent),* and sin no more.

12. Then spake Jesus again *(this interruption of his teaching being ended)* to them, saying, [4] I am *(sent to be)* the light of the world: he that followeth me shall not walk in *(the ways of)* darkness, but *(obeying my doctrine)* shall have the light of life.

13. The pharisees therefore *(then present)* said to him, Thou bearest record of thyself; thy record *(therefore)* is not true *(for had God sent thee, he would have given testimony to thee).*

14. Jesus answered and said to them, [5] Though I bear record of myself, yet my record is true *(and certain in itself, though it appear not so to you):* for I know whence I came *(viz. from the Father),* and whither I go *(viz. to him again);* but ye cannot tell whence I come, and whither I go *(and for want of this knowledge cannot believe my record).*

15. [6] Ye judge *(of me)* after the flesh *(i. e. according to the meanness of my extraction and appearance, which is all that you know of me);* I judge no man *(at present; my business being now that of a prophet, not of a judge).*

16. And yet if I *(at any time do)* judge *(of you),* my judgment is true: for I am not alone *(in that judgment),* but I and my Father that sent me *(so judge; i. e. I do it by that Spirit of the Father in me, which enables me to discern the inward temper of your spirits).*

17. And *(whereas you object that I bear record of myself, note that)* it is also written in your law, (Deut. xvii. 6.) that the testimony of two men is true, *(i. e. is valid in causes of the greatest consequence; and this evidence of the truth of my mission ye have: for)*

18. [7] I *(whom the Father hath sent)* am one that bear witness of myself *(that he hath sent me),* and that Father that sent me *(he also)* beareth witness of me *(by the miracles by which he enables me to confirm my mission).*

19. Then said they to him, Where is *(he whom thou stylest)* thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me *(or had a due sense of my spiritual and heavenly doctrine, and the miracles by which it is confirmed),* ye should *(would)* have known my Father also *(i. e. would have discerned the Divine power and wisdom shining in them, and would have had the most perfect knowledge of his will).*

20. These words spake Jesus in the treasury, as he taught in the temple: and *(though they incensed the pharisees, yet)* no man laid hands on him *(the providence of God restraining them);* for *(because)* his hour was not yet come.

21. Then said Jesus again [8] to them, I *(shortly)* go my way, and ye shall seek me *(in your distress, desiring the Messiah would come to deliver you,* Luke xvii. 22.) and *(ye)* shall die in your sins. *(For)* whither I go, you cannot come *(being not fitted for the celestial mansions; or, you cannot come to fetch me thence).*

22. Then said the Jews, Will he kill himself? because he saith, Whither I go, you cannot come. *(Sure, if he be alive, and in Judea, we can reach him.)*

23. And he said to them, Ye are from beneath *(and so can think and speak only of earthly things);* I am from above *(and so speak of the things above, whither I am going):* ye are of this world *(and so your thoughts, affections, words, and actions, wholly respect this world);* I am not of this world *(and so my life and doctrine suit not with your temper, nor have you any right apprehensions of my saying).*

24. I said therefore to you *(so indisposed to believe and receive my doctrine),* That ye shall die in your sins: for [9] if ye believe not that I am he *(whom God hath sent into the world as your Messiah, or that Prophet which was to come),* ye shall die in your sins.

25. Then said they to him, Who *(then)* art thou? And Jesus said to them, Even the same that I said to you [10] from the beginning *(viz. one sent of God to reveal his will to you).*

26. [11] I have many things to say and to judge of you *(which ye will not believe):* but he that sent me *(to speak them)* is true; and I speak to the world *(only)* those things which I have heard of him *(and which therefore must be true.*

27. *But)* they understood not that he [12] spake to them of *(his being sent from)* the Father.

28. Then said Jesus to them, When ye have lifted up the Son of man *(upon the cross),* [13] then shall ye know *(some to conviction, and some to condemnation)* that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

29. And *(even now)* [14] he that sent me is with me: *(and)* the Father hath not left me alone *(or, deserted me);* for I do always those things that please him.

30. As he spake these words, many *(who had seen the miracles by which he confirmed his sayings,* vii. 31.) believed on him.

31. Then said Jesus to those Jews that believed on him, [15] If ye continue in *(obedience to)* my word, then ye are my disciples indeed;

32. And [16] ye shall *(farther)* know the truth, and the truth shall make you free *(from the yoke of bondage to sin,* ver. 34. *and corruption).*

33. They answered him, We be Abraham's seed, and [17] were never in bondage to any man: how *(then)* sayest thou, Ye shall be made free?

34. Jesus answered them, Verily, verily, I say to you, Whosoever [18] committeth sin is the servant of sin *(and shall receive the wages of it, which is death; and from this servitude, faith in me and obedience to my word will set you free).*

35. And *(as)* the servant abideth not in the house for ever *(so shall it be with the servants of sin, who are to be cast out into utter darkness):* but the Son *(i. e. he that is the Son of God)* abideth ever.

36. If the Son therefore shall make you free, *(by giving you power to become the sons of God, through faith in him, so coheirs with Christ,* Rom. viii. 17.) ye shall be free indeed *(so as never to lose your freedom).*

37. I know that ye are Abraham's seed *(according to the flesh);* but *(now)* ye seek to kill me, because [19] my word hath no place in you *(finds no reception with you; which shews, you are not the children of Abraham by faith, but of another father).*

38. I speak that which I have [20] seen with *(i. e. been taught by)* my Father: and ye do that which you have seen with *(i. e. been taught by)* your father.

39. They answered and said to him, Abraham is our fa-

ther. Jesus saith to them, If [21] ye were Abraham's children *(in the disposition of your spirit)*, ye would do the works of Abraham.

40. But now ye seek to kill me, *(because I am)* a man that have told you the truth, which I have heard from God: this did not Abraham *(who was so celebrated for his faith in God's revelation and humanity to his servants)*.

41. Ye do the deeds of *(him who is indeed)* your father. Then said they to him, We be not born of [22] fornication *(i. e. we are no worshippers of idols)*; we have one Father, even *(the true)* God.

42. Jesus saith to them, If God were your Father, you would love me: [23] for I proceeded forth and came from God *(into the world)*; neither came I of myself, but he sent me.

43. Why do ye not understand *(this from)* my speech? even because [24] ye cannot *(endure to)* hear my word *(as being that which is contrary to your lusts)*.

44. Ye are of your [25] father the devil *(as being like him in temper of mind)*, and *(therefore)* the lusts of *(this)* your father ye will do. He was a murderer from the beginning *(of the creation)*, and abode not in the truth, because there is no *(affection to)* truth in him. When he speaketh a lie, he speaketh of his own *(i. e. that which is agreeable to him)*: for he is a [26] liar, and the father *(the author and first exemplar)* of it *(and semblably the like murderous disposition in you, makes you seek to kill me; and the like hatred to truth renders you so averse from receiving my word)*.

45. And because I tell you the truth, ye believe me not.

46. Which of you [27] convinceth me of sin *(in saying I speak that doctrine which I have received from him who is true?* ver. 14.) and if I say the truth, why do ye not believe me?

47. [28] He that is of God heareth God's words: ye therefore hear *(i. e. receive)* them not, because ye are not of God.

48. Then answered the Jews, and said to him, Say we not well *(and with good reason)* that thou art a Samaritan *(an enemy to our religion)*, and hast a devil *(i. e. a lying spirit in thee, when thou sayest, the children of Abraham are not the children of God, but of the devil)?*

49. Jesus answered, I have not a devil; but I honour my Father *(by ascribing all I say and do not to myself, but to him)*, and ye dishonour me *(in speaking thus reproachfully of me)*.

50. And I seek not mine own glory *(in what I say or do)*: there is one that seeketh *(my honour)* and judgeth *(of these reproaches which you cast upon me)*.

51. Verily, verily, I say to you, If a man keep my saying, he shall [29] never see death *(eternal)*.

52. Then said the Jews to him, Now we know that thou hast a devil *(i. e. a lying spirit in thee. For)* Abraham is dead, and the prophets *(are dead)*; and thou sayest, If a man keep my saying, he shall never taste of death.

53. [30] Art thou greater than our father Abraham, who is dead? and the prophets, *(who)* are *(also)* dead? whom makest thou thyself?

54. Jesus answered, If I honour myself *(by pretending to be greater than indeed I am, or a prophet sent from God when I am not so)*, my honour is nothing *(worth: but)* it is my Father that honoureth me *(by giving testimony to the truth of what I say; even he)* of whom ye say, that he is your God:

55. Yet *(though you call him so)* ye have not *(truly)* known him; but I know him: and if I should say, I know him not, I should be a liar like to you: but I know him, and keep his sayings.

56. Your father [31] Abraham rejoiced *(vehemently wished)* to see my day *(the coming of the Messiah)*: and [32] he saw it *(afar off, by the eye of faith)*, and was glad.

57. Then said the Jews to him, Thou art not yet [33] fifty years old, and hast thou seen Abraham?

58. Jesus said to them, Verily, verily, I say to you, [34] Before Abraham was, I am. *(As being the Word which was in the beginning*, i. 1.)

59. Then took they up stones to cast at him: but Jesus hid himself *(in the crowd)*, and *(so)* went out of the temple, going through the midst of them *(unseen)*, and so passed by *(untouched by his enemies)*.

ANNOTATIONS ON CHAP. VIII.

[1] Ver. 5. *NOW Moses in the law commanded, that such should be stoned.*] If she who was taken in adultery was a married woman, the law required she should be put to death, (Lev. xx. 10. Deut. xxii. 22.) that is, say all the Jews, that she should be strangled; but if she were only a damsel espoused, the law saith, she shall be stoned, (Deut. xxii. 23.) whence interpreters conclude, this adulteress was only espoused. (Seld. de Ux. Heb. lib. iii. cap. 11.)

[2] Ver. 7. *He that is without sin among you, let him cast the first stone at her.*] Christ speaks here, not to the magistrate, who must do his office, though he himself should not be innocent, but to the accusers of this woman before him, to whom it belonged not to pass sentence on her. Moreover, the Jews say, the woman was not to be accused of her husband, nor to be tried by the waters of jealousy, if the husband was guilty of the same crime: Christ therefore might speak thus to him in the first place, Let him who is to accuse her, and to begin the execution, if he be free from the like sin, *first cast the stone at her.* Nor is it to be wondered, that all her accusers, having heard this, should depart from her, being *convinced by their own consciences* of like guilt, seeing that was an *adulterous generation;* (Matt. xii. 39.) and the Jews own, that the *adulterous did multiply under the second temple:* and St. Paul speaks thus, even to the doctors of the Jews, *Thou that sayest, a man shall not commit adultery; dost thou commit adultery?* Rom. ii. 22. (see the note there:) and, lastly, Justin Martyr saith, that Trypho, and other Jews, complied with the sentiments of their rabbins, who permitted them *τέσσαρας καὶ πέντε ἔχειν γυναῖκας ἕκαστον, to have every one four or five wives; and said, they sinned not, if, after the example of the patriarchs, seeing a beautiful woman, they desired her,* and so taught them to commit adultery. (Dial. p. 363, 364.)

[3] Ver. 9. *The woman was left alone.*] *i. e.* Without any of her accusers; for she stood still in the midst of the people, saith the text, and the apostles were then with their Lord.

I come now to vindicate the truth and sincerity of this history from the censures of the critics who suspect it. And,

First, It appears from the testimony of St. Jerome,* that this history was found "in multis et Græcis et Latinis codicibus," *in many Greek and Latin copies* of the Gospel of St. John, and therefore was wanting but in few of them. The Apostolical Constitutions† acknowledge it, saying, that Christ *said to the woman brought before him by the elders, Go thy way,* οὐδὲ ἐγώ σε κατακρίνω, *neither do I condemn thee.* The Greek code, cited by Cotelerius, saith, *These words are not to be found in some manuscripts, nor in Apollinaris,* ἐν δὲ τοῖς ἀρχαίοις ὅλα κεῖνται, *but they are entire in the ancient manuscripts;* and that all the apostles *made mention of them in the constitutions they set forth for the edification of the church.* Athanasius speaks plainly of it, saying, ἐνταῦθα τὰ περὶ τῆς κατηγορηθείσης ἐπὶ μοιχείᾳ, *hither must we refer what is spoken of the woman accused of adultery.* St. Ambrose‡ saith, *The question and absolution of the woman, which in the Gospel of St. John was brought to Christ, was always famous in the church;* and St. Austin speaks often of it, and saith, *They are enemies to the faith who take these words out of the books, perhaps fearing lest it give impunity to the women:* and Prosper owns it. Moreover, all the versions in the Polyglot own this history; it was found in the sixteen MSS. of Stephanus, in the seventeen MSS. of Beza, save one. Nor is it to be doubted, saith Selden, that it was received from *primitive antiquity in the copies of the east,* as appears from the Harmonies of Tatian and Ammonius of Alexandria, and the canons thence made. Now this Tatian flourished A. D. 160. that is, sixty years after the death of St. John, and made his Harmonies of the Gospels out of the copies then in use; Ammonius flourished about the year 230. and did the same: and Eusebius of Cæsarea, who flourished about the year 320. made his ten canons out of those Harmonies: whence it may easily be discerned, what is contained in all the Gospels, what in three, what in two, and what in one only: now the number eighty-six in the canon belonging to St. John, contains this history; whence we may certainly conclude, that it was in his Codex.

That it was wanting in some few Greek copies, is not to be wondered, if we consider that the sentence of many of the ancients was so severe, that they would not admit adulterers or adulteresses into the church after the longest penance, and thought τὸν ἐπὶ μοιχείᾳ ληφθέντα ὃς ἀποκτεῖναι θέλῃ, κακὸν οὐκ ἐργάζεται, *that it was no hurt to kill them:* for men of these severe opinions, might be unwilling to admit this history, as St. Austin saith, "quasi permissionem peccandi tribuerit," *as thinking it gave a permission to this sin,* by saying, *Neither do I condemn thee.* The history which Papias § mentions of a woman ἐπὶ πολλαῖς ἁμαρτίαις διαβληθείσης ἐπὶ τοῦ Κυρίου, *accused of many sins before our Lord,* or rather by him, seems not to be this, but rather that of the *woman of Samaria,* this being accused but of one, she of many such sins, and so no inference can be thence made for or against the truth of this history. (See F. Simon Crit. Hist. lib. i. cap. 13. and Dr. Mills in locum.)

[4] Ver. 12. *I am the light of the world.*] The Jews said this of the first Adam: (see Buxt. Lex. Talm. p. 1321.) this Christ applies to himself, the second Adam.

[5] Ver. 14. *Though I bear record of myself, yet my record is true: because I know whence I came, and whither I go.*] *i. e.* This makes it to me certain, that my testimony of my mission from him is true, though it carry no such force with you, who have no knowledge of this matter, till it shall appear by my mission of the Holy Ghost that I am indeed gone to the Father, (xvi. 10.)

[6] Ver. 15. Ὑμεῖς τὴν σάρκα κρίνετε, &c. *You judge according to the flesh; I judge no man.*] Κρίνω is here put for κατακρίνω, as John iii. 17. xii. 47. Rom. ii. 1. iii. 4. xiv. 3, 4. 10. 13. 1 Cor. xi. 29. 34. so that the sense runs thus, *You pass sentence on and condemn me, according to your carnal tempers; I, whilst I am on earth, pass not the sentence of condemnation on men, for I came not to condemn the world.*

[7] Ver. 18. *I am one that bear witness of myself.*] *i. e.* I, in whose life you can find no fault; for *which of you convinceth me of sin?* (ver. 46.) I, whose doctrine tends to promote piety and holiness, and to advance the honour of God; for *I do always* the things that please him; (ver. 29.) I, who cannot but know the truth, *for I know whence I came;* (ver. 14.) I testify that I came from God, and am sent by him.

[8] Ver. 21. *Then said Jesus to them again.*] *i. e.* To the same persons, though not in the same place, he being *gone out of the treasury,* (ver. 20.)

[9] Ver. 24. *If ye believe not, ye shall die in your sins.*] As wanting that faith in me, which can alone procure the pardon of them.

[10] Ver. 25. *As I said* τὴν ἀρχὴν, *from the beginning* (or before).] So Gen. xiii. 4. Abraham came to the place of the altar *which he had made,* τὴν ἀρχὴν, *before;* xiv. 20. *the lean kine were* κατὰ τὴν ἀρχὴν, *as before;* and, xliii. 18. 20. *we came to buy corn,* τὴν ἀρχὴν, *before:* so that I would render the whole thus; "Sum id quod locutus sum vobis prius," *I am what I told you before I was:* it being very common, in answer to a question, to omit *sum id,* or somewhat of like import; so σὺ εἶπας, Matt. xxvi. 25. 64. σὺ λέγεις, xxii. 11. *i. e.* "sum id quod dicis," or, "dicis quod res est," *it is as you say,* or, *I am as you say.*

[11] Ver. 26. *I have many things to say and to judge of you.*] *i. e.* You say and judge many things of me, which from my words and deeds will appear to be false; but I have many things to say of you, what you are as to your manners, and what you will be through the just judgment of God; which, though you will not believe, will be found true; *for he that sent me,* to save them, *is true.*

[12] Ver. 27. *They understood not* ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν, *that he spake to them of the Father.*] So vi. 71. ἔλεγε τὸν Ἰούδαν, *he spake of Judas:* so here, ver. 54. ὃν ὑμεῖς λέγετε ὅτι Θεὸς ὑμῶν ἐστιν, *of whom ye say that he is your God;* and, ix. 19. ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη, *who ye say was born blind.* So Plato,* ἰατρὸς ὃν ἄρτι ἔλεγες, *the physician of whom you spake;* and again, σὺ δὲ οἴει με τοὺς

---

* Lib. 2. adv. Pelag. F. 103. H. † Lib. ii. cap. 24. p. 173, 174.

‡ "Semper decantatam questionem et celebrem absolutionem fuisse mulieris ejus, quæ, in libro Evangelii Johannis, adulterii rea oblata est Christo." Ep. lib. ix. Ep. 76. Vide lib. vii. cap. 58. "Et ne nonnulli modicæ, vel potius inimici, veræ fidei, credo metuentes, peccandi impunitatem dari molieribus suis, illud quod de adulteræ indulgentiâ Dominus fecit, auferrent de Codicibus suis." Lib. ii. de Adult. Conjug. cap. 7. Vid. Tract. 33. in Evang. de Cons. Evang. cap. 10. ep. 54. p. 242. "De promissis et prædict. Dei." par. ii. cap. 22. p. 90.

§ Apud Euseb. lib. iii. cap. 39. p. 113.

* L. de Rep. p. 581. 586.

τὰ βαλάντια ἀποτέμνοντας λέγειν, *you think I speak of those that cut purses.*

[13] Ver. 28. *Then shall ye know I am he.*] *i. e.* Then shall ye have such testimonies, by the effusion of the Holy Ghost upon my disciples, as shall be sufficient to convince you, and shall prevail upon many to believe that I am the Christ.

[14] Ver. 29. *And he that sent me is with me.*] Yea, saith Stegmannus, *that one God, who is the Father, is in me.* And why then doth he deny Christ to be God? It follows, *for I do always those things which please him.* See here the true way to have God always graciously present with us.

[15] Ver. 31. *If you continue in my word, then are you my disciples indeed.*] *i. e.* Such disciples to whom I shall still more make known my doctrine, and on whom I shall confer the life eternal promised to them. (Matt. xxiv. 13. Heb. x. 35, 36. 2 John 8. Rev. ii. 10.)

[16] Ver. 32. *And ye shall know the truth.*] Christ thought no *general council,* no *infallible judge,* necessary to the knowledge of the truth: but promiseth this to him, who was steadfast in the faith, and honestly disposed to do what he knew to be his duty.

[17] Ver. 33. *We never were in bondage,* οὐδενὶ δεδουλεύκαμεν, *we never were servants to any man.*] What! Were they not *brought out of the land of bondage?* Does not Nehemiah confess, Behold, σήμερον ἐσμεν δοῦλοι, *We are servants this day?* and must they not have been then in bondage to the Egyptians and Babylonians? or, if they spake of their own age, were they not tributaries to the Romans? and did they not still clamour against this tribute, as a sign of servitude? (See note on 1 Tim. vi. 2. and James iv. 3.) Though therefore they were under the Romans, not as servants, but as tributaries, yet, since they thought, saith Josephus,* the payment of this tribute did, δουλείαν ἐπιφέρειν, *bring them into servitude,* they seem not well consistent with themselves, in saying, they never were servants to any.

[18] Ver. 34. Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, &c. *Every one that committeth sin is the servant of sin.*] That ποιεῖν ἁμαρτίαν is to live and go on in any course of sin, though our reason may condemn and conscience boggle at it, see note on 1 John iii. 9. he that doth this, saith Christ, *is a servant of sin,* and in bondage to it; for when we thus obey sin in the lustings of it, then doth it κυριεύειν, *lord it over us,* and we become δοῦλοι εἰς ὑπακοὴν, *servants to obey it,* (Rom. vi. 14. 16.) and *of what a man is overcome, of that he is brought in bondage;* and this the very heathens saw,† that the man that was forced to cry out through the law of his members warring against the law of his mind, that *he did not the good that he would, but the evil that he would not,* had lost his freedom, and was under servitude, *because he could not do as he would, but sinned, though he was not willing so to do.* (See Examen Millii here.)

Ver. 35. *The Son abideth ever.*] *i. e.* I, who am the Son of God, abide for ever, and so am able for ever to confer this freedom from sin of which I speak; for this sense the following words *(if the Son therefore make you free,* &c.) fairly plead: it being reasonable to conceive that the Son, in this verse, should bear the same sense with the Son in the following words, which give the reason of what is here said.

[19] Ver. 37. Ὁ λόγος ἐμὸς οὐ χωρεῖ ἐν ὑμῖν, *My word hath no place in you.*] *i. e.* Your corrupt affections will not permit you to embrace it: so Matt. xix. 11. All men οὐ χωροῦσι, *cannot receive this saying.* (See note on xxi. 25.)

[20] Ver. 38. *I speak what I have seen:* Ver. 40. *what I have heard of my Father.*] *i. e.* What I have learnt of my Father abiding in me; for we learn by hearing and seeing.

[21] Ver. 39. *If ye were Abraham's seed, ye would do the works of Abraham.*] Christ owns they were Abraham's seed according to the flesh, (ver. 37.) and therefore only denies them to be so as to their members, or that resemblance with the works of Abraham, which would make God own them as his children, *viz.* his steady faith, (Rom. iv. 16,) and ready obedience, (Heb. xi. 8. 17.) by which alone they could obtain the blessing of Abraham. (Gal. iii. 9. 14.)

[22] Ver. 41. *We are not born* ἐκ πορνείας, *of fornication; we have one Father, even God.*] The prophets representing the idolaters among the Jews as fornicators, and their worshipping other gods as their *going a whoring* from their own God, (Lev. xvii. 7. Ezek. xxiii. 30. Hos. iv. 12. ix. 1.) when they had brought themselves off from that sin, they represented the idolatry of others under that name: so that their very treatises of idolatry bore the name of זכזוח * *treatises of whores, or whoredom;* and the book of Wisdom saith, *The invention of images was* ἀρχὴ τῆς πορνείας, *the beginning of whoredom,* or idolatry, xiv. 12. Hence Philo† saith, *they who introduce many gods differ nothing,* τῶν ἐκ τῆς πόρνης ἀποκυθέντων, *from those that are born of whoredom,* and so are to be driven from the congregation, the law saying, ὁ ἐκ πόρνης, *a bastard shall not enter into the congregation of the Lord, but they who have the knowledge of God,* υἱοὶ τοῦ Θεοῦ προσαγορεύονται δεόντως, *are fitly styled the sons of God.* And again, *The law* (saith he‡) *expels both the atheist and polytheist from the congregation; the first as barren, the second as born of whoredom,* ἄθεος μὲν γὰρ ὁ ἄγονος· πολύθεος δὲ ὁ ἐκ πόρνης. And hence the Jews here, being free from idolatry, say, *they were not born of whoredom, but were the children of God,* as worshipping one God only, and thinking that on this account God would not impute to them their former sins. (See note on James ii. 19.) But against this, Christ here declares, they only are to be owned as the children of God who do the works of God.

[23] Ver. 42. *I proceeded forth,* ἐξῆλθον, *and came from God*] Into the world, being sent by him, and not coming of myself; others are said to be ἐκ τοῦ Θεοῦ, *of God,* even all that hear his word, (ver. 47.) and the prophets are styled *men of God* in the Old Testament, and his *ministers* in the New, 1 Tim. vi. 11. 2 Tim. iii. 17. But though Moses, the prophets, and apostles, were sent of God into the world, it is said of none of them, that they did ἐκ τοῦ Θεοῦ ἐξελθεῖν, *come forth from God:* this therefore must import something peculiar to Christ: it therefore either must respect the Socinian gloss of Christ's ascent into heaven, to be instructed in his prophetic office, and his descent again from

* Antiq. lib. xviii. cap. 1.

† "Si servitus sit obedientia fracti animi, et arbitrio carentis suo, quis neget omnes improbos esse servos?" Cicero, Parad. 5. "Quid est enim libertas nisi potestas vivendi ut velis? dicite ergo, O homines, βουλεσθε ζῆν ἁμαρτάνοντες; οὐ βουλόμεθα· οὐδεὶς τοίνυν ἁμαρτάνων ἐλεύθερός ἐστι." Arrian. lib. ii. cap. 1.

* Buxt. Abrev. p. 191. † De Confus. Ling. p. 266, 267.

‡ L. de Migrat. Abra. p. 312. C. Sel. de Victim offer. p. 664. B.

thence; which gloss I have confuted, note on iii. 13. or the Jews' opinion that the soul of the Messiah was created at the beginning of the world, and so came down from heaven to animate his body, which the Socinians, who deny that Christ had any existence before he was born of the Virgin, cannot approve of; or it must import his Divine ἐξελεύσις, or original from the Father, by the communication of his essence, or the union of the Divine Λόγος to the human nature, which we assert. (See the note on xiii. 3.)

[24] Ver. 43. *Because οὐ δύνασθε ἀκούειν, ye cannot hear my word.*] That is, men of your tempers cannot yield obedience to it: see the fifth import of the phrase μὴ δύνασθαι, note on Mark ii. 16. This, doubtless, was the great sin of the Jews, and so they wanted not either natural power, or assistance necessary on God's part, to do this; but only a moral power, or a mind well disposed to obey his words.

[25] Ver. 44. *You are of your father the devil.*] *i. e.* By resembling him in your actions; for as he is a son of Abraham who does the works of Abraham, (ver. 39.) so is he a child of the devil who doth his works, (1 John iii. 8. 10.) not only out of ignorance and human frailty, but from choice and affection to, or good liking of them. *He was a murderer from the beginning, i. e.* as soon as man was created; *for through the envy of the devil death entered into the world,* (Wisd. ii. 24.) and so *came upon all men:* (Rom. v. 12.) you, by seeking my death, in this resemble him; he *abode not in the truth,* but seduced Eve by a lie; you in like manner therefore believe me not, *because I tell you the truth,* (ver. 45.) which shews you have hearts alien from the truth, but well affected to falsehood, as it is with him. O, how tremendous a thing it is to have the *devil for our father!* How careful therefore should we be to avoid those things which will subject us to this vile relation! *viz.* murder, lying, hatred of the truth here, envy, and enmity to others, (Matt. xiii. 29.) bitter zeal and strife in the heart, (James iii. 14, 15.) pride, (1 Tim. iii. 16.) every customary sin. (1 John iii. 8.)

[26] *For he is a liar, καὶ πατὴρ αὐτοῦ, and the father of it.*] Some of the fathers construing these words, *and the father of him,* hence gathered, that the devil had a father, and was the son of some superior evil spirit; this being the sentiment, not only of the Casani and Archontici, who held that the god of the Jews was the father of the devil, as St. Austin * saith, but also of many of the orthodox, as St. Jerome † testifies; and Origen ‡ leaves it as a thing doubtful: whereas αὐτοῦ here plainly refers to τοῦ ψεύδους, latent in the words ψεύστης ἐστὶ, of which see examples in Casaub. exercit. 15. ad Annal. Bar. cap. 12. p. 394.

[27] Ver. 46. *Which of you convinceth me of sin?*] In a false prophet some marks to discern him may easily be found; *viz.* his thirst after honour and applause, covetousness or falsehood: what of this nature do you see in me that you do not believe me?

[28] Ver. 47. *He that is of God,*] *i. e.* Who resembles him in holiness and goodness, and is disposed to do his will, is ready to receive the doctrine that comes from him; and it is an evidence that you do not thus resemble him, nor bear a filial affection to him, that you receive not his words.

[29] Ver. 51. *Shall not see death εἰς αἰῶνα, for ever.*] But shall after death obtain that life by which *death shall be swallowed up in victory;* (1 Cor. xv. 44. 2 Cor. v. 4.) so Christ expounds himself, vi. 58.

[30] Ver. 53. *Art thou greater than our father Abraham, who is dead?*] As by this promise thou pretendest to be: for who can promise others shall never die, but he who is himself to live for ever? (See here Examen Millii.)

[31] Ver. 56. *Your father Abraham rejoiced* (or, vehemently wished) *to see my day.*] *i. e.* To know the time when by my coming into the world, the promise made to him, that *in his seed should all the nations of the earth be blessed,* was to be fulfilled. Thus the days of Noah and Lot are the times in which they lived, Luke xvii. 26. and the days of the Baptist is the time when he appeared, Matt. xi. 12. Christ therefore here affirms of Abraham, what he had said of others, Luke x. 24. *That many prophets and kings desired to see the things which ye see,* viz. Christ come into the world.

[32] *And he saw it.*] *viz.* By the eye of faith, as a thing then afar off, to be accomplished in future ages: for *of this salvation the prophets inquired diligently, searching of what time the Spirit which was in them spake, when it testified of the sufferings of Christ and the glories that should follow them, to whom it was revealed, that not to themselves, but to us, they did minister these things,* &c. (1 Pet. i. 10—12.)

[33] Ver. 57. *Thou art yet not fifty years old.*] There is no cause to wonder why the Jews, who were not solicitous about the age of Christ, should speak thus of one whose gravity, wisdom, and countenance, might perhaps cause them to think him older than truly he was. It was more to be admired that Irenæus should plead apostolical tradition for the Jewish error, especially when we consider, that many of the fathers, *viz.* Clemens of Alexandria, Strom. lib. i. p. 340. A. Tertullian, adv. Judæos, cap. 8. Julius Africanus, apud Hieron. Comm. in Daniel ix. Lactantius, lib. iv. cap. 10. Orosius, lib. vii. cap. 10. and divers others, held, that our Lord preached but one year, and suffered in the fifteenth of Tiberius, and the thirtieth year of his age. Moreover, all Christians agree that our Lord suffered under Pontius Pilate; now he was deposed by Tiberius in the last year of his reign, saith Josephus, which demonstrates that our Lord's suffering must be past in the thirty-seventh year of his age. (See the note on Luke iii. 23.)

[34] Ver. 58. *Before Abraham was, I am.*] This the Socinians interpret thus, *Before Abraham is made the father of many nations, I am the Messiah:* for, say they, πρὶν γένεσθαι doth not signify, *before he was,* but, *before he was made,* as it doth xiii. 19. xiv. 29. And (2.) those words ἐγώ εἰμι is Matt. xxiv. 5. *I am the Christ,* or the Messiah, as Mark xiv. 62. Luke xxi. 8. ἐγώ εἰμι is Matt. xxiv. 5. *I am the Christ:* so the phrase signifies, say they, here, ver. 24. 28. xiii. 19. But against this strained exposition let it be considered.

First, That the whole series of the discourse shews, that the opposition is here put, not betwixt Abraham's being the father of all nations, and Christ's being the Messiah; but between τὸ γενέσθαι, *the birth of Abraham,* and τὸ εἶναι, *the being of Christ.* Moreover, the word *Abraham,* so frequent in the Holy Scripture, doth also signify his person, and is

---

* Hær. 38. §. 4. Ibid. 40. §. 5.

† "Hoc multi non intelligentes patrem Diaboli volunt esse Draconem, qui regnat in mari, quem Hebræi appellant Leviathan." In Isa. xiv. F. 36. E.

‡ In John, Tr. 23. ed. Huet. p. 308. Huet. Not. in Matt. p. 34, 35.

never *elsewhere* used in this mystical sense, in which it imports not his *person*, but his *privilege*, or rather the *completion* of a promise made to him; it being therefore evident that the discourse from ver. 55. is of Abraham's *person*, it is incongruous here to introduce a *mystical sense* of the word, which the Jews never thought of, and which, had Christ intended, he, in all likelihood, would have said πρὶν Ἀβρὰμ γενέσθαι Ἀβραὰμ, i. e. *before the reason of his new name be accomplished.* In confirmation of this argument, let it be noted, that the word γενέσθαι signifies as well *to be*, as *to be made.* It signifies *to be*, Matt. v. 45. John i. 6. ἐγένετο, *there was a man named John;* and, ver. 30. ἔμπροσθέν μου γέγονε, *he was before me*, xx. 27. Acts vii. 38. xiii. 5. And when it is used of persons in the sense of *fieri, to be made.* It signifies *to be born, produced*, or *generated;* and so here, *before Abraham was made*, must be the same as, *before he was born.* The places cited by the Socinians are doubly impertinent, *viz.* John iii. 19. xiv. 29. (1.) because πρὸ τοῦ γενέσθαι is *before they are;* and (2.) because they speak not of persons, but only of things which were to happen afterward.

Secondly, Christ in these words answers the objection of the Jews, that he being *not yet fifty years old could not have seen Abraham.* Now, according to our interpretation, he answers it fully, by saying, he was the eternal Logos, (i. 1.) or the person that said to Moses, *I am*, (Exod. iii. 14.) whereas, according to the Socinian comment, his answer is nothing to the purpose, and was no more true of him than it was of all that heard him, that they were before Abraham, they being all before he was made *the father of all nations;* who therefore can believe our Saviour would, upon this occasion, put them off with such a piece of sophistry? for, as Novatian argues, either Christ lied, and put a cheat upon them, *if being from Abraham, he was not before him;* or, *he was before him, being the God of Abraham.* (De Trin. cap. 23.) To this Stegmannus answers, That this is no absurdity, it being usual with Christ to answer nothing directly to the objection of the Jews, to which effect he cites, John vii. 20, 21. xii. 23. 25. xiv. 23. Luke xiii. 23, 24. but very fallaciously; for John xii. 23. 25. there is neither question nor objection; Luke xiii. 23, 24. there is a curious question, but no objection; John xiv. 23. Christ speaks not to the Jews, but to his own disciples; and John vii. 20. Christ answers to the question sufficiently, by saying, ver. 23. ἐμοὶ χολᾶτε, *are you full of choler or rage against me?* and the people more directly, ver. 25. which made it the less necessary for him so to do. Let Stegmannus shew, if he can, when Christ answers in this impertinent and illusive manner to the Jews carping at his words as being false and impossible to be true, with such an asseveration, *Verily, verily, I say to you.*

Thirdly, Had this only been Christ's meaning, why do the Jews take up stones to punish him as a blasphemer, there being not the least semblance of blasphemy in the words, taken in this sense? They may do it, saith Stegmannus, because he professed himself the Messiah: for as *blasphemers*, so also *false prophets*, were to be slain. But as they never did attempt to slay or to accuse him upon this account, though he still owned himself a prophet sent from God to them; so they themselves testify, they stoned or attempted to stone him for *this blasphemy, that being a man he made himself God*, (x. 33.)

Fourthly, I ask, whether our Saviour was willing to be understood by the Jews or not? If not, why did he use this solemn preface, *Verily, verily, I say to you?* If he would be understood, why did he speak unto them in that language, in which they neither did nor could they understand him? For how could they imagine the word *Abraham* was to be understood in such a sense in which they never knew it used? In a word, this interpretation is contrary to all antiquity, as their expositions in these cases use to be; for even the Ante-Nicene fathers proved that Christ was God, perfect from the beginning, and no new God, from these words: so Iren. lib. iv. cap. 27. Orig. contra Celsum, lib. viii. p. 386. Tertul. adv. Prax. cap. 22. p. 513. Novatian, cap. 23.

As for the phrase ἐγώ εἰμι, *I am*, let it be noted, that in the other evangelists it is only used to signify what the *false Christs* would say, and so can have no other import than *I am the Christ;* but in this Gospel it seems to signify, *I am the Son of God:* for he that saith, *I am*, ver. 24. 28. is he who had *God for his Father*, ver. 23. and was ἐκ τοῦ ἄνω, *from above*, ver. 19. and xiii. 19. he that calls them to believe, *I am*, is he who came *from the Father*, ver. 1. and was their *Lord*, ver. 13. and was *going to the Father*, ver. 3. Now the rulers of the Jews still accused Christ of blasphemy, and condemned him upon this account, Matt. xxvi. 65. Luke xxii. 70, 71. Thus therefore Christ might say, *I am*, and yet be God of God.

Secondly, Others answer with Grotius, That Christ here only signifies that he was before Abraham, *in the decree of God.* But (1.) Christ answers to the objection of the Jews, which had no respect to the priority of these two persons in the decree of God; but as to actual existence. (2.) In this sense even Judas, and all the murderers of our Lord, might be before Abraham had a being: and, lastly, the arguments produced against the former answer, conclude as strongly against this. (See Placæus, argument 11. à sect. vicesim. prim. ad finem.)

CHAP. IX.

1. AND as Jesus passed by *(them*, viii. 59.) he saw a man which was blind from his birth.

2. And his disciples asked him, saying, Master *(diseases and imperfections in the body being the fruit of sin)*, [1] who did sin? this man *(in the womb, or in some other body)*, or his parents *(at the time of his conception, so as to be the occasion)* that he was born blind?

3. Jesus answered, Neither hath this man sinned, nor his parents *(so as to cause this blindness in the child):* but *(the Divine wisdom hath permitted this to be so)* that the *(miraculous)* [2] works of God should be made manifest in *(the cure of)* him.

4. *(And having received power from him to do these mighty works)* [3] I must work the works of him that sent me, while it is day, *(i. e. while my time lasts; for)* the night *(my passion)* cometh *(shortly)*, when no man can work.

5. [4] As long as I am in the world, I am *(to be)* the light of the world, *(by giving light to the blind, and the light of the gospel to them that sit in darkness.*

6. *And)* when he had thus spoken, he [5] spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7. And said to him, [6] Go, wash in the pool of Siloam; which is, by interpretation, Sent, *(and so may put you in mind of him who is sent to give light unto the blind,* see note v. 3.) He went his way therefore *(thither)*, and washed, and came *(back)* seeing.

8. The neighbours therefore, and they that before had seen him that he was blind, said, Is not this he that *(before)* sat [7] and begged?

9. Some said, This is he: others said, He is like him; but he *(himself)* said, I am he.

10. Therefore said they to him, How were thine eyes then opened?

11. He answered and said, A [8] man that is called Jesus made clay, and anointed mine eyes, and said to me, Go to the pool of Siloam, and wash: and *(accordingly)* I went and washed, and I received *(my)* sight.

12. Then said they to him, Where is he? He said, I know not.

13. They brought to the [9] pharisees him that aforetime was blind.

14. And it was the sabbath-day when Jesus made the clay *(mixed with spittle)*, and *(by)* it opened his eyes.

15. Then again the pharisees also asked him how he had received his sight. He said to them, He put clay upon my eyes, and I washed, and do see.

16. Therefore said some of the pharisees, [10] This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner *(not only by violating the rest of the sabbath, but also by pretending to be of God when he is not)* do such miracles? And there was a division among them *(about him)*.

17. They say to the blind man again, What sayest thou of him? that he hath opened thine eyes? He said, He is a prophet.

18. But the *(pharisees among the)* Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19. And they asked them, saying, Is this your son, who ye say was born blind? *(if so)*, how then doth he see?

20. His parents answered them, and said, We know that this is our son, and that he was born blind:

21. But by [11] what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age, ask him; he shall *(will)* speak for (Gr. *concerning*) himself.

22. These words spake his parents, because they feared the *(rulers of the)* Jews: for the Jews had agreed already, that if any man did confess that he was *(the)* Christ, he should be [12] put out of the synagogue.

23. Therefore said his parents, He is of age, ask him: *(this cure being such that to affirm that Jesus had done it, was in effect to own him as that Prophet, of whom Esaias had foretold, that he should open the eyes of the blind.* See the note on Matt. xi. 5.)

24. Then again called they the man that was blind, and said to him, Give God the praise *(of this cure: for)* we know that this man is a sinner; *(i. e. a false prophet,* ver. 16.)

25. He answered and said, [13] Whether he be a sinner or no, I know not (Gr. *that he is a sinner, I know not)*: one thing I know, that, whereas I was blind, now I see.

26. Then said they to him again, What did he to thee? how opened he thine eyes?

27. He answered them, I have told you already, and ye did not hear *(i. e. believe me)*: wherefore would you hear *(it)* again? will ye also be his disciples?

28. Then reviled they him, saying, Thou art his disciple; but we are Moses' disciples.

29. We know that God spake to Moses: *(but)* as for this fellow, we know not from whence he is.

30. The man answered and said to them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened my eyes *(which is a demonstration that he acteth by a power derived from God)*.

31. Now we know [14] that God heareth not sinners *(usurping his authority, or pretending falsely to come from him)*: but if any man be a worshipper of God, and doeth his will, him he heareth.

32. Since the world began was it not heard that [15] any man opened the eyes of one that was born blind.

33. If that man [16] were not of God, he could do nothing *(of this nature)*.

34. They answered and said to him, Thou wast altogether born in sins *(being conceived by thy parents in their uncleanness)*, and dost thou teach us? And they cast him out *(of the court)*.

35. Jesus heard that they had cast him out; and when he had found him, he said to him, Dost thou believe on the Son of God *(the Messiah sent by him into the world to be the Saviour of it)*?

36. He answered and said, Who is he, Lord, that *(knowing him)* I might believe on him?

37. And Jesus said to him, [17] Thou hast both seen him *(or, thou both seest him)*, and it is he that talketh with thee *(i. e. and hearest him talking with thee)*.

38. And he said, Lord, I believe. And he worshipped him.

39. And Jesus said, For *(manifesting the just)* judgment *(of God on men)* I am come into this world, *(viz.)* that they [18] which see not *(i. e. that are rude and simple, and sit in darkness, but are ready to own their own blindness, and come to the light)* might see; and that they who *(think they)* see *(already, and therefore shut their eyes against any farther light shining to them)* might be made blind *(might have this light taken from them, and so be left in darkness)*.

40. And some of the pharisees which were with him heard these words, and said to him, Are we blind also *(in thy opinion)*?

41. Jesus saith to them, [19] If ye were blind *(i. e. unable to discern who I am; if ye had neither the law nor prophets to direct you, nor the light shining in your eyes, which is the case of the gentiles)*, ye should have no sin *(of infidelity)*; but now you say, We see *(and arrogate to yourselves the knowledge of the law and prophets, and are confident you are guides to the blind,* Rom. ii. 19. *and yet will not receive the light, which shineth in your eyes)*; therefore your sin remaineth *(inexcusable)*.

ANNOTATIONS ON CHAP. IX.

[1] Ver. 2. ΤΙΣ ἥμαρτεν, &c. *Who hath sinned, he or his parents?* &c.] Here,

First, It is certain that Christ's disciples do not inquire

whether this person was born blind for his original sin; since in that all others, who were born seeing, equalled him in guilt: and yet they here suppose he might, and the pharisees say positively, ver. 34. ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, *thou wast wholly born in sin;* when as yet they themselves were equally guilty of *original* guilt. Both therefore must understand this of some personal and special sin.

Secondly, It is not hard to conceive what they might intend by the sin of the parents, *viz.* the begetting him in their uncleanness against the law, Lev. xx. 18. and* this was thought to have so ill an influence upon the child, as to render it obnoxious to leprosy, or mutilation, and so might be the cause of this person's blindness. Whence Philo† saith, that it was forbidden, that they might not produce ἀτελεῖς γονὰς, *imperfect children.* Note,

Thirdly, That the opinion of the Platonists and Pythagoreans, concerning the transmigration of souls from one body to another, and being put, according to their merit, into better or worse bodies, had obtained among the Jews, being perhaps derived from those of Alexandria to their brethren in Judea. To this effect is that saying of the author of the Wisdom of Solomon, that *being good he came into a body undefiled,* or free from any notable infirmity, (viii. 20.) Josephus‡ saith, that this opinion firmly obtained among the essenes, *that souls were immortal, and that they descended from the pure air,* συμπλέκεσθαι ὥσπερ εἱρκταῖς τοῖς σώμασι, *to be chained to bodies.* And Philo§ saith, *the air was full of them, and that those which were nearest to the earth,* κατίασιν ἐκδεδησομέναι σώμασι θνητοῖς, *descending to be tied to mortal bodies,* ‖ παλινδρομοῦσι αὖθις, *return back to bodies, being desirous to live in them.* And so the apostles may be supposed to inquire here whether our Lord allowed of any of those sentiments, that the soul of this man might be put into this imperfect body for the punishment of what it had done before, whether in or out of the body.

[2] Ver. 3. *But that the works of God might be manifested in him.*] *i. e.* Though God did not actively concur to render this man blind; yet in his wisdom he thought fit to leave this imperfection in the plastic matter unrectified, that he might shew his miraculous power in giving sight to such a one, his wisdom using this as a confirmation of Christ's doctrine, and his goodness in illuminating the soul and body of this man at once, and ministering this motive to others to believe.

[3] Ver. 4. *I must work the works of him that sent me.*] Here, saith Stegmannus, Christ speaking of these works, not as his works, nor simply of the works of God, but of *him that sent him,* shews that he did them by the command of another; whereas the true God can be subject to the command of none; and hence he concludes *Christ is not truly God.* To this I answer, that Christ doth plainly call these works the works of God, ver. 3. and so declares that they were done by a Divine power, which is inseparable from a Divine essence. Secondly, Christ here speaks in the person of a prophet sent from God, which Christ was only by virtue of his human nature, and therefore could not here speak of himself as God. (See the note on vii. 16.)

[4] Ver. 5. *Whilst I am in the world, I am the light of the world.*] It is usual with Christ, when he hath done his cures upon the body, to convert his speech to those spiritual things which were adumbrated by them, and for which cause they were done: so having given sight to this blind man, he styles himself *the light of the world,* which he was by that evangelical doctrine, which did illuminate the minds of men; and though, at his departure from the world, he was no longer so by his bodily presence and oral instructions, he still continued so to be by the irradiations of his Holy Spirit, and by the doctrine of his apostles, spread throughout the world. (See i. 9. viii. 2. xii. 35, 36.)

[5] Ver. 6. *He spat upon the ground, and made clay.*] The fathers here say, that Christ, to illustrate his miraculous power, used that to anoint the blind man's eyes, which was the greatest impediment to seeing, and most pernicious to the eyes, though the Jews thought spittle good for the eyes, as we now do. Christ bids him thus anointed, *Go to the pool of Siloam, and wash;* by this making trial of his faith, which, had it not produced in him obedience to this command, he had not been healed. And Christ does this on the sabbath-day, (ver. 14.) when by the canons of the Jews, saith Dr. Lightfoot, *it was not lawful to anoint the eyes with spittle,* to arm his disciples against that pernicious doctrine of the pharisees, that it was not lawful to do good, or perform works of mercy, on that day; and this he might the rather do, because he foresaw what danger this superstition might bring upon the believing Jews, when the days of vengeance came upon that nation; whence he exhorts them, *to pray that their flight might not be on the sabbath-day,* Matt. xxiv. 20.

[6] Ver. 7. *Wash in the pool of Siloam,* &c.] The spring of Siloam discharged itself into a double pool; the lower, which was called the pool of fleeces, Neh. iii. 15. and the upper, which is called שלוח, the pool of Siloah, which properly signifies ἀπεσταλμένος, *sent,* the waters being by the providence of God sent from the bowels of the earth into it, and so might by the very name mind them of the Messiah, sent as the more special gift of God for the purification of the unclean, and to enlighten the blind. (Isa. xxxv. 5. see the note on v. 3.)

[7] Ver. 8. *Who sat and begged.*] Here the form of begging among the Jews is observable, *viz.* זְבֵנִי, *deserve,* or *do thyself good by me;* intimating that by works of charity, we do good as well to ourselves as others.

[8] Ver. 11. *A man that was called Jesus.*] Had he not had some notice who he was, he would not have so readily obeyed his commands; now this knowledge of him he might have, either from his leader, or from Christ's disciples.

[9] Ver. 13. *They bring him to the pharisees.*] *i. e.* To the council, chiefly consisting of that sect; whence in this evangelist, the whole council passeth under the name of pharisees, i. 24. iv. 1. viii. 3. xi. 46. This they might do, either from ill-will to Christ, or out of curiosity to know whether they would own the person, who had done this signal miracle, to be the very man, of whom Esaias had prophesied, that he should *open the eyes of the blind.* And surely the providence of God so ordered this, that they might hear from the mouth of the blind man a testimony, which would either convince them, or render their unbelief without excuse.

---

* Φάσι γάρ τινες ἐκ τῆς τοιαύτης συναφείας καὶ λύζην καὶ λέπραν ἀπογεννᾶσθαι τοῦ πειττώματος ἐκείνου τὰ διαπλαττόμενα πημαίνοντος σώματα. Theodoret in Levit. qu. 21.

† Lib. de Spec. leg. p. 603.

‡ De Bello Jud. lib. ii. cap. 12. p. 781. F. G.

§ De Gigant. p. 222. C. ‖ De Somn. p. 455. D.

[10] Ver. 16. *This man is not of God, because he keepeth not the sabbath.*] *i. e.* He is not sent of God as a prophet; and yet they themselves own, that a prophet might do and command things contrary to the rest required by the sabbath; and prove this from the example of Joshua, who commandeth, that *the ark should be carried round Jericho, the armed men going before and after it seven days;* one of which must be a sabbath. (Josh. vi.) How then could that, which prophets were by their own principles allowed to do, prove, that Christ was no prophet; especially, if we consider, that by these actions he did not indeed violate the rest of the sabbath, but only their corrupt traditions concerning it?

[11] Ver. 21. *But how he now sees, we know not.*] Here his parents seem to be faulty, (1.) in denying that which they had learned from their son, for fear of the Jews, (ver. 22.) (2.) By their ingratitude to Christ, whose kindness to their son ought to have been thankfully owned and acknowledged by them.

[12] Ver. 22. Ἀποσυνάγωγος γένηται, *Should be excluded from the synagogue.*] *i. e.* Should lie under the sentence of excommunication; either that called *niddai*, which only separated him four cubits from the society of others, saith Buxtorf,* but left him free, saith Lightfoot,† at that distance, either to expound traditions, or to hear them expounded in the synagogue; but perhaps not free to join with them in prayers, or giving of thanks; such a one not being admitted to join with them in their thanksgivings at their table: or else, it was that of *cherem*, which excluded the excommunicated person from all entrance into the synagogue; this being, saith Leo de Modena,‡ forbidden to the excommunicated; and to this rather do those words incline, ver. 34, 35. ἐξέβαλον αὐτὸν, *they cast him forth*, i. e. out of the place of the synagogue, and so ἀποσυναγώγους γίνεσθαι, *they shall cast you out of the synagogues*, seems to import, xvi. 2. And hence the primitive excommunications of the Christians excluded the criminal from the assembly, and from all communion in sacred offices for a time, and only gradually admitted him to them.

[13] Ver. 25. Εἰ ἁμαρτωλός ἐστιν, οὐκ οἶδα.] These words have I thus rendered, *That he is a sinner, I know not;* and this the words following require, in which the blind man proves by an unanswerable argument, (ver. 31.) that Christ was not a sinner: so εἰ doth often signify; so, *do I not know* εἰ σήμερον, *that to-day I am king over Israel?* 2 Sam. xix. 22. 1 Kings i. 51. *Let Solomon swear,* εἰ οὐ θανατώσει, *that he will not kill his servant.* (See the notes on Acts xxvi. 8. 1 Tim. v. 10.)

[14] Ver. 31. *God heareth not sinners.*] *i. e.* False prophets, who speak from themselves, and yet pretend to come from God; see ver. 16. and 24. for by so doing he would confirm their lies, and set his seal to their false doctrine.

[15] Ver. 32. *That any man opened the eyes of one that was born blind.*] They who lose their sight by a disease, may be cured; but no man, no, not Moses, nor any of the prophets, ever did, or could, without the assistance of a Divine power, give sight to one born blind: whence even the Jews reckon this among the signs of the Messiah, that he should *open the eyes of the blind*, Midrash, in Psal. cxlvi. 8.

[16] Ver. 33. *If this man were not of God, he could do nothing.*] See here a blind man, and unlearned, judging more rightly of Divine things, than the whole learned council of the pharisees: whence we learn, that we are not always to be led by the authority of councils, popes, or bishops; and that it is not absurd for laymen sometimes to vary from their opinions; these overseers being sometimes guilty of great oversights.

[17] Ver. 27. Καὶ ἑώρακας αὐτὸν, καὶ;] Grammarians know, that when two καὶs do thus come together, the first is to be rendered, *both:* so xi. 48. καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος, *and take away both our place and nation:* so xii. 28. καὶ ἐδόξασα, καὶ πάλιν δοξάσω, *I have both glorified it, and will glorify it again:* and that the aorist is usually put for the present tense, see the note on xx. 17. And so these words are well rendered thus, *Thou hast seen him, and he talketh with thee:* so i. 36. ἕστηκεν, *one stands in the midst of you;* v. 45. *Moses, in whom* ἠλπίκατε, *ye trust;* xi. 27. ἐγὼ πεπίστευκα, *I believe thou art the Christ.* (See Luke viii. 20. Acts i. 11. xii. 14. Rom. v. 2. 1 Tim. iv. 10. et Gloss. de Verbo, lib. iii. tr. 3. can. 46.)

[18] Ver. 39. Εἰς κρίμα, ἵνα βλέποντες τυφλοὶ γένωνται, *For judgment, that they who see may be made blind.*] Here the critics and some of the fathers note, that the conjunction ἵνα is not causal, but only consequential; as, when Christ saith, *I came not to send peace upon the earth, but a sword, i. e.* this will be the event and consequence of my coming: so ἵνα is used here, ver. 2. Rom. i. 20. 1 Cor. xi. 19. (See note on xii. 40.) And when Christ here saith, *I came, that they who see not, might see;* he seems especially to respect the gentiles sitting in darkness, &c. Ἵνα τὰ ἔθνη οἱ μὴ βλέποντες βλέψωσι, καὶ οἱ βλέποντες Ἰσραὴλ τυφλοὶ γενώνται, *That the gentiles* (saith Origen*) *who are now blind may see, and Israel who now sees may be made blind,* through their infidelity: so also Cyril and St. Chrysostom, in referring us to the words of St. Paul, who saith, that *blindness, in part, had happened to the Jews, till the fulness of the gentiles should come in,* Rom. xi. 25. (and this according to the prediction of the Psalmist, ver. 9, 10.) and who saith of the converted gentiles, *ye were sometimes darkness, but now are ye light in the Lord,* Eph. v. 8. (See note on Rom. xiii. 12.)

Ver. 41. *If ye were blind, ye should not have sin.*] *i. e.* If, out of the mere blindness and darkness of your minds, ye did not own me as the Messiah (which is the case of the gentiles, to whom no prophets were sent foretelling, no law promising him; no gospel preached revealing him to the world), you would have no sin of infidelity; for, *if I had not come, and spoken to you,* xv. 22. yea, *if I had not done among you the works which no other person did,* ver. 24. ye had not had *(this)* sin, ver. 24.: but now, you boasting of your knowledge in the law and the prophets, which have given such plain characters of me, and yet neither believing Moses nor the prophets speaking of me, (John v. 39, 40. 45, 46.) and claiming to yourselves the judgment of discerning betwixt true and false prophets, and yet giving no credit to me, proving my mission from God by a crowd of miracles done before your eyes,—your unbelief remaineth inexcusable and unpardoned: (John xv. 22.) *For if ye*

* In voce *niddai*, p. 1306. † In 1 Cor. v. 5.
‡ De Consuet. Judæorum, lib. ii. cap. 3.

* Orig. in Matt. p. 395. 411.

believe not that I am he, ye shall die in your sins. (John viii. 21. 24.)

CHAP. X.

1. VERILY, verily, I say to you, [1] He that entereth not by the door into the sheepfold *(i. e. he who pretends to be a guide and ruler of God's church and people, and owns not the Messiah, nor hath commission from him so to do)*, but climbeth up some other way *(to get into it)*, the same is a thief and a robber.

2. But he that entereth in by the door is the *(a true)* shepherd of the sheep.

3. [2] To him *(God)* the porter *(or, great keeper of this sheepfold)* openeth *(giving him his testimony and commission to feed his sheep)*; and the sheep hear *(and obey)* his voice: and he calleth his own sheep by name *(hath an exact knowledge and care of them)*, and leadeth them out *(to their pastures)*.

4. And when he putteth forth his own sheep *(to pasture)*, he goeth before them *(after the manner of the eastern shepherds)*, and the sheep follow him: for they know his voice.

5. And a [3] stranger *(who hath no commission from God, nor teacheth his word)* will they not follow, but will flee from him: for they know *(and approve)* not the voice of strangers.

6. This parable spake Jesus to them *(and in reproof of them, as blind guides, and not true shepherds, because they rejected him)*: but they understood not what things they were which he spake to them *(i. e. they understood not the true import of his words)*.

7. Then said Jesus to them again, Verily, verily, I say to you, [4] I am the door *(as of the shepherds, ver. 1. so also)* of the sheep.

8. [5] All that ever came before me *(pretending to be the Prophet, or the Messiah promised to the Jews, or to instruct his people when God never sent them so to do)* are *(to be accounted as)* thieves and robbers: but the sheep *(who only knew and are obedient to the voice of God)* did not hear them.

9. I am the door *(of the sheep)*: if any man enter in *(to the sheepfold)* by *(faith in)* me, he shall be saved *(from the thief and wolf)*, and shall go in and out, and find pasture.

10. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they *(who are my sheep)* might have [6] life, and that they might have it more abundantly, (Gr. *and that they might have abundance of pasture*, ver. 3.)

11. [7] I am the good shepherd; *(and act as)* the good shepherd, *(who)* giveth *(or, layeth down)* his life for the sheep.

12. But he that is a [8] hireling and not the shepherd, *(but one)* whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth *(to secure himself)*: and *(so)* the wolf catcheth *(some of)* them, and scattereth *(the rest of)* the sheep.

13. The hireling *(who regards his own safety and advantage, and not that of the sheep,)* fleeth, because he is a hireling, and careth not for the sheep.

14. I am the good shepherd, and [9] know *(i. e. love)* my sheep, and am known *(i. e. beloved)* of *(those that are)* mine.

15. As the Father knoweth me, even so know I the Father: and *(out of love and obedience to him)* I lay down my life for the sheep.

16. And [10] other sheep I have, which are not of this fold *(i. e. the gentiles)*: them also I must bring *(into the fold)*, and they shall hear my voice; and *(so of Jew and gentile)* there shall be one fold and one shepherd.

17. [11] Therefore doth my Father love me, because I lay down my life *(for the sheep; and this I do, not that I might continue under the power of death, but)* that I may take it again *(by a glorious resurrection)*.

18. No man *(by force)* taketh it *(away)* from me *(before the time)*, but *(then)* [12] I lay it down of myself. I have power to lay it down, and I have power to take it again *(and rise from the dead)*. This commandment *(i. e. commission, of laying down my life for the sheep)* have I received of my Father.

19. There was a division therefore again among the Jews because of these sayings *(which seemed to ascribe to him such power and relation to God as his Father, and spake of his death and the conversion of the gentiles, which things the Jews could not well bear)*.

20. And many of them said *(with the pharisees)*, He hath a devil, and is mad *(i. e. he is possessed with a melancholy spirit and a frenzy)*; why hear ye him *(or attend to any thing he says)*?

21. Others said, These are not *(like)* the words of him that hath a devil; *(nor are his works such: for)* can a devil open the eyes of the blind?

22. And it was at Jerusalem, *(and at)* the [13] feast of the dedication *(of the altar, profaned by Antiochus, 1 Macc. iv. 59. 2 Macc. x. 8. that Christ spake this)*, and it was winter *(that feast beginning to be celebrated the twenty-fifth of Chisleu, which answers to part of our December)*.

23. And Jesus *(then)* walked in the temple [14] in Solomon's porch.

24. Then came the Jews round about him, and said to him, How long dost thou make us to doubt (Gr. *hold us in suspense*)? If thou be *(indeed)* the Christ, tell us plainly *(that so it is)*.

25. Jesus answered them, I *(have already)* told you, and ye believed not: [15] the works that I do in my Father's name, they bear witness of me *(that so I am)*.

26. But *(notwithstanding)* ye believe not, *(not through want of evidence of the truth, but)* [16] because ye are not of my sheep *(i. e. of them who are disposed to attend to and obey my doctrine)*, as I said to you.

27. *(For)* my sheep hear my voice, and I know them *(by this, that they obey)* and they follow me.

28. And *(therefore)* I give to them eternal life; and they [17] shall never perish, neither shall any man *(be able to)* pluck them out of my hand.

29. My Father, who gave them me, is greater than all *(their adversaries)*; and no man is able to pluck them out of my Father's hand.

30. *(Now)* [18] I and the Father are one, *(the Father dwelling in me, and I in him*, ver. 38.)

31. Then the Jews took up stones again to stone him *(as a blasphemer, who made himself equal with God, as they had done before*, John viii. 59.)

32. Jesus answered them, Many good works have I shewed *(i. e. before)* you from my Father; for which of these works do you *(go about to)* stone me?

33. The Jews answered him, saying, For a good work we stone thee not, but for blasphemy; and *(that is)* because that thou being *(only)* a man makest thyself *(a)* God.

34. Jesus answered them, [19] Is it not written in your law, (Psal. lxxxii. 6.) I said, Ye are gods?

35. If he called them gods, to whom the word of God came, (Gr. *was*, i. e. *who were God's prophets, as Moses and Samuel, and his judges, as Joshua and others, and had the assistance of his Spirit given them for the performance of those offices)*, and the Scripture cannot be broken (Gr. *dissolved, but what it saith must be true)*,

36. Say ye of him, whom the Father hath sanctified, *(by the Holy Ghost essentially dwelling in, or without measure imparted to, him,* John iii. 34.) and sent into the world, Thou blasphemest; because I *(after this unction and commission to make known his will to you)* said, I am the Son of God?

37. If I do not the works of my Father, believe me not, *(when I say, I and my Father are one,* ver. 30.)

38. But if I do, though you believe not me *(on account of my own words)*, believe *(the testimony of)* the works: that ye may know, and believe, that the Father is in me, and I in him *(and so am one with him)*.

39. Therefore *(upon this repeated declaration that he was one with the Father)* they sought again to take *(or, lay hold on)* him: but he *(miraculously)* escaped out of their hands,

40. And went away again towards Jordan to the place where John at first baptized; and there he abode.

41. And many resorted to him, and said, John did no miracle *(to confirm his sayings, as Jesus doth)*: but all things that John spake of this man were true; *(and so, if we believe John's testimony, we must own this person as the Son of God; and a much greater prophet than he was,* John i. 15. iii. 35.)

42. And many believed on him there *(by reason of the testimony which John had given to him)*.

ANNOTATIONS ON CHAP. X.

[1] Ver. 1. *HE that entereth not by the door into the sheepfold,* &c.] For the right understanding of this parable let it be noted,

First, That Christ directs this parable against the scribes and pharisees, to whom he spake, ix. 40. as appears; (1.) from the pronoun ὑμῖν, which begins this chapter thus, *I say to you:* and (2.) from these words, ver. 6. *This parable spake Jesus to them.* They therefore must be the persons concerned in the contents of it. Note therefore,

Secondly, That these pharisees took upon them to be guides and teachers of the people, whence by our Saviour they are represented as *blind guides;* they also held, that others were to receive authority to teach from their commission or ordination to that office; though we find not that they received any such authority from God, who rather had appointed the *priests' lips to preserve knowledge, and the people to seek the law at their mouths;* (Mal. ii. 4. 7.) and of the tribe of Levi, *to teach his judgments to Jacob, and his law to Israel,* (Deut. xxxiii. 10.) *even all the commandments which God had delivered by the hand of Moses:* (Lev. x. 11.) and hence Christ represents them as *a plantation which his Father had not planted,* (Matt. xv. 13.) bids his disciples *beware of their doctrine,* (Matt. xvi. 12.) they *teaching for doctrines of God the commandments of men,* and *making void the commandments of God by their traditions;* (Matt. xv. 6. 9.) their voice therefore was such as the true sheep neither would nor ought to hear. Note,

Thirdly, that these scribes and pharisees believed not in Christ, (John vii. 48.) they *neither would enter into the kingdom of God themselves, nor suffer others to enter into it,* (Luke xi. 52.) and therefore are said to have *taken away the key of knowledge.* Christ therefore here pronouncing himself the *door* both of the *shepherds,* (ver. 1.) and of the *sheep,* (ver. 6.) by which they were to enter into the sheepfold, informs them, that now, that he the great Shepherd of the sheep was come, they who refused to own him, and to teach the sheep in his name, according to his doctrine, and by his authority, as his apostles and the seventy did, had no true commission to instruct them; and that they, who set up in opposition to him to be the *guides* and *teachers* of the people, were not only blind but false guides, and even thieves and robbers: the first, as taking away what belongs not to them; the second, as destroying the sheep.

[2] Ver. 3. *To him* (thus entering by the door) *the porter* (God, the great keeper of the sheepfold) *openeth.*] As to one allowed by him to feed his sheep, and him the sheep hear and obey, teaching the doctrine of the gospel and the kingdom of God to them, in the name and by the authority of the great Shepherd of the sheep: and when this Shepherd, by himself or others acting in his name, and by his mission, leadeth forth his own sheep, he goes before them, after the manner of the eastern shepherds, to preserve them from danger, and to conduct them into wholesome pastures, (ver. 4.) So did Christ and his shepherds, being τύποι, *examples* for the flock to follow. (1 Pet. v. 3.)

[3] Ver. 5. *A stranger they will not follow.*] And such are all they who do not teach them the doctrine of the gospel in Christ's name, and by his authority.

[4] Ver. 7. *I am the door of the sheep.*] Ver. 1, 2. he had represented himself as the door of the true shepherds; here he declares himself the door of the sheep also: shewing, that since his advent there is no entrance into the church or kingdom of God, but by faith in him, and embracing his doctrine.

[5] Ver. 8. *All that ever came before me are thieves and robbers.*] *i. e.* All that came under pretence of being their king, or their Messiah; as Theudas, not he who, saith Josephus,* was destroyed by Cuspius Fadus; for he appeared before Judas Gaulonites, (Acts v. 36, 37.) who, according to Josephus, was suppressed towards the latter end of the reign of Augustus. (Antiq. lib. xviii. cap. 1, 2.) The same Josephus saith, that of those multitudes that began seditions under Sabinus and Varus, every one was made βασιλεὺς, *king:* (lib. xvii. cap. 12. p. 608. G.) and speaking of the very same time, he saith, πυκνοὺς βασιλεῖαν ὁ καιρὸς ἀνέπειθε, *the time* (when they expected Messiah their King) *made many to usurp the kingdom,* (De Bello Jud. lib. ii. cap. 6. p. 779. G.) which they must do under pretence of being their Messiah also, or the king that cometh in the name of the Lord to redeem Israel. (Luke xix. 38. xxiv. 21. see Examen Millii.)

[6] Ver. 10. Ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχώσιν, *That they*

* Antiq. lib. xx. cap. 2. p. 689.

might have life, and have it more abundantly.] Having, saith Grotius, "cum eâ vitâ omne genus felicitatis," *with life all kind of felicity;* but βίος and ζωὴ signify, not only *life,* but that *sustenance* by which it is preserved; as when the widow's mite is styled, ὅλος ὁ βίος, *her whole life:* (Mark xii. 44.) so he that takes the nether millstone to pledge, *taketh a man's life,* (Deut. xxiv. 6.) *i. e.* saith the Chaldee, that which makes his meat ready to preserve life; the necessaries of life, Targum Hieros. In Homer it is ἡ πρὸς τὴν ζωὴν παρασκεύη, *provision for life.* (See Budæus.)

[7] Ver. 11. *I am the good shepherd.*] Referred to by the prophets, Isa. xl. 11. Ezek. xxxiv. 23. xxxvii. 24. I am so κατ' ἐξοχὴν, *so as to lay down my life for the sheep, and take it up again,* ver. 15. 17. which words can agree to no other shepherd. I grant to Grotius, that the apostles and their successors were true shepherds, and not mercenaries; but none of them could be the good Shepherd here, or the one Shepherd, ver. 16. viz. *the chief Shepherd of the sheep:* (1 Pet. v. 4.) though by their ministry he brought both Jews and gentiles into his fold after his resurrection; and they doing this in his name, and by his authority and assistance, he himself is said to do it, (ver. 16.)

[8] Ver. 12. *The hireling —— fleeth.*] The hireling here is not he who receives maintenance from his particular flock; for this he may do by virtue of Christ's ordinance: (1 Cor. ix. 13, 14.) of this, saith Christ, *he is worthy:* (Luke x. 7.) and much less he who labours among them, with respect to that recompence or crown of glory he is to receive *when the chief Shepherd shall appear;* but he who is an intruder, *whose the sheep are not,* who intends not their good so much as his own profit, and who, in time of danger, flies for his own safety, not caring though the wolf tear and devour them. Hence also we may learn, that a true pastor must not desert his flock in time of peril, when by his absence they may be brought into great peril, and by his presence may be happily preserved from it.

[9] Ver. 14. *I know mine, and am known of them.*] *i. e.* I have an intimate affection for them, and they sincerely love me; for this phrase signifies,

First, To approve: thus *the Lord knoweth the righteous,* Psal. i. 6. and whom he approveth not, he is said *not to know,* Matt. vii. 23.

Secondly, To love, and to be kindly affected to; as when God saith to his own people, *You have I known, of all the families of the earth,* Amos iii. 2. *If any man love God, he is known of him,* 1 Cor. viii. 3. see Deut. ii. 7.

Thirdly, To preserve and protect; as Psal. xxxi. 8. *Thou hast known my soul in adversity,* Nah. i. 7. God is good to them that wait for him, γινώσκων, *knowing them that fear him.*

Ver. 15. Because it is said here, that Christ laid down his life for his sheep, elsewhere that he doth it for *his friends,* John xv. 13, 14. and for *his church,* Eph. ii. 26. and all are not *his sheep, his friends,* or *his church:* hence some conclude, that Christ did not die for all.

Ans. Though it be certain, from the places cited in the note here, that Christ died intentionally for all, *i. e.* designing the benefits of his salutary passion for them, upon their performance of the conditions of the new covenant established in his blood, according to these plain words of the apostle, 2 Cor. v. 15. *He died for all, that they who live might not live unto themselves, but unto him who died for them;* and so none perish, because he died not for them, but because they do not live to him who died for them: yet it is also true, that he eventually is only the *Saviour of his body,* and died only for his sheep and friends; because they only do perform the conditions of the new covenant, and therefore to them only can this righteous Judge assign, at last, the blessings promised in that covenant.

Secondly, In none of these places is it said, that Christ died *only* for *his sheep,* for *his church,* or for *his friends;* and therefore none of them say any thing, which contradicts the more general extent of Christ's redemption. This argument may therefore be retorted thus; He that died for his friends and for his enemies, died for all; but Christ died for his friends and for his enemies; *for when we were enemies, Christ died for us.* (Rom. v. 8.) Again, he that died for the church of God, and for the unrighteous, that he might bring them to the church of God, died for all; but Christ died for both, for *he suffered for us, the just for the unjust, that he might bring us to God.* (1 Pet. iii. 18.) Lastly, He that died for his sheep that heard his voice, and for the lost sheep, that did not hearken to his voice, died for all; but Christ died for his sheep that heard his voice, as the text saith here, and for his lost sheep, for *he came to seek, and to save that which was lost, even the lost sheep of the house of Israel,* (Matt. xviii. 11, 12. x. 6.) therefore he died for all.

[10] Ver. 16. *And other sheep I have, which are not of this fold.*] He calls the gentiles sheep by way of anticipation; because, as many of them as were docile, and fit to receive instruction, would in time be so; and because the partition-wall betwixt Jew and gentile was to be broken, and the gentiles to be admitted to the same privileges with the believing Jews, he says, *They shall be one sheepfold.*

[11] Ver. 17. *Therefore the Father loveth me.*] Because, out of obedience to him, and love to the sheep, I lay down my life for them; which I have good reason to do, seeing I am sure so soon to take it up again. This seems to be the sense of the words. Note also, that if we respect the council of God and the design of Christ, nothing is more certain than that Christ gave himself a *ransom for all,* 1 Tim. ii. 6. *and tasted death for every man,* Heb. ii. 9. and was *a propitiation for the sins of the whole world,* 1 John ii. 2. and that the *Father so loved the world as that he sent his Son into it, that the world might be saved by him,* iii. 16, 17. But because the world can no otherwise obtain this salvation than by believing in him, and obeying the voice of this Shepherd; therefore he is said to do this more eminently for his sheep.

[12] Ver. 18. Ἐγὼ τίθημι αὐτὴν, *I lay it down.*] Grotius having hinted, note on ver. 11. that τίθεσθαι ψυχὴν, *to lay down the life,* signifies only to expose it to danger, or put our lives *in our hands,* as the phrase is, Judg. xii. 3. 1 Sam. xxviii. 21. and having said also, that πάλιν λαβεῖν αὐτὴν, to take it again, is *to rescue it from danger;* I shall shew this to be a very forced exposition. For,

First, This phrase τίθεσθαι τὴν ψυχὴν, *to lay down the life,* being absolutely put, is only used in the New Testament, and there only by this apostle; and it always signifies to die, or to give the life to death—as when St. Peter saith, τὴν ψυχήν μου θήσω, *I will lay down my life for thee,* xiii. 37, 38. when Christ saith, xv. 13. *Greater love than this hath no man, than ἵνα τὶς τὴν ψυχὴν αὐτοῦ θῇ, that one should lay down his life for his friend:* and the beloved

disciple, (1 John iii. 16.) argues thus, *If he* τὴν ψυχὴν ἔθηκε, *laid down his life for us, we ought* τὴν ψυχὴν τιθέναι, *to lay down our lives for the brethren:* and surely, when Christ saith here, τὴν ψυχήν μου τίθημι, *I lay down my life for my sheep,* he meant, not only that he would expose himself to danger, but that he would suffer death for them; when therefore he saith in the same place, *I have power to take it up again,* he doubtless meant, he hath power to raise it from death. Stegmannus the Socinian saith here, that Christ here ascribes this power to himself improperly, because God had promised to use his power in raising him from the dead: but (1.) is it proper to introduce Christ positively saying, *I have,* what he had not, only because another had that power? since he says not, I have a promise, but, I have ἐξουσίαν, *the power* to restore this life I lay down. (2.) If we consider how plainly he had challenged this power to himself, the power of raising up and quickening whom he would, and that because he had *life in himself,* (v. 21. 26.) and engaged his word of truth, both *to raise up his own body,* (ii. 19.) and the *bodies of all the saints,* (vi. 39, 40. 44. 54.) yea, the bodies of *all that were in their graves,* (v. 28, 29.) as being *the resurrection and the life,* (xi. 25.) we cannot doubt his power to raise his own body. And (3.) when he saith in the preceding words, *No man taketh my life from me, but I lay it down of myself,* ἐξουσίαν ἔχω, *I have power to lay it down;* he plainly ascribes to himself a right or power to give up himself to the death: why therefore should not the same words immediately following, *viz. I have power to take it up again,* bear the same sense? The little sophisms of Stegmannus here are of no force to the contrary: for, why might not Christ's body die, though it was united to immortal nature, as well as when it was united to an immortal soul? Nor do we say, that he was dead according to his human nature, but only according to his body; or that the union of his body with the Divine nature was dissolved by death, but only the union of his body with his soul.

Note also, that the words following, *This commandment have I received from the Father,* respect not the raising of his body, but only the laying down of his life, or his dying for his sheep, as Grotius here notes.

[13] Ver. 22. Ἐγένετο δὲ τὰ ἐγκαίνια, *It was at the feast of dedication, and it was winter.*] The feast of dedication, here mentioned, respects not the dedication of the temple made by Solomon, or repaired by Zerubbabel; for we read of no annual feast of dedication appointed at either of them; but it respects the dedication of the altar and temple, celebrated by Judas Maccabeus; of which we read thus, 1 Macc. iv. 56. *So they kept* τὸν ἐγκαινισμὸν, *the dedication of the altar eight days;* and, ver. 59. *Moreover, Judas and his brethren, and the whole congregation of Israel, ordained, that the days,* ἐγκαινισμοῦ, *of the dedication of the altar should be kept in their season from year to year, for the space of eight days, from the twenty-fifth day of the month Chisleu, which falls in with our December.* (See also 2 Macc. x. 5. 8. and Josephus Antiq. lib. xii. cap. 11.) This is apparent, because it is said, *it was winter;* whereas the dedication of Solomon's temple was in the seventh month, or in autumn, (1 Kings viii. 2.) of Zerubbabel's in the month Adar, (Ezra vi. 15.) at the entrance of the spring, this in December. Moreover, from our Saviour's presence at this feast, Grotius well notes, that festival-days, in memorial of public blessings, may piously be instituted by persons in authority, without a Divine command.

[14] Ver. 23. *And Jesus walked in the porch of Solomon.*] In the porch new built in the same place where Solomon erected his: in summer they walked in the open air, in winter under covert.

[15] Ver. 25. *The works that I do in my Father's name bear witness of me.*] *i. e.* There is no cause why you should thus be in suspense concerning me, or not hear me plainly saying, *I am the Messiah,* seeing this appears sufficiently from my works. He ascribes not the works to himself, saith Stegmannus, but to his Father; and yet the text saith, ἃ ἐγὼ ποιῶ, *the works which I do, viz.* by the power of the Father dwelling in me, (ver. 38.) So, out of modesty he speaks, saith Grotius: so, as a prophet, say others.

[16] Ver. 26. *You believe not,* οὐ γὰρ, *because you are not of my sheep.*] It is evident that Christ here gives the reason why they believed not, as elsewhere he doth: so John viii. 43. *ye own not my word,* ὅτι, *because ye cannot hear it* (see the note there); and ver. 45. *ye believe not,* ὅτι, *because I speak the truth; i. e.* that truth which is offensive to you; and, ver. 47. διὰ τοῦτο, *for this cause you do not hear; i. e.* obey my word; *because ye are not of God.* And this observation excludes the evasion of those who say, *because* here is not rational, or renders not the reason of their unbelief, but only intimates, that it was consequential to their being not his sheep; for the word here rendered *because,* is not ὅτι, but οὐ γὰρ, *for ye are not my sheep:* now γὰρ is a rational particle, pointing out the cause. 2. The reason which Christ here assigns of this defect of faith, is doubtless such as render it a great crime in them: for sure that must be such for which they were *to die in their sins.* (John viii. 24.) It is therefore certain, this unbelief cannot be resolved into any natural defect of knowledge on their part, or any decree or act of reprobation on God's part, but into the want of a docile and well-disposed mind; for were it the same to be one of Christ's sheep, and to be *predestinated to faith and salvation,* the import of Christ's words must be this, *Ye therefore believe not, because ye are not of the number of the elect, but of those whom God hath from eternity rejected.* Now, by this account of their infidelity, Christ would not have accused, but excused, the infidelity of the Jews; for what fault could it be in them that they did not that, which by reason of this act of God before they had a being, they were incapable of doing? Then might they have replied to Christ, We therefore believe not, because God by his act of reprobation hath shut the door of faith against us, and so our infidelity is not to be imputed to us, but to God.

[17] Ver. 28. *And they shall never perish.*] *i. e.* Through any defect on my part, or by the force of any plucking them out of my hands: so the particle καὶ, which is here illative, shews, *viz.* they therefore shall not perish, for none shall pull them out of my hand: and this is still more evident from the reason following, *My Father is greater than all* their adversaries, and none can pull them out of his hands: now his power and mine is one and the same. This appears, thirdly, from the frequent exhortations directed to Christ's sheep, not *to fall away from the grace received,* Heb. xii. 15. not *to lose what had been wrought in them,* 2 John 8. to those that stand, *to take heed they fall not,* so as that God will not *spare them,* Rom. xi. 20, 21.

because not *continuing in his goodness*, ver. 22. Whereas if the sheep of Christ can no more cease to be so, than a man whilst living can cease to be a man, these exhortations to take care they fall not off from being so, must be as vain, as a caution to a man not to outlive his manhood. Well, therefore, said Origen* and Isidore Peleusiota, no man can snatch them away by force or tyranny; for then they must perish without and against their own wills; but this may be done by deceit and allurements, *παρὰ τὴν τῶν αὐτεξουσίων ἀνθρώπων ῥαθυμίαν, through the negligence of men, who have the freedom of their wills;* for such men who, by the allurements of the world, the flesh, and the devil, thus cease to obey Christ's laws, are not snatched out of Christ's hands, but choose to go from him. Or, secondly, Christ may speak here of *sheep continuing so to the death*, promising to them, that neither death, nor *he that hath the power of death*, shall make them perish for ever, for he would *raise them up at the last day.*

[18] Ver. 30. Ἐγὼ καὶ ὁ Πατὴρ ἓν ἐσμεν, *I and the Father are one.*] That Christ here speaks not of a unity of will and concord only, appears,

(1.) From the reason assigned of the security of the sheep—the want of power in any one to snatch them out of the hands of Christ; because the Father being greater in power than all, his power could secure them from all, and so could also Christ, he being one in power with the Father: for the foundation of this argument is, not that the Father's will, but that his power was above all.

(2.) From the inference of the Jews, that by these words *he made himself God*, and so was guilty of blasphemy. Now this invidious charge Christ doth not evade, by saying, he only conspired with the will of God, as all true prophets did, but by appealing to the works, which, saith he, I do by the power of the Father residing in me, which plainly carries this to a unity of power, not of will only: and then the inference of St. Chrysostom is undeniable, εἰ δὲ ἡ δύναμις αὐτὴ, εὔδηλον ὅτι καὶ οὐσία, *and if the power be the same, the essence must be so.*

[19] Ver. 34—36. *Is it not written in your law, I have said, Ye are Gods? If he called them gods to whom the word of God came—say you of him whom the Father hath sanctified—Thou blasphemest; because I said, I am the Son of God?*] From these words, and from Exod. xxi. 6. xxii. 9. 28. where judges and supreme magistrates are called *Elohim*, Stegmannus gathers, that the name of God in Scripture doth not always signify the supreme God, but sometimes only them, who have a high power by God committed to them; amongst whom he places Christ, as having a Divine authority committed to him by the favour of God; as if I should argue thus, Parents are styled gods by Philo,† or by the heathens, therefore the name of God in Philo, and among the heathens, is common to the supreme God, and to our parents. But, notwithstanding this, no parent ever was by Philo, or by the heathens, distributively, or in the singular number, called God; nor is that name thus given in Scripture to any judge, or supreme governor, as it is often in the New Testament attributed to our Saviour Christ. And (2.) when magistrates and judges are in Scripture called gods, the Holy Ghost still addeth something, which excludes them from a true Divinity, as that *they should die like men*, Psal. lxxxii. 6. or that *they are rulers of the people*, Exod. xxii. 28. Whereas when Christ is called God, it is either with the addition of some epithet belonging to the supreme God, as when he is styled ὁ ἐπὶ πάντων Θεὸς, *God over all*, Rom. ix. 5. *the great God*, Tit. ii. 13. ὁ Θεὸς ὁ ἀληθινὸς, *the true God*, 1 John v. 20. or with addition of some operation proper to God, as when it is said, *the Word was God, and all things were made by him*, i. 1, 2. Stegmannus adds, that if these persons were not truly gods, the Scripture falsely called them gods; to which I answer, that they were truly so in title, as being God's vicegerents upon earth, but not in nature, as being only the *ministers of God*, Rom. xiii. 6. He adds, they must be properly and truly gods, as being invested with Divine power. But here he trifles, for a Divine power may either signify the power essential to God, by which he is enabled to do all things; and to ascribe this power to mere men is blasphemy: or it may only signify a power of government, and judging of the offences done by men, derived from God, and in this sense only is the Divine power ascribed to magistrates, and such also is the power of parents over their children, and of masters over their servants; and yet can it be reasonably said, that the formal reason of the Deity truly and properly agrees to them? He goes on, and argues against the Deity of Christ from this text, thus, (1.) That the argument of Christ hence for a proper Deity, that because magistrates are metaphorically and by virtue of their office called gods, he must be truly so, must be infirm, seeing no argument will hold from the metaphorical to the proper reason of the thing. (2.) The reason which Christ here assigns of this, *viz. because the Father had sanctified him*, concerneth not his eternal generation, nor can it hence be gathered that Christ is the supreme God, but rather the contrary; for *greater is he who sanctifies, and sends, than he who is sanctified, and sent.* And (3.) hence, saith he, we may learn there was no higher reason of Christ's filiation than this sanctification and mission into the world; for then Christ would have produced that reason, when thus assaulted by his adversaries, and not, concealing it, have rested in that reason of his sanctification, which proves not his true Divinity.

Now to these arguments two answers may be given,

First, If by this sanctification we understand the unction of Christ by the Holy Ghost, then note, (1.) that the Jewish doctors understand not the Psalmist's words, *I have said, Ye are gods*, to be meant of civil magistrates, but of their doctors sitting *in the chair of Moses*, or rather of their prophets sent to reveal God's will to them, to whom alone that phrase here used properly agrees, they only being the men, πρὸς οὓς ὁ Λόγος Θεοῦ ἐγένετο, *to whom the Word of the Lord came.* (See note on Luke iii. 2.) Note,

Secondly, That if we understand it of their judges and supreme civil magistrates; yet of them it is certain, that they in difficult cases judged by consulting God's oracle, the *urim and thummim*, and in making war had still resort to this oracle; whence all the Jews were upon pain of death obliged to hearken to the sentence of those judges and of those priests, by whom they did inquire from this oracle the mind of God, (Deut. xvii. 9. 12.) and as doing presumptuously, when they refused so to do, (ver. 12.) which they are only said to do when they opposed the mind of God

* Orig. in Ter. hom. 18. ed. Huet. p. 166. Isidor. Epist. lib. iii. ep. 122.
† Θεοὶ ἐμφανεῖς. Philo in Decal. 587. Vide note in 1 Tim. v. 8.

made known to them, or wilfully rebelled against it, by doing any thing in contempt of the Divine Majesty, and his authority. (Numb. xv. 30.) Note, secondly, that it is a received opinion among the Jews, that even their civil governors had a particular assistance and afflatus of the Holy Spirit to fit them for that employment. So when God chose seventy elders to manage the government of the people under Moses, *he put his Spirit on them, and they prophesied.* (Num. xi. 17. 25.) And when Joshua was appointed to rule them after Moses, he is said to be a man *in whom the Spirit was,* (Numb. xxvii. 18.) and *to be full of the Spirit of wisdom; because Moses had laid his hands upon him.* (Deut. xxxiv. 9.) When Saul was anointed king over Israel, *the Spirit came upon him, and he prophesied.* (1 Sam. x. 6. 10.) And when David by his sin had caused the Holy Spirit to depart from him, he prays not only for the spirit of holiness, but that πνεῦμα ἡγεμονικὸν, *the spirit of government,* which God had given him, might be restored; (Psal. li. 12.) and of Solomon, the Targum on 2 Chron. vii. 6. saith, *God made the Spirit rest upon him;* and when God had rejected Saul, *the Spirit of the Lord departed from him.* (1 Sam. xvi. 14.) So that according to this exposition, the argument of Christ is to this effect: *If they are called gods, and the sons of the Most High in the Scriptures of unquestionable truth, who had the spirit of prophecy, wisdom, and government, more sparingly, and only at some certain times imparted to them, and that rather to assist than abide in them; say you of him to whom the Father hath given the Spirit without measure,* (John iii. 34.) *and in whom he so abideth essentially, that by virtue of him, I am in the Father, and the Father in me,* ἑνότητι καὶ δυνάμει τοῦ πνέυματος, *by the unity and power of the Spirit, by which I am enabled to perform the works which are properly Divine, and reveal to you all the hidden treasures of wisdom, Thou blasphemest, because I said, I am the Son of God?* So that the argument of Christ here proceeds from the less to the greater; from the Spirit assisting them by his gifts, to the Spirit essentially dwelling in him; in which respect, *greater is he who sanctifies and sends, than he who is sanctified and sent, by virtue of his original,* though not by virtue of the Divine nature, and the fulness of the Godhead communicated to Christ: for even Filbinger,* a very acute Socinian, owns, that since the Spirit of God is the power of God, (Luke i. 35.) he must be God; "quia in Deo nihil est quod non sit Deus," *there being nothing in God which is not God.*

Ans. 2. The second answer is, That he here saith the Father had sanctified him, not by reason of the unction of the Holy Ghost coming down upon him at his baptism, but because of the union of the Divine Logos to the human nature: for explication of which answer, note, (1.) that according to the tradition of the ancients received from the beginning of Christianity, it was this Λόγος who appeared to the patriarchs, and conversed with the judges and magistrates of the Jews, and so was literally ὁ Λόγος τοῦ Θεοῦ, *the essential Word of God,* who came to them. Note, (2.) that Christ speaks of a sanctification precedent to his mission into the world, and so not of the unction of the Holy Ghost, received when he had been in it thirty years, but at the union of the Divine Logos with the human nature; and then the argument of Christ will be to this effect, *If they were styled gods, and the sons of the Most High, to whom this Word only came, and with whom he conversed, can I, who am this very* Λόγος, *be said to blaspheme, in saying, that I am the Son of God?* And according to this sense it is evident, that Christ does here argue from the sublimest notion of his filiation, according to these words of the reverend Dr. Bull;* "It appears from a due inspection of the text, that Christ did not intend to say or prove he was the Son of God, as being his ambassador extraordinarily instructed, and so sent into the world, but on a far more excellent account, *viz.* that before he came into the world, he was with God the Father, and so was his true and essential Son, as being *God of God,* partaking of the same nature as a son doth with his father. For it is apparent, that from the twenty-fifth to the thirtieth verse inclusively, Christ so discoursed to the Jews, that they still thought he asserted that he was God, and therefore, say they, *we stone thee, because thou being a man makest thyself God;* (ver. 33.) *viz.* by calling God so emphatically, and with such property, *his Father,* as that he was so to him alone, and so that *he and his Father were one,* (ver. 30.) Now Christ (saith he) does not answer by denying either that he was God, or that he ever challenged to himself that dignity, which yet seems necessary, had he been only man, to have been said, to take off this objection of his blasphemy, but rather seems to argue that he was so the Son of God, that he had the Divine nature in him."

First, After this manner—If judges and magistrates are called gods, for an imperfect resemblance and participation of the Divine authority, how much more may I be called God, who am the natural Son of God, and am moreover, in the most excellent manner, authorized by him? For though Christ speaks not thus in express words, he not obscurely signifies it by saying, his *Father had sanctified him, and sent him into the world;* for (1.) he saith not, me whom God, but whom the Father, hath sanctified, declaring he had God for his Father, by virtue of that sanctification. (2.) He adds, that he was first sanctified, and then sent into the world, signifying thereby that he was the Son of God in heaven, before he was sent into the world; and so he speaks more plainly to his disciples, saying, John xvi. 28. *I came forth from the Father, and came into the world; again, I leave the world, and go to the Father.*

The second argument by which our Lord defends himself, and proves his Divine original, is taken from the Divine operations he performed; for, saith he, ver. 37, 38. *If I do not the works of my Father, believe me not* (when I thus say he is my Father); *but if I do* (them), *though ye believe not me, believe the works, that ye may know and believe that I am in the Father, and the Father in me:* as if he should have said, You might have some reason to say I blaspheme, in saying I am so the Son of God, and he is so my Father, as that *I and the Father are one,* and so as no other person can style God *Father,* or say, he is *his Son,* if I did not those Divine works which no other person ever did, and which demonstrate the Father is so in me, as in no other person; but seeing I do those works of omnipotency, which shew I am invested with the same power with the Father, you have no reason to imagine I blaspheme in saying, *I am the Son of God,* and therefore call

* In Matt. iii. 16, 17.

* De Judicio Eccl. Cath. 5. §. 6.

him Father, because the *Father is in me, and I and the Father are one.*

CHAP. XI.

1. NOW a certain man was sick, *(to wit)* [1] Lazarus, of Bethany, *(which was)* the town of Mary and her sister Martha.

2. *(And)* it was [2] that Mary which anointed the Lord with ointment, and wiped his feet with her hair *(as we shall shew presently)*, whose brother Lazarus was sick.

3. Therefore his sisters sent to him, saying, Lord, behold, he whom thou lovest is sick.

4. When Jesus heard that, he said *(to his disciples)*, This sickness is not to *(a lasting)* [3] death, but for the *(manifestation of the)* glory of God, that the Son of God might be glorified thereby.

5. Now Jesus loved Martha, and her sister, and Lazarus *(which made him the more willing to gratify his sisters)*.

6. When he had heard therefore that he was sick *(that God's glory might be more conspicuous in his recovery)*, he [4] abode two days still in the same place where he was.

7. Then after that saith he to his disciples, Let us go into Judea again.

8. His disciples say to him, Master, the Jews of late (Gr. *but now)* sought to stone thee; and goest thou thither again?

9. Jesus answered, Are there not twelve hours in the day? If any man walketh in the day, he stumbleth not, because he seeth *(the sun, which is)* the light of this world.

10. But if any man walk in the night, he stumbleth, because there is no light in him: *(now my day and hour still last,* ix. 4. *so that by my wonted prudence I shall still escape their malice, till the night of my passion cometh.)*

11. These things said he: and after that he said to them, Our friend Lazarus [5] sleepeth *(i. e. is dead)*; but I go, that I may awake him ont of *(the)* sleep *(of death)*.

12. Then said his disciples, Lord, if he sleep, he shall do well.

13. Howbeit Jesus spake of his death: but they thought that he had spoken of his taking rest in sleep.

14. Then said Jesus to them plainly, Lazarus is dead.

15. And [6] I am glad for your sakes that I was not there *(before)*, to the intent *(that, through the miracle of his resurrection,)* ye may believe *(more firmly)*; nevertheless, *(though he be dead)* let us go to him.

16. Then said Thomas, who was called Didymus, to his fellow-disciples, Let us also go, that we may die with him, *(for that we may expect by going thither again,* ver. 8.)

17. Then when Jesus came, he found that he had lain in the grave four days already.

18. Now Bethany was nigh to Jerusalem, *(being only)* about fifteen furlongs off *(from it)*:

19. And many of the Jews came *(thence)* to [7] Martha and Mary, to comfort them concerning their brother.

20. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

21. Then said Martha to Jesus, Lord, if thou hadst been here, my brother had not died.

22. But *(and)* [8] I know, that even now, whatsoever thou wilt ask of God, God will give it thee *(though it be the raising him from the dead)*.

23. Jesus saith unto her, Thy [9] brother shall rise again.

24. Martha saith unto him, I know that he shall rise again at the resurrection at the last day.

25. Jesus said to her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live *(and therefore I, who shall hereafter raise all persons to life, can raise him now)*:

26. And whosoever liveth and believeth in me shall never die (Gr. *shall not die for ever)*. Believest thou this?

27. She saith to him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world *(of whom we have received by tradition that he shall raise the dead)*.

28. And when she had so said *(being sent by Christ to do so)*, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29. As soon as she heard that, she arose quickly, and came to him.

30. Now Jesus was not yet come into the town, but was in that place where Martha met him.

31. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth to the grave to weep there.

32. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he [10] groaned in the *(his)* spirit, and was troubled,

34. And said *(to them)*, [11] Where have ye laid him? They say to him, Lord, come and see.

35. *(And from the abundance of his affection to him)* Jesus wept.

36. Then said the Jews, Behold how he loved him!

37. And some of them said, Could not this man, who opened the eyes of the blind, have caused that even this man should not have died?

38. Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon *(the mouth of)* it.

39. Jesus *(then)* said, Take ye away the stone. Martha, the sister of him that was dead, saith to him, Lord, by this time he stinketh: for he hath been dead [12] four days *(and so, in all likelihood, his body is now corrupted)*.

40. Jesus saith to her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God *(manifested in raising him from the dead)*?

41. Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, [13] Father, I thank thee that thou hast heard me *(requesting as thy prophet that this man's spirit might return unto him)*.

42. And I knew that thou hearest me always: but because of the people which stand by I said it *(this)*, that *(owning thee as the author of this miracle)* they might believe that thou hast sent me.

43. And when he had thus spoken, [14] he cried with a loud voice, Lazarus, come forth.

44. And *(then)* he that was dead came forth, bound hand and feet with grave-clothes: and his face was bound

about with a napkin. Jesus saith to them, [15] Loose him, and let him go.

45. Then many of the Jews which came to Mary *(to comfort her)*, and had seen the things which Jesus did, believed on him.

46. But some of them *(who believed not)* went their ways to the pharisees, and told them what things Jesus had done.

47. Then gathered the chief priests and pharisees a council, saying, What do we? *(Why do we suffer this person to go on without interruption?)* for [16] this man doeth many miracles.

48. If *(then)* we let him thus alone, all men will believe in him, and *(then)* the Romans shall come and take away both our place and nation.

49. And one of them, named Caiaphas, being the high-priest [17] that *(same)* year, said to them, Ye know nothing at all *(of policy)*,

50. Nor consider that it is expedient for us that one man should die for *(the safety of)* the people, and that the whole nation perish not.

51. And this spake he not *(intending any such thing)* of himself: [18] but being high-priest that year *(in which Christ was to suffer)*, he *(spake as one that)* prophesied that Jesus should die for that nation;

52. And *(indeed he died)* not for that nation only, but that also he should [19] gather together in one the children of God that were scattered abroad *(all the world over)*.

53. Then from that day forth they took counsel together for to put him to death.

54. Jesus therefore *(after this resolution)* [20] walked no more openly among the Jews *(till his time was come)*; but went thence into a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55. And the Jews' Passover was nigh at hand: and many went out of the country up to Jerusalem before the Passover, to [21] purify themselves, *(either from some defilement, which was to be expiated by sacrifice, or by reason of some vow of Nazaritism, which was upon them,* Acts xxi. 23.*)*

56. Then sought they for Jesus, and spake among themselves as they stood in the temple, What think ye? *(Is it)* that he will not come to the feast?

57. Now both the chief priests and the pharisees had given a commandment, that, if any man knew where he was, he should shew it *(to them)*, that they might take him.

ANNOTATIONS ON CHAP. XI.

[1] Ver. 1. *LAZARUS, of Bethany, the town of Mary and Martha.*] *i. e.* In which they dwelt; as Bethsaida is styled the city of Andrew and Peter, i. 44. Grotius here conjectures, that this remarkable history of Lazarus was therefore omitted by St. Matthew, Mark, and Luke, because Lazarus was then living when they wrote their Gospels; the last of them writing, saith Theophylact, within fifteen years after our Lord's ascension; whereas tradition saith,* that Lazarus lived thirty years after that he was raised from the dead: he therefore thinks they would not publish this history of him in his lifetime, lest they should provoke the Jews to cut him off; whereas, according to the earliest computation, St. John wrote his Gospel thirty-two years after our Lord's ascension, and so after the death of Lazarus. (2.) The last of these three evangelists writing but fifteen years after our Lord's ascension, might think it needless to mention a miracle concerning a person living so near Jerusalem, where there was so great a fame thereof, and so many living witnesses to attest it. St. John writing this Gospel, say the ancients, above sixty years after our Lord's ascension, when, by the death of the person, and most of the witnesses who were present at his resurrection, the memory and fame of it might be much impaired, had great reason to perpetuate the memory of it by this large rehearsal of it.

[2] Ver. 2. *It was that Mary which anointed our Lord with ointment.*] This is by most interpreters thought to be spoken of Mary Magdalene: but (1.) I find no mention in Scripture of her anointing the head or feet of Jesus, as this Mary did, (xii. 3.) Yea, when St. Luke had spoke of a woman, who anointed not our Lord's head, as this Mary did, but his feet only, (vii. 46.) he proceeds (chap. viii.) to the mention of Mary Magdalene, giving a character of her, not from what she had done to Christ, but from what he had done to her, saying, *It was that Mary out of whom he had cast seven devils,* (ver. 2.) which also is the character of her in St. Mark, xvi. 9. Nor seems it for our Saviour's honour to have been so conversant with one who had been a noted harlot, though she had now repented of that lewdness; or such an ardent lover of her, as he was of this Mary, (ver. 5.)

It also is to be noted, that the apostle mentions this as a thing done, before he speaks of the raising of Lazarus; not that it was done before his resurrection from the dead, as appears, xii. 3. but because it was done before he writ his Gospel, telling us when it was done in the chapter following.

[3] Ver. 4. *This sickness is not* πρὸς θάνατον, *to death.*] *i. e.* Lazarus is permitted to be sick by the special providence of God; not that he designs to take him out of the world by death, as he does other men, but that the Son of God might be glorified, by shewing his almighty power in raising him from the dead; by this declaring, that he hath *given to the Son to have life in himself, and to quicken whom he will,* (John v. 22. 26.) and therefore that he could fulfil his promise made to them that believed in him, that he would *raise them up at the last day,* (vi. 39, 40. 44. 54.) and so Christ expounds himself, ver. 25, 26.

[4] Ver. 6. *He abode still two days in the same place.*] Not coming to Bethany till Lazarus had been dead four days, (ver. 17.) not only that the miracle of his resurrection might be the greater, but also that all pretence of his being only in a deliquium might be taken away.

[5] Ver. 11. *Our friend Lazarus* κεκοίμηται, *sleepeth.*] It is not only the death of good men which is compared to or styled a *sleep*, as, *v. g.* the death of Moses, Deut. xxxi. 16. of David, 2 Sam. vii. 12. Psal. iii. 13. but the phrase is used also of bad men, who are said, ὑπνῶσαι ὕπνον αὐτῶν, *to have slept their sleep,* Psal. lxxvi. 5. *to sleep in the dust,* Dan. xii. 2. and generally of the kings of Israel and Judah, that they slept with their fathers. So the word רדם *he slept*, is used, saith Buxtorf, by the Talmudists and rabbins; though, saith he, *it is used by them with a parti-*

* Ἐν παραδόσεσιν εὕρομεν ὅτι——ὁ Λάζαρος μετὰ τὸ ἀναστῆσαι αὐτὸν τριάκοντα ἔτη ἔζησε. Epiph. Hær. 65. §. 34.

cular respect to the bodies of pious men, whose death is but a sleep; and perhaps the ancient Jews might use this metaphor as St. Paul doth, 1 Thess. iv. 13. in opposition to the heathens, who, having no expectation of the resurrection of the body, styled death a *perpetual sleep;* declaring, they expected to be raised out of it as certainly as they rose from sleep; and in allusion to this metaphor, Christ here saith, *I go, ἐξυπνίζειν αὐτὸν, to awake him out of sleep,* i. e. to raise him from the dead.

[6] Ver. 15. *I am glad that I was not there.*] Who, had I been present, could not have seen my friend languishing, or resisted the importunity of his sisters to prevent his death; but now by raising him, after he hath been four days dead, shall so confirm your faith that I am the Messiah, as that you need not doubt of it when I suffer death, as knowing my power to raise others, and therefore my own body from the dead, as I have told you I both can and will do, (ii. 19. x. 18.)

[7] Ver. 19. Πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, *To Martha and Mary.*] Not to those that were about them, as some render the words; for they could not come to them *to comfort them concerning their brother:* and this use of the word περὶ, with an article prefixed, is very common among the Greeks, in whom οἱ περὶ Πλάτωνα is *Plato,* οἱ περὶ Πρίαμον, *Priamus,* οἱ περὶ Φίλιππον καὶ Ἀλέξανδρον, *Philip and Alexander.* (See Stephanus's Lexicon and Budæus.)

[8] Ver. 22. *And now I know, whatsoever thou asketh of God he will give it thee.*] Here Woltzogenius saith, her faith was weak, in that she believed not that Christ had in himself the power of doing this miracle; and yet it is evident, that the raising one from the dead is a demonstration of a Divine power; and therefore can reside in him only, who hath the Divine essence residing in him. (See the note on v. 21.) Grotius here also saith, her faith was weak, because she only believed that Christ was prevalent with God, but not that the fulness of Divine power resided in him.

[9] Ver. 23. *Thy brother shall arise.*] For, (ver. 25.) I am the author of life, and of the resurrection, and therefore always can raise whom I will, when I will, from the dead; thou therefore mayest expect from my promise, that thy brother shall shortly be restored to life, and not only at the general resurrection.

[10] Ver. 33. Ἐνεβριμήσατο τῷ πνεύματι, *He groaned* (or was moved) *in his spirit.*] Whence we learn, that human affections and commotions are not to be condemned as sinful, if they do not incline us to do any thing repugnant to piety or reason, but only to express our affection to our friend, or our compassion to mankind. (See the note on Luke xxii. 43.)

[11] Ver. 34. *Where have ye laid him?*] This he must know, who knew all things, even the secret thoughts and affections of men; (xxi. 17.) and yet he thus asks, that he might be conducted by them to his sepulchre, that there might be no semblance of fraud or confederacy.

[12] Ver. 39. Τεταρταῖος γάρ ἐστι, *He hath been dead four days.*] In which time the visage of the dead began to change in those countries, and all hopes of any return to life ceased. So Dr. Lightfoot from Maimonides and the Talmudists, *They go to the sepulchres, and visit the dead for three days, for so long the spirit wanders about the sepulchre; but then they certify of the dead; for after three days his countenance is changed.*

[13] Ver. 41, 42. *Father, I thank thee that thou hast heard me.*] Woltzogenius saith, it follows not from these words, that Christ requested any thing of the Father; God being, by an Hebraism, said to hear them to whom he vouchsafeth any benefit, though they did not ask it; (Psal. x. 17. Isa. lxv. 24.) there being no need that Christ should request that power, which, from his unction, he always had residing in him, but only that he should thank the Father for it. But the words following, *I know that thou dost hear me always,* seem plainly to imply a request; not indeed that he might receive power to raise Lazarus from the dead, for that he testifies he had already, (v. 22. 26.) but that this miracle might be efficacious to confirm the faith of his apostles, and to convince the multitude, that he was a prophet sent from God, and did all things to promote his glory.

[14] Ver. 43. *He cried with a loud voice.*] That it might appear to all, that even the dead were subject to his voice.

[15] Ver. 44. *Loose him, and let him go.*] He followed not Christ, that he might not seem to carry him about in triumph with him.

[16] Ver. 47, 48. *This man doeth many signs,—all men will believe on him.*] For this very cause, that he did so many miracles, all salutary and tending to the good of men, and with such evidence of a Divine power, as was sufficient to draw all men to the faith, they should have owned him as the true Messiah; but the fear of the Romans induced them rather to cut him off, and by that very action they pulled that dreadful vengeance, executed by the Romans, down upon them. This is the just and usual effect of carnal policy, exalting itself against the wisdom and the counsel of God.

[17] Ver. 49. *High-priest that same year.*] The high-priesthood by God's institution was to continue for the term of life; but when the power was come into the hands of the Romans, they changed them at their pleasure, and so they came to be accounted such by years; yet, because this was done by a power, which they could not resist, and the high-priesthood still continued in the line of Aaron, Christ himself owns his power.

[18] Ver. 51. *Being high-priest that year, he prophesied,* &c.] *i. e.* In that year in which Christ was to suffer for the sins of the world: and he is said to prophesy, not that he designed to foretell that Christ was to suffer upon that account, but because God so overruled his tongue, as that he should speak of the expedience of procuring our Saviour's death, in such words as might be accommodated to the design of God in giving up our Saviour to the death.

[19] Ver. 52. Ἵνα τέκνα—συναγάγῃ εἰς ἕν, *That he might gather together in one the children of God.*] *i. e.* Believers: *for to as many as believed in him, he gave power to become the sons of God,* (i. 12.) But note, that the gentiles are here called the sons of God, not that they were so at present, but that they were by faith to be made such, as our Lord calls them sheep, who were to hear his voice, x. 16.

[20] Ver. 54. *Jesus walked not openly.*] Instructing us by his example, that it is lawful to avoid danger, by giving place to the fury of the enemy; and that it is wisdom to withdraw ourselves from it, rather than expose ourselves to unnecessary perils, by abiding within the reach of them, who are resolved upon our ruin.

[21] Ver. 55. Ἵνα ἁγνίσωσιν ἑαυτούς, *To purify themselves.*] They who committed sins, which were to be expiated by sacrifices, were not obliged to travel instantly to Jerusalem to offer them, but might defer the oblation to the next feast, at which they were obliged to be present; and they who entered on the vow of Nazarites did usually contrive it so, as that it might conclude at one of those feasts; and therefore they are said to come to Jerusalem before the feast, *to purify themselves.*

CHAP. XII.

1. THEN Jesus, [1] six days before the Passover, came to Bethany, where Lazarus was who had been dead, whom he raised from the dead.

2. There they made a [2] supper *(for him);* and Martha served: but Lazarus was one of them that sat at table with him.

3. Then [3] took Mary *(sister to Lazarus)* a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4. Then saith one of his disciples, *(viz.)* Judas [4] Iscariot, Simon's son, which should *(who was about to)* betray him,

5. Why was not this ointment sold for three hundred pence, and given to the poor?

6. *(And)* this he said, not that he cared for the poor; but because he was a thief, and had the bag *(or common purse of Christ and his apostles),* and bare what was put therein *(and so out of so great a sum could have purloined much to his own use).*

7. Then said Jesus, Let her alone: against the day of my burial hath she kept this *(she hath performed this as a fit ceremony for my burial, which is nigh at hand).*

8. *(Nor need ye be thus solicitous)* for [5] the poor, *(since them)* ye have always with you, *(and whenever you will you may do them good,* Mark xiv. 7.) but me ye have not always *(and therefore she did well in taking the present opportunity of shewing her affection to me).*

9. Much people of the Jews therefore knew that he *(to wit, Lazarus)* was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10. But [6] the chief priests consulted that they might put Lazarus also to death;

11. Because that by reason of him many of the Jews went away, and believed on Jesus.

12. [7] On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13. Took branches of palm-trees, and went forth to meet him, and cried, Hosanna: blessed is *(he)* the King of Israel that cometh in the name of the Lord.

14. And Jesus, when *(sending his disciples for him)* he had found a young ass, sat thereon; as it is written *(of the Messiah,* Zech. ix. 9.)

15. Fear not, daughter of Sion: behold, thy King cometh, sitting upon an ass's colt.

16. These things [8] understood not his disciples *(to be spoken of him)* at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things to him.

17. The people therefore that were with him when he called Lazarus out of his grave, and raised him from the dead, bare record *(by their hosannas, that he was the Christ).*

18. For this cause the people also met him, for that they heard that he had done this miracle.

19. The pharisees therefore said among themselves, Perceive ye how ye prevail nothing *(by all the opposition you have made against him? for)* behold, the world is gone after him.

20. And there were certain *(devout)* [9] Greeks among them that came up to worship at the feast:

21. The same came therefore to Philip, who was of Bethsaida in Galilee *(perhaps as to a person known to them, living in Syrophœnicia),* and desired him, saying, Sir, we would see Jesus.

22. Philip cometh, and [10] telleth Andrew: and again Andrew and Philip told Jesus.

23. And Jesus answered them, saying, The hour is come, that the Son of man should be [11] glorified *(by the faith of the gentiles; but this will chiefly be after his resurrection: for,)*

24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone *(without increase):* but if it die, it bringeth forth much fruit: *(even so, after my death, shall I have much fruit among the gentiles, by my apostles sent to preach to, and to baptize, all nations.)*

25. *(And in this my disciples must be ready to follow my example: for)* he that loveth his life *(so as to reject me to preserve it)* shall lose it; and he that *(seemingly)* hateth his life in this world *(by cleaving to me, with the loss of it)* shall keep it to life eternal.

26. If *(therefore)* any man *(will)* serve me, let him *(take up his cross and)* follow me; and *(then)* where I am, there shall also my servant be: *(for)* if any man serve me, him will my Father honour *(with a crown of glory,* Rev. iii. 21.)

27. Now is my [12] soul troubled *(at the apprehension of what I am to suffer);* and what shall I say? Father, save me from this hour *(this nature would prompt me to):* but *(this I cannot say, since)* for this cause came I to this hour *(that I might die for the sins of the world).*

28. *(I therefore choose to say,)* Father, glorify thy name *(by this testimony of thy love to mankind).* Then came there a voice from heaven, saying, [13] I have both glorified it *(by the miracles done by thee in my name),* and will glorify it again *(by greater miracles).*

29. The people therefore that stood by, and heard it, said that it thundered *(the voice being attended with thunder):* others said, *(That)* an angel spake to him.

30. Jesus answered and said *(to them),* This voice came not because of me *(to satisfy me of the Divine favour, or comfort me against the agonies of death),* but for your sake *(that you might believe in me).*

31. Now is [14] the judgment of this world, *(i. e. the time when they shall be convinced of sin, because they believe not in me,* John xvi. 9. *and of a future judgment; for)* now shall the prince of this world be cast out *(of his dominions).*

32. And if (Gr. *when*) I be *(am)* [15] lifted up from the earth *(upon the cross)*, I will draw all men *(i. e. men of all nations)* to *(believe in)* me.

33. This he said, signifying what death he should die.

34. The people answered him, [16] We have heard out of the law that Christ *(and his kingdom)* abideth for ever: and how sayest thou *(then, That)* the Son of man must be lifted up *(so as to die upon the cross)?* who is this Son of man *(that must die, seeing it thus appeareth by the law he cannot be the Christ)?*

35. Then Jesus said to them, Yet a little while *(he who)* is the light *(of the world, is)* with you. Walk *(by the directions of it)* while ye have the light, lest [17] darkness come upon you *(and you be led by your blind guides into the ditch)*: for he that walketh in darkness knows not whither he goes.

36. *(And, that you may thus walk)* while ye have light, believe in the light, that ye may be *(treated, not as children of darkness cast out from, but as)* the children of light *(admitted to, his presence, who dwells in the light, and have the comforts and the blessings which belong to them)*. These things spake Jesus, and departed, and did hide himself from them.

37. But though he had done so many miracles before them, *(yet)* they believed not in him:

38. *(So)* [18] that *(by this infidelity)* the saying (Gr. *the word)* of Esaias the prophet might be *(was)* fulfilled *(in them; or, this departure was to punish their blindness and hardness of heart, that the word of Esaias the prophet might be fulfilled in them;)* which he spake, *(saying,)* Lord, who hath believed our report? and to whom is the arm of the Lord revealed?

39. *(For)* therefore they could not believe, because that *(which)* Esaias said again *(was verified in them; viz.)*

40. [19] He hath blinded their eyes, and hardened their hearts, *(or, their eyes are blinded, and their hearts are hardened,* see Matt. xiii. 14. Acts xxviii. 27.) that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them.

41. These things said Esaias *(in the spirit)*, when he saw [20] his glory *(viz. the glory of Christ)*, and spake of him.

42. Nevertheless *(this infidelity was not general, for not only among the people)* but among [21] the chief rulers also many believed on him; but because of the pharisees they did not *(openly)* confess him, lest they should be put out of the synagogue:

43. For they loved the praise of men more than the praise of God; *(i. e. they valued their reputation with men more than that honour which cometh of God only,* John v. 44.)

44. Jesus *(therefore)* cried and said, He that believeth on me, believeth not [22] on me *(only)*, but on him that sent me *(also)*.

45. And he that seeth me *(doing the works of God)*, [23] seeth *(also)* him that sent me.

46. I am [24] come a light into the world, that whosoever believeth in me should not abide in darkness *(or be ignorant of the way to happiness)*.

47. And if any man hear my words, and believe *(them)* not, [25] I judge him not *(i. e. I do not now condemn him)*: for I came not to judge *(i. e. condemn)* the world, but to save the world, (John iii. 17.)

48. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him at the last day.

49. For I have not spoken of myself *(without commission from above)*; but the Father which sent me, he gave me commandment, what I should say, and what I should speak.

50. And I know that *(obedience to)* his commandment is *(the way to)* life everlasting: whatsoever I speak therefore, even as the Father said to me, so I speak *(and he will surely condemn those, who are disobedient to his word)*.

ANNOTATIONS ON CHAP. XII.

[1] Ver. 1. ΠΡΟ ἓξ ἡμέρων τοῦ πάσχα, *Six days before the Passover.*] So 2 Cor. xii. 2. πρὸ ἐτῶν δεκατεσσάρων, *fourteen years since;* Amos i. 1. πρὸ δύο ἐτῶν τοῦ σεισμοῦ, *two years before the earthquake:* so in Plutarch, πρὸ τριῶν ἐτῶν, *three years before:* in Numa, p. 61. in Popl. p. 101. in Rom. p. 23.

[2] Ver. 2. *They made him a supper there.*] This supper was different from that mentioned Matt. xxvi. 6. Mark xiv. 13. (1.) Because this was in the house of Lazarus, ver. 2. that in the house of Simon the leper, Matt. xxvi. 6. (2.) Here Mary anoints the feet of Christ, ver. 3. there a woman, not named, pours ointment on his head, Matt. xxvi. 7. (3.) This supper was *six days* before the Passover, ver. 1. that only *two*, Matt. xxvi. 2. Mark xiv. 1. and if the suppers were not the same, the Mary that anointed Christ's feet here, and the woman that anointed his head there, were not the same.

[3] Ver. 3. *Mary took a pound of ointment.*] Mary, the sister of Lazarus; (see the note on xi. 2.) who is never called Mary Magdalene, nor is it ever said that Christ cast seven devils out of her. That they were divers women, we learn from the Apostolical Constitutions, which say, συνῆν γὰρ ἡμῖν, Μαρία ἡ Μαγδαλήνη, καὶ Μάρθα, καὶ Μαρία, αἱ ἀδελφαὶ Λαζάρου,* *there were with us, Mary Magdalene, and Martha and Mary, the sisters of Lazarus:* and from Origen in these words,† *The gospel saith, there came a woman having an alabaster-box of ointment,* &c. *not the sinner, but Mary a holy woman; Luke indeed speaks of the sinner, but Matthew, Mark, and John, speak of that Mary who was not a sinner:* elsewhere he saith, *There were three Maries, one of whom Matthew and Mark, another of whom Luke, and a third of whom St. John here speaks.* And Basil of Seleucia in his homily on Lazarus saith, οὐκ αὐτὴ ἦν ἡ πόρνη ἡ ἐν τῷ Ματθαίῳ οὐδὲ ἡ ἐν τῷ Λουκᾷ, *this was not the Mary mentioned by St. Matthew or St. Luke, for they were harlots or sinners,* αὐτὴ δὲ σεμνὴ καὶ σπουδαῖα, *but she was a holy and honest woman:* so also say Chrysostom, Euthymius, and Theophylact, here. See Coteler. note in Constit. Apost. p. 204. and Casaub. Exercit. 14. ap. 242. ad p. 300. where he answers the arguments of Baronius to the contrary.

[4] Ver. 4. *Judas.*] He was permitted to be among the apostles, perhaps to teach us, (1.) that there should never be wanting bad men even in the highest places of the church: (2.) that we are to judge of the members of the

* Lib. iii. cap. 6.

† Hom. 1. in Cant. F. 63. E. Hom. 2. F. 65. B. Hom. 35. in Matt. F. 23. D.

church, not from the evil lurking in their hearts, which we cannot discern, but from their outward profession, this qualifying Judas for the Passover, if not for the participation of the sacrament; and, (3.) that inward holiness is not necessary to render the offices belonging to the ministerial function valid and effectual: for Judas preaches Christ, and is sent out to do it with the power of *healing diseases, and casting out of devils,* Matt. x. 1—10. (see the note there), though he had himself a devil; (John vi. 70.) nor is he excepted when Christ saith, *He that receiveth you, receiveth me.*

[5] Ver. 8. *You have the poor always with you,* &c.] Hence it appears that the obligation of giving alms, and being charitable to the poor, hinders not our free expenses in doing honour to good men, as this woman doth here, and Joseph of Arimathea, and Nicodemus afterward in buying spices for the interment of our Lord, (xix. 39.)

[6] Ver. 10. *The chief priests consulted to kill Lazarus also.*] To destroy an innocent man without any crime laid against him, only to preserve their own honour and reputation. See here the infallible sentence of the rulers of the church.

[7] Ver. 12. Τῇ ἐπαύριον, *On the next day.*] *i. e.* On the tenth day of Nisan, when the paschal lamb was taken up and reserved till the Passover, Christ, the true paschal lamb, cometh up to Jerusalem: from this to the sixteenth verse, see the note on Matt. xxi. 8—10.

[8] Ver. 16. *These things understood not his disciples at the first,*] To be done in completion of any prophecy concerning him; but when Jesus was advanced to the throne of his glory, and had shed upon them the Spirit of truth and illumination promised, they not only understood that these things were done according to the words of Zachary, (ix. 9.) but also that his kingdom was not to be of this world, but spiritual, or a dominion over the hearts and consciences of men, subdued to the obedience of the truth. Hence also we may learn the manner of the operation of the Holy Spirit, *viz. by bringing those things to remembrance,* which are requisite that we may know the truth, and be excited to perform our duty, and by enlightening thus our understandings.

[9] Ver. 20. *Certain Greeks that came up to worship at the feast.*] Dr. Hammond thinks these Greeks were proselytes of the gate, at least, who worshipped the God of the Jews as the creator of heaven and earth, such as were Cornelius and the treasurer of queen Candace; for these persons used to worship God in the court of the gentiles, and also to offer sacrifice to him: that such did come in Solomon's time, and would come afterward, we learn from his petition, that *their prayers might be heard which they made in his temple,* 1 Kings viii. 41, 42. that they offered burnt-offerings, from Josephus: for when Eleazer the zealot persuaded the priests, μηδενὸς ἀλλοφύλου δῶρον ἢ θυσίαν προσδέχεσθαι,* *not to receive the gift or offering of any gentile, this* (saith he) *was done contrary to the ancient custom of the Jews; for the priests produced witnesses most tenacious of their rites, deposing,* ὅτι πάντες οἱ πρόγονοι τὰς ἀπὸ τῶν ἀλλογενῶν θυσίας ἀπεδέχοντο,† *that all their ancestors received the sacrifices of other nations, and thought it absurd that the Jews only should exclude such from worshipping and sacrificing to their God.* These Greeks, says Grotius, seem to have been Syrophœnicians, perhaps dwelling about Tyre and Sidon, and so might easily be acquainted with the Galileans, with whom they had commerce, and with Philip of Bethsaida, to whom they came, ver. 21.

[10] Ver. 22. *Philip telleth Andrew.*] Because Christ, when he sent them forth to preach, forbade them to go into the coasts of the gentiles, (Matt. x. 5.) and it was then a controversy among the Jews, whether the gentiles should be admitted to their *sacra;* and so they might doubt whether such uncircumcised persons were to be admitted to converse with Jesus, and consult him first before they brought them to him.

[11] Ver. 23. *The hour is come that the Son of man shall be glorified.*] *i. e.* That he, who is contemned by the Jews, his own people, to whom he was first sent, should be glorified by the gentiles.

[12] Ver. 27. *Now is my soul troubled,* &c.] That they might not say that he had no dread of death, or sense of pain to render sufferings distasteful to him, and so it was not to be expected that they who were deeply affected with these things should follow his example; he here shews he had the same natural concern for these things others had, only he overruled it by a desire to promote his Father's glory.

[13] Ver. 28. *I have both glorified it.*] By the resurrection of Lazarus, (xi. 4.) and by all the other miracles which I have given in testimony to thy mission; (ii. 11.) *and I will glorify it again* by thy resurrection and exaltation to the right hand of glory, (Acts iii. 13.) by the mission of the Holy Ghost upon the apostles, the witnesses of thy resurrection, (John xvi. 14.) and by giving thee a name above every name. (Eph. i. 20, 21. Phil. ii. 9, 10.)

[14] Ver. 31. *Now is the judgment of this world.*] *i. e.* Now shall they of the world be condemned, who believe not in me: (ver. 47.) so the word κρίνεσθαι imports, iii. 18, 19. xvi. 9. *Now is the prince of this world cast out;* so is Satan called, because he had rendered the whole world, except the Jewish nation, subject to his idolatrous worship: (see the notes on 2 Cor. iv. 4. Eph. ii. 2. vi. 12.) and he was eminently cast out by the Christians, when, through the name of Christ, they for three centuries expelled him from the temples and altars where he was worshipped, and from the bodies which he had possessed. (See the preface to the Epistles, §. 18.)

[15] Ver. 32. Ἐὰν ὑψωθῶ, *If I be lifted up, I will draw all men after me.*] Ἐὰν here signifies *when:* so Deut. vii. 1. ἐὰν δὲ εἰσαγαγῃ, *when the Lord hath brought you into the land;* Judg. vi. 3. ἐὰν ἔσπειραν, *when the Israelites sowed;* ἐὰν πληρωθῶσι, *when the number of thy days shall be fulfilled,* 2 Sam. vii. 12. Jer. iii. 16. (See the note on Heb. iii. 7.) *I will draw all men after me,* by the power of my resurrection, the mission of my Spirit, the excellency of my doctrine, and the miracles which shall attend the preaching of it; I will do what is sufficient to prevail with all men to believe in me, will actually engage many throughout all the parts of the world so to do, and render them who do not inexcusable. The event shews that Christ and the Father draw many who come not to him. (See vi. 44.)

[16] Ver. 34. *We have heard out of the law that Christ abideth for ever.*] That which they had learned from the prophets, they say they had heard out of the *law,* that word comprehending the whole Scriptures: (see xv. 25.) this they gathered partly from the prophets representing Christ's

* De Bello Jud. lib. ii. cap. 30. p. 809. F.

† P. 810. D.

kingdom as an everlasting kingdom, Dan. vii. 14. from Ezekiel, saying, xxxvii. 25. *My servant David shall be their King for ever, and of his government there shall be no end,* Isa. ix. 7. and from his promise, that *he would not fail David,* but cause *his seed to endure for ever,* Psal. lxxxix. 35, 36. But then these words hinder not the truth of those things, which the same prophets had foretold, *of a body prepared,* in which he was to suffer, having *his hands and his feet pierced,* Psal. xxii. 18. xl. 6. of his *giving up his life a sacrifice for sin,* Isa. liii. 2. 12. or the Messiah's *being cut off,* Dan. ix. 26. and these prophets having spoken not only of his sufferings, but also of his resurrection, (Psal. xli. 10. Acts iii. 24.) and of his *future glory,* (1 Pet. i. 11.) they might easily, by comparing these things together, have removed this scruple, especially when he so oft had told them, and they so well remembered (Matt. xxvii. 63.) he had said, that *after three days he would rise again.*

[17] Ver. 35. *Lest darkness come upon you,* &c.] As it did in a wonderful manner after the light of the gospel was taken from them, they sinning then, not only against all laws civil and sacred, but even against the laws of nature in the vilest manner, as Josephus fully testifies: (see the note on Rom. ii. 1.) and from our Lord's exhortation to them here, *to walk in the light, that they may be the children of the light,* it is manifest Christ thought not God had then so blinded their eyes that they could not see, or so deserted them that they could not walk in the light; for if so, he could not seriously have exhorted them to *walk in the light,* much less to do it so that they might become *the children of light:* for all exhortations to do that which it is impossible for them to do, by reason of a judicial act of God upon them, must be not only vain and delusory, but also contrary to the will of God. If you here say, Christ's exhortations must be as much in vain, supposing they had by their vicious habits contracted such a blindness, *that seeing they would not see,* as Scripture seems to testify they had: I answer, that this follows not; that blindness being not natural, but only moral, arising from their prejudices and ill affections to the light, and so might be deposed with them. And hence we find the Scripture frequently exhorting them who in this moral sense had their eyes blinded, and their ears made deaf, to hearken, to believe, and be obedient to the truth. So Jer. vi. 10. *To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, that they cannot hearken:* and yet it is said, ver. 8. *Be thou instructed, O Jerusalem, lest my soul depart from thee;* and, ver. 16. *Stand ye in the way, and see, and ask ye for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls:* yea, Christ himself saith, John viii. 43. *Ye cannot hear my words;* and yet he adds, that *he came into the world,* and spake unto them, *that they might be saved,* Luke ix. 56. John xiii. 17, 18. v. 34. and reprehends them, because they *would not come to him, that they might have life,* John v. 40. and that they *would not be gathered by him,* Luke xiii. 34. yea, the evangelist here, ver. 37. imputes it to them as their great sin, that though Christ had *done so many miracles among them, they believed not in him:* yea, God himself still looks upon them as persons who might believe, for *this was his commandment that they should believe in him,* this was the work which he expected from them, ver. 24.

[18] Ver. 38. *That the saying of Esaias the prophet might be fulfilled.*] Because these and the following words seem to contain a very strange and uncomfortable doctrine, *viz.* that the infidelity even of God's own people, is to be resolved not into the perverseness of their wills, or the evil dispositions of their hearts, but into the Divine predictions, or into a judicial blindness and obduration wrought by God upon them, which renders it impossible for them to believe; therefore, for explication of them, let it be noted,

First, That our blessed Lord in the immediate precedent verses, *viz.* 35, 36. doth passionately exhort these very persons to *believe and walk according to the light;* which is a certain evidence, our Lord well knew his Father had not, by any of his actions or predictions, made it impossible for them to believe on him, or walk according to his doctrine; for if God had so *blinded their eyes that they could not see the light,* or so *hardened their hearts that they could not embrace it,* Christ would not seriously have exhorted them to *believe,* or walk according to it, and that so effectually, that they might *become the children of light;* for every exhortation to do a thing we know to be impossible must be vain: and he who, by it, seems to be desirous we should do that, which he knows we cannot, must delude us; and if he knows that God hath by some antecedent action rendered the thing impossible to be done, it must be also an exhortation repugnant to the will of God: now it is blasphemy to say the exhortations of the Son of God were vain, delusory, or contrary to his Father's will. Moreover our Saviour knew the Jews were capable of mercy and salvation by him, for he expressly says, God sent him into the world, *that the world by him might be saved,* John iii. 17. he makes this declaration, *these things say I unto you that ye might be saved,* John v. 34. and this inquiry, *how oft would I have gathered you, and you would not?* Luke xiii. 34. and says, *ye will not come to me, that ye may have life,* John v. 40. God himself would not have his words so understood, as if he were unwilling that the Jews should believe, or had by any of his actions rendered it impossible for them to do so, for *this was his commandment, that they should believe on him whom he had sent,* John vi. 29. and why sent he his Son *to seek, and to save that which was lost,* even *the lost sheep of the house of Israel,* had he not truly been desirous that they should believe? The evangelist also and that good Spirit by which he did indite these words did not thus understand them; for he objects this to the Jews as their great crime, ver. 37. that *though Christ had done so many miracles among them, yet they believed not on him;* whereas it can be no man's sin not to do what he cannot do purely by reason of the act of God. These words must therefore have some other sense, than at first view they seem to bear.

Secondly, Observe, that God's foreknowledge, sayings, and predictions, have no such influence on the will of man, as to lay on him a necessity to do what he foreknows or hath foretold he will do: for were it otherwise, (1.) all human actions must be necessary; for to that God who is omniscient, all things, both past, and present, and to come, are known: if then this knowledge of men's actions, which the Scripture so plainly doth ascribe to God, did make them necessary, all human actions must be necessary, and so the freedom of them must be overthrown. (2.) Then vice

and virtue must be only empty names, we being capable of doing nothing which is blameworthy, or deserveth praise; for who can blame a person for doing only what he could not help; or judge him worthy of applause, who doth that only which he cannot avoid? And, (3.) then must all future recompences be discarded, it being visibly unjust to punish any man for that which it was never in his power to avoid; and as unreasonable to reward him for that action which cannot be praiseworthy. We know that an almighty God is able so powerfully to work upon the hearts of men, as to convert them to himself; and it is natural to conceive, that a good God is ready to do all which he sees proper for that end: since then in some regard it must be true that *God would have all men to be saved*, what answer can be given to that inquiry, *Why are not all men actually saved?* but this—that the Divine wisdom does not see it fit to lay restraints upon their actions, and to necessitate their wills to a compliance with his calls and invitations to turn to him. This answer I believe is true; but then it is an evidence that God hath never by his prescience, or his predictions, laid such restraints upon men's actions.

When then it is said here, *Therefore they could not believe, because Esaias said;* these words must bear this sense, *Therefore they could not believe, because that was fulfilled upon them which Esaias said*, or, *it had happened to them as he had foretold:* so xv. 24, 25. (see the note there,) *They have hated me and my Father,* ἀλλ' ἵνα πληρωθῇ ὁ λόγος, *but that the word might be fulfilled; i. e.* but *this hath happened to*, or *been done by, them*, that what was written in their law might be fulfilled, *viz. they hated me without a cause;* and this is the exposition of the Holy Ghost, who, Matt. xiii. 13, 14. saith from the mouth of Christ, *Therefore speak I to them in parables, because they seeing, see not; and in them is fulfilled the prophecy of Isaiah, Their eyes have they closed*, &c.

[19] Ver. 40. *He hath blinded their eyes.*] Observe, that whereas our translation saith, *He hath blinded their eyes*, the word *he* is not in the original, which saith only thus τετύφλωκεν αὐτῶν τοὺς ὀφθαλμούς, and may be rendered, *malice*, or *wickedness, hath blinded their eyes*, as we read, Wisd. ii. 21. or, (2.) the personal is here put for the impersonal, the active for the passive; *i. e. He hath blinded their eyes, and hardened their hearts*, for, *their eyes are blinded, and their hearts hardened.* To give you a plain instance of like nature, Isa. xliv. 18. in our translation we read thus, *He hath shut their eyes, that they cannot see; and their hearts, that they cannot understand:* and yet both the Greek and Chaldee paraphrast read them thus, ἀπημαυρώθησαν, *their eyes are shut and darkened*, lest they should see: and that this is the true import of the prophet's words, not that God but Satan and their own evil dispositions had done this, is evident from this consideration; that this is spoken to the shame of them who made and worshipped senseless images, (ver. 9. 11.) and to convince them of their want of consideration, (ver. 19.) And that this must be the sense here, we learn, not only from the Septuagint, the Syriac, and the Arabic, which render these words of Isaiah thus, *The heart of this people is waxed gross, and their eyes have they closed, lest they should see with their eyes;* but also from our blessed Saviour, who, Matt. xiii. 15. and from St. Paul, who, Acts xxviii. 26, 27. exactly follow this translation of the words.

[20] Ver. 41. *These things said Esaias, when he saw his glory*, &c.] *i. e.* When he saw the glory of the Lord Christ, not, as some Socinians contend, of *God the Father:* for,

First, These words, *his glory*, and, *he spake of him*, contain two pronouns, which are not in the words of the prophet, but only of the evangelist, and so must be referred to him, of whom the evangelist here speaks; *viz.* to him *who had done so many miracles among them*, and to him, *in whom they believed not*, (ver. 37.) and *in whom they could not believe*, (ver. 39.)

Secondly, If those words, *These things said Esaias, when he saw his glory*, are not to be understood of Christ, what use have they, or to what purpose do they here serve, there being no need to tell us, that Esaias then saw the *glory of God the Father*, or spake of him?

Thirdly, Socinus well observes and proves, that the apostle's words do equally relate to both the passages produced from Esaias; because he saith not *this*, but *these things said Esaias.* Now it is evident, from the apostle Paul, Rom. x. 16. citing these words, and applying them to the gospel-times, that the first testimony relates to them, and from the contents of the whole fifty-third chapter that they relate to Christ's sufferings, and his future glory, as Schlictingius here grants, and consequently the words, *these things spake Esaias*, must induce us to believe, that he spake also in the other passage cited from him of the glory of the same person. Schlictingius therefore answers, that the prophet, by seeing the glory of God, is said also to see the glory of Christ, which was to fill the whole earth; for then was the earth replenished with his glory, when God by him did his admirable works, when he raised him from the dead, and placed him at his own right hand, subjecting all things to his feet; when Esaias in the Spirit saw his glory, John rightly says, *he saw the glory of Christ*, the glory of God and of Christ being so inseparably connected, as the means to the end, that the glory of Christ directly tends to the glory of God the Father. But against this evasion, it is observable,

That the prophet, chap. liii. if he speaks at all of the glory of any person, as indeed he doth, ver. 10—12. speaks of such a one, who *poured out his soul unto death*, and was *numbered with the transgressors, and bare the sin of many;* which words cannot refer at all to God the Father.

Secondly, In the sixth chapter he speaks of one, whom he then saw *sitting upon a throne high and lifted up, and whose train filled the temple*, (ver. 1.) and to whom the seraphims cried, *Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory*, (ver. 3.) He therefore speaketh not of any future glory, but of the glory he then saw, and of which the seraphims then sang. And who can reasonably think the prophet should cry out, ver. 5. *Woe is me, because I have seen the King, the Lord of hosts!* only because he had seen a vision of a mere man, who had as yet no being? However,

Thirdly, Seeing the prophet is so express in it, that it was *Jehovah-Zebaoth*, the Lord of hosts, *the king Jehovah*, whose glory he then saw, and of whose glory the angels then sang; and yet the evangelist declares he spake these things when he saw the glory of Christ—it follows, that Christ must be one with this Jehovah.

[21] Ver. 42. *Of the chief priests many believed on him.*] *i. e.* They were inwardly convinced he was the Christ,

though they durst not openly confess this faith, lest they should be rendered infamous by being turned out of the synagogue, and so their faith was insufficient in one great requisite, *confession of it being made with the mouth unto salvation.* (Rom. x. 9. Matt. x. 32.)

[22] Ver. 44. *Believeth not on me*] Only, but in him also who hath set his seal to the testimony of me: (John iii. 33.) so the word *only* is to be understood, when Christ saith, *He that receiveth me, receiveth not me:* (Mark ix. 37.) and when St. Peter saith to Ananias, *Thou hast not lied to man, but to God:* (Acts v. 4.) St. Paul, *He that despiseth us, despiseth not man, but God:* (1 Thess. iv. 8.) and this addition is here necessary, to avoid a contradiction in these words, *He that believeth in me, believeth not in me.* (2.) Because Christ so expressly doth require his disciples to believe in him, saying, xiv. 1. *Ye believe in God, believe also in me;* it is added, *He believes also in him that sent me,* to express the dignity and excellency of this faith, and the dreadful effects of incredulity, since he that believes not makes God a liar. (1 John v. 10.)

[23] Ver. 45. *He that seeth me, seeth him that sent me.*] See the note on xiv. 9.

[24] Ver. 46. *I am come a light into the world.*] That he who believeth in me, and embraceth my doctrine, may not abide in darkness, *i. e.* in ignorance of the way of life, nor be cast out into outer darkness, as the Jews will be for their incredulity. (Matt. viii. 12.)

[25] Ver. 47, 48. *I judge him not.*] *i. e.* I pass not on him the decretory sentence here on earth, where I am to perform the office of a prophet, not a judge; (viii. 15.) yet let him know he shall hereafter be judged, and have the sentence passed upon him, according to that doctrine which I preach, and be punished by God for contempt of it, because the *words I speak, I speak not of myself; but as he gave me a commandment, so I speak.* Christ neither doth nor could deny that he would judge all men at the last day, because he had declared the Father had committed *all judgment to the Son,* (John v. 27.) and *had given him power to raise them up and judge them at the last day,* (ver. 26, 27.) but only doth deny that he was to assume this office whilst he was on earth.

CHAP. XIII.

1. NOW, before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world to the Father, having loved his own *(apostles)* which were in the world, [1] he loved them unto the end *(or close of his life).*

2. And [2] supper *(time)* being ended (Gr. *come),* (the devil having now put *(it)* into the heart of Judas Iscariot, Simon's son, to betray him,)

3. Jesus knowing *(his great dignity, in)* that the Father had given all things into his hands, and that he was [3] come (Gr. *come forth)* from God, and went to God;

4. He *(to shew an admirable example of humility)* riseth from supper, and laid aside his garments; and took a towel, and girded himself *(after the manner of a servant).*

5. After that he poured water into a basin, and began to [4] wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6. Then cometh he to Simon Peter: and Peter saith to him, Lord, dost thou *(think I can suffer thee to)* wash my feet?

7. Jesus answered and said to him, *(For)* what *(end)* I do *(this)* thou [5] knowest not now; but thou shalt know hereafter, *(when I have performed this ceremony,* ver. 12. 15.)

8. Peter saith to him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not *(if thy heart and thy affections be not purified by me),* thou hast no part with me *(thou wilt not be fitted for my service, or receive any benefit by me).*

9. Simon Peter saith to him, Lord, *(if this washing be so necessary to that end, wash)* not my feet only, but also my hands and my head.

10. Jesus saith to him, He that is washed *(i. e. truly sanctified and cleansed once)* [6] needeth not, save to wash his feet *(his heart and his affections),* but *(if he still keep them pure and rightly inclined)* is clean every whit *(in all his thoughts and actions proceeding from them):* and ye are *(in a good measure clean),* but not all, *(Judas being full of filthiness; this exception he made)*

11. For *(because)* he knew who should betray him: therefore said he, Ye are not all clean.

12. So after he had washed their feet, and taken his garments *(which he had laid aside in order to that work),* and was sat down again, he said to them, Know ye what I have done to you?

13. Ye call me [7] Master and Lord: and ye say well *(i. e. what is right);* for so I am.

14. If I then, *(who am)* your Lord and Master, have washed your feet; [8] ye also ought to wash one another's feet *(i. e. to be as ready to do the meanest office to other Christians).*

15. For I *(by doing this)* have given you an example, that ye should do *(to others)* as I have done to you.

16. Verily, verily, I say to you, The servant is not greater than his lord: neither *(is)* he that is sent greater than he that sent him *(and therefore you, my servants, whom I send to preach the gospel to all nations, ought not to think it beneath you to do to others what I your Lord, from whom ye receive your commission, do to you).*

17. If ye know these things, *(that knowledge, without a suitable practice, will only aggravate your doom, but)* happy are ye if ye do them.

18. *(And when I spake of your being happy)* I speak not of you all; *(for)* I [9] know whom I have chosen *(i. e. what is the inward disposition of them):* but *(one of them is so disposed towards me)* that the Scripture may be fulfilled, *(which saith,* Psal. xli. 9.) He that eateth bread with me *(as my familiar friend)* hath lifted up his heel against me.

19. Now I tell you *(of this)* before it come *(to pass),* that when it is come to pass, [10] ye may believe that I am he *(who searcheth all hearts, and also am the Son of David, to whom these things belong.*

20. *And, believing this, you will see cause sufficient to go on cheerfully in my service; for)* verily, verily, I say to you, He that receiveth whomsoever I send *(shall be esteemed as one that)* receiveth me; and he that receiveth me *(as one that)* receiveth him that sent me.

21. When Jesus had thus said, he was troubled in *(his)* spirit, *(partly at the apprehension of his sufferings, and partly at the vileness and pernicious consequences of the*

fact), and testified, and said, Verily, verily, I say to you, That one of you shall betray me.

22. Then the disciples looked one on another, doubting of whom he spake *(this)*.

23. Now there was leaning on Jesus's bosom one of his disciples whom Jesus loved *(viz. St. John)*.

24. Simon Peter therefore [11] beckoned to him, that he should ask who it should be of whom he spake.

25. He then lying on Jesus's breast, saith to him *(with a low voice)*, Lord, who is it?

26. Jesus answered *(him)*, He it is to whom I shall give a sop, when I have dipped it *(in the dish)*. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27. And after the sop [12] Satan entered *(more fully)* into him. Then said Jesus to him, [13] What thou doest *(thou mayest)* do quickly *(as soon as thou wilt, for I am ready to suffer)*.

28. Now no man at the table *(save St. John)* knew for what intent he spake this to him.

29. For some of them thought, because Judas had the bag, that Jesus had said to him, Buy those things that we have need of against the *(paschal)* feast; or, that he should [14] give something to the poor.

30. He then, having received the sop, went immediately out *(to accomplish his design)*: and it was night *(when he did so)*.

31. Therefore, when he was gone out, Jesus said, [15] Now is the Son of man *(to suffer, and then to be)* glorified, (Luke xxiv. 26. Heb. ii. 9.) and God is *(to be)* glorified in him *(thus suffering for the salvation of mankind)*.

32. [16] If God be glorified in *(and by)* him, God shall also glorify him in himself, *(by committing all things to his hands, and seating him at the right hand of majesty and power,* John xvii. 5.) and shall straightway *(thus)* glorify him.

33. Little children, yet a little [17] while I am with you. *(And then)* ye shall seek me: and as I said *(before)* to the Jews, Whither I go, ye cannot come; so now I say to you, *(ye cannot come now till your work on earth be finished,* ver. 36. *and I have prepared mansions in heaven for you,* John xiv. 2.)

34. A new commandment I give to you *(to be continually observed by all my disciples)*, That ye love one another *(after my example, who lay down my life for you, requiring)* [18] as I have loved you, that ye also *(so)* love one another.

35. By [19] this shall all men know that ye are my disciples, if ye *(thus)* love one another.

36. Simon Peter said to him, Lord, whither goest thou? Jesus answered him, Whither I go, [20] thou canst not follow me now *(as being not yet prepared to suffer for my sake)*; but thou shalt follow me afterward *(and suffer on the cross as I do)*.

37. Peter said to him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say to thee, [12] The cock shall not crow *(i. e. it shall not be the time of cock-crowing)* till thou hast denied me thrice.

ANNOTATIONS ON CHAP. XIII.

[1] Ver. 1. *HE loved them to the end.*] *i. e.* To the close of his life, and shewed this affection to them by washing their feet. This passage therefore can afford no argument, that the regenerate can never fall away, because Christ speaks not of the choosing any to salvation, but only of those, whom he had chosen out of the world to be his apostles, (xv. 19.) nor of his love of them to the end of their lives, but of his own.

[2] Ver. 2. *And supper being ended.*] That this was not the paschal supper, but a supper they were at before the feast of the Passover, ver. 1. see fully proved in the appendix to the fourteenth chapter of St. Mark, answer to objection the second. To the arguments there offered for this purpose add, that at this supper Christ only privately discovers the traitor to St. John, (ver. 25, 26.) whereas at the paschal supper he makes him known openly to them all: (Matt. xxvi. 25. Luke xxii. 21.) here he discovers him to St. John, by giving him a sop, which he had dipped in the dish, (ver. 26.) there he discovers him to the rest by this, that *his hand was with him in the dish.* (Matt. xxvi. 23. Mark xiv. 20.) Against what is here said it may be objected, that Christ here saith, (ver. 38.) *The cock shall not crow before thou hast denied me thrice:* now this seems to have been said at Christ's last Passover. To this I answer, that when Christ said this to Peter elsewhere, he always adds the circumstance of time, either ἐν ταύτῃ τῇ νυκτὶ, *the cock shall not crow this night,* (Matt. xxvi. 34. Mark xiv. 30.) or σήμερον, *this day;* (Luke xxii. 34.) whereas here no circumstance of time is added, which makes it probable the words here were not spoken at the same time.

Secondly, The words here were spoken upon occasion of St. Peter's answer to these words of Christ, *Whither I go, thou canst not follow me now;* (ver. 36.) but the like words in St. Matthew and St. Mark were spoken upon the occasion of our Lord's prediction, that they *should all be scandalized at him that night,* (Matt. xxvi. 31. Mark xiv. 27.) and in St. Luke, upon occasion of Christ's saying to Peter in particular, *Satan hath desired to winnow thee,* (Luke xxii. 31, 32.) which makes it farther probable, that these words here were spoken at a different time.

[3] Ver. 3. *Jesus knowing,* ὅτι ἀπὸ Θεοῦ ἐξῆλθε, καὶ πρὸς Θεὸν ὑπάγει, *that he came out from God, and went to God.*] So xvi. 28. *I came out from the Father, and am come into the world: again, I leave the world, and go to the Father.* Now seeing it is certain, that he left the world, and went to the Father, by ascending from the earth to the highest heavens; must not the opposition require, that he came out from the Father into the world, by coming from heaven to earth? For these two are opposite by commutation of terms: the term *from which* in the one, being the term *to which* in the other; which opposition is wholly lost, by saying, with the Socinians, that Christ is said to come forth from God, or from the Father, only because he came as his legate or ambassador, and was made known to the world by his credentials, the miracles done by him in his Father's name. Moreover, according to this exposition, the opposite term, his *going to God,* and to the Father, must import his ceasing to be his legate, or to make himself known by the miracles done by a power derived from his Father; whereas

he, after his ascension, made himself still thus more known to the world. Add to this, that the prophets of old, and Moses especially, were God's messengers, and made themselves known to the world by miracles done by God, as their credentials, and so were after them the apostles in like manner the legates and ambassadors of God and Christ; but yet it never was nor could be said of them, or any of them, *I went forth from God,* and from the Father, *and came into the world;* which shews, this phrase is proper to our Lord; and so the reason of it must be peculiar to him alone.

Obj. 1. The apostles believed, that Christ came forth from God, (John xvi. 30. xvii. 8.) but yet they believed not that he had a Divine essence.

Ans. What reason have the Socinians to say this so confidently of the apostles, who not only saw him do such mighty miracles, as argued a Divine power in him, and whom he charges so often to believe, that *he was in the Father, and the Father in him,* but also did themselves cast out devils, and heal diseases in his name throughout Judea, when he was absent from them: this being a proof to them, that he, though absent from them in body, was always present with them by his power? What reason have they to conclude this from the places cited, since in the first, they argue thus from his omniscience, an attribute inseparable from the Divine nature, saying, *Now we perceive that thou knowest all things;* and ἐν τούτῳ, *by this we believe thou camest forth from God:* in the second, they hear him saying, *Father, glorify me with the glory I had with thee before the world was,* ver. 5. and, ver. 7. are said to know, that *all things which the Father had given him,* even the power to do and know all things, *were of God;* and thence are said to know, that he truly or indeed *came from God.*

Obj. 2. But how can God be said *to come from God* into the world, when he is always in the heavens; or, to leave the world, and go to the Father?

Ans. 1. To this our Saviour partly himself answers, by saying, that *he was in heaven,* even then when he says, *he came down from heaven.* (See the note on iii. 13.)

2. I have observed, note on iii. 13. that as to his Divine nature, he is said to descend from heaven, not by a local descent, or by quitting heaven, but only by the manifestation of himself upon earth; and in this sense God himself is often said to descend from heaven, when by any Divine work done on earth he demonstrates his presence there: and he is also said to ascend again into heaven afterward. Why therefore may not God the Word be said to descend from heaven, and even dwell with men, as God is said to dwell in the tabernacle and in the temple, when the Logos dwelt in the human nature upon earth, and manifested his glory in it; and also to leave the world, and go to the Father, not only as properly doing this by the exaltation of the human nature, but as doing all his Divine works now from heaven, where he sits in the majesty and glory of the Father?

[4] Ver. 5. *And he began to wash his disciples' feet.*] Great is this instance of humility, if we consider (1.) the dignity of the person expressed in the foregoing words; (2.) the action itself, with the circumstances of it: for (1.) Christ lays aside his garment, and he *girds himself,* as Philo saith servants used to do when they ministered to their masters. (2.) He actually washed his disciples' feet, which also servants did to their masters when they came from a journey, to cleanse them from the dirt, and to refresh them; (1 Tim. v. 10.) according to those words of Abigail to David, *Let me be a servant to wash the feet of my lord;* (1 Sam. xxv. 41.) and which superiors did not do to inferiors. (See Dr. Lightfoot on the place.)

[5] Ver. 7. *What I do, thou knowest not now; but thou shalt know hereafter.*] After the ceremony is finished, I shall tell thee, it was intended as an example of that humility, which I would have you shew, in ministering to the meanest Christians; though you in station and office be superior to them. It farther may be gathered from those words, ver. 8. *If I wash thee not, thou hast no part in me,* or, wilt receive no benefit by me; and from the purity, mentioned ver. 10. that Christ intended also by this rite, that purity of mind and of affection, which he required of all those who belonged to him, and which he would increase in them by his word and Spirit, (Eph. v. 26.) and which in Scripture was usually represented by washing and pouring of water, as in those words, Isa. i. 17. *Wash ye,* καθαροὶ γίνεσθε, *be ye clean;* and in that promise, Ezek. xxxvi. 35. *I will pour clean water upon you,* καὶ καθαρισθήσεται, *and ye shall be cleansed from your iniquities.*

[6] Ver. 10. *Needeth not, save to wash his feet.*] Because they only gather dirt and gravel in a journey. So in the metaphor, in our travel through the world, all the defilement we contract arises from our misplaced or our immoderate affections, love, desire, fear, aversion, hatred. The Jewish priests were to wash their hands as well as feet when they offered sacrifice to God, (Exod. xxx. 19.) because their hands were chiefly employed in that work, and so their hands unwashed were said to be *unconsecrated,* common or unclean. (Maimonides tr. de Ædif. Templi, cap. 1. §. 6. et tr. 3. cap. 5. §. 1.) The apostles are required only to wash their feet, their business being to travel through the world, preaching the gospel. Note also, that Christ washed the feet of Judas; for he was present at this rite, and is not said to be excepted: only Christ here saith, this washing did not make him clean.

[7] Ver. 13. *Ye call me Master and Lord.*] Your Master by teaching, and your Lord by commanding: so Grotius. But ὁ Κύριος, the word *Lord* here seems to import *the Lord from heaven,* (ver. 1.) or him, who is *Lord of all;* in which sense, to us Christians, *there is but one Lord.* (Acts ii. 36. 1 Cor. viii. 6.)

[8] Ver. 14. *Ye ought to wash one another's feet.*] Not in the literal sense, by doing this once a year; but in the spiritual, by being always ready to do any service, by which we may promote the welfare, and advance the purity, of any member of the church: for *the servant is not above his lord.*

[9] Ver. 18. *I know whom I have chosen.*] Christ speaks not here of an election to faith, and by it to salvation; that being constantly in Scripture ascribed to God the Father, not to Christ acting as his prophet, but of being chosen to the office of an apostle; nor does he intend here to say, that he had chosen some of his apostles, and not others: for he owns that he had chosen Judas, by saying, *Have I not chosen twelve, and one of them is a devil?* (vi. 70.) The import of these words seems therefore to be this—I know the temper and disposition of them whom I have chosen, and what I may expect from one of them; for which cause I said, *You are not all clean;* but God in his wisdom hath

permitted this, that as Ahithophel betrayed David, though he was his familiar friend; so Judas, my familiar at my table, might betray the Son of God; and so the words recorded, Psal. xli. 9. might be fulfilled in him also, of whom king David was the type.

Hath lifted up τὴν πτέρναν αὐτοῦ, his heel against me.] Theophylact here notes, that this is a metaphor taken ἀπὸ τῶν παλαιόντων, *from wrestlers;* others from racers, who following others, endeavour to trip up their heels, and throw them down: so Esau said of Jacob, who had his name from the word *Akab*, here used, *Is he not rightly called Jacob, ἐπτέρνικε γάρ με, for he hath tripped up my heels,* or overthrown me, *twice?* Gen. xxvii. 36. and Jer. ix. 4. *Every brother will supplant, πτέρνῃ πτερνιεῖ, he with his heel will trip up his brother's heels.*

[10] Ver. 19. *That when it comes to pass, ye may believe, ὅτι ἐγώ εἰμι, that I am.*] Not only that I am the Christ, as viii. 24. but also, that I am he, who searcheth the hearts, and knows things future and contingent, which is the property of God alone; (1 Kings viii. 30. Isa. xli. 22, 23.) and so believing in me, may believe also in him that sent me, ver. 20. (See Examen Millii.)

[11] Ver. 24. *Simon Peter beckons to him that he should ask.*] That all mentioned from this to the twenty-seventh verse was done secretly; Simon only nodding to John, he speaking to Christ only in his ear, and Christ so answering, that he only understood his words; is plain from this, that *no man at the table knew for what intent Christ said to Judas, What thou doest, do quickly,* save St. John, ver. 27.

[12] Ver. 27. *Satan entered into him.*] *Non secundum substantiam sed secundum operationem,* saith St. Jerome; *i. e.* not as to the substance, but as to the operation, as he is said to do, when the will is fully inclined to obey his motions, and we do not resist them: but of this, see the note on Luke xxii. 3.

[13] *What thou doest, do quickly.*] This is not a command to Judas to go on with his wicked enterprise, but only a declaration made by Christ of his readiness to suffer death, as in the paraphrase. So Ezek. xx. 39. *Go ye, serve ye every one his idols.*

[14] Ver. 29. *That he should give something to the poor.*] This charity seems to be the proper business at a feast, Esther ix. 22.

[15] Ver. 31. *Now is the Son of man glorified,* &c.] The context seemeth to require the sense given in the paraphrase: and then the passive aorist is put for the future, as *οὐ μὴ ἔλθῃ, will he not come?* xi. 56. *ἐβλήθη, he shall be cast out,* xv. 6. (See Glass. de Verbo, can. 47.) Or else the sense may be given thus, Hitherto hath the Son of man been glorified by his doctrine and his miracles, by which he hath fully proved his mission; and God hath been glorified by them both; he having still done and spoken them in his Father's name. (See Examen Millii.)

[16] Ver. 32. *If God be glorified in him, God will glorify him, ἐν ἑαυτῷ, in himself.*] By signs done in the heaven and the earth, which shall force men to say even at his death, *Truly this was the Son of God,* (Matt. xxvii. 45. 51. 54.) by his glorious resurrection and ascension, and session at his own right hand, by giving him *all power in heaven and earth, and a name above every name.* (Phil. ii. 9.) And this he will presently begin to do: so that you seeing such admirable circumstances of my passion, and such a glorious issue of it, may go on cheerfully in preaching my gospel, expecting my power to assist you in the work, and a full reward of all your sufferings for my sake.

[17] Ver. 33. *Yet a little while am I with you.*] *i. e.* By my bodily presence; for he had promised *to abide for ever with them* by his Spirit, (xiv. 16.) and his Divine presence. (Matt. xxviii. 20.)

[18] Ver. 34. *As I have loved you.*] Even to the shedding of my blood for you, and even for mine enemies; not with respect to any merit on their part, or any advantage on mine, but out of pure affection to their souls: this is the love you are to imitate in your affection one to another.

[19] Ver. 35. *By this shall all men know that ye are my disciples.*] The disciples of the Baptist were known by the austerity of their lives; the disciples of the pharisees by their habit and separation from other men; Christ will have his disciples known by their profound affection to each other, which in the primitive ages was so great, that it made the heathens* with admiration to cry out, "Vide ut invicem se diligunt," *See how they love one another;* and even to hate and envy them for their brotherly affection. Hence Julian proposes them to the heathens as a fit pattern for their imitation.

[20] Ver. 36. *Thou canst not follow me now.*] *i. e.* In my sufferings, till by the descent of the Holy Ghost upon thee thou art strengthened.

[21] Ver. 38. *Before the cock crow.*] *viz.* In the morning, styled emphatically, *the cock-crowing.* (See the note on Matt. xxvi. 34.)

CHAP. XIV.

1. LET not your hearts be troubled: [1] ye believe in God, believe also in me, *(who am one with the Father, and to whom all power is committed:* see John x. 30. 38.)

2. In my Father's house are many [2] mansions *(sufficient to receive you, and all that believe in me, to eternal life):* if it were not so, I would have told you, *(that no such mansions were to be expected; but now)* I go [3] to prepare a place for you.

3. And if I go and prepare *(when I shall have gone and prepared)* a place for you, [4] I will come again, and receive you to myself; that where I am, *(there)* ye may be also.

4. And whither I go ye know *(for I have told you I go to my Father),* and the way ye know *(for I am the way,* ver. 6. *and the teacher of it; by observing whose words you will come to me).*

5. Thomas saith to him, Lord, we know not whither thou goest; and how *(then)* can we know the way *(to thee)?*

6. Jesus saith to him, [5] I am the way, and the truth, and the life *(by teaching that way of saving truth which leadeth to life eternal):* no man cometh to the Father, but by *(faith in)* me *(and by observance of my word).*

7. [6] If ye had *(fully)* known me, ye should have known my Father also *(who is in me, and is made visible by his works done by me):* and from henceforth *(from the time I have been with you)* ye *(have)* know *(n)* him *(by his word),* and have seen him *(by his works).*

---

* Tertul. Apol. cap. 39. "Sic mutuo, quod doletis, amore diligimus. Sic nos, quod invidetis, fratres vocamus." Minutius, p. 35, 36.

8. Philip saith to him, Lord, shew us the Father *(as he was seen by Moses and the Israelites, at the giving of the law, in glorious symbols of his presence)*, and it sufficeth us.

9. Jesus saith to him, Have I been so long with you, and yet hast thou not known me, Philip? he that hath seen me hath seen *(in me the works of)* the Father *(by which only he is visible)*; and how sayest thou then, Shew us the Father *(as if thou hadst not seen him, or could see him otherwise)?*

10. Believest thou not that I am in the Father, and the Father in me *(by his Spirit enabling me to speak the words and do the works of God)?* the words that I speak to you I speak not of myself: (see note on viii. 14.) but the Father, that dwelleth in me *(by the Spirit,* John iii. 34.) he doeth the works *(by which my prophetic office is confirmed)*.

11. Believe me that I am *(thus)* in the Father, and the Father in me; or else *(if thou believest not for my own sake)* believe me for the very works' sake *(which are done by the power and spirit of the Father)*.

12. Verily, verily, I say to you, He that believeth on me, the works that I do shall he do also; [7] and greater works than these shall he do; because I go to my Father *(to send the Holy Ghost to enable them to do them)*.

13. And [8] whatsoever ye shall ask in my name *(for the promotion of the gospel)*, that will I *(thus enable you to)* do, that the Father may be glorified in *(by)* the Son *(sending the Holy Ghost upon you from the Father)*.

14. If ye shall ask any thing in my name, I will do it.

15. If ye love me, *(express the sincerity of that love, so as to)* keep my commandments:

16. And *(then)* I will pray the Father, and he shall give you [9] another Comforter *(even the Holy Ghost)*, that he may abide with you *(and those that shall succeed you)* for ever;

17. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him *(they having no experience of his presence with them, or of his sanctifying operations on them, by which alone he can be seen or known; for being a holy Spirit, he cannot abide with unholy souls)*: but ye *(who are sanctified by him)* know him; for he dwelleth with you, and shall be in you.

18. I will not leave you comfortless: I will come to you *(by his Spirit)*.

19. Yet a little while, and the world seeth me no more; but ye *(shall)* see me, *(i. e. shall find experimentally my presence with you; for)* [10] because I live, ye *(in the midst of all the perils and prosecutions of the world)* shall live also. (2 Cor. iv. 10, 11.)

20. [11] At that day *(that I send this Comforter)* ye shall know that I am in my Father *(by receiving this Spirit from him)*, and ye in me, and I in you *(by this Spirit communicated from me your head, to unite you my members to me)*.

21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, [12] and will manifest myself to him *(by the presence and illuminations of this Spirit of truth)*.

22. Judas saith to him, not *(he that was named)* Iscariot, Lord *(seeing thou art to be a glorious King over us and all the nations of the world)*, [13] how is it that thou wilt manifest thyself to us, and not to the world?

23. Jesus answered and said unto him, If a man love me, he will keep my words; and *(then)* my Father will love him, [14] and we will come to him, and make our abode with him *(by the Spirit of the Father and the Son dwelling in him)*.

24. He that loveth me not *(as the world doth not)* keepeth not my sayings *(and so can neither know me nor my Father)*, and *(so cannot be loved by us; for)* the word which you hear is not *(originally)* mine, but the Father's which sent me *(and it is only obedience to it that procures his and my love)*.

25. These things have I spoken unto you, being yet present with you.

26. But the [15] Comforter, which is the Holy Ghost, whom the Father will send in my name *(i. e. as my Spirit, to act in my name and for my honour)*, he shall teach you all things *(which are requisite to be known by you, and taught to others)*, and bring all things to your remembrance, whatsoever I have said to you.

27. [16] Peace I leave with you, my peace I give unto you *(by giving you that Spirit whose fruits are joy and peace)*: not as the world giveth *(peace, when they part from their friends, by wishing to them that peace which they do not heartily desire, or are not able to impart)*, give I *(it)* to you, *(but effectually; and therefore)* let not your heart be troubled *(at my departure)*, neither let it be afraid *(what may befal you when I am gone)*.

28. Ye have heard how I said to you, I go away, and come again to you *(but for a little while)*. If you loved me *(and my advancement as affectionately and wisely as ye ought to do)*, ye would rejoice, because I said, I go to the Father: for [17] my Father is greater than I.

29. And [18] now I have told you before it come to pass, *(that I am going to the Father to send the Comforter to you)*, that, when it is come to pass, ye might *(have greater reason to)* believe *(in me)*.

30. Hereafter I will not talk much with you: for [19] the prince of this world *(Satan)* cometh *(by his agents, the rulers of the Jews, to take away my life)*, and hath nothing in me, *(no power over me to inflict death upon me on the account of sin, as he hath over others,* Heb. ii. 14.*)*

31. But *(I give up myself to the death in compliance with my Father's will,* John x. 18.*)* that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise *(therefore)*, let us go hence.

ANNOTATIONS ON CHAP. XIV.

[1] Ver. 1. ΠΙΣΤΕΥΕΤΕ εἰς τὸν Θεὸν, καὶ εἰς ἐμὲ πιστεύετε, *Ye believe in God, believe also in me.*] There being no example I can find, where the same word in the same sentence is used both in the indicative and the imperative mood; I had rather render these words in the same mood thus, *Believe in God, believe also in me: i. e.* That I may prescribe a remedy to that trouble, which hath seized your hearts from the consideration of my passion, and my departure from you, and of the troubles you must expect in the execution of your office; I advise you to believe in God, the author of that doctrine you are to preach, and therefore the defender of those who propagate it; and in me, in whose name you are to preach it, as having all power in heaven and in earth, and being always present with you,

and therefore being able to assist and preserve you from all dangers, and to reward your faithful labours with that crown of glory I have promised.

[2] Ver. 2. *In my Father's house are many mansions.*] In which, after your labours, you shall find eternal rest. So the Jews say, that in Paradise are seven mansions, which are each twelve thousand miles long, ten thousand broad, and as many high: so Moses Haddarson in Gen. ii. 9.

[3] *I go to prepare a place for you.*] For Christ by his entrance with his sacrifice into heaven, procured for us an entrance into that place, which before was *inaccessible*, or *a new living way of entering through the veil rent for us at his death*, he preparing these mansions for us by his own entrance first into heaven with his sacrifice: see the notes on Heb. ix. 8. 23, 24. x. 20.

[4] Ver. 3. *I come again, and will receive you to myself.*] *i. e.* Into those mansions, that then you may be for ever with me, and be made partakers of that happiness I there enjoy. Whence it seems probable, that all the saints, the blessed apostles not excepted, are only to be crowned at the same time, to wit, at our Lord's second advent: (see the note on Heb. xi. 40.) and observe, that ἐὰν δὲ here is to be rendered, *when I come again*. (See the note on Heb. iii. 7.)

[5] Ver. 6. *I am the way, the truth, and the life.*] The author of the way that leadeth to life; the teacher of that truth which directs to it; the giver of that life, which is to be obtained by walking in it. And this life consists in the vision or enjoyment of the Father, to whom none cometh but by faith in me, ver. 6.

[6] Ver. 7. *If ye had known me, ye would have known the Father also.*] Note, that Christ here speaks not of the knowledge of his Father's essence, (1.) because that is not to be seen, as here the Father is said to be, ver. 9. (2.) Because the reason here assigned of this knowledge, is, that Christ spake not from himself, but from the Father; and so the Father was to be known by what he taught. (3.) He adds, that *the works he did, were done by the power of the Father abiding in him;* and so the power and other attributes of the Father might be seen by them; his goodness and mercy by the kindness and mercy shewed in all his wisdom, righteousness, and holiness, in the purity of his doctrine. *In me*, saith he, speaking my Father's words, ye do already know him, *i. e.* his sacred will: *in me*, doing my Father's works, ye see him, *viz.* his attributes; and of my ability to do them, you cannot well doubt: for *I am in the Father, and the Father in me*, by virtue of his Spirit residing in me; so that I both perfectly know his will, and can do the most mighty works by this power of the Most High. (Luke i. 35.)

[7] Ver. 12. *And shall do greater works than these, because I go to the Father.*] That which interpreters here say of diseases healed by the shadow of Peter, and by napkins sent from St. Paul, and of more miracles performed throughout the world, and devils ejected through three whole centuries every where, is not unfitly mentioned here, as answering to these words; but yet I think, this chiefly is to be referred to the admirable success of the gospel, preached by the apostles after the descent of the Holy Ghost upon them; and the inward gifts of tongues, and the interpretation of them; of prophecy, and discerning of spirits, and the imparting of these gifts to others by baptism, and the imposition of the apostles' hands: for as this was a greater work in our Lord Jesus thus to assist so many with his mighty power, when absent at so great a distance, as is earth from heaven, than to do miracles in their presence; so to communicate these inward gifts to men, and to enable them to transfer them to others upon faith in Christ, is truly wonderful: for, as Arnobius saith, * *Transcribere in alium jus tuum, et quod facere solus possis, fragilissimæ rei donare et participare faciendum, super omnia sitæ est potestatis, continentisque sub se omnium rerum causas, et rationum facultatumque naturas.* But more especially, when he himself succeeded so little in three years' preaching here on earth, and had so few sincere disciples, that he should enable his apostles at one sermon to convert some thousands, and cause his gospel to fly like lightning through the world, and beat down all strong holds of opposition, this is truly admirable. That to these fruits of the mission of the Holy Ghost these words do principally relate, appeareth from the reason of them here assigned, *Because I go to the Father; viz.* to send that Holy Spirit down upon you, by whom these greater works are to be done.

[8] Ver. 13. *And whatsoever you shall ask in my name, I will do.*] Here Christ shews how these great works should be done by them, *viz.* not by their own power, or any Divine virtue residing in them, as our Lord did his; but in the name and by the power of Christ, (Acts iii. 12. 16.) by faith in him, and prayer to God in his name, (Acts iv. 24. 30.) Note also here that Christ saith, Whatever ye shall thus ask I will do; which, as it supposes in him omniscience, enabling him to know the request of all Christians upon earth, and omnipotence, enabling him to assist them every where in the performance of the greatest works, so must it consequently imply unity of essence betwixt the Father and the Son, and so the Father is glorified in the Son. Hence what is here, *I will do*, is, xvi. 23. *the Father will give you.* Note also, that whereas the Jews used to beg a blessing for the Father's sake, or for the sake of Abraham, Isaac, and Jacob, though being only men they never prayed to them, the Christians not only prayed to the Father in the name of the Son, but invoked the Son also, as being one God with the Father; this being a periphrasis of Christians, that they were those who called upon the name of Christ, Acts ix. 14. 21. (See note on Rom. x. 13.) And this seems here to be mentioned to confirm their faith in him, that he who so loved them had power to do all things for them.

[9] Ver. 16. *Another Comforter.*] See note on xvi. 7.

[10] Ver. 19. *Because I live, ye shall live also.*] By virtue of this promise, though the apostles were always delivered up to death for the sake of Jesus, yet was the life of Christ manifested in their mortal flesh, by preserving them, and delivering them from so many deaths; (2 Cor. iv. 10, 11.) and they are said to live by and with him, (2 Cor. xiii. 4.) by virtue of that miraculous power he conferred upon them for the promotion of the gospel. (2 Cor. iv. 7. x. 4. xii. 10.)

[11] Ver. 20. *In that day ye shall know that I am in the Father, and you in me, and I in you.*] It is certain that Christ was in his apostles by his Spirit abiding with them, (ver. 16.) and that they were in him by the same Spirit uniting them to their head Christ; (Eph. ii. 22. iii. 16, 17. iv. 16.)

* Arnob. lib. i. p. 31.

and therefore Christ must be here said *to be in the Father* by the Spirit of the *Father residing in him,* but with this difference—that the Spirit of the Father resided in Christ without measure, (iii. 34.) and so that all that was the Father's was also Christ's, (xvi. 15.) his wisdom and his power; whereas he was in the apostles only by the gifts conferred upon them, according to the measure of the gift of Christ. (2.) He was in Christ, as Justin Martyr notes, not for indigence, but partly because the nature of his prophetic office did so require, and partly to be derived from him as the fountain upon all his members; but he was given to them because they wanted his assistance to fit them to be able ministers of the new testament. (2 Cor. iii. 5, 6.) Theophylact observes, that we must not say, that this is so in the same manner; for Christ is in the Father, ὡς ὁμοούσιος, *as being of one substance with him,* but in the apostles only, ὡς βοηθὸς καὶ συνεργὸς, *as a helper* and *coworker* with them: but perhaps the apostles understood Christ thus; I as a prophet work miracles by the Spirit of my Father dwelling in me, (Matt. xii. 28.) and you shall work yours, (mentioned ver. 12.) by my Spirit abiding with you, (ver. 16.)

[12] Ver. 21. *And will manifest myself to him.*] As in the paraphrase, so also by those miraculous works which shall demonstrate my presence with him. This presence he promiseth to his disciples, Matt. xxviii. 20. Mark xvi. 17, 18. and made good by his powerful Spirit with his church, 1 Cor. v. 4. 2 Cor. xiii. 3—5.

[13] Ver. 22. *How is it that thou wilt manifest thyself to us, and not to the world?*] This question seems to be put to Christ according to that known opinion of the Jews, that the kingdom of Christ was to be an earthly dominion over the whole world, appearing with great outward splendour, or with observation: (Luke xvii. 20.) so that the Jews under their Messiah should lord it over the whole earth, and so he should manifest himself to the whole world. So Josephus* speaks of an ambiguous oracle among them, declaring that about that time, ἀπὸ τῆς χώρας τὶς ἐκείνων ἄρξει τῆς οἰκουμένης, *one of their country should reign over the whole earth,* and that many of their own wise men did so interpret it. So Origen† tells us they expected, μέγαν καὶ δυνάστην, καὶ πάσης τῆς γῆς, καὶ πάντων τῶν ἐθνων Κύριον εἶναι, that their Messiah should be a *great potentate, and the lord of the whole earth, and of all nations.* And Trypho,‡ in his dialogue with Justin Martyr, saith the same.

[14] Ver. 23. *And we will come to him, and take up our abode with him.*] By that Spirit whose temple is the body of the saints, (1 Cor. iii. 16. vi. 13.) and by whose indwelling they are made a habitation of God: (Eph. ii. 22.) here therefore is no express mention made of the Holy Spirit, because by him it is that the Father and the Son dwell in us; and so it is in the beginning of the Epistles, praying for grace and peace from the Father, and our Lord Jesus Christ, because this grace and peace was to be conferred on men by the Spirit.

[15] Ver. 26. *But the Comforter, whom the Father will send in my name.*] Whom I will send you from the Father: (John xv. 26. xvi. 7.) he proceeding from the Father and the Son, him the Father shed forth according to his promise, Acts ii. 17, 18. the Son, ver. 33. Hence is he styled the *Spirit of the Father,* Matt. x. 20. and the *Spirit of the Son,* Gal. iv. 6. the *Spirit of Christ,* 1 Pet. i. 11. Rom. viii. 9. Phil. i. 19.

[16] Ver. 27. *Peace I leave with you, not as the world,*] In empty wishes of what they neither do nor can give; nor that external peace, which is both temporary and uncertain; but inward peace of conscience arising from the pardon of your sins, (Rom. v. 1.) from the sense of the favour of God, and of my presence with you by the Spirit, that peace, which no man can take from you, (xvi. 22.) that peace, which passeth understanding, which will keep your hearts in the faith, (Phil. iv. 7.) and free you from all solicitude and fear of the world.

[17] Ver. 28. *For my Father is greater than I.*] *This* (saith Woltzogenius) *is a demonstration that Christ is not the true God, than whom none is or can be greater.* But the primitive fathers did not allow that there was any strength in this argument; for they granted that there was one God the Father, who was *over all,* and yet that *Christ with the Father was the God of the living, as having in all things the excellency or sovereignty of the Father,* saith Irenæus.* They therefore owned that the Father was greater than the Son, as to his original, the Son being begotten by him, and yet declared that he was God, and equal to God, as to his essence, as Tertullian† and Novatian‡ teach. So then we may grant, as to the Divine nature, that as to the dependance on the Father it is less, *i. e.* as it is received dependantly from the Father, *for greater is he that gives than he that receives;* and yet, as to essence, they are both one God, and so equal, ὡς αἴτιος καὶ ἀρχὴ οὐ κατὰ φύσιν, Athan. Naz. Basil.

Add to this, that the argument produced to prove that Christ speaks not of his human nature, *viz.* because none could doubt but that God is greater than man, proves as effectually, that Christ could not be only man, because then none could doubt but God was greater than he; nor is any such comparison, as to greatness, to be found in Scripture betwixt God and mere man.

[18] Ver. 29. *And now I have told you before it come to pass.*] *viz.* Of my ascent into heaven, and of the mission of the Holy Ghost, that when you have received this Spirit you more firmly may believe, I am the Son of God, invested with all power in heaven and earth.

[19] Ver. 30. *The prince of this world cometh.*] By his ministers, Judas and the rulers of the Jews, and findeth nothing in me; he himself having no power to inflict death on me, in whom is no sin, and they finding nothing in me worthy of death. (Acts xiii. 28.) Though therefore I am to suffer death, I do not suffer for any fault that can deserve it, or on account of any power he or his ministers have over me to inflict it, but I give up myself to the death in compliance with my Father's will, that the world may

* De Bello Jud. lib. vii. cap. 31. p. 961. G.

† Contr. Cels. lib. iv. p. 78. ‡ P. 249. B.

* "Solus verax Magister et Dominus, ut discamus per ipsum super omnia esse Patrem, etenim Pater (inquit) major me est." Iren. lib. ii. cap. 48, 49. lib. iv. cap. 11, 12.

† Pater est alius à Filio dum Filio major, dum alius qui generat, alius qui generatur." Tertul. adv. Prax. cap. 9. "Alius tamen personæ, non substantiæ, nomine; ——ubique teneo unam substantiam in tribus cohærentibus." Cap. 12. "Pater Deus, et Filius Deus, et Spiritus Sanctus Deus." Cap. 13.

‡ "Ambo unus atque idem," cap. 18. "Patre minor est, dum in illo esse se scit habens originem, Deus utique procedens ex Deo secundam personam efficiens, sed non eripiens illud Patre quod unus est Deus." Novat. cap. 21.

know, and knowing imitate, my obedience to him in the severest precepts.

CHAP. XV.

1. [1] I AM the true vine *(which gives juice and nourishment to every branch belonging to me)*, and my Father is *(as)* the husbandman, *(who prunes and cleanses the branches of this vine, to render them more fruitful; and therefore)*

2. [2] Every branch in me that beareth not fruit he taketh away *(i. e. every professor of faith in me that is unfruitful)*; [3] and every branch that beareth fruit, he purgeth it *(from all those suckers that hinder the growth of the fruit, or make it less)*, that it may bring forth more fruit.

3. Now *(thus it is with you, for)* ye are clean through the word which I have spoken to you.

4. [4] Abide in me, and I *(will abide)* in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more (Gr. *so neither*) can you, except you abide in me *(by faith)*.

5. I am the vine, ye are the branches *(which receive nourishment from the vine, and become fruitful by it)*: he that abideth in me *(by faith)*, and I in him *(by the Spirit)*, the same bringeth forth much fruit: for [5] without me *(abiding thus in you)* ye can do nothing.

6. If a man abide not in me, he is [6] cast forth as a branch, and *(that)* is withered; and men gather them *(or, and is gathered)*, and cast *(them)* into the fire, and they are burned (Gr. καὶ καίεται, *and is burned*).

7. If ye abide in me, and my words abide in you *(so that ye yield obedience to them)*, [7] ye shall ask what ye will *(in my name, and for the glory of God)*, and it shall be done to you.

8. Herein is my Father glorified, that ye bear much fruit, (καὶ, *and*) [8] so shall ye *(appear to)* be my disciples.

9. As the Father hath loved me, so have I loved you: continue ye in my love.

10. If ye keep my commandments, ye shall abide in my love; even [9] as I *(his prophet)* have kept my Father's commandments *(doing all he sent me to do)*, and *(so)* abide in his love.

11. These things have I spoken to you *(of my abode in you by the Spirit, and your abiding in my words)*, that *(through the comforts of this Spirit)* [10] my joy might remain in you, and that your joy might be full.

12. This is my commandment, That ye love one another, [11] as I have loved you *(to the end*, John xiii. 1. *and with a most fervent love)*.

13. Greater love hath no man [12] than this, that a man [13] lay down his life for his friends, *(and this love will I shew to you acting as my friends, and expect you should imitate it.*

14. *Now)* ye are my [14] friends *(and shall receive the tokens of my love as such)*, if ye do whatsoever I command you.

15. *(And therefore)* henceforth I call you not [15] servants *(nor treat you as such)*; for the servant *(usually)* knoweth not what his lord doeth: but I have called *(and treated)* you *(as)* friends; [16] for all things that I have heard *(i. e. received)* of my Father *(to impart to you)* I have made known to you.

16. You have not chosen me, but [17] I have chosen you *(first)*, and ordained *(i. e. appointed)* you, that ye should go *(abroad into the world)* and bring forth *(much)* fruit *(by converting many to the faith)*, and that your fruit should remain *(in a succession of Christians to the world's end)*: and *(that being thus employed in my service)*, whatsoever *(in pursuance of that work)* ye shall ask the Father in my name, he may give it you.

17. These things I *(especially)* command you, that ye *(moved by my example, and by these tokens of my love, may be induced to)* love one another.

18. If the [18] world hate you, *(let this give you no discouragement in the performance of your office, since it will be only with you as it hath been with me doing the same work, for)* ye know that it hated me before it hated you.

19. If ye were of the world *(conforming yourselves to it in your life and doctrine)*, the world would love his own *(men like to them)*; but because ye are not of the world, but I have chosen you out of the world *(to lead a life and preach a doctrine opposite to the vices of it)*, therefore the world hateth you.

20. *(But)* remember the word that I said to you, *(viz.)* The servant is not greater than the lord *(and so cannot expect to be treated better)*. If *(then)* they have persecuted me, they will also persecute you *(who are doing the same work)*; if they have *(had)* [19] kept my saying, they will *(would)* keep yours also *(who speak the same things)*.

21. But all these things, *(this hatred*, ver. 19. *and persecution*, ver. 20.) will they do to you for my [20] name's sake, because they *(after all the miracles I have wrought in his name)* know not him that sent me.

22. If I had not come and spoken to them *(the words of my Father)*, they had not had sin, *(in not knowing him that sent me)*: but now *(they have heard and rejected his word)* they have no cloak *(or excuse)* for their sin, *(it being the fruit not of their want of knowledge of my Father's will, but of their hatred to him and his word; for)*

23. He that hateth me *(speaking the words of God, which I have learned from my Father*, John xii. 49, 50.) hateth my Father also.

24. If I had not done among them [21] the works which no man did (Gr. *hath done*), they had not had *(the)* sin *(of infidelity)*: but now *(this sin must be charged upon their hatred, for)* they have both seen *(the works which the Father in me hath done)*, and *(yet have been so far from being convinced and reformed by them, that they have)* hated both me *(who do them)* and my Father *(by whose power and commission I do them)*.

25. But *(this cometh to pass, or, this they are permitted to do)* [22] that the word might be fulfilled that is written in their law, (Psal. xxxv. 19.) [23] They hated me without a cause.

26. But when the Comforter is come, [24] whom I will send to you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall *(by his miraculous gifts)* testify of me *(who send him)*.

27. And [25] ye also shall bear witness *(of me)*, because ye have been with me from the beginning *(and saw my works)*.

ANNOTATIONS ON CHAP. XV.

[1] Ver. 1. *I AM the true vine, and my Father is the husbandman.*] That vine which gives vital juice to render

all my branches fruitful, and whose fruits refresh and fill their hearts with joy, as doth the fruit of the vine the body. (Judg. ix. 13. Psal. civ. 15.) Of the epithet *true*, see vi. 55. *My father is the husbandman*, who takes care of these branches, cutting off the suckers and the withered branches, pruning the vine, and purging the fruitful branches, that they may bring forth more fruit. Grotius thinks the occasion of this parable was taken from the Lord's supper he had then celebrated, or was instantly to celebrate: for as chap. vi. discoursing of his passion, he calls himself *the true bread*, so here he calls himself *the true vine*, nourishing to life eternal, with relation to that element, which was *the fruit of the vine:* (Luke xxii. 18.) and thus it seemed necessary to speak of the fruit of his death; because his disciples were offended at it, and their faith wavered on that account. Others think, that having spoken of Judas, as a branch not purged but withered, and fit only for the fire, (xiii. 10, 11.) he admonisheth them to be careful that they become not such branches; and as he had said there, ver. 10. so he repeats that saying here, ver. 3. *ye are clean*, &c.

[2] Ver. 2. *Every branch in me that beareth not fruit.*] These unfruitful branches are said to be in Christ, or in his church, as being by profession Christians, and by baptism admitted into the church, and owning her faith, but they are still dead branches, because unfruitful in good works; for *faith without works is dead.* (James ii. 26.)

[3] *And every branch that bringeth forth fruit he purgeth.*] In its season, or the fit time of pruning. The apostles then laboured under many infirmities and prejudices of their minds, they were weak in the faith, and understood but little of Christ's salutary passion, and the oblation of himself as a *piacular victim* for their sins, (Luke xviii. 34.) as judging this not well consistent with that earthly kingdom, which was fixed in their hearts; they knew nothing of the calling of the gentiles, or of God's intended kindness to them, and therefore would not preach to them without a special admonition from heaven so to do; (Acts xi. 19.) they were contending for primacy, and that out of prospect of carnal advantages: (2 Cor. v. 16.) from these and such-like infirmities, the good husbandman purged them when he shed the Holy Ghost upon them, and sent them to preach the gospel to all nations. When therefore he saith, You are now καθαροὶ *clean*, (ver. 3.) we must not understand this absolutely, but comparatively, in respect of those who did not believe or obey his word; and in good part, they being to be farther purged by the operation of the Holy Spirit.

[4] Ver. 4. *Remain in me* (by faith, love, ver. 9. and obedience, ver. 10.) κἀγὼ ἐν ὑμῖν, *and I will remain in you.*] By my Spirit. Here is an ellipsis of the word μενῶ, as Matt. xx. 13. *To sit on my right hand—is not mine to give; but* (it shall be given) *to them for whom it is prepared of my Father;* 2 Thess. ii. 7. *He that letteth* (will let) *till he be taken away.* (See 1 Cor. iv. 15. Gal. ii. 7.)

[5] Ver. 5. *He that abideth in me, and I in him, bringeth forth much fruit: for,* χωρὶς ἐμοῦ, *without me ye can do nothing.*] That is, χωρὶς ἐμοῦ ὄντες, *being separated from me;* ver. 4. *not abiding in me*, ver. 6. *being cast out from me.* As this respects all Christians, the sense runs thus, *If ye abide in me by that faith which purifies the heart,* (Acts xv. 9.) *and worketh by love,* (Gal. v. 6.) *and I in you by that Spirit,* (1 John iii. 24. iv. 13.) *without whom none can be a member of Christ,* (Rom. viii. 9.) you shall abound in the fruits of the Spirit, but without my Spirit abounding in you, and uniting you to me your head, you can do nothing acceptable to me, or worthy of my gospel: as it respects the apostles it may farther note, that without the gifts and powerful assistance of the Holy Spirit, they could do nothing to convert the world to the faith, as being not sufficient of themselves for that work: but having their sufficiency from that God, who giveth them the Holy Spirit. (2 Cor. iii. 5, 6.) Hence they are bid to stay at Jerusalem till this Spirit fell upon them. (Acts i. 8.)

[6] Ver. 6. *He is cast out,* ὡς τὸ κλῆμα, καὶ ἐξηράνθη.] Ὡς τὸ κλῆμα, supple, μὴ φερόμενον καρπὸν, *as a branch bringeth forth no fruit;* or καὶ here signifies *because*, or *that*, and so the sense runs thus, *As a branch is cast out that is withered*, or *because it is withered;* for branches are first withered, and then cast out: so Josh. i. 5. καὶ ὥσπερ *for as I have been with Moses, so will I be with thee:* xxii. 25. καὶ ἀπαλλωτριώσουσι, *for they will turn away thy children:* 1 Sam. ii. 15. *give us roast,* καὶ οὐ μὴ λάβω, *for I will not receive sodden flesh of thee:* Micah vii. 8. *rejoice not at my fall,* καὶ ἀναστήσομαι, *for I shall rise again:* see Luke i. 24. John vi. 54. It also signifies *that*, or *which:* so Isa. v. 4. *what shall I do to my vine,* καὶ οὐκ ἐποίησα, *which I have not done?* so Matt. ix. 11. καὶ ἰδόντες, *which the pharisees seeing;* Acts i. 19. καὶ γνώστον, *which thing was known.* (See Noldius de Partic. Heb. p. 297, 298.)

[7] Ver. 7. *Ask what ye will, and it shall be given you.*] Whatever ye ask according to the will of God, (1 John v. 14.) for the promotion of his glory, (xiv. 13.) and the furtherance of your ministry, (Matt. xxi. 21, 22.) asking in faith, (Mark xi. 24.) and in my name, (John xvi. 23.) ye shall receive. (See the note on Matt. xxi. 21.)

[8] Ver. 8. *And ye shall be my disciples.*] By your likeness to me your Master, who am intent on this, that I may glorify my Father upon earth, (xvii. 4.) and give up myself to the death, that I may be more fruitful in drawing all men to the knowledge of him, (xii. 24.) it will appear that you, thus bringing forth much fruit to the glory of God, are my genuine *disciples:* ἐν τούτῳ, is here to be repeated from the beginning of the verse.

[9] Ver. 10. *As I keep my Father's commandments, and abide in his love.*] Here it is inquired, how Christ being truly God could say he keeps his Father's commandments? I answer, as on earth he sustained the person of a prophet sent from him, it being necessary to that office that he should be sent by him, and do his commandments, according to those words of God, Deut. xviii. 18. *I will raise them up a Prophet from among their brethren like unto thee, and will put my words into his mouth; and he shall speak to them all that I shall command him.* (See ver. 19, 20.) Hence Christ so often saith, *I speak not of myself, but as my Father gave me commandment, so I speak;* (xii. 49, 50.) declaring by these words he was no impostor, but that very Prophet of whom Moses spake. (See the note on vii. 16. and viii. 28.) Hence Chrysostom, Euthymius, and Theophylact, note, that Christ spake this according to his human nature. But still Woltzogenius inquires, why, according to his human nature, he is said to obey the commandment of the Father, rather than of his own Divine nature? I answer, because the Father is the fountain of the

Deity, and because it belonged to Christ executing his prophetic office, to refer all to the glory of his Father, whom the Jews only owned.

[10] Ver. 11. *That my joy might be in you.*] *i. e.* I speak of your remaining in me by the Spirit, that your joy, arising from his consolations, may be full; and this joy I call mine, because this Spirit dwelleth in me, and is derived from me. Pious and true is the note of Woltzogenius here, *that the observation of God's commandments gives here the fullest and most perfect joy.* For what richer treasure is there in this world, than that of a good conscience? and what greater joy than that which flows from the good Spirit *testifying to our spirits that we are the sons of God, and shall be made heirs of eternal life?* (Rom. viii. 17. Gal. iv. 6.)

[11] Ver. 12. *As I have loved you.*] Not only as in the paraphrase, but so as to lay down my life for you, (ver. 13.)

[12] Ver. 13. Μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα. *Greater love than this hath no man, than that one should lay down his life for his friend.*] Here it is observable, that ἵνα after μείζονα signifies ἢ ἵνα *quàm ut;* so in the Third Epistle of St. John, ver. 4. μειζοτέραν τούτων οὐκ ἔχω χαρὰν, ἵνα. *I have no greater joy, than that I may hear my children walking in the truth.*

[13] *To lay down his life for his friends.*] It is certain Christ did this for his enemies; (Rom. v. 6—8.) Christ notwithstanding speaks of his friends, as speaking only to his apostles, whom he here owneth as his friends. Note also, that Christ here saith he doth ψυχὴν τιθέναι, *lay down his life* for his friends, rather to express the greatness of his love than the merit of his passion; and when he doth so, he uses constantly this phrase, *viz.* John x. 15. 17. 1 John iii. 16. but when the merit of his passion is expressed, the phrase used is ἀποθανεῖν ὑπὲρ ἡμῶν, or περὶ ἁμαρτιῶν, *to die for us,* or *for our sins,* Rom. v. 6. 8. 2 Cor. v. 15. Heb. ii. 9. 1 Pet. iii. 18. as the circumstances of those places shew.

[14] Ver. 14. *You are my friends if you do whatsoever I command you.*] For both Cicero and Sallust* make this conformity of will to him we love the test of sincere friendship.

[15] Ver. 15. *Not servants; for the servant knoweth not what his lord doeth.*] *i. e.* I deal not with you as servants, to whom I make known my councils, οὐδὲ γὰρ δεσπότων φύσιν ἡ πρᾶξιν δούλους δεῖ εἰδέναι, *for servants are not* (saith Xenophon) *to know the customs or actions of their lord,* but only bosom friends. (Epist. ad Æschinem.)

[16] *For all things which I have heard from my Father I have made known unto you.*] Not absolutely, for they were not yet able to hear of the cessation of the law, of circumcision, and the sabbath, the casting off of the Jews, and the calling of the gentiles to be his church, without offence; (xvi. 12.) but all things fit to be told them then, concerning his salutary passion, his glorious resurrection and ascension, the mission of the Holy Ghost, the future judgment, and the promise of eternal life.

[17] Ver. 16. *I have chosen you,*] From the rest of the Jews to bear witness of me, (ver. 27.) and to be my apostles. That Christ speaks here of this election, appears (1.) from the preceding words, *Ye have not chosen me,* as disciples among the Jews chose to themselves a master, for ye came not to me till I called you. (2.) From the persons called: for, saith Christ, *Have I not chosen you twelve, and one of you is a devil?* (vi. 70.) And, (3.) from the end of their vocation here, viz. *that they might go into the world and bring forth fruit,* or that they should go forth and preach that gospel to the world, which should abide for ever, (2 John 2.) and erect that church against which *the gates of hell should not prevail.* It follows, *that you should go and bring forth fruit,* &c. ἵνα ὅ, τι ἂν αἰτήσητε, *that whatsoever ye shall ask the Father in my name, he may give it you.* I have observed, note on ver. 25. that there is often somewhat deficient after ἵνα: so 1 Cor. i. 31. ἵνα (sub. γένηται) *that* (it may be) *as it is written;* and so it seems to be here, the full sense being either that, being thus employed, or being thus fruitful, ye may ask what ye will.

[18] Ver. 18. *If the world hate you—hated me first.*] Here Christ begins to fortify his apostles against the hatred of the world, and to encourage them to continue firm and constant in the performance of their office against all its opposition: (1.) from his own example, who patiently had endured it before their eyes, and was now to suffer death by reason of it; so that they, who preached the same doctrine, which rendered him so hateful to the world, might reasonably expect the like treatment from it; nor had they reason to expect it should be otherwise, or grudge it was not better with the disciple than with his master: for he being not of the world, and they being chosen by him out of the world, the ground of the world's hatred against them must be the same.

[19] Ver. 20. Εἰ τὸν λόγον μου ἐτήρησαν, *If they had kept my word.*] Some conceive that τηρεῖν here imports *to observe* with an insidious intent to carp at it, and accuse the author of it, as it is said of the church to Satan, he τηρήσει, *shall break,* or *observe, thy head* to wound it, καὶ σὺ τηρήσεις, *and thou shalt bruise,* or *observe, his heel* to ensnare it; Gen. iii. 15. but the right reading there seems to be τειρήσεις, *conteres,* nor are there any instances in the New Testament where the simple verb τηρέω bears that sense: for Matt. xxvii. 36. 54. the word signifies only *to observe,* not to watch an opportunity against, that being παρατηρεῖν, (Mark iii. 2. Luke vi. 7. xiv. 1. xx. 20.) and the phrase τηρεῖν λόγους μου, which is proper to St. John, is always taken in a good sense for an obedient observance of the words of Christ, *viz.* John viii. 51, 52. 55. xiv. 23, 24. xvii. 6. 1 John ii. 5. Rev. iii. 8. 10. xxii. 7. 9.

[20] Ver. 21. *But these things will they do for my name's sake, because they know not him that sent me.*] It is farther ground of comfort to you that you should be thus hated, not from your own fault, but for my sake, and so shall be entitled by that hatred to a great reward in heaven, (Matt. v. 12.) and that out of ignorance of, or hatred to, him that sent me, and being hated for our sakes, you need not question our protection and assistance.

[21] Ver. 24. *Works which no man ever did:* Ver. 22. *If I had not spoken to them,—no sin.*] *i. e.* Nor yet can they be said to hate me out of ignorance of my commission; for I have spoken to them a doctrine plainly Divine, and worthy of God, against which they have no exceptions, which arise not from their own lusts and prejudices, and have

* "Idem velle et idem nolle ea demum vera est amicitia." Sallust. "Est enim lex illa justæ veræque amicitiæ, ut idem amici semper velint." Cic. Orat. pro Cn. Plan.

confirmed it not only with the testimonies of Moses and the prophets, (v. 46.) but also with such works as neither Moses nor the prophets ever did; had not this been done by me, they could not reasonably have been charged with the great sin of infidelity: but now, shutting their eyes against the light thus shining on them, and hardening their hearts against that strong conviction of my mission, which my mighty works afford, it is evident that they reject me not out of ignorance and weakness, but out of wilful hatred to me, and him that sent me, and so their infidelity is inexcusable.

[22] Ver. 25. Ἀλλ' ἵνα, *But that.*] i. e. *This hath happened,* or *is permitted.* Examples of such an ellipsis we find frequently in this Gospel: so ix. 3. ἀλλ' ἵνα, *but this hath happened* that the works of God might be made manifest; xiii. 18. ἀλλ' ἵνα, *but this hath happened to Judas,* that the Scripture might be fulfilled; xiv. 31. ἀλλ' ἵνα γνῷ, *but this I do that the world may know.* (See note on xii. 40. and above at ver. 16.)

[23] *For they have hated me without a cause.*] This, which David, who was a type of Christ, spake of himself, may reasonably be thought, in the mystical sense, to relate to *the Son of David,* especially if we consider that the sixty-ninth Psalm, where these words are, (ver. 5.) is truly referred to Christ. (See the Synopsis in the argument of that Psalm.)

[24] Ver. 26. *Whom I will send to you from the Father.*] It is certain, saith Betuleius, from the words, *I will send,* that this cannot be understood of the eternal spiration of the essence, but of the temporary mission of the Holy Ghost, which Christ would ask of the Father, (xiv. 16.) and send *from him in his name,* (ver. 26.) after his departure, (xvi. 7.) after his glorification, (vii. 39.) and who was to be sent according to the promise of the Father. (Luke xxiv. 49.)

[25] Ver. 27. *And you shall testify of me,* &c.] You have been still my companions from the beginning of my prophetic office, and so are fit witnesses of my works: for good men use, and ought, to be believed, when they testify of what their eyes have seen, and their ears have heard, as the apostles did. (Acts iv. 20. 1 John i. 1, 2.)

CHAP. XVI.

1. [1] THESE things have I spoken unto you, that you should not be offended, *(i. e. deterred from my service, by the sufferings you will be exposed to from the world; for)*

2. [2] They shall put you out of the synagogues *(as persons excommunicated):* [3] yea, the time cometh, that whosoever killeth you, will think that he doeth God service *(by so doing).*

3. And these things will they do to you, because they have not known the *(will of the)* Father, nor me *(who am sent by him to reveal it to the world).*

4. But these things have I told you *(beforehand),* that [4] when the time shall come *(when you are thus to suffer them),* you may remember that I told you of them *(and so may be confirmed in the truth, by seeing my perfect knowledge of things future, and may remember you suffer only what I had forewarned you of).* And these things I said not to you at the beginning *(of my preaching),* because I was *(then)* with you *(to protect you from, and comfort you in, all dangers).*

5. But now I go my way to him that sent me; and [5] none of you *(now)* asketh me *(as you did before),* Whither goest thou?

6. But because I have said these things to you *(concerning my departure),* sorrow hath filled your hearts.

7. Nevertheless I tell you the truth; *(viz. That)* [6] it is expedient for you that I go away *(from you):* for if I go not away, the Comforter will not come to you; *(he coming to supply my absence, and as the consequent of my ascension into heaven,* John vii. 39.) but if *(when)* I depart, I will send him to you.

8. And when he is come, [7] he will reprove the world *(and will convince men)* of *(their)* sin *(in rejecting me),* and of *(my)* righteousness, and of *(a future)* judgment:

9. Of sin, because they believe not in me *(of whose mission and resurrection he will convince them by his wondrous gifts conferred on them that believe in me).*

10. [8] Of *(my)* righteousness, because I go to my Father *(to whom I could not ascend were I not a righteous person),* and ye see me no more *(on earth).*

11. [9] Of judgment, because the prince of this world is judged *(i. e. the devil is condemned, and cast out of his dominions by my servants; and consequently the time will come when all the subjects of his dominions shall be judged also).*

12. I have yet [10] many things to say to you *(concerning the abrogation of the sabbath, and your ritual law; of justification by faith without the works of the law,* &c.) but ye cannot bear *(i. e. receive)* them now *(without offence).*

13. Howbeit when he, *(who is)* [11] the Spirit of truth, is come, he will guide you *(executing your office)* into all truth: for he shall not speak of himself *(deceitful and uncertain things invented by himself, as do the evil spirits in the heathen oracles);* but whatsoever he *(who searcheth the deep counsels of God)* shall hear *(i. e. shall know to be the will of the Father),* that shall he speak: and he [12] will shew you things to come.

14. He [13] shall *(also)* glorify me *(by what he teacheth):* for he shall receive of mine, and shall shew it to you *(i. e. he shall be sent to impart to you the things which relate to my kingdom, my laws, and service; and what he teacheth you, is to be delivered in my name).*

15. All things that the Father hath are mine; *(the power to govern, and to give rules and laws to all men, and to judge and recompense them according to those laws, which under the Mosaical dispensation was done by me, and in my name,* Phil. ii. 9—11.) therefore said I, that he shall take of mine, and shall shew it to you.

16. *(It is but)* a little while, and ye shall not see me *(because I shall be taken from you by death):* and again, *(after my resurrection, it is but)* a little while, and *(that)* ye shall see me; *(and this I say,)* because *(then)* I go to my Father.

17. Then said some of his disciples among themselves, What is *(the import of)* this that he saith to us, A little while, and ye shall not see me: and again a little while, and ye shall see me: and, Because I go to the Father?

18. They said therefore, What is this that he saith, A little while? we cannot tell *(the meaning of)* what he saith.

19. Now Jesus knew that they were desirous to ask him *(the meaning of his words),* and *(therefore)* said to them, Do ye inquire among yourselves of that *(which)* I said, A

little while, and ye shall not see me: and again a little while, and ye shall see me?

20. Verily, verily, I say to you, That *(for a season)* ye shall weep and lament, but the *(men of the)* world *(the rulers of the Jews)* shall rejoice *(at my sufferings)*: and ye shall be sorrowful, but your sorrow shall be turned into joy, *(at my resurrection, ascension, and mission of the Holy Ghost,* Luke xxiv. 41. 52. Acts ii. 46.)

21. *(For as)* a woman when she is in travail hath sorrow, because her hour is come; but *(so)* as soon as she is delivered of the child, she remembers no more the anguish *(she lay in)*, for joy that a man *(child)* is born into the world: *(so shall be your case.)*

22. And ye now therefore *(καὶ ὑμεῖς οὖν, for you therefore)* have *(now)* sorrow *(because of my death)*: but I will see you again *(after my resurrection)*, and your hearts shall rejoice, and *(though I personally be taken from you)* your joy *(through the Holy Spirit, shall be such as)* no man taketh *(or can take)* from you.

23. And in[14] that day *(that you receive this Comforter)* ye shall *(have need)* to ask me nothing *(for resolution of your doubts, as now you do)*. Verily, verily, I say to you, Whatsoever *(assistance)* ye shall ask the Father in my name, he will give it you.

24. [15] Hitherto have ye asked nothing in my name *(as Mediator betwixt God and man)*: ask *(what is requisite for the discharge of your office)*, and ye shall receive *(it)*, that your joy *(in having all your petitions granted)* may be full.

25. These things have I spoken to you in proverbs *(obscurely of the Father)*: but the time cometh, when I shall no more speak to you in proverbs, but I shall shew you plainly *(the will)* of the Father.

26. In that day ye shall ask in my name: [16] and I say not to you *(I need not say)*, that I will pray *(or intercede with)* the Father for you:

27. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28. *(And as)* [17] I came forth from the Father, and am come into the world: *(so)* again, I *(shall shortly)* leave the world, and go to the Father.

29. His disciples said to him, Lo, now speakest thou plainly, and speakest no proverb.

30. Now we are sure that thou knowest all things *(in that thou knowest our secret whisperings among ourselves)*, and *(so)* needest not that any man should ask thee *(that thou mayest know what they desire, thou knowing this unasked)*: by this [18] we *(more firmly)* believe thou camest forth from God.

31. Jesus answered them, Do ye now believe?

32. Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own *(home)*, and shall leave me alone: and yet I am not alone, because the Father is with me.

33. These things I have spoken to you, that in me *(being with you by my Spirit)* you may have peace. In the world ye shall have tribulation: but [19] be of good cheer; I have overcome the world *(and, as I am able, so by my sufferings am I the more inclined to assist and strengthen you against the temptations of it)*.

ANNOTATIONS ON CHAP. XVI.

[1] Ver. 1. *THESE things have I spoken to you, that ye be not offended.*] *i. e.* These things, concerning the hatred of the world, and the reasons of it; and of those considerations, which may induce you to bear it patiently, lest they coming unexpectedly upon you unarmed against them, you should fall from the faith, or desist from your office in the propagation of it: that this is the true notion of being scandalized, see the note on Matt. xviii. 6.

[2] Ver. 2. *They shall put you out of the synagogues.*] In their synagogues they had not only assemblies for reading the Scriptures every sabbath-day, (Acts xiii. 27. xv. 21.) for public prayers and exhortations to the people then and upon other days, (Acts xiii. 15.) but offences committed against the law were there corrected, and sometimes punished with scourging. (Matt. x. 17. xxiii. 34.) And they who would not be reformed by stripes, nor by the lesser excommunication, which removed them, saith Buxtorf,* four feet from others, were pronounced ἀποσυνάγωγοι, (John ix. 22. 24. xii. 42.) and by a public recitation of their names were cast out of the communication of the church; which, Luke vi. 22. is *separating them, and casting out their names as evil;* this, Christ here saith, would be their portion.

[3] Ἀλλ' ἔρχεται ὥρα ἵνα, *Yea, the hour cometh, when whosoever killeth you shall think he doeth* λατρείαν προσφέρειν τῷ Θεῷ, *God service.*] The particle ἀλλὰ here signifies *yea*, and denotes the increase of a thing; as Luke xii. 7. ἀλλὰ καὶ, *yea, even your hairs are all numbered;* see 1 Cor. iii. 2. xii. 22. ἵνα is here put for ὅτε, *when*, as ver. 32. *the time cometh* ἵνα σκορπισθῆτε, *when you shall be scattered;* see the note on the Third Epistle of John, ver. 4. The phrase λατρείαν προσφέρειν, *to offer sacrifice*, is taken from Exod. xxxii. 29. *Consecrate your hands to the Lord, every one upon his brother;* that is, saith the paraphrase of Onkelos, "obtulistis oblationem," *ye have offered an oblation.* Hence the zealots among the Jews, who killed those they esteemed transgressors with their own hands, not expecting the judgment of the Sanhedrin, were by them deemed religious men, filled with zeal in the cause of God, they having their name, saith Josephus,† ἀπὸ τῶν ἐπ' ἀγαθῷ ζηλουμένων, *from those that were zealous for what was good:* and therefore, after infinite slaughters of their brethren, they pronounced themselves ἀναμαρτητοὶ,‡ *men without offences:* and suitably to this prediction, Justin Martyr§ informs us, that the Jews did καταρᾶσθαι ἐν ταῖς συναγωγαῖς αὐτῶν τοὺς πιστεύοντας ἐπὶ τὸν Χριστὸν, *disgrace and execrate the Christians in their synagogues*, and were αὐτοχείρες αὐτῶν, *killing them with their own hands wherever they could.* This they will do, saith Christ, because they know not the Father; *i. e.* how alien those cruelties are from his benign nature: so Grotius. (See the note on xv. 21.)

[4] Ver. 4. *That when the time cometh you may remember,* &c.] And so be assured of my Divine prescience and veracity; and therefore may not doubt of that assistance and consolation I have promised you under these troubles. But here it may be asked, why Christ here saith, *These things I said not to you at the beginning, because I was with you,* when in the first mission of the apostles to preach in the cities of Judea, he useth almost the same words? Matt. x. 17, 18. and the like words, Matt. xxiv. 9. Luke vi.

---

* In voce *niddui.* † De Bello Jud. lib. vii. cap. 30. p. 986.
‡ Ibid. cap. 34. p. 990. B.
§ Dial. cum Tryph. p. 234. C. 323. C. 363. C. Apol. ii. p. 72.

22. Woltzogenius answers, that Christ in these places had in the general informed them of the great persecutions they were to suffer, but had not so clearly told them they were to suffer them on the account of religion; but this seems a mistake, for he had told them, that they were to suffer these things in the Jewish synagogues *for his name's sake*, and *for righteousness' sake*, Matt. v. 12, 13. x. 18. xxiv. 9. I answer therefore, that what was spoken, Matt. xxiv. 9. was said about this time; and so Christ might well say, *He said it not to them from the beginning;* and that what Christ saith, Matt. x. and Luke vi. does plainly respect the times, which were to come upon them, after our Lord's departure from them: for the words of Christ in St. Matthew, from ver. 16. to 36. respect those times when they were to give testimony to him *before the gentiles*, (ver. 18.) and were to be *filled by the Holy Spirit*, (ver. 20.) and so do the words of St. Luke also, as appears from the particle ὅταν, *when these things shall happen;* what therefore Christ there foretells as future, he speaks of here as instant, and now ready to befal them.

[5] Ver. 5. *And none of you asketh me, Whither goest thou?*] This Peter asked, xiii. 36. but received no direct answer; they did not therefore so ask as to know, (xiv. 5.) much less to consider duly whither he was going, *viz.* to his and their Father's house, (John xx. 17.) or why he went, viz. *to prepare a mansion for you*, (xiv. 2.) or none of them asked now his departure was at hand, and so gave greater reason for this inquiry, whither he was going?

[6] Ver. 7. *It is expedient for you that I go away.*] Since by the advent of the Holy Spirit you will find greater comfort than from my presence; now this Spirit was not to come till Christ *was glorified*, and had ascended into heaven. (John vii. 39.) The word παρακλήτης, here mentioned, signifies an advocate and a comforter; he did the part of an advocate in respect of Christ and his gospel, by convincing the world of sin in not believing on him, and of the righteousness of Christ, (ver. 9—11.) and by confirming the apostles' testimony of him by signs and miracles, and various gifts imparted to them, (Heb. ii. 4. 1 John v. 6—8.) and by pleading their cause *before kings and rulers*, (Matt. x. 18, 19.) and against all their adversaries. (Luke xxi. 15. Acts vi. 10.) In respect of the apostles and the faithful, he also did the part of a Comforter, as being sent for their consolation and support in all their troubles, filling their hearts with joy and gladness, and giving them an inward testimony of God's love to them, and an assurance of their future happiness. (Rom. viii. 15, 16.)

[7] Ver. 8, 9. *He will convince the world of sin, because they believe not in me.*] The Holy Spirit had departed from the Jews about four hundred years since; and his return, according to Christ's promise, must be sufficient to evince, that Jesus, who had thus shed the Spirit upon his disciples, was the true Messiah, and so to convince them of sin, who believed not in him, as we see it did, Acts ii. 37. 41.

[8] Ver. 10. *Of righteousness, because I go to the Father.*] For that was a sufficient evidence, that the Father owned him as a righteous person, and his true prophet, though by the Jews he was condemned as an impostor. Now this the Holy Spirit proved, because his mission from heaven, and the miraculous powers done by him in the name of Jesus, evinced, that he who sent this Spirit from heaven was translated thither. Hence Peter from this effusion of the Holy Spirit argues, that *this Jesus was by God made Lord and Christ*, (Acts ii. 36.) and that the Jews had crucified that Holy and Just One whom the Father had glorified. (Acts iii. 13, 14.)

[9] Ver. 11. *Of judgment, because the prince of this world is judged.*] *i. e.* Because Satan, the prince of this world, is now to be condemned, and cast out of his dominions: whence it may appear, that all who belong to his kingdom, and choose rather to serve him than Christ, their lawful prince and judge, shall be condemned with him. (See the preface to the Epistles, §. 10.)

[10] Ver. 12. *I have yet many things to say to you, but ye cannot bear them yet.*] *viz.* Concerning the abolishment of the sabbath, and the ceremonial law, justification by faith without the works of the law, the rejection of the Jews, and the calling of the gentiles, which, through the prejudices you now lie under, ye cannot yet bear. (See Orig. contra Celsum, lib. ii. p. 57, 58.)

[11] Ver. 13. *The Spirit of truth shall lead you into all truth.*] Necessary to your apostolical office, and to direct the Christian church to the end of the world in all saving truth: for, as Irenæus notes,* *The doctrine which they taught, they after delivered in the Scriptures, to be the pillar and foundation of our faith.* And as St. Austin adds,† *Christ having committed to them the writing of those things, which he would have us read, they chose out those things to write which they judged sufficient to be written for the salvation of the faithful.* It is therefore certain, that the apostles, in compiling the canon of Scripture, were so assisted by the Holy Spirit, as to write all truths necessary for the salvation of believers, and, consequently, that all things necessary to be believed or done by Christians, are fully and perspicuously contained in the Holy Scriptures.

[12] *And he shall teach you things to come.*] From this, and from the parallel place, xiv. 26. *He shall bring all things to your remembrance which I have said to you*, two things are evident: (1.) That this promise of the Holy Spirit can belong only to the apostles, seeing to their remembrance only could Christ bring those things which he had said to them. (2.) That this promise can agree to no councils assembled after their decease, seeing they never challenged to themselves the gift of prophecy, nor had future contingencies revealed to them.

[13] Ver. 14, 15. *He shall glorify me: for he shall receive of mine, and shall shew it to you. All things which the Father hath are mine.*] These words contain two arguments for the Divinity of Christ. For,

First, The things the Holy Spirit was to receive from Christ, who is emphatically styled *the truth*, are, *all truth* by the apostles to be delivered to the church, and all future contingencies respecting the church to the end of the world: for, saith Schlictingius‡ here, *To this we are to refer the Revelation of St. John, in which are contained prophecies of the state of the church from that time to the end of the world.*

---

* "Apostoli evangelium quod tunc præconiaverunt, postea per Dei voluntatem in Scripturis nobis tradiderunt, fundamentum et columnam nostræ fidei futuram." Lib. iii. cap. 1. "Quicquid Christus de suis factis et dictis nos legere voluit, hoc scribendum illis tanquam suis manibus imperavit."

† "Electaque esse quæ scriberentur ea quæ saluti credentium sufficere videbantur." De Consens. Evangel. lib. i. cap. 35. et Tr. 49. in Joh. p. 355.

‡ "Is revelabit vobis quid vel cum mundo, vel cum Judaico populo, vel cum ecclesia in posterum agetur; huc etiam pertinet tota Apocalypsis Johannis, in qua continentur prophetiæ de mirabili statu ecclesiæ Christi, ab illo tempore usque ad finem mundi."

Now the knowledge of these things must imply a Divine prescience. *We speak* (saith the apostle) *the wisdom of God, which God hath revealed to us by his Spirit;* (1 Cor. ii. 7. 10.) Christ therefore, from whom the Spirit received these things, must be God. Lastly, God saith to the idols of the gentiles, *Shew the things that are to come, that we may know that ye are gods;* (Isa. xli. 23.) he therefore who sheweth these things to the Spirit must be God.

Secondly, By saying, *all things which the Father hath are mine;* he challenges to himself the incommunicable attributes, and consequently that essence which is inseparable from them.

Ans. To this Woltzogenius answers, That the phrase, *all things,* must be restrained to the subject of Christ's discourse, *viz.* to all things, which the Spirit of truth was to reveal to them, and which respected their office and the good of the church; all which things the Father had communicated to him.

But (1.) Christ saith not here, I am conscious to the secrets of my Father; but *all things which the Father hath are mine.* (2.) Christ here gives the reason, why he had said, *he shall receive of mine,* viz. *because all that the Father hath is mine.* Take away any thing from the generality of this expression, and you render our Lord's inference infirm, since that which you take away, the Holy Spirit might not receive from him. (3.) All those things, which he confesses are here to be understood, are sufficient to prove the Divinity of Christ, as the citation from him shews.

[14] Ver. 23. *And in that day ye shall ask me nothing.*] *i. e.* When I have sent the Holy Spirit, *to lead you into all truth,* you shall have no need to inquire satisfaction in any thing, as now ye do, or to ask the sense of any thing suggested to you by the Spirit, as you sometimes ask the meaning of my words. This sense of the word ἐρωτᾶν is gathered from ver. 19. *they were desirous* ἐρωτᾶν *to inquire of him* the sense of those words, *yet a little while,* and ver. 30. *there is no need that any one* ἐρωτᾷ *should inquire of thee*—in that day, *i. e.* say St. Austin and Maldonate, in the day of judgment; but then the apostles could have nothing farther to ask for the church's benefit. And, secondly, it appears from the preceding verse, that day was the time when they should see him again after his resurrection, and so on. Nor can Origen's * conceit stand, that Christ here excludes himself, requiring them *to pray only to God the Father,* this being contrary to the practice of St. Paul, and the whole Christian church. (See note on Rom. x. 13.)

[15] Ver. 24. *Hitherto have ye asked nothing in my name.*] *i. e.* By me as mediator betwixt God and man, and with respect to my merits; do this after my death, and intercession for you at the right hand of God, and you shall receive such answers as will fill you with joy.

Ver. 25. *These things I have spoken to you* ἐν παροιμίαις *in parables.*] Παροιμία ἐστὶ λόγος ὠφέλιμος μέτ' ἐπικρύψεως μετρίας ἐκδεδόμενος, *A proverb* (saith St. Basil) *is a profitable speech uttered with some obscurity,* and so it is here, as is apparent from the answer of the apostles, ver. 29. *Lo, now speakest thou plainly, and speakest no proverb;* and from the following words in the same verse, *Hereafter I shall no more speak to you in proverbs, but shall shew you plainly* (the will) *of my Father.*

[16] Ver. 26, 27. *And I say not that I will ask the Father, for he himself loveth you.*] *i. e.* I need not say this for your comfort, that I will intercede with my Father for you, seeing his love to you, who have thus loved me, is so great, as to incline him to grant your petitions on his own accord.

[17] Ver. 28. *I came out from the Father.*] See note on xiii. 3.

[18] Ver. 30. *By this we believe that thou camest forth from God.*] Why did they not believe him to be God? saith Woltzogenius. *Ans.* They say this sufficiently, by owning he *knew all things,* even the thoughts of men's hearts; and thence, as they well might, concluding, *he came forth from God:* for omniscience and the knowledge of the heart, being the attributes of God, (1 Kings viii. 39. Jer. xvii. 10.) they cannot be communicated to any without the communication of the Divine nature.

[19] Ver. 33. *Be of good comfort, I have overcome the world.*] Being prepared to suffer that death, by which I am to be freed from all the injuries of the world, and to be crowned with glory, and you shall also do it by faith in me, which is your *victory over the world,* (1 John v. 4, 5.) and by my strength, which shall enable you to do all things, (Phil. iv. 13.) of which you cannot doubt after so many tokens of my love. (Rom. viii. 35—37.)

CHAP. XVII.

1. THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come *(that my work on earth by my sufferings now instant should be finished,* ver. 4.) [1] glorify *(now)* thy Son *(by his advancement to the right hand of majesty and power),* that thy Son also may glorify thee, *(by propagating the knowledge of thee and of thy gospel through the world.* See Examen Millii.)

2. [2] As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him *(so instate him in that kingdom in which he shall exercise that power in bringing many to the faith, and so fitting them for life eternal).*

3. And this is *(the true way)* to life eternal, that they may [3] know thee *(to be)* the only true God *(in opposition to those false gods they now ignorantly worship),* and *(may know and believe in)* Jesus Christ, whom thou hast sent *(to reveal this life to them).*

4. I have glorified thee on the earth *(by declaring thy will to the Jews):* I have finished the work *(the prophetical office)* which thou gavest me to do *(on earth).*

5. And now, O Father, glorify thou me with thine own self *(by exalting even my human nature to the right hand of glory, and crowning me)* with [4] that glory which *(as to my Divine nature)* I had with thee before the world was.

6. I have manifested thy name *(and doctrine)* to [5] the men which thou gavest me out of the world: thine they were *(by faith in thee before),* and thou gavest them me *(by causing them to believe in me);* and they have kept thy word.

7. [6] Now they have *(fully)* known that all things whatsoever thou hast given *(i. e. authorized)* me *(to do or say),* are of thee *(i. e. were indeed thy words and works):*

* Οὐδενὶ τῶν γενητῶν προσευκτέον ἐστὶν, οὐδὲ αὐτῷ τῷ Χριστῷ, ἀλλὰ τῷ Θεῷ τῶν ὅλων καὶ πατρὶ, περὶ εὐχῆς, p. 48.

8. For I have given *(i. e. declared)* to them the words, which thou gavest *(in commission to)* me *(to speak)*; and they have received them *(as thine)*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9. I pray for them: [7] I pray not *(in this address)* for the world, but for them which thou hast *(already)* given me *(out of it)*, for they are mine *(having thee for their Father)*.

10. And all mine are thine *(thy children)*, and thine are mine *(having me for their teacher and guide)*; and I am glorified in them *(by the miracles done by them in my name, and by the converts they make to the Christian faith)*.

11. And now I am no more in the world, [8] but these *(my apostles)* are *(to continue)* in the world, and I *(am to)* come to thee. Holy Father, keep through thine [9] own name *(or power)* those whom thou hast given me, that they may be one as we are *(by the participation of the Spirit.* See Examen Millii.)

12. While I was with them in the world, I have kept them in thy name: *(and by thy power imparted to me,)* those that thou gavest me, I have kept, and [10] none of them is lost *(hath perished, or fallen off from me)*, but the son of perdition *(and this it was thy pleasure to permit)*; that the Scriptures might be fulfilled. (See Examen Millii.)

13. And now come I to thee; and these things I speak *(in their audience, while I am)* in the world, [11] that they might have my joy *(the joy which I have promised them,* xv. 11.) fulfilled in themselves *(by the presence of the Spirit, whose fruits are joy and peace)*.

14. I have given *(i. e. taught)* them thy word; and the [12] world hath hated them, because they are not of the world, even as I am not of the world. (See xv. 18, 19.)

15. I pray thee not that thou shouldest take them out of the world, but that thou wouldest keep them [13] from the evil *(of the world.*

16. *And thus I pray, because)* they are not of the world *(and so will certainly be hated by it)*, even as *(I have been, because)* I am not of the world.

17. Sanctify [14] them through (Gr. *in, or for the propagation of)* thy truth *(by sending the Holy Ghost upon them)*: thy word *(they are to preach to the world)* is *(the)* truth.

18. As thou hast sent me into the world *(to deliver thy mind to it)*, even so have I also sent them into the world *(on the same errand:* see note on xx. 21.)

19. And [15] for their sakes I sanctify *(i. e. offer up)* myself *(a piacular victim)*, that they also *(being justified through faith in me)* might be sanctified through (Gr. *in or for)* the truth. (See ver. 17.)

20. Neither pray I for [16] these alone, but for them also which shall believe on me through their word;

21. [17] That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us *(by the participation of that Spirit which is in me)*: that the world *(by the powerful operations of this Spirit in them)* may *(be induced to)* believe that thou hast sent me.

22. And [18] the glory which thou gavest me *(i. e. the power of doing miracles by the Spirit of God)*, I have given them; that they may be one, as we are one: (ver. 21.)

23. I in them, and thou in me, that they may be made perfect in one *(spirit, working in them as it did in me)*; and that *(so)* the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24. Father, [19] I will that they also whom thou hast given me *(when they have finished their course on earth)* be with me where I am; that they may behold my glory, which thou hast given me: for *(because)* thou lovedst me before the foundation of the world.

25. O righteous Father, *(the men of)* the world have not known thee: but I have known thee, and these have known that thou hast sent me.

26. And I have declared to them thy name, and *(farther)* will declare it *(by the illuminations of the Holy Spirit)*: that *(so)* [20] the love wherewith thou hast loved me *(which moved thee to give the Holy Spirit without measure to me,* John iii. 34, 35.) might be in them, and I in them *(by the same Spirit)*.

ANNOTATIONS ON CHAP. XVII.

[1] Ver. 1. *GLORIFY thy Son.*] Not only by his advancement to a state of glory, but by such wonders attending his sufferings, and such a glorious resurrection, as may entirely remove the scandal of the cross. In answer to which request, some were forced, even by what they saw at his death, to say, *Surely this man was the Son of God;* and others, who had clamoured for his death, *to smite their breasts;* and God soon after declared, that he had made him *Lord and Christ, a Prince and Saviour.* (Acts ii. 36.)

[2] Ver. 2. Καθὼς ἔδωκας, *As thou hast given him power over all flesh.*] In destination and promise only, say most interpreters. But since the Baptist said δέδωκεν, *he hath given all things into his hands,* (iii. 35.) seeing the evangelist saith the same, xiii. 3. seeing Christ himself saith, *the Father* δέδωκε *he hath given all judgment to the Son,* (v. 22.) and promiseth to raise the dead, because ἔδωκε, *he had given him power to judge all men,* and Christ himself saith not, Matt. xxviii. 18. *all power is now given me,* but ἐδόθη, *hath been given me in heaven and in earth;* I see no reason for this restriction or limitation of the word; only it may be granted, that as he only exercised this power upon earth, whilst he was in it, so was he to exercise it from heaven more fully after his resurrection.

[3] Ver. 3. *To know thee,* τὸν μόνον ἀληθινὸν Θεὸν, *the only true God, and him whom thou hast sent, Jesus Christ.*] *i. e.* That the gentiles, quitting their dumb idols and false gods, may own thee alone to be the living, (1 Thess. i. 9.) and *true God,* who madest heaven and earth, (Acts xiv. 15.) and that the Jews may own me to be thy Son sent to them from heaven, and that Messiah, which, according to thy promise made to Abraham and David, thou hast sent to them; for by knowing thee fully, they will know me also, whom all men are to *worship as they worship the Father,* and whom he that doth not worship, *doth not truly honour the Father:* (v. 23.) for *I and the Father are one;* (x. 30.) *whom no man knoweth who he is, but the Father, and he to whom the Father will reveal him;* (Luke x. 22.) whom *he that denies hath not the Father;* (1 John ii. 23.) *doth not know him, and he that seeth, sees the Father also,* (xiv. 9. xv. 21. xvi. 3.)

Obj. Here the Socinians say, that these words plainly prove that the Father alone is the true God, and that by the words μόνον τὸν ἀληθινὸν, *the only true God,* Christ must be excluded from being true God, since otherwise the Father would not be only so. But to this we answer,

Ans. 1. That these words cannot be reasonably supposed to exclude him from a true Divinity, who is in Scripture

styled ὁ ἀληθινὸς Θεὸς, *the true God:* now that Christ is so styled, see the note on 1 John v. 20. True therefore is the gloss of Grotius, that *he is styled the only true God, in exclusion of those,* " quos falsa gentium persuasio introduxerat," *whom the false persuasion of the gentiles had introduced;* not so as to exclude the other persons, but κατ' ἀντιδιαστολὴν τῆς πολυθείας, *in opposition to polytheism;* as Epiphanius,* or εἰς ἀναίρεσιν τῶν μὴ πεφυκότων εἶναι ἀληθινῶν, *for the removal of those which by nature are not true gods,* as Athanasius saith.† Hence the Pseudo-Ignatius‡ observes, that the evangelists saying, the *Father is the only true God, did not omit what belonged to our Lord, but premised this saying, In the beginning was the Word, and the Word was God.* And in this sense the word *only* is frequently applied to God in the Old Testament: so Deut. xxxii. 12. Κύριος μόνος, *the Lord only was their guide, and there was no* Θεὸς ἀλλότριος, *false God with them,* and yet the angel in whom his name was, (Exod. xxiii. 21.) *went with them; the angel of his presence saved them,* (Isa. lxviii. 9.) and was the captain of their host: (Josh. v. 14.) so also Isa. xliii. 11. *I am the Lord, and there is no Saviour besides me;* and ver. 12. *I am the Lord your God, and there is no* ἀλλότριος, *strange God with me:* (see Judg. x. 16. 1 Sam. vii. 3. Psal. lxxxi. 9.) see also the word *solus,* so used by Irenæus often; as when he saith of the Maker of the world, that he is *solus Deus,*§ and *solus Dominus,* and *solus Conditor,* and *solus Pater,* and *solus continens omnia,* and yet puts into the symbol of faith owned by all Christians, that Christ‖ is ὁ Κύριος ἡμῶν καὶ Θεὸς. (See the note on 1 Cor. viii. 3.)

Woltzogenius saith, this place proves Christ is not God in the most perfect sense, in which he is to be understood to be God, " qui est auctor et origo omnis Deitatis, et qui Deitatem à seipso habet, non ab alio," *who is the author and original of the whole Deity, and who hath his Divinity from himself, and not from another:* and if this be all they contend for, we, who believe that Christ is *God of God,* may grant this, and yet maintain that he is God, not by title only, as angels and magistrates are styled *Elohim,* but by communication of the Divine nature, as being the true God, and having the name of God distributively given, and the Divine attributes ascribed to him only; *i. e.* in opposition to them who are only called gods, but are not by nature so.

2. We answer, that the exclusive particle *only,* is not in construction to be joined with the true God thus, *to know thee only to be the true God:* for the words run not thus, σὲ μόνον τὸν ἀληθινὸν Θεὸν· but thus, σὲ τὸν μόνον ἀληθινὸν Θεὸν, *who only art true, or the God who alone art true;* and whereas against this Crellius objects, that the word ἀληθινὸς, being an adjective, cannot be here the predicate; this is confuted by many instances in this Gospel; for φῶς τὸ ἀληθινὸν is the light which is truly so, i. 9. and so is *the true bread,* vi. 32. and *the true vine,* xv. 1. it being manifest that in all these places, *true* is the attribute, or the thing predicated, of light, bread, the vine.

And whereas they urge farther, that the word *solus,* only, added to it, excludes all other things from any communion with that of which it is predicated, and so imports, that the Father alone is a true God; this assertion may be confuted from many instances both of the Old and the New Testament. As when Jacob says of Benjamin *he is left alone,* (Gen. xlii. 38.) *viz.* in respect of Joseph, not of his ten brethren; and of Christ, that *he was left alone, viz.* in respect of the multitude, when yet his disciples were with him, (Luke ix. 18. 36. John viii. 10.) and when he saith, *Ye shall leave me alone: and yet I am not alone, for the Father is with me,* (xvi. 32.) But to proceed to instances more apposite, we read of *the blessed and only Potentate, King of kings, and Lord of lords,* ὁ μόνος ἔχων ἀθανασίαν, *who only hath immortality.* (1 Tim. vi. 15, 16.) Now if this be said of God the Father, as the Socinians must assert, or allow Christ to be truly God, yet must they allow that Christ, who is styled *King of kings, and Lord of lords,* by reason of his powerful victories over the enemies of his church, (Rev. xvii. 14. xix. 15, 16.) is also δυνάστης, *a Potentate;* that he who hath *life in himself,* and of *whose kingdom there shall be no end,* (John v. 26. Luke i. 33.) *hath also immortality;* and he who is exalted to God's right hand, *dwells also in light inaccessible:* they therefore must allow that neither the word *only,* before *Potentate,* nor before *immortality,* excludes Christ from a communion in those attributes. Solomon saith of God, *i. e.* according to the Socinians, of the Father, (1 Kings viii. 39.) σὺ μονώτατος, *thou only knowest the hearts of all men;* and yet Christ saith, that *all the church shall know, that he is the searcher of the hearts and reins,* viz. of all men, that being necessary, that, as it follows, he might *give to all men according to their works:* (Rev. ii. 23.) and St. Jude speaks of some wicked men, who denied τὸν μόνον Δεσπότην, Θεὸν, καὶ Κύριον ἡμῶν, *our only Master, God, and Lord,* (ver. 4.) If they say this is meant of Christ, as probably it is, all these words being put by apposition with one only article prefixed, and the same persons being by St. Peter said *to deny the Lord that bought them,* (2 Pet. ii. 1.) surely they will not say, these words exclude the Father from being our Master, God, and Lord; or if they do interpret them of God the Father, they cannot deny, against express Scripture, that Christ is our Lord and Master. (See John xiii. 13, 14. 1 Cor. viii. 6. Eph. iv. 5.) All these instances therefore shewing the falsehood of that assertion, do also shew the weakness of the Socinians' arguments from these words against the Deity of Christ, and of the Holy Ghost.

[4] Ver. 5. *And now, Father, glorify me with the glory which I had with thee before the world was.*] Having shewed in the note on Phil. ii. 6. that Christ had a glory with God the Father, before he took upon him our nature; that, when he did so, he laid aside this glory, *and took upon him the form of a servant,* and that after his ascension he resumed this glory, and appeared in it, and says, that *he will come hereafter,* sometimes, *in the glory of the Father,* as Matt. xvi. 27. sometimes, *in his own glory,* Matt. xxv. 31. and sometimes, *in the glory of both,* Luke ix. 26. this glory he now desires to be given him, not only as the Word, as it was before, but as the *Word made flesh also:* and therefore Theophylact gives the sense thus, τὴν ἀνθρωπίνην μου φύσιν ἄγαγε εἰς τὴν δόξαν ἣν εἶχον παρὰ σοὶ ἐγὼ Λόγος, *bring my human nature into a participation of the glory which I the* Λόγος *had with thee before the beginning of the world.* But this plain and obvious exposition of the words demonstrating his Divinity, as I have shewed in the note recited, the Socinians will not admit of, and therefore say that he requests that the glory which he had before *in the appoint-*

* Hær. 25. p. 6. † Cont. Ar. lib. iv. p. 257.
‡ Ep. ad Antioch. §. 4. § Lib. ii. cap. 1. ‖ Lib. i. cap. 2.

ment, or designation of the Father only to it hereafter, he might now actually enjoy; and Grotius joins with them in this exposition. But,

First, It seems unreasonable to say absolutely he had any thing before he had a being to have, supposing a subject in which that is contained which he is said to have. The first place cited by Grotius as parallel, *viz.* that Christ was *foreknown before the foundation of the world,* (1 Pet. i. 2.) is plainly impertinent, there being no hint in the words of Christ here of any such foreknowledge, but a plain assertion that *he had this glory before the foundation of the world.* So are the words cited from Eph. i. 4. *He hath elected us in Christ before the foundation of the world, to be holy:* for the apostle saith not, as Christ doth of his glory, that we had any holiness before the foundation of the world, but only that we were chose to it. His third instance, from Rev. xiii. 8. where we read thus, *Whose names were not written in the book of life, of the Lamb slain from the foundation of the world,* seems only pertinent, because it is ill translated; for that the true translation should be thus, *Whose names were not written from the foundation of the world,* (i. e. were not written) *in the book of life of the Lamb slain,* is evident from xvii. 8. where we read thus, *Whose names are not written in the book of life from the foundation of the world.* And, lastly, the citation from 2 Tim. i. 9. *He hath saved us, and called us with a holy calling, according to his own purpose, and grace given to us in Christ Jesus, before all ages,* seems only to be pertinent on the same account; translate the words thus, *According to his own purpose before all ages, and the grace given us in Jesus Christ;* and there is in them no appearance of any likeness to Christ's words: and this translation is sufficiently confirmed from the parallel places, Tit. i. 2, 3. Eph. i. 3, 4.

Secondly, Christ here saith, *Glorify me with the glory which I had* παρὰ σοὶ, *with thee;* now that phrase signifies as much as *with thee,* or *in thy presence,* in the perpetual use of Scripture. So Numb. xxii. 9. *Who are the men that are* παρὰ σοὶ, *with thee?* 1 Sam. xxii. 3. *Let my father and mother be* παρὰ σοὶ, *with thee:* now he that hath no being cannot, without the greatest catachresis, be said to be with another. And, lastly, Christ speaks of a glory, which the Father had given him, *because he loved him before the foundation of the world:* now sure it is improper to say any thing is beloved when it is nothing; or, when it hath no being.

[5] Ver. 6. *I have manifested thy name to those whom thou hast given me out of the world.*] *i. e.* To my disciples, whom thou hast given to me, by causing them to believe in me; I have by my doctrine taught them, and by my miracles, done before their eyes, given them the clearest prospect of thy power, wisdom, holiness, and goodness.

[6] Ver. 7. *Now they have known,*] By my Divine doctrine and miracles, which they have heard and seen, that I derived both from thee.

[7] Ver. 9. *I pray not for the world.*] These things which follow respecting only my apostles, which are to preach my gospel to all nations, I request not for that world, which hath no knowledge of me. They who hence argue, that *Christ died not for the world,* nor *sought the salvation of it,* but of some few persons in it, because he here prays not for it, must be mistaken; for,

First, They plainly contradict both Christ and his apostles, for Christ saith, *he came not to condemn the world, but that it might be saved,* John xii. 47. that *God sent his Son into the world, that the world, through him, might be saved,* iii. 17. Hence this evangelist assures us, he was *the propitiation for the sins of the whole world,* 1 John ii. 2. and others of them, that he came *to seek and to save that which was lost,* as doubtless all the world was. (Matt. xviii. 11.)

Secondly, They vainly argue, that Christ never prayed for the world, because he saith here, *I do not do it now,* which is arguing against plain matter of fact: for how oft doth he say to the Jews, *Ye are of the world,* (John viii. 23.) and of his apostles chosen out of them, that they were called *out of the world?* as here, ver. 6. 14. 16. and yet he saith to them, Luke xix. 42. εἰ ἔγνως, *How do I wish that thou hadst known, in this thy day, the things which belong to thy peace!* And, hanging on the cross, he said, *Father, forgive them,* Luke xxiii. 34. making *intercession for those transgressors,* Isa. liii. 12. He therefore saith, that, in this address, he prayed not for them, because he was asking those things which could not agree to them, but to his apostles only, or to those whom *God had given him out of the world; viz.* that they might be consecrated to their apostolical functions or by that Spirit which *the world could not receive,* John xiv. 17. that *their joy,* from his presence with them, *might be full;* nor is there any thing in this whole prayer which is not proper to believers only. And,

Thirdly, This very prayer for them is made for the sake of the world, and with respect to their saving faith; i. e. *for them who should believe through his word,* ver. 20. that *the world might believe and know that the Father hath sent him,* ver. 23. So that he prayed for his apostles for this very end, that the world by their means might believe, and believing *might have life through his name:* it is therefore plain he made this prayer, in which he saith, *I pray not for the world,* out of affection to the world, and with this design, that the preaching of the apostles to them might be more effectual for their conversion and salvation.

[8] Ver. 11. Καὶ οὗτοι, *But they are in the world.*] Καὶ here signifies *but,* as Gen. xxxi. 7. Exod. i. 17. vii. 12. Numb. iv. 20. v. 28. Deut. i. 43. iii. 7. iv. 9. viii. 18. Josh. i. 8. 1 Sam. i. 13. Psal. iv. 3. Matt. i. 25. xi. 17. xii. 39. xvii. 12. John v. 40.

[9] *Keep them in thy name.*] i. e. *By thy power;* so *name* is used, 1 Sam. xvii. 45. 2 Chron. xiv. 11. Psal. xliv. 5. lxxxix. 24. Matt. vii. 22. Acts iv. 7.

Οὓς ἔδωκάς μοι; see Examen Millii in locum.

[10] Ver. 12. *And none of them is lost.*] *i. e.* Either by temporal death, (xviii. 9.) or by falling off from me, but ὁ υἱὸς τῆς ἀπωλείας, *the son of perdition,* i. e. Judas, worthy of perdition. So *a son of death* is one worthy of it, 2 Sam. xii. 5. and ἔθνος ἀπωλείας *is a nation fit to be destroyed,* Ecclus. xvi. 9. (See Matt. xxiii. 15. and the note on Eph. ii. 3.)

[11] Ver. 13. *That they may have my joy fulfilled in them.*] *i. e.* That the joy they had hitherto from my love to them, (v. 11.) my presence with them, and care of them, may, in my absence, be increased by the presence of that Spirit with them, who will supply my bodily absence, (xvi. 7.) and whose fruits are *joy and peace;* (Gal. v. 22.) yea, by whom I, though absent in body, am still present with them, (xiv. 11.)

[12] Ver. 14. *The world hath hated them,* &c.] This desire

of thy protection and assistance is needful to them, who will be certainly exposed to great hatred from the world; and fit to be granted by thee, seeing they will be thus hated for preaching thy word to the world.

[13] Ver. 15. *But that thou shouldest keep them ἀπὸ τοῦ πονηροῦ from the evil.*] *i. e.* From the evil men of the world, and from Satan, the prince of the world, who by their means endeavours, by fiery persecutions, to suppress the truth, and destroy or discourage the preachers of it; whence their persecutions are ascribed not to them but to Satan, Luke xxii. 31. 1 Thess. ii. 18. iii. 5. Rev. ii. 10. From the eleventh to the sixteenth verse we learn, how necessary Divine aid is to our preservation and success, even in pious enterprises, and so how necessary it is to seek it by fervent prayer; and also from our Saviour's affection to them, care of them, and prayer for them, how certain they who sincerely devote themselves to his service may be of his aid in it, and his protection while they are so employed.

[14] Ver. 17. Ἁγίαζον, &c. *Sanctify them by thy truth.*] *i. e.* Consecrate and set them apart, for the propagation of thy truth. Now this sanctification to the priesthood under the old testament, was made, first, with a *sacrifice offered for them.* So Moses receives a command, ἁγιάζειν, *to sanctify the priests, ὥστε ἱερατεύειν μοι αὐτούς, that they might serve or offer to God, by the oblation of a bullock or a ram,* Exod. xxix. 1. and thus Christ sanctified his apostles by offering up himself for them, ver. 19. Secondly, *By anointing them with holy oil;* (ver. 7.) and in this sense, Christ desires here the Father to sanctify them to their office, by the descent of the Holy Spirit, styled, *the oil of gladness,* and *the promise of the Father,* on them, and by whose assistance they became *able ministers of the new testament,* (2 Cor. iii. 6.) which before they were not; and are therefore bid not to begin their preaching to the world, till this Spirit from on high was come upon them. (Luke xxiv. 49. Acts i. 8.)

[15] Ver. 19. Καὶ ὑπὲρ αὐτῶν, *And for them I sanctify myself.*] *i. e.* I offer up myself to be slain, as a piacular victim, as Chrysostom saith here; in which sense, the word ἁγιάζειν is often used, as I have shewed, note on Heb. ii. 11. Nor do these words admit of the sense which some give them, thus, *For their sakes I shall, by my resurrection, shew myself to be the Holy One;* for, as that is not to *sanctify himself,* so neither was it so needful for their sakes, who believed this already, saith our Lord, ver. 7, 8.

[16] Ver. 20. *Neither pray I for these alone, but for them that shall believe,* &c.] As Christ (ver. 17.) had prayed for his apostles, that they might be filled with the Spirit, so here he asks the same thing for those that should believe through their word, that they also might be replenished with the gifts of the Holy Ghost, according to the prediction of the Baptist, Matt. iii. 11. and his own promise, vii. 38, 39. and as it after came to pass. That these words, *viz. That they may be one, as thou, Father, art in me, and I in thee;* are to be interpreted not of a union of concord, but by the participation of the Spirit, of the Father, and the Son, is proved; see note on xiv. 20. Add that Christ declares, he did his miracles by the Holy Spirit, (Matt. xii. 28.) that the Spirit was given to him without measure, (iii. 34.) that thereby he was *anointed to preach the gospel.* (Luke iv. 18, 19.) Christ also says, that the Father, abiding in him, did these miracles, (xiv. 10.) and that the Jews, by the doctrine thus preached, by virtue of this unction, and the miracles thus done by the Spirit of God, might and ought to know, that *the Father was in him, and he in the Father:* (x. 38.) and he promises, that they who believed in him should do greater works than he had done, *because, going to the Father, he would send the Holy Spirit to them to abide ever with them;* (xiv. 12. 16—18.) and then adds, that *in that day they should know that I am in the Father, and you in me, and I in you,* (ver. 20.) All which things prove, that the Father was in Christ, and he in him; not only by the union of the Divine nature with the human, but by union of the same Spirit also residing in him; and consequently the union of believers with them both must be by the same Spirit: whence it is said, that *he that is joined to the Lord, is ἓν πνεῦμα, one spirit with him,* 1 Cor. vi. 17. that their bodies are made the *temples of the Holy Ghost,* ver. 19. and they are a *habitation of God through the Spirit,* Eph. ii. 2. This farther will appear from the end of this union, which is, saith Christ, *that the world may believe and know that thou hast sent me:* for this the apostles testified, and made known to the world, not by their concord, but by virtue of that Spirit with which they were endowed from on high, and which God gave to them that believe: (Acts v. 32.) and this interpretation we may learn from the words of Irenæus,* to the same effect. This also will be still more evident from the words following.

[17] Ver. 21. Ἵνα πάντες ἓν ὦσι, *That all may be one.*] Origen here saith, the apostles and the prophets shall then know the Father, ὅταν γένωνται ἕν, ὡς υἱὸς καὶ πατὴρ ἓν εἶσιν, *when they are become one, as the Son and Father are one,* which he thus explains in his commentary on these words, Rom. v. 5. *The love of God is shed abroad in our hearts, by the Spirit that he hath given us;* "ut per istud spiritus sancti donum compleatur ille sermo quem Dominus dixit, sicut tu pater in me, et ego in te, et isti in nobis unum sint, Divinæ scilicet naturæ participes effecti in abundantia charitatis per Spiritum Sanctum ministratæ;" *That by this gift might be fulfilled that saying of the Lord, That they may be one in us, as thou Father art in me, and I in thee, being made partakers of the Divine nature, in the abundance of love ministered to them by the Holy Spirit:* and in this sense the fathers often say, that at the resurrection we shall be Θεοποιούμενοι, as being then completely made partakers of the Divine nature, by the Spirit of God, then more fully dwelling in us, and so *God will be all in all* in his glorified saints.

[18] Ver. 22. *And I have given them the glory which thou gavest me,* &c.] By this glory we are to understand Christ's power of working miracles; which power was given to the apostles, and those who believed through their preaching, by virtue of the Holy Spirit, which came down upon them: for, by the power of this Spirit, Christ wrought his miracles, and so manifested τὴν δόξαν αὐτοῦ, *his glory,* chap. ii. And the administration of the gospel is upon this account said to be ἐν δόξῃ, *in* or *with glory,* 2 Cor. iii. 7. 11. and the apostles are said to have seen *the glory of the Lord,* and to have been *transformed into the likeness of it, from glory to glory, even as by the Spirit of the Lord,* ver. 18. (See the

* "Effundit (Christus) spiritum Patris in adoptionem et communionem Dei et hominum, ad homines quidem deponens Deum per spiritum, ad Deum rursus imponens hominem per suam incarnationem." Lib. v. cap. 1.

note there.) This glory Christ is here said to have given his apostles, not only that they might be one with the *Father and the Son,* but also that *the world might know the Father had loved them, as he had loved Christ,* whom he had so loved as to give the Spirit without measure to him.

[19] Ver. 24. *I will that those whom thou hast given me, may be with me,* &c.] *i. e.* I will that they may be received up after the resurrection into heaven, as I was; for it seems probable, that none of the saints, no, not the apostles, are to be received into the supreme heaven, to enjoy the beatific vision, before that time. (See note on xiv. 3.)

[20] Ver. 26. *That the love wherewith thou hast loved me, may be in them.*] *i. e.* That thou mayest love them, as being thy sons by adoption, so as to make them partakers of an eternal inheritance, (Rom. viii. 17.) and so as to fill them with thy Spirit, (Gal. iv. 6.) and, raising them from the dead, mayest crown them with eternal glory.

CHAP. XVIII.

1. WHEN Jesus had spoken these words, he [1] went forth *(of the city)* with his disciples, *(and went)* over the brook Cedron, where was a garden, into which he entered, and his disciples.

2. And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

3. Judas then, having received a band of men and officers from the chief priests and pharisees, cometh thither *(it being night)* with lanterns, and torches, and weapons *(to apprehend him).*

4. Jesus therefore, [2] knowing all things which should come upon him, went forth, and said to them, Whom seek ye?

5. They answered him, *(We seek)* Jesus of Nazareth. Jesus saith to them, I am he. And Judas also, who betrayed him, stood with them *(when he said this).*

6. As soon then as he had said to them, I am he, they went backward, and fell to the ground.

7. Then *(when they were risen up)* asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8. Jesus answered, I have told you that I am he: if therefore ye seek me *(only),* let these *(my disciples)* go their way.

9. *(And this he said)* [3] that the saying might be fulfilled, which he spake, Of them *(apostles)* which thou hast given me, have I lost none *(i. e. I have suffered none to perish).*

10. Then Simon Peter having a sword drew it, and smote the high-priest's servant, and cut off his right ear. *(And)* the servant's name was Malchus.

11. Then said Jesus to Peter, [4] Put up thy sword into the sheath: *(for)* the cup which my Father hath given me *(to drink),* shall I not drink it?

12. Then [5] the band, and the captain, and officers of the Jews, took Jesus, and bound him,

13. And led him away to [6] Annas first; for he was father-in-law to Caiaphas, which *(Caiaphas)* was the high-priest that same year *(that Jesus was crucified).*

14. Now Caiaphas was he (Gr. *and it was that Caiaphas)* which gave counsel to the Jews, that it was expedient that one man should die (Gr. *perish)* for the *(preservation of the)* people.

15. And Simon Peter followed Jesus, and [7] *(so did)* another disciple: that disciple was known to the high-priest, and went in with Jesus into the palace of the high-priest.

16. But Peter stood at the door without. Then went out that other disciple, which was known to the high-priest, and spake to her that kept the door, and brought in Peter.

17. Then said the damsel that kept the door to Peter, Art not thou also one of this man's disciples? He saith, I am not.

18. And the servants and officers stood there, who had made a fire of coals; for it [8] was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19. The high-priest then *(Annas having sent Jesus to him)* asked Jesus of his disciples, and of his doctrine.

20. Jesus answered him, I spake *(my doctrine)* openly to the world; I ever taught *(it)* in [9] the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21. Why *(then)* askest thou me *(of my doctrine)?* ask *(rather)* them which heard me, what I have said to them: behold, they know what I said.

22. And when he had thus spoken, one of the officers which stood by struck Jesus *(on the cheek)* with the palm of his hand, saying, Answerest thou the high-priest so *(rudely)?*

23. Jesus answered him, If I have spoken evil, bear witness of the evil: but if *(I have said)* well, [10] why smitest thou me?

24. *(This he said to him,)* now *(that)* Annas [11] had sent him bound to Caiaphas the high-priest.

25. And Simon Peter stood and warmed himself *(with the servants).* They said therefore to him, (see note on Matt. xxvi. 69.) Art not thou also one of his disciples? He denied it, and said, I am not.

26. One of the servants of the high-priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27. Peter then denied *(it)* again: and immediately the cock crew.

28. Then led they Jesus from Caiaphas to the hall of judgment: and it was early; and *(but)* they [12] themselves went not into the judgment-hall *(among the heathens),* lest they should be defiled *(by them);* but *(stayed without)* that they might eat the passover *(i. e. the other paschal offerings, clean and undefiled).*

29. Pilate then went out to them, and said, What accusation bring you against this man?

30. They answered and said to him, If he were not a malefactor, we would not have delivered him up to thee.

31. Then said Pilate to them, Take ye him, and judge him according to your law. The Jews therefore said to him, [13] It is not lawful for us to put any man to death: *(and this they said not, that they might not have done this after such licence given, but)*

32. That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die *(viz. by being lifted up upon the cross).*

33. Then Pilate entered into the judgment-hall again, and called Jesus, and said to him, Art thou the King of the Jews?

34. Jesus answered him, Sayest thou this thing *(makest thou this inquiry)* of thyself, *(from a desire to know the truth?)* or *(because)* others did tell it thee of me? *(laying it to my charge as a crime, that I profess myself Messiah their King.)*

35. Pilate answered, Am I a Jew, *(that I should ask this for my own satisfaction? The men of)* thine own nation and the chief priests have delivered thee to me: what hast thou done *(to incense them thus against thee, and cause them to lay this crime to thy charge)?*

36. Jesus answered, *(True it is that I am a king; but)* [14] my kingdom is not of this world, *(nor to be propagated by force of arms: for)* if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now *(this being not done, it appears that)* my kingdom is not from hence.

37. Pilate therefore said to him, Art thou a king then? Jesus answered, Thou sayest that *(which is true, for)* I am a king. To this end was [15] I born, *(that I might reign over the house of Jacob for ever,* Luke i. 33.) and for this cause came I into the world, that I should bear witness to the truth. Every one that is *(a lover and believer)* of the truth, heareth my voice.

38. Pilate said to him, What is truth? And when he had said this, he went out again to the Jews, and saith to them, I find in him no fault at all.

39. But ye have a custom, that I should release to you one at the Passover: will ye therefore that I *(should)* release to you the King of the Jews?

40. Then cried they all again, saying, *(Release to us)* not this man, but Barabbas. Now Barabbas was a robber.

ANNOTATIONS ON CHAP. XVIII.

[1] Ver. 1. ΕΞΗΛΘΕ, *He went out with his disciples.*] Not only out of the chamber where he supped with them, for that he did when he said, *Arise, let us go hence,* (xiv. 31.) but out of the city; the gates, in such a time of peace, and of such a congress to the Passover, as the city could not well contain, being not shut. The evangelist adds, that he went *over the brook Cedron to a place where was a garden;* that, as the sin of the first Adam, which brought destruction upon his posterity, was committed in a garden, so that salutary passion of the second Adam, which was to rescue us from that destruction, might begin in the like place: so the fathers. Into this garden he went with the eleven disciples; though going farther into it, to his agony, he took with him only Peter, James, and John. (Matt. xxvi. 37.)

[2] Ver. 4. *Jesus therefore knowing all things that were to come upon him.*] This the apostle notes, to shew, that Christ fell not into the hands of the Jews, for want either of power, as he shews, ver. 6. by striking them all to the ground with a word that came to apprehend him, the providence of God not suffering him to die without these marks of a Divine majesty and power; or, for want of wisdom, to foresee their machinations against him; but as freely giving up himself to the death for the welfare of mankind. Vain therefore is the saying of Celsus,* that *a wise man, had he foreseen the danger, would have avoided it, if he could do it:* for, if kings and captains have given up themselves freely to death, and the utmost perils, for the temporary safety of their country, much more might our blessed Lord do this for the salvation of the whole world.

[3] Ver. 9. Ἵνα πληρωθῇ ὁ λόγος, &c. *That the saying might be fulfilled, which he spake, Of those which thou hast given me have I lost none.*] That this saying could not relate to the eternal state of Judas, or our Lord's apostles, appears, (1.) from the precedent words, *Let then those go away;* for, saith the evangelist, these very words were spoken, that the saying of Christ, xvii. 12. might be fulfilled; and yet Christ's desire that they might quietly be dismissed, was designed only to secure their temporal preservation. (2.) From the words themselves recorded, xvii. 12. *Of those that thou hast given me, I have lost none but the son of perdition,* that the Scripture might be fulfilled, *viz.* Psal. cix. 8. Now this Scripture St. Peter interprets of the temporal death of Judas, Acts i. 16. 20. It is no objection against this interpretation, that the apostles were not always preserved from a violent death, most of them being taken away by martyrdom: for this our Lord could not intend, since he himself had told them, before he spake these words, that some of them *should be put to death,* and some should *drink of his cup;* (Matt. xx. 23. xxiv. 9.) but only that he being present with them had thus lost none of them; and hence he prays, that in his absence his Father would thus keep them: and accordingly the apostle testifies, that when they were engaged in their apostolical function, they were wonderfully preserved by the Divine providence, insomuch that even this was a testimony of the life and power of Jesus, (2 Cor. i. 10. iv. 10, 11. xiii. 4.) and especially they were so preserved, that none of them fell from their apostolic office, as Judas did. (Acts i. 25.)

[4] Ver. 11. *Put up thy sword into the sheath.*] Vain here is the inference of Bernard, in his epistle to pope Eugenius, from these words, That both the spiritual and the material sword belonged to the church, telling him, *the material sword is his, though it be not to be wielded by his hand, but by the hand of the soldier, yet so as he is to do it* "ad nutum sacerdotis," *at the will of the priest.* For, with what sense can it be gathered from Christ's reprehension of St. Peter for using this sword, even before he was made a priest, according to the doctrine of the Romanists; or from Christ's command to put it up into the sheath, that it belonged to the priest; or because Peter had a sword, which belonged not at all to his office as an apostle, that the pope must have a title to that more than to his net or fishing-boat? The two swords, of which Christ spake, were both material, and of them Christ said, *It is enough;* not to combat with their adversaries, but to shew the peril of that present time. (See the note on Luke xxii. 38.)

[5] Ver. 12. Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος, *The band and the captain.*] At the time of the Passover, it was customary for the Roman president to send a whole band of a thousand men for a guard to the temple; the captain of which band is here called χιλίαρχος.

[6] Ver. 13. *And they led him away to Annas first.*] That by him, who was more aged and better experienced in the law, Caiaphas might be directed what to do in the case, or because he was the prince of the Sanhedrin; from him he was sent bound to Caiaphas the high-priest, as appears

* Apud Orig. lib. ii. p. 71.

from ver. 24. (See the note there.) Of his being sent to Annas the other evangelists say nothing, because nothing was done to Christ there, but all was performed at the palace of the high-priest; there was Christ examined, (ver. 19.) and there Peter denied him. (Matt. xxvi. 57. 69.)

[7] Ver. 15. Καὶ ὁ ἄλλος μαθητὴς, *And the other disciple.*] He seems not to be John: for he being a Galilean, as well as Peter, they might have equally suspected him on that account.

[8] Ver. 18. Ὅτι ψύχος ἦν, *For it was cold.*] The Jews, saith Dr. Lightfoot, testify, that there might be snow or frost at the Passover; and Radulphus, that great dews fell then, which made the air cold till the sun had exhaled them.

[9] Ver. 20. *I taught always in the synagogue,* καὶ ἐν τῷ ἱερῷ, *and in the temple.*] This confutes them who say, Christ came not to Jerusalem, lest the Romans should suspect him of affecting a kingdom; for here he testifies, that *he taught daily in the temple:* after his first miracle done in Cana of Galilee, we find him going up to Jerusalem to keep the Passover, where he abode at least eight days; and many seeing the miracles that he did believed on him, v. 1. and vi. 4. he ascends again to the feast; so that we have reason to believe he never declined that feast. He also went up to the feast of tabernacles, (vii. 10.) and preached to the people in the temple, (ver. 13.) and wrought such wonders, that the Jews cried out, *When Christ cometh, will he do more miracles than these?* (ver. 31.) This feast being ended, he goes to the Mount of Olives, and returns the next day to preach in the temple, (viii. 1, 2.) At the feast of dedication, we find him again walking in Solomon's porch, (x. 23.) and there declaring himself to be the Son of God. Chap. xi. he is at Bethany, but two miles distant from Jerusalem, where he raises Lazarus from the dead; and from Bethany he goes to Jerusalem, the people going before him, and crying, *Hosanna to the Son of David.*

[10] Ver. 23. *Why smitest thou me?*] Hence we learn, that we are not literally to understand the precept of *turning the other cheek to him that smites us;* for Christ himself did not this, but defends the innocency of his words; which also shews, that to stand up in the defence of our own innocency, cannot be contrary to the Christian duties of patience and forgiveness. It is the observation of Suidas and Phavorinus, that δέρω signifies τὸ ἐκδέρω, *to excoriate,* δαίρω δὲ τὸ τύπτω, but δείρω *to smite;* but it is certain that δέρω bears the sense of smiting in the New Testament; thus ἀέρα δέρων is *smiting of the air,* 1 Cor. ix. 26. εἰς πρόσωπον δέρειν, *to smite on the face,* 2 Cor. xi. 20. (see Mark xii. 3. Acts xvi. 37.) and also in profane authors; so δέρεσθαι καὶ δέρειν δι' ἡμέρας, is *daily to beat,* or *to be beaten,* scholiast. Aristoph. in Vespis, p. 463. F. (See Examen Millii.)

[11] Ver. 24. Ἀπέστειλεν οὖν, *Annas had sent him bound to Caiaphas.*] Ἀπέστειλεν, here the perfect is put for the pluperfect tense: so ἔδησεν αὐτὸν, *he had bound him,* Matt. xiv. 3. and ver. 4. ἔλεγε, *he had said:* so ἐκράτησε, ἔδησε, ἔλεγε, *he had apprehended, and bound, had said,* Mark vi. 17, 18. and ver. 26. ἀπέκοψε, *he had cut off.*

[12] Ver. 28. *They went not out into the judgment-hall,*] Among the gentiles, whom they esteemed as unclean, (Acts x. 28.) lest by touching them they should be unclean, as the law pronounces him that touches an unclean person, (Numb. xix. 22.) and so should be unfit to eat the *chagigah,* or paschal sacrifices, which began to be eaten on the fifteenth day, and being holy things, might not be eaten in their defilement. That these are also called the passover, and that the paschal lamb was eaten the evening before, and that there was no translation of it to another day, either by reason of the sabbath, or the uncleanness of the congregation, see the appendix to Mark xiv. and Dr. Lightfoot.

[13] Ver. 31. Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα, *It is not lawful for us to put any man to death.*] The Jews say, that the power of inflicting capital punishments upon offenders was taken from them by the Romans forty years before the destruction of their city and temple: so we read in the Jerusalem Talmud, L. Sanhedrin, cap. 7. in that of Babylon, Sanhedr. fol. 41. in Aboda Zara, fol. 2. in Maimonides, Tr. Sanhedr. cap. 14. sect. 13. And if it had remained with them at this time, it is supposed they would have been more speedy in cutting off our Saviour. But yet it seemeth evident that the Jews still retained the power of judging and condemning those to death, who were Jews by nature and original, and by their laws deserved to die: for after they were reduced to a Roman province, this privilege, saith Josephus,* was still granted to them, τοῖς πατρῴοις ἔθεσι καὶ ἱεροῖς χρῆσθαι, *to use the sacred institutions and customs derived to them from their fathers.* And it was granted to Hyrcanus their high-priest, that if any controversy arose, περὶ τῆς Ἰουδαίων ἀγωγῆς, *touching the discipline of the Jews,*† κρίσιν γένεσθαι παρ' αὐτοῦ, *the judgment of it should be referred to him.* Accordingly we find the high-priest and his council stoning Stephen, not "jure zelotarum," *by the rage of zealots,* as some conceive, but according to the law, that the blasphemer should be stoned: (Lev. xxiv. 16. Deut. xvii. 6, 7.) for he is brought before the high-priest and his council, (Acts vi. 15. vii. 1.) who were the proper judges in this case; witnesses are produced, who testify before them that he had spoken blasphemous words *against the temple and the law, against Moses and against God;* (Acts vi. 11. 13.) these witnesses do also stone him first, according as the law required. Thus also Saul, armed with the power of the high-priests and elders, persecuted the Jewish Christians, ἀχρὶ θανάτου, *unto death,* and led them bound to Jerusalem to be punished; (Acts xxii. 4, 5.) thus also would they have judged Paul after their own law, (Acts xxiv. 6.) and would have *killed him,* (Acts xxiii. 37.) had not Lysias the chief captain rescued him from their hands; this, say they, he did by violence, *i. e.* by an invasion of their rights; this, saith he, I did, *knowing that he was a Roman,* and so would not have done it, had he been a Jew only. They therefore seem to say they could not do this in the case of Christ, because they had accused him before Pilate, not of crimes committed against their law, but of sedition, and aspiring to a kingdom in prejudice to Cæsar and the Roman government, of which things it belonged to Pilate, not to them, to judge. But perhaps this matter may be compounded by reflecting on Ananus the high-priest, who killed James the brother of our Lord, and stoned many other Christians, ὡς παρανομήσαντας, *as being transgressors of the law;* this, saith Josephus, οἱ περὶ τοὺς νόμους ἀκριβεῖς, *they who best understood their laws disliked, saying, that Ananus should not have called a council concerning life and death, without licence*

* Antiq. lib. xiv. cap. 17. p. 487. † P. 486.

from Albinus the Roman president; whence I infer, that the power of inflicting capital punishments, even upon the Jews converted to the Christian faith, was then so taken from them, that they could not ὀρθῶς, *regularly* do it, without leave first obtained from the Roman president; but with his leave they might inflict upon them any capital punishment denounced against malefactors by their law. And if it be here said that Pilate gave them leave to inflict this death on our Lord, by saying, *Take ye him, and crucify him:* (xix. 6.) to this the answer is, (1.) that Pilate had given them no such licence when he spake these words; (2.) that crucifixion was none of the kinds of death assigned by their law; and, (3.) that Pilate by these words seems not to authorize them to do this, but rather to say to them, Do it at your peril, for I judge him innocent. (See the note there.)

[14] Ver. 36. *My kingdom is not of this world.*] And so hath nothing to do with, or opposite to, the Roman government; it is not of human or mundane original, but from heaven, and so it meddles not with the affairs of this world; it hath none of the pomp or splendour of the world; none to fight for it with any carnal weapons; (Luke ix. 56.) it exercises no dominion over men's bodies, but their souls only. So the phrase ἐκ τοῦ κόσμου οὐκ εἶναι, *not to be of this world,* signifies, John viii. 23. xv. 19. xvii. 14. especially when it is opposed to being ἐκ τοῦ πατρὸς, *from the Father,* 1 John ii. 16. and ἐκ τοῦ Θεοῦ, *from God,* 1 John iv. 4—6. So when Domitian inquired of the kingdom of Christ, of what nature it was, and when and where it was to be set up; the nephews of that Judas, who was the brother of our Lord, answered, It was * *not an earthly but a heavenly kingdom, to be set up at the end of the world.*

[15] Ver. 37. *For this cause was I born, and for this cause came I into the world.*] Hence the Socinians infer, that Christ was born before he came into the world; and that this latter phrase denotes only his entrance on his public ministry, (iii. 17. 19. ix. 39. xi. 27.) But this follows not from these words, which only may import the same thing; *viz.* that Christ was born, and came into the world to this end, that he might bear witness to the truth. (See the notes upon the places cited.)

CHAP. XIX.

1. THEN Pilate therefore *(to satisfy the clamours of the Jews)* took Jesus, and [1] scourged him.

2. And the soldiers platted a crown of thorns, and put it upon his head, and they put upon him a purple robe,

3. And said, Hail, King of the Jews! and they smote him with their hands.

4. Pilate therefore went forth again, and saith to them, Behold, I bring him forth to you, that ye may know that I find no fault in him *(let it therefore suffice that I have scourged him).*

5. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith to them, Behold the man! *(how despicable he is, and how ridiculous it is to think of his affecting a kingdom, or attempting any thing against Cæsar's government.)*

6. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith to them, *(If ye will have it so)* [2] take ye him, and crucify him: for I find no fault in him *(and therefore cannot do it myself).*

7. The Jews answered him, We have a law, and [3] by our law he ought to die *(as being guilty of blasphemy),* because he made himself the Son of God. (John x. 33.)

8. When Pilate therefore heard that saying, he was the more afraid *(to crucify him);*

9. And went again into the judgment-hall, and saith to Jesus, Whence art thou? But Jesus gave him no answer.

10. Then saith Pilate to him, Speakest thou not to me? knowest thou not that I have power to crucify thee, and have power to release thee?

11. Jesus answered, Thou *(mayest have this power over malefactors and ordinary men, but thou)* couldest have [4] no power at all against me *(the Son of God, and wholly innocent),* except *(through the wise counsel of God appointing me to die for the salvation of mankind)* it were given *(i. e. permitted)* thee from above *(to put me to death):* therefore he that delivered me *(the Son of God)* to thee *(that I might be crucified as a malefactor)* hath the greater sin *(though thy sin in condemning him in whom thou findeth no fault at all cannot be little).*

12. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, [5] If thou let this man go, thou art not Cæsar's friend: *(for)* whosoever maketh himself a king, *(he by so doing)* speaketh against Cæsar *(as saying in effect he is not the rightful king over us).*

13. When Pilate therefore heard that saying, he brought Jesus forth *(of the judgment-hall),* and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14. And it was the preparation of the Passover, *(i. e. Friday in the paschal week,* ver. 31. 42. see the appendix to Mark xiv.) and about the sixth hour: he saith to the Jews, Behold your King!

15. But they cried out, Away with him, away with him, crucify him. Pilate saith to them, Shall I crucify your King? The chief priests answered, [6] We have no *(person we own as our)* king but Cæsar.

16. Then [7] delivered he him therefore to them to be crucified. And they *(i. e. the soldiers)* took Jesus, and led him away.

17. And he bearing his cross *(part of the way,* see note on Luke xxiii. 26.) went forth to a place called the place of a skull, which is called in the Hebrew, Golgotha;

18. Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

19. And Pilate wrote a title, and put it on the cross. And the writing was, *(This is)* JESUS OF NAZARETH THE KING OF THE JEWS.

20. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am the King of the Jews.

22. Pilate answered, What I have written I have written *(i. e. the inscription shall not be changed).*

23. Then the soldiers, when they had crucified Jesus,

* Ὅτι οὐ κοσμικὴ μὲν οὐδ' ἐπίγειος, οὐράνιος δὲ καὶ ἀγγελικὴ τυγχάνει ἐπὶ συντελείᾳ τοῦ αἰῶνος γενησομένη. Euseb. Hist. Eccl. lib. iii. cap. 20.

took his *(other)* garments and made four parts *(out of them)*, to every soldier a part; and *(they took)* also his coat: now the coat was without seam, woven from the top throughout.

24. They said therefore among themselves, [8] Let us not rend it *(it being all of one piece)*, but cast lots for it, whose it shall be: *(and this was done)* that the Scripture might be fulfilled, which saith, (Psal. xx. 19.) They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25. Now there stood by the cross of Jesus his mother, and his mother's sister, [9] Mary the wife of Cleophas, and Mary Magdalene.

26. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he said to his mother, [10] Woman, behold *(him who is to take care of thee, as if he were)* thy son!

27. Then saith he to the disciple, Behold *(her whom thou must henceforth treat as)* thy mother! And from that time that disciple *(St. John)* took her to his own home.

28. After this, Jesus knowing that all things *(else relating to his life on earth)* were now accomplished, that the Scripture might *(in this also)* be fulfilled, saith, I thirst.

29. Now there was set *(for the soldiers)* a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30. When Jesus therefore had received the vinegar, he saith, It *(i. e. my work on earth)* is finished: and *(then)* he bowed his head and gave [11] up the ghost.

31. The Jews therefore, because it was the preparation *(i. e. Friday)*, that the bodies should not remain upon the cross on the sabbath-day, for that sabbath-day was a high day, *(as being not a sabbath only, but the second day of unleavened bread, from whence they reckoned their sabbath till Pentecost, and the day of presenting or waving the sheaf-offering,* Lev. xxiii. 11. 15. *and so a triple festival)*, besought Pilate that their legs might be broken, and that they might be taken away.

32. Then came the soldiers, and brake the legs of the first, and of the other *(thief)* which was crucified with him.

33. But when they came to Jesus, and saw that he was dead already, they [12] broke not his legs:

34. But one of the soldiers with a spear pierced his side, and forthwith came thereout [13] blood and water.

35. And he that *(standing by the cross,* ver. 26.) saw it bare record, and his record is true: and he knoweth that he saith true, *(and testifies it)* that ye might believe.

36. For these things were done *(according to foregoing prophecies concerning him)*, that the Scripture should be fulfilled, *(which saith,* Psal. xxxiv. 20.) A bone of him shall not be broken.

37. And again *(that)* [14] another Scripture *(might be fulfilled, which)* saith, (Zech. xii. 10.) They shall look on him whom they pierced.

38. And after this Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of *(offending)* the Jews), besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

39. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about a [15] hundred pound weight.

40. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41. Now in *(or near)* the place where he was crucified, there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42. There laid they Jesus therefore because of the Jews' preparation-day; for the sepulchre was nigh at hand.

ANNOTATIONS ON CHAP. XIX.

[1] Ver. 1. ΚΑΙ᾽ ἐμαστίγωσε, *And scourged him,*] After the manner of the Romans, who chastised them first with whips, who were to be crucified, though Pilate did this not with an intent to crucify him, in whom he found no fault, but hoping that their rage might be satisfied with it. (See note on Luke xxiii. 16.)

[2] Ver. 6. *Take ye him, and crucify him.*] Pontius Pilate does not here give them leave to do this, but rather saith, if you will have it so, do it yourselves at your peril, for I cannot condemn a man without a fault. (So Grotius.)

[3] Ver. 7. *By our law he ought to die,* ὅτι ἑαυτὸν υἱὸν τοῦ Θεοῦ ἐποίησεν, *because he made himself the Son of God.*] The Jews could not here mean the law against *false prophets,* Deut. xviii. 20. partly because the reason here assigned doth not prove Christ a *false prophet,* partly because Christ neither tempted them to worship himself, and much less to worship false gods; nor did he give them any false sign; which are the only reasons assigned in that chapter for putting the *false prophet* to death; how much more probable is it that they meant the law against blasphemy? Lev. xxiv. 16. because they do not only seek to kill him as a blasphemer, for these very words, John v. 18. but to stone him, which was the very kind of death assigned by that law to the blasphemer: see John x. 33. 36. Hence in the other evangelists they charge him with blasphemy, and judge him worthy of death for this confession, that *he was the Son of God,* Matt. xxvi. 64—66. Mark xiv. 61. 64. Luke xxii. 71, 72. as judging that by this assertion, *he being a man made himself equal with God.* Schlictingius owns this, but then adds, that the Jews misunderstood and calumniated him in this inference, Christ meaning no more by this assertion, than that he was the true Messiah. But against this mitigation of the import of the words there lies a plain objection, that though Christ was so much concerned for the honour of his Father, whose honour must be much impaired by the advancement of the best of men to an equality with it; and though this blasphemy, if truly laid to his charge, was a sufficient evidence that he was not the Christ: yet neither in the fifth nor tenth of John, doth he ever plainly say he was not God, or that he never did intend to signify, by this expression, that he was equal with God, as is shewed in the notes on those two places; which yet, had he been only man, seems more necessary to have been done, for the honour of God, and for the removal of so just a prejudice against him, than to remove any other calumny they falsely charged upon him.

[4] Ver. 11. Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ᾽ ἐμοῦ, *Thou couldest have no power against me,* &c.] This seems to be a Jewish phrase importing a power to take away the life of another; as when Saul saith to Doeg, 1 Sam. xxii. 18. *fall upon the priests exercise authority among them,* saith the

Chaldee; and the same expression is there used when David bids his servant *fall on the Amalekite*, 2 Sam. i. 15. and when king Solomon *sent Benaiah to fall upon Adonijah*, 1 Kings ii. 25. and upon Joab, ver. 29, 30. and upon Shimei. (See the paraphrase here.)

[5] Ver. 12. *If thou lettest this man go, thou art not Cæsar's friend.*] This chiefly moved Pilate, because, as Tacitus and Suetonius observe, Tiberius was apt to suspect the worst; and the least crimes with him made a man guilty of death, if they related to the government: he durst not therefore venture that this charge should be laid against him by the Jews.

[6] Ver. 15. *We have no king but Cæsar.*] By this how plainly do they condemn themselves as guilty of rebellion in all their attempts by war and tumults to free themselves from the government of Cæsar, and own that the terrible destruction, which at last came upon them, was from themselves!

[7] Ver. 16. *Then Pilate delivered him to them.*] Not to the Jews, but to the soldiers, that he might be crucified, as he was, by them; though he, who was delivered to the soldiers to be crucified only at their request, and to satisfy their restless clamours, that he might be crucified, may be well said to be delivered up to them who brought him to Pilate for this end, and prevailed with him thus to give him up.

[8] Ver. 24. *Let us not rend it, but let us cast lots for it.*] They divided his other garments into four parts, and then cast lots what part each of them should choose, (Matt. xxvii. 35. Mark xv. 24. Luke xxiii. 34.) but they cast lots for his coat who should have the whole.

[9] Ver. 25. Μαρία ἡ τοῦ Κλωπᾶ, *Mary the wife of Cleophas,*] Or, *Alpheus;* חלפי being inflexible into *Alphai* or *Cleophi*, here it is to be rendered *Alpheus*, for this Mary was the mother of James the less, (Mark xv. 40.) whose father was Alpheus. (Matt. x. 3.)

[10] Ver. 26. *Woman, behold thy son!*] Hence it is gathered, that Joseph her husband was then dead; whence Christ takes care she should not be destitute, and therefore charges his beloved disciple to treat her as his mother; and he accordingly takes her home to his own house.

[11] Ver. 30. Παρέδωκε τὸ πνεῦμα, *He gave up his Spirit.*] Into his Father's hands. (Luke xxiii. 46.) The Jews, saith Grotius, who believed a judgment to come, used this phrase to signify that the soul, leaving the body at the time of death, *returned to God that gave it*, (Eccles. xii. 7.) to receive its sentence from him.

[12] Ver. 33. *They brake not his bones:* Ver. 36. *And this was done that the Scripture might be fulfilled,* (which saith) ὀστοῦν οὐ συντριβήσεται αὐτοῦ, *A bone of him* (or, it) *shall not be broken.*] This is usually referred to the command touching the paschal lamb, *Thou shalt not break a bone of it*, Exod. xii. 46. Numb. ix. 12. where the Greek saith, ὀστοῦν οὐ συντρίψετε ἀφ' αὐτοῦ. But David being also a type of Christ, we may as probably refer this to the words, Psal. xxxiv. 20. *He keepeth all their bones,* ἓν ἐξ αὐτῶν οὐ συντριβήσεται, *one of them shall not be broken:* that promise, which respects all righteous persons, being more especially to be fulfilled in this *Just One.*

[13] Ver. 34. Καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ, *And forthwith came there out blood and water.*] The covenant of the old law was confirmed by blood mixed with water to keep it from congealing: (Heb. ix. 19.) so also was the covenant of the new testament. (1 John v. 6.) Dr. Lightfoot farther saith, that, according to the tradition of the Jewish rabbins, when Moses smote the rock, there came forth first blood, and then water; now *that rock was Christ.* (1 Cor. x. 4.)

[14] Ver. 37. *And again another Scripture saith, They shall look upon him whom they have pierced.*] The application of these words to Christ agrees with the opinion of the ancient Jews, who interpret, Zech. xii. 10. of Messiah the son of David, as Moses Haddarson in Gen. xxviii. though R. Solomon Jarchi, R. David, and Abarbanel, refer it to the death of Messiah the son of Joseph. Hence also note, that what the Romans did by the instigation of the Jews, is fitly ascribed to the Jews themselves.

[15] Ver. 39. *About a hundred pound weight.*] Which was an indication, not only of the wealth, but also of the great affection of Nicodemus to the blessed Jesus: hence also, they not only anoint him, as they commonly used to do others, but bury him with so great a mixture of spices as was done at the funerals of great men. So Jacob was embalmed after the Egyptian manner, Gen. l. 2. *Asa with spices and sweet odours*, 2 Chron. xvi. 14.

CHAP. XX.

1. THE first day of the week cometh [1] Mary Magdalene early, when it was yet dark, to the sepulchre *(other women being with her)*, and seeth the stone taken away from the sepulchre.

2. Then *(seeing this)* she *(instantly)* [2] runneth, and cometh *(not to all the disciples, but)* to Simon Peter, and to the other disciple, whom Jesus loved, and saith to them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3. Peter therefore went forth, and that other disciple, and came to *(-wards)* the sepulchre.

4. So they ran both together: and *(but)* the other disciple did outrun Peter, and came first to the sepulchre.

5. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7. And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8. Then went in also that other disciple, which came first to the sepulchre, and [3] he saw, and believed *(either the report of the women, or our Lord's resurrection, which they believed not before)*.

9. For as yet [4] they knew not *(the import of)* the Scriptures, *(which said)* that he must rise again from the dead.

10. Then *(these two)* disciples went again to their own home.

11. But Mary *(returning with them)* stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

12. And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13. And they say to her, Woman, why weepest thou?

She saith to them, Because they have taken away my Lord, and I know not where they have laid him.

14. And when she had thus said, she turned herself back, and saw Jesus standing, and *(but she)* knew not that it was Jesus.

15. Jesus saith to her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith to him, Sir, if thou hast taken him away hence, tell me where thou hast laid him, and I will take him away.

16. Jesus saith to her, Mary. She turneth herself, and saith to him, Rabboni: which is to say, Master.

17. Jesus saith to her, [5] Touch me not *(spend not now thy time in touching my body);* for I am not yet ascended *(I shall not presently ascend)* to my Father: but go *(first)* to my brethren, and say to them, I *(am shortly to)* ascend to my Father, and to your Father; [6] and to my God, and to your God, *(to do for you the things of which I spake,* xiv. 16.)

18. Mary Magdalene *(then)* came and told the disciples that she had seen the Lord, and that he had spoken these things to her.

19. Then the same *(Lord's)* day at evening, being the first day of the week, when the [7] doors were shut where the disciples were assembled, *(and kept themselves close)* for fear of the Jews, came Jesus, and *(opening silently the doors)* stood in the midst *(of them),* and saith to them, Peace be to you.

20. And when he had so said, he shewed them his *(pierced)* hands and his side. Then were the disciples glad, when they saw the Lord.

21. Then said Jesus to them again, Peace be to you: [8] as my Father hath sent me *(to preach in his name),* even so send I you *(to preach in my name).*

22. And when he had said this, he breathed on them, and saith to them, Receive ye the Holy Ghost *(to enable you for this office):*

23. [9] Whose soever sins ye *(thus commissionated, and thus assisted by the Holy Ghost, declaratively shall)* remit, they are *(and shall under the gospel-covenant be)* remitted to them; and whose soever sins ye *(declaratively in your gospel shall)* retain, they are *(and shall in heaven be)* retained.

24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25. The other disciples therefore said to him, We have seen the Lord. But he said to them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26. And after eight days *(i. e. the next Lord's-day)* again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be to you.

27. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28. And Thomas answered and said to him, *(Dost thou know what I said in thy absence? And hast thou raised thyself from the dead? Thou art)* [10] my Lord and my God.

29. Jesus saith to him, Thomas, because thou hast seen me, thou hast believed; *(but more)* [11] blessed are they who have not seen, and yet have believed.

30. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31. But these are written, that ye might [12] believe that Jesus is the Christ, the *(only-begotten)* Son of God; and that believing ye might have life through his name.

ANNOTATIONS ON CHAP. XX.

[1] Ver. 1. *Mary Magdalene.*] More women and more Maries came to the sepulchre, (Luke xxiii. 55. xxiv. 1.) but the other evangelists beginning still with her, St. John, by naming her who only spake, and only looked down into the sepulchre, left the rest to be understood.

[2] Ver. 2. *She runneth before, and cometh to Simon Peter.*] All the interpreters that I have met with say, that Mary ran not presently to Peter and John, but only after she had seen the Lord: (ver. 18.) and this they prove from Luke xxiv. 10, 11. But this cannot consist with the words of St. John, who saith, she came to Peter and John only; whereas St. Luke and the other evangelists say, she came to all the rest of the apostles. (Matt. xxviii. 8. Mark xvi. 10.) When she came to St. Peter and St. John she came alone, and complained to them that Christ's *body was taken away,* not thinking that he was risen; so here: when she came to the rest of the apostles, she came with the message from the angel, and from Christ himself, that he was risen, Matt. xxviii. 7, 8. 10. and was seen of her, Mark xvi. 10, 11. Luke xxiv. 23. so here, ver. 18.: which plainly shews, that all the other evangelists speak only of this second coming, mentioned ver. 18.

Obj. St. Luke saith, *they came to the apostles;* and then adds, xxiv. 12. that Peter ἔδραμεν ran to the sepulchre.

Ans. That word may be thus rendered, *Peter had run, and stooping down had seen;* as if he should have said, The woman told the words of the angels to the disciples; and Peter also, to his admiration, had seen the body gone, and the linen clothes wrapped up by themselves: which, by the way, is an evidence that Christ's body was not stolen away by his disciples, since they would have carried it away, embalmed as it was, and not have stayed to wrap up the napkins.

[3] Ver. 8. *And he saw, and believed.*] Peter only saw and admired at what was done, (Luke xxiv. 12.) but St. John saw, and believed, not the words of Mary, for we find not that either of them suspected her of falsehood, but the resurrection of Jesus, or the words of Christ, *After three days I will rise again:* this, John saith, was the reason of his faith, not the predictions of the Old Testament: for, as for the apostles,

[4] Ver. 9. *As yet they knew not the Scripture* (which saith) *that he ought to rise from the dead.*] So infirm was the faith, not only of the Jews in general in that age, but of the apostles also, that they believed not the two fundamental articles of the Christian faith, the death and resurrection of the Messiah: as for the Jews, a contrary tradition had obtained among them, *that their Messiah should not die:* (John xii. 34.) and though our Saviour spake oft to his disciples of his death and resurrection, this tradition and thoughts of his temporal kingdom were so fixed in their heads, that his disciples *understood not what he said: and this saying was concealed from them.* (Mark ix. 32. Luke ix. 45. xviii. 34.) Whence Christ, after his resurrection, upbraids them with their slowness to believe the Scrip-

tures, and shews them from them, that Christ *ought to suffer, and rise again the third day*, Luke xxiv. 25. 44, 45. And hence it follows, that the Jews then understood not that any of their sacrifices were types of our Saviour's passion, or availed to procure the remission of their sins on that account, and so could have no explicate faith in his blood, or expect justification by it. Whence St. Paul in that whole chapter, Heb. xi. in which he speaks so much of the faith of the patriarchs, hath not the least intimation of any relation that it had to the death of the Messiah.

[5] Ver. 17. *Touch me not; for I am not yet ascended to my Father.*] I was once inclined from these words to think, that as the sacrifice was not only to be slain, but the blood was to be brought into the sanctuary, and there presented before God to obtain the remission of sins; so Christ here intimated, that having offered up his body to the death, he, to complete his priestly office, and procure the full pardon of our sins, was immediately to ascend into the heavenly sanctuary, to present there his blood before God: for why else doth he say, *Hold, or detain, me not; for I have not yet ascended?* Why doth he add these words, *Go, tell my disciples, I ascend?* But finding that no evangelist ever speaks of any such immediate ascent after his resurrection, and that no commentator, ancient or modern, ever thought of such a thing, I think it better to refer these words to what Christ said to his disciples not long before his passion: for he had told them for their comfort, that he was shortly *to go to his Father*, (xiv. 12.) and that then he would enable them *to do greater works than he himself had done;* and that this was just matter of their joy, (ver. 28.) and was more expedient for them than his presence with them, (xvi. 7.) because then he would send the Comforter, and *whatsoever they should ask the Father in his name, should be done to them*, (ver. 23.) *because the Father himself loved them*, (ver. 26, 27.) *Go* (saith he) *therefore, and tell my disciples, that now they shortly may expect these gracious promises should be made good to them by my ascent to the Father:* and as for thee, thou needest not to be solicitous to touch or hold me now, thou wilt have time sufficient to converse with me, and to experiment the truth of my resurrection; for I shall not immediately ascend, but stay some time with you here on earth. Against this it may be objected, that ἀναβέβηκα is an aorist, and so οὔπω ἀναβέβηκα should be rendered, *I have not yet ascended;* not, *I do*, or *I shall, not yet ascend.* But to this I answer, that grammarians observe, that the aorist is often put both for the present tense and the future: (see Glassius de Verbo, lib. iii. Tr. 3. can. 47.) so is this word used in this very Gospel; as when Christ saith, *He that believeth in me shall not come into condemnation, but* μεταβέβηκεν *shall pass from death to life.* (John v. 24.)

[6] Πρὸς Θεόν μου καὶ Θεὸν ὑμῶν, *To my God, and your God.*] Seeing Christ styles God *his God*, hence, say the Socinians, it is evident, that Christ is not God; but from these words it only follows, that he was not God according to that nature which ascended: thus *God, even thy God, hath anointed thee*, saith the Psalmist of Christ; and yet he adds of the same person, *Thy throne, O God, is for ever and ever*, Psal. xlv. (See note on Heb. i. 8, 9.)

[7] Ver. 19. Τῶν θυρῶν κεκλεισμένων, *The doors being shut.*] Though it be an ancient opinion, that Christ made his body penetrate through the doors, yet it is both groundless and absurd, and contrary to the very design of Christ in coming to them. It is groundless: for why might not he, by his power, secretly open the doors, his disciples not perceiving it, as the angel opened the prison-doors and gates to let out Peter? (Acts xii. 10.) It is absurd: for since Christ rose in that natural body, which was crucified and laid in the grave, philosophy informs us, that such a body could not penetrate through another more solid body. And to this agree those words of Cyril of Alexandria, ἀδύνατον σῶμα διὰ σώματος διήκειν μὴ τέμνον καὶ τεμνόμενον, *It is impossible that one body should go through another without cutting it, or being cut.* And, thirdly, this fancy destroys not only the end of Christ's then coming to them, but of all that he had said and done, to convince them it was the same body that was crucified, in which he appeared to them: when he came the first time, his disciples were troubled, supposing they had seen a spirit; now, to convince them of the contrary, Christ saith, *See my hands and my feet, that it is even I; handle me, and see; for a spirit hath not flesh and bones, as ye see me have:* his second appearance, when the doors were shut, was to convince Thomas of the truth of the resurrection of his body; and this he does, by calling him to put *his finger into his pierced hands, and his hands into his pierced side;* and yet this supposed penetration through the doors destroys both these arguments; it being as certain, that flesh and bones cannot penetrate though a door, as that a spirit hath not flesh and bones; and that his body must have passed though the doors after the manner of a spirit, as that it afterward appeared after the manner of a body; and that the same power which made a natural body penetrate through a door, could make a phantasm or aerial body appear like flesh and bones to the touch, and seem to have the marks and prints of a crucified body: so that unless our Saviour designed to invalidate the strength of what he said and did to convince them of the truth of his resurrection, he could not at the same time do a thing known to them, which did evacuate the force of all his proofs. Nor would the evangelist have twice recorded this circumstance, when speaking of the resurrection, had he imagined the words bore such a sense, as turned his body into a spirit, and ministered occasion to all that read it, to suspect the strength of any of these arguments to confirm this fundamental article.

[8] Ver. 21. *As my Father hath sent me, so send I you.*] Not only to preach in my name, as I did in his, but as he sending me baptized me with the Holy Ghost, and so anointed me to my office, (Luke iv. 18. John x. 36.) so will I send you, baptizing you also with the Holy Ghost sent down from heaven, (Luke xxiv. 49.) and so anoint you also for your office; (2 Cor. i. 21, 22.) and in testimony of this, I say to you now, *receive the Holy Ghost*, (ver. 22.) and will soon after my ascension send him more plentifully down upon you.

[9] Ver. 23. *Whose sins ye do remit, they are remitted,—retain*, &c.] Christ sent them to preach repentance and remission of sins in his name, to Jew and gentile, Luke xxiv. 47. and here he adds, that whose soever sins they, thus assisted by the Holy Ghost, declared remitted by virtue of the gospel-covenant, ratified in his blood shed for the remission of sins, should be remitted: and hence they preached remission of sins to all that believed in his name,

and justification or exemption from the guilt of them. (Acts ii. 38. xiii. 38, 39.) And whose sins soever you retain, declaring to them, that according to the tenor of the gospel they still lie under the guilt of them, they shall be retained; and hence they declared to all that believed not on him, or lived not according to his laws, and sought not for justification by faith in his blood, that they were yet in their sins, (1 Cor. xv. 17.) and could not be justified. (Rom. ix. 32. x. 4.)

[10] Ver. 28. Ὁ Κύριός μου, καὶ ὁ Θεός μου, *And Thomas answered and said to him, My Lord and my God.*] Here,

First, Let it be noted from Woltzogenius the Socinian, that they are not to be hearkened to, who say, Thomas spake these words not to Christ, but by way of admiration to God the Father: for the apostle could not say, *that Thomas answered,* and much less that *he answered and said to him,* unless he had directed his words to him, who said unto him in the precedent verse, *Be not faithless, but believe:* and if he said to him, *Thou art my Lord and my God,* he must acknowledge him as fully and as truly to be his God as his Lord. And,

Secondly, Since Thomas had learned from the law, *there was one God alone,* he could not own Christ as another God, but as the same in essence with him. Note,

Thirdly, That though Christ was still concerned for the honour of the Father, he doth not reprehend Thomas for thus owning him as his God, but doth attest that he believed aright concerning him; which shews that he did not mistake in owning the Divinity of Christ. And whereas Woltzogenius here notes, that *Christ was never called God before his resurrection,* when he was to be worshipped as a Divine Lord; as it is evident that his resurrection could not make him God, if he had been a creature only, nor justify the worship of a creature as God: so is the reason of this evident, because he acted as a prophet whilst he was on earth, speaking still in his Father's name, and as one sent from him, it being essential to a prophet to speak in the name of him whose prophet he is. (See the preface to this Gospel, and the note on Mark xiii. 32.)

[11] Ver. 29. *Blessed are they who have not seen, and yet have believed.*] For faith is not praiseworthy, upon this account, that we believe what we see with our eyes, and therefore can no longer doubt of; but on this account, that we yield to arguments highly probable, and against which we have nothing solid to object, and such evidence as wise men consent to, and act by, in the most important concernments of this present life; because this shews a greater affection to the objects of our faith, and a better inclination to obey the will of God.

[12] Ver. 31. *But these things were written, that ye might believe that Jesus is the Christ.*] Hence the Socinians argue, that they must err who think it was the intendment of this Gospel to shew that Jesus Christ was the Word of God, begotten of the Father before all worlds, and therefore a Divine person; whereas the apostle here plainly speaks only of the miracles wrought by Christ, which we acknowledge to be done to prove him the Messiah promised to the Jews, and that Prophet which was to come into the world, as St. John here speaks; but yet this hinders not his being God, or the Word of God, coexistent with the Father before all worlds. Moreover, the apostle adds, these things were done to prove he was *the Son of God:* now this even the Jews interpreted as a form of words by which Christ made himself equal with God. (See the notes on x. 33. xix. 7.) Some also think, that St. John ended here his Gospel, and that the following chapter was written by some other hands; but these words give no ground for this imagination, since other apostles, after they seemed to have concluded their epistles, add some new matter, as may be seen in the conclusions of the Epistles to the Romans and to the Hebrews. (See the note on xxi. 24.)

CHAP. XXI.

1. [1] AFTER these things Jesus shewed himself again to the *(greatest part of the)* disciples at the sea of Tiberias; and on this wise shewed he himself.

2. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other *(in all seven)* of his disciples.

3. Simon Peter saith to them, I *(will)* go a fishing. They say to him, We also *(will)* go with thee. They *(then)* went forth, and entered into a ship immediately; [2] and that night they caught nothing.

4. But when the morning was now come, Jesus stood on the shore: but the disciples *(then)* knew not that it was Jesus *(who stood there).*

5. Then Jesus saith to them, Children, have you any meat? They answered him, No.

6. And he said to them, Cast the net on the right side of the ship, and ye shall find *(fishes).* They cast therefore *(the net as he had said),* and now *(the draught was so great, that)* they were not *(well)* able to draw it *(along)* for the multitude of fishes *(enclosed in the net).*

7. Therefore that disciple whom Jesus loved saith to Peter, It is the Lord *(Jesus who hath done this).* Now when Simon Peter heard that it was the Lord, he girt his [3] fisher's coat upon him, for he was naked *(to his shirt),* and did cast himself into the sea *(to swim first to Jesus).*

8. And the other disciples came in a little ship; for they were not far from land, but as it were two hundred cubits, dragging the net with *(the)* fishes *(in it.*

9. *And)* as soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread *(by it, all provided miraculously by Christ).*

10. Jesus saith to them, Bring of the fish which ye have now caught.

11. Simon Peter went up *(into the boat),* and drew the net to the land full of great fishes, a hundred and fifty and three. And for all there were so many, yet was not the net broken.

12. Jesus saith to them, Come and dine. And none of the disciples durst ask him, Who art thou? *(as)* knowing that it was the Lord.

13. [4] Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14. This is now the third time that Jesus shewed himself to *(the body of)* his disciples, after that he was risen from the dead.

15. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, [5] lovest thou me more than these *(occupations thou art now employed in)?* He saith to him, Yea, Lord; thou knowest that I love thee. He saith to him,

(Leave then these things and employments, and) feed my lambs *(my church, shortly to be set up by new converts both of Jews and gentiles).*

16. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith to him *(again)*, Yea, Lord; thou knowest that I love thee. He saith to him, Feed my sheep *(i. e. my church thus gathered).*

17. He saith to him the third time *(that his threefold denial of him before unbelievers might be atoned for by a threefold confession of his affection to him before his disciples)*, Simon, son of Jonas, lovest thou me? Peter was grieved because he said to him the third time, Lovest thou me? And he said to him, [6] Lord, thou knowest all things; *(and therefore)* thou knowest that I love thee. Jesus saith to him, Feed my sheep.

18. Verily, verily, I say to thee, When thou wast young thou girdedst thyself, and walkedst whither thou wouldest *(without restraint):* but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee *(to the pillar where thou shalt be scourged)*, and *(then)* carry thee *(to the cross)*, where *(according to thy natural desires)* thou would not *(be).*

19. This spake he *(Jesus)*, signifying by what *(kind of)* death he should glorify God *(by this confirmation of the Christian faith).* And when he had spoken this, he *(rose up and walked, and)* saith to him, Follow me: *(to intimate to him that he was to follow him in that kind of death he had suffered.)*

20. Then Peter *(who followed him)* turning *(his head)* about, seeth *(St. John)* the disciple which Jesus loved following *(also; viz.)* which also leaned on his breast at supper, and said, Lord, who is he that betrayeth thee? (John xiii. 25.)

21. Peter seeing him saith to Jesus, Lord, and (Gr. *but)* what shall this man do? *(how shall it fare with him?)*

22. Jesus saith to him, [7] If I will that he tarry till I come, what is that to thee? follow thou me.

23. Then went this saying abroad among the brethren *(who afterward understood that this was spoken of his departure from this life)*, that that disciple should not die: yet Jesus said not to him, He shall not die; but, If I will that he tarry till I come *(in judgment against Jerusalem, to destroy it by the Romans)*, what is that to thee?

24. [8] This is the disciple which testifies of these things, and wrote these things: and we know *(sure I am)* that his testimony is true.

25. And there are also many other things which Jesus did, the which, if they should be written every one, I [9] suppose that even the world itself would not contain the books which should be written *(i. e. they would be so many that they would seem incredible to the world to be done by one man).* Amen.

ANNOTATIONS ON CHAP. XXI.

[1] Ver. 1. ΜΕΤΑ᾽ ταῦτα, *After these things.*] *i. e.* After his first apparition, mentioned xx. 20. and his second, mentioned ver. 26. he appeared now τρίτον, *the third time*, ver. 14.

[2] Ver. 3. *In that night they caught nothing.*] Christ being then absent; but when he is present, they, having his command, enclose a very great multitude of fishes, to teach them, that though in preaching of the gospel they were *insufficient to do any thing of themselves;* (2 Cor. iii. 5.) yet, having his command to go and teach all nations, and the promise of his presence with them, they should be wonderful successful in bringing many to the faith. It is also very likely they went then a fishing to supply their own want of necessaries; Christ therefore by this draught of fishes, not only works a miracle to confirm them in the belief of his Divine power, but to inform them also, that while they were employed in doing what he did command them, they should never want what was convenient for them; and as, by miraculously providing bread and fish broiling on the fire, (ver. 9.) he shewed his ability to do so; so by this numerous draught of fishes he supplied them with necessaries till the Holy Ghost should come upon them to fit them for their ministry.

[3] Ver. 7. *He girt about him,* τὸν ἐπενδύτην, *his fisher's coat,* ἦν γὰρ γυμνὸς, *for he was naked.*] Suidas and Phavorinus say ἐπενδύτης is ἱμάτιον τὸ ἐσώτατον, *the inner garment*, but Julius Pollux says it was χιτὼν ὁ ἔξωθεν, *the outward coat;* the context here seems to make it most probable it was the inward garment next his shirt: for *he was naked*, signifies, he only had *his shirt on;* for in this sense only Saul lay naked among the prophets, (1 Sam. xix. 24.) and David was naked when he danced before the ark, (2 Sam. vi. 20.) *i. e.* he had put off his royal robe. (See the note on Mark xiv. 51. see also Job xxii. 6. xxiv. 7. Isa. xx. 2, 3. 1 Cor. iv. 11.)

[4] Ver. 13. *Jesus taketh bread, and giveth to them, and fish likewise.*] As the father of the family he both makes provision for them, and gives to every man his portion: that he himself did eat is not said; yet since St. Peter saith, *they did eat and drink with him after his resurrection*, (Acts x. 41.) and St. Luke saith, that *he did eat before them*, (Luke xxiv. 42, 43.) as he did that for confirmation of his resurrection, so is it probable he might eat here for the same end.

[5] Ver. 15. *Lovest thou me* πλεῖον τούτων, *more than these?*] Most interpreters think Christ asketh whether St. Peter loved him more than the other disciples; but as Peter could not answer to this question unless he knew their hearts, so could he not shew he did this by feeding Christ's sheep, unless he fed them more than they. It is therefore observable, that after Christ had given them a commission to preach the gospel, (John xx. 21, 22.) Peter betakes himself to his fishing trade; Christ therefore here inquires whether he loved him more than *these nets* and *fisher-boats*, about which he was now employed, and saith, that if indeed he did so, he should leave them, and wholly employ himself in *feeding his sheep and lambs.* Some of the fathers add, that Christ makes this inquiry thrice, that Peter by a threefold confession might atone for his threefold denial. They who hence argue for the supremacy of Peter above the rest of the apostles, are vain in their imaginations; for if, by these words, Christ required Peter to feed all his sheep and lambs, it is certain he was wanting in his duty; for he never exercised one act of supremacy over the rest of the apostles, but, being sent by them, obeyed, (Acts viii. 14.) and, being reproved by St. Paul, he held his peace, and was so far from feeding *all* Christ's sheep, that he never fed any of the province of St. Paul. Did he feed those apostles on whom the same Holy Ghost fell, who had the same com-

mission, given at the same time, and in the same words, to preach the gospel to all nations, or to every creature? if not, they were not in the number of the sheep, whom Peter is here bid to feed: or did all other pastors receive commission from St. Peter to feed Christ's sheep? Did St. Paul, who doth so solemnly declare he had not his commission *from man, neither by man?* (Gal. i. 1.) Did any of the bishops of Asia? No: St. Paul assures us *the Holy Ghost had made them overseers of the flock of Christ.* (Acts xx. 28.) No, saith Pseudo-Ambrosius,* not Peter only, "sed nos cum eo," *but we with him have received commission to feed Christ's sheep;* and what is here said to Peter, *Feed my sheep,* "ad omnes dicitur," *is* (saith St. Austin †) *said to all;* and, saith St. Basil,‡ Christ here gave τὴν ἴσην ἐξουσίαν πᾶσι τοῖς ἐφεξῆς ποιμέσι καὶ διδασκάλοις, *the same power to all ensuing pastors and teachers.*

[6] Ver. 17. *Lord, σὺ πάντα οἶδας, thou knowest all things.*] Schlictingius here saith, that Christ is here said to know all things, because he knew many things. But this destroys St. Peter's argument; for, it follows not that Christ knew the sincerity of St. Peter's heart, and his affection towards him, unless he knew the secrets of all hearts. This therefore is an argument that Christ was truly God, it being God alone *to whom the secrets of all hearts lie open.* (1 Kings viii. 39.)

[7] Ver. 22. *If I will that he stay ἕως ἔρχομαι, till I come.*] *viz.* To the destruction of Jerusalem, after which this apostle lived a long time, and he alone did so, the other apostles being dead before; of this coming the prophet Joel speaks, saying, *The sun shall be turned into darkness, πρὶν ἐλθεῖν, before the great and terrible day of the Lord cometh,* Joel ii. 31. (see ver. 1.) so Mal. iii. 1, 2. ἰδοὺ ἔρχεται, *behold, he cometh—but who shall abide the day of his coming?* and, iv. 1. ἰδοὺ ἔρχεται ἡμέρα Κυρίου, *behold, the day of the Lord cometh, which burneth as a furnace;* and, ver. 6. μὴ ἐλθὼν, *lest coming he smite the land with a curse.* In the New Testament we have frequent mention of *this coming of our Lord;* for when our Lord spake of the destruction of the temple, the apostles ask what is the sign τῆς σῆς παρουσίας, *of thy coming,* Matt. xxiv. 3. and he tells them that παρουσία, *the coming of the Son of man will be as lightning,* ver. 27. and *then should they see the Son of man coming in the clouds of heaven,* ver. 30. that *as it was in the days of Noe, so should it be at the coming of the Son of man,* ver. 37. 39. bidding them watch, *because they know not when their Lord cometh,* ver. 42. 44. (See Matt. xvi. 28. Heb. x. 37. James v. 9. and the notes there, and on 2 Thess. ii. 1.) And note here, that whereas it is said, *that the Scripture mentions only two comings of our Lord, one when he came and lived on earth, the other at the day of judgment, when he shall come* ἐκ δευτέρου, *a second time without sin unto salvation,* (Heb. ix. 20.) this is indeed no objection against this intermediate advent so frequently and plainly mentioned in the New Testament; this being not a personal advent, by a descent of Christ from heaven, but only a coming of our Lord by the Roman army, and by signs from heaven, and in the clouds of their approaching ruin. Wonderful here are the words of Theophylact; for he not only saith, that some held that John then lived, and was to do so till the coming of antichrist, when he, with Elias, was to preach Christ, and to be slain by antichrist, but adds this as the import of Christ's words, *What if I will that he tarry till I come,* that he should remain in Galilee till the destruction of Jerusalem; as, saith he, John did till the coming of Vespasian, and only departed when Jerusalem was to be taken.

[8] Ver. 24. *This is the disciple who testifies of these things, and wrote these things, καὶ οἴδαμεν ὅτι ἀληθής ἐστιν ἡ μαρτυρία αὐτοῦ, and we know that his testimony is true.*] Here some tell us that this chapter was writ by many, and therefore not by St. John, and this they conclude from the word οἴδαμεν, *we know,* but without ground: for Dr. Lightfoot here observes, that *we know,* in the Chaldee dialect, is often used of one. So Mary Magdalene saith of herself, *They have taken the Lord out of the sepulchre, καὶ οὐκ οἴδαμεν, and we know not where they have laid him:* so St. Paul often, οἴδαμεν γὰρ, *for we know that the law is spiritual, but I am carnal,* 1 Thess. ii. 18. ἠθελήσαμεν—ἐγὼ μὲν Παῦλος, *we would have come to you, I Paul:* so this apostle saith of himself, ἡμεῖς μαρτυροῦμεν, *we testify,* Eph. iii. 12. and that here it is only one that speaketh, is demonstrated from the following word, οἶμαι, *I suppose.* Nay, even these words shew that all the preceding words of this chapter were writ by this disciple, and therefore were not written by the Asiatic bishops: and therefore Theophylact here saith περὶ ἐμαυτοῦ λέγω ὅτι ἀληθεύω.

[9] Ver. 25. Οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία, *I suppose the world itself would not contain the books which should be written.*] Here most interpreters say the apostle's words contain a great hyperbole, with a catachresis, but Origen* avoids them both, declaring that the apostle saith, the world would not receive the books written, *not for the multitude of the books, but for the greatness of the works recorded in them.* So the word is used by this evangelist introducing Christ saying to the Jews, *My word οὐ χωρεῖ ἐν ὑμῖν, is not received by you:* so Eusebius saith, that the men of former ages οὐκ ἦν πῶ χωρεῖν, *were not able to receive Christ's doctrine:* (lib. i. cap. 1. p. 8.) so Christ saith, οὐ πάντες χωρεῖν, *All men cannot receive this saying:* (Matt. xix. 11.) and Philo saith,† *there are very many things in the world, ἃ διὰ μέγεθος ἀνθρώπινος λογισμὸς οὐ χωρεῖ, which for their greatness human reason cannot comprehend.* See many other examples of this sense of the word in Stephanus, and in Grotius on Matt. xix. 11.

A SERMON

ON JOHN vii. 47—49.

Are ye also deceived? Have any of the rulers, or of the pharisees, believed on him? But this people, who knoweth not the law is accursed.

§. 1. THE miracles of our blessed Saviour, by which his doctrine was confirmed, were so exceeding many, and ex-

* De Sacerd. cap. 2. † De Agone Christi, cap. 30.
‡ Constit. Mon. cap. 22.

* Τὸ γὰρ μὴ χωρεῖν τὸν κόσμον τὰ γραφόμενα βιβλία οὐ διὰ τὸ πλῆθος τῶν γραμμάτων, ὃς τίνες ἐνδεκτέον, ἀλλὰ διὰ τὸ μέγεθος τῶν πραγμάτων. Philoc. cap. 15. p. 46.
† De Mundo, p. 889.

ceeding great, that they prevailed on those plain-hearted people, who beheld them, to believe, that he who wrought them was indeed the Christ: for "many of the people believed on him, saying, When Christ cometh, will he do more miracles than these?" (ver. 31.) These apprehensions of the vulgar did so alarm the chief priests and pharisees, who saw their interest, authority, and credit, with the people, must decline as fast as that of Christ's prevailed, that they forthwith dispatched their officers to take him, and bring him to them, (ver. 32.) These officers, when they had heard the gracious words which issued from the mouth of Christ, were themselves taken by him; they, who were sent to bring Christ to the priests and pharisees, were themselves brought to Christ; and so these converts neglect to do the office of the high-priest's serjeants: and being asked the reason why they had not brought Christ, they boldly answer, that they had heard such gracious and heavenly words proceeding from him, *as never man before him spake;* and therefore could not think it fit to apprehend so excellent a person as he was. The pharisees hearing this answer, do presently conclude, their officers must be deceived in these kind thoughts of Christ, and offer this, as they supposed, convincing argument to prove it; *viz.* that though the giddy multitude, who had no knowledge of the law, and therefore no capacity to understand the mind of God contained in it, might be inclined to think that Jesus was indeed the Christ: yet, since the rulers of the church, the Sanhedrin, seeing the doctors and expounders of the law, the scribes and pharisees, believed not on him, but did unanimously reject him as a vile impostor, they must be certainly deceived, who apprehended otherwise concerning him; because they followed the verdict of the ignorant and giddy multitude, in opposition to the better judgments and the mature deliberations of their church-guides and learned clerks.

Now amongst all the arguments by which the emissaries of the church of Rome endeavour to beguile unstable souls, and beget in them a suspicion that they have been seduced from the church, none is more plausible than this, which by the pharisees is here laid down. I therefore shall endeavour,

1. To propound the argument, which is here urged by the pharisees to prove our Jesus could not be the true Messiah, in its full strength and vigour. And,

2. To shew that what the papists do produce to prove that protestants must be deceived, is exactly parallel to what the pharisees did, or might, produce against our Saviour; and the same arguments might with equal reason have been urged by the unbelieving Jews against our Lord's disciples, and those who laid the first foundations of, and became early converts to, the Christian faith, as they are urged by the papists against our departure from the church of Rome.

§. 2. Now the argument contained in the text is this, *viz.* You must be certainly deceived if you believe that Jesus is the Christ; because you do, by entertaining this persuasion, contradict the judgment of your church-guides, which God hath set over you. For they have frequently assembled for the determination of this grand debate, "Whether this Jesus was the Messiah promised to the Jews, or not," and they have constantly determined that he was not the Christ; and have unanimously concluded that he deserved to be punished as a vile impostor, and that all who did confess that he was the Christ should be excommunicated. In an assembly consisting of chief priests and pharisees, they positively declare that Christ could be no prophet, because he was a Galilean: (John vii. 41, 42.) this all, say they, who search the Scriptures, may plainly see, (ver. 52.) Moreover, they determine in my text, that all, who so esteemed him, were themselves deceived, and that they lay exposed to this delusion for want of knowledge in the law, (ver. 47—49.) In the ninth chapter of St. John, ver. 16. the pharisees again declare, that "this man could not be of God, because he did not keep the sabbath." Moreover, these pharisees, and other rulers of the church, συνετέθειντο, determined and agreed together, "that whosoever did confess that Jesus was the Christ, should suffer excommunication." (John ix. 22. xii. 42.) They therefore thought themselves infallibly certain (if excommunication be, as R. H.* informs us, an evidence of a claim to be infallible), that Christ was not the true Messiah. Elsewhere the scribes and pharisees do positively conclude that Christ did only "cast out devils through Beelzebub." (Mark iii. 22.) After some days they again call a council, συνέδριον συνήγαγον, and there determined that it was fit that Christ should die: (John xi. 47. 50. 53.) this the high-priest declares, and all the pharisees and the chief priests agree to execute. (Luke xxii. 66.) A full assembly, consisting of the high-priest, and all the chief priests, presbyters, and scribes, Christ being brought before their council, do with one voice declare, that he was worthy to die as a blasphemer, and also that "by their law he ought to die, because he made himself the Son of God." After his death, the chief priests and the pharisees, with one consent, pronounce him a deceiver. (Matt. xxvii. 63.) When the disciples began to witness that he was risen from the dead, the high-priest, rulers, elders, scribes, and all the kindred of the high-priest, assemble at Jerusalem, and strictly do command them "not to speak at all, nor teach, in the name of Jesus. (Acts iv. 6. 18.) Soon after the high-priest, the Sanhedrin, and all the elders of Israel, being met in council, repeat the same command, and chastise the apostles for their disobedience to it. (Acts v. 40.) If therefore the decrees of many councils, consisting of the guides of the whole Jewish church, may be esteemed sufficient to decide a controversy, it must be certain that Jesus Christ was not the true Messiah, promised to the Jews, but a deceiver and blasphemer. Now as a Romanist,† having produced five provincial and two general councils, falsely so called, for that portentous doctrine of transubstantiation, saith, "If the decrees of so many synods, so often weighing the adversaries' reasons and evidences were not sufficient for settling such a point, at least as to the obedience of future silence, and noncontradiction, and as to suffering the church to enjoy her peace, what can hereafter be sufficient? Or can we ever hope that any controversy shall be finally determined, or ended by any future council, if this (of the Messiah) is not by these forepast? Can there be any ground here to question the integrity or lawful proceedings of so many councils, all concurring in the same judgment *(for a corporal presence,* saith the Romanist, that

* Disc. chap. 4. §. 64, 65. 69, 70.

† Rational Account, disc. i. chap. 6. §. 59. p. 58.

Christ was a deceiver, saith the Jews)? Or could there be a new light in this point attainable in those times (by the private person, or Christian convert), which those (guides of the Jewish church, who condemned your Jesus,) were not capable, or had no notice of?"

2. They who so often and so unanimously condemn your Saviour and his doctrine, saith the Jew, were the church-guides, by God appointed to "teach the children of Israel all the statutes which the Lord had spoken to them by the hand of Moses, to teach Jacob his judgments, and Israel his law," and by whose lips the knowledge of it was to be preserved. (Lev. x. 11. Deut. xxxiii. 10.) They were the men who are in Scripture styled the "messengers (or the ambassadors) of the Lord of hosts;" (Mal. ii. 7.) that is, the men appointed by him to declare his message to the people. They were the men ordained to "minister before the Lord in every controversial matter," men who were "set for the judgment of the Lord, and for controversies." (Deut. xvii. 8. 12. 2 Chron. xix. 8.) "In controversy they shall stand in judgment (saith the Lord), and by their word shall every controversy be tried." (Deut. xxi. 5. xvii. 12. Ezek. xliv. 24.) Wherefore, to act in opposition to the judgment of these guides, must be to act presumptuously, as God himself declares, to despise the verdict of God's messengers, and, in a controversial matter of the highest moment, to reject the sentence of those men, who are by God ordained to define it, and by whose words, according to his ordinance, it must be tried.

3. As for the common people, who in this matter did oppose their private judgments to the decrees of their church-guides, not acquiescing in their conciliar determinations, that your Jesus was not the true Messiah, they, saith the Jew, must act against that rule, which both the law of Moses and the prophets have prescribed; for by that law they are commanded, under pain of death, when any controversy should arise among them, "to go to the priests and Levites, and to the judge then living, to inquire the sentence of judgment from his mouth, and to do according to the sentence which they shall shew them, and according to all that they inform them, not declining from it to the right hand, nor to the left." (Deut. xvii. 8—11.) They by the prophets are instructed to "ask the priests concerning the law," and to "seek the knowledge of it from their mouths." (Hag. ii. 11. Mal. ii. 7.) They therefore stood obliged to assent to the determinations of the Sanhedrin, and the conciliar decrees of priests and Levites, scribes and pharisees, confirmed by the high-priest, and so they were obliged to believe, that, according to the true intent and meaning of the law, your Jesus could not be the true Messiah. And consequently they must err, who, quitting the decisions of the pharisees, and other rulers of the church, embrace that tenet of the ignorant and giddy multitude.

§. 3. Thus the Jews pleaded from Scripture against our blessed Lord. And if you do compare these pleas, and others of like nature, which might be offered from the Scriptures by the Jew, with what the Romanists do offer for the infallibility of any of their councils, you will soon find that all their pleas for this infallibility from the New Testament are paralleled, or rather over-balanced, with places of like nature in the Old, which do more strongly plead for the infallibility of the high-priest and rulers of the Jewish church. For,

1. Do the Romanists plead Christ's promise to be "for ever with the church?" (Matt. xxviii. 20.)

Ans. The Jews had equal reason to expect God's presence among them, because he promised "to dwell among the children of Israel, to meet them at the tabernacle of the congregation, and there speak with them," (Exod. xxix. 42—45.) to "reign over them in Zion, from henceforth and for ever." (Micah iv. 7.) He "chose Zion for his habitation," and said of it, "This is my rest for ever, here will I dwell;" (Psal. cxxxii. 13, 14.) and of Jerusalem, "that he would put his name for ever in that place, and that his eyes and his heart should be there for ever." (2 Chron. vii. 16.)

2. Do they add that Christ hath promised, that "where two or three are gathered together in his name, he will be in the midst of them?" (Matt. xviii. 20.)

Ans. God also promised to the Jews, that he would "bless them out of Zion," (Psal. cxxxiv. 3.) and that "wheresoever he did record his name, there would he come and bless his people." (Exod. xx. 24.)

3. Do they allege the sayings of our Lord to his disciples; *viz.* "He that heareth you, heareth me;" (Luke x. 16.) he who neglects to hear the church, shall be accounted as "a heathen and a publican?" (Matt. xviii. 17.)

Ans. God also said, that "he who will not hearken to the priest that stands to minister before the Lord, even that man shall die for his presumption." (Deut. xvii. 12.)

4. Do they say that Christ's apostles commanded Christians "to obey those that had the rule over them, and to follow their faith?" (Heb. xiii. 7. 17.)

Ans. Our Jesus did command his hearers to "do all that the scribes and pharisees did say unto them," (Matt. xxiii. 3.) and that because of their authority derived from Moses; and God himself commanded all his people to do "according to all that they should be informed of by the priests." (Deut. xvii. 10.) And,

5. Do they plead Christ's promise made to his apostles, that "he would send the Spirit of truth to guide them into all truth?" (John xiv. 26. xvi. 13.)

Ans. Whereas this promise doth personally belong to the apostles, and not to their successors—for it is a promise "to bring to their remembrance (by his Spirit) what he (before) had said to them," (John xiv. 26.) and to "shew them things to come," (John xvi. 13.) to which spirit of prophecy the Roman doctors do not now pretend;—I say, whereas this promise did belong to the apostles only, God stood obliged by covenant to cause his Holy Spirit to remain among the rulers of the Jewish church: for thus he speaks, "According to the word that I covenanted with you, when ye came out of Egypt, so my Spirit remains among you." (Hag. ii. 5.) Moreover, God promised to the Sanhedrin, that "he would put the spirit of Moses upon them;" (Numb. xi. 17.) and in compliance with that promise he came down in a cloud, and took the spirit, which was upon Moses, and gave it to the seventy elders, so that "they prophesied, and did not cease." Or,

6. Do they argue for their infallibility, because the church is styled by St. Paul, "the pillar and the ground of truth," (1 Tim. iii. 15.) by reason of that truth which is preserved by her governors?

Ans. God also hath declared, touching his priests, that "the law of truth was in their mouth;" (Mal. ii. 6.) and of Jerusalem, that "she should be called the city of truth."

(Zech. viii. 3.) And if the church of Judah hath since failed, so also hath the church of Ephesus, of which alone St. Paul affirmeth that it was the "pillar and the ground of truth."

7. Do they conclude that the church-guides must be infallible, because "God hath placed in the church, some apostles, some prophets, some pastors, and some teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine?" (Eph. iv. 11, 12.)

Ans. Were not the Jewish priests placed also for this end, for the work of their ministry, the perfecting of their saints, the edifying of their flocks? Were not their lips to preserve that knowledge, which should restrain the people from their errors? Were not they appointed "to heal that which was sick, and bring again that which was strayed?" (Ezek. xxxiv. 4.) Or,

Lastly, Do they triumph in that promise of our Lord, that the "gates of hell should not prevail against the church?" (Matt. xvi. 18.)

Ans. God also promised, that his "covenant made with the Levites, priests, and ministers," should be as certain and perpetual as that of day and night. (Jer. xxxiii. 20, 21.) So that I need not add, that by this phrase Christ only promiseth, that pious Christians shall not for ever be detained under the power of the grave; which I have elsewhere shewed to be the natural and only import of these words, "the gates of hell shall not prevail against the church."

Moreover, the plain meaning of the foregoing words, *viz.* "Thou art Peter, and upon this rock will I build my church," is, as Tertullian* well informs us, this: Thou who hast, first of all my disciples, acknowledged me to be the Christ, thou shalt first preach this doctrine to the world, and by so doing, lay the first foundation of a Christian church: which he accordingly performed, first laying the foundation of a church† among the Jews by the conversion of three thousand souls; and after, laying the foundation of a church among the gentiles, by the conversion of Cornelius and his friends; Christ having, to fulfil his promise, "made choice of him, among the rest of the apostles, that the gentiles by his mouth should hear the word of the gospel, and believe."‡ Now to pretend to be St. Peter's successor in this matter, is in effect to say, that the foundations of a Christian church are not yet laid.

If therefore Roman Catholics conclude from these ambiguous and obscure places for the infallibility of councils, or the major part of the church-guides concurring with the pope in any sentence or decree, although these places do not speak one syllable of any pope, or major part of the church-guides, and much less of the Romish prelates, and less of their *infallible* assistance; what ovations and triumphs would they have made, had it been said expressly of their cardinals and councils, as it is said of Jewish priests, that they were *set for judgment and for controversy?* had God fixed his glorious presence at Rome, as he did at Jerusalem, and settled there a *seat of judgment*, and a continual court of highest judicature, as was that Sanhedrin, which in Jerusalem was settled? had he dwelt in St. Peter's, as he dwelt in the temple? had he left with them, as he did with the Jewish priests, a standing oracle, a *urim* and a *thummim*, to consult with upon all occasions? so that this plea being much stronger for the infallibility of the superiors of the Jewish church, than for the infallibility of the whole western church, or any of its councils, the Roman doctors must acknowledge, either that they fallaciously urge it against protestants, or must confess that it stands also good against the Christian, and is a confirmation of all those traditions which were condemned by our Saviour, and a sufficient plea for all those errors and corruptions, which, as the prophets do complain, were generally taught and practised by the church-guides in the declining ages of the Jewish church: for* if these arguments be good now, they were so then; and if they were good then, for aught that I can see, the high-priest, and the major part of the church-rulers of the Jews, were always in the right; and Christ, and his apostles, with the holy prophets, must be in the wrong.

§. 4. Moreover, had we no evidence from Scripture, may the Jew say, in prosecution of this argument, reason seems very strongly to conclude for this submission of the common people, and some few priests, to the concurring judgments of their church-guides, and of the major part of Jews, who joined with them in condemnation of your Jesus as a blasphemer and false prophet, and of his followers as heretics and schismatics, or men, who worshipped God after that way, which by the Jews was called heresy, (Acts xxiv. 14.) and were ringleaders of a sect, (ibid. ver. 5.) For, still to argue after the manner of the Romish doctors;

1. Is it not reasonable to conceive, that they who were God's ministers appointed for this very thing to judge in controversial matters, and to make trial of such as did pretend to prophecy, as was the Jewish Sanhedrin; I say, is it not reasonable to conceive that the assistance of the Holy Spirit should be vouchsafed to these rulers of the church and doctors of the law, rather than to those common people, who bore no such relation to God, had no commission from him to direct others in the meaning of his word, but had so many and such express injunctions to seek it at the mouth of their church-guides? Can we imagine, that these pharisees and rulers should be the men ordained by God for controversies, and by whose words they must be tried, and yet should be such blind and stupid guides, as by your Jesus they were said to be, that "he who was led by them must fall into the ditch?"

Moreover, were no assistance from above to be expected in this case, it is not reasonable to think that these great doctors of the law, those numerous priests, who made it their whole business to study and search out the meaning of the law of Moses, those members of the Sanhedrin,† who were still chosen out of the most learned persons, and the most eminent for wisdom; I say, may we not reasonably conceive such persons to be fitter and more able judges of the sense and meaning of that law, or of the truth of any miracles pretended to be wrought by Christ or his

---

* "Si, quia dixerit Petro Dominus, 'super hanc petram ædificabo ecclesiam meam,' idcirco præsumis et ad te derivâsse solvendi et ligandi potestatem, qualis es evertens et commutans manifestam domini intentionem personaliter (*N. B.*) hoc Petro conferentem, sic enim et exitus docet, in ipso ecclesia extructa est, id est, per ipsum.—Ipse primus in Christi baptismo reseravit aditum cœlestis regni." De Pudicitia, cap. 21. p. 574. B.

† Acts ii. 41. ‡ Acts xv. 7.

* Vid. Stillingfl. Sermon upon Acts xxiv. 14. p. 39.

† Vid. Ainsw. in Numb. xi. 16, 17.

apostles, than was that rude and giddy multitude, which had no knowledge of the law? *" They therefore considering their superiors' study and learning in such things Divine, and also their own ignorance; they considering both the special ordination and commission of their superiors from God to teach them in the necessary truth, and his charge laid upon them to obey their ecclesiastical superiors, ought to depend upon and adhere to their directions so much the more in any point of faith, by how much it is esteemed more necessary, as wherein there is a much greater hazard if they should err."

3. All that your gospel doth suggest, or reason may pretend, for the exemption of the first Jewish converts from obedience to these decrees of their superiors in the Jewish church, may, saith the Jew, be fully answered from the plain principles, and almost in the words, of Roman Catholics. For, to proceed in the expressions of R. H. the guide in controversies, with very little variation of them;

§. 5. 1. Will you affirm, that all the priests and rulers, scribes and pharisees, and the whole Sanhedrin, acted against their faith and conscience in these determinations by which your Jesus was condemned as an impostor?

Ans. R. H.† will tell you, "There is a moral certainty that so many such persons cannot conspire in such a matter, *viz.* a necessary to salvation, to falsify the truth against their own belief and conscience to their subjects and posterity, with an anathema to all dissenters," or an excommunication of all who preached and believed that Christ was the Messiah promised to the Jews, and was already risen from the dead, when their own consciences could tell them that these things were true. ‡ "If any can be so uncharitable as to credit of them so great a wickedness, that the supreme councils of the *(Jewish)* church should with design decree an error contrary to their faith (or knowledge) in this necessary matter, and then enjoin all their subjects to believe it under anathema," he must believe that "they most certainly do devote themselves to eternal perdition." And therefore, "if not out of charity or reverence to such sacred persons, yet from the irrationality of such a defence, it is much better to pass over this objection."

2. Will you say that these superiors were only to be appealed to in doubtful matters, and that this thing, "Whether the Scriptures declared your Jesus to be the true Messiah," was not doubtful?

Ans. R. H. informs you,§ that "a right judgment cannot but account all those places doubtful, in the sense whereof, either the ancient or present major part of Christianity are of a contrary judgment from himself." That must be therefore doubtful, according to the ground and reason of this rule, which you presume not to be doubtful, since it was that in which the major part of the then present Jewish church was of a contrary judgment from the Christian convert.

3. Will you plead, in favour of the vulgar, that they were bound to hearken to these Jewish guides no longer than they followed the rule of Scriptures?

Ans. Be it so; but, saith R. H.‖ "Who is appointed judge of these supreme judges, when they transgress against this rule? Their subjects? Who are from them to learn the sense of the rule, where difficult and disputed, and who are bidden to follow their faith? The right exercise of judgment will not judge so." For if the vulgar may pass this judgment on the decrees of many councils, and the concurring judgment of their superiors and church-guides, I hope the matter must be evident even to the vulgar sort, that notwithstanding the contrary judgment of chief priests and rulers, scribes, pharisees, and elders, and almost all the Jewish nation, that sense of Scripture must be false, which their ecclesiastical guides alleged, to prove that Jesus was not the true Messiah, and that "according to their law, he was to die;" and that sense of the Scripture must be true, which by the apostles and their converts was alleged to prove, that Jesus was the Messiah promised to the Jews. Now, "how vainly (saith R. H.*) doth any one pretend, or promise himself a certainty of any thing wherein *(so many)* councils, and a much major part of the church, having all the same means of certainty as he, judgeth contrary; where it seems† the Scripture may be so doubtful, that the sense of the *(then)* catholic church, or its *(greatest)* councils, they say, can be to them no certain or infallible interpreter of it, where the judgment or common reason of *(these)* councils thinks itself so certain of the contrary, as to anathematize dissenters *(or cast them out of the church)?* On what grounds here these *(private)* persons, or *(new erected)* churches, could assure themselves that their own sense of Scripture was true, they having left that of the churches, councils, and of a major part of *(Jews)*, who also judged their sense false, I understand not: surely they will not say, they have this certainty from the Scripture, because the true sense thereof is the thing so mainly questioned, and the certainty or infallibility of the traditive sense of the *(Jewish)* church they renounced; and then, which only is left, their own judgment, or their own common reason, when that of *(their greatest)* councils, or major part of *(their)* church-guides, differs from it, one would think should be a more fallible ground to them, than the judgment or common reason of the church. For‡ *(a man)* to presume himself certain in a matter of faith, or in his own sense of Scripture (though the literal expression be never so clear), where so many learned and his superiors, (comparing other texts, &c.) are of a contrary judgment; this (saith R. H.) is the same as if, in a matter of sense, a dim-sighted person should profess himself certain that an object is white, when a multitude of others, the most clear-sighted that can be found, having all the same means of a right sensation as he hath, pronounce it black, or of another colour." Moreover, § if these Scriptures or reasons be so clear, even to the ignorant and unlearned Jews, must they not be as clear to their church-guides? And may not then their judgments more securely be relied upon, at least for any thing which is presumed to be clear? "For if the Scriptures ‖ be maintained so clear in necessaries, that every one using a right endeavour cannot mistake in them; then shall the church-governors much rather, by reason of this clearness obvious

* R. H. Discourse, chap. 13. p. 13. † Disc. i. chap. 3. §. 37, 38. p. 26.
‡ Ibid. p. 25. § Disc. chap. 3. §. 44. p. 29. ‖ Ibid. p. 28.

* Disc. cap. 3. §. 44. p. 143.
† Rational Account, disc. iii. chap. 4. §. 42. p. 179.
‡ Ibid. disc. ii. chap. 2. §. 15. p. 95.
§ V. Rational Account, disc. chap. 5. §. 42. p. 141.
‖ Disc. chap. 3. §. 37. p. 24.

to every rustic, not err in them; and so shall the people, the more the rule of faith is proved to be clear, the more securely rely on, and be referred in them to their direction."

4. If you pretend a more sincere endeavour in those few converts, to find out the sense of Scripture, or search out the truth in these matters; which, in the case of the Bereans, your Scripture seemeth to assert:

Ans. I answer still with the same author,* "That since all parties do pretend sincere endeavour in the right understanding of the Scriptures, and after it do differ so much in their sense of it, it follows, that such sincere endeavours being indifferently allowed to all parties, the sense of Scripture *(and the verdict of true reason)* ought to be pronounced clear, if on any, on that side as the major part doth apprehend it (which certainly was not the primitive converts, *but the unbelieving Jews, and their ecclesiastical superiors*)." For surely,† "we have reason to presume that the chief guides of the church, in their consults concerning a point necessary to salvation delivered in Scripture *(as that of the Messiah was)*, use at least as much endeavour as a plain rustic doth to understand the meaning of it." And, "whatsoever other thing is supposed necessary besides sincere endeavour, or is understood to be included in it (as freedom from passion and secular interest, or also a freely professing the truths, which their sincere endeavour discovers to them), none can rationally imagine, but that the supreme church-governors should be as much or more disengaged herein than private men:" and,‡ "that passion and interest blind private men or ourselves, sooner than general councils, or a major part of the church."

See therefore here the wisdom of the unbelieving Jews, "who to preserve themselves from erring in this matter, made use of the securest way that reason could imagine, (saith R. H.§) or that Christians are prescribed, whilst for the sense of the Scriptures that were controverted in this point of the Messiah, they chose not to rely on their own judgments, but on that of the supremest guides of the church, and judges of Divine truth, that were afforded them on earth; and so if they erred, yet took the wisest course to have missed erring, that religion or reason could dictate. To which guides also the subjects of this former communion all believed submission of their private judgments to be due, and to be commanded; from whence also it follows, that till they are convinced of error in this point, *viz.* that no submission was due" to the decrees of all these councils, and the concurring judgment of those spiritual guides by whom your Jesus was condemned, "they are not capable of being convinced in any other matter."

If, lastly, you affirm that the common people had conviction and demonstration from the miracles of Christ of the falsehood of the decrees, and the interpretations of their church-guides in this matter, and of the truth of that Christianity, which they embraced in opposition to those said decrees:

Ans. This I confess is a great truth, but then the Roman doctors cannot plead it without rejecting most of their professed tenets, and their strongest pleas for absolute submission to the major part of their church-guides. For,

1. Admit our Saviour and his apostles wrought true miracles, how did the vulgar perceive them so to be but by their senses? and how did they infer from them the truth of Christianity, but by their private reasons? Now* "the evidence of sense and reason must be both neglected (saith the Romanist), when a Divine revelation declares any thing contrary to them;" this, and this only, being their defence of transubstantiation against the common sense and reason of mankind. Now, of the certainty of a Divine revelation, or the true sense of Scripture, they make the judgment of the major part of their church-guides to be sufficient evidence, and so there was sufficient evidence, according to this rule, that all the miracles, which Christ and his apostles seemed to work, were done in opposition to Divine revelation, or the true sense of Scripture.

2. Certain it is that the rulers of the Jews, and the prevailing part of the whole nation, differed from the converted Christians in their apprehensions of these miracles, and judged them all diabolical impostures, or trials of their faith, &c. "Now this seems necessary to be granted, (saith R. H.†) that in what kind of knowledge soever it be (whether of our sense or reason, in whatever art or science), one can never rightly assure himself concerning his own knowledge; that he is certain of any thing for a truth, which all or most others, of the same or better abilities for their cognoscitive faculties, in all the same external means or grounds of the knowledge thereof, do pronounce an error. So that where all or most differ from me, it seems a strange pride not to imagine this defect in myself, rather than them; especially when, as all the grounds of my science are communicated to them, and when, as for my own mistakes, I cannot know exactly the extent of supernatural delusions." According therefore to this rule, it was strange pride in the first converts to Christianity among the Jews, to judge the miracles of Christ or his apostles true, when most of their own nation, as well as heathens, differed from them in that apprehension, and spoke so freely every where against the sect of Christians.

3. The truth of the pretences of our Lord and his apostles, depended on two things, *viz.* the fulfilling of prophecies, and the truth of his miracles. ‡"Now, according to the Roman principles, no man could be certain of the truth of either of these without the authority of the then present church. For the fulfilling of prophecies depended on the sense of many obscure places of Scripture, of which, say they, the major part of the church-guides must judge: and for miracles, they tell us that there is no way of judging true from false, but by the authority of the church. Now, if these things be so, what ground could the first Jewish converts have to believe Christ was the true Messiah, or a worker of true miracles, when, in believing both these things, they must oppose the authority of the then present church?"

4. All that hath been discoursed in answer to the former pleas, serves also against this: for who shall be judge whether these miracles were true, and were sufficient to confirm the Christian faith? Those persons, whose office it was to judge both of true prophets and true miracles, or those who had no power or commission so to do? Were

* Disc. chap. 1. p. 4, 5. † Ibid. p. 24. ‡ Ibid. p. 145.
§ Rat. Account, disc. i. chap. 7. §. 77. p. 74.

* Rat. Account, disc. i. chap. 6. §. 62. p. 63.
† Ibid. disc. iv. conf. 2. p. 384. ‡ Stillingfleet, ibid. p. 42.

not the Jewish Sanhedrin and other rulers of that church more able judges of the truth, and the validity of any miracles pretended to be wrought by Christ and his apostles, than was that multitude which, as experience teacheth, may be imposed upon with ease? Were not those guides, who were appointed to be judges in all other matters, the proper judges of this controversy? Have we not reason to believe their judgment was as free from interest and passion, and their endeavours to search out the truth of these relations as sincere, as was the judgment or endeavours of the laity? When therefore these church-guides did, notwithstanding those pretended miracles of Christ and his apostles, conclude unanimously that Christ was a deceiver, was it not absurd to say that what they so universally determined, might be discerned by any private judgment to be the clearest falsehood? that vulgar persons had demonstration in this matter against the judgment of the whole body of their guides, and that their common reason was able to discern that to be manifestly true, which the same common reason of their superiors judged to be manifestly false?

§. 6. Thus have we seen that Scripture and reason do more countenance the Jew pleading against our Lord, and the first Christian converts, than they do countenance the papist pleading against protestants. In the last place the Jew may argue from tradition thus, *viz.*

These spiritual guides, in making this determination, and passing of this judgment concerning Jesus, were guided by that rule, which, by the greatest part of Christians, I mean the Roman catholics, is highly magnified and equalled with the Holy Scriptures, *viz.* tradition, acknowledged by the present church for such. *And so your Jesus must also upon this account be deemed an impostor, or the pretences and pleadings of the Romanist against the protestant, from the tradition of the church, must be acknowledged to be in vain. For,

1. It is most certain that the Jews had a tradition generally received amongst them, that their Messiah at his coming should "restore the kingdom to Israel:" that he should subdue the nations under them, and should erect a temporal dominion in the Jewish nation over all their enemies. Even the disciples of our Lord did constantly believe this article, till by the Holy Ghost's descent upon them, they were better informed. Witness their contest, "who should be greatest in that kingdom," (Matt. xviii. 1.) and the desire of the sons of Zebedee, "to sit one at his right hand, another at his left hand in it." (Matt. xx. 21.) This was our faith, saith Cleophas, "we trusted that this Jesus should have redeemed our Israel:" (Luke xxiv. 21.) and when they were assembled, after his resurrection, their first inquiry is this: "Lord, wilt thou now restore the kingdom to Israel?" (Acts i. 6.) It is therefore certain, that this was the received tradition of the whole Jewish church, grounded, as they supposed, upon the Scriptures, which did necessitate them to expect *a glorious Messiah,*† *not such a one* (saith Trypho) *as your mean and despised Jesus was.*

2. It was also a tradition which generally obtained amongst the Jews, that their Elias, who was called the Tishbite, was to appear again in person before the advent of the true Messiah: so was that place of Malachi, translated by the LXX. three hundred and eighty years before our Saviour's coming; "Behold, I send unto you Elias τὸν Θεσβίτην before the great and terrible day of the Lord come." (Mal. iv. 5.) *All we expect* (saith Trypho), *that Christ should be anointed by Elias, who is for to come;** *and because this Elias is not come, we think your Jesus cannot be the Christ.* Accordingly the scribes, or the expounders of the law, did with one voice declare it necessary *that Elias should first* come.†

3. It was the general tradition of the Jews, that the law of Moses should be perpetually obliging to them; and that it was to be observed even in the days of the Messiah. On this presumption certainly it was that Christ's disciples, after his resurrection, were strict observers of the law of Moses for a considerable time; and so were also many thousands of the Jewish converts. St. Peter was so nice in observation of the Jewish customs, that till he was informed better by a vision, he thought such meat was utterly unlawful as was forbidden by the law; so that when in that vision he was bid "to slay and eat," he presently cries out, as a man tempted to an unlawful act, "Not so, Lord, for I have never eaten any thing that is unclean." (Acts x. 12.) St. James gives an account to Paul of the great zeal that all the Jewish converts had to the law of Moses, in these words, "Thou seest, brother, how many thousands of the Jews there are which believe, and they are all zealous of the law." (Acts xxi. 20.) He farther tells him, how highly they were all offended with him, because they were informed he had taught that they were not obliged to yield obedience to the constitutions and customs of the Jewish law; and, lastly, doth exhort him to do what might be proper to cause these zealots to believe that "he also walked orderly, and kept the law," (ver. 21. 24.) St. Jerome‡ and Sulpicius § inform us, that fourteen immediate succeeding bishops, with their flocks, were all observers of the law of Moses. And by the unbelieving Jews nothing was more abhorred than the thoughts of changing their Mosaic customs: for upon this account St. Stephen was accused of blasphemy against Moses and the law, because he said, "that the Messiah should change the customs which Moses had delivered to them." (Acts vi. 11. 14.) This accusation before the scribes, the elders, and high-priest, was deemed sufficient to prove him guilty of that capital offence of blasphemy. On this account they bring St. Paul before the judgment-seat of Gallio; because, say they, he did persuade men to worship God *παρὰ τὸν νόμον, against, or otherwise than was commanded by the law of Moses.* (Acts xviii. 13.) And this opinion they grounded chiefly upon those places, which seem to speak of the perpetual duration of those statutes, and say they shall be "ordinances to them for ever;" (Exod. xii. 17. Lev. xxiii. 21. Deut. xxix. 29.) and consequently seem to infer a declaration from the mouth of God, that they should not be altered.

Moreover it is certain, that as the protestants condemn as sinful and pernicious many traditions and customs of

* Synod. Trid. Sess. 4.

† Αὗται ἡμᾶς αἱ γραφαὶ ἐνδοξοι, καὶ μέγαν ἀναμένειν ἀναγκάζουσιν. Dial. p. 249. B.

* Ἐκ δὲ τοῦ μηδὲ Ἠλίαν ἐληλυθέναι οὐδὲ τοῦτον ἀποφαινόμενον εἶναι. Dial. p. 268. A.

† Ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον, Mark ix. 11.

‡ Chron. 2. § Lib. ii. cap. 45.

the Romish church; so did that Jesus, whom Christians honour as the true Messiah, as frequently inveigh against and solemnly condemn many traditions, which then were generally received and practised in the Jewish church, as vain and sinful customs, and such as tended to make void the Scriptures, and render the whole Jewish worship vain. He therefore seemeth to have been as great an enemy to ecclesiastical traditions, though they were generally owned by the then present church as such, as protestants can be esteemed.

Lastly, Certain it is that the superiors and church-rulers, or at least the major and prevailing part of the church-rulers, did then as firmly and unquestionably believe that those traditions, which were condemned by our Jesus, and which so evidently proved, if true, he was not the Messiah promised to the Jews, were both agreeable to the word of God, expounded by their church-tradition, and were delivered to them by Moses, and the patriarchs, and prophets, and were continually practised by their forefathers, as doth the Roman church believe that her traditions were taught and practised by Christ or his apostles, and by their successors, throughout all ages of the church. Hence are they often styled by them, "the traditions of the ancients,* or the traditions received by succession from their fathers:" and in their later writers they are always held to be derived from God by Moses, together with the written law, and as an explication of it. Hence, like good Roman catholics, they were more "exceedingly zealous for the traditions of their fathers," than for the law itself. They † accuse all who walked not according to these customs of their fathers, as persons who forsook the law of Moses: and to do any thing against these customs of their fathers, was reputed criminal. This being so,

I ask, why the tradition of the major part of the church catholic, or Christians in any age whatsoever, and their concurring judgment, that what she doth at present teach and practise, she received from Christ and his apostles, should be esteemed sufficient to render all those persons guilty of heresy and schism, who do not yield assent to what they teach, or a compliance with their practices, as Roman catholics assert; and yet that the general tradition of the then present Jewish church, even the including the disciples of Christ, should not conclude them schismatics and heretics, who, being members of that church, would not assent unto what they so generally taught, or comply with that, which they practised, as delivered to them by Moses, and the patriarchs, and prophets?

§. 7. But to apply these things, if it be possible, yet more particularly unto the pleadings of the Roman church, and to shew the weakness and the pernicious results of their most specious pretences: I add,

1. That notwithstanding it was the duty of the priests and rulers of the Jewish church, both to preserve and teach unto the people the knowledge of the law, yet did the major part of these church-guides both oft and dangerously swerve from this their duty: for they did teach and practise, and direct the people into those ways, which were destructive to the eternal welfare of their souls. God by his prophets doth complain, without exception, of them, that "they erred in vision, and stumbled in judgment;" that "the teachers of his people made lies their refuge, and under falsehood hid themselves, saying, The overflowing scourge shall not come to us;" (Isa. xxviii. 7. 15.) that their "interpreters had transgressed against him, that his watchmen were blind, they were all ignorant, all dumb dogs that could not bark, sleeping, lying down, loving to slumber; that they were greedy dogs, that could not have enough:" (Isa. xliii. 27. lvi. 10, 11.) "Shepherds that could not understand; that the priests said not, Where is the Lord? and they that handled the law knew him not; that the pastors also transgressed against him, and the prophets prophesied by Baal; and walked after the things that did not profit:" (Jer. ii. 8.) that "his prophets prophesied falsely, and the priests bare rule by their means:" (Jer. v. 31.) that "from the prophet to the priest every one dealt falsely:" (Jer. vi. 13, 14.) that "they healed also the hurts of the daughter of his people slightly, saying, Peace, peace, when there was no peace:" (Jer. viii. 9.) that "his wise men had rejected the word of the Lord;" (Jer. xxiii. 1, 2.) and that "the pastors, whose business it was to feed his sheep, destroyed, and scattered, and drove them away, and did not visit them:" (ver. 11.) that "both priests and prophets were profane:" (Ezek. xxii. 26.) that "they had violated his law, and had profaned his holy things, putting no difference betwixt the holy and profane, the clean and the unclean, and hid their eyes from the sabbaths:" (Ezek. xxxiv. 1. 6.) that "the shepherds of Israel fed themselves, but did not feed the flock, the diseased did they not strengthen, neither did they heal that which was sick, nor bring again that which was driven away, nor seek that which was lost, but with force and cruelty they ruled; so that the sheep were scattered because there was no shepherd:" (Hos. iv. 6.) that "they rejected knowledge, so that God's people were destroyed for lack of it:" (Zeph. iii. 4.) that "her prophets were light and treacherous persons, her priests had polluted the sanctuary, they had done violence to the law: that they had forgotten the law of their God, they departed out of the way, they caused many to stumble at the law, they corrupted the covenant of Levi." (Mal. ii. 8.)

Moreover, of these guides it is expressly said, that "they which led the people, caused them to err," (Isa. iii. 12.) "and destroyed the way of their paths:" (ix. 16.) that "the leaders of the people caused them to err, and they that were led of them were destroyed, and that their shepherds caused them to go astray." (Jer. l. 6.) Our Lord declares, that "they were fools, blind guides, full of hypocrisy and of iniquity; that they had taken away the key of knowledge, and had shut up the kingdom of heaven against men, not going in themselves, nor suffering them that were entering to go in:" (Matt. xxiii. 13. Luke xi. 52.) that they made many false decisions in matters of so great importance, as to "make void the law of God, and render his whole worship vain:" (Matt. xv. 6. 9.) that "they transgressed the commandment of God by their traditions;" that notwithstanding their instructions, the "people were as sheep without a shepherd," (Matt. ix. 26.) or only had "such guides as would most certainly," if they submitted to their guidance, "lead them to the pit." (Matt. xv. 14.) Hence therefore I infer,

1. That even those spiritual guides, who are by God's

---

* Παράδοσις τῶν πρεσβυτέρων, Matt. xv. 2. Αἱ πατρικαὶ παραδόσεις, Gal. i. 14.

† Ἀποστασίαν διδάσκεις ἀπὸ Μωσέως λέγων, μὴ τοῖς ἔθεσι περιπατεῖν, Acts xxi. 21. xxviii. 17.

appointment constituted to instruct his people, and to feed his flock (for such our Lord acknowledged the scribes and pharisees and rulers of the Jewish church to be), may scatter and destroy that flock: and they, who are set for the judgment of the Lord, and for controversies, may violate, corrupt, pervert that law they should interpret; they may be partial in it; they may depart out of the way; they may make the commandments of God of none effect, and his whole worship vain by their traditions; they may cause their sheep to err, stumble, and go astray, and that so dangerously, that they who are led by them shall be destroyed with them, and find no entrance into bliss. And hence, I hope, I may assume the boldness to conclude against the infallibility of our spiritual governors, or the concurring judgments of the major part of them; which is sufficient to root up even the foundations of the Romish Babel.

2. Hence I infer, that notwithstanding all the forementioned scriptures, which say, it was the duty of the people to ask of their spiritual guides the meaning of the law, and seek the knowledge of it at their mouths, and to inquire after their judgments in all those controversies they were not able to resolve; I say, hence I infer, that notwithstanding this, the people were not absolutely obliged to rest in the decision of the major part of these church-guides, or bound to practise all that they approved; for then an obligation must be laid upon them, not only to err in judgment with them, to countenance false prophets, and to speak peace to themselves, when there is no peace; but also to violate the law, and to comply with their false glosses and corrupt interpretations of it; nay, which is more unreasonable, they must be then obliged to be destroyed, to fall into the pit, and to exclude themselves from the enjoyment of Christ's kingdom: whereas it is a contradiction to say, that God obligeth any person to transgress his law; and it is little less than blasphemy to say, he doth require them to destroy themselves, to fall into the pit, or to deprive themselves of the enjoyment of his kingdom. Hence therefore I infer this corollary:

That neither are all Christian people, churches, or nations, absolutely bound to rest in the decisions of the major part of Christian bishops, nor to practise all that they approve and impose:—which proposition overthrows that absolute and blind obedience to their church-guides or councils, which Romanists so stiffly plead for.

3. Hence it is also evident, that private persons, or that the minor part of the whole church, may have sufficient ground, either from reason or clear Scripture, for their refusal of assent, and of submission to the authority and definitions of the major part of their church-guides; for the Jews were bound to believe Christ to be the true Messiah, although the high-priest and the elders had pronounced him a deceiver and a malefactor: they were obliged to believe his miracles were wrought, not by Beelzebub, but the Spirit of God; that Christ's kingdom was not of this world; that John Baptist was that Elias, *which was for to come;* and that to eat with hands unwashed, to heal the sick, to pluck some ears of corn upon the sabbath-day, were not unlawful actions, although the major part of their church-guides taught and believed the contrary. (Matt. xv. 5.) They were obliged not to void that law of nature, which required children to relieve their own distressed parents; and therefore stood obliged not to comply with those traditions of the scribes and pharisees, which made the word of God of none effect, and would not suffer them to yield obedience to it. And seeing they had "many traditions and decrees of the like nature,"* which obtained amongst them, and only were rejected by the Sadducees and disciples of our Lord; in none of these could they comply with their church-guides without the violation of that law of God, which sure they had sufficient ground and reason to observe. In a word; in all those cases, in which they were not bound to rest in the decision of the major part of their church-guides, or practise what they did approve, that is, in all the cases mentioned in the former head, they must have had sufficient ground, either from Scripture or from reason, for their refusal of submission to them. Now these three inferences do fully justify the reformation of the church of England.

§. 8. 4. From what hath been discoursed, we may see the weakness of those pleas the Roman doctors make in their own defence, and of the arguments they use to shew, that it is impossible they should be guilty of those corruptions in doctrine, or in manners, which we charge them with. For, their most specious pretences are to this effect; that we confess the church of Rome was once both true and orthodox: shew then, say they, how we did cease to be so, whether by schism or heresy: with schism you cannot justly charge us; "for † that can never be of a much major and more dignified part, in respect of a less and inferior, subject to it; because this main body in any division is rightly taken for the whole, from which a separation is schism, and to which every member ought to adhere, as to the body and head here upon earth to which it belongs:" we therefore being the much major and more dignified part of the church, cannot be schismatics in reference to protestants, who are, and were at their departure, a less and an inferior body to us. If heresy be the crime charged upon us, by what church were we condemned? What body of men before you found fault with those corruptions which you pretend to reform? for sure, it was not possible for so many errors and corruptions to come into the church, and no one take notice of them? Could this be so, where was the watchful eye of Providence over the church? But, if we could suppose this Providence was unconcerned for the preservation of the church, could all the pastors fall asleep at once? Or, could they all conspire together to deceive their posterity? Moreover, since God will always have a visible church, what can you mention besides that which holds communion with the church of Rome, as the then present visible church of Christ, when you began your reformation (except perhaps some eastern churches, which you dislike almost as much as that of Rome)? And if that church could teach such errors as you charge her with, as matters of the Christian faith, what assurance can you have she hath not erred in defining the canon of Scriptures, and delivering some book or books for the word of God, which are not so? This is the sum of all the pleadings of the Roman party in their own behalf: and they are only such as the Jewish doctors might have pleaded with as much

* Παρόμοια τοιαῦτα πολλά. Mark vii. 8.

† R. H. Rational Account, disc. iii. chap. 5. §. 63. p. 203.

plausibility against our Lord's disciples, and that first Christian church which they planted in that nation. For,

1. Where, may they say, will * you produce the men of former ages, who taxed the Jewish church with such errors and corruptions as your Jesus did, and bid men "beware of the leaven of the scribes and pharisees," that is, the most holy and learned members of our church? Do not the Christians themselves acknowledge, that we were once a "right vine," and the "beloved of the Lord?" How or when therefore did we cease to be so? If by schism, produce that major part or body of the Jewish church from which we separated, when first your Jesus, like another Luther, appeared among us? Or, if by heresy we ceased to be so, by what church, what councils, were we condemned? Who can believe that God would ever suffer such dangerous doctrines to prevail in his own church, and raise up no church-guides, no prophets, to discover things so destructive to her very being, till these new teachers and reformers first arose? Where then had God a true church in the world, if not among the people of the Jews? What other church could Christ or his apostles mention, besides that which he so often taxed with voiding the commandments of God, and rendering his worship vain, because of some traditions which they had received from their forefathers? If then God suffered this church to be all overrun with such a fatal leprosy, and gave no clear discovery thereof, where was the watchful eye of Providence? Where was that God, who promised that he would "put his name for ever in Jerusalem, and that his eyes and heart should be perpetually there?" But suppose that Providence was unconcerned, did all our pastors fall asleep at once? Or, could they all conspire to deceive posterity? Were not the oracles of God committed to us Jews? Did not your Christians receive them from us? If then our church might teach her children such destructive errors as you charge her with, how can you be assured that she hath not erred even in that canon of Scriptures which from her you have received?

Now though this instance, which I have largely prosecuted, may be sufficient to shew the vanity of the most plausible pretences of R. H. against the protestants, both in his Rational Account and his Discourse, it might be farther manifested, that they as strongly plead for the heathen world against the Jews; for the Mahometan against the Christian; for the priests of Baal against Elias and those seven thousand who had not bowed the knee to Baal; for the prevailing Arian against the orthodox; for the fornicator, the simoniac, the covetous, and the debauched person, in all those ages, in which these were the epidemical and almost general diseases of the clergy, that is, from the tenth to the sixteenth century; and, lastly, for antichrist himself, when he, according to the predictions of the Scripture, and the confession of many Roman catholics, shall drive the church, that is, the orthodox professors of the faith, into the wilderness, and slay the witnesses of Christ, and of his doctrine. But,

To conclude, If this be truly the result of the most specious pretences of the Roman party to draw our souls into their deadly snares, if all their fairest pleas do make for Judaism more naturally than they do for popery; if what they urge, to prove the protestant divines to be deceivers of the people, doth more strongly prove our blessed Jesus a deceiver, which is the highest blasphemy; I hope that no true lover of this Jesus will be much tempted by such pleas to entertain a good opinion of the Romish faith: it being certainly that faith, which cannot be established but on the ruins of Christianity, nor embraced by any protestant, but with the greatest hazard, if not the ruin of his soul.

THE

ACTS OF THE APOSTLES.

WITH ANNOTATIONS.

PREFACE.

THE history of the acts of the Apostles, if it relateth matters truly, is an invincible demonstration of the truth of Christian faith. For,

First, It confirms the truth of Christ's great promise, John xiv. 12. *He that believeth in me, shall do greater works than I have done; because I go to my Father.* (See the note there.)

It confirms his promise made to his disciples, that *the Spirit of his Father should speak in them, and give them a mouth and wisdom which all their adversaries should not be able to gainsay;* (Matt. x. 20. Luke xxi. 15. Acts vi. 10.) that they who believed in him after that he was glorified, should *receive the Holy Ghost;* (John vii. 39.) and the saying of his forerunner, that *he who was to come after him, should baptize them with the Holy Ghost, and with fire;* (Matt. iii. 11. Acts ii. 3.) and of Christ's declaration, that *when this Spirit was come he should convince the world of sin, because they believed not in him,* (John xvi. 9. Acts ii. 37.) *and of righteousness, because he went to the Father,* (ver. 33.)

It confirms the truth of this prediction, that *after he was*

* Vid. Stillingfl. Sermon on Acts xxiv. 14.

lifted up, he would draw all men after him; (John xii. 31.) when he was *sown in the earth,* he should *bring forth much fruit;* (ver. 14.) and of his comparison of the kingdom of God to a *grain of mustard-seed,* (Mark iv. 30.) for its wonderful increase: (Acts ii. 41. iv. 4. v. 14.) *so mightily grew the word of God and prevailed.* (Acts xix. 20.)

It confirms all that Christ had said concerning the kingdom of *Satan falling down like lightning,* (Luke x. 17.) the *casting out and judging the prince of this world,* (John xii. 31. xvi. 11.) and the conquest his disciples should have *over all the power of the enemy,* (Luke x. 18.) by shewing the efficacy the gospel had *to turn men from the power of Satan unto God.*

To make these things more evident, I shall reflect more largely upon two particulars, which are the frequent subjects of this history: *viz.* the gifts of the Holy Ghost conferred upon the apostles and others, partly by the laying on of the apostles' hands upon them, and partly at the preaching of the apostles to them: and, (2.) the miracles, which the apostles, and other preachers of the gospel, wrought for confirmation of their doctrine. And,

First, Of these miraculous gifts of the Holy Ghost, these Acts of the Apostles have left upon record these signal instances;

(1.) That on the day of Pentecost, the apostles and disciples of Christ Jesus being met together, *cloven tongues like to fire fell upon them, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance;* adding, that when this miracle was wrought upon them, there were *devout men of every nation,* who *heard them speak in their own tongues the wondrous works of God;* and upon this account did with amazement ask, *Are not all these which speak Galileans? And how hear we every man in our own tongues wherein we were born?* and that St. Peter, one of Christ's disciples, did then and there declare, that the same Jesus, whom the Jews had crucified, was by God raised up, and exalted to his own right hand, and *having received of the Father the promise of the Holy Ghost, had shed forth this which they now saw and heard;* and that he with these sayings instantly converted *three thousand souls;* and *that God daily added to the church such as should be saved.* (Acts ii.)

(2.) That when St. Philip had converted many people of Samaria to the Christian faith, and had baptized them, St. Peter and St. John laid their hands on them, *and they received the Holy Ghost:* and that Simon Magus seeing this, offered them money to have this power imparted to him, that *on whomsoever he should lay his hands, they might receive the Holy Ghost.* (Acts viii.)

(3.) That whilst St. Peter was preaching to Cornelius, his kinsmen, and near friends, *the Holy Ghost fell on all those that heard the word, and they spake with tongues, and magnified God* in the presence of the Jews. (Acts x. 44, 45.)

(4.) That St. Paul finding twelve disciples of John the Baptist who had not yet received the Holy Ghost, he baptizeth them in the name of the Lord Jesus; and *when he had laid his hands upon them, they received the Holy Ghost, and prophesied.* (Acts xix. 6.)

Now all these things were done, saith this record, in populous and famous cities; *viz.*

The first in Jerusalem at the great feast of Pentecost, immediately ensuing Christ's ascension, and therefore at a time when all Jerusalem was met to celebrate that feast, and when the fame of the Messiah expected suddenly to appear, (Luke xix. 11.) had brought great multitudes of Jews and proselytes out of all nations to attend the issue of that expectation; and so the matter of fact, if true, must be well known by all Judea so to be: nor could it possibly be false, but all then present and alive when first this fact was published to the world, must be so many living witnesses of the falsehood of it.

The second populous city, whose converts received this effusion of the Holy Ghost, was the metropolis of Samaria, according to our Lord's prediction, *You shall be my witnesses in Samaria.* (Acts i. 8.) The time when this was done is noted by three characters; *viz.* that it was done soon after the death of Stephen, (Acts viii. 2.) and before the conversion of St. Paul, (ver. 1.) and when Simon the celebrated magician was there, and had so gained upon the people of that city, that they all *gave heed to him,* and owned him *as the great power of God,* (ver. 9, 10.)

The third happened in the city of Cæsarea (the seat of the Roman governor of Judea, inhabited by Jews, Samaritans, and gentiles, and well stocked with Roman soldiers), upon the person and kindred of Cornelius, *a centurion of the Roman band,* one *well reported of* by the whole nation of the Jews; and so, not only Cæsarea, but all Judea, and Rome also, must be acquainted with the conversion of a man so eminent for his post, so well approved by the whole Jewish nation for his piety. The character of the time when this was done, we learn from these circumstances, that before *the word was preached to the Jews only;* and that this was the first instance of their preaching to convert a gentile to the faith of Christ. (Acts xi. 19.)

The fourth was done in Ephesus, the metropolis of the proconsular Asia, about twelve years after the former, in a city where dwelt many Jews, who were teachers of the law in opposition to the gospel, and who had there a synagogue: and after this, *all Asia, both Jews and Greeks, heard the word of Christ.* (Acts xix. 10. 17.)

Secondly, Of the miracles performed by the apostles and other persons assisted by the Holy Ghost, this history saith in the general, that *with great power gave the apostles witness of the resurrection of the Lord Jesus,* (Acts iv. 33.) and that in confirmation of it *many signs and wonders were done by the apostles' hands.* In particular it informs us,

(1.) That at Jerusalem, Peter and John cured by the name of Jesus a man forty years old, who had been so lame from his mother's womb, that he was carried from one place to another; that this was done to the astonishment of the people, who knew he had been so long impotent in his feet, but now saw him *leaping and walking, and praising God:* and that these two apostles being brought before the whole Sanhedrin on this account, and asked *by what power or by what name they had done this cure,* they openly declare to them that they had done it *by faith in the name of that Jesus of Nazareth* whom these men had crucified; and that the council *seeing the man that was healed standing by them,* were forced to confess, *that it was manifest to all them that dwelt at Jerusalem, that a notable miracle had* undeniably *been done by them,* (iii. 2. 11. iv. 6. 16.)

(2.) That when the chief priests and sadducees had put them by night into prison for preaching in the name of

Jesus, though the *prison was found shut with all safety, and the keepers standing without before the doors;* yet were the apostles on the morrow found *standing in the temple, and teaching the people; the angel of the Lord having opened the prison doors, and brought them forth, and commanded them thus to preach:* (v. 18—25.) and that this so affected them, that they not only *doubted what this might come to,* (ver. 24.) but were prevailed upon by the great and celebrated Gamaliel, to *let these men alone, lest haply they should be found to fight against God,* (ver. 39.)

(3.) That Stephen being *full of faith and power, did great wonders and miracles among the people,* (vi. 8.)

(4.) That these miracles were so certainly and so effectually performed, that thereupon the people *brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them;* and that *a multitude came out of the cities round about them to Jerusalem, bringing sick folks, and them that were vexed with unclean spirits, and they were healed every one:* (v. 15, 16.) and also, that by their miracles and preaching, they converted to the Christian faith at one time *three thousand,* (ii. 41.) at another time *five thousand persons,* (iv. 4.) that *men were daily added to the church,* (ii. 47.) that *believers were the more added to the Lord, even multitudes of men and women,* (v. 14.) that *the word of the Lord increased, and the multitude of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith,* (vi. 7.)

(5.) That upon St. Philip's preaching Christ at Samaria, the people, *with one accord, gave heed to the things which he spake, beholding the miracles which he did; for unclean spirits crying with a loud voice, came out of many that were possessed with them, and many, taken with palsies, and that were lame, were healed:* and that these things prevailed there, not only with many men and women to receive Christian baptism, but also forced Simon Magus, a famous sorcerer, to believe; and being baptized, to *continue with Philip, wondering at the signs and miracles done by him,* (viii. 6, 7. 13.)

(6.) That whilst St. Paul, a zealous pharisee, and a more zealous persecutor, *breathed out threatenings and slaughter* against the disciples of the Lord, and had received commission from the high-priests and elders *to bring them bound unto Jerusalem to be punished;* as he came nigh to Damascus, *a light from heaven above the brightness of the sun shone round about him,* and struck him *blind;* and the Lord Jesus, by a voice from heaven, said unto him, *Saul, Saul, why persecutest thou me?* and that one Ananias being sent by the same Jesus to lay his hands upon him, he presently receives his sight, is *filled with the Holy Ghost,* and preacheth Christ in the Jewish synagogues erected in that famous city: (Acts ix.) and to this miraculous conversion he twice appeals, (chap. xxii. xxvi.) in vindication of himself, declaring, that partly the high-priests and elders, partly those persons that were with him then, partly one Ananias, *a devout man according to the law, and a man of good report among all the Jews,* could bear witness to them, (xxii. 5. 9. 12.) and that *none of these things were hid from king Agrippa's knowledge, they being not done in a corner;* and by this narrative he almost persuaded that king to *become a Christian,* xxvi. 26. 28. (See note on xxii. 6.)

(7.) That when St. Peter, being at Lydda, a city of Palestine, said to one Æneas there, who had *kept his bed eight years, and was sick of a palsy, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed;* he immediately did so; and that thereupon *all that dwelt at Lydda* seeing this, *were turned to the Lord,* (ix. 32. 35.)

(8.) That the same Peter at Joppa, a city of Phœnicia, lying upon the Mediterranean, raiseth one Tabitha from the dead; and that this being *known throughout all Joppa, many believed in the Lord,* (ibid. ver. 39. 42.) And here let it be noted, that at Jabneh, near Joppa, sat the great Sanhedrin; and at Lydda were famous schools and eminent persons of the Jewish nation and religion.

(9.) That at Cyprus St. Paul converted Sergius Paulus, the deputy of the island, by striking Elymas, a Jewish sorcerer there, blind with a word, because *he sought to turn the deputy,* or the proconsul, *from the faith,* (xiii. 7. 12.)

(10.) That at Iconium, a city of Lycaonia, where also was a synagogue of the Jews, Paul and Barnabas so preached, *that a great multitude, both of the Jews and Greeks, believed,* (xiv. 1.) and that *the Lord gave testimony to his word by granting signs and wonders to be done by their hands,* (ver. 3.)

(11.) That at Ephesus Paul preached almost three years, and prevailed so much among them, that all Asia, both Jews, there very numerous, and Greeks, resorting to Ephesus, *heard,* and many of them believed the gospel, *God working,* in confirmation of it, *special miracles by the hand of Paul; so that from his body were brought handkerchiefs and aprons;* and by this means *the diseases departed from them, and the evil spirits went out of them.*

(12.) That seven sons of one Sceva a Jew (and of the priests' order, saith the Talmud), which were exorcists, perceiving how powerful Paul was to cast out devils by the name of Jesus, and therefore attempting to exorcise one that had an evil spirit, by the name of that Jesus whom Paul preached (supposing that the very name of Jesus, without faith in him as the true Messiah, would be effectual to cast out devils), they were set upon and overpowered by the evil spirit, and forced to fly from the place *naked and wounded;* and this being *known to all the Jews and Greeks,* prevailed with many who formerly had used magic arts *to burn their books, confess their deeds, and believe in Jesus:* so *mightily grew the word of God and prevailed,* (chap. xix.)

(13.) That at the isle of Malta, St. Paul not only shook off a viper from his hand that had fastened on it, without harm, but healed the father of Publius, *the chief man of the island,* lying *sick of a fever,* by *laying his hands upon him;* and that thereupon, *others in that island who had diseases, came and were healed;* and that thereupon they honoured all Paul's companions, *and loaded them* at their departure *with such things as they needed;* (Acts xxviii. 3. 10.) which things, if true, must be known to the inhabitants, and also to the two hundred and seventy-six persons who were cast with Paul on that island, (xxvii. 37.)

So that this history affords us an account of miracles, great and many, done in many places, upon persons remarkable and well known: *viz.* the lame man *laid at the beautiful gate of the temple;* upon Tabitha, eminent for her works of charity; upon Saul, a zealous persecutor of the church; upon Elymas the sorcerer, opposing *the right ways of the Lord;* upon the Pythoness at Philippi; (Acts xvi. 18.) upon the sons of Sceva; upon the father of Publius, to the

conversion of many thousands, not only of the people, but of *multitudes of the priests* at Jerusalem; to the astonishment of Simon Magus, that prince of sorcerers, and the conviction and conversion of multitudes of the same wicked art at Ephesus, a city famous for those practices. (See the note on xix. 19.)

Moreover, these miracles were either done in Jerusalem, Samaria, Ephesus, cities of which we have already spoken, or where the Jews abounded; and that so certainly as St. Paul, in his Epistle to the Hebrews, inquires, *How shall we escape if we neglect so great salvation, which was confirmed to us by signs and wonders, and divers miracles, and gifts of the Holy Ghost?* (Heb. ii. 3, 4.) And as for the conversion of St. Paul, it was done at Damascus, the metropolis and a noble mart of Syria, where flourished many thousand Jews; upon a person known by the whole nation of the Jews, to be a strict and celebrated pharisee, and once a zealous persecutor of the Christian faith; one who, after his conversion, which happened the next year after our Lord's ascension, was hated and persecuted by his own nation, for preaching up that faith he formerly endeavoured to destroy: and so, not only they at Damascus, and they who journeyed with him, and saw and felt that glorious light which was the means of his conversion, but even the whole Jewish nation must be acquainted with, and even alarmed at, this miraculous and sudden change. Lastly, These miracles were mostly done within two years, and all of them within twenty-seven years, after our Lord's ascension.

Now, when times and places, circumstances and events, are so particularly set down, and are of such a nature as seem to carry in them a conspicuous evidence of the notorious falsehood, or the clear truth of the narration, as it is a sign the historian intended no deceit; so neither seems it easy to conceive, how such great cities and regions should be ignorant of the truth or falsehood of them, or be capable of being imposed upon by such relations.

All that can possibly be offered to impair the credit of these evidences, of the miraculous operations of the Holy Ghost exercised by the apostles, and conferred on such as did embrace the Christian faith, must be comprised in these two particulars, *viz.* either that these things were not written and published by St. Luke, or in his time; or, that they were not truly written, but contain false stories invented for the credit of Christianity.

Now that this history was universally and originally received by the tradition of the church, amongst her true undoubted Scriptures, Eusebius * sufficiently informs us. Clemens of Alexandria † and Origen confirm the same tradition. And as all agree, that this history was written by St. Luke, and owned as an unquestionable record of Christianity, so do we find it cited by St. Clemens,‡ St. Paul's companion; by Papias,§ who conversed with men of the apostles' time; and by Polycarp,‖ who was St. John's disciple; and Irenæus, who flourished in the second century, hath in a large chapter almost epitomized it: nor do I read of any Jew or gentile who did except against the truth or the sincerity of the relator of these things: now if a record so early and so generally received, and cited by the Christians, may be, without all proof, rejected, as not written by that author whose name it hath still borne; if a writing that has been always unanimously owned among the records of the Christian faith, may be, without all reason, rejected as a spurious or doubtful piece, the truth and credit of all history must be entirely subverted; and so there will be nothing certain left concerning any records of antiquity.

But if, according to this general tradition, this history was indeed writ and published by St. Luke, there must be many myriads still living in Judea, Samaria, Damascus, Ephesus, Cæsarea, and many other places mentioned in these Acts, who could be able to disprove these things, had they been false; which yet was either not at all or unsuccessfully attempted, as the issue, which concluded in its general reception, testifies. We therefore may conclude, that neither Jew nor gentile, orthodox Christian nor apostate, though they were all concerned to do it, found any cause to doubt the certainty of what was thus recorded.

But, to give scepticism its utmost scope; be it, this history was not published till a hundred years after our Lord's ascension; beyond which infidelity cannot go, if we consider the citations of it before that time, and the abridgment of it made by Iræneus not long after; either the facts related in it were true, and then they are a signal evidence of the miraculous operations of the Holy Ghost vouchsafed to Christians; or, they were false; and then, how is it possible they should obtain so easy and so general belief? Could they not know in Judea, Samaria, and Ephesus, and in the other cities mentioned, by what means they were first converted to the Christian faith? must it not be sufficient prejudice to them against these tales, that they had lived so long in the profession of that faith, and had heard nothing of these things, too wonderful, too much conducing to the honour and confirmation of that faith to be so long concealed, had they been truly done by two such eminent apostles as were St. Peter and St. Paul?

---

* Ponit nempè Actus Apostolorum ἐν ὁμολογουμένοις, et inter κατὰ τὴν ἐκκλησιαστικὴν παράδοσιν ἀληθεῖς καὶ ἀπλάστους, καὶ ἀναμολογημένας γραφάς. Hist. Eccl. lib. iii. cap. 4.

† Et. 25.

‡ Ep. ad Cor. §. 18.

§ Apud Euseb. H. Eccl. lib. iii. cap. 39.

‖ Ad Philip. §. 1. lib. iii. cap. 12.

CHAP. I.

1. THE former treatise have I made, O Theophilus, [1] of all that Jesus began both to do and teach *(as far as I thought this needful for the instruction of a catechumen)*,

2. Until the day in which he was taken up, after that he [2] through the Holy Ghost had given commandments to the apostles whom he had chosen:

3. To whom also he shewed himself alive after his passion by many [3] infallible proofs (Gr. *by many signs or testimonies of his resurrection)*, being seen of them forty days, and [4] speaking of the things pertaining to the kingdom of God:

4. And, being [5] assembled together *(or, eating and conversing)* with them, *(he)* commanded them that they should not *(or, not to)* depart from Jerusalem, *(till power from on high was come upon them, to fit them for their work,* Luke xxiv. 49.) but *(to)* wait for the promise of the Father, which, saith he, ye have heard of me (Gr. *for the promise of my Father, of which you have heard)*.

5. For John truly (Ἰωάννης μὲν, *John indeed)* baptized with water *(only)*; but *(as he said,* Matt. iii. 11.) [6] you

shall be baptized with the Holy Ghost not many days hence *(i. e. within ten days; for this was spoken on the day of our Lord's ascension, that is, ten days before Pentecost).*

6. When they therefore were come together, they asked of him *(that which they chiefly desired and expected)*, saying, Lord, [7] wilt thou at this time restore again the kingdom to Israel? *(i. e. Wilt thou now set up that temporal kingdom, in which the Jews shall rule over all nations, which we impatiently expect)?*

7. And he said to them, It is not for you to know the times or the seasons, which the Father [8] hath put in his own power *(i. e. reserved to himself).*

8. But *(for your satisfaction in what more concerns you, know that)* [9] ye shall receive *(a miraculous)* power, after the Holy Ghost *(which I have promised)* is come upon you: and *(then)* ye shall be witnesses to me *(of what I said and did,* John xv. 27.) both in Jerusalem, and in all Judea, and in Samaria, and to the [10] uttermost parts of the earth.

9. And when he had spoken these things, while they beheld *(him)*, he was taken up *(into heaven)*; and a cloud received him *(and conveyed him)* out of their sight.

10. And while they looked steadfastly towards heaven as he went up, behold, two *(angels, like)* men, stood by them in white apparel;

11. Who also said, Ye men of Galilee, why stand ye *(thus)* gazing up into heaven, *(after him whom ye cannot now see? but the time will come, at the end of the world, when)* this same Jesus who is taken up from you into heaven, [11] shall so come *(down from thence)* in like manner as ye have *(now)* seen him go into heaven.

12. Then returned they to Jerusalem from the mount called Olivet, [12] which is from Jerusalem a sabbath-day's journey *(i. e. seven furlongs).*

13. And when they were come in *(thither)*, they [13] went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James.

14. These all continued with one accord in prayer and supplication, with the women, and [14] Mary the mother of Jesus, and with his brethren.

15. And in those days Peter stood up in the midst of the disciples, and said, (the [15] number of the names *(of which)* together were about a hundred and twenty,)

16. Men and brethren, This Scripture must needs have been (Gr. *be*) fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, who was guide to them that took Jesus.

17. For he was numbered with us *(being one of the twelve sent out, and empowered by Christ to preach in his name,* Matt. x. 1. 5.) and had obtained part of this ministry.

18. Now this man [16] purchased a field with the reward of *(his)* iniquity *(i. e. with the reward of his iniquity had no other advantage, but to return it back to them that gave it, who with it purchased a field)*; and *(then)* [17] falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19. And it *(this fact)* was known to all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20. [18] For it is written *(by way of prediction concerning him)* in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and, His bishoprick let another take *(or, his habitation shall be desolate, and no man shall dwell in it, and his bishoprick let another take).*

21. [19] Wherefore, of these men that have accompanied with us all the time that the Lord Jesus went in and out among us, *(and so can testify of all he did and said,* John xv. 27.)

22. Beginning from the baptism of John unto the same day that he was taken up from us *(into heaven)*, must one be ordained to be witness with us of his resurrection *(and of his words and actions).*

23. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias *(to be presented before the Lord).*

24. And [20] they prayed, and said (Gr. *and praying they said)*, Thou, Lord, who knowest the hearts of all men, shew *(by directing the lot to come out with his name)* whether of these two thou hast chosen,

25. That he may take part of this ministry and apostleship, from which Judas by transgression fell, [21] that he might go to his own place *(as the reward of his iniquity).*

26. And *(then)* [22] they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles *(making their number twelve).*

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. ΠΕΡΙ᾽ *πάντων, Of all that Jesus began both to do and teach.*] Since the apostle John hath left on record many things the blessed Jesus did and taught, which are not in St. Luke; yea, since St. Luke himself doth about ten times say Christ taught the people, iv. 15. 31. v. 3. 17. vi. 6. xiii. 10. xix. 47. xx. 1. xxi. 37. xxiii. 5. and yet in none of those places records the words he taught, it is necessary to limit the generality of these words. Now though the word *all* doth sometime signify the chief of all the things related to, as when our Saviour saith to his disciples, *ἐγνώρισα ὑμῖν πάντα, I have made known to you all things which I have heard of my Father,* and yet he adds, xvi. 12. *I have many things to say unto you, but ye cannot bear them yet;* notwithstanding, seeing all the excellent discourses of our Saviour mentioned by St. John, and two of his great miracles, the cure of the man born blind, John ix. and the raising of Lazarus, mentioned chap. xi. are not recorded by St. Luke, though these discourses and these miracles deserve well to be ranked among the chief things which Christ did, and taught, I prefer the exposition of these words given in the paraphrase, as being in effect the exposition, which the evangelist's own words afford, Luke i. 4. *Ὧν ἤρξατο, which Jesus began to do,* that is, which Jesus did; for the gospel of St. Luke contains what was done by Christ from the beginning of his ministry to his assumption; and that *ἄρχομαι* is frequently an expletive, see Matt. xvi. 22. Mark ii. 23. Luke xv. 24. Acts xi. 15.

[2] Ver. 2. *Διὰ πνεύματος ἁγίου, By the Holy Ghost.*] These words admit of several constructions, as, (1.) that he had chosen his apostles by the Holy Ghost; but against this it is objected, that the Scripture no where saith that Christ chose his apostles by the Holy Ghost: or, (2.) that he was taken up into heaven by the Holy Ghost, as by

the same Spirit he was led into the wilderness: (Luke iv. 1.) or, (3.) that he gave commandments to his disciples by the Holy Ghost: which again is capable of divers constructions; as, first, that he gave them these commandments by the inward operations of the Holy Ghost, which he had breathed into them: (John xx. 22.) but this sense seems not very probable, (1.) because, after his breathing of the Holy Ghost upon them, he still saith, he will send the promise of his Father upon them, *viz.* the promise of the Holy Ghost; and bid sthem stay at Jerusalem till they had received him, Luke xxiv. 29. and here, ver. 4. and, (2.) because he is said, ver. 3. to speak unto them the things which belonged to the kingdom of God: or, secondly, as he did all his miracles, and delivered all his doctrines, by virtue of the Holy Ghost, whilst he discharged his prophetic office; (see note on Matt. iii. 16.) so being yet on earth, he spake these things, and gave these commands to his apostles, touching his kingdom by the same Spirit. And his passion, mentioned in the verse following, renders it probable that St. Luke speaks of the commands relating to his kingdom, which he had given them before his passion.

[3] Ver. 3. Ἐν πολλοῖς τεκμηρίοις, *By many infallible proofs.*] For, by speaking to, by walking, and by eating with them, he gave them certain indications that he lived; that he was seen and handled by them, was a sure evidence that he had a true and natural body; that he permitted Thomas to view the scars of his feet and hands, and put his hand into his side, was a certain token that the body raised was the same which was crucified, and pierced by the soldier's lance.

[4] *And speaking of the things pertaining to the kingdom of God.*] *viz.* Of the teaching the doctrine of this kingdom to all nations, and the receiving them into it by baptism who believed, and professed to own it; (Matt. xxviii. 19.) of the benefits which were promised to them who cordially believed their doctrine, and the condemnation which belonged to them who would not believe it; (Mark xvi. 15, 16.) of the encouragements and assistances he would afford them in the propagation of it by his continual presence with them, (Matt. xxviii. 20.) and the assistance of his Spirit, (ver. 4, 5.) and by the miracles by which their doctrine should be confirmed by them, and others, who believed it. (Mark xvi. 17, 18.)

[5] Ver. 4. Συναλιζόμενος, *Being assembled with them.*] So Phavorinus saith, that ἁλίζω is συναθροίζω, *I assemble together*: so Herodotus in Clio,* οὕτω μὲν δὴ συνηλίζοντο, *so they met together;* and again, Cyrus συναλίσας εἰς ταυτὸ,† *gathering together all his father's herds;* and cap. 125. καὶ τὰ μὲν αὐτέων ὁ Κύρος συνάλισε, Cyrus *gathered together some of the Persians;* and in his Euterpe he saith, that Pheron,‡ king of Egypt, εἰς μίην πόλιν συναλίζων, *gathering together all the women that had been false to their husbands into one city, burnt them all with the city;* and so in Melpomene, ἁλίζειν στρατὸν, is *to assemble*, or *gather together* the army. Now this assembling them together is, by Dr. Lightfoot, thought to have been in Galilee; but this is contrary both to the text in Luke and here: for Luke xxiv. 49. he commands them καθίζεσθαι, to *abide in* the city of Jerusalem, here μὴ χωρίζεσθαι ἀπὸ, *not to depart from Jerusalem*, ἀλλὰ παραμένειν, but to abide there; and it is added in both places, that having spoken this, *he led them out* (of Jerusalem) *to Bethany,* (Luke xxiv. 51. Acts i. 9.) and there was taken up into heaven, and that thence, ὑπέστρεψαν, *they went back* (from Bethany) *to Jerusalem;* (Luke xxiv. 52. Acts i. 12.) they must be therefore at Jerusalem when Christ thus conversed with them, and there abiding, were to expect the promise of the Father. (Luke xxiv. 49.) Al. κοινωνῶν ἁλῶν καὶ τραπέζης, Chrys. Œcum.

[6] Ver. 5. Βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ, *Ye shall be baptized with the Holy Ghost.*] The word *ye*, and the time affixed to this baptism, the day of Pentecost, shew that this baptism relates only to the disciples then present, and conversing with the holy Jesus: and to them the Holy Spirit was given, (1.) to render them powerful or able witnesses of our Lord's resurrection, (Luke xxiv. 48. Acts i. 8.) and consequently that he was the true Messiah, or that Prophet, *which was to come into the world*, and was to be the Saviour of it. (John xvi. 8—10.) And therefore Peter speaks thus to the Jews, *Ye have killed the Prince of life, whom God hath raised from the dead, of which we are witnesses:* (Acts iii. 15.) and he with the apostles says to them, *The God of our fathers hath raised Jesus from the dead, whom ye killed and hanged on a tree, him hath God exalted to his own right hand to be a Prince and a Saviour, to give repentance to Israel, and remission of sins. And we are his witnesses of these things, and so is the Holy Ghost, which he hath given to them that obey him,* Acts v. 30—32. (2.) To render them able to give us an exact account, as far as Divine wisdom saw it necessary, of what our Saviour did and taught. *The Spirit* (saith he) *shall bear witness of me, and you also shall be my witness, because you have been with me from the beginning:* (John xv. 26, 27.) and because, were they never so faithful, yet could we not so trust to the strength of their natural memories, as to depend on those long discourses we meet with in the Gospels of St. Matthew, Luke, and John, as the very words of Christ, or be assured thence, that they delivered all the circumstances of Christ's miracles exactly as they were transacted; therefore hath he assured us that he would send *the Spirit of truth* to them, *to bring those things to their remembrance,* which he had said unto them, John xiv. 26. (3.) To make them able ministers of the new testament, able to acquaint all Christians with all saving truth, and teach them all things, which he had commanded to be observed throughout all ages of the church; and to declare unto them by the spirit of prophecy what should be hereafter: and hence he promiseth them the *Spirit to teach them all things,* (John xiv. 26.) *to lead them into all truth,* (xvi. 13.) and *to teach them things to come;* and upon the strength of this promise all Christians of all ages have believed that the apostles, and writers of the New Testament, both spake and wrote *as they were moved,* or *directed, by the Spirit of God;* and received those doctrines they taught, and indited, *not as the words of men, but, as they were in truth, the word of God.* (1 Thess. ii. 13.)

[7] Ver. 6. Ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις; *Wilt thou at this time restore?*] That temporal dominion over all other nations, which the Jews then expected, being never before granted to them, the word here cannot well be rendered *restore*, but rather, *grant*, or *establish*, as it may be rendered; for ἀποκαθιστῶν, say Suidas and Phavorinus, is, διδοὺς, χαριζόμενος, *giving*, or *granting;* and in the Sep-

* Clio, cap. 126. † Cap. 111. ‡ Cap. 12.

tuagint the word signifies to *establish:* so Amos v. 15. ἀποκαταστήσατε, *ye shall establish judgment in the gates;* and Psal. xvi. 5. σὺ εἶ ὁ ἀποκαθιστῶν, *thou sustainest,* or establishest, *my lot.* Ingenious here is the conceit of Dr. Lightfoot, that the reason of the question, *Wilt thou do it at this time?* arose from their reflection on the indignities the Jews had done to Christ, and was to this effect: *Lord, wilt thou restore the kingdom to those who have dealt so basely with thee? what! to this generation so unworthy of that honour, as lying under the guilt of thy bloodshed!*

[8] Ver. 7. *Which the Father hath put in his own power.*] *i. e.* Reserved to himself: for, *secret things belong to God;* (Deut. xxix. 29.) and not revealing the critical moment when they shall come to pass to any of his prophets, he left himself free to choose his own season when he will effect them. Grotius here saith, this kingdom was granted to the true Israel, *i. e.* the Christians, when Constantine and other Christian kings began to reign; but this agrees not with the predictions of the prophets, which plainly speak of a glorious kingdom belonging to the Jewish nation coming in to the faith of Christ. Dr. Lightfoot is positive that this place hath no relation to such a kingdom, and if he only means a temporal kingdom, this may be granted; but this answer speaking of times and seasons relating to a kingdom to be set up, or granted to Israel, I know not why he may not respect that time when the Jews generally shall be converted, and *all nations shall flow in to them, and make Christ's kingdom glorious.*

[9] Ver. 8. Λήψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς. *Ye shall receive power after that the Holy Ghost is come upon you.*] Or, ye shall receive *the power of the Holy Ghost coming upon you:* for δύναμις, in the New Testament, when it relates to God the Father, Christ, or the Holy Ghost, imports generally some miraculous or extraordinary power; and what is here, *ye shall receive power, the Holy Ghost coming upon you,* is, Luke xxiv. 50. *Ye shall be endued with power from on high,* and then ye shall be my witnesses, enabled to confirm what you say of my words and actions, and especially of my resurrection, with signs and wonders, and divers distributions of the Holy Ghost. (Heb. ii. 4.)

[10] *And to the uttermost parts of the earth.*] That is, to the Jews first, then to the Samaritans, and, lastly, *to all the nations of the world;* and yet it is evident that the apostles, and converted Jews, at the first understood this of their preaching only to the Jews dispersed through the earth, for they preached the word *to the Jews only,* (Acts xi. 19.) and thought it unlawful, till by a vision from heaven they were taught otherwise, to preach to the gentiles.

[11] Ver. 11. Οὕτως ἐλεύσεται ὃν τρόπον, *Shall so come in like manner as to have seen him go up into heaven.*] We are told, 2 Thess. i. 7, 8. that he shall come down from heaven *with his mighty angels in a flame of fire;* and 1 Thess. iv. 16, 17. that *he shall come* down from heaven, *and snatch us up into the clouds;* as therefore here the angels attended on him ascending to heaven, so the cloud that received him, (ver. 9.) must be such a cloud of fire in which God was wont to appear with the attendance of his holy angels: of which see note on Phil. ii. 6. and this makes out the parallel; he being then to come also with a cloud of glory, in his body, and with the attendance of his holy angels. And thus Elias went up to heaven in a fiery chariot. (2 Kings ii. 12.)

[12] Ver. 12. *Which is from Jerusalem a sabbath-day's journey.*] Note here, (1.) that St. Luke doth not intend to give us the distance of the place of Christ's ascent from Jerusalem, that being from Bethany, (Luke xxiv. 50.) which was *from Jerusalem fifteen furlongs,* (John xi. 18.) but only from the foot of Mount Olivet, which was, say the Syriac, and Theophylact from Josephus,* *seven furlongs,* though now we read in Josephus only *five furlongs.* Now, say the Jews, a sabbath-day's journey is two thousand cubits, that is, a thousand yards, which is about *eight furlongs,* or a mile. (See of this Buxt. Lex. Talm. p. 2582.)

Note also, that the day of Christ's ascension seems not settled in the church then, or that Chrysostom thought not of it when he here said, That because Christ's ascension was on the sabbath-day, therefore St. Luke informs us, that the way the disciples went out with him exceeded not *a sabbath-day's journey.* (Hom. 3. in Acts iii. 12.)

[13] Ver. 13. *They went up* εἰς ὑπερῷον, *into an upper room.*] Where and what this upper room was, as it is not much material, so it is difficult to determine; that it was not the room in which Christ celebrated his last supper, appears from this, that that is called ἀνώγεον, Mark xiv. 15. Luke xxii. 12. which difference of names argues a difference in the thing itself. For ἀνώγεον is any room above stairs, be it only one story high, but ὑπερῷον is the highest room in the house. (Acts xx. 8, 9.) Note,

Secondly, That there was ὑπερῷον ἐν τῷ ἱερῷ, *an upper room in the second temple,* in which Ezra sat with the chief of the fathers of the people, as Josephus† testifies; it is therefore supposed there might be many such, in one of which Christ's apostles, and the other Christians with them, might abide.

It was also common among the Jews, not only for their rabbins to have an upper room for their Beth-Midrash, but also for others to have such an upper room where they discoursed of the law, or exercised other parts of religion; now in which of these two the apostles and disciples abode, is the question.

That it was an upper room in the temple is argued, (1.) Because St. Luke tells us, that after their return to Jerusalem, they were διαπαντὸς ἐν τῷ ἱερῷ, *always in the temple,* (Luke xxiv. 52, 53.) and here, that after their return to Jerusalem, they went up into this upper room, that they were καταμένοντες, *abiding there;* and ii. 46. it is said of them convened, and remaining in this upper room, that they were daily προσκαρτεροῦντες ἐν τῷ ἱερῷ, *abiding in the temple.* But to this it is answered,

1. That the phrase, they were *always in the temple,* doth not prove this: for Christ saith of himself, John xviii. 10. I taught πάντοτε ἐν τῷ ἱερῷ, *always in the temple,* and yet he had no habitation in any part of it.

2. We read, iii. 1. that Peter and John ἀνέβαινον, *went up into the temple at the hour of prayer,* whereas, had they been in an upper room of the temple, it should have rather been said that *they went down into it.* It is also said, that they continued there καθ' ἡμέραν, *day after day,* which seemeth to import that they lodged not there by night.

3. It follows that they broke bread, κατ' οἶκον, that is,

* Antiq. lib. xx. cap. 6. † Ibid. lib. xv. cap. 5.

saith Dr. Hammond, *in the temple;* but both these and the former words are spoken of the whole number of Christians, which were now at least three thousand one hundred and twenty, too many sure to lodge together in one upper room. Moreover, that κατ' οἶκον refers to houses distinct from the temple, we learn from this evangelist, saying, v. 42. they were teaching all the day, ἐν τῷ ἱερῷ καὶ κατ' οἶκον, *in the temple, and from house to house.*

4. That there were ὑπερῷα *upper rooms* in the temple is granted, but then that they belonged to any besides the priests and Levites is not proved: the ὑπερῷον mentioned by Josephus was that of Johanan the *son of the high-priest.* And Maimonides in his book de Ædificio Templi, mentions sixteen *conclavia,* or chambers, but saith, they were all appointed for sacred things or persons. How improbable therefore is it, that poor fishermen and Galileans, odious for their Master's sake, should be permitted to crowd in such numbers into one of these rooms? (See the note on Luke xxiv. 53.)

[14] Ver. 14. *And Mary the mother of Jesus.*] Here is the last time that we have any mention of this blessed mother: of her ascension St. Luke saith nothing, because he knew nothing of it; that idle tale being the invention of latter ages from apocryphal writings and vain revelations.

And with his brethren.] They therefore then believed, though before they did not. (John vii. 5.)

[15] Ver. 15. *The number* ὀνομάτων *of names.*] *i. e.* Of persons. So Rev. iii. 4. Thou hast ὀλίγα ὀνόματα, *a few persons in Sardis,* which have *not defiled their garments:* so in Æschylus, τὸ Θηβαίων ὄνομα, is *one of Thebes:* in Cicero,* "Romanorum nomen," is a *Roman citizen;* and in Virgil,† "Silvius Albanum nomen," *a man of Albania.*

[16] Ver. 18. *This man purchased a field,* ἐκτήσατο χωρίον, *with the wages of iniquity.*] As in the Old Testament men are said to get or *purchase to themselves shame,* (Prov. ix. 7.) and in the New, to *receive* to themselves damnation, and in profane authors, κτήσασθαι ἔχθραν, καὶ συμφορὰν, to *purchase enmity and calamities;* and we in our language are said, to *create trouble to ourselves,* when this is the event, though it is not the intention of the action: so is Judas here said to *purchase* this *field,* by the wages of his iniquity, which was bought with the money he received as the reward of his iniquity, though he neither intended this, nor was he instrumental to it.

[17] *And falling headlong he burst asunder.*] See note on Matt. xxvii. 5.

[18] Ver. 20. *For it is written in the book of Psalms,* (Psal. lxix. 26.) *Let his habitation be desolate; and,* (Psal. cix. 1.) *His bishoprick* (or office) *let another take.*] That the first of these Psalms refers to that Messiah, of whom David was a type, we learn from the twenty-first verse, where it is said, *they gave me gall to eat, and when I was thirsty they gave me vinegar to drink,* which was true only of Christ, and is applied to him, John xix. 29. and from the ninth verse, where it is said, *the zeal of thy house hath consumed me, and the reproaches of them that reproached thee fell on me,* which is applied to Christ, John ii. 17. Rom. xv. 3. and therefore what is said, ver. 26. of the enemies of David, may reasonably be applied to Judas, the great enemy of Christ; what is said, Psal. cix. 8. if it primarily relate either to Doeg or Ahithophel, the mortal enemies of David, might by the Holy Spirit be intended to have its full completion in the betrayer of the Son of David, and this intention might be suggested to St. Peter by the same Spirit. (See the appendix to the second chapter of St. Matthew.)

[19] Ver. 21. Δεῖ οὖν, τῶν συνελθόντων ἡμῖν ἀνδρῶν, &c. *Wherefore of these men who have accompanied with us all the time, one must be ordained to be a witness.*] One must be chosen to make up the number twelve, answerable to the twelve tribes of Israel: he must be one who always had conversed with them, that he might be a witness of all that Jesus said and did, John xv. 27. whilst he discharged his office among them; for that is the import of the phrase, *go in and out;* as when Moses says, *I am grown old, I can no more go in and out before you,* Deut. xxxi. 3. and when Solomon prays for wisdom, *that he might go in and out before that great people,* 2 Chron. i. 10. (See Deut. xxviii. 6. Psal. cxxi. 8.)

[20] Ver. 24. *And they praying said,* Κύριε καρδιογνῶστα, *Lord, who knowest the hearts of all men,* &c.] Here Woltzogenius truly notes, that they prayed to the Lord Jesus, because the apostles were at first chosen by him, were his apostles, and were to be his witness, and then they must ascribe to him the knowledge of all hearts, which is the property of God alone.

[21] Ver. 25. Πορευθῆναι εἰς τὸν τόπον ἴδιον, *That he might go to his own place.*] *i. e.* To the place worthy of him, and which he had deserved by his sin. So the Jews said of Balaam, ἀπῆλθεν εἰς τὸν τόπον αὐτοῦ, *he went into his own place,* (Numb. xxiv. 14, 15.) that is, saith Baal Turim, *to hell.* So Ignatius* saith, ἕκαστος εἰς τὸν ἴδιον τόπον χωρεῖν μέλλει, *every one must hereafter go to his own place;* Barnabas† saith of those that walk in the light, that they do afterward ὁδεύειν εἰς τὸν ὡρισμένον τόπον, *go to the place appointed for them;* Clemens R. that they do go εἰς τὸν ἅγιον τόπον, *to the holy place,* εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης, *to the place of glory due to them;* and Polycarp, that they are with the Lord, and go, εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον, *to the place appointed for them;* according to the Hebrew phrase here cited by Lightfoot, *he came from his own place, that is, from hell, appointed for idolaters.*

Obj. 1. Hell is not the proper place of Judas, but common to him with all the wicked.

Ans. St. Peter doth not expressly say he went to hell, but into a place proper for him; now Ignatius saith, there is appointed for every man, ἴδιος τόπος, *a proper place; i. e.* a place worthy of him, or agreeable to his actions. This in Plato‡ is the place whither the genius which he had chosen whilst he lived was appointed to bring him, *viz.* the incorrigible wicked soul, εἰς τὴν αὐτῇ πρέπουσαν οἴκησιν, *into a habitation fitted for it,* but the pure soul, εἰς τόπον προσήκοντα, *to a place convenient for it.*

Obj. 2. Secondly, It is said that it belonged not to Peter to pass sentence on Judas, or affirm any thing of God's secrets, such as Judas's going to hell.

Ans. This is wonderful, that when Christ had pronounced him a devil, (John vi. 71.) *a son of perdition,* (John xvii. 12.) and declared, *that it had been better for him that he had never been born,* (Matt. xxvi. 24.) it should be thought a diving into God's secrets to say, he went into a place pre-

* Lib. i. de Fin. † Æn. vi. 763.

* Ep. ad Magn. sect. 5. † Sect. 19. ‡ In Phæd. p. 80. B. D. E.

pared for, or due to, such miscreants. Moreover, doth not our Saviour say, this fall of the son of perdition was foretold by the Scripture? (John xvii. 12.) Doth not St. Peter here apply those Scriptures to him which foretell the most dreadful things? Does not Luke shew the dreadful issue of his iniquity upon his body? and after all this might he not say, he went *to a place proper for him? Whosoever betrays an Israelite into the hands of the gentiles* (say the Jews), *hath no part in the world to come;* how much less he who betrays the Messiah, the King of Israel, into the hands of the gentiles? (Matt. xx. 19. xxvi. 24.)

Obj. 3. It seems improper to say such a one sinned that he might go to hell.

Ans. This is even such an impropriety of speech as God is pleased to use to his own people, when he saith by Hosea, viii. 4. *Of their silver and gold they made them idols that they might be cut off;* and by the prophet Micah, vi. 16. *The statutes of Omri are kept, and ye walk in their counsels, that I should make you a desolation;* and as Christ useth, when he saith, The Jews had shut their eyes and hardened their hearts, *lest they should be converted and healed,* or *lest their sin should be forgiven them.* (Mark iv. 12. John xii. 39, 40.) By all which places it appears, that in Divine construction any man may be said to do an action to that end which he knows will be the event of it, and which by God is threatened to the doers of it.

Moreover, the other exposition, *viz.* that the κλῆρος διακονίας καὶ ἀποστολῆς, *portion of the ministry and apostleship,* is the province which fell to the lot of Judas in the distribution of them among the apostles, and that this is called the proper place from which Judas fell by his sin, and into which Matthias is here said to go; I say this exposition is founded upon an evident mistake, *viz.* that the several provinces into which the apostles were to go for preaching the gospel, were distributed among them before they were filled with the Holy Ghost, which is abundantly confuted by Dr. Stillingfleet, Iren. lib. ii. cap. 6. §. 2. And when, where, and to what end, should a province of preaching the gospel after our Lord's ascension be distributed to him, who was before to be a son of perdition? (2.) To succeed in the office of Judas, is not πορευθῆναι, *to go into his place,* but λαμβάνειν, *to take his place;* according to the words of the Psalmist, *His office,* λάβοι ἕτερος, *shall another take.* And, lastly, had this been intended, a conjunction copulative should have been put before πορευθῆναι, and the words should have run thus, λαβεῖν τὸν κλῆρον—καὶ πορευθῆναι, *to take the share of his apostleship, and to go into his place.*

[22] Ver. 26. Καὶ ἔδωκαν κλήρους αὐτῶν, *And they gave forth their lots.*] That is, saith Grotius, they put two lots into two urns, the one containing the two names of Joseph and Matthias, the other the name of an apostle, and a void lot; and then drawing forth the name of Joseph, and the void lot, they knew that the lot containing the name of an apostle belonged to Matthias. (See Lucian's Hermotimus, sive de Sectis, p. 232, 233.)

CHAP. II.

1. [1] AND when the day of Pentecost was fully come, they were all with one accord *(together)* in one place.

2. And suddenly there came a sound from heaven as of a rushing mighty wind (Gr. *as of a strong wind brought or coming thence),* and it filled all the house where they were sitting.

3. And there appeared to them cloven tongues, like as of fire, and it sat (Gr. καὶ ἐκάθισε *sub.* γλῶσσα, *and a tongue sat)* upon each of them.

4. And they were all filled with the Holy Ghost, and began to speak with other tongues *(than those which they had learned),* as the *(gift of the)* Spirit gave them utterance.

5. And there were *(then)* dwelling at Jerusalem Jews, *(by nation and by proselytism,* ver. 10.) devout men out of every nation under heaven *(where the Jews dwelt).*

6. Now when this was noised abroad, the multitude came together, and was confounded *(or, astonished at the strangeness of the thing),* because that (ὅτι, *for)* every man *(of them, who were of several nations,)* heard them speak in his own language.

7. And they were *(therefore)* all amazed and marvelled, saying to one another, Behold, are not all these that speak *(these strange tongues by birth)* Galileans?

8. And how *(then)* hear we every man *(of us them speaking)* in our own tongue, wherein we were born?

9. *(For being)* Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10. Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11. Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12. And they *(who said this)* were all amazed, and were in doubt *(what the issue of this might be),* saying one to another, What meaneth this? *(What importeth this great matter?*

13. *But)* others mocking, said, These men are full of new wine *(and this causes them to speak thus).*

14. But Peter, standing up with the eleven, lifted up his voice, and said to them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known to you, and hearken to my words *(which I am about to speak):*

15. For these *(men)* are not drunken, as ye *(scoffers)* suppose, seeing it is but the third hour of the day *(i. e. the ninth hour, or the time of the morning sacrifice, to which we Jews usually come fasting).*

16. But this *(which is come to pass)* is *(the completion of)* that which is spoken by the prophet Joel (ii. 28. *in these words);*

17. [2] And it shall come to pass in the last days *(i. e. the times of the Messiah),* saith God, I will pour out of my Spirit upon all flesh *(i. e. upon persons of all ranks):* and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18. And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19. And *(for the terror and condemnation of those who will not be convinced by this effusion of the Holy Ghost)* [3] I will shew wonders in heaven above, and signs in the earth beneath; *(an extraordinary effusion of)* blood, and (Matt. xxiv. 6, 7. *strange appearances of lightnings and of)*

fire, *(devouring towns and cities, and causing)* pillars of smoke *(to ascend up):*

20. The sun shall be turned into darkness, and the moon into blood *(the government in church and state shall be dissolved)*, before that great and terrible day of the Lord *(be fully)* come:

21. And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved *(from these direful judgments)*.

22. Ye men of Israel, hear these words *(which I am now about to speak; viz.)* Jesus of Nazareth, a man approved of *(i. e. declared to be sent from)* God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know:

23. [4] Him, being delivered *(into your hands)* by the determinate counsel and foreknowledge of God *(declaring by his prophets that he should lay down his life for sinners)*, ye have taken, and by wicked hands have crucified and slain:

24. *(And he is that very person)* whom God hath raised up *(from the grave)*, having loosed the pains *(or bands)* of death: *(as you may be assured he hath done,)* because it was impossible that he *(who had life in himself,* John v. 26. *and the promise of a speedy resurrection,* ver. 25.) should be holden of it.

25. For David speaketh *(thus, not of himself, but)* concerning him, (Psal. xvi. 8, &c.) I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved:

26. Therefore did my heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope:

27. Because (ὅτι, *that)* thou wilt not leave my soul in hell (Gr. *hades,* i. e. *my life in the grave)*, neither wilt thou suffer thy Holy One to see corruption.

28. Thou hast made known to me the ways of life; thou hast made me full of joy with thy countenance.

29. Men and brethren, let me freely speak to yo uof the patriarch David, that he is both dead and buried, and his sepulchre is *(stillseen)* with us to this day *(from whence his body never rising, this cannot personally belong to him)*.

30. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ *(from the dead)* to sit upon his throne;

31. He *(I say)*, seeing this before, spake of the resurrection of Christ's *(body thus)*, that his soul [5] was not *(to be)* left in hell *(i. e. the grave)*, neither his flesh did *(should)* see corruption.

32. This Jesus *(I say)* hath God raised up, whereof we are all witnesses.

33. Therefore being by the right hand of God exalted (Gr. *exalted to the right hand of God)*, and having [6] received of the Father the promise of the Holy Ghost, he hath shed forth this *(gift, of)* which younow see and hear *(the effects)*.

34. For *(this passage, which I am about to cite, cannot belong to)* [7] David *(himself, seeing he)* is not *(yet)* ascended into the heavens: but he saith himself *(of Christ)*, The Lord said to my Lord, [8] Sit thou on my right hand,

35. Until I make thy foes thy footstool.

36. Therefore let all the house of Israel know assuredly, that *(by this exaltation of him to his right hand)*, [9] God hath made that same Jesus, whom ye have crucified, both Lord *(of all things,* x. 36.) and Christ, *(i. e. the king of Israel,* John i. 50.)

37. Now when they heard this, they were pricked *(or filled with sorrow)* in their hearts *(for this sin)*, and said to Peter and to the rest of the apostles, Men and brethren, what shall we do *(to obtain the pardon of so great a crime)?*

38. Then Peter said to them, Repent, and be baptized every one of you in the [10] name of Jesus Christ for the remission of *(your)* sins, *(which by this baptism will be washed away,* xxii. 16.) and *(then)* ye *(also)* shall receive the gift of the Holy Ghost.

39. For the promise *(of him, mentioned* Joel ii. 28.) is *(made)* to you, and to your children, and *(not to them only, but also)* to all that are afar off *(i. e. the gentiles)*, even *(to)* as many as the Lord our God shall call.

40. And with many other words did he testify and exhort *(them to repentance)*, saying, Save yourselves from *(the evils coming on)* this untoward generation.

41. Then they that gladly received the word were baptized: and the same day there were added to them *(of the church)* about three thousand souls *(i. e. persons)*.

42. And they continued steadfastly in the apostles' doctrine, and *(in)* fellowship *(with them, and one another,* 1 John i. 3. 7.) and in [11] breaking of bread, and in prayers.

43. And fear came upon every soul *(that was acquainted with these things):* and many wonders and signs were done by the apostles.

44. And all that believed [12] were together, and had [13] all things common;

45. And sold their possessions and goods, and parted them to all men as every man had need.

46. And they continued daily with one accord in the temple, and, breaking bread from house to house, did eat their meat with gladness and singleness of heart *(or sincere liberality one towards another)*,

47. Praising God, and having favour with all the people. And the Lord added to the church daily such as should be [14] saved (Gr. *the saved)*.

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. ΚΑΙ᾽ ἐν τῷ συμπληροῦσθαι, *And when the day of Pentecost was fully come, they were* ὁμοθυμαδὸν ἐπὶ τὸ αὐτὸ, *with one accord in one place.*] Here the critical notes are these; (1.) that πληροῦσθαι and συμπληροῦσθαι, when they relate to time, signify only the coming of that time. (See Dr. Hammond.) But Dr. Lightfoot here more critically observes, that the phrase hath a particular respect to the words of the institution of the feast of Pentecost, Lev. xxiii. 15. where it is said, *You shall count to you from the morrow after the sabbath* (that is, from the morrow of the first day of unleavened bread, which always was a sabbath, because no servile work was to be done in it; or from the sixteenth of Nisan), *seven sabbaths* תמימות *complete,* ὁλοκλήρους, saith the LXX. *even to the morrow, after the sabbath, shall ye number fifty days.* Now it is to be noted from R. Solomon, that this account of the seven weeks complete, was to begin at the evening: *They reckoned* (saith Maimonides) *from the night of the sixteenth of Nisan;* for else the weeks would not be complete; and so this day, after

the sabbath, was none of the forty-nine, which made seven sabbaths complete; but that even and Sunday made the first day of the first week, and so Friday even and Saturday the forty-ninth, and Saturday evening and the Lord's day the fiftieth; and so on that day Pentecost was fully come, as our translation truly saith: so that the evening beginning the account, Pentecost was on the fiftieth day; but the day was not complete till the fifty-first.

So that two things may be noted for the dignity and honour of this day, *which the Lord hath made:* that on this day he rose from the dead, *and became the first-fruits of them that slept:* and, (2.) that on this day he poured forth the Holy Ghost on his apostles, and sent them forth to speak the *wonderful works of God* to men of every language and nation. It also is observable, that as the confusion of tongues in Babel spread idolatry through the world, and made men lose the knowledge of God and true religion; so God provided by the gift of tongues at Sion, to repair the knowledge of himself among those nations.

Secondly, Dr. Hammond, note on i. 15. saith, that ἐπὶ τὸ αὐτὸ, signifies *assembling for the service of God;* but though this sometimes happens so to be, as when men meet ἐπι τὸ αὐτὸ, together to pray, to celebrate the Lord's supper, as 1 Cor. xi. 20. yet the phrase signifies only to meet ὁμοῦ ἢ εἰς τὸν αὐτὸν τόπον, *together, or in the same place,* without any relation to the business of the meeting; and indeed, I might as well argue that it signifies meeting after religious exercises are ended, because it is said, 1 Cor. vii. 5. *Let them not separate, except for prayer or fasting, and then let them come again ἐπὶ τὸ αὐτὸ together.* (See Deut. xxii. 10. Luke xvii. 35. Acts iii. 1.)

But the great important question here is this, Whether *they all,* here signify, all the hundred and twenty mentioned i. 15. as Grotius and Dr. Lightfoot think, or only the twelve, as Dr. Hammond in his paraphrase? This is a question of some importance: for if the whole hundred and twenty be here intended, the cloven tongues must sit upon every one of them, as well as upon the twelve apostles, and so must give them a right, though not an equal power to be Christ's witnesses; for a tongue sat upon *every one of them,* (ver. 3.) who were met together in the house.

The arguments of Dr. Lightfoot seem only probable; but this is certain, that there were many besides the apostles of their company, who had these gifts of the Holy Ghost: for when the apostles came to appoint seven deacons, they command the assembly *to look out among them seven men full of the Holy Ghost and wisdom;* there must therefore be many such persons among them, known to them by the exercise of these gifts, who therefore must have received them either at this time, or when they praying, that *God would stretch forth his hands to heal, and to work signs and wonders by the name of Jesus, were all filled with the Holy Ghost, and spake the word with great freedom.* (Acts iv. 30, 31.) Now, if these gifts were given then to others for this end, we may reasonably conceive, that when that great promise of him was to be fulfilled, they might be given to others also. And if we consider what multitudes of several languages were then met, and even living at Jerusalem, it seems but rational to conceive this gift should be conferred on many, to enable them to discourse intelligibly for their conversion in the several synagogues, in which men of so many divers languages must meet for Divine service. Moreover, seeing the apostles themselves imparted the same gift, by the imposition of hands, to those whom they ordained ministers in particular churches, it seems unreasonable to think, that those extraordinary persons, who had been all along in company with Christ and his apostles, and were to be the great preachers of the gospel in several parts of the world, should not be enriched with the same gifts.

And, lastly, this seems to have obtained as a tradition, or a received opinion in the church; for, saith St. Jerome,* when Paula *came to Sion, they shewed her the place where the Holy Ghost fell upon the hundred and twenty, to complete the prophecy of Joel:* and St. Chrysostom† and Œcumenius on the place say, *He fell not only upon the apostles, but also upon the hundred and twenty;* and that St. Luke would not have said πάντες, *all,* when the apostles were present, εἰ μὴ καὶ ἄλλοι μέτεσχον, *if others also had not been made partakers of the Holy Ghost.*

Concerning this gift of tongues, let it be farther noted:

First, That they mistake the matter, who imagine, that the apostles only spake in their own mother tongue; and that the hearers, of what tongue soever they were, understood them as well as if they had spoken in their native language: for, as Greg. Nazianzen well notes, this makes the miracle to be wrought rather upon the hearers than upon the apostles; it also contradicts the words of the text, which saith, *the apostles began to speak* ἑτέραις γλώσσαις, *with other tongues,* not *as the Spirit* gave the auditors ability to hear, but as he *gave the apostles utterance.* Nor could the several auditors hear the apostles speak τῇ ἰδίᾳ διαλέκτῳ, *in their own proper dialect,* unless they had spoken in the language of those nations who heard them. Nor,

Secondly, Are we to admit of the criticism of those who, instead of οἱ κατοικοῦντες Ἰουδαίαν *the dwellers in Judea,* (ver. 9.) read οἱ κατοικοῦντες Ἰνδίαν, *the dwellers in India,* because, say they, it was no miracle for the men of Judea to hear the apostles speaking in their language: for, (1.) this criticism is confuted by the following verse, which saith, *all those men were Jews and proselytes.* And, (2.) the Jews are mentioned only, to shew that men of all nations heard them speak in their own language, and in that consists the miracle; not that the Jews, but that every nation, heard and understood them.

Note also, That the nations here reckoned up, living some in Asia, some in Africa, some in Europe, are said, though not without an hyperbole, to be *men of every nation under heaven,* (ver. 5.) And this phrase is not only used in the Scriptures, as when God saith, He would make the dread of the Jews fall *upon every nation under heaven;* (Deut. ii. 25.) but it is frequent in Jewish writers, who lived about this time; for Philo‡ often speaks of the Jews dwelling πανταχόθεν τῆς οἰκουμένης, *every where through the whole earth;* and says, *that* § πᾶσα οἰκουμένη, *almost the whole earth was inhabited by them.* Agrippa also in Josephus saith, Οὐκ ἔστιν ἐπὶ τῆς οἰκουμένης δῆμος, *There is*

---

* "Ubi super centum viginti credentium Spiritus Sanctus cecidisset." Epitaph. Paulæ, F. 61. M.

† Τί δαί, ἆρα ἐπὶ τοὺς δώδεκα μόνους ἦλθεν, οὐχὶ δὲ ἐπὶ τοὺς λοιπούς; οὐδαμῶς· ἀλλὰ καὶ ἐπὶ τοὺς ἑκατὸν εἴκοσι.

‡ Orat. in Flaccum, p. 752. § Leg. ad Caium, p. 791. 802.

not a people upon earth, among whom some Jews do not inhabit. (See the note on Coloss. i. 23.)

Note, fourthly, That it seems incredible, that they, who said, *These men are full of new wine,* (ver. 13.) should be so foolish as to think, that new wine should enable them to speak all languages, or to declare the wonderful works of God: it is therefore well conjectured by Dr. Lightfoot, that they who said this, were men of Judea; who, not understanding what the apostles spake in other languages, imagined they had babbled some foolish gibberish they could make nothing of; as drunken men are used to do. Note,

Fifthly, That St. Peter well confuteth this surmise, by saying, ver. 15. It is not yet the third hour of the day, or nine of the clock; because, before that time, especially on the sabbath, and other feast-days, the Jews were not wont so much as to taste any thing of meat or drink, as Dr. Lightfoot here shews. And, saith Josephus,* by their tradition, they were not to eat on their sabbaths till the sixth hour.

[2] Ver. 17, 18. *And it shall come to pass in the last days, I will pour out of my Spirit upon all flesh,* &c.] For explication of these two verses, let it be observed;

First, That even Kimchi owns, that *achaire cen* in the prophet Joel, is here all one with *beacharith hayamim, in the last days,* in the prophet Isaiah, ii. 2, 3. where is a plain prophecy of the exaltation of Christ's kingdom, and of the flowing in of the nations to it; and so St. Peter hath truly rendered what is in the prophet *afterward,* by ἐν ἐσχάταις ἡμέραις, *in the last days;* and so it follows, that as there was no time before in which this promise fully was made good, so are we not to expect any aftertimes for the completion of it. Note,

Secondly, That as the words *all flesh* must be restrained to all men, they only being capable of spiritual gifts, as when the Psalmist saith, Psal. cxlv. 50. *Let all flesh bless his holy name;* and the prophet Isaiah, lxvi. 23. *All flesh shall come, and worship before me, saith the Lord:* so must all *men* be here restrained to some of *all ranks of men;* as when Hazael is said to bring to the prophet Elisha, *col tob, all the good of Damascus,* (2 Kings viii. 9.) *i. e.* some of every good thing: so Christ healed πᾶσαν νόσον, *all kinds of diseases,* Matt. iv. 23. (See Glass. Phil. S. p. 437.) So that the phrase includes all sorts of men, without exclusion of age, young or old; without exclusion of sex, *viz.* sons and daughters; without exclusion of conditions, servants and maidens; without exclusion of nations, Jews or gentiles, *even as many as the Lord shall call,* (ver. 39.) This promise being fulfilled as well upon the Samaritans, (viii. 17.) and upon Cornelius and his kinsfolk, (Acts x.) as upon the Jews; and so this promise contradicts the Jewish rules, that *prophecy belonged only to Israelites, and to them only dwelling in Judea, and them only being* muchanim, *fitly prepared for it;* that is, say they, *upon those who are wise, and valiant, and rich, and who are free from sorrow.* (See all this in Dr. Pocock on Joel ii. 28.) Moreover, this effusion of this Spirit upon all flesh, as it denotes an inexhaustible fulness in that Spirit, who was to fill all men with all diversity of gifts, as the glory of God, and the good of the church required; so the effusion of it upon all the several ranks of men and women mentioned, is a full confutation of all the Jewish rules and glosses, requiring such qualifications as they do to make men capable of the gifts here promised. Again, these gifts being here styled *prophecy, visions, dreams,* it is apparent, that the promise of distributing them to all flesh, could be meant only of the distribution of them to some of all ranks of men; for it being never so, that all men individually had the gifts of *prophecy, dreams, visions,* or *revelations,* (1 Cor. xii. 29, 30.) this could never be promised; it being certain, that God did punctually fulfil his promise.

[3] Ver. 19, 20. *And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke.*] Τέρατα καὶ σημεῖα, *the first relating to signs in the heavens, the second to those on earth.* (See note on Heb. ii. 4.) So Josephus,* speaking of the calamities of the Jews, mentions πρὸ ταύτης σημεῖα καὶ τέρατα, *the signs and wonders* that preceded them, (Pref. ad Bell. Jud. p. 708. C.) καὶ ἐναργῆ τέρατα, *the prodigies* which manifestly portend their destruction, and the dreadful thunderings and lightnings, καὶ μυκήματα σειομένης τῆς γῆς ἐξαίσια, *and the vast earthquakes, which in the judgment of all men portend no small evil to them.* (See note on Matt. xxiv. 7, 8. and on Luke xxi. 11.) The *blood* very probably relates to that great effusion of blood which was then made, partly by their continual conflicts with other nations, and the insults of other nations upon them; the wars betwixt them and the Samaritans, (Joseph. Antiq. lib. xx. cap. 5.) betwixt them and the Syrians at Cæsarea, (ibid. cap. 6. p. 695.) betwixt them and the Greeks and Syrians, (lib. xviii. cap. 12. p. 649, 650.) the sedition betwixt them and the Greeks at Alexandria, (Antiq. lib. xix. cap. 4.) the vast slaughter of them there, mentioned by Philo in his oration against Flaccus, where τὰς μὲν ἡμέρας ἐν αἵματι διῆγον. and by Josephus, in almost all the cities round about them: and partly by the zealots and Sicarii, of which Josephus† speaks very tragically. The *fire* here mentioned may relate either to the fiery meteors spoken of by Josephus, *viz. The flaming sword hanging over the city, and the fiery comet pointing down upon it for a year; the light that shone upon the temple and the altar, in the night, as if it had been noon-day, and the terrible lightnings now mentioned;* or to the continual burnings of their synagogues, their oratories, their cities, villages, and houses, mentioned by Philo, as done at Alexandria by Flaccus; by Josephus,‡ as done there by Tiberius; in Galilee and in Judea, by Cestius and Vespasian: from whence must arise *pillars of smoke.*

Of the import of *the sun's being darkened, and the moon turned into blood,* see the note on Matt. xxiv. 20.: and of the wonderful preservation of those, who then called upon the name of the Lord, as the Septuagint hath it, of the εὐαγγελιζόμενοι, i. e. *of those who had embraced the gospel,* see the note on ver. 12.

[4] Ver. 23. *Him being delivered by the determinate counsel and foreknowledge of God,* τῇ ὡρισμένῃ βουλῇ, καὶ προγνώσει τοῦ Θεοῦ.] Here note, (1.) that in Scripture, that is said to be done by the determinate counsel of God, which is done according to what he had written and declared in

* Τῇ Σύνοδον διέλυσεν ἐπιθοῦσα ἕκτη ἄφρα, καθ' ἣν σάββασι ἀριστοποιεῖσθαι νόμιμόν ἐστιν ἡμῖν. De Vitâ suâ, p. 1320. D.

* De Bello Jud. lib. vii. cap. 31. † Lib. ii. cap. 34. 35.
‡ De Bello Jud. lib. ii. cap. 36.

his word, all his predictions concerning things future being declarations and determinations that they shall come to pass; *The Son of man goeth as it is written of him,* saith St Matthew, xxvi. 24. κατὰ τὸ ὡρισμένον, *as it is determined by God concerning him,* Luke xxii. 22. Note, (2.) That in order to the completion of this prediction, it was necessary that God should suffer Christ to fall into the hands of wicked men, for they could have no power over him, *unless it were thus given them from above,* (John xix. 11.) and that he should lay no restraints upon them from executing their malicious designs upon him; and this unrestrained permission is all that is or can be signified by God's delivering Christ up into their hands. Note, (3.) That this permission doth neither hinder nor abate their sin in crucifying Christ; for notwithstanding this, it is plainly said, that they by wicked hands had crucified him. Hence therefore it doth only follow, (1.) That God foresaw what he foretold, that Christ would suffer by the hands of wicked men. (2.) That when their malice should incline them to bring him to these sufferings, he had determined not to interpose by his immediate power to hinder them from doing it, but rather to permit them so to do. But then it must be noted, that every Divine permission of what God hath forbidden men to do, and of what he requires them to repent of when they have done it, as God doth by Peter here, is a permission of what he would not have done by them, whom he forbids to do it, and a permission of that which cannot be done by them without sin, for of that only are we called to repent. Hence therefore it must follow, that this foreknowledge and determinate counsel of God can be no intimation of his will, that any man should do what he forbids him to do, but only of his will to permit the action to be done: for God cannot will that any one should do what he forbids, *i. e.* wills he should not do. Nor, secondly, can it lay on any person a necessity of doing what he thus determines to permit; for then it must remove the sin, because it takes away the freedom of the action, and renders it not mine, but his, that laid upon me the unavoidable necessity of doing it. It only doth suppose that God can see and foretell what man, not hindered by him, but left to his own inclinations, will do; and if that foresight hath any influence upon the will to make the action necessary, then (1.) not only all our actions must be necessary, they being all foreseen, but also God must foresee that they are necessary, for he foresees them as they are in their causes, and doth not by foreseeing make them, *i. e.* cause them so to be, since that must necessarily make him the cause of all the sinful actions he foresees.

[5] Ver. 26. *My flesh shall rest in hope,* Ver. 27. *that thou wilt not leave* τὴν ψυχήν μου εἰς ᾅδου, *neither wilt thou suffer thy Holy One to see corruption.*] That is, saith Dr. Hammond, *I am confident that though I die, yet shalt thou not leave me so long dead, as that my body shall be putrefied;* or, thou wilt not *leave my life in the grave,* or in the state of death. To explain and confirm this interpretation, let it be considered,

First, That the Hebrew word *nephesh,* translated by the Septuagint ψυχὴ, doth, many hundred times, both in the Old and the New Testament, signify *life:* so σῶσαι, τηρεῖν, φυλάττειν τὴν ψυχὴν is *to preserve life,* Gen. xix. 17. xxxii. 30. 1 Sam. xix. 11. Job ii. 6. Psal. lxxxv. 2. Jer. xlviii. 6. li. 6. (See the note on Matt. xvi. 25, 26.)

Ζητεῖν τὴν ψυχὴν, is *to seek the life of a man* to destroy it, Exod. iv. 19. 1 Sam. xx. 1. xxiv. 9. xxv. 29. 2 Sam. iv. 8. 1 Kings xix. 10. 14. Psal. xiv. 4. xxiii. 3. xxxvii. 15. xxxix. 19. lxix. 2. cxli. 6. Jer. iv. 30. xi. 23. xxii. 25. xliv. 30.

Ῥῦσαι, ἐξέλεσθαι, λυτρῶσαι τὴν ψυχὴν, is *to save life, or preserve it from death,* Josh. ii. 13. 2 Sam. iv. 9. 1 Kings i. 12. 29. Psal. xvi. 14. xxi. 21. xxxii. 19. xl. 4. liv. 25. lvi. 5. lxxi. 13. lxxxv. 12. lxxxviii. 47. cviii. 30. cxiv. 5. cxix. 2. Isa. xliv. 20.

Δοῦναι λύτρον τῆς ψυχῆς, is *to give ransom for his life,* Exod. xxiii. 30. xxx. 12.

Ψυχὴ ἀντὶ ψυχῆς, is *life for life,* Exod. xxi. 23. Lev. xxiv. 18. Deut. xix. 21. 1 Kings xxiii. 39. 42. (see the note on Matt. xxviii. 20.) and ψυχὴ ἡμῶν ἀνθ' ὑμῶν, is *our life for yours,* Josh. ii. 13.

Τιθέναι τὴν ψυχήν μου ἐν τῇ χειρί μου, is *to put my life in jeopardy,* Judg. xii. 3. 1 Sam. xix. 5. xxviii. 21. (See for this sense in the New Testament, the note on 1 Thess. ii. 8.) Note,

Secondly, That when a man dies, *his life,* in the Scripture phrase, is said to go down to *hades,* to the *pit,* or *into the house of silence;* and when he is snatched from the gates of death, *his life* is said to be *brought or lifted up from hades,* or the grave; and therefore, when their bodies remain unquickened in the grave, their *life* may properly be said to *be left* in it. Thus Jacob saith, Gen. xxxvii. 35. *I will go down to* sheol *to my son mourning,* καταβήσομαι εἰς ᾅδου, *I will descend to hell,* saith the LXX. "lebi chebortha," *to the sepulchre:* so Jonathan, That I may be in the state of the dead as my son is: so again, xlii. 38. *If mischief befal my son Benjamin, you will bring down my gray hairs with sorrow to* sheol, κατάξετε εἰς ᾅδου, *you will bring me down to hades, into the house of the sepulchre,* saith B. Uziel again; and that to bring down his gray hairs, was to bring down his *life to the grave,* is evident, because, when Judas repeats these very words, xliv. 29. 31. he gives this reason of them, because ἡ ψυχὴ αὐτοῦ ἐκκρέμαται ἐκ τῆς τούτου ψυχῆς, *his life depended on the lad's life:* so 1 Sam. ii. 6. *The Lord* (saith Hannah) *killeth, and he maketh alive,* κατάγει εἰς ᾅδου καὶ ἀνάγει, *he bringeth down to the hades, and he raiseth up again;* where note, that these words are by Josephus * used as a proof of the resurrection; and that the Chaldee paraphrast was of the same opinion, his words testify, for thus he renders them, *He killeth, and he hath said we shall live again; he bringeth down to hades, and he will after bring us up to life eternal:* so again, Job vii. 9. If a man καταβήσῃ εἰς ᾅδην *shall go down to hades,* shall he rise up again? And Job xxxiii. 18. we find these very words, *If God will teach him discipline, he will deliver* נפשו מני שחת *his life from the pit; from corruption,* saith the Chaldee; ἀπὸ θανατου, *from death,* saith the Septuagint; and ver. 22. *If his life draweth nigh to the pit,* נפשו לשחת ἡ ζωὴ αὐτοῦ εἰς θάνατον, *to death,* and he says, *Redeem me from going down* שחת *into corruption,* ἐν ᾅδῃ, *to hades, he shall return to the days of his youth.* And Jonah, who was a type of Christ in this very thing, (Matt. xii. 39, 40.) saith, *When* naphshi *my soul failed in me,* taal mishechatz chaii, *thou causedst my life to ascend out of the pit.* (Jonah ii. 6, 7.) In the Psalmist this expression is very frequent, *O Lord,* saith he, ἀνήγαγες ἐξ ᾅδου τὴν ψυχήν μου, *thou hast*

* Lib. de Maccab. p. 1101.

brought up min sheol naphshi, *my life from hell,* or *hades, thou hast preserved me from going down into the pit,* Psal. xxx. 3. And again, Psal. lxxxvi. 13. *Thou hast delivered my life* τὴν ψυχήν μου, *from the nethermost hell,* or hades misheol haragitha, *from sheol beneath,* or from the low earth, saith the Chaldee; *from the state of death,* Ainsworth; *from the sepulchre,* I. T. into which Christ is said to have *descended,* Eph. iv. 9. (see the note there); and into which David, had he then died, would only have descended, and not into *hell* properly so called, Psal. lxxxviii. 3. chajah lesheol, *My life draweth nigh to hell;* ἡ ψυχή μου τῷ ᾅδῃ, *to hades;* and Psal. xciv. 14. *If the Lord had not been my helper, my life had dwelt in silence,* ἐν ᾅδῃ, *in the grave,* the house of silence, as appears from those words, Psal. cxv. 17. *The dead cannot praise thee,* nor οἱ καταβαίνοντες εἰς ᾅδου, *they that go down into hades,* LXX. *into silence,* Heb. *into* " beth cheborah," *the house of the sepulchre,* Chaldee; and Psal. lxxxix. 40. *What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of hell,* τὴν ψυχὴν αὐτοῦ ἐκ χειρὸς ᾅδου, *his life from the hand of hades, i. e.* the grave? *Shall he be delivered from the angel of death, shall he not descend into the house of the sepulchre?* Parallel to which are the words of Hezekiah, Isa. xxxviii. 18. οἱ ἐν ᾅδῃ, *They that are in hades,* or sheol, *shall not praise, neither shall the dead bless thee:* so Tob. iii. 10. *I shall bring the old age of my father with sorrow* εἰς ᾅδου, that is, εἰς τάφον, *to the grave,* vi. 14. so David saith to Solomon of Joab and Shimei, κατάξεις εἰς ᾅδου, *Thou shalt bring down their gray hairs to the grave.* (1 Kings ii. 6. 9.)

Note, thirdly, that *sheol* throughout the Old Testament, and ᾅδης in the Septuagint, answering to it, signifies not the place of punishment, or of the souls of bad men, but the grave only, or the place of death, appears,

1. From the root of it, *shaal,* which signifies *to ask, crave,* and *require,* because it *craves for all men,* (Prov. xxx. 16.) and will let no man escape its hands, (Psal. lxxxviii. 49.) it is that *sheol,* or *hades, whither we are all going.* (Eccles. ix. 10.) *The Hebrew sheol* (saith Buxtorf) *signifies, in general, the place of human bodies, when they are separated from their souls,* ἅιδην νεκρῶν χωρίον, exponunt Græci, *the Greeks say, that hades is the place of the dead,* saith D. Windet; it is ὁ τάφος, ὁ τύμβος, *the tomb, or sepulchre,* saith Phavorinus; thus, *to go to the gates of hades,* in Homer, is, saith the scholiast, περίφρασις θανάτου, *a description of death; He shall knock at the gates of hades,* saith Theocritus, τούτεστι ἀποθανεῖται, *he shall die,* saith the scholiast. (See the note on Matt. xvi. 18.)

2. Because it is the place to which the good, as well as the bad, go, for they whose souls go upwards descend into it; thither went Jacob, Gen. xxxvii. 35. there Job desired to be, xvi. 13. *for he knew that* sheol *was his house,* xvii. 13. and *that to descend into the dust, was to descend into hades;* where Olympiodorus brings him in speaking thus, Οὐ κοινὸν ἅπασιν ἀνθρώποις τὸ ἀποθανεῖν; οὐχὶ ᾅδης ἅπασιν ὁ οἶκος; *Is not death common to all men? Is not hades the house of all men?* Hezekiah expected to be there after he went hence; for he said, *I will go to the gates of hades,* Isa. xxxviii. 30. that is, saith Jerome, *to those gates of which the Psalmist speaks, saying, Thou wilt lift me up from the gates of death.* The ancient Greeks assigned one hades to all that died, and therefore say, πάντας ὁμοῦ θνητοὺς ἅιδης δέχεται, *hades receives all mortal men together,* εἰς κοινὸν ᾅδην πάντες ἥξουσιν βροτοὶ, *all men shall go to hades.*

3. Had the penmen of the Old Testament meant by *hades* any receptacle of souls, they could not truly have declared there was *no wisdom or knowledge in sheol,* Eccles. ix. 10. *no remembrance of God there,* Psal. vi. 6. *no praising in sheol,* Isa. xxxviii. 18. for those heathens who looked upon it as the receptacle of souls, held it to be a place in which they would be punished or rewarded.

Seeing then κατάγειν τὴν ψυχὴν εἰς ᾅδου, is *to bring down the life to the grave,* ἀνάγειν τὴν ψυχὴν ἐξ ᾅδου, is *to bring the life up from the grave;* μὴ ἐγκαταλείπειν τὴν ψυχήν μου εἰς ᾅδου, may very properly here import, *not to leave the life of Christ in the grave,* but to revive his dead body by giving a new life and motion to the animal spirits, now dormant in it, and a reunion of his soul to it; and so this first part of the sentence, *Thou wilt not leave my life in the grave,* will be in sense the same with the ensuing words, *Thou wilt not suffer the Holy One to see corruption;* as are those words in the Psalmist, *What man is he that shall not see death?* the same with the following words, *Shall he deliver his life from the hand of hades?* and those of Job, xvii. 18. *The grave is my house, I have made my bed in the darkness;* and those of Elihu, xxxiii. 28. *He will deliver his life from going down into the pit, and his life shall see the light;* and those of David, *Thou hast brought up my soul from the grave, thou hast kept me alive, that I should not go down into the pit,* xxx. 3. *My life draweth nigh to the grave, I am counted with them that go down into the pit,* Psal. lxxxviii. 3. (See Psal. cxv. 17. Isa. xxxviii. 10—12.) And that this must be the true import of the words, will be still farther evident,

1. From the precedent words, *my flesh shall rest in hope,* that thou wilt not leave my soul in hell, it being a very proper prosopopœia to bring his dead flesh, hoping it shall be revived, but not so proper to introduce it, hoping that its soul shall not be left in hell, or in the place of the damned; and also from the following words, *thou wilt not leave my soul in hell, for thou wilt shew me the path of life:* for, as life is opposed to death, so shewing to one dead, or in danger of it, the path of life, must signify the preserving him from death, or the restoring him to life when dead. And,

2. From the consideration of the person to whom these words do in the primary sense belong: for being spoken by king David, when his life was continually in his hand, and he was still in danger of death from a persecuting Saul, they in respect of him can only signify his hope, that God would not give him over unto death; and so in reference to the Son of David will very naturally import, that though thou sufferest men to kill me, and lay me in the grave, yet wilt thou raise me from the dead. In a word, this phrase is by St. Peter imported of our Lord's resurrection: for so he speaks, *Him, whom you by wicked hands have slain, God hath raised up, loosing the bands of death,* ver. 23, 24. *for David saith of him, Thou wilt not leave my soul in hell, i. e.* my life in the grave; and it is opposed to David's continuing in the grave, and in the state of death, thus, *David is both dead and buried,* and *his* body lies still in the sepulchre; he therefore could not say this of himself, but *being a prophet,* and so foreseeing *that God would raise up Jesus from the dead,* he said this of the

resurrection of Christ, Thou wilt not leave my soul in hell, or, my life in the grave. (See the appendix to this verse at the end of the Acts.)

[5] Ver. 31. Οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς ᾅδου.] Here Dr. Mills is confident that the words ἡ ψυχὴ αὐτοῦ, were inserted from ver. 26. because they are wanting in Irenæus, lib. iii. cap. 12. p. 299. in the Vulgate, Syriac, and Cod. Alex. but as these words are owned by the Arab. Chrysostom, and Œcumenius, in locum, and by Origen,* in his commentary on the Kings, where he says, that they are read in the Psalms, and are interpreted in the Acts of the Apostles; so is it evident from the very words that they ought to be retained, for the words of the Psalmist being these, οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς ᾅδου, the apostle here saying that David spake this of the resurrection, ought to use the words that David spake: and, 2. this is farther evident from the words following, οὐδὲ σὰρξ αὐτοῦ, *nor did his flesh see corruption,* they having a plain relation to ἡ ψυχὴ αὐτοῦ going before.

[6] Ver. 33. *He received the promise of the Spirit from the Father.*] *i. e.* The Spirit promised by him, and therefore styled his promise, Luke xxiv. 49. and received from him by Christ, who, as mediator betwixt God and man, is to convey all blessings to man, from that *Father of light from whom comes every good and perfect gift;* and thus this one mediator betwixt God and man, *the man Christ Jesus,* (1 Tim. ii. 5.) is fitly said to have received this Spirit from the Father, though as to his Divine nature he also is the Spirit of Christ, (1 Pet. i. 11.) and he receives *of his to give unto us,* (John xvi. 14. see the note there); yea, he hath so received him as to be the Lord of the Spirit, (2 Cor. iii. 18.) and of all his administrations: (1 Cor. xii. 5.) so that all Christians ever did receive him *according to the measure of the gift of Christ.* (Eph. iv. 7.)

[7] Ver. 34. *David is not ascended into heaven.*] *i. e.* With his body, as Enoch and Elias did; but as Jesus, who is the Son and Lord of David, and was to sit upon his throne, (ver. 33.) and reign over the house of Jacob for ever, (Luke i. 32, 33.) must have ascended thither: for thus did David prophesy concerning him when he said, *The Lord said to my Lord,* &c. of which words see the notes on Matt. xxii. 46. Heb. i. 13.

[8] *Sit thou on my right hand.*] Christ's session at the right hand of God, imports, (1.) the unspeakable felicity which Christ, according to his human nature, now enjoys; for, God's right hand is represented as the place of everlasting happiness and joy, as in those words, Psal. xvi. 11. *In thy presence there is fulness of joy, at thy right hand there are pleasures for evermore;* and hence the Psalmist having prophesied of our Lord's resurrection, adds these words, *Thou wilt make me full of joy with thy countenance,* ver. 28. (2.) The glorious majesty to which our Saviour is advanced; God's right hand being styled in Scripture, *the right hand of majesty,* Heb. i. 3. and as the most honourable place among men is the right hand, and Solomon showed his mother Bath-sheba the highest honour, when he made her *sit on the right hand of his throne;* (1 Kings ii. 19.) so hath the Father advanced Christ's human nature to the highest dignity, by causing it to sit *on the right hand of the throne of the Majesty in the heavens,* Heb. viii. 1. (3.) It signifies that fulness of power with which he is invested over all things in heaven and earth; (Matt. xxviii. 18.) for so the Scripture represents the greatness of his Divine power by *the strength of his right hand:* (Psal. xx. 6. lxxxix. 13.) and hence our Lord is said to *sit on the right hand of power,* Matt. xxvii. 64. (4.) Because princes sit on their thrones to execute judgment, and exert that dominion which God hath given them over their subjects; therefore this session at the right hand of God, imports his authority to judge both the quick and dead, as being by it constituted Lord of the dead and of the living. (Rom. xiv. 9. 12.)

[9] Ver. 36. *God hath made the same Jesus both Lord and Christ.*] Here the word Christ signifies the Messiah, according to his regal office, in which sense he is still styled by the Chaldee paraphrasts and Jewish writers, משיח מלכ, *Messias,* or Christ the king, as Buxtorf* shews in the word *Messias;* under which title the prophets frequently speak of him as of a King to reign over God's people, Psal. xxiv. 7. xlv. 1. Isa. xxxii. 1. Zech. ix. 9. and not the Jews only, but the whole east under that title did expect him. (See the note on Luke ii. 38.)

[10] Ver. 38, 39. *Be baptized in the name of the Lord Jesus, and ye shall receive the gift of the Holy Ghost, for the promise is to you and to your children.*] Here let it be observed,

First, That St. Peter exhorts the Jews to be baptized, not in the name of the Father and the Holy Ghost, but only in the name of Jesus, because they did already believe in God the Father, and in the Holy Ghost, and profess obedience to the laws of God, and of the Holy Ghost speaking by the mouth of his prophets.

Secondly, That when it is said, *You shall receive the Holy Ghost,* it is not intended that every one of them upon their baptism should be endued with the extraordinary gifts of tongues and prophecy: for it is manifest from the history of the Acts, and especially from vi. 3. that he was given only to some among them, though that was for the benefit of all; and hence is that inquiry of St. Paul, 1 Cor. xii. 29, 30. *Are all prophets? do all speak with tongues?* But the meaning of St. Peter is, that he should fall upon some of all ranks of them, according to the true purport of the words of Joel. Note,

Thirdly, That these words will not prove a right of infants to receive baptism: the promise mentioned here being that only of the Holy Ghost, mentioned ver. 16—18. and so relating only to the times of the miraculous effusion of the Holy Ghost, and to those persons, who by age were made capable of these extraordinary gifts.

[11] Ver. 42. *And in breaking of bread.*] I see no necessity to think these words relate to the receiving of the sacrament; not from the phrase of breaking bread, for this is used by the evangelists when they relate Christ's miraculous feeding of the multitude, Matt. xv. 36. Mark viii. 19, 20. and in the forty-sixth verse of this chapter, they are said *to break bread from house to house, and to eat their meat with singleness of heart;* where it can only signify their friendly converse with one another: but, (2.) allowing this to relate to the receiving of the sacrament, and not to their breaking bread at the feast of Pentecost, either wine was also consecrated with the bread, or it was not; if it was, then must

* Apud Huet. tom. i. p. 32.

* P. 1267.

bread signify, by a synechdoche, very usual in the Scripture,* bread and drink; and therefore, when that drink is wine, as in the sacrament it is, bread and wine; and then, if both were consecrated, both might be distributed, according to our Saviour's precept, *Drink ye all of this;* if it was not, the officiator, even according to the principles of the church of Rome, must be guilty of sacrilege. (See the notes on Luke xxiv. 30. Acts xx. 7.)

[12] Ver. 44. *They were ἐπὶ τὸ αὐτὸ, all together.*] There being added to the one hundred and twenty, three thousand souls, (ver. 41.) it seemeth inconvenient to say, they were all together in one place, unless it were in one of those apartments in the towers of the temple, which, saith Josephus,† would receive a hundred beds; and therefore it seems better to refer this to their communion in the same action, in which sense all the Jews are said to build *ἐπὶ τὸ αὐτὸ, together,* (Ezra iv. 3.) though they were far separated from one another, (Nehem. iv. 19.) and Joab and Abner's men to be *ἐπὶ τὸ αὐτὸ, together,* (2 Sam. ii. 12.) though one were on the one the other on the other side of the pool. (See Psal. iv. 9. xlix. 2. Isa. lxvi. 17. Jer. vi. 12.)

[13] *And had all things common.*] These words here, and iv. 32. do not signify that they had no longer any property in what belonged to them, for then they could not sell them afterward; but that they used and disposed of them as things common, freely imparting of them to all that had need. And that this making sale of them was not done by command, St. Peter declares, by telling Ananias he was under no obligation so to do. (Acts v. 4.) Nor was it ever intended for an example or precedent to other Christians, as is evident from all the Epistles, in which we have frequent mention of the distinction betwixt rich and poor; and frequent exhortations to the wealthy to be rich in good works, but not the least intimation that they ought to sell their possessions; this being now done on a particular account, either by them who had lands out of Judea, as Barnabas had his in Cyprus, and being resolved not to return thither, but to cleave to the apostles, could make but little benefit from them there; or else in Judea, and therefore they knowing, from our Saviour's prophecy of the destruction of Jerusalem, and from his exhortation, that they were shortly to fly from and quit them to the enemy, were willing to part with their estates for the benefit of the church, before they were snatched from them by the enemy.

[14] Ver. 47. *Τοὺς σωζομένους, The saved.*] The Christians are so styled elsewhere: so 1 Cor. i. 18. *τοῖς σωζομένοις ἡμῖν, to us the saved Christ crucified is the power of God;* and when the means of salvation, or that *grace of God which brings salvation,* was vouchsafed to them, salvation is said to come, (Luke xix. 9. Rom. xi. 11.) or to be sent to them. (Acts xiii. 16. xxviii. 28. see the note on Eph. ii. 18. Tit. iii. 5.)

CHAP. III.

1. NOW (Gr. *and*) Peter and John went up together into the temple at the hour of prayer, *(being)* [1] the ninth hour (Gr. *at the ninth hour of prayer*).

2. And a certain man *(who had been)* lame from his mother's womb was carried *(thither)*, whom they *(who brought him)* laid daily at the [2] gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; *(by which means he became well known to all who entered into it,* ver. 10.)

3. Who seeing Peter and John about to go into the temple asked (Gr. *to receive*) an alms *(of them).*

4. And Peter, fastening his eyes upon him with John *(to raise his expectation of receiving some benefit from them)*, said *(to him)*, Look on us.

5. And he gave heed unto (Gr. *looked on*) them, expecting to receive something of them.

6. Then Peter said *(to him)*, Silver and gold have I none *(to give)*; but such as I have (Gr. *what I have*) give I to thee: *(saying to thee,)* In the name of Jesus Christ of Nazareth rise up and walk.

7. And he *(having said this)* took him by the right hand, and lifted him up (Gr. *and taking him by the right hand, he arose)*: and *(for)* immediately his feet and ancle-bones received strength *(to arise).*

8. And he leaping up *(from his bed)* stood *(up)*, and walked, and entered with them into the temple, walking, and leaping, and praising God, *(according to the prophecy,* Isa. xxxv. 6. *Then the lame shall leap as the hart).*

9. And all the people saw him walking, and *(heard him)* praising God.

10. And they knew that it was he that sat for *(to beg)* alms at the Beautiful gate of the temple: and *(therefore)* they were filled with wonder and amazement at that which had happened to him.

11. And as the lame man which was healed held Peter and John, all the people *(present)* ran together to them in the porch called Solomon's, greatly wondering *(at what was done).*

12. And when Peter saw it, he [3] answered *(or, spake thus)* unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power [4] or holiness we had made this man to walk?

13. *(This miracle is wholly to be ascribed to the Lord Jesus; for be it known to you, that)* the God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; *(placing him at the right hand of his Majesty in the highest heavens,* Heb. i. 3. *and giving him all power in heaven and earth,* Matt. xxviii. 18. *even that Jesus)* whom ye delivered up *(to be crucified)*, and denied him *(or, refused him)* in the presence of Pilate, when he was determined to let him go, *(κρίναντος ἀπολύειν, judging him rather fit to be released;*

14. *He, I say, would have released him,)* but ye [5] denied the Holy One and the Just *(i. e. him who was truly so)*, and *(instead of him)* desired a murderer *(i. e. Barabbas,* Luke xxiii. 19.) to be granted to you,

15. And *(ye)* killed [6] the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16. And his name, through *(our)* [7] faith in his name, hath made this man strong *(to walk)*, whom ye see and know *(to have been unable from his birth to go)*: yea, the faith which is by him *(i. e. which we have in him, or which is efficacious by his power)* hath given him this perfect soundness in the presence of you all.

17. And now, brethren, I wot that [8] through ignorance

* Gen. xliii. 16. 25. Exod. ii. 20. xvi. 3. xviii. 12. Luke xiv. 1. Matt. xv. 2. Mark iii. 10. Acts xxvii. 35.

† De Bello Jud. lib. vi. cap. 13. p. 915.

(of his mission from God) ye did it *(i. e. these things)*, as did also your rulers *(through the like ignorance, arising not from want of evidence that he was sent of God, but from those prejudices which obstructed their discerning it)*.

18. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled *(as that you, through this ignorance, have been the very means of fulfilling what they had foretold,* Acts xiii. 27.)

19. Repent ye therefore *(of the murder of the Just One)*, and be converted *(from your opposition to his name and doctrine to faith in him)*, that your sins may be blotted out, when [9] the times of refreshing shall (ὅπως ἂν ἔλθωσι, *that times of refreshing may)* come from the presence of the Lord.

20. And he shall send (καὶ ἀποστείλῃ, *and that he may send)* Jesus Christ, who [10] before was preached to you, *(to give you a final absolution from them at the great day; him, I say,)*

21. [11] Whom the heavens must receive till the [12] times of restitution *(or completion)* of all things, which God hath spoken by the mouth of all his holy prophets [13] since the world began.

22. [14] For Moses truly said *(or, said indeed)* to the fathers, A Prophet shall the Lord your God raise up to you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say to you.

23. And it shall come to pass, that every soul *(i. e. person)* who will not hear that Prophet, shall be destroyed from among the people.

24. Yea, and [15] all the prophets from Samuel and those that follow after *(or, and the times following)*, as many as have spoken *(of that Prophet)*, have likewise foretold of these days *(of grace and refreshment by him.*

25. *Now)* [16] ye are the children of *(your fathers)* the prophets, and of the covenant which God made with our fathers, saying to Abraham, (Gen. xxii. 18.) And in [17] thy seed shall all the kingdoms of the earth be blessed.

26. Unto you *(therefore)* first God, having raised up his Son Jesus, *(as he promised by Moses,* ver. 22.) sent him to bless you, in turning every one of you from his iniquities.

ANNOTATIONS ON CHAP. III.

[1] Ver. 1. *AT the ninth hour of prayer.*] Among the Jews there were three stated hours of prayer; the first at the third hour of the day, (Acts ii. 15.) which answers to our ninth; at which time they offered their morning sacrifice: (Exod. xxix. 39. Numb. xxviii. 3, 4.) at the ninth hour, or at three in the afternoon, when they offered their evening sacrifice. (Acts x. 3. 30.) Of these two, the Hebrew doctors say, The continual sacrifice of the morning made atonement for the iniquities that were done in the night, and the evening sacrifice for the iniquity that was done by day: but Philo* saith, *They were both sacrifices of thanksgiving for the blessings God was pleased continually to confer upon mankind by day and night.* At both these times, special favours were shewn by God to his people; thus, πρωΐ ἀναβαινούσης τῆς θυσίας, *in the morning when the mincha was offered,* the thirsty land was miraculously filled with water; (2 Kings iii. 20.) and about the time of the evening oblation, God answers Daniel's prayer, by sending the angel Gabriel to him. (Dan. ix. 21.) Hence David says, *Let my prayer ascend to thee as incense, and the lifting up of my hands as an evening sacrifice;* (Psal. cxli. 2.) either because that also comprehends the morning sacrifice, as Kimchi conjectures, or, as R. Saadias, because by that all things were atoned, there being no sacrifice offered after that: and upon this account it might be, that the apostles and other persons went always up into the temple *at these hours of prayer.* (Acts ii. 46.)

The third time of prayer was the sixth hour, that is, at twelve of the clock before they dined, or after dinner; at which time we find Peter at his prayers, Acts x. 9. Of these three times, the royal Psalmist speaketh thus, *At evening, and at morning, and at noon, will I pray to thee:* (Psal. lv. 17.) and of Daniel it is recorded, that *he kneeled down three times a day, and prayed, and gave thanks.* (Dan. vi. 10. 13.) And the Jews say, they received these stated hours of prayer from Abraham, Isaac, and Jacob: but yet as their going to the temple is no precedent for us Christians to perform our private devotions in the church, which by our Lord's directions we rather are to do *entering into our closets;* God not being so present in our churches, as in a place of his perpetual and glorious residence, as he was in the tabernacle and the temple; so neither is their observation of these hours of prayer any warrant for our institution of canonical hours of prayer, much less an evidence, that the apostles by going thither did institute these canonical hours, as Baronius fancies. Notwithstanding, seeing we Christians are as much obliged to perform both our public and private devotions to God, as the Jews could be, it must be laudable in us also to set apart solemn times for the performance of those duties, as they did. And hence the Constitutions* of the apostles, having cited the Lord's prayer, Τρὶς τῆς ἡμέρας προσεύξεσθε, *Pray thus thrice a day:* and Tertullian† says, that these three hours, morning, noon, and evening, were "insigniores in orationibus diurnis," *the most celebrated in their daily prayers.* And these three times, saith Theodoret,‡ we glorify God, τὰς θείας λειτουργίας ἐν ἐκκλησίαις ἐπιτελοῦντες, *using the sacred liturgies in the churches.*

[2] Ver. 2. Πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ὡραίαν, *To the gate of the temple called Beautiful.*] This gate being the very front and entrance into the temple, was built with such sumptuousness and glory, as became the frontispiece of that place, where the Divine Majesty vouchsafed to dwell, and hence bearing the name of the *Beautiful gate:* the other three gates, belonging to the entrance into the court of the women, were, saith Josephus, χρυσῷ τε, καὶ ἀργύρῳ κεκαλυμμέναι πανταχόθεν, *covered over with silver, and then gilt;* but this gate, which he called the Corinthian gate, as being made of Corinthian brass, was, saith he,§ πολὺ τῇ τιμῇ τὰς καταργύρους καὶ περιχρύσους ὑπεράγουσα, *much exceeding in glory those of gold and silver.*

[3] Ver. 12. Ἀπεκρίνατο, *He answered.*] This word is often used without relation to any precedent question, and some-

* Ὑπὲρ εὐχαριστίας ἑκάτερον, τὸν μὲν ὑπὲρ τῶν μεθημερινῶν, τὸν δ' ὑπὲρ τῶν νυκτὸς εὐεργεσιῶν, ἃς ἀπαύστως, καὶ ἀδιαστάτως τῇ γένει τῶν ἀνθρώπων ὁ Θεὸς χορηγεῖ. De Victimis, lib. i. p. 647. B.

* Lib. vii. cap. 24.
† D. Orat. C.
‡ Ep. 145. p. 1023.
§ De Bello Jud. lib. vi. cap. 14. p. 916. C.

times only signifies, that such a one began to speak, and is usually joined with λέγω or εἶπω, *to speak:* so Matt. xi. 25. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, "Jesus Patrem compellans dixit," *Jesus speaking to his Father, said;* or, Jesus began to say, Matt. xii. 38. Some of the scribes, ἀπεκρίθησαν λέγοντες, *spake, saying,* xvii. 4. ἀποκριθεὶς δὲ ὁ Πετρὸς εἶπεν, *and Peter speaking, said to Jesus:* see xxii. 1. xxvi. 63. xxvii. 21. xxviii. 5. Mark ix. 38. x. 51. xi. 14. Ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, *Jesus speaking, said to the fig-tree;* xii. 35. xiv. 48. John v. 19. Acts v. 8. viii. 34. x. 46. xv. 13. xxiv. 25. xxv. 9. so the Hebrew word אמר often signifies, as in Exod. xv. 21. so Exod. xxi. 5. ἐὰν ἀποκριθῇ, *if the servant say:* so 1 Kings ii. 1. Ἀπεκρίνατο, *David speaks;* and iii. 26. ἀπεκρίθη ἡ γυνὴ, *the woman said,* Psal. cxix. 172. and frequently in the book of Job. Sometimes, though no question is asked, and no discourse requiring an answer preceded, yet our Lord answers to the secret thoughts and inward reasonings of the Jews, or to their admiration touching his words or works, as Matt. xvii. 4. xxviii. 5. Mark x. 24. Luke iii. 16. v. 22. viii. 40.

[4] Ἡ εὐσεβεία, *Or holiness.*] This is the reading of Chrysostom, and Œcumenius, and of all the MSS. and ancient versions, excepting only the Syriac: for it is confessed by Lorinus, that the ancient Latin copies, both MSS. and printed, read not *potestate,* but *pietate.* Here then is a plain evidence of the variation of the Roman doctrine from that of the apostles, assisted by the Holy Ghost; for the apostles here plainly disclaim any excellency or piety in them, which might make them worthy to be God's instruments above any others, in working such miracles as these: but the catechism of the Trent council * plainly declares, that God confers upon us many benefits, "eorum merito," *by virtue of the merits of the saints;* and Lorinus on the place declares, that innumerable histories, and the practice of the church, shew, "quod sanctorum merita ad impetranda miracula valeant," *that the merits of the saints are prevalent for the working miracles.*

[5] Ver. 14. Τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε.] These words I would render thus, *You refused the Holy One:* so styled by good angels, Luke i. 35. and by evil angels, Luke iv. 34. and even by Pilate's wife, *that Just One,* Matt. xxvii. 19. for so ἀρνέομαι doth often signify both in Scripture and profane authors. So Acts vii. 25. *This Moses,* ὃν ἠρνήσαντο, *whom they refused:* Heb. xi. 24. ἠρνήσατο, *He refused to be called the son of Pharaoh.* So in Phavorinus, ἀρνεῖται ὁ μὴ θέλων ποιῆσαί τι, is, *he that is unwilling,* and refuseth *to do any thing:* in Suidas, τὸ ἀρνεῖσθαι δανειστὰς, is, *to reject the usurers.* And to this sense, the very derivation of the word seems to lead: it being, say grammarians, ἀπὸ τοῦ αἴρειν τὰς χεῖρας ἐπὶ τῇ παραιτήσει, done *by lifting up the hands in way of refusal.*

[6] Ver. 15. Ἀρχηγὸν τῆς ζωῆς, *The Prince of life.*] The person sent by God to lead you in the way to life eternal, having first declared it fully to the world, 2 Tim. i. 10. proposed it to believers, John vi. purchased it for them by his death, shewed the way to it by his doctrine, and being appointed to give it to his faithful servants, John xvii. 2. whence he is styled, ἀρχηγὸς τῆς σωτηρίας, *the Captain of our salvation,* Heb. ii. 10. ὁ ἀρχηγὸς, *a Prince and a Saviour, to give repentance to Israel, and remission of sins,* v. 32. Or, as Grotius here hath it, he is styled *a Prince of life,* as having life in himself, and power to raise all men from the dead, John v. 26. 29. To which sense the whole phrase, *Ye have killed the Prince of life,* seems to lead us.

[7] Ver. 16. Ἡ πίστις ἡ δι' αὐτοῦ, *The faith which is by him.*] For ἐν αὐτῷ, *in him:* so Rom. xv. 20. *nothing is unclean* δι' αὐτοῦ, *in itself;* δι' ὕδατος, *in the water,* 2 Pet. iii. 5. τὰ διὰ τοῦ σώματος, *the things done in the body,* 2 Cor. v. 10. *they that sleep* διὰ τοῦ Ἰησοῦ, *in Jesus,* 1 Thess. iv. 14. and in this book, διὰ τῆς νυκτὸς, *in the night,* v. 19. xxiii. 31.

[8] Ver. 17. *Through ignorance ye did it, as did also your rulers.*] Though the ignorance of the whole nation, and especially of the *rulers* in this case, was such as took away all just excuse in them on the account of their infidelity; (John xv. 22. 24.) yet, because it was occasioned by those prejudices they had contracted through the meanness of his character, and their imaginations that Christ should not die, and that his kingdom should be temporal, Christ bears with it till the time of the effusion of the Holy Ghost, and then calls them again by his apostles to repentance. See the discourse of the sin against the Holy Ghost in the appendix to Matt. xii.

[9] Ver. 19. Ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως, *When the times of refreshing shall come upon you.*] Here the critical notes are these, (1.) that ὅπως ἂν ἔλθωσι, is to be rendered *that,* or, *so that they may come: ut veniant;* so Irenæus, lib. ii. cap. 12. p. 363. *ut superveniant,* Tertul. de Resur. Carn. cap. 23. So the phrase is often used both in the Old and New Testament, and in profane authors: in the Old Testament it answers to the למען, and is often rendered *that:* so Psal. ix. 14. ὅπως ἂν ἐξαγγείλῳ, *that I may shew forth thy praises:* Psal. xcii. 7. ὅπως ἂν ἐξολοθρευθῶσιν, *that they may be destroyed for ever:* Psal. cxix. 101. ὅπως ἂν φυλάξω, *that I may keep thy words.* In the New Testament, ὅπως ἂν ἐκζητήσωσιν, *that the residue of men may seek after the Lord,* Acts xv. 17. ὅπως ἂν ἀποκαλυφθῶσιν, *that the thoughts of many hearts may be revealed,* Luke ii. 35. ὅπως ἂν δικαιωθῇς, *that thou mayest be justified,* Rom. iii. 4.: so in Aristophanes, ὅπως ἂν εἰδῇ, *that he may know.* (See Budæus.) (2.) Οἱ καιροὶ ἀναψύξεως, are times of rest, refreshment, consolation: sometimes after great danger and trouble, as when God had taken away the plague of frogs, *Pharaoh saw there was* ἄνάψυξις, *refreshment,* or, as we say, a breathing-time: so when the evil spirit was on Saul, David played on the harp, καὶ ἀνέψυξε, *and Saul was refreshed,* 2 Sam. xvi. 14.) The king and all the people came weary, καὶ ἀνέψυξαν ἐκεῖ, *and were refreshed there:* so Psal. xxxviii. 13. *O spare me,* ἵνα ἀναψυξῶ, *that I may revive:* Psal. lxv. 11. *We have gone through fire and water, and thou hast brought us forth,* εἰς ἀναψυχὴν, *to a place of rest:* (see 2 Macc. xiii. 13.) and sometimes without relation to it, as, a nation at ease, and without care, is ἔθνος καθήμενον εἰς ἀναψυχὴν, Jer. xlix. 30. I have found ἀναψυχὴν, *rest* to myself, Hos. xii. 8. (See 2 Macc. iv. 46.) Now these times of refreshing, rest, and comfort, are by some referred to the times of the gospel, in which Christ saith, *Come to me, ye that are weary and heavy laden,* καὶ ἀναπαύσω, *and I will refresh you,* (Matt. xi. 28.) *and ye shall find,* ἀνάπαυσιν, *rest to your souls,* (ver. 30.) So Dr. Lightfoot, who gives the import of the words thus, *Repent,* &c. *that your sins may be blotted out, that the times of refreshing from the gospel may come upon you.* But against this interpretation there lies this objection, That

* Par. iii. cap. 2. §. 12.

these times of refreshing were to come by the sending of that Jesus, who was ascended into heaven, and was not to come thence till the day of judgment, (ver. 21, 22.) Grotius and Dr. Hammond refer this to their deliverance from the destruction which shortly was to come on the obdurate Jews; but though that was then future, and there is frequent mention of a παρουσία, or *coming of Christ*, then, yet was it no coming of Christ from heaven, but only a coming by the Roman army. I therefore incline rather to the opinion of the ancients, which refers this to the time of Christ's second coming, to give all his servants, after their troubles and persecutions in this world, rest with him, (2 Thess. i. 6—8.) which he shall do by descending from heaven, raising them from the dead, and causing them to enter into everlasting rest. (1 Thess. iv. 15, 16. 1 Cor. xv. 47.) So the times of the resurrection are by the Jews styled the days of consolation, Targum in Hos. vi. 2.

[10] Ver. 20. Τὸν προκεκηρυγμένον, *Who before was preached to you.*] Some here read, τὸν προκεχειρισμένον, *before designed, viz.* in the predictions of the law and the prophets, or, before preached to you by them.

[11] Ver. 21. Ὃν δεῖ οὐρανὸν μὲν δέξασθαι, *Whom the heavens must receive.*] They who render the words thus, *Who must receive the heavens, i. e.* govern there, seem to be confuted by the limitation of time annexed to these words, *Christ being to reign in the heavens for ever.*

[12] Ἄχρι χρόνων ἀποκαταστάσεως πάντων, *Till the times of restitution of all things.*] That these words cannot be meant of a restitution of all things to their former state, is certain; for sure, it is very improper to say, there will be a restitution of all things to their former state, *which God hath spoken by the mouth of all his prophets:* for since these things relate to the forerunner of our Lord, Christ's coming in the flesh, his life, death, resurrection, and ascension, the preaching of the gospel to the gentiles, and the reign of antichrist, the calling of the Jews, and the coming in of the fulness of the gentiles, these things may very well be said to be exhibited, performed, accomplished, and consummated; but I see not with what propriety or truth they can be said to be restored to the former state, or be renewed; and therefore ἄχρι χρόνων ἀποκαταστάσεως πάντων, is by the Syriac rendered, *until the fulness of the time of all things;* by the Arabic, *till the time in which all things shall be perfected or finished;* by Tertullian,* "adusque tempora exhibitionis omnium;" by Irenæus,† "usque ad tempora dispositionis omnium;" i. e. *till the time of the exhibition or disposal of all things;* by Œcumenius, *till the time of all things does,* εἰς πέρας ἐλθεῖν, *come to an end:* and for the confirmation of this import of the word, we have the suffrage of Hesychius and Phavorinus, that ἀποκατάστασις is τελείωσις, *the consummation of a thing.* Hence then I argue thus against the doctrine of the millenaries; Since Christ is to continue in heaven till the completion or consummation of all things spoken by the holy prophets, if the millennium were any of them, Christ must continue in heaven till the consummation of that also, and therefore is not to come down from heaven to reign on earth till the millennium be ended; nor can that be contemporary with our Lord's second coming, which is from heaven.

* De Carn. cap. 23. † B. iii. cap. 12.

[13] Ἀπ' αἰῶνος, *Since the world began.*] That is, *from times of old.* (See note on Luke i. 70.)

[14] Ver. 22. *For Moses said, A Prophet,* &c.] Hence it appears that this prophecy doth primarily respect Christ, and not a series of prophets, as some imagine. (See the note on John i. 45. v. 46.)

[15] Ver. 24. *And all the prophets from Samuel.*] Samuel, saith Dr. Hammond, is here reckoned the first of the prophets, because the schools of the prophets were first instituted and erected by him; we reading in his time of a company or college of prophets at Ramah, *and Samuel standing among them.* (1 Sam. xix. 20.) He is reckoned, saith Dr. Lightfoot, after Moses, partly because prophecy from Moses to Samuel was very rare, (1 Sam. iii. 1, 2.) and partly because he was the first after Moses that wrote his prophecy.

[16] Ver. 25. *Ye are the children of the prophets.*] The prophets being styled spiritual fathers, 2 Kings ii. 12. xiii. 14. they who were taught by them were called *the sons of the prophets,* 2 Kings ii. 3. and generally teachers were called *fathers,* and they who were taught by them *children.* (See note on 1 Cor. xiv. 15.)

[17] *In thy seed shall all the families of the earth be blessed.*] Hence it is evident, that these words are not a form of blessing to this effect, *God bless thee as he blessed Abraham,* but a promise of a benediction to all nations through Christ the seed of Abraham. (See the note on Gal. iii. 16.)

CHAP. IV.

1. AND as they spake to the people, the priests, and [1] the captain of the temple, and the sadducees, came upon them *(violently.*

2. *The sadducees)* being grieved that they taught the people, and preached *(to them)* through Jesus the resurrection from the dead *(which the sadducees denied,* xxiii. 8.)

3. And they laid hands on them, and put them in hold *(i. e. in prison)* until the next day: for it was now eventide.

4. Howbeit (δὲ, *but notwithstanding this treatment of him)* many of them which heard the word believed *(their doctrine);* and the *(whole)* [2] number of the men *(that believed it)* was about five thousand.

5. And it came to pass on the morrow, that their rulers, and elders, and scribes,

6. And Annas the high-priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high-priest, were gathered together at Jerusalem.

7. And when they had set them *(Peter and John)* in the midst *(of the assembly),* they asked *(them),* By what power, or by *(virtue of)* what name, have you done this *(cure)?*

8. Then Peter *(and John, being)* filled with the Holy Ghost, said to them, Ye rulers of the people, and elders of Israel,

9. If we this day be examined of the good deed done to the impotent man, *(if you inquire)* by what means he is made whole;

10. Be it known to you all, and to all the people of Israel, that by the name *(and power)* of Jesus Christ of Nazareth, whom ye crucified, *(and)* whom God *(hath)* raised from the dead, even by him doth this man stand here before you whole.

11. [3] This (οὗτος, *he*) is the stone which *(according to the words of the Psalmist,* Psal. cxviii. 22.) was set at nought of you builders, *(and)* who is *(now)* become the head *(stone)* of the corner *(the prime foundation of the whole fabric of the church).*

12. [4] Neither is there *(such)* salvation *(promised by faith)* in any other: for there is none other name under heaven given among men, whereby *(or, by faith in which)* we must *(or may)* be saved.

13. Now when they saw the boldness of Peter and John, and perceived that they were [5] unlearned and ignorant men *(and therefore could not be thus bold on the account of their own wisdom or skill in the Jewish learning),* they marvelled; and they took knowledge of them, (Gr. ἐπεγίνωσκόν τε, *but they knew)* that they had been with *(that)* Jesus *(in whose name they pretended to work this cure).*

14. And beholding the man that was healed standing with them, they could say nothing against it *(i. e. their allegation).*

15. But when they had commanded them to go aside out of the council, they conferred among themselves,

16. Saying, What shall we do to *(restrain)* these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

17. But, that it *(their doctrine may)* spread no farther among the people, let us straitly threaten them, that they speak henceforth to no man in his name.

18. And *(so)* they called them, and commanded them *(under pain of their displeasure)* not to speak at all *(henceforth)* nor teach in the name of Jesus.

19. But Peter and John answered and said to them, [6] Whether it be right in the sight of God to hearken to you *(forbidding,)* more *(i. e. rather)* than to God *(commanding us to preach in the name of Jesus),* judge ye.

20. *(As for us, be assured, we shall not obey your commandments;)* for we cannot but speak the things which we have seen and heard.

21. So when they had farther threatened them, they let them go, finding nothing *(done by them against the law),* how *(for which)* they might punish them, *(and not daring to do it against the law,)* because of the people: for all men glorified God for that which was done.

22. For the man was about forty years old, on whom this miracle of healing was shewed *(and so the cure was the more remarkable).*

23. And being *(thus)* let go, they went to their own company, and reported *(to them)* all that the chief priests and elders had said to them.

24. And when they had heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:

25. [7] Who by the mouth of thy servant David hast said, (Psal. ii. 1.) Why did the heathen rage and the people imagine a vain thing?

26. The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ: *(and what thou saidst by him is now fulfilled.)*

27. For of a truth against thy holy child Jesus, whom thou hast anointed *(with the Holy Ghost),* both Herod, and Pontius Pilate, with the gentiles *(i. e. Roman soldiers),* and the people of Israel, were gathered together.

28. For [8] to do whatsoever thy hand *(of providence)* and thy counsel determined before to be done.

29. And *(therefore)* now, Lord, behold their threatenings: and grant unto thy servants *(such courage),* that with all boldness they may *(still)* speak thy word.

30. *(And assist them in so doing)* by stretching forth thy hand to heal; *(and by granting)* that signs and wonders may be done by *(us in)* the name of thy holy child Jesus.

31. And when they had prayed, the place was shaken where they were assembled together, *(as on the day of Pentecost,* Acts ii. 2.) and [9] they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32. And the multitude of them that believed were of one heart and of one soul *(united in love and affection):* neither said any of them that aught of the things which he possessed was *(so)* his own *(as not to be imparted to others who had need of it);* but they had [10] all things common.

33. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace *(of God)* was come upon them all.

34. Neither was there any among them that lacked: for as many as had possessions of lands or houses sold them, and brought the price of the things that were sold,

35. And laid them down at the apostles' feet: and distribution was *(by the apostles)* made to every man according as he had need.

36. And [11] Joses, who by the apostles was surnamed Barnabas, which is, being interpreted, The son of consolation, *(he being)* a Levite, and of the country of Cyprus *(by birth),*

37. Having land *(there),* sold it, and brought the money, and laid it at the apostles' feet.

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1. OF this *captain of the temple,* see the note on Luke xxii. 52. Before our Saviour's passion, the chief agents against him were the scribes and pharisees; but now that the apostles do not only assert the resurrection of our Lord, but also *preach through the resurrection of the dead,* (ver. 2.) the sadducees, who denied the resurrection of the body, become their fiercest adversaries. (See the note on Acts xxiii. 6.)

[2] Ver. 4. *And the number of the men was about five thousand.*] Not the number of the auditors, for they are never reckoned up in Scripture, but the number of them that believed, hearing Peter and John preach, and seeing the miracle done by them: for so the words run, *many of them that heard the word believed, and the number of them* (that believed) *was about five thousand.* Note also, that the three thousand, mentioned ii. 41. belong not to this number, but they were all new converts, converted by the word which Peter and John had preached, for of them only is the discourse from iii. 1. to this place.

[3] Ver. 11. *This is the stone which the builders refused.*] Though the Chaldee paraphrast interprets this clause of the Psalmist (Psal. cxviii. 22.) of David; and Aben-Ezra of the congregation of Israel, yet R. Solomon Jarchi on Micah v. interprets these words of the Messiah, as our

Saviour doth, Matt. xxi. 42. the Jews not contradicting him, or saying they belonged not to him.

[4] Ver. 12. Καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία, *Nor is their salvation in any other.*] This some interpret thus, There is no other name under heaven by which health can be given to the diseased, or feet to the lame, &c. and this interpretation will not be so strange as at first sight it seems to be, if we consider,

First, That it is very frequent in the Gospels to say of them who were cured, they were *saved.* So the woman saith, Matt. ix. 21. *If I do but touch the hem of his garment,* σωθήσομαι, *I shall be saved;* and Christ answers, *Thy faith,* σέσωκέ σε, *hath saved thee;* καὶ ἐσώθη, *and the woman was saved from that hour:* so the ruler of the synagogue prays Christ to *put his hand upon his daughter,* ὅπως σωθῇ; *that she might be saved,* Mark v. 23. and vi. 56. *as many as touched the hem of his garment,* ἐσώζοντο, *were saved:* so to blind Bartimeus Christ saith, *Thy faith,* σέσωκέ σε, *hath saved thee,* Mark x. 52. and so to the Samaritan leper, Luke xvii. 19.

Secondly, That this opinion had obtained among the Jews, and other nations, that there were some powerful names that could cure diseases; this seems to be insinuated in the question of the Sanhedrin, ver. 7. ἐν ποίῳ ὀνόματι, *In what name have you done this cure?* Josephus* speaks of the doing this by mention of the name of Solomon; the Talmud† of doing it by mention of the *separate name;* the Christians by the name of the God of Abraham, &c. (See note on Matt. xii. 27.)

Thirdly, If we consider St. Peter's answer, *viz. If the question be* ἐν τινὶ οὗτος σέσωσται, *by what name this man is saved, i. e.* healed, be it known to you that he is healed through the name of Jesus Christ, nor is there any other name by which we can be saved. And from this sense of the words it clearly follows, that no true miracles have been ever done since Christ's ascension, by the invocation of the names of saints; and, (2.) that the disputes of the schools from this place concerning the salvation of the gentiles, have been impertinent. If the common sense be rather liked, yet must it be acknowledged, that God is *no respecter of persons,* as to their spiritual and eternal interests, but *in every nation he that feareth God, and worketh righteousness, is accepted of him,* Acts x. 34, 35. (see the note there): and that God would have all men diligently to seek, and to come to him with a firm belief that he is *a rewarder of them that do so,* (Heb. ix. 6.) and that he hath not suspended that reward on an impossible condition, though he will only give it with respect to what our Lord Jesus hath done or suffered for them: that he hath not *left himself without a witness* of his goodness to the heathen world, not only by doing good to their bodies without regard to their souls, or by being good only to them as we are to our hogs, by fattening them for a day of slaughter. It being, saith Maximus Tyrius,‡ *a thought unworthy of God, that he should be liberal in bestowing mean things on us, but penurious as to better.*

[5] Ver. 13. *They were* ἀγράμματοι καὶ ἰδιῶται, *unlearned and ignorant* (or private) *men.*] This for three centuries was the objection against the professors of Christianity; these were the names given them by Lucian,* Celsus,† Asclepiades,‡ Cecilius,§ Porphyry,‖ Hierocles,¶ Julian, and by all the heathens; as Justin, Tatian,** Minucius, Tertullian,†† Arnobius,‡‡ and Lactantius §§ testify: and though that is not wholly true, yet it is a great confirmation of the Christian faith, and shews, as Justin Martyr |||| well observes, that *it was not of human, but Divine original,* and that *being with Jesus,* was sufficient to make the ignorant and unlearned wise.

[6] Ver. 19. *Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye.*] So Socrates answered to his accusers, πείσομαι τῷ Θεῷ μᾶλλον ἢ ὑμῖν, (Apol. p. 23.) *O ye Athenians, I will obey God rather than you:* and so saith Arrian, When thy superiors command thee any thing, thou must remember there is one above who sees thee καὶ ὅτι ἐκείνῳ σε δεῖ μᾶλλον ἀρέσκειν ἢ τούτῳ, *and that thou oughtest to please him rather than man.*

[7] Ver. 25. *Who by the mouth of thy servant David hast said, Why did the heathen rage,* &c.] Here note,

First, Against some late innovators, that what was said by David is ascribed to God himself, to shew that David spake and composed these Psalms by the prophetical afflatus of the Holy Spirit.

Secondly, That though the latter Jews will not admit that this Psalm belongs to the Messiah, yet R. Solomon Jarchi confesses that all their ancient rabbins did so interpret it. (See the note on Heb. i. 5.)

[8] Ver. 28. *To do whatsoever thy hand and thy counsel determined before to be done.*] Here note, what is usually observed, that the *hand* of God most frequently in the Old Testament relates not so much to his power, as to his wisdom and providential dispensations: so Job xxvii. 11. *I will teach you by the hand of God, i. e.* by his wisdom in his providential dispensations, (Eccles. ii. 24.) *that a man should enjoy the good of his labours, that is, from the hand of God;* so *the good hand of God,* is his favour or his gracious providence, Ezra vii. 9. viii. 18. 22. Nehem. ii. 8. 18. and being here joined with God's counsel, and applied to what was done by Pontius Pilate and the Roman soldiers, and by the Jews towards the crucifixion of the holy Jews, to which actions, so highly displeasing to God, his power could not actually concur, or effectively incline them, we have great reason here to prefer this import of the phrase before the other; and then the import of the words

---

* Antiq. lib. viii. cap. 2. p. 258. † Lightf. in locum.

‡ Ἡ πολλοῦ ἄξιον νομίζεις τὸ θεῖον πρὸς μὲν τὰ φαῦλα καλῶς καὶ ἀφθόνως παρεσκευασμένον, πρὸς δὲ τὰ κρείττω ἄπορον. Disserl. 22. p. 216.

* Ἄνθρωποι ἰδιῶται. Lucian Perigr. p. 338.

† Celsus Christianos confert, τοῖς ἀγροικοτάτοις τῶν ἀνθρώπων, Orig. contra Cels. lib. iii. p. 145. falsoque asserit, μόνους ἠλιθίους, καὶ ἀγεπεῖς, καὶ ἀναισθήτους, πείθειν ἰδίλειν τοὺς διδάσκοντας τὸν θεῖον λόγον, p. 137. 141.

‡ "Christiani sunt turba imperita, illiterata frequentis." Asclep. apud Prudent. in R. Mart. p. 208.

§ "Literarum rudes, studiorum profani." Cæcil. apud Minut. p. 4.

‖ Origenes declinavit, πρὸς τὸ βάρβαρον τόλμημα. Porphyr. apud Euseb. H. Eccl. lib. vi. cap. 19.

¶ Petrus et Paulus, ψιῦσται, καὶ ἀπαίδευτοι, καὶ γόητες. Hierocl. apud Euseb. p. 512.

** Apud Tatianum, Christiani à Græcis appellantur, ἀνθρωποι ἀμαθεῖς· dogmata Christianorum, τὰ βαρβάρων δόγματα. Ed. Ox. §. 57.

†† "Illi prudentes, nos inepti." Tertul. Ap. cap. 9. "Nos hebetes, stolidi, fatui, obtusi pronuntiamur, et bruti."

‡‡ Arnob. lib. i. p. 15. lib. ii. p. 45.

§§ "Vulgò pro stultis, et ineptis habemur," Lact. lib. iv. cap. 13. ἰδιωτῶν μὲν, καὶ βαρβάρων τὸ φθέγμα, σοφῶν δὲ καὶ πιστῶν.

|||| Τὸν νοῦν ἔχόντων, ὡς συνεῖναι οὐ σοφία ἀνθρωπεία ταῦτα γιγονέναι, ἀλλὰ δυνάμει Θεοῦ λέγεσθαι. Justin. Apol. ii. p. 93.

will be no more than this, That Jews and gentiles were assembled to accomplish those sufferings of our Saviour for mankind, which God had foretold, and by foretelling had determined should come to pass; according to those words of St. Paul, Acts xiii. 27. *They who dwelt at Jerusalem, and their princes, not knowing the voices of the prophets, have fulfilled them by condemning him, doing all things which were written of him,* ver. 29. As therefore St. Peter and Paul, by calling the Jews to repentance for this sin in crucifying the Lord of life, do evidence their sin was not the less, because they did by it fulfil the counsel of God's holy will and kind intentions to mankind: so do they consequently evidence, that God's foreknowledge and determination of a thing future, do not impair the liberty of men's wills in the accomplishment of it; as all the ancient fathers have declared in this particular. (See the note on xxii. 22.)

[9] Ver. 31. *And they were all filled with the Holy Ghost.*] Not all the Christians, who being now eight thousand, could not be all in one house, but *the hundred and twenty* mentioned i. 15. and being in the same house with the apostles, this is their own company to which they went, ver. 24. and therefore, if the Holy Ghost fell only on the twelve before, yet now he must be supposed to fall on this whole number, enabling them to speak the word of God with boldness, as it follows here.

[10] Ver. 32. *They had all things common.*] As ii. 45. not by possession, but as to use; in which sense that of Tertullian is only true, "omnia indiscreta sunt apud nos præter uxores," *among us all things are common except our wives;* for it follows, that they had lands to sell. (See note on ii. 45.)

[11] Ver. 36, 37. *And Joses a Levite, and by birth a Cypriot, having land, sold it.*] For the Levites might have lands, not only in foreign countries, as Joses had in Cyprus, but even in their own: for Samuel, a Levite, (1 Chron. vi. 33.) was born upon his father's land, which had been purchased by his great-grandfather Zuph; (1 Sam. i. 1. ix. 5. and that lands might fall to them by accident, which they might sell, see the Bishop of Ely on Lev. xxvii. 21.

CHAP. V.

1. BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2. And *(but he)* [1] kept back part of (Gr. *he defalked from)* the price *(of it)*, his wife also being privy *(and consenting)* to it, and brought (Gr. *bringing)* a certain part *(of it only)*, and laid it at the apostles' feet, *(pretending to do as the rest had done,* iv. 35. 37.)

3. But Peter said *(to him)*, Ananias, why hath Satan filled thy heart to lie unto the Holy Ghost, and *(moved thee)* to keep back part of *(or defalk from)* the *(full)* price of the land *(which thou hast sold)?*

4. Whilst it remained *(unsold)*, was it not thine own *(possession, no share of it belonging to any other)?* and after it was sold, was it not in thine own power *(to dispose of the money as thou wouldest, and bring the whole as others did)?* why *(then)* hast thou conceived this thing in thine heart *(to defalk from the price, and present to us a part only of it, as if it were the whole? by doing this)* [2] thou hast not lied unto men *(only)*, but to God *(also)*.

5. And Ananias hearing these words fell down, and gave up the ghost: and great fear came upon all them that *(saw and)* heard these things.

6. And the young men *(there)* arose, wound him up, and carried him out, and buried him.

7. And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8. And Peter answered *(i. e. said)* to her, Tell me whether you sold the land for so much *(only as Ananias said)?* and she said, Yea, *(only)* for so much.

9. Then Peter said to her, How is it that ye have agreed together to tempt the Spirit of the Lord *(i. e. to try whether the Spirit of the Lord in us was able to detect your cheat)?* behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

10. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

11. And great fear came upon all the church, and upon as many as heard these things.

12. And by the hands of the apostles were many signs and wonders wrought among the people; (and they *(of the church)* were all with one accord in Solomon's porch.

13. [3] And of the rest *(that were not of the church)* durst no man join himself to them *(i. e. to the apostles):* but the people magnified them.

14. And believers were the more added to the Lord, *(even)* multitudes both of men and women) *(who owned that Jesus was the Christ.*

15. *And so great and manifold were these miracles,* ὥστε,) insomuch that they *(who beheld them)* [4] brought forth their sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them.

16. There came also a multitude out of the cities round about to Jerusalem, bringing sick folks, and them that were vexed with unclean spirits: and they were healed every one.

17. Then the high-priest rose up, and they that were with him (which is *(being)* the [5] sect of the sadducees), and *(they)* were filled with indignation,

18. And laid their hands upon the apostles, and put them in the common prison.

19. But the angel of the Lord by night opened the prison-doors, and brought them forth, and said *(to them)*,

20. Go, stand and speak in the temple to the people all the words [6] of this life *(which the sadducees deny, and I have commanded you to preach,* Acts xiii. 26.)

21. And when they heard that, they entered into the temple early in the morning, and taught. But the high-priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought *(out)*.

22. But when the officers came, and (Gr. *but the officers coming)* found them not in prison, they returned, and (Gr. *returning)* told *(the council of it)*,

23. Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors; but when we had opened *(them)*, we found no man within.

24. Now when the high-priest and [7] the captain of the temple and the chief priests heard these things, they

[8] doubted of *(i. e. concerning)* them whereunto this would grow *(or, what the import of them might be)*.

25. Then came one, and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26. Then went the captain *(thither)* with the officers, and brought them without violence, for they feared the people, lest they should have been stoned *(by them)*.

27. And when they had brought them, they set them before the council, and the high-priest asked them,

28. Saying, Did not we straitly command you that you should not teach in this name? and *(yet)*, behold, ye have filled Jerusalem with your doctrine, and intend to (Gr. *would)* bring *(the guilt of)* this man's blood upon us.

29. Then Peter and the other apostles answered *(to the charge of disobeying their commands)* and said, We ought to obey God rather than men.

30. *(And as for the guilt of blood, that it is justly charged upon you, God himself hath testified; for)* the God of our fathers *(hath)* raised up *(that)* Jesus whom ye slew and hanged on a tree *(by being instant with Pilate that he might be crucified)*.

31. [9] Him *(whom ye thus treated)* hath God exalted with *(to)* his right hand to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins.

32. And *(this we say not without proof, for)* we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

33. *(And)* when they heard *(these words)*, they were cut to the heart, and took counsel to slay them.

34. Then stood there up one in the council, *(who was)* a pharisee, [10] named Gamaliel, a doctor of the law, had in great reputation among the people, and *(he)* commanded *(the officers)* to put the apostles forth a little space *(or while)*;

35. And *(then)* he said to them *(of the council)*, Ye men of Israel, take heed to yourselves what ye intend (Gr. *go about)* to do as touching these men.

36. For [11] before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain, and all, as many as obeyed him, were scattered, and brought to nought.

37. After this man rose up Judas of Galilee in the days of taxing *(or enrolling)*, and drew away much people after him: *(but)* he also perished; and all, even as many as obeyed him, were dispersed.

38. And now *(καὶ τὰ νῦν λέγω ὑμῖν, therefore)* I say to you *(for the present)*, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought;

39. But if it be of God, ye cannot overthrow it *(nor ought you to attempt to do so)*; lest haply ye be found even to fight against God.

40. And to him they agreed: and when they had called the apostles, and beaten them *(with rods)*, they commanded *(them)* that they should not speak in the name of Jesus *(any more)*, and *(then)* let them go.

41. And they departed from the presence of the council, rejoicing that they were counted worthy [12] to suffer shame for his name.

42. And daily in the temple, and in every house, they ceased not to teach and preach *(the doctrine of)* Jesus Christ.

ANNOTATIONS ON CHAP. V.

[1] Ver. 2. ΚΑΙ᾽ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, *And he kept back part of the price.*] It is generally here supposed, that Ananias and Sapphira had consecrated their estate to God by vow, so that they were guilty of the sin of sacrilege; but this may very well be doubted: (1.) because in all the sales of lands or houses, mentioned chap. ii. iv. and here, there is not the least hint or intimation of any such vow; that there was some fraud in the case, may be fairly gathered from the νοσφίζεσθαι, but that it was a sacrilegious fraud, cannot be proved from the word. (2.) St. Peter accuses neither him nor his wife of any such crime, but only of tempting, *i. e.* distrusting, and making trial, of the wisdom of the Holy Ghost, and going about to deceive him by this artifice: and, (3.) the apostle seems to own he had a right in his possession, and in the money for which it was sold, (ver. 3.) which yet he could not have, if he before had consecrated it to religious uses. But yet they were guilty of a double fraud: (1.) in laying down this part of the price at the apostles' feet, as the others had done, and thereby tacitly implying they had now the same right to be relieved from the public stock which others had, as having nothing of their own, when indeed they had money which they *kept back:* (2.) in presenting this before them as the whole price of the possession they had sold, when it was only a part of it, which it appears they did from St. Peter's question to his wife, *Tell me for how much the land was sold?* That the punishment of this sin was so heavy, will not be admired, if we consider, (1.) that it was a direct sin against the Holy Ghost, who was sent down from heaven to propagate the gospel, an attempt to put a cheat upon him, and questioning his wisdom to discern things secret, and therefore deserved the greater punishment, because it did so plainly tend to the hinderance of the gospel, by declaring that the Spirit which assisted the apostles was not able to discern things secret, and so might not be able to acquaint them with the secret things of God. (2.) We find God under the law very severe in his punishment of those who first offended in offering strange fire, as in the case of Nadab and Abihu; and violated the sabbath, as in the case of the man that *gathered sticks* upon that day, and especially against those who rose up against Moses the prophet, and Aaron the priest of the Lord, as in the case of Corah and his company; it was therefore fit the first great offence of this kind should receive exemplary punishment from the hand of God, that others might the more dread those sins which thus affronted that Holy Spirit, by whose power the gospel began to be propagated.

[2] Ver. 4. Οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ, *Thou hast not lied to man, but unto God.*] Hence it is argued, that if he that deceiveth or lieth to the Spirit, attempteth to deceive or lie to God, the Holy Spirit must be God.

To this Woltzogenius here and other Socinians answer, that the like phrase is often used when the inference cannot be good: for the Jews murmuring against Moses and Aaron, are said to murmur not against them, but against God, Exod. xvi. 8. and he that despiseth the preaching of the apostles, is said to despise *not man, but God, who*

had given them the Holy Spirit, 1 Thess. iv. 8. *Not them, but Christ,* Matt. x. 40. Luke x. 16. but hence it will not follow, that either Moses, or Aaron, or the apostles, were God.

But to this answer, I reply, first, That these examples rather do confirm than infringe this argument: for as they who murmured against Moses and Aaron, murmured against God, because they did it against them who were invested with the authority of God, and acted in his name and by his power; and as they who despised the apostles, despised God for the same reason; so they, who lied to the apostles acting by the Spirit of God, or sought to deceive them by lying, are said to lie to God, because they lied to the apostles acting by the power and authority of God; and therefore the power and authority of the Spirit, must be the power and authority of God.

Secondly, Moses, and Aaron, and the apostles sent out by Christ to preach, did only act in the name of God and Christ, because they did this by commission from them, and by their command; but Ananias is here said to lie to God, because he lied to the Spirit in the apostles, enabling them to discern the secrets of men's hearts and actions, which being the property of God alone, he that doth lie to him must therefore lie to God, because he lies to one who hath the incommunicable property of God, consequently the Divine essence.

[3] Ver. 13. Τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, *But of the rest durst no man cleave unto them.*] That is, saith Dr. Lightfoot, none of the hundred and eight durst join to the twelve, or equal themselves to them in office or dignity; but as there is no mention of that number in this chapter, so did they never before this join themselves to the apostles; nor doth the word κολλᾶσθαι import any such thing, but only to converse, associate with, or come to them; as when Philip is bid κολλᾶσθαι, *to join himself to the chariot of the eunuch,* (viii. 29.) and Paul assayed after his conversion, κολλᾶσθαι, *to join himself to the disciples,* (ix. 16.) and when Peter saith, (x. 28.) *You know that it is unlawful for a Jew* κολλᾶσθαι, *to join himself to one of another nation;* and, lastly, when it is said that some men κολληθέντες αὐτῷ, *joining themselves to St. Paul, believed,* (xvii. 35.) which seems to favour the opinion of Grotius and Beza, *viz.* that great fear came on all the church, (ver. 11.) but of the rest, which were not yet of the church, durst no man join themselves to, or associate with, them as members of the church, for fear of the like punishment. But notwithstanding this, the people magnified them, and multitudes of them were added to the Lord, *i. e.* believed in Christ, though they durst not yet consort with the twelve apostles.

[4] Ver. 15. *They brought forth their sick into the streets, that at least the shadow of Peter passing by might overshadow some of them.*] Here it is left uncertain, whether it were the faith of believers, or the superstition of the Jews, which had such expectation from St. Peter's shadow, whether St. Peter passed by that way, or not, or whether his shadow wrought any cures, or not. But if God, intending to magnify Peter, the minister of the circumcision, in the eyes of the circumcised, healed some persons when his shadow went over them, he did more certainly as much to magnify St. Paul, the apostle of the gentiles; for *from his body were brought handkerchiefs or aprons to the sick, and the diseases departed from them, and the evil spirits went out of them;* (xix. 12.) but hence it is ridiculous to argue, that the one, or the other, was prince of the apostles, or that the relics of holy men are to be venerated.

[5] Ver. 17. Ἡ οὖσα αἵρεσις τῶν σαδδουκαίων, *Being the sect of the sadducees.*] Not that the Sanhedrin then consisted chiefly of that sect, but because the doctrine of the resurrection destroyed their sect, and therefore they are still the readiest to oppose it, (iv. 2.) the pharisees being only concerned to avoid the guilt of Christ's blood.

[6] Ver. 20. *Go, speak to the people all the words of this life,* πάντα τὰ ῥήματα τῆς ζωῆς ταύτης.] *i. e.* Of this life which I have commissionated you to preach, and which the sadducees deny: so, xiii. 26. *Ye children of Abraham, and ye that fear God,* ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλη, *to you is the word of this salvation sent.*

[7] Ver. 24. Ὁ στρατηγὸς τοῦ ἱεροῦ, *The captain of the temple.*] *i. e.* The captain of the garrison of the Levites. (See the note on Luke xxii. 52.)

[8] *They doubted of them what this thing should be,* τί ἂν γένοιτο τοῦτο.] *i. e.* What this miraculous deliverance of them might import, and to what this would tend. So, x. 17. Peter doubted in himself, τί ἂν εἴη τὸ ὅραμα, *what the vision might import.*

[9] Ver. 31. *Him hath God exalted to be a Prince and a Saviour, to give repentance to Israel, and remission of sins,*] Upon that repentance, to be a Prince and a Saviour, even the *Prince of life,* (iii. 15.) and of *salvation,* (Heb. ii. 10.) on which account he is styled, τὸ σωτήριον τοῦ Θεοῦ, *the salvation of God;* (see note on Luke iii. 30.) and he is said to be exalted to give repentance and remission of sins, by giving the knowledge of that remission of sins which is promised to the penitent, and of those motives which should induce them to repent. So the Baptist is said *to go before him, to give the knowledge of salvation to his people, through the remission of sins;* and so God *gave unto the gentiles repentance unto life,* when he sent Peter to them to preach that word by which they repenting should be saved. (Acts xi. 14. 18.)

[10] Ver. 34. *A pharisee, named Gamaliel, a doctor of the law, had in great reputation among the people.*] He was Paul's tutor, (Acts xxii. 3.) and was called Rabbin Gamaliel, a title of the highest eminency, and given, say the Jews, only to seven persons; which shews sufficiently the reputation that he had among the people.

The right reverend Bishop Pearson very probably conjectures, that the sadducees, after our Lord's resurrection, being the greatest enemies to the apostles; they being grieved that they *preached through Christ the resurrection from the dead;* (Acts iv. 2. v. 17.) Gamaliel being a pharisee, and so a stiff asserter of the resurrection, did therefore give advice for the dismission of the apostles; for we find the pharisees, almost in the same words, pleading for St. Paul, preaching the same doctrine, *viz.* that they ought not to molest him, *lest they should be found,* θεομάχοι, *fighters against God.* (Acts xxiii. 9.)

[11] Ver. 36, 37. Πρὸ γὰρ τούτων τῶν ἡμέρων ἀνέστη Θευδᾶς, *For before those days rose up Theudas;* μετὰ τοῦτον, *after him rose up Judas of Galilee.*] Here Gamaliel affirms two things, (1.) That before those days, in which that council was assembled, that is, before the twentieth of Tiberius, arose Theudas, mentioned by him; whereas the Theudas

mentioned by Josephus, Antiq. lib. xx. cap. 5. arose and perished by the hands of Cuspius Fadus, in the fourth year of Claudius, that is, ten years after the meeting of this council. (2.) He affirms that Judas of Galilee rose up after him, and yet that he arose in the *days of the taxing*, which was under the emperor Augustus, at the birth of Christ, and so thirty-four years before this council; and so this Theudas that arose before him must have been at least thirty-five years before this council.

Some critics endeavour to solve these difficulties by torturing the words of the text, and making Gamaliel say, that Judas of Galilee arose, μετὰ τοῦτον, not *after*, but *before* Theudas, contrary to the rule of Phavorinus, that μετὰ with an accusative case δηλοῖ ὑστεροχρόνιον, signifies *posteriority of time*. Dr. Lightfoot here seems inconstant in his opinion, for in his first notes upon the Acts he saith, that Gamaliel's Theudas and Josephus's *are not one and the same; but as it happened with Judas, that though he himself perished in his error, and as many as obeyed him were scattered abroad, as Gamaliel relateth, yet was not his error extinguished with him, but revived and grew again:* so *that at least forty years after his first appearing, his two sons, James and Simon, are crucified for it by Tiberius Alexander, the successor of Fadus.* (Jos. Antiq. lib. xx. cap. 3.) *And many years after that, Eleazer, a branch of the same Judas, appeareth in the same opinion, with a desperate company with him.* (De Bell. Jud. lib. vii. cap. 20.) *Even so may it be conceived of the sect of Theudas, that it began before that of Judas, and that the first author of it took upon him great things, as, to be a prophet, and to work miracles, and the like; but he was soon slain, and all that obeyed him were scattered abroad, and came to nought; but his folly and fancy perished not with him, but (however at other times) in the times of Fadus one of the same foolery and name, and probably his son, would be a prophet again, and divide Jordan, and do I know not what, whom Fadus destroyed, and brought his company to ruin: so that Gamaliel's and Josephus's Theudas are very probably two men, but very likely father and son, or tutor and scholar; agreeing so exactly in the same folly and madness, that they agreed in the same name:* and *that name either given to the latter, as parents name their children by their own names, or assumed by him in imitation of the former Theudas, whom as he delighted to imitate in his enthusiastic folly, so delighted he to follow him in denomination: and I am the rather confirmed in this opinion about these two men, because that as soon as ever Josephus hath told the story of the destruction of Theudas by Fadus, he telleth of the destruction of the sons of Judas by Tiberius Alexander; and I cannot but interpret both the stories in one sense, that as in the latter he speaks of the offspring of Judas, whose sect had begun many years before, so in the former he speaketh of the offspring of Theudas, whose sect had begun before that of Judas:* yet, in his latter exercitations on this place he says, *this is but an imagination*, and inclines rather to think, that Josephus slipped in his chronology, *to whom* (saith he), *both in history and chronology, it is no unusual thing to trip, or go out of the road of truth.*

I prefer his first opinion, as being generally embraced by the ancients; for (1.) Origen,* who had read Josephus, and declares that he examined things relating to the Scripture, φιλαληθῶς, *out of love to truth*, speaks thus, *We say that there was one Theudas before the birth of Christ, who among the Jews declared himself to be somebody.* And again, that *Judas Galileus, and Theudas that was before him, being not of God, perished.* And a third time, *because they gathered from the Scriptures that the time of the Messiah was come, first Theudas, and after him Judas of Galilee, tumultuated in the time of the taxing.* Hence do the fathers unanimously say, that those words of Christ, John x. 8. *All that came before me are thieves and robbers,** relate to these two, Theudas and Judas of Galilee, which shews their belief, that both of them were before the time of Christ's preaching: so that it is extremely evident, that the ancient fathers agreed in this, that there was a Theudas pretending to great things, even before the coming of our Lord, though Josephus hath taken no notice of him.

[12] Ver. 41. Ἀτιμασθῆναι, *To be reproached.*] Or dishonoured, by being scourged: for as, among the Romans, a citizen of Rome was not to be scourged, so, among the Jews, saith Josephus,† it was τιμωρία αἰσχίστη, *the most shameful punishment*, when inflicted upon a Jew, and that which did ὑβρίζειν τὸ ἀξίωμα, *stain his dignity.*

CHAP. VI.

1. AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians (Gr. *of the* [1] *Hellenists, or Jews of the dispersion who spake the Greek language)* against the Hebrews *(who used the Hebrew or Syriac tongue),* because their widows were neglected in the daily ministration *(of provisions, made for poor widows belonging to the church,* 1 Tim. v. 16.)

2. [2] Then the twelve called the multitude of the disciples to them, and said, It is not reason *(-able)* that we should leave *(preaching)* the word of God, and *(daily be employed to)* serve tables *(or, make provisions for the poor).*

3. Wherefore, brethren, look you out among you seven men of honest report, [3] full of the Holy Ghost and wisdom, [4] whom we may appoint over this business (Gr. *for this use).*

4. But we *(and we being eased of this burden)* will give ourselves continually to prayer, and to the ministry of the word.

5. And the saying *(of the apostles)* pleased the whole multitude: and they *(accordingly)* chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6. Whom they set before the apostles: and when they had prayed (Gr. *they praying),* [5] they laid their hands upon them.

7. And *(so, by the labours of the apostles,)* the word of God increased; and the number of the disciples multiplied

* Ἐροῦμεν ὅτι Θευδᾶς πρὸ τῆς γενέσεως Ἰησοῦ γέγονέ τις πας' Ἰουδαίοις, μέγαν τίνα ἑαυτὸν λέγων, contra Celsum, lib. i. p. 44. et lib. vi. p. 282. Καὶ Ἰούδας ὁ Γαλιλαῖος, ὡς ὁ Λουκᾶς ἐν τοῖς Πράξεσι τῶν Ἀποστόλων ἔγραψεν, ἐβουλήθη ἑαυτόν τινα εἶναι μέγαν, καὶ πρὸ ἐκείνου Θευδᾶς——ἐπιφύναν Θευδᾶς οὐκ ὀλίγον πλῆθος, καὶ μετ' ἐκεῖνον Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς τῆς ἀπογραφῆς ἡμέραις. Tom. ii. in Joh. ed. Huet. p. 103, 104.

* So Chrysost. Œcumen. Theoph. in locum, et Theod. Heracl. et Mopsuest. Cat. Gr. in locum, et Isid. Pelus. lib. iii. ep. 119.

† Antiq. lib. iv. cap. 8.

in Jerusalem greatly; and a great company of the priests *(also)* were obedient to the faith.

8. And Stephen, *(being)* full of faith and power, did great wonders and miracles among the people.

9. Then there arose [6] certain of the synagogue, which is called the synagogue of the Libertines, and *(some of the synagogues of the)* Cyrenians, and Alexandrians, and *(some of)* them of Cilicia and Asia, disputing with Stephen.

10. [7] And they were not able to resist the wisdom and the spirit *(i. e. the wisdom of the Spirit)* by which he spake.

11. Then they suborned men, who *(being brought before the council)* said, We have heard him speak blasphemous words against Moses, and against God, *(and so by the law he deserves to be stoned,* Lev. xxiv. 16.)

12. And they stirred up *(against him)* the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,

13. And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14. For we have heard him say, That this Jesus of Nazareth *(whom he preaches)* shall destroy this place, and shall change the customs which Moses delivered *(to)* us.

15. And all that sat in the council, looking steadfastly on him, [8] saw *(on him a great splendour, making)* his face *(to shine)* as if it had been the face of an angel.

ANNOTATIONS ON CHAP. VI.

[1] Ver. 1. ΤΩΝ Ἑλληνιστῶν, *Of the Grecians.*] It is much to be disputed who these Hellenists were: it is beyond doubt that they were not Greeks by nation or birth, whether unconverted or proselytes to the Jewish nation; for these are never called Hellenists, but always in the Scripture Ἕλληνες, *Hellens,* and by Josephus, Ἑλληνικοὶ, and are distinguished, not from the Hebrews, but the Jews; as when mention is made, Ἰουδαίων τε καὶ Ἑλλήνων, *of the Jews and Greeks,* Acts xvi. 1. 3. 19. x. 17. xx. 20, 21. Rom. i. 16. ii. 9, 10. iii. 9. x. 12. 1 Cor. ii. 22, 23. x. 32. xii. 13. Gal. iii. 28. Col. iii. 11. see John xii. 20. and of those Greeks who came to the Jewish synagogues, and therefore seem to have been proselytes, Acts xiv. 1. xviii. 4. and a distinction is made, not between Hebrews, but Jews and proselytes, Acts ii. 10. Moreover, they who were scattered upon the persecution which followed the death of Stephen, (Acts viii. 1.) *spake the word only to the Jews,* Acts xi. 19. and yet they spake πρὸς τοὺς Ἑλληνιστὰς, *to the Hellenists,* ver. 20. And, thirdly, Paul coming to Jerusalem, disputed πρὸς τοὺς Ἑλληνιστὰς, *against the Hellenists, and they went about to kill him,* Acts ix. 29. as the Jews at Damascus had done before, ver. 23. which shews they must be Jews by birth, and not only strangers of other nations come thither; for how durst they attempt to kill a Jew among the Jews without bringing him to their tribunal?

Secondly, I think it not sufficient to say, with the Syriac or St. Chrysostom, that they were Jews, Ἑλληνιστὶ φθεγγόμενοι, *using the Greek tongue;* for this they of Judea, especially the learned among them, generally did: for we never find in Josephus, that they spake to the Romans, or others who used that tongue, by an interpreter. Dr. Lightfoot therefore adds, that they were Jews, who, living among the Greeks, understood and used that tongue only, and then they must be called Hebrews, who used the Hebrew or Syriac tongue as their usual dialect: but then, whereas Dr. Lightfoot will not allow, that in their synagogues they used the Greek tongue, or read the Scriptures according to the Greek translation, I incline rather to the opinion of the learned Grotius, that they used this tongue also in their sacred exercises; for why should they, whose synagogues consisted of persons understanding neither Hebrew nor Syriac, have both or either of those languages, read to them in their assemblies? Moreover, that in their exhortation made in their synagogues, consisting both of Jews and proselytes of the Grecians, they used the Greek language, seems evident from this, that Paul and Barnabas so spake in them, that *a multitude of the Greeks as well as of the Jews believed.* (Acts xiii. 43. xiv. 1. xvii. 4. 12. xviii. 4.)

[2] Ver. 2. *And the twelve calling the multitude of the disciples,* Gr. τὸ πλῆθος τῶν μαθητῶν.] Here Dr. Lightfoot conjectures, that the *multitude of the disciples* doth not import the multitude of believers, they being many thousands, (Acts iii. 41. iv. 4. v. 14.) but only the one hundred and eight presbyters, mentioned Acts i. 15. But (1.) it is evident, that the whole multitude of believers are called disciples, both here, ver. 7. and throughout this whole history of the Acts: and, (2.) we are told, that this multitude were together: (Acts ii. 44. iv. 23. 32.) and, (3.) it is here noted, that the saying of the apostles was acceptable, ἐνώπιον πάντος τοῦ πλήθους, *before the whole multitude.*

[3] Ver. 3. *Full of the Holy Ghost and wisdom.*] *i. e.* Of the miraculous gifts of the Holy Ghost, and of the gift of wisdom, mentioned 1 Cor. xii. 8. So, when they had prayed, that *God would stretch forth his hands to heal, and that signs and wonders might be done by the name of Jesus,* Acts iv. 30. it is added, ver. 31. *that they were filled with the Holy Ghost;* and of Barnabas it is said, *that he was full of the Holy Ghost and of faith,* another of these gifts, 1 Cor. xii. 9. and so, by his means, *a great multitude was added to the Lord,* Acts xi. 24. and here, ver. 8. *that Stephen, being full of the Holy Ghost and power, did great signs and miracles among the people:* and these gifts of the Holy Ghost being given to them, not for their own use, but to profit the church with them, (1 Cor. xii. 7.) and so being not only qualifications of them for, but as it were pre-elections of them to, some sacred functions; (Acts xx. 28.) out of those who were thus endowed, they generally chose church-officers, and the very deacons and helps had these gifts: (Rom. xii. 7, 8. see note on 1 Cor. xii. 28.) and hence the apostles here say, *Look ye out men full of the Holy Ghost and wisdom.*

[4] Ver. 3. 6. *Whom we may appoint over this business; —and they laid their hands upon them.*] Here two things are disputed:

First, Whether these seven were chosen and ordained to a civil office only, *viz.* that of ministering only to the necessities of widows and other indigent disciples; or else to the sacred office of a deacon, and so empowered to preach the word, and baptize. Certain it is, that of these seven, St. Stephen did preach the word, and that Philip did baptize. (Acts viii. 12. 38.) But then it is said, they did so, not as men chosen and ordained to this office, but as being of the number of the seventy disciples, ἐξ ὧν ἦσαν οἱ

ἑπτὰ, *of whom these seven were,* saith Epiphanius.* And, indeed, the ancients seem to have been divided about this matter: the council of Neocæsarea† saying expressly, that *there ought to be but seven deacons in the great cities, as we learn* ἀπὸ τῆς βίβλου τῶν Πράξεων, *from the Acts of the Apostles;* and the apostles in their Constitutions,‡ that they, *after our Lord's ascension, had chosen* διακόνους ἑπτὰ τὸν ἀριθμὸν, *seven deacons;* of which number, Stephen was one: and the synod in Trullo, on the other hand, saying, that the apostles spake not there περὶ τῶν τοῖς μυστηρίοις διακονουμένων, *of those who served at the altar, but of those that served* ταῖς χρείαις τῶν τραπεζῶν, *to the business of tables;* but this is as true of the deacons mentioned by St. Paul, 1 Tim. iii. that there is not a word said of their ministering at the altar: and it seems very unlikely, that the apostles would have made this one requisite of the persons to be chosen, that *they should be full of* the extraordinary gifts of *the Holy Ghost, and of wisdom,* if their office had confined them to the ministry of the widows at Jerusalem; or that they, who were evangelists before, as Philip is expressly styled, should wholly lay aside the preaching of the word, and attend only on a civil office. (See Acts xxi. 8.) Moreover, it is certain that deacons were instituted before St. Paul writ the First Epistle to Timothy; for we have mention of them in the Epistle to the Philippians, writ three years before that to Timothy; and they are mentioned in the advice to Timothy, not as an office to be instituted, but as a standing office then settled in the church, as they must be if bishops were then so, they being necessary attendants on that higher function, according to the words of Epiphanius,§ Ἄνευ δὲ διακόνου ἐπίσκοπον ἀδύνατον εἶναι, *A bishop cannot be without a deacon.* Now if they were not instituted here by the apostles, I desire to know when, where, and by whom, they were instituted, and what other record we have left us of such an institution of them.

Obj. 1. Against this it is objected, first, That these seven are never called deacons in the whole history of the Acts of the Apostles, and that this name is never given either to St. Stephen, or to Philip the evangelist.

Ans. But this objection can be of no strength against the suffrage of all antiquity, which hath still given them the name of deacons, seeing they have no other name ascribed to them in the whole Acts of the Apostles, or the sacred history; they are never called διάκονοι τραπεζῶν, *ministers of tables* in all the Acts, though here they are said to be appointed for that work: and so saith Jerome‖ of the deacons of his age, that they were "mensarum et viduarum ministri," *the ministers not only of the priests, but also of widows and tables.* So he styles them in his Epistle to Evagrius, and bids them learn the reason of their institution from the Acts of the Apostles.

Obj. 2. It is farther objected, That in St. Paul's account of the deacons of the church, there is no mention of this part of their office to provide for widows and *serve tables,* nor any quality required of them which respects that office.

I answer, That, according to this argument, should all that hath been said be granted, the deacons could have no authority to baptize, or administer either the bread or the cup to the laity, there being not one word of any such office belonging to them in St. Paul's Epistles to Timothy, nor of any assistance they are to give the bishop.

Secondly, I answer, That as the deacons of St. Paul are to be *grave, and hold the faith in a good conscience,* so are the deacons here to be *men of honest report and wisdom,* ver. 3. as they were to be *approved,* and then *to execute the office of a deacon,* 1 Tim. iii. 9.: so was it here, ver. 5, 6. Now men of *double tongues, and given to much wine,* could neither be men of good report, nor men of wisdom, and much less could they be approved as such; so that the characters of the deacons here seem virtually to include all the characters required of them there, and two more, especially relating to sacred offices, *viz.* that *they should be men full of the Holy Ghost and wisdom;* and that which St. Stephen doth here, and St. Philip did in preaching to the Samaritans, and then baptizing them, is the foundation of the authority given by bishops to deacons to preach the word, and to baptize. Moreover, their being ministers of tables, made them also ministers at the Agapæ, where the bishop was to be acquainted with the necessities of the widows and the poor, say the Apostolical Constitutions,* διὰ τῶν ὑπηρετῶν, τουτέστι, διὰ τῶν διακόνων, *by the ministers, that is, the deacons;* and so they became attendants also on him, or on the president, who consecrated the eucharist, celebrated at the same time with these feasts of charity; and so they distributed the bread and wine to the communicants, and carried them, saith Justin Martyr,† to those that were absent. Hence are they styled by Ignatius ‡ and Polycarp,§ not only *the ministers of meats and drinks, but the servants of the church of God,* and said to be *servants not of men, but of God and Christ,* as servants are in that relation said to serve the Lord Christ, and therefore are bid to do all things *as to the Lord, and not unto men.* (Colos. iii. 23, 24.) And Clemens of Alexandria‖ saith, that in the church the presbyters have, τὴν βελτιωτικὴν εἰκόνα, τὴν ὑπηρετικὴν δὲ οἱ διάκονοι, *the representation of those who make men better, and the deacons of them that serve.* And, because they performed this ministry under the inspection of the bishop, and gave him an account of the condition of the widows and the poor, and had from him, or his presbyters, the treasury of the church to distribute to others: therefore is this so often mentioned in church-history as part of the episcopal office, to have the care of all that are in need, as Justin Martyr¶ saith, the presbyters and deacons doing this only by his authority.

In fine, To say that Philip and others of these deacons

---

* Hær. Herod. p. 50. §. 4. † Can. 14.

‡ Lib. viii. cap. 46. § Hær. lxxv. §. 5. p. 908.

‖ "Non meminit mensarum et viduarum minister, ac in obsequium, et ministerium non solùm sacerdotum, sed et viduarum, et pauperum delegatum." Tom. ii. F. 251. K. "Sciant quare diaconi constituti sunt, legant Acta Apostolorum, recordentur conditionis suæ." Tom. ii. F. 117. H.

* Lib. ii. cap. 28.

† Οἱ καλούμενοι παρ' ἡμῖν διάκονοι διδόασιν ἑκάστῳ τῶν παρόντων μεταλαβεῖν ἀπὸ τοῦ εὐχαρισθέντος ἄρτου καὶ οἴνου καὶ ὕδατος, καὶ τοῖς οὐ παροῦσιν ἀποφέρουσι. Ap. ii. 97.

‡ Οὐ γὰρ βρωμάτων καὶ ποτῶν εἰσιν διάκονοι, ἀλλ' ἐκκλησίας Θεοῦ ὑπηρέται. Ign. ad Trull. sect. 2.

§ "Inculpati esse debent," ὡς Θεοῦ καὶ Χριστοῦ διάκονοι, καὶ οὐκ ἀνθρώπων. Polyc. Epist. ad Philip. sect. 5.

‖ Strom. vii. p. 700.

¶ Καὶ ἁπλῶς τοῖς ἐν χρείᾳ οὖσι κηδεμὼν γίνεται. Just. p. 97, 98. Ὥστε κατὰ τὴν αὐτοῦ ἐξουσίαν πάντα διοικεῖσθαι τοῖς δεομένοις διὰ τῶν πρεσβυτέρων καὶ τῶν διακόνων. Can. Apost. 34. vid. 31.

might preach and baptize, but not as deacons, but only as evangelists, is not sufficient in this case: for if they were all evangelists, or, as Epiphanius saith, of the seventy, and afterward by the apostles ordained deacons, it is hence evident, that they must have with this office a power to preach and baptize, as doubtless the evangelists and seventy disciples had; and hence we find, that Philip, being one of those seven, (Acts xxi. 8.) did both these offices by the direction and assistance of the Holy Ghost. (Acts viii. 12. 29. 40.) If they were not, yet being men *full of the Holy Ghost,* and of that wisdom which enabled them to teach others, we cannot reasonably conceive they were disabled, by their ordination to this office, from doing that work, for which they were thus fitted, and as it were appointed, by these gifts of the Holy Spirit conferred upon them. In a word, it is evident from this history, that before the ordination of these deacons, the apostles themselves were engaged in this work: for the treasure of the church was laid at the apostles' feet, *and distribution of it was made to every man according as he had need,* (iv. 35.) This distribution therefore must be made by them who had this treasure in their hands, and therefore they appoint these seven over this business to ease themselves of this trouble, that they might *give themselves* more entirely *to prayer and to the ministry of the word,* and might not, by attending on this work, be hindered in the execution of that higher office: now surely that work which the apostles personally performed for a season, must be consistent with their commission, *to teach and to baptize all nations.*

[5] Ver. 6. *The apostles laid their hands on them.*] Here seemeth to be nothing in this relation which favours the authority of the laity, in choosing persons to sacred offices: for though the choice of these seven was committed to them, yet was this done (1.) by the particular appointment of the apostles themselves; for *the twelve called the multitude, and said to them, Look ye out seven men,* ver. 2, 3. (2.) They specify the number and the qualifications of the persons to be chosen to this office. (3.) They reserve to themselves the appointment of them to this work, saying, *Look ye out seven men whom we may appoint over this business:* and, lastly, they only laid their hands upon them. (See Chrysost. in locum.) So in the case of the princes, or rulers over thousands, hundreds, fifties, and tens; Moses saith, as here, Choose to yourselves men of wisdom and understanding, and known to your tribes, *votashmam,* and I will set them to be your heads: (Deut. i. 23, 24.) accordingly he both appointed them to, (ver. 25.) and instructed them in, the discharge of their office, (ver. 26, 27.)

[6] Ver. 9. *Certain of the synagogue of the Libertines, and Cyrenians, and Alexandrians, and them of Cilicia, and Asia, disputing with Stephen.*] That the word *synagogue* is to be repeated before all the places mentioned here, appears from this; that the Jews mention a synagogue of the Alexandrians at Jerusalem, as Dr. Lightfoot here noteth. Moreover, there being men of all these nations living in Jerusalem, and speaking their native language, and who yet were proselytes to the Jewish religion, (ii. 8. 11.) it is reasonable to conceive, that they had also synagogues for prayer, and hearing of the law, and pious exhortations in a tongue they understood. By the synagogue of these Libertines, some understand the Jews that were free-born, or had obtained the Roman freedom, as St. Paul had; so Dr. Lightfoot. Others think, they were Roman servants who had obtained their freedom; οἱ Ῥωμαίων ἀπελεύθεροι οὕτω καλοῦνται, saith Œcumenius here. The first opinion seems to be most probable. For though Tacitus* in his Annals, saith, that "quatuor millia libertini generis Judaicâ superstitione infecta," *four thousand Libertines, infected with the Jewish superstition, were banished into Sardinia:* yet Suetonius† saith, that they were "Judæorum juventus," *the young men of the Jewish nation that were sent thither;* and that "reliquos ejusdem gentis, aut similia sectantes urbe submovit," *he only expelled the other Jews and their proselytes out of the city;* Josephus,‡ that he commanded πᾶν τὸ Ἰουδαϊκὸν τῆς Ῥώμης ἀπελαυνθέναι, *all the Jews to be expelled Rome, and that four thousand of them were sent to Sardinia by the consuls:* and Philo§ saith, that *he suffered a great part of the city beyond Tiber to be inhabited by the Jews, and that these Jews,* Ῥωμαῖοι ἦσαν οἱ πλείους ἀπελευθερωθέντες, *were most of them Romans set at liberty; for being carried captives into Italy, they obtained their freedom from their masters.*

[7] Ver. 10. *And they were not able to resist the wisdom with which he spake.*] So exactly was the promise made by Christ, Matt. x. 20. Luke xxi. 15. fulfilled in St. Stephen.

[8] Ver. 15. *Saw his face as the face of an angel.*] This expression of the *shining of the face like that of an angel,* seems to have been proverbial among the Jews: for so Esther speaks to Artaxerxes, *I saw thee as an angel of God, and my heart was troubled,* ἀπὸ φόβου τῆς δόξης σου, *from fear of thy glory,* Esth. xv. 13. And the Chaldee paraphrast on Cantic. i. 4. saith, *When Israel made the calf, their visage was black as that of an Ethiopian; but when they repented, and their sin was remitted, the splendour of the glory of their countenance was like that of an angel.* Now God by this splendour of St. Stephen testified his innocence, and that he was pleasing to him as Moses was, in that he made his face to shine as he did that of Moses.

CHAP. VII.

1. THEN said the high-priest, Are these things so *(as is suggested by these witnesses)?*

2. And he said, [1] Men, brethren, and fathers, hearken; [2] The God of glory appeared to our father Abraham, [3] when he was in Mesopotamia, before he dwelt in Charran, (Gen. xi. 33.)

3. And said to him, Get thee out of thy country, and from thy kindred, *(who are idolaters,* Josh. xxiv. 2.) and come into the land which I shall shew thee.

4. Then came he *(in obedience to this call)* out of the land of the Chaldeans, and dwelt in Charran, *(his father Terah being then with him,* Gen. xi. 31.) and from thence, [4] when his father was dead, he *(i. e. God)* removed him into this land of Canaan, (Gen. xii. 5.) where ye now dwell.

5. And he gave him none inheritance in it, no, [5] not so much as to set his foot on: yet (καὶ, *although)* he promised that he would give it to him for a possession, and *(that is)* to his seed after him, when as yet he had no child.

6. And [6] God spake on this wise, That his seed *(begin-*

---

* Lib. ii. edit. Lips. p. 92.
† In Tib. cap. 36.
‡ Antiq. lib. xviii. cap. 5. p. 623.
§ Leg. ad Caium, p. 785. C.

ning from Isaac) should sojourn in a strange land; and that they *(among whom they sojourned)* should bring them into bondage, and entreat them evil four hundred years.

7. And *(then)* the nation to whom they shall be *(last)* in bondage will I judge, saith God: (Gen. xv. 14.) and after that shall they come forth, and *(shall)* [7] serve me in this place *(i. e. in this land of Canaan)*.

8. And he gave him the covenant of circumcision: and so Abraham *(being circumcised himself)* begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

9. And *(the residue of)* the patriarchs, *(being)* moved with envy *(by reason of his dream)*, sold Joseph into Egypt: but God was with him *(there)*.

10. And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and *(over)* all his house.

11. Now there came a dearth over all the land of Egypt and Canaan, and great affliction: and our fathers found no sustenance.

12. But when Jacob heard that there was corn in Egypt, he sent out our fathers first *(without Benjamin)*.

13. And at the second time *(when Benjamin was sent with them)* Joseph was made known to his brethren; and Joseph's kindred was made known to Pharaoh.

14. Then sent Joseph, and called his father Jacob to him, and all his kindred, *(who with their wives were)* [8] threescore and fifteen souls.

15. [9] So Jacob went down into Egypt, and died, he, and our fathers,

16. And *(our fathers)* were carried over into Sychem, and *(he was)* laid in the sepulchre that Abraham bought for a sum of money *(they, in the sepulchre bought)* of the sons of Emmor the father of Sychem.

17. But when the time of the promise drew nigh, *(concerning)* which God had sworn to Abraham, (Gen. xxii. 16—18.) the people grew and multiplied in Egypt,

18. Till [10] another king arose that knew not Joseph.

19. The same (Gr. *he)* dealt subtilly with our kindred, and evil-entreated our fathers, so that they cast out their young children, to the end they might not live.

20. In which time Moses was born, and *(he)* was [11] exceeding fair, and nourished up in his father's house three months:

21. And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22. And *(so it came to pass, that)* [12] Moses was learned in all the wisdom of the Egyptians, and *(he)* was mighty in words and deeds *(i. e. his words came to pass, and his deeds were wonderful)*.

23. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel *(and to make himself known to them, as one appointed of God to be their deliverer)*.

24. And *(therefore)* seeing one of them suffer wrong *(from an Egyptian taskmaster)*, he defended him, and avenged him that was oppressed *(by him)*, and smote the Egyptian:

25. For he [13] supposed *(that by this action)* his brethren would have understood how that God by his hand would deliver them: but they understood *(it)* not.

26. And the next day he shewed himself to them as they strove *(one with another)*, and would have set them at one again *(i. e. made them friends)*, saying *(to them)*; Sirs, ye are brethren; why do ye wrong one to another?

27. But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler or judge over us?

28. Wilt thou kill me *(now)* as thou didst the Egyptian yesterday?

29. Then fled Moses *(from Egypt)* at this saying, *(the Egyptian king seeking his life on that account,* Exod. ii. 15.) and *(he)* was a stranger in the land of Midian, where he *(was married to Zipporah the daughter of Jethro, and)* begat two sons.

30. And when forty years were expired, [14] there appeared to him in the wilderness of Mount Sinai, an angel of the Lord in a flame of fire in a bush *(sent from the Schechinah, where God was)*.

31. When Moses saw it *(this angel)*, he wondered at the sight: and as he drew near to behold it, the voice of the Lord *(from the Schechinah)* came to him,

32. Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses *(perceiving that God himself spake to him)* trembled, and durst not behold *(the vision)*.

33. Then said the Lord to him, Put off thy shoes from thy feet *(in token of thy reverence to me, thus speaking to thee)*: for the place where thou standest is holy ground *(being made so by my presence there)*.

34. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning *(under their hard labour)*, and am come down to deliver them. And now come, I will send thee into Egypt *(to that end)*.

35. [15] This Moses whom they *(formerly)* refused, saying, Who made thee a ruler and a judge *(over us)?* the same (Gr. *him)* did God send to be a ruler and deliverer by the hands *(or ministry)* of the angel which appeared to him *(as God's messenger)* in the bush: *(and)*

36. He brought them out *(of Egypt)*, after that he had shewed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness *(after they came from Egypt)* forty years.

37. This is that Moses, who said to the children of Israel, (Deut. xi. 15.) [16] A Prophet shall the Lord your God raise up to you of your brethren, like to me; him shall ye hear *(which prophet was Christ)*.

38. This is he, that was in the church *(or congregation)* in the wilderness [17] with the angel that spake to him *(from the Divine presence)* in Mount Sinai, and *(to)* our fathers: [18] who received the lively oracles to give to us *(which spake of him:*

39. *This is he)* to whom our fathers would not obey, but *(they)* thrust him from them, and in their hearts turned back again into Egypt,

40. Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him *(and so it is no wonder that they will not hear God's Prophet now)*.

41. [19] And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands.

42. [20] Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophet

(Amos, saying, v. 25.) O ye house of Israel, [21] have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? *(i. e. μὴ προσηνέγκατε, ye have not offered these things to me.*

43. Καὶ, *But)* [22] ye took up the tabernacle of Moloch *(i. e. the sun),* and the star of your god Remphan *(i. e. and a star to represent to you Saturn; these being)* figures which you made *(whereby)* to worship them: and *(therefore)* I will carry you away beyond Babylon.

44. *(And yet)* [23] our fathers had the tabernacle of witness in the wilderness, as he *(God)* appointed, speaking to Moses, that he should make it according to the fashion that he had seen.

45. Which also our fathers that came after brought in with Jesus *(i. e. Joshua)* into the possession of the gentiles, whom God drave out before the face of our fathers, *(and this tabernacle continued)* to the days of David;

46. Who found favour before God, and desired to find a tabernacle *(a habitation)* for the God of Jacob *(the father of the Israelites).*

47. But *(he being a man of blood,* 1 Chron. xxii. 8. *his son)* Solomon built him a house.

48. Howbeit *(ἀλλ', but this he did, acknowledging at the same time,* 1 Kings viii. 27. *that)* the Most High dwelleth not in temples made with hands; as saith the prophet (Isaiah, lxvi. 1. *in these words, spoken from God),*

49. Heaven is my throne, and the earth is my footstool: what house *(then)* will ye build me? saith the Lord: or what is the place of my rest?

50. Hath not my hand made all these things? *(you must not therefore think with the heathens, I leave heaven to be present there, or am confined to rest in any building made with your hands.)*

51. Ye stiffnecked and uncircumcised in heart and ears, ye *(surely deserve more than the heathens, uncircumcised in the flesh, to be excluded from God's presence and habitation; for ye)* do always resist the Holy Ghost *(the Schechinah):* as your fathers did, so do ye.

52. Which of the prophets *(acted by that Holy Spirit)* have not your fathers persecuted? and *(καὶ, yea)* they have slain them who shewed before *(by the same Spirit)* of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53. *(Yea, you are the very same persons)* [24] who have received the law *(immediately from the mouth of God)* by the disposition *(administration)* of angels, and have not kept it *(but violated even those laws which were delivered from God immediately, as well as those which he spake by the Holy Spirit in the prophets).*

54. When they heard these things, they were cut to the heart, and they gnashed upon him with their teeth *(through indignation).*

55. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and [25] saw the glory of God, and Jesus standing at the right hand of God,

56. And said, Behold, I see the heavens opened, and the Son of man *(the Messiah)* standing at the right hand of God.

57. Then they cried out with a loud voice, and stopped their ears, and [26] ran upon him with one accord,

58. And cast him out of the city, and stoned him: [27] and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59. And they stoned Stephen, [28] calling upon God, and saying, Lord Jesus, [29] receive my spirit.

60. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he [30] fell asleep.

ANNOTATIONS ON CHAP. VII.

[1] Ver. 2. ΑΝΔΡΕΣ, *ἀδελφοὶ, Men, brethren.*] It is customary with the Hebrews to add the word *man,* when it imports no more than the word to which it is annexed; as Gen. xiii. 8. *Let there be no strife between thee and me, for we are men, brethren:* Exod. xii. 14. *Who made thee a man, a prince over us?* (See Gen. xxxviii. 1.) So accordingly *men, brethren,* occurs i. 16. ii. 29. 37. here, ver. 2. 26. xiii. 15. 26. xv. 13. xxii. 3. xxiii. 1. 6. xxviii. 17. so Matt. xiii. 28. ἐχθρὸς ἄνθρωπος is an *enemy.* (See Luke xxiv. 7.)

[2] *The God of glory appeared to our father Abraham.*] How God appeared to him, whether it were by a dream, or a vision, or an angel, the text doth not tell us; but this phrase, *The God of glory appeared,* seems to make it probable this was done by a voice from the Schechinah, or Divine presence.

[3] *When he was in Mesopotamia, before he dwelt in Charran.*] Here note, that that part of Mesopotamia, which is next to Assyria, is called *the land of the Chaldees;* for Ur, of Chaldea, as Abarbanel observes, was in Mesopotamia, lying in the way from Tigris to Nisibis; and therefore Ammianus, lib. v. speaks of an Ur in Mesopotamia so situated. And Chaldea and Babylon are reckoned as parts of Mesopotamia, both by Josephus* and by Pliny.† That God appeared to Abraham, when he was in Mesopotamia, *i. e.* in Ur of Chaldea, before he dwelt in Haran, though it be not expressly said, Gen. xi. 31. yet it is to be understood there: for Gen. xv. 7. God saith expressly to him, *I am Jehovah, that brought thee out of Ur of the Chaldees;* and Nehem. ix. 7. the Levites speak thus, *Thou art the Lord, which did choose Abraham, and broughtest him forth out of Ur of the Chaldees;* and therefore it is said of the rest, Gen. xi. 31. *that they went forth with them,* that is, with Terah and Abraham, *from Ur of Chaldea, and came to Haran.* Yea, it is observable, that Terah is made the chief agent in this remove; for *he* (saith the text) *took Abraham and Lot, and went forth from Ur of the Chaldees,* with an intention to go to Canaan; whence we may gather, that Abraham had made known God's call to him, and that he believed now in that God, who had thus spoken to his son. For what should move him to leave Ur, but obedience to the Divine call, which Abraham received, to which he would not have agreed, if he had not believed in God, as it is certain Lot and Sarah did, who went with them.

[4] Ver. 4. *And from thence, after his father was dead, he* (God, by another call) *removed him into the land of Canaan.*] Having proved in the former note, that Abraham went out from *Ur of the Chaldees* by an especial call from God; the call he received after his father's death, by virtue of which he removed from Charran into the land

* Χαλδαίων καὶ τῶν ἄλλων Μεσοποταμιτῶν στασιάντων, Antiq. lib. i. cap. 8.

† "Mesopotamia tota Assyriorum fuit vicatim dispersa præter Babyloniæ et Ninum." Plin. lib. vi. cap. 26. p. 355. Vide ibid. p. 356, 357.

of Canaan, must be a second call, even that mentioned Gen. xii. 1. *Now the Lord said to Abraham, Get thee out of thy own country, and from thy kindred, and from thy father's house, to a land that I will shew thee.* In the first call he is only bid to *go out of his country, and from his kindred,* which at his first removal was not completely done; for Charran was in the land of Mesopotamia, as well as Ur, Κάρρας πόλις Μεσοποταμίας, as Stephanus informs us: and though Nahor did not presently go along with his father to Haran, yet that he followed after him with all his family, and dwelt in Mesopotamia and in Charran, is evident; for Eliazer goes to Mesopotamia, to the city of Nahor, for Rebekah, Laban's sister, and the daughter of Bethuel, the son of Milcah, the wife of Nahor, (Gen. xxiv.) and Rebekah sent Jacob to her brother Laban to Charran. (Gen. xxvii. 43. see also Gen. xxviii. 10. xxix. 5.) At this second call therefore he is bid to depart *from his country,* where he yet was, and *(from his kindred,* and *from his father's house, and)* come to him there; and now he leaves his brother Nahor, and all his father's house, behind him.

[5] Ver. 5. *Not so much as to set his foot on.*] He being forced there to buy a burial-place, *that he might bury his dead out of his sight.* (Gen. xxiii. 3, 4. 16.)

[6] Ver. 6. *God said, That his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil four hundred years.*] This four hundred years cannot respect their sojourning in Egypt, for that was only two hundred and fifteen years, as both Josephus* and the Scriptures testify; and so four hundred and thirty years after the promise made to Abraham, leaving Charran to go into the land of Canaan; for that two hundred and fifteen years after that promise they went down to Egypt, is thus demonstrated:—Abraham was seventy-five years old when he went from Haran to Canaan, and received the promise of that land, (Gen. xii. 4. 7.) and from that time to the birth of Isaac, when Abraham was one hundred years old, (Gen. xxi. 5.) is twenty-five years: from the birth of Isaac to that of Jacob was sixty years, for *Isaac was sixty years old when Rebekah bore him:* (Gen. xxv. 26.) from Jacob's birth to his descent into Egypt was, as he saith to Pharaoh, one hundred and thirty years: (Gen. xlvii. 9.) which sums put together make two hundred and fifteen years, and so their stay in Egypt two hundred and fifteen years more, makes exactly four hundred and thirty years. Some therefore well observe, that they sojourned not only in Egypt, but before in Canaan, ὡς ἐν γῇ ἀλλοτρίᾳ, *as in a strange land.* Hence the whole land of Canaan is styled, the land in which they were πάροικοι, *strangers,* or sojourners, Gen. xvii. 8. xxvi. 3. xxxv. 27. Exod. vi. 4. Psal. cv. 12. and the author to the Hebrews saith, *they dwelt in Canaan as in a strange land,* xi. 9. (See the note there.) Their evil treatment here, and their bondage in Egypt, saith the text, shall be four hundred years: these years some reckon from the birth of Isaac, from which time to their deliverance out of Egypt was four hundred and five years; they therefore tell us, that the five odd years are not mentioned, no notice being taken of small broken numbers: for thus, say they, the Greek interpreters, being seventy-two, are called the *seventy;* and the Roman writers call them *centumviri,* who were in all one hundred and five; and Moses, Numb. xi. 21. saith, the Israelites were six hundred thousand, when they were three thousand five hundred and fifty above that number, as appears from Numb. i. 46. ii. 32. But others begin the account from the time when Ishmael the son of Hagar mocked Isaac, Gen. xxi. 9. for that it was done when Isaac was weaned, we read ver. 8. and that this was when he was five years old, St. Jerome* doth inform us from some of the Jews, and this mocking is by St. Paul styled *persecution,* Gal. iv. 39. Now from this time to the deliverance of the children of Israel out of Egypt is exactly four hundred years, and from this time began the evil treatment of his seed. Some, I know, begin the computation of the four hundred and thirty years, from the first call of Abraham from Ur of the Chaldees; but since the Holy Scripture hath given us no intimation of the age of Abraham when he went from Ur of the Chaldees to Charran, nor of the time of his stay there, this computation is upon both these accounts precarious; and the Scriptures being so express in saying, Abraham was seventy-five years old when he left Charran to go into Canaan the land of promise, if the Holy Ghost designed to give us any chronological account of these matters, it seems more naturally to direct us to the time assigned by these years, than to the time of which it hath not given us any character at all: and though the Scripture doth not tell us the exact time when Isaac was weaned; yet, since it tells us the child was grown up, or *increased,* Gen. xxi. 8. and was playing with Ishmael, ver. 9. hence it is probable that the tradition of the Jews, mentioned by Jerome, that *Isaac was five years old when he was weaned,* may be true.

[7] Ver. 7. *And serve me in this place.*] This is not said expressly, Gen. xv. but ver. 16. it is said, *that in the fourth generation they shall come forth and return hither,* which seems equivalent to this expression. This seems preferable to the exposition of some, who refer this to what is said Exod. iii. 12. four hundred years after, *viz. ye shall serve me in this mount,* that being Mount Sinai in Arabia, and not the place or land where St. Stephen was when he spake these words.

[8] Ver. 14. Ἐν ψυχαῖς ἑβδομήκοντα πέντε, *Threescore and fifteen souls.*] The Hebrew text reckoned them only seventy, Gen. xlvi. 27. Deut. x. 22. but the Septuagint, adding five sons of Ephraim and Manasseh, born in Egypt, from 1 Chron. vii. make them seventy-five; both which, for any thing I can see to the contrary, may be true: for, mark the way of counting in the Hebrew, *All the souls that came into Egypt with Jacob from his loins were sixty-six;* and then ver. 27. it is said, that *to Joseph was born in Egypt two souls;* and then it is again said, that *all the house of Jacob which came into Egypt (viz.* if you add to them Jacob, Joseph, and his two sons) *were seventy souls.* So also say the Septuagint, ver. 26. All the souls going with Jacob into Egypt were sixty-six, as the Hebrew said; then, ver. 27. the sons of Joseph were, with himself and father Jacob, nine, *viz.* five being descended from Ephraim and Manasseh, ver. 20. so that *all the souls of the house of Jacob going down into Egypt,* if you add these nine to them, *are seventy-*

* Κατέλιπον δὲ τὴν Αἴγυπτον μετὰ ἔτη τριάκοντα καὶ τετρακόσια ἢ τὸν πρόγονον ἡμῶν Ἄβραμον εἰς τὴν Χαναναίαν ἐλθεῖν, τῆς δὲ Ἰακώβου μεταναστάσεως εἰς τὴν Αἴγυπτον γενομένης διακοσίοις πρὸς τοῖς δεκαπέντε ἐπιαύτοις ὕστερον. Antiq. lib. i. cap. 6.

* "Inter Hebræos autem varia opinio est asserentibus aliis quinto anno ablactationis tempus statutum." Quæst. in Gen. tom. ii.

five: Moses saith, all the souls that he had reckoned were seventy: but he says not there were no more; the Septuagint add the names of five more, and then say, that *all the names they had reckoned were seventy-five:* nor can the names they have reckoned be disproved, for we find them in the book of Chronicles: so that I see no cogent reason why the Hebrew, the Septuagint, and St. Stephen, may not all speak the truth.

But, secondly, the texts both in the Hebrew and the Greek, seem plainly to hint another solution; for Gen. xlvi. 26. *All the souls that came into Egypt from the loins of Jacob,* besides Jacob's sons' wives, were sixty and six; add to these the wives of his eleven sons, and they made seventy and seven; take from them Hezron and Hamul, not yet born, and they were only seventy-five. Now it was the design of Moses only to give an account of those that came out of Jacob's loins, as it is said, ver. 6—8. 26. and therefore he excepts their wives out of his catalogue of sixty-six, and makes them up seventy, as before, ver. 27. But Stephen undertakes only to tell us the number of those that Joseph called into Egypt, *viz.* his father, καὶ πᾶσαν συγγένειαν αὐτοῦ, *and all his kindred.* Some therefore of the list of Moses must be left out of St. Stephen's number, *viz.* Joseph and his two sons, who were there already, Hezron and Hamul, who were not yet born, and Jacob, whom he reckons apart; that is, take out these six from the seventy, and their remain sixty-four; which with the *eleven wives* of his sons are seventy-five. Now that these wives were a part of those that were called by Joseph, is certain, because he called *Jacob and his household, and all that he had,* Gen. xlv. 11. He sent *waggons for their wives,* ver. 19. and the sons of Jacob carried their wives in them, xlvi. 5. And therefore Josephus* gives us the words of Joseph thus, *Bring your wives, and your little ones, and all your kindred hither.* And that the words συγγενεῖς and συγγένεια belong to *wives,* we learn from Lev. xviii. 14. xx. 20. Josh. vi. 23. as well as from Josephus.

[9] Ver. 15. *So Jacob went down into Egypt and died, he and our fathers:* Ver. 16. *and were carried over into Sychem, and were laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor, the father of Sychem.*] These words have in them many difficulties, I will begin with the easiest of them. And,

First, That Ἐμμὸρ τοῦ Συχέμ, is well rendered *the father of Sychem;* and that the Greek bears this interpretation, is proved, note on Luke xxiv. 1.

Secondly, It is evident, that Jacob was buried with his fathers, Abraham and Isaac, in the cave of Machpelah. For thus he speaks to Joseph, *I will lie with my fathers, and thou shalt bury me in their burial-place;* (Gen. xlvii. 30.) and accordingly we read, that Joseph *buried him in the cave of Machpelah,* Gen. l. 13. Hence then it is certain, that it cannot be said of Jacob, that he was carried into Sychem, and buried there.

Thirdly, I add, that only Jacob was there buried, and that all the rest of the patriarchs were translated to Sychem, and buried there. That Jacob only, of all here mentioned, was buried there, is evident from an old tradition of the Jews, mentioned by Jerome,* Hegesippus,† and R. Sol. Jarchi;‡ that Hebron was called Kiriath-Arba, *the city of the four,* because four patriarchs, *viz.* Adam, Abraham, Isaac, and Jacob, were buried there: and from the observation of the cabalists, that in the word ישראל is contained by *Rose Theboth* all that were buried in Hebron; to wit,

Isaac and Jacob,	Adam, Abraham,
Sarah,	Leah.
Rebekah,	

As for the patriarchs, styled here *our fathers,* that they being dead, were carried to Sychem, is here said in express words. And St. Jerome,§ giving us a description of the travels of Paula through the holy land, saith, *She came to Sychem,* " atque inde divertens vidit duodecim patriarcharum sepulcra," *and passing thence she saw the sepulchres of the twelve patriarchs,* they being buried, not in, but near to Sychem. (Josh. xxiv. 32.) That Moses took the bones of Joseph with him when he went out of Egypt, as he had charged his brethren to do when God brought them thence, Gen. l. 25. we read Exod. xiii. 19. that is, the children of Israel did it by his command, Josh. xxiv. 32. And R. Solomon on Exod. xiii. 19. saith, *we may learn from this very place, that the bones of all the patriarchs were brought up with him:* and this will appear very probable,

First, Because the same cause that moved Joseph to desire burial in the land of Canaan, could not but move all his brethren to desire the like, they having the same faith in the promise, and the same interest in the land, and so the same principles to move them to desire it that Joseph had.

Secondly, The rest of the tribes bore the same honour to their patriarch that the tribe of Joseph did to him; and therefore they must be as much concerned to preserve their bones to be carried out of Egypt with them. And seeing Jacob their father was so concerned to be buried, not in Egypt, but *in the land of promise,* (Gen. xlvii. 30.) and Joseph to have his bones carried from thence into it from the same faith, (Heb. xi. 22.) who can imagine that the twelve fathers of the church of Israel, and heirs of the land of Canaan, should be left in the land of bondage, and not interred in their own land?

Moreover, that their bones were buried in Sychem, with the bones of Joseph, may be made probable from these considerations:

First, That though Joseph's bones were brought up with them out of Egypt, they were not buried till Joshua had divided the land among them, and had called all Israel to Sychem, to renew the covenant God made with their fathers; for then only it is said, *the bones of Joseph which the children of Israel brought out of Egypt they buried in Sychem.* Either then they buried the bones of the other patriarchs at the same time, or not at all; for we read nothing of their doing it in any other assembly, at any other time or place, and so may reasonably conceive, that as they were removed at the same time, so likewise were they buried.

Secondly, There were but two places assigned of the burial of the other patriarchs; one by Josephus, who saith, *they were buried in Hebron;* the other by St. Jerome and

* Αὐτὸν δὲ τοῦτον, καὶ γυναῖκας ὑμετέρας, καὶ τέκνα καὶ πᾶσαν τὴν συγγένειαν ὑμῶν ἀναλαβόντες ἐνθάδε μετοικίζεσθε. Antiq. lib. ii. cap. 3.

* "Quia ibid. Abraham, et Isaac, et Jacob conditus est, et ipse Princeps humani generis Adam." Qu. et Trad. in Gen. F. 74. G.

† In Descript. Terræ Sanctæ. ‡ In Gen. xxiii.

§ Epitaph. Paul. tom. i. F. 62. l.

R. Solomon, that they were buried in Sychem. Now that they were not buried by Joshua in Hebron, we have great reason to believe:

First, Because we do not read that Joshua ever came to Hebron, but to destroy the city. Secondly, From the traditions already produced, that it was called Kiriath-Arba, because the four great patriarchs only were buried in it. And, thirdly, from the places where Josephus saith the contrary; for in his second book of Antiquities, chap. 4. he hath many other idle tales, which may cause us to suspect this; and in his book of the Jewish Wars, he begins the story thus, Μυθεύουσι,* *They of Hebron tell a tale so and so,* καὶ δείκνυσι, *and they shew their sepulchres to this day,* πάνυ καλῆς μαρμάρου καὶ φιλοτίμως εἰργασμένα, *wrought curiously in fine marble, and a tree that had stood there from the creation.* So that if you will believe Josephus here, you must believe they had sepulchres of fine marble curiously wrought; and then how wonderful is it that St. Jerome,† giving us what was chiefly observable in every place that Paula came at, saith only, *that she came to Hebron,* that is, Kiriath-Arba, "id est, oppidum quatuor virorum, Abraham, Isaac, Jacob, et Adam;" that is, to the town of the four patriarchs, *Abraham, Isaac, Jacob, and Adam;* and bringing her from Hebron to Sychem, should tell us, *she saw the sepulchres of the patriarchs there,* not only being silent as to these curious marble sepulchres, but contradicting Josephus in the whole story.

Now if these things are duly fixed, it is necessary, either to say with the great Bochart, that some unskilful grammarian thinking a nominative cause was wanting before the word ὠνήσατο, *was bought,* wrote in the margin the word Ἀβραὰμ, which others put into the text, without which the words run thus with the exact truth; *So Jacob went down into Egypt and died* (there); *he, and our fathers, and they* (*viz.* our fathers) *were carried over into Sychem, and laid in the sepulchre that was bought for a sum of money of the sons of Emmor,* the father of Sychem. For that Jacob bought of the sons of Hamor, the father of Sychem, a field near Sychem, *for a hundred kesita,* we read Gen. xxxiii. 19. and that *kesita* is to be rendered *pieces of money,* he proves in Hieroz. lib. ii. cap. 43. where he treats largely on this verse: the only objection against this conjecture, which makes the words so plain, is this, that it is not supported by any copies or versions, and on this account it seems necessary to admit of the sense given in the paraphrase; *viz.*

Ver. 15. *And Jacob went down into Egypt, and died, he, and our fathers.*

Ver. 16. *And* (our fathers) *were carried over into Sychem, and they were laid* (Jacob) *in the sepulchre that Abraham bought for a sum of money* (they in the sepulchre bought) *of the sons of Emmor the father of Sychem.*

In which paraphrase there be three ellipses of words to be repeated from the former words, but they are such as may be often met with both in the Old and the New Testament; as, *v. g.* Psal. cxxxiii. 3. *As the dew of Hermon* (and as the dew) *which fell upon the hills of Zion;* for Hermon and Zion were far asunder; Eccles. x. 1. As *dead flies cause the ointment of the apothecary to send forth a stinking savour, so a little folly* (causeth) *a man of reputation for wisdom and honour* (to become unsavoury). See Numb. xxvi. 4. In the New Testament we have the like examples: so, 2 Thess. ii. 7. *He that letteth* (will let) *till he be taken away;* John ix. 3. *Neither hath he sinned, nor his parents,* (so that he should be born blind on that account, ver. 2.) 1 John ii. 19. *But* (they went out from us) *that it might appear they were not of us.* (See Glass. lib. iv. de Figuris Gram. tract. 2. from Observ. 8. to the 13th.)

[10] Ver. 18. *There arose another king who knew not Joseph.*] As it might very well be; this happening one hundred and thirty-five years after the coming of the children of Israel into Egypt; for they went out of it eighty years after, when Moses was so old, and this happened sixty-four years after the death of Joseph; so that the king reigning at that distance, might know little of, and less regard, the good deeds Joseph had done for Egypt.

[11] Ver. 20. *And Moses was* ἀστεῖος τῷ Θεῷ, *exceeding fair.*] The word *God* being added to increase the signification: so Nineveh is called πόλις μεγάλη τῷ Θεῷ, *an exceeding great city,* John iii. 3. so ὅπλα δυνατὰ τῷ Θεῷ, 2 Cor. x. 4. *are very strong weapons:* so *cedars of God,* i. e. goodly cedars, Psal. lxxx. 10. *mountains of God,* Psal. xxxvi. 7. *i. e.* great mountains. (See Glass. tract. 1. de Nom. can. 17. sect. 3.) With this great beauty of Moses, the ancient heathens were acquainted: for Justin out of Trogus saith,* that "eum formæ pulchritudo commendabat," *the gracefulness of his countenance recommended him to others:* and Huetius† shews that the whole story of Adonis hid by Venus in an ark and delivered to Proserpina, because she admired the great beauty of the infant, was framed out of this story of Moses.

[12] Ver. 22. *And Moses was learned in all the wisdom of the Egyptians, and was mighty in word and deed.*] Like to this saying is that of Lucian,‡ of an *Egyptian priest skilled in all the wisdom of the Egyptians.* But what this learning of the Egyptians then was, it is not easy to define; I suppose with the Pseudo-Justin,§ that it might be astronomy, astrology, and geometry; to which you may add, from Clemens of Alexandria,‖ *skill in physic;* but whereas Philo ¶ adds, *arithmetic, music, hieroglyphical* learning, and saith, τὴν δὲ ἄλλην ἐγκύκλιον παιδείαν Ἕλληνες ἐδίδασκον, *that the Greeks, sent for into Egypt for that purpose, taught him the liberal sciences,* he is utterly out; for the Greeks had no learning till long after the time of Moses, as Clemens Alexandrinus,** Josephus,†† and many others testify; and what they had, was at first borrowed from other nations: Moses, saith Josephus,‡‡ being older, not only than their learning, but even than their laws and gods.

[23] Ver. 25. *He supposed that his brethren would have understood how that God, by his hand, would deliver them.*] Two things are here fit to be inquired into, *viz.* by what authority or right Moses slew the Egyptian, and what reason he had to expect the people should understand that God designed him for their deliverer? The Jewish historians will give us a very easy solution to these difficulties;

* Lib. v. † Ubi supra, E.

* Cap. 36. 2. † Demonstr. Evang. prop. iv. cap. 4. p. 113.

‡ Μεμφίτης ἀνὴρ τῶν ἱερῶν γραμματέων θαυμάσιον τὴν σοφίαν, καὶ τὴν παιδεῖαν πᾶσαν εἰδὼς τὴν Αἰγύπτιον. Philosop. p. 842. C.

§ Resp. ad q. 25. ‖ Ἰατρικήν. Clem. Strom. vi.

¶ De Vita Mosis, p. 470.

** Γραμματικὴν ἔλληνας παρὰ φοινίκων. Strom. i. p. 344. Ἐκ τῆς βαρβάρων φιλοσοφίας πᾶσαν τὴν φερομένην τὴν παρ' ἕλλησιν ἐνδεικνύμενοι σοφίαν. Strom. vi. p. 614.

†† Joseph. cap. 10. contra Apion. p. 1034. ‡‡ Antiq. Præf. p. 3.

for their priests, saith Clemens of Alexandria,* declared, that *Moses slew the Egyptian with a word,* and so gave them a miracle to prove his mission, and so then he must be killed by him, who is the Lord of life and death. Josephus also saith expressly,† that *God appeared to Amram, the father of Moses,* as he *was praying to him for the afflicted Jews, and told him, Thy son now in the womb of thy wife shall escape the hands of the Egyptians, and* τὸ μὲν ἑβραῖον γένος τῆς παρ' Αἰγυπτίους ἀνάγκης ἀπολύει, *shall deliver the Hebrews from the afflictions of the Egyptians;* and that to confirm this vision his wife brought him forth without any pain. He also adds, that a celebrated prophet among the Egyptians declared, that a *Hebrew should be born then, who should afflict the Egyptians;* and when Moses was grown up, counselled the king of Egypt to destroy him, saying, that *by killing him he would free the Egyptians from fear, and cut off the hopes of the Hebrews.*‡ But not to depend on these things, the Jerusalem Talmud declares, that Moses slew the Egyptian *by the spirit of prophecy,* or that he did it by an extraordinary impulse from God; and Maimonides§ makes this action one degree of prophecy, and thus (as Stephen saith) *it came into his heart* (from God) *to visit his brethren;* (ver. 23.) and indeed otherwise he could not have justified this fact to God and his own conscience. Now Moses knowing what an extraordinary person he had been in *words and deeds,* (ver. 22.) and what had been declared of him to his father, and by this action working deliverance to one of them, might justly hope they would look upon him as one appointed by God to be their deliverer. For to be δυνατὸς ἐν λόγοις, may well signify one that is endued with the spirit of prophecy, λόγος σοφίας καὶ γνώσεως, being frequently used to signify some extraordinary knowledge and wisdom, and the person gifted with them being, by Clemens Rom.‖ styled ὁ δυνατὸς γνῶσιν ἐξειπεῖν, a man able to declare this knowledge; and then δυνατὸς ἐν ἔργοις will signify a man of extraordinary and miraculous performances.

[14] Ver. 30. *There appeared to him in the wilderness of Mount Sinai the angel of the Lord in a flame of fire in a bush.*] That God himself was gloriously present here, attended with his holy angels as his ministers, of which one appeared in the bush, and was by God employed in forming the voice by which he spake to him, is evident, (1.) from the express assertion of Christ, *viz.* that ὁ Θεὸς, *God spake to Moses in the bush:* (Mark xii. 26.) so Moses himself informs us, when he prays, Deut. xxxiii. 16. that *the blessing of him that appeared in the bush might fall upon the head of Joseph,* that is, saith Onkelos, *of him whose majesty dwells in the heavens, and was revealed to Moses in the bush;* saith B. Uziel, *of him who made the glory of his Divine majesty dwell in the bush.* (2.) This appears from the words here spoken, saith Stephen, *by the voice of the Lord, I am the God of Abraham, Isaac, and Jacob, I have heard the affliction of my people, I will send thee into Egypt;* and also from the words in Exodus, for there Moses, who went boldly towards the angel to see that great sight, when God said, *I am the God of Abraham, trembled, and durst not behold,* Exod. iii. 6. being afraid to look upon God; and ver. 13. *Moses said to God, What is thy name?* and God answers, *I AM, and bids him say, I AM, and the God of your fathers, hath sent me to you.* And, lastly, if these names could belong to a created angel, I would gladly know how Christ received *a more excellent name than the angels,* as we read, Heb. i. 4. So that God was here present, as the chief person speaking to Moses, the angel only as his minister and his attendant. (See the note on John i. 1.)

[15] Ver. 35. *This Moses whom they refused.*] For though only one of them said to him, *Who made thee a ruler or judge over us?* yet that one is thought to have been a ruler of a tribe, and so to have spoken in the name of the rest. Moreover, none of them acknowledged him as one by God appointed to be their Prince and Saviour out of the hands of the Egyptians; (ver. 27.) and therefore it is said, that ἠρνήσαντο, *they denied him,* as the Jews are said to deny that Jesus whom they would not acknowledge. (See the note on iii. 14.)

[16] Ver. 37. *A Prophet shall the Lord—raise up to you,* &c.] See note on iii. 22.

[17] Ver. 38. *With the angel that spoke to him in Mount Sinai.*] Perhaps the same angel which appeared to him as an attendant on the Divine Majesty in the bush, for though the law was given by the *disposition of angels,* ver. 53. (of which place see the note on John i. 1. Heb. ii. 2.) yet seems there to have been a principal angel (perhaps Michael their prince, Dan. x. 21.) who attended upon Moses and the children of Israel, and who is therefore styled by God, *my angel:* so, Exod. xxiii. 23. *My angel shall go before thee,* that is, saith Baal-Hatturim, *Michael, my peculiar angel:* so also xxxii. 34. This Moses owns by saying, Numb. xx. 16. *When we cried to the Lord—he sent an angel, and hath brought us forth out of Egypt,* that is, *Michael the prince,* say the Jews, and therefore he saith, *I am come, as captain of the host of the Lord,* Josh. v. 14. which is the title of Michael, Dan. x. 13. but this is not so to be understood as to exclude the presence of God himself, for this angel was sent from the Schechinah or Divine presence, which was in the pillar of the cloud.

[18] *Who received* λόγια ζῶντα, *the lively oracles to give to us.*] The law of Moses is here styled, *the lively oracles,* not because they were able ζωοποιεῖν, *to give life,* for that St. Paul expressly denies, Gal. iii. 21. calling this law *the ministry of death and condemnation,* 2 Cor. iii. 6. 9. but because they were oracles, proceeding, not from dumb idols, but from *the living God,* and promising a prosperous and happy life in Canaan, to all that obeyed them, (Lev. xviii. 5. Deut. xv. 16. xxxii. 47.) on which account this word is styled, Heb. iv. 12. λόγος ζῶντος Θεοῦ, *the word of the living God,* and 1 Pet. i. 23. *the living word of God,* as being quick and vigorous in its operations. (See the note on Heb. iv. 12.)

[19] Ver. 41. *And they made a calf in those days, and offered sacrifice to the idol.*] Here note,

First, That the calf worshipped by the Jews is expressly called an *idol,* and they who worshipped it are expressly styled *idolaters,* 1 Cor. x. 7. and with good reason, because they *changed the image of the incorruptible God into the similitude of a calf,* Psal. cvi. 19, 20. Note,

Secondly, That the worship performed by them to this golden calf, was worship directed by them to the true God, *viz.* to that God *which brought them from the land of Egypt;* for when they had made them a *molten calf,* they

---

* Apud Clem. Strom. i. p. 344.
† Antiq. lib. ii. cap. 5. p. 55.
‡ P. 57.
§ Nev. par. ii. cap. 14.
‖ Epist. ad Corinth. §. 48.

said, *This is thy God, which brought thee out of the land of Egypt,* Nehem. ix. 18.

Nor can we otherwise conceive, if we consider, (1.) that by this God they could not possibly intend to signify the very image they had made, there being nothing more repugnant to common sense, and more irrationally stupid, than to conceive that what they made the other day, was both their maker and preserver, whilst it was nothing in the world; and that it gave them power, before it was in being: men may assert such things, who have no other refuge or defence, but cannot possibly believe themselves in what they so wildly do affirm. (2.) They could not be conceived to affirm, that this God, who brought them out of the land of Egypt, was the Egyptian Serapis; for then they must imagine, that this Egyptian god wrought all the miracles they saw done in Egypt upon those that owned and worshipped him, in favour of those persons, who did not own him for a god, but looked upon him as a devil, and that he did inflict the heaviest judgments upon them that feared him, and shewed the greatest kindness unto those that feared him not, by separating betwixt them and the Egyptians, and not permitting any of his judgments to molest or touch them. They must believe that the Egyptian Serapis had enjoined them to abstain from all those modes of worship, with which he was served in Egypt, as an abomination to him; *for in the day that he lifted up his hand unto them to bring them forth of the land of Egypt,*— then said he unto them, *Cast away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt, I am the Lord your God,* Ezek. xx. 6, 7. Lastly, They must believe that he, who executed his judgments on the Egyptian gods, was the Egyptian god, and that the God of the Hebrews, who said, *Let my people go, that they may serve me,* Exod. vii. 1. was the god of Egypt, and that he, who wrought those miracles unto this end, that the Egyptians might know *that he was the Lord,* Exod. xiv. 18. was he whom the Egyptians owned as their god; all which deductions are too absurd to be believed. Moreover, (1.) the reason why they desired the making of this god to go before them, is delivered thus, *Up, make us gods which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him,* Exod. xxxii. 1. And from these words it is apparent, that the want of Moses was the only cause why they required this golden calf *to go before them.* Now it is certain, they esteemed not Moses to be God, but only one who represented God, and who declared his mind unto them; on which account God himself saith, that he should be to *Aaron instead of God,* Exod. iv. 16. and therefore it is also certain, that they desired only some other representative of God, which Aaron might consult to know the mind of God. (2.) Here they expressly do acknowledge that *Moses brought them out of the land of Egypt,* i. e. the God of Moses did so. Now they all knew the true Jehovah was that God, whom Moses taught them to adore, and that the God of Moses was not that calf, which he knew nothing of, nor that Egyptian Apis, which he had so much opposed and vilified: when therefore they affirm at the beholding of this calf, *These are thy gods,* this affirmation must be supposed consistent with their former words, which do acknowledge that *the God of Moses brought them forth,* &c. Now since the golden calf, or the Egyptian Apis, was not, even in the apprehension of these men, the God of Moses, these words, *viz. These are thy gods,* cannot be spoken of the calf, or the Egyptian Apis, and therefore must be understood of him, who was indeed the God of Moses, and so must signify, *This is the sign, this is the representation of that God which brought us forth,* &c. Again, this we may gather from the feasts they consecrated, for Aaron doth expressly say it was *a feast to Jehovah;* whereas had it been really intended as an honour done to the Egyptian demons, it cannot be [conceived that Aaron would both give unto these devils the proper and incommunicable name of God, and also offer sacrifice to devils. He therefore, whom he called Jehovah, and to whom he offered those peace-offerings, was he who truly bears that name. And, (3.) this is plain from St. Stephen's words, ver. 41, 42. *And they made a calf in those days, and offered sacrifice unto idols, and rejoiced in the works of their own hands; then God turned, and gave them up to worship the host of heaven:* for it is observable, that the idolatry of the calf was distinct from the other heathen idolatry, this being the punishment of the other, and only a consequent of that, for *then God turned, and gave them up to worship the host of heaven.* Since then the worship of Osiris under the species of a golden bull, and of the Egyptian Apis in the symbol of a living calf, was really the worship of the sun and moon, as the great Selden* doth inform us, it follows, that when they worshipped the golden calf, they were not given up unto the worship of Osiris, or the Egyptian Apis, which were adored by the Egyptians as the most glorious part of all the *host of heaven.*

Hence then it must demonstratively follow, that the worship of the true God in an image, or material representation, is, in the Scripture sense, *idolatry.*

Ver. 40. Ὁ γὰρ Μωσῆς οὗτος οὐκ οἴδαμεν, *As for this Moses.*] This construction occurs often both in the Old and New Testament: so Psal. xi. 4. Jehovah in the heavens is his throne; Κύριος ἐν οὐρανῷ ὁ θρόνος αὐτοῦ. LXX. Psal. xviii. 30. ὁ θεός μου ἄμωμος ἡ ὁδὸς αὐτοῦ, as *for God,* his *way is perfect;* Psal. civ. 17. *The stork, the fir-trees are his house.* (See Eccles. ii. 14. Hos. xii. 2. Nah. i. 3.) So Matt. xxi. 42. λίθον ὃν ἀπεδοκίμασαν οὗτος, *as for the stone which the builders refused, it is become the head corner-stone:* see also Rev. ii. 26. and the note on 1 John ii. 27. καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ, &c.

[20] Ver. 42. *Then God gave them up to worship the host of heaven.*] *i. e.* From their worshipping him in images against his command, he suffered them to proceed to *worship the creature instead of the Creator:* see note on Rom. i. 21. 24. *The invention of idols (i. e.* images, saith the book of Wisdom) *was the beginning of fornication,* i. e. idolatry: (see note on John viii. 41.) and therefore God is said to have *given this host of heaven to the heathens to worship,* εἰς θρησκείαν καὶ προσκυνεῖν ὡς θεούς. See Drus. and the Septuagint, Deut. iv. 19. Just. M. Dial. p. 274. Clem. Alex. Strom. p. 609. B. *viz.* He suffered them to proceed to that more vile idolatry in punishment of their worship of him by images. And to this alludes that of the Septuagint, Hos. xiii. 4. *God gave not the host of heaven to you,* πορεύεσθαι ὀπίσω αὐτῶν, *to go after them,* but sent his prophets to forbid it, which he did not to the heathen world.

* Lib. de Diis Syris, cap. 4.

[21] *Have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?*] This question is a strong negative, importing, that though they really did offer sacrifices, as he had commanded; yet did he not accept or look upon them as offered to him. The expression is like that of the prophet Zachary, vii. 5. *When ye fasted and mourned in the fifth and seventh months, these seventy years, did ye at all fast to me, even to me?* And this is here denied,

First, Because God will accept of no worship as done unto him, which is not done unto him alone; and when any other is worshipped with him, he looks upon himself as not worshipped at all. So of those nations which came from Assyria into the cities of Samaria, it is said, 2 Kings xvii. 33. *they feared the Lord, and served their own gods;* and then it is added, ver. 34. that *they feared not the Lord.*

Secondly, Because God will not own any worship as performed to him, whilst men continue in their disobedience to his laws, and in their hearts depart from him, and incline to a worship he approves not of: thus the Jews in Zachary are said, not *to fast to him,* because they would not hearken to or obey his words, (ver. 8.) and he is said to have been angry with them in the wilderness forty years, *because they erred from him in their hearts,* Psal. xcv. 10. that is, saith the Chaldee, *they had their idols in their hearts.* And the Samaritans are said *to worship they know not what,* John iv. 22. because they did not worship him according to his will revealed in his word. (See the note there.)

[22] Ver. 43. *Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which you made to worship them,* &c.] Here note,

First, That these words are taken from Amos v. 26. where the words in our translation are, *Ye have borne the tabernacle of your Moloch, and Chiun your images, the star of your god.* Note,

Secondly, That these words of the prophet are by St. Stephen produced to prove, that God gave them up to worship *the host of heaven,* as the punishment of their worshipping of the golden calf; even as God is said to have given up the *heathens to uncleanness and vile affections,* Rom. i. 24. 26. as the punishment of their former idolatry, ver. 21. 23. So that the gods here mentioned must belong to *the host of heaven.* Note,

Thirdly, That Moloch is thought to be the sun, for the whole east did worship the sun and moon as the *king* and *queen of heaven;* and interpreters almost generally agree, that Baal, Bel, or Belus, so often mentioned in the Scriptures as worshipped by the heathens, is the sun, or *lord of heaven.* Now Baal the lord, and Moloch the king, of heaven, is the same. So Eusebius* tells us of the Phœnicians out of Sanchoniathon, that when *drought happened, they did* τὰς χεῖρας ὀρέγειν εἰς οὐρανοὺς πρὸς τὸν Ἥλιον. τοῦτον γάρ φησι Θεὸν ἐνόμιζον μόνον οὐρανοῦ Κύριον Βεελσάμεν καλοῦντες, *lift up their hands to heaven to the sun, whom they owned as the only lord of heaven, calling him Beelsamen, that is, the lord of heaven;* and Damascius† in Photius saith, the Syrians and Phœnicians τὸν κρόνον Ἦλ καὶ Βῆλ ἐπονομάζουσι, *call Saturn El and Bel;* and Servius‡ upon Virgil says, *That the sun and Saturn were worshipped by the Assyrians and the Africans under the name of Bel.* See for the farther proof of this, Voss. de Idol. lib. ii. cap. 4. Spencer de Ritibus Hebr. p. 551.

As for the other word *Chiun,* changed by the Septuagint into a name better known, *viz. Rephan* or *Remphan,* Vossius thinks it signifies the *moon,* ibid. cap. 23. But Aben-Ezra on the place informs us, that it signifies *Saturn,* and that with great probability, Saturn* bearing that name, say the learned, in the Arabian and Persic tongues; and in the Egyptian alphabet, Ῥῆφαν is Saturn. Note,

Fourthly, That to Moloch is ascribed *succoth,* a tabernacle or tabernacles, because he was worshipped in little shrines, chapels, and tabernacles, which they used to carry about with them, as Grotius and Dr. Hammond here prove;

Remphan a star, because the heathens worshipped their gods, demons, and heroes, under the name of some star appropriated to them, as Dr. Spencer† shews; and so the Egyptian god Remphan or Remphin, mentioned by Diodorus Siculus, might be worshipped in the star Saturn.

And because they made images of these gods, and put them into these shrines, and chapels, or tabernacles, to be worshipped; therefore the prophet calls them צלמים images of their gods, which they had made.

Lastly, Because the tabernacles of Moloch and Saturn, to whom they offered their sons and daughters, had "septem conclavia,"‡ *seven cells,* or receptacles, according to the number of the seven planets; therefore perhaps it is that St. Stephen saith, they worshipped the *host of heaven.*

Fifthly, That they were guilty of this idolatry whilst they continued in the wilderness, though we read nothing of it expressly in the five books of Moses, we cannot doubt, if we believe the prophet Amos, declaring from God, that *they did not offer sacrifice to him in the wilderness,* because they were then guilty of this idolatry; or St. Stephen saying, that in punishment of the calf they made and worshipped there, God gave them up to worship the *host of heaven.* And to this we may refer the complaint of the Psalmist, that even then *they erred in their hearts, and knew not his ways;* and more certainly the words of Joshua, (xxiv. 14.) *And now put away the strange gods which your fathers served on the other side of the river, and in Egypt, and serve the Lord;* for if they had them not among them, they could not put them away; and his following words, (ver. 19.) *ye cannot serve the Lord* (whilst ye retain your idols), *for he is a jealous God.*

And, lastly, whereas St. Stephen saith, *I will carry you beyond Babylon,* though the prophet had only said, I will carry you beyond Damascus, this need give us little trouble, seeing this prophecy was fulfilled by Shalmaneser, king of Assyria, carrying them both beyond Damascus and Babylon, into the cities of the Medes, 2 Kings xvii. 6.

[23] Ver. 44. *Our fathers had the tabernacle of witness.*] *i. e.* In which the true God gave them signal testimonies of his presence with them, and indications that he dwelt among them, though, as in the wilderness, so till the times of Da-

---

* Præp. Evang. lib. i. cap. 10. p. 34. † Cod. 242. p. 1050.

‡ "Assyrios constat Saturnum (quem eundem et solem dicunt) coluisse, quæ Numina etiam apud Afros postea culta sunt; unde et Punica Lingua Bel Deus dicitur, apud Assyrios autem Bel dicitur quadam sacrorum ratione et Saturnus et Sol." In Prim. Ænead. Virg. 733.

* Spencer, p. 551, 552. † P. 554.

‡ See Voss. de Idol. lib. ii. cap. 5. p. 169.

vid they fell off from him to idolatry: this David desired to build God a temple, and his heart was set upon it, (Psal. cxxxii.) and his son Solomon built it, and in this you place your confidence, saying, *The temple of the Lord are we;* (Jer. vii. 4.) but now, says St. Stephen, that the great God of heaven cannot be confined to your temple, or to choose it for a place of rest, as that he should not depart from it, or suffer it to be destroyed again, as he formerly did for your crying provocations: this therefore you may reasonably expect, who are still a stiffnecked people, and uncircumcised in heart, still resisting the Holy Ghost in God's prophets, as your fathers did, and adding to all your sins the murder of your promised Messias; this, I say, you have reason to expect, did not I warn you of it.

[24] Ver. 53. *Who have received the law, εἰς διαταγὰς ἀγγέλων·*] That is, saith Grotius, "inter angelorum turmas," *by God's appearing with his host of angels,* for so we read he did at Mount Sinai, when he gave the law: so, Deut. xxxiii. 2. *The Lord came from Sinai, he came with ten thousand ἀγγέλων, of angels, from his right hand went a fiery law for them;* and, Psal. lxviii. 17. *The chariots of God are twenty thousand, even thousands of angels, and the Lord is among them as in Sinai.* I rather choose to say, *by the administration of angels,* they all here ministering to God when he gave the law. (See note on John i. 1. and on Heb. ii. 2.)

[25] Ver. 55. *He saw the glory of God.*] That is, the Schechinah, the symbol of God's glorious presence; (see the notes on Rom. i. 23. and on Heb. i. 3.) and Jesus standing at the right hand of God, *as in a posture ready to receive him.*

[26] Ver. 57. *They ran upon him with one accord.*] Though they rush upon him in this case, yet they do it only because, by fresh words of blasphemy, as they conceived, he had confirmed the former blasphemy testified against him by two witnesses, and therefore they drew him out of the city, because their traditions said, that *no man was to be stoned in the camp, or in the city;* and stone him after the legal manner, the witnesses against him beginning the execution; and so here is no evidence that this was done *jure zelotarum,* and not by course of justice, the Sanhedrin having before sufficiently shewed what they thought of him, by being *mad against him, gnashing upon him with their teeth.*

[27] Ver. 58. *And they laid their clothes at the feet of a young man, whose name was Saul.* (See note on Philem. ver. 9.)

[28] Ver. 59. Ἐπικαλούμενον, *Calling upon Christ, and saying, Lord Jesus, receive my spirit.*] Here we find Stephen, *full of the Holy Ghost,* calling religiously upon Christ, now in heaven, to receive his spirit, and thereby testifying not only that religious worship was due to him, but also that he could hear his prayer, and receive his spirit at that distance, and therefore was omnipresent, and the searcher of the hearts, and he in whose hands the spirits of men were: for he doth not say, Κύριε τοῦ Ἰησοῦ, *Thou who art the Lord of Jesus;* that phrase being never used in the New Testament, but Κύριε Ἰησοῦ, *Lord Jesus* receive my spirit: like to this is that prayer of St. John, Rev. xxii. 20. Κύριε Ἰησοῦ, *Lord Jesus, come quickly.*

[29] *Receive my spirit.*] Hence it appears that the spirit of man is a substance distinct and separable from the body, and which dies not with it; for Stephen prays not to the Lord Jesus to receive his body, but only to receive *his spirit,* now to be separated from it. (See the notes on Luke xxiii. 40. and on 2 Tim. i. 12.) Now, if the spirit of a man died with the body, no reason can be given why St. Stephen should pray to the Lord Jesus *to receive his spirit,* rather than his body. Moreover, this being said by a Jew in presence of the Jews, is doubtless to be understood, to the sense and the opinion of the Jews, who held, that *the souls of just men were in the hand of God,* (Wisd. iii. 1.) and were *in peace;* which expressions agree not to a thing which is insensate; nor could an insensate being have any hope at all, much less *a hope full of immortality,* as he there speaks, ver. 2, 3.

[30] Ver. 60. *He fell asleep.* (See note on John xi. 11.)

CHAP. VIII.

1. AND Saul *(when Stephen thus died)* was consenting to his death. And [1] at that time there was a great persecution against the church which was at Jerusalem; and they *(that were of it)* were all scattered abroad [2] throughout the regions of Judea and Samaria, except the apostles.

2. And devout men carried Stephen [3] to his burial, and made great lamentation over him.

3. As for Saul, he made havoc of (Gr. *and Saul wasted or afflicted)* the church, entering into every house *(of the faithful),* and haling men and women *(thence, he)* committed them to prison.

4. [4] Therefore they that were (Gr. *they therefore being)* scattered abroad, went every where (Gr. *went through Judea and Samaria,* ver. 1.) preaching the word.

5. Then [5] Philip *(the evangelist, being one of the seven,* xxi. 8.) went down to the city of Samaria, and preached Christ to them.

6. And the people with one accord gave heed to those things which Philip spake, hearing and seeing the miracles he did *(to confirm his doctrine).*

7. For unclean spirits, crying with *(a)* loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

8. And there was great joy in that city *(that a person so beneficial was come to them).*

9. But there was a certain man, called Simon, which beforetime used sorceries in the same city, and bewitched (Gr. *and a certain man named Simon was before in that city, using magic, and astonishing)* the people of Samaria, giving out (Gr. *saying)* that himself was [5] some great one:

10. To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11. And to him they had regard, because that of long time he had bewitched *(astonished)* them with *(his)* sorceries.

12. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women *(for the remission of sin,* ii. 38.)

13. Then Simon himself believed also *(that this Jesus who enabled Philip to do these things, was some power superior to any he conversed with):* and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14. Now when the apostles which were at Jerusalem

heard that Samaria had received the word of God, [8] they sent to them Peter and John:

15. Who, when they were come down, [9] prayed for them (*περὶ αὐτῶν, over them whom the Holy Ghost saw fit to be endued with prophetical gifts for the ministry there*), that they might receive the Holy Ghost:

16. For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.

17. Then laid they their hands on them, and they *(visibly)* received the Holy Ghost *(so as to speak with tongues, and prophesy,* xix. 6.)

18. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money *(to obtain the same power),*

19. Saying, *(Let this reward induce you to)* give me also this power, that on whomsoever I lay *(my)* hands, he may receive the Holy Ghost.

20. But Peter said to him, [10] Thy money perish with thee *(i. e. without repentance thou wilt perish with it),* because thou hast thought that the gift of God may be purchased with money.

21. Thou hast neither part nor lot in this matter *(i. e. the blessings of this kingdom):* for thy heart is not right in the sight of God.

22. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee.

23. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24. Then answered Simon, and said, Pray ye to the Lord for me, that none of those things which ye have spoken come upon me.

25. And they, when they had testified, and preached the word of the Lord, returned to Jerusalem, and *(by the way)* preached the gospel in many villages of the Samaritans.

26. And the angel of the Lord spake to Philip, saying, Arise, and go towards the south to [11] the way that goeth down from Jerusalem to Gaza, which *(way)* is *(through the)* desert *(of Judah,* or, *to old Gaza, which is desert).*

27. And he arose and went: and, behold, a [12] man of Ethiopia, a eunuch of great authority, under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem to worship,

28. Was returning *(to his country),* and sitting in his chariot, *(he)* read *(in)* Esaias the prophet.

29. Then the Spirit said to Philip, Go near, and join thyself to this chariot.

30. And Philip ran thither to him, and heard him read *(in)* the prophet Esaias, and said, Understandest thou what thou readest?

31. And he said, [13] How can I *(understand a prophecy of future times, with which I am wholly unacquainted,)* except some man should guide *(direct, or instruct)* me? And he desired Philip that he would come up and sit with him.

32. The place *(or section)* of scripture which he read was this, [14] He was led as a sheep to the slaughter; and like a lamb dumb before the shearer, so opened he not his mouth:

33. [15] In his *(state of)* humiliation his judgment was taken away *(and no right done him):* and who can declare *(the wickedness of)* his generation? for his life is *(was)* taken from the earth.

34. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35. Then Philip opened his mouth, and began at the same scripture, and preached to him Jesus.

36. And as they went on their way they came to a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

37. And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, [16] I believe that Jesus Christ is the Son of God.

38. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he *(Philip)* baptized him.

39. And when they were come out of the water, [17] the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40. But Philip was found at Azotus: and passing through *(it)* he preached in all the cities till he came to Cæsarea *(or, the tower of Straton, as it was named before it was rebuilt by Herod).*

ANNOTATIONS ON CHAP. VIII.

[1] Ver. 1. *AT that time there was a great persecution against the church which was at Jerusalem.*] The rage they were in for what was spoken, as they conceived, against the law and the temple,* for which they had the highest veneration, and the cutting words St. Stephen had pronounced before, and even of, the Sanhedrin, as of a stiffnecked and uncircumcised generation, wanting that circumcision they so gloried in, not observing that law they seemed so zealous for, persecuting the prophets, who foretold of the Messias, *betraying and murdering* him when he was come, gave, in all likelihood, the occasion to this persecution of all others who believed this, as St. Stephen did; and that this persecution was set on by the authority of this great council, we may learn from the part Saul bore in it; for he confesses that he received his authority to treat the Christians thus from them, (xxii. 5. xxvi. 11.)

[2] *They were all scattered abroad πλὴν τῶν ἀποστόλων, except the apostles.*] It is a very ancient tradition mentioned by Clemens of Alexandria,† that our Lord assigned twelve years after his ascension for the conversion of the unbelieving Jews in Judea, lest any of them should say, *οὐκ ἠκούσαμεν, we have not heard;* saying to his apostles, *μετὰ δώδεκα ἔτη ἐξέλθετε εἰς τὸν κόσμον, go ye out into the world after twelve years;* and Apollonius,‡ who flourished at the same time, speaks of this, *ὡς ἐκ παραδόσεως,* as *delivered by tradition,* that our Lord commanded his apostles, *ἐπὶ δώδεκα ἔτεσι μὴ χωρισθῆναι τῆς Ἱερουσαλὴμ, not to recede from Jerusalem by the space of twelve years.* Now if there be any truth in this tradition, it shews the reason why the apostles continued at Jerusalem when the rest of the disciples were scattered abroad.

[3] Ver. 2. *Συνεκόμισαν, Buried Stephen.*] *i. e.* They prepared Stephen for his burial, as the Greek word properly imports; *i. e.* they did all things in order to it, washing his body, (Acts ix. 37.) anointing it, and winding it up in linen,

* Ἐξαίρετός ἐστιν αὐτοῖς ἅπασι ἡ περὶ τὸ ἱερὸν σπουδή. Philo legat. p. 791.
† Stromat. lib. vi. p. 636, 637. ‡ Apud Euseb. Hist. Eccl. lib. v. cap. 17.

putting it in the coffin, carrying it forth to the burial-place, and weeping there over it after the manner of the Jews. But whereas Grotius tells us from St. Austin,* De Civ. Dei, lib. xxii. 8. that the relics of St. Stephen cured many diseases, it is wonderful he should depend much on the authority of St. Austin in this matter, seeing he tells us, that "hujus martyris corpus ex illo usque ad ista tempora latuit, nuper autem apparuit, sicut solent apparere sanctorum martyrum corpora revelatione Dei," *the relics of this martyr were latent for about four hundred years, and only found by revelation in his time:* for is there not sufficient reason to suspect such revelations appearing only in that age, when religion began much to decline, and superstition, as St. Austin confesses, to abound? Would God thus honour this martyr only then, and neglect to do it for four hundred years? or, did not Grotius know, that St. Austin saith in that very chapter of these very miracles, that they are not of *such authority, that we should believe them without difficulty or doubting?*†

[4] Ver. 4. *They that were scattered abroad went through all places preaching the word.*] Hence it is highly probable that it was not the whole church of Jerusalem, or the body of the laity, (seeing we find *devout men burying Stephen,* ver. 3.) that was thus *scattered* abroad: for what authority had they to preach the word? but the hundred and eight that were full of the Holy Ghost; this persecution aiming chiefly at those who were such as Stephen was; and therefore the discourse passes on from him to Philip, another of those persons so qualified to preach the gospel.

[5] Ver. 5. *Philip.*] That this was Philip the deacon, and not the apostle, seems evident from these considerations: (1.) That he seems not to have had the power of giving the Holy Ghost by imposition of hands; for *he fell upon none of the Samaritans* till Peter and John came and *laid their hands upon them,* ver. 15—17. and ver. 18. it is particularly noted, that the Holy Ghost was given only by the imposition of the apostles' hands. (2.) That the apostles were still at Jerusalem, ver. 1. whereas this Philip was one of those that were dispersed; for when St. Luke had said, that the rest were dispersed, preaching the gospel, ver. 4. he adds, ver. 5. and Philip *went down to Samaria* preaching Christ. And (3.) he goes from Azotus, evangelizing in the cities till he came to Cæsarea, (ver. 40.) and there we find Paul abiding in the house of that Philip, *who was one of the seven deacons.* (Acts xxi. 8.)

[6] Ver. 9. Λέγων εἶναί τινα ἑαυτὸν μέγαν, *Saying he was some great one;* and of whom the Samaritans said, that he was ἡ δύναμις τοῦ Θεοῦ ἡ μεγάλη, *the great power of God,* ver. 10.] The account which, according to St. Luke, this magician gives of himself, is only this, that he was μέγας τὶς, *some great person,* as mountebanks usually represent themselves; and the opinion which his magical pranks had wrought in the Samaritans, only this, that he was *the great power of God;* by which words, perhaps they only meant some legate or minister of God, assisted by his mighty power; and yet the fathers tell us, he declared himself to be, "eum qui sit super omnia Pater," *the Father which is above all.* So Irenæus,‡ that he was bold to call himself *the chief God:* so Tertullian,* and that the Samaritans held him to be πρῶτον Θεὸν, *the prime God;* yea, to be God ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως, *above all principality, power, and virtue:* so Justin Martyr;† though he who reads these words of Irenæus, *Esse se docuit sublimissimam virtutem, hoc est, eum qui sit super omnia Pater;* and these of Tertullian, *Hic ausus est summam se dicere virtutem, id est, summum Deum,* will be apt to think, they only did infer this from these words of St. Luke, that the Samaritans held he was ἡ μεγάλη τοῦ θεοῦ δύναμις, *the great power of God.* St. Luke goes on to inform us, that *he believed and was baptized* in the name of Jesus, with the rest of the Samaritans; and after this, it is difficult to conceive how he should persuade the Samaritans that he was God the Father, or the Jews that he was that Son, that Jesus, into whose name he was baptized, or the gentiles, that he was *that Spirit which he would have purchased with money.* How can we easily conceive, that all Samaria should own him as a great God, and yet he, as Theodoret‡ informs us, should presently after this leave them, as having received the doctrine of Christ, and go thence to those who had not yet received it, and come in the second year of Claudius, *i. e.* about eight years after, to Rome, where he was confounded by the prayers of Peter? or that, being overcome in the sight of all that dwelt at Rome, they should still have erected, till the time of Justin Martyr, a statue, "Simoni Deo sancto," *to Simon the holy God?* These things, I say, seem neither easy to be believed in themselves, nor well consistent with what is here recorded by St. Luke. However, seeing both Irenæus and Theodoret in the places mentioned, say expressly, Ἰουδαίοις μὲν ὡς υἱὸν φανῆναι, πρὸς δὲ Σαμαρείτας ὡς πατέρα κατεληλυθέναι, ἐν δὲ τοῖς ἄλλοις ἔθνεσιν ὡς πνεῦμα ἅγιον ἐπιφοιτῆσαι, *that Simon pretended to appear to the Jews as the Son, to have descended to the Samaritans as the Father, and to other nations as the Holy Ghost;* this seems to shew that the doctrine of the blessed Trinity was embraced by all Christians from the beginning, as St. Basil proves from the testimonies of the fathers from the beginning, and from these words of Clemens Rom. ζῇ Θεὸς, καὶ ὁ κύριος Ἰησοῦς Χριστὸς καὶ τὸ πνεῦμα ἅγιον. (Basil de Spiritu Sancto, tom. ii. cap. 29. p. 357, 358.)

[7] Ver. 12. Περὶ τοῦ ὀνόματος, *Concerning the name of Jesus Christ.*] That is, concerning the power of that name, when it was used by believers to do the greatest miracles; so, iii. 16. *his name, through faith in his name, hath made this man strong,* that is, his power upon the invocation of his name with faith hath done it: so the sadducees inquire of the apostles, iv. 7. *By what have ye done this?* and they answer, ver. 10. *By the name,* that is, the power, *of Jesus;* and afterward they pray, ver. 30. *that signs and wonders may be done by his name, i. e.* by using of his name with faith, and invocating of him; the power of Christ being then present with them that did so.

[8] Ver. 14. *They sent to them Peter.*] Here we find Peter sent by the other apostles, and by the church, which is a sign he was not their head and superior; for *greater is he that sends, than he that is sent.*

[9] Ver. 15. *Who prayed over them that they might receive*

* Serm. xv. ed. a Sirmond. tom. x. p. 881.

† "Non tanta ea commendat autoritas, ut sine difficultate, vel dubitatione credantur."

‡ Iren. lib. i. cap. 20.

* Tertul. de præscr. cap. 46. † Just. Apol. ii. p. 691. Dial. p. 349. C.

‡ Hær. Fab. lib. i. cap. 1.

the Holy Ghost.] Not that all, who had been baptized, might receive it; for it was never so in any church; no, not at Jerusalem; there being only some among them full of the Holy Ghost; (Acts vi. 3.) and therefore it seems reasonable to say, with Dr. Lightfoot here, that they were such as the Holy Ghost had pointed out to be ordained ministers, or for the receiving of the prophetical gifts, which enabled men then λειτουργεῖν, *to do sacred offices* in the assemblies where they were; (Acts xiii. 2, 3.) and these gifts being conferred, either by God immediately, as in the case of Cornelius, or only by the apostles' hands; Epiphanius * observes rightly, that Philip, being only a deacon, had not the power to confer them, and therefore these apostles were sent to do it. But whereas Dr. Hammond saith, this laying on of hands was *to confirm, and to ordain elders and bishops, in every city one;* this latter clause, of the ordaining one bishop for every city of Samaria, when one city only had received the faith, is very surprising, it being new to hear of a bishop settled where there were no Christians, and therefore they could have no flock. Moreover, as this is spoken gratis, without any colour from the text, so is there not the least mention of any deacons here ordained, though Epiphanius saith, *there cannot be a bishop without deacons.* And if this imposition of hands made them bishops of so many cities of Samaria, by the same reason St. Paul imposing his hands on the twelve men at Ephesus, (xix. 6.) must make them also bishops of twelve cities of Asia. In a word, it is evident, that by this imposition of hands the Holy Ghost fell on them, not to make them bishops of any city, but only prophets and teachers in the churches where they came, and to which they travelled: thus Silas coming a prophet from Jerusalem, returns not to Judea, to exercise any episcopal function there; but goes on with Paul to the gentiles to visit and confirm the churches. (Acts xv. 34. 41.) Nor was one of them only placed in a city, but many; five at Antioch, (Acts xiii. 1.) more at Corinth, and perhaps at Ephesus. As for the other opinion, that these hands were laid on to confirm them; if hands were not laid on all that were baptized, this makes nothing for confirmation; if they were, then Simon Magus must be confirmed, and receive the Holy Ghost. And both these opinions seem dangerous on this account, that the Holy Ghost was never thus conferred but by the hands of an apostle; and consequently, if confirmation and ordination be laid on this foundation, they may be said to cease with the apostles. Notwithstanding, this may well be deemed a fit pattern for bishops to follow in the apostolical rite of confirmation and ordination, by laying on of hands; by which rite they, as successors of the apostles, confer the ordinary gifts of the Holy Ghost, as the apostles did the extraordinary gifts of the same Spirit.

[10] Ver. 20. *Thy money perish with thee; because thou hast thought that the gift of God might be purchased with money.*] As for the first clause of these words, the fathers look upon them rather as a prophetical prediction than an imprecation: and as for the sin of Simon, it seems not to consist so much in his ambition and his avarice, that he would be advanced to the highest dignity, and have those gifts, by the exercise of which he hoped to be the greater gainer; as in this, that he struck at the very foundation of the Christian faith, supposing that the apostles and other Christians did their miracles in confirmation of it, by some higher art of magic than that which he had learned, and so they by the same art could teach others to do the same works for any other end. Now what relation this sin hath to what we now call simony, it is not easy to conceive; only because he would have purchased this spiritual gift with money; hence, by analogy, all purchasing of spiritual offices or places, by such sordid means, doth bear that name.

[11] Ver. 26. Ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν εἰς Γάζαν· αὐτή ἐστιν ἔρημος. *In the way which leadeth to Gaza, which way is a desert.*] So Œcumenius, There is a way to the south, τὸ δὲ αὐτή ἐστιν ἔρημος εἶπεν, *and that way* (saith he) *is desert.* So Pliny,* *Per continentem deserta, oppidum Gaza.* And this may be said to distinguish this Gaza of the Philistines from another Gaza in the tribe of Ephraim, mentioned 1 Chron. vii. 28. not far from the place where Philip now was.

[12] Ver. 27. Ἀνὴρ Αἰθίοψ εὐνοῦχος, δυνάστης Κανδάκης τῆς Βασιλίσσης Αἰθιόπων, *A man of Ethiopia, a eunuch, a man of great authority under Candace queen of the Ethiopians.*] This was not Ethiopia in Arabia, where the queen of Sheba dwelt, but Ethiopia in Africa under Egypt; where Candace had long been the name of their queens. So Pliny,† speaking of Meroe, saith, There reigns Candace, "quod nomen multis jam annis ad reginas transiit," *which hath for many years been the name of their queens.* (See Bochart. Geogr. S. lib. iv. cap. 26. §. 4.)

Moreover, that this eunuch was a *proselyte of justice*, or one who had embraced the Jewish faith, to which he was converted by those Jews, which from Alexandria spread themselves into Ethiopia, Grotius concludes; not only because he came so long a journey to worship at Jerusalem, and there to celebrate the feast of Pentecost, but because Cornelius was the first-fruits of the gentiles; and perhaps the fame that he had heard in Jerusalem of the sufferings and resurrection of Christ, might induce him to read this prophet.

[13] Ver. 31. *How can I, except some man should guide me?*] Here Grotius notes, that *the eunuch did not think the Scripture was every where so perspicuous, or contained a sense so obvious to all, as do now our mechanics and women, who would do better if they thought they needed a guide:* but sure it will not follow, that because the eunuch wanted a guide in an obscure prophecy, therefore we must want one to obtain the knowledge of the plain principles and precepts of Christianity; nor surely could he be ignorant, that when we assert the clearness and perspicuity of Scripture, in all things necessary to be believed or done, we do this not in opposition to the assistance of reason, or in exclusion to the instruction and help of others, but in opposition to the necessity of *a living judge* and *infallible interpreter*, supposed necessary to the knowledge of that will of God, by which alone we can be saved. Moreover, we do not say that Holy Scripture is absolutely and in all things perspicuous, for we willingly acknowledge with Origen,‡ Chrysostom,§ Theodoret,‖ St. Austin,¶ Gregory, and al-

* Hær. xxi. sect. 1.

* Lib. vi. cap. 29.
† Lib. vi. cap. 29. ad finem.
‡ Philocal. cap. 2. 12.
§ Hom. 36. in 1 ad Cor. tom. iii. p. 488.
‖ In cap. 9. Dan. ep. iii.
¶ Ep. ad Leand. cap. 4.

most all the fathers, that there is in Scripture a mixture of obscure and plain texts, some things which are δυσνόητα, *hard to be understood,* and some things which are easy to be apprehended by very mean capacities; but our assertion is that of St. Chrysostom,* that πάντα τὰ ἀναγκαῖα δῆλα, *all things necessary to be believed or done are there delivered with sufficient clearness;* or so that all, who are concerned to know and do them that they may be saved, may hence learn them; and that of St. Austin,† that "quisque ibi fidem teneat, sine quâ piè, recteque non vivitur," *every one may there obtain that faith, without which we cannot piously and rightly live.* And the reason hereof, saith Mr. Chillingworth,‡ is convincing and demonstrative, because nothing is necessary to be believed, but what is plainly revealed: for to say, that when a place of Scripture, by reason of ambiguous terms, lies indifferent between divers senses, whereof one is true, the other is false, that God obliges men under pain of damnation, not to mistake through error and human frailty, is to make God a tyrant, and to say that he requires us certainly to attain that end, for the attaining whereof we have no certain means. Moreover, the apostles did not write only for the learned, but for all men; and therefore, unless we will imagine the Holy Ghost and them to have been wilfully wanting to their own desire and purpose, we must conceive that they intended to speak plain, even to the capacity of the simplest, at least touching all things necessary to be published by them and believed by us.

Secondly, We do not say that all things necessary to be believed or done are perspicuously mentioned in all places of the Holy Scripture, which respect those things; but then we say, with Irenæus,§ and the generality of the fathers, that those things, which are ambiguously spoken in some places, are to be expounded *by those things which* "apertè, et sine ambiguo posita sunt in Scripturis," *are plainly, and without ambiguity, contained in the Scriptures;* or if they cannot be this way expounded, the sense of them cannot be needful to be known:‖ for if God's will had been we should have understood him more certainly in such places, he would have spoken more plainly.

[14] Ver. 32. *He was led as a sheep to the slaughter.*] These words are taken from Isa. liii. 8. where that the prophet speaks of Christ, no Christian can reasonably doubt, there being scarce a verse in this whole chapter which is not by the Holy Ghost in the New Testament applied to Christ; the first verse, John xii. 38. the third, Mark ix. 12. the fourth, Matt. viii. 17. the fifth, Mark xv. 28. And though the latter Jews will not allow of this interpretation, yet some of them not only do own, that their *ancient rabbins did with one mouth confess these words were spoken of Messiah the King;*¶ but also spake thus of him, "The holy blessed God began to covenant with the Messiah when he created him, and said to him, The sins of those who are laid up in secret with thee, will make thee to come under an iron yoke, and make thee like to this young heifer, whose eyes are dim, and fill thy spirit with anguish; and because of their iniquities thy tongue shall cleave to the roof of thy mouth: wilt thou then undergo this condition for them? The Messiah said,* I undertake it with the joy and exultation of my heart on this condition, that not one of Israel may perish, and that not only they may be saved who live in my days, but also they who are dead from the days of the first man to this very day. And again, when God created the world, he held forth his hand under the throne of glory,† and created the soul of the Messiah, and his company, and said to him, Wilt thou heal and redeem my sons after six thousand years? He answered him, Yes. God said to him, If so, wilt thou bear chastisements to expiate their iniquities, according to what is written, Isa. liii. 4. *surely he bore our griefs?* he answered, I will endure them with joy." Whence three things are observable:

First, That what seems so strange and precarious to Crellius, *viz.* that God should make a covenant with the Messiah concerning his suffering for the sins of his people, seems to be only that with which the Jews were well acquainted, and which seems also to be insinuated here by the prophet, saying, *If he shall make his soul an offering for sin, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand; he shall see the travail of his soul, and be satisfied:* and in those words of the Psalmist, *Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O God: yea, thy law is within my heart.* (Psal. xl. 6—8. Heb. v. 6—8.)

Secondly, That their Messiah was to suffer for their sakes, to make atonement for their sins. And,

Thirdly, That he was to be the salvation, not only of those who were to live in and after his time, but of all men from the beginning. And though Grotius, in his notes upon this chapter, endeavours to interpret the words concerning the prophet Jeremy, yet in his excellent book of the truth of Christian Religion, having cited this whole chapter, he inquires,‡ *Quis potest nominari aut regum aut prophetarum in quem hæc congruunt? nemo sane.*

[15] Ver. 33. *In his humiliation his judgment was taken away.*] Here Mr. Clerc gives a good sense of these words, *viz.* In his humiliation was his judgment; *i. e.* he appeared so mean to Pilate and the Jews, that they passed judgment against him, and he was taken away by them as an inconsiderable person, fit to be sacrificed to prevent seditions, or the coming of the Romans. The Hebrew saith, *From force and from judgment he was taken away; i. e.* it proceeded from the judgment of Pilate, and from the force, the continual clamours the Jews laid upon him to pass that judgment, that he was taken away, and who shall declare the wickedness of that generation who dealt thus with their Messiah? which therefore in the Gospels is styled *a viperous,* Luke iii. 7. *an adulterous,* Matt. xii. 34. 39. *a wicked,* ver. 45. *an untoward generation,* Acts ii. 40. and was so to be, say the Jews, in the days of the Messiah. (See note on Phil. iii. 2. and Dr. Lightfoot here.)

Ver. 37. Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν.] This

---

* Hom. 3. in 2 ad Thessal.
† Ep. iii. p. 8.
‡ Chil. chap. 2. sect. 104.
§ Lib. ii. cap. 46, 47.
‖ Chil. chap. 2. sect. 84.
¶ Abarbanel ad Es. lii. 13. qu. 1. R. Mosis Ashee. ibid.

* Vide Cartw. Melif. lib. i. Crit. S. tom. ix. p. 2974.
† Hulsius ex Pesikta, lib. i. 1. de Judæorum Messia, par. ii. p. 309. Cartw. ibid. p. 2975.
‡ Lib. v. p. 283.

clause by Dr. Mills is taken "pro commate, Παραβεβλημένῳ, à primis Christianismi sæculis injecto, ut et alia in libro Actorum Apostolicorum haud pauca," *for a supposititious clause put into the text from the first ages of the church, as many other clauses are in the Acts of the Apostles:* and yet this clause is found in the Vulgar and Arabic versions, in Irenæus, lib. iii. cap. 12. lib. iv. cap. 40. in Tertullian, de Baptismo, cap. 18. in Cyprian, ad Quirinum, lib. iii. §. 83. in St. Jerome, tom. iv. fol. 46. lit. 1. in St. Austin, de Fide et Operibus, cap. 9. 12. and in Œcumenius in locum: and even the doctor, Prolog, p. 40. col. 2. owns it in contradiction to his former self; and hence we may judge of his other supposed additions, so confidently and so frequently mentioned, in this and in the other sacred books; which, were there any truth in what he says, as blessed be God there seldom is, would render the whole Scriptures of the New Testament dubious and uncertain. (See Examen Millii, in ix. 5. x. 6. 21. xi. 6. 12. xv. 20. 29. xvi. 14. xviii. 10. 17. 21. 27. xx. 24. xxi. 3. 8. 13. 22. xxii. 20, 21. 29. xxiii. 9. 30. 35. xxiv. 16. 18. xxv. 16. xxvi. 7. xxvii. 28. xxviii. 1. 16. 29.)

[16] Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστὸν, *I believe that Jesus Christ is the Son of God,* &c.] Four things are hence observable: (1.) That baptism was here performed by a κατάβασις, or descent of the baptized person in the water. (2.) That upon this faith, that *Jesus Christ was the Son of God,* and that he died for our sins, which was the thing which Philip preached to the eunuch, adult persons, who before owned one God, and the spirit of prophecy, as the eunuch did, were received to that baptism, in which they were taught, and by which they were obliged to *observe all things that Jesus had commanded:* for though the belief, that *Jesus was the Christ, the Son of God,* was the great article propounded, and first preached to every convert; yet the end of baptism being the remission of sins, and the effect of it justification, or the absolution of the baptized person from his past sins, and this justification and remission of sins being declared to be obtained only through faith in his blood, it is certain that believing in the Lord Jesus must include faith in his meritorious death and passion, or, as the Scripture saith, *faith in his blood.* Hence the apostle reckons this article ἐν πρώτοις, *among the first he preached to the Corinthians, that Christ died for our sins according to the Scriptures,* 1 Cor. xv. 3. and tells them, that he preached to them *Christ crucified,* 1 Cor. i. 23. as the means of their justification and salvation. (See the preface to the General Epistle to St. John.) (3.) Observe, that to the Jews and proselytes, who already owned the true God, and believed his prophets were inspired by the Holy Ghost, baptism was administered in the name of Jesus Christ, (Acts ii. 38. viii. 16. x. 48.) or in the name of the Lord; but when the apostles were sent εἰς τὰ ἔθνη, *to the gentiles,* who believed not these things, they are commanded *to baptize them in the name of the Father, Son, and Holy Ghost,* Matt. xxviii. 20. Observe, (4.) that in some copies we read thus, πνεῦμα ἅγιον ἔπεσεν ἐπὶ τὸν εὐνοῦχον, καὶ ἄγγελος Κυρίου, *the Holy Ghost fell upon the eunuch, and the angel of the Lord caught away Philip:* so the Alexandrian and other manuscripts, and so St. Jerome cites it, Dial. contra Lucif. F. 50. l. and, according to this reading, the eunuch was sufficiently authorized to preach to and convert the Ethiopians, as it is said he did. (See Iren. lib. iii. cap. 12. lib. iv. cap. 40. Euseb. Hist. Eccl. lib. ii. cap. 1. Hieron. in Isa. liii.)

[17] Ver. 39. *The Spirit of the Lord caught away Philip.*] He did it, saith Œcumenius, because the eunuch had requested him to go with him into Ethiopia; whereas God had designed him to preach the gospel in other places of the world, and so, by removing him thus from the eunuch, prevented his compliance with him in that request.

Ἐπορεύετο γάρ, *Pergebat autem.*] As the Hebrew ו, so the Gr. γὰρ often signifies *but:* so, Luke xii. 58. ὡς γὰρ ὑπάγεις, *but as thou goest with thine adversary:* so Phavorinus, ἀντὶ τοῦ, δὲ, κεῖται, it is put for *but.*

CHAP. IX.

1. AND Saul, yet [1] breathing out threatenings and slaughter against the disciples of the Lord, went to the high-priest, *(and to all the elders of the Sanhedrin,* Acts xxii. 5.)

2. And he desired of him *(and them,* ibid.) [2] letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound to Jerusalem, *(to be judged and punished by them;* ibid.)

3. And as he journeyed *(in pursuit of his commission),* he came near Damascus: and suddenly *(about midday;* Acts xxii. 6.) there shined round about him, *(and those that were with him,* Acts xxvi. 13.) a light from heaven: *(above the brightness of the sun,* ibid.)

4. And he *(and all that were with him,* Acts xxvi. 14.) fell to the earth, and *(he)* heard a *(-n articulate)* voice saying unto him *(in the Hebrew tongue,* ibid.) Saul, [3] Saul, why persecutest thou me?

5. And he said *(in answer to it,* Acts xxii. 8.) Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is *(or, will be)* [4] hard for thee to kick against the pricks *(thus to set thyself to fight against God).*

6. And he trembling and *(being)* astonished, said, Lord, what wilt thou have me to do *(to avoid thy farther displeasure)?* And the Lord said unto him, Arise *(stand upon thy feet),* and go into the city *(of Damascus),* and *(there)* it shall be told thee what thou must do; *(or, of all things which thou art appointed to do,* Acts xxii. 10. *for, for this cause have I appeared to thee,* Acts xxvi. 17, 18.)

7. And the men that journeyed with him stood speechless *(through fear,* Acts xxii. 9.) [5] hearing a voice, but seeing no man *(nor knowing what was said to him).*

8. And Saul arose from the earth *(and they that were with him);* and when *(the lids of)* his eyes were opened, he saw no man, *(his eyes being dazzled with the glory of that light,* Acts xxii. 11.) but they *(who were with him)* led him by the hand, and brought him to Damascus.

9. And he was three days without sight, and neither did eat nor drink.

10. And there was a certain disciple at Damascus, named Ananias, *(a devout man according to the law, having a good report of all the Jews that dwelt there,* Acts xxii. 12.) and to him said the Lord [6] in a vision, Ananias. And he said, Behold, I am here, Lord.

11. And the Lord said to him, Arise, and go into the street which is called Straight, and inquire in the house

of Judas for one called Saul of Tarsus: for, behold, he prayeth,

12. And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

13. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14. And here he hath authority from the chief priests to bind [7] all that call on thy name *(i. e. all thy disciples)*.

15. But the Lord said unto him, Go thy way *(upon this my message)*: for he is a chosen vessel to me, to bear my name before *(i. e. to preach Christ to)* the gentiles, and kings, and *(to)* the children of Israel:

16. For I will shew him how great things he must suffer for my name's sake: *(and yet the prospect of them shall not make him disobedient to the heavenly vision, but as forward to preach as ever he was to persecute the preachers of the gospel.)*

17. And *(then)* Ananias went his way, and entered into the house *(where Saul was)*; and putting his hands on him *(i. e. his eyes)*, said, Brother Saul, [8] the Lord, even *(that)* Jesus that appeared to thee in the way as thou camest *(hither)*, hath sent me *(to thee)*, that thou mightest receive thy sight, and *(at thy baptism into his name mayest)* be filled with the Holy Ghost, *(as his other apostles were; I therefore say to thee in his name, Receive thy sight,* xxii. 13.)

18. And immediately there fell from his eyes as it had been scales: and he received sight forthwith; and *(when Ananias had said to him, The God of thy fathers hath chosen thee that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth,* &c. Acts xxii. 14—16. *he)* [9] arose, and was baptized.

19. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20. And straightway he preached Christ in the synagogues, *(there proving)* that he is the Son of God.

21. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name at Jerusalem, and came hither for that intent, that he might bring them bound to the chief priests?

22. But [10] Saul increased more in strength, and *(by the evidence of his reasonings)* confounded the *(unbelieving)* Jews which dwelt at Damascus, proving *(to them from the Scriptures)* that this *(Jesus whom he preached)* is *(was the)* very Christ promised.

23. And after that [11] many days were fulfilled, the Jews took counsel to kill him:

24. But their laying *(in)* wait *(to do it)* was known of Saul. And *(for)* they watched the gates day and night to kill him.

25. Then the disciples took him by night, and let him down by the wall in a basket.

26. And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27. But Barnabas took him, and brought him to the apostles, and declared to them how he had seen the Lord in the way *(to Damascus)*, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28. And he was with them coming in and going out at Jerusalem.

29. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians *(i. e. the Jews that used the Greek tongue)*: but they *(also)* went about to slay him.

30. Which when the brethren knew, they brought him down to Cæsarea *(Philippi)*, and sent him forth to Tarsus.

31. Then had the churches rest throughout all Judea, and Galilee, and Samaria, [12] and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32. [13] And it came to pass, as Peter passed through all quarters *(of Judea, where disciples were)*, he came down also to the saints which dwelt at Lydda *(a city of Palestine)*.

33. And there he found a certain man named Eneas, who had kept his bed eight years, and *(who)* was sick of the palsy.

34. And Peter said to him, Eneas, Jesus Christ maketh thee whole: *(I therefore say to thee, in his name,)* Arise, and make thy bed. And he arose immediately.

35. And all that dwelt at Lydda and *(in the plain of)* Saron *(extending from Cæsarea Palestine to Joppa)* saw him, and *(by this means)* turned to the Lord.

36. Now there was at Joppa *(a Phœnician city, lying upon the Mediterranean)* a certain disciple, named [14] Tabitha, who by interpretation is called Dorcas *(a roe)*: this woman was full of good works and almsdeeds which she did.

37. And it came to pass in those days that she was sick, and died: whom when they had washed *(in preparation for her interment)*, they laid her in an upper chamber.

38. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent to him two men, desiring him that he would not delay to come to them.

39. Then Peter arose and went with them. And when he was come, they brought him (Gr. *whom being come they brought)* into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas *(had)* made while she was with them.

40. But Peter put them all forth, and kneeling down prayed; and turning him to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41. And he gave her his hand, and lifted her up; and when he had called the saints and widows, presented her *(to them)* alive.

42. And it was known throughout all Joppa, and many *(upon that account also)* believed in the Lord.

43. And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

ANNOTATIONS ON CHAP. IX.

[1] Ver. 1. *AND Saul* ἐμπνέων ἀπειλῆς καὶ φόνου, *breathing out threatenings and slaughter.*] It appears hence, that the power of capital punishments was not so taken from the Jewish Sanhedrin, held at Jerusalem, but that they might inflict this punishment upon those of their own nation, either

by their own power, or by the consent of the Roman governors, in cases punishable with death by their laws and customs. For Saul confesses that he persecuted *this way unto the death*, by virtue of this power received from the Sanhedrin, binding and delivering up to prison men and women, Acts xxii. 4. (See the note on John xviii. 31.)

[2] Ver. 2. *Letters to Damascus to the synagogues.*] From this and from the twentieth verse, where Paul is said to preach Christ at Damascus in the synagogues of the Jews, it appears that there were more synagogues of the Jews than one in that city; and that it was so also in other cities, see Vitringa de Synag. Vit. lib. i. par. i. cap. 14. p. 255, &c.

[3] Ver. 4. *Saul, why persecutest thou me?*] The persecutions of Christ's members are represented as the persecutions of Christ himself, by reason of their union to him by the Spirit, which renders them his body, and of that sympathy he hath with them under all their sufferings, which makes him συμπαθῆσαι, *to suffer with them.* (Heb. iv. 15. Isa. lxiii. 9.)

[4] Ver. 5. *It is hard for thee* πρὸς κέντρα λακτίζειν, *to kick against the pricks.*] This is a proverbial expression, signifying the damage and hurt they are like to receive who resist and fight against those who are superior to them, and especially against God. So Euripides in Bacch. v. 794.

Θύοιμ' ἂν αὐτῷ μᾶλλον, ἢ θυμούμενος
Πρὸς κέντρα λακτίζοιμι, θνητὸς ὢν, θεῷ.

I will rather offer sacrifice to him, than, being a mortal man, be angry with God, and kick against the goads.

And Pindar* saith, we must not contend against God, but bear the yoke he puts upon our neck mildly, *and not kick against the goads,* ποτὶ κέντρον δέ τοι λακτίζεμεν, that is, saith the scholiast, not μάχεσθαι τῇ τυχῇ ἄνθρωπον ὄντα, *to fight against God, being only men.* The great Bochart† will not have this proverb taken from Æschylus, Euripides, Pindar, or Plautus, but from the Scriptures, it being used, saith he, by Moses, saying, *Jeshurun waxed fat,* "et recalcitravit," *and kicked against the law,* Deut. xxxii. 15. and by God himself, inquiring, Why *kick ye against my sacrifices?* 1 Sam. ii. 29. (See Examen Millii.)

[5] Ver. 7. Ἀκούοντες μὲν τῆς φωνῆς, *Hearing a voice.*] To reconcile this with xxii. 9. where it is said, that the men that were with him, τὴν φωνὴν οὐκ ἤκουσαν, *heard not the voice of him that spake to,* or *with, him;* Dr. Hammond notes, that the word φωνὴ signifies *thunder,* and so reconciles these places, by saying, *They that were with me heard the voice of the thunder, but heard not the voice of him that spake unto me.* That this importance of the word φωνὴ is frequent in the Old Testament, cannot be doubted; thus Exod. ix. 23. *The Lord sent thunder and hail,* φωνὰς καὶ χάλαζαν· and, ver. 29. *I will stretch forth my hand, and the thunder shall cease,* καὶ αἱ φωναὶ παύσωνται· and, ver. 33. *He stretched out his hand,* καὶ αἱ φωναὶ ἐπαύσαντο· and, ver. 34. *When Pharaoh saw,* ὅτι πέπαυται ἡ χάλαζα, καὶ αἱ φωναὶ, *that the hail and the thunder were ceased, he hardened his heart:* so, Exod. xix. 16. *It came to pass on the third day, that there were thunderings and lightnings,* φωναὶ καὶ ἀστραπαί· xx. 18. *All the people saw the thunderings and lightnings,* τὴν φωνὴν, καὶ τὰς λαμπάδας. so, Psal. xviii. 13. *The Lord thundered out of heaven, and the Highest gave his voice;* xxix. 3. *The voice of the Lord is upon the waters, and the God of glory thundereth:* so, Psal. xix. 1. 3. *The heavens declare the glory of God, and the firmament* or clouds of heaven *shew his handywork: there is no speech nor language, where their voice, i. e.* their thunder, *is not heard.* If it be said, we find no mention of any thunder here, it may be answered, that it was usually an attendant of such glorious coruscations as this was: if you add, that here is mention of a voice speaking in the Hebrew tongue, it may be still replied, that thus it was at Sinai, where God answered Moses τῇ φωνῇ, *out of the thunder,* Exod. xix. 19. If, thirdly, you object that it is said, they heard a voice, *but they saw no person,* and in thunder this is not expected; I answer, this is true of common thunder, but in such an extraordinary illumination as this was, they reasonably might expect the vision of an angel, or some glorious person; especially if the conjecture of most interpreters be true, that Paul not only heard, but saw the Lord Jesus speaking to him: this will be no objection against the interpretation of this learned man. Or, (2.) this seeming contradiction may be reconciled thus; they heard a voice, but οὐκ ἤκουσαν *they understood not* the words of him that spake unto me; for οὐκ ἀκούειν frequently in Scripture signifies not to understand what we hear: thus God saith of the builders of Babel, *Let us confound their tongues,* ἵνα μὴ ἀκούσωσιν, *that they may not understand one another's speech,* Gen. xi. 7. xlii. 23. *The Lord shall bring upon thee a nation,* οὗ οὐκ ἀκούσῃ τῆς φωνῆς αὐτοῦ, *whose tongue thou shalt not understand,* Deut. xxviii. 49. *I will bring upon thee a nation,* οὗ οὐκ ἀκούσεις τῆς φωνῆς τῆς γλώσσης αὐτοῦ, *whose language thou knowest not, neither understandest what they say,* Jer. v. 15. *Speak in the Syrian tongue,* ὅτι ἀκούομεν ἡμεῖς, *for we understand it,* 2 Kings xviii. 26. *I sent thee not unto a people of a strange speech, and hard language,* ὧν οὐκ ἀκούσῃ τοὺς λόγους, *whose words thou canst not understand,* Ezek. iii. 6. *He that speaketh in an unknown tongue, speaketh not to men, but to God,* οὐδεὶς γὰρ ἀκούει, *for no man understands him,* 1 Cor. xiv. 2. (3.) Œcumenius affords a third solution, *viz.* that they heard the voice of Saul speaking to Christ, οὐ τῆς ἄνωθεν, not the voice of Christ speaking to him.

[6] Ver. 10. *The Lord said to him in a vision.*] That is, saith Grotius, *an angel in the shape of the Lord;* but as we have no example in the New Testament of any such appearance of an angel in the person of Christ, so is it certain that here it was not so, but really was a vision of the Lord Jesus: for Ananias not only calls him *Lord,* but calls Christians *his saints,* and those *that call upon his name,* (ver. 13, 14.)

[7] Ver. 14. *All that call upon thy name.*] There be two periphrases of a Christian, which occur in this chapter and in other places of the Acts; the first, (ver. 2.) that they are men and women τῆς ὁδοῦ, *of the way.* So when St. Paul went into the synagogue at Corinth, they did κακολογεῖν τὴν ὁδὸν *speak evil of the way;* (Acts xix. 19.) and at Ephesus, *there was no small disturbance,* περὶ τῆς ὁδοῦ, *touching the way.* (See xxiv. 22.) And so some of the ancients seem to have spoken: so, in the history of the persecutions of the Gallican church,* we read of some apostates from the faith,

* Pyth. Od. 2.

† Hieroz. lib. ii. cap. 39. p. 587.

* Euseb. Hist. lib. v. cap. 1. p. 163.

βλασφημοῦντες τὴν ὁδὸν, *who blasphemed the way:* and Epiphanius* introduceth the Melchisedecians, saying, that Christ was chosen that he might turn us from idols, καὶ ὑπέδειξεν ἡμῖν τὴν ὁδὸν, *and might shew us the way.* The second periphrasis was this, that they were such as invoked Jesus Christ, or *called upon his name;* thus Ananias complains of Saul to Christ, saying, *He hath done much evil to thy saints, and is come hither to bind all that call upon thy name;* and the unbelieving Jews say of him, preaching Jesus Christ in their synagogues, *Is not this he who wasted* τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, *those that called upon that name?* (ver. 21.) Thus St. Paul writes to saints called, and to all other Christians under the title of *all that call upon the Lord Jesus Christ in every place,* 1 Cor. i. 2. and then, in the very next verse, he himself prays *that grace and peace may be derived upon them, from God the Father, and from the Lord Jesus Christ* (see the notes there); and 2 Tim. ii. 22. bids Christians follow after peace μετὰ τῶν ἐπικαλουμένων τὸν Κύριον, *with those that call upon the Lord with a pure heart,* that is, with all believers, it being the same thing to believe in, and to call upon, the name of the Lord Jesus. Hence St. Peter saith, *He that believeth in him shall not be ashamed;* because it is written, *whomsoever shall call upon the name of the Lord shall be saved,* Joel ii. 32. (See the note there.) And hence we learn who that Lord is, whom Ananias bid St. Paul invoke, when he saith, xxii. 16. *Arise, and be baptized,* ἐπικαλεσάμενος, *calling upon the name of the Lord,* even the Lord Jesus, who appeared to him, ix. 17. (see the note on xxii. 16.) and what is meant by that phrase, *viz. Profess thy faith, by being baptized in, and by calling on, his name;* this was a thing so continually practised by the first Christians, that Pliny mentions it in his epistle to Trajan, telling him, that it was the custom of the Christians, "Carmen Christo quasi Deo canere," *to sing a hymn to Christ as God:* for as St. Paul, in his thirteen first Epistles, prays for grace and peace from God the Father, and our Lord Jesus Christ; and St. John in his Second Epistle (ver. 3.) doth the same; so doth Polycarp, the disciple of St. John, in the proem of his epistle to the church of Philippi, pray, that *mercy and peace may be multiplied to them from God omnipotent* καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν, *and from our Lord Jesus Christ our Saviour;* and the church of Smyrna, in her circular epistle to all Christians, prays, that *mercy, peace, and love, may be multiplied to them from God the Father and our Lord Jesus Christ.* Ignatius in like manner, in the proem to his epistle to the Magnesians, wishes them health *from God the Father and our Lord Jesus Christ,* Θεῷ ἡμῶν, *our God:* in that to the church of Smyrna, *Health* ἐν ἀμώμῳ πνεύματι, καὶ λόγῳ Θεοῦ, *in the immaculate Spirit, and the Word of God.* And as St. Paul, in his Epistles, often prays to Christ both for himself (1 Cor. xii. 8—10. see the note there), and for other Christians, (1 Thess. iii. 11, 12. 2 Thess. ii. 16. iii. 16.) so did the primitive Christians pray, and entreat others to pray to him. So Ignatius† saith to the church of Rome, λιτανεύσατε τὸν Χριστὸν ὑπὲρ ἐμοῦ, *Pray to Christ for me,* that *by the beasts I may be found a sacrifice to God;* and saith to the church of Ephesus,‡ *If Jesus Christ shall make me worthy by your prayer:* and the church of Smyrna saith,* *They could not leave Christ,* καὶ σέβεσθαι, "orationis precem impendere," *and worship or pray to any other.*

[8] Ver. 17. *The Lord Jesus who appeared to thee,* ὁ ὀφθείς σοι, *who was seen of thee.*] I think it not necessary from these words to affirm that St. Paul here saw the person of Jesus Christ, seeing in three relations of this matter he mentions no such thing, but only that he saw the glorious light in which he did appear, and which was the symbol of his presence; for so in the Old Testament men are often said to have seen the Lord, when they saw only the glory in which he did appear, for they never saw his shape. Thus of the nobles that went up with Moses into the mount, it is said, Exod. xxiv. 10. 12. that *they saw God, the God of Israel,* and yet *they saw no manner of similitude,* Deut. iv. 12. 15. whence the Chaldee paraphrast in all these places saith, *they saw the glory of God;* but if it were necessary to say St. Paul saw his person, the text seems rather to require us to say, he saw him in the way, than in the heavens.

But yet by comparing these with the words of the same person, *The God of our fathers hath before chosen thee to see that Just One,* (xxii. 14.) as also from the inquiry of St. Paul, *Am I not an apostle, have not I seen the Lord?* (1 Cor. ix. 1.) and from those words, (1 Cor. xv. 8.) *Last of all,* ὤφθη κἀμοὶ, *he was seen of me also;* it is certain that St. Paul saw the person of Christ, and therefore highly probable that he did it at this time, or at his return to Jerusalem. (Acts xxii. 17, 18.)

[9] Ver. 18. *He arose, and was baptized,*] With water and the Holy Ghost; according to Christ's promise made to his apostles, Acts i. 6. 8. And note here that this Ananias, who at most is only supposed to have been one of the seventy disciples, only laid his hands upon him that he might receive his sight, and that he was replenished with the Holy Ghost by the immediate gift of Christ, he being an *apostle not of man, nor by man,* (Gal. i. 1.) but *by Christ alone.*

[10] Ver. 22. *Paul increased in strength,*] By the spirit of wisdom and of prophecy, συμβιβάζων, *proving that he is the Christ.* The word here rendered *proving,* signifies to persuade, teach, confirm, or discourse; hence συμβίβασις is, by Hesychius and Phavorinus, rendered πείσις, διδαχὴ, πίστις, *persuasion, doctrine, confirmation;* συμβιβάζω by Suidas, διδάσκω *I teach:* so 1 Cor. ii. 16. τίς συμβιβάσει αὐτὸν, *who shall instruct,* or teach, *God?* so Exod. xviii. 16. συμβιβάζω αὐτοὺς, *I make them known,* or teach them *the statutes of God;* Deut. iv. 9. συμβιβάσης, *thou shalt teach them thy sons:* so also Lev. x. 11. So God saith to Moses, Exod. iv. 12. συμβιβάζω σε, *I will teach thee what to say;* ver. 15. συμβιβάσω ὑμᾶς, *I will teach* or instruct *thee,* and Aaron, *what to do;* and the angel to Daniel, ix. 12. *I came forth* συμβιβάσαι σε, *to instruct thee:* so Psal. xxxii. 8. συμβιβῶ σε, *I will instruct thee in the way in which thou shalt go.* (See Judg. xiii. 8. Isa. xl. 13.) The doctrine he taught and proved to the Jews, was, ver. 20. that *Jesus was the Son of God,* foretold Psal. ii. here that he *was the Christ;* and when the Jews speak of the Son of God, or the apostles or others speak to the unbelieving Jews of the Son of God, it may reasonably be granted that no more is meant by that phrase than the Messiah, they understand-

* Hær. Melch. p. 574. sect. 8. † Sect. 4. ‡ Sect. 20.

* Act. Polycarp. apud Usser. p. 27.

ing nothing of the Divine original of the Son of God, and being first to be convinced that he was the Messiah; but hence it follows not that this phrase signifies no more when he is styled, ὁ μονογενὴς, *the only-begotten*, or ἴδιος υἱὸς, *the proper Son of God*, Rom. viii. 32. or when Christ argues from his doing the works of God, that *God was his Father*.

[11] Ver. 23. *And when many days were fulfilled.*] The history of St. Paul's preaching at Damascus, and going after to Jerusalem, is somewhat intricate, and interpreters differ much about it; some thinking that St. Paul preached at Damascus immediately after his conversion, and that the Jews then thought to kill him, and that then also he went thence to Jerusalem; others, that this only happened three years after his conversion, and that then only he went to Jerusalem: I shall therefore endeavour to give a brief account of this matter. And,

First, I grant that St. Paul preached at Damascus immediately after his conversion; this seems plain from the text, which says, he was *baptized, and receiving meat was strengthened,* καὶ εὐθέως, *and straightway he preached Jesus in the synagogues of Damascus,* (ver. 18—20.) And, secondly, from the amazement of the Jews, that he should do this who *came hither for this very purpose, to bind them that call upon this name.*

Secondly, It seems as evident that this consultation to kill him could not be at his first conversion, but some years after; for he was let down the wall in a basket, and escaped their hands, and then went to Jerusalem, and was brought by Barnabas to the apostles, (ver. 26, 27.) Now he himself declares, that εὐθέως soon after his conversion, he went not up to Jerusalem *to those that were apostles before him, but went into Arabia, and returned again to Damascus, and after three years went up to Jerusalem, where he saw Peter and James,* Gal. i. 16. 19. The series of the history therefore seems to lie thus: (1.) St. Paul after his conversion instantly preaches in the synagogues of Damascus, that Jesus was the Son of God, (ver. 20.) (2.) That going thence into Arabia, betwixt two and three years after, he returns to Damascus; (Gal. i. 17.) and of this journey, Luke, being not with him, gives no account. (3.) That in his return, being increased in wisdom and strength, he continues many days in Damascus, proving that Jesus was the Christ. (4.) That after three years, he, escaping from Damascus, comes to Jerusalem, and is by Barnabas brought to the apostles, Peter and James, and continued there fifteen days. (Gal. i. 18, 19.) (5.) That there Christ appears to him in a vision; commanding him *to depart out of Jerusalem;* and he accordingly goes thence to Cæsarea Philippi in Cœlosyria, and to Tarsus in Cilicia. (Acts ix. 30. Gal. i. 21.) It being then so long before he came to Jerusalem, Barnabas might well know, either from the brethren of Damascus coming to Jerusalem, or from some journey he had taken thither, the certainty of his conversion to the Christian faith.

[12] Ver. 31. *And were edified.*] Of the import of the word *edification*, see note on Rom. xv. 2. it is added, *and walking in the fear of God, and in the comfort of the Holy Ghost, were multiplied;* their shining piety above others, and their great joy in the Holy Ghost, attracting others to the faith.

[13] Ver. 32, 33. *And it came to pass, that Peter, passing* διὰ πάντων, *through all the* forementioned *places of Judea, Samaria, and Galilee, he came down also to the saints that dwelt at Lydda, a city in the tribe of Benjamin.*] He being the chief apostle of the circumcision, visits the brethren in those parts that were circumcised: but that he went down to Antioch, and founded the church there, and sat bishop in it five or seven years, as Baronius fancies, is not only besides the text, which mentions nothing of St. Peter's going beyond the places here mentioned, but is plainly inconsistent with his imprisonment at Jerusalem, (chap. xii.) and with his abode at Joppa till he went to Cæsarea, (ix. 43. xi. 5.) Still more ridiculous are they who say, he went to visit all Christian churches every where; it being plain from the history of the Acts, that he abode at Joppa till he went to Cæsarea, and that from thence he returned to Jerusalem. (Acts xi. 2.) And there is as much reason to say, that Philip did so, because from Azotus, a city of the Philistines, (1 Sam. v. 2.) *he preached through all the cities till he came to Cæsarea,* (viii. 43.) That ever he was at Antioch, till St. Paul and Barnabas having founded a church there, he came, and was sharply rebuked by St. Paul for his dissimulation against his own knowledge and miraculous conviction, I find no reason to believe.

[14] Ver. 36. *Tabitha, which by interpretation is called Dorcas.*] *i. e.* A *roe*, both in Greek and Hebrew, say the Allegorists, from her quick sight into spiritual things, and her high contemplations, these roes feeding on the mountains; as if this name had been given her by way of prophecy. The reason why St. Luke gives this interpretation of her Syriac name seems rather to be this, that she being a Græcising Jewess, was called by the first name by the Jews, and by the second among the Greeks.

CHAP. X.

1. THERE was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band,

2. *(He was)* a devout man, and [1] one that feared *(the true)* God with all his house, *(they being all proselytes of the gate, one also)* who gave much alms to the *(indigent)* people, and [2] prayed to God always, *(i. e. morning and evening daily, and at all the hours of prayer.*

3. [3] *And)* he saw in a vision evidently, [4] about the ninth hour of the day, *(the time of the evening sacrifice, when he was praying,* ver. 39.) an angel of God coming to him *(in the likeness of a man,* ver. 30.) and saying to him, Cornelius!

4. And when he looked on him, he was afraid, and said, What is it, Lord, *(thou wouldest say to me)?* And he said to him, [5] Thy prayers and thine alms are come up for a memorial *(for good to thee)* before God.

5. And now send men to Joppa, and call for one Simon, [6] whose surname is Peter:

6. He lodgeth *(there)* with one Simon a tanner, whose house is by the sea-side: he *(being come)* shall tell thee what thou oughtest to do, *(that thou mayest be saved,* xi. 14.)

7. And when the angel which spake to Cornelius was departed, he called two of his household-servants, and a devout soldier *(who was a proselyte, and one)* of them who waited on him continually;

8. And when he had declared all things to them *(which the angel had said to him),* he sent them to Joppa *(for Peter).*

9. On the morrow, as they went on their journey, and drew nigh to the city, [7] Peter went up upon the housetop

to pray *(towards the temple)* about the sixth hour *(being an hour of prayer):*

10. And became very hungry, and would have eaten: but while they made ready (Gr. *were preparing something for him to eat),* he fell into a trance *(or ecstasy),*

11. And saw heaven opened, and a certain vessel descending to him as it had been a great sheet knit at the four corners, and let down to the earth:

12. Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air *(clean and unclean beasts together).*

13. And there came a voice to him, *(saying,)* Rise, Peter; kill, and eat *(of them without distinction).*

14. But Peter said, *(I can)* not *(do)* so, Lord; for *(out of regard to the law)* I have never eaten any thing that is *(in it styled)* common or unclean.

15. And the voice spake to him again the second time *(saying),* What *(that)* God *(who instituted the law of Moses, by this declaration of his will)* [8] hath cleansed, that call not thou *(any longer)* common.

16. *(And)* [9] this was done thrice *(for the certainty of the thing):* and *(then)* the vessel was received up again into heaven.

17. Now while Peter doubted in himself what that vision which he had seen should mean, behold, the men who were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

18. And called, and asked whether Simon, who was surnamed Peter, lodged there.

19. While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20. Arise therefore, and get thee down, and go with them, doubting nothing *(of the unlawfulness of conversing with them):* for I have sent them.

21. Then Peter went down to the men, which were sent to him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come *(to me)?*

22. And they said, Cornelius the centurion, a just man, and one that feareth God, and *(is)* of good report among all the nation of the Jews, was warned from God by a holy angel to send for thee *(to come)* into his house, and to hear words of thee.

23. Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa *(six in number, being Jews),* accompanied him *(the providence of God so ordering it, that they might be witnesses of what was said and done).*

24. And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends (Gr. *and Cornelius, calling together his kinsmen and near friends, to hear what Peter should say to them concerning the way of salvation,* xi. 14. *was expecting them).*

25. And as Peter was coming in, [10] Cornelius met him, and fell down at his feet, and worshipped him.

26. But Peter took him up, saying, Stand up; I myself also am a man *(and so cannot receive such worship).*

27. And as he talked with him, he went in, and found many that were come together *(to hear his words).*

28. And he said to them, Ye know that *(according to the traditions of the Jews)* it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation *(as being by them accounted unclean);* but God hath shewed me *(by a vision)* that I should not *(from henceforth)* call any man common or unclean.

29. Therefore came I to you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30. And Cornelius said, [11] Four days ago I was fasting unto this hour; and at the ninth hour I prayed in my house, and, behold, *(an angel in the shape of)* a man stood before me in bright clothing,

31. And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner, by the sea-side: who, when he is come, shall speak to thee, (ver. 6.)

33. Immediately therefore I sent to thee; and thou hast done well that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God *(to say to us).*

34. Then Peter opened his mouth, and said, Of a truth [12] I perceive that God is no respecter of persons *(i. e. he accepts no man merely because he is of such a nation, or descended from such ancestors):*

35. But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36. *(Ye know)* [13] the word which God sent to the children of Israel, preaching peace *(and reconciliation to himself)* by Jesus Christ; he is Lord of all: *(God having exalted him to be a Prince and a Saviour, to give repentance and remission of sins,* v. 21.)

37. That word *(I say)* you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

38. How God anointed Jesus of Nazareth *(i. e. Jesus of Nazareth ye know, and how God anointed him)* with the Holy Ghost and with power: who *(thereupon)* went about doing good, and healed all that were oppressed of the devil; for God was with him.

39. And we are witnesses of all things that he did both in the land of the Jews, and in Jerusalem; whom *(yet)* they *(of the Jews)* slew, and hanged on a tree:

40. *(We also testify, that)* him God raised up on the third day, and shewed him openly;

41. Not to all the people, but to *(us his)* witnesses, chosen before of God *(to testify this to the world);* to us *(I say),* [14] who did eat and drink with him after that he arose from the dead.

42. And he commanded us to preach to the people, and to testify that it is he who was *(is)* ordained of God to be the Judge of quick and dead.

43. To him give all the prophets witness, that through *(faith in)* his name, whosoever believeth in him shall receive remission of sins.

44. While Peter yet spake these words, the Holy Ghost fell on all them that heard the word, *(as on the apostles at the beginning,* xi. 15.)

45. And they of the circumcision which believed *(conceiving God had no such regard to the gentiles)* were astonished, as many as came with Peter, because that on the gentiles also was poured out the gift of the Holy Ghost.

46. For they heard them speak with tongues, and magnify God. Then answered Peter,

47. [15] Can any man forbid water, that these should not be baptized *(i. e. Can he gainsay the baptizing of them with water)*, who have received the *(baptism of the)* Holy Ghost as well as we?

48. And he [16] commanded them to be baptized [17] in the name of the Lord *(Jesus)*. Then prayed they him to tarry certain days.

ANNOTATIONS ON CHAP. X.

[1] Ver. 2. ΚΑΙ φοβούμενος τὸν Θεόν.] So we read, 2 Chron. v. 6. that king Solomon, *and all the congregation of Israel, were assembled,* καὶ οἱ φοβούμενοι, *and the proselytes;* they being men, saith Solomon, who *know thy name,* τοῦ φοβεῖσθαί σε, *to fear thee,* vi. 33. This was the title given to them, who so far embraced the Jewish religion as to worship the God of Israel only, and were styled by them *proselytes of the gate,* and men fearing God. So Bemidvar Rabba on those words, *Blessed is the man* ὁ φοβούμενος τὸν Κύριον, *that feareth the Lord,* Psal. cxii. 1. saith, These are the proselytes, and therefore they are mentioned next to the men of Israel; as when St. Paul saith, *Ye men of Israel,* καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεὸν, *and ye that fear God,* hearken, Acts xiii. 16. 26. where, saith Œcumenius, φοβουμένους τὸν Θεὸν προσηλύτους ἐκάλει, *he calls the proselytes, men that feared God:* and because these men had a court in the temple, where they came to worship the true God, and offer sacrifices to him; hence they were called σεβόμενοι, the *worshippers,* as when it is said, *many of the Jews,* καὶ τῶν σεβομένων προσηλύτων, *and of the worshipping proselytes, followed Paul and Barnabas,* Acts xiii. 43. and *there followed them a great multitude,* τῶν σεβομένων ἑλλήνων, *of the worshipping Greeks,* that is, *the proselytes,* saith Œcumenius. And these being also called by them *chasidim,* are in the New Testament called εὐσεβεῖς καὶ εὐλαβεῖς, *pious and devout men,* as here, ver. 1. 7. But notwithstanding all these titles, they counted them unclean as well as other gentiles, saying,* A sojourning proselyte is as a gentile in all things; and therefore they of the circumcision contend with Peter for going in to converse with them. Yet it is not unpleasant to observe, that though they held their persons thus unclean, they deemed the alms they gave to the Jews clean, saith Lightfoot; and because Cornelius was free in giving them to the Jews of Samaria, he was *a man of good repute among them all,* ver. 22.

[2] *And prayed to God always.*] *i. e.* Daily and at all the hours of prayer. (See the note on 1 Thess. v. 17.) It also well deserves to be observed, that *he feared God with all his house;* this being still the commendation of pious men, that they made all their house religious: so Gen. xviii. 19. *I know Abraham, that he will command his children, and his household after him, and they shall keep the way of the Lord:* and, Josh. xxiv. 15. *As for me and my house, we will serve the Lord:* and pious Christians made their whole families converts to the Christian faith: so we read of the nobleman at Capernaum, that *he himself believed, and all his house;* (John iv. 53.) of the jailor, that *he believed in God with all his house,* and was baptized, *he and all his, straightway;* (Acts xvi. 33, 34.) and of Crispus, a chief ruler of the synagogue, that *he believed in the Lord with all his house,* (xviii. 8.) Hence they who had made their whole family Christians, are saluted by St. Paul thus, To such a one, *and the church in his house.* (See note on 1 Cor. xvi. 19.) And O that this was carefully observed and imitated by all that are called Christians!

[3] Ver. 3. *He saw in a vision,* φανερῶς, *openly.*] *i. e.* Waking, and with his bodily eyes; for there were also visions in a dream: (Gen. xx. 3. xxviii. 12. Job iv. 13.) so St. Paul saw, ἐν ἐκστάσει ὅραμα, *a vision in an ecstasy,* (xi. 5.) and when he was blind, *he saw in a vision Ananias,* (ix. 12.)

[4] *About the ninth hour.*] The time of the evening sacrifice; a very fit time to tell him, that his prayers and alms, which were *spiritual sacrifices,* were come up before God as an evening sacrifice: for at the same time, the angel was sent to tell Daniel that his prayer was heard. (Dan. ix. 21.)

[5] Ver. 4. *Thy prayers and thine alms are come up for a memorial,* &c.] The word μνημόσυνον, rendered a *memorial,* is used both of the incense offered up with the sacrifice, (Lev. ii. 2. 9.) and of a part or handful of the mincha offered up to God; (Lev. v. 12. Numb. v. 15. 18. 26.) in which two places no incense was to be admitted, it being an offering for sin, or a memorial for iniquity; so that there, not the incense or perfume, but part of the mincha or oblation put upon the altar, is called *ascharah, a memorial.* Now seeing alms are the Christian sacrifices, and are called so by the apostle, Phil. iv. 18. and seeing our prayers are said to ascend as incense, and are so styled, Rev. v. 8. viii. 3. seeing they are our *sacrifice of praise,* Heb. xiii. 15. and alms our *odour or sweet savour,* Phil. iv. 18. the allusion here may very fitly relate to both.

[6] Ver. 5. *Whose surname is Peter.*] And so throughout this story: for Christ having said to him, *Thou art Peter, i. e.* a rock, *and upon this rock will I build my church, i. e.* lay the foundation of a church among the Jews, as he did by Peter, (Acts ii. 47.) and among the gentiles, as he doth here; therefore Cornelius is bid to send, not to Jerusalem to James or John, nor to Damascus for Paul, the apostle of the gentiles, but to Joppa for Simon, *whose surname was Peter,* that from him he might hear those words *by which he and his house should be saved,* (xi. 14.)

[7] Ver. 9. *Peter went up unto the housetop to pray at the sixth hour.*] This being about noon, was, by the Jews, styled *the time of the mincha gedola,* one of the three daily hours of prayer, which devout men used. So Daniel prayed *three times a day,* vi. 10. *morning, evening, and at the mincha:* and David saith, Psal. lv. 17. *evening, and morning, and at noon, will I pray to thee; evening,* and *morning,* and at *mincha,* three times of prayer: so R. Saadias and R. Solomon. Note also, that though St. Peter had been so long a convert to Christianity, he keeps close to the customs of the Jews, not only as to their hours of prayer, but as to their manner of praying towards the temple, when they were out of Judea or Jerusalem, and so could not go up to the temple at the hour of prayer; for he goes up to the top or roof of the house, to pray towards Jerusalem, as Daniel did, vi. 10. Solomon, at the dedication of the temple, praying so oft, that *God would hear the prayers the men of Israel should make towards that place.* (1 Kings viii. 29, 30. 35. 38. 44. 48.) And when it is said of Hezekiah, 2 Kings xx. 2. Isa. xxxviii. 3. that he turned his face towards the wall; the Targum saith, this

* Jerus. Jebamoth. F. 8. Col. 4.

was the wall of the house of the sanctuary; and therefore, in all likelihood, St. Peter, being at Joppa, went up to the roof of the house to pray, for the same reason.

[8] Ver. 15. *What God hath cleansed, call not thou common, μὴ σὺ κοίνου, do not thou pollute.*] For explication of all that in this chapter is mentioned, with relation to this matter, let it be noted;

First, That it was the priest's office in case of leprosy, and other matters of like nature, to pronounce the thing or person under examination clean or unclean, and though this was done only by a declarative sentence, yet it is expressed effectively; for in the Hebrew the words are וטהרו תטמאו, and in the Greek, καὶ καθαριεῖ αὐτὸν, καὶ μιανεῖ αὐτὸν, *the priest shall cleanse, the priest shall pollute him:* so Lev. xiii. 6. 8. 11. 13. 17. 20. and so on. Accordingly, the voice here says, What God hath cleansed (*i. e.* by this vision and command declared to be clean) that do not thou pollute (*i. e.* pronounce not thou unclean). Note,

Secondly, That the two great things which made the partition-wall betwixt Jew and gentile, were the rite of circumcision, and the distinction between clean and unclean meats; of these two, circumcision was common to them from the beginning with the Ishmaelites, and afterward with many other nations; but the abstaining from all meats, forbidden by the law of Moses as unclean, was peculiar to the Jews, and distinguished them from all the nations of the world; and that this was the true scope of these laws, even to separate them from all other nations, by a diet peculiar to themselves, which might keep them from familiar converse with the gentiles, and so from learning their idolatrous customs, God himself declareth, saying, Lev. xx. 23—25. *I am the Lord your God which have separated you from other people; ye shall therefore put a difference between clean beasts and unclean, and between unclean fowls and clean; and you shall not make yourselves abominable by beast, or by fowl, or by any manner of creeping thing that creepeth on the ground, which I have separated from you as unclean.* And *ye shall be holy to me, for I the Lord am holy, and have severed you from other people, that ye should be mine.* Hence it must follow, that though the Egyptians, the Syrians, and other nations, might abstain from some of these beasts as unclean, yet not any of them observed the distinction of meats prescribed by Moses, for then God could not, by it, have separated them from all other nations to himself. And suitable to this is the account which Eleazer the high-priest gives of these laws in Aristeas,* that God, πάντοθεν ἡμᾶς περιέφραξεν ἀγνείαις, καὶ διὰ βρωτῶν καὶ ποτῶν, ὅπως ἐν μηδενὶ συναλισγουμένοι μηδ' ὁμιλοῦντες φαύλοις διὰ τροφὰς λαμβάνωμεν, *had hedged them in with these purifications, as to meats and drinks, that, not eating or conversing with evil men, they might not be defiled.* Or as Eusebius† hath it from the same author, ὅπως μηδενὶ τῶν ἄλλων ἐθνων ἐπιμισγώμεθα κατὰ μηδὲν, *that they might in nothing be mixed with other nations, but be kept pure both as to soul and body.*

And, lastly, being thus separated by this precept from all familiar converse with other nations, hence they came to look on them who did not use this abstinence as unclean; because they freely did eat of those things which the law made unclean to them; and to say that the unclean beasts did signify the people of the world. (So R. Menahem on Lev. xi.) Now hence we learn,

First, Why in this vision there is a representation of all manner of beasts, fowls, and creeping things; *viz.* because all these are mentioned Lev. xx. 24. as things, by abstaining from some of which as unclean, God had separated them from other nations to himself.

Secondly, We see the reason why the men of the circumcision object to St. Peter these two things, viz. *That he went in to the uncircumcised, and did eat with them;* (xi. 3.) to wit, because it was chiefly by these two things they were separated from other nations.

Thirdly, We learn why St. Peter saith, (ver. 28.) that God had by this vision shewed him that he should *call no man common or unclean, viz.* because he, by this declaration and command, had taken away that distinction which hindered their converse with other nations: and,

Fourthly, We see how necessary and expedient it was, that this liberty of eating meats indifferently, should be so fully declared from heaven to the Jews; because it being by God declared a law given for this very purpose, that they might be severed to himself from other nations, they durst not do any thing, without a revelation, which seemed to violate it; and without breaking through the traditions they had received about it, they could not have executed their commission to teach, or *make disciples in all nations.* Hence Peter is bid to go to them, μηδὲν διακρινόμενος, *putting no difference betwixt them and the Jews,* as that phrase often signifies. (See Acts xv. 9. and the note on Rom. xiv. 23.)

[9] Ver. 16. *This was done thrice,*] As Pharaoh's dream was doubled, for the certainty of the thing, Gen. xli. 32.

[10] Ver. 25, 26. *Cornelius fell down at his feet and worshipped him. But Peter said, Stand up; I myself also am a man.*] If the worship intended and given to him by Cornelius was religious worship, Peter declares such worship was not to be given to a mere man; if it was only civil worship, he, who thought it not fit to receive that, would much less have received religious worship.

[11] Ver. 30. Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην νηστεύων, *Four days ago I was fasting until this hour.*] The Greek, say some critics, is to be rendered thus, *From the fourth day to this hour I was,* or *have been, fasting;* so that Cornelius, according to this import of them, must have been fasting four days together; but this cannot be the true sense of the words of Cornelius; for *this hour* is the hour of his speaking to St. Peter, and the same day he saw his vision, which yet he saw not when St. Peter was come to him, but four days before; the meaning therefore is, that *four days since* he was fasting till the same hour of the day in which he spake thus to St. Peter: so ἀφ' ἡμέρων ἀρχαίων, is *a long time ago,* Acts xv. 7. ἀπὸ πέρυσι, *a year ago,* 2 Cor. viii. 10. ix. 2. and therefore Budæus, having said that ἀπὸ is often put for μετὰ, saith, these words are to be rendered *quarto abhinc die;* and Grotius renders them thus, *die ante hoc tempus quarta jejunaveram,* both justifying our translation.

[12] Ver. 34. *I perceive God is no respecter of persons,* &c.] I shall shew in the note on James ii. 1. that respect of persons in matters judicial, is shewed, when men judge others not according to the merits of the cause, but according to outward respects, which relate nothing to it, as the

* Apud Joseph. p. 17. † Præp. Evang. lib. viii. cap. 9. p. 371.

greatness, richness, meanness, and poverty of the person, relation, friendship, or affection; and so in spirituals, to accept persons is to respect them and their services, not on the account of any thing that makes them better, or more fit to be regarded than others, or which is more acceptable in the sight of God, but on the account of the nation to which they belong, or the ancestors from which they were descended. Thus, because God had chosen the Jews to be his people, by reason of the piety of their forefathers, and to perform his promise made to them, the Jews imagined that God would accept them and their services on that account, that they were of the Jewish nation, and of the seed of Abraham according to the flesh, and that he would not accept the persons or regard the services of the gentiles, for want of these things; but these false conceptions St. Paul, in his Epistle to the Romans, and St. Peter here, refute: shewing (1.) that men, not only of the Jewish, but of any other nation, may be acceptable to God, *there being one God, who is rich* (in goodness) *to all that call upon him,* whether Jew or gentile, (Rom. x. 12.) he being *the God not of Jews only, but also of the gentiles,* and so as ready to justify them through faith, as to justify the Jews. (Rom. iii. 29, 30.) (2.) That God accepts such men, not on the account of their descent or circumcision, but because they *fear God* and *work righteousness:* thus Cornelius being one that feared God, and gave much alms, (ver. 2, 3.) his prayers *and alms came before God for a memorial* for good to him; whence it is evident, that some of other nations, owning the true God, not only might, but actually did, *fear God* and *work righteousness,* and otherwise they very ill deserved the title given to the *proselytes of the gate;* (see the note on ver. 2.) nor could St. Peter perceive that God was no respecter of persons on the account of a thing which never did nor could happen; or St. Paul say, *Glory, honour, and peace shall be to every one that doeth good, to the Jew first, and also to the gentile: for there is no respect of persons with God.* (Rom. ii. 10, 11.) How far such persons may be accepted with God, and on what account, see my conjecture on Rom. ii. 14.

[13] Ver. 36. *The word which God sent to the children of Israel,* &c.] The apostle's discourse from this to the forty-third verse seems to be to this effect; *viz.* (1.) That there was an offer made by the gospel of peace, *i. e.* of reconciliation and salvation by Jesus Christ, the author of that gospel, ver. 36, 37. (2.) That he was able to make good that promise, as being Lord of all things. (3.) That he who preached this doctrine was a true prophet, he being anointed with the Holy Ghost for that office, and confirming what he said by powerful miracles, ver. 38. (4.) That this doctrine, and these miracles, could not be reasonably questioned, they who were with him from the beginning being witnesses of what he said and did, ver. 39. And (5.) whereas it might be objected, that he was dead, and so could not be able to confer these blessings on them who believed in him, it is added, ver. 40. that him God raised up the third day according to his own prediction, and that of this resurrection they were all eye-witnesses, sufficiently instructed to give in their testimony concerning it by his frequent appearances to, and familiar converse with, them, ver. 41. (6.) That after his resurrection they had received a commission from God to testify that he was appointed *to be Judge of the quick and dead,* and so to give that peace and salvation he had promised in his gospel to his faithful servants, ver. 42. And, lastly, that to all this all the prophets had given in their suffrages, by declaring, that *through his name all that believed in him should receive remission of sins,* ver. 43. Note also, that it is not to be wondered that St. Peter should say to Cornelius and his kinsmen, who were already *proselytes of the gate,* and lived at Cæsarea, the seat of the governor of Judea, where the Jews dwelt, and whither they continually resorted, and where Philip had already preached the gospel, (Acts viii. 40.) *Ye know this word,* he meaning not that they were persuaded of the truth of it, but only that they had heard the fame, and were acquainted with the report.

[14] Ver. 41. *Who did eat and drink with him.*] That in their presence he did eat part of a fish and of a honeycomb, they had then with them, we read expressly, Luke xxiv. 41—43. that they did eat of the bread and fish he had provided for them, may be collected from his invitation to them *to come and dine,* John xxi. 12. which doubtless they refused not; and since we may reasonably suppose they did not dine without drinking, we must have reason to believe *they did eat and drink with him.*

[15] Ver. 47. *Can any man forbid water, that these should not be baptized?*] These words contain a plain and a convincing demonstration of the falsehood of the quakers' doctrine, that water-baptism is unnecessary to them who have received the inward baptism of the Spirit; since the apostle here not only declares that water-baptism ought therefore to be administered to these persons, because they had already been baptized with the Holy Ghost; but also commands them to be baptized upon that account.

[16] Ver. 48. *And he commanded them to be baptized.*] Whom did he command to do this? the gentiles? It seemeth at first sight absurd, that they who were not yet baptized should baptize others: or was it the Jews that came then with him? they seem only to be lay-brethren, who only were permitted to baptize in case of necessity; it seemeth therefore reasonable to say, that he commanded water to be brought for their baptism, and then performed himself the office, or left it to be done by gifted persons.

[17] *In the name of the Lord Jesus.*] Here the note of Grotius is this, that in the name of Christ the anointed, is understood he that anointed him, and the Spirit by whom he was anointed; but here the Spirit had fallen upon them already, and so they who thus felt his influence enabling them to speak with tongues, must believe in him already, and being proselytes of the gate, they believed already in God the Father, and came to hear what he should say to them; it was therefore only necessary, that by receiving Christian baptism, they should profess their faith in the Lord Jesus.

CHAP. XI.

1. [1] AND (δὲ, *then*) the apostles and brethren that were in Judea heard that the gentiles had also received the word of God.

2. And when Peter was come up to Jerusalem, [2] they who were of the circumcision *(being still zealous for the law of Moses and the traditions of the elders)* contended with him,

3. Saying, Thou *(violating the tradition of our fathers)* wentest in to men uncircumcised, and didst eat with them.

4. But Peter rehearsed the matter from the beginning, and expounded it by order to them (Gr. ἀρξάμενος ἐξετίθετο αὐτοῖς καθεξῆς, *beginning, expounded to them the matter orderly*), saying,

5. I was in the city of Joppa praying: and in a trance I saw a vision, *(viz.)* A certain vessel descended (Gr. *descending*), as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6. Upon the which when I had fastened mine eyes, I considered (Gr. εἰς ἣν ἀτενίσας κατενόουν, *attending to which, I observed*), and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7. And I heard a voice saying to me, Arise, Peter; slay and eat *(freely of them to satisfy thy hunger,* x. 10.)

8. But I said, *(I can)* not *(do)* so, Lord; for *(being a strict observer of the law of Moses)* nothing common or unclean hath at any time entered into my mouth.

9. But the voice *(of the Lord)* answered me again (Gr. *the second time)* from heaven, *(saying,)* What *(that)* God *(who instituted the law of Moses, by this declaration of his will)* hath cleansed, that call not thou *(any longer)* common.

10. And this was done three times *(for the certainty of the thing):* and *(then)* all *(the things I had seen)* were drawn up again into heaven.

11. And, behold, immediately *(after this vision)* there were three men already come to the house where I was, *(they being)* sent from Cæsarea to me.

12. And the Spirit bade me go with them, nothing doubting *(to converse with them though they were gentiles, or putting no difference betwixt them and Jews, as betwixt persons clean and unclean).* Moreover these six brethren *(here present, as witnesses of the truth of what I say,)* accompanied me, and we entered into the man's house *(who sent for me):*

13. And he shewed us how he had seen an angel in his house, who stood *(by him),* and said to him, Send men to Joppa, and *(by them)* call for Simon, whose surname is Peter;

14. [3] Who shall tell thee words, by which thou and all thy house *(believing them)* shall be saved.

15. And as I began to speak *(and had not long continued my discourse),* [4] the Holy Ghost fell on them, as *(he had done)* on us at the beginning, (Acts ii. *enabling them to speak with tongues, and to prophesy,* x. 44—46.)

16. Then remembered I the word of the Lord *(Jesus),* how that he said *(to us,* Acts i. 5.) John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17. Forasmuch then as God gave them *(though gentiles and uncircumcised)* the like gift as *(he had given)* to us *(circumcised Jews),* who believed on the Lord Jesus Christ; what was I that I could withstand God? (Gr. *how was I able to hinder God; viz. by refusing to receive them into the church by baptism,* x. 47. *whom he had already baptized with the Holy Ghost?*

18. *And)* when they heard these things they held their peace *(being satisfied with this account of St. Peter's actions),* and *(they)* glorified God *(for his goodness to the gentiles),* saying, Then (Gr. ἄρα γε, *surely)* hath [5] God also to the gentiles granted repentance unto life.

19. Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phœnice, and Cyprus, and Antioch, [6] preaching the word to none but to the Jews only.

20. And some of them were *(by birth)* men of Cyprus and Cyrene, who, when they were come to Antioch, [7] spake to the Grecians, (Gr. πρὸς τοὺς ἑλληνιστὰς, *to the Jews using the Greek language,* see note on vi. 1.) preaching the Lord Jesus.

21. And *(they being men enabled and authorized for this work by the Holy Ghost's descent upon them for this end,* Acts ii. 9, 10.) the hand *(or power)* of the Lord was with them, and a great number believed, and turned unto the Lord.

22. Then tidings of these things came to the ears of the church which was at Jerusalem: and they sent forth Barnabas *(a Cyprian),* that he should go (διελθεῖν, *to go through those places)* as far as *(even to)* Antioch.

23. Who when he came, and had seen (Gr. *coming, and seeing)* the grace of God *(i. e. the prevalency of the gospel among them),* was glad, and exhorted them all, that with *(full)* purpose of heart they would cleave to the Lord.

24. For he was a good man, and full of the *(gifts of the)* Holy Ghost and of faith: and *(by this means)* much people was added to the Lord *(i. e. believed in the Lord Jesus).*

25. Then departed Barnabas *(from Antioch)* to Tarsus, to seek Saul, *(perhaps that he being an apostle might lay his hands on some of them, that they might receive the Holy Ghost,* Acts viii. 17.)

26. And when he had found him, he brought him to Antioch. And it came to pass, that a whole year they assembled themselves with *(or in)* the church, and taught much people. And the *(-y who formerly were called)* disciples [8] were called Christians first in Antioch.

27. And in those days came prophets *(i. e. men who had the gift of foretelling things to come)* from Jerusalem to Antioch.

28. And there stood up one of them named Agabus, and signified by *(the afflatus of)* the Spirit, that there should be a great dearth [9] throughout all the world *(i. e. the Roman empire):* which came to pass in the days of Claudius Cæsar.

29. Then the disciples *(of Antioch and the places adjacent),* every man according to his ability, determined to send relief to the brethren which dwelt in Judea:

30. Which also they did, and [10] sent it to the elders *(of the Jews)* by the hands of Barnabas and Saul.

ANNOTATIONS ON CHAP. XI.

[1] Ver. 1. *WHEN the apostles and brethren had heard that the gentiles had received the word of God.*] This they then only heard, because it was then only done, they who before preached the word doing it only to the Jews, ver. 19.

[2] Ver. 2. Διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς, *They of the circumcision contended with him.*] I see no reason here to except any of the believing Jews (unless perhaps the apostles) from this contention, they being *all zealous of the law and of their customs,* and not enduring to hear that any Jew should act contrary to them; (Acts xxi. 20, 21.) and St. Peter himself being of that mind till he had received this vision, and laying it down as a known rule, (Acts x. 28.) that *it was unlawful for a Jew to converse with an alien,*

and even after this vision, withdrawing himself from the believing gentiles for fear of the Jews, which came from Jerusalem, (Gal. ii. 12.) and they of the dispersion preaching to the Jews only. Note also hence, that the believers knew nothing of the supremacy, and much less of the *infallibility* of St. Peter; for otherwise they would not have dared thus to rise up against their *supreme governor*, much less would they have condemned the actions of their *infallible teacher*.

[3] Ver. 14. *Who shall speak to thee words, by which thou and all thy house shall be saved.*] God, saith Grotius, after he had sent Christ, would admit of no other way of obtaining the salvation promised in the gospel, but by the knowledge of him, which is certainly true of all who were capable of coming to the knowledge of him: how far he might accept of others, see my conjecture, note on Rom. ii. 14.

[4] Ver. 15. *The Holy Ghost fell upon them, ὥσπερ καὶ ἐφ' ἡμᾶς ἐν τῇ ἀρχῇ, as upon us at the beginning.*] They therefore having received the like gifts, which were the fruits of faith, must be looked on as brethren and disciples of the Lord, and so must be admitted into his church by that baptism, which Christ instituted to be administered to all his disciples; being united by his Spirit to Christ their head, they must be owned as his members; God having owned them, by imparting to them these spiritual gifts, they must be owned by us, and he having purified their hearts by faith, (xv. 9.) they must no longer be looked on by us as unclean.

[5] Ver. 18. *Then hath God granted to the gentiles repentance unto life.*] The Jews had the highest thoughts of themselves, as if all God's blessings were designed for them only, and the meanest and even vilest thoughts of all other nations, as if God counted them only *as spittle*. *Thou madest the world for our sakes* (saith the book of Esdras); *as for the other people, thou hast said, They are nothing, but like to spittle, and they have ever been reputed as nothing*, 2 Esd. vi. 55—57. They imagined, that the Messiah was to make them a glorious people, and to save them, but to destroy or to enslave all other nations to them; and that God would save all of them as being *children of Abraham*, but that all the rest of the world were *fuel for hell-fire*; and this made them so to contemn them, and never think of their being saved any other way than by being proselytes to their law. Hence, in the former chapter, they so much admire that the Holy Ghost should fall on them, ver. 45. and here speak of it as a thing beyond their imagination, that God should *grant repentance unto life* to them: hence do the unbelieving Jews forbid the *apostles to speak to the gentiles that they might be saved*, 2 Thess. ii. 16. and cry out against St. Paul as one not fit to live, because he said, Christ would send him to the gentiles, Acts xxii. 21, 22.

Τοῖς ἔθνεσιν ὁ Θεὸς μετάνοιαν ἔδωκεν, *Then hath God given to the gentiles repentance.*] From these words and from Eph. ii. 8. *Faith is the gift of God*, and from God's promise to the Jews, *I will give them a heart to know me*, Jer. xxiv. 7. *I will give them a new heart*, Ezek. xi. 19. xxxvi. 26. some argue thus; What God gives, we only receive from him, and so are only passive in it; but God gives faith, repentance, and a new heart; therefore we neither do, nor can do any thing towards the obtaining of them.

In answer therefore to these and all other passages of a like nature dispersed through the Scriptures, I shall shew, first, that they must be consistent with God's commands and exhortations directed to us to perform our duty, with his promises and motives to excite us to the performance of it, and with his threats denounced against those who do neglect it; and so must be so far from excluding, that they do rather presuppose our industry; as will be evident,

First, Because he promises those very blessings he is said to give to their industry and diligence who receive them, *v. g. The Lord giveth wisdom*, (Eccles. ii. 16.) but then he gives it only on this condition, that we *ask it in faith*, (James i. 4.) that we *apply our hearts to seek it:* (Eccles. vii. 25.) so that to argue as these men do in this case, is plainly to contradict the mind of the Holy Ghost, who, for this very reason, that God is the giver of it, requires us *to incline our ears to wisdom, and to apply our hearts to understanding; to cry after knowledge, and lift up our voice for understanding; to seek for her as for silver, and to search for her as for hid treasure;* suspending our enjoyment of her upon all this diligence, by saying, *Then shalt thou understand the fear of the Lord, and find the knowledge of God: for the Lord giveth wisdom.* (Prov. ii. 2—6.) Again, *Faith cometh by hearing of the word of God;* (Rom. x. 17.) this is the ordinary instrument which works repentance and conversion in us; but that it may have this good effect, we must hear it with good attention, and improve the knowledge received from it, for *to him that thus hath shall more be given;* (Mark iv. 24, 25.) we must *receive it into a good and honest heart, and treasure it up there:* (Luke viii. 15.) for to them only *it is given to know the mysteries of Christ's kingdom*, who thus improve the knowledge and talents which they have received. (Matt. xiii. 11, 12. xxv. 20.)

Secondly, When there is a want of these or such-like dispositions, or some evil dispositions which prejudice us against, or indispose us for, the performance of those duties, then it is said that these things are not given: so Matt. xiii. 12. *To them it is not given: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their hearts, and be converted, and I should heal them:* so Deut. xxix. 3, 4. *Ye have seen the temptations, signs, and miracles, which God wrought for you; yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day;* which must not be imputed to any want of power in these things to move them, much less to a want of the Divine grace to work upon their hearts by them, for then they could not be blamed for not having such a heart; but it was wholly to be ascribed to their own negligence and perverseness, which rendered them indisposed to receive this gift: as will be farther evident, first, from God's vehement desire that such good things might have been given them, which through their own defect in the performance of their duty were not given them; as, *v. g. a heart* to fear God: so Deut. v. 29. *O that there were such a heart in them, that they would fear me, and keep all my commandments always!* which is an expression of a most earnest desire that it might be so, and therefore an assurance that there was nothing wanting on God's part that was requisite to the obtaining such a heart. Secondly, From his frequent commands requiring men to believe, repent, and turn to him,

and to give their hearts to seek him: so 1 Chron. xxii. 19. *And now* δότε, *give your hearts and your souls to seek the Lord:* for seeing God neither commands what is impossible for us to do, nor what he himself will do without us, these commands must relate to something which is in our power, because it is our duty to perform it: and, thirdly, from the commendations which the Scriptures give to them who believed, repented, and turned to the Lord; and the reprehensions they give, the punishments they threaten to them who neglect to do so: for seeing no man can receive a reward for what he had no hand in doing, or blame and punishment for not performing what he could not be capable of doing, these praises and reprehensions shew that these things might and ought to have been done by us.

Having premised this, I proceed,

Secondly, To shew what are the various imports of this phrase in Scripture, or how and why God may be said to give, what, by our industry or our co-operation with his grace, and blessing upon our endeavours, we enjoy.

First, then, when the thing said to be given is morally evil; that God, who can neither himself do, nor incline others to do, evil, can be said to give it, only, because he gives those faculties by which men are enabled to do it, and suffers them, without restraint, to follow the inclinations of their own wicked hearts: so ἔδωκε Κύριος, *God gave a lying spirit in the mouth of Ahab's prophets,* 1 Kings xxii. 23. so ἐδόθη τῷ θηρίῳ, *it was given to the beast to speak great things and blasphemies,* Rev. xiii. 15. and, ver. 7. ἐδόθη, *it was given to him to make war with the saints, and overcome them;* and that in this sense God is said *to give the heathens up to a reprobate mind, to the lustings of their hearts, and to dishonourable affections,* see the note on Rom. i. 28. that thus only *he gave to the Jews a spirit of slumber,* see the note on Rom. xi. 8. Secondly, Sometimes *to give* doth only signify to pronounce, teach, and prescribe; as when God saith, *Thou shalt put the blessing on Mount Gerizim,* Deut. xi. 29. *i. e.* thou shalt pronounce it thence: thus is God said *to give to the Jews his sabbaths, viz.* by commanding the observation of them, Exod. xvi. 29. and to give them those laws and commandments he prescribed and taught them by his servant Moses; and in this sense he is said to give wisdom, because *out of his mouth proceedeth understanding,* Prov. ii. 6. and so he saith, *give to the wise, i. e.* instruction, *and he will still be wiser,* Prov. ix. 9. And in this sense also may he be said to give both faith and repentance; because he hath so frequently prescribed them, and taught us the advantages we shall reap by them, the means to produce them, the inducements to perform them, and the evils we shall suffer from the want of them.

Thirdly, I lay this down as a most certain rule, *That where God is said to give us any thing which it is our duty to obtain, the exercise of that faculty is still supposed which he hath given us already;* and God is only said to give it by giving thus those faculties by which we are enabled to obtain it, and the means and motives which are sufficient to excite those faculties to the performance of their proper actions; I say, the exercise of these faculties is always presupposed; and when God is said to give what we are to get, and what it is our duty and will be our advantage to perform, the meaning only is, he puts it into our power, by the exercise of those faculties which he hath given us, by attendance to the motives which he affords to excite us thus to exercise them, and by the assistance he is ready still to give us upon our willingness to do what he requires to obtain those things. And,

First, Thus it is always with respect to natural gifts; for thus *God giveth riches,* (Eccles. v. 19. vi. 2.) because *he giveth power to get wealth,* (Deut. viii. 18.) but yet it is *the diligent hand,* and the blessing of God upon our labours, *that maketh rich;* (Prov. x. 4. 22.) *he giveth us our daily bread,* yea, *he giveth food to all flesh,* (Psal. cxxxvi. 25.) and yet we must *eat it in the sweat of our brows,* and procure it with the labour of our hands; (Gen. iii. 19.) *he giveth all things to all men,* (Acts xvii. 25.) *and to the beasts their food,* (Psal. cxlvii. 19.) but then they must employ those faculties which God hath given them to get it: wherefore to argue thus—God giveth faith and repentance, and therefore we do nothing to obtain them, is as if I should say, God giveth us our daily bread, therefore we must not labour for it; God giveth food to all flesh, therefore they are not to seek after it.

Secondly, Thus it is also with respect to spirituals; thus *God giveth wisdom,* but it is to them who incline their ears to the instructions he hath given them to make them wise, and who apply their hearts to understanding: thus the Jews argue that God had given repentance to the gentiles; because he had commissionated St. Peter to preach to them *peace through Jesus Christ, and remission of sins,* and they upon his preaching had believed in Christ, and *received the Holy Ghost:* so also, though faith be an assent to a Divine revelation, and faith in Christ an assent to the revelation made in Scripture concerning him, and so must be an act of the understanding, requiring only the evidence of the truth of that revelation to produce it; yet is it said to be the *gift of God,* because the objects of that faith are only made known to us by Divine revelation; the motives to embrace it are all contained in the same revelation, and both are confirmed and made credible to us by the testimony which God hath given to them, and so God hath done all that is requisite on his part to produce this faith in us.

[6] Ver. 19. *Preaching the word to none but the Jews only.*] As thinking it unlawful to converse with men of other nations, and not believing that God would give repentance to the gentiles. Woltzogenius here notes, that these men preached without any mission; and hence concludes, that an ordinary mission is not required to authorize men to preach the gospel. But this is said without just ground; for these men seem to be of the number of those on whom the Holy Ghost fell on the day of Pentecost, among whom were those of Cyrene. Moreover, *the power of the Lord was with them,* to confirm their doctrine by miracles, ver. 21. He then that will plead a commission from God to preach the gospel without an ordinary mission, must shew the like extraordinary gifts or miraculous assistances; God never sending any person to do his work without some testimony from himself, or from persons commissionated by him.

[7] Ver. 20. *And they spake* πρὸς τοὺς Ἑλληνιστὰς, *to the Hellenists.*] Grotius here saith, *certò legendum,* πρὸς τοὺς Ἕλληνας, we must certainly read, *to the Greeks,* because the Syriac, Arabic, and Latin, so read; whereas, that is no ground at all; for so they all read, vi. 1. where Grotius himself acknowledges, the Jews are to be understood by the Hellenists: he adds, that the Alexandrian MS. so reads,

but so it doth in opposition to all other MSS. Chrysostom here saith, that *they spake Greek*, Ἑβραῖοι ὄντες, *being Hebrews.* Œcumenius saith, he styles them Hellenists, *not as being addicted to the worship of the Greeks, but as* Ἑλληνιστὶ φθεγγόμενοι, *speaking the Greek language*; and it seems necessary to understand the Jews using the Greek tongue, and reading the Scriptures in that tongue in their synagogues, as Buxtorf says they did: (1.) because these persons preached to the Jews only, (ver. 19.) And, (2.) because they of the church of Jerusalem send to them Barnabas, whom they would scarce send to the uncircumcised.

[8] Ver. 26. *And the disciples were called Christians first at Antioch.*] Before they were called *disciples*, as here; *believers*, Acts v. 14. *men of the church*, Acts xii. 1. *men of the way*, see note on Acts ix. 2. *the saints*, Acts ix. 13. *those that called on the name of Christ*, ver. 14. and by their enemies, *Nazarenes* and *Galileans;* but now, by the conversion of Cornelius, and his kinsmen, and his family, the believing Jews and gentiles being made one church, that the name of Jew and heathen might no more continue the distance that was betwixt them, this new name was given to them both; as some conceive, according to the prophecy mentioned Isa. lxv. 15. a name embraced by all Christians as most expressive of their relation to their master Christ, and which they gloried in, and owned before the face of their enemies. (Tertull. Apol. cap. 3. 5. Euseb. Hist. Eccles. lib. v. cap. 1.) But that Evodius should be then bishop of Antioch, and give this name first to the Christians, and St. Luke should say nothing either of his doing this, or ever mention his being there, it is not easy to believe.

[9] Ver. 28. Ἐφ' ὅλην τὴν οἰκουμένην, *Through the whole world.*] That οἰκουμένη signifies the *Roman empire*, see the note on Luke ii. 1. Accordingly, Eusebius* saith of this famine, that it oppressed almost the whole *empire;* and that it was recorded by historians, *most averse to our religion; viz.* by Suetonius† in the life of Claudius, who saith, it happened, " ob assiduas sterilitates," *through a long barrenness.* Josephus‡ saith, that it raged so much in Judea, πολλῶν ὑπὸ ἐνδείας ἀναλωμάτων φθειρομένων, *so that many perished for want of victuals:* and Dion Cassius,§ that it was λιμὸς ἰσχυρὸς, *a very great famine;* and happened when Claudius and Caius Largus were consuls, that is, in the second year of Claudius, though it seems rather to have been that which happened, as Eusebius in his Chronicon, and Orosius, lib. vii. 6. place it, in the fourth year of Claudius.

[10] Ver. 30. *And sent it* πρὸς τοὺς πρεσβυτέρους, *to the elders.*] It is doubtless the duty of all Christians to be ready to relieve their Christian brethren in other nations according to their abilities, as St. Paul shews, 2 Cor. viii. 9. and those especially from whom they have received spiritual things. (Rom. xv. 27.) But here it is farther to be noted, that it was the constant custom of the Jews in their dispersions, to send money into the land of Canaan for the sustaining of the poor there, as Campegius Vitringa‖ proves. St. Paul was therefore careful, that the unbelieving Jews should not outdo the Christians in those offices of charity towards their brethren in Judea; and therefore, as he carries here the charity of the Christians of Antioch, and the parts adjacent, to the distressed brethren in Judea, so doth he shew himself always ready to advance this work, (Gal. ii. 10.) to plead for and to promote it, as he did in the churches of Macedonia and Achaia.

But whereas some contend, the elders mentioned here were the bishops of Judea; it is not certain that they were Christians, or any other than the elders of the Jewish synagogues, or the πρῶτοι τῶν Ἱεροσολυμιτῶν, *chief men of Jerusalem;* to whom, saith Josephus,* king Izates sent his charity at the same time: and if they were Christians, they might still be the elders of their synagogues, the Christians then retaining the Jewish rites.

* II. Eccles. lib. ii. cap. 8.
† Cap. 18.
‡ Antiq. lib. xx. cap. p. 686. D.
§ Hist. lib. lx. p. 146.
‖ De Syn. Vet. lib. iii. par. i. cap. 13. p. 808, 811.

CHAP. XII.

1. NOW about that time *(that Agabus foretold of the famine,* xi. 28.) Herod *(Agrippa)* the king [1] stretched forth his hands to vex certain of the church (Gr. *caught hold of certain of the church to afflict them).*

2. And [2] he killed James the brother of John *(who by this title was distinguished from James the son of Alpheus, bishop of Jerusalem,)* with the sword.

3. And because he saw it pleased the Jews *(to see the Christians thus afflicted and cut off),* he proceeded farther to take *(into custody)* Peter also. *(And when this was done,)* then were the days of unleavened bread *(the paschal festival).*

4. And when *(therefore)* he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers *(i. e. sixteen soldiers)* to keep him *(four at a time);* intending [3] after Easter *(or when that festival was over, in which it was customary to release a prisoner to them,* Matt. xxvii. 15.) to bring him forth to the people *(to be slain before them).*

5. Peter therefore was kept in prison *(for this end):* but [4] prayer was made without ceasing of the church to God for *(deliverance of)* him.

6. And when Herod would have brought *(was about to bring)* him forth, the same night *(that he had determined to do this on the morrow,* ver. 9.) Peter was sleeping betwixt two soldiers, *(being)* bound *(to them)* with two chains: (Acts xxviii. 20.) and the keepers, *(being two other soldiers that stood)* before the door, kept the prison.

7. And, behold, the *(an)* angel of the Lord came to him *(to deliver him),* and a light shined in the prison *(to enable him to see what he was to do):* and he *(the angel)* smote Peter on the side, and raised him up, saying *(to him),* Arise up quickly. And *(when he had so said)* [5] his chains fell off from his hands.

8. And the angel said to him, Gird thyself, and bind on thy sandals. And so he did. And *(then)* he said to him, Cast thy garment about thee, and follow me.

9. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw *(had seen)* a vision *(only).*

10. *(And)* when they were past the first and second wards, they came to the iron gate that leadeth *(from the prison)* to the city; which *(gate)* opened unto them of his *(its)* own accord: and they went out, and passed out

* Antiq. lib. xx. cap. 2. p. 686.

(together) through one street; and [6] forthwith the angel *(having done all that was requisite for his deliverance)* departed from him.

11. And when Peter was come to himself *(and saw where he was)*, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12. And when he had [7] considered *(the thing done)*, he came to the house of Mary the mother of *(that)* John, whose surname was Mark; where many were gathered together praying.

13. And as Peter knocked at the door of the gate, a damsel came to hearken *(what he who knocked would say, and she was)* named Rhoda.

14. And when she knew Peter's voice, she opened not the gate for gladness, but *(first)* ran in, and told *(them within)* how Peter stood before the gate.

15. And they said unto her, Thou art mad *(to entertain such a thought)*. But she constantly affirmed that it was even so. Then said they, [8] It is his *(good)* angel, *(or a messenger sent from him)*.

16. But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.

17. But he, beckoning to them with the hand to hold their peace, declared to them how the Lord had *(by an angel)* brought him out of the prison. And he said, [9] Go, shew these things to James, and the brethren. And *(then)* he departed *(from them)*, and went into another place *(of more safety)*.

18. Now as soon as it was day, there was no small stir among the soldiers, *(inquiring)* what was become of Peter.

19. And when Herod sought for him, and found him not, he examined the keepers *(he questioned them in a judicial manner)*, and *(when they could tell nothing of him, he)* [10] commanded that they should be put to death. And *(then)* he *(i. e. king Agrippa)* [11] went down from Judea to Cæsarea *(to celebrate the solemnity kept for the honour of Cæsar)*, and there abode *(during the time of that solemnity)*.

20. And Herod was highly displeased with them of Tyre and Sidon *(and designed to make war upon them)*: but they came with one accord to him, and having made Blastus the king's chamberlain their friend, desired *(by him, that they might have)* peace; because their country was nourished by the king's country.

21. And upon a set day *(the second day of the solemnity, appointed in honour of Cæsar)*, Herod, arrayed in royal apparel *(upon which the sun shining, gave it a glorious lustre)*, sat on his throne, and made an oration *(in the theatre)* to them *(i. e. to those nobles and governors which were come out of the whole province to that solemnity)*.

22. And the people gave a shout, saying, The voice *(of him that speaketh, is the voice)* of a god, and not of a *(mere)* man.

23. And [12] immediately the angel of the Lord smote him, because he *(received this flattery without reprehension, as due to him, and)* gave not God the glory: and he was eaten *(and miserably tormented)* with worms *(in his bowels)*, and so gave up the ghost.

24. But *(and)* the word of God *(notwithstanding this opposition)* grew and multiplied.

25. And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, *(i. e. distributed the charity sent by the disciples from Antioch, and other places, to be given by them to the elders of Jerusalem*, xi. 29, 30.) and took with them John, whose surname was Mark.

ANNOTATIONS ON CHAP. XII.

[1] Ver. 1. ΕΠΕΒΑΛΕΝ Ἡρώδης τὰς χεῖρας, *Herod laid hands upon.*] Ἐπιβάλλειν χεῖρας being never used intransitively, but always with the dative case, or an accusative with the preposition ἐπὶ, cannot here be rendered, he *attempted* or *resolved*, but the whole sentence filled up seems to be this, ἔβαλε χεῖρας ἐπὶ τίνας τῶν ἀπὸ τῆς ἐκκλησίας κακῶσαι αὐτοὺς, *he laid hold of some of the church to afflict them*: the preposition being often included in the verb, and being to be taken or repeated from it to complete the sense.

[2] Ver. 2. Ἀνεῖλε δὲ Ἰάκωβον, *He killed James with the sword.*] Thus was the prediction of our Lord fulfilled, that James should *drink of his cup.* (Matt. xx. 23.) But then he being cut off, A. D. 43. the story of his being long in Spain must be an idle fable of the monks, like to that of their placing *vincula sancti Petri* upon the first of August, when we learn from ver. 3. that he was put into those chains at the paschal feast, and delivered from them at the close of it, (ver. 7.) that is, above four months before.

[3] Ver. 4. Μετὰ τὸ πάσχα, *After the Passover.*] He being reserved till then, either in honour of the feast, or that the Christians, who, though they were hated by the rulers of the Jews, were yet in favour with the people, (ii. 47.) might not prevail with others to beg his life, according to the custom of that feast, (Matt. xxvii. 15.) or to avoid a tumult.

[4] Ver. 5. Προσευχὴ ἦν ἐκτενὴς, &c. *Prayer was made for him by the church without ceasing.*] That such prayers are prevalent for the preservation of very eminent members of the church, we learn, not only from this instance, but also from those words of St. Paul, *I know this shall happen to my preservation through your prayers*, (Phil. i. 19.) and, I hope, *I shall through your prayers be given to you.* (Philem. 22.) The word ἐκτενὴς primarily signifies *extended*; but because the fervency of our desire is usually the cause that we pray much, or long, for any thing; therefore to pray ἐκτενῶς, is also to pray fervently and importunately, Luke xxii. 14. and ἀγάπη ἐκτενὴς is *fervent love*, 1 Pet. i. 22. iv. 8.

[5] Ver. 7. Ἐξέπεσον αὐτοῦ αἱ ἁλύσεις, *His chains fell off from his hands.*] That some soldiers of Herod, converted to the Christian faith, should mark and take away these chains, and give them to the bishop of Jerusalem, and that they should be kept as a treasure not only through all the Jewish wars, but about four hundred years after, till Juvenal, bishop of Jerusalem, gave them to Eudoxia, wife to Theodosius the junior, who gave one of them to the church of St. Peter's in Constantinople, and sent the other to Rome, is a tale of Surius, that smells too rank of superstition to deserve the least credit.

[6] Ver. 10. Ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ, *And forthwith the angel left him.*] When he had done all things requisite on his part for his deliverance, and which could not be done by Peter, he leaves what was farther requisite to complete

the deliverance, and render him secure from danger, to his own industry and prudence; hereby instructing us, not to expect an immediate assistance from God in things he hath already put into our power, and given us abilities to perform.

[7] Ver. 12. Συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν Μαρίας, *And considering of the thing, he came to the house of Mary, where many were gathered together, praying.*] Here note,

First, That it seems very unreasonable, without any authority, to change συνιδὼν, *considering*, into σπεύδων, *hastening*, either here, or xiv. 6. against all the versions in both places.

Secondly, note, from these words, *the house of Mary*, that all the Christians had not then sold their houses, and their goods. And,

Thirdly, That they had then in those times of peril their sacred assemblies in the night, Peter here coming to them before day, (ver. 18.) and yet finding them praying; whence Pliny* makes mention of their "cœtus antelucani," *assemblies in the night*, and Cecilius† objects to the Christians, "nocturnas congregationes," *their night meetings*, as knowing they were forbidden by the Roman laws; as you may see in Cicero, lib. ii. de Legibus, N. 25. 35—37.

[8] Ver. 15. Οἱ δὲ ἔλεγον, ἄγγελος αὐτοῦ ἐστιν, *But they said, It is his angel.*] Here it is acknowledged, that the word ἄγγελος signifies not only a celestial spirit, but also a messenger sent from one to another; as may be proved from many other places besides those cited by the reverend Dr. Hammond; thus the messengers sent by the elders of Jabesh to the Ammonites, 1 Sam. xi. 3. and by Saul through the coasts of Israel, ver. 7. 9. are styled ἄγγελοι, *angels:* so Saul sent ἀγγέλους, *messengers*, to take David, 1 Sam. xix. 20, 21. so David sent *messengers*, ἀγγέλους, to salute Nabal, xxv. 14. Amaziah sent ἀγγέλους, *messengers*, to inquire of Baalzebub, 2 Kings i. 2. so David saith, Psal. cli. Gr. ver. 4. he sent τὸν ἄγγελον αὐτου, *his angel, viz.* Samuel, and anointed me; and James ii. 25. Rahab received τοὺς ἀγγέλους, *the messengers;* but when it is hence conjectured, that the import of these words may be only this, that some messenger was come from him, to impart something to the church; as I have met with none of the ancients of this opinion, so is there this plain objection against it, *viz.* that the damsel could only know St. Peter by his voice, or face, both which they might believe his angel could imitate, whereas they knew a messenger, could he have had opportunity of sending one from the prison, could do neither. Since then it was a vulgar opinion among the Jews, that good men had their *tutelar angels*, or at least that angels were sent down from heaven about their affairs, they, by this angel, might understand either erroneously a guardian angel, attending on him, or, agreeably to Scripture, an angel sent from heaven to acquaint them with something relating to him, in answer to their prayers. Here then is no foundation for a guardian angel still attending on good men, and had Peter himself thought so, it is likely he would have ascribed this deliverance, not to an angel sent from heaven, but to his guardian angel.

[9] Ver. 17. *Go, shew these things to James, and to the brethren,*] That they might bless God for this extraordinary answer to their prayers, and might be confirmed by it in their faith, and in their expectation of Divine assistance and protection in their endeavours to promote the interests of the gospel.

[10] Ver. 19. *He commanded them* ἀπαχθῆναι, *to be put to death.*] So in Hesychius ἀπάγεσθαι is εἰς θάνατον ἕλκεσθαι, *to be carried away to die*, or to be sent away to punishment, as this phrase usually signifies in the best Greek authors, and in Seneca.*

[11] Καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισάρειαν, διέτριβεν, *And going down from Judea he abode at Cæsarea.*] That it was not Peter, as some imagine, but king Agrippa, who went down from Judea to Cæsarea, we learn from Josephus, who gives us a full account both of this journey and the occasion of it, informing us that he went down εἰς πόλιν Καισάρειαν, *to the city of Cæsarea, to perform the solemnity, or the games celebrated there every Olympiad to the honour of Cæsar*, and that *the nobles and governors of the province of Syria repaired to that city*, on the same account, that *on the second day of the festival he came early into the theatre, clothed with a wonderful garment, wholly made of silver, on which the sun shining, it cast forth a glorious splendour.* (Ant. lib. xix. cap. 7. p. 678, 679.) He farther adds, that *flatterers came about him*, Θεὸν προσαγορεύοντες, *calling him a god, and that the king* οὐκ ἐπέπληξε, οὐδὲ τὴν κολακείαν ἀσεβοῦσαν ἀπεστρέψατο, *did not repel or reprehend their impious blasphemy.*

[12] Ver. 23. Παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυρίου, *And immediately the angel of the Lord smote him*, &c.] That he was smitten by the Lord immediately on his receiving this impious flattery, is evident from Josephus; for he saith, μετ' ὀλίγον, *that after a while he sees the owl which was the messenger of his calamity*, that ἄδρουν ἄλγημα, *a sudden torment came upon him*, and that thereupon he instantly tells the same auditors *he must die.* Again, Josephus doth not say that he was σκωληκόβρωτος, *eaten up of worms*, but he saith he had ἀλγήματα τῆς κοιλίας, *vehement torments in his bowels, which increasing upon him, in five days he died*, and they in that time might breed worms in him, as he confesses they did in his grandfather. And examples of the like exists of the persecutors of the Christian faith, we have many in church-history: thus Tertullian† saith, of one Claudius Heminianus, one of their persecutors, that "cum vivus vermibus ebullisset," *when worms broke forth of him whilst he was alive, he said, Let no man know it, lest the Christians rejoice.* And Eusebius‡ saith of Maximinian, that *sudden ulcers rose in his fundament and secret parts, from which sprung* ἀλεκτόν τι πλῆθος σκωλήκων, *an incredible multitude of worms.* And of the uncle of Julian the apostate, who persecuted the Christians, and trampled upon the sacred vessels, Theodoret§ and St. Chrysostom‖ inform us, that he perished by this disease, διαφθερὲις γὰρ αὐτοῦ αἰδοῖον σκώληκας ἔτεκεν, *for his scrotum corrupted* and *bred worms.* An instance like to this we have in Pherecydes Syrus, ὑπὸ τῶν φθειρῶν ἀναλωθέντος, *eaten up of lice*, for boasting of his great wisdom, and his pleasant life, though he sacrificed, saith Ælian, to no god at all. (Ælian. Var. Hist. lib. iv. cap. 28. Diog. Laer.

* Ep. 97. † Apud Minut. p. 8.

* "Piso iratus cum duci jussisset eum, qui ex commeatu sine commilitone redierat quasi interfecisset——ac jubet duci utrumque——ipsum centurionem qui damnatum reduxerat, duci jussit." De Ira. lib. i. cap. 16. See Budæus in verbo ἀπάγω.

† In Scap. cap. 3. ‡ Lib. viii. cap. 16.

§ Hist. Eccl. lib. v. cap. 8. ‖ Orat. S. Babyl. tom. v. p. 462.

lib. i. p. 75. 77. see Bochart Hieroz, par. ii. lib. iv. cap. 23. p. 620, 621.) So also was it under the Jewish state: for of Antiochus Epiphanes we read, ἐκ τοῦ σώματος τοῦ δυσσεβοῦς ἀραζεῖν, *that worms sprung out of the body of this wicked man,* (2 Macc. ix. 8, 9.) and of Herod the Great, Josephus owns that he had τοῦ αἰδοίου σῆψις σκώληκας ἐμποιοῦσα, *a putrefaction producing worms.* (Antiq. lib. xvii. cap. 8. p. 597.)

CHAP. XIII.

1. [1] NOW there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, who had been brought up with Herod the tetrarch, and Saul.

2. *(And)* [2] as they ministered to the Lord, and fasted, the Holy Ghost said *(to them)*, Separate me Barnabas and Saul for the *(peculiar)* work whereunto I have called them.

3. And when they had fasted and prayed, and laid their hands on them, they sent them away *(in pursuance of it)*.

4. So they, being *(thus)* sent forth by the Holy Ghost, departed unto Seleucia; and from [3] thence they sailed to Cyprus.

5. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also [4] John *(surnamed Mark,* xii. 25.) to their minister *(to minister to them)*.

6. And when they had gone through the isle to Paphos, they found a certain [5] sorcerer, a false prophet, a Jew, whose name was Bar-Jesus:

7. [6] Who was with the deputy of the country, *(named)* Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God *(from their mouths)*.

8. But Elymas the sorcerer, (for so is his name by interpretation) *(from the Arabic word Elim)*, withstood them, seeking to turn away the deputy from the faith.

9. Then [7] Saul, (who is also called Paul,) *(being)* filled with the *(afflatus of the)* Holy Ghost, set his eyes on him,

10. And said, O *(thou that art)* full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord *(but plead for and use thy sorceries in opposition to them)?*

11. And now *(therefore)*, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist, and a darkness; and he went about seeking some to lead him by the hand.

12. Then the deputy, when he saw what was done, believed, being astonished at *(the power which attended)* the doctrine of the Lord.

13. Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and *(then)* John departing from them returned to Jerusalem.

14. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day, and sat down.

15. And after the reading of the law and the prophets, the [8] rulers of the synagogue sent to them, saying, Ye men and brethren, if ye have any word of exhortation to the people, say on (λέγετε, *speak it*).

16. Then Paul stood up, and beckoning with his hand, said, Men of Israel, and ye *(Greeks)* that fear God, give audience.

17. The God of this people of Israel chose our fathers *(the patriarchs)*, and exalted the people *(descending from them)* when they dwelt as strangers in the land of Egypt, and with a high arm brought he them out of it.

18. And [9] about the time of forty years suffered he their manners in the wilderness.

19. And when he had *(for their sakes)* destroyed seven nations in the land of Canaan, he divided their land to them by lot.

20. And after that he [10] gave to them judges about the space of four hundred and fifty years, until Samuel the prophet.

21. And afterward they desired a king: and God gave them Saul the son of Cis, a man of the tribe of Benjamin, *(who with Samuel reigned)* [11] by the space of forty years.

22. And when he had removed him, he raised up to them David to be their king; to whom also he gave testimony, and said, (Psal. lxxxix. 11.) I have found David the son of Jesse, a man after my own heart, who shall fulfil all my will.

23. Of this man's seed hath God according to his promise raised to Israel a Saviour, Jesus:

24. When John had first preached before his coming the baptism of repentance to all the people of Israel.

25. And as John fulfilled his course *(i. e. performed his office)*, he said, Whom think ye that I am? I am not he *(i. e. the Christ)*. But, behold, there cometh one after me, whose shoes of his *(i. e. the shoes of whose)* feet I am not worthy to loose.

26. Men and brethren, children of the stock of Abraham, and [12] whosoever amongst you feareth God, to you is the word of this salvation *(which Christ hath brought into the world)* sent.

27. For they that dwelt at Jerusalem, and their rulers, because they knew him not, nor yet the *(import of the)* voices of the prophets, which are read every sabbath-day, they have fulfilled them in condemning him *(to that death which procures our remission of sins)*.

28. And though they found no cause of death in him, yet desired they Pilate that he should *(might)* be slain.

29. And when they had fulfilled all that was written of him, they took him down from the tree, (John xix. 31.) and laid him in a sepulchre, *(and they sealed the sepulchre, and put a guard upon it,* Matt. xxvii. 66.)

30. But *(notwithstanding this)* God raised him from the dead:

31. [13] And he was seen *(alive)* many days of them which came up with him from Galilee to Jerusalem, who are his witnesses to the people.

32. And we declare to you glad tidings, *(viz.)* how that the promise which was made to the fathers *(that in him should all the families of the earth be blessed)*,

33. [14] God hath fulfilled the same to us their children, in that he hath raised up Jesus again *(to be a Prince and a Saviour)*; as it is also [15] written *(of him)* in the second

Psalm *(by God, saying, from the mouth of David),* Thou art my Son, this day have I begotten thee.

34. And as concerning that (Gr. *and that)* [16] he raised him up from the dead, now no more to return to corruption *(is evident, because)* he said on this wise, I will give you *(Jews)* the sure mercies of David.

35. Wherefore he saith also in another Psalm, Thou shalt not suffer thy Holy One to see corruption: *(which words cannot respect David himself;)*

36. For David, after he had served his own generation by the will of God, fell asleep, and was laid to his fathers, and *(his body)* saw corruption:

37. But he, *(that Jesus)* whom God raised up, saw no corruption *(as to his body).*

38. Be it known to you therefore, men and brethren, that [17] through this man *(-'s death)* is preached to you the forgiveness of sins:

39. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40. Beware therefore, lest *(for your infidelity)* that come upon you, which is spoken of in the prophets;

41. Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall *(will)* in no wise believe, though a man declare it to you.

42. And when the Jews were gone out of the synagogue, the gentiles besought that these words might be preached to them the [18] next sabbath *(day).*

43. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44. And the next sabbath-day came almost the whole city together to hear the word of God.

45. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming *(them).*

46. Then Paul and Barnabas waxed bold, and said, It was necessary *(by Christ's appointment,* Acts i. 8.) that the word of God should first have been spoken to you: but seeing ye put it from you, and *(by your actions)* [19] judge yourselves unworthy of everlasting life, [20] lo, we turn *(from you)* to the gentiles.

47. For so hath the Lord commanded, saying, I have set thee *(O Christ)* to be a light to the gentiles, that thou shouldest be for salvation to the ends of the earth.

48. And when the gentiles heard this, they were glad, and glorified the word of the Lord *(giving glory to him for it):* and [21] as many *(of them)* as were ordained to (Gr. *disposed for)* eternal life believed.

49. And the word of the Lord was published throughout all the region.

50. But the Jews stirred up the devout and honourable women, and chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51. But they shook off the dust of their feet against them, and came to Iconium.

52. And the disciples were filled with joy, and with the Holy Ghost.

ANNOTATIONS ON CHAP. XIII.

[1] Ver. 1. Ἦσαν δέ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, *There were some prophets and teachers in Antioch, belonging to that church.*] So Grotius; and indeed Barnabas and Paul might well be reckoned such: Barnabas being sent thither by the church of Jerusalem, xi. 22. and he and Paul preaching there a whole year, ver. 26. and being sent by that church to Jerusalem, first, with their alms, ver. 30. and about the question determined by the council, Acts xv. and the rest being, very probable, some of the one hundred and eight, who, being scattered abroad by the persecution mentioned Acts viii. 1. came down to Antioch; (xi. 19.) for Niger is by Epiphanius* declared to have been *one of the seventy-two,* and Lucius was of Cyrene, saith the text; and so one of them that came down to Antioch: (xi. 20.) but to say, that either Paul or Barnabas were bishops of Syria, as Dr. Hammond doth, is that which never was before, nor can with any reason be asserted of the apostle of the gentiles, or of Barnabas appointed to go with him to the gentiles; (ver. 2.) nor could he have had any temptation to have made the other three, there named, bishops, but that he finds them laying on of hands, (ver. 2.) imagining that was for ordination, whereas it was by way of benediction on their enterprise only, or to *recommend them to the grace of God;* (xiv. 26.) for who ever heard before of an apostle ordained bishop, by laying on of the hands of prophets or teachers? or of one prophet, teacher, or bishop, laying his hands upon another prophet, bishop, or teacher, to ordain him bishop? And indeed, if there were so many bishops as he hath given us in Judea, Acts xv. in Syria and Cilicia here, and so many ordained in all other churches, as he saith, xiv. 23. is it not wonderful that St. Paul, in all his travels, should never meet with, resort to, or be entertained by, any one of them, but only by the brethren at large? Or that he should write to the churches of the Romans, Corinthians, Galatians, Colossians, and Thessalonians, before he went bound to Rome, and never salute any bishops there, or give any instructions to them, or so much as ever mention that he had ordained any elders, that is, saith he, bishops, there? It is also to be observed, that this only was a temporary mission to preach to the gentiles, that being the work to which St. Paul was called, ver. 2. and of which they give an account to the church of Antioch, *declaring how God had opened a door of faith to the gentiles,* which mission they presently completed, and then returned to Antioch, declaring to the church there what they had done in prosecution of it, (xiv. 26, 27.)

[2] Ver. 2. Λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ, *And as they ministered to the Lord.*] Vain here is the inference of the papists from this word, that *they sacrificed the mass:* for λειτουργεῖν in Phavorinus and Hesychius is δουλεύειν, διακονεῖν, ὑπηρετεῖν, *to serve* and *minister.* In the Old Testament it often signifies the ministry of the Levites, who were not to offer sacrifices, as Numb. iv. 23, 24. 26—28. 30. 35. 37. 39. 43. viii. 22. xvi. 9. xviii. 6. 21. 23. By Chrysostom† and Œcumenius it is rendered *preaching,* and in profane

* Hær. xxx. sect. 4. p. 50.

† Λειτουργούντων τουτέστι κηρυττόντων, Chrysost. Œcumen. in locum.

authors it is applied to any other work. Thus in Aristotle's Politics,* men are said λειτουργεῖν περὶ τὰς ἀρχὰς, πρὸς τεκνοποιΐαν, τὰ κατὰ τὸν βίον, *to minister about government in getting children, and about the things of this life.*

[3] Ver. 4. *And thence they sailed to Cyprus.*] Where the Jews so abounded, that Dio Cassius† tells us, that in the time of Trajan, *they slew two hundred and forty thousand men there;* and Jerome,‡ that the Jews *overthrew Salamis in Cyprus, killing all the gentiles there.*

[4] Ver. 5. Καὶ εἶχον Ἰωάννην ὑπηρέτην, *They had John to minister to them.*] As the wise men and prophets among the Jews had one to minister unto them, so the apostles had also those who were their companions and fellow-labourers, who ministered to them. So Timothy and Erastus are mentioned among those who *ministered* to St. Paul, Acts xix. 22.

[5] Ver. 6. *A sorcerer, a false prophet, a Jew, whose name was Bar-Jesus.*] God having raised up prophets in the Christian church, and given the apostles and other teachers of the word a power to confirm it with mighty signs and miracles; the Jews who opposed Christianity, and laboured to turn men from the faith, pretended to be prophets also, and endeavoured by magic and enchantments to work miracles, to cure diseases, and to cast out devils: of their magic and enchantments, see Dr. Lightfoot, Harm. of the New Testament, p. 95. and of their attempts to cure diseases, and to cast out devils, note on xix. 13.

[6] Ver. 7. Ὃς ἦν σὺν τῷ ἀνθυπάτῳ, *Which was with the deputy of the country* (Gr. *the proconsul*), *Sergius Paulus.*] The difficulty which some find in giving the name of proconsul to the prætor or president of Cyprus, is solved by these words of Valla, that not he only is styled a *proconsul* who is sent to administer a province with consular power, but also a prætor or president. (Elegant. lib. iv.)

[7] Ver. 9. *Saul, who is also called Paul.*] Origen, in his preface to the Epistle to the Romans, saith, that whilst he preached to the Jews he was called Saul, according to the name he had among them at his circumcision, "Paulum autem appellatum esse cum Græcis et gentibus leges et præcepta conscribit," and *that he was called by his Roman name, Paul, when he preached to the gentiles.*

[8] Ver. 15. Οἱ ἀρχισυνάγωγοι, *The rulers of the synagogue sent to them.*] In what sense the rulers of the synagogue were many, and in what sense but one, see the note on Mark v. 22.

[9] Ver. 18. *And about the time of forty years he suffered their manners,* Gr. ἐτροποφόρησεν αὐτοὺς, *in the wilderness.*] Here Dr. Hammond thinks it is without doubt that the true reading is ἐτροποφόρησεν, *he bore them as a parent doth his child,* because so the word is used, Deut. i. 31. where it is said, *the Lord* ἐτροποφόρησέ σε, *bore thee in this wilderness as a man* τροποφορήσαι, *would bear his son;* and the woman in the Maccabees entreats her youngest son to pity her τροποφορήσασαν, *bearing him,* 2 Macc. vii. 27. And according to this sense the word signifies τὴν τροφὴν φέρειν, to *bring them nourishment,* as God did manna every day, or τρόφου δίκην φορεῖν, *to bear them, as a nurse or mother doth her child to give him suck,* or bring him up; which in Eustathius is τροποφορεῖν, Odyss. β. v. 131. But though this makes a very good sense, and very apposite, it seems not necessary; for, first, Origen* there reads as here ἐτροποφόρησεν, and expounds it ἁρμόζεσθαί σε πρὸς τὸ ἀσθενὲς, *to accommodate himself to the infirmities of his children,* and so the word is used by Cicero ad Atticum,† when he saith, τὸν τύφον μου τροποφόρησον, *bear patiently my pride, or elation of mind.* And again, Origen,‡ citing Deut. i. 31. thrice reads ἐτροποφόρησεν, he *bore their manners,* saying it signifies ἁρμόζεσθαι σὲ πρὸς τὸ ἀσθενὲς, *to accommodate himself to the infirmities of his children:* Procopius on the words of Moses saith, that τὸ τροποφορεῖν properly signifies τὸν παῖδα δυσχεραίνοντα τρέπειν καὶ μεταφέρειν διὰ συμψελλισμῶν καὶ συγκαταβάσεων, *to carry about and appease a froward child, by prattling with, and accommodating ourselves to, him;* and in the scholiast on Aristophanes τροποφορεῖν is τοῖς τρόποις ὑπηρετεῖν, to bear with the manners of another; and so the word is used by Cicero, &c. (See Examen Millii in locum.)

[10] Ver. 20. *God gave them judges about the space of four hundred and fifty years.*] Grotius and Bishop Usher note here, that other copies read thus, κατεκληρονόμησεν αὐτοῖς τὴν γῆν αὐτῶν ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα καὶ μετὰ ταῦτα ἔδωκεν κριτὰς, *he divided to them their land about four hundred and fifty years, and after that he gave them judges;* and they begin the time of this computation from the birth of Isaac, of whom it is said, *in Isaac shall thy seed be called,* Gen. xxi. 12.: from his birth to the children of Israel's going out of Egypt was four hundred and five years, their stay in the wilderness was forty years, seven years after their land was divided to them; these years put together made four hundred and fifty-two: and so the apostle saith, the space from God's election of them to the dividing the land to them was about four hundred and fifty years. But,

First, This reading is not owned by Chrysostom, or Œcumenius, or by the Syriac, or Arabic, who all read as we do.

Secondly, The words seem not to bear this sense, for the apostle goes on orderly thus; (1.) God chose our fathers; (2.) he brought them out of Egypt; (3.) he led them in the wilderness forty years; (4.) he divided the land to them; and therefore it is reasonable to conceive he should go on to tell what was done after the division of the land. Moreover, the apostle doth not say, *and all these things were done in the space of four hundred and fifty years,* but, *he divided their land to them about the space of four hundred and fifty years;* which according to this reading signifies, he was so long in dividing their land; I therefore prefer the other computation which refers this to the judges, because if you compute the years of the judges till Samuel, you will find them three hundred and thirty-nine, and the years of the tyrants one hundred and eleven, which put together make four hundred and fifty.

Thirdly, Because this computation then obtained among the Jews, for Josephus § saith, Solomon began to build the temple μετὰ ἔτη πεντηκόσια καὶ ἐννενήκοντα καὶ δύο, *after five hundred and ninety-two years of the children of Israel's going out of Egypt.* Now, if you make the time of the judges

* Lib. v. l. 7.

† Ἀπώλοντο καὶ ἐκεῖ μυριάδες τέσσαρες καὶ εἴκοσι, διὰ τοῦτο οὐδεὶ Ἰουδαίῳ ἐπιβῆναι αὐτῆς ἔξεστιν. In vita Trajani Epit. 255.

‡ "Salaminam Cypri, interfectis in eâ gentilibus, subvertêre Judæi." Cron. ad an. 19. Trajani.

* Conl. Cels. lib. iv. p. 210. et Com. in Matt. ed. Huet. p. 459. 475.

† Lib. xiii. ep. 29.

‡ Tom. i. in Matt. p. 459. 475. in Celsum, lib. iv. p. 210.

§ Antiq. lib. viii. cap. 2.

four hundred and fifty, the computation is exactly five hundred and ninety-one years; he therefore here, as in the following verse, accords with the computation of his nation at that time, that so they might not except against his words:

Wilderness . . .	40
Joshua	17
Judges	450
Samuel and Saul .	40
David	40
Solomon	4
	591

And yet he saith, ὡς, to shew that computation was not exact. Some here tell us, that the true reading here is three hundred and fifty years; but seeing I find not one copy, version, nor father to countenance that reading, I think it dangerous to admit of that solution of this difficulty; especially if we consider that St. Luke, continually, both in his Gospel and in the Acts, follows exactly the computation of the Septuagint, and of the Jews, as we learn from his inserting Cainan, Luke iii. 36. his making Saul to reign forty years, ver. 21. of this chapter, and from this verse, where he accords exactly with Josephus.

[11] Ver. 21. *By the space of forty years.*] So Josephus saith, he reigned whilst Samuel lived ἔτη ὀκτὼ πρὸς τοῖς δέκα, *eighteen years,* and after his death δύο καὶ εἴκοσι, *twenty-two years;* but though this reckoning seems to have obtained in the time of Josephus, it is far from being true, that Saul reigned *twenty-two years after the death of Samuel;* it is rather true, as the Jews conceive, that they both died in the same year: so that the words, *forty years,* are to be connected thus—Until Samuel the prophet, who having judged them about thirty years, afterward they desired a king; andGod, by Samuel, gave them Saul, whose reign with that of Samuel's was about the space of forty years. So saith Sulpitius Severus,* " Ego arbitror à Paulo etiam Samuelis annos sub regis istius ætate numeratos," *I suppose that the years of Samuel also are added to the reign of that king by Paul;* as doubtless they were, they making together just forty years.

[12] Ver. 26. *And whosoever among you feareth God.*] So ver. 16. that is, the proselytes among you: so Bemidbar Rabba on those words of the Psalmist, *Blessed is every one that feareth the Lord,* saith אלוגלים, οἱ φοβούμενοι τὸν Θεὸν, are the proselytes.

[13] Ver. 31. *Who was seen many days of those, who came up with him from Galilee to Jerusalem, who are his witnesses.*] These seem to be the hundred and eight mentioned Acts i. 15. for these were Galileans, ver. 11. and συνελθόντες, *men coming with him,* and men that go in to the apostles, ver. 13.

[14] Ver. 33. *God hath fulfilled the promise made to your fathers in raising up Jesus.*] *i. e.* From the dead, ver. 30. so as not to return to corruption. For the promise being this, that God would *raise up one to sit upon the throne of his father David,* Acts ii. 30. and to *reign over the house of Jacob,* Luke i. 33. Christ upon his resurrection having *all power in heaven and earth committed to him,* Matt. xxviii. 18. and being *exalted to the right hand of God,* Acts ii. 33. this promise, by his resurrection to that kingdom, was fulfilled.

[15] *As it is written in the second Psalm, Thou art my Son, this day have I begotten thee.*] That this Psalm belongs to the Messiah, and speaks of his dominion and kingdom, appears from the preceding words, *I have set thee, my king, upon the holy hill of Sion; Jehovah hath said to me, Thou art my Son, this day have I begotten thee.* This also is apparent from the following words, *I will give thee the heathen for thine inheritance;* and from the exhortation of all kings to submit to him: (see the note on Heb. v. 5.) and, by this resurrection and exaltation, he is said to be begotten, as being made the first-born from the dead, Colos. i. 18. Rev. i. 5. constituted *the Son of God with power,* Rom. i. 4. and having received a new birth: hence those two things are joined, Luke i. 32. *He shall be called the Son of the Highest, and God shall give him the throne of his father David.* (See also Examen Millii in locum.)

[16] Ver. 34. *In that he raised him up, now no more to see corruption, he said,* (Isa. lv. 3.) *I will give thee* τὰ ὅσια Δαβὶδ τὰ πιστὰ, *the sure mercies of David.*] That is, of Christ the son of David; for that David, both in the language of Scripture and of the Jews, frequently signifies Christ, see note on Matt. ii. and that here it bears this sense both Kimchi and Aben-Ezra confess, and the following verse assures us; for, of this very David it is said, ver. 4. *Behold, I have given him for a witness, a leader and commander to the people;* and he being thus raised up to be a *King for ever,* so as to see no more corruption, the blessings he confers upon his subjects must be sure and lasting.

[17] Ver. 38. *Through him is preached to them forgiveness of sins.*] *i. e.* Those sins, from the guilt of which the law of Moses could not cleanse the conscience, and from which we could not be justified, *i. e.* from the guilt and condemnation due to us, from which we could not be exempted by the law of Moses. (See the note on xv. 1.)

[18] Ver. 42. Εἰς τὸ μεταξὺ σάββατον.] This phrase doth not signify *the intermediate week,* as some conceive, or on the second and fifth day of the week, but on the *following sabbath;* for we learn from the forty-fourth verse, that they came not together till the following sabbath. So Josephus* speaks of David and Solomon, ἔτι δὲ τῶν μεταξὺ τούτων Βασιλέων, *and of the following kings of Judah;* for there came none between them.

[19] Ver. 46. Καὶ οὐκ ἀξίους ἑαυτοὺς κρίνετε, *And judge yourselves unworthy of eternal life.*] Or rather discover, or by your actions shew yourselves unworthy of it: for when our Saviour sent his apostles, he bid them, *into what village or house soever they entered, to inquire,* τίς ἄξιος, *who was worthy in it,* and to *shake off the dust of their feet* against the unworthy; (Matt. x. 11. 15.) *i. e.* against those who would not receive their doctrine of salvation, or eternal life. This unworthiness, saith the apostle, κρίνετε, you discover, by thus contradicting and blaspheming it. This is the sense of the word κρίνεσθαι, *viz.* to *discern, discover,* or *make known,* when the apostle saith, *He that cometh into the assemblies of the prophets,* κρίνεται, is *discovered* of them all, 1 Cor. xiv. 24. and the spiritual man *discovers all things,* ii. 15.

[20] *Lo, we turn to the gentiles.*] Not from the Jews every

* Lib. i. cap. 61.

* De Bello Jud. lib. vi. cap. 13. p. 913.

where; for we find St. Paul still preaching to them in every synagogue where he came: (Acts xvii. 2.) but from those of Antioch in Pisidia, to the gentiles there, it being not reasonable that the Jews of other places should be deprived of the gospel, for the perverseness of those here.

[21] Ver. 48. *And ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον, as many as were ordained to eternal life believed.*] These words cannot signify *a fixed number of persons absolutely by God ordained to eternal life*, so that they, and they only, shall obtain it, and all others be excluded from it, as upon this supposition they must be; for if God, by his ordination or decree, hath fixed the number of those whom he will bring unto salvation, all they who are not of that number will not partake of that salvation. And this is evident from these considerations:

First, That if the reason why these men believed be only this, that they were men *ordained to eternal life*; the reason why the rest believed not can be this only, that they were *not ordained* by God *to eternal life:* and if so, what necessity could there be, that *the word of God should be first preached to them?* as we read, ver. 46. Was it only that their damnation might be the greater? This seems to charge that Lover of souls, whose *tender mercies are over all his works*, with the greatest cruelty, seeing it makes him determine from all eternity, not only that so many souls, as capable of salvation as any other, shall perish everlastingly; but also to determine, that the dispensations of his providence shall be such towards them as necessarily tends to the aggravation of their condemnation. And what could even their most malicious and most enraged enemy do more? What is it the very devil aims at by all his temptations, but this very end, *viz.* the aggravation of our future punishment? And therefore to assert, that God had determined that his word should be spoken to these Jews for this very end, is to make God as instrumental to their ruin as the very devil, and seemeth wholly irreconcilable with his declarations, that *he would have all men to be saved*, and *would not that any man should perish.*

Secondly, The apostle gives this reason why he turned from the Jews to the gentiles; *viz.* because the Jews *had thrust away the word of God from them, and judged themselves unworthy of eternal life*, (ver. 46.) Whereas, according to this supposition, this could be no sufficient reason of his turning from them to the gentiles; for it was only they, among the Jews, whom God had not ordained to eternal life, who thus refused to believe and to obey the word of God; and as many among the gentiles as were not thus ordained to eternal life must necessarily do the same; and so there could be no sufficient cause why he should turn from the Jews to the gentiles on that account. And,

Thirdly, Were this the reason why the Jews believed not, that they were not by God ordained to eternal life, why doth St. Paul by God's commission speak here to them thus: *Be it known to you, brethren, that by this Jesus, is declared to you remission of sins?* Why doth he add, *and by him every one that believeth is justified?* &c. Why doth he vehemently exhort them to *beware, lest that saying of the prophet Habakkuk should be verified of them, I will work a work in your days, which you will not believe, though one declare it to you?* (ver. 38. 41.) For could God have determined, that these very persons should not believe to life eternal, and yet commissionate his apostles to tell them, that *remission of sins* and *justification to life eternal* was proposed to them? Could it be revealed to St. Paul that they could not believe to life eternal, as being not by God ordained to it; and yet would he so passionately exhort them to that faith in Jesus, which he well knew by virtue of this revelation belonged not to them, nor could they possibly exert? These things seem clearly to evince, that this cannot be the proper import of the words; but they will very well admit of these two senses: *viz.* (1.) As many as were disposed for eternal life believed: or, (2.) As many as were disposed to do it, believed to eternal life. And,

First, It is highly probable, the genuine import of these words is this, Ὅσοι ἦσαν τεταγμένοι, *As many as were disposed for eternal life believed;* for this word τεταγμένος, by this very author, is used in this sense to signify a man, not outwardly ordained, but inwardly disposed; or one determined, not by God, but his own inclination, to do such a thing; as when it is said, Acts xx. 13. *St. Paul went on foot to Assos,* οὕτω γὰρ ἦν διατεταγμένος, *for so he was disposed to do:* so the son of Sirach saith, ἡγεμονία συνετοῦ τεταγμένη ἔσται, *the conduct or government of the wise man will be well ordered, or disposed,* (x. 1.) Thus Philo* saith to Cain, *Thou needest not fear being killed by them who are* ἐν σῇ τεταγμένοι συμμαχίᾳ *ranked on thy side; i. e.* of the same dispositions and affections with thee. And he saith of those children who, having had vicious parents, have themselves proved virtuous, that they are ἀμείνῳ τεταγμένοι τάξει,† *placed in a better rank:* and speaking of Esau and Jacob, he represents Esau as fierce, subject to anger and other passions, and governed by his brutish part; but Jacob as a lover of virtue and truth; and so ἐν τῇ βελτίονι τεταγμένον τάξει,‡ *placed in a better rank of men,* or one of a better temper and disposition; and adds, that Samuel§ was τεταγμένος θεῷ, *one well disposed towards God:* so Simplicius interprets this word; for when Epictetus‖ had said, τῶν δὲ βελτίστων σοι φαινομένων οὕτως ἔχου ὡς ἀπὸ Θεοῦ τεταγμένος εἰς ταύτην τὴν τάξιν, *If thou hast a desire to be a philosopher, so retain those things which seem best to thee, as being by God placed in that rank;* that is, saith he,¶ ὡς ὑπὸ Θεοῦ προτρεπόμενος ἐπὶ ταῦτα, τὸ γὰρ μέγιστον τῶν ἐκ Θεοῦ δωρηθέντων ἀνθρώποις φιλοσοφία ἐστι, *as being incited by God to it; for philosophy,* saith he, *eternal salvation,* saith the Scripture, *is the greatest gift that God has given to mankind.* And to this sense the very context leads; the persons opposite to those disposed for eternal life, being those who for their indisposition to embrace the offer of it, *were unworthy of eternal life.*

The second import of which these words are capable, is this: That *as many as were well disposed, believed to eternal life;* and accordingly we are said to *believe in Christ to eternal life*, 1 Tim. i. 16. and to the *saving of the soul*, Heb. x. 39. and they who truly do believe are said to do it *to eternal life*, because they, by believing, do obtain a perfect right to that life, of which they cannot fail, but by departing from that faith, or suffering it to become unfruitful in those works of righteousness, which make them meet to be partakers of eternal life.

---

* L. quod deter. p. 144.
† De Nobil. p. 702. C.
‡ De Præm. et Pœn. p. 712. B.
§ De Temul. p. 203. C.
‖ Enchirid. cap. 29.
¶ P. 139.

CHAP. XIV.

1. AND it came to pass in Iconium, that they *(viz. Paul and Barnabas)* [1] went both together into the synagogue of the Jews *(there)*, and so spake, that [2] a great multitude both of the Jews and also of the Greeks *(i. e. the proselytes of the Jews)* believed.

2. But the *(οἱ δὲ, and that the)* unbelieving Jews stirred up the gentiles, and made their minds (Gr. *rose up, and made the minds of the gentiles)* evil *(-ly)* affected against the brethren.

3. Long time therefore abode they *(ἱκανὸν μὲν οὖν χρόνον διέτριψαν, for indeed they had tarried a long time)* speaking boldly in *(the name of)* the Lord, who gave testimony unto the words of his grace, and granted signs and wonders to be done by their hands.

4. But *(then)* the multitude of the city was divided: and part held with the *(unbelieving)* Jews, and part with the apostles.

5. And when there was an assault *(or tumult)* made, both of *(i. e. by)* the gentiles, and also of *(by)* the Jews, with their rulers, *(endeavouring)* to use them despitefully *(or contumeliously)*, and to [3] stone them *(as blasphemers of the law)*,

6. They were aware of it, and *(so)* fled to Lystra, and *(then to)* Derbe, (ver. 20.) cities of Lycaonia, and *(then)* to the region which lieth round about *(those cities)*:

7. And there they preached the gospel.

8. And there sat a man at Lystra, [4] impotent in his feet, being a cripple from his mother's womb, *(and so one)* who never had walked.

9. The same heard Paul speak *(-ing the word)*; who steadfastly beholding him, and [5] perceiving *(by his gift of discerning spirits)* that he had faith to be healed,

10. Said *(to him)* with a loud voice, Stand upright on thy feet. And *(having said this)* he *(the impotent man)* leaped and walked.

11. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, [6] The gods are come down to us in the likeness of men.

12. [7] And they called Barnabas, Jupiter; and Paul, Mercurius *(i. e. his interpreter)*, because he was the chief speaker.

13. Then the priest of Jupiter, who *(i. e. whose image)* was before the city, brought oxen and garlands (Gr. *coronets)* [8] to the gates *(where Barnabas and Paul were)*, and would have done sacrifice with the people *(i. e. he and they would have offered sacrifice to them as gods)*.

14. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes *(to shew their detestation of the fact)*, and ran in among the people, crying out,

15. And saying, Sirs, why do ye *(attempt)* these things? *(seeing)* we also are men of like passions with you, and preach to you that ye should turn from these vanities *(or dead idols)* to the *(worship of the)* living God, who made heaven, and earth, and the sea, and all things that are therein:

16. [9] Who in times past *(since the days of Noah,* 1 Pet. iii. 20.) suffered all nations to walk in their own ways *(giving them no written law, and sending them no prophets to instruct them in the true worship of him, as he did to the Jews)*.

17. [10] Nevertheless he left not himself without witness *(to them of his providence)*, in that he did good *(to us all)*, and gave (Gr. *giving)* us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18. And with these sayings scarce restrained they the people, that they had not done *(i. e. from doing)* sacrifice to them.

19. And *(then)* there came thither certain Jews from Antioch and Iconium, who persuaded the people *(against the apostles)*, and *(so they)*, having [11] stoned Paul, drew him out of the city, supposing he had been dead.

20. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21. And when they had preached the gospel to that city, and had taught many (Gr. *had made many disciples)*, they returned again to Lystra, and to Iconium, and Antioch,

22. Confirming the souls of the disciples, and exhorting them to continue in the faith, and *(telling them)* that we *(Christians)* must through much tribulation enter into the kingdom of God.

23. And when they had [12] ordained them elders in every church, and had prayed with fasting, (Gr. *and when praying with fasting, they had ordained,* &c.) they commended them to *(the protection of)* the Lord *(Jesus)*, on whom they believed.

24. And after they had passed through Pisidia, they came to Pamphylia.

25. And when they had preached the word in Perga, they went down to Attalia:

26. And thence sailed to Antioch, from whence they had been recommended to the grace of God *(by prayer for his assistance,* Acts xiii. 3.) for the work which they *(had now)* fulfilled.

27. And when they were come, and had gathered the church together, they rehearsed all that God had done with *(i. e. by)* them, and how he had opened the door of faith to the gentiles.

28. And there they abode *(a)* long time with the disciples.

ANNOTATIONS ON CHAP. XIV.

[1] Ver. 1. *THAT they went κατὰ τὸ αὐτὸ, both together.*] So 1 Sam. xi. 11. there were not two of them left יחד *κατὰ τὸ αὐτὸ, together;* 2 Sam. ii. 16. *They fell down κατὰ τὸ αὐτὸ, together;* 1 Kings iii. 18. *ἡμεῖς κατὰ τὸ αὐτὸ, We were together.*

[2] *A great multitude,* Ἰουδαίων καὶ ἑλλήνων, *of the Jews and Greeks believed.*] i. e. Σεβομένων ἑλλήνων, *a great multitude of Greek proselytes;* for they made a part of the Jewish synagogue, and in it are converted to the faith: so xvii. 4. and xviii. 4. *Paul spake in the synagogue at Corinth,* and persuaded Jews and Greeks; see also xiii. 42. xix. 8. 10. Note also, that the second verse is to be put in a parenthesis.

[3] Ver. 5. *And to stone them,*] As blasphemers against the law, Deut. xiii. 6. So they stoned Stephen as speaking *blasphemous words against the law and the temple,* Acts vi. 13. So St. Paul here, ver. 19. and so they attempted to

stone Christ for supposed blasphemy, John x. 33. And in like manner, Josephus saith,* that *Ananias the high-priest delivered up James, and other Christians, to be stoned, as being accused of impiety against the law.*

[4] Ver. 8. Ἀδύνατος τοῖς ποσὶν, *Impotent in his feet.*] This word ἀδύνατος is frequently used in the Septuagint, for a man feeble and helpless; as when Job saith, he was πατὴρ ἀδυνάτων, *the father of the helpless,* xxix. 16. xxxi. 20. and Joel, iii. 10. ὁ ἀδύνατος λεγέτω, *let the weak say I am strong.*

[5] Ver. 9. *Seeing he had faith to be healed.*] Faith being an act of the understanding, could not be discerned by the eye of sense; this therefore is an instance of that power of discerning the inward working of men's spirits, mentioned 1 Cor. xii. 10.

[6] Ver. 11. *Saying, The gods are come down to us in the likeness of men.*] This was not only the imagination of the poets, Homer, and others here cited by Grotius, but even of their philosophers: for Cicero hence proves, the gods must be of human shape, because they never appeared in any other form. (See the note on xvii. 29.)

[7] Ver. 12. *And they called Barnabas, Jupiter; and Paul, Mercury, because he was* ἡγούμενος τοῦ λόγου, *the chief speaker.*] He is accounted, saith Justin Martyr,† λόγος ἑρμηνευτικὸς καὶ πάντων διδάσκαλος, *the word that is the interpreter and teacher of all men;* and he is called Hermes, saith Philo,‡ ὡς Ἑρμηνέα καὶ προφήτην τῶν θείων, *as being the interpreter and prophet of Divine things:* he is, saith Porphyry, παραστατικὸς, *the exhibiter or representer of reason and eloquence:* he is called Mercury, saith Seneca, *quia ratio penes illum est.* (De Benef. lib. iv. cap. 7.)

[8] Ver. 13. Ἐπὶ τοὺς πυλῶνας, *To the gates.*] Not of the temple of Jupiter, which was without the city, but the gates of the house where Paul and Barnabas lodged; for these things were done within the city. (ver. 19.) Hither the priest of Jupiter brought oxen for sacrifice, and στέμματα *crowns* or *garlands,* either to put upon the heads of Paul and Barnabas, according to the heathen custom of crowning their gods, mentioned in Jeremy's epistle to the Jews in Babylon, ver. 9. and especially of offering *golden crowns* to Jupiter, as Brissonius§ shews they did; or to put on the ox or heifer to be offered: hence have we mention in Virgil‖ of the "vittæ juvencum," *garlands of the heifers,* where, saith Servius "velatum auro vittisque juvencum," is "coronatum auro vittisque," i. e. *a heifer crowned with them.* Athenæus from Aristotle saith,¶ this was done, because nothing but what is perfect was to be offered to the gods; τὸ δὲ στέφειν πλήρωσίν τινα σημαίνει, *now to crown signifies perfection;* whence "operi coronam imponere," is *to perfect a work.*

Ἤθελε θύειν, *He would have sacrificed.*] Here see, saith Chrysostom, the devil's malice; he would have brought in ἀνθρωπολατρείαν Divine worship of men by those very persons who were sent to convert men from it, persuading them again to esteem men as gods, as formerly they had done: and how fully he hath done this in the Roman church, where innumerable men are worshipped with invocation, and even mental prayers, which suppose them to know the hearts of the supplicants, and so to have the property ascribed to God alone in the Scripture; I have fully shewed in a treatise on that subject.

[9] Ver. 16. *Who in times past suffered all nations to walk in their own ways.*] Not so as to allow of their manners, or to leave them without any means sufficient to convince them of the error of their ways, and their idolatrous worship; for this he had done so effectually, as to *leave them without excuse,* in that they *did not worship him as God, neither were thankful for his benefits.* (Rom. i. 20, 21.) But he so far permitted this, as that he sent them no prophet to instruct them better; and gave them no positive revelation of his will, no written instructions of that way in which he would be worshipped, as he had done to the Jews.

[10] Ver. 17. *Nevertheless he left not himself without a witness, in that he did them good, and gave them rain from heaven.*] From these words it appears, (1.) that the giving of rain in its season, and of fruitful seasons of the year, is even to the heathens a testimony of the Divine providence: for, this rain coming from the clouds of heaven, and these fruitful seasons depending so necessarily upon the sun, moon, and other luminaries of heaven, and being so constantly produced by them, must demonstrate, that they must derive them from, and owe them to, him, who made the heavens and the earth, (ver. 15.) and therefore, that they ought to worship and be thankful to him for them. (2.) These being good things, and such as *filled their hearts with food and gladness;* and being conferred freely and constantly on them, who daily provoked him by their idolatries and ingratitude, were also a clear testimony of his goodness to them, and therefore an assurance to them, that if they, knowing him by this means to be God, would turn from their dumb idols, and worship him as God, they might find grace and favour in his eyes, who was so good unto them, even whilst they did continue to provoke him: now the knowledge of the God that made heaven and earth, as the only true God, who is to be worshipped, and whose providence affords us all the blessings we enjoy, and the belief that he is well inclined to shew mercy to all that thus turn to him, and are thus thankful to him, seems to be all that God expected from the gentiles, as may be gathered from Rom. i. 20, 21.

[11] Ver. 19. *And stoned Paul.*] God permitting this, saith Woltzogenius, for the punishment of his sin, in being active and assistant at the stoning Stephen. (Acts vii. 58. viii. 1.)

[12] Ver. 23. Χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν, *And ordaining them elders in every church.*] That Χειροτονεῖν πρεσβυτέρους, is not to choose elders by common suffrage, or by lifting up the hands of the apostles, is fully proved by Dr. Hammond and Mr. Selden; but then, that this constituting elders in these churches was making them fixed bishops of those churches, is not proved.

To clear up this, let it be considered, that in those times men received the *gift of tongues and prophecy,* or those spiritual gifts which fitted them to minister in the church, either immediately from heaven, as the apostles themselves did, and so by God himself were fitted and appointed for that work; so was it with the hundred and twenty who received the Holy Ghost on the day of Pentecost; (see note on Acts ii. 1.) or when they prayed with

---

* Ἀνωθησαμένους παρέδωκε. Antiq. Jud. lib. xx. cap. 8. p. 698. B.
† Ap. ii. p. 67. ‡ Apud Euseb. Præp. Evang. lib. iii. cap. 11.
§ De formulis, lib. ii. p. 249.
‖ Æn. v. 366. ¶ Lib. xv. p. 674.

Peter and John, (Acts iv. 31.) and with St. Paul, who was baptized and *filled with the Holy Ghost;* (ix. 17.) so was it with Cornelius and his kinsmen, (Acts x. 44.) for *they spake with tongues and magnified God,* even as the apostles did when they had received the Holy Ghost; for as they spake with tongues μεγαλεῖα τοῦ θεοῦ, *the great things of God,* (Acts ii. 11.) so did these men speak with tongues, μεγαλοῦντες τὸν θεὸν, *magnifying God,* and therefore St. Peter saith, they had *received the Holy Ghost even as we:* (Acts x. 47. xi. 17.) or else these gifts were given by imposition of the apostles' hands; so when the Samaritans believed, and were baptized, that they might have persons fitted to officiate in sacred things, the church of Jerusalem sends to them Peter and John, who lay their hands on some of them, and *they received the Holy Ghost.* (Acts viii. 17.) This being done, the apostles returned to Jerusalem, (ver. 25.) preaching the word to other villages of Samaria, but leaving the conduct of the church to those gifted men; and these seem to be the men who first officiated in all converted churches; and wherever we meet with them, we find no other persons constituted as bishops, or fixed overseers of those churches, as in the churches of Corinth, Galatia, Thessalonica, and therefore have reason to conceive there were no other elders constituted here, they being no more necessary for the churches of Lystra and Iconium, than for those of Corinth and Galatia. Moreover, we have here only mention of elders constituted in these churches, not of one deacon placed under them, which shews, these elders were not bishops; since, by the rule of Epiphanius, a bishop cannot be without a deacon. In a word, these *prophetical* men, though they were officers placed in the church next to the apostles, (1 Cor. xii. 26.) yet were they not fixed ministers; but from what parts soever they come, and wherever they are, they take upon them to officiate: so doth Barnabas at Antioch, (xi. 23, 24.) and the other prophets there; (xiii. 1, 2.) and so doth Silas, sent from Jerusalem to Antioch, continue there, (Acts xv. 33.) and from thence goes through Syria and Cilicia, *confirming the churches,* (ver. 41.)

CHAP. XV.

1. AND certain men which came down from Judea *(to Antioch),* taught the brethren *(of the gentiles, saying),* [1] Except ye be circumcised after the manner of Moses *(i. e. so as by that rite to submit to, and observe, his law),* ye cannot be saved.

2. When therefore Paul and Barnabas had no small dissension and disputation with them (Gr. *and a dissension being made among the brethren, and no small debate or reasoning of Paul and Barnabas against them who taught this doctrine),* [2] they *(of Antioch)* determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem [3] to the apostles and elders *(there),* about this question.

3. And being brought on their way by the church, they (Gr. οἱ μὲν οὖν προπεμφθέντες, *they therefore being sent forth by the church)* passed through Phœnice and Samaria, declaring *(to them)* the conversion of the gentiles: and *(by this)* they caused great joy unto all the brethren.

4. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared *(to them)* all things which God had done with them, *(i. e. by them,* ver. 12.)

5. But there arose up certain of the sect of the pharisees which believed, saying, That it was needful to circumcise them *(who believed among the gentiles),* and to command them to keep the law of Moses.

6. And *(then)* the apostles and elders came together to consider of this matter.

7. And when there had been much disputing, Peter rose up, and said to them, Men and brethren, ye know how that [4] a good while ago (Gr. *of days of old),* God made choice among us (Gr. ὁ θεὸς ἐν ὑμῖν ἐξελέξατο, *God chose me out among you),* that the gentiles by my mouth should hear the word of the gospel, and believe; *(commanding Cornelius to send for me,* Acts x. 5. *and me to go to him with the messengers sent for me, not making any difference betwixt him and others,* ver. 20.)

8. And God, who knoweth the hearts *(of all men),* bare them witness *(of his acceptance of them, though uncircumcised, by)* giving them the Holy Ghost, even as he did to us *(believing Jews).*

9. And *(he)* [5] put no difference betwixt us and them *(on the account of their uncircumcision, but supplied that by)* purifying their hearts by faith *(and so making them a pure people, as circumcision formerly did us).*

10. Now therefore why tempt ye God *(i. e. why distrust ye the truth of what he hath thus declared, by attempting)* [6] to put a yoke *(of obedience to the law of Moses)* upon the necks of the disciples, which neither our fathers nor we were able to bear *(i. e. to perform so as to be justified by it)?*

11. But we believe that through the grace of our Lord Jesus Christ *(or through God's favour to us in him),* we shall be saved, [7] even as they *(are to be saved by it).*

12. Then all the multitude kept silence, and gave audience to Barnabas and Saul, declaring *(in confirmation of this point)* what miracles and wonders God had wrought among the *(uncircumcised)* gentiles by them.

13. And after they had held their peace, James answered *(to the question),* saying, Men and brethren, hearken to me:

14. Simeon hath declared how God at the first did *(by him)* visit the gentiles, to take out of them a people for *(the glory of)* his name.

15. And to this agree the words of the prophet *(Amos),* as it is written, (ix. 11.)

16. After this I will return, and build again [8] the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up, *(by raising up Christ to sit upon his throne,* Acts ii. 30. *and giving him the throne of his father David,* Luke i. 32.)

17. [9] That the residue of men might seek after the Lord, and all the gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18. *(This he foretold by his prescience: for)* known unto God are all his works from the beginning of the world.

19. [10] Wherefore my sentence is, that we trouble not them, who from among the gentiles are turned to God *(with the observation of our law and ceremonies):*

20. But *(count it sufficient)* that we write to them, that they [11] abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21. *(Nor will this liberty be prejudicial to the Jews adhering to the law of Moses:)* for [12] Moses of *(from)* old

time hath in every city them that preach him, being read in the synagogues every sabbath-day.

22. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas and Silas, chief men among the brethren:

23. And *(they)* wrote letters by them, after this manner; The apostles, and elders, and brethren, send greeting to the brethren which are of the gentiles in Antioch, and Syria, and Cilicia:

24. Forasmuch as we have heard that certain *(men)* which went out from us, (1 John ii. 19.) have troubled you with words, subverting your souls *(by)* saying, *(Ye ought to)* be circumcised, and keep the law: to whom we gave no such commandment:

25. It seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul,

26. *(Who are)* men that have hazarded their lives for the name of our Lord Jesus Christ.

27. We have sent therefore Judas and Silas, who shall also tell you the same things by *(word of)* mouth.

28. [13] For it seemed good to the Holy Ghost *(falling upon the uncircumcised gentiles)*, and to us, to lay upon you no greater burden than these necessary things; *(i. e. these things necessary at present, to avoid the scandal of the Jews; viz.)*

29. That ye abstain from meats offered to idols *(in the idol temples)*, and from blood, and from things strangled, and from fornication: from which if you keep yourselves, ye shall do well. Fare ye well.

30. So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31. And when they had read *(it)*, they rejoiced for the consolation *(it afforded them)*.

32. And Judas and Silas, being [14] prophets also themselves, exhorted the brethren with many words, and confirmed them,

33. And after they had tarried there a space, they were let go in peace from the brethren to the apostles.

34. Notwithstanding it pleased Silas to abide there still.

35. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also *(that were prophets and teachers there,* xiii. 1.)

36. And some days after Paul said to Barnabas, Let us go again (see Acts xiii. 3, 4.) and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

37. And Barnabas determined *(or counselled)* to take with them John, whose surname was Mark.

38. But Paul thought not good to take him with them, who *(when they went out before)* departed from them from Pamphylia *(to go to Jerusalem,* xiii. 13.) and went not *(on)* with them to the work *(he had begun,* xiii. 5.)

39. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40. And Paul chose Silas, and departed *(with him)*, being recommended by the brethren to the grace *(and favour)* of God.

41. And he went through Syria and Cilicia, confirming the churches.

ANNOTATIONS ON CHAP. XV.

[1] Ver. 1. 'ΕΑΝ μὴ περιτμηθητε, *Except ye be circumcised after the manner* (commanded by the law) *of Moses, ye cannot be saved.*] Here note,

First, That these persons were of the sect of the pharisees, (ver. 5.) and perhaps they were only the zealots of that sect, for we find the Jews of different opinions in this matter, even as to men's admission into their religion; for some of them would not only permit them of other nations, who owned the true God, to live quietly among them, but even to embrace their religion without circumcision, whilst others by no means would permit them so to do. Thus when Izates,* the son of Helen, queen of Adiabene, embraced the Jews' religion, Ananias declared he might do it without circumcision, but Eleazer maintained, that it was ἀσέβεια, *great impiety to remain uncircumcised.* And when two eminent persons of Trachonitis fled to Josephus, the zealots † among the Jews were urgent for their circumcision, *if they would abide with them;* but Josephus *persuaded the multitude against it.* And this controversy continued after they embraced Christianity, some allowing them to embrace Christianity without submitting to circumcision and the Jewish law; others contending, that without circumcision and the observance of the law, they *could not be saved.* And these were the false apostles which troubled the churches of Corinth, Galatia, and Philippi, and were great enemies to St. Paul, who taught the contrary.

Secondly, Observe, that circumcision obliged those heathens which submitted to it to observe the whole law; (Gal. v. 3.) it is the same thing to say, *they must be circumcised after the manner of Moses,* (ver. 1.) and to say, (ver. 5. 24.) *they must be circumcised, and keep the law of Moses.*

Thirdly, Observe, that they held this necessary to salvation, (ver. 1.) and by that doctrine they *subverted the souls of the gentile converts,* (ver. 24.) causing them to fall from the grace of the gospel offered to them without circumcision. (Gal. v. 4.) Now this they did agreeably to their common maxim, that "omnes præputiati descendunt in gehennam," *all uncircumcised persons go to hell.* (P. Eliezer, cap. 29. p. 66.)

Fourthly, Observe, that they who did this went out from Judea, (ver. 1.) and were men going out as from the apostles, (ver. 24.) and therefore St. John saith of them, *they went out from us, but they were not of us.* (1 John ii. 19.)

[2] Ver. 2. *They* (of Antioch) *determined that Paul and Barnabas—should go up to Jerusalem,* &c.] St. Paul declares that he went then up to Jerusalem, κατ' ἀποκάλυψιν, *according to revelation;* (Gal. ii. 2.) as therefore the prophets and teachers at Antioch had before separated Paul and Barnabas by revelation to preach to some of the gentiles, and they having fulfilled that work returned to Antioch; (xiv. 26.) so is it probable, that by another revelation made to the same persons, they were sent up to Jerusalem, as being fittest to convince those of the contrary persuasion, by declaring *what God had wrought by them among the uncircumcised gentiles,* and his acceptance of them without circumcision, or the observance of the law of Moses. Hence St. Paul tells us, that by what he had de-

* Joseph. Antiq. lib. xx. cap. 2. p. 685. E.
† Vit. Joseph. p. 1007. B. 1010. C.

clared to them, (ver. 4. 12.) they saw *the gospel of the uncircumcision was committed to him, as the gospel of the circumcision was to Peter;* because *he that wrought effectually by Peter to the apostleship of the circumcision, was mighty by him towards the gentiles.* (Gal. ii. 7, 8.)

[3] *To the apostles and elders.*] Here Dr. Hammond tells us they were sent to the apostles and *bishops of Jerusalem, and to the other bishops of Judea,* and so, ver. 22, 23. 28. he makes the other bishops of Judea to be a part of this council, and for the proof of this he refers us to note *b* on Acts xi. where he affirms that elders signify bishops, but does not prove that the elders were bishops of Judea, unless it be by saying, elders are bishops; and therefore there being but one bishop at Jerusalem, and yet more elders, the rest, excepting James, must be the bishops of Judea. But this opinion I have sufficiently confuted, notes on James v. 14. 1 Pet. v. 1. and indeed it is mere novelty, not supported by the authority of any one ancient writer: for though some of them say, the names of bishop and presbyter, that is, elder, were used promiscuously in the first age of Christianity, none of them ever thought or said, that the word presbyter or elder, in the New Testament, did always signify a bishop. My opinion of these elders is, that they were of the one hundred and eight, who received the Holy Ghost at the beginning with the apostles; (see note [1] on Acts ii.) those *who had been with Christ from the beginning,* out of which one was to be chosen in the place of Judas, (i. 21, 22.) and of those witnesses of his resurrection, which came up with him from Galilee, (xiii. 21.) With these who had thus received the Holy Ghost, St. Peter ranks himself, saying to the Jews, *The elders that are among you I exhort, who also am an elder;* (1 Pet. v. 1.) and of these St. James seems to speak to the same persons, when he saith, *Is any man sick, let him send for the elders of the church:* (v. 14.) and perhaps these are the ἡγούμενοι, *who had the rule over them;* (Heb. xiii. 7. 16.) for Judas and Silas, two of these elders, being prophets, are styled ἄνδρες ἡγούμενοι ἐν τοῖς ἀδελφοῖς, *leading men, or governors, among the brethren.* That there were any other bishops of Judea, I believe not, as finding nothing in antiquity concerning them, but as Christians multiplied, or grew up in Judea, though they all still were zealous for the law and customs, (Acts xxi. 20.) and so still worshipped in the synagogue; yet as they saw occasion they sent one or more of these prophets or elders, to instruct and confirm them. Thus when many Jews at Antioch *believed and turned to the Lord,* upon *tidings of these things, brought to the church at Jerusalem, they sent forth Barnabas, one full of the Holy Ghost, that he should go as far as Antioch,* (xi. 21—23.) Such also were the governors and ministers of church affairs in other places; they who received the Holy Ghost at Samaria were to officiate there, and be a nursery for other churches of Samaria, which should embrace the gospel: such were the prophets and teachers of Antioch, (xiii. 1.) such the elders in every church, (xiv. 23.) such the προιστάμενοι, those that *laboured among the Thessalonians,* and *were over them in the Lord,* (1 Thess. v. 12.) the prophets in the church of Corinth, (1 Cor. xiii. 14.) the spiritual men in the church of the Galatians, (vi. 1. see the note there,) the men who had the gifts of prophecy and teaching among the Romans, (xii. 6, 7.) and the twelve men on whom the Holy Ghost fell at Ephesus, and made them overseers of the churches there and in the neighbouring places: for at the first conversion of any church, there being none among them fitted to teach the Christian faith by their own skill and learning, it seemeth necessary they should be fitted and ordained for this work by the immediate afflatus, and the miraculous endowments, of the Holy Ghost: and when the apostles, who only had the power of giving the Holy Ghost, were about to leave the world, they placed fixed bishops and pastors in the churches. Thus St. Paul sends about Timothy and Titus for this work, giving them instructions concerning the persons to be ordained.

Moreover, that these were all elders of Jerusalem, and not of all Judea, we may learn, because Barnabas and Saul were appointed to go up only to Jerusalem to the bishops and elders there, about this question, (ver. 2.) and when they were come to Jerusalem, they were received by the apostles and elders, (ver. 4.) and (ver. 6.) the apostles and elders came together to consider of this matter. Now this meeting being not at any festival, and there being no mention of any persons sent for to come thither from any other places, we have reason to believe they were only the elders at Jerusalem, or residing there.

[4] Ver. 7. *Ye know that,* ἀφ' ἡμερῶν ἀρχαίων, *a good while ago God made choice of me.*] Not only when he actually sent him to Cornelius, but when he promised that by him he would lay the foundation of his church, which was to be erected among Jews and gentiles. (See the note on Matt. xvi. 18, 19.) And this is said to have been done ἀφ' ἡμερῶν ἀρ χαίων, *from days of old,* as Mnason is styled ἀρχαῖος μαθητὴς, *an old disciple,* Acts xxi. 16. and the first ministers of the gospel were styled οἱ ἀπ' ἀρχῆς, *they that were from the beginning,* and the doctrine preached to the Jews by the apostles is styled ἐντολὴ παλαία, *an old commandment, which they had received from the beginning,* Luke i. 2. 1 John ii. 7.

[5] Ver. 9. *And he put no difference* οὐδὲν διέκρινε, *he made no discrimination betwixt us and them.*] The argument here is plainly to this effect, That God by pouring his Holy Spirit on the uncircumcised gentiles, as he had done upon the circumcised Jews, had plainly demonstrated that he had received them to his favour, and made no discrimination, as to his choicest gifts, betwixt them and the Jews; and that legal purification, which seemed wanting to them on the account of their noncircumcision, he had fully and abundantly supplied in *purifying their hearts by faith;* and therefore, saith he, your endeavour to impose upon them these legal observances, to render them acceptable to God, after so signal an evidence that he accepteth them without them, must be a *tempting God,* as that phrase constantly imports a distrusting or disbelieving him after sufficient evidence vouchsafed of his good-will and pleasure. (See note on Matt. iv. 7.)

[6] Ver. 10. *To put a yoke upon the disciples' necks, which neither we nor our forefathers were able to bear.*] Though these words are, by most interpreters, applied to the numerous ritual precepts, the costly sacrifices, and to the frequent tedious journeys up to Jerusalem, required by the law, which made the observance of it difficult and irksome; I rather would refer it to that defect that the apostle hath observed in it, that it could not *purge the conscience from the guilt of sin,* Heb. ix. 9. x. 1. that it *could not give life,*

Gal. iii. 21. that it was *a killing letter*, leaving them under *condemnation*, 2 Cor. iii. 7. vi. 9. and so making it necessary for them *to believe in Christ, that they might be justified*, Gal. ii. 16. and redeemed from the curse of the law, Gal. iii. 13. according to those words of St. Paul, Acts xiii. 38, 39. *Be it known to you, that through this man is preached to you forgiveness of sins, and by him all that believe are justified from all things from which they could not be justified by the law of Moses:* for to this sense the following words incline, *we could not bear this yoke; for we believe, that by the grace of the Lord Jesus Christ we shall be saved.*

[7] Ver. 11. *Even as they.*] This is not to be referred to the words, *our forefathers*, as if the former Jews expected to be saved by the grace of Christ; for whatsoever truth may be in it with respect to the ancient Jews, it is certain that the latter Jews expected justification, not by faith, *but by the works of the law*, Rom. ix. 32. and believed nothing of the Messiah, who should die to procure for them remission of sins: the controversy here was concerning the necessity of circumcision, and observation of the law of Moses to salvation: (ver. 1.) this, saith St. Peter, cannot be so, because God hath *purified their hearts by faith*, and so prepared them by it for mercy and salvation; and as they are to be saved by the grace of Christ, so we expect salvation by the same grace; and this sense is confirmed from a like passage in St. Paul, declaring that *it is the same God who justifies both Jew and gentile through the same faith*, Rom. iii. 30. And again, Gal. ii. 15, 16. *We Jews knowing that a man is justified, not by the works of the law, but by the faith of Christ, we have believed in him that we might be justified.*

Nor is it any argument to the contrary, that *our fathers* are the nearest antecedent to the word ἐκεῖνοι, *they*, for the words *our fathers* are only mentioned accidentally. Now it is very common in such cases for the relative to refer to a remoter antecedent, which is the subject professedly discoursed of: so Acts vii. 19. *He dealt subtilly with our fathers*, not Joseph immediately preceding, but the *king that knew not Joseph:* x. 6. *He shall tell thee what thou oughtest to do*, viz. not Simon the tanner, but Simon Peter. (See the note on 1 John v. 20.)

[8] Ver. 16. *The tabernacle of David which is fallen down*, Hancpleth.] Hence the Jews called the Messiah, *Bar Naphli*, because it is written,* *I will build again the tabernacle of David which is fallen down*, Amos ix. 10, 11. The most ancient way of dwelling being in tents and tabernacles, a man's house or habitation is usually, in the Hebrew language, called *Mischeneah, his tabernacle*, as you may see in the book of Job, and in the prophets; so here the *tabernacle of David* is the house and family of David.

[9] Ver. 17. *That the residue of men might seek after the Lord,*] Amos ix. 12. In the Hebrew it is, that they *may possess the remnant of Edom*, who being the greatest enemies to Israel, the calling of them must denote the calling of the worst of the nations; the Greek version also, which St. Luke follows, proves the thing more clearly, as making mention of *all nations seeking after the Lord.*

[10] Ver. 19. *Wherefore my sentence is*, &c.] There be many things contained in this chapter, which shew the Christians then had no apprehensions that St. Peter was by Christ appointed as the monarch of the church, or chief judge of controversies: for,

First, St. Paul and Barnabas were sent for the decision of this controversy, not to St. Peter in particular, but to the apostles and elders of the church in general.

Secondly, The decretory sentence was given by St. James, and not by Peter: κρίνω ἐγὼ, saith St. James, *I judge;* that is, saith Chrysostom, μετ' ἐξουσίας λέγω τοῦτο, *I with authority say this;* and this determination of the question was made by James, saith Chrysostom, ἐκεῖνος γὰρ ἦν τὴν ἀρχὴν ἐγκεχειρισμένος, *because he had the government* (viz. of the church of Jerusalem) *committed to him.*

Thirdly, The letters, which are directed to the gentile churches, run after this manner, *The apostles, elders, and brethren, to the brethren which are of the gentiles in Antioch, Syria, and Cilicia, send greeting,* without any particular mention of St. Peter, the supposed judge of this and other controversies, and the supposed governor of these and of all other churches. Now all these things are an indication, that the Christians of those times knew nothing of this supremacy of Peter, or of Christ's appointment of him to be his vicar, and the judge of controversies, to whom appeals were to be made in doubtful cases. For do any churches, which are now subject to the pope of Rome, and do acknowledge him to be Christ's vicar, send to the cardinals for the decision of their controversies, and make no mention of his holiness? Is it their custom when such disputes, as this was, do arise, to have recourse to them in general, and not particularly to the pope? Doth any cardinal take upon him to pass the decretory sentence in any question of this nature? Or, do their letters when they decide such questions run after this manner, *We, the cardinals and bishops of the church of Rome, send greeting?* Since therefore they who now acknowledge this vicar, neither do, nor by their principles can do, as the Christians mentioned in the Acts did, it must be certain that those Christians did not own that vicar which is now set up by the church of Rome.

[11] Ver. 20. Ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων, *From the pollutions of idols, from fornication, from things strangled, and from blood.*] Dr. Spencer here rejects all the interpretations given by others of these words, and then concludes, that all these things were forbidden, as being causes, signs, and attendants, on the idolatry of the heathens; things offered to idols, whether meat or drink, being after eaten in the idol's temple to his honour; and so, saith he, were blood, and things strangled, ways of confederacy with demons, and of offering the blood, that is the very soul, to them, as by fornication they did the body. But (1.) these four are plainly reckoned as things distinguished in themselves, and from one another, and so are separated by a καὶ, or *and*, interposed betwixt each of them; whereas, according to this exposition, they are all εἰδωλόθυτα, *things offered to idols*, and much more are they all ἀλισγήματα, *pollutions of idols.* Moreover, the things forbidden here, saith he, comprehend not only *rites of fornication*, but also of *adultery and masculine impurity*, and all the abominable filthiness committed by the heathens in their festivals of Venus, Bacchus, &c. and were all *ways of entering into confederacy with devils.* Now what kind of Christians could they be at Antioch, and other places, who were in danger of these things, of consecrating things by heathenish

* Sanhedr. fol. 69. 2.

ceremonies to an idol, and afterward eating them in honour of him? Of offering blood, and things strangled, or their bodies to fornication and adultery, by way of confederacy with devils, after they had so solemnly turned from the service of them, to the worship of the living God, and so expressly had renounced all these things in their very baptism?

Others think, that the true reason why these things were particularly forbidden, was to avoid the scandal of the Jews, among whom they conversed, and with whom many of them still joined in the worship of the synagogue. This is explained several ways; *viz.* (1.) that all these things being formerly forbidden to the gentiles, who conversed among them, and were made proselytes of the gate, though they were neither circumcised, nor obedient to the law, they thought it necessary, though they remitted to the Christian converts among the gentiles circumcision and the observation of the law of Moses, they should be still obliged to those things, which had been formerly required of all that dwelt among or conversed with them, especially such things as seemed not to the gentiles forbidden by the law of nature, *viz.* the eating of things offered to idols, of blood, and of things strangled, and simple fornication, which was generally thought lawful by the gentiles; (see the notes on Eph. v. 6. 1 Thess. iv. 5.) and of which even Maimonides saith, that *before the law, common whores were not forbidden.* (Treat. of Wives, cap. 1. §. 4.) I confess it may be doubted, whether those which they call the *seven precepts of Noah,* were precepts given to the gentiles before the law of Moses, though doubtless that of not eating blood was given to them, Gen. ix. 4. but then it is sufficient to countenance this interpretation, that the proselytes of the gate were, as Buxtorf* testifies, forbidden these four things.

Others conceive, that these things were particularly forbid the gentiles, as scandalous to the Jews, because Moses had so signally marked them out as things contrary to the holiness of a people, or to their separation from other nations to himself: so, of things strangled, or dead in their blood, God saith, Deut. xiv. 21. *Thou shalt not eat of any carcass, i. e.* of any thing that dieth alone, or is not orderly slain, *for thou art a holy people to the Lord:* fornication is declared to be a thing not to be admitted in that commonwealth, for it is expressly said, Deut. xxiii. 17. *There shall be no whore of the daughters of Israel, nor any whoremonger of the sons of Israel;* the eating things offered to idols is forbidden as a thing contrary to the worship of the true God; the precept which commands abstaining from blood, is not only called *a statute for ever,* Lev. iii. 17. but God threateneth *to set his face against,* and *to cut him off who did eat it,* Lev. vii. 26. xvii. 10. These therefore being things so solemnly forbidden the whole nation of the Jews, either because they were a people *holy to the Lord,* or as things not to be admitted in their commonwealth, or as things to be punished with cutting off, or as symptoms of idolatry, might for the present be forbidden the gentile converts, that they might not do things so abominable in their eyes. (See Examen Millii in locum.)

[12] Ver. 21. Μωσῆς γὰρ ἐκ γενεῶν ἀρχαίων, &c.] I cannot consent to the interpretation of these words given by Grotius and the reverend Dr. Hammond, *viz.* That the Christians could not be supposed to contemn the law of Moses, because that law was read in the Christian synagogues every sabbath-day, as of old was done by the Jews; for, (1.) St. James doth not say that Moses was read ἐν ταῖς συναγωγαῖς αὐτῶν, *in their synagogues,* but absolutely ἐν ταῖς συναγωγαῖς, *in the synagogues,* by which word, not the assembly of Christians, but the Jews, is always signified. (2.) He doth not say, as Dr. Hammond paraphrases the words, that *Moses was read in their synagogues* ὡς ἐκ γενεῶν ἀρχαίων, *as from former ages,* but that Moses ἐκ γενεῶν ἀρχαίων *from former ages, had those that preached him in every city,* being read from old times in the synagogues; which cannot agree to the assemblies of Christians which began but a few years before. And (3.) the Christians did more certainly and frequently read Moses and the prophets on the first day of the week, as Justin Martyr testifies, than on the sabbath-day, and therefore their reading of him could not fitly be restrained to that day. I therefore think with Chrysostom, that St. James here gives the reason why they should write only to the gentile converts, *viz.* because there was no reason to write to the Jewish converts, they still adhering to the synagogue, where Moses was read every sabbath, and so this liberty here granted to the gentiles only, could be no occasion to turn them from the observation of the law of Moses.

[13] Ver. 28. *For it seemed good to the Holy Ghost and to us,* &c.] Vain is the pretence from these words, that other councils may use this preface to their decisions, *viz. It seemeth good to us, and to the Holy Ghost.* For the reason why the council here assembled use these words, is not because they challenged to themselves any infallible assistance of the Holy Ghost in their conventions, rather than in their dispersions; but only upon this account, because the Holy Ghost had by a miracle declared the truth of what they had then decreed, that is, by falling down upon Cornelius, and his friends and kinsfolk, who were Romans, and only proselytes of the gate at most, and so not circumcised, (but obliged only to observe the precepts given to Noah, to abstain from things strangled, blood, idolatry, whoredom, &c.) I say, by falling down upon these gentiles, as he did upon our Lord's disciples, he evidently declared, that without their submission to any farther Jewish rites, the gentiles might be acceptable to him, and might enjoy the promise of the Father; and therefore that it was not needful in order to their acceptance with God, to require their submission to the Judaic rites. This is the inference St. Peter makes from this miracle, when he first saw it, saying, Acts x. 47. *Can any man forbid water, that these should not be baptized, who have received the Holy Ghost even as we?* This was the answer he gives to them by whom it was objected, that he held communion with the gentiles, *viz.* Acts xi. 17. *Forasmuch as God gave them the like gift as he did to us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?* This was the answer by which the sticklers for the Jewish rites were then silenced; and when the question was renewed by them, and it was vehemently contended, that the gentiles must be *circumcised after the manner of Moses,* St. Peter proves the contrary, by reminding them of the same instance, declaring, ver. 8—11. that *God who knew the hearts, bare them witness,* that without circumcision they were acceptable to him, *giving them the Holy Ghost, even as he did*

* In voce Ger.

to the apostles; and therefore, by imposing of this yoke upon them, they would *tempt the Lord,* by a distrust of that which, by this miracle he had perspicuously taught. This being then the very reason why they here say, *It seemed good unto the Holy Ghost;* it is apparent, that no council can have hence any warrant to use the same phrase or preface to their decrees, who have not the like confirmation of their doctrine, by a miraculous operation of the Holy Ghost, designed purposely to confirm their sentence.

[14] Ver. 32. *And Judas and Silas, being prophets also themselves.*] That is, saith Dr. Hammond, being two bishops of Judea; but if so, why *pleased it Silas to abide there still,* rather than to go back unto his charge? (ver. 34.) Yea, why, after so long a stay at Antioch, doth he go along with Paul in his travels through Syria and Cilicia, *confirming the churches?* (ver. 41.) Why do we find him still with Paul, chap. xvi. xvii. and xviii. preaching at Thessalonica, Corinth, and other places, but not at all *returning to his see?*

CHAP. XVI.

1. THEN came he to Derbe and Lystra; and, behold, a certain disciple was there, named Timotheus, [1] the son of a certain woman, which was a Jewess, and believed; but his father was a *(-n uncircumcised)* Greek:

2. Which *(disciple)* was well reported of by the brethren which were at Lystra and Iconium.

3. Him *(therefore),* would Paul have to go forth with him *(to the ministry),* and *(laying his hands upon him, that he might receive the gift of the Holy Ghost,* 2 Tim. xvi. *he)* took *(him)* and circumcised him, because of the Jews which were in those quarters *(who would not endure to converse with one uncircumcised, as they might suspect Timothy was),* for they all knew that his father was a Greek.

4. And as they went through the cities, [2] they delivered them the decrees to keep, that were ordained of the apostles and elders which were at Jerusalem.

5. And so *(by their progress,* 3 John 7.) were the churches established in the faith, and increased in number daily.

6. Now when they had gone throughout Phrygia, and the region of Galatia, and [3] were forbidden *(by the afflatus)* of the Holy Ghost to preach the word in Asia, *(at that time;*

7. *And)* after they were come to Mysia, they assayed to go to *(-wards)* Bithynia: but the *(same afflatus of the)* Spirit suffered them not.

8. And they passing by *(or through)* Mysia came down to Troas.

9. And a vision appeared to Paul in the night; *(For)* there stood *(as seemed to him)* a man of Macedonia, and prayed him, saying, Come over into Macedonia; and help us.

10. And after he had seen the vision *(I Luke being with him),* immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us to preach the gospel to them.

11. [4] Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12. And from thence to Philippi, [5] which is the chief (*πρώτη, the first)* city of that part of Macedonia, (see the note on Phil. i. 1.) and a colony; and we were in that city abiding certain days.

13. And on the sabbath *(day)* we went out of the city by a river side, [6] where prayer was wont to be made (Gr. *where there was, by law or custom, an oratory);* and we sat down, and spake to the women which resorted thither.

14. And a certain woman named Lydia, a seller of purple, *(formerly)* of the city of Thyatira, which worshipped *(the true)* God, heard us: [7] whose heart the Lord *(so far)* opened, that she attended to things which were spoken of *(i. e. by)* Paul.

15. And when she, *(and those of her household, were instructed in the Christian faith, and in the nature of the baptism required by it, she)* was baptized, and her household; *(then)* she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And [8] she constrained *(i. e. was instant with)* us *(so to do).*

16. And it came to pass, as we went to *(the house of)* prayer, *(that)* a certain damsel, possessed with [9] a spirit of divination, met us, which brought her masters much gain by soothsaying *(i. e. by telling of strange things).*

17. The same *(damsel)* followed Paul and us, and cried, saying, These men are the servants of the most high God, who shew to us the way of salvation.

18. And this did she many days. But Paul being grieved, turned, and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19. And when her masters saw, that the hope of their gain was gone, they caught Paul and Silas, and drew them into the market-place to the rulers.

20. And brought them to the magistrates *(i. e. the captains of the bands of Roman soldiers),* saying, These men, being Jews, do exceedingly trouble our city,

21. And teach customs, [10] which are not lawful for us to receive, neither to observe, being *(a colony of the)* Romans.

22. And the multitude rose up together against them: and the [11] magistrates rent off their clothes, and commanded to beat them.

23. And when they had laid many stripes upon them, they cast them into prison, charging the gaoler to keep them safely:

24. Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25. And at midnight Paul and Silas prayed, and sang praises to God: and the prisoners heard them.

26. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27. And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, drew out his sword, [12] and would have killed himself, supposing that the prisoners had been fled *(and so he must have borne the punishment due to them).*

28. But Paul *(perceiving this by the Spirit)* cried out with a loud voice, saying, Do thyself no harm: for we are all here.

29. Then called he for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30. And brought them out *(of the inner prison)*, and said, Sirs, *(I, by this miracle, am induced to believe you are men sent to shew unto us the way of salvation,* ver. 17.) [13] what *(therefore)* must I do to be saved?

31. And they said, Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house *(for that faith will bring thee and them into the way of salvation)*.

32. And they spake to him the word of the Lord, and *(to)* all that were in his house.

33. And he took them the same hour of the night, and washed their stripes; and [14] was baptized, he and all his *(house)*, straightway.

34. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35. And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36. And the keeper of the prison told this saying to Paul, *(viz.)* The magistrates have sent to let you go: now therefore depart, and go in peace.

37. But Paul said, They have beaten us openly *(and)* uncondemned, being Romans, and have cast us into prison: and now do they *(think to)* thrust us out privily? nay, verily; but let them come themselves and fetch us out.

38. And the serjeants told these words to the magistrates: and they feared, when they heard that they were Romans.

39. And they came and besought them, and brought them out, and desired them to depart out of the city.

40. And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed *(thence)*.

ANNOTATIONS ON CHAP. XVI.

[1] Ver. 1. ὙΙΟ῾Σ *γυναικός τινος Ἰουδαίας πιστῆς, πατρὸς δὲ Ἕλληνος, The son of a certain woman that was a Jewess, but his father was a Greek.*] The law, saith Grotius, forbade the Jewish males to marry with a woman not subject to the law, but forbade not a Jewess to marry with a gentile, as Esther did with Ahasuerus; and this, saith he, may probably be concluded from the inquisition made by Ezra, of this crime, and the remedy prescribed for it, seeing he only inquires into those males who had taken strange wives, chapter the ninth and the tenth, but makes no mention of the women joined to strange husbands, or of their separation from them: yet is it certain from Josephus, that they esteemed this contrary to their law in his time; for he saith, that Drusilla married with Felix, an uncircumcised person, in *contempt of their law;* and that this is contrary to their interpretation of the law, see Ainsw. in Deut. vii. 3.

Note also, That the reason why Timothy was not circumcised, seems not to have been this, that he was under the power of his father and not of his mother; for then Paul should not have circumcised him without his father's leave; but because his father being a Greek, he was not to be circumcised but by his own choice. Now St. Paul being to preach to the Jews in all places where he came, as his custom was, could not have used Timothy in that ministry, had he not circumcised him; he therefore was only circumcised, as St. Paul became a *Jew to the Jews* for the gospel's sake, that he might be instrumental to gain the Jews.

I add my conjecture, that it was at or about this time that the gift given him by laying on of the apostle's hands, (2 Tim. i. 6.) might be conferred upon him; for seeing Barnabas was full of the Holy Ghost, (xi. 24.) John Mark was *συνεργὸς*, a coworker with Paul and Barnabas *for the kingdom of God*, (Colos. iv. 10.) Silas was a prophet, (Acts xv. 32.) Luke an evangelist, it seems reasonable to conceive, that Timothy, being taken with him for the same end, should be endued with the like gifts. Moreover, in the very next chapter, they came to Thessalonica, where Silas and Timotheus were so instrumental to convert them to the faith, that he indites his Epistle to them thus, *Paul, and Sylvanus, and Timotheus, to the church of the Thessalonians;* and speaks of him as his *brother*, the *minister of God*, and a *coworker* in the gospel of Christ, 1 Thess. iii. 2. yea, as an *apostle of Christ*, and one who was by God *put in trust with the gospel*, ii. 4. 6. He therefore must then have that imposition of hands, and those extraordinary gifts of the Spirit, which fitted him for the ministry; and yet this being the first time that St. Paul met with him, he could not have them by imposition of his hands before.

[2] Ver. 4. *And they delivered to them to keep, τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, the decrees ordained by the apostles and elders that were at Jerusalem.*] Here observe, that though it be said, xv. 22. that it seemed good to the apostles and elders, with the whole church, to send men to Antioch; and though the proem of the decree runs thus, The apostles, and the elders, and the brethren, write to the church of Antioch, &c. ver. 22, 23. yet the decrees were made not by the brethren, but only by the apostles and elders. Thus, in like manner, the epistle of Clemens begins thus, The church of Rome to the church of the Corinthians.

[3] Ver. 6. *They were forbidden by the Holy Ghost to preach the word in Asia.*] *viz.* To preach it there at that time, not because that province belonged to St. John; for St. Paul preached there himself three years, (xx. 31.) and seven years after he leaves Timothy to correct the disorders that were then among them; in all which time, we hear not one word of St. John's being there: nor, (2.) because those of Asia Minor were not disposed to receive the gospel; for the next year they do receive it; but because the Lord would hasten them to a new work which they had not yet begun, *viz.* to preach to a Roman colony, (ver. 12. 21.)

[4] Ver. 11. *Loosing from Troas we came.*] Here Œcumenius notes, that this being the first time that St. Luke speaks in the plural number, his travels with St. Paul must begin from this time.

[5] Ver. 12. *Ἥτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, κολώνια, Which is the first city of that part of Macedonia, which is a colony.*] Not the chief city or metropolis of Macedonia, for that was Thessalonica; but the first city which was a colony, which they who passed through the gulf of Strymon into Asia came unto. (See the note on Phil. i. 1.)

[6] Ver. 13. *Οὗ ἐνομίζετο προσευχὴ εἶναι, Where prayer was wont to be made.*] Or rather, Where a house of prayer, for

the Jews and proselytes, was allowed to be by the law, or was accustomed to be; for *νομίζεται* signifies sometimes *εἴθισται, it is accustomed,* or usual; so *νομίζεσθαι γυναῖκας πολλὰς ἔχειν,* in Herodotus, is *to have customarily more wives; γυμνοὺς εἰσιέναι νομίζεται,* in Aristophanes, Nub. i. 6. *it is customary to come in naked;* sometimes it signifies, saith Phavorinus, *νενομισμένον ἐστὶ, it is by law established,* as when Aristophanes saith, Nub. iv. 3. *καὶ μὴν νενόμισταί γε, for so it is by law established;* and, iii. 3. *ἡ σωφροσύνη νενόμισται, modesty is by law established;* many instances of both these senses may be found in Stephanus. That *προσευχὴ* signifies an oratory, or a house of prayer, hath been noted on Luke vi. 12. and proved from the testimonies of Philo and Josephus. These synagogues, or oratories, say the Jewish writers, were often בשרות in the fields, and sometimes near rivers, as here, because of greater purity, saith Philo; and because perhaps the laws would not permit them to exercise a strange religion within the city. (See Vitringa de Synag. vet. lib. i. par. i. cap. 11.) Accordingly Epiphanius saith,* that this very place proves that the Jews had oratories out of the cities, and that the Samaritans also had the like two miles from Sychem.

[7] Ver. 14. *Ἧς ὁ Κύριος διήνοιξε τὴν καρδίαν, προσέχειν, Whose heart the Lord opened to attend to the things spoken by Paul.*] To *open the ear,* or *the heart,* is a phrase used to signify the rendering any person willing or inclined to any thing. So Psal. xl. 7. *Mine ears hast thou opened,* i. e. *thou hast inclined me to hearken to thy commandments,* Chald. for so it follows, *then said I, Lo, I come to do thy will:* so 1 Chron. xvii. 15. *ἤνοιξας τὸ οὖς, Thou hast opened the ear of thy servant to build thee a house.* This God is sometimes said to do by awakening men by his afflicting hand: so Job xxxvi. 8. 10. *If they be bound in fetters, and holden with cords of affliction, he openeth their ears to discipline,* ver. 10. and, ver. 15. *he openeth their ears in oppression:* and sometimes he doth it by the preaching of the word; for as they who are said to be taught by the word, (see note on John vi. 45.) or the example of God, (see note on 1 Thess. iv. 9.) are said *to be taught of God;* so they who have their hearts affected with it, and opened by it, may be said properly enough to have their hearts opened by him. And here it deserveth to be noted, (1.) that the Lord is said to open the heart of Lydia, not to believe, but *προσέχειν, to attend to the things spoken by St. Paul, viz.* to weigh and seriously to consider of the greatness of the blessings promised to believers, remission of sins and eternal life; and that attention of hers produced this faith in her. So the Lord represents himself as *knocking at the door of men's hearts,* (Rev. iii. 20.) *i. e.* by the preachers of his word, attended with the incitations of his Holy Spirit, but entering only when men open their hearts to receive him. And, lastly, Woltzogenius well notes, that if, in a place where no example of faith had been given, no name of Christ had been preached, some extraordinary assistance was vouchsafed towards the conversion of this woman, this single instance, in a case so extraordinary, must not be looked upon as a thing absolutely necessary in all cases. In a word, either she only was *ἄξια worthy, i. e.* prepared, disposed, and fitted to receive this influx; or, if it were absolutely necessary that she might believe, and yet she alone, though no more fitted and disposed for it than the rest, received it, the other auditors, for want of this extraordinary influence, must lie under a necessity of not believing, and so it could not be blameworthy in them that they did not believe. (See note on Matt. x. 11.)

[8] Ver. 15. *Παρεβιάσατο ἡμᾶς, She constrained us.*] *i. e.* By her urgent desires and pressing entreaties: so Gen. xix. 3. *Lot κατεβιάζετο αὐτοὺς, constrained the angels to come to his house;* and Jacob *ἐβιάζετο, constrained Esau to receive his gift.* So when Saul would not eat, *κατεβιάζοντο αὐτὸν, his servants and the woman constrained him:* (1 Sam. xxviii. 25.) so it is said of Christ, that the two disciples *παρεβιάζοντο αὐτὸν, constrained him to go in with them,* Luke xxiv. 29.

[9] Ver. 16. *Πνεῦμα Πύθωνος, A spirit of divination.*] For Hesychius, Suidas, and Phavorinus, agree in this, that Python is *δαιμόνιον μαντικὸν, a spirit that divined,* or *foretold things to come.* In the temple of Apollo, who was called Pytho, the organ of this oracle was always a woman, who sitting on her brazen tripos, received her enthusiasm *à secretis;* their god, as Origen saith,* being delighted in nothing more *ἢ τοῖς κόλποις τῶν γυναικῶν, than in those parts;* and the woman being thus† filled with the Spirit, and retaining in memory the phantasms raised by the agitation of the demon, did *τὸ ἐσόμενον προαγορεύεσθαι, foretell what would be* to those that inquired of her, as did the Pythoness here; she also delivered her answers‡ *with a low voice as out of her belly,* and was hence styled *ventriloqua,* and *ἐγγαστρίμαντις*; and because others who pretended to prophesy did also so, that if their answers were not true, it might be imputed to men's not hearing well what they had uttered; hence these diviners are by the Septuagint not only styled *ἐγγαστρίμυθοι, speakers out of the belly,* (Lev. xix. 31. xx. 6. Deut. xviii. 11. 1 Sam. xxviii. 3. 7—9. 1 Chron. x. 13. 2 Chron. xxxiii. 6. Isa. viii. 19.) but also said, *to speak out of the ground.* (Isa. xix. 3.)

[10] Ver. 21. *Which it is not lawful for us to receive, being Romans.*] For though there was as yet no express law of the senate or the emperor against the Christians, yet was there an old law of the Romans, forbidding them, "aut novos Deos, aut alienigenas colere,"§ *either to worship new gods, or the gods of other nations;* and requiring them to worship the gods, *κατὰ τὰ πάτρια,*‖ *of their own country,* from which Christianity dissuaded them, not suffering any of them to worship the gods of their fathers, but requiring them to turn *from those dumb idols to the living God;* (1 Thess. i. 10.) and hence St. Paul speaks thus to those of Lystra, *We preach to you, that ye should turn from these vanities to the living God, who made heaven and earth,* (xiv. 15.)

* Hær. lxxx. p. 1067, 1068.

* Cont. Celsum, lib. vii. p. 335.

† *Πύθωνας, τὰς τῷ πνεύματι πύθωνος ἐνδουσιώσας, φαντασίαν μήσεως παρεχούσας τῇ τοῦ δαιμονίου στηριφορᾷ.* Suidas.

‡ *Πύθων ὁ ἐγγαστρίμυθος, ἢ ἐγγαστρίμαντις.* Hesych. Phavor. *Εὔηθες γάρ ἐστι—— οἴεσθαι τὸν Θεὸν αὐτὸν ὥσπερ τοὺς ἐγγαστριμύθους εὐρύκλειας πάλαι, νυνὶ πύθωνας προσαγορευομένους ἐνδυόμενον εἰς τὰ σώματα προφητῶν ὑποφθεγγεῖσθαι τοῖς ἐκείνων στόμασι καὶ φωνῆς χρώμενον ὀργάνοις.* Plutarch. de defect. Orac. p. 414.

§ "Separatim nemo habessit Deos, neve novos, sive advenas nisi publice adscitos, divos, et eos qui cœlestes semper habiti, colunto, et ollos quos endo cœlo merita locaverunt." Cicero de Leg. lib. ii. n. 14. et n. 27. "Deos aut novos, aut alienigenas coli confusionem habet religionum: ritus familiæ, patrumque servanto." Ibid.

‖ "Omnes enim religione moventur, et Deos patrios sibi retinendos arbitrantur." Orat. v. in Verrem. *Τὸ μὲν θεῖον αὐτός τε σέβου κατὰ τὰ πάτρια, καὶ τοὺς ἄλλους τιμᾶν ἀνάγκαζε.* Mæcen. ad August. apud Dion. lib. lii. vide Liv. lib. xxxix. cap. 16.

[11] Ver. 22. *The magistrates rent off their clothes.*] *i. e.* The clothes of Paul and Silas; for so it was the custom not only among the Jews, as Dr. Hammond here notes, but among the Roman magistrates, such as these were to command the lictors, τὴν ἐσθῆτα καταῤῥῆξαι, ταῖς ῥάβδοις τὸ σῶμα ξαίνειν, *to rend open the clothes of the criminal, and to beat his body with rods,* as Grotius here notes. The Roman magistrates, saith Brissonius, "nudari, et spoliari hominem, virgasque expediri jubent," *command him to be made naked, and spoiled of his clothes,* and the lictors *to be ready with their rods;* and this, saith he, in Plutarch, is ἐσθῆτα παρασχίσαι, *to rend his garments.* (De formulis, lib. v. p. 481.)

[12] Ver. 27. Ἔμελλεν ἑαυτὸν ἀναιρεῖν, *He was about to kill himself.*] Self-murder being common among the Greeks* and Romans, allowed by all philosophers, and practised by most of them, to avoid, or *to deliver themselves from any misery they feared, or laboured under:* this gaoler therefore would have done it for fear of a severer punishment, they who let prisoners escape being to suffer the punishment they had deserved, L. *ad commentariensem cap. de custodia reorum,* saith Grotius.

[13] Ver. 30. *What shall I do,* ἵνα σωθῶ, *that I may be saved?*] Grotius saith here, that he had conceived some hope of a better life from tradition and the doctrine of the philosophers; I rather think he spake thus to them, as knowing, or conceiving from the words of the Pythoness, they were appointed to shew to others the way of salvation.

[14] Ver. 33. *He was baptized, he and all his.*] St. Chrysostom here notes, that this gaoler was that Stephanas of whom St. Paul saith, *I baptized also the household of Stephanas;* (1 Cor. i. 16.) but if so, he must have come from Corinth, or some other part of Achaia, and have settled at Philippi, and afterward have returned thither again; for the Stephanas there mentioned by St. Paul, was *the first-fruits of Achaia,* (1 Cor. xvi. 15.) and an eminent person at Corinth, (ver. 17.)

CHAP. XVII.

1. NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2. [1] And Paul, as his manner was *(where he found synagogues of the Jews),* went in to them, and three sabbath-days reasoned with them out of the Scriptures,

3. Opening and alleging (Gr. *explaining and setting before their eyes this doctrine),* that Christ must needs have suffered, and risen (Gr. *that it behoved Christ to suffer, and to rise)* again from the dead; and *(saying),* that this Jesus, whom I preach to you, is Christ (Gr. *that he is Christ the Saviour whom I declare to you).*

4. And some of them believed, and consorted with Paul and Silas; and *(also)* [2] of the devout Greeks great multitudes, and of the chief women not a few.

5. But the Jews which believed not, *(being)* moved with envy *(or zeal),* took unto them certain lewd fellows of the baser sort *(or wicked men loitering in the market),* and gathered a company, and set *(gathering a company they set)* all the city on an uproar, and assaulted (Gr. *assaulting)* the house of Jason, and *(they)* sought to bring them *(Paul and Silas)* out to the people *(to be the objects of their rage).*

6. And when they found them not, they drew Jason and certain brethren to the rulers of the city, crying *(out),* [3] These that have turned the world upside down *(i. e. unsettled the world)* are come hither also;

7. Whom Jason hath received: and [4] these all do *(what is)* contrary to the decrees of Cæsar, saying, There is another King *(besides him, even)* one Jesus.

8. And they troubled the people and the rulers of the city, when they *(or who)* heard these things.

9. And when they had taken security of Jason, and of the other (ver. 6. *to answer to the charge laid against them),* they let them go.

10. And the brethren immediately sent away Paul and Silas by night to Berea: who coming thither went into a synagogue of the Jews.

11. [5] These were more noble than those in Thessalonica, in that they (Gr. *they of them that)* received the word with all readiness of mind, and searched (Gr. *searching)* the Scriptures daily, *(to know)* whether these things were so *(as Paul had said).*

12. Therefore many of them *(i. e. those Jews)* believed; also of the honourable women which were Greeks, and of *(the)* men *(which were so),* not a few.

13. But when the Jews of Thessalonica had knowledge that the word of God was preached of *(by)* Paul at Berea, they came thither also, and stirred up the people *(against him).*

14. And immediately the brethren sent away Paul to [6] go as it were to the sea *(that so his persecutors might miss of him):* but Silas and Timotheus abode there still.

15. And *(but)* they that conducted Paul brought him to Athens *(by land);* and receiving a commandment *(directed)* to Silas and Timotheus to come to him *(thither)* with all speed, they departed.

16. Now while Paul waited for them at Athens, his spirit was stirred (Gr. *exasperated)* in him, when he saw the [7] city wholly given to idolatry (Gr. *full of idols).*

17. Therefore disputed he in the synagogue with the Jews, and with the devout persons *(of the Greeks),* and in the market daily with them that met with him *(or he met with there).*

18. [8] Then certain philosophers of the Epicureans, and of the stoics, encountered him. And some said, What will this babbler say? Other some (οἱ δὲ, *but others said),* He seemeth to be a setter forth of strange gods: because he preached to them Jesus, and the resurrection *(by him,* iv. 2. *or the resurrection of him).*

19. And they took him, and brought him to Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20. For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21. [9] (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell or to hear some new thing.)

22. Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things [10] ye are too superstitious.

* "Sapiens non dubitat, si ita melius sit, de vita migrare." Torquatus apud Cic. de fin. Bon. lib. i. Εὐλόγως τὸ φασὶ ἐξάγειν ἑαυτὸν τοῦ βίου τὸν σοφὸν κἂν ἐν σκληροτέρᾳ γίγνηται ἀλγηδόνι. Laert. de Sto. in Zeno. lib. vii. p. 195. Zeno, Democritus, Cleanthes, Aristotle, Menippus, Metrocles, Empedocles, Pythagoras, Cato.

23. For as I passed by, and beheld your devotions *(i. e. the objects of your worship)*, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I to you *(who he is, and how to be worshipped)*.

24. [11] God that made the world and all things therein, seeing that he is *(he being)* Lord of heaven and earth, dwelleth not in temples made with hands *(as one contained in, or confined to, them, by human consecrations of them)*;

25. Neither is *(he)* worshipped with *(the works of)* men's hands, as though he needeth any thing *(as needing any person's art to promote his worship)*, seeing he giveth to all life, and breath, and all things *(and so is able to produce these things, were they any ways needful for his worship)*;

26. And *(he)* hath made of one blood *(of Adam)* all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, *(i. e. set the fixed seasons of the year,* Gen. i. 14. viii. 22.) and the bounds of their habitations; (see Deut. xxxii. 8.)

27. That they should *(or instructing them by those means to)* [12] seek the Lord, if haply they might feel after him, and find him *(which in that darkness in which they lie they cannot easily do)*, though he be not far from every *(any)* one of us:

28. For in *(or by)* him we live, and move, and have our being; as certain also of your own poets have said, For *(they have declared that)* we are also his offspring.

29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like to gold, or silver, or stone, graven by art or man's device *(i. e. that the Creator is like man, or his workmanship)*.

30. And the times of this ignorance God *(hath hitherto)* winked at *(sending them no prophets to instruct them better)*; [13] but now *(he)* commandeth all men every where to repent *(of this idolatry)*:

31. Because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained *(to be their judge)*; whereof he hath given assurance to all men, in that he hath raised him from the dead.

32. And when they heard of the resurrection of the dead, [14] some *(of them)* mocked *(at it; but)* [15] others said, We will hear thee again of this matter.

33. So Paul departed from among them.

34. Howbeit *(his discourse was not wholly ineffectual, for)* certain men clave to him, and believed: among the which *(i. e. whom)* was Dionysius the Areopagite, and a woman named Damaris, and others with them.

ANNOTATIONS ON CHAP. XVII.

[1] Ver. 2. *AND Paul, κατὰ τὸ εἰωθὸς, as his manner was, went in to them, and three sabbath-days reasoned with them.*] Here we learn, (1.) that St Paul was not restrained from preaching to the Jews by his being an apostle of the gentiles; for as the gospel was the power of God through faith, to the salvation of the *Jews first, and also of the gentiles*, so Paul in preaching of it testifies to the Jews, and also to the Greeks, *repentance towards God, and faith in our Lord Jesus Christ;* (xx. 21.) and wheresoever he comes, his manner is to go first into a synagogue of the Jews, and to preach to them. (Acts xiii. 5. 14. 42. xiv. 1. xvi. 15. xvii. 10. xviii. 4. 19. xix. 8.) At the beginning of his conversion we find him preaching Christ in the synagogues, (ix. 20.) and throughout all the region of Judea, (xxvi. 20.) his commission authorizing him *to testify what he had seen and heard to all men,* (xxii. 15.) to the people and to the gentiles, (xxvi. 17.) to the gentiles and to the children of Israel, (ix. 15.) which is sufficient to confound that distinction of provinces which some have imagined among the apostles.

Moreover it is observable, that Paul enters into their synagogues, and reasons with, or preacheth to, them, only on their *sabbath-days;* for as here it is said, *he reasoned with them three sabbath-days;* so xiii. 14. he enters into the *synagogues on the sabbath-day,* and, ver. 42. the gentiles desire him to preach to them *the next sabbath-day,* and, ver. 44. almost all the whole city were assembled *on the next sabbath-day;* xvi. 13. he goes out of Philippi to a synagogue *on the sabbath-day,* and xviii. 4. he discourses in the synagogue *every sabbath-day,* which seems to intimate, that, whatever they did in Jerusalem, or in Judea, yet in the synagogues out of Judea they did not ordinarily meet for religious worship on the second and fifth days of the week; for otherwise why is it that St. Paul, who reasoned *daily in the school of Tyrannus,* xix. 9. should only go to the synagogues of the Jews to reason with them *on the sabbath-day?*

[2] Ver. 4. *Τῶν τε σεβομένων Ἑλλήνων—γυναικῶν τε τῶν πρώτων, Of the devout Greeks, and of the chief women.*] So ver. 12. and xiii. 50. That by *the devout Greeks* we are to understand the proselytes among the Greeks, is evident, because they are so called, ver. 12. and are distinguished from the Jews, ver. 17. xiv. 1. xvi. 14. xxiii. 4. They were proselytes, not of justice, *i. e.* such as received circumcision, and observed the law of Moses, but only *proselytes of the gate,* who owned the true God of Israel, and went up to worship him at their feasts, (John xii. 20. Acts viii. 27.) and who were permitted to read the Scriptures, as the eunuch did, and to hear them read in the synagogues, otherwise they could not have heard Paul there, and much less could they have compared what he said with the writings of the prophets as we find they did, ver. 11, 12.

As for *the chief women,* we learn from Josephus,* that the Jews, in many places where they dwelt, prevailed upon many of them, either wholly to embrace their religion, or to become proselytes of the gate, and many of these became Christian converts. (See more of this in the note on 1 Pet. i. 1.)

[3] Ver. 6. *Οἱ ἀναστατώσαντες, They who disturb the world;*] *i. e.* So as to unsettle things and bring them into confusion; for this they conceived the introduction of new gods tended to, as we learn from the words of the consuls† in Livy, and the Roman laws. (See the note on xvi. 21.)

[4] Ver. 7. *These all do contrary to the decrees of Cæsar, saying, There is another King.*] This, saith Grotius,

---

* "De inculis Damasci dicit eos à Judæis occidendis abstinuisse, eò quod *ἐδεδίκασαν τὰς ἑαυτῶν γυναῖκας ἁπάσας πλὴν ὀλίγων ὑπηγμένας τῇ Ἰουδαϊκῇ θρησκείᾳ.*" De Bello Jud. lib. ii. cap. 41.

† "Quoties hoc patrum avorumque ætate negotium est magistratibus datum, ut sacra externa fieri vocarent: judicabant enim prudentissimi viri, nihil æque dissolvendæ religionis esse quam ubi non patrio, sed externo ritu sacrificarelur." Liv. lib. xxxix. cap. 16. "Qui novas et incognitas religiones inducunt ex quibus animi hominum moveantur, honestiores deportantur." Paulus Sent. 5.

was contrary to the decree of Cæsar, because the senate first, and afterward the emperor, suffered none to be called kings without their permission.

[5] Ver. 11. *These were* εὐγενέστεροι *more noble,* &c.] The Jews looked upon themselves not only as of free but noble birth, as being of the seed of Abraham. (See the note on 1 Cor. i. 28.) They are, saith Philo,* in the opinion of their calumniators, βαρβαρικοὶ, *barbarians, but in truth,* ἐλεύθεροι καὶ εὐγενεῖς, *they are free, and of noble birth;* here therefore St. Luke shews them wherein their true nobility consisted; *viz.* in such a disposition of the soul as inclined them to attend to the doctrine of the gospel.

[6] Ver. 14. *To go as it were to the sea.*] Words being designed to represent our minds to others, we cannot deceive them with ambiguous words, without acting contrary to the nature of them; but motions having no determinate signification, to use them so as to consult our safety in such a motion, as may deceive our enemies and secure us, hath nothing in it blameworthy.

[7] Ver. 16. *When he saw the city* κατείδωλον, *full of idols.*] *i. e.* Images, οὐ γὰρ ἦν ἀλλαχοῦ τοσαῦτα ἰδεῖν εἴδωλα, *for so many images could not be seen elsewhere,* Pausanias† saying that they did εὐσεβεῖν θεοῦς ἄλλων πλέον, *worship the gods more than others,* and exceeded all others in their diligence εἰς τὰ θεῖα, *to the gods;* and Strabo‡ saying, that they were hospitable to the gods, πολλὰ γὰρ τῶν ξενικῶν Ἱερῶν παραθεσαντο, *for they received many strange gods,* insomuch that the comedians ridiculed them upon that account; and all the rest cited by Dr. Hammond say the same thing; for in those times of heathenism they never worshipped a god without an image to represent him to them; and therefore, as St. Paul saith here, that they multiplied their idols; so ver. 22. that they were δεισιδαιμονέστεροι, *more prone than others to worship demons.* We may here also laugh at the absurd folly of Laurinus's caution, not to believe Stephanus, saying in his Lexicon, that εἴδωλον signifies an *image,* and not as he would have it, *a shadow, spectrum,* or *phantom;* for would it not be ridiculous to render St. Paul's words thus, *I saw your city full of phantoms, shadows, and appearances of nothing?*

[8] Ver. 18. *Certain philosophers of the Epicureans and stoics—said, What will* ὁ σπερμολόγος οὗτος, *this babbler say,* &c.] To shew the appositeness of the apostle's discourse to these philosophers, let it be noted,

First, That the Epicureans§ did not believe that the world was made by God, but by a casual conflux of atoms; nor did they own the providence of God, or think he had any care of mankind: they also held, that the gods were of human shape, and that there was no resurrection, nor any punishments after death.

The stoics‖ held the world to be a god, that matter was eternal, and God was corporeal, and that all things were subject to fate.

Secondly, As for the word σπερμολόγος, *babbler,* Eustathius gives us two senses of it, which seem to have been the occasion of their application of it to St. Paul: (1.) That Paul was disputing with *those he met with in the market,* for, saith he,* Ἀττικοὶ τοὺς σπερμολόγους ἐκάλουν τοὺς περὶ τὰ ἐμπόρια, καὶ ἀγορὰς διατρίβοντας, *the Attics called them* σπερμολόγοι, *who were conversant in the markets, and places of merchandise.* Œcumenius here saith, that a little bird that gathered up the seeds scattered in the market-place was called by this name, and hence, τοὺς εὐτελεῖς, καὶ οὐκ ἀξίους λόγου σπερμολόγους ἐκάλουν, despicable persons, not worthy to be named, were called σπερμολόγοι; and in this etymology Suidas, Phavorinus, the scholiast upon Aristophanes de Avibus, p. 569. and almost all the grammarians do agree. (2.) Because he pretended to some new systems of divinity, which they were not acquainted with, and which they thought proceeded from some vain opinions he had entertained; for the word σπερμολογεῖν, saith he, is used,† ἐπὶ τῶν ἀλαζονευμένων ἀμεθόδως ἐπὶ μαθημάτων ἐκ τίνων παρακουσμάτων, *of those who, from some false opinions, boasted unreasonably of their learning.*

Thirdly, They add, that St. Paul seemed to be *a setter forth of strange gods,* because he preached up *Jesus and the resurrection,* where Chrysostom and Œcumenius note, that being accustomed to worship female goddesses, they thought ἀνάστασιν θεόν τινα εἶναι, ἀνάστασις *to be a god;* but as Dr. Bentley‡ saith, they too well understood the notion of a resurrection to think it a goddess, and therefore I prefer the exposition in the paraphrase, as being confirmed from ver. 32. *when they heard of the resurrection of the dead, some mocked.*

[9] Ver. 21. *The Athenians spent their time in telling or hearing some new thing.*] Of this see Grotius.

[10] Ver. 22. Κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ, *In all things I perceive you too much superstitious.*] *i. e.* Too much addicted to the worship of demons: for δεισιδαιμονία is, saith Phavorinus, φόβος δαιμόνων, *the fear of demons.* And that in this sense St. Paul doth here use the word, is evident, he styling them thus superstitious, because he found their city full of images, and *an altar to the unknown God,* of which Pausanias,§ Lucian, Philostratus, and others, speak. It is certain from Pausanias, and confessed by St. Jerome, that they had altars θεοῖς ἀγνώστοις, *to the unknown gods, in the plural,* yet it is as certain from Lucian,‖ as well as from Œcumenius,¶ that the altar was inscribed τῷ Θεῷ ἀγνώστῳ, though that was not the whole inscription, and therefore St. Jerome** is too bold to correct the apostle here. If the occasion of the erecting of this altar was, as some say, the complaint of Pan,†† that he was not worshipped by them, this gave the apostle a fit occasion, by calling them to worship τὸν ἐπὶ πάντα, *that God who made the heaven and earth, and all things in them,* to say, *him that you ignorantly worship declare I unto you,* he being also, as Josephus saith, κατ' οὐσίαν ἄγνωστος, *unknown as to his essence,* and by the heathens called *Deus incertus,* because he would not be worshipped in an image, and so they were uncertain where to find him; and in the Scripture being styled the God ὃν οὐκ ἔγνω, *whom the heathen world,* and their philosophers, knew not. (1 Cor. i. 21.

---

* Legat. cap. 792. † Attic. cap. 17. 24. ‡ Lib. x. p. 325.

§ Plutarch. de Plas. Philos. lib. i. cap. 7. p. 881. Seneca, de Benef. lib. iv. cap. 4. Cicero, de Natura Deorum.

‖ Diogenes, lib. xx. p. 755.

* In Odyss. B. ad finem. † Ibid. ‡ Serm. ii. p. 1.

§ Attic. lib. i. cap. 1. ‖ Νὴ τὸν ἀγνωστον ἐν Ἀθήναις. Philop. p. 1121. 1129.

¶ Ἔστι δὲ ὁ πᾶσα τοῦ βωμοῦ ἐπιγεγραφὴ τοιαύτη, Θεοῖς Ἀσίας, Εὐρώπης, καὶ Λιβύης, Θεῷ ἀγνώστῳ καὶ ξένῳ. Œcum.

** "Inscriptio autem aræ non ita erat ut Paulus asseruit, sed ita, Diis Asiæ, diis ignotis et peregrinis." Hieron. in Titum, cap. 8.

†† See Chrysost. Œcum. in locum.

Gal. iv. 8, 9.) Or if Πᾶν be, as Plato* saith, ὁ λόγος, *the word*, and of whom Plutarch saith in his book De defect. Oracul. p. 419. that there was a great cry heard in the time of Tiberius Cæsar, that he was dead, then had he also hence a fit occasion *to preach unto them Jesus.*

[11] Ver. 24. *God that made the world, and all things therein,—is not worshipped with men's hands;* ver. 25. *as if he needed any thing.*] To clear up the argument of the apostle here, it will be necessary to search a little into the principles of the heathens concerning God, and the worship of him; let it then be observed,

First, That the wisest heathens worshipped their gods in human shape; so Maximus Tyrius† saith of the Greeks, *they thought God must have a body, and that body they generally held must be of human shape,* and therefore such as might be represented *in an image of gold, silver, or stone, made after the fashion of a man.* Thus Velleius‡ in Cicero, inquiring of the form of the gods, speaks thus: "Ac de forma quidem partim natura nos admonet, partim ratio docet, nam à natura habemus omnes omnium gentium speciem nullam aliam nisi humanam deorum," *That nature teaches they are of human shape, seeing all nations represent them in this form; nor do they ever occur to any men, sleeping or waking, in any other shape,* and that men, "cum artificium effingunt, fabricamque divinam,"§ *when they make an image, or Divine fabric, make all things* "in hominis figura," *in the shape of man;* whence his conclusion is this, "homines esse specie deos confitendum est," *it must be owned that the gods are like in shape to men.*

Secondly, They held indeed that God must be αὐταρκης, *self-sufficient,* and thought with Lucian‖ it was ridiculous to conceive ὡς ἀνθρώπων δεοὶ ἐνδεεῖς εἰσι, *that the gods should stand in need of men,* yet they conceived those images¶ were, through the frailty of human nature, needful to the worship of the Deity, that *they might view and touch them, and have them near to them;* on these accounts they thought** *there could be no religion without images,* and objected this to the Christians, that they†† *worshipped a god they could not shew,* and thought that even they used images, though they concealed them; yea, they pronounced both them and other nations, *viz.* Scythians, atheists, because they had no images. And upon this account they used a kind of magical consecration of their images to bring their gods down unto them: so Minutius‡‡ saith, "funditur, fabricatur, sculpitur, nondum deus est, ecce ornatur, consecratur, oratur; tunc postremo deus est." Here therefore is the reason why the apostle saith,

First, That *God dwelleth not in temples made with hands, i. e.* as one confined to them, and who could not be addressed to every where, since, as Seneca says,§§ there is no need of going to the edile that we may pray to the gods, or, as Lucian says jocularly,* *Æsculapius is not deaf, that men must go near, that they may pray to him.* And,

Secondly, This is the reason why he saith, *He is not worshipped with men's hands, as if he could be only worshipped or spoken to in a temple,* or in a consecrated image made by man. And,

Thirdly, Why he adds, that *we ought not to think the Godhead like to an image made of gold or silver.*

[12] Ver. 27. *That they should seek the Lord, if haply they might feel after him, and find him.*] Here, first, we learn, that God framed the world with this design, that men by contemplation of it might seek after the author of it, and seeking, find him; and therefore must have made it so as to contain sufficient evidence that it was made by his power and wisdom. Now to *seek after God,* in the Scripture-phrase, is not only to inquire whether there be a God, but so to seek him out, that we may give him that worship which is due to him; as when the apostle saith, *He that cometh to God, must believe that he is, and that he is a rewarder of those that diligently seek him.* (Heb. xi. 6.) To *find him,* is to obtain his grace and favour, or to find him good and propitious to them: for to what other end should men so solicitously seek after him, but to obtain his grace and favour? Or why should they desire to find him, but that they may receive some benefit from him thus found? Is it not upon this account, that all men come to him, and do him service? And would any one do it if they expected no advantage by it? And in this sense God saith, *If from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart,* Deut. iv. 29. *If ye seek him, he will be found of you,* 2 Chron. xv. 2. Note,

Secondly, That sinners cannot thus seek or hope to find God, unless they can expect to find him merciful in the pardon of those sins which they do confess and do forsake; and that this hath been a principle embraced by all nations, appears from the propitiatory sacrifices, which have so generally obtained among them, even from the beginning. And therefore all this must depend upon this foundation, or the knowledge of this one thing, *that God is the maker of heaven and earth, and all that therein is;* and so it evidently doth. For,

First, That which made all things, must be itself unmade, and so must be eternal; it must have power over all things, and so be almighty.

Secondly, That which made all things, must have all power to direct, govern, order, and dispose of all things, as he pleases, and so his creatures must depend on him for protection, and the disposal of all their affairs.

Thirdly, That Being which made all things in such an excellent order and dependance on each other, in such constant and unchangeable vicissitudes, fitted with such faculties, adapted to such ends and uses, must have infinite wisdom, and must design things for those ends for which he hath thus fitted them.

Fourthly, He who hath made things so, as that they constantly in their respective seasons produce things good and useful for the preservation and comfort of those creatures he hath made, filling their mouths with food, and *their hearts with gladness,* must be good to all, even *to the*

---

* Cratyl. p. 280.

† Ἀλλὰ τὸ μὲν ἑλληνικὸν τιμᾷ θεοὺς ἰσόμιζε, ὕλῃ μὲν καθαρᾷ, μορφῇ δὲ ἀνθρωπίνῃ, τέχνῃ δὲ ἀκριβεῖ, &c. Dissert. xxxviii. p. 370.

‡ De Nat. Deor. lib. i. n. 34. § N. 35. ‖ Philop. p. 1121.

¶ Οὕτως ἀμέλει καὶ τῇ θείᾳ φύσει, δεῖ μὲν οὐδὲν ἀγαλμάτων, ἀλλὰ ἀσθενὲς ὂν κομιδῇ τὸ ἀνθρώπειον, καὶ διεστὼς τοῦ θείου ὅσον οὐρανὸς γῆς. Max. Tyr. dis. xxxviii. p. 369. "Dicitis fortè præsentiam vobis quandam numinum exhiberi sub simulacris." Arnob. lib. vi. p. 195.

** "Nec ullam religionem esse putant ubicunque illa non fulserint." Lact. lib. ii. cap. 6.

†† "Deum colunt illi, quem nec ostendere possunt, nec videre." Minut. p. 10. "Cur nullas aras habent, nulla Templa, nulla nota simulacra?" Ibid.

‡‡ Pag. 26. §§ Epist. 41.

* Dæmon. p. 718.

unthankful and the wicked, and so *his tender mercies must be over all his works;* which is the argument here used, ver. 26.

Fifthly, He who vouchsafeth such kindness to, and maketh such provisions for, those bodies, which we have common to us with the brutes, must have made some provisions for that soul, which is our better part, and which is more especially derived from him; they therefore must be capable of receiving blessings and favours from him; and if lapsed and sinful creatures, and made so as that they certainly will be subject to sin, they must be capable of finding mercy with him, when they return from their iniquity.

[13] Ver. 30. *God who overlooked the times of ignorance,* ταυῦν παραγγέλλει πᾶσι πανταχοῦ, *hath now sent his message to all men every where to repent.*] The ταυῦν here seems not to refer to μετανοεῖν, to repent, as if God did not formerly require men to repent of their sins committed against the law of nature, for then they were not obliged to reform, or turn from them; but it refers rather to the word παραγγέλλει, and signifies, that whereas before he had sent no messengers, or prophets, to the heathen world, to proclaim his wrath against them for their ungodliness and unrighteousness, and to call them to repentance for those sins, he now had sent his apostles to all the ends of the earth with this message; and that by them he had given them a fresh assurance of his purpose to judge and condemn the impenitent, by the resurrection of that Son of God whom he had appointed to be the judge of all men: Mr. Dodwell therefore seems to be mistaken, when he concludes from these words, and from Acts xiv. 16. that God had not obliged all other nations, but only the peculium, to worship himself, before he had revealed his pleasure to them, and saith,* "That these words rather plainly imply the contrary, that while the supreme God was ἄγνωστος, *unknown,* God did excuse them from that duty, on account of their ignorance of what otherwise would have been their duty, if it had been required of them, and they had known that the supreme Being had required it:" for, first, this is directly contrary to the express words of the apostle Paul, who declares that, τὸ γνωστὸν τοῦ Θεοῦ, *that which might be known of God was manifested to them, for God had declared it to them, to wit, his eternal power and godhead;* and also, that this was manifested to them from the beginning of the world, not by any positive revelation, but *from the visible things of the creation,* (Rom. i. 19, 20.) and that this manifestation rendered them ἀναπολόγητοι, *without excuse,* who did *not glorify* (and therefore worship) *him as God, neither were thankful* to him for his benefits conferred upon them. And this is farther evident from the two places cited by him; for though God so far *suffered them to walk in their own ways,* as that he sent no prophet to instruct them, nevertheless *he left not himself without a witness,* that it was he *who did them good,* &c. (Acts xiv. 17.) and who was therefore to be thanked and worshipped as their great benefactor (see the note there): and though *he winked at the times of ignorance,* yet even then he expected they should so *seek the Lord that they might find him* (Acts xvii. 17. see the note there); and it is strange, that the dreadful consequences of this assertion did not deter him from espousing it; for hence it evidently follows, first, that no man can know, who is the true God, or that he is to be worshipped, by the light of nature, without a revelation. Secondly, That either idolatry or atheism must innocently obtain throughout the whole heathen world; for if they are left ignorant of the true God, and it is not their duty to worship him, they must either not be obliged to worship any God, or left free, if not obliged, to commit idolatry, by giving the worship due to the true God alone, to them who *by nature are no gods.* And, thirdly, that they must either be obliged to worship the very devil, or left free to do it; *the gods of the heathens* (saith the Scripture) *being devils;* and seeing God is the fountain of all obligation, he must oblige them thus to worship his grand enemy. Fourthly, Hence it follows, that when they had the gospel-revelation imparted to them, they could not be obliged, as he saith they were, to repent of their *former idolatry,* in giving the worship due to the true God to idols or false gods; because he plainly here asserts, they could not know, that it was their duty to worship the true God, and so the first and second commandments must be only positive precepts, but no parts of the law of nature, or the moral law, that being of perpetual and universal obligation.

[14] Ver. 32. *Some mocked.*] *viz.* The Epicureans, who believed no resurrection, nor any future judgment, here asserted by St. Paul.

[15] *Others said, We will hear thee again of this matter.*] *viz.* Stoics, who asserted a conflagration and reviviscence of the world, and allowed of something of future recompences, though with great fluctuation, and held that souls might live long, though not always, in a future state.

* P. 11, 12.

CHAP. XVIII.

1. AFTER these things Paul departed from Athens, and came to Corinth;

2. And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla (because that [1] Claudius had commanded all Jews to depart from Rome): and *(he)* came to them.

3. And because he was of the same craft, he abode with them, and wrought *(at it):* for by their occupation they were tentmakers.

4. And he reasoned in the synagogue every sabbath *(day),* and persuaded the Jews and the Greeks *(that Jesus was the Christ).*

5. And when Silas and Timotheus were come from Macedonia, Paul [2] was pressed in spirit, and testified *(again)* to the Jews that Jesus was *(the)* Christ.

6. And when they opposed themselves *(to this doctrine),* and blasphemed *(Christ),* [3] he shook his raiment *(in token of his intention to leave them to their infidelity),* and *(therefore)* said to them, Your blood be upon your own heads; I am clean *(from it);* [4] from henceforth I will go *(and preach)* to the gentiles.

7. And he departed thence, and entered into a certain man's house, named Justus, *(being)* one that worshipped *(the true)* God, whose house joined hard to the synagogue.

8. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing *(the word)* believed, and were baptized.

9. Then spake the Lord to Paul by night in a vision *(saying)*, Be not afraid, but speak, and hold not thy peace:

10. For I am with thee, and no man shall set on thee to hurt thee: *(speak freely,)* for [5] I have much people in this city.

11. And he continued there a year and six months, teaching the word of God among them.

12. And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat *(of Gallio)*,

13. Saying, This fellow persuadeth men to worship God contrary to the law *(of the Jews)*.

14. And when Paul was now about to open his mouth, Gallio said to the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews *(which you object against this man)*, reason would that I should bear with you:

15. [6] But if it be a question *(only)* of a word and names, and of your law, look you to it; for I will be no judge of such matters.

16. And he drove them from the judgment-seat.

17. Then all the Greeks took [7] Sosthenes the chief ruler of the *(Jewish)* synagogue, and beat him before the judgment-seat. And Gallio cared for none of these things.

18. And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; [8] having shorn his head in Cenchrea: for he had a vow *(of Nazaritism upon him, which being expired, he was to shave his head according to the law,* Numb. vi.)

19. And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20. *(And)* when they desired him to tarry longer time with them, he consented not;

21. But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem, but I will return again to you, if God will. And he sailed from Ephesus,

22. [9] And when he had landed at Cæsarea *(Stratonis)*, and gone up *(to Jerusalem)*, and saluted the church, he went down to Antioch.

23. And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

24. And a certain Jew named Apollos, born at Alexandria, *(being)* an eloquent man, and mighty in the Scriptures, came to Ephesus.

25. This man was *(somewhat)* instructed in the way of the Lord; and being fervent in spirit, he spake and taught diligently (Gr. *exquisitely)* the things of the Lord, [10] knowing only the baptism of John *(which called the Jews to repentance, in expectation of the Messiah, who was suddenly to appear, and to baptize them with the Holy Ghost)*.

26. And he began to speak boldly *(or openly)* in the synagogue *(that the time of the promised Messiah must be come)*: whom when Aquila and Priscilla had heard, they took him to them, and expounded to him the way of God more perfectly.

27. And when he was disposed to pass into Achaia, the brethren *(at Ephesus)* wrote, exhorting the disciples to receive him: who, when he was come, helped them much [11] who had believed through *(the)* grace *(of God)*:

28. For he mightily convinced the Jews, and that publicly, shewing by the *(testimony of)* the Scriptures that Jesus was *(the)* Christ.

ANNOTATIONS ON CHAP. XVIII.

[1] Ver. 1. *CLAUDIUS had commanded all the Jews to depart from Rome.*] Though Orosius fixeth this edict to the ninth year of Claudius, yet did it not come forth till the twelfth of Claudius; for the sedition of the Jews, mentioned by Eusebius from Josephus, happened in the eleventh year of Claudius, under Quadratus, president of Syria, and concerned not the Romans, the calamity falling only on the Jews; but after it followed another the same year, in which the thieves in Judea assaulted Stephen, *the servant of Cæsar, took away his baggage, and killed the Roman soldiers,* as both Tacitus* and Josephus† do inform us: and then Claudius "causis rebellionis auditis," *having heard* from the president *the causes of this rebellion,* made this edict, of which Tacitus saith nothing, because it came not from the decree of the senate, but was the edict of Claudius only; and of which Suetonius‡ saith thus, "Judæos impulsore Christo assiduè tumultuantes Româ expulit," *he expelled the Jews from Rome, they making continual tumults by the impulse or persuasion of Christ;* where, as he mistakes in the name, so in the thing, the Jews having had then no contests at Rome that we read of with the Christians; and the Christians to be sure causing no tumults there. The true cause of their banishment was therefore that which hath been hinted from Tacitus.

[2] Ver. 5. Συνείχετο τῷ πνεύματι, *He was pressed in spirit.*] *i. e.* Either his own or the Holy Spirit so powerfully urged and constrained him, that he could not refrain from speaking: so Luke xii. 50. *I have a baptism to be baptized with,* καὶ πῶς συνέχομαι, *and how am I straitened till it be accomplished?* 2 Cor. v. 14. *The love of Christ,* συνέχει, *constraineth us, i. e.* it will not suffer us to rest from promoting the service of Christ. When this word is joined with a passion that restrains from action, then it is to be rendered *restrain,* as συνέχεσθαι φόβῳ, to be *restrained by fear,* Job iii. 24. Luke viii. 37. when the motive is both ways, then is the pressure so also; as when St. Paul saith, συνέχομαι ἐκ τῶν δύο, *I am pressed between two,* urged to depart *that I may be with Christ,* restrained from it that I may do farther service to his church. (Phil. i. 23.)

[3] Ver. 6. *He shook his raiment, and said, Your blood be upon your own heads.*] The command of our Saviour was to *shake off the dust from their feet;* and so St. Paul and Barnabas do, xiii. 51. but here Paul also shakes it off from his raiment, as a testimony to them, that he had now renounced any farther dealings with them of that place, as being a refractory people; adding, that now their blood or ruin would lie upon their own heads, that is, they only would be guilty of it. (See Matt. xxvii. 24, 25. Acts xx. 26.)

[4] *From henceforth I will turn to the gentiles.*] This at first sight seems to be a declaration, that he would leave off preaching to the Jews wherever he came, and wholly apply himself to the conversion of the gentiles; but by comparing his actions with the places where this phrase, or some-

* Annal. 12. p. 263, 264.
† De Bello Jud. lib. ii. cap. 20.
‡ In Claud. cap. 25.

thing like it, doth occur, it appears he only did intend to say, he would no longer preach to the Jews of that place; for after this is said, we find him still entering into the synagogues, and preaching to the Jews, or calling them to him to hear the word: so he speaks to the Jews, xiii. 46. *Seeing ye refuse the word, lo, we return to the gentiles;* and yet, xiv. 1. he enters at Iconium into the synagogue of the Jews, and preacheth to them: so also xix. 9. xxviii. 28.

[5] Ver. 10. *I have much people in this city.*] So they are called who are still heathens, not because of any absolute decree of their election to eternal life, but because Christ saw they were disposed to believe, and by faith become his people; as elsewhere, Job x. 16. he calls them *sheep, who should hereafter believe on him.*

[6] Ver. 15. *But if the question be* περὶ τοῦ λόγου, *of a word and names.*] Of the word Paul preaches to you, whether it accord with your law or not, (ver. 13.) or, whether the name of the Messiah, or Christ, belong to that Jesus *whom Paul preacheth;* of things of this nature I will be no judge.

[7] Ver. 17. *Sosthenes, the chief ruler of the synagogue, and beat him.*] They beat the Jews, saith Grotius, to chase them from the judgment-seat; he adds, that in great cities there were more synagogues than one; every one of which had a chief ruler, as here Crispus is the chief ruler of one synagogue, and Sosthenes of another; so likewise, saith he, was it in great churches; they having at Rome, Antioch, and other places, excepting Alexandria (of which Epiphanius saith, it had but one bishop), more bishops than one at a time; but as this is uncertain, so have I shewed, note on Phil. i. 1. that Epiphanius speaks not of the primitive and apostolic times, but of the times of the Meletians, saying, That though in other churches there were Meletian as well as catholic bishops at the same time, yet it was never so in Alexandria.

[8] Ver. 18. *Having shorn his head in Cenchrea: for he had a vow.*] The text leaves it uncertain whether it were Paul or Aquila that made this vow; though Aquila being left at Ephesus, and not going up to Jerusalem, as St. Paul did, hence I conclude the vow was made by St. Paul; moreover, this is certain, that it was the vow of Nazaritism now finished, and which by Philo* is styled εὐχὴ μεγάλη, *the great vow,* which caused this votary to shave his head; for this vow was either for a term of life, as in the instances of Samson and John the Baptist, or for a term of days, which being completed, the Nazarite was to shave his head, and bring offerings. (See Numb. vi. 13, 14. Acts xxi. 26, 27.) But whosoever is the Nazarite, the question is, why he shaves his head at Cenchrea, as if his hair was to be consecrated to Apollo, and not at Jerusalem, according to the commandment? What some imagine, that this votary was casually defiled, and so stood bound, according to the law, to shave his head, and to begin his vow again, answers not the doubt; because he could not begin his vow anew till he had offered his sin-offering, (Numb. vi. 9—12.) and that was only to be offered at the tabernacle and temple. Others say, this law of shaving at the door of the temple, and offering these oblations, obliged those only who thus vowed in the land of Judea, not those that were out of it; and if this will not satisfy, because we find so little of it in the ancient Jews, we may perhaps say, there was in the vow of the Nazarites a moral part, *viz.* the consecration of themselves to the service of God, and a greater degree of purity; and in this Christians might comply with it without scruple; and it had a ceremonial part, the cutting off the hair, and the offering sacrifices when it was accomplished; and as to this, St. Paul, and other Christians, knowing the law was not now obligatory, might dispense with themselves; omit, or do them, as prudence and the case of scandal did require. For though St. Paul went up now to Jerusalem, we read not of any offering that he made according to the law, nor perhaps would he have shaved his head on this account, had not some scrupulous Jews at Corinth been conscious to his vow.

[9] Ver. 22. *And when he had landed at Cæsarea, and gone up, and saluted the church.*] Here the question is, whether St. Paul went up from the ship to the church of Cæsarea, or from Cæsarea to the church at Jerusalem. And in favour of the latter sense, let it be observed, (1.) that in the language of the author of the Acts, to go from Cæsarea to Jerusalem, is *to go up,* and to go from Jerusalem to Cæsarea, is *to go down.* So *Festus went up from Cæsarea to Jerusalem,* Acts xxv. 1. and, ver. 5. he speaks to the rulers at Jerusalem συγκαταβαίνειν, *to go down with him* from thence to Cæsarea; and, ver. 6. καταβὰς, *going down to Cæsarea,* he sits on the tribunal, and they of Jerusalem καταβαίνοντες, *going down,* accuse Paul, ver. 7. and ver. 9. he asks Paul, whether ἀναβὰς, *going up to Jerusalem, he would be there judged:* so Peter ἀνέβη, *went up from Cæsarea to Jerusalem,* Acts xi. 2. (See also xxi. 8. 12.) So that to interpret these words of his going up from Cæsarea to Jerusalem, is suitable to the phrase of the evangelist. (2.) St. Paul declares, *he must by all means keep the feast at Jerusalem,* (ver. 21.) and that he therefore could not tarry with them; and yet if he went not now to Jerusalem, he went not at all thither at this time: for, from this church, he goes down to Antioch in Syria, and so through Galatia and Phrygia, ver. 22, 23. and so comes back to Ephesus, xix. 1. according to his promise, ver. 21. *I will return again to you.*

[10] Ver. 25. *Knowing only the baptism of John.*] That this Apollos had not only the gift of eloquence, but the miraculous gifts of the Holy Ghost, by which he was made an able minister of the gospel, is evident from the Epistle to the Corinthians; for he is there styled *a minister, by whom they believed according to the gift that God had given him,* 1 Cor. iii. 5. he is *a coworker with God,* ver. 9. But how he came by these gifts, which rendered him so fit *to water* these churches, and made him St. Paul's brother, is not easy to determine. Grotius saith, that the phrase διὰ τῆς χάριτος, *by grace,* belongs to him, he helping the church by the gifts he had received before baptism in the name of Christ; the grace of God preventing the hands of the apostles, but where, or by whom he was baptized, he saith not. Lorinus saith, he was baptized by Aquila, or some of Ephesus, but the text only saith, that Aquila and Priscilla instructed, not that they baptized him. I conjecture, therefore, that he had been baptized already by those who instructed him *in the way of the Lord:* (ver. 25.) for in those times persons were baptized immediately upon their profession of faith in Christ Jesus, as appears from the instances of the eunuch, Lydia, the gaoler, and many others; and that when it is here said, *he knew only the baptism of*

* De Vict. p. 654. E.

John, that relates only to the knowledge he had received in Judea, before he returned to Alexandria, where he received farther instruction concerning the death and resurrection of Christ; but yet perhaps knew not why he suffered, the Jewish nation having then no notion of a Messiah that was to suffer for the sins of the people, nor that his kingdom was to be only spiritual, they all expecting that he should erect a temporal kingdom; nor that he was to be *a light to the gentiles*, or to receive them into favour without circumcision or observance of the law of Moses; this being not made known to the apostles after the Holy Ghost had fallen on them, till it was revealed to St. Peter by a vision; nor seems the freedom of the Jews, from the Mosaic law, to be made known to the apostles or the disciples at Jerusalem for a long time after, as we may learn from Acts xxi. 20, 21. 24.

[11] Ver. 27. *Who had believed through grace.*] *i. e.* Through the gospel, saith Dr. Hammond, or through the favour of God, in vouchsafing them the knowledge of it. (See the note on 2 Cor. vi. 1.)

CHAP. XIX.

1. AND it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts *(of Asia Minor, to wit, Galatia and Phrygia,* xviii. 23.) came to Ephesus: and [1] finding certain disciples *(abiding there)*,

2. He said to them, Have ye received the *(gift of the)* Holy Ghost since ye believed? And they said to him, We have not so much as heard whether there be any *(extraordinary gift of prophecy, or of the)* Holy Ghost *(restored again, or vouchsafed to the church)*.

3. And he said to them, Into what *(baptism)* then were ye baptized? And they said, Into John's baptism.

4. Then said Paul, John verily baptized with the baptism of repentance, saying to the people, that they *(repenting)* should believe on him who should come after him, that is, on Christ Jesus, *(who would baptize them with the Holy Ghost,* Matt. iii. 11.

5. *And)* when they heard this, they were baptized in the name of the Lord Jesus.

6. And when Paul had laid his hands upon them, the Holy Ghost came upon them; and they spake with tongues, and prophesied.

7. And all the men *(that did so)* were about twelve.

8. And he went into the synagogue *(of the Jews there)*, and spake boldly for the space of three months, disputing *(discoursing of)* and persuading the things concerning (Gr. *persuading them concerning the things of)* the kingdom of God.

9. [2] But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10. [3] And this *(practice he)* continued by the space of two years; so that all they who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11. And God wrought special miracles by the hands of Paul:

12. So that from his body were brought to the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13. Then certain of the vagabond Jews, *(being)* [4] exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth *(to come forth)*.

14. And there were seven sons of one Sceva, a Jew, and chief *(among the orders)* of the priests, which did so.

15. And the evil spirit answered, and said, Jesus I know, and Paul I know *(to be persons having authority to command me)*; but who are ye *(that ye should take upon you to do it)*?

16. And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of the house naked and wounded.

17. And this *(being done publicly)* was known to all the Jews and Greeks also dwelling at Ephesus; and fear *(of this powerful name)* fell on them all, and the name of the Lord Jesus was magnified.

18. And many that believed came, and confessed *(their former magical practices)*, and shewed their deeds.

19. Many also of them which used [5] curious *(i. e. magic)* arts, brought their books together, and burned [6] them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

20. So mightily grew the word of God and prevailed.

21. After these things were ended, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22. So he sent into Macedonia two of them that ministered to him, *(viz.)* Timotheus and Erastus; but he himself stayed in Asia *(at Ephesus,* 1 Cor. xvi. 8. *here,* ver. 26. 30.) for a season.

23. And the same time there arose no small stir about that way *(which Paul preached)*.

24. For a certain man named Demetrius, *(being)* a silversmith, who [7] made silver shrines for Diana, brought no small gain to the craftsmen;

25. Whom he called together with the workmen of like occupation, and said *(to them)*, Sirs, ye know that by this craft we have our wealth.

26. Moreover you see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath turned away much people (Gr. *that this Paul hath persuaded much people, not only of Ephesus, but of all Asia)*, saying that they be no gods, which are made with hands *(there being no divinity residing in them)*:

27. So that not only this our craft is in danger to be set at nought, but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth *(in her images)*.

28. And when they heard these things, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians!

29. And the whole city was filled with confusion: and *(the men of it)* [8] having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30. And when Paul would have entered in to the people, the disciples suffered him not.

31. And certain of the [9] chief of Asia (Gr. *of the priests or magistrates of Asia, who governed the games)*, who

were his friends, sent to him, desiring him that he would not adventure himself into the theatre.

32. Some therefore cried one thing, and some another: for the assembly was confused, and the most part knew not wherefore they were come together.

33. And they drew Alexander out of the multitude, the Jews putting him forward *(either to plead the common cause against images, or to expose him to the people's rage, because he was turned Christian)*. And Alexander beckoned with his hand, and would have made his defence to the people.

34. But when they knew that he was a Jew, *(and so a professed enemy to their religion and to image-worship, they)* all with one voice, about the space of two hours, cried out, Great is Diana of the Ephesians!

35. And when the [10] town-clerk *(or register)* had appeased the people, he said, Ye men of Ephesus, [11] what man is there that knoweth not how that the city of Ephesus is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?

36. Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly *(in punishing those men ye have now laid hold on)*.

37. For ye have brought hither these men *(for that end)*, who are neither robbers of churches, nor yet blasphemers of your goddess *(and so not worthy to be thrown to the wild beasts)*.

38. Wherefore if Demetrius, and the craftsmen that are with him, have matter *(of complaint)* against any man, [12] the law is open, and there are deputies (Gr. *there are judicial days of pleading, and the proconsuls are present)*: let them implead one another.

39. But if ye inquire any thing concerning other matters *(than those relating to your private injuries)*, it shall be determined [13] in a lawful assembly *(and ought not to be prosecuted in this tumultuous manner)*.

40. For we are in danger to be called in question *(by the Romans)* for this day's uproar, there being no cause whereby we may give an account of this concourse.

41. And when he had thus spoken, he dismissed the assembly.

ANNOTATIONS ON CHAP. XIX.

[1] Ver. 1—6. *HE finding certain disciples*, &c.] Observe here,

First, That these disciples were converts to the Christian faith, *i. e.* that they believed that Jesus was the Christ, and that he was risen from the dead, is evident, because St. Paul not only calls them believers, but inquires whether they had received the Holy Ghost; which none but they who thus believed did or could receive: the gift of prophecy, which is the Jewish import of the Holy Ghost, being not given, (Acts ii. 33.) nor to be given *till Jesus was glorified*. (John vii. 37—39.)

Secondly, When therefore they say, *We have not so much as heard whether there be any Holy Ghost*, their meaning is, We have not as yet heard that *the gift of prophecy*, which, for the space of about four hundred years, had been restrained from the Jewish church, was yet restored. Now that which rendered them thus unacquainted with this new effusion of the Holy Ghost was this, that as Apollos had left Jerusalem, and gone to Alexandria before the miraculous effusion of the Holy Ghost on the apostles at the day of Pentecost, so had they also done, and had been travelling into other parts of the world, where the gospel had not yet been planted. Observe,

Thirdly, That these persons, who were before baptized with the *baptism of St. John*, are again baptized *in the name of the Lord Jesus*, as is evident from these words, *and when they heard this, they were baptized in the name of the Lord Jesus;* for they are manifestly mistaken, who say, these are the words not of St. Luke, but of St. Paul, and make the sense of the words run thus, *John baptized with the baptism of repentance, saying, that men should believe in him that should come after him, that is, in Christ Jesus; and they that heard John were by his baptism baptized in the name of the Lord Jesus*. For, (1.) That Paul laid his hands on these persons is certain from ver. 6. and that he baptized them when he laid his hands on them, seems evident from the connexion of the words, *They were baptized in the name of the Lord Jesus*, and when St. Paul *laid his hands on them, the Holy Ghost fell upon them;* whereas, according to the former sense, Paul must have laid his hands upon all that were baptized by the Baptist, and they who were baptized by John must have received by St. Paul's hands the Holy Ghost: for either these words must signify at large, *they that heard John and were baptized of him*, and then the words following must import that Paul laid his hands on all that heard John, and they received the Holy Ghost; or they must refer to those that heard Paul, and then they must first be baptized by him, and then receive the Holy Ghost by imposition of his hands. (2.) This is evident from the words of St. Peter, to all those many thousands that heard him, *Be ye baptized in the name of the Lord Jesus, and ye shall receive the gift of the Holy Ghost;* for since he spake to the men of Jerusalem in general, Acts ii. 14. and of Judea, and all Jerusalem and Judea were baptized of John, saith St. Matthew, iii. 5, 6. all, or at least many of those to whom he spake, must already have been baptized with the baptism of John, and yet he makes it necessary for them *to be baptized in the name of the Lord Jesus*. Whence two things are extremely evident, and consequent from each other; *viz.* (1.) That he exhorts them who had been baptized with John's baptism, to be *baptized in the name of the Lord Jesus*. (2.) That therefore they who were baptized with his baptism, were not baptized *in the name of the Lord Jesus;* and this is visible even in the words of St. Paul here, John said to those that came to his baptism, *ἵνα πιστεύσωσιν*, not that they did, but that *they should believe in him that was coming after him, that is, in the Lord Jesus;* now they were not to be baptized in the name of Jesus Christ, till they did actually believe in him, which they who had received John's baptism were so far from doing, that they were *musing whether John himself were not the Christ*, Luke iii. 15. and asking, Why *baptizest thou if thou art not the Christ?* John i. 25. And, (3.) as our Saviour never said openly and expressly to the Jews, that *he was the Christ*, so he charges his apostles to tell no man that he was so till his resurrection. But to what end should he do this, if both the Baptist and his disciples had before baptized all men into this faith, *that he was the Christ*, and so had published this faith to all Judea? Only here note, that this is no ground for rebaptizing any

now, by reason of the great difference betwixt the baptism of John then, and that in the name of Jesus after his resurrection; of which see the note on Matt. iii. 11. (4.) Observe, that after the imposition of the apostles' hands, these men *spake with tongues and prophesied,* receiving the same gifts of the Holy Ghost, which the apostles and others had received to fit them for the ministry, which was then generally performed by such gifted men commissionated for that work by the Holy Ghost thus falling on them; whence we find these prophets and teachers λειτουργοῦντας, *ministering to the Lord in their assemblies,* Acts xiii. 1—3. and this renders the opinion of Bishop Stillingfleet very probable, *viz.* that St. Paul *designed these twelve men for a nursery of the churches in Asia, or persons to be sent from Ephesus to preach among them.*

[2] Ver. 9. Ὡς δέ τινες ἐσκληρύνοντο, *But as some were hardened.*] I have shewed, note on Mark viii. 17. that men are then said *to be hardened,* when, having had sufficient evidence of what they ought to do, or believe, they refuse to believe, or do it: and thus were these persons hardened here, *i. e.* they would not believe, after sufficient evidence, that *Jesus was the Christ.*

[3] Ver. 10. *And this continued for the space of two years; so that all that dwelt in Asia heard the word, both Jews and Greeks.*] Here it is carefully to be noted, that we read not of Paul's coming to Ephesus at all, till xviii. 19. and then *he would not tarry with them,* ver. 20. but makes haste up to Jerusalem; when he had saluted the church there, he goes thence to Antioch, and tarries there some time, ver. 23. then he goes through Phrygia and Galatia, *confirming the brethren,* ibid. and then to Ephesus; there he disputes three months in the synagogues of the Jews, then two years more in the school of Tyrannus; after he leaves Ephesus, he goes through Macedonia and Achaia to Jerusalem, as he had before determined to do, ver. 21. xx. 1. not coming at all to any part of Asia till he came to Miletus, ver. 10. 17. They therefore who make him spend *three quarters of a year in other parts of Asia,* do not only say this without proof, or without assigning any other city of Asia, where he preached; but they say this against the account here given of him by St. Luke; his three years therefore, mentioned xx. 31. must be reckoned from his first coming to Ephesus.

[4] Ver. 13. Ἰουδαίων ἐξορκιστῶν, *Of the Jewish exorcists.*] That the Jews were wont to exorcise devils, or to cast them out, not only by invocation of the name of Abraham, Isaac, and Jacob, but by skill in magic, we learn from Josephus,* who mentions one Eleazer before Vespasian, his sons, his captains, and a great number of his soldiers, τοὺς ὑπὸ δαιμονίων λαμβανομένους ἀπολύοντα τούτων, *delivering them who were possessed with evil spirits from them, and drawing forth* διὰ τῶν μυκτήρων τὸ δαιμόνιον, *the devil by the nose, by putting to his nose who was possessed a ring, having under the seal of it a root, of which Solomon had discovered the virtue, and adjuring him by the adjuration taught by Solomon,* καὶ τὰς ἐπῳδὰς ἃς συνέθηκεν ἐκεῖνος ἐπιλέγων, *and saying over him the incantations which Solomon composed:* they had also books of *enchantments,* καὶ τρόπους ἐξορκώσεων, *and modes of exorcising demons,* συνταξομένους, *composed,* as they gave it out, by Solomon; *and they* (saith he) *are of great use to this day.* As for the root of which he speaks, he informs us, that it was a very dangerous thing to pluck it up, and prescribes a very superstitious way of doing it; but being thus gathered, and brought to those that are possessed, saith he, δαιμόνια τοῖς ζῶσιν εἰσδυόμενα ταχέως ἐξελαύνει, *it quickly expels the demons out of men's bodies.* (De Bell. Jud. lib. vii. cap. 23. p. 981.)

[5] Ver. 19. *They that used* περίεργα, *curious arts.*] That is, arts of magic. That this is the import of the word, Grotius and Dr. Hammond prove from the account that Irenæus* gives us of the disciples of Simon Magus, that they used "amatoria et agogima, et quæcunque sunt alia parerga, *l.* perierga," *love-charms and philtres, and all other curious arts.* For Porphyry,† speaking of these magicians, saith, διὰ τούτων φίλτρα καὶ ἐρωτικὰ κατασκευάζουσιν οἱ κακοδαίμονες, *they by these evil spirits make their philtres and love-charms;* and it seems to have had this signification, because the magi, as Origen‡ saith, were περιεργαζόμενοι τῶν δαιμονίων ὀνόματι, καὶ δυνάμεις, καὶ πράξεις, καὶ ἐπῳδὰς, καὶ βοτάνας οἰκείας δαίμοσι, καὶ λίθους, *curiously employed about searching into the names, the forms, the powers, the actions, the incantations of demons, and the herbs, stones, and sculptures, made in them, proper to these demons; whereas* (saith he), ἀπερίεργον ἦθος, *a life free from these curiosities is acceptable to God, and the Lord Christ would leave, to be vexed with evil spirits,* περιεργαζόμενον δαιμονίων ὀνόματα, *him that is thus curious about the names of demons, and seeks after ways of enchanting them:* hence the books here brought to be burnt are by the fathers styled γοητικαὶ βίβλοι, *books of sorcery.* Nor is it to be wondered that these arts should abound at Ephesus, where Plutarch§ speaks, περὶ τῶν μάγων ἐν Ἐφέσῳ διατριβόντων, *of magicians conversing;* that city being so famous for sorcery and enchantments of demons, that the magical words used to that effect were styled Ἐφέσια γράμματα, *Ephesian letters;* and Plutarch‖ tells us, that the *magicians bid them who were possessed with devils to read and recite the Ephesian letters.*

[6] *They burnt their books before all men.*] Note also, that they sold not those books, though they were of great value, because, saith Œcumenius, they would not be gainers by such wicked arts, nor would they contribute, by selling them, to the teaching others the same arts.

[7] Ver. 24. Ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, *Who made silver shrines for Diana.*] That these shrines were Κιβώρια μικρὰ *little chapels,* representing the form of a temple with an image in it, which being set upon an altar, or some other solemn place, and the leaves of the door being opened, the image stood, or sat in state, and so was represented to the spectators, see Dr. Hammond on the place, and Chrysostom.

[8] Ver. 29. *Having caught Gaius and Aristarchus, Paul's companions—they rushed into the theatre,*] Say some, *to throw them to the wild beasts,* as blasphemers of their goddess; on which account, the town-clerk seems to say, *You have brought these men here, who are neither robbers of churches, nor yet blasphemers of your goddess,* ver. 37. for that the theatre was the place where they did θηριομαχεῖν, *fight with beasts,* see note on 1 Cor. iv. 9. and that this was done at Ephesus, see note on 1 Cor. xv. 32.

* Lib. i. cap. 2. p. 257, 258.

* Lib. i. cap. 20.
† De Abst. lib. ii. §. 42.
‡ Contra Celsum, lib. viii. p. 418.
§ In Vita Alexand. p. 666.
‖ Οἱ μάγοι τοὺς δαιμονιζομένους κιλεύουσι τὰ Ἐφέσια γράμματα πρὸς αὐτοὺς καταλέγειν καὶ ὀνομάζειν. Sympos. lib. vii. qu. 5. p. 706.

[9] Ver. 31. *Chief of Asia,* Gr. Ἀσιαρχαί.] Here again Grotius and Dr. Hammond note, that among the heathens there were games instituted, "ad placanda bona numina," to *appease the good gods,* or in honour of them; of these the pontifices or chief priests were presidents at Rome; in other provinces the priests or magistrates presided, saith Salmasius,* and these were called from their provinces, *Asiarchæ, Syriarchæ, Bithyniarchæ,* officers belonging to these games in those provinces. Thus in the martyrdom of Polycarp,† bishop of Smyrna in Asia, they ask τὸν Ἀσιαρχὴν Φίλιππον, *Philip, the ruler of the games there,* to let out a lion upon Polycarp, which he declares he could not do, because *the games were ended;* whence it appears, that it belonged to these Asiarchæ here mentioned, to let loose the wild beasts upon malefactors; accordingly, they are here present, and being kind to St. Paul, send to him not to come thither.

[10] Ver. 35. Ὁ γραμματεὺς, *The town-clerk.*] This word is rendered by Budæus, the *chancellor;* he was an officer chosen by the people to preside over the games, saith Dominus, cited by Johannes Antiochenus, and so the fitter to appease their tumults.

[11] *Who knows not,* τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν, *that the city of the Ephesians is a worshipper of the great goddess Diana?*] After all the learning our critics have spent upon this place, I see no reason to change our translation; for though the city or people of Ephesus may have this title in the coins, it cannot here be an epithet of the city, for then it should be νεωκόρων as it is in the coins. Again, it being plain from Julius Pollux,‡ that the νεωκόροι were οἱ τῶν θεῶν θεραπευταὶ, *the servants, ministers, and worshippers of the gods;* and from Phavorinus, that νεωκόρος was ὁ τοῦ ναοῦ ἐπιμελούμενος, *one that took care of the temple;* and from Hesychius, Suidas, and Phavorinus, that he was one who did adorn and beautify it, it may be very reasonable to bestow this title on the Ephesians, who were so peculiarly addicted to her worship, who had there that temple of Diana which was accounted the miracle of the world, and who had expended so much in the beautifying and adorning of it, and in this sense only could they be styled *Neocori* of the *image* which fell down from Jupiter.

[12] Ver. 38. Ἀγόραιοι ἄγονται, *The law is open.*] i. e. *Court days are kept,* for so the word with an accent in the antipenultima signifies, ἡμέραι being understood; for ἀγόραιος, says Suidas and Phavorinus, is ἡ ἡμέρα ἐν ᾗ ἀγορὰ τελεῖται, *a day in which a court is kept.*

[13] Ver. 39. Ἐννόμῳ ἐκκλησίᾳ, *In a lawful assembly.*] Three days in every month, saith Œcumenius, were appointed for assemblies to hear causes, of which this being none, it was an unlawful assembly.

CHAP. XX.

1. AND after the uproar was ceased, Paul called to him the disciples, and, embracing them, departed to go into Macedonia.

2. And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3. And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria *(to carry alms to Jerusalem),* he purposed *(or resolved)* to return through Macedonia.

4. And there accompanied him into Asia *(without going from him)* Sopater of Berea; and *(but)* of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5. These *(were persons who)* going before tarried for us at Troas.

6. And we sailed away from Philippi after the days of unleavened bread *(were ended),* and came to them to Troas in five days, where we abode seven days.

7. [1] And upon the first day of the week, when the disciples came together to break bread *(i. e. to celebrate the eucharist),* Paul preached to them, *(being)* ready to depart on the morrow; and continued his discourse until midnight.

8. And there were many lights in the upper chamber, where they were gathered together *(for religious worship:* see the note on i. 13.)

9. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up *(as one)* dead.

10. And *(but)* Paul went down, and fell on him, and embracing him said, Trouble not yourselves *(more about him),* for his life is *(safe)* in him.

11. When he therefore was come up again, and had [2] broken bread, and eaten *(i. e. had celebrated the sacrament of the Lord's body and blood),* and had talked a long while, even till break of day, so he departed, *(as he had designed to do on the morrow,* ver. 7.)

12. And they brought the young man *(up)* alive, and were not a little comforted *(at it).*

13. And we went before to the ship, and sailed to Assos, there intending to take in Paul: for so had he [3] appointed (Gr. *so he was disposed),* minding himself to go *(thither)* on foot.

14. And when he met with us at Assos, we took him in, and came to Mitylene.

15. And we sailed thence, and came the next day over against Chios: and the next day we arrived at Samos, and tarried at Trogyllium: and the next day we came to Miletus *(ten miles distant from Ephesus).*

16. For Paul had determined to sail by Ephesus *(not touching there),* because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17. [4] And from Miletus he sent to Ephesus, and called the elders of the church.

18. And when they were come to him, he said to them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons,

19. Serving the Lord with all humility of mind, and with many tears, and temptations, which befel me by the lying in wait of the Jews:

20. And how I kept back nothing that was profitable for you, but have shewed you, and have taught you *(what was necessary to be known)* publicly, and from house to house,

21. Testifying both to the Jews, and also to the Greeks, *(that they should exercise)* repentance towards God, and

* Exercit. p. 865. et Vales. H. Eccl. lib. iv. cap. 15.
† De Martyr. Polyc. Ep. Smyr. Eccl. §. 12. ‡ Lib. i. cap. 1. §. 16. p. 5.

faith towards our Lord Jesus Christ *(i. e. that they should turn to God, doing works meet for repentance, and should believe in the Lord Jesus).*

22. [5] And now, behold, I go bound in the Spirit *(i. e. foreseeing by the Spirit that I shall be bound)* to Jerusalem, not knowing the things that shall befal me there:

23. Save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me.

24. But none of these things move me, neither count I my life dear to myself, so that I might finish my course with joy; and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26. Wherefore I take you to record this day, that [6] I am pure from the blood of all men *(i. e. not guilty of their ruin, if they perish).*

27. For I have not shunned to declare to you all the counsel of God, *(the whole Christian doctrine, which if you keep in memory and practice, ye shall be saved,* 1 Cor. xv. 3.)

28. [7] Take heed therefore to yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, [8] to feed the church of God, which he hath purchased with his own blood.

29. For I know this, that [9] after my departing shall grievous wolves enter in among you, not sparing *(to tear)* the flock.

30. [10] Also *(out)* of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31. Therefore watch, and remember, that by the space of three years I ceased not to warn every one *(of you)* night and day with tears.

32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up *(in your holy faith),* and to give you an inheritance among all them that are sanctified.

33. I have coveted no man's silver, or gold, or apparel.

34. Yea, you yourselves know, that these hands have ministered to my necessities, and to *(the necessities of)* them that are with me.

35. I have shewed you all *(these)* things *(to instruct you),* how that so labouring you ought to support the weak, and *(to)* remember the words of the Lord Jesus, [11] how he said, It is more blessed to give than to receive.

36. And when he had thus spoken, he kneeled down, and prayed with them all.

37. And they all wept sore, and fell on Paul's neck, and kissed him,

38. Sorrowing most of all for those words that he spake, that they should see his face no more. And they accompanied him to the ship.

ANNOTATIONS ON CHAP. XX.

[1] Ver. 7. Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, *And upon the first day of the week, when the disciples were gathered together to break bread.*] These words seem fairly to evince, that it was the custom of the first Christians, and of the apostles, to keep the Lord's-day holy, or as a day appointed for religious worship: for,

First, That μία τῶν σαββάτων, *the first day of the week* was the Lord's-day, is fully proved, note on 1 Cor. xvi. 1.

Secondly, Observe, that on this day the disciples were not summoned extraordinarily to come together, that St. Paul did not μετακαλεῖν *call them together,* as he did the assembly of the elders of the church, ver. 17. but the disciples were themselves συνηγμένοι, *met in their synaxis,* or assembly; the text informs us, that *St. Paul tarried with them seven days,* and in none of them have we any mention of an assembly to this purpose, but only *on the first day of the week.*

Thirdly, Observe, that they then met together *to break bread;* which phrase doth signify the sacred action performed in celebration of the holy sacrament, which it was the custom of the primitive Christians to receive in all their church assemblies on the Lord's-day: this the apostle intimates when he complains of his Corinthians, 1 Cor. xi. *that they came together for the worse, because, when they came together in the church, there were divisions among them,* so that they did not eat together of the table of the Lord. Now, thus *to come together in one place* (saith he), *is not to eat the Lord's supper; i. e.* it is not so to do it as that sacred action ought to be performed: this therefore when they came together in the church they did, and therefore, what is *coming together,* ver. 17. *coming to the church,* ver. 18. *coming to one place,* ver. 19. is *coming together to eat,* ver. 33. Accordingly, it was the custom of the church from the apostles' times thus to communicate upon the Lord's-day: for Pliny, in his epistle * to the emperor Trajan, tells him, that he found nothing to allege against the Christians, *but their obstinacy in their superstition; and that it was their custom to meet together on a set day before it was light, and to bind themselves by the sacrament to do no evil.* Now this epistle was writ only six years after the death of the evangelist St. John. And Justin Martyr,† who wrote but forty years after his death, thus speaks, *On Sunday all the Christians in the city or country meet together, because that is the day of our Lord's resurrection, and then we have read unto us the writings of the prophets and apostles; this done, the president makes an oration to the assembly, to exhort them to imitate and do the things they heard; then we all join in prayer, and after that we celebrate the sacrament, and they that are willing and able give alms,* &c.

[2] Ver. 11. *And had broken bread.*] Though here be mention only of breaking bread, yet that the *cup* was also consecrated and distributed, is evident from the doctrine of the church of Rome; for they agree with the protestants in this, that the priests always ought to consecrate the eucharist in both kinds, and say, that if one species be consecrated without the other, ‡ "sacrilegium committitur," *it would be sacrilege;* and yet if this place prove any thing for communion in one kind, it proves as much for consecration in one kind, and for the sumption of one kind only by the priest that consecrates, though they hold it necessary for him to receive both. And hence it was declared in the council of Trent,§ that *these places, and the reasons*

* "Soliti sunt stato die ante lucem convenire." Ep. lib. x. ep. 97.

† Τὴν δὲ Ἡλίου ἡμέραν κοινῇ πάντες τὴν συνέλευσιν ποιούμεθα, ἐπειδὴ Ἰησοῦς Χριστὸς ὁ ἡμέτερος Σωτὴρ τῇ αὐτῇ τῇ ἡμέρᾳ ἐκ νεκρῶν ἀνέστη. Apol. ii. p. 98. 99.

‡ Valentia de usu Sacram. cap. 13.

§ History of the Council of Trent, lib. vi. p. 486.

from them, must be laid aside, because by them it would be concluded, that it was not sacrilege to consecrate one kind without the other; which is contrary to all the doctors, and the meaning of the church, and overthroweth the distinction of the eucharist, as it is a sacrifice, and as it is a sacrament.

[3] Ver. 13. *For so he had appointed,* οὕτω γὰρ ἦν διατεταγμένος, *for so he was disposed.*] Here is an evidence, that the word τεταγμένοι, used xiii. 48. may there signify *disposed,* as here apparently it doth.

[4] Ver. 17. *And from Miletus he sent to Ephesus, and called the elders of the church.*] From these words, compared with the twenty-sixth verse, where the same persons are called *bishops,* who are here styled πρεσβύτεροι, *elders,* Chrysostom, St. Jerome, Theodoret, Œcumenius, and Theophylact, have inferred, that the same persons were in the first ages of the church styled bishops or presbyters indifferently: Dr. Hammond, on the contrary, and others do contend, that the word πρεσβύτεροι, *elders,* here signifies only bishops; and because there lies this obvious objection against this interpretation, that then there must have been many bishops in the church of Ephesus, since all these elders were called from Ephesus; he answers, that those elders were all the bishops of Asia, and saith, that Paul sending to the metropolis of Asia, *by that means gave notice to the bishops of Asia to come to him:* this he confirms, (1.) from the testimony of Irenæus, who saith, they were called * " ab Epheso, et reliquis proximis civitatibus," *from Ephesus, and the rest of the cities that were near;* (2.) from the words of the text, for *the flock* (saith he) *was not the Christians of one city, but the Christians of all Asia; those with whom Paul had been from the first day he came to Asia,* ver. 18. *all among whom he had gone preaching the kingdom of God,* ver. 25. But to the first argument it may be answered,

First, That Chrysostom, St. Jerome, Theodoret, Œcumenius, and Theophylact, knew nothing of St. Paul's sending to any other bishops besides those of Ephesus, for otherwise they could not have argued as they do from this place, that those persons could not be bishops, properly so called, because there could be only one bishop of one city. Bishop Stillingfleet also saith, that St. Paul was in so great haste, that he would not so much as go to Ephesus, nor send any whither but to that city; and yet those to whom he committed the whole flock then in Asia, came from Ephesus to Miletus. But (2.) let it be granted that he sent to other cities also, though it be plainly contrary to the text, which mentions Ephesus only, yet it is evident, both from Irenæus and the text, that the same persons are called *presbyters* in the seventeenth verse, who are called *bishops,* ver. 28.; for, from ver. 18. to the twenty-seventh inclusively, he continues his discourse to those presbyters whom he had called, and in ver. 28. bids them take care of the church, *over which the Holy Ghost had made them bishops:* this is also plain from Irenæus, for he saith expressly, that " convocatis episcopis et presbyteris," *having called the bishops and presbyters,* he gave them charge of the church,† " in quo eos Spiritus proposuit episcopos," *in which the Spirit had made them bishops.*

Secondly, To the second argument the answer is evident from the note made on xix. 10. that St. Paul, from the second time he came to Ephesus, stirred not thence, till he, in prosecution of his purpose, mentioned there, ver. 21. went from thence to Macedonia, in order to go to Jerusalem; whence we learn, how *he had been with them of Asia, from the first day he came to Ephesus, preaching to Jews and gentiles, viz.* by disputing daily in the school of Tyrannus in Ephesus, *so that all they that dwelt in Asia heard the word, both Jews and Greeks,* xix. 20. and by disputing thus, *he persuaded much people,* οὐ μόνον Ἐφέσου, ἀλλὰ σχέδον πάσης τῆς Ἀσίας, *i. e.* not as we have the words rendered, *not only at Ephesus, but throughout all Asia,* but, *not only of Ephesus, but of all Asia.*

[5] Ver. 22. *And now, behold, I go* δεδεμένος τῷ πνεύματι, *bound in the Spirit.*] *i. e.* Not resolving in his own spirit, but, as Grotius saith truly, foreseeing by the Spirit that I shall there be bound; for so it follows, ver. 23. *The Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me.*

[6] Ver. 26, 27. *I am free from the blood of all men, for I have not shunned to declare to you all the counsel of God.*] Hence we learn, that it is necessary for a pastor to declare to his people all that is necessary for them to believe and do, in order to salvation, that the guilt of their ruin may not lie upon him.

[7] Ver. 28. *Take heed therefore to yourselves, and to all the flock, over which the Holy Ghost hath made you overseers.*] I have shewed in the note on 1 Cor. xii. 8—10. that in those times the Holy Spirit did enable the apostles to discern who were fit to be governors of the church, and accordingly by this afflatus of the Holy Ghost they were chosen for that work; and to this the words of the apostle may refer. But it is also to be noted from xix. 6, 7. that, at Ephesus, Paul having *laid his hands upon twelve men, the Holy Ghost fell on them, and they spake with tongues, and prophesied;* and Bishop Stillingfleet conceives, these were men kept at Ephesus as a nursery, to be sent forth as occasion served, to preach and preside among the converts of Asia; and if so, these words may more peculiarly relate to them.

[8] Ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, *To feed the church of God, which he hath purchased with his own blood.*] If this be the true reading, it follows unavoidably, that Jesus Christ, who shed his blood for us, is here styled God; now this reading is confirmed by the Vulgar, Arabic, Ethiopic, by Chrysostom and Œcumenius on the place. It is true, indeed, that in Irenæus, lib. iii. 14. in the Alexandrian MSS. and in the Syriac, we read τὴν ἐκκλησίαν τοῦ Κυρίου, *the church of the Lord,* which may be construed, the church of the Lord Jesus, but it may also be construed from the Arabic, and other MSS. *the church of our Lord God;* if we consider that the *church of God* is a phrase very frequent in the New Testament, (see 1 Cor. i. 2. x. 32. xi. 22. xv. 9. 2 Cor. i. 1. Gal. i. 13. 1 Tim. iii. 5.) but the *church of the Lord* is a phrase never used in the New Testament.

[9] Ver. 29. *After my departure shall grievous wolves enter in, not sparing the flock.*] Such were Cerinthus who set up in Asia, see the note on Colos. ii. 10. and other *false apostles,* and deceitful workers of the Jews, of whom see note on 1 Tim. i. 7. on iv. 2, 3. on vi. 21. on 2 Tim. i. 15. and on iii. 2—4.

* Lib. iii. cap. 14. † Lib. c. cap. 14.

[10] Ver. 30. *Also of yourselves shall men arise, speaking perverse things.*] Such as Hymenæus and Alexander were, who made *shipwreck of the faith*, 1 Tim. i. 20. Hymenæus and Philetus, who taught *that the resurrection was past already*, 2 Tim. ii. 17. for these Epistles being written chiefly for the Ephesians, it is reasonable to think he speaks of men dwelling there who disp ers edthese doctrines among them.

[11] Ver. 35. *How he said, It is more blessed to give than to receive.*] This saying of Christ we find not in the gospels, but yet these and the like words are so far from giving any patronage to unwritten traditions, that they are a demonstration against them, it being certain that we had never known any such thing, had not St. Luke recorded it.

CHAP. XXI.

1. AND it came to pass, that after we were gotten from them *(of Ephesus)*, and had launched *(into the sea)*, we came with a straight course to Coos, and the day following to Rhodes, and from thence to Patara:

2. And finding a ship sailing over into Phœnicia, we went aboard, and set forth.

3. Now when we had [1] discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4. And finding disciples, we tarried there seven days: who *(being endued with the gifts of the Holy Ghost)* said to Paul [2] through the Spirit, that *(if he regarded his safety*, ver. 11.) he should not go up to Jerusalem.

5. And when we had accomplished those days, we departed and went away; and they all brought us on our way, with *(their)* wives and children, till we were out of the city: and *(then)* we kneeled down on the shore, and prayed.

6. And when we had taken our leave one of another, we took ship; and they returned home again.

7. [3] And when we had finished our course (Gr. *and finishing our sail)* from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8. And the next day we that were of Paul's company departed, and came to Cæsarea: and we entered into the house of Philip the evangelist, who was one of the seven *(deacons mentioned* chap. vi.) and abode with him.

9. And the same man had [4] four daughters, virgins, who did prophesy, *(according to the prophecy mentioned* ii. 17.)

10. And as we tarried there many days, there came down from Judea a certain prophet, named Agabus.

11. And when he was come to us, he took Paul's girdle, and bound his own hands *(first)* and *(then afterward his)* feet *(with it)*, and said, Thus saith the Holy Ghost, [5] So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the gentiles.

12. And when we heard these things, both we *(that were with him)*, and they of that place, besought him *(with tears)* not to go up to Jerusalem.

13. Then Paul answered, What mean ye to weep, and to break my heart? (Gr. τί ποιεῖτε κλαίοντες, *why do you this, weeping and breaking my heart?)* for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14. And when he would not be persuaded, we ceased *(our importunity)*, saying, The will of the Lord be done.

15. And after those days we took up our carriages, and went up to Jerusalem.

16. There went with us also certain of the disciples of Cæsarea, and brought with them one [6] Mnason of Cyprus, an old disciple, with whom we should lodge.

17. And when we were come to Jerusalem, the brethren received us gladly.

18. And the day following [7] Paul went in with us to James; and all the elders *(of Jerusalem)* were present.

19. And when he had saluted them, he declared particularly what things God had wrought among the gentiles by his ministry.

20. And when they heard it, they glorified the Lord, and said to him, Thou seest, brother, how many thousands of Jews there are which believe; [8] and they are all zealous *(for the observance)* of the law *(by all that are Jews)*:

21. And they are informed of thee, that thou teachest all the Jews which are among the gentiles to forsake Moses, saying that they ought not to circumcise their children, neither *(ought they)* to walk after the customs *(of our forefathers)*.

22. What is it therefore? (τί οὖν ἐστι; *what is therefore to be done, seeing)* the multitude *(which have been thus informed of thee)* must needs come together? for they will hear that thou art come.

23. Do therefore this that we say to thee: *(to wit,)* We have four men which have a vow on them;

24. Them take, and purify thyself with them, and be at charges with them *(making provision of sacrifices for them, as the law requires)*, that *(when the days of their purification are ended)* they may shave their heads: and *(by this practice)* all may know that those things, whereof they are informed concerning thee, are nothing *(have no truth in them)*, but that thou thyself also walkest orderly, and keepest the law.

25. As touching the gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from *(things)* strangled, and from fornication.

26. Then Paul took the men, and the next day purifying himself with them *(i. e. beginning the separation of a Nazarite)* he entered into the temple, to [9] signify *(when would be)* the accomplishment of the days of purification, until (ἕως οὗ, *even to the time)* that an offering should be offered for every one of them, *(as the law required at the close of them*, Numb. vi. 13.)

27. And when the seven days *(i. e. the time designed for this separation)* were almost ended *(or were about to be accomplished)*, the Jews which were of Asia, *(where Paul had preached three years*, xx. 31. *with great opposition from the Jews*, xix. 9. xx. 19. 1 Cor. xvi. 9.) when they saw him in the temple, stirred up all the people, and laid hands on him,

28. Crying out, Men of Israel, help: *(for)* this is the man, that teacheth all men every where against the people *(of the Jews)*, and *(against)* the law, and this place: and farther *(or also hath)* brought Greeks into the temple, and *(by so doing)* hath polluted this holy place.

29. *(And this they said,)* for *(because)* they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.

30. And all the city was moved *(at these words)*, and the people ran together: and they took Paul, and drew him out of the temple *(that it might not be defiled with his blood)*: and forthwith the doors were shut.

31. [10] And as they went about to kill him, tidings came to the chief captain of the band *(of Romans)*, that all Jerusalem was in an uproar.

32. Who immediately took soldiers and centurions, and ran down to them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33. Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done *(to incense them so against him)*.

34. And some cried one thing, some another, among the multitude: and when he could not know the certainty for *(i. e. by reason of)* the tumult, he commanded him to be carried into the castle *(of Antonia)*.

35. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36. For the multitude of the people followed after, crying, Away with him, *(let him not live,* xxii. 22.)

37. And as Paul was *(about)* to be led into the castle, he said to the chief captain, May I speak to thee? Who said, Canst thou speak Greek?

38. [11] Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39. But Paul said, I am a man which am a Jew of Tarsus, a city of Cilicia, a citizen of no mean city: and I beseech thee suffer me to speak to the people.

40. And when he had given him licence, Paul stood on the stairs, and beckoned with the hand to the people *(to be silent)*. And when there was made a great silence, he spake to them in the Hebrew tongue, saying.

ANNOTATIONS ON CHAP. XXI.

[1] Ver. 3. ΑΝΑΦΑΝΕΝΤΕΣ δὲ τὴν Κύπρον, *And discerning or discovering Cyprus.*] So ἀναφαίνειν γῆν τινα, is *to discover such a land;* and therefore both Stephanus and from him Schmidius render these words thus, *quum cernere Cyprum cæpissemus,* all other readings orconjectures being by Schmidius confuted.

[2] Ver. 4. *Who said to Paul by the Spirit, that he should not go up to Jerusalem.*] If this had been said absolutely by an afflatus of the Holy Ghost, St. Paul could not have acted contrary to it without sin, in opposing what the Holy Ghost required, and doing what he did forbid; seeing then Paul persists in his resolution, after what both they here, and the prophet Agabus had said, ver. 11. these words must admit of the limitation mentioned in the paraphrase, that if he would not be there bound, and evilly entreated, he should not go up thither; and this was only what the Spirit had before told him; for, saith he, *I go bound in the Spirit to Jerusalem,* xx. 22. Or, they said to him, the Spirit revealing to them what he was to suffer there, *they would not have him go up,* as also did the disciples of Cæsarea, and they that came up with him from Troas on the same account.

[3] Ver. 7. Διανύσαντες τὸν πλοῦν, *And when we had finished our course.*] There is no need to read here διαναύσαντες, or to think that this phrase signifies only, having sailed; it truly imports, that finishing our voyage by sea, we came from Tyre to Ptolemais; for from thence they went by land to Cæsarea, and from thence to Jerusalem, and so were then finishing their navigation or their course by sea.

[4] Ver. 9. *He had four daughters.*] Hence Œcumenius observes, that τῷ κοινωνήσαντι γάμων διακονεῖν ἔξεστι, *one that useth matrimony may be a deacon.*

[5] Ver. 11. *So shall the Jews at Jerusalem bind this man.*] Not so as to the *girdle,* for he was only bound with chains; nor so as to the binding of his feet, for St. Paul seems only to have the chains fastened to his hands; but so as to be as truly and as much bound as Agabus was, not personally by the Jews, but by the Romans at their instigation, and on their account.

[6] Ver. 16. *One Mnason, an old disciple,*] Converted by Paul and Barnabas when they were at Cyprus, say Grotius and Dr. Hammond, but very improbably; for that they were at Cyprus we find, Acts xiii. 4. but there is not a word of him, or any other convert that they made there: the words, *an old disciple,* rather induce us to conceive he was one of the disciples or followers of Christ.

[7] Ver. 18. *And Paul went in with us to James, and all the elders were present.*] All the *bishops of Judea,* saith Dr. Hammond, without one word to prove it; for there is nothing of this matter in his note on Phil. i. *b.* to which he refers; and without all probability: for if there were then any other bishops constituted in Judea, of which we read nothing in Scripture, or primitive antiquity, how came they all, unsent for, to be absent from their flocks, and present at Jerusalem, especially when all the apostles, except James, seem to be absent? More probable, and modest is the observation, that here we find *James bishop of Jerusalem,* οἱ πρεσβύτεροι, *his presbyters,* or *elders,* with him, and his seven deacons, mentioned ver. 18. and so have reason to believe, that other celebrated churches conformed to this model, having bishops, presbyters, and deacons.

[8] Ver. 20. *And they are all zealous of the law.*] The zealots among the believers were urgent for the circumcision of the gentiles, and for requiring them to observe the law of Moses. (Acts xv. 1. 5.) But the whole body of the converted Jews, bishops, and elders, as well as the laity, were zealous for the observation of their laws and customs by the Jews, and that because they knew the law to be of a Divine original; and therefore thought they could not throw off the observance of it without apostacy from God, as is insinuated in these words, *Thou teachest* ἀποστασίαν, *apostacy from Moses,* (ver. 21.) Thus Philo * doth inform us, that they believed their laws to be λογία θεόχρηστα, *Divine oracles,* and *this doctrine they being taught from their infancy, they are so afraid of offending against them in the least, that they will rather suffer the loss of all human blessings, than be guilty of it; yea* (saith he †), *they are wont*

* Καὶ περίκασι μὲν ἕκαστον τῶν διηγορευμένων οὕτως, ὡς ἅπασαν τὴν παρ' ἀνθρώποις εἴτε εὐτυχίαν, εἴτε εὐδαιμονίαν χρὴ καλεῖν, μηδέποτ' ἂν ὑπερ παραβάσεως καὶ τοῦ τυχόντος ἂν ὑπαλλάξασθαι. Legat. ad Caium, p. 791.

† Εἰωθὸς ἐκουσίοις ἀναδέχεσθαι θανάτους, ὧπερ ἀθανασίαν ὑπὲρ τῶν μηδὲν τῶν πατρίων περιδεῖν ἀναιρούμενον. Ibid. p. 780. F.

willingly to suffer death as the way to immortality, rather than permit their rites to be violated. Josephus* saith the same, that *they are taught from their cradle to call them* Θεοῦ δόγματα, *the doctrines of God, and therefore continue in the observance of them, not adding any thing to them, or taking any thing from them, and when it is necessary, dying freely for them.* And again, *We* (saith he †) *think it our only wisdom and virtue, neither to do, nor think any thing contrary to our laws; and being persuaded from the beginning that they are suitable to the will of God, we think nothing else so holy as to keep them, for who can remove any thing of them, or find any thing better?* He also frequently declares that they were thus addicted to the observation of their laws, from an opinion *of the eternal punishments they must expect to suffer, who even for fear of death durst violate them, and from a firm assurance of eternal happiness, if they were faithful to the death in the observance of them.*‡ It is not therefore to be wondered that men who had imbibed such opinions of them from their infancy, that they derived from God, and knew of no revelation made by him that they were to cease after the death of their Messiah, should be still zealous for them; or that they, who thought *they could not be removed,* or *that any better laws could be given,* should think them fit to be observed; or that they, who feared such dreadful evils if they did forsake them, expected so great blessings from being faithful to them to the death, should be averse from any doctrine, which taught them to apostatize from, or to *forsake the law of Moses;* and yet it pleased God as yet not to convince them of this error by any revelation, or any afflatus of that Spirit, which many of them had received; partly because he saw this might have obstructed the faith even of the little remnant, which belonged to *the election of grace;* partly because he knew the time would shortly come, when the destruction of their temple, and their exclusion from their own land, would render it impossible for them to observe this law, and the severity of Divine judgments on them, would convince them, as it did some, that§ *God had utterly cast off that nation* from being any more his people.

[9] Ver. 26, 27. Διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἁγνισμοῦ, *Signifying the accomplishment of the days of purification.*] *i. e.* Not signifying that those days were already accomplished, for that is contrary to the following verse, which shews that Paul was apprehended in the temple before the seven days were ended, or, as the Greek may be rendered, *as they were about to be accomplished;* but, as Grotius well notes, signifying by that action that he would accomplish seven days of purification, even to the time that the sacrifices were to be offered for them, with whom he had thus joined in this purification; for whereas some would evade this, by saying, that the seven days, mentioned ver. 27. were the seven days wherein those sacrifices were to be performed; that is contrary to the law, which appoints the same day in which they shaved their heads, and so concluded their purification, for the oblation of their offerings. (Numb. vi. 13, 14.)

But here it may reasonably be inquired, how the apostle, who knew that our Saviour by his death had *abolished the hand-writing of ordinances, and taken it out of the way,* (Eph. ii. 15. Colos. ii. 14.) that Christians were *dead to the law by the body of Christ,* (Rom. vii. 4.) that the Jewish sacrifices were only to continue till *the time of reformation,* (Heb. ix. 10.) and that Christ had taken away these sacrifices by the sacrifice of himself, (x. 9.) should yet submit to these rites, and make provision for these sacrifices. To this it may be answered, (1.) that the vow of Nazaritism being only a stricter sort of separation of themselves from all pollution to the service of God, and to be holy, and free from all kind of defilement, seems very well consistent with the design and spirit of Christianity. (2.) Observe, that the offerings of the temporary Nazarite, at the completion of his vow, being a burnt-offering, a sin-offering, and a peace-offering, (Numb. vi. 14.) and two of these being not sacrifices appointed to expiate sin, but offerings of thanksgiving to God, who had enabled them to perform their vow, and of acknowledgment of God's sovereign dominion; and the advice here being not personally to make or present these offerings, but only *to purify himself,* καὶ δαπανᾶν ἐπ' αὐτοῖς, *to help the Nazarites in bearing some part of the charges of these offerings;* which, saith Maimonides, others might help the Nazarites to do; this action seems to have little or nothing inconsistent with the doctrine of St. Paul. But, thirdly, though St. Paul knew these constitutions were not now obliging in themselves, yet seeing they were rites belonging to that temple, which was yet standing, and God had not, by any express declaration made to the Jews, prohibited the continuance of them, St. Paul might lawfully submit to this compliance with them, to prevent the scandal of the unbelieving Jews, which might divert them from that Christianity they had embraced, and to promote their salvation by his preaching Christ unto them; for upon this account he circumcised Timothy, (Acts xvi. 3.) and *to the Jew became as a Jew, that he might gain the Jew; to them that were under the law, as under the law, that he might gain them that were under the law.* (1 Cor. ix. 20.) Whence we may learn, what great condescension in lesser matters may be used for the promotion of the salvation of others.

[10] Ver. 31. *And as they went about to kill him.*] To wit, with the *rebels' beating,* which, saith Dr. Lightfoot here, was *stripes without measure, even unto death, and that without judicial proceeding;* and this they did, either as presuming that he had brought an uncircumcised person within the step of the temple, which was, saith Philo,* present death; or, because they conceived he had spoken against the law and the temple, for which cause they before had stoned Stephen.

[11] Ver. 38. *Art not thou that Egyptian that before these days leddest out four thousand men which were murderers?*] It seems to be a mistake in Grotius and others, to say, the Egyptian mentioned by Josephus was later than

---

* Πᾶσι γὰρ σύμφυτόν ἐστιν εὐθὺς ἐκ τῆς πρώτης γενέσιως Ἰουδαίοις νομίζειν αὐτὰ Θεοῦ δόγματα. Contr. Appion. p. 1037. A.

† Ἡμεῖς δὲ τοὐναντίον μίαν εἶναι καὶ φρόνησιν, καὶ ἀρετὴν ὑπειλήφαμεν, τὸ μηδὲν ὅλως ὑπεναντίον μήτε πράξαι, μήτε διανοηθῆναι τοῖς ἐξ ἀρχῆς νομοθετήσασιν—ἡμῖν δὲ τοῖς πεισθεῖσιν ἐξ ἀρχῆς τεθῆναι τὸν νόμον κατὰ θεοῦ βούλησιν, οὐδ' εὐσεβὲς ἢ τοῦτον φυλάττειν· τί γὰρ αὐτοῦ τις ἂν μετακινήσειεν, ἢ τι κάλλιον ἐξεύροι. Ibid. p. 1073. D.

‡ Γενέσθαί τε πάλιν καὶ βίον ἀμείνω λαβεῖν ἐκ περιτροπῆς, p. 1076. A. Μὴ φοβηθῶμεν τὸν δοκοῦντα ἀποκτείνειν τὸ σῶμα, μίγας γὰρ ψυχῆς κίνδυνος ἐν αἰωνίῳ βασανισμῷ κείμενος τοῖς παραβαίνουσι τὴν ἐντολὴν τοῦ Θεοῦ. De Maccab. p. 1097. D.

§ Ἔδει γὰρ——τῆς τοῦ Θεοῦ γνώμης στοχάζεσθαι καὶ γινώσκειν ὅτι τὸ πάλαι φίλον αὐτῷ φῦλον Ἰουδαίων ἀπωλείᾳ κατέγνωσται· Eleaz. apud Joseph. de Bello Jud. lib. vii. cap. 34. p. 990. A. B.

* Θάνατος ἀπεραίτητος ἄρισται κατὰ τῶν εἰς τὰς ἐντὸς περιβόλους παρελθόντων. Legal. p. 791.

these times: for it is apparent from Josephus, both in his Antiquities, lib. xx. cap. 6. and his History of the Jewish Wars, that this Egyptian did this in the first or second year of Nero, whereas Paul came not to Jerusalem till the fourth of Nero. But whereas here are mentioned only *four thousand,* and by Eusebius in his Chronicle, *three thousand;* Josephus, and out of him Eusebius, say, that he gathered περὶ τρισμυρίους, *about thirty thousand:* to this some say, that in the wilderness they increased to that number; others, that of this number only four thousand were *sicarii, murderers;* I had rather say, that τρισμύριοι, in Josephus, only signifies *three thousand;* for he tells us, De Bell. Jud. lib. ii. cap. 23. that the Egyptian fled with a *few;* and that πλεῖστοι τῶν μετ' αὐτοῦ, *most of those that were with him were taken,* and yet saith, that only *four hundred of them were killed, and two hundred were taken,* Antiq. lib. xx. cap. 6.

CHAP. XXII.

1. MEN, brethren, and fathers, hear ye my defence which I make now to you (Gr. *my apology to you for my change from a zealous Jew to an assertor of the Christian faith).*

2. And when they heard that he spake in the Hebrew tongue to them *(i. e. as a Hebrew of the Hebrews,* Phil. iii. 5. *and not as a Hellenistic Jew:* see note on vi. 1.) they kept the more silence: and he saith *(i. e. spake to them thus),*

3. I am verily a man which am a Jew, [1] born *(indeed)* in Tarsus, a city in Cilicia, yet *(but)* brought up in this city [2] at the feet of Gamaliel, *(a pharisee, and celebrated doctor of the law,* Acts v. 34.) and *(was)* taught *(by him)* according to the perfect manner (Gr. ἀκρίβειαν, *the exactness)* of the law of the fathers *(i. e. delivered from our fathers to us),* and was zealous towards *(or for the observance of the law of)* God *(in the same manner)* as ye all are this day.

4. And I persecuted *(the men of)* this way *(i. e. the Christians)* to the death, binding and delivering into prison both men and women *(professing Christianity, that they might be punished with death as blasphemers of the law,* Acts vi. 13.)

5. As also the high-priest [3] doth bear me witness (Gr. *will, I suppose, if asked, bear me witness),* and all the estate *(or senate)* of the elders: from whom also I received letters to the brethren, and went (Gr. *receiving letters went)* to Damascus, to bring (Gr. καὶ ἄξων, *and was about to bring)* them which were there bound to Jerusalem, to be punished.

6. [4] And it came to pass, that, as I made my journey *(on this errand),* and was come nigh to Damascus about noon, suddenly there shone from heaven a great light round about me, *(and them that journeyed with me,* xxvi. 13.)

7. And *(through the terror of it, both)* I *(and they that were with me)* fell to the ground, (xxvi. 14.) and *(I)* heard a *(-n articulate)* voice saying to me, *(in the Hebrew tongue,* ibid.) Saul, Saul, why persecutest thou me?

8. And I answered, Who art thou, Lord? And he said to me, I am Jesus of Nazareth, whom thou persecutest.

9. And they that were with me saw indeed the light, *(and heard a voice,* ix. 7.) and were afraid; but they heard not the voice of him that spake to me.

10. And I said, What shall I do, Lord? And the Lord said to me, Arise, and go to Damascus; and there it shall be *(farther)* told thee of all things which are appointed for thee to do, *(and suffer for me,* ix. 16.)

11. And when I *(being risen)* could not see for the glory of that light *(which shone upon me),* being led by the hand of them that were with me, I came to Damascus.

12. And one Ananias, *(a Christian indeed, but still)* a devout man according to the law, *(and)* having a good report of *(from)* all the Jews that dwelt there,

13. Came to me, and stood *(by me),* and said to me, Brother Saul, receive thy sight, *(for the Lord Jesus hath sent me to thee for that end,* ix. 17.) And the same hour I looked up upon him.

14. And he said, The God of our fathers hath chosen thee, *(designing)* that thou shouldest know his will, and see that Just One *(who appeared to thee),* and shouldest hear the voice of his mouth.

15. For *(this being done)* thou shalt be his witness to all men of what thou hast seen and heard.

16. And now why tarriest thou? arise, and be baptized (Gr. *arising, be baptized),* and *(so)* wash away thy sins, [5] calling upon the name of the Lord *(Jesus, who thereupon will consecrate thee to, and enable thee for, this work, by filling thee with the Holy Ghost,* ix. 17.)

17. And *(accordingly)* it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, (Gr. *and it happened to me returning to Jerusalem, and praying in the temple, that)* I was (Gr. *to be)* in a trance *(or ecstacy);*

18. [6] And saw him (Gr. *and to see, i. e. perceive him,)* saying to me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19. [7] And I said, Lord, *(it is wonderful that they should not receive my testimony, seeing)* they know that *(formerly)* I imprisoned and beat in every synagogue them that believed in thee:

20. And *(that)* when the blood of thy martyr Stephen was shed, I also was standing by, and consenting to his death, and kept the raiment of them that slew him.

21. And *(but)* he said to me, *(Argue not, but)* depart: for I will send thee far hence to the gentiles.

22. And they gave him audience to *(i. e. until)* this word, and then *(they)* lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

23. And as they cried out, and [8] cast off their clothes, *(as persons ready to stone him,* v. 57.) and threw dust into the air *(to shew their rage against him),*

24. [9] The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that *(by his confession)* he might know wherefore they cried so against him.

25. And as they bound him with thongs *(in order to the scourging of him),* Paul said to the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and *(is)* uncondemned?

26. When the centurion heard that *(this),* he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27. Then the chief captain came, and said to him, Tell me, art thou a Roman? *(And)* he said, Yea.

28. And the chief captain answered, [10] With a great

sum *(of money)* obtained I this freedom *(of a citizen of Rome)*. And Paul said, But I was free born *(viz. in a city which had this privilege, and so needed not to acquire it by money)*.

29. Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and *(he thus feared)* because he had bound him *(in order to the scourging him)*.

30. On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bonds, and commanded the chief priests and all their council to appear, and brought Paul down *(from the castle)*, and set him before them.

ANNOTATIONS ON CHAP. XXII.

[1] Ver. 3. *Born in Tarsus,*] The metropolis of Cilicia; where they applied themselves so much, saith Strabo,* to the study of philosophy, and all the liberal sciences, ὡς ὑπερβέβληνται καὶ Ἀθήνας καὶ Ἀλεξανδρείαν, as that they excelled the men of Athens and of Alexandria, *and of all other places dedicated to the study of those sciences.*

[2] *At the feet of Gamaliel.*] It was, saith Pseud-Ambrosius,† *the tradition of the synagogue to dispute sitting; the seniors in dignity, in chairs; those next to them on benches; and the last on the pavement upon mats.* For the disciples, saith Buxtorf,‡ *sat at the feet of their masters,* and therefore, by way of advice to others, to become disciples of their *wise men,* they used to say, "pulveriza te pulvere pedum sapientum," *put thyself in the dust of their feet.* Accordingly we find Mary sitting at the feet of Christ, Luke x. 39. Note also, that this Gamaliel was so far from being well affected to Christianity, that some of the Jewish writings say, he added to their daily prayers that which they used in their synagogues against the progress of Christianity, called *the prayer against heretics.* (See Lightf. Hor. Hebr. in Matt. vi. 9.) By this Gamaliel, saith he, was I taught according to the exactness of the law of our fathers, being by sect a pharisee, and very well skilled in the traditions pretended to be delivered to us from our forefathers: (Gal. i. 14. see note on xxvi. 5.) and I was, saith he, ζηλωτὴς Θεοῦ, *zealous towards God, as ye all are.* Now they being not all of the sect of the zealots, which obtained then among them, this phrase cannot necessarily import, that St. Paul was of that sect.

[3] Ver. 5. *Doth bear me witness.*] Μαρτυρεῖ here being not of the present tense, but the second future, should be rendered, *will witness,* as in the paraphrase.

[4] Ver. 6. *And it came to pass as I made my journey, and was come nigh to Damascus,* &c.] I have in the notes on chap. ix. of this book, given the exposition of this history, and shall here establish the truth of it, and consequently of that faith to which he was converted. In order to this end, let us consider,

First, Who St. Paul was before this wonderful conversion; and here the Scripture doth inform us, that his education was in the schools of Tarsus; from thence he came to the university at Jerusalem for the study of divinity and of the Jewish law: his tutor was Gamaliel, a man of special note among the people; he was, by his profession, of the most strict and most exact sect of the pharisees, a sect of all men most estranged from, and enraged against, Christianity: and for the truth of this, St. Paul appeals to the whole Jewish nation in these words: *My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews, which know from the beginning, if they would testify, that, after the most strict sect of our religion, I lived a pharisee;* by practice and employment he was an early, zealous, and industrious persecutor of the professors of the Christian faith. When Stephen, the first martyr, perished by law, or by judicial sentence, Saul was consenting to his murder; being inflamed by this zeal, he instantly proceeds to make *great havoc* in the church, *entering into every house, and haling men and women into prison, breathing out threatenings and slaughter against the disciples of the Lord;* he obtains letters from the high-priest and elders of Jerusalem, or a commission, *if he found any of this way, whether men or women, to bring them bound to Jerusalem,* to be there sentenced by the Sanhedrin; (ver. 2.) and in pursuance of this commission, he persecutes Christians to the death, *binding and delivering up* unto it *men and women;* he punished them *oft in the synagogues, and compelled them to blaspheme; and being exceeding mad against them, he persecuted them to strange cities.* And for the truth of these particulars, he solemnly appeals to those chief priests and elders from whom he had received his commission; for of this, saith he, *the high-priest can bear me witness, and all the estates of the elders:* yea, it was a thing notorious to all that heard him preach *that faith which he had formerly destroyed;* for they were all amazed at it, and said, *Is not this he that destroyed them that called on this name in Jerusalem, and who came hither for this intent, that he might bring them bound to the chief priests?* so that he was by education, by profession, by employment, as fully prejudiced against the Christian faith as any of the Jews could be. And therefore, though he was not, as St. Austin and some others say, converted by an irresistible force, or such a violence as took away the freedom of his will, for then he could not have been *disobedient to the heavenly vision,* since there can be no disobedience to, where there is no resistance of, the will of God; yet was it wrought in that stupendous manner, and with that signal evidence, which could not be resisted without wilful sin and obstinate perverseness: for,

First, This scene was opened with a heavenly light, transcending that of the meridian sun: now this was by the Jews still looked on as the symbol of a Divine and glorious presence, and is in Scripture often styled *Schechinah,* the majestic presence and the glory of God; wherefore both Saul and his companions fell on their faces, not only through the terror of this light, but also as it were an indication of the appearance of some Divine and glorious person to them, it being usual both for the patriarchs and Jews to fall flat on their faces at such a glorious appearance; for so did Abraham, Gen. xvii. 3. so did the Jews, Lev. ix. 24. so did Moses and Aaron, when the glory of the Lord appeared to them, Numb. xxix. 6. so did Balaam, Numb. xxii. 21. Joshua, Josh. v. 14. Manoah and his wife, Judg.

* Lib. xiv. p. 673. D.

† "Hæc traditio synagogæ est ut sedentes disputent, seniores dignitate in cathedris, sequentes in subselliis, novissimi in pavimento super mattas," in 1 Cor. chap. xii.

‡ In vuce אבק Pirk Avoth, cap. 1. §. 4.

xiii. 20. David and all the elders, 1 Chron. xxi. 16. Ezekiel, i. 1. and Daniel, viii. 17.

Secondly, He hears a voice directed from this shining cloud, and saying to him, *Saul, Saul, why persecutest thou me?* and giving him assurance that it was Jesus of Nazareth who then appeared to him, and who complained that he was persecuted by him in all the cruelties which he inflicted on the living members of his body; so that he could no longer question either the resurrection or ascension of the holy Jesus, or his advancement to the right hand of glory.

Thirdly, He by the glory of this light is struck stark blind, and so continues till one of Christ's disciples comes and lays his hands upon him, and in the name of Jesus restoreth his lost sight unto him: he prays to him he had so lately persecuted, and doth in answer to that prayer receive a vision of that very person who should restore unto him his lost sight: he lastly is baptized in the name of Jesus, and with that baptism receives a plentiful effusion of the Holy Ghost: so that he had the greatest evidence imaginable, both of the presence and the power of the holy Jesus, and of the glorious things which were performed in his name, and were vouchsafed to the professors of the faith of Christ. Now for the truth of these particulars, that in his journey to Damascus that glorious light appeared, and a voice spake unto him, all his companions, whose eyes beheld that light, and whose ears heard that voice, could testify: that for a season he was blind, both they who led him to Damascus, and the whole family of Judas where he lodged, must be sufficient witnesses: that he was afterward restored to his sight the same persons could attest: that he was thereupon converted to the Christian faith, all they who, to their admiration, heard him preach that faith, which before he had laboured to destroy, must know. Moreover, had not this persecutor been turned to a promoter of the Christian faith, why were the Jews so vehemently incensed against him? Why do they lie in wait to kill him even in the place of his conversion? Why do they watch the gates continually that he might not escape their bloody hands? Why were the Hellenists of Jerusalem still thirsting for his blood? Why do even forty of them bind themselves under a curse that *they would neither eat nor drink till they had killed Paul?* Why do they with such violence cry out, *Away with such a fellow from the earth, it is not fit that he should live?* Why was it that the chief priests and elders and all the multitude of the Jews were so desirous of his death, crying out before all the Roman governors, that *he ought not to live any longer?* This sure is evidence sufficient, that he, whom they commissionated to persecute the Christian faith, was now become a convert to, and an industrious promoter of, it; and hence also it must be evident, that he who spake unto him was no other than the holy Jesus; that upon his conversion he received the gifts and the miraculous operations of the Holy Ghost, must be apparent from the tongues he spake, the miracles he did for confirmation of that faith; that his sight was recovered by the name of Jesus, as it depends upon the testimony of Ananias, so is that Ananias declared to be *a devout man according to the law, having a good report of all the Jews that lived at Damascus,* and so a witness against whom those Jews could make no just exception. And surely the conversion of a person so fully prejudiced against the Christian faith, to that faith he did so vehemently oppose and persecute by such a visible appearance of this very Jesus to him, with such glorious circumstances, the sight which was restored to him by one of his disciples, the effusion of the Holy Ghost upon him when baptized, whereby he was enabled to preach the gospel with *demonstration of the Spirit, and with power,* must give sufficient demonstration not only of the truth of his conversion, but also of that doctrine which he preached, *viz.* that *Jesus was the Son of God.*

[5] Ver. 16. Ἐπικαλεσάμενος τὸ ὄνομα τοῦ Κυρίου, *Calling upon the name of the Lord.*] Here Grotius would have us read *αὐτοῦ, his name,* and refer this, not to Christ, but to God the Father, mentioned ver. 14. whereas even Woltzogenius here saith, we are to understand Jesus Christ, of whom here mention is made both in the antecedent and subsequent words; and this is evident from the interpretation of Ananias, who, to prevent such a mistake, saith, ὁ Κύριος, *the Lord, even Jesus, who was seen of thee, hath sent me to thee;* (ix. 17.) and having told us that Christians were persons who *called upon the name of Christ,* ver. 14. we have reason to conceive that he adviseth Paul thus to profess, and shew he was a Christian; and hence the inference of Chrysostom * from this place is this, that *by these words he shews that Christ was God, because it is not lawful to invoke any besides God.*

[6] Ver. 18. Καὶ ἰδεῖν αὐτὸν, *And to see him.*] That is, saith Grotius, *an angel instead of Christ;* but this is plainly contrary to the text, both here and chap. xxvi. for here the promise made to him is, that *he should see that Just One, and hear the words of his mouth,* ver. 14. and there it is said, that *he would appear to him to teach him what he was to preach,* ver. 16. and therefore here Paul calls him Lord, ver. 19. and elsewhere saith, *Am I not an apostle, have I not seen the Lord Jesus Christ?* 1 Cor. ix. 1.

[7] Ver. 19. *And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed in thee.*] *i. e.* Lord, my former zeal against those that believed in thee is so well known to them all, by so many remarkable instances shewed among them, that sure they must be convinced that it is upon some certain and irresistible grounds of persuasion that I am now become a preacher of that faith I formerly destroyed and persecuted with so great zeal; and so I am apt to think, they should more diligently attend to the narrative I give of my wonderful change, and to the reasons I now offer to confirm the truth of the Christian faith.

[8] Ver. 23. *And as they cast off their clothes, and threw dust into the air.*] They cast off their clothes, as in the instance of St. Stephen, vii. 58. that they might be the more ready to stone him; and they threw dust into the air, to shew their rage against him, and their abhorrence of him, as of a person not fit to be conversed with any longer, it being usual to testify this by shaking the dust from their feet. (Luke ix. 5. Acts xiii. 35.)

[9] Ver. 24. *The chief captain commanded μάστιξιν ἀνετάζεσθαι αὐτὸν, to examine him by scourging.*] Ἀνετάζειν is to examine by way of torment, to find out, or cause men to confess, a crime; so in Hesychius and Phavorinus ἐτάζεσθαι is *κρίνεσθαι καὶ βασανίζεσθαι, to be punished and tormented,*

* Ἐπικαλεσάμενος τὸ ὄνομα τοῦ Χριστοῦ· τοῦτο δεικνύντός ἐστιν αὐτὸν Θεὸν ὄντα· οὐ γὰρ ἔνι ἕτερόν τινα ἐπικαλέσασθαι εἰ μὴ τὸν Θεόν.

and ἐξέτασις is βασανισμὸς, *torment:* so Gen. xii. 17. καὶ ἤτασεν ὁ Θεὸς τὸν Φαραὼ ἐτασμοῖς, *God plagued Pharaoh with great plagues;* and Esth. ii. 22. the *king* ἤτασε, *examined,* or *tormented, the two eunuchs:* so the wicked say of the righteous, βασάνῳ ἐτάσωμεν αὐτὸν, *let us try him with torments,* Wisd. ii. 19. and the author of that book, vi. 6. *that the mighty* δυνατῶς ἐτασθήσονται, *shall be mightily tormented;* and in the son of Sirach, xxiii. 9. οἰκέτης ἐξεταζόμενος, is *a servant that was beaten.* This examination was used by the Romans, and by other nations, to force them who were thus scourged to confess what they had done, why, and who were conscious to the fact, as Tacitus * saith of Herennius Gallus, that he received stripes that they might know, "quo pretio, et quibus conscüs prodidisset exercitum," *at what price, and with what confederates, he betrayed the Roman army.* (3.) They who were thus scourged had their arms extended, and their bodies tied to a pillar, as Lipsius † shews; and thus here they seem προτείνειν, *to stretch out St. Paul's body to the whip and scourge.* (4.) This punishment of scourging, not with rods, but μάστιξι καὶ ἱμᾶσι, *with whips and thongs,* as here, was not used to a Roman, but to strangers only; on which account Cicero, in his oration pro Rabirio, speaks against Labienus thus, "Porcia lex virgas ab omnium civium corpore amovit; hic misericors flagella retulit," *the Porcian law permits not a citizen to be whipped with rods; but he hath done it with scourges;* and upon this account St. Paul here saith, *Is it lawful for you to scourge a man that is a Roman, and uncondemned?* ver. 25.

[10] Ver. 28. *With a great sum of money obtained I this freedom. And Paul said, But I was free born.*] Dion ‡ and Tacitus inform us, that about the time of Claudius the rights of a Roman citizen were bought with little money; but it is more difficult to shew how St. Paul came to be free born; Grotius and Le Clerc will not have it to be on the account of his being born in Tarsus, that being no Roman colony; but it makes fair for the opinion of those who think Tarsus had obtained this freedom through the favour of some emperor, that Dion Cassius § says, that they so favoured Julius Cæsar in the civil war, and afterward Octavius, that it obtained the name of Juliopolis, and was honoured with the greatest privileges; and that Dio Chrysostom in his oration saith, it received from Cæsar all that honour and power which one could give to his friends and companions: but Carthusianus, and the gloss upon 2 Tim. iv. 12. say more fully, that they received this freedom because they met the Roman ambassadors with peace and crowns, and that then the father of Paul going out with them received the penula or cloak which St. Paul sent for, as an ensign or mark of a Roman citizen.

CHAP. XXIII.

1. AND Paul, earnestly beholding the council, said, Men and brethren, [1] I have lived in all good conscience before God until this day.

2. And the high-priest Ananias commanded them that stood by him to smite him on the mouth.

3. Then said Paul to him, [2] God shall smite thee, thou whited wall *(i. e. thou hypocrite):* for sittest thou *(as a magistrate)* to judge me after the law, and *(yet)* commandest me to be smitten contrary to the law? *(which saith, Thou shalt do no unrighteousness in judgment,* Lev. xix. 15.)

4. And they that stood by said, Revilest thou God's high-priest?

5. Then said Paul, [3] I wist *(or knew)* not, brethren, that he *(who commanded me to be smitten)* was the high-priest: *(the knowledge of that might haply have restrained me from speaking thus,)* for it is written, Thou shalt not speak evil of the ruler of thy people.

6. But when Paul perceived *(or, then Paul knowing)* that the one part *(of the council and of the people)* were sadducees, and the other pharisees *(who asserted the resurrection of the body, which the sadducees denied),* he cried out in the council, Men and brethren, I am a pharisee, the son of a pharisee: of *(i. e. concerning one of their doctrines, viz.)* [4] the hope and resurrection *(i. e. the hope of the resurrection)* of the dead I am called in question.

7. And when he had so said, there arose a dissension between the pharisees and the sadducees: and the multitude was divided.

8. *(These words of St. Paul being a plain declaration of his opposition to the doctrine of the sadducees;)* [5] for the sadducees say that there is no resurrection *(of the body),* neither *(is there any permanent)* angel, nor spirit: but the pharisees confess both *(angels and other spirits remaining after their separation from the body).*

9. And there arose *(upon this dissension)* a great cry *(or clamour):* and *(for)* the scribes which were of the pharisees' part arose, and strove *(in defence and justification of St. Paul),* saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10. And when there arose a great dissension (Gr. *and the dissension growing great),* the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle *(of Antonia).*

11. And the night following [6] the Lord *(Jesus)* stood by him, and said *(to him),* Be of good cheer, Paul, for as thou hast testified of me at Jerusalem, [7] so must thou bear witness also *(of me)* at Rome.

12. And when it was day, certain of the Jews banded together, [8] and bound themselves under a curse, saying *(with an imprecation)* that they would neither eat nor drink till they had killed Paul.

13. And they were more than forty *(persons)* who had made this conspiracy *(against him, out of zeal to their religion).*

14. And *(the better to accomplish it)* they came to the chief priests and elders, *(men as zealous for his destruction as themselves,* xxv. 15.) and said *(to them),* We have bound ourselves under a great curse, that we will eat nothing till we have slain Paul.

15. Now therefore ye with the *(whole)* council signify *(your request)* to the chief captain that he *(would)* bring him down to you to-morrow, as though you would inquire something more perfectly concerning him: and we, or ever *(i. e. before)* he come near *(to the council),* are ready to kill him.

---

* Hist. lib. iv. p. 573.
† Tr. de Cruc. lib. ii. cap. 3.
‡ P. 148.
§ Lib. xlvii.

16. And when Paul's sister's son heard of their lying in wait, he went, and entered (Gr. *being present, and entering)* into the castle, and (Gr. *he)* told Paul.

17. [9] Then Paul called one of the centurions to him, and said, Bring this young man to the chief captain: for he hath a certain thing to tell him.

18. So he took him, and brought him to the chief captain, and said, Paul the prisoner called me to him, and prayed me to bring this young man to thee, who hath something to say to thee.

19. Then the chief captain took him by the hand, and went *(with him)* aside privately, and asked him, What is it that thou hast to tell me?

20. And he said, *(certain of)* the Jews have agreed to desire thee *(by intercession of the council)* that thou wouldest bring down Paul to-morrow to the council, as if they would inquire something of him more perfectly.

21. But do not thou yield *(this)* to them: for there lie in wait for him of them more than forty men, who have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee *(to bring him down)*.

22. So the chief captain let the young man depart, and charged him *(saying)*, See thou tell no man that thou hast shewed these things to me.

23. And he called to him two centurions, saying *(to them)*, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24. And provide them beasts, that they may set Paul on, and bring him safe to Felix the governor.

25. And he wrote a letter *(to him)* after this manner:

26. Claudius Lysias to the most excellent governor Felix sendeth greeting.

27. This man *(whom I send to thee)* was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood (Gr. *this man taken by the Jews, and being about to be killed by them, I, knowing it, with my army rescued him, understanding)* that he was a Roman.

28. And when I would have known (Gr. *being willing to know)* the cause wherefore *(for which)* they accused him, I brought him forth into their council:

29. Whom I perceived to be accused of *(i. e. concerning)* questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30. And when it was told me how that the Jews laid wait for the man *(or when I was told of a conspiracy that would be against him from the Jews)*, I sent *(him)* straightway to thee, and gave commandment to his accusers also to say before thee what they had *(to say)* against him. Farewel.

31. Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.

32. *(And)* on the morrow they left the horsemen to go *(on)* with him, and *(the foot)* returned to the castle:

33. Who *(i. e. which horsemen)*, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.

34. And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia;

35. I will hear thee, said he *(to Paul)*, when thine accusers are also come. And he commanded him *(in the mean time)* to be kept in Herod's judgment-hall.

ANNOTATIONS ON CHAP. XXIII.

[1] Ver. 1. *I HAVE lived in all good conscience to this day.*] Not as a good conscience signifies a conscience void of error and offence, for he owns himself to have been guilty of great sin in persecuting the church of Christ, 1 Tim. i. 13. 15. but as it signifies a conscience acting according to his persuasion that he ought to act; and in this sense, when he blasphemed against Christ, and persecuted his church, he did this even through a persuasion that *he ought to do many things contrary to the name of Jesus*, Acts xxvi. 9, 10. Moreover, by saying that he lived in all good conscience, whilst he professed Judaism, and was, as *to the righteousness of the law, blameless*, Phil. iii. 6. he gives them to understand that he left not the religion of the Jews out of any hardships which it did require, or any prejudice he had against the precepts of it; and by adding, that he also had lived unblamably in the profession of the Christian faith, he intimates that he became and continued a Christian out of a full conviction that he was bound in conscience so to be, and so to act, and that he still served God from a pure conscience. (2 Tim. i. 3.)

[2] Ver. 3. *God shall smite thee, thou whited wall.*] He elegantly compares him to a whited wall, because, as that had a fair outside, but nothing but dirt, sticks, or stones within, so he had an outward appearance of a righteous judge, sitting as one that would pass judgment according to the law, and yet commanding him to be punished for speaking the truth, and so condemning the innocent against the law of nature and of Moses, which saith, *Thou shalt do no unrighteousness in judgment*, Lev. xix. 15. And he foretells that God shall smite him, by that gift of prophecy which God had given him, which came to pass, he being slain, saith Chrysostom; he perishing in the siege of Jerusalem, saith Dr. Lightfoot; he being deposed, and sent bound to Rome, saith Josephus, Antiq. lib. xx. cap. 5. p. 692. E.

Καὶ σὺ κάθῃ κρίνων με κατὰ τὸν νόμον, καὶ παρὰ νόμον κελεύεις με τύπτεσθαι; *For sittest thou to judge me according to the law, and yet commandest me to be smitten contrary to the law?*] Here Stephanus makes two easy emendations, κρινῶν and παρανομῶν, and so renders the words thus; Sittest thou as one about to judge me according to the law, and yet violating that law, commandest me (uncondemned) to be smitten? The first I think unnecessary, because Ananias was then actually on the seat of judgment, and executing the office of a judge; the second seems not to be an emendation, but the more common reading of the text.

[3] Ver. 5. Οὐκ ᾔδειν ὅτι ἐστὶν ἀρχιερεύς, &c. *I wist not that he was the high-priest: for it is written*, &c.] I am not willing to own that St. Paul, who doubtless was filled with the Holy Ghost, and had a share in the promise of his assistance and direction, when they came before governors, should here be guilty of a transgression of the law, especially when I suppose him acted by a prophetic impulse; and yet it is not easy to put any likely sense upon these words by which we can avoid it. We cannot do it according to our translation, or the observation of some critics, that οὐκ ᾔδειν signifies, *I considered not;* for that

seems plainly to insinuate, that if he had well considered or weighed his words, he should not have uttered them, as being contrary to the precept, *not to speak evil of the ruler of the people;* which surely is to confess, that he had by them violated that command, had he considered to whom he spake. Nor (2.) according to the exposition of Dr. Hammond; for though he saith he was not truly the high-priest, (note on Luke iii. c.) yet he confesseth that Ananias was then *ruler of the people,* and so makes St. Paul to say in his paraphrase, *I confess I did amiss.* Dr. Lightfoot and Grotius think as I do, that St. Paul does not go about to excuse his mistake, but rather saith, *I know well enough that God's high-priest is not to be reviled,* but that this Ananias is a high-priest I know not, *i. e.* I do not own him as such, who hath procured this title by bribery; our celebrated rabbins * having declared that such a one *is neither a judge, nor to be honoured as such;* in which sense the blind man saith of Christ to the pharisees, *that he is a sinner,* οὐκ οἶδα, *I know not,* John ix. 25. and this he might say, because the high-priest had not then on him those robes peculiar to him, by which he was distinguished from other priests. Or, (2.) the latent sense may be this, The prophetic impulse that was upon me, and inwardly moved me thus to speak, permitted me not to advert that it was the high-priest, lest that law I mention might have restrained me from complying with that impulse; and it is certain from the example of Christ styling Herod, *fox,* Luke xiii. 32. and of St. Paul calling Nero, *lion,* 2 Tim. iv. 17. and acknowledged by the Jews, that he who acted as a prophet was not under the obligation of this precept, as others were; but St. Paul speaks so obscurely, because, saith Grotius, he knew he would find no credit from them in this assertion.

[4] Ver. 6. *For the hope and resurrection of the dead I am called in question.*] That is, for the hope of the resurrection of the dead; so, χάρις καὶ ἀποστολὴ, is *the grace of apostleship,* ζωὴ καὶ πνοὴ, *the breath of life,* Acts xvii. 25. (See Glassius Philol. i. lib. iii. tr. de nom.) but then it is inquired, why St. Paul here saith he was called in question for this hope in general, and xxiv. 15. xxvi. 6. repeats the same thing, when he was only called in question concerning the resurrection of the Lord Jesus. Now the reason of this will appear from this observation; that before our Saviour's passion the doctrine which he preached being chiefly levelled against the vain traditions of the scribes and pharisees, and his woes denounced against them, they still appear in opposition to him, the sadducees being scarce ever mentioned as his adversaries; but after his resurrection the testimony of the apostles being this, that *Christ was risen from the dead,* and so directly contrary to that which distinguished the sadducees from the pharisees, we find them most forward to oppose their testimony; then *the sadducees came upon them, being grieved that they preached the resurrection of the dead through Jesus,* iv. 1, 2. then *the high-priest and all the sect of the sadducees] were filled with zeal against them,* v. 17. the scribes, which were of the sect of the pharisees, rather siding with St. Paul in this matter. Another reason, why St. Paul thus mixed these things together, might be this, that the apostles testified the resurrection of the dead *through Jesus,* Acts iv. 2. and taught that God would *raise us up by Jesus,* 1 Thess. iv. 14. and so the proof of the one, *viz.* that Christ was risen, was a confirmation of the general resurrection.

[5] Ver. 8. *The sadducees say there is no resurrection, neither angel, nor spirit.*] That the sadducees did not believe the resurrection of the body, as all the ancient Christians* plainly do assert, so this scripture, and Matt. xxii. 23. plainly testify. (2.) They said, that after the giving of the law at least, there was no angel; and that when they are said to appear so often in the law of Moses, they were framed for that purpose, and after ceased to have any being; for otherwise it is hard to conceive, how they could believe the law of Moses, and yet deny that angels ever did exist. And (3.) when they are said to deny any spirits, this is not to be so understood, as if they denied God to be a spirit, or that there was any spirit of man within him, but, as Josephus† testifies, they denied τῆς ψυχῆς τὴν διαμονὴν, *the permanency of the soul after death;* and so they denied any spirits separated from bodies which could appear, or reveal any thing to them: the pharisees held the contrary, as is apparent from these words, ver. 9. *If an angel or spirit hath spoken to him:* of such apparitions, believed by the apostles, we have mention Matt. xiv. 26. Luke xxiv. 37. and the Jews believed that Samuel thus appeared to Saul, and Elias frequently to them, the sadducees denying all such apparitions.

[6] Ver. 11. *The Lord stood by him,*] "Per angelum," *by an angel,* saith Grotius, without all ground; an angel never being styled ὁ Κύριος, *the Lord,* in the New Testament, but only *the angel of the Lord,* Matt. i. 20. ii. 13. xix. 21. xxviii. 2. Luke i. 11. ii. 9. Acts v. 19. viii. 26. xii. 7, 23. and said, θάρσει Παῦλε, *be of good courage, Paul;* for as when thou testifiedst of me in Jerusalem, and they went about to kill thee, (Acts ix. 29, 30.) I delivered thee; so will I also deliver thee from the gentiles at Rome, according to my promise made to thee. (Acts xxvi. 17.)

[7] Δεῖ σε εἰς Ῥώμην μαρτυρῆσαι, *Thou must testify of me at Rome.*] Here is an instance of Divine appointment, without any necessity laid upon the will of Paul; whose appeal to Cæsar was only made as an expedient to preserve him from the rage of the Jews, (Acts xxv. 11. 24. xxviii. 19.) and so was only a matter of prudence, and not of absolute necessity.

[8] Ver. 12. *Who bound themselves under a curse.*] It was a thing too common among the zealots of the Jews, to cut off, without any judicial process, those whom they looked upon as transgressors of their laws, and enemies to the Jews. Josephus‡ informs us, that they committed infinite slaughters, τὰ μέγιστα κακῶν ἀγαθὰ νομίζοντες, *thinking the vilest things were good when done by them.* And Philo § speaks of some among them οἱ ὀμνύουσιν τραύματα καὶ σφαγὰς, *who swore to wound and kill others,* καὶ ἀνυπερθέτως αὐτὰ δρῶσι, *and did so without delay;* and that the chief priests and Sanhedrin approved of such murders done out of such pernicious designs, we learn from their confident address to them, ver. 14, 15. and their consent to the fact, ver. 20.

* Talm. Tr. de Synedrio.

* Just. M. Dial. cum Tryph. p. 307. Iren. lib. iv. cap. 11. Constit. Apost. lib. vi. cap. 6. Tertul. de Præscripl. cap. 45. Orig. in Matt. tom. i. p. 435—487.

† De Bello Jud. lib. ii. cap. 12.

‡ Ibid. lib. v. cap. 19. 21. lib. vii. 30.

§ De Spec. Leg. p. 595.

plainly proving by their lying and murderous dispositions, that they were children of the devil, John viii. 44. (See xxv. 2, 3.)

[9] Ver. 17. *Then Paul called one of the centurions,* &c.] Hence it appears, that even after a promise of our safety, (see note on ver. 11.) we ought not to neglect any honest means of our preservation, though it be to be accomplished by our addresses to men alien from the faith.

CHAP. XXIV.

1. AND after five days Ananias the high-priest descended with the elders, and with a certain orator named Tertullus, [1] who informed the governor (Gr. *shewed themselves to the governor)* against Paul.

2. And when he was called forth, Tertullus began to accuse him, saying *(to the governor),* [2] Seeing that by thee we enjoy great quietness, and that very worthy deeds are done to this nation by thy providence,

3. We accept it always, and in all places, most noble Felix, with all thankfulness.

4. Notwithstanding, that I be not (Gr. *but that I may not be)* farther tedious to thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect *(called from one Jesus of Nazareth, the sect)* of the Nazarenes:

6. Who also hath gone about to profane the temple *(of Jerusalem, by bringing into it heathens,* xxi. 28.) whom we *(therefore)* took, [3] and would have judged according to our law.

7. But the chief captain Lysias came upon us, and with great violence took him away out of our hands,

8. Commanding his accusers to come to thee: by examining of whom *(thou)* thyself mayest take knowledge of all these things, whereof we accuse him.

9. And the Jews also assented *(to this accusation),* saying that these things were so.

10. Then Paul, after that the governor had beckoned to him to speak, answered, Forasmuch as I know that thou hast been for many years a judge to this nation *(and so canst not be ignorant of the things belonging to Christianity, or to the Jews),* I do the more cheerfully answer for myself *(before thee):*

11. Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem to worship.

12. And *(since my coming thither)* they neither found me in the temple disputing with any man, nor *(have they found me)* raising up the people (Gr. *making a sedition among the multitude),* neither in the synagogues, nor in the city:

13. Neither can they prove *(any other of)* the things whereof they now accuse me.

14. But *(as for that part of their accusation which relates to the sect of the Nazarenes)* this I confess unto thee, that [4] after the way which they call heresy, so worship I the God of my fathers *(viz. through Jesus Christ),* believing all things which are written in the law and the prophets *(concerning him):*

15. And I have hope towards God *(in God),* which they themselves also allow, that there shall be a resurrection from the dead, [5] both of the just and of the unjust.

16. And [6] herein *(therefore)* do I exercise myself, to have always a conscience void of offence towards God, and towards men.

17. Now [7] after many years *(from my conversion),* I came to bring alms to my nation, and offerings *(from the Christians of Macedonia and Achaia,* Rom. xv. 26.)

18. Whereupon certain Jews *(that came)* from Asia found me purified in the temple *(after the manner of the Nazarites,* Acts xxi. 24. 26. *and in compliance with the law of Moses concerning them that had a vow upon them, as then I had,* xviii. 18. *but I was there)* neither with multitude, *(i. e. concourse of any to profane the temple, as they imagined,* xxi. 23.) nor with *(any)* tumult *(made by me whilst I was there).*

19. Who *(being my accusers)* ought to have been here before thee, and object *(it, as doubtless they would do)* if they had aught against me.

20. Or else, let these same here *(who have assented to the accusation of Tertullus,* ver. 9.) say, [8] if they have found any evil doing in me, whilst I stood before the council,

21. Except it be *(their pleasure to accuse me)* for this one voice, that I cried standing among them, *(viz. That)* touching the resurrection of the dead I am called in question by you this day.

22. And when Felix heard these things, [9] having *(as being many years a judge of that nation,* ver. 9.) more perfect knowledge of that way (Gr. τῆς ὁδοῦ, *of the way of Christianity),* he deferred *(the farther hearing of)* them, and said, When Lysias the chief captain shall come down *(to Cæsarea),* I will know the uttermost of your matter (Gr. *I shall know the business between you).*

23. And *(then)* he commanded a centurion to keep Paul, and to let him have liberty *(from his bonds),* and that he should forbid none of his acquaintance to minister or come to him.

24. And after certain days, when Felix came with his wife Drusilla, which was a Jewess *(who had left her husband Isis or Azizus, king of the Emisseni, and had married Felix, an uncircumcised person, contrary to the law),* he sent for Paul, and heard him concerning the faith of Christ.

25. And as he *(Paul)* reasoned of [10] righteousness, temperance (Gr. *justice and continence),* and *(of)* judgment to come, Felix trembled, and answered, Go thy way for this time; *(and)* when I have a convenient season, I will call for thee.

26. He hoped also *(being a taker of bribes)* that money should have been given him of Paul, that he might loose him *(from his chain):* wherefore they sent for him the oftener, and communed with him.

27. But [11] after two years *(not of the government of Felix,* ver. 10. *but of St. Paul's imprisonment),* Portius Festus came into Felix's room: and Felix, *(being)* willing to shew the Jews a pleasure, left Paul bound.

ANNOTATIONS ON CHAP. XXIV.

[1] Ver. 1. "ΟΙΤΙΝΕΣ ἐνεφάνισαν τῷ ἡγεμόνι, *Who informed the governor.*] This word answers to the Hebrew יָדַע, as it in *Hiphel* signifies *to make known,* shew, declare, appear;

and where a dative case follows, an accusative is to be understood, and is most frequently added; as when Moses says, Exod. xxxiii. 13. ἐμφάνισόν μοι σεαυτὸν, *shew to me thyself:* thus Esther, ἐνεφάνεσε τῷ βασιλεῖ τὰ τῆς ἐπιβουλῆς, *shewed or declared the conspiracy to the king,* Esth. ii. 22. so John xiv. 21. *How is it* ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν, *that thou wilt manifest thyself to us, and not to the world?* And accordingly here and xxv. 2. 15. ἑαυτοὺς is to be understood, and the whole should be rendered, *who shewed or declared themselves to the governor against Paul;* not that they informed the governor; for the information follows, ver. 5, 6. and so our translators have rendered the word, xxiii. 22. and Heb. xi. 14.

[2] Ver. 2. Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, *Seeing we enjoy great peace by thee,* &c.] In this and in the following verses, the orator is guilty of sordid flattery and falschood: for though it be true, that Felix did some kindness to the Jewish nation in delivering them from the thieves and the magicians which infested them, as Josephus* doth acknowledge; yet that he otherwise was guilty of great injustice towards the Jews, and was on that account accused before Nero by the chief of the Jews dwelling at Cæsarea, and had been punished for his wickedness, had not his brother Pallas, who was then high in favour with Nero, succoured him, the same Josephus† testifies. (2.) That St. Paul moved the Jews to sedition against the government, or that he went about to profane the temple, was utterly false, see xxi. 28. and so was it also, that they took him to judge him according to their law; for they took him by violence, and drew him out of the temple, and went about to kill him without any judicial process, (xxi. 30, 31.)

[3] Ver. 6. *And would have judged him according to our law.*] From this, and from the complaint of violence used by Lysias in taking Paul out of their hands, it seemeth to appear, that the Jews still either had or claimed a power of inflicting death upon capital offenders against their law.

[4] Ver. 14. *After that way which they call heresy;*] They accusing St. Paul as a ringleader τῆς τῶν Ναζαραίων αἱρέσεως, *of the heresy of the Nazarenes,* that is, of the Christians, so styled both by Jew and gentile from their faith in Jesus of Nazareth. Now the word αἵρεσις bears often an indifferent sense, both in the Scriptures, as when it is said, Acts xv. 5. *that some believers were* ἐκ τῆς τῶν φαρισαίων αἱρέσεως, *of the sect of the pharisees;* and when the Jews at Rome inquire of Paul, *what he thought* περὶ τῆς αἱρέσεως ταύτης, *of the sect of Christians,* xxviii. 22. and when St. Paul saith in commendation of himself, *that he lived* κατὰ τὴν ἀκριβεστάτην αἵρεσιν, *according to the exactest sect* (or heresy) *of their religion,* xxvi. 5. and also in the ancient Jewish writers; as when Josephus gives an account of the three αἱρέσεις, *heresies,* or φιλοσοφίας, *philosophical opinions* of the Jews, Antiq. lib. xviii. cap. 2. et de Bello Jud. lib. ii. cap. 12. yet seeing the prayer against the Christians, called *beracoth haminim,* if we may credit the Jews, was made by R. Samuel in the time of Gamaliel; and seeing Justin Martyr‡ doth inform us, that they very early sent their emissaries to all nations against the Christians, representing them as αἵρεσις ἄθεος καὶ ἄνομος, *an atheistical and wicked heresy,* we have reason to believe, that in this sense they accused St. Paul as a ringleader of the *heresy of the Nazarenes.*

[5] Ver. 15. *Both of the just and of the unjust.*] This seemeth necessarily to be added, because the doctrine of the pharisees, according to Josephus,* restrained the resurrection to the just, condemning the unjust to perpetual torments without any resurrection, the entrance into another body belonging only to the souls of the just.

[6] Ver. 16. Ἐν τούτῳ δὲ, *And herein.*] The critics say, that here and 2 Cor. v. 2. ἐν τούτῳ signifies *interim, interea, in the meantime,* but I think without any necessity; for in both places it may either signify ἐπὶ τοῦτο, *ob hanc rem, for this cause,* or have relation to the former verse; so here ἐν τούτῳ hath relation to ἐλπίδα ἔχων, and signifies *having hope in this thing;* and in the other place it hath relation to ὄντες ἐν τῷ σκήνει, and signifies *being in this tabernacle, we groan.*

[7] Ver. 17. *After many years I came to bring alms.*] The alms brought by him from Antioch, (xi. 29, 30.) cannot be here intended, they being brought by him and Barnabas, but seven years at most after his conversion; and nothing which he here relates touching purification, and concerning the Jews of Asia finding him in the temple, happening then; but only when he went up to Jerusalem with the alms and oblations of the churches of Macedonia and Achaia; then had he his vow upon him, (xviii. 18.) then did the Jews from Asia take hold of him in the temple, (xxi. 17.)

[8] Ver. 20. *If they have found any evil doing in me while I stood before the council.*] Hence it appears that he thought not he did evil in saying to Ananias the high-priest, *God shall smite thee,* &c.

[9] Ver. 22. Ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ.] It seems to me evident, that these words cannot admit the explication of Grotius and others, that Felix deferred them that he might have a more exact knowledge of Christianity; but that having his residence at Cæsarea, where Cornelius the centurion and his friends were converted, where Philip the evangelist dwelt, and where there were many disciples, (xxi. 8. 16.) he became thus acquainted with the way of Christianity.

[10] Ver. 25. Περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος, *Of justice and continency, and of the judgment to come.*] Of this Felix, Tacitus† informs us, that "per omnem sævitiam et libidinem jus regium servili ingenio exercuit," *he practised all cruelty and lust in his government,* thinking that he might do‡ "cuncta malefacta impunè," *all wickedness without punishment.* And Josephus§ informs us of Drusilla, that leaving her husband, king Isis, she married with a heathen Felix, doing evil, and transgressing τὰ πάτρια νόμιμα, *the laws of her country:* to persons so unjust, St. Paul discourseth very appositely of justice and chastity, against which they had both so highly offended, as knowing that it was to little purpose to speak to them of Christianity till they forsook their sins: and discoursing also of *a judgment to come,* where Felix could not hope to escape unpunished,

* Antiq. lib. xx. cap. 6. De Bello Jud. lib. ii. cap. 12.

† Καὶ πάντως ἀνελεῖν ἐκέλευε τῶν εἰς Ἰουδαίους ἀδικημάτων τιμωρίαν, εἰ μὴ πολλὰ αὐτὸν ὁ Νέρων τῷ ἀδελφῷ Παλλάντι παρακαλίσαντι συνεχάρησε. Antiq. lib. xx. cap. 7.

‡ Contr. Trypb. p. 234, 235.

* Καὶ ταῖς μὲν εἰργμὸν ἀίδιον προστίθεσθαι, τοῖς δὲ βασταγὴν τοῦ ἀναβιοῦν. Antiq. lib. xviii. cap. 2. Καταβαίνειν εἰς ἕτερον σῶμα τὴν τῶν ἀγαθῶν μόνην, τὴν δὲ τῶν φαύλων ἀΐδιον τιμωρίαν κολάζεσθαι. De Bello Jud. lib. ii. cap. 12. p. 788. F.

† Hist. lib. v. p. 619. ‡ Annal. 12. p. 263.

§ Antiq. Jud. lib. xxiii. cap. 5. p. 693.

as here he did, it is no wonder that Felix trembled; and that Drusilla did not so also, was an argument of her Jewish confidence, that she might then escape by being a daughter of Abraham.

[11] Ver. 27. Διετίας δὲ πληρωθείσης, *But after two years.*] Baronius is here mistaken, who conceives that these *two years* are the two first years of Nero's reign, whereas indeed he continued procurator, as Bishop Pearson saith, till the sixth year of Nero. The two years plainly relate to St. Paul's being taken by the Jews in the temple; and put into the castle by the chief captain Lysias, which was, saith the same bishop, in the fourth year of Nero.

CHAP. XXV.

1. NOW when Festus was come into the *(government of the)* province, after three days he ascended from Cæsarea to Jerusalem.

2. Then the high-priest and the chief of the Jews informed him against Paul, and besought him,

3. And desired (Gr. *desiring this)* favour against him, that he would send for him to Jerusalem, *(they)* [1] laying wait in the way to kill him.

4. But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither.

5. Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him *(for which he ought to be punished by the Roman laws).*

6. And when he had tarried among them more than ten days, he went down *(from Jerusalem)* to Cæsarea; and the next day sitting in the judgment-seat *(he)* commanded Paul to be brought *(before him).*

7. And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8. While he answered for himself, (Gr. *he apologizing, That)* [2] neither against the law of the Jews, (Acts xxviii. 17.) nor against the temple, (xxiv. 12.) nor yet against Cæsar, have I offended any thing at all.

9. But Festus, *(being)* willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10. Then said Paul, I stand at Cæsar's judgment-seat, where I *(being a Roman)* ought to be judged: to the Jews have I done no wrong, as thou very well knowest; *(they being now unable to prove any charge they lay against me,* ver. 7.)

11. For if I be an offender (Gr. *if indeed I have been unjust),* or have committed any thing worthy of death, I refuse not to die; but if there be none of these things whereof they accuse me *(true, or punishable by death),* [3] no man may deliver me to them *(who wait for an opportunity to kill me,* ver. 3.) [4] I appeal unto Cæsar.

12. Then Festus, when he had [5] conferred with the council, answered, Hast thou *(or, thou hast)* appealed to Cæsar; *(and therefore)* unto Cæsar shalt thou go.

13. And after certain days king Agrippa *(tetrarch of Galilee)* and Bernice *(his sister)* came to Cæsarea to salute Festus.

14. And when they had been there many days, Festus declared Paul's cause to the king, saying, There is a certain man left in bonds by Felix:

15. About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment *(of death,* ver. 16.) against him.

16. To whom I answered, (Gr. *That)* [6] it is not the manner of the Romans to deliver any man to die, before that he who is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17. Therefore, when they were come hither, without any delay on the morrow I sat on the judgment-seat, and commanded the man to be brought forth.

18. Against whom when the accusers stood up, they brought no accusation of such things as I supposed *(they would, no charge of sedition or of offence against the Roman laws):*

19. But had certain questions against him of their own superstition, and of *(i. e. concerning)* one Jesus, who was dead, whom Paul affirmed to be alive *(again).*

20. And because I doubted *(whether I ought to judge)* of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.

21. But when Paul had appealed to be reserved to the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

22. Then Agrippa said to Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23. And on the morrow, when Agrippa was come, and Bernice, [7] with great pomp *(or retinue),* and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus's commandment Paul was brought forth.

24. And Festus said, King Agrippa, and all *(ye)* men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with *(or besought)* me, both at Jerusalem, and also here, crying *(out)* that he ought not to live any longer.

25. But when I found that he had committed nothing worthy of death, and that he himself had appealed to Augustus, I have determined to send him.

26. Of whom I have no certain thing to write to my lord. Wherefore I have brought him forth before you, and especially before thee, O king Agrippa, that, after examination had *(of him),* I might have somewhat to write.

27. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

ANNOTATIONS ON CHAP. XXV.

[1] Ver. 3. *LAYING wait in the way to kill him.*] We need not wonder that the high-priest, and chief of the Jews, should be thus bloody-minded against Paul, when about this time they were arming one against the other. For at the latter end of the procuratorship of Felix, Josephus* informs us, that there was, τοῖς ἀρχιερεῦσι στάσις πρὸς τοὺς ἱερεῖς, καὶ τοὺς πρώτους τοῦ πλήθους τῶν Ἱεροσολυμιτῶν, *a sedition betwixt the high-priests, and the priests, and chief men of Jerusalem,* and *that every one of them gathered a*

* Antiq. lib. xx. cap. 6.

band of the most bold and seditious men, and became a leader of them; and that they reviled, and threw stones at one another; and that the high-priests were so impudent, *as to send their servants to take away the tithe-corn of the priests, so that some of them perished for hunger.*

[2] Ver. 8. *Neither against the law of the Jews.*] For he had committed nothing against the customs of their fathers, (xxviii. 17.) and *to the Jews he became as a Jew,* (1 Cor. ix. 20.) nor against the temple, for he had not profaned it, nor raised any tumult in it, (xxiv. 18.) nor against Cæsar, whom he commanded all men to obey as God's ordinance. (Rom. xiii.)

[3] Ver. 11. Οὐδείς με δύναται χαρίσασθαι αὐτοῖς, *No man can deliver me to them.*] *i. e.* No man can justly do it; I being not only an innocent person, having done them no wrong, (ver. 10.) but also a Roman, and therefore one who ought to be judged not by them, or their laws, but at the tribunal of Cæsar, by the Roman laws: so the word δύναται is often used to signify that only which may be lawfully done, as, *v. g.* Exod. viii. 26. οὐ δύναται γενέσθαι οὕτω, *it is not meet so to do;* Deut. xii. 17. οὐ δυνήσῃ φάγειν, *thou mayest not eat of it within thy gates;* Acts x. 47. τίς δύναται; *who can forbid water?* (See the note on Mark ii. 19.)

[4] *I appeal unto Cæsar.*] Hence it appears that St. Paul owned even Nero for his prince and supreme governor upon earth; and, (2.) that in cases of necessity, Christians may have recourse even to heathen judicatures, especially when they have to do with persons who are aliens from the faith.

[5] Ver. 12. Συλλαλήσας μετὰ τοῦ συμβουλίου, *Conferring with the council.*] Not with the council of the Jews, as Chrysostom conceives; for they never would have advised him to admit of St. Paul's appeal, or to send him to Cæsar out of their reach; but, as Grotius saith, with his own Roman council, which assisted him.

[6] Ver. 16. *It is not the manner of the Romans to deliver any man to die before—he have his accusers face to face,* &c.] Thus Philo * saith of them, that *they yielded themselves to be common judges, hearing equally the accusers and defendants, and condemning no man unheard.* And Appian in Grotius saith the same: this also was the law of the Jews, to which Nicodemus appealed in the case of Christ, John vii. 51.

[7] Ver. 23. Μετὰ πολλῆς φαντασίας, *With great pomp.*] *i. e.* With a great train of attendants, as the word signifies in Laertius, when he saith,† Bion had φαντασίαν ἀκολουθῆσαν αὐτῷ, *a great train of mariners following him;* or with great splendour, as when Athenion‡ was carried to Athens in a chair of state with silver and purple hangings, the people ran out to see the sight, no Roman ever entering the city, ἐν τοσαύτῃ φαντασίᾳ, *in so great splendour;* though after there is mention of many servants going before, and following after him, which makes for the first sense. See more instances of this acceptation of the word in Dr. Bois on the place. And to them add that of Bardesanes in Eusebius, that the Bastrian women appeared on horses adorned with gold and jewels, μετὰ πολλῆς φαντασίας, *with great pomp,* and with a train of young men and maidens attending them. (Euseb. Præp. Evan. lib. vi. cap. 10. p. 276.)

* Ἴσου καὶ τῶν κατηγόρων καὶ τῶν ἀπολογουμένων ἀκροάμενος μηδενὸς ἀκρίτου προκαταγινώσκειν ἀξιοῦντος. In Flaccum, p. 759.

† In Vita Bionis. ‡ Athen. lib. v. p. 212. C.

CHAP. XXVI.

1. THEN Agrippa said to Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand *(to the people to keep silence),* and *(then he)* answered for himself; *(saying,)*

2. [1] I think myself happy *(i. e. I judge it no small advantage to me and my cause),* king Agrippa, because *(that)* I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews:

3. Especially because I know thee to be *(not only a person of a good temper and sedate mind, but also)* expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4. My manner of life from my youth, which was at the first among my own nation at Jerusalem, *(where I was bred up at the feet of Gamaliel,* xxii. 3.) know all the Jews;

5. Who knew *(this of)* me from the beginning, if they would testify *(the truth of me),* that [2] after the most straitest sect of our religion I lived a pharisee.

6. [3] And now I stand, and am judged for the hope (ἕστηκα κρινόμενος ἐπ' ἐλπίδι, *I stand questioned about the hope)* of the promise made of God to our fathers, *(I saying, that it is accomplished by the coming of Jesus Christ; and that this is proved by the resurrection of him from the dead; they denying his resurrection, and therefore expecting the accomplishment of this promise by the coming of some other person to be their Messiah):*

7. [4] To which promise *(of the Messiah)* our twelve tribes, instantly *(or earnestly)* serving God day and night, hope *(yet)* to come. For which hope's sake (περὶ ἧς ἐλπίδος, *concerning which hope),* king Agrippa, I am accused of the Jews, *(for saying, that Jesus, whom they have crucified, God hath raised from the dead, and that he is the hope of Israel,* xxviii. 10. *some of them saying, on the contrary, that there is no resurrection of the dead at all; others denying that Christ is risen from the dead.*

8. *Of the first I inquire,)* Why should it be thought (τί κρίνεται, *why is it judged)* a thing incredible with you, that God *(infinite in power and wisdom)* should *(be able to)* raise the dead?

9. *(As for the second, I was once of their opinion; for)* I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth *(i. e. in opposition to those who believed that he was the Christ, and that he was risen from the dead).*

10. Which thing I also did in Jerusalem; and many of the saints *(i. e. the Christians)* did I shut up in prison, having received authority from the chief priests *(and elders so to do,* xxii. 5.) and when they were put to death, I gave my voice against them, *(i. e. I, in the instance of St. Stephen, approved of the sentence,* viii. 1.)

11. And I punished them oft in every synagogue *(where I found any of them),* and *(by these punishments)* compelled them to blaspheme *(the name of Jesus);* and being exceedingly mad against them, I persecuted them *(forcing them to fly from Judea)* even to strange cities.

12. Whereupon as I went to Damascus *(the metropolis of Syria),* with authority and commission from the chief priests, *(that if I found any of them there in the Jewish synagogues, I should bring them bound to Jerusalem,* ix. 2.)

13. At midday, O king, I saw in the way a light from

heaven, above the brightness of the sun, shining round about me and *(about)* them which journeyed with me.

14. And when we were all fallen to the earth, I heard a voice speaking to me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is *(or will be)* hard for thee to kick against the pricks, *(i. e. to fight against God.* See ix. 5.)

15. And I said, Who art thou, Lord? And he said, I am Jesus *(of Nazareth)* whom thou persecutest.

16. But rise, and stand upon thy feet: for I have appeared to thee for this purpose, to make thee a minister and a witness both of those things which thou hast seen *(now)*, and of those things in which *(i. e. for the discovery of which)* I will appear to thee;

17. *(And in testifying of them, I will be with thee,)* delivering thee from the people *(of the Jews)*, and *(of)* the gentiles, to whom now I send thee,

18. To open their *(blind)* eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and *(an)* inheritance among them that are sanctified by faith that is in me.

19. Whereupon, O king Agrippa *(having had this convincing testimony of the resurrection of this Jesus)*, [5] I was not disobedient to the heavenly vision:

20. But shewed first to them of Damascus *(where this vision happened)*, and *(then to them)* at Jerusalem, and *(so)* throughout all the coasts of Judea, and then to the gentiles, that they *(of the Jews)* should repent *(of their great sin in crucifying this Jesus)*, and *(should)* turn to God, and do works meet for (Gr. *meet works of)* repentance.

21. For these causes the Jews caught me *(as I was)* in the temple, and went about to kill me, (xxi. 31.)

22. Having therefore obtained help of God, *(according to the promise made by Jesus*, ver. 17.) I continue to this day, witnessing both to small and great *(the resurrection of Jesus; and in this)* saying none other things than those which the prophets and Moses did say should come *(to pass:*

23. *Viz.)* [6] That Christ *(the Messiah of the Jews)* should suffer, and that he should be the first that should rise from the dead, *(so as to return no more to death*, Acts xiii. 34.) and *(that he)* should shew light to the people, and to the gentiles.

24. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad *(or transport thee)*.

25. But he said, I am not mad, most noble Festus; but I speak forth the words of truth and soberness *(or, of a sound mind)*.

26. For the king knoweth of these things, before whom also (*πρὸς ὃν καὶ, to whom therefore)* I speak freely *(of them)*: for I am persuaded that none of these things *(concerning the resurrection of Christ, or even my conversion,)* are hidden from him; for this thing was not done in a corner *(but was of public cognizance)*.

27. King Agrippa, believest thou the prophets *(to whose testimonies I appeal for the truth of Christ's sufferings and his resurrection?* ver. 22, 23.) I know that thou believest *(them; to them therefore I remit thee)*.

28. Then Agrippa said to Paul, [7] Almost thou persuadest me to be a Christian.

29. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds *(i. e. as to faith in Christ, though not as to the bond I suffer for it)*.

30. And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31. And when they were gone aside, they talked between themselves, saying, This man doth nothing worthy of death or of bonds *(by the Roman laws, by which he is to be judged)*.

32. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed to Cæsar *(to whose judgment he is therefore now to be reserved)*.

ANNOTATIONS ON CHAP. XXVI.

[1] Ver. 2. ΗΓΗΜΑΙ *ἐμαυτὸν μακάριον, I count myself happy.*] Though this phrase may signify no more than, *I look upon it as a considerable advantage*, as when we call a lucky man a happy man, and so the word *μακάριος* and *Felix* are often used in profane authors, and אשׁר in the Hebrew, as when Leah calls her son Ashur, Gen. xxx. 13. saying, *I am happy, for the daughters shall call me happy;* and Jeremy inquires, *wherefore are all they happy*, i. e. prosperous, *who deal very treacherously?* (see Psal. cxxvii. 5. cxxviii. 3. cxxxvii. 8, 9.) yet I believe the apostle here respects not any personal advantage, but the benefit Christianity might receive from what he was to say before a person so able to judge of it.

[2] Ver. 5. *Κατὰ τὴν ἀκριβεστάτην αἵρεσιν*, &c. *According to the exactest sect of our religion, I lived a pharisee.*] That they were so according to the opinion of the Jews, Josephus* testifies, by saying, this was a *sect of the Jews, which was thought εὐσεβέστερον εἶναι τῶν ἄλλων, καὶ τοὺς νόμους ἀκριβέστερον ἀφηγεῖσθαι, to be more pious than others, and more exact in the interpretation of their laws*, that they did† *μέγα φρονοῦν ἐπ' ἀκριβώσει τοῦ πατρῴου νόμου, esteem highly of themselves for their exactness in the law*, and that they were the sect *οἱ περὶ τὰ πάτρια νόμιμα δοκοῦσι τῶν ἄλλων ἀκριβείᾳ διαφέρειν, who seemed to excel others in their exact knowledge of the customs of their fathers,*‡ *καὶ οἱ δοκοῦντες μετ' ἀκριβείας ἐξηγεῖσθαι τὰ νόμιμα, and to be most exact in the interpretation of their laws:* and indeed, comparatively, they seem to have been the exactest of their celebrated sects; for the sadducees, by denying the resurrection, and all future punishments, took away the rewards of a virtuous, and gave liberty to a vicious life. The Essenes, being Jews by nature, were guilty of a great schism, in separating themselves wholly from the worship of the temple, and of equal disobedience in not bringing their sacrifices§ to the temple, and of idolatry in making prayers or religious addresses‖ to the sun, as Josephus, who lived three years among them, testifies, if *πρὸς αὐτὸν* refers to *ἥλιον*; but seeing the same Josephus saith, that they were *πρὸς τὸ θεῖον ἰδίως εὐσεβεῖς*, especially religious towards God, and brings the words following as a proof of that, I think these prayers were offered rather to God than to the sun. (See the note on Colos. ii. 22, 23.)

---

* De Bello Jud. lib. i. cap. 4. † Antiq. lib. xvii. cap. 3.

‡ De Bello Jud. lib. ii. cap. 12. p. 788. E.

§ Ad templum donaria mittentes, *θυσίας οὐκ ἐπιτελοῦσι, διαφορότητι ἁγνειῶν ἃς νομίζουσιν· καὶ δι' αὐτὸ εἱργόμενοι τοῦ κοινοῦ τεμενίσματος, ἐφ' αὐτῶν τὰς θυσίας ἐπιτελοῦσι.* Antiq. lib. xviii. cap. 2. p. 617. G.

‖ Priusquam oriatur Sol, nihil profani loquuntur, *πατρίους δέ τινας εἰς αὐτὸν εὐχὰς ὥσπερ ἱκετεύοντες ἀνατεῖλαι.* De Bello Jud. lib. ii. cap. 11. p. 785. E.

[3] Ver. 6, 7. *And now I stand and am judged for the hope of the promise made to our fathers.*] Why St. Paul here speaks as if he were questioned touching the article of the resurrection of the dead in general, see the note on xxiii. 6. and why he speaks of the twelve tribes, see note on James i. 1. but whereas he styles the resurrection, *the promise made to their fathers,* and saith, the twelve tribes served God in expectation of it, this needs a little explication, because many deny that any such promise was made to the fathers, or can be found in the Old Testament. I therefore assert,

First, That it is evident from the history of the Maccabees and other writings, both sacred and profane, that the Jews then, and the pharisees afterward, did believe the resurrection of the body. Thus the second son saith, 2 Macc. vii. 9. *The King of the world shall raise us up, who have died for his laws, unto everlasting life,* εἰς αἰώνιον ἀναβίωσιν ζωῆς ἀναστήσει· the third and fourth express their hope *to be raised up by God to life again,* ver. 11. 14. and the mother of them bids them not doubt, *but the Creator of the world would give them breath and life again.* That the pharisees believed this doctrine, we learn not only from Josephus, but from their satisfaction that Christ had put the sadducees to silence in that matter, Matt. xxii. 34. and for their stickling for St. Paul himself upon this declaration, that *he was called in question for the hope of the resurrection,* Acts xxiii. 9.

Secondly, That they conceived this hope was built upon the covenant of God made with them, and the promise of God made to them, is also evident from their words; for the last of these seven martyrs is introduced, saying, *Our brethren are dead under God's covenant of everlasting life,* ver. 36. Josephus* introduceth the mother of these seven children, comforting her dying sons with those words of Moses, *I kill, and I make alive,* Deut. xxxii. 39. and *it is your life and length of days,* ver. 47. and that of Solomon, Prov. iii. 18. *Wisdom is a tree of life to them that lay hold on her,* and that of Ezekiel, xxxvii. 3. *Shall these dry bones live?*

Thirdly, They had just reason both from the law and prophets for this hope; from the law, for thence our Saviour proves the resurrection of the body, Matt. xxii. 31, 32. (See the note there.) And that our Saviour did not there argue for the felicity of the souls of Abraham, Isaac, and Jacob only, is evident from this, that he argues for something future, which should happen to them ὅταν ἀναστῶσι, *when they shall arise;* whereas in truth, and in the opinion of the Jews themselves, the souls of Abraham, Isaac, and Jacob, were with God already: Josephus† saith, that *they who die for God,* ζῶσι τῷ Θεῷ ὥσπερ Ἀβραὰμ, Ἰσαὰκ, καὶ Ἰακὼβ, καὶ πάντες οἱ πατριάρχαι, *shall live with God, as do Abraham, Isaac, and Jacob, and all the patriarchs.*

2. From the prophets; the words of Daniel being these, *many of them that slept in the dust shall awake, some to everlasting life, and some to everlasting confusion,* xii. 2. where note, that though men in misery and affliction are sometimes said to sit, or dwell in the dust, Isa. xxvi. 19. xxvii. 1. Nehem. iii. 18. yet οἱ καθεύδοντες, they that sleep in the dust, doth always signify they that die, as Job vii. 21. xx. 11. xxi. 6. and hath no other sense in Scripture. And, (2.) that though men that sit in the dust may be raised out of that afflicted, into a very comfortable and pleasant state, yet, seeing they must shortly die, they can in no propriety of speech be said to *arise to life eternal.* (3.) From the law and the prophets; for, saith St. Paul, xxiv. 14, 15. *I worship the God of our fathers, believing all things that are written in the law and the prophets, having hope that there shall be a resurrection both of the just and the unjust;* and here, ver. 23. *I say nothing but what is contained in the law and the prophets, that Christ shall be the first* ἐξ ἀναστάσεως νεκρῶν, *of those that rise from the dead,* plainly insinuating, that the resurrection of others after Christ was contained in the law and the prophets. Hence the apostle tells us, that the champions of the Jewish church all died in faith, in expectation of *a better resurrection,* Heb. xi. 35. 39.

And, lastly, that this hope was rightly built upon the covenant of God, that he would *be their God,* (Gen. xvii. 7.) is evident, for that to be the God of Abraham, Isaac, and Jacob, is to be that God, who will raise them from the dead, we learn from our Saviour's argument, Matt. xxii. 32. and that he was therefore called *their God,* because *he had prepared for them a heavenly city,* from Heb. xi. 15. and from his promise made to the spiritual seed of Abraham, according to those words of the apostle, Gal. iii. 29. *If ye are Christ's, then are ye Abraham's seed; and heirs according to the promise* (see the note there). And, (3.) from the promise of entering into his rest, Heb. iv. 3. 9. (see the note there). And, (4.) from the promise of a Messiah, it being one of their fundamental articles, that their *Messiah shall raise the dead, and bring them into paradise.* (See Maimonides Expl. 10. Tract. Sanhedrin, p. 136. and Dr. Pocock's notes, p. 109, 110.) And, lastly, this seems evident from the nature of the thing; for God being the Father of our spirits, which are immortal, and must live for ever, it is absurd to think his promises to the obedient should relate only to this present life, and yet he should engage them to be faithful to the death, and suffer here the worst of evils for his sake; since if they had *hope only in this life, they must of all men be most miserable.* (1 Cor. xv. 19.)

[4] Ver. 7. *To which promise* τὸ δωδεκάφυλον ἡμῶν, &c. *our twelve tribes—hope to come.*] That some of the twelve tribes remained in, and some of them returned to, the land of Israel, see proved, note on James i. 1. Why St. Paul saith he was questioned touching this hope of the resurrection in the general, when he was only questioned concerning the resurrection of Christ from the dead, see the chief reason, note on xxiv. 15. To which add, that St. Paul connects these things thus, because in the truth of the thing, and according to the testimony of the apostles, and even the sentiments of the Jews, the resurrection was to be effected by the Messiah, or by Jesus Christ, saying, that *God would raise us up by Jesus,* (1 Thess. iv. 4.) and that *God had appointed him to be the judge both of the quick and dead,* (Acts x. 47.) and had given assurance that he would judge all men by him, *in that he had raised him from the dead,* (Acts xvii. 31.) he being risen *as the first that should rise from the dead* (ver. 23. of this chapter), or *the first-fruits of them that sleep.* (1 Cor. xv. 22.) Hence it is so expressly noted, iv. 1, 2. that *the sadducees were grieved,* not that the apostles declared that Jesus *was the Christ,* or that he was risen, but that they taught *through Jesus the resurrec-*

* De Maccab. cap. 18. p. 1101, 1102. † Ibid. cap. 17. p. 1100.

tion from the dead. Note also, that he represents this as the hope of the twelve tribes, though it was denied by the sadducees; because, as Josephus* informs us, εἰς ὀλίγους ἄνδρας οὗτος ὁ λόγος ἀφίκετο, they were but few, and these few when they designed to be magistrates were forced to profess the doctrine of the pharisees, διὰ τὸ μὴ ἄλλως ἀνέκτους γενέσθαι τοῖς πλήθεσιν, *seeing the common people would not otherwise have endured them.* And that the apostle here spake with respect to the doctrine of the sadducees, appeareth from the following words, ver. 8. *Why should it be judged a thing incredible that God should raise the dead?* It being only the sect of the sadducees, which held this incredible, and that which did exceed even the power of God. (Matt. xxii. 29.)

[5] Ver. 19. *I was not disobedient to the heavenly vision.*] For, saith Grotius, though this vision gave him sufficient conviction of the truth, it left it in his power to obey or disobey it, as you will find it proved in the appendix to the sixth chapter of the Second Epistle to the Corinthians.

[6] Ver. 23. Εἰ παθητὸς ὁ Χριστὸς, *That Christ hath suffered.*] Τὸ εἰ, ἀντὶ τοῦ ὅτι. Εἰ here being put for ὅτι, *that,* saith Œcumenius. (See note on 1 Tim. v. 10. Heb. iii. 11.)

[7] Ver. 28. Ἐν ὀλίγῳ με πείθεις, &c. *Almost thou persuadest me to be a Christian.*] So Plato, ἔγνων οὖν καὶ περὶ ποιητῶν ἐν ὀλίγῳ τοῦτο, *I almost knew the same touching the poets;* and ἐπ' ὀλίγον is interpreted χέδον, schol. Aristoph. p. 837. And that they, who interpret these words thus, *wouldest thou in so little time persuade me to be a Christian?* must mistake, is evident from the following words of the apostle, *I would to God, that not only* ἐν ὀλίγῳ, ἀλλ' ἐν πολλῷ, *all that hear me were not almost only, but altogether such as I am.*

CHAP. XXVII.

1. AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners to one named Julius, a centurion of Augustus's band *(i. e. of the band of the legion of Augustus).*

2. And entering into a ship of Adramyttium *(a sea-town of Mysia),* we launched *(forth),* meaning to sail by the coasts of Asia; [1] one Aristarchus, a Macedonian of Thessalonica *(and a companion of Paul),* being with us.

3. And the next day we touched at Sidon. And *(there)* Julius courteously entreated Paul, and gave him liberty to go to his friends to refresh himself.

4. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary *(to us).*

5. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

6. And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us *(to go on directly),* we sailed under Crete, over against *(the promontory of)* Salmone;

8. And, hardly passing *(by)* it, came to a place which is called The fair havens; nigh whereunto was the city of Lasea.

9. Now when much time was spent, and when [2] sailing was now dangerous, because the *(yearly)* fast *(of expiation)* was now already past, Paul admonished them,

10. And said to them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12. And because the haven was not commodious to winter in, the most part *(of the passengers)* advised *(us)* to depart thence also, if by any means they might attain to Phenice to winter *(there);* which *(Phenice)* is a haven of Crete, and lieth towards the south-west and north-west.

13. And when the south wind blew softly, supposing that they had obtained their purpose, loosing *(from that haven),* [3] they sailed close by Crete.

14. But not long after there arose against it *(the ship)* [4] a tempestuous wind, called Euroclydon.

15. And when the ship was caught *(i. e. driven along by it),* and [5] could not bear up into *(i. e. resist)* the wind, we let her drive.

16. And running under a certain island which is called Clauda, we had much work to come by the boat *(i. e. to draw it to us):*

17. Which when they had taken up, they used helps, undergirding the ship *(with ropes, to preserve it from splitting);* and, fearing lest they should fall into the quicksands, *(they)* struck sail, and so were driven.

18. And being exceedingly tossed with a tempest, the next day they lightened the ship;

19. And the third day we cast out with our hands the tackling of the ship.

20. And when neither sun nor stars in many days appeared, and no small tempest lay upon us, all hope that we should be saved *(or escape)* was then taken away.

21. But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened to me, and [6] not have loosed from Crete, and to have gained *(i. e. sustained)* this harm and loss.

22. And now I exhort you to be of good cheer: for there shall be no loss of *(any man's)* life among you, but of the ship *(only).*

23. For there stood by me this night the angel of God, whose *(apostle)* I am, and whom I serve,

24. Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee *(the life of)* all them that sail with thee *(provided they will hearken unto thee).*

25. Wherefore, sirs, be of good cheer: for I believe *(in)* God, *(and therefore rest assured)* that it shall be even as it was told me.

26. Howbeit we must be cast upon a certain island.

27. But *(and)* when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

28. And *(they)* sounded *(with their plummet),* and found it twenty fathoms *(of water):* and when they had gone a little farther, they sounded again, and found it *(the water)* fifteen fathoms *(deep).*

29. Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day *(that by the help of the light they might discern the shore).*

* Antiq. Jud. lib. xviii. cap. 2. p. 617.

30. And as the shipmen were about (Gr. *and the shipmen seeking*) to flee out of the ship, *(to that end)* when they had let down the boat into the sea, under colour as if they would have cast anchor out of the foreship,

31. Paul said to the centurion and to the soldiers, [7] Except these *(mariners)* abide in the ship *(to conduct it)*, ye cannot be saved.

32. Then the soldiers cut off the ropes of the boat, and let her fall off.

33. And while the day was coming on, Paul besought them all to take meat *(i. e. he exhorted them to eat, till the day appearing they might employ themselves otherwise)*, saying, [8] This day is the fourteenth day that ye have tarried and continued fasting, having eaten nothing *(i. e. observed no times of eating)*.

34. Wherefore I pray you to take some meat: for this is for your health *(and let not the fear of death hinder you)*: for there shall not a hair fall from the head of any of you *(ye shall not die)*.

35. And when he had thus spoken, he took bread, and gave thanks to God in the presence of them all: and when he had broken it, he began to eat.

36. Then were they all of good cheer, and they also took some meat.

37. And we were in all in the ship two hundred threescore and sixteen souls *(i. e. persons)*.

38. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39. And when it was day, they knew not the land: but they discovered a certain creek, with a shore, into which they were minded, if it were possible, to thrust in the ship.

40. And when they had taken up the anchors, they committed themselves to the sea, and loosed the rudder-bands, and hoisted up the mainsail to the wind, and made towards shore.

41. And falling into a place where two seas met, they ran the ship on ground: and the forepart stuck fast, and remained unmoveable, but the hinder-part was broken with the violence of the waves.

42. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape *(justice)*.

43. But the centurion, *(being)* willing to save Paul, kept them from their purpose; and commanded that they who could swim should cast themselves first into the sea, and get to land.

44. And the rest *(got)* some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

ANNOTATIONS ON CHAP. XXVII.

[1] Ver. 2. *ONE Aristarchus.*] He was a convert of Macedonia, who accompanied Paul in his travels from Macedonia to Jerusalem, (Acts xix. 29. xx. 4.) was a coadjutor with him in the work of the gospel, (Philem. 24.) went with him to Rome, and was there in bonds with him, (Colos. iv. 10.) and is therefore here taken notice of as a companion of St. Paul's.

[2] Ver. 9. *And sailing was now dangerous, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι, because the fast was now already past.*] That is, the annual fast of expiation for the sins of the people of Israel, which began on the tenth of the month Tisri, answering to the twenty-fifth of our September, was already past, and so the time of sailing became dangerous by reason of the winter, and of the Michaelmas flows which were then upon the sea. Thus Philo * informs us, that this feast of tabernacles was held *μετὰ τὴν μετοπωρινὴν ἰσημερίαν, after the winter equinoctial;* and the same feast of tabernacles, which was on the fifteenth of the same month, is said by Josephus † to be celebrated, *τρεπομένου τὸ λοιπὸν τοῦ καιροῦ πρὸς τὴν χειμέριον ὥραν, when it began to be winter:* and Philo ‡ adds, that Flaccus was carried from Egypt to Rome, *ἀρχομένου χειμῶνος, at the beginning of winter, ἔδει γὰρ αὐτὸν καὶ τῶν ἐν θαλάττῃ φοβερῶν ἀπολαῦσαι, it being fit that he who had disturbed all things by land should be disturbed by the tempests of the sea;* and in his Legatio ad Flaccum, § he saith, that *the beginning of autumn was τελευταῖος πλοῦς τοῖς θαλαττεύουσιν, the last time for mariners to put to sea.* See more of this in Dr. Hammond's note upon the place.

[3] Ver. 13. *Ἄσσον παρελέγοντο τὴν Κρήτην, They sailed close by Crete.*] The Vulgar hath made this the proper name of a place, and indeed there was such a place near Troas and Mitylene, mentioned Acts xx. 13, 14. but that was at too wide a distance from Crete to be here mentioned; there were four other places of that name mentioned by Schmidius here, but none of them were near Crete; Stephanus, as he is cited by Lorinus, saith, Assos is *πολίχνιον Κρήτης, a little city of Crete;* but then Pliny informs us that it was not a sea-port, but situated "in Mediterraneo," *in the Mediterranean,* lib. iv. cap. 12. p. 213. Others therefore think this is an adverb, used by Homer, Hesiod, and Herodotus, to signify *quickly*, or *near* to the place, as Phavorinus and other grammarians say it doth, and so the whole should be rendered thus, *loosing from the incommodious harbour,* mentioned ver. 12. *with a favourable wind,* "propius præterlegebant Cretam," *they sailed by Crete near to it.*

[4] Ver. 14. *Ἄνεμος τυφωνικὸς, ὁ καλούμενος Εὐροκλύδων, A tempestuous wind called Euroclydon.*] "Ventus typhonicus," saith Pliny, ‖ is a *whirlwind,* and the name of it here mentioned is thought by Grotius, Bochart, and Dr. Hammond, to be *εὐροακύλων,* as it is rendered by the Vulgar, that is, *the north-east wind,* that being opposite to *the south-west wind,* mentioned ver. 12.

[5] Ver. 15. *We could not, ἀντοφθαλμεῖν τῷ ἀνέμῳ, bear up against the wind.*] So the word properly imports, but metaphorically, we could not resist or stand up against the force of it; so Polybius ¶ saith of the Messenians, that they could not, *ἀντοφθαλμεῖν πρὸς τὸ βάρος τῶν Λακεδαιμόνιων, resist the force of the Lacedemonians;* and that they could not *πρὸς τὴν ὁρμὴν ἀντοφθαλμεῖν, resist their impressions.* (See more instances in Budæus and Bois.)

[6] Ver. 21. *Ἔδει μὲν μὴ ἀνάγεσθαι, You should not have loosed from Crete, κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν, to have gained this harm and loss.*] Great industry is used here to carry off these words from their native sense, to make *ὕβρις* signify *a tempest,* and *κερδαίνειν, to escape,* whereas there needeth no such artifice, for it was indeed *ὕβρις, an infamy* to them to be such unskilful mariners as

---

* In Flaccum, p. 760.
† Antiq. lib. iii. cap. 10. F.
‡ Ibid. p. 761.
§ P. 770. B.
‖ H. Nat. lib. ii. cap. 41.
¶ Lib. iv.

to put to sea when the season of the year rendered their voyage so dangerous; and having been forced for their own safety to lighten the ship, and to cast out some of her lading and tackling to preserve themselves, they might well be said, κερδαίνειν τὴν ζημίαν ταύτην, "jacturam hanc lucri in loco ponere," or *to count this loss their gain;* the particle μὴ, which here seems necessary to be repeated, shews that κερδαίνειν here cannot signify *to escape*, seeing the sense would then run thus, *Ye should not have escaped this loss.* Though, since κερδαίνειν seems to bear this sense in those words of Aristotle,* ᾧ κατὰ λόγον ζημίαν ἦν λαβεῖν, τὸν τὸ τοιοῦτον κερδαίνοντα εὐτυχῆ φαμεν, *we call him fortunate who escapes that punishment or damage he reasonably might have suffered;* in this sense the words run thus, *You should not have loosed from Crete, but stayed there, that you might have escaped this infamy and loss.*

[7] Ver. 31. *Except these abide in the ship ye cannot be saved.*] This shews, as Grotius well notes, that what was said, ver. 21. was to be understood with this limitation, "si me audiatis," *if ye will hearken to my counsel;* and also with this proviso, that you will do that which is in your power, and God hath given you skill and ability to do; those that could swim being saved by swimming, and they that could not by getting upon boards and broken planks of the ship: (ver. 43, 44.) for in all promises in which God is said to give this or that, this must be understood, because he hath already given that which he hath given us, faculties, or abilities and wisdom to obtain; so that we cannot want or fall short of it, unless we wilfully neglect to use the faculties which God hath given us for that end: they therefore having with them mariners, skilled in conducting of the ship, and power sufficient to retain them in it, St. Paul informs them, that God's promise of their safety was to be effective by their means, and belonged not to them who fully neglected them.

[8] Ver. 33. *This is the fourteenth day that ye have continued fasting, having taken nothing.*] It being impossible for them, without a miracle, to continue fasting fourteen days without eating any thing, some render the words thus, *You have continued expecting the fourteenth day as a critical day,* which they were either to find safety in, or were not like to outlive; but as we read nothing of such a critical day, so the πολλὴ ἀσίτια, *long fasting,* mentioned ver. 21. and continued till this day, proves the contrary. The meaning therefore seems to be this, that they had not set times of eating, but what they ate was seldom, little, and without order, or assembling together for that end. Thus Zetzes saith,† that Hesiod speaks thus, οὐδέ τι σῖτον ἤσθιον, *they ate no meat,* διὰ τὸ μηδ' ἐν τοῖς καιροῖς τῶν τραπεζῶν—ἐσθίειν, *because they ate not at meal-times.*

CHAP. XXVIII.

1. AND when they were escaped *(to land)*, then they knew that the island was called [1] Melita *(now Malta).*

2. And the [2] barbarous people shewed us no little *(or ordinary)* kindness: for they kindled a fire, and received us every one *(into their houses)*, because of the present rain, and because of the cold.

3. And when Paul had gathered a bundle of sticks, and laid them (Gr. *but Paul turning many sticks, and laying them)* upon the fire, there came [3] a viper out of *(from)* the heat, and fastened *(herself)* upon his hand.

4. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet *(Divine)* vengeance suffereth not to live.

5. And he shook (Gr. *then he shaking)* off the beast into the fire, *(and)* felt no harm.

6. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while *(i. e. expected this long)*, and *(yet)* saw no harm come to him, they changed their minds, and (Gr. *changing their minds, they)* [4] said that he was a god.

7. *(And)* in the same quarters (Gr. *in that place)* were possessions *(habitations)* of the chief man *(the governor)* of the island, whose name was Publius; who received us *(into them)*, and lodged us three days courteously.

8. And it came to pass, (Gr. *so it was)* that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9. So when this was done, others also, who had diseases in the island, came, and were healed:

10. [5] Who also (Gr. *and they)* honoured us with many honours *(or presented us with much provisions);* and when we departed, they laded us with such things as were necessary *(for us).*

11. And after three months we departed in a ship of Alexandria, which had wintered in the isle, [6] whose sign was Castor and Pollux.

12. And landing at Syracuse, we tarried there three days.

13. And from thence we fetched a compass, and came to Rhegium: and after one day the south-wind blew, and we came the next day to [7] Puteoli:

14. Where we found *(Christian)* brethren, and were desired *(I and Aristarchus)* to tarry with them seven days: and so we went towards Rome.

15. And from thence, when the [8] brethren *(of Rome)* heard of us, they came to meet us, *(some)* as far as Appii-forum, and *(others to)* The three taverns: whom when Paul saw, he thanked God, and took courage.

16. And when we came to Rome, the centurion delivered the *(other)* prisoners to the captain of the guard *(i. e. of the prætorian band):* [9] but Paul was suffered to dwell by himself with a soldier that kept him.

17. And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said to them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18. Who, when they had examined me, would have let me go, because there was no cause of death in me.

19. But when the Jews spake against it, I was constrained to appeal to Cæsar; not that I had aught to accuse my nation of.

20. For this cause therefore have I called for you, to see you, and to speak with you: because, that for *(that Messiah and that resurrection which is)* [10] the hope of Israel [11] I am bound with this chain.

* Magn. mor. lib. ii. cap. 8. † Fol. 28.

21. And they said to him, We neither received letters out of Judea concerning thee, neither any of the brethren which came *(hither)* shewed or spake any harm of thee.

22. But we desire to hear of thee what thou thinkest *(of them who are called Nazarenes):* for as concerning this sect, we know that every where it is spoken against.

23. And when they had appointed him a day, there came many to him into his lodging; [12] to whom he expounded and testified *(that)* the kingdom of God *(was come)*, persuading them concerning Jesus *(that he was the Christ)*, both out of the law of Moses and out of the prophets, from morning till evening.

24. And some believed the things which were spoken, and some believed not.

25. And when they agreed not among themselves, they departed, after that Paul had spoken (Gr. *Paul having spoken)* one word *(that nearly touched them, viz. ὅτι, That)* well spake the Holy Ghost *(i. e. rightly)* by Esaias the prophet to our fathers,

26. Saying, Go to this people, and say *(prophetically to them)*, [13] Hearing ye shall *(will)* hear, and shall *(will)* not understand; and seeing ye shall *(will)* see, and *(will)* not perceive:

27. For the heart of this people is waxed gross, and their ears are dull of hearing (Gr. *they hear heavily with their ears)*, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted (Gr. *should turn themselves)*, and I should heal them.

28. Be it known therefore to you, that the salvation of God is sent to the gentiles, and that they will hear it.

29. And when he had said these words, the Jews departed, and had great reasoning among themselves.

30. [14] And Paul dwelt two whole years in his own hired house, and received all that came into him,

31. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

ANNOTATIONS ON CHAP. XXVIII.

[1] Ver. 1. ΜΕΛΙ'ΤΗ, *The island was called Melita.*] It is now called *Malta*, and is famous for the knights of Rhodes, and hath yet a place called the *arrival* or *haven* of St. Paul; that it was this African Malta, and not the other Illyrican Melite, or Melatine, see proved by Bochart. Phaleg. par. iii. lib. i. cap. 26.

[2] Ver. 2. Οἱ δὲ *βάρβαροι, The barbarous people.*] Dr. Lightfoot thinks, that these barbarians were Africans brought thither by the Carthaginians when they had possession of that island. Bochartus from Diodorus Siculus saith, they were Φοινίκων ἄποικος, *a colony of the Phœnicians*, who sailing upon their merchandise to the western ocean,* καταφευγὴν εἶχον ταύτην τὴν νῆσον εὐλίμενον οὖσαν, *made this island their refuge, for the convenience of its havens;* but the Phœnicians abounding in Africa, the difference betwixt these two opinions is not great. As for the word *barbarous*, Strabo† informs us, that it was the name πάντων δὴ παχυστομούντων, *given to all that spake gross and rough language;* and that afterward the Greeks used it, ὡς ἐθνικῷ κοινῷ ὀνόματι ἀντιδιαιροῦντες πρὸς τοὺς Ἕλληνας, *as a common name by which they distinguished themselves from other nations.* However, these barbarous people were taught humanity by the light of nature; they had their notions of Divine justice, or *nemesis*, from tradition; they therefore did believe there was a providence which did protect and reward the good, and punish the evil-doer.

[3] Ver. 3. Ἔχιδνα, *A viper.*] Of this viper, see Bochart. Hieroz. par. ii. lib. iii. cap. 2.

[4] Ver. 6. *They said he was a god.*] Perhaps Hercules ἀλεξίκακος, who was worshipped in that island, saith Ptolemy,* and was one of the gods of the Phœnicians. Vide Lucian. de Dea Syra, et Euseb. Chron. N. 142.

[5] Ver. 10. Πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, *Who honoured us with many honours.*] i. e. *Gave us many gifts and provisions for our voyage:* so *what is thy name*, saith Manoah to the angel, *that we may do thee honour?* Judg. xiii. 17. Ἵνα δωρεὰν παράσχωμεν, *that we may tender thee a gift*, saith Josephus. See this import of the word τιμὴ, note on 1 Tim. v. 3.

[6] Ver. 11. Παρασήμῳ Διοσκούροις, *Whose sign was Castor and Pollux.*] The picture of these two supposed sons of Jupiter was painted on the forepart of the ship, they being, in conjunction, thought propitious to mariners, and looked upon, when thus appearing, as a sign of a tempest ceasing; and yet in a ship having such an idolatrous image, St. Paul refuses not to sail, nor doth St. Luke refuse to use that name; these being used only as the name of the ship in which they sailed, as Dr. Hammond here notes.

[7] Ver. 13, 14. *We came to Puteoli, where we found brethren.*] It is not to be wondered that there should be Christians there, seeing Strabo† informs us, that it was ἐμπόριον μέγιστον, *a very great mart town, where there were havens made by art for the goodness of the river.*

[8] Ver. 15. *The brethren came to meet us as far as Appii-forum, and The three taverns.*] These *three taverns* were nearer to Rome than Appii-forum, as appears from the words of Cicero to Atticus.‡ It is not to be wondered that there should be many Christians then at Rome, though perhaps no apostle had been there to preach to them. For since Christianity had now continued twenty-eight years from the ascension of our Saviour, and *the sound of it had gone through all the world*, Rom. x. 18. it is reasonable to expect, that as it converted Cornelius and his kinsmen to the faith, so it should prevail on many other Romans in all places; and that Rome being the place to which "ob majorem principatum," *there was a general conflux from all places of the world*,§ as both heathen and Christian writers have observed, it should be stocked with Christian brethren from all parts.

[9] Ver. 16. Τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτὸν, *But Paul was permitted to dwell by himself.*] They who were sent prisoners out of the provinces were usually sent to the

* Lib. v. p. 204. † Lib. xiv. p. 455.

* Georg. lib. iv. cap. 4. † Lib. v. p. 196.

‡ "Ab Appii Foro, horâ quartâ dederam aliam paulò ante à tribus tabernis." Ad All. lib. ii. ep. 10.

§ "In commune imperii caput undique gentium convenitur; eo quòd clementissimum principem in hâc parte degentem, varia omnium desideria vel necessitates sequuntur." Symmac. lib. iv. ep. 28. Μάλιστα δὲ τὸ πάθος τῇ Ῥωμαίων πόλει ἤκμασεν ἅτε πολυανθρώπῳ οὔσῃ καὶ τῶν πανταχόθεν ὑποδεχομένῃ. Herodian. lib. i. p. 19. "Ad hanc ecclesiam propter potentiorem principalitatem necesse est omnem convenire ecclesiam." Iren. lib. iii. cap. 3.

*præfectus prætorii,** or general of the camp; it was therefore a favour that St. Paul was thus permitted to dwell in his own hired house; and this kindness perhaps was shewn him, either through the testimony the centurion had given of him as a good and virtuous man, or by reason of a letter sent by Festus to Cæsar concerning him, that he was guilty of no crimes committed against the Roman laws.

[10] Ver. 20. *For the hope of Israel.*] *i. e.* Either for my faith in Jesus, the true Messiah, who is the hope of Israel; or for the hope of the resurrection of the dead, (Acts xxvi. 6.) which the Jews expected from the Messiah.

[11] *I am bound with this chain.*] Having a chain on his right hand, by which he was bound to the soldier that kept him: the chain being also on the soldier's left hand; and so long that they may go conveniently together. Thus Athenion† tells the men of Athens, that Mithridates had made Quintus Oppius δέσμιον, *a prisoner,* or one bound with a *chain,* as St. Paul often speaks, and had bound Manlius Aquilius ἀλύσει μακρᾷ, *with a long chain to one Bastarne, who being on horseback, dragged him along on foot, bound to him with a chain five cubits long.* Sometimes, for greater security, they were bound to two soldiers, by two chains, one fastened to their right, the other to their left hand, as St. Peter was, Acts xii. 6, 7. and St. Paul, Acts xxi. 13.

[12] Ver. 23. Οἷς ἐξετίθετο, διαμαρτυρόμενος τὴν βασιλείαν τοῦ Θεοῦ, *To whom he expounded, testifying the kingdom of God,*] Which they expected, Luke ii. 25. 38. xix. 11. was already come; and persuading them of the truth of the things which he asserted concerning the birth, life, miracles, the death, the resurrection, and ascension of the Lord Jesus; he expounded what related to them out of the law and the prophets, as Christ had done to his disciples after his resurrection. (Luke xxiv. 26, 27.)

[13] Ver. 26, 27. *Hearing ye will hear, and will not understand,* &c.] See the note on Matt. xiii. 12. 15.

[14] Ver. 30, 31. *Paul continued two years—no man forbidding him.*] Hence it appears, that there was no edict of Nero, or any preceding emperor, against the Christians, till the tenth of Nero, *i. e.* the year after that Paul was loosed from his bonds. (2.) Here we have the plain reason, why St. Luke ends his history, because, as the bishop of Chester saith, St. Paul came not to Rome till the seventh of Nero, in the month of February, and in the ninth of Nero, *i. e.* after two years, he was set at liberty, and leaving Rome went into some other part of Italy, intending to go from thence into Judea, (Heb. xiii. 23, 24.) and so here ends St. Paul's stay at Rome, and with that St. Luke's history.

APPENDIX

TO CHAP. II. VER. 27.

I KNOW not one objection against that exposition, which I have given of the phrase, *Thou wilt not leave my soul in hell;* only it may be said, that if this be the proper import of the words, we have no reason to believe that Christ descended into hell; for this can never be an article of Christian faith, unless it be either expressly or virtually delivered in that Scripture which is the rule of faith: now it is certain that it is not delivered in any other place of Scripture; not in those words of the apostle Paul, *He that ascended is the same that descended first into the lower parts of the earth,* (Eph. iv. 9.) for that phrase only signifies that Christ's body was buried in the earth, as Chrysostom, Theodoret, and Photius, there say, not that his soul descended into hell; the phrase is plainly taken from the Psalmist's words, *They that seek my soul to destroy it shall go into the lower parts of the earth,* Psal. lxiii. 9. where if it signifies *they shall go to hell,* the *foxes must go thither also;* for the words following are, *they shall be a portion for foxes.* Not from that passage of St. Peter, 1 Pet. iii. 19. *by which spirit he went and preached to those in prison:* for as they in prison do not there signify those who were naturally dead, but only the *gentiles dead in trespasses and sins,* and by the prophet Isaiah thrice styled οἱ ἐν φυλακῇ, *they who are in prison;* so certain it is, the spirit, by which he is said to go, and preach to them, was not his own spirit, by separation of which from the body he was dead, but the Holy Spirit by which he was quickened; for which reason St. Austin, Ep. 99. pronounceth of this place, that "omnino ad inferos non pertineat," *it belongs not at all to Christ's descent into hell;* if then it cannot be proved from this place, it must be owned that it hath no sufficient ground at all in Scripture.

To this I answer, first, in the words of Bishop Pearson, "That in the Aquileian creed, where this article was first expressed, in the fourth century, there was no mention of Christ's burial; but the words of their confession ran thus, *Crucified under Pontius Pilate, he descended in inferna.* From whence there is no question but the observation of Ruffinus, who first expounded it, was most true, that though the Roman and oriental creeds had not these words, yet they had the sense of them in the word *buried.* It appeared therefore that the first intention of putting these words in the creed, was only to express the burial of our Saviour, or the descent of his body into the grave." Now doubtless the burial of Christ's body, or its descent into the grave, is an article of faith clearly delivered in Holy Scripture.

Secondly, I add, that the phrase καταβαίνειν, or κατελθεῖν εἰς ᾅδην, or εἰς ᾅδου (τόπον), *to descend into hades,* in the Old Testament, and the Apocryphal writers, still signifies, *to go down into the grave,* or *sepulchre,* and so cannot refer to the soul, but the body only; in this sense Jacob says, Gen. xxxvii. 35. καταβήσομαι εἰς ᾅδου, *I will go down to the grave to my son mourning:* so Numb. xvi. 30. 33. *if the earth swallow them up,* καὶ καταβήσονται ζῶντες εἰς ᾅδου, *and they go down alive into the pit,* καὶ κατέβησαν εἰς ᾅδου, *and they went down alive into the pit;* Job vii. 9. ἐὰν ἄνθρωπος καταβῇ εἰς ᾅδην, *if a man go down to the grave he shall come up no more;* and, xvii. 16. καταβήσονται εἰς ᾅδην, *they shall go down to the grave, they shall rest in the dust;* Isa. xiv. 11. κατέβη εἰς ᾅδου ἡ δόξα σου, *thy pomp is gone down to the grave, the worm is spread under thee;* and, ver. 19. *thou shalt be as those that are dead,* καταβαινόντων εἰς ᾅδου, *like those that go down into the grave:* so Esth. xiii. 7. κατελθόντες εἰς ᾅδην, *they going down to the grave, we shall be free*

* "Vinctus mitti ad præfectum prætorii mei debet." Trajan. ad Plin. lib. x. ep. 65.

† Athen. Deipn. lib. v. p. 213.

from trouble; and Baruch iii. 19. *they are vanished,* καὶ εἰς ᾅδου κατέβησαν, *and gone down to the grave.* And according to this sense, which Dr. Hammond and others put upon the words, *he continued for some time in the grave,* it is also a plain article of Christian faith.

Thirdly, It is most certain, that though the creeds of the church were very numerous, yet in none of them was this descent into hell found till the close of the fourth century, when it was first put into the symbol of the church of Aquileia; for, saith the roverend Bishop Pearson, "It is not to be found in the rules of faith delivered by Irenæus, lib. i. cap. 2. by Origen, lib. περὶ ἀρχῶν, in Procem. or by Tertullian, adv. Praxeam. cap. 2. de Virg. veland. cap. 1. de Præscrip. adv. Her. cap. 13. It is not expressed in those creeds, which were made by the councils, as larger explications of the Apostles' Creed: not in the Nicene or Constantinopolitan; not in that of Ephesus or Chalcedon; not in those confessions made at Sardica, Antioch, Seleucia, Sirmium, &c. It is not mentioned in several confessions of faith delivered by particular persons; not in that of Eusebius Cæsariensis, presented to the council of Nice, Theodoret, lib. i. cap. 2. not in that of Marcellus, bishop of Ancyra, delivered to Pope Julius, Epiphan. Hær. lxxii. not in that of Arius and Euzoius, presented to Constantine, Socrat. lib. i. cap. 19. not in that of Acacius, bishop of Cæsarea, delivered in to the synod of Seleucia, Socrat. lib. ii. cap. 40. not in that of Eustathius, Theophylus, and Silvanus, sent to Liberius, Socrat. lib. iv. cap. 11. There is no mention of it in the creed of St. Basil, Tract. de fide in Asceticis; in the creed of Epiphanius, in Ancorato, cap. 120. or of Gelasius, Damasus, Macarius, &c. It is not in the creed expounded by St. Cyril, though some have produced that creed to prove it; it is not in the creed expounded by St. Austin, de fide et Symbolo; not in that de Symbolo ad Catechumenos, attributed to St. Augustine; not in that which is expounded by Maximus Taurinensis; not in that so often interpreted by Petrus Chrysologus; nor in that of the church of Antioch, delivered by Cassian, de Incarn. lib. vi. neither is it to be seen in the MS. creeds set forth by the learned archbishop of Armagh. Indeed it is affirmed by Ruffinus, that in his time it was neither in the Roman nor the oriental creeds, 'Sciendum sane est, quod in ecclesiæ Romanæ symbolo non habetur additum, descendit ad inferna, sed nec in orientis ecclesiis habetur hic sermo.' (Ruff. in Exposit. Symboli.) *It is certain therefore* (nor can we disprove it by any acknowledged evidence of antiquity), *that the article of the descent into hell was not in the Roman, or any of the oriental creeds.*" Now had they conceived those creeds in which this article was wanting deficient in a necessary point of Christian doctrine, could they have styled all, or any of them, a perfect confession, comprising *the whole doctrine of faith,* the whole of *Christian doctrine, the comprehension and perfection of the Christian faith, a comprisal of all the articles of faith, a symbol that speaks of every part of faith, the faith sufficient for salvation, the life-giving, the saving faith, the saving knowledge, the only truth, which they received from the apostles, the only rule which admits of no correction, no addition, and no diminution, the only faith delivered by the church to be kept by her children?* Could they have told us, that *the most learned could believe no more, and the meanest Christian did believe no less; that they needed to know no more, that they desired to believe no more, that they believed this first, that nothing more was to be believed, that in it nothing was to be innovated?* Could they have said expressly, that tho *apostles delivered in it whatsoever they thought necessary for all believers; and that they indited it to be a mark by which he should be known, who preached Christ truly according to the rules of the apostles; and by producing of which it might be known* (saith Ruffinus) *whether he were an enemy or a companion?* And, lastly, could their great and general councils have defined so often, that *it should be lawful for no man** ἑτέραν πίστιν προφέρειν, ἢ συγγράφειν, ἢ συντιθέναι, *to introduce, write, or compose another faith besides that which was defined by the Nicene council?* These are the words of the third general council, where presided that Cyril of Alexandria, who, in his letter to John of Antioch, saith, *We by means permit the faith defined* ἤτοι τὸ τῆς πίστεως σύμβολον, *or the symbol of faith made by the holy fathers met at Nice, to be shaken by any; nor do we suffer ourselves or others to change one word, or transgress one syllable of what is there contained.* This epistle, saith Mark, bishop of Ephesus, was read and approved by the fourth general council, which also decreed,† μηδενὶ μηδόλως ἐξεῖναι, προσθεῖναι τῷ συμβόλῳ τούτῳ, ἢ ἀφελεῖν ἀπ' αὐτοῦ, *that it should be lawful for no man to add any thing to this symbol, or take any thing from it, or to change it at all, or transform it into another symbol.* Athanasius,‡ speaking of the synod of Ariminum, saith, that *the orthodox, and true servants of the Lord defined, that men should be contented with that faith alone, which was held at Nice,* καὶ μηδὲν πλέον ἢ ἔλαττον παρ' ἐκείνην ζητεῖν καὶ φρονεῖν, *and mind, and seek for nothing more or less, and that they deposed them who taught the contrary.* And again, that *they should*§ μηδὲν πλέον ζητεῖν, *seek for nothing more than what was confessed by the fathers at Nice.* In the fifth general synod, John, patriarch of Constantinople, saith, *We have taken care,*‖ τὸν θεμέλιον τῆς πίστεως κατὰ τὴν ἁγίων πατέρων παράδοσιν ἀῤῥαγῆ διαμένειν, *that the foundation of faith might remain inviolate according to the tradition of the holy fathers.* And this determination they declared was made,

First, Because this venerable symbol, saith the general council of Chalcedon,¶ ἀρκεῖ εἰς ἐπίγνωσιν ἐντολῆς τῆς ἀληθείας, *sufficeth to the perfect knowledge of the truth;* and as the bishop of Ephesus well notes upon that place, *It is manifest,*** ὅτι τῷ τελείῳ οὐδὲν ἐλλείπει, *nothing is wanting to what is perfect;* they also said there was no need of adding any thing to it, *because it was sufficient,*†† εἰς ἀνατροπὴν πάσης ἀσεβοῦς αἱρέσεως, *for the subversion of every wicked heresy,* πᾶσαν ἀσεβεστάτην αἵρεσιν ἀνατρέψαι, *to overthrow all the most ungodly heresies,* and that it was στηλογραφία κατὰ πάσης αἱρέσεως, *an inscription as upon a pillar against all heresies.*

Secondly, Because they would not alter the traditions they had received from their forefathers: *We* (saith Cyril, in the general council of Ephesus,) *have taken this care that nothing shall be added to, or altered in, the Nicene symbol, as being mindful of him that said,*‡‡ μὴ μέταιρε ὅρια αἰώνια

* Concil. Ephes. can. 7. † Apud Concil. Florent. sect. 5.
‡ Theodoret. H. Eccl. lib. ii. cap. 18. § Ibid.
‖ Syn. Constant. sub Menna. act. 5. p. 87. apud Bin. tom. iv.
¶ Apud Concil. Flor. Sess. 5. Bin. Concil. tom. viii. p. 591. ** Ibid.
†† Athan. Epist. ad Afric. Episc. p. 932. Orat. de Div. Christi, p. 165. Syn. Sard. apud Athan. Ep. ad Afric. Episc. p. 941.
‡‡ Apud Concil. Flor. Sess. 5. Bin. Concil. tom. viii. p. 589.

ἃ ἔθεντο οἱ πατέρες σου, *Remove not the ancient bounds which thy fathers have set.*

Thirdly, Because they would not give occasion to any to suspect their faith as imperfect, or that any article of faith was wanting in the creeds already made. Thus the synod of Sardis decreed, μηδὲν ἔτι περὶ πίστεως γράφεσθαι, *that nothing more should be written touching the faith,* but *that all should rest satisfied with the faith confessed by the Nicene fathers,** διὰ τὸ μηδὲν αὐτῇ λείπειν, *because it was deficient in nothing;* and ἵνα μὴ ἡ Νεκαίᾳ γραφεῖσα ὡς ἀτελὴς οὖσα νομισθῇ, *lest that of Nice should be esteemed imperfect,* and a pretence should be given to as many as will to write and define touching the faith. The orthodox fathers in the council of Ariminum professed,† that *they were children of the Nicene fathers; but if* (say they) *we should dare to take away any thing from what they have written,* ἢ προσθεῖναί τι, *or add any thing to it, we should be spurious children,* κατήγοροι τῶν γεγενηκότων γενόμενοι, *as being accusers of what they did, who delivered* τὸν ἀκριβῆ κανόνα τῆς πίστεως, *an exact rule of faith.* And again they declare it,‡ ἐπικίνδυνον, *a dangerous thing to add any thing to, or take any thing from, the Nicene creed, because if either of these things should be done,* ἔσται τοῖς ἐχθροῖς ἄδεια τοῦ ποιεῖν ἅπερ βούλονται, *the enemies would have liberty to do what they would.* And Athanasius in his epistle§ to John and Antiochus his presbyters commands them, τοὺς πλέον τι ταύτης ἢ ἔλαττον λαλεῖν θέλοντας ἀποστρέφειν, *to reject them who would say more or less than was contained in that creed.* And the bishop of Ephesus well argues,‖ that we can suffer nothing by keeping to the same faith, which the Divine fathers confessed and believed, since none but madmen can accuse it of imperfection.

Now hence it demonstratively follows, that these creeds which wanted this article must be a perfect digest of all things necessary to be believed now, and throughout all succeeding ages of the world; for how can it be necessary for any Christian to have more in his creed than the apostles and the Christians of the four first centuries had? May the churches of after-ages make the narrow way to life more narrow than our Saviour, his apostles, and the fathers left it? When the whole church hath so expressly taught that this faith was sufficient for the perfect knowledge of the truth, that in it nothing was deficient, may others yet come after them, and by adding to them any other article remove the ancient bounds which our fathers have set? What reason can any man give, why any person should not be saved now by the same faith, which was sufficient for salvation in the first days of the apostles, and the first four centuries? Are we wiser than they? Or, are our doctors more learned, or more faithful? Is there another covenant made with the church since their days? Are other terms of salvation since made? Or, is God less merciful to us than he was to them? Is not the famous rule of Lirinensis this, "Quod ab omnibus, quod ubique, quod semper?" *That which was always, and every where believed of all, that is the rule of faith?* And must it not hence follow, that there can be no new article, no declaration obliging us to believe any thing, which was not always matter of the Christian faith? I conclude this head with the words of the judicious Dr. Barrow, "That the inserting this not only as an article distinct from Christ's death, burial, and continuance in the state of death, but also necessary to be believed as such, reflects upon the more ancient compilers, both of this and other breviaries of faith, as the Nicene and Constantinopolitan councils, Irenæus, Tertullian, &c. who left it out; which they should not have done, if it contain any thing highly material, and different from what is here otherwise expressed; whose credit is (as I conceive) more to be tendered than that of their juniors and followers, unknown to us; and so much the more, for that in a matter of this kind, defect or omission is less tolerable than any redundance of expression; which inconvenience may seem in a manner to reach higher, even to St. Paul himself, who, in the fifteenth chapter of his First Epistle to the Corinthians, declaring the sum of what he both learned and taught concerning our Saviour's last grand performances, only mentions his *death, burial,* and *resurrection; I delivered unto you first* (says he) *that Christ died for our sins according to the Scriptures, and that he was buried, and thath e arose again the third day;* which enumeration of his we may, it seems, well acquiesce in, as sufficient and complete, and may thence, with great probability, infer, that no other descent of our Saviour into hell, besides his death and burial, was by him understood, or delivered in his catechetical discourses and preachings, as a point of faith."

Fourthly, I add, that these words may be admitted as a distinct article of faith, contained in the Holy Scriptures, in a very good sense, very agreeable to the word *descent,* and to the import of the word *hades*; for the Scripture doth assure us, that the soul of the holy Jesus being separated from his body, went to paradise: (Luke xxiii. 43.) and thence it must descend into the grave or sepulchre to be united to his body, that it might be revived, and thus it may be truly said, *he was dead and buried, his soul descended afterward into hades, to be united to his body,* and his body being thus revived, *he arose again the third day.* Hence Grotius, on that place of St. Luke, saith, "qui symbolo fidei Christianæ asciipserunt κατέβη εἰς ᾅδου Christi verbis optime id tueri potuerunt," *they who added this article to the symbol of faith, may best defend themselves by those words:* nor, saith he, was this addition superfluous, seeing it proves the separate existence of the soul from the body, which many philosophers denied, and others doubted of.

* Apud Athan. Ep. ad Antioch. p. 576.
† Theodoret. H. Eccl. lib. ii. cap. 15. ‡ Ibid.
§ P. 951. ‖ Apud Concil. Flor. Sess. 8. Bin. ibid. p. 627.

A

PARAPHRASE AND COMMENTARY

ON

THE EPISTLES.

TO THE RIGHT REVEREND FATHER IN GOD,

GILBERT,

LORD BISHOP OF SALISBURY,

CHANCELLOR OF THE MOST NOBLE ORDER OF THE GARTER.

MY LORD,

THOUGH, since I had the happiness to be admitted to an acquaintance with a person of your character and merit, and have had a large share of your favour, I have had obligations to make some public acknowledgment of it; yet had I never so fair an opportunity to do it, as this work, which now craves your Lordship's acceptance, doth afford.

For, such a particular veneration and profound affection for the sacred records as your Lordship, upon all occasions, shews, may not only render this attempt to add some light unto them acceptable, but even cover the imperfections that you must needs discover in it.

Since therefore it is customary to dedicate works of this nature to persons of great eminence in station, and more raised worth, I thought myself obliged to set forth these labours under your Lordship's patronage, not only to express my gratitude, but also out of justice to that goodness which moved your Lordship not only to peruse, but to approve this work, and to suggest many things, which otherwise would have been wanting to it.

I am here carried to say somewhat of the pattern you set us in an unwearied diligence in the discharge of your high function; but I know you cannot bear it, and that you had much rather see your clergy imitate you in this, than hear them commend you for it. I will therefore rather study from your example, how to do my own duty, than publish to the world how you do yours.

That God would still continue your good Lordship as great a blessing as you are an honour to our church, and give you a sure but late enjoyment of celestial blessings, to which your soul, by its devout affections and indefatigable labours, still aspires, is the continual prayer of,

My Lord,

Your Lordship's most obliged,

Most humble, and most obedient servant,

DANIEL WHITBY.

PREFACE

TO THE READER.

BY way of preface to this work, some things there be of which I think fit to advertise the reader, and some things in which I shall beg his favour. And,

First, Because it may be useful to read the Epistles of St. Paul, not in the order in which they are placed in our Bibles, but rather in that order of time in which they were written, I here think fit to place them according to that order, following the chronology of Bishop Pearson.

A. D. 52.	The First Epistle to the Thessalonians.
A. D. 53.	The Second Epistle to the Thessalonians.
A. D. 57.	The First Epistle to the Corinthians.
	The Epistle to the Galatians.
	The Second Epistle to the Corinthians.
	The Epistle to the Romans.
A. D. 62.	The Epistle to the Ephesians.
	The Epistle to the Philippians.
	The Epistle to the Colossians.
	The Epistle to Philemon.
A. D. 63.	The Epistle to the Hebrews.
A. D. 65.	The First Epistle to Timothy.
	The Epistle to Titus.
A. D. 67.	The Second Epistle to Timothy.

I have in the prefaces to these Epistles given the reasons why I place the writing of them about the time assigned; only of the time of writing the Epistle to the Galatians I have there said nothing: I therefore here subjoin the reason why it is placed in the same year with the First Epistle to the Corinthians; *viz.* because St. Paul, at his first coming to Galatia, converts them to the Christian faith, (Acts xvi. 6.) at his second advent, he *strengthens the brethren there*, (Acts xviii. 23.) and in his Epistle to them, *he marvels that they were so soon removed from him that called them to another gospel;* (i. 6.) it therefore could not be written long after he had been with them to strengthen them, which yet was before he had begun his three years' abode at Ephesus, (Acts xix. 1. 31.) at the very close of which the First Epistle to the Corinthians is supposed to have been written.

I desire the reader to take an estimate of the true date of these Epistles, not from what may have slipped from me by the bye in a note, and hath been overlooked in the review of my papers, but from what is here set down, and is confirmed in the prefaces to these Epistles.

The use that may be made of observing this order, I shall exemplify in two instances; of which the

First is that of Demas, concerning which Dr. Lightfoot, Harm. p. 137. Beza, Esthius, and others say, that though he left St. Paul for a season, yet after *he returned to him:* because, say they, in two Epistles, written after that to Timothy, in which he is said to have *forsaken him, having loved this present world,* (2 Tim. iv. 10.) he is reckoned among the *coworkers* with St. Paul, *viz.* Colos. iv. 14. Philem. 24. But I have destroyed the foundation of this argument by establishing the opinion of the ancients, that the Second Epistle to Timothy was the last that St. Paul writ; and therefore the opinion of Chrysostom, Theodoret, Œcumenius, and Theophylact, that he did μετὰ ταῦτα ῥαθυμεῖν, *afterward become slothful,* and, saith Œcumenius, returned again, εἰς ἑλληνισμὸν, *to heathenism,* is the more probable.

The second relates to that opinion of Grotius, that St. Paul spake for a time as if he had believed that the day of judgment might happen in his time, and that this is proved from 1 Cor. xv. 53. 2 Cor. v. 1—3. Whereas in his Second Epistle to the Thessalonians, writ four years before those to the Corinthians, he saith what is sufficient to shew he could not be of that opinion, or have declared any thing of that nature, and therefore could not afterward say any thing to that purpose. (See the note on 1 Thess. iv. 15.)

Secondly, I advertise the reader that this work has been retarded by the animadversions of Mr. Le Clerc upon the reverend and learned Dr. Hammond; which having perused, I found so many things said in favour of the Arians, and so many unworthy reflections upon the writings of St. Paul, that I chose rather to review and transcribe a considerable part of this work, than suffer those things to pass without an antidote. I acknowledge him to be a learned person, and honour his parts, and I know he cannot justly be offended with me, for being concerned for what I judge to be the truth, and for the honour of St. Paul, who has been somewhat rudely handled by him.

Thirdly, That I have been so often forced to differ from the same reverend person he attacks sometimes so indecently, is to be a matter of regret; but it hath truly been observed by others, that this great man had two darling opinions, *viz. That the heresy of the gnostics, and the destruction of Jerusalem, were the great things to which no little part of these Epistles had relation;* in which I have offered my reasons why I dissent from him, retaining still a just veneration for his parts and piety.

Fourthly, I advertise him, that though in the fourth edition of the Epistles I have put the whole paraphrase of every chapter before the annotations belonging to that chapter, that so they might the better agree with the Gospels contrived in that method; and that the chief additions to, or alterations in, the annotations, are now transferred to their proper places; yet they are also printed apart* for the use of them who have the first edition.

Lastly, I advertise him, that I have, as exactly as I could, made indexes, (1.) of all the Greek words and particles, (2.) of all the Scripture phrases explained, and (3.) of all the material doctrines handled in these annotations.

The things in which I beg the reader's favour are,

First, That where he finds or thinks that I have erred either in point of doctrine, or the interpretation of the Scriptures, as doubtless in the latter I have sometimes done, he would be so kind as to let me know my errors; which, upon conviction, I will not only own, but do it with all due acknowledgments and thankfulness to him who shall do that kind office to me.

Secondly, That if in any thing I seem to him to differ from the received doctrine of the church of England, as some may haply conceive I do in the annotations on the fifth chapter to the Romans; he would do me the justice to believe, that as he thinks I do, so I conceive I do not, contradict her doctrine; and also would consider, that even the church of Rome allows her commentators to vary from the sense of any particular scripture on which they build their doctrines, provided they say nothing which doth expressly contradict them.

Thirdly, That if he should receive any advantage from this work, especially if it should be so happy as to suggest to him any thing which may render him the better man, he would give God the glory of it, and pray for,

His friend and servant,

DANIEL WHITBY.

* This remark is not applicable to the present edition of 1821.

THE

GENERAL PREFACE,

CONCERNING

THE DIVINE AUTHORITY OF THESE EPISTLES,

AND OF

THE TRUTH OF THE CHRISTIAN FAITH.

CONTENTS.

§. I. That what is delivered in these Epistles as necessary to be believed or done, must be as necessary to be believed and done, as what is contained in the Gospels: that there are some things necessary to be believed and done, contained in these Epistles, which are not clearly delivered in the holy Gospels. §. II. The truth of the Christian religion proved, (1.) from what our Saviour promised and undertook, and what the apostles declared concerning the gifts and operations of the Holy Ghost. §. III. (2.) From plain matter of fact concerning this effusion of the Holy Ghost, and his miraculous gifts related in the Epistles. §. IV. (3.) From the confident appeals of the apostles and primitive professors, to these gifts, in their contests and debates with friends and adversaries, believers and rejecters of the Christian faith. §. V. (4.) From the prayers and thanksgivings made for them, the exhortations and directions given in these Epistles concerning these miraculous gifts. §. VI. (5.) From what is required to be done and suffered by all Christians upon no other inducements or enjoyments, than what depended on the truth and certainty of these gifts. §. VII. (6.) That these Epistles were indited whilst the apostles lived, and are proved genuine by more authentic arguments than can be produced for any book, writing, charter, law, or statute. The external arguments to prove them genuine. §. VIII. The internal arguments. §. IX. The truth of Christianity proved, (7.) from a particular consideration

of these gifts; as, (1.) the gift of healing. §. X. (2.) Of ejecting devils out of men, their temples, and their oracles. §. XI. (3.) From the gift of tongues. §. XII. (4.) Of prophecy. §. XIII. (5.) Of discerning spirits. §. XIV. That these extraordinary gifts were conferred upon all other churches not mentioned in these Epistles. §. XV. That they continued in the two first ages of the church. §. XVI. What engagements the truth of Christianity lays upon us to live suitably to the rules delivered in those sacred records. The danger of those who neglect their salvation.

THAT these Epistles were indited by Divine assistance, and were received from the beginning, as epistles written by the conduct and assistance of the Spirit of God, I have endeavoured to evince in the general preface to the Gospels.

§. I. Hence then it follows, that what the apostles have delivered in these Epistles as necessary to be believed or done by Christians, must be as necessary to be believed and practised in order to salvation, as what was personally taught by Christ himself, and is contained in the Gospels; they being, in the writing these Epistles, the servants, apostles, ambassadors, and ministers of Christ, and stewards of the mysteries of God; and the doctrines and precepts they delivered in them, being the will, the mind, the truth, and the commandments of God.

Now evident it will be to any one who judiciously reads these Epistles, that they contain some things delivered and done which were not clearly taught by Christ whilst he was on earth, nor are clearly delivered in the Gospels; as we may learn,

First, From the doctrines contained in these Epistles: as, *v. g.* that *by the deeds of the law shall no flesh be justified;* (Rom. xiii. 20.) that both Jew and gentile, being under condemnation, were only to be *justified freely by God's grace through the redemption that is in Christ Jesus, whom God had set forth to be a propitiation through faith in his blood;* (ver. 25.) that *if righteousness came by the law, then was Christ dead in vain;* (Gal. ii. 21.) that *as many as are of the law are under the curse;* (iii. 16.) that *if we be circumcised, Christ shall profit us nothing; Christ is become of none effect to them that are under the law, they are fallen from grace;* (v. 2. 5.) that the law was *to continue only till the time of reformation,* (Heb. ix. 10.) and was then to be disannulled *for the weakness and unprofitableness of it;* (vii. 18.) that *Christ is a priest for ever after the order of Melchisedec;* (v. 5, 6.) that *he hath an unchangeable priesthood;* that he in heaven is continually *making intercession for us, and therefore is able to save us to the utmost:* (vii. 24, 25.) for all these doctrines clearly delivered in these Epistles, are either not to be found at all, or not so clearly, in the Gospels.

Secondly, In these Epistles only have we instructions about many great and necessary duties; as, *v. g.* that *all our thanksgivings are to be offered up to God in the name of Christ:* (Eph. v. 8. 20. 1 Thess. v. 18. Heb. xiii. 14, 15.) the duties which we owe to our civil governors are only hinted in these words of Christ, *Render to Cæsar the things that are Cæsar's,* but are enlarged upon in the Epistles to the Romans, chap. xiii. to Titus, iii. 1. and in the First Epistle of St. Peter, ii. 10. 17.: so also are the duties we owe to our spiritual superiors taught more expressly in these Epistles, Gal. vi. 6. 1 Thess. v. 12, 13. Heb. xiii. 17, 18. In fine, all the particular duties belonging to the relations of husbands and wives, parents and children, masters and servants, are particularly handled in these Epistles, Eph. v. 28. 33. vi. 1. 9. Colos. iii. 11. 25. but are scarce ever mentioned in the Gospels. But it may be objected,

Obj. 1. That "these Epistles were written to those who were in the faith already, and so could not be designed to teach them the fundamental articles, and points necessary to salvation, or to instruct them in what was necessary to make them Christians."

Ans. It follows not from their being Christians already, that the apostles designed not to write to them in these Epistles of any fundamental articles or points necessary to salvation, for it is very plain they do so. St. Paul, in his Epistle to the Corinthians, 1 Cor. xv. 3. writes *of the resurrection of the dead,* and of Christ's death and resurrection, as of doctrines necessary to be believed; and in his Epistle to the Galatians, of *seeking justification by the works of the law, as a thing opposite to, and destructive of, the grace of Christ.* And since there were among them *false apostles, and deceitful workers,* who corrupted the word, and *handled the word of God deceitfully;* (2 Cor. ii. 17. iv. 2.) yea, *corrupted their minds from the simplicity of Christ,* (xi. 3.) *turned them from him that called them to another gospel,* (Gal. i. 6.) *sought to deprive them of their reward,* (Colos. ii. 18, 19.) and separate them *from their head, Christ Jesus;* who *put away a good conscience, and so made shipwreck of the faith;* (1 Tim. ii. 19.) whose *doctrine did spread as a gangrene, and overthrew the faith of some;* (2 Tim. ii. 16.) *many disputers of corrupt minds turning from the truth,* (1 Tim. vi. 5.) *many unruly and vain talkers and deceivers, who subverted whole houses, teaching things that they ought not, for filthy lucre's sake:* (Tit. i. 10, 11.) must not these things administer occasion to these sacred penmen to endeavour to establish and confirm them in the faith, by letting them they wrote to know the moment of those articles, the necessity of that faith they had been taught, and the pernicious consequences of those practices to which they were seduced by these deceivers?

Again, seeing these writings were intended as a rule, not to them only to whom they were sent, but to all future ages of the church; and the Spirit expressly told them, that *in the latter days some should depart from the faith, giving heed to seducing spirits, and doctrines of devils;* (1 Tim. iv. 1; 2.) that *the time would come when they would not endure sound doctrine, but would turn their ears from the truth;* (2 Tim. iv. 3, 4.) when *false prophets should arise among them, bringing in damnable doctrines, whose pernicious ways many should follow;* (2 Pet. ii. 1, 2.) seeing they knew, that *after their departure grievous wolves would enter in, not sparing the flock;* (Acts xx. 29, 30.) must not all these considerations give just occasion to them to write of the great articles of Christian faith, and the necessary points of Christian conversation, to preserve them, and those that come after them, from their damnable doctrines and pernicious ways?

Moreover, this objection is therefore insignificant, because the apostles do inform us, that they found it *safe to write the same things to them* they had heard, (Phil. iii. 1.) *though they knew the truth, and were confirmed in it,* (1 John

ii. 21.) *that they might have these things always in remembrance;* (2 Pet. i. 12. 15.) and that some who, for the time of their conversion, might have been great proficients in the faith, *had* yet *need to be taught again the first principles of the oracles of God.* (Heb. v. 12.)

Obj. 2. It also may be said, "that these Epistles were writ upon particular occasions, and without those occasions had not been written; and so cannot be thought necessary to salvation."

Ans. This objection is neither exactly true of all the Epistles, nor of all that is contained in them. Not of all the Epistles, for it appears not that five of the general Epistles, or that the Epistles to the Romans, to the Ephesians, and to the Hebrews, were writ upon particular occasions, unless the instructing men in the faith, and preserving them from heresy, or apostacy, be called particular occasions; and where this doth appear, it is very evident, that when the apostles had writ what they thought proper upon those occasions, they add many excellent rules of piety and virtue.

Ans. 2. Secondly, Were it exactly true that all the Epistles were writ upon particular occasions, it will not follow hence that they were not directed in writing them by the Holy Spirit; or that they contain nothing necessary to be believed or done, in order to salvation: for the book of Psalms was not only writ upon particular occasions, but was also adapted to and fitted for them. The prophets were all sent by God to testify against, and call the Jews to repentance for sins committed in their time, to reform their manners, or comfort them in their distresses, that is, upon particular occasions; but will it therefore follow, that they did not write by the assistance of the Spirit of God, or that there is nothing in the Psalms, or in the prophets, which was necessary to be believed or practised by the Jews? Moreover, the Gospel of St. Luke was writ upon a particular occasion, *viz.* to instruct Theophilus in the certainty of the things he had been taught, and yet Epiphanius informs us, that *the Holy Ghost compelled and stimulated him to the work.** The Gospel of St. Mark was writ, say the ancients, at the request of the converts at Rome, and yet he writ it, saith Epiphanius, πνέυματι ἁγίῳ ἐμπεφορημένος, *by the impulse of the Holy Ghost.*† They also say, that St. John was importuned by all the Asiatics to write his Gospel; and yet, saith Epiphanius, *the Holy Spirit did inwardly impel him to the writing of it.*‡ The Gospel of St. Matthew, say they,§ was indited at the request of the Hebrews, that he might supply by writing the want of his presence with them. So that we see the writings of the apostles and evangelists may be occasionally penned, and yet be the products of the Holy Ghost, and contain things necessary to be believed and done.

Ans. 3. The particular occasions of some of these writings being the errors or waverings of Christians in fundamental points, as appears from the Epistles to the Corinthians, Galatians, &c. and in others the busy industry of *false apostles and deceitful workers,* to pervert them from the faith; that these Epistles were writ on such occasions, is rather a presumption that they were writ upon some fundamental points, than that they could not be indited upon these occasions.

Moreover, great advantages arise from the occasional writing these Epistles, and such as might induce the Holy Spirit to excite them to that work. For,

1. All the occasions which they took to write from the disorders, errors, heresies, and mistakes, which at first crept into the church, render these writings standing rules for the decision of like cases through all future ages.

2. The deportment of the apostles towards these erroneous persons and disorderly walkers, the care they used to recover, or inform them better, the zeal and tenderness they shewed, and the rules they laid down in those cases, are excellent precedents and directions for all church governors, in cases of like nature.

3. All the occasions which they had to write for the direction of church governors, how *to behave themselves in the church of God,* to give rules for the qualifications of those who were to be admitted to those offices, and touching their behaviour in them for the settlement of the affairs of the church, and the decent and regular performance of Divine service, afford us standing rules of government, and of admitting and ordaining a succession of those divers orders in the church.

Lastly, These various occasions give us full assurance, that these Epistles must be written in those very times when these disorders happened, and these errors crept into the church, and so take off all jealousy or suspicion that they were writings contrived in the following ages of the church; whereas, had their writings been only systems of theological doctrines and rules of life, which equally concerned all the ages of the church, it might have been more plausibly objected, that they were framed by some Christian bishops assembled for that end.

Obj. 3. But if all or most of the truths declared in these Epistles were to be received and believed as fundamental articles, what then became of those Christians who were fallen asleep before those things in the Epistles were revealed to them?

Ans. 1. This question equally concerns the evangelists, and more especially the Gospel of St. John, which, say the ancients, was either the last portion of Scripture* which was written, or the last save his Epistles, it being written after his return from his exile in Patmos to Ephesus; and so if it contain any fundamental articles, as necessary rules of life, what became of those Christians who died before they were revealed in it?

Ans. 2. We say not, that all or most of the truths, declared either in the Epistles or Gospels, are to be accounted fundamental or necessary articles; but only that some of them ought to be so accounted, especially those which have this character of a necessary article, or rule of life; that the denial or nonpractice of them, is represented as that which will endanger our salvation, or cut us off from the communion of the church.

Ans. 3. It is also a precarious supposition, that they who died before the Epistles were writ to them, must die before the necessary things contained in them were revealed to them, seeing we know that the apostles writ the same

* Ἀναγκάζει τὸ ἅγιον πνεῦμα καὶ ἐπινύττει τὸν ἅγιον Λουκᾶν. Hær. li. sect. 7.

† Ibid. sect. 6. Euseb. lib. ii. cap. 15, 16.

‡ Ἀναγκάζει τὸ ἅγιον πνεῦμα τὸν Ἰωάννην παραιτούμενον εὐαγγελίσασθαι. Sect. 6. 9.

§ Euseb. Eccles. Hist. lib. iii. cap. 24. Chrys. Hom. 1. in Matt.

* "Novissimus omnium scripsit evangelium." Hieron. Præfat. in Matt.

things which they had preached before; and St. Luke writ his Gospel, that Theophilus *might know the certainty of the things he had been taught;* and in those times of the effusion of the Spirit of wisdom and of knowledge, they had an unction which could teach them all things, (1 John ii. 27.) and so supply the unavoidable defects of outward teachers.

Obj. 4. The gospel was to be preached *to the poor;* now they are not capable of sublime notions, nor can they comprehend mysterious reasonings.

Ans. 1. Whether this objection be intended against the necessity of believing the Epistles of St. Paul only, or also the Gospel of St. John, is uncertain; the sublime notions and mysterious reasonings being common to both.

Ans. 2. There seemeth no necessity of troubling the poor common people with sublime notions, or mysterious reasonings, since both the ancient church and our own catechism declare, That all the articles of Christian faith, common to all that bear that name, are comprised in the Apostles' Creed. For when the child saith, *My godfathers and my godmothers promised I should believe all the articles of the Christian faith,* since it is evident they only stipulated for the belief of the Apostles' Creed in baptism, and when he doth rehearse those articles, he only doth rehearse the Apostles' Creed; it is certain that, by our catechism, it must be supposed to contain all the articles of the Christian faith.

Moreover, it is very difficult, if not impossible, to make such persons have a right conception of the spiritual nature and the attributes of God, or to enable them, by reason, to prove the providence of God, or the immortality of the soul; but yet these things must be proposed to them as articles or foundations of their faith. And as it is not very difficult for them to learn from Scripture the truth of these things, so neither is it difficult from the same Scripture to learn the truth of all the articles of the Apostles' Creed, even in that sense in which all Christian ages did receive them.

In a word: were these mechanics as much concerned for spirituals as they are for temporals, as many of them have attained to great proficiency in their respective arts, so might they also, by a Christian diligence, attain a competent proficiency in all the necessary articles of Christian faith, and in the rules of Christian piety, or of their duty to God and man. Now Christianity being *that doctrine which is after godliness,* (Tit. i. 1.) I believe nothing is proposed in it as necessary to be believed to salvation, which hath not some tendency to the promotion of true piety.

§. II. Having thus established the Divine authority of these Epistles, I shall endeavour to confirm the truth of the Christian faith from what is copiously delivered in them.

This is of absolute necessity in this degenerate age, in which all manner of impiety exceedingly abounds, and men are by their lives disposed and even concerned to question the truth of that religion, and of those writings, which threaten the severest punishments to their enormities; and so industriously, and even impudently, pursue this black design both in their discourses and writings.

Now to prove against these enemies of *revealed religion,* the truth and certainty of the Christian faith, from what is copiously delivered in these Epistles, it will be only requisite to shew, that they contain a declaration of such things as could not possibly be true, but they must also be a full and convincing demonstration of the truth of the Christian faith, and that we have great reason to believe the truth of what is thus related by them. And,

I. That they contain a declaration of such things as could not possibly be true, but they must also be a full and convincing declaration of the truth of the Christian faith, the declaration they afford will be sufficient to evince: for it was this,

That the miraculous gifts and powerful operations of the Holy Ghost were plentifully afforded to them who preached the gospel to the world, and also to those Christian churches which received the gospel, and embraced the faith they taught.

By way of preface to what I shall collect from these Epistles, concerning these miraculous gifts and operations of the Holy Ghost, it may deserve to be considered, that as the *blessed Jesus spake as never man spake,* that is, delivered such just, holy, beneficial commands, as never were before made known to the world; and did, for confirmation of his doctrine, *the works that no other man did:* so was he pleased to lay the truth of his prophetic office upon such future and miraculous events, as no impostor that had any wit would undertake, or could be able to perform.

For the prophecies which he had undertaken to fulfil, and his own frequent declarations, made it necessary, 1. That he should die a peculiar death, *i. e.* by being lifted up upon the cross. 2. That in three days he should rise again. 3. That after his resurrection his gospel should in the space of forty years, or before the destruction of Jerusalem, be propagated throughout the world, or the whole Roman empire. 4. That, in order to the propagation of it, the Holy Ghost should plentifully be vouchsafed to his apostles, and should endue them with power from on high, and even enable them to do greater works than he himself had done. (John xiv. 12.)

At the great day of the feast of tabernacles, when all the Jews assembled at Jerusalem were joyful in their *beth haschoavah,* or *house of drawing water,* and were (say their traditions) in expectation *that the Holy Ghost should fall upon them,* Jesus stood and cried, saying, *If any man thirst, let him come unto me, and drink: he that believeth in me, out of his belly shall flow rivers of living waters. This spake he of the Spirit, which they that believed on him should receive.* (John vii. 37, 38.) And at the close of his life on earth, he comforts his disciples with the promise of this Holy Ghost, who should continue with them, not only *to teach them all things, and bring all things to their remembrance;* but also *to convince the world of sin, because they believed not in him; and of his righteousness,* who was so gloriously exalted to the right hand of God his Father; and *of a future judgment, because the prince of this world, being cast out from those he had possessed, was judged.* (John xvi. 7. 11.) And after his resurrection he speaks thus to them: *Behold, I send the promise of my Father upon you, for ye shall be baptized with the Holy Ghost, not many days hence:* (Luke xxiv. 49.) and *ye shall receive power, after the Holy Ghost is come upon you, and ye shall be witnesses to me both in Jerusalem, and in all Judea, and in Samaria, and to the utmost parts of the earth.* (Acts i. 8.) And, lastly, to encourage others to believe the doctrine which they taught, he saith, *These signs shall follow them that believe; in my*

name shall they cast out devils, they shall speak with new tongues, they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover. Now I desire to know whether any thing of this nature was ever undertaken, or laid as the foundation of their credit, by any other author of any doctrine, religion, sect, or heresy? Whether they ever made their own violent death and resurrection the foundation of their veracity; or promised the like powers and assistances, when they were risen, to those who should promote or should embrace their doctrine? Or, whether that which no man else durst undertake, was not performed by the holy Jesus so effectually, as that his doctrine presently prevailed, and was received throughout the world, in spite of all the opposition of men and devils made against it, and wrought in Christians such a lasting faith, as time and vice, though most concerned to do it, were never able to deface?

But though we have no instances of any other persons that made the like attempts, yet do our Lord's disciples tread exactly in their Master's steps: for the first thing, which they declared to the world was this, that the forerunner of their Lord, John the Baptist, when Jerusalem, and all Judea, and all the regions about Jordan, and in particular the pharisees and sadducees, the publicans and soldiers, repaired to his baptism, declared in the audience of them all, There was one shortly to come after him, one that stood then among them, who would *baptize them with the Holy Ghost, and fire.* (Matt. iii. 11.) They also add, that their Lord both before and after his resurrection made a like promise to them, that he would suddenly send down upon them the Spirit promised by the Father, that they should *receive power from on high, and be baptized with the Holy Ghost,* and so should be enabled to be witnesses of his resurrection and of his doctrine.

When these apostles had themselves received the Holy Ghost, they declare, they only had received what God had promised by the prophet Joel, saying, ii. 28. *It shall come to pass in the last days, I will pour my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams,* Acts ii. 16. where note, that it is a received rule among the Jews, that the *last days,* when used by the prophets, do signify the times of the Messiah. (See the note on 1 Tim. iv. 1.) Note also, that God of old revealed his will to his people by visions, dreams, and by prophetic revelations; so that this is a promise, that in the days of the Messiah God would miraculously pour his Spirit upon men, and by that Spirit would enable them to prophesy, and to reveal his will to others. Yea, they say boldly to all that stood amazed at it, *Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.* Here then we see how fully they both claim a promise of the Holy Ghost made by their Master to them, and also promise the like gift to them who should believe and be baptized in his name.

Now, these promises were actually performed and made good before they were indited, and put in the records of the Christian faith, the writings of the apostles and evangelists, or they were not; if all these promises were fulfilled before the records which contain them were indited, then had Christ sent the Holy Ghost upon the apostles, and given them the promise of the Father, then the believing Jews and gentiles were actually *baptized with the Holy Ghost,* and were enabled *to speak with tongues and prophesy;* and so Christ must have given certain demonstration both of his resurrection and his promises: but if these promises were not made good before these records were indited, then the whole story of St. John, and of the Acts of the Apostles, might easily have been convinced of falsehood by many thousand living witnesses, both in Jerusalem and in all other places where they lay the scene of this great dispensation; because they had heard nothing of these things, but from their histories: then, by the suffrage of our own evangelists, our Lord's forerunner must be a deceiver, when he declared the Messiah *should baptize them with the Holy Ghost and fire,* whom he had then baptized with water; yea, in those very histories designed to convince others that Jesus was Christ, they must leave on record a promise, made not to them only, but to all believers, which never was fulfilled; the apostles also must be falsely introduced, saying, *This was that which was spoken by the prophet Joel,* and with the greatest impudence promising that Holy Ghost to others which they themselves had not received; and surely then those Jews, which after all Christ's miracles required a sign, would have required of the apostles, Where is that great effusion of the Spirit promised by the prophet Joel, which may assure us, that the times of the Messiah are now come? Where is that *fiery baptism?* Where are those rivers of spiritual water which your pretended Christ, and his forerunner, promised? Let us see them that we may believe him. With what face could St. Peter promise that Holy Ghost to others, upon faith in Christ, which they themselves had not received? or with what face could Luke declare he did this before such an audience, of which the greatest part must be then living, and so as with that promise to convert three thousand souls, had neither these converts, nor this audience, found any experience of that affair? In fine, if these apostles were not assisted with these miraculous powers of the Holy Ghost, they must be well assured, that he who had so oft engaged whilst he lived to send this Comforter to them, and at his resurrection promised, that in a few days they should all be baptized with the Holy Ghost, was a deceiver and *false prophet;* and then what motive could they have, or how could they conceive it a thing possible, to be his witnesses successfully to the uttermost parts of the earth? If by the coming of the Holy Ghost upon them they were indeed enabled to speak all languages; this gift was a sufficient confirmation of the resurrection and ascension of that Jesus who thus made good his promise to them. If they had no such gift, how was it possible that such unlearned persons, who only understood their mother-tongue, should discourse in their several languages to the Romans, Grecians, Egyptians, Persians, Armenians, Scythians, Indians, and all the barbarous nations of the world? And to what purpose was it for them to travel to those nations, to stand mute among them, or else to tell a story to them of which they could not understand one word? If, as the sacred story doth inform us, they preached the word *with demonstration of the Spirit, and power;* if they *went forth preach-*

ing every where, the Lord working with them, and confirming the word with signs following, God also bearing witness to them by signs and miracles, and by divers powers and distributions of the Holy Ghost, then might they boldly say, *We are his witnesses of these things, and so is the Holy Ghost, which God hath given to those that obey him.* (Acts v. 32.) But if no such assistance was vouchsafed to them, what evidence could they give to the world that he had sent them on this errand? or how could they expect to reverse all the ancient laws and religions of the world, and to persuade all nations to own and worship, as the great Saviour of the world, one who was lately *hanged on a tree?* Their compliance therefore with this mission, and their continuance in this testimony under those dreadful miseries they suffered for it, as well as their incredible success in the propagation of the Christian faith to every nation, will not suffer us to doubt that they were well assured of the completion of this promise to them, and so of Christ's miraculous assistance of them.

§. III. Moreover, these Epistles do almost severally contain sufficient proofs of the effusion of the Holy Ghost upon believers, and of his miraculous assistance of the first preachers of the Christian faith, and jointly do concur to make this evidence triumphant over infidelity. For,

First, St. Paul writes to the Romans thus; *I long to see you, that I may impart to you some spiritual gift, to the end you may be established,* Rom. i. 11. (See the note there.) *For I know* (saith he), *that when I come to see you, I shall come in the fulness, τῆς εὐλογίας, of the blessing of the gospel of Christ,* xv. 29. *i. e.* that fulness of spiritual gifts with which all Christians were blessed in Christ Jesus, according to that promise of the prophet Isaiah, xliv. 2, 3. *Fear not, Jacob my servant, and Israel whom I have chosen, for I will put my Spirit on thy seed, καὶ τὰς εὐλογίας μου, and my blessings on thy children.* Now that the apostle came to Rome, both Scripture and the whole current of antiquity attest: either then he came to them with *the fulness of the blessings of the gospel of Christ,* and did impart unto them those spiritual gifts which tended to confirm them in the Christian faith, or he did not: if he did impart them, he gave them an assured demonstration of the certainty of Christian faith; if he did not, he himself ministered to them a full objection against his own apostleship: for this must render him a vain-boaster of things he was not able to perform, and a deceiver of the church of Rome. And why then doth he speak thus to them? *I have whereof I may glory through Jesus Christ in those things which pertain to God: for I will not dare to speak of any thing which Christ hath not wrought by me, to make the gentiles obedient in word and deed, in the power of signs and wonders, and in the power of the Spirit of God.* (Rom. xv. 17—19.) These powers, saith he, have accompanied my preaching *from Jerusalem, round about unto Illyricum,* and this grace, saith he, *was given to me of God, that I should be the minister of Jesus Christ to the gentiles, ministering the gospel of God to them, that the offering up of the gentiles might be acceptable, being sanctified by the Holy Ghost.* Where he compares himself, preaching the gospel, to the priest, conversant about his sacrifice, to prepare and fit it to be offered: the gentiles dedicated by him to the service of God, are his sacrifice or oblation; the Holy Spirit conferred upon them is the *libamen* by which they are sanctified, and rendered acceptable to God. Moreover, the Epistle to the Romans must be false, or else it must be sent by the apostle before he had seen Rome, for it contained an intimation that he had not then seen them, a desire to see them, and a promise to come to them; for, saith he, *I make it my request to God, if by any means, now at length, I might have a prosperous journey by the will of God, to come to you, for I long to see you;* (Rom. i. 10, 11. 13.) and, *I often purposed to come to you, but was let hitherto:* and again, *I have been much hindered from coming to you; having therefore a great desire these many years to come to you, whensoever I take my journey into Spain I will come to you,* (xv. 22—24.) It is also certain that he afterward did see them; for after his appeal to Cæsar he was sent to Rome, and lived there at least two years: he therefore must have sent his Epistle to them, and they must have received it before that time. In a word, from those words in the close of this Epistle, xv. 25, 26. *But now I go to Jerusalem to minister to the saints; for it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints that are at Jerusalem;* it is evident he writ this Epistle before that collection was carried by him to Jerusalem in the third year of Nero, and sent it from Corinth, as the postscript saith. Note also, that this Epistle is often cited by St. Clemens and Polycarp.

In his Epistle to the church of Corinth, he declares, they were *enriched with all utterance and knowledge,* or *in tongues and prophecy,* 1 Cor. i. 5. (see the note there:) that they abounded *in every thing, in faith, in utterance, and knowledge,* (2 Cor. viii. 7.) *so that they came behind the other churches in no gift.* His twelfth chapter begins thus: *Now concerning spiritual gifts, I would not have you ignorant, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit; and there are differences of administrations* (or offices in the church to which these gifts belong), *but* (all proceeding from) *the same Lord; and there are diversities of operations* (performed by these gifted men), *but it is the same God who worketh all* (these operations) *in* (them) *all,* (ver. 4—6.) Then he proceeds to the enumeration of the gifts conferred upon the officers and members of the church, *viz.* the gifts of knowledge, wisdom, prophecy, and the discerning of spirits; the gift of miracles, of faith, of healing, of divers kinds of tongues, *and the interpretation of them;* saying, that *God had placed in the church, first apostles; secondly, prophets; thirdly, teachers; after that miracles, then gifts of healing, helps, governments, diversities of tongues;* concluding with this question, *Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts; and yet shew I to you a more excellent way,* even that of charity: for, *though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I can remove mountains, and have no charity, I am nothing:* (xiii. 1, 2.) *for prophecies shall fail, and tongues shall cease, and knowledge shall be done away, but charity never faileth,* (ver. 8.)

Now this Epistle must be indited and sent to them whilst their schisms, contentions, and disorders remained, because it was designed to correct them, and whilst St. Paul

was in a capacity to come to them, and so before his bonds, because he saith, *The rest will I set in order when I come,* (xi. 34.) Hence, after notice given of their schisms, contentions, and divisions, he adds, *These things have I in a figure transferred to myself and Apollos for your sakes, that you might learn in us, not to think of men above that which is written, that no one of you be puffed up, for one against another,* (iv. 6.) saying, *I have also sent Timotheus to you, and I myself will come unto you shortly;* and then he puts the question to them thus, *What will you? that I come unto you with a rod, or in love, and in the spirit of meekness?* (ver. 16—19.) Chap. v. he commands them to *put away from them,* and to *deliver up to Satan,* the incestuous person; and that accordingly they did so, his Second Epistle shews, in which he writes to them to *forgive and comfort him.* (2 Cor. ii. 7.)

Moreover, he writes part of this Epistle in answer to some questions they had sent to him, which required a speedy answer, as being cases of conscience which concerned their conversation, their freedom from idolatry, and the preservation of weak Christians. The rest of his Epistle is spent in endeavouring to correct their great disorders about the sacrament, their church-assemblies, and the use of their spiritual gifts, (chap. xi. and xiv.) and their great error touching the resurrection, (chap. xv.) and to give directions touching their charity, (chap. xvi.) All which things required speedy instructions; and that this Epistle was sent accordingly, the words do manifest: *When I come, whomsoever you shall approve by your letters, them will I send to bring your liberality to Jerusalem; and if it be meet that I go also, they shall go with me,* (xvi. 3, 4.) *Now I will come to you when I pass through Macedonia, and it may be that I will abide, yea, and winter with you,* (ver. 5, 6.) I say, hence it is evident, that they soon received this Epistle; for they accordingly made their collections, with which he went up to Jerusalem; and in his Second Epistle he apologizes for not coming to them, according to those words, i. 16, 17. Moreover, the Second Epistle is a strong confirmation of the First, in which he hath pointed out unto them those disorders which he would have remedied, those things he would have done before his coming; for in this he tells them, their obedience to his former letter had filled him with joy and comfort, that his instructions concerning the incestuous person had found so good effect, that they approved themselves *to be clear* in this matter, and caused him to rejoice, that he could have such confidence in them in all things, (chap. vii.) Whence it is evident, they had not only then received, but in some measure had complied with the instructions given them in that Epistle.

Add to this, that Clemens Romanus, with the whole church of Rome, in an epistle sent to the Corinthians, not many years after this of St. Paul's was written, declares, (§. 2.) that there was πλήρης ἁγίου πνεύματος ἔγχυσις ἐπὶ πάντας, *a full effusion of the Holy Ghost upon them all;* and that St. Paul *had written to them an Epistle touching their divisions about himself,* (§. 37.) and Cephas and Apollos; which is a great confirmation, both of the early knowledge and use of this Epistle in the church, as also of the truth of what St. Paul relateth in it, touching the gifts of the Holy Ghost conferred upon them.

In his Epistle to the Galatians, he compares himself with the *chief of the apostles,* and the pillars of the church, declaring, that *he that wrought effectually in Peter to the apostleship of the circumcision, was as efficacious in him towards the gentiles;* that these pillars saw, and *perceived by the grace given to him,* that *the gospel of the uncircumcision was committed to him, as the gospel of the circumcision was to Peter, and therefore gave to him the right hand of fellowship;* that *he with Barnabas should go to the gentiles,* and they to the circumcision; (ii. 7—9.) adding, for consolation to the gentiles, that *Christ had redeemed them from the curse of the law, that the blessing of Abraham might come upon the gentiles, that they might receive the promise of the Spirit through faith;* (iii. 13.) and also, that *through the Spirit they did wait for the hope of righteousness by faith,* (v. 5.)

Now in this Epistle, he mentions the *life that he now lived in the flesh,* (ii. 20.) his fear of them, his desire to see them, and the desire of the false brethren to exclude him from any share in their affections, and the persecutions he yet suffered in the flesh: (iii. 2. iv. 11. 15. 17. 20. v. 11.) and he concludes it thus: *You see how large a letter I have written to you with my own hand;* and *from henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus,* (vi. 11. 17.) Which words demonstrate, that this Epistle must be written and sent to them whilst he lived, after he had suffered greatly for the name of Christ. Moreover, the occasion of it shews it must be written by St. Paul himself; for it was written upon occasion of some Judaizers, who preached up the necessity of circumcising the gentiles, and requiring them to observe the law of Moses, and who endeavoured to disparage this apostle, who had taught the contrary, as inferior to other apostles, and his doctrine as contrary to what they taught: now these distempers requiring a speedy remedy, we cannot doubt but the apostle sent this Epistle to them, as soon as he had heard how they had been perverted from the sincerity of the faith. It is also cited by Polycarp ad Philip. §. 5.

In his Epistle to the Ephesians, he tells them, he was made *a minister of the gospel according to the gift of the grace of God given to him, by the effectual working of his power;* (iii. 7.) and, that *to every one of us is given grace according to the measure of the gift of Christ:* for, *he ascending up on high, gave gifts unto men:* and, *he gave some apostles, some prophets, some evangelists, some pastors and teachers;* and that all these had their spiritual gifts: (see the note on iv. 7, 8. 11.) and adds, that *after they believed, they were sealed with the spirit of promise, which is the earnest of our inheritance, till the redemption of the purchased possession,* (i. 13, 14.)

Now in this Epistle he makes mention of his bonds, and of his being then *an ambassador in bonds,* (vi. 20.) saying, *I Paul, the prisoner of Jesus Christ for you gentiles; I Paul, the prisoner of the Lord, beseech you,* (iii. 1. iv. 1.) This Epistle therefore must be sent unto them whilst he was in bonds at Rome; and so it must be sent unto them anno Christi 62. since Paul was set at liberty the next year. He also adds, that it was sent by Tychicus, whom he sent to them on purpose, to make known his affairs whilst he abode at Rome, and begs their prayers for *courage in making known the mystery of the gospel,* whilst he was thus in bonds, (vi. 19—22.)

Moreover, this Epistle is cited by St. Clemens, (Ep. ad Cor. §. 46.) about six years after the writing of it. It is twice cited by Polycarp, (§. 1. 12.) in his epistle to the

Philippians. Ignatius (§. 12.) in his epistle to the Ephesians, saith, that St. Paul in his whole Epistle made mention of them in Christ Jesus: so early was this Epistle known to and read by the Christians.

In his Epistle to the Colossians, he declares, that he had laboured in preaching the gospel to them, according to the energy of him that wrought with him, ἐν δυνάμει, by a mighty power, (i. 29.) and saith, *Let the word of God dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns, and spiritual songs,* (iii. 16.) Now in this Epistle he saith, that he then *rejoiced in the afflictions which he suffered for them,* (i. 24.) He also speaks of his *solicitude for them, and those of Laodicea, and for as many as had not seen his face in Christ,* of his *salutation with his own hand,* (iv. 18.) and of his bonds, and of his sending Tychicus and Onesimus, to give them an account of his affairs, and of the salutations of many brethren. He therefore, and they also, must be all alive when this Epistle was sent to them.

In his Epistle to the Thessalonians, he testifies, his gospel *came unto them not in word only, but in power, and in the Holy Ghost, and in much assurance,* and that *they received the word with much affliction,* but yet *with joy of the Holy Ghost;* (1 Thess. i. 5, 6.) and for this he appeals to their own experience, adding these words, *Ye know what manner of persons we were amongst you for your sakes;* whence he infers, that he that despised his admonitions, *despised not man, but God, who also had given them his Holy Spirit,* (iv. 8.)

Now in this Epistle he speaks of his *absence* from them, and of his *great desire to see them,* (1 Thess. ii. 17.) of his solicitude for their steadfastness under their sufferings, (iii. 5, 6.) his sending Timothy to give him an account of it, his comfort when he heard that they stood firm; and maketh Sylvanus and Timotheus his associates in sending it. This Epistle therefore must be written whilst both they and he were living, and it is cited by Polycarp in his Epistle to the Philippians, §. 11.

In his Epistle to Titus, he speaks thus, (iii. 5, 6.) *According to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Lord.* Now, of epistles thus written to particular persons, I think it needless to prove, that they were written whilst both St. Paul and they were living, and were not sent unto them from, or in another world: though that is here sufficiently proved from these words, iii. 12. *When I shall send Artemas to thee, or Tychicus, be diligent to come to me to Nicopolis.*

Arg. 2. §. IV. Secondly, That God vouchsafed to the professors and first propagators of the Christian faith these admirable powers, and various distributions of the Holy Ghost, is farther evident from this consideration, that the apostles in all their contests and debates with friends and adversaries, believers and rejecters of the Christian faith, false apostles, antichrists, corrupters of it, and apostates from it, appeal with greatest confidence to these miraculous operations and distributions of the Holy Ghost.

In their first controversy, touching the resurrection of our Lord, gainsaid by the rulers of the Jews, St. Peter speaks thus to them: *The God of our fathers hath raised up Jesus whom ye slew and hanged on a tree. Him hath God exalted to his right hand to be a Prince and a Saviour, to give repentance to Israel, and remission of sins. And we are his witnesses of these things; and so is also that Holy Ghost, whom God hath given to them that obey him.* (Acts v. 30—32.) And again, *This Jesus hath God raised up, whereof we all are witnesses: therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shewed forth this, which ye now see and hear.* (Acts ii. 32, 33.) Now evident it is, this plea could not be offered to convince these rulers, by an appeal to their own senses, without the highest impudence and plain confusion of their cause, had there been no effusion of the Holy Ghost imparted to the apostles who attested, and believers which embraced this faith; nor could it have been published in that generation, and recorded by St. Luke, as made by the apostles before so great an auditory, if it had been false, so many witnesses being then living to confute this story.

Secondly, The next dispute arose betwixt St. Peter and the converts of the circumcision, accusing him as a transgressor, for eating and conversing with Cornelius, and other uncircumcised persons; in which case his apology runs thus: *As I began to speak, the Holy Ghost fell on them, as upon us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did to us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?* (Acts xi. 15—17.) And thus he puts to silence the zealots for the circumcision, men too tenacious of their rites, too zealous for the law, to be satisfied with any thing that did not carry with it a convincing evidence.

Thirdly, A third contest arose at Antioch, where some believing Jews contended, that it was necessary to circumcise the gentile converts, and to command them to observe the law of Moses: this vain pretension St. Peter baffles by this argument, that God *who knows the hearts bare them witness,* that whilst uncircumcised they were accepted with him, by *giving them the Holy Ghost even as he did to us, and putting no difference betwixt them and us, purifying their hearts by faith;* and thence concluding, that by endeavouring to *put this yoke* on the believing gentiles, they would *tempt,* that is, would disbelieve, and even oppose themselves to that God who had vouchsafed so clear a demonstration of his acceptance of them, not being circumcised. (Acts xv. 8, 9.) Hence also the whole college of the apostles write unto them thus: *It seemed good to the Holy Ghost to lay upon you no such burden,* (ver. 28.)

Fourthly, When the zealots had infected the church of the Galatians with the pernicious doctrine of the necessity of circumcision, and of the observation of the law of Moses, St. Paul writes thus to them: *O foolish Galatians! who hath bewitched you, that ye should not obey the truth? This only would I learn of you: Received ye the spirit* (in his miraculous gifts and operations) *by* (obedience to) *the works of the law, or by the hearing of faith?* (Gal. iii. 1, 2.) If by the latter, as ye know ye did, this is a demonstration that your justification and acceptance with God, is the fruit of faith in Christ, not of obedience to the law of Moses; this the apostle reassumes, saying, *He that ministereth the Spirit to you, and worketh miracles among you, doth he it by* (virtue of your obedience to) *the works of the*

law, or by the hearing of faith? We see then, this was the chief argument which carried the cause in the council at Jerusalem, and which is urged by St. Paul to confirm the Galatians in the truth, and silence those who laboured to prevail upon them to admit of circumcision, and the observance of the law of Moses: this confirmation therefore of the truth of the Christian faith was such, as none concerned to do it then were able to gainsay, much less can any now find reason to doubt of it.

In the Epistle to the church of Corinth, he is even forced to prove the truth of his apostleship, against those *false apostles* and *deceitful workers* who had set up against him, and for the satisfaction of those Corinthians who *sought a proof of Jesus Christ speaking in him.* (2 Cor. xiii. 3.) He therefore justifies and confirms it by declaring, that *the signs of an apostle have been wrought among them* by him, *in all patience, in signs and wonders, and in mighty deeds;* (2 Cor. xii. 12.) that *he was not a whit behind the very chief of the apostles* in these gifts; (xi. 5, 6.) that both he and his fellow-labourers among them approved themselves as the ministers of Christ *by the Holy Ghost, by the word of truth,* and *by the power of God;* (vi. 6, 7.) that they to whom he writ were *manifestly declared to be his letters commendatory,* as being *the epistle of Christ ministered by him, written not with ink, but by the Spirit of the living God,* (chap. iii.) and that *they came behind the other churches in no gift,* (xii. 13.) To the Galatians infected with the like distemper, he declares, that he *who wrought effectually in Peter to the apostleship of the circumcision, was as efficacious in him towards the gentiles;* and that this was so manifest even to the chief of the apostles, that they were by the grace vouchsafed to him convinced that the gospel of the uncircumcision was by Christ committed to his charge.

Some there seem to have been among the members of the church of Corinth, who *had not the knowledge of the truth,* and who even questioned whether *Christ was among them or not:* to them he testifieth, that the church of Corinth *came behind the other churches in no gift,* and that by this *the testimony of Christ was confirmed among them;* (1 Cor. i. 5—7. see the note there:) that the word he preached was not delivered *in the enticing words of human wisdom,* but *in demonstration of the Spirit, and of power, that their faith might not seem to consist in the wisdom of man, but in the power of the Holy Ghost;* (ii. 4, 5.) that God had established them in Christ, by *giving the earnest of his Spirit in their hearts.* (2 Cor. i. 21, 22.) Now for the truth of what he thus delivers, he makes a solemn and religious appeal to their own hearts and consciences, saying, *We are made manifest to God, and we trust also we are made manifest in your own consciences,* (2 Cor. v. 11.) *for we are not as many who corrupt the word, but as of sincerity, as of God, in the sight of God speak we in Christ,* (ii. 17.) *We do by manifestation of the truth commend ourselves to every man's conscience in the sight of God,* (iv. 2.) Yea, he appeals to all the prophets and spiritual men among them, not only for the truth, but also for the Divine authority of his Epistles, saying, *If any man be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of God.* (1 Cor. vii. 3. 7.) Now evident it is, that arguments of this nature neither could be urged by this apostle without confusion to his cause, and the impairing of his credit; nor, being offered, could prevail upon the church of Achaia, and other churches, to own him as a true apostle, and his Epistles as *the commandments of the Lord,* had not the matter of fact, on which they did entirely depend, been incontestable. For, had these things been false, or questionable, they whom he styleth *false apostles* and *deceitful workers,* must have been able to reply, that he himself, in his appeal to the miraculous operations of the Holy Ghost for confirmation of his doctrine and apostleship, must have been guilty of that very crime he laid to their charge; and all the churches to which he had directed these epistles, must rather be confirmed in the suspicions they had entertained against him, than wrought off from them by these vain pretences and false surmises of those distributions of the Holy Spirit of which they had found no experience, and had received no convincing evidence.

The believing Jews lay under two dangerous distempers: the first was that which St. James takes notice of in his Epistle, *viz.* that faith alone would be sufficient to save them without works; and upon this the heretics mentioned by Irenæus,* and others, grounded their licentious doctrines, that they might live as they listed, they being not to be saved by good works, but by faith only. The second was a proneness to apostacy, or falling back from the faith to Judaism, to avoid persecution: and this the heretics also so far improved, as to declare it lawful, in times of persecution, *to commit idolatry,*† and to deny Christ with the mouth. Now in opposition to the first assertion, St. Paul, in his second chapter of the Epistle to the Hebrews, shews the necessity of taking more abundant heed to the precepts of Christianity, as being all confirmed by signs and miracles, and gifts of the Holy Ghost; and therefore puts to them the question thus: *If the word spoken by angels was firm, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed to us by them that heard it? God also bearing them witness both with signs and wonders, and divers miracles and gifts of the Holy Ghost, according to his own will.* In opposition to their proneness to apostacy, he declares it a most dreadful thing to fall from the profession of the Christian faith, after they had received such strong convictions of it, by those gifts of the Holy Ghost they had received with it: for, saith he, *it is impossible for them who were once enlightened, and have tasted of the heavenly gift, and have been made partakers of the Holy Ghost, and yet fall away, to be renewed to repentance, seeing they crucify again the Son of God, and put him to an open shame,* (vi. 4—6. see the note there.) Again, to such, *there remains no more sacrifice for sin, but a fearful looking-for of judgment and fiery indignation,* seeing they *trample under foot the Son of God, and count the blood of the covenant, by which they were sanctified, an unholy thing, and reproach the Spirit of grace,* (x. 26. 29. see the note there.) Now visible it is, that the foundation of both these arguments depends upon the certainty of this matter, that God confirmed the truth of the doctrine delivered by Christ and his apostles, by divers miracles and gifts of

* "Ut liberoa agere quæ velint, secundùm enim ipsius gratiam salvari homines, et non secundùm opera justa." Iren. lib. i. cap. 20. Theodoret. Hær. Fab. lib. i. cap. 1.

† Orig. contra Celsum, lib. vi. p. 282.

the Holy Ghost, and that Christians then were made partakers of those gifts.

Lastly, Against the seductions of the antichrists and the deceivers, which were then crept into the church, St. John fortifies the believers with these words: *These things have I written concerning them that deceive you. But the anointing which ye have received of him abideth in you, and ye need not that any one teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye shall abide in him.* (1 John ii. 26, 27.) And again, *Beloved, believe not every spirit, but try the spirits whether they are of God; for many false prophets are gone out into the world. By this ye shall know the Spirit of God; every spirit that confesseth Jesus Christ coming in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God,* (iv. 1—3. see the strength of the argument in the note there.) And it is the Spirit that witnesseth that Jesus is the Son of God, *because the Spirit is truth,* (v. 6.) *He that believeth in the Son of God hath the witness in himself,* (ver. 10.) Now when men thus lay claim in their epistles to their converts to the power of God co-operating with them in the promotion of the faith, declaring, that he testified to the truth of what they preached by divers miracles and gifts of the Holy Ghost; when they confidently speak of an unction of the Spirit of truth abiding in them, of which they to whom they write were made partakers, and by this very argument endeavour to convince them what a dreadful thing it would be for them to despise the admonitions they had given, or to neglect the great salvation they had tendered to them; there can remain no cause of doubting of the truth of these assertions, especially when they to whom they write not only do continue steadfast in the faith, but also do admit those writings which assert these things, as Divine records, and the word of God.

And this argument will be much strengthened from this consideration, that the primitive professors, in all the conflicts with Jews, gentiles, magicians, false prophets, heretics, and false pretenders to be the successors of the apostles, still used this argument from the miraculous operations the Christians then performed, and the gifts of the Holy Ghost they still received and exercised, as an effectual confirmation of the Christian faith, and a sufficient confutation of the pretences of their adversaries; *v. g.*

First, From this they prove to the Jews, that God had deserted them, and was now graciously present with the Christian assemblies; that the Schechinah and prophetic gifts,* which were long since departed from them, were still extant among Christians, and exercised both by men and women.

Secondly, Hence they triumph over the heathen deities,† that by the name of Jesus such cures were wrought on the diseased, as none of their supposed deities could perform; and that they by this name expelled those devils which their conjurors could not expel, and forced them to confess they were evil spirits.

Thirdly, They triumph over the Simonians* and gnostics, the magicians and heretics of their times, by the same arguments, that they could neither cure all diseases, nor expel all kinds of devils, as the Christians did.

Fourthly, By this they, after the example of St. Paul, 1 Cor. xii. 3. and of St. John, 1 John iv. 1—3. taught Christians to distinguish† betwixt true and false prophets; and by this they confuted the Montanists, because they left no succession of prophets, which yet continued in the true church of Christ. Some heretics finding themselves unable even to pretend to such a gift of prophecy as the Gospel of St. John had promised, and the Epistles of St. Paul mentioned, rejected both that Gospel and those Epistles. Now these, saith Irenæus,‡ are unhappy men, "qui gratiam prophetiæ repellunt ab ecclesia," *who go about to exclude the grace of prophecy from the church, and thereby make themselves false prophets,* i. e. assertors of things in God's name which they have not received from him.

Lastly, As for the true successors of the apostles, Irenæus§ informs us, that "cum successione apostolatûs charisma veritatis certum secundùm beneplacitum patris acceperunt," *with their succession they received the gift of truth;* and hence infers, that "ubi igitur charismata Domini posita sunt, ibi discere oportet veritatem," *where therefore these gifts of the Lord are placed, there the truth is to be learned.*

Arg. 3. §. V. The prayers and the thanksgivings made for these Divine assistances, the charges the apostles gave concerning them, the exhortations and directions which they send to Christian governors and churches, touching these gifts and operations of the Holy Ghost, are a convincing demonstration that they were frequent, and notoriously exercised in the church of God. For instance, *I thank my God* (saith the apostle to the church of Corinth) *for the grace of God which is given you by Jesus Christ, that in every thing ye are enriched by him in all utterance and all knowledge* (or in tongues and prophecy), *so that ye come behind the other churches in no gift.* (1 Cor. i. 5—7. see the note there.) He begins his Epistle to the church of Ephesus thus: *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ:* (Eph. i. 3. see the note there.) praying that the same God would *give to them the Spirit of wisdom and revelation in the knowledge of him,* (ver. 17.) He prays for the Romans, that they may *abound in hope through the power of the Holy Ghost,* (xv. 13.) and for his Colossians, that *they may be filled with the knowledge of his will in all wisdom and spiritual understanding,* (i. 9.)

Having convened the Asiatic bishops, he requires them to take heed *to the flock over which the Holy Ghost had made them overseers.* (Acts xx. 28.) To the church of Rome he speaks thus: *Having therefore, χαρίσματα διάφορα, different gifts, whether prophecy, let us do it according to the proportion of faith; or ministering, let us wait on our mi-*

---

* Παρὰ γὰρ ἡμῖν καὶ μίχρι νῦν προφητικὰ χαρίσματά ἐστιν, ἐξ οὗ καὶ αὐτοὶ συνίεναι ὀφείλετε, ὅτι τὰ πάλαι ἐν τῷ γένει ὑμῶν ὄντα, εἰς ἡμᾶς μετετέθη. Just. Dial. Tryph. p. 308. B. et 315. Orig. contra Celsum, lib. ii. p. 62. et lib. vii. p. 337.

† Ὑπὸ τῶν ἄλλων πάντων ἐποιχιστῶν, καὶ ἐπαστῶν, καὶ φαρμακιστῶν μὴ ἰαθέντας ἰάσαντο. Just. Mart. Apol. i. p. 45. Vide Theophyl. ad Autolicum, lib. ii. p. 87. Tertull. Apol. cap. 23. Cypr. de Idol. Van. Ox. p. 14. ad Demetr. p. 191. Arnob. lib. i. p. 29. Lactant. lib. iv. cap. 27.

* "Super hæc arguentur qui sunt à Simone, et Carpocrate, et si qui alii virtutes operari dicuntur —— per magicas elusiones, nec enim cæcis possunt donare visum, neque surdis auditum, neque omnes dæmones effugare," &c. Iren. lib. ii. cap. 55, 56.

† Hermas, lib. ii. cap. 11, 12. Euseb. Hist. Eccles. lib. v. cap. 15. See the section of the gift of prophecy, §. 20.

‡ Lib. iii. cap. 11. § Lib. iv. cap. 43.

nistering; or he that teacheth, on teaching, Rom. xii. 6—8. (See the note there.) He exhorts the Ephesians and Colossians to *be filled with the Spirit, speaking to themselves in psalms, and hymns, and spiritual songs,* Eph. v. 18, 19. Colos. iii. 16. Two of his admonitions to his Thessalonians are conceived in these words, *Quench not the Holy Spirit, despise not prophecy,* 1 Thess. v. 19, 20. To his son Timothy he speaks thus: *Neglect not the gift that is in thee, which was given thee by prophecy,* 1 Tim. iv. 14. And in his Second Epistle, *Stir up the gift that is in thee by the putting on of my hands,* i. 6. for, saith he, *God hath not given us the spirit of fear, but of power, love, and wisdom,* ver. 7. He exhorts him also to *keep the good thing committed to him by the Holy Ghost that dwelleth in him,* ver. 14. Now, in these Epistles he speaks of himself as a prisoner and a sufferer for the cause of Christ, saying, *Be not thou ashamed of the testimony of the Lord, nor of me his prisoner;* he tells him, he was *ready to be offered, and the time of his departure was at hand;* informs him, that Demas *had forsaken him,* and desires him *when he came to him to bring Mark with him,* 2 Tim. i. 8. ii. 8. 10. iv. 6. 10—12. He speaks of Hymenæus and Alexander, *whom he had delivered up to Satan,* and saith, *These things I write unto thee, hoping to come to thee shortly,* 1 Tim. i. 20. iii. 14. All which are evident proofs that these Epistles must be sent to Timothy, whilst St. Paul was living and was a prisoner at Rome. St. Peter advertiseth the converted Jews that the gospel was preached to them *by the Holy Ghost sent down from heaven;* and he gives these instructions to them for the use of their extraordinary gifts: *As every man hath received the gift, so let him minister, as good stewards of the manifold grace of God; if any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ,* 1 Pet. iv. 10, 11. Now the messenger by which he sent this Epistle, and the salutations in the close of it, shew that it was written whilst St. Mark and Sylvanus were living.

But the great scene of these directions and admonitions lies in the First Epistle to the Corinthians, where he exhorts them to *covet earnestly spiritual gifts,* but chiefly that of *prophecy,* 1 Cor. xiv. 1. *to covet to prophesy,* and *forbid not to speak with tongues,* ver. 39. Moreover, he directs them in the due exercise of these spiritual gifts after this manner: *Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church,* ver. 12. *Wherefore let him that speaketh in an unknown tongue pray that he may interpret,* ver. 13. And again, *If any man speak in an unknown tongue, let it be by two, or at most by three, and let one interpret; but if there be no interpreter, let him keep silence in the church,* ver. 27, 28. *Let the prophets speak two or three, and let the others judge,* ver. 29. *If any thing be revealed to another that sitteth by, let the first hold his peace: for ye may all prophesy one by one, that all may learn, and all may be comforted,* ver. 30, 31. In the same chapter he chides them for using these spiritual gifts without profit to the hearer, and so as to breed confusion in the church. *How is it* (saith he), *brethren, that when you come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation? Let all things be done to edifying,* ver. 26. declaring, that by using tongues not understood in the assembly, they would give to the infidel and unbeliever occasion to *say they were mad,* ver. 23. *But if all prophesy* (saith he), *and there come in one that believeth not, or one unlearned, he is convinced of all; he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth,* ver. 24, 25. So notorious are these gifts supposed to be, not only to the saint, but to the infidel, and so powerful for his conversion. Now had these great apostles given thanks for gifts conferred upon these churches which they never had enjoyed; had they exhorted them to desire, and earnestly to covet, to stir up and excel in gifts they never had, and which were not imparted to any members of the church; had they given these grave directions and solemn charges, touching those gifts of prophecy and revelation of tongues, and the interpretation of them, which never had been exercised in that of Corinth, or any other Christian church; had they severely chid them for abusing those gifts they never had, and shewed themselves so much concerned to correct an abuse of which they were incapable, as having not the use of what they are supposed to abuse; had they condemned the murmurings of them who had them in a less, the boastings of them who had them in a higher measure, by such inquiries as these, *What hast thou which thou hast not received? And if thou hast received* (them), *wherefore dost thou boast, as if thou hadst not received* (them)? 1 Cor. iv. 7. (see the note there); and shewing the necessity that there should be such a diversity of gifts and operations in the body, 1 Cor. xii. 14—27. and done and said all this without a just foundation; this must have rendered those Epistles in which these passages are contained, the matter of their derision and disdain, rather than worthy to be owned as the oracles of God: and those apostles which indited them, must rather have been esteemed by them brainsick enthusiasts, than men inspired by the Spirit of God.

Since then these writings generally were received as Divine records by all Christians, and by those very churches to which they were indited, it must be certain, that in all these assertions they contain matter of unquestionable truth, and only spake of those spiritual gifts of which these churches had a full experience; there being, saith Clemens Romanus, in his epistle writ soon after to them, *a full effusion of the Holy Ghost* upon them all.

Arg. 4. §. VI. This will still be more evident, if we consider what Christianity the author and the propagators of it required of all that would embrace the Christian faith, and what were the encouragements they tendered as the chief inducements so to hope, believe, and act, or suffer, as Christianity required. And,

First, They call upon all Christians to take up the cross of Christ daily, and for his sake to *forsake father and mother, wife and children, goods and relations, and even life itself,* declaring that without this *they cannot be Christ's disciples,* Luke xiv. 26, 27. informing them, that *all that will live godly must suffer persecution,* 2 Tim. iii. 12. that *through many tribulations they must enter into the kingdom of God,* Acts iv. 22. that they were *called to suffer,* and were *appointed to this very thing,* 1 Thess. iii. 3, 4. 1 Pet. ii. 21. Accordingly we find that the Corinthians were *partakers with them of their sufferings,* 2 Cor. i. 7. that the Galatians had *suffered many things,* Gal. iii. 4. that to the Philippians

it was given, not only to believe in Christ, but also to suffer for his sake, Phil. i. 29. that St. Paul commends the Colossians for their *steadfastness in the faith under all their persecutions,* i. 11. and prays *they may be strengthened with all might, according to his glorious gospel, to all patience, and long-suffering, with joyfulness,* ii. 5. He saith the Thessalonians suffered the same from their countrymen, as did the believing Jews from theirs, 1 Thess. ii. 14. that he sent Timothy to *stablish and to comfort them concerning their faith,* and to exhort them *not to be moved at those afflictions to which they were appointed,* iii. 34. adding, that *he gloried in them in the churches of God, for their patience and faith in all their persecutions,* 2 Thess. i. 4. In his Epistle to the Hebrews he saith, *they suffered a great fight of afflictions, partly while they were made a gazing-stock, both by reproaches and afflictions, and partly whilst they became companions of them who were so used,* and that they *took joyfully the spoiling of their goods;* and he exhorts them *not to cast away their confidence,* because they had *need of patience,* Heb. x. 32. 36. and after the example of that cloud of witnesses which he had set before them, *to run their Christian race with patience,* xii. 1. St. Peter tells the same believing Jews *they were in heaviness for a season through manifold temptations,* 1 Pet. i. 6. desiring them *not to think it strange concerning the fiery trial which was come to try them,* iv. 12. These tribulations they exhort them to endure with faith and courage, patience and perseverance, joy and triumph; and yet the only thing they offer them to raise this joy and comfort, engage them to this perseverance, and to support them under their fiery trials, is the promise, or the actual vouchsafement, of the Holy Ghost helping their infirmities, that as they were partakers of the sufferings of the apostles, *so should they be also of their consolations,* 2 Cor. i. 7. that *if they suffered for the name of Christ, happy were they; for the Spirit of glory and of God should rest upon them,* 1 Pet. iv. 14. This, say they, ye have found, *for you became followers of the Lord, and of us, having received the word with much affliction, and with joy of the Holy Ghost,* 1 Thess. i. 6. and may well suffer hardships as good soldiers of Jesus Christ, for God *hath not given us the spirit of fear,* but τῆς δυνάμεως, *of courage,* to endure, of that love which casts out fear, and of that prudence which will instruct us how to bear or to escape them. (2 Tim. i. 7.) Now if this promise was sensibly made good to them under these afflictions, they by it did receive an earnest of the truth of Christian faith, and an assurance of God's concern to comfort and reward their Christian patience in his cause. But if under these fiery trials they found no sensible experience of the Holy Ghost thus helping their infirmities, no inward joys, supports, and consolations of the promised Comforter, what reason had they to continue *to take joyfully the spoiling their goods,* the loss of credit, life, and all their worldly comforts, for the profession of that faith which had so palpably deceived them, in the chief motive which it offered, to engage them to suffer for the name of Christ, or for the truth and Divine authority of those Epistles which contained these apparent falsehoods?

This argument may be enforced from the consideration of the multitude of Christian martyrs in the three first ages of the church, all which could have no other motive thus to suffer, but this promised assistance of the Holy Ghost at present, and the assurance which this earnest of the Spirit gave them of an eternal state of happiness hereafter; and so if they had no experience of this assistance under sufferings, and no assurance of such an *earnest of the Spirit in their hearts,* must suffer all these dreadful things without just ground or motive, which even a heathen Cicero* doth represent as a thing impossible to be performed, the hardness of some Jewish zealots, and some deluded Christian sects, in suffering, being no instance to the contrary; for though they mistake the application of this future happiness, in prospect of which they thus endure, to themselves, the principle upon which they suffer is indisputably true, and owned even by Epicurus himself; "Ut voluptates omittantur majorum voluptatum adipiscendarum causâ, aut dolores suscipiantur majorum dolorum effugiendorum gratiâ," *That we should part with our temporal enjoyments for a season here, for a better and more enduring substance, and suffer these light afflictions, which are for a moment, that we may escape more lasting and intolerable torments,* this being only, saith Torquatus,† the choice which the wise men of Epicurus ought to make. In a word, the manner of their sufferings doth give us full assurance that the assistance of the Holy Ghost, which Christ and his apostles promised to the true believers, was accordingly vouchsafed to the Christian martyrs and confessors, they being enabled to bear the greatest sufferings, not only with undaunted courage, *putting off the body,* saith Origen,‡ *more cheerfully than a philosopher would put off his coat; despising death,* saith Lucian,§ *and willingly submitting to it;* but with great joy and exultation, being *strengthened to all long-suffering with joyfulness,* (Colos. ii. 5.) ‖ *rejoicing in tribulations, counting it all joy when they fell into divers temptations, and happy when they did endure them,* (James i. 3. 12.) and rejoicing when they were in heaviness through manifold afflictions: (1 Pet. i. 6.) yea, sometimes with ¶ miraculous experience of consolations under all their sufferings, causing this joy and gladness in them; and sometimes with a perfect freedom from all sense of pain under the most afflicting torments; as in the case of the evangelist St. John,** and of Blandina,†† these sufferings not being able to extort from them one complaint or groan.‡‡

---

* "Nullo igitur modo fieri potest ut quisquam tanti æstimet æquitatem et fidem, ut ejus conservandæ causa nullum supplicium recuset, nisi iis rebus assensus sit, quæ falsæ esse non possunt." Acad. Qœst. lib. ii. n. 25, 26.

† "Itaque harum rerum hic tenetur à sapiente delectus, ut aut rejiciendis voluptatibus majores alias consequatur, aut perferendis doloribus asperiores repellat." De Finibus Bonorum, &c. lib. i. n. 27. 29.

‡ Ὡς δειλὸν γένος λέγει δ' ἡμᾶς εἶναι, καὶ φιλοσώματον γένος, οὕτω προχείρως ὑπερ εὐσεβείας τιθέντας τὸ σῶμα, ὡς οὐδὲ τὸ ἱμάτιον ἀποδύσαι ἂν εὐχερῶς φιλόσοφος. Contra Cels. lib. vii. p. 357.

§ Πεπείκασι γὰρ αὐτοὺς οἱ κακοδαίμονες, τὸ μὲν ὅλον ἀθάνατοι ἔσεσθαι, καὶ βιώσεσθαι τὸν ἀεὶ χρόνον, παρ' ὃ καὶ καταφρονοῦσι τοῦ θανάτου, καὶ ἑκόντες αὐτοὺς ἐπιδιδόασιν οἱ πολλοί. Lucian. Peregr. f. 338.

‖ Θανατούμενοι χαίρομεν. Just. M. p. 265. "Magisque damnati quam absoluti gaudemus." Tertul. ad Scap. cap. 1. Μετὰ χαρᾶς καὶ γέλωτος καὶ εὐφροσύνης τὴν ὑστάτην ἀπόφασιν τοῦ θανάτου καταδέχεσθαι solebant. Euseb. Hist. Eccles. lib. viii. cap. 9.

¶ Solebant eteoim τὸ ἄλυπον καὶ ἀτάραχον εἰς αὐτὴν τὴν τελευταίαν ἀναπνοὴν διατηρεῖν, immo ἀπτόητον καρτερίαν, ὥστε ψάλλειν, καὶ ὕμνους καὶ εὐχαριστίας εἰς τὸν τῶν ὅλων θεὸν ἀναπέμπειν. Euseb. Hist. Eccles. lib. viii. cap. 9.

** Tertull. de Præscrip. cap. 36.

†† Ἦν αὐτῆς ἀνάληψις καὶ ἀνάπαυσις καὶ ἀναλγησία. Euseb. Hist. Eccl. lib. v. cap. 1. Ἄσαρκος δ' ὥσπερ, καὶ ἀσώματος, οὐδ' ἐπαίειν δοκῶν τῶν ἀλγηδόνων. Lib. viii. cap. 10. p. 338, 339.

‡‡ "Quot ex nostris non dexteram solum sed totum corpus uri, cremuri, sine ullis ejulatibus pertulerant." Minutius; p. 41. "Tortores suos taciti vincunt, exprimere illis gemitum nec ignis potest." Lact. lib. v. cap. 13.

Now this being done as well by * children and the weakest sex, by the idiot as well as by the wisest sages, gives a full demonstration of the truth of that assertion of Eusebius,† That the love of Christ, the hopes of immortality, and the Spirit of the Father, inspired them with this courage; for what else could create such joys and exultations, or suggest such comforts and supports under the sharpest trials? What could procure to them a freedom from the sense of pain under the greatest torments and most intolerable burdens to flesh and blood?

Secondly, Again, they engage all Christians in the most difficult acts of self-denial and mortification of all carnal lusts, in the *cutting off their right hands,* and the *plucking out their eyes;* in patience under, and the forgiveness of, the greatest injuries; in love and charity to the worst of enemies, in temperance as to the pleasures and honours of this present life, in a deadness to the world, and the enjoyments of it, in piety, and purity, and heavenly-mindedness, because they cannot otherwise be Christ's disciples, cannot be *worthy of him,* (Matt. x. 37, 38.) they *cannot enter into his kingdom,* (Matt. xix. 23, 24.) but shall hereafter be denied and rejected by him. (Matt. x. 32, 33.) Now what could such threats signify to them who were not by his miracles, and by experience *of the Holy Ghost sent down from heaven,* convinced that he was indeed the Christ, the Saviour of the world? The encouragement they give them to be thus steadfast, immoveable, always abounding in the fear of the Lord, was only the promise of a future and unseen reward, chiefly to be enjoyed after the resurrection of the body, which to the sadducees among the Jews, and the whole race of heathen sages, seemed a thing incredible. It is therefore not to be imagined, that so many myriads of Christian converts should renounce all the pleasures of the flesh, all the gratifications of this present world, all their old rites, religions, customs, evil habits, submit to all this self-denial and mortification, only to be partakers of these unseen blessings after the resurrection, without a full assurance that they hereafter should enjoy them. Now the only assurance which the apostles and Holy Scriptures did afford them of this blessed resurrection and eternal happiness, was the miracles by which their doctrine was confirmed, the powers, gifts, and distributions of the Holy Ghost vouchsafed to them. After the dissolution of this body, we expect, say they, *a house not made with hands, eternal in the heavens: we groan, desiring to be clothed with this house from heaven, that mortality may be swallowed up of life. Now he that hath wrought this hope within us, is that God who hath given us the earnest of the Spirit,* (2 Cor. v. 1—5.) And again, *the promises of God are all yea and amen,* or sure and certain, *in Jesus Christ;* and *he who hath established us with you,* in expectation of them, *is that God who hath anointed us, and sealed us, and given the earnest of his Spirit in our hearts;* (2 Cor. i. 20, 21.) enabling us *by the Spirit to wait for the adoption, even the redemption of the body,* (Rom. viii. 23.) adding, that by the Spirit of adoption they were enabled to cry, *Abba, Father;* (ver. 15, 16.) that he *bore witness with their spirits that they were the sons of God,* the love of God being *shed abroad in their hearts by the Holy Ghost, which God had given them.* (Gal. iv. 6.) Hence they continually declare, that *after they believed, they were sealed with the Spirit of promise, which was the earnest of their inheritance till the redemption of the purchased possession;* (Eph. i. 13, 14.) that by him they were *sealed up to the day of redemption;* (iv. 30.) that he was the *earnest of their future inheritance;* that they were not ashamed of their hope, they *through the Spirit waiting for the hope of righteousness,* (Gal. v. 5.) and *abounding in hope through the power of the Holy Ghost.* (Rom. xv. 13.) Hence he is styled by St. John, *the witness of God within them,* 1 John v. 10. and by this, saith he, do we Christians know, that *God abideth in us, and we in him,* even *by the Spirit that he hath given us,* iv. 13. By all which sayings it appears, that if these things were true, they to whom this assistance of the Holy Spirit was vouchsafed, must be very sensible of his dwelling and his acting in them; that they could plainly know they had this *unction from the Holy One,* and could be hence assured of the Divine affection to them, and of their future hopes and expectations, since otherwise he could be no such seal, pledge, and earnest to them, and no such witness of God within them, and no such confirmation of their faith, or token of the love of God: and if these things were false, and they had no such sensible experience of the good Spirit acting and abiding in them, if they found no such confirmation of their hopes from any inward testimony and outward operations of the Holy Ghost, they must not only have no certain ground or motive to assure them of that future recompence, which was the only reason which could induce them to embrace and to continue steadfast in the Christian faith, but must have a convincing demonstration that the whole doctrine of Christianity depended on a false suggestion of such a sensible and certain testimony of these future hopes, of which they never had, nor could have, any knowledge or experience; and that the apostles and first assertors of this faith had laid the whole foundation of their hopes upon a false and a precarious appeal to their own consciences, concerning that of which they had no knowledge or experience. And being once assured of this, that the great fundamentals of the Christian faith were bottomed on a confident appeal to their perception of those things, of which they who embraced this faith had yet not found the least experience, it is incredible to believe they should continue steadfast in and endure such continual persecutions for that faith, and should receive those very records as the word of God, which made these false appeals unto their conscience and experience.

§. VII. I think I have sufficiently made it appear, that these Epistles, which contain these things, must be indited whilst the apostles lived, and so they must be sent to those churches and persons to whom they are directed, at a time when all the members of those churches must be able to discern the truth or falsehood of what is thus asserted in them: yet, because the pretence that it might be otherwise, containeth the whole strength of scepticism, let it be farther noted;

First, That these Epistles from which these things are cited, one alone excepted, bear the names of the apostles, by whom they are supposed to be written: now had they

* "Pueri nostri et mulierculæ nostræ, cruces, et tormenta, feras, et omnes suppliciorum terriculas, inspirata patientia doloris illudunt." Minut. p. 42. Athenag. Legat. pro Christ. p. 12. A.

† Ἐκείνους μὲν γὰρ ἐπικούφιζει ἡ χαρὰ τῆς μαρτυρίας, καὶ ἡ ἐλπὶς τῶν ἐπηγγελμένων, καὶ ἡ πρὸς τὸν Χριστὸν ἀγάπη, καὶ τὸ πνεῦμα τὸ πατρικόν. Hist. Eccles. lib. v. cap. 1. p. 160. C.

not been really indited by them, this could not have been done by any, but he must put a cheat upon all Christians, and substitute his own inventions for the word of God.

Secondly, That all of them, excepting one, which is yet proved to be genuine in the preface to the Epistle to the Hebrews, have been delivered down unto us by the perpetual and uncontrolled tradition of the whole church of Christ, as the undoubted works of these apostles, and as the word of God. Moreover, it is apparent from the writings of St. Clement, St. Ignatius, Polycarp, Justin Martyr, Irenæus, that even from the apostles' days they have been cited, read, and generally received as such. Now this is a tradition more general, and of a firmer credit, than any other book, writing, charter, law, or statute whatsoever can pretend to. Consider,

Thirdly, That the tradition which concerns these books was a tradition concerning things of the highest moment, and which it was the interest of all Christians to be well assured of, these writings being at present the chief ground of their support under their sharpest trials, and of their future hopes; they therefore must be writings which they were concerned to get and keep, to hear and read. There were books written to whole churches and nations, yea, to all that *called on the name of Christ Jesus in every place;* who could not easily have received and yielded such a firm assent unto them, as we know they did, had the apostles, by whom they were converted, given no intimations of them. They were also books of the greatest opposition to the vain tradition of the Jews, and to the superstition of the heathens, to the false apostles and *deceitful workers,* and which denounced upon them the greatest plagues and judgments, which must oblige them narrowly to search into the flaws that could be spied in them, and, as much as possible, to labour to discover the falsehood or imposture of them; and yet these works were not denied by them to be the books of those apostles whose names they bear, though the apostles themselves, especially St. Paul, was persecuted by them with a restless malice, as an apostate from the law; and upon this account all his Epistles were rejected by those Jewish Christians, who maintained the necessity of the observance of the law of Moses: most of them also are writ about that very controversy, and against those very men who pleaded the necessity of circumcision, and of observing the whole law of Moses; which yet could be no controversy after the ruin of Jerusalem and the destruction of the temple, seeing that rendered the observation of the precepts of that law for the most part impossible. They were books which could not be spread abroad in the apostles' days, and in their names, unless the apostles had indited and sent them to these churches; or be esteemed as the great charters of the Christian faith, if the apostles were so forgetful of them as not to let those persons, for whose sake they were written, know it. They were books which pretended to a commission from the holy Jesus, to leave a rule of life and doctrine to mankind, which was intrusted only in the hands of the apostles, all others still pretending to deliver only what they received from them. They also were indited, partly to confirm the Christian faith, and to engage men to believe it; partly to put an end to the contentions, and rectify the errors which had crept into the church in the apostles' days, and needed speedy reformation; partly to justify themselves against false brethren, and to assert the truth of their apostleship; and partly to preserve their proselytes from such as did pervert the faith, and to instruct them how to bear up in fiery trials, and to support the souls of Christians under the miseries they suffered from a persecuting world: and therefore they were written on such grounds as did require a quick dispatch upon these errands to the churches for which they were intended; and so the apostles must be supposed to give early notice of them, and to divulge them to the Christian world, whilst they to whom they were committed were able to disprove them if they had been false.

Let us consider all the writings which pass for true authentic records in the world, and we shall find there is not any reason to conceive them such which is not with advantage applicable to these books.

The arguments which can be offered to prove a book or writing genuine, are only of two kinds; *external,* from the testimony of persons who lived near to the times of the author; and *internal,* from the things contained in and asserted by those writings, and the firm faith they obtained among them to whom they were directed and committed.

The *external testimonies* have their force partly from the number and the eminence of the testators, their nearness to the times when such a book is said to be written, or such a writing published by the original copies, preserved by those to whom they were at first committed, and from the general reception and citation of them as such writings and records.

Now as for these *external evidences,* no writings can compare with those Epistles I have mentioned, they having all the circumstances by which any writing can be proved genuine, and many others of great weight, which are peculiar to them, and which no other writing can pretend to. I say, they have all the circumstances to prove them genuine, which any other writing can pretend to. For,

First, Their originals were preserved in their respective churches till Tertullian's time; who speaks thus to the heretics of his age, or of the third century,* *Go to the apostolical churches, where their authentic Epistles are still recited, representing the voice and face of each of them.*

Secondly, They were not doubted of, but, as St. Clement† and Origen say, all that I have cited, excepting only the Epistle to the Hebrews, mentioned by St. Peter, were generally received by all orthodox Christians throughout the world.

Thirdly, The writers by whom they were cited, lived either in those times when they were written, as St. Clemens Romanus, or in the very next age, as Ignatius, Polycarp, Justin Martyr, Irenæus, and were therefore styled apostolical men.

Fourthly, They were very eminent both for their learning, and for their sufferings for the faith contained in them, or for their opposition to it, as Celsus was: now sure we have unquestionable certainty of such books as have been

---

* "Percurre ecclesias apostolicas, apud quas ipsæ authenticæ literæ eorum recitantur, sonantes vocem, et repræsentantes faciem uniuscujusque." De Præscript. cap. 36.

† Ἃ καὶ ἀναντίῤῥητά ἐστιν ἐν τῇ ὑπὸ τὸν οὐρανὸν ἐκκλησίᾳ τοῦ θεοῦ. Ita de Evangeliis, Orig. apud Euseb. lib. vi. cap. 25. Καὶ ταῦτα μὲν ἐν ὁμολογουμένοις. Euseb. de Epistolis, lib. iii. cap. 25.

handed down to us by the tradition of all ages of the church, inserted into all her catalogues, cited by all her writers as books of a Divine authority, and by her very adversaries, preserved so long in their originals, and of which never any doubt was made by any genuine member of the church of Christ. I add,

Secondly, That there are many circumstances of great weight to confirm these testimonies, which are peculiar to these writings: as,

First, A general dispersion of them through those places which were converted to that faith which the apostles preached: for the apostles, saith Irenæus, *first preached the gospel, and after, by the will of God,* " in scripturis nobis tradiderunt," *delivered it to us in the Scriptures, to be hereafter the pillar and foundation of our faith.* (Lib. iii. cap. 1.) Eusebius saith, that *the first successors of the apostles, leaving their countries, preached to them who had not yet heard of the Christian faith, and then delivered to them, as the foundation of their faith, τὴν τῶν θείων εὐαγγελίων γραφὴν, the writings of the holy evangelists.* (Hist. Eccles. lib. iii. cap. 37.)

Secondly, The translation of them into other languages; that of the Syriac being so ancient that it leaves out the Second Epistle of St. Peter, and the Second and Third Epistles of St. John, and the Revelation, as being for a time controverted in some of the eastern churches: that of the Latin, styled in Jerome's time *the old translation,* and very probably made from the beginning of a settled church among them; for the Latin church could not be well without a Latin version, it being the custom of all churches to read these Scriptures on the Lord's-day; which sure they would not do in a language not to be understood by those that heard it.

Thirdly, The constant reading of them in public and in private, in their assemblies, and in their closets and families. *On Sunday* (saith Justin Martyr*) *all the Christians in the city or country meet together, and then we have read unto us the writings of the prophets, and τὰ ἀπομνημονεύματα τῶν ἀποστόλων, the monuments of the apostles;* and having read them, they did publicly† *τὰς θείας ἑρμηνεύειν γραφὰς, expound them to the people:* that they were also read by the most eminent and pious Christians every day, that‡ " discat unusquisque ex Scripturis sanctis officium suum," *every one might learn his duty from the Holy Scriptures,* we learn from the question in the Constitutions of St. Clement, § *Whether a man ought the day after he had done the duties of wedlock, or been subject to any involuntary defilement, βιβλίου θίγειν, touch the book;* and the declaration of St. Clement,‖ that *the matrimonial duties should not be done, ὑπηνίκα εὐχῆς καὶ ἀναγνώσεως ὁ καιρὸς, when was the time of prayer, or reading of the Scriptures;* and that the sacrifices of the true gnostic¶ were, *εὐχαί τε καὶ αἶνοι, καὶ αἱ πρὸ τῆς ἐστιάσεως ἐντεύξεις τῶν γραφῶν, prayers and praises, and the reading of the Holy Scriptures before meals.* And seeing Irenæus** saith, that *he who had a care of his salvation might read the form of his faith in the epistle of Polycarp to the Philippians;* since that Epistle,†† and the epistle of St. Clement* to the church of Corinth, which were their genuine works; yea, the epistle of St. Barnabas,† and the book of Hermas,‡ which two were reckoned as apocryphal, were read publicly in many churches, doubtless they must be more concerned to read the undoubted writings of the apostles, which they esteemed the rule of faith, which they styled§ "libri deifici," *books which transformed them into a Divine nature;* which they looked upon as the records of their eternal interests, as books by which they must be judged at the last day, and according to which they should be punished or rewarded everlastingly.

Fourthly, The early perusal of them both by Jews and heathens, who writ against them, and did endeavour to destroy them, that so they might cause the Christian faith to perish, but never did deny them to be indeed the works of the apostles, whose names they bore: by Jews, for Trypho‖ speaks thus at least of the Gospels, *The precepts contained in your Gospels are so great, that I suspect no man can keep them, ἐμοὶ γὰρ ἐμέλησεν ἐντυχεῖν αὐτοῖς, for I took care to read them.* The Ebionites,¶ who also were Jews, rejected all the Epistles of St. Paul, as gathering from them that he was an apostate from the law of Moses. The heathens; for Celsus** not only boasts that he knew all things belonging to the Christians, but often carps at the writings of the evangelists and of St. Paul. And indeed the Christians freely offered them to be perused by them: *For that we may not seem to impose upon you* (saith Justin Martyr to the Roman emperor), *we offer to you some of the doctrines of Christ; and you, being emperors,†† may ἐξετάσειν, search whether we truly have been taught, and teach these doctrines.* And again, *The prince of evil spirits is by us called a serpent, Satan, and the devil, ὡς καὶ ἐκ τῶν ἡμετέρων συγγραμμάτων ἐρευνήσαντες μαθεῖν δύνασθε, as you may learn by searching into our writings.‡‡ Thou who thinkest we are not concerned for the safety of Cæsar* (saith Tertullian§§), *look into the words of God,* " quas neque ipsi supprimimus, et plerique casus ad extraneos transferunt," *which we do not suppress, and which many accidents bring into the hands of heathens.* From their endeavours to destroy the Christian faith by burning these books, came the edicts of Dioclesian,‖‖ *τὰς γραφὰς ἀφανεῖς πυρὶ γίνεσθαι προστάττοντα, commanding that the Scriptures should be committed to the flames,* and the¶¶ actual burning of them where they could be found, and the tormenting of the Christians to deliver up the Scriptures.

Fifthly, The direful torments which the Christians chose to suffer, rather than they would desert the faith contained in these books, or deliver them up to their tormentors, and the infamy of those that did so, they being branded with the odious name of *traditors.* Now what writings in the world have been so generally dispersed, and so much perused by all sorts of persons, friends, foes, assertors of, and enemies to, the faith of Christians? What laws, or

---

* Apol. ii. p. 98.
‡ Orig. Hom. 11. in Exod. F. 50. L.
‖ Pædag. lib. ii. cap. 10. p. 194. D.
** Lib. iii. cap. 3.
† Euseb. Eccles. Hist. lib. vi. cap. 19.
§ Lib. vi. cap. 27.
¶ Strom. vii. p. 728. B.
†† Suidas in voce Polycarpus.

* Euseb. Hist. Eccles. lib. iii. cap. 38. lib. iv. cap. 23. Epiph. Hær. xxx. p. 15. Phot. Cod. 113.
† Hieron. vicibus Barnabas et Hermas.
‡ Euseb. Hist. Eccles. lib. iii. cap. 3. Athanas. Epist. Paschal, tom. ii. p. 39, 40.
§ Cypr. de Elv. et lib. et Eph. 52. pass. Sancti Felicis passim.
‖ Apud Justin. Dial. p. 227. C.
¶ Iren. lib. i. cap. 26. Orig. lib. v. p. 274. Euseb. lib. iii. cap. 27.
** Apud Orig. p. 11. 227, &c. †† Apol. ii. p. 61. D. ‡‡ P. 71. B.
§§ Apol. cap. 31. ‖‖ Euseb. Hist. Eccles. lib. viii. cap. 3.
¶¶ "Scripturæ repertæ incenduntur," Lact. de Mort. Perfec.

writings whatsoever, have been so early translated into other languages? Who were so much concerned to peruse them, as were all Christians to peruse the laws of Christ? Who suffered so much for them, as the Christians did? Since then this early reading of them in public, and in private, by the Christians, this general dispersion of them through all Christian churches, this quick translation of them into other languages, this constant suffering for them, are all corroborating circumstances of the unquestionable evidence all Christians had obtained that they were genuine works, and truly what they did pretend to be; it is also clear these writings are more worthy to be received as genuine, and writings of unquestionable truth, than any profane writings in the world.

§. VIII. The internal arguments, which usually are or can be offered to prove other writings genuine, are only taken from the things contained in them, that they were proper to the times in which the author was supposed to write, and from the freedom of them from any thing, which is not well consistent with those times, which are all mean and trifling things, compared to those internal arguments which these Epistles do afford; that they are the authentic records of those apostles whose names they bear, and that those things which they assert touching the gifts and powerful operations of the Holy Ghost, both exercised by them and conferred on other churches, were unquestionably true. For,

First, It is not once nor twice, it is not by the bye, but it is frequently, professedly, and upon all occasions, they refer to these miraculous powers and spiritual gifts, as yielding a full proof and confirmation of the testimony they gave of Christ, and that *Christ was among them*, and as a demonstration of the truth of their apostleship against all opposers, and of the preference of that faith which was attended with them, above the law, which some desired to observe; spending whole chapters in discoursing of these spiritual gifts, distinguishing them somewhat nicely into gifts, administrations, and operations; ranking them under nine several heads, and specifying the very names of those who did by office exercise them, and shewing the necessity there was of this variety of gifts and operations in the body, appealing to the senses, the consciences, and the experience of those to whom they wrote, touching the truth and certainty of what they had asserted touching those spiritual gifts, by such inquiries as these: *What! know ye not that Christ is among you?* 2 Cor. xiii. 5. *Am I not an apostle? Surely I am so to you: for the seal of my apostleship are ye in the Lord*, 1 Cor. ix. 1, 2. It is manifest you are *the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God*, 2 Cor. iii. 3. Surely *the signs of an apostle have been wrought among you in all patience, in signs and wonders, and mighty deeds*, 2 Cor. xii. 12. Have you *received* from the *false apostles another spirit which ye have not received from us?* xi. 14. *This only would I learn of you, he that ministered to you the Spirit, and wrought miracles among you, did he it by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye* (desirous to be) *made perfect in the flesh?* Gal. iii. 3—5. *Our gospel came not to you in word only, but in power, and in the Holy Ghost, and in much assurance, as ye know what manner of persons we were among you*, 1 Thess. i. 5. Which words are either plain inquiries upbraiding their doubtfulness and hesitation in so plain a case, or else appeals unto their certain knowledge of these things; nor is it to be wondered that they should make these confident inquiries and appeals, seeing the external miracles, and the internal gifts and distributions of the Holy Ghost, mentioned in those Epistles, were either such of which even infidels might from the nature of them be convinced, or such as, from some outward and sensible appearances and effects, or by their inward operations, made themselves known to them who heard and saw them. For instance, *the working of miracles, the casting out of devils* by the name of Jesus, and *the healing the sick* through faith in his name, *the gift of prophecy*, or foretelling things future, *the discernings of spirits, the gift of tongues, and the interpretation of them*, if truly done, were things self-evident, and could not well be exercised without a sensible demonstration to all that saw, perceived, heard, or felt them, that they were performed; and therefore God, by assisting the apostles, and by enabling others to perform them, must give full *testimony to the word of his grace:* and the apostles, by this constant appeal to them as to things which their own eyes had seen, and their consciences bore witness to, and they in person had performed, must appeal to the senses and experience of those to whom they writ in matters subject daily to their experience, and to the senses of the members of those respective churches, touching the truth of their apostleship, and of the confirmation they pretend to have given of it. Now, as it seemeth highly incredible that persons able to write the deepest mysteries and the exactest precepts of morality, should be so foolish as to confirm them only by an appeal to the senses and experience of those very men of whom they were assured that they had never seen or done, or found the least experience of any of the things they mentioned; so is it still far more incredible, that an appeal of such apparent falsehood made to the consciences of men, who never saw these miracles, or found these comforts of the Holy Ghost, and never had these gifts of tongues, interpretation, healings, prophecy, which these Epistles tell us were their daily exercise, should embrace these very Epistles as Divine, these records as the word of God. And yet we know both they and other churches did thus actually esteem them, and receive them as such, and therefore must be well assured, that what they thus asserted of the gifts of the Holy Ghost, were things confirmed to them by their own senses and experience.

Secondly, Add to this, that these men, in these very writings, confidently say, that this was their rejoicing, *even the testimony of their conscience, that in simplicity and godly sincerity they had their conversation in the world, and more abundantly towards them*, 2 Cor. i. 13. and that *they writ no other things than what they did acknowledge, and they trusted would acknowledge to the end*, v. 11. *We are* (say they) *made manifest to God, and we trust also we are made manifest in your consciences*, v. 11. They represent it as a great absurdity, that they should be *found false witnesses of God*, 1 Cor. xv. 15. They distinguish themselves from others they call *false apostles and deceitful workers*, by this very character of their sincerity. *For we* (say they) *are not as many, who corrupt the word of God; but as of sincerity, as of God, in the sight of God speak we in Christ,*

2 Cor. ii. 17. *We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God,* iv. 2. yea, for this they appeal to the searcher of all hearts, and to the consciences of those to whom they write, saying, *Our exhortation was not of deceit, or guile: for neither at any time used we flattering words, as ye know; nor of men sought we glory, neither of you, nor yet of others: ye are witnesses, and God also, how holy, and justly, and unblamably, we behaved ourselves among you that believe,* 1 Thess. ii. 3. 5, 6. 10. Now with what face could these things be asserted by men, who knew that they, in these Epistles, had told such things as even the senses and experience of those to whom they wrote must know to be the greatest falsehoods? Or how could they to whom they wrote give credit to such impudent untruths as these must be, if the relations which they made of these miraculous operations of the Holy Ghost had been fictitious things? This therefore is a farther evidence of their sincerity and truth in these relations.

Thirdly, Let us consider how the apostle treats those churches of Corinth and Galatia, in which he speaks most copiously of these operations of the Holy Ghost, and how they stood affected to the apostle Paul. The Corinthians, in his first chapter, are represented as *schismatical;* in his third, as *carnal;* in the fifth, as *glorying in an incestuous person;* in the sixth, as *contentious,* to their own shame, and to the scandal of Christianity; in the eighth, as *murderers* of them *for whom Christ died;* in the tenth, as *murmurers, tempters of Christ, fornicators, idolaters, partakers of the table of devils;* in the eleventh, as coming to the Lord's supper, *not for the better, but the worse,* offending in it both against the rules of charity, and temperance, and faith, in *not discerning the Lord's body;* in the twelfth and fourteenth, as guilty of *emulations, schisms,* and *contentions,* touching spiritual persons, and of vain-glory, scandal, and confusion in the exercise of their *spiritual gifts;* and in the fifteenth, as deniers of that *resurrection,* which was the great foundation of all the future hopes of Christians. In his Second Epistle he declares his fears that he might *find among them debates, envyings, wrath, strifes, backbitings, whisperings, swellings;* and that he should find among them *many who had not yet repented of the uncleanness, fornication, and lasciviousness, which they had committed,* 2 Cor. xii. 20, 21. And for these things, if not reformed, he threatens he would *use sharpness, and come to them with a rod,* 2 Cor. x. 6. xiii. 2. He charges the Galatians with apostacy, admiring that *they were so soon removed from him that called them to another gospel,* i. 6. and represents them as foolish and bewitched for falling from that gospel, by which they had received these spiritual gifts, to the beggarly elements of the law, iii. 1. 5. Now how could the Corinthians be guilty of such emulations about spiritual persons, or such disorders in the exercise of their spiritual gifts, provided there were among them no such persons, and they had no such gifts? How could they fear the lashes of his rod, on the account of crimes of which they neither were nor could be guilty? Why should they not be rather for Cephas or Apollos, than for Paul, if Paul imposed upon them with false stories, and sensible untruths? Or why should not the Galatians even quit that gospel in which he endeavoured to confirm them only by an appeal to that which they must know to be a lie?

Moreover, the affections of the members of these churches were not so firm to him, their esteem of him was not so great, as that he might securely lessen it by venturing on these arts of falsehood, for he found some of his Corinthians *puffed up against him,* and preferring others much before him, (1 Cor. iv. 18.) charging him with lightness and inconstancy, (2 Cor. i. 17.) and *walking according to the flesh,* (x. 2.) looking upon him as a man too much transported, and almost besides himself, (2 Cor. v. 13.) as *base in person, and in speech contemptible:* (x. 10.) he complains, that they were *straitened in their bowels of affection towards him,* and that the *more he loved them, the less he was beloved by them,* (2 Cor. xii. 15.) that they questioned his apostleship, and even sought a proof of Christ speaking in him, (xiii. 3.) He represents the Galatians as men who questioned his apostleship and doctrine, or at least thought him much inferior in both to others, chap. i. and in the second, as supposing he dissembled with them, and elsewhere preached himself that circumcision he condemned in them, v. 11. yea, who looked upon him as *their enemy,* and were even ready to *exclude him,* iv. 16, 17. Now under these circumstances could he hope to repair his credit with them, and to establish his apostleship they questioned, by an appeal to and a relation of such things as both their senses and experience knew to be manifest untruths? But,

Fourthly, Could it be supposed that these churches were so stupid and insensible, that they did not, or so partially affected to these apostles, that they would not, take notice of these things? These Epistles inform us of other subtle and industrious adversaries, men zealous to oppose, and to adulterate the gospel which he preached, and desirous to find occasions to depress and lessen the promoters of it, and to advance themselves above them. (2 Cor. x. 12. xv. 11, 12.) St. Paul complains, that the Corinthians had among them *false apostles, and deceitful workers, who transformed themselves into the apostles of Christ,* when in truth they were *ministers of Satan,* 2 Cor. xi. 13. 15. *men who corrupted the word of God,* ii. 17. and sought to *corrupt them from the simplicity that is in Christ,* xi. 3. That among the Galatians there were evil agents, who *troubled them, and would pervert the gospel of Christ,* i. 7. *false brethren, who come in privily to spy out their liberty,* ii. 4. men that desired to *exclude the apostles, that they might be affected by them,* iv. 17. men who *constrained them to be circumcised,* and observe the law, and yet keep it not themselves, but only did this *lest they should suffer persecution for the cross of Christ,* vi. 12, 13. wishing they were *cut off* who did thus *trouble them,* v. 12. The like he saith, Phil. i. 15, 16. iii. 18. Colos. ii. 4. 8. 19, 20. 1 Tim. i. 5, 6. vi. 3—5. 2 Tim. ii. 17—19. iii. 5. 8. Tit. i. 10, 11. Now if he himself were a vain talker, and *deceitful worker,* one who endeavoured to impose upon them with false tales, with what face could he object those things to others of which he was himself so guilty? Or how could they whom he so confidently doth accuse as guilty of these things, neglect this obvious reply to such an accusation, that he himself, in his appeal to the miraculous operations of the Holy Ghost, for confirmation of his doctrine and apostleship, had done the very thing he laid to their charge? We have no reason to suspect that all, or

any of these adversaries neglected any pains or diligence to search into the truth of what St. Paul thus offered to confirm his doctrine, and magnify his office; and to vindicate himself from the aspersions which they cast upon him. Since then we never find the truth of these relations questioned by any of those Jews, who so insatiably thirsted for his blood, or by those Judaizing Christians, those of the circumcision, who so vehemently inveighed against his doctrine, his person, and his office; and since we are assured by the event, that if they ever made any such attempts they all proved ineffectual, and insufficient to impair the credit of those writings in the Christian world; it may be certainly concluded, that these Epistles could not be convinced of falsehood, but contained matter of unquestionable truth in these assertions touching the powerful operations of the Holy Ghost.

Lastly, Let us consider what the apostles suffered for this testimony, and what it cost them to propagate this faith throughout the Christian world, and in what tragical expressions they are set forth in Scripture; *God* (saith St. Paul) *hath set forth us the apostles last, as it were appointed to death, for we are made a spectacle to the world, to angels, and to men. Even to this present hour we both hunger, and thirst, are naked, and buffeted, and have no certain dwelling-place; and labour, working with our hands. Being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and the off-scouring of all things to this very day,* 1 Cor. iv. 9. 11—13. that *they died daily; or stood in jeopardy of it every hour,* 1 Cor. xv. 31. that they *approved themselves as ministers of Christ in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings,* 2 Cor. vi. 4, 5. *We were* (saith he) *pressed above measure, beyond strength, insomuch that we despaired of life,* 2 Cor. i. 8. and in the eleventh chapter he gives such a dreadful account of his own afflictions as can scarcely be read without trembling. Now by what motive could they be acted in the publication of that faith, for which they suffered all that wit and malice could inflict upon them, but the conviction of the truth of what they published; seeing they actually lost all in this, and could expect no blessings in another world for calling God to witness to a lie? The moralists assure us, that it is impossible for men to act without appearance of some good to be pursued by that action; that love of life, and a desire of self-preservation, is common to us with the brutes, and it is as natural both for them and us to avoid misery and torments: if then the apostles did actually abandon all the enjoyments and expectations both of this and of a better life, and wilfully subject themselves unto the worst of misery and torments, in propagation of a testimony from which they could expect no profit or advantage, they must be even bereft of common sense, renounce the natural instincts of mankind, and be in love with misery and ruin. I confess, it is possible for men to lay down their lives for false opinions, provided they believe them true; but if the apostles were guilty of any cheat at all in this matter, they must be guilty of a known imposture, and so must sacrifice their lives for falsehood, *i. e.* for that from which they could expect no good at all; which seems so inconsistent with the common principles of reason and self-love, that nothing can be more incredible.

And this, I hope, may be sufficient to convince any reasonable person that these Epistles must be written whilst the apostles lived, and be their genuine writings, and then the truth of what they do so copiously assert concerning the miraculous gifts and operations of the Holy Ghost, vouchsafed to the believers of those times, cannot be reasonably contested.

§. IX. But yet I shall proceed to farther confirmation of this argument from these two heads.

First, From a particular consideration of the gifts they mention.

Secondly, From the reason we have to believe that these extraordinary gifts were equally conferred upon all other Christian churches, as upon those which the apostles mention in their Epistles, and also were of a lasting continuance among them.

First, From a particular consideration of the miraculous operations and the gifts they mention. Now they were of two sorts:

The *healing of the sick, and the curing of the lame, blind, and maimed, the raising of the dead, the ejecting of devils out of men, and from their oracles and temples;* which being performed by the apostles and primitive professors of Christianity upon others, I style *outward operations.*

Or else those *inward gifts* by which the understanding was enlightened, and was enabled to discern that which their natural powers could not reach, as, the *gift of speaking with unknown tongues,* of *prophecy,* of *discerning spirits.* I begin with

The gift of healing the sick, and the diseased. Of which let it be noted,

First, That this gift was not confined to the apostles, but was conferred on the inferior clergy, and other members of the church indifferently: for amongst the gifts conferred upon the church, the apostle mentions χαρίσματα ἰαμάτων, *those of healing,* 1 Cor. xii. 9. and, ver. 29. they who exercised those gifts are reckoned after apostles, prophets, teachers, as being both distinct from them, and inferior to them; and ver. 30. the question is thus put, *Have all the gifts of healing?* St. James directs the sick and the diseased to the *rulers of the church,* with promise that the *prayer of faith,* joined with the holy oil, *should heal the sick,* James v. 14, 15. And this is by our Saviour promised as one of the signs that *should follow them that believed* in his name; *They shall lay hands on the sick, and they shall recover,* Mark xvi. 18. This being therefore made as well the matter of a promise, as of their frequent prayers; had not these prayers been answered, and this promise verified, Christianity would have, in probability, been blasted by it.

Secondly, This gift continued frequent and notorious in the three first ages of the church, and the salutary influences of it were dispersed throughout the world. Soon after the destruction of Jerusalem, the Christians, saith Epiphanius,* *returned from Pella,* σημεῖα μέγαλα ἐργαζόμενοι ἰάσεων, *working great miracles of healing.* Amongst the operations of the Holy Ghost conferred at baptism upon the converts of his time, Justin Martyr† enumerates, τὸ τῆς ἰάσεως, *the gift of healing.* Irenæus‡ proves the certainty of our

* De Mens. et Ponder. sect. 15. † Dial. cum Tryph. p. 258.

‡ Ἄλλοι δὲ τοὺς κάμνοντας διὰ τῆς τῶν χειρῶν ἐπιθέσεως ἰῶνται καὶ ὑγιεῖς ἀποκαθιστᾶσιν, ἤδη δὲ καὶ νεκροὶ ἠγέρθησαν· καὶ παρέμειναν ἡμῖν ἱκανοῖς ἔτεσιν. Lib. ii. cap. 57. Πολ-

Lord's resurrection, from those miracles which his disciples performed still in his name: *For some of them* (saith he) *cast out devils, others heal those that are diseased, and even now the dead have been raised, and continue with us many years. The spirits of many dead men have returned again, and the man hath oft been given to the prayers of the saints, the whole church of that place requesting it with prayer and fasting.—Even to this day* (saith Origen*), *there remain footsteps of that Holy Spirit, who appeared in the shape of a dove among the Christians; for* ἐξεπάδουσι δαίμονας, καὶ πολλὰς ἰάσεις ἐπιτελοῦσι, *they cast out devils, and perform many cures.* And again,† *Even now the name of Christ exempts men from ecstasies, scares away* δαίμονας ἤδη δὲ καὶ νόσους, *devils and diseases. Some footsteps and remainders of the miracles which Christ performed* ‡ ἐν ταῖς ἐκκλησίαις καὶ μέχρι νῦν γίνεται, *are to this day done in the church by the name of Jesus.* And, lastly, to that inquiry of Celsus, *What magnificent work hath your Jesus done?* he answers,§ *This is one magnificent work, that* μέχρι σήμερον, *even to this day his name doth heal diseases.* Now of the truth of what they thus deliver, they pretend,

First, To be themselves eye-witnesses. *We can produce* (saith Origen ‖) *a vast number of Greeks and barbarians who believe in Christ; some of whom, as a token of the power of that faith they have embraced, heal diseases by invocation of the name of God and Christ:* καὶ ἡμεῖς ἑωράκαμεν, *and we ourselves have seen many delivered by these things from dangerous symptoms, ecstasies, and madness, and ten thousand other evils which neither men nor devils could exempt them from.*

Secondly, They call the God of heaven to witness to the truth of what they say: *We have seen many such things* (saith Origen¶), *being present, and beholding them with our eyes, which should we write, the heathens would laugh at them as things feigned,* ἀλλὰ γὰρ Θεὸς μάρτυρ τοῦ ἡμετέρου συνειδότος, *but God is witness to my conscience, that I do not endeavour by false testimonies to commend the doctrine of Christ.*

Thirdly, They appeal to the testimonies of their very enemies. For thus Tertullian** speaks to Scapula, a judge in Carthage: *All these things may be suggested to thee from thy office, and the advocates of it, who have received these advantages from Christians; for the notary of one, the child and kinsman of another, have been freed by us from devils:* "Et quanti honesti viri (de vulgaribus enim non dicimus) aut à dæmoniis, aut valetudinibus remediati sunt?" *And how many honourable men (for we speak not of the vulgar) have been delivered from devils or diseases by the Christians? It was Proculus* (saith he), *the Christian, that healed with oil Evodus; which so ingratiated him to Severus, that he kept him in his palace to his death.* And,

Lastly, By this very argument they triumph over the like attempts of heretics and heathens, who pretend to do these things by magic, or that their gods performed the same. 1. Over those heretics, who, knowing these miraculous cures were frequently performed by the orthodox, were forced to pretend the like. Thus Irenæus comparing the miracles of Christians with the magical operations of Simon Magus, Carpocrates, and others of that gang: *This* (saith he*) *is sufficient to confute them, that they can neither give sight to the blind, nor hearing to the deaf, nor cure the weak, the lame, the paralytic, nor those that are diseased in any other part of the body; which yet* (saith he) *was often done by Christians to the benefit of the heathens.* 2. Over the like pretences of the heathens, who boasted that † πολλαὶ σωμάτων πηρώσεις ἰάσθησαν, *that their gods did many cures, that they gave* ‡ "morbis medelam, spem afflictis, opem miseris," *medicine to the diseased, hope to the afflicted, help to the miserable;* and that *their gods had often cured* § "multorum hominum morbos valetudinesque," *the diseases of many.* For to this they do not only answer, by saying they had no assurance that their demons, however courted by them, could heal the infirmities of human bodies, as Origen ‖ replies to Celsus; and that if they had any thing of this kind, it was only by applying medicines, and directing them to such meats, such potions, and such juices of herbs, that is, saith Arnobius, *by shewing the skill of a physician rather than the power of a god:* but that they could do nothing of this nature worthy to be named with that which Christ and his apostles did; *he* (say they) *with a word commanded the blind to see, the lame to walk, and cured all diseases with a touch of his hand.* Now, can you shew us any among all your magicians,¶ "consimile aliquid Christo millesima ex parte qui fecerit," *who have done any thing in the least resembling Christ?* Yea, ** "Quid simile Dii omnes quibus opem dicitis ægris et periclitantibus latam?" *What like to this have any of your gods, to whom you do ascribe the cure of the sick, performed?* That whereas their gods could not transmit their supposed powers to others, our Jesus derived this power to the meanest, to *rustics, fishermen, day-labourers,* †† *and did himself nothing which he gave not them also power to do:* and that the name of Jesus restored them to perfect health, who were incurable by all the powers of human art, the assistance of the demons or of heathen deities. *Seeing you have the confidence* (say they) *to bring the cures of heathen deities into contest with those of Christ, how many thousand shall we instance in, who have in vain repaired with supplications to all the temples of the gods; in vain have tired the ears of your admired Æsculapius?* ‡‡ "Quid ergo prodest ostendere unum aut alterum fortasse curatos, cum tot millibus subvenerit nemo?" *And what availeth it, to tell us of the good success of two or three, when the complaints of thousands receiving no help from them shew their want of power to assist the needy?*

Let it be then considered, that the Christians, for three whole centuries together, healed many myriads throughout the world, who laboured under those diseases, which were incurable by all the arts of men and devils; that they made

λάκις διὰ τὸ ἀναγκαῖον, τῆς κατὰ τόπον ἐκκλησίας πάσης αἰτησαμένης μετὰ νηστείας πολλῆς καὶ ἁγνείας, ἐπίστρεψε τὸ πνεῦμα τοῦ τελευτηκότος, καὶ ἐχαρίσθη ὁ ἄνθρωπος ταῖς εὐχαῖς τῶν ἁγίων. Ibid. cap. 56.

* Contr. Cels. lib. i. p. 34.
† P. 55.
‡ In Joh. tom. xxvi. p. 328. C.
§ Contr. Cels. lib. ii. p. 20.
‖ Lib. iii. p. 124.
¶ Lib. i. p. 35.
** Cap. 4.

* "Nec enim cæcis possunt donare visum, neque surdis auditum, neque debiles, aut claudos, aut paralyticos curare, vel alia quadam parte corporis vexatos, quemadmodum sæpe evenit fieri secundùm corporalem infirmitatem, vel earum, quæ à foris accidunt, infirmitatum bonas valetudines restaurare." Lib. ii. cap. 56, 57.
† Cels. apud Orig. lib. viii. p. 415, 416.
‡ Cæcil. apud Minut. p. 9.
§ Arnob. lib. i. p. 28.
‖ Lib. viii. p. 418.
¶ Arnob. lib. i. p. 25.
** P. 28.
†† "Neque quicquam est ab illo gestum, quod non omne donaverat faciendum parvolis illis, et rusticis, et eorum subjecerit potestati." P. 30, 31.
‡‡ Ibid. p. 29.

frequently the lame to walk, the deaf to hear, the blind to see, and sometimes raised the dead, by invocation of the name of Jesus; and we shall find just reason to conclude, *This was the Lord's doing, and it is marvellous in our eyes.*

§. X. Secondly, Our Lord promised, that they who believed in him should *cast out devils,* which promise he performed with such a constant scene of glorious instances, and such amazing circumstances, if in this matter we may credit the primitive professors of, and martyrs for, Christianity, that it is not possible for any man to doubt the truth and certainty of the Christian faith, who does not look upon them as impudent untruths and lying legends. For,

First, Let us consider to whom this power was committed over *this strong man armed,* over these *principalities, and the rulers of the darkness of this world.* Our blessed Saviour having said, *Behold, I give you authority over all the power of the enemy,* great multitudes of Christians gave a continual demonstration of the truth of this prediction. For *that our Lord was sent for the destruction of these evil spirits,* καὶ νῦν ἐκ τῶν ὑπ' ὄψιν γινομένων μαθεῖν δύνασθε, *you may now learn* (saith Justin Martyr*) *from what is done before your eyes; for many Christians throughout all the world, and in the very city of your empire, have healed many that were possessed of the devil, and still do they eject them by invocation of the name of Jesus, whom none of your enchanters, conjurers, or sorcerers, were able to expel.* —*Those Christians are not few* (saith Origen†), *who eject devils from them that are possessed with them, and this they do without all curious arts, or any sorcery or magic, only by prayers, and simple adjuration of them,* ὡς ἐπίπαν γὰρ ἰδιῶται τὸ τοιοῦτον πράττουσι, *for mostly this is done even by the meanest Christians, the grace assistant to the word of Christ demonstrating by this the devil's weakness; that to expel them from the soul or body of a man, there is no need of men of wisdom, or powerful in demonstration of the faith. Now* (saith he‡) *were not Christ of a Divine composition, the devils would not thus quit the bodies they possess at the bare invocation of his name.* "Fidelis quisque dæmonibus imperat," *Every Christian hath command over the devils,* saith Clemens.§ *Yea, such is the efficacy of the name of Jesus* (saith Origen‖), ὡς ἔσθ' ὅτε καὶ ὑπὸ φαύλων ὀνομαζόμενον ἀνύειν, *that it sometimes profits when it is used by wicked men,* according to our Lord's prediction, that at the dreadful audit many should be rejected who could make this plea, *in thy name we have cast out devils.* (Matt. vii. 22.) It was sometimes efficacious even when used by them who were no followers of the holy Jesus; as in the instance mentioned by St. John, *Master, we saw one casting out devils in thy name, and we forbade him, because he followed not us;* (Mark ix. 38.) and this gave courage to the Jewish exorcists, the sons of Sceva, to *adjure evil spirits by the name of Jesus.* (Acts xix. 14.) And not the Jews ¶ only, but other enchanters also, saith St. Austin, ** *mixed the name of Jesus with their incantations.*

Secondly, This name was efficacious against all evil spirits whatsoever, none of them being able to resist the power of it. *Even now* (saith Justin Martyr*), *we who believe in Jesus,* τὰ δαιμόνια πάντα καὶ πνεύματα πονηρὰ ἐξορκίζοντες, ὑποτασσόμενα ἡμῖν ἔχομεν, *adjuring the whole herd of devils and malignant spirits, have them all subject to our power.* And again, *By the name of the Son of God,* πᾶν δαιμόνιον ὁρκιζόμενον νικᾶται, καὶ ὑποτάσσεται, *all kinds of devils, being adjured, are overcome, and brought into subjection.—It is evidently seen* (saith Origen†), *that by the name of Jesus ten thousand devils have been expelled from the souls and bodies of those who were possessed by them.* On this account they triumphed over the heathen exorcists, that by the name of Jesus they expelled those devils, *which none of their sorcerers, enchanters, or magicians* (saith Justin Martyr ‡), *could expel;* and over all the heathen deities. *Bring one possessed, mad, and raging* (saith Lactantius§), *to your Jupiter, or, because he is not skilful in those matters, bring him to Æsculapius, or Apollo; let both their priests adjure him in the name of their supposed deities, to quit his station, they in vain attempt it; but let the same devils be adjured in the name of the true God, and instantly they fly;* "Quæ ratio est ut timeant Christum, Jovem non timeant?" *Were this Jove any better than themselves, why do they fear our Christ, and not their Jupiter?* And on the same account they triumphed over those heretics, which then appeared to corrupt the truth: for *we by this* (saith Irenæus‖) *confound the heresies of Simon Magus; Carpocrates, and the whole tribe of these deceitful workers, that they cannot,* "omnes dæmones effugare," *expel all kinds of devils, but only such as are confederate with them, if they indeed do that.* Consider,

Thirdly, That they expelled them not only out of men, but also from their temples, oracles, and altars. *We are so far* (saith Origen ¶) *from worshipping of demons, that we expel them* ἀπὸ τόπων ἐν οἷς αὐτοὺς ἱδρύκασιν, *from the places where they are seated.—Go no more* (saith Clemens of Alexandria, in his exhortation to the Greeks **), *to your Castalian, or other fountains: all these prophetic streams are now dried up, and they are passed away with their own fables.—Divination and oracles* (saith Strabo ††) *were by the ancients much regarded; but now they are as generally neglected and contemned, the oracle at Delphos and at Hammon being wholly silent.—Not above one or two remains* (saith Plutarch‡‡), *the rest are wholly silent, or entirely desolate.—The spirit of the gods* (saith the apostate Julian §§) *comes now* σπανίως μὲν καὶ ἐν ὀλίγοις, *but rarely, and to very few.* Thus are the very heathens forced, with Porphyry,‖‖ to confess the triumphs of our Jesus over their supposed deities. Nor did they only silence their oracles, and stop the mouths both of their priests and of those demons that inspired them; but they did open them, at the same time, to

---

* Apol. i. p. 45. † Contr. Cels. lib. vii. p. 334.

‡ Εἰ γὰρ μὴ θεότευκτον ἦν αὐτῷ δοθεῖσα σύστασις. Lib. iii. p. 133.

§ Recogn. lib. iv. cap. 33. p. 461. ‖ Lib. i. p. 7.

¶ Pog. fid. p. 289, 290.

** "Illi ipsi qui seducunt per ligaturas, per præcantationes, per machinamenta inimici, miscent præcantationibus suis nomen Christi." Tract. 7. in Joh. tom. ix. p. 63.

* Dial. cum Tryph. p. 302. A. et 311. † In Celsum, lib. i. p. 20.

‡ Apol. i. p. 45. § Lib. iv. cap. 27. ‖ Lib. ii. cap. 56.

¶ Contra Cels. lib. vii. p. 376. ** P. 9. A. B.

†† Τοῖς ἀρχαίοις μᾶλλον ἦν ἐν τιμῇ καὶ ἡ μαντικὴ καθόλου, καὶ χρηστήρια, νυνί γ' ὀλιγωρία κατίσχει πολλή, διόπερ καὶ τὸ ἐν Ἄμμωνι σχεδόν τι ἐκλέλειπται χρηστήριον, πρότερον δὲ ἐπετίμητο. Lib. xvii. p. 813. Et de Fano Delphico, Νῦν μὲν ὀλιγάρκησαι καὶ τὸ ἱερὸν, πρότερον δὲ ὑπερβαλλόντως ἐτιμᾶθη. Lib. ix. p. 419.

‡‡ Οὐδὲν δεῖ περὶ τῶν ἐκεῖ πυνθάνεσθαι καὶ διαπορεῖν τὴν ἐντεῦθα τῶν χρηστηρίων ἀμαύρωσιν, μᾶλλον δὲ πλὴν ἑνὸς ἢ δυεῖν ἀπάντων ἐκλελοιπότας ὁρᾶντας, τῶν δ' ἄλλων τὰ μὲν σιγᾷ, τὰ δὲ φαντελὴς ἐρημία κατίσχηκε. De Defect. Orac. p. 411. E. F.

§§ Apud Cyril. Al. lib. vi. p. 198, 199.

‖‖ Apud Eoseb. Præp. Evang. lib. v. cap. 1.

force them to confess, even before their priests and votaries, that they were evil spirits. *This most men* (saith Minutius*) *know, and some of you, that all your demons, when they are forced out of bodies by our words and prayers, do with grief confess what they are, not belying their own filthiness, even in your presence;* "ipsis testibus esse eos dæmones de se verum confitentibus credite," *believe their testimony, when truly they confess themselves to be but devils.—All the dominion we have over them* (saith Tertullian†), *proceedeth from the name of Christ, and the commemoration of those things they are to suffer from him as their judge; this causeth them, at our command, to come forth of the bodies they possess, with great reluctance, and grief, and shame, when you are present: you who have credited their lies, believe them when they speak the truth of themselves, for none will lie to their disgrace, but for their honour; they are more to be believed who confess against themselves, than who deny for themselves.—These devils* (saith Cyprian‡), *being adjured by the true God, do instantly confess, and are compelled to come out of the bodies they possess; you may see them by our voice, and by the power of the invisible Majesty, as it were whipped and scorched, and as their torment doth increase, you may hear them howling, groaning, deprecating, confessing even in the audience of their votaries, whence they come, and when they will depart.* In his epistles to Donatus, § this is made one property of a Christian, *to force impure spirits to confess what they are, and to urge them by their powerful strokes to depart.* Consider,

Fourthly, This was done not in Rome and Carthage only, and other cities of the chiefest note, but, as it is observed by Justin Martyr,‖ κατὰ πάντα τὸν κόσμον, *throughout all the world,* not only for some weeks or months together, but, as these records testify, from the first rise of Christians to the days of Constantine; for even about that time Lactantius ¶ speaks thus: *As Christ himself, whilst he conversed with men, did with a word expel all kind of devils,* "ita nunc sectatores ejus," *so now his followers expel these filthy spirits by their Master's name, and by the sign of his passion.* Eusebius adds,** *that εἰσέτι καὶ νῦν, even now he shews the virtue of his Divine power, by expelling wicked and hurtful devils from the bodies and the souls of men, only by mention of his name, ὡς αὐτῇ πείρᾳ κατειλήφαμεν, as from experience we have found.* This they did,

Lastly, Say these authors, without the use of medicines or magical incantations, only by *invocation of the name of Jesus,* or by *reciting the sacred books,* saith Origen,†† *without deceit, or without gain,* saith Irenæus;‡‡ "sine præmio, sine mercede," *without advantage or reward,* saith Tertullian;§§ it being then conceived criminal to gain by such spiritual gifts, and contrary to that injunction of their Lord, Matt. x. 8. *Freely ye have received, freely give.* And truly to conceive these things were done by any medicines, or magical enchantments, is the greatest folly; for how should multitudes of mean and simple Christians arrive at such a skill in any of those arts, which neither Jew nor gentile, who had long exercised them, could attain unto, and which none of these numerous apostates or heretics which fell off from them in the times of persecution could discover, or instruct others to perform, or themselves exercise? And much less is it to be thought that Satan should assist them to build Christianity upon the ruins of his own kingdom, and to promote an interest as contrary both to his nature and designs, as is light to darkness. Moreover, that none might doubt the truth of these particulars;

First, They frequently appeal even to the senses of the very infidels. *If you are willing* (saith Justin Martyr*), καὶ νῦν ἐκ τῶν ὑπ' ὄψιν γινομένων ῥᾷον ὑμῖν πεισθῆναι, *it is easy for you even now to be assured of these things with your own eyes.* "Dictis non stetis, si oculi vestri et aures permiserint vobis," *Disbelieve these things* (saith Tertullian†), *if your eyes and ears will suffer you to do so.* Admirable are those words of Cyprian‡ to Demetrianus, a persecutor of the Christians, "Veni et cognosce vera esse quæ dicimus: *Come and experiment the truth of what we say; and since thou sayest thou worshippest the gods, believe the gods thou worshippest; or, if thou wilt, believe thyself; for he that now dwells in thy breast, and holds thy soul in ignorance, shall in thy audience speak of thee; thou shalt see them entreating us whom thou entreatest, them whom thou fearest fearing us; thou shalt see them bound, and trembling under our hand, whom thou adorest as gods; sure this must be sufficient to confound thee in thy errors, when thou seest and hearest thy gods, at our command, instantly confessing what they are, and not daring to conceal their cheats in thy presence.*

Secondly, They also appeal to their consciences; *We expel devils out of men* (saith Tertullian§), "sicut plurimis notum est," *as very many know.—Most men are very well acquainted with these things* (saith Minutius‖), "pars vestrum," *and so some of you heathens are.* They appeal,

Thirdly, To the confessions of the very devils, as hath been proved already from the testimonies of Tertullian, Minutius, Cyprian; and by this very argument Theophilus ¶ proves them to be evil spirits, that μέχρι τοῦ δεῦρο, *even at this day being exorcised by the name of the true God, they confess themselves to be deceitful spirits.* And,

Fourthly, They appeal to the effects produced upon the persons thus dispossessed, even their conversion by this means to the Christian faith. *Some Christians* (saith Irenæus**) *have the gift of casting out devils so firmly, and so certainly,* ὥστε πολλάκις πιστεύειν αὐτοὺς ἐκείνους καθαρισθέντας ἀπὸ τῶν πονηρῶν πνευμάτων, *that many times they who are healed, and delivered from these evil spirits, believe, and do continue in the church.* "Hæc denique testimonia Deorum vestrorum Christianos facere consuèverunt," *These testimonies of your gods do oft make Christians* (saith Tertullian††);

---

* "Hæc omnia sciunt pleraque pars vestrum, ipsos dæmones de semetipsis confiteri, quoties à nobis tormentis verborum, et orationis incendiis de corporibus exiguntur." P. 31.

† "De corporibus nostro imperio excedunt inviti, et dolentes, et vobis præsentibus erubescentes; credite illis quum verum de se loquuntur, qui mentientibus creditis. Nemo ad suum dedecus mentitur," &c. Apol. cap. 23.

‡ De Idol. Van. ed. Ox. p. 14.

§ "Immundos et erraticos spiritus, qui se expugnandis hominibus immerserint, ad confessionem minis increpantibus cogere, ut recedant duris verberibus urgere." Ibid. p. 4.

‖ Apol. p. 45. ¶ Lib. iv. cap. 27. ** Contra Hierocl. p. 514.

†† Lib. iv. p. 124. lib. vii. p. 376. ‡‡ Lib. ii. cap. 57.

§§ Apol. cap. 37.

* Dial. cum Tryph. p. 311. † Apol. cap. 23.

‡ "Si volueris——de teipso loquetur, audiente te; videbis nos rogari ab iis quos tu rogas, timeri ab iis quos tu times, quos te adoras videbis sub manu nostra stare victos, et tremere captivos quos tu suspicis et veneraris ut Dominos." P. 191.

§ Ad Scap. cap. 2. ‖ P. 31. ¶ Ad Autol. lib. ii. p. 87. C.

** Lib. ii. cap. 57. †† Apol. cap. 23.

believing them, we believe in Christ, they advance the credit of our writings, and build up our hope; for you worship them even with the blood of Christians, they therefore would not lose such profitable votaries, lest turning Christians, you should, with us, expel them, " si illis, sub Christiano volente vobis veritatem probare, mentiri liceret," *if they durst lie to a Christian attempting to confirm you in the truth.* Lactantius,* accounting for the multitude of Christians, saith, this is no small reason of it, *that the devils being cast out by Christians,* " omnes qui resanati fuerint, adhærent religioni cujus potentiam senserunt," *they who are healed, embrace that faith whose benefit and power they have felt.*

Fifthly, They encourage others to embrace the Christian faith, by promising to them this power of ejecting devils, when they should cordially embrace it. *Be ye baptized* (saith Clemens†) *in the name of the most holy Trinity; and then, if you believe with an entire faith, and with true purity of mind,* " etiam ex aliis vos malignos spiritus effugetis, et dæmones," *you shall expel impure spirits and devils out of others, and free men from diseases; for the devils know and own those who have given up themselves to God, and sometimes at their very presence are cast out; we exhort you therefore to be of our religion, and we assure you that when you do advance to the same faith and innocence of life with us,* " erit par vobis atque eadem etiam contra dæmones potestas," *you shall obtain like power over the evil spirits.*

Lastly, They offer upon pain of death, and all that could be dear to them, to make this experiment before the eyes of heathens, *i. e.* not only to eject those very demons they invoked, but even to force them to confess they were cheats, and own themselves to be but devils. *I come now* (saith Tertullian‡) *to the demonstration* of the point, " Edatur hic aliquis coram tribunalibus vestris," *Let any one be placed before your tribunals who manifestly is possessed by the devil, being commanded by any Christian to speak what he is, he shall as certainly truly confess himself to be a devil, as elsewhere he doth falsely profess to be a god; produce any of them who profess to be inspired by any of your gods,* " nisi se dæmones confessi fuerint, Christiano mentiri non audentes, ibidem illius Christiani procacissimi sanguinem fundite," *if they do not confess themselves to be devils, not daring to lie to a Christian, let the blood of that malapert Christian be shed before you in that very place. What is more manifest than this experiment, more faithful than this proof? Here is plain evidence laid before you, whose virtue will assist itself; here can be no suspicion; even say, that magic, or some such fallacy, is imposed upon you, if your eyes and ears will permit you.*

All this we have delivered upon certain knowledge, and confirmed to us with the highest attestations, by men of greatest wisdom, to distinguish betwixt truth and falsehood, and so discern matters of real fact from vain impostures; by men of that sincerity and undisguised piety, as renders their veracity, in matters subject to their senses and their experience, incontestable; by men who suffered all that is terrible to human nature, for the profession of a faith whose truth depended on the certainty of these events, and which, in this world, called for continual acts of self-denial and austerity, and the renouncing all that tends to gratify the sensual appetite, only for the enjoyment of inward and spiritual pleasures here, and of celestial joys hereafter. Again, all this is said in their discourses directed to heathen emperors and judges, or to the heathen world, partly to mitigate their hatred of them, and their severities against them, and partly to engage them to embrace the Christian faith, which sure no person of sincerity would, no men of wisdom could attempt by such untruths as might be easily detected by them: for could they boast of their continual triumphs over Satan's kingdom throughout all the world, and send the heathens to Rome and Carthage, and other famous cities, to be convinced of the truth of what they said: would they talk of the multitude of converts they had made to the Christian faith by dispossessing men of devils, or forcing evil spirits in their presence to confess they were but devils: would they encourage others to embrace the Christian faith, by promise of like power when they did cordially believe and practise suitably to it: would they appeal to the senses, to the ears and eyes, to the conscience and experience of their most spiteful adversaries: would they provoke them to make the experiment of the truth of what they said with the hazard of their lives, and even encourage them to shed their blood, if, upon trial, they should fail of the performance: or could they by such means as these prevail upon the world, and daily gain new proselytes, had not the evidence of truth confirmed their sayings? And if in these assertions they speak *the words of truth and soberness,* they give the clearest evidence of the power of that Jesus whose name so mightily prevailed over the host of these *infernal legions.* For is it reasonable to conceive these devils, without constraint from a superior power, should not only quit the power they so long had exercised over the bodies and the souls of them who worshipped them as gods; but also should confess so oft, even in the presence of their votaries, at the command of them who sought the ruin of their kingdom, and used their confessions to that purpose, that they were evil spirits? or could the name of Jesus, without the power to which he pretended, have been so great a terror and a torment to them, or be thus efficacious even in the mouths of wicked men, and those who followed not him, had not this also tended to the confirmation of his power? Did ever any of the heathen jugglers, with all their arts of magic, extort such plain confessions from them? Did they thus force them to desert the bodies and the temples they possessed, and to exert their power to the ruin of themselves, and the amendment of those souls they had ensnared? This therefore being only done by our Jesus, or others in his name, demonstrates his Divine commission.

Obj. Against this signal demonstration of the truth of the Christian faith, the only cavil which the infidels and sceptics raise, is this, that we find no mention of persons thus possessed with the devil among Jews or gentiles before our Saviour's advent; nor have we now experience of any such thing, either among Christians or in the heathen world, and therefore cannot easily believe it was so then, but rather, that the persons represented as demoniacs were only persons afflicted with some strange diseases, fits of the mother, convulsions, falling-sickness, madness, and the like.

Ans. 1. To this I answer, That were this granted, yet must this be a demonstration of the power of Christ, and of the truth of the Christian faith, that it enabled its professors every where, by virtue of the name and invocation of the

* Lib. v. cap. 27. † Recog. lib. iv. sect. 33, 34. ‡ Apol. cap. 23.

holy Jesus, thus to heal all manner of distempers, which no physicians could cure by their art, much less by speaking of a word.

Secondly, Moreover, I have sufficiently confuted this cavil, by shewing that the Christians of those times ejected devils, not only out of men, but also from their temples, oracles, and altars; and that so signally, that even the best historians of those ages, though by religion heathens, and some of them professed enemies of Christianity, are forced to confess their oracles were silent, and that Christianity had thus triumphed over their supposed deities; and also by shewing, that they forced these evil spirits to confess they were but devils. Besides, we find, both in the sacred records, and in the writings of those fathers, a constant and a plain distinction betwixt these two things, *the curing diseases,* and *the casting out of devils;* so Mark i. 34. *He healed many that were sick of divers diseases,* and *cast out many devils, and suffered not the devils to speak, because they knew him;* Matt. x. 1. *He gave to the apostles power against unclean spirits, to cast them out, and to heal all manner of sickness and diseases.* The Christians, saith Irenæus,* *truly cast out devils and heal the sick by imposition of hands.* Ἐξαπῴδουσι δαίμονας, καὶ πολλὰς ἰασεις ἐπιτελοῦσι, *They cast out devils and heal many diseases,* saith Origen.† *How many honest men have by us been healed, or freed from devils?* is the inquiry of Tertullian.‡

Thirdly, The falsehood of the suggestion, that men possessed with evil spirits were not known among the Jews in former ages, appears from the plain testimonies of Josephus,§ who saith, that *God taught Solomon this wisdom for the benefit of men; and that he left behind him those ways of exorcising demons, which so effectually expelled them, that they never entered into them more; and from that time to this hath that way of curing those who were possessed been very powerful.* He also talks of a *strange herb,* or *shrub,* which being artificially pulled up,‖ τὰ καλούμενα δαιμόνια ταχέως ἐξελαύνει, *presently expels devils.* We also read in the Acts of seven sons of one Sceva, a Jew, who were exorcists, Acts xix. 13. and of *their children casting out devils,* Matt. xii. 27. And both Justin Martyr¶ and Irenæus** inform us, that they did this before the time of our Saviour, *by the invocation of the God of Abraham, Isaac, and Jacob.*

That among the heathens there were persons thus possessed, appears sufficiently by this, that otherwise the Christians could not have pretended to cast them out; and from the exorcists and magicians in every nation, of whom Plutarch†† saith, that *they advised those who were possessed to repeat the Ephesian letters:* and Lucian‡‡ mentions it as a thing known to all, that they had those *who did dispossess demons.* Justin Martyr§§ saith, the Jews exorcised them, τῇ τέχνῃ ὥσπερ καὶ τὰ ἔθνη χρώμενοι, *using that art as the heathens did.* The names of Abraham, Isaac, and Jacob, are used, saith Origen,* not only by the Jewish exorcists, Ἀλλὰ γὰρ χεδὸν καὶ πάντας τοὺς τὰ τῶν ἐπῳδῶν καὶ μαγειῶν πραγματευομένους, *but almost by all that practise the art of magic or enchantment.* So that it is certain that the history of Christ and his apostles casting out devils in Judea, and of the Christians casting them out throughout the world, was therefore never questioned by Jew or gentile, because they had among themselves in every place pretenders to it.

And if after the triumphs of the gospel there now continue among Christians no footsteps of this power of Satan, this is a testimony of the truth of what our Lord foretold, *Now is the prince of the world cast out,* John xii. 31.

§. XI. Of those internal gifts, which shew the power of the Holy Ghost engaged to promote the Christian faith,

First, That of tongues is most illustrious. This was a gift exceeding requisite to the speedy propagation of the gospel, which in the space of forty years was by our Lord's prediction, Matt. xxiv. 14. to spread itself throughout the world. And therefore it was daily exercised among the heathens to convert them, and by themselves, when they embraced the Christian faith; for the family, the friends, and kindred of Cornelius, *received the Holy Ghost;* and, to the amazement of the Jewish converts, *spake with tongues, and magnified God,* Acts x. 46. Upon the twelve disciples of the Baptist, the apostle lays his hands, and they *receive the Holy Ghost, and speak with tongues,* Acts xix. 6. St. Paul in his Epistle to the church of Corinth, saith, *They were enriched with, and they abounded,* ἐν παντὶ λόγῳ, *in all tongues,* 2 Cor. i. 5. (See the note there.) Among the gifts imparted to them, he reckons *divers kinds of tongues, and the interpretation of them,* 1 Cor. xii. 9. and puts the question to them thus, ver. 30. *Do all speak with tongues?* This he objecteth as their crime, that *when they came together every one had his tongue,* 1 Cor. xiv. 26. and adds, that if they thus continued to use this gift, it would breed confusion in their churches, and cause their auditors to say, *That they were mad,* ver. 23. Whence he adviseth them, who used these tongues, *to pray they might interpret,* ver. 23. permitting only two or three to speak with tongues in one assembly, and that *by course, and with interpretation,* ver. 26—28. imposing silence on them when no interpreter was present; and order, saith he, being thus observed, *Let no man forbid to speak with tongues,* ver. 39. And if this gift was so abundantly conferred upon that church, in which the apostle found so great miscarriages, and of which only he saith, *They came behind the other churches in no gifts;* we reasonably may suppose others, and better churches, had an equal share in this gift. Accordingly, *we have heard* (saith Irenæus, lib. v. cap. 6.) *many brethren who have received the Spirit of God,* καὶ παντοδαπαῖς λαλούντων διὰ πνεύματος γλώσσαις, *and by that Spirit spake all languages.*

And now, what can the unbeliever offer to invalidate the strength of this convincing demonstration? Will he ascribe this gift to the assistance of the devil? Let him produce one instance of like nature from any heathen writer, to shew that ever this was done by any besides Christians: or tell us, why that subtle spirit should thus concern himself to propagate and to confirm that faith, which bears the

* Lib. ii. cap. 56, 57. † Contra Celsum, lib. i. p. 43.

‡ Ad Scap. cap. 4.

§ Καὶ τρόπους ἐξορκώσεων κατέλειπεν, οἷς ἐκδύμενα τὰ δαιμόνια, ὡς μηκέτ' ἐπανελθεῖν ἐκδιώκουσι, καὶ αὐτὴ μέχρι νῦν παρ' ἡμῖν ἡ θεραπεία πλεῖστον ἰσχύει. Arch. lib. viii. cap. 2. p. 257.

‖ De Bello Jud. lib. vii. cap. 23. p. 981.

¶ Dial. p. 311. ** Lib. ii. cap. 5.

†† Οἱ μαγοὶ τοὺς δαιμονιζομένους κελεύουσι τὰ Ἐφέσια γράμματα πρὸς αὐτοὺς καταλέγειν. Sympos. lib. i. q. 5. p. 706.

‡‡ Ὅσοι τοὺς δαιμονῶντας ἀπαλλάττουσι τῶν δεμάτων. Philops. ed. Gr. p. 363, 364.

§§ Dial. p. 311.

* Lib. iv. p. 184, 185. et lib. i. p. 17.

clearest opposition both to his nature and designs? Will they ascribe it to some fit of melancholy, or some distemper of the brain? What can be more absurd, than to assert, that at the preaching of a sermon, the rushing of a mighty wind, the laying on of an apostle's hands, or the baptizing of a person in the name of Jesus, such unaccountable diseases should seize on many thousands, and should enable them to speak a language they had never learned? Or, is it reasonable to think this distemper should be so peculiar to Christian constitutions, as that no other persons should pretend to it? and that it should wholly cease from them, when once the Christian faith had spread itself over all nations, Christians themselves never pretending that it lasted beyond the second century?

§. XII. The second internal gift, of which the Scripture maketh frequent mention, is that of prophecy; of which let it be noted,

That seeing the Jews, from the foundation of their church to the completion of the canon of the Old Testament, had a continual succession of prophets to instruct them in the mind of God; it seemeth highly requisite, that the like gift should for some season be conferred upon the church of Christ, which was not only to succeed, but highly to excel, the Jewish economy. Especially, if we consider, that their own prophet Joel had foretold, touching the times of the Messiah promised to the Jews, God would then *pour his Spirit upon all flesh, and their sons and daughters should prophesy;* (Joel ii. 18.) and also, that our Lord had promised to send the Spirit of truth to his disciples, to lead them into all truth, and to declare unto them things to come, (John xvi. 13.) and to send to the Jewish nation *prophets and wise men;* (Matt. xxiii. 34.) and some of these must be supposed to speak, when he engageth, that *he that receiveth a prophet in the name of a prophet, shall receive a prophet's reward.* (Matt. x. 41.) So that you see, the Christians had just reason to expect the spirit of prophecy should be again revived in their days, and plentifully conferred upon them; and that both Jew and gentile must have had sufficient cause to question the whole truth of Christian faith, had not this spirit of prophecy been found amongst them: and therefore of the completion of this promise, we are assured,

First, From the catalogue of Christian prophets, mentioned in the New Testament and ancient writers of the church. For Acts xi. 27, 28. mention is made of *Christian prophets coming from Jerusalem;* and of Agabus, who foretold the famine that happened in the days of Claudius Cæsar, as Josephus,* Suetonius,† and Dion testify.‡ In the thirteenth chapter, we are told of *five prophets* in the church of Antioch, who, whilst they were employed in the public ministry, received a Divine afflatus, commanding them *to separate Barnabas and Saul, to some special work, to which the Holy Spirit had designed them,* ver. 3. And xv. 32. we read of Judas and Silas, who, being prophets, *exhorted the brethren with many words:* and xix. 6. of *twelve disciples,* who when St. Paul had laid his hands upon them, *spake with tongues and prophesied.* In the Revelation of St. John, mention is made of *Christ's servants, the prophets,* xvi. 6. and of *the blood of the prophets slain by the beast,* xviii. 20. 24. and of the *prophets his brethren,* xix. 10. Eusebius* cites an ancient author, who speaks of Quadratus and others, as πνευματοφορηθέντες προφηται, *inspired prophets,* and who declared, that the prophetic gift continued still in the church. Moreover, as Joel had foretold, that *in those days their daughters and their handmaids should prophesy;* so we read in the history of the Acts, of *four daughters of Philip the evangelist who did prophesy,* Acts xxi. 9. in the Epistle to the Corinthians, of *women prophesying,* 1 Cor. xi. 5. and in the Ecclesiastical History, of Ammia† of Philadelphia, *a prophetess.*

In a word, there was not any church in which this gift of prophecy was not frequent. We read of prophets at Jerusalem, the mother of all churches, Acts xi. 27. in the church of Antioch, Acts xiii. 1. of the *gift of prophecy* in the church of Rome, Rom. xii. 6. in that of Corinth and of Thessalonica, 1 Thess. v. 20. and of *spiritual persons* in the church of Galatia, vi. 1. They are said to be placed in the church in general: *For God* (saith the apostle) *hath set some in the church; first, apostles; secondly, prophets; thirdly, teachers:* as therefore the apostles and the teachers, so did the prophets exercise their functions in all churches. They were given to the church for ends which equally concerned all their assemblies, Christ having given *some apostles, some prophets, some evangelists, some pastors and teachers, for the perfecting of the saints, for the works of the ministry,* for the *edifying the body of Christ,* Eph. ix. 11, 12. Now these are ends in which all churches must be equally concerned, and therefore we have reason to believe, that as apostles, evangelists, and pastors, so prophets also were vouchsafed to them all.

Moreover, it seems evident, that at the first foundation of a Christian church among the gentiles, there were no settled pastors to perform the public offices in their assemblies; but they were generally performed by prophets, or by spiritual men, who had the gift of prophecy, or were in the assembly excited to that work by an afflatus of the Holy Spirit. To clear up this, let it be noted:

First, That as soon as any person then embraced the Christian faith, they received with it the gift of prophecy, or of the Holy Ghost; so when Peter and John laid hands on the Samaritan converts, *they received the Holy Ghost;* (Acts viii. 15.) when Peter preached to Cornelius and his friends, *the Holy Ghost fell on all them that heard the word, and they spake with tongues, and magnified God;* (Acts x. 44. 46.) so also the twelve disciples of the Baptist, when St. Paul laid his hands upon them, *spake with tongues and prophesied:* (Acts xix. 6.) so that this gift of prophecy was still contemporary with a Christian church, or family of Christian converts.

Note, secondly, That the apostles did not presently, upon the conversion of any number of persons to the Christian faith, ordain them *elders in every church,* but left them for a season to the conduct of those prophets and spiritual men the Holy Ghost had fitted for that work. The church of Antioch was converted, saith Dr. Lightfoot, in the fortieth year of our Lord, and *a great number of them turned to the Lord,* (Acts xi. 21.) and yet no elders were ordained among them, till the fiftieth year: (Acts xiv. 23.) but in this interval, there were prophets among them who ministered in their assemblies to the Lord, (xiii. 2.) The inhabitants of

* Antiq. lib. xx. cap. 2. † Cap. 18. ‡ Lib. lx.

* Hist. Eccles. lib. v. cap. 17. † Ibid.

the isle of Crete were converted for some considerable time before St. Paul sent Titus to them, *to set in order the things which were lacking, and ordain elders in every city,* (i. 5.) How were they then in the meantime supplied with teachers, and men that ministered in their assemblies, unless by men assisted by that Spirit *which was shed on them abundantly* at their conversion? (iii. 5, 6.) And if we may take an estimate of other churches, by what was certainly performed in the assemblies of the church of Corinth, we cannot reasonably doubt the truth of this assertion. For, whereas all the public offices performed then in the church were prayer and psalmody, expounding or preaching of the word, and eucharistical oblations; all these are in the fourteenth chapter of the First Epistle ascribed to the prophets in that church, or to the men endowed with spiritual gifts among them: for when they came together, some of them prayed, others composed sacred hymns by their *spiritual gift,* ver. 15. Their prophets did then teach for *edification, exhortation,* and *comfort,* ver. 3. 31. they also did then εὐλογεῖν, *bless,* which is the word used for consecration of the eucharist, x. 16. and εὐχαριστεῖν, *give thanks,* which is the word used in our Lord's institution of this sacrament, 1 Cor. xi. 21. and at this thanksgiving the people answered, *Amen,** as they were wont to do at the celebration of the sacrament, ver. 16, 17. That all, or any of these things were done by stated pastors, we never read in the Epistles to that church. And this seems yet more probable, touching the church of Corinth, because there seems no order observed among them in their prophesying, and no subjection of the prophets in their assemblies, to any ruler in that church. When the incestuous person was to be delivered up to Satan, this was done by the authority of St. Paul, with the concurrence of the whole assembly; *When you are met together* (saith he), *to deliver such a one to Satan,* (1 Cor. v. 4.) *put away from yourselves that wicked person,* (ver. 13.) And when he speaketh of this act of discipline, he calls it ἐπιτιμία ὑπὸ τῶν πλείονων, *the punishment inflicted by many,* 2 Cor. ii. 6. (See the note there.) And when the same person was to be absolved, there is no direction sent to any rulers of the church to give him absolution, but all seems immediately to be done by the authority of St. Paul, and by the whole assembly. And, lastly, in the Epistle sent from Corinth to the church of Rome, we find not any salutation sent to Rome from any bishop or elder of the church of Corinth, but only from the kindred of St. Paul, from *Gaius the host of that church, Erastus the chamberlain of the city, and Quartus a brother,* (xvi. 21—23.) All which things put together, render it more than probable, there were then no settled pastors in the church of Corinth, which makes it necessary, that the affairs of their church-assemblies should be wholly managed by their prophets and spiritual persons.

It seemeth also highly probable, this was the case of other churches, since the apostle, directing his Epistles to many of them, maketh no mention of any church-governors amongst them, either in the beginning of them, as he doth in his Epistle to the Philippians, or the salutations at the close of them, as he doth in that to the Hebrews, saying, *Salute all them who have the rule over you,* xiii. 24. For instance, there is no direction of the Epistle writ to the Galatians to any church-governors among them, no salutation of them in the close of it, no charge against them for suffering those great disorders which had obtained in that church, no exhortation to them to take heed to their ministry, or to oppose themselves to the deceivers then crept in among them; but there are plain directions given to the spiritual men, or to the prophets then among them, in these words, *Brethren, if any man be overtaken with a fault, ye that are spiritual, i. e.* who are endowed with those spiritual gifts which enable you for public ministrations in the church, *restore such a one in the spirit of meekness,* vi. 1. (see the note there); which makes it highly probable, that church was managed, not by stated pastors, but by prophets and spiritual teachers of the word.

Thus also seems it to have been in the church of Thessalonica. For (1.) we find no notice taken of them in the front of the Epistles to them, no salutation of them in the close; the words of salutation being only these, *Salute all the brethren with a holy kiss.* (2.) We find no directions given to them in particular, but only to the brethren in general, touching such matters as must have related to their office only, or chiefly, had they been settled rulers in that church. The charge, 1 Thess. v. 14. runs thus: *We exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak:* and, 2 Thess. ii. 6. thus: *We command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walks disorderly, and not according to the tradition which ye have received from us:* and, ver. 13, 14. *And ye brethren,—if any man obey not the word by this Epistle, note that man, and have no company with him, that he may be ashamed; yet count him not as an enemy, but admonish him as a brother:* and, lastly, to these brethren the adjuration, mentioned v. 27. is directed, *charging them by the Lord, that this Epistle be read to all the holy brethren.*

The same may be observed of the Epistle directed by the same apostle to the church of Rome; for it is directed in the general, to *all that are in Rome beloved of God, and saints called;* and among the numerous salutations in the close, we find not one directed to any stated pastors of that church: but this we find, that having finished his great dispute concerning justification, and the rejection of the Jews, he exhorts them *to be wise to sobriety, as God had distributed to every one the measure of faith,* xii. 4. and adds, *Having therefore gifts differing according to the grace given us, whether it be prophecy, let us prophesy according to the proportion of faith,* ver. 6. *or ministry, let us wait on our ministry; or he that teacheth on teaching.* Now evident it is, that both the prophets and teachers in those times are reckoned as men who exercised those offices by a spiritual afflatus, and were enabled to perform them by the miraculous gifts of the Holy Spirit then vouchsafed to them; whence they are styled in the words now cited χαρίσματα, *spiritual gifts.* Hence therefore it is highly probable, these were the men who then presided in their assemblies, and exercised those sacred offices in the church of Rome. Now if these things were so, all Christian churches, at their first conversion to Christianity, must have a sensible and constant demonstration of the exercise of these spiritual gifts in their assemblies, and so a certain evidence of the Divine presence with them, and of the truth of the profession they embraced.

* Justin Mart. Apol. ii. p. 97. Constit. Ap. lib. viii. cap. 12.

This will be farther evident, if we consider what is ascribed to these prophets, what demonstrations they afforded, that they were truly acted by a Divine afflatus.

In prosecution of this head, I do acknowledge that prophecy doth, 1 Cor. xiv. signify, expounding the Scriptures, *for exhortation, edification, and comfort,* but then it signifies the doing this by a Divine afflatus; and when this gift was exercised by singing, or by praising God, this was still done, as Holy Scripture doth inform us, ὠδαῖς πνευματικαῖς, in psalms, and hymns, and odes, composed by the immediate impulse and assistance of the Holy Ghost; for upon that account alone could this be styled *praying* and *singing in the Holy Ghost,* and mentioned as an instance of their spiritual gifts: and such a manifestation of the Spirit did attend them in this exercise, as made it easy for others to discern that they were prophets: for either with the gift of prophecy they had the gift of tongues, as in the first effusion of the Holy Ghost, when *they spake with other tongues the wonderful things of God,* (Acts ii. 11.) and thereby shewed the spirit of prophecy, which God had promised by his servant Joel, was fulfilled upon them, and on Cornelius and his kinsmen, the first gentile converts; for by this were the Jews convinced, that *God had shed on them also the gift of the Holy Ghost, that they heard them speak with tongues, and magnify God:* (Acts x. 44, 45.) or, secondly, they foretold things future and contingent, according to our Saviour's promise, that *the Spirit he would send should shew them things to come.* (John xvi. 13.) Thus we find mention in the sacred story of the prophet Agabus, who foretold the year before that dearth which happened in the reign of Claudius, (Acts xi. 27.) that other Christians might be moved by this prediction, to send their charity to their brethren where the famine pinched them most, as it did in Judea, saith Josephus; and of Timothy, chosen to be an evangelist *according to the foregoing prophecies concerning him;* whence by the ancients this gift was styled, ὁ τῆς προγνώσεως, *the gift of foreknowledge.*

Moreover, in the Epistles of St. Paul we find not only mention of prophets settled in the church, and of prophecy reckoned among the gifts of the good Spirit, but we find him comparing it with other gifts; particularly (1.) with that of tongues, and preferring it before that gift, as being such a gift as tended more to the edification of the church: *For greater is he that prophesieth, than he that speaketh with tongues* (saith the apostle); *for he that speaketh with tongues edifieth himself only, but he that prophesieth edifies the church.* (1 Cor. xiv. 2. 5.) Hence he declareth his desire, that they should *rather prophesy than speak with tongues.* (2.) He compares it with that of charity, declaring, in that case, that charity excels it, because, *though we have the gift of prophecy, and understand all mysteries, and all knowledge, yet if we have no charity we are nothing;* (1 Cor. xiii. 2.) and because *prophecies shall cease,* but *charity never ceaseth,* (ver. 8.) Moreover, he gives directions to prophets, *to prophesy according to the proportion of faith,* (Rom. xii. 19.) to *prophesy successively,* or *one by one, and let the other prophets judge,* (1 Cor. xiv. 22.) and *to hold their peace when any thing is revealed to another prophet,* (ver. 10.) He also blames them for prophesying all together in a confused manner, and without observation of due order, and for suffering their *women to prophesy in the church,* (ver. 39.) And yet after all these directions, he exhorts them to *covet prophecy,* and saith, *Quench not the Holy Spirit, despise not prophecies.* (1 Thess. v. 19, 20.) Now these things give us an unquestionable evidence, that this gift was then plentifully conferred upon the church of Christ; for could the apostle talk with so great confidence in his Epistles directed to Christian churches, of prophets, and of a *gift of prophecy* vouchsafed to them, and settled in the church of God: could he speak so much of the edification, which the church received by those who had the gift of prophecy, and of the revelations which they made by virtue of it, and of the effect it had on unbelievers, to force them to acknowledge, *that God was present with the church:* could he compare it with other gifts then extant in the church, and give it the pre-eminence above them; and with the grace of charity, exalting that even above tongues and prophecy: could he give directions to the prophets then among them, how to exercise this gift, and chide them for abusing it: could he say to them, *Covet and despise not prophecies;* and could he close those sayings with these words, *If any man be a prophet, or spiritual, let him acknowledge, that the things I write to you are the commandments of God:* (1 Cor. xiv. 37.) I say, could he have written all these things, in such Epistles as were embraced as the word of God, had it not been beyond exception, that there was such a gift of prophecy vouchsafed to, and exercised in, the church of God?

Lastly, Of the continuance of this gift of prophecy, not only in the age of the apostles, but also in the age succeeding, we have sufficient evidence from the best writers of the Christian church. For,

First, Hermas, contemporary with St. Paul, speaks of this gift as still remaining, and usually practised in the church of Christ: for he professedly gives rules, by which all Christians might distinguish betwixt true and false prophets, those who were acted by an evil spirit, and those who were acted by the Holy Ghost; saying, *That he who had the earthly spirit, came not into the congregation of just men; or if he came thither,* (lib. ii. cap. 11.) "obmutescit, nec quidquam potest loqui," *he was presently struck dumb, and had no power to speak before them. But when a man comes* (saith he *) *who hath the Spirit of God, into the congregation of the just, and prays to God, he is then filled with a Divine afflatus, and speaketh as God will.* Whence two things are evident,

First, That he supposeth there were then men in the church inspired with the spirit of prophecy: secondly, that this prophetical afflatus came upon them, and was exerted by them, in the assemblies of the church.

Of the continuance of this gift in the second century, we have a signal testimony of the church of Smyrna, declaring, that Polycarp, their bishop, was διδάσκαλος ἀποστολικὸς, καὶ προφητικὸς, an *apostolical* and *prophetical teacher;* for, say they,† *every word he spake hath been already fulfilled, and will be fulfilled.*

Eusebius makes mention of Quadratus ‡ as an *apostolical man,* and one of the first order of their successors, *who*

* "Cum ergo venerit homo, qui habet Spiritum Dei, in ecclesiam justorum habentium fidem Dei, et oratio fit ad Deum, tunc nuncios sanctos Divinitatis implet hominem illum Spiritu Sancto, et loquitur in turba sicut Deus vult."

† Πᾶν γὰρ ῥῆμα ὃ ἐξεφθέγξατο ἐκ τοῦ στόματος αὐτοῦ, καὶ ἐτελειώθη, καὶ τελειωθήσεται. Martyr. Polyc. sect. 16.

‡ Hist. Eccles. lib. iii. cap. 37.

was (saith he) προφητικῷ χαρίσματι διαπρέψας, *celebrated for his prophetical gift.*

Justin Martyr speaks of himself as a disciple of the apostles; and Methodius saith, *He was not far from the apostles:* now he expressly saith to Trypho,* Παρ' ἡμῖν καὶ μέχρι νῦν προφητικὰ χαρίσματά ἐστιν, *we have still prophetical gifts among us.*

Irenæus was also near to the apostles' times, saith Basil and St. Austin; and he not only declares, that some Christians had then† Πρόγνωσιν τῶν μελλόντων καὶ ὀπτασίας, καὶ ῥήσεις προφητικὰς, *the knowledge of things future, and visions, and prophetical predictions;* but confirms this from what he and others had then heard; *for* (saith he) *St. Paul calls them perfect, who had received the Spirit, and by him spake with all tongues;* Καθὼς καὶ ἀκούομεν πολλῶν ἀδελφῶν ἐν τῇ ἐκκλησίᾳ προφητικὰ χαρίσματα ἐχόντων,‡ *as also we have heard many brethren in the church, who had prophetical gifts, and by the Spirit spake with all tongues, and discovered the secrets of men, and expounded the mysteries of God.* Moreover, three things are in this matter very remarkable.

First, That by this very argument, the Christians of the second and third century endeavoured to convince the Jews, that their religion was to give place to Christianity; that God had left their synagogues, and was now efficaciously present with those churches, who had embraced the Christian faith; because that gift of prophecy, which formerly had been peculiar to the Jewish church, had now entirely left them, and was translated to the assemblies of Christians, among whom it remained, μέχρι νῦν, *to that present time,* as hath been proved already by the testimony of Justin Martyr, in his dialogue with Trypho.§ Thus to Celsus, pleading in the person of a Jew for that religion against Christianity, Origen declares, That the Divinity of Christ had transferred his providence from the Jews to the converted gentiles, *for* (saith he) *we may see them after the coming of our Lord entirely deserted, and having nothing venerable that remains among them, they having now no prophets and no miracles,*‖ ὧν κἂν ἴχνη ἐπὶ πόσον παρὰ Χριστιανοῖς εὑρίσκεται, καί τινα γε μείζονα, *of which some considerable footsteps have so long remained among Christians.*

Secondly, The case of Montanus, and his followers, pretending to this gift of prophecy, hath in it many circumstances, which plainly shew this gift did still continue in some measure in the church. For,

First, Eusebius informs us, that when Montanus, Alcibiades, and Theodotus in Phrygia, pretended to the gift of prophecy,¶ *many believed they might be prophets, because many extraordinary operations of the Divine gifts were still performed in divers churches.*

Secondly, They confute the Montanists' pretence to this gift, by the falsehoods which they uttered; Maximilla, one of his prophetesses, having declared, that *after her there should be no prophets, but the consummation of all things;* and because they left no prophets to succeed them; *whereas* (say they**) *the prophetic gift is to continue in all churches;* which shews, it did continue then, for otherwise this objection must have been as strong against the church of Christ, as against the sect of the Montanists. And, lastly, they confute them from their way of prophesying, they speaking still in ecstasies and strange emotions of their minds; *whereas* (say they*) *the prophets under the old testament, and ours under the new, Agabus, Judas, Silas, Quadratus, and many others, were never subject to such ecstasies;* whence they concluded, μὴ δεῖν προφήτην ἐν ἐκστάσει λαλεῖν, *that prophets must not speak in ecstasies.*

Lastly, It farther is observable, that some heretics denied the Gospel of St. John, because he had so fully spoken of the promise, which our Lord had made to his disciples, that *he would send the Comforter to teach them all things, and shew them things to come.* They rejected also the Epistles of St. Paul; because in his Epistle to the Corinthians he had so fully spoken, "de propheticis charismatibus," *of the prophetical gifts.* Now, *these* (saith Irenæus†) *are unhappy men, who choose themselves to be false prophets,* i. e. *to speak in God's name,* when they confess they are not taught of God, *and who endeavour to repel the grace of prophecy from the church;* which words suppose it was extant in the church of God.

§. XIII. There is one other Divine gift which beareth some affinity to that of prophecy, which therefore I shall briefly handle, *viz.* that of discerning spirits. Now this imports, not only the skill of discerning betwixt true and false prophets, which he that had seems, by St. Clemens,‡ to be styled, ὁ σοφὸς ἐν διακρίσει τῶν λόγων, *a wise man in discerning words,* or in distinguishing betwixt the lying wonders and magical operations of evil spirits, and the powers of the Holy Ghost, which must be in some measure common to all Christians, they being all enjoined *to try the spirits whether they be of God:* (1 Thess. v. 20. John iv. 1.) but chiefly it signifies the power of discerning the inward operations of the soul, and of discovering the secrets of men's hearts. Thus of the prophets of the church of Corinth; *Every one* (saith St. Paul) *hath his revelation.* And again, *If ye all prophesy, and there come into your assembly one who is an unbeliever, or unlearned, he is convinced of all,* ἀνακρίνεται ὑπὸ πάντων, his actions are discerned by all the prophets; *and thus are the secrets of his heart laid open, and so falling down upon his face, he will worship God, and declare that God is in you of a truth.* (1 Cor. xiv. 14. 26. 30.) So Peter discerned the heart of Ananias and Sapphira, saying to Ananias, *Why hath Satan filled thy heart to lie to the Holy Ghost?* And to Sapphira, *Why have you agreed to tempt the Holy Ghost?* (Acts iii. 5. 9.) *i. e.* having joined yourselves to the assembly of the Christians, where you have had so great experience of the assistance of the Holy Spirit, to declare the secrets of men, why, after such experience, have you dared to lie in the assemblies of those men in which the Holy Spirit thus resides, and thereby shew you doubt his power to reveal what you have fraudulently concealed? He also knew the heart of Simon Magus, for to him he speaks thus, (Acts viii. 22, 23.)

---

* P. 308. B.
† Lib. ii. cap. 57.
‡ Lib. v. cap. 6.
§ P. 303.
‖ Lib. ii. p. 62. vid. lib. vii. p. 357.
¶ Πλεῖσταις γὰρ οὖν καὶ ἄλλαι παραδοξοποιίαι τοῦ θείου χαρίσματος, εἰσέτι τότε κατὰ διαφόρους ἐκκλησίας ἐπιτελούμεναι, πίστιν παρὰ πολλοῖς τοῦ κἀκείνους προφητεύειν παρεῖχον. Hist. Eccles. lib. v. cap. 3.
** Δεῖν γὰρ εἶναι τὸ προφητικὸν χάρισμα ἐν πάσῃ τῇ ἐκκλησίᾳ. Ibid. cap. 17.
* Τοῦτον δὲ τρόπον, οὔτέ τινα τῶν κατὰ τὴν παλαίαν, οὔτε τῶν κατὰ τὴν καινὴν, πνευματοφορεσθέντα προφητῶν δεῖξαι δυνήσονται. Apud Euseb. lib. v. cap. 17.
† "Simul evangelium et propheticum expellunt spiritum infelices verè qui pseudoprophetæ quidem esse volunt, prophetiæ autem gratiam repellunt ab ecclesia." Lib. iii. cap. 11. p. 259.
‡ Ep. ad Cor. sect. 42.

I perceive thy heart is not right before God, but thou art in the gall of bitterness, and in the bond of iniquity. It was by this gift that St. Paul at Lystra, looking upon a blind man, *saw that he had faith to be healed.* (Acts xiv. 9.) Ignatius* also speaks of the Spirit in him that did τὰ κρυπτὰ ἐλέγχειν, *reprove things secret;* and Irenæus,† that the brethren, which had the *spiritual gift,* did τὰ κρύφια τῶν ἀνθρώπων εἰς φανερὰν ἄγειν, *discover the hidden things of men.*

It was discovered in discerning men's fitness or qualifications for any office in the church; and accordingly in setting them apart for that office. Thus the Holy Ghost, in the prophets, said, *Separate me Barnabas and Saul for the work to which I have called them.* Thus is the Holy Ghost said to have made the bishops and presbyters in Asia the overseers of the churches there, Acts xx. 28. because, as Clemens Romanus‡ saith, *the apostles constituted bishops and deacons,* δοκιμάζοντες τῷ πνεύματι, *approving of them by the Spirit.* And Clemens of Alexandria,§ that St. John *ordained to be of the clergy,* τοὺς ἀπὸ τοῦ πνεύματος ἁγίου σημαινομένους, *them who were signified to him by the Spirit.* And Ignatius‖ saith of the bishops of his time, that they were *constituted not by men,* but Ἰησοῦ Χριστοῦ γνώμῃ, *by the counsel of Christ Jesus.*

§. XIV. I proceed, lastly, to shew the reason we have to believe that these extraordinary gifts were equally conferred upon the other churches, as upon those which the apostles mention in their Epistles. This we may gather,

First, From these expressions of St. Paul to the church of Corinth, in which they were so plentifully exercised; for his inquiry to them runs thus; *What is it wherein you were inferior to other churches?* 2 Cor. xii. 13. and his assertion thus, *In every thing you are enriched by him in all utterance, and in all knowledge, so that ye came behind the other churches in no gift,* 1 Cor. i. 5. 7. which words plainly insinuate, that all the other churches were plentifully endowed with these gifts.

Secondly, This also may be gathered from the reason of the thing: for the operations of the Holy Ghost are said to be designed for these ends; 1. *The confirmation of the testimony, and the faith of Christ,* 1 Cor. i. 6. and their *establishment in Christ,* 2 Cor. i. 12. 22. 2. *The edification of the body of Christ,* 1 Cor. xii. 7. Eph. iv. 11, 12. 3. *To be a pledge and earnest of their adoption,* and their *future happiness,* Rom. viii. 23. 2 Cor. i. 22. Gal. iv. 6, 7. Eph. i. 13. 4. *To be their comfort under persecutions,* Rom. v. 3. 5. 2 Cor. i. 7. 1 Pet. iv. 14. Now these are ends as necessary for all, as for any Christian churches, who must all equally need the confirmation of their faith, of the ministry, the perfecting the saints, and the edification of the body of Christ, the support and comfort of the Spirit under persecutions, the pledge and earnest of their future hopes.

Thirdly, This also may be gathered from that account which the apostle giveth of spiritual gifts and spiritual persons in the church. The gifts given for the edification of the church in general are these, *the word of wisdom, and of knowledge, the gifts of healing, the working of miracles, prophecy, discerning of spirits, kinds of tongues, and the interpretation of them.* (1 Cor. xii. 8—10.) The persons exercising them are mentioned thus; *God hath set some in the church, first apostles, secondly prophets, thirdly teachers, after that miracles, then the gifts of healing,* &c. (ver. 28.) And in the Epistle to the Ephesians thus, *He gave some apostles, some prophets, some evangelists, some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying the body of Christ.* (Eph. iv. 11, 12.) Which places evidently shew, that these were gifts designed for the benefit of all the churches of Christ in general, and exercised by these persons as they went about to plant or to confirm the churches; the power of miracles, and the gift of healing, being also exercised by them in confirmation of that faith they preached, according to our Saviour's promise. So that some gifts seem for some time constantly exercised by the members of each church in their assemblies, and others by those persons who preached the gospel first among them, or travelled to confirm the churches, and so all had experience, more or less, of these spiritual operations done among them.

Lastly, From the consideration of that baptism which they all generally received; for as the promise ran to the Jews in general, that *they should be baptized with the Holy Ghost,* (Matt. iii. 11.) to every one that would believe, and be baptized, that *they should receive the Holy Ghost,* (Acts ii. 38.) and that because *the promise was to them, and to their children,* καὶ πᾶσι τοῖς εἰς μακρὰν, *and to all that were afar off, even as many as the Lord should call;* so was this promise signally fulfilled to the believers of the Jewish nation, who being enlightened, φωτισθέντες, that is, *baptized,* they also *tasted of the spiritual gift, and were made partakers of the Holy Ghost, and of the powers of the world to come,* (Heb. vi. 4, 5. see the note there,) and *great grace was upon them all:* (Acts iv. 33.) to the believers in Samaria, for when the apostles, Peter and John, *laid their hands upon them, they received the Holy Ghost:* (Acts viii. 17.) to the converts of the gentiles; *for by one Spirit they were all baptized into one body,* (1 Cor. xii. 13.) and *after they believed, they were all sealed with the Spirit of promise,* (Eph. i. 13.) they being saved *by the washing of regeneration, and the renewing of the Holy Ghost, which was shed on them abundantly through Jesus Christ.* (Tit. ii. 5, 6.) All Christians therefore being made members of Christ's body by baptism, all Christian churches and bodies must have these powerful gifts conferred upon, and exercised by, some of the members of those churches, to the edification of the rest.

Accordingly it is declared by Justin Martyr of them who were converted to the Christian faith, that *being* baptized in the name of Christ, they received, some the spirit of knowledge, some of counsel, some of fortitude, some of healing, some of foreknowledge, some of doctrine.*

§. XV. To conclude, The primitive professors and martyrs for the Christian faith afford us a full testimony of the continuance of these gifts and operations of the Holy Ghost in the next ages of the church. Clemens Romanus,† in his epistle to the church of Corinth, saith, *There was* πλήρης πνεύματος ἁγίου ἔγχυσις ἐπὶ πάντας, *a full effusion of the*

* Ep. ad Philad. sect. 7.
‡ Ep. ad Co. sect. 42.
‖ Procem. Ep. ad Philad. et sect. 1. 3. 6.
† Lib. v. cap. 6.
§ Apud Euseb. Hist. Eccles. lib. iii. cap. 23.

* Οἱ καὶ λαμβάνουσι δόματα ἕκαστος, ὡς ἄξιοί εἰσι φωτιζόμενοι διὰ τοῦ ὀνόματος τοῦ Χριστοῦ, ὁ μὲν γὰρ λαμβάνει συνέσεως πνεῦμα, ὁ δὲ βουλῆς, ὁ δὲ ἰάσεως, ὁ δὲ προγνώσεως, ὁ δὲ διδασκαλίας. Dial. cum Tryph. p. 258.
† Sect. 2.

Holy Spirit upon them all. Ignatius * saith of the church of Smyrna, that *she was* ἐλεημένη ἐν παντὶ χαρίσματι, *favoured with all gifts, and was deficient in none.* Justin † saith, that *even their men and women had the gifts of the Holy Ghost.* Eusebius having mentioned the first order of the successors of the apostles, he saith, that ‡ *even then they performed many wondrous works by the Holy Ghost.* It is needless, saith Irenæus, § to insist upon particulars, *for the miraculous gifts, which the church throughout the world enjoys, and the beneficial miracles she worketh for the good of heatheus, are innumerable.* This he saith, after he had enumerated among the gifts then given to believers, *the casting out of devils, prophecy, the knowledge of things future, the healing the sick, and the raising the dead.* And when Montanus appeared, there was not only in the church the gift of prophecy, but in divers churches ‖ *many other strange works performed by the Divine gifts.*

Here then we find, by all these early testimonies, that in the two first centuries many gifts of the Holy Ghost were still continued in all churches, that every one at their baptism received some or other of them. These also are relations not of things past, or of things done in a corner, but of things commonly performed in the face of the assemblies, and so confirmed by the joint testimonies of all Christian churches; they were miracles which their own eyes had seen; tongues and prophetic gifts which their own ears had heard; gifts which they used against the Jews and heretics for their conviction; and beneficial miracles so truly wrought upon the heathen, that they were efficacious to engage them to espouse and persevere to the end in the profession of the Christian faith. Thistherefore is, saith Origen, ¶ οἰκεῖα ἀπόδειξις τοῦ λόγου, *the proper demonstration of our Jesus,* no other pretender to the power of doing signs or wonders having ever derived that power from himself to others, engaged that believers should so generally receive it; none ever pretending to enable their followers to speak with tongues, discover the secrets of men's hearts, or confer all or any of these gifts upon their proselytes. It also must be owned, as a most convincing demonstration of the truth and the Divine original of that faith which ministered these gifts so plentifully to its professors.

§. XVI. And, oh! that all who, by this demonstration of the Spirit, are convinced of the truth of the Christian faith, would seriously consider how much it does concern them, in point of interest and wisdom, to yield obedience to all the precepts of that faith! for if the gentiles were *given up to vile affections and a reprobate mind,* (Rom. i. 24. 26.) only for sins committed against the dim and imperfect light of nature; if the Jews *received a just recompence* for every transgression of the law delivered by Moses to them, *how shall we escape if we neglect this great salvation, which at the first was spoken by the Lord, and was confirmed by them that heard; God bearing witness to it by divers signs and wonders, and distributions of the Holy Ghost?* (Heb. ii. 3, 4.) And to this end consider,

First, That by our disobedience to the Christian precepts we contradict the great design of all these demonstrations of the Holy Spirit, they being all intended, saith St. Paul, *to make the gentiles obedient in word and deed.* (Rom. xv. 18.)

Secondly, That all our certainty of the Christian faith doth highly aggravate the guilt of our transgression of the Christian precepts: for the stronger the motive is to believe, the greater is the guilt of disobedience; because such motives may be easily discerned, and so our ignorance of them must be less excusable; and we cannot resist their evidence, but we must offer violence to the convictions of our consciences; and so we have no cloak for our sin.

Thirdly, That though we own the Christian faith and our Lord Jesus, yet whilst we live in disobedience to his precepts, God looks upon us as mere infidels, such as *in words profess to know him, but in works deny him, being disobedient.* (Titus i. 16.) Our faith at least must be irrational and absurd, for *why call ye me Lord, Lord* (saith Christ), *and do not the things that I say?* (Luke vi. 46.) And it will be as unprofitable as it is irrational; for though *we know these things, we only can be happy if we do them.* (John xiii. 17.)

To conclude all, Our convictions of the truth of the Christian faith add strength to those engagements and encouragements which that religion offers towards a virtuous and holy life; for if all that is delivered in these sacred records be the revealed will of God, then all the promises and comfortable passages contained in them will be assuredly made good to all obedient Christians, and the assurance of such inestimable blessings as the gospel promiseth, must lay upon us strong engagements *to be steadfast and unmoveable, always abounding in the work of the Lord, as knowing that our labour shall not be in vain in the Lord.* (1 Cor. xv. 58.)

---

* Procem. Ep. Smyrn.

† Παρ' ἡμῖν ἐστιν ἰδεῖν, καὶ θηλείας, καὶ ἄρσενας, χαρίσματα ἀπὸ τοῦ πνεύματος τοῦ θεοῦ ἔχοντας. Dial. cum Tryph. p. 315. D.

‡ Τοῦ θείου πνεύματος εἰσέτι τότε δι' αὐτῶν πολλὰς παράδοξα δυνάμεις ἐνέργουν. Hist. Eccl. lib. iii. cap. 37.

§ Οὐκ ἔστιν ἀριθμὸν εἰπεῖν τῶν χαρισμάτων ὧν κατὰ παντὸς κόσμου ἡ ἐκκλησία παρὰ θεοῦ λαβοῦσα, ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ἑκάστης ἡμέρας ἐπ' ὠφελείᾳ τῶν ἐθνῶν ἐπιτελεῖ. Lib. ii. cap. 57.

‖ Πλεῖσται γὰρ οὖν καὶ ἄλλαι παραδοξοποιαὶ τοῦ θείου χαρίσματος εἰσέτι τότε κατὰ διαφόρους ἐκκλησίας ἐπιτελούμεναι, &c. Hist. Eccles. lib. v. cap. 3.

¶ Contra Celsum, lib. i. p. 5.

THE

EPISTLE TO THE ROMANS.

WITH ANNOTATIONS.

PREFACE.

IT is the general note of the ancient commentators, that though this Epistle be in place the first of all St. Paul's Epistles, yet was it not first written by him,* but was the last of all he wrote from Asia, Macedonia, and Achaia, before he went to Rome: the Epistles to the Thessalonians, to the Corinthians, and the Epistle to the Galatians, being writ before it. They therefore think that it was placed first, either as being written† *to the imperial city*, as some thought; or *for the excellency of the doctrine contained in it*, as others do conjecture. So saith Theodoret in his preface.

It was written from Corinth, as the same ancients note, for he calleth Erastus the chamberlain of the city, from whence he writ it, xvi. 23. and he had his abode at Corinth, 2 Tim. ii. 4. He called Gaius his host, *i. e.* the man with whom he lodged, xvi. 23. now he was a Corinthian, 1 Cor. i. 14. He commendeth to them Phebe, a servant of the church at Cenchrea, xvi. 1. now Cenchrea was a port of Corinth. Moreover, it was written thence, not when St. Paul travelled through Greece, Acts xx. 2. for that then he came to Corinth, is not said; nay, it is gainsaid by St. Paul himself, who, in his Second Epistle to the Corinthians, writ the same year with this, excuses himself for not coming to them, chap. i. and declares, that *the third time he was ready to come to them*, xiii. 1. Add to this, that when he writ this Epistle to the Romans, he knew the contributions of the church of Corinth were actually made, and even deposited in his hands, he being then going up with them to Jerusalem, Rom. xv. 25. 28. whereas when he travelled Greece, and came to Macedonia, Acts xx. 1. 3. they either indeed were not so, or at the least he knew not that they were so, and therefore sent first Titus, and then his Second Epistle to them, that they might be so, viii. 9.

It was written to the Romans when he had not seen them, i. 11. and before he was gone up to Jerusalem, for he was but then going thither, xv. 25. and purposed from thence to go by Rome to Spain, ver. 28. And so it must be written, A. D. 57. for we find him at Jerusalem, Acts xxi. 6. and a prisoner under Felix, in the fourth year of Nero. (See Dr. Pearson, Annal. Paulin. p. 15, 16.)

That the church of Rome consisted partly of the Jews then dwelling there, we learn both from the fourteenth chapter, where the gentiles are exhorted to bear with their weakness; and from the fifteenth chapter, where he speaks thus, *I have written unto you more boldly, ἀπὸ μέρους, as to the gentile part;* (see the note there, ver. 15, 16.) and from the salutations sent to them at Rome, they being chiefly sent to them of the Jewish nation.

The two great doctrines laid down in this Epistle are, (1.) that of justification by faith alone, without the works of the law; of which see the preface to the Epistle to the Galatians: and, (2.) the mystery of the calling of the gentiles, the rejection at present of the Jews, and the recalling of them when the fulness of the gentiles was to come in.

Lastly, It is observable, that among all his salutations to those of Rome, he hath not one directed to St. Peter, nor doth he give us any hint that St. Peter then had ever been at Rome, or planted any church there; which, as it makes it highly probable he had not then been there at all, so doth it make it certain that St. Paul knew not of his being there when this Epistle was indited.

* Πασῶν ἰσχάτη τῶν τῆς Ἀσίας καὶ Μακεδονίας καὶ Ἀχαΐας ἐκπεμφθεῖσαν. Chrysost. Theodoret.

† Ὡς πανταχοῦ ἔχουσαν διδασκαλίαν καὶ τὴν τῶν δογμάτων ἀκρίβειαν διὰ πλείονα διδάσκουσαν, τινὲς δέ φασιν ὅτι τὴν πόλιν τιμῶντες ὡς τῆς οἰκουμένης προκαθημένην, καὶ τῆς βασιλείας τὰ σκῆπτρα κατέχουσαν, πρώτην ἔταξαν τὴν πρὸς τούτους γραφεῖσαν ἐπιστολήν. Theodoret.

CHAP. I.

1. PAUL, a servant of Jesus Christ, called to be an apostle, [1] separated to the gospel of God,

2. Which *(gospel)* he had promised afore by his prophets in the Holy Scriptures, *(speaking in them)*

3. Concerning his Son Jesus Christ our Lord, who was made the seed of David according to the flesh; (Acts ii. 30. 2 Tim. ii. 8. *and)*

4. [2] Declared to be the Son of God *(invested)* with power, according to the Spirit of holiness *(residing in him without measure,* John iii. 34. *and)* by the resurrection from the dead:

5. By whom *(thus raised and invested with all power, and acting now not as a prophet, but as Lord of all, by the whole fulness of the Godhead,)* we have received [3] grace and apostleship *(i. e. the office of an apostle, and the grace belonging to it)*, for obedience to the faith among (Gr. *in)* all nations:

6. Among whom are ye also the called of Jesus Christ:

7. *(I Paul write)* to all that be in Rome, beloved of God, called to be saints: (Gr. *saints called:* see note on 1 Cor. i. 1. *wishing)* grace *(may)* be *(given)* to you from God our Father, and *(from)* the Lord Jesus Christ.

8. *(And)* first, I thank my God through Jesus Christ *(the fountain of all our blessings,* Eph. i. 3.) for *(the conversion wrought in)* you all *(so visibly)*, that your faith is spoken of throughout the world.

9. *(This happy success of the gospel being very grateful to me,)* for God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing (Gr. *how incessantly)* I make mention of you;

10. Making request (Gr. *requesting)* always in my prayers to come to you, if by any means now at length I might have a prosperous journey to you by the will of God.

11. For I long to see you, [4] that I may impart to you some spiritual gift, to the end that you may be established;

12. That is, that I may be [5] comforted together with you by the mutual faith both of you *(through faith receiving)* and me *(by faith imparting these gifts)*.

13. Now I would not have you ignorant, brethren, that oftentimes I purposed to come to you, that I might have some fruit among you also, even as among other gentiles, *(though through many hinderances I have not been able to accomplish my purpose,* xv. 22.)

14. For *(as)* [6] I am a debtor both to the Greeks, and the barbarians; both to the wise, and to the unwise, *(as having by God the dispensation of the gospel committed to me for their sakes,* 1 Cor. ix. 6.)

15. So, as much as is in me, I am ready to [7] preach the gospel to you that are at Rome also.

16. For I am not ashamed of the gospel of Christ: for it is *(attended with)* the power of God to salvation to every one that believeth; to the Jew first, *(to whom it was by God's appointment to be first preached,* Acts iii. 26. xiii. 46.) and also to the gentile.

17. For therein is [8] the righteousness of God revealed [9] from faith to faith (Gr. *the righteousness of God by faith is revealed to beget in men faith):* as it is written, [10] The just shall live by faith.

18. *(And this way of justification, or obtaining remission of sins, is necessary to exempt all men, whether Jew or gentile, from the wrath of God;)* for *(to begin first with the gentiles,)* [11] the wrath of God is revealed from heaven [12] against all ungodliness and unrighteousness of *(those)* men, who hold the truth *(which they know by the light of nature)* in unrighteousness;

19. Because that which may be known of God *(by the light of nature)* is manifest in *(or, to)* them; for God hath shewed it to them.

20. For the invisible things of him [13] from the creation of the world are clearly seen *(or, are clearly seen (even) from the creation of the world),* being understood by the things that are made *(i. e. by his works),* even his eternal power and Godhead; so that they are without excuse *(viz. who do not worship him alone as God, who is the Creator of all things, but rather give the worship due unto him to the works of their hands):*

21. Because when they knew God, they glorified him not as God *(by giving him the honour due to the Deity),* neither were thankful *(to him who giveth to all men life, breath, and all things,* Acts xvii. 28. xiv. 17.) but became vain in their imaginations *(of him),* and their foolish heart was darkened.

22. Professing themselves to be wise, *(and usurping that name,* ver. 14. 1 Cor. i. 20, 21.) they became *(in their actions)* fools,

23. And changed [14] the glory of the incorruptible God into an image made like to corruptible men, and to birds, and fourfooted beasts, and creeping things.

24. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their bodies among themselves *(as did the Sodomites and Canaanites of old,* ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας, Jude 7.)

25. *(As being also men)* who changed the truth of God into a lie, *(worshipping as gods them who by nature were no gods,* Gal. iv. 8. *or only demons,* 1 Cor. x. 20.) and served the [15] creature more than the Creator, who is blessed for ever. Amen.

26. For this cause God gave them *(farther)* up to vile affections: for even their women did change the natural use *(of their bodies)* into that which is against nature: (see Lucian. διάλ. ἑταιρ. Κλωνάριον καὶ Λεαίνια.)

27. And also the men, leaving the natural use of the woman, burned in their lusts one towards another; men with men working that which was unseemly (Gr. *filthiness),* and receiving in themselves that recompence of their error which was meet *(i. e. being given up thus to dishonour their own bodies,* see Lucian's Ἔρωτες, *for the dishonour they did to God by their idolatry).*

28. And as they liked not to retain God in their knowledge, *(so)* [16] God gave them up [17] to a reprobate mind, to do those things which were not convenient; *(they)*

29. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers,

30. Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31. Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:

32. Who knowing the judgment of God, *(viz.)* that they who do such things are [18] worthy of death, not only do the same, but [19] have pleasure in them that do them.

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. ΄ΑΦΩΡΙΣΜΕ΄ΝΟΣ, *Separated.*] He in this word seems to allude to his former separation when he lived a pharisee, *i. e.* one separated from all ceremonial defilement, and from the people of the earth, *i. e.* the common people, who observed not the exact rules of legal purity; saying, that he was separated now, not to a nicer observation of the Jewish rites and customs, but to the preaching of the gospel of God: and the affinity betwixt this and the Epistle to the Galatians, both as to matter and style, inclines me not to interpret the apostle of the separation mentioned Acts xiii. 2. where the Holy Ghost saith, *Separate me Barnabas and Saul for the work of the ministry to which I have appointed them;* but of God's *separating him from his mother's womb,* and calling him to that work, Gal. i. 15.

[2] Ver. 4. Ὁρισθέντος, *Declared to be the Son of God.*] Christ, while he was on earth, declared that he was the Son of God, whom the Father had sanctified and set apart to his prophetic office: accordingly *the Spirit of God descended* on him at his *baptism,* and *a voice from heaven said, This is my beloved Son, in whom I am well pleased.* This he proved from the powerful works wrought by him, that he was *the Son of God,* sanctified and consecrated to his office

by the Spirit of God abiding in him, and so was *in the Father, and the Father in him*, declaring that he did his miracles by the power of the Holy Ghost, and by *the Spirit of God* did *cast out devils.* (Matt. xii. 28.) And thus St. Peter represents this prophet to Cornelius, saying, *God anointed Jesus of Nazareth with the Holy Ghost, and with power; who* (therefore) *went about doing good, and healing all that were oppressed of the devil, for God was with him.* (Acts x. 38.) And thus it seemeth necessary he should act in his prophetical office; a prophet being a person sent from God, and speaking in his name, and acted by his Spirit in the delivery and confirmation of his message. That our great prophet Jesus was, as in a more sublime, so in this sense, *the Son of God*, endowed with power of working miracles by the Holy Ghost for confirmation of his doctrine, God hath demonstrated, saith the apostle here, by *raising him from the dead.*

[3] Ver. 5. Χάριν καὶ ἀποστολήν, *Grace and apostleship.*] That is, saith Œcumenius, χάριν εἰς ἀποστολήν, *grace for the office of apostles;* the favour to be apostles, say some, because the apostle calls this office *grace*, Rom. xv. 15. Gal. ii. 9. Eph. iii. 2. 7. but where he doth so there is always something added of the gifts and powers by which they were enabled to exercise it: *v. g. To me is this grace given, that I may be the minister of Christ to the gentiles*, Rom. xv. 15, 16. *In the power of signs, and miracles, and gifts of the Holy Ghost*, ver. 19. *James, Cephas, and John, knew the grace given to me*, Gal. ii. 9. because *God had wrought mightily with me towards the gentiles*, ver. 8. and Eph. iii. 2. there is mention of *the grace of God* given to St. Paul; but then it is added, that he is made a minister *according to the gift of the grace of God given to him by the effectual working of his power*, ver. 7. I therefore think fit to join both together, and give the sense of the words thus: *By whom we have received the office of apostles, and grace through his name to call all nations to the obedience of faith in him;* or to yield obedience to the faith preached in his name.

[4] Ver. 11. Ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν, *That I might impart to you some spiritual gift.*] This is by most interpreted of the spirit of wisdom and knowledge, by which St. Paul would instruct them: I rather choose to refer it to some *spiritual gift* he at his coming would bestow upon them, by the imposition of his hands upon some of them, as the apostles used to do. (Acts viii. 17. xix. 6. 2 Tim. i. 6.) For (1.) that is most agreeable to the phrase, μεταδοῦναι χάρισμα πνευματικὸν, to *give the Spirit*, or a *spiritual gift:* and, (2.) to his words in the close of this Epistle, that he *shall come to them in the fulness* τῆς εὐλογίας, *of the blessing of the gospel of Christ*, that phrase being applied to the giving of the Spirit, and his gifts, Gal. iii. 14. Eph. i. 3. and, (3.) to the end here assigned of the imparting this gift, *viz.* the establishment of the Romans in the faith: for the vouchsafement of the Spirit, and his gifts unto the churches, is still called βεβαίωσις, *the confirmation* of them in the faith, 1 Cor. i. 5, 6. 2 Cor. i. 21, 22. v. 5. Gal. v. 5. 1 Thess. i. 5.

[5] Ver. 12. Συμπαρακληθῆναι, *To be comforted together with you.*] It being both a comfort and establishment of faith in them to receive these gifts of the Spirit, and in him to be able to impart them to them, and to find God so effectually working by him.

[6] Ver. 14, 15. *I am a debtor*, &c. οὕτω.] Here it is observable, that some translators begin the fourteenth verse with *for*, though there is nothing that answers to it in the Greek: yet it should be rendered thus, *I am a debtor to the Greek and the barbarian, to the wise and the unwise;* viz. οὕτω, or οὕτω καὶ, *and therefore as much as in me lies, I am ready to preach the gospel to you also that are in Rome.* For though οὕτω and οὕτως, when joined with ὡς, signify generally *so;* yet when they are put absolutely, and especially when they begin a sentence, they signify *idcirco, itaque*, and answer to *al chen* in the Hebrew: so Rev. iii. 16. οὕτως ὅτι χλιαρὸς εἶ, *Wherefore because thou art lukewarm;* upon which place the critics note, that οὕτως, *hîc non est similitudinis, sed ratiocinativum, valetque al chen, igitur:* so Rom. vi. 11. *Knowing that Jesus Christ, being raised from the dead, dieth no more;* οὕτω καὶ ὑμεῖς λογίζεσθε, *therefore also reckon ye yourselves dead unto sin*, 1 Cor. xv. 44, 45. οὕτω καὶ γέγραπται, *and therefore it is written;* so Luke xxiv. 26. *So it is written*, καὶ οὕτως, *and therefore Christ ought to suffer;* and John iv. 6. *Jesus then being weary with his journey*, ἐκαθίζετο οὕτως, *sat therefore upon the well.*

[7] Ver. 15. Ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι, *To preach the gospel to you at Rome.*] St. Paul here seems plainly to challenge Rome as part of his province, as being *the apostle of the gentiles:* so again, xi. 13. *I speak to you, gentiles, inasmuch as I am the apostle of the gentiles, I magnify my office:* and xv. 15. *I have written the more boldly to you in part, i. e.* as to the gentile part among you, *as putting you in remembrance of the grace given to me of God*, ver. 16. *that I should be the minister of Jesus Christ to the gentiles;* and so on to ver. 30. and here, *I purposed to come to you gentiles, for I am a debtor*, &c. When therefore the ancients tell us that St. Peter was bishop of Rome as well as St. Paul, this can be only true of Peter as to the Jewish converts there, whilst St. Paul was the apostle and bishop of the gentiles at Rome, according to the agreement made between them, that *Paul and Barnabas should go unto the gentiles, St. Peter and John to the circumcision:* (Gal. ii. 9.) and so the bishop of Rome, if he will be St. Peter's successor, must only preach to the Jews, or be the bishop of the circumcision. Moreover, it seems highly probable that St. Peter was not yet come to Rome, much less had settled his see there: for if so, why should St. Paul be so desirous, so often purposing to come to them, *that he might impart some spiritual gift to them, to the end they might be established*, unless St. Peter were either insufficient for, or very negligent in, that work? (See the preface to this Epistle.)

[8] Ver. 17. Δικαιοσύνη Θεοῦ, *The righteousness of God.*] This phrase, in St. Paul's style, doth always signify *the righteousness of faith in Christ Jesus* dying, or shedding his blood for us: so iii. 20, 21. *The righteousness of God, without the law, is manifest, to wit, the righteousness of God through faith in Jesus Christ.* The same apostle having declared, that the *gentiles, who followed not after righteousness, had attained to righteousness, even the righteousness of faith;* but Israel not believing *had not attained to the law of righteousness*, Rom. ix. 30, 31. He proves the second assertion thus: *For they being ignorant of the righteousness of God, and seeking to establish their own righteousness (which is of the law), have not submitted* τῇ δικαιοσύνῃ τοῦ Θεοῦ, *to the righteousness of God, i. e.* to the righteousness of faith in Christ, to which the gentiles had submitted,

x. 3. *For Christ is the end of the law for righteousness; i. e.* for justification through faith in Christ, ver. 10. (See the note on 2 Cor. v. 21.) *The righteousness of God* is therefore manifestly taken for gospel-righteousness, as Mr. Clerc notes on Rom. iii. p. 263. But when he adds, *that is, for sanctity of life consequent upon repentance,* he is miserably out; for this righteousness consists not in our sanctification, but in our justification, or absolution from our sins past, through faith in the blood of Christ, shed for the remission of sins.

[9] Ἐκ πίστεως εἰς πίστιν, *From,* i. e. *by faith to faith.*] Ἐκ being here put for διὰ, as in this very verse, *the just shall live,* ἐκ πίστεως, *by his faith:* so iii. 20. *It is one God who will justify the circumcision,* ἐκ πίστεως, *through faith, and the uncircumcision,* διὰ πίστεως, *by* the same *faith:* so ἡ ἐκ πίστεως δικαιοσύνη, is *the righteousness that is by faith,* ix. 30. and x. 6. δικαιοσύνη ἐπὶ τῇ πίστει, and διὰ πίστεως τοῦ Χριστοῦ, *the righteousness by faith in Christ.* Vain therefore is the descant of Mr. Le Clerc upon these words, *That from the faith whereby the Jews believed the prophets, and the gentiles their ancestors, they might proceed to another faith:* for if he means they should proceed from the one faith to the other, this is true of the Jews, who were to add to their faith in God, and in his prophets, faith in our Lord Jesus Christ: (John xiv. 4.) but it is false as to the gentiles, who were to renounce and turn from the faith of their ancestors, that they might believe in Christ. If he means by *proceeding from faith to faith,* renouncing the one to embrace the other, this is true of the gentiles, but false when applied to the Jews, who were not to renounce their faith in the prophets, but by virtue of it to embrace this righteousness of God, *testified by the law and the prophets.* The sense of these words seems plainly to be this: *The righteousness of God, which is by faith, is revealed in the gospel to beget faith in men.*

[10] Ὁ δίκαιος ἐκ πίστεως ζήσεται, *The just shall live by his faith,*] In God's promises; whence it appears, that faith doth not include obedience, but only a firm belief of God's promises obliging to obedience. Hence the apostle argues from this very place, Gal. iii. 10, 11. that the *law is not of faith,* because it saith, *The man that doeth these things shall live in them,* making obedience the condition of justification by the law.

[11] Ver. 18. Ὀργὴ Θεοῦ, *The wrath of God.*] This was before more expressly revealed against the unrighteousness of the Jews, God in the meantime so far *winking* at the unrighteousness of the gentiles, as to make no express denunciation of his wrath against them; but now *he calls all men every where to repent* of their unrighteousness, *because he hath appointed a day in which he will judge the world in righteousness,* Acts xvii. 30, 31.

[12] Ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων, *Against all ungodliness and unrighteousness of men.*] The *ungodliness of men* signifies their impiety in robbing God of his honour, and giving it to graven images, or to them which *by nature were no gods,* and so being ungrateful to him, who was the author of all their blessings, ver. 11—26. their *unrighteousness* is their injustice to one another, from ver. 26. to the 30th. And they are said *to retain the truth in unrighteousness,* by acting contrary to the notions of it they had, or might have learned, from the law of nature, and by suppressing or corrupting the dictates of their natural conscience. So of the builders of the tower of Babel, Philo saith,* that *it sufficed them not* τὰ πρὸς τοὺς ὁμοφύλους συγχεῖν δίκαια, *to confound the laws of justice among men, but also they invaded heaven,* ἀδικίαν μὲν σπείροντες, ἀσέβειαν δὲ θερίζοντες, *sowing unrighteousness, and reaping ungodliness.*

[13] Ver. 20. Ἀπὸ κτίσεως κόσμου, *From the creation of the world.*] This phrase seems not to signify the means by which they came to the knowledge of God, for that is afterward expressed in these words, ποιήμασι νοούμενα, *being made known by his works:* but rather to import, that from the beginning of the world, the heathens had this means of knowing the true God from the works of the creation; so ἀπ' ἀρχῆς κόσμου is *from the beginning of the world,* Matt. xxiv. 21. ἀπὸ καταβολῆς κόσμου, *from the foundation of the world,* Matt. xiii. 35. Luke xi. 50. Heb. iv. 3. ix. 26. Strange is the conceit of a learned person, who interprets these and all the following words of this chapter of the gnostics; for who ever heard that the *gnostics changed the glory of the incorruptible God into an image made like to birds, and fourfooted beasts, and creeping things?* Who of the ancients ever said, *Their women changed the natural use of the body for that which is against nature?* Or, how is it possible that the apostle should here accuse them of all this idolatry and image-worship, and yet in the next chapter say of the same gnostics, according to the interpretation of the same person, *Thou that abhorrest idols, dost thou commit sacrilege?* ver. 22. Doubtless the apostle speaks here of that knowledge of God, which by the light of nature was in the heart of the gentiles, and so was manifest in, and to them, even from the time of the creation of the world, by his works, because *the heavens declare the glory of God; and the firmament sheweth his handy-work,* Psal. xix. 1. and therefore doth not here say, that his mercy, and grace, and love to mankind, but that his *eternal power and Godhead* was shewed by these works, which yet in reason he should have mentioned here, as he doth elsewhere, had he spoken of the discoveries God made of himself by the gospel-revelation.

[14] Ver. 23. Τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ, *The glory of the incorruptible God.*] The description of God in the New Testament is this, that *he dwelleth in light inaccessible,* 1 Tim. i. 16. that he *is light,* 1 John i. 5, 6. And thus he always exhibited himself to men in a mighty splendour of flame and light, as a visible token of his special and majestic presence. Thus he appeared to the antediluvians, to Adam, saith the learned Bishop of Ely on Gen. ii. 15. iii. 8. and to Cain and Abel, when they brought their offerings to the Lord, *i. e.* to the place where the Schechinah or glorious presence used to appear; for God *had respect to Abel and his offering,* i. e. saith Theodotius's translation, ἐνεπύρησεν, *he set it on fire by a stream of light,* or flame from the Schechinah, which then usually appeared at the place of worship: why else doth Cain complain thus, *From thy face shall I be hid?* Or why he is said *to go out from the presence of the Lord?* Gen. iv. 4. 14. So after the flood, we may presume he appeared to Noah offering burnt-offerings to him; for God accepting his oblation, as he did that of Abel's, it is reasonable to conceive that he gave the like token of that acceptance. So he appeared to Abra-

* De Confus. Ling. p. 267. F.

ham, when he said unto him, *Get thee out of thine own country*, in a lamp of fire consuming his sacrifices, Gen. xv. 17. Whence St. Stephen saith, ὁ Θεὸς δόξης, *the God of glory appeared to our father Abraham*, Acts vii. 2. In this visible majesty God appeared to him again, xvii. 1. For in the conclusion of that chapter it is said, *God went up from Abraham*, i. e. *the glory of the Lord ascended*, saith the Chaldee paraphrase, and B. Uziel. So he appeared to Moses in the bush, Exod. iii. 2. so to the people on Mount Sinai, Exod. xxiv. 16, 17. where τὸ εἶδος τῆς δόξης τοῦ Κυρίου ὡσεὶ πῦρ, *the sight of the glory of the Lord was like fire.* This visible appearance of God in the light is above thirty times in the Old Testament styled *the glory of the Lord.* (See note on Phil. ii. 8. and on Heb. i. 3.) And this Schechinah was not only given to the Jews after the law, but to the gentiles before the law, as a preservative from idolatry, or to instruct them to make no other resemblance of him, or symbol of his presence, besides that which he from the beginning had chosen to appear in; but this, saith the apostle, *they changed into the similitude of men and birds*, &c. And of the Jews making the golden calf, God says, *they changed* δόξαν αὐτῶν, *their glory into the similitude of a calf*, Psal. cvi. 20. and of the same Jews departing from God to idols, it is said, *My people* ἠλλάξατο τὴν δόξαν αὐτοῦ, *hath changed its glory for that which cannot profit them*, Jer. ii. 11.

[15] Ver. 25. Ἐλάτρευσαν τῇ κτίσει, *They served the creature.*] In the twenty-third verse they are charged only with false representations of God; in this also with a false object of their worship, by giving the Divine honour to a creature.

[16] Ver. 28. Εἰς ἀδόκιμον νοῦν, *To a reprobate mind.*] To a mind that could not be approved of by God or men, to do τὰ μὴ καθήκοντα, things not agreeable to nature, or to reason.

[17] Παρέδωκεν αὐτοὺς ὁ Θεὸς, *God gave them up to a reprobate mind.* Ver. 24. *God gave them up in the lustings of their hearts to uncleanness.* Ver. 26. *God gave them up to dishonourable affections.*] Here the fathers carefully inform us, that these phrases cannot be so understood as to lay upon them, of whom St. Paul speaks, a necessity of being thus unclean and unnatural in their affections, or thus perverse in their minds. *For then* (say they*) *this would not be their fault, nor would it be blameworthy in them to do all these things.*

Secondly, They positively tell us, that the apostle here puts the phrase,† *He gave them up*, for *he permitted them to be given up.*

Thirdly, That this was done, (1.) *by leaving them naked and destitute of his former providence and care of them;*‡ not giving them any warning of his displeasure against them for these things by his prophets, as he did to the old world, and Nineveh, or by his judgments, in order to their reformation. (2.) By giving them up to Satan,* that unclean spirit, who will not fail, when he hath permission, to provoke them to such uncleanness, and who is that *god of the world, who blinds men's eyes, that they should not see the truth*, 2 Cor. iv. 4. So the Lord moved David to say, *Go, number Israel and Judah*, 2 Sam. xxiv. 1. *i. e.* Satan provoked him to do it, 1 Chron. xxi. 1. And thus, say they, *a physician gives up his patient to do what he will, when he finds he will not follow his prescriptions.* Lastly, They observe, that they were thus deserted and given up by God, as the just punishment of their iniquities committed against the law of nature, which they had received, because they held *the truth* revealed *in unrighteousness;* (ver. 18.) because *when they knew God, they did not glorify him as God, nor were they thankful;* (ver. 21.) and because, *knowing that they who did these things were worthy of death, they not only did the same, but had pleasure in them that did them;* and so indeed† they were delivered up to do these things by their own wickedness, (ver. 24. 26.) Whence the same apostle saith, ἑαυτοὺς παρέδωκαν, *they gave themselves up to all lasciviousness*, Eph. iv. 19.

Thus on the contrary we say, *Such a man's money destroyed him*, when it was not the money, but his intemperate and evil use of it that did so. And *such a man's flatterers corrupted him*, when it was his hearkening to them, and being persuaded by them which did it; whereas he had it in his power not to hearken to them. And in this permissive sense the word παρέδωκεν, *he gave them up*, is used almost a hundred times in the Old Testament; when God is said *to give men up into the hands of their enemies, to give them up to the sword.* Thus the three children παρέδωκαν, *gave up their bodies to be burned*, Dan. iii. 20. thus David prays he may *not be given up into the hand of his oppressors*, i. e. that God would not leave him to their power, Psal. cxix. 121. and the son of Sirach, that God would *not give him up to a proud look*, Ecclus. xxiii. 4. and so God gave his people up *to their own hearts' lusts;* i. e. *he let them follow their own inventions*, Psal. lxxxi. 12. And this is farther evident from ver. 32. where they are said to have done all these things against their knowledge of the judgment of God upon such evil-doers.

He that would see a larger comment upon ver. 29—31. let him consult the learned Grotius; I only shall observe from the Greek commentators, 1. That from these words, *being filled with all unrighteousness*, it seemeth reasonable to interpret almost all that follows as some species of unrighteousness or injustice. 2. That πονηρία signifies that wickedness which causes men to do mischief against their neighbour by treachery; κακία, to do it out of malice; κακοήθεια, to accustom themselves to do so. 3. That ψιθυρισταὶ, are they that whisper things to the damage of others when they are present; καταλαλοι, they that openly defame them being absent. 4. Ὑπερηφανία, is that pride which

* "Non enim vi res agitur, neque necessitate in alteram partem anima declinatur: alioquin nec culpa ejus, nec virtus posset ascribi; nec boni electio, præmium, nec declinatio mali, supplicium mereretur; sed servatur ei in omnibus libertas arbitrii, ut in quodcunque voluerit, ipsa declinet." Origen. in locum.

† Παρέδωκεν ἀντὶ τοῦ συνεχώρησε. Theodoret. Ἀντὶ τοῦ εἴασεν. Chrysostom, Theophylact.

‡ Τῆς οἰκείας προμηθείας ἐγύμνωσε. Theod. Οὐκ αὐτὸς παραδοὺς ἀπῆγε! ἀλλ' αὐτὸς μὲν αὐτῶν ἠμέλησεν ὡς ἀναξίαν ὄντων κηδεμονίας. Photius. Τὴν τοῦ Θεοῦ κατάλειψιν, παράδοσιν ὀνομάζει. Theoph.

* Λοιπὸν δὲ λαβὼν αὐτοὺς ὁ Σατανᾶς παρέδωκεν εἰς ἃ παρέδωκεν. Phot. Τῇ γὰρ ἀναστροφῇ τοῦ Θεοῦ εἰσάγεται νοῦς ἀδόκιμος παρὰ τῶν δαιμόνων, τοῦτο δὲ παράδοσιν ἴδος καλεῖν τῇ γραφῇ. Œcum.

† Τὸ δὲ παρέδωκεν αὐτοὺς ὁ Θεὸς, τουτέστιν ἡ εἰς Θεὸν ἀλημμέλεια καὶ παροινία, ἡ οἰκεία αὐτῶν πρᾶξις, ἡ ἐκούσιος πώρωσις αὐτὴ παρέδωκεν αὐτοὺς εἰς τὰ τῆς ἀτιμίας πάθη, καὶ ἐπὶ τοῦ ἐναντίου γὰρ εἰώθαμεν λέγειν ὅτι ἀπώλεσεν αὐτὸν τὸ ἀργύριον, καίτοι οὐ ἀργύριον ἀπόλλυσιν, ἀλλὰ ἡ ἄσωτος αὐτοῦ καὶ ἐπὶ κακῷ χρῆσις, καὶ διέφθειρεν αὐτὸν τῶν κολάκων τὸ πλῆθος, καίτοι οὐκ ἐκεῖνοι διαφθείρουσιν, ἀλλὰ τὸ προσέχειν, καὶ πείθεσθαι τούτοις, ὅπερ ἐστὶν ἐν τῇ γνώμῃ τῇ ἐμῇ τὸ πείθεσθαι ἢ μή. Photius.

puffs us up on the account of the things we do enjoy; ἀλαζονεία, that boasting we make of things which we have not.

[18] Ver. 32. Ἄξιοι θανάτου, *Worthy of death.*] That murder, adultery, and unnatural lusts, deserved death, they knew not only by the light of nature and of conscience, but by their own laws, condemning them who did them to death. That all these sins being species of injustice, condemned by the law of nature, rendered them obnoxious to the displeasure of that God who is the governor of the world, and the avenger of all unrighteousness; and so obnoxious to death for violating the laws he had given them to govern themselves by, they might know by the light of nature.

Hence of their Tartarus, which they held to be *carcer pœnarum infernarum,** Tertullian speaks thus; *Illuc abstrudi solent impii quoque in parentes, et in sorores incesti, et maritarum adulteri, et virginum raptores, et puerorum contaminatores, et qui sæviunt, et qui furantur, et qui occidunt, et qui decipiunt;* and to this agrees the description of their punishments in Virgil:†

" Hic, quibus invisi fratres, dum vita manebat,
Pulsatusve parens, et fraus innexa clienti;
Aut qui divitiis soli incubuere repertis,
Nec partem posuere suis: quæ maxima turba est;
Quique ob adulterium cæsi; quique arma secuti
Impia, nec veriti dominorum fallere dextras;
Inclusi pœnam expectant, &c.
Vendidit hic auro patriam, dominumque potentem
Imposuit: fixit leges pretio, atque refixit.
Hic thalamum invasit natæ, vetitosque Hymenæos,
Ausi omnes immane nefas."

Mr. L. here reads οὐκ ἐνόησαν ὅτι, and renders the words thus, *who knowing the judgment of God, knew not, that they who did these things were worthy of death;* but this reading cannot stand: for what righteous judgment of God could they know to be due to them who did these things, who knew not that they were worthy of death, and *to whom sin* (saith he) *could not be imputed without a positive law,* which we know the gentiles had not? See the reading of the text largely confirmed, Examen Millii in locum.

[19] Συνευδοκοῦσι τοῖς πράσσουσι, *Have pleasure in them that do them.*] This, say the Greek commentators, is much worse than the bare doing of them; for a man may do them through the power of temptation, and by consideration may after become sensible of his folly, and repent of it; but when he is arrived at the height of wickedness, that he not only approves, but delights in seeing the like things done by others, he demonstrates such a strong affection to them as is incurable.

CHAP. II.

1. THEREFORE *(since God hath shewed his displeasure thus against the gentiles for sinning against the law of nature),* thou art inexcusable, O [1] *(Jewish)* man, whoever thou art that judgest *(so severely of them):* for wherein thou judgest another, thou condemnest thyself; for [2] thou that judgest doest the same things *(offending as much against the law of Moses, as they have done against the law of nature).*

2. But whatsoever thou mayest think, [3] we are sure that the judgment of God is according to truth, against them which commit such things *(it being equitable that he should, and certain that he will, deal with men according to his word).*

3. And *(then)* thinkest thou this, O man, who judgest them who do such things *(against the law of nature),* and doest the same *(against the law of Moses),* that thou shalt escape the judgment of God *(which they have so severely felt)?*

4. Or despisest thou the riches of his goodness *(to thee above them, in giving the law, covenant, and promises, to thee,* ix. 4.) and *(his)* forbearance and long-suffering *(exercised hitherto to thee, who hast long deserved his wrath,* ix. 22.) not knowing *(or discerning)* that the goodness of God *(naturally)* leadeth thee to repentance, *(and is a powerful motive to engage thee to it?* 2 Pet. iii. 9. 15.)

5. But, after the hardness and impenitency of thy heart *(which will not suffer thee to repent and believe the gospel),* treasurest *(yet)* up *(more)* wrath against the day of wrath and revelation of the righteous judgment of God; (Rom. ix. 22. 1 Thess. ii. 16. v. 9.)

6. Who will render to every man *(Jew and gentile)* according to his deeds:

7. To them who, [4] by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life;

8. But to them who are contentious *(against),* and [5] obey not the truth *(of the gospel, as generally you Jews do not),* [6] but obey unrighteousness *(or falsehood),* indignation and wrath,

9. Tribulation and anguish *(I say shall be)* upon every soul that worketh evil, upon the Jew first, *(as being under greater light, and as having the gospel first preached to them,* Acts xiii. 46. *and to whom Christ was first, and in person sent,* Acts iii. 26.) and also upon the gentile: *(for though God winked at the times of their former ignorance,* Acts xvii. 30. *yet now he hath revealed his wrath from heaven against all unrighteousness,* i. 17. *they must expect his just displeasure who turn not from it to the way of truth, as the gospel is called,* 2 Pet. ii. 2.)

10. But glory, honour, and peace, shall be to every man that worketh good, to the Jew first, *(as being the church of God, to whom the promises of the Messiah chiefly did belong,* Rom. ix. 4.) and also to the *(believing)* gentile; *(they being by faith Abraham's seed, and heirs according to the promise,* Gal. iii. 29.

11. *I say to the gentile also,)* for there is [7] no respect of persons with God.

12. *(Tribulation, and anguish, I say, shall be on every soul that worketh evil, whether Jew or gentile,)* for [8] as many as have sinned without the *(written)* law *(which is the case of the gentiles)* shall perish without *(that)* law *(being condemned by the law written in their hearts):* and as many as have sinned in *(or under)* the law *(which is the case of the Jews),* shall be judged *(and condemned for their evil deeds)* by the law:

13. For *(know this, oh, thou Jew, that)* [9] not the hearers *(only)* of the law are *(upon that account)* just before God, but the doers of it *(only)* shall be justified, *(i. e. accepted of God, as acting suitably to their profession.*

14. *And say not, That the gentiles therefore cannot be justified or accepted with God, because they having not the law cannot be doers of it;)* for [10] when the gentiles, who

* Apol. cap. 11. † Æn. vi. à versu 608. ad 622.

have not the law *(of Moses)*, do by nature the things contained in the *(moral)* law, they, having not the *(written)* law, are a law *(a rule of living)* to themselves:

15. *(Doing those things)* which shew the work of the law written in their hearts, their consciences also bearing witness *(to it)*, and their thoughts meanwhile *(or their reasonings within themselves)* accusing or else excusing one another; *(and so the uncircumcision keeping the righteousness of the law, and fulfilling the law, shall be by God accounted for circumcision, and be as acceptable to him as the circumcision,* ver. 26, 27.

16. *And these rewards and punishments will be distributed to Jew and gentile)* in the day when God shall judge the secrets of men's *(hearts)* by Jesus Christ according to my gospel; *(or, as my gospel testifies he will: for the heathens are not to be judged according to the tenor of the gospel, but according to the light of nature,* ver. 12.)

17. Behold, *(thou who gloriest in this, that)* [11] thou art called a Jew, *(one of that nation which God hath known above all the families of the earth,* Amos iii. 2. *to whom pertaineth the adoption and covenants,* ix. 4.) and resteth in *(the outward performances of)* the law, and makest thy boast of God *(as the author and patron of thy religion, and thy God in covenant)*,

18. And *(that thou)* knowest his will, and approvest the things that are most excellent, being instructed out of the law *(concerning them)*;

19. And art confident that thou thyself art *(able to be)* a guide [12] to the blind *(gentile)*, a light of them *(that sit)* in darkness,

20. An instructor of [13] the foolish, a teacher of babes, which hast the form of knowledge and of truth in the law *(i. e. a scheme or draught of the affirmative precepts of the law which instruct thee what to do, and of the negative precepts which teach thee what to leave undone)*.

21. Thou therefore [14] which teachest another *(i. e. who undertakest to be a guide unto and teacher of the gentile)*, teachest thou not thyself *(to practise thine own lessons)*? thou that preachest *(or proclaimest)* a man should not steal, dost thou steal *(and so condemnest thyself out of thine own mouth)*?

22. Thou that sayest a man [15] should not commit adultery, dost thou commit adultery? [16] Thou that abhorrest idols, dost thou commit sacrilege *(robbing God of his honour another way)*?

23. Thou that makest thy boast of *(thy skill in)* the law, through breaking the law *(in those instances which the conscience of the very heathen doth condemn)* dishonourest thou *(the name of)* God *(among the gentiles)*?

24. For [17] the name of God is blasphemed among the gentiles through you *(Jews, pretending to be so dear to God, and so great favourites of heaven, and yet living so licentiously as you do, and so it hath happened to you, according)* as it is written *(of you,* Isa. lii. 5. Ezek. xxxvi. 23.

25. *This violation of the law cuts off the benefit of your circumcision;)* for circumcision verily profiteth, if thou keepest the law, *(as circumcision obligeth thee to do,* Gal. v. 2.) but if thou art *(still)* a breaker of the law, thy circumcision is made *(of no more advantage to free thee from God's condemnation, than)* uncircumcision. [18]

26. Therefore *(on the other side)* if the uncircumcision *(i. e. the gentile, though uncircumcised)* [19] keep the righteousness of the law, shall not his uncircumcision be accounted for circumcision? *(i. e. shall he not be as acceptable to God, as if he had been circumcised?)*

27. And shall not *(the)* [20] uncircumcision which is by nature *(i. e. the gentile, who continues uncircumcised as he was by nature)*, if it fulfil the law, judge *(and condemn)* thee, who by the letter *(i. e. having the letter of the law)* dost transgress the law?

28. For he is not *(in God's account)* a Jew *(i. e. one beloved of him)* who is one *(only)* outwardly *(by profession)*; neither is that *(valued by him as true)* circumcision, which is outward in the flesh *(only)*.

29. But he is a Jew *(in God's esteem)* who is one inwardly *(by the purification of his heart from inward filth, and evil dispositions and affections)*; and *(the)* circumcision *(valued by him)* is that of the heart, in the spirit *(wrought in us by the Spirit)*, and not in *(or by)* the letter; whose praise is not of men *(who are not able to discern it)*, but of God *(who is the searcher of the heart)*.

ANNOTATIONS ON CHAP. II.

[1] THE apostle had in the former chapter laid down this as the foundation of his discourse, that *the gospel of Christ was the power of God to the salvation both of Jew and gentile,* ver. 16. and that there only was revealed that righteousness of God through faith, by which alone life and salvation was to be obtained. He had also shewed the necessity of this faith, because *the wrath of God was revealed from heaven against all unrighteousness of men, who held the truth in unrighteousness;* and that this the gentiles had done, by acting against the light of nature; and that God had been angry with, and punished them for it, he had shewn from ver. 19. to the end of that chapter.

These gentiles were by the Jews reputed as unclean, great sinners, and so incapable of salvation; and their great quarrel against the gospel was this, that it admitted such men to the favour of God without circumcision, and obedience to the law of Moses. To those Jews the apostle in this chapter directeth his discourse, proving here, that they who lived under the law wanted this justification as much as others, being also great sinners: and in the following chapters, that neither they nor the gentiles could obtain this justification by the law. (See ver. 13. 17.)

[2] Ver. 1. Τὰ γὰρ αὐτὰ πράσσεις, *For thou doest the same things.*] If to any one it seem strange that the apostle should pronounce the Jews guilty of the same sins of which he had accused the gentiles, chap. i. let him consider what their own Josephus * hath recorded to them, and he will cease to wonder. For, first, he assures us, there *was not a nation under heaven more wicked than they were. What* (saith he) *have you done of all the good things required by our lawgiver? What have ye not done of all those things which he pronounced accursed? So that* † *had the Romans delayed to come against these execrable persons, I believe*

---

* Καθέκαστον μὲν οὖν ἐπεξιέναι τὴν παρανομίαν αὐτῶν ἀδύνατον, συνελόντα δ' εἰπεῖν μήτε πόλιν ἄλλην τοιαῦτα πεπονθέναι, μήτε γενεὰν ἐξ αἰῶνος γεγενῆσθαι κακίας γονιμωτέραν. De Bell. Jud. lib. vi. cap. 27. p. 933. Ὑμῖν δέ τι τῶν εὐλογηθέντων ὑπὸ τοῦ νομοθέτου πέπρακται; τί δὲ τῶν ὑπ' ἐκείνου κατηραμένων παραλέλειπται. Cap. 26. p. 930. C.

† Οἶμαι Ῥωμαίων βραδυνόντων ἐπὶ τοὺς ἀλιτηρίους, ἢ καταποθῆναι ἂν ὑπὸ χάσματος, ἢ κατακλυσθῆναι τὴν πόλιν ἢ τοὺς τῆς Σοδομήνης μεταλαχεῖν κεραυνοὺς, πολὺ γὰρ τῶν ταῦτα παθόντων ἤνεγκε γενεὰν ἀθεωτέραν. De Bell. Jud. lib. vi. cap. 37.

(saith he) *either the earth would have swallowed up, or a deluge would have swept away, their city; or fire from heaven would have consumed it, as it did Sodom, for it brought forth a generation of men far more wicked than they who suffered such things.* There is not a sin mentioned, chap. i. of which he doth not in that history accuse them, not excepting that of unnatural lusts: for of their zealots, he saith,* *It was sport to them to force women; they freely gave up themselves to the passions of women, exercising and requiring unnatural lusts, and filling the whole city with impurities.* And again, *They committed all kinds of wickedness, omitting none which ever came to the memory of man, esteeming the worst of evils to be good, and finding that reward of their iniquity which was meet, and a judgment worthy of God.*

[3] Ver. 2. *But we are sure,* οἴδαμεν δὲ, or, *and we know.*

[4] Ver. 7. Καθ' ὑπομονὴν ἔργου ἀγαθοῦ, *By patient continuance in well-doing.*] This good work being put in the singular number, seems to intimate some work eminently so. Now when the Jews asked our Saviour, *What shall we do that we may work the works of God?* his answer was, *This is the work of God, that ye believe in him whom he hath sent,* John vi. 28, 29. The preaching of this faith is styled emphatically, *the works,* Acts v. 31. xiii. 2. xiv. 26. xv. 58. and sometimes *the work of Christ,* Phil. ii. 30. *the work of the Lord,* 1 Cor. xvi. 10. The faith wrought by it is ἔργον πίστεως, *the work of faith,* 2 Thess. i. 2. and he that begets it in us, is said to begin in us ἔργον ἀγαθὸν, *the good work,* Phil. i. 6. And in this sense it accords well with the scope of the apostle, whether it be joined with the word *patience,* or with the following words; for the apostle had said in the former chapter, that *the gospel of Christ was the power of God through faith to salvation to every one that believeth; to the Jew first, and also to the gentile,* Rom. i. 16. This he here prosecutes, saying, that *to them who by patience in the faith of Christ, seek the glory, honour, and immortality,* promised in the gospel, God will give *eternal life.*

Ἀφθαρσίαν, *Incorruption.*] This, saith Theophylact, refers to the body, and by using this word τὰς περὶ ἀναστάσεως ἀνοίγει θύρας, *he openeth the gates of the resurrection.*

[5] Ver. 8. Καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, *And obey not the truth.*] The gospel being styled *the truth of God,* Rom. iii. 7. xv. 8. *the word of truth,* Eph. i. 3. Colos. i. 5. 2 Tim. ii. 15. James i. 18. the knowledge of it being ἐπίγνωσις ἀληθείας, *the knowledge of the truth,* 1 Tim. ii. 4. iv. 3. 2 Tim. ii. 25. Tit. i. 1. Heb. x. 26. the belief of it being πίστις ἀληθείας, *the belief of the truth,* 2 Thess. ii. 13. obedience to it being *obedience to the truth,* Gal. i. 3. v. 7. walking according to it, being *walking according to the truth,* 1 John ii. 4. John iii. 3. the gospel itself being emphatically styled *the truth,* Eph. iv. 21. 2 John 3, 4. 3 John 12. to know it, being *to know the truth,* 1 John ii. 21. to profess it, to *be of the truth,* 1 John iii. 19. to reject it, *not to believe the truth,* 2 Thess. ii. 12. to err from it, *to err from the truth,* Titus i. 14. James v. 19. I say, this being so, οἱ ἐξ ἐριθείας, *they that are contentious* here, *and obey not the truth,* may be, first, the unbelieving Jews, or false apostles, coming from them, who *preached Christ,* ἐξ ἐριθείας, *out of contention* against Paul, Phil. i. 16. and, secondly, the gentiles, which spake against the truth, and rejected it; and both these obeyed, and gave up themselves to falsehood: the gentiles, by *changing the truth of God into a lie,* i. 25. the Jews, by adhering to their *vain traditions,* which made void the commands of God, and owning them as derived from Moses, when they were only the *doctrines of men.*

[6] Πειθομένοις δὲ τῇ ἀδικίᾳ, *But obey unrighteousness.*] Here Chrysostom notes, that the apostle doth not say, Βιαζομένοις, τυραννουμένοις, *who are forced to, but who obey unrighteousness,* ἵνα μάθῃς ὅτι προαιρέσεως τὸ πτῶμα, οὐκ ἀνάγκης τὸ ἔγκλημα, ὅθεν καὶ ἀσύγνωστοι, *that thou mayest learn, that they offend of choice, and not of necessity, and therefore are unworthy of pardon.*

[7] Ver. 11. Οὐ προσωπολημψία, *No respect of persons.*] i. e. He is not one who will connive at men doing wickedly, because they are Jews, whilst he punisheth the like wickedness in the gentiles; or afford justification and salvation to the Jew believing, and working that which is good, and not to the believing and obedient gentile. (Rom. iii. 29, 30.)

[8] Ver. 12. Ἀνόμως ἀπολοῦνται ἐν νόμῳ κριθήσονται, *As many as have sinned without law, shall also perish without law, and as many as have sinned in the law, shall be judged by the law.*] Here Mr. Dodwell* says, "That some advantage may be taken from the words ἀπολοῦνται, and κριθήσονται, that which is called perishing in the case of the gentiles, and so may be understood as well of ceasing to be, as of any positive inflictions, being opposed to be judged in the latter clause relating to the Jews." But (1.) the word ἀπολλύειν, *to perish,* is often used in the New Testament, and especially in the Epistles, of those Christians, who by his own hypothesis are to perish by being subject to eternal punishments, as in those words, μὴ ἀπόλλυε, *destroy not with thy meat thy brother, for whom Christ died,* Rom. xiv. 15. and in 1 Cor. viii. 11. καὶ ἀπολεῖται, *and so shall thy brother perish for whom Christ died:* so also 2 Cor. xv. 4, 5. 2 Thess. ii. 10. 2 Pet. iii. 9. yea, this criticism would exempt not only Judas the traitor, *that* υἱὸς ἀπολείας, *son of perdition,* John xvii. 12. but even the very devils from this future punishment; for their question is, ἦλθες ἀπολέσαι ἡμᾶς; *Art thou come to destroy us before the time?* Luke iv. 34. It is used in the Gospels of Christ's little ones in those words, *It is not the will of my Father,* ἵνα ἀπόληται, *that one of these little ones should perish,* Matt. v. 29. xviii. 14. of losing the soul by denying Christ, Matt. x. 39. xvi. 25. And, lastly, it is used of the destruction of soul and body in hell, Matt. x. 28. (2.) Κριθήσονται, here applied to the Jews, signifies κατακριθήσονται, *they shall be condemned,* as appears from the opposition it bears to δικαιωθήσονται, *they shall be justified,* ver. 13. And this it still doth, and must do, when it relates to the judgment passed upon the wicked at that day: so John iii. 18. xii. 48. xvi. 11. 2 Thess. ii. 12. Heb. xiii. 4. And this being introduced as a proof, that in that day there should be *tribulation and anguish upon every soul that worketh evil, whether he be Jew or gentile,* and that because *God is no*

* Γυναικῶν ὕβρεις ἐπαίζοντο, καὶ μετὰ ἀδείας ἐνεθηλυπάθουν τῷ κήρῳ· οὐ μόνον δὲ κόσμοι, ἀλλὰ καὶ πάθη γυναικῶν ἐμιμοῦντο, καὶ δι' ὑπερβολὴν ἀσελγείας ἀθεμίτους ἡδονὰς ἐπενόησαν. Lib. vii. cap. 34. p. 897. Πᾶν γὰρ κακίας ἔργον ἐξεμιμήσαντο, μηδ' εἴτι περίτερον παρελθὸν, ἢ μνήμη παραδέδωκεν, αὐτοὶ παραλιπόντες ἀζήλωτοι, τὰ μέγιστα κακῶν ἀγαθὰ νομίζοντες· τοιγαροῦν τὸ προσῆκον ἕκαστοι τὸ τέλος εὕραντο, τοῦ Θεοῦ τὴν ἀξίαν ἐπὶ πᾶσιν αὐτοῖς τιμωρίαν βεβαιώσαντος. Lib. vii. cap. 30. p. 986. E.

* P. 141.

respecter of persons, shews that both Jew and gentile working evil must fall under that tribulation and anguish. And the reason of the variation of the words may be probably this, that the gentile being condemned by the *law written in his own heart,* and so being as it were a confessed criminal, there needs nothing more than to sentence him to the perdition which his sin deserves; whereas the Jew being to be sentenced by a written law, which he may think he has not violated, so as to deserve condemnation, he must be judged and condemned by the sentence which the law hath pronounced against him.

[9] Ver. 13. Οὐ οἱ ἀκροαταὶ τοῦ νόμου, *Not the hearers of the law.*] The Jewish religion was very much corrupted at our Saviour's coming, so that they thought it sufficient to obtain God's favour, and to secure them from his judgments, (1.) that they were of *the seed of Abraham.* And hence the Baptist speaks thus to them, *Bring forth fruits meet for repentance, and* (think it not sufficient to) *say within yourselves, We have Abraham for our father,* Matt. iii. 8, 9. The Chaldee paraphrasts do often mention their expectation of being preserved for the merits or good works of their forefathers, Abraham, Isaac, and Jacob; and their writers add, that * *hell-fire hath no power over the sinners of Israel, because Abraham and Isaac descend thither to fetch them thence.* (2.) They held that circumcision was of sufficient virtue to render them accepted of God, and to preserve them from eternal ruin; for they teach,† that no *circumcised person goes to hell,* God having promised to deliver them from it, *for the merit of circumcision;* and having told Abraham, that *when his children fell into transgression, and did wicked works, he would remember the odour of their foreskins, and would be satisfied with their piety.* And (3.) they taught, that‡ *all Israelites had a portion in the world to come;* and that notwithstanding their sins, yea, though they were condemned here for their wickedness: this is the first sentence in the *Capitula Patrum.* whereas of all the gentiles, without exception, they pronounce that§ *they are fuel for hell-fire.* (4.) They teach, that to be employed in hearing and studying the law, was a thing sufficient to make them acceptable with God. To this St. James seems to refer in these words, *And be ye doers of the word, and not hearers only, deceiving your own souls,* James i. 22. Now most of these vain opinions the apostle in this chapter, and throughout this Epistle, labours to confute: the first here, ver. 9. the second, ver. 25. the third, from ver. 2. to the 9th, and the fourth, in this verse.

[10] Ver. 14. Ὅταν γὰρ ἔθνη, *For when the gentiles.*] Most interpreters understand this of the believing gentiles, *the righteousness of the law being fulfilled in them* only, *who walk not after the flesh, but after the Spirit,* Rom. viii. 4. and he being only the *inward Jew, who hath the circumcision of the heart in the spirit,* ver. 29. But all the ancient commentators interpret these last six verses, not indeed of the idolatrous gentiles, but of such gentiles as lived before the law, as Melchisedec and Job; or were worshippers of the true God, as Cornelius; or repented, as the Ninevites. These examples, saith Chrysostom, he sets before the Jews, as being such as they could not contradict. And in his comment on the fifteenth verse, he makes this inference from the words,* *By these things he shews that God made man sufficient of himself to choose virtue and avoid vice;* adding, that this was necessary to be said, to stop the mouths of them who inquired, ποῦ τὸν ἔμπροσθεν χρόνον τὰ τῆς τοσαύτης προνοίας ἦν; *where were the footsteps of such a providence in former times?* This the apostle seems plainly to insinuate, by arguing that God did and will accept the gentile, living according to the *law written in his heart,* and therefore owning him as the true God, and honouring or *glorifying him as that God,* who made the heaven and the earth, because he is *no respecter of persons.* This seems the obvious meaning of those words of St. Peter, in the case of Cornelius and all his friends, *Of a truth I perceive that God is no respecter of persons,* (i. e. he affects them not barely because they are circumcised, or of such a nation), *but in every nation he that feareth him, and worketh righteousness, is acceptable to him,* Acts xx. 34, 35. supposing that there might be such in every nation. And the argument of Origen seems here considerable; that† *if God condemned the gentiles because they held the truth in unrighteousness, and when they knew God did not glorify him as God, neither were thankful; it seems reasonable to conceive, that had they done what they culpably neglected, and might have done,* i. e. *had they glorified him as God, and been thankful, they would have done what had been acceptable to God, and fit to be rewarded by his goodness;* i. e. had they held the truth in righteousness, and abstained from those actions for which their conscience did accuse them, and for which *they knew they were worthy of death,* as they who were inexcusable for not doing of them, might have done, they would have escaped the *wrath of God revealed from heaven against all unrighteousness.* But then these things may here be offered to consideration;

First, That this acceptance may not reach so far as to put them under the same privileges and favours with his church and people; but if they live in such times and places where an exacter knowledge of his will might be obtained, it may induce his providence to find out means of imparting that also to them, as in the case of Cornelius and his friends, who have told things *by which he and his house should be saved,* Acts xi. 14.

Secondly, That though God may and will reward such honest heathens, because otherwise they could have no encouragement to own or serve him as their God, since *he that cometh to God* (saith the apostle) *must believe that he is a rewarder of them that diligently seek him,* Heb. xi. 6. yet is he not obliged to give them the glorious reward which he hath promised to the Christian: for this not being due to their works, they could not from the light of nature be assured of it; and it being so peculiarly assigned

* Pocock. Miscell. p. 172. 227.
† Pog. fid. par. iii. dis. 3. cap. 16. sect. 36, 37.
‡ See Smith's Jewish Notion of Legal Right, chap. 3.
§ Pirk. Eliez. p. 69. sect. 4.

* Διὰ τούτων ἔδειξε πάλιν ὅτι αὐτάρκη τὸν ἄνθρωπον ἐποίησε ὁ Θεὸς πρὸς τὴν τῆς ἀρετῆς αἵρεσιν, καὶ τὴν τῆς κακίας φυγήν.

† "Si enim videtur apostolus condemnare gentiles, ex eo quod naturali intelligentiâ cum cognovissent Deum, non sicut Deum magnificaverunt, quando nun putamus quod etiam collaudare eos possit et debeat, si qui in his cognoscentes Deum, sicut Deum magnificent: dubitari igitur non puto, quin is qui pro malo opere condemnari meruisset, idem, si operatur bonum, remuneratione boni operis dignus haberetur."

to faith in Christ, both affirmatively and negatively, when the apostle saith, *God hath given us eternal life, and that life is in his Son; he that hath the Son hath life, and he that hath not the Son hath not life; this is life eternal, that they know thee the only true God, and Jesus Christ whom thou hast sent; this is the true God and eternal life;* (1 John v. 11—13. 20. John xvii. 3. see John i. 4. xiii. 16. 36. v. 24. vi. 27.) it cannot well be said to belong to any other; and therefore Origen * freely grants this, and yet thinks such persons may not be utterly deprived of a reward; especially it seems not equitable that they should be deprived of all reward, purely for want of an impossible condition; *i. e.* because they believed not in him, of whom they had not, and very often could not, have heard. It may be added,

Thirdly, That if any of them did arrive at such a state, as made them indeed to *fear God, and work righteousness,* they did this not merely by the strength of natural light; for though some of them seem to say, that † nature or philosophy *was a sufficient guide to virtue;* yet that they meant not this exclusively of the Divine assistance, which they saw necessary to preserve them against the infirmities of human nature, their own words ‡ do fully testify. And if God owned any of them as truly righteous, it was by virtue of their faith in God; *i. e.* that faith by which they believed *he was a rewarder of them that diligently seek him;* which being, as to kind, the same with that which the apostle so highly commends, Heb. xi. even the *expectation of things hoped for, the evidence of things not seen,* when it produced in them a sincere endeavour to serve and please him, according to the light of nature, and cleave to their duty, though they might suffer for it in this world, might be imputed unto them for righteousness. I conclude these conjectures with Origen on the same place: *Sed tamen in arbitrio legentis est probare quæ dicta sunt, vel non.*

[11] Ver. 17. Σὺ Ἰουδαῖος ἐπονομάζῃ, *Thou art called a Jew.*] The apostle doth not here begin to speak to the Jew, but to prove farther and illustrate what he said before, as is evident from the words ἰδὲ σὺ, *behold thou* (to whom I speak) *art called a Jew;* he therefore may be supposed to speak this farther, to convince him that he, doing the same things, shall not escape the judgment of God; and that the hearing of the law he doth not practise, will be so far from justifying him before God, that it will add to his condemnation.

Ἰδὲ, εἰ δὲ, Τυφλῶν, as Dr. Mills reads: see Examen Millii here.

[12] Ver. 19. Τυφλῶν, *Of the blind.*] The *blind,* and *them that sit in darkness,* is a periphrasis of the gentiles. (See Isa. ix. 1. xlii. 6, 7. xlix. 9. Luke i. 79. Eph. v. 8.)

[13] Ver. 20. Ἀφρόνων, *Of the foolish.*] The *foolish* and the *babes* seem to be here the proselytes to the Jewish law, whom they accounted as *infants new-born.*

[14] Ver. 21. Ὁ οὖν διδάσκων ἕτερον, *Thou that teachest another.*] This verse may be illustrated out of the Jewish writings; for they say, that * *he who teacheth others what he doth not himself, is like a blind man who hath a candle in his hand to give light to others, whilst he himself doth walk in darkness.* So apposite is the first question to convince those Jews, who pretended to be guides and lights to the blind gentiles, that they themselves were blind. And again, *How can a wise man say in the congregation, Thou shalt not steal, when he steals?* Whence it appears, that in their account this was sufficient to cut off their pretence to wisdom.

[15] Ver. 22. Ὁ λέγων μὴ μοιχεύειν, *Thou that sayest a man should not commit adultery,* &c.] Of all these things the Jewish doctors were notoriously guilty, and of most of them they were accused by our Lord. As, *v. g.* first, that *they said, and did not;* that *they laid heavy burdens upon others, which they would not touch with their own fingers;* (Matt. xxiii. 3, 4.) that they made his Father's house *a den of thieves;* (Matt. xxi. 13. John ii. 16.) that they were guilty of adultery, by unjust divorces; (Matt. xix. 9.) and their polygamy was so shameful, that they would proclaim in any place where they came, "Quænam erit mihi uxor in diem," † *Who will be my wife for this day,* or while I stay in this place? And surely such a wife was little better than a whore. Hence Justin Martyr ‡ tells the Jews, that wherever they travelled, or came, they did, with the permission of their rabbins, ὀνόματι γάμου γυναῖκας ἄγεσθαι, *take women, and use them as their wives, under pretence of marriage.* And the theft and merchandise of which they are accused, Matt. xxi. John ii. being about holy things, may be well also styled sacrilege; though of this they being accused in the times of the prophet Malachi, doubtless they were more guilty of it in these worst times. Accordingly Josephus § doth pronounce them guilty, not only of *theft, treachery, adultery, sacrilege, but of rapines and murders, and new ways of wickedness invented by them, of all which the temple was made the receptacle.* Add to this, that the same Josephus informs us, that not long after the writing of this Epistle, the servants of the high-priests, τὰς τῶν ἱερέων δεκάτας ἐλάμβανον βιαζόμενοι, *took away by violence the tithes of the priests, so that many of them perished for want of food.* (Antiq. lib. xx. cap. 8. p. 698. E.)

Note also from these words, *Thou that abhorrest idols,* the mistake of those who think the gnostics are here referred to; they being so far from abhorring idols, that Irenæus ‖ informs us, *they had their images, they worshipped idols without fear, and went first to the feasts celebrated in the idol-temple.* Origen ¶ also assures us, that he, *viz.* Simon

---

* "Licet alienus à vita videatur æterna, qui non credit Christo, videtur quod per hæc quæ dicuntur ab apostolo, bonorum operum gloriam, et bonorem, et pacem perdere penitus non possit."

† "Nec est quisquam gentis ullius, qui ducem naturam nactus, ad virtutem venire non possit." Cic. de Leg. lib. i. n. 3.

‡ "Multos et nostra civitas et Græcia tulit, singulares viros, quorum nemineni, nisi juvante Deo, talem fuisse credendum est——Nemo igitur vir magnus sine aliquo afflatu divino unquam fuit." Cic. de Nat. Deorum, lib. ii. n. 124. 725. Al δὲ ἄριστα ψυχῆς φύσεις ἀμφισβητήσιμοι ἐν μετρίῳ τῆς ἄκρας ἀρετῆς, πρὸς τὴν ἰσχάτην μοχθηρίαν καθωρμισμέναι, δέονται ξυναγωγοῦ θεοῦ, καὶ συλλήπτορος. Max. Tyr. Dissert. 22. p. 218.

* Sepher Hamaaloth, p. 87. † Lightf. in Matt. xix. 3.

‡ Dial. cum Tryph. p. 363. D. 371. A.

§ Τὰ κρυπτὰ μὲν τῶν ἁμαρτημάτων ἠδοξήκατε, κλοπὰς λέγω, καὶ ἀνδραποδισμούς, καὶ μοιχείας, ἀρπαγαῖς δ' ἐρίζετε καὶ φόνοις, καὶ ξένας καινοτομεῖτε κακίας ὁδούς, ἐκδοχεῖον δὲ πάντων τὸ ἱερὸν γέγονε. De Bell. Jud. lib. vi. cap. 26.

‖ Ἐπὶ πᾶσαν ἑορτάσιμον τῶν ἐθνῶν τέρψιν, εἰς τιμὴν τῶν εἰδώλων γενομένην, πρῶτοι συνίασιν. Lib. i. p. 26. D. "——Imagines quidem depictas, quasdam autem et de reliqua materia fabricatas habent, et has coronant, et proponunt eas cum imaginibus mundi philosophorum, videlicet cum imagine Pythagoræ, Platonis et Aristotelis, et reliquorum, et reliquam observationem circa eas ut gentes faciunt." Lib. i. cap. 24. Vide Euseb. Hist. Eccles. lib. ii. cap. 13.

¶ Ἐναδιαφορεῖν πρὸς τὴν εἰδωλολατρείαν. Contra Celsum, lib. vi. p. 282.

Magus, taught his disciples *to count idolatry as a thing indifferent.*

[16] *Thou that abhorrest idols, dost thou commit sacrilege?*] Robbing that God of his honour this way, who hath required thee *to honour him with thy substance and the first-fruits of thy increase,* (Prov. iii. 9. Mal. iii. 8, 9. Ecclus. xxxv. 8.) as the idolater doth by giving his honour to an idol. And of this sin they being accused by God himself, declaring by his prophet Malachi, that *they had robbed him in tithes and offerings,* doubtless they were more guilty of it in these worst times of the Jewish nation.

[17] Ver. 24. Βλασφημεῖται ἐν τοῖς ἔθνεσι, *Is blasphemed among the gentiles.*] Of this Josephus * doth frequently accuse them, saying, *What wickedness do you conceal or hide which is not known to your enemies? You triumph in your wickedness, strive daily who shall be most vile, making a show of your wickedness as if it were virtue.* And thinkest thou this, O man, that thou shalt escape the judgment of God, who punisheth the gentiles, when thou art as guilty as they, of acting against thy conscience, and doing that for which thine own mouth condemns thee, or which is as bad as that which thou condemnest in them, and which doth also cause them to *blaspheme that holy name by which thou art called?* surely, after these things so scandalously done, it will be of no advantage to thee that thou art *called a Jew,* or hast received the sign of circumcision.

[18] Ver. 25.] Having thus proved that the sins of the Jews must render them obnoxious to the Divine wrath, as well as those of the gentiles, he proceeds to prove what he said, ver. 7. 10. that the righteousness of the circumcised gentile must also render him acceptable to God, and rewardable by him, as well as the righteousness of the Jew.

[19] Ver. 26. Τὰ δικαιώματα τοῦ νόμου, *The righteousnesses or ordinances of the law.*] The word δικαιώματα is used sometimes for the Divine judgments, which being always done in equity, and according to the deserts of men, are fitly called δικαιώματα, or *righteous judgments,* Rom. i. 32. Rev. xv. 4. And sometimes it relates to the ceremonial institutions which God thought fit for a season to prescribe to the Jews, and then it seems best to be rendered *ordinances,* as Heb. ix. 1. 10. And sometimes to the moral precepts of the law, as when the apostle saith, τὸ δικαίωμα τοῦ νόμου, *the righteousness of the law is fulfilled in us, who walk not after the flesh, but after the Spirit,* which seems to be the sense of the phrase here.

[20] Ver. 27. Ἡ ἐκ φύσεως ἀκροβυστία, *The uncircumcision which is by nature.*] Most interpreters think that the apostle speaks in these two verses of the believing gentile, and only doth design to prove against the Jew, that his want of circumcision, if he be a doer of righteousness, will not hinder his acceptance with God, (1 Cor. vii. 19. Gal. v. 6. vi. 15.) and that because this righteousness of the law is said to be *fulfilled by them who walk according to the Spirit,* (viii. 4.) *i. e.* by them *who are in Christ Jesus,* (ver. 1.) But Grotius and Œcumenius seem to interpret this of the heathens, such as the centurions in the gospel were, because the condemnation of the Jew seems to arise from this, that he who had the letter of the law, did not that which they who were without it did.

CHAP. III.

1. (*BUT you will say, If the uncircumcised person, keeping the righteousness of the law, is to be reckoned as circumcised,* ii. 26. *and if the inward circumcision be that alone which is acceptable to God,* ver. 28, 29.) what advantage then hath the Jew *(above the gentile)?* or what profit is there of *(the)* circumcision *(above uncircumcision?*

2. *I answer,)* Much every way: (ix. 4. *but)* chiefly, because unto them were committed the oracles of God, *(in which the covenants and promises made to them, and chiefly that of the Messiah, and of justification by faith in him, were contained;*

3. *Which oracles must be made good notwithstanding their infidelity:)* for what if some of them *(to whom these oracles and the promise of the Messiah, or a seed in whom the nations of the earth shall be blessed, were committed,)* did not believe *(in the promised seed),* shall their unbelief make the faith *(or fidelity)* of God *(in making this promise to Abraham)* of none effect?

4. God forbid *(that such a thought should enter into our hearts):* yea (Gr. *but, on the contrary),* let God be *(acknowledged)* true *(and faithful to his word),* but every man a liar *(i. e. though all men should prove liars);* as it is written, (Psal. li. 4.) [1] That thou mayest be justified in thy sayings *(or mayest appear just and faithful in performing them),* and clear when [2] thou art judged *(i. e. when thou judgest and contendest with men).*

5. But if our unrighteousness commends *(illustrates and establishes)* [3] the righteousness of God *(that way of justification by faith which he alone approves of),* [4] what shall we say? Is God unrighteous who taketh vengeance *(on the Jew and gentile, for these sins which thus commend his righteousness, and shew the wisdom and grace of God in admitting this way of our justification)?* [5] I speak as a man, *(i. e. as a heathen or unbeliever would be apt to conclude from our doctrine of justification by faith:*

6. *For)* God forbid *(that I should have a thought that God can be unrighteous):* for how then shall God judge the world *(for their unrighteousness?*

7. *Speak, I say their sense,)* for *(say they)* if the truth of God hath more abounded to his glory [6] through my lie *(if the truth of his promise to justify the gentile through faith in Christ, hath appeared more illustriously to the glory of his grace, through my idolatry, and changing his truth into a lie),* why am I also judged as a sinner *(as well as the Jew)?*

8. And *(why will it)* not rather *(follow,* ὅτι ποιήσωμεν*),* that we should do evil that good may come *(or that God may be glorified)?* as we be slanderously reported, and as some affirm, that *(in effect)* we say, *(by asserting the doctrine of justification by faith, which yet we are so far from saying, that we declare them who do so men)* [7] whose damnation is just.

9. What then *(or wherefore)* are we better than they? *(Do we Jews excel the gentiles?)* [8] No, in no wise (οὐ πάντως, *not altogether, as to the benefit mentioned* ver. 2. *but not as to justification):* for we have before proved *(touching)* both Jews (chap. ii.) and gentiles, (chap. i.) that they are

* Τί δὲ σιγᾶται παρ' ὑμῖν ἢ τί κρύπτεται, τί δὲ οὐχὶ καὶ τοῖς ἐχθροῖς φανερὸν γέγονε; πομπεύετε γὰρ παρανομοῦντες, καὶ καθ' ἡμέραν ἐρίζετε, τίς χείρων γένηται, τῆς ἀδικίας ὥσπερ ἀρετῆς ἐπίδειξιν ποιούμενοι. De Bell. Jud. lib. vi. p. 931. B. C.

all under sin *(and so all stand in need of justification by faith;*

10. *The Jews, I say, as well as the gentiles,)* [9]as it is written *(of them),* There is none righteous, no, not one:

11. There is none that understandeth, there is none that seeketh after God.

12. They are all gone out of the way, they are altogether become unprofitable; there is none that doeth good, no, not one.

13. Their throat is an open sepulchre; with their tongues have they used deceit; the poison of asps is under their lips: *(they are men)*

14. Whose mouth is full of cursing and bitterness:

15. Their feet are swift to shed blood:

16. Destruction and misery are in their way:

17. And the way of peace have they not known:

18. There is no fear of God before their eyes.

19. *(Which words of the Psalmist may justly be applied to them;)* for we know that what things soever the law saith *(not applying the words to any others),* it saith to them that are under the law: that *(not only the mouths of the gentiles, but)* every mouth may be stopped, and all the world may *(see they are)* become guilty before God.

20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the [10]knowledge of *(that)* sin *(which rendereth us obnoxious to condemnation).*

21. But now *(in the dispensation of the gospel)* the righteousness of God without *(performing the works of)* the law is manifested *(to the world),* being witnessed *(i.e. attested to)* by the law *(giving us the knowledge of sin,* ver. 20.) and by the prophets *(declaring that the just man shall live by faith);*

22. Even the righteousness of God which is by faith in Jesus Christ to all, and upon all that believe: for *(as to the way of justification)* there is no difference *(betwixt Jew and gentile):*

23. For all have sinned, and *(so)* come short of *(attaining)* [11]the glory of God *(without a free act of justification by grace);*

24. Being justified *(i.e. absolved from the guilt and condemnation due to us for our past sins)* freely by his grace, [12]through the redemption that is in Jesus Christ.

25. Whom God hath set forth *(or proposed)* to be [13]a propitiation *(a propitiatory or mercy-seat)* through faith in his blood, to declare his righteousness *(i.e. the way of justification by faith, which God alone admits of)* [14]for the remission of sins that are past, through the forbearance of God, *(not imputing their trespasses to them who believe in him,* 2 Cor. v. 19.

26. *I say, God hath now proposed him as our propitiatory,)* [15]to declare at this time his righteousness *(or the way of justification he allows of):* that he *(by justifying us only through the redemption that is in Christ Jesus),* might *(appear to)* be [16]just *(in requiring this satisfaction for our sins),* and yet the justifier of them that believe in Jesus.

27. *(And if this be the only way of justification, or being righteous before God,)* where is *(there any ground of)* boasting then? it is excluded. By what law? *(that)* of works? Nay; *(for he that is justified by works hath whereof to boast,* ἔχει καύχημα, iv. 2.) but by the law of faith *(only).*

28. Therefore we conclude that a man is justified by [17]faith *(alone)* without *(respect to)* the deeds of the law *(given to the Jews; for)*

29. Is he the God of the Jews only? is he not also of the gentiles, *(which have not the law? hath he vouchsafed to them no means of justification or acceptance with him?)* Yes, *(doubtless he is the God)* of the gentiles also:

30. Seeing it is one God, who will justify [18]the circumcision by faith, and *(the)* uncircumcision through *(the same)* faith.

31. Do we then make void the law through *(this)* faith? *(Do we contradict it, or say it is a useless thing, or against the promises?* Gal. iii. 19. 21.) God forbid *(that this should be affirmed by us):* nay, we establish the law, *(by declaring that it gives the knowledge of sin,* ver. 20. *gives witness to this way of justification,* ver. 21. *and so shews the necessity of faith, and so is our schoolmaster to bring us to Christ, who is the end of the law,* Rom. x. 4. Gal. iii. 24.)

ANNOTATIONS ON CHAP. III.

[1] Ver. 4. Ὅπως ἂν δικαιωθῇς, *That thou mayest be justified.*] These words are a confession of king David, that how severely soever God should deal with him for his sin, he could not accuse him of too much rigour, but must justify him in his proceedings, and clear him from all imputations of injustice; and so they cannot be here brought to prove, as Esthius imagines, that notwithstanding our sins, God will be faithful to his promises, but to shew, that though God should reject the Jews for their infidelity, they would have no reason to complain of his severity, or charge him with injustice or unfaithfulness on that account, they having forfeited their right to be the seed of Abraham, the father of the faithful, by their infidelity, and the gentiles, by imitating his faith, being now become his children. Note also, that the Hebrew זכך, which we render *pure* or *clean,* Psal. li. 4. is well rendered by the Septuagint νικήσῃς, *might overcome;* it bearing oft that sense in the Syriac, and among the rabbins, as Buxtorf proves in his Lexicon, p. 668.

[2] Εν τῷ κρίνεσθαί σε, Heb. בשפטך, *When thou judgest,*] Or contendest with any man, or enterest into judgment with him, or indictest or accusest him of sin; so the word is very often used in the Old and New Testament. So Job xiii. 19. τίς ἐστι ὁ κριθησόμενός μοι; *Who is he that will contend with me?* Eccles. vi. 10. οὐ δυνήσεται κριθῆναι, *He cannot contend with one who is stronger than himself;* Isa. xlii. 26. *Put me in remembrance,* καὶ κριθῶμεν, *and let us plead together;* Isa. lxvi. 16. ἐν τῷ πυρὶ κριθήσεται ὁ Κύριος, *By fire will the Lord plead with all flesh;* Matt. v. 40. Θέλοντί σοι κριθῆναι, *To him that will contend with thee;* 1 Cor. vi. 1. τολμᾷ τις κρίνεσθαι; *Dares any one contend before the unjust?* See note on 1 Pet. iv. 6.

[3] Ver. 5. Δικαιοσύνην Θεοῦ, *The righteousness of God.*] That this phrase in the Epistles doth signify always the righteousness of faith, or our justification through faith in Christ, hath been shewed, note on Rom. i. 17. and on 2 Cor. v. 21. and this seems to establish the exposition given in the paraphrase.

[4] Τί ἐροῦμεν; μὴ ἄδικος ὁ Θεὸς ἐπιφέρων τὴν ὀργήν, *What shall we say? Is God unrighteous who taketh vengeance?*] The apostle had laid down the proposition which is the foundation of this discourse, and of the whole Epistle, in

these words: *The gospel is the power of God to the salvation of every one that believes, Jew or gentile; for therein is revealed the righteousness of God by faith, to beget faith in both.* The necessity of this faith he shews, (1.) with respect to the gentiles, because they being unrighteous, could not otherwise be justified before God, or escape his wrath, *revealed against all unrighteousness,* by any other way than that of faith; and this proof he concludes chapter the first. In the second chapter he shews the same, touching the Jews, by reason of their unrighteousness, and therefore saith here, ver. 9. *We have before proved both Jews and gentiles to be under sin.* Now this most plainly serves to commend and establish this way of righteousness by faith in Christ, from the necessity of it to the justification both of Jew and gentile. This then must be the import of the objection; If the unrighteousness both of Jew and gentile tends so visibly to illustrate and recommend the wisdom of God, and the grace or favour of God, in appointing this way of justification by faith in Christ, is it righteous in God to punish both Jew and gentile, as you say he did, (i. 24. 26. 32.) and will do, (i. 18. ii. 2. 4—6. 8, 9.) for that unrighteousness that tends so highly to the glory of the gospel-grace?

[5] Κατ' ἄνθρωπον λέγω, *I speak as a man.*] *i. e.* As a mere natural man, not acquainted with the revealed will of God, or not acted by his Spirit: so Chrysostom and Œcumenius, *I speak* κατ' ἀνθρώπινον λογισμὸν, *according to human reason; οὐ γὰρ ἐγὼ ταῦτα λέγω, ἀλλὰ τῶν ἄλλων τέθεικα λογισμοὺς, for it is not I that say these things, but I propose the reasonings of others.* That this is the constant import of the phrase, see note on 1 Cor. ix. 8, 9. 15. 32.

[6] Ver. 7. Ἐν τῷ ἐμῷ ψεύσματι, *By my lie.*] The idols of the heathens are called *lying vanities,* Psal. xxxi. 7. Jonah ii. 8. *numina falsa;* the makers of them are said to *frame* שֶׁקֶר, *a lie,* Jer. x. 14. and to have and frame *a lie* with their right hand, Isa. xliv. 20. They who worship them are said, *to turn aside to lies,* Psal. xl. 5. and to hearken to *a teacher of lies,* Hab. ii. 18. and to *turn the truth of God into a lie,* Rom. i. 25. Hence are the heathens introduced making this confession, *Surely our fathers did inherit lies,* ὡς ψεύδη ἐκτήσαντο οἱ πατέρες ἡμῶν εἴδωλα, Jer. xvi. 19. Now this argument being that by which the apostle in the first chapter proves the gentiles to be sinners, worthy of condemnation, and so incapable of justification by any other way than that of faith, this may reasonably be supposed to be the thing referred to in this verse.

[7] Ver. 8. Ὧν τὸ κρίμα ἔνδικόν ἐστι, *Whose damnation is just.*] They by thus objecting against that dispensation of Divine grace and wisdom, which they should thankfully embrace and accept, and without which they cannot be justified, and so rejecting it as absurd in their imaginations, render it just that they should still lie under the guilt of sin, and under the wrath of God for it.

[8] Ver. 9. Οὐ πάντως, *No, in no wise.*] That these words may be rendered, *not altogether,* as well as οὐ πάντες is rendered *not all,* 2 Thess. iii. 2. Heb. iii. 16. we learn from Œcumenius, who paraphrases them thus, οὐκ ἐκ παντὸς τρόπου, *not in every kind;** so οὐ πάντως signifies, 1 Cor. v. 10. viz. *I do not altogether forbid you to accompany with fornicators, for then you must go out of the world;* and then the context will plainly force this rendering, as being that which answers to the following reason, the words bearing this sense: We do indeed excel them, in having the promise of a Messiah, and the salvation tendered by him, first made to us; (ii. 10.) in having the knowledge of the law, (ver. 17.) and the oracles of God committed to us: (iii. 2.) but we do not wholly or in all things excel them, because not in the matter of justification by faith, which Jew and gentile equally stand in need of.

[9] Ver. 10. Καθὼς γέγραπται, *As it is written.*] These words are cited from the fourteenth Psalm, according to the edition of the Septuagint; but I do not conceive it necessary to make good the apostle's words, or argument, that they should be spoken of the Jews of that age in general, especially seeing, they are there said to have *devoured God's people,* and to have *shamed the counsel of the poor.* It is enough, (1.) that they should generally agree to the Jews of the age in which the apostle writ, as both the Scriptures of the New Testament and the writings of Josephus fully prove they do. And (2.) that the law condemning any for these crimes doth more especially condemn those under the law, who at any time are guilty of crimes thus noted, and condemned by the law. And with this conclusion of the apostle the Jews themselves accord, saying, *There is not a man who is not obnoxious to God* (or might not justly be condemned by him), *were it not for his mercy and clemency.* Moreover, it is farther to be noted, that in the close of this Psalm there seems to be a prayer for the redemption of the Jews by the Messiah, in those words, *O that the salvation of Israel were come out of Zion,* ver. 7. the Deliverer that was to come out of Zion, being the Messiah, as we learn from Isaiah, lix. 20. and from this apostle, xi. 26. Note, secondly, that, according to the doctrine of the Jews, their Messiah was to come in those times when the Jewish nation was most corrupt, and so most resembled the description here alleged. (See the note on Phil. iii. 1.)

[10] Ver. 20. Ἐπίγνωσις ἁμαρτίας, *The knowledge of sin.*] This knowledge of sin being chiefly by the moral law, (vii. 7.) shews, that the apostle excludes as well that as the ceremonial from justification; and evident it is, that the antithesis runs all along, not between moral and ceremonial works, but between works in general and faith, ver. 20. 22. the law of works and faith, ver. 27. iv. 2. 6. ix. 32. x. 5, 6.

[11] Ver. 23. Τῆς δόξης τοῦ Θεοῦ, *The glory of God.*] i. e. The fruition of God in glory; for *being justified by faith, we have peace with God; and rejoice in hope of the glory of God.* (Rom. v. 1, 2.)

[12] Ver. 24. Διὰ τῆς ἀπολυτρώσεως, *Through the redemption.*] Purchased by the death and blood of Christ shed for us; we having *redemption through his blood, the remission of sins.* (Eph. i. 7. Colos. i. 14.)

[13] Ver. 25. Τῶν προγεγονότων ἁμαρτημάτων, *Of sins that are past.*] For in this only consists our first justification, which is by faith alone: the remission of our future sins committed against the new covenant, established in the blood of Jesus, being to be obtained (if they be wilful sins, which only violate the covenant of grace) by a sincere and particular repentance for them; which brings us again under that covenant, and so under the promise of forgiveness through the blood of Jesus: the ἱλαστήριον, or *mercy-*

* Cart. Mellif. p. 3012.

seat, was so called, because God there shewed himself propitious, by reason of the blood of the sacrifice sprinkled before it. The apostle therefore, in allusion to it, saith, that God hath set forth Christ to be his *mercy-seat*, *i. e.* the person through whom he will be propitious to us through faith in his blood, styled *the blood of sprinkling*, Heb. xii. 24. and presented before him in the heavens.

[14] Ἱλαστήριον, *To be a propitiation.*] In the Old Testament we find the *mercy-seat* still styled ἱλαστήριον, because it was the place where God promised to be propitious to them, and where the high-priest made an atonement for himself, and all the congregation, by sprinkling the blood of the sin-offering before the mercy-seat: when therefore the apostle saith, that God hath set forth Jesus Christ to be a mercy-seat to us through faith in his blood, we have reason to believe the blood of Christ, as our sin-offering, doth make atonement for, and render God propitious to us. And as under the Old Testament, they who desired to have God propitious to them, were to come with the blood of their sin-offering to the mercy-seat; so under the gospel-dispensation they must expect to find God propitious to them, through the blood of Christ their mercy-seat, by whom they coming to God, as the Jews did by appearing before his mercy-seat, should find him gracious in pardoning their iniquities *through the redemption that is in Jesus.* Whence I argue against the Socinians, for our Lord's satisfaction, thus: What is it we do obtain by this redemption? It is, saith the apostle, *remission of sins.* What is it that procures this remission? It is the blood of Christ, for *we have redemption through his blood, even the remission of sins;* (Eph. i. 7. Colos. i. 14.) it is the death of Christ. (Heb. ix. 15.) Since then, by the confession of Schlictingius upon the place, our Lord is mentioned here as a piacular victim, and seeing it is certain those victims still suffered in the sinner's stead, and that whensoever in the Old Testament mention is made of the remission of sins, the blood of these sacrifices was the thing that made atonement for them, remission of sins was the thing purchased by that blood; have we not reason from what is here said of Christ, our piacular victim, to conceive he suffered in our stead, and that his blood, shed for us, procured the remission of our sins, as it atoned an offended God for our transgressions?

[15] Ver. 26. Τῆς δικαιοσύνης, *To declare his righteousness.*] This phrase, *the righteousness of God*, as I have before observed, doth always in the Epistles signify our justification by faith in Christ, as being the only righteousness that God approves of, and is here styled, ver. 22. *The righteousness of God through faith:* and therefore this righteousness cannot be demonstrated, as some conceive, by winking at the sins committed in former ages, (Acts xvii. 30.) but by proposing, by the gospel, the way of remitting men's past sins through faith in Christ, or his own non-imputation of them.

[16] Εἰς τὸ εἶναι αὐτὸν δίκαιον, *That he might be just.*] The reverend Dr. Hammond saith, the word δίκαιος is here to be rendered, *clement* and *merciful*, and that it is commonly taken in that notion, and seldom in that of vindictive justice: but, in opposition to this I assert, that the word δίκαιος is used about eighty times in the New Testament, and not once in that sense of clemency and mercy, in which he saith it is commonly taken; he himself produces but one place, *viz.* Matt. i. 19. *Joseph being a just man, and not willing to make Mary a public example, was minded to put her away privily: Where* (saith Dr. Lightfoot) *men torment the word* δίκαιος, *to make it signify clement and merciful, when it bears clearly the ordinary sense; thus, Joseph, being a just man, would not cohabit with an adulteress, and yet being not willing to make her a public example, and no necessity,* as he there shews, *lying upon him so to do, he was minded to put her away privily.* (2.) It is in the New Testament distinguished from the good and merciful man; as when Joseph of Arimathea is styled ἀγαθὸς καὶ δίκαιος, *a good man and just,* Luke xxiii. 50. when the law is called δίκαια καὶ ἀγαθὴ, *just and good,* Rom. vii. 12. and when it is said, v. 7. that scarcely ὑπὲρ δικαίου, *for a righteous man will one die, though* ὑπὲρ ἀγαθοῦ, *for a good man one would even dare to die.* And (3.) when it relates to God, as here, it always signifies, either the equity and congruity of his dealings, as 2 Thess. i. 5, 6. or his faithfulness to his word, 1 John i. 9. Rev. xv. 3. or his vindictive justice, as Rev. xvi. 5—7. xix. 2. 2 Tim. iv. 8.

[17] Ver. 28. Πίστει, *By faith.*] Justification from our past sins is by faith alone, without respect to any of our works; we being *justified freely by his grace,* ver. 23. *Not by works of righteousness which we have done, but through his mercy he saved us,* Titus iii. 5. *i. e.* he justified us by his grace, and so put us in the way of salvation.

[18] Ver. 30.] Note, that so the Jews say, *If a man believe not as he ought, circumcision will not make him a Jew; but if he believe as he ought, he is a Jew, though he be not circumcised.* Nitzachon, sect. vii. sub. 21.

CHAP. IV.

1. WHAT shall we say then (Gr. *what therefore do we say, as some of our nation*) that Abraham, our father [1] as pertaining to the flesh, hath found? (Gr. *hath found justification and acceptance with God, by virtue of his circumcision in the flesh?*

2. *Surely, no;*) for if Abraham were justified by *(his own)* works *(i. e. his obedience to God's command to circumcise himself, and his whole family)*, he hath whereof to glory (Gr. *ground of boasting in those works by which he was thus justified);* but *(manifest it is he had)* not *(whereof to boast, or glory)* before God.

3. For what saith the Scripture? *(even this,)* [2] Abraham believed God, and it *(viz. that faith)* was counted to him for righteousness.

4. Now *(or whereas)* to him that worketh *(and by that obtaineth righteousness)* is the reward reckoned not of grace, but of debt *(he having performed all that was required, in order to his being righteous before God).*

5. But to him that worketh not *(i. e. who hath not any thing on account of which he can be deemed righteous by virtue of his works)*, but believeth [3] on him that justifieth the ungodly *(on the account of his faith)*, his faith is accounted for righteousness.

6. *(And this account of justification is)* [4] even *(such)* as David also *(the other great person to whom God had promised a blessing to all nations through his seed,* Isa. xi. 10. Acts ii. 30. xiii. 23.) describeth *(speaking of)* the blessedness of the man, to whom God imputeth righteousness without works,

7. Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8. Blessed is the man to whom the Lord will not impute *(the)* sin *(he hath committed)*.

9. Cometh this blessedness then *(of righteousness, by not imputing sin)* upon the circumcision only, or upon the uncircumcision also? *(This question may be decided by the example of our father Abraham,)* for we say that [5] faith was reckoned to Abraham for righteousness.

10. How was it then reckoned *(to him for righteousness? was it)* when he was in circumcision, or in uncircumcision? not *(when he was)* in circumcision, but in uncircumcision; *(he believing unto righteousness before he was circumcised,* Gen. xv. 6.)

11. And he received *(afterward)* the sign of circumcision, *(as)* a [6] seal of the righteousness of the faith which he had yet being uncircumcised: *(and so of his acceptance with that God, who thus entered into covenant with him, and owned himself his God,* Gen. xvii. 1.) that he might be the [7] father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also *(which it could not be, were circumcision the condition of justification and acceptance with God)*:

12. And *(that he might be)* the father of *(the)* circumcision also, *(i. e. a father)* to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

13. *(I say, that he might be the father of the uncircumcised through faith, and of the circumcision through the like faith,* iii. 30.) for the promise *(made to Abraham,* Gen. xii. 3. *or to his seed,* Gen. xxii. 18.) that [8] he should be the heir of the world *(i. e. of those blessings which should be derived from him to all the families and nations of the earth)*, was not *(made)* to Abraham, or to his seed, through *(or by virtue of their obedience to)* the law, but through *(and by virtue of)* the righteousness of faith.

14. For if they which are of the law be heirs *(according to the promise made upon that account)*, [9] faith is made void *(as being insufficient to justify without the law)*, and the promise is made of none effect *(for then the nations which are not under the law, cannot be blessed in the seed of Abraham)*:

15. Because [10] the law worketh wrath *(by condemning the transgressor to that death to which without the law he would not be subject)*: for where no law is, there is no transgression, *(and so no condemnation for it.*

16. *And)* therefore is *(the inheritance,* Gal. iii. 18.) of faith, that it might be by grace; *(which both Jew and gentile wanted as to justification,* iii. 23, 24.) to the end the promise *(of it)* might be sure to all the seed *(of Abraham)*; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all; *(i. e. that it might be made good to the gentile also, believing as their father Abraham did.*

17. *I say the father of us all,)* as it is written, (Gen. xvii. 5.) I have made thee a [11] father of many nations, *(which words, though spoken then when Abraham had no seed, yet were they certain,)* before *(or in respect of)* him whom he believed, even *(that)* God, [12] who quickeneth the dead *(and so was able to quicken his body, now dead, and the deadness of Sarah's womb)*, and [13] calleth those things which be not *(i. e. the gentiles, which were not then a people)* as if they were.

18. Who, I say, [14] against *(all natural grounds of)* hope, believed in hope, that he might (Gr. *should)* become the father of many nations, according to that which was spoken *(to him,* Gen. xv. 5. *As the stars of heaven)* so shall thy seed be.

19. And being not weak in faith, he considered not his own body [15] now dead *(or grown already dead, he being about one hundred years old)*, neither yet the deadness of Sarah's womb: *(with whom it had ceased to be after the manner of women,* Gen. xviii. 11.)

20. He [16] staggered not at (Gr. *he doubted not of)* the promise of God through unbelief; but was strong in faith, giving glory to God *(by acknowledging his power to make it good)*;

21. And being fully persuaded that what he had promised, he was able also to perform.

22. And therefore it *(viz. this strong faith)* was imputed to him for righteousness.

23. [17] Now it was not written *(thus of him)* for his sake alone, that it *(viz. his faith)* was imputed to him *(for righteousness)*;

24. But for *(the benefit of)* us also, to whom it *(viz. the like faith)* shall be imputed *(for righteousness)*, if we believe on him that raised up Jesus our Lord from the dead *(that he can and will raise us also by Jesus from the dead, and crown us with him)*;

25. Who was delivered *(to the death)* for our offences *(to offer up himself a piacular victim for them)*, and was raised again for our justification *(i. e. to appear before God with the blood of this victim, to make atonement before God for us, and thereby to procure our justification, or our absolution from the guilt of sin)*.

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1. ΚΑΤΑ᾽ *σάρκα, According to the flesh.*] *i. e.* By virtue of his obedience to God's command, in circumcising the flesh of his foreskin. So Israel *κατὰ σάρκα, according to the flesh,* 1 Cor. x. 18. is, Israel according to the circumcision of the flesh. To *know Christ according to the flesh,* 2 Cor. v. 16. is to know him according to his circumcision, or being of the stock of Abraham. To glory *κατὰ τὴν σάρκα, according to the flesh,* is to glory in being circumcised, 2 Cor. xi. 18. In this the Jews had the greatest confidence of being acceptable to God, and therefore are represented by St. Paul as *πεποιθότες ἐν σαρκὶ, having confidence in the flesh,* Phil. iii. 3, 4. declaring, that *no circumcised Jews go to hell,* God having promised to deliver them *for the merit of circumcision.* (See the note on ii. 13.) Moreover, that vain opinion had obtained among the Jews, that Abraham was not pure, or accepted with God, till after his circumcision. This is hinted in the Targum of B. Uziel, who renders Gen. xvii. 1. thus; *Walk before me,* Bebeskercha, *i. e. and be thou perfect in thy flesh:* but is in express words asserted, Pirk. Eliezer, cap. 29. p. 64. This opinion the apostle here confutes, and then ver. 11. shews what his circumcision signified. Mr. Clerc interprets this phrase thus, *According to the flesh;* i. e. *in the judgment of man,* or *according to carnal judgment.* But there can be nothing more alien from the mind of St. Paul than

this interpretation: for the apostle had been before asserting, that circumcision, acceptable to God, was not that made in the flesh, (ii. 28.) In the beginning of the next chapter he answers the inquiry of the Jews; If it doth not render us more acceptable to God, what then is the benefit of circumcision? It hath many other advantages, saith he, but not that of justification before God, that being the result of faith; for *it is one (and the same) God who will justify the circumcision through faith, and the uncircumcision by faith.* What then, saith he, do we say in this affair? Do we say, as the Jews, that Abraham, *the father of the faithful,* found justification (the thing I now discourse of) κατὰ σάρκα, by that laborious work of circumcision, performed upon himself, when he was ninety-nine years old, and upon all his family? On which account, say the Jews,* *God smelt the sweet odour of their foreskins, and said, when they transgressed, he would remember this odour, and they should be replenished with his mercies.* Here is a rational account of the connexion and pertinence of the apostle's argument. But how comes in *the judgment of men* with a τί οὖν; *what then do we say?* when nothing at all had been said of their judgment, nor was the apostle discoursing of justification according to man's carnal judgment. He goes on and says, *If Abraham was accounted just for his works in the judgment of men, he hath whereof to glory; he hath* καύχημα, *boasting* (saith he) *before men:* but is that the καύχημα, or boasting, which the apostle said was excluded, *not by the law of works, but by the law of faith?* (iii. 27.) no sure; but boasting before God: this therefore must be here repeated: If Abraham were justified by works, *i. e.* the works of circumcision performed upon himself and his whole family, he hath whereof to boast before God; but he cannot have whereof to boast before God of any justification of this kind, for *what saith the Scripture,* &c. In fine, κατὰ σάρκα never signifies in Scripture, *the judgment of man,* but the fleshly lustings, desires, and motions of men; John xviii. 5. *to judge according to the flesh,* is to judge "ex carnali affectu," *from carnal affection;* and 2 Cor. i. 17. *to purpose according to the flesh,* is to do it according to carnal principles and advantages; as *to walk after the flesh,* is, to be governed and acted by carnal principles, Rom. viii. 1. 4, 5. 12, 13. 2 Cor. x. 2.

[2] Ver. 3. Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, *Abraham believed God.*] We learn from the author to the Hebrews, that Abraham had faith before this was said unto him, for *by faith Abraham being called, obeyed and went forth,* &c. and that by a yet stronger faith, he *offered up his son Isaac, believing that God was able to raise him up from the dead.* (Heb. xi. 8. 17.) But neither of these instances is pitched upon by the apostle, as fit for his purpose, because, in both, obedience was joined with faith; whereas here was a pure act of faith without works, and of this act of faith is said, what is not said of either of the other, *it was imputed to him for righteousness.* (See ver. 22.) 2. God for this act of faith, and not upon the former, dealt with him as a righteous person, by entering into covenant with him, which was a sign that he accepted him, and pardoned all his sins past; for it is said, *In that very day God entered into covenant with Abraham,* (Gen. xv. 18.) which he had not done before. Moreover, this was spoken to Abraham before his circumcision, and so is very proper to convince the Jews of the no necessity of circumcison to justification: but Abraham offered Isaac after his circumcision, and so the apostle could not allege that instance of his faith here; (ver. 10, 11.) he therefore was accounted righteous by virtue of that faith which excludes boasting, (ii. 27.) and only justifies by grace.

[3] Ver. 5. Ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ, *On him that justifies the ungodly.*] Justification being only the nonimputation or the pardon of their past sins on the account of that faith, which laid the highest obligations upon all believers to die unto sin for the future, there is no absurdity in saying, that God thus *justifies the ungodly,* repenting of, and engaging to cease from, their ungodliness, (ver. 6.)

[4] Ver. 6. *Even as David* λέγει τὸν μακαρισμὸν] Speaks of the blessedness of those, to whom God imputeth δικαιοσύνην, *justification, i. e.* exemption from the guilt and punishment of sin, without such works as can justly plead for that exemption and freedom from punishment, by saying, *Blessed is the man to whom the Lord imputeth no sin.* In which citation there is not one word of any work to make him righteous in the sight of God, and therefore blessed, but only of an act of free grace in the forgiveness or the nonimputation of his sin, in which the *evangelical justification* formally consists. (See the preface to the Epistle to the Galatians, section the 4th.)

[5] Ver. 9. Ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις, *Faith was reckoned to Abraham for righteousness.*] The gloss of R. Salmon on Gen. xv. 6. is this: *The blessed God reputed this to Abraham for righteousness and merit, for the faith by which he believed in him.* And the book Ikkarim * saith thus: *Our father Abraham was praised for his faith, as saith the Scripture, Abraham believed God, and it was counted to him for righteousness.*

[6] Ver. 11. Σφραγῖδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, *The seal of the righteousness of faith,* &c.] The apostle in this Epistle insists much upon the justification of the uncircumcised gentiles, called therefore by the Jews ἡ ἀκροβυστία, *the uncircumcision,* (Eph. ii. 11. Rom. ii. 25—27.) declaring, that God is not the God of the Jews only, but also of the gentiles, seeing he will justify both the circumcision, and the uncircumcision through faith; (iii. 29, 30.) that the blessing of justification came not only on the circumcision, but on the uncircumcision also, (ver. 9.) faith being accounted to Abraham for righteousness, when he was in uncircumcision, (ver. 10.) So that these words may be rendered thus, *And he received the sign of circumcision, a seal of the righteousness of that faith, which is in the uncircumcision;* i. e. of God's acceptance of the uncircumcised gentiles through faith in Christ.

[7] Πατέρα, *The father.*] *i. e.* That he might be the father of all nations, whether Jew or gentile, and they might all be blessed in him, according to the promise, *In thee shall all the nations of the earth be blessed,* Gen. xii. 3. or as it is Gen. xxii. 18. *In thy seed.*

[8] Ver. 13. Τὸν κληρονόμον αὐτὸν εἶναι τοῦ κόσμου, *That he should be the heir of the world.*] The whole difficulty of this verse rests upon the true interpretation of this phrase, *That he should be the heir of the world.* Some think that to be *the heir of the world* here, is to be *heir of the land of*

* Pag. fid. p. 674.

* Lib. i. cap. 21.

Canaan, and the parts adjacent to it, Idumea, &c. But this is not only impertinent to the purpose of the apostle, who is here proving, not that temporal possessions, but that justification is not by the law, but by faith; but seemeth flatly contrary to the apostle; for the promise of the land of Canaan was made to Abraham upon his circumcision, and to his seed, (Gen. xvii. 7, 8.) and the possession of, and their continuance in it, was still promised to the Jews, upon condition of their obedience to the law of Moses. Others think, that *to be heir of the world*, is to be heir of the spiritual and heavenly Canaan: but then, as it is hard to find where any such promise was made to Abraham, and his seed; so it is as difficult to shew how this accords with the main scope of the apostle, which is to establish our justification by faith. The ancient Greek scholiasts interpret the words thus: That he should be heir of the world; τοῦτεστιν, ἐν αὐτῷ εὐλογεῖσθαι πάντα τὰ τοῦ κόσμου ἔθνη, i. e. *that all the nations of the world should be blessed in him.* So Chrysostom, Theodoret, Theophylact, *Quod enim dicit, benedicentur in te omnes tribus terræ, hoc est, hæredem factum esse totius mundi:* so Origen. And this is confirmed from the parallel place, Gal. iii. 8. for the promise mentioned here, must be the same with the promise mentioned there, because the argument is the same. Now, (1.) the promise there is, *In thy seed*, that is Christ, *shall all the families of the earth be blessed*, (ver. 12.) And (2.) he there speaks of a promise made four hundred and thirty years before the law, which term only agrees to the promise made, Gen. xii. 3. (3.) This is the blessing of Abraham that was to come upon the gentiles, Gal. iii. 14. for, saith the apostle, *The Scriptures foreseeing that God would justify the gentiles through faith* (in the promised seed), *preached the gospel before to Abraham, saying, In thee shall all the families of the earth be blessed: so then they that are of faith, are blessed with faithful Abraham.* He first, as being the father of the faithful, and so the heir of the believing world; and they after him, as being his sons, and seed, by walking in the steps of his faith, and so becoming heirs with him of the same promise; for *if you be Christ's*, if by faith you be interested in him, saith the apostle, *then are you Abraham's seed, and heirs according to the promise*, Gal. iii. 29. so Heb. xi. 7. Noah is said by his faith to condemn the unbelieving world, and to be τῆς κατὰ πίστιν δικαιοσύνης κληρονόμος, *the heir of righteousness which is by faith, i. e.* the father of all that believed unto justification, or righteousness, after him.

[9] Ver. 14. *If they which are of the law be heirs, faith is made void.*] It is made void to them who are not of the law, because then they cannot by it be made heirs; and it is also made void to them that are of the law, because they were heirs before, and may still be without it, ver. 15.

[10] Ver. 15. *For the law worketh wrath.*] To wit; to the transgressors of it: *For where there is no law, there is no transgression.* It is a very great mistake to think, as some do, that the apostle lays down this as a general rule, that *where there is no positive law to which threats and punishments are annexed, there is no transgression;* for the plain consequence of this would be, that the heathens, having no positive law, could be guilty of no transgression, whereas the Scripture represents them as *dead in trespasses and sins*, (Eph. ii. 1. Colos. ii. 13.) as persons who shall be judged hereafter *according to their works*, (Rom. ii. 6.) and shall receive *tribulation and wrath for working evil*, (ver. 9.) who sin *without (a positive) law*, and shall therefore perish without law, (ver. 12.) and as men, who are *condemned in their own consciences by the law written in their hearts*, (ver. 15.) The apostle therefore must be only conceived to prove from this general rule, that where there is no law at all, there is no transgression; and that if the law of Moses worketh wrath, there must be a transgression of it rendering men obnoxious to the death it threateneth, (ver. 19, 20. vide Examen Millii.)

[11] Ver. 17. *A father of many nations.*] The Jews hence prove that a proselyte, converted to the Jewish faith, might be *legatus synagogæ, quia scriptum extat, constitui te patrem universitatis gentium*, because it is written, Gen. xvii. 5. *I have made thee a father of all nations:* before this time, say they, he was only a father of the Syrians; but from this time, he was the father of all nations. (See Campegius Vitringa de Synag. Vet. lib. iii. par. ii. cap. 6. p. 943.)

[12] Τοῦ ζωοποιοῦντος τοὺς νεκρὺς, *Who quickeneth the dead.*] This being an instance of the faith of Abraham, it seems most reasonable to refer to the object of this faith, *viz.* that he should have a numerous seed; yea, that he should have the promised seed from Sarah, though her womb was dead; *and it ceased to be with her after the manner of women;* and so Hilary the deacon doth interpret this phrase.

[13] Καλοῦντος τὰ μὴ ὄντα, ὡς ὄντα, *And calleth things that be not as if they were.*] *He that is far from God* (saith Origen), *as we gentiles were before we came to the knowledge of the truth, is said not to be;* and therefore God, designing to render them the seed of Abraham by faith, is said *to call those things that be not, as if they were:* for τὰ μὴ ὄντα, *things which are not*, both in the language of the Old Testament, and of the Jews, and of the primitive Christians, signifies the gentiles, by converting whom, saith Clemens R.* ἐκάλεσεν ἡμᾶς οὐκ ὄντας, καὶ ἠθέλησεν ἐκ τοῦ μὴ ὄντος εἶναι ἡμᾶς, *God called us that were not, and would that of nothing we should have a being;* as I have shewed, note on 1 Cor. i. 8.

[14] Ver. 18.] Note, that this verse confirms the exposition of the former verse, shewing that the faith there mentioned hath reference to this promise.

[15] Ver. 19. Νενεκρωμένον, *Now dead.*] It is here objected, that Abraham's body could not be thus dead, since after the death of Sarah, even forty years after, he had six sons by Keturah. (Gen. xxv. 1.) But they who here tell us, that Abraham's body was not simply dead, but only as to Sarah's womb, and that by a young woman he was able to have seed then, speaks expressly against the text, which saith, *his body was grown dead*, and against the opinion of Abraham himself, Gen. xvii. 17. and of Sarah concerning him, Gen. xviii. 12. They who add that this need not seem strange, that Abraham should have children by Keturah, considering the age to which he had lived, since in our time men have had children after they have been seventy or eighty years old; they will not suffer that to be strange to us which seems strange to Abraham himself; witness his answer to the promise of Almighty God, *Shall a child be born to him that is a hundred years old?* Gen. xvii. 17. *O that Ishmael might live before thee!* and to Sarah, Gen.

* Ep. 2. sect. 1.

xviii. 12. They deny the miracle effected by the great power of God, which therefore the angel doth encourage Sarah to believe, because *nothing can be too hard for God.* (Gen. xviii. 13.) They lessen the faith of Abraham which is so highly magnified here, as being *hope against hope,* (ver. 18.) *believing in him that quickeneth the dead,* (ver. 17.) not *staggering at the promise,* but *being strong in faith,* (ver. 20.) That therefore must be here acknowledged, which the Jewish doctors and all the Christian fathers say, that God gave a new blessing to their bodies, and by that rendered them capable of getting and bearing children, when by nature they were not so. This of Sarah, the Targum of B. Uziel hints, by paraphrasing the words thus, Gen. xvii. 16. *As for Sarah, I will bless her,* בגופה, *in her body.* And the apostle more plainly in these words, *Through faith also Sarah herself receiveth strength to conceive seed.* (Heb. xi. 11.)

[16] Ver. 20. Οὐ διεκρίθη τῇ ἀπιστίᾳ, *He doubted not through unbelief.*] It seems, his faith was not without some doubting, from that answer he returns to God, *Shall a child be born to Abraham, that is a hundred years old? And shall Sarah, that is ninety years old, bear?* In which words he seems to consider both *his own dead body, and Sarah's dead womb,* which the apostle here denies, ver. 18. and ver. 19. he says to God, *O that Ishmael might live before thee!* as if he expected no other offspring: To the first objection it is answered, that those words, *Shall a child be born to Abraham!* are to be considered as words of admiration, not of doubting; for he rejoiced at it, saith the Chaldee, and the Hebrew word, which we render *laughed,* hath this import, xxi. 6. Nor is Abraham reprehended for it, as Sarah is, xviii. 13. John viii. 56. To the second it is answered, That he only desires God to bless him also, as well as the seed promised, which appears probable from God's answer, Gen. xvii. 20. *As for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful.*

[17] Ver. 23—25.] Note, That from these three last verses many things may be observed, which tend to the illustration of the doctrine of faith, and of justification by faith. And,

First, From ver. 3. 22, 23, 24. it is extremely evident, that it is the very act of faith, and not the object of it, *viz. Christ's righteousness,* which was imputed to Abraham, and is imputed to us for righteousness. As then the faith of Abraham, which is here said to be imputed to him for righteousness, was not the obeying God in his commands of *walking before him, and being perfect,* but, as is here expressly said, his believing God's power, and his reliance on it without any doubting, was the thing that was imputed to him for righteousness, as well as that other act of faith, that *in his seed shall all the families of the earth be blessed:* so the faith that shall be imputed to us for justification, is not, saith the apostle, that which includeth the performance of sincere obedience, not only faith in the blood of Christ shed for the remission of our sins; but faith in him that raised up Jesus from the dead, that he will raise us also from the dead, and glorify us with him. (See the note on Rom. x. 9.) So also is the faith of Abraham and Sarah represented, Heb. xi. 11.

Secondly, Hence also we learn that our justification depends not only on the death of Christ, but on his resurrection: so the apostle doth again teach us, saying, *Who is he that condemneth us? it is Christ that died* (as a piacular victim for our sins), *yea, rather that is risen again, who is even at the right hand of God* (presenting the blood of this victim in his presence for us), *who* (by it) *also maketh intercession for us.* For the clearing up of this matter, let it be noted,

First, That as the victim offered under the Old Testament was brought to the altar, and there slain; so Christ offering himself for us, was also brought to the altar of the cross on which he suffered, as a piacular victim for us, *bearing our sins in his own body on the tree.*

Secondly, As the blood of the beast thus slain was to be brought before the mercy-seat, or into the *holy of holies,* and there presented before God to make atonement with; so was the blood of Christ, thus slain also, to be carried into the heavenly sanctuary, and there presented before God to make atonement for our sins.

Thirdly, As the beast, when dead, could not offer up its own blood; so Christ, being dead, could not, before his resurrection, make an offering of his own blood, in the heavens for this end; whence the apostle tells us, that *such a high-priest became us, who is higher than the heavens.* (Heb. vii. 26.) And were the opinion of some true, that Christ appeared not with his blood in the heavens, he must be only a metaphorical high-priest, the offering or presenting of the blood before God being only the proper office of the priesthood, and the parallel the apostle makes betwixt him and the Aaronical priests must be wholly overthrown: for with what congruity could the apostle insist so much on the comparison betwixt the blood of Christ brought into the *heavenly tabernacle,* and the blood of the *legal sacrifices* brought into the *earthly tabernacle,* if indeed the blood of Christ was not carried into the true tabernacle, and there presented to God? When the apostle saith so oft, the *Jewish high-priest entered into the holy place with the blood of bulls and goats,* doth he not mean, that he carried their blood in thither? When then the same apostle saith, *Christ, not by the blood of bulls and goats, but* διὰ τοῦ ἰδίου αἵματος, *by his own proper blood, entered into the holy place,* must he not also mean, that Christ carried his own blood into the *heavenly sanctuary?*

CHAP. V.

1. THEREFORE being justified by faith *(and so absolved from those sins which rendered us obnoxious to the displeasure of God),* we have peace with God through our Lord Jesus Christ:

2. By whom also we have access by faith into this *(state of)* grace *(or favour of God),* wherein we stand, and rejoice in hope of *(the fruition of)* the glory of God.

3. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4. And patience *(gives)* experience *(of God's power with us, enabling us to bear these tribulations, and of our sincere affection to him, for whose sake we suffer them);* and experience *(of these things worketh in us)* hope *(of a reward):*

5. And hope maketh *(us)* not ashamed *(of our faith in Christ,* Rom. i. 16.) because *(a sense of)* [1] the love of God is [2] shed abroad in our hearts by the Holy Ghost which is given to us *(believers, as the earnest of our future*

inheritance, Eph. i. 14. iv. 30. *and the fruit of our faith,* Eph. i. 13. Gal. iii. 14.

6. *Of which love to us, even before we believed, the gospel gives us the highest demonstrations;)* for when we [3] were yet without strength, in due time (Gr. *we being fallen at the appointed time)* Christ died for the ungodly, *(for us, who since our fall had no righteousness of our own.*

7. *Which surely is a high degree of love, beyond all human example;)* for scarcely for a righteous man will one die *(I say, for a righteous man only):* yet peradventure for a [4] good *(i. e. a highly kind and charitable)* man some would even dare to die.

8. But [5] God commendeth his love towards us, in that, whilst we were yet sinners, Christ died for us.

9. *(And if God through Christ Jesus shewed such kindness to us, being sinners,)* much more then being justified by his blood *(and so made righteous in his sight, and having peace with God,* ver. 1.) we shall be saved from *(the)* wrath *(of God)* through him.

10. For if, when we were enemies *(to him),* we were [6] reconciled to God by the death of his Son, much more, being reconciled, we shall be saved [7] by his life.

11. And not only so *(i. e. we are not only reconciled to),* but we also joy (Gr. *we are rejoicing)* in God through our Lord Jesus Christ, by whom [8] we have received the atonement *(or reconciliation).*

12. Wherefore, (διὰ τοῦτο, *by reason of this reconciliation, life is procured to us by the second Adam, as death came by the first, for)* as by one man sin entered into the world, and death by sin *(or for sin);* and so death passed upon all men *(through him),* [9] in whom all had *(so far)* sinned *(as to become equally obnoxious to death with him: so the second Adam came to deliver all men from the death procured by him:*

13. *Through him, I say,)* for *(it must be indeed confessed, that)* until the law sin was in the world: but *(it must also be acknowledged, that)* sin is not [10] *(generally then)* [11] imputed *(to death)* where there is no law *(condemning men to death for it).*

14. Nevertheless death reigned from Adam to Moses *(the giver of a new law, threatening death to the transgressors of it),* even over them that had not sinned after the similitude of Adam's transgression *(i. e. men were all the while subject to death, though they sinned not as Adam did against an express law, threatening death to them for it, and therefore death must reign over them for the sin of Adam),* who *(in this)* is the figure *(or resemblance)* of him that was to *(i. e. of the second Adam, Christ)* come.

15. But *(in this resemblance there are two advantageous dissimilitudes; for)* not as the offence, so also is the free gift: for if through the offence of one man [12] many be dead (Gr. *died),* much more the grace of God, and the gift *(of justification procured)* by *(or through)* the grace of one man, Jesus Christ, hath abounded to many.

16. And *(again)* not as it was by one that sinned, so is the gift: for the judgment (Gr. *the sentence)* was by one *(sin)* to condemnation *(we being all sentenced to death on the account of Adam's sin),* but the free gift is of [13] many offences unto *(that)* justification *(of which cometh life).*

17. For if by one man's offence death reigned by *(that)* one *(man over all his posterity);* much more they which receive *(or are made partakers of)* abundance of grace, and *(by it)* of the [14] gift of righteousness *(or justification),* shall reign in life by *(the reconciliation purchased for them by the death of)* one, Jesus Christ.

18. Therefore as by the offence of one (Gr. *by one offence),* the judgment (Gr. *sentence)* came upon all men to *(the)* condemnation *(of death);* even so by the righteousness of one *(by one righteous act, the obedience of Christ to the death for us)* the free gift came upon all men *(believing in him)* to justification of life.

19. For as by one man's disobedience many were [15] made sinners *(being made subject to the death, which was inflicted upon Adam for sin, as much as if they themselves had violated the law which rendered him obnoxious to it),* so by the obedience of one *(suffering death, the punishment of sin, for them)* shall many be made righteous *(i. e. be as truly justified, and exempted from that death, which is the punishment of sin, as if they had personally suffered; and also accepted and treated by God, as if indeed they had been righteous persons.*

20. *I say, before the law we became obnoxious to death by one man's disobedience,)* [16] but the law entered that the offence might abound *(unto death, and men might be found obnoxious to it also, on the account of their transgressions against the law):* but where sin *(thus)* abounded *(unto death),* grace did much more abound *(unto life):*

21. That as sin hath reigned unto death *(seizing on all men for it),* even so grace might reign through righteousness (Gr. *justification)* to eternal life, by Jesus Christ our Lord.

ANNOTATIONS ON CHAP. V.

[1] Ver. 5. Ἡ ἈΓΑΠΗ τοῦ Θεοῦ, *The love of God.*] To us thus believing. So viii. 35. 39. 2 Cor. v. 14. xiii. 13. 1 John iii. 9, 10.

[2] Ἐκκέχυται, *Is shed abroad.*] This is the word still used in the New Testament, when speaking of the effusion of the Holy Ghost, Acts ii. 17. x. 45. Titus iii. 6. and it is taken from Joel ii. 28, 29. and so this may refer to the χαρίσματα of the Holy Ghost, so liberally imparted to them.

[3] Ver. 6. Ὄντων ἡμῶν ἀσθενῶν, *When we were weak.*] It may here be noted, that the words ἀσθενὴς, ἀσθενέω, ἀσθένεια, in the LXX. answer to the Hebrew נכשל, and signify to fall, and stumble to our ruin. So Psal. ix. 3. *They shall fall and perish,* ἀσθενήσουσι, καὶ ἀπολοῦνται, *at thy presence;* Psal. xxvi. 4. *They stumbled and fell,* ἠσθένησαν καὶ ἔπεσον· Psal. cvi. 12. ἠσθένησαν, *They fell down, and there was none to help them;* Prov. xxiv. 16. *The wicked shall fall into mischief,* ἀσθενήσουσι ἐν κακοῖς, Jer. vi. 21. *I will lay stumbling-blocks before this people, and the fathers and sons shall fall together,* ἀσθενήσουσι ἐν αὐτῇ, xviii. 15. xlvi. 6. 12. and ver. 16. he made *many to fall,* τὸ πλῆθός σου ἠσθένησε, l. 32. Lam. v. 15. Dan. xi. 14. Many shall stand up against the king of the south, *but they shall fall,* ἀσθενήσουσι. So ver. 19. 33—35. so Hosea iv. 5. v. 5. xiv. 2. 10. And this import of the word suits well with the text, and so is proper to represent our fall by sin; and the words following, ver. 8. ἁμαρτωλῶν ὄντων ἡμῶν, *even whilst we were sinners Christ died for us,* do render it so probable, that I thought fit to mention it in the paraphrase.

[4] Ver. 7.] Ἀγαθοῦ is not only a *virtuous,* but an *obliging, charitable* man, Matt. xx. 15. *Is thy eye evil, because I*

am good? overcome evil ἐν τῷ ἀγαθῷ, *with kindness*, Rom. xii. 21. Τὸ ἀγαθόν σου, is *thy kindness*, Philem. 14. So ἀγαθὸς ὀφθαλμὸς is *the liberal eye*, Ecclus. xxxv. 8. See Buxtorf. in voce יפ, p. 1601.

[5] Ver. 8. Συνίστησι δὲ ὁ Θεὸς, *But God commends his love to us.*] The death of Christ is usually in Scripture represented as an instance of the great love of God the Father to us, because his wisdom did contrive this way of redemption for us; (Eph. i 4, 5.) *He sent his Son into the world to be the propitiation for our sins, that we might live through him;* (1 John iv. 9, 10.) he graciously accepted of his suffering in our stead, and justifies us *freely by his grace, through the redemption that is in Christ Jesus;* (Rom. iii. 24.) *He spared not his own Son, but gave him up freely for us all:* (Rom. viii. 32.) though it be also true, that *Christ loved us, and gave himself for us;* (Gal. ii. 20. Eph. v. 2.) and that this *love of Christ* ought to *constrain* us to obedience. (2 Cor. v. 14.)

[6] Ver. 10. Ἐν τῇ ζωῇ αὐτοῦ, *By his life.*] He being able to *save us to the uttermost*, because *he ever lives to make intercession for us;* (Heb. vii. 25.) and having all power committed to him, *that he might give eternal life to them whom God hath given him.* (John xvii. 2.)

[7] Κατηλλάγημεν τῷ Θεῷ, *We were reconciled to God.*] Here are many arguments to establish the doctrine of our Lord's satisfaction by suffering in our stead, to reconcile an offended God to us. For,

First, When it is here said, that *Christ died for the ungodly*, 1 Pet. iii. 18. that *when we were yet sinners Christ died for us*, 1 Cor. v. 15. and elsewhere, that *he suffered for our sins, the just for the unjust*, Heb. i. 9. 1 Pet. iv. 1. in these, and such-like places, one of these two things is intimated, that our Lord suffered in our stead, or that he bore the punishment of our sin: this being the plain import of the like expressions when they are used in the Old or New Testament. For when we read in the Old Testament, *The fathers shall not be put to death for the children, nor the children for the fathers; every man shall be put to death for his own sin*, Deut. xxiv. 17. of Amaziah, that he *slew those servants that had murdered the king his father, but the children of those murderers he slew not*, according to those words of Moses, *The fathers shall not be put to death,* οὐκ ἀποθανοῦνται, they shall not die *for the children*, &c. 2 Kings xiv. 6. 2 Chron. xxv. 4. and in the prophet Ezekiel, *The soul that sinneth, it shall die; the son shall not bear the iniquity of the father, nor shall the father bear the iniquity of the son*, Ezek. xviii. in all these places it is plain no substitution is intended, because no exemption of the father, because the son; or of the son, because the father suffers: but then it is plainly intimated, that the one in this case would *bear the punishment of the other's sin.* But when David saith concerning Absalom, *Would God I had died for thee, O Absalom,* τίς δῷ τὸν θάνατόν μου ἀντί σου; 2 Sam. xviii. 33. O that my death might have gone instead of thine! when here the apostle saith, that *scarcely for a righteous person one would die, but for a good man some would even dare to die;* there evidently a substitution is intended of the one to free the other from death by the death he suffers. When therefore the apostle before and after these words saith, *Christ died for the ungodly, and the sinner*, must he not also signify that our Lord died in their stead, to deliver them from death? It is evident beyond exception, that in all piacular sacrifices, both Jew and gentile always took this for granted, that the victim suffered in their stead, and for their sins. Since then the Socinians own that our Lord suffered as "victima piacularis," or *an expiatory sacrifice*, surely both Jew and gentile must conceive that all these phrases did import, that our Lord suffered *in our stead*, and *for our sins.*

Secondly, A second argument is taken from the *reconciliation*, mentioned as the effect of our Lord's suffering for us; for seeing it is alone the guilt of sin, or sin unpardoned, that maketh God displeased with us, the death which is here said to *procure our peace and reconciliation* to God, must make atonement for the guilt of our iniquities.

Crellius replies, that by *reconciliation* here the apostle intends not God's reconciliation to us, but ours to God, by that conversion to him, which maketh us at friendship with him. But this may be refuted,

First, From the import of the words καταλλάττειν and καταλλαγὴ, for they do naturally import the reconciliation of one that is angry or displeased with us, both in profane and Jewish writers; thus, ἔν τινι διαλλαγήσεται; *in what shall David reconcile himself to his Lord?* 1 Sam. xxix. 4. When Apame, the famous concubine, was angry with king Darius, he flattered her ὅπως διαλλαγῇ αὐτῷ, that *she might be reconciled to him*, 1 Esd. iv. 21. After the reviling or falling out of friends, ἐστὶ διαλλαγὴ, *there is*, or *may be, reconciliation*, saith the son of Sirach, Ecclus. xxii. 22. The Jews in Egypt pray for those in Judea, that the Lord would hear their prayer, καὶ καταλλαγείη, *and be reconciled to them*, 2 Macc. i. 5. adding, that as Jerusalem was forsaken through the wrath of the Almighty, so ἐν τῇ τοῦ μεγάλου Δεσπότου καταλλαγῇ, *when the great God was reconciled, it was set up with glory*, v. 20. And again, though the Lord, say they, be angry with us a little while for our chastisement and correction, πάλιν καταλλαγήσεται, *he will again be reconciled to his servants*, vii. 33. And they beseech the Lord εἰς τέλος καταλλαγῆναι, *to be reconciled to his servants for ever*, viii. 29. Whence we learn, that reconciliation always respecteth some preceding anger or displeasure; and that the reconciling of God, was the appeasing of his anger: when therefore we here read in the same words, of *enemies reconciled to God*, and so *saved from his wrath*, what can we imagine, but that a God once angry and offended with them, is now appeased? And when we farther read, that this reconciliation was effected by the death and blood of Christ, is it not obvious to conceive his wrath and anger was averted by the shedding this blood for us?

Secondly, It is evident, that *when we were sinners Christ died for us*, ver. 8. and *when we were enemies, we were reconciled to God by the death of his Son*, ver. 10. are words of the same import; for seeing these words, *Christ died for us*, and *Christ shed his blood for us*, signify the same thing, and by his blood shed we are reconciled; it is evident that *Christ dying for us*, and *Christ reconciling us by his death*, or blood shed for us, must be the same; now we are *justified by his blood*, as it procures our *peace with God*, ver. 1. as it *saves us from his wrath*, ver. 9. Therefore we are reconciled to God by it on the same account.

Thirdly, We being here considered as *sinners, ungodly, enemies to God*, as persons who have, upon that account *fallen short of the glory*, that is, saith Crellius, *of the ap-*

probation of God, (Rom. iii. 23.) is there no need of reconciling God unto such persons? And when under these circumstances we are said to *be justified through the redemption that is in Christ Jesus,* (Rom. iii. 25, 26.) and *being justified, to have peace with God through our Lord Jesus Christ,* can we conceive that nothing was done by this Jesus to procure God's reconciliation to the sinner, or to purchase his peace with an offended God? Especially if we consider that the death of Christ here mentioned, as that by which we are reconciled to God, is the death of him who suffered as a sin-offering for us; the blood, by which we are justified, is the blood of atonement, or propitiation, or the *blood shed to make reconciliation for the sins of the people.* (Heb. ii. 17.)

[8] Ver. 11. Τὴν καταλλαγὴν ἐλάβομεν, *We have received the atonement.*] Crellius excepts against this interpretation, alleging, that *to receive* or *obtain reconciliation,* is a phrase unknown to Jew and gentile; and would have the words rendered thus, *By whom we have obtained this conversion to God:* but to obtain reconciliation, when it is the effect of blood shed for the remission of sins, is very proper; for it was the constant practice under the law to procure reconciliation by shedding the blood of the sin-offering; and all nations by this means endeavoured to reconcile God to them, and what reconciliation the priest, by offering this blood, procured, the sinner received and obtained; and therefore to *receive atonement* or *obtain reconciliation,* by an expiatory sacrifice, must be a thing very well known to Jew and gentile: but to receive conversion by it, is indeed a phrase unknown to them, and the whole church of Christ. Moreover, this note of Crellius shews his little skill in the Greek, for as θάρσος λαμβάνειν is *to be courageous,* Acts xxviii. 15. ἀρχὴν λαμβάνειν is *to begin,* λήθην λαμβάνειν is *to forget,* Heb. ii. 3. ὑπόμνησιν λαμβάνειν to *remember,* 2 Tim. i. 5. πεῖραν λαμβάνειν to *experiment,* Heb. ix. 36. οἰκοδομὴν λαμβάνειν to *be edified,* 1 Cor. xiv. 15. so καταλλαγὴν λαμβάνειν is *to be reconciled,* as *noxam capere* is *to be hurt.*

[9] Ver. 12. Ἐφ' ᾧ, *In whom.*] The critics have been very industrious to find some other sense of these words, than that which our translation gives, some rendering this last clause, *for that,* some, *because all have sinned.* But our exposition is confirmed beyond all contradiction from the following words, which declare, that *by the sin of one man, many die;* and *that by the sin of one, death reigned by one;* and *that by one offence the sentence of death came upon all,* ver. 15—18. All which are parallel to the expression here, that death came upon all men through Adam, *in whom* (saith the same apostle) *all men die.* (1 Cor. xv. 22.) And the words following, that *by the disobedience of one many were made sinners,* are plainly parallel to these, *in whom all have sinned.*

2. None of the other senses are true, or suitable to the scope and argument of the apostle; *v. g.* It is not true that death came upon all men, *for that,* or *because* all have sinned. For the apostle directly here asserts the contrary; *viz.* that the death, and condemnation to it, which befel all men, was for the sin of Adam only: for here it is expressly said, that *by the sin of one man many died;* that *the sentence was from one,* and *by one man sinning to condemnation;* and that *by the sin of one, death reigned by one:* therefore the apostle doth expressly teach us, that this death, this condemnation to it, came not upon us for the sin of all, but only for the sin of one, *i. e.* of that one Adam, *in whom all men die.* (1 Cor. xv. 22.)

He also farther teacheth, that this death and condemnation came upon all *for one sin of that one man,* for it came, δι' ἑνὸς παραπτώματος, *by one offence* upon all men; it came not therefore upon all men for the sin of all: and this the comparison plainly requires, which saith, the opposite justification and free gift came upon all men *by one man, Jesus Christ; by the obedience of one,* and δι' ἑνὸς δικαιώματος, *by one righteousness,* ver. 16—19. *i. e.* by the obedience to the death of that one man. Yea, the apostle doth,

3. Not only thus plainly and frequently assert, that death came upon all men for the sin of Adam, but he proves it by this argument; that *death reigned from Adam to Moses, over them that had not sinned after the similitude of Adam's transgression; i. e.* against a law threatening death to them for sin; they therefore, saith he, could not die for their own sins: for though indeed they were then sinners, yet being under no such law as Adam was, their sin was not imputed to death, and so they could not die on that account; death therefore came upon them, as I asserted, through the sin of Adam.

[10] Ver. 13.] I add, *generally:* because though all men died after Adam, all were not punished with death for their own personal sin, but only the antediluvians and the Sodomites.

Here also note, that the apostle cannot be rationally conceived to assert, as Mr. L. suggests, that *no man can incur a penalty without the sanction of a positive law declaring and establishing that penalty.* For this assertion entirely destroys the obligation of the heathens to perform any duty, since no man can be obliged to do that, which he may omit without fear of punishment, and renders the heathens, who had no positive law given them, incapable of incurring any penalty by any sins they had committed. The meaning therefore of the apostle seems to be only this, that the law threatening death to Adam, being not made to all mankind, but to him alone, all men, good and bad, could not then generally die for their own sins; but this mortality fell on them all without distinction in that interval on the account of that one sin of Adam, which rendered all his posterity subject to that mortality he had incurred by his sin; wherefore to say, that all men were not subject to mortality by reason of the sin of Adam, would be to contradict St. Paul: but to say, that they, who were swept away by the flood with an untimely death, did not die for their own, but for Adam's sin, is to contradict God himself, saying, *I will destroy man from the earth, for the iniquity of man is very great,* &c. (Gen. v.)

[11] Ἁμαρτία δὲ οὐκ ἐλλογεῖται, *Sin was not imputed.*] The apostle doth not mean that God did not account them sinners who transgressed against the law of nature, or that he was not displeased with them for their offences, but only that he did not so impute them, as to condemn them to death for them. To make this out, and to give you the true import of the word *imputation,* let it be observed,

First, That wherever this phrase occurs affirmatively, that such a thing was *imputed* to any one, it is some personal thing or action of our own, and not any thing of another's, which is thus said to be imputed. As when it is

said, Rom. ii. 26. that *if the uncircumcision keep the righteousness of the law, his uncircumcision* on that account εἰς περιτομὴν λογισθήσεται, *shall be accounted for circumcision, i. e.* he shall be accepted as well as if he were circumcised. So Rom. iv. 3. *Abraham believed God, and it* (that is, his faith) *was imputed to him for righteousness:* for so it is explained, ver. 5. *To him that worketh not, but believeth, his faith is imputed to him for righteousness:* and, ver. 9. *We say, that faith was imputed to Abraham for righteousness.* (See Gal. iii. 6. James ii. 23.) And of our faith in him that raised Christ from the dead, it is said, Rom. iv. 24. that *it shall be imputed to us for righteousness.*

Secondly, When the phrase is used with a negative, or when sin is said to be imputed, or *not to be imputed,* it is not only a man's own personal sin that is intended; but the nonimputation of it, is *the not inflicting some condign punishment upon him for it.* So Rom. iv. 8. *Blessed is the man to whom the Lord imputeth no sin;* which being spoken on the account of God's heavy hand on David for his sin, Psal. xxxii. 2—4. shews that the import of it must be this; Blessed is the man *whom God doth not punish for his iniquity.* So 2 Tim. iv. 16. In my first answer no man stood by me, μὴ αὐτοῖς λογισθείη, *may it not be imputed to them, i. e.* let them not suffer for it. So 2 Sam. xvi. 19. Shimei speaks to David thus, μὴ λογισάσθω ὁ κύριός μου ἀνομίαν, *Let not the Lord impute to me mine iniquity; i. e.* let him not remember it to punish it. When therefore it is said, 2 Cor. v. 19. that *God was in Christ reconciling the world to himself,* μὴ λογιζόμενος, *not imputing to them their iniquities;* the meaning is, that for Christ's sake he was pleased to exempt them from the punishment of their transgressions: so in like manner here, sin is said not to be imputed, whilst there is no law; not that God did not look upon men then as sinners, but that he did not punish them with death for it, but that they died a mere death, as being the offspring of Adam made mortal.

Hence note, that in the Scripture there is no mention of the imputation, either *of one man's sin,* or *of his righteousness,* unto another, but only of the *imputation* of his good deeds for righteousness, or of his evil deeds for punishment. Secondly, That the punishment of Adam's sin devolved upon his whole posterity, is fully proved from this chapter: but it is not here said, that they were truly and formally made sinners by his sin. So likewise, that for the obedience of one unto the death many were made righteous, and were delivered from that death to which they were obnoxious, we are assured from this, and other Scriptures; but that they were made formally righteous by our Saviour's righteousness imputed to them, the Scripture doth no where assert.

[12] Ver. 15. Οἱ πολλοὶ ἀπέθανον, *Many were dead.*] When God said to Adam, *In the day that thou eatest thereof, thou shalt die,* he did not mean that he should then give up the ghost, but that he should be subject to mortality, and at the last return to the dust from whence he came; as experience shewed, and as the fathers interpret it. Now in this sense, that of the apostle is most true, that in Adam all die, *i. e.* became obnoxious to mortality: but it is not true that all men die only on the account of Adam's sin. The old world was drowned on the account of their own sins, and the Jews suffered both by the hand of God and man, for sins committed against the law; and this perhaps might be the reason why the apostle saith, not by the offence of one *all,* but *many,* died. The advantage therefore here mentioned, may consist in this, that all that die, die not purely for the sin of Adam, but many times bring death upon themselves for their own sin; but all that are justified, and so freed from death, are thus exempted from it only by virtue of the death of Christ. This is the doctrine both of the Jews and of the church of Christ: not that all formally sinned in Adam, but that all men became obnoxious to death for Adam's sin. *God* (saith the author of the book of Wisdom) *created man to be immortal; but through the envy of the devil, death entered into the world,* Wisd. ii. 23, 24. *By the woman was the beginning of sin, and by her we all die,* saith the son of Sirach, Ecclus. xxv. 24. *By the counsel which the serpent gave to Eve, all the inhabitants of the earth became obnoxious to death,* saith the Targum on Ruth iv. ver. ult. And the same Chaldee paraphrase upon Eccles. vii. the last verse, saith, *God made man pure and upright, but the serpent and Eve seduced him to eat of the fruit of the tree, and so they made death to rush upon him, and upon all the inhabitants of the earth.*

[13] Ver. 16. Ἐκ πολλῶν παραπτωμάτων, *From many offences.*] This is the second advantageous difference, *viz.* that whereas we became obnoxious to death for one sin of Adam, we by faith in Christ are justified, and thereby freed not only from the condemnation which came upon us for that sin, but also from the condemnation due unto us for all our offences against God.

Note also, that the word κρίμα, especially when it is joined with death, doth usually signify *a sentence condemning any person;* κρίμα θανάτου is *the sentence of death,* Deut. xxi. 22. So Luke xxiv. 20. *The high-priests and rulers delivered up Jesus* εἰς κρίμα θανάτου, *to the sentence of death.* See xxiii. 40. Ecclus. xli. 2. *O death, how acceptable is* τὸ κρίμά σου *thy sentence to the needy?* And, ver. 3. *Fear not* κρίμα θανάτου *the sentence of death. Remember them that have been before thee, and that come after thee,* τοῦτο τὸ κρίμα παρὰ κυρίου πάσῃ σαρκὶ, *for this is the sentence of the Lord over all flesh.*

[14] Ver. 15. Ἡ δωρεὰ ἐν χάριτι. Ver. 17. Ἡ δωρεὰ δικαιοσύνης, *The gift of righteousness.*] I have interpreted these phrases of the gift of justification, as others do; but it is very probable that they may import the Holy Spirit given in baptism, and upon faith, to the believers of those times, who being made sons by faith in Christ, received the Spirit of adoption, Rom. viii. 14—16. Gal. iv. 6. and believing, *were sealed with the Spirit of promise,* Eph. i. 13. for he is styled emphatically ἡ δωρεὰ ἐπουράνιος, *the heavenly gift,* Heb. vi. 4. ἡ δωρεὰ, *the gift,* Acts xi. 17. ἡ δωρεὰ Θεοῦ, *the gift of God,* Acts viii. 20. *the gift of the grace of God,* Eph. iii. 7. ἡ δωρεὰ τοῦ Χριστοῦ, *the gift of Christ,* Eph. iv. 7. *the gift of the Holy Ghost,* Acts ii. 38. x. 45. So the Holy Ghost, given to the prophets and holy men of old, is by the primitive Christians usually styled ἡ ἄνωθεν ἐπὶ τοὺς ἁγίους ἄνδρας ἐπελθοῦσα δωρεὰ, *the gift coming from above upon holy men,* Just. Mart. adm. Gr. p. 9. B. p. 11. D. p. 30. D. p. 31. C.

[15] Ver. 19. Ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοὶ, *Many were made sinners.*] In the exposition of this, and of the phrase in the twelfth verse, *in whom all have sinned,* I follow the Greek expositors, Chrysostom, Theodoret, Œcumenius, and Theophylact, upon the place: and to make

good the interpretation, I shall shew first the inconsistency of any other sense, ascribed to them, with the text, with Scripture, and with reason. And,

First, It cannot be truly affirmed that we all actually and formally sinned in Adam, and upon that account were made sinners; for then it was not by the *disobedience of one*, but of many, that many were made sinners: (2.) then death, the punishment of sin, came upon all, not *for the sin of one*, or *for one sin of that one man*, but for the sin of all; both which things I have plainly proved to be contrary to the express words of the apostle. Then (3.) all men must have sinned *after the similitude of Adam's transgression;* for if we all sinned in or with him, we must sin by the same act, the same will, and in the same person, against the same law; and surely they that thus sin, must sin *after the similitude of Adam's transgression:* for what dissimilitude can there be in sins committed by the same act, and the same will, of one and the same person, against the same law? But of the posterity of Adam, the apostle here expressly saith, *they sinned not after the similitude of Adam's transgression*, therefore they were not sinners by the same act and will, of the same person, against the same law. Moreover, if all the posterity of Adam sinned in Adam, they sinned against some law given to them, *for sin is the transgression of a law, and where there is no law there is no transgression:* now they could sin in Adam, so as to deserve death for their sin, only by sinning against the law requiring Adam not to eat of the forbidden fruit: for Adam himself became guilty of death only by transgressing that law, but all the posterity of Adam cannot be said to have sinned against that law, for when did they sin against it? If when Adam did so, then all his posterity must be actually sinners from the beginning of the world, *i. e.* some thousands of years before the greatest part of them had a being: now seeing action must be the action of some being, does it not seem absurd at first sight to say, that so many myriads were actually sinners, when they were not in being? and when they came into the world, they could not sin in Adam, or in his action, for he did not then eat of the forbidden fruit in the midst of Paradise. Again, we cannot sin against a law which is not in being; since therefore there is now no Paradise, and no forbidden fruit in being, we cannot be obliged by any law of God now not to eat of the fruit in the midst of Paradise, and so cannot be sinners by transgressing against such a law.

Secondly, It cannot truly be affirmed that we all sinned in Adam, and by his disobedience were made sinners, because his sin and disobedience was imputed to us: for I have shewed already, that the Scripture no where maketh the least mention of any thing of another's imputed to a man for reward or guilt, but only of some personal thing or action of our own: see note on ver. 14. Moreover, this imputation either makes the sin of Adam truly ours, or it doth not: if it doth not, how can we be made sinners by it? if it doth, then death came upon us for our sin; and so not for the sin of one, but for the sin of all, which is the thing disproved already, note on ver. 12. (3.) I ask, whether this imputation made the posterity of Adam sinners, or whether it found them so before? If it found them so before, it was plainly needless, for they might have been condemned to death without it: if it made them so, then, since this imputation is the act of God, and not of man, it plainly follows that God must be the author of that sin, because the imputation flows immediately from him, without the intervention of any action on the part of any of those men to whom it is imputed. Moreover, then the imputation must be false, as charging them with sin whom he did not find sinners, but only by his arbitrary imputation made them so. Now far be it from any Christian to affirm, that God should falsely impute sin to any man. In a word, λογίζεσθαι and *imputare*, is *to reckon*, to *account a thing to any man*, to *charge him with it*, to lay the charge of it to him. This action therefore on God's part must suppose, in the very nature of it, some action done by the posterity of Adam which is blameworthy, and may be justly charged upon them, before there can be any ground for imputation of it; and this shews that it is impossible, that the imputation should be the very thing that renders them blameworthy, or persons worthy to be charged with guilt. And yet if the sin of Adam becomes ours only by imputation, it must be ours only, because it is by God imputed to us, and not imputed because it is ours; that is, God by this imputation must make us sinners, and not find us such; for this imputation is the action of the Judge, not of the supposed criminal; remove or take away this action, and no crime can be charged upon him. In fine, if the sin of Adam becomes ours only by imputation, it deserves condemnation only by the same imputation, *i. e.* by the action of God; that therefore we deserve condemnation for it, is to be ascribed directly to the action of God, and only by accident to that of Adam. Whence therefore is our destruction, according to this opinion, but of God, who makes us worthy of condemnation, by imputing to us that sin, which by his imputation only we stand guilty of?

These interpretations being so inconsistent with the apostle's words, and with the plainest evidence of reason, I am forced to prefer before them that of the Greek fathers, *viz.* that we all sinned in Adam, *i. e.* by becoming obnoxious to that death which was the punishment of his sin, and that by *one man's disobedience many were made sinners*, by being subject to the death, and temporal calamities and miseries, which came upon all mankind for Adam's sin; so that we become sinners in him, or by his disobedience, by a metonymy of the effect, by suffering the punishment which God had threatened to him for it, as the experience of all men and women shew we do in all the parts of the threat; and this is a common sense of the word *chattah*, which signifies both *sin* and the *punishment of it*. So Gen. iv. 7. *If thou doest evil*, chattaath, *sin lieth at the door;* that is, the punishment of sin, ver. 13. So Gen. xix. 15. *Make haste*, saith the angel to Lot, and *escape lest thou be consumed* בעון, *in the sin* of the city, *i. e.* in the punishment of the city; *In plaga descendente propter culpam incolarum urbis*, Arab. And Gen. xxxi. 39. Jacob speaks to Laban thus, That which was torn of beasts, אנכי אחטנה ἐγω ἀπετίννυον, "pœnas dabam," *I suffered for it;* the *sin was upon me*, saith Aben Ezra. Gen. xliii. 9. Judah speaks thus to Jacob concerning Benjamin, If I bring him not again, וחטאתי לך ἡμαρτηκὼς ἔσομαι εἰς σε, i. e. *I will suffer punishment;* see xlii. 37. i. e. *let me bear the blame;* so also xliv. 32. So Bath-sheba said to David, I and thy son Solomon *shall be* חטאים ἁμαρτωλοὶ, *sinners*, 1 Kings i. 21. that is, *we shall be punished as sinners*, and be in danger of our life. So לא ירשיענו "impium

non faciet," *he will not condemn him,* Psal. xxxvii. 33. ודם נקי ירשיעו, "et sanguinem innocentem condemnabunt," Psal. xciv. 21. so also Job ix. 20. So the lepers say one to another, *We do not well if we tarry till the morning-light, then we shall be found sinners,* 2 Kings vii. 9. *i. e.* we shall be punished by the king. And Zech. xiv. 19. This shall be חטאת מצרים, Ἁμαρτία Αἰγύπτου, *the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.* This phrase of bearing sin is constantly used in this sense; as when it is said, חטאם ישאו, *they shall bear their iniquity, they shall die,* Lev. xx. 20. and ἁμαρτιάν κομιοῦνται, ἀποίσονται, Lev. xx. 17. 19. Numb. xiv. 34. λήψέσθε ἁμαρτίας ὑμῶν, Lam. v. 7. ὑπέσχομεν τὰ ἀνομήματα αὐτῶν, *we have borne their iniquity.* If therefore ἁμαρτία in the Old Testament so often signifies the punishment of sin, which in this case was death, what exception can be made against these words of Chrysostom,* *What is the meaning of these words, In whom all have sinned? It is this, he falling, even they who did not eat of the tree were by him made mortal;—even as if they themselves had fallen* (saith Theophylact†) *when he did.* For, saith Theodoret, *He being obnoxious to the decree of death, in that state he begat Cain, and Abel, and others,* ἅπαντες οὖν ὡς ἐκ τοιούτου φύντες θνητὴν εἶχον τὴν φύσιν, *all therefore became mortal, as being begotten of one that was mortal.* And seeing it is said ἁμαρτωλοὶ, or ἡμαρτηκότες ἔσονται, *they shall be sinners,* who are to suffer punishment; why may not these words, *by the disobedience of one many were made sinners,* admit the sense which Chrysostom, Œcumenius, and Theophylact, give them? Τουτέστιν ὑπεύθυνοι κολάσει, καὶ κατάδικοι θανάτου, *They shall for his disobedience be subject unto death and punishment,* the effects of sin: *For* (saith St. Chrysostom) *it is no absurdity to say, that he sinning, and so being mortal, they who proceed from him should be mortal also; but how can it justly follow, that by his disobedience another should be made a sinner, for such a one will be found to deserve no punishment, as not being personally a sinner?* Τὸ δὲ ἐκ τῆς παρακοῆς ἐκείνου ἕτερον ἁμαρτωλὸν γενέσθαι ποίαν ἀκολουθίαν σχοίη; εὑρεθήσεται γὰρ οὗτω μηδὲ δίκην ὀφείλων ὁ τοιοῦτος, εἴγε μὴ οἰκοθεν γέγονεν ἁμαρτωλός. It is true, we meet not with the words ἥμαρτον and ἁμαρτωλοὶ κατεστάθησαν, in this sense elsewhere in the New Testament; but then this may be, because the comparison is not elsewhere made, betwixt the first Adam, and the effects of his disobedience, and the second Adam, and the effects of his obedience to the death; and because the opposite phrase, δίκαιοι κατεστάθησαν, required that the words opposed should be used in the metonymical sense: for when the apostle saith, *by the obedience of one man many were made righteous,* it is evident he spoke not of Christ's active obedience, but of his passive obedience, or suffering death for us. For (1.) the whole chapter is employed in setting forth the benefits accruing to us by his death, ver. 6. 8—11. (2.) The effect of this obedience is our justification; now *that,* through the whole Scripture, and in this very chapter, is constantly ascribed to the death of Christ, and his blood shed for us, ver. 9, 10. 16—18. (3.) The disobedience by which many were made sinners, is plainly declared by the apostle, to be one single act of disobedience in Adam, and therefore the obedience opposed to it cannot in reason be the active obedience of Christ's whole life, but that obedience to the death which the apostle mentions, Phil. ii. 6. 8. Now by this passive obedience we cannot be made formally righteous, but only metonymically, by being made partakers of that freedom from the condemnation and guilt of sin, and that reconciliation which Christ purchased by his meritorious death and passion. *Dissolvens enim eam, quæ ab initio in ligno facta fuerat, inobedientiam, obediens factus est usque ad mortem, mortem autem crucis, eam quæ in ligno fuerat inobedientiam, per eam quæ in ligno fuerat obedientiam sanans.* Iren. lib. v. cap. 56.

Moreover, we in the New Testament find frequently expressions equivalent to these; as (1.) when Christ is said to *bear our sins,* only because he bore the punishment due to them. (2.) When he is said to *be made sin for us,* 2 Cor. v. 21. he being made so not by contracting the guilt of our sins, but only by suffering punishment for our iniquities: and when he is said *to appear a second time, χωρὶς ἁμαρτίας, without sin,* Heb. ix. 28. *i. e.* without another sacrifice, in which he was to suffer for our sin: and when it is said that *by sin,* Rom. viii. 2. *i. e.* by his sacrifice for it, *he condemned sin for the flesh.* And (3.) when he is said to be *made a curse for us,* Gal. iii. 13. he being only so by suffering the death which the law styled accursed, and not as being so in the sight of God.

[16] Ver. 20. Ἵνα πλεονάσῃ τὸ παράπτωμα, *The law entered that sin might abound unto death.*] Hence it is styled, *the letter that killeth,* the *ministry of death* and of *condemnation,* 2 Cor. iii. 6—9. and is said to subject all that are under it to a curse, Gal. iii. 10.

CHAP. VI.

1. WHAT shall we say then? [1] shall we continue in sin (Gr. *what do we say then? do we say this? Let us who have received this grace, continue still in sin),* that grace may abound *(towards us? that is do we by declaring that we are justified freely by grace, through the redemption that is in Christ Jesus,* iii. 24. *and that as sin abounded, grace did more abound,* v. 20. *give occasion to this inference?)*

2. God forbid *(we should make any such inference from, or any use of, this doctrine, so contrary to that very baptism by which we enter into the Christian covenant and put on Christ, for)* how shall we who are dead (Gr. *have died)* to sin *(by our baptism, or entrance into the Christian covenant),* live any longer therein?

3. *(For)* know ye not, that as many *(of us)* as were baptized into *(and by that baptism professed ourselves disciples of)* Jesus Christ, were baptized into *(the likeness of)* his death? *(and so engaged to die unto sin, as he did for sin,* 1 Pet. iv. 1, 2. *and to live to him that died for us, and rose again?* 2 Cor. v. 15.

4. *For)* therefore we are [2] buried with him by baptism *(plunging us under the water)* into *(a conformity to his)* death *(which put his body under the earth):* that like as Christ was raised up from the dead by the glory-*(ous power)* of the Father, even so we also *(thus dead in baptism)* should *(rise with him, and)* walk in newness of life.

5. For if we have been planted together in the likeness of his death *(by dying unto sin),* we shall be also in the

* Τί δέ ἐστι, ἐφ' ᾧ πάντες ἥμαρτον; ἐκείνου πεσόντος, καὶ οἱ μὴ φάγοντες ἀπὸ τοῦ ξύλου γεγόνασιν ἐξ ἐκείνου πάντες θνητοί. Chrysost. in locum.

† Ὡς ἂν καὶ αὐτοὶ πταίσαντες διότι ἐκεῖνος ἔπταισεν. Theophyl. in locum.

likeness of his resurrection, *(by being so risen from our death unto sin, as never to let sin have any more dominion over us, but dying unto sin once for all, and henceforth living unto God,* ver. 9, 10. *or we shall rise to a life immortal,* ver. 8. *as he hath done.*

6. *And thus we stand engaged to die to sin,)* knowing this, that our old man is *(was)* crucified with him, that the body of sin *(i. e. the appetites of the body which subject us to sin)* might be destroyed, that henceforth we might not serve sin, *(for he bore our sins in his own body on the cross, that we being dead to sin, might live unto righteousness,* 1 Pet. ii. 24.

7. *Which we shall not do if we be truly dead unto it;)* for he that is dead is free from sin, (1 Pet. iv. 4. *he sins no more.)*

8. Now if we be *(thus)* dead with Christ, we believe that [3] we shall also live with him *(not a spiritual only, but a happy and immortal life:*

9. *And thus conformed to his death we should be, and therefore)* knowing that Christ being raised from the dead *(now)* dieth no more; death hath no more dominion over him.

10. For in that he died, de died [4] once to sin *(or for sin, i. e. that he died to the putting away of sin,* Heb. ix. 26.28. *he died thus once for all):* but in that he liveth, he liveth unto God; *(i. e. the life he liveth is an eternal life, wholly dedicated to the glory of God,* Phil. ii. 9—11.)

11. [5] Likewise reckon ye all yourselves to be indeed dead unto sin, but living to God, through Jesus Christ our Lord.

12. Let not sin therefore reign in your mortal body, [6] that you should obey it in the lust thereof.

13. Neither yield ye your members *(any longer)* as instruments of unrighteousness to sin: but yield *(up)* yourselves *(entirely)* to *(the service of)* God, as those that are *(with Christ)* alive from the dead, and *(yield)* your members as instruments of righteousness to God.

14. *(And say not this is beyond your strength, seeing the law in your members lead you captive to sin;)* [7] for sin shall not have dominion over you: for you are not under the *(pedagogy of)* the law *(which gives the knowledge of sin, but not sufficient strength to mortify it),* but under *(that economy of)* grace *(which affords that spirit of life in Christ Jesus, which frees us from the law of sin and death).*

15. What then? Shall we *(go on in)* sin, because we are not under the law *(which condemns us for every transgression),* but under *(that covenant of)* grace *(which allows the pardon, and promises the forgiveness of it?* Heb. viii. 12.) God forbid *(that we should continue in the sins forbidden by the law, because we are not under the law).*

16. Know ye not *(this),* that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey *(and from him you must expect your wages);* whether *(you be the servants)* of sin to *(receive the wages of sin, which is)* death, or *(the servants of God)* by obedience to *(the obtaining the fruits of)* righteousness?

17. But [8] God be thanked, that *(and, God be thanked that though formerly,* ver. 19.) ye were the servants of sin, but *(yet since your conversion)* you have obeyed from the heart that form of *(Christian)* doctrine which was delivered to you.

18. Being then *(for being)* made free from *(the law of)* sin, *(by the grace and assistance of that Spirit of life, the gospel ministers,* Rom. viii. 2.) ye became servants unto righteousness.

19. I speak [9] after the manner of men, because of the infirmity of your flesh: for as you have yielded your members servants to uncleanness, and to iniquity to *(commit)* iniquity; even so now yield your members servants to righteousness, unto holiness.

20. *(Now, I say, for before you could not do it,)* for when you were the servants of sin, ye were free from righteousness, *(doing then no service at all to it.*

21. *And that you may not be still enamoured with your former service unto sin, I ask,)* what fruit had you then in *(from)* those things of which you are now ashamed? *(surely none worthy to be compared with the fruits of righteousness,)* for the end of those things is death.

22. But now being made free from sin, and become servants to God, you have *(at present)* your fruit unto holiness, and the end thereof *(will be)* everlasting life.

23. For [10] the wages of sin *(to its servants)* is death; but the gift of God *(to his servants)* is eternal life, through Jesus Christ our Lord.

ANNOTATIONS ON CHAP. VI.

[1] Ver. 1.] NOTE here, that if the faith, to which St. Paul in this Epistle doth ascribe justification, did not only oblige us to, but even comprehend, evangelical and constant obedience, there could be no colour for this objection; that therefore must be a mistake.

[2] Ver. 4. *Συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος, We are buried with him in baptism.*] It being so expressly declared here, and Colos. ii. 12. that *we are buried with Christ in baptism,* by being buried under water; and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence, and this immersion being religiously observed by all Christians, for thirteen centuries, and approved by our church, and the change of it unto sprinkling, even without any allowance from the Author of this institution, or any licence from any council of the church, being that which the Romanist still urgeth to justify his refusal of the cup to the laity; it were to be wished that this custom might be again of general use, and aspersion only permitted, as of old, in case of the *clinici,* or in present danger of death.

[3] Ver. 8. *Συζήσομεν αὐτῷ, We shall live with him.*] As being delivered, by his death, from that death which is the punishment of sin, and having that Spirit which is the giver of life, and the pledge and earnest of it, imparted to us: it is this life which is the object of our faith, and of this the apostle speaks, 2 Tim. ii. 11. saying, *If we have been dead with him, we shall also live with him; if we suffer, we shall also reign together with him.*

[4] Ver. 10. *Ἀπέθανεν ἐφάπαξ, He died once for all.*] That is, Christ so died for our sins once, as never to undergo death again, and therefore his living to God seems to import his resurrection to eternal life; and so the phrase is used by St. Luke, where, *of the children of the resurrection,* which *can die no more,* he saith, *they live unto God,* Luke xx. 26. 28. and in Josephus,* who saith, that they

* De Maccab. p. 1100.

who die for God, ζῶσι τῷ Θεῷ, *live to God, as Abraham, Isaac, and Jacob, and all the patriarchs do;** *they love that piety which brings them to eternal life.*

[5] Ver. 11. Οὕτω καὶ ὑμεῖς, *So also reckon ye yourselves dead unto sin.*] Once for all, so as never to have any need of dying to it again, but as still engaged to live to God's glory: for, say the ancients, we can have but one baptism, and this supposes we should so die to sin once, as never to have occasion to perform that work again. Hence therefore it appears, how far they are from conformity to the death of Christ, who still suffer sin to revive in them, after that, by pious resolutions and repentance, they have begun to mortify it, and so are still beginning again to die to it. And oh! that Christians would more carefully attend to this conformity to the death of Christ!

[6] Ver. 12. Εἰς τὸ ὑπακούειν, *To obey it.*] For this obedience to it in the lustings of it, is a certain sign of the dominion of sin in us, and of our being none of Christ's servants; *for they that are Christ's, have crucified the flesh, with the affections and lusts.* (Gal. v. 24. see Examen Millii.)

[7] Ver. 14. Ἁμαρτία γὰρ οὐ κυριεύσει, *For sin shall not have dominion.*] This is a pious sense, but seems to some to give no place for the following objection. Others therefore paraphrase the words thus: *For then sin shall not have dominion over you, so as to condemn you for each transgression; for you are not under the law* (which pronounceth a curse on them that do not obey it), *but under* (that covenant of) *grace* which affords pardon and forgiveness of it, 1 John i. 7. (See Examen Millii.)

[8] Ver. 17. Χάρις δὲ τῷ Θεῷ, *But God be thanked.*] He doth not here thank God that they had been the servants of sin, but that they, who had been servants to it, were become obedient to the precepts of Christianity; as our Lord thanks his heavenly Father, that *he had hid these things from the wise and prudent, and revealed them to babes,* Matt. xi. 25. *i. e.* that having hid from the one, he notwithstanding had revealed them to the other.

The particle δὲ is sometimes rendered *and,* as Luke ix. 6. xi. 18. Acts iii. 5. iv. 36. viii. 30. ix. 17. xi. 12. xiii. 15. xv. 6. xxi. 14. xxiii. 9. 13.

Sometimes, *then,* Acts vi. 2. 7. ix. 13. 16. xii. 3. Matt. i. 19. Luke viii. 29. 35.

Sometimes, *so,* Acts vii. 15. Rom. viii. 8.

Sometimes, *yea,* 1 Cor. ix. 16. xiii. 21. Rom. xi. 30. xvi. 19. 1 Cor. ii. 9.

Sometimes, *but,* in the sense of *yet,* Acts xxviii. 22. 1 Cor. xiv. 1.

And, *yet,* Matt. vi. 9.

Sometimes, *for,* Luke xii. 2. 48. xxiii. 14. Acts vii. 25. 1 Thess. ii. 16.

Also, Luke xii. 8. xiii. 6.

Moreover, 2 Pet. i. 15.

Howbeit, 1 Cor. ii. 9.

And so accordingly the words may be here rendered, *And God be thanked,* or *God be thanked then,* that though ye were the servants of sin, *yet,* and in the verse following, ἐλευθερωθέντες δὲ, *for being delivered.*

[9] Ver. 19. Ἀνθρώπινον λέγω, *I speak after the manner of men.*] The apostle doth not here speak, as some unhappily imagine, by way of excuse, for not using the best argument he could use in this affair, but such as was best fitted to the capacities and notions of those he writes to; for what inducements to yield their members instruments of righteousness to that holiness which will conclude in life eternal, could he use more rational and proper than this, that they had formerly yielded them servants to commit that sin, whose wages is death? But he speaks this by way of illustration of his argument, or exhortation. The sense which the ancients put upon these words is this, τῇ φύσει μετρῶ τὴν παραίνεσιν, *I frame my exhortation with a due consideration of the infirmity of our flesh,* requiring that only which even to human reason seems highly equitable, *viz.* that you should do that service now to God, which you have formerly done to sin. I rather think the apostle discourseth to this effect: In this discourse of your being servants formerly to sin, and your obligation now to be servants of righteousness, I speak that which all natural men must have had experience of, by reason of the infirmity of the flesh, and of which they may thence take a just idea; requiring only, that as they have yielded their members instruments of sin, so they would yield them instruments of righteousness.

And that this is the genuine import of the words ἀνθρώπινον λέγω, *I speak after the manner of men,* may appear from the like use of it, 1 Cor. x. 10. *No temptation hath happened to you, but that which is* ἀνθρώπινος, *common to human nature,* and supportable by men of reason; and from the constant use of the phrase κατ' ἄνθρωπον λέγω, *I speak after the manner of men,* of which see note on 1 Cor. ix. 8.

[10] Ver. 23. Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, *For the wages of sin is death.*] Hence divines usually conclude, that even infants must have sinned, because they are subject to death. Now though this be so far true, that *death came upon all men,* and so upon infants, by that sin of Adam, which rendered him, and by him all his offspring, subject to mortality; yet this will no more follow from these words, than it will follow, that because the wages of rebellion is death, all that die must be guilty of rebellion. Moreover, the intention of the apostle is not here to teach us that death is the punishment due to every sin, but that *that* death, which is in Scripture styled *the second death,* and stands opposed to *eternal life,* will be the certain issue of a life spent in the service of sin. For the apostle throughout this chapter speaks of that sin in which we continue, ver. 1. and which we *serve,* ver. 6. 20. and which so *reigneth in our mortal bodies, that we obey it in the lusts thereof,* ver. 12. by which we *yield our members instruments of unrighteousness to sin,* ver. 13. 19. in which we so serve sin as to obey its commands, ver. 16, 17. and live *free from righteousness,* or in neglect of it, ver. 20. *The wages,* saith he, of sin thus reigning in, and served by, us, is eternal death. It is therefore manifest the apostle speaks not here of sin imputed, but only of *personal sin,* nor of each single act, but of an habitual practice of a course of sin. (See Examen Millii.)

CHAP. VII.

1. (*AND of the truth of what I told you,* vi. 14. *that sin* οὐ κυριεύσει, *shall not have dominion over you, because you are not under the law, but under grace, ye cannot well be ignorant, for)* know ye not, brethren, for I speak

* P. 1102. A.

to them that know the law *(i. e. to the Jews or proselytes)*, that the law *(to which you were espoused by Moses)* hath dominion over a man as long as he liveth *(only?*

2. *The case of a man thus under the law, i. e. in his legal state, being like that of a woman married to a husband;)* for the woman that hath a husband is bound by the law to *(be subject to)* her husband so long as he liveth; but if the husband be dead, she is *(then)* free from the law of *(subjection to)* her husband.

3. So then (Gr. *therefore)* if, while her husband liveth, she be married to another, [1] she shall be *(truly)* called an adulteress: but if her husband be dead, she is free from that law *(which bound her to be in subjection to, and yield conjugal affection to, her husband only)*; so that she is no adulteress, though she be married to another man.

4. Wherefore, my brethren, *(as the woman is become free from the law of her husband by his death, even so)* [2] ye also are become dead (Gr. ἐθανατώθητε, *ye have been dead)* to the law *(and so free from it)* by *(the crucifixion of)* the body of Christ *(which hath dissolved your obligation to the law, as the death of the husband doth the obligation of the wife to him)*, that ye should *(or may)* be married to another *(husband)*, even to him who is raised from the dead, that *(being made free from sin,* ver. 21, 22. *by virtue of your union to him)* ye may bring forth fruit unto God.

5. *(We are, I say, become thus dead to the law, this being necessary, that we might bring forth fruit unto God:)* [3] for when we were in the flesh *(i. e. when we lived under the carnal ordinances of the law, without the assistance of the Spirit)*, [4] the lustings of sin, which were *(forbidden and restrained)* by the law, did work in our members to bring forth fruit unto death *(rendering us obnoxious to death, the punishment threatened by the law to the transgressors of it)*.

6. But now we are delivered from the law *(and from the motions of sin caused by it)*, [5] that being dead wherein we were held *(in subjection, as the wife was to her living husband)*; [6] that we should serve God in newness of *(that)* Spirit *(of life in Christ Jesus, which makes us free from the law of sin and death)*, and not *(as before)* in the oldness of the letter, *(which killeth, or subjecteth us to death,* 2 Cor. iii. 6. 9.)

7. What shall we say then? Is the law *(from which we must be delivered, that we may not obey the lusts of the flesh)* sin? *(Is it the cause of that sin which worketh in our members whilst we are under the law?)* God forbid *(that we should say so)*. Nay *(so far otherwise is it, that)* I had not known sin to be so but by the law *(instructing me what is to be avoided as sin, and under what penalty)*: for I had not known lust *(i. e. the lustings, or covetous desires of the heart to be things worthy of death)*, except the law had said, Thou shalt not covet; *(and so made him that coveteth obnoxious to death, as being a transgressor of the law.)*

8. But *(nevertheless)* sin, taking occasion by the commandment, wrought in me all manner of concupiscence, or vehement desires after that which was forbidden by the law *(which became mortal to me by virtue of the prohibition of the law)*. For *(whilst I was)* without the law sin was dead, *(i. e. unable to have this effect upon me; for where there is no law there is no transgression imputed to death,* v. 13.)

9. For [7] I *(the seed of Abraham)* was alive *(or indeed lived)* without the law once *(before the law was given, I being not obnoxious to death for that to which the law had not threatened death)*: but when the commandment came *(forbidding it under that penalty)*, sin revived, and I died *(i. e. it got strength to draw me to sin, and so condemned me to death)*.

10. And the commandment, which was [8] ordained to *(or given for)* life, *(as teaching those things, which if a man do he shall live in them,* Lev. xviii. 5.) was found to me *(transgressing it, to be)* unto death.

11. For [9] sin, taking occasion by the commandment, deceived me *(or enticed me to the commission of it)*, and by it *(condemning me to death for that transgression)* slew me.

12. Wherefore the law *(forbidding sin)* is holy, and the commandment *(to abstain from it)* holy, just, and good *(as requiring only what is equitable in itself, and good for me to do)*.

13. Was then that which is good made death to me (Gr. *hath that therefore which is good become death to me? i. e. is that the sole and proper cause of bringing death to me)?* God forbid *(we should so say)*. But *(this charge is to be laid upon)* sin, *(which)* that it might appear sin *(i. e. pernicious and destructive)*, working death in *(or to)* me by that which is good *(i. e. the law made me obnoxious to death)*; that sin by the commandment *(forbidding it)* [10] might become exceeding sinful, *(i. e. abounding to death, by making me abound in new transgressions of the law,* v. 21.

14. *And that sin should thus prevail over us in this state of lapsed nature to transgress the law, and to become obnoxious to death by it, will not seem strange, if every natural man considers the contrariety there is betwixt him and the law;)* for we know that the law is spiritual *(and requires spiritual things)*: but *(every natural man hath cause to say of himself,)* I am carnal, [11] sold under sin, *(i. e. enslaved by my corrupt affections:*

15. *As may be easily discerned from the workings of our conscience against the evil that we do:)* for that which I do [12] I allow not *(in my own mind)*: for that I would do *(in compliance with the law)*, that *(through the prevalence of my corrupt nature)* do I not; but what *(through the conviction of my conscience)* [13] I hate *(to do)*, that do I.

16. If then *(it be so with me, that)* I do that which I would not, *(by this unwillingness to act in contradiction to it)* I consent unto the law that it is good *(and commands what is good for me to do)*.

17. Now then *(this being done by those corrupt affections, which overpower me against the approbation of my mind)* it is no more I *(according to the better part from which I am denominated)* that do it, but [14] sin that dwelleth in me *(i. e. in my flesh,* ver. 23. *and captivates me to the obedience of it.*

18. *And upon this I have just ground to charge it:)* for I know that in me (that is, in my flesh) dwelleth no good thing: for to will *(that which is good)* is present with me *(or to me)*; but to perform that which is good I find not *(strength by nature)*.

19. For *(in event, I find that)* the good that I would *(do)* I do not: but the evil which *(the law prohibits, and)* I would not *(do)*, that *(being overpowered by the flesh)* I do.

20. Now if I *(thus)* do that I would not, it is no more

I *(choosing and approving the action in my mind)* that do this, but sin that dwelleth in me, *(i. e. in my flesh, that hurries me to the commission of it against the law, and conviction of my mind.*

21. *For so it is, that)* I find then (Gr. ἄρα, *indeed,)* a law *(in my members so thwarting the convictions of my mind),* that, when I would do *(the)* good *(to which the law directs me),* evil is present with me *(to oppose and hinder me from doing it:*

22. *I say, when I would do good:)* for I delight in the law of God [15]after the inward man *(my mind approving for some time, and being pleased with its good and holy precepts):*

23. But I see *(or perceive)* another law *(of the flesh)* in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members, *(for of what a man is overcome, of that he is brought into bondage,* 2 Pet. ii. 19. John viii. 34. Rom. vi. 16.

24. *And being thus enslaved to that sin which renders me obnoxious to death, the wages of it, I am even forced to cry out,)* O wretched man that I am! who shall deliver me from the body of *(sin which worketh)* this death?

25. *(And so)* I *(have great reason to)* [16]thank God through Jesus Christ our Lord *(whom he hath sent to redeem me from this death to which I am obnoxious by sin).* So then *(to shut up this discourse, thus is it with me, whilst under the law only and carnally minded),* with the mind [17]I myself *(or I the same man)* serve the law of God; but with the flesh the law of sin.

ANNOTATIONS ON CHAP. VII.

[1] Ver. 3. ΜΟΙΧΑΛΙΣ χρηματίσει, *She shall be called an adulteress.*] The apostle, saith Theodoret, considers not here the permission given to the woman divorced by the law of Moses, to be married to another, as being taught by Christ not to approve of such divorces; but the apostle seems only to intimate that she hath no power to dissolve this bond by putting away her husband, or that this divorce rendered her husband dead in law to her, she being not to return to him again. (Deut. xxiv. 4.) Now this, saith the apostle, is the case of those who are under the law; their entering into that legal covenant *was the day of their espousals,* (Jer. ii. 2.) and they were married to it, or to him that put them in subjection under it, and were his spouse, (Jer. iii. 14.) and so obliged to serve God in the oldness of the letter; but now this law being dead, and you being espoused to another husband, even Christ, (2 Cor. xi. 2.) are henceforth bound to serve God according to that new spiritual law which he hath given you, and not according to the letter of the old law.

[2] Ver. 4. Ἐθανατώθητε τῷ νόμῳ.] This phrase, *Ye are dead to the law,* or *ye have been made dead to the law,* is, say interpreters, *The law is put to death to you;* for to that, say they, the drift of the discourse directs: but (1.) this interpretation puts a plain force upon the words, without any instance that they are elsewhere used in this sense. (2.) The parallel words, Gal. ii. 19, 20. run thus; *I through the law am dead to the law, that I might live to God: I am crucified together with Christ.* Now those words seem to fix the proper sense of these, shewing it to be also this; Ye are dead to the law, that is, you are free from subjection to the precepts of the law, which as a husband had dominion over you, and from the motions of sin which are by the law, as if you were dead. To strengthen this interpretation, let the Hebrew phrase be noted; * *When a man dies he is made free from the commands,* the law οὐ κυριεύει, *hath no dominion over him,* no power to subject him to the motions of sin which are by the law, for *he that is dead is free from sin,* (vi. 6, 7.) so that he doth no longer δουλεύειν, *serve the motions of it:* and hence the apostle makes this inference; that *if we be dead with Christ,* and buried with him, or crucified together with him, sin οὐ κυριεύει, *shall not have dominion over us,* as it had whilst we were under the Jewish dispensation; for *we are not under the law, but under grace.* And again, *Walk in the Spirit, and ye shall not fulfil the lusts of the flesh,* Gal. v. 16. and ver. 18. for *if ye be led by the Spirit, ye are not under the law.* Wherefore the sense of these four last verses seems to be this; The law hath dominion over a man as long as he lives *(under it),* for the case of a man's subjection to the law in this, like to the woman's subjection to her husband, it continues whilst he lives, but when he is once dead she is free from any farther subjection to him, seeing he being dead can have no farther power over her, and so she must be free to be married to another: in like manner you being made dead to the law, to which you were espoused, by the death of Christ, as being *buried* and *crucified together with him,* the law can have no farther power over you, to retain you in subjection to it, and so you must be free to be married, or put into subjection to another husband, even Christ, to whom *I have espoused you;* (2 Cor. xi. 2.) and the law itself being also dead to you, through the death of Christ abolishing it, and freeing Christians from the power and obligation of it, you are free to marry another husband, even Christ, (ver. 5.)

[3] Ver. 5. Ὅτε γὰρ ἦμεν ἐν τῇ σαρκὶ, *For when we were in the flesh.*] When I consider that οἱ ὄντες ἐν σαρκὶ, and οἱ κατὰ σάρκα ὄντες, viii. 5. 8. signifies those that are acted and governed by the fleshly principle, in opposition to the guidance and motions of the Holy Spirit, and that εἶναι ἐν σαρκὶ, ver. 9. ζῆν, περιπατεῖν κατὰ σάρκα, ver. 12, 13. bear the same sense; I judge, that *when we were in the flesh,* here, doth not only signify to be under the carnal ordinances of the law, for so were all the pious Jews who lived from Moses to the gospel-times; but more especially relates to them, who, living under these ordinances, were themselves carnal, and without any assistance of the Holy Spirit: and so had *the law of the flesh still warring against the law of their minds, and bringing them into captivity to the law of sin,* which could not be the state of Zacharias and Elisabeth, or any other of those persons who were *righteous before God,* and *walked in all the commandments of the Lord blameless.* And if of such only we understand the apostle's following discourse in this chapter, the sense will be clear.

[4] Τὰ διὰ τοῦ νόμου, *The motions of sin which were by the law.*] Here Mr. L. saith, interpreters cast *a strange imputation on the law of God,* by saying it *excited men to sin by forbidding it,* whereas they only say that the carnal minds of men excited them to transgress the law when they were under it, as the apostle saith, ver. 8. and Mr. L. in his

* Nidda. f. 76.

gloss on the eighth verse says, *Sin took the opportunity of my being under the law to stir up concupiscence in me; for without the law, which annexes death to the transgression of it, sin is not able to have its will upon me:* now is this any more an imputation upon the law of God, than it is an imputation on his providence, that it provides that corn and wine which carnal men abuse to drunkenness and excess?

[5] Ver. 6. Ἀποθανόντος.] The Syriac and Arabic versions, Origen, Theodoret, Œcumenius, and Theophylact, read, ἀποθανόντες, *we being dead to that in which we were held,* which, saith Origen, is undoubtedly the best reading: and this reading confirms the sense of the fourth verse, as to these words, *ye are dead to the law,* which I have offered in the paraphrase; *i. e.* we being freed from the obligation and commands of it, and so from the lustings and motions it wrought in us.

[6] Ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, *That we might serve God in the newness of the spirit.*] The law and the gospel are, by the apostle, in this distinguished; that the first is only the *ministration of the letter,* the other *of the spirit.* (2 Cor. iii. 6—9.) The *ministration of the spirit* is also declared to be the fruit, *not of the law,* but *of the hearing of faith,* Gal. iii. 3. Hence the apostle here infers, that we must be dead unto, or free from subjection to the law, that we may be enabled to serve God in newness of spirit. Whence it is evident, that *to serve God in the spirit,* is not to enjoy *the spiritual sense of the law,* as Mr. Le Clerc thinks; but, first, as the opposition shews, to serve him with a freedom from the prevalency of the flesh, by virtue of the Spirit, which enables us to mortify the deeds of the flesh, (viii. 13.) Secondly, To serve God, not chiefly with bodily service and carnal ordinances, but in the spirit of our minds, (xii. 2. Phil. iii. 2.) having our minds renewed and transformed after the image of God in holiness, and righteousness, and truth, which are the fruits of the Spirit. (Eph. iv. 23, 24.) Thirdly, To serve him by the assistance of the Spirit, so as to live and walk in the Spirit, (Rom. viii. 5. Gal. v. 25.) so that we are strengthened with might by the Spirit in the inward man. (Eph. iii. 16.)

[7] Ver. 9. Ἐγὼ δὲ ἔζων χωρὶς νόμου, *I was alive without the law.*] Πρὸ τοῦ Μωϋσέος, *Before the law of Moses came.* So Chrysostom, Œcumenius, Theophylact.

[8] Ver. 10. *Ordained.*] This word is not in the original; you may therefore paraphrase the words thus, *The commandment which was given for life,* i. e. *with this promise, Do this, and live, was found to me unto death.*

[9] Ver. 8—11.] For the explication of these four last verses, let it be noted;

First, That it is the opinion of judicious commentators, that when the apostle saith, *Sin taking occasion by the commandment wrought in him all manner of concupiscence,* ver. 8. and *deceived him,* ver. 11. he means that it did by this saying only, *Thou shalt not covet,* but assigning no punishment to him that coveted. But this interpretation cannot stand, for these two reasons: for, first, it plainly contradicts the words of the law, which pronounce a curse upon *every one, who continues not in all things written in the law to do them;* and much more doth it contradict the drift of the apostle's discourse in this, and the Epistle to the Galatians, *viz.* that the law required perfect obedience to its precepts; condemning him to death, or rendering him obnoxious to condemnation, who in any thing transgressed it, and so could be no means of justification; as *many as were under the law being under the curse,* because transgressors of it.

Secondly, This agrees not with the following reason, or the nature of the thing: for if the law given encouraged them to covet, because it had no present penalty annexed to it, they must be more free to covet, or follow their natural or carnal inclinations, when there was no law at all forbidding them to covet; and therefore sin could take no more occasion by a law without penalty, than by none at all, to *work in us all manner of concupiscence,* nor could concupiscence be dead without the law, more than with it.

The old and common interpretation is this, That the prohibition of what we desire makes us to think the enjoyment of it more sweet and valuable; or at least provokes the carnal mind, which is not subject to the law of God, to a more fervent lusting after it, *Dum prohibita non tam refugit quam ardentiùs expetit;* and this agrees very well with this expression. Or,

Thirdly, Sin is in Scripture represented as an enemy, that seeks our ruin and destruction, and takes all occasions to effect it: it is here said *to war against the mind,* ver. 23. elsewhere, *to war against the soul,* 1 Pet. ii. 11. to *surround* and *beset* us, Heb. xii. 1. *to bring us into bondage* and subjection, and get the dominion of us, Rom. vi. 12. to *entice us,* and so to work our death, James i. 15, 16. and to do all that Satan, the grand enemy of mankind, doth by tempting and soliciting us to the commission of it: whence Chrysostom, upon those words, Heb. xii. 4. *You have not yet resisted unto blood,* πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι, *striving against sin,* represents sin as an armed and flagrant adversary: when therefore it finds a law, which threatneth death to the violation of it, it takes occasion thence more earnestly to attempt and allure us to the violation of it, that so it may more effectually subject us to death and condemnation upon that account; for the *sting of death is sin, and the strength of sin is the law,* condemning us to death upon the violation of it; thus when God had forbidden, under the pain of death, the eating of the forbidden fruit, Satan thence took occasion to tempt our first parents to the breach of it, and so slew them, or made them subject to death: ἠπάτησε, *he deceived them,* Gen. iii. 13. 1 Tim. ii. 14. which is the word here used, ver. 11.

Secondly, Observe the import of the phrase, *without the law sin was* (or is) *dead;* which seems not to be this, that the inclinations of men to sin were in their nature less, when they were unrestrained by a law; but rather this, that sin was then comparatively dead, as to its power of condemning us to death: and this, first, the antithesis doth plainly hint; for thus it runs, *Without the law,* ἁμαρτία νεκρὰ, ἐγὼ δὲ ἔζων, *sin was dead, but I was living; but when the commandment came, sin revived, and I died.* How were men living before the law, but because then no law condemned them? Sin therefore must be then dead as to its power of condemning. How did they die when the law came, but by the law condemning them to death? Sin therefore then revived as to its condemning power, which it received first from the sin of Adam, which brought death into the world; and next from the law of Moses, which *entered that the offence might abound, and reign more unto*

death. (Rom. v. 20, 21.) For though sin was in the world from Adam unto Moses, or until the law given, yet was it not imputed unto death, when there was no law given, that did threaten death unto it: so that death reigned, in that interval, by virtue of Adam's sin alone, even over them, who had not sinned after the similitude of Adam's transgression, *i. e.* against a positive law forbidding it under the penalty of death; which law being delivered by Moses, sin revived, *i. e.* it had again its force to condemn men as before to death, by virtue of a law, which threatened death to them. And in this sense doth the apostle seem to say, that the *law was added because of transgressions,* (Gal. iii. 19.) to convince us of the wrath and punishment due to them; and that the law therefore *worketh wrath,* because *where no law is, there is no transgression,* (Rom. iv. 15.) subjecting us to wrath, or no such sense of the Divine wrath, as where a plain Divine law threatening death and condemnation is violated. Upon the sense thus given of these two phrases, doth our exposition stand.

[10] Ver. 13. Καθ' ὑπερβολὴν ἁμάρτωλος, *Exceeding sinful.*] That it might appear εἰς θάνατον ὑπερβάλλουσα, (v. 20, 21.) *abounding unto death,* and so exceeding vile and hateful to us, the end and *wages of it being death,* and condemnation, (vi. 21. 23.)

[11] Ver. 14. Πεπραμένος ὑπὸ τὴν ἁμαρτίαν, *Sold under sin,*] i. e. *In peccati potestatem libidinis, et concupiscentiæ pretio redactus,* Origen. So enslaved to it, saith Theophylact, ὥστε μὴ ἀναβλέψαι δυνάσθαι, *that he could not look up;* A willing slave, who had sold himself to it, saith Theodoret. And this is continually the import of the phrase in the Old Testament; as when it is said of Ahab, 1 Kings xxi. 20. πέπρασαι ποιῆσαι τὸ πονηρὸν, *thou hast sold thyself to do wickedly;* and, ver. 25. ἐπράθη ποιῆσαι τὸ πονηρὸν, *he sold himself to do wickedly.* Of the Jews, Isa. l. 1. ταῖς ἁμαρτίαις ὑμῶν ἐπράθητε, *you have sold yourselves to your iniquities.* And of the Jews who, under Antiochus Epiphanes, revolted from their religion to heathenism, it is said, that ἐπράθησαν τὸ πονηρὸν, *they sold themselves to do evil,* 1 Macc. i. 15.

[12] Ver. 15. Οὐ γινώσκω, *I allow not.*] This interpretation, saith Mr. L. *makes the following words a tautology,* whereas I judge it very reasonable to say, *I allow not, because I would not; yea, I hate to do, what I do.*

[13] Ὃ μισῶ, *That which I hate.*] Ὑπὸ τῆς ἡδονῆς καταθελγόμενοι ποιοῦμεν ἅπερ ὡς παράνομα βδελυπτόμεθα, *Being allured with pleasure, we* (say Theodoret and Œcumenius) *oft do those things which are abominable, as being opposite to the law;* for whilst the law represents sin as pernicious, and destructive both to soul and body, it is as natural for all men to hate it, as to love themselves: but then, as Photius saith, when τὸ ἡδὺ τοῦ πράγματος προβάλλεται, *the sweetness or pleasure of the action is proposed to the mind, the hatred goes off,* and the soul is wrought up to an affection to it; and thus it is with every enlightened man, that sins against his conscience, and doth the evil which he would not do. *These words* (saith Origen) *shew that the carnal man, of whom he speaks,* "resistere aliquantulùm vitiis conatur," *endeavours a little to resist his vices,* "legis sc. naturalis instinctu," *by the instinct of the law of nature, but that at last he is overcome by them, and oppressed with them.*

[14] Ver. 17. Ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία, *Sin that dwelleth in me.*] This he speaks, saith Theodoret, *calling* τοῦ νοῦ τὴν δουλείαν, καὶ τῶν παθῶν τὴν δεσποτείαν, *the slavery of the mind, and the dominion,* or, as Theophylact, *the tyranny of the passions, sin.—It is,* saith Origen, "lex et voluntas carnis, quæ captivos nos ducit in lege peccati," *the law and the will of the flesh, which leads us captive to the law of sin.* Hence this sin dwelling in us is so often styled, *the law of sin in our members,* ver. 20—22. 25. viii. 2. Here the apostle seems to speak according to the philosophy of the heathens, with which the Jews began to be acquainted, that man was not to be denominated from his body, or his sensual and carnal part, but from his mind, his νοῦς or λογικὴ διάνοια, which, in Philo's* phrase is, ὁ ἐν ἑκαστῷ ἡμῶν ἄνθρωπος, *the man within us;* ὁ πρὸς ἀλήθειαν ἄνθρωπος, *the true man,*† the man properly so called; who saith moreover, λέγει δὲ ταῦτα ὁ ἀληθινὸς ἄνθρωπος ὁ ἐπὶ ψυχῆς ἔλεγχος, *this saith the true man, the reprover in the soul.* And of himself he speaks thus; *Men have power over my body, but that is nothing to me,* ἐγὼ γὰρ ἀπὸ τοῦ κρείττονος τῆς ἐν ἐμαυτῷ διανοίας χρηματίζω, *for I am denominated from my mind, the better part, according to which I design to live.*

[15] Ver. 22. Κατὰ τὸν ἔσω ἄνθρωπον, *According to the inward man.*] It is plain the *inward man* here cannot signify *the new man, (which is created after God in righteousness and holiness,* Eph. iv. 24. and which is not put on, till *all old things are passed away,* 2 Cor. v. 17. and *all things are become new,* and till we have *put off the old man with his deeds,* Colos. iii. 9, 10.) for sure this cannot be said of him, who is still *carnal, sold under sin,* and *captivated to the law of sin which is in his members;* but only the mind of man, the νοῦς, as the apostle doth interpret himself, ver. 25. So Origen informs us, that the soul, using the body as its instrument, is called ὁ ἔσω ἄνθρωπος, *the inward man,* contra Cels. lib. vii. p. 357. Ἔσω ἄνθρωπον τὸν νοῦν λέγει. So Theodoret, Œcumenius, Theophylact. So the very next verse shews, the words running thus; *I delight in the law of God in the inward man, but I see another law in my members warring against the law of my mind,* i. e. of my inward man. And so the apostle useth the phrase when he saith, 2 Cor. iv. 16. that though ὁ ἔξω ἄνθρωπος, *the outward man* (i. e. the body) *was corrupted, yet* ὁ ἔσωθεν, *the inward man was renewed day by day.* And that this delight is no evidence of a regenerate man, is evident from the example of *the stony ground,* which *heard the word* μετὰ χαρᾶς, *with joy,* Matt. xiii. 20. of Herod, who *heard John the Baptist* ἡδέως, *with delight,* Mark vi. 20. of the Jews, who *rejoiced in his light,* John v. 35. and heard our *Saviour gladly,* Mark xii. 37.

[16] Ver. 25. Εὐχαριστῶ τῷ Θεῷ, *I thank God.*] The Latin version and one Greek copy read, χάρις τοῦ Θεοῦ, *the grace of God;* but the Syriac, Arabic, and all the Greek commentators agree with our translation, which therefore is to be preferred before that lection. (See Examen Millii in locum.)

[17] Αὐτὸς ἐγὼ, *The same man,*] Of whom he had before spoken, not I Paul now writing this Epistle. It hath been a controversy since St. Austin's time, whether St. Paul here speaketh in his own person, or in the person of a regenerate man, or only in the person of a Jew conflicting with the motions of his lusts, only by the assistance of the letter of the law, without the aids and powerful assistance

* De Profugis, p. 360. † Ibid. p. 3663.

of the Holy Spirit; which is as great an instance of the force of prejudice, and the heat of opposition, to pervert the plainest truths, as can be happily produced: for, I think, nothing can be more evident, and unquestionably true, than this, that the *apostle doth not here speak of himself in his own person, or in the state he was then in;* but, as the ancient commentators do interpret him, δι' ἑαυτοῦ ὁ ἀπόστολος τὸν κοινὸν ἄνθρωπον δηλοῖ, *by himself he represents man in common,* and saith not, as he might have done, You that are under the law are carnal, but τὰ ἐκείνων ἐφ' ἑαυτοῦ σχηματίζων, καὶ τὸ τραχὺ σφοδρὸν ἐκλύων, καὶ λεαίνων τῇ περὶ ἑαυτὸν σχηματολογίᾳ, *representing what belonged to them in his own person, and so taking off the harshness, and mollifying the invidiousness of the sentence,* by speaking of it in his own person, he saith, *I am carnal, sold under sin.* So Photius and Œcumenius. Theodoret also doth inform us, that the apostle here introduceth, ver. 14. τὸν πρὸ τῆς χάριτος ἄνθρωπον πολιορκούμενον ὑπὸ τῶν παθῶν, *a man before grace overcome by his passions; for he calls him carnal who had not yet obtained the assistance of the Holy Spirit.* And again, ver. 23. he adds, that the apostle having discoursed all these things, ὥστε δεῖξαί τινες μὲν πρὸ τῆς χάριτος ἦμεν, "*To shew what we were before grace,* and what we were made after grace, and as it were taking upon himself the person of those who before grace were vanquished by sin, he groans and laments, as a man set in the midst of his enemies, enslaved and constrained to serve, and seeing no help; and thus he shews the law unable to help us." And so Origen also frequently in his commentary on the place; and St. Austin saith expressly and frequently, *Describitur homo sub lege positus ante gratiam,* Liber expos. quat. propos. ex Epist. ad Rom. *Quo loco videtur mihi apostolus, transfigurâsse in se hominem sub lege positum,* ad Simplic. Mediol. lib. i. *Et in hæc verba,' non ego operor illud,'* &c. *loquitur adhuc ex persona hominis sub lege constituti, nondum sub gratia:* though he was pleased afterward to change his opinion, and so gave occasion to the perverting the plain sense of the apostle. For confutation of this dangerous opinion, I need not say much after the labours of Arminius, the reverend Dr. Hammond, Mr. Bull, and Mr. Kettlewell, who have made it manifest,

First, That it is usual with the apostle to make this metaschematism, or to speak especially of things that might be otherwise offensive or ungrateful, in his own name, when indeed they belong not to him, but to other men; as in these words, Rom. iii. 7. *If the truth of God hath more abounded through my lie, why am I also judged as a sinner?* i. e. not I Paul, but I who make this objection. So Gal. ii. 16, 17. 1 Cor. iv. 6. *These things* μετεσχημάτισα, *I have in a figure transferred to myself and Apollos for your sakes.* (1 Cor. vi. 12. xiii. 2. x. 22. 30. Eph. ii. 3. 1 Thess. iv. 17.)

Secondly, That such things are in this chapter said of the person spoken of, as can by no means agree to St. Paul, or to any regenerate person: to which may be added,

First, That had St. Paul spoken here of himself, considered in the state in which he was at the inditing of this Epistle, he must have contradicted what he had said of himself in the Epistle to the Thessalonians, and to the Corinthians, which were writ before this Epistle. For (1.) in his Epistle to the Thessalonians he saith, *You are witnesses, and God also, how holily, and righteously, and unblamably we have behaved ourselves among you that believed,* 1 Thess. ii. 10. In his Second Epistle to the Corinthians he speaks thus: *This is our rejoicing, even the testimony of our conscience, that in simplicity, and godly sincerity, not in fleshly wisdom, but by the grace of God, we have conversed in this world,* 2 Cor. i. 12. that *he knew nothing by himself, for which to condemn himself,* 1 Cor. iv. 4. that *he kept under his body, and brought it into subjection,* 1 Cor. ix. 27. Now, can the man who is *carnal,* and *sold under sin,* who hath no power in him to do any good, who *finds a law in his members warring against the law of his mind, and bringing him into captivity to the law of sin, which is in his members,* call God and the church to witness to his holy and unblamable life? Can he boast of keeping under his fleshly body, and bringing that into subjection, which by his own confession bringeth him into captivity? Can he, who does not what he would in his mind and conscience do, but what he hates; not *the good which he would,* but *the evil which he would not,* do; can he, I say, rejoice in the testimony of his conscience? Can he honestly declare *he knows nothing by himself, for which his conscience can condemn him?*

Secondly, How oft doth the apostle propose himself for a pattern to the churches unto whom he writes, requiring them to be *followers of him as he was also of Christ?* 1 Cor. xi. 1. And again, *What things you have learned, and received, and heard, and seen in me, these do, and the God of love and peace shall be with you,* Phil. iv. 8. *i. e.* be you *carnal, sold under sin,* living in the commission of the things you hate, and your mind condemns, and doing what you judge to be evil, and yielding yourselves *captive to the law of sin, which is in your members,* and then *the God of love and peace shall be with you.* This sure is an absurd, if not blasphemous, exhortation, and yet, according to this exposition, it must be suitable to the mind of the apostle.

Thirdly, With what indignation doth he reject the accusations of them, who looked upon him as *walking after the flesh,* and how severely doth he threaten them, how peremptorily doth he reject their scandalous imputation? declaring, that *though he walked in the flesh, yet did he not walk according to the flesh,* 2 Cor. x. 2, 3. and yet, if he were *carnal, sold under sin;* if *with the flesh he served the law of sin;* if the law of the fleshly members *warred against the law of his mind, and brought him into captivity to the law of sin;* he doth here in effect confess what there he peremptorily denies, and with such indignation doth reject.

Fourthly, This exposition of the seventh chapter makes it entirely to confute the chapter which immediately goes before, and that which follows after; and it gives an invincible strength to the objections he endeavours to answer in the sixth chapter. The first objection there begins by way of inquiry, *What do we say then, shall we still continue in sin, that grace may abound?* his second by way of like inquiry, *Shall we sin because we are not under the law, but under grace?* ver. 15. *God forbid,* saith he, that it should be thus with any Christian: and yet, according to this exposition, it was thus with himself, one of the best of Christians: for sure he must continue in sin, who was still *sold under sin,* still *serving the law of sin with his flesh;* still doing that evil he allowed not, the evil which he hated,

and he would not do; and who was *still brought into captivity to the law of sin which was in his members.*

Again, in his answer to these inquiries, he shews the Christian could not continue in, or live any longer in it, because he was *dead to sin,* his *old man was crucified with Christ, that the body of sin might be destroyed, that henceforth he might not serve sin;* (ver. 2. 6.) and because being dead to, he was *freed from sin,* (ver. 7.) he was made *free from sin,* and *become the servant of righteousness.* But can he that is *sold under sin,* and is *brought into captivity to the law of sin which is in his members,* be at the same time *dead to sin,* and *free from sin?* Can he who *with his flesh serves the law of sin,* be said *to cease from sin,* and not *henceforth to serve sin?* not *to obey it in the lusts thereof,* (ver. 12.) not *to yield his members instruments of sin unto unrighteousness?* ver. 13. Surely there is as clear an opposition betwixt the Christian represented in the sixth chapter, as free from sin, and in the seventh, as miserably enslaved to the law of sin and death which was in his members, as betwixt light and darkness!

Again, he saith expressly, viii. 2. *The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.* Whereas the person mentioned in the seventh is *sold under sin,* is *brought into captivity to the law of sin,* and crieth out under his bondage, *O miserable man that I am, who shall deliver me from the body of this death?* He therefore cannot be the person *freed by the Spirit from the law of sin and death.*

In fine, this exposition of the close of this chapter contradicts the beginning of it; for there the apostle saith of himself, and all his Christian brethren, that this was only their state under the law, from which they are delivered, *that they might bring forth fruit unto God,* and *serve him in newness of spirit.* For what else can be the meaning of these words, ver. 5, 6. *For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve God in newness of spirit, and not in the oldness of the letter.* So that they who make the apostle say of himself, that *he was brought into captivity to the law of sin, which was in his members,* and to cry out, *O wretched man that I am, who shall deliver me from the body of this death?* i. e. this body of sin which worketh death; make him also to confess, that *the motions of sin did still work in his members, to bring forth fruit unto death,* and therefore that he was still in the flesh. I therefore conclude this discourse in the words of Grotius on ver. 19. *Deo laus sit, quod optimi,* i. e. *trium priorum seculorum Christiani hunc locum, sicut oportet, intellexerint, dictante illo spiritu per quem vita illorum regebatur.*

CHAP. VIII.

1. (*BEING then married to this other husband, Christ, and so freed from the motions of sin, which are by the law, that we may serve God in newness of spirit,* vii. 4—6.) There is therefore (*ἄρα, verily*) now no condemnation to them which are in [1] Christ Jesus (*by faith, they being such*) who walk not after the flesh (*as whilst they were under the law they did*) but after the Spirit (*conferred upon them by faith in Christ*).

2. For [2] the law of the Spirit of life (*given to them who are*) in Christ Jesus hath made me (*believing in him*) free from the law of sin, and (*so from that*) death (*which is the wages of it*).

3. [3] For what the law could not do (*i. e. that life and that deliverance from death it could not give*), in that it was (*made*) weak through the flesh (*rendering us subject to the transgression of it, and so to death*), God sending his own Son in the likeness of sinful flesh (*did*), and [4] for sin (Gr. *καὶ περὶ ἁμαρτίας, and* [5] *by a sacrifice for sin*) condemned sin in the flesh (*i. e. took away its power to condemn us, the condemnation due unto us for it being inflicted on him*):

4. That the [6] righteousness of the law (*i. e. the inward purity and righteousness the law required*) might be (*performed and*) fulfilled in (*and by*) us, who walk not after (*the lusts of*) the flesh, but after the (*motions of the*) Spirit. Or,

"That the justification which the law promised, by saying, *Do this, and thou shalt live,* Luke x. 28. Deut. iv. 1. xxx. 15. 19. Ezek. xx. 11. and that *this shall be thy righteousness,* Deut. vi. 25. might be completed in us, who walk according to the Spirit, and so are absolved not only from condemnation for our past sins, by faith, but from condemnation by the new covenant, by walking according to the Spirit: for *to be spiritually minded is life,* ver. 6."

5. *Not after the flesh, I say,)* for they that are of the flesh do mind the things of the flesh (*i. e. affect, and desire, and pursue carnal things*); but they that are after the Spirit (*affect, desire, and pursue,*) the things of the Spirit (*and so the one pursues the things which tend to death, and the other those things which tend to life*).

6. For [7] to be carnally minded is (*the way which tends to*) death; but to be spiritually minded is (*the way that leads to*) life and peace (ver. 7. *which life and peace cannot be obtained by them that are carnally minded*).

7. Because the carnal mind is (*that which sets us at*) enmity against God: for it is not subject to the law of God, neither indeed can be (*subject to it, whilst it continues such*).

8. So then they that are in the flesh cannot please God.

9. But (*it is not so with you Christians, for*) ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now [8] if any man have not the Spirit of Christ (*dwelling in him*), he is none of his.

10. But if Christ be in you (*by his Spirit*), [9] the body is dead (*it is indeed mortal*) because of sin (*which will never cease to be in us till we die*); but the Spirit is life (*i. e. will give life to it again*) because of righteousness, (*or of that justification which is unto life,* Rom. v. 17, 18.)

11. But (*for*) if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead (*by the Spirit dwelling in him*) [10] shall also quicken your mortal bodies by his (*same*) [11] Spirit that dwelleth in you.

12. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh (*any longer, but rather to live after the Spirit*).

13. For if ye live after the flesh, ye shall die (*i. e. be subject to death, as the punishment of sin, or to the second death*): but if ye through the Spirit do mortify the deeds of the flesh, ye shall live (*and your bodies shall be raised to eternal life*).

14. For as many as are led by the Spirit of God, they are the [12] sons of God.

15. For ye have not received [13] the spirit of bondage again to *(the)* fear *(of death, as they who were under the law did, that threatening death to every one that continued not in all things written in the law to do them,* Deut. xxvii. 16.) but ye have received the Spirit of adoption, *(given to us because we are sons,* Gal. iv. 6.) whereby we cry, Abba, Father, *(i. e. we are assured that God is our Father, and so that we are heirs of God, and sons of the resurrection.*

16. *For)* the Spirit itself (Gr. *the same Spirit)* beareth witness with our spirit, that we are the children of God *(and this gives us a full assurance of that blessed life, enabling us to conclude thus):*

17. And if *(therefore we be)* children, then *(are we also)* heirs; [14] heirs of God, and joint-heirs with Christ *(the Son of God, now reigning gloriously in heaven);* if so be we suffer with him, *(and so be conformed to his image,* ver. 29.) that we may be also glorified together.

18. *(Which sufferings we have reason to endure for the securing this glorious estate;)* for I reckon that the sufferings of this present time *(we live in the world)* are not worthy to be compared with the glory which shall be revealed [15] in us *(or to the glory afterward to be revealed to us).*

19. For *(so desirable is it, that)* [16] the earnest expectation of the creature *(subject now to vanity)* waiteth for the manifestation of the sons of God *(i. e. the whole race of mankind earnestly expects it).*

20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same, *(i. e. the ἡ κτίσις, whole race of men, ἡ κτίσις ἀνθρωπίνη,* 1 Pet. ii. 13. *were made subject to corruption, not of their own accord, but by reason of Adam, who by his sin subjected his posterity to death and corruption, and the earth to a curse,* Gen. iii. 17. *and this creature waiteth)*

21. [17] In hope; because (Gr. *ὅτι, that)* the creature itself also shall be *(then)* delivered from the bondage of corruption into the glorious liberty of the sons of God.

22. For we know that the [18] whole creation *(all mankind)* groaneth and travaileth in pain together *(under this bondage to corruption)* until now.

23 And not only they, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the [19] adoption, *(viz. the glorious resurrection, and thereby)* the redemption of our body.

24. *(Waiting, I say, for it, though we do not see it;)* for *(as yet)* [20] we are saved *(only)* by hope: but hope *(of a thing)* that is seen is not hope *(truly so called):* for what a man seeth, why doth he yet hope for?

25. But if we hope for that we see not, then do we with patience wait for it.

26. *(And as patience, so)* likewise [21] the Spirit also helpeth *(to relieve us in)* our infirmities: for *(when we are burdened with them)* we know not what to pray for as we ought *(whether for increase of patience under, or deliverance from, them; or if so, whether by absence from the body, or being clothed upon):* but the Spirit itself *(or, the same Spirit, which testifies that we are the sons of God,* ver. 16.) intercedeth for us with groanings that cannot be uttered, (Gr. *with silent groanings after this redemption,* ver. 23. 2 Cor. v. 2. 4, 5.)

27. And he that searcheth the hearts *(of the saints)* knoweth what is the mind *(or the desire)* of the Spirit, for he maketh intercession for the saints according to the will *(or purpose)* of God *(to give them this redemption of the body).*

28. And *(though we know not in our distresses what to pray for in particular, or when we shall obtain this redemption of the body, οἴδαμεν δὲ, yet we know)* that [22] all things shall work together for good *(for securing this happiness)* to them that love God, to them that are [23] called *(to the adoption of sons)* according to his purpose *(of bringing many sons to glory by him,* Heb. ii. 10. *he having predestinated us to the adoption of sons through Jesus Christ, according to the good pleasure of his will,* Eph. i. 5. *according to his purpose in Christ Jesus,* 2 Tim. i. 9.)

29. For whom he did *(thus)* [24] foreknow he also did [25] predestinate *(or appoint)* to be conformed to the image of his Son, *(by having their vile bodies changed into the likeness of his glorious body,* Phil. iii. 21.) that he might be the first-born *(or chief)* among many brethren, *(who are to be coheirs and glorified together with him,* ver. 17.)

30. And *(the method he used to bring those whom he had designed to be thus conformed to the image of his Son, was this, viz.)* whom he thus predestinated, them he also called *(first to the profession of the Christian faith):* and whom he called *(upon their cordial embracing of that faith),* them he also justified *(and so freed from condemnation to death):* and whom he justified, them he also [26] glorified.

31. What shall we say then (Gr. *what say we then)* to these things? *(i. e. what farther ground of assurance, and so of patient waiting for these things can we want?)* For if God be for us, who can *(successfully)* be against us *(so as to frustrate, or deprive us of this glorious state)?*

32. He that *(in pursuance of this design)* spared not his own Son, but delivered him up for *(the redemption of)* us all, how shall he not also with him freely give us all things *(belonging to that glory and happiness he hath purchased for us)?*

33. [27] Who shall lay any thing to the charge of God's elect? *(i. e. to them who are called by him to Christianity, to hinder their redemption, by charging them with that guilt which rendereth them obnoxious to death.)* It is God that justifieth *(and who will therefore glorify them).*

34. Who is he that condemneth *(them to abide still under the power of death)?* It is Christ that died *(to redeem them from it),* yea, rather that is risen again, *(for their justification,* Rom. iv. 24. *And if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life,* Rom. v. 10.) who is even at the right hand of God, *(invested with all manner of power, that he should give eternal life unto them,* John xvii. 2.) who also maketh intercession for us, *(and so is able to save us to the uttermost, εἰς παντελὲς,* Heb. vii. 25.)

35. [28] Who shall separate us from the love of Christ? *(that love which he hath shewed in procuring this redemption for us,* ver. 37.) shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36. *(Befalling us)* as it is written, (Psal. xliv. 22.) For thy sake we are killed all the day long; we are accounted as sheep *(appointed)* for the slaughter.

37. Nay, *(as there it is said, All this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in*

thy covenant, ver. 17, 18. *so may all this happen to us,* ἀλλ' *but)* in all these things we are *(already)* [29] more than conquerors through *(the grace and Spirit of)* him that loved us.

38. *(And I trust after this happy experience it will be so still,)* for I am persuaded, that neither *(fear of)* death, nor *(hope of)* life, nor *(evil)* angels, nor principalities, nor powers *(persecuting us for Christ's sake)*, nor *(the)* things *(we endure at)* present, nor things to come *(or which we may hereafter suffer)*,

39. Nor height *(of honour)*, nor depth *(of ignominy)*, nor any other creature *(or thing)*, shall be able to separate us from the love of God, which is *(vouchsafed to us)* in Christ Jesus our Lord.

ANNOTATIONS ON CHAP. VIII.

[1] Ver. 1. 'EN Χριστῷ, *In Christ.*] The phrase εἶναι ἐν Χριστῷ, *to be in Christ,* saith Mr. Le Clerc, is often used by St. Paul, for being a Christian, which note he borrowed from Castalio, who renders it *Christiani facti;* but if either of them mean only Christians by profession, or by being only members of the Christian church, this will by no means agree with this place, nor any other of like nature: since freedom from condemnation, and other benefits conferred upon us through Jesus Christ, will not follow our being Christians in this sense; but upon a lively faith in Christ, our union to him by the Spirit, and our being so in him, as to become new creatures, according to those words, ver. 9. *If any man have not the Spirit of Christ dwelling in him, he is none of his;* 2 Cor. v. 17. *They that are Christ's have crucified the flesh, with its affections and lusts.* (See 1 Cor. i. 30. 2 Cor. x. 7. xiii. 5. Gal. iii. 28, 29. v. 6. 1 Thess. iv. 16. 1 John v. 20.)

Τοῖς κατὰ σάρκα περιπατοῦσι, ἀλλὰ κατὰ πνεῦμα.] These words, saith Dr. Mills, are an addition to the text; see the proof of the contrary, Examen Millii in locum.

[2] Ver. 2. Ὁ γὰρ νόμος τοῦ πνεύματος, *For the law of the Spirit of life.*] *i. e.* The Spirit of Christ giving me a new life, is now another law or rule of my actions, freeing me from the motions and power of sin, to which I was subject whilst under the law, and from the death to which that subjected me; or the gospel, attended with the Spirit, hath wrought this freedom in me, as Methodius interprets the words, ὁ γὰρ νόμος τοῦ πνεύματος, ὁ δέ ἐστι τὸ εὐαγγέλιον, Method. apud Phot. p. 918. ver. 3.

[3] Ver. 3. Τὸ γὰρ ἀδύνατον τοῦ νόμου, *For what could not be done by the law,*] *i. e.* That freedom from the guilt of sin and death it could not minister, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, *God sending his Son in the likeness of sinful flesh,* sub. δυνατὸν ἐποίησε, hath made feasible: examples of the like ellipsis are numerous: so Luke xi. 17. *Every kingdom,* διαμερισθεῖσα, *divided against itself is brought to desolation,* καὶ οἶκος ἐπὶ οἶκον, sub. διαμερισθεὶς, and *a house* (divided) *against a house falleth.* That this is the sense is evident from Matt. xii. 25. Mark iii. 25. where it is οἰκία μερισθεῖσα καθ' ἑαυτὴν· so κελευόντων, *commanding,* is to be understood after κωλυόντων, *forbidding,* 1 Tim. iv. 3. and καυχάσθω, *let him rejoice,* is to be supplied from the ninth verse, James i. 9.

[4] Καὶ περὶ ἁμαρτίας, *And for sin.*] This phrase in the Old Testament is the usual phrase for a sin-offering: so *a bullock for a sin-offering* is μόσχος περὶ ἁμαρτίας, Lev. iv. 3. 18. viii. 2. 14. ix. 2. 8. xvi. 3. 6. 27. ver. 9. 11. *The lamb for a sin-offering* is πρόβατον περὶ τῆς ἁμαρτίας, Lev. iv. 32. or ἀμνὸς περὶ ἁμαρτίας, Lev. v. 6, 7. Numb. vi. 16. And in like manner, *the goat for a sin-offering* is χίμαιρα περὶ ἁμαρτίας, Lev. v. 6. or χίμαιρος, Lev. ix. 3. 15. x. 6. xvi. 5. 15. 27. xxiii. 19, &c. *The dove for a sin-offering* is ὁ τρύγων περὶ ἁμαρτίας, Lev. v. 7. xii. 6. 8. xiv. 22. 31. xv. 15, &c. *The sin-offering* is τὸ περὶ ἁμαρτίας, Lev. v. 8, 9. 11. vi. 30. vii. 7. 37, &c. and so in many other places. This therefore is sufficient to establish the sense of these words given in the paraphrase. Now the constant effect of this sin-offering was this, *to make an atonement for the sin committed, that it might be forgiven,* and the guilt of it might be done away. It therefore seems most reasonable to interpret the effect of this sacrifice delivered in these words, *And for sin condemned sin in the flesh,* agreeably to the constant design of all sacrifices for sin; and then these words must signify, not that he gave us power to kill sin, or, by this example of his wrath against it, engaged us to forsake our sinful courses; but that he took away its condemning power; he condemned that which before condemned us, enabling us to say, τίς ὁ κατακρίνων; *who is he that condemns us? it is Christ that died,* Rom. viii. 34. He killed sin, or made it dead by that death, which caused it not to be imputed to us to death. (2 Cor. xv. 19.) And this is the thing which the law could not do; it could not give life to a person condemned to death; (Gal. iii. 21.) it could not justify, or free us from condemnation.

[5] Καὶ περὶ ἁμαρτίας, *And by a sacrifice for sin condemned sin in the flesh.*] The plain meaning of these words, saith Mr. L. is this, *that sin itself was condemned, or put to death in Christ's flesh,* i. e. *was suffered to have no life or being in the flesh of our Saviour, he being in all things tempted as we are, yet without sin,* Heb. iv. 15. But this certainly is a false interpretation; for as sin could not be *put to death* in him, in whom it never lived, or could have any being; so much less could this be done by his offering a sacrifice for sin, that being only done at the close of his life; whereas Christ was free from sin from his conception; and being done then by a sin-offering to make atonement for the guilt of sin. The true meaning of the words is therefore this, that justification, or freedom from the guilt of sin, which the law could not procure, because of the weakness of the flesh rendering us obnoxious to sin, and so to death for it; God by sending his Son in our human nature did procure, and by giving up his Son to be a sacrifice to make atonement for the sin committed by the flesh, ἔκρινε καθ' ἁμαρτίαν, *he judged against sin in the flesh;* that is, either he shewed that it deserved condemnation, as requiring an atonement to free us from the guilt of it; or else he, by this sacrifice, condemned that, which before condemned us, and took away its power of condemning believers, enabling them to say, *Who is he that condemns us? It is Christ that died,* ver. 34.

[6] Ver. 4. Τὸ δικαίωμα τοῦ νόμου, *The righteousness of the law,*] Is a phrase which occurs only here, and Rom. ii. 26. where it plainly signifies the righteousness contained in the moral law, or those internal principles of holiness, justice, and goodness, which are comprised in it, these being the *weightier matters of the law,* Matt. xxiii. 23. and the only things in which the uncircumcision, or the gentiles, could

keep τὰ δικαιώματα τοῦ νόμου, *the righteousness of the law:* here therefore, I conceive, the phrase bears the same sense, and confutes the vain imaginations of the Antinomians.

That which hath made most commentators interpret the third verse otherwise than I have done, seems to be this, that they seem not sufficiently to have considered the double effect of our Lord's death and passion, and the order in which they are placed in Scripture, *viz.* (1.) freedom from condemnation, justification, and reconciliation to God; and (2.) the vouchsafement of his Spirit, as the consequent of that faith which rendered us the sons of God; God being first reconciled to us by faith in his Son's blood, and then giving us this token of his love, *viz.* his Spirit not to dwell in our hearts; by the first of which we are justified, and by the second we are sanctified; by the first freed from the law of death, by the second from the law of sin, 1 Cor. vi. 11. the first is *the grace of God,* we being *justified freely by his grace through the redemption that is in Christ Jesus,* Rom. iii. 24. the second is *the gift through grace:* the first *justification,* the second ἡ δωρεὰ δικαιοσύνης, *the gift following upon our justification,* being *justified freely by his grace, we have peace with God,* Rom. v. 1. And then, *the love of God is shed abroad in our hearts, by the Spirit that he hath given us,* ver. 5. Ye are all *sons of God by faith in Christ Jesus,* and *because ye are sons, God hath sent the Spirit of his Son into our hearts,* Gal. iv. 6. Whence he is here styled *the Spirit of adoption,* ver. 16. *Christ hath redeemed us from the curse of the law, that the blessing of Abraham (i. e.* justification by faith) *might come upon the gentiles, that they might receive the promise of the Spirit,* Gal. iii. 14. For believing in him, *we are sealed with the Holy Spirit of promise,* Eph. i. 14. Now these two being always connexed, the apostle goes frequently from the one to the other; first mentioning our freedom from condemnation, then our *walking in the Spirit,* ver. 1, 2. Our freedom from the guilt of sin by the death of Christ, ver. 3. and then our fulfilling the righteousness of the law by the Spirit of Christ, ver. 4. And because the law could not justify, or free us from the condemning power of sin, therefore concluding that it could not give the Spirit of Christ to sanctify us, and that we therefore must be *freed from the law,* that we might *serve God in the newness of the Spirit,* Rom. vi. 7. Gal. iii. 3. ver. 6, 7. 9.

[7] Ver. 6, 7. *To be carnally minded,* (Gr. Φρόνημα τῆς σαρκὸς, *the wisdom of the flesh*) *is death,* because *the carnal mind* (Gr. *the wisdom of the flesh*) *is enmity to God, for it is not subject to the law of God, neither can be; so they who are in the flesh cannot please God.*] Hence it is by some inferred, that the unregenerate can do nothing that is truly good, nothing but what is evil, and displeasing to God.

To this I answer, That this is one of the texts abused by ancient heretics, to prove that *the flesh was by nature evil,* we learn from Epiphanius,* and from St. Chrysostom upon the place, who therefore well observes, that by *flesh* here, we are not to understand the body, or the substance of the body, ἀλλὰ τὸν σαρκικὸν βίον καὶ κοσμικὸν, καὶ τρυφῆς, καὶ ἀσωτίας γέμοντα, τὸν ὅλον σάρκα ποιοῦντα τὸν ἄνθρωπον, but a *worldly carnal life, full of luxury and riotous living, and turning the whole man into flesh,* as is evident from the phrase, *the wisdom of the flesh,* engaging us only to mind the things of the flesh, and to be of the flesh, as the true Christian is of the Spirit, being led by, and walking in, the Spirit. And, saith Methodius,* were this said of them, who are in this body of flesh, that they cannot please God; they who commit theft, whoredom, or any other like sin, could not, on this account, be subject to reprehension, by a just judge; it being then impossible for the flesh to be subject to the law of God; nor could then the intemperate person be reduced to chastity and virtue, the body lying under a natural necessity, not to be subject to the law of God.

Secondly, The apostle doth indeed say, that they, who thus mind carnal things, while they continue so to do, cannot please God; this being only in effect to say, in the words of Chrysostom, ἀδύνατον πονηρὸν μένοντα, that whilst men go on in their sinful courses, they cannot please God, or live in subjection to his laws: but then, saith he, as Christ only says, *an evil tree,* whilst it continues such, *cannot bring forth good fruit;* but doth not say an evil tree cannot be made good, but on the contrary saith, *make the tree good, that the fruit may be good,* Matt. xii. 33. so is it here; for the apostle, by his frequent exhortations to these carnal men, *to crucify the flesh, and mortify the flesh, with its lusts,* or the deeds of it, and *to put off the old man with his deeds;* by his threats, that *if they live after the flesh they shall die;* and by his promises, that *if through the Spirit they do mortify the deeds of the flesh, they shall live,* doth shew, that men may cease to live according to the flesh, and may so mortify the deeds of the flesh, that they may live. God, saith Chrysostom, hath put this ἐν ἐλευθερίᾳ προαιρέσεως, in our *free choice,* so that, ἐν σοὶ λοιπόν ἐστι καὶ τοῦτο γενέσθαι, κἀκεῖνο, since the vouchsafement of the gospel, *it is in thine own power to be carnally minded, or spiritually,* there being now greater strength and inducement so to be than ever.

[8] Ver. 9. *If any man be in Christ he is a new creature; and he that hath not the Spirit of Christ dwelling in him, is none of his.*] Hence it is plain, that none are truly said to be in Christ, by a profession of faith, provided they live not answerable to that profession, or be not renewed in mind, will, affections, and conversation; and from the following words, *If the Spirit of Christ dwell in you, he that raised the Lord Jesus from the dead, shall also quicken your mortal bodies by his Spirit dwelling in you,* it is evident, first, that it is not the soul, but the mortal body, which the Spirit is said here, ζωοποιεῖν, to give life to. Secondly, That the promise of being raised by the Spirit of Christ belongs only to them, whose bodies shall be raised to the resurrection of life eternal. As for others, they being only, Χριστιανοὶ ὀνομαζόμενοι, *Christians in name,* and not in truth and sincerity, (1 Cor. v. 11.) and persons to whom Christ will then say, *I never knew you,* they shall be raised by the power of Christ, but not by virtue of any union with the Spirit of Christ.

[9] Ver. 10. Τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, *The body is dead because of sin.*] That the apostle speaks not here of a moral, but of a natural death of the body, appears from this consideration, that in the verse following he speaks of this mortal body, and of *the raising it from the dead;* and that by *the Spirit* he doth not understand the spirit of

* Hær. lxiv. n. 49. 51.

* Apud Epiph. ibid. n. 51.

a man, but the Holy Ghost, is also evident, because this Spirit, in the foregoing verse, is the *Spirit of Christ;* in the following verse, *the Spirit that raised Christ from the dead,* and will raise us, in whom he doth inhabit, from it.

Now the reason why, after our freedom from condemnation by the death of Christ, our bodies are still subject to death, is thus assigned by the fathers;* *Because should we have lived for ever in this imperfect state, we should have sinned for ever,* and therefore God *permits good men still to die, that sin might not live for ever in them, doing this not out of his displeasure to punish them for sin, but out of mercy to free them from it.*

[10] Ver. 11. Ζωοποιήσει τὰ θνητὰ σώματα ὑμῶν, *Shall quicken your mortal bodies.*] The late commentator and paraphrast, here exposed by Mr. Locke, is D. W. and yet he is so unhappy, as neither to approve of Mr. L.'s interpretation, nor dislike his own. He cannot approve of Mr. L.'s interpretation, that σῶμα νεκρὸν, and θνητὸν, signify a body morally dead, because sin reigns not in it; (1.) because σῶμα νεκρὸν, absolutely put, bears no such sense in Scripture, but only signifies a body without life, or breath, James ii. 26. (2.) Because this interpretation makes the apostle say, ver. 10. the body is dead already, *i. e. as to all activity of sin, which reigns no longer in it, its sinful carnal lusts being mortified,* and yet makes him promise, ver. 11. that if the Spirit of God dwell in us, God shall quicken our mortal bodies, *i. e.* saith Mr. L. *he shall deliver them from the dominion of their carnal lusts;* that is, it makes him promise God shall do hereafter what he told us, ver. 10. was already done. (3.) In those words, *he that raiseth Christ from the dead,* the apostle must be supposed to speak of a real death of the body; and therefore in the latter clause of the same sentence, *he shall quicken their mortal bodies,* it is reasonable to conceive, he speaks of quickening those bodies in the same sense, *viz.* by raising them from the dead. Nor hath Mr. L. said any thing of weight against this sense. For,

First, Whereas he saith, *It cannot be proved that* θνητὰ, *mortal bodies, here signifies the same as* νεκρὰ: (1.) he hath not proved the contrary. (2.) His own interpretation plainly makes them both to signify the same. And, (3.) what is more likely than that σῶμα νεκρὸν, ver. 10. and σώματα θνητὰ, ver. 11. should be of the same import?

Secondly, When he addeth, that θνητὸν, *mortal, always signifies the thing joined with it to be living;* he considered not that the same apostle saith, that at the resurrection from the dead, τὸ θνητὸν τοῦτο, *this mortal body shall put on immortality;* and that when, τὸ θνητὸν τοῦτο, *this mortal body shall have put on immortality, death shall be swallowed up in victory.* Secondly, I add, that θνητὸν, when it relates, as here, to a body, to be quickened, never bears any other sense, but that of a dead body.

Thirdly, *If by* quickening *here* (saith he) *be meant the raising them to life from the dead, how can this be mentioned as a peculiar favour to those who have the Spirit of God?* for God will also raise the bodies of the wicked. *Ans.* True, but he will raise them by his power, not by his Spirit dwelling in them: not as *the sons of God, to be made joint-heirs* with Christ, ver. 16, 17. but as the children of Satan, to be cast into the fire *prepared for the devil and his angels:* not, lastly, to live a happy life, ver. 13. but to die the *second* death.

Lastly, Whereas he objects the want of connexion in this interpretation, with the subject the apostle is here discoursing of, that is very plain; for the apostle is here discoursing of the benefits and advantages which Christians shall receive by living, *not after the flesh, but after the Spirit;* that this will cause them to *mind spiritual things,* ver. 5. that it will give them *life* and *peace,* ver. 6. So that though their bodies die because of sin, they shall obtain a happy resurrection through the Spirit dwelling in them; ἄρα οὖν, *therefore,* saith he, ver. 12. *we are debtors not to live after the flesh, for they that do so,* ἀποθνήσκονται, *shall die* (not in the moral, but the penal sense), *but they who through the Spirit do mortify the deeds of the flesh shall live;* for, ver. 14. *as many as are led by the Spirit of God, they are the sons of God,* and so shall obtain *the adoption,* i. e. *the redemption of the body from corruption,* ver. 23.

[11] Διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ὑμῖν, *By the Spirit that dwelleth in you.*] This is spoken according to the opinion of the Jews, that the resurrection shall be effected by virtue of the Holy Spirit, which they conclude from those words of the prophet Ezekiel, xxxvii. 9, 10. *Come, O Spirit, from the four winds, and blow upon these dead, that they may live.* Thus was our Lord raised from the dead; (1 Pet. iii. 18.) thus shall we be raised, who are the *temple of the Holy Ghost,* saith this verse. And with this agrees the doctrine of the ancient fathers: *Our bodies rising by the Spirit* (saith Irenæus*), *shall be made spiritual, and by the Spirit shall have life.—They who are dead and buried with Christ, may know that by the Spirit, which raised him up, they shall be raised.*† So Origen.

[12] Ver. 14. Υἱοὶ Θεοῦ, *Sons of God.*] The strength of this argument will be exceeding clear from these considerations; that the adopted sons of God are *heirs of God, joint-heirs with Christ,* and so must reign with him, ver. 17. which till they live again, and be raised from the dead, they cannot do; and that their adoption is *the redemption of their bodies* from corruption, ver. 23. (2.) That we are then completely *the sons of God,* when we are *sons of the resurrection,* Luke xx. 37. when we have *overcome,* according to those words, Rev. xxi. 7. *He that overcometh shall inherit all things, and I will be to him a God, and he shall be to me a son.* And something like this is that of the Jews on these words, Psal. lxxii. 17. ינון שמו, *filiabitur Nomen ejus;* for, say they,‡ his name is called *Jinnon, quia ipse filiaturus est omnes dormientes in pulvere,* because he will raise, and so make sons, all that sleep in the dust.

---

* "Deus ejecit hominem de Paradiso, et à ligno vitæ longæ transtulit eum, non invidens ei lignum vitæ, quemadmodum quidam dicunt, sed miserens ejus, ut non perseveret semper transgressor; neque immortale esset, quod esset circa enim peccatum, et malum interminabile et insanabile: prohibuit autem ejus transgressionem, interponens mortem, et cessare faciens peccatum." Iren. lib. iii. cap. 37.

Ὁ Θεὸς μεγάλην εὐεργεσίαν πάρεσχε ἀνθρώπῳ τὸ μὴ διαμένειν αὐτὸν ἐν τῷ αἰῶνι ἐν ἁμαρτίᾳ ὄντα. Theoph. ad Autolicum, lib. ii. p. 103.

Τὸν θάνατον ὁ Θεὸς πρὸς ἀναίρεσιν τῆς ἁμαρτίας ὑπὲρ ἡμῶν εὗρατο, ἵνα μὴ ἐν ἀθανάτοις ἡμῖν ἀνατίλασα ἄθανατος ᾖ. Method. apod Epiph. Hær. lxiv. sect. 60.

Ἵνα μὴ ἀθάνατον ἡμῖν τὴν ἁμαρτίαν διατηρήσῃ. Basil. tom. i. Hom. "Quod Deus non sit author mali." P. 38.

* "Deinde per spiritum surgentia fiunt corpora spiritualia, uti per spiritum semper manentem habeant vitam." Iren. lib. v. cap. 7.

† "Sciant se per spiritum ejus qui suscitavit Jesum à mortuis vivificandos esse, et ad Christi similitudinem resuscitandos à mortuis." Orig. in Rom. viii. 11.

‡ Midrash Tillim in Psal. xciii. 2.

[13] Ver. 15. Πνεῦμα δουλείας, *The spirit of bondage.*] That the law was to the Jews a yoke of bondage, the apostle doth inform us, Gal. v. 1. And that they who were under it, were in *bondage to the elements of the world,* Gal. iv. 3. 8. that it *gendered to bondage,* and subjected its children *to bondage,* ver. 24, 25. 31. that they were *all their lifetime subject to bondage,* through the fear of death, he informs us, Heb. ii. 15. And they had reason so to be, since, as the apostle teacheth, the law given by Moses did not exempt them from the death which Adam's sin had brought upon them, but rather made that death abound, and them obnoxious to it on many fresh accounts; for *the law entered that the offence might abound* (unto death), Rom. v. 1. and the law coming, *sin revived, and I died; and the commandment was found to be unto death,* the motions of sin which were by the law *working in their members to bring forth fruit unto death,* vii. 4. 10. This therefore gives a clear account of the paraphrase of the first part of the verse: But we, saith he, shall live a life immortal, and enjoy a happy resurrection, as being the *sons of God,* and in token of this we have received *the Spirit of adoption,* enabling us to call God Father, and assuring us we are his children, and so he being our God, must have *prepared for us a city,* Heb. xi. 16.

[14] Ver. 17. Κληρονόμοι μὲν Θεοῦ, *The heirs of God, joint-heirs with Christ.*] All having our share in this glorious inheritance, though he, as the *eldest brother,* hath a double portion.

[15] Ver. 18.] Εἰς ἡμᾶς often signifies, *to,* or *towards us:* and is so rendered in this Epistle, v. 8. Or, *for us,* as xvi. 6. See for the first sense, 1 Cor. xiv. 36. 2 Cor. i. 11. ix. 5. 8. x. 1. xiii. 3. Eph. i. 8, 9. Colos. i. 6. 1 Thess. iv. 8. Heb. ii. 3. and for the second, 1 Cor. xv. 10. 2 Cor. ii. 4. Eph. iii. 2. Colos. i. 25. 1 Thess. v. 18.

[16] Ver. 19. Ἀποκαραδοκία τῆς κτίσεως, *The earnest expectation of the creature.*] Here it is to be noted, that, in the sacred dialect, *desire* and *expectation* is ascribed to creatures in reference to things they want, and which tend to their advantage, though they explicitly know nothing of them. Thus the Messiah is called προσδοκία τῶν ἐθνῶν, *the Expectation of the gentiles,* Gen. xlix. 10. חמדה, *the Desire of all nations,* Hag. ii. 4.

[17] Ver. 21. Ἐπ' ἐλπίδι, *In hope.*] So the Syriac and many Greek commentators do begin this verse.

Ἀπὸ τῆς δουλείας τῆς φθορᾶς, *From the bondage of corruption.*] That is, from the mortality which all their lives long made them subject to bondage. (Heb. ii. 15.)

[18] Ver. 22. Πᾶσα ἡ κτίσις, *The whole creation.*] All the world under that sense of mortality which still subjects them to bondage; for, as Cicero confesses, * *Death must be terrible to those, who with their life lose the enjoyment of all good things, and if it be an evil, must be an eternal evil, because it doth for ever deprive them of all good.* That † "Mortis metu omnis quietæ vitæ status perturbatur," *the fear of it disturbs all the tranquillity of life.* And that this renders our whole life miserable, ‡ "Quæ enim potest in vita esse jucunditas, cum dies et noctes cogitandum sit jam jamque esse moriendum?" *i. e. For what pleasure can there be in that life which is perpetually perplexed with the thoughts of death?*

[19] Ver. 23. Υἱοθεσίαν, *The adoption.*] I know there is another exposition of these words, to this effect: That by the creature, we are to understand the gentile world, in opposition to the Christian, the word בריאה among the rabbins signifying the gentiles, in opposition to the Jews, the people of God; that their *waiting for the manifestation of the sons of God,* is their waiting to see what the Jews will do, who of them will be true sons of God, who not; who of them will embrace the faith of Christ, who not; their happiness depending punctually upon the issue of this: their being made *subject to vanity,* is their being subject to *the vanity of their minds, ignorance, and idolatry,* Rom. i. 21. Eph. iii. 20. Eph. i. 17. That to this idolatry they were made subject, *not willingly,* but by the devil's imposing it upon them, as an act of religion, saith the reverend Dr. Hammond: "in pœnam incepti Babylonici," *In punishment of their attempt to build the tower of Babel,* saith Dr. Lightfoot. That their hopes of being *delivered from this bondage of corruption,* is their hopes of being rescued from this idolatry, those filthy courses they were engaged in, and the bondage they were in to Satan; and to be made Christ's freemen, to have a right to God's favour, and the future blessings consequent upon it, the word φθορὰ having that sense, (Deut. iv. 16. Wisd. xiv. 12. 2 Pet. i. 4. ii. 12. 1 Cor. xv. 33. 2 Cor. xi. 3. But against every part of this interpretation there lies this objection, that it is not only wholly new, but wholly contrary to all antiquity, and also to the text; and it is liable to many just exceptions, as, *v. g.* first, κτίσις, saith this interpretation, is the gentile world, whereas πᾶσα κτίσις hath no such sense in Scripture. The phrase πᾶσα κτίσις is used but three or four times more in the New Testament; twice in the Epistle to the Colossians, where Christ is styled the first-born πάσης κτίσεως, *of the whole creation,* not only of the gentile world: and the gospel is said to be preached ἐν πάσῃ τῇ κτίσει, Colos. i. 23. *i. e.* to Jew and gentile, to the whole world, or to all mankind, ver. 6.; once in St. Peter, where subjection is required πάσῃ ἀνθρωπίνῃ κτίσει, *to magistrates* among men, 1 Pet. ii. 13. not only heathen sure, but also Christian, when the government should be put into their hands; and once in St. Mark, where the apostles are commanded to preach the gospel πάσῃ τῇ κτίσει, *to every creature,* Mark xvi. 15. Now because the same disciples are commanded to preach εἰς πάντα τὰ ἔθνη, *to all nations,* Matt. xxviii. 19. hence it is argued, that πάσα κτίσις signifies the heathen world, in opposition to the Jews; whereas it plainly signifies all nations, both Jew and gentile, as is evident from these words of Christ to them, that they should *preach in his name repentance and remission of sins* εἰς πάντα τὰ ἔθνη, *to all nations, beginning at Jerusalem,* Luke xxiv. 47. And so the whole foundation of this interpretation is destroyed, for in these places πᾶσα κτίσις is equivalent to all mankind.

To wait for the manifestation of the sons of God, is not to wait to see what the Jews would do, who had not received the adoption, and were not the sons of God, as wanting that faith by which men become sons, Gal. iii. 26. but to expect τὴν ἡμέτεραν τελείωσιν, *our perfection,* τὴν ἀφθαρσίαν, *our advancement to a state of incorruption;* τὴν μέλλουσαν ἡμῶν δόξαν, *our future glory;* so Chrysostom,

* "Sit mors terribilis iis quorum cum vita omnia extinguuntur." Parad. 23. "Si mors malum est sempiternum malum." Tusc. Quæst. lib. i. p. 1190.

† De fine bonorum, lib. i. p. 38. ‡ Tuscul. Quæst. l. 11. 15.

Theodoret, Œcumenius, Theophylact: for it must (by reason of the connective particle γὰρ) be the same with *the glory that is to be revealed,* ver. 18. and with *the glorious liberty of the sons of God,* ver. 12. *They expect* (saith Origen) *that time when these things shall be revealed, which are prepared for them that are the sons of God.*

To be made the subject to vanity, is not to be made subject to idolatry, but to be made subject to corruption, τῇ φθορᾷ; so Chrysostom, Œcumenius, Theophylact; for τὴν ματαιότητα καλεῖ τὴν φθοράν, *he calls that mutability and vanity, to which all things in the world are subject, corruption,* saith Theodoret. When the apostle saith *the creature was made subject to vanity,* and in bondage to corruption,* *Mihi videtur quod de hac materiali, et corruptibilis corporis substantiâ ista dicuntur, neque enim corruptio alicui cuiquam dominatur nisi corpori;* this, saith Origen, seems to be spoken of the body, for that only is subject to corruption. As is apparent also from the thing they groan for, viz. *the redemption of the body from corruption,* that *this mortal might put on immortality,* or be clothed with its house from heaven, that *mortality might be swallowed up of life,* 2 Cor. v. 1—5. Secondly, it cannot truly be said that the heathen were not willingly subject to idolatry; for the apostle saith, they subjected themselves to it against the light of nature, and so *became without excuse,* and that *when they knew God, they did not glorify him as God,* Rom. i. 20—23. And this sense of the word *vanity* is very frequent in the Psalms, and in Ecclesiastes. Thus David contemplating the frailty of man, and how soon he vanisheth away, cries out, *Every man therefore is but vanity,* τὰ σύμπαντα ματαιότης πᾶς ἄνθρωπος ζῶν, Psal. xxxix. 5. 11. And again, ἄνθρωπος ματαιότητι ὡμοιώθη, *Man is like to vanity, his days pass away like a shadow,* Psal. cxliv. 4. And because all things here below are so frail, so subject to change and to vanish, and man hath so short a time to possess them; therefore, saith the Preacher, *Vanity of vanities,* are they, *all is vanity,* Eccles. i. 2. And when Adam became mortal, he called his son Abel, *vanity,* Gen. iv. 2.

The vanity to which the whole creation is subject, doth not therefore signify *the vain employments and distractions of this present life,* but that state of mortality, from which the Psalmist infers, *every man therefore is but vanity;* for it is thus subject to vanity in hope of deliverance from that bondage of corruption, which Mr. Le Clerc owns to be the corruption to which our body is naturally liable, and from which we Christians wait to be delivered by the redemption of the body from corruption: (see note on ver. 23.) and therefore he who subjected us to this state, is not God, who brought not death into the world, but Adam, *by whom sin entered into the world, and death by sin. To be delivered from this bondage of corruption,* is not to be delivered from idolatry, nor doth δουλεία τῆς φθορᾶς ever bear this sense; but the sense is οὐκ ἔτι ἔσται φθαρτὴ, *the creature shall not then be corruptible,* ἔσται γὰρ ἡ κτίσις ἄφθαρτος, ὥσπερ καὶ δι' ἡμᾶς γέγονε φθαρτὴ, *for as the creature was made corruptible by us, so shall it be made incorruptible with us:* so Œcumenius, Theodoret, Theophylact. For that which it groans for is its redemption from corruption, (ver. 23.) Having thus offered my reasons against this interpretation, it will be very easy to confirm the ancient and true explication of the words from the scope and argument of the apostle here. For I have shewed from ver. 11. that the apostle is here treating of the resurrection of the body to eternal life; that, ver. 13. he declares that life belongs to them alone, who *through the Spirit do mortify the deeds of the flesh;* that, ver. 14. he proves they shall enjoy this life and resurrection, because they are *the sons of God;* and, ver. 17. that *being sons, they must be heirs of God, joint-heirs with Christ;* first suffering, and then reigning in glory with him; that, ver. 18. to encourage Christians thus to suffer, he shews the greatness of that glory they shall then enjoy, styling it δόξαν μέλλουσαν ἀποκαλυφθῆναι, *the glory to be revealed hereafter, i. e.* after the sufferings *of this present life,* to which it is opposed, are ended: for, as Chrysostom and Theophylact well note, he saith not πρὸς τὴν μέλλουσαν ἄνεσιν, these sufferings are not worthy to be compared *to our future ease* from them in this life; but πρὸς τὴν μέλλουσαν δόξαν, *to our future glory* in the next; when they that have communicated with Christ in his sufferings, shall rejoice in τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ, *the revelation of his glory,* saith St. Peter, 1 Pet. iv. 13. συνδοξάσανται, *shall be glorified with him;* here, ver. 17. this glory he styles ἀποκάλυψις τῶν υἱῶν τοῦ Θεοῦ, *the revelation of the sons of God, i. e.* say the fathers, the time when they shall τὴν ἀφθαρσίαν ἀπολαμβάνεσθαι, *become incorruptible, this corruptible putting on incorruption;* when they shall appear to be the sons of God, τῆς ἀναστάσεως υἱοὶ ὄντες, *being sons of the resurrection,* ver. 14. comforting them in the expectation of it, and their groaning after it, with this consideration, that it is the expectation of all the world; and they groan together with them for it, desiring with them to be delivered from this *bondage to corruption, into the glorious liberty of the sons of God,* and adding, that not only they, but even Christians also, who had the first-fruits of that Spirit, who is the earnest of our inheritance, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, *till the redemption of the purchased possession,* Eph. i. 14. and *by whom we are sealed up* εἰς ἡμέραν ἀπολυτρώσεως, *to the day of redemption,* Eph. iv. 30. did *groan, waiting for the adoption,* viz. τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν, *the redemption of our bodies from corruption,* ver. 23. For that this was the thing for which they groaned, the same apostle informs us in these words; *We that are in this tabernacle groan being burdened, that we might be clothed upon with our house from heaven, that mortality might be swallowed up of life,* 2 Cor. v. 2. 4. And as here they, who have the first-fruits of the Spirit, do thus groan; so there it is said, ver. 5. *He who hath wrought this expectation in us is God, who hath also given to us the earnest of his Spirit.* That this was the ancient and almost primitive exposition of these words, we learn from Irenæus,† in these words, *Oportet ergo et ipsam conditionem redintegratam ad pristinum, sine prohibitione servire justis, et hoc apostolus fecit manifestum in ea quæ est ad Romanos, sic dicens, nam expectatio creaturæ revelationem filiorum Dei expectat:* and from these of Tertullian,‡ *Tunc erit mali finis, cum præses ejus diabolus abierit in ignem, cum revelatio filiorum Dei redemerit conditionem à malo, utique vanitati subjectam.* I differ only from the fathers in this interpretation, as to this single circumstance, that I do not extend this desire of

* Origen, in locum.

† Lib. v. cap. 32. 36. p. 506.

‡ Contr Hermog. cap. 11.

the redemption of the body from corruption to brute beasts, and insensate creatures, but only to mankind in general, subject by Adam's fall to mortality.

[20] Ver. 24. Τῇ γὰρ ἐλπίδι ἐσώθημεν, *We are saved by hope.*] Of this resurrection and redemption of the body, being *begotten to a lively hope, through the resurrection of our Lord Jesus Christ, of an inheritance incorruptible, undefiled, and that faileth not away, reserved in the heavens for us;* (1 Pet. i. 5.) and *rejoicing in hope of the glory of God;* (Rom. v. 2.) and *through the Spirit waiting for the hope of righteousness through faith.* (Gal. v. 5.)

[21] Ver. 26. Τὸ πνεῦμα, *The Spirit,*] Here, cannot signify the spirit of a man, for that cannot be said to help with us; being a constituent part of us; or to intercede for us, when *we know not* ourselves *what to pray for as we ought;* for, saith Theophylact, Moses thus prayed to see the land of Canaan, and Jeremy for the Jews, and St. Paul to be delivered *from the thorn in the flesh:* but that Spirit of God who is said to intercede for us, not as an advocate or mediator betwixt God and us, that being the office of our great High-priest; but as an exciter or director of us in our addresses to God, to render them for matter according to the will of God, and for manner, fervent and effectual; προσευχῇ ἐνεργουμένη, *in wrought prayer,* and to make our very sighs and groanings prevalent; for he is here said only to intercede for us with sighs and groanings, excited by him, after that redemption to which he sealeth us, and of which he being the earnest and pledge, we are hence moved with greater faith and fervency to long for the enjoyment of it: and this is the reason why I think not fit to interpret this passage with some of the fathers of a public *charisma,* or gift of prayer, since that must spend itself in words for the edification of the church, and not in silent groanings. (See Exod. ii. 24. vi. 5. Judg. ii. 18. Psal. xxxviii. 9. cii. 20. Acts vii. 34.) Thus when our Lord had twice *groaned in the Spirit,* (John xi. 33. 38.) he saith, *I thank thee, O Father, that thou hast heard me,* (ver. 41.)

[22] Ver. 28. Πάντα, *All things.*] That under *all things* should be comprehended *the sins of good men,* is the unreasonable suggestion of St. Austin; and some of the schoolmen after him confuted the declaration of God by Ezekiel, *That if the righteous man forsake his righteousness and commit iniquity, in the sin that he hath done shall he die;* (Ezek. xviii.) and by this apostle declaring to the Hebrews, *The just shall live by his faith, but if he draws back, my soul* (saith God) *shall have no pleasure in him.* (Heb. x. 37, 38.) Secondly, The test of love to God being *keeping his commandments,* this interpretation makes the sense of these words run thus: To them that *keep his commandments,* even all their disobedience to them, *shall work together for good.* Thirdly, If the word *all things* comprehend all the sins that are or can be committed by them that love God, they may as well rejoice in all their wickedness, as in all their sufferings for the sake of Christ, seeing they may rejoice in that which by God's designation tendeth to their good; and so all the motives urged chap. vi. to engage them to die to sin, and live no longer in it, must not only be enervated, but even esteemed motives designed to hinder them from that which is for their good, or, according to the descants of St. Austin and St. Bernard, to hinder their proficience in caution and humility.

[23] *Called according to his purpose.*] From these words some argue thus: *If all that love God are called according to his purpose, then had he no purpose of calling them that do not love him.* If they who are foreknown are predestinated to *be conformed to the image of his Son, they who are not conformed to it were not foreknown.* Now, in answer to these arguments let it be observed, that this text expressly speaks of those, who actually love God, not of those whom God hath loved with this supposed discriminating affection; and that to *love God,* and *to be called according to his purpose,* are words put by way of apposition, to shew that they are both of the same import; that which God purposed in calling us by Christ being this, *that we might be holy and unblamable before him in love;* (Eph. i. 4. 9.) so that the whole of this argument may be granted: they who are called by God according to his purpose, or are effectually called, so that God's calling hath its designed effect upon them, being only such as love God, and are conformed according to the image of his Son. And let it be farther observed, that when the apostle saith in the following verse, ὅτι οὓς προέγνω, *for whom he foreknew,* &c. the particle ὅτι is connective, and this verse giving the reason or confirmation of what was spoken in the former, it seems necessary to interpret these words thus, *whom he foreknew* to be persons called according to his purpose, and therefore qualified for the adoption mentioned ver. 23. *them he predestinated to be conformed to the image of his Son.* (See the note on ver. 29.) And it deserves to be considered, that all antiquity to the time of St. Austin, do with one consent concur in the interpretation of Pseud-Ambrosius on this place, *viz.* "Quos præscivit sibi devotos, ipsos elegit ad promissa præmia capessenda;" *Those whom he foresaw would be devoted to his service, he elected to the reward promised such persons; those whom he foreknew to be* τοὺς ἀξίους τῆς κλήσεως, *worthy to be called:* so Theodoret and Theophylact. Some of them in their descants upon these words, *called according to purpose,* expound them of the purpose or free-will of man, declaring that a man is called κατὰ προαίρεσιν, *according to his choice;* and that *οὐ κλήσις μόνον, ἀλλὰ καὶ ἡ πρόθεσις τῶν καλουμένων σωτηρίαν εἰργάσατο, *it is not the calling only, but the purpose of those that are called, which works salvation.* For who, saith Origen,† should be called to justification, but those God loves? The apostle, saith he, τὴν τοῦ ἐφ' ἡμῖν αἰτίαν περίστησι τῆς προθέσεως, καὶ τῆς προγνώσεως, *makes the will of man the cause of God's purpose and foreknowledge, by saying, We know that all things work together for good to them that love God;* Ὅτι ἄξιοί εἰσι συνεργέσεως, *they being worthy of his co-operation.* And in his Latin commentary on these words he saith, he uses the word *foreknew,* to shew that they were foreknown by God; "In quibus sciens quales essent, amorem suum Deus affectumque posuisset," *On whom God placed his affection, as knowing what they would be.*

Secondly, If, saith he, you will refer this purpose to God, men are then called according to the purpose of him, "Qui sciens in eis religiosam mentem, et salutis inesse desiderium," *Who knowing they had a religious mind and a desire of salvation, called them; and in this sense neither the cause of our perdition, or salvation, will be placed in God's foreknowledge, nor our justification, only in our calling;* "ne-

* Chrysost. † In Ep. ad Rom. ed. Huet. tom. ii. p. 425.

que gloriari de nostra penitùs potestate sublatum est;" *nor will our glorification be wholly exempt from our own power.* Moreover he adds, that by embracing this absurd opinion, which saith, man therefore is not justified, and so not glorified, because he is not predestinated, — and that he is not predestinated, because not foreknown; "Ingentem fenestram aperiemus eis, qui negant in hominis potestate esse ut salvus fiat;" *We shall give great advantage to them who deny that it is in the power of man to be saved;* whence they infer, that they are guilty of *no fault who are not justified, because they are not called, are not predestinated, are not foreknown.* And Œcumenius saith, the apostle mentions *being called according to the purpose,* that he might not fall into an absurdity, which would follow, εἰ ὁ Θεὸς τίνας εὖ ἐποίησε, τινὰς δὲ οὔ, καὶ προσωπολημψίας ἀπαλλάττει τὸν Θεὸν, *if God should do good to some persons, and not to others; and that he might free him from being an accepter of persons.* Wherefore, according to the received interpretation of the ancient fathers, the import of these words is this: Those whom God foresaw would be true lovers of him, fit for the kingdom of God, and ἄξιοι, *worthy of the peace* and blessings of the gospel, *he foreappointed to be conformable to the image of his Son,* that is, to be like him in glory; (ver. 17.) them also he called in due time to the salvation promised and offered in the gospel; (2 Tim. i. 8, 9. Tit. i. 2, 3.) and they believing in Christ upon his call, he justified them from and remitted all their past sins; (Acts xiii. 38, 39. Eph. i. 7.) and them he also glorified, by giving them that Spirit, who is the earnest of that glory; (Eph. i. 13.) and by participation of which Spirit, Christians are said not only to *behold the glory of the Lord,* but also to be changed into the *same image, from glory to glory.* So Origen on this place. And this exposition agrees well with the context; for the apostle had said before, that Christians having the *first-fruits of the Spirit, groaned after this redemption of the body,* ver. 23. 26. that the *Spirit helpeth their infirmities,* interceding *for them, with silent groanings* after it; and that he *intercedeth for the saints according to the mind of God,* to give them this redemption; and then it follows, οἴδαμεν δὲ, *therefore we know that all things shall work together for good to them that love God.*

[24] Ver. 29. Ὅτι οὓς πρόεγνω, *For whom he did foreknow.*] This particle ὅτι is connective; and this verse giving the reason or confirmation of what was spoken in the former, it seems necessary to interpret it thus; *Whom he foreknew to be persons called according to his purpose, and therefore qualified for this adoption.* It therefore is to be observed, that the words *know* and *foreknow,* in the Scripture language, import an affectionate knowledge, joined with approbation and affection. So Matt. vii. 23. John x. 14. 1 Cor. viii. 3. *If any man love God,* οὗτος ἔγνωσται, *he is known of God;* Gal. iv. 8. *But now that ye know God, or rather are known of God;* 2 Tim. ii. 19. ἔγνω κύριος, *the Lord knoweth who are his.* So is the word προέγνω used in this Epistle, xi. 2. when the apostle saith, *The Lord hath not cast off his people,* ὃν προέγνω, *whom he foreknew* to be faithful,* as were those seven thousand persons who had not bowed the knee to Baal; *whom he thus foreknew.* See note [1] on chap. xi.

* "Quos præscivit futuros sibi devotos, ipsos elegit ad promissa præmia capessenda."

[25] Προώρισε, *He before appointed.*] To be conformed to the image of his Son, that as they had *borne the image of the earthly Adam, they might also bear the image of the heavenly,* 1 Cor. xv. 49. Having glorious bodies like to his, saith Theodoret; and this agrees well with the scope and subject-matter of this chapter, and with the following words, *That he might be the first-born,* or chief, *among many brethren;* for as here these brethren are said to be *coheirs* with him, *the elder brother,* (ver. 17.) so elsewhere he is styled, *The first-born from the dead, that in all things he might have the pre-eminence,* or that they might be changed into his image by the participation of the same Spirit. (See note on 2 Cor. iii. 18.)

[26] Ver. 30. Τούτους καὶ ἐδόξασε, *Them he also glorified.*] At present in their head Christ Jesus; (*They being blessed with all spiritual blessings in heavenly places in Christ Jesus,* Eph. i. 3. *They being quickened together with Christ, and raised up together, and made to sit together in heavenly places in Christ Jesus,* Eph. ii. 5, 6.) and them he will hereafter glorify by making *their vile bodies like unto his glorious body.* Or,

Τούτους καὶ ἐδόξασε, *Them he hath also glorified,*] By giving them that Spirit who is the earnest of their glory, Ἐδόξασε διὰ τῶν χαρισμάτων, διὰ τῆς υἱοθεσίας· Διὰ τῶν χαρισμάτων τῆς υἱοθεσίας. So Chrysostom and Œcumenius. Ἐδόξασεν υἱοὺς ὀνομαζόμενος, καὶ πνεύματος ἁγίου δωρησάμενος χάριν, Theodoret and Theophylact. *Magnificavit illos ut similes fiant filio Dei,* Pseud-Ambrosius. And by reason of which Spirit given, with the preaching of the gospel, the ministration of justification is said to be ἐν δόξῃ, *in glory,* as being the ministration of the Spirit, 2 Cor. iii. 8—11. and we by participation of this Spirit of the Lord, are said, not only *to behold the glory of the Lord,* but also to be *changed into the same image with him from glory to glory,* ver. 18. see the note there, and John xvii. 22. So Origen on the place; *De glorificatione possumus in præsenti seculo intelligere quod dicit apostolus, nos autem omnes revelatâ facie gloriam Domini speculantes, eadem imagine transformamur à gloria in gloriam, tanquam a Domini Spiritu.* In favour of this interpretation let it be noted, that when the apostle speaks of our final glorification in this chapter, he still speaks of it, as of *a thing future,* saying, *We shall be glorified with him,* (ver. 17, 18. 21.) whereas he here speaks of it as a thing past, saying, *whom he hath justified, them he hath also glorified.* So when a miracle was wrought in Christ's name, ἐδόξασε, *God glorified him,* Acts iii. 13. (See Luke iv. 15. John viii. 45. xi. 4. xiii. 31, 32. xvi. 14. 1 Cor. xii. 26.) And when God wrought signs by Moses, ἐδόξασεν αὐτὸν, *he glorified him,* Ecclus. xlv. 3. (See the preface to the Epistle to the Galatians.)

[27] Ver. 33, 34.] Here it is well observed by Mr. L. that these words being read by way of interrogation, as is ver. 35. carry a full and clear sense thus: *Who shall plead against God's elect? Shall the God who justifies them do it? Who is he that condemns them? Can it be that Christ who died for them?*

[28] Ver. 35. *Nothing shall be able to separate us from the love of God, which is in Christ Jesus.*] To answer the argument hence urged, to shew that men cannot fall from grace, because if once they truly loved God, they cannot cease to do so, let it be noted:

First, That this inquiry is not, who shall separate us from

the love with which we love God and Christ; but who shall separate us, who truly love God, and testify that love by our obedience to his commands, (John xv. 10.) and our patient sufferings for his sake, (ver. 36, 37.) from his affections towards us.

The apostle therefore only intimates, that such persons continuing in the love of God, shall be preserved by him from, or enabled to overcome, the temptations here mentioned, and so supported by his grace and Holy Spirit, as to be able to triumph over them. But he doth not say, that the love of no Christian shall *wax old,* Matt. xxiv. 12. that none of them shall lose his first love, Rev. ii. 6. were there no fear of this, why doth Christ exhort his disciples to continue in his love? John xv. 9. and his apostles exhort others *to keep themselves in the love of God,* Jude 21. *to continue in the grace of God,* 13. 43. to look diligently to it, that they *fall not from the grace and favour of God?* Heb. xii. 15. Note.

Secondly, That the apostle doth not say that nothing shall separate true believers from the love of God, or Christ; but only saith, at ver. 38. πέπεισμαι, *I am persuaded* nothing will do it: nor have I any cause to fear, that any of these temporal sufferings or enjoyments should shake their steadfastness, in expectation of those eternal and inestimable blessings which God hath promised, and Christ hath purchased for his church; *these light afflictions being not worthy to be compared with the glory that shall be revealed,* (ver. 18.) *and all co-operating for the good of them that love God,* (ver. 28.) that as for the weakness of the flesh, which rendered these temptations so dreadful, and gave strength unto them, they lived in hopes of a *glorious redemption of the body* from them; (ver. 23.) and whilst they groan under them, they have the assistance of the Spirit of God to strengthen them, and help them to bear their infirmities; a powerful and loving Father to be with them, a Saviour exalted to the right hand of God *to intercede for them,* (ver. 33, 34.) Upon all which accounts, he might well say, *I am persuaded,* that none of these things shall separate you from the love of God, which is in Christ Jesus. The apostle doth not by these words intend to teach believers, that they could not be shaken by these things; for this would have contradicted the drift of his Epistles, in which he doth so often express his fears, lest they should be shaken with them; and so far tempted by them, as to be moved away from the hope of the gospel, (Colos. i. 23.) *and render all his labours vain;* (1 Thess. iii. 3, 4.) and offers so many arguments and motives to prevent the effect of those temptations; but only doth intend to say, that upon these considerations, they had so great inducements to persevere and continue in the love of God, as made him strongly persuaded that they would do so.

[ζθ] Ver. 37. Ὑπερνικῶμεν, *We are more than conquerors.*] For we not only bear, but *glory in tribulations:* (Rom. v. 3.) we are in deaths often, but still *delivered from death;* (2 Cor. i. 10.) and *as the sufferings of Christ abound towards us, so also doth our consolation* under them *abound through Christ.*

CHAP. IX.

1. (*As for the unbelieving Jews, my brethren in the flesh, that what I am to speak concerning them may not seem to proceed from any disaffection to them,*] I say the truth in Christ, I lie not, [1] my conscience also bearing me witness in the Holy Ghost, *(i. e. I call Christ and the Holy Ghost to bear witness with my own conscience, that I only speak the truth, when I say,)*

2. That I have great heaviness and continual sorrow in my heart *(on the account of their infidelity, that obduration and spirit of slumber, and that rejection of them, which are the dismal consequences of their unbelief).*

3. For *(so great is my concern for them, that were it proper, and could it avail to the procuring their salvation,)* [2] I could wish that myself were accursed from Christ for *(these)* my brethren, my kinsmen according to the flesh:

4. *(And surely, I have very great reason to be highly concerned for them)* who are Israelites; *(i. e. persons descended from one whose faith and virtue were so eminent, that as a prince he prevailed with God, and so had his name changed from Jacob to Israel, as a mark of God's affection to him,* Gen. xxxii. 28.) to whom pertaineth the adoption, *(God having owned them as his sons and his first-born,* Exod. iv. 22, 23. Hosea xi. 1.) and the glory, *(the Schechinah, or glorious presence dwelling among them between the two cherubims, and from thence shining forth upon them,* Psal. l. 2. lxxx. 2.) and the covenants, *(made with Abraham,* Gal. iii. 17. *and with Moses,* Exod. xxiv. 8. *the two covenants,* Gal. iv. 24. *the old and new covenant,* Jer. xxxi. 31. xxxii. 40.) and the giving of the law *(that writ with his own finger in tables of stone,* Deut. x. 1. 4. *and many other excellent judicial laws),* and the *(acceptable)* service of God, and the promises *(not only of signal blessings in the land of Canaan, to those who should observe his laws, but the promise of a Messiah, and of a new covenant established upon better promises);*

5. Whose are the fathers, *(they being the offspring of those patriarchs to whom the promises were first made,* Heb. xi. 9. 13. 17.) and of whom as concerning the flesh Christ *(the promised Messiah)* came, *(he being born of one of their nation, and so according to the flesh their offspring, even he)* who *(according to his Divine nature)* is [3] over all, God blessed for ever. Amen.

6. *(But we must)* not *(exaggerate this blindness and rejection of the Jews, whose were the covenants and the promises, in prejudice of the veracity of God,)* as though the word of God had taken none effect; *(i. e. the promises of God concerning the seed of Israel, and the blessings to be conferred upon them* ἐκπέπτωκεν, *had failed; this doth by no means follow.)* For they [4] are not all Israel, who are of Israel: *(i. e. all that are descended from the loins of Israel by carnal generation, are not the children of the promise made to Jacob,* Gen. xxviii. 14. *which yet are only to be accounted for the seed,* ver. 8.)

7. Neither, because they are the seed of Abraham *(according to the flesh),* are they all children *(of the promise made to Abraham):* but *(only they who are the seed of Isaac, for thus the promise runs,)* In Isaac shall thy seed be called.

8. That is, they which are the children of the flesh *(of Abraham, and have the sign of the covenant in their flesh),* these are not *(on that account alone)* the children of God: *(of whom it is said, I will be a God unto thee, and thy seed after thee,* Gen. xvii. 7.) but *(they only who are)* the chil-

dren of the promise *(as Isaac was)* are *(to be)* [5] counted for the seed.

9. For this is the word of promise, (Gen. xviii. 10.) At this time will I come, and Sarah shall have a son *(which words confine the children of the promise to the seed of Sarah, excluding that of Hagar from it).*

10. And not only this *(instance is proper to demonstrate the distinction of the seed of Abraham according to the promise);* but *(that)* also *(of)* Rebecca who conceived by one, even by our father Isaac *(two children born of the same father, and of the same mother, and lying in the same womb);*

11. For the [6] children *(of her womb)* being not yet born, neither having done any good nor evil, *(which might move God to dislike the one more than the other, as may be alleged in the case of Ishmael),* that [7] the purpose of God according to election might stand, not of (Gr. *from)* works, but of him that calleth; *(i. e. that the purpose of God in preferring one of these seeds and nations before the other, to be the promised seed, and so his church and people, might appear to be, not on consideration of their works, but his free choice;)*

12. It was *(then)* said unto her, The elder *(in his posterity)* shall serve the younger, *(i. e. shall be inferior to him, who had the right of primogeniture according to the flesh.*

13. *According to which preference it happened to their posterity,)* as it is written, (Mal. i. 2, 3.) Jacob have I loved, but Esau have I hated.

14. What shall we say then *(after these instances)?* Is there *(any cause to say there is)* unrighteousness with God? *(in taking then, for the seed of Abraham, or for his sons and people, the posterity of Isaac, rather than of Ishmael; the posterity of Jacob, rather than the Edomites? or in calling now the gentiles, and upon their faith owning them for his people, the spiritual seed of Abraham; and rejecting the Jews from these advantages and privileges, because of their unbelief?)* God forbid *(that we should accuse God of unrighteous dealing upon this account).*

15. For *(to begin with the freedom which God reserveth to himself, in shewing acts of grace and favour to an offending people, in this he only doth what)* he saith to Moses, *(he would do, making this declaration to him,* Exod. xxxiii. 19.) [8] I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16. So then *(these instances shew, that)* [9] it is not of him that willeth, *(for Abraham willed that Ishmael might live to be partaker of the blessings promised to his seed, when he said, O that Ishmael might live before thee!* Gen. xvii. 18. *and when he was grieved at the saying of Sarah, the son of the bondwoman shall not be heir with my son Isaac,* Gen. xxi. 11.) nor of him that runneth *(for when Esau ran to fetch venison for his father, that he might receive the blessing,* Gen. xxvii. 5. *God's wisdom saw it fit to have it otherwise),* but of God that sheweth mercy *(that any one is chosen to be the seed to which the promise made to Abraham belongs, and so to be his church and people.*

To proceed now to the other part of the objection, the seeming injustice or severity of rejecting and reserving them to wrath, and of giving them up to an obdurate heart, who will not accept of the way God hath appointed for their justification, *viz.* that of faith in Christ, but rather will continue in their infidelity; this will be cleared by another instance, that of Pharaoh, who had so often hardened his heart, *refusing to let Israel go.)*

17. For the Scripture saith *(upon that account)* to Pharaoh, Even for this cause [10] have I raised thee up *(i. e. have made thee stand in the plague of biles, and prolonged thy life for some farther time),* that I might *(the more illustriously)* shew my power in thee, and that my name might be declared throughout all the earth, *(by that conspicuous judgment I will execute upon thee, in the sight of all nations of the earth,* Josh. ii. 10. 1 Sam. iv. 8.)

18. Therefore *(from these instances and scriptures we may learn that)* [11] he *(God)* hath mercy on whom he will have mercy, and *(that)* whom he will he hardeneth *(or reserves for punishment).*

19. Thou wilt say then to me *(against this account of the Divine dispensations towards the unbelieving Jews, If God hardeneth us because he will),* why doth he yet find fault *(with us for our impenitence)?* For who hath *(at any time)* resisted his will? *(How therefore is it in our power to avoid being hardened, if it be his will we should be so?)*

20. Nay but, O man, who art thou that repliest *(thus)* against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

21. Hath not the [12] potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22. What *(therefore)* if God, *(being)* [13] willing to shew his wrath, and to make his power *(more illustriously)* known, endured with much long-suffering *(you refractory Jews, which were so long ago)* the vessels of wrath fitted for destruction, *(or for breaking,* Psal. xxxi. 13.) what reason have you to complain against him on this account?

23. And *(what if God)* that he might make known the riches of his glory *(shewed mercy)* on the vessels of his mercy, [14] whom he had before *(by working faith in them)* prepared unto glory *(or to be a glorious church)?*

24. Even us, whom he hath called, *(us, I say,)* not of the Jews only *(the natural seed of Abraham),* but also of the gentiles? *(What is there in this that should offend you?*

25. *For, first, as for the called gentiles, is not this the very thing foretold by their own prophet Hosea, when he introduceth God thus speaking,)* As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which *(then)* was not beloved.

26. And it shall come to pass, that in the place *(and nation)* where *(formerly)* it was said unto them, Ye are not my people; [15] there shall they be called *(i. e. there shall arise a people which shall be called)* the children of the living God.

27. *(And whereas but a small remnant of Israel have believed, and so but a few of them are fitted to be vessels of his mercy; is not this also the very thing foretold by their own prophet)* Esaias also, *(when he)* crieth concerning Israel, (x. 22, 23.) Though the number of the children of Israel be as the sand of the sea, *(yet)* a remnant *(only of them)* shall be saved *(i. e. shall be converted to good, say the Jews, and so continue to enjoy the name and title of his people):*

28. For *(saith he)* he will finish the work, and cut it short in righteousness: because [16] a short work will the Lord make upon the earth *(i. e. the land of Judea).*

29. And *(this hath happened according)* as Esaias said before, (i. 9. *That there was a time when the sins of that people were so highly provoking, that)* except the Lord of sabaoth had left us a seed, *(except his exceeding goodness had redeemed us in mercy, there were sins in us, saith the Chaldee paraphrast, for which)* we had been as Sodom, and been made like unto Gomorrha.

30. [17] What shall we say then? *(τί οὖν ἐροῦμεν; what do we say then? i. e. what is therefore the substance of what I have intended in this discourse? It is even this,)* That the gentiles which followed not after righteousness *(i. e. who before the coming of Christ were not solicitous touching justification before God, as having no idea and no notice of it, or call to it, and so as little thought of being preferred before Israel, as Isaac, being not born, of being preferred before Ishmael; and Jacob in the womb, of being chosen to be the promised seed before Esau)*, have *(yet, through God's grace and favour through faith,)* attained to righteousness, even the righteousness which is of faith *(and so are made God's, and his peculiar people)*.

31. But Israel, *(to whom the promises were first made, and)* which followed after the law of righteousness *(i. e. earnestly pursued after righteousness, and acceptance by the works of the law)*, hath not attained to the law of righteousness, *(or to the righteousness which God accepteth.*

32. *And)* wherefore *(is it so)?* Because *(they sought not this justification)* by *(that)* faith *(which alone God prescribed for that end)*, but [18] as *(if)* it were *(to be obtained)* by the works of the law, *(by which no flesh can be justified,* iii. 20. *and the reason why they sought not by faith in Christ is this)*, for they [19] stumbled at that stumbling-stone; *(and so it happened to them,)*

33. As it is written, Behold, I lay in Zion a [20] stumbling-stone and a rock of offence: and whosoever believeth on him shall not be ashamed, *(but they that believe not shall stumble, and fall, and be broken by the stone of stumbling, and rock of offence,* Isa. viii. 14, 15.)

ANNOTATIONS ON CHAP. IX.

[1] Ver. 1. ΣΥΜΜΑΡΤΥΡΟΥΣΗΣ *μοι τῆς συνειδήσεως ἐν πνεύματι ἁγίῳ, My conscience bearing witness in* (or with) *the Holy Ghost.*] This verse not only shews, that in cases of great moment, which cannot otherwise be sufficiently confirmed, a Christian may establish his saying by an oath; but also that he may swear by Christ, and by the Holy Ghost, and call them to be witnesses of the sincerity of his own conscience in what he doth assert. So Philo, Θεὸν *μάρτυρα καλῶ τοῦ συνειδότος, I call God to witness with my conscience.* Now an oath being an act of religious worship, in which God is called upon as a witness to the truth, or an avenger of the falsehood of what we testify or promise, by swearing by our Lord Christ, and the Holy Ghost, the apostle must perform an act of religious worship to them, and by that agnise their Divinity, according to those words of Moses, *Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name,* Deut. vi. 13. And by calling upon them to bear witness to the secrets of his heart and conscience, he must ascribe to them the knowledge of the secrets of the hearts of men, which is the property of God alone. (1 Sam. xvi. 7. 1 Kings i. 39. 1 Chron. xxviii. 9. Psal. vii. 9. Jer. xi. 20. xvii. 10. xx. 12.)

[2] Ver. 3. Ηὐχόμην γὰρ ἀνάθεμα εἶναι, *For I could wish myself accursed.*] The word *anathema* being still used in St. Paul's Epistles in the severest sense, 1 Cor. xvi. 22. Gal. i. 8, 9. and the words ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ, *to be anathema from Christ,* importing, in their literal sense, a separation from Christ himself, and not only from the external communion of his church, and being in the descants of the Greek* fathers the same as χωρισθῆναι τῆς ἀγάπης, ἐκπεσεῖν τῆς δόξης, ἀλλότριον εἶναι τοῦ Χριστοῦ, "à salute separari," *to be separated from the love of Christ, to be alienated from him, to fall from the glory* and the salvation purchased by him; I think it reasonable to interpret the apostle's words in this sense. Nor is it a sufficient objection against this interpretation, that this can be no truly Christian wish, for the apostle doth not say, I wish, but as the ancients do well interpret him, εἰ ἐνεχώρει, εἰ ἐνεδέχετο, *if it were proper to make such a wish;* if it would avail to make so great a multitude happy, ηὐχόμην "optarim equidem," *I could even wish* so great a blessing to my brethren, though with the loss of my own happiness.

[3] Ver. 5. Ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, *Who is God over all blessed for ever.*] This place galls the Arians: the note of Le Clerc upon it is this, that Dr. Hammond "should rather have examined the animadversions of Grotius upon it, than copied out of the Jewish fables, which make little to the purpose; Erasmus having written enough to overthrow all that can be inferred from them: for if what Grotius and Erasmus have observed, stand good, Dr. Hammond's reasoning cannot be thought of any force." Now here I might refer him to the solid confutation of what Erasmus had said, by Josue Placæus, par. iii. disp. 25. or to himself, Art. Critic. par. iii. p. 102. 106. But to give him all possible satisfaction in this matter,

First, I assert that the reading we follow, is certainly the true reading;

1. Because it is the reading with which all the versions agree, the Latin, the Arabic, the Ethiopic, and the Syriac: for it is a mistake in Grotius, when he insinuates the contrary of the Syriac version, which in Tremellius runs thus; "Quis est Deus, qui est super omnia."

2. Because it hath the general consent, "omnium fermè Patrum," of almost all the fathers, who have thus cited it from the second to the sixth century; *viz.* the testimony of Irenæus, lib. iii. 18. of Origen in locum, of Tertullian, contra Praxeam, cap. 13. 15. Novatian, de Trin. cap. 13. 20. Cyprian, lib. ii. de Testim. contra Jud. sect. 6. "Quod Deus Christus, ubi editio Oxoniensis hæc habet; Interea agnoscere oportebit, vocem 'Deus,' in Spirensi veteri innominatâ Remboldi, et Erasmi editionibus abesse, sed in sequentibus habetur, atque etiam in omnibus editionibus quas consului, quamobrem defectus iste jure merito ab Erasmo librariis imputatur.". Hilarius in Psal. cxxii. "Unus Deus ex quo omnia—Et, rursum, ex quibus Christus qui est super omnia Deus. Notat hîc Erasmus; Nescio ex quibus MSS. adduxisse Hilarium hunc locum, omissâ Dei mentione, quod tamen, inquit, incuriâ librariorum omissum videri potest: de quo ne quispiam ulterius dubitet, Erasmi aut Grotii versutiis deceptus, en locum parallelum de Trin. Sed non ignorat Paulus Christum

* Origen, Chrysost. Theod. Œcum. Phot. Theophylact.

Deum, dicens, 'quorum Patres, et ex quibus Christus, qui est super omnia Deus,' non hîc creatura in Deum deputatur, sed creaturarum Deus est qui super omnia Deus est. Verba hæc etiam in Chrysostomi textu occurrunt, qui insuper verba sequentia ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, ab apostolo dicta pronunciat, pro omnibus gratiarum actionem unigenito Dei referente; agnoscente autem Erasmo, non potest hæc particula ad Christum pertinere, nisi ad eundem et illa referantur, 'qui est super omnia Deus.'" His adde testimonia Athanasii, Orat. 2. et quint. contra Arian. Greg. Nysseni, lib. x. Contra Eunom. Ambrosii "(Apostolus de Christo dixit 'qui est super omnia Deus benedictus in secula',)" de Sp. Sancto, lib. i. cap. 3. p. 154. Similia habent, Hilarius Diac. in locum. Marius Victorinus, contra Arium, lib. primo. Theodoret. in locum Cyrill. lib. i. Thes. Augustin. de Trin. lib. ii. cap. 13. Idacius contra Virimadum, lib. i. Cassian. init. lib. iii. de Incarn. cap. 1. G. Magnus, Hom. 8. in Ezek. Isid. Hispal. lib. de different. num. 2. Vide Petav. Theol. dogm. de Trin. lib. ii. cap. 9. sect. 2. "Quid de hoc loco facient Ariani, in quo apertè Christus 'super omnia Deus' esse præscribitur?" Origen in locum.

Secondly, I assert, that the words will not admit of that interpunction and interpretation of Erasmus, which will do any service to the Arians or Socinians, *viz.* that a colon must be put after the words κατὰ σάρκα, *after the flesh;* and the words following must be an ecphonema, and grateful exclamation for the blessings conferred upon the Jews, thus, *God who is over all be blessed for ever.* For this exposition is so harsh, and without any like example in the whole New Testament, that as none of the orthodox ever thought upon it, so I find not that it ever came into the head of any Arian: Socinus himself rejects it for this very good reason, that Θεὸς εὐλογητὸς, *God be blessed,* is an unusual and unnatural construction; for wherever else these words signify *blessed be God,* εὐλογητὸς is put before God, as Luke i. 68. 2 Cor. i. 3. Eph. i. 3. 1 Pet. i. 3. and Θεὸς hath an article prefixed to it, nor are they ever immediately joined together otherwise. The phrase occurs twenty times in the Old Testament, but in every place εὐλογητὸς goes before, and the article is annexed to the word God, which is a demonstration that this is a perversion of the sense of the apostle's words. (2.) The apostle having said in the immediate preceding words, that Christ came from the fathers κατὰ σάρκα, *according to the flesh,* or as to his human nature, is it not reasonable to conceive he would proceed to say what he was according to his Divine nature, especially when he was discoursing of and to those Jews, who, as Trypho saith,* and Origen,† and Jerome‡ testify, held their Messiah was only to be a man, and denied his Divinity? Is it not unreasonable to think he should then say nothing of the τὸ κατὰ πνεῦμα, or the superior nature of Christ? Especially if we consider that the limitation τὸ κατὰ σάρκα, *according to the flesh,* plainly insinuated there was another nature in him, according to which he came not from the fathers. In a word, all the ancient versions render the words as we do, taking no notice of this interpunction. All the Greek scholiasts, and the ancient commentators among the Latins, excepting St. Chrysostom, here triumph over Arius, one of them indeed hinting, *That there might be men, who would be inclined to say these things were not spoken of Christ,** but none ever saying that any did then actually ascribe them to any other person. Hence from the beginning, these words have been used by the fathers as an argument of Christ's Divinity. For, saith Irenæus,† *because he is Emanuel, lest we should think him a man only, the apostle saith, of whom, as concerning the flesh, Christ came;* "qui est Deus super omnes benedictus in secula." And in a like expression to this of the apostle, he saith, "Secundum id quod verbum Dei homo erat ex radice Jessæ, filius Abrahami;" *According to that nature in which the Word of God was man, of the root of Jesse, and the son of Abraham, the Spirit of God rested upon him;*‡ "secundùm autem quòd Deus erat," *but as to that nature by which he was God, he judged not after the sight of his eyes, for he knew what was in man.* And if these words are spoken by the Spirit of God concerning Christ, the arguments hence to prove him truly and properly God, are invincible: for, first, ὁ Θεὸς ἐπὶ πάντων, *God over all,* is the periphrasis by which all the heathen philosophers did usually represent the supreme God: and so is God the Father described both in the Old and the New Testament, as ὁ ἐπὶ πάντων, he that *is over all,* Eph. iv. 6. Secondly, This is the constant epithet and periphrasis of the great God in the Old Testament, that he is εὐλογητὸς εἰς τὸν αἰῶνα, *God blessed for evermore,* 1 Chron. xvi. 36. Psal. xli. 13. lxxxix. 52. and also in the New, where he is styled the God ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, *who is blessed for ever.* This was so evident to Enjedinus the Socinian, that he saith, this epithet is so peculiar to God the Father, *that it is never attributed in the New Testament to any other, but wheresoever we find this phrase, GOD blessed for ever, it is always ascribed to the Father.* Of the custom of adding to the name of God, *blessed for evermore,* used by the Jews, the reverend doctor hath said sufficient; and why all that he here saith, should pass with Mr. Clerc for Jewish fables, what reason can be given, if not his averseness to the doctrine the doctor here endeavours to establish? especially when we find this very phrase, εὐλογητὸς Κύριος, ὁ Θεὸς ἀπὸ τοῦ αἰῶνος, καὶ εἰς τὸν αἰῶνα, or εὐλογητὸς Κύριος εἰς τὸν αἰῶνα, *Blessed be the Lord God from everlasting,* Psal. xl. 13. lxxxviii. 51. cv. 48. and find St. Paul following his example, and Clemens Romanus in his epistle so often using the same epithet when he makes mention of the God of heaven: Edit. Jun. p. 29. 42. 50. 57. 59. 66. ver. 6.

[4] Ver. 6. *Are not all Israel?*] The apostle having declared, that both Jew and gentile had sinned, *and fallen short of the glory of God,* and so were to be justified only by faith in Christ, Rom. iii. 23, 24. the Jews objected against this, (1.) that they being the seed of Abraham, to whom the promises were made, it was not consistent with the Divine veracity to exclude them from the blessings

* Ἐγὼ γὰρ καὶ πολλοῖς Ἰουδαίοις, καὶ σοφοῖς γε ἐπαγγελλομένοις εἶναι συμβαλὼν εὐδινὸς ἀκήκοα ἐπαινοῦντος τὸν Λόγον εἶναι τὸν υἱὸν τοῦ Θεοῦ. Lib. viii. p. 177. F. et lib. iii. p. 75. A.

† Orig. contra Celsum, lib. ii. p. 79. et lib. iv. p. 162.

‡ "Judæi spem habent in homine, in Christo videlicet suo, quem non filium Dei, sed purum hominem putant esse venturum." Hier. in Jer. xvii. F. 135. F. Trypho. apud Justin, p. 267. B.

* "Si quis autem non putat de Christo dictum quòd est Deus, det personam de quo dictum est; de patre enim Deo hoc loco mentio facta non est." Pseud. Ambros.

† Lib. iii. cap. 18. p. 276. ‡ Lib. iii. cap. 10.

promised, and to confer them on the believing gentiles. To the first part of this objection the apostle answers, by distinguishing betwixt *the seed of Abraham, according to the flesh, and according to promise,* or the spiritual seed, from ver. 6. to the 14th, at those words, *What shall we say then? is there injustice in God?* He begins to answer the second part of the objection, that the adoption, and the promises, belonging to the Jews, ver. 4. and the gentiles being strangers from the covenant of promise, it seemed unreasonable to confer those blessings on them, and not upon the Jews. To this the apostle answers, that this justly befel them, because they continued in their infidelity, after all the miracles wrought to convince them, that Christ was the true Messiah; and so, as by this obstinacy, like to that of Pharaoh, they had made themselves obnoxious to the severest of his judgments; so had they rendered themselves incapable of the blessings promised to Abraham and his seed, *they who are of faith,* being only *the children of Abraham, and heirs according to the promise,* Gal. iii. 7. 9. 29. whereas the gentiles believing in Christ, are through this faith entitled to the blessings promised to Abraham and his seed, ver. 14. for they being Christ's by faith, *are Abraham's seed, and heirs according to the promise,* ver. 29.

[5] Ver. 8. Λογίζεται εἰς σπέρμα, *Are accounted for the seed.*] That is, of this distinction of seeds, to which the promise belongs, you have a manifest instance in the seed of Abraham; for before Abraham had any seed at all the promise of inheriting the land of Canaan was made unto him thus, *Unto thy seed will I give this land,* Gen. xii. 7. *All the land which thou seest, to thee will I give it, and to thy seed after thee for ever,* Gen. xiii. 13. *Unto thy seed have I given this land,* Gen. xv. 18. But though Ishmael was his first-born, and had that circumcision which was the seal of the covenant made with Abraham; yet he, and his posterity, those twelve princes and great nations which issued from him, were all excluded from the covenant; and Isaac, not yet circumcised, or born, and his posterity, are declared to be the seed of Abraham, to whom the promise should be made good, and with whom the covenant should be established. For when Abraham said to God, *O that Ishmael might live before thee!* God returns him this answer: *As for Ishmael, I have heard thee; behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation; but my covenant will I establish with Isaac, whom Sarah shall bear unto thee,* Gen. xvii. 18. 20, 21. Again, when Sarah had said of Ishmael, *Cast out this bondwoman and her son; for the son of this bondwoman shall not inherit with my son, even with Isaac,* Gen. xxi. 10. and Abraham thereupon was grieved because of his son, ver. 11. God speaks thus to him, *Let it not be grievous in thine eyes, because of the lad: in all that Sarah hath said, hearken to her, for in Isaac shall thy seed be called,* ver. 12. Which instance shews, it was not being of the seed of Abraham according to the flesh, or having the sign of the covenant in the flesh, that rendered men the sons of God, or children of the promise then: for Ishmael was Abraham's first-born, and circumcised, and yet by God excluded from the promise; Isaac not circumcised, not yet born, not having the right of primogeniture, and yet to him, and his seed alone, belong the adoption, and the promises. Two things may here be added for illustration of this instance.

First, That the Jews can make no just exceptions against this argument of the apostle, it being suitable to their own theology; for it is a rule among them, that * *whoso vows concerning Abraham's seed, is free from Ishmael and Esau's sons, and is not bound but touching Israelites, for in Isaac shall seed be called to thee;* and so Isaac said of Jacob, *And God give thee the blessing of Abraham.*

Secondly, That there is a great emphasis in these words, *The children of the promise;* for upon this account it was said of Isaac, that he was *not born according to the flesh, but according to the promise,* Gal. iv. 23. Thus Ishmael was Abraham's son *according to the flesh,* but Isaac *according to the Spirit;* to be therefore children of the promise, seems to be Abraham's spiritual seed; whence the apostle saith of those who believe in this seed, that they are *the sons of God by faith in Christ Jesus,* and so are Abraham's seed, *and heirs according to the promise,* Gal. iii. 29. That *they,* according to Isaac, *are children of the promise,* Gal. iv. 28. That they are children, *not of the bondwoman, but of the free,* ver. 31. Accordingly the Jews say,† *a proselyte is the son of Abraham, who is the father of the whole world,* as it is said, *a father of many nations have I made thee.* And because the Jews might quarrel against the pertinence of this instance, alleging this might be because Ishmael was the only son of Abraham's bondmaid, whereas Isaac was the seed of his own wife; or that Ishmael had forfeited his right by idolatry, or denying the world to come, of which they accuse him: here follows the instance of choosing Jacob and his seed, excluding Esau and his seed, against which no such cavil could take place.

[6] Ver. 11. Μήπω γὰρ γεννηθέντων, *For the children being not yet born.*] The argument of the apostle is to this effect, that though both Jacob and Esau had the same father and the same mother, yet of these two, when they were yet unborn, and so were neither circumcised, nor had done any thing at all to oblige or disoblige God, or to give any ground for any difference to be made betwixt them, and their offspring, God speaks thus of them to Rebecca, *Two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other people, and the elder shall serve the younger;* (Gen. xxv. 23.) *i. e.* not he to whom by birthright it belonged, but he whom God was freely pleased to choose, should inherit the land of Canaan, promised to the seed of Abraham, and the other privileges of his seed. Which instance seems plainly to inform us, that the choice which God makes of men to the enjoyment of the favour of being his people, and beloved by him above others, as to such things, is not according to their external privileges or works, but according to his free choice. And this prediction was fully verified in after-ages; for Jacob and his posterity were planted in the land of Canaan, which *flowed with milk and honey,* and was *the glory of all lands,* whereas the Edomites were planted in a barren desert land; and this gave ground for those words of the prophet Malachi, *I have loved you, saith the Lord to Israel, yet ye say, Wherein hast thou loved us? Was not Esau*

* Maimon. of Vows, chap. 9. sect. 21.
† Pug. fid. par. ii. cap. 9. sect. 6. p. 303.

Jacob's brother? saith the Lord: yet I loved Jacob, and hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Now for farther explication of these words, let it be observed,

First, That this instance of Esau's being rejected, and not owned by God as belonging to the promised seed, is suitable to the sentiments of the Jews, not only because he being an idolater, and a denier of the resurrection, and of the blessings of the world to come, was not, according to their forementioned canon, to be accounted for seed; and their received rule,* *That he who swears concerning the seed of Abraham, is free from Ishmael, and Esau's son,* and is not bound but touching Israelites; but also from their observation on these words of Jacob,† *The God of my father Abraham, of my father Isaac;* viz. that *he saith not so of Esau, that Abraham and Isaac were his father, because he chose not to walk in their ways, and do their works.*

Secondly, Hence it is evident that the apostle speaks not here of the persons, but of the nations and posterity of Jacob and Esau, or not of them personally, but nationally considered, according to the note of Irenæus, "Partum Rebeccæ prophetiam fuisse duorum populorum," (lib. iv. cap. 38.) This is plain,

(1.) From the words of God to Rebecca, *Two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other.* (2.) From this observation, That as to the persons of Esau and Jacob, it was never true that the elder did serve the younger, but only as to their posterity, when the Edomites became tributaries to David. (2 Sam. viii. 14.) And, (3.) because what is here offered as a proof or confirmation of this, is cited from the prophet Malachi, who prophesied long after Jacob and Esau were personally dead, and so could only speak of their posterity the Israelites and Edomites, as he expressly doth. And,

Thirdly, Hence it clearly follows, that the apostle cannot here discourse of any personal election of them to eternal life, or any absolute love or hatred of them, with respect to their eternal interest; for if so, seeing he manifestly speaks of the whole nation of Israel, they must, according to that opinion, be all elected to salvation; whereas the apostle informs us, that *God had no pleasure in many of them,* 1 Cor. x. 5. and the whole Jewish history shews the contrary. Again, then must the whole posterity of Esau be the object of God's hatred, and his reprobation, which is so far from being true, that Job and all his friends appear to have been of the posterity of Esau. And (2.) then it must follow, as Esthius contends, that not only election, but even reprobation also, must be without any respect to works, and so God must adjudge men to eternal perdition, without respect to any evil done, or to be done by them; for *the children having done neither good nor evil,* saith the apostle, it happened to them as it is written, *Jacob have I loved, and Esau have I hated.* It is certain then, that the apostle speaks here only of the election of one seed and nation before another, to be accounted and treated by him as the seed of Abraham; this only doth his argument require, and his instances prove, and this is sufficient to justify God's dealing with the unbelieving Jews, so as to reject them from being accounted for, and treated as, the seed of Abraham; and his raising up children to Abraham out of those believing gentiles, who, imitating the faith of Abraham, became the spiritual seed; and *heirs according to the promise,* that he would be a God to his seed, and that he should be *the father of many nations, and in him should all the families of the earth be blessed,* and his calling them to the faith, though sinners of the gentiles; that depending not on works, but his free pleasure.

Note also, that those words, *The children being not yet born, nor having done good nor evil,* being used as an argument to prove the election or preference of the one above the other could not be of works, is a strong argument against the pre-existence of souls, and their being sent into bodies by way of punishment for their former sins: for upon that supposition it could not be true, that *the children had done neither good nor evil,* before they were born; nor could the argument be firm, that one could not be preferred before the other on the account of any works done by them, seeing the one might have sinned more than the other in their state of pre-existence.

[7] Ἡ κατ' ἐκλογὴν πρόθεσις Θεοῦ, *The purpose of God according to election.*] Here I shall briefly consider the import of the words πρόθεσις, *the purpose;* πρόγνωσις, *the foreknowledge;* προώρισμος, *the foreappointment* of God; of all which, let it be noted,

First, That none of them relate to particular and individual persons (save only when they are used of our blessed Lord, and his sufferings for us), but only to whole churches and nations; and, in general, to the whole body of believing Jews and gentiles, whom God had chosen, προωρίσας, *foreappointing them to the adoption, by Jesus Christ,* Eph. i. 5. *in whom also* (saith he) ἐκληρώθημεν, *we are made his portion, or peculiar people,* προωρισθέντες κατὰ πρόθεσιν, *being foreappointed so to be according to his purpose,* ver. 11. God having purposed and foreappointed that this should be the portion of believers, and the consequence of faith in Christ, by which we become the sons of God. To all the converted Jews throughout their dispersions, they being chosen κατὰ πρόθεσιν, *according to the purpose of God the Father:* (1 Pet. i. 2.) and, lastly, to the posterity of Jacob, of whom, that ἡ κατὰ Θεὸν πρόθεσις, *the purpose of God, according to the election, might stand,* it was said, when Rebecca bore twins, *the elder shall serve the younger.*

Secondly, That this foreknowledge, purpose, or appointment, is only that of calling men to the knowledge of salvation, by Christ Jesus. Thus the apostle teacheth, that he was appointed *to preach to the gentiles the unsearchable riches of Christ, according to the ancient purpose which God hath made in Christ Jesus our Lord;* (Eph. iii. 11.) and that *according to his purpose before ages, he called us with a holy calling.* (2 Tim. i. 9.)

Thirdly, This calling is designed by God ἐπὶ τοῦτο, *for this end,* that they who are called might *obtain salvation through sanctification of the Spirit, and belief of the truth;* (2 Thess. ii. 13.) *through sanctification of the spirit of obedience, and through the sprinkling of the blood of Jesus:* (1 Pet. i. 2.) all Christians being chosen to this end, *that they might be holy, and unblamable before God in love.* (Eph. i. 4.) But hence it cannot reasonably be concluded, that this election is no larger than the holiness de-

* See Targ. Jerus. et B. Uziel in Gen. xxv. 29. 34.

† Berisch. Rabba Minor. Parash 76. in Gen. xxxii. 9.

signed to be produced by it; *for the riches of God's goodness, patience, and long-suffering,* are designed to *lead* all those to whom it is vouchsafed to *repentance.* But hence it cannot be concluded that this riches, goodness, patience, and long-suffering, is exercised to none but those who truly do repent, seeing the apostle mentions many who despised these means, and after the vouchsafement of them, still continued *to treasure up wrath against the day of wrath.* (Rom. ii. 4.) The Baptist was sent *to turn the hearts of the fathers to the children, and of the disobedient unto the wisdom of the just,* but his preaching was far from having its effects on all that heard him. The end of the Messiah's advent to the Jews was, that he might *save his people from their sins,* and might engage them *to serve him in holiness and righteousness all the days of their life:* (Luke i. 75.) but yet it sadly failed of this effect upon the stubborn people; *The saving grace of God appeared to all men, to teach them, denying ungodliness and worldly lusts, to live soberly, righteously, and godly, in this present world;* but yet it is too sadly evident, it hath not had this good effect on all.

Fourthly, As men were appointed from the beginning to be called, so the gospel, which is *the wisdom of God through faith unto salvation,* was that ἣν προώρισεν, *which God had foreappointed* to be preached to men for that end, 1 Cor. ii. 7. this word of God giving the hope of that salvation, which he had *promised before all ages.* And hence, by virtue of this promise and foreappointment, men were in time called by the gospel to the faith in Christ, whence they who were thus called, are said to be called *according to the purpose of God,* (Rom. viii. 28.) and *according to his purpose and grace given us through Jesus Christ:* (1 Pet. i. 10.) the knowledge and purpose, from the foundation of the world, of sending Christ to die for the remission of sins, being the ground of this calling, on which account he is said, *to be given up to the death according to the foreknowledge of God, and his foreappointed counsel;* (Acts ii. 23.) and they who slew him, are said to have done only what his counsel had foreappointed to be done. (Acts iv. 28.) These observations will direct us to answer what is argued from these and such-like places of Scripture in favour of an absolute election.

[8] Ver. 15. Ἐλεήσω ὃν ἂν ἐλεῶ, *I will have mercy on whom I will have mercy.*] It is here to be noted, that God made this declaration after Israel had committed idolatry, in making the golden calf, and so had made themselves naked, *i. e.* divested of the Divine presence and protection, or of a covenant-relation to him, insomuch that God sent this dreadful message to them, *I will come up into the midst of thee in a moment, and consume thee,* (Exod. xxxiii. 5.) and said to Moses, *Let me alone, that I may destroy them in a moment.* And though God suffered himself to be prevailed upon by Moses, to adopt them again for his people; yet he lets him know this was part of his glory, *to be gracious to whom he will be gracious, and also to shew mercy to whom he will shew mercy.* (Exod. xxxiii. 19.) If therefore upon the infidelity of the Jews, he will call the idolatrous gentiles, and receive them to be his people, as he did the Jews again after their idolatry, who can accuse him of injustice upon that account? (See the note on ver. 18.)

[9] Ver. 16. Οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, *It is not of him that willeth, nor of him that runneth.*] *i. e.* You see this is not to be obtained by the most passionate wishes of a faithful Abraham, nor by the fervent desires of an Esau, (Heb. xii. 17.) nor by the greatest zeal we can employ in such courses as seem best to our own wisdom; but we must own it to be a blessing, which depends merely upon the Divine goodness; and therefore must seek it according to his pleasure, in such ways as he appoints, and not in those which seem to us most proper to obtain it: though then you have a zeal for God, and follow after the law, that you may obtain righteousness, it is not to be wondered you obtain not the blessing of justification promised to the seed of Abraham, because you seek it not by faith in the Messiah, which is the only way in which God hath declared he will confer it.

Some of the fathers * interpret these words thus; *It is not of him that wills, or runs only, but of God that sheweth mercy, and crowns the work by his assistance; for otherwise* (say they) *it cannot be our duty, either to will or run, provided we can, neither by willing nor running, do any thing to incline God to shew mercy; and why then doth God blame us for not willing?* (Matt. xxiii. 17. John v. 40.) and require *us so to run that we may obtain?* (1 Cor. ix. 24. Heb. xii. 1.) And whereas St. Austin objects, That according to this interpretation it might be said, It is not of God that sheweth mercy only, but of man that wills and runs: Origen,† Chrysostom,‡ and Theophylact,§ answer; That this follows not, because man's willing and running would not avail without the Divine aid, to enable him to run, and his grace and mercy to accept his running; and therefore according to the custom of the Scripture, the effect is to be ascribed to the Chief Agent only; as *except the Lord build the house, their labour is but vain that build it,* &c. Psal. cxxvii. 1. so, *Paul that plants, and Apollos that waters, is nothing, but God that giveth the increase,* 1 Cor. iii. 6, 7. *I laboured, yet not I, but the grace of God,* 1 Cor. xv. 10.

[10] Ver. 17. Ἐξήγειρά σε, *I have raised thee up.*] Heb. העמרתיך, *I have made thee to stand,* Exod. ix. 16. or, have preserved thee, ἕνεκεν τούτου διετηρήθης, *for this cause hast thou been kept,* so the LXX.; *i. e.* from falling by the plague of biles, so Junius and Tremellius; "feci ut superstes maneres," *I have kept thee alive,* saith the Targum of B. Uziel. See the Chaldee, the Syriac, and the Arabic versions to the same sense: and the connexion of this with the former verse rightly rendered makes this sense necessary; for the fifteenth verse cannot be rendered in the future tense, as our translation doth, *Now I will stretch out my hand, that I may smite thee and thy people with the pestilence, and thou shalt be cut off from the earth;* for Pharaoh and his people did not die by the pestilence. It is therefore to be rendered, as the Jews, Fagius, Amama, Cartwright, and Ainsworth, translate it; *For now I had sent out my hand, and I had smitten thee and thy people with the pestilence, and thou hadst been cut off from the earth; but in very deed, for this cause I have made thee stand up.* ‖ So the Targum of B. Uziel, *Quum jam miserim plagam fortitudinis meæ, æquum erit ut percuterem te et populum tuum morte, ut perderem te à terra; verùm pro-*

* Οὐ τοῦ θέλοντος μόνου, οὐδὲ τοῦ τρέχοντος μόνου, ἀλλὰ δεῖ καὶ τοῦ θεοῦθεν ἐλέου, καὶ τῆς ἐκεῖθεν συμμαχίας. Œcum. Chrys. Hom. 12. in Hebr. p. 489. G. Nazianz. Orat. 31.

† Orig. de Princip. lib. iii. cap. 1. ‡ Chrysost. ut suprà.

§ Theoph. in locum. ‖ See the Bishop of Ely on the place.

fectò non ut benefaciam tibi, in vita conservavi te, sed ut videre faciam te robur meum, &c. Whence we may learn how alien from the truth, and from the import of the words, is that exposition which saith, *For this cause have I created thee,* or *raised thee to be the king of Egypt.*

Observe farther, that God hardened Pharaoh's heart, not by any positive influx upon it, which made it necessary for him to continue obstinate. This Origen observes from those words, *If thou refuse to let my people go, I will do so and so;* that Pharaoh's heart was not so hardened, as to take away τὸ αὐτεξούσιον, *all power from him* to let the people go, for this he doth at last when God's hand was strong upon him, according to these words, iii. 19. *I am sure that the king of Egypt will not let you go;* ולא ביד חזקה *nisi per manum fortem,* Vulg. ἐὰν μὴ μετὰ χειρὸς χραταιᾶς, *if not by a strong hand,* Septuagint; *nisi cum manu valida,* Samarit. *but by a strong hand,* so the Bishop of Bath and Wells. This sense the words will bear, saith Ainsworth, *vau* being rendered *si,* Exod. iv. 23. Numb. xii. 14. And this sense is plain and certain from the words following; *And I will stretch out my hand, and smite Egypt with all my wonders, which I will do in the midst thereof, and after that he will let you go,* Exod. iii. 20. And again, vi. 1. Then said the Lord to Moses, *Now shalt thou see what I will do to Pharaoh, for with a strong hand shall he let them go.* Hence God is always said to have brought them out of Egypt ביד חוקה *with a strong hand,* Exod. xxxii. 11. Deut. v. 15. vi. 21. vii. 8. ix. 26. Dan. ix. 15. Nor can they who think otherwise, shew any way how or in what sense Pharaoh can be so often said to have *hardened his own heart,* if God himself had hardened his heart before; or why God doth so often command him to let his people go, (vii. 16. viii. 1. 20. ix. 1. 13.) *i. e.* to do what he had rendered him unable to do; or why Moses should say, *Let not Pharaoh deal deceitfully any more, in not letting the people go;* (viii. 29.) or why God did reprove him, because he had hitherto refused to let the people go; (vii. 16. viii. 29. ix. 17. x. 3.) or why he threatens judgments to him, if he refuse to let them go, (viii. 2. 21. ix. 2, 3. 14, 15.) and executes them on him upon that refusal, since "nemo tenetur ad impossibilia," *no man is obliged to do what he cannot;* much less what he cannot do by virtue of a disability that God hath laid upon him; and no man justly can be blamed, and much less punished, for not doing what he is not obliged to do. Nor can God command any man to do what he himself by his own influx restrains him from doing, even when he doth command it; for what he thus restrains him from, he is not willing he should do; whereas what he commands, he is willing should be done; and when he punisheth any one for not obeying his command, he punisheth them for not doing his will. Now it is impossible that God at the same time, and in reference to the same action, should be both willing and not willing it should be done. This will be farther evident from a consideration of all the places where the heart of Pharaoh is said to be hardened. As,

Chap. vii. 13. *And he hardened Pharaoh's heart;* Heb. ויחזק *and the heart of Pharaoh was hardened.* So the same words are rendered by us, ver. 22. and so hereby Ainsworth, the Bishop of Bath and Wells, the Bishop of Ely, and all the versions on this verse; nor is there any person mentioned in the verse, besides Pharaoh, to whom this action can be ascribed; his heart was therefore hardened at this time, not by God, but by the arts of his sorcerers, for *the magicians did so with their enchantments, and Pharaoh's heart was hardened,* (ver. 22.)

Chap. viii. 15. we read thus, *When Pharaoh saw there was respite, he hardened his heart.* When the fathers truly observe that Θεοῦ μακροθυμία σκληροκαρδίας αἰτία, *i. e.* the heart of Pharaoh was hardened by God's mercy, in taking off his hand from him: thus upon removal of the flies, *Pharaoh hardened his heart;* (ver. 31, 32.) *and when he saw that the rain, and the hail, and the thunders, were ceased, he sinned yet more, and hardened his heart, he and his servants:* and then immediately follow these words; *And the Lord said to Moses, Go in unto Pharaoh, for* (or, although) *I have hardened his heart, and the heart of his servants,* x. 1. so ver. 20. *The Lord then hardened Pharaoh's heart* only by taking away the locusts; and, ver. 27. *The Lord hardened Pharaoh's heart* only by taking away the darkness, the three days assigned to it being ended, as Aben Ezra observes on ver. 24. *None rose from his place during those three days,* but *post triduum,* they being ended, Pharaoh called unto Moses; and hence we read, not as at other times, that Pharaoh asked for the removal of this plague; and therefore when it is said, ix. 12. that *the Lord hardened the heart of Pharaoh, and he hearkened not unto them, i. e.* not to Moses and Aaron; we have reason to conclude he did that also by removing the plague of the biles; for had the biles continued upon the Egyptians, there was no reason for calling for the succeeding plague of hail, nor could the servants of Pharaoh, with their biles upon them, have gone into the field to house their cattle, ver. 20. We read also, xiv. 8. 17. that *the Lord hardened Pharaoh's heart* to follow the Israelites; and of this we may give the same account, that he did this by causing the Israelites to encamp so as to give occasion to Pharaoh to say, *They are entangled in the land, the wilderness hath shut them in,* (ver. 3.) and by causing him to see the Israelites walking safely through the midst of the sea. But I am not concerned for these places, the hardening of Pharaoh then being not for sin (God having not commanded Pharaoh not to pursue after them, or follow them into the Red Sea), but for punishment: when therefore God saith, iv. 21. *I will harden the heart of Pharaoh, that he shall not let the people go;* his meaning may be only this, I will so order matters by removing the plagues inflicted on him and his people, to mollify him, and engage him to permit them to go, that he shall be hardened, till I come with my strong hand and slay his son, even his first-born, (ver. 23.) after which he did let them go, (xii. 31. 33.) From these two observations it is easy to discern how apposite this example is to the case of the Jewish nation. For,

First, Did God harden Pharaoh by his lenity, in removing his plagues and judgments from him? the same God saith of the Jews in this Epistle, when he speaks thus unto them, ii. 4, 5. *Despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance; but after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of God's righteous judgment?*

Secondly, If they object, that if God would have cast them off from being his people, and have cut them off from any

share in the promises made to the seed of Abraham, why did he not this before, when they had so oft deserved it for their idolatries, from which they were now free? the answer is, from the example of Pharaoh preserved alive when he had long deserved to be cut off, that he might fall at last, more to the illustration of God's power, justice, and glory; and this is the thing hinted ver. 22. as you will see in the exposition of it.

[11] Ver. 18. Ὃν θέλει ἐλεεῖ, ὃν δὲ θέλει σκληρύνει, *He hath mercy on whom he will have mercy, and whom he will he hardeneth.*] That is, hence it appears that God shews mercy according to his own wise pleasure, and not as we think fit; and he gives men up to the hardness of their own hearts, and so reserveth them to be examples of his illustrious judgments, according to the same good pleasure, and not according to the time and measures that they would prescribe; shewing mercy to you Jews, when you deserved to be cut off for your idolatry, in making and worshipping the golden calf, and reassuming you to be his people, and reserving the execution of his wrath upon Pharaoh, who had before deserved it for the hardness of his heart, till his destruction would minister to the greater illustration of his power and justice upon stubborn sinners.

Execrable is the note of Esthius here, that God is here said to harden whom he will; "Quod induratio cujuspiam in prima sua origine; quæ est prima derelictio, seu peccati permissio, non aliam habet causam, quam Dei voluntatem;" *Because the first rise of any man's induration, which is God's dereliction of him, hath no other cause than the will of God:* for as this is contrary to the known saying even of St. Austin, "Deus non deserit nisi deserentem," *God deserts no man, who leaves not him first;* so it makes God alone the cause of all men's hardening, since *causa causæ, est causa causati:* for if this dereliction be the cause of induration, and that hath no other cause but the will of God, the will of God must be the cause of all men's hardening it. It also makes all God's exhortations to men not to harden their hearts, and his reproofs and punishments of them for so doing, exhortations to what his will is the true cause of their not doing, and reproofs and punishments of that which his will caused them to do.

[12] Ver. 21. Οὐκ ἔχει ἐξουσιάν ὁ κεραμεὺς τοῦ πηλοῦ, *Hath not the potter power over the clay?*] That is, there is no more cause from God's dispensation in this case, in taking away the means of grace from and rejecting such a hardened people, and shewing his favour unto others, who submit to his terms of mercy, to make this objection, than for the clay of Jeremy, when it was marred and broken, (Jer. xviii. 4. 6.) to complain against the potter, that he took one part of it and made it a vessel of dishonour, and another part of it and made it a vessel of honour.

That this example of the *clay in the hands of the potter,* relates to God's dealing with sinners according to his pleasure, is evident not only from the application of it here to the impenitent, ver. 7, 8. but also from the like passage in Ecclesiasticus, where we are taught from this very instance, that the *ways of God are* κατὰ τὴν εὐδοκίαν αὐτοῦ, *according to his good pleasure;* because *as the clay is in the hands of the potter, so is man in the hands of him that made him, to render to them as liketh him best,* κατὰ τὴν κρίσιν αὐτοῦ, *according to his righteous judgment.* (Ecclus. xxxiii. 13.)

[13] Ver. 22. Εἰ δὲ θέλων ὁ Θεὸς, *What if God,* &c.] *i. e.* What injustice therefore is it in God to deal with you as he dealt with a hardened Pharaoh, you having as oft refused to hearken to his voice as Pharaoh did? Or what if he long hath, and still at present bears with such *vessels of his wrath fitted for destruction,* till in a more illustrious manner, and with more signal marks of his displeasure, for thus rejecting the gospel, and the promised Messiah, he swallow up their nation, their people, their temple, and their holy city, in one general destruction? Is it not for the glory of the Divine power and wisdom to reserve the rejectors of the Messiah, sent to bless them, and the persecutors of the Christian faith, to be at last cut off with such a remarkable destruction, as shall render it visible to the world that God's indignation is incensed against them for this sin, and so shall give to Jew and gentile a farther motive to believe in Jesus?

And again, What if God is pleased upon their impenitence and obduration, to shew the riches of his glorious goodness and mercy upon those Jews and gentiles, whom he hath called to the faith of Christ, and so hath fitted and prepared to be the vessels of his mercy? Hath he not a just right to shew his mercy to such persons who have submitted to the terms upon which he hath promised favour and acceptance, and so to own them as the spiritual seed of Abraham, and so as his peculiar people?

[14] Ver. 23. Ἃ προητοίμασεν εἰς δόξαν, *Whom he hath prepared for his glory.*] Thus the apostle, discoursing of the day of the Lord, which was coming to execute his dreadful judgments on the Jews, saith thus, *God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.* (1 Thess. v. 9.)

[15] Ver. 26. Ἐκεῖ κληθήσονται, *There shall they be called the children of the living God.*] It must be acknowledged, that in these words the prophet primarily speaketh of the restoration of the Jews exiled, and cast off from being his people; but yet that these words may not only be accommodated, but even extended to the gentiles, who were emphatically not his people, and yet by faith became the seed of Abraham; and the true Israelites being the sons of God by faith in Jesus Christ, (ver. 6. 8.) may be argued from the phrase במקם, *in the place* or nation *where it was said, Ye are not my people:* and so the Jews themselves interpret these words in the gloss upon the Talmud, saying, *They who were not of my people shall adhere to the Lord, and be to me for a people;* (Glos. Talmud in Tract. de Paschate, ad cap. 8.) according to that of the prophet Zechariah, *And many nations shall adhere to the Lord in that day, and shall be my people.* (Zech. ii. 11.)

[16] Ver. 28. Λόγον συντετμημένον, *A short work.*] *i. e.* Such a consumption and decision is by God designed upon that multitude of evil-doers in the land of Israel, as shall cut them very short and lop them off, so that they shall be as a tree, of which only the stump remaineth; *They shall be reduced* (saith R. Solomon) *to a small remnant, and a remnant of that remnant shall be converted.* (See Examen Millii here.)

[17] Ver. 30. Τί οὖν ἐροῦμεν; *What do we then say?*] From this recapitulation of the whole dispute of the apostle in this chapter, and his declaration that this was the design of it, to justify God in this proceeding and dealing with them both, it is exceeding evident, that it was not at all designed

to determine any thing touching God's absolute decrees of dealing with mankind in general, thus or thus, as to their final and eternal state, but only to justify his dealings, as in his providence he had actually done with the unbelieving Jews, rejecting them upon their stubborn infidelity and the hardness of their hearts; and with the believing gentiles, admitting them to be his church and people, and the spiritual seed of Abraham upon their faith, and submission to the terms he had proposed for their justification and acceptance with him.

[18] Ver. 32. Ὡς ἐξ ἔργων νόμου.] Ὡς, say Hesychius and Phavorinus, is used ἀντὶ τοῦ ὄντως ἀληθοῦς, as ב in the Hebrew is, or as an expletive: so Matt. xiv. 5. xxi. 6. John i. 14. 2 Cor. i. 17. Phil. ii. 7. 1 Pet. i. 19. so Nehem. vii. 2. αὐτὸς ὡς ἀνὴρ ἀληθὴς, *He was a true man, and one that feared the Lord:* see Noldius Concord. partic. p. 376, 377. and is, as the Greek commentators often note, οὐχ ὁμοιώσεως, ἀλλὰ βεβαιώσεως καὶ ἀναμφισβήτου διορισμοῦ, *a particle not of similitude but of confirmation*, and so may here be rendered, but *verily*, or, but *indeed*, by the works of the law.

[19] Προσέκοψαν γὰρ, *For they stumbled*, &c.] They sought not justification by faith in Christ, because whereas God had pointed out to them this way of salvation, by saying, *Behold, I lay in Zion a corner-stone, elect and precious, and whosoever believeth in him shall not be ashamed*, Isa. xxviii. 16. this corner-stone became to them of Israel, according to the words of the same prophet, viii. 14. *A stone of stumbling, and a rock of offence;* they being offended at him because of his poverty, humility, and outward meanness, and the spirituality of his kingdom; and so they stumbled and fell off from being God's people, and excluded themselves from the blessings procured for and offered to them, by the Messias, promised to their forefathers. (See 1 Pet. ii. 6—8.)

[20] Ver. 33. Πρόσκομματος λίθον, *A stone of stumbling*, &c.] The Jews say, The Son of David, i. e. *the Messias, cometh not till the two houses of the fathers of Israel shall be taken away, to wit, the head of the captivity of Babylon, and the prince who is in Israel, as it is said, He shall be a stone of stumbling, and a rock of ruin, to the two houses of Israel, and many of them shall stumble and fall, and be broken.* And the Chaldee paraphrast upon the place saith thus, &c. ואם לא קבלין, *And if they will not obey, or receive* (him), *my word shall be to them for scandal and ruin to the princes of the two houses of Israel.*

CHAP. X.

1. BRETHREN, my heart's desire and [1] prayer to God for Israel is, that they might be saved.

2. For I bear them record that they have [2] a zeal of God *(being very desirous to do what they conceive well-pleasing to him, and acceptable in his sight)*, but *(this zeal is)* not according to knowledge *(i. e. not joined with the knowledge of those things which would render them truly acceptable to him)*.

3. For they being ignorant *(through unbelief*, 1 Tim. i. 13.) of God's righteousness, *(i. e. of that way of justification which alone renders us righteous, and acceptable in the sight of God*, see note on Rom. i. 17. 2 Cor. v. 21.) and going about to establish their own righteousness *(which is of the law*, Phil. iii. 9. *and so a righteousness peculiar to them who are Jews)*, have not submitted themselves to *(that righteousness which is through faith in Christ, and is)* the righteousness of God.

4. For Christ is the end of the law for righteousness *(to be imputed)* to every one that believeth *(in him; the law being our schoolmaster to bring us to Christ, that we might be justified by faith*, Gal. iii. 25.

5. *Which righteousness by faith can never be obtained by the works of the law;)* for Moses describeth the righteousness which is of the law *(thus)*, That the man which doeth those things [3] shall live by them *(so that this righteousness is plainly, not of faith, but works)*.

6. But the righteousness which is of faith speaketh *(so as that we may accommodate the words of Moses to it)* on this wise, Say not in thy heart, Who shall ascend into heaven? that is, to bring Christ down from above *(to be a teacher of it to us)*:

7. Or, Who shall [4] descend into the deep? that is, to bring up Christ again from the dead *(to give us the salvation purchased by his death)*.

8. But what saith it? *(what therefore saith it?)* The word is [5] nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9. That if thou shalt [6] confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10. For with the heart man believeth unto righteousness (Gr. *to justification)*; and [7] with the mouth confession is made *(of that faith)* unto salvation.

11. For the Scripture saith, Whosoever believeth on him, shall not be ashamed *(of his hope and salvation by him*, Rom. iv. 5.

12. *And it rightly saith, Whosoever,)* for there is no difference *(as to the way of justification and salvation)* between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him *(for salvation)*.

13. For *(as the prophet Joel saith*, ii. 32.) [8] whosoever shall call upon the name of the Lord shall be saved.

14. *(Now this calling upon him supposes God's intention, that the gentiles, as well as Jews, should hear, in order to their believing; for did they not believe,)* how then shall they call upon him in whom they have not believed? *(Did they not hear,)* and how shall they believe in him of whom they have not heard? And *(this hearing supposeth some preacher was to be sent to the gentiles, for)* how shall they hear without a preacher?

15. And *(this preacher must have a commission from God, for)* how shall they preach unless they be sent? *(Now certainly we have been sent to you Jews, preaching peace to you by Jesus Christ*, Acts x. 36.) as it is written, (Isa. lii. 7, 8.) How [9] beautiful *(upon the mountains)* are the feet of them that preach the gospel of peace, and bring glad tidings of good things! *(that say unto Zion, Thy God reigneth, or, as the Chaldee, The kingdom of thy God is revealed.)*

16. But *(if the apostles were sent to the Jews, how is it that)* they have not all obeyed the gospel? *(I answer, This incredulity of the Jews is only that which was foretold by their own prophets);* for *(so Isaiah saith of them*, liii. 1.) Lord, who hath believed our report? (τὴν ἀκοὴν ἡμῶν).

17. So then (ἄρα, *these testimonies shew that)* faith cometh

by hearing, and hearing by *(the preaching of)* the word of God.

18. But (Gr. *moreover)* I say *(of the gentiles)*, have they not heard? Yes verily *(that of the Psalmist being true of us the preachers of the gospel)*, their [10] sound went into all the earth, and their words unto the ends of the world. (Rom. viii. Colos. i. 16. 23.)

19. [11] But *(yea, or also,)* I say, Did not Israel know *(of the preaching of the gospel to the gentiles, and of their own infidelity in rejecting it? This surely they might know from their own scriptures; for)* first Moses saith, I will provoke you *(refusing to believe)* to jealousy by them that are *(yet)* [12] no people *(of God)*, and by a foolish nation I will anger you.

20. But Esaias is very bold *(in his expression)*, and saith *(of the gentiles)*, I was found of them that *(formerly)* sought me not; I was made manifest to them that asked not after me.

21. But to Israel *(foretelling their infidelity)* he saith, [13] All day long have I stretched forth my hands unto a disobedient and gainsaying people.

ANNOTATIONS ON CHAP. X.

[1] Ver. 1. Ἡ ΔΕΗΣΙΣ, *My prayer.*] That the apostle speaks not in the preceding chapter of the absolute and peremptory rejection and reprobation of Israel, is evident from this prayer, and vehement desire; for on supposition of such a decree of reprobation, this must not only be a vain prayer, but also an opposing of his will, and εὐδοκιά, to *the good pleasure* of Almighty God revealed to him; for it is evident he prays here for all Israel, for them whose *zeal to God was not according to knowledge*, and who were *ignorant of God's righteousness*, ver. 2, 3. not for those only, as Esthius descants, whom God hath predestinated to be saved by the prayers of the saints.

[2] Ver. 2. Ζῆλον Θεοῦ, *A zeal for God.*] Hence were some of them called *zealots*, taking that name ἀπὸ τῶν ἐπ' ἀγαθῷ ζηλωμένων, *from those who were zealous for that which was good*, saith Josephus, de Bello Jud. lib. vii. cap. 30. p. 986.

[3] Ver. 5. Ζήσεται ἐν αὐτοῖς, *Shall live by them,*] A prosperous and happy life in the land of Canaan, as Origen * interprets the words, eternal life being not the promise of the law, but of the gospel; and if eternal life was obscurely hinted as the reward of their obedience to the law of Moses, it related not to their obedience to the ceremonial, but to the moral law; of which our Saviour saith, *If thou wilt enter into life (eternal*, ver. 16.) *keep the commandments*, Matt. xix. 18. and *this do, and thou shalt live*, Luke x. 28. Obedience to which includes faith in his word and promises: and so faith in Christ, when once that is revealed as the condition of our justification, and the obedience they yielded to it, availed to their salvation, only through the new covenant of grace, which pardoned the infirmities of that obedience. (See Examen Millii here.)

[4] Ver. 7. Τίς καταβήσεται εἰς τὴν ἄβυσσον, *Who shall descend into the deep?*] The words, Deut. xxx. 13. are these, *Who shall go over the sea?* that is, say the Targum of Jerusalem and B. Uziel, the *great sea*, or the deep sea; and the Jerusalem Targum renders the words thus, *O that there were one like Jonas the prophet, who would descend* לעי בקי יבא, *into the depth of the great sea!* Now we know Jonas descending into the deep was a type of Christ, Matt. xii. 20. *Descending into the deep of the earth*, Psal. lxxi. 20. and being brought again, say the LXX. ἐκ τῶν ἀβύσσων γῆς, *from the abysses of the earth;* and this might give occasion to the apostle to allude to their traditional interpretation, or paraphrase on the words of Moses; like to which are those of Baruch, iii. 16. *Who hath gone up into heaven, and taken wisdom, and brought her down from the clouds? who hath gone over the sea, and found her?* And to this effect is that of Philo, *What need is there* ἢ μάκρας ὁδοπορίας, ἢ τοῦ θαλαττεύειν, *either to take long journeys, or go to sea in search of virtue, we having the root of it within us;* or, as Moses saith, *in our mouth, in our heart, and in our hand?* lib. quod omnis probus liber, p. 677. E. Note also, that the apostle says not, to bring Christ *ab inferis*, as Esthius here doth, but only to bring him ἐκ νεκρῶν, *from the dead;* this place therefore concerns not Christ's descent into hell, in the sense of Esthius.

[5] Ver. 8. Ἐγγύς σου, *Nigh thee.*] It is neither far from any man's hearing, for we preach it every where; nor far from his understanding, for in preaching it *we use great plainness of speech*, 2 Cor. iii. 12. it is in thy mouth to profess, and in thy heart to believe it, and thus we preach.

[6] Ver. 9. Ἐὰν ὁμολογήσῃς, *If thou shalt confess*, &c.] Hence observe,

First, That justification is here expressly ascribed to faith, and that not as including works, but only as being that principle which, when it is cordial and sincere, will certainly produce them: I say, not as including all those works which by the gospel are required to salvation; for then the righteousness of faith must be described as is the righteousness of the law, *viz.* that *the man who doth these things shall live in them*, which is contrary to the words of the apostle, ver. 5, 6. See the preface to the Epistle to the Galatians.

Secondly, Observe, that the faith to which justification and salvation are ascribed, is not here, as it is elsewhere, said to be faith in his blood, but a belief that *God had raised up Jesus from the dead.* So St. Paul, having discoursed of the faith of Abraham, which was imputed to him for righteousness, saith, *This was not written for his sake alone*, that it was imputed to him, *but for us also to whom it shall be imputed, if we believe in him that raised up Jesus our Lord from the dead.* (Rom. iv. 23, 24.) Thus are we said to be risen with Christ *through the faith of the operation of God, who hath raised him from the dead.* (Col. ii. 12.) And in St. Peter, the Christian is said to believe *through Christ in God, who raised him from the dead, that our faith and hope might be in God.* (1 Pet. i. 21.) Now this belief in God, as raising our Lord Jesus from the dead, is therefore represented as faith unto salvation, because it ministereth to us a full assurance of salvation by Christ, and of our resurrection also; for *if we believe that Jesus Christ died and rose again, even so them also that sleep in Jesus will God bring with him;* (1 Thess. iv. 14.) *knowing that he that raised up the Lord Jesus, shall also raise us up by Jesus.* (2 Cor. iv. 13, 14.) And this belief of a happy resurrection to eternal life is a sufficient motive *to be steadfast, immoveable, always abounding in the work of the Lord.* (1 Cor. xv. 58.) And where it hath not these effects upon

* "Non dixit in æternum, sed tantummodo vivet in ea." Orig. in locum.

us, we do not in the Scripture sense duly believe and attend to it. Note,

Thirdly, That when the apostle saith, *If thou dost thus confess and believe thou shalt be saved,* we need not understand this of actual and complete salvation, to be imparted at the day of judgment; but that this faith and this confession will put us in the way of salvation, and give us a right to it, whilst we continue to act suitably to this faith, which I have shewn to be the frequent import of the word *salvation* and *saved,* when salvation is ascribed to faith and grace. (See the notes on Eph. ii. 8. Titus iii. 5.)

[7] Ver. 10. Στόματι δὲ ὁμολογεῖται, *With the mouth confession is made to salvation.*] For in those times of persecution for the sake of Christ, he that continued, under those fiery trials, to hold fast his profession, could do it only through that lively faith in Christ, and that sincere affection to him above all worldly interests, which he hath promised to reward with life eternal.

[8] Ver. 13. Ἐπικαλέσηται τὸ ὄνομα Κυρίου, *Shall call upon the name of the Lord.*] The word in the original is *Jehovah,* whence it is certain that the prophet speaks these words of the true and only God; and yet it is as certain, that the apostle here ascribes them to our Lord Jesus Christ, both from the following words, *How shall they call on him in whom they have not believed?* (for the apostle in this whole chapter discourseth of faith in Christ;) and from the words foregoing, of which these are a proof, and to which they are connected with the particle γὰρ; for those words, *whosoever believeth in him shall not be ashamed,* are spoken by the prophet Isaiah of *Jesus Christ the corner-stone,* Isa. xxviii. 16. and so are they interpreted by St. Peter, 1 Pet. ii. 6. 7. And in the prophet Joel these words follow, εὐαγγελιζόμενοι, οὓς Κύριος προσκέκληται, *and the evangelized, whom the Lord shall call, shall be saved.* Here then we have two arguments for the Divinity of Christ: (1.) That what is spoken of Jehovah is ascribed to him. (2.) That he is made the object of our religious invocation. (See note on 1 Cor. i. 2.) But

Mr. L. indeed attempts to invalidate the force of both these arguments, first, by saying that this *calling upon the name of the Lord,* doth not import the invocation of Christ, but only an open profession of faith in him, because St. Paul argues closely, and yet in the three preceding verses requires an open profession of the gospel. *Ans.* There is not one word of professing either in the eleventh or twelfth verses; in the ninth or tenth he mentions *confession with the mouth,* and believing with the heart as necessary, because the Scripture saith, *Whosoever believeth shall not be ashamed, the same Lord over all being rich to all that call upon him:* for, Joel ii. 32. *Whosoever shall call upon the name of the Lord shall be saved.* If then St. Paul be a close reasoner, he must speak of invocation of the name of the Lord. Moreover, this being the character of the disciples of Christ, even before they were called Christians, (see note on Acts ix. 2.) and the continual practice of all Christians from the beginning, (see note on 1 Cor. i. 2.) the apostle might well argue from believers, to those that call upon Christ's name. The first argument he would invalidate by denying that the words cited by St. Paul from Joel are to be understood in the sense in which they are used by the prophet, which in effect is to deny that the apostle argued either closely or truly, for the whole of the apostle's inference is lost, if either the Lord, ver. 13. be not the same Lord with him in ver. 12. or if *to call upon him* doth not bear the same sense in both places.

[9] Ver. 15. Ὡς ὡραῖοι, *How beautiful,* &c.] The Midrash shir Hasschirim upon those words of Cant. ii. 12. *The voice of the turtle is heard in our land,* saith thus, *This is the voice of the King Messiah, crying out, and saying, How beautiful,* &c. Moreover, from those words, *How shall they believe in him of whom they have not heard?* ver. 14. and from those ver. 17. *Faith cometh by hearing,* &c. it follows, that those gentiles who never had the gospel preached to them, or any opportunity of hearing it, cannot be condemned for want of faith in Christ or in his doctrine, that being to condemn them for the want of that which they never were in a capacity to have; if therefore they are capable of a reward, as they must be who are obliged to *believe that God is the rewarder of all them that diligently seek him,* (Heb. xi. 6.) Christ must be a Saviour to them who do thus seek him, though they know not of him.

[10] Ver. 18. Ὁ φθόγγος αὐτῶν, *Their voice.*] These words being spoken literally of the preaching of the Hebrews to the gentiles, touching the power, wisdom, and the goodness of God; and the Psalmist speaking immediately after of God's teaching his people by the law, as a more glorious discovery of his will to the Jews, the apostle very appositely accommodates these words to the revelation of his power, wisdom, goodness, and mercy, in the gospel to the heathens.

Moreover, that *kav-ram,* which we render *their line,* Psal. xix. 4. does signify *their loud cry,* and so is well rendered by the apostle here ὁ φθόγγος αὐτῶν, *their sound, i. e.* the sound of the apostles, is fully proved by Dr. Pocock, Miscel. cap. 4. p. 48.

[11] Ver. 19. Ἀλλὰ, *But.*] That ἀλλὰ signifies *yea,* see our translation rendering it so five times, 2 Cor. vii. 11. John xvi. 2. That it signifies, *quin etiam, quin immo,* see Noldius, and Luke xii. 7. 1 Cor. iii. 2. xii. 22.

[12] Ἐπ' οὐκ ἔθνει, *By them that are no people.*] That this is the description of the heathens, see note on 1 Cor. i. 28. who are also styled, not only by the Jews, but by the Scriptures, whilst idolaters, *a foolish people,* Jer. x. 8. Rom. i. 21, 22. Titus iii. 3.

[13] Ver. 21. Ὅλην τὴν ἡμέραν, *All the day long.*] These words are cited from Isa. lxv. 1, 2. and Aben Ezra informs us, that R. Moses Hacoben* said, *The first verse is to be understood of the nations of the world, as if it had been said, I am found of the nations which are not called by my name, but to my people have I stretched out my hand:* and so the apostle interprets and applies the words here.

CHAP. XI.

1. I SAY then, *(that the generality of the Jews are hardened and cast off, but what then?)* Hath God cast away his people *(utterly and without exception)?* God forbid *(we should so think).* For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin *(and yet chosen to be an apostle of Christ).*

2. God *(therefore)* hath not *(thus)* cast away his people [1] whom he foreknew. (Psal. xcv. 3. *And to represent this*

* Voisin de Lege Div. p. 494.

in a like case well known to you,) Wot you not what the Scripture saith of Elias (ἐν Ἠλίᾳ, *in the history of Elias)?* how he *(in it)* maketh intercession to God [2]against *(the king and people of)* Israel, saying,

3. Lord, they have killed thy prophets, and digged [3] down thine altars; and I am left alone *(of all thy prophets)*, and they seek my life.

4. But what saith the answer of God to him *(in that history? It speaks thus,)* I have reserved to myself seven thousand men, who have not bowed the knee [4]to the image of Baal.

5. Even so then *(is it)* at this present time also, *(for even now)* there is a remnant according to the [5] election of grace.

6. And if *(they who are chosen in Christ,* Eph. i. 4. *to be God's church and people, are put into this state)* by grace, *(being justified freely by his grace,* Rom. iii. 24.) then it is no more of *(the)* works *(of the law that they are thus justified and accepted by him):* otherwise grace is no more grace; *(for what need is there of grace, where men have continued in all things written in the law to do them? Moses having said, The man that doeth these things shall live by them;* Rom. x. 5.) But *(on the other hand)* if it be of works *(that we are justified and accepted)*, then it is no more *(of)* grace: otherwise work is no more work *(for grace comes in only to supply the defect of works, that is, to procure pardon for the non-performance of them, according to the tenor of the law).*

7. What then *(must be said in this case but this? viz. that the whole nation of)* Israel hath not obtained that *(righteousness or justification,* Rom. ix. 30, 31.) which he seeketh for; but the election *(the chosen generation of believers,* 1 Pet. ii. 9.) hath obtained it, and the rest were blinded

8. *(And this blindness hath happened to them,)* (according as it is written, [6] God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear,) unto this day.

9. And *(as)* David saith, Let their table be *(or* [7] *their table shall be)* made a snare, and a trap, and a stumbling-block, and a recompence unto them *(of their evil deeds):*

10. Let their eyes be *(or their eyes shall be)* darkened, that they may not see, and *(thou shalt)* [8] bow down their back alway.

11. I say then *(or, moreover, of those of the Jewish nation which are thus blinded),* Have they *(so)* stumbled that they should *(irrecoverably)* fall? God forbid *(we should so think of them):* but *(so hath it happened through the wise counsel of God, that)* through their fall salvation is come unto the gentiles *(whom God hath now chose nto be his people)*, for to provoke them to jealousy *(or to an emulation of their faith, that they also may be saved).*

12. Now (εἰ δὲ, *and)* if the fall of them *(from the prerogative of being God's peculiar people, happened thus to)* be the riches of the *(gentile)* world, and the diminishing of them the riches *(and increase)* of the gentiles; how much more *(shall)* [9] their fulness *(be the increase of them?*

13. *Of you gentiles, I say,)* for I speak *(this)* to you gentiles, inasmuch as I am the apostle of the gentiles, *(and by thus speaking)* I magnify my office, *(as declaring it to reach to the whole body of the gentiles, and to have been thus efficacious among them,* Rom. xv. 18, 19.

14. *And I speak of your being chosen thus to be God's people;)* [10] if by any means I may provoke to *(an)* emulation *(of your faith)* them which are my flesh, and *(so)* might *(be a means to)* save some of them.

15. *(And, indeed, their salvation is desirable, not only for their own, but for your sakes:)* for if the casting away of them be *(an occasion of)* the reconciling of the world, what shall the receiving of them *(again into favour)* be *(to the gentiles)*, but *(even as)* life *(or a resurrection)* from the dead?

16. *(Nor are you to imagine this is an improbable and even desperate supposition:)* for if the *(patriarchs, who were the)* [11] first-fruits *(of them)* be *(were)* holy *(called and separated to the service of God from all the people of the earth)*, the lump *(of the whole nation)* is also *(in God's designation)* holy: and if the root *(of them, viz. Abraham)* be *(was)* holy *(and beloved of God)*, so are the branches *(also beloved still of God for the fathers' sake, and so will be once more, in his good time, admitted to his favour).*

17. And if *(it hath so happened that)* some of the branches *(through infidelity)* be broken off, and thou *(gentile)*, being a wild olive-tree *(or branch)*, were graffed in among them, and with them *(who believe)* partakest *(of the privileges)* of the root and the fatness of the olive-tree *(into which thou art graffed);*

18. Boast not against the branches *(now cut off, as if they were utterly rejected from God's care and favour):* but if thou boast, *(consider)* thou bearest not the root, but the root thee; *(the promises being not made to thee, but to Abraham their root; and if thou becomest partaker of them only by being the spiritual seed of Abraham, by imitation of his faith, how much more shall they, who are by lineal descent the seed of Abraham, and so the primary and direct heirs of the promise,* Acts iii. 25. xii. 26. *in due time be graffed into their own root?* ver. 24.)

19. Thou wilt say then, The *(natural)* branches were broken off *(for their infidelity)*, that I might be graffed in *(i. e. received as God's people in their stead).*

20. Well; because of unbelief they were broken off, *(i. e. rejected from being his church and people,* ver. 15.) and thou standest (Gr. *hast stood)* by faith. Be not high-minded, *(vaunt not thyself over them,* ver. 18. 25.) but fear *(lest this should also be the case):*

21. For if God spared not the natural branches *(thou hast cause to fear)*, [12] lest he also spare not thee.

22. Behold therefore *(in this dispensation)* the goodness and severity of God: on them which fell, severity; *(in taking the kingdom of God away from them,* Matt. xxi. 43.) but to thee, goodness *(in admitting thee to be his church and people; which goodness will be still shewed to thee)*, if thou continue in *(or worthy of)* his goodness: otherwise thou also shalt be cut off *(for thy infidelity and disobedience).*

23. And *(as thou standest by faith, so)* they also, if they abide not still in unbelief, shall be graffed in: [13] for God is able to *(work in them that faith which will)* graff them in again.

24. *(And that he will thus graff them in, we have just cause to think;)* for if [14] thou wert cut out of (Gr. *off from)* the olive-tree which is wild by nature, and wert graffed contrary to nature, into a good olive-tree: how much more shall these, which be the natural branches *(though now cut off)*, be graffed *(again)* into their own olive-tree?

25. *(And this now I declare;)* for I would not, brethren, that you should be ignorant of this [15] mystery *(of the intended calling of the now-rejected Jews)*, lest you should be wise in your own conceits *(boasting over them,* ver. 18. *as being yourselves men of greater wisdom, and more highly favoured of God)*; that blindness in part is happened to Israel, *(i. e. as to the greatest part of them, a remnant only being now brought into the faith,* ver. 5. 7. ix. 27.) till the *(time of the)* fulness *(or more complete conversion)* of the gentiles be come in.

26. And so [16] all *(the nations of)* Israel shall be saved: *(i. e. called and put into a state of salvation,* 1 Tim. i. 9.) as it is written, (Isa. lix. 20.) There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

27. And *(again he by Isaiah saith)* this is my covenant to them, (Isa. lix. 21.) when I shall take away their sins, (xxvii. 9.)

28. As concerning the gospel *(preached to them first, and upon their rejection of it, to the gentiles,* Acts xiii. 45. 47.) they are *(now)* enemies *(to it, and by opposing it to God and Christ)* for your sakes, *(being prejudiced against it, because you are received to the blessings of it, and that without circumcision, or being joined to them,* Acts xvii. 13. xxii. 21, 22. 1 Thess. ii. 16.) but [17] as touching the election *(of that nation to be a holy people to himself)*, they are *(thus)* beloved for the fathers' sake.

29. For *(though they have rendered themselves unworthy of his favour, yet)* the [18] gifts and calling of God are without repentance.

30. *(Nor will their present infidelity and disobedience be any obstacle to this conversion;)* for as ye *(gentiles)* in times past have not believed God (Gr. *were disobedient to God*), yet have now obtained mercy through their unbelief *(God having received you gentiles to be his people, because of their infidelity)*:

31. Even so have these also now not believed (Gr. *not obeyed*), that [19] through your mercy they also may obtain mercy.

32. For [20] God hath concluded all *(both Jew and gentile)* in unbelief, that *(at last)* he might have mercy upon all.

33. O the depth of the riches both of the wisdom and knowledge of God! *(by which he is able to convert all things to the honour and glory of his name, and make his severest judgments to conclude at last in mercy!)* How unsearchable are his judgments *(to any human understanding)*, and his ways past finding out *(by any wit of man)!*

34. For who hath *(through his own wisdom, without revelation,)* known the mind of the Lord? Or who hath been his counsellor *(in thus ordering matters relating to Jew or gentile)?*

35. Or who hath first given to him, and it shall be recompensed to him again? *(i. e. who hath laid any obligations on him to reward him? Surely no man.)*

36. For of him *(as the donor)*, and through him *(as the director and providential orderer)*, and to him *(as the end)*, are all things: to whom be glory for ever. *Amen.*

ANNOTATIONS ON CHAP. XI.

[1] Ver. 2. Ὃν προέγνω, *Whom he foreknew.*] Concerning the people of Israel, Moses speaks thus; *Thou art a holy people to the Lord thy God; the Lord thy God* προείλετο, *hath chosen thee to be a special people to himself above* (or, before) *all people that are upon the face of the earth,* Deut. vii. 6. x. 15. Now to be *chosen,* and to be *known of God,* are the same thing in Scripture, and therefore the phrase is elsewhere varied thus; *You only have I known before all the families of the earth,* Amos iii. 2. ὑμᾶς ἔγνων ἐκ πασῶν τῶν φυλῶν τῆς γῆς, Numb. xvi. 5. *To-morrow,* יידע, *and the Lord will know who are his, and who is holy, even him whom he hath chosen,* which by the LXX. is thus translated, καὶ ἔγνω ὁ Θεὸς τοὺς ὄντας αὐτοῦ, καὶ τοὺς ἁγίους ——οὓς ἐξελέξατο αὐτῷ, *the Lord knoweth who are his, and the holy ones whom he hath chosen to himself;* and, ver. 7. *The man whom the Lord doth choose, he shall be holy.* And those words of Hosea, *Judah yet ruleth with the Lord, and is faithful with his saints,* xi. 12. are by the Septuagint thus rendered, καὶ Ἰούδα νῦν ἔγνω αὐτοὺς ὁ Θεὸς, καὶ ὁ λάος ἅγιος κληθήσεται Θεοῦ, *and as for Judah, now God hath known them, and he shall be called the holy people of God:* so that the people *whom he foreknew,* may be here only a periphrasis of the Jewish nation, which God hath chosen before all other nations of the world, and therefore would not utterly cast off, because his *gifts and callings are without repentance:* (ver. 29.) or it may signify those of them who believed in Christ, and so were such as he had purposed to save, or, *the election according to grace,* (ver. 5. 7.) which sense this phrase bears, Rom. viii. 29. 1 Pet. i. 1, 2.

[2] Ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ, *He maketh intercession to God against Israel.*] Ἐντυγχάνειν ὑπερ, is *to intercede, or be an advocate for a person,* and he that doth so is called συνήγορος, and this is the office of our blessed Lord, *who ever lives to make intercession for us;* but ἐντυγχάνειν κατὰ τίνος, is *to accuse, or charge a person with a crime,* and so to intercede against him. So 1 Macc. viii. 32. *If the Jews complain against thee,* ἐὰν ἐντύχωσι κατὰ σοῦ, *we will do them justice.* And when wicked men came to king Alexander to complain against Jonathan, the king commanded a proclamation to be made, τοῦ μήδενα ἐντυγχάνειν κατ' αὐτοῦ περὶ μηδενὸς πράγματος, *that no man should complain against him about any matter,* 1 Macc. x. 61. 63. And again, xi. 25. *Some wicked men complained against him,* ἐντύγχανον κατ' αὐτοῦ. So here, ἐντυγχάνειν κατὰ τοῦ Ἰσραὴλ, is *to complain against Israel.*

[3] Ver. 3. Τὰ θυσιαστήριά σου, *Thy altars.*] Not those which God approved of after the building of the temple, they being then obliged to offer all their sacrifices *at the place which God had chosen to put his name there,* Deut. xii. 5, 6. but those which had before been used by the patriarchs and prophets, for the service of God, as that of Samuel in Ramah and in Mizpeh, 1 Sam. vii. 9. ix. 13. in Gilgal, xi. 16. at Beth-lehem, xvi. 2. 4. and the altar of the Lord at Carmel, 1 Kings xviii. 30. on which the pious people of the ten tribes sacrificed when they were not permitted to go up to Jerusalem, that law, saith Kimchi, then ceasing as to them.

[4] Ver. 4. Τῇ Βάαλ, *To Baal.*] That is, *to the image of Baal:* so Hos. ii. 8. *I gave her the gold and the silver which she prepared for Baal,* Gr. αὐτὴ δὲ ἀργυρᾶ καὶ χρυσᾶ ἐποίησε τῇ Βάαλ, *But she prepared this gold and silver for the image of Baal;* she made idols of them, saith the Targum; so Tobit i. 5. ἔθυον τῇ Βάαλ τῇ δαμάλει, *they sacrificed*

to the heifer Baal; Jer. ii. 28. *according to the number of their streets in Jerusalem,* ἔθυον τῇ Βάαλ, *have they sacrificed to the image of Baal;* for sure they had not as many Baalims as they had streets, and therefore, where the Septuagint reads τῇ Βάαλ, there the Chaldee adds, *idols,* or *images: I will blot out the names of Baal,* τὰ ὀνόματα τῆς Βάαλ; *Reliquias idolorum Baal,* Targum. (See Hosea xiii. 1.) This I prefer before that notion of the learned Selden, that Baal was ἀρρενοθήλυς, *male and female.*

[5] Ver. 5. *The election of grace.*] See note on ver. 28. That many who belonged to this election fell away, is evident from the Epistle to the Hebrews; (see the note on 2 Thess. ii. 3.) and whereas Dr. Mills contends that the words following, *viz.* εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἐστὶ χάρις, ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον, are suppositious, as being not found in the Vulgar, in Hilary the deacon, and in the Latin Origen: that they are genuine, is proved from the Syriac and Arabic versions, from Theodoret, Photius, Œcumenius, and Theophylact, who all retain them: and from these words of Chrysostom, who, tom. v. ed. Morell. p. 718. explains and confirms them thus: He that contends he is to be saved by the works of the law, hath no title to grace, ὅπερ οὖν καὶ Παῦλος αἰνιττόμενος ἔλεγεν εἰ χάριτι, &c. εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἐστὶ χάρις, ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον. See Examen Millii in locum.

[6] Ver. 8. Ἔδωκεν αὐτοῖς ὁ Θεὸς, *God hath given them a spirit of slumber,* &c.] The Hebrew נתן, and the Greek δίδωμι, is often used to signify a permission of that which we can hinder, as Gen. xxxi. 7. οὐκ ἔδωκεν αὐτῷ ὁ Θεὸς κακοποιῆσαί με, *God* (saith Jacob) *permitted not Laban to hurt me;* Deut. xviii. 14. καί σοι οὐκ οὕτως ἔδωκε Κύριος ὁ Θεός σου, *The Lord thy God hath not suffered thee to do so.* (See also Judg. xv. 1. Acts ii. 27. xiii. 35.) So again 1 Kings xxii. 22. 23. *The Lord hath put,* ἔδωκεν ὁ Θεὸς, *a lying spirit in the mouth of all thy prophets; i. e.* he hath permitted him freely to go forth, and to deceive them, ver. 22. Esth. ix. 13. *If it please the king,* δοθήτω Ἰουδαίοις, *let it be granted to the Jews to do so to-morrow also.* Of him that sat upon the red horse it is said, that ἐδόθη αὐτῷ, *it was given him to take peace from the earth,* Rev. vi. 4. ix. 3. 5. of the beast it is said, ἐδόθη αὐτῷ, *there was given to him a mouth to speak great things, and blasphemies; and it was given him to make war with the saints, and overcome them.* (See Hos. xiii. 11. Joel ii. 17. 19. Rev. vi. 8. ix. 14, 15. See the note on i. 24. 26.) And in this sense God is here said to have given the Jews *a spirit of slumber,* by permitting them to lie under those prejudices against the true Messiah, which their traditions concerning him, and the doctrine and authority of the scribes and pharisees had wrought within them; as also by delivering the things belonging to Christ's kingdom obscurely to them, and in parables, because they would not receive them when more plainly taught; (Matt. xiii. 13.) and by *taking the kingdom of God from them, and giving it to a nation that would bring forth the fruits of it,* because they contradicted and blasphemed the doctrine of that kingdom, and so caused the apostles to turn from them to the gentiles; (Matt. xxiii. 43. Acts xiii. 45, 46.) and by refusing to walk in the light whilst they enjoyed it, they made it just that *darkness should thus come upon them,* or that they should *have eyes, and see not, ears, and hear not;* which is a mode of speaking used frequently in the Old Testament, and in Philo the Jew, and others, to represent men who had contracted such prejudices against God's word, and such vicious habits, as made them not to discern or give ear to the voice of God, or reason, calling them to reformation and amendment. So God speaks by his prophet Isaiah, *Hear, ye deaf; and look, ye blind, seeing many things: but thou observest not; opening the ears, but he heareth not,* Isa. xlii. 18. 20. And by the prophet Jeremiah, *Hear now this, O foolish people, and without understanding; which have eyes, and see not, which have ears, and hear not,* Jer. v. 21. By the prophet Ezekiel, saying, *They have eyes to see, and see not: ears to hear, and hear not; for they are a rebellious house,* Ezek. xii. 2. So Christ speaks to his own disciples, *having eyes, do ye not see?* Mark viii. 18. So Philo often saith of men addicted to their sensual pleasures, and pursuing them against the dictates of their minds, that * ὁρῶντες οὐχ ὁρῶσι, καὶ ἀκούοντες οὐκ ἀκούουσι, *seeing they see not, and hearing they hear not;* this he saith, περὶ τῶν ἡδονῆς κεκορημένων, *of persons satiated with pleasure, and drunk with the love of wine.* This, saith he, happens, † ἐν τοῖς κόροις, ἐν ταῖς μέθαις, *when we indulge to gluttony, or drunkenness;* and ‡ ἐν ταῖς καθ' ὕπνον φαντασίαις, *in the phantasms of our dreams.* Thus of those heathens who worshipped the works of their own hands, Justin Martyr§ saith, that ὀφθαλμοὺς ἔχοντες οὐχ ἑώρων, οὐδὲ καρδίαν ἔχοντες συνίεσαν, *having eyes, they saw not, and having hearts, they did not understand.*

[7] Ver. 9. Γενηθήτω, &c. *Their table shall be, and their eyes shall be.*] They who are skilled in the Hebrew tongue, know that these words are as capable of the future, as the imperative mood and tense: they are rendered in the future by Arias Montanus: and the Seventy interpreters sometimes render them in the imperative, as Psal. cix. 6. 15. and sometimes in the future, as ver. 17. *As he loved cursing, so let it come upon him,* καὶ ἥξει αὐτῷ, *as he delighted not in blessing, so let it be far from him,* καὶ μακρυνθήσεται ἀπ' αὐτοῦ; and, ver. 8. *Let them curse, but bless thou,* καταράσονται αὐτοὶ, καὶ σὺ εὐλογήσεις, *they shall curse, but thou shalt bless.*

[8] Ver. 10. Τὸν νῶτον αὐτῶν, &c. *Ever bow down their backs.*] That is, let them be in slavery and bondage; the contrary, *going upright,* signifying their freedom from Egyptian thraldom, by taking that yoke of bondage from them, which made them stoop under it. So Lev. xxvi. 13. *I have broken the bands of your yoke, and made you to go upright.* So the Midrash Tillim upon these words of the Psalmist, Psal. cxlvi. 8. *The Lord raiseth them that are bowed down,* saith, *These are the Israelites carried captive from their own land; for since they were banished from Jerusalem, they have not been able to stand upright, but have bowed down their backs before their enemies, who go over them:* and therefore in their second benediction, before their reading of the morning schema, they pray thus, *Bring us in peace from the four wings of the earth,* "et duc nos staturâ erectâ in terram nostram," *and lead us standing upright into our own land.* Having thus answered the first question, he proceeds to inquire, whether they of them who thus stumbled, have fallen so as that they shall never be recovered.

[9] Ver. 12. Πλήρωμα αὐτῶν, *Their fulness.*] As πλήρωμα τοῦ χρόνου signifies the whole tract of time appointed for

* Aleg. Leg. lib. ii. p. 72.
† Aleg. lib. iii. p. 150.
‡ 1. de Josepho. p. 424. G.
§ Dial. cum Tryph. p. 295. B.

such an event, Gal. iv. 4. Eph. i. 10. πλήρωμα τῆς γῆς, *the whole contents of the earth*, 1 Cor. x. 26. 28. and πλήρωμα τῆς θεότητος is the *full perfection of the Deity*, Colos. ii. 9. and πλήρωμα τοῦ Χριστοῦ, is *the perfection*, or the fulness of grace and wisdom, with which he fills his members, Eph. iv. 13. and that ἐκ τοῦ πληρώματος αὐτοῦ, from that fulness of the Spirit which is in him, John i. 16. and πλήρωμα Θεοῦ, is the same fulness derived from God, Eph. iii. 19.: so here, πλήρωμα τῶν αὐτῶν is the time when the gentiles should more fully come in, and God would shew mercy to them all, ver. 25. 32. and πλήρωμα τῶν Ἰουδαίων, *the fulness of the Jews*, is the *coming-in of all Israel*, ver. 26. And so St. Paul himself all along interprets it, styling it, ver. 15. πρόσληψις, *the receiving them into grace* and favour by God, the *engraffing them* who were broken off, as the unbelieving Jews were, *into their own olive-tree*, ver. 23. 24. *the turning away iniquity from Jacob*, ver. 26.

[10] Ver. 14. Εἴ πως παραζηλώσω, *If by any means I may provoke them*, &c.] This seems to be said in allusion to those words of God, Deut. xxxii. 21. *They have moved me to jealousy with that which is not God, κἀγὼ παραζηλώσω, and I will move them to jealousy with those that are not a people*, ver. 12. that seeing them who before were not the people of God, now chosen to be his people, and invested with all the privileges which formally belonged to them, *viz.* being of his church, among whom he dwells, and to whom he gives his Spirit, his new law, his prophets, apostles, and evangelists, they might be induced to believe, and so might still share in all those blessings. Hence also it appears that the apostle did not think they were so blinded or given up to a spirit of slumber, but that they might still be saved.

[11] Ver. 16. Εἰ δὲ ἡ ἀπαρχὴ, *The first-fruits of them were holy.*] It is generally known that the word *holy*, when applied to persons, families, churches, and nations, signifies their being called, consecrated, and separated from the world, unto God's service; in which sense, in the Old Testament, it is frequently applied to the priests, Numb. xvi. 5. Psal. cvi. 16. to the Levites, Numb. iii. 13. viii. 14—17. to the whole Jewish nation, Exod. xxii. 31. xix. 6. Deut. vii. 6. xiv. 2. 21. xxviii. 9. Isa. lxii. 12. Dan. viii. 24. xii. 7. Hence then the argument runs thus: If God so loved Abraham, Isaac, and Jacob, as to engage his word *that he would be their God, and the God of their seed for ever*, Gen. xvii. 7. and by thus entering into covenant with them, hallowed to himself all their posterity, even as the *first-fruits* of their dough, made an offering, *hallowed the whole lump*, Numb. xv. 20. then will he, in his good time, be so mindful of them, as to bring them again into his covenant, so that *they shall be his people, and he will be their God; for as touching the election, they are still beloved for the fathers' sake.* If this argument runs only upon the supposition that they do believe, it saith that only which is as true of all gentiles; it therefore seems to be an argument that they will be received into favour, and therefore will believe, ver. 21.

[12] Ver. 21. Μή πως οὐδέ σου φείσηται, *Lest he also spare not thee.*] Φόβου, *Fear*, is to be repeated from the former verse. So 1 Thess. iii. 5. I sent to know your faith, μή πως ἐπείρασεν ὑμᾶς, subaud. φοβούμενος, *fearing lest the tempter should have tempted you.*

[13] Ver. 23. Δυνατὸς γάρ ἐστιν ὁ Θεὸς, *For God is able*, &c.] From which power we may reasonably conclude his will to do so, for so the apostle argues, xiv. 4. *He shall be holden up, for God is able to make him stand*; 2 Cor. vi. 8. *He that soweth liberally, shall reap liberally; for God is able to make all grace abound towards you.* (See note on xiv. 4.)

[14] Ver. 24.] Note, that there should be a fulness of the fallen Jews, and a receiving them again into favour, whom God had now cast off, the apostle plainly doth suppose, ver. 12. 15. and now he sets himself to the proof of it, by an argument, *à minori ad majus, viz.* If they, who had no such relation to Abraham, and the blessings promised to him, as the Jews had, were yet partakers of the blessings promised to Abraham, the root of that nation, how much more shall this favour, in God's due time, be granted to them who are children of the stock of Abraham?

[15] Ver. 25. Τὸ μυστήριον τοῦτο, *This mystery*, &c.] See the confirmation of this exposition in the appendix to this Epistle.

[16] Ver. 26.] Hence the second argument for a general conversion of the Jews runs thus: If that part of the Jews to which blindness hath happened, shall be delivered from that heavy judgment, if *there shall come to them out of Zion a Deliverer to turn away their iniquity*; if God will accomplish his covenant hereafter with them, *by taking away their sins*, then they who are thus blinded shall be converted to the Christian faith. Where note,

First, That this promise is made to that part of the Jews to which blindness had happened, ver. 15. and so the promise of salvation to this Israel, cannot be interpreted of all the true children of Abraham, Jews and gentiles both.

Secondly, It saith, that God will take away their sins, and *turn away ungodliness from Jacob.* Now if this signifies that God will send a *Deliverer out of Zion*, to procure the pardon of this people's sins, since pardon only can be given to them through faith in Christ, this Deliverer must be that Jesus, who saves his people from their sins; if it imports that God would take away the punishment of their iniquity, that being the blindness, and spiritual slumber which was then, and is still upon them; the removal of it must signify their conversion, this blindness being only then to be taken away, *when they shall turn to the Lord*, 2 Cor. iii. 14—16.

[17] Ver. 28. Κατὰ δὲ τὴν ἐκλογὴν, *As touching the election.*] Here is in this chapter mention of a double election, *viz.* ἐκλογὴ χάριτος, *election of grace*, ver. 5. the gospel-election of persons and nations to be his church and people, which being purely on the account of that faith, which is the gift of God, without consideration of any other worthiness that we had, or any works that we had done, is styled *the election of grace*; and thus a remnant only of the Jews were chosen, ver. 7. *for many of them were called*, by the preaching of the gospel to the faith, it being preached to them first, Acts xiii. 45. but *few* of them *were chosen* to be members of the church of Christ, because few of them believed. And, secondly, there is an election, διὰ τοὺς πατέρας, to be God's people for their fathers' sake, in which sense the whole nation of the Jews are styled the elect: as in these words, *Because he loved thy fathers*, viz. Abraham, Isaac, and Jacob, Deut. iv. 37. καὶ ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτοὺς ὑμᾶς, *therefore he chose you their seed after them, and brought you out of Egypt by his mighty power*; where it is evident that all that were brought out of Egypt, were the elect, or the chosen seed. So Deut. vii. 6—8. *The Lord*

did not set his love upon you, nor choose you, οὐ προείλετο ὑμᾶς, he did not fore-elect you, because you were more in number than any people; but because the Lord loved you, and because that he would keep the oath which he had sworn to your fathers, hath he brought you out with a mighty hand, and redeemed you out of the house of bondage. Where again it is evident, (1.) that their being chosen to be God's peculiar people before other nations, is their election: and (2.) that all who were brought out of Egypt were thus beloved, and thus chosen. And again, x. 14, 15. *The Lord had a delight in thy fathers to love them, καὶ ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτοὺς ὑμᾶς, therefore he elected you their seed after them above all people; circumcise therefore the foreskin of your hearts, and be no more stiffnecked.* Where again evident it is, that the whole seed of Abraham by Isaac, even the stiffnecked of them, were the beloved, and the elect of God; it being therefore not upon account of their righteousness, Deut. ix. 5. but for the love he had, and the promises he made to their fathers, that he first loved and chose them for his people; and his love to these forefathers being still the same, and his promise to them being this, that he would be *for ever a God to them, and their seed after them,* Gen. xvii. 7. he must have that kind affection and regard to them, which will engage him to choose them again for his peculiar people, notwithstanding their present blindness; and *all Israel* being thus elected *for the fathers' sake,* this calling must belong to them all.

[18] Ver. 29. Τὰ χαρίσματα, *For the gifts,* &c.] The particle *for* shews that these words relate to what was said in the former verse, *viz. they are beloved for their fathers' sake,* to whom God gave this διαθήκη αἰώνιος, *everlasting covenant to be the God of their seed after them,* Gen. xvii. 7. Now this covenant made with the fathers being absolute, and the calling of their seed to be his peculiar people being the effect of it, God will not repent for ever of his kindness to them; hence he engageth to save them *with an everlasting salvation,* Isa. xlv. 17. *with everlasting kindness to have mercy on them,* liv. 8. lvi. 5. lx. 19, 20. lxi. 7. and saith, *I have loved thee with an everlasting love,* Jer. xxxi. 3. If then God will not repent for ever of his covenant made with their *forefathers, to be the God of their seed after them for ever,* or that *he chose Jacob for himself, and Israel for his heritage,* Psal. cxxxv. 4. then will he certainly restore them to that privilege and happy state; but God will not thus repent, *for the gifts and callings of God are without repentance.*

[19] Ver. 31. Τῷ ὑμετέρῳ ἐλέει, *To your mercy.*] *i. e.* Which unbelief hath happened not to your rejection, as it did to them, but *to your mercy,* that they also may obtain mercy together with you, and you with them, the fulness of the gentiles coming in with their conversion.

This argument for calling the Jews runs thus: If God hath called the gentiles to his grace after a long idolatry and infidelity, though they were not before ever admitted to those privileges the Jews enjoyed, nor had God promised to be their God for ever, much more will he recall his chosen people from their infidelity.

[20] Ver. 32.] Esthius's note upon these three verses is this, That the apostle doth without controversy in these words speak of Israel according to the flesh, and therefore in the preceding words must be supposed to speak of the same Israel; so that hence the tradition of the church concerning the calling of the Jews, towards the end of the world, is established.

(See the appendix to this chapter, concerning the calling of the Jews to the Christian faith, at the end of this Epistle).

CHAP. XII.

1. I BESEECH you therefore, brethren, by the mercies of *(that)* God, *(of whom, and through whom are all things, and to whose glory they are all designed,* xi. 36. *or by the mercies of God,* mentioned xi. 30—32.) that ye [1] present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.

2. And [2] be not conformed to *(the evil customs of)* this *(heathen)* world: but be ye transformed *(into other men)* [3] by the renewing of your mind *(and judgment of things),* that ye may prove (Gr. *discern and approve,* see note on 1 Cor. xi. 28. Gal. vi. 4.) what is [4] that good, and acceptable, and perfect, will of God; *(i. e. that will which under the gospel requires only what is substantially good, and therefore always acceptable to him, and perfectly instructs us in our whole Christian duty.*

3. *Which will of God you will the better discern by your humility and diligence in the exercise of your spiritual gifts;)* for I say, through the grace *(of apostleship,* see note on i. 5.) given to me, to every man that is among you *(thus gifted),* not to think of himself more highly than he ought to think, *(on the account of those ministerial gifts conferred upon him, not for his own sake, but for the benefit of others,* 1 Cor. iv. 6, 7. xii. 7. *as did the scribes and pharisees, and doctors of the law, on the account of their wisdom and knowledge of it,* Rom. viii. 18. 23.) but to think soberly *(of himself),* according as God hath dealt to every man the [5] measure of faith.

4. For as we have many members in one body *(natural);* and (Gr. *but*) all *(the)* members *(of it)* have not the same office, *(but some are more feeble, some more vigorous, some employed in more, some in less honourable services,* 1 Cor. xii. from ver. 12. to 27.)

5. So we *(Christians),* being many, are one body in Christ *(our head),* and every one *(of us are different)* members one of another.

6. Having then gifts differing according to the grace *(or favour of God)* that is given to us, whether *(it be)* prophecy, let us prophesy according to [6] the proportion of faith;

7. Or *(if it be)* [7] ministry *(that of an evangelist),* let us wait on our ministry; or he that teacheth, on teaching;

8. Or he that exhorteth, *(by a spiritual afflatus,* 1 Cor. xiv. 3. 31.) on exhortation: he that [8] giveth *(or distributes to the church's stock),* let him do it with simplicity *(or liberality,* see the note on 2 Cor. viii. 2.) he that ruleth *(or presides over that stock),* with diligence; he that sheweth mercy *(to the sick, impotent, strangers, orphans),* with cheerfulness.

9. Let love be without dissimulation *(not in word only, but in deed, and in truth,* 1 John iii. 18.) Abhor that which is evil; cleave to that which is good.

10. Be kindly affectioned one to another with brotherly love *(not bearing only such a kindness to one another as*

common humanity calls for, but such as the relation of Christian brethren and the bonds of consanguinity require); in honour preferring one another *(through humility acting as if you conceived others more worthy of honour than yourselves,* see note on Phil. ii. 3. *and being well contented that they should be placed in a more honourable post);*

11. Not slothful in business *(in the concerns of God, and of one another);* fervent in spirit, *(ardently and zealously engaging in the service of God, and of one another, as knowing you are then)* [9] serving the Lord.

12. Rejoicing in hope *(of the glory of God,* Rom. v. 2. *or of eternal life,* Tit. i. 3.) patient in tribulation *(for the cause of Christ);* continuing instant in prayer *(that you may stand firm in the faith, and have a seasonable deliverance from your troubles);*

13. [10] Distributing to the necessities of the *(persecuted)* saints; given to *(or pursuing)* hospitality *(towards them when they come to you).*

14. Bless *(i. e. wish well to, and pray for)* them which persecute you: bless, and curse not *(whatever provocations you may have to do so).*

15. Rejoice with them that do rejoice, and weep with them that weep, *(as the relation of members of the same body doth require,* 1 Cor. xii. 26.)

16. Be of the same mind one towards another *(being concerned for the same good to them which you desire for yourselves).* Mind not high things, but condescend to men of low estate *(to the meanest concerns of the meanest Christians).* Be not wise in your own conceits, *(so as to think you need not the assistance of Divine wisdom, or the advice and counsel of your Christian brethren,* Prov. iii. 5. 7. Luke xii. 53. *or so as to neglect the concerns of your Christian brethren,* Prov. iii. 5. 7. Luke xii. 53.)

17. Recompense to no man evil for evil. Provide things [11] honest (Gr. *honourable)* in the sight of all men.

18. If it be possible, as much as lieth in you, live peaceably with all men.

19. Dearly beloved, [12] avenge not yourselves *(upon your enemies,* ver. 20.) but rather [13] give place unto *(the)* wrath *(of God against them):* for it is written, (Deut. xxxii. 35.) Vengeance is mine; I will repay it, saith the Lord.

20. Therefore, if thine enemy hunger, *(rather)* feed him; if he thirst, give him drink: for in so doing thou shalt [14] heap coals of fire *(the Divine vengeance)* on his head.

21. Be not [15] overcome of evil *(let it not prevail upon thee to be impatient under or avenge it),* but overcome evil with good.

ANNOTATIONS ON CHAP. XII.

[1] Ver. 1. ΠΑΡΑΣΤΗΣΑΙ *τὰ σώματα ὑμῶν θυσίαν ζῶσαν, To present your bodies a living sacrifice.*] By sin reigning in our mortal bodies, and by obeying the motions of it in our inward actions, we being said to present *τὰ μέλη ὑμῶν, the members of our bodies instruments of unrighteousness to sin,* (vi. 12, 13.) the apostle here doth properly exhort us *παραστῆσαι, to present* the same bodies now a *living sacrifice,* in opposition to the legal sacrifices, which were first slain, and then offered up to God upon the altar, *viz.* by being now *dead unto sin, but alive unto God, through Jesus Christ our Lord:* a holy sacrifice, as being consecrated to the service of God, and having *our fruit unto holiness,* as the servants of God still have: (Rom. vi. 22.) and as the sacrifices offered to God were to be free from any spot and blemish, and so holy; so are our bodies made *a holy sacrifice,* when they are kept *in sanctification and honour,* and free from *all filthiness of the flesh,* and so a sacrifice *acceptable and well-pleasing* to that God, who desired not the *legal sacrifices,* nor *delighted in burnt-offerings:* (Psal. li. 16. Heb. x. 8.) and this, saith he, is not as the sacrifices of the law, *ἐκ τῶν ἀλόγων, of dead and unreasonable beasts,* which was bodily service, or that in which the body chiefly was employed; but it is *λογικὴ λατρεία, a sacrifice of our reason,* devoting ourselves, who are rational creatures, to his services, and also is highly suitable to our reason.

[2] Ver. 2. *Καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, And be not conformed to this world.*] It is the observation of Grotius on the former verse, that the apostle having shewed before, that justification could not be obtained by the law, comes now to shew how the gospel perfected and spiritualized the law, as to the ritual and the judicial parts of it, and engaged us more exactly to fulfil the moral parts of it; beginning first with the sacrifices, which by the Jews were esteemed one great and chief part of their ritual worship. And then he may here proceed to their separations from men of other nations, or, as the pharisees had improved it, even from the vulgar sort, thinking it unlawful to eat, or converse with, or even touch *the people of the earth,* as they styled them, and making their holiness to consist chiefly in such niceties and separations; shewing that we do most effectually comply with all that God designed by any precepts of this nature, when we *keep ourselves unspotted from the world,* or free from any conformity unto the sinful customs of it, as Christianity especially requires, Christ giving up himself for our sins, *that he might deliver us from this present evil world;* (Gal. i. 4.) or, he instructs them how to change their former heathen into a Christian conversation, declaring that whereas formerly they walked *κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, according to the course of this world,* Eph. ii. 2. and *according to the will of the gentiles,* 1 Pet. iv. 3. they should *no longer live the rest of their time to the lusts of men, but to the will of God,* ver. 2.

[3] *Τῇ ἀνακαινώσει τοῦ νοὸς ὑμῶν, By the renewal of your mind.*] The whole new creature doth consist in the renewal of the mind, the will, the affections, and actions of men; (1 Thess. v. 23.) but because this renewal doth begin with the *change of mind,* discerning and approving *what is acceptable to the Lord,* and upon that follows the choice of what is so by the will, and the inclination of the affections to what the mind doth thus approve of, and the regulation of our outward actions is according to what we thus approve, choose, and affect; this *renewal of the mind* is put for the renovation of the whole man, and we are said to be *renewed in the spirit of our mind,* and *to put on the new man,* Eph. iv. 23, 24. *which is renewed εἰς ἐπίγνωσιν, in knowledge according to the image of him that created him,* Colos. iii. 10.

[4] *Τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον, The good, and acceptable, and perfect will of God.*] The ritual precepts of the law had no internal goodness in them antecedent to the command; and so God himself says of them, *I gave them statutes which were not good,* Ezek. xx.

25. and in opposition to their costly sacrifices, and burnt-offerings, saith, *He hath shewed thee, O man, what is good, and what the Lord requireth of thee, even to do justice, and love mercy, and to walk humbly with thy God,* Micah vi. 8. They were not pleasing to him in themselves, Psal. li. 14. Heb. x. 8. but he declareth his *delight in justice and mercy,* Jer. xxii. 16. and the design of the apostle in the whole Epistle to the Hebrews, is to prove the imperfection of the sacrifices, and of the old covenant, and therefore the necessity of a better sacrifice, and a new and better covenant; and so in opposition to these ritual injunctions, he may here style the gospel-institution, *the good, and acceptable, and the perfect will of God.*

[5] Ver. 3. Μέτρον πίστεως, *The measure of faith.*] Here the Greek scholiasts agree in the exposition of these words, that by *the measure of faith,* we are to understand the measure of gifts proceeding from that *miraculous faith* which was required to the exercise of them, τοῦ γὰρ χαρίσματος αἴτιον ἡ πίστις, *for faith is the cause of these gifts,* saith Chrysostom; and when they found this faith raised in them, they exercised them; they being given, saith Theodoret, *according to the measure of their faith.* This faith enabled them to *remove mountains,* 1 Cor. xiii. 2. *to heal the sick,* James v. 15. *to cast out devils,* Matt. xvii. 20. and hence St. Peter exhorts them who had received these gifts, *to minister them* ὡς ἐκ ἰσχύος ἧς χορηγεῖ ὁ Θεὸς, *as from the ability and strength of faith which God giveth,* 1 Pet. iv. 11. and this is elsewhere styled *the measure of the gift of Christ,* Eph. iv. 7. This they did, saith Origen,* διὰ τὴν πίστιν ταύτην, *by this faith,* καθὼς εἷς ἕκαστος αὐτῶν τὴν δωρεὰν εἴληφε παρ' αὐτοῦ, *as every one received the gift from Christ,* saith Irenæus.† This phrase occurs twice in Maimonides,‡ where he saith, *God declared that he would try the Jews with false prophets, to know* "mensuram fidei vestræ in veritate legis," *the measure of their faith in the law;* "et ad mensuram fidei vestræ in lucem producendum, num firmiter, et constanter persistatis in ea:" whence we learn, that the strength and firmness of faith is the measure of it.

[6] Ver. 6. Κατὰ τὴν ἀναλογίαν τῆς πίστεως, *According to the proportion of faith.*] That is, say some, according to those principles of faith and good life, which are known among you; but surely they who *prophesied by a spiritual gift,* could not do otherwise; for no man can by the Holy Spirit be excited to contradict the doctrine or precepts of Christianity: others, let him do it *according to the measure of the miraculous faith imparted to him,* enabling him *now* to reveal mysteries, now to foretell things, now to disclose the secrets of men, according as God, upon his faith, shall grant ability to him to do it. And therefore Chrysostom,§ Œcumenius, and Theophylact, say, that though this was a gift, yet *it flowed in upon a man according as by his faith he made himself a vessel fit to receive the gift of prophecy.* And this seemeth to be the better exposition, not only because it hath the suffrage of the ancient expositors, but because it answers *to the measure of faith* mentioned ver. 3. for ἀναλογία, saith Origen here, is not *ratio,* as the Latins render it, but "mensura competens," *a competent measure,* and κατ' ἀναλογίαν in Hesychius, is κατὰ τὸ μέτρον, *according to the measure;* and it agrees best with the phrase of St. Peter, to exercise these gifts according to the ability that God hath given them, and to be content with that, though others may enjoy it in higher measures.

[7] Ver. 7. Διακονίᾳ, *Ministry.*] This *charisma* being reckoned here before that of teaching or exhortation, I think it best to interpret it of the office of the evangelist, ranked before that of the pastor and teacher, Eph. iv. 11. and immediately after that of the prophets, as here, rather than to interpret it of the office of a deacon; all these four offices, of apostle, prophet, evangelist, and teacher, being designed, saith the apostle there, ver. 12. εἰς ἔργον διακονίας, *for the work of the ministry.* Hence St. Paul writes thus to Timothy, *Do the work of an evangelist, fulfil* τὴν διακονίαν σου, *thy ministry,* 2 Tim. iv. 5. and of Mark, the evangelist, he saith, *Bring Mark with thee, for he is profitable to me,* εἰς διακονίαν, *to the ministry; i. e.* to be sent to preach the gospel, or visit the churches where I cannot come; (ver. 11.) and in this sense saith St. Peter, εἴ τις διακονεῖ, *if any man ministers, let him do it as of the ability that God giveth,* not as of the charity of others, which was the proper office of the deacon. Of the teachers, see note on 1 Cor. xii. 28. Eph. iv. 4. Acts vi. 4. xiii. 1. xx. 24. 2 Cor. vi. 3. Colos. iv. 17.

[8] Ver. 8. Ὁ μεταδιδοὺς, *He that giveth, and he that sheweth mercy.*] These two expressions seem to denote the same persons who are called *helps,* 1 Cor. xii. 28. (See the note there.) *He that ruleth* may be the same with those who are there styled *governments,* and elsewhere προεστῶτες, or προϊστάμενοι, 1 Thess. v. 12. 1 Tim. iii. 4. v. 17. or, ὁ μεταδιδοὺς here may signify him that is moved by an afflatus to give to the church's stock; for so the word is used in Job, saying, ὀρφανῷ μετέδωκα, *I have given of my meat to the orphan,* xxxi. 17. Prov. xi. 26. *A blessing shall be on the head* τοῦ μεταδιδόντος, *of him that giveth.* So Luke iii. 11. *He that hath two coats,* μεταδότω, *let him give to him that hath none;* Eph. iv. 28. *Let him work with his hands, that he may have* μεταδιδόναι, *to give to him that needs;* and then the προεστὼς will be the person set over this stock to manage it aright; for as the Jews had in every city "viros notos et fideles," *men of note for their fidelity,* who were constituted to be collectors and distributors of their alms to the poor; so say the apostles, *Look you out* ἄνδρας μαρτυρουμένους, *seven men of honest report,* οὓς καταστήσωμεν, *whom we will appoint over this business,* Acts vi. 3. and these are styled προστάται and πρόξενοι, and by Eustathius are said προϊστασθαι τῶν ξένων, *to preside over strangers.* (See Beza in Rom. xvi. 2.) So Origen on the place, *qui tribuit, et præest indigentibus;* and Theophylact, προϊστασθαι δὲ ἐστὶ τὸ βοηθεῖν, καὶ διὰ ῥημάτων, καὶ διὰ τοῦ σώματος, *to preside is to help both with words and deeds.* (See the note on 1 Cor. xii. 28.) This in after-ages was made the work of the bishop, but in the first ages of the church was the work of the deacon.

[9] Ver. 11. Τῷ Κυρίῳ δουλεύοντες, *Serving the Lord.*] So the Syriac, Arabic, Ethiopic versions, and all the Greek scholiasts read. The other reading, τῷ καιρῷ δουλεύοντες, *serving the time,* mentioned by Ambrose, St. Jerome, and Ruffinus, seems to have had its rise from the abbreviation of the word in MSS. they reading κῷ, though it hath a good sense thus, *Tempori servite, rebus præsentibus vos accommodantes; et si quid inciderit incommodorum, vel declinantes*

* Cont. Celsum, lib. iii. p. 124. † Lib. ii. cap. 57.

‡ More Nevuch. par. iii. cap. 24. p. 406. 408.

§ Εἰ γὰρ καὶ χάρις ἐστὶ τοσοῦτον μέντοι ἐπιῤῥεῖ ὅσον ἂν εὕρῃ σκεῦος πίστεως αὐτῇ παρεσκευασθέν.

si liceat commode, vel tolerantes: see Eph. v. 26. Colos. iv. 5. (See Examen Millii here.)

[10] Ver. 13. *Ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες.*] So read all the Greek scholia, St. Basil, tom. ii. p. 474. the Vulgar, and all the other ancient versions. And wherein Dr. Mills contends the true reading is *ταῖς μνείαις τῶν ἁγίων*; see this abundantly confuted in the examination of him upon this place.

[11] Ver. 17. *Τὰ καλὰ, Honourable.*] That there be actions, which, according to the voice of nature, and antecedently to any positive commands, are good and evil, honourable and praiseworthy, or matter of dishonour, or dispraise, in the general opinion of the world; and that these actions are *τὰ καλὰ, honourable before men,* as well as *in the sight of God,* (2 Cor. viii. 21.) this Epistle doth abundantly demonstrate; for the apostle in the first chapter having mentioned all the unrighteousness and impure actions of the heathen world, he adds, that the heathens knew from the consideration of the righteousness of God, that *they who did such things were worthy of death,* ver. 32. In the second chapter he informs us, that the gentiles having not a written law, and notwithstanding *doing by nature the things contained in the moral law, shew the work of the law written in their hearts, their conscience bearing witness to it, and their thoughts accusing, or else excusing one another,* ver. 14, 15. that the exercise of righteousness and peace renders us not only *acceptable to God,* but also *approved of men:* (xiv. 17.) Accordingly the wise man saith, that, by observing *mercy and truth, we shall προνοεῖν καλὰ, provide things honourable in the sight of God and men.* (Prov. iii. 3, 4.)

[12] Ver. 19. *Avenge not yourselves.*] When Phocion was condemned to die by the Athenians, some of his friends desired him to leave some precept to his son, how he should demean himself: his command therefore to him was *μηδὲν Ἀθηναίοις, μνησικακεῖν, not to remember the injuries the Athenians had done him;* and for this, saith Ælian, every wise man must *ὑπερθαυμάζειν τὸν ἄνδρα, very much admire the man.* (Var. Hist. lib. xii. cap. 49.)

[13] *Δότε τόπον τῇ ὀργῇ, Give place unto wrath.*] *i. e.* Refer it to the punishment of God, *συγχωρήσων αὐτῷ ἐπεξελθεῖν, τοῦτο γάρ ἐστι δότε τόπον τῇ ὀργῇ, suffer him to come in with his wrath upon those who are your enemies, and persecute you for his sake; for this is the import of these words, Give place unto wrath.* So Chrysostom, Œcumenius, Theophylact. And this exposition is confirmed by the ensuing reason, *For vengeance is mine, I will repay it;* and from the occasion of those words, Deut. xxxii. 35. they being spoken for the comfort of God's people, whose cause he will plead, and for whose sakes he will repent of the evil he brought upon them, ver. 36.

[14] Ver. 20. *Ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ, Thou shalt heap coals of fire upon his head.*] I know that many good interpreters conceive here is an allusion to artificers that melt lead, or other metals, *by heaping coals of fire upon them,* and so imagine that the import of these words is this, *Thou shalt melt him down, or work him, by this obliging kindness, into good affection to thee:* but I believe the sense is rather this, That if he persevere in his enmity, to his persecution of thee, and perverseness towards thee after these kind offices, the event, though not sought by thee, will be this, Thou by thy patience shalt engage the wrath of God to fall upon him, and to maintain thy cause against him; and so shalt be more certainly and happily delivered from his malice, than by avenging thyself thou wouldest be. So Prov. xx. 22. *Say not thou, I will recompense evil, but wait on the Lord, and he shall save thee.* For,

First, This suits best with the connexion of this with the foregoing verse by the particle, *Therefore, avenge not yourselves, but rather give place to the wrath of God* to fall upon your enemies, or persecutors, seeing *he will repay vengeance to them.* Therefore, let not their enmity hinder you from being kind to them; for that kindness, if it do not mollify them, will cause the wrath of God to wax hot against them.

Secondly, Because the words are plainly taken from Prov. xxv. 21. where they are exactly to be found; where, saith Grotius, "apparet de pœna Divina agi," *it is evident the wise man speaks of the Divine vengeance.* And this is the continual import of the phrase in the Old Testament, where only it occurs, and where it still signifies the wrath and indignation of the Lord. So Psal. exl. 9, 10. *As for the head of them that compass me about, let the mischief of their own lips cover them, let ἄνθρακες πυρὸς coals of fire fall upon them.* So Isa. xlvii. 14. *They shall not deliver themselves from the power of the flame, ὅτι ἔχεις ἄνθρακας πυρὸς καθίσαι ἐπ' αὐτοὺς, for thou hast coals of fire to cause to sit upon them.* So Ezek. x. 2. *God commands the angel to fill his hand, ἀνθράκων πυρὸς, with coals of fire,* and to scatter them over the city, to burn the city with them. And 4 Esdr. xvi. 52, 53. *Let not the sinner say he hath not sinned, for God shall heap coals of fire upon his head, who saith before the Lord God, and his glory, he hath not sinned.* (See the like saying in Stob. Serm. 82. p. 477.)

[15] Ver. 21. *Μὴ νικῶ ὑπὸ τοῦ κακοῦ, Be not overcome of evil.*] *Vincitur a malo qui vult peccare in alium, quia ille peccavit in ipsum.* Aquinas.

CHAP. XIII.

1. LET every soul be subject to the higher powers *(or supreme authority placed over them).* For there is no [1] power but of God *(the fountain of it):* the powers that be are ordained of God.

2. Whosoever therefore [2] resisteth the power, resisteth the ordinance of God: and they that resist *(the ordinance of God)* [3] shall receive to themselves damnation (Gr. *judgment*).

3. For rulers *(if they act by the authority of God, and according to law,)* are not a terror to good works *(i.e. such as the light of nature pronounceth good),* but to the evil. Wilt thou then not be afraid of the power *(that it will do thee any harm)?* do *(then)* that which is good, and thou shalt *(rather)* have praise of the same.

4. For he is *(by his institution)* the minister of God to thee for good *(if thou art a doer of what is good).* But if thou doest that which is evil, *(thou hast cause to)* be afraid; for he beareth not the sword *(of justice)* in vain: for he is the minister of God, *(a revenger)* to execute wrath (Gr. *for wrath)* on him that doeth evil.

5. Wherefore ye must needs (Gr. *ye ought to)* be subject *(to this minister of God),* not only for wrath, but also for conscience' sake.

6. For, [4] for this cause pay ye tribute also *(to them):* for *(that)* they are God's ministers, attending continually on this very thing *(the executing judgment between man and man, to preserve every man in his right, and to punish the wrong doer).*

7. [5] Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom *(i. e. all legal impositions);* fear to whom fear; honour to whom honour *(is due).*

8. Owe no man any thing *(which justice obligeth you to render him),* but *(be especially concerned)* to love one [6] another *(which love, if ye observe its precepts, will preserve you from doing any evil or injustice to your brother):* for he that *(truly)* loveth another hath fulfilled the law *(relating to him).*

9. For this *(that which the law forbiddeth in these words),* Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment *(of the law relating to thy neighbour),* it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself, *(i. e. with the like love thou bearest to thyself, though not with love equal to it.* See note on Matt. xxii. 39, 40.

10. *He that is acted by)* love [7] worketh no ill to his neighbour *(which is the thing required in these negative precepts):* therefore [8] love is the fulfilling of the law.

11. And that (Gr. *this exhortation to obey authority, and walk in fervent charity towards all men, I recommend to you now, is very seasonable),* knowing the time, that now it is high time *(for all)* to [9] awake out of sleep: for now is our [10] salvation *(or, the salvation of the gentiles)* nearer than when we *(first)* believed.

12. [11] The night *(of heathen ignorance,* Acts xvii. 31.) is far spent, [12] the day *(of grace and salvation to them)* is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13. Let us walk [13] honestly, as in the day; not in rioting and drunkenness, not in [14] chambering and wantonness, (1 Pet. iv. 3.) not in strife and envying *(things inconsistent with that Christian charity which is the glory of our profession).*

14. But [15] put you on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

ANNOTATIONS ON CHAP. XIII.

[1] Ver. 1. ΟΥ' *γάρ ἐστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ, There is no power but of God.*] That this may be rightly understood, let it be noted, (1.) That God doth not now, as in the case of Saul and David, by himself appoint and nominate the person who shall sway the sceptre in any nation of the world. The Roman emperors, the powers then in being when St. Paul writ this Epistle, had no such appointment, but were elected by the Roman armies, or chosen and confirmed by the senate; whence it appears, that an immediate appointment or designation of the person by God, cannot be necessary to render any prince God's ordinance.

(2.) By virtue of God's general appointment or ordinance, whether in the fifth commandment, or by a law of nature, requiring that all nations should have some government placed over them, no individual person can claim a right to be *the higher power* in any nation, more than others; nor are the people by it tied to yield obedience to this man more rather than to that. This therefore cannot be sufficient to make a man the individual person who is God's ordinance, in reference to such a nation. It remains, therefore,

(3.) That this authority be conveyed to this or that individual person or family, by compact, consent, or choice of the persons governed, that such a person or family shall have the supreme authority in such a nation. It therefore must be such a choice, consent, or contract, that renders any person the ordinance of God to such a nation: and this is what men call a *legal right,* or title to the crown; that is, a title by the laws and constitutions of the land.

But then, as mutual consent and contract make two persons man and wife, and yet matrimony is God's ordinance, and the power of man over the wife, and of the wife over the body of the husband, is from God; and as among us, one becomes a master, another a servant, by consent and covenant, and yet the master hath from God authority over his servant; so here, the individual person becomes the higher power, by the consent, the choice, or contract original, or actual, of the community; but yet the power he exercises in that station is of God, the fountain of all power; and he acts in that station, not as the minister of man, but of God.

[2] Ver. 2. *Ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, Whosoever resisteth the power.*] Origen* having cited this and the preceding verse in his Dissertation against Celsus, confesses it is a place *capable of much disquisition, by reason of such princes as govern cruelly and tyrannically, or who by reason of their power fall into effeminacy and carnal pleasures;* referring us to his comment on that place for the farther explication of the words. Now there he saith,† *This is not to be understood of persecuting powers, for in such cases that of the apostle takes place, We must obey God rather than man, but of those powers which are not a terror to good works, but to the evil:* and it is a contradiction to the holiness, justice, and goodness, of God, to say that he hath given princes any power to oppress, rob, spoil, murder, or to do any injury to their subjects. They cannot purely upon this account, that they are the *ordinance of God,* have any power or authority to do evil to them; and so resisting, *i. e.* not being subject or obedient to them in any such thing, cannot be that resisting of God's ordinance to which the penalty is here annexed. Now this is the nonresistance of which the Greek commentators speak, even the nonperformance of subjection and obedience to their commands; and so the coherence seems to require, which saith, *Let every soul be subject to the higher powers, for whosoever doth resist them* (by not being subject) *resisteth the ordinance of God:* moreover, they only are the ordinances of God as they are the *ministers of God,* ver. 3, 4. now they are only *the ministers of God for good, for the punishment of evil-doers, and for the praise of them that do well,* ver. 4. and, thirdly, the subjection here required, to which the resistance is opposed, is a subjection due to them, *not only for wrath,*

* Πολλῆς ζητήσεως οὔσης κατὰ τὸν τόπον διὰ τοὺς ὠμοτέρους καὶ τυραννικώτερον ἄρξαντας, ὃ τοὺς ἐκ τοῦ ἀρχειν ἐπὶ θρύψιν, καὶ τρυφὴν ἐξοκείλοντας. Lib. viii. p. 421.

† "Non hic de illis potestatibus dicit quæ persecutiones inferunt fidei, ibi enim dicendum est, oportet Deo obtemperare magis quam hominibus, sed de istis potestatibus dicit, quæ non sunt timori boni operis, sed mali."

but for conscience' sake; but we cannot be obliged from conscience towards God, to be subject to them in those things which they have no authority from God to require, and for refusal of obedience to which we have God's authority.

They who interpret this of violent resistance by force of arms, speak the truth, but not the whole truth, that being not the only resistance here forbidden. For, as Dr. Falkner observes, ἀντιτάσσεσθαι, which we translate *to resist,* includes all practising out of a spirit of averseness, opposition, and contradiction, and whatsoever is contrary to ὑποτάσσεσθαι, *the being subject,* ver. 1. 5. (See Acts xiii. 8. xviii. 6.)

[3] Ἑαυτοῖς κρίμα λήψονται, *Shall receive judgment to themselves.*] *i. e.* They shall be sentenced, punished, and condemned for it by the magistrate, who is a terror to all evil works. So the word κρίμα signifies in these words, *fearest not thou God, seeing thou art,* ἐν αὐτῷ κρίματι, *under the same sentence of condemnation* by the magistrates? (Luke xxiii. 40. see note on v. 16.) And to this sense the connexion inclines, *He shall receive sentence or punishment* (from the rulers), *for rulers are a terror to evil works; if therefore thou doest evil, be afraid; for he beareth not the sword in vain, but is an avenger of wrath.* Or, if he escape the hand of the magistrate, he shall be punished by that God, whose minister and ordinance the power he resisteth is; this follows from the obligation to be subject, not only out of wrath, but also from conscience towards God; but hence it does not follow that he must be damned, as that imports his being sentenced by God to eternal torments; it follows not from the word κρίμα, seeing that in its literal import signifies *judgment,* and no more, and sometimes is applied to human judgments; not from the obligation to be subject out of conscience, for then all men must be damned who neglect what they, in conscience towards God, stand bound to do, or do what they in conscience are obliged not to do, and then, woe be to them who through weakness or prejudice mistake their duty, or are ignorant of it, and therefore do neglect it, or transgress against it. Seeing then the resister of God's ordinance here, is not only the wilful rebel, but he who also is not subject and obedient to the commands of lawful authority, if the punishment of this sin, without exception, be eternal torments, all must be sentenced to them, who, out of ignorance and weakness, misunderstanding or prejudice, refuse in any lawful matter to yield obedience to the commands of their superiors, and so not only sins of wilfulness, but sins of ignorance and weakness, must be damnable.

Now according to this double notion of resistance, let it be noted,

First, That the resistance which consists in nonsubjection, or a refusal to yield actual obedience to the law of the superior, can only be allowed when the matter of the law is sinful, and so forbidden by the higher power, not when it is judged inexpedient or unprofitable only; for of this subjects are not to judge, but the lawgiver only, in that they lawfully may, and therefore, to avoid scandal and punishment, and from respect to him who is God's vicegerent, ought to obey, even as servants ought to obey their *froward masters,* (1 Pet. ii. 18.) and children their *parents in all* lawful *things,* (Col. iii. 20.) not disputing their authority in such matters, and this *from conscience towards God.*

Secondly, That no resistance of the higher powers by force of arms, or violence, can be allowed purely on the account of religion; for, if so, we could not be obliged to *suffer wrong* in such cases *from conscience towards God,* as the apostle saith we are, 1 Pet. ii. 19. or from the example of our Lord, ver. 21. 24. because the sufferings which God hath not obliged us to undergo, we cannot undergo *from conscience towards God.*

Thirdly, That no violent resistance, or no resistance of the higher powers by force, can be allowed to any who have not the power of the sword, and who are *no avengers of wrath;* for he that thus useth it, plainly *takes the sword* without authority from him to whom belongeth vengeance, and the power of life and death originally, and so without authority from him to whom this power of the sword originally belongs; and therefore, by our Saviour's aphorism, deserves *to perish by it.* (Matt. xxvi. 52.) Hence therefore it must follow,

1. That, in absolute governments, there is no power of lifting up the sword against the *higher powers,* because there is none can claim a share in the government, and so none can have any power of the sword, or right to be *an avenger of evil,* but the absolute power.

2. That in mixed governments, if any persons or states can claim the power, it must be either, (1.) upon compact that such persons shall have power to defend their laws: or, (2.) by virtue of that rule of Grotius,* that *where a people hath conferred, not an absolute power, but a government according to the law, they must be supposed to have reserved to themselves a power necessary to preserve their laws.* Or else by some act done by the superior which is a virtual abdication, or a renunciation of his government; in all which cases we can have no direction from the words of the apostle, who in general commands subjection to the higher powers, but declares not how far any man is so, or when he ceaseth to be so.

[4] Ver. 6. Διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε, *For this cause pay ye tribute also.*] Hence it appears, that paying tribute to, is an acknowledgment of the right of government in him to whom we pay it, it being payable only on this account, *because he is the minister of God,* &c. and rendered to Cæsar because it is Cæsar's; *i. e.* because it doth belong to him as being Cæsar, or the power God hath set over us.

[5] Ver. 7. Ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς, *Render to all their dues.*] It is observable, that all that is said here, and Tit. iii. 1. 1 Pet. ii. 11, 12. seems plainly to relate to those false doctrines and opinions which had obtained among the Jews, and were destructive to all government, and which all Christians therefore were concerned to shew their freedom from, and opposition to, that so they might stop the mouths of those heathens who, looking upon Christians as the offspring of the Jews, were apt to charge them with the same principles of opposition to all heathen governments. Now their principles are these:

First, That being the people of God, *God alone was to be owned as their Lord and Governor,* in opposition to all earthly governors; at least in opposition to all governors which were not of their own nation, and by him immediately chosen, and ruling by his laws. See this fully proved, note on 1 Pet. ii. 16.

Secondly, As a consequent of this, they refused *to pay*

* "Si populus regem fecerit, non pleno jure, sed additis legibus, poterunt per eas leges contrarii actus irriti fieri aut omnino, aut ex parte, quis eatenus populus jus sibi servavit." De Jure Belli et Pacis, lib. xiv. sect. 2.

tribute to Cæsar, crying out to Agrippa,* τὰ τέλη ἀναιρεῖν, *to take away their tributes; looking upon them as a sign of subjection, which they ought not to submit to.*

[6] Ver. 8. Τὸν ἕτερον, *Another.*] This being, ver. 10. τὸν πλησίον, *his neighbour*, shews that every man is the Christian's neighbour.

[7] Ver. 10. Κακὸν οὐκ ἐργάζεται, *Worketh no evil.*] Not that the law is exactly fulfilled by doing no evil to our neighbour, but because, in Christ's interpretation, the neglect of doing any good we are able, and have opportunity to do for him, is doing evil, Mark iii. 4. Here therefore is a meiosis, for *charity is* also *kind*, 1 Cor. xiii. 4. and engageth us *by love to serve one another*, Gal. v. 13, 14.

[8] Πλήρωμα οὖν νόμου ἡ ἀγάπη, *Love therefore is the fulfilling of the law.*] The apostle plainly here discourseth of the fulfilling of the law, as it relateth to our neighbour; but, as Esthius here notes, love is also the fulfilling of it, as it respects our duty to God; for he that loves his neighbour aright, loves him for God's sake, and in obedience to him, and so must principally love God: he also *loves his neighbour as himself:* now no man truly loves himself, who loves not Him above all things who is his chief good, and in loving whom thus his happiness consists. (See Matt. xxii. 37.)

[9] Ver. 11. Ἐξ ὕπνου ἐγερθῆναι, *To awake out of sleep,*] Is a phrase importing two things: (1.) The conversion of heathens to Christianity, as in that call to them mentioned Eph. iv. 14. wherefore he saith, *Awake, thou that sleepest, arise from the dead, and Christ shall give thee life*, or shine upon thee. (2.) Our care to walk as becometh converts, with true Christian vigilance; as when the apostle saith to the Corinthians, *Awake to righteousness, and sin not*, 1 Cor. xv. 34. and to the Thessalonians thus, *Let us not sleep, as do others*, 1 Thess. v. 6, 7.

[10] Νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία, *For now is our salvation nearer.*] *i. e.* Say some, the deliverance of you Christians from the persecution of the Jews, stirring up the heathens against you. And I believe this passage hath a relation to the destruction of the Jewish nation, and the dissolution of that church, and of the worship confined to the temple; but chiefly upon this account, that then was the time when the salvation of the gentiles was to be more fully and gloriously accomplished, that being the time when *God would shew forth all his wrath upon the* unbelieving *Jews*, the crucifiers of our Lord, and their Messiah, and upon that account *the vessels of his wrath.* (Rom. ix. 22.) Hence the apostle exhorteth the believing Jews to constancy in the faith, *forasmuch as they saw this day approaching:* (Heb. x. 25.) and they being then, saving a little remnant, entirely rejected, and cut off from being any more the church of God, the gentiles were to be more fully called and owned as his church. The apostle had before discoursed of this matter, telling the Romans, that *by their rejection and fall came*, σωτηρία, *salvation to the gentiles*, xi. 11. that their fall would be *the riches of the world, and the diminishing of them the riches of the gentiles*, ver. 12. and, ver. 13. 15. *I speak* (saith he) *to you gentiles*, that their rejection will be *the reconciling of the world.* And of this salvation of the gentiles he saith, It is now nearer than when they first believed, the time of the utter rejection of the Jews drawing nigh; and therefore he advised them, especially now at this season, to give no obstruction to their conversion, and lay no obstacle in their way, by any disobedience against their superiors; but by their submission *to every ordinance of man for the Lord's sake*, to put to silence all the objections of ignorant men against them, as disturbers of government; and that they would diligently avoid all works of darkness, that they who *spoke of them as evil-doers, might, by their good works which they beheld*, be induced *to glorify God in the day of their visitation*, (1 Pet. ii. 12. 14.) and to avoid all strife and envy, and to walk in love, as being that which rendered them so amiable in the eyes of the very heathen.

[11] Ver. 12. Ἡ νὺξ προέκοψεν, *The night is far spent.*] Νύκτα καλεῖ τὴν ἀγνοίας καιρὸν, *he calls the night the time of the ignorance of the gentiles*, saith Theodoret; and so the day must be the appearance of the gospel-light to them: and this is very suitable to the language of the holy Scripture, which speaketh of the gentiles thus, *Ye were sometimes darkness, but now ye are light in the Lord*, Eph. v. 8. and as men darkened, and *blinded in their minds*, Eph. iv. 18. and *whose foolish hearts were darkened*, Rom. i. 20. In the Old Testament they are still represented as men who *sat in darkness, and in the shadow of death*, Isa. ix. 1. and when Christ was sent to be *a light to the gentiles*, he is said to be sent *to give light to them that sat in darkness*, Luke i. 78, 79. And when St. Paul was sent to convert them, he is said to be sent *to turn them from darkness to light*, Acts xxvi. 18. And when St. Peter mentions their conversion, he tells them, *God had called them from darkness into his marvellous light*, 1 Pet. ii. 9.

[12] Ἡ δὲ ἡμέρα ἤγγικεν, *And the day is at hand.*] *i. e.* The day of salvation, 2 Cor. vi. 8. whence they to whom this salvation was come, by receiving this gospel-light, are said to be τῆς ἡμέρας, *men of the day*, and υἱοὶ τῆς ἡμέρας, *children of the day*, 1 Thess. v. 5. 8. and bid here *to walk honestly as in the day.*

[13] Ver. 13. Εὐσχημόνως, *Honestly.*] Decently, honourably, as becometh Christians, both towards our governors, having our conversation καλὴν, *honourable*, and decorous among the gentiles, that they, *beholding our good works, may glorify God*, that is, may own him whom the Christians worship as a good and holy God, and so be gained to the faith.

[14] Κοίταις καὶ ἀσελγείαις, *In chambering and wantonness.*] Κοῖται γὰρ γυναικῶν ἐπιθυμίαι, ἀσελγὴς ἐπ' ἀρσενικοῦ ἐπὶ δὲ θηλυκοῦ οὐκέτι. Hesych. Phavor.

[15] Ver. 14. Ἐνδύσασθε τὸν Χριστὸν, *Put ye on the Lord Jesus Christ.*] *i. e.* Be conformable to his doctrine and holy life. So Chrysostom saith it was a common phrase, ὁ δεῖνα τὸν δεῖνα ἐνεδύσατο, *such a one hath put on such a one;* that is, he is an imitator of him: so, *to put on the new man*, is to walk as new men in newness of life and conversation, Eph. iv. 24. *In holiness and righteousness after the image of him that hath created us* anew, Colos. iii. 10.

CHAP. XIV.

1. (*NOW to prevent these strifes and envyings,*) him that is weak in the faith (*and so not rightly grounded in it*) receive ye (*into Christian communion*), but not to [1] doubt-

† Τὸν τι ἐπιτίμησιν οὐδὲν ἄλλο ἢ ἀντικρὺς δουλείαν ἐπιφέρειν λέγοντες. Joseph. Antiq. lib. xviii. cap. 1. De Bell. Jud. lib. ii. cap. 1. p. 775. D. cap. 12. p. 714. See note on James iv. 2, 3.

ful disputations *(not respecting the difference in their thoughts and reasonings from yours).*

2. For *(such difference of conceptions there is among the Jewish and the gentile Christians, that)* one *(i. e. the gentile Christian)* believeth that he may eat all things: another, who is [2] weak, (Gr. *but the weak, i. e. the Jewish convert, who is mistaken in, and doth not rightly understand his Christian liberty, abstaineth from all meats, as fearing they may pollute him, and so)* eateth *(only)* [3] herbs.

3. Let not him that *(suitably to this belief)* eateth *(all kinds of meat)* despise him that *(through weakness)* eateth not *(of any);* and let not him that eateth not judge *(and condemn)* him that eateth *(as unclean, for not observing these distinctions between meats clean and unclean by the law, or according to their traditions, by being offered to idols, or polluted by the unclean):* for [4] God hath received him.

4. *(Since therefore God hath received and owned him as his servant,)* who art thou that [5] judgest another man's servant? to *(God)* his own master he standeth or falleth, *(and by him only he is to be judged: he is at present weak indeed,)* yet he [6] shall be holden up (σταθήσεται δὲ, *but he shall be established):* for God is [7] able to make him stand (στῆσαι αὐτὸν, *to establish him).*

5. One man esteemeth one *(Jewish)* day above another *(i. e. more fit to do God service in, as being set apart by him for that end):* another esteemeth every *(such)* day *(alike fit for that purpose).* Let every man be [8] fully persuaded in his own mind *(or act with fulness of persuasion that he doeth what is lawful).*

6. *(And to engage you to maintain friendship and communion, without censuring and condemning one another for these matters, consider that)* he that regardeth a day, regardeth it [9] to the Lord *(or out of conscience towards him);* and he that regardeth not the day, to the Lord he doth not regard it *(i. e. because his Lord hath freed him from any obligation so to do).* He that eateth *(freely of all kinds of meats),* eateth to the Lord *(or to his glory),* for he giveth God thanks *(for his liberty thus to eat);* and he that eateth not *(so),* to the Lord he eateth not, and giveth God thanks *(even for those herbs he eateth, or that he hath provided for him other food).*

7. For none of us *(who are Christians)* [10] liveth to himself, *(but to him that died for him and rose again,* 2 Cor. v. 16.) and no man *(dying)* dieth to himself *(so as to be exempted from the power and jurisdiction of the Lord, whose servants we are).*

8. For whether we live, we *(Christians, if we act suitably to our duty and our obligations,)* live unto the Lord *(under his dominion, and under the government of his laws);* and whether we die, we die *(and, dying, we are still subject)* unto the Lord: whether we live therefore, or die, we are the Lord's.

9. For to this end Christ both died, and rose, and revived, that he [11] might be Lord both of the dead and living. (Phil. ii. 10.)

10. But why *(why then)* dost thou judge thy brother? or why dost thou set at nought thy brother? *(as if he were thy servant, and thou his master and his judge, seeing)* we shall all stand before the judgment-seat of Christ *(and from him, who is our Lord and Master, shall receive the sentence according to our works).*

11. For it is written, (Isa. liv. 23.) As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12. So then every one of us shall [12] give account of himself *(and of his behaviour in these matters)* to God *(and it becomes not us to antedate his judgment).*

13. Let us not therefore *(take upon us to)* judge one another any more: but *(let us)* judge this rather, that no man *(ought to)* [13] put a stumbling-block or an occasion to fall *(from the faith)* in his brother's way.

14. I know, and am persuaded by *(the faith of)* the Lord Jesus, that there is nothing unclean of itself: but *(notwithstanding this)* to him that [14] esteemeth any thing to be unclean, to him *(as to the use of it)* it is unclean.

15. But *(though nothing be unclean of itself, yet)* if thy brother be [15] grieved *(i. e. scandalized)* with thy meat, now walkest thou not charitably *(in eating it to his offence and ruin; wherefore)* destroy not him with thy meat, for whom Christ died.

16. Let not then *(any thing be done by you, whereby)* [16] your good *(i. e. your Christian calling may)* be evil-spoken of (Gr. *blasphemed by them who are thus offended at this use of your Christian liberty).*

17. For the kingdom of God is not *(a thing which consists in)* meat and drink; but *(in)* righteousness, and peace, and [17] joy in the Holy Ghost.

18. For he that in these things serveth Christ is acceptable to God, and approved of men.

19. Let us therefore follow after the things which make for *(the)* peace *(of the church),* and wherewith one may edify *(and build up)* another *(in Christian love and union into one spiritual temple in the Lord).*

20. For meat destroy not the work of God, *(i. e. the Christian convert,* 1 Cor. iii. 9. *for though)* all things indeed are pure, but *(yet)* it is evil for that man who eateth with offence *(to do so).*

21. It is good neither to eat flesh, nor to drink wine, nor *(to do)* any *(other)* thing *(from which thou mayest abstain)* whereby thy [18] brother stumbleth, or is offended, or is made weak.

22. Hast thou *(then)* faith? *(or, a persuasion that all meats are clean, and lawfully may be eaten?)* have it to thyself before God *(and satisfy thyself with that).* [19] Happy is he that condemneth not himself *(by acting uncharitably)* in that thing which he alloweth.

23. And he that [20] doubteth (Gr. *that puts a difference between meats)* is damned if he eat *(against his conscience, making that difference),* because he eateth not of faith *(but against his own persuasion):* for [21] whatsoever is not of faith is sin.

ANNOTATIONS ON CHAP. XIV.

[1] Ver. 1. ΜΗ᾽ εἰς διακρίσεις διαλογισμῶν, *Not to doubtful disputations.*] Not discriminating them by their inward thoughts, or reasonings, or rejecting any from communion upon that account, because they are weak in judgment; this sense the antithesis seems to require, and this sense will be confirmed from our note on ver. 23. and from a like passage of St. James, *If you say to the man in gay clothing, Sit thou here honourably, and to the poor, Stand thou there, or sit down at my footstool,* οὐ διεκρίθητε ἐν ἑαυ-

τοῖς; *do you not put a difference or a discrimination among yourselves, and art become judges,* διαλογισμῶν πονηρῶν, *of evil reasonings?*

[2] Ver. 2. Ὁ δὲ ἀσθενῶν, *But the weak.*] I have observed, note on v. 6. 1 Cor. viii. 13. that the *weak* person is not the man of a *doubting conscience,* about a thing *indifferent,* but of an *erroneous conscience,* about a thing *unlawful;* this is plain, 1 Cor. viii. 7. from these words, *Some with conscience of the idol to this hour eat it as a thing offered to an idol, and their conscience, being weak is defiled.* Now to eat with *the conscience of the idol,* must be to eat with an erroneous conscience; and the thing is as plain here from ver. 14. which shews that the weak person *esteemeth that unclean, which in itself was not so,* and therefore acted from an *erroneous conscience.* I have observed there also, that ὁ ἀσθενὴς *the weak,* and ἀσθενεῖν *to be weak,* is to fall and stumble; and here it also signifieth one that stumbleth at some doctrine of Christianity, *viz.* at that of Christian liberty from Jewish observances, and who is scandalized at it, or made to fall by the use of that liberty by others, as is evident also from these words, ver. 21. *It is good not to eat flesh, nor to drink wine, nor to do any other thing whereby thy brother stumbleth, or is offended, or is made weak.* And ver. 13. *Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling-block, or an occasion to fall* (Gr. a scandal) *in his brother's way.*

[3] Λάχανα ἐσθίει, *Eateth herbs.*] Why herbs only? St. Chrysostom thinks it was διὰ τὸ μὴ γίνεσθαι δῆλον, *that it might not appear whether they did it out of observance of the Jewish law, or only out of temperance;* but this the apostle contradicts, by saying, not that he did this, *being cautious,* but he did it, *being weak;* and (ver. 14.) that he did it, esteeming that which he abstaineth from *as unclean:* and this is supposed as a thing evident throughout this chapter, that he abstained out of conscience from eating that which he esteemed unlawful. Others say, the word λάχανα, *herbs,* is taken synecdochically, *for all sorts of meat allowed by the law;* but then they ought in reason to shew us some example, or instance, where the word λάχανα is used in this sense. Let it be therefore noted, (1.) That the Essenes,* among the Jews, abstained from all flesh, *using as victuals, with great delight, green herbs, and the fruit of trees:* and this they did, as judging flesh, μὴ κατὰ φύσιν, *not to be natural food,* as there it follows. Philo saith,† they had τράπεζαν καθαρὰν τῶν ἐναίμων, *a table pure from any thing that had blood in it, as being an incentive to concupiscence, and did eat only bread and salt, and hyssop.* (See note on Colos. ii. 1.) Here then is one instance of them, who, *being weak, did eat herbs.* Moreover, Josephus saith of some priests of his acquaintance, sent bound to Rome from Judea, for some little crime, that ‡ *they were good men, who in their afflictions forgot not their piety to God, nourishing themselves there with figs and nuts;* yea, their superstition would not permit them to use the oil of heathens,§ as being *not clean,* and so such as they could not use the meats of gentiles, much less things offered to idols (as sometimes all the meat sold in the shambles was), without transgressing their own institutions and traditions. They therefore might eat herbs, either that they might avoid eating things sold in the shambles, which had been offered to idols, and which were therefore deemed κοινὰ *common,* or unclean, by the whole Jewish nation;* or to avoid the eating things which they esteemed polluted by the gentiles, as the Jewish priests mentioned by Josephus did. Moreover, the person *who believeth all things,* here, is so like the person who saith *all things are lawful for me,* 1 Cor. x. 23. where the apostle is speaking of things offered to idols, and the arguments, many of them, are so apparently in sense the same here, and 1 Cor. viii. and chap. x. that I can see no reason wholly to exclude this sense.

[4] Ver. 3. Ὁ Θεὸς γὰρ αὐτὸν προσελάβετο, *For God hath received him.*] This is St. Peter's argument, Acts xv. 9. *God put no difference betwixt us Jews and them, purifying their hearts by faith,* and so making them clean in his sight, though they were not circumcised, nor abstained from those meats we count unclean; he therefore received them without requiring this of them, and therefore so should we. Note here, that though God testified his reception of them by a visible and miraculous dispensation of the gift of tongues and prophecy; yet doth not the apostle say, God hath thus testified his reception of them, but only, *he hath received them, i. e.* into communion with him, *viz.* by giving them that Spirit which is the medium of our union to, and communion with him. Note also, that these words prove against Esthius, that the apostle here speaks not of the Jews, but of the gentiles, whom the Jews always deemed unclean, till they became proselytes to their law, and so obliged to observe these differences between meats; (see note on 1 Cor. vii. 14.) and therefore thought God would not receive them, whilst they did not observe this law. Moreover, when the apostle saith, ver. 2. *Another believeth he may eat all things:* is this other the Jew? then the strong Jew believed not only that he might eat swine's flesh, but even *things offered to idols,* which yet Esthius denies, ver. 1. the reason is, because both these must be included in *quibuslibet cibis,* all kinds of meat. But if it be the gentile, as is far more probable, then the apostle speaks here of the gentiles. Again, when the same apostle saith, *another esteemeth every day alike,* does he mean the Jews? did the Jew think the obligation to observe the sabbath was abolished? and if he meant the gentile, the apostle must here speak of them. But, saith Esthius, this doctrine could not extend to the gentile, to whom it was not lawful to comply with the legal observances, no, not for the sake of the infirm Jews. To this I answer, (1.) That the apostle says nothing in this whole chapter which doth oblige him so to do, but only not to judge, not to exclude from communion, those Jews that did so, and not to eat of those meats, when that would minister scandal to the Jews; and doth he not prescribe the same rule to the gentile, in the case of this scandal, in these words, *But if any man say unto thee, This is offered to idols, eat not for his sake that sheweth it, and for conscience' sake?* 1 Cor. x. 28. (2.) St. Paul, who had the same persuasion, that the law was not binding to him, as any gentile could have, yet *to the Jew became as a Jew, that he*

* "Απαξ ἁπάντων (ζώντ) ἀπέχονται, λαχανώδει χλόῃ, καὶ κάρποις δένδρων προσφήμασιν ἡδίστῃ ἀπολαύσει χρέμενοι. Apud Euseb. Præp. Evang. lib. viii. cap. 14.

† De Vit. Contemp. p. 696. D. E.

‡ Καίπερ ἐν κακοῖς ὄντες οὐκ ἐξελάθοντο τῆς εἰς τὸ θεῖον εὐσεβείας· διετρέφοντο δὲ σύκοις, καὶ καρίοις. De vita sua, p. 999. C.

§ Ἐπεὶδη οὐκ ἔχουσιν ἔλαιον ᾧ χρήσονται καθαρὸν——μὴ δὲ ἀνάγκην ἑλληνικὰ χρέμενοι, τὰ νόμιμα παραβαίνουσιν. Ibid. p. 1040. B.

* Aboda Zara Per. 2. 7. Maim. de Idol. cap. 7. sect. 11, 12.

might gain the Jew; why therefore might he not permit the strong gentile so to do, especially when this was not done out of respect to the law of Moses, but purely to the higher law of charity?

[5] Ver. 4. Σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην, *Who art thou that judgest another man's servant?*] Some interpret these words thus: We are not to judge another man's servant *for doing what his own master alloweth or permitteth.* But this is adding to the text; for the apostle doth not say, Who art thou that judgest another man's servant wrongfully, or condemnest in him what God allows? nay, he plainly supposeth him weak, and erroneous, and yet allows not any condemning and rejecting him, and *excluding him* (saith Dr. Hammond) *out of the church,* because God hath received him to be his servant.

[6] Σταθήσεται, *He shall be established.*] The apostle seems plainly here to speak of the weak Jew, who, through the error of his judgment, might be apt to stumble at the liberty which the strong Christian used, and which the Christian doctrine taught, that Christ had purchased for him also, as thinking both himself and others obliged to observe the law of Moses; and of him he saith, He is now indeed weak, but he shall be established, *i. e.* the time will come, when, by the destruction of the Jewish temple, to which their service was annexed, and in which alone a great part of their ceremonial worship was to be performed, they should be better satisfied of the cessation of their obligation to obey those precepts. Thus also he saith, Phil. iii. 15. *As many as are* τέλειοι *fully instructed in the Christian liberty, let them mind this thing, viz.* that it is only *the circumcision of the Spirit* that God now regardeth, (ver. 3.) and *if any be otherwise minded, God shall reveal even this unto you, i. e.* he will in his due time convince them of this truth. (See the note there.) Note also, that the effusion of the Spirit on the Jews, though circumcised and zealous for the observation of the law, was an argument that God also had received the unbelieving Jew to his favour, notwithstanding his weakness of judgment in these matters.

[7] Δυνατὸς γάρ ἐστιν ὁ Θεὸς στῆσαι αὐτὸν, *For God is able to make him stand.*] The apostle elsewhere argues from God's power to his will; so xi. 23. *If they abide not in unbelief they shall be graffed in, for God is able to graff them in again;* xvi. 25. *To him that is able to confirm you;* 2 Cor. ix. 6. 8. *He that soweth liberally shall reap liberally; for God is able to make all grace abound towards you;* Heb. ii. 18. *He is able to succour them that are tempted.* And this argument is always good, where we put no obstruction to his will, by rendering ourselves unworthy of his illuminations and his favours; he being otherwise always as ready as he is able to do what he sees needful, and truly conducing to our spiritual good.

[8] Ver. 5. Ἕκαστος ἐν τῷ ἰδίῳ νοὶ πληροφορείσθω, *Let every one be fully persuaded in his own mind.*] The Greek and Latin fathers give this sense of these words: In matters of this nature, touching the observation of a day, required by Moses, to the Lord, or not, the abstaining from meats, or not, *Let every man abound in his own sense; i. e.* let there be no condemning, no excluding any man on the account of such different sentiments: and this sense is very agreeable to the context, if the word πληροφορέω will bear it, of which, sure, the Greek interpreters must be sufficient judges; especially when Phavorinus saith, that πληροφόρησον is the same with πλήρωσον, *fulfil,* as in that of the apostle, τὴν διακονίαν σου πληροφόρησον, *fulfil thy ministry,* 2 Tim. iv. 5. and when this sense accords so well with the Hebrew proverb, איש ימלא את לבי, i. e. *Let a man fulfil his* heart, *or do his pleasure.*

They who render the words thus, as we do, *Let every man be fully persuaded in his own mind,* as the word πληροφορία doth import, Colos. ii. 2. Heb. vi. 9. x. 22. 1 Thess. i. 5. either refer it to the preceding words thus, *Let every man content himself with this, that he is fully persuaded he doth as he ought,* and not search into the actions or judgments of other men about these matters, to condemn them for them; and this also is a sense against which I know no exception, and is made more probable from ver. 14. 21, 22. or else give the sense thus, *Let a man have that persuasion of the lawfulness of what he doth, or abstains from, as will preserve him from sinning against conscience in it.*

[9] Ver. 6. Κυρίῳ, *To the Lord.*] If the *Lord* here signifies the Lord Christ, as we may gather from ver. 7—9. it is evident from the reason following, *for he giveth God thanks,* that Christ is God: if it signify God the Father, yet the following verses, which apply it to Christ, make it plain that the argument is good from God the Father to our Lord Christ, and again from Christ, ver. 10. to God the *Father,* ver. 11. and consequently that they must equally be God. (See Examen Millii.)

Here we are told, that "no man can be said to do any thing to the Lord, or out of conscience towards God, in such cases wherein God has not interposed his authority; nor is any man in Scripture said to do any thing to the Lord, who cannot produce a plain law for what he does; but when both contending parties can produce a Divine authority for doing, or not doing the same thing (*i. e.* a law forbidding, and yet commanding the same thing), there is great reason for them to receive one another, because they both act out of reverence to the Divine authority." But this assertion may be evidently disproved,

First, From the example of St. Paul, who *served God from his forefathers with a pure conscience,* (2 Tim. i. 3.) and conversed before God *in all good conscience,* (Acts xiii. 1.) and was *zealous for God,* even when he persecuted Christians to the death, (Acts xxii. 3, 4.) and thought himself bound in conscience *to do many things against the name of Jesus:* (Acts xxvi. 9.) he therefore, if he may be believed, did these things *out of conscience towards God,* wherein God had not interposed his authority.

Secondly, This also is evident from the instances related in this verse; for a law cancelled and disannulled by God himself, hath no Divine authority; and he who only produceth such a law, is so far from producing *a plain law* for what he doth, that he produceth none at all, nor doth he act out of reverence to the Divine authority, but only with respect to his own erroneous conceptions of a Divine authority, when there is no such thing; nor can he produce any Divine authority for what he doth. *Oh! but God had once interposed his authority in this case, and the Jews could not be satisfied that this authority was repealed.* I answer; And so it is with all the unbelieving Jews unto this very day, who still observe the law of Moses, as far as under their present circumstances they can; as believing it was given them for an everlasting covenant, and so being unsatisfied that the authority of it is repealed; so far is it

from being true, that this case hath no parallel: it is therefore evident, that in this sense it cannot be said, *He that regardeth a day, enjoined by the law of Moses, regardeth it to the Lord; and he that eateth not, to the Lord he eateth not:* for the apostle, in this very chapter, declareth himself persuaded by the faith of the Lord Jesus, that *there was nothing unclean of itself,* but only through the mistaken estimation of the Jew; (ver. 14.) and elsewhere, that the Jewish feasts, new moons, and sabbaths, were only *shadows of good things to come,* and that Christ was the body or the substance of them, (Colos. ii. 17.) and that there was made ἀθέτησις, *a disannulling of the former command, by reason of the weakness and unprofitableness of it.* (Heb. vii. 18.) It could be therefore nothing but prejudice and error, which made the Jew conceive he observed those days, and abstained from those meats, by *a Divine authority,* or that he could produce such an authority for so doing; he therefore must be said to do this *to the Lord,* and *out of conscience towards God,* because he, through the weakness and error of his judgment, thought the law of Moses obliged him still in conscience to the observance of these things. Now this is so far from being an *unparalleled case,* that it is the very case of the Romanists, using still the anointing of the sick; of the anabaptists, dipping them who are baptized; of the Greek church, refusing *to eat things strangled, and blood,* out of reverence to the apostolical injunction; of the dissenters, using prayer *by the Spirit,* or conceived prayer, out of reverence to the command, *to pray in the Holy Ghost,* and abstaining from communion with that church which observes no church-discipline, out of respect to the command, *to purge the evil from among us;* for all this is done by them out of a mistaken reverence to a Divine authority, which they conceive obliging to them. But then the Greek expositors here note, that this indulgence to men of an erroneous conscience, is not to be extended *to doctrines of faith, and matters of great moment, but only to cases of meat and fasting, and the like;** and that it is especially to be granted to those who are infirm, and want indulgence.

[10] Ver. 7. Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, *For none of us liveth to himself.*] This I conceive to be a reason, not of that which is contained in the sixth verse, but of what was delivered ver. 4. viz. *that Christ was our Master, and we his servants;* and therefore, by judging one another for these things, they took upon them to judge another man's servant. For (1.) in the next verse the apostle reassumes this matter, inquiring, *Who art thou that judgest thy brother?* and (2.) those words are a plain proof of this; for we are his servants to whom we live, and to whom we must give an account of our actions, and who is *Lord both of the dead and the living:* but they seem not so applicable to what is delivered, ver. 6. or to give a clear reason why he that abstains from swine's flesh, or that religiously observes a Jewish festival, doth this unto the Lord Christ, who came to take away, not to enforce, the obligation of those things.

[11] Ver. 9. Ἵνα κυριεύσῃ, *That he might be Lord.*] He by his resurrection being constituted *Lord of all things,* and having *all power both in heaven and earth conferred upon him,* must have power over all, we being all his servants, and so obliged not *to live unto ourselves, but to him that died for us, and rose again.* (2 Cor. v. 16.) He being also the rewarder of all those that serve him faithfully, he must be the Lord over the dead, so as to be able to bring them to life again, that they may receive the promised reward.

[12] Ver. 12. Περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ, *Shall give an account of himself to God.*] Here Œcumenius notes, that it is said of God the Father, that *he judgeth no man, but hath committed all judgment to his Son,* (John v. 22.) and therefore, what the apostle here saith, viz. *Every man shall confess to God, and bow the knee to him,* (ver. 11.) *and give an account of himself to God,* (ver. 12.) is manifestly spoken of Christ as judge, ἄρα Θεὸς ὁ Χριστὸς, *and therefore Christ is God:* and this argument was used before the Nicene council by Novatian* and others. It is a wonder, that Socinus should deny that the apostle says, *that every knee should bow to Christ,* when, citing the same place, Phil. ii. 10, 11. the apostle so expressly declares, that *at the name of Jesus every knee shall bow, and every tongue confess that Jesus is the Lord;* and here, from this place, proves, that *Christ is Lord both of the dead and the living,* before whose tribunal they must all stand; and so must own his power and authority over them, which is the thing expressed metaphorically by *bending of the knee,* and the *confession of the tongue:* and if these words, which the prophet certainly spake of Jehovah, the God of the Jews, be well applied by the apostle to Christ, Christ must be also the person intended by them; for how could the apostle prove, that *every knee must bow to Christ,* from the words of God, saying, *to me every knee shall bow,* if Christ were, in his whole nature and essence, as different from that God, who spake those words of himself, as is a creature from his great Creator? †. Crellius here saith, St. Paul accommodates this passage to Christ, *not that he is God, but because what is contained in it, shall by Christ, as subordinate to God, be exhibited and performed to God himself.* But this subterfuge is confuted by the words of the apostle, who saith expressly, Phil. ii. 10, 11. that *to the name of Jesus every knee shall bow, and every tongue confess that Jesus is the Lord;* and so declares, these words are fulfilled by the honour exhibited not to God the Father, but to our Lord Jesus Christ: and seeing he is Lord over the dead, by the power by which he *is able to subdue all things to himself,* (Phil. iii. 21.) which doubtless is the power of God; and seeing, having raised all men, he *will bring to light the hidden things* which they have done, and *manifest the counsels of their hearts,* (1 Cor. iv. 5.) and so must be omniscient, and have the knowledge of the secrets of the heart; and it is the property of God alone to *raise the dead by his power,* and be the *searcher of all hearts:* these properties ascribed to Christ here, and elsewhere, must shew that he is truly God. (See the note on Phil. ii. 10.)

[13] Ver. 13. Μὴ τιθέναι πρόσκομμα, *Not to put a stumbling-block.*] *i. e.* Not to cause our brother to stumble at the Christian faith, and fall off from it, or to perish; for

* Ταῦτα οὖν περὶ τῶν νηστεύοντων, καὶ ἐσθίοντων ἰδικῶς ἐκληπτέον ἀλλὰ μὴ ἐπὶ ἄλλων τισῶν, οὐ γὰρ ἐπὶ πάντα ὁ κανὼν οὗτος διήκει, ἀλλ' ἰδικός ἐστιν ἐπὶ τοῦτο μόνοι, καὶ τῶν ὁμοίων περιλαμβανόμενος. Chrysost. Theod. Phot. Œcum. Theophylact.

* "Neque enim, si non et Deus esset, omne so nomine ejus genuflecteret." Novat. cap. 17. Vide epist. Polycarp. sect. 6.

† "Non quod Christus sit ipse Deus, sed quia quod in hoc testimonio continetur, per Christum, tanquam Deo subordinatum, ipsi Deo præstari et exhiberi debeat."

what is here, do not *put a stumbling-block* (by thy meat) *in thy brother's way*, is, ver. 15. *destroy not him with thy meat for whom Christ died;* and *to eat*, διὰ προσκόμματος, *so as to put this stumbling-block before him*, is *for meat to destroy the work of God:* and that in this sense the phrase is still used in the epistles, see note on 1 Cor. viii. 9. only let it be noted, that, where there is the same danger of destroying my brother, or dissolving the work of God, be it not by infidelity, but schism, or idolatry, or loose living, there is the same reason and obligation, *not* to *put a stumbling-block, or an occasion to fall in our brother's way:* for the reason why the apostle would not have us put this stumbling-block, which makes our brother fall from the faith, in his way, is this, because he would not have us be instrumental to his perishing, or *to destroy him for whom Christ died.* He therefore must equally forbid the doing any other thing which may be left undone without sin; and, being done, hath a like tendency to cause my weak brother to perish.

[14] Ver. 14. Τῷ λογιζομένῳ τι κοινὸν, *To him that esteemeth any thing unclean*, &c.] Here is a plain demonstration that the person here mentioned, as *weak in faith*, was also weak in understanding; *i. e.* one who understood not that meat to be free from uncleanness, which indeed was so; and that he was therefore *weak in the faith*, because he was so in his understanding; and so also it is plainly, 1 Cor. viii. 7. 10. It is therefore without ground affirmed, *That these two sorts of weak persons must be used very differently; you must have a care of offending those who are weak in faith, but you must instruct and govern those who are weak in understanding.*

Secondly, Here also is a plain evidence that the weak Jew had no just matter of offence given him by the gentiles eating, or that they did not take offence at the open violation of an express law of God by the gentiles eating; nor were they thus weak out of reverence to any express positive law, which all men agreed was given by God to them, at whose eating they were scandalized. To make this very clear, consider that the weakness of the Jews consisted in two things;

1. That they were not convinced that the law of Moses was out of date, and therefore durst not do any thing which was forbidden by that law, nor omit doing what the law commanded: and as to this, it is true, they were weak out of reverence to an express positive law, which, through the weakness of their understanding, they thought to be still binding, but the apostle here declares to be by Christ taken away.

2. That they could not endure to see others do what they themselves durst not do; *i. e.* they could not endure to see the gentile converts eat those meats which the law of Moses forbade the Jews to eat: now here, I say, they were not weak out of reverence to any express positive law; nor could they take offence at the open violation of any express law of God: for there was no such law given to the gentiles, to abstain from such meats as unclean, nor to the gentile converts to Christianity to observe any such law; they therefore by eating of these meats did violate no law given by God to them, and so the Jews could take no offence at their violation of any such law. And so much stronger is the case of eating things offered to idols, in which yet the apostle doth require this abstinence, with regard to the conscience of the weak Jew, (1 Cor. viii. 7. 10. x. 28, 29.) for the eating of things offered to idols (unless it were done in the idol-temple, the place appointed for his worship) was against no law of God, but only against the canons of the Jews; and so here the Jews could not be thus offended with that action, out of reverence to any law which God had made against it, but only from the Jewish canons, and interpretations of the law, touching abstaining from idolatry: the imagination of the Jew, that such meats bought in the shambles, or set before Christians at a friendly entertainment, were unlawful, was a vain imagination, and so they had only an imaginary law which occasioned their offence. Nor doth the apostolical canon concern any other meats offered to idols, than those which were eaten in the idol-temple: for sure the apostle, who was a part of that council, would not here freely allow what the whole college of apostles thought necessary even for the gentile converts to abstain from. This scandal therefore of the weak Jews was plainly "scandalum acceptum, non datum," *received, but not given;* for they had no reason at all to believe that the law of Moses was ever given to, or was in force among, the gentiles, and much less that their Jewish canons could be so.

[15] Ver. 15. Εἰ λυπεῖται, *If thy brother be grieved.*] The Greek imports such sorrow as puts a man in danger of his life, and therefore, in the metaphorical sense, such sorrow as endangered his Christian life. So Job xxxi. 39. *If I have caused the owners thereof to lose their life:* Εἰ ψυχὴν ἐλύπησα, *If I have grieved his soul*, say the LXX. התחפי, *If I have caused his life to expire, or break out.* (See Dr. Hammond on the place.)

Note also here, that the apostle plainly doth suppose that he, for whom Christ died, might perish. (See the note on 1 Cor. viii. 11.)

[16] Ver. 16. Ἀγαθὸν, *Your good.*] Τὴν πίστιν καλεῖ, *He calleth our faith our good*, say all the Greek commentators, and that very appositely; for the Jews blasphemed, and fell off from Christianity upon this account.

[17] Ver. 17. Καὶ χαρὰ ἐν πνεύματι ἁγίῳ, *And joy in the Holy Ghost.*] This cannot here signify delight to do good, or rejoicing in unanimity, for the phrase hath no such sense in Scripture, but always signifies an inward joy arising from the consolations of the Holy Ghost; as when the apostle saith, *The Thessalonians received the word with much affection, and with joy in the Holy Ghost*, 1 Thess. i. 6. and when St. Luke informs us, the churches had peace, *and, walking in the comfort of the Holy Ghost, were multiplied*, Acts ix. 31.

[18] Ver. 21. Προσκόπτει, ἢ σκανδαλίζεται, ἢ ἀσθενεῖ, *Stumbleth, or is offended, or is made weak.*] I have shewed what it is to be made weak, note on ver. 1. what it is to stumble, note on ver. 13. To offend or scandalize a weak brother, is also to be an occasion of his ruin, by causing him to fall off from the faith, or to be prejudiced against it, as will appear from a brief view of the places where the phrase is used. So Matt. v. 29, 30. *If thy right eye, or hand,* σκανδαλίζει σε, *offend thee, i. e.* if it lead thee to hell and to perdition, cut it off. So xi. 6. *Blessed is he who is not offended with me; i. e.* who is not by the meanness of my present circumstances, or by the doctrine I am sent to preach, diverted from believing in me. So xiii. 21. *When persecution comes, the stony ground* εὐθὺς σκανδαλίζεται, *is presently*

offended. So ver. 57. xv. 11. Mark vi. 3. Luke vii. 23. The Jews were scandalized at Christ; *i. e.* they were diverted from owning him as their Messiah, either by reason of his words, or the meanness of his original, and his appearance in the world. So were the multitude, and some of his disciples, scandalized at his discourse about eating his flesh, John xvi. 60, 61. So doth our Lord admonish his disciples not to be scandalized at the persecutions they should suffer, John xvi. 1. So he foretells that many, who had once believed in him, would be scandalized, when *tribulations should abound,* Matt. xxiv. 10. So he tells his own disciples, that they would be *scandalized* at his sufferings, Matt. xxvi. 31. And so both Peter and the rest of them were offended, or *scandalized,* their faith in him failing for a season, Luke xxiv. 21. So are we to understand those words, *Woe to him that offends,* or *scandalizeth, one of these little ones,* as appears from the reason following, ver. 14. *It is not the will of your heavenly Father, that one of these little ones should perish.* So I have shewed the word is used, 1 Cor. viii. 13. And so it may be well interpreted, when the apostle saith, 2 Cor. xi. 29. *Who is offended, i. e.* in danger to fall off from the Christian faith, *and I burn not* with a fervent zeal for his recovery? (See Examen Millii.)

[19] Ver. 22. Μακάριος ὁ μὴ κρίνων ἑαυτὸν, *Happy is he that condemneth not himself,* &c.] *i. e.* He is comparatively a happy man, that hath this firm persuasion of the lawfulness of eating any thing that is set before him, without asking any question about it for conscience' sake; for he createth no trouble, or condemnation to himself about these matters, nor is he troublesome to others by his niceness, or scrupulosity; whereas he that puts a difference betwixt meats, is not only troublesome to others with whom he doth converse, but condemns himself, as oft as he is tempted to eat of that which his conscience doth not allow of. (See Examen Millii.)

[20] Ver. 23. Ὁ διακρινόμενος, *He that doubteth.*] He that discerneth, and puts a difference between meats lawful and unlawful; this is the import of this word elsewhere. So Matt. xvi. 3. *You know how* διακρίνειν, *to discern the face of the heavens;* Acts x. 28. xi. 12. *Go with them,* μηδὲν διακρινόμενος; *making no difference betwixt the gentiles and the Jews,* the circumcised and the uncircumcised, not counting them unclean any longer, as St. Peter doth himself interpret it, ver. 28. And again, Acts xv. 9. οὐδὲν διέκρινε, *He put no difference betwixt them and us, purifying their hearts by faith;* 1 Cor. iv. 7. Τίς σε διακρίνει; *Who put the difference betwixt thee and others?* xi. 29. μὴ διακρίνων, *Not discerning the Lord's body,* or not discriminating it from other meats. So Jude 22. *Of some have compassion,* διακρινόμενοι, *making a difference.*

[21] Πᾶν δὲ ὁ οὐκ ἐκ πίστεως, *Whatever is not of faith.*] *i. e.* With a due persuasion of the lawfulness of the action; for that is the faith spoken of in the foregoing verse, when the apostle saith, *Hast thou faith? have it to thyself;* and that is the faith which stands opposed to doubting in this verse; and to this faith alone agree the preceding words, *He that makes a discrimination between meats* lawful and unlawful, and yet eats of them without discrimination, is condemned by his own conscience, if he eats, because he eateth not of faith, or with persuasion of the lawfulness of eating what he doth partake of.

CHAP. XV.

1. WE then that are strong *(and rightly understand our Christian liberty and duty)* ought to bear the infirmities of the weak *(being careful to forbear the doing that which doth scandalize and hurt the souls of them who have not this knowledge),* and not to *(do things because they)* please ourselves *(when our weak brother is thus injured by them).*

2. Let *(therefore)* every one *(of us rather choose to)* please his neighbour for his good to *(the)* [1] edification *(of him in his Christian faith).*

3. For even Christ *(whose example we are called to imitate)* pleased not himself *(i. e. and indulged not so to his own pleasure, ease, and quiet, as to neglect the glory of God, or the good of others);* but *(willingly bore with the infirmities, and sustained the reproaches of men),* [2] as it is written *(of him,* Psal. lxix. 9.) The reproaches of them that reproached thee fell on me, *(i. e. he was afflicted for them, his zeal for the glory of God, and the good of souls, caused him patiently to endure the contradiction of sinners,* Heb. xii. 2, 3. *to bear the cross they laid, and despise the shame they cast upon him; which sure is more than to abstain from a little meat on the account of others.*

4. *Nor ought we to think ourselves unconcerned in what was said so long before by David of others,)* for *(this and)* whatsoever things were written aforetime were written for our learning, that we through patience *(in bearing the like censures, reproaches, and infirmities of others)* and *(through the)* comfort of the Scriptures *(promising a reward to that patience)* might have hope *(of being rewarded for it).*

5. Now the God of patience and consolation *(who works this patience in us, and gives this consolation to us)* grant you to be like-minded one towards another *(i. e. to have a like concern for others as for yourselves)* according to *(the example of)* Christ Jesus.

6. That ye *(thus bearing with the infirmities of the weak, and thus receiving one another into communion)* may [3] with one mind and one mouth *(in your assemblies)* glorify *(and worship)* God, even the [4] Father of our Lord Jesus Christ *(or the God and Father of our Lord Jesus Christ).*

7. Wherefore receive ye one another *(Jew and gentile, into mutual love and fellowship, without contention about the things in which your judgments differ),* as Christ also received us *(both, reconciling both to God in one body on the cross, and to one another,* Colos. i. 20. Eph. ii. 14.) to the glory of God *(which will be much promoted by this union).*

8. *(As he hath received us,* λέγω δὲ,) Now I say that Jesus Christ was a minister of the circumcision *(or the Jews)* for *(the establishment of)* the truth of God, to confirm the promises made to the fathers *(of that nation, and so he shewed his love and mercy towards them).*

9. And *(he was also the Saviour of the gentiles)* that the gentiles *(also)* might glorify God for his mercy *(to them);* as it is written, (Psal. xviii. 49.) For this cause I [5] will confess to thee *(i. e. praise and celebrate thee)* among the gentiles *(or,* ἐν ἔθνεσι, *with the gentiles),* and *(will)* sing to thy name.

10. And again he *(the same David)* saith, (Psal. lxvii. 4.) Rejoice, ye gentiles, with his people.

11. And again, (Psal. cxvii. 1.) Praise the Lord, all ye gentiles; and laud him, all ye people.

12. And again [6] Esaias saith, (xi. 1. 10.) There shall be a root of Jesse, and he that shall rise to reign over the gentiles; in him shall the gentiles trust.

13. Now *(may)* the God of hope fill you with all joy and peace *(the fruits of hope)* in believing *(those things)*, that ye may abound in hope, through the power of the Holy Ghost, *(witnessing to your spirits that ye are the sons of God,* viii. 16, 17. *and shedding abroad the sense of his love in your hearts,* v. 5. *and so sealing you up to the day of redemption,* Eph. iv. 30.)

14. And *(this, I pray, not doubting the assistance of this good Spirit with you, for)* I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled *(by the Spirit)* with all knowledge, able also to admonish one another.

15. Nevertheless, brethren, I have written the more boldly to you in some sort, (Gr. ἀπὸ μέρους, *as to the gentile part of you,* see note on 2 Cor. ii. 5.) as putting you in mind *(of the favour of God to you gentiles, and your duty to him)*, because of the grace that is given to me of God, *(i. e. because of the apostolical office by him committed to me:* see note on Rom. i. 5.)

16. That I should be the minister of Jesus Christ to the gentiles, [7] ministering the gospel of God *(i. e. exercising myself in the offices of the gospel, as the priest in the legal services)*, that the offering up of the gentiles *(by me)* might be acceptable, being sanctified *(not with salt, or any other libamen, but)* by *(the effusion of)* the Holy Ghost *(upon them)*.

17. *(And this I have so effectually performed by his grace, that)* I have therefore whereof I may glory through *(the assistance of)* Jesus Christ in those things which pertain to *(my service of)* God *(in this gospel.*

18. *And here I shall only mention what I myself, by the assistance of his grace, have done:)* for [8] I will not dare to speak of any of those things which Christ hath not *(but only of those which he hath)* wrought by me, to make the gentiles obedient, by word and deed.

19. *(Viz. That he hath assisted me in preaching the gospel)* [9] through mighty (Gr. ἐν δυνάμει, *with the power of)* signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20. Yea, so have I strived to preach the gospel, *(as to do it)*, not where Christ was named *(i. e. preached by others before me)*, lest I should build upon another man's foundation:

21. But *(my preaching hath been)* as it is written, (Isa. lii. 15.) To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22. For which cause also *(wherefore, by going from one region to another to preach the gospel,)* I have been much hindered from coming to you.

23. But now having no more place-*(s)* in these parts *(unacquainted with the gospel)*, and having a great desire these many years to come to you;

24. Whensoever I take my *(intended)* journey into Spain, [10] I will *(by God's assistance)* come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled *(i. e. satisfied)* with your company.

25. But now I go to Jerusalem to minister to *(the necessities of)* the saints *(there)*.

26. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27. It hath pleased them *(I say)*, and *(with good reason, seeing)* their debtors they are. For if the gentiles have been made partakers of their spiritual things *(receiving the gospel from Judea)*, their duty is also *(in gratitude)* to minister to them in carnal things.

28. When therefore I have performed this *(charitable office)*, and have sealed *(and secured)* to them this fruit *(of the gentiles' liberality)*, I will come by you into Spain.

29. And I am sure that, when I come to you, I shall come in the fulness of the blessing of the gospel of Christ, *(or with a full impartment of spiritual gifts to you:* see note on i. 11.)

30. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love *(which is the fruit)* of the Spirit, that you [11] strive together with me in your prayers to God for me;

31. That I may be delivered from them that do not believe in Judea; and that my service which I have for *(my brethren in)* Jerusalem may be accepted of the saints *(there, though it come from the churches of the gentiles)*;

32. That I may come to you with *(the greater)* joy by the will of God, and may with you be refreshed.

33. Now the God of peace be with you all. Amen.

ANNOTATIONS ON CHAP. XV.

[1] Ver. 2. ΠΡΟΣ οἰκοδομὴν, *To edification.*] Edification, in the Scriptures, sometimes signifies our increase in the knowledge of our Christian duty; in which sense it is seven times used, 1 Cor. xiv. 3, 4, 5. 12. 16. 26. 29. Eph. iv. 29. especially in that knowledge which tends to our advancement in piety; and therefore is called οἰκοδομὴ Θεοῦ, *the edification of God,* 1 Tim. i. 4. Sometimes our growth, or confirmation in the faith, Jude 20. Sometimes it refers to the whole body, which is called Θεοῦ οἰκοδομὴ, *the building of God,* 1 Cor. iii. 9. Eph. ii. 21. iv. 12. And then the body is edified, (1.) By the mutual love of its members; in which sense, saith the apostle, *charity edifieth,* 1 Cor. viii. 1. and this is οἰκοδομὴ ἐν ἀγάπῃ, *edification in love,* Eph. iv. 16. (2.) By the strict union of the members to, and their peaceable conversation with, one another; and this is styled, οἰκοδομὴ εἰς τὸν ἕνα, *the edifying the church into one,* 1 Thess. v. 11. And thus we are bid *to follow after the things which make for peace, and* τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους, *the edification of one of us unto another,* xiv. 19. Now the edification, which consists in knowledge of our Christian duty, cannot be here understood; because our forbearance of that which scandalizes our brother, tends not to the information of his understanding, but, as it is an act of charity, it tends to the edification of the body in love; as it is the avoiding that which may scandalize the weak, and so induce him to stumble at, and fall off from Christianity, it tends to his edification in the faith; and as it is receiving the weak into fellowship and communion, notwithstanding his different conceptions from us, it tends to the edifying the body in union and peace.

[2] Ver. 3. Καθὼς γέγραπται, *As it is written.*] That this Psalm was undoubtedly spoken of the Messiah, we learn from ver. 22. applied to Christ, John xix. 28, 29. and from

the former part of the verse cited here, viz. *the zeal of thine house hath consumed me,* applied to Christ, John ii. 17. And the Jews themselves say, that the things contained in this Psalm shall be accomplished *in the days of David,* or *in the days of the Messiah;** and that which is said in the close of the Psalm, that *God will save Zion,* &c. *that men may dwell therein, and have it in possession, shall be accomplished* כימיח משיח *in the days of the Messiah,* the rabbins own.†

[3] Ver. 6. Ὁμοθυμαδὸν ἐν ἑνὶ στόματι, *With one mind and mouth.*] *i. e.* Not only praising God with the same words in your doxologies, but also joining in those praises with a mind full of Christian love, and sense of the Divine goodness.

[4] Τὸν Θεὸν καὶ πατέρα, &c. *The God and Father of our Lord Jesus Christ.*] So 2 Cor. i. 3. xi. 31. Eph. i. 3. Colos. i. 3. 1 Pet. i. 3. Apoc. i. 6. 12. On which words the descant of the fathers‡ is to this effect, That the first person of the *sacred Trinity is the God of Jesus Christ, in respect of his manhood, his Father in respect of his divinity,* or as he is the Word. Or the words may be rendered thus: *God who is,* or *the God that is,* or *God, to wit, the Father of our Lord Jesus Christ,* for the Hebrew ו, and so the Greek καὶ, signifies sometimes *id est;* (Noldius partic. Hebr. p. 180, 181.) sometimes *nempe,* to wit, (p. 207.) and sometimes *qui est,* who is, (p. 315.).

[5] Ver. 9. Ἐξομολογήσομαι, *I will confess unto thee.*] The very next words, *Great deliverances giveth he unto his king, and sheweth mercy to David* למשיחו, *his Messiah,* or Anointed, are by the Jews§ interpreted of the Messiah, that is, Christ, and so the preceding words are doubtless fitly applied to him.

[6] Ver. 12. Ἡσαΐας λέγει, *Esaias saith.*] The Chaldee paraphrast interprets the first verse of the Messiah; and R. Chanini proves from the tenth verse, that *King Messiah is not to come, but to give precepts to the nations of the world.*‖

[7] Ver. 16. Ἱερουργοῦντα τὸ εὐαγγέλιον, *Ministering the gospel.*] Here is a plain allusion to the Jewish sacrifices, offered by the priest, and sanctified, or made acceptable and savoury by the libamen offered with it; for he compares himself in the preaching of the gospel to the priest, *sacris operanti,* conversant about his sacrifice, to prepare and fit it to be offered. The gentiles, dedicated by him to the service of God, are his sacrifice, or oblation; the Holy Spirit is the libamen poured on this sacrifice, by which they are sanctified, and rendered εὐπρόσδεκτα, *acceptable to God.* (See Numb. xv. 3. 10.)

[8] Ver. 18. Οὐ γὰρ τολμήσω λαλεῖν τι, *For I will not dare to speak any thing of what Christ hath not wrought by me.*] The critics here tell us, that they take off the force of the apostle's words, who render them *I dare not,* because that intimates the apostle had a mind to do so, but fear withheld him; they therefore would have the words rendered here, and Jude 9. οὐκ ἐτόλμησε, *Michael, contending with the devil, durst not bring against him a railing accusation,* "non sustineo," *I suffer not* myself, and *he suffered not himself;* but our translation may be justified, by a like expression of the same apostle in the same case, οὐ καὶ τολμῶμεν ἐγκρῖναι ἢ συγκρῖναι ἑαυτούς τισι, *we dare not make ourselves of the number, or compare ourselves with some who commend themselves,* 2 Cor. x. 12. And this, doubtless, he saith, not to intimate that he and Timothy had a mind to do that themselves, which there he represents as folly in others; but only to intimate, that he did not think it fit and prudent so to do, and therefore durst not do it, and this sense the word well bears, 1 Cor. vi. 15. Jude 9.

[9] Ver. 19. Ἐν δυνάμει σημείων, ἐν δυνάμει πνεύματος,] *i. e.* Confirming the gospel by outward miracles, and by the inward distributions of the Holy Ghost. See the difference between them, note on Heb. ii. 4.

[10] Ver. 24. Ἐλεύσομαι πρὸς ὑμᾶς, *I will come to you,* &c.] Here is an evidence that St. Paul, in purposes of this nature, was not assisted by the Holy Ghost, they being purposes, which by the providence of God he was hindered from fulfilling. It is also evident from i. 10, 11. and from this, and from the twenty-eighth verse, that St. Paul writ this Epistle while he was at liberty, and before Christ had told him he must *testify of him at Rome,* Acts xxiii. 11. and before he was constrained to appeal to Cæsar, Acts xxv. 11. for in this Epistle he speaks still of his journey to Rome, and from thence to Spain, as of a voluntary undertaking; hoping then that the unbelieving Jews would not have given him that disturbance, when he went up to Jerusalem with his alms gathered for his nation, which afterward he found they did, ver. 27. (See Examen Millii.)

[11] Ver. 30. Ἐν ταῖς προσευχαῖς, *In your prayers for me.*] *If Paul* (saith Esthius) *might desire the prayers of the Romans, why might not the Romans desire the prayers of Paul?* I answer, they might desire his prayers, as he did theirs, by an epistle directed to him to pray for them: he adds, *If they might desire his prayers whilst living, why not when dead and reigning with Christ?* I answer, because then they could direct no epistle to him, or any other way acquaint him with their mind. Hence Elijah, being to be *taken up into heaven,* speaks to Elisha thus, *Ask what I shall do for thee, before I am taken away from thee,* 2 Kings ii. 9. Note also, that we say not that such *desires of the saints departed* are injurious to the intercession of Christ, but that they are idolatrous, implying that creatures are omniscient, omnipresent, and have the knowledge of the heart.

CHAP. XVI.

1. I COMMEND to you *(r care)* [1] Phebe our sister *(in the faith),* which is a servant of *(or, one that ministers to)* the church which is at Cenchrea *(or the assembly of Christians at the haven of Corinth);*

2. That you receive her in the Lord *(i. e. for the Lord's sake, or as one that belongs to him,* Matt. x. 42.) as becometh saints *(i. e. Christians),* and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and [2] of myself also.

3. Greet [3] Priscilla and Aquila my helpers in *(the work of)* Christ Jesus;

4. Who have for my life laid down their necks *(i. e. exposed themselves to the hazard of their own lives):* to whom not only I give thanks *(for my own preservation),*

* Voisin, de Leg. Div. p. 584.

† Pug. fid. par. iii. dist. 2. cap. 16. sect. 25.

‡ Θεὸς μὲν γὰρ τοῦ Χριστοῦ κατὰ τὸ ἀνθρώπινον, πατὴρ δὲ κατὰ τὸν θεότητα. Theuph. "Deus hominis, Pater verbi."

§ Pug. fid. par. ii. cap. 5. sect. 8.

‖ Voisin, de Leg. Div. p. 595.

but also all the churches of the gentiles *(for preservation of their apostle).*

5. Likewise greet the [4] church which is in their house *(i. e. their Christian family).* Salute my well-beloved Epenetus, who is the [5] first-fruits of Achaia unto Christ.

6. Salute Mary, who bestowed much labour on us.

7. Salute Andronicus and Junia [6] my kinsmen, and my fellow-prisoners, who are of [7] note among the apostles, who also were in Christ *(that is, converted to the Christian faith)* before me.

8. Greet Amplias my beloved in the Lord.

9. Salute Urbane, our helper in *(the gospel of)* Christ, and Stachys my beloved.

10. Salute Apelles [8] approved in Christ *(by the sincerity of his faith, and the integrity of his life).* Salute them that are *(in Christ)* of Aristobulus' household.

11. Salute Herodion my kinsman. Greet them that be of the household of Narcissus, [9] which are in the Lord.

12. Salute Tryphena, and Tryphosa, who labour in the Lord *('s service).* Salute the beloved Persis, which laboured much in the Lord.

13. Salute Rufus [10] chosen of the Lord, and his mother and mine *(she being one who shewed the affection of a mother to me also).*

14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and [11] all the saints that are with them.

16. Salute one another with a [12] holy kiss. The churches of Christ salute you.

17. Now I beseech you, brethren, [13] mark them which cause divisions and offences contrary to the doctrine which you have learned *(of the apostles);* and avoid them *(or turn from them).*

18. For [14] they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts [15] of the simple *(i. e. of innocent well-meaning persons.*

19. *This exhortation I direct to you to preserve you in the way, in which hitherto you have walked to the credit of the gospel;)* for *(the fame of)* your obedience *(to it)* is come abroad unto all men. I am glad therefore on your behalf *(that ye are not yet infected with these Judaizers):* but yet I would have you wise to *(discern and hold fast)* that which is good, and simple concerning evil (1 Cor. xiv. 20. *i. e. as men who have no knowledge of it, and no skill to practise it).*

20. And *(to encourage you to continue such, know that)* the God of peace *(who is an enemy to these divisions,* mentioned ver. 17.) shall bruise [16] Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21. Timotheus my work-fellow in the gospel, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22. I Tertius, who wrote this Epistle, salute you in *(the name of)* the Lord.

23. Gaius mine host, and *(the host)* of the church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24. The grace of our Lord Jesus Christ be with you all. Amen.

25. Now unto him that is [17] of power to establish you [18] according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret [19] since the world began *(or from former ages),*

26. But now is made manifest, and by the [20] Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith;

27. *(That is)* to God [21] only *(essentially and from himself)* wise, be glory through Jesus Christ *(the mediator of the new covenant, the author and finisher of our faith)* for ever. Amen.

ANNOTATIONS ON CHAP. XVI.

[1] Ver. 1. ΦΟΙΒΗΝ *τὴν ἀδελφὴν ἡμῶν, Phebe our sister.*] This Phebe was a deaconess, chosen to that office according to the apostolical prescription, 1 Tim. v. 10. So Origen and Chrysostom.

[2] Ver. 2. *Καὶ αὐτοῦ ἐμοῦ, And of myself also.*] Hence some infer that she was not a deaconess, but one that ministered to the apostles in the preaching, of her substance; but St. Paul had none such to minister to him, 1 Cor. ix. 5. 15. and this is made one condition of a deaconess, 1 Tim. v. 10. *προστασίαν τὴν φιλοξενίαν καὶ κηδεμονίαν καλεῖ, he saith, she has been a succourer of many, by reason of her care of, and hospitality towards them.* Theodoret.

[3] Ver. 3. *Ἀσπάσασθε Πρίσκιλλαν, Greet Priscilla.*] Priscilla seems to be named first here, and 2 Tim. iv. 19. as being first converted, say interpreters; but she is named last, Acts xviii. 2. 26. 1 Cor. xvi. 19. and therefore the gloss saith, *She is here placed first, there being in Christ Jesus neither male nor female.*

[4] Ver. 5. *Καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν, And the church in their house.*] They were so zealous in the faith, say Chrysostom, Theodoret, and Theophylact, *ὥστε τὸν οἶκον αὐτῶν πάντας πιστοὺς ποιῆσαι, τούτους καὶ ἐκκλησίαν ὠνόμασεν, that they converted their whole families to the Christian profession of it, for such families he calls the church.* See this proved note on 1 Cor. xvi. 19.

[5] *Ἀπαρχὴ τῆς Ἀχαΐας, The first-fruits of Achaia.*] So Chrysostom, Theodoret, Œcumenius, Theophylact, the Syriac and Arabic versions; but the Alexandrian copy, the Ethiopic, the Vulgar, and almost all the Latin commentators read, *τῆς Ἀσίας, the first-fruits of Asia Minor.* So doth Origen on this place, and Hom. 11. on Numbers, F. 109. D. and G. and St. Jerome, on Ezek. xliii. F. 241. 1. And this reading is to be perferred before the other, because the same apostle saith expressly, that Stephanas *was the first-fruits of Achaia,* 1 Cor. xvi. 15. that is, he was first converted to the faith there, and Epenetus in Asia Minor, for so the phrase, *the first-fruits,* is used by St. Clemens.*

[6] Ver. 7. *Τοὺς συγγενεῖς μου, My kinsmen.*] So St. Paul styles all the Jews, Rom. ix. 3. *καὶ συναιχμαλώτους, and fellow-prisoners.* Before St. Paul went to Rome, he was *ἐν φυλακαῖς περισσοτέρως, in prisons often,* 2 Cor. xi. 23. *Ἑπτάκις δέσμα φορέσας, bearing his chain seven times,* saith Clemens,† and so might well have many fellow-prisoners.

[7] *Ἐπισήμοι ἐν τοῖς ἀποστόλοις, Of note among the*

* *Καθιστάναι τὰς ἀπαρχὰς αὐτῶν εἰς ἐπισκόπους καὶ διακόνους μελλόντων πιστεύειν.* Epist. 1. ad Corinth. sect. 42.

† Epist. ad Cor. sect. 5.

apostles.] That is, say some, men highly esteemed by them; men eminent, say Chrysostom and Theodoret, not only among the teachers, but the apostles of the churches. For they who are coworkers with the apostles in planting of the churches, are styled, ἀπόστολοι ἐκκλησιῶν, *apostles of the churches,* 2 Cor. viii. 23. Phil. ii. 25. In which sense Barnabas in Scripture is called the apostle, Acts xiv. 14. and Philip the deacon by the ancients; see Coteler. Not. in Constit. Apost. p. 262.

[8] Ver. 10. Δόκιμον, *Approved;*] By suffering patiently great tribulations, saith Origen: for *tribulation worketh patience, and patience* δοκιμὴν, *experience of our sincere affection* to him, for whose sake we suffer them, Rom. v. 4. But because all the Greek scholiasts say, it signifies τοὺς ἁπλουστέρους, τοὺς εὐήθεις, τοὺς βραδεῖς τὴν νόησιν, *men, simple, foolish, and slow of understanding,* and because the word often bears this sense in the book of Proverbs, as when the wise man says ἄκακος, *the simple believeth every word,* xiv. 15. when he calls upon the *simple to hear wisdom,* viii. 5. and promises *to give subtilty to the simple,* i. 4. and when he adds, xxi. 11. *when a scorner is punished, the simple is made wise,*—this exposition, being more pertinent to the words, may be preferred before the other.

[9] Ver. 11. Τοὺς ὄντας ἐν Κυρίῳ, *Which are in the Lord.*] From these two verses is confirmed our observation, That, when the whole family was converted, the apostle writes to the church in such a house; when not, the salvation is directed to as many as were in the Lord in that family, according to the descant of Origen* on the place.

[10] Ver. 13. Τὸν ἐκλεκτὸν ἐν Κυρίῳ, *Chosen in the Lord.*] One of great excellency in Christianity, as we say, *a choice man:* so the word ἐκλεκτὸς often signifies, Psal. lxxviii. 31. *They smote down* τοὺς ἐκλεκτοὺς; *the chosen men that were of Israel:* so ἐκλεκτὰ μνημεῖα are *choice sepulchres,* Gen. xxiii. 6. ἐκλεκτὰ τῶν δώρων, *choice gifts,* Deut. xii. 11. and ἄνδρες ἐκλεκτοὶ, *choice men,* Judg. xx. 11. (See Acts xv. 25, 26.)

[11] Ver. 15. Πάντας τοὺς ἁγίους, *All the saints.*] Note here, that saints and Christian brethren are all one.

[13] Ver. 16. Ἐν φιλήματι ἁγίῳ, *With a holy kiss.*] Of the kiss of charity, let it be observed,

(1.) That it was used at the end of the prayer before the celebration of the sacrament. So Justin Martyr† saith expressly, ἀλλήλους φιλήματι ἀσπαζόμεθα παυσάμενοι τῶν εὐχῶν, *prayers being ended, we salute one another with a holy kiss, and then the bread and cup are brought to the president.* (2.) That this seems to have been done by the men apart, and the women apart, as their ‡ separate places in the church, or synagogue, seemed to require. So the Apostolical Institutions say,§ *these things being done, let the men apart, and the women apart, salute one another with a kiss in the Lord.* Though Origen‖ seems to make this practice proper to the men only.

[13] Ver. 17. Σκοπεῖν τοὺς τὰς διχοστασίας, καὶ τὰ σκάνδαλα ποιοῦντας, *Mark them that cause divisions and scandals.*] By *scandals* the Greek scholiasts understand *heresies,* whereas, through the whole New Testament this word seems rather to import such actions as give occasion to others to stumble at, and fall off from the Christian faith. (See note on Matt. xviii. 6. Rom. xiv. 13.) Esthius here notes, (1.) That unwritten traditions may be hence proved, because the apostle saith, *Mark them that cause offences contrary, not to the Scriptures, but to the doctrine they had received.* But to make this argument of any force, he must prove, that the doctrine they had received was not contained in the Scriptures either then, or after-written. (2.) The apostle plainly speaks here of doctrines, received from the mouths of the apostles by those very men to whom he writ; and when he hath once proved the unwritten traditions of the church of Rome to be such, we shall be ready to receive them. (3.) He adds, *That this place makes for a diligent inquisition after heretics,* as if St. Paul was setting up an inquisition here: whereas the word σκοπεῖν doth only signify, *to mark,* or *to look to them,* as Luke xi. 35. 2 Cor. iv. 18. Gal. vi. 1. Phil. ii. 4. Nor doth he exhort the Romans to observe them, in order to the apprehending or punishing, but, as he himself notes, in order to the declining of them. (4.) He observes truly, that the apostle here insinuates, that even the vulgar people may from some general principles discern the true doctrine, and that which was delivered by the apostles, from that which was false, and was not so delivered; but this was only then to be done, by comparing that which was thus delivered from the mouth of the apostles, who preached it by the assistance of the Holy Ghost, and confirmed their doctrine by miracles, with that which was delivered besides, or in opposition to it, and was not so confirmed; and this can only now be done by them, by comparing all pretenders to the apostles' doctrine, with those Scriptures which they indited by the assistance of the Holy Spirit, and confirmed by miracles.

[14] Ver. 18. Οἱ γὰρ τοιοῦτοι, *They that are such.*] That is, the gnostics, saith Dr. Hammond, to whom indeed these characters do well agree. But Theodoret saith thus, τοὺς κακοὺς τοῦ νόμου συνηγόρους διὰ τούτων αἰνίττεται, *by these words he strikes at the evil defenders of the law,* or those who preached up circumcision and the observance of the law, as necessary to the salvation of the gentiles; τοὺς ἐξ Ἰουδαίων αἰνίττεται, *he means the Jews,* say Chrysostom, Œcumenius, and Theophylact, for he still taxes them with *the love of their bellies.* And certain it is, that these men caused divisions and separations from others, as unclean, and not fit to be conversed with, (Acts xi. 3. Gal. ii. 12, 13.) and *scandal, subverting the souls of the gentiles,* (Acts xv. 24.) *evacuating the gospel of Christ,* (Gal. ii. 21.) and causing men to *fall from grace;* (Gal. v. 2. 4.) that they did this, ἐν λόγῳ κολακείας, *by flattering words,* (1 Thess. ii. 5.) and that in this *they served not Christ, but their own bellies,* (Phil. iii. 19.) doing these things *for filthy lucre's sake;* (Tit. i. 10, 11.) whence it appears there is no necessity of referring these words to the gnostics, or deserting the opinion of the ancients, as touching the persons here intended. (See also Examen Millii.)

[15] Ἀκακῶν, *Of the simple.*] Ἄκακος, in the Septuagint, answers to the Hebrew תם, *the upright,* Job viii. 20. Psal. xxv. 21. Prov. xiii. 6. and ἀκακία to תמים, *integrity,* Job xxvii. 5. xxxi. 6. Psal. vii. 9. xxvi. 1. 11. xxxvi. 39. xl. 13.

---

* "Videntur quidem plures fuisse ex domo, seu familia Narcissi, sed non omnes in Domino fuisse, et ideo addit eos salutandos qui sunt in Domino."

† Apol. ii. p. 97.

‡ Αἱ γυναῖκες κεχωρισμέναις. Const. Apol. lib. ii. cap. 57. p. 203. Joseph. de Bell. Jud. lib. vi. cap. 14. p. 916. F. Philo de vita contempl. p. 691. F.

§ Ἀσπαζέσθωσαν ἀλλήλους οἱ ἄνδρες, καὶ ἀλλήλας αἱ γυναῖκες, τὸ ἐν κυρίῳ φίλημα. Lib. ii. cap. 57. et lib. viii. cap. 11. Ἀσπαζέσθωσαν οἱ λαϊκοὶ ἄνδρες τοὺς λαϊκοὺς, αἱ γυναῖκες τὰς γυναῖκας. Vide Coteler. Not. in lib. ii. cap. 57.

‖ "Ex hoc sermone mos ecclesiis traditus est, ut post orationes osculo se invicem suscipiant fratres." In locum.

xxxiii. 13. c. 3. and so here it seems to signify men of upright and honest hearts.

[16] Ver. 20. Τὸν Σατανᾶν, *Satan.*] By *Satan* we may understand those persecuting Jews and Judaizers, who are styled the *messengers* and *ministers of Satan*, 2 Cor. xi. 15. xii. 7. their persecutions being ascribed to Satan, who animates and provokes them to them, 1 Thess. iii. 5. Rev. ii. 9, 10. And then God's bruising him under their feet, must signify his taking away their power thus to deceive and persecute, by the destruction of Jerusalem, and these impostors with it.

[17] Ver. 25. Τῷ δὲ δυναμένῳ, *To him that hath power,*] And will to execute that power. (See note on xiv. 4.)

[18] Κατὰ τὸ εὐαγγέλιόν μου, *According to my gospel, and the preaching of Jesus Christ.*] Both these expressions, say the fathers, are of the same import, the gospel, which the apostle preached, being the same with that which Christ preached whilst he was on earth; and they, after his ascension, preaching in his name, by his authority, and by the assistance of his Spirit, and so delivering his laws and doctrine, not their own.

[19] Χρόνοις αἰωνίοις σεσιγημένου, *Kept secret since the world began.*] The Greek may signify, *from the beginning of ages*, the promise of the Messiah being obscurely made, or hinted to Adam from the beginning; though the fathers only render these words ἄνωθεν, *before*, as Theodoret, or πάλαι, *of old*, as Chrysostom, Œcumenius, and Theophylact. (See the notes on 2 Tim. ii. 2.)

[20] Ver. 26. Διὰ γραφῶν προφητικῶν, *By the Scriptures of the prophets.*] They of old foretold of the Messiah, and of *the calling of the gentiles*; but yet, as to many circumstances, this was still a mystery, till these prophetic sayings were more clearly revealed by the Spirit given to the apostles and prophets, and by the actual accomplishment of what they foretold. (See note on Eph. iii. 6.)

[21] Ver. 27. Μόνῳ σοφῷ Θεῷ, *To the only wise God.*] This, as the fathers note, cannot exclude the *Divine nature of Jesus Christ*, who is *the wisdom of the Father*, from this title, any more than those words, *who only hath immortality*, 1 Tim. vi. 16. exclude Christ from being immortal.

APPENDIX

TO CHAP. XI.

CONTAINING

A DISCOURSE

OF THE

CALLING OF THE JEWS TO THE CHRISTIAN FAITH.

To strengthen the argument which I have offered from this chapter for the conversion of the Jewish nation to the Christian faith; let it be noted,

First, That this hath been the constant doctrine of the church of Christ, owned by the Greek and Latin fathers, and by all commentators I have met with on this place. Among the Greek fathers by St. Chrysostom,* whose words are these: "When the fulness of the gentiles is come, then all Israel shall be saved, at the time of Christ's second coming, and the consummation of all things."—"After the gentiles have received the salutary faith, they also shall receive the faith (saith Theodoret*) when the great Elias shall come, and preach it to them." Gennadius† descants upon the words of the apostle thus: "They being blinded and excluded from salvation, God translated this salvation to you." And again, "All you being called, and come in, grace shall again receive them all; for this the prophet Isaiah testifies."—"Before (saith Photius‡) the heathen being disobedient, the Jews were saved." Again, "The Jews becoming disobedient, the gentiles are saved; and the gentiles being saved, the Jews emulating them, shall also be saved:"—"Because (saith Theophylact §) the Jews, being then blinded, have not obtained this salvation, that which the apostle speaks of shall happen to them afterward."—"They of the people of Israel who believed not, and for their unbelief were deserted, that God's mercy might be shewed to you, shall not be always left in unbelief (saith Origen ‖), but when the dispensation of the fulness of the gentiles is completed, they also shall find mercy." And therefore, when Celsus had, as it were, prophesied that the Jews should presently perish, "this (saith Origen) he said, not knowing how present God was formerly with them, and how that, by their sin, salvation came to the gentiles, and their fall brought riches to the world,¶ till the fulness of the gentiles be come in, that after this all Israel, which Celsus understands not, may be saved." In his fifth homily upon Jeremiah, he exhorts the Christian to live so as that he may not receive a bill of divorce,** "but may enter into the holy inheritance. And Israel may then also enter; for, if the fulness of the gentiles be come in, then all Israel shall be saved, and there shall be one fold and one shepherd." In his commentary on St. Matthew he saith, (ibid. p. 410. C.) "Those that whipped Christ were whipped, and shall be whipped till the fulness of the gentiles is come in:" and (p. 397. D.) "that they were worthy to be deserted, either till the fulness of the gentiles was come in, or till they had fulfilled the punishment of their sins." Nor is this denied by him in the passage cited from his book against Celsus; for he saith not there, "they shall never be converted to the Christian faith," but that they should never be restored to their own worship or country, that "they had been long since cast out from τῆς σεμνῆς ἁγιστείας καὶ λατρείας, *their venerable service and ceremonies, or purgations*;†† and we confidently affirm, ὅτι οὐδ' ἀποκατασταθή-

* Κατὰ τὸν καιρὸν τῆς παρουσίας τῆς δευτέρας καὶ τῆς συντελείας, in ver. 11.

* Τῶν γὰρ ἐθνῶν δεξαμένων τὸ κήρυγμα, πιστεύουσι κἀκεῖνοι, Ἠλία τοῦ πάνυ παραγενομένου καὶ τῆς πίστεως αὐτοῖς τὴν διδασκαλίαν προσφέροντος, in ver. 25.

† Πωρωθέντων, καὶ τὴν σωτηρίαν ἀπωθουμένων ἐκείνων, ἐφ' ὑμᾶς μετήνεγκε ταύτην ὁ Θεὸς, εἰσποιηθέντων μέν τοι πάντων ὑμῶν κἀκείνους αὖθις ἡ χάρις ἅπαντας περιλήψεται, μαρτυρεῖ γὰρ αὐτὸ τοῦτο καὶ τὸ τοῦ Ἡσαΐου λόγιον γραφικόν. Apud Œcum. in ver. 25.

‡ Σωθέντων τῶν ἐθνικῶν παραζηλοῦντες Ἰουδαῖοι σώζονται καὶ αὐτοί. Apud Œcum. ver. 31.

§ Ἐπὶ οὔπω ταύτης ἔτυχον, πεπώρωνται γὰρ, ὕστερον μέλλει γίνεσθαι τοῦτο, in ver. 26.

‖ "Non usquequaque relinquentur in incredulitate sua, sed cum plenitudinis gentium fuerit impleta dispensatio, etiam ipsi misericordiam consequentur."

¶ Ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, ἵνα μετὰ τοῦτο πᾶς, ὃν οὐ νοεῖ Κέλσος, Ἰσραὴλ σωθῇ. In Celsum, lib. vi. p. 331.

** Ἀλλὰ δυνηθῶμεν ἡμεῖς ἐπὶ τὴν κληρονομίαν ἁγίαν (εἰσελθεῖν) μετὰ τοῦ πληρώματος τῶν ἐθνῶν σωθέντος, δυνηθῇ καὶ τότε ὁ Ἰσραὴλ εἰσελθεῖν, ἐὰν γὰρ τὸ πλήρωμα τῶν ἐθνῶν εἰσελθῇ, τότε πᾶς Ἰσραὴλ σωθήσεται, καὶ γενήσονται μία ποίμνη, καὶ εἷς ποιμήν. Apud Huet. tom. i. p. 74. C.

†† Εἰ καὶ τότε ἔδοξαν δι' ἁμαρτίας καταλείπεσθαι, οὐδεν ἧττον ἐπεσκοπήθησαν, καὶ ἐπανελθόντες τὰ ἴδια ἀπειλήφασιν, &c. Orig. cont. Cels. lib. iv. p. 174.

σονται, *that they shall never be restored again to Jerusalem,* or the land of promise, which before (saith he) they were; for then, being captivated, they returned to their own land, and enjoyed their laws as before, which now they shall never be restored to." All the Latin fathers who have left us any commentaries, or notes on this Epistle, are plainly of the same mind, as you may see by consulting Hilary the deacon, Primasius, Sedulius, and Haymo, upon the twenty-fifth verse of this chapter. This also many of the fathers do conclude,

First, From those words of the prophet Hosea, *The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an altar, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord, and his goodness, in the latter days,* iii. 4, 5. Which words St. Augustine * having produced, to prove that the *carnal Israelites, who now will not believe, shall hereafter do so,* he saith, "nothing is more manifest than that, by David their king, the prophet here meaneth Jesus Christ, in whom they now believe not."—"This (saith St. Jerome †) is the blindness that happened to Israel in part, that the fulness of the gentiles might come in, and all Israel be saved, and after a long time might return and seek the Lord. Some (saith he) do interpret this of the captivity of Babylon; but others (saith he), with us, refer it to a time yet future." St. Cyril saith, "Here is a manifest declaration of what shall hereafter happen to the adulterous synagogue, and that she should be received again; that Israel ‡ should not always be rejected, but, being recalled, and converted to the faith, should own Christ according to the flesh to be the king of all, and that this glorious grace should be afforded to her at the end of the world."

Secondly, That in which they universally agree, excepting only St. Jerome, is, That Elias is to come, before the end of the world, to convert the Jews to Christ: and this they gather from those words of Malachi, *Behold, I will send you Elijah the prophet, before the great and terrible day of the Lord; and he shall turn the hearts of the fathers to the children,* iv. 5, 6. and those of Christ, *Elias truly shall come first, and shall restore all things,* Matt. xvii. 11. "We know (saith Justin Martyr, Dial. cum Tryph. p. 268, 269. 306.) that Elias shall come before the Lord's second advent, and that then the Jews shall know him whom they have dishonoured." Origen says, § that "by those words of Malachi it seemeth to appear, that Elias shall come before Christ, and by his sacred words, and the dispositions they shall work in their souls, shall prepare them for the coming of Christ." Theodoret paraphraseth the words of Malachi thus: "Lest at my second coming, finding you all in unbelief, I should subject you to eternal punishment, Elias shall come first, and teach you of my advent, and shall prevail upon you, O Jews, without doubting, to join yourselves to the churches of the gentiles, and to be made one."* Yea, even St. Jerome, upon these words of St. Matthew, *Elias indeed shall come, and restore all things,* descants thus: † "He, who is to come in the body at our Lord's second advent, came now by John in virtue and the Spirit." And in his comment on the third of Habakkuk, ver. 17. having cited those words of Christ, spoken of the barren fig-tree, *Let no fruit grow on thee for ever,* Matt. xxi. 19. he bids us ‡ "diligently consider, that he saith not for ever and ever, but only *in seculum,* for that age; and when that age is past, and the fulness of the gentiles is come in, then shall the fig-tree bring forth her fruits, and all Israel shall be saved." So generally did this doctrine obtain among the ancients.

Moreover, as this doctrine hath the suffrage of all the ancient fathers, and commentators do thus generally agree in exposition of this chapter, so is it easy to confirm it, by shewing the absurdity of other expositions, and the plain inconsistence of them, both with truth and with the words of the apostle. For,

First, The words of the apostle cannot be expounded, as Dr. Lightfoot § and others do interpret them, *of the spiritual Israel,* i. e. *of all those persons, whether Jew or gentile, which belong to God's election.* For, 1. the text speaks of that which was a mystery to the believing gentiles, *i. e.* a secret not obvious to their understanding. Now that God's elect, whether Jew or gentile, should be saved, could be no mystery, but the first article of Christian faith; and so of this the apostle could not say, *I would not have you ignorant, lest you should be wise in your own conceit;* especially since the apostle had before said of the believing Jews, *there is now an election of grace,* ver. 5. and, ver. 7. *the election hath obtained.*

Secondly, The Jews and Israelites here mentioned, are manifestly distinguished from the elect of Israel by this character, that they were *the blinded Israel,* ver. 7. who lay under a *spiritual slumber,* ver. 8. whose *eyes were blinded that they saw not,* ver. 10. who had *stumbled at the stumbling-stone,* ver. 11. they are that Israel, *whose casting away was the riches of the world, whose diminution was their fulness,* ver. 12. they are Israel *according to the flesh,* ver. 14. *the branches broken off for unbelief,* ver. 17. 19, 20. they *who believed not,* ver. 23. 30—32. and who were *enemies to the gospel for the gentiles' sake,* ver. 29. this is the Israel of whom the apostle here asserts, *they shall be saved,* of this *blinded,* this *unbelieving,* this Israel *cut off,* these *branches broken from their own olive-tree,* these *enemies* to the converted gentiles; as there hath been, saith the apostle, *a diminution,* so shall there be *a fulness;* as there hath been *a casting them off,* so shall there be a *reception of them;* as

---

* "Istos autem carnales Israelitas, qui nunc nolunt credere in Christum, postea ereditoros, id est, filios eorum." De Civ. Dei, lib. xviii. cap. 28. et lib. de 8, quæst. Dulcitij, tom. iv. p. 674.

† "Hæc est cæcitas quæ ex parte accidit Israeli, ut subintrarel plenitudo gentium, et tunc omnis Israel salvus fieret, et multo post tempore revertentur, et quærent Dominum suum——alii, ut nos, in futurum differont tempus." Comment. in locum.

‡ Πλὴν οὐκ ἐν τούτοις διαπαντὸς οὐδὲ ἀπόπειρατος ὁλοτρόπως ὁ Ἰσραὴλ ἔσται, κεκλήσεται γὰρ κατὰ καιρούς, καὶ ἐπιστρέψει διὰ πίστεως, καὶ ἐπιγνώσεται——τὸν κατὰ σάρκα Χριστὸν——καιρὸς (δὲ) αὐτοῖς τῆς οὕτω λαμπρᾶς καὶ ἀξιαγάστου χάριτος, ὁ τελευταῖος, καὶ ἐν ἰσχάτοις, καὶ ἐν Χριστῷ. In locum.

§ Ἔοικέ γε διὰ τούτων δηλοῦσθαι ὅτι προευτρεπίσει ὁ Ἠλίας τῇ ἐνδόξῳ Χριστοῦ ἐπιδημίᾳ διά τινων ἱερῶν λόγων, καὶ κατασκάσιων ἐν ταῖς ψυχαῖς τοὺς εἰς τοῦτο ἐπιτηδείους γινομένους. In Matt. tom. xiii. et Heut. p. 307. D.

* Καὶ πείσει ὑμᾶς, ὦ Ἰουδαῖοι, τοῖς ἐξ ἐθνῶν εἰς ἐμὲ πεπιστευκόσιν ἀναμφιδόστως ἐναφθῆναι, καὶ μίαν ἀποφῆναι τὴν ἡμῶν ἐκκλησίαν. In locum.

† "Ipse qui venturus est in secundo Salvatoris adventu juxta corporis fidem, nunc per Johannem venit, in virtute et spiritu." In Matt. xvii.

‡ "Et diligenter considera quid dixerit, non afferes fructum in seculum, non ait usque in secula seculorum; sed cum seculum illud pertransierit, et intraverit plenitudo gentium, tunc etiam hæc ficus afferet fructus suos, et omnis Israel salvabitur." F. 90. tit. 1.

§ Harmony of the New Testament, p. 194, 195.

there hath been *a breaking them off from their own olive-tree,* so shall there be an *inserting of them into it again,* ver. 24. as there hath been a time of their *unbelief,* and so of *severity,* ver. 22. and of *wrath* to them, Rom. ix. 22. 1 Thess. ii. 16. so shall there be a time of *mercy,* ver. 31, 32. Now since the *unbelief,* the *diminution,* the *rejecting,* the *breaking the branches off,* must necessarily be understood of *Israel according to the flesh,* of the *natural branches* of the stock of Abraham, ver. 22. 24. *beloved for the fathers' sake,* ver. 28. of the seed of Jacob, whose sins were not yet taken away, ver. 26. if you understand the *fulness,* the *reception,* the *ingraffing* of them, the *salvation* here mentioned of the *spiritual Israel,* and of the *elect* opposed to Israel *that was blinded,* ver. 7. the antithesis is wholly lost; since then the *diminution* and the *fulness,* the *rejection* and *reception,* the *breaking off* and the *insertion,* the *severity* and the *mercy,* will not relate to the same persons. Again, *blindness in part hath happened to Israel* (saith the apostle) *till the fulness of the gentiles shall come in, and then all Israel shall be saved;* now certainly the blindness happened to Israel *according to the flesh,* and must not the antithesis require that the *salvation* should belong to the same Israel? It happened not to the elect, for the *election* (saith the apostle) *hath obtained, and the rest were blinded,* and therefore the salvation cannot respect them only.

Moreover, to whom did this blindness happen? Was it not to the national church and body of the Jews? to them to whom our Saviour had said, *Whilst you have the light, believe in the light, lest darkness come upon you?* John xii. 35. Is it not of the children of Israel that the apostle saith, *They could not see to the end of that which was to be abolished,* 2 Cor. iii. 13, 14. *but their minds are blinded, for until this day remaineth the same veil untaken away?* Was it not that very people *who had eyes, and saw not, ears, and heard not; whose heart was waxed gross, their ears dull, and their eyes closed?* Isa. vi. 9. Acts xxviii. 26, 27. ver. 8. 10. and from whose eyes were *hid the things which belonged to their peace, because they knew not the time of their visitation?* Luke xix. 42. 44. To whom belonged this ἀποβολὴ, *rejection,* or casting off? Doth it not respect the generality of that church and nation? Doth not our Saviour say of them, *The children of the kingdom shall be cast out into utter darkness,* Matt. viii. 12. that *their house should be left unto them desolate,* Matt. xxiii. 38. that *the kingdom of God should be taken from them, and given to a nation bringing forth the fruits thereof?* Matt. xxi. 41. Who were the branches broken off, are they not all the unbelieving Jews? (ver. 20.) *i. e.* the bulk and body of that church and nation. Doth not our Saviour tell them, that *their vineyard should be let out to other husbandmen?* Matt. xxi. 41. are not they that barren tree which was to be *hewn down?* Luke xiii. 7. 9. and must not then the recovery of them from this blindness, the receiving of them again, the ingraffing them into their own olive-tree, respect some few straggling converts of them only, but the chief bulk or body of that nation?

Thirdly, It is easy to observe two questions in this chapter; the first is this, λέγω οὖν, μὴ ἀπώσατο, &c. *I say then, Hath God cast off his people?* ver. 1. to which the answer is, *God hath not cast off his people whom he foreknew,* or *the remnant according to the election of grace,* ver. 5. 7. but only the obdurate Jew, ver. 8—10. The second is this, λέγω οὖν, μὴ ἔπταισαν, ἵνα πέσωσι; *I say then, Have* these unbelieving Jews, who *stumbled at the stumbling-stone,* ix. 32, 33. *stumbled, that they should fall* entirely, so as that they should never rise again? And to this the apostle answers in the negative, from ver. 11. to the 25th, and proves it from ver. 25. to the 32d. It is therefore evident, that his discourse, from ver. 11. to the 32d. respects not the *spiritual* Israel, *i. e.* the gentile converts, nor the elect of Israel, but the obdurate, blinded nation, which God hath then cast off. And,

Fourthly, Here is evidently a time prefixed for this conversion of the Jews, viz. *when the fulfilling of the gentiles is come in;* here is a *blindness* to continue on them till that time: whilst *blindness* doth continue on them, their *salvation* is not to be expected, and when they shall be saved that *blindness,* of necessity, must cease: but to the *spiritual* Israel, or the *elect* converted at all times, nothing of this can be applied, for their conversion is not limited to the time of the coming in of the fulness of the gentiles, but they are converted in every age, and at all times.

Secondly, The opinion of the reverend Dr. Hammond is to this effect:* 1. "That it is not necessary that this should still belong to any yet future return of the Jews, in a visible and remarkable manner, the circumstances of the context applying it to the first times, wherein the Epistle was writ.

2. †"That the fulness of the Jews, mentioned ver. 12. is their being added to the church, their coming in, and being gathered, and laying hold of the faith, being provoked so to do by seeing the gentiles believe, and so filling up the vacuities, as it were, which were formerly in the church, by their standing out impertinently; and the fulness of the gentiles is the gentiles coming in to the church, receiving the faith, they then becoming one part of the visible church, as the Jews another.

3. "That the mystery ‡ here mentioned is this, that a great part of the Jews are now become blind, and that that is made use of by God, that by occasion of that the gospel may (by departing awhile from them) be preached to, and received by, the generality of the gentiles, and they compacted into Christian churches; and this in very mercy to those Jews, that they, by seeing the gentiles believe, might at length be provoked to do so too, by way of emulation, (ver. 11. 31.)

4. "That so § *all Israel shall be saved, i. e.* all the true children of Abraham, Jews and heathens both; but particularly the remnant of the Jews shall come in, and repent, and believe in Christ.

5. "That the addition of ‖ Jewish believers shall be matter of confirmation of the faith to the gentiles, and a means to bring them all to receive it, to convert the gentiles over all the world.

6. "As for the truth of that, that as yet many more Jews should repent and receive the gospel, that, saith he, has been demonstrated by the event; (1.) When the Jews saw Christ's predictions, Matt. xxiv. manifestly fulfilled in the Roman armies sitting down before the city, for then *many turned* Christians, and went out of the city, and were delivered from the following evils. And,

---

* Note D. in ver. 11. † Ibid. ‡ Paraphr. in ver. 25.
§ Paraphr. in ver. 26. ‖ Paraphr. in ver. 12.

(2.) "After that, when the temple and city were destroyed, and they brought into subjection by the Romans, then many were humbled, and turned Christians. And,

(3). "After that also, in Justin Martyr's days, every day there were some that came in to be Christ's disciples. Now to these things I

Answer, first, That whereas this reverend person saith, the circumstances of the context apply this conversion of the Jews to the times in which this Epistle was writ, *i. e.* about the year of Christ 56. it seems extremely evident, both from the circumstances of the context, and from many other Scriptures, that nothing could more unfitly be assigned, as the time of the conversion of the then hardened and rejected Jews, than this. For,

1. In the ninth chapter of this Epistle, the apostle calls our Lord Christ, *the Holy Ghost*, and his own *conscience* to witness, that *he had great heaviness, and continual sorrow in his heart*, on the account of the infidelity of his Jewish brethren, the spiritual slumber and blindness which then was upon them, and their rejection by God, ver. 1—3. And, ver. 22. he plainly represents them as *vessels of wrath fitted for destruction*, and only reserved, as Pharaoh was of old, for a more illustrious ruin, in which God's vengeance on them, and the causes of it, should be conspicuously seen. And, ver. 27. he proceeds to shew, from the predictions of the prophets, that only a little remnant of them should be saved; a remnant, like to those seven thousand men reserved in the ten tribes of Israel, when the whole visible body of them had revolted to Baal: and, ver. 31. speaking of them in general, he saith, *Israel hath not attained to justification, because they sought it not of faith, but stumbled at the Messiah*, even at that Jesus who is *the end of the law for justification, to every one that believeth*, x. 4. he being to them *a stone of stumbling, and a rock of offence*.

In the tenth chapter, he declares, that they had not submitted *to the righteousness which was of God through faith*, ver. 2, 3. and from ver. 16. to the end of that chapter, he proves, that the preaching of the gospel to the gentiles, and the incredulity of the Jews, was a thing long ago foretold in the prophetic writings. In this chapter, he begins with the inquiry to which his former discourse, and the general infidelity of that people, had given occasion, *viz. Hath God entirely cast off his people?* and answers it by saying, That as in the time of Elias, in that general revolt of the ten tribes, God still *reserved seven thousand who had not bowed the knee to Baal*, οὕτως καὶ ἐν τῷ νῦν καιρῷ, *so in this season also* he had reserved a like *remnant according to the election of grace*, ver. 5. confessing, notwithstanding, touching the body of that church and people, that *Israel had not attained to that righteousness it sought for*, but was, excepting this election only, wholly blinded; that God had *given them up to a spirit of slumber*, and *blinded their eyes*; had *broken them off for their infidelity*, and had shewed his *severity* upon them. Wherefore the times, when this Epistle was written, being the times of the apostle's *heaviness*, and his *continual sorrow* for their *rejection*; the times when they are represented by him as *vessels of wrath fitted for destruction*; when the prophets had foretold their incredulity; when *Israel had not attained to justification*, but had *stumbled at the Messiah*; when they were *ignorant of the righteousness of God*, and had not submitted to it; when to that very day they were *blinded*, and given up to a *spiritual slumber*; is it possible that these should be the very times assigned by the apostle for the ceasing of their blindness, and that so generally, that it might be truly said, all *Israel* were then *saved*, and God had *mercy on them all?*

The same apostle, anno Christi, 49. speaks to them of that nation thus: *It was necessary that the word of God should be first spoken to you; but since you thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn* (from you) *to the gentiles*, Acts xiii. 46. In his First Epistle to the Thessalonians, written A. D. 51. he declares of the Jews, that *they killed the Lord Jesus and their own prophets, and they persecuted the apostles; and they pleased not God, and were contrary to all men*, 1 Thess. ii. 14—16. *Forbidding us to speak to the gentiles, that they might be saved, to fill up their sins always, for the wrath is come upon them to the uttermost.* "That is (saith Dr. Hammond), by this they do so fill up the measure of their sins, that the wrath of God to the utter destruction of them is now come out upon them, already denounced, and, within a very little while, most certain to overtake them." In his Second Epistle to the Corinthians, written before that to the Romans, though perhaps in the same year, he saith, that *even then their minds were blinded, and the veil still remained upon them.* And when he came to Rome, about three years after the writing this Epistle, and preached to some of the chief of them residing in that city, he declares that these words of Isaiah were fulfilled upon them, Acts xxviii. 23. *viz. Hearing you shall hear, and shall not understand; and seeing you shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing; and they have closed their eyes, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and be converted, and I should heal them.* Concluding thus, *Be it known therefore to you, that the salvation of God is sent to the gentiles, and they will hear it.* Now after they had thus *put away the gospel from them, and judged themselves unworthy of eternal life*, and the apostles had thus turned from them to the gentiles; after the *wrath was thus determined to come upon them*, εἰς τέλος, *to the end*, that is, say all the ancient commentators, not as in the times of the judges, for twenty or forty years, or as in the time of their captivity, for seventy years, but for many generations; after their minds were thus *blinded*, their *eyes thus shut*, their *hearts thus hardened*, can we expect this blindness suddenly should cease, and this wrath presently give place to mercy and salvation?

Secondly, That "many of the Jews turned Christians, when they saw Christ's prediction, Matt. xxiv. fulfilled in the Roman army sitting down before that city, and went out of the city with the Christians, and so were delivered from the following evils," is also said, without all ground or testimony of writers of those times. Epiphanius,* who lived in Palestine, and Eusebius,† who was born and educated there, give us an accurate relation of this matter, and carefully inform us, that οἱ Μαθηταὶ, *the disciples of Christ*, οἱ ἐν Χριστῷ πεπιστευκότες, *they that believed in Christ*, being admonished by an angel, or by an oracle, so to do, *left Jeru-*

* De Mens. et Pond. cap. 15. et Har. xxix. sect. 7.
† Eccles. Hist. lib. iii. cap. 6.

salem, and went to Pella, *where they were preserved;* but, of one convert of the Jews then made, they say not a word. How unlikely then it is that the same Epiphanius, who so particularly relates the conversion of one single Aquila from Judaism to Christianity, when they returned to Jerusalem after the ruin of it, and his revolt again to Judaism, should never speak one word of these supposed converts before their departure!

Moreover, this was the time when there happened a great apostacy of the Jewish converts, according to our Lord's prediction, that, *because iniquity should then abound, the love of many should wax cold*, Matt. xxiv. 12. And therefore the Epistle to the Hebrews written in the ninth, the Epistle of St. James writ also in the ninth, and the Epistle of St. Peter writ in the tenth year of Nero, all near this very time, are very full of exhortations to them that they would not be *double-minded*, wavering, or *unstable in the faith*, James i. 6—8. that they would not count *that fiery trial, which was come to try them, a strange thing*, 1 Pet. iv. 12. that they would *patiently*, and with *long-suffering* endure it, as knowing *they were happy who did thus endure*, James i. 12. v. 8. 10, 11. 1 Pet. iii. 13, 14. v. 9, 10. The Epistle to the Hebrews is full of exhortations to them, *to see to it that there be not in them an evil heart of unbelief in departing from the living God*, Heb. iii. 12. that they *hold the beginning of their confidence firm to the end*, ver. 14. to *fear, lest, a promise being made of entering into rest, they should fall short of it through unbelief*, iv. 1. 11. there being no renewing them to repentance, who, after such miraculous evidences of the truth, *apostatized*, vi. 6. *and no more sacrifice for sin* for them, x. 25. that they would *not cast away their confidence*, God having said, xii. 35. 38. *If any man draw back, my soul shall have no pleasure in him;* and that they would *diligently look to it, lest any man failed of the grace of God*, xii. 15. These, saith our Saviour, *are the times of vengeance*, and of *wrath upon that people*, Luke xxi. 22, 23. the times when, the *things belonging to their peace being hid from their eyes*, their *house was to be left unto them desolate*, Luke xix. 42—44. And could the times of the apostacy, even of the converted Jews, be the times of the salvation of the unbelieving Jews? Was it to be expected they should then, more than ever, see *the things belonging to their peace*, when they were hidden from their eyes? or could the times of *wrath* and *vengeance upon that people*, when the avenger came out of Zion, to punish the iniquity of Zion with the sorest judgments, be the very times when *the Deliverer came out of Zion to turn away iniquity from Jacob?*

Thirdly, Whereas it is added, that "after that, when the temple and city were destroyed, and they brought into subjection by the Romans, then many were humbled, and turned Christians; and that after that, even in Justin Martyr's days, every day there were some who came in to be Christ's disciples:" I answer,

1. That as for their conversion when the temple and city were destroyed, I cannot find one word in church-history concerning it, but much to the contrary: for, 1. Epiphanius speaks particularly of the return of the Christians to Jerusalem after the ruin of it, and of the miracles they then wrought, and yet he mentions only one Aquila, a Jew, converted to the Christian faith; adding, that he soon after renounced the faith, and turned to his former Judaism. And Justin Martyr* observes, in express contradiction to the doctor, that "after their country was destroyed, and their city laid waste, they repented not, but proceeded still in their execrations of Christ, and of all that believed in him." And Tertullian† adds, that, "seeing from the time of Tiberius to Vespasian they repented not, their land was made desolate, and their cities burnt with fire." And indeed this was the very time when wrath came actually *upon them to the uttermost, when this barren tree was hewn down, and cast into the fire*, Luke xiii. 7. 9. when *their house was left desolate, because they would not be gathered;* when *all the righteous blood, shed by them from Noah to that time, came upon them*, and they had *filled up the measure of their sins*, Matt. xxiii. 35. 37, 38. when *the kingdom was wholly taken from them;* when *the Son of man* came to take vengeance on them; and when *he sent forth his armies to destroy those murderers, and to burn up their city, because they refused to come unto the marriage-feast*, Matt. xxii. 7. And could this be the time of their humiliation and conversion? Was this a fit time to expect the completion of those words of St. Paul, concerning *the sending the Deliverer out of Zion, to turn away iniquity from Jacob, and to take away their sins*, and *to shew mercy to them*, in such a signal manner, that *all Israel should be saved?*

To proceed to the history of them in the following times: Justin Martyr in his Apology, writ in the year of the Lord 140. saith of the Jews in all places, That they were‡ "as great enemies to the Christians in all places as the heathens were, and as ready to torment and kill them, when they could do it;" and "that this was evident from the last Jewish war, in which their captain Barchochebas commanded only the Christians to be tormented, if they refused to deny and to blaspheme the Lord Jesus Christ." Now this carries down the hatred of the Jews against Christians, and their impenitency, till after the times both of Trajan and Hadrian. Some years after this, he writ his Dialogue with Trypho; and there he informs us, that the Jews§ still continued "to curse those who believed in Jesus, and to lay violent hands upon them when they could do it;" that "even then their hand was high to do wickedness, they still hating and killing Christians as oft as it was in their power."

But we are told that this very Justin Martyr saith, That "every day there were some *(of them)* who came in to be Christ's disciples."

I answer, That what Justin Martyr there saith, relates not at all to any Jewish converts, but to the gentiles coming in from the way of deceit, to the faith of Christ; and as he had told the emperors in his Apology, p. 45. B. that the "consummation of the world was deferred, διὰ τὸ σπέρμα

---

* Καὶ ἀλούσης ὑμῶν τῆς πόλεως, καὶ τῆς γῆς ἐρημωθείσης, οὐ μετανοεῖτε, ἀλλὰ καὶ καταρᾶσθαι αὐτοῦ καὶ τῶν πιστευόντων εἰς αὐτὸν πάντων τολμᾶτε. Dial. cum Tryph. p. 335.

† "Cum tempos medium a Tiberio usque ad Vespasianum non pœnitentiam intellexissent, facta est terra eorum deserta, civitates eorum exustæ igni." Adv. Marcion. lib. iii, cap. 23.

‡ Ἐχθροὺς ἡμᾶς καὶ πολεμίους ἡγοῦνται, ὁμοίως ὑμῖν ἀναιροῦντες, καὶ κολάζοντες ἡμᾶς ὁπόταν δύνωνται, ὡς καὶ πεισθῆναι δύνασθε, καὶ γὰρ ἐν τῷ νῦν γεγενημένῳ Ἰουδαικῷ πολέμῳ, Βαρχοχέβας ὁ τῆς Ἰουδαίων ἀποστάσεως Ἀρχηγέτης, Χριστιανοὺς μόνους εἰς τιμωρίας δεινὰς, εἰ μὴ ἀρνοῖντο Ἰησοῦν τὸν Χριστὸν, καὶ βλασφημεῖν, ἐκέλευεν ἀπάγεσθαι. p. 72. E.

§ Εἰ δὲ αὐτοῦ τε ἐκείνου καὶ τῶν εἰς ἐκεῖνον πιστευόντων καταρᾶσθε, καὶ ὁπόταν ἐξουσίαν ἔχητε, ἀναιρεῖτε. B. 323. B. vide p. 226. p. 350.

Ἔτι γὰρ ἀληθῶς ἡ χεὶρ ὑμῶν πρὸς κακοποιΐαν ὑψηλή, ὅτι ἡμᾶς τοὺς πιστεύοντας μισεῖτε, καὶ φονεύετε, ὁσάκις ἂν λάβητε ἐξουσίαν. p. 363.

τῶν Χριστιανῶν, for the seed of Christians, which was then springing up:" so he tells Trypho, p. 256. D. that the day of judgment, of which he had before spoken, and of which the Psalm he there citeth treats, was * "deferred by God, because he knew that some would come daily in to be Christ's disciples, and would quit the way of deceit." Now that this cannot be spoken of the Jews is evident, because *wrath was come upon them to the uttermost,* as Justin Martyr often intimates, not saying that God *had not brought wrath and judgment upon them;* but only that he had not brought the general judgment on the world for this cause. He goes on, and says, that "every one of those, who thus believed, received gifts from Christ as they were worthy:" and this he proves, because it was prophesied, that †"after our Lord's ascent to heaven, he should lead us captive from our error, and should give us gifts;" where the word πλάνη, used ordinarily of the gentiles deceived by Satan, and especially the word ἡμᾶς, *us,* shew that the Martyr speaks not of the Jews, but gentile converts; and so it follows, "therefore we gentiles, who have received these gifts, shew you Jews to be fools," &c. so that the good doctor was utterly mistaken, in applying this passage to the Jews, as others led by his authority have done.

From this time to the days of Constantine, the period assigned by Mr. Calvert for the conversion mentioned by St. Paul, the fathers generally represent them, as a nation whose "ears were shut, and their hearts hardened,"‡ declaring, that the "Scripture had clearly foretold they should be disinherited, and fall off from the grace of God."§ Origen‖ testifies, that "God had turned his providence from the Jews to the gentiles; that they were wholly deserted, and retained nothing of what before was venerable among them, nor any footsteps of the Divine presence with them; that after the crucifixion of our Lord they were perfectly deserted, and not to be converted till the end of the world." Tertullian¶ saith, "that from the time that they crucified their Lord, God had taken from them the prophet, wise man, and the Holy Spirit, and had left them destitute of his grace;" and that "only at his second coming, he should be received by them who had thus rejected him." And this seems most agreeable to our Lord's predictions, that *the kingdom of God should be taken from them, and given to another nation that would bring forth the fruit of it;* that he would *miserably destroy those husbandmen, and would let out his vineyard to other husbandmen, who should render him the fruits in their season,* Matt. xxi. 41. 43. that *none of them who were bidden and refused, should taste of his supper,* Luke xiv. 24. that *many should come from the east and west, and should sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, but the children of the kingdom should be cast out into utter darkness,* Matt. viii. 11, 12. that *they who were first (i. e.* the Jews) *should be the last,* and they who were *the last (i. e.* the gentiles) *should be first;* for that this is spoken of the rejection of the Jews, and the calling of the gentiles, is evident from these words of St. Luke, xiii. 26—30. *Then shall ye* (Jews) *begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence you are, depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, in the kingdom of God, and you yourselves thrust out.* And *they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.* Now if we do consider that *wrath was come upon* this nation, εἰς τέλος, *to the end,* can we imagine either that this *kingdom taken from* them, this *vineyard let out to other husbandmen, these children of the kingdom cast out into outer darkness,* should suddenly receive again this kingdom, be restored to this vineyard, or admitted to the light of the gospel? or that *all Israel should be saved,* or *iniquity should be taken away from Jacob,* whilst that nation lay under these dreadful judgments? or that when our Lord hath so solemnly foretold there should be *wrath upon this people,* and *they shall fall by the edge of the sword, and shall be led away captive into all nations;* and *Jerusalem shall be trodden down by the gentiles, until the time of the gentiles be fulfilled,* (Luke xxi. 23, 24.) this wrath should not continue on them whilst they were *captives in all nations, and Jerusalem was trodden down?*

Here, I confess, the reverend doctor (on Luke xxi. 23.) hath a peculiar notion, "That the treading down of Jerusalem by the gentiles, is not particularly their victory over it by Titus, but their consequent possessing it, and even till Hadrian's rebuilding a part of it, and calling it by his own name Ælia, and inhabiting it by gentiles——upon the doing this, saith he, it followed, that as all the (unbelieving) Jews were utterly banished the city; so the *believing* Jews returned thither again from their dispersions, and inhabited it again, and joined, and made one congregation, one church with the gentiles, which had then, till that time, received the faith also, and till then continued a distinct church from the Jews: by which it appears how punctually this prediction, in our notion, was fulfilled, that Jerusalem should be inhabited by the gentiles, all the Jews in a manner excluded, till the time that the gospel had been freely preached to the gentiles, and by them in some eminent manner been received; and then it should be reinhabited by the Jews again, *i. e.* the Christian Jews, who, being wrought on by emulation of the gentiles, were now, many of them, brought to receive the faith. In his note on the two witnesses, Rev. xi. 2. he makes them to be the two bishops of the church in Jerusalem, one of the Jewish, the other of the gentile converts; which state of that church continued, saith he, till the time of Marcus, a gentile bishop of that church, *i. e.* from after the destruction of Jerusalem by Titus, till that time." But here again are many things

---

* "Ον οὖν τρόπον διὰ τοὺς ἑπτακισχιλίους ἐκείνους οἱ οὐκ ἔκαμψαν γόνυ τῷ Βάαλ, τὴν ὀργὴν οὐκ ἐπέφερε τότε ὁ Θεὸς, τὸν αὐτὸν τρόπον καὶ νῦν οὐδέπω τὴν κρίσιν ἐπήνεγκεν ἡ ἐπάγει, γινώσκων ὅτι καθ' ἡμέραν τινὰς μαθητευομένους εἰς τὸ ὄνομα τοῦ Χριστοῦ αὐτοῦ, καὶ ἀπολείποντας τὴν ὁδὸν τῆς πλάνης. Dial. cum Tryph. p. 257. E. 258. A.

† Μετὰ τὴν τοῦ Χριστοῦ εἰς τὸν οὐρανὸν ἀνέλευσιν προεφητεύθη αἰχμαλωτεύσαι αὐτὸν ἡμᾶς ἀπὸ τῆς πλάνης, καὶ δοῦναι ἡμῖν δόματα. Ibid. B.

‡ Ὦτα ὑμῶν πέφραγται, καὶ αἱ καρδίαι πεπήρωνται. Just. p. 250.

§ "Si cognovissent nos futuros, et osuros his testimoniis, quæ sunt ex scripturis, nonquam dubitassent ipsi suas cumburere scripturas, quæ reliquas omnes gentes manifestant participare vitæ, et. eos, qui gloriantur domum se esse Jacob, et populum Israelis, exhæreditari ostendunt a gratia Dei." Iren. lib. iii. cap. 24.

‖ Ἔστιν οὖν ἰδεῖν μετὰ τὴν Ἰησοῦ ἐπιδημίαν, Ἰουδαίους καταλελειμμένους πάντη, &c. Adv. Celsum, lib. ii. p. 62. Ἐπὶ Ῥωμαίων, τὴν μεγίστην ποιήσαντες ἁμαρτίαν ἐν τῷ ἀποκτεῖναι τὸν Ἰησοῦν, τέλειον ἐγκατελείφθησαν, lib. iv. cap. 4. p. 183.

¶ "Abstulit enim Dominus Sabaoth a Judæa et ab Hierusalem inter cætera et prophetam, et sapientem architectum, spiritum sc. sanctum, nam exinde apud illos destitit Dei gratia." Adv. Marcion. lib. iii. cap. 23. vide cap. 6, 7.

delivered, not only without all suffrage of history, but in perfect opposition to the histories of those times. For,

First, Eusebius and Sulpitius Severus do inform us, that, till the time of Hadrian,* all the bishops and priests of Jerusalem *were only of the circumcision.* Here therefore is no room for his two bishops, one of the Jewish, the other of the gentile converts, till the time of Marcus.

Secondly, They also do inform us, that all the Christians then at Jerusalem were of the circumcision, and so not of the gentiles; for Sulpitius observes, that the edict of Hadrian† (for banishing all the Jews from Jerusalem) "happened for the advantage of the Christian faith, because, till then, they almost all joined the observation of the law to the faith of Christ: the Lord so ordering it, that, by this means, the servitude of that law might be removed from the church." Eusebius also saith, that the whole "church of Jerusalem‡ consisted of the faithful Hebrews, who, from the times of the apostles, had continued there till the siege of Bitter, in the eighteenth year of Hadrian:" so that here is no room for his supposed gentile converts to be governed by a bishop of the gentiles.

Thirdly, They also do expressly say, not only that the unbelieving Jews, but that all the Jews in general, were by this edict banished both from Jerusalem, and from the region round about it. "He placed a band of soldiers which should banish all the Jews from Jerusalem," saith Sulpitius; and this he did, "quia Christiani ex Judæis potissimum putabantur," *because the Christians were thought to have their rise chiefly from the Jews.* Eusebius saith, that τὸ πᾶν ἔθνος, "the whole nation was banished from Jerusalem, and the country round about, and not permitted to set one foot in it." And then adds, that § "the city being after this manner emptied of the Jews, and wholly cleared of its inhabitants, and made up of aliens flowing in thither, it was made a Roman city and colony, and, in honour of the emperor, was named Ælia." The same is said by him in his Evangelical Demonstrations,‖ and by Tertullian,¶ that "not one Jew was permitted to stay there." Eusebius also adds,** that τῆς αὐτόθι ἐκκλησίας ἐξ ἐθνῶν συγκροτηθείσης, *the church there consisting only of the gentiles, Marcus was the first bishop of it.* So that here is no place for the doctor's supposed church, consisting both of Jews and gentiles, or for the inhabiting of it by the Christian Jews, and much less for his feigned "many of them brought now to receive the faith by emulation of the gentiles." In a word, Epiphanius saith, that Hadrian the emperor, travelling to Jerusalem, found there only τὴν ἐκκλησίαν μικρὰν, *one little church,* and seven synagogues, standing like cottages; and was this likely to be the seat of two great bishops? So that I find nothing agreeable to the truth of history, in any thing which this reverend person saith upon this subject, and much less any thing confirmed either by Scripture or antiquity.

What hath been thus discoursed, is abundantly sufficient to confute the exposition of this reverend and learned person, as being not agreeable to matter of fact; for when was there any such conversion made of the Jews at the times assigned by him, which can in any probability of construction answer to the phrase used by the apostle, that by it *all Israel shall be saved; ungodliness should be turned away from Jacob;* God should bless them by *taking away their sins;* that they who now were blinded should *have the veil taken away from before their eyes;* they, who now were *diminished,* should have again *their fulness;* and they, who now were *cast off,* should be again *received?* This could not happen in the very times when this Epistle was at first indited: for though it be true that St. James mentions *many thousands* or *myriads* of Jewish converts, *all zealous of the law,* Acts xxi. 20. yet were they all converted at or before the time of writing this Epistle, and so belonged only to *the remnant according to the election of grace,* here mentioned, not to the residue that were blinded, of whose conversion the apostle here speaks from ver. 12. to 32. Nor could their conversion and salvation be a mystery to be then revealed to the gentiles. That no such conversion after the blindness mentioned in this chapter happened to them, upon their seeing *the abomination of desolation standing in the holy place,* or soon after the destruction of Jerusalem, hath been already shewed; and that Justin Martyr saith nothing of any such remarkable conversion of them, hath been also proved.

That there might be some conversion of them in the reign of Trajan, is by some argued from the words of Eusebius; "that Justus,* then bishop of Jerusalem, was one of the many myriads or thousands of the circumcision which then had believed." Yet is this testimony of no force, as to this matter; for, (1.) grammarians well know that μύρια and μυριάδες, when put indefinitely, do only signify *many:* now if the πόσαι μυριάδες, the *many myriads,* mentioned by St. James, hindered not, but that the Jewish converts might be only a *little remnant,* in respect to the blinded Jews, this may be as true of the ὅσαι μυριάδες, the *so many myriads* of Eusebius; especially if we consider, that most of them might be the very persons mentioned by St. James, he carefully informing us that the whole church of Jerusalem, under her fifteen bishops of Jerusalem, of which this Justus was the eleventh, was made up of *believers who had continued from the apostle's time till the wars and siege under Hadrian;* and speaking of these persons, not as men believing then, but as πεπιστευκότες, *men who had before that time embraced the Christian faith.* And hence Ruffinus† makes no mention of these supposed myriads, but only saith, "that Justus, being one of those of the circumcision who had embraced the faith of Christ, was made their bishop." In a word, this very Eusebius concurring so

* "Namque tum Hierosolymæ non nisi ex circumcisione habebat ecclesia sacerdotem." Sulpitius, lib. ii. cap. 45.

Πρῶτος μὲν τοὺς ἐκ περιτομῆς ἐπισκόπους τὴν ἱερὰν λειτουργίαν ἐγχειρίζεται Μάρκος. Euseb. Eccles. Hist. lib. iv. cap. 6.

† "Militum cohortem custodias in perpetuum agitare jussit, quæ Judæos omnes Hierosolymæ aditu arceret, quod quidem Christianæ fidei proficiebat, qui tum pene omnes Christum Deum sub legis observatione credebant, nimirum id Domino ordinante dispositum, ut legis servitus à libertate fidei atque ecclesia tolleretur." Sulp. lib. ii. cap. 5.

‡ Συνεστάναι γὰρ αὐτοῖς τότε πᾶσαν ἐκκλησίαν ἐξ Ἑβραίων πιστῶν ἀπὸ τῶν ἀποστόλων, καὶ εἰς τὸν τότε διαρκεσάντων πολιορκίαν. Hist. Eccles. lib. iv. cap. 5.

§ Οὕτω δὲ τῆς πόλεως εἰς ἐρημίαν τοῦ Ἰουδαίων ἔθνους, καὶ παντελῆ φθορὰν τῶν πάλαι οἰκητόρων ἐλθούσης, ἐξ ἀλλοφύλου τε γένους συνοικισθείσης, &c. Hist. Eccles. lib. iv. cap. 6.

‖ Demon. Evang. lib. viii. p. 411. D. ¶ Cont. Jud. cap. 15. Apol. cap. 16.

** Ibid.

* Τῆς ἐν Ἱεροσολύμοις ἐπισκοπῆς τὸν θρόνον Ἰουδαῖός τις ὄνομα Ἴουστος, μυρίων ὅσων ἐκ περιτομῆς εἰς τὸν Χριστὸν πεπιστευκότων, εἷς καὶ αὐτὸς ὤν, διαδέχεται. Hist. Eccl. lib. iii. cap. 35.

† "Justus quidam ex his qui de circumcisione ad fidem Christi venerunt, episcopatum suscepit."

exactly with the sentiments of all other fathers, that the Jews were then rejected, and lay under a curse, and proving from this very apostle, and from the words contained in the beginning of this very chapter, that they should generally fall and be rejected for their unbelief, *σπανίων ἐξ αὐτῶν εἰς τὸν σωτῆρα καὶ κύριον ἡμῶν πιστευσάντων, a very few of them only believing*;* and that *after the coming in of all nations to the Christian faith, they did not yet see or understand*;† he cannot be supposed to mention any thing which answers to the conversion of the Jews intended in this chapter, but must, with us, refer that to that glorious time when the prophecies‡ shall *more fully* (saith he) *be fulfilled*; i. e. the time *when the fulness mentioned by the apostle shall come in*. This being therefore all that hath been pleaded for the remarkable conversion of the Jews, after the writing this Epistle; and this all being almost nothing, and far from bearing any correspondence to the comprehensive words of the apostle on that subject; I conclude that no conversion of this nature happened to them, between the writing this Epistle and the times of Constantine.

And whereas it is said, that this conversion should be wrought in them by way of emulation, and that they should lay hold of the faith, being provoked so to do by seeing the gentiles believe, it is confessed, that the apostle represents this a fit means to work this emulation in them; but it is as certain, that it hath not yet had the designed effect upon them, they being so far from being provoked to embrace the Christian faith, by seeing the gentiles admitted to it, that this was to them the great stumbling-block, and they were *enemies to the gospel for their sakes*, ver. 28. they being prejudiced against it, because the gentiles were admitted to the blessing of it without circumcision, and observance of the law of Moses: see note on Gal. iii. 4. vi. 12. This is that prejudice of the Judaizing Christians which the apostle labours to remove in most of his Epistles, but more especially in that to the Galatians; and as for the unbelieving Jews, they could not endure to hear of any to be sent for the converting of the gentiles, Acts xxii. 21, 22. but they persecuted the apostles upon this account, *forbidding them to preach to the gentiles that they might be saved*, 1 Thess. ii. 16. And the same enmity to the Christians seems to continue to this day among them upon the same accounts.

Wherefore there having been as yet, so far as we are able to discern, no such remarkable conversion of the Jews, since the inditing this Epistle, and no such happy emulation of the converted gentiles, as did provoke them to embrace the Christian faith, this could not be, as here the doctor doth suggest, *a confirmation of faith to the gentiles*, and much less *a means to bring them all to receive it*, or *to convert the gentiles over all the world*. And what records and histories make the least mention of any such conversion of the gentile world, on the account of the remarkable conversion of the Jews after the writing this Epistle? When came in such a fulness of the unbelieving Jews, as was the *riches of the world?* ver. 12. or such a reception of them to the Christian faith, as was unto them *life from the dead?* ver. 15. Or how can these assertions be reconciled to the words of the apostle? For, if the coming in of the fulness of the gentiles be their receiving the faith in those times, then the partial *blindness of the Jews* must cease in those times also; for *blindness* (saith the apostle) *hath happened to the Jews* in part, and that blindness is to continue only *till the fulness of the gentiles shall come in*: if then the blindness of the Jews is not yet ceased, but they have generally continued, even from the time of writing this Epistle, to this very moment, in as much blindness and obduracy, as they then lay under, and as much *branches broken off*, as now they are, it follows, that the fulness of the gentiles, mentioned by the apostle, is not yet come in.

Lastly, The mystery mentioned ver. 25. cannot be this, that, *by occasion of the infidelity of the Jews, the gospel was preached to, and received of the gentiles*; for of this the apostle introduceth the believing gentiles speaking thus, ver. 19. *Thou wilt say then, the branches were broken off, that I might be graffed in*, &c. This therefore could not be to them a mystery. Nor could it be this, *viz.* that *this was done in mercy to the Jews*, viz. *that they, by seeing the gentiles believe, might at length be provoked to do so too*. For of this the apostle had spoken twice, declaring it to be foretold by Moses, saying, *I will provoke you to jealousy by them that are no people*, x. 19. And in this chapter, saying, *Through their fall salvation is come to the gentiles, to provoke them to jealousy*, ver. 11. It remains then, as the apostle and the primitive church from him declare, that it be this, that when the time for the fulness, *i. e.* for the conversion of the still heathen gentiles is come in, then shall the blindness of the Jews be removed, and so *all Israel shall be saved*; and then *all nations shall flow in unto them*, and their reception shall be to the gentiles *as life from the dead*.

I think I have said what is sufficient to shew these words cannot admit the sense imposed upon them by the reverend Dr. Hammond; I proceed now more largely to discuss the proper import of that phrase, *The fulness of the gentiles shall come in*. This is by some interpreted thus, *Blindness hath happened to the Jews, till the full number of the gentiles, which God shall call, be completed*. But this sense is contrary to the express words of the apostle, who declares there shall be a greater and more glorious conversion of the gentiles than that which happened by occasion of their fall, that their fulness should be much more the riches of the gentiles than their fall was, ver. 12. and that their coming in should be unto the gentiles *as life unto the dead*, and should much more enrich them than their casting off, ver. 15.

Note therefore, that there is a double fulness of the gentiles mentioned in the holy Scriptures:

First, That which is spoken of ver. 12. in these words, *If the diminution of them was the fulness of the gentiles*; and this consisted in the preaching of the gospel to all nations, and the imparting the glad tidings of salvation to them, and was, in a great measure, to be accomplished before the destruction of Jerusalem, and the ruin of that church and nation, according to our Lord's prediction, in these words, *The gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall the end come*, Matt. xxiv. 14. Mark xiii. 10.

Secondly, There is to be another fulness of the gentiles by a more glorious conversion of them, and a coming in of

* Demonst. Evang. lib. ii. p. 62. B. et passim. † Lib. ix. p. 455. A. B.

‡ Ἔσται δὲ ὅτι πληρεστάτη ἡ προφητεία συμπερασθήσεται, ὅταν τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ τὸ περὶ τοῦ ἱεροῦ ἀποστόλου εἰρημένον. Lib. ix. p. 458. D.

those nations which have not hitherto embraced the gospel, or have relapsed into heathenism or Mahometism, to be effected when this rejection of the Jews shall cease, and God shall send the *Deliverer out of Zion, to turn away iniquity from Jacob:* and of this only can we understand those words of the apostle, ver. 12. *If the fall of the Jews hath been* (already) *the riches of the* (gentile) *world, and the diminution of them the riches of the gentiles, how much more shall their fulness,* i. e. the time of their conversion, be the increase and fulness of the same gentiles? And, ver. 15. *If the casting away of them be reconciling of the world, what shall the receiving them again be* (to the same world), *but even as life from the dead?* And, ver. 25. *Blindness in part hath happened to the Jews, till the fulness of the gentiles shall come in.* This blindness therefore still continuing upon them, as much as ever, another fulness of the gentiles is to be expected, when it entirely shall be removed from them, and so *all Israel shall be saved.*

Secondly, Jerusalem is yet trodden down of the nations, and the Jews are yet captives in all nations, whereas the captivity and the treading down of Jerusalem is to cease, when the times of the gentiles are fulfilled; according to those words of Christ, concerning the destruction of the Jews, *They shall fall by the edge of the sword, and shall be carried captive into all nations, and Jerusalem shall be trodden down, till the times of the gentiles be fulfilled;* (Luke xxi. 24.) *i. e.* till the times when they shall have a plenary conversion by the coming in of the Jews, and shall no more lord it over them, as now they do, but serve them, and *flow in unto them.* And to this purpose let it be noted,

First, That, if we consult ancient prophecies concerning the vast extent of our Saviour's kingdom over all nations, we shall find reason to believe they had not yet had their full accomplishment upon them; for he hath not yet had the *uttermost parts of the earth for his possession;* (Psal. ii. 8.) God hath not yet made *all people, nation, and languages, to serve him,* and all *dominions to obey him;* (Dan. vii. 4. 27.) he hath not yet *filled the whole earth,* or *broke in pieces and consumed all other kingdoms.* (Dan. ii. 34, 35.) That seems not yet fulfilled, which was foretold by Micah, that *the Lord should be king over all the earth,* (Micah v. 4.) and by Zechariah, that *there should be but one Lord, and his name one;* (Zech. xiv. 9.) and by David, that *all kings shall fall down before him, and all nations serve him;* that *all the ends of the earth should remember, and turn to the Lord,* and *all the kindreds of the nations worship before him.* (Psal. lxxii. 8.) These, and sundry other such-like prophecies there are, which yet were never accomplished according to the full import of them. For, as Brerewood observes,* "If we divide the known regions of the world into thirty equal parts, the Christians' part is (only) as five, the Mahometans' as six, the idolaters' as nineteen;" whence we have reason to conclude, That there is yet a time to come, before the consummation of all things, in which our Saviour will yet once more display the victorious banner of his cross; and, like a mighty man of war, march on, conquering and to conquer, till he hath confounded or converted his enemies; and, finally, consummated his victories in a glorious triumph over all the powers of the earth, and made *all nations, tongues, and languages, to serve him.*

* Enquir. chap. 14. p. 118.

Secondly, That there is still to be a glorious conversion of the Jewish nation, as it seems evident from the words of the apostle here, who speaketh of a time when the partial blindness which then had happened to the Jews, and still continues upon them, should cease; when God would *turn away ungodliness from Jacob,* and *take away* (the punishment of) *their sins,* which yet he hath not done; when not a little remnant only, as at our Lord's first advent, but *all Israel shall be saved;* when that Israel, whose minds were then, and still are blinded by the veil that is upon them, shall have that veil *taken away* by their *turning to the Lord.* So also from those prophecies of the Old Testament, which promise to that nation such kindness, favour, and salvation, as either hath not been at all as yet, or but imperfectly fulfilled; as when he promiseth to bless her with such blessings as never should be taken from her, and to shew mercy to her, so as never to forsake her more. To this effect are these expressions: *As I have sworn that the waters of Noah should no more go over the earth, so I have sworn that I would not be wroth with thee, nor rebuke thee* (any more); *for the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee,* Isa. liv. 9, 10. *And the Redeemer shall come to Zion, and to them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, from henceforth and for ever,* Isa. lix. 20, 21. *I will make thee an eternal excellency, a joy of many generations. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thy everlasting light, and the days of thy mourning shall be ended,* Isa. lx. 15. 18—20. *Everlasting joy shall be unto them, and I will make an everlasting covenant with them,* Isa. lxi. 7, 8. *Thou shalt no more be termed Forsaken, neither shall thy land any more be termed Desolate, but thou shalt be called Hephzi-bah, and the land Beulah; for the Lord delighteth in thee, and thy land shall be married,* Isa. lxii. 4. 12. *I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying,* Isa. lxv. 19. *For as the new heavens and new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain,* Isa. lxvi. 22. *And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me,* Jer. xxxii. 39, 40. *And they shall be no more a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more,* Ezek. xxxiv. 28, 29. *And they shall*

dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children and their children's children for ever; and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them, it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle shall be with them; yea, I will be their God, and they shall be my people, Ezek. xxxvii. 25—27. *I have gathered them unto their own land, and have left none of them any more there: neither will I hide my face any more from them,* Ezek. xxxix. 28, 29. *And I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord thy God,* Amos ix. 15.

Now it seems very evident, that scarcely any of these things can be applied to the return of the Jews from their captivity in Babylon. For, since that time, *his kindness hath departed from* them, and his *covenant of peace* hath been *removed* for above one thousand six hundred years; *violence hath been heard in their land, wasting and destruction within their borders,* and their land hath been made *desolate;* the days of wrath, of mourning, and of weeping, have been long upon them; their *sun hath been,* according to our Lord's prediction, *darkened,* and *their moon hath not given her light;* their sanctuary and tabernacle have been *consumed,* and they have been *a prey to the heathen;* they have long since ceased to be his people, and he to be their God.

Nor can we reasonably confine these promises to that little remnant which believed in the times of the apostles, for they were never *gathered out of all lands,* nor did they *inherit the land for ever,* but were banished thence, as well as the unbelieving Jews by Hadrian; they can in no propriety of speech be styled *the house of Israel,* the *whole house of Israel.* Nothing, indeed, seems more unlikely, than that the time of the casting them off, the breaking of the branches, the leaving them under a spiritual slumber, the taking the kingdom from them, and casting them out into utter darkness, should be the time of the completion of these glorious promises; and that this sense cannot accord with the discourse of our apostle here, hath been already shewed.

Nor, thirdly, can we apply these promises to the believing gentiles; for sure they could not be *a prey to the heathens,* or *bear their shame,* or be the people *whom God hath led into captivity,* and after *gathered into their own land,* and so planted there, as never to be plucked up again; the promise could not be made to them, that they should *suck the breasts and eat the riches of the gentiles.*

Fourthly, I have already shewed from Scripture prophecies, that, after this conversion, the nations generally *shall flow in to them, and walk in their light,* and so their fulness (which signifies not their incorporation into another church, but as the opposite words, their *fall,* their *diminution,* their *rejection,* require; and as the apostle doth himself interpret it, their reception to the Christian faith, and so into the favour of God,) shall be the riches of the gentiles, and *as life from the dead* to them: then the gentiles *shall come to their light, and kings to the brightness of their rising; and nations that have not known them shall run in unto them, because God hath glorified them. Then* (saith God) *I will gather all nations and tongues, and they shall come and see my glory,* Isa. lv. 5. lvi. lxvi. 18. 22. Then *all nations shall turn, and fear the Lord truly,* saith Tobit, xiii. 10, 11. And this I conceive to be that fulness of the gentiles of which the apostle here speaketh.

END OF VOL. V.

Printed by J. F. Dove, St. John's Square.

Bible
Com
P

A

CRITICAL

COMMENTARY AND PARAPHRASE

ON THE

OLD AND NEW TESTAMENT

AND THE

APOCRYPHA.

BY

PATRICK, LOWTH, ARNALD, WHITBY, AND LOWMAN.

A NEW EDITION:

CORRECTED BY THE

REV. J. R. PITMAN, M.A.

ALTERNATE EVENING PREACHER AT THE FOUNDLING AND MAGDALEN HOSPITALS.

IN SIX VOLUMES,
VOL. VI.

UNIVERSITY OF
26129
28/2/93
LIBRARY

CONTENTS:

I. CORINTHIANS,
II. CORINTHIANS,
GALATIANS,
EPHESIANS,
PHILIPPIANS,
COLOSSIANS,
I. THESSALONIANS,
II. THESSALONIANS,
I. TIMOTHY,
II. TIMOTHY,
TITUS,
PHILEMON,
HEBREWS,
JAMES,
I. PETER,
II. PETER,
I. JOHN,
II. JOHN,
III. JOHN,
JUDE, AND REVELATION.

London:

PRINTED BY J. F. DOVE, ST. JOHN'S SQUARE;
FOR RICHARD PRIESTLEY, 143, HIGH HOLBORN.

MDCCCXXII.

Bible
Com
P

A

PARAPHRASE AND COMMENTARY

ON

THE FIRST EPISTLE

TO

THE CORINTHIANS.

PREFACE.

§. 1. THAT this was an Epistle written by St. Paul the apostle, as is asserted, i. 1. was never doubted in the church of God; but whether this was the *first* Epistle of St. Paul to the Corinthians, hath been a matter of dispute; because he saith in it, *I have written to you in an epistle,* (v. 9.) which seemeth plainly to relate to some epistle formerly by him writ to them: for this, saith Pseud-Ambrosius, was spoken *de præterita epistola quam ante hanc, quæ prima dicitur, scripserat.* But, as I have observed in the note upon that verse, no fathers ever ascribed to St. Paul more than fourteen epistles, including that to the Hebrews. Eusebius never mentions any *third* epistle to the Corinthians, amongst the true, controverted, or spurious writings which pass under his name: no Christian writer ever cited any thing from this supposed epistle: all the Greek scholiasts declare the apostle speaketh in those words, not of another, but of this very Epistle, which is sufficient to justify the version I have given of those words, *I had written,* or *was writing, in this Epistle.* Moreover, his supposed epistle to Laodicea is cited as a book exploded by St. Jerome;* his epistles to Seneca are in like manner cited by St. Jerome and St. Austin;† the Acts of Paul are cited and rejected by Origen and Eusebius,‡ but none of them makes any mention of more than two Epistles to the church of Corinth.

§. 2. That this Epistle was written by St. Paul whilst he was at Ephesus, and before he went thence to Macedonia, is clear from the very words of this Epistle: for, xvi. 8. he saith, *I will tarry still at Ephesus till Pentecost;* and adds, ver. 19. *The churches of Asia* (of which Ephesus was the metropolis) *salute you; Aquila and Priscilla salute you, with the church which is in their house.* Now that they dwelt at Ephesus, we read Acts xviii. 25. that it was writ before he went thence into Macedonia, these words inform us, xvi. 5. *I will come to you when I pass through Macedonia; for I do pass through Macedonia.* It is therefore generally agreed, that it was written in the fifty-seventh, as Dr. Pearson, or in the fifty-fifth year of Christ, as Dr. Lightfoot hath it. As also may be probably concluded thus: In the ninth year of Claudius, saith Orosius, in the tenth, say others, in the twelfth, saith Dr. Pearson, the Jews were banished from Rome, and St. Paul, coming into Corinth, finds Aquila and Priscilla newly come from thence to Corinth, upon that occasion: (Acts xviii. 2.) he stays there a year and a half, (ver. 11.) that is, till the eleventh of Claudius, at Ephesus three years; (Acts xx. 31.) and at the close of these three years he writes this Epistle. If then you begin this banishment of the Jews from Rome, as Valesius doth, in the tenth of Claudius, these five years that Paul continued at Corinth and Ephesus will end in the first of Nero, A. D. 55.: if, with Dr. Pearson, you begin them only at the twelfth of Claudius, they will end in the third of Nero, A. D. 57.

§. 3. That the persons to whom it was written were chiefly gentiles, is evident from these words, *Ye know that ye were gentiles, carried away to these dumb idols, even as ye were led:* (xii. 2.) that it was also written to the Jewish converts then at Corinth, Esthius conjectures, because he saith, (x. 1.) that *all our fathers were under the cloud.* But it is not necessary that should relate to their *fathers according to the flesh,* but only to the preceding church of God called before them out of Egypt, and partaking of like privileges with them: for the apostle declares, that *not they who are the children of the flesh are counted for the seed, but they who are the children of the promise;* (Rom. ix. 8.) and that the promise belonged not only to the seed according to the law, but *according to the faith of Abraham, who is the father of us all,* Rom. iv. 16. (See Gal. iii. 14. 29. iv. 28.)

§. 4. The occasions of writing this Epistle we may best learn from the ancients, and from the Epistle itself.

First, then, the ancients inform us of this city, that "Corinth was full of rhetoricians* and philosophers, and that they gave occasion to most of those miscarriages which the apostle reprehends in this Epistle."

Secondly, That there were † "Judaizers crept in among

* V. Paulus in Catal. Script. Eccl.

† V. Seneca, ibid. et St. Aug. Ep. ad Maced. 54. p. 254. B.

‡ Orig. περὶ ἀρχῶν, lib. 1. cap. 2. F. 114. D. Euseb. Eccles. Hist. lib. iii. cap. 3. et esp. 25.

* Ἦ δὲ καὶ ῥητόρων πολλῶν ἔμπλεως ἡ πόλις καὶ φιλοσόφων· ἔνιοι γὰρ αὐτῶν οὐ σφόδρα ἐπίστευον ἀνάστασιν εἶναι σωμάτων, τὰ τῆς ἑλληνικῆς μωρίας ἔτι νοσοῦντες, καὶ γὰρ ἅπαντα ταῦτα ἀπὸ τῆς κατὰ τὴν φιλοσοφίαν τὴν ἔξωθεν ἀνοίας ἐτίκτετο, καὶ αὕτη ἦν τῶν κακῶν ἡ μήτηρ. Chrysost. et Theoph. Præf. in hanc Epist.

† Καὶ γὰρ ἦσαν πας' αὐτοῖς ἐξ Ἰουδαίων μέγα φρονοῦντες, καὶ Παῦλον διαβάλλοντες, ὡς ἀλάζονα καὶ οὐδενὸς ἄξιον λόγου. Chrys. Præfat. in secundam Epist. Τινὲς τῶν Ἰουδαίων

them, who magnified themselves, and debased the apostle as a great boaster, but of little worth, styling him an apostate from the law, and commanding the observation of it to them."

Thirdly, They add, that the "city of Corinth was very rich,* and that some of them chose themselves teachers out of the rich, as being most able to support them, as others did out of the philosophers, as being most able to teach them more than the apostle could do."

Fourthly, They say, that "the Corinthians sent questions to St. Paul,† concerning marriage and virginity, by Stephanas, Fortunatus, and Achaicus, by whom the apostle more fully was informed of the state of their church; and therefore sent his answer to them concerning these several heads."

And, suitable to these things mentioned by the ancients, we find,

First, That the apostle spends the latter part of the first chapter, from ver. 20. to the end, in shewing the vanity of the wisdom which the philosophers pretended to, in comparison to the wisdom discovered by the gospel preached by the apostles. And, chapter the second, he shews the impossibility of knowing or assenting to the things delivered by the gospel, by those who, depending on philosophy and human reason, rejected what was taught purely by revelation, and consequently the necessity of admitting that revelation of the Spirit they challenged to themselves, that the doctrine of the gospel might be made known to the world. And against both the rhetoricians and philosophers, he shews the necessity of preaching the gospel, *not in the words of human wisdom,* i. 17—19. ii. 1. iii. 18, 19. 28. iv. 20.

Secondly, Because on the account of those philosophers and rhetoricians, as well as of the Judaizers, they broke out into parties and factions, he reminds them of those factions, beseeching them carefully to avoid them, i. 10. as tending to the dividing of *Christ's body,* ver. 13. and as indications that they were *yet carnal,* iii. 4. pursuing this under his own name, and that of Apollos, through the whole third chapter; shewing that they *ought not to glory in men,* or *be puffed up for one against another,* whatever were their gifts or eloquence, but give the glory of their labours unto God alone. (See iv. 8.)

Thirdly, Because they, who declared they were of Cephas, seem to be those Judaizers who looked on the apostle as unfaithful in his office, for rejecting the circumcision and the law; he declares that he found no occasion thus to charge himself, nor was he much concerned for their censures of him in that kind, iv. 4, 5. shewing, by his sufferings, how great an evidence he had given of his fidelity in the discharge of his office, from ver. 9. to the 14th, and that he had begotten them to that faith in which they ought to stand, and follow his example, from ver. 14. to the 17th: and because, he having sent Timothy to them, they imagined he either durst not or would not come to them himself, he declares he would both come and use his apostolical authority amongst them, and try the power of them who were thus puffed up against him by reason of their human wisdom.

Fourthly, Because one of these eloquent persons had been guilty of a very heinous crime, he commands them to punish him by removing him from their society, and delivering him up to Satan. And,

Fifthly, Because, being rich and wealthy, (iv. 8.) they were unwilling to part with their wealth, and therefore went to law, for preservation of it, before heathen judges, to the scandal of Christianity, he reprehends this vice in them, chap. vi. from ver. 1. to the 10th; and having said all this by way of preface, he begins, chap. vii. to return his answer to the questions they had sent unto him.

§. 5. There is one farther observation useful for, and worthy to be pondered by, the licentious persons of our age, that because fornication and lasciviousness were vices to which the heathens were generally addicted, and their philosophers, and perhaps some heretics, *viz.* the Nicholaitans, which were amongst them, maintained this was a thing indifferent, therefore the apostle, both in the Epistles to the Corinthians, and to most other churches, is very copious in shewing the destructive nature of this sin. It is to be observed, that Corinth was, above all other cities, even to a proverb, infamous for fornication and lasciviousness, so that Κορινθία γυνὴ, *a Corinthian woman,* is, in the language of the ancients, a whorish woman, according to the proverb, ἃ Κορινθία ἔοικας χοιροπωλήσειν,* *ut Corinthia videris corpore quæstum factura:* and Κορινθιάζειν, Κορινθιάζεσθαι, is ἑταιρεύειν, *scortationibus indulgere.* (Hesych. Phavor.) There was, saith Strabo,† in it a temple dedicated to Venus, which πλείους ἢ χιλίας Ἱεροδούλους ἐκέκτητο ἑταίρας. These vices also reigned in Galatia, the worshippers of the *mother of the gods;* in Ephesus, (see note on Eph. v. 5.) Thessalonica, Crete, (Athenæus, lib. xii. p. 527. A. 528. C.) and generally in all heathen nations. Hence the apostle is so frequent and express in his condemning this vice:

First, As a sin contrary to nature, as being against our *own body:* (1 Cor. vi. 18.) a sin of unrighteousness, to which God gave them up for their *idolatry;* (Rom. i. 28.) and a sin, which they who committed, *were given up to a reprobate mind,* and knew *they did things worthy of death;* (ver. 29. 32.) a sin contrary to the moral law, or to the law of nature; for he declares that law was given for the condemning fornicators. (1 Tim. i. 10.)

Secondly, As a sin contrary to the Christian faith, and inconsistent with it. *Know ye not* (saith he) *that your bodies are the members of Christ; shall I then take the members of Christ, and make them the members of a harlot? God forbid!* (1 Cor. vi. 15.) And again, *But fornication, and all uncleanness, let it not be once named among you, as becometh saints;* (Eph. v. 3.) *for God hath not called us to uncleanness, but unto holiness. He therefore that despiseth this his call, despiseth not man but God, who also hath given us of his Spirit.* (1 Thess. iv. 7, 8.) Hence he declares it

πεπιστευκότων τὴν νομικὴν ἀσπαζόμενοι πολιτείαν πάντοσε περιφοιτῶντες τὴν ἀποστολικὴν διδασκαλίαν διέβαλλον, ἀποστάτην καὶ παράνομον τὸν Θεσπέσιον Παῦλον ἀποκαλοῦντες, καὶ φυλάττειν ἅπασι τὸν νόμον παρηγγυῶντες. Theod. Præfat. in secundam Epist.

* Ἡ Κόρινθος πολλῷ πλούτῳ καὶ σοφίᾳ κομῶσα, ἐπίστευσε μὲν τῷ Χριστῷ——ὅτι πλούσιοι ἰδίας συμμορίας ἐποιήσαντο, καὶ οἱ σοφοὶ αὖ ἰδίας. Chrysost. Theodor. Theoph. Παροξυνάζει τινὰς ἐκ τῶν παρὰ σφίσι πλουσίων καὶ φιλοσόφων αὐτοχειροτονήτους προστατεῖν τοῦ δήμου ἐν τοῖς πνευματικοῖς πράγμασιν, ὡς λοιπὸν τοῦ λαοῦ πολλοὺς τοὺς μὲν τοῖς πλουσίοις ὡς δυνατοῖς προσχωρῆσαι, τοῦ δὲ τοῖς φιλοσόφοις ὡς πλέον διδάσκειν δυναμένοις παρὰ τὴν τοῦ Ἀποστόλου διδαχήν. Theod. apud Œcum.

† Περὶ γάμου καὶ παρθενίας, περὶ τῶν εἰδωλοθύτων, περὶ τῶν πνευματικῶν χαρισμάτων, καὶ λοιπὸν περὶ ἀναστάσεως. Œcum. Theodoret.

* Vide Eras. Adag. Cent. 7. p. 633. 720. † Lib. viii. p. 378. D.

to be contrary to the sound doctrine of the gospel, (1 Tim. i. 10, 11.) and forbids Christians to eat with any brother who is a fornicator. (1 Cor. v. 11.)

Thirdly, As being a sin which will exclude the fornicator from the kingdom of God. *Be not deceived* (saith he), *no fornicator shall inherit the kingdom of God.* (Gal. vi. 10, 11.) To the Galatians he speaks thus, *The works of the flesh are manifest; adultery, fornication, uncleanness, lasciviousness: of which I tell you again, that they who do such things, shall not inherit the kingdom of God.* (Gal. v. 19—21.) To the Ephesians thus, *This know ye, that no fornicator, or unclean person, hath any inheritance in the kingdom of Christ, or of God.* (John v. 5.) They, saith St. John, shall be excluded from the New Jerusalem. (Rev. xxii. 15.)

Fourthly, As that which will assuredly expose them to the wrath of God. For thus he speaks to the Colossians: *Mortify your earthly members, fornication and uncleanness; for which things cometh the wrath of God upon the children of disobedience.* (Col. iii. 5, 6.) To the Ephesians thus, *Be not deceived with vain words, for because of these things cometh the wrath of God upon the children of disobedience.* (Eph. v. 6.)

Fifthly, As that which will subject them to eternal punishment. For *whoremongers and adulterers* κρινεῖ ὁ Θεὸς, *God will adjudge to condemnation:* (Heb. xiii. 4.) the portion of the whoremonger shall be assigned him in the *lake that burns with fire and brimstone.* (Rev. xxi. 8.)

§. 6. And this is all that I at first intended by way of preface to this Epistle. But finding that the doctrine of the resurrection of the same body which dieth, is now either questioned, or thought unnecessary to be believed, though anciently the very heathens looked upon it as a fundamental doctrine of Christianity, and the ground of their most raised hopes; and upon this account they burnt the very bones of Christian martyrs, and reduced them to ashes, and then threw those ashes into the river Rhodanus, or Roan, that so they might defeat the *hope of a resurrection, which enabled the Christians to suffer death with alacrity, and to endure all kinds of torments for their religion;** which sure had been a vain attempt, had not the Christian doctrine promised, as the foundation of their hopes, the resurrection of the same body thus consumed, but only of some other body in its stead; and seeing the fifteenth chapter of this Epistle is the seat of that controversy—I shall therefore endeavour briefly to evince two things:—

1. That it was certainly the received doctrine of the professors of the Christian faith.

2. That it is truly grounded on the Scriptures, and therefore ought to be owned as an article of Christian faith. And,

1. That it was certainly the ancient and received doctrine of the orthodox professors of the Christian faith, is evident,

First, From the second epistle of Clemens Romanus,† writ in the first century; for there he doth expressly caution Christians against the denial of this article, in these words,—*Let none of you say that this same flesh shall not be judged, for as you were called in the flesh, so shall you come in the flesh to judgment, and in this very flesh shall you receive your reward.* And in his first epistle, to prove that God will raise them from the dead, who have served him in holiness, he cites those words from Job xix. 25, 26. ἀναστήσεις τὴν σάρκά μου ταύτην, *Thou wilt raise up this my flesh which hath suffered all these things.*

Secondly, From Irenæus,* who in the second century makes this one article of faith of the whole church received from the apostles, and kept, taught, and delivered, in all places with the greatest care and uniformity; *viz.* that Christ will come from heaven in glory, ἀναστῆσαι πᾶσαν σάρκα πάσης ἀνθρωπότητος, *to raise up all flesh of all mankind.* Tertullian,† in the third century, producing the Christian's creed as the rule of faith, which came from Christ, and was by his companions handed down to the church, *the institution of Christ, which all nations ought to believe,* makes this one article of it, that *Christ will come to judge the quick and dead;* "facta utriusque partis resuscitatione cum carnis restitutione," or "per carnis resurrectionem," *by raising and restoring of their flesh.* Accordingly the article of the *resurrection of the flesh;* or, as the Aquilcian Symbol hath it, "hujus carnis," *of this flesh;* or, as other confessions have it, *of their bodies,* hath been received in all Christian churches. And they have been condemned as heretics from the beginning of the second century, who denied σαρκὸς ἀνάστασιν,‡ *the resurrection of the flesh;* "et carnis salutem et regenerationem ejus, dicentes non eam capacem esse incorruptibilitatis,"§ *the life and reproduction of the flesh, saying, it was incapable of incorruption:* as did the Valentinians,‖ the Basilidians, and the Marcionites, say the fathers.

§. 7. I proceed, secondly, to shew, that this doctrine of the primitive Christians is truly grounded on the Scriptures, and therefore ought to be received and owned as an article of Christian faith. This I prove,

1. From all those places which speak of the resurrection of the body; these places I shall produce, for their sakes who *do not remember, in any place of the New Testament, any such expression as the resurrection of the body:* v. g. *He that raised Jesus from the dead,* ζωοποιήσει καὶ, *shall also make alive your mortal bodies;* (Rom. viii. 11.) that is, *he shall raise them from the dead:* for that ζωοποιεῖν and ἐγείρειν, *to quicken and raise up,* are, with relation to this matter, words of the same import, we learn from these words: *As the Father,* ἐγείρει τοὺς νεκροὺς, καὶ ζωοποιεῖ, *raiseth up the dead, and quickeneth them, so the Son* ζωοποιεῖ *quickeneth whom he will.* (John v. 21.) Again, saith the apostle, *How are the dead raised up? i. e.* the bodies of the dead; it follows, καὶ ποίῳ σώματι, and *with what kind of bodies do they come* forth of the grave? (1 Cor. xv. 35.) So ver. 44. It is sown a natural body, it is raised σῶμα πνευματικὸν, *a spiritual body.* And still more evidently, τὸ φθαρτὸν τοῦτο, *this corruptible* (body) *must put on incorruption,* καὶ τὸ θνητὸν τοῦτο, *and this mortal* (body) *must*

* "Ινα (ὡς ἴλεγον ἐκεῖνοι) μὴ δὲ ἐλπίδα σχῶσιν ἀναστάσεως, ἐφ' ᾗ σπουδάτε——καταφρονοῦσι τῶν θείων, ἕτοιμοι καὶ μετὰ χαρᾶς ἥκοντες ἐπὶ τὸν θάνατον. Euseb. Eccles. lib. v. cap. 1. p. 165.

† Καὶ μὴ λεγέτω τις ὑμῶν αὕτη ἡ σὰρξ οὐ κρίνεται, οὐδὲ ἀνίσταται——ἐν τρόπον γὰρ ἐν τῇ σαρκὶ ἐκλήθητε, καὶ ἐν τῇ σαρκὶ ἐλεύσεσθε—καὶ ἡμεῖς ἐν ταύτῃ τῇ σαρκὶ ἀπολησόμεθα τὸν μισθόν. Clem. Ep. 2. §. 9. 36.

* Lib. i. cap. 2, 3.

† Apol. cap. 47. de Præscript. cap. 9. 13. de veland. Virg. cap. 1.

‡ Just. in Dial. cum Tryph. p. 307. B.

§ Iren. lib. v. cap. 2.

‖ Iren. lib. i. cap. 23. 29. Tertul. de Præscript. cap. 33. Theudoret. Hær. Fab. lib. i. cap. 4. 7.

put on immortality, (ver. 53.) *So when this corruptible* (body) *shall have put on incorruption, and this mortal* (body) *put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.* If any one likes not my addition of σῶμα, *body,* to the pronoun and adjective, four times here mentioned, I desire him to find out, if he can, another substantive; if he cannot, he must confess the resurrection of the body is here mentioned four times: for the apostle argues thus, *The dead shall be raised up,* δεῖ γὰρ, *for this corruptible* (body) *must put on incorruption;* and when this is done, then death, which only happeneth to this corruptible mortal body, *shall be swallowed up in victory.*

It is said, that "he who reads with attention this discourse of St. Paul, where he speaks of the resurrection, will see that he plainly distinguisheth between *the dead* that shall be raised, and *the bodies of the dead;* for it is νεκροὶ, πάντες οἱ, which are the nominative cases to ἐγείρονται, ζωοποιηθήσονται, ἐγερθήσονται, all along, and not σώματα, *bodies,* which one may in reason think would somewhere or other have been expressed, if all this had been said to propose it as an article of faith, that the same bodies shall be raised." The same manner of speaking the Spirit of God observes all through the New Testament, where it is said, *raise the dead, quicken,* or *make alive the dead,* the *resurrection of the dead,* Matt. xxii. 27. 52. John v. 28, 29. Rom. iv. 17. 2 Cor. i. 9. 1 Thess. iv. 16.

Ans. I hope the instances produced already are sufficient to confute this observation; I shall, therefore, go on farther to observe and prove, that the resurrection of the dead is by the apostle used with plain relation to the *bodies of the dead:* so that he even proves the resurrection of the dead, because the body is raised, and so doth not *plainly distinguish betwixt the dead that shall be raised, and the bodies of the dead.* This is evident enough from what I have observed already, that the apostle proves οἱ νεκροὶ ἐγερθήσονται, *the dead shall be raised,* because *the corruptible body must put on incorruption,* &c. But it is still more evident from these words: *So is also* ἀνάστασις τῶν νεκρῶν, *the resurrection of the dead; for it is sown in corruption, it is raised in incorruption,* ver. 42, 43. where I desire to know what is the nominative case to ἐγείρεται, *it is raised,* used three times here? If it be σῶμα, *body,* I have sufficiently confuted this criticism; if it be not, why doth the apostle so expound it in the immediate ensuing words, *it is sown a natural body,* ἐγείρεται σῶμα πνευματικὸν, *it is raised a spiritual body?*

I add, that this appears almost from all the places cited, that the οἱ νεκροὶ, and the πάντες ἀποθνήσκοντες, *the dead,* and the *all dying,* hath relation to the body only, which being that alone, which is by death bereft of life, must be that only which, in propriety of speech, is said to die. Thus, when it is said, "these very words, urged for the resurrection of the same body, run thus, πάντες οἱ ἐν τοῖς μνημείοις, *all that are in the graves shall hear his voice, and shall come forth; they that have done good* εἰς ἀνάστασιν ζωῆς, *to the resurrection of life, but they that have done evil to the resurrection of condemnation:*" and is then added, "would not a well-meaning searcher be apt to think, that if the thing here intended by our Saviour were to teach and propose it as an article of faith, necessary to be believed by every one, That the very same bodies of the dead should be raised, the words should rather have been πάντα τὰ σώματα τὰ ἐν τοῖς μνημείοις, i. e. *all the bodies that are in the graves,* rather than *all who are in their graves;* which must denote persons, and not precisely bodies?"

To this I answer, (1.) that the words πάντες οἱ ἐν τοῖς μνημείοις, i. e. *all that are in the graves, and* πάντα τὰ σώματα τὰ ἐν τοῖς μνημείοις, *all the bodies that are in the graves,* are plainly words of the same import. For what is laid down in the graves or sepulchres, is it not σώματα τῶν κεκοιμημένων, *the bodies of them that sleep only?* (Matt. xxvii. 52.) and must it not then be these bodies that come forth of them? May we not discern, in the passage now cited, how the Holy Ghost passes immediately from the *bodies of the saints that slept,* to their persons, saying, *the bodies of the saints that slept arose,* καὶ ἐξελθόντες ἐκ τῶν μνημείων, *and they coming out of their graves, after his resurrection, went into the holy city, and appeared unto many?* (ver. 53.)

(2.) When God said to Adam, what was also true of his posterity, *In sorrow shalt thou eat thy bread, until thou return to the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return:* (Gen. iii. 19.) and the Psalmist, of man in general, *His breath* (or spirit) *goeth forth; he returneth to his earth:* (Psal. cxlvi. 5.) will any one be tempted, from these personal demonstrative pronouns, *thou* and *he,* to say that these words must denote the *persons,* and not precisely the *bodies* of men? and thence infer, that the whole person of Adam was taken out of the earth, and was but dust, and that the whole person of man *returneth to his earth?* If not, why is it argued that the like pronoun οἱ, *they,* must here denote *persons,* and not precisely *bodies?* Are we not told that the word *person* stands for a thinking intelligent being, that has reason and reflection, and can consider itself as itself? And can they who are in their graves do this? If so, surely they are not dead in them, but buried alive: if they cannot, why must these words οἱ ἐν τοῖς μνημείοις denote persons?

But it is said, that, "according to this interpretation of these words of our Saviour, no other substance being raised but what hears his voice; and no other substance hearing his voice, but what, being called, comes out of the grave; and no other substance coming out of the grave, but what was in the grave, any one must conclude, that the soul, unless it be in the grave, will make no part of the person that is raised."

Ans. To this I answer, that any one may reasonably hence conclude, that the soul makes no *raised part* of him that is raised, or that it is not called, or raised out of the grave, as the body is; but by what logic can we hence conclude it makes no part of the raised person? For instance, we profess in our creed to believe that *Jesus Christ died, and rose again, i. e.* from the grave: and, saith St. Peter, *This Jesus hath God raised up, having loosed the pains of death, because it was impossible he should be holden of it:* (Acts ii. 24. 32.) now because nothing can be raised from the dead, but that which died, nothing can be raised from the grave, but what was laid in it; shall we hence infer, that the soul of the Lord Jesus, or his spirit (which he commended into his Father's hands, and which went to paradise), unless it died, and was in the grave, could make no part of the person which was dead, and was raised from the dead, and out of the grave? When our Lord says, (ver. 28, 29.) *they that were in the graves shall come forth to the resurrection of life;* and, (ver. 25.) *the dead shall live:* what

can live again but that which was dead? What can have a resurrection to life, but that which had no life; and was not that the body only? Yea, are not these things said in pursuance of what went before: *As the Father raiseth up the dead, and quickeneth* (or gives life to) *them, even so the Son quickeneth whom he will.* Now what can be raised from the dead, but that which was dead? What can be quickened, or have life given to it, but that which had no life? If then that were the body only, must not the raising of the dead and quickening them, import only the raising and quickening of the body, although this be performed completely by the union of the soul to the raised body?

Secondly, That, in our Saviour's discourse against the sadducees, *περὶ τῆς ἀναστάσεως τῶν νεκρῶν, touching the resurrection of the dead,* he also speaks of raising that which was dead, *i. e.* the body, is evident from this, that he saith of them who partake of that resurrection, *οὐκ ἔτι δύνανται ἀποθανεῖν, they can die no more;* (Matt. xxii. Mark xii. Luke xx. 35, 36.) which can be only spoken of that body which died before.

Thirdly, We read of God *τοῦ ζωοποιοῦντος τοὺς νεκρούς, quickening the dead.* (Rom. iv. 7.) Now what doth he quicken, but what was dead? What doth he give life to, but that which ceased to have life, that is, the body?

Fourthly, St. Paul saith, *We had in ourselves the sentence of death, that we might not trust in ourselves, but in God, τῷ ἐγείροντι τοὺς νεκρούς, who raiseth the dead.* (2 Cor. i. 9.) Now what was this *sentence of death?* Did St. Paul, and his Christian companions, believe the whole man should be killed by their persecutors? or, as their Lord had taught them, that they *could kill the body,* but *could not kill the soul?* (Matt. x. 26.) Doth he not say in their names, that that *which perished,* or was corrupted, was only *ὁ ἔξω ἡμῶν ἄνθρωπος, our outward man,* (2 Cor. iv. 16.) in opposition to the *inward man?* That, whilst they lived, they were *at home in the body,* and that at death they did *ἐκδημῆσαι ἐκ τοῦ σώματος, dwell out of the body,* (2 Cor. iv. 16.) or, as to the soul, were absent from it? And must not then *the sentence of death,* they had in themselves, be only this, that their bodies might die by the hands of persecutors; that their outward man might perish by them? And must not then their trust in God, *that raiseth the dead,* relate to his raising their dead bodies?

Fifthly, The dead in Christ that shall be raised, (1 Thess. iv. 16.) are they that sleep, (ver. 13. 15.) that is, that *sleep in the dust:* (Dan. xii. 2.) now is it not *τὰ σώματα, the bodies of the saints that* thus *sleep,* (Matt. xxvii. 52.) and must not then the apostle speak of them only? Is not this spoken to comfort the Thessalonians, *concerning them that were asleep?* (ver. 13. 18.) and were they troubled for the souls of them that slept in Jesus? (ver. 14.) or doth the apostle say any thing to comfort them, but that which relates to the body only? And will it not hence follow, that what he there saith, touching the resurrection of the dead, concerneth their dead bodies only?—Thus have I shewed that all the places here cited, as speaking of the resurrection of the dead, refer to the resurrection of the bodies.

§. 8. But farther, had not the Scripture so expressly spoken of *raising our mortal bodies,* of raising that *a spiritual body* which was *sown a natural body,* and proved *the dead shall be raised,* because *this corruptible shall put on incorruption;* and could it not be proved, that raising of the dead, and of the bodies of the dead, were in import the same, this article might be established from other passages of Scripture, speaking the same thing in effect; as, *v. g.*

First, *We who have the first-fruits of the Spirit, groan within ourselves, expecting υἱοθεσίαν the sonship, even the redemption of our body.* (Rom. viii. 23.) Now what is this redemption *τοῦ σώματος ἡμῶν, of our body,* but the delivery of it *from the bondage of corruption?* (ver. 21.) What did they *groan* for? It was, saith the same apostle, that *mortality might be swallowed up of life,* (2 Cor. v. 4, 5.) which only is to be done, when *this mortal body shall put on immortality,* saith the same apostle; this therefore was to be done to accomplish *the redemption of the body* spoken of; and is not then the redemption, and the resurrection of the body, in effect the same?

Secondly, *We expect that Saviour, the Lord Jesus Christ from heaven, who shall change τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, our vile body into the likeness of his glorious body.* (Phil. iii. 20, 21.) The body therefore to be changed is *σῶμα ἡμῶν, our body, the body of our humiliation,* so styled, as Methodius saith, because *ταπεινοῦται ἀπὸ σφάλματος, it is humbled and made mortal by the fall;* or, as Irenæus, (lib. v. cap. 13.) "quod et humiliatur cadens in terram," *because it is humbled by falling into the earth.* This body is therefore to be thus changed *when our Lord cometh down from heaven,* that is, at the resurrection of it; for *the Lord shall descend from heaven, and the dead in Christ shall rise first.* (1 Thess. iv. 16.) Is it not therefore manifest from these words, that our *vile mortal bodies,* fallen into the earth, or laid in it, shall be raised, and by or at the resurrection, shall be *changed into the likeness of Christ's glorious body?*

Now hence I argue for the resurrection of the same body thus: If the Scripture teacheth that there shall be *a quickening,* by raising up *our mortal bodies,* a *redemption,* by the resurrection of *our bodies,* a *changing of our bodies,* at and by the resurrection, *into the likeness of Christ's glorious body,* it seems sufficiently to say, there shall be a resurrection of the same body which before was mortal, and a *change* by it, of the same body which was vile, or humble; and a redemption by it from corruption, of the same body which was formerly *in bondage to corruption;* for all this must be said of the same body, or not of the same body: if of the same body, then the same body must be raised; if not of the same body, then of another: and how then is it said of our body? How are these other bodies, *τὰ θνητὰ σώματα ὑμῶν, your mortal bodies;* (Rom. viii. 11.) the redemption of them, the *redemption τοῦ σώματος ἡμῶν* the change of them, the *change τοῦ σώματος ταπεινώσεως ἡμῶν, of our mortal vile bodies?*

Secondly, When the apostle saith,* *this corruptible, this mortal body,* does he mean this body of ours, or does he not? If he does mean this mortal, corruptible body of ours, then he asserts of that, that it shall be raised immortal and incorruptible; if he does not mean it of ours, he must mean it of some other body than ours, and how then is that *raised a spiritual body,* which was *sown a*

* "Cum dicit istud corruptivum et istud mortale, entem ipsam tenens dicit. Certe istod nisi de comparenti pronuntiasse non potuit: demonstrationis corporalis est verbum." Tertull. de Resurrect. Carn. cap. 51.

Ὁρᾷς τὴν ἀκρίβειαν, τὸ θνητὸν τοῦτο εἶδειξε δεικτικῶς, ἵνα μὴ ἄλλης νομίσῃς σαρκὸς ἀνάστασιν. Theod. ibid.

natural body? How doth this *mortal put on immortality?* How are we concerned in the resurrection of another body? Or what assurance doth it give us, that we shall rise from the dead, seeing, when any of us departs this life, it is our body that dies, and not another's? Yea, why then doth he say, *the dead shall rise, and we,* that are living, *shall be changed?—We shall all be changed; i. e.* our *vile bodies shall be changed into the likeness of Christ's glorious body;* our mortal bodies into immortal; our natural bodies shall be changed by being raised spiritual bodies. Let any man try his utmost skill, and see if he can find any nominative case to σπείρεται, *it is sown,* used here four times, but σῶμα, *body,* or understand this of any other body than ours: seeing then the same word is the nominative case to ἐγείρεται, *it is raised,* which was so to σπείρεται, *it is sown,* the apostle must be supposed to say, this body of ours is raised in incorruption.

§. 9. *Arg.* 2. To proceed to other Scriptures of like import: *All that are in their graves shall come forth,* saith Christ, ἐκπορεύσονται ἐκ τῶν μνημείων, *they shall come out of the graves in which they were.* (John v. 28, 29.) Shall they come forth with the same body which was laid in the grave, or with another? If with the same, then the same body must be raised; if with another, how came these graves to be called their graves, and how are the dead, and they that are in the graves, raised out of them, and not another?

Again, when it is said, *the sea gave up the dead,* ἐν αὐτῇ *in it,* and *death and hades* (the place of the dead) *gave up the dead in them:* (Rev. xx. 13.) did they give up the same bodies which were laid down in them, or some others? The first is the thing contended for: if they gave up some others, how did they give up the dead that were laid down in them?

To say that *a great part of these* dead *bodies possibly may have undergone variety of changes, and entered into other concretions, even in the bodies of other men,* is to me no objection against the raising of the same body, if God hath engaged so to do; for then, as he is able, so is his providence concerned to prevent the entering of one body so into the concretion of another, as to hinder it from being the same body when raised, as it was when laid down in the sea, or grave; and I know *what he hath promised he is able to perform.*

Lastly, Even the phrase *the resurrection of the dead,** and especially the resurrection ἐκ νεκρῶν, *from the dead,* used Col. i. 18. Rev. i. 15. where Christ is styled *the first-born of those that arise from the dead,* proves this. For the proper notion of a resurrection consists in this, that it is a substantial change, by which that which was before, and died, or was corrupted, is reproduced the same thing again. I call it a change of that which died, or was corrupted disjunctively, because in the resurrection of our Lord, and of Lazarus, and others whom he raised from the dead, the body was not corrupted. Hence it follows,

(1.) That the soul, which is immortal and incorruptible, cannot be said to rise again, resurrection implying a reproduction; whereas that which, after it was, never ceased to be what it was, cannot be reproduced; and so the resurrection of the dead* can only signify the resurrection of the bodies of the dead, with the reunion of them to those souls to which they were before united, which makes this resurrection advance into a resurrection of life. And seeing that which never fell, cannot be said to be raised up, that which did never die, cannot be restored from death; men cannot properly be said to rise again from the dead, but in respect to that part, or that state, which had fallen and was dead. And as for a man to be born at first signifies the production and union of the essential parts of an individual man, his body and his soul: so to be born again, or born from the dead, implies the restitution and reunion of his body and his soul; a man only by that becoming the same entire person which he was before. Seeing therefore it is acknowledged, that *the same persons shall be raised,* yea, that *there can be nothing plainer than that in the Scripture it is revealed, that the same persons shall be raised, and appear before the judgment-seat of Christ, to answer for what they have done in the body;* and the same person cannot be raised without the raising of his body to be united to his soul, much less be raised from the dead, without raising that of him which was dead, which only was his own, and not another body, which before was not part of him: it follows, that, if the same person be raised from the dead, that of them which was dead, or their own bodies, must be raised; and so the meaning of the Scripture, when it saith, *the same persons shall be raised,* must be this, that their bodies, separated from their souls by death, shall be raised from the dead.

Moreover, by saying that the resurrection is only of that which died, or was corrupted, it appears, that I, with the ancients, only assert the resurrection of that body which died, or was corrupted, and am not in the least concerned for any changes that it underwent before; and so the Scripture forces me to speak, when it styles the resurrection, *the quickening of the dead; the vivification of our mortal bodies; the raising of those bodies which were sown in corruption; the coming forth of them which were in their graves; the awakening of them that sleep in the dust of the earth;* and saith, that then *the sea, death, and hades, shall give up their dead,* allowing a resurrection only to them that shall then be dead, and saying only of them that shall be found alive, *they shall be changed.* And if this only be the true sense of the Scripture in this matter, and this only the resurrection there intended, it cannot be concerned in the least, in what the philosophers say touching the change the body undergoes whilst living, though I am far from thinking, that, to the raising the same bodies, it can be requisite that these bodies should be *made up wholly of the same particles, which were once vitally united to their souls in their former life, without the mixture of any other particle of matter:* for, were this necessary to the same living body, we could not have the same bodies for a day; and if it be not necessary to make the body continue still the same while we live, it cannot be necessary to make the raised body the same with that which died.

* "'Resurrectionis' vocabulum non aliam rem vendicat quam quæ cecidit: surgere enim potest dici, et quod omnino non cecidit, sed semper retro jacuit; resurgere autem non est nisi ejus quod cecidit; iterum enim surgendo, quia cecidit, resurgere dicitur." Tertull. advers. Marc. lib. v. cap. 9.

Ἀνάστασις γὰρ οὐ καλεῖται τοῦ μὴ πεπτωκότος. Epiph. Hær. 67. sect. 6.

* Ἀνάστασις γὰρ ἡ ἄνωθεν στάσις, τὸ σῶμα δέ ἐστι τὸ φθειρόμενον, καὶ διαλυόμενον· τούτου τοίνυν ἡ ἄνωθεν σύστασις εἰκότως καλεῖται ἀνάστασις· τῆς γὰρ δὴ ἀθανάτου ψυχῆς οὐκ ἀναστασις, ἀλλ' ἐπάνοδος γίγνεται πρὸς τὸ σῶμα. Μακρίων δὲ Κέρδων καὶ ὁ Μάνης, καὶ ὅσοι τῶν σωμάτων οὐκ ἐδέξαντο ἀνάστασιν, ὡς ἀδύνατον παντελῶς τόνδε τὸν βίον ἐξικνεῖσθαι. Theodor. Hær. Fab. lib. v. cap. 19. p. 293. A. B.

That, which here seems to me of greatest moment to be considered, is this, that the dead being raised, that they may be *judged according to their works,* (Rev. xx. 12.) and that *every one may receive τὰ διὰ τοῦ σώματος, the things done by the body,* as the instrument of the soul, it is only requisite that the dying body, which is to be raised to the *resurrection of condemnation,* should be then united to a soul, sentenced hereafter to condemnation for the evils done whilst in the body, and by the body as its instrument, and not repented of, and reformed, before its separation from the body. And, that the body should be raised to *the resurrection of life,* it is only requisite that, some time or other before its death, it should have been united to a soul that truly repented of all its past sins, and did, from thence forward, do that which was *lawful and right* whilst they were thus united: now seeing this is the state of all bodies which arise to the *resurrection of life,* or *of condemnation,* it is only necessary to this last resurrection that it should be the raising the bodies of men dying in their sins, as in my hypothesis it is; and that the bodies, raised to the resurrection of life, should be the bodies of men dying in the favour of God; it is therefore only necessary their dying bodies should arise. And now the argument arising from these Scriptures, which teach that there shall be a resurrection of the dead, and so of their dead bodies, that *every one may receive according to what he hath done in,* or *by, the body,* will run thus:

Either the body is to be raised, and reunited to the soul, to receive rewards and punishments with it, or to be the instrument by which the soul shall be rewarded or punished; or it is not: if not to any of these ends, why is it raised at all? why do good men, by the direction of the Holy Spirit, *expect the resurrection of the body?* or why is it propounded as their great encouragement, *to be steadfast, immoveable, always abounding in the work of the Lord?* (1 Cor. xv. 58. 1 Thess. iv. 18.) and as a comfort to them that mourn for the dead? Why are the wicked to be *punished with everlasting fire,* or said to *go away* after the resurrection *into eternal punishment?* (Matt. xxv. 41. 46.) Or why doth our Saviour require us, *not to fear them who can kill the body, but can do no more, in comparison of him who can destroy both soul and body in hell-fire?* (Matt. x. 28.) and say that *it is better one of thy members perish, than that thy whole body should be cast into hell-fire?* (Matt. v. 29, 30.) If it be to be raised for these ends, it is necessary the same body should be raised which sinned with, or was the instrument of the soul in doing good or evil, it being absurd to think, that one body should sin, and another should be punished for it; or that one body should suffer, and another should be crowned for it: and, for any thing I can discern to the contrary, we might as well appear before Christ's judgment-seat without any body at all, as without that which we deposited. Let it now be remembered, that the body, in which the impenitent is to suffer, is only the same body which was laid down in the grave, and then the arguments usually offered to invalidate his suffering in his own body, or in the same body in which he sinned, will be almost as strong to excuse a murderer from suffering in his body for a murder committed twenty years ago, as to the purposes they are used in this case: nay, I have met with nothing said in this affair, which does not prove as strongly that the body of our blessed Lord, born of the Virgin Mary, after he had sucked and digested that milk into chyle, was not the same body which was born of the Virgin, as not having all the same *individual particles,* and then, when he *grew in stature,* he grew into another body, and so into a body which came not from the *loins of Abraham,* and was not *of the seed of David according to the flesh;* and that, when the Jews destroyed his body, they destroyed not that body of which he spake, when he said, *Destroy this body,* because the body they destroyed had by perspiration lost, and by nutrition gained, many particles.

§. 10. I come now to answer the objections against this article; *viz.*

"The appellation the apostle bestows on him that enters into this inquiry, *Whether the dead shall have the same bodies or no?* seems not much to encourage him in that inquiry; nor will he, by the remainder of St. Paul's answer, find the determination of the apostle to be much in favour of the very same body, unless the being told, that the body sown *is not the body that shall be;* that the body raised is as different from that which was laid down, as the flesh of a man is from the *flesh of beasts, fishes, and birds;* or as the *sun, moon, and stars,* are different from one another; or as different as a corruptible, weak, natural, mortal body is from an incorruptible, powerful, spiritual, immortal body; and, lastly, as a body, that is *flesh and blood,* is from a body that is not flesh and blood; for flesh and blood cannot (says St. Paul, in this very place) *inherit the kingdom of God;* unless, I say, all this, which is contained in St. Paul's words, can be supposed to be the way to deliver this as an article of faith, which is required to be believed of every one."

Now to this I answer:

First, That it seems to me a great mistake, to say the apostle in that appellation, *Thou fool,* reflects upon him that inquires, *Whether the same body which was dead shall be raised or no?* He had already entirely dispatched that question against those philosophers, who said *there is no resurrection,** (ver. 12.) and that the resurrection of the body was a thing *impossible,* (ver. 15.) He begins the inquiry, not about the truth of the resurrection, but about the manner in which it shall be made, and the qualities which the raised bodies should have, asking the question of philosophers,† *ποίῳ σώματι,* with what kind of bodies, or with what qualified bodies do they come? For they conceiving that the body was the prison of the soul, and that it was her punishment to be tied to it, thought we could not be truly happy, till, by death, we were delivered from it; they therefore judged it an *unjust* and an unworthy thing, for God to raise these bodies to be united to the souls of good men; and therefore Celsus saith, the hope of the resurrection of the flesh is *the hope of worms, a filthy and abominable thing, and so a thing which God neither will nor can do.* (See all this proved from their own words, in the note upon this verse.) Now to this objection the apostle returns a full and satisfactory answer, by shewing the happy change which will then pass upon the raised body,

* "Hinc dicit Plinius ne Deum quidem posse omnia, nec mortales æternitate donare, nec revocare defunctos," Hist. Nat. lib. ii. cap. 7. "Negant hæc fieri posse." Lactant. lib. vii. cap. 22.

† "Utrum sine corpore, an cum corporibus? et corporibus quibus, ipsisne, an innovatis resurgatur?" Cecil. apud Min. p. 11.

and the excellent qualities it shall then have, and which were wanting to it, whilst it was on earth.*

Secondly, When the apostle adds, ver. 37. *That which thou sowest* (when *thou sowest* it) is *not that body which shall be* (again produced), *but bare* (or naked) *grain;* it is evident he speaketh there not of the body of man, but of the body of *wheat, or of some other grain,* and is there still pursuing the same question, *With what kind of bodies do they come?* answering, as it was common with the Jews to do, by this very similitude, to a like question among them, viz. *Whether the body should arise naked, or clothed upon?*† and therefore saith, *thou sowest not the body which shall be, i. e.* a body clothed with a shell, as in peas, beans, and lentils; or with a hull, or chaff, as in wheat, rye, barley; but γυμνὸν κόκκον, *naked grain,* whereas God raiseth it up clothed: and so, saith he, will it be with our bodies at the resurrection; they will not be raised γυμνὰ *naked,* but ἐνδυσάμενα, *clothed upon,* for this *corruptible body must put on incorruption.* (2 Cor. v. 2—4.) This being then the whole intendment of this similitude, it ought not to be urged any farther.

Thirdly, The same is evidently the apostle's purpose in the following verses, which in sense run thus:

Ver. 39. (And as) *all flesh is not the same* (manner or kind of) *flesh, but there is one kind of flesh of men, another* (kind of) *flesh of beasts, another of fishes, and another of birds:*

Ver. 40. (And as there is a like difference in the qualities of bodies, for) *there are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another:*

Ver. 41. (And as in the celestial bodies) *there is one glory of the sun, and another of the moon, and another of the stars* (among themselves); *for one star differeth from another star in glory:*

Ver. 42. *So also is* (it, as to) *the resurrection of the dead,* (the body raised being in qualities much different from the body we now have, for) *it is sown in corruption,* (frail, mortal, subject to putrefaction,) *it is raised in incorruption,* &c. Now from the words thus paraphrased, let it be noted;

First, That the apostle says not, that *the body raised is as different from that which is laid down, as the flesh of man is from the flesh of beasts, fishes, and birds;* or, *as the sun, moon, and stars, are different from one another;* but only as the flesh of men differs in quality from that of beasts, fishes, and birds, and as the sun, moon, and stars, differ in their glorious qualities from one another; so do our raised bodies differ in quality from those earthly bodies we at present have; as is evident from the ensuing words, in which he mentions this difference betwixt them in qualities. Note,

Secondly, That in the instances of *flesh of man and beasts,* and of *celestial* and *terrestrial bodies,* and of *celestial bodies* among themselves here used by the apostle, there is not only a difference as to qualities, but also as to the subject-matter, that being in them only *specifically,* but not *numerically* the same; whereas it is not so as to our bodies sown and raised, they differing only as to the qualities from the body sown, but not as to the subject-matter, it being *this corruptible body which must put on incorruption.* As therefore the different qualities of divers souls, good and bad, learned and unlearned, made glorious and miserable, infer a difference in substance, because the subject of those qualities is not the same; but when the same soul becomes virtuous and learned, all this new ornament of grace and knowledge, and even its advancement to a state of perfect happiness and glory, makes it not cease to be the same soul still: so it is here as to the difference of glorious qualities, the raised body hath above the body sown. I therefore,

Thirdly, Grant that the raised body is as different from the earthly body we at present have, as a *corruptible, weak, natural, mortal body is from an incorruptible, powerful, spiritual, immortal body;* but then the subject of these different qualities being still the same, this difference hinders not its being the same body still, since otherwise Christ's body, being also raised *an incorruptible, powerful, immortal body,* could not be the same with that in which he suffered; and if his body is still the same that suffered, and was raised from the dead, then a like change of our vile bodies will not hinder their being still the same.

But it is still objected, that "the body raised is as different from the bodies we at present have, and lay down in the grave, as a body, that is flesh and blood, is from a body that is not flesh and blood; for *flesh and blood* (saith St. Paul) *cannot inherit the kingdom of God.*"

Ans. To this I answer, (1.) *ab absurdo,* that if even this hinder the body raised from being the same body, our Saviour cannot now have the same body with that which he suffered in, or which was raised from the dead; for doubtless he is entered into, and doth inherit, the kingdom of God: if therefore *flesh and blood cannot inherit the kingdom of God,* and the body which hath not flesh and blood, cannot be the same body with that which hath flesh and blood; our Saviour's glorified body cannot be the same body, which was raised from the dead, or in which he suffered.

Secondly, I answer, that flesh and blood do, in the Scripture language, denote the weakness and the frailty of that which is compounded of them, as when it is said, *we wrestle not with flesh and blood, i. e.* weak frail men, Eph. vi. 12. (See Matt. xvi. 17. Gal. i. 16. Heb. ii. 14. Ecclus. xiv. 18.) And thus it is true, that flesh and blood, that is, such weak frail bodies as they are, which here consist of flesh and blood, unchanged into incorruptible bodies, or unclothed upon with their celestial bodies, which will keep them from mortality, or a possibility of corruption, (ver. 48. 49. 2 Cor. v. 1, 2.) *cannot inherit the kingdom of God;* and therefore the apostle adds, that *this mortal must put on immortality, this corruptible put on incorruption,* and so it shall be changed, as to its qualities: but then I have shewed that this change from mortal and corruptible, to an immortal and incorruptible body, hinders not its being still the same body, that is, the same in substance as it was before.

Thirdly, I think it is evident, from the apostle's words, that the bodies of good men, then living, shall have the same qualities with the bodies of them who are raised from the dead, for they also shall *inherit the kingdom of God;*

---

* "Non considerat apostolus in hac similitudine diversitatem rei, sed qualitatis et conditionis, quod et quæstio requirebat, quasi corpore venient. Itaque fallentur, qui, ex his apostoli verbis, corpora non eadem secundum substantiam resuscitanda esse colligunt: quod qui dicunt, resurrectionem revera tollunt, non enim resurgit nisi id ipsum quod cecidit." Esthius.

† Pirk. Eliez. cap. 33. p. 80.

they shall have spiritual, powerful, immortal bodies; their bodies, saith he, *shall be changed; for this corruptible must put on incorruption:* and yet can it be thought that this change shall amount to the destruction of that body they then had, and the production of another body, as it must do, if they cease to have the same body which they had before this change? If it do not, it is hence evident that the body may still be the same body, notwithstanding the great change which shall then pass upon it.

In a word, what the apostle says here, evidently concerns only the bodies of good men, and so gives us no cause to think the bodies of the wicked shall be changed at all; and if the wicked shall be raised with the same bodies to the resurrection of condemnation, why not the good with the same bodies to the resurrection of life?

CHAP. I.

1. PAUL, called to be an apostle *(or, the called apostle)* of Jesus Christ through the will of God, and Sosthenes our brother,

2. Unto [1] the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints *(or, the saints called)*, [2] with all that in every place [3] call upon the name of Jesus Christ our Lord, [4] *(yea)* both theirs and ours:

3. [5] Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

4. I thank my God always on your behalf, [6] for the grace of God which is given you by *(or, in)* Jesus Christ;

5. That in every thing ye are *(or, have been)* enriched by him, [7] in all utterance *(of tongues)*, and in all knowledge *(of Divine mysteries, or, in the gift of prophecy,* 1 Cor. xiv.)

6. [8] Even as *(by these gifts)* the testimony *(we gave)* of *(or, doctrine concerning)* Christ was confirmed in you *(or, established among you):*

7. [9] So that ye come behind *(the other churches)* in no gift; waiting for the coming *(or revelation)* of our Lord Jesus Christ:

8. [10] Who shall confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ.

9. *(For)* God is faithful, by whom ye were called to the fellowship *(or communion)* of his Son Jesus Christ our Lord. *(i. e. That God, by whom ye are called, is faithful to perform his part, in preserving you blameless to that day, or to confer upon you the promised inheritance.)*

10. Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing *(owning and teaching the same doctrine which you have received,* 1 Cor. xi. 2. xv. 1. Rom. xvi. 17. *in love and unity)*, and that there be no divisions *(or schisms)* among you; but *(that)* ye be perfectly joined [11] together in the same mind, and in the same judgment *(in the same belief, and in the same kind affections, one towards another).*

11. For it hath been declared to me of you, my brethren, by them that are of the house of Chloe, that there are contentions among you.

12. Now this I say *(or mean, by charging you with these contentions)*, that every one of you saith, *(one)* [12] I am *(a follower)* of Paul; and *(another)*, I of Apollos; and *(a third)*, I of Cephas; and *(a fourth)*, I [13] of Christ.

13. *(Why do you not all say the same thing? viz. I am of Christ,* iii. 23.) Is Christ divided? *(Was it one Christ that sent, and enabled Paul; another that sent Peter to preach the gospel to you? Is not one and the same Christ preached to you by us all? or is his body divided?* 2 Cor. xi. 4.) Was Paul *(or any other but Christ Jesus)* crucified for you *(that you should be baptized into their death, as Christians are into the death of Christ)?* or were you baptized in the name of Paul? *(so as to be called the disciples of Paul.)*

14. I thank God *(whose providence so ordered it)* that I baptized none of you, but Crispus and Gaius;

15. Lest any should say that I had baptized in my own name.

16. And I baptized also the household of Stephanas: besides, [14] I know not whether I baptized any other.

17. For [15] Christ *(when he called me)* sent me not to baptize, but to preach the gospel *(to the gentiles; and that)* not with wisdom of words, lest the cross of Christ *(i. e. the doctrine of Christ crucified)* should be made of none effect *(by that means).*

18. For the preaching of the cross *(or, of a crucified Jesus, in this plain manner)*, is *(only)* to them that perish *(by rejecting it, because not attended with this human wisdom,)* foolishness: but unto us who are saved *(by it)* it is *(evidently)* the power of God; *(we embracing this faith, because it is confirmed by demonstrations of the Spirit and power,* ii. 4.

19. *Whereas the preaching of it, in the words of human wisdom, would render it of none effect;)* for it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent, (Isa. xxix. 14. *as he hath already done: for)*

20. [16] Where is *(now the wisdom of)* the wise *(philosophers among the gentiles)?* where is *(the wisdom of)* the scribe *(the interpreter of the law, or teacher of traditions among the Jews)?* where is the disputer of this world *(or the searcher into the secrets of nature, or into the sense of the Scripture)?* hath not God *(by this dispensation)* made *(or declared to be)* foolish the wisdom of this world?

21. [17] For *(to begin with the philosophers)* [18] after that, in the wisdom of God *(discernible in his works of creation and providence)*, the world by *(all its)* wisdom knew not *(the true)* God, *(so as to glorify him as God, and to be thankful to him for his blessings,* Rom. i. 21.) it pleased God by the foolishness of preaching *(as they think fit to style it)* to save them that believe *(in a crucified Jesus, thus preached to them.*

22. *Which salvation, thus tendered, the wise men of the world and the Jewish doctors will not accept;)* for the Jews require [19] a sign, and the Greeks seek after *(profound)* wisdom *(to induce them to believe):*

23. But *(or, nevertheless)* we preach Christ crucified, *(though his crucifixion be)* [20] unto the Jews a stumbling-block, and [21] to the Greeks foolishness;

24. *(For this he is to infidels only:)* but unto them which are called, both Jews and Greeks, *(he is)* Christ the power of God *(in the signs and wonders which are wrought by faith in Christ for confirmation of this doctrine, and so he gives the sign the Jews require)*, and the wisdom of God,

(in the manifold and Divine wisdom discovered in this dispensation for the saving lost man, ver. 30. *and so answers the Greeks' request for wisdom.*

25. *I say, the power and the wisdom of God;)* because the foolishness of God *(i. e. the way of God, which is esteemed foolishness by the Greeks)* is wiser than *(all the wisdom of)* men *(and much to be preferred before it);* and the weakness of God *(i. e. that way of propagating man's salvation, which is weak in their eyes)* is stronger than *(the power of)* men: *(for the weapons of our warfare are mighty through God to the pulling down of strong holds, and confounding all the strength, policy, and wisdom of the world opposed against it,* 2 Cor. x. 3, 4.)

26. For you see (Gr. *look upon)* your calling, brethren, *(and you will discern)* how *(agreeably to these things the Divine wisdom hath so ordered it),* that [22] not many wise men after the flesh, not many mighty, not many noble, are *(either)* called *(by, or made use of to propagate, the gospel):*

27. But God hath chosen the foolish things of the world *(that simple way of instructing mankind which they call foolishness, and those unlearned apostles whom they represent as fools,)* to confound the wise *(philosophers, so that they shall not be able to gainsay or resist the wisdom with which they speak,* Luke xxi. 15. Acts vi. 10.) and God hath chosen the weak things of the world *(unarmed fishermen, tent-makers, assisted with no human force,)* to confound the things that are mighty; *(to break through all the opposition that the kings and rulers of the world do make against them, to pull down the strong holds, cast down the reasonings, level the heights of the philosophers, who do exalt themselves against the knowledge of Christ,* 2 Cor. x. 4, 5.)

28. And *(he hath chosen the)* base things of the world, [23] and things which are despised hath God chosen, yea, and things which are not *(i. e. the gentiles who are esteemed base, and looked upon as nothing by the Jews),* to bring to nought (Gr. *to abolish)* things that are: *(to become God's church and people, and so to cause the Jewish church and economy to cease,* Rom. xi. 15. 17. Phil. iii. 3.)

29. That no flesh should *(have cause to)* glory in his presence *(either of their wisdom, birth, or privileges.*

30. *Not you who are advanced to this happy state;)* for of him are you in Christ Jesus, who of God is made unto us [24] wisdom, and righteousness, and sanctification, and redemption:

31. That, according as it is written (Isa. lxv. 16. *viz.)* He that glorieth, let him glory in the Lord *(so it may be done by us Christians).*

ANNOTATIONS ON CHAP. I.

[1] Ver. 2. ΤΗῖ ἐκκλησίᾳ τοῦ Θεοῦ, *The church of God.*] The *sanctified in Christ Jesus, the saints called,* seem here to be words of the same import, denoting such as are called out of the world, and separated from others, through faith in Christ, to be a peculiar people to God, as the Jews were before: all Christians being, by virtue of this calling, *a chosen generation, a royal priesthood, a holy nation, a peculiar people:* (1 Pet. ii. 9.) though many members of the church of Corinth, and of other churches, wanted the inward sanctification of the Holy Spirit. So that the word *saints* in many places of the Acts and the Epistles, is as large as the word *Christians,* and stands opposed not to the unsound Christians, but to the heathen world; Acts ix. 13. 32. 41. xxvi. 10. 1 Cor. vi. 1, 2. (See here, 1 Cor. xiv. 33. xvi. 1. 15. 2 Cor. viii. 4. ix. 1. 12. xiii. 13.)

[2] *With all that in every place.*] Hence it appears that St. Paul's Epistles, though occasionally written and directed to particular churches, were designed for the use of all Christians.

[3] Τοῖς ἐπικαλουμένοις ὄνομα Κυρίου, *That call upon the name of the Lord Jesus.*] This, in the New Testament, is the character of a Christian, that he is one that *calleth on his name,* Acts ix. 14. 21. xxii. 16. Rom. x. 12, 13. 2 Tim. ii. 22. And that these words ought not to be rendered passively, *viz. All that are called by the name of Christ,* is evident from the Septuagint, who still translate the phrase יקרא בשם, which is active, by ἐπικαλέσεται ἐν ὀνόματι Θεοῦ, or ἐν ὀνόματι Κυρίου, i. e. *He shall call on the name of the Lord.* (See Gen. iv. 26. xii. 8. xiii. 4. xxi. 33. xxv. 25. Psal. lxxix. 6. xcix. 6. cxvi. 4. Isa. lxv. 1. Lam. iii. 55. Zech. xiii. 9.) But when the phrase runs thus, שמך נקרא, that is, *thy name is called upon,* or, *we are called by thy name,* it is rendered thus, τὸ ὄνομά σου ἐπικέκληται ἐφ' ἡμᾶς, Deut. xxviii. 10. 1 Kings viii. 43. 2 Chron. vii. 14. Isa. iv. 1. lxiii. 19. Jer. xiv. 9. xv. 16. Dan. ix. 18, 19. Amos ix. 12. (See the note on Acts ix. 2. xxii. 16.)

Secondly, We are expressly told that the disciples were first called Christians at Antioch, Acts xi. 26. Now, before this time, we find not only Stephen ἐπικαλουμένον, *calling upon this name,* and saying, *Lord Jesus, receive my spirit,* (Acts vii. 59.) and St. Paul bid to wash away his sins, *calling upon the name of the Lord,* or ἐπικαλούμενος τὸ ὄνομα τοῦ Κυρίου, (Acts xxii. 16.) but we find this to have been the character of a disciple, or a convert to the faith of Christ, that he was one that called upon the name of the Lord. Thus Ananias speaks to the Lord Jesus of St. Paul, *He is one who hath received power from the high-priest, to bind* τοὺς ἐπικαλουμένους τὸ ὄνομά σου, *all that called upon thy name,* (Acts ix. 14.) and of St. Paul, converted, it is said, that he had destroyed τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, *them that called upon this name in Jerusalem,* (ver. 21.)

Thirdly, The reverend Dr. Hammond, who here translates this phrase passively, doth elsewhere translate it actively, the context forcing him so to do. So Rom. x. 13. *Whosoever shall call upon the name of the Lord, i. e.* pray and adhere to Christ, *shall be saved;* and, Acts ix. 14. *He hath authority to bind all that call upon thy name,* i. e. saith he, *that publicly own the worship of Christ.* (Acts xxii. 16.)

[4] *Yea, both theirs and ours.*] All the Greek interpreters, Chrysostom, Theodoret, Œcumenius, Theophylact, observe, that the words, *theirs and ours,* are to be connected with the word *Lord,* τὸ δὲ αὐτῶν τε καὶ ἡμῶν τῷ Κυρίῳ συνήρμοσται; and so the sense is this, *The Lord, I say, both of me who writ, and you to whom I write.*

[5] Ver. 3. Χάρις ὑμῖν, &c.] It is unadvisedly said by some, that this is a wish, and not a prayer. The full import of the phrase is, as St. Peter, 2 Pet. i. 2. and St. Jude, ver. 2. and Polycarp* do cite it, viz. *Grace and peace be multiplied to you from God the Father, and from the Lord Jesus Christ.* Now, is not this to desire for them grace and peace from God the Father, and consequently to pray for it? Why,

* Proœmio Epist. ad Philip.

therefore, is it not also to desire the same blessings from God the Son? Are they not both the givers of grace and peace to the church? Doth not Christ know all the necessities of his church in this kind? Doth not he who *searcheth the heart and reins,* (Rev. ii. 24.) know the desires of his servants? And why then should they only wish these things from I know not whom, and not to pray to him who is the giver of grace and peace for them? Especially when they have St. Paul's example for it in these words, *For this thing I besought the Lord* (Christ) *thrice, and he said unto me, My grace is sufficient for thee.* (2 Cor. xii. 8—10.) And again, *The Lord Jesus Christ, and God the Father, who hath loved us, and given us eternal consolation, and good hope through grace, comfort your hearts, and confirm you in every good word and work.* (1 Thess. iii. 11, 12. 2 Thess. ii. 16.)

[6] Ver. 4. Ἐπὶ τῇ χάριτι τοῦ Θεοῦ, *For the grace of God.*] Here the context seems to restrain this phrase to the favour of God shewed to the Corinthians, in vouchsafing these spiritual gifts, which is a frequent import of this phrase in Scripture. So Rom. xii. 6. *Having gifts differing according to the grace* (of God) *that is given to us, whether prophecy, let us prophesy according to the proportion of faith,* &c. Eph. iv. 7, 8. *To every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.* 1 Pet. iv. 10. *As every one hath received the gift, so minister the same one to another, as good stewards of the manifold grace of God.* 2 Cor. i. 12. *Not in fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.* Our preaching to you being not in the words of human wisdom, but *in demonstration of the Spirit, and in power.* (1 Cor. ii. 4.) Thus, to *sing with grace in the heart,* (Eph. v. 19. Col. iii. 16.) is, say the ancients,* to sing, *using the spiritual gift* vouchsafed to them by the Holy Ghost: which interpretation is confirmed from the spiritual psalms, hymns, and songs, there mentioned. (See 1 Cor. xiv. 15. Eph. vi. 18.) And this is very suitable to the language of the Jews, who, when the Hebrew mentions "chen," *grace,* do render it, the *Spirit of prophecy:* so Psal. xlv. 2. *Grace is poured into thy lips. Datus est Spiritus prophetiæ in labiis tuis,* saith the Chaldee.

[7] Ver. 5. Ἐν παντὶ λόγῳ.] Esthius saith, this ought not to be interpreted of the gift of tongues, because λόγος in Scripture never bears that sense. But (1.) it is certain, from ver. 7. that it is χάρισμα, *a gift;* and it is joined with faith and knowledge, which are gifts, 2 Cor. viii. 7. and cannot well be referred to any other gift vouchsafed then to the church. And (2.) the word γνῶσις relating to prophecy, or the knowledge of mysteries, was usually attended with the gift of tongues: (see Acts xix. 6.) and though we find not the word λόγος absolutely put in this sense, yet λόγος σοφίας, *the word of wisdom,* and λόγος γνώσεως, *the word of knowledge,* are reckoned among spiritual gifts, 1 Cor. xii. 8. All this, indeed, with Mr. Le Clerc, passes for *mere niceties;* and he saith, it is *more natural to understand by* λόγος, *the knowledge of religion,* though that, as he confesses, *is the import of the following word* γνῶσις, *knowledge:* so that, according to this exposition, the apostle thanks God here, and 2 Cor. viii. 7. commends them for *abounding in the knowledge,* and *in the knowledge of religion.* Besides, the knowledge of religion cannot be called grace in the sense given of that phrase, ver. 4. nor was *the testimony of Christ confirmed* to the Corinthians, (ver. 6.) by that, but by the gifts of the Holy Spirit.

[8] Ver. 6. Καθὼς, *Even as.*] This particle signifies sometimes *when,* as Acts vii. 17. καθὼς δὲ ἤγγιζεν ὁ χρόνος, *but when the time drew nigh.*

[9] Ver. 7, 8. From these two verses it is to be observed, first, that the Corinthians were abundantly replenished with the gifts of the Holy Ghost, the gifts of tongues and knowledge, (ver. 5.) that they *came behind the other churches in no gift,* (ver. 7.)

Secondly, That they obtained these gifts by Jesus Christ, and through faith in him, (ver. 4.)

Thirdly, That by these, the doctrine of Christ, the testimony of the apostles concerning him, that he was *raised from the dead, and become the author of salvation to them that believe,* was confirmed to them, (ver. 6.)

Fourthly, That by these gifts, and by this earnest of the Spirit, they had encouragement to expect, or wait for, the second coming of the Lord.

[10] Ver. 8. Βεβαιώσει ὑμᾶς, *Who shall also confirm you to the end,* &c.] These words are by the ancients thus interpreted, *viz.* Who, in that day of the Lord Jesus which you expect, will confirm you for ever blameless. And this is suitable to his prayer, that Christians may be *unblamable in the day of the Lord,* Phil. i. 9, 10. 1 Thess. iii. 12, 13. v. 23. for, say they, God is faithful, who hath promised to them that obey the gospel υἱοθεσίαν, *the adoption, that is, the redemption of the body,* (Rom. viii. 23.) or, that they shall be partakers of that kingdom and glory to which he hath called them, 1 Thess. ii. 12. Others thus, He will do all that is requisite on his part, *quod suarum est partium,* * to render you unblamable to the end; so that you shall not fail of it through any want of Divine grace necessary to that end, or any unfaithfulness on God's part to his promise, who hath already reconciled you to himself, through the death of Christ, *to present you holy and unblamable, and unreprovable in his sight; if you continue in the faith grounded and settled, and be not moved away from the hope of the gospel,* Col. i. 21—23. (See Phil. i. 6. Heb. iii. 6. 14.) That the apostle speaks not here of any promise of perseverance made to the elect only among the Corinthians, is evident, (1.) because he plainly speaks to the whole body of the church, *to the church of God which was in Corinth, to all that call upon the name of our Lord Jesus Christ.* And (2.) he speaks not only of their being preserved from falling away finally; but of their being preserved *unblamable,* whereas it is certain, the elect are not always so preserved.

[11] Ver. 10. Ἐν τῷ αὐτῷ νοΐ, *That ye be perfectly joined in the same mind and judgment.*] † This can be no farther the matter of an exhortation than it is in our power to obey it; seeing then it is not in any man's power to change his settled judgment, or to think otherwise upon our en-

* Ἀπὸ χαρίσματος διὰ τῆς ἀπὸ τοῦ ἁγίου πνεύματος δωθείσης χάριτος.

* Grotius.

† "Hoc ad affectus animi refertur. Sic γνώμη sumitur." Apoc. xvii. 13. 2 Macc. ix. 20. Grot.

treaty, because our exhortation gives no conviction to the understanding, it follows, that this exhortation must only be to do what was in the power of the Corinthians; *viz.* (1.) to prevail with them to lay aside their *strife, envy,* and *divisions,* (1 Cor. iii. 3.) and the sad consequents of them, *debate, wrath, backbiting, whispering, swelling, tumult;* (2 Cor. xii. 20.) and to this the reason of this exhortation leads, *Be of one mind and judgment; for I hear there be contentions among you,* (ver. 11.) And (2.) to engage them unanimously to own the doctrine they had received, and he had preached to them, (1 Cor. xv. 1.) which, if they were so minded, might easily be done, since they so lately had received it, the heads of it were so few, (1 Cor. xv. 3.) and it was so easy for them to consult the apostles in their doubtings of the sense of what he had delivered. But at this distance of time from the first discovery of the Christian faith, and after it is become a system of very many, and those disputable opinions, for the truth of which we have now no apostle, no living and infallible judge of controversies, to consult, if it be not sufficient to preserve unity in the church, that men heartily believe all the articles of the apostles' creed, which are plainly delivered in Scripture, and live peaceably and quietly together, *following after peace and charity with all that call upon the Lord Jesus out of a pure heart,* (2 Tim. ii. 22.) and avoiding any separations from their brethren, where nothing sinful is enjoined to be believed, or done, to hold communion with them, I doubt there will be little union in the church of God.

[12] Ver. 12. Ἐγώ εἰμι Παύλου, *I am of Paul,* &c.] Of the gentile part of the church of Corinth; some preferred St. Paul, as being their spiritual father, *who in Christ Jesus had begotten them through the gospel:* (1 Cor. iv. 14, 15.) others preferred Apollos, as being an *eloquent man, and mighty in the Scriptures:* (Acts xviii. 24.) the Jewish Christians preferring St. Peter, as the chief apostle of the circumcision out of the territories of Judea. That this is here said, not by a fiction of names or persons, under which the apostle taxed the heads of the sects among the Corinthians; but that they really divided upon these accounts, is evident, first, from St. Paul's thanking God that he baptized so few of them, lest they should have occasion to say he baptized in his own name, and so made disciples to himself; secondly, from these words, *Let no man glory in men; for all are yours, whether Paul, or Apollos, or Cephas,* (iii. 21, 22.)

[13] *I am of Christ.*] Epiphanius* observes of the Ebionites, that they pleaded for the circumcision of Christians, from the example of Christ, who was circumcised, because the disciple was to be as his Master; and so the import of these words may be this, Others say, I am for the circumcision of the gentiles, that they may be like Christ.

[14] Ver. 16. Οὐκ οἶδα, *I know not.*] Therefore his inspiration, or Divine assistance in writing his Epistles, did not reach to an information in such things as these, but only to direct him in all the truth he was to teach unto the churches. (See xvi. 7. 1 Pet. v. 12.)

[15] Ver. 17. Οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν, *Christ sent me not to baptize, but to preach,* &c.] *i. e.* When he appeared himself, and after sent Ananias to him, he expressly sent him to preach to the gentiles, (Acts xxii. 21.) and (xxvi. 16, 17.) to bear his name before the gentiles: (Acts ix. 15.) but, in that threefold rehearsal of his commission, there is no mention made of his being sent to baptize; nor was it needful, after the general commission given to Christ's apostles for that end: (Matt. xxviii. 19.) that was not, say the Greek expositors, his great business; for * *to baptize is easy to any who is admitted to sacred orders;* but to preach the gospel requires a Divine revelation, and great assistance of the power of God. Hence Peter himself preaches to Cornelius *and his kinsmen, but commands them to be baptized* by others; (Acts x. 48.) and this gospel he sent me to preach, *not with the wisdom of words, lest the cross of Christ should be made of none effect:* men not ascribing the prevailing of it to the power of God, but to the persuasion of human wisdom; God not approving, (ver. 19.) and therefore not assisting the preaching of the gospel in that way. Ἴσως γὰρ, εἰ κάλλος καὶ ὑπερβολὴν φράσεως, ὡς τὰ παρ' Ἕλλησι θαυμαζόμενα, εἶχεν ἡ γραφὴ, ὑπενόησεν ἄν τις οὐ τὴν ἀλήθειαν κεκρατηκέναι τῶν ἀνθρώπων, ἀλλὰ τὴν ἐμφαινομένην ἀκολουθίαν, καὶ τὸ τῆς φράσεως κάλλος ἐψυχαγωγηκέναι τοὺς ἀκροωμένους. Orig. Philocal. p. 25.

[16] Ver. 20. Ποῦ σοφός;] That is, What hath been done by the wisdom of the philosophers, or by the Jewish doctors, or by the searchers into nature's secrets, to bring men to the true knowledge of God, and of his will? Hath not God discovered their wisdom to be but folly, in comparison of this way which he hath chosen to bring men to the knowledge of himself? The *disputer of this world* is by St. Jerome rendered, *Causarum naturalium scrutator,* Com. in Gal. iii. and so the naturalists are styled by the Jews חכמי המחקר,† "sapientes scrutationis," *the searchers into the secrets of nature;* though I conceive the apostle here doth rather understand, the Midrashim, or the disputers in the Jewish schools and academies, touching their traditions. That the σοφὸς, *i. e.* the wise man, mentioned here, refers not to the Cochmin, or wise men of the Jews, but to the philosophers among the gentiles, is evident; for that the *wisdom of the wise,* (ver. 19.) is the wisdom of the heathen world, appears from ver. 21. where it is said, *the world through wisdom knew not God,* which is true only of the gentiles, not of the Jews. It is therefore reasonable to conceive *the wise,* in the twentieth verse, should signify the same persons: so doth St. Paul interpret *the wise* in these words, *I am a debtor to the Greek, and to the barbarian; to the wise, and the unwise.* (Rom. i. 14.) So Chrysostom, Theodoret,‡ Œcumenius, Theophylact, upon the place, saying, That by *the wise* the apostle understands the man adorned with the verbosity and eloquence of the Greeks. I have not been solicitous to shew the agreement of the words of St. Paul here, with those of Isaiah, xxxiii. 18. because I find not that St. Paul intendeth here to cite them.

[17] Ver. 21. Here two things are to be learned, (1.) That from the creation, beauty, order, and grandeur of the world, and the direction of all things in it to an end, and the fitting them with parts and instruments adapted best to the obtaining that end, it might be known, that the Creator of the world was God alone, and so was only *to be glorified as*

* Hær. 30. §. 30.

* Πᾶσιν ἔστιν εὐπετὴς τοῖς ἱερωσύνης ἀξιομένοις. Theod. August. contra lit. Petil. lib. iii. cap. 56.

† Buxt. Lex. in voce מחקר. ‡ Τὸν τῇ ἑλληνικῇ στωμυλίᾳ κοσμούμενον.

God, Psal. xix. 1, 2. civ. 24. cxxxvi. 5. Jer. x. 12. li. 15. Rom. i. 19, 20. (2.) That the gospel was sent into the world, that they, who did not know the true God acceptably by the true light of nature, might do it by the light of that revelation, which made such a bright and glorious manifestation of the power, wisdom, justice, and goodness of God, which they whom Satan had not blinded must discern. (2 Cor. iv. 4.)

[18] Ver. 21. Ἐπειδὴ γὰρ. Ver. 22. ἐπειδὴ καὶ.] The argument here seems to lie thus; The wise men among the Greeks, the scribe or interpreter of Scripture among the Jews, are by this dispensation convinced of folly, and insufficiency to give men the knowledge of saving truth; ἐπειδὴ γὰρ, for, since the world by all its wisdom could not obtain the right knowledge of God, he by this dispensation hath given this saving knowledge to believers. And ἐπειδὴ καὶ, seeing also the unbelieving Jews for confirmation of this doctrine *require a sign, and the Greeks seek after* human *wisdom,* it is on that account a scandal to those Jews, and in the estimation of the unbelieving Greeks is *foolishness:* yet is he, and his doctrine, to the believing Greeks, *Christ the wisdom of God,* they seeing in it wisdom sufficient to engage them to believe this doctrine; and, to the believing Jews, *the power of God,* they being convinced of its truth by the signs wrought in confirmation of it, and with great reason do they so esteem it: for what the unbelieving Greeks deem foolishness, hath more of sound reason in it, than all the wisdom of the Greeks, or those who are accounted wise men by the Jews, have shewn; they, who by them are deemed fools, having discovered *that wisdom of God in a mystery,* which they with all their wisdom never knew, and that, which they style weakness, is attended with such a visible power of God, as enables it, without human power or wisdom, to prevail over all the strength and wisdom which Jew or gentile can oppose against it.

[19] Ver. 22. Σημεῖον, *A sign.*] From *heaven,* such as was that of Moses, *giving them bread from heaven,* (John vi. 30, 31.) that in the time of Joshua, when *the sun stood still,* (x. 13.) or of Elijah, who brought down *fire from heaven* to consume the offering, (1 Kings xviii. 38.) and to consume *the captains and their fifties;* (2 Kings i. 10. 12. Luke ix. 54.) the Son of man being to *come in the clouds of heaven,* as he did at the destruction of Jerusalem, (Dan. vii. 13. Matt. xxiv. 30.) and to give *signs from heaven,* (Joel ii. 30.) as he did at the day of Pentecost, (Acts ii. 2.) and as God did by a voice from heaven at our Saviour's baptism, (Matt. iii. 17.) at his transfiguration, (Matt. xvii. 5.) and at his preaching. (John xii. 28, 29.)

[20] Ver. 23. Ἰουδαίοις μὲν σκάνδαλον, *Unto the Jews a stumbling-block.*] *Your Jesus* (saith Trypho) *having by this fallen under the extremest curse of the law of God, we cannot sufficiently admire how you can expect any good from God, who place your hopes in a man that was crucified,* ἐπ' ἄνθρωπον σταυρωθέντα. (Dial. cum Just. p. 227. 249. 317.) And again, We doubt of your Christ, who was so ignominiously crucified; *for our law styles every one that is crucified, accursed.* Hence, by way of ignominy, they still call our Saviour *Talui,* * "suspensum," *one hanged upon the tree.*

[21] *To the Greeks foolishness.*] *They count us mad* (saith Justin Martyr), * *that after the immutable and eternal God, the Father of all things, we give the second place* ἀνθρώπῳ σταυρωθέντι, *to a man that was crucified.—It is wicked and abominable* (saith Celsus †).—*The wise men of the world insult over us* (saith St. Austin ‡), *and ask, Where is your understanding, who worship him for a God who was crucified?* So M. Felix, p. 9. Arnob. lib. i. p. 20. Lact. lib. iv. cap. 16. Euseb. lib. iii. de Vita Const. cap. 1.

[22] Ver. 26. Οὐ πολλοὶ σοφοὶ, *Not many wise.*] This seems to be spoken in a direct opposition to that celebrated maxim of the Jews, *That prophecy resides not, but upon a wise, a strong, and a rich man.*

[23] Ver. 28. Καὶ τὰ μὴ ὄντα, &c.] To confirm the explication of these words given in the paraphrase, let it be noted,

First, That the apostle in this chapter often speaks conjunctly of the Jew and gentile, interweaving them together in his discourse: so ver. 20. he speaks of the *wise men* of the Greeks, and then of the scribes among the Jews; ver. 22. of the Jews requiring signs, and the Greeks wisdom; of Christ crucified, being to the Jews *a stumbling-block, and to the gentiles foolishness.* So here, ver. 27. he seems to speak of the gospel, preached by the apostles in a plain familiar way, and by them deemed weakness, and styled foolishness, as confounding all the wisdom and the power of the Greeks; and, ver. 28. of the gentile church succeeding and abolishing that of the Jews. Note therefore,

Secondly, That the Jews looked upon themselves as the only εὐγενεῖς persons of true nobility, as being *of the stock of Abraham; even the poorest Israelite* (saith R. Akibah) *is to be looked upon as a gentleman, as being the son of Abraham, Isaac, and Jacob.* But the gentiles they horribly despised, as the base people of the earth, not fit to be conversed with by them, they being in their law styled οὐκ ἔθνος, *not a nation,* λαὸς ὁ τεχθησόμενος, *a people that shall be born,* (Psal. xxii. 31.) ὁ κτιζόμενος, *that shall be created in the generation to come,* (Psal. cii. 19.) and so yet had no being, (Deut. xxxi. 21.) οὐ λαὸς, *not a people.* (Hos. i. 10.) And it being said by the prophet, that *all the heathens are as nothing, and were accounted as nothing,* (Isa. xl. 17.) they still accounted them as such. Hence Mordecai is introduced as praying thus, *Lord, give not thy sceptre,* τοῖς μὴ οὖσι, *to them that are not:* (Esth. iv. 11.) and Esdras speaking to God thus, *As for the people which also came of Adam, thou hast said they are nothing, but like unto spittle, and hast likened the abundance of them to a drop that falleth from a vessel. And now, O Lord, these heathens, who have ever been reputed as nothing, have begun to be lords over us.* (2 Esd. vi. 56, 57.) Thus Abraham is said to be the father of the gentiles, *before that God who calleth things which* § *are not as if they were:* (Rom. iv. 17.) and Clemens Romanus ‖ saith of the gentiles, *He called us who were not, and would that of no being we should have a being.* So fitly are the gentiles represented here by τὰ μὴ ὄντα, τὰ ἀγενῆ, τὰ ἐξουθενημένα, the things base, accounted as nothing, and the things which are not. (See also 1 Cor. vi. 4.) And this is the ancient exposition of Origen, who speaking of the re-

* Buxt. Lex. Tal. in voce.

* Apol. ii. p. 60, 61. † Κακὸν καὶ ἀνόσιον. Apud Orig. lib. vii. p. 340.

‡ "Quale cor habetis qui Deum colitis crucifixum?" Serm. viii. de Verb. Apost.

§ Τὰ μὴ ὄντα, ὡς ὄντα.

‖ Ἐκάλεσεν γὰρ ἡμᾶς οὐκ ὄντας, καὶ ἐθέλησεν ἐκ μὴ ὄντος εἶναι ἡμᾶς. Epist. xi. §. 1. "Ut essemus qui nondum eramus." Ireu. lib. v. cap. 1.

jection of the Jews, and the calling of the gentiles, and God's provoking the Jews *to jealousy by them that were not a nation,* he confirms this from these words, **God hath chosen the base things of the world, and the things which are not, that he might abolish the things which were before, that Israel according to the flesh might not glory before God.*

[24] Ver. 30. Σοφία, &c. *Wisdom.*] As being the author of that evangelical wisdom, which far excels the wisdom of the philosopher and scribe, and even that legal constitution which is called the wisdom of the Jews, Deut. iv. 6. The author of justification, as procuring for us that remission of sins which the law could not give. (Gal. ii. 21. iii. 21.) The author of sanctification, as procuring for, and working in us, not only an external and relative holiness, as was that of the Jews, but ὁσιότητα τῆς ἀληθείας, *true and eternal holiness,* (Eph. iv. 24.) wrought in us by the Holy Spirit. The author of redemption, not from the Egyptian bondage, or Babylonish captivity, but from the servitude of Satan, the dominion of sin and death, and from the *bondage of corruption, into the glorious liberty of the sons of God, or the redemption of the body.* (Rom. viii. 21. 23.) They who say Christ is made our righteousness, by his righteousness imputed to us, have the same reason to say also, that he is made our wisdom, by his wisdom; and our sanctification, by his holiness imputed to us.

See the discourse concerning the imputation of Christ's perfect righteousness, or obedience to the law, to us, for righteousness, or justification, at the end of this Epistle.

CHAP. II.

Ver. 1. AND I, brethren, *(have acted suitably to what I told you, that Christ sent me not to preach the gospel with wisdom of words,* 1 Cor. i. 17. *for)* when I came to you, *(I)* came not with excellency of speech or of *(human)* wisdom, declaring to you [1] the testimony of God:

2. For I determined [2] not to know any thing among you *(i. e. to discover any other knowledge to you),* save *(that of)* Jesus Christ, and him crucified.

3. And I was with you [3] in weakness, and [4] in fear, and in much trembling *(or, in much fear and trembling).*

4. And my speech and my preaching was not with enticing words of man's wisdom, but [5] in demonstration of the Spirit and of power: *(the power of God confirming what I preached with signs and wonders,* Rom. xv. 19. 2 Cor. xii. 12.)

5. That your faith should not *(seem to)* stand in the wisdom of man, but in the power of God.

6. Howbeit we speak the *(highest)* wisdom [6] among them that are perfect *(men in Christ Jesus; i. e. fully instructed in the principles of Christian faith):* yet not the wisdom of the *(heathen)* world, nor of the princes of the world *(the Jewish magistrates and doctors),* who come to nought *(and are to be abolished):*

7. But we [7] speak the wisdom of God in a mystery, even [8] the hidden wisdom, which God ordained [9] before the world, *(to be revealed in due time)* to our glory *(i. e. to be the means of our happiness and glory);*

8. Which [10] none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

9. But *(God hath dealt with us)* as it is written, (Isa. lxiv. 4.) [11] Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10. But God hath revealed them to us by his Spirit: for the Spirit searcheth all things, yea, the deep *(and mysterious)* things of God.

11. *(And as it is among men, so it is here in reference to these things;)* for what man knoweth the *(secret)* things of a man, save the spirit of man which is in him? Even so the *(secret)* things of God knoweth no man (Gr. *none),* but the [12] Spirit of God *(which is in him).*

12. Now we have not received the spirit of the world *(which suggests worldly wisdom),* but the Spirit which is of God; that we might know the things that are freely given to us of God.

13. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; [13] comparing spiritual things with spiritual.

14. But [14] the natural man *(who acteth only on the principles of human reason, and of worldly wisdom)* [15] receiveth not the things of the Spirit of God: for they are foolishness to him, *(as being destitute of his human wisdom,* i. 23.) [16] neither can he know them *(by any study of his own),* because they are spiritually discerned *(i. e. by Scripture prophecies, and by the revelation of the Spirit; and therefore, while he continues to reject this way of knowledge, he cannot receive them).*

15. But he that is spiritual *(i. e. who hath the revelation of the Spirit)* [17] judgeth *(or discerneth)* all things *(relating to this mystery,* ver. 7.) yet he himself is judged of no man *(or discerned by none, who hath no higher principles than that of nature to discern things by).*

16. For who *(without a revelation)* hath known the mind of the Lord, [18] that he may instruct him? *(or, which will and can instruct him in these things? Sure no man by natural principles:)* but we *(who are spiritual)* have the mind of Christ *(and so are able to discern and instruct others in it).*

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. ΤΟ᾽ μαρτύριον τοῦ Θεοῦ, *The testimony of God.*] This is the reading of Chrysostom, Œcumenius, Theophylact, who intimate not in the least, that they knew any copies which read μυστήριον. The testimony of the apostles concerning the Messiah, or the Son of God, his death, his resurrection, and exaltation to be a prince and Saviour, is called the *testimony of God,* 1 John v. 9. because God testified to the truth of these doctrines by *signs and wonders, and divers miracles, and distributions of the Holy Ghost.* (Heb. ii. 4.)

[2] Ver. 2. Οὐ εἰδέναι τι, *Not to know any thing.*] To act as one who knew nothing, τῆς ἔξω σοφίας, of the eloquence and wisdom of the Greeks, but only to give you the knowledge of a crucified Saviour, which was to them foolishness, (i. 23.) So Chrysostom.

[3] Ver. 3. Ἐν ἀσθενείᾳ, *In weakness.*] Of the body, and of

* Ἵνα ἐκεῖνα τὰ πρόπαιρον ὄντα καταργήσῃ, καὶ μὴ καυχήσηται ὁ κατὰ σάρκα Ἰσραὴλ καλούμενος ὑπὸ τοῦ Ἀποστόλου σὰρξ ἐνώπιον Θεοῦ. Philocal. cap. p. 3.

speech, *his bodily presence being weak* (and mean), *and his speech contemptible.* (2 Cor. x. 10.) This infirmity of flesh rendering him despicable in the eyes of others. (Gal. iv. 13, 14.)

[4] Ἐν φόβῳ καὶ ἐν τρόμῳ, *In fear and trembling.*] By reason of the violent opposition which he found from the Jews, which made so deep impression on him when he was at Corinth, that Christ saw fit to appear to him; and encourage him, by saying, *Be not afraid, but speak, and hold not thy peace; for I am with thee.* (Acts xviii. 6. 9.)

[5] Ver. 4. Ἐν ἀποδείξει Πνεύματος, *In demonstration of the Spirit.*] This is, saith Origen,* by demonstration of the truth of what I said concerning Christ out of the prophets, who spake by the Spirit, and comparing spiritual things revealed to us, with spiritual things revealed to them; (ver. 13.) reasoning with the Jews out of the Scripture, as St. Paul's manner was: (Acts xvii. 2.) *and saying no other things but those which Moses and the prophets said should come, that Christ should suffer, and that he should rise from the dead, and should shew light to the gentiles.* (Acts xxvi. 22, 23.)

Others, as Chrysostom,† Theodoret, Œcumenius, and Theophylact, understand by this phrase, the miraculous gifts of the Holy Ghost; only it must be noted against Mr. Le Clerc, that neither the word πνεῦμα is to be restrained to the gift of tongues, but comprehends all the internal gifts of the Holy Ghost; nor must the word δύναμις, *power*, be restrained to healing diseases; but comprehend all the external gifts shewed upon others, as *casting out devils, raising the dead,* &c.

[6] Ver. 6. Ἐν τοῖς τελείοις, *Among them that are perfect.*] *i. e.* Fully instructed in the principles of the Christian faith; that this is the sense of the word *perfect* here, appears from the opposition of those that are perfect, to *the babes in Christ;* as in those words, *You have need that one teach you which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong drink; for every one that useth milk is unskilful in the word of righteousness. Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection,* (Heb. v. 12, 13. vi. 1.) εἰς τὴν τελειότητα. Thus to the question of the young man, *What lack I yet?* Christ answereth, εἰ θέλεις τέλειος εἶναι, *If thou wilt be perfect, i. e.* fully instructed in the conditions of life required by the gospel, *go sell all, and follow me:* (Matt. xix. 21.) so Phil. iii. 15. *Let us therefore, as many as be perfect, i. e.* fully instructed in our Christian liberty, *mind this.* (See 1 Cor. xiii. 10. Col. i. 28.) *Strong meat is for them that are perfect.* (Heb. v. 14.)

[7] Ver. 7. *We speak the wisdom,* ἣν προώρισεν ὁ Θεὸς πρὸ τῶν αἰώνων, *which God hath ordained before the world to our glory.*] Hence also it seems plain, that God hath appointed his gospel for the salvation of all, to whom it is revealed: for though the apostle charged many of the church of Corinth with those things that would exclude them without repentance from this glory; yet he excludes none of them from being by God ordained or appointed to receive glory by it.

[8] Τὴν ἀποκεκρυμμένην, *The hidden wisdom.*] *i. e.* Before, not after, the revelation of it; for this mystery, saith the apostle, *God has revealed to us by his Spirit,* (v. 10.) It is the mystery which hath been *hid from ages and generations, but now is made manifest to the saints.* (Rom. xvi. 25, 26. Eph. i. 9. iii. 3, 4. 9, 10. vi. 19. Col. i. 26, 27. ii. 2. iv. 3, 4.)

[9] Πρὸ τῶν αἰώνων, *Before the world.*] At the beginning of the ages of the world, (Gen. iii. 15.) and before any of them were completed, or run out. Hence it is styled the mystery concealed in the times of the preceding ages, (Rom. xvi. 25.) as being not made *known in other ages to the sons of men as now it is,* (Eph. iii. 5.) but being a mystery hid from those ages, (ver. 9.) In this sense seemeth it to be, that God hath promised us eternal life, πρὸ χρόνων αἰωνίων, *from ancient generations,* ἐξ ἀρχῆς, *from the beginning,* saith Photius; and this grace in the promise of it is said to be *given us in Christ,* 2 Tim. i. 9. πρὸ χρόνων αἰωνίων, *a long time,* saith Dr. Hammond; ἄνωθεν, καὶ ἐξ ἀρχῆς, *from the beginning, or of old,* saith Theodoret.

[10] Ver. 8. Οὐδεὶς τῶν ἀρχόντων, *None of the princes.*] Pilate, or the Jewish rulers, for they only can be said to have *crucified the Lord of glory,* they only are the rulers which were to be *abolished;* (ver. 6.) and they are styled οἱ ἄρχοντες, *princes and rulers,* Luke xiv. 1. and xviii. 18. *the princes who stood up, and the rulers which took counsel against the Lord, and against his Anointed.* (Psal. ii. 2. Acts iv. 26.) They were the princes who delivered him to be condemned to death, and crucified him, and this they did out of ignorance. (Acts iii. 17. xiii. 27.)

[11] Ver. 9. Ὀφθαλμὸς οὐκ εἶδε, *Eye hath not seen.*] These words do not immediately respect the blessings of another world, but are spoken by the prophet of the gospel-state, and the blessings then to be enjoyed by them that love God. (Rom. viii. 28.) For *all the prophets* (say the Jews *) *prophesied only of the days of the Messiah; but as for the world to come,* or the state of things then, *(as it is written,) Eye hath not seen, O God, besides thee,* where the gloss adds, *The eyes of the prophets could not see these things.* Hence the apostle adds in the following verse, *But God hath revealed them unto us by his Spirit;* whereas our future happiness is not yet revealed, saith St. John. (1 John iii. 2.) Yea, the words of Isaiah, lxiv. 4. in their primary sense, may only intimate that no man, by his own sense or reason, or by instruction from others, can discern any other God besides the true God, or know what kindness he will afford them that wait on him. And both the context, and the opposition of these words to the revelation of these things by the Spirit, shew the primary intent of the apostle to be this, that no human wisdom, by any thing that may be seen, heard of, or conceived by us, can acquaint us with the things taught by the Holy Spirit, without a revelation.

[12] Ver. 11. Εἰ μὴ τὸ πνεῦμα τοῦ Θεοῦ, *But the Spirit of God.*] These words accord with those of the book of Wisdom, *Thy counsel who hath known, except thou give wisdom, and send thy Spirit from above, which knoweth and understandeth all things?* (xix. 11.) whence it seems plainly to follow,

First, That the Holy Spirit is omniscient, as *knowing all things, even the deep things of God. Wisdom is a loving Spirit, and will not acquit a blasphemer of his words; for God is witness of his reins, and a beholder of his heart,*

* Contra Celsum, p. 5.

† Διὰ γὰρ τοῦ ἁγίου πνεύματος, καὶ τῶν ἐξ αὐτοῦ σημείων, καὶ δυνάμεων, τὰς ἀποδείξεις τοῦ ἀληθῆ λέγειν παρεχόμεθα. Photius.

* Light. in locum.

and a hearer of his tongue: for the Spirit of the Lord filleth the world, and that which containeth all things hath the knowledge of the voice. (Wisd. i. 6, 7.)

Secondly, That the Holy Spirit is with God, and *in God*, even as intimately as the soul is in the body, according to those words of the book of Wisdom, *She is* μετά σου *with thee, an assessor of thy throne, and was present with thee when thou madest the world.* (Wisd. ix. 4. 9.)

[13] Ver. 13. Πνευματικὰ πνευματικοῖς συγκρίνοντες, *Comparing spiritual things with spiritual.*] *That is* (says Mr. Le Clerc), *speaking spiritual things to spiritual men.* But where doth συγκρίνω signify to *speak*, or why doth he limit what is spoken to the spiritual man, since the apostles spake as well to the unbelieving Jew and gentile, as to the *spiritual man?* And how doth it appear that ἄνθρωπος *man* is here to be understood, because it follows in the next verse, rather than πράγματα *things*, which is understood in the immediate foregoing words? The interpretation of the fathers is much more probable; *viz.* we speak these things *in the words taught by the Holy Ghost*, * *comparing the things which were writ by the Spirit of the Old Testament, with what is now revealed to us by the same Spirit, and confirming our doctrines from them.* Moreover, from this and the preceding verses, as also from the following, it is exceeding evident, that the apostles spake and writ by inspiration of the Holy Ghost, as did the prophets of old time, and delivered only those things as from God, which God revealed to them by the Holy Spirit, according to those words of St. Peter, *We preach the gospel to you by the Holy Ghost sent down from heaven.* (1 Pet. i. 12.)

[14] Ver. 14. Ψυχικὸς ἄνθρωπος, *The natural man.*] *By the natural man* (saith Mr. Le Clerc), *is not here meant the man that makes use of nothing but reason; but the man that is wholly devoted and enslaved to earthly things, and entirely taken up with the concernments of this life, like a brute creature. The opposition made here between spiritual and animal things* (saith he), *plainly proves what I have said:* whereas there is not a word spoken of ψυχικὰ, *animal things*, in the whole chapter, but only an opposition between ψυχικὸς, the *natural* or *animal*, and πνευματικὸς, *spiritual person*, whom I shall prove to be a person endued with a spiritual *afflatus*, and by that confound his notion. That the natural man here is the man who rejects revelation, and admits of no higher principle to judge of things by but philosophy, and demonstration from the principles of natural reason, or, in the words of Porphyry, † τῆς κατὰ τὸν λογισμὸν πειθοῦς εὑρισκομένης, *of persuasion to be found out by a rational deduction*, is the express assertion of Theodoret, ‡ St. Chrysostom, § Photius, Œcumenius, and Theophylact, ‖ upon the place; they therefore thought the word would bear this sense: and evident it is to any one who considers the chain of the apostle's discourse, from i. 17. to the end of this chapter, that this must be the sense; for, ver. 17. he begins to declare, he preached the gospel, οὐκ ἐν σοφίᾳ λόγου, *not in wisdom of words, or human wisdom;* here, ver. 1. that he did not καθ' ὑπεροχὴν λόγου ἢ σοφίας, *with excellency of speech, or human wisdom;* there the persons which reject the gospel are σοφοὶ, *the wise men of the world*, ver. 19—21. styled σοφοὶ κατὰ σάρκα, *wise men according to the flesh;* the Greeks that *seek for wisdom*, ver. 22. they who esteemed it foolishness are the same Greeks, ver. 23. here it is the ψυχικὸς, *natural man* who *receives it not*, and to whom it is *foolishness.* Who therefore sees not that the natural man is the same with the wise man, the disputer, the philosopher, the Greek, there? There the gospel rejected by them for want of this wisdom, and accounted foolishness, is indeed the *power of God*, and the *wisdom of God*, ver. 24: here it is the *wisdom of God in a mystery revealed to the apostles by the Spirit;* (ver. 7. 10.) *i. e.* the Spirit, not of the world, or of human wisdom, but the Spirit *they had received from God, that they might know it;* (ver. 12.) and therefore they delivered it *not in the words of human wisdom*, in which the Greeks gloried, and which they sought for in the gospel, but in *words taught them by the Holy Ghost;* (ver. 13.) when then it follows, *But the natural man receives not* τὰ τοῦ Πνεύματος, *the things of the Spirit*, must he not be the man who receives not the things taught by the revelation of the Holy Ghost? The opposition which he bears to the πνευματικὸς, *the man who hath this wisdom revealed to him* by the Spirit of God, demonstrates this to be the sense.

[15] Οὐ δέχεται, &c. *He receiveth not the things of the Spirit of God.*] But counts them foolishness, (i. 23.) when propounded to him, because he doth not see them proved from principles of natural reason, by philosophical deductions, which is the wisdom he seeks after, (ver. 22.) Hence again it is evident he is the Greek, and not the sensual person.

[16] Οὐ δύναται γνῶναι, *He cannot know them.*] *viz.* By that wisdom which alone he will be conducted by, because they are spiritually discerned, or by the revelation of the Spirit; for, being mysteries, they are not knowable by human reason, till God is pleased to reveal them. (So ver. 9—11. 16.)

Note also, That the apostle doth not here discourse of the inability of a heathen to understand the sense of any revelations discovered to him, for how then are they to be discovered to him? but only of his inability to find out, and originally come to the knowledge of them by the mere light of reason; and from the denial of this, he infers the necessity of a supernatural revelation, that the hidden wisdom of God may be made known to the world. Nor doth he say, that the natural man cannot understand these revelations when discovered to him, because he wants farther means to do it, but only that he cannot know them, before they are discovered by the revelation of the Spirit; and that he will not then receive them, because they are not taught him, as the wisdom of the world is, by deductions from principles of human reason. The Jew, saith he, admits of revelation, and so he only doth *require a sign* to prove this revelation; but the Greek seeks after human wisdom, and because he finds not that in our way of preaching, he will not receive the revelation, though it be confirmed *by demonstration of the Spirit, and of power.*

[17] Ver. 15. Ἀνακρίνει *Judgeth all things.*] The passive ἀνακρίνεται is rendered *discerned* in the foregoing verse, and so should have been rendered here; and the active, *search-*

* Ἔχομεν γὰρ τῆς παλαιᾶς διαθήκης μαρτυρίαν, καὶ δι' ἐκείνης τὴν καινὴν βεβαιοῦμεν. Theodoret.

† De Abst. lib. i. §. 1.

‡ Ψυχικὸν καλεῖ τὸν μόνοις τοῖς οἰκείοις ἀρχόμενον λογισμοῖς, καὶ τὴν τοῦ πνεύματος διδασκαλίαν μὴ προσιέμενον. Theodoret.

§ Ψυχικός ἐστιν ὁ τὸ πᾶν τοῖς λογισμοῖς τοῖς ψυχροῖς διδοὺς, καὶ μὴ νομίζων ἄνωθέν τινος δεῖσθαι. Chrysost.

‖ Τὸν μηδὲν πίστει δεχόμενον, μήτε νομίζοντά τινος ἄνωθεν δεῖσθαι βοηθείας. Theoph.

eth or *discerneth,* as Acts xvii. 11. and here, x. 25. 27. and xiv. 24. So Iren. lib. iv. cap. 66. *Hic examinat omnes, à nemine autem examinatur.*

[18] Ver. 16. Ὃς συμβιβάσει αὐτὸν, *That he may instruct him.*] Though these words in the prophet Isaiah do certainly refer to God, they lying in the Hebrew thus, *Who hath directed the Spirit of the Lord? And* (who is) *the man of his counsel that made him to know?* (xl. 13, 14.) yet, as they are varied here thus, *Who hath known the mind of the Lord? who will* (or can) *direct him?* they seem plainly to refer to the spiritual man, and to affirm, that he could not be instructed in the mysteries of the gospel by any human wisdom. (1.) Because our knowing of the mind of Christ may enable us to direct others; but not that Lord who affords us this knowledge. (2.) Because this is plainly introduced as a proof that the spiritual man can be judged or discerned by no other person, who is not spiritual, and therefore must respect not God but him.

Πνευματικὸς here, and in other places of this Epistle, is not the man who is adorned with the fruits of the good Spirit, much less, as Mr. Le Clerc suggests, the man who *relishes,* or *is affected with the spiritual doctrines of the gospel;* but* ὁ τῆς τοῦ πνεύματος χάριτος ἠξιωμένος, *the man who is endued with a spiritual afflatus,* and hath those gifts of the Spirit which are styled *the word of wisdom and of knowledge;* (xii. 8.) for (1.) he is the man who speaks *in demonstration of the Spirit,* (ver. 4.) *the wisdom of God in a mystery,* (ver. 7.) *to whom God hath revealed it by the Holy Spirit,* (ver. 10.) *that he might know the things that are freely given us of God,* (ver. 12.) and who speaks of them *in words taught by the Holy Ghost,* (ver. 13.) and who, by this revelation of the Spirit, *hath the mind of Christ* made known to him, (ver. 16.) who speaks πνεύματι Θεοῦ, *by the Spirit of God,* and by the Holy Ghost, (xii. 3.) Such were the prophets in the first age of the church, who by this *afflatus* performed all sacred offices in the church, before they had stated church-officers among them. (See note on 1 Cor. xiv. 32.) Whence the apostle saith, *If any man be a prophet among you, or spiritual, let him know* (*i. e.* acknowledge and discern by its spiritual *afflatus*) *that the things which I write unto you are the commandments of the Lord:* (1 Cor. xiv. 37.) and to those prophets he writes thus, *Brethren, if any man be overtaken with a fault, you that are spiritual restore such a one in the spirit of meekness.* (Gal. vi. 1. see the note there.) This is the constant notion of the spiritual man in Irenæus,† who, speaking of those men who had the prophetical gifts for the edification of the church, saith, *They are men whom the apostle styles spiritual.* When afterward church-governors were appointed, they seem to have been chosen out of these spiritual men, or to have had for a time, together with their ordination, this gift, which therefore he styles the *gift of truth: and from whom* (saith he) *the truth is to be learned by others.* If the church of Rome would from this chapter gather the infallibility of their doctors met in council, let them shew it by their spiritual gifts, or exhibit *charismata veritatis,* as Irenæus speaks.*

CHAP. III.

1. AND I, brethren, *(though I speak the highest wisdom among them that are perfect, yet)* could *(I)* not speak unto you as to spiritual *(persons),* but as unto carnal, *(by reason of those fruits of the flesh which still abide in you,* ver. 3. *and your affection to those who are only wise according to the flesh,* chap. xxviii. *and)* even as unto babes in Christ.

2. I have fed you with milk, *(the principles of the doctrines of Christ,* Heb. v. 12, 13. vi. 1.: see 1 Cor. xv. 2, 3.) and not with meat *(the higher doctrines of Christianity):* for hitherto *(or, then)* [1] ye were not able to bear it, neither yet now are ye able.

3. For ye are [2] yet carnal: for whereas there is *(yet)* among you envying, and strife, and divisions, *(which are the works of the flesh,* Gal. v. 20, 21.) are ye not carnal, and walk as men *(who have little of the Spirit in you?* see note on ix. 8.)

4. For while one saith *(in opposition to each other),* I am *(the disciple)* of Paul; and another, I am of Apollos; are ye not carnal?

5. Who then is Paul, and who is Apollos? *(not authors of your faith,)* but *(only)* ministers by whom ye believed *(which faith also they wrought in you),* even as the Lord gave *(his gifts)* to every man *(and his blessings on their labours).*

6. I have planted *(the gospel among you),* Apollos watered *(the seed sown);* but God *(only)* gave the increase *(of it).*

7. So then neither is he that planteth *(to be esteemed as)* any thing, nor he that watereth; [3] but *(the glory of all must be ascribed to)* God that giveth the increase.

8. Now he that planteth and he that watereth [4] are one *(in the design and ministry):* and every man *(of them)* shall receive his own reward *(from that God whose workmen they are)* according to his own labour.

9. *(I say, according to his labour,)* for we are labourers together with God *(his grace assisting us):* ye are [5] God's husbandry, ye are God's building.

10. According to the grace of God which is given unto me, as a wise [6] master-builder *(assisted by Divine wisdom),* I have laid the foundation, *(Jesus Christ, and him crucified,* 1 Cor. ii. 2.) and another *(coming after me)* buildeth thereon. But let every man take heed how he buildeth thereupon.

11. For other *(true)* foundation can no man lay than that *(which)* is laid *(already by me),* which is *(faith in)* Jesus Christ.

12. Now if any man build upon this foundation gold, silver, precious stones *(i. e. sound doctrine, which will bear the trial of the fire),* wood, hay, stubble *(human eloquence*

* Theod.

† "Perfectos dicit eos qui acceperunt Spiritum Dei, et omnibus linguis loquuntur per Spiritum Dei, quemadmodum et multos audivimus fratres in ecclesia prophetica habentes charismata, et per Spiritum universis linguis loquentes et abscondita hominum in manifestum producentes ad utilitatem, et mysteria Dei enarrantes, quos et spirituales apostolus vocat, secundum participationem Spiritus existentes spirituales." Lib. iv. cap. 75.

* "Eis qui in ecclesia sunt, presbyteris obedire oportet his, qui successionem habent ab apostolis, qui cum episcopatus successione charisma veritatis certum secundum beneplacitum Patris acceperunt." Lib. iv. cap. 43. "Posuit Deus in ecclesia, 1° apostolos, 2° prophetas, 3° doctores: ubi igitur charismata Domini posita sunt, ibi discere oportet veritatem." Ib. cap. 45.

and wisdom, legal rites and Judaical traditions, which will be abolished and vanished away);

13. Every man's work shall be made manifest: [7] for the day *(of Christ's advent to destroy the Jewish temple, church, and nation,)* shall declare it, because it shall be (Gr. *it is*) revealed by fire; *(i. e. to be attended with great tribulation,* Matt. xxiv. 21. πυρώσει πρὸς πειρασμὸν, *with burning for trial,* 1 Pet. iv. 12.) and the fire shall try every man's work of what sort it is *(whether it be gold or silver, to abide the fire; or hay and stubble, to be consumed by it).*

14. If any man's work abide which he hath built thereupon *(as sound evangelical doctrine will, suffering nothing by, but being confirmed by, the conflagration which shall burn up the Jewish economy),* he shall receive a reward, *(be approved as a wise builder, and shall be eminently preserved from the evils of that day of trial,* Matt. xxiv. 13.)

15. If any man's work shall be burned *(as theirs must be, who build upon the foundation of legal observances and Judaical rites, for they must perish with that church and temple, which is the foundation of them),* he shall suffer *(the)* loss *(of all his labour):* but he himself shall be saved; [8]yet so as by fire: *(i. e. not without great hazard and difficulty, as one snatched out of the fire.)*

16. *(Moreover, to pass from their false doctrines, to the evil effects of them in your divisions:)* know ye not that ye *(Christians)* are the temple of God, and that the Spirit of God dwelleth in you *(the Christian church, as the Schechinah did in the temple)?*

17. If *(then)* any man [9] defile the temple of God *(by dividing that church which is his temple, and in which one and the same Spirit dwells, into parts and factions),* him shall God destroy; for the temple of the Lord is holy, *(and therefore not to be profaned by those divisions which render you carnal,* 1 Cor. iii. 1. 3.) which temple ye are.

18. *(And because you break into these divisions on the account of, or are taught these practices by, the philosophers of this age, men in whom you glory for their eloquence and wisdom;)* let no man deceive himself. If any man among you seemeth to be [10] wise in *(the wisdom and learning of)* this world, let him *(embrace that gospel and doctrine of Christ, which the world calls foolishness, and so)* become a fool *(to them),* that he may be wise, *(according to the wisdom of God,* 1 Cor. i. 24, 25.)

19. For the wisdom of this world is foolishness with God. For it is written, (Job v. 13.) He taketh the wise in their own craftiness *(causing one sect of philosophers to destroy what another established, and so shewing the uncertainty and vanity of their pretended wisdom).*

20. And again, (Psal. xciv. 11.) The Lord knoweth the thoughts *(and machinations)* of the wise, that they are vain.

21. Therefore let no man *(so)* glory in men *(as to be induced by their esteem of them to rend or divide the church, or to indulge those vile practices which corrupt the temple of God):* for [11] all things *(or persons)* are yours *(as being appointed for your service);*

22. Whether Paul, or Apollos, or Cephas *(they have received their apostleship for your sakes),* or the world *(as being made for you),* or life, or death, or things present, or things to come; all are yours *(as being all designed for your good);*

23. And ye are *(only)* Christ's *(who is your head);* and Christ [12] is God's *(or, of God, having, as Mediator, his commission and his power from him, and acting all things to his glory).*

ANNOTATIONS ON CHAP. III.

[1] Ver. 2. Ο᾽ΥΠΩ γὰρ ἠδύνασθε, *For yet you could not,* add, *bear it.*] So in the Old Testament, *lo ochol* is often used, *i. e. I cannot,* or *I would not,* where *endure,* or *bear it,* is understood: so Job xxxi. 23. *By reason of his highness I could not,* sup. *endure;* Psal. ci. 5. *Him that is of any haughty eye and proud look, I cannot;* Isa. i. 13. *The calling of assemblies I cannot,* i. e. *bear.*

[2] Ver. 3. Σαρκικοὶ, *Carnal.*] This word, being here plainly applied to the works of the flesh, seems to imply that the spiritual man, opposed to him, should signify the man endued with the fruits of the good Spirit, or who *walketh in the Spirit, not fulfilling the lusts of the flesh.* (Rom. viii. 1. 4. Gal. v. 16.) And thus the Greek interpreters do understand these words; hence noting, that it is possible for men to have great gifts, as the Corinthians had, and yet be carnal. Yet Irenæus* interprets the words thus, that *they were carnal, because the Spirit of the Father did not rest upon them; i. e.* because he, being the Spirit of love and union, would not abide with them when they indulged to envy and divisions, or be unto them a Spirit of instruction; and, according to this interpretation, he must deny them to be spiritual, as the word signifies one who enjoys some spiritual gift, and receives some illumination from him: or as one that is not purely governed by the revelation made by the Spirit, but rather walks κατ᾽ ἄνθρωπον, as a man attending not the dictates of the Spirit, but of human reason, or of his natural inclinations, for that this is the genuine import of that phrase, *to walk as men,* see note on Rom. iii. 5. 1 Cor. ix. 8. Whatever be the sense, it must be noted that the apostle doth not here style them carnal, in that worst sense in which the carnal person is represented as one *who is not subject to the law of God, neither indeed can be,* (Rom. viii. 7, 8.) and therefore can do nothing pleasing to God; and as it wholly doth exclude us from any interest in Christ, (Gal. v. 24.) for he allows them to *be babes in Christ:* (ver. 1.) but as it imports men, through the too great prevalency of their carnal appetites lusting against the Spirit, still subject to such things as shewed some strong remainders of a carnal mind in them.

But one great difficulty remains, scarce observed by any interpreter excepting Crellius, *viz.* How the same Corinthians could be such *babes in Christ,* and have such *need of milk, and not of meat,* and yet be *enriched in all utterance and knowledge,* (1 Cor. i. 5.) and *abound in faith, utterance, and knowledge.* (2 Cor. viii. 7.)

I answer, that these encomiums must be restrained to some few of them who were their extraordinary church-officers, and enjoyed this faith and knowledge for the instruction of the rest; and then, notwithstanding this, it may be true that the apostle could not write to the generality of them as such, but rather as to *babes in Christ.* Or (2.) this *faith, utterance, and knowledge,* must be restrained to the gift of miracles, of tongues, and the interpretation of them,

* "Nondum autem Spiritus Patris requiescit super vos propter vestram infirmitatem." Lib. iv. cap. 75.

which might be given for the confirmation of the gospel, and the good of others, to them who were not spiritual in the best sense, but of very small proficiency in the saving fruits of the good Spirit. Hence we find them *puffed up* on the account of these gifts, envying others who had them in a higher measure, and abusing them to vain ostentation and confusion in the church, and not to edification, which things sufficiently evidence they were but *babes in Christ.*

[3] Ver. 7. Ἀλλ' ὁ Θεὸς, *But God,* &c.] Whence it is evident, that there can be no cause why you should run into factions about, or desire to be named from them, who have no excellency but from God, and do nothing but by his assistance.

[4] Ver. 8. Ἕν εἰσιν, *Are one.*] Κατὰ τὴν διακονίαν, according to their ministry, saith Clemens Alexandrinus,* as being God's ministers in this dispensation; or, ἑνότητι τοῦ πνεύματος, as having both received their different gifts from the same Spirit, it being *one and the same Spirit, who divideth to every man as he will.* (1 Cor. xii. 11.)

[5] Ver. 9. Θεοῦ γεώργιον, *God's husbandry.*] This I think is better rendered God's *field,* by Chrysostom,† Œcumenius, and Theophylact, who hence infer, that the field is God's; the apostles only, γεωργοὶ αὐτοῦ, his labourers sent forth to labour in it, and enabled by him for that work; and that they ought as a field to be fenced, ἐνὶ τῷ φραγμῷ τῆς ὁμονοίας, with the hedge of concord, and not be divided into parties. Accordingly the word answers to the Hebrew *shadeh:* so Prov. xxiv. 30. *I went by* γεώργιον, *the field of the slothful;* and, xxxi. 16. *The wise woman considereth,* γεώργιον, *a field, and buyeth it.*

[6] Ver. 10. Ἀρχιτέκτων, *A master-builder.*] So the Jews call their wise men, בנאים, *architecti,* (see Buxtorf. Lex. Talm. p. 318.) which the apostle here uses.

[7] Ver. 13. Ἡ γὰρ ἡμέρα δηλώσει, *For the day will declare it.*] Here observe,

First, That a day, absolutely put, doth often signify a day, or a time of punishment; so *they that come after him shall be astonished at his day,* Job xviii. 21. *The Lord shall laugh at him, for he seeth that his day is coming,* Psal. xxxvii. 13. *Remember, O Lord, the children of Edom, what they did in the day of Jerusalem,* Psal. cxxxvii. 7. So *the day of Midian,* Isa. ix. 4. *Woe unto them, for their day is come, the time of their visitation,* Jer. l. 27.

Secondly, That in like manner the day, here mentioned, is the day of our Lord's coming, to destroy the unbelieving Jews, to burn their temple, and to destroy the Jewish economy, will appear probable from the description of that day, *as a refiner's fire,* Mal. iii. 2, 3. iv. 1, 2. Joel ii. 1. 13. 30, 31. and as the fire of an oven, burning up the chaff and stubble; for, *behold the day of the Lord cometh, that shall burn as an oven, and all the proud, and all that do wickedly, shall be as stubble, and the day that cometh shall burn them up.*

But whether we understand these words of that day, or any other day of judgment, this is certain, that the apostle cannot be here supposed to speak of the Roman *purgatory fire;* (1.) because the fire the apostle speaks of, as Origen‡ hath noted, is not πῦρ ὑλικὸν καὶ αἰσθητὸν, ἀλλὰ τροπολογικὸν, *fire properly, but metaphorically, so called,* as appears from those words, *he shall escape as by fire.* (2.) Because this fire is to try *every man's work, Paul and Apollos's,* as well as theirs who built on the foundation hay and stubble; and sure they will not say Paul and Apollos went to purgatory. (3.) This fire shall try every man's work *of what sort it is:* now purgatory fire doth not try every man's works, but punishes them for them.

[8] Ver. 15. Ὡς διὰ πυρὸς, *As out of the fire.*] To be *saved out of the fire,* is a proverbial speech concerning them that escape with great danger out of a calamity; so it is used in the Old Testament, *I have plucked them as a firebrand out of the fire,* Amos iv. 11. *Is not this a brand plucked out of the fire?* Zech. iii. 2. So L. Æmilius, in Livy,* saith, *he escaped the popular flame half burnt.* The interpretation of Sir Norton Knatchbull, *He shall be saved, but so as he pass through the fire of persecution with constancy to the faith,* accords well with Christ's words, Matt. xxiv. 13. but not with the use of this proverbial expression. Now hence it is evident, that the apostle speaks not of the gnostics, who denied the resurrection, (1 Cor. xv. 14. 17.) and so believed in vain, and taught that Christ might be denied with the mouth in the time of persecution, and so were then ashamed of him, and also were abominably filthy both in doctrine and manners: for of such the apostles would not say, *they should be saved yet, but so as by fire;* but, as Jude and Peter do, they are *of old ordained to condemnation; their judgment lingereth not, and their damnation doth not slumber.* (Jude 4. 13. 2 Pet. ii. 3.)

[9] Ver. 17. Εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, *If any man corrupt the temple of God.*] I have, in the paraphrase, followed the common interpretation of these words; but the like words used chap. vi. from ver. 15—19. by way of dehortation from fornication, and 2 Cor. vi. 16. from communion with heathens in their idolatrous rites and evil practices, and by way of inducement to *cleanse ourselves from all filthiness of flesh and spirit,* (vii. 1.) more naturally incline us to refer these verses to the corrupting of the temple of God, by filthiness of the flesh, uncleanness, and fornication, or by filthiness of the Spirit, *i. e.* idolatrous practices; both which the Corinthians did: (see the note on 1 Cor. vii. 1.) and then the connexion will run thus—I have declared you to be *a building of God,* (ver. 9.) as being *built up together for a habitation of God through the Spirit.* (Eph. ii. 22.) If therefore you do not keep this temple of God holy, but corrupt it by *joining the temple of God with idols,* (2 Cor. vi. 16.) or profane and defile it by uncleanness and fornication, you may expect that these sins, by which God's temple is destroyed, should end in your own ruin and destruction.

[10] Ver. 18. Σοφὸς εἶναι ἐν τῷ αἰῶνι τούτῳ, *To be wise in the wisdom of this world.*] That the Corinthians were induced to eat things offered to idols in the idol-temples, by men pretending to great knowledge, see viii. 1, 2. that they also introduced among them the doctrine of the lawfulness of fornication, see note on v. 1. vi. 16. vii. 1. And to this sense of the two last verses agree the descants of the ancients, who say the apostle (ver. 17.) begins to speak περὶ τοῦ πεπορνευκότος, *of him that had committed fornication,* (v. 1.) and against them, "qui turpiter viventes corpora sua violando corruperunt," *who by filthy practices had corrupted their bodies, and violated the temple of the*

* Strom. p. 272. D. † In locum. ‡ In Celsum, lib. iv. p. 168.

* Lib. xxii. cap. 40.

Holy Ghost: these teachers seem to have been of the Nicholaitans, who received their doctrines from the philosophers.

[11] Ver. 21. Πάντα ὑμῶν ἐστιν, *All are yours.*] The Jews believed that the world was made for them, and that God despised the gentiles, and looked upon them as nothing when he made it. (2 Esd. vi. 55. 59.) The apostle on the contrary affirms, the world was made for the gentiles, converted to the Christian faith: and adds, that the apostles had received their gifts and authority for their sakes; that if life were continued to them under continual perils, it was for *their furtherance and joy in the faith;* (Phil. i. 15.) or if we, saith he, be always given up to death, so that *death worketh in us,* it is that *life may work in you,* (2 Cor. iv. 11, 12.) for *we suffer all things for you;* (ver. 15. 2 Tim. ii. 10.) that *things present,* the pressures they now suffered, and things *to come,* the prosperity and adversity they might afterward be subject to, were for their sakes; *for whether we be afflicted, it is for your consolation and salvation; or whether we be comforted, it is for your consolation and salvation.* (2 Cor. i. 6.)

[12] Ver. 23. Χριστὸς δὲ Θεοῦ, *And Christ is God's.*] Here the Socinians cry out, "Vide hic discrimen inter Deum et Christum;" *See here the difference betwixt God and Christ.—Hence it appears* (saith Crellius) *that Christ is in no wise God most high, as having another above him, as his head, on whom he depends, and from whom he is here manifestly distinguished.*

But the fathers thought not so, who say Christ is of God, ὡς προαιώνιον, γέννημα καὶ ὡς αἰτίαν ἔχων τὸν Πατέρα, *as being begotten by him before all ages, and having him for his Father,* ἐξ αὐτοῦ γεγενημένος κατὰ τὴν θεότητα, *as receiving the Divine nature from him.* Others grant this of Christ as mediator betwixt us and God, in which sense he performing that office as man, or by virtue of his human nature, in which alone he could be a prophet sent from God, or offer up himself to the death for us, or intercede in our behalf, or be *exalted to the right hand of God, to be a Prince and a Saviour;* he therefore was exalted thus *to the glory of God the Father,* and so depended on him in the exercise of that office. (See note on 1 Cor. xi. 3.)

CHAP. IV.

1. (*WE are yours, I say; yet*) let a man *(also)* so account of us, as of the ministers of Christ, and stewards of the mysteries of God; *(i. e. of those revelations of the gospel which are styled mysteries, as not being before revealed to the world.* See note on ii. 2. 7.

2. Moreover, it *(chiefly)* is required in stewards, that a man *(taking that office upon him)* be found faithful.

3. But *(whether it be thus, or not,)* with me it is a very small thing [1] that I should be judged of you, or of man's judgment; yea, I judge not my own self *(so as to acquiesce in that judgment).*

4. For I know nothing *(of unfaithfulness)* by myself; [2] yet I am not thereby justified *(at God's tribunal):* but he that *(farther)* judgeth me is the Lord.

5. Therefore [3] judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will [4] make manifest the counsels of the heart: and then shall every man have praise of God.

6. And these things, brethren, [5] I have in a figure transferred to myself, *(one rude in speech, but not in knowledge,* 2 Cor. xi. 6.) and to Apollos, *(a man of eloquence and wisdom,* Acts xviii. 24.) for your sakes; that you might learn in *(the example of)* us not to think of *(other)* men above that which is written, *(viz. that we are only ministers of Christ by which ye believed,* iii. 5.) that no one of you be puffed up for one against another *(because of the different gifts vouchsafed to them).*

7. For [6] who maketh thee *(what doctor soever thou art)* to differ from another? and what *(gift)* hast thou that thou didst not receive *(from God)?* now if thou didst receive it, why dost thou glory, as if thou hadst not received it *(from him)?*

8. Now [7] ye *(Corinthians)* are full *(of secular wisdom),* now ye are rich *(both in wealth and spiritual gifts,* 1 Cor. xiv. 26.) ye have reigned as kings *(flourishing in the enjoyment of these things in all tranquillity and honour)* without *(any want of)* us; and I would to God ye did reign *(indeed, and not in conceit only),* that we also *(poor, persecuted, and despised apostles,)* might reign with you.

9. For I think that God hath set forth us the apostles last *(i. e. as the last, or the meridian gladiators),* as it were *(men)* [8] appointed unto death: for we are made a spectacle to the world, and to angels, and to men.

10. We are *(counted as)* fools for Christ's sake, but ye, *(who flourish in your eloquence and wisdom, are accounted)* wise in Christ; we are weak *(as to bodily presence,* 2 Cor. x. 10. *and bodily infirmities,* 1 Cor. ii. 3. 2 Cor. xii. 9. *and made still weaker by our continual wants and persecutions),* but ye are strong *(and lusty);* ye are honourable *(for your gifts and wisdom, which have gotten you a great name and reputation among others),* but we are despised *(or in disgrace every where).*

11. Even to this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place *(or, are in no certain condition);*

12. And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it *(or, we bear, as weak persons, who know not how to escape, or help ourselves):*

13. Being defamed, we entreat: we are made as [9] the filth of the world, and *(are as)* the offscouring *(or refuse)* of all things to this day.

14. *(But though I thus speak of your glorying in these things, with the neglect of us,* ver. 8.) I write not these things to shame you, but as my beloved sons I warn you *(to behave yourselves hereafter more like dutiful children towards me).*

15. For though you have ten thousand instructers in Christ, yet have you [10] not many fathers *(indeed, not any besides me):* for in Christ Jesus I have begotten you through the gospel.

16. Wherefore I beseech you, be ye followers of me, *(adhering to the doctrine received from me, and walking as I do, and teach,* ver. 17.)

17. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which are in Christ, as I teach every where in every church.

18. Now some *(among you)* are puffed up, as though *(because I have sent Timothy to you)* I would not *(myself)* come to you.

19. But I will come to you shortly, if the Lord will, and will know *(and examine)*, not the speech *(and eloquence)* of them which are puffed up, but the power *(and spiritual authority which attends their preaching, whether that be equal to the power God has given us for edification)*.

20. For the kingdom of God is *(confirmed and propagated)* [11] not in *(and by the wisdom of the)* word, but in *(and by the)* power *(of the Spirit; which if they want they cannot be sent from God, as we are)*.

21. What will you? shall I come unto you [12] with a rod *(inflicting punishments upon you)*, or *(will you so reform that I may come unto you)* in love, and in the spirit of meekness?

ANNOTATIONS ON CHAP. IV.

[1] Ver. 3. Ἵνα ὑφ' ὑμῶν ἀνακριθῶ, *That I should be judged of you.*] Not that he was unconcerned whether the Corinthians had a good esteem of him or not; the contrary is evident from the whole drift of his Epistles, in which he labours to convince them of the truth of his doctrine and of his sincerity in the discharge of his office, and rejoiceth greatly in their affection to him. (2 Cor. vi. 13. vii. 14, 15. viii. 24.) His meaning only is, that their judgment is little to him, in comparison of the final and unerring judgment of the Lord.

[2] Ver. 4. Οὐκ τούτῳ δεδικαίωμαι, *Yet am I not thereby justified.*] Here also the apostle doth not intend to say that he, and others, could have no good assurance of their present justification and favour with God, from the testimony of an upright conscience, which, saith St. John, gives *confidence with God;* (1 John iii. 21.) for then farewell all joy and comfort in this world: he doth himself assure us, that *their rejoicing was this, even the testimony of their conscience, that in simplicity and godly sincerity they had their conversation in this world:* (2 Cor. i. 12.) he adviseth all men to approve *their actions to themselves, and then* (saith he) *they shall have rejoicing in themselves, and not in another:* (Gal. vi. 4.) his meaning therefore is, that our final justification, or absolution from condemnation, depends not on the judgment which we pass upon ourselves, but upon that which God, the righteous judge, will pass upon us at the last day. Here also note in St. Paul another sense of justification, as it relates to our absolution from condemnation, and our approbation as righteous at the last day, which will be, saith he, according to our works, (2 Cor. v. 10.) and our fidelity in execution of the trusts committed to us, (ver. 2.)

[3] Ver. 5. Μὴ πρὸ καιροῦ τι κρίνετε, *Judge nothing before the time.*] The apostle doth not here condemn all judgment, civil or ecclesiastical, of any persons, deeds, or words, or bid us suspend our judgment of things occurring to our senses, till the day of judgment; but only forbids our censures of things uncertain, of which no righteous judgment can be passed, because we cannot be certain of the truth of that judgment, and of things which it belongs not to us to judge of. And this appears both from the words and the occasion of them: from the words, for they respect *the hidden things of darkness,* and *the counsels of the heart,* of which no certain judgment can be passed; from the occasion of them, they passing their censures on St. Paul, (ver. 3.) and questioning his fidelity in his office, (ver. 2.) of whom they had no authority so to judge, nor any occasion so to judge.

[4] Ὃς φανερώσει τὰς βουλὰς τῶν καρδιῶν, *Who will make manifest the counsels of the heart.*] Hence note, that Jesus Christ must have the knowledge of the secrets of the hearts of all men subject to his judgment, and so must be that God, who alone knows the hearts of all men, (1 Kings viii. 39.) and is alone the *searcher of all hearts;* (1 Chron. xxviii. 9.) *to give every man according to his ways, and according to the fruit of his doing;* (Jer. xvii. 10.) and therefore Christ expressly ascribes this knowledge to himself, by saying, *All the churches shall know that I am he which searcheth the reins and the hearts, and I will give to every one of you according to your works.* (Rev. ii. 23.)

[5] Ver. 6. Μετεσχημάτισα, *I have in a figure transferred.*] This seems not to refer, as most interpreters conceive, to what the apostle had said, i. 12. *viz.* their saying, *I am of Paul, I am of Apollos, I of Cephas,* for here is nothing said of Cephas; but it refers to what he had said, iii. 5—8. that Paul and Apollos were only ministers by whom they believed; that therefore neither Paul nor Apollos was to be looked upon as any thing, they doing nothing but by the grace given them by that God, to whom therefore the whole praise was due for the success of all their labours. And this scheme of speech I have used, saith he, touching myself and Apollos, instructing you not to think highly of other doctors among you, who have done less for the promoting your faith than we have done.

[6] Ver. 7. Τίς σε διακρίνει; *Who maketh thee to differ?*] The apostle manifestly speaking here of those gifts of the Spirit which were immediately infused without human industry, and were dispensed by God and by his Spirit according to his good pleasure; (1 Cor. iii. 15. xii. 11.) it cannot be hence argued, that no man doth any thing to make himself differ from another, in any virtue or pious disposition. For to what purpose are men continually exhorted and stirred up by powerful motives to all Christian duties, and particularly to excel in virtue, if these exhortations and motives are not proposed to engage them to exercise these Christian virtues, to choose the good, and refuse the evil? And if one man, upon consideration of these motives, doth choose to live a pious life, whereas another is not by the same motives prevailed on so to do, doth he not differ from another by virtue of that choice? And though the grace of God, by way of excitation, worketh in us thus to will; yet, since our faculties do first deliberate upon and then comply, and choose to do that thing to which this grace excites us; if to consider, be to differ from him that does not so, and to comply with and embrace the call of God, be to differ from him who complies not with the same call, it must be certain, that as God's grace preventing and exciting, so my faculties co-operating, tend to make me differ from another, though having also these faculties from God, the action may be well ascribed, and the whole glory of it must be due, to him.

Seeing then no act of virtue and no good habit is produced in us without a frequent and manifold co-operation of our own faculties to the same action and habit, whereas these gifts of tongues, interpretation, and prophecy, were gifts conferred upon Christians in the primitive times, without any such co-operation of their faculties: it cannot, with like reason, be inquired of the former, as it may be of

these gifts, *Who made thee to differ from another* in them? And though all ground and even pretence of glorying, by this immediate infusion of these gifts, is evidently excluded; yet the apostles do themselves glory in those good actions which they choose to do; (1 Cor. ix. 15, 16. 2 Cor. i. 12. xi. 20.) and say to others thus, *Let every man try and approve his own work, and then shall he have καύχημα rejoicing, or glorying in himself.* (Gal. vi. 4.)

[7] Ver. 8. Κεκορεσμένοι ἐστὲ, ἐπλουτήσατε, *Ye are filled, ye are rich.*] All the ancient commentators having noted in their prefaces to this Epistle, that Corinth* was a city *which abounded in wealth, and was full of rhetoricians, and of philosophers,* and that hence arose their disorders, pride, and vain-glory, as well as from their gifts; I thought fit in the paraphrase to take notice of both.

[8] Ver. 9. Ὡς ἐπιθανατίους, *As men appointed unto death.*] Here the apostle seems to allude to the Roman spectacle, τῆς τῶν θηριομάχων, καὶ μονομαχίας ἀνδροφόνου,‖ that of the *bestiarii*† and the gladiators, where in the morning men were brought upon the theatre to fight with wild beasts, and to them was allowed armour to defend themselves, and smite the beasts that did assail them; but in the meridian spectacle were brought forth the gladiators naked, and without any thing to defend them from the sword of the assailant, and he, that then escaped, was only reserved for slaughter to another day; so that these men might be well called ἐπιθανάτιοι, *men appointed for death:* and this being the last appearance on the theatre for that day, they are said here to be set forth ἔσχατοι, *the last.* Of these two spectacles Seneca‡ speaks thus: *In the morning men are exposed to lions and to bears; at midday to their spectators; those that kill are exposed to one another; the victor is detained for another slaughter; the conclusion of this fight is death. The former fighting, compared to this, was mercy; here is only butchery: they have nothing to cover them, their whole body is exposed to every stroke,* &c. Hence Tertullian§ cites these words thus: " Puto nos Deus apostolos novissimos elegit velut bestiarios;" *I think God hath chosen us apostles last, as men to be exposed to wild beasts.*

[9] Ver. 13. Περικαθάρματα, περίψημα.] These words, which we render *filth* and *offscouring,* do probably relate to the sacrifices which the heathens used for the lustration of a city. *The Athenians* (saith Phavorinus‖) *nourished some very base and refuse people, and, when any calamity or plague befel them, they sacrificed them for the purgation of the city,* and *these they called* καθάρματα. And Suidas¶ saith, they said of such a man, *Be thou our* περίψημα, *redemption, or propitiation, and then flung him into the sea as a sacrifice to Neptune.* Hence Origen* saith, that our Lord, giving up himself for the propitiation of our sins, was made much more than his apostles, περικάθαρμα τοῦ κόσμου, πάντων περίψημα, *the lustration of the world, and peculiar sacrifice of all men.*

[10] Ver. 15. Οὐ πολλοὺς πατέρας, *Not many fathers.*] The masters of tradition among the Jews† called them children whom they instructed in their traditions; and the Targum upon Numb. iii. 1. observes, that Nadab and Abihu are called *the sons of Moses,* because he had instructed them: for he who teacheth another is, as it were, his father. Thus the disciples of the prophets are called *the sons of the prophets.* So Jonathan, *These are the names of the sons of Aaron, the disciples of Moses, and the sons of Israel, who were called by his name:* and so both Irenæus ‡ and Clemens Alexandrinus§ do observe, *That they were called fathers, who taught and catechised others; and they, sons, who were taught by them.*

[11] Ver. 20. Οὐ ἐν λόγῳ, ἀλλ' ἐν δυνάμει, *Not in word, but in power.*] It is propagated, saith Theophylact, διὰ σημείων τῇ δυνάμει τοῦ Πνεύματος γινομένων, *by miracles done by the power of the Spirit;* for to convince men of the truth of it, saith Chrysostom, it is not enough to use fine words, but the dead must be raised, the devils cast out, and other mighty wonders must be wrought: by these things the gospel is established.

[12] Ver. 21. Ἐν ῥάβδῳ, *With a rod.*] That the apostles had power of inflicting corporal punishments on some who did oppose the progress of, or who notoriously offended against, the rules of the gospel, is the opinion of all the ancient commentators, who instance in the death inflicted by St. Peter on Ananias and Sapphira, (Acts v. 10.) the blindness inflicted by St. Paul on Elymas, (xiii. 11.) the delivery of Hymenæus and Alexander, and the incestuous person unto Satan, (1 Tim. i. 20. 1 Cor. v. 5.) ὥστε παιδεῦσαι τὸ σῶμα, *so as to chastise the body of them,* saith Theodoret; ἵνα νόσῳ αὐτὸν τήξῃ, *that he might macerate him with some disease,* say Chrysostom, Œcumenius, and Theophylact; and so they interpret these words, *Shall I come unto you with a rod?* that is, ἐν κολάσει, ἐν τιμωρίᾳ, *with punishments and chastisements.* And this sense will appear highly probable, if we consider these words of the apostle, *I write unto you, being absent, lest, being present, I should use sharpness, according to the power God hath given me for edification, and not for destruction:* (2 Cor. xiii. 10.) for, that these words cannot be understood only of the power of excommunication, common to him with others, we may learn from the same words, 2 Cor. x. 8. where the mighty weapons of his warfare, able *to remove every height exalting itself against, and to captivate every mind to, the obedience of Christ, and to avenge all disobedience,* being premised, it follows, *for should I boast exceedingly of the power God hath given me for edification, and not for destruction, I should not be ashamed.*

---

* Κόρινθος μὲν πλουτικτήμασι βιωτικοῖς ἑκάμα, πρὸ τῶν ἄλλων πάντων τῇ χρημάτων περιουσίᾳ — ἦν δὲ καὶ ῥητόρων πολλῶν ἐμπλέως ἡ πόλις καὶ φιλοσόφων.

† Iren. lib. i. p. 26.

‡ " Manè leonibus et ursis homines, meridie spectatoribus suis objiciuntur. Interfectores inter se jubentur objici, et victor in aliam detinetur cædem; exitus pugnandum mora est —— quicquid ante pugnatum est misericordia fuit: nunc, omissis nugis, mera homicidia sunt, nihil habent quo tegantur, ad ictum totis corporibus expositi, nunquam frustra manum mittunt." Epist. 7.

§ De Pudicitia, cap. 14. p. 566.

‖ Ἐτρεφόν τινας Ἀθηναῖοι λίαν ἀγενεῖς καὶ ἀχρήστους, καὶ ἐν καιρῷ συμφορᾶς τινος ἐπιθυόντες τῇ πόλει, λοιμοῦ λέγω, ἢ τοιούτου τινος, ἔθυον τούτους ὕπερ τοῦ καθαρθῆναι τοῦ μιάσματος, οὓς καὶ ἐπωνόμαζον καθάρματα, Phav. Ὑπὲρ τοῦ καθαρισμοῦ πόλεως ἀνήρουν ἐστολισμένον τινα ὃν ἐκάλουν κάθαρμα, &c. Arist. Plut. p. 24. et in Equit. p. 240.

¶ Περίψημα ἡμῶν γένου, ἤτοι σωτηρία, καὶ ἀπολύτρωσις, Suid. Vide Outram de Sacrif. lib. i. cap. 22.

* Com. in Joh. tom. xiii. p. 363. D. E.

† Galat. lib. i. cap. 2. p. 5.

‡ " Qui enim est ab aliquo edoctus verbo, filius docentis dicitur, et ille ejus Pater." Iren. lib. iv. cap. 29.

§ Πατέρας τοὺς κατηχήσαντάς φαμεν. Clem. Strom. i. p. 1.

CHAP. V.

1. IT is reported commonly that there is fornication among you, and such fornication as is not [1] so much as named among the gentiles, *(viz.)* [2] that one should have his father's wife *(i. e. his stepmother).*

2. And [3] ye are puffed up, and [4] have not rather mourned *(for the scandal of this great offence, nor taken care)* that he that hath done this deed *(so reproachful to the society of Christians)* may be taken away *(and cast out)* from among you *(as he ought to be).*

3. For I verily, as *(being)* absent in body, but [5] present *(with you,* Col. ii. 5.) in *(and by the)* Spirit *(exciting me so to do),* have judged already, as though I were present, concerning him that hath so done this deed, *(that he ought to be removed from your body, and delivered up to Satan.*

4. *And do therefore command you)* in the name of our Lord Jesus Christ, when ye are gathered together *(in your Christian assemblies),* and my spirit *(supplying my absence),* [6] with the power of our Lord Jesus Christ *(is present with you),*

5. To deliver such a one to *(the buffetings of)* Satan for the destruction of the flesh *(so lascivient in him),* that the spirit may be saved in the day of the Lord Jesus.

6. [7] Your glorying *(in such a doctor, or such wisdom)* is not good. Know ye not that *(as)* a little leaven [8] leaveneth *(and soureth)* the lump, *(so such a member, continued among you, will defile the whole body or society)?*

7. [9] Purge out therefore the old leaven, that ye may be a new lump, *(forasmuch)* as ye are *(by your Christianity obliged to be)* unleavened. For even Christ our passover is sacrificed for us *(Christians, and, at that feast, all leaven was to be put out of their houses,* Exod. xii. 15.)

8. Therefore let us keep the feast, not with *(the)* old leaven *(of our former uncleanness),* nor with the *(pharisaical)* [10] leaven of malice and *(deceitful)* wickedness; but with the unleavened bread of sincerity and truth.

9. [11] I wrote to you in an epistle, *(or, I had writ to you in this Epistle, before I was fully acquainted with the state of your affairs, by the coming of Stephanas, Fortunatus, and Achaicus,* 1 Cor. xvi. 17.) not to company with fornicators.

10. Yet not *(intending)* altogether *(to forbid you any conversation)* with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11. [12] But now *(since I heard this great miscarriage, and have been more exactly informed of the state of your church,)* I have *(changed my style, and)* written to you not to keep company, if any man that is [13] called a brother be a fornicator, or covetous, or an idolater, or a railer *(a contumelious person),* or a drunkard, or an extortioner; *(and that so strictly, as to charge you)* with such a one [14] no not to eat.

12. [15] For what have I to do to judge *(or censure)* them also that are without *(the church, as heathen fornicators, and the stepmother of this incestuous fornicator are)?* do not ye *(and all other churches and societies)* judge them that are within *(their body)?*

13. But them that are without God judgeth. Therefore *(leaving them to the judgment of God, censure them that thus offend within your body, and you will, by so doing)* put away from among yourselves that wicked person.

ANNOTATIONS ON CHAP. V.

[1] Ver. 1. ΟΥΔΕ᾽ *ὀνομάζεται, Not named.*] *i.e.* Not countenanced among civilized heathens, but forbidden by their laws; by the laws of the Greeks, say Ocellus Lucanus* and Jamblichus;† and by the Romans, it being, saith Cicero, "scelus inauditum," *an unheard-of wickedness,* of which the Persians only are accused by Philo,‡ Tertullian,§ Minutius Felix;‖ and therefore this was one of the three great infamies with which the ¶ heathens loaded the primitive Christians, that they had *incesta convivia* among them, and practised the very crime here censured by St. Paul, and the words *ὅλως ἀκούεται, it is every where heard of,* do make it not improbable that this very thing might give the rise to that vile objection against Christianity, especially if the Corinthians had the foundation of this practice from the Jews, from whom the Christians for some time were not distinguished.

[2] *Ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν, That one should have his father's wife.*] Either as his wife, or so as to commit fornication with her. Now this, saith Dr. Lightfoot, was done by them agreeably to the Jewish doctrine concerning proselytes; *viz.* that they were *as persons new born, and had lost all their kindred they had before:* so that by the law, as the rabbins expounded it,** they might marry their mother and sister. And to this Tacitus†† seems to refer in his account of the Jews, when he saith, *All things by them are deemed profane, which to us are sacred,* " rursum concessa apud illos quæ nobis incesta," *and what we account incestuous is with them lawful;* and that they are first of all taught to contemn the gods, *parentes, liberos, fratres vilia habere,* and to have no regard to parents, children, and brethren. But considering that Corinth abounded with philosophers, and that Chrysippus‡‡ the stoic reckons the enjoyment of a mother, sister, or daughter, as things blamed without reason; and that hence the Nicholaitans and Carpocratians §§ had their doctrine of the community of women, not excepting mothers, and daughters, and sisters; I think it probable that this corruption might have had its rise from them, and that, upon one or other of these accounts, they so tamely endured him who had done this infamous thing: yea, they were puffed up, say the Greek interpreters, on account of the eloquence and wisdom of this very man.

[3] Ver. 2. *Πεφυσιωμένοι ἐστὲ, Ye are puffed up.*] Either in

---

* Qui inter *πρευπάρχοντα νόμιμα ἐν ταῖς ἑλληνικαῖς πόλεσι,* enumerant, *τὸ μητράσι συγγίνεσθαι.* De Vita Pyth. cap. 31. p. 188. Orel. Orat. pro Cluentio, N. 10.

† *Περὶ τῆς τοῦ παντὸς φύσιως,* Cap. 4. Plato de Repub. lib. v. p. 657. E. F.

‡ De Leg. Special. p. 600. § Tertull. Apol. cap. 9.

‖ Minut. p. 35.

¶ *Οἰδιποδίους μίξεις.* Just. Apol. 2. p. 70. Athenag. p. 4. 43. Theoph. lib. iii. p. 199.

** "Per legem elicitum est ethnico ducere in uxorem matrem suam, aut sororem ex matre, quæ proselytæ fiunt." Maimon. in Issurei bia. cap. 14. Lightf. in Joh. iii. 3. Seld. Hebr. lib. ii. cap. 18. De Jur. Nat. et Gent. lib. ii. cap. 4.

†† Hist. lib. v. ab initio.

‡‡ *Τὸ μητράσιν ἢ θυγατράσιν ἢ ἀδελφαῖς συγγίνεσθαι ἀλόγως διαβέβληται.* De Stoic. Repugn. p. 1044. F. Sext. Empyr. lib. cap. 24, 25.

§§ *Μίγνυσθαι ὅπως ἐθέλοιεν αἷς βούλοιντο.* De Carpocr. Cl. Alex. Strom. iii. p. 430. D. *Τοῦ προκαταλαβόντος ἑκάστην ἑκάστου εἶναι.* p. 431. Imo Persarum more, *μητράσι, καὶ θυγατράσι, καὶ ἀδελφαῖς μίγνυσθαι.* Ibid. Et de Nicholaitanis, *πάνδημον ἀφροδίτης κοινωνίαν μυστικὴν ἀναγορεύουσιν.* p. 436. D.

your conceit, that you have got such a profound and eloquent teacher; or on the account of some high wisdom, which makes you look on these things as indifferent.

It is conjectured, that this woman, cohabiting with her son-in-law, had divorced herself from her husband; and true it is, as I have observed, note on vii. 11. that the Attic laws allowed the woman to do this, but then she was first to bring, τῆς ἀπολείψεως γράμματα, the causes why she desired to leave her husband before the archon, or judge of such matters, and to have his allowance so to do: if this stepmother did not this, she was still her husband's wife; if she did, and the causes she alleged were allowed of by the judge, this freed her from that relation to her former husband, and then he suffered no wrong by this action, as the apostle intimates that he did, by styling him ἀδικηθέντα, *the person that had suffered wrong.* (2 Cor. vii. 12.)

[4] Καὶ οὐχὶ μᾶλλον ἐπενθήσατε, *And have not rather mourned.*] It was the custom, both of the Jews and Christians, when any one was to be cut off from the church as a dead member, to do it with fasting and humiliation, to shew their sympathy with him, and to demonstrate their sorrow for the scandal brought upon the society.

The school of Pythagoras, (saith Origen*) *put coffins in the room of them who deserted the society, looking upon them as dead men; and the Christians lament them who have been guilty of lasciviousness, or any other absurd action, as persons lost and dead to God.* And among the Apostolical Constitutions† this is one, *With sorrow and mourning cut off from the church the incurable person;* for, saith the apostle, *you shall put away from among you the evil person:* and to this custom the apostle seemeth to allude, 2 Cor. ii. 1—3. xii. 21.

[5] Ver. 3. Παρὼν δὲ τῷ πνεύματι, *Present in spirit.*] That is, say the fathers, not only with mind and consent,‡ but διὰ τῆς πνεύματος χάριτος, *by the gift of the Spirit,* by which I am enabled to discern what is fit to be done in this case; even by the Spirit by which I am enabled, καὶ τὰ πόρρωθεν εἰδέναι, *to discern things done at a distance,* as Elisha did the actions of Gehazi by his prophetic spirit. (2 Kings v. 26.) So Chrysostom and Theophylact. And so the phrase seems to be used in these words: *For though I am absent in the flesh, yet I am with you in the Spirit, rejoicing and beholding your order, and the steadfastness of your faith:* (Col. ii. 5.) since in his absence he could not behold their order, and the steadfastness of their faith by his own spirit, but only by the assistance of the Holy Spirit. So also do they interpret, τοῦ ἐμοῦ πνεύματος, *my spirit,* (ver. 4.) by *my spiritual gift;* so that the sense of these words, ver. 3, 4. seems to run thus,—I by the spirit of discerning, and the authority God hath given me, have already adjudged, that this person ought to be delivered up to Satan; and therefore, when you are gathered together in the name of Christ, and have my Spirit, who also presides in your assemblies, and there assists you in the performance of your Christian offices, and have the power of Christ ready to confirm and execute your sentence, do you in his name deliver such a one to Satan.

[6] Ver. 4. Σὺν τῇ δυνάμει, *With the power of the Lord Jesus Christ.*] The word δύναμις, *power,* hath still reference to some miraculous and extraordinary power, and is not used, that I know of, concerning any simple act of discipline; as when Christ answers St. Paul thus, ἡ δύναμίς μου, *my power is perfected in weakness;* and the apostle saith on that account, *most gladly will I rejoice in my weakness,* ἵνα ἡ δύναμις τοῦ Χριστοῦ, *that the power of Christ may rest upon me:* (2 Cor. xii. 9, 10.) *i. e.* say the ancients, that, in the midst of my manifold infirmities, the power of Christ, enabling me to do all kind of miracles, may more conspicuously reside in me. This miraculous assistance is by the apostle sometimes called simply, *the power,* 1 Cor. ii. 4. iv. 19, 20. xii. 28, 29. sometimes *the power of God,* 1 Cor. ii. 5, 6. 14. xviii. 24. 2 Cor. iv. 7. xiii. 4. and sometimes *the power of Christ,* as in the place now cited. Now among the powers of Christ, which attended the preaching of the gospel, this was one, of delivering men for their offences up to Satan, to inflict corporal punishments on them for the destruction of the flesh. This power seems to have been peculiar to the apostles, and therefore here St. Paul prescribes the doing of it, the authority or power of his Spirit being present with them. That this is indeed the import of delivering up to Satan *for the destruction of the flesh,* is evident, not only from the concurring exposition of the ancients, who all interpret it of some disease to be inflicted on him by Satan,* but also from the end of that delivery to him, which is, saith the apostle here, *for the destruction of the flesh;* and in the case of Hymenæus and Philetus, *that they might not learn to blaspheme.* Now bodily afflictions plainly tend to mortify the flesh, and to awaken men as oft as they came thus from a miraculous power, to consider of their ways, and quit those courses which thus subject them to the hand of God; whereas excommunication hath no apparent tendency to those ends, when no such dreadful issue follows from it, and therefore seems not to be all that is intended by this delivery up to Satan: though, I confess, the Jews expected some like effect of their excommunication, called *cherem,* which, saith Buxtorf,† ran in this form of words, "Sint super ipsum plagæ magnæ, et fideles, morbi magni, et horribiles:" *Let his strokes be great, and his diseases horrible.* Moreover, the apostle speaks not of this as a common act of discipline, which every presbyter might exercise, but as of that which required his extraordinary presence in the Spirit, and the power of Christ assisting them; and therefore seems to speak of it as an act which was to be attended with some miraculous effect.

[7] Ver. 6. Οὐ καλὸν τὸ καύχημα ὑμῶν.] Some Latin copies omit the negative οὐ, whence, saith Dr. Mills, this is undoubtedly the true reading; whereas it is retained by all the Greek commentators, and all the versions, by Hilary the deacon, and Cod. Alex. and so undoubtedly ought to be read: that also φύραμα ζυμοῖ, and not δολοῖ, is the true reading here, and Gal. v. 9. see proved Examen Millii here.

[8] Ζυμοῖ, *Leavens.*] *i. e.* Soureth and corrupteth: so Jerome, "totam massam corrumpit," *it corrupts the whole lump.* Thus Plutarch saith,‡ The priest of Jupiter might not touch

* Οὗτοι δὲ ἀπολωλότας καὶ τεθνηκότας τῷ Θεῷ τοὺς ἐπ' ἀσελγείᾳ ἢ τινος ἀτόπου νενικημένους ὡς νεκροὺς πενθοῦσι. Contra Cels. lib. iii. p. 142, 143.

† Μετὰ λύπης καὶ πένθους ἀπάτας ἔχοντα τῆς ἐκκλησίας ἀπόκοπτε· ἐξαιρεῖτε γάρ. Lib. ii. cap. 41. p. 190.

‡ Theodoret. ibid. p. 431.

* "Hic traditur Satanæ in interitum carnis, ut serpens terram ejus lingeret, animæ non noceret." Ambros. de Pœn. lib. i. cap. 12. See note on chap. iv. 21.

† Lex. Talm. in voce *cherem.* ‡ Quæst. Rom. p. 269. E.

leaven, because ἡ ζύμη δὲ γέγονεν ἐκ φθορᾶς, αὐτὴ καὶ φθείρει τὸ φύραμα μιγνυμένη, *leaven both arises from corruption, and corrupts the mass it is mixed with.*

[9] Ver. 7. Ἐκκαθάρατε τὴν παλαιὰν ζύμην, *Purge out the old leaven.*] Here the apostle speaks of cutting off the incestuous person, according to the metaphor of the Jews, whose saying is, that, *as a little leaven leavens the whole lump, so concupiscence corrupts the whole man;* and that, by the command to abstain from leaven, adultery is forbidden. This impurity he calls the *old leaven* to be purged out, because the Corinthians were infamous for it to a proverb, as Phavorinus,* Hesychius, and Erasmus, shew. He alludes also to the command *to put away leaven out of their house,* in commanding to put away the evil person; and to the paschal feast, in giving this reason why the old leaven should be put away, *because Christ our passover is sacrificed for us;* which being done once for all, we Christians must ever keep the feast, by being always a new lump, pure from hypocrisy, which is *the leaven of the pharisees,* (Luke xii. 1.) from the leaven of false doctrine, and corrupting of the word of God, which is the leaven of the pharisees and sadducees, (Matt. xvi. 6. 12.) and from the leaven of wickedness, and wicked men, according to those words of the Psalmist, *Deliver me out of the hands of the wicked; and from the hands of the cruel,* וחומצ, *and the leavened;* (Psal. lxxi. 4.) *i. e.* the sour and the angry man, who corrupts and depraves others.

[10] Ver. 8. Μηδὲ ἐν ζύμῃ κακίας, *Not with the leaven of that malice,*] Which is usually carried on with dissimulation of affection, and concern for piety, and so is pharisaical; nor with that wickedness which prompts us to deceive another to his hurt. Thus Theophylact here saith, *he is* κακὸς *an evil man, who doth evil things; but he is* πονηρὸς *who doth them with profound subtilty, and deceitful,* or hurtful, *counsel.* Thus πονηροὶ καὶ γόητες, *evil men and deceitful,* are joined together as *deceiving and being deceived,* 2 Tim. iii. 13. but *with the unleavened bread of sincerity;* which expression seems to allude to the import of the Hebrew מצים, or *azyma,* which, saith Bochart,† signifies "panes puros et sinceros," *pure and sincere loaves,* from all mixture of leaven. And so this is an exhortation to reject such false apostles, and deceitful workers, as this doctor was, and others in the church of Corinth, who *transformed themselves into the apostles of Christ,* (2 Cor. xi. 13.) and yet were not ἐξ εἰλικρινείας, *men of sincerity,* (2 Cor. ii. 17.) but corrupters of the truth, who *walked in craftiness, handling the word of God deceitfully,* (2 Cor. iv. 2.) and by their *subtilty seduced them from the simplicity which was in Christ.* (2 Cor. xi. 3.) More intolerable is it in the doctor to reject these words, ἀλλ' ἐν ἀζύμοις εἰλικρινείας, καὶ ἀληθείας, upon the sole authority of the Ethiopic version, they being owned by all the other versions, by all the Greek scholiasts, by Origen, ed. Huet. in Jer. p. 143. in Matt. p. 170. in Joh. 163. 172. by Hilary D. by Jerome, lib. i. contra Pelag. F. 97. and the very word *mattsoth, azymos,* might have taught him the pertinency and elegancy of these words; that signifying, saith Bochart, *panes puros, et sinceros,* chap. vi. 5. He rejects οὐδὲ εἷς, upon the sole authority of the same version, though it be owned by all the other versions, and all the Greek and Latin commentators. See the mischief of this licentiousness, Examen Millii in locum.

[11] Ver. 9. Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, *I had written to you in this Epistle.*] All the Greek commentators upon this place conclude he wrote this, οὐκ ἐν ἄλλῃ, ἀλλ' ἐν ταύτῃ, *not in another, but in this Epistle:* so Chrysostom, Theodoret, Œcumenius, Photius, and Theophylact, on this place. And who ever heard among the ancients of more than fourteen epistles of St. Paul? Or of one word cited from an epistle of his to the Corinthians supposed to be lost? It cannot therefore be concluded hence, that any epistle of St. Paul, writ and sent to the church of Corinth, is lost: but only that some things in this Epistle were changed by him, before he sent it to them. But, saith Mr. Clerc, *there is a contrariety in this interpretation to all the rules of grammar,* which it seems none of the Greek scholiasts understood so well as he. Moreover, it is the common observation of grammarians, that the aorist is so called, because it is of an indefinite signification, and is sometimes used for the perfect, sometimes for the plusquam perfect tense. So Herod, laying hold of John, ἔδησεν αὐτὸν, *had bound him,* Matt. xiv. 3. *He commanded his servants to be called,* οἷς ἔδωκε τὸ ἀργύριον, *to whom he had given the silver,* Luke xix. 15. *Jesus* ἐμαρτύρησεν, *had testified,* John iv. 44. ἐξένευσεν, *he had withdrawn himself,* John v. 13. *Annas* ἀπέστειλεν, *had sent him bound to Caiaphas,* John xviii. 24. (2.) That τῇ, as Phavorinus saith, is put ἀντὶ τοῦ ταύτῃ, instead of *this,* he both confesses and proves from Col. iv. 16. 1 Thess. v. 27. and where then is the contrariety of this interpretation to the rules of grammar?

[12] Ver. 11. Νυνὶ δὲ ἔγραψα ὑμῖν, *But now I have written to you.*]

Obj. 1. *This only shews* (saith Mr. Clerc) *that the apostle here speaks of this Epistle, and in* ver. 9. *of another.*

Ans. This only shews that he speaks of this Epistle sent, and of ver. 9. of what he had writ in it, before he saw this cause to change his style, and to add, to what he had said before, *a railer* and *a drunkard.*

Obj. 2. *But* (saith he) *he had no where, in the former part of this, admonished his Corinthians not to associate with fornicators.*

Ans. Nor is it to be wondered, that he should no where say that which he had changed into these words, ver. 11. And, secondly, according to my exposition, what he before had written, is contained in the immediate preceding words, ver. 10.

[13] Ὀνομαζόμενος ἀδελφὸς, *Called a brother.*] Some think the word ὀνομαζόμενος refers to the words following, and imports, that if any man be defamed, and noted for the vices following, he is by the apostle's direction to be avoided: but the word plainly refers to the brother, and imports, that if any one, who hath professed himself a Christian, be found guilty of these crimes, he is to be avoided: now of all these sins, some among the Corinthians were still guilty; of *fornication,* 2 Cor. xii. 21. of *covetousness* and *extortion,* 1 Cor. vi. 8. 2 Cor. xi. 20. they were *idolaters,* 1 Cor. x. 7. xiv. 20. *railers* or contumelious persons, 2 Cor. x. 2. xi. 19. *drunkards,* 1 Cor. xi. 21.

[14] Μηδὲ συνεσθίειν, *No not to eat.*] According to the Jewish canons, it was not lawful to eat or drink with one that was under their *cherem.* Tertullian and Theodoret

* Verb Κόρινθος κορινθιάζειν, Hesych. Phavor. Corinthiari adag. p. 720. ut Corinthia videris, p. 633.

† Hieroz. lib. ii. cap. 50. p. 601.

carry this farther, and say, "Cum talibus non vult nos cibum sumere, nedum eucharistiam," *with such we must not eat at our own, much less at the Lord's table.* But this, being a matter of discipline, can concern only those who are intrusted with the government of the church, not private communicants; though doubtless he, who was by excommunication separated from the place where this and other sacred functions were performed, was also separated from the table of the Lord.

[15] Ver. 12. Τί γάρ μοι καὶ τοὺς ἔξω κρίνειν; *For what have I to do to judge them that are without?*] Here our critic Mr. Le Clerc is too bold; (1.) when he quarrels with St. Paul's Greek; asking, what construction this is, τί μοι κρίνειν? I answer, none at all, but τί μοι προσήκει καὶ τοὺς ἔξω κρίνειν, *what concerns it me to judge them that are without?* is both good sense and good Greek. As in Latin, "Quid mea refert?" In English, *What is it to me?* So τί μοι ὄφελος, *what profit* (is it) *to me?* 1 Cor. xv. 32. τί γὰρ, *what is it* to the truth of God? Rom. iii. 3. τί γὰρ, *quid enim refert?* Phil. i. 18. (2.) It is horribly bold to add, without any, yea, against all copies, μὲν οὖν γε instead of κρίνειν οὐχὶ, which have no affinity either in letters or in sense: the words need none of these criticisms; they are taken from Deut. xiii. 5. xxii. 21. and there they run thus, καὶ ἐξαιρεῖς τὸ πονηρὸν ἐξ ὑμῶν αὐτῶν, *so shall you put away the evil from among you;* and the Greek commentators read them thus, καὶ ἐξαιρεῖτε τὸ πονηρὸν, *and you will put away the evil.* So the whole sense runs thus, κέκρικα, *I have judged already of the incestuous person,* (ver. 3.) *and I judge concerning all other persons, in profession Christians, but in practice fornicators,* &c. *that you ought not to communicate with them; but I say nothing of the stepmother of this person, who hath not owned the Christian faith: for what belongs it to me to judge of them who are without the church? Do not you in your church, and civil assemblies, judge them only which are of your body? But them who are without the church, God, who is the governor of all men, judgeth; and, by thus judging those that are within your body, you will put away the evil, or, this evil person, from you.*

CHAP. VI.

1. DARE any of you, having a matter *(of complaint, suit, or action,)* against another, [1] go to law before the unjust *(the heathen tribunals),* and not *(rather submit it to be heard)* before the saints?

2. Do you not know *(from Daniel)* that [2] the saints *(of the Most High shall receive the kingdom,* Dan. vii. 27. *and so)* shall judge the world? and if the world shall be judged by you *(Christians, and by Christian magistrates),* are ye unworthy *(of the smallest judicatures, or)* to judge [3] the smallest matters?

3. Know ye not *(from Christ)* that we *(endued with the Holy Spirit)* [4] shall judge, *(condemn, and cast out, the prince of this world, and his evil)* angels? [5] how much more *(worthy are we, by the assistance of the same Spirit, to judge of the)* things that pertain to this life?

4. If then ye have judgments, *(controversies, or judicial causes)* of things pertaining to this life, *(do ye)* set them to judge who [6] are least esteemed in *(and by)* the church *(i. e. the heathen magistrates).*

5. I speak *(this)* to your shame. Is it so, that *(by this action you should even confess before the heathen, that)* there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6. But brother goeth to law with *(his Christian)* brother, and that before the unbelievers *(as if there were not among them one believer sufficient to decide their controversies).*

7. Now therefore [7] there is utterly a fault *(or a defect)* among you, because ye go to law *(about these matters)* one with another. Why do you not rather take wrong? why do you not rather suffer yourselves to be defrauded?

8. Nay, *(so far are you from this Christian temper of bearing injuries with patience, that)* you do wrong, and defraud, and that your brethren.

9. *(And what will be the issue of these evil practices?)* Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11. And such were some of you: but ye are washed *(by baptism),* but ye are sanctified, but [8] ye are justified in the name of our Lord Jesus, and by the Spirit of our God.

12. *(And whereas your false teachers encourage you to eat things offered to idols, in the idol-temples,* x. 23. *and to indulge unto excess, because all meats are lawful; I grant that)* all *(these)* things are lawful to me, but all things *(lawful)* are not expedient *(to be done, especially when tending to my brother's ruin, or my own):* all things *(of this nature)* are lawful for me, but I will not be brought under the power of any *(so as that I cannot refrain from them in such cases).*

13. Meats *(indeed are)* for the belly, and the belly for meats *(nor have either of them any other use):* but *(this is only for this present life: the time will come, when)* [9] God shall destroy both it and them. And *(but now, whereas some extend the words* all things are lawful for me, *to fornication also; know ye that)* [10] the body is not *(at all)* for fornication, but for *(the service of)* the Lord *(the Head of the body);* and the Lord for *(the resurrection and glorification of)* the body.

14. And *(accordingly)* God hath both raised up the Lord, and will also raise up us by his own power.

15. Know ye not that your bodies are the members of Christ *(your head?* 1 Cor. xii. 12. 27.) shall I [11] then take the members of Christ, and make them the members of a harlot *(as I by fornication shall most surely do)?* God forbid.

16. What! know ye not that he who is joined to a harlot is one body *(with her)?* for two, saith he, shall *(by that action)* be one flesh *(as doing that by which, according to God's institution, two are made one flesh).*

17. But he that is joined to the Lord is one spirit *(with him, as being partaker of his Spirit; for by one Spirit we Christians are all united to this head,* Rom. viii. 11. 1 Cor. xii. 13.)

18. Flee *(therefore)* fornication. *(For)* every *(other)* sin that a man doeth is without *(the pollution of)* the body; but he that committeth fornication sinneth [12] against *(and polluteth)* his own body.

19. What! know ye not that [13] your body is the temple of the Holy Ghost which is in you, *(and)* which you

have of God, and you are not your own *(he having by his Spirit taken possession of you, and sealed you up as his own proper goods)?*

20. *(You, I say, are not your own:)* for you are bought with a price *(even the precious blood of Christ):* [14] therefore glorify God in your body, and in your spirit, which are God's *(by right of purchase, and the possession of his Spirit).*

ANNOTATIONS ON CHAP. VI.

[1] Ver. 1. ΚΡΙΝΕΣΘΑΙ ἐπὶ τῶν ἀδίκων, *Go to law before the unjust.*] The saying of the Jews is this, That* *he who goes to law before the tribunal of the gentiles, profanes the name of God, and gives honour to an idol; that he is to be accounted a wicked man, and as one that hath reproached and blasphemed, and lifted up his hand against the law of Moses.* Accordingly, the apostle here represents this action in the Christian, as a reproach to the society, and to the spirit of wisdom which was poured out upon the church, (ver. 5, 6.) and as that which gave occasion to the heathens to observe in the Christians a contentious spirit.

[2] Ver. 2. Οἱ ἅγιοι τὸν κόσμον κρινοῦσι, *The saints shall judge the world.*] We often read that even the best of saints shall *stand before the judgment-seat of Christ;* (Matt. xxv. 33. 2 Cor. v. 10. Rev. xx. 12.) that they shall be assessors with Christ then, we read not; the words of Christ, Matt. xix. 28. in what sense soever taken, prove it not; they being spoken not of all saints, of whom the apostle here speaks, but of the twelve apostles only: these words must therefore admit of one of these two senses; *viz.* that there shall be Christian magistrates, who shall be governors, and so judges of the world, according to the prophecy of Isaiah, *That kings shall be their nursing-fathers, and queens their nursing-mothers,* (Isa. xlix. 23.) and that of Daniel, (vii. 18.) *The saints of the Most High shall take the kingdom;* or, that they shall judge and condemn the world by the faith preached for a testimony to them, (Matt. x. 18. xxiv. 14. Luke xxi. 13. 1 Cor. i. 6. ii. 1. 2 Thess. i. 10. 1 Tim. ii. 6. 2 Tim. i. 8.) as Noah did, (Heb. xi. 7. whence is the gospel so often called *the testimony of Christ,)* and by the Spirit given *to convince the world of sin, of righteousness, and judgment;* (John xvi. 8.) in which sense our Lord saith, *Now is the judgment of this world,* John xii. 31.

[3] Κριτηρίων ἐλαχίστων, *The smallest matters.*] This word κριτήρια here, and ver. 4. saith Grotius, doth not signify tribunals, but controversies and judicial causes. Accordingly the βιωτικὰ κριτήρια, *judgments concerning things of this life,* ver. 4. are by Photius rendered τὰ βιωτικὰ φιλονεικήματα, καὶ τὰς πρὸς ἀλλήλους δίκας καὶ ἔριδας, *their controversies, contentions, and judicial causes, against each other,* about these matters.

[4] Ver. 3. Ἀγγέλους κρινοῦμεν, *We shall judge angels.*] *i. e.* Evil angels, say all the Greek scholiasts; and this the Christians gloriously did by expelling them from their seats and their dominions, and forcing them to confess before their votaries they were only devils: (see the general preface, §. 18.) in which sense, saith our Saviour, *Now is the prince of this world cast out; the prince of this world is judged,* John xii. 31. xvi. 11.

* Buxt. Lex. Talm. p. 1666.

[5] Μήτι γε βιωτικά, *How much more.*] Μήτι γε, πόσῳ γε μᾶλλον, Hesychius, Phavorinus, and Photius apud Œcumenium.

[6] Ver. 4. Τοὺς ἐξουθενημένους, *Them who are least esteemed.*] That the ἐξουθενημένοι are the *heathens,* hath been shewed, note on 1 Cor. i. 27, 28. Moreover, it is manifest that these words are to be read by way of question, as in the paraphrase; or by way of charge against them, thus, *If you still retain your secular judicatures, or tribunals, you set them to be judges over you, who are despised in the church.* For the apostle doth not here command them to do this, but sharply doth rebuke them for it, saying, *I speak this to your shame:* and this he doth by shewing that this in effect signified, that there was *not a wise man among them.*

[7] Ver. 7. Ὅλως ἥττημα, *There is utterly a defect,*] Among you, that go to law at all; it being either, on the one side, want of patience and Christian contentment, that you do not rather bear some injuries, than thus seek to redress them; or, on the other, covetousness and injustice, which move you to do wrong to and defraud your brethren.

[8] Ver. 11. Ἀλλ' ἐδικαιώθητε ἐν τῷ ὀνόματι Κυρίου, &c. *But ye are justified in the name of our Lord.*] Here is the figure called *hyperbaton,* for, we are justified in the name of our Lord Jesus Christ, and sanctified by the Spirit of our God: so Philem. 5. *Hearing of thy love and faith which thou hast towards the Lord Jesus Christ, and towards all saints; i. e.* which faith thou hast towards Christ, and love to his saints. Moreover, whereas Mr. Clerc here saith, *That to be justified is the same thing with being washed, or sanctified, and that to be so by the name of the Lord, is to be so by taking upon them the profession of the Christian religion in baptism,* he is utterly out in both, for sure I am he cannot produce one passage in all St. Paul's Epistles, where δικαιωθῆναι, *to be justified,* bears any such sense; but it still signifies to be absolved from the guilt of sin, and approved as righteous, either at present, or before God's tribunal. And so the name of Christ, when we are said to be justified by it, must signify, not the profession of Christianity, but faith in Christ dying for us, and be the same with ἐν αὐτῷ, *in him, for in him shall all that believe be justified,* &c. (Acts xiii. 39.) Moreover, justification here is ascribed to the name of Christ, *i. e.* to faith in him; sanctification, to the Spirit of God; which shews they cannot signify the same thing: for, where the cause is different, the effect must be so also.

[9] Ver. 13. Ὁ Θεὸς καταργήσει, *God shall destroy both it and them.*] From these words that opinion, not of Origen only, but of Athanasius,* St. Basil,† Hilary,‡ Theodoret,‖ and others, seems to be confirmed, that at the resurrection, when we shall neither eat nor drink, *marry, nor be given in marriage,* (Matt. xii. 30.) there will be, as no meats, the world being then burnt up; so no belly, *nec quæ sunt sub ventre,* nor any difference of sexes.

[10] Τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, *The body is not for fornication.*] The heresy of the Nicolaitans held, that it was lawful to eat things offered to idols, and to commit fornication, (Rev. ii. 14, 15.) as Irenæus, Clemens Alexan-

* Orat. 3. cont. Arian. † In Psal. cxiv. ‡ Con. 23. in Matt. § In locum, Vide Huet. Orig. lib. ii. qu. 9. §. 8.

drinus, Theodoret, and St. Austin, testify. (See the notes on 2 Pet. ii. and the Epistle of St. Jude.) And therefore Theodoret introduces the words thus, τοῦτο λέγεις, *This thou sayest in defence of thy eating thus, and of thy fornication, All things are lawful for me.*

[11] Ver. 15. Ἆραϛ οὖν.] Taking them then from Christ, shall I make them the members of a harlot? For, saith Hilary here, "Membra adhærentia meretrici desinunt esse membra Christi," *The members, which cleave to a harlot, cease to belong to Christ.*

[12] Ver. 18. Εἰϛ τὸ ἴδιον σῶμα, *Against his own body.*] Other sins pollute the heart and the soul, but those of fornication and uncleanness do properly pollute the body. Hence are those actions styled always in the Scripture, *pollutions:* for *though all sins* (saith Hilary) *render a man carnal, yet is this more especially,* "desiderium carnis, quod sordibus maculatam animam cum corpore tradit gehennæ," *carnal concupiscence, which exposes to hell the soul, together with the body, defiled by its filthiness.* This argument against fornication, from the defilement of the body by it, plainly shews, that it is a sin against the law of nature, and is a fault in man, as man.

[13] Ver. 19. Τὸ σῶμα ὑμῶν ναὸϛ, &c. *Your body is the temple of the Holy Ghost.*] Two things concur to make up the notion of a temple:

First, That the Divinity should either dwell in or give some signal tokens of his especial presence there. Hence was the temple of Jerusalem called *the house of God's habitation,* and the tabernacle, the house where the Divinity or Schechinah dwelt in the midst of them. Accordingly, *I am with you,* Hag. ii. 4. is there interpreted, ver. 5. *My spirit is in the midst of you,* or among you. Hence is the tabernacle styled, *the place of the habitation of God's glory,* Psal. xxvi. 8. and from thence he is said *to shine forth,* when he gave them a testimony of his gracious presence. Now the Holy Spirit, being that in the new testament, which answers to the Schechinah in the old, he dwelling in the bodies, and being present in the assemblies of the saints, doth make them a *spiritual temple,* or *habitation of the Lord.* (Eph. ii. 22.)

Secondly, That it be a place dedicated and appropriated to his use: hence were the tabernacle and temple so often styled *the house* and *temple of the Lord,* and by him *my house,* according to those words of Christ, *Wist you not that I must be* ἐν τοῖϛ τοῦ πατρὸϛ, *in my Father's house?* for as to be ἐν τοῖϛ τοῦ Διὸϛ,* is to be *in the temple of Jupiter,* so to be ἐν τοῖϛ τοῦ πατρὸϛ, must signify to be *in my Father's temple;* and therefore, saith the apostle, *you are not your own,* as being dedicated and appropriated to God's use and service.

He also saith, *If any man corrupt,* or desecrate, *the temple of God, him will God destroy, for the temple of God is holy,* (1 Cor. iii. 17.) *i. e.* appropriated and consecrated to his use. And he exhorts all Christians to abstain from all idolatrous and profane actions by this inquiry, *What communion hath the temple of God with idols?* proving all Christians to be the temple of God, and so appropriated to him by these words, *You are the temple of God;* as God hath said, *I will dwell and walk in them; I will be their God, and they shall be to me a people.* (2 Cor. vi. 16.)

* Apud Joseph. lib. i. contr. Apion. 1043. A.

Excellent therefore is the inference of Tertullian,* that *since all Christians are become the temple of God, by virtue of his Holy Spirit sent into their hearts, and consecrating their bodies to his service, we should make chastity the keeper of this sacred house, and suffer nothing unclean or profane to enter into it, lest that God who dwelleth in it, being offended, should desert his house thus defiled.*

[14] Ver. 20. Δοξάσατε δὴ τὸν Θεόν.] See this reading justified, Examen Millii in locum.

CHAP. VII.

1. NOW *(to speak)* concerning the things whereof you wrote unto me: *(viz.)* [1] It is good for a man not to touch a woman *(i. e. to live unmarried, or without the use of a woman, or, it is not good to marry,* Matt. xix. 10. *This I grant as Christ did to him who, having the gift of continency, can receive the saying).*

2. Nevertheless, to avoid *(that)* fornication *(which is so common at Corinth, and so freely practised by the Nicolaitans, under the pretence that matrimony is a thing indifferent),* let every man have (ἐχέτω, *retain,*) his own wife, and let every woman have her own husband.

3. Let *(also)* the husband render to the wife due benevolence *(i. e. the conjugal duty):* and likewise also the wife to the husband.

4. *(For)* the wife [2] hath not power over her own body, but the husband: and likewise also the husband hath no power of his own body, but the wife.

5. Defraud ye not *(therefore)* one another *(of this benevolence),* except it be with *(mutual)* consent for a time, that ye may give yourselves [3] to fasting and prayer; and *(then)* [4] come together again, that Satan tempt you not for your incontinency.

6. But I speak this *(which I am now about to say of continence,* ver. 2.) [5] by permission, and not by commandment *(of the Lord, enjoin continence,* ver. 25.)

7. For I would that all men were *(unmarried)* even as I myself *(am).* But every man hath his proper gift of God, one after this manner, and another after that.

8. I say therefore [6] to the unmarried *(men)* and *(to the)* widows, It is good for them if they abide even as I *(do).*

9. But if they [7] cannot contain, let them marry: for it is better to marry than to burn *(or to be inquieted with filthy lustings).*

10. And to the married I command, yet not I *(only),* but the Lord *(also,* Matt. xix.) [8] Let not the wife depart *(or separate herself)* from her husband.

11. But if she depart (Gr. ἐὰν δὲ χωρισθῇ, *but if she be separated),* let her remain unmarried, or be reconciled to her husband: and let not the husband put away *(or divorce)* his wife.

12. But to the rest *(you mention to me, who are coupled with unbelievers,)* speak I, [9] not the Lord *(by any decision he hath made, or any precept he hath given, in this case,* ver. 25. *as in the former instance):* If any brother hath a wife that believeth not, and she be pleased to dwell with him, [10] let him not put her away.

13. And the woman which hath a husband that believ-

* "Cum omnes templum simus Dei, illato in nos et consecrato Spiritu Sancto, ejus templi æditua et antistita pudicitia est, qui nihil immundum nec profanum inferri sinat, ne Deus ille, qui inhabitat, inquinatam sedem offensos derelinquat." De cultu fœmin. lib. ii. cap. i.

eth not, and *(yet)* he be pleased to dwell with her, [9] let her not leave him.

14. For the unbelieving husband is (Gr. *hath been)* sanctified [11] by the *(believing)* wife, and the unbelieving wife is *(hath been)* sanctified by the *(believing)* husband: [12] else were your children *(seminally)* unclean *(and so not to be admitted to the Christian covenant);* but now are they holy.

15. But if the unbelieving *(person will)* depart *(and so break off the matrimonial duty),* let him depart. A brother or sister [13] is not under bondage (Gr. *is not enslaved)* in such cases: but God hath called us to peace *(and therefore we must give no occasion of quarrel with, or separation from, so near a relative, or of disturbance of the family).*

16. For what knowest thou, O wife, whether *(by dwelling with him)* thou shalt *(not be a means to)* save thy husband? or how knowest thou, O man, whether thou shalt *(not, by dwelling thus with her, be a means to)* save thy wife?

17. [14] But *(whether this be so or not)* as God hath distributed *(the gift of continence)* to every man *(or not),* as the Lord hath called every one *(to the faith, married to an unbeliever, or servant to them, or not),* so let him walk *(doing nothing on his part contrary to those relations).* And so ordain I in all churches *(which I have converted).*

18. Is any man called being circumcised? [15] let him not *(endeavour to)* become *(as one)* uncircumcised. Is any *(man)* called in uncircumcision? let him not be circumcised.

19. Circumcision is nothing, and uncircumcision is nothing *(that renders us more or less acceptable in the sight of God),* but the keeping of the commandments of God *(is all in all).*

20. Let every man *(still)* abide in the same calling in which he was called *(to the faith, not thinking himself obliged by it to quit his calling).*

21. Art thou called being a servant? care not for it: but if thou canst *(lawfully)* be made free, use it rather *(care not I say).*

22 For he that is called in the Lord, being a servant, is the Lord's freeman: *(being delivered by him from his bondage to sin,* John viii. 36.) likewise he that is called, being free, *(nevertheless)* is Christ's servant.

23. [16] Ye are bought with a price; (Gr. *Have you been bought with a price from your slavery?)* be not ye *(again)* the servants of men *(who are unbelievers,* 1 Tim. vi. 2.

24. *Otherwise,)* brethren, let every man, wherein he is called, therein [17] abide with God.

25. Now [18] concerning virgins I have no *(particular)* commandment of the Lord [19] yet I give my judgment, as one that hath obtained mercy of the Lord to be *(found)* faithful *(in my apostolical function, by advising still what is best and most expedient in those cases to be done).*

26. I suppose therefore that this is good [20] for the present distress *(of Christians, daily subject to persecution),* I say, that it is good for a man so to be *(i. e. a virgin still).*

27. Art thou *(then)* bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28. But if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such *(in these times of persecution)* shall have *(more)* trouble in the flesh: but I spare you *(not thinking it therefore fit to lay the yoke of celibacy upon you).*

29. But this I say, brethren, *(that)* the time *(of this life)* is short: it remains *(then)* that both they that have wives be as though they had none;

30. And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31. And they that use this world, [21] as not abusing it, *(or, as those that use it not):* for the fashion of this world passeth away.

32. But *(this advice I give, because)* I would have you without carefulness *(for the things of the world: now so it is that)* he that is unmarried careth *(only)* for the things that belong to the Lord, how he may please the Lord:

33. But he that is married careth *(also)* for the things that are of the world, *(and is solicitous)* how he may please his wife.

34. [22] There is *(the same)* difference also between a wife and a virgin. *(For)* the unmarried woman careth *(only)* for the things of the Lord, that she may be holy both in body and spirit: but she that is married careth *(also)* for the things of the world, how she may please her husband.

35. And *(of)* this *(difference)* I speak for your own profit, not that I may cast a snare upon you; *(by restraining you wholly from marriage),* but for that which is comely, and that you may attend upon the Lord without distraction.

36. But if any man think that he behaveth himself uncomely towards his virgin, [23] if she pass the flower of her age (Gr. *if it be overaged),* and need so require *(or, he thinks this ought to be done),* let him do what he will, he sinneth not: let them *(who so think)* marry.

37. [24] Nevertheless, he that stands steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed *(or determined)* in his heart that he will keep his virgin *(i. e. virginity),* doeth well.

38. So then he that giveth *(her)* in marriage doeth well; but he that giveth *(her)* not in marriage doeth better. *(Or thus, So that he that marrieth doeth well, but he that marrieth not doeth better.)*

39. The wife is bound by the law so long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only *(she ought to do it)* [25] in the Lord.

40. [26] But she is happier if she *(can, and therefore doth)* so abide, after my judgment: and I think also I have the Spirit of God *(to direct me even in this judgment,* δοκῶ δὲ κἀγὼ, *I think that I also have the Spirit of God).*

ANNOTATIONS ON CHAP. VII.

[1] Ver. 1. ΚΑΛΟ'Ν *ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι. It is good for a man not to touch a woman.*] It was an old philosophical question, *An uxor ducenda esset,* whether a man should marry? In which many of them held the negative, as Bion and Antisthenes,* who said, *A handsome wife would be common, one deformed a punishment,* οὐ λῃπτέον ἄρα, *therefore we should have none.* Hence that of Menander,† οὐ γαμεῖς, ἐάνγε νοῦς ἔχεις, *if thou art wise, thou wilt not marry.* This was held out of different sentiments; as, *v. g.* by some out of good liking to that celebrated doctrine of Plato, κοινὰς μὲν γυναῖκας, κοινοὺς δὲ εἶνι παῖδας, *that women and children should be common;* and this doctrine was im-

* Laert. in Bion. p. 108. in Antist. lib. vi. p. 138.
† Athen. lib. iii. p. 559.

proved by the Nicolaitans into all manner of impurity, who therefore did ἀναίδην ἐκπορνεύειν, *commit whoredom without shame.* But others of the school of Pythagoras refused to touch a woman, as being an impediment to philosophy, and that which defiled that purity they aimed at. Hence Apollonius* the magician is represented as a man of so great chastity, Γυναικείας ὅτι καθαρὸν ἑαυτὸν μίξεως διὰ τέλος ἤγαγε, *that he lived ever free from converse with women.* And Porphyry saith,† *that a philosopher must not marry;* that, to live the intellectual life, we must abstain from women, all use of them being a defilement. The word γυνὴ, which, in this chapter, still signifies a wife, seems to refer this question to the first opinion, but the phrase γυναικὸς μὴ ἅπτεσθαι, inclines us to refer it to the latter; the first question being too gross to be propounded by the Corinthians to the apostle; the second being a question then in vogue, on the account of which Apollonius and the Pythagoreans obtained great repute.

[c] Ver. 4. Οὐκ ἐξουσιάζει, *Hath not power.*] Here is a plain argument against polygamy: for, if the man hath no power over his own body, he cannot give the power of it to another, and so he cannot marry another; nor could his wife, exclusively to him, have the power of his body, if he could give his body to another.

[d] Ver. 5. Τῇ νηστείᾳ καὶ τῇ προσευχῇ, *To fasting and prayer.*] The apostle speaks not here of ordinary prayer, which is the daily work of Christians, but of extraordinary devotions on some special occasions; for daily prayers, public or private, needed no such consent of parties, nor by them could either of them be defrauded of their due benevolence. Vain therefore are the questions of St. Jerome, *Quale illud bonum est quod orare prohibet, quare non ingrediuntur ecclesias?* as if the bed undefiled could hinder men's prayers, or their going to church. Vain is his inference, "Si sacerdoti semper orandum est, ergo semper carendum matrimonio," *if the priest must always pray, he must never marry:* for to pray always, and without ceasing, is also the duty of the laity. (Luke xviii. 1. Eph. vi. 18. 1 Thess. v. 17.)

[e] Καὶ πάλιν ἐπὶ τὸ αὐτὸ συνέρχεσθε, *And come together again.*] This chapter affords many arguments against the vow of continence, and those perpetual divorces from the bed, which are so commonly practised by the papists, on pretence of religion. For (1.) the apostle here admits of no separation of the wife and husband, but only with condition that they *come together again* to perform conjugal duties, as the word συνελθεῖν doth import, not allowing a perpetual separation, no *not that they may give themselves to prayer and fasting;* and that for a perpetual reason, at least whilst an age capable of temptation, and which may be subject to incontinence, remains. (2.) He declares the gift of continence not to be common to all, but proper to some only, as being the proper gift of God, and therefore not to be gotten by our industry: *I would* (saith he) *that all men were unmarried, even as I myself am; but every man hath his proper gift of God, one after this manner, and another after that; he then that can receive it,* (Matt. xix. 12.) saith our Saviour, *let him receive it:* whence it is natural to conclude, that all men cannot. (3.) Notwithstanding the present necessity which rendered it so desirable, *that they might serve the Lord without distraction,* and which made their condition better and more happy who had the gift of continence, he abstains from laying any obligation to celibacy upon them, lest he should lay a snare on their consciences, (ver. 35.) and bring them under *a necessity of burning,* (ver. 9.) Much less would he have urged young men and women to that vow, which lays a greater snare and an absolute necessity upon them, rather to burn than marry. And, lastly, he supposes that some cannot contain, (ver. 9.) some have a necessity to marry, *and need so requires them to do,* (ver. 36, 37.) This respects not what the apostle had said, but what he was about to say of continence, it being very usual with the apostle to make this preface to what he was about to say: so ver. 29. of this chapter, τοῦτο δέ φημι, *But this, I say, brethren, the time is short;* 1 Cor. i. 12. τοῦτο δὲ λέγω, *but this I say,* viz. *That every one of you saith, I am of Paul;* 1 Cor. xi. 17. τοῦτο δὲ παραγγέλλων, *but as to this I am about to declare unto you, I praise you not.* 1 Thess. iv. 15. See Gal. iii. 17. blot out therefore the note there, and substitute this in the room of it.

[f] Ver. 8. Ἀγάμοις, *The unmarried men.*] The apostle begins his discourse concerning the virgin man and woman, ver. 25. here therefore he must speak of the unmarried man, or the man loosed from a wife, and of the widow, as ver. 11. Ἄγαμος, is the woman, who must not embrace a second marriage. And perhaps this only was St. Paul's case, as may, saith Grotius, be probably collected from this place, and may be argued from the testimony of Clemens of Alexandria,* and the interpolated Ignatius, who both reckon St. Paul among the apostles that were married; and from the strictness of the Jewish canons, which obliged all Jews to marry at twenty.

[g] Ver. 9. Εἰ δὲ μὴ ἐγκρατεύονται, γαμησάτωσαν, *If they contain not, let them marry.*] Had the apostle then known of any vow of continence, or any ecclesiastical law rendering it a damnable sin, and a renouncing their first faith to marry, though they burned, he could not so generally have propounded and prescribed marriage as the remedy of that disease; but would have restrained his words, as Esthius here doth, "Iis quibus conjugii contrahendi potestas esset, id est, qui à lege et voto continentiæ sunt liberi," *to those who were free from the law and vow of celibacy.* But I believe he knew of none, whom God's law had placed under a necessity of burning; that is, say the Greek commentators, of being subject to the insults of lust.

[h] Ver. 10. Γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι, *Let not the wife depart from her husband.*] Note, that the apostle speaks here of the married persons, who had mutually embraced the Christian faith, forbidding them to divorce themselves, except for cause of fornication, as it was customary for women as well as men to do, both among the Jews and Romans. Dr. Lightfoot on this place cites this canon from R. Juchanan, *The wife hath power to put away her husband;* and he gives instances of it in Herodias divorcing herself from Philip, and Drusilla from Azizas; and our Lord supposes this was practised, in these words, *If a woman put away her husband, and marry another, she commits adul-*

* Euseb. contr. Hier. p. 520.

† Πρὸς τὴν κατὰ νοῦν ζωὴν ἀφικτέον ἀφροδισίων. De Abst. lib. i. §. 41. p. 34. Οὐ γὰρ εἰς γάμον καθίσεις ὁ φιλόσοφος, lib. ii. §. 52. p. 92. Τὰ ἀφροδίσια μιαίνει, lib. iv. §. 20. p. 173. Καὶ καθάπαξ ἀφροδίσια μιαίνει, p. 174.

* Strom. vii. p. 736. 741. et Strom. iii. p. 448. Ignat. Interp. Ep. ad Philad. §. 4.

tery. (Mark x. 12.) That this was common among the heathens, is apparent from that saying of Seneca,* that *none blushes at it, because there was scarce a marriage without it.* Hence had they divers names for the divorce of both kinds: for, the wife being after marriage carried to the house of her husband, her divorce was called † ἀποπομπὴ, *a sending her away from his house;* and because the woman, being not mistress of the house, could not do this to the man, but only leave his house, her divorce was called ἀπόλειψις, *a leaving of the house,* though it was conceived in the usual form, *Res tuas tibi habeto:* (see note on 1 Tim. iii. 2. 12.) and therefore, though the word ἀφιέτω be used both ver. 12. and 13. it was not amiss in our translators, when it related to the man, to render it, *let him not,* ἀποπέμπειν, *put, or send her away;* and, when it related to the woman, to render it, *let her not* ἀπολείπειν, *leave him:* that here the apostle condemns these divorces, with our Saviour, is evident, because he saith, he speaks this *by commandment of the Lord.*

[9] Ver. 12. Οὐχ ὁ Κύριος, *Not the Lord.*] St. Paul doth not say this, to intimate that this direction was given by him, only as a man using his natural reason to direct them to what he thought best, but not as delivering the mind of Christ; for he had before declared the contrary, saying, *We have the mind of Christ,* ii. 16. and after doth it in these words, *If any man think himself a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord,* xiv. 37. but he speaks thus to declare, our Lord in his discourse, touching divorce, had not decided the case, "de imparibus conjugiis," *of the marriage of a believer with an infidel;* but left this to the decision of the apostles, by the assistance of the Holy Ghost, promised to lead them into all truth. Theophylact here notes, that this and the former verse speak of those who were both infidels, when they first married; for, saith he, οὐδ' ὅλως ἐξῆν πρὸς ἄπιστον ζευγνύσθαι, *it was not lawful for a Christian to be joined to an infidel.*

[10] Ver. 13. Μὴ ἀφιέτω αὐτὸν, *Let her not leave him.*] This caution was needful, because the primitive Christians were sometimes in doubt of this, as finding that the Jews did null all marriages of the holy seed with infidels; and hence conjecturing that they also might be obliged to do so, and thinking it ἀσεβὲς, *an impious thing* to cohabit with a heathen, especially if he were addicted also to unnatural lusts, and that by being ὁμόκοιτοι, *bedfellows* to such a one, they communicated with him in his iniquity and idolatry; and concluding, that as he, who was joined to a harlot, *was one body with her,* so she, that was joined to an idolater, was one body with him. Hence Justin Martyr saith of one of these Christian women, not without seeming approbation of the fact, that ‡ τὸ λεγόμενον παρ' ὑμῖν ῥεπούδιον δοῦσα ἐχωρίσθη, *giving him a bill of divorce, she was separated from him.*

[11] Ver. 14. Ἐν τῇ γυναικὶ, *By the wife.*] *Uxoris gratiâ,* because of the wife, *i. e.* he is to be reputed as sanctified, because he is one flesh with her who is holy. So ἐδούλωσεν Ἰσραὴλ ἐν γυναικὶ, καὶ ἐν γυναικὶ ἐφυλάξατο, *Israel served for a wife, and for a wife he kept sheep,* Hos. xii. 12. I desire that *you faint not,* ἐν ταῖς θλίψεσί μου, *by reason of my tribulations,* Eph. iii. 13. and that *no man be shaken* ἐν ταῖς θλίψεσι ταύταις, *by reason of these tribulations,* 1 Thess. iii. 3. (See Noldius in the twenty-third signification of the particle *Beth.*) Or we may take these words in the sense of the Greek interpreters; *viz.* The unbelieving husband hath been sanctified by the believing wife, by his consent to cohabit with her, and to have seed by her.

[12] Ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστι, νῦν δὲ ἅγιά ἐστι, *Else were your children unclean, but now they are holy.*] He doth not say, Else were your children bastards, but now they are legitimate; but, Else were they unclean, *i. e.* heathen children, not to be owned as a holy seed, and therefore not to be admitted into covenant with God, as belonging to his holy people. That this is the true import of the words ἀκάθαρτα and ἅγια, will be apparent from the Scriptures, in which the heathens are styled *the unclean,* in opposition to the Jews in covenant with God, and therefore styled *a holy people.* So Isa. xxxv. 8. ὁδὸς καθαρὰ ἔσται ἐκεῖ, καὶ ὁδὸς ἁγία κληθήσεται, *A highway shall be there, and it shall be called, The way of holiness,* ἀκάθαρτος, *the unclean shall not pass over it; but the redeemed of the Lord shall walk therein,* ver. 9. and, lii. 1. God saith of Jerusalem the holy city, *There shall no more come into thee,* ἀπερίτμητος καὶ ἀκάθαρτος, *the uncircumcised and unclean:* so Acts x. 28. *You know that it is unlawful for a Jew to keep company with a man of another nation; but God hath shewed me that I should call no man common, or* ἀκάθαρτον, *unclean.* Whence it is evident, that the Jews looked upon themselves as δοῦλοι Θεοῦ καθαροὶ, *the clean servants of God,* (Nehem. ii. 20.) and upon all heathens and their offspring as unclean, by reason of their want of circumcision, the sign of the covenant. Hence, whereas it is said that Joshua *circumcised the people,* (v. 4.) the Septuagint say, περιεκάθαιρεν, *he cleansed them.* Moreover, of heathen children, and such as are not circumcised, they say, *they are not born in holiness;* but they on the contrary are styled *zeray kedosh,* σπέρμα ἅγιον, *a holy seed,* (Isa. vi. 13. Ezra ix. 2.) and the offspring from them, and from those proselytes which had embraced their religion, are said to be born בקדשה in holiness, and so thought fit to be admitted to circumcision, or baptism, or whatsoever might initiate them into the Jewish church; and therefore, to this sense of the words *holy* and *unclean,* the apostle may be here most rationally supposed to allude, declaring that the seed of holy persons, the offspring born ἐκ τῶν ἁγιασμένων, *of saints,* * as Christians are still called in the New Testament, are also holy. And though one of the parents be still a heathen, yet is the denomination to be taken from the better, and so their offspring are to be esteemed not as heathens, *i. e.* unclean, but holy, as all Christians by denomination are. So Clemens Alexandrinus† infers, saying, *I suppose the seed of those that are holy is holy, accord-*

* "Nunquam jam nulla repudio erubescit, postquam illustres quædam et nobiles fœminæ, non consulum numero, sed maritorum annos suos computant, et exeunt matrimonii causâ, nubunt repudii. Tamdiu istud timebatur, quamdiu rarum erat. Quia vero nulla sine divortio acta sunt, quod sæpe audiebant, facilè didicerunt." De Benef. lib. iii. cap. 16.

† Τῆς ἀπολείψεως γράμματα παρὰ τῷ Ἄρχοντι ἔδησε κατὰ τὸν νόμον. Plato in Alcib. p. 195. C. Vide Jul. Pollux. lib. iii. cap. 5. Alex. ab Alex. Gen. Dier. lib. iv. cap. 8. S. Petit. Comment. in leges Attic. lib. vi. p. 459. Seld. de Jure Natural. &c. lib. v. cap. 7. p. 591.

‡ Apol. i. p. 42. A. B.

* See note on chap. i. 2.

† Τῶν δὲ ἁγιασθέντων ἅγιον οἶμαι καὶ τὸ σπέρμα εἰς τίνα λόγῳ ὁ ἀπόστολος Παῦλος ἡγιάσθαι λέγει τὴν γυναῖκα ὑπὸ τοῦ ἀνδρὸς, ἢ τὸν ἄνδρα ὑπὸ γυναικός. Strom. lib. iii. p. 445. D.

ing to that saying of the apostle Paul, The unbelieving wife is sanctified by the husband, &c. Hence then the argument for infant-baptism runs thus, If the holy seed among the Jews was therefore to be circumcised, and be made federally holy by receiving the sign of the covenant, and being admitted into the number of God's holy people, because they were born in sanctity, or were *seminally* holy; for, *the root being holy, so are the branches also:* then, by like reason, the holy seed of Christians ought to be admitted to baptism, and receive the sign of the Christian covenant, *the laver of regeneration*, and so be entered into the society of the Christian church. The substance of this argument is in Tertullian de Anima. cap. 39. and the author of the questions, ad Antiochum, qu. 114.

Else were your children, ἀκάθαρτα, unclean, &c.] I think that the other translation, *else were your children bastards*, is not sufficiently confuted by saying, that then the argument will not prove what the apostle had asserted: for what more strongly enforceth the believer of each sex to own, that they may lawfully cohabit still as man and wife, than this inference, that otherwise they must own that the guilt of whoredom lay upon them both, and that their children were born, ἐκ πόρνης, *i. e.* bastards? (Deut. xxiii. 2.) but then the word used for a bastard by this apostle, being νόθος, (Heb. xii. 8.) and the word γνήσιος, being the proper word for a legitimate offspring, had the apostle intended such a sense, he would have used the words which, in the Greek writers, are generally used in that sense, and not such words as in the Septuagint, and in the Jewish language, always have a relation to federal holiness, or the want of it; but none at all to the legitimacy or spuriousness of the birth.

[13] Ver. 15. Οὐ δεδούλωται, *Is not under bondage*.] That is, saith Hilary, * *the Christian in this case is free to marry to another Christian.—He is free* (saith Photius†) *to depart, because the other hath dissolved the marriage.—If he depart* (say Chrysostom, Œcumenius, and Theophylact,‡) *because thou wilt not communicate with him in his infidelity, be thou divorced, or quit the yoke; for it is better that thy marriage should be dissolved, than thy piety.* These fathers therefore plainly supposed, that the laws which say, *He that marries her which is put away committeth adultery*, (Matt. v. 32.) and that *the wife is bound to the husband as long as he liveth*, (ver. 39. Rom. vii. 1—3.) concerned only equal marriages; partly because the apostle saith, *he had no commandment of the Lord* to produce for the decision of this case; and partly because he doth not here say, as in the case of equal marriages, ver. 11. ἐὰν χωρισθῇ, *if she be separated, let her remain unmarried.* It is the opinion of Mr. Thorndike,§ that the apostle looked upon marriage made by persons before they were Christians, to lay no stricter obligations on them than the laws which they were under when the marriage was contracted, designed to lay upon them; but this seems not consistent with our Lord's decision touching divorce and polygamy: for, though they were allowed both by Jews and gentiles, our Saviour pronounces them disagreeable to the first institution of matrimony by God; and, these laws binding all that were Christians, no Christian convert could, after his or her conversion, do any thing on their parts opposite to them; and whatsoever liberty of divorce the laws of Jew or gentile might allow of, the apostle will not permit the believing wife or husband to make use of them by beginning the separation: (ver. 12, 13. 15.) if then these words, *a brother or sister is not in bondage in these cases*, do import they are not obliged to live unmarried, such a total and perpetual desertion must dissolve the matrimony, and render the deserting person as dead unto the other: but though all the Romanists, and many of the reformed, allow of this interpretation of the fathers, it must be dangerous to admit of it without this restriction—A brother or sister is not enslaved, after all means of peace and reconciliation have been in vain attempted, and the unbeliever hath entered into another marriage, or rather hath dissolved the former by adultery, as may well be supposed of those heathens, who thus separated from their Christian mates: and this interpretation seems to be confirmed from the former words relating to the case of the believing wives and husbands; *if they depart, let them remain unmarried:* it being not to be supposed that believers would dissolve the bond of matrimony by adultery. Therefore the apostle seems to grant this in the case of unbelievers departing from Christians on the account of their faith.

[14] Ver. 17. Εἰ μὴ, *But.*] Or rather, *if not.* So אִם אֵין and אִם לֹא Gen. xviii. 21. εἰ δὲ μὴ, and *if it be not so;* see xxiv. 8. and xlii. 16. 37. Job ix. 24. εἰ δὲ μὴ, and *if it be not so, who will make me a liar?* and xxiv. 25. John xiv. 2. εἰ δὲ μὴ, *if it were not so I would have told you.* (See Naldius de partic. Hebr. p. 92.) To others, εἰ δὲ μὴ seems to be misplaced, as being added to the beginning of this verse, when indeed it belongs to the close of the former, thus: *How knowest thou, O man,* εἰ τὴν γυναῖκα σώσεις, *whether thou shalt save thy wife or not?* And so the seventeenth verse will begin ἑκάστῳ, as the twentieth and the four-and-twentieth verses, which answer to it, do.

[15] Ver. 18. Μὴ ἐπισπάσθω, *Let him not be uncircumcised.*] Ὅτι καὶ ἀπὸ περιτομῆς ἀκρόβυστοι γίνονται. Epiph. de Ponder. et Mensur. p. 172. He also says, that Esau did this, and therefore God said, *Esau have I hated.* (Photius apud Œcum. p. 423.)

[16] Ver. 23. Τιμῆς ἠγοράσθητε, *Have ye been bought with a price?*] That the charity of Christians was employed to buy their brethren out of slavery, we learn from the Apologies of Justin Martyr,* and Tertullian,† who tell us, that *the offerings of Christians at the sacrament were, amongst others, employed for that use:* and that these words ought to be rendered by way of interrogation, is evident from the preceding discourse, which is still by way of question: *Is any man called, being uncircumcised?* (ver. 18.) *Art thou called, being a servant?* (ver. 21.) And that they are to be thus interpreted the design of the apostle shews, which is to inform them, that their Christianity did not exempt them from their secular relations to heathens, the believer still continuing in his conjugal relation, and in the same rela-

* "Liberum habet arbitrium nubere legis suæ virum." Pseud. Ambr.

† Ἐλεύθερός ἐστι καὶ αὐτοῦ λύοντος τὸν γάμον, καὶ αὐτὸς διαστῆναι. Photius.

‡ Διαζεύγνυσθαι βέλτιον γὰρ τὸν γάμον, ἢ τὴν εὐσέβειαν λυθῆναι. Chrysost. Theophylact.

§ Laws of the Church, p. 117.

* Τὸ συλλεγόμενον παρὰ τῷ προεστῶτι ἐπιτίθεται, καὶτὸς ἐπικουρεῖ ὀρφάνοις, καὶ χήραις, καὶ τοῖς ἐν δεσμοῖς οὖσι. Apol. ii. p. 99.

† "Hæc quasi deposita pietatis sunt; nam inde non epulis, nec potaculis dispensatur, sed egenis alendis, humandisque et pueris et puellis, re ac parentibus destitutis——Et si qui in metallis, et si qui in insulis, vel in custodiis," &c. Apol.

tion of a servant to his heathen master. Now to tell them they were bought with a price by Christ, and therefore ought *not to be the servants of men,* is plainly to contradict this design; but it is well consistent with the foregoing advice, *If thou canst be made free, use it rather,* to add, *Are ye then bought out of servitude by the charity of Christians?* return not again to the service of unbelievers.

[17] Ver. 24. *Let him abide with God.*] Neither deserting his master upon pretence of being God's servant, nor doing any thing against the laws of God in obedience to his master.

[18] Ver. 25 Περὶ τῶν παρθένων ἐπιταγὴν Κυρίου οὐκ ἔχω, *Concerning virgins I have no commandment of the Lord,*] To produce, touching their continuance in, or change of, that state. Here Esthius takes care to add, that the apostle must be understood only *de virginibus quæ nondum Deo voverunt continentiam,* of such virgins, which were not under the vow of continence. And when the apostle saith without exception, *if a virgin marry, she hath not sinned,* (ver. 28.) he adds, "Nisi sit virgo Christo dicata," i. e. *unless she be a virgin consecrated to Christ by such a vow;* both which exceptions, seeing St. Paul, assisted by the Holy Spirit, thought not fit to add; we may presume that he knew nothing of that matter.

[19] Γνώμην δὲ δίδωμι, &c. *But I give my judgment, as one that hath obtained mercy of the Lord to be found faithful.*] This, saith the apostle, is all that is required of a minister of God, and a steward of his mysteries, that *he be found faithful* in administering the grace of his apostleship. (1 Cor. iv. 1, 2.) And this fidelity was still attended with the power of Christ assisting them, as appears from these words, *I thank Christ Jesus our Lord who hath enabled me, for that he counted me faithful, putting me into the ministry.* (1 Tim. i. 12.) So that this phrase doth not imply, as some imagine, that the apostle had only an ordinary assistance in this advice, such as any pious skilful pastor may still expect; much less, that this is a counsel which might be disregarded without sin.

[20] Ver. 26. Διὰ τὴν ἐνεστῶσαν ἀνάγκην, *For the present distress.*] This phrase plainly shews this cannot relate *ad pacata ecclesiæ tempora,* to the peaceable times of the church, for they are not times of tribulation, as the word ἀνάγκη often signifies: so Luke xxi. 23. *There shall be* ἀνάγκη μεγάλη *great tribulation,* ἐν ἀνάγκαις, ἐν στενοχωρίαις, *in afflictions, necessities, distresses,* 2 Cor. vi. 4. ἐν ἀνάγκαις, ἐν διωγμοῖς, *in necessities and persecutions,* 2 Cor. xii. 10. Nor can it signify the troubles common to this life, for they are not always instant or present: see ver. 28. where the phrase is θλῖψις, ἐν σαρκὶ *trouble in the flesh.*

[21] Ver. 31. Ὡς μὴ καταχρώμενοι, *As not abusing it.*] So this expression is used in Philo;* *This is another's, do not covet it; this is thy own, use it so as not abusing it; hast thou abundance, give to others: for the excellency of wealth consists not in thy purses, but in helping those that want.*

Note also, That they who interpret these words, *the time is short,* with relation to the troubles shortly to come at the destruction of Jerusalem, and the fashion of the world passing away, *of a new scene of things beginning to appear,* seem not to give the true import of the apostle's words: for (1.) it is not easy to conceive what concernment the Corinthians then had in the destruction of Jerusalem; what peculiar troubles happened; what loss of wives or of possessions they did then sustain; or, indeed, what persecution they then lay under, from which the destruction of Jerusalem might free them.

Secondly, *The fashion of the world's passing away,* seems plainly to refer to the dissolution of it, or at least to our passing out of it in a short time, according to those words of St. John, *Love not the world, nor the things of the world: for the fashion of the world passeth away, and the lusts thereof.* (1 John ii. 15. 17.) Again, to have, and use these things, as if we had them not, or did not use them, is to be moderate in the enjoyment of them; not to be much affected with them when we have, or much afflicted when we want or lose them.

[22] Ver. 34. Μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος, *There is a difference between a wife and a virgin.*] The reading of the king's manuscript is this, καὶ μεμέρισται, *and is distracted.* And then begins the thirty-fourth verse, thus, καὶ ἡ γυνὴ ἄγαμος, καὶ ἡ παρθένος ἡ ἄγαμος, *and the unmarried woman,* i. e. the widow, *and the virgin careth for the things of the Lord:* but though this reading makes a good sense, it is not found in any of the Greek or Latin interpreters. (2.) It makes too great a variation from the ordinary reading, by adding καὶ before μεμέρισται, and by joining ἡ γυνὴ, ἡ ἄγαμος, which in all printed copies and ancient interpreters are separated. And (3.) it makes ἡ γυνὴ here to signify the *sex* only, and to be indeed a *virgin,* or *unmarried woman:* whereas in this chapter it above twenty times signifies a *wife,* and always stands opposed to the *virgin,* or unmarried person: so ver. 1, 2. ver. 3. twice; ver. 4. 10, 11, 12, 13, 14. twice; 16. twice; 27. thrice; 29. 39. which observation is sufficient to destroy this reading; especially seeing the common reading gives a good sense, and may be rendered thus, *The virgin and the wife are divided, or drawn several ways: the first, looking only after purity; the second, after the pleasure of her husband also.*

[23] Ver. 36. Ἐὰν ᾖ ὑπέρακμος, *If it be overaged.*] The Jews,* from the precept *to increase and multiply,* thought themselves obliged to marry at twenty, and that they offended against the law if they did not so, declaring that whosoever neglected this precept was guilty of homicide. The philosophers say, with Hesiod,† that γάμος ὥριος, *marriage was seasonable to the woman about thirty, to the male from thirty to thirty-five.* By the law of Lycurgus,‡ they who continued unmarried were prohibited to see the games: by the laws of the Spartans they were punished: and by Plato, they are declared unworthy of any honour: to either of these opinions the discourse of the apostle may relate.

[24] Ver. 37. Note, It is generally supposed, that these three verses relate to virgins under the power of parents and guardians; and hence the usual inference is this, *Children are to be disposed of in marriage by their parents.* Now this may be true, but it hath no foundation in this

* Ἴδιον τοῦτο χρὴ μὴ καταχρώμενος. De Joseph. p. 428.

* Seld. de Jure Natural. &c. lib. v. cap. 3.

† Γάμου δὲ ὥρα εἶναι κόρῃ μὲν ἀπὸ ἐκκαίδεκα ἐτῶν εἰς εἴκοσι, κόρῳ δὲ ἀπὸ τριάκοντα μεχρὶ τῶν πέντε καὶ τριάκοντα. Plato de Leg. lib. vi. p. 877. Vide quæ Stob. in hanc rem citat ex Dial. 4. de Rep. Serm. 42. p. 296.

‡ Σπαρτιατῶν νόμος τάττει ζημίαν τὴν πρώτην ἀγαμίου, τὴν δευτέραν ὀψιγαμίου. Stobæus, Serm. 56. p. 412.

text; for τηρεῖν ἑαυτοῦ παρθένον, is not to keep his daughter's, but his own virginity, or rather his purpose of virginity: for, as Phavorinus* informs us, *He is called a virgin who freely gives up himself to the Lord, renouncing matrimony, and preferring a life spent in continency.*

And that this must be the true import of these words, appears from this consideration, that this depends upon the purpose of his own heart, and the power he hath over his own will, and the no necessity arising from himself to change this purpose: whereas the keeping a daughter unmarried depends not on these conditions on her father's part, but on her own; for, let her have a necessity, surely the apostle would not advise the father to keep her a virgin, because he hath determined so to do; nor could there be any doubt whether the father had power over his own will or not, when no necessity lay upon him to betroth his virgin. The Greek runs to this sense, *If he had stood already firm in his heart, finding no necessity,* to wit, to change his purpose; and hath *power over his own will* not to marry, finding himself able to persist in the resolution he hath made to keep his virginity; he doeth well to continue a virgin: and then the phrase, *If any man thinks he behaves himself unseemingly towards his virgin, if it be overaged,* and thinks he ought rather to join in marriage; refers to the aforesaid opinions of Jew and gentile, that all ought to marry at such an age; if any think thus, saith the apostle, let them do what they will, let them marry, for, in so doing, they do not sin: and then he concludes with those words applied to both cases, *So then both he that marries doeth well, and he that marries not doeth better.*

[25] Ver. 39. Ἐν Κυρίῳ, *In the Lord.*] That is, ὁμοπίστῳ, *to one of the same faith,* say Theodoret, Tertullian, St. Cyprian, and St. Jerome, declaring, that all marriage with heathens is forbid to Christians. Hence also it is evident, that second marriages are allowable. (See Rom. vii. 3. 1 Tim. v. 14.)

[26] Ver. 40. "This (say some) is not spoken with the authority of an apostle, or a teacher sent from God, but in such a style as implies an ordinary assistance, such as any skilful pastor may still expect."

But these men did not well consider, that the apostle was writing to them, who were apt to question his apostleship, and required *a proof of Christ speaking in him,* (2 Cor. xiii. 3.) to whom it was proper to say, *whatsoever you may conceive of me, I suppose I have the Spirit of God.* Nor (2.) that δοκέω is frequently an expletive, and so δοκῶ ἔχειν may be here rendered, *I have the Spirit of God.* So, ὃ δοκεῖ ἔχειν, that *which he seems to have,* Luke viii. 18. is ὃ ἔχει, *that which he hath,* Matt. xiii. 12.; οἱ δοκοῦντες ἄρχειν, *they which are accounted to rule,* Mark x. 42. is ἄρχοντες, *they which rule,* Matt. xx. 25. so, in this Epistle, ὁ δοκῶν ἑστάναι, is *he that stands,* x. 12. ὁ δοκῶν εἶναι φιλόνεικος, *he that is contentious,* xi. 16. and εἴ τις δοκεῖ προφήτης, *if any man be a prophet, or spiritual, let him know that the things I write unto you are the commandments of the Lord,* xiv. 37.

CHAP. VIII.

1. [1] NOW as *(for the plea mentioned in your letter)* touching *(the lawfulness of eating)* things offered to idols, we *(who abstain from eating these things to the scandal of others)* know *(as well as others)* that *(an idol is nothing, for)* we all have *(this)* knowledge. *(Yet)* knowledge *(when it is not joined with charity)* puffeth up *(against)*, but charity edifieth *(our brother).*

2. And *(therefore)* if any man think he knoweth any thing *(and by reason of that knowledge despiseth others, not regarding their welfare)*, he knoweth nothing yet [2] as he ought to know.

3. But if any man love God *(and, for his sake, his brother,* John iv. 17. *using his knowledge to the glory of God, and the benefit of his brother)*, the same is known *(and accepted)* of him.

4. As concerning therefore the eating of those things that are offered in sacrifice to idols, we *(also generally)* know that [3] an idol is nothing in the world *(of that it is esteemed by them that worship it, i. e. no deity)*, and that there is no other God but one.

5. For though there be that are called gods, whether in heaven or in earth, [4] as *(to the heathens)* there are gods many, and lords many *(they having their celestial and terrestrial gods and lords);*

6. But *(or, yet)* to us *(Christians)* there is but [5] one God the Father, of whom are all things, and we in *(or for)* him; and one Lord Jesus Christ, by whom are all things, and we by him.

7. [6] Howbeit there is not in every man this knowledge: for some with conscience of the idol *('s being something)* unto this hour eat *(what is offered to)* it, as a thing offered to an idol *(i. e. not as common meat, but as a sacred banquet in honour of the idol);* and their conscience being weak *(i. e. erroneous, subject to stumble and fall,)* is defiled.

8. But *(it is to be considered by us, that)* meat commendeth us not to God: for neither, if we eat, are we the better *(for so doing in the sight of God);* neither, if we eat not, are we the worse *(you therefore ought not so to eat, as to give occasion to the fall of your weak brother).*

9. But *(rather to)* take heed, lest by any means this liberty of yours become a stumbling-block to them that are weak [7] *(so as to provoke them to fall from Christianity, or to defile themselves with idolatry).*

10. For if any man *(who with this erroneous conscience goes to these feasts)* see thee who hast knowledge [8] sit at meat in the idol's temple, shall not the conscience of him that is weak be *(the more)* emboldened *(by thy example)* to eat those things which are offered to idols *(in honour of the idol, or as thinking it no hurt to worship idols)?*

11. And *(so)* through thy knowledge shall thy weak brother perish, for [9] whom Christ died?

12. But *(surely it deserves well to be considered, that)* when ye sin so against the brethren, and wound their weak consciences, ye sin against Christ *(wounding and murdering the members of his body; defeating the great end of his death, and destroying them whom he designed to save).*

13. Wherefore, if meat make my brother to offend *(and so to perish)*, [10] I will eat no flesh whilst the world stands, lest I make my brother to offend *(and perish).*

ANNOTATIONS ON CHAP. VIII.

[1] Ver. 1. ΠΕΡΙ᾽ τῶν εἰδωλοθύτων, *Now as touching things offered to idols.*] This is that other doctrine of the

* Παρθένος ὀνομάζεται ὁ ἐκουσίως ἑαυτὸν προσαγαγὼν τῷ Κυρίῳ, καὶ ἀποταξάμενος τῷ γάμῳ καὶ τὸν ἐν ἁγιασμῷ βίον προτίμησας.

Nicolaitans, "Nullam differentiam esse docentes, idolothyton edere," *That things offered to idols might be eaten without discrimination;* which the apostle here sets himself to confute, speaking of these things both in the general, x. 23. to the end; and in particular, as they were eaten, with relation to the idols in the idol's temple.

[2] Ver. 2. Καθὼς δεῖ γνῶναι, *As he ought to know.*] To know thus, saith St. Bernard,* is to know in what order, with what study and endeavour, and to what end, we ought to know all things. *In what order,* as desiring to know that first which is most necessary to salvation. *With what study,* as desiring most ardently to know that which is most vehemently to be loved, and most tends to provoke love in us. *To what end, viz.* not out of curiosity, vain-glory, or filthy lucre; but for the edification of thyself, or of thy brother.

[3] Ver. 4. Οὐδὲν εἴδωλον, *An idol is nothing.*] This aphorism, that an idol was nothing, was usual among the Jews, who were taught by the Old Testament, that the heathen deities were הבלים and אלילים, *vanities and nothings.* Thus in Echa Rabboth,† or the old comment on the Lamentations, Rachael speaks thus to God, *Why enviest thou an idol, which is nothing?* And in the Elle Shemeth Rabba,‡ we have this aphorism, *There is nothing solid in an idol.* And hence the rabbins concluded, saith Dr. Lightfoot, that it could have no power to pollute, and that whatsoever worship was paid to it, if it were not worshipped under the notion of a God, it was nothing: but whatever they meant of an idol's being nothing, it is certain the apostle only means that it is nothing of a God; for he proves that it is nothing, because *there is no God but one;* and so all the criticisms about the word εἴδωλον, *idol,* are impertinent.

[4] Ver. 5. Ὥσπερ εἰσὶ θεοὶ πολλοὶ, *As there are gods many, and lords many.*] Here Mr. Clerc § translates the words thus, *As really there are gods many,* &c. and magisterially saith, *The apostle hath no reference to the gods or idols of the heathens; but, by gods in heaven, are meant God and the angels; in the earth, magistrates, who are also called the lords of the world.* But he proves not a word of all this: yea, the contrary is not only said by all the ancient fathers and commentators ‖ upon the place, who both assert and prove the contrary, but also is evident from the words themselves: for, first, when the apostle had said expressly, *we Christians know there is no God but one;* would he immediately add, *there are really gods many?* What would this have been, but, as Chrysostom and Theophylact say, τοῖς φανεροῖς μάχεσθαι, *to speak things repugnant?* Which to avoid, the apostle adds, though there be οἱ λεγόμενοι θεοὶ, *those that are called gods,* by these words separating them from him who truly is so: and *shewing they are only so in name, but not in reality; not in truth, but in word only.* And this is evident from the words following: *though* (to them) *there be gods many, and lords many,* παρ' ἕλλησι θεοὶ καὶ κύριοι λεγόμενοι, *yet to us* (Christians) *there is but one God and one Lord.* Lastly, whereas he saith, *by gods in heaven, are meant God and the angels,* let him shew any instance in the New Testament, where Θεοὶ is put for *God and the angels;* or where both are thus mentioned under that one name. Here to be sure it cannot be so, for the apostle had not only said before, *we Christians know there is no other God but one;* but saith after, this is he, *of whom are all things, i. e.* whose creatures the angels are; could he then say, in the intermediate words, *there really are many gods in heaven, God and the angels.*

[5] Ver. 6. Εἷς Θεὸς ὁ Πατὴρ, *One God the Father.*] Hence the Arians and Socinians argue thus against the Deity of Christ, viz. *As he who saith there is one emperor, to wit, Cæsar, saith in effect there is no other emperor but Cæsar; so he that saith there is one God the Father, saith in effect there is no other God besides the Father.* Again, *He who, having separately spoken of one God, proceeds distinctly to speak of one Lord, to wit, Jesus Christ, doth by that distinct title sufficiently shew Jesus Christ is not that God.*

Ans. To the second argument the reply is obvious, by retorting the argument as do the ancient commentators, against this Arian objection, thus: That as the apostle, by saying, *there is one Lord,* to wit, Jesus Christ, cannot be reasonably supposed to exclude the Father from being also the Lord of Christians, as he is often styled in the New Testament; so neither by saying, *there is one God the Father,* ought he to be supposed to exclude Jesus Christ from being also the God of Christians. So Origen* and Novatian.† Especially if we consider, (1.) that he is here styled that one Lord, *by whom are all things,* i. e. *by whom all things are created,* Eph. iii. 9. *All things which are in heaven or in earth,* Colos. i. 16. *for he that made all things is God,* Heb. iii. 5. and by the work of the creation is the Godhead known, Rom. i. 20. And this is elsewhere made the very description of God the Father, that it is he *by whom are all things,* Rom. xi. 35. Heb. ii. 10. (2.) That all things were created, not only by this Lord, but εἰς αὐτὸν, *for him* also, Colos. i. 16. Now this is the very thing which the apostle here ascribes to God the Father.

Secondly, To the other argument I answer, That we and all the ancients assert, as truly as they can do, the unity of the Godhead, and that Christ Jesus is not another God, but only another person from the Father; and that the application of the word God here to the Father, doth not necessarily exclude the Son from being God also; but only from being the fountain of the Deity, as the Father is. Thus, when these words, *I am Alpha and Omega, the first and last,* (Rev. i. 17. ii. 8. xxii. 13.) are by St. John applied to Christ; it cannot be concluded hence, that the Father is not also *Alpha and Omega, the first and the last,* as he is often called in the Old Testament: and though *our Saviour* be the proper title of our Lord Jesus, as his very name informs us; yet is the Father in Scripture styled *our Saviour,* 1 Tim. i. 1. ii. 3. and *the Saviour of all men,* iv. 10.

* In Cant. Cantic. cap. 36. p. 151. † F. 56. col. 1.

‡ Sect. 30. § Vid. Art. Crit. par. ii. cap. 5. §. 77.

‖ Θεοὶ λεγόμενοι, A Paganis, Ambrosius. Κατὰ τὴν ἑλλήνων μυθολογίαν, Theodoret. Παρ' ἕλλησιν, Chrysostom, Photius, Œcumenius, Theoph.

" Dixit enim et separavit eos qui dicuntur quidem, non sunt autem Dii, ab uno Deo Patre." Iren. lib. iii. cap. 6.

Οὐχ ἁπλῶς εἰσιν, ἀλλὰ λεγόμενοι, οὐκ ἐν ἀληθείᾳ ὄντες, ἀλλ' ἐν λόγῳ. Chrys. Theoph.

Καλῶς τὸ λεγόμενοι, οὐκ εἰσὶ γάρ. Phot.

* " Miror quomodo quidam legentes unus Deus Pater ex quo omnia, et unus Dominus Jesus Christus per quem omnia, negent filium Dei Deum debere profiteri, ne duos dicere videantur: sed non advertunt qui hæc ita sentiunt, quod sicut Dominum Jesum Christum non ita unum essa Dominum dixit, ut ex hoc Deus Pater non Dominus dicatur, ita et Deum Patrem non dixit ita esse unum Deum, ut Deus filius non credatur." Origen, in Rom. ix. 5.

† " Si non putant aliqua ratione officii posse ei, quod unus Dominus est, per illud quod est Dominus et Christus, aut illi quod unus est bonus, per illud quod bonus sit nuncupatus et Christus, eadem ratione intelligant officii non posse ab illo quod unus est Deus, ei quod Deus pronuntiatus est Christus." Novatian, cap. 30.

The primitive fathers therefore considering God the Father as the fountain of the Deity, and Jesus Christ *as God of God*, do frequently assert two things which may serve to illustrate this passage; *viz.*

First, That Christians* acknowledge one God only, even the Father, and yet that Jesus Christ was truly God, of the substance of the Father.

Secondly, That God the Father was the Creator of all things, and yet that all things were created by the Word.

[6] Ver. 7. Ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις, *There is not in all this knowledge.*] This contradicts not what is said, ver. 1. *We all have knowledge;* that being spoken of them, who abstained from things offered to idols, out of scandal to others only; this of them who through weakness did eat of them: the first, being well-informed Christians, knew there was but one God the Father, and one Lord Jesus Christ, to be worshipped: the weak, thought there might be some *deastri*, or *inferior lords*, to whom some reverence was due.

[7] Ver. 9. Πρόσκομμα γίνεσθαι τοῖς ἀσθενοῦσιν, *To be a stumbling-block to the weak,*] Is not barely to offend them, or to induce them to do any thing with a doubting conscience; but to make them stumble at the Christian faith, or fall off from it, or perish by idolatry. For thus it follows, *and so shall thy weak brother perish:* so, Rom. ix. 32, 33. *Israel stumbled at the stone of stumbling, as it is written, Behold, I lay in Zion,* λίθον προσκόμματος, *a stone of stumbling,* 1 Pet. ii. 8. *to them that be disobedient, the stone, which the builders disallowed, is made* λίθον προσκόμματος, *a stone of stumbling.*

[8] Ver. 10. Ἐν εἰδωλείῳ κατακείμενον, *Sitting at meat in the idol's temple.*] The gentiles, saith Josephus,† offer hecatombs to their gods, καὶ χρῶνται ἱερείοις πρὸς εὐωχίαν, *and use their temples for their banqueting-house;* so we read, Judg. ix. 27. Amos ii. 27. and in profane authors very frequently: When therefore, saith the apostle, the weak Jews who abhorred idols, or the gentiles newly converted from the worship of them, shall see thee doing the same thing which heathens do in honour of their idols, and that in places appropriated to their worship; will they not be tempted, by the example of such a strong and knowing Christian, to conclude, that either idolatry is by Christians accounted no sin, or that the idol deserves some honour; and so comply with them from these erroneous principles in eating things offered to idols?

[9] Ver. 11. Δι' ὃν Χριστὸς ἀπέθανεν, *For whom Christ died.*] From this, and the like place, Rom. xiv. 15. it is strongly argued, that Christ intentionally died for those that may for ever perish: for here the apostle dissuades the Corinthians from scandalizing their weak brethren, by an argument, taken from the irreparable mischiefs they do them, the eternal ruin they may bring upon them, by this scandal: whereas, if it be as some assert, that *all things, even the sins of the elect, shall work together for their good, and that they can never perish;* if the apostle knew and taught this doctrine to them, why doth he go about to fright them from this scandal, by telling them it might have that effect, which he before had told them was impossible? If you interpret his words thus, *So shall he perish for whom in charity you ought to judge Christ died;* it is certain from this doctrine, that they must be assured this judgment of charity must be false, or that their brother could not perish. In the first case, they could not be obliged to act by it; and, in the second, they could not rationally be moved by it, to abstain from giving scandal on that impossible supposition. If you interpret him thus, *So shalt thou do that which in its nature tends to make thy brother perish, and might have that effect, had not God determined to preserve all for whom Christ died from perishing;* since this determination renders it sure to me, who know it, that they cannot actually perish, it must assure me there can be no cause of abstaining from this scandal, lest they should perish by it. Moreover, by thus offending, saith the apostle, *ye sin against Christ, viz.* by sinning against them whom he hath purchased with his blood, and destroying them for whose salvation he hath suffered. Deny now this intent of Christ's death, and shew, if you can, in what Christ hath demonstrated his great love to them that perish; how they can ever sin against redeeming love; or, how by thus offending them, who neither do nor can belong to him as members of his body mystical, we are injurious to Christ.

[10] Ver. 13. Οὐ μὴ φάγω κρέα, *I will eat no flesh.*] It being customary for the heathens to consecrate all the flesh they used to eat to some demon* or idol, and the weak Jews being so nice in matters of that nature, this necessity might sometimes lie upon the Christians to abstain from all flesh, to avoid the offence of the weak brother; and the apostle here engageth rather to submit to it, than to be an occasion of his ruin. (See Theodor. H. Eccl. lib. iii. cap. 15. and the note on Rom. xiv. 2.)

Note also, That there is nothing in this chapter, which intimates that the apostle discourseth of a conscience *doubting about things indifferent;* but rather that he all along discourseth of an erroneous conscience, which from a false persuasion falleth into sin: for, saith he, *some with conscience of the idol, to this hour, eat it as a thing offered to the idol,* (ver. 7.) Now so to do, is to act plainly, not from a *doubting conscience about a thing indifferent,* but from an *erroneous conscience about a thing unlawful:* and yet this is the man *whose conscience, being weak, is defiled.* And in this sense are the words ἀσθενὴς, ἀσθενεία, ἀσθενεῖν, to be *weak,* and *weakness,* commonly used in the Septuagint, answering to the Hebrew כשל which signifies *to fall and stumble.* (See note on Rom. v. 6.)

To scandalize, or offend, this weak brother,] Is not

* Hæretici αἰχμαλωτίζουσιν ἀπὸ τῆς ἀληθείας τοὺς μὴ ἰδρεῖαν τὴν πίστιν εἰς ἕνα Θεὸν Πατέρα παντοκράτορα καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν, υἱὸν Θεοῦ διαφυλάσσοντας. Iren. lib. i. p. 18. "Et tamen fidem ab ecclesia receptam hanc esse tradit," ἵνα Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν καὶ Θεῷ πᾶν γόνυ κάμψῃ, cap. 2. p. 50. "Propbetis quidem et apostolis patrem et filium confitentibus, et ipso Domino Patrem tantum Deum, et Dominum eum qui solus est Deus et Dominator omnium, tradente discipulis, sequi nos oportet." Lib. iii. cap. 9. "Et tamen (cap. 10.) secundum id quod verbum Dei homo erat —— requiescebat Spiritus Dei super eum, —— secundum autem quod Deus erat, non secundum gloriam judicabit." Vide cap. 11. "Apostoli autem secundum eos transgressores præcepti ostendentur demiurgum Deum et Dominum et Patrem confitentes —— Si non hic solus est Deus et Pater," Lib. iv. cap. 2. "Et tamen (cap. 11.) ipse igitur Christus cum Patre vivorum est Deus. Itaque Deos omnino non dicam, nec Dominos, sed apostolum sequar, ut si pariter nominandi fuerint Pater et Filius, Deum Patrem appellem, et Jesum Christum Dominum nominem, solum autem Christum potero Deum dicere, sicut idem apostolus, ex quibus est Christus qui est Deus super omnia benedictus in omne ævum." Tertul. adv. Prax. cap. 31. "Est ergo Deus Pater omnium institutor et creator, solus originem nesciens —— unus Deus." Novatian, cap. 31. "Et tamen ex Patre processit substantia illa divina cujus nomen est verbum, per quod facta sunt omnia —— Deus utique procedens ex Deo, secundam personam efficiens, sed non eripiens illud Patri quod unus est Deus." Ibid.

† Cont. Apion. lib. ii. p. 1069. A.

* See Dr. Spenc. de Rit. Hebr. p. 500, 501.

only to do a thing ungrateful to him, or to cause him to sin by acting with a doubting conscience; but to divert him from the faith, or cause him to dislike it, because he sees that Christians so freely do communicate with idols; or to encourage him to join idolatry with the profession of it. That this is the constant sense of the word σκανδαλίζεσθαι, see note on Rom. xiv. 13. 21.

Hence evident it is, that what dissenters say from hence against our ceremonies, that they offend or grieve them, that they cannot comply with them by reason of those doubts which they lie under, touching the lawfulness of the use of them, is impertinent to the apostle's argument; if they would have the apostle here to patronize them, they must confess that they are acted herein by a false judgment and erroneous conscience, as the weak person mentioned by him was.

Nevertheless, this seemeth to press hard on them, who believe the schism of such weak persons will finally tend to their ruin, and render them exiles from the flock of Christ, and yet, in things indifferent, will in this dreadful sense *cause their weak brother to offend, or to be scandalized;* since this they do for that, which *commends them not to God;* which doing, *they are not the better*, or omitting, *they are not the worse*, (ver. 8.) For if schism or idolatry be equally damning sins, and equally cause *my brother to offend*, and him to *perish, for whom Christ died*, we are equally to take heed in both cases, lest ἐξουσία ἡμῶν, *our power* to do the thing indifferent become a stumbling-block to the weak, or the erroneous, in their judgment of these things. For let men imagine what other difference they please in the case, whilst the sad issue or event is in general the same, to wit, the *perishing of my brother*, and my power to have abstained from that which, through his erroneous conscience, gave occasion to it, is the same, I fear the guilt will be the same.

To this purpose tend those words of Origen:* *If we did more diligently attend to these things, we should avoid sinning against our brethren, and wounding their weak consciences;* Ἵνα μὴ εἰς Χριστὸν ἁμαρτάνωμεν, *that we may not sin against Christ.* Πολλάκις ἀπολλύμενον οὐ μόνον τῇ ἡμετέρᾳ γνώσει, ἀλλὰ καὶ ἄλλοις τισὶ τῶν παρ' ἡμᾶς ἀδελφῶν, δι' οὓς ὁ Χριστὸς ἀπέθανεν, ἐφ' οἷς εἰς Χριστὸν ἁμαρτάνοντες τίσομεν δίκας, ἐνδικουμένης τῆς τῶν δι' ἡμᾶς ἀπολλυμένων ψυχῆς ἐξ ἡμῶν. *Our brethren that are among us, for whom Christ died, often perishing, not only by our knowledge, but by many other ways and things; in which things we, sinning against Christ, shall suffer punishment, the soul of them, that perish by us, being required of, and avenged upon, us.*

CHAP. IX.

1. [1] AM I not *(who thus abstain from what is offensive to the weak)* an apostle *(as well as others)?* am I not free *(to do what they may)?* [2] have I not seen Jesus Christ our Lord *(as well as they)?* and are not you my work in the Lord? *(and so, if others have a power to live upon your temporal things, have not I rather?* ver. 11, 12.)

2. If I be not *(so visibly and demonstratively)* an apostle to others, yet doubtless I am *(so)* to you: for the [3] seal *(and testimony)* of my apostleship are ye in the Lord; *(as being converted by me, exercising the signs of an apostle among you in all patience; in signs and wonders, and in mighty deeds,* 2 Cor. xii. 12.)

3. My answer *(or apology)* to them that do examine me *(why I and my companions use not the same freedom as other apostles and evangelists)* is this,

4. Have we not power to eat and to drink *(without using so much abstinence; or at the charge of the church, as well as they)?*

5. Have we not power [4] to lead *(or carry)* about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

6. Or I only and Barnabas, have we not power to forbear working *(and to receive maintenance of the church as others do)?*

7. [5] Who goeth a warfare at any time at his own charge? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? *(And shall we, soldiers of Jesus Christ,* 2 Tim. ii. 2. *the planters of his spiritual vineyard, the pastors of his flock,* Acts xx. 28. *be debarred of this privilege?)*

8. Say I these things [6] as a man *(only, from principles of natural reason and equity)?* or saith not the law the same also?

9. For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God *(say this only to shew he)* take *(-th)* care for oxen?

10. Or saith he it altogether for our sakes? [7] For our sakes, no doubt, this is written: that *(in this spiritual husbandry,* 1 Cor. iii. 9.) he that ploughs should plough in hope *(reaping some advantage by it);* and *(that)* he that thresheth in *(that)* hope should be partaker of his hope.

11. If *(then)* we have sown unto you spiritual things, is it a great thing if we shall reap *(some of)* your carnal things? (Rom. xv. 27.)

12. If others be partakers of this [8] power over you, are not we rather *(so, who laid the foundation of a Christian church among you,* 1 Cor. iii. 10. *and have begotten you through the gospel?* 1 Cor. iv. 15.) Nevertheless we have not used this power *(among you;* 2 Cor. xi. 7—9.) but *(choose rather to)* suffer *(the want of)* all things, lest we should hinder the *(advancement of the)* gospel of Christ.

13. *(And not to insist only on mystical interpretations of the law:)* Do not you know that they who minister about holy things *(excoriating, washing, and preparing a sacrifice for the altar, as do the Levites,)* live of the *(holy)* things of the temple? and *(that)* they which wait at the altar are *(according to the institution of the law)* partakers with the altar? *(for that consumes not always the whole sacrifice, but leaves some portion to be eaten by the priests.)*

14. Even so hath the Lord *(Jesus, in the gospel,* Matt. x. 20. Luke x. 7.) ordained, that they who preach the gospel should live of the gospel.

15. But *(yet)* I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die *(for want of food)*, than that any man should make my glorying *(in thus advancing the gospel)* void.

16. *(I say, my glorying;)* For though I preach the gospel, I have nothing to glory of *(upon that account):* for

* Ed. Huet. to. p. 226. A. B.

necessity is laid upon me *(by the command and special call of our Lord Jesus Christ, so to do);* yea, woe is to me, if I preach not the gospel! *(because then I shall be guilty of disobedience to the heavenly vision,* Acts xxvi. 9.)

17. [9] For if I do this thing willingly *(if I choose to take nothing for preaching the gospel, when I am under no obligation so to do),* I have a *(special)* reward *(and may glory in it):* but if against my will *(I preach the gospel, yet am I under a necessity of doing this; and therefore cannot glory in it, or expect any special reward above others for it, since)* a dispensation of the gospel is committed to me *(and so in that I only can discharge my trust).*

18. [10] What is my reward then *(or, what is matter of special reward and glory to me)?* Verily *(this),* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not *(or use not,* see 1 Cor. vii. 31.) my power *(which is given me)* in the gospel: *(and this matter of rejoicing I have:)*

19. For though I be free from all men *(as being a servant to none),* yet have I made myself *(as a)* servant to all, that I might gain the more.

20. And to the *(unconverted)* Jews I became as a Jew, *(circumcising Timothy for their sakes,* Acts xvi. 3.) that I might gain the Jews; to them that *(in their opinion)* are *(yet)* under the *(obligation of the)* law, as under the law, *(purifying myself in the temple, because they were zealous of the law,* Acts xx. 21. 26.) that I might gain them that are under the law;

21. To them that are without law, *(the unbelieving gentiles, I became)* as without law *(discoursing to them from those natural principles which they owned,* Acts xvii. *rather than from the law and the prophets),* being not without law to God, but under the law to Christ *(or obedient to the law of Christ, and taking care notwithstanding that I did nothing contrary to the moral law of God, and to the rules of Christianity),* that I might gain them that are without law.

22. [11] To the weak *(converts among the gentiles)* I became as weak *(by condescending to abstain from what might hurt their consciences),* that I might gain the weak: I am made all things to all men *(by my compliance with them in all lawful matters),* that I might by all means save some.

23. And this I do for the gospel's sake, that I might be partaker of *(the promise and rewards of)* it with you.

24. *(Which neither you nor I shall obtain by the bare profession or knowledge of it without charity, and a life suitable to the precepts of it: for)* know ye not *(among whom the Isthmian games are acted)* that they who run in a race run all, but one *(of them only)* receiveth the prize? So *(therefore)* run *(your Christian race),* that ye may obtain *(the reward of it).*

25. And *(then you will be moved to abstain, as I do, from what may cause your weak brother to fall and perish; for)* every man that striveth for the mastery *(or is a wrestler in these games)* is temperate in all things *(i. e. observeth a strict abstinence).* Now they *(who thus abstain, that they may prevail in wrestling,)* do it *(only)* to obtain a corruptible crown *(of bays or olives);* but we *(Christians, by using this temperance, shall obtain)* an incorruptible *(crown).*

26. I therefore so run *(this race),* not as uncertainly *(or not regarding whether I am within the lines, or come first to the goal or not);* so fight I, not as one that beateth the air, *(i. e. not vainly, as you seem to do: for what advantage have you by going to the idols' temples, or eating things offered to idols, to the destruction of your brother?)*

27. But I keep under my body, and bring it into subjection *(by denying myself these liberties in things indifferent),* [12] lest that by any means, when I have preached to others, I myself should be a castaway; *(as being not partaker of the blessings of the gospel,* ver. 23.)

ANNOTATIONS ON CHAP. IX.

[1] Ver. 1. Οὐκ εἰμὶ ἀπόστολος; *Am not I an apostle?*] The apostle here, from his own example, in abstaining from the power which the Lord had given him, to receive the necessaries and conveniences of life from them to whom he preached the gospel, shews how much it concerned them, in a matter unnecessary, to abstain from the exercise τῆς ἐξουσίας, of their rightful power granted by Christ; to avoid the scandal of the weak, and to promote men's spiritual welfare. (So Esthius.) This condescension indeed was not *in the exercise of his apostolical authority;* but it was in that which he might have challenged *as an apostle of Christ.* (1 Thess. ii. 6.) Hence he speaks thus, *Am not I an apostle?* and, therefore, have I not ἐξουσίαν, *power to eat and drink?* Yea, it was in that he might have challenged by the nature of his office, (ver. 7.) by the prescriptions of the law, (ver. 8.) and by the *ordinance of Christ,* (ver. 14.) And this abstinence he used not only in Achaia, but in Thessalonica, (1 Thess. ii. 9. 2 Thess. iii. 8.) that he might be an example for their imitation, (ver. 9.) It was not therefore any *private or personal right* which he here waved, but a *right of office* belonging to all who did officiate in things sacred. (See note on 2 Cor. ix. 2.)

[2] Οὐχὶ Χριστὸν ἑώρακα; *Have I not seen Christ?*] The apostles being chosen to be witnesses of the resurrection, it was requisite that St. Paul, being called to that office, should also see him risen. Hence Ananias speaks to him, *The God of our fathers hath chosen thee, that thou shouldest see the Just One, and shouldest hear the words of his mouth: for thou shalt be his witness to all men of what thou hast seen and heard.* (Acts xxii. 14, 15. xxvi. 26.) Accordingly we find, that Christ was *seen of him,* (1 Cor. xv. 8.) yea, often appeared to him after his resurrection, (Acts xviii. 9. xxii. 18.) and that he was taught the gospel by *the immediate revelation of Jesus Christ.* (Gal. i. 12.) The Syriac, Arabic, and some MSS. read thus, *Am I not free? Am I not an apostle? Have I not seen Jesus Christ our Lord?*

[3] Ver. 2. *The seal of my apostleship are ye in the Lord.*] This text seems very much abused by our sectaries, when from these words they argue, That seeing they have been instrumental to work some reformation in others by their preaching or discourses, therefore they have a legal, yea, Divine call to exercise their ministry, and to administer the holy sacraments; which argument will plead as much for masters or mistresses of large families, who have successfully employed themselves in a religious education of their children and servants; and for schoolmasters, who have instilled good principles of virtue and religion into their scholars; and for every good man and woman, who spend themselves in examples of exhortations, and encourage-

ment to others, to lead a virtuous and religious life, and therefore prevail more than others, because they know they do it not from prospect of advantage, or in pursuance of their calling, but out of pure affection to their souls. Moreover I inquire, what it is they would prove from these words? Is it that they are of the number of Christ's apostles? If not, why do they use this text? Is it that they have converted men from heathenism to Christianity, *by signs and miracles, and powers of the Holy Ghost?* or that *the signs of an apostle have been wrought among their auditors, by signs, wonders, and powerful operations,* as this apostle doth, 2 Cor. xii. 12.? Or that they have given their hearers such a proof of *Christ speaking in them,* as St. Paul did, xiii. 3.? Or by their means their hearers were endowed with the *gifts of tongues and prophecy,* as the Corinthians were? If not, this text cannot concern them at all, who had no such seal or sign of their apostleship, as St. Paul saith he had.

[4] Ver. 5. Ἀδελφὴν γυναῖκα περιάγειν, *To lead about a sister, a wife.*] It is the observation of Hilary, Œcumenius, and Theophylact, That as some women attended on the Lord when he was on earth, to minister necessaries to him and his disciples; so some rich women, converted by them, followed the apostles to provide diet and other necessaries for them; and they, who so interpret these words, translate them *a sister-woman.* This exposition Theodoret mentions, but seems not to approve; and indeed it seems to have had its rise from Tertullian* when he was a Montanist.

For Clemens of Alexandria† not only saith, that he that marrieth, εἰκόνας ἔχει τοὺς ἀποστόλους, *hath the apostles for examples; and that St. Peter carried his wife with him till her martyrdom;* but confutes the enemies of matrimony from these very words, *Have we not power to lead about a sister, a wife, as well as other apostles?* adding, that οὐχ ὡς γαμετὰς, ἀλλ' ὡς ἀδελφὰς, περιῆγον τὰς γυναῖκας,‡ *they carried their wives about, not as wives, but as sisters, to minister to those that were mistresses of families; that so the doctrine of the Lord might, without any reprehension or evil suspicion, enter into the apartments of the women.* This exposition seemeth (1.) most agreeable to the words, which are not γυναῖκα ἀδελφὴν, but ἀδελφὴν γυναῖκα, which cannot be well rendered *a sister-woman,* there being no sister which is not a woman. (2.) It is most agreeable to the context, which plainly seems to speak not of such wealthy women, which could nourish the apostles out of their abundance, but of such which were to be nourished with them by others. And (3.) to the language of the Jews, who called their wives, *sisters.* Thus Tobit saith to his wife, μὴ λόγον ἔχε, ἀδελφὴ, *Take no care, my sister:* (Tob. v. 20.) and Clemens, in the words now cited, saith, *They were carried with them not as wives, but as sisters.* And, lastly, this seems best to consult the credit and esteem of the apostles, who could not, without evil suspicion, carry about with them single women, or the wives of other men. As for the women who are said to have followed Christ, they were none of his retinue, they attended not upon his person, but upon his doctrine, and so they ministered no such ground of suspicion. But hence I think it doth not follow, as Mr. Clerc saith, that St. Paul then had a wife, but only that he, or Barnabas, had one, or at least might have had one, no law then forbidding it: Tertullian saying, if not in his own sense, yet in the person of the orthodox, *Licebat apostolis nubere, et uxores circumducere.* (De Exhort. Castit. cap. 8.)

[5] Ver. 7. Τίς στρατεύεται, *Who goeth a warfare?*] The pertinency of this instance will be more visible, if we consider that, both in the Old and New Testament, the ministerial function is represented as *a warfare:* (see note on 1 Tim. i. 18.) and the Levite, who was consecrated to the service of the tabernacle, is said to *enter into the host,* Numb. iv. 3. λειτουργεῖν, *to officiate,* saith the Septuagint; *to serve the service,* saith the Chaldee. The church of God is also represented as his *vineyard,* Isa. v. 1. 5. Matt. xx. 1. xxi. 18. 33. 40. 41. Luke xiii. 6. 7. and as *his flock,* Isa. xl. 11. lxiii. 11. Matt. xxvi. 31. Luke xii. 32. Acts xx. 28, 29. 1 Pet. v. 1, 2. But then St. Chrysostom* and Theophylact observe, that he saith not, *Who goeth a warfare, and is not rich? Who plants a vineyard, and heaps not up gold of the fruits of it? Who feeds a flock, and makes not a merchandise of the sheep? Teaching us, that the spiritual pastor should be content with little, and seek only what is necessary, not what is superfluous.*

[6] Ver. 8. Κατ' ἄνθρωπον, *As a man.*] This phrase in the New Testament doth always signify to speak, act, and live, after the manner of a mere natural man, not yet acquainted with the mind of God, nor acting by the guidance of Divine wisdom, or not assisted by the Holy Spirit. So, Rom. iii. 5. *I speak* κατ' ἄνθρωπον, *as a man* by mere strength of reason would be apt to argue; 1 Cor. iii. 3. *Are ye not carnal, and walk as men, i. e.* as natural and not spiritual men; (ver. 1.) 1 Cor. xv. 32. *If,* κατ' ἄνθρωπον *after the manner of men, i. e.* the heathen manner, *I have fought with beasts at Ephesus;* Gal. i. 11. *The gospel which was preached by me was not* κατ' ἄνθρωπον *after man, i. e.* it was not the product of human wisdom, but received from the revelation of Jesus Christ; Gal. iii. 15. *Brethren, I speak after the manner of men, i. e.* what is acknowledged in all civilized nations. (See note on 1 Pet. iv. 6.)

[7] Ver. 10. Δι' ἡμᾶς γὰρ ἐγράφη, *For our sakes this was written.*] A like expression occurs in Maimonides,† who having cited these words, *Thou shalt not take the dam with the young,* saith, *If God took such care for beasts and birds, how much more for men?* And R. Menachem, on the same words, saith, The intention of the command was not to shew mercy to birds, *sed propter homines hoc dicit,* but he saith this to teach men mildness and commiseration; and Philo,‡ in the beginning of his discourse περὶ θυόντων, *of those who offer sacrifice,* says, *the law took not care of brutes, but of reasonable creatures,* οὐ τῶν θυομένων ἀλλὰ τῶν θυόντων, by its prescriptions that the sacrifice should be perfect and without blemish, having regard not to things offerred, but to him that offered them, that he should be free from vile passions, or evil dispositions: so that these words do not import that God takes no care for beasts, for *he saveth man and beast,* (Psal. xxxvi. 6.) *and giveth to the*

* "Non uxores demonstrat ab apostolo circumductas, sed simpliciter mulieres." De Monag. cap. 8.

† Strom. vii. p. 736. 741. ‡ Strom. iii. p. 448.

* Δεικνὺς ὅτι μικρᾷ παραμυθίᾳ τὸν διδάσκαλον ἀρκεῖσθαι δεῖ, τροφῇ καὶ τῇ ἀναγκαίᾳ μόνῃ, τὸ χρειῶδες ζητῶν μόνον, οὐχὶ τὸ περιττόν.

† More Nevoch. par. iii. cap. 48. p. 497. ‡ P. 656.

beasts their food; (Psal. cxlvii. 9.) but only that the commands he gives us, to shew mercy and kindness to our beasts, are especially designed to teach us greater kindness to our brother man. Thus the high-priest Eleazer saith to Aristæas,* that *all the precepts of this nature, delivered by Moses, had* λόγον βαθὺν, *a profound sense; and that God did not make them as being concerned about mice or weasels, or such-like beasts, but that all these laws were made for righteousness' sake, and the information of our manners.*

[8] Ver. 12. Ἐξουσίας ὑμῶν, *Power over you.*] So ἐξουσίας πνευμάτων is *power over unclean spirits,* Matt. x. 1. ἐξουσίας πάσης σαρκὸς, *power over all flesh,* John xvii. 2.

[9] Ver. 17. Εἰ γὰρ ἑκὼν τοῦτο πράσσω, *If I do this willingly.*] This is the interpretation of Œcumenius, and it seems best to suit with the scope of the apostle: the other sense, mentioned by the ancients, and followed by most interpreters, is this, *If I preached the gospel as a volunteer, having no command from Christ to do it, I might expect a peculiar reward; but having this command from Christ, I execute it only in obedience to the trust committed to me, and so I cannot glory in, or expect a reward for that above others.*

[10] Ver. 18. Note, first, from ver. 12. 15. 18. that our power, in things indifferent and uncommanded, is not to be used to the hinderance of the gospel of Christ, and the scandal of the weak.

Secondly, That there is καύχημα, or *matter of glorying* in things done by the assistance of the grace of God, and it is for the glory of a man to do them, (ver. 15, 16. 2 Cor. xi. 10.) ἡ καύχησις ἡμῶν, *our rejoicing,* or *our glorying, is this, even the testimony of our conscience.* (2 Cor. i. 12.) And again, *Let every man approve himself* to his own conscience, *and then shall he have* τὸ καύχημα, *rejoicing in himself, and not in another.* (Gal. vi. 4.) The glorying therefore, or the καύχημα, which the apostle elsewhere doth reject and exclude, is only that of the merit of our works, or their sufficiency to procure the justification of a sinner, (Rom. iii. 27. iv. 2.) or that which doth exclude the help or the assistance of the grace of God in Christ. (1 Cor. i. 29. 31.) Note,

Thirdly, That there may be some actions eminently good, which fall under no particular command; I say, *particular command:* for I believe this very action of St. Paul, in which he glories, was done according to that charity which *seeketh not her own, but the things of Jesus Christ,* (Phil. ii. 5.) and that it was in the general his duty to take care *not to hinder the gospel of Christ,* (ver. 12.) and to *cut off occasion from others to glory,* to the impairing of the truth, (2 Cor. xi. 12.) to perform that which rendered him instrumental to *gain the more;* (ver. 19.) and therefore he saith, (ver. 27.) *All this I do for the gospel's sake, that I may be partaker of it with you.* I think every good work, which respects our duty towards God, falls under the general command of *loving God with all our heart, our mind, and soul;* and all the kindness we shew to our brother, under the command of *loving him as ourselves;* and think no action eminently good can be done by any Christian, which is not comprehended under the general precept of doing *whatsoever things are true, honest, just, pure, lovely, and of good report; if there be any virtue, any praise,* &c. (Phil. iv. 8.) But yet this action, as to the substance of it, being under no precept, but being a refusal to use the power God had granted to him as much as others, and this refusal being done out of respect unto God's glory, and the good of souls, was that of which he justly gloried, and for which, though he did not merit any thing, yet he might reasonably expect from God, whose glory he promoted by it, an especial recompence, according to the rule of his own nation, *To him a reward is given, who doth any thing uncommanded.**

[11] Ver. 22, 23. See the reading of the text vindicated against the surmises of Dr. Mills, as also x. 19. 24. 28. 31. Examen Millii in hæc loca.

[12] Ver. 27. Ἀδόκιμος, *Lest I myself should be a castaway.*] *i. e.* One disapproved of by God at the last. Excellent here is the note of the ancient commentators, Εἰ δὲ Παῦλος τοῦτο δέδοικεν, ὁ τοσούτους διδάξας, τί ἂν εἴποιμεν ἡμεῖς; *If Paul, so great a man, one who had preached and laboured so much, dreaded this, what cause have we to fear lest this should befal us?*

Note also, That the Agonistical phrases, mentioned in these four last verses, are fully and excellently explained by the reverend Dr. Hammond, who informs us,

First, That the Isthmian games† were celebrated among the Corinthians, and therefore the apostle speaks thus to them, *Know ye not?*

Secondly, That, of the five games there used, the apostle alludes only to two or three, *running,* ver. 24. 26. *wrestling,* ver. 25. *cuffing,* ver. 26, 27.

Thirdly, That he, who won the race by running, was to observe the laws of racing, keeping within the *white line,* which marked out the path or compass in which they were to run, and was also to outrun the rest, and come first to the goal, otherwise he ran *uncertainly,* (ver. 24. 26.) and was ἀδόκιμος, one to whom the prize would not be judged by the βραβευταὶ, or judges of the games.

Fourthly, That the *athletæ,* combatants, or wrestlers, observed a *set diet,*‡ both for the quantity and quality of their meat, and carefully abstained from all things that might render them less able for the combat; whence they are here said to be the *temperate in all things,* (ver. 25.)

Fifthly, That he who *cuffed* used to prepare himself for the exercise by a σκιομαχία,§ or *thrusting out his arms into the air.* And this is styled, *so fighting as to beat the air:* (ver. 26.) but, when he came to the combat, then his fist strove to hit the face and eyes of his adversaries; and this is, ver. 27. ὑπωπιάζειν, *to strike under the eye,* or give his adversary *a blue eye,* and, applied to the body, is so to keep it under, by beating it black and blue, as these combatants did one another.

Sixthly, That the rewards of all these exercises were only a crown made of leaves of some plant, or boughs of some

* Ἀλλὰ πρὸς ἀγὼν ἐπίσκεψιν, καὶ τρόπων ἐξαρτισμὸν, δικαιοσύνης ἕνεκεν σεμνῶν πάντα ἀνατέτακται. Arist. p. 17.

* Maimon. More Nevoch. lib. iii. cap. 17. p. 381.

† "In isthmo ludi quinquennales isthmiachi." Solin. cap. 13. "In eo est oppidum Cenchreæ ludis quos isthmicos vocant celebre." Mela, lib. ii. cap. 3. fin. 75.

‡ Μέλει σοὶ ὀλύμπια νικῆσαι — δεῖ σ' εὐτακτεῖν, ἀναγκοτερφεῖν, ἀπέχεσθαι πεμμάτων, γυμνάζεσθαι πρὸς ἀνάγκην, ἐν ὥρᾳ τεταγμένῃ, ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον, ὡς ἔτυχεν· ἁπλῶς, ὡς ἰατρῷ παραδεδωκέναι σεαυτὸν τῷ ἐπιστάτῃ· εἶτα εἰς τὸν ἀγῶνα παρέρχεσθαι. Epict. cap. 35.

§ Αἴρα ἴδιον, ἢ καὶ ἐσκιομάχουν. Eustath. Τινὲς μὲν ἀπὸ τῶν πυγμάτων τὴν τοιαύτην παροιμίαν εἰρῆσθαι δοκοῦσιν. Idem in hæc verba ἀέρα τύπτει. Il. γ. p. 1215. ed. Rom.

tree, the olive,* bays, or laurel, which therefore the apostle here calls *a corruptible crown,* (ver. 25.)

CHAP. X.

1. MOREOVER, brethren *(to make you the more diligent in running this Christian race, and to avoid these sins which will cause you to fail of the prize you run for, I shall lay before you the case of the Israelites, your forerunners, shewing what privileges and what advantages they had, and by what means most of them so unhappily miscarried: for, to begin with their privileges),* I would not that ye should be ignorant, how that all our fathers *(the church of Israel)* [1] were under *(the protection of)* the cloud, and all passed through the sea;

2. And *(so)* were all baptized into *(the covenant made with God, and the doctrine taught by)* Moses in the cloud and in the sea;

3. And did all eat [2] the same spiritual meat; *(that manna which was a type of Christ, the true bread which came down from heaven,* John vi.)

4. And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock [3] was Christ: *(as typifying him, and the spiritual waters to be received from him,* John iii. 37. 39.)

5. But *(notwithstanding these privileges and favours common to them with us),* with many of them God was not well pleased: for they were overthrown *(by him)* in the wilderness. (Heb. iii. 17.)

6. Now these things were *(written for)* [4] our examples *(who succeed them in like privileges and favours),* to the intent we should not lust after evil things, as they also lusted *(after flesh, when they had manna, food sufficient for them,* Numb. xi. 4.)

7. Neither be ye idolaters *(by eating things offered to idols, and partaking of the table of devils),* as were some of them; as it is written, [5] The people sat down to eat and drink *(of the sacrifices offered to the golden calf),* and [6] rose up to play.

8. Neither let us commit [7] fornication, as some of them committed *(fornication, at the sacrifices of Baal-Peor,* Numb. xxv. 16—18.) and *(upon that account, there)* fell in one day [8] three-and-twenty thousand *(of them).*

9. Neither let us tempt [9] Christ *(our Lord),* as some of them also tempted *(him),* and were destroyed of serpents. (Numb. xxi. 5, 6.)

10. Neither murmur ye, as some of them also murmured, (Numb. xiv. 2.) and were destroyed [10] of the destroyer, (ver. 37.)

11. Now all these things happened to them for examples *(to posterity):* and they are written for our admonition, [11] upon whom the ends of the world *(the last of ages)* are come *(i. e. the Christian age).*

12. Wherefore let him that thinketh he standeth *(and is in high favour with God, as they once were, and still think they are,)* take heed lest he fall.

13. *(And whereas the great inducement to symbolize with Jew or gentile in their rites is this, that you may avoid persecution, you have no cause to doubt of Christ's protection under them, for he hath so preserved you hitherto, that)* there hath no temptation taken you but such as is common to man *(ἀνθρώπινος, supportable by the strength and resolution of a man):* but *(moreover)* God is faithful, [12] who will not suffer you to be tempted *(at any time)* above that you are able, but will with the temptation also make a way *(so fair)* to escape *(it),* that you may be able to bear it.

14. Wherefore, my dearly beloved, flee from *(the)* idolatry *(committed by the participation of things offered to idols in the idol-temple).*

15. I speak as to wise men *(in what I am now offering, to shew the idolatry of this practice);* judge ye *(the reasonableness of)* what I say.

16. [13] The cup of blessing which we bless *(or receive with thanksgiving to God for it),* is it not the [14] communion of the blood of Christ *(or that rite by which we Christians do profess to hold communion with, and own him as, our Lord and Saviour, who shed his blood for us)?* The bread which we break, is it not *(also)* the communion of the body of Christ *(i. e. do we not by eating at his table, declare our fellowship with, and own him as, our Lord, whose body was thus broken for us)?*

17. [15] For we being many are one bread, and one body *(or, because the bread is one, one loaf being broken for us all, we who partake of it, being many, are one body, owning ourselves thereby all members of that body of which Christ Jesus is the head):* for we are all partakers of that one bread *(and thus you see that, by partaking of this Christian sacrifice, we own ourselves to have communion with the Lord Jesus, and with the whole society of Christians).*

18. Behold Israel after the flesh, *(and see if it be not so there also: for)* are not they who eat of the sacrifices *(the peace-offerings, for of these only did the people eat,)* [16] partakers of the altar *(and so hold communion with him whose altar it is?* ix. 13.)

19. What say I then *(i. e. what need I then to say)?* that the idol is any thing, or that which is offered in sacrifice to idols is any thing *(which can of its own nature pollute)?*

20. But *(this)* I say, that the things which the gentiles sacrifice, they sacrifice [17] to devils, and not to God: and I would not that ye should have fellowship with devils *(or do service to them in the idol-temples; for)*

21. You cannot drink the cup of the Lord *(and thereby declare your fellowship with him, and that you own him as your Lord, in opposition to all others),* and *(yet drink)* the cup of devils *(and so make the like acknowledgment concerning them):* ye cannot be partakers of the Lord's table, [18] and the table of devils.

22. Do we provoke the Lord to jealousy *(by bringing devils into competition with him)?* are we stronger than he? *(so that we need not fear the punishments he may inflict on them who give his honour to another.*

23. *And whereas you plead thus for yourselves,)* All things are lawful for me *(i. e. all meats may lawfully be eaten; be it so;)* but *(yet)* all *(lawful)* things are not expedient *(to be done):* all things are lawful for me, but all things edify not, *(as charity doth,* viii. 1.

24. *For the rule of charity is this:)* Let no man seek his own *(only),* but every man another's wealth, *(preferring the public to his private good, and the good of souls to that of his own body.*

* Τοῖς ἀθλήταις ἐξ αὐτῆς δίδοται νικήσασι στέφανος. Porphyr. de antro Nymph. p. 270.

25. *Concerning then the eating of things offered to idols in the general, and without relation to the idol-temple, in which to eat them is idolatry, I thus determine:)* Whatsoever is sold in the shambles, that eat *(ye)*, asking no question for conscience' sake *(as if you thought it matter of conscience, whether you might eat it, if offered to idols, or not).*

26. For the earth is the Lord's, and the fulness thereof, *(and therefore you may eat of any creature the earth provideth for your food, without scruple of conscience, when others are not scandalized at it.*

27. *And again I say,)* If any of them that believe not bid *(or invite)* you to a feast, and you be disposed to go; [19] whatsoever is set before you, eat, asking no question for conscience' sake.

28. But if any man say unto you, This is offered in sacrifice to idols *(thinking that, by thus partaking in such meat, you must own the idol, or concur in the worship of it)*, eat not for his sake that shewed it, and for conscience' sake: for the earth is the Lord's, and the fulness thereof *(who therefore can replenish thee out of other meats provided for thy food):*

29. Conscience, I say, *(meaning)* not thy own, but *(that)* of the others *(who shewed thee this was offered to idols):* for why is my liberty *(so used by me, as that I be)* judged of *(and condemned by)* another man's conscience?

30. For if I by grace be a partaker *(of God's good creatures)*, [20] why *(do I use them so as that)* I am evil spoken of *(by others)* for that for which I give thanks *(because of benefits received by it)?*

31. Whether therefore ye eat, or drink, or whatsoever ye do, [21] do all to the glory of God.

32. Give [22] no offence, neither to the *(weak)* Jews, nor to the *(unbelieving)* gentiles, nor to the *(weak members of the)* church of God:

33. *(But walk)* even as I *(do, who)* please all men in all *(lawful)* things, not seeking my own profit, but the profit of many, that they may be saved.

ANNOTATIONS ON CHAP. X.

[1] Ver. 1. Ὑπὸ τὴν νεφέλην ἦσαν, *Were under the cloud.*] To understand the allusion here, note, that to be *under the cloud*, is to be under the protection or covert of the cloud. For *the cloud of glory* (saith the tradition of the Jews*) *signified the care and providence of God, and his presence with them day and night;* and that accordingly it compassed their camp, *as a wall doth a city.* And therefore of the feast of tabernacles, which in the Hebrew is *chagigah succoth, the feast of coverings,* the Jews† say, it was especially appointed to admonish them, of the Divine protection exhibited to them by the cloud. And the Chaldee paraphrase saith, this feast was instituted, *that their posterity might know, that I made the children of Israel to dwell under the shadow of the cloud:* and therefore Philo‡ styles it σκεπαστήριον, *a covering.* And so the Psalmist represents it, when he says, *He spread out the cloud for a covering to them, and a fire to enlighten them by night.* (Psal. cv. 39.) And the prophet, when he says, *The Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of flaming fire by night; for upon all their glory shall be a covering.* (Isa. iv. 5, 6.) Πάντα τὰ περικύκλῳ αὐτῆς σκιάσει ἡ νεφέλη, *The cloud shall overshadow all her circuits,* saith the Septuagint. *He was to them as a covering by day, and a light of stars in the night-season,* saith the book of Wisdom, (x. 17.) By these things Mr. Clerc may see we have good warrant for saying, *The cloud was a covering to them, and that they were under the cloud, because it was over them;* not only because it went before them, which indeed is a greater impropriety than that which he charges upon others, that being indeed none at all: for what hinders the same cloud from being at one time contracted into the figure of a pillar, and at another expanded as a covering? For do we not read that *the cloud covered the mount?* (Exod. xxiv. 15.) that it *covered the seat of the congregation?* (Exod. xl. 34.) that *it covered the tabernacle?* (Numb. ix. 15, 16.) The learned Bishop of Ely notes, that there were three several uses of the cloud: (1.) *To guide them in their journeys; and this it did, as a pillar going before them.* (2.) *To preserve them from the heat of the sun in the wilderness;* and then it was spread out as a covering, (Psal. cv. 39.) and was *a cloud shadowing the camp.* (Wisd. xix. 7.) (3.) *To defend them from their enemies, that they might not assault them;* and so it stood betwixt the *whole host of Israel and the Egyptians,* and was *a cloud of darkness to the latter, so that they came not near the Israelites:* (Exod. xiv. 20.) it therefore must be large enough to darken their whole camp.

Secondly, That they *all passed through the sea* so as to come to *the opposite shore,* saith Josephus;* they *went through it,* saith St. Paul,† elsewhere; *through the middle of it,* say the Septuagint.‡ I confess some rabbins and commentators say, they only fetched a compass like to a half-circle in the sea, and came out again on the same side; because, before they entered into the sea, they were in the edge of the wilderness Etham; (Numb. xxxiii. 6.) and after they had passed the sea, they *go three days' journey in the wilderness of Etham.* (Exod. xv. 22.) But to this it is answered, that the wilderness, on each part of that arm of the sea, was called the wilderness of Etham, and beyond the Red Sea was the same with Shur, (Exod. xv. 22.) for the Hebrew word קְצֵה which we render *edge,* is by the Septuagint forty times rendered μέρος, *a part.* And here, say they, they came to Buthan, ὅ ἐστι μέρος τῆς ἐρήμου, *which is some part of the wilderness;* (Numb. xxxiii. 6.) intimating, that beyond the sea there was another part of the same wilderness. And, thirdly, as it follows,

Ver. 2. *They were baptized unto Moses in the cloud.*] *i. e.* Into the doctrine taught by Moses: for the cloud was not only for direction, but for a covering over them; according to the words of the Psalmist, *He spread out the cloud for a covering.* (Psal. cxxxv. 29.)

And in the sea.] For they were *covered with the sea on both sides:* (Exod. xiv. 22.) so that both the cloud and the sea had some resemblance to our being covered with water in baptism; their going into the sea resembled the ancient rite of going into the water, and their coming out of

* Buxt. de Arca fœd. cap. 14. p. 126, 127.
† Buxt. Synag. Jud. cap. 21. p. 447. ‡ Quis Rer. div. Hær. p. 397.

* Ἔφθασαν εἰς τὴν ἀντίπεραν γῆν. Antiq. lib. ii. cap. 7.
† Διέβησαν τὴν ἐρυθρὰν θάλασσαν. Heb. xi. 29.
‡ Διήβησαν μέσον τῆς θαλάσσης εἰς τὸν ἔρημον. Josh. iv. 23. Παρήλθησαν. Neh. ix. 11.

it their rising up out of the water. And this the Jews* do so far own, that they say they *were baptized in the desert, and admitted into covenant with God before the law was given.*

Note, fourthly, That the cloud had a bright shining side, as well as a dark side: so that their baptism in the sea, answered to that of water; and their baptism in the cloud, to baptism by fire, or by the Holy Ghost; which, say the Jews,† was represented by the Schechinah, or the cloud of glory.

[2] Ver. 3. Τὸ αὐτὸ βρῶμα, τὸ αὐτὸ πόμα, *The same meat and the same drink.*] For though some manuscripts omit τὸ αὐτὸ, *the same,* in both these verses, yet is that word to be retained in both places: for so read Irenæus‡ and all the Greek expositors. (See Examen Millii in locum.) And whereas Esthius interprets the words thus, *They eat the same among themselves, not the same with us;* this exposition is contrary, not only to what St. Austin§ and all the Greek fathers teach, but also to the scope of the apostle, which is to shew, that they had the like spiritual advantages and privileges with us, which yet he doth not do, unless their spiritual meat and drink signified or typified to them Christ, as ours doth to us. That all of them were not believers in Christ by faith, but some of them were unbelievers, is no objection against this sense: for so it is with Christians now; the wicked not partaking of the benefit of Christ by faith, as the fathers speak, though they receive the sacrament of his body and blood with their mouths.

Note also, That St. Paul represents manna as spiritual food; and the rock as being spiritual, and affording them spiritual drink, agreeably to the descants of the Jews: for *manna* (saith Philo‖) *is the food of the soul; it signifies the law of God, and the Divine Logos, whence all permanent instruction and knowledge flow. And this is the heavenly food, of which Moses, in the person of God, speaketh, saying, Behold, I rain down for you bread from heaven. The food of the soul* (saith the same Philo) *is heavenly, not earthly, as the holy Scripture testifieth, saying, I rain down for you bread from heaven.* He calls the manna put into the ark,¶ τῆς οὐρανίου καὶ θείας τροφῆς τὸ μνημεῖον, *the memorial of the Divine and heavenly food,* and saith, that *manna*** *is the Divine Logos, the celestial and incorruptible nourishment of a soul desirous of knowledge.* The Jews also declare, that manna†† was a type *of the eternal happiness of man;* that it had its *rise from heaven,* and thence descended on the earth, by opening *the gates of heaven;* that it is *the Divine light incorporated, the splendour of the glory of the majesty of God; the bread on which angels feed, and by which the sons of the world to come are to subsist.* And with these representations of it agree the words of the apostle, saying, the Jews by eating of it did eat τὸ αὐτὸ βρῶμα πνευματικὸν, *the same spiritual food with us.* But here Mr. Clerc saith, *The word* πνευματικὸς, spiritual, *is here opposed to* φυσικὸς, natural, *not to* σωματικὸς, corporeal; *for manna was corporeal food, which could not be spiritual in any other respect, than as it was prepared, not by sensible causes, but by spirits;* viz. *angels, whose bread therefore it is said to be,* Psal. lxxviii. 2. I answer, Here is nothing true, or at least nothing certain: for (1.) the Chaldee paraphrast saith, it is called the bread of angels in the Psalmist, *because it came from heaven, the habitation of the angels;* as the Psalmist himself interprets it, saying, *He opened the gates of heaven, he rained upon them manna for to eat, and gave them bread from heaven; bread of the Mighty did man eat.* (2.) Why did he say, *It could not be called spiritual food in any other sense, than as it was prepared by spirits?* It is, because it was corporeal food. And might it not be also the food of the soul? Are not bread and wine corporeal food? And yet may they not be also spiritual food? Yea, doth not the apostle's argument plainly require that the manna should be spiritual? For how else did they *eat the same spiritual food with us?* And, (3.) how absurd is it to say, it is called *spiritual food,* because *prepared by spirits?* Can he give one instance of any corporeal things called spiritual upon that account? Was it not spiritual meat, as the water issuing from the rock was spiritual drink, and was that so, because prepared by spirits?

[3] Ver. 4. *And that Rock was Christ.*] *i. e.* It typified Christ: for as the rock, being smitten, gave forth waters, so our Lord, being smitten, water came forth out of his side; and the Holy Ghost, signified by this effusion of waters from the rock, was poured forth as a river. *By the solid rock* (saith Philo*) *Moses understands the wisdom of God, which is the nurse and the instructor of all that desire the incorruptible life. He by a synonymous word calls the rock manna; that is, the most ancient of beings, the Divine Logos.* And again, *The rock, cleft in the top, is the wisdom of which he makes the souls that love him to drink; and being thus made to drink, they are also filled with the universal manna, for manna is called* τὶ, *which is the progeny of all things. Now the most general cause of all things is God, and the second the Word of God.* By these things Mr. Clerc may be convinced, that the Jews might understand these types by tradition; and, seeing them thus accomplished, might be induced to believe. And as for Christians, the apostle here shews the influence they ought to have on them, viz. *to preserve them from the like offences, lest they become subject to the like judgments to which the Jews were obnoxious,* (ver. 5, 6.) But Mr. Clerc denies that the words bear this sense, *the Rock signified Christ,* or represented him; and saith, the import of these words, *that Rock was Christ,* is only this, *That which may be said of that rock in a carnal sense, may in a spiritual be affirmed of Christ:* which is to expound the apostle as speaking thus, *They all drank the same spiritual drink, for they drank of the Rock that followed*

* Maim. ex Sisra in Seder Kodash. ed. Pocock. p. 27.

† Vide Masium in Josh. ix. ‡ Lib. iv. cap. 45.

§ "Aliud illi, aliud nos, sed specie visibili, quod tamen hoc idem significaret virtute spirituali ——— sacramenta illa fuerunt, in signis diversa sunt, sed in re quæ significatur paria sunt." Aug. Tr. 26. in Joh. to. ix. p. 228. B. C.

‖ Ζητήσαντες καὶ τι τὸ τρέφον ἐστὶ τὴν ψυχὴν ——— εὗρον μαθόντες ῥῆμα Θεοῦ καὶ λόγον θεῖον, ἀφ' οὗ πᾶσαι παιδεῖαι καὶ σοφίαι ῥέουσιν ἀένναοι, ἡ δ' ἐστὶν ἡ οὐράνιος τροφὴ· μηνύεται δὲ ἐν ταῖς ἱεραῖς συγγραφαῖς, ἐν προσώπῳ τοῦ αἰτίου λέγοντος, ἰδοὺ, ἐγὼ ὗω ὑμῖν ἄρτους ἐκ τοῦ οὐρανοῦ. L. de Profugis, p. 367. B. Ὅτι δὲ οὐ γηΐνοι ἀλλ' οὐράνιοι αἱ ψυχῆς τροφαὶ, μαρτυρήσει διὰ πλειόνων ὁ ἱερὸς λόγος, ἰδοὺ ἐγὼ ὗω, &c. Alleg. lib. i. p. 69. B.

¶ De Congr. quær. erud. gratia. p. 344. A.

** Τὸ μάννα τὸν θεῖον λόγον, τὸν οὐράνιον φιλοθεάμονος ψυχῆς ἄφθαρτον τροφήν. Quis rer. Divin. Hær. p. 384. D.

†† Buxt. Hist. Manna. p. 336. 339. 352.

* Πέτραν τὴν στέρρᾶν καὶ ἀδιάκοπτον ἰμφαίνων σοφίαν Θεοῦ, τὸν τρόφον καὶ τιθηνοκόμον καὶ κουροτρόφον τῶν ἀφθάρτου διαίτης ἐφιεμένων ——— τὴν πέτραν ταύτην ἐτέρωθι συνωνυμίᾳ χρώμενος καλεῖ μάνα, τὸν πρεσβύτατον τῶν ὄντων, λόγον θεῖον. Quod deter. pot. p. 137. A. C. Ἡ γὰρ ἀκρότομος πέτρα ἡ σοφία Θεοῦ ἐστιν, ἣν ἄκραν καὶ πρωτίστην ἴταμεν ἀπὸ τῶν ἑαυτοῦ δυνάμεων, ἐξ ἧς ποτίζει τὰς φιλοθέους ψυχὰς. ποτισθεῖσαι δὲ καὶ τοῦ μάννα ἐμπίμπλανται τοῦ γενικωτάτου· καλεῖται γὰρ τὸ μάννα τι, ὃ πάντων ἐστὶ γένος· τὸ δὲ γενικωτάτον ἐστὶν ὁ Θεὸς, καὶ δεύτερος ὁ Θεοῦ λόγος. Legis Alleg. lib. iii. p. 853. A. B.

them: now, what may be said of that rock in a carnal sense, may be said of Christ in a spiritual; i. e. *they all drank the same spiritual drink,* because they drank *what was carnal.* Moreover, we find many phrases of the like nature, both in the Old and the New Testament; as when it is said, *The three branches are three days; the seven kine, and seven ears of corn, are seven years; the four great beasts are four kingdoms; thou art the golden head; the seed is the word, the field is the world, the reapers are the angels, the harvest is the end of the world; the hair is Jerusalem; this bread is my body, this cup is my blood.* (Gen. xl. 12. xliii. 26. Ezra v. 5. Dan. ii. 38. vii. 17. Matt. xiii. 38, 39. xxvi. 26, 27. Luke viii. 11.) Now in all these instances, doth not *is* import *typifies, signifies, represents?* Why therefore should it not do so in the like proposition, *This Rock is Christ?* Or what one instance can Mr. Clerc produce, that any thing was ever said to be another thing, because *what might be said of it in a carnal sense, might in a spiritual sense be said of the other?* And is it not sufficient prejudice against this παρερμηνεία, or *uncouth interpretation,* that it hath no parallel example? Whereas our exposition is confirmed from numerous examples of like nature.

[4] Ver. 6. Τύποι ἡμῶν, *Our examples.*] *The examples he here puts* (saith Theodoret) *exactly answer to the sins of the Corinthians*; for, as the Jews lusted to eat flesh, so the Corinthians lusted to eat things offered to idols, when they had other meat provided plentifully by God for them: *for the earth is the Lord's, and the fulness thereof,* (ver. 28.)

[5] Ver. 7. Ἐκάθισεν ὁ λαὸς φαγεῖν, &c. *The people sat down to eat and drink, and rose up to play.*] When the heathens had offered upon the altar, and consumed that part which belonged to the god they worshipped, they banqueted in the idol-temple upon the remains, and so did *Epulis accumbere divûm,* as Virgil * speaks, at long tables prepared for that purpose, whence this is by the apostle called *partaking of the tables of devils;* and used very appositely, say the fathers, to convince the Corinthians, that, by eating things offered to the idols in the idol-temple, they must be guilty of heathenish idolatry.

[6] *Rose up to play.*] Here almost all the critics observe, that παίζειν, *to play,* bears an impure sense, importing their fornication with one another; as when we say, such a one hath played the whore; but this criticism seems here to be without foundation: for (1.) the Scripture often mentions their idolatry, but never charges them with whoredom, then committed when they made the golden calf; all that God himself charges upon them is, that *they had made them a molten calf, and had worshipped* and *sacrificed* to it, and said, *These be thy gods,* Exod. xxxii. 8. 35. Nehem. ix. 18. Psal. cvi. 19, 20. Acts vii. 41. (2.) The apostle speaks of whoredom in the verse following as a distinct sin, and therefore cannot reasonably be supposed to charge them with it here. (3.) The exposition of the ancients, that they rose up to dance before the calf, is confirmed by these words, *And when Moses saw the calf, and the dancing, he was wroth.* (Exod. xxii. 19.) And because this was done after the manner of the heathens,† and was one of the rites by which they honoured their gods, the apostle useth it as a confirmation of their idolatry. And this is all the fathers seem to mean by saying, that *to play,* is used ἀντὶ τοῦ εἰδωλολατρεύειν, *for committing idolatry;* and the Jerusalem Targum, when it saith, they did *ludere cultu peregrino,* play after the heathen manner.

[7] Ver. 8. Μηδὲ πορνεύωμεν, *Neither let us commit fornication, as some of them committed.*] How prone the Christians of the church of Corinth were to this sin, which made the heathen Corinth infamous to a proverb, we learn from these words of the apostle, *I fear, when I come, I shall bewail many who have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they committed,* 2 Cor. xii. 21. (See 1 Cor. iii. 16, 17. v. 11. vi. 9. 13. 15, 16.)

[8] Εἰκοσιτρεῖς χιλιάδες, *Three-and-twenty thousand.*] The number of the slain was four-and-twenty thousand, (Numb. xxv. 9.) and so Œcumenius saith some ancient copies read here; but of this number one thousand was slain by the judges, and that probably the day before the plague; three-and-twenty thousand by the immediate hand of God. Now the design of the apostle here, is only to mention them who fell in one day by the hand of God. (See Bochart. Hieroz. lib. ii. cap. 34.)

[9] Ver. 9. Τὸν Χριστὸν, *Christ.*] This reading ought not to be questioned, for we find it not only in Hilary the deacon, St. Chrysóstom, Œcumenius, Theophylact, but in Irenæus.* Hence Primasius of old proved the Divinity of Christ, as being that God whom they tempted, (Psal. cvi. 14.) and others his pre-existence before the birth of the blessed Virgin, against the Socinians. That the apostle here cannot speak, as Crellius contends, of Moses, is plain:

First, Because, though the name of Jesus be once given to Joshua (Heb. iv. 8.) in the New Testament, as being the true import of his name, and the translation of it by the Septuagint, yet is the name of Christ never given to Moses, nor doth it bear any affinity with his name. Nor,

Secondly, Is Moses ever called Christ in the Old Testament. For though Crellius contends that name is given him in these words of Habakkuk, (iii. 13.) *Thou wentest forth for the salvation of thy people with thy Christ;* yet it is evident that this is spoken of God's going forth with Joshua, by the *captain of the Lord's host* (who is described, Josh. v. 14, 15. and so honoured by Joshua, as to leave no place of doubting that he was a Divine person); or, ver. 11. the prophet saith, *The sun and moon stood still,* as they did only in the time of Joshua, (x. 12.) and ver. 12. *Thou didst march through the land in indignation, thou didst thrash the heathens in anger,* as he did by Joshua; and then follow the words cited. 2. This appears farther from the words *tempt* and *tempted,* which, both in the Old and New Testament, signify distrusting the power or the will of God to do what he had given those who tempted him sufficient evidence he was able and willing to perform. (See this proved, note on Matt. iv. 7.) Now thus they did not tempt Moses, (Numb. xi. 6.) but God, by distrusting his power to give them bread and water in the wilderness, (ver. 5.)

Their second answer therefore is, That there being no

* Æn. i. 83. Vide Turneb. lib. xxx. cap. 5.

† "Inter vescendum diis laudes canebant, pedibusque circum aras complodentes ad numeros psallebant." Rosin. Antiq. lib. iii. cap. 33. Virgil. Eclog. v. 73. "Ubi Servius, sane ut in religionibus saltaretur hæc est ratio, quod nullam majores nostri partem corporis esse voluerunt quæ non sentiret religionem."

* Lib. iv. cap. 45.

accusative case expressed after the words καθὼς καί τινες αὐτῶν ἐπείρασαν, *as some of them tempted,* they may as well add God, as we add him. But,

1. This exposition must ascribe that Divine power to Christ, which belonged unto him they tempted in the wilderness, by virtue of the preceding argument, and also render it as wicked and as dreadful to tempt Christ now, as it was to tempt God then; and so by consequence it must ascribe to him that Divine nature, from which a Divine power is inseparable.

2. They have not yet produced one instance, where the person spoken of in reference to the same action, in the same instance, is thus changed. Crellius, indeed, who never wants a shift, such as it is, brings his instance from ver. 6. viz. *These things were spoken, that we might not be lusters after evil things, as they also lusted:* but as here is the fallacy of a transition, εἰς ἄλλο γένος, from things to persons; so is there nothing said, ver. 6. to signify that the evil things forbid to the Corinthians, to be the subject of their lusts, were to be quails or flesh, as in the Jews they were, but only that they were, for the kind, evil, as theirs also were.

[10] Ver. 10. Ὑπὸ τοῦ ὀλοθρεύτου, *Of the destroyer.*] *i. e.* By a plague sent by the hand of Samuel, the angel of death, called ὀλοθρεύων, *the destroyer,* Wisd. xviii. 25. Heb. xi. 28. and *him that had the power of death,* Heb. ii. 14. Now the Corinthians murmured, saith Theodoret, because some of them had received only inferior gifts; say others, by reason of the persecutions they suffered for the Christian faith.

[11] Ver. 11. Τὰ τέλη τῶν αἰώνων, *The end of the ages.*] This phrase either signifies the end of the Jewish age, as if the apostle did intend to say, These things, which happened in the beginning of the Jewish age, were recorded for caution and example to us, who are come to the conclusion of it; or the last of the ages of the world, *i. e.* the Christian age; for the Jews, according to the tradition of Elias, divide the duration of the world into three ages: the age before the law, the age of the law, and the age after the law, or that of the Messiah. (Talmud. in Sanhedr. cap. Chelek.)

[12] Ver. 13. Ὃς οὐκ ἐάσει ὑμᾶς, *Who will not suffer you,*] *i. e.* Any of you, who do what in you lies to arm yourselves against them, to be tempted above what you are able; this therefore ought not to be restrained to the elect: for the preceding words, *no temptation hath happened to you,* are spoken to all the members of the church of Corinth; and God hath doubtless engaged to all that enter into covenant with him, to enable them to perform the condition of that covenant; since a covenant upon an impossible condition, he knows cannot be performed; and all are bound to pray in faith, that God would not *suffer them to be tempted above what they are able,* by his strength, *to bear.*

[13] Ver. 16. Τὸ ποτήριον τῆς εὐλογίας, *The cup of blessing.*] The paschal cup being styled by the Jews the *cup of blessing,* because they sanctified it, *i. e.* they gave thanks for it in these words, *Blessed be thou, O Lord our God, the King of the world, who hast created the fruit of the vine;* and being also styled *the cup of blessing of the table,* it cannot reasonably be doubted, that the eucharistical cup was so called for the same reason, and that it was sanctified or consecrated by thanksgiving to God for it.

[14] Κοινωνία, *The communion.*] This word, *communion,* hath two significations: (1.) when the subject spoken of may be distributed into parts, so that each man may have a share of it, it denotes a distribution and communication of those parts to the community, or body mentioned. Thus, in the case of alms, seeing there is a distribution of our substance to those that want, this is in Scripture styled κοινωνία, and is sometimes rendered *contribution,* (Rom. xv. 26.) sometimes *distribution;* (i. 9. 13. Heb. xiii. 16.) and since there were διαιρέσεις *divisions* and *diversities* of gifts, ministrations and operations vouchsafed to the church; all which the Holy Spirit wrought, *dividing to every* member of it severally *as he would;* (2 Cor. xii. 11.) the giving these gifts and several operations to them, is called *the communion of the Spirit,* 2 Cor. xiii. 13. Phil. ii. 1. Thus, because one consecrated loaf was anciently distributed among all the communicants, and they all drank their share of the same cup of blessing, therefore the bread thus broken and shared out, may be said to be the communion or communication of the body of Christ, as being the communication of that bread which represented his broken body; and the cup they severally drank of, may be styled the communication of the blood of Christ, as being the communication of that wine which represented his blood shed: and to this import lead the following words, *because the bread* or loaf *is one* of which we all partake, *we being many are one body, for we are all partakers of one loaf,* according to the old proverbial expression, σύσσιτοι καὶ σύσσωμοι.

But where the subject mentioned is not capable of such division, or distribution, but every one is to have the whole, or the same with another, it imports *a fellowship* and *communion* in the same thing; in which sense we are said to be called by God, εἰς κοινωνίαν *to the fellowship of his Son,* 1 Cor. i. 9. *to have* κοινωνίαν *a fellowship in his sufferings; to have* κονωνίαν *communion with God the Father, and the Son,* 1 John i. 5. and, in the apostle's symbol, to believe the *communion of saints:* and in this import of the word the sense runs thus, Do we not, by partaking of this bread and wine, consecrated in memorial of Christ giving his body broken, and his blood shed for us, hold communion, or declare our fellowship, with Christ? Both these senses seem agreeable to the scope of the apostle, and the first infers the second.

[15] Ver. 17. Ὅτι εἷς ἄρτος, ἓν σῶμα οἱ πολλοί ἐσμεν, *Because the bread is one, we being many are one body.*] These words, *the bread which we break,* the loaf or bread *is one,* and we *all partake of one loaf,* and therefore are *one body,* shew how grossly the church of Rome hath varied from Christ's institution, in distributing to the communicants severally an unbroken wafer, so that they neither are partakers of one bread, or loaf, or of bread *broken,* as the custom both of Jews and Christians was to do. It also deserves to be noted from the testimonies of Jamblichus* and Laertius,† that anciently this was a token of friendship; and that Pythagoras forbade his scholars ἄρτον καταγνύειν *to break their bread,* because that was not to be broken which made friendship.

[16] Ver. 18. Κοινωνοὶ τοῦ θυσιαστηρίου, *Partakers of the altar.*] *i. e.* Do they not by partaking of the gift conse-

* Τὸ δὲ ἀρχαῖον βαρβαρικῶς πάντες ἐπὶ ἕνα ἄρτον συνίεσαν οἱ φίλοι. De Vita Pythag. p. 89.

† Ὅτι ἐπὶ ἕνα οἱ πάλαι τῶν φίλων ἐφοίτων καθάπερ καὶ νῦν οἱ βάρβαροι· μηδὲ διαιρεῖν, ὃς συνάγει αὐτούς. Laert. in Vita Pythag. p. 222.

crated by the altar, and of which one part is consumed upon it, partake with the altar, and own that they communicate with and worship that God, at whose altar or table the meat was offered in honour of him? (Mal. i. 7.) For as *swearing by the altar*, is swearing also *by him* whose altar it is, (Matt. xxiii. 20.) so, having communion with the altar, is having communion with him whose altar it is. To illustrate this let it be noted, (1.) that, in these שלמים or *peace-offerings*, there was a threefold participation; 1. God had his part offered him upon his altar, *viz.* the blood and the entrails; part was given to the priest, *viz.* the breast and shoulder; and part to the offerer, *viz.* the skin and the rest of the flesh; and this in token, say the Jews, of friendship and communion of the party offering them, with God and the priest: and he, by eating the remainder, and feasting on it in the temple, or the holy city, became partaker with the altar, or with God, who had received his share upon the altar. Note, (2.) that these peace-offerings were offered either by way of thanksgiving for mercies obtained, or by way of vow or of free devotion; for this division of peace-offerings, we find, Lev. vii. Moreover, these being offered to the God of Israel, signified the owning him as that God from whom they received and expected all their mercies.

[17] Ver. 20. Δαιμονίοις, *To devils.*] Here Mr. Clerc saith, the word δαιμόνιοι *doth not necessarily signify devils or evil spirits; for the heathens did not always sacrifice to evil spirits, if we consider what were their true thoughts.* But the wisdom of God did not think fit to consider the speculations of some of their philosophers; but what was indeed their practice, and what the objects and directors of their worship were, and who was gratified by it: they pretended to own a supreme Deity; but the spirits which spake in the oracles they consulted, which moved their idols, and resided in them, and set up and promoted their whole idolatrous worship, were doubtless evil spirits; and so the primitive Christians engaged to force them to confess themselves to be,* even before them who paid homage to them. The pulling down of this idolatrous worship is, in our Saviour's language, *the casting out of the prince of this world,* John xii. 31. and xvi. 11. the converting the gentiles from this idolatry to the worship of the true God, is, the *turning them from the power of Satan unto God,* Acts xxvi. 18. *the delivering them from the power of darkness,* Col. i. 13. who before walked according to the *prince of the power of darkness;* Eph. ii. 2. and were *led captive by Satan at his will,* 2 Tim. ii. 26. The Psalmist, according to the Septuagint, saith, ὅτι πάντες οἱ θεοὶ ἐθνῶν δαιμόνια, *that all the gods of the heathens are devils:* (Psal. xcvi. 5.) and of the Jews who sacrificed to them it is said, *they sacrificed to devils, and not to God, leshaddem,* to evil, wasting, and destroying spirits. The Jews said the same of the gentiles, that they were θύσαντες δαιμονίοις *sacrificing to devils* and not to God, Baruch iv. 7. and so they are also styled, 2 Chron. xi. 15. Rev. ix. 20.: and so all Christians ever did expound this place, and with good reason, it being absurd to think St. Paul is here dissuading Christians from having fellowship with good angels.

[18] Ver. 21. Καὶ τραπέζης δαιμονίων, *And of the table of devils.*] This being the design of the apostle, to shew that the Corinthians could not partake of the idol-sacrifices in the idol-temples without being κοινωνοὶ τῶν δαιμονίων, *men who held communion with devils;* and the proof of this being taken from the practice of Christians in partaking of the eucharist, and of the Jews in partaking of sacrifices offered at the altar; it is evident that the sixteenth verse must be interpreted suitably to this design, and so as to be a fit medium to prove this conclusion. It is therefore evident,

First, That κοινωνία, *communion,* cannot here signify the real and substantial communication of the body and blood of Christ, since that sense renders the apostle's argument infirm: for how doth it hence follow, that because Christians eat substantially the body, and drink the blood, of Christ, therefore they who eat of the idol-sacrifices are guilty of idolatry, and hold communion with devils. Moreover, the eating of things offered to idols, could not in this sense make them that did it *communicators of the devils,* for surely they did not eat of the substance of the devils: this therefore cannot be the import of the words. Nor,

Secondly, Can the sense of them be to this effect: The cup and bread communicate to us the spiritual effects of Christ's broken body, or his blood shed for us; though this be in itself a certain truth. For,

1. These spiritual effects cannot be shared among believers, so that every one shall have a part of them only; but the same benefits are wholly communicated to every due receiver. (See note on ver. 16.)

2. The apostle here attempts to prove, not that the Corinthians, by eating things offered to idols in the idol-temple, received any spiritual influence from devils, but only that, by that action, they did partake of what was offered to them, and was a solemn part of their religious worship, as the eating these sacrifices was still reputed; so that by it they must own themselves the worshippers of idols, and then, by parity of reason, he must, by the example of the eucharist, intend to prove, not that the Christian did partake of the spiritual effects of our Lord's passion, but that he did partake of what was consecrated in honour of him, and received as a solemn act of religious worship and communion with him. And this appears yet farther from the words which the apostle useth, as the close of this argument, and as the thing which answers to the two preceding instances: for they do not run thus, *By the things which the gentiles offer they receive spiritual influences from evil spirits;* but thus, *This I say,* to complete this argument, and to render the sacrifice offered to idols parallel to those of Christians and of Jews; that as these are offered to the honour of Christ and of the God of Israel, so *the things which the gentiles sacrifice, they sacrifice to devils, and I would not that ye should be partakers with devils; viz.* by feasting of the sacrifices thus offered to them, and of which the devils had a part: and that it was by the act of eating and drinking of these idol-sacrifices, that they became partakers of the cup and table of devils, and thereby guilty of idolatry, as the fathers declare,* so is it evident from these words,

* "Quicquid dæmonum coitis, victi dolore, quid sunt eloquuntur, ipsis testibus esse eos dæmones de se verum confitentibus credite." Minotius, p. 31. Tertull. Apol. cap. 23. Cyp. ad Don. 4. de Van. Idol. p. 14.

* "Quæ autem animam simul et corpus polluunt: participare dæmonum mensæ, hoc est, immolata degustare, et si quid aliud est quod dæmonibus oblatum est." Clem. lib. iv. §. 36.

Ἀπὸ δὲ εἰδωλοθύτων φεύγετε, ἐπὶ τιμῇ γὰρ δαιμόνων θύουσι ταῦτα. ὅπως μὴ γίνεσθε κοινωνοὶ δαιμόνων. Const. Apol. lib. vii. cap. 21.

Τὸ μὲν γὰρ εἰδωλόθυτον θύεται δαιμονίοις, καὶ οὐ χρὴ τὸν τοῦ Θεοῦ ἀνθρώπους κοινωνὸν τραπέζης δαιμονίων γίνεσθαι. Orig. contra Celsum, lib. viii. p. 396, 397.

ye cannot drink of the cup of the Lord, and of the cup of devils; ye cannot be partakers of the Lord's table, and the table of devils; it was therefore by these actions that they held communion with them, and committed idolatry: the eating of the feast made of things offered to idols in the idol-temple being as much a federal rite, as was the eating peace-offerings of the Jews, eaten in the temple, or the holy city, or the sacramental bread eaten in the church by Christians, whence the oblations made there were styled σπονδαὶ ἐν τιμῇ δαιμόνων, *oblations in honour of our demons.*

[19] Ver. 27. Πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, *Whatsoever is set before you, eat.*] The apostle had before discoursed of eating things offered to idols in the idol-temple, and shewed, (1.) the scandal it might give to the weak gentile Christian; and (2.) that it was indeed an idolatrous action: here he begins his discourse of eating at all things offered to idols, with respect chiefly to the weak Jewish convert. And (1.) whereas by their canons * *an idol, and all things appertaining to it, and whatever was offered to it, were wholly forbidden,* the rabbins pronouncing the eating, or possessing any thing of it forbidden, in these words, *Thou shalt not bring an abomination into thine house;* (Deut. vii. 26.) the apostle relieves the conscience of the Christian in this case, letting him know that he might eat these things, when sold in shambles, without scruple of conscience, ver. 25. (2.) Whereas their canons teach, that † if *a heathen make a banquet for his son or daughter, a Jew is forbidden to eat of his meat, because he is forbidden, if called, to eat of his sacrifice;* (Exod. xxxiv. 15.) the apostle exempts the conscience of the Christian from this obligation also, ver. 27.

[20] Ver. 30. Τί βλασφημοῦμαι; *Why am I evil spoken of?*] This is the exposition of all the Greek scholiasts, and it is confirmed by the parallel place, *Let not your good be evil spoken of,* Rom. xiv. 16. *i. e.* let not your faith, or the liberty you take by reason of it, be used so as to minister occasion to others to speak evil of that faith, as the Jews did of Christianity upon occasion of this liberty; for they held the eating of things offered to idols to be idolatry,‡ and pronounced all idolaters to be apostates from the law and the prophets: and this was one of their great objections against Christians, that *they did eat things offered to idols, and thought not themselves defiled by doing so;* though in truth this was done chiefly by the heretics of those times, the Nicolaitans,§ the gnostics,‖ and the followers of Basilides; but *the true Christians* (saith Justin Martyr¶) *will rather suffer death than be guilty of idolatry, or eating things offered to idols.*

[21] Ver. 31. Πάντα εἰς δόξαν Θεοῦ ποιεῖτε, *Do all to the glory of God.*] In things capable of honouring God positively, or proper to give glory to him, have always a general intention of glorifying God in the doing of them, that in the virtue of that intention you may proceed to particular actions.

In things not capable of honouring God positively, be careful that you act so, that *the name of God be not blasphemed,* or his doctrine evil thought or evil spoken of, by reason of your actions: yea, do and abstain from all things so, as to satisfy your own conscience, and discover to others, that the honour of God and the advancement of the interests of his kingdom, are much dearer to you than any gratifications of your carnal appetites, or any temporal concern.

[22] Ver. 32. *No offence:*] As, by thus eating things offered to idols in the idol-temple, or elsewhere, being thus admonished of it, (ver. 28.) you are like to do: for the Jews will be apt hence to conclude, that Christianity renders you enemies to the law and the prophets; the gentiles, that your professed abhorrence of idols is not real, and that the practice, in which you comply with them, is not sinful; and the weak Christian will be tempted, by your example, to eat these things *with conscience of the idol,* (viii. 7.) or to fly off from the Christian faith.

CHAP. XI.

BE ye *(therefore)* followers of me *(in this condescension for the good of others),* as I also am of Christ *(in it,* Rom. xv. 2, 3. Gal. vi. 2. Phil. ii. 5, 6. 2 Cor. viii. 9.)

2. Now I praise you, brethren, that you remember me in all things *(I have taught you),* [1] and keep the ordinances (Gr. *traditions),* as I delivered them to you.

3. But *(I must farther advertise you of some things which I had no occasion, when present, to take notice of, and therefore)* I would have you know, that the head of every man is Christ; and the head of the woman is the man; and [2] the head of Christ is God: *(and so, as Christ, as mediator, acts in subordination to the Father, so must the woman act in subordination to the man.)*

4. Every man *(therefore)* praying or prophesying [3] *(in the church),* having his head covered, dishonoureth [4] his head *(Christ, as acting unsuitably to that relation which he bears to God and Christ; for man ought not to cover his head, because he is the image and glory of God,* ver. 17.)

5. But every woman that prayeth or prophesieth [5] with her head uncovered dishonoureth *(the man)* her head *(whose glory she is, as being put in subjection to him):* for that is even all one as if she were shaven *(and so had removed the token of subjection to the man which nature gave her).*

6. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. (See note on ver. 5.)

7. For a man indeed ought not to cover his head *(as a sign of subjection),* forasmuch as he is [6] the image and glory of God *(as having the government of the world committed by God to him):* but the woman *(ought to cover her head, forasmuch as she)* is the glory of the man *(as being taken from, made for, and put into subjection to him).*

8. For the man is not of the woman; but the woman of the man.

9. Neither was the man created for the woman; but the woman for the man.

---

* Maim. Idol. cap. 7. §. 2. 11. † Ibid. cap. 2. §. 3. 8.

‡ Καὶ μὲν πόλλους τῶν τὸν Ἰησοῦν λιγόντων ὁμολογεῖν, καὶ λεγομένων χριστιανῶν, πυνθάνομαι εἰσθίειν τὰ εἰδωλόθυτα, καὶ μηδὲν ἐκ τούτων βλάπτεσθαι, λέγειν. Tryph. apud Justin. p. 253.

§ "Nicolaitæ indiscretè vivunt, nullam differentiam esse dicentes in mœchando et Idolothyton edere." Iren. lib. i. cap. 27.

‖ De gnosticis idem, Καὶ γὰρ εἰδωλόθυτα ἀδιαφόρως ἐσθίουσι, μηδὲ μολύνεσθαι ὑπ' αὐτῶν ἡγούμενοι. Lib. i. p. 26. De Basilid. ibid. cap. 23. Euseb. Hist. Eccles. lib. iv. cap. 7.

¶ Μέχρις ἰσχάτου θανάτου ὑπομένουσι περὶ τοῦ μητὲ εἰδωλολατρῆσαι, μητὲ εἰδωλόθυτα φαγεῖν. Justin. Mart. Dial. p. 253.

10. *(Moreover,)* for this cause ought the woman to have [7] power *(a veil)* upon her head because of the *(evil)* angels *(she being tempted by the prince of them to do that which is perpetual cause of shame to her, and which increased her subjection to the man,* Gen. iii. 26. *ought therefore to use this token of shamefacedness and subjection).*

11. Nevertheless, neither is the man without the woman, nor the woman without the man, in the *(wisdom of the)* Lord *(ordaining that one should come out of the other).*

12. For as the woman is *(taken out)* of the man, even so is the man also *(propagated)* by the woman; but all *(these)* things *(are)* of God *(who made woman out of the man, and by his benediction increaseth men by the woman).*

13. Judge in yourselves: is it comely that a woman pray *(publicly)* to God uncovered *(when God himself hath given her a covering by nature, to intimate to her that she should be veiled)?*

14. [8] Doth not even nature itself *(which hath made man the image and glory of God, created him before the woman, and given him dominion over her,)* teach you, that, if a man have long hair *(the covering and token of subjection in the other sex),* it is a shame to him? (See note on ver. 5.)

15. But if a woman have long hair, it is a glory to her *(she being fitted by it to represent the condition of her sex):* for her hair is given her for a covering *(i. e. in token of subjection to her husband).*

16. But if *(after what hath been thus said)* any man seem *(still)* to be contentious, *(I shall add only this, that)* we have no such custom, [9] neither the churches of God, *(it being only customary in the assemblies of heathens for women to pay their devotions to the gods thus.* See note on ver. 5.)

17. Now in this *(other thing)* that I *(am about to)* declare unto you I praise you not, *(viz.)* that you come together *(so as is)* not for the better, but for the worse.

18. For first of all, when you come together in the church, I hear that there be [10] divisions (Gr. *schisms)* among you; and I partly believe it *(or, I believe it true* κατὰ μέρος τι, *of some part of you).*

19. [11] For *(according to our Lord's saying,* Matt. xviii. 7.) there must be also heresies *(or sects)* among you *(the flesh, the world, and the devil, tempting to it, and the wisdom of God permitting it),* that they who are approved *(of him)* may be made manifest among you.

20. When you come together therefore *(thus)* into one place, this is not *(acting as if you came)* to eat the Lord's supper *(the feast of Christian charity and communion).*

21. For in *(your way of)* eating [12] every one taketh before *(the)* other his own supper, *(not tarrying for, or regarding, others,* ver. 23.) and *(so it falls out, that)* one *(who had nothing to bring)* is *(still)* hungry, [13] and another *(with his plenty)* is drunken.

22. What! have ye not houses to eat and to drink in? *(if need be before you come,* ver. 34.) or despise ye *(those poor Christians who are members of)* the church of God *(as well as you),* and *(put to)* shame them that have not *(what to eat or drink)?* What shall I say to you? shall I praise you in doing this? I praise you not.

23. *(To come together thus, I say, is not to come as they ought to do, who assemble to eat the Lord's supper;)* for I have received of the Lord that which also I *(as I received)* delivered unto you, That the Lord Jesus the same night in which he was betrayed [14] took bread:

24. And when he had given thanks, he brake it, and said *(to them all),* [15] Take, eat: this is my body, which is broken for you: this do in remembrance of me *(giving my body to be broken for you all).*

25. After the same manner he took [16] the cup, when he had supped, saying, This cup *(i. e. the wine contained in it)* is the *(memorial of the)* new testament *(or covenant ratified)* in my blood: this do ye, as often as you drink it, in remembrance of me *(confirming this covenant with my blood).*

26. For as often as you eat this bread, and drink this cup, ye do [17] shew *(by this memorial of it)* the Lord's death till he come *(to judgment).*

27. Wherefore whosoever shall eat this bread, and *(or)* [18] drink this cup of the Lord, unworthily *(as they must do who, by this practice, thwart the great design of this institution, which was to shew his equal love to all to whom he equally gave these elements, and to oblige us to live in continual remembrance of it),* shall be guilty of *(violating the sacrament of)* the body and blood of the Lord.

28. But [19] let a man examine himself, and so let him eat of that bread, and drink of that cup.

29. For he that eateth and drinketh [20] unworthily *(as they who make those divisions and distinctions, and commit these disorders, when they come together to eat the Lord's supper do),* eateth and drinketh [21] damnation (Gr. *judgment)* to himself, not discerning the Lord's body, *(to be given as an indication of his equal kindness to all his members, without any difference or distinction, and as a symbol of their mutual communion with one another,* x. 16, 17.)

30. For this cause *(the not discerning the Lord's body, it is, that)* many are weak and sickly among you, and many sleep.

31. For if we would *(thus)* judge *(and discern)* ourselves, we should not be judged *(or, thus punished by God).*

32. But when *(neglecting this)* we are judged, we are chastened of the Lord, that we should not be condemned with the world *(but awakened by those chastisements to reform those evil practices which render us obnoxious to condemnation).*

33. Wherefore, my brethren *(that this miscarriage may be rectified),* when ye come together to eat *(the Lord's supper),* tarry one for another *(that ye may all eat of that and your love-feasts together).*

34. And if any man *(pretend to do this out of)* hunger, let him eat at home *(before he come);* that ye come not together to condemnation. And the rest will I set in order when I come *(or, as for the other things relating to this ordinance, or your letter, I will set them in order when I come).*

ANNOTATIONS ON CHAP. XI.

[1] Ver. 2. Ὅτι καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε, *That you keep the traditions, as I delivered them to you.*] This commendation must be restrained to the generality, or sounder part of the church of Corinth, or must be understood as such general expressions used to be, ὡς ἐπὶ τὸ πολὺ, as for the most part, or excepting those

few things in which afterward I find reason to complain of your neglect, xv. 3. and here, ver. 23.

Vain is the note of Esthius on this text, that *it makes plainly for unwritten traditions:* for (1.) the word *tradition* is common to things written and unwritten, to things delivered by word and by epistle; (2 Thess. ii. 15.) the whole Christian faith is a tradition; (Jude 3.) the doctrine of Christ's death, burial, and resurrection, is a tradition; *παρέδωκα γὰρ, for I delivered to you these* doctrines, saith St. Paul; (1 Cor. xv. 13.) and will the Romanists say, that these things are not written in the New Testament? (2.) To prove traditions extra-scriptural, it is not sufficient to cite a passage out of Scripture, speaking of traditions not then written by one apostle; but it must be proved that these traditions were neither then, when mentioned, in writing, nor afterward committed to writing by himself, or any other inspired person. (3.) The traditions mentioned here, and 2 Thess. ii. 15. were traditions immediately delivered to those churches from the mouth of an apostle; and, when the Romanists can make this good from like authentic testimony of any of their fardle of traditions, we shall be ready to receive them.

[2] Ver. 3. Κεφαλὴ δὲ Χριστοῦ ὁ Θεὸς, *And the head of Christ is God.*] *We are hence taught* (saith Schlictingius) *that the head of Christ is God; whereas the most high God can have no head above him, so that Christ, who hath this head above him, cannot be most high.*

Ans. To this some of the fathers answer, That God is here said to be the *head* of Christ, as being the Father* of the Son, and so the cause of him; but yet, as the woman is of the same nature with the man who is her head, so is Christ of the same nature with God the Father: they also add, that the word *head* is here used as a note of principality,† or causalty in the Father, but not of subjection in the Son, which wholly enervates the argument of Crellius from this place. And, though the schools seem not to allow of this language, yet it was used by Irenæus in these words, *The Father is above all things, and he is the head of Christ; the Word is through all things, and he is the head of the church.*‡

Others answer, That the Father is here styled the head of Christ, considered as Mediator, in which relation he received his kingdom and dominion from him, (John xvii. 2. 1 Cor. xv. 27. Heb. ii. 8.) and exercises it wholly to his glory: (Phil. ii. 9—11.) in which sense the Father may be styled his head, because he doth all things according to his Father's will, to his glory, and by authority derived from him: and this interpretation is confirmed from these words, *The head of every man is Christ;* he being man's head by virtue of the power and dominion given him over all flesh, (xv. 27. John xvii. 2. Eph. i. 19. 22.) and that power being given to the man Christ Jesus.

[3] Ver. 4. *In the church.*] For that the apostle speaks not of prophesying at home, as Mr. Clerc imagines, but in the church, is evident from the apostle's argument, ver. 16. against this practice, in these words, *We have no such custom, neither the churches of God.* His argument to the contrary is answered in the note on ver. 6.

[4] Τὴν κεφαλὴν αὐτοῦ, *His head.*] That is, *Christ;** for (1.) *he is the head of the man,* ver. 3. (2.) This seemeth most agreeable to the reason assigned, why he should be uncovered when he doth service in the church, *viz.* because he is the *image, and the glory of God.* And, (3.) did he dishonour his own head by covering it, he ought never to be covered; whereas if this only respects his head, Christ, whom he represents in praying and prophesying in the church, it is sufficient that he is uncovered, when he thus acteth as his minister. Lastly, The head the woman dishonoureth, is the man, styled her head; and so the head the man dishonoureth is Christ, styled his head, ver. 3.

[5] Ver. 5. Κατὰ κεφαλῆς ἔχων, *With his head covered,* ἀκατακαλύπτῳ τῇ κεφαλῇ, *with her head uncovered.*] For explication of these words, let it be noted from Theodoret,† *That the men of Corinth, according to the custom of the Greeks, both wore long hair, and prayed to God with their heads covered in the public assemblies.* So also, saith Plutarch,‡ did the Romans; so, saith Lightfoot,§ did the Jews; so did, saith Servius,‖ *all that sacrificed to any god excepting Saturn.* But the heathen woman paid her devotion to the gods, "resoluta comas, seu capillos," *with her hair loose and hanging down;* or, in the language of the poets, *Crine jacente, aut demisso.* Note,

Secondly, That the Jews judged it τὸ αἰσχρὸν, a *shameful* and indecent thing for a woman to be shaved, and permitted this only in the case of whoredom,¶ as a token of their shame. And among the heathens it was "indicium ultimi luctûs," *a token of the highest grief.—It is customary* (saith Plutarch **) *for men to be shorn, and for women to wear long hair; and therefore, in times of mourning, the men let their hair grow, and the women are shaved, this being contrary to custom among the Greeks and Romans.* It was also customary for the Jewish women to go veiled.†† Note,

Thirdly, That the apostle doth not here approve of the woman's praying or prophesying in the church, as is evident from 1 Cor. xiv. 34. 1 Tim. ii. 11, 12. though he here says nothing to the contrary, as intending to rectify that disorder, when he spoke of other disorders in the case of prophesying, xiv. 34.

[6] Ver. 7. Εἰκὼν καὶ δόξα Θεοῦ, *The image and glory of God.*] True here is the note of Theodoret, that man is here styled the image and glory of God, neither as to his body, nor as to his soul; for, in respect of the soul, the woman is equally the glory of God, as to spirituality and immortality, and so is equally said to be *made after his*

---

* Διὰ τὸ εἶναι αἴτιος αὐτοῦ ὡς πατὴρ υἱοῦ. Theod. Theoph. Κεφαλὴ δὲ τοῦ Χριστοῦ ὁ Πατὴρ ὡς γεννήτωρ, προβολεὺς, καὶ ὁμοούσιος αὐτοῦ· κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, ὅτι καὶ αὐτὸς γεννήτωρ, καὶ προβολεὺς, καὶ ὁμοούσιος ὑπάρχει αὐτῇ. Œcumen.

† Ἀρχῆς μὲν ἀλλ' οὐκ ὑποταγῆς δηλωτικόν. Theodoret.

‡ "Super omnia quidem Pater, et ipse est caput Christi; per omnia autem verbum, et ipse est caput ecclesiæ." Lib. v. cap. 18.

* Καταισχύνει τὸν Χριστὸν τὴν κεφαλὴν αὐτοῦ. Theoph.

† Κατὰ γὰρ τὸ ἑλληνικὸν ἔθος, καὶ κόμας εἶχον, καὶ τὰς κεφαλὰς κεκαλυμμένας ἔχοντες προσεύχοντο τῷ Θεῷ. Theodoret.

‡ Τοὺς δὲ θεοὺς προσκυνοῦντες ἐπικαλύπτονται τὴν κεφαλὴν, ταπεινοῦντες ἑαυτοὺς τῇ ἐπικρύψει τῆς κεφαλῆς. Plutarch. Ἐν αἰτίοις ἤτοι Ῥωμαϊκοῖς. p. 266.

§ In locum.

‖ "Sane sciendum est sacrificantes diis omnibus capita velare consuetos, ob hoc, ne se inter religionem vagis offerat aliquid obtotibus, excepto tantum Saturno." Serv. in Virg. Æn. iii. 405.

¶ "Neque radat illud nisi propter scortationem." Pirk. Eliezer, cap. 14. p. 31.

** Πένθους μὲν οἰκεῖον τὸ μὴ συνηθὲς, συνηθέστερον δὲ ταῖς μὲν γυναιξὶν, ἐγκεκαλυμμέναις, τοῖς δὲ ἀνδράσιν, ἀκαλύπτοις, εἰς τὸ δημόσιον προσιέναι· καὶ γὰρ παρ' ἕλλησιν, ὅταν δυστυχία τις γίνεται, κείρονται μὲν αἱ γυναῖκες, κομῶσι δὲ οἱ ἄνδρες· ὅτι τοῖς μέν τε κείρεσθαι, τοῖς δὲ τὸ κομᾶν συνηθές ἐστιν. Plut. Quæst. Rom. p. 267. A. B.

†† "Apud Judæos tam soleune est fœminis eorum velamen capitis, ut inde noscantur." Tertull. de Coron. cap. 4.

image, Gen. ii. 27. but κατὰ μόνον τὸ ἀρχικὸν, *only as to rule and government*, which is the proper glory of a man, according to the Psalmist's words, *Thou hast crowned him* δόξῃ καὶ τιμῇ *with glory and honour, and hast set him over the work of thy hands, and hast put all things in subjection under his feet.* (Psal. viii. 5, 6.)

[7] Ver. 10. Ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ τοὺς ἀγγέλους, *A veil upon her head, because of the angels.*] Here let it be noted, (1.) that all the ancient interpreters agree in this, that ἐξουσία, which we render *power*, doth signify *a veil or covering*, which, being put over her head, compels her to hang down her eyelids; and it is here, say they, called *power*, as being τῆς τοῦ ἀνδρὸς ἐξουσίας καὶ κυριότητος ἐνδεικτικὸν, *the token of the power and dominion of the man over her.* Note,

Secondly, That the reading διὰ τῆς ἀγγελίας, *by reason of her revelations*, as Mr. Clerc doth, instead of διὰ τοὺς ἀγγέλους, without consent of any copy or version, is not to be endured. Moreover, διὰ τῆς ἀγγελίας signifies barely *by message*, not *by reason of her revelations*, that being properly in Greek διὰ τῆς ἀγγελίας τῆς παρ' αὐτῆς.

Thirdly, That *evil angels* are absolutely styled *angels*, in these words of this Epistle, *Know ye not that ye shall judge angels?* 1 Cor. vi. 3. and elsewhere, *the angels that sinned*, 2 Pet. ii. 4. or, that *kept not their first station*, Jude 6. Note,

Fourthly, That among the nine maledictions of the woman, which the Jews reckon up, this is one, That she is to have "caput velatum instar lugentis,"* *her head covered like one that mourneth*, and this, they say, she is to wear, not so much as a token of subjection, as of shame; whence Philo calls the τὸ ἐπίκρανον, † *cover of the woman's head*, τὸ τῆς αἰδοῦς σύμβολον, *the symbol of her shame;* and this shame, say they, is due to her, *because she brought the first sin into the world.* ‡—*It is with her* (say they) *as when one transgresseth and is ashamed, and therefore she comes forth with her head covered.—She ought* (saith Tertullian §) *by her habit to resemble Eve, a mourner and a penitent,* "ob ignominiam primi delicti," *for the shame of the first sin:* hence he often interprets this text of *evil angels.* ‖

Moreover, in the judgment both of Jews and Christians, the serpent, which deceived Eve, acted by the suggestion of the devil,¶ or of Sammael, whom the Jews style *the prince of devils.* That therefore these words may be interpreted as in the paraphrase, is evident, not only from those observations, but especially from a place parallel to this, *Let the woman learn in silence with all subjection. For I suffer not a woman to usurp authority: for Adam was first formed, then Eve;* (as here, ver. 8, 9.) *and Adam was not deceived, but the woman being deceived was in the transgression*, 1 Tim. ii. 11—13. where the same reason is assigned for her subjection, which I offer for explication of these words.

Others interpret the words thus: The woman ought to act decently in the church, and therefore to be covered, because of the angels, who are present in the assemblies of the saints; it being the opinion, both of Jews* and Christians, that the ministering angels are there present.

[8] Ver. 14. Ἡ οὐδὲ αὐτὴ ἡ φύσις, *Doth not even nature itself?*] The exposition given in the paraphrase is so natural, and so well founded on the words and argument of the apostle, and so agreeable to the sentiments of all the ancient commentators on the place, that we seem not here to need the industry and learning the critics have so liberally spent upon this place: the apostle here by *nature* understanding not any inward principle implanted in the heart and reason of a man, but the first rise and constitution which man and woman have received from the God of nature. It is against nature, say the fathers, for a man to wear long hair, for by it he assumes the habit of a woman, καὶ ἄρχειν ταχθεὶς τὸ τῆς ὑποταγῆς σύμβολον παραδέχεται, *and being made by God to rule, he takes upon him the symbol of subjection.* Of the criticisms upon the word κομᾶν they say not a word.

[9] Ver. 16. Οὐδὲ ἐκκλησίαι τοῦ Θεοῦ, *Nor the churches of God.*] Hence it is manifest, (1.) that the apostle here cannot be thought to have respect only to the custom of the Greeks, as Mr. Le Clerc imagines, for then why doth he plead the custom of all the churches of God against this practice?

Secondly, Hence note, that in things only respecting decency, and in conforming to which there is no violation of the command of God, the custom of the church should be our rule, it being an argument of pride and a contentious spirit, in matters of so little moment, to be singular, and to create disturbance to the church of God.

[10] Ver. 18. Σχίσματα, *Schisms.*] Here the word *schisms* is not used of men separating from the church, but of them coming together in the church, but yet eating the Lord's supper separately, and so as not to join with the whole assembly in that ordinance: so the word also is used i. 10. not *of a separation from the unity of the catholic church* (saith Esthius), *but of sects and divisions in the church.*

[11] Ver. 19. Δεῖ γὰρ αἱρέσεις εἶναι, *For there must be heresies*, &c.] This necessity of heresies is not absolute, or of God's making, but only on supposition of the pride and vain-glory, strife, envyings, and contentions, which were already in the church of Corinth, (1 Cor. iii. 3.) and God's permission that men, so affected, should act according to the corrupt affections and dispositions of their hearts; as the necessity of diseases in the body arises from men's intemperance. Nor is the reason here assigned of them properly causal, as if the wisdom of God designed there should be heresies for this end, that *they who were approved* of him *might be made manifest*, but rather eventual;† as if the apostle had said, Whence it will come to pass, that they who are approved will be made manifest.

[12] Ver. 21. Ἕκαστος τὸ ἴδιον δεῖπνον προλαμβάνει, *Every one takes before his own supper.*] It is the opinion of Dr. Lightfoot, that the apostle speaks not here of the *agapæ*, or love-feasts, which accompanied the eucharist, as the tradition of the ancient church supposed; but of the paschal supper, which these Judaizers did eat before the

---

* P. Eliezer, cap. 14. † De Spec. Leg. p. 606. D.
‡ Berisch. Rab. §. 17. f. 12. col. 1. § De cultu fœm. lib. i. cap. 1.
‖ "Propter angelos quos legimus à cœlis excidisse." De Veland. Virg. cap. 7. "Propter aegelos apostatas." Contr. Marcion. lib. i. cap. 8.
¶ P. Eliez. cap. 13. Buxt. in voce *Sammael.*

* See Dr. Hammond, and Synopsis in locum.
† Τὸ γὰρ ἵνα οὐ παρταχοῦ αἰτιολογίας ἐστὶν, ἀλλὰ πολλαχοῦ, καὶ τῆς τῶν πραγμάτων ἐκβάσεως. Chrysost. in locum.

eucharist, as thinking that the eucharist, which our Lord instituted after that supper, was only an appendix of it; and that it was not instituted in commemoration of the death of Christ, but as a new form of their commemoration of their deliverance out of Egypt: and that on this account the apostle here repeats the institution of that sacrament by our Lord, and so oft tells them, that Christ appointed this supper for the commemoration of his death, and that we might *shew it forth till he comes;* and charges them with not discerning it to be the Lord's body, (ver. 29.) But he seems to be mistaken in both these conjectures. For,

First, It is very unlikely they should mistake the Lord's supper, celebrated then every week at least, for that paschal supper, which was only to be celebrated once a year, and was then rather to be celebrated at home, in every man's family, than in the church; and which, according to the Jewish canons, could not be observed at all in Corinth, or out of Judea, whilst the temple stood.

Secondly, Those words of the apostle in the preceding chapter, viz. *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread we break, is it not the communion of the body of Christ?* and those that follow, *Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils,* do plainly shew that the apostle there supposes, they well knew that in that supper they were partakers of the cup and table of the Lord, and had communion with his body and blood.

Dr. Lightfoot adds, That those words *one is hungry, and another is drunken,* refer not to the poor and the rich, but to the gentile who came fasting to the Lord's supper; whereas the Judaizing Christian, according to his custom, drank freely at his paschal supper; and he concludes, that the apostle doth not here reprehend their manner of coming to these suppers, but that he reprehends them for the very use of them. But here again he seems much mistaken. For,

First, It is evident the apostle reprehends them not for the supper itself, *i. e.* the eating and the drinking, but because they did προλαμβάνειν take their meat and their drink *before others,* not staying till they came, (ver. 21. 33.) Hence, for a remedy for this disorder, he saith not, Abstain from these suppers, but only, *when ye come together, tarry one for another.*

Secondly, That the *hungry* here were the gentile converts, who chose to eat the eucharist fasting, is very improbable, not only because it was then generally received at night, but because the apostle, both here and ver. 34. allows all to eat and drink before they come, not taking notice of any that scrupled the doing this. Moreover, the οἱ μὴ ἔχοντες, *the hungry* here, are not men who have no houses, but who have nothing to eat or drink: for they were put to shame by this, that they had nothing to eat or drink, as others had, nor were thought worthy to partake with them that had, in the assembly of which they were a part; it being not the place where they assembled, which is called the church of God, but the persons who assembled; for by the same action was the church despised, and they that had nothing put to shame: now it is not easy to conceive how, by this separate meeting in a church, they should despise a church, whereas, by denying their poor brethren any share in their banquet, they visibly despised them.

And with that agrees the note of St. Chrysostom, on the place, that an assembly is called, οὐχ ἵνα διῃρημένοι ὦσι, οἱ συνελθόντες, ἀλλ' ἵνα οἱ διῃρημένοι, συνημμένοι, *not that they who came together might be divided, but that they, who are at home divided, may join together.*

Thirdly, These *agapæ,* or feasts of charity, being mentioned by St. Jude, ver. 12. by Ignatius, Ep. ad Smyrn. §. 8. by Clemens Alex. Pædag. lib. ii. cap. 1. p. 41. by Tertullian, Apol. cap. 39. by the Apostolical Constitution, lib. ii. cap. 28. and by Julian the apostate,* it is very unreasonable to call this custom into question, or to imagine that St. Paul here rather referred to a paschal supper, than to this appendix of the supper of our Lord. When I call it an appendix, I do not mean that it was eaten by them after the Lord's supper, for the word προλαμβάνειν, *to take before his own supper,* shews the contrary, *viz.* that this banquet was celebrated before the Lord's supper; but only that it was joined to the Lord's supper in imitation of our Lord, who celebrated the sacrament after the paschal supper.

[13] Ὃς δὲ μεθύει, *And another is drunken.*] This may either refer to the gentile converts among the Corinthians, retaining still their heathen custom of drinking liberally after their sacrifices, whence μεθύειν, *to be drunk,* is by the grammarians thought to have its original from μετὰ τὸ θύειν, because of the free drinking they indulged to after their sacrifices; or to the Judaizing converts, who thought themselves obliged to drink plentifully at their festivals, four large cups of wine, saith Dr. Lightfoot,† at the paschal supper, and to be quite drunk, saith Buxtorf,‡ in the feast of Purim.

[14] Ver. 23. Ἔλαβεν ἄρτον, *Took bread,* &c.] The argument lies thus: Christ gave an equal distribution of the sacramental bread to every one at the table, in token that he died equally for all; and he appointed them all to eat together of it at one common table, in remembrance of his love to them all: can you then eat every one separately his own supper, excluding those, to whom he equally distributed the sacred bread, from any share of yours, leaving them hungry and in want of bread, and yet conceive you worthily eat the Lord's supper, and duly participate of, and thankfully commemorate, this great feast of love? But farther observe,

First, That this bread is called in the present tense, τὸ σῶμα κλώμενον, τὸ σῶμα διδόμενον, Christ's *body broken, his body given,* Luke xxii. 19. even whilst he was alive, and so his body was not actually broken, or given for us; it therefore could not be literally and naturally his broken body, but only by way of representation, as being then instituted to represent that body which was shortly to be given, and broken on the cross for us: so also it is said of his blood, yet in his veins, that it is τὸ αἷμα τὸ ἐκχυνόμενον, his *blood shed,* Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20. and this according to the usual sacramental phrase. Thus, before the paschal sacrament was celebrated, it was said, *This* πάσχα ἐστὶ τῷ Κυρίῳ, *is the passover to the Lord,* (Exod. xii. 11, 13.) *i. e.* this is that which is instituted to represent it; *for this night I will smite all the first-born of Egypt, and will pass over you:* and of circumcision it is said, *This is my covenant,* (Gen. xiv. 10.) before that Abraham was actually circumcised, (ver. 23, 24.)

* In fine fragm. † Temple Service, p. 146. ‡ Lex. Talm. 324.

Secondly, Observe, that St. Paul calleth that five times bread which they did eat of, which was to them *the communion of the body of Christ*, and, by eating of which unworthily, they became *guilty of the body of Christ, not discerning the Lord's body*, 1 Cor. x. 16, 17. xi. 26, 27, 28. He therefore five times calls that bread which was consecrated, and by our Saviour called his body: now is it not a wonder that one single passage, mentioned by our Saviour whilst he was alive, should be deemed sufficient to make us all believe that his whole body, and so his hand, was in his hand, and that this living Christ was at the same time dead, and sacrificed; and that the same body which was whole before the eyes of his disciples, was also broken for them at the same time, with many thousand contradictions more; and yet, that what the Holy Ghost, who knew the meaning of our Saviour's words better than any Romanist, hath said so often to inform us that this element is, after consecration, bread, should not be thought sufficient to make us think it bread, though it appears to all our senses so to be?

[15] Ver. 24. Λάβετε, φάγετε.] See the defence of these words against Dr. Mills, Examen Millii in locum.

[16] Ver. 25. Ποτήριον, *The cup.*] Note here two reasons for the participating of the cup by the whole body of the church of Corinth. 1. Because it is *the blood of the new covenant*, which belongs as much to the laity as to the priests: the *blood shed for the remission of the sins*, not only of the priests, but of the laity. 2. Because, by the drinking of this cup, they *remembered Christ's blood* shed for them, and *shewed forth his death*. Now since these reasons do equally concern all Christians, the drinking of the cup, by which this commemoration, by our Lord's institution, is to be made, must equally concern them, for sure the means which Christ appointed for an end, ought to be used by all who are obliged to pursue that end: and if the apostle here reprehends the Corinthians for varying from the tradition received from the Lord in the celebration of the sacrament, he would have reprehended them much more, had they so varied from it as to neglect the distribution of that cup, which he had instituted for those sacred ends.

[17] Ver. 26. Τὸν θάνατον Κυρίου καταγγέλλετε, *Ye shew the Lord's death.*] If then this be the end and use of this sacrament, to be a solemn commemoration of the death of Christ during his absence from us; if it was designed to be a standing memorial of his sufferings till he came again to judgment; the obligation that lies upon all Christians to observe it, is perpetual, and ought not to cease till the world ends. Indeed, saith Theodoret,* *after his presence there will be no more of the symbols of his body, because the body itself will then appear.* Which words are a full confutation of the doctrine of transubstantiation.

[18] Ver. 27. Ἢ πίνῃ, *Or drink.*] Here Obadiah Walker's note is this: The Greek ἤ, *or*, that he might lead you tot hink there was something in the popish argument taken hence to prove that the whole Christ was contained in either species; because, either by eating or drinking unworthily, men become guilty of profaning both the body and blood of Christ: but, for justification of our version *and*, it may be noted that the Syriac, Arabic, and Ethiopic versions read *and*, and so does Clemens Alexandrinus, Strom. i. p. 271. Cyril. Al. de Ador. Sp. p. 421. Athanas. de pass. Domini, p. 1027. Aut quæst. ad Antioch. p. 375.

Secondly, That according to Phavorinus, ἢ κεῖται ἀντὶ τοῦ καὶ, that is, *ἤ is often put for and*; so what is in the Hebrew, ו, *or*, is in the LXX. rendered καὶ, *and*, Lev. iv. 23. 28. Numb. xv. 18. Mal. ii. 7. So what is ἤ, Luke xx. 2. is καὶ, Matt. xxi. 23. Mark xi. 28. So the promise made to Abraham, καὶ τῷ σπέρματι αὐτοῦ, Gen. xvii. 8. is the promise made to him ἢ τῷ σπέρματι, *and to his seed*, Gal. iii. 6. and so the Hebrew vowel when it divides, or distributes, is rendered sometimes ἤ, *or*, as Exod. xxi. 17. Deut. iii. 34. 2 Sam. xxiv. 13. Psal. viii. 4. Prov. xx. 20. and sometimes καὶ, *and*, as Josh. viii. 22. Judg. iv. 6. xiii. 7. 1 Sam. xvii. 34. Jer. xiii. 23. Amos v. 19. and eating and drinking going here before, ver. 26. and following after, ver. 28, 29. this intermediate verse must bear the same sense.

[19] Ver. 28. Δοκιμαζέτω ἑαυτὸν, *Let him examine himself.*] Δοκιμάζειν is to *discern or approve:* so, δοκιμάζεις, *thou approvest the things which are most excellent*, Rom. ii. 18. *Happy is the man that condemneth not himself, ἐν ᾧ δοκιμάζει, in that which he approves*, Rom. xiv. 22. Δοκιμάζειν ἑαυτὸν, is to *approve himself to himself*, or discern how it is with himself: so 2 Cor. xiii. 5. ἑαυτοὺς δοκιμάζετε, *Prove yourselves: know ye not that Jesus Christ is among you, except ye be reprobates?* Gal. vi. 4. Δοκιμάζετω, *Let every man approve his own work.* And so here the sense is, *Let a man approve himself to his own heart, as a good Christian, and one that comes to celebrate this ordinance with a grateful commemoration of the love of Christ dying for him, and with true charity, and unfeigned kindness, to all those for whom he did equally shed his blood, and gave his body to be broken:* and so he may repair to it with a true Christian spirit, and in an acceptable manner.

[20] Ver. 29. Ἀναξίως, *Unworthily.*] i. e. *Not discerning the Lord's body;* which words plainly teach us what it is to eat and drink unworthily, *viz.* to do it so as in that action *not to discern the Lord's body.* Now this, as hath already been observed, cannot signify not to apprehend the sacrament to represent Christ's body broken, and his blood shed for us: for, of this ignorance had the Corinthians been guilty, the apostle would have argued "ex non concessis," *from things not granted by them*, (x. 16. 21.) It therefore signifies their behaving themselves as if they had not considered that this sacrament was instituted in a thankful and practical remembrance of Christ dying for them, and ratifying by his blood the covenant in which he promised *to be merciful to their iniquities, and remember their sins no more;* and as a feast of love designed equally for the benefit of all his members, and to knit them in the closest bonds of unity and friendship to each other: when this was wanting, they did not discern aright the Lord's body, or the sacrament of it, and so did eat and drink unworthily. In the Talmud, saith Dr. Pocock,* there is a distinction betwixt a man who ate the passover, לשם כצוה, *in obedience to the command*, (which was, that they should do it as a memorial of God's passing over them when he destroyed the Egyptians, by reason of the blood of the paschal lamb; (Exod. xii. 13, 14.) and he that thus ate it, was *the just man that walked in the ways of the Lord*, mentioned Hos. xiv.

* Μετὰ γὰρ δὴ τὴν παρουσίαν αὐτοῦ οὐκ ἔτι χρεία τῶν συμβόλων τοῦ σώματος, αὐτοῦ φαινομένου τοῦ σώματος.

* In Hos. xiv. 9. p. 814.

9.) and betwixt another who did eat it only as common food, *i. e.* without respect to the commandment, or the ends of its institution; and is compared to the *transgressor* there mentioned, *that shall fall therein.* So here, he that eateth this holy sacrament with a thankful memorial of the benefits conferred upon us, the death from which we are delivered by the blood of Christ, the true paschal lamb sacrificed for us, eats it worthily; but he that partakes of it only as common bread and wine, not considering the ends for which it was designed, and the benefits of Christ's death it represented and consigned, *discerns not the Lord's body; i. e.* he putteth no sufficient difference betwixt that and common food, as the word διακρίνω, doth import. (See note on Rom. xiv. 23.)

[21] Κρῖμα, *Damnation.*] The word imports temporal judgments; as when St. Peter saith, *the time is come ἄρξασθαι τὸ κρῖμα, that judgment must begin at the house of God,* (1 Pet. iv. 17.) not damnation surely: and this is certainly the import of the word here, (1.) because the Corinthians did thus eat unworthily, and yet the judgments inflicted on them for so doing were only temporal; viz. *weakness, sickness, and death,* ver. 30. (2.) Because the reason assigned of those judgments is, *that they might not be condemned in the other world,* or that they might not be obnoxious to damnation.

CHAP. XII.

1. NOW concerning spiritual gifts, *(or, persons,* ver. 3.) brethren *(which is another thing in and about exercise of which you offend; making them matter of contention, emulation, and vain-glory),* I would not have you ignorant *(of what it concerns you to know of them, and yourselves that exercise them).*

2. Ye know that *(before your conversion to that faith, by which ye received these gifts,)* ye were gentiles, carried away to *(the service of)* [1] those dumb idols *(which could not speak themselves, much less enable you to speak),* even as you were led *(by seducing guides).*

3. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus [2] accursed *(or, anathema):* and that no man can say that Jesus is the Lord *(and confirm that doctrine with supernatural gifts and miracles),* but by the Holy Ghost.

4. Now there are [3] diversities of *(these spiritual)* gifts, but *(it is)* the same Spirit *(which enables us to exercise any of them).*

5. And there are differences of administrations *(or, offices in the church, to which this diversity of gifts belongs),* but *(it is)* the same Lord *(who hath appointed all these offices,* Eph. iv. 12.)

6. And there are diversities of operations *(performed by these officers in the church by virtue of these gifts),* but it is the same God, who *(by giving them this Spirit)* worketh *(them)* all in all.

7. [4] But the manifestation of the Spirit *(in the exercise of these gifts)* is given to every man *(not for his own private use, but)* to profit *(others)* withal.

8. For to one is given by the Spirit the word of wisdom *(to reveal that faith to others which is the wisdom of God);* to another the word of knowledge *(to reveal mysteries,* 1 Cor. xiii. 2. *and understand the mind of God in the Old Testament for confirmation of that faith)* by the same Spirit;

9. To another faith *(to enable him to believe firmly, that he should be empowered to do things most difficult)* by the same Spirit; to another the gift of healing *(all manner of diseases)* by the same Spirit;

10. To another the working of miracles *(or, powers, such as raising the dead to life);* to another prophecy *(enabling him to foretell things future, and speak by a Divine afflatus);* to another discerning of *(the)* spirits *(of others);* to another divers kinds of tongues; to another the interpretation of tongues:

11. But all these *(gifts)* worketh that one and the selfsame Spirit, dividing them to every man severally [5] as he will.

12. For as the *(natural)* body is one, and *(yet)* hath many members, and (Gr. *but)* all the members of that one body, being many, are one body *(the body is one still; the whole being animated by the same soul, which is a spirit):* so also [6] is *(it in the body of)* Christ *(all whose members, though there be many, and adorned with different gifts, make but one body mystical, united by the Spirit to their head, Christ Jesus).*

13. For by one Spirit [7] we are all (Gr. *have been all)* baptized into *(this)* one body, whether we be Jews or gentiles, whether we be bond or free; and *(by receiving that of living water, we)* have been all made [8] to drink into *(or, of)* one Spirit.

14. *(All I say,)* for *(as)* the *(natural, so the mystical)* body is not one member, but many.

15. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16. And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17. * If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18. But now hath God set the members every one of them in the body, as it hath pleased him.

19. And if they were all one member, where were the body?

20. But now are they many members, yet but one body.

21. And the eye *(the man endowed with the word of wisdom or knowledge)* cannot say to the hand *(the person employed in lesser ministries),* I have no need of thee: nor again the head *(the person placed in the highest dignities in the church)* to the feet *(the deacon, or man employed in the lowest offices of the church),* I have no need of you.

22. Nay, much more those members of the body, which seem to be more feeble, are necessary (Gr. *but the members of the body which seem more weak are more necessary;* viz. *the brain, the stomach, and the guts):*

23. And those members of the body, which we think to be less honourable (Gr. *more dishonourable),* upon these we bestow (Gr. *put)* [9] more abundant honour; and our uncomely parts have more abundant comeliness.

24. For our comely parts have no need: but God [10] hath tempered the body together *(agreeably to the condition of each member),* giving more abundant honour *(or covering)*

* "Sed neque oculos toto corpore esse velim, ne cætera membra suum officium perdant." Quintil. Instit. lib. viii. cap. 5. ad finem.

to that part that lacked: *(placing them so, that even nature may be a covering to them.*

25. *And so hath he dealt also with the body mystical, making the meaner offices of them who attend upon the poor more necessary, and to them more honoured who need their help,)* that there should be no [11] schism in the body, but that the members should have the same care for *(and regard to)* one another.

26. And whether one member *(of the natural body)* suffer, all the members suffer with it *(by sympathy);* or one member be honoured *(or adorned)*, all the members rejoice with it *(i. e. if, being indisposed, it becomes sound, being weak, it recovers strength, all the members are eased, and so may be said to rejoice with it).*

27. Now ye are the body of Christ, and members in particular, [12] *(or, severally are members of that body, and so ought to act in the mystical body, as do the members in the natural, rejoicing with them that do rejoice, and mourning with them that weep,* Rom. xii. 15.)

28. [13] And God hath set some in the *(body of the)* church, first apostles *(to exercise the gift of wisdom)*, secondarily prophets *(to exert those of knowledge and prophecy)*, thirdly teachers *(to labour in the word and doctrine)*, after that *(workers of)* miracles, then *(they that have the)* gifts of healing, helps *(to take care of the poor)*, governments *(rulers of the church)*, diversities of tongues.

29. Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30. Have all the gifts of healing? do all speak with tongues? do all interpret?

31. But covet earnestly the best *(and the most useful)* gifts: and yet shew I to you a more excellent way *(of ministering to the welfare of the church, and of your own souls; even that of charity).*

ANNOTATIONS ON CHAP. XII.

[1] Ver. 2. ΠΡΟ'Σ *τὰ εἴδωλα ἄφωνα, To dumb idols.*] For though the priests told them, they were only the receptacles of those deities they worshipped; that they resided in the image, and gave answers by it, as the Christian writers own:* yet, both the prophets and writers of the New Testament, and all the fathers in their apologies, still represent them as they were in themselves, saying, *They have mouths but speak not,* (Psal. cxv. 5. cxxxv. 16.) *are dumb stones,* (Hab. ii. 19.) *et muta simulacra,* and such only as gave answers, when they gave any, by the means of evil spirits.

[2] Ver. 3. *Ἀνάθεμα, Accursed.*] This the Jews did, as we learn, not only from the words of Justin Martyr,† but also from their nineteenth prayer against heretics,‡ made by Samuel the younger, in the days of Gamaliel: their exorcists and diviners therefore, though they pretend to it, saith the apostle, cannot be acted by the Spirit of God: nor can they, who confirm the doctrine of Christ by miracles, be acted by any other but the Holy Ghost; for no evil spirit would assist them to confirm a doctrine so opposite to, and destructive of, their kingdom and design.

[3] Ver. 4. *Διαιρέσεις δὲ χαρισμάτων, There are diversities of gifts.*] These gifts being in the nature of spiritual faculties, or habits, are very properly ascribed to that Spirit, who animates the Christian, and by whom he lives the new life; and these ministries, as properly to the Lord Christ, whose ministers and servants, the apostles, prophets, teachers, &c. are in the propagation of the gospel. These operations being miraculous, and far exceeding the power of any creature, as fitly, are ascribed to the Creator of all things. But whereas Crellius hence infers, that this third person being distinguished from the other two by the title of *the same God,* he only must be truly and properly so called; he might as well have argued, that, because the second person mentioned here is styled *the same Lord,* he must be only so exclusively to the same God; and, because the first is called *the same Spirit,* he must be so exclusively of the same God and Lord, who are equally spirits.

[4] Ver. 7—10.] It is exceeding difficult to fix the true import of all these gifts; I therefore shall propose what follows by way of conjecture, till I receive better information from more able hands.

First, then, by *the word of wisdom* I understand, the wisdom given to the apostles to reveal the gospel to the world; for that, in this Epistle, is styled *the wisdom of God in a mystery, the hidden wisdom,* 1 Cor. ii. 7. and elsewhere *the manifold wisdom of God,* Eph. iii. 10. Christ, the great teacher of it, is also styled *the wisdom of God,* 1 Cor. i. 24. and in him are said to be contained *all the treasures of wisdom,* Col. ii. 3. The apostles, to whom this gospel was committed, are called *σοφοὶ, wise men; Behold, I send unto you prophets and apostles,* Luke xi. 49. and *wise men,* Matt. xxiii. 34. and they are said to teach this gospel according to the *wisdom given to them,* 2 Pet. iii. 15.

Secondly, The *word of knowledge* being distinguished from that of revelation, and of prophecy, 1 Cor. xiv. 6. xiii. 8. and being set by way of opposition, or explication, with *the knowledge of all mysteries,* 1 Cor. xiii. 2. seems to signify the gift of understanding mysteries, or things concealed: such was the mystery of calling the gentiles before it was revealed, Rom. xi. 25. Eph. i. 9. iii. 9. the *mystery* of recalling the Jews, Rom. xi. 25. *the mystery of iniquity,* 2 Thess. ii. 7. *the mystery of the beast,* Rev. x. 7. but more especially the gift of understanding the mystical sense of the Scriptures of the Old Testament. And in this sense St. Barnaby seems to speak of it, when he saith, (sect. 6.) *Blessed be God, ὁ σοφίαν καὶ νοῦν θέμενος ἐν ἡμῖν τῶν κρυφίων αὐτοῦ, who hath given us the wisdom and knowledge of his secrets;* and so it agrees with that gift which the fathers call *πρόγνωσις,* as when Irenæus* saith, *Some have the knowledge of things to come, and visions, and prophetical sayings;* and the man thus gifted seems to be, in St. Clemens Romanus, *the powerful man to utter knowledge.*

Thirdly, That by *faith* we are to understand a miraculous faith, enabling them to do things most difficult, seems highly probable from these words, *Though I have all faith, so as to remove mountains,* 1 Cor. xiii. 2. But chiefly I would understand by it, a peculiar impulse that came upon them

* Arnob. lib. vi. p. 203. Lact. lib. ii. cap. 2.

† *Ἀδιαλείπτως καταράσθε καὶ αὐτῷ ἰησοῦ καὶ τοῖς ἀπ' αὐτοῦ.* Dial. cum Tryph. p. 363.

‡ "In qua æternum exitium illis imprecantur, qui à lege Judaica deficiunt ad Christianos." Buxt. Lex. Talm. voce Min. p. 1201.

* *Οἱ δὲ προγνωσιν ἔχουσι τῶν μελλόντων, καὶ ὀπτασίας, καὶ ῥήσεις προφητικάς.* Lib. ii. cap. 57. *Ὁ δυνατὸς γνῶσιν ἐξειπεῖν.* Epist. ad Cor. §. 48.

when any difficult matter was to be performed, which inwardly assured them God's power would assist them in the performance of it. (See note on James v. 15.) Whence it is often mentioned as a preparatory disposition to the working such miracles, and is sometimes styled *the faith of God*, (Mark xi. 22.) sometimes *faith without doubting*, (Matt. xxi. 21.) and so it was a prerequisite to the casting out stubborn devils, (Matt. xvii. 20.) and to the ensuing gifts of healing and working miracles; and hence perhaps it is that in the following enumeration of them, ver. 28—30. we find no mention of it.

Fourthly, Ἐνεργήματα δυνάμεων, *the working of miracles*, is, by the fathers, referred to the power residing in the apostles to inflict diseases, and even death itself, upon offenders, as in the case of Ananias and Sapphira, Acts v. 5. 10. and of Elymas the sorcerer, Acts xiii. 11. and of the incestuous person, 1 Cor. v. 4. where the apostle makes mention τῆς δυνάμεως Χριστοῦ, *of the power of Christ;* and where he speaks of his *rod*, he calls it *the power that God hath given him*, 1 Cor. iv. 19, 20. 2 Cor. x. 8. xiii. 10. But yet I doubt not but these words are truly rendered *the working of miracles;* for to them the word δύναμις, *power*, generally relates in the New Testament: as, when mention is made of the miracles done by Christ himself, Matt. xi. 20. 23. xiii. 54. 58. xiv. 2. Mark v. 30. Luke iv. 36. v. 17. vi. 19. xix. 37. Acts ii. 22. x. 38. and of the miracles done by others in the name of Christ, Matt. vii. 22. Mark ix. 39. Luke ix. 1. Acts i. 8. iv. 33. vi. 8. viii. 13. xix. 11. 1 Cor. ii. 4. 2 Cor. xii. 12. Gal. iii. 5. 1 Thess. i. 5. Hence it is frequently mentioned in conjunction with *signs and wonders*, Acts ii. 22. viii. 13. Rom. xv. 19. Heb. ii. 4. It is also here plainly distinguished from the gift of healing; and it is as plainly distinguished from the power of casting out devils, in these words, *In thy name have we prophesied, and cast out devils, and done* δυνάμεις πολλὰς, *many mighty works*, Mark vii. 22. It therefore rightly seemeth in the paraphrase to be restrained to the doing things beyond the course of nature, and wrought by an immediate Divine hand: such as the supplying a defective member, or the raising of the dead. Thus, to the first order of the successors of the apostles, Eusebius* ascribes *many strange powers of the Holy Ghost;* and Justin Martyr† speaks of the *powers done in his time by the name of Christ.*

Fifthly, The gift of *prophecy* is not to be restrained, as some do, to teaching, and the interpretation of the Scripture, which it importeth only as that was done by a particular inspiration of the Holy Ghost; for otherwise, as here the prophets and the teachers are two distinct offices in the church, so also are they reckoned as such in the church of Antioch, Acts xiii. 1. and they are reckoned as distinct χαρίσματα in these words, *Having gifts different, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching.* (Rom. xii. 6, 7.) And so they are reckoned by Justin Martyr,‡ when he saith, One man receives at baptism the spirit of understanding, ὁ δὲ προγνώσεως, ὁ δὲ διδασκαλίας, *another of foreknowledge, or prophecy, and another of teaching;* and this discovers to us another sense of prophecy; *viz.* that it imports, as Irenæus saith, πρόγνωσιν τῶν μελλόντων, *the foreknowledge or prediction of things future*, and that in order to the exhortation to some duty. Thus Agabus foretold by the Spirit *the dearth that was to come over all Judea*, Acts xi. 28—30. that other Christians might be moved, as they were, to send their charity thither. Thus Judas and Silas, *being prophets*, διὰ λόγου πολλοῦ, *with many words they comforted the brethren, and established them.* (Acts xvi. 32.) This gift was exercised also by foretelling who would be fit persons to do good service in the church. Thus St. Paul commits a charge to Timothy, *according to the foregoing prophecies concerning him*, (1 Tim. i. 18.) and saith, *Neglect not the gift that is in thee, that was given thee by prophecy*, (iv. 14.) And that in this sense the fathers understood it, is evident, not only from the word πρόγνωσις, *foreknowledge*, by which they did express it, but from the arguments they use against the Jews to convince them that God had left their church, and had owned and embraced the societies of Christians, because he had left them no prophets, but had transferred that gift to the Christians: and these predictions being made by revelation of the Spirit, ἀποκάλυψις, or *revelation*, is accounted a part of this gift; for to the prophet is ascribed *his revelation*, 1 Cor. xiv. 26. 30. and the Revelation of St. John is the book of his *prophecy;* and to the prophet is ascribed the manifestation of the secrets of men's hearts, as in those words, *If all prophesy, and there come in an unbeliever, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart laid open.* (1 Cor. xiv. 24, 25.) Thus of those prophets, Irenæus (lib. v. cap. 6.) saith, that they did not only explain the mysteries of God, but also τὰ κρυφία ἀνθρώπων εἰς φανερὸν ἄγειν ἐπὶ τῷ συμφέροντι, *manifest the secret things of men, when it was needful, or profitable for them, or the church.* (See Origen against Celsus, lib. i. p. 34.)

Sixthly, The διάκρισις πνευμάτων, *discerning of spirits*, not only imports the faculty of discerning betwixt the impulse of false and true prophets, which he that hath, seems to be styled by St. Clemens, ὁ σοφὸς ἐν διακρίσει τῶν λόγων, *a wise man in discerning words*, and betwixt the lying wonders and magical operations of evil spirits, and the powers of the Holy Ghost, as 1 Cor. xiv. 29. 1 Thess. v. 20, 21. 1 John iv. 1. but also a judgment of discerning the spirits of other men, whether they were qualified for such an office in the church, and accordingly choosing them out for that work. So the Spirit, in the prophets, said, *Separate me Barnabas and Paul for the work whereunto I have called them*, Acts xiii. 2, 3. and thus the Holy Ghost is said to have constituted the bishops and presbyters in Asia, Acts x. 28. because, as Clemens Rom. saith,* *they constituted bishops and deacons*, δοκιμάσαντες τῷ πνεύματι, *making trial of them by the Holy Ghost.* And Clemens of Alexandria,† that St. John *ordained to be of the clergy*, τοὺς ἀπὸ τοῦ πνεύματος σημαινομένους, *such as were signified to him by the Spirit.* Ignatius‡ saith of the bishops of his time, that they were constituted, *not by men*, but Ἰησοῦ Χριστοῦ γνώμῃ, *by the counsel of Christ Jesus.* St. Cyprian,§ that they were constituted, *not only by the consent of the people, and the suffrage of their fellow-bishops;* but also "judicio Di-

* Τοῦ θείου πνίυματος πλείστας παραδόξους δυνάμεις. Euseb. Hist. Eccles. lib. iii. cap. 17.

† Τῶν ἀπὸ τοῦ ὀνόματος αὐτοῦ, καὶ τῶν γινομένων δυνάμεων. Dial. p. 254.

‡ Dial. p. 250. A.

* Ep. ad Cor. viii. 42.

† Apud Euseb. Hist. Eccl. lib. iii. cap. 23.

‡ Proœm. Ep. ad Philad. et §. 1. Ep. ad Eph. §. 1. 3. 6.

§ Ed. Ox. Ep. 55. et 69.

vino, et Dei testimonio," *by the judgment and testimony of God.* And, lastly, this gift seems also to imply a discovering of what was done inwardly, or in the spirit of a man; so Peter discerned the heart of Ananias and Sapphira, Acts v. 3. 9. and of Simon Magus, Acts viii. 21. 23. St. Paul of Elymas, Acts xiii. 10. and of the *lame man, seeing he had faith to be healed,* Acts xiv. 9. And Ignatius* speaks of the Spirit in him that did foretell, and τὰ κρυπτὰ ἐλέγχειν, *reprove things secret.*

[5] Ver. 11. Καθὼς βούλεται, *As he will.*] Here seems to be a plain argument for the personality of the Holy Ghost, because *a will* is here ascribed to him. (2.) Hence it is evident that he is no creature, because no creature can enable others to do these works. (3.) That he is God: for as all this diversity of operations is ascribed to the same God, ver. 6. so it is here said, *All these worketh one and the same Spirit.*†

[6] Ver. 12. *So is Christ.*] That is, saith Chrysostom, τὸ τοῦ Χριστοῦ σῶμα, *the body of Christ,* that is, his church, as appears from ver. 21. *The head cannot say to the feet, I have no need of you;* this being not true of Christ, the head of that church, which is his body, but only of the ministerial heads under him.

[7] Ver. 13. Εἰς ἓν σῶμα ἐβαπτίσθημεν, *We were baptized into one body.*] Vain here is the note of Mr. Clerc, *viz. That we are baptized that we might be called by one name, be of one society, the church of Christ:* for it is not by partaking of one spirit that we are called Christians, but by professing faith in Christ. The apostle is plainly proving, that as the natural body is one, so is the mystical: now the natural body is one, as being informed by one soul and spirit united to it, and animating all the parts of it; so is it, saith he, in the mystical body united together by one and the same Spirit received in baptism, and from our spiritual head Christ Jesus, communicated to all the living members of his body, to give them spiritual life and motion. (See Eph. iv. 16.)

[8] Εἰς ἓν πνεῦμα ἐποτίσθημεν, *Were made to drink of one Spirit.*] So our Lord represents the participation of the Holy Spirit, saying, *If any man thirst, let him come to me and drink. He that believeth, out of his belly shall flow rivers of living waters. This spake he of the Spirit, which they that believed in him should receive.* (John vii. 37—39.) And the apostle calls the water which was a symbol of the Spirit, *spiritual drink,* 1 Cor. x. 4. and as believers are ἓν πνεῦμα one spirit with Christ, (1 Cor. vi. 17.) so doth Christ invite them to come to him to drink of this Spirit.

[9] Ver. 23. Τιμὴν περισσοτέραν, *More abundant honour.*] The clothes God made to cover the nakedness of Adam and Eve, are styled, by Onkelos, *clothes of honour:* and the word τιμὴ, here rendered *honour,* is in the Septuagint put to signify a *cover;* so, *Behold, he is to thee a covering of thy eye,* (Gen. xx. 16.) is, in the Septuagint, εἰς τὴν τιμὴν τοῦ πρυσώπου σου, *for an honour on thy face.*

[10] Ver. 24. Συνεκέρασε τὸ σῶμα, *Hath so tempered the body.*] Agreeable to this is that of Cicero,‡ *Principio corporis nostri magnam natura ipsa videtur habuisse rationem, quæ formam nostram, reliquamque figuram in qua esset species honesta, eam posuit in promptu; quæ autem partes corporis ad necessitatem datæ, aspectum essent deformem habituræ, atque turpem, eas contexit atque abdidit; hanc tam diligentem naturæ fabricam imitata est hominum verecundia, quæ enim natura occultavit, eadem omnes, qui sanâ mente sunt, removent ab oculis.*

[11] Ver. 25. Ἵνα μὴ ᾖ σχίσμα, *That there may be no schism in the body.*] Of this schism of the members against the body, see Menenius apud Livium, lib. ii. cap. 32. Max. Tyr. diss. v. p. 50.

[12] Ver. 27.] For illustration of this long comparison, betwixt the body natural and mystical, observe, (1.) that this comparison is taken from the Jews, who teach, that such order ought to be observed betwixt the priesthood and the people, as in the human body, in which there are members superior, and others serving to the rest, for all of them serve the heart from whence life proceeds; and so it is meet that the Levites should serve the priests, and the people the Levites. (Paulus Fagius, in Lev. iii. 7.) The argument which the apostle useth from the comparison of the natural with the mystical body, seems to consist in these particulars.

First, That as the most inferior members of the natural body are as much the members of that body as the most noble; so are the most inferior Christians as much the members of Christ's body.

Secondly, That there would be no perfect natural body without this diversity of members, and in like manner no mystical body without such diversity of gifts and offices as God hath ordered in his church, (ver. 17. 19.)

Thirdly, That the members are placed in the body according to the wisdom and the good pleasure of God, (ver. 18. 24.) and so it is in the members of the mystical body, which therefore ought to acquiesce in the good pleasure of his will, in whatsoever station and condition his wisdom doth see fit to place them.

Fourthly, That the members, which seem the weakest, and the meanest, are as necessary and serviceable to the body as the other: human life could not continue, nor human kind subsist without them: (ver. 22.) so in the mystical body, they that are employed in works of charity and mercy to the poor and the sick, those that *serve tables,* are in their kind as necessary and serviceable as other members of the church, and had their χαρίσματα, or spiritual gifts, as well as others. (Rom. xii. 6—8. 1 Pet. iv. 10, 11.)

Fifthly, That as nature had provided a covering for the less honourable parts, and taught us to employ our care in covering and adorning them; so was it also with respect to the less honourable members of the ecclesiastical body, there were *helps* and ministers particularly appointed to take care of them, to cover their nakedness and supply their wants, and promises were made to those who employed themselves in such acts of charity, (ver. 23, 24.)

Sixthly, That as there was no division in the members of the natural body, but all the members took care of, and were employed for, the good of the whole; so God hath ordered matters thus in the body mystical, that there should be no divisions, no separate interests in it, but they should mutually regard the interests of one another, sympathising and rejoicing together, (ver. 25, 26.)

[13] Ver. 28.] Note, for explication of these offices,

First, That to prophets I ascribe *the gifts of knowledge*

---

* Ad Philad. §. 7.

† Ἐνταῦθα γὰρ εἰρηκὼς τὸν Θεὸν ἐνεργεῖν· μετὰ ζῆλος φησι, πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα. Chrys. Theod. Œcumen. Theophylact.

‡ De Officiis, lib. i. n. 177.

and of prophecy, from these words, *If I have prophecy, and know all mysteries and all knowledge*: (1 Cor. xiii. 2.) and as the first gift, *the word of wisdom*, belongs especially to the apostles, so it seems probable that the second, *the word of knowledge*, should belong to the second office, that of prophets. But whereas Mr. Clerc saith, that *the prophets did not teach by inspiration, but only had been fitted to teach by inspiration; that they spake as they saw fit themselves; and those things which they received from Christ and his apostles, they interpreted after their own manner*: this seems to be confuted by these words of the apostle, *If any thing be revealed to him that sitteth by, let the first prophet be silent; for the spirits of the prophets are subject to the prophets.*

Secondly, The *teachers* seem to be men, who, having received the doctrine of faith from the apostles, preached it to others for their conversion to the faith, and so they are the men who *laboured in the word and doctrine*, 1 Tim. v. 17. They were, saith Eusebius,* ἀποστόλων μαθηταὶ, *the disciples of the apostles, who built up the churches in the faith which the apostles had planted, promoting the preaching of the gospel more and more, and spreading among them the salutary seed of the heavenly kingdom.* And they of them, who preached the gospel to them who had not heard it, were called evangelists, and sometimes apostles: so Andronicus and Junia are called ἐπίσημοι ἐν τοῖς ἀποστόλοις, *men of esteem among the apostles*, Rom. xvi. 7. and of these St. John saith, *For his name's sake they went forth, taking nothing of the gentiles; we therefore ought to receive such, that we may be fellow-helpers to the truth.* (3 John 7, 8.) But whereas Theophylact and Mr. Le Clerc say, that the prophets indeed spake by the Holy Ghost, but these teachers from themselves: this I cannot assent to, for διδασκαλία, *teaching*, is numbered among the spiritual gifts, Rom. xii. 6. and διδάσκαλοι, *teachers*, among them to whom Christ had given these gifts. (See the note on Eph. iv. 11.)

Thirdly, The *helps* seem to be the deacons and other officers, who ministered not only to the sick and poor, but in holy things also—in baptizing and distributing the eucharist; ἀντιλαμβάνεσθαι, whence comes the word *helps*, signifies, to take of others; and these also, as before I noted, had their spiritual gifts. As then the Talmudists, saith Dr. Lightfoot, call the Levites *the helps of the priests*; so may the apostle call the deacons, which answered to them, *the helps of the apostles and bishops of the church.*

Fourthly, *Governments* are almost generally supposed to denote the rulers of the churches, planted by the apostles, and who are sometimes styled *bishops*, Acts xx. 28. sometimes ἡγούμενοι, *guides* or *rulers*, Heb. xiii. 7. 17. and sometimes προιστῶτες, *presidents* or *prelates*, Rom. xii. 8. 1 Thess. v. 12. But Dr. Lightfoot conjectures they were the men who had the *gift of discerning spirits*, because κυβερνήσεις, which we here render *governments*, signifies in the Old Testament, *wise counsels*, and skill in giving judgment of things; thus, ὁ νοήμων κυβερνήσεις κτήσεται, *a man of understanding shall attain to wise counsels*, Prov. i. 5. οἷς μὴ ὑπάρχει κυβέρνησις, *where no counsel is, the people fall; but in much counsel there is safety*, Prov. xi. 14. and μετὰ κυβερνήσεως, *by wise counsel thou shalt make war*, Prov. xxiv. 6. It is not reasonable, saith he, to suppose no office should be appointed for this so necessary gift, and yet no other is here mentioned to which we can apply it. Let the reader choose which of these interpretations he likes best.

* Eccles. Hist. lib. iii. cap. 37.

CHAP. XIII.

1. [1] (*FOR*) though I speak with the tongues of men and of angels *(the languages of all nations, or knew how to converse with angels)*, and have not charity, I am become as sounding brass, or a tinkling cymbal *(benefiting no man by my empty and confused, and pleasing no man with my shrill and noisy, sound)*.

2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing *(worth in the sight of God)*.

3. And though I bestow all my goods to feed the poor, and though I give my body to be burned *(for the faith)*, and have not charity *(to man, but do this rather out of vainglory, or to be admired and praised of men)*, it profiteth me nothing *(as to my eternal state)*.

4. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6. Rejoiceth not [2] in iniquity *(or falsehood)*, but rejoiceth in the truth;

7. [3] Beareth all things, believeth all things, hopeth all things, endureth all things.

8. Charity never faileth *(as to the proper and elicit acts of it)*: but *(as for other gifts)* whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be *(the gift of)* knowledge, it shall vanish away.

9. For *(with all our gifts)* we know *(still but)* in part, and we prophesy *(but)* in part *(knowing but few things in comparison to our future knowledge)*.

10. But when that *(state of knowledge)* which is perfect is come, then that *(knowledge)* which is in part shall be done away.

11. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things *(and the like difference will there be betwixt us now and then)*.

12. For now we see *(only as)* through a glass, darkly; but then *(we shall see)* face to face, *(with the greatest nearness and perspicuity, which now we cannot; for no man, saith God, shall see my face and live*, Exod. xxxiii. 20. 23. 2 John 12. 3 John 14.) now I know *(but)* in part; but then shall I know [4] even as also I am known, *(more fully and completely, seeing God as he is*, 1 John iii. 2.)

13. And now abideth faith, hope, charity, these three *(all great and excellent virtues, and superior to the gifts now mentioned)*; but the greatest of these is charity *(both for duration, as continuing when faith shall end in vision*, 2 Cor. v. 7. *and hope in enjoyment*, Rom. viii. 23, 24. *and for perfection, as rendering us more like to God, and beneficial to men)*.

ANNOTATIONS ON CHAP. XIII.

[1] 1—3. NOTE. Here it is to be noted, that the apostle in these verses reckons up the things which were of highest

value to the Jews, and which rendered their wise men the most celebrated. Thus of R. Jochanan ben Zachai* they say that he understood *the language of the angels;* and of R. Azai,† that there was not in his days a *rooter up of mountains* like to him, or one that could do so great things as he did. The man on whom the spirit of prophecy did rest, or who was fit to receive him, must, say they, be *a wise man, a religious man, a temperate man, and one that is endued with all probity of manners.*‡ Of alms they say, that *whosoever diminisheth any thing of his substance to bestow in alms, shall be delivered from hell.*§ And as for martyrdom for the law, they thought it sufficient to expiate, not only for their own sins, but even for the sins of the whole nation. Hence Josephus‖ brings in Eleazer, praying thus for the Jews, *Let my blood be an expiation for them, and receive my life for their lives.* And thus he saith of the martyrs that suffered under Antiochus Epiphanes, that *the Divine Providence saved all Israel from the evils they suffered, by the blood and the propitiatory death of those pious men.*¶

But here is raised a dispute, whether the gifts here mentioned were at any time, or could be, exercised by them who wanted charity? or such profuse alms, and constancy in suffering to the death, were ever, or could be, separated from that grace? To which I answer, It is true that the apostle here speaketh hypothetically, that, were these things performed without charity, they would not profit to salvation; but then that supposition seems fairly to imply, the thing itself was not impossible; or that there was no necessary connexion betwixt these gifts and actions and the grace of charity. Moreover, our Saviour seems plainly to inform us, that men might *prophesy and cast out devils, and do mighty works in his name,* (Matt. vii. 22, 23.) and yet be *workers of iniquity,* and persons whom he would not own at the last day. He also teacheth that some may do their alms to be applauded by men, (Matt. vi. 2.) and therefore do them so as to receive no reward from God; and so informs us, that alms may be given without true love to God, or to our neighbour for his sake. And, lastly, all the fathers teach, that it is *not the suffering* but the *reason* of it, that makes the martyr; and that *when men, in schism or heresy, thus give their bodies to be burnt, they are not to be deemed true martyrs, by reason of the want of charity.*** And the same they say of them who suffer for vain-glory; *viz.* that *they shed their blood in vain.*††

[2] Ver. 6. Ἐν ἀδικίᾳ, *In iniquity.*] That ἀδικία here signifies *falsehood,* the *truth,* to which it is opposed, shews; so it signifies in the Old Testament above a hundred times, and the word שקר, which in the Hebrew signifies *a lie,* is as often by the Septuagint translated ἀδικία, as ψεῦδος; so, *a right hand of falsehood,* is δεξία ἀδικίας, Psal. cxliv. 11. the *way of lying,* is ὁδος ἀδικίας, Psal. cxix. 29. and *he that telleth lies,* is λαλῶν ἄδικα, see Psal. cvii. 7. and cxix. 69. 78. 86. 118. 128. 163. Psal. lxiii. 11. Exod. xxii. 7. Now *falsehood* and *a lie,* in the Old and New Testament, do often signify a false religion, or a religion containing a false object of worship. Thus *the molten image is a teacher of lies,* Hag. ii. 28. and he that maketh it, is said to have *a lie in his right hand,* Isa. xliv. 20. he that goes after them *walketh in lies,* Jer. xxiii. 14. and *inherits lies,* ὡς ψευδῆ ἐκτήσαντο οἱ πατέρες ἡμῶν εἴδωλα; he turns the truth of God into a lie, Rom. i. 25. believes a lie, 2 Thess. ii. 10, 11. (See the note on Rom. iii. 7.) And the *truth* in the New Testament is emphatically put to signify the *gospel,* or the *Christian faith:* so the Second Epistle of St. John, ver. 3, 4. *I rejoiced greatly to find thy children walking in the truth:* and the Third Epistle, ver. 3, 4. *I have no greater joy than to hear that my children walk in the truth.* So that the import of these words may be this—Charity will not permit us to rejoice, but rather cause us to be troubled, to find men still continue in their false worship, as the gentiles, or in opposition to the gospel delivered to them, as the Jews do; but it rejoiceth to see men walking according to the truth of the gospel.

[3] Ver. 7.] From these four comprehensive verses, we learn the properties and fruits of *charity.* (1.) What it requires us to do to all. (2.) What it will not permit us to do to any. (3.) What it requires us to do, or will not permit us to do, to our offending brother.

First, What deportment it requires towards all men; *viz.*

1. It is *good, kind,* and *tender-hearted,* towards all; (ver. 4.) *The Lord make your charity to abound to one another, and to all men,* 1 Thess. iii. 12. for charity requiring us *to love our brother as ourselves,* it must engage us to consider him as we do ourselves, and so extend the same kindness to him, when he needs it, as we shew to ourselves. (Gal. vi. 10.)

2. It is *active* and *laborious,* engaging us *by love to serve one another,* (Gal. v. 13, 14.) to do them any service we are able with good-will, and without grudging; for there must be in us, ὁ κόπος τῆς ἀγάπης, *the labour of love.* (2 Thess. i. 3. Heb. vi. 10.)

3. It rejoiceth *in the truth;* (ver. 6.) that is, in men's doing righteously, and living according to the gospel, which is called by way of eminence *the truth;* it begets in us a complacency and inward pleasure, to behold truth and righteousness, piety and goodness, prevailing in the world.

4. It makes us ready *to believe all things;* (ver. 7.) that is, all the good it hears, or can have any charitable ground to think of others.

5. It *hopeth all things;* (ver. 7.) *i. e.* it inclines us to hope still the best concerning men's intentions and actions liable to doubt; and if our brother be at present bad, to hope and not despair of his amendment, and so still to endeavour his reformation by all proper means.

Secondly, The things which charity will not permit us to do to any are these; *viz.*

1. Charity *worketh no evil to our neighbour,* in his person, estate, good name, or relations, (Rom. xiii. 10.) much less in reference to his soul: and therefore,

2. It will not suffer us to scandalize, or to offend our

---

* Bava Bathra, f. 134. 1. † Buxt. Lex. in voce עקר.

‡ Maim. præf. in Seder. Zeraim, Poc. p. 18. § Buxt. Floril. p. 89, 90.

‖ Καθάρσιον αὐτῶν ποιῆσαι τὸ ἐμὸν αἷμα καὶ ἀντὶ ψυχῶν αὐτῶν λάβε τὴν ἐμὴν ψυχήν. Joseph. in Maccab. cap. 6. p. 1090.

¶ Διὰ τοῦ αἵματος τῶν εὐσεβῶν ἐκείνων, καὶ τοῦ ἱλαστηρίου θανάτου αὐτῶν, ἡ θεία πρόνοια τὸν Ἰσραὴλ περικακωθέντα διέσωσε. Ibid. p. 1101. B.

** "Esse martyr non potest, qui in ecclesia non est; exhibere se non potest martyrem, qui fraternam non tenuit charitatem, docei hoc, et contestatur Paulus dicens, 'Etsi tradidero corpus meum ut ardeam.'" Cypr. de Unit. Eccl. ed. Oxon. p. 113. lib. de Orat. Dom. 150. De Zelo et Livore, p. 225. Ep. 55. p. 44. Ep. 73. p. 207. Chrys. in Eph. Serm. 11. tom. iii. p. 822. August. de Verbis Dom. tom. x. p. 192.

†† "Timeo dicere, sed dicendum est, martyrium ipsum si ideo fiat ut admirationi et laudi habeamor à fratribus, frustra sanguis effusus est." Hieron. ad Gal. v. 26.

brother, by doing any thing which either may embolden him to sin, or disaffect him to religion, or discourage him in the practice of his duty; for, *if thy brother be grieved with thy meat, now walkest thou not charitably.* (Rom. xiv. 15.)

3. Οὐ λογίζεται τὸ κακὸν, (ver. 5.) It will not permit us to surmise or to suspect that evil of others, which we do not know; *it imputes not evil* to them, nor puts it to any man's account beyond absolute necessity. It doth not censure their miscarriages as done out of malice, or with ill intentions. So Theodoret.

4. It *rejoiceth not in iniquity,* (ver. 6.) in any evil done to, much less by, others; it permits no man to be pleased with any deceit, or falsehood spoken of, or done to, others, or with any ill stories, or malicious insinuations, concerning them.

5. It *envies not* the happiness or the prosperity of others, but is well pleased with it, (ver. 4.)

6. Οὐκ ἀσχημονεῖ, *It behaveth not itself unseemingly* towards any, in words or gestures; it refuseth not to do the meanest offices of kindness to them, as if it were unseemly, or below us to be employed in them, (ver. 5.) So Chrysostom, Theodoret, Œcumen. Theoph.

7. Οὐ φυσιοῦται, *It vaunteth not itself:* (ver. 4.) it is not puffed up against our brethren; it roots out of us all elation of mind, ambition, ostentation, pride in over-valuing ourselves, and despising others; (Eph. iv. 2.) οὐ περπερεύεται, it is not *rash, heady,* or *precipitate* in speaking of, or acting towards, others. So Chrysostom and Œcumenius. It doth not curiously search into other men's matters which belong not to us. So Theodoret.

8. It *seeketh not her own* praise, profit, or pleasure, to the hurt of others; but inclines men to seek the good of others. (1 Cor. x. 24.)

9. Οὐ δάκνει, *It bites* not with the tongue, (Gal. v. 14, 15.) but cuts off all strife, contentions, bitter zeal, animosities, (ver. 21, 22.) all bitterness, wrath, clamour, evil-speaking. (Eph. iv. 31, 32.)

Thirdly, The deportment charity requires to our offending brother, is expressed in these particulars:

1. Charity *beareth long,* and causeth us to endure provocations with much patience, before we do conceive any displeasure against others.

2. It *endureth all things,* though grievous to be borne, without returning evil for evil, enabling us to *forbear one another in love;* (Eph. iv. 2. Colos. iii. 13.) and will not cease from being kind and well-affected to our brother, by reason of any provocation whatsoever.

3. It *covers all things, i. e.* inclines us to conceal the evil that we know of others; and thus it *covers a multitude of sins.* (James v. 20.)

4. Οὐ παροξύνεται, (ver. 5.) *It is not highly exasperated,* and breaks not forth into violent ungovernable passions on any provocation.

5. It is easy to be entreated, ready to forgive, and full of mercy. (Colos. iii. 13. Eph. iv. 32. James iii. 17.)

[4] Ver. 12. Καθὼς καὶ ἐπεγνώσθην, *Even as I am known.*] I do not think that either these, or the words of St. John, *we shall see him as he is,* afford any just grounds for the speculations of the schools, touching the *intuitive vision of the essence of God,* or their *speculum Trinitatis,* without which the invocations of saints and angels cannot be excused from idolatry: for as the words, 1 John iii. 2. refer not to the vision of God the Father, but of Christ Jesus, appearing at the day of judgment in his glory, and rendering *our bodies like unto his glorious body;* so these words refer not to the knowledge of God's essence, but rather to the knowledge of those great things he hath prepared for those that love him, revealed now in part, by the spirit of prophecy and wisdom, (1 Cor. ii. 9, 10.) which then, saith the apostle, we shall know in the most clear and perfect manner, as we ourselves are known of God.

CHAP. XIV.

1. FOLLOW *(therefore)* after charity *(above all things),* and desire *(also)* spiritual gifts, but rather that ye may prophesy *(i. e. expound the Scripture, or reveal some mystery to the edification of the church).*

2. [1] For he that speaketh in an unknown tongue *(not understood, nor explained)* speaketh not to *(the understanding of)* men, for no man understands him, but to *(the understanding of)* God *(only);* howbeit *(or though)* in the spirit he speaketh mysteries *(the profound things of God).*

3. But he that prophesieth *(in plain intelligible words)* speaketh to *(the profit of)* men, *(viz.)* to *(their)* edification *(by the Scripture he expounds),* and *(to their)* exhortation *(by what he teacheth),* and *(to their)* comfort *(by his revelation).*

4. He that speaketh in an unknown tongue [2] edifieth himself *(only);* but he that prophesieth, edifieth the church.

5. I would that ye all spake with tongues, but rather that ye prophesied: for greater *(because more beneficial)* is he that prophesies, than he that speaketh with tongues, except he interpret *(his tongue, and the mystery he utters in it),* [3] that the church may receive edifying *(by it).*

6. Now *(therefore),* brethren, if I come unto you speaking with *(strange)* tongues, what shall I profit you, except I shall speak to you *(also)* either by revelation *(of some secret),* or by knowledge *(of some mystery),* or [4] by prophesying *(i. e. foretelling of something to come),* or by doctrine *(instructing you what to believe or practise)?*

7. And *(thus it is)* even *(in)* things without life giving sound, whether *(it be)* pipe or harp; *(for)* except they give a distinction in the sound *(to render it intelligible),* how shall it be known what is piped or harped?

8. For if the trumpet *(for example)* give an uncertain sound, who shall prepare himself to the battle *(at the hearing of it)?*

9. So likewise you, except you utter by the tongue words easy to be understood *(by your auditors),* how shall it be known what is spoken *(by you)?* for *(by speaking what they know not)* ye shall *(be as men who)* speak *(only)* to the air *(vain and unprofitable words, lost in the speaking, as the voice is in the air).*

10. There are, it may be, so many kinds of voices *(languages and idioms, as there be nations, or, as the Jews compute, to the number of seventy)* in the world, and none of them is without signification *(but this signification they have only to them that understand them).*

11. Therefore, if I know not the meaning of the voice, I shall be to him that speaketh *(as if he spake to)* [5] a

barbarian, and he that speaketh shall be *(as)* a barbarian to me *(not understanding what he sayeth)*.

12. Even so ye, forasmuch as ye are zealous of spiritual gifts (Gr. *of spirits, that you may not be barbarians, and unprofitable in the use of them)*, seek that ye may excel *(in them which tend)* to the edifying of the church.

13. Wherefore let him that speaketh in an unknown tongue *(in which he cannot edify)* pray that he [6] may interpret *(i. e. pray so, as to interpret what he prays)*.

14. For if I pray in an unknown tongue, [7] my spirit prayeth *(i. e. my spiritual gift is exercised)*, but my understanding is unfruitful *(to others)*.

15. What is it then? *(i. e. What then is to be done?)* I will pray [8] with the spirit *(i. e. with my spiritual gifts)*, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also *(i. e. so using my spiritual gift in prayer and psalmody in public, as that I may be understood by others)*.

16. Else when thou shalt bless, *(i. e. give thanks to God)* with the spirit *(-ual afflatus not understood by others)*, how shall he that [9] occupieth the room of the unlearned *(i. e. the laic, or the man who only knows his mother-tongue)* say Amen *(or give his assent)* at thy giving of thanks, seeing he understands not what thou sayest?

17. For thou verily givest thanks well *(with thy spiritual gift, i. e. piously)*, but the other is not edified *(by it)*.

18. I thank my God, I speak with tongues more than you all:

19. Yet in the church *(of God)* I had rather speak five words, with my understanding *(so employed)* that by my voice I may teach others also, than ten thousand words in an unknown tongue.

20. Brethren, be not *(like)* children in understanding *(choosing what pleases you before what profits others)*: howbeit in *(freedom from)* malice be you *(as)* children, but in understanding be *(and act as)* men *(as persons of maturity of judgment to know what is fitting to be spoken)*.

21. [10] In the law it is written, *(by way of a sign to a disobedient and unbelieving people, thus:)* With men of other tongues and other lips will I speak unto this people; and yet for all that they will not hear me, saith the Lord.

22. Wherefore tongues are for a sign, not to them that believe *(and so not to be used in their assemblies)*, but to them that believe not *(they being designed for the more speedy and effectual propagation of the gospel by this gift, among those nations whose languages they understood not)*: but prophesying *(by teaching the doctrines of the New, or expounding the mysteries of the Old Testament)* serveth not for them that believe not *(that faith, or those Scriptures)*, but for them that believe *(them)*.

23. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or [11] unbelievers, will they not *(be tempted, by hearing you thus speaking to one another in unknown languages, to)* say that you are mad?

24. But if all prophesy *(one after another*, ver. 31.) and there come in one that believeth not, or one unlearned, he is convinced *(or discovered)* of all, he is judged *(or discerned)* of all *(that prophesy)*:

25. And thus are the [12] secrets of his heart made manifest *(by the prophet's revelation of them)*; and so falling down upon his face he will worship God *(the searcher of the heart)*, and report *(from his own experience)* that God is in *(or among)* you of a truth.

26. How is it then *(or, what is then to be done)*, brethren? *(since)* when you come together, every one of you *(that is a spiritual or gifted person)* hath a psalm, *(or)* hath a doctrine, *(or)* hath a tongue, *(or)* hath a revelation, *(or)* hath an interpretation *(of tongues)*. Let all *(these)* things be done to edifying; *(let them be managed so as best conduceth to the end for which they were designed*, xii. 7.)

27. If any speak in an unknown tongue, let it be *(used only)* by two, or at the most by three *(at one meeting)*, and that by course *(i. e. successively)*; and let one *(who hath the gift)* interpret *(what is spoken)*.

28. [13] But if there be no interpreter *(present)*, let him *(that only speaks with tongues)* keep silence in the church; and let him *(only)* speak *(mentally)* to himself, and to God, *(in prayer and thanksgiving*, ver. 15, 16.)

29. Let the prophets speak two or three *(successively)*, [14] and let the other *(prophets)* judge or discern.

30. *(And)* if *(whilst one prophesies)* any thing be revealed to another that sitteth by, let the first hold his peace *(or cease, before the other utter his revelation)*.

31. For *(so)* ye *(that have the gift)* may all prophesy one by one, that *(by your mutual discourses)* all may learn, and all may be comforted *(or exhorted to good works)*.

32. And *(this is not difficult for you to do, since)* [15] the spirits of the prophets are subject to *(and therefore may be restrained by)* the prophets.

33. *(And God, doubtless, in this case would have the first to be silent;)* for God is not the author [16] of confusion *(which yet would follow upon all the prophets speaking together, so that one should confound the other)*, but of peace, as *(may be seen by the regular exercise of these gifts)* in all the churches of the saints.

34. [17] Let your women keep silence in the churches: for it is not permitted to them to speak *(by way of teaching or prophesying, but only by joining with the church in prayer and psalmody)*; but they are commanded to be under obedience, as also saith the law. (Gen. iii. 16.)

35. And if they will learn any thing, let them ask their husbands at home: for it is a shame *(i. e. a thing indecent)* for women [18] to speak in the church.

36. *(And whereas in this matter you think fit to practise contrary to all the churches of the saints, even those in Judea, I ask,)* What? came the word of God out from you *(to all other churches)*? or came it to you only *(and not to other churches, that you thus differ in your practice from them)*?

37. If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I *(now)* write unto you, are the commandments of the Lord. (See note on ii. 15.)

38. But if any man *(pretends to)* be ignorant *(whether he be so or not)*, let him be ignorant *(at his peril be it, I shall not contend farther with him; or ἀγνοείτω, let him not be acknowledged as a true prophet, or spiritual person)*.

39. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues, *(provided these directions be observed: but)*

40. Let all *(these)* things be done [19] decently and in order.

ANNOTATIONS ON CHAP. XIV.

[1] Ver. 2. Ὁ γὰρ λαλῶν γλώσσῃ, *For he that speaketh with an unknown tongue.*] That what is said in this verse is spoken only by way of concession, as Mr. Clerc imagines, cannot be true, because it is expressly said, that *in the Spirit he speaketh mysteries;* for mysteries, when the apostle speaketh of spiritual gifts, hath still relation to some profound secret things, as 1 Cor. ii. 7. and xiii. 2. And πνεύματι λαλεῖ cannot here signify, as Mr. Clerc conceives, *he speaketh to his own understanding;* since the apostle, through this whole chapter, is speaking of spiritual gifts, which also he expressly calleth *spirits,* saying, *seeing you are zealous πνευμάτων, of spirits, i. e.* of spiritual gifts; and the afflatus or inspiration here was to enable the man to speak the mystery, and not to use the unknown tongue. For explication of this whole matter, let it be noted,

First, That the gift of tongues and prophecy, in their original donation, did still go together; and they who spake with tongues, spake τὰ μεγαλεῖα τοῦ Θεοῦ, *the great things of God,* (Acts ii. 11. x. 46.) *they spake with tongues and prophesied;* (Acts xix. 6.) and the reason seems plain, *viz.* because the gift of tongues was given as a help to prophecy. Now these two things, thus joined by God, should not have been used separately by these gifted men; yea, the gift of tongues was only to be used when they were to speak to gentiles in their own language, which was one great design of the gift of tongues, (ver. 22.) Nor should they have used the gift of tongues when an afflatus came upon them, and some mystery was imparted to them, by which the church was to be edified, unless they knew there was one present who had the gift of interpretation of tongues: this therefore was a great abuse of this gift, that when they had a mystery revealed to them, they did not utter it in a language understood by the assembly, but only by themselves, and so they did not edify the church by it, though it was given, as all the other gifts were, for edification, (xii. 7.) Note,

Secondly, That the gift of tongues being imparted *per modum habitus,* as a permanent gift, like to a habit; they who had received this gift could always use it at their pleasure, and so could also use it when a prophetical afflatus came upon them; but the gift of prophecy, being an afflatus in manner of a revelation, could be only used when the afflatus came upon them; so that the first gift might at any time be used without any fresh operation of the Holy Ghost, whereas the second gift always required that afflatus.

[2] Ver. 4. Ἑαυτὸν οἰκοδομεῖ, *Edifieth himself.*] He therefore understood himself, as the church did him that prophesied: and indeed, by speaking what he himself understood not, he would have been as much a barbarian, and unprofitable to himself, as he was to others. To say with Cajetan, *The words were pious which he uttered, and he had pious affections when he uttered them,* is unsatisfactory: for what if the matter of them was so, since if he understood them no more than a parrot, his piety in speaking of them could be no more than that of a parrot; he neither could know they were pious, nor receive any benefit by them, supposing they were so, whilst he understood nothing of them; nor could any pious affections be raised in him by words not understood. To say with Grotius, *sentit in se vim Christi,* he perceives the gift of Christ operating in him, if he perceived not the meaning of his own words, is to talk as unintelligibly as he spake; for that can only signify, he knew he had the gift of tongues, which sure could not much edify him who formerly had used that gift, and so could not be ignorant he had that gift. Moreover, doth not the apostle bid him, who speaks with tongues not interpreted, *speak only to himself, and to God?* (ver. 28.) And can he speak to himself more than to others, who understandeth not himself? Or is it fit that he should speak to God he knows not what? However, it is certain that the apostle not only dislikes, but plainly forbids, this way of speaking in the church; (ver. 28.) and so, by parity of reason, forbids the like way of speaking to others in the church of Rome.

[3] Ver. 5. Ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ, *That the church may receive edification.*] Hence I gather, that in this unknown tongue he uttered something tending to, and by God designed for, the edification of the church, though by uttering his mystery (ver. 2.) in an unknown tongue, he frustrated that design.

[4] Ver. 6. Ἢ ἐν προφητείᾳ, *Or in prophesying.*] Though prophesying, in this verse, being distinguished from revelation, knowledge, and doctrine, seems only to import the foretelling of something to come, yet doth the apostle, in this and the foregoing chapter, manifestly speak of it in the whole latitude of the word, as comprehending all these other things; as, *v. g.* revelation, so ver. 24. *If all prophesy, and there come in an unbeliever, and one unlearned, he is convinced of all, he is judged by all, and so the secrets of his heart shall be made manifest:* according to that other sense we have given of this gift, chap. xii. that it was that which enabled them to manifest the secret things of men: hence to the prophet is assigned *his revelation,* ver. 30. Secondly, γνῶσις, here rendered *knowledge,* viz. of the mind and will of God: so xiii. 2. *If I have prophecy, and know all mysteries,* καὶ πᾶσαν γνῶσιν, *and all knowledge.* Whence to the prophet belongs λόγος γνώσεως, *the word of knowledge,* mentioned xii. 8. And this is the ordinary notion of it, *viz.* that it imports a gift by which the mind of God, or his will, is, by the Divine afflatus, discovered for the good of others. And, thirdly, doctrine; whence the prophet is said to speak to the edifying of the church, (ver. 3.) so that *all may learn* of him, be *exhorted,* and *comforted* by him, (ver. 3. 31.) And *prophecy,* in the Old Testament, doth often signify a Divine afflatus, enabling him who had it to compose hymns or psalms of praise to God: (1 Sam. x. 5. 1 Chron. xxv. 1.) accordingly the psalm here mentioned, (ver. 26.) and the singing with the spirit, (ver. 15, 16.) are the effects of the prophetical afflatus, by which the Christians of those times *taught and admonished one another in psalms, and hymns, and spiritual songs.* (Colos. iii. 16. Eph. v. 20.) And the praying in the Spirit, (ver. 15.) or in the Holy Ghost, (Jude 20.) seems to be praying by a like afflatus of the Holy Ghost, helping their infirmities, and teaching them what was proper to be asked for the good of the church: (see note on Rom. viii. 26, 27.) and therefore though, when they came together, *every man had a psalm, a doctrine, a tongue, a revelation, and interpretation,* for the correcting their miscarriages in all these things, the apostle gives only rules concerning tongues and prophesying.

[5] Ver. 11. Βάρβαρος, *A barbarian.*] It was not only the

Greeks that called all other nations barbarians, according to that of the apostle, *I am debtor to the Greek and the barbarian;* in which sense Julius Pollux* reckons up γλῶτταν Ἑλλαδα, καὶ βάρβαρον, *the tongue of the Greeks and of the barbarians;* but almost every nation called strangers, who understood not their language, by that name, as the same Pollux† noteth in these words, τοὺς δὲ βαρβάρους καὶ ξένους ἐκάλουν. So the Jews (upon those words, *when Israel came out of Egypt, and the house of Jacob* maim luez, ἐκ λαοῦ βαρβάρου, *from a strange people)* say, *all language that is not the holy language is barbarous:* so the Chaldeans‡ styled those who spake not the Chaldee, and the Romans those who spake not Latin. Hence Verres§ is, in Cicero's style, " lingua et natione barbarus," *by language and by nation a barbarian.*

[6] Ver. 13. Προσευχέσθω ἵνα διερμηνεύῃ, *Let him pray that he may interpret.*] Seeing it is evident from the fourth and twenty-eighth verses, that he who spake with tongues understood the meaning of his own tongue; nor can he be said to have the gift of tongues, who only hath the gift of talking he knows not what, as the Phanatici did among the heathens; nor can it be supposed the Spirit of God should assist men in that useless manner: these words cannot be here understood as an exhortation to this linguist, that he should pray that he might understand, and so be able to interpret his own words, which he already could do, had he been as willing as he was able, and had not more regarded the vain ostentation of his gift, than the edification of the church. Some, therefore, give the sense of the words thus: *Let him rather pray that he may have the gift of interpretation, than that of tongues;* for *covet* (saith the apostle) *the best gifts,* (xii. 13.) *seek to excel* in those which tend *to the edification of the church:* (ver. 12.) now this doth the gift of interpretation more than that of tongues. But I rather choose to interpret them thus: " Let him *(so)* pray *(with his gift, as)* that he may *(by the words used in his prayer, or by explaining it in a known language)* interpret and impart to others what the afflatus hath imparted to him, and not out of vain ostentation utter it in a tongue unknown." To strengthen this sense, let it be observed, first, that the apostle here plainly discourseth of speaking with an unknown tongue in prayer, and of praying also by the afflatus of the Spirit, as is apparent from the illative words, *For if I pray in an unknown tongue my Spirit prayeth,* &c. Secondly, Observe from Budæus, that the particle οὕτω is sometimes elegantly deficient, of which he gives two instances from Aristotle; to which add these from the New Testament, *as in heaven,* καὶ *(pro* οὕτω καὶ) ἐπὶ τῆς γῆς, *so also upon earth,* Matt. vi. 10. Luke xi. 2. καὶ εἰ ὁ Σατανᾶς, for καὶ οὕτω εἰ, *and so if Satan,* Mark iii. 26. *As my Father sent me,* κἀγὼ for οὕτω κἀγὼ, *so send I you;* and with this ellipsis the word runs thus, οὕτω προσευχέσθω ἵνα καὶ, *Let him so pray, as that he also may interpret.* Or observe from Noldius and Pasor, that ἵνα signifies, *adeo ut, so as that:* so the word was hidden from them, ἵνα μὴ αἴσθωνται αὐτὸ, *so as that they perceived it not,* Luke ix. 45. *He will do greater works than these,* ἵνα ὑμεῖς θαυμάζητε, *so that you may marvel* at the greatness of them, John v. 20. *Did I purpose according to God,* ἵνα ᾖ παρ' ἐμοὶ, *so as that there should be with me yea yea, nay nay?* 2 Cor. i. 17. *I rejoiced that you sorrowed according to the flesh,* ἵνα, *so as that you might be damaged by us in nothing:* so Rev. viii. 12. ix. 20. xiii. 13. and then the words may be rendered thus: *Let him pray,* ἵνα διερμηνεύῃ, *so as he may interpret.*

[7] Ver. 14. Τὸ πνεῦμά μου προσεύχεται, *My spirit prayeth.*] Here Mr. Clerc asks, *What mortal would have rendered* τὸ πνεῦμά μου, *by my gift?* I answer, Every one who knows the apostle is here speaking of spiritual gifts. And, secondly, he not only warrants, but constrains them to do so, by saying, ver. 12. seeing you are ζηλωταὶ πνευμάτων, *zealous of spiritual gifts;* and, ver. 32. πνεύματα προφητῶν, *the spiritual afflatuses of the prophets are subject to the prophets;* and, ver. 2. πνεύματι, *he by the Spirit speaketh mysteries.* And, thirdly, the word πνεῦμα never signifies the *mind* in all this discourse, or the understanding, that being in the very next verse νοῦς, the word opposed to πνεῦμα, *spirit.* He adds, *What intolerable language is it to say, My gift prays?* I answer, Just such intolerable language as the *Spirit intercedeth,* Rom. viii. 26. for that is only *the gift of the Spirit intercedeth;* and though that may pass for a catachresis, yet to say *my gift is exercised in prayer,* or, as ver. 15. *I pray with my gift,* is to give the true meaning of St. Paul's words. When he adds, that *nothing is more ordinary than for the spirit and the body to be opposed to one another:* this is, first, impertinent; here being no opposition betwixt the spirit and the body, but only betwixt the spirit and the mind, *i. e.* according to Mr. Clerc, betwixt *my mind* and *my mind;* and what mortal would have so interpreted τὸ πνεῦμά μου? Secondly, The thing itself is not proved by him; see, saith he, Rom. viii. 23. where yet there is no such opposition at all, but only an assertion, that they, who *have the first-fruits of the Spirit, wait for the redemption of the body.* Now what mortal would have interpreted these words thus, *We that have the first-fruits of the mind groan, waiting for the body opposed to it?* See, says he, Gal. vi. 15. where again is no opposition betwixt the spirit and the body, but only betwixt the *Spirit and the flesh;* or rather betwixt *walking in the Spirit,* that is, according to the conduct of the Holy Spirit, and *fulfilling the lusts of the flesh.* (See 1 Cor. iii. 1. 3. Rom. viii. 4, 5. 13—15.) He might more pertinently have cited 1 Cor. vii. 34. James ii. 26.

[8] Ver. 15. Τῷ πνεύματι, *With the Spirit.*] I do not think that this phrase, *with the Spirit,* relates here to the gift of tongues, but to an afflatus enabling them to pray and sing by the impulse of the Holy Ghost: the uttering what this afflatus suggested, in an unknown tongue they had before received, was the great fault the apostle in this chapter endeavours to correct; the person speaking with an unknown tongue, is ὁ λαλῶν γλώσσῃ; the person speaking with an afflatus, whether mysteries, (ver. 2.) prayer, or psalmody, is ὁ λαλῶν πνεύματι, *he that speaketh by the Spirit.*

[9] Ver. 16. Ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου, *Who fills up the place of the idiot.*] That is, ὁ λαϊκὸς, *the laic,* say Chrysostom, Theodoret, Œcumenius, and Theophylact. Buxtorf* informs us, this is a phrase frequent among the Jews: and Maimonides† teacheth, that the word *place* is used to denote the dignity or estimation of any man, it being frequent with their rabbins to say, *Such a one fills up the place of his fathers* in such a thing, that is, he resembles them. So Epictetus,‡ in his Enchiridion, saith, Ἡ φιλο-

* Lib. ii. cap. 4. p. 26. † Lib. i. cap. 10. p. 43.
‡ Buxt. Lex. Talm. p. 1151. § Orat. 6. in Ver. n. 12.

* Lex. Talm. p. 2001. † More Nevoch. par. i. cap. 8. ‡ Cap. 37.

σόφου τάξιν ἐπέχειν δεῖ, ἢ ἰδιώτου, *Thou must either hold the place of a philosopher, or of one unlearned:* so that *to fill up the place of an idiot* or unlearned person, is to be one of them, or to be like them in want of understanding of strange tongues. Ridiculous, therefore, are those popish commentators, who interpret this of the *clerk of the congregation*, there being no such office then, either among Jews or Christians: but when the *minister of the synagogue said prayers, all the people of the synagogue answered Amen after him.** *It was the custom in the Jewish church* (saith Buxtorf†) *to say Amen to the blessings or cursings of the priests.* To his curses; so the woman, suspected of adultery, was to confirm his imprecations by saying, *Amen, Amen:* (Numb. v. 22.) so all the people answered *Amen*, to the curses pronounced from Mount Ebal; (Deut. vii. 15. 26.) and to the oath and imprecation imposed upon them by Nehemiah, (v. 12, 13.) To his blessings; so when Ezra blessed the congregation, *All the people answered, Amen, Amen.* (Nehem. viii. 6.) And this practice was from them translated to the primitive church.

[10] Ver. 21. Ἐν τῷ νόμῳ γέγραπται, *In the law it is written.*] All interpreters I have met with refer this to the saying of the prophet Isaiah, xxviii. 11. telling us, it is there mentioned as a miracle shewed to the people, that God would send prophets to them *in a language they understood not;* but I find no mention of any miracle there: wherefore it may be noted, that in the law, properly so called, among the curses threatened to them *for a sign and a wonder,*‡ this is one, *that the Lord shall bring against them a nation whose tongue they understood not;* and then it is intimated, that *yet they would not hear:* to both these places the apostle may here refer.

In the law it is written, &c.] St. Jerome, upon Isaiah xxviii. 11, 12. saith, the apostle cites this not according to the translation of the Septuagint, or of Symmachus, or Theodotion, but from the Hebrew. But Origen§ saith, Εὗρον τὰ ἰσοδυναμοῦντα τῇ λέξει ταύτῃ ἐν τῇ τοῦ Ἀκύλου ἑρμηνείᾳ κείμενα, *I found in the translation of Aquilas words equivalent to those of the apostle here.*

[11] Ver. 23. Ἢ ἄπιστοι.] Here Grotius notes, that the heathens and unbelievers then used to come to the assemblies of the Christians; and so we read they did, Acts xiii. 44. 48. and whilst they assembled in the Jewish synagogue, it could not be otherwise.

[12] Ver. 25. Τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται, *The secrets of his heart are made manifest.*] For, as Theophylact notes, ἡ ἀποκάλυψις εἶδος ἓν προφητείας, *revelation is one species of prophecy:* and though it is taken in a restrained sense, and so distinguished from prophecy, ver. 6. yet ver. 30. it is supposed that revelation belongeth to a prophet; and *the doctrine, the revelation, the psalm,* ver. 26. do all seem to belong to the prophets; the speaker with tongues, the interpreter of them, and the prophet, being the only persons mentioned in the ensuing words, and in this whole chapter; so that what cannot be ascribed to the one, must belong to the other.

[13] Ver. 28. Ἐὰν δὲ μὴ ᾖ διερμηνευτὴς, σιγάτω, *But if there be not an interpreter, let him be silent.*] The apostle permits him to use his tongue in the presence of one who had the gift of interpretation of tongues, because then the church was not only edified by the interpretation, but the faith of the hearers was confirmed by the exercise of two miraculous gifts: but the apostle permits him not to be his own interpreter, though he could do it; because his speaking that first in an unknown tongue, which he himself must afterward interpret in a known language, served only for ostentation, not for edification; nor could it be known whether his tongue was supernatural, or acquired only.

[14] Ver. 29. Καὶ οἱ ἄλλοι διακρινέτωσαν, *And let the rest discern.*] Since it is impossible that the afflatus of the Holy Spirit should suggest any falsehood to him that had it, there can be no ground to judge him that had it, as Grotius* hath well observed upon this place. But, saith Theodoret, as the devil raised up false apostles to oppose the true apostles, (1 Tim. ii. 1.) so did he also false prophets, (2 Pet. ii. 1. 1 John iv. 1.) in opposition to those who truly were inspired; and of these, say the Greek interpreters, the true prophets were to judge: or else διακρινέτωσαν, *let them discern* the agreement of what they utter with the dictates of the same Spirit in the Old Testament, *comparing spiritual things with spiritual.* (1 Cor. ii. 13.) So in the conference, Acts xv. when Peter had given his judgment in that matter, St. James adds, *with this agree the words of the prophets, as it is written,* ver. 15.

[15] Ver. 32. Πνεύματα προφητῶν, *The spirits of the prophets are subject to the prophets.*] The common interpretation of these words, that the spirits of the true prophets are subject to the judgment, examination, and regulation of other prophets, seems not agreeable to the apostle's affirmation, that *he that is spiritual is judged of none,* 1 Cor. ii. 13. 15. nor is there any ground for judging his doctrine, who speaks by the impulse of the Holy Ghost; nor doth the apostle say, *the spirits of the prophets ought to be,* but ὑποτάσσεται, actually *are subject to the prophets.* I prefer therefore the interpretation of Œcumenius† and Theophylact, that this is spoken in opposition to the heathen prophets; for the prophets among the Greeks, receiving an afflatus from the evil spirit, could not be silent if they would; but it was not so with the holy prophets: *they had it in their power to speak, or to be silent; and to this the apostle refers, by saying, The spirits of the prophets,* that is, *their spiritual gifts, are subject to the prophets;* that is, *it is in their power to restrain them,* and consequently they may prophesy the one after the other. And upon this account the church rejected the ecstatic prophets of the Montanists, that they had an ungovernable impetus; for, say they, *they can shew no truly inspired prophet in the Old or New Testament who was moved after this manner.*‡ Moreover, it is the opinion of persons eminently learned and judicious, that in Corinth, and some other churches, there were then no settled pastors to perform the public offices, but they were all performed by prophets and by gifted

* R. Eliez. cap. 44. p. 118. † Lex. Talm. p. 114.
‡ Τέρατα καὶ σημεῖα, LXX. Deut. xxviii. 46. 49. 58. § Ed. tom. ii. p. 428.

* "Multom aberrant qui putant dona prophetica aliis prophetis esse subjecta: non pugnant inter se Dei dona nec sententiæ exquirendæ sunt, ubi Deum loqui constat."

† Οἱ μὲν παῤ ἕλλησι μάντεις, ἐπειδὰν ἅπαξ κατισχέθησαν ὑπὸ τοῦ δαίμονος, κἂν ἐβούλοντο, οὐκ ἠδύναντο σιγᾶν, οἱ δὲ παῤ ἡμῖν ἅγιοι προφῆται οὐχ οὕτως, ἀλλὰ παῤ αὐτοῖς φησίν, ἐστι τὸ σιγᾶν ἢ λαλεῖν, καὶ τοῦτο ἐστιν ὅπερ φησιν, ὅτι τὰ πνεύματα τῶν Προφητῶν, τουτέστι, τὰ χαρίσματα τῶν προφητῶν, ὑποτάσσεται αὐτοῖς.

‡ Τοῦτον δὲ τὸν τρόπον οὔτί τινα τῶν κατὰ τὴν παλαιὰν, οὔτε τῶν κατὰ τὴν καινὴν (διαθήκην,) πνευματοφορηθέντα προφήτην δεῖξαι δυνήσονται. Euseb. Hist. Eccles. lib. v. cap. 17.

men, excited to that work in the assembly, Christ being thus *in the midst of them,* (Matt. xviii. 20.) according to his promise. And this they judge more probable touching the church of Corinth, because there seems no order to be observed among them, and no subjection of their prophets to any ruler of the church; no direction of the sentence to them, when the incestuous person was to be *delivered up to Satan,* or when he was to be absolved: but all seems to be done by the immediate authority of St. Paul. They also, from this chapter, do observe, that whereas all the public offices then performed in the church were prayers and psalmody, expounding or preaching the word, and thanksgivings, all these are here ascribed to men endowed with these spiritual gifts; for that, when they came together, some of them prayed, others composed sacred hymns by their spiritual gifts, we plainly read, ver. 15. that their prophets did then teach for *edification, instruction, and comfort,* ver. 3. 31. that they did also εὐλογεῖν *bless,* and εὐχαριστεῖν *give thanks,* we learn from ver. 16, 17. but that all or any of these things were done by stated pastors, we never read in these Epistles: now if this were so, the occasional prophets might be subject to the standing prophets, mentioned chap. xii. and thus these words may be interpreted by them, who like not the exposition given in the paraphrase.

[16] Ver. 33. Ἀκαταστασίας, *Of confusion.*] This also confirms the interpretation given of the preceding words; for the prophesying of many together would necessarily breed confusion; whereas the neglect of judging of their prophecies could only be supposed to breed error.

[17] Ver. 34. Αἱ γυναῖκες ὑμῶν, *Let your women be silent in the church.*] In that of Corinth the women not only prophesied in the church, but they did it with the head uncovered, 1 Cor. xi. 5. the latter indecency he corrects there, and the first here. (See 1 Tim. ii. 12.)

[18] Ver. 35. Ἐν ἐκκλησίᾳ λαλεῖν, *To speak in the church.*] So the Hebrew canon saith,* A woman must not read in the synagogue for the honour due to that assembly: and the heathens declared it indecent for a woman δημηγορεῖν, to *speak publicly.* (Stob. serm. 72. p. 443. fff.)

[19] Ver. 40. Εὐσχημόνως καὶ κατὰ τάξιν, *Decently and in order.*] This order, saith Theodoret, he had taught in the words foregoing, *Let all things be done decently;* not like children, (ver. 20.) not so as to give occasion to others to say you are mad, (ver. 23.) not so as to breed confusion, (ver. 33.) not indecently by women speaking in the church; (ver. 34, 35.) *in order,* that is, one after another; or by course, (ver. 27. 31.) See Chrysostom, Œcumenius, and Theophylact, descanting upon these words to this effect.

CHAP. XV.

1. MOREOVER, brethren, I declare to you the gospel which I preached to you, which also ye have received, and wherein ye stand (Gr. *have stood*);

2. [1] By which also ye are *(in the way to be)* saved, if ye keep in memory what *(i. e. retain the gospel as)* I preached *(it)* to you, *(which you will do)* unless ye have believed in vain.

3. *(I declare, I say, the gospel which I preached;)* for I delivered to you first of all *(or among the principal doctrines of faith)* that which I also received, how that Christ died for our sins according to the Scripture;

4. And that he was buried, and that he rose again the third day according to the Scriptures;

5. And that he was seen *(after his resurrection)* of Cephas, (Luke xxiv. 34.) then [2] of the twelve: (ver. 36. John xx. 19. 26.)

6. *(And, that you may not depend upon their testimony only,)* after that, he was seen of above [3] five hundred brethren at once; of whom the greater part remain unto this present *(day to testify it),* but some are fallen asleep.

7. After that, he was seen of [4] James; then of all the apostles *(at his ascension).*

8. And last of all he was seen of me also, (Acts ix. 17.) [5] as of one born out of due time *(or shape).*

9. For I am the least of the apostles, *(and one)* that am not meet to be called an apostle, because I persecuted the church of God.

10. But by the grace *(and favour)* of God *(notwithstanding)* I am what *(now)* I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet *(it is)* not I, but the grace of God that was with me *(to which the fruit of all my labour is to be ascribed).*

11. Therefore, whether it were I or they *(who preach the gospel)*, so we preach, and so ye *(also)* believed.

12. Now if Christ be *(so)* preached that *(all who do so unanimously affirm)* he rose from the dead, [6] how say some among you that there is no resurrection of the dead?

13. But *(or for)* if *(it be so that)* there be no resurrection of the dead, then is Christ not risen.

14. And if Christ be not risen, then is our preaching *(in)* vain, and your faith is also vain.

15. Yea, and we are *(then)* found false witnesses of God, because [7] we have testified of *(or by)* God that he raised up Christ, whom he raised not up, if so be that the dead rise not *(at all).*

16. For if the dead rise not, then is not Christ raised:

17. And if Christ be not raised, your faith is vain; you are yet in your sins, *(not justified nor absolved from them, seeing he died for our sins, and rose again for our justification,* Rom. iv. 21.)

18. Then they also who have fallen asleep in Christ *(and suffered for his name)* are perished *(so as never to rise up out of that sleep, and so are truly miserable).*

19. *(For)* [8] if in this life only we have hope in Christ, we *(Christian sufferers)* are of all men most miserable.

20. But now is Christ risen from the dead, and become the first-fruits of them that slept, *(who therefore shall follow after him thus risen, as the whole harvest follows the first-fruits,* ver. 23.)

21. For since by man came death, by man came also the resurrection of the dead *(the wisdom of God so ordering it, that the same nature which had lost life and immortality should regain it).*

22. For as in *(the man)* Adam *(and for his sin in eating the forbidden fruit)* all *(men proceeding naturally from him)* die, even so [9] in *(and by the man)* Christ shall all *(partakers of his nature and Spirit)* be made alive.

23. But every man in his own order: Christ the first-fruits; afterward they that are Christ's [10] at his coming *(to judgment).*

* Dr. Lightfoot in locum.

24. Then cometh the end, when he shall have delivered up (Gr. *deliver up)* the *(mediatory)* kingdom to God, even the Father; when he shall have put down all *(other)* rule and all authority and power *(both of men and devils which opposed his church.*

25. *Which kingdom till then he cannot deliver up;)* for he must reign *(according to the promise,* Psal. cx. 1.) till he *(who made this promise)* hath put all enemies under his feet.

26. The last enemy which shall be destroyed *(by him)* is death.

27. For he *(namely the Father)* hath *(saith the Psalmist)* put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted *(from this subjection),* who did put all things under him. (See note on Heb. ii. 8.)

28. And when all things shall be subdued unto him, then shall the Son also himself *(lay down his kingly office in governing his church, and as a man)* be subject to him that put all things under him, [11] that God *(the Father, Son, and Holy Ghost,)* may be *(immediately)* all in all, *(by a full communication of himself to, and an intimate union with, all his saints.*

29. *I say, in opposition to them among you who say, there is no resurrection from the dead, that Christ is risen, and become the first-fruits of them that slept;)* else what shall *(will)* they do [12] who are baptized for the dead *(as they must be, if he in whose name they are baptized be still dead),* if the dead rise not at all *(and so Christ himself is not risen)?* why are they then *(who hold this doctrine)* baptized for the dead?

30. And why stand we in jeopardy every hour *(for a dead Jesus)?*

31. I protest by your rejoicing *(i. e. by that rejoicing)* which I have *(common with you under all our sufferings,* Rom. v. 3.) in Christ Jesus our Lord, I *(run the hazard to)* die daily; *(or, by that rejoicing I have in you, as my children and the fruits of my labours in Christ,* 1 Cor. ix. 16. 2 Cor. i. 14. vii. 4. ix. 2. Phil. ii. 16. 1 Thess. ii. 19.)

32. If [13] after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? *(it will be then more reasonable to say,)* let us eat and drink; for to-morrow we die. (Isa. xxii. 13.

33. *But)* be not deceived *(with such discourses, rather avoid them; for)* evil communications corrupt good manners.

34. Awake to righteousness, and sin not; *(which advertisement is very needful,)* for some among you have not the knowledge of *(that righteousness of)* God *(which doth oblige him to render to men according to their works,* 2 Thess. i. 6, 7. Heb. vi. 10.) I speak this to your shame.

35. But some men will *(yet)* say, How are the dead raised up *(again)?* [14] and with what *(kind of)* body do they come?

36. Thou fool, *(who makest an inquiry about a matter of which thou hast an instance in the very seed thou sowest, for)* that which thou sowest is not quickened, except *(first)* it die *(and lie buried in the earth):*

37. And *(again)* that which thou sowest, *(when)* thou sowest *(it is)* not that body which shall be *(again produced),* but [15] bare *(or naked)* grain, it may chance of wheat, or of some other grain:

38. But God giveth it a body *(clothed)* as it hath pleased him, and *(yet)* to every seed *(he giveth with the clothing)* his own *(kind of)* body.

39. *(And as)* all flesh is not the same *(kind of)* flesh, but there is one kind of flesh of men, another *(kind of)* flesh of beasts, another of fishes, and another of birds:

40. *(And as there is a like difference in the qualities of bodies; for)* there are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another:

41. *(And as in the celestial bodies)* there is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory:

42. So also is *(it as to)* the resurrection of the dead, *(the body raised being in quality much different from the earthly body we at present have; for)* it is sown in corruption *(frail, mortal, subject to death and putrefaction);* it is raised in incorruption *(not subject any more to death or dissolution):*

43. It is sown in dishonour *(with some dishonourable parts,* 1 Cor. xii. 23. *a vile body,* Phil. iii. 21. *subject to filth and deformity);* it is raised in glory: *(in clarity and splendour, shining like the sun,* Matt. xiii. 43. *and like Christ's glorious body,* Phil. iii. 21. *free from all defect or deformity of its members, or from any dishonourable parts,* 1 Cor. vi. 13.) it is sown in weakness *(subject to weakness by labour, to decays by age, to impotency and wasting by diseases);* it is raised in power *(nimble, strong, active, and that without reluctancy or molestation, grief, pain, or lassitude):*

44. It is sown a natural (Gr. [16] *an animal)* body *(having multiplicity of organs, muscles, tendons, arteries, veins, nerves, by which, by the assistance of the animal and vital spirits, it perceives the objects of sense, moves, and conveys nourishment to all its parts, wanting continual recruits of meat and drink);* it is raised a spiritual body *(possessed and acted by the Holy Spirit, and advanced so far to the perfection of spirits, as to be free from grossness, ponderosity, from needing rest, sleep, or sustenance).* There is a natural (Gr. *animal)* body, and there is a spiritual body.

45. And so it is written, The first man Adam *(from whom we all derive our bodies and our animal life)* was made a living soul; (Gen. ii. 7. *whereas)* the last Adam *(i. e. Christ)* was made [17] a quickening spirit, *(as having power to quicken and confer eternal life on all his members; or, as being the giver of that quickening spirit, by which we shall be raised from the dead, and made spiritual as his body is.*

46. *I say, there is an animal body, and there is a spiritual body;)* howbeit that *(body)* was not first which is spiritual, but that which is natural (Gr. *animal);* and afterward that which is spiritual.

47. *(For)* the first man *(Adam)* is *(was)* of the earth, earthy *(having a body formed of it; and so the animal body derived from him must be earthy):* the second man is the Lord *(descending)* [18] from heaven *(to raise our bodies and advance them to that place).*

48. As is *(was)* the earthy, such are they also that are earthy *(and live in the animal body as he did):* and as is the heavenly, such are they *(to be)* also that are *(to have)* heavenly *(immortal and shining bodies).*

49. And as we have borne the image of the earthy *(Adam, being begotten after his fall in his own likeness, with earthy, mortal bodies,* Gen. v. 3.) so we shall also [19] bear the image of the heavenly, *(partaking in our bodies of his heavenly glory, he changing our vile bodies into the likeness of his glorious body,* Phil. iii. 21.)

50. Now this I say, brethren, that [20] flesh and blood *(such as ours is)* cannot inherit the kingdom of God; neither doth *(nor can)* corruption inherit incorruption.

51. Behold, I shew you a mystery *(i. e. a thing not known to you before);* We [21] shall not all sleep, but we shall all be changed *(in our bodies, before they enter into this kingdom),*

52. [22] In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead *(in Christ)* shall be raised incorruptible, and we *(Christians that are then alive)* shall be changed *(as to this mortal body).*

53. For this corruptible *(body)* must put on incorruption, and this mortal *(body)* must put on immortality.

54. So when this corruptible shall have [23] put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, [24] Death is swallowed up in victory; *(i. e. is overcome for ever, so as never to have any strength or power over our bodies any more.*

55. *So that Christians may sing triumphantly in the words of the prophet Hosea,* xiii. 14.) O death, [25] where is thy sting? O grave, where is *(now)* thy victory? *(it is for ever swallowed up of life,* 2 Cor. v. 4.)

56. The sting of death *(or that which causeth death)* is *(was)* sin; and the strength of sin *(to subject us to it)* is *(was)* the law *(threatening death for it).*

57. But thanks be to God, who giveth us the victory *(over it)* through *(the death and resurrection of)* our Lord Jesus Christ.

58. Therefore, my beloved brethren, be ye steadfast *(and)* unmoveable, *(by any temptations from this faith, and be ye)* always abounding [26] in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord *(but shall be plentifully recompensed by him at the resurrection of the just).*

ANNOTATIONS ON CHAP. XV.

[1] Ver. 2. Δι' οὗ καὶ σώζεσθε, *By which also ye are saved.*] They who by embracing the Christian faith were brought into that way which leadeth to salvation, and in which, if they persevered, they would assuredly be saved, are styled in Scripture, οἱ σωζόμενοι, *the saved,* Acts ii. 47. 1 Cor. i. 28. and are said σώζεσθαι, *to be saved,* Rom. viii. 24. 2 Tim. i. 9. 1 Pet. iii. 21. (see note on Eph. ii. 5. 8. and on Tit. iii. 5.) so here it signifies, you are at present in a state of salvation, and will assuredly enjoy it, if you retain and live suitably to the faith delivered to you.

[2] Ver. 5. Τοῖς δώδεκα, *Of the twelve.*] *i. e.* Of the society of the apostles, consisting formerly of twelve persons, and therefore so called still, (John xx. 24.) though in strictness of speech they were but eleven when Thomas was with them, and ten in his absence. (Matt. xxviii. 16. Luke xxiv. 33.)

[3] Ver. 6. Πεντακοσίοις ἀδελφοῖς, *To five hundred brethren;*] Of whom he was seen in Galilee, where he had many disciples; for before his resurrection he told his disciples, that, being risen, *he would go before them into Galilee:* (Matt. xxvi. 32.) after his resurrection the angel sent this message to them, *Behold, he goes before you into Galilee, there you shall see him, as he said unto you.* (Mark xvi. 7.) Now it may reasonably be thought that the eleven, who went themselves into Galilee to the mountain which Jesus had appointed, even after they had seen him at Jerusalem, (Luke xxiv. 33. 36.) would acquaint the seventy, and others who believed in Jesus, where it was he appointed to be seen of them; and then, no doubt, their curiosity, as well as their affection to him, would induce them to repair to the place. Now, that they who had believed in Jesus were very many, will be evident, if we consider how often it is said in the gospel, that *many believed on his name,* John ii. 23. vii. 31. viii. 10. x. 42. and that *great multitudes believed on him,* John xii. 42. iv. 1. that *many of the rulers believed on him,* that *he baptized more disciples than John,* and that the pharisees complained that *the world was gone after him.* If you say we only read of the eleven going to Galilee, Matt. xxviii. 16. I answer, that others might go with them, though no mention be made of them; or that the rest might be inhabitants of Galilee, where most of Christ's disciples dwelt. If you still object, that *the number of the names* of Christ's disciples, after his ascension, are reckoned only *one hundred and twenty,* Acts i. 15. it is answered by Dr. Lightfoot, that the number of one hundred and twenty are not to be accounted the whole number of believers at that time, but only the number of those who had followed Christ continually, ver. 21. to be sure they were not all the disciples in Judea, but only in Jerusalem.

That this appearance of Christ to them was before his ascension, is evident, because this was in Galilee, (Luke xxiv. 50.) and, saith tradition, on Mount Tabor; his ascension was nigh to Jerusalem from the Mount of Olives; (Acts i. 12.) and Christ and his angel giving them such timely notice of his going before them to the place, it is probable it was some considerable time before his ascension.

As for the note of some, that Christ was seen of these *five hundred brethren* in the air, because the Greek word is ἐπάνω, *upwards,* it seems very light; for that word joined with numbers still signifies *plusquam,* or *more than,* as doth our English word *upwards,* and the Hebrew מעל: so Mark xiv. 5. ἐπάνω τριακοσίων δηναρίων, is *more than three hundred pieces of silver;* ἀπὸ πέντε καὶ εἰκοσαετοῦς καὶ ἐπάνω, *from five-and-twenty years and upwards,* Numb. iv. 3. 23. 30. 35. 39. 43. 47. viii. 25. ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, *from twenty years and upwards,* Numb. i. 3. 20. 22. 24. 26. 28. xiv. 29. 1 Chron. xxiii. 24. 2 Chron. xxxi. 17. Ezra iii. 8. ἀπὸ μηνιαίου καὶ ἐπάνω, *from a month and upwards,* Numb. iii. 15. 22. 28. 34. 39. 43. xxvi. 62.

[4] Ver. 7. Ἰακώβῳ, *Of James,*] The Just, the brother of the Lord, saith the tradition of the church, and the gospel of the Nazarenes. (See Dr. Hammond, and Jerome in Catal. Script. Eccles.)

[5] Ver. 8. Ὡσπερεὶ τῷ ἐκτρώματι, *As of one born out of due time.*] Ἔκτρωμα, say Hesychius, Phrynicus, and Phavorinus, is παιδίον νεκρὸν ἄωρον, *a dead child born out of due time;* ἐκβολὴ γυναικὸς, *one whom the woman casts forth.* St. Paul therefore having not seen Christ, of whom he was to testify,

till after his conversion, and our Lord's ascension, as the rest of the apostles had, (John xv. 27. Acts i. 21, 22.) speaks of himself as a witness *born out of due time.*

[6] Ver. 12. Πῶς λέγουσί τινες ἐν ὑμῖν, *How say some among you?*] That there were some in the apostle's time who taught that the resurrection was past already, we learn from 2 Tim. ii. 18. but that they were Jews, who of sadducees had embraced the Christian religion, as Mr. Le Clerc asserts,* I find no reason to believe: much less, that the false apostle, or apostles, so styled by St. Paul, not in his First but Second Epistle to the Corinthians, should be of the Jewish sadducees; for they being the great opposers of Christ's resurrection, (Acts iv. 1, 2.) and the great adversaries of St. Paul, upon this very account, that he testified that Christ was risen from the dead, (Acts xxiii. 6. 8.) and this doctrine being of so great importance, that the denying of it rendered both the preaching of the apostles and the faith of their hearers vain (ver. 14. of this chapter): sure the apostle could not say of such men, *Are they the ministers of Christ? I am more;* so 2 Cor. xi. 23. or that they transformed themselves into the *apostles of Christ,* (ver. 13.)

The gnostics† taught not that the resurrection was past already, but only that the *flesh was not fit to rise, and that it was incapable of salvation and incorruption,* and therefore they are generally said by the ancients to deny the resurrection, but none of them insinuate that it was past already. The Marcionites‡ are by Clemens Alexandrinus said to have held this doctrine, and to have renounced matrimony, because *in the resurrection* (saith Christ) *they do not marry.* But Marcion began his heresy in the second century, and therefore could not infect the church of Corinth with it in St. Paul's time. Menander indeed taught, that they *who received his baptism were made partakers of the resurrection by it, and that they should not die;* and he, according to many of the ancients, was contemporary with St. Paul: (see note on 2 Tim. ii. 18.) but haply St. Paul refers here to none of these, but only to the philosophers among them, as St. Chrysostom thinks; for Corinth being an eminent city of Achaia, where the philosophers and wise men of the world abounded, who looked upon the resurrection of the flesh as a thing both impossible and absurd, (see here note on ver. 35.) and placed their future happiness in their exemption from the clog and prison of the body, they might put a new construction on the doctrine of the resurrection, saying it only did import a renovation of our manners, or a resurrection from the death of sin unto a life of righteousness, and so it was performed already in that baptism in which we are raised with Christ from the dead. (Colos. ii. 12.)

[7] Ver. 15. Ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, *We have testified of God.*] It being very rare that κατὰ with a genitive case signifies *de,* i. e. *of,* these words may be rendered *per Deum,* by God; as, *because he could swear* καθ' οὐδενὸς μείζονος, *by none greater, he hath sworn* καθ' ἑαυτοῦ *by himself,* Heb. vi. 13. and ver. 16. *men swear* κατὰ τοῦ μείζονος, *by a greater:* so Matt. xxvi. 63. *I adjure thee* κατὰ Θεοῦ, *by God:* so in the Old Testament, *the Lord hath sworn* καθ' ἑαυτοῦ, *by himself,* or, *I have sworn* καθ' ἐμαυτοῦ, *by myself,* Isa. xlv. 23. Jer. xlix. 13. Amos vi. 6.: so 1 Kings ii. 23. Solomon swears κατὰ τοῦ Κυρίου, *by the Lord;* and iii. 43. *the oath of the Lord,* κατὰ σοῦ, made by the Septuagint *them that swore* κατὰ τοῦ Κυρίου, *by the Lord,* κατὰ *by Malcon.* (See Isa. lxii. 8. Amos iv. 2. viii. 7. 14.) And then the sense runs thus: We have pretended to be μάρτυρες αὐτοῦ, *God's witnesses* in this matter, (Acts v. 32.) and by the power of miracles, and of the Holy Ghost, derived from him, to bear witness to the resurrection of Christ; and so must be false witnesses of God, if he hath not raised him from the dead. (See here Examen Millii.)

[8] Ver. 19. Εἰ ἐν τῇ ζωῇ ταύτῃ, *If in this life only we have hope.*] The apostle seems not here to say, that, if there should be no resurrection of the body, the Christian could have only hope in this life; for if the soul be immortal, and may be happy after its separation from the body, this seems not to follow: but he argues thus, If Christ is not risen for our justification, we are yet under the guilt of sin, (ver. 17.) and if so, both soul and body must perish after death, (ver. 18.) and then the hope of Christians must terminate with this life, which being more especially to them a life of misery, by reason of the sufferings to which their faith doth here expose them, they would of all men be most miserable.

[9] Ver. 22. Ἐν τῷ Χριστῷ, *In Christ.*] The opinion of the Jews was this, that the Messias was *the second Adam who should raise the dead:* his name, say they,* is called *Jinnon,* Psal. lxxii. 17. for *he shall raise them that sleep in the dust.* And the last man, or Adam, is the Messiah,† who *shall be above Moses, and above the ministering angels: he shall take away the old sin from whence death came, and in his days shall be the resurrection of the dead; and this God intended in the creation of Adam, that he should be immortal, but sin brought death upon him, therefore the Divine intention, which was not fulfilled in the first Adam, was fulfilled in the King Messiah.* Thus is the doctrine of the church delivered by Irenæus,‡ that Christ took our nature upon him, and suffered death in it; that *as, by man vanquished, death fell upon all mankind, so, by man conquering, we may ascend to life; that, whereas we were all dead in the animal Adam, we may be quickened in the spiritual.*

[10] Ver. 23. Ἐν τῇ παρουσίᾳ αὐτοῦ, *At his coming.*] This chapter contains many arguments against the doctrine of the resurrection of some saints before the rest, to reign with Christ on earth a thousand years: for (1.) from the words, *every man in his own order,* it might have reasonably been expected, that some mention should have been made, as of *Christ the first-fruits,* so of the first and second resurrection; but yet we see, that when the apostle is professedly speaking of the order in which we shall arise, he hath nothing to say of this first resurrection, which, it seems, is to happen a thousand years before the general resurrection; and nothing of a first or second advent of our Lord; one to reign on earth a thousand years, a second to judge all the world; and yet this double advent is as necessary, as is Christ's reign on earth.

Moreover, the end and the delivery up of this kingdom

* Suppl. to Dr. Hammond, p. 363. ‡ See note on 2 Tim. ii. 18.

† Τὴν ἀνάστασιν ἀπιλήφασιν, ὡς αὐτοὶ λέγουσι, καὶ διὰ τοῦτο ἀθετοῦσι τὸν γάμον. Strom. p. 3. 446. B.

* Buxt. Lex. Talm. p. 961. † Neve Shallom. lib. ix. cap. 5. 8.

‡ "Ut quemadmodum in animali omnes mortui sumus, sic in spirituali omnes vivificemur." Lib. v. cap. 1. "Ut quemadmodum per hominem victum descendit in mortem genus humanum, sic etiam per hominem victorem ascendamus in vitam." Cap. 11.

are here made contemporary with his advent; and the resurrection of all that are Christ's is to be at this very advent: but how can he deliver up his kingdom, and yet reign on earth a thousand years? In a word, if all that are his must be raised at *his coming* to the final judgment, then none before that coming, and then they must be all raised together, not some a thousand years before the rest.

[11] Ver. 28. Ἵνα ᾖ ὁ Θεὸς πάντα ἐν πᾶσιν, *That God may be all in all.*] He saith not that the Father, mentioned ver. 24. but that *God may be all in all,* and so he seems to lead us to that interpretation of the Godhead, which comprehends *Father, Son, and Holy Ghost;* and then the import of the phrase, *That God may be all in all,* will be this: That the Godhead may govern all things immediately by himself, without the intervention of a Mediator between him and us, to exact our obedience in his name, and convey to us his favours and rewards, we being then to tender all our duty immediately to him, and derive all our happiness immediately from him. So that as now Christ, *Theanthropos,* God-man, *is all in all,* (Colos. iii. 11.) because the Father hath put all things into his hands, does all things, and governs all things, by him; when this economy ceases, the Godhead alone will be all in all, as governing and influencing all things by himself immediately.

Moreover, the Jews say, that *the kingdom of the Messiah shall return to its first Author,** and so saith the apostle here; for, though it shall have no such end as the preceding monarchies had, (Luke i. 32, 33.) by giving place to a succeeding kingdom; for till the world last, οὐ παρελεύσεται, *it shall not pass away, or be dissolved by any other kingdom,* (Dan. vii. 14.) but shall be an eternal kingdom, in the sense in which he is a *Priest for ever,* and hath τὴν Ἱερωσύνην ἀπαράβατον, *a priesthood that doth not pass away,* (Heb. vii. 17. 24, 25.) and so he is able to intercede *for ever* for us; yet, as that priesthood must needs cease, when the subject of it ceaseth, and he hath none to intercede for, so must his kingly office cease, when all his friends have that eternal life conferred upon them, for which this power was committed to him, (John xvii. 2.) and all his enemies are *become his footstool,* (Psal. cx. 1.) when there is no more *a house of Jacob to reign over,* or *a throne of David to sit on;* (Luke i. 32, 33. Rev. xi. 15.) and the whole office of a Mediator must then cease, when God and man are made completely and indissolubly one.

For farther explication of this matter, let it be observed:

First, That this mediatory kingdom was given to our Lord by the Father; for *he hath put all things in subjection to him,* (ver. 27.) and that after his resurrection; for it was given as the reward of his sufferings, and so could not be given till they were accomplished: *he humbled himself, and became obedient to the death, even to the death of the cross; wherefore God hath highly exalted him, and given him a name, which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and on earth, and under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.* (Phil. ii. 8. 10. 11.) Accordingly, after his resurrection, he speaks to his disciples thus, *All power is given to me in heaven and in earth,* Matt. xxviii. 18. But why this reward should not cease when the work is done; why, *v. g.* his dominion over death should not cease, when death is destroyed; his power of giving eternal life, or judging, when all are judged, and none are left to be crowned; I confess I do not understand.

2. Seeing the human nature only suffered, and seeing the Divine nature is capable of no such exaltation, or new dominion, it is certain that this kingdom could be given to Christ only according to his human nature; for though the Godhead could alone enable him to execute his kingly office; yet was he thus exalted, this power and judgment was conferred upon him, *because he was the Son of man.* (John v. 27.) He intercedeth still in heaven by virtue of his blood; all favours are granted to the church through him, *and God will judge the world by the man Christ Jesus.*

3. During this reign of Christ, God the Father immediately *judgeth no man, but hath committed all judgment to the Son, that all men might honour the Son* (by owning his authority) *even as they honoured the Father,* (John v. 22, 23.) by owning his authority over them. He made him Lord of all things, to punish and reward according to his wisdom, will, and pleasure: and so his human nature, or Christ as man, though subject to the Father, as his viceroy, acting by the authority of him who *put all things into his hands,* and set him *over the works of his hands,* (Heb. ii. 7, 8.) and doing all *to the glory of God the Father,* yet seems not now to be in the same order of subjection to the Father, as are other creatures, *i. e.* so as to act by his immediate command in all particular transactions, as the holy angels do, *obeying his commands, and hearkening to the voice of his word.* (Psal. ciii. 20.) They are all *ministering spirits,* (Heb. i. 13, 14.) but he is *set down at the right hand of God* in full possession of his mediatory kingdom. Whilst he continued on earth, and acted as a *prophet sent from God,* he always owned, that he could *do nothing of himself, but as the Father gave him commandment, so he did, and so he spake:* (John v. 30. viii. 38. xii. 49.) but, being once exalted to be *Lord of all things,* he acteth as a Lord in all things which relate to his kingly office over his church, giving laws to all, as being Lord of all, and rewarding and punishing according to his will.

4. The exercise of his authority he shall then lay down, *when all things are subdued to him,* no other kingdom or dominion being to be exercised in the celestial state, but what is essential to the whole Godhead: and though he shall ever so far reign, as to be still *at the right hand of God,* highly exalted in honour, dignity, and beatitude; and to have still religious respect and veneration from all saints, who then are to reign with him, (2 Tim. ii. 12.) and be owned by them as their king; and though the effects of his kingly power shall continue for ever, his enemies being destroyed, and his saints reigning in bliss for ever; yet the exercise of that kingly power shall then cease, and he as man shall be then subject to the Father, as other saints and angels will be; that so as Christ before was *all in all,* (Colos. iii. 13.) with reference to his church, and from *his fulness did they all receive,* so now the Godhead may be all in all, and fill all things immediately by himself. This is only my conjecture of the sense of this obscure place, from which, upon better information, I shall willingly recede.

Ver. 28. Τότε καὶ αὐτὸς ὁ υἱός.] The word υἱὸς, crept in, saith Dr. Mills, from the margin: see this confuted by full authority, Examen Millii.

* Pirk. Eliezer, cap. 12. p. 26.

[12] Ver. 29. Οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, *Who are baptized for the dead.*] *i. e.* For that Jesus, who, according to their doctrine, must be still dead. To strengthen this exposition, let it be noted,

First, That it is absolutely certain, that all who received Christian baptism were baptized in the name of Jesus; but it is very uncertain whether any in the apostle's time were baptized for them who died without baptism, or to fill up the place of those Christians who died after baptism: there is no intimation of any such thing in Scripture, or in primitive antiquity.

Secondly, That the apostle doth not say, *What do they that baptize for the dead?* but τί ποιήσουσιν οἱ βαπτιζόμενοι, *what will they do who are baptized already,* if the dead rise not again? τί καὶ βαπτίζονται, *why are they also baptized for the dead?* We who believe otherwise of him, and preach ἐν τῷ Ἰησοῦ, by this raised Jesus, the resurrection from the dead, (Acts iv. 2.) may well be baptized in the name of Christ; but why are they so, who believe him dead? what will they do? what motive can they have to stand to their baptismal covenant, and own a dead man as their Lord and Saviour? what inducement can they have to continue faithful to him to the end, but this, that, *if they suffer, they shall also reign together with him?* what will they do for comfort against the fear of death, if, when they fall asleep, they perish, and shall not rise again? must they not be as well the worst of fools, as the most miserable of men, to suffer thus for a dead man, who could not help himself, and therefore is not likely to give them any help in life, or hope in death?

Thirdly, That ὑπὲρ often signifies *in gratiam, on the account,* or *for the sake:* so Rom. i. 5. *We have received grace and apostleship,* &c. ὑπὲρ τοῦ ὀνόματος αὐτοῦ, *for his name's sake;* Eph. iii. 13. *I desire that you faint not at my tribulations,* ὑπὲρ ὑμῶν, *which I suffer for your sake;* Phil. i. 29. *To you it is given* ὑπὲρ Χριστοῦ, *for the sake of Christ, not only to suffer;* Colos. iii. 24. ὑπὲρ τοῦ σώματος αὐτοῦ, *for the sake of his body;* 2 Thess. i. 5. *That you may be accounted worthy of the kingdom of God,* ὑπὲρ ἧς πάσχετε, *for the sake of which ye also suffer.* See more examples, both sacred and profane, in Schmidius on the place, and Dr. Edwards in his preface to the Authority, &c. of the Holy Scripture.

Fourthly, Observe that οἱ νεκροὶ is used in Scripture, when speaking of one single person. Thus, when Christ had raised the widow's son, he bids John's disciples tell him, that νεκροὶ, *the dead are raised,* Luke vii. 15. 22. and so here, ver. 12, 13. *If there be no* ἀνάστασις νεκρῶν, *resurrection of* one single person from the dead, then is not Christ risen: yea, the resurrection νεκρῶν, of the dead in general is thrice mentioned by this apostle, when speaking of the resurrection of Christ alone: thus, when he saith, *God will judge the world by Christ, of which he hath given us a demonstration, having raised him* ἐκ νεκρῶν, *from the dead,* Acts xvii. 30, 31. it follows, *that when they heard him asserting the resurrection of the dead,* ἀνάστασιν νεκρῶν, *they mocked;* whereas he had only asserted the resurrection of Christ from the dead. Thus St. Paul saith twice, περὶ καὶ ἐλπίδος ἀναστάσεως νεκρῶν, *for the hope and resurrection of the dead, I am called in question,* Acts xxiii. 6. xxiv. 21. and yet he was not called in question about the resurrection of the dead in general, for that the pharisees believed as well as he, but only *concerning one Jesus who was dead, whom Paul affirmed to be alive,* (Acts xxv. 19.) or risen from the dead. And so the apostle saith, Christ was declared to be the Son of God with power, ἐξ ἀναστάσεως νέκρῶν, *by his rising from the dead,* Rom. i. 4. and here, If Christ be risen, how say some among you, that ἐξ ἀναστάσεως νεκρῶν οὐκ ἔστιν, *there is no resurrection of the dead?* And this import of the phrase seems to be confirmed by the word ὅλως, *viz.* If it be wholly and entirely true of all that are dead, that they rise not, and so Christ is not risen, what avails it any that they are baptized for the dead?

Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ νεκρῶν, *Were it not so, what will they do who are baptized for the dead?*] Here Mr. Dodwell refers to the custom mentioned by Epiphanius, that some heretics, when any who professed Christianity died without baptism, baptized others in their stead; whereas the words are only capable of these two interpretations, either that of the ancients,* *Why are they baptized for the resurrection of the dead?* that is, in expectation and belief of that fundamental article of the Christian faith? Or, why are they baptized for, or on the account of, that Jesus who is dead; and, say they, is not risen from the dead? which is the sense I have given of these words. To make this evident, and shew the vanity of the interpretation which Mr. Dodwell hath embraced, let it be noted,

First, That the conjunctive particle, ἐπεὶ, as Phavorinus and Budæus have observed, signifies εἰ δὲ μὴ, "alioquin, quod si non;" *if it be otherwise,* or, were it not so: thus it is used by the apostle ten several times, Rom. iii. 6. ἐπεὶ, *if it be not so, that God is righteous, how shall he judge the world?* xi. 6. ἐπεὶ, *if it were otherwise, grace would not be grace;* ἐπεὶ *and were it otherwise, works would not be works;* and ver. 22. ἐπεὶ, *otherwise thou shalt be cut off;* 1 Cor. vii. 14. ἐπεὶ, *were it not so, their children would be unclean;* xiv. 16. ἐπεὶ ἐὰν, *otherwise, when thou blessest in the Spirit, how shall the unlearned say, Amen?* Heb. ix. 17. ἐπεὶ, *otherwise his will is of no force;* and ver. 26. ἐπεὶ οὐκ ἂν ἐπαύσαντο, *otherwise they would not have ceased to be offered;* (which by the way is a probable inducement to believe, that the Epistle to the Hebrews was written by St. Paul; this conjunction being not once used in this sense in the evangelists, or in the other Epistles:) now hence it clearly follows, that this conjunction must contain an inference from what was said before, viz. *that Christ was risen as the first-fruits of them that slept,* and were to be raised by him from that sleep, and was to *reign till he had vanquished* their last enemy death; *for* (saith the apostle) *if this were not so,* that is, if Christ were not risen, or, being risen, were not to *reign till he had overcome death,* and so had raised us also from it; why are men baptized ὑπὲρ τῶν νεκρῶν, for a *dead Jesus,* or in hopes of a resurrection by him from the dead? So that one of these two senses of this dark passage must obtain.

Secondly, Observe, that the apostle's question runs not thus, *Why do they baptize others for the dead?* or, *Why are others baptized in their stead?* but, τί ποιήσουσιν, *What will they do who are baptized?* Which question relating to the deportment of those who undergo this baptism, and not at all to them for whose sakes they do it, excludes any relation of these words to that pretended practice; for, if

* Chrysost. Theodoret. Photius, Œcumenius in locum. Isidor. Pelus. lib. i. ep. 221. Epiph. Hær. xxviii. §. 6.

it was done by any, it was not with relation to their own deportment, who were living, but with relation to the dead. Moreover, the three questions, *Why are they baptized for the dead?* or, *Why stand we in jeopardy every hour?* or, *What advantageth it me, if I have fought with beasts at Ephesus?* seem plainly to relate to the same matter, and therefore must all relate to the deportment of the living under the evils and persecutions which Christians suffered in this present life, and be to this effect: Why are they who say, Christ is not risen, and therefore can expect no resurrection from him, baptized in his name, or in expectation of this benefit from him? What will they do in times of persecution? What inducement can they have to stand to their baptismal covenant, and own a dead man as their Lord and Saviour?

Add to this, that though Tertullian,* by saying *Si autem et baptizantur quidam pro mortuis,* supposes such a thing might be done by some, yet he neither mentions time nor persons. Epiphanius,† in the fourth century, saith, they had a tradition concerning some heretics in Asia and Galatia, ὡς τινῶν μὲν παρ' αὐτοῖς προφθανόντων τελευτῆσαι ἀνεὺ βαπτίσματος, ἄλλους δὲ ἀντ' αὐτῶν εἰς ὄνομα ἐκείνων βαπτίζεσθαι, *that some among them being prevented by death from receiving baptism, others of them were baptized in their names;* καὶ τούτου ἕνεκα ἡ παράδοσις ἡ ἐλθοῦσα παρ' ἡμᾶς φησι τὸν αὐτὸν ἅγιον ἀπόστολον εἰρηκέναι εἰ ὅλως, &c. *and that he had received it by tradition; that upon this account the apostle said, If the dead rise not at all, why are they then baptized for the dead?* But as he is the only person who speaks of this tradition, so is he guilty of a manifest contradiction in his relation of it: for having told us that the heretics, who practised thus, owned indeed the resurrection of our Lord; which, saith he, the Corinthians denied, and therefore were not of this sect; but yet said, νεκροὺς δὲ οὐκ ἐγείρεσθαι, that the dead were not to be raised, and so denied the resurrection of the dead; yet he adds, that they used this practice, ὑπὲρ τοῦ μὴ ἐν τῇ ἀναστάσει ἀναστάντας αὐτοὺς δίκην δοῦναι τιμωρίας βάπτισμα μὴ εἰληφότας, *that they, who died without baptism, might not, at the resurrection, be punished for want of baptism.* St. Chrysostom and Theophylact say, that the Marcionites, when any of their sect died without baptism, put a live man under the bed in which the dead man lay, and then asked the dead, whether he would be baptized; and the man under the bed answering, Yes, they baptized the dead man, εἶτα ἐγκαλούμενοι, and, being accused of this ridiculous practice, they pleaded, that the apostle spake of some who were baptized for the dead, τὸ δὲ οὐκ οὕτως ἔχει, *whereas he said no such matter,* but only said, *If the dead rise not, why are they baptized for the resurrection of the dead?* They therefore knew of no such practice in the apostle's time, or of any tradition relating to it: and certainly it is, the apostle could not relate unto this practice of the Marcionites, seeing Marcion began his heresy in the second century, and so long after the writing of this Epistle. In a word, if they, who are supposed to practise thus, believed the resurrection, they could not be concerned in the apostle's argument against them, who did not believe it; if they did not believe the resurrection of the body, when once dead, it cannot be imagined, why they should be concerned to baptize a dead body, or any other body for it. See the text defended against the surmises of Dr. Mills, Examen Millii, ibid.

[13] Ver. 32. Κατ' ἄνθρωπον, *After the manner of men.*] *i. e.* After the usual manner of heathens. That St. Paul thus fought with beasts indeed, and they would not touch him, they, saith Nicephorus,* who writ the life of this apostle do affirm: Theodoret seems plainly to hint the same thing in these words, *In human opinion I was made the food of beasts, but I was wonderfully preserved from them:*† and this sense will appear more probable,

1. From the phrase κατ' ἄνθρωπον, which signifies, *as men used to do,* but never, *according to men's purposes,* or, to *speak after the manner of men.* (See the note on 1 Cor. ix. 8.)

2. From the place here particularly mentioned, Ephesus, which cannot refer to the tumult there caused by Demetrius, for the apostle suffered nothing in it. Had he intended a combat with metaphorical beasts, or savage men, that at Lystra, where he was stoned and left for dead, (Acts xiv. 19.) had been more properly mentioned; see the note on 2 Cor. i. 8—10. where he speaks of such troubles that befel him in Asia, as made him *to despair even of life;* though as we read nothing in the Acts of this fight with beasts, so we read nothing of that trouble. It is therefore no objection against this interpretation, that this fight with beasts is not recorded by St. Luke, or that St. Paul speaks not expressly of it in the catalogue of his afflictions, 2 Cor. xi. it is sufficient that there he tells us, he was in *deaths often,* (ver. 23.)

If this sense be not liked, you may interpret κατ' ἄνθρωπον, *according to the intention of men,* it being the intention of the men of Asia in that tumult, to deal so with Paul's companions, and much more with him, had not his friends dissuaded him from entering into the theatre; (see note on Acts xix. 29.) and note also, that cruel and bloody-minded men are often represented under this metaphor of beasts: so Ignatius,‡ when he was carried from Syria to Rome, under a band of soldiers (who, saith he, are the worse for the kindness I shew to them), he saith, ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ, *from Syria to Rome I fight with beasts.* And Heraclitus§ the Ephesian saith, "Ephesiorum cives conversos esse in bestias," *the Ephesians were turned into beasts, because they slew one another.*

[14] Ver. 35. Ποίῳ σώματι, *With what kind of body?*] This was the question of the philosophers,‖ whose chief objection against the resurrection of the flesh, and of the body, was this; That the body was ¶ *the prison and the sepulchre*

* De Resurr. Car. cap. 48. et contra Marcion. h. 5. p. 473.
† Hær. 28. §. 6. p. 114.

* Hist. Eccles. lib. ii. cap. 25.
† Κατὰ ἀνθρώπινον λογισμὸν θηρίων ἐγενόμην βορὰ, ἀλλὰ παραδόξως ἐσάθην. In locum.
‡ Epist. ad Rom. sect. 5. § Epist. 1. ad Hermodorum.
‖ "Utrum sine corpore, an cum corporibus, et corporibus quibus, ipsisne, an innovatis resurgator?" Cecil. apud Minut. p. 11.
¶ Καὶ ἡμεῖς τῷ ὄντι τεθνάμεν, καὶ τὸ μὲν σῶμά ἐστιν ἡμῶν σῆμα. Jamb. Protrept. adh. cap. 17.
Καὶ γὰρ σῆμά τινες φάσιν αὐτὸ εἶναι τὸ ψυχῆς, ὡς τεθαμμένης ἐν τῷ νῦν παρόντι. Plato in Cratylo, p. 275. E.
"Corpus hoc animi pondus et pœna est, permanente illo urgetor, in vinculis est." Sen. ep. 65.
Ἄλλοις ἴδος——ὥσπερ ἐκ δεσμῶν τοῦ σώματος ἀπαλλάττεσθαι. Jambl. de vita Pythag. p. 220.
Ἕως ἂν τὸ σῶμα ἔχωμεν, καὶ ξυμπεφυρμένη ᾖ ἡμῶν ἡ ψυχὴ μετὰ τοῦ τοιούτου κακοῦ, οὐ μὴ τύχωμεν κτησώμεθα ἱκανῶς οὗ ἐπιθυμοῦμεν. Jambl. Protrept. cap. 13. p. 73. Plat. Phæd. p. 49, 50.

of the soul, and that it was her punishment to be tied to it; that the body was *the great hinderance to the knowledge of the truth;* and that *we could not be truly happy, till by death we were delivered from it:* it was therefore judged by them, not only an impossible thing, but even an unjust, unworthy thing, for God to raise these bodies to be united to those souls, whose happiness consisted in being delivered from the body, and whose punishment it was to be confined to it; that being according to their philosophy,* not to make them alive but *die again*. And therefore Celsus saith, *The hope of the resurrection of the flesh is the hope of worms, a filthy, an abominable, an impossible thing, which God neither will nor can do.* Hence probably it was that the Valentinians, Marcionites, Basilidians, the followers of Saturninus, and other primitive heretics, denied so stiffly τῆς σαρκὸς ἀνάστασιν, *the resurrection of the flesh,* (Just. Mart. Dial. p. 307. 253.) and said, "non esse capacem carnem vitæ," that *the flesh was not capable of life,* (Iren. lib. i. cap. 29. lib. v. cap. 41.) because they held with the philosophers, "corpus esse carcerem," *the body was the prison of the soul.* (Idem. lib. i. cap. 24.) Now, to this objection the apostle here returns a full and satisfactory answer, by shewing the happy change which shall then pass upon the raised body; and this he seems to do with some resemblance to the ancient philosophy of the Pythagoreans and Platonists, and to the sentiments of the Jews.

That here are two questions, but then both have respect to the manner or the qualities of the bodies to be raised, for the apostle saith not διατί, *why are dead men raised to life again?* or, *why do they live again?* but πῶς ἐγείρονται, *how, after what manner, are they raised?* are they raised with such mortal bodies as they had before, or with bodies subject to the like distempers and infirmities which we now suffer in this life? or if not, *with what kind of bodies?* do their bodies rise naked? or are they clothed upon? This is exceedingly evident from the whole discourse of the apostle in answer to these questions, which gives no reason why they being dead do rise again, but wholly is employed in shewing what are the qualities and conditions of the raised bodies of good men.

[15] Ver. 37. Γυμνὸν κόκκον, *Naked grain.*] Note here, that the Jewish rabbins† use the same similitude of grain in the affair of the resurrection, and speak also of *a clothing of the body raised,* from the example of grain raised with a *covering*. (See note on 2 Cor. v. 2—4.) Note also, that St. Paul is not discoursing of the identity of the raised body, but only of the qualities with which it is raised.

[16] Ver. 44. Σῶμα ψυχικὸν, *An animal body.*] It seems hence probable, that the word *sown* doth not relate to the body's being lain in the earth, but rather to its production into the world; for, when it is interred, it is no more an *animal* body, but a body void of life; it is not only weak, but wholly destitute of power: and this appears yet farther, from the following proof of these words, *It is sown an animal body,* for so it is written, *The first man Adam was made a living soul.* The apostle doth indeed, ver. 36, 37. speak of seed sown in the earth, but then he speaks of it as still alive, and having its seminal virtue, or animal spirit in it, and after dying there; whereas our bodies first die, and then are cast into the earth.

Secondly, Hence it is also probable, that the apostle discourseth not here of the different degrees of glory which the saints hereafter shall enjoy; for he speaks only of what is raised, that is, the body, and of the qualities belonging to all bodies that are raised.

Thirdly, Certain it is that the apostle in this chapter discourseth only of the resurrection of the just, since it is alone their bodies that shall undergo this happy change.

Fourthly, Observe, that there is another sense of the forty-fourth verse, as good as that which I have given in the paraphrase, *viz.* There is an animal body, *i. e.* a body fitted for this lower sensible state in which we live at present; and there is a spiritual body, that is, a body fitted for our spiritual and celestial state: in this state we are forced to serve our bodies, and to attend their leisure, and mightily depend upon them in the operations of the mind; in the other, our bodies shall wholly serve our spirits, and minister to them, and depend upon them, and therefore may be styled spiritual. But,

Fifthly, That our bodies shall be then *spiritual, thin,* and *aerial,* is neither a new doctrine nor proper to the followers of Origen; for so both St. Chrysostom and Theophylact upon the place allow it to be. *What incredible thing assert we* (saith Isidore Peleusiot*), *if we say the body is small and aerial? for by this we do not deny it to be the same body.* And again, *The apostle calls our bodies spiritual,* διὰ τὸ κοῦφα καὶ αἰθέρια μέλλειν ἔσεσθαι,† *because hereafter they shall be light and etherial.* And this, which the apostle here says, is suitable to the philosophy of the Pythagoreans and Platonists, who taught that good and pure souls were by death delivered from those gross and earthly bodies which press down the soul, (Wisd. ix. 15.) and were *after the dissolution of the body,* said they, will be *at the resurrection of the body* saith he,‡ *invested with thin and aerial, with active and spiritual, with bright and shining,* and, lastly, *with celestial and eternal bodies.* Now to this plainly answers the description of our raised bodies here given by St. Paul, in answer to the second question of the philosophers at Corinth, *With what bodies do they come forth out of the grave?* declaring in their very terms, that this body will be σῶμα πνευματικὸν καὶ οὐράνιον, *a spiritual and celestial body,* ver. 44. 46. 48, 49. 2 Cor. v. 1. that it will be οἰκία αἰώνιος, *an eternal house,* σῶμα ἄφθαρτον καὶ ἀθάνατον, *an incorruptible and immortal, body,* ver. 53, 54. that it will be raised ἐν δόξῃ, *in glory,* and so be αὐγοειδὲς, *a shining body. The just* (saith Christ) *shall shine as the sun, and as the brightness of the firmament;* (Matt. xiii. 43.) and *as the stars,* saith Daniel, (xii. 3.) And this answers to the σῶμα ἀστροειδὲς, which these philosophers mention as the same with their αὐγοειδὲς, *shining body.* Lastly, *It is raised in power,* and this is in sense the same with their σῶμα εὐκίνητον, *agile body,* and of quick motion. Indeed,

* "Ut semel defuncti denuo existerent εἰ δίκαιον ἦν, ἂν ἀν καὶ δυνατόν." M. Anton. lib. xii. §. 5.

Τοὺς πάλαι ποτὲ ἀποθανόντας αὐταῖς σαρξὶν ἐκείναις ἀπὸ τῆς γῆς ἀναβιῶναι——σκωλήκων ἡ ἐλπὶς, σφόδρα μιαρὸν, καὶ ἀπόπτυστον ἅμα, καὶ ἀδύνατον —— οὔ τί γε αἰσχρὰ ὁ Θεὸς δύναται, οὐδὲ τὰ παρὰ φύσιν βούλεται —— σάρκα δὲ μιστὴν ὧν οὐδὲ εἰσιτῖν κακῶν ἀποφῆναι παραλόγως, οὐδὲ βουλήσεται ὁ Θεὸς, οὐδὲ δυνήσεται. Apud Orig. lib. v. p. 240.

† Pirk. Eliez. cap. 33. p. 80.

* Lib. ii. Ep. 42.

† Lib. iii. Ep. 77.

‡ Καὶ γὰρ πᾶσαν ψυχὴν ἀνάγκη περὶ τῶν θνητῶν σωμάτων ἀϊδίοις, καὶ εὐκινήτοις τισὶ χρῆσθαι σώμασιν, ὡς κατ' οὐσίαν ἔχουσαν τὸ κινεῖν. Procl. in Tim. lib. v. p. 259. Σῶμα αὐγοειδὲς καὶ ἀΐδιον. Hier. in Carm. Pyth. p. 306. 313. Σῶμα οὐράνιον, ἀΐδιον, αὐγοειδές. Philoponus. Τὸ πνευματικὸν σῶμα. Idem. Vide testimonia Galeni, Pselli, Suidæ, &c. apud D. Cudw. Syst. Intellect. lib. i. cap. 5. p. 783. 806. fol.

the parallel is so exact, that seeing I find nothing of this nature in the life of Pythagoras, writ by Diogenes Laertius, or in Plato, but only in those writers who lived since Christ's time, and were professed enemies of Christianity, Hierocles, Porphyry, Proclus, and Jamblichus, I am apt to suspect, that as in other things they apparently dressed up their philosophy and morality anew, to accommodate it the better to the Christian philosophy, that so there might seem less need of Christianity; and particularly made the felicity of souls hereafter much like the Christian doctrine, that so they might destroy, or render needless, the doctrine of the resurrection; so they gave to the dying souls of good men this ὄχημα ψυχῆς, or *vehicle of a spiritual, immortal, shining, heavenly body also,* from the Christian notion of the change our raised bodies should then undergo. See the text defended against the surmises of Dr. Mills, Examen Millii, ibid.

[17] Ver. 45. Πνεῦμα ζωοποιοῦν, *A quickening spirit.*] All the ancients till St. Austin, by a *spiritual body* seem to understand a body possessed and acted by the Holy Spirit, as the natural body is by the animal and vital spirits; and say, that Christ was made a quickening spirit *by the seed of the Holy Spirit, which unites him to all his members,* and confers on them a new life and immortality. Irenæus* is very express and copious in this matter, saying, *That, as from the beginning of our frame in Adam, that inspiration of life which proceeded from God, united to the body, animated man, and made him a reasonable creature; so in the end, the word of the Father, and the Spirit of God, united to the old substance of the frame of Adam, make a living and a perfect man, receiving the perfect Father; that, as we all died in the animal, we may be all quickened in the spiritual Adam; and that by the Spirit the bodies rising are made spiritual, as by the Spirit they have life eternal:—It is called spiritual, as putting on the Spirit,* saith Tertullian:† *As receiving the whole energy and communion of the Spirit,* saith Methodius.‡ And that the resurrection of the just shall be effected by the Spirit of God, seems to be plainly taught by the apostle in these words, *If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.* (Rom. viii. 10.) And this agrees with the opinion of the Jews, who ascribe the resurrection to the Spirit, from Ezek. xxxvii. 10. and in particular to the Spirit of the Messiah. And from this differs not much the opinion of Theodoret, and others, That Christ is made a quickening Spirit, because he himself being quickened by the Spirit, (1 Pet. iii. 18.) hath himself the power to quicken and raise the bodies of his servants to eternal life; for *as the Father raiseth up the dead, and quickeneth them, so the Son quickeneth whom he will,* (John v. 21.) and *as the Father hath life in himself, so hath he given to the Son to have life in himself,* (ver. 26.)

Moreover, that Christ is said here to be εἰς πνεῦμα ζωοποιοῦν, *for a quickening spirit,* not with relation to his quickening the soul by the body only, is visible to any who will peruse the whole discourse of the apostle here, since it relateth only to the truth and manner of the resurrection. For after the apostle had dispatched his proof of our Lord's resurrection, he concludes thus, *Now is Christ risen from the dead, and become the first-fruits of them that slept; for as by man came death, so by man came also the resurrection of the dead:* for as, ἐν τῷ Ἀδὰμ, *by Adam all men die, so also,* ἐν τῷ Χριστῷ, *by Christ, all* ζωοποιηθήσονται, *shall be made alive again.* Now this is the very word used by Christ, in reference to his power of raising the dead, when he saith, *As the Father raises the dead,* καὶ ζωοποιεῖ, *and makes them alive again, so the Son* ζωοποιεῖ, *gives life to whom he will. For as the Father hath life in himself, so hath he given to the Son to have life in himself.* (John v. 21. 26.)

After this the apostle proceeds to the inquiry of the unbeliever, *How are the dead raised up?* &c. And, in his answer to this, he begins with the same word; *That which thou sowest,* οὐ ζωοποιεῖται, *is not quickened except it die;* and then shews the difference of our present body, subject to death, and the condition of our future bodies, saying, *It is sown,* or born into the world, σῶμα ψυχικὸν, *an animal body;* that is, a body which, by the animal and vital spirits in it, lives, moves, perceives, and conveys nourishment to all its parts; *it is raised,* σῶμα πνευματικὸν, a *spiritual body;* that is, a body quickened by the Spirit of Christ, (Rom. viii. 11.) and advanced so far to the perfection of spirits, as to be immortal as they are, (Luke xx. 35, 36.) and so fitted for the celestial and immortal state: for, saith he, *so it is written, The first man Adam,* from whom we all derive our bodies and our animal life, was therefore made, εἰς ψυχὴν ζῶσαν, *with a soul giving life* to his body, and conveying this animal life to others; (Gen. ii. 7.) the second was made, εἰς πνεῦμα ζωοποιοῦν, *to revive the body, and quicken it by his Spirit;* (John vi. 63.) for having promised, that he would raise up them who spiritually did eat his flesh and drink his blood, he adds, τὸ πνεῦμα ἐστι τὸ ζωοποιοῦν, *it is the Spirit that quickeneth.* He saith also, *That the first man,* whose image we bear in our bodies, was χοϊκὸς *formed,* ἀπὸ χοῦς, *from the dust,* and so is to return to the dust; the second man, whose image we shall bear, is the *Lord from heaven;* to wit, descending from it with his glorious and heavenly body, whose image we shall bear by having bodies made *like unto his glorious body;* not then consisting, when they ascend thither, of flesh and blood, or subject to corruption, as now they are; *for this corruptible must put on incorruption, and this mortal body must put on immortality.* And this happy resurrection is to be effected by the Spirit of Christ dwelling in us; *for if the Spirit of Christ dwell in us, he that raised up Christ from the dead,* ζωοποιήσει καὶ, *shall also quicken our mortal bodies, by his Spirit dwelling in us;* (Rom. viii. 11.) whence it is evident, that Christ, the second Adam, is said to be εἰς πνεῦμα ζωοποιοῦν, not with relation to our souls, but to our bodies, to be raised by him. And thus are these words expounded by Photius in Œcumenius, and by Theophylact on the place.

[18] Ver. 47. Ἐξ οὐρανοῦ, *From heaven.*] Not as some fancy, because Christ's body was from heaven, and not from the Virgin Mary; for the Scripture expressly teach-

* "Sic in fine Verbum Patris et Spiritus Dei adunitus antiquæ substantiæ psalmationis Adæ, viventem et perfectum efficit hominem capientem perfectum Patrem, ut quemadodum in animali omnes mortui sumus, sic in spirituali omnes vivificemur." Lib. v. cap. 1. "Per Spiritum fiunt corpora spiritoalia, uti per Spiritum semper manentem habent vitam." Ibid. cap. 7. et cap. 12.

† "Sicut ergo ante animale corpus caro recipiens animam, ita et postea spirituale induens Spiritum." Vide etiam de resur. 6. 50.

‡ Πνευματικὸν λέγεται τὸ χωροῦν πᾶσαν τοῦ ἁγίου πνεύματος ἐνέργειαν καὶ κοινωνίαν. Methodius apud Œcum. vid. Chrysost. Hilarium Diacon. Œcumenium et Theophyl. in locum.

eth, that he was begotten ἐξ αὐτῆς, from her body, Matt. i. 16. Luke i. 35. and was the *fruit of her womb*, Luke i. 42. that he was made, ἐξ γυναικὸς, *out of a woman*, and came from the fathers, τὸ κατὰ σάρκα, *according to the flesh*, Rom. ix. 5. and had his body been derived from heaven, it must have been immortal, as our bodies will be when we bear the image of the heavenly Adam; both which things make it necessary to interpret *the Lord from heaven*, as I have done in the paraphrase.

[19] Ver. 49. Φορέσομεν, *We shall bear.*] Irenæus, lib. v. cap. 9. Tertullian de Resur. carnis, cap. 49. et adversus Marcion, lib. v. cap. 10. Cyprian adv. Jud. lib. ii. §. 10. et lib. iii. §. 11. De Habitu Virg. ed. Ox. p. 103. de Zelo et Livore, p. 226. Hilar. Diac. in locum, Jerome in Isa. lii. F. 84. 1. read *portemus*, which answers to the Greek φορέσωμεν, as St. Chrysostom reads, and as the Alexandrian and other copies read. The other reading is owned by Origen against Celsus twice, lib. v. p. 243. and also by Methodius. Theodoret also and Theophylact well note, that the words are not to be read by way of exhortation, φορέσωμεν, *let us bear*, but φορέσομεν, as a prediction of what we shall be: for the apostle, from ver. 42. to this verse, still passeth on from what we were, to what we shall be; and having said, *as is the heavenly, such are (i. e.* shall be) *they that are heavenly;* he proves this, because *as we have borne the image of the earthly Adam, so shall we bear the image of the heavenly.*

Note also, that Philo speaks much like the apostle; for he saith,* *there are two kinds of men, one made after the image of God, and another made out of the earth.* The last he proves from the very words the apostle useth to prove there is a natural or animal body; the first from this, that *God made man after his own image, which image he styles the Divine Word;* and says he is the ἐπουράνιος ἀστὴρ, *the heavenly Star, the Fountain of all sensible stars.* The last he calls *the earthly and corruptible Adam; the first, the Adam made after the image which is not* (saith he†) *earthly, but heavenly. The one is heavenly, as being made after the image of God; and so incapable of any corruptible or earthy substance; the other out of seminal matter, which the Scripture calleth earth.* But then he saith, that *the heavenly man was formed first, and after him the earthy;* and, perhaps, for the correction of that error, the apostle might here say, *That was not first which is spiritual, but that which was natural.*

[20] Ver. 50. Σὰρξ καὶ αἷμα, *Flesh and blood*, &c.] Most of the fathers interpret these words of flesh and blood not naturally, but morally, taken for the corrupt affections of the flesh. But,

1. Though flesh itself in Scripture sometimes bears this sense, yet flesh and blood jointly never seems to have this import in Scripture.

2. It is plain, and confessed by St. Austin,‡ that the apostle is not here speaking of the requisites to make our souls meet to inherit this kingdom, but of the manner of the resurrection of the body.

3. The apostle speaks of flesh and blood as subject to corruption here, ver. 52. or of such flesh and blood as must be changed, and put on incorruption, and so of flesh and blood naturally taken.

4. It is evident to sense, that flesh may be cut and divided, and blood let out, and so must, whilst they continue such, be subject to corruption; and also that a heavenly and spiritual body, *a house from heaven*, cannot consist of such flesh and blood as we have at present.

It therefore must be said, that, though the same flesh and blood may rise from the grave, it will then, or afterward, receive such a change as will render it spiritual or incorruptible, and so perhaps, when it comes to heaven, will not be flesh and blood; or that it will be clothed with such a heavenly body as will keep it from a possibility of corruption; and so the import of these words may be this, *That flesh and blood unchanged, and unclothed with its heavenly body, cannot inherit the kingdom of God.*

[21] Ver. 51. Πάντες μὲν οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα, *We shall not all sleep*, &c.] This reading is much to be preferred, before either of the other two; viz. *we shall all rise*, or, *we shall all sleep, but shall not all be changed;* as being,

1. Not only the reading of Chrysostom, Theodoret, and Theophylact, on the place, but also of Origen,* Theodotus, Apollinarius, St. Jerome, and of Pseudo-Justin, qu. 61. and 109.

2. As being enforced from the next words repeated thus, *and we shall be changed;* from the like words, 1 Thess. iv. 17. and from the observation of almost all the commentators on the place, that the apostle in this chapter speaks only of the resurrection of the just; and from the falsehood of the other words, *we shall not all be changed*, seeing the bodies of the wicked will certainly be changed by the fire they go into; and, lastly, from the sense, for what sense is it to say, *we shall not be changed in a moment*, and to add this reason of that saying, viz. *for the dead shall be raised incorruptible, and we shall be changed?*

Note also, that it cannot be hence concluded, that he and the rest of the apostles should live to the general resurrection; no, he elsewhere discovers his expectation, that the same God who raised up Jesus, *should raise them also from the dead*, 2 Cor. iv. 14. He speaks this therefore, not in his own, but in the person of all pious Christians that should then live. (See the note on 1 Thess. iv. 15. 17.)

[24] Ver. 52. Ἐν ἀτόμῳ, *In a moment.*] It is the observation of St. Jerome,† that by these words the apostle "cunctam primæ et secundæ resurrectionis excludit fabulam," *destroys the fable of the first and second resurrection.* He doth it sufficiently in the description of the state of all the raised bodies of the just: for though the patrons of this opinion would avoid it, it is certain that the old assertors of it held that they should be raised to enjoy the pleasures of meat and drink, as Irenæus‡ speaks. Now, can thin, spiritual, glorious, heavenly bodies, and such as are made

* Δύο γὰρ ἀνθρώπων γίνη, τὸ δὲ κατὰ τὴν εἰκόνα γεγονὸς, καὶ τὸ πεπλασμένον ἐκ γῆς. Lib. iii. Alleg. ab initio. Θεῖον λόγον καὶ Θεοῦ λόγον, εἰκόνα λέγει Θεοῦ. De Mundi Opif. p. 5.

† Ὥστε οὖν εἰ ἀκούσεις Ἀδὰμ τι γήϊνον, καὶ φθαρτὸν εἶναι νόμιζε· ὁ γὰρ κατ' εἰκόνα, οὐ γήϊνος, ἀλλ' οὐράνιος. Leg. Alleg. lib. i. p. 43. Δίττα ἀνθρώπων γένη· ὁ μὲν γάρ ἐστιν οὐράνιος ἄνθρωπος, ὁ δὲ γήϊνος· ὁ μὲν οὖν οὐράνιος, ὅτε κατ' εἰκόνα Θεοῦ γεγονὼς, φθαρτῆς καὶ συνόλως γεώδους οὐσίας ἀμέτοχος· ὁ δὲ γήϊνος ἐκ σποράδος ὕλης, ἣν χοῦν κέκληκεν, ἐπάγη. Ibid. p. 35. Διαφορὰ παμμεγέθης ἐστὶ τοῦ νῦν πλασθέντος ἀνθρώπου, καὶ τοῦ κατὰ τὴν εἰκόνα Θεοῦ γεγονότος πρώτιστον. De Opif. Mundi, p. 23.

‡ "Non de operibus, sed de modo resurrectionis." Ep. 146. ad Consent.

* Contra Marcion, §. 5. p. 143. † Ep. 20. 3. F. 66. A.

‡ "Et adjacentem habebunt paratam mensam à Deo pascentem eos epulis." Lib. v. cap. 33.

like to Christ's *glorious body*, eat and drink, and enjoy these sensual pleasures? Moreover, who shall be changed? Those that have already been raised a thousand years? If not, they must not be alive, for Christians then alive shall be changed; but if they must be changed, then must their bodies be raised corruptible, and they must twice *bear the image of the earthy*, or the animal Adam.

Ver. 53. Δεῖ γὰρ τὸ φθαρτὸν τοῦτο.] It is here said, τὸ φθαρτὸν and τὸ θνητὸν have not σῶμα for their substantive, but are put in the neuter gender absolute, and stand to represent νεκροὶ, *the dead;* but this is a great mistake; for the words are not only τὸ φθαρτὸν, τὸ θνητὸν, but τὸ φθαρτὸν τοῦτο, *this corruptible, this mortal;* now *istud*, saith Tertullian, is a word demonstrative of the body; this *hoc*, saith Ruffinus, "est vox corpus suum quodammodo contingentis," *is the voice of one as it were pointing to the body.* Moreover, what is mortal and corruptible; what puts on incorruption, but the body sown in corruption, and raised in incorruption? (ver. 42.) What is mortal but the body? what therefore can be raised to immortality but the same body? When it is farther said, that the apostle, saying, οὐ πρῶτον τὸ πνευματικὸν, ἀλλὰ τὸ ψυχικὸν, *that is not first which is spiritual, but that which is natural*, he uses the neuter gender, to signify the persons of Adam and of Christ, that is another plain mistake; they plainly being used to signify the body received from Adam, and raised by Christ, as is evident from the precedent words, ἔστι σῶμα ψυχικὸν, καὶ ἔστι σῶμα πνευματικὸν, *there is an animal body, and there is a spiritual body; but that body which is spiritual is not first, but that which is animal.*

[23] Ver. 54. Ἐνδύσεται ἀφθαρσίαν, *Shall put on incorruption.*] The Scripture and all the ancients speak of a clothing which our raised bodies shall put on. Thus Psellus,* in his commentary on the Chaldaic Oracles, saith, the *Chaldees give the soul two clothings; one of the spiritual body, weaved out of that which is subject to sense; the other a shining, thin body, not subject to the touch, which they call the superfices;* and the conjecture of the Jews is this, that it shall be a *clothing of light*, or of *a pure flame.* So the ancient book Zoar† saith, that *the bodies of the just shall be clothed with the light of glory.* R. Phineas saith, the blessed God will give to the bodies of the just יפיות, *an ornament*, according to that of Isaiah, lviii. 11. he shall satisfy the soul, בצחצחות, *with white or splendid things;* and R. Levi, that *the soul, in the state of its glory, sustains itself by the superior light*, and when it returns to the body, *it shall come with this light, and then the body shall shine as with the brightness of the heavens.* And this agrees with the transfiguration of our Lord's body, Matt. xvii. 2. and with his appearance to St. Paul, Acts ix. 3. and to St. John, Rev. i. 14, 15. and to the descriptions made in the Old Testament, of the just rising from their graves, that *they shall shine as the brightness of the firmament, and as the stars for ever*, Dan. xii. 3. Wisd. iii. 7. And in the New, that *they shall shine as the sun in the kingdom of the Father*, Matt. xiii. 43. and thus may they be *salted*, and preserved from corruption by fire, Matt. ix 49.

[24] Κατεπόθη ὁ θάνατος εἰς νῖκος, *Death is swallowed up in victory.*] Or, *for ever*, as εἰς νῖκος often signifies; so, *Shall the sword devour* εἰς νῖκος *for ever?* 2 Sam. ii. 26. Job xxxvi. 7. *He will set them on the throne* εἰς νῖκος *for ever;* Jer. iii. 5. *Will he keep his anger* εἰς νῖκος *for ever?* Lam. v. 20. *Why dost thou forget us* εἰς νῖκος *for ever?* Amos. i. 11. *His anger did tear for ever,* εἰς νῖκος. and viii. 7. *He will not forget their works* εἰς νῖκος *for ever.* Nor is the phrase εἰς νῖκος used in any other sense in the Septuagint. Though therefore death is represented as the last enemy to be vanquished, ver. 26. and the apostle asks, *O grave, where is thy victory?* and gives thanks to God *who giveth us the victory*, ver. 55. 57. yet seeing he hath given us this victory by *swallowing death up for ever*, by *swallowing up death of life eternal*, 2 Cor. v. 4. I see no reason why we should think the apostle had not here respect to the constant use of this phrase in the Septuagint; it being taken from Isa. xxv. 8. See the text defended against the surmises of Dr. Mills, Examen Millii, ibid.

[25] Ver. 55. *Where is thy sting?*] What is by the apostle rendered ποῦ, *where*, is in the Hebrew אהי *I will be;* but that word is thought by a metathesis to signify the same as איה, *where;* accordingly it is so rendered, Hos. xiii. 10. by the Septuagint, the Chaldee, the Syriac, the Arabic, and in this fourteenth verse by the LXX. the Syriac, Arabic, and by many Jews, which is sufficient to justify the apostle here. (See Dr. Pocock on Hos. xiii. 10. 14.)

[26] Ver. 58. Ἐν ἔργῳ τοῦ Κυρίου.] Ὃν Κύριος ἀγαπᾷ καὶ ἀπαιτεῖ παρ' ἡμῶν.

CHAP. XVI.

1. NOW concerning the collection for the saints *(i. e. the suffering Christians in Judea)*, as I have given order to the churches of Galatia, even so do ye.

2. [1] Upon the first day of the week *(the day of your Christian assemblies)* [2] let every one of you lay by him in store *(on this account)*, as God hath prospered him, that there be no *(farther need of)* gathering when I come.

3. And when I come, whosoever you shall approve by letters, [3] them will I send *(or them will I with my letters send)* to bring your liberality to Jerusalem.

4. And if it be *(thought)* meet that I go also, they shall go with me *(to be witnesses of the distribution of your charity)*.

5. Now I will come unto you, when [4] I shall pass *(or shall have passed)* through Macedonia: for I do *(intend shortly to remove hence and to)* pass through Macedonia.

6. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7. For I will not see you now by the way, but I trust *(hereafter)* to tarry a while with you, if the Lord permit.

8. But I will tarry *(still)* at Ephesus [5] till Pentecost.

9. For a great door and effectual is opened to me *(for propagation of the gospel there)*, and there are many adversaries *(of the truth, especially those of the circumcision, which makes my stay there necessary)*.

10. Now [6] if Timotheus come *(to you)*, see that he may be with you without fear *(of disturbance from the factious)*: for he worketh the work of the Lord, as I also do.

11. Let no man therefore despise him *(because of his*

* Δύο χιτῶνας ἐνίδυσι τὴν ψυχὴν οἱ χαλδαῖοι, καὶ τὸν μὲν πνευματικὸν ὀνόμασαν, ἀπὸ τοῦ αἰσθητοῦ ἐξυφανθέντα αὐτῇ, τὸν δὲ αἰγοειδῆ, λεπτὸν, καὶ ἀναφῆ, ὅπερ ἐπίπεδον.

† Voisin in pug. fid. par. iii. cap. 8. p. 491.

youth, 1 Tim. iv. 12.) but [7] conduct *(ye)* him forth in peace, that he may come to me: for I look for him with the brethren *(or, I and the brethren look for him).*

12. As touching our brother Apollos, I greatly desired him to come to you with the brethren: but [8] his will was not at all to come at this time; but he will come when he shall have a convenient time.

13. Watch ye, stand fast in the faith, quit ye *(yourselves)* like men, be strong.

14. Let all your things be done with charity *(or a sincere desire of your brother's weal).*

15. I beseech you, brethren, *(seeing)* ye know the house of Stephanas, that it is the first-fruits of *(the gospel in)* Achaia, and that they have *(ever since)* addicted themselves to the ministry of the saints;

16. That you submit yourselves to such *(giving reverence and honour to them),* and to every one that helpeth with us, and laboureth.

17. I am glad of the coming of Stephanas and Fortunatus and Achaicus *(whom you sent with your letters of inquiry to me):* for that *(account of your affairs)* which was lacking on your part *(in your letter)* they have supplied.

18. *(I am glad, I say,)* for they have refreshed my spirit *(with their presence and discourse)* and *(will at their return refresh)* yours: therefore acknowledge ye them that are such.

19. The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, [9] with the church that is in their house *(i. e. their Christian family).*

20. All the brethren greet you. Greet ye one another with a holy kiss. (See note on Rom. xvi. 16.)

21. The salutation of me Paul [10] with my own hand.

22. If any man love not the Lord Jesus Christ, let him be [11] Anathema Maran-atha *(i. e. accursed when the Lord comes to judgment).*

23. The grace of our Lord Jesus Christ be with you.

24. My love be with you all in Christ Jesus. Amen.

ANNOTATIONS ON CHAP. XVI.

[1] Ver. 2. ΚΑΤΑ᾽ *μίαν σαββάτων, Upon the first day of the week.*] So we read in St. Matthew, that our Lord rose from the dead, *τῇ μιᾷ τῶν σαββάτων, upon the first day of the week,* Matt. xxviii. 1. in St. Mark, that, *the sabbath being over, Mary Magdalene and others came early, τῆς μιᾶς τῶν σαββάτων, the first day of the week,* xvi. 9. and found Christ risen from the dead; and in St. Luke, that *they rested on the sabbath-day, according to the commandment,* and that they came to the sepulchre *τῇ μιᾷ τῶν σαββατων, on the first day of the week,* xxiii. 56. xxiv. 1. and so accordingly saith St. John, xx. 1.: so that this phrase doth certainly import *the first day of the week,* the day of our Lord's resurrection from the dead; and this the word *μία* usually signifies in the Septuagint, when it is joined with days, weeks, and months; as *the evening and the morning* were *ἡμέρα μία the first day;* so *ἡμέρα μία τοῦ μηνὸς,* is *the first day of the month,* Exod. xl. 2. Ezra iii. 6. x. 17. and *μία τοῦ μηνὸς* is *the first day of the month,* Lev. xxiii. 24. Numb. i. 1. 18. xix. 1. xxxiii. 38. Deut. i. 3. Ezek. xxvi. 1. xxxii. 1. xlv. 18. Hag. i. 1. ii. 2.

Moreover, *κατὰ μίαν* may be rendered, *every first day,* as *κατὰ πόλιν,* in every city; κατ᾽ οἶκον, in every family; κατ᾽ ἄνδρα,* viritim, *man by man; κατὰ μῆνα, every month;* and *κατὰ μίαν, sigillatim.*

Secondly, Observe, that the Jews in every city where they dwelt had their collectors of alms,† who in the week days went about the city collecting alms, according to the quality and wealth of every Jew; and *in the evening of the sabbath* distributed to the poor among the Jews, as much as was needful for the following week: and after this example the apostle seems to have ordained, that the Christians should lay up for the poor or make provisions for them on the Lord's-day.

Thirdly, Observe, that from the beginning the Christians did assemble on the first day of the week, called by them the *Lord's-day,* to perform their religious worship,‡ *to read the Scriptures, to preach and celebrate the Lord's supper. This day being the Lord's-day, we keep it holy,* saith Dionysius,§ bishop of Corinth. *On Sunday* (saith Justin‖) *all Christians in the city or country meet together, because that is the day of our Lord's resurrection, and then we read the writings of the prophets and apostles; this being done, the president makes an oration to the assembly, to exhort them to imitate, and do the things they heard; then we all join in prayer, and after that we celebrate the sacrament.*

Fourthly, Observe, that the apostle gave order that here, and in the churches of Galatia, collections should be made for the poor on that day; and that all Christians, in compliance with that precept, still offered their alms upon that day. So Justin Martyr;¶ *Then they that are able and willing give what they think fit, and what is thus collected is laid up in the hands of the president, who distributes it to orphans and widows, and other Christians, as their wants require.*

Fifthly, Observe, that no good reason can be given, why the apostle should limit the collections of the churches of Corinth and Galatia to the *first day of the week,* but this, that this day was appointed for the worship of our Lord, and so more fit for the performance of those duties, which concerned his distressed members in those times; for as the works of charity and mercy are proper duties of this day, so doth the day contain a special motive in it to enlarge their charity, as being the day in which they were *begotten to a lively hope, through the resurrection of Christ Jesus from the dead, of an inheritance incorruptible,* 1 Pet. i. 3. and in which they constantly participated of his precious body and blood, and therefore, having received spiritual things so plentifully from Christ, must be more ready to impart somewhat of their temporals to his needy servants.

[2] *Ἕκαστος ὑμῶν παρ᾽ ἑαυτῷ τιθέτω, θησαυρίζων,* &c. *Let every one of you lay by him in store, that there be no gathering when I come.*] From these last words is gathered, that *θησαυρίζειν* is to put into a common box his charity; be-

* Lex. Constant.

† Buxt. Lex. Talmud. voce, גבאי, p. 375. voce, קופה, p. 2096.

‡ *Τὴν σήμερον οὖν κυριακὴν ἁγίαν ἡμέραν διαγάγομεν.* Apud Euseb. Hist. Eccles. lib. iv. cap. 23.

§ *Τὴν δὲ τοῦ ἡλίου ἡμέραν κοινῇ πάντες τὴν συνέλευσιν ποιούμεθα· ἐπειδὴ ὁ Ἰησοῦς Χριστὸς, ὁ ἡμέτερος Σωτὴρ, τῇ αὐτῇ τῇ ἡμέρᾳ, ἐκ νεκρῶν ἀνέστη.*

‖ Just. Mart. Apol. 2. p. 96. 99. Vide Ignat. Epist. ad Magnes. §. 9. Clem. Alex. Strom. vii. p. 744. Orig. cont. Celsum, lib. viii. p. 392. Melito Sard. apud Euseb. lib. iv. cap. 26. Iren. apud Author. Q. et Res. qu. 115.

¶ *Οἱ εὐποροῦντες, καὶ οἱ βουλόμενοι, κατὰ προαίρεσιν ἕκαστος τὴν ἑαυτοῦ, ὃ βούλεται δίδωσι.* Ibid.

cause, if they had kept it at home, there would have been need of gathering it, when the apostle came. But the words ἕκαστος παρ' ἑαυτῷ τιθέτω, *let every one place it with himself,* admit not of this sense; nor when this was done could there be any necessity of making collections, as that imports, soliciting the charities of others, but only of receiving the charity thus laid by for the use of the saints; and yet that such need there was, is evident from the eighth and ninth chapters of the Second Epistle: for why is so much care taken that they might be ready, if their whole contribution was already in the common box?

[3] Ver. 3. Οὓς ἐαν δοκιμάσητε δι' ἐπιστολῶν, τούτους πεμψω, *Them with my letters will I send.*] That this is the true sense is evident, because the apostle, supposing himself then to be come to them, could not need their commendatory epistles.

[4] Ver. 5. Μακεδονίαν διέρχομαι, *I do pass through Macedonia.*] Not presently, but after I have finished my stay at Ephesus: (ver. 8.) for that St. Paul writ this Epistle from Ephesus, and not from Philippi, may be gathered from the salutations in the close of it, not from the churches of Macedonia, but of Ephesus; and in his Second Epistle he saith, *He passed from Troas to Macedonia, and that there Titus came to him,* 2 Cor. ii. 13. and vii. 5, 6. who was not come to him when he writ his First Epistle.

[5] Ver. 8. Ἕως τῆς Πεντηκοστῆς, *Till Pentecost.*] It therefore was the following Pentecost that he hastened to be at Jerusalem, Acts xx. 16.

[6] Ver. 10. Ἐὰν δὲ ἔλθῃ Τιμόθεος, *If Timothy come to you.*] Hence it appears that this Epistle was not sent by Timothy, for then he must have come to them.

[7] Ver. 11. Προπέμψατε αὐτὸν, *Conduct him forth.*] It is the observation of the reverend and learned Dr. Hammond, that the word προπέμπειν, signifies not only to accompany one, and bring him on his way, as ver. 6. but also to provide for the necessaries of his journey. But this seems not suitable to the inquiry of the apostle, *Did I make gain of you by any of them whom I sent to you? Did Titus make a gain of you?* 2 Cor. xii. 17.

[8] Ver. 12. Οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, *He was not willing to come now.*] Perhaps, because he would not countenance a faction that was begun under his name, by his presence with them, which, saith Aquinas, shews he was not their bishop, as some of the ancients have represented him; for then he ought not to have left his flock under so great disorders.

[9] Ver. 19. Σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ, *With the church in their house.*] This phrase doth not import that the whole church of Corinth, &c. met in such a family; for then this salutation would be the salutation of all the Christians in that place; but that this is not so, is evident from so many salutations directed to other persons and families in the same place: so Rom. xvi. 5. *Salute Aquila and Priscilla, and the church in their house* (see the note there); and then follow salutations to many other persons and brethren of the church: so Colos. iv. 15. *Salute the brethren in Laodicea, and Nymphas, with the church in his house* (see the note there): so Philem. 2. we read thus, *Paul a prisoner to Philemon——to Apphia, to Archippus our fellow-soldier, and to the church in thy house:* and here, after this salutation, follow the words, *All the brethren greet you.*

It rather seems to signify, as all the Greek scholiasts and Grotius say, *a family consisting wholly of Christian converts,* as was the gaoler's house, Acts xvi. 31, 32. and that of Crispus the *chief ruler* of the synagogue at Corinth, Acts xviii. 8. for when it was otherwise, and the family was not entirely converted, the apostle alters his style, and saith only, *Salute them which are of Aristobulus's household, and of the household of Narcissus in the Lord,* Rom. xvi. 10, 11. *salute Asyncritus, Phlegon,* &c. *and the brethren that are with them,* ver. 14, 15. *the saints that are with them; they of the house of Cæsar salute you,* Colos. iv. 22.

[10] Ver. 21. Τῇ ἐμῇ χειρὶ, *With my own hand.*] He writing by an amanuensis, Rom. xvi. 22. still closed his Epistle with his own hand, as a token that it came from him, 2 Thess. iii. 17.

[11] Ver. 22. Ἀνάθεμα Μαρὰν-ἀθά.] That *Maran-atha* is a Syriac word, and signifies *the Lord comes,* most of the ancient interpreters inform us.* Buxtorf gives us the full sense of it, saying, *It is a Syrian word, by which they signified the utmost anathema, by which a man, being excluded from all human society, and obnoxious to greater punishments than man could inflict, was committed to the severest judgment of the Divine anathema, and to eternal destruction. As if those pious men of old would have said, let the Lord come, and smite him with eternal perdition, let him be reserved to the coming of the Judge of the whole world, that he may perish by his everlasting curse.*

---

* "Maran Atha magis Syrum est quam Hebræum, et interpretatur, Dominus venit." Hieron. Epist. 137. ad Marcel. Pseud. Amb. in loc. Μαρὰν ἀθὰ τοῦτο οὐ τῆς Ἑβραίας, ὥς τινες ὑπέλαβον, ἀλλὰ τῆς Σύρων ἐστὶ φωνῆς, ἑρμηνεύται δὲ, ὁ Κύριος ἦλθε. Theod. in locum. Ita Philo, Carabas quidam insanus ab Alexandrinis in ludibrium Agrippæ Μαρὰν vocabatur, οὕτως δὲ φάσιν τὸν Κύριον ὀνομάζεσθαι παρὰ Σύροις. Contra Flaccum, p. 751. F. "Vox ista Syra in Novo Testamento, מרן אתא. Dominus venit, occurrit 1 Cor. xvi. 22. qua extremum anathema indicabant, quo ex omni societate homo exclusus; et omnibus pœnis humanis major, committebator judicio severissimo anathematis Divini, et exitio æterno, quasi dicera voloissent prisci illi pii, Veniat Dominus, et cum exitio æterno feriat; commissus sit Christi totius mundi Judicis adventui, ut æterna ipsius maledictione pereat." In voce Maran. p. 1248.

A

DISCOURSE

CONCERNING THE

IMPUTATION OF CHRIST'S PERFECT RIGHTEOUSNESS, OR OBEDIENCE TO THE LAW, TO US, FOR RIGHTEOUSNESS, OR JUSTIFICATION.

IN WHICH

I. The opinion of the necessity of this imputation is delivered, in the words of the Rev. Bishop Beveridge.
II. It is proved that this opinion hath no foundation in the holy Scripture. And,
III. It is proved to be fully and expressly contrary both to Scripture and reason.

TO THE READER.

I DO not think it an insult upon the sacred character of this great and good man, that I make bold to examine one article of his private thoughts, which, in my settled judgment, is of evil consequence to the souls of men. For though he died a bishop, yet, saith the preface, *The following sheets were written by him in his younger years, upon his first entrance into holy orders:* and this article is considered by one, who hath already passed the age of man. I could have reflected upon twenty other passages, which, in my judgment, might have kept these *thoughts* still private, as the good bishop, in his lifetime, did: but what I have said upon this article, will, I hope, be sufficient to shew they are not so perfect and correct, as to be deemed a standard of the truth of doctrines, though his pious resolutions are very proper to produce in us that holiness of life, which will hereafter be of more value to us than the most refined notions. Though therefore I cannot comply with him in his private thoughts, to imitate him in his pious resolutions is the desire of,

Thy friend and servant,

D. W.

SECT. I.

THE imputation of Christ's active and perfect obedience to us being, in my judgment, a very false and pernicious doctrine, and yet being of late propounded by an eminent and good bishop, as a thing absolutely necessary to our justification, and to obtain a title to eternal life; I shall,

First, Lay down this doctrine in the bishop's own words.

Secondly, I shall endeavour to shew that it hath no foundation in the holy Scripture: and that the good bishop hath produced nothing, either from Scripture or from reason, which is sufficient to confirm it. And,

Thirdly, That it is fully and directly contrary to Scripture and to reason.

And, first, the bishop, in the eighth article concerning his *private thoughts of religion*, delivers this doctrine in these words: (p. 89.) " He *(viz.* the Son of God) being in and of himself perfectly coequal, coessential, and coeternal with the Father, was in no sort bound to do more than the Father himself did, and so whatsoever he should do which the Father did not, might justly be accounted a work of supererogation, *N. B.* which, without any violation of Divine justice, might be set on the account of some other persons, even of such as he pleased to do it for. And hereupon, out of mercy and compassion to fallen man, he covenanted with his Father, that, if it pleased his Majesty to accept it, he would take upon him the suffering of those punishments which were due from him to man, and the performance of those duties, which were due from man to him: *N. B.* so that whatsoever he should thus humble himself to do, or suffer, should wholly be on the account of man: himself being not any ways bound to do or suffer more in time than he had from eternity.

" This motion the Father, out of the riches of his grace and mercy, was pleased to consent unto: and hereupon the Son assuming our nature into his Deity, *N. B.* becomes subject and obedient both to the moral and ceremonial laws of his Father, and at last to death itself, *even the death of the cross;* in the one he paid an active, in the other a passive obedience, and so did not only fulfil the will of his Father, in obeying what he had commanded, but satisfied his justice in suffering the punishment due to us for the transgressing of it. His active obedience, as it was infinitely pure and perfect, did without doubt infinitely transcend all the obedience of the sons of men, even of Adam too in his primitive state; (p. 88.) for the obedience of Adam, make the best of it, was but the obedience of a finite creature, whereas the obedience of Christ was the obedience of one who was infinite God as well as man. By which means the laws of God had higher obedience performed to them, than themselves in their primitive institution required; for, being made only to finite creatures, they could command no more than the obedience of finite creatures; whereas the obedience of Christ was the obedience of one who was the infinite Creator as well as a finite creature.

" Now this obedience being more than Christ was bound to, and only performed on the account of those whose nature he had assumed, as we by faith lay hold upon it; so God through grace, *N. B.* imputes it to us as if it had been performed by us in our own persons. And hence it is, that

as in one place Christ is said to be *made sin for us*, 2 Cor. v. 21. so in another place he is said to be *made our righteousness*, 1 Cor. i. 30. and in the forecited place, 2 Cor. v. 21. as he is said to be *made sin for us*, so are we said to be *made righteousness* in him; but what righteousness? our own? No, *the righteousness of God*, radically his, but imputatively ours; and this is the only way whereby we are said to be made the *righteousness of God*, even by the righteousness of Christ being made ours, by which we are accounted and reputed as righteous before God. These things considered, I very much wonder, how any man can presume to exclude the active obedience of Christ from our justification before God; as if what Christ did in the flesh was only of duty, not at all of merit, or as if it was for himself, and not for us; especially when I consider that suffering the penalty is not what the law primarily required, for the law of God requires perfect obedience, the penalty being only threatened to, not properly required of, the breakers of it: for, let a man suffer the penalty of the law in never so high a manner, he is not therefore accounted obedient to it, his punishment speaks not his innocence, but rather his transgression of the law. Hence it is, that I cannot look upon Christ as having made full satisfaction to God's justice for me, unless he had performed the obedience I owe to God's laws, as well as borne the punishment that is due for my sins: for though he should have borne my sins, I cannot see how that should denominate me righteous or obedient to the law, so as to entitle me to eternal life according to the tenor of the old law, (p. 89.) *Do this and live: N. B.* which old covenant is not disannulled or abrogated by the covenant of grace, but rather established; (Rom. iii. 31.) especially as to the obedience it requires of us in order to the life it promiseth, otherwise the laws of God would be mutable, *N. B.* and so come short of the laws of the very Medes and Persians, which altered not. Obedience, therefore, is as strictly required under the New as it was under the Old Testament, but with this difference—there obedience was required in our own persons, as absolutely necessary; here obedience in our surety is accepted as completely sufficient: but now, if we have no such obedience in our surety (as we cannot have, if he did not live as well as die for us), let any man tell me what title he hath, or can have, to eternal life? I suppose he will tell me, he hath none in himself, because he hath not performed perfect obedience to the law, *N. B.* and I tell him, he hath none in Christ, unless Christ hath performed that obedience for him, which none can say he did, who doth not believe his active as well as passive obedience to be wholly upon our account." Now these words contain these several propositions:

First, "That the Son of God covenanted with his Father, that he would take upon him the obedience which was due from man to him, (p. 86.) so that whatever he should do, should be on the account of man, and that to this motion the Father, of his rich grace and mercy, was pleased to consent.

Secondly, "That he, in pursuance of this covenant, became obedient and subject both to the moral and ceremonial laws of his Father, and so, by his active obedience to these laws, fulfilled the will of his Father in obeying what he had commanded.

Thirdly, (p. 86, 87.) "That this obedience of Christ was perfect, and did infinitely transcend all the obedience of the sons of men, even of Adam in his primitive state, and so Christ performed higher obedience to the laws of God than was required of man in the primitive institution.

Fourthly, "That this obedience being more than Christ was bound to do, and being only performed on the account of those whose nature he had assumed, (p. 87.) it is by virtue of our faith imputed to us, as if it had been performed by us in our own persons.

Fifthly, "That we are to be entitled to eternal life according to the tenor of the old law, Lev. v. 8. 15. that old covenant being not disannulled (p. 89.) and abrogated by the covenant of grace, but rather established, (Rom. iii. 31.) especially as to the obedience it requires from us, in order to the life it promiseth." And,

Sixthly, ibid. "That therefore obedience is as strictly required under the New, as it was under the Old, Testament, but with this difference; there obedience in our own persons was required as absolutely necessary, here obedience in our surety is accepted as completely sufficient.

Seventhly, "That no man hath, or can have, a title to eternal life, unless Christ hath paid perfect obedience to the law for him, and so Christ could not have made full satisfaction to God's justice for us, unless he had performed the obedience due to God's laws, as well as borne the punishment due to our sins.

Eighthly, "That therefore the only way whereby we are said to be made righteous with *the righteousness of God*, is by the righteousness of Christ being made ours, by which we are reputed and accounted righteous before God."

Having thus given you the state of the question in the bishop's own words, I shall proceed briefly to consider what he hath laid down as the foundation of his doctrine, and then to make some brief reflections upon these several propositions.

Now the foundation of this doctrine is laid down in these words:—"He *(i. e.* the Son of God) being coequal, coeternal, and coessential with the Father *(and so depending not upon him either for his existence or actions*, p. 83.) was in no sort bound to do more than the Father himself did, and so whatsoever he should do, which the Father did not, might justly be accounted as a work of supererogation, which, without any violation of Divine justice, might be set upon the account of some other persons, even of such whom he pleased to do it for." Now this is such a scheme of new divinity as cannot easily be matched.

For, (1.) here is a God, *coequal and coessential with the Father, and who depends not on him either for his existence or his actions*, and therefore not God of God, but plainly another God, *existing and acting independently* on the Father; and so the Father cannot be (as, saith Dr. Bull, de Subord. Filii, §. 4. all the fathers without fear pronounced him) *principium, causa, ἀρχὴ, αἰτία, auctor filii, et αἴτιον τοῦ εἶναι.*

(2.) We have this God *independent in existence* (which is the same with *essence)* and *actions on the Father, bound to do so much as the Father*: now, all obligation arising from a law to which the person bound is subject, by whose law must this coequal person be *bound to do so much?*

(3.) This independent God is said to supererogate by doing more than he was bound to do. Now supererogation supposes the person supererogating under a command, and exceeding the virtuous action commanded; but how can he, who is independent on any, both as to existence and actions, be subject to the commands of another? Moreover, seeing the Father was not bound to create the world, or send his Son to be the Saviour of it, or to do any other thing which it was not necessary from the perfection of his nature to perform, why must not he in all these actions supererogate as well as his coequal, independent Son?

Secondly, That which merits from God must be something from which he receives some benefit or advantage; but the Father is incapable of receiving any advantage from this supposed supererogation of his Son. And,

Thirdly, That which merits for another, must oblige the person of whom he merits in justice to accept his action for another: now God the Father cannot be obliged to accept this action of his Son for us, because it was not done by us; and so, if he doth accept it as if it had been done by us, this must be perfectly of his free grace, or, as the bishop saith, p. 86. *out of the riches of his grace and mercy.* For the obedience of man to the laws of God was certainly a personal due, it being that which God required of him in person; and therefore the obedience of another to the law given to him and not to another, can do nothing to acquit him from the performance of what God personally required of him and not of another, but by a pure act of grace: nor can the action of another be reckoned as done by him, but by a false imputation; for such must that be which imputes that as done by me, which indeed was not done by me, but by another. As therefore, to speak exactly, God doth not impute Christ's passive obedience to us, or account that we have suffered, because he did, but only doth exempt us from suffering, because he hath suffered in stead; so neither can he impute the obedience of another to us, or account that we have obeyed because another hath done it upon our account, but only exempt us from obedience in person upon that account.

Lastly, Here is a rich fund for the pope's treasury of meritorious supererogating actions, that which the papists have imagined to fill up their treasury, being only the merits of finite men; whereas, saith the good bishop, p. 87. *The obedience of Christ was the obedience of one that was infinite God as well as man, the obedience of one who was the infinite Creator, as well as a finite creature.* Yea, if any thing could be meritorious in respect to God, this doctrine would render every good action of a believer meritorious, or an act of supererogation; for if, as the bishop saith, p. 89. *under the new covenant obedience in our surety is accepted as completely sufficient,* and Christ hath performed that obedience for us by which we have a title to life eternal, all believers, *who have by faith laid hold on Christ,* and so have his obedience imputed to them as if performed by them in person, must be entirely exempted from any obligation to perform personal obedience, and so all the obedience they perform must be so many acts of supererogation.

To proceed now to the consideration of the propositions plainly collected from his words; of which the first is this:—

"That Christ covenanted with the Father that he would take upon him the obedience which was due from man to him; so that whatever he should do, should wholly be on the account of man, and that to this motion the Father was pleased to consent."

This proposition is founded on a chimerical covenant betwixt God the Father and the Son, of which there is not the least item in the holy Scripture; and so the whole scheme of this doctrine, being built upon this vain imagination, must be also vain.

(2.) This covenant is also both in the nature of the thing impossible, and in the immediate consequences of it irreligious. It is in the nature of the thing impossible, that Christ should covenant to perform the obedience due from man to God's law, for him, or in his stead, and that God the Father should accept and repute what he thus did for him, as if performed by man personally; because the moral law, the law *engraven on the heart of man,* is indispensable; it being absolutely necessary that man should be obliged, personally, to obey the moral law, and that God should require him, in person, so to do; and so no promise of another to perform it for him can avail any thing to exempt him from the obligation he was, is, and ever will be under to perform it personally: this is apparent from those words of Christ, in which he gives us the abridgment of *the law and the prophets;* viz. *Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul; and thou shalt love thy neighbour as thyself:* (Matt. xxii. 37. 39.) from the personal observance of which laws, who ever thought he was, or he could be, exempted by any thing which Christ had done for him? It therefore is profane and irreligious to say, that either the holy Jesus made such a covenant, or that the righteous God ever consented to such a motion, or that the obedience of our surety to the moral law should be accepted in the new covenant, as completely sufficient to give us a title to eternal life; this being in effect to say, that Christ, by his obedience to the moral law, hath freed every one that believes in him from his whole duty to God, his neighbour, and himself; and that God the Father hath consented that all such persons should be free from any obligation, personally *to live righteously, soberly, and godly, in this present world;* because what hath already been performed by their surety, p. 88, 89. *is completely sufficient to denominate them righteous, or obedient to the law, so as to entitle them to eternal life;* and so they cannot be obliged to a personal performance of those duties, in order to that end, though the apostle plainly saith they are, Tit. ii. 12, 13.

Secondly, When he saith, in the second proposition, that Christ, *by his active obedience to God's moral and ceremonial laws, fulfilled the will of his Father in obeying what he commanded;* doth he mean what the Father had personally commanded him? If so, Christ himself must lie under a personal obligation to fulfil both the moral and the ceremonial law; and so, in doing this, he could do only what he himself was commanded to do, and could not merit for another; and so the only reason why the bishop *wonders at them who say, that what Christ did in the flesh was only of duty,* must be this, because, as he observes, p. 88. *that would exclude Christ's active obedience from our justification before God.* If he means what the Father had not commanded him, but only had required us to obey, then can he not be properly said to have herein obeyed at all;

obedience, of necessity, importing a relation to a command laid upon him who is obedient; and much less could he *fulfil that command,* which was never given to him, and so the Father might say to him, in the words of the prophet, *Who hath required this at thy hand?** He himself declares he had *received a commandment from his Father to lay down his life for his sheep;*† and in pursuance of it, *he became obedient unto death, even the death of the cross.*‡ And he who saith, Christ also did perform his active obedience on our account, and by that *fulfilled the will of his Father, in obeying what he had commanded for us,* must produce a like command of the Father, requiring him thus to obey for us; which is, first, needless, we being still of necessity under as strong an obligation of personal obedience to the moral law, as a rule of duty, as we were before Christ performed that obedience in his human nature. Secondly, It also necessarily infers a personal exemption of all believers from any obligation to obey the moral law; the pernicious consequences of which doctrine have been already shewn. Thirdly, It is contrary to the words of the bishop himself; for he affirms, p. 89. that, *under the old testament obedience was required in our own persons as absolutely necessary; and that this old covenant was not disannulled, but rather established by the covenant of grace, especially as to the obedience it requires in order to the life it promiseth.* The obedience then required under the old law, as absolutely necessary, in order to the life it promiseth, being obedience to be *performed in our own persons,* to use the bishop's words, p. 88. *who can see* how the obedience of Christ, that is, of another in our stead, *could denominate us righteous, or obedient to the law, so as to entitle us to eternal life, according to the tenor of the old law, Do this,* in your own persons, *and live?* In a word, we neither are nor can be exempted from obedience to the moral law, as a rule of duty, but we are exempted from obedience to it as a means of justification; or, we are not exempted from an obligation to perform *the righteousness of the law,* but only from the curse of the law pronounced against them *who continue not in all things written in the book of the law to do them.* (Gal. iii. 10.) And from this curse we are delivered, saith the apostle, not by Christ's active and perfect obedience to the law, imputed to us, but by his sufferings on the cross for us.

Thirdly, Of the third proposition, that the obedience of Christ did *infinitely transcend all the obedience of the sons of men,* as being *the obedience of an infinite God,* I shall only observe at present, that though the obedience of *an infinite God* and *infinite Creator* be absurd expressions (as importing a subjection of this infinite God and Creator to the laws of some superior, or paying infinite obedience to his infinite self); yet was it necessary to be asserted, that Christ's active obedience might suffice, by reason of this supposed infinite excellency, to be imputed to all men; since otherwise it being only that which every individual man was personally obliged to perform, it could only have answered the obedience required of one single person.

Fourthly, To the fourth proposition, that *the obedience of Christ being more than he was bound to, it is by virtue of our faith, imputed to us, as if it had been performed by us in our own persons:* I answer,

First, That it being certain, that the obedience which God requires by law from us must be personal (for, where there is no law requiring personal obedience, there can be no personal transgression), hence it is evident, that there can be no performance of personal obedience by a surety, and therefore no true imputation of his obedience to us, but only an exemption from any obligation to that obedience which hath been performed for us by our surety.

Secondly, When he saith, that this obedience was *more than Christ was bound to do,* if he means this of the obedience of the Divine nature; this, if it be not that which was condemned in the Arian heresy, is a great absurdity in the supposition, that he, who is absolutely supreme, should be obedient, *i. e.* subject to the law of a superior; if of Christ's human nature, in that he was certainly obliged to *fulfil all righteousness, i. e.* all things required of all men by the moral law; this also was absolutely necessary to the discharge of his priestly office, *viz.* that he should be perfectly righteous, and without sin in his own person; for *such a high-priest became us as was holy, ἄκακος, free from evil, undefiled, separated from sinners, who had no need to offer first for his own sins,* (Heb. vii. 26, 27.) since otherwise he must have died not for ours, but his own sins: now the personal righteousness which was absolutely necessary to render him a fit high-priest to offer a true expiatory sacrifice for our sins, could not be more than he was bound to do, as our high-priest.

Fifthly, That his fifth proposition, which affirms, that *we are entitled to eternal life by the tenor of the old law, Do this and live,* &c. is a flat contradiction to the doctrine of St. Paul, in his Epistles to the Romans, to the Galatians, and to the Hebrews, will be hereafter fully manifested.

Sixthly, The difference betwixt the justification and obedience required by the old and new covenant, doth not consist, as the bishop saith it is, in this, *that, in the first, obedience in our own persons was required as absolutely necessary; in the second, obedience in our surety is accepted as completely sufficient:* but in this, that whereas the old law required perfect obedience, in order to our justification, allowing no pardon for sins committed, but leaving all under the curse, who *continued not in all things written in the law to do them:* (Gal. iii. 10.) the new covenant requires only faith in the blood of Christ, for the remission of our past sins, as will be fully proved hereafter. And though the new covenant doth not exempt us from the moral law, as a rule of duty; it being a contradiction to say, that God permits us to omit our duty, or transgress his law (since that permission would render duty no duty, and transgression no transgression); yet doth it accept of sincere obedience, pardoning the sins of ignorance and infirmity which still cleave to our duties in this imperfect state, not for the active, but passive obedience of the blessed Jesus, according to these words of St. John, *If ye walk in the light, as God is in the light, the blood of Jesus Christ,* N. B. *cleanseth you from all sin,* 1 John i. 8. And again, ii. 2. *If we sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.*

Seventhly, The seventh proposition will be proved false in every branch of it in the third section.

Eighthly, The eighth to be a gross mistake of the true sense of the apostle's words, 2 Cor. v. 21. section the second.

---

* Isa. i. 12. † John x. 18. ‡ Phil. ii. 8.

SECT. II.

HAVING, in the foregoing section, sufficiently declared what is the doctrine I reject, *viz.* that which asserts, that Christ's active and perfect obedience must be imputed to us to eternal life, or to justification; I proceed,

Secondly, To shew, that this doctrine hath not the least foundation in the Holy Scriptures. Now this I shall make evident, by a particular consideration of the texts of Scripture produced by the good bishop, and other patrons of this doctrine in favour of it. And,

First, Whereas the bishop saith, p. 87. that, as Christ is said to *be made sin for us,* so are we said to be made the righteousness of God *in him,* (2 Cor. v. 21.) and thence concludes, that *the only way whereby we are said to be made the righteousness of God, is by the righteousness of Christ's being made ours, by which we are accounted and reputed as righteous before God:* I am sorry to find he was so unacquainted with the true import of either of these phrases, or so regardless of the context. For,

First, This phrase, *the righteousness of God,* doth never signify the active obedience or righteousness by Christ, performed unto the law, but always hath relation to the righteousness of faith, in opposition to the law, or that righteousness which is procured by faith in the blood of Christ, and accepted by God to our justification; thus, Rom. i. 17. ἡ δικαιοσύνη Θεοῦ ἐκ πίστεως, *The righteousness of God through faith, is revealed* in the gospel, *to beget faith in us, as it is written, The just shall live by faith:* now these very words the apostle useth to prove, *that no man is justified by obedience to the law, before God; for* (saith the Scripture) *The just shall live by faith; but the law is not of faith; but,* in opposition to it, saith, Lev. xviii. 5. *The man that doth these things shall live by them;* which are the very words the bishop useth to prove against St. Paul, that *we must be denominated righteous, or obedient to the law, so as to have a title to eternal life, according to the tenor of the old law,* p. 88, 89. *Do this, and live,* Lev. xviii. 5. So again, iii. 21. ἡ δικαιοσύνη Θεοῦ, *The righteousness of God, without the law, is manifested, being testified by the law and the prophets,* to wit, *the righteousness of God,* communicated to all believers, *by faith in Christ's blood;* (ver. 22.) *we being justified freely, by the redemption which is in Christ Jesus;* (ver. 23.) *in whom we have redemption through his blood, even the remission of sins;* (Eph. i. 7. Colos. i. 14.) *God having set him forth for a propitiation, through faith in his blood;* p. 11. so evident is it, that the *righteousness of God,* twice mentioned, is the justification God vouchsafes to us, through faith in Christ's blood, shed for the remission of our sins. Again, Rom. x. 3. the *Jews not knowing* τὴν δικαιοσύνην τοῦ Θεοῦ, *the righteousness of God, but seeking to establish their own righteousness,* which was by the works of the law, *have not submitted,* τῇ δικαιοσύνῃ τοῦ Θεοῦ, *to the righteousness of God,* which is the righteousness to be obtained by faith in Christ. Now this righteousness of the law, which the Jews seeking after, *submitted not to the righteousness of God,* is, saith the apostle, that which Moses mentioned, Lev. xviii. 5. which sai h, *The man that doth these things shall live by them:* so grossly doth the bishop mistake, in saying, p. 89. that *this very righteousness was established by the covenant of grace.* What is the righteousness of faith the apostles preached in opposition to it? even a belief that *God hath raised Christ from the dead,* (ver. 9.) *he dying for our sins, and rising again for our justification.* (Rom. iv. 24.) Can then any thing be more clear from the apostle's words, than that *the righteousness of God through faith,* stands in direct opposition to the righteousness of the law, which saith, *Do this, and live;* and therefore cannot consist in Christ's perfect obedience to the law imputed to us, as our righteousness? And, lastly, Phil. iii. 9. ἡ ἐκ Θεοῦ δικαιοσύνη, *the righteousness of God, through faith in Jesus Christ,* stands directly opposite to the righteousness of the law, or to that righteousness which the Jews sought for, by obedience to the law.

Secondly, The phrase, *He was made sin for us,* is only capable of these two senses;—1. He was made guilty of our sins by imputation, which, I fear, is the bishop's sense; partly because the opposite imputation of Christ's righteousness to us, as if personally performed by us, is by him said to be meant by our being made the *righteousness of God in him;* partly because he plainly seems to own it in these words, p. 72. *His righteousness being as really by faith imputed to me, as my sins were laid upon him;* then, as his righteousness is imputed to me, as if it had been personally performed by me; so my sins must be imputed to him, as if they had been performed by him, and so he must be, by God's own imputation, guilty of doing murder, idolatry, adultery, and all the other sins committed by mankind; which blasphemy will be more fully rebuked in the following section; or, secondly, he was made ἁμαρτία, a sin-offering, or expiatory sacrifice for us, which is the frequent sense of the word ἁμαρτία, in the Levitical law, concerning sacrifices; and is here put upon the words by all the commentators I have seen. Now this interpretation of the phrase relating to the death of Christ as an expiatory sacrifice, the proper and immediate effect of it cannot be the imputation of the obedience of Christ's life unto us, but our freedom from condemnation on the account of sin, in which our justification is still placed by the apostle; for such an effect must of necessity be signified by these words, *We are made the righteousness of God in him,* which suits with the cause of it, *viz.* the death of Christ as an expiatory sacrifice for the remission of sin; now the proper and direct effect of such a sacrifice, is deliverance from the guilt and punishment of sin, and not the imputation of Christ's active obedience unto men: for Christ offered this expiatory sacrifice, not that men might be made righteous by the righteousness of his life, but that sinners might be justified by his blood, shed for the remission of sins, and reconciled to God by the death of his Son. (Rom. v. 9, 10.) This, therefore, must be the true import of our being made the righteousness of God in him. And,

Thirdly, This is farther evident from the context; *for God was in Christ* (saith the apostle), *reconciling the world unto himself:* how hath Christ done this? he hath, saith the apostle, *reconciled us to God in the body of his flesh by death.* (Colos. i. 21.) He adds, that God *was thus reconciling the world unto himself,* by *not imputing to them their trespasses;* why did he not impute them? because Christ, by his death, had made an expiatory sacrifice for the remission of them; for he saith, *he made him* a sacrifice for *sin, who knew no sin:* whence it must follow, that we are *made the righteousness of God* in him, by the reconciliation pur-

chased for us by his death, and the non-imputation of sin to us, as the consequent of that death.

And it may farther be observed, that every branch of this exposition is confirmed, and the sense imposed on these words by the bishop is plainly confuted, by the descants of the ancient commentators on this place. For,

First, They plainly say, that by the word * ἁμαρτία, *sin*, we are to understand, τὸ περὶ ἁμαρτιῶν θῦμα, *a sacrifice for sin;* † *non immerito peccatum factus dicitur, quia et hostia in lege, quæ pro peccatis offerebatur, peccatum nuncupabatur*, the sacrifice offered in the law for sin, being so called.

Secondly, They add, that to be made the righteousness of God in Christ, is, ‡ διὰ συγχαρήσεως δικαιωθῆναι δι' αὐτοῦ, *to be justified by a gracious pardon through him:* that this is the righteousness of God, ὅταν τις χάριτι δικαιώθη ἔνθα πᾶσα ἁμαρτία ἠφάνισται, § *when a man is so justified by grace, that all his sin is made to vanish away.*

Thirdly, They add, that we are then righteous with the righteousness of God, when we are justified, μὴ ἐξ ἔργων νόμου, ἀλλ' ἐκ τῆς χάριτος τοῦ Θεοῦ, *not by the works of the law, but by the grace of God.*

Ἐκείνη γὰρ ἡ προτέρα νόμου καὶ ἔργων δικαιοσύνη, αὐτὴ δὲ Θεοῦ δικαιοσύνη, *the first*, saith Chrysostom, is *justification by the law;* this, *that of God.* I conclude then in the words of Gataker against Gomarus, producing this very text for the same purpose as the bishop doth, *Quid fere clarius contra se producere poterat quam illud*, 2 Cor. v. 21.

The second text, produced by the bishop, contains these words, *Of him are you in Christ Jesus, who is made unto us of God, wisdom, and righteousness, and sanctification, and redemption.*

Ans. From these words it is evident, that Christ is in no other sense said to be made unto us *righteousness*, than he is said to be made to us *wisdom, sanctification*, and *redemption.* Hence therefore, I retort the argument thus: Christ is not here said to be made unto us of God, wisdom, sanctification, and redemption, by his wisdom, sanctification, and redemption imputed to us; therefore he is not here said to be made our righteousness, by his righteousness or active obedience imputed to us. The consequence is evident; for they who hence say, that Christ is made our righteousness by his righteousness imputed to us, have the same reason to say from this text, that he is made our wisdom by his wisdom, and our sanctification by his holiness, and our redemption by his redemption imputed to us. The antecedent is also evident: for,

First, It is evidently absurd to say, we are made wise by the same wisdom with which Christ was imputed to us.

And, secondly, if we are made sanctification by the holiness of Christ imputed to us, there can be no necessity that we ourselves should *have our fruit unto holiness, that the end may be eternal life;* (Rom. vi. 22.) nor can it be true, that, *without* personal *sanctification, no man shall see the Lord;* (Heb. xii. 14.) nor could it be necessary, that he should give up himself to the death for his church, that *he might sanctify her;* (Eph. v. 25—27.) he having done this completely by the holiness of his life imputed to her.

And, thirdly, the redemption here mentioned being distinguished from, and following justification and sanctification, it must import the redemption of the body from corruption; now, is it not absurd to say, that the redemption of Christ's body from corruption is imputed to us? and will it not hence follow, that we are not to expect any personal redemption of our own bodies from corruption? It remains then to say, with the ancient commentators,* that Christ is made to us wisdom, by being αἴτιος τῆς σοφίας, *the author of our spiritual wisdom;* of our justification, τῶν ἁμαρτιῶν τὴν ἄφεσιν δωρησάμενος, † *by procuring for us, by his death*, that *remission of sins*, in which consisteth our justification; our sanctification, τὸ πνεῦμα χαριζόμενος, *by giving us the spirit of sanctification;* and our redemption, by procuring for us, τὴν ἀπολύτρωσιν τῆς περιποιήσεως, *the redemption of life*, or of our bodies, *from corruption into the glorious liberty of the sons of God.* (Rom. viii. 21. 23.)

Thirdly, Whereas the bishop argues, that *the old covenant, which saith, Do this, and live*, Lev. xviii. 5. *is not disannulled or abrogated by the covenant of grace, especially as to the obedience it requires from us in order to the life it promiseth;* because the apostle saith, Rom. iii. 31. *Do we then make void the law through faith? nay, we establish the law*, and because *otherwise the laws of God would be mutable:* one would wonder how he could fall into so plain a contradiction to the express words of the apostle, in his plea for justification by faith, and not by the works of the law; in his frequent declarations, not only of the freedom of Christians from the yoke of the law, but also of the necessity of the change of the law; and much more how he could do it from those words, which, considered with the context, are a full confutation of his doctrine. For,

First, The apostle saith twice expressly, that the righteousness of the law which he disputes against, and by which *no man can be justified before God*, is that very righteousness, which saith, Lev. xviii. 5. *The man that doth these things, shall live in and by them.* (See Rom. x. 5. Gal. iii. 12.)

Secondly, St. Paul having declared, that the law was only given *till the promised seed should come*, Gal. iii. 19. and that he being come, we were no longer under the pedagogy of the law; that Christians were *dead to the law, through the body of Christ*, Rom. vii. 4. that it was *evacuated*, 2 Cor. iii. 11. and they were *loosed from the law, that being dead wherein they were held*, Rom. vii. 6. that they were redeemed from it by Christ, Gal. iv. 5. and ought no more to be subject to the *yoke of bondage*, or return to those *beggarly elements*, ver. 9. v. 1. that it was only to continue *to the time of reformation*, Heb. ix. 10. that, *the priesthood being changed, there was made of necessity a change also of the law*, vii. 12. and *that there was a disannulling of the commandment going* before, because *of the weakness and unprofitableness of it*, ver. 18. and that God by speaking of a new covenant, πεπαλαίωκε, *had pronounced the first old; and that that which decayeth and waxeth old, was ready to vanish away*, viii. 13. and lastly, that there was to be *a removal of those things which were shaken*, i. e. of the law given with the shaking of the earth, xii. 25—27. with many things of a like nature; that, after all this, the bishop should so positively say, *That the covenant of grace had not disannulled, but established this old law*, and speak of it as an absurdity, that those laws of his should be *mutable*, which he himself declared were only to continue *till the promised seed should come*, and *till the time of reformation*, is matter of just admiration. And,

* Œcum. † Hilar. Diac. ‡ Œcum. § Chrysost. Theoph.

* Chrysost. † Theod. Theoph.

Thirdly, This is still the infelicity of the assertors of this doctrine, that the texts they produce for it, considered with relation to the context, are the fullest confutation of it. For the apostle is proving from ver. 14. of this chapter, to the end of the fourth, that *no flesh can be justified by the works of the law*, ver. 16. and that the justification, which is of God, is manifested to be *by faith, without the works of the law*, and he concludes the argument of this chapter thus, λογιζόμεθα οὖν, *we reckon therefore*, from the premises, *that a man is justified by faith, without the works of the law*, ver. 28. Now, can he, who is only justified by the works of the law accounted as if performed by himself, be justified by faith alone, without the works of the law? The ancient commentators here say,

First, That the apostle, by the word * ἱστῶμεν, *we establish*, or make the law to stand, shews it to be, κείμενον, σαλευόμενον, καταλελυμένον, *fallen, shaken*, and *dissolved;* and that *non evacuat legem cum illam cessare debere jam docet;* † and that *he doth not make void the law by teaching that it must now cease.*

Secondly, They give two senses of these words; first, that he established the law, by establishing the work of the law, which was δίκαιον ποιῆσαι τὸν ἄνθρωπον, *to make man righteous;* for the law being not able to do this through the infirmity of the flesh, (Rom. viii. 3.) subjecting all men to sin, faith hath performed it, ὁμοῦ γάρ τις ἐπίστευσε καὶ ἐδικαιώθη, *for, as soon as a man believes, he is justified:* so Chrysostom, Œcumenius, and Theophylact.

Thirdly, We establish the law by faith, saith Theodoret, because *the law* and the prophets have given in their testimony to the justification by faith, Rom. iii. 21, 22. the law by giving us the knowledge of sin, ver. 20. the prophets, by saying, Hab. ii. 4. *The just shall live by faith*, and so becoming *our schoolmaster to bring us to Christ, who is the end of the law, εἰς δικαιοσύνην, for justification*, Rom. x. 4. Gal. iv. 24. δεχόμενοι τοίνυν τὴν πίστιν βεβαιοῦμεν τὸν νόμον, *so that, by embracing faith, we establish the law*, saith Theodoret. And this I conceive to be the truest interpretation of the text.

Fourthly, The bishop argues from the title of *surety given to Christ*, Heb. vii. 22. "For (saith he, p. 90.) a surety is bound to pay our debt, in case we are insolvent. Now, there are two things we owe to God, first, obedience to his laws, as he is our creator and governor; and, secondly, and by consequence, the punishment that is annexed to the breach of those laws of which we are guilty. Now, though Christ should pay the latter part of our debt for us, by bearing the punishment that is due unto us; yet if he did not pay the former, and principal part of it too, *i. e.* perform the obedience which we owe to God, he would not fully have performed the office of suretyship, which he undertook for us, and so would be but a half Mediator, and half Saviour." Now here it may deserve to be observed,

First, That the bishop cites this passage to prove our obligation to perform obedience to the old law, from a chapter which expressly teacheth, that *the priesthood being changed, there was a necessity of the change of the law*, ver. 12. and that *there was a disannulling of the commandment, by reason of the weakness and unprofitableness of it*, ver. 18. and that *the law made nothing perfect*, ver. 19.

Secondly, This passage is produced to prove that Christ was our surety for the performance of the old covenant; whereas the text saith expressly, he was *the surety of a better covenant*, which introduced *a better hope*, ver. 19. and was *established upon better promises*, viii. 6. even *a new covenant* opposed to the old, as to that which was *ready to vanish away;* and which, *through his death*, procured *the remission of sins, committed under the old covenant*, ix. 15.

Thirdly, Ἔγγυος, *a sponsor*, say the civilians, is only one that promiseth for another, and so he is obliged to do no more for him than he promised: and I have shewed already, that neither could Christ promise to yield perfect obedience to the law for us, nor could the Father consent that we should be accounted as obedient to it upon such a promise. And, lastly, his fancy, that we can stand bound to yield perfect obedience to the law, so as never to offend; and yet to undergo the punishment due to all our transgressions; and that, without doing both, no satisfaction can be made to justice, and no title to eternal life can be procured, will be proved false in the ensuing section; at present, therefore, I shall only add, that it seems to me as ridiculous, as to say, a thief cannot satisfy the law by being hanged, unless he also did yield perfect obedience to the law, which saith, *Thou shalt not steal.*

This is all that the bishop hath produced to confirm this doctrine; others produce some other arguments from Scripture, which shall here briefly be considered; as, *v. g.*

First, That the apostle teacheth, that *as by one man's* (Adam's) *disobedience many were made sinners, so by the obedience of one, many shall be made righteous;* (Rom. v. 19.) but men were made sinners by the disobedience of Adam imputed to them; therefore by the active obedience or righteousness of Christ imputed to us, we must be made righteous.

Ans. This is the only text of Scripture which speaks of the obedience of Christ, and of our being justified, or made righteous by it, and so hath any true appearance of an argument; and yet that it is only an appearance, is evident from this one consideration, that the apostle, in that whole chapter, speaketh not one word of the antecedent obedience of Christ's life, but only of his passive obedience; *i. e.* his obedience to the death.

For the apostle having said, (iv. 24.) that *Christ was delivered to death for our sins, and raised again for our justification:* he adds, (v. 1.) that, being *justified by this faith* in Christ's death, *we have peace with God;* he dying *for sinners*, and *for the ungodly*, (ver. 6. 8.) and we *being justified by his blood*, and *reconciled to God by his death*, (ver. 9, 10.) and then follows this comparison, with a διὰ τοῦτο, intimating, that it was made upon the account of our Lord's salutary passion, and ran thus: That as death, the punishment of sin, passed upon all men, by reason of one sin of one man; so, through one righteousness of one Jesus Christ, the free gift came upon all men to justification of life, (ver. 18.) and this justification is, saith the apostle, ἐκ πολλῶν παραπτωμάτων, *from many transgressions;* and what can justification from offences signify, but freedom from the condemnation due unto us for them? now that can never be obtained for sinners by Christ's active obedience, for could we, after many offences committed, perform as perfect obedience as Christ did, we only could thereby perform our duty for the future, but could do nothing to procure the pardon of our past offences. Thirdly, The disobedience by which many were made sinners, is plainly declared by the

* Chrys. Œcum. Theophyl. † Hilar. D.

apostle to be one single act of disobedience in Adam, and therefore the obedience opposed to it cannot in reason be the active obedience of Christ's whole life, but that obedience to the death which the apostle mentions, Phil. ii. 8. now, by this passive obedience we cannot be made formally righteous, but only metonymically, by being made partakers of that freedom from the guilt and punishment of sin, and of that reconciliation which Christ hath purchased by his meritorious death and passion.

Secondly, I answer, that it was not by Adam's active disobedience imputed to us, that death or condemnation to it passed upon all men, but by the punishment he suffered for that disobedience, as will be fully proved hereafter; for he being by that disobedience made mortal, and obnoxious to death, γεγόνασιν ἐξ ἐκείνου πάντες θνητοὶ, all, that were begotten of him, became mortal, say all the Greek commentators here; and so by the obedience of Christ to the death in their stead, who were thus obnoxious to death, or by his suffering that death which was the punishment of sin, we became justified; *i. e.* exempted from that punishment.

Obj. 2. Secondly, Whereas it is said, Rom. viii. 3, 4. that *Christ by being made sin for us*, i. e. a sacrifice for sin, *condemned sin in the flesh, that the righteousness of the law might be fulfilled in us*, &c. hence some conclude, that Christ's active obedience must be imputed to us; for, say they, the righteousness of the law can in no sense be said to be fulfilled in, or by us, but only by Christ's perfect obedience to the law imputed to us.

Ans. The text by no means will admit of this interpretation. For,

First, The righteousness here mentioned is not to be fulfilled, ἐν Χριστῷ, *in* or *by Christ*, but ἐν ὑμῖν, *by us personally*.

Secondly, It is not to be fulfilled by the imputation of Christ's righteousness to us, but by our *walking in the Spirit*, for *to be spiritually minded is life*, ver. 6. *and, if through the Spirit we do mortify the deeds of the flesh, we shall live*, ver. 13. *for as many as are led by the Spirit of God, they are sons of God*, ver. 14. and, being sons, are *heirs of God, joint-heirs with Christ, and to be glorified with him*, ver. 17. Whence it is exceeding evident, that the righteousness here mentioned, is to be fulfilled, not by the imputation of the righteousness of another to us, but by our own obedience performed by the assistance of God's Holy Spirit.

SECT. III.

I HOPE I have returned a sufficient answer to the texts alleged to prove the necessity of the imputation of Christ's active and perfect obedience to the law to us for righteousness.

It remains now that I should propound those arguments, which, in my judgment, seem fully to confute that doctrine, and they are these.

Arg. 1. (1.) This doctrine is contrary to all those scriptures which expressly say, that *faith is imputed to us for righteousness*, and which prove this from the example of Abraham, *the father of the faithful:* for they inform us, that *Abraham believed in God, and it (i. e.* this faith of his) *was imputed to him for righteousness*, Rom. iv. 3. and ver. 5. that *to him that worketh not, but believeth in him that justifies the ungodly*, (that is, in God the Father, for *it is God that justifieth*, Rom. viii. 33.) *his faith is imputed to him for justification;* and, ver. 9. *we say then that faith was imputed to Abraham* εἰς δικαιοσύνην, *for justification;* and, ver. 20. 22. *He was strong in faith, giving glory to God, wherefore it (i.e.* this faith) *was imputed to him for justification.* Whence the apostle makes this general conclusion, that what the Scripture saith of Abraham, *viz.* that his faith was imputed to him for righteousness, *was not written for his sake alone, but for us also, to whom it* (that is, the like faith) *shall be imputed* (for righteousness), *if we believe on him who raised up Jesus from the dead* (that is, on God the Father). In the third chapter of the Epistle to the Galatians, he repeats the same example of the faith of Abraham, saying, *Abraham believed in God, and it (i. e.* his faith in God) *was imputed to him for righteousness*, ver. 6. and thence he makes this inference: *Know therefore, that they who are* (the children) *of faith, are the sons of Abraham;* and, ver. 9. that *they who are of faith are blessed with faithful Abraham:* and, ver. 24. he adds, that *the law was our schoolmaster, to bring us to Christ, that we might be justified by faith, the Scripture foreseeing that God would justify the gentiles through faith.* Now hence,

First, It is evident that the doctrine of justification by the very act of faith is expressly and frequently delivered in the Holy Scriptures, whereas it hath been proved already, that the doctrine of the imputation of Christ's active righteousness to us for justification, hath no ground in Scripture.

Secondly, What interpretation of the apostle's words can be more uncouth and unsound than this, *Faith is imputed to us for righteousness; i. e.* it is *not faith, but Christ's active righteousness*, which is imputed to us for righteousness? Is not this evidently to convert the apostle's affirmative into a negative, to deny constantly what he as constantly asserts, and to make him always mean what, in relation to justification, he doth never say? *To him that believeth on him that justifieth the ungodly, his faith* (saith the apostle) *is imputed;* it is not his faith, saith this interpretation, but Christ's righteousness which is thus imputed. And how then doth God justify the ungodly, if he only justifies them who have as true a title to Christ's perfect obedience, as if they had personally performed it, and upon that account alone are justified; can they be styled the ungodly, who are and must be as righteous as Christ was, before they can be justified?

Thirdly, This interpretation cannot possibly agree to the faith of Abraham; for it is not only said that he *believed in God*, not in the righteousness of Christ, but that his faith was in that *God who quickens the dead, and calleth the things that are not, as if they were;* (ver. 17.) *that he was strong in faith, being fully persuaded,* that what *God had promised, he was able to perform.* It therefore is evident, that it was faith in God's promise, and in his power to perform it, by which Abraham was justified. Now what affinity hath this faith with Christ's obedience to the law, not yet given, as the apostle argues, Gal. iii. 17. though it hath an evident affinity with God's promise, of justifying him that believeth in Jesus, and who believeth in *that God who hath raised up Jesus from the dead?* (Rom. iv. 24.)

Arg. 2. (2.) This will be farther evident from all those places which shew, that our justification consists entirely in the remission of sin, and that to be justified and to be freed from condemnation, or to have the guilt and punishment of our sins remitted, are phrases of the same import. This we may learn,

First, From those arguments by which the apostle proves,

that Jew and gentile are to be justified by faith without the works of the law; *viz.* (1.) because both Jew and gentile lay under sin, (Rom. iii. 9.) and so both needed to be justified by faith, or by an act of grace, pardoning their sins, through faith in Christ; (ver. 24.) *that therefore by the law no flesh can be justified, because by the law is the knowledge of sin,* rendering us obnoxious to condemnation; where then there remains the guilt of sin, there can be no justification; where therefore there is a remission of the guilt of sin by God, there is our justification. Again, *All have sinned,* saith he, and *fallen short of the glory of God,* therefore absolution from this sin must be sufficient to make us obtain this glory of God. We who have thus sinned *are justified* (saith he) *freely by his grace, through the redemption which is in Christ Jesus,* (ver. 24.) Now, what is this redemption? It is, saith the apostle twice, *remission of sins,* Eph. i. 7. Colos. i. 14. To the same effect, he saith, Gal. iii. 21, 22. that justification cannot be by the law, *because the law cannot give life;* and this it cannot do, because the Scripture hath *concluded all under sin,* and so hath shut out that way of being justified: our freedom therefore from the guilt of sin must be sufficient for our justification to life. In the fourth chapter to the Romans he describes that justification in which faith is accounted to us for righteousness, by the non-imputation and forgiveness of sin, and proves this from the words of David, saying, *Blessed is the man, whose iniquity is forgiven, and whose sin is covered; blessed is the man, to whom the Lord imputeth no sin,* (ver. 4—8.) Since then the blessedness, of which the apostle there discourseth, is that of justification of the ungodly by faith; and since this blessedness is said to consist in the remission, the covering, the not imputing his sin to him, it cannot reasonably be denied, that the blessedness of a justified person is here described by the blessedness of a pardoned person, as being one and the same thing.

Secondly, This will be farther evident from the consideration of the phrases the apostle useth as equivalent to justification, and interpretative of it. As,

First, *Reconciliation to God;* that this is the same with justification, appears by these words, *much more, being justified by his blood, we shall be saved from wrath by him: for if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life,* Rom. v. 9, 10. where, being justified by his blood, and being reconciled by his death, seem plainly the same thing; now, that reconciliation is effected by the remission of sins, is evident from these words, 2 Cor. v. 19. *God was in Christ reconciling the world to himself, not imputing their trespasses to them,* and therefore justification must be so obtained.

Secondly, Justification stands directly opposed to condemnation in these words, *Who shall lay any thing to the charge of God's elect? τίς ἐγκαλέσει κατὰ, who shall object a crime against them? It is God that justifieth, who is he that condemneth them?* Rom. viii. 33, 34. And again, *If the ministration of condemnation, i. e.* the law which renders us obnoxious to condemnation, *was glorious, much more the ministration, τῆς δικαιοσύνης, of justification exceeds in glory:* now, what is it that mankind is accused of, or charged with by the law, but sin? What do they stand condemned for at God's bar, but the transgression of his law? Justification therefore, which stands opposed to it, must be a clearing and discharging them from the guilt or the condemning power of sin.

Thirdly, Justification is said to be from sin; *By him all that believe are justified, ἐκ πάντων, from all those sins from which they could not be justified by the law of Moses,* Acts xiii. 39. and again, *The judgment was from one sin to condemnation, but the free gift to justification, ἐκ πολλῶν παραπτωμάτων, from many sins,* Rom. v. 16. Now, what can justification from sin signify, besides our absolution from the guilt of sin?

Fourthly, The justifying the believer, and the remission of his sins, are only different expressions of the same thing, as is apparent from these words, *God hath justified us freely by his grace, having set forth Christ to be the propitiation for our sins, through faith in his blood, to declare his righteousness in the remission of sins to those who have this faith;* (Rom. xxiii. 24, 25.) *i. e.* to manifest the way of justification by faith, which he alone admits of for the remission of sins.

Fifthly, *We are justified* (saith the apostle) *through the redemption that is in Jesus, through faith in his blood,* Rom. iii. 24, 25. *through his blood,* Rom. v. 9. Now what doth this blood procure for us? Remission of sins, Eph. i. 7. Col. i. 14. *it being shed for the remission of sins,* Matt. xxvi. 28. What benefit have believers by it? *He hath loved them, and washed them from their sins in his own blood,* Rev. i. v. *He hath made peace for them by the blood of the cross,* Colos. i. 20. with a God only angry for sin; he hath obtained eternal redemption from transgressions by it, Heb. ix. 12. 15. by all which equivalent expressions, it appears that God's justifying the sinner, in St. Paul's sense of the expression, is his absolving him from the guilt of his past sins, from punishment and condemnation by the law for them, by an act of grace, and free pardon of them through the blood of Jesus, his being as fully reconciled to us as if we never had offended against the former covenant we were all under, till that new covenant was established in the blood of Jesus, which promises God *would be merciful to our iniquities,* and would *remember our sins no-more,* Heb. viii. 12.

Now this observation perfectly destroys the imputation of Christ's active obedience to us for righteousness, since they who contend for that doctrine do make remission of sins but one half of justification, and Christ's active obedience imputed to us still necessary to procure us a title to eternal life; and that by the first, p. 72. *God only looks upon us as perfectly innocent, and therefore not fit to be cast down to hell;* whereas, *by the other, he looks upon us as perfectly righteous, and therefore fit to be brought up to heaven.* Secondly, These two things are plainly needless and inconsistent: for he that is discharged from the guilt of all his sins, must also be discharged from that penal death which is the wages of sin, and so must, by that freedom, have a title to life; for, between freedom from condemnation and absolution, freedom from the death due to sin, and the gift of life, in subjects capable of either,* there is no medium. Moreover, either this want of righteousness is our sin, or it is not; if it be not, then, as it is not our duty to be thus righteous in order to our justification before God, so neither can we be under that covenant which saith, *Do this, and live,* nor can Christ's active obedience be necessary on that account; if it be our sin, then

* Inter privativa opposita non datur medium.

must the want of it be forgiven by the remission of all our sins: whereas, if God requires that Christ's perfect obedience should be imputed to us, the want of it neither is nor can be forgiven, since then God must impute that as sin to us. And hence ariseth a third argument, against the imputation of Christ's active and perfect obedience to us for justification, *viz.*

Arg. 3. (3.) That it renders the death of Christ to procure the remission of our sins vain, and that upon many accounts.

First, Because the perfect righteousness of Christ, imputed to us, doth render his death unnecessary to procure any farther righteousness or justification in our behalf; for, if by virtue of this imputation we be as righteous as Christ was in his life, there can be no more need that Christ should die for us, than that he should die for himself, or any other should die for him; yea, then Christ, dying only for the benefit of believers, could not have died for the unjust, but only for the just, *i. e.* for them for whom there could be no necessity that he should die, but only that he should live for them; seeing faith in him as a Mediator, performing perfect obedience to the law for them, must make them persons for whom there could be no necessity that he should die, but only that he should live for them; seeing faith in him as a Mediator, performing perfect obedience to the law for them, must make them for whom he thus obeyed perfectly obedient, and therefore must have given them a full title to the promise, *Do this, and live.* Add to this, that perfect obedience is unsinning obedience, and sure there can be no necessity that Christ should die for the sins of them, who by his life had performed unsinning obedience. To strengthen this argument, consider that Christ performed his active obedience to the law, entirely before he suffered for our sins; and so this righteousness, being first performed and purchased for us, should be first imputed, and made over to us; and might, for any thing I can perceive to the contrary, have been imputed to all that believed in him before he actually suffered; yea, to all such persons, though he had returned to heaven without dying. For seeing nothing more can be required to a perfect justification from the condemnation of the law, than a perfect righteousness, *i. e.* a perfect fulfilling of the law, there could be no need of satisfaction made to Divine Justice, for any violations of it, since that must necessarily suppose that law not perfectly fulfilled by Christ, upon their account.

Secondly, According to this doctrine, there remains no place for the remission of sins to believers, for God neither did nor could forgive any sin in Christ, because he was perfectly righteous, *and in him was no sin;* if then believers be righteous, with the same righteousness imputed to them with which Christ was righteous, they must be as completely righteous as Christ was, and so have no more sin to be pardoned than he had, and so no more need to be pardoned than he had; whereas the apostle saith, that *if we Christians sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins:* (1 John ii. 1.) thus doth that doctrine destroy Christ's intercession for us, according to the words now cited; and also the necessity of his salutary passion, according to those words of St. Paul, *if righteousness (i. e.* justification) *come by the law, then Christ is dead in vain:* for if righteousness cannot come by the law, it cannot come by Christ's perfect obedience to the law; but if it can, then the apostle's inference is plainly this, that *Christ is dead in vain, i. e.* there could be no necessity of his dying upon this account, that we had personally transgressed the law, since he who hath a righteousness, or an obedience to the law, imputed to him, as perfect as was that of Christ, can be no more condemned for transgressing the law than Christ himself.

Thirdly, According to this doctrine, God can see no sin in believers; for certain it is, he saw no sin in Christ: if then believers be righteous, with a righteousness as perfect as Christ's was imputed to them, he can see no more sin in them than he beheld in Christ.

Fourthly, This doctrine renders it unnecessary for a believer to repent, at least, of sins committed after he truly hath believed: for our repentance must suppose an antecedent failure, since that time, in our obedience; whereas, there being no such failure in the active obedience of Christ, if that, by imputation, be made as much and truly the obedience of believers as if they personally had performed it, there can be no failure in the obedience of a believer, and so no place for his repentance. The perfect obedience which Christ performed to the law, was the reason why he needed no repentance; if then, through faith, it be as much theirs by imputation as if they personally had performed it, must it not be equally a reason why they need no repentance? Lastly, The assertors of this doctrine say, Christ's perfect obedience must be imputed to believers, that they may have a just title to eternal life by virtue of this precept, *Do this, and live:* this title he who is a sinner, *i. e.* a violater of the law, requiring perfect obedience, can never have; and therefore, he who needs repentance cannot have it, that being only needful for the remission of sins, and that we may live and not die.

Arg. 4. (4.) This doctrine renders it unnecessary to have any personal inherent righteousness; for as Christ's passive obedience, sustained in our stead, makes it unnecessary, if not unjust, that we should personally suffer any punishment for the remission of those sins which render us obnoxious to death; so in like manner must Christ's active and perfect obedience to the law, imputed to us, render it as unnecessary that we should personally be righteous, by doing righteousness, that we may live; for if we can be as righteous as Christ was without doing righteousness, sure we need not be more than so: yea, then we may have a title to life eternal, without any inherent righteousness; and so there can be no need of *having our fruit unto holiness, that the end may be eternal life.*

The good bishop saw the absurdity of a consequence so obstructive of all practical Christianity, and so plainly excusing all men from any necessity of living *righteously, soberly, and godly, in this present world:* he therefore saith, p. 89. "I believe the active obedience of Christ will stand me in no stead, unless I endeavour after sincere obedience in my person; his active as well as his passive obedience being imputed to none, but only to them who apply it to themselves by faith, which faith will certainly put such as are possessed with it upon obedience." Where the bishop did well to deny the conclusion, seeing the consequence was so evident from his own words, that he could not formally deny it; for if, as he saith, p. 86. *Christ covenanted to perform those duties which were due from man to God, provided what he thus did should wholly be put on the account of*

man; and the Father was pleased to consent to this motion: can the Father, after this consent, require that man himself should perform all or any of those duties to God, which Christ already had performed on his account? If, as he saith, p. 87. *Christ performed that obedience only on the account of those whose nature he had assumed, as they, by faith, lay hold upon it; and God, by grace, imputes this obedience to them, as if it had been performed by them in their own persons:* can God require, that, after Christ's performance of it perfectly, they should imperfectly perform the same again? Or, after the imputation of Christ's perfect obedience to them, as fully as if they had performed it personally, require that they should perform it personally? When Christ, *by his obedience imputed to them, hath entitled them to eternal life;* as he saith, p. 88. can it be still necessary that they should *have their fruit unto holiness, that the end may be eternal life?* (Rom. vi. 22.) when, as he saith, p. 89. under the new covenant, *obedience in our surety is accepted as completely sufficient;* can personal obedience be required of us by the same covenant?

To say, that *faith will put the person that is possessed of it upon obedience to God,* is nothing to the purpose; for the question is, not what faith will do, but what he is obliged to do, who by this faith is as much entitled to Christ's perfect obedience, as if it had been personally performed by him; and what God, after this perfect obedience imputed to him can require him to do, in order to that eternal life, which this perfect obedience imputed, hath given him a certain title to, whether it be necessary for him, after this, *by patient continuance in well-doing, to seek for glory and immortality, that he may have eternal life,** and, *through the Spirit, to mortify the deeds of the flesh,* that he may *live;*† and to *live righteously, soberly, and godly, in this present world, that he may comfortably expect the blessed hope.*‡ I conclude then in the words of the beloved apostle, Good Christians, *let no man deceive you,* not he who applies Christ's active righteousness to himself, though he never did it, but *he that doeth righteousness is righteous, even as he* (i. e. Christ) *is righteous.*§

Arg. 5. (5.) It is a thing impossible, that, by the obedience of another imputed to us, we can obtain a title to the life promised by that law, which saith, *Do this, and live.*

1. Because the law requires personal obedience that we may live, by saying, *The man that doth these things shall live by* (doing) *them;* and this the bishop grants by saying, p. 89. *The obedience the old covenant required as absolutely necessary, was that of our own persons;* whereas the obedience of another cannot be our personal obedience, nor can it be imputed to us, but by the relaxation of the law, which requires of us personal obedience; and so our personal obedience, which is the only thing required by the law, must be remitted, that we may be made righteous with the righteousness of another. To make this farther evident, let it be noted, that men do generally mistake, when they say, Christ, by his sufferings in our stead, made satisfaction to the law, which said, *In the day thou eatest thereof, thou shalt die the death:* this he could not possibly do, because the law expressly saith, *The soul that sinneth he shall die;* and only threatened death to the person that violates the law. He indeed made a satisfaction to Divine justice, by suffering, in our stead, that death, which justice might have personally inflicted upon us; but then this admission of another to suffer in our stead is a full relaxation of that law, which required us personally to suffer, and an entire remission of the punishment the law required of us personally; and so it is also in this case.

2. Because the law requires unsinning obedience, saying, *Cursed is the man that continueth not in all things written in the law to do them,** not promising any pardon to the sinner; so that, unless Christ's righteousness imputed to us can make us never to have been sinners, and so never to have needed forgiveness of sin, it cannot afford us a legal righteousness. Hence the apostle saith, *Christ hath redeemed us from the curse of the law,* not *by his continuance in all things written in the law to do them,* but by suffering the punishment which the law threatened to offenders, to wit, by being hanged on the tree.

Arg. 6. (6.) This doctrine partly answers and partly confutes all the arguments which the apostle useth in his Epistles to the Romans and the Galatians, to prove that justification must be by faith only, and not at all by the works of the law. For,

First, This doctrine destroys that argument of St. Paul, by which he proves, that no man can be justified by the works of the law, because all men have sinned, and therefore stand condemned by the law of works; affording a full answer to it, by saying, that, though we could not be thus justified by our own personal obedience, we might be justified by Christ's active obedience imputed to us, that being perfect obedience to the law.

Secondly, Whereas neither the apostle nor the Holy Scripture saith, that Christ was righteous or obedient to the law for us, or that by his obedience to the law imputed to us, we are made legally righteous, but absolutely denies that *righteousness could have been by the law,* because *the law could not give life: for* (saith St. Paul, Gal. iii. 21.) *had there been a law which could have given life, verily righteousness, i. e.* justification to life, *should have been by the law:* this doctrine plainly contradicts those words of the apostle, by introducing a necessity of perfect obedience to the law, that we may live; and contending that we must be entitled to eternal life, according to the tenor of that law, which saith, *Do this, and live,* p. 88, 89.

Thirdly, Whereas this doctrine makes it necessary that the reward should be of works as well as of grace, yea, of the works of that law, which saith, *Do this, and live;* St. Paul puts these things in an absolute opposition to each other: and represents the one as entirely destructive of the other. *For* (saith he) *to him that worketh, a reward is not reckoned,* κατὰ χάριν, ἀλλὰ κατὰ τὸ ὀφείλημα, *of grace, but of debt; but to him that worketh not, but believeth in him that justifies the ungodly, his faith* (without works) *is imputed for righteousness, even as David speaketh of the blessedness of the man to whom the Lord imputeth righteousness,* χωρὶς ἔργων, *without works;* (Rom. iv. 4—6.) whereas God cannot impute justification or righteousness to any without works, if he impute it to them only to whom Christ's perfect works of righteousness belong: nor can this righteousness be *of grace, through faith,* and *not of debt,* if it belongs to them only who are *debtors to fulfil the whole law;* since the apostle saith expressly, that they who are thus debtors to fulfil

* Rom. ii. 7. † Chap. viii. 13.
‡ Tit. ii. 12, 13. § 1 John iii. 7.

* Gal. iii. 10.

the law, or sought for justification, by fulfilling it, are *fallen from grace:* (Gal. v. 4.) nor can it be here said, that they were not indeed debtors to fulfil it personally, but only to have that obedience by which Christ fulfilled it imputed to them: for the apostle saith, in the immediate preceding words, *Christ become of none effect to you, whosoever of you are seeking to be justified by the law;* whereas he could not be of none effect to them, who was the only person by whom they were enabled to perform that law to their justification. Again, the apostle puts this plain difference betwixt that righteousness which is by faith, and by the works of the law, that the first requires only believing from the heart to salvation; the second, requires works excluding grace, by saying, *he that doeth these things shall live by* (doing) *them;* (Rom. x. 5. 9, 10.) whence he argues thus, that *if justification be of grace, it is not of works, otherwise grace is no more grace; and, if it be of works, it is not of grace, otherwise work is no more work.* (Rom. xi. 6.)

Fourthly, This doctrine flatly contradicts all the places in which the apostle positively asserts, that *by the works of the law can no man be justified, but by faith only,* or by *faith without the works of the law;* as Rom. iii. 20. 22. 24. for, if a man be justified by the righteousness of Christ imputed to him, he must be justified by the works of the law, because the active obedience of Christ consists as truly in the performance of those works, as our own personal righteousness would have done. Moreover, if the righteousness of God consisted in the imputation of Christ's legal righteousness, it could not be manifested, as the apostle saith it is, *without the works of the law;* because, to such a righteousness, the works of the law are plainly necessary.

So again, when he saith, Gal. ii. 16. *Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we ourselves have believed in Christ, that we might be justified by the faith of Christ, and not by the works of the law:* doth not this doctrine contradict these words, by teaching that we are to be justified by the works of the law performed by Christ, and imputed to us, as if we personally had performed them? For Christ's performance of them alters not the nature and property of the works, they being still the works of the law, whosoever doeth them: and so he that is justified by them, done by another in his stead, must be still justified by the works of the law.

Note also here, that the apostle doth not say, a *man is not justified by the works of the law,* but by the works of Jesus Christ, or not by the works of the law, as performed by us, but only as performed by Christ; but on the contrary saith, *We have believed that we might be justified by faith in Christ, and not by the works of the law,* excluding the works of the law from justification by faith in Christ; whereas this doctrine makes faith entitle us to the works of the law, performed by Christ, and made over to us for our justification.

Thirdly, When the apostle argues thus, *That no man is justified by the works of the law is manifest, because the Scripture saith, The just shall live by faith, but the law is not of faith, i. e.* it speaks nothing of, and promiseth no, justification to any man by faith, *but* only saith *the man that doeth these things* (which are required of him by the law) *shall live by* (doing) *them:* (Gal. iii. 11, 12.) doth not that doctrine fully contradict these words, which saith, The man that is justified by faith must do the things required by the law, that he may live, and must have a true title to a perfect observance of the law, in order to that end?

Fourthly, When the apostle saith, *If they who are* (observers) *of the law be heirs* (with faithful Abraham, who was justified by faith) *faith is made void,* as being insufficient to justify us without the observation of the law: (Rom. iv. 14.) doth not this doctrine say also, that faith is insufficient to justify us, without the observation of the law, and so as plainly make void justification by faith? Doth it not also make them heirs, who are observers of the law, as having life by virtue of a legal righteousness imputed to them, as fully as if it had been personally performed by them?

And though these things are so clear, that they need no farther confirmation, yet may it here be noted, that whereas not one of these scriptures can be wrested from the plain sense they literally bear, or from asserting that no justification can be had by the works of the law, but by this distinction, that true indeed it is, that no justification can be had by the works of the law, personally performed by us, but it may be had by the perfect obedience of Christ imputed to us; the apostle, throughout this whole discourse against justification by the works of the law, never gives the least hint of this distinction: and whereas the bishop places the better half of justification, to wit, that which gives us a title to eternal life, in this perfect righteousness of Christ imputed to us by faith, the apostle mentions not one word of this in either of his Epistles, but in both sums up the matter so as plainly to demonstrate that he meant no such thing. For in his Epistle to the Romans,* he thus concludes, τί οὖν ἐροῦμεν, *what is it then that we say?* even this, *That Israel following after the law of righteousness hath not attained to the law of righteousness, because they sought it not by faith, but as* (if) *it were* (to be obtained) *by the works of the law.* Now, might they not, according to this doctrine, that the works of the law, performed by Christ, are upon our faith imputed to us for righteousness, as truly as if they had been personally performed by us, have sought it both by faith and by the works of the law? In his Epistle to the Galatians,† he concludes thus, *Stand fast, therefore, in the liberty* (from the observance of the law to justification) *in which Christ hath made you free, and be not again entangled in the yoke of bondage: behold, I testify to you, that, if you be circumcised, Christ shall profit you nothing;* mark the reason, ver. 3. *For every one that is circumcised is a debtor to the whole law:* whence the argument runs thus: Him that is a debtor to do the whole law, Christ will profit nothing; but (saith the bishop) every Christian is a debtor to perform the whole law, for what else can be the import of these words, p. 89. *The old covenant which saith, Do this, and live,* Lev. xviii. 5. *is not disannulled, but rather established by the covenant of grace, especially as to the obedience it requires from us in order to the life it promiseth?* therefore (according to the apostle) Christ can profit him nothing. Now, how could the apostle have made this inference, had he believed, as the bishop did, that even faith itself could profit us nothing without entitling us to that obedience which the law requires from us, as performed by Christ our surety: surely this doctrine saith, in full contradiction to St. Paul, that nothing but Christ's active obedience can profit us as to the life

* Rom. ix. 29, &c. † Gal. v. 1, 2.

which the law promiseth, and that for this very reason, that we are still *debtors to perform the whole law.* In fine, the great indignation of the Jews against the apostle, for teaching the doctrine of justification by faith, was this, that by it he made void the law as to justification; but had he only sought it in the sense of the bishop, he had, as the bishop contends, *not disannulled, but rather had established the law,* even as to justification of life, and so must rather have ingratiated himself with, than so incensed the Jews against him; since then he must have said what would have been highly acceptable to them, *viz.* that their law was still of a perpetual and necessary obligation even in order to justification, and that Christ himself had so established it, as to enable both us and them to yield perfect obedience to it, *in order to that life it promised.*

Arg. 7. (7.) The apostle saith expressly, Rom. iii. 24. that *we are justified freely by God's grace, through the redemption that is in Christ Jesus,* i. e. through the remission of sins purchased by his blood, for *we have redemption through his blood, even the remission of sins,* Eph. i. 7. Colos. i. 14. and ver. 25. *that God hath set forth Christ as a propitiation through faith in his blood, that he might be the justifier of him that believeth in Jesus;* and v. 9. that *we are justified by his blood, and reconciled to God by his death;* ver. 10. that *Christ hath redeemed us from the curse of the law,* by suffering that death the law pronounced accursed, Gal. iii. 11. that Christ *entering once into the holy place, by his blood hath purchased eternal redemption for us,* Heb. ix. 12. and that, through Christ's will to suffer for us, *we are sanctified through the offering of the body of Christ,* Heb. x. 10. ascribing our justification, our reconciliation to God, our propitiation, our redemption from the curse of the law, our eternal redemption, our sanctification in the sacrificial sense, *i. e.* our freedom from the guilt of sin, for which alone we can be condemned to die, to the death and blood of Christ. Now all this, saith the bishop, p. 90. makes him but a *half Mediator,* or *half Saviour;* this indeed, says he, frees us from death, but gives us no title to eternal life. *Hence it is* (saith he) *that I cannot look upon Christ as having made full satisfaction to God's justice for me, unless he had performed the obedience I owe to God's laws, as well as borne the punishment that is due to my sins,* &c. p. 88. so that, according to the bishop, Christ cannot have redeemed us from the curse of the law, by his death for us, or by his blood have obtained *eternal redemption* for us, that being certainly redemption from dying for ever, or ἀπολύτρωσις τῆς περιποιήσεως, *redemption of life,* Eph. ii. 14. And, if our Saviour's blood and passion gives to believers no title to eternal life, why doth the apostle say, that *we have freedom to enter into heaven by the blood of Jesus,* (Heb. x. 19.) and that by *his death,* undergone *for the redemption of transgressions, we receive the promise of an eternal inheritance?* (Heb. ix. 15.) Moreover, when God justifies from the guilt of sin, *i. e.* from transgressing the law, what charge can the law lay against us, as having not performed what it required? Can God be propitious, and fully reconciled to us by the blood shed for us, and yet exclude us from his blissful presence? Can Christ have *brought us nigh to God, and made him at peace with us through the blood of the cross,* (Eph. ii. 13. 15.) and yet exclude us from the glory of God, who having *peace with him, rejoice in the glory of God?* (Rom. v. 1, 2.)

Arg. 8. (8.) This doctrine renders it impossible that God should make a covenant of grace with man, and consequently asserts, that Christians must be under the same obligations as ever to perform the covenant of works, and this the bishop, p. 89. not only asserts, but contends for. For, how can a man be more under the law, and under the covenant of works, than by being under the obligation to do all that the covenant of works requires, and to yield perfect obedience to the law, that he may be accounted righteous before God? whereas the apostle saith expressly, *we are not under the law, but under grace,* Rom. vi. 1. that δικαιοσύνη, justification, *is by faith, that it might be of grace,* Rom. iv. 16. that *we are justified freely by the grace of God,* not through the active obedience, but *through the redemption that is in Christ Jesus, i. e.* through the remission of sins procured by his blood; that *by grace we are saved through faith, not of works,* Eph. ii. 8. and, in fine, that *if justification be by grace, then is it not of works,* Rom. xi. 6.

And this is still more evident from this consideration, that this doctrine plainly makes both the two covenants the same; for, where the parties covenanting are the same, the thing covenanted for is the same, if the conditions of the covenants be the same, the covenants must be the same: now here it is certain that the persons covenanting, to wit, God and man, are the same; the thing covenanted for, life and acceptance with God, is the same; if then the condition of both, *Do this, and live,* be the same, (which is the thing asserted, p. 89.) the covenants themselves must be the same.

Nor is it material to answer here in the bishop's words, that the condition of the first covenant was this, *Do this in your own persons, and live;* the condition of the new only, *Do this* by yourself, or by your surety, *and live;* for even this disjunctive was also contained in the first covenant, or it was not; if it was, then the condition of the first covenant could be only that which is said to have been the condition of the second also, *i. e.* Do this by thyself, or by another, and live; if it were not, then the doing this by another could not make us legally righteous; because *the law required this obedience in our own persons* (saith the bishop, p. 89.) *as absolutely necessary;* and so Christ's obedience to the law imputed to us, but not performed by us, could not fulfil that law, which only saith, *Do this in your own persons, and live.* And evident it is, that the allowing another to do that duty for me, or in my stead, which I owe personally to God, is as truly an exempting me from doing that duty in my own person, as the allowing another to suffer the punishment due to my sins in my stead, is an exempting me from suffering that punishment in my own person. And had the bishop attended to his own words, he would have seen this consequence; for his argument, p. 82. "That one man can merit by that which another performs is a plain contradiction; for, in that he merits, it is as necessarily implied that he himself acts that by which he is said to merit; but, in that he depends upon another's action, it is as necessarily implied, that he himself doth not do that by which he is said to merit," by changing the word *merit* into *obey,* runs thus, That one person can obey the law by the obedience which another performs, is a plain contradiction; for, in that he obeys, it is necessarily supposed that he himself doth that by which he is said to obey; but,

in that he depends on the obedience of another for the performing that which the law requires of him, it is as necessarily supposed that he himself doth not do that by which he is said to obey the law.

Arg. 9. (9.) As the foundation of this imputation is precarious, there being no evidence in Scripture of such a covenant as is here mentioned, p. 86. but only a command laid upon Christ, that he should lay *down his life for his sheep;* so is there in the Scripture no such notion of imputation as is here supposed. For,

1. Wheresoever this phrase occurs affirmatively, that such a thing was imputed to such a person, it is some personal action or thing which is thus said to be imputed: as when it is said, Rom. ii. 26. *if the uncircumcision (i. e.* the uncircumcised person) *keep the righteousness of the law,* his uncircumcision εἰς περιτομὴν λογισθήσεται, *shall be accounted for circumcision; i. e.* he shall be as well accepted, as if he was circumcised: so Rom. iv. 3. *Abraham believed God, and it* (that is, his faith) *was imputed to him for righteousness:* for so it is explained, ver. 5. in these words, *to him that worketh not, but believeth, his faith is imputed to him for righteousness;* and, ver. 9. *we say that faith was imputed to Abraham for righteousness:* so also, Gal. iii. 6. James ii. 23. and of our faith in him who raised Christ from the dead, it is said, Rom. iv. 24. *it shall be imputed to us for righteousness.*

I also add, that the righteousness of one cannot be truly thus imputed to another by him who speaks of things as they really are. God indeed may and often doth good to one, especially in temporals, for the righteousness of another, as he did to the Jews for the sake of Abraham, Isaac, and Jacob, and at the prayer of Moses and Aaron, in which sense, saith St. James, the *effectual fervent prayer of the righteous man availeth much,* v. 16. he also sheweth mercy to the posterity of *them that fear him,* for their parents' sake, but he neither doth nor truly can λογίζεσθαι, reckon or repute them righteous, because Abraham, Isaac, and Jacob, or their parents, were so; because, as sin, so righteousness is a personal action or a habit inherent in the subject that doth it. And, therefore, to remove the common instances which are usually produced with relation to this matter, I add, as the conclusion of what I shall offer on this subject,

Lastly, That in the Holy Scripture there is no mention of the imputation of any man's sin or righteousness to another, but only of the imputation of his own good deeds for righteousness, or of his evil deeds for punishment. And therefore I say,

First, That it cannot truly be affirmed, that we all sinned in Adam, and by his disobedience were made sinners, because his sin and disobedience were imputed to us: for I have shewed already, that the Scripture no where maketh the least mention of any thing of any other's imputed to us, but only of some personal thing or action of our own, accounted to us for reward or punishment. Moreover, this imputation either makes the sin of Adam truly ours, or it doth not; if it doth not, how can we be made sinners by it? if it doth, then death came upon us for our own sin, and so not for the sin of one, but for the sin of all: whereas the apostle saith expressly, that death came upon us, τῷ τοῦ ἑνὸς παραπτώματι, *by the sin of one,* Rom. v. 15. 17. δι' ἑνὸς ἁμαρτήσαντος, *by one man sinning,* ver. 16. and δι' ἑνὸς παραπτώματος, *by the offence of that one man,* ver. 18. Thirdly, I ask, whether this imputation made the posterity of Adam sinners, or whether it found them so before? if it found them so before, it must be plainly needless, seeing then they might have been condemned to death without it: if it made them so, then since this imputation is the act of God, and not of man, it plainly follows, that God must be the author of that sin; because this imputation flows immediately from him, without the intervention of any action on the part of any of those men to whom it is imputed: moreover, then the imputation must be false, as charging them with sin, whom he did not find sinners, but only by his arbitrary imputation made them so. Now far be it from any Christian to assert that God should falsely impute sin to any man. In a word, λογίζεσθαι, *imputare,* is to reckon or account any thing to any man, to charge him with it, or lay the charge of it to him; this therefore on God's part must suppose, in the very nature of it, some action done by the posterity of Adam, which is blameworthy, and may be justly charged upon them, before there can be any ground for imputation of it; and this shews, that it is impossible that this imputation should be the very thing that renders them blameworthy, or persons worthy to be charged with guilt; and yet, if the sin of Adam becomes ours only by imputation, it must be ours only because it is by God imputed to us, and not imputed because it is ours; that is, God by this imputation must make us sinners, and not find us such; for this imputation is the action of the judge, and not of the supposed criminal; remove or take away this action, and no crime can be charged upon him. In fine, if the sin of Adam becomes ours only by imputation, it deserves condemnation only by the same imputation, that is, by the action of God; that therefore we deserve condemnation for it, is to be ascribed directly to the action of God, and only by accident to the action of Adam. Whence, therefore, is our destruction, according to this opinion, but of God, who makes us worthy of condemnation, by imputing to us that sin which by his imputation only we stand guilty of?

Secondly, It cannot truly be affirmed that our sins were so imputed to Christ, when he became our surety, as that he became partaker of the guilt of them, but only so, as that he suffered the punishment which was due unto us for them, it being absolutely necessary, not only in the case of Christ, but of all vicarial punishments, to separate the punishment from the guilt; for though a man may become obnoxious to the punishment or sufferings of another by an innocent consent, he can never partake of the guilt of another's action, but by a *criminal consent* unto it; and, so far as he suffers for that action of him, he becomes guilty by this *criminal consent,* he suffers for his own sin, because that consent made the sin his own; whence in such cases he suffers not as a substitute, but as a party. Seeing then our blessed Lord could not be guilty of any *criminal consent* to any of our actions, it is impossible that he should contract the guilt of sin by his consent to suffer for us; when therefore the prophet saith,* that God *laid on him the iniquity of us all,* we are to understand this only of the punishment, or the chastisement of our sin; and to extend this farther, and say, with some, that, by his consent thus to suffer, he suffered

* Isa. liii.

for those sins which he had truly made his own, is not only false for the forementioned reason, but is contrary to the whole tenor of the Scripture, which saith negatively, that he was *such a high-priest, who was holy, undefiled, separate from sinners, and who needed not to offer up sacrifices for his own sins;* that *he was in all things like to us, χωρὶς ἁμαρτίας, sin only excepted;* that we *are redeemed by the precious blood of Christ, as of a lamb without spot or blemish;* that *he did no sin,* that *he knew no sin,* that *he suffered, the just for the unjust:** and affirmatively, that he died not for his own, but for our sins; that *he suffered for our sins according to the Scriptures;* he suffered *for the sins of the unjust;* he was the *propitiation for our sins,* and *made reconciliation for the sins of the people.*† In a word, this assertion borders upon blasphemy; for, if Christ made all our iniquities his own, he made himself as guilty, and as great a sinner, as were all the sinners for whose sake he suffered. Nor is it any refuge here to say, he was the greatest sinner only by *imputation* of sin to him, not by commission of sin personally: for as the righteousness of God cannot impute sin to him who did no sin, and gave no criminal consent to the sin of others; or whom he doth not first look upon as a sinner, and a guilty person; so is it not consistent with the virtue, the intent, and nature of our Saviour's sufferings, that God should look upon him as a sinner, and a guilty person; for then he must have looked upon him as one who had deserved to die for his own sin, or as one guilty of death, and then his death could have made no satisfaction for the sin of others; yea, then he must have suffered death, not for our sins, as they were ours, but as they were his own by imputation; whereas the Scripture always saith, he suffered death for our sins, but never for his own by imputation or inhesion. I conclude therefore, in the words of Bishop Davenant* and Dr. Outram,† "That Christ was willing so far to take our sins upon him, *non ut inde peccator, sed hostia pro peccato constitueretur;* not as to be made a sinner, but only a sacrifice for sin by and for them."

* Heb. vii. 26, 27. iv. 15. 1 Pet. i. 19. ii. 21. 24. 2 Cor. v. 21. 1 Pet. iii. 18.
† 1 Cor. xv. 3. 1 Pet. iii. 18. Heb. vii. 27.

* Dav. de just. habit. p. 333.
† "Quæ mala corpori illius inerant, ea non ipsa vitia nostra seu peccata proprie dicta, sed quæ passim in S. literis peccata appellari solent, peccatorum nostrorum pœnæ erant." Outr. lib. ii. cap. 5. sect. 9.

THE SECOND EPISTLE TO THE CORINTHIANS.

WITH ANNOTATIONS.

PREFACE.

THAT this Epistle was writ a year after the first, is probably collected from these words, ix. 2. *Achaia was ready a year ago;* for he having given instructions for that collection he in these words refers to, only at the close of his First Epistle, they could not have the forwardness there mentioned before that time. Now, that the first Epistle was written early in the year 55, or 57, appears from these words in it, *I will stay at Ephesus till Pentecost:* (xvi. 8.) for he stayed some considerable time in Asia, after his purpose to leave Ephesus and go to Macedonia, (Acts ix. 21, 22.) and yet, making here his apology for not wintering at Corinth, as he thought to do, (1 Cor. xvi. 6.) this Epistle must be writ after winter, and so when a new year was begun. It therefore seems to be written after his second coming to Macedonia, mentioned Acts xx. 3. for (1.) it was written after he had been at Troas, and had left that place to return to Macedonia; now that was at his second going thither: see note on ii. 12. (2.) It was written when Timothy was with him; now when he left Ephesus, to go into Macedonia, Timothy went not with him, but was sent before him, (Acts xix. 22.) but at his second going through Macedonia, Timothy was with him. (Acts xx. 4.) (3.) He speaks of some Macedonians that were like to come with him, ix. 4. now, at his second going from Macedonia, there accompanied him Aristarchus, Secundus, and Gaius of Thessalonica, the metropolis of Macedonia. (Acts xx. 4.) And (4.) the postscript saith, this Epistle was written from Philippi, as we find it in Theodoret and Œcumenius, where St. Paul was till the days of unleavened bread. (Acts xx. 6.) It therefore seems to be sent from thence to them by Titus, and some other person, not long before Paul's coming to them, which he speaks of as instant, xiii. 1. and that which he was now ready to do, xii. 14. and did, saith Dr. Lightfoot, in his journey from Philippi to Troas, he sailing about from Philippi to Corinth, to make good his promise, whilst the rest that were with him, (Acts xx. 4.) went directly the next cut to Troas, and there waited for him.

CHAP. I.

1. PAUL, an apostle of Jesus Christ by the will of God, and [1] Timothy our brother, to the church of God which is

at Corinth, with all the saints which are in all Achaia: (see note on 1 Cor. i. 1.)

2. [2] Grace be *(given)* to you, and peace from God our Father, and from our Lord Jesus Christ.

3. Blessed be God, even *(our God and)* [3] the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4. Who comforteth us in all our tribulations *(by that inward peace and earnest of the Spirit he gives under them)*, that we may be able to comfort them which are in any trouble by the comfort, wherewith we ourselves are comforted of God *(God's servants never wanting his comforts under all their sufferings)*.

5. For as the [4] sufferings of Christ abound in us, so [5] our consolation also aboundeth by Christ.

6. And whether we be afflicted, it is for your consolation and salvation, which is effectual (Gr. *wrought)* in *(or by)* the enduring the same sufferings which we also suffer *(and which by our example you are encouraged to endure)*: or whether we be comforted, it is for your consolation and salvation, *(which is accomplished by your patient perseverance under all your sufferings, to which patience you are animated by the experience of that consolation God affords his servants under all their sufferings,* Matt. v. 12. xxiv. 13. 2 Cor. iv. 17. 2 Tim. ii. 11, 12. James i. 12.)

7. And our hope of you is steadfast, knowing, that as you are partakers of the sufferings *(we endure,* 1 Cor. x. 13.) so shall ye be also of the consolation *(we enjoy in all our sufferings:*

8. *Our sufferings, I say,)* for we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9. But we *(therefore)* had the sentence of death in ourselves, that we should not trust in ourselves, but in God that raiseth the dead:

10. Who *(then)* delivered us [6] from so great a death, and *(daily)* doth deliver *(us)*, in whom we trust that he will yet deliver us;

11. [7] You also helping together by prayer for us, that for [8] the gift bestowed upon us *(or the favour conferred on us)* by the means of many persons thanks may be given by many on our behalf.

12. For *(in all our afflictions)* our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but [9] by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13. *(And of the truth of this you may rest assured;)* for we write no other things unto you *(of it)*, than what you read (Gr. *know, remember)*, or [10] acknowledge; and I trust you shall acknowledge even to the end;

14. As also you have acknowledged us in part, *(i. e. as to the sounder part of the church;* see note on ii. 5. *though some have represented us as walking according to the flesh,* x. 2.) that we are *(just matter of)* your rejoicing, even as ye also are *(at present, and much more will be)* ours in the day of the Lord Jesus.

15. And in this confidence *(of you)* I was minded to come to you before *(this time)*, that you might have [11] a second benefit *(or grace)*;

16. [12] And to pass by you *(though not so as to see you in that passage,* 1 Cor. xvi. 7.) into Macedonia, and to come again (Gr. *and again to come)*, out of Macedonia to you, and of you to be brought on my way towards Judea.

17. When I therefore was thus minded *(or, resolved thus)*, did I *(afterward)* use lightness *(in changing this resolution)?* or the things that I purpose, do I purpose *(them)* [13] according to the flesh *(or, carnal interests)*, that with me there should be yea yea, and *(again)* nay nay? *(i. e. inconstancy and mutability to serve my carnal interests, so that you should hence gather, that, in preaching the gospel of Christ, I walk according to the flesh,* x. 2.

18. *No surely;)* but [14] as *(sure as)* God is true, our word towards you [15] was not yea and nay, *(i. e. our preaching was not variable, we now saying one thing, anon another)*.

19. [16] For the Son of God, Jesus Christ, who was preached among you by us, *(even)* by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea.

20. [17] For all the promises of God in him are yea, and in him Amen *(i. e. are true and certain through him)*, to the glory of God *(demonstrated in the confirmation of them)* by us.

21. Now he that established us with you in *(the doctrine of)* Christ, and *(who)* hath anointed us *(with the Holy Ghost)* is God;

22. [18] Who hath also *(thus)* sealed us *(up to the day of redemption,* Eph. iv. 30.) and given the earnest of the Spirit *(to the pledge and assurance of it,* 2 Cor. v. 5. Eph. i. 13, 14.) in our hearts. (See note on 1 Cor. i. 5—8.)

23. Moreover, *(it was not therefore out of likeness, but)* [19] I call God for a record upon my soul, that *(it was merely)* to spare you *(that* I came not as yet unto Corinth.

24. *(Yet this I say,)* not for that we have dominion over your faith, but are helpers of your joy: [20] for by faith you stand (*τῇ γὰρ πίστει ἑστήκατε, for ye have stood in the faith)*.

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. ΚΑΙ Τιμόθεος ὁ ἀδελφὸς, *And Timotheus a brother.*] I have observed, in the Epistle to the Hebrews, that it is usual with St. Paul to call Timothy his brother, (Colos. i. 1. 1 Thess. iii. 2 Philem. 1. Heb. xiii. 23.) and this he probably did, that he might not be despised for his youth, as he intimates he might be, 1 Tim. iv. 12. eight years after the writing of this Epistle, this being written, A. D. 57. that to Timothy, A. D. 65.

[2] Ver. 2. Χάρις καὶ εἰρήνη, *Grace and peace.*] May that grace and favour of God, on which your salvation and happiness depend, (Tit. i. 1.) and that peace which passeth understanding, (Phil. iv. 7.) and is the effect of the Divine favour, be continually with you, and derived from God the Father, the fountain of all blessings, and from Jesus Christ, the procurer and dispenser of them (1 Cor. i. 4. Eph. i. 3.) on you.

And from our Lord Jesus Christ.] See note on 1 Cor. i. 3.

Πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.] Dr. Mills saith, these words are inserted into this place from other epistles; whereas Origen, in Matt. p. 500. Cod. Alexandrinus, all the Greek commentators, and all the ancient versions, own them. (See Examen Millii.)

[3] Ver. 3. Καὶ Πατὴρ, *The Father of our Lord Jesus Christ.*] Why, saith Schlictingius, should God be styled thus, *the Father of our Lord Jesus Christ*, if Christ be God equally with the Father, seeing, by being thus distinguished from, he seems to be denied to be God?

I answer, He is by these words denied to be God the Father, since that would render him father to himself; but his being thus distinguished from God the Father, hinders not his being God of God the Father, who by way of eminency is sometimes absolutely styled God, because he is the fountain of the Deity. For as the words, *our Lord*, ascribed here to Christ, do not exclude the Father from being our Lord; so the word *God*, ascribed to God the Father, excludes not Christ from being what St. Thomas styles him, *our Lord and our God*, John xx. 28. And, as God was under the Old Testament styled *the God of Abraham, Isaac, and Jacob*, to confirm the faith of the Jews in the promises made to them and their seed, so is he usually in the New Testament styled *the Father of our Lord Jesus Christ*, to confirm to us his love in Christ Jesus, *his beloved Son, in whom he is well-pleased;* and to assure us that he is, as here it follows, *the Father of mercies*, in the plural, to signify, according to the Hebrew way of speaking, the greatness and multitude of his mercies; and *the God of all consolation*, as being the giver of that *Paraclete*, or Holy Spirit, whence all our comforts are derived.

[4] Ver. 5. Τὰ παθήματα τοῦ Χριστοῦ, *The sufferings of Christ.*] The sufferings of Christ's members, for his sake, are styled *his sufferings*, because they are evils inflicted on his members out of enmity to him, and by reason of their mystical union to him, and because of the sympathy he has with them in their sufferings. (Luke x. 16. Acts ix. 4. Isa. lxiii. 9.) Hence is he said, συμπαθῆσαι, *to suffer with us* in our infirmities, Heb. iv. 15. But when the Greek fathers add here, that **Christ suffered more in his members than he did in his own person;* this sounds harsh in the ears of most divines, and shews they had not those thoughts of our Lord's sufferings and satisfaction which we have.

[5] Ἡ παράκλησις ἡμῶν, *Our consolation*] Abounds by Christ, because, as he promised, so he conferred the Spirit of consolation on those who suffered for his sake; so that, though they received the word with much affliction, they did it also with *joy in the Holy Ghost*, 1 Thess. i. 6. having *the spirit of faith*, 2 Cor. iv. 13. *of glory, and of God, resting on them*, 2 Tim. i. 7. 1 Pet. iv. 14. (See here, ver. 21, 22.)

[6] Ver. 10. Ἐκ τηλικούτου θανάτου, *From so great a death.*] Most interpreters refer what is said in these three last verses to the commotion raised against St. Paul by Demetrius at Ephesus, Acts xix. from ver. 26. to the end of that chapter. But we read not that in that commotion any hands were laid upon St. Paul, or that he suffered any thing. He therefore had no occasion from it to say, that he was *pressed above measure, and above strength, so as to despair of life;* that he had *the sentence of death within him;* and that he was *delivered from so great a death*, and as it were raised from the dead: these high expressions rather seem to signify, that he indeed was put to fight with beasts at Ephesus (as he speaks, 1 Cor. xv. 32. see the note there), and was by God delivered from them.

[7] Ver. 11. Συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, *You also helping together by prayer for us.*] Hence note, that the more public prayers are, the more prevailing they will be; and also, that God will be more glorified by the thanksgivings rendered for the success of them. But whereas Esthius hence pleads for prayers to the souls of saints departed, the practice of the apostle here and elsewhere is a strong argument against them: for he passionately entreats the Christians living at Rome, to *strive together with him in their prayers to God*, Rom. xv. 30. the Corinthians, *to help together with him in prayer*, 2 Cor. i. 11. the Ephesians, to *pray for him with all perseverance*, Eph. vi. 18, 19. the Colossians, to *continue in prayer for him*, Colos. iv. 1—3. the Thessalonians, to *pray for him, that the word of the Lord might have free course, and be glorified*, 1 Thess. v. 25. and that he may be *delivered from unreasonable and wicked men*, 2 Thess. iii. 1, 2. and the believing Jews, to *pray for him that he might sooner be restored to them*, Heb. xiii. 18, 19. But, in all his Epistles, we have not one petition of like nature directed to any saint departed; whereas, had he thought them capable of hearing him, and their addresses more effectual for the same ends, we may reasonably think his zeal would have prompted him to put up his requests to them, and leave us some examples of this nature.

[8] Τὸ εἰς ἡμᾶς χάρισμα, *The gift bestowed upon us.*] The word χάρισμα in the New Testament always importing a spiritual gift, must be interpreted here of the gifts bestowed on St. Paul for the discharge of his apostolical function; and if the right reading here be ὑπὲρ ἡμῶν, *on our behalf*, the sense of this verse may run thus, *We trust that he will deliver us for the furtherance of the gospel, through the assistance of your prayers, that so the gift being exercised by us through the joint suffrage of many persons for the benefit of many, thanks may be returned by many for us.* If ὑπὲρ ὑμῶν, *on your behalf*, as other copies have it, be the right reading, the sense runs thus: *I hope to be still preserved by your prayers for the benefit of the church, that so the gift bestowed upon us, being made useful to the benefit of others by the prayers of so many, thanks may be given to God by many on your behalf.* Whichsoever be the true reading, that he speaks of the spiritual gift conferred upon him, will be evident from the following words, ver. 12.

Or, secondly, Τὸ εἰς ἡμᾶς χάρισμα, may signify that wonderful deliverance vouchsafed to them from so great a danger, by the prayers of many persons.

[9] Ver. 12. Ἐν χάριτι Θεοῦ, *In the grace of God.*] Τουτέστι, σημείοις καὶ τεράσιν ἄτινα χαρίσματα ἦν Θεοῦ, *i. e.* by *signs and miracles;** that is, according to the wisdom of the Spirit, and the miraculous power given us by the grace of God for the propagation of the gospel. So St. Chrysostom. Which exposition, saith he, is confirmed from these words, *and more abundantly to you-ward;* for the apostle's sincerity and care to walk according to the rules of the gospel was every where the same, but the powerful operations and gifts of the Holy Ghost seem to have been more abundantly exercised by him in, and vouchsafed by him to, that church in which he stayed so long, and of which he had so particular a promise, that Christ would be with him in his preaching to them. (Acts xviii. 10, 11.) The connexion of

* Ὅτι οὐ μόνον τὰ ἐκείνου, ἀλλὰ καὶ πλείονα ὑπομένουσι πάθη. Chrys. Πλείονα, ὧν ἔπασχεν ὁ Χριστὸς, πάσχομεν. Œcum. Theuph.

* "Cum multis donis spiritualibus." Grot.

this with the former verse seems rather to be thus: And there is good reason, why you should thus pray for us, who have acted with the same sincerity towards you, and so much to your advantage.

[10] Ver. 13. Ἀναγινώσκετε.] Ἃ αὐτοὶ ὑμεῖς ἴστε, *which you yourselves know*, Chrysostom. Τουτέστιν ὑπομιμνήσκεσθε, *which you remember*, Œcumenius, Theophylact.

[11] Ver. 15. Δευτέραν χάριν, *A second benefit or grace.*] I coming to *establish you*, Rom. i. 11. and to *promote your joy*, ver. 24. Hence it appears, that the apostle had been only once with them when he writ this.

[12] Ver. 16. Καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν, *And to pass by you into Macedonia.*] Interpreters, ancient and modern, are much troubled how to reconcile these words with what the apostle hath said in his former Epistle, *I will come unto you when I have passed through Macedonia*, 1 Cor. xvi. 5. for there he expressly declares, his purpose was first to go into Macedonia, and then to come to Corinth from thence. Here, say they, he declares he purposed first to come to Corinth, and then to Macedonia, and return again from Macedonia to Corinth: but the apostle seems to say no more here than he did there. There he declares that he would first go to Macedonia; but he adds also, that he would go from Ephesus, passing by them into Macedonia; saying also, that he would not then see them ἐν παρόδῳ, *in his passage by them*, ver. 7. and here he only saith he purposeth διελθεῖν, *to pass by them into Macedonia*; but saith not, that he would call upon them in that passage, but only when he came again from Macedonia, and intended to go to Syria; which he did not, partly by reason of Titus's absence, who was not yet returned to him to give an account of their affairs, but went again from Troas to Macedonia, (2 Cor. ii. 12.) where he met Titus, (vii. 5, 6.) and partly by reason of the Jews, who waylaid him in his passage to Syria: (Acts xx. 3.) and for this delay and nonperformance of his purpose, that he came not from Macedonia the first time he went thither, to winter with them, he makes this apology. (See the preface to this Epistle.)

[13] Ver. 17. Κατὰ σάρκα, *According to the flesh.*] Perhaps the Judaizers might object this, because being in Greece, (Acts xx. 2.) and so near to Corinth, and having passed through Macedonia, he came not to go by them into Syria, because the Jews laid wait for him by the way, but returned back to Macedonia without seeing them; (ver. 3.) this, I say, they might interpret a consulting of his carnal interests.

[14] Ver. 18. Πιστὸς δὲ ὁ Θεὸς, *But as God is true.*] The phrase πιστὸς ὁ Θεὸς, *God is faithful*, is used where there is no oath intended; as 1 Cor. i. 9. *God is faithful, by whom we are called*; and, x. 13. πιστὸς ὁ Θεὸς, *but God is faithful, who will not suffer you to be tempted above what you are able.* But here the phrase, being used absolutely, seems rather to be a form of swearing: and then, πιστὸς δὲ ὁ Θεὸς, will signify, "Dei fidem testor," *i. e. I swear by the faith of God*; so "Dominus vivit," *i. e. I swear by the life of God*; or, *as the Lord liveth*, Jer. xii. 16. xliv. 26. Hos. iv. 15. compared with Jer. xxxviii. 16. Judg. viii. 19. Ruth iii. 13. 1 Sam. xiv. 39. 46. xix. 6. xx. 3. So to swear, *as thy soul liveth*, is to swear by the life of another.

[15] Οὐκ ἐγένετο ναὶ καὶ οὔ, *Was not yea, and nay.*] *i. e.* It was not with any variance, but by his assistance we all said still the same thing, and promised the same advantages to those that should believe in Christ; or it was not the preaching of what was uncertain, but fully confirmed to you by the power received from him. That this is the true import of the phrase, *yea, yea, nay, nay*, we learn from the Jews from whom it is taken; for they say,* *There is a yea which is as nay, and a nay which is as yea, viz.* when a man asserts and denies a thing ironically; but† *the just man's yea is yea, and his nay is nay*; that is, whatever he affirms or denies is true and certain. When a man gives a bill of divorce to his wife, we try him, say they, three times‡ *whether his nay be nay, and his yea be yea*; that is, whether he continue firm in his resolution to divorce her. And whereas the Hebrew saith, when Elijah said to the Jews, *How long will you halt betwixt two opinions? If God be God, follow him; if Baal, follow him: the people answered him not a word*, 1 Kings xviii. 21. the Jewish gloss runs thus, *They would not say unto him, yea or nay, because they were doubtful.* And whereas, Exod. xx. 1. we read thus, *And God spake all these words, saying*, R. Solomon notes, that this word לאמר, teacheth, that *they answered to every yea, yea, and to every no, no*; that is, they engaged to do the affirmative, and not to do the negative precepts.

[16] Ver. 19. Ὁ γὰρ Θεοῦ υἱὸς—δι' ἡμῶν κηρυχθεὶς, *For the Son of God Jesus Christ preached by us.*] Here Theodoret well notes, that Christ preached, is put ἀντὶ κηρύγματος, instead of preaching concerning him; the sense of these words being this, ὁ περὶ τοῦ υἱοῦ τοῦ Θεοῦ λόγος, *the word concerning the Son of God preached by me*, Timothy and Silvanus, was still the same without any variance from one another; we all saying the same things of him, and confirming them by the like miracles.

[17] Ver. 20.] Or, all the promises of God made to you are true and certain, through Christ, the author of the new covenant, established upon better promises, to the glory of that God who made them by us.

[18] Ver. 22. Ὁ καὶ σφραγισάμενος ἡμᾶς, *Who hath sealed us.*] Sealing was used not only as a mark of distinction of what belongs to us, from what is others', but also for confirmation; as when we set our seal to a bond, indenture, will, covenant, or ordinance; to a *covenant*, Nehem. ix. 38. to an *evidence*; Jer. xxxii. 10. to an *ordinance*, that it may not be reversed, 1 Kings xxi. 8. Esth. viii. 8. Isa. viii. 16. in which sense, the circumcision of Abraham is styled, *a seal of the righteousness of faith*, Rom. iv. 11. and the Corinthians, *the seal of St. Paul's apostleship*: for preservation and security, as when we seal up our treasures, Deut. xxxii. 34. so the servants of God were *sealed in their foreheads*, Rev. vii. 3. ix. 4. so *the foundation of God standeth sure, having this seal, The Lord knoweth who are his*, 2 Tim. ii. 19. and so the Jews made the sepulchre secure, *sealing the stone*, Matt. xxvii. 66. In all which senses was the Holy Spirit given to believers as a mark that they belonged to Christ, Rom. viii. 9. and were the sons of God, Gal. iv. 6. as a confirmation of the covenant God had made with them, and of the blessings promised, he being the earnest and pledge of them, and so a security to them against doubting of them; and also a preserver of them in the faith against all temptations. (2 Tim. i. 7. 1 Pet. iv. 14.)

[19] Ver. 23. Μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, *I call God to record upon my soul.*] The apostle

* Buxt. Lex. Talm. in voce, חן, p. 642. et in hunc locum.
† Florileg. p. 329. ‡ Cartwright Mellif. Hebr. in hunc locum.

useth this form of speech so oft in this Epistle, that I think it not amiss to give an account of the reason of his doing so; which may be best done from the consideration of the occasion, the reason, and the end of assertory oaths, which are the only oaths he useth.

First, then, there must be some ἀντιλογία, *i. e.* some doubting of, or contradiction to, the thing asserted, which must give an occasion to an assertory oath, (Heb. vi. 16.) there being no need to confirm, in this solemn manner, what nobody doubts of. Now, in the church of Corinth, the authority and the sincerity of the apostle was much doubted of, he being acknowledged of them *but in part,* (ver. 14.) some seeking still *a proof of Christ speaking by him,* (xiii. 3.) and others looking on him as one that *walked after the flesh,* (x. 2.) This therefore gave occasion to the assertory oaths so frequent in this Epistle.

Secondly, The end of an oath is εἰς βεβαίωσιν, *for confirmation* of the thing asserted; (Heb. vi. 16.) and if oaths were allowed, and thought necessary in civil matters for this end, they must be more allowable in sacred and spiritual matters, which concerned the truth of the gospel, and the salvation of souls for the same end, which manifestly was here the case.

Thirdly, The matter, thus confirmed by an oath, must be such, as could not be sufficiently confirmed by other witnesses of the fact, he being only privy to them, who doth thus confirm them; for, where sufficient testimonies of the matter of fact can be produced, an oath seems the less needful in the case. And that this was so, in all the instances in which the apostle thus confirms his sayings, will be easily discerned from the perusal of the places, in which the apostle thus asserts the truth of what he had affirmed, *viz.* i. 18. 23. xi. 10, 11. 31. xii. 19.

[20] Ver. 24. Τῇ· γὰρ πίστει ἑστήκατε, *For you have stood in the faith.*] Τῆς μὲν πίστεως ἕνεκεν οὐδαμῶς ὑμῖν ἐπιμέμφομαι, τὴν γὰρ ταύτης ὑγίειαν περίκειμαθε, Theodoret; that is, *I do not by this threat challenge to myself a power to exercise any dominion over you on the account of your faith,* as I did upon Hymenæus and Alexander, (1 Tim. i. 12.) and intend to do upon some of your false teachers, when your *obedience is fulfilled;* (x. 6.) for I acknowledge, you have generally stood firm in the profession of the Christian faith, (though some among you once questioned the great article of the resurrection of the body, 1 Cor. xv. 12.) but I design by it to excite you to cure your divisions and contentions, and reform your gross miscarriages, (xii. 20, 21.) that so I might not be found towards you *such as you would not,* nor create to you any farther trouble, but may be a promoter of that joy which you will find in such a reformation of yourselves.

CHAP. II.

1. (*AND indeed a helper of your joy I would gladly be,*) but I determined this with myself, that I would not come again to you in heaviness, (*i. e. so as to make you sad, if possibly I could avoid it*).

2. For if I (*be constrained by your disorders to*) make you sorry, [1] who is he then that maketh me glad, but the same that is made sorry by me? (*i. e. What can make me glad but the reformation, and so the joy of the same persons? the apostle's chiefest joy being in the welfare of his converts,* i. 14. Phil. ii. 2. 16. iv. 1. 1 Thess. ii. 19, 20.)

3. And I wrote this same to you (*or, this very thing have I written to you before my coming, to excite you to this reformation*), lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that (*you stand so affected to me, that*) my joy is the joy of you all.

4. (*I say, lest I should have sorrow;*) for out [2] of much affliction and anguish of heart I wrote unto you (*my former Epistle*) with many tears; (*which yet I say,*) not that you should be grieved (*or made sorry*), but that you might know the love which I have more abundantly to you.

5. But if any have caused grief (*as the incestuous person hath already done*), he hath not grieved me (*only*), [3] but in part: that I may not overcharge (*or be too heavy upon*) you all.

6. Sufficient to such a man is [4] this punishment, which was inflicted of many.

7. [5] So that contrariwise you ought rather (*now*) to forgive him, and comfort him (*by receiving him again into the church, which is the proper consolation to one cast out, than continue your aversion to him*), [6] lest perhaps such a one should be swallowed up with overmuch sorrow (*and so fall into despair*).

8. Wherefore I (*who commanded the inflicting this censure on him, do now*) beseech you that you would confirm your love towards him (*by readmitting him, thus penitent, to your society; for the church ought, after the example of God, to do so*).

9. For to this end also did I write (*ἔγραψα, have I written this*), that I might know the proof of you, whether ye be obedient (*to me*) in all things.

10. (*And be assured of this, that*) to whom you forgive any thing, I forgive (*it*) also: for if I forgave any thing (Gr. *have forgiven heretofore*), to whom I forgave it, for your sakes I forgave it (*though I did it*) [7] in the person (*i. e. by the authority*) of Christ.

11. [8] (*And this forgiveness of the incestuous person I therefore press,*) lest Satan should get an advantage over us (*by hurrying him into despair, or representing the church-discipline as that which tendeth to men's ruin, and so tempting him to apostacy*): for we are not ignorant of his devices.

12. Furthermore (*that ye may know my great concernment for you*), [19] when I came to Troas to preach Christ's gospel, and a door was opened to me of the Lord (*for the propagation of it there*),

13. I had (*notwithstanding*) no rest in my spirit, because I found not Titus my brother (*whom I had sent to know the state of your affairs, returned*): but taking my leave of them, I went from thence into Macedonia (*hoping to find him there, where he arrived, and gave me a very comfortable account of you*).

14. Now thanks (*therefore*) be to God, who always causeth us to triumph in (*and through*) Christ, and maketh manifest the savour of his knowledge by us in every place (*where we come*).

15. For we are unto God a sweet savour (*in our preaching*) of Christ, (*both*) in them that are saved, and in them that perish:

16. To the one (*viz. to them that perish for rejecting*

Christ preached to them) we are [10] the savour of death unto death; and to the other *(who believe in him)* the savour of life unto life. And who is sufficient for these *(great and weighty)* things?

17. *(We are, I say, very acceptable to God in this work;)* for we are not as many, [11] who corrupt the word of God; but *(act)* as *(men)* of sincerity, but as *(commissionated)* of God, *(and as)* in the sight of God speak we in *(preaching)* Christ *(unto you).*

ANNOTATIONS ON CHAP. II.

[1] Ver. 2. ΚΑΙ᾽ *τίς ἐστιν, Who is he then.*] The Hebrew *vau,* rendered by *καὶ,* is very often in our translation, *then.* See Gen. xiii. 16. xxiv. 41. xxviii. 21. xxxi. 8. xlii. 34. 38. Exod. vi. 1. vii. 9. 11. Lev. iv. 3. 14. 23. 28. v. 5. vi. 4. Numb. v. 15. 21. Deut. vi. 21. vili. 10. Josh. i. 15. xxiv. 12. 1 Sam. i. 11. vi. 9. And thus also is *καὶ* translated by us in the New Testament, Matt. xxiii. 32. xxv. 27. Mark vii. 1. 10. 26. John iv. 35. vii. 33. xiv. 9. Acts xxvi. 20. Rom. viii. 17. xi. 5. 1 Cor. xv. 29. James ii. 4. Rev. xxii. 9.

[2] Ver. 4. Ἐκ *πολλῆς θλίψεως, With much affliction,* &c.] As the apostle's zeal for the good of souls made him rejoice at their welfare, (ver. 2.) so also did it cause him to weep for their miscarriages. (Acts xx. 19. 31. 2 Cor. xii. 21. Phil. iii. 18.)

[3] Ver. 5. Ἀπὸ *μέρους, In part.*] This phrase is commonly used by St. Paul for the distinction of one sort of persons from another: so Rom. xi. 25. *Blindness hath happened to Israel, ἀπὸ μέρους, in part,* as to the unbelieving *part* of them; Rom. xv. 15. *I have written to you the more boldly in part, ἀπὸ μέρους, i. e.* as to that part of you, who are gentiles, declaring that I was called by Jesus Christ *to be the apostle of the gentiles;* 2 Cor. i. 14. *You have acknowledged me, ἀπὸ μέρους, in part,* i. e. as to the sound part of you; and according to this use of the phrase, the words may be paraphrased thus, *He hath not only grieved me, but, as to the sound part, you all;* for there were some among them who grieved not for this crime, but were *puffed up,* 1 Cor. v. 2. *I therefore say in part, that I may not too much load that miserable person.*

[4] Ver. 6. Ἡ *ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων, This punishment,* &c.] Some learned persons, who exclude the laity from having any share in the excommunication or absolution of public offenders, tell us, this punishment was inflicted only by the clergy or the presbytery of Corinth in the presence of the laity. But it seems clear in both these Epistles, that the apostle writes to the church of Corinth in the general: for when he commands that the incestuous person should be excluded from their society, and be *delivered up to Satan,* he speaks to all that were assembled together, 1 Cor. v. 4. to all that ought to have *mourned* for that fact, ver. 2. to all that were obliged to abstain from eating with him, ver. 11. and asserts the power they had of judging those that were within the church, ver. 12. and here, speaking of the execution of that sentence, he saith, *it was ἐπιτιμία, a punishment inflicted,* not *πρὸ, before,* only, but *ὑπὸ τῶν πλειόνων, by the community:* hence he exhorts them all to forgive and comfort him, ver. 8. adding, ver. 10. *to whomsoever you forgive any thing, I forgive also:* but there is not in this whole affair the least mention of any of the clergy separately from the church, either executing or relaxing this censure. Indeed St. Paul here carries the matter so high, that he alone, by his *apostolical authority,* passeth the sentence, saying, *ἤδη κέκρικα, I have already judged him,* 1 Cor. v. 3. and also that of absolution, saying here, ver. 10. *ἐγὼ κεχάρισμαι, I have forgiven him,* committing only the execution of each sentence to them: so that this instance gives no colour to the pretences of the independents and other sectaries, especially if we add, what is highly probable, that the Corinthian church had then no ordinary or settled governors or pastors, but all their offices were performed by prophets, or men enabled to perform them by the gift of prophecy: (see note on 1 Cor. xiv. 29.) and if so, it cannot be expected that the same practice should continue when these extraordinary prophets ceased, and bishops and pastors were every where appointed to rule over their respective flocks. In the primitive church, when any person was to be excommunicated, the laity were first consulted about the fact, the guilty person pleaded in their presence; they judged of the matter of fact, as do our juries in criminal causes, and by their suffrage they consented to his condemnation, as St. Cyprian* doth often inform us; but then he still asserts, that neither they nor the inferior clergy could pass the sentence of excommunication without the bishop,† who, as the president of the assembly, still pronounced the sentence. They also consented to the readmission of them into favour, and to the communion of the church, but then their actual admission was performed by the imposition of the hands of the bishop and clergy, the power of the keys, saith he, being given to them by Christ, saying, *Thou art Peter,* &c.‡

[5] Ver. 7. Note, Hence it appears, that in notorious crimes which give great cause of scandal to the church and to Christianity, the consolation of the offender depends not only on his inward grief and repentance towards God, but also on the relaxation of his censures by the church; for it is certain, that the apostle is here speaking not, as Grotius thinks, of the taking off the disease which Satan had inflicted on the incestuous person, but of restoring him to communion by relaxation of the church's censures: for (1.) the word *ἐπίτιμια, punishment,* ver. 6. refers to the canonical censures of the church. (2.) He commands them not only *χαρίζεσθαι, to forgive,* (ver. 7. 10.) but also *to confirm their love to him;* both which expressions plainly seem to intimate, that he would have him restored to communion; and this he would have performed according to the discipline now mentioned from St. Cyprian, with the consent of the pious laity.

[6] *Lest such a one should be swallowed up with sorrow.*] Hence also St. Chrysostom observes, that, in prescribing the measures of penance, regard is to be had, not only to the nature of the sin, *ἀλλὰ καὶ πρὸς διάνοιαν καὶ ἕξιν τῶν*

---

* "Præsentibus et judicantibus laicis," ed. Ox. 14. p. 33. Ep. 16. p. 34. Ep. 17. p. 39. Ep. 30. p. 59. Ep. 31. p. 63. Ep. 43. p. 82. Ep. 52. p. 97. Ep. 55. p. 102. Vide Albaspin. observ. lib. ii. cap. 22. Du Pin. de Antiq. Eccles. Discipl. p. 247. Dodwell de Jure Laicorum Sacerd. p. 130.

† "Inde per temporum et successionum vices episcoporum ordinatio et ecclesiæ ratio decurrit, ut ecclesiæ per eosdem præpositos gubernetur." Ep. 33.

‡ "Per manus impositionem episcopi et cleri jus communicationis accipiunt." Ep. 16. p. 37. "Nec ad communicationem quis venire possit, nisi prius illi ab episcopo et clero manus fuerit imposita." Ep. 17. p. 39.

ἁμαρτανόντων, but also to the mind and temper of the sinner.

[7] Ver. 10. Ἐν προσώπῳ Χριστοῦ, *In the person of Christ.*] That is, saith Theodoret, Christ beholding and approving what was done; for as he delivered the incestuous person to Satan *in the name of the Lord Christ,* (1 Cor. v. 4.) so in his person and by his authority he relaxes the sentence. This place teaches us, saith Schlictingius, *that the providence of Christ reacheth to, and inspecteth, not only our actions, but even our minds and thoughts.* Hence then I argue for his Godhead, God alone being the searcher of the heart, and of the secrets of it. (1 Kings viii. 39.)

[8] Ver. 11.] Note; Vain here is all the discourse of Esthius concerning indulgences, or the remission of the satisfaction required by the church; for the apostle here speaks only of the remission of his excommunication, and hath not one word of any satisfaction the incestuous person had voluntarily undertaken on the account of his offence, or any thing imposed on him to do on that account, but only of a delivery of him to Satan, and an exclusion of him from the church, in both which he was passive.

[9] Ver. 12. Ἐλθὼν δὲ εἰς τὴν Τρωάδα, *But coming to Troas.*] That this was not the first time of St. Paul's coming to Troas is plain, seeing we find him there long before, Acts xvi. 8. though then he seems to have stayed there but a night: it was not the time mentioned Acts xx. 6. for then he came from Macedonia to Troas, here he goes from Troas to Macedonia. It remains then that it was some intermediate time, which all interpreters I meet with think was in his way from Ephesus to Macedonia, Acts xx. 1. but at his first journey from Ephesus to Macedonia, he sailed not by Troas, but by Corinth, though not touching there: (see note on i. 16.) it was then after passing through those parts he came by Troas into Greece; and if so, this Epistle could not be written till after St. Paul's coming the second time to Macedonia. (See the preface.)

[10] Ver. 16. Ὀσμὴ ζωῆς, καὶ θανάτου, *A savour of life and death.*] Here is a continual allusion to the phraseology of the Jews, who speak from the prophets of סם המות,* *a mortal savour,* or as the Chaldee saith, רמתוא סמא, (Esth. i. 21. Jer. xi. 19.) and of סמהחיום, *a savour of life,* or *a vital unguent,* and saying of the law, that *it is to Israel a savour of life, but to the nations of the world a savour of death;* of which the apostle seemeth here to give the reverse, saying, the gospel was to them, as being the rejecters of it, the savour of death, but to the gentiles, who embraced it, the savour of life.

Καὶ πρὸς ταῦτα τίς ἱκανός;] Here the Vulgar ridiculously read, *et ad hæc quis tam idoneus,* i. e. *quam ego?* and this reading is defended by Dr. Mills, against all the Greek scholia, the Syriac and Arabic versions, Cod. Alex. and Hilary D. and that by surmises little better than that version. (See Examen Millii in locum.)

[12] Ver. 17. Καπηλεύοντες τὸν λόγον, *Who corrupt the word.*] Here is an allusion to those hucksters of whom the prophet Isaiah speaks, saying, οἱ κάπηλοί σου μίσγουσι τὸν οἶνον ὕδατι, *Thy vintners mix wine with water;* (Isa. i. 22.) and so the meaning of the words is this, We do not adulterate the sincerity of the word, as your false apostles do. So Theodoret here.

Who these corrupters of the word of God were, we learn from xi. 22. where it is evident that they were not Samaritans, but Jews; not pretenders to be the Christ, or ministers of Simon Magus, but ministers of Christ, or such as owned our Jesus, not Simon Magus or Dositheus, to be Christ. Notwithstanding, a reverend person asserts that they were gnostics; and to this opinion he is inclined by two passages in the epistles of Ignatius: the first is in the epistle to the Magnesians, where, saith he, *speaking of the gnostic Judaizers, as enemies of the cross of Christ, whose God is their belly, who mind earthly things,* (Phil. iii. 18, 19.) *who were lovers of pleasure and not lovers of God, having a form of godliness, but denying the power of it,* he adds, *that they were* οἱ χριστέμποροι, τὸν λόγον καπηλεύοντες, καὶ τὸν Ἰησοῦν πωλοῦντες, *merchants of Christ, huckstering the word, selling Jesus.* But,

1. The gnostics were so far from being Judaizers, that they denied the God of the Jews, declared that he was not the Supreme God, and taught men to despise the law and the prophets. (See note on Colos. ii. 12.)

2. All these epithets or characteristics agree perfectly to the Jewish false teachers; they were the men of whom the apostle saith, *their god is their belly,* &c. as both St. Chrysostom* and Theodoret inform us. They were the men who were *lovers of pleasure more than lovers of God,* and who had *a form of godliness,* which the impure gnostics had not. (See note on 2 Tim. iii. 5.) The Jews also were the persons who bought Christ for thirty pieces of silver; they corrupted the word here, by mixing the law and their traditions with the gospel, and they made a gain of Christ. (See note on 1 Tim. vi. 5.) So that what is here cited from the ninth section of this epistle, agrees exactly to them.

3. It chiefly is to observed, that these words are not in the true Ignatius, but are the additions of his interpolator. And (2.) there is not a word in this place to shew that they belonged to the gnostics, or any other persons, who, owning the profession of the Christian faith, corrupted it; but are expressly said to belong *to such enemies of Christ as denied him*:† whereas the true Ignatius is plainly in this place speaking of the Jews,‡ of whom we interpret this; and the same is also evident from the interpolator.

The second passage is cited from the epistle ad Tralianos, where he saith, *there are some vain speakers and impostors, not Christians, but merchants of Christ,* Ἀπάτῃ περιφέροντες τὸ ὄνομα τοῦ Χριστοῦ καὶ καπηλεύοντες τὸν λόγον τοῦ εὐαγγελίου, *carrying the name of Christ for deceit, and huckstering the word of the gospel.* "And who these were he specifies in the process of the epistle, *viz.* Simon, the first-born of Satan, Menander, Basilides, the unclean Nicolaitans, τοὺς ψευδωνύμους, *those that are falsely named,* that is, the gnostics." But here again,

1. We have not the true Ignatius, but his interpolator imposed upon us.

* Buxtorf. in voce, סם, p. 1494.

* Ἐντεῦθεν δῆλον ὡς περὶ Ἰουδαίων ταῦτα φησιν, ἀεὶ γὰρ αὐτῶν γαστριμαργίας κατηγορεῖ, καὶ ἀλλαχοῦ φησιν ὧν θεὸς ἡ κοιλία. Theod. et Chrysost. in Rom. xvi. 17. "Ex quibus quidam zelum habentes traditionis Judaicæ, nec de Christo bene docebant." Pseud. Ambr. hic.

† "Ον τὰ τέκνα τῆς ἀπωλείας ἀρνοῦνται —— οἱ ἐχθροὶ τοῦ Σωτῆρος. Ibid. §. 9.

‡ Μὴ πλανᾶσθε ταῖς ἑτεροδοξίαις, μηδὲ μυθεύμασι τοῖς παλαιοῖς ἀνωφελέσιν οὖσιν· εἰ γὰρ μέχρι νῦν κατὰ νόμον Ἰουδαϊκὸν ζῶμεν, ὁμολογοῦμεν χάριν μὴ εἰληφέναι. §. 8. Ep. ad Magnes. 8, 9.

2. This interpolator doth not say those persons, falsely named, were the gnostics: no, that is the doctor's interpretation, against the true sense of the Greek; and the manifest words of the old interpreter, who says, they were the Nicolaitans,* so called, because they falsely bore his name, he being no such person as they represented him: and, indeed, this is the common epithet of the Nicolaitans;† he himself, by Clemens Alexandrinus‡ and others being declared free from the doctrines these heretics vented in his name. And,

3. This interpolator plainly insinuates, that, in the section cited by the doctor, he meant the Judaizers,§ as using the same words which he had used in the epistle to the Magnesians concerning them.

CHAP. III.

1. DO we *(by speaking thus of our sincerity,* ii. 16.) begin again to commend ourselves? or [1] need we, as some others *(have),* [2] epistles of commendation to you, or letters of commendation from you *(to others)?*

2. Ye are our epistle [3] written in our hearts, *(you being always in our minds, and evidently appearing to us so to be, and)* known and read of all men *(who have heard the fame of your conversion);*

3. Forasmuch as ye are *(by this conversion)* manifestly declared to be [4] the epistle of Christ, ministered *(or penned)* by us, written not with ink, but with the Spirit of the living God; not in tables of stone *(as were the ten commandments),* but in the fleshy tables of the heart.

4. And such *(confidence or)* trust have we through *(the grace and favour of)* Christ to God-ward *(viz. that he will still thus efficaciously assist our ministry):*

5. Not *(having any confidence in ourselves)* that we are sufficient of ourselves [5] to think any thing as of ourselves *(to bring men to the faith of Christ by our own reasonings, without the power and assistance of the Spirit of God),* but our sufficiency *(as to this matter)* is of God *(alone);*

6. Who also hath made us able ministers of the new testament *(promised in opposition to the old,* Jer. xxxi. 33. *and so)* not of the letter *(only, as was that of Moses),* but of the Spirit, *(promised,* Ezek. xxxvi. 27.) for [6] the letter *(of the law condemns the disobedient, and so)* killeth, but the Spirit *(ministered by the gospel)* giveth life; *(for if the Spirit of him that raised Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you,* Rom. viii. 11.)

7. [7] But *(then)* if *(that law which is)* the ministration of death, *(and was)* written and engraven in stone, was glorious *(in the ministry of it),* so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance; which glory *(yet was only such as)* was to be done away *(or vanish, as the law was to do):*

8. How shall not *(that gospel which is)* the ministration of the Spirit, be rather glorious *(both in itself and its ambassadors)?*

9. For if *(that law, which was)* the ministration of condemnation *(by pronouncing the sentence of death upon all that did not perfectly obey it),* be *(or was attended with)* glory, much more doth *(the gospel, which is)* the ministration of righteousness *(or of justification to life,* Rom. v. 18.) exceed in glory.

10. For even that *(law)* which was made glorious *(at the first administration of it, may be said to have)* had no glory in this respect, by reason of the glory *(of the gospel)* which excelleth *(and so eclipseth it).*

11. For if that which is *(now)* done away *(and abolished)* were glorious, much more that which remaineth *(for ever)* is *(to be)* glorious *(in the powerful operations of the Spirit of God assisting the dispensers of it).*

12. Seeing then that we have such hope *(of the glorious efficacy of our ministry, and of the power of God so illustriously shining forth in it),* we use great [8] plainness of speech:

13. And *(act)* not as Moses *(the minister of the law),* who put a veil over his face *(even that of types and shadows, so)* that the children of Israel could not steadfastly look to the [9] end *(or the accomplishment)* of that which is *(now)* abolished:

14. But *(that which hinders them from seeing through this veil, is this, that)* their minds were *(then and still are)* blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is *(only)* done away *(by faith)* in Christ.

15. But *(or, whereas they not believing in him)* even to this day, when Moses is read, the veil is *(still)* upon their heart.

16. Nevertheless *(as when Moses turned to the Lord, the veil was taken from his face,* Exod. xxxiv. 34. *so)* when [10] it *(the Jewish nation),* shall turn to the Lord *(Jesus),* the veil shall be taken away *(from them).*

17. [11] Now the Lord is *(the giver of)* that Spirit *(which is received by the gospel, and by which it is confirmed):* and where the Spirit of the Lord is, there is liberty, *(and so the law which is as a yoke of bondage,* Acts xv. 10. Gal. v. 1. *is taken away, and we obtain our Christian liberty.*

18. [12] *And it is not with us as it was with the Jews, for they only saw the face of Moses shining through the veil, but received no impression from, or derivation of, his glory upon themselves;)* but we all *(under the gospel),* with open *(and unveiled)* face, beholding as in a glass the glory of the Lord *(Jesus),* are changed into the same image *(with him)* from *(his)* glory to glory *(derived on us),* even as by the Spirit of the Lord *(or, as receiving it from the Lord and giver of the Spirit).*

ANNOTATIONS ON CHAP. III.

[1] Ver. 1. 'Ει μὴ χρῄζομεν; *Do we need?*] These particles εἰ μὴ often signify *num,* in the Old Testament; εἰ μὴ ἔφαγες; *hast thou eaten of the tree?* Gen. iii. 11. (See Gen. iv. 9. xviii. 4. 17. 23. 27. 38. xxx. 15. xxxi. 14. xli. 38. xliii. 7.) So μὴ also signifies, 1 Cor. ix. 4. μὴ οὐκ ἐξουσίαν ἔχομεν; *have we not power?* and ver. 8.

[2] Συστατικῶν ἐπιστολῶν, *Letters of commendation.*] That commendatory epistles were ancient in the church, we learn

---

* "Fugit quoque illos immundissimos falsi nominis Nicolaitas, amatores libidinis, malos calumniatores: nec enim talis fuit apostolorum ministor Nicolaus." Sect. 11.

† Οἱ γῦν ψευδώνυμοι Νικολαΐται. Const. Apost. lib. vi. cap. 8. Vide Ep. interp. ad Philadelph. §. 6. Theod. Hær. Fab. lib. iii. cap. 1. Euseb. Hist. Eccles. lib. iii. cap. 29.

‡ Clem. Strum. iii. p. 436. Steph. Gobar. apud Phot. p. 902, 903.

§ "Ita et Jodaizantes χριστιμαθίους, idem Interpolator in epistola ad Magnesianos nominaverat, et τὴν λόγῳ καπηλεύοντας." Usher. ib. n. 26.

from Tertullian * and St. Cyprian.† And that they had their rise from the *tesseræ hospitalitatis* among the heathens, is the opinion of the reverend Dr. Hammond on the place. But others think these letters were derived from the Jews, among whom they were in use, as their writings, so this very place shews; for the persons here mentioned were the Judaizers.

[3] Ver. 2. Ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, *Written in our hearts.*] This is a frequent phrase in the Old Testament, and among the Jewish doctors, importing (1.) the clearness and perspicuity of what is said to be thus in our hearts, Deut. xxx. 11. 14, 15. Rom. x. 8, 9. and (2.) our care to have it continually in our minds, and upon our spirits, Deut. vi. 6. Prov. iii. 3. vii. 2. (See this proved, note on Heb. viii. 10.)

And thus the phrase is commonly used in profane authors, both Greek and Latin. Thus Antisthenes saith to one, who had lost his register or note-book, Thou shouldest ἐν τῇ ψυχῇ αὐτὰ, καὶ μὴ ἐν ταῖς χάρταις γράφειν,‡ *write these things in thy soul, and not in thy papers.* So Seneca§ saith of Portius Latro, who made use of no books or notes, *Aiebat se scribere animo,* he said he wrote all things in his mind. So Terence,‖ *Scripta illa dicta sunt in animo Chrysidis;* which in Pindar¶ is, πόσθι φρενὸς ἡμᾶς γέγραπται, *it is written in my mind.*

So that these words may be thus paraphrased, "We need no letters of commendation to you, for we well know, and have continually in remembrance, how powerfully God wrought with us for your conversion, so that the *seal of our apostleship are you in the Lord;* (1 Cor. ix. 2.) *The signs of an apostle being wrought among you in all patience, in signs, wonders, and in mighty deeds;* (2 Cor. xii. 12.) so that you are our best letters commendatory to yourselves: nor need we letters of commendation from you to others, the fame of your conversion by us, and of the gifts we, with the gospel, have imparted to you, being spread throughout the world."

[4] Ver. 3. Ἐπιστολὴ Χριστοῦ, *The epistle of Christ.*] His commendatory epistle, declaring and commending his power in your conversion, by such signs and gifts of the Holy Ghost imparted to you, and exercised by us among you, as he enabled us to do: and this epistle is written in the fleshy tables of your hearts, *i. e.* in your hearts made soft, pliable, and ready to obey the word by the operation of the Holy Spirit, according to the promise, *I will take away the stony heart from you, and give you a heart of flesh,* Ezek. xi. 19. xxxvi. 26.

[5] Ver. 5. Λογίζεσθαί τι, &c. *To reason any thing as of ourselves.*] The apostle, in the second chapter of his First Epistle, contends, that there was a necessity of a Divine revelation, to enable them to make known to us the truths contained in the gospel, because human reason, without it, was not able to know or to discern them; and therefore here also he disclaims this sufficiency as of themselves, without Divine assistance for this work; that is, without those illuminations and powerful operations of the Holy Spirit which made them *able ministers of the new testament.* This text, therefore, is impertinently cited, to shew that no man is sufficient of himself to think a good thought, and might as well have been produced to prove him not sufficient of himself to think at all.

[6] Ver. 6. Γράμμα ἀποκτείνει, *The letter killeth.*] From the exposition of these words given in the paraphrase, it appears, how vain are the imaginations of those men, who, by the *killing letter,* understand not the law condemning to death, but the literal and historical sense of the Scriptures in general; and by the life-giving spirit, the mystical and spiritual sense of them. Vain also are they who by the *letter* understand the law, as it was understood by the Jewish doctors in a literal or grammatical sense, by the *Spirit,* the mind of the lawgiver; it being evident from the whole chapter, that by the *letter* the apostle understands the law engraved in stones, ver. 3. 7. the law as delivered by Moses, and as at first administered with an appearance of the glory of the Lord; and by the *Spirit,* the Spirit of Christ, ver. 17. or the Holy Spirit given to the apostles to enable them to preach the gospel, and conferred on those that believed it.

[7] Ver. 7—11. That the allusion here from ver. 7. to the eleventh may be the better understood, let it be noted:

First, That the glory of God, or of the Lord, in the Old Testament, imports a bright light or flame included in a cloud, styled *the cloud of glory;* and because this, whenever it appeared, was a symbol of God's glorious presence, it is styled by the Jews Schechinah,* *the habitation:* so Exod. xvi. 7. *In the morning ye shall see the glory of God;* and ver. 10. *The glory of God abode upon Mount Sinai, and the cloud covered it six days, and the light of the glory of the Lord was like devouring fire;* Exod. xl. 34. *A cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle,* שכ, *the habitation of God.—This glory* (saith the author of Cosri†) *is the Divine light which God vouchsafeth to his people.—By the Schechinah* (saith Elias) *we understand the Holy Spirit,* as it is evident they do in these sayings, *The Schechinah will not dwell with sorrowful or melancholy men. The Schechinah will only dwell with the strong, rich, wise, and humble man. The Schechinah dwells with the meek. When ten sit, and study the law, the Schechinah dwells among them.* (See many other instances in Buxtorf's Lexicon, p. 2396, &c.)

Secondly, Observe, that after the covenant made with God at Mount Sinai, Exod. xxiv. 7, 8. was broken, and the law given from Mount Sinai violated by the idolatry of the Jews, in making and worshipping the *golden calf,* Exod. xxxiii. Moses is again called up into Mount Sinai to renew it, Exod. xxxiv. 27. and God there descends to him again in the cloud of glory, ver. 5. and then was it that *the skin of his face shone,* to the terror of those that saw him, so that he was forced to *put a veil over his face,* ver. 29, 30. And the allusion here is chiefly to this glory, or shining brightness of the face of Moses, when he received the law the second time, as is evident from ver. 7. and from the words here used by St. Paul, οὐδὲ δεδόξασται τὸ δεδοξασμένον; *that which was made glorious was not glorious;* for they are the very words used by the Septuagint, concerning the shining of the face of Moses, Δεδόξασται ἡ

* "Hæretici nullam jus capiant Christianarum literarum." Præscript. cap. 37. Vide cap. 20.
† Cyprian, Ep. 4. §. 1. Vide Dodw. Diss. Cypr. 2.
‡ Apud Laert. lib. vi. p. 139.
§ Præfat. libri prim. Controvers.
‖ Andr. act. sc. 5.
¶ Olym. 10 v. 2.

* Vide Buxt. Lex. p. 2396.
† Par. ii. §. 8.

ὄψις τοῦ χρώματος προσώπου αὐτοῦ, Exod. xxxiv. 29. καὶ ἦν δεδοξασμένη ἡ ὄψις, ver. 30.

Thirdly, Observe, that as the glory of the Lord descended on the mount, at the delivery of the law, so, to enable the apostles to be *able ministers of the new testament*, the Spirit of God descended on the apostles at the day of Pentecost, in the likeness of cloven tongues, or tongues of fire, sitting upon them; (Acts ii. 3.) and as the tabernacle and temple were filled with the glory of God, so were they all filled with the Holy Ghost; (ver. 4.) and as the shining of the face of Moses signified the glory of that law which he delivered to the Jews, so the gifts of the Holy Ghost, shining forth in these ambassadors of Christ, signified the glory of the gospel. Now, saith the apostle, this glory is more excellent than that which attended the law given by Moses:

1. Because the glory appearing on Mount Sinai, made the people afraid of death, saying, *Let God not speak to us any more, lest we die,* (Exod. xx. 19.) *neither let us see this great fire any more, that we die not.* (Deut. xviii. 16.) And when the face of Moses shone, the people were afraid to come nigh him, (Exod. xxxiv. 30.) for the law being the ministration of death and condemnation, even the glory of it struck a terror into their hearts, and left a fear of death upon their spirits; and thus received they *the spirit of bondage unto fear,* (Rom. viii. 15.) whilst we have given to us *the Spirit of power and love,* (2 Tim. i. 7.) and the Spirit of adoption, *whereby we cry Abbá, Father:* and to this difference the author to the Hebrews alludes, xii. 18—24.

2. Moses, with all his glory, was only the minister of the law, written in tables of stone; the apostles of the gospel, written in the hearts of believers: he only gave the Jews the killing letter of the law, they with the gospel gave the quickening Spirit.

3. The glory which Moses received at the giving of the law did more and more diminish, because his law was to vanish away; but the glory which they received from Christ, did increase *from glory to glory,* (ver. 18.) the doctrine they delivered by it being to remain for ever.

[8] Ver. 12. Παῤῥησίᾳ.] This word seems to import openness and plainness of speech. So, *he spake this, saying,* παῤῥησίᾳ, *openly,* Mark viii. 32. *If thou art Christ, tell us* παῤῥησίᾳ, *plainly,* John x. 24. *Having spoiled principalities and powers, he triumphed over them,* ἐν παῤῥησίᾳ, *openly,* Colos. ii. 15. (See John vii. 4. 13. xi. 14. xvi. 25. 29. xviii. 20.) And to this sense the opposition in these words, *We use great plainness of speech, and do not put a veil before our face; as Moses did,* seems to lead.

[9] Ver. 13. Εἰς τὸ τέλος τοῦ καταργουμένου, *To the end of that which was to be abolished,*] *i. e.* Either to Christ and his gospel, as the body veiled under these types and shadows, (Colos. ii. 16.) or they could not look unto that Christ, who is the end of the law for justification, (Rom. x. 4.) that being only *our schoolmaster to bring us to Christ.* (Gal. iii. 24, 25.) And here is the

Fourth excellency of the gospel above the law, that; whereas that was veiled under types and shadows, the gospel was delivered with great perspicuity and plainness of speech; which is a confirmation of the perspicuity of the New Testament in all things necessary.

[10] Ver. 16. Ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, *When it shall turn to the Lord.*] The apostle discoursing, ver. 13. of the sons of Israel, of those to whom belonged the old covenant, and to whom the law of Moses was read, ver. 14, 15. must be supposed to speak here of the same persons; and then the apostle here plainly taketh it for granted, that there will come a time when the Jewish nation shall turn unto the Lord, or be converted to the Christian faith; and so, looking on Christ as the end of the law, and being enlightened by his Spirit, shall clearly discern the spiritual sense of the law, and the true meaning of their own prophecies concerning their Messiah. Nor is it any objection against this exposition that the word is ἐπιστρέψῃ, in the singular, for as that answers well to Israel, or the Jewish nation, so is it a known rule,* that in the Hebrew tongue a verb of the singular number is joined to a noun or a participle plural.

[11] Ver. 17. Ὁ δὲ Κύριος τὸ πνεῦμά ἐστιν, *Now the Lord is that Spirit.*] The Ethiopian version reads not ὁ δὲ, *but* οὗ δὲ Κύριος, *where the Lord is, there is the Spirit,* which makes the sense of these words clear; but this reading hath no authority from any ancient copy, or Christian writer. Origen† cites the words, according to the common reading, thrice; nor is it suitable to the Greek, which should have been, according to that reading, οὗ δὲ Κύριος ἐκεῖ τὸ πνεῦμα. I therefore prefer the other interpretation, which saith, *The Lord is the Spirit,* as he is *the way, the life,* John xiv. 6. *the resurrection and the life,* xi. 15. as being the author and giver of them. He it is who *baptizeth with the Spirit and fire,* (Matt. iii. 11.) who giveth this good Spirit to all believers, and sends him to them from the Father: (John vii. 38, 39. xv. 26. xvi. 7.) he is ὁ Κύριος, the Lord who ministers to his church all the gifts and operations of the Spirit. (1 Cor. xii. 5. Eph. iv. 8.) And this interpretation is favoured by the last words of the chapter, ἀπὸ Κυρίου πνεύματος, *from the Lord of the Spirit;* for, through the New Testament, wherever the Spirit of the Lord is mentioned, τὸ πνεῦμα is put before, but never follows, the word Κύριος, as according to the common interpretation here it doth. (See also Examen Millii in locum.)

[12] Ver. 18.] Here are two farther excellences of the glory of the gospel above that of the law, *viz.*

5. That the Jews only saw the shining of the face of Moses through a veil; but we behold the glory of the gospel of Christ in the person of Christ, our lawgiver, with open face.

6. They saw it through a veil, which hindered the reflection or shining of it upon them, and so this glory shone only on the face of Moses, but not at all upon them; whereas the glory of God in the face of Jesus Christ, shines as in a glass, which reflects the image upon us Christians, so that we all are transformed into the same image, deriving the glorious gifts and graces of the Spirit, with the gospel, from Christ the Lord and great distributer of them, (1 Cor. xii. 5.) and so the glory which the Father gave to him, *he hath given us.* (John xvii. 22.) It is therefore rather with us, as it was with Moses himself, concerning whom God speaketh thus, *To whom will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude,* τὴν δόξαν Κυρίου, *the glory of the Lord shall he behold,* Numb. xii. 8. For as he saw the glory of God apparently, so *we, with open face, behold the glory of the Lord:* as he by see-

* Glassius, lib. iii. tr. 3. can. 52. p. 397.

† Contr. Celsum, lib. v. p. 271. in Matth. ed. Huet. p. 219. et p. 253.

ing of this glory was changed into the likeness of it, and his face shone, or was δεδοξασμένη *made glorious;* so we, *beholding the glory of God in the face of Jesus Christ,* (iv. 6.) are *changed into the same glory.* But then, though this may in some measure be enlarged to the church in general, in which these gifts were exercised, I think it chiefly, and more eminently, refers to the apostles mentioned ver. 12. and iv. 1.

CHAP. IV.

1. THEREFORE, seeing we have this *(glorious)* ministry, as we have received mercy *(from God, in committing it to us,* 1 Tim. i. 12. *so)* we [1] faint not *(under the pressures to which it doth expose us);*

2. But have renounced [2] the hidden things of dishonesty *(or shame),* not walking in craftiness *(and guile),* nor handling the word of God deceitfully, *(as do your false apostles and deceitful workers,* 2 Cor. xi. 13.) but by manifestation of the truth commending ourselves to every man's conscience *(as persons acting)* in the sight of God.

3. [3] But if *(notwithstanding this manifestation of the truth)* our gospel be hid *(from any to whom it is preached),* it is hid *(only)* to them that are lost:

4. In *(or among)* whom [4] the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the [5] image of God, should shine unto them.

5. *(I say the gospel of Christ;)* for we preach not ourselves *(as aiming at our own glory or profit in this work),* but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6. *(And this gospel I style the gospel of the glory of Christ;)* for God, who *(by saying, Let there be light, and there was light)* commanded the light to shine out of darkness, [6] hath *(also)* shined in our hearts, to give *(us)* [7] the light of the knowledge of the glory of God in the face *(or person)* of Jesus Christ, *(or, into the hearts of us apostles, to give us, and enable us to give to others, the light of the knowledge of God through Christ, whose ambassadors we are.* See ver. 7.)

7. But we have this *(glorious)* treasure in earthen vessels *(i. e. in bodies subject to be broken with continual pressures),* that the excellency of the power *(which preserves such frail creatures under them, and enables them to do such great things in them)* may *(appear to)* be of God, and not of us.

8. *(For though)* we are troubled *(and griped)* on every side, yet *(are we)* not *(so)* distressed *(as to be brought unto extremities);* we are perplexed, but not *(brought)* in *(to)* despair *(of help from God);*

9. *(We are)* persecuted *(or pursued),* but not forsaken *(or cast behind so as to lose the crown we run for);* cast down, but not destroyed *(or killed by the fall: see these agonistical terms explained by Dr. Hammond);*

10. Always bearing about in the body *(a resemblance to)* the dying of the Lord Jesus, that [8] the life also of Jesus might be made manifest in our body.

11. For we who *(yet)* live are alway delivered up to death for Jesus' sake, *(dying daily, or standing in jeopardy of it every hour, whilst we are ministering the gospel unto you,* 1 Cor. xv. 30, 31.) that the life also of Jesus might be made manifest in our mortal flesh *(still exposed to death by our enemies, but still preserved in life by the power of Christ).*

12. So then *(the)* death *(of Christ)* worketh (Gr. *wrought)* in us, *(who fill up that which is behind of the sufferings of Christ in our flesh,* Colos. i. 24.) but *(the)* life *(of Christ only)* [9] in you.

13. *(Yet)* we having the same spirit of faith *(i.e. the same faith wrought by the Spirit),* according as it is written, *(in the Psalms, viz.)* [10] I believed, and therefore have I spoken; we also believe, and therefore *(continue still, under all these sufferings, to)* speak *(and preach the gospel of Christ);*

14. Knowing that [11] he, who raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you *(to enjoy his heavenly kingdom together).*

15. For *(or, and)* all *(these)* things *(we preach and suffer)* are for your sakes, that the abundant grace *(conferred upon you by our ministry)* might, through the thanksgiving of many, redound to the glory of God.

16. For which cause we faint not *(under the tribulations we thus suffer);* but though our outward man perish, yet the [12] inward man is renewed *(with vigour and alacrity in the performance of our duty)* day by day.

17. For *(we know that)* our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal [13] weight of glory:

18. *(We faint not, I say,)* [14] while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1. ΟΥ'Κ ἐκκακοῦμεν] Is not to *slacken* in, or cease from, the performance of an enterprise, (Luke xviii. 1. Gal. vi. 9. 2 Thess. iii. 13.) particularly μὴ ἐκκακεῖν ἐν θλίψεσι, *not to faint under tribulations,* Eph. iii. 13. and here, ver. 16. And this sense is confirmed by the words following from ver. 7. to 16.

[2] Ver. 2. Τὰ κρυπτὰ τῆς αἰσχύνης, *The hidden things of shame.*] The apostle often speaks of some deceivers crept into the church, *whose glory was in their shame,* Phil. iii. 19. whose *exhortation was attended with uncleanness, deceit, and guile,* 1 Thess. ii. 3. and here, who did *the hidden things of shame.* Now these, say all the Greek scholiasts, were the *false apostles,* τῇ τοῦ νόμου ἐπιμιξίᾳ τὸ Θεῖον κήρυγμα διαφθείροντες, *who corrupted the gospel, by mixing it with the law,* as is apparent from the apostle's words; for, speaking of these *false apostles and deceitful workers,* xi. 13. he saith, ver. 22. *Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.* And that the Jewish doctors were prone to fornication, uncleanness, and adultery, we learn from the apostle's question, *Thou that sayest a man should not commit adultery, dost thou commit adultery?* Rom. i. 22. and from the testimony of their Josephus concerning their zealots, who professed great sanctity, but were indeed guilty of *theft, treachery, adultery, the hidden things of sin:** from the exhortation of St. Paul to them to look diligently, *lest there*

* Τὰ κρυπτὰ μὲν τῶν ἁμαρτημάτων ἠδοξήκατε, κλοπὰς λέγω, καὶ ἐνέδρας καὶ μοιχείας. De Bell. Jud. lib. xvi. cap. 26. p. 930. C.

be among them any fornicator, or profane person, Heb. xii. 16. And again, *Let marriage be honourable among all, and the bed undefiled; for whoremongers and adulterers God will judge,* Heb. xiii. 4. (See the note there.) But this is still more evident from these Epistles to the Corinthians, among whom these deceivers had taught that fornication was a thing lawful, 1 Cor. vi. 12. and so had taught them to *corrupt the temple of God,* 1 Cor. iii. 16, 17. whence he says to them, *Let no man deceive you,* ver. 18. and demonstrates to them by many arguments, that fornication was a sin inconsistent with the profession of Christianity, 1 Cor. vi. 13—20. that it excluded persons *from the kingdom of God,* ver. 9, 10. and should exclude them from the society of Christians, v. 11. Upon all which accounts he saith, *Neither let us commit fornication, as some* of the Jews did, 1 Cor. x. 8. And in his Second Epistle, and twelfth chapter, he expresses his fears, lest, when he came among them, *he should find many, who,* through the seduction of those men, *had sinned, and had not repented of the uncleanness, fornication, and lasciviousness, which they had committed.* That these men might be followers of Cerinthus, or of the Ebionites, see note on xi. 22. But these things do more plainly agree to the sect of Nicholas, one of the seven deacons resident at Jerusalem, (Acts vi. 5.) they being, saith St. Peter, *Men walking after the flesh, in the lusts of the flesh,* 2 Pet. ii. 10. and *alluring others through the lusts of the flesh,* ver. 18. and, saith St. Jude, *Men walking after their own lusts, and foaming out their own shame,* ver. 13. That these men were at Pergamus, *teaching men to commit fornication,* we learn from Rev. ii. 14, 15. that they were also at Ephesus, and so near to Corinth, from Rev. ii. 6. and so might probably be the persons noted by St. Paul, saying, Eph. v. 11, 12. *It is a shame to speak of* τὰ κρυφῇ γινόμενα ὑπ' αὐτῶν, *the things done by them in secret;* and that they were at Corinth, see note on 1 Cor. vi. 13—15.

[3] Ver. 3. Εἰ δὲ καὶ ἔστι κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, *If our gospel be hid.*] Hence we learn, that the apostles delivered the gospel, in all things necessary to be believed or done, with sufficient plainness and perspicuity; for otherwise they could not be truly said to *have manifested the truth to every man's conscience.* The apostle also, by declaring, that if this gospel was hid from any to whom it was preached, it was only hid to them *whose minds the god of this world had blinded, lest the light of the glorious gospel should shine in upon them,* doth plainly teach, that the gospel was not hid from them for want of clearness on the part of them who preached it, but only by reason of that blindness which Satan had wrought in them that heard it; so that, if it were not manifest to all, *the fault is not in us, or in the obscurity of the gospel, but in their own blindness, for we hide nothing from them.** So the fathers.

But here, saith Esthius, the apostle speaks not of the Scriptures to be read or understood by us, but of the gospel preached by him.

Ans. To this I answer, That the Scriptures writ and read to them, contain the same gospel of Christ which they preached; and as the reading of the law of Moses is styled the *preaching of Moses every sabbath-day,* Acts xv. 21. so is the public reading the Scriptures of the New Testament, the preaching Christ and his gospel: what reason then can be assigned why they, who confessedly preach the gospel plainly, should write the same things to the same persons obscurely; especially if we consider that they did τὰ αὐτὰ γράφειν, *write the same things to them for their safety,* Phil. iii. 1. to *put them in remembrance of those things which they knew, and in which they were established* by their preaching, 2 Pet. i. 13, 14. and to *stir up their pure minds by way of remembrance, that they might be mindful of the commandments of the apostles of our Lord,* iii. 1, 2. that by *reading them they might understand their knowledge in the mystery of Christ?* Eph. iii. 4. And were these ends best prosecuted, or to be obtained, by writing that obscurely which they had plainly preached to them? Moreover, *whatsoever things were written aforetime* (saith the apostle) *were written for our learning,* Rom. xv. 4. And surely they, who writ after by the same Spirit, writ to the same end, that they to whom they wrote might be *wise to that which is good,* Rom. xvi. 19. that they might *understand what the will of the Lord is,* Eph. v. 17. or might prove *what is the good and acceptable and perfect will of God,* Rom. xii. 2. And if they writ *for our learning and instruction* in these things, to be sure they writ plainly and clearly as to them, since otherwise they writ not so as to instruct and teach, but to confound, the reader. Seeing therefore the great end of writing the Scripture was to instruct the world in the will and mind of God, and the great things of the Christian faith; either we must say, that both the writers of the Scripture, and the Holy Ghost that inspired them, were defective in skill, or in care, so to write as to obtain this end, or that their writings are an effectual means to obtain it, which yet they cannot be, unless they are plain and clear, as to the great things of religion.

In short, every wise agent pursues his end by the most proper and effectual means: now surely, to write plainly, and not obscurely, is the most proper means to instruct men by writing; and so the apostles must have used this means of instructing in their writings, or else they cannot be esteemed wise agents.

[4] Ver. 4. Ὁ θεὸς τοῦ αἰῶνος τούτου, *The god of this world,* &c.] Here observe, (1.) an hyperbaton, the true sense and position of the words being thus, *Among whom are the unbelievers, whose eyes the god of this world hath blinded,* &c. Note (2.) that Satan here is called by St. Paul the *god of this world,* and Eph. vi. 12. *the ruler of the darkness of this world,* agreeably both to the Jewish and Christian notion; the first ascribing to him the dominion over all that were not of the religion of the Jews, and introducing God speaking to the angel of death, or Satan, thus, *Though I have made thee* κοσμοκράτορα, *a ruler among the creatures of the nations, thou shalt have nothing to do with this people, because they are my sons;** where also it presently follows, *This is the angel of death, which is called Darkness.* And the Christians allowing him to be ruler over all that were not converted to Christianity, and speaking of that as of the dispensation which *delivered them from the power of darkness into the kingdom of Christ,* Colos. i. 13. 1 Pet. ii. 9. and *turned them from Satan unto God,* Acts xxvi. 18. and of the gentile world, as walking before *according to the prince of the power of the air, the spirit that worketh in*

* Οὐδὲν κρυπτὸν παρ' ἡμῖν. Œcum. Οὐκ ἡμῶν τὸ ἔγκλημα, ἢ τῆς ἀσαφείας τοῦ εὐαγγελίου, ἀλλὰ τῆς ἐκείνων τυφλώσεως. Theophl. in locum.

* Buxtorf's Lexicon, p. 2007.

the children of disobedience, Eph. ii. 2.; which, had the fathers considered, they would not have contended so stiffly against the Marcionites and Manichees, that the god of this world, here mentioned, was the true God, as both Irenæus,* and Tertullian,† Chrysostom, Theodoret, Photius, Theophylact, and, as St. Austin‡ testifies, *almost all the ancients did;* whereas, indeed, the true God is never represented in Scripture as the god of this world, but as the God of them who are called out of the world; nor is it the design of God, but of the devil, to hide the glorious light of the gospel from the world.

[5] Ὅς ἐστιν εἰκὼν τοῦ Θεοῦ, *Who is the image of God.*] Christ seems here to be styled *the image of God,* not in the sense of Theodoret, as *being God of God,* but rather, as the text insinuates, with relation to the gospel, and his mediatory office; in which he hath given us many glorious demonstrations of the power, wisdom, the holiness, purity, and justice, the mercy, goodness, and philanthropy of God. (Tit. iii. 4.)

[6] Ver. 6. Ὅς ἔλαμψεν.] Ὅς here seems put for οὗτος, *he;* so 1 Cor. vii. 7. ὃς μὲν οὕτως, ὃς δὲ οὕτως, *is quidem sic, ille autem sic;* and xi. 21. ὃς μὲν πεινᾷ, *is quidem sitit,* ὃς μὲν μεθύει, *ille autem inebriatur.*

[7] Πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ, *The light of the knowledge of the glory of God.*] Here seems to be an allusion to the shining of the face of Moses, after he had obtained his desire of seeing the glory of God, Exod. xxxiii. 16. 19. upon which δεδόξασται ἡ ὄψις, *his face was made glorious,* Exod. xxxiv. 29, 30. by reason of the glory of God that he had seen. This now, saith St. Paul, belongs to us apostles, the glory of God shining more gloriously in the face or person of Jesus Christ, than ever it did in Moses, and we *beholding with open face the glory of the Lord,* iii. 20. whereas the children of Israel *could not steadfastly behold the glory of the face of Moses.* Note also, that ἐν προσώπῳ is the constant reading of the Greek scholiasts.

[8] Ver. 10. Ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ, &c. *That the life of Jesus might be made manifest.*] It being a certain demonstration that Christ is risen, and still lives, that we, who persuade others to believe this, are enabled to do such mighty wonders in his name, and patiently and constantly to suffer such fiery trials by his grace.

[9] Ver. 12. Ἐν ὑμῖν, *In you.*] As being made partakers of the vital efficacy of Christ, in his spiritual gifts, and of an assimilation to his resurrection by a life of holiness, but not of the like sufferings with us. (1 Cor. iv. 8. 10.)

[10] Ver. 13. Ἐπίστευσα, διὸ ἐλάλησα, *I believed, therefore have I spoken.*] These words of David were spoken when *the sorrows of death compassed him round about, and the pangs of* sheol *caught hold upon him,* and yet he *believed he should walk before God in the land of the living,* Psal. cxvi. 3. 9. 10. and therefore are applied by the apostle, in the spiritual sense of them, to the resurrection, thus; That as David, notwithstanding all the persecutions which he suffered from the hands of Saul, firmly believed he should be preserved, and raised to a temporal kingdom; so we apostles believe that, after all our sufferings for the gospel, we shall be raised and advanced to a heavenly kingdom.

[11] Ver. 14. Ὁ ἐγείρας τὸν Κύριον Ἰησοῦν, *He that raised up the Lord Jesus.*] Here Schlictingius observes two things, (1.) That our Lord Jesus did not raise up himself, but was raised from the dead by the Father. (2.) That though Christ Jesus shall raise us up, yet shall he do this, not by his own power, but by the power he received from the Father.

First, Now here I acknowledge that the resurrection of our Lord is frequently ascribed in Scripture to God the Father, Acts iii. 26. xiii. 32. xvii. 31. Rom. iv. 24. x. 9. 1 Cor. vi. 14. xv. 15. Gal. i. 1. Eph. i. 20. Colos. ii. 12. 1 Thess. i. 9, 10. Heb. xiii. 20. 1 Pet. i. 3. 21. and the reason of the Christian dispensation requires it should be so, this being a demonstration that God the Father was satisfied with his performances and sufferings for us, and that he owned him as a true prophet, and his beloved Son, in that he raised him from the dead: but then this is not so to be understood, as to exclude Christ wholly from the same action; for he himself promised to do this, when he said of the temple of his body, *Destroy this temple, and in three days I will raise it up,* John ii. 19. 22. And that he did so, we learn from this, that after his resurrection *the disciples believed the word which Jesus spake;* whereas, had he not raised up himself, they could not have believed his word.

Let it then be noted, that our Lord was *quickened by the Spirit,* 1 Pet. iii. 18. even by the Spirit by which he offered up himself. (Heb. ix. 15.) Since then this Spirit of God dwelt in Christ, and is by him communicated to all believers, it is easy to be understood how Christ raised up himself, and yet was raised up *by the power of God,* as the Holy Ghost is styled, Luke i. 35. Thus also the resurrection of the just is ascribed to God the Father, Acts xxvi. 8. 1 Cor. vi. 14. Heb. xi. 19. 2 Pet. i. 3. and yet the same resurrection is frequently ascribed to Christ, John v. 28. vi. 39, 40. xi. 27. Rom. xiv. 19. 1 Cor. xv. 21, 22. 25, 26. Rev. iii. 18. And this he will effect *by the power he hath in himself,* John v. 26. *by himself,* John vi. 47. 54. *I will raise him up at the last day;* by his word, *the dead shall hear the voice of the Son of God and live,* John v. 28. by the *power by which he is able to subdue all things to himself,* Phil. iii. 21. Now, to raise the dead, being a thing proper to God himself, (Rom. iv. 7. Acts xxvi. 8.) an instance of the power of God, (Matt. xxii. 29.) and the belief of it being *faith in God;* (Heb. xi. 19. 1 Pet. i. 3.) whosoever hath the power of raising all men from the dead, must have the power of God; the Godhead, *the energy of the power of the might of God,* (Eph. i. 19.) and the whole fulness of the Godhead dwelling in him; and if Christ did receive this power from the Father, he must receive it from him by the communication of the Godhead to him.

[12] Ver. 16. Ὁ ἔσωθεν ἄνθρωπος, *The inward man.*] Hence we learn, that the distinction betwixt the outward and inward man, is not of the same import with that of the old and new man, (Rom. vi. 6.) *which is renewed after the image of God in righteousness and holiness,* (Eph. iv. 22. Colos. iii. 9, 10.) but the *outward man that perisheth,* signifies only the body; the *inward,* is only the mind or spirit which is in man: so that when the apostle saith in the person of a man under the law, *I delight in the law of God after the*

* "Deus excæcavit mentes infidelium hujus seculi." Iren. lib. iii. cap. 7.

† Tertull. contra Marcion, lib. v. cap. 11.

‡ "Quam quidem sententiam plerique nostrùm ita distinguunt, ut Deum verum dicant excæcâsse infidelium mentes." Contra Faust. Manich. lib. xxi. cap. 2.

inward man, Rom. vii. 22. he saith nothing which intimates, that the person speaking was *renewed in the spirit of his mind,* but only that his mind was inclined to obey the law of God, though, through *the law in his members warring against it,* he was *led captive to the law of sin.*

[13] Ver. 17. Βάρος δόξης, *Weight of glory.*] The Hebrew word כבד which answers to Βάρος, *weight,* signifies not only multitude, but greatness, and in the rabbins, as well as Scripture, *honourable:* so Gen. xviii. 20. *Their sin was* כבדה מאד, *very great:* (see Gen. l. 11. Exod. ix. 3.) *honourable,* so Exod. xx. 12. כבד, *Honour thy father and thy mother:* (see Deut. xxviii. 58.) so that this word may signify the magnificence, the abundance, and the honour of the future glory which is prepared for the Christian sufferer.

[14] Ver. 18.] Note hence, that it is not only lawful, but even laudable, after the example of the apostles, in our actions and sufferings, to have respect to the recompence of reward, that being by the wisdom of the Holy Ghost propounded as our encouragement to do and suffer these things.

CHAP. V.

1. FOR we know that if our earthly house of this tabernacle were dissolved, we have *(provided for us, at the restoring of it)* [1] a building of God, a house not made with hands, eternal in the heavens.

2. For in this *(tabernacle)* we groan, earnestly desiring [2] to be clothed upon with our house which is from heaven:

3. *(We are, I say, desirous of this,)* [3] if so be that *(or, seeing that at the resurrection)* being clothed we shall not be found [4] naked *(i. e. since then we shall not be found naked as the wicked, but clothed with a body not subject to death).*

4. For we that are in this tabernacle do groan, being burdened; not for that *(through impatience under our sufferings)* we would be unclothed *(by putting off the body),* but *(as desiring,* ver. 2. *to be)* clothed upon *(with our celestial body),* that mortality might be swallowed up of life.

5. Now he that hath [5] wrought us for the self-same thing *(i. e. hath wrought in us this earnest desire)* is God, who hath also given to us the earnest of the Spirit, *(whereby we are sealed up to the day of redemption,* Eph. iv. 30. *and wait for the redemption of the body,* Rom. viii. 23.)

6. Therefore *(having this earnest of the Spirit)* we are always confident, knowing (Gr. *being therefore always confident, and knowing)* that, whilst we are at home in the body, we are absent from the Lord:

7. (For *(whilst it is thus with us)* we walk by faith *(only),* not by sight:)

8. [6] We are confident, I say, and willing *(we in this confidence are willing)* rather to be absent from *(or travel out of)* the body, and to be present with the Lord *(or at home with him).*

9. Wherefore we labour, that, whether *(we be)* present *(in)* or absent *(from the body),* we may be accepted of him *(at his appearance).*

10. For we must all appear before the judgment-seat of Christ; that every one may *(then)* receive the things done [7] in his body *(or by the body),* according to that he hath done, whether it be good or bad.

11. Knowing therefore the terror of the Lord, we persuade men *(to believe we act in all sincerity and truth, when we propound these things to them);* but *(in this)* we are made manifest to God; and I trust also *(we)* are made manifest in your consciences *(and have given you good assurance that we act sincerely).*

12. For we commend not ourselves again unto you *(as if we doubted of your good opinion of us),* but *(we say these things to)* give you occasion to glory on our behalf, that you may have somewhat to answer them which glory in appearance and not in heart, *(or truth and sincerity, but either of other men's labours,* 2 Cor. x. 15. *or of things not really done by them,* 2 Cor. xi. 12—21.)

13. For whether we be beside ourselves *(transported in speaking of our raptures, ecstacies, and visions),* it is to *(do service to)* God; or whether we be sober *(in our discourses, not desiring that others should think of us above what they see in us,* 2 Cor. xii. 6.) it is for your sakes.

14. For the love of Christ constraineth us *(thus to promote his glory, and to seek your good);* because we thus judge, that if one died for all, then were all dead *(i. e. obnoxious to death, and condemned to it for sin);*

15. And that [8] he died for all, that they who live *(by his death)* should not henceforth live unto themselves, but unto him that died for them *(i. e. for their sins),* and rose again *(for their justification,* Rom. iv. 24, 25.)

16. Wherefore henceforth know we no man after the flesh: *(i. e. according to carnal interests, the riches, honours, pleasures, and advantages of this world,* 2 Cor. i. 17. x. 2.) yea, though we have known Christ after the flesh *(expecting him as a temporal king, and hoping for great advancements in his kingdom, as being his disciples),* yet now henceforth [9] know we him *(so)* no more.

17. *(And so it is with all his sincere votaries;)* therefore if any man be in Christ, he is *(become)* a new creature: old things are passed away *(his affection to all temporal and carnal things);* behold, [10] all things are become new *(in him).*

18. And all *(these)* things *(belonging to the new creation, this change of our affections, this constraining love,)* are of God, who hath reconciled us to himself by Jesus Christ, and hath given *(or committed)* to us the ministry of reconciliation;

19. To wit, that God was in Christ, reconciling the world to himself, *(and)* not imputing their *(former)* trespasses unto them; and hath committed to us the word of reconciliation.

20. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye [11] reconciled to God.

21. For he hath [12] made him to be *(a)* sin *(offering)* for us, who *(himself)* knew no sin, that we might be made *(righteous with)* the righteousness of God in him.

ANNOTATIONS ON CHAP. V.

[1] Ver. 1. ΟΙΚΟΔΟΜΗΝ τοῦ Θεοῦ ἔχομεν, *We have a building of God.*] It was the doctrine of the Platonists,* That

* Σχῆμα ἄλλο ὁμοειδὲς τῷ αἰσθητῷ τούτῳ μετὰ τὴν ἐντεῦθεν ἐκδημίαν ἔχειν ἐκτιθέμενος τὴν ψυχὴν ἀσώματον ὑπὸ τὶ πλατωνικῶς ἀποφαίνεται αὐτήν. Τὸ γὰρ καὶ μετὰ τὴν ἀπὸ τοῦ κόσμου ἀποφοίτησιν σχήματος αὐτὴν δεῖσθαι, καὶ περιβολῆς λέγειν ἀ; οὐ δυναμένην κατασχεθῆναι γυμνήν. Method. ap. Phot. p. 230.

the soul was a kind of being which could not well subsist, or act, without a body, and therefore, after her separation from the body, wanted some *vehicle* or *clothing* by which she might subsist and act; and this notion was embraced by Origen, and this text was accordingly interpreted by him: (see the note on 1 Cor. xv. 44. 45.) and according to this notion, good Christians, as soon as they depart this life, are not found naked, but *clothed with their house from heaven*, which, at the resurrection, shall be the ἐπένδυμα, or *clothing* of their raised bodies, which renders them immortal. But the apostle cannot here be supposed to mean, that, as soon as ever good Christians die they shall be clothed upon with this house, which is from heaven, but only that they shall be so at the resurrection. For (1.) we Christians, saith he, *groan, earnestly desiring to be clothed upon with this house*, ver. 2. Now, saith the same apostle, *we ourselves groan within ourselves, waiting for the adoption, that is, the redemption of the body*, Rom. viii. 23. (2.) They *groaned to be clothed upon, that mortality might be swallowed up of life*, ver. 4. Now, *when this corruptible shall have put on incorruption, and this mortal immortality, then* only *shall be brought to pass the saying that is written, Death is swallowed up in victory*, 1 Cor. xv. 24.

[2] Ver. 2. Ἐπενδύσασθαι, *To be clothed upon.*] By putting over this mortal body an incorruptible and eternal house. The Jews say, that Adam, in his first creation, being made, ἐπ' ἀφθαρσίᾳ, *for incorruption*, (Wisd. i. 23.) his body was covered from corruption *veste onychina*, with a clothing like in colour to the nail of the hand. Accordingly, the apostle represents the future bodies raised incorruptible, as clothed with an immortal covering, 1 Cor. xv. 53, 54‖

[3] Ver. 3. Εἴ γε καὶ, *If so be.*] That these words may be also rendered *since*, and *seeing that*, is evident from Scripture, and good authors. Thus here, ver. 4. εἰ signifies *quandoquidem*, so εἴ γε ἠκούσατε, *seeing ye have heard*, Eph. iii. 2. (See the note there.) And again, Eph. iv. 1. Or else, retaining our own version, we may give this sense to the words, *If so be that* (then) *we shall be found clothed* (with our celestial bodies, and so fitted for a blessed immortality), *and not* (as the wicked) *naked* (and without this heavenly building).

[4] Γυμνοὶ, *Naked.*] *i. e.* Not clothed upon with another body. So, 1 Cor. xv. 37. Thou sowest, γυμνὸν κόκκον, *naked grain*, not covered with a blade, or cover of chaff, as when it riseth up out of the earth it is, or with a cod, as in beans, peas, and lentiles: and accordingly, the rabbins* introduce a Samaritan or gentile, inquiring of R. Meir, *Whether the dead rise naked or clothed?* and him answering thus, that *peas, which are sown naked, arise clothed, or covered with a cod, and much more the dead:* but then they seem to restrain this to the just, saying, that *the just shall rise clothed.*

[5] Ver. 5. Ὁ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο, *He that hath wrought us for the selfsame thing.*] Hence it appears, there is no ground for that dangerous opinion, that the apostle here speaks as one that believed the general resurrection and advent of our Lord to judgment would be suddenly; for, this persuasion being false, the apostle could not, in this sense, say, *We know, that if this earthly tabernacle were dissolved, we have* (immediately) *a building of God, i. e.* a heavenly body to put on. God could not *work them up* to this desire, that they might not be unclothed, *i. e.* not die, but live to the resurrection, to be then clothed upon; nor could the apostle, consistently with this persuasion, introduce the same Christians willing to be *absent from the body, that they might be present with the Lord.* Moreover, in the preceding chapter, ver. 14. he plainly says, that they expected *to be raised up by Jesus* from the dead, and therefore must expect to die. (See the note on 1 Thess. iv. 15.)

[6] Ver. 8. Θαῤῥοῦμεν δὲ, *We are confident.*] *i. e.* We have not only confidence at his appearance, (John ii. 28.) but always, even in death itself, that, though it renders us absent from the body, it will bring us home to Christ, and to a nearer fruition of him. Only here note, that according to the doctrine of all the ancients, the souls of pious men are not assumed into the highest heavens, or the immediate presence of God and Christ instantly upon their departure hence: for thus only we shall be *ever present with the Lord*, 1 Thess. iv. 16, 17. when, by the power of God, at the last trump, we shall be raised up to *meet him in the air;* this promise being made at his second coming to receive his disciples to himself, that, *where he is, they may be also*, John xiv. 3. But yet, according to all antiquity, the souls of pious men, in the mean time, are *in the place appointed for them* παρὰ τῷ Κυρίῳ, *with the Lord*, that is, with him in paradise, where they enjoy the sight and conversation of their Saviour by way of vision: for *Paul, and the rest of the apostles* (saith Polycarp*), *are in the place appointed for them, with the Lord.—Not only in heaven* (saith Irenæus†), *but in paradise also, our Saviour shall be seen, as men are worthy to behold him.* And this doth Pseudo-Justin‡ gather from this very place, that *the souls of the just go to paradise, and converse there with Christ by vision.*

Ver. 9.] I confess it is difficult to give the clear sense of the apostle's words, from ver. 1. to 9. but, to do my endeavour farther towards it, observe,

First, That it cannot be proved from any thing said here, or in any other place of St. Paul's Epistles, that the apostle himself either thought, or taught others to think, that the coming of Christ was not far off, as I have fully proved in the note on 1 Thess. iv. 15. And, indeed, this doctrine being found by experience to be false, had he himself asserted, or taught others to expect, that the coming of our Lord to judgment was at hand; seeing in that he must have been mistaken, and misled others, what certainty can we have, that he was not mistaken, or did not mislead others, in what else he taught in his Epistles? Thus, ver. 9. if when he said, 1 Cor. vii. 31. *Brethren, the time is short, and the fashion of this world passeth away;* he thus dogmatically spake not of the time of human life, and the relation we had to the world, and the world to us, but of Christ's coming to judgment, and the destruction of the world, he certainly taught false doctrine. If, when he saith, x. 11. *that upon them the end of the ages was come;* he meant not the last, that is the Jewish, concurring with the gospel age, but the end of the world, he then taught false doctrine. If,

* Pirk. Eliezer. cap. 30. p. 80. Midrash Coheleth, cap. 5. 11.,

* Εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον εἰσὶ παρὰ τῷ Κυρίῳ. Ep. §. 9.

† Πανταχοῦ καὶ ὁ Σωτὴρ ὀραθήσεται καθὼς ἄξιοι ἔσονται οἱ ὁρῶντες. Iren. lib. v. cap. 36.

‡ Ἔνθα συντυχία τε καὶ θέα ἀγγέλων τε καὶ Ἀρχαγγέλων κατ' ὀπτασίαν, δὲ καὶ τοῦ Σωτῆρος Χριστοῦ κατὰ τὸ εἰρημένον, ἐκδημοῦντες ἐκ τοῦ σώματος, καὶ ἐνδημοῦντες πρὸς τὸν Κύριον. Pseudo-Justin. Quæst. et Resp. 75.

when he saith, Heb. x. 37. *Yet a little while, and he that shall come, will come, and will not tarry;* he meant this not of Christ's coming to the destruction of Jerusalem, and of the Jewish state and nation, but of his coming to the final judgment, he again taught false doctrine, and endeavoured to support them with false hopes, which sure must be sufficient to impair his credit in other matters, taught in his Epistles. Lastly, That there is no ground for this opinion is proved, note on ver. 5. they indeed, who had the *first-fruits of the Spirit* in them might wait for his coming, as all good Christians do, but they could not by virtue of his words expect it suddenly.

Secondly, Observe, that the apostle here cannot intend to assert, that good Christians, as soon as they die, shall instantly be clothed upon with their house from heaven, but only that they shall be so at the resurrection; for, saith he, we desire to be thus clothed upon, *that mortality may be swallowed up in life:* now this he had told us, 1 Cor. xv. 54. was only to be expected at the resurrection; for, *when this corruptible shall have put on incorruption, and this mortal immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.*

Thirdly, Observe, that the time of the resurrection of the just, being declared to be the time of their recompence, their being crowned and like to the angels, and being *ever with the Lord,* as hath been fully proved on the note on 2 Tim. iv. 5. they had good reason to be groaning after *the redemption of the body,* and that crown of glory, which God would give them at that day. But then, say they, we do not groan through impatience under our present afflictions; nor, as some philosophers, from an opinion, that the body is *the prison of the soul,* and hinderance to the knowledge of the truth, and therefore counting it a happiness to be divested of it; but from a vehement desire of that glorious resurrection of it, which shall complete the happiness both of soul and body, and place us for ever with the Lord.

Lastly, Observe, that at the resurrection there shall not be only an ἔνδυμα, or clothing of the soul with its former naked body; but an ἐπένδυμα, a clothing of the body raised, with a covering that shall preserve it from corruption; and this is plainly the apostle's meaning in the similitude of grain rising not *naked,* as it was sown, but *clothed upon,* as is proved, note on ver. 3. here, and on 1 Cor. xv. 37. And this, I think, is the meaning of those words, ver. 3. *If so be,* or *seeing we shall be,* ἐνδυσάμενοι, *clothed upon,* as the bodies of the just will be, and not γυμνοὶ, *naked,* as the bodies of the wicked shall be: for, that the wicked shall have immortal bodies at the resurrection, I no where find clearly delivered in the Holy Scripture, but only that the destruction of their bodies, as well as the torment of their souls, will be everlasting. (See the reading of the text, ver. 3. vindicated, Examen Millii in locum.)

[7] Ver. 10. Τὰ διὰ τοῦ σώματος, *The things done in the body.*] Some manuscripts read τὰ ἴδια τοῦ σώματος, "propria corporis," *the things proper to the body;* so the Vulgar Latin: both readings do sufficiently confute the doctrine of the Roman purgatory, and their prayers for the dead, as teaching men shall receive hereafter, not according to the prayers of others for them, when they are out of the body, but according to what they themselves have done in the body. Now it is sure, that what the living do of this kind for them after death, they themselves do not in the body, and so no account will be had of it in the great day. And why should they before suffer such dreadful pains in purgatory, who afterward must receive rewards or punishments, according, not to what they have suffered there, but according to what they had done in the flesh? The fathers here do farther note,

First, That the same body, which was dissolved, shall be raised again, and not another; it being absurd to think that one body should sin, and yet another should be punished for it; one body suffer, another should be crowned for it: so Methodius, Chrysostom, and Theophylact.

Secondly, That the soul is to receive its retributions with the body, and not without it, according to Methodius,* Theodoret,† and Hilary‡ the deacon, who passeth under the name of St. Ambrose.

[8] Ver. 15. Καὶ ὑπὲρ πάντων ἀπέθανεν, *And he died for all.*] Here observe,

First, That Christ died for all, all that were dead, all who were by his death engaged to live to him; as all, to whom the knowledge of the gospel is vouchsafed, are.

Secondly, That they do certainly mistake the meaning of these words, *then were all dead,* who thus interpret them,§ *then were all obliged to be dead to sin;* for, (1.) in these two verses, the word ἀπέθανον, *dead,* is four times used, once before, and twice after these words, *then were all dead,* and both before and after it undeniably signifies death in the proper acceptation of the word: who then can think that, the second time in the same sentence, it should import only an obligation to die to sin, or to ourselves? Whensoever in the Scripture it bears a metaphorical sense, some other word is joined to it, which doth enforce that sense; as when we are said to *die to sin,* Rom. vi. 2. *to die with Christ,* Rom. vi. 8. Colos. ii. 20. *to die to the law,* Gal. ii. 19. *to die to the world,* Gal. vi. 14. Colos. iii. 3. Here, therefore, nothing being added to enforce that sense, it must be deemed alien from the text. (See Examen Millii in locum.)

[9] Ver. 16. Οὐκ ἔτι γινώσκομεν, *We know him so no more.*] It is manifest, that the disciples, whilst Christ was with them, were much addicted to those temporal interests, still *striving* and *contending who among them should be the greatest in Christ's kingdom,* Luke ix. 46. xxii. 24. asking *to sit one at his right hand, the other on his left hand, in his kingdom,* Mark x. 37. and saying, *We have left all, and followed thee, what shall we have therefore?* Matt. xix. 27. and presently after his resurrection inquiring, *Wilt thou now, Lord, restore the kingdom to Israel?* Acts i. 6. These expectations, saith the apostle, we have now laid aside, and serve Christ only for spiritual and eternal advantages. Or, we may interpret these words thus: We know *(i. e. respect)* no man according to the flesh *(i. e. according to his circumcision or nation),* as being an Israelite, or *of the stock of Abraham,* as knowing that in Christ Jesus *neither circumcision availeth any thing——but a new creature,* Gal. vi. 15. and though we Jews at first knew Christ according to the flesh, adhering to circumcision and the law,

---

* Οὐδὲ γὰρ γυμνὴ ἡ ψυχὴ, ἀλλὰ διὰ τοῦ σώματος κομίζεται ταῦτα. Method. apud Œcomen. in loc.

† Ἔδειξε δὲ καὶ τὰς τιμουμένας, καὶ τὰς κολαζομένας ψυχὰς μετὰ τῶν σωμάτων δεχομένας τὰς ἀντιδόσεις. Theod.

‡ "Si judicante Christo unusquisque nostrûm facta corporis recipiet, non utique sine corpore adjudicabitur bono aut malo. Hilar.

§ Esthius, Schlichting.

even after faith in Christ, yet now do we not so; but all these *old things are now passed away,* we being *dead to the law, that we might live to God,* Gal. ii. 20. and serving him now *in newness of spirit, not in the oldness of the letter,* Rom. vii. 5.

[10] Ver. 17. Καινὰ τὰ πάντα, *All things shall become new.*] Καὶ ψυχὴ καινὴ, καὶ σῶμα καινὸν, καὶ λατρεία καινὴ, *The soul shall be renewed in the mind, will, and affections,* the body new in its actions, as being made an instrument of righteousness, Rom. vi. 13. the worship new, Rom. vii. 6. Phil. iii. 3. the whole *life new,* Rom. vi. 4. so Chrysostom. (See this reading vindicated, Examen Millii in locum.)

[11] Ver. 20. Δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ, *Be ye reconciled to God.*] Here is observable against the Socinians a double reconciliation: (1.) a reconciliation of God to us; for *God was in Christ reconciling the world to himself* through him; and that not by renewing our natures, but by *not imputing our trespasses to us.* This reconciliation was effected, saith the next verse, by making Christ a sin-offering for us, *that we might be made the righteousness of God in him;* and this reconciliation is followed with an exhortation on our parts *to be reconciled to God.*

Obj. But Crellius objects, That the reconciliation, here mentioned, is ascribed to God, and so it cannot be the appeasing of his anger by making any satisfaction to him; for can it be supposed, saith he, that God, being angry, should appease himself, and that by making satisfaction by another to himself?

Ans. I answer, That the text doth not barely say, *God reconciled us to himself,* but that he was reconciling the world to himself in Christ, that is, by Christ, as the means of our reconciliation, or as the sin-offering by which this reconciliation was procured. It therefore is not necessary that these words should import, that God, being angry, should appease himself, but only that he should declare himself so far appeased by Christ's sufferings for us, and so well satisfied with his blood shed for the remission of our sins, that he would not impute those sins to any that believed in him: the blood of Christ made a sin-offering making atonement for us, as the blood of the sin-offering under the law made atonement for the sinner, and procured the forgiveness of his sins: and if under the law satisfaction was made by the sinner to God, by a beast of his own appointing, why may it not be made under the gospel by a Saviour of his own sending?

[12] Ver. 21. Ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, *He made him sin for us.*] The words here being sacrificial, must be explained by their use in the old law, when applied to legal sacrifices. Now the word ἁμαρτία, which we render *sin,* is used there customarily for *a sin-offering,* and is well expounded by Œcumenius, τὸ περὶ ἁμαρτιῶν δῦμα. So αἴγες, ἔριφος, μόσχος ὑπὲρ ἁμαρτίας, Ezek. xliii. 22. 25. xliv. 29. xlv. 22, 23. 25. So the law of *the sin-offering* is ὁ νόμος τῆς ἁμαρτίας, Lev. vi. 25. the bullock appointed for a sin-offering is τὸ μοσχάριον τῆς ἁμαρτίας, ὁ μόσχος ὁ τῆς ἁμαρτίας, *the bullock of sin,* Exod. xxix. 36. Lev. iv. 8. 20. the goat to be sacrificed for sin, is ἡ χίμαιρα ἡ τῆς ἁμαρτίας, *the goat of sin,* Lev. iv. 29. To make such a beast a sin-offering for the people, is, in the sacrificial phrase, ποιεῖν ἁμαρτίαν, ποιεῖν τὸ περὶ ἁμαρτίας, *to make it sin,* Lev. iv. 20. ix. 7. xiv. 18. xv. 19. Numb. vi. 11. 16. viii. 12. It cannot therefore be doubted, but that ποιεῖν ὑπὲρ ἡμῶν ἁμαρτίαν τὸν Χριστὸν, doth signify here *to make Christ a sin-offering, or sacrifice for sin for us.* The end for which he was thus made a sacrifice, is this, *that we might be made the righteousness of God in him,* i. e. that we might be justified by God, or might obtain forgiveness of sins, through faith in the blood of this sin-offering. For δικαιοσύνη Θεοῦ, *the righteousness* or the *justification of God,* in St. Paul's style, still signifies the righteousness of faith, in Christ dying or shedding his blood for us; as in these words, δικαιοσύνη γὰρ Θεοῦ, *For the righteousness of God in him is revealed from faith to faith; as it is written, The just shall live by his faith,* Rom. i. 17. Again, δικαιοσύνη Θεοῦ, *the righteousness of God without the law is manifest — to wit, the righteousness of God through faith of Christ,* Rom. iii. 21, 22. And, x. 3, 4. *For they not knowing* τὴν δικαιοσύνην τοῦ Θεοῦ, *the righteousness of God, and going about to establish their own righteousness, have not submitted* τῇ δικαιοσύνῃ τοῦ Θεοῦ, *to the righteousness of God. For Christ is the end of the law for righteousness,* that is, justification, *to every one that believeth.* Phil. iii. 9. *That I may be found in him, not having my own righteousness, which is of the law, but that which is by the faith of Christ,* την ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, *the righteousness of God by faith.* The interpretation, therefore, given in the paraphrase, is very agreeable to Scripture, whereas the gloss of the Socinians puts a continual force upon the words; for where in Scripture doth ποιεῖν ἁμαρτίαν signify, *to treat an innocent person as a sinner?* where is it that, *to be made the righteousness of God in Christ,* doth signify our being made new creatures, or our being sanctified? where doth God's *reconciling us by Jesus Christ,* import his converting the world to himself by Christ as his ambassador? why is God said *not to impute to men their trespasses* by the preaching of Christ, who preached *only to the lost sheep of the house of Israel,* rather than by the preaching of the apostles to the whole gentile world? how was he *made sin* more than they, if he were only treated as a sinner on the account of the same doctrine, which they equally preached, and suffered for? and why may not men be said to be *made the righteousness of God* in the apostles, as well as in Christ, if this only imports our being converted, and so made righteous, by the doctrine they, as well as he, delivered?

CHAP. VI.

1. WE then, as workers together with him, (1 Cor. iii. 9. *and his ambassadors,* 2 Cor. v. 20.) beseech you also that ye receive not the [1] grace of God in [2] vain.

2. For he saith, (Isa. xlix. 8.) [3] I have heard thee in a time accepted *(i. e. of favour and acceptance),* and in the day of salvation have I succoured thee: behold, now is the *(well)* accepted time, now is the day of salvation, *(when God sends his ministers to preach, and offer it to you,* 2 Cor. v. 20.

3. *Which we are so careful to preach, as becomes workers with God,* ver. 1.) giving no *(just)* offence in any thing, that the ministry be not blamed:

4. But in all things approving ourselves as the ministers of God, in much patience, [4] in afflictions, in necessities, in distresses,

5. In stripes, in imprisonments, in tumults *(raised against us for preaching the gospel),* in labours, in watchings, in

fastings *(i. e. in constant enduring all sorts of sufferings, and exercising all kinds of self-denial, for the gospel's sake);*

6. By pureness *(of conversation)*, by knowledge *(of the Divine mysteries)*, by long-suffering *(under all provocations)*, by kindness *(towards all men)*, by the *(various gifts of the)* Holy Ghost, by love unfeigned,

7. By the word of truth *(preached)*, by the power of God *(confirming it,* Rom. xv. 19.) by the armour of righteousness *(which covers and protects us when assaulted)*, [5] on the right hand *(by prosperous)* and on the left *(by adverse events)*,

8. By *(going through the various conditions of)* honour and dishonour, by *(going through)* evil report and good report; *(being looked upon by the wise men of the world)* as deceivers, and yet *(being)* true *(dispensers of the word of life to them);*

9. As unknown *(and obscure persons)*, and yet well known *(by the powerful works we perform);* as dying, *(daily by our continual persecutions)*, and *(yet)*, behold, we live; as chastened, and *(yet)* not killed;

10. As sorrowful *(in outward appearance)*, yet always *(inwardly)* rejoicing; as poor *(in the concernments of the world)*, yet making many *(truly and spiritually)* rich; as having nothing, and yet possessing all things *(in contentedness of mind,* Phil. iv. 18. *in the favour of that God who giveth all things richly to enjoy,* 1 Tim. vi. 17. *in Christ Jesus who is all in all,* Col. iii. 11. *and in whom we are blessed with all spiritual blessings,* Eph. i. 3. *and in the promise to inherit all things,* Rev. xxi. 7.)

11. O ye Corinthians, [6] our mouth is *(freely)* open to you *(in speaking well of you,* vii. 4.) our heart *(and our affection)* is enlarged *(to you)*.

12. Ye are not straitened in us *(you have a large room in our hearts)*, but you are straitened *(rather)* in your own bowels *(of affection to us)*.

13. [7] Now, for a recompence in the same *(kind)*, I speak as to my children, be ye also enlarged *(in your affections to me your spiritual father)*.

14. [8] Be ye not unequally yoked together with unbelievers *(do not join with them in their idol-feasts, and heathenish rites, or in the matrimonial yoke):* for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16. And what agreement hath the temple of God with idols? *(you therefore must have none with them,)* for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *(i. e. among)* them, and I will be their God, and they shall be my people.

17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive *(and accept)* you,

18. And [9] will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

ANNOTATIONS ON CHAP. VI.

1. [1] Χάριν τοῦ Θεοῦ, *The grace of God.*] The grace of God, in the Old Testament, imports his favour and kind affection to us; and in this sense it is said in general, *a good man obtaineth,* ratzon, χάριν παρὰ Κυρίῳ, *favour of the Lord,* Prov. iii. 34. xii. 2. or, in particular, that such a pious man found חן, χάριν, *grace in the sight of God,* 2 Sam. xv. 25. Gen. vi. 8. for as when it is said, that *Joseph found grace in his master's sight,* Gen. xxxix. 4. xliii. 14. xlvii. 25. Exod. iii. 21. xi. 3. xii. 36. the meaning is, his master shewed favour to him; and when it is added, that *the Egyptians found grace in the sight of Joseph,* the meaning is, he was inclined to shew favour to them, and grant them corn for their subsistence: so when the Scripture saith, that pious persons *found grace in the sight of God,* the phrase must signify God's inclination to shew mercy, and bear a kind affection to them. The grace of God, in the New Testament, when it is not used to signify the miraculous gifts of the Holy Ghost, bears generally the same sense; as when the angel saith to Mary, *thou hast found grace with God,* Luke i. 30. St. Stephen of king David, that *he found grace with God,* Acts vii. 46. St. Luke, that *Jesus increased,* χάριτι, *in grace with God and man,* Luke ii. 52. when Paul and Silas are said to be commended to the *grace of God, for the work of the ministry,* Acts xiii. 3. xiv. 26. xv. 40. this being done by their prayers to God for his favour and assistance in that work. When men are said to be *justified by the grace of God,* Acts xv. 11. Rom. iii. 24. Eph. i. 7. and so have forgiveness of their sins, *according to the riches of his grace,* it must import the same; for justification and forgiveness of sin are acts of God's free grace and favour to the sinner. When it is said, that *we are saved by the grace of our Lord Jesus,* Acts xv. 11. *by grace ye are saved, not of works; by grace we are saved, through faith,* Eph. ii. 8, 9. seeing this is spoken to men yet alive, and so obliged *to work out their salvation with fear and trembling,* it cannot mean they were actually saved, but only that they were called to a state of salvation, enjoyed the means, and were put in the way of salvation by grace, according to those words of the same apostle, *he hath saved us, and called us with a holy calling, not according to our works, but the grace given us in Christ Jesus,* 2 Tim. i. 9. and to be thus saved by grace, is to be saved by the mercy and favour of God to us, according to those words of the apostle, *when the kindness and love of God our Saviour to man appeared, not by works of righteousness which we have done, but by his mercy he saved us,* Tit. iii. 4, 5. it being purely of the mercy and the grace of God, that any nation is called to the knowledge of salvation by Christ. When the grace of God is said to have *abounded towards us,* Rom. v. 15. 20. xv. 16. that grace is styled *the free gift of God.* When St. Paul saith, *by the grace of God I am what I am,* 1 Cor. xv. 10. that he was *called by his grace,* Gal. i. 15. and that *the grace of God was abundant to him,* 1 Tim. i. 13, 14. he himself interprets this of God's great mercy to so great a sinner. When he saith, *I do not frustrate the grace of God,* Gal. ii. 21. this he interprets to be God's favour to mankind, in sending his Son to die for us. *The exceeding riches of his grace,* Eph. ii. 7. is God's great kindness to us in Christ Jesus; and *by the grace of God* it is that *Christ tasted death for every man,* 2 Tim. i. 9. Heb. ii. 9. Hence is this gospel styled, *the grace of God, which brings salvation,* Tit. ii. 11. *the grace of God, which is able to build us up,* and procure us *an inheritance among them that are sanctified,* Acts xx. 32. This also must be the import of the word, when the apostles exhort their converts to *continue in the grace of God,* Acts xiii. 43. and when

they inform us, that *God confirmed the word of his grace by doing signs and wonders,* Acts xiv. 3. and that *the law came by Moses, but grace by Jesus Christ,* John i. 17. (See the notes on Heb. xii. 28. xiii. 9. James iv. 6.)

[2] Μὴ εἰς κένον τὴν χάριν δέξασθαι, *Not to receive this grace in vain.*] This we do, (1.) when we do not obtain the end for which it was designed, viz. *to teach us, denying all ungodliness and worldly lusts, to live righteously, soberly, and godly, in this present world.* Thus those oblations, which are not acceptable to God, are styled *vain oblations,* Isa. i. 13. and the worship which is not according to his will, *vain worship,* Matt. xv. 9. because this worship, and these oblations, though designed to procure God's favour, will not do it. (2.) When we receive no benefit by the grace received, and it conveys no pardon or salvation to us, so, upon supposition that there will be no resurrection, *your faith is in vain,* 1 Cor. xv. 17. and, if you retain it not, *ye have believed in vain,* ver. 2. So to *labour in vain,* and *run in vain,* Gal. ii. 2. iv. 11. is to do these things without profit to them for whose sakes they are done; and those are called *vain questions,* and vain *words,* Tit. iii. 9. Matt. xii. 36. which are unprofitable.

[3] Ver. 2. Καιρῷ δεκτῷ ἐπήκουσά σου, *I have heard thee in a time acceptable.*] These are the words of God the Father to Christ, signifying, that he had accepted his intercession for the conversion of the gentiles, and declaring that he had given him εἰς διαθήκην τῶν ἐθνῶν, *for a covenant to the nations, a light to the gentiles, and his salvation to the ends of the earth,* Isa. xlix. 6. 8. and so the Jews interpret them, in Pug. Fid. par. ii. cap. 11. §. 21. That salvation, either in the prophet, speaking of Christ *as the salvation of the ends of the earth,* or in the apostle, speaking *of the day of salvation,* should mean the deliverance of the Christians from the persecuting Jews, is very improbable in itself, and is confuted by those words, *now is the day of salvation;* for Christians then groaned under persecution, both from Jew and gentile; and the destruction of Jerusalem, which is supposed to have brought this deliverance to the Christians from the persecuting Jews, was fourteen years after the writing this Epistle.

[4] Ver. 4. Ἐν θλίψεσιν,] Say some, imports afflictions in the general; ἀνάγκαι more grievous troubles; στενοχωρίαι such pressures as reduce us to the greatest straits. (See iv. 8, 9. vii. 11. 13.)

[5] Ver. 7. Δεξιῶν καὶ ἀριστερῶν, *On the right hand and on the left.*] All the Greek scholiasts here understand by δεξιὰ, τὰ εὐθυμότερα, *things prosperous and grateful;* by τὰ ἀριστερὰ, τὰ λυπηρὰ πάντα, *all things which are grievous, or afflictive;* instructing us, that both these things have their temptations, against which we are to arm ourselves; and to such things I have referred them in the paraphrase. But the scholiast upon Sophocles* informs us, that ἀριστερὰ οἱ παλαιοὶ τὰ μωρὰ ἐκάλουν, δεξιὰ δὲ τὰ συνετὰ, *that the ancients styled foolish things left-handed, but wise things right-handed.* And in Aristophanes,† μανθάνειν δεξιὰ, is *to learn wise things;* and so this armour may be to protect them against the follies of the vulgar, and the wisdom of the philosophers and wise men of the world.

[6] Ver. 11. Τὸ στόμα ἡμῶν ἀνέῳγε πρὸς ὑμᾶς, *Our mouth is opened to you.*] That is, say the Greek interpreters, we are so full of affection, that we cannot, σιγᾶν πρὸς ὑμᾶς, be silent, or abstain from declaring our affection to you, and our boasting of you, 2 Cor. vii. 14. ix. 2, 3.

[7] Ver. 13. Τὴν αὐτὴν δὲ ἀντιμισθίαν (ὡς τέκνοις λέγω).] The sense of these words seems to run thus, λέγω δὲ ὑμῖν ὡς τέκνοις; *and I say unto you as children,* τὴν αὐτὴν δὲ ἀντιμισθίαν ἀναδείξαντες τὴν ἰσότητα τῆς φιλίας ἔχοντες, shewing the same affection by way of recompence, πλατύνθητε καὶ ὑμεῖς, *let your hearts or affections be enlarged towards us, as ours are towards you,* ver. 11. So Œcumenius and Theophylact.

[8] Ver. 14. Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις, *Be not unequally yoked with unbelievers.*] Here note, that these words cannot be duly brought to prove, that Christians must not communicate with vicious persons at the table of the Lord, though they be Christians in profession, since the apostle only speaks of unbelievers. (2.) The apostle here useth the very words by which the prophet Isaiah (lii. 11.) exhorts the Jews to preserve themselves in Babylon from the contagion of their idolatry, and by which St. John exhorts all Christians not to partake of the sins, or the spiritual *whoredom* of the *beast,* Rev. xviii. 4. He, therefore, cannot be supposed to forbid all Christians all converse even with the unbeliever; for he permits the believing husband to live with his unbelieving wife, and will not suffer the believing wife to depart from her unbelieving husband; (1 Cor. vii. 12, 13.) he therefore only doth forbid communion with them in actions proper to them as heathens, and alien from the profession of Christianity; *viz.* their feastings and sacrifices in the idol-temples; (1 Cor. viii. 10. x. 21.) and, by analogy, he also may be supposed to forbid Christians to marry with an unbeliever; for this was always held unlawful for the Jews to marry with a heathen,* till they became proselytes to their religion; for they, looking upon themselves as *the pure servants of God,* (Neh. ii. 20. see note on 1 Cor. vii. 14.) thought it a corruption of the holy seed to marry *with the people of the earth;* and hence, when this was done, Ezra complains, παρήχθη σπέρμα ἅγιον ἐν τοῖς λαοῖς τῆς γῆς, *the holy seed was mixed with the people of the earth,* Ezra ix. 9. Now, the Christians being made a *holy nation, a peculiar people,* the holy temple in which God by his Spirit dwelt, it seemeth as unfit that they should marry with heathenish idolaters; and therefore to such of them as were free, the apostle speaks thus, *let them marry only in the Lord,* 1 Cor. vii. 39. *i. e.* to one of their own religion: the marriage with an infidel being the closest conjunction with them, subjecting them many times to a necessary abstinence from Christian assemblies, and to continual temptations to apostacy, or compliance with their evil manners.

[9] Ver. 18. Ἔσομαι ὑμῖν εἰς πατέρα, *I will be to you a Father.*] These words are not to be found in Jer. xxxi. 9. but they are the words of God to Solomon, the ruler of his people, δικαστὴν υἱῶν σου καὶ θυγατέρων, *a judge over his sons and daughters,* Wisd. ix. 7. and they begin thus, τὸ δὲ λέγει Κύριος παντοκράτωρ, *thus saith the Lord Almighty,* 2 Sam. vii. 8. and ver. 14. ἐγὼ ἔσομαι αὐτῷ εἰς Πατέρα, καὶ αὐτὸς ἔσταί μοι εἰς υἱὸν, *I will be to him a Father, and he shall be to me a son;* which words are by the apostle ascribed to Christ, Heb. i. 4, 5. and here to all Christians, as being members

* In Ajace, F. 6. A.

† Buxt. Lex. p. 403.

* Ran. act. iv. sc. 2. p. 264.

of his body, and joint-heirs with him. Moreover, the Jews* boasted that *the Divine Majesty dwelt among them. After the days of Jacob* (saith the book Cosri†), *holy men increased into a great assembly; and the Schechinah, or Divine Majesty, rested upon them by love, to be their God.* This favour God here promises to pious Christians, as being the true Israelites. Again, they also thought that purity from uncleanness was a necessary requisite to obtain this presence of God: *For God* (say they) *doth not appropriate his name to Israel, to be called their God, but when their camps are holy; but at that very moment that they are so, he makes his presence to dwell among them, and becomes their God;*‡ and these things the apostle, according to the Scripture language, here applies to the society of Christians. And, oh! what a powerful argument do they minister to all Christians, *to cleanse themselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God,* as they desire this Almighty Lord and Protector to be still present with them; and would not be obnoxious to the dreadful woe which will certainly follow upon his departure; (Hos. ix. 12.) as they would have this God to be *their God,* which is a state of present bliss; for *blessed are the people who have the Lord for their God;* as they would have him related to them as a heavenly Father, which relation secures the enjoyment of all blessings to them, which they daily ask; (Matt. vii. 12.) lastly, as they desire to be *his sons and daughters,* and, by that glorious relation, to be made *heirs of God, joint-heirs with Christ,* (Rom. viii. 17.) and to have *the Spirit of his Son in their hearts, crying Abba, Father.* (Gal. iv. 6.)

See the Appendix to this chapter, at the end of this Epistle.

CHAP. VII.

1. HAVING therefore these promises, dearly beloved *(of a God thus related to and dwelling with us),* let us cleanse ourselves [1] from all filthiness of the flesh *(all uncleanness and intemperance)* and spirit *(all idolatry),* perfecting *(or still making progress in)* holiness in the fear of *(that holy)* God *(who dwelleth in, and stands so near related to, us.*

2. *And)* receive us *(into your kind affections; for)* we have wronged no man, we have corrupted no man *(from the truth),* we have defrauded no man, *(as your false apostles have done,* 2 Cor. xi. 3. 20.)

3. I speak not this *(with an evil mind)* to condemn you *(as suspecting such things of us):* for I have said before that you are in our hearts (iii. 2. *so that we are ready)* to die and live with you; *(i. e. we love you so affectionately, that we could even die for the promotion of your welfare.*

4. *And therefore)* great is my boldness *(or freedom)* of speech towards you, great *(also)* is my glorying of you: I am filled with comfort *(for your obedience,* ver. 14. *and your liberality,* 2 Cor. ix. 2.) I am exceeding joyful *(on that account)* [2] in all our tribulations.

5. *(I say, our tribulations;)* for, when we were come to Macedonia, our flesh had no rest *(from them),* but we were troubled *(and pressed)* on every side; without were fightings *(with the opposers of the gospel),* within were fears, *(lest the false apostles should have perverted you from the simplicity which is in Christ,* 2 Cor. xi. 3.)

6. Nevertheless *(that)* God, that comforteth those that are cast down, comforted us *(also)* by the coming of Titus *(with good tidings from you,* ver. 13.)

7. And not by his coming only, but by the consolation wherewith he was comforted in you, *(which he discovered to us)* when he told us your earnest desire *(to rectify what was amiss in the matter of the incestuous person),* your mourning *(for your miscarriage in it),* your fervent mind towards me *(and zeal against my adversaries);* so that I rejoiced the more *(for his consolation, than for his coming.*

8. For *(therefore)* though I made you sorry with a letter, [3] I do not repent (Gr. *I am not sorry),* though I did repent: (Gr. *though I was sorry,* viz. *that I was forced to make you so,* ii. 4.) for I perceive that the same epistle made you sorry, though it were but for a *(little)* season.

9. Now I rejoice, not *(barely)* that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10. For godly sorrow worketh repentance to salvation [4] not to be repented of (Gr. *not repented of):* but the sorrow of the world worketh death.

11. For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, *(of obeying my directions,* ver. 15.) yea, what clearing of yourselves *(from guilt, by inflicting censures on the guilty person, and putting away evil from among you,* 1 Cor. xv. 13.) yea, what indignation *(against him who had so dishonoured his profession, and defiled the church),* yea, what fear *(of my displeasure, or the rod I threatened,* 1 Cor. iv. 21.) yea, what vehement desire *(to rectify what was amiss in this matter,* ver. 7.) yea, what zeal *(for me),* yea, what revenge *(in punishing the delinquent! so that)* in all things *(by this deportment)* you have approved yourselves [5] to be clear *(from guilt)* in this matter.

12. Wherefore, though I wrote *(so severely)* to you, I did it not for his cause that had done the wrong *(as delighting in his punishment),* nor for his cause that suffered wrong *(i. e. out of particular kindness to the father of the incestuous person),* but *(chiefly)* that our care for you in the sight of God might appear to you.

13. Therefore we are comforted in your comfort *(i. e. in the comfort we received from your deportment in this matter):* yea, and exceedingly the more joyed we for the joy of Titus *(in you),* because his spirit was refreshed by you all.

14. For *(now)* if I have boasted any thing to him of you, I am not ashamed; but as we speak all things to you in truth *(and sincerity),* even so our boasting, which I made before Titus, is found a truth.

15. And his inward affection (Gr. *his bowels)* is more abundant towards you, whilst he remembereth the obedience of you all, how with fear and trembling you received him *(lest there should be any thing found in you that might offend him, or require my rod).*

16. I rejoice therefore that I *(can)* have *(this)* confidence in you in all things.

ANNOTATIONS ON CHAP. VII.

[1] Ver. 1. 'ΑΠΟ' *παντὸς μολυσμοῦ,* &c. *From all filthiness of flesh and spirit.*] The sins of the Corinthians being

* Targ. in Cant. i. 4, 5. † Par. iii. §. 17. p. 179.
‡ Cosri, ibid. p. 178. Bamidkar. Rab. §. 8. in Deut. xxiii. 14.

uncleanness and idolatry, (see the preface to the First Epistle, and the notes on chap. x.) they seem to be here more especially intended.

[2] Ver. 4. Ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, *Under all our tribulations.*] As ἐπὶ signifies, Mark ii. 26. Luke iii. 2. iv. 17. Acts xi. 28. 1 Cor. vi. 1. 6. or, *amidst them,* as Luke xii. 14. or, *after them,* as Phil. ii. 27. Heb. ix. 15.

[3] Ver. 8. Οὐ μεταμέλομαι, *I do not repent.*] It seems incongruous that the apostle should repent of what he writ by the direction of the Holy Ghost, and to this very end to stir up a godly sorrow in them; and therefore it seems better to render the original, οὐ μεταμέλομαι εἰ καὶ μετεμελόμην, with Grotius and others, *Non doleo quanquam doluit mihi, I am not sorry now, though I was sorry when I writ this epistle,* doing it with many tears, (ii. 4.) Or thus, *I do not repent, though I should have repented,* viz. if it had not found this good effect upon you.

[4] Ver. 10. Ἀμεταμέλητον, *Not repented of.*] That is, such a change from the service of sin, to the service of God, as we do not revoke, or repent of, by relapsing again into the sins once left off. Note also, that godly sorrow is not itself repentance, but that which tends to work it in us, by preserving us from relapsing into that offence, which created so much bitterness and anguish to us. *The sorrow of the world worketh death,* it dries up the moisture of the body, (Prov. xvii. 22.) and hath killed many, (Ecclus. xxx. 23.)

[5] Ver. 11. Ἁγνοὺς εἶναι, *To be clear.*] Note here, that true repentance from sin clears us from the guilt of it, not only in the sight of God, but man; so that it is both uncharitable and unchristian, to stigmatize or reproach any person for the sin we know, or believe, he hath truly repented of.

CHAP. VIII.

1. MOREOVER, brethren, we do you to wit of (Gr. *we make known to you*) [1] the grace of God bestowed on the churches of Macedonia, *(Philippi, Thessalonica, Berea,* &c.)

2. How that, in a great trial of affliction, the abundance of their joy *(in the Holy Ghost appeared,* 1 Thess. i. 6.) and their deep poverty abounded [2] to the riches of their liberality *(or how they being very poor, and much afflicted;* Acts xvi. 20. xvii. 5. 13. *did notwithstanding, with great cheerfulness and joy, make a rich contribution towards the relief of their poor brethren in Judea).*

3. For to their power I bear record, yea, and [3] beyond their power *(or abilities),* they *(unsolicited by us)* were willing of themselves *(to contribute to the necessities of the poor saints of Judea.*

4. *Not being entreated by us, but)* praying us with much entreaty that we would receive the gift, and take upon us the fellowship of ministering to the saints; *(or be one of those who should take care for the administration and conveyance of it to them,* ver. 19—21. ix. 12, 13. 1 Cor. xvi. 4. Acts xiv. 17.)

5. And this they did, [4] not as we hoped *(or thought the event would be, who could expect only a small collection from men so poor, and so exhausted),* but first *(they)* gave themselves unto the Lord *(i. e. to his service in it),* and unto us *(to be employed in the promotion of this charity, or the distribution of it to others),* by the will of God *(moving them so to do, or according to his will,* 2 Cor. ix. 4.)

6. Insomuch that *(seeing this forwardness in others)* we desired Titus, that as he had *(in his last visit of you)* begun, so he would *(now)* finish in you the same grace *(or charity)* also *(and see that ye be not defective in it).*

7. Therefore (Gr. ἀλλ', *but,)* as ye abound in every *(other)* thing *(or gift),* in faith, in utterance, and knowledge, (1 Cor. i. 5.) and in all diligence *(to amend what I had blamed you for,* 2 Cor. vii. 11.) and in your love to us, (ibid. ver. 7. *so)* see that ye abound *(or, I pray that ye would abound)* in this grace also.

8. I speak [5] not *(this)* by *(way of)* commandment, but *(of advice only,* ver. 10.) by occasion of the forwardness of others, and to prove the sincerity of * your love *(to Christ and his saints.*

9. *And command you I need not;)* for ye know the grace *(or kindness)* of our Lord Jesus Christ, that, [6] though he was rich (Gr. *that being rich),* yet for your sakes he became poor, that (ὑμεῖς) ye through his poverty might be rich; *(or, as Chrysostom and Œcumenius read, that* (ἡμεῖς) *we through his poverty might be rich; which is the same in sense with the other reading.)*

10. And herein I give my advice: for this is expedient for you, who have begun before, [7] not only to do, but also to be forward [8] a year ago.

11. Now therefore perform *(or complete)* the doing of it; that as there was a readiness to will, so there may be a performance *(of that will)* also out of that which ye have.

12. For if there be first a willing mind, *(whatsoever is given)* it is accepted according to that a man hath, [9] and not *(expected he should give)* according to that he hath not.

13. For I mean not that other men be eased *(or by your charity should live at ease),* and you *(in the mean time)* burdened *(with want):*

14. But *(that Christian charity should be managed)* by [10] an equality, that now at this time your abundance may be a supply for their want, that *(another time)* their abundance also may be a supply for your want: that there may be an equality:

15. *(That in your peregrination it may be)* as it is written *(of the Jews travelling into the wilderness, where)* he that had gathered much *(manna)* had nothing over; and he that had gathered little had no lack. (Exod. xvi. 18.)

16. But thanks be to God, which put the same earnest care into the heart of Titus for you.

17. For indeed he *(not only)* accepted the exhortation *(I made to him concerning this employment);* but being more forward *(than I thought to find him),* [11] of his own accord he went unto you.

18. And we have sent with him the brother, [12] whose praise is in the gospel throughout all the churches;

19. And not that *(or so)* only, but who was also chosen of the churches to travel with us with this grace *(or charity),* which is administered *(or dispensed)* by us to the glory of the same Lord, and *(to the)* declaration of your ready mind *(to relieve your poor brethren, or of our ready mind to perform this charitable office. Theodoret and Œcumenius read,* ἡμῶν:

* All the Greek scholiasts here read ὑμετέρας.

20. *We, by taking such faithful companions with us,)* avoiding *(or taking care of)* this, that no man should blame us *(or charge us with insincerity)* in this abundance *(of your liberality)* which is administered by us:

21. *(And so)* providing for honest (Gr. *creditable)* things, not only in the sight of the Lord, but also in the sight of men.

22. And we have sent with them [13] our brother, whom we have oftentimes proved diligent in many things, but now much more diligent *(in this employment)*, upon the great confidence that I have in you.

23. Whether any do inquire of Titus, he is my partner and fellow-helper concerning you *(in promoting your welfare and reformation,* 2 Cor. ii. 13. vii. 6, 7.) or *(whether)* our brethren be inquired of, they are the messengers of the churches, and *(the promoters of)* the glory of Christ.

24. Wherefore shew ye to them, and before the churches, the proof of your love *(to me)*, and of our boasting on your behalf *(i. e. that we did not vainly boast of your readiness to perform such works of charity).*

ANNOTATIONS ON CHAP. VIII.

[1] Ver. 1. ΤΗ'Ν χάριν Θεοῦ τὴν δεδομένην ἐν, *The grace of God bestowed on,*] Or the charitable contribution given in the churches of Macedonia, to which they were excited by God's rich grace towards them; for that χάρις signifies liberality, appears from ver. 6. *I exhorted Titus to finish in you* χάριν ταύτην, *this charitable contribution;* and ver. 7. that ye also may abound ἐν τῇ χάριτι ταύτῃ, *in this liberal contribution;* and ver. 19. *who was chosen of the churches to travel with us,* σὺν τῇ χάριτι ταύτῃ, *with this charity* to be dispensed by us. So ix. 8. *God is able to make* πᾶσαν χάριν *all liberality* abound among you; and 1 Cor. xvi. 3. *to bring* τὴν χάριν, *your liberality to the poor Christians.* Hence χάριν is by Hesychius and Phavorinus interpreted *a gift,* as it is here, by the apostle saying of this abounding charity, *Thanks be to God for this unspeakable gift,* ix. 14, 15. This charity is styled *the grace of God,* either for its exceeding greatness, as the *cedars of God, and mountains of God,* signify great mountains and cedars, (Psal. xxxvi. 7. lxxx. 11. see note on Acts vii. 20. Gen. xxiii. 6. xxx. 5. John iv. 3.) or rather as proceeding from God as the giver of this disposition, and the motive to this charity, as *the zeal of God,* 2 Cor. xi. 2. *the love of God,* 2 Cor. v. 14. *the grace of God,* Tit. ii. 11.

[2] Ver. 2. Εἰς τὸν πλοῦτον τῆς ἁπλότητος αὐτῶν, *To the riches of their liberality.*] So the word ἁπλότης usually signifies both in the Old and New Testament. So Prov. xi. 25. ψυχὴ ἁπλῆ, *The liberal soul shall be made fat;* Rom. xii. 8. *He that giveth, let him do it* ἐν ἁπλότητι, *with liberality;* 2 Cor. ix. 11. *Being enriched in all things* εἰς πᾶσαν ἁπλότητα, *to all liberality;* and again, ver. 13. James i. 5. *If any man lack wisdom, let him ask it of God, who giveth* ἁπλῶς, *liberally.*

[3] Ver. 3. Ὑπὲρ δύναμιν, *Beyond their power.*] Thus Philo* notes it as the excellency of a servant to engage in his master's service, not only readily and laboriously, but even ὑπὲρ δύναμιν, *beyond his strength.*

[4] Ver. 5. Οὐ καθὼς ἠλπίσαμεν, *Not as we hoped.*] The word ἠλπίσας, *hoping,* is used by the Attics, say grammarians,* *not only touching good things, but simply touching the event of what is future.* The word hath two senses which well agree to this place, *viz.* (1.) προσδοκᾶν, *to expect;* and so it is rendered by Hesychius and Phavorinus. (2.) To conjecture; so Eustachius says, ἀντὶ τοῦ στοχάζεσθαι κεῖται τὸ ἔλπεσθαι, *the word signifies to conjecture.* (See Aristotle ad Nichom. lib. ix. cap. 4.)

[5] Ver. 8. Οὐ κατ' ἐπιταγὴν, *Not by the way of commandment or injunction.*] *i. e.* The apostle commands not how much they should confer, much less that they should give all their substance and live upon a common stock, leaving nothing to themselves which they could call their own; for where no man hath any thing of his own, there is no place for liberality.

[6] Ver. 9. Δι' ὑμᾶς ἐπτώχευσε πλούσιος ὤν, &c. *Being rich, he became poor for you.*] These words the Socinians interpret thus; That Christ being the only Son of God, conceived by the Holy Ghost, and endued with the power of the Holy Ghost, and being one to whose power all things in the earth did yield, was therefore styled rich; and that he became poor when he was bound, led away, exposed to contempt, spit upon, smitten on the face, whipped, crucified. But this interpretation seems not well consistent with the words of the apostle. For,

1. All these sufferings are indeed proper indications of infamy cast upon him, and seeming infirmity in him, but not of poverty, seeing the richest man may be exposed to all or any of these things.

2. The words seem to imply some change in the person, of whom it is here said, that *being rich, he became poor;* whereas Christ was not less the Son of God, or less endued with power, when he thus suffered, as appears by the great miracles he then did. Others of them say, that he became poor by *leading a poor life on earth.* But (1.) it is not by his poverty on earth that we *are made rich,* but by the humiliation of himself. And (2.) he was thus poor from his birth and cradle, even before the Holy Spirit descended on him at his baptism. How much more naturally therefore are these words interpreted by that of the same apostle, that *being in the form of God, and thinking it no robbery to be equal with God, he emptied himself of all his glory* when he came to take our nature on him, taking together with it *the form of a servant, and humbling himself to the death, even the death of the cross?* Phil. ii. 7, 8. (See the note there.) Which death, saith Irenæus, he could only suffer ἡσυχάσαντος τοῦ λόγου, *the Divine nature being then quiescent,* and not active in him. This is that *glory which he had with the Father before the world was,* and which he, after his ascension, reassumed. (John xvii. 5.) Now, if Christ thus emptied himself of his glory, that we might be spiritually rich, it becomes us, in imitation of his great example, to part with our temporals to supply the exigencies of his needy and afflicted members.

[7] Ver. 10. Οὐ μόνον τὸ ποιῆσαι, ἀλλὰ δὲ τὸ θέλειν, *Not only to do, but to be willing or forward.*] It is known, that the will goes before the deed; and therefore τὸ θέλειν here cannot barely signify to will, but either to do it μετὰ προθυμίας, with readiness and zeal, as the following verse in-

* Lib. quis Rer. Div. Hæres. p. 376. B. C.

* Ἐλπίσας, οὐ μόνον ἐπ' ἀγαθῶν, ἀλλ' ἁπλῶς· ἐπὶ τῇ τοῦ μέλλοντος ἐκβάσει λέγεται παρ' Ἀττικοῖς. Suidas.

terprets it, or with delight, as the word often signifies: so 1 Sam. xviii. 22. *θέλει ἐν σοὶ βασιλεὺς, the king delights in thee.* See 2 Sam. xv. 26. Psal. v. 4. xxi. 8. xl. 12. Esth. vi. 6, 7. viii. 11. Mal. iii. 1. Matt. xxvii. 43. in all which places it answers to the Hebrew word *chaphetz.*

[8] *Ἀπὸ πέρυσι, A year ago.*] The apostle had exhorted them in his Epistle, writ a year ago, to this contribution; (1 Cor. xvi. 2.) and they, in obedience to his directions, had begun to lay up in store willingly this charity he now exhorts them to consummate; and this he says, to shew they were not only moved to it by the example of the Macedonians, but rather were examples to them, (ix. 2.)

[9] Ver. 12. *Οὐ καθὸ οὐκ ἔχει, Not according to what he hath not.*] What is due to another, either by debt or duty of making provision for those of his own family, cannot be charitably given, as being not our own.

[10] Ver. 14. *Ἰσότης, An equality.*] So far Christianity seems to require this equality, as that we should not suffer others to lack the necessaries of this present life whilst we abound in them.

[11] Ver. 17. *Αὐθαίρετος, Of his own accord.*] Here we see the sweet harmony there is betwixt the gifts of God and our persuasion and free-will. Titus was moved to this work by St. Paul's exhortation, and was also *willing of his own accord;* and yet God, saith the apostle, *put this earnest care into his heart.*

[12] Ver. 18. *Οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ, διὰ πασῶν τῶν ἐκκλησιῶν, Whose praise is in the gospel.*] Who this brother was is much contested; antiquity hath carried it for St. Luke, worthy of praise in all churches for the gospel he writ. The authority of this assertion seems to rest upon the words of Origen,* the interpolated Ignatius,† and St. Jerome.‡ And this difficulty lies against it, that this brother is sent before St. Paul to Corinth with Titus, whereas St. Luke went with him to Troas, and from thence to Corinth. (Acts xx. 4. 6.) So Dr. Lightfoot. To which it may be answered, that it is not certain that St. Paul went from Troas to Corinth; perhaps he rather went from Philippi to Corinth, and so to Troas. (See the preface.) And so this person being chosen by the churches to travel with this charity, (ver. 19.) might be both sent before to prepare it; and being returned, to give notice to St. Paul that it was ready, might go back with him to receive it.

[13] Ver. 22. *Τὸν ἀδελφὸν ἡμῶν, Our brother.*] Apollos, say some of the ancients, *viz.* Theodoret and Œcumenius, who before doubted of them, and so was not disposed to come to them: (1 Cor. xvi. 12.) but now, upon St. Paul's confidence of their readiness to obey his precepts, was prevailed upon to come.

CHAP. IX.

1. *(To me, I say, and to those messengers of the church:)* for as touching the ministering to the saints *(in Judea)*, it is superfluous for me to write to you *(again):*

2. For I know the [1] forwardness of your minds *(in that affair)*, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and *(the fame and example of)* your zeal hath provoked very many.

3. Yet have I sent the brethren, *(mentioned* viii. 17, 18.) lest our boasting of you should be in vain in this behalf; that, as I said, (viii. 11.) you may be *(found)* ready:

4. Lest haply if they of Macedonia *(who gave themselves up to us,* viii. 5.) come with me, and find you unprepared, we (that we say not, you) should be ashamed in this same confident boasting.

5. Therefore I thought it necessary to exhort the *(aforesaid)* brethren, that they would go before unto you, and make up beforehand [2] your bounty, whereof you had notice before, that the same might be ready, as a matter of *(free)* bounty, and not *(extorted from you with difficulty)* as [3] *(a matter)* of covetousness.

6. But *(to preserve you from this temper)* this I say, He who soweth sparingly shall reap also sparingly; and he who soweth bountifully shall reap also bountifully *(from God again,* Prov. xi. 24, 25.)

7. Every man *(then)* according as he purposeth in his heart, so let him give; not grudgingly, or *(as)* [4] of necessity *(to avoid shame, or only to comply with the example or importunity of others):* for God loveth a cheerful giver.

8. And *(to this end consider, that)* [5] God is able to make all grace abound towards you; that ye, always having all sufficiency in all things, may abound in every good *(and charitable)* work:

9. *(According)* as it is written, (Psal. cxii. 9.) He hath dispersed abroad; he hath given to the poor: [6] his righteousness *(i. e. his liberality)* remaineth for ever *(in remembrance before God).*

10. Now *(may)* he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your [7] righteousness.

11. *(That you may still make progress in them,)* being enriched in every thing to all bountifulness, which causeth through us *(who dispense it)* thanksgiving to God.

12. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings to *(the glory of)* God;

13. Whilst by the experiment of this ministration they *(who receive the benefit of it)* glorify God for your [8] professed subjection to the gospel of Christ, and for your liberal distribution to them and to all men.

14. And *(you also will receive advantage)* by their prayers for you, which long after you *(and earnestly desire your welfare)* for the exceeding grace of God *(they see)* in you.

15. Thanks be to God for his unspeakable gift *(i. e. this admirable charity, by which God is so much glorified, the gospel receives such credit, others are so much benefited, and you will be so plentifully by God rewarded).*

ANNOTATIONS ON CHAP. IX.

[1] Ver. 2. *ΤΗΝ προθυμίαν ὑμῶν, Your forwardness.*] Some tell us that St. Paul preached the gospel at Corinth freely for two reasons: (1.) Because he observed in them such a saving temper, as would hinder the progress of the gospel if it should prove matter of charge to them. But this cannot be a true account of the matter: 1. because he doth the same at Thessalonica, the metropolis of Mace-

* Orig. apud Euseb. lib. vi. cap. 25.

† *Ὡς μαρτυρεῖ Λουκᾶς οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν.* Ep. ad Eph. §. 15.

‡ "Scripsit evangelium de quo idem Paulus, misimus cum illo fratrem cujus laus est in evangelio per omnes ecclesias; verbo Lucas." Ita Titus Bostrensis in Luc. 1. p. 763.

donia, *labouring night and day, because he would not become chargeable to any of them,* (1 Thess. ii. 6. 9. 2 Thess. iii. 8.) and throughout all Asia, saying thus to them, *You know that these hands have ministered to my necessities, and to those that are with me.* (Acts xx. 33.) And it seems plain from his own words, that *no church communicated* any thing to him, *but that of Philippi.* (Phil. iv. 15, 16.) (2.) Because he commends them for their *readiness* and *willing mind* here, and viii. 11. 19. and mentions the liberality of their contribution, and their *unspeakable gift,* with thanks to God, ver. 13—15. in this chapter, in which he doth exhort them to complete it. (3.) Because they contributed to others, who were *false apostles,* and suffered them to *take of them;* so he insinuates in these words, *If others are partakers of this power over you, are not we much more?* This he speaks, say Chrysostom and the Greek scholiasts, not of Peter or the other apostles; for then he would not have said, *Are not we much more* partakers of this power than they? ἀλλ' ἑτέρων τινων νόθων, *but of some false apostles,* and corrupters of them, of whom he saith, 2 Cor. xi. 20. *You suffer if a man devour you, if he take of you;* which is also a confutation of the second pretended reason of this abstinence, that the apostle did this to disappoint the arts of these false teachers, who preached the gospel freely, and gloried in so doing. (See the note on 2 Cor. xi. 12, 13.) The apostle himself gives another reason of the doing this, both here and elsewhere, *viz.* not because we have not power, but *to make ourselves an example for you to follow us,* 2 Thess. iii. 9. And again, Acts xx. 34. *I have shewed you all things, how that so doing you ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is better to give than to receive.*

[2] Ver. 5. Τὴν εὐλογίαν ὑμῶν, *Your gift,*] Or present, to the churches in Judea; for as the Hebrew *beracha,* so the Greek εὐλογία, oft signifies a gift, or present: as when Jacob saith to Esau, λάβε τὰς εὐλογίας μου, *receive my present,* Gen. xxxiii. 11. and Abigail to David, λαβὲ τὴν εὐλογίαν ταύτην, *receive this gift,* 1 Sam. xxv. 27. and Naaman to Elisha, λαβὲ τὴν εὐλογίαν, *receive a gift from thy servant,* 2 Kings v. 15. (See also Judg. i. 15. 1 Sam. xxx. 26.)

[3] Καὶ μὴ ὥσπερ πλεονεξίαν, *And not as a matter of covetousness.*] The Corinthians abounded, saith St. Chrysostom,* περὶ τῶν ἄλλων πάντων τῇ τῶν χρημάτων περιουσίᾳ, *in wealth above all other cities, as being a very famous mart,* and so the apostle is concerned to stir them up to an abundant charity, as he did, ver. 14. and because riches begat covetousness, he here arms them against that vice. Note also, that to give alms out of shame, or to satisfy the importunity of others rather than out of love and good-will, is a symptom of a covetous temper.

[4] Ver. 7. Μὴ ἐξ ἀνάγκης, *Not of necessity.*] Note, that necessity in Scripture stands opposed not to coaction, but to the free election of the will. (See the note on Philem. 14. and on 1 Pet. v. 2.)

[5] Ver. 8. Δυνατὸς ὁ Θεὸς, *God is able.*] Here note, that not only the promise but the power of that God, who is good to all, is a motive to expect his grace and favour. (See the note on Rom. xi. 23. Heb. ii. 18.) Note, secondly, περισσεύσαι here signifies *to make,* or *cause to abound;* so Matt. xiii. 22. xxv. 29. Whosoever hath, to him shall be given, καὶ περισσεύσεται, *and he shall be made to abound;* 1 Thess. iii. 12. *The Lord make you to increase,* καὶ περισσεύσαι, *and to abound in love.*

[6] Ver. 9. Ἡ δικαιοσύνη αὐτοῦ, *His righteousness.*] That is, his liberality, as the word often signifies in the Septuagint. So Gen. xix. 19. Thou hast magnified τὴν δικαιοσύνην σου, *thy mercy,* or *kindness, to me;* chap. xiii. ταύτην τὴν δικαιοσύνην, *this kindness thou shalt shew me;* xxiv. 27. he hath not left τὴν δικαιοσύνην αὐτοῦ, *his kindness to Abraham.* (See ver. 49. xxxii. 10. Exod. xv. 13. xxxiv. 7. Prov. xx. 28. xxxi. 21. Isa. lxiii. 7.) Hence צדקה is ten times by the Septuagint rendered ἐλεημοσύνη, *alms.*

[7] Ver. 10.] Note, that all the Greek scholia read δικαιοσύνης, not διακονίας, *ministry.*

[8] Ver. 13. Ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας.] Ὁμολογία in the New Testament still signifies the confession of faith, 1 Tim. vi. 12, 13. Heb. iii. 1. iv. 14. x. 23. ὑποταγῇ, subjection to the precepts of that faith. So the apostle signifies, that men seeing in them, by this charity, the sincerity of their love, (viii. 8.) and so of their obedience to the gospel, will be induced to glorify God, and own the excellency of that religion which produceth such fruits of righteousness.

CHAP. X.

1. NOW I Paul myself *(who would not deal severely with you)* beseech you by the meekness and gentleness of Christ *(which I desire to imitate, even I,)* who in *(or, as to my)* presence am *(esteemed)* base among you, but being absent am *(accounted)* bold towards you: (ver. 10.)

2. But *(whatsoever you esteem me)* I beseech you, that I may not *(find reason to)* be bold when I am present with that confidence, wherewith I think *(meet)* to be bold against some, who think of us as if we walked according to the flesh; *(now saying one thing, and then another, according to our carnal interests,* 2 Cor. i. 17.)

3. For though we walk in the flesh, we do not war after the flesh *(exercising our authority in weakness).*

4. For [1] the weapons of our warfare are not *(weak,* Isa. xxxi. 3. *and)* carnal, but mighty through God to the pulling down of *(the)* strong holds *(of the gentiles).*

5. Casting down *(their)* imaginations *(and reasonings),* and every high thing that exalteth itself against the knowledge of God, and [2] bringing into captivity every thought to the obedience of *(the gospel of)* Christ; *(i. e. making the gentiles obedient to it in word and deed, by mighty signs and wonders, and by the power of the Spirit of God,* Rom. xv. 18, 19.)

6. And having in a readiness to revenge all *(the)* disobedience *(of your dissolute members,* xii. 20, 21. *and of these deceitful workers, by punishing them with our spiritual rod,* 1 Cor. iv. 21.) [3] when your obedience is *(or shall have been)* fulfilled.

7. Do you look on things after the outward appearance *(judging of me from my outward person, and the infirmities of my body,* v. 1, 2. *and not from the power of Christ resting upon me,* 2 Cor. xii. 9. *and working by me)?* If any man *(on account of his gifts)* trust to himself that he is Christ's, *(a minister of Christ,* 2 Cor. xi. 23. *an apostle of Christ,* ver. 13.) let him of himself think *(or conclude)* this again, that, as he is Christ's, even so are we Christ's; *(for the proofs of Christ speaking in me are not weak, but mighty,* 2 Cor.

* Præfatio in Epist. prim.

xiii. 3. *and in nothing are we behind the very chiefest apostles,* xii. 11.)

8. For though I should boast somewhat more *(than I do, or they can do,)* [4] of our authority, which the Lord has given us for edification, and not for *(your)* destruction, I should not be ashamed *(or put to shame):*

9. *(And this I say,)* that I may not seem as if I would terrify you by letters *(as you say I do).*

10. [5] For his letters, say they, are weighty and powerful; but his [6] bodily presence is weak, and his speech contemptible.

11. *(But)* let such a one think *(or conclude)* this, that such as we are in word by letters, when we are absent, such also will we be also in deed when we are present, *(for if I come again I will not spare,* xiii. 2. *but punish all disobedience.*

12. *This I say only,)* for we dare not make ourselves of the number, or compare ourselves with some *(among you),* who commend themselves *(for their own performances above measure, not considering how much they fall short of the performances of them they vilify):* but they *(thus)* measuring themselves *(only)* by themselves, and comparing themselves *(only)* among themselves *(one false apostle with another),* are not wise.

13. [7] But we will not boast (Gr. *neither will we boast)* of things without our measure *(or the commission given us by Christ to go to the gentiles,* Rom. xv. 16. Gal. ii. 7. 9.) but according to the measure of the rule which God hath distributed to us, a measure to reach even to you *(gentiles, we having preached through all the interjacent provinces from Judea to you of Corinth,* Rom. xv. 19.)

14. For we stretch not ourselves beyond our measure, as though we reached not to you: for we are come *(before any others)* as far as to you also in preaching the gospel of Christ:

15. Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you *(giving testimony to our labours)* according to our rule (Gr. *in respect of our line)* abundantly,

16. To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.

17. But he *(of us)* that glorieth *(of his apostleship or ministry),* let him glory in the *(power or assistance the)* Lord *(affordeth to render it successful).*

18. For not he who commendeth himself is *(an)* approved *(minister or apostle of Christ),* but *(he)* whom the Lord commendeth *(by his gifts vouchsafed to, and by the power of Christ attending on him in that ministry).*

ANNOTATIONS ON CHAP. X.

[1] Ver. 4. ΤΑ *ὅπλα τῆς στρατείας ἡμῶν, The weapons of our warfare.*] That these include the censures of the apostolical authority is certain; but that they are to be restrained to them I do not think; but rather that they chiefly do refer to the miraculous powers God hath given them for the conversion of the gentiles to the Christian faith. Moreover, the apostolical rod seems not to relate to the power of excommunication, but of inflicting corporal diseases on persons refractory and disorderly, and seemeth not to have been continued after the death of the apostles.

[2] Ver. 5. *Αἰχμαλωτίζοντες πᾶν νόημα, Captivating every thought.*] The apostle speaks not here of captivating the reason of a Christian to the articles of faith, by his belief of any thing proposed as such, though never so absurd, or contrary to the reason of all mankind, as some popish doctors lewdly talk; but of captivating the reasons of Jew and gentile against the Christian faith, by the demonstration of the Spirit and power. (1 Cor. ii. 4.) *Captivat intellectum, dum contradicentem ratione vincit,* Ambr.

[3] Ver. 6. *Ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή, When your obedience is fulfilled.*] His love to the Corinthians, whom he desired to spare, and the infirm state of their church at present, made him choose to defer the punishment of these offenders, till he had wrought off the affections of the Corinthians from their false apostles, and made them more unanimous in their regards to him: and this is the best excuse that can be made for the neglect of Christian discipline in any church, *viz.* that* *there is no place for severe remedies, when the disease hath infected the whole church:* the apostle being here forced to yield to this necessity, because the offenders in the church of Corinth being many, they could not easily be punished. Accordingly the primitive church relaxed the severity of its discipline, when great multitudes were concerned, or such as were like to draw great multitudes after them.

[4] Ver. 8. *Περὶ τῆς ἐξουσίας ἡμῶν, Of our authority.*] The apostle seems to refer to the authority peculiar to the apostles, of inflicting corporal punishments on refractory persons, and delivering them up to Satan: (see note on 1 Cor. iv. 21. v. 5.) which power none of these *false teachers* could pretend to. (1 Cor. iv. 19, 20.) And this, saith he, the Lord hath given me for edification, and not for destruction, it being designed for *revenging men's disobedience,* (ver. 6.) for the *saving of the spirit,* (1 Cor. v. 5.) and to teach men, by what they suffer, *not to blaspheme* the truth. (1 Tim. i. 20.)

[5] Ver. 10. *Ἐπιστολαὶ, Letters.*] It cannot be hence concluded, that St. Paul writ more than one epistle to them; for nothing is more common than this enallage of number. So Polycarp, writing to the Philippians, saith, that St. Paul, being absent, *ἔγραψεν ὑμῖν ἐπιστολὰς, writ epistles to you.* (See Cotelerius there.)

[6] *Παρουσία τοῦ σώματος ἀσθενὴς, His bodily presence is mean,*] Seems plainly to refer to that which Chrysostom,† Nicephorus, and Lucian, relate of St. Paul, that his *stature was low, his body crooked, and his head bald,* and so he was literally *κατὰ πρόσωπον ταπεινὸς, low in person,* (ver. 1.) When it is added, that his speech was contemptible, this cannot be understood as if it were so for want of eloquence, or the floridness of the Greek, for that was as much wanting in his letters as his speech or sermons; it therefore seemeth to refer to some infirmity of his speech in teaching. (See note on 2 Cor. xii. 7.)

Οὐ συνιοῦσιν.] See this reading vindicated, Examen Millii in locum.

[7] Ver. 13, &c.] In these four verses the apostle seems

* "Neque enim duris remediis locus est, ubi tota ecclesia in morbo cubat." Grot. "Neque potest esse salutaris correptio, nisi cum ille corripitur qui non habet sociam multitudinem. Cum autem idem morbus plurimos occupaverit, nihil aliud bonis restat quam dolor, et gemitus." August. contra Epist. Parmen. lib. iii. p. 61. B. D. "Necessitate temporum succubuit." Cypr. ed. Ox. 55. §. 3. 6. 9, 10.

† *Ὁ τρίπηχυς ἄνθρωπος.* Chrys. tom. v. p. 992. lin. 40.

to advance himself above the false apostles in these things: (1.) that whereas they could shew no commission to preach to the Corinthians, no measure by which God had distributed the Corinthians to them as their province, he could do so, ver. 13. (2.) That whereas they went out of their line, leaping from one church to another, he went on orderly in conversion of churches to the faith, from Judea through all the interjacent provinces till he came to Corinth. (3.) Whereas they only came to and perverted those churches where the faith had been already preached, and so could only *boast of things made ready to their hands,* (ver. 16.) he had still striven *to preach the gospel where Christ was not named, lest he should build upon another man's foundation.* (Rom. xv. 20.)

CHAP. XI.

1. WOULD to God you could bear with me a little in *(this)* [1] my *(seeming)* folly *(in boasting of my own performances):* and indeed bear with me.

2. For *(I therefore do it, because)* I am jealous over you with a godly jealousy: for I have espoused you to one husband, *(and desire)* that I may present you as [2] a chaste virgin unto Christ *(your husband).*

3. But I fear, lest by any means, as the serpent beguiled [3] Eve through his subtilty, so your minds should *(by the subtilty of deceitful workers)* be corrupted from the simplicity *(of the faith)* that is in Christ, *(by mixing the observation of the law with the gospel, as these Judaizers did, and so returning as it were to your former husband.* See note on Rom. vii. 3.)

4. *(I say, I am jealous of you, lest you be corrupted by these false apostles;)* for if he that cometh *(after me)* preacheth another Jesus *(i. e. hath another Saviour to propound to you),* whom we have not preached, or if ye receive *(from him)* another spirit, *(affording such spiritual gifts)* which ye have not received *(from us),* or another gospel, which ye have not accepted *(or received already),* ye might well bear with him *(in his pretensions to exceed us; but this cannot be said;)*

5. For I suppose *(in these things)* I was not a whit behind the very chiefest apostles, *(Peter, James, and John, from whom these false teachers from Judea may pretend to come,* 1 Cor. i. 12.

6. *But)* though I be [4] rude in speech, yet *(am I)* not *(so)* in knowledge *(of Christ and his gospel);* but we have been thoroughly made manifest among you in all things *(of this nature,* xii. 11, 12.)

7. Have I committed an offence in abasing myself *(so far as to labour with mine own hands)* [5] that you might be exalted *(by the spiritual riches and advantages of the gospel, and in having an apostle more regardful of you than of other churches),* because *(being chargeable to some of them)* I have preached to you the gospel of God freely?

8. [6] I robbed *(i. e. made naked)* other churches, taking wages *(or a stipend)* of them, to do you service.

9. And when I was present with you, and wanted, [7] I was chargeable to no man: for that which was lacking to me the brethren which came from *(Philippi,* Phil. iv. 15, 16. *in)* Macedonia supplied: and in all things I have kept myself from being burdensome to you, and so will I keep myself.

10. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11. *(And)* wherefore *(do I thus resolve? Is it)* because I love you not? God knows *(the contrary).*

12. But what I do *(of this kind),* that I will *(still)* do, that I may cut off occasion *(of boasting)* from them which desire occasion; [8] that wherein they glory, they may be found even as we.

13. For such are *(your)* false apostles, deceitful workers, transforming themselves into the apostles of Christ *(seeming to do as we do, or desiring to be thought equal to us in all things).*

14. And no marvel; for Satan himself is *(sometimes)* transformed into an angel of light *(pretending to do their work, and be a ministering spirit to them whom he intendeth to destroy).*

15. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according *(not to their specious and hypocritical pretences, but)* to their works. (Phil. iii. 18.)

16. I say again, Let no man think me a fool *(in boasting thus of myself);* if otherwise, yet as a fool receive *(i. e. suffer)* me, that I may boast myself a little.

17. That which I speak *(thus),* I speak it not after the Lord *(as commanded by him so to speak),* but as it were foolishly, in this confidence of boasting *(though the false apostles have made it necessary, and so a part of Christian wisdom so to do,* xii. 11. *to vindicate my apostleship, and to confirm you in the truth).*

18. Seeing that many glory after the flesh *(as being the seed of Abraham according to the flesh),* I will glory *(as to that)* also.

19. *(Nor can my seeming folly offend you, if you be indeed what you pretend,)* for you *(will)* suffer fools gladly, seeing you yourselves are wise *(in your own conceits; or, being wise, you must suffer fools gladly.*

20. *And sure I am, you can bear with greater matters;)* for ye suffer, if a man bring you into bondage *(to the Jewish rites,* Gal. iv. 9. v. 1.) if a man devour you *(as did the pharisees widows' houses, living deliciously upon your substance),* if a man take of you [9] *(if he take away what is yours),* [10] if a man exalt himself *(above you),* if a man smite you on the face *(or use you contumeliously.*

21. *That which I said of smiting you upon the face,)* I speak as concerning *(the)* reproach *(they cast upon you as profane, uncircumcised, whereas they are all a holy nation),* [11] as though we had been weak *(i. e. inferior to them in these things, not able to ascribe to ourselves these advantages as well as they).* Howbeit whereinsoever any is bold *(in this kind),* I speak foolishly, I am bold also.

22. *(For,)* [12] are they Hebrews *(speaking the Jewish language?* Phil. iii. 5.) so am I. Are they Israelites *(descended from beloved Jacob,* Mal. i. 2. *not from Esau)?* so am I. Are they the seed of Abraham *(and not proselytes)?* so am I.

23. [13] Are they ministers of Christ? (I speak as a fool,) I am more *(so);* in labours more abundant *(than any of them),* in stripes above measure, (Acts xvi. 22, 23.) in prisons more frequent, (ver. 24.) in deaths oft. (1 Cor. xv. 31. 2 Cor. iv. 11.)

24. Of the Jews five times received I forty stripes [14] save one.

25. Thrice *(by the gentiles)* was I beaten with rods, (Acts xvi. 23.) once was I stoned, (Acts xiv. 19.) thrice I

suffered shipwreck, a night and a day I have been [15] in the deep;

26. In journeyings often, in perils of waters, in perils of robbers, in perils by my own countrymen, (Acts xx. 3.) in perils by the heathen, in perils in the city *(Damascus, Jerusalem, Ephesus)*, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27. In weariness and painfulness, in watchings often, (2 Thess. iii. 8.) in hunger and thirst, in fastings often, in cold and nakedness. (1 Cor. iv. 11. 2 Cor. vi. 5.)

28. *(And)* besides those things which are without, that which cometh upon me daily *(is)*, the care of all the churches *(planted by me,* 2 Cor. vii. 5. *or by others among the gentiles,* Colos. ii. 1.)

29. *(For)* who *(of them)* is weak, and I am not *(as)* weak *(in compassionating them, and complying with their weakness?* 1 Cor. ix. 22.) who is offended *(or ready to fall from his profession)*, and I burn not *(with zeal to recover him)?*

30. If I needs must glory, I will glory of the things which concern my infirmities *(i. e. rather in my sufferings for Christ, than in the great things he hath done by me).*

31. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not *(in any thing I have now said of my sufferings).*

32. ¶ In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me *(in compliance with the Jews):*

33. And through a window in a basket was I let down by the wall, [16] and escaped his hands.

ANNOTATIONS ON CHAP. XI.

[1] Ver. 1. ΤΗΣ *ἀφροσύνης μου, My folly.*] Though the necessity which lay on the apostle thus to commend himself, for vindication of his apostleship, made him free from folly in this matter; yet, because self-commendation usually proceeds from vanity and folly, and they who know not the necessity which lay upon him so to speak, would be apt to impute this to him, he useth this word here, though saying, ver. 16. *Let no man think me a fool in this my boasting,* and, xii. 6. *Though I did glory, I should not be a fool.*

[2] Ver. 2. *Παρθένον ἁγνὴν, A chaste virgin.*] Here is thought to be an allusion to the *ἁρμόσυνοι* of the Lacedemonians, who formed the lives and manners of the virgins, and made them regular, and so prepared them for their husbands. But the Greek commentators agree with our translation, rendering the word *ἡρμοσάμην* by *ἐμνηστευσάμην, I have espoused you.* So Phavorinus* doth interpret these very words; and so the word is used frequently by Herodotus,† and it bears the same sense in the Septuagint, *παρὰ Κυρίου ἁρμόζεται γυνὴ ἀνδρὶ, the wife is espoused to the husband of the Lord.* (Prov. xix. 14.) As therefore the Jews say, that *Moses espoused Israel to God in Mount Sinai,*‡ when he made them enter into covenant with them; so saith the apostle here, By converting you to the Christian faith, *I have espoused you to one husband, even Christ.*

[3] Ver. 3. *Εὔαν, Eve.*] He mentions Eve, not Adam, because she was only personally deceived by the serpent, and was *first in the transgression.* (1 Tim. ii. 14.) And he calls this deceit, *φθόρα,* in allusion to the metaphor of virginity.

[4] Ver. 6. *Ἰδιώτης τῷ λόγῳ, Rude in speech.*] This cannot refer to his want of eloquence, or rhetorical artifice in his compositions; for this seems equally wanting in the epistles of St. Peter and St. James; it therefore must refer to some imperfection in his speech, which they had not.

[5] Ver. 7. *Ἵνα ὑμεῖς ὑψωθῆτε, That you might be exalted.*] So St. James useth the word, saying, *Let the brother of low degree rejoice ἐν τῷ ὕψει αὐτοῦ, in his exaltation* to the riches and privileges of the Christian faith, i. 9. So the song of the Virgin-mother saith, that God, by sending the Messiah, *ὕψωσε ταπεινοὺς, hath exalted them that were low,* Luke i. 52. and Capernaum is said to be *ὑψωθεῖσα, exalted to heaven* by our Saviour's frequent preaching to them, Luke x. 15.

[6] Ver. 8. *Ἐσύλησα, I robbed.*] Συλᾶν, γυμνοῦν, the word signifies *to make naked,* saith Phavorinus; *to spoil,* say others: for the churches of Macedonia, from whom he received his gifts, being poorer than that of Corinth, (2 Cor. viii. 2.) might comparatively seem by this to be spoiled of what was necessary for them.

[7] Ver. 9. *Οὐ κατενάρκησα οὐδενὸς, I stunned nobody with complaints.*] I importuned none of them to supply my wants.

[8] Ver. 12. *Ἵνα ἐν ᾧ καυχῶνται, Than in what they glory.*] This most interpreters thus gloss: That whereas the false apostles glory in preaching the gospel freely, they may be found even in that to do only what we have still done among you. And true it is, that the Jewish writers tell us, that their wise men of old would not be nourished so from the church, but rather chose to get their living by their own labour; and therefore used to say, *It is better to skin dead beasts, than to say to the people, I am a wise man, or a priest, therefore nourish me;* and that the most excellent and perfect of them clave wood, and carried timber, and drew water, and wrought in iron and coals, and neither asked nor would receive any thing of the church. And, therefore, to make himself equal with the best of these wise men of the Jews, St. Paul might refuse maintenance from the churches of Achaia. (See Campegius Vitringa de Synag. Vet. lib. iii. par. i. cap. 18. p. 884, 885.) But this exposition is liable to this great objection, That the apostle, speaking to the Corinthians of the same persons, saith, *Ye suffer if a man devour you, if a man take of you,* ver. 20. and 1 Cor. ix. 12. *If others are partakers of this power, are not we much more?* and elsewhere, where he represents these Jewish teachers as *counting gain godliness,* and doing all things for *filthy lucre,* Phil. iii. 19. 1 Tim. vi. 5. 2 Tim. iii. 2. Tit. i. 11. Others therefore interpret the words thus: This I will do, that I may cut off occasion of glory from them who seek occasion, that they might be found even as us: in which thing they would glory; but now they cannot do it, because they are known to receive of you.

[9] Ver. 20. *Εἴ τις λαμβάνει.*] *Supple, ἀφ' ὑμῶν, if a man take away what is yours;* for this word is used, saith Phavorinus, when we take that which the owner is not willing to part with. So the word signifies, in Christ's exhortation to the church of Philadelphia, to retain what she had, *ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου, that none may take away thy crown;* (Rev. iii. 11.) and when it was given to the angel,

---

* Ἡρμοσάμην, ἐμνηστευσάμην, ὡς ὁ ἀπόστολος, ἡρμοσάμην ὑμᾶς ἑνὶ ἀνδρὶ, ἤτοι τῷ Χριστῷ ἐμνηστευσάμην ὑμᾶς.

† Ἥρμοσται τὸν Μίλωνος Θυγατέρα Δημοκήδης γυναῖκα. Herod. lib. iii. cap. 138. Ἁρμοσάμενος Τήλυος θυγατέρα. 5. 47. Παυσανίης ἡρμόσατο Θυγατέρα. Ibid.

‡ Devarim Rabba, cap. 7. col. 4.

λαβεῖν τὴν εἰρήνην ἀπὸ γῆς, *to take away peace from the earth:* so P. Gregory * interprets these words, *Si quis rapit, accipere enim aliquando dicimus auferre:* so the Hebrew word *lakac* is rendered by the Septuagint, ἀπολαμβάνω, ἀποφέρω, αἴρω, ἀφαιρέω. Others render the words thus: *If a man makes a gain of you:* so Budæus saith, λαμβάνειν is κερδαίνειν, *to gain:* so 2 Cor. xii. 16. δόλῳ ὑμᾶς ἔλαβον, *did I take you by guile?* is interpreted by ἐπλεονέκτησα ὑμᾶς, *did I make a gain of you?* ver. 17, 18. And for this sense our Gataker pleads in his Adversaria, giving many instances where not only λῆμμα and λήψις, nouns derived from λαμβάνειν, but also where τὸ λαβεῖν bears this sense. (Adversar. cap. 27. p. 293.)

[10] Εἴ τίς ἐπαίρεται, *If a man exalt himself.*] The Jews had a very high opinion of themselves, *as being the seed of Abraham,* and so of noble birth; (see note on 1 Cor. i. 26.) the people of God, and so holy and beloved of him; his *first-born* and *only-begotten, for whom the world was made,* 2 Esd. vi. 59, 60. Hence in their prayers to God they say, *Populus tuus sumus fœderati tui, progenies Abrahami, amici tui, cui sacramento fidem tuam obstrinxisti in monte Moriæ, semen Isaachi dilecti tui, qui ligatus fuit super altari tuo, cœtus Jacobi filii tui, primogeniti tui,* &c. And they had as mean and despicable thoughts of all other men, whom therefore they insulted over, calling them *the people of the earth, the profane;* † yea, likening them *to dogs* (see note on Phil. iii. 2.) and *spittle:* (2 Esd. vi. 56, 57.) and from this opinion, that *the world was made for them,* (see note on 1 Cor. iii. 22.) they might easily conclude, that it was lawful for them to take it away from others, as being usurpers of it. Hence Buxtorf ‡ cites this passage from the Talmud, that *all the possessions of the gentiles are as common; he that first seizes on them is lord of them.*

[11] Ver. 21. Ὡς ὅτι ἡμεῖς ἠσθενήσαμεν, *As if we were weak.*] To be weak, in this Epistle, chap. xiii. is to be unable to exercise the apostolical rod, or the power that Christ had given them to inflict censures and diseases on the refractory, ver. 3, 4. 9. Τολμᾷν, *to be bold,* is to exercise these censures on the disobedient, x. 2. where the apostle argues for this boldness, ver. 7. as here, *Are they Christ's ministers?* so are we; and adds, as here, ver. 8. *that he could glory of the power Christ had given him for edification, and not for destruction.* So that the import of these words seems to be this: "You suffer patiently from these false prophets, as if their power over you was to be dreaded, (though indeed there was nothing in it besides big words, 1 Cor. iv. 19. see note on v. 3.) but we to be despised as weak, and having no power you need to dread; whereas we shall be as bold as they, if you do not reform, as being much more the ministers of Christ, and having suffered more, to shew our fidelity to him, and therefore having greater reason to expect his powerful assistance than they have."

[12] Ver. 22. Ἑβραῖοί εἰσι; Ἰσραηλῖταί εἰσι; *Are they Hebrews? Are they Israelites?*] Here is a certain indication that these false apostles and deceitful workers were not originally Samaritans, as Simon Magus, Dositheus, and their followers were, but of the Jewish extract. Secondly, That they were Jews converted to, and still owning and preaching up, the faith of Christ, as is evident from the words following; *Are they ministers of Christ? so am I;* as also from x. 7. It therefore seems that they must be of the sect of Cerinthus,* that great stickler against St. Paul for the necessity of circumcising the gentiles, and for their observation of the law of Moses; or the Nazarenes, or Ebionites: for these are not the names of persons who were the authors of any sects; but of the Jews,† which believed in Jesus, and yet were zealous observers of the law of Moses. Now these Jews, before they believed, were of two sorts; such as admitted other nations to live quietly among them, and even to embrace their religion without circumcision; and such as by no means would permit them so to do. Thus when Izates, the son of Helen queen of Adiabene, embraced the Jewish religion, Ananias‡ declared he might do it without circumcision; but Eleazer§ maintained that it was ἀσέβεια, great impiety to remain uncircumcised. And when two eminent persons of Trachonitis fled to Josephus, the zealots‖ among the Jews were urgent for their circumcision, if they would abide with them; but Josephus persuaded the multitude against it. And this controversy continued after they embraced Christianity, some allowing them to embrace Christianity without submitting to circumcision and the Jewish law; others contending, that without circumcision and the observance of the law they could not be saved. And these were the false apostles which troubled the churches of Corinth, Galatia, Philippi, and were great enemies to St. Paul, who taught the contrary. So Epiphanius informs us of the Cerinthians,¶ adding also of the Nazarenes, that they in all things accord with the doctrines of the Cerinthians. And certain it is, that such persons went from Judea, and gave great disturbance to all Christian churches, especially to those which had been planted by St. Paul; for, in the First Epistle to Timothy, and that to Titus, we have mention of those of the circumcision, who were vain talkers and deceivers, Tit. i. 10, 11. 1 Tim. i. 4. 6. vi. 4, 5. (See Gal. iv. 9, 10. vi. 12, 13. Phil. iii. 2. Colos. ii. 26, 27.)

[13] Ver. 23.] Note here, that the apostle proves the truth of his ministry and apostleship not, as elsewhere, from the miracles and gifts of the Holy Ghost which accompanied his preaching, but from his sufferings, as being the things these false apostles could not pretend to, (Gal. v. 11. vi. 12.) and so could not glory that they were like unto him in them, (ver. 13.)

[14] Ver. 24. Παρὰ μίαν, *Save one.*] The law assigned forty stripes to them that were worthy to be beaten, but forbade them to exceed that number, Deut. xxv. 3. But it being

* Lib. xxxiii. in Job, cap. 16.

† See Buxt. Lex. voce, בַּיִת, p. 1626.

‡ Voce, נָכַל, p. 1515.

* Iren. lib. iii. cap. 11. Euseb. lib. iii. cap. 28. Epiph. Hær. xxviii. §. 2. Theodor. Hær. fab. lib. ii. cap. 3.

† Οἱ ἀπὸ Ἰουδαίων, εἰς τὸν Ἰησοῦν πιστεύοντες, οὐ καταλελιπέναι τὸν πάτριον νόμον. Βιοῦσι γὰρ κατ' αὐτὸν, ἐπάνυμοι τῆς κατὰ τὴν ἐνδοχὴν πτωχείας τοῦ νόμου γεγενημένοι. Ἔβιόν τι γὰρ ὁ πτωχὸς παρὰ Ἰουδαίοις καλεῖται, καὶ Ἐβιωναῖοι χρηματίζουσιν οἱ ἀπὸ Ἰουδαίων τὸν Ἰησοῦν ὡς Χριστὸν παραδεξάμενοι. Origen in Celsum, lib. ii. p. 56.

‡ Ananias ἔφη καὶ χωρὶς τῆς περιτομῆς τὸ θεῖον σέβειν, εἴγε πάντως κέκριπε ζηλοῦν τὰ πάτρια τῶν Ἰουδαίων, τοῦτο εἶναι κυριώτερον τοῦ περιτέμνεσθαι. Jos. Ant. Jud. lib. xx. cap. 2. p. 685. E.

§ Ibid.

‖ Τούτους περιτέμνεσθαι τῶν Ἰουδαίων ἀναγκαζόντων, εἰ θέλουσιν εἶναι παρ' αὐτοῖς. Vit. Joseph. p. 1007. B. Οὐκ ὀφείλειν ζῆν λέγοντες μὴ μεταβῆναι θέλοντας εἰς τὰ παρ' αὐτοῖς ἔθη. Ibid. p. 1010. C.

¶ Ἀποστάντων γὰρ τούτων, καὶ εἰς ψευδαποστόλους τραπέντων, καὶ ἄλλους ψευδαποστόλους ἀποστειλάντων εἰς τὴν Ἀντιόχειαν καὶ εἰς ἄλλους τόπους, λέγοντας ὅτι ἐὰν μὴ περιτμηθῆτε, &c. οὐχ ἡ τυχοῦσα τότε ταραχὴ ἐγίνετο, καὶ οὗ τοί εἰσιν οἱ παρὰ τῷ Παύλῳ εἰρημένοι ψευδαπόστολοι. Hær. xxviii. §. 4. Σύγχεοντοι ἦσαν ἀλλήλοις, καὶ ὅμοια κέκτηνται τὰ φρονήματα. Hær. xxix. §. 1. p. 117.

their custom to beat them with a whip that had three cords, and so every stroke with it going for three, they could only give them thirty-nine, or forty-two, which would have exceeded the number appointed by the law; and therefore Josephus says,* *He that did contrary to the law received, by a public whip, forty stripes save one.*

[15] Ver. 25. Ἐν τῷ βυθῷ, *In the deep.*] This cannot be well understood of the prison at Cyzicum; for we never read that St. Paul preached there; nor of the shipwreck mentioned Acts xxvii. for that happened after the writing of this Epistle; but probably of some of the other shipwrecks mentioned here, in which he might be so long tossed to and fro in the sea, upon some broken piece of a ship, before he got to land, as Josephus† saith he was. Theodoret saith he was put into a prison so called at Lystra; but of this we read nothing in the Acts of the Apostles, chap. xiv. where St. Luke gives an account of his treatment there.

[16] Ver. 33. Ἐξέφυγον.] Of such a flight as only is designed to preserve us still in a capacity of preaching the gospel, especially where our charge is not any settled church, but the church in general, or, as St. Paul's was, the whole gentile world, St. Austin‡ speaks well thus, *Quicunque isto modo fugit, ut ecclesiæ necessarium ministerium, eo fugiente, non desit, facit quod Dominus præcepit, sive permisit; qui autem sic fugit, ut gregi Christi ea, quibus spiritualiter vivit, alimenta subtrahantur: mercenarius ille est, qui vidit lupum venientem et fugit, quoniam non est ei cura de ovibus.*

CHAP. XII.

1. [1] IT is not expedient for me doubtless to glory: *(but since it may be so to you)* I will come to visions and revelations of the Lord.

2. I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth); *(I say, I knew)* such a one caught up to the third heaven *(the habitation of the blessed angels, and of the majesty of God).*

3. And *(again)* I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth);

4. How that he was *(at another time)* [2] caught up into paradise, and *(there)* heard unspeakable words, which it is not lawful *(or possible)* for a man to utter.

5. Of such a one *(thus rapt out of himself)* will I glory: yet *(or but)* of myself *(as I appear to you in my own person)* I will not glory *(willingly)*, but in mine infirmities.

6. *(Not that I really esteem it a folly so to do, though in compliance with you I do style it foolishness,* 2 Cor. xi. 1. 16, 17. xii. 11.) for though I should desire to glory *(of these things)*, I shall not be a fool; for I will *(shall only)* say the truth: but now I forbear *(even to speak of that)*, lest any man should think of me above that which he sees me to be, or heareth of me *(above what my constant words and actions testify of me).*

7. And lest I should be exalted above measure through the abundance of the revelations *(vouchsafed to me)*, there was given to me a thorn in the flesh, [3] the messenger of Satan, to buffet me *(or, that a messenger of Satan might buffet me)*, lest I should be exalted above measure.

8. For this thing [4] I besought the Lord *(Christ,* ver. 9.) thrice, that it might depart from me *(i. e. that I might be delivered from this thorn in my flesh).*

9. And he said unto me, My grace *(or favour)* is sufficient for thee: for my strength is made perfect *(and shewed more illustriously)* in *(this thy)* weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may *(more conspicuously appear to)* rest upon me.

10. Therefore I take pleasure in *(these)* infirmities *(of the flesh)*, in *(the)* reproaches *(I suffer upon that account)*, in necessities, in persecutions, in distresses for Christ's sake: for when I am *(thus)* weak *(in myself)*, then am I strong *(in the power of Christ. This latter clause is in all the Greek scholiasts).*

11. I am become *(as)* a fool in glorying *(thus; but)* ye have compelled me *(to it)*: for I ought *(rather)* to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing *(of myself; but through the grace of God I am what I am,* 1 Cor. xv. 10.)

12. Truly the signs of an apostle were wrought among you *(by me)* in all patience, in signs and wonders, and *(in)* mighty deeds. (See the note on Heb. ii. 4.)

13. For what is it wherein you were inferior to other churches, except *(it were in this)* that I myself was not burdensome to you? forgive me this wrong.

14. Behold, the third [5] time I am ready to come to you; and I will *(still continue)* not *(to)* be burdensome to you: for I seek not yours, but you: [6] for the children ought not to lay up for the parents, but the parents for the children.

15. And I *(like a good spiritual father)* will very gladly spend *(my spiritual treasures on you)* and be spent *(myself)* for you; though the more abundantly I love you, the less I be loved.

16. But be it so, I did not burden you *(myself)*: nevertheless *(it may be suggested by some, that)* being crafty, I caught you with guile *(getting much from you by the means of others).*

17. *(I ask, therefore,)* did I make a gain of you by any of them whom I sent to you?

18. I desired Titus *(to go to you)*, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

19. Again, think you that we excuse ourselves unto you *(by specious pretences, when we say that we deferred our coming, that we might spare you and be helpers of your joy?* 2 Cor. ii. 23, 24.) we speak *(as)* before God in Christ *(calling him again to record that we use no such arts)*; but we do all things, dearly beloved *(as we did that)*, for your edifying.

20. *(And too much reason had we so to do:)* for *(yet)* I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you *(by inflicting necessary censures and punishments upon you)* such as you would not: lest there be debates, envying, wraths, strifes, backbitings, whisperings, swellings, tumults *(the usual, and almost necessary, consequences of schisms and factions in a church):*

21. And lest, when I come again, my God will humble me among you, and that I shall *(find reason to)* bewail

---

* Ὁ δὲ παρὰ ταῦτα ποιήσας, πληγὰς μιᾶς λειπούσας τεσσαράκοντα τῷ δημοσίῳ σκύτει λαβὼν, τιμωρίαν ταύτην αἰσχίστην ἐλεύθερος ὑπομενέτω. Antiq. lib. iv. cap. 8. p. 124. E.

† Βαπτισθέντος γὰρ ἡμῶν τοῦ πλοίου κατὰ μέσην Ἀδρίαν, δι' ὅλης τῆς νυκτὸς ἐνηξάμεθα. Joseph. de Vita sua, p. 999.

‡ Ep. 80. ad Honorstum.

many who have sinned already, [7] and have not repented of the uncleanness and fornication and lasciviousness which they have committed, *(after the example and by the instigation of their false teachers, who themselves practise the hidden things of shame,* 2 Cor. iv. 2. *and whose exhortation is of uncleanness,* 1 Thess. ii. 3.)

ANNOTATIONS ON CHAP. XII.

[1] Ver. 1. ΚΑΥΧΑΣΘΑΙ δὴ οὐ συμφέρει μοι.] All the Greek scholiasts own our reading of these words, which may from the Greek be rendered, *Surely it profiteth* (or it advantageth) *not me to glory, for I shall come to visions;* and then the sense may be supplied thus; *But it may be so to you,* for I shall come to visions and revelations of the Lord, in which I shall give such an evidence of the favour of Christ to me, such a testimony of my mission from heaven, as none of these false apostles or deceitful workers can pretend to.

Καυχᾶσθαι δε οὐ συμφέρει μοι, *It becomes not me to glory.*] St. Chrysostom, Theodoret, Œcumenius, and Theophylact, all agree in this reading, making no mention of the other, εἰ καυχᾶσθαι δεῖ, which therefore is to be rejected.

[2] Ver. 4. Ἁρπαγέντα.] Here (1.) it is inquired, Whether St. Paul was either, as to soul only, or as to soul and body jointly, rapt into heaven, or paradise, as the Spirit ἥρπασε, *caught up Philip,* Acts viii. 39. or whether he had only a vision of these things on earth, as the Spirit took up Ezekiel in a vision, Ezek. xi. 24. and as St. John was *carried away into the wilderness?* I incline to the opinion that this was a real rapture, as being most agreeable (1.) to the words ἡρπάγη ἕως, *he was snatched up as far as to the third heaven,* and ἡρπάγη εἰς παράδεισον, *he was snatched up into paradise;* for these words do not well agree to a vision, or to an ecstacy. As for the seeming raptures of Ezekiel and St. John, the text plainly informs us, that they were not real, by saying, *The Spirit took me up, and brought me in a vision by the Spirit of God into Chaldea,* Ezek. xi. 24. And again, *The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and sat me down in the midst of the valley that was full of bones,* xxxvii. 1. And of St. John, *He carried me away in the spirit into the wilderness,* Rev. xvii. 3. and xxi. 10. *He carried me in the spirit to a great and high mountain.* In these two instances all is expressly said to be done ἐν πνεύματι, *in the spirit;* but nothing of this nature is intimated in St. Paul's rapture. If you say he owns that this was done ἐν ὁπτασίᾳ, *in a vision;* I answer, he seems not to say so, but only that in this rapture he had a vision of the Lord. (2.) He says, he cannot tell whether he was then in the body, or out of the body; whereas, in all imaginary visions, the soul continues in the body. (3.) He adds, that he *heard there unspeakable words;* which intimates that he was really in paradise.

Quest. 2. A second inquiry is, Whether St. Paul here speaks of one vision or rapture only, or of more? I answer, The opinion of all the ancients seems to have been this, that he was rapt at several times into several places, and, consequently, that he speaks of more raptures than one. Irenæus * saith, that *he was caught up into the third heaven, and again was carried into paradise.* So also say Tertullian and Pseud-Ambrosius.* Epiphanius† speaks thus: *Who can hear the opinion of Origen, which placed paradise in the third heaven?* And this appears highly probable, 1. from these words, *I will proceed to visions and revelations of the Lord;* which intimates that he would speak of more than one: and from ver. 7. *Lest he should be exalted* ὑπερβολῇ τῶν ἀποκαλύψεων *with this multitude of revelations.* 2. Methodius of old did well infer this from the repetition of those words, *Whether in the body,* &c. for such a repetition must have been needless concerning one and the same vision. *For hence* (saith he‡) *he intimates that he had seen two great visions, being twice assumed, first into the third heaven, and then into paradise.* Hence therefore it doth not follow, that paradise is in the third heaven, as later writers have hence gathered against the opinion of all the ancient Christians: and therefore Epiphanius§ answers to this text produced by Origen, by saying, *he was rapt up into the third heaven, and after adding into paradise, he shews heaven to be in one place, and paradise in another.* Though therefore the third heaven here, according to the language and distinction of the Jews, doth signify the angelic heaven, it doth not follow hence, that paradise, into which the apostle was caught up at another time, and in another vision, must signify the third heaven.

3. Hence we may strongly argue for the distinction of the soul from the body, and its capacity to receive and understand celestial things in separation from the body; for if the soul be not distinguished from the body, nor is capable of any vision or revelation when out of the body, there remains no foundation for the apostle's doubt, whether he had these visions in the body, or out of the body, there being a necessity, upon that supposition, to have them in the body, or not at all.

[3] Ver. 7. Ἄγγελος Σατᾶν.] They who interpret this *messenger of Satan,* and *thorn in the flesh,* of the motions of concupiscence, and the suggestions of lust arising in Paul, are guilty of a great mistake: for this *thorn in the flesh* was given him of God, who raiseth in us no impure lustings, (James i. 13—15.) and never cures one sin by another; nor would St. Paul have wished that all men should have been as he, if he had felt these burnings, nor would he have refused that remedy against them he prescribed to others, 1 Cor. vii. 7. 9. nor could he have *gloried,* much less *took pleasure,* in these infirmities, as here, ver. 9, 10. he doth in this *thorn in the flesh.* In a word, by confessing such impure motions lodged in his breast, he would not have defended his reputation against his adversaries, but rather have given them fresh occasion to reproach him, and would have rendered his threats against the unclean, xii. 21. less prevalent. Let it be then observed,

1. That this *thorn in the flesh* was surely some infirmity in the flesh or body of St. Paul. So doth St. Paul himself inform us, by saying, τὸν πειρασμόν μου τὸν ἐν τῇ σαρκί μου, οὐκ ἐξουδενήσετε, οὐδὲ ἐξεπτύσατε, *you did not count me as nothing, nor spit upon me, because of my temptation, which*

* "Usque ad tertium cœlum raptum se esse significans, et rursum delatum esse in paradisum——quid illi prodest aut in paradisum introitus, aut in tertium cœlum assumptio," lib. ii. cap. 54.

* Tertul. de Præscript. cap. 34. Ambros. in locum.

† "Quis audiat in tertio cœlo donantem nobis Origenem paradisum?" Ep. ad Joh. Hieros. cap. 3.

‡ Διὸ ἀναληφθεὶς ἐναργῶς, ἅπαξ μὲν τρίτου οὐρανοῦ, ἅπαξ δὲ εἰς τὸν παράδεισον. Apud Epiph. Hær. lxiv. §. 47. p. 572. C. D.

§ Ubi supra apud Hieron. tom. ii. 57. E.

was in my flesh, Gal. iv. 14. *but received me* (notwithstanding) *as an angel or messenger of God.* Whence two things are observable: (1.) that this thorn, or this temptation, was in the flesh, or in his body: and (2.) that it was such as rendered him in his preaching obnoxious to great contempt, and made him despicable in the eyes of others.

2. It is highly probable that this infirmity in the flesh happened to him after these visions and revelations of which he here speaks; for he saith, it was sent to, or befel him, *that he might not be exalted through the multitude of his revelations;* and therefore must be given him after he had that temptation they afforded to exalt himself.

3. It is certain that it was some infirmity of the flesh which naturally tended to obstruct the efficacy of his preaching, and rendered his ministry less grateful and acceptable to others, and made him subject to reproach and to contempt in the discharge of this his function. This is extremely evident from the place cited from Gal. iv. 14. where, saith Theodoret, *καίτοι πολλὴν ἔφερον ἐπὶ τοῦ σώματος ἀτιμίαν, though I brought with me great ignominy in my body,* you did not reject me; and also from Christ's answer to him, That his power was perfected in St. Paul's weakness, *i. e.* The greater is thy infirmity in preaching the gospel, the greater is my power in rendering it efficacious when preached by one subject to so great infirmity.

4. It is also certain, that this was objected by the Corinthians and the false apostles, to the disparagement of St. Paul, and rendered him contemptible in their eyes, that he was *ἰδιώτης τῷ λόγῳ, rude in speech,* 2 Cor. x. 10. (which, as I have observed upon that place, cannot refer to his want of eloquence, that being as much wanting in his Epistles, which they allowed to be *powerful and weighty,* as in his sermons to them); *that in presence he was base among them,* ver. 1. that *the presence of his body was weak and mean, καὶ ὁ λόγος ἐξουθενημένος, his speech* such as rendered him *contemptible,* where the apostle useth that very word which he had applied to the infirmity of his flesh, Gal. iv. 14.

5. It cannot be denied, but that an *ἰσχνοφωνία, a stammering in speech,* or a *squeaking shrillness* in the voice, joined with a low deformed stature, does naturally tend to render a man contemptible in his preaching; and therefore Moses declines the message God sent him upon to Pharaoh, because *he was slow of speech, and of a stammering tongue,* Exod. iv. 10. *ἰσχνόφωνος, καὶ βραδύγλωσσος.*

6. These words, *a thorn in the flesh, a messenger of Satan,* being here put by way of apposition, must signify the same thing; and so he must be buffeted by Satan, when, by these false apostles and ministers of Satan, (2 Cor. xi. 15.) he was contemned, and made the subject of their scorn and laughter, for this infirmity in his speech. But it is observable, that these words may be rendered thus: *There was given me a thorn in the flesh,* Ἄγγελος Σατᾶν ἵνα με κολαφίζῃ, *that the angel of Satan might buffet me.* Since then he calls the false apostles ministers of Satan, it is not to be wondered that he here styles them, or the chief of them, who thus reviled and contemned him for this infirmity, and therefore laboured to take off the affections of the Corinthians from him, *an angel of Satan buffeting him.* (See Œcumenius on the place.)

[4] Ver. 8. Παρεκάλεσα, *I besought the Lord.*] *Here* (saith Schlictingius) *is an instance of prayer directed to Christ; ergo,* say I, here is an instance of his Divinity: prayer made to Christ by all Christians, in all times and places, and for all things, being an evidence of his omniscience, omnipotence, and omnipresence.

Note also, that though this *thorn in the flesh* was not removed upon the prayer of the apostle, yet was that granted for which he desired that it might be removed, *viz.* that he should preach the gospel more effectually, and to the honour of his Lord; and therefore he not only rests satisfied under this infirmity, but even glories in it on this account, that it tended to demonstrate the power of Christ residing in him. Thus doth God truly answer our requests, when he gives not what we would, but what he sees to be more for his glory and our good.

[5] Ver. 14. Τρίτον, *The third time.*] Most interpreters say, that St. Paul had made two resolutions before to come to them; for proof of which they cite, 1 Cor. xvi. 5. 2 Cor. i. 16. but both the texts seem plainly to refer to one and the same resolution, and the last to be only an apology for nonperformance of the first. His meaning therefore may be this; I have once actually been with you: I was ready once more to come, though your disorders unreformed hindered the performing that intended journey (2 Cor. i. 23.) and I am now ready the third time.

[6] *For the children ought not to lay up for the fathers, but,* &c.] *i. e.* If fathers of the flesh, they ought to lay up for them temporals; if spiritual fathers, as St. Paul was, (1 Cor. iv. 15.) to provide spirituals for them, good instructions, and advice for the welfare of their souls.

[7] Ver. 21. Μετανοησάντων.] Hence it is evident, against Novatian, that the Christian dispensation admits sinners to repentance, though they have, after baptism, committed great offences, and lapsed into the sins of the flesh, mentioned Gal. v. 19—21.

CHAP. XIII.

1. [1] THIS is the third time I am coming to you. [2] In the mouth of two or three witnesses shall every word be established.

2. I told you before, *(in my First Epistle,* iv. 19—21. *being then absent in body, but present in spirit,* v. 3.) and *(I still continue in my resolution)* foretell *(-ing)* you, as if I were present, the second time *(or, I foretell you as present in spirit the second time);* and being absent *(in body)* I now write to them which heretofore have sinned, *(and have not repented,* xii. 21.) and to all others *(who shall fall into the like sins),* that, if I come again *(which I now am fully resolved upon)* I will not spare *(you):*

3. Since ye seek a proof of Christ speaking in *(and by)* me, *(even that Christ)* who to you-ward is not weak, but is mighty [3] in *(and among)* you *(you shall find it in the exerting the power he hath given us to chastise such offenders).*

4. For though he was crucified through *(the)* weakness *(of that human nature which he took upon him, and in that appeared to others as weak),* yet he liveth *(and discovers efficaciously that he doth so)* by the power of God *(so gloriously attending the invocation of his name, and faith in him).* [4] For we also (Gr. *and so we also)* are *(as yet, in your apprehensions,)* weak in him, but we shall *(appear to)* live with him by the power of God *(exerting itself by us)* towards you.

5. *(And for the farther evidence that Christ preached by*

me hath not been weak, but mighty towards you,) examine yourselves, whether ye be in the faith; prove your own selves. Know ye not *(of)* your own selves *(by the miracles done among you, and the variety of gifts conferred upon you)*, how that Jesus [5] Christ is in *(among)* you, [6] except ye be reprobates *(i. e. disapproved by God, and so he hath withdrawn these gifts from you)?*

6. But *(however it may be with you)* I trust that you shall know we are not reprobates *(i. e. not disapproved of, but owned by God and Christ).*

7. Now I pray to God that ye do no evil *(which may force us to exercise and shew our power among you, as desiring)* not that we should appear approved *(by our power in punishing your offences)*, but *(rather)* that you should do that which is honest, though we be *(in shew)* [7] as reprobates *(i. e. as destitute of the power of Christ in your eyes).*

8. *(And then you will be secure from our chastisements;)* for we can do nothing against the truth, but *(only)* for the truth *(having our power given for edification only, and not for destruction,* ver. 10.

9. *Nor have we any desire to use our power thus;)* for we are *(rather)* glad, when we are weak *(as having no occasion to manifest our power)*, and ye are strong *(in faith and good works):* and this also we wish, even your perfection *(in them.*

10. *And)* therefore I write these things being absent *(to warn and reform you)*, lest being present I should *(be constrained to)* use sharpness *(towards the unreformed among you)*, according to the power which the Lord hath given me to edification, and not to destruction.

11. Finally, brethren, farewel. Be perfect *(-ly knit together)*, be of good comfort *(under all calamities)*, be of one mind, live in peace; and the God of love and peace shall be with you.

12. Greet one another with [8] a holy kiss.

13. All the saints *(here)* salute you.

14. [9] The grace of the Lord Jesus Christ, and the love of God *(the Father)*, and the communion of the Holy Ghost, be with you all. Amen.

ANNOTATIONS ON CHAP. XIII.

[1] Ver. 1. ΤΡΙ'ΤΟΝ τοῦτο, *This is the third time.*] Of his coming the third time, see note on xii. 14. These witnesses, saith Dr. Lightfoot, were Stephanas, Fortunatus, and Achaicus, sent to assure them of his coming: say others, his own reiterated testimony to them by letters, that if these admonitions did not prevail on them who had sinned to reform, he would not spare them.

[2] *In the mouth of two or three witnesses.*] Though these words seem to be cited from Deut. xix. 15. rather than from Matt. xviii. 16. it being rare to find this apostle citing any thing from the New Testament without calling it *an ordinance of the Lord;* yet it is probable, that the apostle here alludes to the practice there prescribed for the reclaiming of offenders; and then his First Epistle being written with this introduction, *Paul an apostle, and Sosthenes;* his Second thus, *Paul, and Timotheus;* may pass for two or three witnesses; and his presence the third time in person, to exercise his censures on these offenders before the body of the church, may bear a fair resemblance to the prescription relating to the church.

[3] Ver. 3. Ἐν ὑμῖν, *Among you.*] Christ shewed his power among them, by enabling St. Paul to preach the gospel to them, in *demonstration of the Spirit and power,* so efficaciously, as to convert them to the faith, 1 Cor. ii. 4.; in that variety of gifts conferred on them, together with the gospel, by which their *testimony of Christ was confirmed,* 1 Cor. i. 6.; by his power, conspicuous in seconding St. Paul's delivery of the incestuous person up to Satan, 1 Cor. v. 4. 5.; by the chastisements they suffered for communicating in the Lord's supper unworthily.

[4] Ver. 4. Καὶ γὰρ καὶ, *And so we also.*] These particles signify *atque ita, even so and so,* and *in like manner;* and accordingly are rendered by Pasor, *sic et nos,* as in this paraphrase. Again, it is evident from Scripture, that though Christ appeared to the world weak, and unable to escape his sufferings, by permitting himself to be taken, and carried bound before the high-priest and Pilate, and at last to be lifted up upon the cross, and there die, yet was he only in appearance then weak; for he permitted not himself to be taken, till he had with a word struck them to the ground who came to apprehend him, (John xviii. 6.) and had declared, that he was able to deliver himself out of their hands. (Matt. xxvi. 53.) Even so, saith the apostle, we seem weak to you Corinthians, because we do not exercise that power among you which God hath given us, 2 Cor. x. 10. xi. 21. and here, ver. 9. but we shall shew ourselves to live by the power of God exercised upon the offenders in your church.

[5] Ver. 5. Ὅτι Χριστὸς ἐν ὑμῖν ἐστιν, *That Christ is in you;*] *i. e.* With, or among, you: so σὺ ἐν ἡμῖν εἶ Κύριε, *thou, Lord, art with us,* Jer. xiv. 9. οὐχὶ Κύριος ἐν ἡμῖν; *is not the Lord among us?* see Gen. xxiii. 6. Psal. cxxiv. 1. The words seem to allude to those spoken by the tempting, contumacious Israelites, who, after all the signs and wonders God had shewed to them, remained still doubtful of his presence with them, inquiring, εἰ Κύριος ἐν ἡμῖν; *is the Lord among us, or not?* Exod. xvii. 7. So saith the apostle; Seeing, after all the miracles done among you, and the miraculous gifts received by you, you still seek a proof of Christ speaking in or by me, ask your own selves: know ye not by the gifts exercised among you, except ye be rejected of God, that his Spirit, conveyed by my ministry, is still among you? But then let it be noted here, that this place speaks not of their being in Christ, but of Christ's being in them; not of his being in them, by their faith in him, but his miraculous presence with them; not of his being in any private person, but in the church of Corinth in general.

[6] Εἰ μή τι ἀδόκιμοί ἐστε, *If ye be not reprobates.*] i. e. Christians in name only, and *not in deeds,* so Grotius; *stupid and hardened,* Dr. Hammond; *wicked and unfit for the faith,* Vorstius; *unworthy of the name of Christians,* Dickson; *deprived of faith, light, grace, and knowledge,* Menochius; *unless you by your crimes have cast off Christ,* Calvin.

[7] Ver. 7. Ὡς ἀδόκιμοι, *As reprobates.*] It is to be observed, that the word ἀδόκιμος, which we render *reprobate,* hath no relation in Scripture to any decree of God, either *absolutely* excluding men from a capacity of salvation, or doing it *conditionally,* on the account of the sin of Adam; but only doth denote such men as have made themselves unworthy, by the corruption of their faith or manners, to be approved and owned by God. Thus they *who, when they knew God, did not glorify him as God, neither were thankful, but changed the truth of God into a lie, and wor-*

shipped the creature more than the Creator, and liked not to retain God in their hearts, (Rom. i. 21—28.) are the men *given up* by God, εἰς νοῦν ἀδόκιμον, *to a reprobate mind;* which prompted them to do those things God could not approve of, but abhor: and they who resisted the truth through the corruption of their minds, are styled ἀδόκιμοι περὶ τὴν πίστιν, i. e. *reprobates concerning the faith,* 2 Tim. iii. 8. *i. e.* men whose faith cannot be owned or approved of. They also are in Scripture, as to their manners, styled *reprobates,* whose *mind and conscience is defiled;* so that though *in word they profess to know God, yet in works they deny him, being abominable, disobedient, and to every good work,* ἀδόκιμοι, *reprobate; i. e.* void, not of judgment only to discern, but of affection to approve of it. Thus, that earth is styled ἀδόκιμος, *reprobate,* or rejected, which, after all the showers which fall upon it, *brings forth only thorns and briers,* Heb. vi. 8. and that silver, ἀργύριον ἀδόκιμον, *reprobate silver,* which, being false stamped, or coined, will not be received, but rejected: (Prov. xxv. 4. Isa. i. 22.) and in this sense St. Paul saith, he kept under his body, *lest whilst he preached to others, he himself should be,* ἀδόκιμος, disowned and rejected by God. (1 Cor. ix. 27.)

And though ἀδόκιμοι here seems to signify one that cannot give a proof of his power, as when it relates to the apostle, ver. 6, 7. yet seeing the apostle, pretending that the Lord had given him this power, must be ἀδόκιμος, one fit to be rejected as a false pretender if he had it not: and though, when it relates to the Corinthians, ver. 5. it signifies persons who could not give a proof that they belonged to Christ, or had his presence with them; yet, seeing the want of this proof shewed they were to be rejected as persons not approved by Christ, this differs not much from the sense assigned of that word.

[8] Ver. 12. Ἐν ἁγίῳ φιλήματι, *With a holy kiss.*] As brethren: for this seems to be the Jews' *osculum propinquitatis,* of which see Buxtorf's Lexicon, p. 1404, 1405.

[9] Ver. 14.] Note, that here plainly, as in the form of baptism, Matt. xxviii. 19. we have the names of the sacred Trinity; and the Father and Son in both places being mentioned as distinct persons, we have no reason to doubt of the personality of the Holy Ghost thus mentioned with them.

APPENDIX

TO CHAP. VI.

MONSIEUR Le Clerc hath observed in his Ars Critica, par. i. cap. 8. p. 110. that *since the time of St. Austin, scarce any word hath been used more frequently in speaking concerning the conversion of a sinner, than is that of grace; and yet if you ask them that use it what they mean by it, they can give you no clear answer: so that a Jesuit said, not unpleasantly, That it was nothing but a* nescio quid, *and that the grace of God in Scripture doth always signify not any secret afflatus, but his mercy and his kindness to us.* Now that I may not seem, with his witty Jesuit, to ridicule, or with the Pelagians to deny, that grace, because my note on this chapter partly accordeth with his critics, I shall here briefly shew two things:

1. That it seems necessary to assert, that God vouchsafes to men not only the outward dispensations of his word to be the ordinary means of their conversion and sanctification, but also some assistances and operations of the Holy Spirit.

2. I shall endeavour to shew, that these assistances may be so explained, as to be no more unintelligible than are all the influences of God upon the soul, or the temptations of the evil spirit.

First, That it is necessary to assert, that God vouchsafes to men some inward operations or assistances of his Holy Spirit, to incline them to what is good, convert and sanctify them. For,

1. Why else is it expressly said, that *God works in us both to will and to do of his good pleasure,* (Phil. ii. 13.) and *doth within us what is acceptable in his sight?* (Heb. xiii. 21.) for sure he cannot properly be said ἐνεργεῖν, καὶ ποιεῖν ἐν ἡμῖν, *to act and work within us,* who does and worketh nothing in us. Yea, how doth the word of God itself, when heard or read, work on us, but by making impressions on our minds? And shall that be denied to God himself which we allow to his word? Or, shall he not be believed, when he saith, *he doth work in us both to will and to do? he doth in us what is acceptable in his sight?*

Again; Does it not seem unreasonable to deny that influence to God and the good Spirit, to excite men to goodness, which generally is and must, according to the Scripture, be allowed to the evil spirit tempting men to wickedness? Now, though this evil spirit cannot lay us under a necessity of doing wickedly, yet he is frequently in Scripture represented as a tempter to sin; which he can only be mediately, by raising some ideas in our brain, which do excite, dispose, and move us, as our own thoughts or inward sentiments at other times were wont to do, to what is evil. He also is in Scripture styled that spirit which ἐνεργεῖ, *works inwardly in the children of disobedience,* Eph. ii. 2. and *leads them captive* εἰς τὸ ἐκείνου θέλημα, *to do his will,* 2 Tim. ii. 26. which words seem plainly to import some inward energy of Satan, to excite them to this disobedience to the will of God, and this compliance with his own will: since then *stronger is he that is in us, than he that is in the world,* (1 John iv. 4.) *i. e.* that good Spirit which dwells in pious men, is more powerful in them than Satan is in wicked men, we must allow this good Spirit ἐνεργεῖν, *to work* in the children of obedience, as Satan is allowed to work in his own children.

Moreover, the evil spirit is represented as *a lying spirit in the mouth of Ahab's prophets,* 1 Kings xxi. 21. he *moved David to number the people,* 1 Chron. xxi. 1. he *entered into Judas,* Luke xxii. 3. he *filled the heart of Ananias to lie to the Holy Ghost,* Acts v. 3. All which expressions can never be accounted for, without allowing him some power to work upon the spirits of these persons, so as to raise within them some such ideas as would excite and stir them up to the performance of those actions: nor can we otherwise give any rational account of the *snares, methods, wiles,* and *devices* of Satan, mentioned 2 Cor. ii. 11. Eph. vi. 11. or tell how he comes and takes *away the word out of the heart,* Luke viii. 12. or how he takes *advantage over us* when we are overwhelmed with grief, 2 Cor. ii. 10.

When, therefore, on the other hand, God is said to *put his fear and his law in our hearts,* Jer. xxxii. 40. Heb. viii. 10. and *his spirit within us,* Ezek. xxxvi. 27. to *create in*

us a clean heart, and renew in us a right spirit, ibid. to *give us a new heart,* Ezek. xi. 19. to *circumcise* and to *convert the heart,* Deut. xxx. 6. Jer. xxxi. 18. if he by his good Spirit raiseth no good motions or ideas in us, which may dispose us to his fear, and by attention to them may convert and cleanse our hearts; if he vouchsafes unto us no inward illuminations, by attending to which we may discern *the wondrous things of this law,* what can these words or metaphors import? or why is his Spirit put within us if he hath nothing to do there? Yea, why are we said to be *strengthened with might through the Spirit in the inward man to do his will?* Eph. iii. 16. to be enabled, *through the Spirit, to mortify the deeds of the flesh?* Rom. viii. 13. Why is the Spirit said to *help our infirmities,* ver. 26. to *purify our hearts,* 1 Pet. i. 22. to be unto us a Spirit of *sanctification,* 1 Cor. vi. 11. the *Comforter,* the Spirit of *power, love,* and of a *sound mind?* 2 Tim. i. 7. For how is it possible he should be all or any of these things to us, or should do all or any of these things for us, by doing nothing in us? And seeing consolation ariseth only from the inward testimony of the conscience; seeing sanctification consists in the renewing of the inward man, and hath the soul for its subject; seeing the heart is purified by an inward change and temper, which renders it averse from sin, and sets the affections, desires, and inclinations of the soul against it; seeing the deeds of the flesh are only mortified by such a renovation of the mind as makes us to discern the pernicious effects and dreadful consequences of living still according to our fleshly appetites, and so begetteth a dread and hatred of them, a resolution to forsake them, a vehement desire to be freed from them, a sincere endeavour to resist the motions of the flesh, and a care that we do not for the future yield obedience to it in the lustings of it, if there be no renovation wrought in us by the Spirit, no testimony of him *with our spirits, that we are the sons of God,* how can a man conceive that all this should be done by the Spirit without any energy in the mind and the affections of a man, and by that, consequently, on the will?

Moreover, if the Holy Spirit hath no hand in producing and carrying on the new life, why is he styled Πνεῦμα ζωοποιοῦν, *a quickening,* or *life-giving, Spirit?* Seeing all vital operations issue from a spirit acting in us, why are we said to *live in the Spirit,* Gal. v. 16. and to *walk in the Spirit,* Rom. viii. 14. and ἄγεσθαι, *to be led,* or conducted, *by the Spirit* of God? For as in natural and moral actions we cannot be said to live or walk without an inward principle of life and motion, or to be led or guided in those actions but by the light of reason; so neither can we properly be said to live and walk in the Spirit, or to be guided by him, if he imparts no inward light to guide us in the ways of piety, no inward motions to excite us to walk in them, no inward strength or vital efficacy for the performance of them. And were it otherwise, why are all those inward habits and dispositions which adorn the soul, and make it *meet for the inheritance of the saints in light,* styled *the fruits,* not of the preaching of the word, or of our own consideration, but *of the Holy Spirit?* For how are they his fruits, if he doth nothing to produce them? Why are they still ascribed, according to his doctrine, never to that which only doth, but to that only which doth not produce them?

To say these things and these expressions concern only the times in which the extraordinary gifts and operations of the Holy Spirit were vouchsafed, is to make future ages, since the ceasing of these gifts, despair of being quickened, sanctified, or comforted, or even enabled to purify the heart, or to mortify the deeds of the flesh, to live or walk in the Spirit; and consequently to despair of being now the sons of God, united to Christ Jesus, or having any of the fruits of the Spirit wrought within them. And were it only then that no man could be regenerate or born again without water and the Holy Ghost, by what are we now regenerated? why are we now baptized? or why is baptism administered still in the name of the Holy Ghost?

In fine, it seems not possible, according to this hypothesis, to explain how, or to what end, the Holy Spirit is so often said to *dwell,* or to *abide* within us; how we are *made a habitation of God through the Spirit;* how we are made *the temples of God through the Holy Ghost which is in us,* or united to Christ by the Spirit, or to what end the Holy Ghost thus dwells or takes up his abode in them, in whom he acteth nothing, or rests upon those Christian sufferers whom he doth not inspire with inward courage: and yet this abode of the good Spirit with us, is represented not only as the highest privilege, but as the inestimable advantage of the Christian. By this Christ doth encourage his disciples to demonstrate their love to him by keeping his commandments, that then *the Father will love them, and we* (saith he) *will take up our abode with him,* John xiv. 23. By this, saith the apostle, God becomes *our God, and we his people; he our Father, we his sons and daughters,* 2 Cor. vi. 16. and from our union by this Spirit to our head Christ Jesus, such an ἐνέργεια, or *inward working,* is said to be diffused through every part of his mystical body, as causeth *the whole body to increase, and edify itself in love,* Eph. iv. 16. Colos. ii. 19. Now what account can be offered of these things, without allowing some inward operations of the Holy Spirit, as the consequence of this spiritual union, and this inhabitation of the Holy Spirit in us? yea, who can tell what is the advantage of these promises, *I will put my Spirit in you,* or *pour him upon you,* Prov. i. 23. Jer. xxxvi. 27. xxxvii. 14. Zech. xii. 10. John vii. 37, 38. if we receive no influx from him thus put into our hearts? what, lastly, is it for the Holy Spirit *to depart,* or to be *taken* from us? or, what can be the dreadful misery and *woe* denounced upon us *when he doth so?* for if he did nothing in us, whilst he continued to be with us, what can we lose by his departure? or why did David so importunately beg God *would not take his Holy Spirit from him?* Psal. li. 12.

To say here the Holy Spirit only dwelt in Christians, whilst the extraordinary gifts and afflatus of the Holy Spirit were continued to the church, and they lay under persecution from the heathen emperors, is not only to contradict the tenor of the Scriptures, which declare that all Christ's living members are thus united by the Spirit to their Head, (1 Cor. xii. 13.) and that *if any man have not the Spirit of Christ,* dwelling in him, *he is none of his;* (Rom. viii. 9.) he cannot be the son of God, for *as many as are led by the Spirit of God, they are the sons of God;* (ver. 14.) he hath no right to call God Father, (ver. 15.) no interest in the *adoption,* and in the inheritance of sons; (ver. 17.) but it is also to enervate the virtue of the promises of Christ, and

the consolation of Christians of all future ages under their sufferings for the sake of Christ; yea, it is in effect to make the dispensation of the gospel cease, the difference betwixt that and the law being by the apostle placed in this, that the one is *the ministration of the letter* only, the other also *of the Spirit:* and if this were so only whilst these extraordinary operations of the Holy Spirit lasted, then from the time that they have ceased, the gospel doth not in this differ from the law, nor deserve to be preferred above it on that account.

Arg. 2. This doctrine seems to take off from the energy of prayer in general, and from the virtue of prayer for the Holy Spirit in particular, and so to make men slight and neglect that duty of which the Scripture speaketh so magnificently, and to which it frequently exhorts us; at least, it seems not well consistent with the tenor of those inspired prayers, or those prescriptions for it recorded in the Holy Scripture: for who can reconcile it with those expressions, in which holy men of God so often beg God would *incline their hearts unto him,* since this he cannot do without some operation on their hearts; that he would *draw them, that they might run after him;* that he would *open their eyes,* and *give them understanding to discern his law;* that he would *lead them in the right way, in the way everlasting,* and *guide them by his eye?* For if God by his Spirit hath no influence upon the heart or soul, how doth he incline or draw it? if none upon the understanding, how doth he enlighten or instruct it? If this be done only by the word read, preached, and pondered in the heart, we may as well apply ourselves to that work without as with prayer, unless we in these cases pray for some new external revelations, or for some motives not contained in Scripture.

Moreover, according to this doctrine, it seems both fruitless and absurd to pray for the assistance of the Holy Spirit, or to expect we should enjoy it. And so that passage of St. Luke, *Ask, and ye shall receive; seek, and you shall find; knock, and it shall be opened unto you: for if evil parents give good gifts to their children, how much more will your heavenly Father give his Holy Spirit to them that ask him?* Luke xi. 9. 13. must be of no use or virtue to us. For what in these expressions can we pray for, but the assistance of the Holy Spirit? and what assistance can he afford us, if he doth not operate at all upon our souls?

To say this promise is to be confined to the apostles' days, seems not agreeable to reason: for why then do we hear of it in the sermon on the mount, which certainly was spoken εἰς ἀκοὰς λαοῦ, *in the audience of the multitude?* why doth it run in words so general, πᾶς γὰρ, *for every one that asks receives?* Moreover, those spiritual and ordinary effects for which the Holy Spirit was then given, those fruits of the Spirit they produced in them, are as needful and as spiritually good for Christians now, as when our Saviour spake these words: for as the Holy Spirit was needful then to strengthen Christ's servants *in the inward man to do his will,* Eph. iii. 16. to comfort them in tribulations, and support them under fiery trials, and to preserve them from the subtilties of Satan, and the temptations of the wicked world; so is there the same need of his assistance now for all these gracious ends, and therefore the same reason to expect him still to all these purposes. Moreover, the conditions of this promise may be performed by us now as well as then; we may be now sincerely desirous to obey the holy will of God, and with true fervency and importunity may beg the Holy Spirit to this end. And if we may acceptably perform these duties to which this promise is annexed, why may we not as confidently expect the blessing promised from the God of truth? For the encouragement here given to expect the assistance of the Holy Spirit is this, that we ask him of our heavenly Father: now this most comfortable relation God bears to all his children, of what age soever; he is *the same yesterday, to-day, and for ever;* and therefore there is now, and ever will be, the same benignity in God, the same good-will and readiness in him to give his Holy Spirit now unto his children for all needful purposes, as in all former ages. If therefore in like manner we do ask, we must have equal reason to expect we should receive him. To proceed therefore,

Secondly, To explain, as far as I am able, and think it needful so to do, how those *fruits of the Spirit,* which the schools call *graces,* are wrought in us by the Spirit of God.

First, I assert, that the manner in which the Holy Spirit acts upon the minds and hearts of men, for the production of these fruits or graces, and the preparatory dispositions of the soul towards them, may reasonably be conceived to be such as is suitable to the reason and faculties of men, *viz.* the understanding and the will. Now it is certain, that what naturally makes the understanding to perceive, is evidence proposed and apprehended, considered or adverted to; for nothing farther can be requisite to make me *come to the knowledge of the truth, and understanding what the will of the Lord is,* and so be *wise unto salvation.* Hence the apostle prays, that his Philippians might *abound more and more in knowledge, and in all wisdom,* ἐν πάσῃ αἰσθήσει, in all perception, that so they may *approve the things that are most excellent,* Phil. i. 9, 10. Hence he speaks to the Romans thus, *Be ye transformed by the renewing of your mind,* εἰς τὸ δοκιμάζειν, *that you may discern and approve what is* according to *the good, and acceptable, and perfect will of God,* Rom. xii. 2. and saith to the Ephesians, *Be ye not unwise, but understanding what the will of the Lord is,* Eph. v. 17. and, ver. 8. 10. *Walk as children of the light, approving what is acceptable to the Lord.* Again, what makes the will choose, is something approved by the understanding, and consequently appearing to the soul as good; and whatsoever it refuseth, is something represented by the understanding, and so appearing to the will, as evil: whence all that God requires of us is, and can be, only this, *to refuse the evil, and to choose the good.* Wherefore to say that evidence proposed, apprehended, and considered, is not sufficient to make the understanding to approve; or that the greatest good proposed, the greatest evil threatened, when equally believed and reflected on, is not sufficient to engage the will to choose that good, and to refuse that evil, is in effect to say, that which alone doth move the will to choose, or to refuse, is not sufficient to engage it so to do; that which alone is requisite to make me understand and approve, is not sufficient so to do. Now this being contradictory to itself, must of necessity be false.

Be it then that we have naturally an aversion to the truths proposed to us in the gospel, that can only make us indisposed to attend to them, but cannot hinder our conviction when we apprehend them and attend to them. Whence, for removal of it, the apostle only prays, that

the eyes of our understanding may be enlightened, that we may know them, Eph. i. 18. adding, *that where the light of the knowledge of the glory of God in Christ Jesus* was revealed, if after this *the gospel was hid* from any, it was only so, *because the god of this world had blinded the conceptions of their minds, that the light of the gospel might not shine into them,* 2 Cor. iv. 3, 4. Be it that there is in us a renitency to the good we are to choose, that only can indispose us to believe and to approve it as our chiefest good. Be it that we are prone to the evil which we should decline, that only can render it the more difficult for us to believe it is the worst of evils. But yet, what we do really conceive to be our chiefest good will still be chosen, and what we apprehend to be the worst of evils, will, whilst we do continue under that conviction, be refused by us. It therefore can be only requisite, in order to these ends, that the good Spirit should so illuminate our understandings, that we, attending to and considering what lies before us, should apprehend and be convinced of our duty; and that the blessings of the gospel should be so propounded to us, as that we may discern them to be our chiefest good, and the miseries it threatens, so as we may be convinced they are the worst of evils, that we may choose the one, and refuse the other. Now to consider, in order to approbation and conviction, to choose in order to our good, and refuse, that we may avoid misery, must be the actions not of God but man, though the light that doth convince, and the motives which engage him thus to choose and to refuse, are certainly from God.

To illustrate this more familiarly by an instance taken from ourselves, or our deportment towards others: When a man, in words plain and intelligible, speaks to another, if he will hearken to what he says, he must understand his mind; for, by that very impression the words make upon his brain, he immediately perceives his meaning: and cannot the Divine impression on the brain, which is God's speaking inwardly to man, do the same thing? This action is indeed so necessary, that as it is not virtuous or praiseworthy in any man to understand the mind of him who doth thus speak to him, so neither seemeth it praiseworthy in us purely to understand the mind of God thus speaking to us. Again, these words of man contain some exhortation to me to do what he desires I would do, backed with encouragements to do so, taken from the proposal of some advantage, the promise of some good I shall receive by complying with his exhortation; or they contain some dehortation from doing what he would not have me to do, because it will be hurtful to me, or will be certainly attended with some evil consequences. Is not this the method used by all the world in dealing with one another? And do they not all do this with hopes and expectation of success? And is it not a great disparagement to the word of God, to think that his persuasions, admonitions, exhortations, promises, and threats, should be all insufficient to prevail with us to turn from our sinful courses, and turn to him, when all men who do use these methods towards their children, servants, friends, or relations, do it in hopes that they shall be successful by these means? Moreover, if the person they address to be slow of understanding, do they not hope to overcome that difficulty by the clearness of their discourse, and by reiterating the same thing by such variety of expressions as he is best able to perceive? If he be averse from doing that which is desired, do they not hope to overcome that aversion by repeated exhortations, and vigorous impressions of those encouragements they tender to prevail upon him to comply with their desire? If he be strongly inclined to that from which they vehemently dehort him, do they not endeavour to turn the bent and current of his inclinations by the like repeated exhortations, and lively representations of the evils he will be certainly exposed to by so doing? All men are therefore of this opinion in their practice, that acting with men by convincing reason, and by motives and persuasions, is acting with them suitably to their faculties: and is not God himself of the same mind? Hath he not revealed his will on purpose that we may know it? Hath he not directed his letters and epistles to us, that by reading we may understand in them, *and know the things which do belong to our peace?* Did not our Saviour utter all his discourses to the same end? Why else doth he inquire so oft, *Why is it that you do not understand my speech?* (John viii. 43.) *How is it that ye do not understand?* (Mark viii. 21.) Why doth he preface them with this instruction, *hear and understand?* (Matt. xv. 10.) Doth not God call upon us *to consider our ways, and lay to heart* his sayings, and his dispensations? (Hag. i. 5. 7.) Doth he not prescribe this as the remedy for preventing his judgments, when he saith, *Oh consider this, ye that forget God!* (Psal. l. 22.) and of being wise, by saying, *Oh that they were wise, that they would consider their latter end!* (Deut. xxxii. 29.) Doth he not represent this as the source of all the wickedness and idolatry of his own people, that *they would not consider in their hearts?* (Isa. i. 3. xliv. 19.) Doth he not make conversion the effect of this consideration, when he saith, *Because he considereth and turneth away from all the transgressions that he hath committed, he shall surely live?* (Ezek. xviii. 29. Psal. cxix. 59.) yea, doth he not represent this as a just ground of hope, that even the most stubborn sinners may be reformed, when he saith to the prophet, *Remove by day in their sight: it may be they will consider, though they be a rebellious people?* (Ezek. xii. 3.) Does not the apostle pray, that his Colossians *may be filled with the knowledge of his will in all wisdom, that* (so) *they might walk worthy of the Lord, to all well-pleasing, being fruitful in every good work?* (Colos. i. 9, 10.) that his Philippians might *discern* and *approve the things that are most excellent, that they might be sincere, and without offence, being filled with all the fruits of righteousness?* &c. (Phil. i. 10, 11.) And must not then this knowledge and approbation of his will, be a means of rendering us fruitful in all works of righteousness? Does not God require his people to *choose life,* (Deut. xxx. 19.) pronouncing a blessing on them that *choose the things that please him,* (Isa. lvi. 4.) and threatening destruction to them that *would not choose the fear of the Lord,* (Prov. i. 20.) but *choose the things in which he delighted not?* (Isa. lvi. 4.) Now, doth he any thing more to prevail with them who do *not choose the fear of the Lord, do not the things that please him,* to engage them so to do, or not to do the contrary, but teach them his ways, and persuade them to walk in them? Must it not then be certain, that either he transacts with them as men who might by these things be induced to choose to fear him, and do the things that please him, and abstain from the contrary; or threatens to destroy them for doing what they could not help, and

had no means sufficient to avoid, and for not doing what it was impossible for them to do? Again, doth he not exhort men to be *willing and obedient*, promising a full pardon, and a blessing to them that do so? (Isa. i. 18, 19.) Doth not Christ resolve the destruction of the Jews into this, *You will not come unto me that you may have life?* (John v. 40.) declaring this to be the reason why they were not gathered, because *he often would have gathered them, but they would not be gathered*, (Luke xiii. 34.) because, being so graciously invited to the marriage-feast, *they would not come?* (Matt. xxii. 34.) Now what did he to engage them to come unto him, to gather them, to prevail upon them to come unto the marriage-feast, but shew them the way of life, exhort and invite them to come unto the feast? Either then he transacted with them as one who knew this was sufficient for these ends, and that these things might have prevailed upon them to be willing, or else he resolved on their exclusion from the marriage-feast; and their not tasting his supper, for not doing what they could not do; and condemned them for not coming when they could not, because *the Father did not draw them*, or *give them* to him, (John vi. 37. 44.) and for not being gathered when indeed he would not, whatever he said to the contrary, seeing he would not do that for them without which they could not be gathered. Moreover, doth he not earnestly exhort and persuade men to repent, and turn from the evil of their ways? Doth he not say, *Oh that my people would have hearkened to me; that Israel would have walked in my ways!* (Psal. lxxxi. 13.) *Oh that they were wise, that they would understand this!* (Deut. xxxii. 29.) *O Jerusalem! wilt thou not be made clean? when shall it once be?* (Jer. xiii. 27.) *Oh that thou hadst known in this thy day, the things which belong unto thy peace!* (Luke xix. 42.) Now either in these exhortations and persuasions he acts with men suitable to their faculties, exhorting them to do, and pathetically wishing they had done, what they might have done, though they did it not; or called them to repent that they did not do what they never could do; that they did not avoid what it was impossible they should avoid; and even to repent that God had not irresistibly done this for them, and seriously wished they themselves would have done what, if it ever had been done, must have been done by himself, and therefore was not done, because he would not irresistibly work the change in them.

In fine, doth not God encourage men to repent and believe, to be *willing* and *obedient*, by great and precious promises of the most excellent and lasting blessings? Hath he not threatened eternal damnation to them that do not believe? (Mark xvi. 15, 16.) hath not he said, *He will come in flaming fire, taking vengeance on all that obey not the gospel?* (2 Thess. i. 7.) And must not all these things sufficiently convince us, that God acts with men as one who doth indeed suppose that men may hearken to his exhortations, and comply with his persuasions to believe and to obey his gospel? may be prevailed on, by his promises, to the performance of their duty, and terrified by the consideration of the judgments threatened from their disobedience? Why else is it said, that God has *given us* these *great and precious promises, that by them we may be made partakers of a Divine nature?* (2 Pet. i. 2.) or why are we exhorted, *having these promises, to cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God?* (2 Cor. vii. 1.) or why doth the apostle say, *Knowing then the terrors of the Lord, we persuade men?* (2 Cor. v. 11.) If beyond all this there be some physical and irresistible operation on God's part, necessary to make men know, and knowing choose the good, and refuse the evil, this being not wrought in them who are not born anew, why is the want of this new birth and this spiritual regeneration so oft imputed to their want of consideration, and their not laying to heart the things propounded to them; to their not *inclining their mind to wisdom, and not applying their hearts to understanding;* and their not *framing their doings to turn unto the Lord?* (Prov. i. 14. 30. Hos. v. 4.) If it be said, This may be done, because they had grace and strength sufficient in their first parents so to do; I answer, Admit that vain imagination, that we had what we never indeed had, or could have, because it was lost long before we had a being; yea, what Adam never had, because then we must have had power to repent after his fall, and then we must have it still; for what power he had to repent after his fall, he could not lose by his fall: I say, admit this supposition, what is it to the import of all the exhortations, persuasions, and motives, contained in the gospel, which are all directed to fallen man; and so, if God be serious in them, declare his great unwillingness that fallen man should perish, his passionate desire that he should be saved; and if he speaketh in them suitably to the capacities and faculties of fallen man, plainly suppose him still in a capacity, by these assistances and motives, to understand his duty, and to choose the good, and refuse the evil?

Prop. 2. I add, That *this is not ordinarily, and needs not at all to be done now, by propounding to the understanding any truths, or to the will any motives or inducements, which are not contained in Holy Scripture.* For, if the word of God be a perspicuous and perfect rule, *able to make us wise to salvation, and furnished for every good work*, sure the good Spirit may by suggesting the truths contained in it, and bringing them to our remembrance, and *opening our understandings to perceive the Scriptures*, sufficiently remove the darkness that is in our minds; if it be a *light shining in darkness*, (2 Pet. i. 19.) and *πάντα τὰ ἐλεγχόμενα, all errors* to be corrected, all vices to be reproved, *are made manifest by the light*, (Eph. v. 13.) then must it be sufficient to illuminate our understandings and direct our paths, or *lead our feet into the way of truth.* Again, seeing the motives contained in the Scripture to engage us to turn from those evil ways which tend to our disquiet, torment, and misery, at present, and will hereafter subject us to eternal miseries, must be sufficient to turn us from the evil of our ways, or else the highest motives that can be offered must be insufficient to that end; all other motives to deter us from any action, as pernicious and disadvantageous to us, being as nothing when compared to that, *Depart from me ye wicked into eternal fire;* all evils we can dread or suffer from the hand of man, are little in respect of that we must have cause to fear from him who *can destroy both soul and body in hell-fire.* Since, on the other hand, the promise of everlasting happiness, recorded in the same Scriptures, as the result of our sincere obedience, must be sufficient to engage us in a sincere endeavour to yield that obedience to the good and holy will of God, or no inducements can be sufficient to that end; seeing this motive

eminently contains all other motives in it, there being more in those two words, *the enjoyment of God, and everlasting happiness,* than kingdoms, thrones, and treasures, joy, pleasures, honours, and all that can express the good things of this world, import; and therefore a more vehement constraining power in them, to the performance of our duty, than in the united strength of worldly greatness, honour, pleasures, and that which representeth to our hopes and our desires, that which incomparably excels all we can hope for, or desire, besides: I say, this being so, the Holy Spirit, by making deep impressions on the mind, of the advantages and rewards promised to our conversion and sincere obedience, and of the dreadful evils threatened to the disobedient, and bringing these things oft to our remembrance, which in the scripture-phrase is *putting these laws in our minds, and writing them upon our hearts,* (see note on Heb. viii. 10.) must do what is sufficient to work in us conversion and sincere obedience. For what reason can be given why the Spirit of wisdom, having *enlightened the eyes of our understanding to know what is the hope of our calling, and the glorious riches of the inheritance of the saints,* (Eph. i. 18.) and these things being thus made present to our minds, should not have greater prevalence upon our wills to obedience, than any temporal concerns to yield obedience to the laws of man? It is certain, Satan can only tempt us, by suggesting some temporal allurements and advantages, or some temporal losses or affrightments to us: since then the Scripture doth assure us, *this is our victory over the world, even our faith,* (1 John v. 4.) *i. e.* our *expectation of things hoped for, our evidence of things not seen;* (Heb. xi. 1.) these objects of our faith contained in the Scriptures, being presented to us, and impressed upon us by the Holy Spirit, must be sufficient to baffle all the temptations of sin, Satan, and the world. In fine, of this we may be sufficiently convinced from the experience of mankind: for, since the apprehension of good or evil is the sole motive to make us undertake or decline any action, the greater the good or evil is, the stronger motive it must be. Now, do not many millions in the world forego their present ease and pleasure, encounter difficulties, and venture upon dangers, and undergo most toilsome labours, in expectation of some finite temporal advantage, of which they cannot have assurance? Do they not oft abstain from what they passionately love, only for fear of dangers which possibly might not ensue upon the satisfaction of their appetites? Do they not sow, and plant, and trade, only in hopes of an increase? And should not then the hopes of infinite eternal happiness, and the dread of endless miseries, more powerfully engage us to obey God's precepts, and to resist all the temptations which flesh and blood suggest against them?

But then, because the blessings and miseries of another world are things invisible, and only are discerned by the eye of faith, they being only moral and spiritual motives, which only work upon us as they are present to our minds by actual consideration and reflection on them, and this they are not always, when the temptations of the world, the devil, and the flesh, by sensual objects, are thus present with us; it is therefore necessary that at all times, when they are not thus present with us, and therefore cannot operate upon us, the Holy Spirit should either, by representing to us from the Scriptures those Divine truths with which our understandings have not been sufficiently enlightened, instruct and guide us; or else by reviving, and impressing, *i. e.* inculcating on our spirits, those motives and inducements to resist those temptations, and to perform those duties which are required at our hands, assist us so to do.

Prop. 3. I therefore humbly conceive this inward operation of the Holy Spirit to consist in these two things:

First, *In representing Divine truths more clearly to our understandings,* that we may have a fuller evidence, stronger conviction and assurance of them, which is in Scripture styled *the illumination of the mind.*

Secondly, *In bringing these truths to our remembrance,* that so they may be present with us, when this is requisite to enable us to resist temptations, and to encourage us to the performance of our duty. And upon supposition of these two things, that God acts with us suitably to the nature of our faculties (on our understanding, by representing the light to it, and on our wills, by motives to choose the good, and refuse the evil, and that the highest motives and inducements possible, when firmly believed, and present to the mind, must be sufficient to produce their ends), it can be only requisite to our conversion and sincere obedience, that the good Spirit should assist us in this work, by that illumination which is sufficient to produce this strong conviction and plerophory of faith, and should present those motives to our memories, and make a deep impression of them there; which, being present, will move our wills and our affections to prosecute the ends for which they are sufficient.

I am not ignorant that there may be many, who, beyond all this, require a physical and irresistible motion of the Holy Spirit, in which we are wholly passive, to the conversion of a sinner, and I shall not dispute with them, that controversy being so fully handled by Dr. Claget, but shall endeavour briefly to compound and state the matter.

First, then, I say it must be granted, that in raising an idea in my brain by the Holy Spirit, and the impression made upon it there, the action is properly physical.

Secondly, That in these actions I am purely passive; that is, I myself do nothing formally to produce these ideas, but the good Spirit, without my operation, doth produce them in me. And,

Thirdly, That these operations must be irresistible in their production, because they are immediately produced in me without my knowledge of them, and without my will, and so without those faculties by which I am enabled to act.

But then I add, that as far as they are so, they cannot be imputable to me; *i. e.* it cannot be praiseworthy in me, or rewardable, that I have such ideas raised in me; but only that, when they are thus raised in me, I attend to them, comply with, and improve them to the ends for which they were designed by the Holy Spirit. To make this evident by an example: It is on all hands granted, that Satan can so work upon the brain, as to raise up in it impure and blasphemous ideas; but then it is generally held, that the thoughts they immediately produce will never be imputed to us as our sins, nor will God be displeased with us for them, if we do not after shew any good liking of them, or consent to them, but manfully resist, and rise up into detestation and abhorrence of them; and that, because the raising these ideas is the devil's action, not our own, we are purely passive in them till we consent to, or shew some liking of, them: and they are also inevitable and irresistible, it being in the power of no man to prevent or resist them; *i. e.* to

hinder them from being raised in his brain, or any ways to suppress them, till he doth first perceive them raised there. And therefore, for the same reasons those ideas which are objectively good, being thus raised in us, cannot be imputed to us for reward, nor can God be well pleased with us for them, till we co-operate with them; because the raising of them is properly God's, not our own action, and we are purely passive in it, nor is it in our power to prevent or to resist them: but then, God having planted in us a principle of reason and discretion, we can attend to them being raised, and so improve them to the illumination of our understandings, and to the approbation of them in our minds. He also having given us a will to choose the good and refuse the evil, we may consent to the good suggestions, and pursue the good motions raised thus in us; for to what other ends can they be raised in us by the Holy Spirit? As therefore our attendance and consent to the suggestions of the evil spirit being free, and what we may avoid, is culpable; so our attendance to, and compliance with, these motions and ideas of the Holy Spirit, being things in which we are free and active, and that upon deliberation; and so in them we do perform the proper and free actions of a man, doing that which we might not do, and refusing to do that we have both power and temptations to perform; therefore these things must be praiseworthy and acceptable in the sight of God.

I also add, that these ideas being thus raised up in us by God alone, and even the power of attending and consenting to them being, together with our nature, entirely derived from God, and all the inducements which we have to attend to them, and comply with them, being properly of Divine external revelation, or such Divine internal operation as, if they had not intervened, we should have had none of these good effects produced upon us; these effects are properly to be ascribed to God, and all the praise and glory of them must be due to him alone, because the principle of acting, and the inducement thus to act, is solely from him.

To conclude: The greatest instance of powerful conversion I can call to mind, is that of persecuting Saul. He is confounded by a *light shining round about him, brighter than the sun;* by this he is *struck down to the earth,* and hears a dreadful voice from heaven, saying, *Saul, Saul, why persecutest thou me?* Now in all this he was purely passive, and the action done upon him was physical and irresistible; and therefore this action being wholly Christ's, not his, there could be nothing in it on his part praiseworthy, or rendering him a better man. But then, when he inquires of the holy Jesus, *Lord, what wouldest thou have me to do?* when he prays earnestly for the forgiveness of his sins; (Acts ix. 11.) when he submits to that baptism which was appointed by the holy Jesus for that end, and for the dedication of himself to his service; when, being told what grievous things he was to suffer for the name of Jesus, he notwithstanding *was not disobedient to the heavenly vision,* but *went, and preached up that faith which he had formerly opposed;* these being actions of deliberation and free choice, proceeding from reflections on the heavenly vision, and the conviction it had wrought upon him, must be praiseworthy and acceptable in the sight of God: though, being the results of what our Lord had done upon him, he very properly ascribeth the whole glory of them to the grace and favour of our Lord towards him. Hence, say St. Chrysostom and Œcumenius, he doth so magnify the grace of God in this matter, as μὴ λυμήνασθαι τῷ αὐτεξουσίῳ, *not to invalidate man's free-will.* (See note on 1 Tim. i. 12.) And that there is a perfect harmony betwixt the operation of God's grace and the co-operation of our wills, we learn from two examples recorded in one chapter, *viz.* 2 Cor. viii. 1. 3. where the apostle advertiseth the Corinthians, *of the grace of God given to them of Macedonia:* for, saith the apostle, they were *according to their power,* yea, and *above their power,* αὐθαίρετοι, *of themselves willing* to contribute to the necessities of the saints; *viz.* the contribution was an act of their own free wills, proceeding from their choice; but the grace and favour of God given to them was the spring and motive of it. So again, ver. 16, 17. *Thanks be to God,* τῷ διδόντι, *to him that gave this care in the heart of Titus; for he accepted the exhortation, and being more forward,* αὐθαίρετος ἐξῆλθε, *he went to you of his own accord; i. e.* the exhortation was from St. Paul; that which gave the weight and vigour to it, and rendered him more forward in it, was the grace and favour of God to him: the reflection on both made this journey the matter of his own choice, and so he became *willing of his own accord:* yea, this is evident even from the very words, by some thought to assert the contrary, Phil. ii. 12, 13. *Wherefore, beloved—not only as in my presence* (when you had me to be your monitor), *but much more now in my absence* (which God by the workings and inward teachings of his Spirit supplies), *work out your salvation with fear and trembling: for it is God that worketh in you, both to will and to do of his own pleasure (i. e.* sometimes by outward, and sometimes by inward means): for if beyond these inward suggestions and persuasions some physical and irresistible operations be required on God's part, which make it necessary for us both to will and do, why are we then commanded *to work out our own salvation;* for can we act where we are truly passive? Or can that be a reason why we ourselves should work, that another will effectually do that very thing without our co-operation? Is it not rather a manifest reason why we should neither will nor work at all, since both is and will be irresistibly performed without us? Why, secondly, are we said to *work out our salvation with fear and trembling?* for, can there be any cause of *fear and trembling,* lest that salvation should not be wrought out which God works in us irresistibly? Surely, if God works in us irresistibly both to will and to do, there can be no possibility of miscarrying, and so no ground for *fear and trembling.* Why, thirdly, are the Philippians exhorted to do this, *much more* in St. Paul's *absence* than *in his presence,* if, when he was present, God wrought in them irresistibly to will and do, and could do no more in his absence? It is therefore evident from these considerations, that God works in us both to will and to do, by giving us our wills and faculties, and then stirring them up to put forth their own acts.

THE

EPISTLE TO THE GALATIANS.

WITH ANNOTATIONS.

PREFACE.

§. 1. THOUGH, in the pure and primitive ages of the church, I find no controversy touching the nature of faith, or of justification, they saying nothing of justification but as it is included in the article of *remission of sins;* yet seeing both this faith and the justification which is ascribed to it, have, in the latter ages, ministered occasion to many questions and disputes, canvassed with much contention, and prosecuted with the greatest zeal, as being judged matters of very high importance; and the Epistles to the Romans and Galatians are the Epistles which treat chiefly of this subject; I therefore shall, by way of preface to this Epistle, endeavour to shew,

1. What is the import of the word *faith*, in Scripture, especially as it relates to the matter of justification, or what the Scripture representeth as true *Christian faith*.

2. What it is to be *justified*, in St. Paul's acceptation of that word.

3. That this justification is by St. Paul ascribed to *faith alone*, in opposition to works of righteousness, done either by the Jew or gentile.

4. That it seems necessary from the nature of the thing, and the state and condition of the persons to whom the gospel was then preached, that it should be so.

5. That though *this* faith doth not include sincere obedience, and much less perseverance in it to the end, which yet are necessary and essential conditions, even of the new covenant; yet,

1. It lays the highest obligations on us to perform them, under the penalty of forfeiting the blessings of it. And,

2. It tendereth sufficient motives to this obedience, and, where it is sincere and lasting, it will most certainly produce it.

§. 2. And (1.) as for the import of the word *faith*, in Scripture, I think scarce any thing is more evident throughout the whole New Testament, than that the faith there mentioned is only a cordial and firm belief that *Jesus is the Christ*, the *Lord*, the true *Messiah*, or *Prophet, sent from God, to reveal his will* to the world; the *Son of God*, the *Saviour of the world*. To make this manifest,

Consider, (1.) that Divine faith, in general, is only a firm assent to, or full persuasion of mind concerning the truth of, what is testified, revealed, or reported by God himself, or persons commissioned by God to reveal, or to bear record to it: for, seeing human faith is only a persuasion of the truth of what is told us or testified by man, Divine faith must be a firm persuasion of the truth of what is testified or revealed to us by God. And this description of faith is clearly taught us by St. John, 1 John, chap. v. who having declared, ver. 4, 5. that the faith by which we *overcome the world*, is the belief that *Jesus is the Son of God*, proceeds to shew we have great reason to believe this proposition, that Jesus *is the Son of God*: 1. Because the *Holy Spirit beareth witness to it, and he is the Spirit of truth*, ver. 6. 2. Because *there are three that bear record in heaven to it*, viz. *the Father, the Word, and the Holy Ghost*, ver. 7. Now, saith he, *if we receive the witness of men;* if we rely upon their testimony in any courts of judicature; if by the mouth of two or three human witnesses our weightiest matters are determined, shall not the *witness of God* be greater? *i. e.* shall it not be of more validity for confirmation of our faith in this particular, that *Jesus is the Son of God?* ver. 9. Surely we cannot disbelieve this truth, but we must give the lie to him, saith the apostle, ver. 10. *because we believe not the record which God hath given of his Son;* but if we do receive this testimony on his authority, *we set to our seal that God is true*, John iii. 33.

This being, then, the nature of Divine faith in general, faith in our Lord Jesus Christ must be a full assent to or firm persuasion of mind concerning the truth of what is testified, revealed, or reported by God himself, or by persons commissionated by him to reveal his will, concerning our Lord Jesus Christ. Or briefly thus, It is a firm persuasion, that he who suffered at Jerusalem was the true *Messiah*, the *Saviour of the world*, the *Prophet* who was for to come, that person who was constituted *Lord of all things;* or, which amounts to the same thing, that he was *Christ, the Son of God*. For explication of this proposition,

Consider, (1.) that the Scripture mentions this as the great thing testified concerning him, by all the witnesses of the Messiah; as, *v. g.*

1. By St. John the Baptist, who came *for a witness to testify of the Light*, John i. 7. and who *saw, and bare record that this is the Son of God*, ver. 34.: hence do St. John's disciples say, *He to whom thou barest witness baptizeth*, John iii. 26. and Christ speaks thus to the Jews, *You sent to John, and he bare witness to the truth*, John v. 33.

2. God the Father bare him record, and testified by divers methods, that he was *the Son of God;* so do we read expressly, John v. 32. *There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true; the Father himself who hath sent me, beareth witness of me*. And again, xvii. 18. *It is written in your law, that the testimony of two men is true, i. e.* it is to be received as such: *I am one that bear witness of myself, and the Father which sent me beareth witness of me*. Now God the Father bore witness to his Son, 1. by a voice from heaven, saying,

Thou art my beloved Son, in whom I am well pleased, Mark i. 11. This voice was personally directed to Christ himself, as being that commission which was sent him from heaven, to exercise the office of God's supreme minister, or legate, in the world; but it was also prefaced with an ἰδοὺ, *behold,* directing the people to attend to it. (Matt. iii. 17.) 2. By giving him the power of working miracles for confirmation of his doctrine and his own testimony; and therefore he speaks thus to the people, *I have a greater testimony than that of John: the works which my Father hath given me to do, they bear witness of me, that the Father hath sent me.* (John v. 36.)

3. The Holy Spirit beareth witness that *Jesus is the Son of God;* (1 John v. 6.) and this he did, not only by his descent upon our Saviour at his baptism, and by raising him from the dead, he being *put to death in the flesh, but quickened by the Spirit,* (1 Pet. iii. 18.) but by enabling him to cast out devils, and to perform such works as never any other person did, or could do. Whence he thus argues, *If by the Spirit of God I cast out devils, then is the kingdom of God come to you; i. e.* then is it clear that I am the Messiah, sent from God to preach the doctrine of this kingdom to you: (Matt. xii. 28.) since my commission is confirmed by these operations of his Spirit, and testified to *by the finger of God,* as the phrase is varied, Luke xi. 20. and this, after our Lord's ascension, this Spirit was to do more fully: *for when* (saith Christ) *the Comforter is come, even the Spirit of truth, he shall testify of me,* (John xv. 26.) and this he actually did; whence Christ is said to be *justified by the Spirit,* 1 Tim. iii. 16. *i. e.* freed, by his testimony, from the suspicion of being an impostor, or false pretender, when he declared he was Christ, *the Son of God.*

4. The apostles were men chosen for this very end: *Ye shall bear witness of me* (saith Christ), *because ye have been with me from the beginning.* (John xv. 27.) *Ye shall be witnesses to me both in Jerusalem and Judea, and in Samaria, and to the uttermost parts of the earth.* Hence are they styled *witnesses chosen of God,* Acts x. 41. *eye-witnesses* of what he did and suffered, Luke i. 2. *eye-witnesses of his glory,* 2 Pet. i. 16. *that which we have heard, and seen, and looked upon,* μαρτυροῦμεν, *we witness, and declare unto you,* saith St. John, 1 John i. 2.

5. Moses also and the prophets are produced as his witnesses; for *unto him give all the prophets witness.* (Acts x. 43.) All the Scriptures: *Search the Scriptures* (saith Christ), *for they are they which testify of me;* (John v. 39.) and Moses in particular; *for if you believed Moses, you would believe me: for he wrote of me,* (ver. 46.)

Consider, (2.) the things for which the witnesses are produced, the evidence they give in concerning the Messiah, and that will teach us what is faith in Christ. Sometimes it is said that they bear record that he is *the Son of God,* John i. 34. 1 John v. 5. 10. sometimes they testify that he was *the Christ;* thus St. Paul *confounded the Jews, testifying that he was the Christ,* Acts ix. 20. 22. St. Peter, testifying to all the house of Israel, *that God had made him Lord and Christ,* Acts ii. 36.: sometimes they testify that he was *the Saviour of the world;* so 1 John iv. 14. *We have seen, and do testify that God hath sent his Son to be the Saviour of the world;* or, that he was *the Lamb of God, that taketh away the sins of the world,* John i. 29. that him *God hath exalted to be a Saviour, to give repentance and remission of sins to them that believed in his name,* Acts v. 31. xiii. 38. sometimes they testify that he is *Lord of all things,* Acts x. 36. and, as a consequent of this, that he, by God's appointment, was to be judge of all men, for *he commanded us* (saith Peter) *to preach to the people, and to testify that it was he who was ordained to be the judge of the quick and the dead,* Acts x. 42. sometimes they are said to bear witness of his resurrection, Acts i. 22. saying, *this Jesus hath God raised up, whereof we are witnesses,* Acts xxiii. 2. for *we have testified of God that he raised up Christ,* 1 Cor. xv. 15.

3. Observe that all these several testimonies, though they differ in expressions, they differ little in reality, and in effect do only signify that he is *Jesus Christ our Lord:* for, 1. to say he is the *Son of God,* is in effect to say he is *the Christ,* that person by God anointed to be our prophet. St. Matthew gives us the confession of St. Peter thus, *Thou art the Christ, the Son of the living God,* xvi. 16. St. Mark thus, *Thou art the Christ,* viii. 29. St. Luke, *Thou art the Christ of God,* ix. 10. And when our Lord forbids them to divulge this to the world, he only saith, *Tell no man that I am Jesus the Christ,* Matt. xvi. 20. *Art thou the Christ, the Son of God?* saith the high-priest to him, Matt. xxvi. 63. whereas St. Luke relates the question only thus, *Art thou the Christ?* xxii. 67. 2. To be *the Son of God,* is in effect to be *the Lord of all things,* the person to whom all power is given in heaven and earth; that every knee should bow unto him, as their sovereign Lord and King: and, therefore, whereas Pilate is, in the other evangelists, said only to ask, *Art thou the Christ, the Son of God?* St. John relates the question thus, *Art thou the King of the Jews?* 3. To be *the Son of God,* must also signify to be *the Saviour of the world;* the testimony of the apostles being this, that *God had sent his Son to be the Saviour of the world,* 1 John iv. 14. to testify that he *was risen from the dead,* was in effect to testify he was *the Son of God;* for he was *declared to be the Son of God with power, by the resurrection from the dead,* Rom. i. 4. It was in effect to testify that he was made *both Lord and Christ;* and therefore Peter, having proved Christ's resurrection and exaltation to the right hand of God, infers that we may all be hence assured, that *God hath made him Lord,* Acts ii. 36. and St. Paul tells us, it was a demonstration that *God by him would judge the world,* Acts xvii. 31. And since his resurrection was performed by the almighty power of God, it must be a sufficient demonstration of the truth of what Christ testified of himself, *viz.* that he was *Christ the Saviour of the world,* and that he should hereafter *sit at the right hand of Power,* it being impossible that God should have employed so great power in raising him from the dead, had he not been his well-beloved Son, or that Messiah he declared himself to be.

This being then the thing which all those witnesses were so concerned to attest and to engage men to believe, we may be sure this is, according to the tenor of the holy Scripture, faith in Christ; and that by heartily believing that Christ is the Messiah, sent into the world to instruct us in the will of God, the *Saviour of the world,* sent to redeem us by his death from death and misery, and give salvation to all his faithful servants; that he is our Lord and King, by whose laws we are to be governed, and by whose laws we shall be judged and rewarded at the last day:

we truly do believe in Christ. Which yet will farther be apparent,

1. From plain texts which seem expressly to assert the same. We find Nathanael saying, *Rabbi, thou art the Son of God; thou art the King of Israel,* John i. 49. and Christ thus answering to him, *Because I saw thee under the fig-tree, believest thou?* Whence it is evident, that to acknowledge Jesus to be the Son of God, the King of Israel, was to believe in him. This was the faith of the Samaritan woman and her fellow-citizens, John iv. 26. for to this woman our Saviour testifies he was the true Messiah, saying, *I that speak unto thee am he,* ver. 29. then the woman goes into the city, and saith to the men of it, *Come, see a man that told me all things that ever I did; is not this the Christ?* This being said, *many of the Samaritans believed on him, because of the saying of the woman;* and many more believed, *because of his own words,* ver. 39. that is, they were persuaded, partly by what they heard her testify, partly by what they heard our Saviour speak, to acknowledge he was the true Messiah, or the Saviour of the world: for so they do themselves explain the meaning of believing on him, saying to the woman, *Now we believe, not because of thy word: for we ourselves have heard, and know that this is verily the Christ, the Saviour of the world,* ver. 42. This was the faith of Martha; for Jesus having said to her, *I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live: believest thou this?* she answers, *Yea, Lord: I believe thou art the Christ, the Son of God, who wast to come into the world,* John xi. 25, 26. to believe this was, therefore, to believe in Christ, if Martha did so. We find St. Paul *opening and alleging that Christ must needs have suffered, and risen again from the dead,* Acts xvii. 3. and that *this Jesus* whom he preached *was the Christ;* and then it follows, that *some of them believed,* ver. 4. ἐπείσθησαν, they were persuaded of the truth of what St. Paul had testified. Again, it follows that those of Berea, searching the Scriptures, and finding that these things were so, *believed,* ver. 11. *i. e.* they were persuaded of the truth of what St. Paul had taught, that *Jesus was the Christ;* that he had suffered, and was risen from the dead: this therefore must be to believe. Again, St. Paul was *pressed in spirit, and testifies to the Jews, that Jesus was the Christ,* Acts xviii. 5. whereupon Crispus, *a chief ruler of the synagogue, and many of the Corinthians, believed;* i. e. they acknowledged the truth of St. Paul's testimony, that *Jesus was the Christ. The word of faith which we preach,* saith the same Paul, is this, that *if thou confess with thy mouth the Lord Jesus, and in thy heart believest that God hath raised him from the dead, thou shalt be saved,* Rom. x. 8, 9. and this he proves, because the Scripture saith, *Whosoever believeth in him shall not be ashamed,* ver. 10. To confess, therefore, and acknowledge that *Jesus is the Lord,* and that God raised him from the dead, is to believe on him. Lastly, *This* (saith St. John) *is the victory over the world, even our faith,* 1 John, v. 4. and then it follows, *Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?* to believe therefore that *Jesus is the Son of God,* is Christian faith.

3. This was the faith which the apostles did require in order to baptism; and where there was a due appearance of it, there persons were admitted into the number of *believers.* For instance, St. Peter saith to the Jews, *Let all the house of Israel know that God hath made this Jesus, whom ye crucified, Lord and Christ,* Acts ii. 36. this pricks them to the heart, and makes them to inquire, *What shall we do?* St. Peter answers, *Repent you, and believe every one of you in the name of the Lord Jesus Christ, for the remission of sins,* ver. 38. and then it follows, that *they who gladly received his word were baptized; and there were added to the church three thousand souls,* ver. 41. and, ver. 47, *the Lord daily added to the church,* τοὺς σωζομένους, *the saved, i. e.* such who were by his faith put into a way of salvation; and if they persevered in it, would obtain it. Again, Philip went down to the city of Samaria, and *preached to them Christ,* Acts viii. 5. and *when they believed Philip preaching the things concerning the kingdom of God,* ver. 12. *i. e.* when they did heartily assent to them, *they were baptized, both men and women:* and when the eunuch puts the question to him, *What hindereth me to be baptized?* Philip returns this answer, *If thou believest with all thy heart, thou mayest,* ver. 37. and when the eunuch answered, *I believe that Jesus Christ is the Son of God,* then was he instantly *baptized:* so that the faith required to baptism, was only a hearty acknowledgment that *Jesus Christ was the Son of God.*

§. 3. And because there be many false, and, in my apprehension, dangerous descriptions of true faith, which have obtained in these latter ages, I will here briefly lay them down, and then proceed to other confirmations of the Scripture-notion of true faith, by which we may abundantly discern the falsehood of them. Now they are such as these, *viz.*

1. That *faith is a firm assent, by which every true believer is persuaded, not only that remission of sins is promised in the general, but to him in particular.** So Calvin; and after him the generality of the French and Dutch divines.

2. That faith consists *in the application of Christ's merits to ourselves, in casting ourselves upon the merits of Christ, in apprehending, relying, or laying hold upon Christ for salvation;*† or, as others say, *it is a recumbency on Christ for salvation.* Of all which notions of justifying, or true Christian faith, this is a full confutation, that they are perfectly unscriptural: for, the first cannot be contained in Scripture, it being certain, to a demonstration, that Scripture no where saith, that Daniel, John, or Thomas, &c. have remission of sins. This, therefore, cannot be Divine faith, or faith built immediately on a Divine revelation or record, but rests upon our own experience, or knowledge of ourselves; for the argument must run thus, *He that repenteth and believeth, shall be saved.* I, Daniel and Thomas, have done this; which may indeed be matter of their knowledge, but not of Divine faith, as being not revealed in Scripture.

---

* Synops. purior. Theol. Disp. 31. §. 1. "Hanc fidem justificantem sic definimus; nempe esse firmum assensum promissionibus evangelii, quo fidelis non tantùm credit eas esse veras, sed etiam ad se peculiariter pertinere." Thes. Sedan. vol. i. p. 633. §. 12. "Nunc justa fidei definitio nobis constabit, si dicamus esse divinæ erga nos benevolentiæ firmam certamque cognitionem." Calv. Instit. lib. iii. cap. 2. §. 7. 28.

† "The principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification." Assemb. Catech. chap. 14. q. 2.

"Quo homo electus promissiones gratuitas de Christo sibi applicat, iisque suavissimè acquiescit." Wolleb. Christ. Theol. lib. i. cap. 29. "Fides igitur ista propriè dicitur justificans, qua recumbimus in Christum ad remissionem peccatorum ad salutem." Ames. Theol. lib. i. cap. 27. §. 17.

3. Nor are the other opinions less unscriptural; for we do not once read in Scripture any command *to apply Christ's merits to ourselves,* or to *apprehend his merits,* or to *lean and roll ourselves upon him for salvation:* we find no exhortation in Scripture so to do; no reprehension of any person for not resting on, or not *applying Christ's merits* to, themselves; no promise made to any upon the application of *Christ's merits:* in a word, the Scripture is wholly unacquainted with these phrases. And is that likely to be the duty on which our *justification, adoption,* and all our happiness depends, which hath no precept, promise, or example in the Holy Scripture? But I shall add some farther confirmations of the Scripture-notion of true faith, by which all these unscriptural opinions will be at once confuted. And therefore,

4. The Scripture frequently informs us, that the miracles done by Christ are propounded as the great motive to believe on him, and as the aggravation of their sin, who still continued in their infidelity; and also that the consideration of them caused many to believe. On this account he requires to be believed; *If you believe not me, believe my works:* (John x. 38. xiv. 11.) *for the works that I do bear witness of me, that the Father hath sent me.* (John v. 36. x. 25.) On this account he pronounces the infidelity of the Jews inexcusable, saying, *If I had not done among them the works that no other man did, they had not had sin; but now they have no cloak for their sin.* (John xv. 22. 24.) It was this consideration which induced many of them to believe; for *many believed on his name when they saw the miracles which he did.* (John ii. 23. vii. 30.) Now what were all his miracles designed to produce in them, but a firm belief that he was *Christ the Son of God?* So doth St. John expressly teach us, saying, *There be many other miracles which Jesus did, that are not written in this book; but these are written that ye might believe that Jesus is the Son of God.* (John xx. 30.) If you imagine that faith is a *firm assent that Christ died for you in particular,* and that you have remission of sins by him; that it is *an application of Christ,* or of *his merits to yourselves,* or a *rolling yourselves upon him for salvation;* how do his miracles convince you that you should thus believe on him? But if you say, it is a firm persuasion that he is the Christ, *the Son of God,* nothing can be more proper to convince us of the truth of what he thus declared, than these miracles; then may you say with Nicodemus, *We know thou art a teacher sent from God: for no man can do such miracles as thou doest, except God were with him.* (John iii. 2.)

5. This will be yet more evident from all those places which ascribe our justification and salvation to faith in God, or in him that sent this Jesus into the world. So doth our Lord himself in these words, *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death to life.* (John v. 24. xii. 44.) The faith of Abraham is thus described, *Abraham believed God, and it was imputed to him for righteousness,* Rom. iv. 3. *i. e.* this faith in God was imputed to him for righteousness: when therefore the apostle adds, that *he is the father of them that believe, that righteousness might be imputed to them also,* ver. 9. must it not be imputed upon their believing in God, as he did? Doth not the apostle hence infer, that *unto him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness?* ver. 5. Now to believe in him that *justifieth the ungodly,* is certainly to believe in God the Father, for it is *God that justifieth.* (Rom. viii. 33.) To be justified by this faith, must therefore signify to be justified by faith in God the Father, according to those words of St. Peter, *We through him believe in God, that our faith and hope might be in God.* (1 Pet. i. 21.) Now if faith is supposed to consist in believing that *our own sins are pardoned, in application of Christ's merits to ourselves,* or in *rolling ourselves upon the person of Christ,* what affinity or connexion is there betwixt believing in God, believing the truth of his promises, as Abraham did, and was justified, and believing that *our own sins are pardoned, applying the merits of Christ to ourselves, or rolling ourselves upon him for salvation?* But then if justifying faith doth primarily consist in a firm persuasion that Jesus *is the Son of God, the Saviour of the world; the Prophet sent of God* to shew us the way of salvation; the *Lord and King,* by whose laws we are to be governed if we would obtain it, then faith in Christ and faith in God are one thing: for God having testified all this concerning his Son Jesus Christ, and also promised that *every one that hath seen the Son and believed on him, shall have eternal life;* (John vi. 40.) by thus believing we receive his *testimony,* and *set to our seal, that God is true.*

6. This may be argued from all those places which ascribe our justification and salvation to the belief of the resurrection of Jesus Christ, or of God's power exercised in raising him from the dead. Thus doth St. Paul in that very chapter in which he professedly disputes of justification by faith; for he expressly declares, that to them that *believe in him, who raised Jesus from the dead, that faith shall be imputed for righteousness,* Rom. iv. 24. as Abraham's faith in him that quickened the dead was imputed unto him for righteousness. And again, *If we believe with the heart that God hath raised up the Lord Jesus from the dead, we shall be saved: for with the heart man believeth to justification,* Rom. x. 9, 10. Now what agreement is there betwixt my believing *my own sins are pardoned,* or *my applying Christ's merits* to myself, or *rolling myself upon him,* and Christ's resurrection from the dead by the power of God? But then if we say, that faith is a firm persuasion that Jesus was the *Son of God,* the *Saviour of the world,* the *Prophet* that was to come into the world, the *Lord and Ruler* over all; this, as he testified of himself whilst living, and God the Father also testified, so was he *declared to be the Son of God with power by this resurrection from the dead;* (Rom. i. 4.) by this all Israel might *know that God had made him Lord and Christ,* (Acts ii. 24. 36.) and that *God had exalted him to his right hand, to be a Prince and Saviour, to give repentance to Israel, and remission of sins.* (Acts v. 31.) Hence the apostle teacheth that Christ *died for our sins, and rose again for our justification,* Rom. iv. 25. and puts the question, *Who is he that condemneth us? It is Christ that died, yea, rather that is risen again,* viii. 34.

7. This appears farther from this consideration, that* in all the Scriptures of the New Testament, there is

* Concerning this passage, see an advertisement to the reader at the end of this preface.

not to be found one exhortation to any Christian to believe in Christ, or to act faith on Christ. When the apostles preached to Jews or gentiles, men not converted to the Christian faith, they still exhort them to believe that *Jesus was the Christ, the Son of God,* the *Saviour* of the world, or to *believe in the Lord Jesus.* And this was necessary to be preached to them, to persuade them to believe in, and to obey him; for till they did believe he was a person sent from God, and that they should receive some benefit by doing so, they could have no inducement to own, and no encouragement to obey him. It was therefore necessary that this should be first preached to Jew and gentile, that Christ was a person sent from God to preach the doctrine which he taught, and that remission of sins and everlasting life was to be obtained by his name, and by obedience to this teacher. But then I say, the same apostles in their Epistles directed to those persons who were already Christians, and who had testified their faith by being baptized in the name of Jesus, have not one exhortation to any of them to believe in Christ; but only to be steadfast in the faith, to increase and grow in faith, and to repent of what they had done contrary to the faith they had received. The exhortations of our Lord to the seven churches, and more particularly to that of Sardis, in which there were but very few who had not defiled themselves, (Rev. iii. 1—3.) and that of Laodicea, which he threatened to *spew out of his mouth for her lukewarmness,* (ver. 16. 18.) are only *to repent, and to renew their first works,* not to believe in him, or to apply his merits to themselves. Now what account can be given of this thing by those who are so zealous in their sermons to exhort Christians to believe in Christ, to *roll themselves upon him,* and *apply his merits to themselves,* and are so full of motives to persuade them so to do? I say, what reason can they give, why men, assisted by the Holy Ghost, never exhorted any Christians to believe, but only to *shew forth their faith by their works,* (James ii. 18.) and to *add unto their faith virtue?* (2 Pet. i. 5, &c.) But then if Christian faith be only a firm persuasion that *Jesus is the Christ,* the *Son of God,* the *Saviour of the world,* the reason is exceeding manifest why no Christian should be exhorted to believe, because whoever is a Christian, not only doth believe all this already, but hath professed his belief of it by being baptized in the name of Jesus. There therefore needs no exhortation to any Christian to believe in Christ, but only to walk answerably to that faith, to be steadfast in it, and to add *to his faith virtue, knowledge, temperance, godliness, brotherly kindness, charity,* (2 Pet. i. 5. 8.) that they may not be *slothful and unfruitful in the knowledge of our Lord Jesus Christ.*

Obj. If it be here objected that St. John saith, *These things have I written to you that believe on the name of the Son of God, that ye may know ye have eternal life* (καὶ ἵνα πιστεύητε), *and that ye may believe in the name of the Son of God;* (1 John v. 13.) I answer,

First, That the Alexandrian and other Greek manuscripts, read not καὶ ἵνα πιστεύητε, but πιστεύοντες, that *ye may know ye have eternal life, who believe in the name of the Son of God.* And this reading is confirmed by the Vulgar, the Syriac, and Ethiopic versions.

Secondly, They who retain our version interpret the words thus, That ye may *continue to believe in the name of the Son of God;* or, that ye may *more firmly and certainly believe.** Nor will the words bear any other meaning, unless you will suppose St. John should seriously exhort believers to begin to do what he had told them, in the immediate preceding words, was so effectually done by them already, that they might *know they had eternal life.*

In a word, either it is true before we actually believe it, that our sins are pardoned, that we have a right to apply Christ's merit to us, and to roll ourselves upon his person for salvation, or it is not. If it be true before we have believed, we must have faith before, since nothing can produce his pardon of our sins, or give us any right to apply his merits to ourselves, or depend on him for salvation, but faith in Christ. If it be not true, we must obtain the pardon of our sins, and an interest in Christ's merits, by believing a lie: and so much for the first particular. To the next inquiry;

§. 4. Secondly, What is it to be *justified* in St. Paul's acceptation of the word? I answer,

First, That this justification which St. Paul speaks of, is an act of God terminated upon man. This the apostle expressly doth deliver in these words, *Who shall lay any thing to the charge of God's elect? It is God that justifies,* Rom. viii. 33. And again, *It is one God that justifies the circumcision by faith, and the uncircumcision through faith,* Rom. iii. 30. *It is God that justifieth the ungodly,* Rom. iv. 5. *He is just, and the justifier of him that believeth in Jesus,* Rom. iii. 26. Now, according to the clear tenor of the Scripture,

Secondly, God justifies the sinner by absolving him from the guilt of his past sins, by a free act of grace in pardoning his iniquities, or not imputing his sins to him, and so his justification must import his absolution from the guilt of sin, and, as a necessary and immediate consequence of that, our being reconciled to God, and received into favour with him. This will be evident, if we consider,

First, What the Baptist testified concerning him, that all men might believe, *viz.* that he was *the Lamb of God, that taketh away the sins of the world;* (John i. 29.) and what Christ testified of himself, *viz.* that *he that believeth in him should not come into condemnation;* (John iii. 36.) that his blood was *the blood of the new covenant, which was shed for the remission of sins,* (Matt. xxvi. 28.) even of that covenant in which God promises *to be merciful to our unrighteousness,* and *to remember our iniquities no more.* (Heb. viii. 13. x. 17.) As also from what his apostles promised to win men to the faith of Jesus, *viz.* remission of sins. Thus, when the Jews were pricked to the heart, and said, *What shall we do?* St. Peter answers, *Repent ye, and be baptized in the name of Jesus Christ, for the remission of sins,* Acts ii. 37. And again, *Repent you, and be converted, that your sins may be blotted out,* Acts iii. 19.: for *him hath God exalted to be a Prince and a Saviour, to give repentance and remission of sins,* Acts v. 13. St. Peter begins his sermon to Cornelius thus, *The word which God hath sent us to preach,* is *peace by Jesus Christ,* Acts x. 36. *To him give all the prophets witness, that through his name whosoever believeth on him shall receive remission of sins;* Acts xiii. 23. St. Paul declares that *God had raised up to Israel a Saviour, Jesus:* and then he adds, *Known therefore be it to you, that through*

* "Ut certiùs et firmiùs credant." Calv. "Ut in fide perseveretis." Vorst. Episcop. "That ye may be encouraged to continue in the faith." Dr. Hammond. Πιστεύειν ἀδιατάκτως, Œcum.

this man is preached to you remission of sins; and in him every believer on him shall be justified from all things, from which they could not be justified by the law of Moses, Heb. x. 1. 4. that law being not able to take away sins, Rom. iii. 23. *i. e.* to free men from the guilt of sin. Seeing then the benefit proposed to the believer, is the remission of sins to be obtained through Christ, through his name; seeing we are said to be justified through Christ, Rom. v. 9. through faith in his blood, Eph. i. 7. that blood which is so often said to be *shed for the remission of our sins,* Colos. i. 14. 20. and to procure our *peace* and our *redemption;* since, lastly, we are said by believing in Christ to be justified from sin, Acts xiii. 39. which phrase can only signify exemption from the condemnation of it: I say, from these expressions it appears, that God's justification of a sinner by faith, or through faith in the blood of Jesus, is chiefly the remission of the believer's sins, and the exemption of him from the condemnation of the law, by virtue of Christ's blood shed for the remission of sins.

2. This we may learn from the reasonings by which the apostle confirms his conclusion, or the arguments by which he proves, that both Jew and gentile are to be justified by faith without the works of the law, or without works. His conclusion is laid down, Rom. i. 17. thus, *The righteousness of God* (which proceeds) *from faith, is revealed in the gospel, to* (beget) *faith in Jew and gentile,* ver. 16. (See the note there.) And this way of obtaining righteousness or justification he proves to be absolutely necessary to them both, beginning first with the gentiles, whom he pronounces subject to the wrath of God, for *holding the truth* (they by the light of nature knew) *in unrighteousness,* ver. 18. And this he proves to the end of that chapter, which concludes thus, *That they knowing the judgment of God, that they who did such things were worthy of death, not only did the same, but had pleasure in them that did them.* In the second chapter he declares the Jews guilty of the same things the heathens did, and so obnoxious to the same condemnation, and also guilty of violating the law of Moses; and thence concludes, that as to this matter there was no difference between them, he having proved both Jews and gentiles *to be all under sin,* (iii. 9.) and so both equally needing to be justified by faith, or to be justified freely by an act of grace, pardoning their sins through faith in Christ, (ver. 24.) His argument then is plainly this; Both Jew and gentile lie under the guilt of sin, there being *none of them that is righteous,* (Rom. iii. 9.) *i. e.* free from sin, *no not one,* (ver. 10.) Neither of them can be justified by the law, because they by the sentence of it are ὑπόδικοι τῷ Θεῷ, *guilty before God,* (ver. 19, 20.) and obnoxious to punishment, as being both transgressors of it; *therefore* (saith he) *by the law can no flesh be justified, for by the law is the knowledge of sin,* rendering us obnoxious to condemnation: where then there remains the guilt of sin, there can be no justification; where therefore there is remission of sin, and so a freedom from being guilty of it before God, there is justification. Again, *all have sinned* (saith he) *and fallen short of the glory of God;* (ver. 23.) that is, either of his approbation, as that phrase signifies, John xii. 43. or of the *fruition of the glory of God,* as it imports, Rom. v. 1, 2. therefore absolution from this sin must be sufficient to make us obtain this glory of God. *We who have thus sinned* (saith he) *are justified freely by his grace through the redemption that is in Christ Jesus,* (ver. 24.) Now what is this redemption? It is, saith the same apostle twice, *remission of our sins,* Eph. i. 7. Colos. i. 14. The apostle argues to the same effect in the Epistle to the Galatians, that justification cannot be by the law, *because the law cannot give life;* and this it cannot do, because the Scripture *hath concluded all under sin,* (Gal. iii. 21, 22.) and so shut out that way of being justified: our freedom therefore from the guilt of sin, must be sufficient for our justification to life. In his fourth chapter to the Romans he describes justification by the not imputing sin, and the forgiveness of it, in these words, *To him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness,* (ver. 5.) *As David speaks of the blessedness of the man to whom the Lord imputeth righteousness without works,* (ver. 6.) saying, *Blessed are they whose unrighteousness is forgiven, and whose sin is covered,* (ver. 7.) *Blessed is the man to whom the Lord imputeth not sin,* (ver. 8.) Since then the blessedness of which the apostle was discoursing was that of justification, the justification of the ungodly, and since this blessedness is said to consist in the remission, covering, the not imputing his sins to him, it cannot reasonably be denied, that the blessedness of a justified person is here described by the blessedness of a pardoned person, as being one and the same thing.

3. This will be farther evident from the consideration of the phrases the apostle useth as equivalent to justification, and interpretative of it. As,

1. *Reconciliation to God:* that this is the same with justification, appears by these words; *Much more being justified by his blood, we shall be saved from wrath by him: for if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life,* Rom. v. 9, 10, where to be *justified by his blood,* and *reconciled by his death,* seem plainly the same thing. Now, that reconciliation is effected by the remission of sins, is evident from these words; *God was in Christ reconciling the world unto himself, not imputing their trespasses unto them,* 2 Cor. v. 19. and therefore justification also must be so obtained: for if, upon the not imputing sin to us, God did not account us as righteous, he could not be reconciled to us, because he cannot be reconciled to any man continuing unrighteous, or under the notion of a sinner.

2. Justification stands utterly opposed to condemnation, in these words; *Who shall lay any thing to the charge of God's elect,* or to believers? τίς ἐγκαλέσει κατὰ, who shall object a crime against them? *It is God that justifieth, who is he that condemneth them?* Rom. i. 33, 34. And again, *If the administration of condemnation, i. e.* the law, which chargeth us with guilt, and so rendereth us obnoxious to condemnation, *was glorious, much more the ministration,* τῆς δικαιοσύνης, *of justification, doth exceed in glory,* 2 Cor. iii. 9. Now what is it that mankind is accused of, and charged with by the law, but sin? What is it that they stand condemned for at God's bar, but the transgression of his law? justification, therefore, which stands opposed to it, must be a clearing and discharging them from the guilt or the condemning power of sin.

3. Justification is said to be from sin; *By him all that believe are justified,* ἐκ πάντων, *from all those sins from which they could not be justified by the law of Moses,* Acts xiii. 39. And again, *The judgment was from one sin to condem-*

nation, but the free gift to justification, ἐκ πολλῶν ἁμαρτημάτων, *from many sins,* Rom. v. 16. Now what can justification from sin signify besides our absolution from the guilt of sin?

4. The justifying the believer and the remission of his sins are divers expressions of the same thing, as is apparent from these words, *God hath set forth Christ Jesus to be a propitiation through faith in his blood:* this he hath done, saith the apostle, *to declare his righteousness in the remission of sins,* Rom. iii. 25. *viz.* to those that have this faith, *i. e.* to manifest the way of justification by faith, which he alone admits of for the remission of sins. He did this, saith the next verse, *to declare his righteousness, that he might be just,* in requiring this propitiation for our sins, *and the justifier of him that believeth in Jesus,* ver. 26. Is it not therefore manifest, that to justify the believer and to remit his sins, must be the same thing?

5. *We are justified* (saith the apostle) *through the redemption that is in Jesus, through faith in his blood,* Rom. iii. 24, 25. *through his blood,* Rom. v. 9. Now what doth this blood procure for us? *Forgiveness of sins,* Eph. i. 7. Colos. i. 14. saith the apostle, it being *shed for the remission of sins,* Matt. xxvi. 28. he appearing *in the end of the world to put away sin by the sacrifice of himself,* Heb. ix. 26. What benefit have believers by it? *He hath loved them, and washed them from their sins in his blood,* Rev. i. 5. he hath made peace for them *by the blood of his cross,* Colos. i. 20. *with a God only angry for sin;* he hath *obtained eternal redemption* from transgressions by it, Heb. ix. 12. 15. By all these equivalent expressions it appears, that God's justifying the sinner, in St. Paul's sense of the expression, is his absolving him from the guilt of his past sins, from punishment and condemnation by the law for them, by an act of grace and free pardon of them through the blood of Jesus; his being as fully reconciled to us, as if we never had offended against the former covenant we were all under, till the new covenant was established in the blood of Jesus.

§. 5. Thirdly, I add, that this justification is, by St. Paul, ascribed to faith alone, in opposition to works of righteousness done, either by the Jew or gentile. This plainly follows from that notion of justification which I have established as the true sense of the expression in St. Paul; for how could Jew or gentile be justified by the works of that law, whether Mosaical or natural, which rendered them both obnoxious to condemnation for sin, and guilty before God? Could they receive remission of sins by compliance with that law, which left them under condemnation for it? Can any man imagine, after the charge he lays against the gentiles, chap. i. and against the Jews, chap. ii. iii. he could have any inclination to assert they should be justified, or absolved from the guilt of those offences by their works, and not by faith only? The mistake in this matter seems to lie here, that men look upon justification, not as looking backward only, and procuring an absolution from our past sins; but as looking forward to our whole Christian conversation, and importing our absolution from all our sins committed against the tenor of the covenant of grace, or the new covenant; whereas it only doth consist, ἐν τῇ παρέσει τῶν προγεγονότων ἁμαρτημάτων, in *the remission of our past sins,* Rom. iii. 25. in the *redemption of us from* τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, *the sins committed against our former covenant,* Heb. ix. 15. in the *purgation of the believer,* τῶν πάλαι αὐτοῦ ἁμαρτιῶν, *from his old sins,* 2 Pet. i. 9. and leaves us afterward to be absolved or condemned, as we obey, perform, or violate the conditions of the new covenant, and so to be judged hereafter, not according to our faith, but works. (See the note on Rom. iii. 25.)

Secondly, This is exceeding evident from the plain words of the apostle, and by the arguments, by which he proves we must be justified by faith, and not by works. *For* (saith he) *by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of* (that) *sin* (which renders us obnoxious to condemnation). Now this knowledge of sin, being chiefly produced by the moral law, Rom. vii. 7. shews the apostle excludes as well that as the ceremonial law from justification. And evident it is, that the antithesis runs all along not between ceremonial and moral works, or between works done by the law of Moses, or by the tenor of the law of nature, but between works in general, and faith, the law of works and the law of faith. Again, *We are* (saith he) *justified freely by his grace,* Rom. iii. 24. *i. e.* by a free act of grace in pardoning our past sins, by which we had *fallen short of the glory of God.* Now a free act of grace is still opposed to works. Thus, if our election or calling to the faith of Christ, *be of grace, then is it not of works,* Rom. xi. 6. *By grace ye are saved through faith, not of works,* Eph. ii. 8, 9. (See the note there.) *Not by works of righteousness which we had done* (before the goodness and loving-kindness of God our Saviour appeared to us), *but according to his mercy he saved us,* Tit. iii. 5. (See the note there.) Moreover, we reckon, saith he, *that a man is justified by faith without the works of the law,* ver. 28. where it is on all sides granted, that the works of the law of Moses are entirely excluded from justification by faith, and then much more the works of the gentiles; it being *the same God who justifies the circumcision by faith, and the uncircumcision through faith,* ver. 30. In the next chapter he saith, *To him that worketh not, but believeth in him that justifieth the ungodly, his faith is reckoned for righteousness,* Rom. iv. 5. Now, how can the ungodly be justified by works, and by what words can works be more entirely excluded, than by not working?

Thirdly, That evangelical obedience, or works of righteousness, done by us after faith in Christ, are excluded from that faith which justifies, is evident, because they follow the faith which justifies, *i. e.* procures the pardon of our past sins. *For* (saith the apostle) *we are saved (from the wrath due unto us for our past sins,* Rom. v. 9. or, we are put into the way or state of salvation) *by grace through faith, not of works; for we are created in Jesus Christ to good works, which God hath ordained that we should walk in,* Eph. ii. 8—10. So that we must be first in Christ by virtue of this faith, before we can be fitted to do works of evangelical righteousness. And this argument may be confirmed from many instances of persons who believed, and were immediately baptized the same day; for, being baptized *for the remission of sins,* they must be justified. Thus, at St. Peter's sermon, three thousand believed, and were *baptized the same day,* Acts ii. 41. Thus the Samaritans, upon the hearing Philip preach *concerning the kingdom of God, and the name of the Lord Jesus,* were immediately baptized, Acts viii. 12. so also was the eunuch upon his preaching to him, ver. 38. so was Cornelius, and all that heard St. Peter's sermon, Acts x. 48. so was the gaoler, and *all his house straightway,* Acts xvi. 33. (See Acts ix.

35. 42. xi. 21. xiii. 12. 48, 49. xiv. 1. xvii. 4. 12. 34. xix. 18. Now what evangelical obedience could these men perform to render them justified by works?

Fourthly, This may be fairly argued from the example of Abraham's justification, and the passage whence St. Paul concludes it; *Abraham believed God, and it was imputed to him for righteousness:* for it deserves to be observed, that Abraham had faith, or was a believer, before this was said unto him; for *by faith Abraham, being called, obeyed, and went forth,* Heb. xi. 8. and after by a strong faith he offered up his son Isaac, *believing that God was able to raise him from the dead,* ver. 17. But neither of these instances is pitched upon by the apostle as fit for his purpose, because in both *obedience* was joined with faith, whereas here was a pure act of faith without works; and of this act of faith it is said, what is not said of either of the other, *it was imputed to him for righteousness.* If therefore thus it was in the example of the *father of the faithful,* we may hence conclude it was so also in the children of *faithful Abraham.*

Lastly, The Scripture is express and frequent in this assertion, that *believers are justified by faith;* in which expression either faith must include works, or evangelical obedience, or it doth not; if it doth not, we must be justified by faith alone: and that it doth not formally include works of evangelical righteousness, appears,

First, From the plain distinction which the Scripture puts between them, when it informs us, Gal. v. 6. James ii. 18. 22. 2 Pet. i. 5, 6. Rom. xvi. 26. 1 Thess. i. 3. that *faith works by love, acts with our works, and is made perfect by them;* when it calls upon us to *shew forth our faith by our works,* and to *add to our faith, virtue, knowledge, godliness, temperance, patience, brotherly-kindness, charity;* and when it speaks of the *works of faith,* and the *obedience of faith.*

Secondly, Faith, in the nature of it, is only an assent to a testimony; Divine faith, an assent to a Divine testimony; faith in Christ, an assent to the testimony given by God of Christ. Now it is not reasonable to conceive, that Christ and his apostles, making use of a word which had this known and fixed import, should mean more by the word than what it signified in common use, as sure they must have done, had they included in the meaning of the word the whole of our evangelical righteousness. Though therefore faith is the spring and the foundation of that righteousness, and, where it is cordial and lasting, will most assuredly produce it; yet is not that righteousness included in the very nature, or contained in the very import of it.

Obj. But doth not St. James say expressly, that *a man is justified by works,* and *not by faith only?* ii. 24.

Ans. In answer to this capital objection, I shall first produce the words of the apostle James, with a short paraphrase, and then return a positive answer to the objection. The words I paraphrase thus:

Ver. 14. *(And let not any Jew or Christian think his faith sufficient to justify and save him, without those works of charity and mercy herespoken of,* ver. 8—13. *for)* what doth it profit, my brethren, if a man say he hath faith, *(i. e. in words profess to have faith in God,* ver. 19. *or in Christ,* ver. 1.) and have no works *(to evidence the truth of that profession)?* can *(such a naked, fruitless)* faith save him?

Ver. 15. If a brother or sister be naked, or destitute of daily food;

Ver. 16. And one of you say unto them, Depart in peace, be you warmed and filled, *(making profession of compassion for, and good-will to them in your words, but)* notwithstanding ye give them not those things which be needful for *(the clothing or feeding of)* the body, what doth it profit *(them to hear your kind words)?*

Ver. 17. Even so faith *(professed with the mouth),* if it hath not works *(answerable to that profession, or consequent upon it),* is dead *(and fruitless as those words),* being alone *(i. e. without works shewing the truth of it).*

Ver. 18. Yea, a man may say *(to such a solifidian),* Thou hast *(in profession)* faith, and I have *(real)* works: shew me thy faith *(which thou professest)* without thy works *(which thou canst never do, faith being seated in the heart, and only discoverable by its effects),* and I will shew thee by my works my faith *(as the cause is demonstrated by the effect).*

Ver. 19. Thou *(being a Jew)* believest there is one God; thou *(in this)* doest well: *(but doest no more than the very devils; for)* the devils also believe and tremble *(and if thou hast no better faith than they, thou hast the same reason to tremble which they have).*

Ver. 20. But wilt thou know, O vain man *(who makest profession of such a naked faith),* that faith without works is dead? *(and so unable to justify or save thee: see it in the example of that very Abraham, in thy relation to whom thou so confidest:*

Ver. 21. *For)* was not Abraham *(whom we style)* our father justified by works *(proceeding from his faith),* when he had offered his son Isaac upon the altar? *(counting that God was able to raise him from the dead,* Heb. xi. 17. 19.)

Ver. 22. Seest thou how (Gr. *thou seest by this example, that)* faith wrought with his works *(to produce them)?* and by works was faith made perfect *(and advanced in him to the greatest height).*

Ver. 23. And the Scripture was *(again)* fulfilled, which saith, Abraham believed *(in)* God, and it *(viz. that faith which produced these works)* was accounted to him for righteousness: and *(upon that account)* he was called the Friend of God.

Ver. 24. Ye see then how that by works *(proceeding from faith)* a man is justified, and not by faith only *(i. e. being alone, and without them).*

Now, in answer to the objection from these words, I say, That when St. Paul saith, we are justified *by faith without the works of the law,* and that *to him that worketh not, but believeth in him that justifieth the ungodly, faith is imputed for righteousness,* or to justification; justification there ascribed to faith without works, imports only our absolution from condemnation by reason of our past sins committed before faith in Christ, and our reconciliation to God by the pardon of them, or the not imputing them to those who believe in him. This I have shewed already, and it is apparent, from the chief argument the apostle useth, to prove that both Jew and gentile should be justified freely by his grace, and not by works, because they were all under sin, and become guilty before God, all *having sinned, and come short of the glory of God,* Rom. iii. 9. 19. 23. whereas, saith he, *being justified by faith, we have peace with God, and rejoice in the hope of the glory of God,* Rom. v. 1, 2. Therefore, chap. iii. he must be speaking of the condition both of Jew and gentile, before faith

in Christ. So again when the apostle saith, *The Scripture hath concluded all under sin, that the promise* (of justification) *by* (the) *faith of Jesus Christ might be given to them that believe* (in him). *Wherefore the law was* (then) *our schoolmaster to bring us to Christ, that we might be justified by faith* (in him); *but now, after that faith is come, we are no longer under a schoolmaster* (i. e. under the pedagogy of the law); *for ye are all the children of God through faith in Christ Jesus,* Gal. iii. 22—26. he plainly insinuates that we cannot be justified by the works of the law, because the law leads us to Christ for justification. And again, *We are justified by grace, not of works; for we are God's workmanship, created in Christ Jesus to good works,* Eph. ii. 10. Where the argument seems plainly to run thus, We cannot be justified by works preceding faith, because we do no good works till by faith we are interested in Christ Jesus: whereas St. James speaks plainly of those works which follow faith, are wrought by it, and are the effects of it, and of their necessity in order to our continuance in a state of justification, and our freedom from final condemnation. St. James speaks of a mere profession of faith with the mouth; St. Paul of *believing from the heart:* St. James of a faith *dead* and *fruitless,* when we have it; St. Paul of a faith working by love when we have it, and of a person only justified without works, because he had no faith to produce them.

§. VI. Fourthly, It seemeth necessary from the nature of the thing, and the state and condition of the persons to whom the gospel was first preached, that they should be justified, or absolved from the guilt of their past sins, without new obedience, or without actual obedience to all the commandments of Christ; though not without that faith which did engage them to it, and was sufficient to produce it. For,

First, This was all that could be done by the convinced Jews or gentiles, who at one sermon or discourse believed, and were baptized for the remission of sins. It is manifest they then knew but little of the commandments of Christ, and so could not be doers of them. Either then they were not justified, and then *faith is not imputed to them for righteousness,* nor did baptism consign to them *remission of sins;* or they were justified by that faith which did not include actual obedience to all the commandments of Christ, as the condition of that justification. And seeing perseverance to the end, and being *faithful to the death,* are by our Lord himself made the conditions of salvation, and of receiving from his hands *the crown of life;* if these be also the conditions of the justification promised to faith in Christ, no person is or can be justified by faith till he dies. This faith, therefore, in Jew and gentile, thus converted, could only import three things: (1.) By way of preparation for it, an owning the true God, who gave this testimony to his Son, and so a *turning from dumb idols to serve the living God,* and a sorrow for their sins committed against him in the time of their ignorance; and in the Jews, a sorrow for their past sins, and in particular for having *crucified the Lord of life;* and in this sense repentance goes before faith: and Christ's apostles preached to the Jews *repentance for the remission of sins through faith in his name,* Acts xiv. 15. and to the gentiles, *to turn from these vain things to the living God, who made heaven and earth;* and to both, *repentance towards God, and faith in our Lord Jesus Christ,* Acts xx. 21. (2.) As a means to obtain this remission of sins, faith in our Lord Jesus Christ. (3.) An engagement for the future to cease from sin, and to give up themselves to the service of God, according to the rules and precepts delivered to them by his Son. Now this engagement was virtually contained in their repentance and their faith in Christ, and was solemnly made by them at their baptism, as will be proved hereafter. Now this being all that they could then do, it must be all they were obliged to do, in order to their justification; and yet it is certain, that a promise of obedience is not obedience, and that even the new covenant requires, in order to salvation, a sincere and constant performance of the obedience thus promised: so that the conditions of salvation, and of justification from our past offences, can never be the same.

Secondly, This will be farther evident, if we consider that no man can enter into covenant with God, be reconciled to him, be admitted to his grace and favour, or be enabled to serve him acceptably, till his sins be pardoned; for God cannot be reconciled to sinners whilst they continue under the guilt of sin unpardoned; nor can he enter into covenant with them, or receive them to his grace and favour, or accept their services, till he be reconciled to them. When God entered into covenant with his own people, a sacrifice was first offered to make atonement for their sins, and the blood of it was sprinkled upon all the people; (Heb. ix. 19.) and the new covenant, in which he promised to *be merciful to our iniquities, and to remember our sins no more,* was established in the blood of Jesus shed for the remission of our sins: so that the sins of a believer must be immediately pardoned upon his faith in Christ, or he can have no peace with God, no reconcilement to him, no interest in the new covenant, and be in no capacity to do him any acceptable service. This is the import of those words, *Christ suffered for our sins, ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, that he might bring us to God,* 1 Pet. iii. 18. for *to bring us to God* in all other places of the New Testament, in which this phrase is used with respect to Christ, is to give us freedom of access to God, who by our sins were formerly excluded from it, and banished from his gracious presence: *by him* (saith the apostle) *we have προσαγωγὴν πρὸς τὸν πατέρα, admission to the Father,* Eph. ii. 18. By him we do obtain *a freedom εἰς τὴν προσαγωγὴν, of access to God with confidence,* Eph. iii. 12. This is obtained, saith the same apostle, by virtue of Christ's blood; for *we, who sometimes were afar off, are by the blood of Christ brought nigh unto him, for he is our peace,* ver. 13, 14. and he hath reconciled both Jew and gentile to God by his cross. If then the blood of Christ procured this freedom of access to God, it is certain we had no freedom of access to him without it; and it is as certain we must have it by that faith which giveth us an interest in the propitiation purchased by it.

To set this matter in the clearest light, and shew the reason why it was necessary that such an act of grace in pardoning our past sins upon our faith in Christ should be vouchsafed, that so we might be reconciled to God, capacitated for his friendship, and fitted for his service, let it be observed,

First, That *to come to God,* is to approach him in the way of worship, as in those words, *He that cometh to God must believe that he is, and that he is a rewarder of them*

that diligently seek him, Heb. xi. 6. (See Psal. xlii. 2. lxv. 2. lxxxvi. 9. xcv. 26. Isa. i. 12.)

Secondly, That God being a holy God, none were to come into his presence who had any pollution or defilement upon them, upon pain of death, till they were sanctified, or cleansed from it by some purification or atonement made for them to God. He dwelt in the whole camp of Israel, and so those lepers, who were so unclean as to pollute the camp, were driven from it: (Lev. xiii. 46. Numb. v. 2, 3. 2 Kings xv. 5.) and those sin-offerings which were polluted with the sins of the whole congregation, were carried out of the camp. (Lev. xvi. 21, 22. 27. Heb. xiii. 11.) God dwelt more especially in the temple, and therefore they who had lesser impurities, *i. e.* who were defiled by the dead, or by an issue, and all menstruous women, were not to come thither till they were cleansed from those defilements. (Lev. xii. 14. xv. 21.) Moreover, he being a God *of purer eyes than to behold iniquity,* they who had committed any sin of ignorance, or lay under the guilt of it, were not permitted to come into the court of the God of Israel, till they had brought their offering of atonement. (See Ainsworth on Numb. v. 3.)

Thirdly, They who had no ceremonial defilement to be purged away, and no known sin to make atonement for, were admitted to come near to God, as being holy; they had προσαγωγὴν τῷ Θεῷ, *a freedom of access to God* in his tabernacle, and in his temple; whence they are styled, ὁ λαὸς ἐγγίζων αὐτῷ, *the people that draw near to God,* Psal. lxv. 4. cxlviii. 14. Lev. x. 3. And God is said to be ὁ Θεὸς ἐγγίζων αὐτοῖς, *a God drawing near to them,* Deut. vii. 4. both by relation, as having owned them as his children, and entered into covenant to be their God; and by his more especial presence with them; for the Schechinah, or the glorious presence, dwelt among them in the holy place, and so to them belonged, ἡ λατρεία, the privilege of coming to his court to worship him, and a promise of his blessing if they sincerely did it: whereas the heathens, who by reason of their idolatry were not permitted to serve him, are said to be *afar off,* and so far without God in the world, as to have no freedom of access to his service, no such converse with him, or relation to him. (Eph. i. 12, 13. 17. 19.)

Now God being still as holy a God as ever, and still of *purer eyes than to behold iniquity,* the Scriptures of the New Testament seem as plainly to make our freedom of access to God to depend upon our being sanctified in the sacrificial sense, *i. e.* our being purged and delivered from the guilt of sin by an atonement made for us by the blood of Christ, that our sins being thus pardoned through faith in his blood, we may have peace with God, and an access to his favour. This plainly seems to be the import of those words, *If the blood of bulls and goats, and the ashes of a heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh* (and by so doing procureth an admission of the person cleansed to serve God in the sanctuary), *how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God* (for us), *purge your conscience from dead works,* Heb. ix. 12. (or works exposing you to death, the punishment of the person who came unclean into God's presence, that so you may be admitted) *to serve the living God?* (See the notes there.) So again, the apostle having said that the covenant established in the blood of Christ, was this, that *he would be merciful to our iniquities, and remember our sins no more;* and having thence inferred, that having thus obtained remission for us, there was no need that he should make himself again *an offering for sin,* he adds, that *therefore we may draw near to God with full assurance of faith,* that we shall be accepted through the Beloved, *as having our hearts sprinkled* by his blood, and therefore cleansed from all guilt of conscience, *and our bodies washed* (by baptism) *with pure water.* (Heb. x. 16—21.)

Two things observed by the judicious Dr. Barrow, seem here considerable:

First, "That the apostle in this discourse implies that no precedent dispensation had exhibited any manifest overture or promise of pardon, and upon that account we were in a main point defective; for the light of nature doth only direct to duty, condemning every man in his own judgment and conscience, who transgresseth; but as to pardon, in case of transgression, it is blind and silent: and the law of Moses rigorously exacteth punctual obedience, denouncing in express terms a condemnation and curse to the transgressors of it in any part; and so it was a law, οὐ δυνάμενος ζωοποιῆσαι, *not able to give life,* (Gal. iii. 21.) or save us from death. Hence doth the apostle lay down this as the foundation of this whole dispute, that the gospel alone was the *power of God through faith to the salvation* both of Jew and gentile, Rom. i. 16, 17. because in that alone was *the righteousness of God by faith revealed* to beget faith in them, even the faith by which *the just shall live,* declaring that no precedent dispensation could justify any man, and that a man is justified by faith, or hath an absolute need of such a justification as that which the gospel tendereth. Λογιζόμεθα οὖν, *We therefore collect* (saith he), *that a man is justified by faith without the works of the law,* whether natural or Mosaical; which justification must therefore import their receiving that free pardon which the criminal and guilty world did stand in need of, and without which no man could have any comfort in his mind, or peace with God: for if the state of man was a state of rebellion, and so of heinous guilt, of having forfeited God's favour, and of obnoxiousness to his wrath, then that justification, which he needed, must be a dispensation of mercy removing that guilt, and restoring him to the favour of God."

And this may also strongly be argued from the objections which the Jew and gentile made against this doctrine of justification by a free act of grace, that it seemed to render it unjust in God to take vengeance on those sins which tended so highly to the glory of God's grace; (see the note on Rom. iii. 5.) and to encourage us to do *evil that good may come;* (see the note on ver. 8.) and more especially from the objections which he answers, vi. 1. 15. For thus they run, τί οὖν ἐροῦμεν; *What do we say then?* (do we say this,) *Let us* (who have received this grace) *continue* (still) *in sin, that grace may abound* (towards us)? And ver. 15. *What then, shall we* (go on in) *sin, because we are not under the law* (which condemns us to death for every transgression), *but under* (that covenant of) *grace* (which allows the pardon, and promises the forgiveness of it)? That is, do we, by declaring that *we are justified freely by his grace, through the redemption that is in Christ Jesus,* (iii. 24.) and that *as sin abounded, grace did more abound,* give just occasion for these inferences? Now, if the faith to which St. Paul, in this discourse, ascribed our justification, did not oblige us to, but even comprehend and include evangelical and constant

obedience, what colour could there be for these objections? And therefore,

Secondly, The doctor (p. 83.) proposes it as his conjecture, that the apostle in this discourse designedly sets himself to answer this objection of the Jew and gentile against this doctrine of Christianity; *viz.* That it did upon so slender a condition or performance as that of faith, tender to all persons indifferently, howsoever culpable their former lives had been, a plenary remission of their sins, and reception into God's favour. The Jews could not conceive or relish, that any man so easily should be translated into a state equal or superior to that which they supposed they did enjoy, The gentiles themselves could hardly digest it, that the Christians said, *Believe, and ἡ πίστις σου σώσει σε, thy faith shall save thee:* this is one of the exceptions which Celsus makes against it. And Zozimus* having said, that the heathen priests having told Constantine that their religion afforded no purgation for his crimes, he was persuaded to embrace Christianity, as being told the Christian doctrine would take away all sin; and had this promise annexed to it, *That the ungodly who would embrace it, should presently be absolved from all sins;* intimates, that he looked on this as a just exception against the Christian faith.† This prejudice against the gospel, saith he, St. Paul removes, by shewing, that "because of all men's guilt and sinfulness, such an exhibition of mercy, such an overture of acceptance and remission of sins, was necessary in order to salvation; so that without it no man could be exempted from wrath and misery, and that consequently all other religions, as not exhibiting such a remission, must be esteemed in a main point defective."

§. VII. *Obj.* 1. But against this it may be objected, that our justification seems to be connected with our glorification; for *whom he justifies, them he also glorifies.* (Rom. viii. 30.) Now it is certain that our future state of glory depends not only on our faith, but works; and by the same apostle, in the same Epistle, is promised to him that *worketh good,* (Rom. ii. 6, 7. 10.) we being all to be hereafter recompensed *according to our works.*

Ans. 1. To this it may be answered in the words of the reverend Dr. Hammond (Pr. Cat. p. 89.) "That whom God justifies, if they pass out of this life in a justified state, them he will certainly glorify;" or, as in his paraphrase, "Whom he called to suffer after the example of his Son, them, upon patience and perseverance under those sufferings, he justifies, *i. e.* he approves of as sincere and worthy, as they suffer for, so to be glorified with him, Rom. viii. 17. 2 Tim. ii. 11, 12. 1 Pet. iv. 13. and whom he thus justifies, them he will also glorify." And according to this import of the words, justification doth not signify, as in the great dispute of the apostle, the remission of our past sins committed before faith in Christ; but rather our justification at the great day of our accounts, as his sincere and faithful servants. As it seems to import most clearly in those words of the same apostle, *I know nothing of myself* (whereby to condemn myself of unfaithfulness in the discharge of my office), *yet I am not thereby justified, but he that judgeth me is the Lord,* 1 Cor. iv. 4. And in those words of the Epistle to the Romans, *Not the hearers of the law* only *shall be* δίκαιοι, *just before God, but the doers of the law,* δικαιωθήσονται, *shall be justified* [illegible]emen[illegible]tom. ii. 13.) and so St. James, *Abraham was justified by works, and he was called the Friend of God.*

Ans. 2. But secondly, there is another ancient interpretation of these words, which cuts off the whole force of this argument, viz. *Those he glorified, by giving them that Spirit of glory,* and of God, who is the earnest of their future inheritance. *He glorified them* (say St. Chrysostom,* Theodoret, Œcumenius, and Theophylact), *by the Spirit of adoption, calling them sons, and giving them the grace of the Holy Spirit.* To strengthen this interpretation, let it be considered, that our Saviour is said, whilst he was on earth, to have wrought his miracles by the Spirit of God; and by those miracles he is said sometimes to be δοξαζόμενος *glorified,* (Luke iv. 15.) sometimes to *shew forth* τὴν δόξαν αὐτοῦ *his glory,* (John ii. 11.) and sometimes it is said that God ἐδόξασε *glorified him.* (John viii. 54. xi. 4. xiii. 31, 32. xvi. 14.) And when Christ gave to his apostles and believers the Holy Spirit, to enable them to work the like miracles, he expresses himself thus to his Father, *The glory which thou gavest me I have given them, that the world may know that thou hast sent me.* (John xvii. 22, 23.) Moreover, by reason of this Spirit given with the gospel, the ministration of justification is said to be ἐν δόξῃ, with, or *in glory,* (2 Cor. iii. 8—11.) as being the ministration of the Spirit; and believers, by the participation of this Spirit of the Lord, are said not only to *behold the glory of the Lord,* but also *to be changed into the same image with him from glory to glory,* (ver. 18.) and so to be *conformed to the image of his Son.* And thus, saith Origen on this place,† *they may be said to be glorified in this life.* Note also, that when the apostle speaks of our final glorification in this chapter, he still speaks of it as a thing future, saying, *We shall be glorified with him,* (ver. 17, 18. 21.) whereas here he speaks of it as a thing past already, saying, οὓς δὲ ἐδικαίωσε, τούτους καὶ ἐδόξασε, *whom he hath justified, them he hath also glorified;* which confirms this interpretation. And, lastly, thus it connects well with the foregoing words, The Spirit which *helpeth our infirmities,* intercedeth *according to the mind of God* for the saints; Οἴδαμεν δὲ, *we know therefore that all things shall work together for good to them who love God, who are called according to his purpose* (of making them the sons of God by adoption, and giving them the Spirit of his Son in their hearts, Gal. iv. 6. Eph. i. 5. 13.) *for whom he* (thus) *foreknew, them he predestinated* (or appointed) *to be thus conformed to the image of his Son; and whom he* (thus) *predestinated, them he also called* (to the Christian faith); *and whom he called* (upon their cordial embracing of that faith) *he justified,* (we being made the sons of God through faith in Christ Jesus, Gal. iii. 26.) *and whom he* (hath thus) *justified, them he hath also glorified.*

§. VIII. *Obj.* 2. It may be said, that not only our justification, but salvation, is by the apostle ascribed to faith: as when he says, *By grace ye are saved through*

---

* Προσίη τοῖς Ἱερεῦσι καθάρματα τῶν ἡμαρτημένων· αὐτῶν δὲ εἰπόντων ὡς οὐ παραδέδοται καθαρμοῦ τρόπος δυσσεβήματα τηλικαῦτα καθῆραι δυνάμενος. Hist. lib. ii. p. 61.

† Πάσης ἁμαρτάδος ἀναιρετικὸν εἶναι τὴν τῶν Χριστιανῶν δόξαν, καὶ τοῦτο ἔχειν ἐπάγγελμα τὸ τοὺς ἀσεβεῖς μεταλαμβάνοντας αὐτῆς, πασης ἁμαρτίας ἴξω παραχρῆμα καθίστασθαι. Ibid.

* Ἐδόξασε διὰ χαρισμάτων διὰ τῆς υἱοθεσίας· διὰ τῶν χαρισμάτων τῆς υἱοθεσίας. Chrys. Œcum. Ἐδόξασεν υἱοὺς ὀνομαζόμενος, καὶ Πνεύματος ἁγίου δωρησάμενος χάριν. Theodor. Theoph.

† "De glorificatione in præsenti sæculo possumus illud intelligere quod dicit apostolus, 'Nos autem omnes revelatâ facie gloriam Domini speculantes, eâdem imagine transformamur à gloria in gloriam.'"

faith, Eph. ii. 8, 9. and, *If thou believest with the heart, thou shalt be saved,* Rom. x. 9. Tit. iii. 5. whereas doubtless salvation dependeth on our works, which therefore must be included in this faith.

Ans. To this objection I answer, that salvation may very well in Scripture be ascribed to faith upon these two accounts:

1. Because faith puts us in the way of salvation; that way of owning the Saviour of the world, and subjecting ourselves to his government, which gives us a present right to salvation, should God take us hence soon after baptism into this faith, or a sincere belief in Christ; as in the case of those many martyrs who believed and suffered the same day; and if we live by, and suitably to, this faith, still owning the Lord Jesus, and still subjecting ourselves to his laws and government, will keep us in the state of salvation; for *he that* (thus) *believeth in the Son hath eternal life,* John iii. 36. (see ver. 16.) *i. e.* he hath a present right to it, and may *rejoice in the hope of the glory of God,* and by continuing so to do, he shall receive *the end of his faith even the salvation* of his soul. It puts us in a present state of freedom from condemnation, by procuring the pardon of all our past sins; for he that thus *believeth shall not come into condemnation, but is passed from death to life.* (John v. 24. iii. 18.) It doth at present save us from the wrath of God, he being only angry with us on the account of sin unpardoned; for *being justified* (saith the apostle) *by faith in his blood, we shall be saved from wrath by him.* (Rom. v. 9.) Now this is all which very frequently is signified by the words *saved* and *salvation:* as when it is said of Zaccheus, *This day is salvation come unto this house;* and *the Lord daily added to the church* τοὺς σωζομένους, *the saved,* Acts ii. 47. and again, *The word of the cross is* τοῖς σωζομένοις ἡμῖν, *to us the saved, the power of God,* 2 Cor. i. 18. See this farther proved in the notes on Eph. iii. 8. Tit. iii. 5.

Secondly, Salvation may be well ascribed to faith, not indeed in opposition to, or exclusion of, works, but rather as the cause and the producer of all works of piety and righteousness: and both the wisdom and the excellency of this method for the procuring the great ends of Christian piety, of purity of life, and of sincere obedience to the whole will of God, will be extremely evident from these considerations:

1. That this faith consigned by baptism doth lay the highest obligations on us to a life of holiness and obedience, under the pain of forfeiting all the blessings of the new covenant, or all the privileges of Christianity. For, (1.) faith in him as the true Messiah, the Prophet sent from God to declare his will, and make known his precepts, and to lay down the terms on which we may expect salvation from him, must surely oblige us to perform that will, and to submit to the terms on which alone salvation is thus tendered to us, not only that we may not miss of that salvation, but that we may not be condemned as despisers of so great salvation.

Again, Faith in him as our Saviour, one who hath, by his death, purchased deliverance to us from death, and from the wrath to come, must surely oblige us, as well in point of duty as of gratitude, to *live to him who died for us,* (2 Cor. v. 15.) and being bought with such *a price, to glorify him with our souls and bodies which are his;* (1 Cor. vi. 20.) especially when we consider, that this was one great end of these his sufferings; he having *died for all, that they who live should not henceforth live to themselves, but to him that died for them;* that he might *redeem us from this present evil world,* (Gal. i. 4.) *and purify us to himself, a people zealous of good works,* (Eph. v. 25, 26.) and that we *being dead to sin, might live to righteousness:* (1 Pet. ii. 24.) and surely, they cannot expect the blessings of his salutary passion, who defeat the design and frustrate the purpose of it.

Faith in him, as our Lord and King, as it doth presuppose his right to require service from, and prescribe laws to us, so must it engage us to the honour and service of this Lord, (for *why,* saith he, *call ye me, Lord, Lord, and do not the things that I say?* Luke vi. 46.) to fear and to obey this King of saints, as knowing he will say to all his disobedient subjects, *Bring these mine enemies, which would not I should reign over them, and slay them before me.* (Luke xix. 27.)

Faith, lastly, in him as our Judge and our Rewarder, must cause us herein *to exercise ourselves always to have consciences void of offence towards God and man,* (Acts xxiv. 16.) as we desire to be found blameless at that day, and to be steadfast and abounding in the work of the Lord, which will so plentifully be rewarded. (1 Cor. xv. 58.)

In a word, to what other end can we think a holy God was so concerned that we should firmly be persuaded of, and yield a free assent to, these things? Can it be only this, that he should fill our heads with notions, but leave us still at liberty to disobey the message sent us from heaven by his only Son? why then, said he, *This is my beloved Son, hear him?* (Matt. xvii. 5.) Can he suffer us to slight the terms on which alone salvation is thus tendered to us? why then were they at all propounded? Can he permit us to be disobedient to this Lord, or rebels to this King of saints? why then was this authority conferred upon him? Hath he made him the judge and rewarder of all men at the great day? and will he not reward them all according to their works?

But then if we consider farther this faith, as it hath baptism annexed to it, according to these words of Christ, *He that believeth and is baptized, shall be saved;* our obligation to obedience by it will still be more evident. For, is not our baptism in the name *of the Father, Son, and Holy Ghost,* an entire dedication of ourselves to the service of the blessed Trinity, a solemn entrance into covenant that we will own no other God, will serve no other Lord, will not be led by the unclean, but by the conduct of the good and Holy Spirit? Did not Christ command his disciples to teach them whom they baptized, *to observe all things which he commanded?* (Matt. xxviii. 20.) and must they not be obliged to obey what they were to be taught in his name? What is it to baptize, but μαθητεύειν, to *make disciples* to the holy Jesus? and hath he not said, *Then only are ye my disciples indeed, when ye continue in my word?* (John viii. 31.) What is it to be baptized, but to make the *stipulation of a good conscience towards God?* (1 Pet. iii. 21.) and are not we obliged to be true to this solemn promise made to God? or can we neglect to do so without mocking him, and taking his sacred name in vain? Are we not baptized into the name of Christ? and are not they who name that name engaged *to depart from all iniquity?* (2 Tim. ii. 19.) Hath not St. Paul informed us, that *as many as are baptized into Christ, are baptized into his death?* (Rom. vi. 3.) and so are by that baptism obliged *to die to sin,* (ver. 6. 11.)

not to obey it in the lusts thereof; not to yield their members instruments of sin to unrighteousness, but to *walk in newness of life;* (ver. 12, 13.) *to live to God,* and *to present their members instruments of righteousness to God,* (ver. 4. 10. 13.) and to *have their fruit to holiness, that the end may be eternal life;* (ver. 22.) and that upon this conformity to Christ's death and resurrection depends our hope that *we shall live with him?* (ver. 8.) So that it is evident to a demonstration, that both our faith and baptism do lay upon us the strictest obligations to depart from all iniquity, and yield sincere obedience to the laws of God and Christ, as we expect the blessings purchased by him for, or promised to, believers. As then St. Peter saith on this account, that *baptism now saveth us,* (1 Pet. iii. 21.) so may salvation be on the same account ascribed to our faith in Christ.

Secondly, Faith is the spring and the foundation of all the obedience we afterward perform, and therefore may be well said to save as many as obtain salvation, because it worketh in them that obedience by which they are saved, and moves them to perform those conditions on which their actual salvation doth depend. Thus of faith in God, the apostle teacheth, that it must be necessarily laid as the foundation of all the service we perform unto him; for *he that cometh to God must believe that he is a rewarder of them that diligently seek* (to please) *him.* (Heb. xi. 6.) And thus he shews it was with all the patriarchs and holy people of God before the revelation of the gospel; they by that faith, which was *the expectation of things hoped for, the evidence of things not seen, obtained testimony that they were righteous,* (Heb. xi. 4.) and that they *pleased God,* (ver. 5. 8. 18, 19.) *obeyed his call* in the most difficult instances, *chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; wrought righteousness, and suffered death, not accepting a deliverance:* (ver. 25, 26. 33. 35.) And so it is with faith in Christ; it is the foundation of all our obedience, which therefore is in Scripture styled *the obedience of faith,* Rom. i. 5. xvi. 26. and of all our good works, they being all *the work of faith,* 2 Thess. i. 11. It is by virtue of this faith that we are enabled *to overcome the world,* to *resist the devil,* and to *quench all the fiery darts of Satan.* (1 John v. 5. 1 Pet. v. 9. Eph. vi. 16.) It is faith *that works by love* to God, and to our brother; which love we testify to God, *by keeping his commandments,* and to our neighbour, *by fulfilling the laws of justice and charity;* and this is very evident, even from the nature of faith: for can any man obey the precepts this Prophet hath delivered in his Father's name, unless he believes he was that Prophet which was sent by him to reveal his will, and that King by whose laws we must be governed? Can he submit to the terms of salvation propounded by him, till he believes *he is the author of salvation to all that obey him?* Can he herein *exercise himself to have always a conscience void of offence towards God and man,* but by that faith which doth assure him, that *he will judge all men* by these laws, awarding *glory and immortality to every man that worketh righteousness,* (Rom. ii. 8.) *and punishing them with everlasting destruction from his presence that obey not his gospel?* (2 Thess. i. 8.) And is not then this faith the true foundation of all Christian piety? Thus doth the *just man live by his faith,* and doing so, *believeth to the salvation of his soul.* As therefore we are said to be *saved by hope,* Rom. viii. 24. because it is the motive to steadfastness in our obedience, so may we be said to be saved by faith upon the same account. And,

Thirdly, We may be well said to be saved by faith, because where faith is hearty and constant, it will produce sincere obedience, and holiness will follow in the life: and when it doth not follow, this is to be ascribed to the want of faith. This will be evident, if we consider the material objects of our faith, the blessings promised to the obedient, and the evils threatened to the disobedient: for it is certain, that the blessings promised in the gospel do far exceed all other blessings that we can enjoy; and that the evils threatened there are far more lasting and intolerable than any other evils we can suffer: and it is no less certain that these blessings are by our Lord confined to the obedient; for *not every one that saith unto me, Lord, Lord, shall enter* (saith he) *into the kingdom of heaven, but he that doeth the will of my Father which is in heaven;* (Matt. vii. 21.) and it is as sure that these tremendous evils are entailed upon the wicked, Christ having solemnly declared he will say to them at the great day, *Depart from me, I know ye not, ye workers of iniquity:* (ver. 23.) and if we do believe our Saviour was a prophet sent from God, we must believe these revelations he hath made concerning both our future happiness and misery, and the conditions on which alone the one can be obtained, and the other is to be avoided. Now, can a man at the same time believe these are the greatest blessings that he can enjoy, and yet prefer a lesser good before them? if not, whenever he doth this, he ceases in effect to have this faith. Can a man fully be persuaded, that what he is about to do, will render him obnoxious to the worst of evils, and yet be moved to do it to avoid a lesser evil? if not, whenever he doth choose to do what renders him obnoxious to the worst of evils, he ceaseth to believe they are so. When therefore we neglect to do that which is by our Lord declared absolutely necessary to obtain and to secure our eternal interests, and venture upon that to which he threateneth everlasting misery, it is certain that we have no lively full persuasion of these truths then present to our minds, and therefore do not actually believe them then. So that although we may have still such an habitual assent to all that this great Prophet hath delivered, as that we do not doubt the truth of what he taught; yet doth not Christ *dwell in our hearts by faith,* nor have we any living sense or permanent persuasion of these truths on our souls, but faith is at the present dead, and so no more deserves the name of faith, than a dead man can properly be called a man. Thus, for example, when Christ saith to his disciples fearing to perish in the storm, *How is it that ye have not faith?* (Mark iv. 40.) he lays this to their charge, not that they disbelieved his power to save them, for this they testify, by saying, *Master; save us;* but they did not actually exert this trust by an entire commission of themselves to the protection of his providence. As therefore, when we do what is contrary to our love to God, or to our hope, and our affiance in him, there always is a want of love and hope and trust in God: so when we do what is opposite to the great objects of our faith, there must be in us a like want of faith; and so when this is customarily done, there must be a defect as to the habit, or the grace of faith.

Secondly, This will be still more evident, if we consider all the glorious things which are ascribed in Scripture to

this faith, and do compare them with other passages of the same Scripture: for instance, *Whosoever believeth that Jesus is the Christ, is born of God,* saith the apostle John, 1 Epist. v. 1. but then he adds in the same chapter, *Whosoever is born of God overcometh the world,* ver. 5. by virtue of this faith: and again, *We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and the wicked one toucheth him not,* ver. 18. iii. 9. Whence it must follow, that he believeth not in the apostle's sense, that *Jesus is the Christ,* who overcometh not, by virtue of that faith, the temptations of the world, the flesh, and the devil. *Whosoever confesseth* (saith the same apostle) *that Jesus is the Son of God, God dwelleth in him, and he in God,* (1 John iv. 15.) but then he also saith, *He that abideth in him ought also to walk as he walked,* 1 John ii. 6. that we do hereby *know that we are in him, by keeping of his word,* ver. 5. that *whosoever abideth in him sinneth not, and he that sinneth hath not seen him, neither known him; that if we say we have fellowship with him, and walk in darkness, we lie:* so that if this faith doth not preserve us from sin, and engage us to walk in the light, and as he walked, it is not that faith in the Son of God the apostle speaks of. We are not *justified by the works of the law, but by the faith of Jesus,* saith St. Paul to the Galatians, Gal. v. 6. vi. 15. but then it is, saith he, that *faith which works by love,* and renders us *new creatures.* The same he saith in the Epistle to the Romans, declaring that his gospel was *the power of God through faith unto salvation,* Rom. i. 16. ver. 5. but then it is *the obedience of faith,* in the same chapter; *obedience in word and deed,* xv. 18. *obeying from the heart the form of doctrine delivered to them,* vi. 16. which makes this faith become the power of God to salvation. Whence it is evident, that he esteemed that alone true faith which was productive of obedience, and so doth virtually, although not formally, include obedience, as the effect is virtually contained in the cause: so that the difference between men of judgment, as to saving faith, is more in words than sense, they all designing the same thing, that we cannot be saved by that faith which doth not produce in us a sincere obedience to the laws of Christ.

AN ADVERTISEMENT

RELATING TO THE

FOREGOING PREFACE

TO THE

EPISTLE TO THE GALATIANS.*

ONE passage in the preface to the Epistle to the Galatians hath met with very hard usage from different hands; but more especially from one who styles his book, The Preacher, but gives full demonstration that he is no Solomon. His words are these, p. 153.† "And can we imagine that that other author hath a better opinion of the writings of the New Testament, who tells us, that *in all the Scriptures of the New Testament, there is not to be found one exhortation to believe in Christ, or to act faith on Christ?* and accordingly he adds afterward; *Now what account can be given of this thing by those who are so zealous in their sermons to exhort Christians to believe in Christ, and are so full of motives to persuade them so to do?* It seems we have been in a great error and mistake hitherto; and all our sermons to our Christian auditors, to persuade them to exert faith in our Lord Christ, have been idle and vain; and the more zealous we have been in this matter, the more foolish we have been; for Christians are no where exhorted in the New Testament to believe in Christ; they are only unconverted Jews and gentiles who are called upon to do this." And such were the apostles and disciples, when our Saviour exhorted them to *believe in God,* and to *believe also in him:* "who sees not that is abusing the Scriptures?" Now here,

First, Sure I have reason to complain of very hard measure, and of great injustice, that after all the pains I have taken to prove this proposition, *That the apostles and evangelists indited these Scriptures by the assistance of the Holy Ghost;** and that, therefore, I allow no *slips of memory,* no rules of human prudence, without the guidance and direction of the Holy Spirit, §. 3. I should be publicly traduced as one, *that cannot be imagined to have a better opinion of the writings of the New Testament,* than one who asserts, that *there are several repugnances in several parts of it; that it is altered in very many places, and some of the greatest moment; and hath too many disagreements, which are material and weighty.*† How far I am from thinking any thing of this nature, how zealous in my opposition to such sentiments, the world will shortly farther see. And, that the words here cited by the Preacher have no relation to, and contain no detraction either from the authority or veneration due to that inspired book, is evident to all discerning persons: such vile and scandalous suggestions, without all ground or show of reason, is that of which I hope I never shall be guilty.

Secondly, I add, that the assertion here exposed, as *a visible abuse of Scripture,* is as certain and demonstrable as any proposition in the book of Euclid. Thus,

Definition. *A Christian is one that believes in Christ;* nor can he cease to do so whilst he is a Christian; as a man cannot cease to have a human nature whilst he lives.

Postulatum. It cannot be consistent with the wisdom of the Holy Ghost, or of the Holy Scripture, to exhort any Christian to do what he knows every Christian must do, and cannot choose to do, any more than a living man can cease to have a human nature.

Ergo, It cannot be consistent with the wisdom of the Holy Ghost to exhort any Christian to believe in Christ; this being the same in effect as to exhort a living man to retain his human nature during life.

Thirdly, To the argument of the Preacher, from John xiv. 1. I have returned a full reply in my answer to a late pamphlet, p. 20—23. to which I add, that it is not certain that these words contain any exhortation to believe in Christ; even the Synopsis informs us, that they may be rendered in the indicative mood thus, *Creditis in Deum, et me creditis:* in which sense they contain no exhortation, but

* §. 3. Arg. 7. † Pref. p. 255.

* Gen. Preface to the Gospels, §. 1. † Preacher, p. 152.

an assertion only of this great truth, that the disciples of Christ believed in God the Father, and in Christ his only Son; and from that faith had ground of comfort under all the troubles they should meet with in the world.

Fourthly, Had he not changed my words, he would have had no show of ground for his vain imagination, that I count it *a great error to persuade Christians to exert faith in our Lord Christ.* Now this I no where say, but only that there is no exhortation in the New Testament to any Christian to believe in Christ, or (in the sense of the presbyterians and independents, against whom I there dispute) to *act faith on Christ;* to exert that faith we have in Christ, by shewing forth the fruits of it, and *walking answerably to it*, and comforting and supporting ourselves from the consideration of it; and the encouraging ourselves to the performance of all Christian obedience, is the duty of all Christians, to which I there say the Scripture doth exhort them; but to act faith on Christ for justification, or that Christians may be believers, which is the sense those writers put upon the phrase, is an unscriptural expression.

In fine, it might have reasonably been expected, that after all these hideous outcries, after these terrible accusations, that by this assertion *I have visibly abused the Holy Scriptures,* and made it *unimaginable that I have any good opinion of the writings of the New Testament,* some plain text should have been produced from those Scriptures, exhorting those, who were already Christians, to believe in Christ; and though I judge my assertion a truth, equally certain to a demonstration, yet when either the Preacher or the Pamphleteer, or any other bold condemner of it, shall shew the contrary by one plain text containing such an exhortation, I promise to renounce it publicly.

CHAP. I.

1. (*I*) PAUL, *(who am)* an apostle,[1] not of men, neither by man *(for I received not my call or my commission to that office from man, nor was I chosen to it by man, as Matthias was),* but by Jesus Christ *(appearing to me in person for that end, that he might send me to the gentiles,* Acts xxii. 21. xxvi. 16, 17.) and God the Father, *(who chose me that I should know his will, and see that Just One, and be his witness to all men, of what I had seen and heard,* Acts xxii. 14, 15. *and revealed his Son to me,* ver. 13. *even that God)* who raised him from the dead;

2. [2] And all the brethren which are with me *(and own the doctrine which I preach, send greeting)* to the churches of Galatia:

3. *(Wishing that)* grace *(may be)* to you, and peace, from God the Father, and from our Lord Jesus Christ,

4. Who gave himself *(an expiatory sacrifice)* for our sins, [3] that he might deliver us from *(the wrath and condemnation of, or from conformity to,)* this present evil world, [4] according to the will of God and our Father (Gr. *of our God and Father):*

5. To whom be glory for ever and ever. Amen.

6. I marvel that ye are so soon removed [5] from him that called you to [6] the grace of Christ to another gospel:

7. Which *(whatsoever some may suggest, who preach another thing, under the special title of the gospel)* [7] is not *(indeed)* another *(gospel, nor would be so esteemed by any of you);* but *(that)* there be some who trouble you *(with false stories),* and would pervert the gospel of Christ *(by mixing with it the necessary observance of the law of Moses).*

8. But *(whatsoever they suggest to you of another gospel, taught by Peter, James, and John,)* though we *(apostles);* or *(even)* an angel from heaven, *(should)* preach any other gospel to you, than that which we *(Paul and Barnabas)* have preached to you, let him be accursed.

9. *(And that ye may not think this proceeds rashly from me, but may the more regard it,)* as we said before, so say I now again, If any man preach any other gospel to you than that ye have received *(from us),* [8] let him be accursed.

10. *(But this you cannot reasonably suspect concerning me,)* for do I now *(in the execution of my apostleship)* [9] persuade *(obey, or seek to please)* men, or God? [10] or do I seek to please men? *(no sure,)* for if I yet pleased men *(if I made that my business),* [11] I should not be the servant of Christ *(in that work of the gospel which creates me so much hazard from them).*

11. But *(howsoever others may lessen my gospel)* I certify you, brethren, that the gospel which was preached of me *(i. e. by me to you and others)* is not after man.

12. [12] For I neither received it of man *(as the Jews do their traditions from their fathers),* neither was I taught it, but by the *(immediate)* [13] revelation of Jesus Christ.

13. *(And of this you may be farther satisfied from my former conversation, and my deportment since I began to preach the faith of Christ;)* for *(doubtless)* ye have heard of my conversation in times past in the Jews' religion, *(which was such)* that beyond measure I persecuted the church of God, and wasted it: (Acts viii. 3. ix. 1. 13, 14. xxii. 4. xxvi. 10, 11.)

14. And profited in the Jews' religion above many my equals in mine own nation *(or above many Jews of the same age with me),* being more exceedingly zealous *(than they were)* [14] of the traditions of my fathers.

15. *(Thus, I say, was my conversation in times past;)* but when it pleased God, who separated me from my mother's womb *(as he had formerly done Jeremiah, to be a prophet of the nations,* i. 5.) and *(after)* called me by his grace *(to preach the gospel,* Acts xxii. 14.)

16. To reveal his Son [15] *(to)* me, that I might preach him among the heathen; immediately I conferred not [16] with flesh and blood *(i. e. with any man so as to receive any mission from them to that work, or any instructions how to perform it):*

17. Neither went I up to Jerusalem to them that were apostles before me *(as, if I had wanted either authority or instruction, I should have done),* but I went from Damascus *(the place of my conversion)* to [17] Arabia, and returned again to Damascus *(preaching the gospel there).*

18. Then after three years *(of my conversion)* I went up to Jerusalem to see Peter, and abode with him fifteen days.

19. But [18] other of the apostles saw I none, save James the Lord's brother *(and therefore could not learn my gospel from them).*

20. Now *(of the truth of)* the things which I write to you *(you may rest assured, for,)* [19] behold, before God I lie not.

21. Afterward I came into the regions of Syria *(i. e. to Cæsarea,* Acts xxii. 17, 18.) and Cilicia *(to Troas,* Acts ix. 30. xxii. 3. *in Asia Minor):*

22. And was *(all the while)* unknown by face to the churches of Judea which were in Christ.

23. But they had heard only, that he which persecuted us *(Christians)* in times past, now preacheth the faith [20] which once he destroyed.

24. [21] And they glorified God *(for the conversion he had wrought)* in me.

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. ΟΥ'Κ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου, *Not of man, neither by man.*] It is no objection against the truth of these words, that the Holy Ghost, saying by the prophets at Antioch, *Separate me Barnabas and Saul to the work of the ministry, to which I have called them,* they fasted and prayed, and laid their hands on them, and sent them away: (Acts xiii. 2, 3.) for that this was not a mission to the apostolical office appears, because St. Paul, at least nine years before, was immediately called to it by God, and sent to exercise it by Jesus Christ; and because Barnabas is here equally separated to this office, and sent with him, who yet was never an apostle properly so called. This separation and mission therefore of them was only by way of prayer and benediction of them in their ministry; or by way of special commission to preach in the synagogues of the Jews, (ver. 5.) And this mission they presently completed, and then returned to Antioch, declaring to them what they had done in pursuance of it. (Acts xiv. 26, 27.)

[2] Ver. 2. Καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ, *And all the brethren that are with me.*] It is the conjecture of the reverend Dr. Hammond, that the word *brethren* here denotes those that accompanied St. Paul in his travels, and assisted him in preaching the gospel; in which sense Sosthenes is called *a brother,* 1 Cor. i. 1. as also Apollos, 1 Cor. xvi. 12. Timothy, 2 Cor. i. 1. Titus, ii. 12. Tychicus, Eph. vi. 23. Epaphroditus, Phil. ii. 25. Onesimus, Colos. iv. 9. Sylvanus, 1 Pet. v. 12. St. Paul, 2 Pet. iii. 15. And in this sense the word *brethren* seems to be distinguished from that of *saints,* Phil. iv. 21. and mention is made of the *brother whose praise is in the gospel,* 2 Cor. viii. 18. of Titus, *Paul's fellow-worker;* of the brethren, who are the *apostles* of the *church,* and of the brethren, who, for his name's sake, went forth to preach the gospel, *taking nothing of the gentiles,* 3 John 3. 7. or else it may be said, that the apostle writes according to the form of epistles, used in the beginning of Christianity, when bishops sent to other churches, not in their own names only, but in the names of the whole church where they resided: so Clemens* begins his epistle to the church of Corinth thus, *The church of God in Rome, to the church of God at Corinth;* and so this epistle being writ from Rome, shews the consent of that church with him in his doctrine.

[3] Ver. 4. Ἵνα ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, *That he might deliver us from this present evil world.*] That *this present evil age* should signify the *present Jewish constitution and nation together,* is very improbable: for did Christ die for our sins, to deliver the Galatians and other gentiles from the Jewish nation, or from that constitution they were never under? How much more natural is it to say, with the fathers, he died for our sins, that he might deliver us ἐκ τῶν πονηρῶν πράξεων καὶ διεφθαρμένης ζωῆς, *from the evil actions and corrupt manners of this present world,* or age; from those lusts of the flesh, and that corruption of mind, in which the heathens formerly lived, κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, *according to that course of life* the men of the world then led, (Eph. ii. 2, 3.) when they were guided by the wisdom, τοῦ αἰῶνος τούτου, *of this world,* (2 Cor. iv. 4.) and under the power of the rulers, τοὺ σκότους τοῦ αἰῶνος τούτου, *of the darkness of this world.* (Eph. vi. 12.)

[4] Κατὰ τὸ θέλημα τοῦ Θεοῦ, *According to the will of God.*] These words may refer to our deliverance, ἐκ τῶν πονηρῶν πράξεων καὶ τῆς διεφθαρμένης ζωῆς. Œcum. from the evil manners of this world; this being *the will of God, even our sanctification,* (1 Thess. iv. 3.) and the great end of our Lord's salutary passion, *who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works; and bare our sins in his body on the tree, that we, being dead to sin, might live to righteousness:* (1 Pet. ii. 24. 2 Cor. v. 15. Eph. v. 25, 26.) whence it is evident that Christ's inherent righteousness is not imputed to us; for sure he died not to this end, that we might do ourselves what he already had done for us, and so what he had made it needless for us to do. Or else these words may be connected thus; Christ gave himself for us according to the will of God, *viz.* that he should die for our sins; and then the apostle here asserts, in opposition to the Judaizing Christians, that our justification by faith in Christ's death is according to the will of God, and that he died in pursuance of his decree to establish that new covenant in his blood by faith, by which we are translated from that wrath and state of alienation from God in which the world lies, and have obtained peace with God, and are become his church and people.

[5] Ver. 6. Ἀπὸ τοῦ καλέσαντος ὑμᾶς, *From him that called you.*] *i. e.* From God: for the apostle scarce ever ascribes this work to himself, but constantly to God the Father: see Rom. ix. 24. 1 Cor. vii. 15. Gal. i. 15. 1 Thess. ii. 12. iv. 7. v. 24. 2 Thess. ii. 14. 2 Tim. i. 9.

[6] Ἐν χάριτι Χριστοῦ, *To the grace of Christ.*] Or rather, *by,* or *through, the grace of Christ* offered you in the gospel; for though ἐν be often put for εἰς, yet ἐν χάριτι, where it is elsewhere used, doth either signify, *in the grace,* or *through the grace,* as Rom. v. 15. 2 Cor. i. 12. 2 Thess. ii. 16. 2 Tim. ii. 1. nor do I find where it is ever used in the Epistles for εἰς χάριν.

[7] Ver. 7. Ὁ οὐκ ἔστιν ἄλλο.] These words cannot signify, *which is not any thing else;* or, *which is not owing to any thing else,* as one here thinks: for the pronoun ὃ hath no other antecedent but ἕτερον εὐαγγέλιον, ver. 6. Nor is it any objection against our translation that the apostle doth not say, ὃ οὐκ ἔστιν ἕτερον, as before, but ἄλλο; it being noted by Budæus and others, that the Greeks use, ἄλλο καὶ ἕτερον ἐκ παραλλήλου, these two words as equivalent: and when two *allos* come together, the second is always rendered, ἕτερος, *another,* ἄλλος πρὸς ἄλλον λέγοντες, *saying one to another,* Acts ii. 12. xxi. 34. so ἄλλη σὰρξ ἀνθρώπων, ἄλλη δὲ κτήνων, *there is one flesh of men, and another flesh of beasts,* &c. 1 Cor. xv. 31. and again, ver. 41. The apostle's meaning then is, that the preaching of the gospel to you, παρ' ὃ εὐαγγελισάμεθα, *besides that which we have preached,* would be the preaching of another gospel; but that which these perverters of the Galatians taught as such, was not

* Ἡ Ἐκκλησία Θεοῦ ἡ παροικοῦσα Ῥώμην τῇ ἐκκλησίᾳ Θεοῦ παροικούσῃ Κόρινθον.

indeed another gospel, but rather a setting up of the law in opposition to the gospel. Note also, that εἰ μὴ here is used as ii. 16. 1 Cor. vii. 17. Rev. ix. 4. 21. 27.

[8] Ver. 9. Ἀνάθεμα ἔστω, *Let him be anathema.*] Hence it follows, (1.) that the doctrine of justification by faith, as it stands opposed to the contrary doctrine of the necessity of the observance of the Mosaical law to justification, is a fundamental doctrine, to which he that opposeth himself, maintaining the necessity of observing the law of Moses to that end, deserveth an anathema, as introducing another gospel: whence commentators here observe, that the apostle calls not the Galatians *saints*, because they had begun to decline from the gospel, by seeking thus to be justified by the law; but speaks of them as those who had Christ yet to be formed in them, and who were to be *born again*, iv. 19.

(2.) Hence it appears that a man may err fundamentally, not only by rejecting a fundamental article of faith, but also by maintaining and teaching in the name of Christ things unnecessary to be necessary, so as to say, salvation cannot be obtained without them: and herein consists the great guilt of the church of Rome, and particularly of the Trent council, that they have added many unnecessary articles to the true Christian creed, and have defined them to be so necessary to be believed by all Christians, that no salvation can be obtained without the belief of them: and so they seem plainly to have fallen under the anathema of St. Paul, more dreadful than all the vain anathemas they have thundered out against the protestants.

Mr. Obadiah Walker and Grotius note, that the apostle speaks here only of doctrines contrary to his gospel; but this exposition is (1.) contrary to the very words of the apostle, who saith not *against*, but, παρ' ἅ, *besides what* I have delivered: and it is contrary to the exposition of the fathers,* St. Chrysostom, Œcumenius, among the Greeks, and St. Austin among the Latins, whose note is this: *He saith not, If they preach things contrary, but, If they preach things never so little different from the gospel which I have preached to you.* It is very true, as Esthius suggests, that the apostle doth not pretend to propound an anathema against any man who shall suggest any thing farther in confirmation of Christ's gospel, as St. John after did, or give any farther rules pursuant to the precepts of it, by the suggestion of that Spirit by which the gospel was indited, for then he would have pronounced an anathema upon all that writ after him, and even upon himself, who writ many Epistles after this; but yet he pronounceth an anathema upon all those who preach a gospel which differed from the gospel which they preached, to whom alone it was by Christ committed to propound the terms of salvation; and this is that of which we do accuse the church of Rome, that they propound terms of salvation no where delivered by Christ or his apostles.

Secondly, This exposition of Mr. Walker will not free them from the anathema of the apostle; for by this very thing, that they add any thing, to the gospel of Christ as necessary to be believed, or done to salvation, they do no less oppose the doctrine of the apostle, than they did who joined the observation of the law of Moses, as necessary to the faith of Christ: for therefore did they oppose his doctrine, because they teaching this was needful to salvation, did thereby teach, that what the apostle had taught as sufficient to salvation, was not so without their additions, which is the very thing the papists do by their new articles and traditionary doctrines; for if they be indeed necessary to salvation, what is delivered in the gospel, in which confessedly some of their doctrines are not, cannot be sufficient to salvation. Moreover, it is extremely evident, that *prayer in an unknown tongue* is plainly contrary to the apostle's doctrine, 1 Cor. xiv. and that *communion in one kind* is opposite both to Christ's institution, and to St. Paul's discourse upon that sacrament, 1 Cor. xi.

[9] Ver. 10. Πείθειν, *To persuade.*] The critics here observe, that the word πείθειν signifies to *pacify* and *appease* any one incensed against us. So when David's soldiers, hunted and harassed by Saul, were earnest, when they found Saul in the cave, that they might have liberty to slay him, ἔπεισε Δαβὶδ τοὺς ἄνδρας αὐτοῦ ἐν λόγοις, *David pacified his men with words*, 1 Sam. xxiv. 7. So, to induce the soldiers to own that Christ's body was stolen away by his disciples from the sepulchre whilst they slept, the chief priests and elders promise, that if this came to the governor's ear, πείσομεν αὐτὸν, *we will appease him*, Matt. xxviii. 14. And Menelaus promised Ptolemy to give him much money, πρὸς τὸ πεῖσαι τὸν βασιλέα, *if he would pacify the king towards him*, 2 Macc. iv. 5. Or (2.) the word may signify *to obey;* for so the word is used by St. Paul in this Epistle, when he says, *who hath bewitched you,* τῇ ἀληθείᾳ μὴ πείθεσθαι, *that you should not obey the truth?* iii. 1. and, *ye did run well, who hindered you,* τῇ ἀληθείᾳ μὴ πείθεσθαι, *that you should not obey the truth?* v. 7. and elsewhere: so τοῖς ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, *to those who obey not the truth, but obey unrighteousness*, Rom. ii. 8. πείθεσθε τοῖς ἡγουμένοις, *obey your governors*, Heb. xiii. 17. (See also Acts v. 36, 37. James iii. 3.) And so is the word often used by heathen authors when they treat of moral subjects: so Plato* saith, philosophy compels *the irrational affections to obey reason*, and introduceth Socrates† saying, πείσομαι τῷ Θεῷ μᾶλλον ἢ ὑμῖν, *I will obey God rather than you.* Plutarch ‡ saith, *It is the same thing,* ἕπεσθαι Θεῷ, καὶ τὸ πείσασθαι λόγῳ, *to follow God, and obey reason.* So Arrian,§ *This is to be placed among the highest pleasures,* ὅτι πείθῃ τῷ Θεῷ, *that thou obeyest God; I am free, and the friend of God,* ἵν' ἑκὼν πείθωμαι αὐτῷ, *that I might willingly obey him. I know to whom I ought to be subject,* τινὶ πείθεσθαι, τῷ Θεῷ καὶ τοῖς μετ' ἐκεῖνον, *and to obey God, and those that are next to him.* And Zeno, *that it is fit,* τὸ πείθεσθαι παῖδας τοῖς παιδαγωγοῖς, *that children should obey their masters.* (Diog. Laert. lib. vii. p. 432.) So then the import of these words is this; Do I in preaching the gospel act in obedience to men, who every where persecute me and oppose me for it, or in obedience to that God who called me to be an apostle of the

* Καὶ οὐκ εἶπεν ἐὰν ἐναντία καταγγέλλουσιν, ἀλλὰ κἂν μικρόν τι ἐὐαγγελίζονται παρ' ὃ ἐὐαγγελισάμεθα. "Restat ergo, ut non ex Divinis Scripturis, sed ex vobis ista dicatis. Proinde dignissimè respondebitur, 'anathema sitis.' Tenent enim ecclesiæ apostolico labore fundatæ, cum quantâ curâ sibi prædictum sit; 'si quis vobis evangelizaverit præterquam quod accepistis, anathema sit.'" De unitate eccl. contra Epist. Peril. tom. vii. cap. 15. p. 542. "Sive de Christo, sive de ejus ecclesiâ, sive de quacumque alia re, quæ pertinet ad fidem vitamque nostram, si angelus de cœlo nobis evangelizaverit præterquam quod in Scripturis legalibus et evangeliis accepistis, anathema sit." Lib. iii. contra Lit. Peril. cap. 6. p. 167.

* Τὸ μὲν ἄλογον τῷ λογικῷ πείθεσθαι. Tim. locr. p. 1096. C.
† Apol. p. 23. II. ‡ De audit. p. 37. F.
§ Arrian. lib. iii. cap. 4. p. 343. lib. iv. cap. 3. 12.

gentiles? (ver. 15, 16.) And this sense is confirmed by the verse following.

[10] Mr. Clerc here is positive that πείθω signifies only to *persuade;* whereas the lexicographers say expressly,* *tria significat pareo, morem gero, suadeo, persuadeo.* So Hesychius, πείθω σε τόδε τὸ πράγμα, *I obey thee in this thing;* and πείθομαί σοι τοῦτο, saith Stephanus, ought to be rendered, *pareo tibi in hac re,* or *pareo consilio tuo in hac re.* And whereas he fancies an ellipsis of μὴ ἀγανακτεῖν μοι, *not to be displeased with me;* making the sense to run thus, For do I now persuade men, or God, not to be displeased with me? he is still out; for who can see either any connexion of these with the former words, or any force in the apostle's reason, according to this strained sense? *If any man* (saith he) *preach any other gospel than that which ye have* received from us, *let him be anathema:* (ver. 9.) for do I in preaching this gospel obey men or God? saith our interpretation, making both the connexion clear, and the reason strong; seeing God could not command him to preach one gospel and others another. *Let him be anathema,* saith Mr. Clerc, for do I now persuade God not to be displeased with me? where, let him that can, shew either reason or connexion. Secondly, How could St. Paul say, he did not persuade men not to be displeased with him, when in this Epistle he so often doth it, saying, *Brethren, I beseech you be as I am,* iv. 12. *Am I therefore become your enemy, because I tell you the truth?* ver. 16. *From henceforth let no man trouble me,* vi. 17. (See v. 11.) And, thirdly, why should he tell the Galatians he persuaded God not to be displeased with him, when he was so honestly discharging his office, that he knew nothing of insincerity by himself in the execution of it, (1 Cor. iv. 4.) and surely had no mind to give them any reason to suspect he had displeased him.

Ἢ ζητῶ ἀνθρώποις ἀρέσκειν;] These words, which Dr. Mills saith crept in from the margin, are owned by all the Greek scholiasts, by the Vulgar, the Cod. Alexandrinus, Hilarius Diac. and St. Jerome. (See Examen Millii in locum.)

[11] Χριστοῦ δοῦλος οὐκ ἂν ἤμην, *I should not be the servant of Christ.*] That is, say the Greek commentators, I should not have left Judaism to embrace Christianity; *i. e.* I should not have quitted honour, friends, and kindred, for dangers, persecutions, and dishonours, which I continually suffer for the cause of Christ. And this exposition is confirmed from those words, *If I preach circumcision, why do I yet suffer persecution, since then is the offence of the cross ceased?* v. 11. and from this account that others preached up circumcision only, *lest they should suffer persecution for the cross of Christ,* vi. 12.

[12] Ver. 12. Οὐ παρ' ἀνθρώπου, *I received it not by man.*] In the first verse he saith, he was not an apostle by man, *but by Jesus Christ:* here, that he was not taught his gospel by man, *but by Jesus Christ;* whence Chrysostom, Theodoret, St. Jerome, Œcumenius, and Theophylact conclude, that our Lord was not only man, but God; and so Novatian (chap. xiii.) argued before the Nicene council, *If St. Paul was not constituted an apostle of, or by man, and yet was constituted such by Jesus Christ,* " meritò Christus est Deus," *Christ must be God:* for though the Scripture sometimes calleth magistrates and judges gods, as Crellius here notes, it never saith, that what was done by them was not done by man. Crellius adds farther, that our Lord being the only-begotten Son of God, and having now obtained his celestial kingdom, was exempted from the common rank of men; *and from the state of mortal men,* saith Grotius: and so the apostle might speak of him not as a man, as Samson saith of himself, *If they bind me with wreaths I shall be as a man,* (Judg. xvi. 7. 11. 17.) but *chiachad aadam, as one man; i. e.* as weak as one man only, or having no more strength than another man. Crellius therefore hath not said any thing apposite in answer to this argument: nor doth the apostle here oppose man to man, or mortal man to those blessed spirits who are immortal, but only to Jesus Christ and God the Father.

[13] Δι' ἀποκαλύψεως, *By revelation.*] At what time this revelation was made to him is uncertain, but it is probable it must be before he went to preach the gospel to the gentiles; for the words following, *I consulted not with flesh and blood, but preached at Damascus,* seem plainly to imply this revelation was made to him before he preached there, or went to Jerusalem.

[14] Ver. 14. Τῶν πατρικῶν παραδόσεων, *Of the traditions of my fathers.*] He being a pharisee, and speaking of the traditions not of the law, but of the fathers, seems to mean the oral traditions that sect so highly magnified, even above the law and the prophets. (See note on Mark vii. 3. Acts xxvii. 17.) Now there is reason to believe, that a man so exceeding zealous for the religion of the Jews, and so full of hatred to that of Christians, would not have renounced a religion he had so great a reverence for, to embrace that he was so incensed against, without some more than human motive.

[15] Ver. 16. Ἐν ἐμοὶ, *To me.*] So ὁ λαλῶν ὁ ἐν ἐμοὶ, *he that speaketh to me shall be a barbarian,* 1 Cor. i. 11. (See Mark i. 15. Acts iv. 12. 1 Cor. ix. 15. 2 Cor. iv. 3. viii. 1.)

[16] Σαρκὶ καὶ αἵματι, *With flesh and blood.*] This phrase in Scripture and among Jewish writers is only a periphrasis for man, as Matt. xvi. 17. 1 Cor. xv. 20. Eph. vi. 12. Heb. ii. 14. Ecclus. xiv. 18. and so all other interpretations of it must be alien from the scope of the apostle.

[17] Ver. 17. Εἰς Ἀραβίαν, *Into Arabia.*] Of this journey into Arabia, St. Luke, not being with him, saith nothing.

[18] Ver. 19. ἕτερον τῶν ἀποστόλων, *Other of the apostles.*] Hence it appears,

First, That only Peter and James were then at Jerusalem, for Barnabas brought him to the apostles that were there. (Acts ix. 27.)

Secondly, That James, the Lord's brother, was an apostle in the strict and proper sense of the word, since Peter, who is mentioned with him, was doubtless so, and Barnabas, who brought him to Peter and James, is said to bring him to the apostles; and Peter, James, and John, who are here called *the men of reputation,* and *pillars of the church,* ii. 6. 9. seem plainly to be the same persons who, in his Second Epistle to the Corinthians are called λίαν ἀπόστολοι, *the chief of the apostles:* and Origen* saith expressly of James the Just, *This is that James whom Paul*

* Constantine.

* Ἰάκωβος δέ ἐστιν οὗτος, ὃν λέγει Παῦλος ἰδεῖν ἐν τῇ πρὸς Γαλάτας ἐπιστολῇ, εἰπὼν ἕτερον δὲ τῶν ἀποστόλων, &c. Hom. 13. in Matt. ed. Huet. p. 223. C. et lib. i. contra Celsum, p. 35.

in his Epistle to the Galatians saith he saw, citing these very words for the proof of it. See this confirmed in the preface to the Epistle of St. James. Note,

Thirdly, That the apostle's argument is to this effect, Having therefore preached the gospel so long before I saw them, and staying so little while with them, and going then only to see, not to learn of them, it cannot be conceived I should receive my instructions how to preach the gospel from them.

Note also, that Nicephorus * saith, this James was τοῦ μνήστορος τοῦ Ἰωσὴφ παῖς, *the son of Joseph, the husband of the mother of our Lord.*

[19] Ver. 20. Ἰδοὺ ἐνώπιον τοῦ Θεοῦ, *Behold, before God.*] Hence it is evident that the apostle, when it was necessary to confirm the truth of the gospel, or of his commission to, or his sincerity in preaching it, *i. e.* when the benefit of souls required him thus to attest to men, what otherwise they could not be assured of, refused not to swear, and so esteemed not our Saviour's prohibition of an oath to be absolute. (See Rom. i. 2. ix. 1. 2 Cor. i. 23. xi. 31. 1 Thess. ii. 5. see the note on 2 Cor. i. 23.)

[20] Ver. 23. Ἦν ποτε ἐπόρθει;] See this reading vindicated, Examen Millii in locum.

[21] Ver. 24.] This testimony of the Jewish Christians was a confirmation of his doctrine; for if they could have found any just exceptions against it, they would not have glorified God for his preaching of it.

CHAP. II.

1. THEN, [1] fourteen years after *(my first journey thither),* I went up again to Jerusalem with Barnabas, and took Titus with me also *(though uncircumcised, to shew the liberty I took of conversing with persons not circumcised).*

2. And I [2] went up by revelation, and communicated to them *(at Jerusalem)* that gospel which I preach *(every where)* among the gentiles; but *(this I did)* [3] privately to them which were of reputation, *(or the chief men there; not that I distrusted my doctrine, or needed their instructions, but)* lest by any means *(or false suggestions of the Judaizers, that my doctrine was contrary to what they who were called before me preached, and such as they would not own)* I should run *(hereafter),* or had run *(hitherto),* in vain.

3. But *(even then was nothing done by me, which shewed any change in my doctrine or practice, or any opposition made by them to it; for)* neither Titus, who was *(then)* with me, being a Greek, was *(upon that account)* compelled to be circumcised *(as they would have contended he should, had they thought circumcision necessary to the gentiles):*

4. And that *(which concerns the bringing and retaining Titus with me uncircumcised was done)* [4] because of false brethren *(who came down to Antioch,* Acts xv. 1.) unawares brought in, (Gr. *introduced into the assembly,* Acts xv. 5. *or insinuating themselves into the church of Antioch,* ver. 1.) who came in privily to spy out (Gr. *to ensnare us in)* our liberty *(from the observance of the Jewish law)* which we have in *(and through)* Christ Jesus, that they might bring us into bondage *(to it, they pleading for the necessity of circumcising the gentiles, and commanding them to keep the law,* Acts xv. 1.)

5. [5] To whom we gave place by subjection, no, not for an hour *(by submission to their demands, but continued firm to our resolution, not to subject the gentiles to this yoke of bondage);* that the truth of the gospel *(of Christ, which frees the gentiles from the obligation of the law)* might continue with *(or among)* you.

6. But of those who seemed to be somewhat, whatsoever they were *(or, but whatsoever they were who seemed to be somewhat),* it maketh no matter to me *(their seeming, or their real greatness, affects not my doctrine):* God accepteth no man's person; for they who seemed to be somewhat in conference added nothing to me *(or to my doctrine, nor corrected any thing in it; and so neither am I concerned for their greatness, nor doth God respect them the more upon that account:*

7. *They added, I say, nothing to my doctrine,)* but contrariwise *(they approved of it; for)* when they saw that the gospel of the uncircumcision was committed to me *(and I was authorized to preach to the gentiles),* as the gospel of the circumcision was to Peter *(he being appointed to preach to the Jews:*

8. *As evidently it was;)* for he who wrought effectually in *(with)* Peter towards the apostleship of the circumcision, the same was mighty in me (Gr. *wrought also in me)* towards the gentiles: (Rom. xv. 19.)

9. [6] And when James, Cephas, and John, who seemed to be pillars *(of the church),* perceived the grace *(of God)* that was given to me *(for the apostolic office),* they gave to me and Barnabas the right hand of fellowship; *(concluding)* that we should *(still)* go *(on to preach)* to the heathen, and they *(should still continue preaching)* to the circumcision.

10. [7] Only they would that we should remember the poor *(Christians in Judea),* the same which (Gr. *which same thing)* I also was forward to do:

11. But when Peter was come to Antioch, [8] I withstood him to the face, because he was to be blamed.

12. For before that certain *(brethren of the Jews)* came from James, he did *(freely)* eat with the gentiles; but when they were come, he withdrew, and separated himself *(from them),* fearing *(to exasperate or scandalize)* them which were of the circumcision.

13. And the other Jews dissembled likewise with him, insomuch that *(even)* Barnabas also was carried away with their dissimulation.

14. But when I saw that *(in this matter)* [9] they walked not uprightly, according to the truth of the gospel, I said to Peter before them all, If thou, being a Jew *(one of that nation to which alone the law of Moses was given),* livest after the manner of the gentiles *(conversing freely with them, and eating of their meats, as, since the vision which thou sawest, thou hast done),* and not as do the Jews *(abstaining from their meats and persons as unclean),* why *(now)* compellest thou the gentiles *(by thy example)* to live as do the Jews?

15. We who are Jews by *(birth or)* nature, and not [10] sinners of the gentiles *(not idolatrous heathens),*

16. Knowing that a man is not justified by the works of the law, but *(only)* by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and *(thereby have testified to our con-*

* Hist. Eccles. lib. ii. cap. 3.

viction, that we could) not *(be justified)* by the works of the law *(as indeed we cannot be):* for by the works of the law shall no flesh be justified.

17. [11] But if, while we *(thus)* seek to be justified by Christ, we ourselves also are found sinners *(as we must be, if we be still obliged to observe that law we have renounced as unable to justify us)*, is therefore Christ *(who taught us thus to renounce the law, and to seek justification by faith in him)* the minister of sin? God forbid *(that we should charge this on him.*

18. *And yet we, by asserting the necessity that the gentiles should observe the law, and so much more the Jews, do in effect say that Christ hath taught us to be sinners;)* for if I *(thus)* build again the things that I destroyed *(urging the necessity of observing that law to justification, which I declared unable to justify, and therefore renounced for faith in Christ)*, I make myself a transgressor *(by not observing it to that end.*

19. *But whatsoever others may think fit to do, far be it from me to imitate them,)* for I through the law *(teaching me that it condemns all men to death, and bearing witness to the justification which is of God by faith,* Rom. iii. 21.) am *(become)* dead to *(the observance of)* the law, that I might *(for the future)* live to God. (Rom. vii. 4.)

20. I am crucified with Christ, *(and so dead to the law:* Rom. vi. 4.) nevertheless I live; yet not I *(as formerly a Jew, and an observer of the law)*, but Christ liveth in me, *(and I am acted by his Spirit:* Rom. vii. 6.) and the life that I now *(lead)* in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.

21. I do not frustrate the grace of God *(as I should do, did I seek for righteousness by the law):* for if righteousness come by the law, then Christ is dead in vain *(there being then no necessity that he should die to purchase justification for us, and no sufficient virtue in his death to procure it).*

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. ΔΙΑ' δεκατεσσάρων ἐτῶν, *Fourteen years after.*] I cannot assent to those critics who, for δεκατεσσάρων, *fourteen,* would read τεσσάρων, *four years after;* for not only all the manuscript copies and versions read *fourteen,* but Irenæus, lib. iii. cap. 13. doth confirm this reading in these words: *Then after fourteen years I went up to Jerusalem,* &c. *if any man carefully examine, by the Acts of the Apostles, the time mentioned of his ascent to Jerusalem for the question aforesaid, he will find the years agreeing with those mentioned by St. Paul.* Now these years must be reckoned from the time of his conversion, mentioned here, i. 18. which happened in the year of our Lord 35. his journey to St. Peter was A. D. 38. and then between that and the council of Jerusalem, assembled anno Christi 49. will be *fourteen* intervening years; for whereas some reckon these *fourteen years* from the third year of his conversion to the council met at Jerusalem, and so make that council meet anno Domini 52. because it is said here, ἔπειτα *afterward,* and πάλιν ἀνέβην, *I went up again;* it may be answered, that the word ἔπειτα, *afterward,* doth not connect these words with the three years mentioned i. 18. as is evident, because there follows another ἔπειτα, *afterward,* ver. 21. nor doth πάλιν ἀνέβην, *I went up again,* relate to his first journey to Jerusalem, mentioned i. 18. for he had been twice at Jerusalem; three years after his conversion to see Peter, and nine years after that to carry alms to the brethren at Jerusalem, (Acts xi. 30.) though, seeing then none of the apostles, he makes no mention of that journey here, as being nothing to his purpose; (see Dr. Pearson's Annal. Paulin. p. 8, 9.) so that whereas he had said, i. 18. that *three years after* my conversion *I went up to Jerusalem to see Peter,* he saith here, *and fourteen years after it I went up again.* Now, that the apostle here speaks of the journey to Jerusalem mentioned Acts. xv. will appear,

First, From the agreement of what he here relates with what then happened, as that *he communicated to them the gospel, which he preached among the gentiles,* ver. 2. as he then did, Acts xv. 4. that circumcision was not then judged necessary to the gentiles, ver. 3. as we find, Acts xv. 24. that *when they saw the gospel of uncircumcision was committed to him, they gave to him and Barnabas the right hand of fellowship,* ver. 9. as then they did, sending their very decree, with one consent, to the gentiles, *by the hands of Paul and Barnabas,* Acts xv. 22. 25. who were received by the *whole church,* ver. 4. and styled *beloved,* ver. 25.

Secondly, It seems not likely that the apostle, writing this Epistle about nine years after the decree of that council, should make no mention of a thing so advantageous to the cause he is pleading here, and so proper to confute the pretences of the adversaries he disputes against. And

Thirdly, James, Peter, and John, being all the apostles that were present at the council then held at Jerusalem, the mention of their consent to his doctrine and practice was all that was necessary to his purpose to be mentioned concerning that council. It is no objection against this opinion, that we find no mention, Acts xv. of Titus's being with him; for he is not mentioned in the whole book of the Acts, during which interval this journey must have happened.

[2] Ver. 2. Ἀνέβην κατὰ ἀποκάλυψιν, *I went up by revelation.*] Made to the apostle, saith Dr. Hammond, to comply with this determination of the church of Antioch; made to the prophets of the church of Antioch, to send them, saith Dr. Lightfoot, which I do not gainsay. But the apostle doth not say he went up, δι' ἀποκαλύψεως, *by revelation,* but κατὰ ἀποκάλυψιν, *according to revelation*: now he had said before he received not his doctrine or gospel by men, or of men, *but by the revelation of Jesus Christ;* and here he may be supposed to add, that in his journey he acted suitably to the revelation which constituted him the apostle of the gentiles; telling the church of Jerusalem what things he had done among the gentiles in pursuance of it; not inquiring what they did, but declaring what God did by him, not permitting Titus, a Greek, to be circumcised, *not giving place for an hour to the false brethren,* &c.

[3] Κατ' ἰδίαν δε τοῖς δοκοῦσι, *Privately to them of reputation.*] Not that his doctrine might be confirmed by the concurrence of St. Peter, or others with him in it, as Esthius from St. Jerome and St. Austin here suggests; for sure that doctrine, which he received by immediate revelation from Jesus Christ and God the Father, needed no farther confirmation from the authority of man; but only to obviate the cavils of those who laboured to hinder the effect of his gospel, by suggesting that it was contrary to, or disowned by, those apostles who were called before him.

[4] Ver. 4. Διὰ τοὺς ψευδαδέλφους, *Because of false brethren.*] These false brethren, saith Epiphanius,* were Cerinthus, and those of his party.

Διὰ δὲ, &c.] Here also it seems necessary to supply the sense from the first verse thus; συμπαρέλαβον δὲ Τίτον διὰ τοὺς ψευδαδέλφους; *and I took with me Titus, because of the false brethren.* Examples of the like ellipsis, or deficiency, to be supplied from the precedent words, in the Old Testament, are very numerous; see Glassius de figuris Grammaticis, lib. iv. tract. 2. observ. 11. So Matt. ii. 10. ἰδόντες δὲ τὸν ἀστέρα, *seeing the star,* ἐστῶτα ἐπάνω οὗ ἦν τὸ παιδίον, add, *standing over the place where the child was,* (ver. 9.) *they rejoiced.* This addition was necessary, because they before saw the star going before them, (ver. 9.) So John ix. 3. *Neither hath he sinned, nor his parents;* add, from ver. 2. ἵνα τυφλὸς γεννηθῇ, *that he should be born blind,* ἀλλὰ ἵνα, but add again, *he was so born, that the works of God might be made manifest in him.* 1 John ii. 19. *They went out from us, but they* (who thus went out) *were not of us; for if they had been of us, they might have remained with us,* ἀλλ', *supple,* ἐξῆλθον ἐξ ἡμῶν, *but* (they went out from us) *that it might appear they all were not of us.*

[5] Ver. 5. Οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ.] Here Dr. Mills contends from the authority of the Vulgar, Tertullian, and Hilary D. that οὐδὲ is an addition to the text; though Jerome positively saith, that this was only the reading *quorundam Latinorum codicum, reclamantibus Græcis,* of some Latin copies against the authority of the Greek fathers: see this reading confuted, Examen Millii in locum. And there also, οἱ δοκοῦντες, ver. 6. is proved against the doctor, not to be irreptitious.

Ver. 6. Οἱ ἀπὸ δε,] As some would read, if not suitable to the Greek idiom; begin the words as you must the construction, ὁποῖοι δέποτε ἦσαν ἀπὸ τῶν δοκούντων εἶναί τι, and the sense is plain, *but of what quality they were, who seemed to be somewhat, or were of reputation,* οὐδέν μοι διαφέρει, *I was not the better for it;* where note, that the scholiast on Thucydides saith thus, διαφέρει, i. e. ὠφελεῖ, the word signifies to *profit,* or *be advantageous.* Phavorinus and Hesychius say, that it signifies βέλτιον εἶναι, *to be the better;* so that the words may be thus rendered: *It was no advantage to me, I was not the better for it;* and this sense is confirmed by the following reason, *For they who were of reputation added nothing to me.*

[6] Ver. 9.] Note, that the beginning of this verse from the Greek runs thus, *And James, Cephas, and John, who seemed to be pillars of the church, knowing the grace,* &c.

[7] Ver. 10.] Note, that from these four verses, the supremacy of Peter over the rest of the apostles, and the whole church, may be by many arguments refuted. For,

1. James is here mentioned first among the apostles of the circumcision, according to the common doctrine of the ancients, who style him,† *the first bishop, archbishop, prince, and bishop of bishops,* τὸν τῆς νέας Ἱερουσαλὴμ Ἀρχιστράτηγον, τὸν τῶν Ἱερέων ἡγεμόνα, τῶν ἀποστόλων τὸν ἔξαρχον τὴν ἐν κεφαλαῖς κορυφὴν, *the chieftain of the new Jerusalem, the leader of the priests, the prince of the apostles, the top of the heads.* And this agrees with the ecclesiastical tradition mentioned by Eusebius,* that the brethren and kinsmen of our Lord, whilst they lived, were preferred before other apostles and bishops, and that therefore Peter and John contended not with James, the Lord's brother, but *chose him bishop of Jerusalem,* and after his death judged Simeon, *his cousin-german, worthy of that see,* ὡς ἀπὸ γένους ὄντος τοῦ Κυρίου, *as being of the kindred of our Lord.*

Secondly, He puts no difference betwixt these *pillars* or *chief of the apostles;* which no more agrees with the supposed supremacy of Peter, than it would with the pope's supremacy, to be reckoned among or after some of the cardinals; which as it is never done by them who own the pope's supremacy, so neither would this have been done by St. Paul, had he owned the supremacy of Peter.

Thirdly, He says the gospel of the uncircumcision was committed to him, as was that of the circumcision to Peter, by which words *he shews himself equal to Peter,* say the scholiasts.† By these words, saith Hilary the deacon, *Plena autoritas Petri in prædicatione Judaismi data dignoscitur, et Pauli perfecta autoritas in prædicatione gentilium invenitur.* So that then Peter's supremacy was not owned at Rome.

Lastly, *It makes no matter to me* (saith he) *what they were;* which sure could not fitly be said of him whom Christ had constituted to be his head and judge.

[8] Ver. 11. Αὐτῷ ἀντέστην, *I withstood him,* &c.] *Quis ergo auderet Petro, primo apostolo——resistere, nisi alius talis qui fiduciâ suæ electionis, sciens se non esse imparem, constanter improbaret quid ille sine consilio fecerat?* ‡

[9] Ver. 14. Οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, *They walked not uprightly,* &c.] By this action Peter is charged with a sinful fear, ver. 13. *not walking uprightly according to the truth of the gospel,* ver. 14. with hypocrisy and dissimulation against his own knowledge and practice elsewhere, ver. 13. with *building again what he had pulled down,* ver. 18. and with *compelling the gentiles to live as do the Jews,* ver. 14. where observe, that he is said *to compel,* in Scripture, not only who doth violently force, but who, being of authority, provokes by his example, as here; as also they who lay a necessity on others to do any thing, either by their deportment, as the Corinthians who *compelled* St. Paul to glory, 2 Cor. xii. 11. or by their doctrine, as did the Judaizers, *compelling the gentiles to be circumcised,* Gal. vi. 12. and in this sense our Saviour says to his disciples, *compel them to come in,* Luke xiv. 23.

[10] Ver. 15. Ἁμαρτωλοὶ, *Sinners of the gentiles.*] This word in the Scripture-phrase signifies a great and habitual sinner; and because the gentiles were by the Jewish nation still esteemed such, and generally were so, therefore the word is used to denote the gentiles that knew not God. So what is ἐθνικοὶ, the *heathens,* in many copies, Matt. v. 46, 47. is ἁμαρτωλοὶ, *sinners,* Luke vi. 32—34. and to be delivered εἰς χεῖρας τῶν ἁμαρτωλῶν, *into the hands of sinners,* Matt. xxvi. 45. Mark xiv. 41. is, to be delivered τοῖς ἔθνεσι, *to the gentiles,* Matt. xx. 19. Mark x. 33. Luke xviii. 32.

[11] Ver. 17, 18.] This exposition of these two verses, which I have taken from Hilary, and all the Greek scholiasts, seems much better than that of late commentators, who make the seventeenth verse to be an objection against

* Καὶ ἄλλοτε στάσις ὁ Κήρινθος, καὶ οἱ μετ' αὐτοῦ εἰργάσαντο, ἐν αὐτῇ τῇ Ἱερουσαλὴμ, ὁπηνίκα Παῦλος ἀνῆλθε μετὰ Τίτου——διὸ καὶ Παῦλος λέγει, ἀλλὰ οὐδὲ Τίτος ὁ σὺν ἐμοὶ, &c. Hær. xxviii. §. 4. p. 112.

† Hesych. apud Phot. Cod. 275. p. 1525. See Cotel. Not. in Barnab. p. 6.

* Eccles. Hist. lib. ii. cap. 1. lib. iii. cap. 11. lib. iv. cap. 20. 32.

† Δείκνυσιν ἑαυτὸν ἰσότιμον τῷ Πέτρῳ, ἑαυτὸν ἐξισοῦ τῷ Πέτρῳ. Chrys. Œcum. Theoph.

‡ Hilar. in locum.

St. Paul's doctrine of justification by faith, and the eighteenth an answer to it; for which I see no ground in the apostle's words.

Or these words may be paraphrased thus; εἰ γὰρ ἃ κατέλυσα, If the things which *(by Christ's authority committed to his apostles,* Matt. xviii. 18.) I have loosed *(by declaring men absolved from the ritual precepts of the law of Moses),* I again build up *(by teaching they are to be observed),* I make myself a transgressor.

CHAP. III.

1. [1] O FOOLISH Galatians, [2] who hath bewitched you, *(or envied your happiness, and so endeavoured)* that you should not obey the truth, [3] before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2. This only would I learn of you, Received you the Spirit *(in his gifts and powerful operations)* by *(obedience to)* the works of the law, or by the hearing of faith? *(i. e. the belief of the gospel: if by the latter, this is a manifest token, that your justification and acceptance with God was the fruit of your faith, and not of your obedience to the law; since God, by giving you his Spirit whilst uncircumcised, as well as to the believing Jews, bare witness to this very thing, that he puts no difference betwixt you and them on that account,* Acts xv. 8, 9.)

3. Are ye *(then)* so foolish? having *(thus)* begun in the Spirit *(as to receive his miraculous gifts by faith, without the works of the law),* are ye now *(seeking to be)* made perfect by the flesh *(by circumcision, and observing the carnal ordinances of the law)?*

4. Have ye suffered so many things *(from the persecuting Jews,* Acts xvii. 5.) in vain? [4] if it be yet *(or even)* in vain.

5. *(To reassume my argument:)* He therefore that ministereth the Spirit to you *(in his extraordinary gifts),* and [5] worketh miracles among you, doeth he it by *(virtue of your obedience to)* the works of the law, or by the hearing of faith? *(i. e. that faith which taught you to believe in a crucified Saviour.*

6. *For we must be justified)* even as Abraham *(the father of the faithful was, who)* [6] believed in God, and it was accounted to him for righteousness.

7. Know ye therefore that they who are of faith *(and seek justification by it),* the same are the *(true)* children of *(faithful)* Abraham.

8. And the *(Holy Ghost in)* Scripture foreseeing that God would justify the heathen through faith, [7] preached before *(the giving of the law, and before his circumcision)* the gospel to Abraham, *(by)* saying, (Gen. xii. 3.) [8] In thee shall all nations be blessed.

9. So then they which are of faith *(and seek justification by it,* Rom. ix. 32.*)* are blessed with faithful Abraham, *(and as he was;*

10. *And not by the works of the law;)* for as many as are of the works of the law *(and seek to be justified by them)* are under the curse *(of it, and so incapable of justification by it):* for it is written *(there),* Cursed is every one that continueth not in all things that are written in the book of the law to do them. (Deut. xxvii. 26. *Now this being perfectly done by none, all that are under the law are under the curse of it.)*

11. But that no man is justified by *(observance of)* the law in the sight of God, it is *(farther)* evident: for, *(the prophet Habakkuk saith,* ii. 4.) [9] The just shall live by faith.

12. And *(now, or whereas)* the law is not of faith: but *(saith),* The man that doeth them *(i. e. that perfectly observes what is required by the law)* shall live in *(or by)* them.

13. *(This being so)* Christ hath redeemed us from the curse of the law, *(by)* being made *(according to the sentence of the law)* a curse for us: for *(there)* it is written, [10] Cursed is every one that hangeth on a tree *(as you know he did upon the cross:*

14. *And this he suffered,)* that the blessing of Abraham might come on the gentiles through *(faith in)* Jesus Christ, that we *(gentiles believing in him)* might receive the promise of the Spirit [11] through faith; *(for we are all the sons of God through faith in Christ Jesus; and because we are sons, God hath sent forth the Spirit of his Son into our hearts,* Gal. iv. 5, 6.)

15. Brethren, I speak after the [12] manner of men; *(using an example taken from the common practice of all men, and speaking what is owned in all civilized nations:* see note on 1 Cor. ix. 8.) Though it be but a man's covenant *(that is made),* yet if it be *(legally)* confirmed, no man disannulleth *(it),* or addeth any thing thereto.

16. Now to Abraham and his [13] seed were the promises made. He *(God)* saith not, And to seeds, as of many; but as *(speaking)* of one, And [14] to thy seed, which is Christ.

17. And this I *(farther)* say, that the covenant, which was confirmed before of God in Christ *(i. e. the covenant made in Christ the promised seed, and confirmed by God to Abraham before the law was given),* the law, which was *(given)* [15] four hundred and thirty years after, cannot disannul, *(so)* that it should make the promise *(be)* of none effect *(as it must have done, were justification to be obtained by the law; for then none could be blessed in and by the promised seed only, or without the law).*

18. For if the inheritance *(of the blessing promised to Abraham)* be *(to be obtained by observance)* of the law, it is no more *(the effect)* of *(the)* promise: but *(that cannot be said, for)* God gave it to Abraham by promise.

19. *(But you will inquire,)* Wherefore then serveth the law? *(I answer,)* It was added *(after the promise made)* [16] because of transgressions, until the seed should come to whom the promise was made; and it was ordained *(or delivered, not as the promise, immediately by God himself to Abraham, but)* by angels, *(it being the word spoken by angels,* Heb. ii. 2. *not as the promise, without a mediator betwixt God giving and Abraham receiving, but)* in the hand of a mediator *(even Moses, who stood between them and the Lord at that time, to shew them the word of the Lord,* Deut. v. 5. *and ratify the covenant on the people's part).*

20. Now *(but the promise required no mediator, for)* [17] a mediator is not of one *(party only),* but God *(who made the promise to Abraham)* is one *(only).*

21. Is the law then against the promises of God, *(as it must be, if it condemns them to whom the promise doth assign a blessing? or is it against those promises, which say, The just shall live by faith, and the blessing of Abraham shall come upon us by faith; as it must be, provided we are to be justified not by faith, but by the works of the law? but)* God

forbid *(it should be thought he had given a law which disannulled his promises; as it must have done, had justification to life depended on the observance of it):* for if there had been *(such)* a law given which could have given life, verily righteousness *(i. e. justification to life,* Rom. v. 18.) should have been by the law; *(whereas it subjecting us to death, we may be sure God never did intend it for that end.)*

22. But the Scripture hath concluded all *(men of all nations)* under sin, *(and so under condemnation by the law moral and ceremonial, and sentenced not to life, but death by it, and thereby shewed the necessity)* that the promise *(of justification)* by faith of Jesus Christ *(the promised seed)* might be given to them that believe *(in him; and thus the law is not contrary, but subservient to the promises of living by faith).*

23. But before faith came *(to be revealed),* we were kept under *(the discipline of)* the law, [18] shut up unto the faith which should afterward be revealed.

24. [19] Wherefore the law was *(then)* our schoolmaster to bring us to Christ, *(and cause us, thus condemned by the law, to fly to him who is the end of the law for righteousness,* Rom. x. 3.) that we might be justified by faith *(in him).*

25. But *(now),* after that faith is come, we are no longer under a schoolmaster, *(being no longer children in minority,* Rom. vii. 3.)

26. For ye are all the *(adult)* [20] children of God *(and so heirs of God)* by faith in Christ Jesus.

27. For as many of you as have *(believed in Christ, and upon that faith have)* been baptized into Christ, have put on Christ, *(and so are become sons of God; for to as many as believed in him, he gave power to be the sons of God,* John i. 12.)

28. There is *(under the gospel-dispensation)* neither *(distinction made of)* Jew nor Greek, there is neither *(of)* bond nor free, there is neither *(of)* male nor female *(as under the Jewish economy, the male only bearing the sign of the covenant):* for ye are all one *(as to the privileges of the gospel)* in Christ Jesus.

29. And if ye be Christ's, then are ye *(indeed)* Abraham's seed *(not from Ishmael, but Isaac),* and *(therefore)* heirs [21] according to the promise.

ANNOTATIONS ON CHAP. III.

[1] Ver. 1. Ὦ ΑΝΟΗΤΟΙ, *O foolish,* &c.] The apostle by calling the Galatians *foolish,* doth not contradict our Saviour's precept, because he doth it not εἰκῇ *rashly* and *without cause,* saith Theophylact, nor out of anger and ill-will to them, but from an ardent desire to make them sensible of their folly.

[2] Τίς ὑμᾶς ἐβάσκανε; *Who hath bewitched you?*] Τίς ἐφθόνησε; *who hath looked upon you with an evil or envious eye,* as envying you the blessings of the gospel? So the Greek scholiasts. The word also signifies, *oculis præstigia imponere,* to put delusions, or, as we say, *mists before the eyes,* which import suits best with the following words. The reverend Dr. Hammond observes here, that this seduction may refer to the Ebionites, if the time would permit, as doubtless it will; for they were only a branch of the Nazarenes or Cerinthians, who were contemporary with St. Paul; and all his Epistles shew that then there were many who maintained and eagerly promoted, among the gentile converts, the chief doctrine of those sects, *viz. that they were obliged to observe the legal constitution,* as being not capable of salvation only by faith in Christ, and a life agreeable to it.* And if this once be granted, there will be no need of his gnostics in this, and perhaps not in any other of St. Paul's Epistles.

Τῇ ἀληθείᾳ μὴ πείθεσθαι;] These words, saith Jerome, are not extant *in exemplaribus Adamantii,* in the copies of Origen; but they are extant in the Arabic version, the Vulgar, Hilary D. Theodoret, Œcumenius, and Theophylact.

I cannot sufficiently wonder at Mr. Le Clerc's wild conjecture, That the Ebionites were Samaritans, especially after he had given us the words of Origen, in which he twice saith, they were οἱ ἀπὸ Ἰουδαίων εἰς τὸν Ἰησοῦν πιστεύοντες, *those of the Jews that believed in Jesus,* lib. ii. contr. Cels. p. 56. Had he not read in Irenæus that they did *prophetica curiosius exponere, et Judaico charactere vitæ uti, et Hierosolymam adorare, quasi domus sit Dei?* lib. i. cap. 26. And could the Samaritans do this? doth not St. Jerome say of them, *Dum volunt Judæi esse, et Christiani, nec Judæi sunt, nec Christiani?* Ep. ad August. Yea, even his own Epiphanius informs us, (Hær. x. Anaceph. p. 240.) that Ἰουδαῖοι ὄντες, *being Jews,* they used the gospel.

[3] Οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη, ἐν ὑμῖν ἐσταυρωμένος.] These words may bear this construction, *Before whose eyes Jesus Christ crucified, hath been evidently set forth to, or among you; viz.* in and from the Scriptures of the Old Testament; for the words ἐν ὑμῖν are not in the Alexandrian manuscript, and so may be here omitted, or construed with the word προεγράφη; and so they accord both with the context, and with the way of preaching used by the apostles, whose custom it was to prove, out of the Old Testament, that *Jesus was the Christ,* and that *Christ ought to have suffered for us according to the Scriptures:* (Acts xvii. 3.) and then the argument runs thus, If he died to procure the pardon of our sins, and so our justification, why do we render his death upon the cross vain, by seeking to be justified by the law? He having by his sufferings *blotted out the hand-writing which was against us, and nailed* these ordinances *to the cross,* why is it that you, *who are dead with Christ* from *these elements of the world, are still subject to ordinances?* (Eph. ii. 15, 16. Colos. ii. 14. 20.)

[4] Ver. 4. Εἴ γε καὶ εἰκῇ, *If it be in vain.*] As it must be upon your hypothesis of the necessity of the observance of the law, for *then is the scandal of the cross ceased,* (v. 11.) and all necessity of suffering persecution is removed; these deceivers themselves doing and urging others to these things only, *lest they should suffer persecution for the cross of Christ:* (vi. 12.) for the first persecutions which the church suffered, were either from the Jews in person, or by the incitation of the Jews, (Acts viii. 1. 1 Thess. ii. 14—16. Acts xiii. 15. xiv. 19. xvii. 5. 13.) who being every where dispersed, *sent chosen men from Jerusalem to all places, where they and the Christians were, to stir up the heathen governors against them,* as Justin Martyr† testifies. Note

* Ὡς μὴ διὰ μόνης τῆς εἰς τὸν Χριστὸν, καὶ τοῦ κατ' αὐτὸν βίου σωθησομένους. Euseb. Eccl. Hist. lib. iii. cap. 27.

† Dial. cum Tryph. p. 234.

also, that they were chiefly scandalized at the doctrine of the cross, (1 Cor. i. 23.) not only as it contradicted their pleasant dream of a temporal Messiah, under whom they should live gloriously and triumphantly, but as being that which put an end to the Jewish ceremonies, and taught men to expect justification, not by observance of the law, but by faith in the blood of Christ shed for us; upon which account they were incensed against all who thus taught or thus believed it.

Note also hence, that all the good actions we have done will be done in vain, if we persevere not in well-doing to the end.

[5] Ver. 5. Ἐνεργῶν δυνάμεις, *He that worketh miracles among you.*] This is the observation of all the ancients,* that comment upon this and the second verse, that *to commend the beginning of the Christian faith, the gift of tongues, prophecy, and working of miracles, were vouchsafed to believers, as to the apostles at the beginning, according to our Lord's prediction,* Mark xvi. 17, 18.

And let those that question the truth of Christianity observe, that this was the chief argument which carried the cause in the council at Jerusalem, that the miraculous gifts of the Holy Ghost were equally vouchsafed to the uncircumcised gentile and to Jews, Acts xv. 8, 9. and that this is here urged by St. Paul as a thing undeniable, to confirm the Galatians, and to confute those who endeavoured to prevail on them to admit of circumcision, and the observance of other legal rites. This confirmation therefore of the truth of Christian faith, was such as none, concerned to do it then, were able to gainsay, much less can any now find reason to doubt of it.

[6] Ver. 6. Ἐπίστευσε τῷ Θεῷ, *Believed God.*] Hence it is evident, that it is the act of faith, and not the object of it, which doth justify; for Abraham believed God ויחשב "et imputavit eam fidem," *and he imputed that faith in him for righteousness,* Gen. xv. 6. *The blessed God* (saith R. Salom) *imputed this to Abraham for righteousness, for the faith by which he believed in him.*

[7] Ver. 8. *Preached the gospel to Abraham, saying,* &c.] Well might the apostle argue thus from the example of Abraham, he being styled by the Jerusalem Talmud, *Abraham the just,* Gen. xv. 1. xviii. 2. and these words being paraphrased thus; *In thy righteousness shall all the families of the earth be blessed.* Here Jerome saith, *Hoc autem in omnibus penè testimoniis, quæ de veteribus libris in novo assumpta sunt testamento, observare debemus quod memoriæ crediderunt evangelistæ, vel apostoli, et tantum sensu explicato, sæpe ordinem transmutaverunt, nonnunquam vel detraxerint verba, vel addiderint:* for which wild note, this verse ministers no occasion: for though the words, *in thy seed,* occur not, chap. xxii. yet xii. 2. they are found expressly as they are cited here, only with the addition of ἀπὸ γῆς, of the earth, which adds nothing to the sense. So again, on ver. 10. he makes this note, *Incertum habemus utrum Septuaginta interpretes addiderint* omnis homo, *et* in omnibus, *an in veteri Hebraico ita fuerit, et postea à Judæis deletum sit, in hanc me suspicionem illa res stimulat, quod verbum* omnis, *et* in omnibus *apostolus vir Hebrææ peritiæ, et in lege doctissimus, nunquam protulisset, nisi in Hebræis voluminibus haberentur;* whereas, as I have shewed, that nothing is here added, but what was necessarily included in the full sense of the words, and therefore is in the version of the Septuagint; so to imagine, that all the apostles who understood Hebrew must have cited all that they produced out of the Old Testament, exactly according to the Hebrew, and not at all according to the Septuagint, is an imagination contrary to ocular demonstration.

[8] Ἐν σοι, *In thee.*] That is, *in thy seed,* ver. 6. so Acts iii. 25. *Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying, And in thy seed shall all the families of the earth be blessed;* that is, *in Christ:* for so it follows, ver. 26. *To you first, God having raised up his child Jesus, sent him to bless you.* And this confutes them who, with the Jews, interpret these words as a form of benediction thus, *God makes thee like to Abraham.*

[9] Ver. 11. Ὁ δίκαιος, &c. *The just shall live by faith.*] Thus do the Jews themselves expound these words of Habakkuk, *Faith is the cause of blessedness, as it is the cause of eternal life, according to these words, The just shall live by his faith.* (Sepher Ikkarim, lib. i. cap. 21.)

[10] Ver. 13. *For it is written,* ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου.] Here again St. Jerome's note is, *Scire non possum, quare apostolus in eo, quod scriptum est, 'maledictus à Deo omnis, qui pendet in ligno,' vel subtraxerit aliquid, vel addiderit; si enim semel autoritatem Septuaginta interpretum sequebatur, debuit, sicut ab illis editum est, et Dei nomen adjungere, sin verò, ut Hebræus ex Hebræis, id quod in linguâ suâ legerit, putabat esse verissimum, nec* omnis, *nec* in ligno, *quæ in Hebræo non habentur, assumere; ex quo mihi videtur, aut veteres Hebræorum libri (libros) aliter habuisse, quàm nunc habent, aut apostolum sensum scripturarum posuisse, non verba; aut quod magis æstimandum est, post passionem Christi, et in Hebræis, et in nostris codicibus ab aliquo Dei nomen appositum, ut infamiam nobis inureret, qui in ligno Christum maledictum à Deo credimus.* But to omit the incredible supposition, that the Jews should have falsified both the Hebrew and Greek text, and the Samaritan copy should agree with them in that falsation;

First, The words ἐπὶ ξύλου are no addition to the text, לע עצ being in the former verse, which saith, *you shall hang him on a tree;* and ἐπικατάρατος is in effect κατάρατος ἀπὸ τοῦ Θεοῦ.

Secondly, The business of the apostle here is, to shew that Christ had redeemed us, ἐκ τῆς κατάρας, *from the curse, by being made a curse for us; i. e.* by suffering that death, which by the law was counted execrable: now to prove this, it was sufficient to shew, that by being hanged on the tree, Christ suffered that punishment, which by the law was styled execrable.

Thirdly, The Hebrew saith, *chilelah heloim, accursed by the judges,* is he that is hanged on a tree. Now these judges being the ordinance of God, he that receives an execrable sentence from them, may be said to lie under the curse of God, as receiving that execrable punishment, which his vicegerents do inflict upon him, by the determinate counsel of God; in which sense Christ is said to be *smitten of that God,* who made our sins to meet upon him, (Isa. liii. 4, 6.) and *to be delivered up for our offences;* and

* "Ad rudimenta fidei commendanda," Hilar. in locum. Κατ' ἐκεῖνον τὸν καιρὸν οἱ τῆς πνευματικῆς χάριτος ἀξιούμενοι, καὶ γλώτταις διαφόροις ἐλάλουν, καὶ προεφήτευον, καὶ ἐθαυματούργουν, ἀπὸ τῶν θαυμάτων λαμβάνοντες τοῦ κηρύγματος τὴν βεβαίωσιν. Theodoret. Chrysost, Œcum. Theophylact.

he who suffers a death which the law styles accursed by the *heloim*, or magistrates, who are appointed to execute the judgment of the Lord, may be said to undergo his curse.

Ἐπικατάρατος πᾶς, *Cursed is every one.*] When all were obnoxious to the curse of the law, saith Theodoret, he undertook that death which by the law was accursed, to free us from the curse. To restrain the words, *he redeemed us from the curse of the law*, to the Jews only, is in effect to say, Christ only suffered for the Jews, seeing he only suffered by hanging on the cross, the tree on which he did expire. The gentiles were not indeed subject to the particular maledictions contained in the law of Moses, because that law was not given to them, but only to the Jews: but they were subject to that death, which was the general punishment threatened to the violaters of the law, and was the curse denounced against Adam and his seed. And since it was by virtue of Christ's hanging on the cross, that *the blessing of Abraham came upon the gentiles*, he must have been thus made a curse for them also, and not for the Jews only.

Now here seems to be a plain evidence that our Lord suffered in our stead, by way of surrogation, the punishment the law denounced against us for sin: for we were obnoxious by the law to a curse; he, that he might redeem us from it, did for our sakes, and in our stead, willingly submit himself to that death, which by the sentence of the law did render any man accursed; for *he bare our sins in his own body on the tree.* Now the law expressly saith, *Cursed is every one that hangeth on a tree;* and Crellius here is forced to own a double commutation, both of the person suffering and of the evils suffered; for whereas we ought to have suffered, Christ, saith he, suffered for us; and whereas we ought to have suffered a curse, Christ suffered a curse for us. But then he adds, that we ought to have suffered a real curse, Christ only suffered a curse improperly so called for us. The curse threatened by the law to us was death eternal, the curse Christ suffered for us was only temporal death. But,

First, If the curse threatened to us was only the curse of the law, and Christ suffered the curse of the law, both which things the apostle here affirms, what ground hath Crellius to put these differences betwixt the curse Christ suffered, and the curse threatened by the law? or does he not hereby seem to make the apostle's argument sophistical and unconcluding?

Secondly, The sins to which the curse is threatened, Deut. xxvii. were either such to which God elsewhere threatened death, or cutting off, or such as he required them to abstain from, that they *might live*, and *not die.* Now seeing the Socinians so stiffly do contend, that the life promised to the observers of the law was only temporal, why should they say, that the death threatened to the violation of it is *eternal death?* It is true all death must be eternal to them that cannot raise themselves, and have no promise of a resurrection; upon which two accounts our Saviour's death was not eternal, because he had power to revive himself, and had a promise that *he should not see corruption;* but the death threatened by the law, in its own nature, being only the separation of the soul and body, this our Lord did as truly suffer, as they could do who should never live again.

The distinction therefore which the case requires, is only that which results necessarily from the difference of the person; *i. e.* we should have suffered the curse of the law for our own sins, and consequently should also have been accursed in the sight of God. Christ actually suffered the legal curse to obtain pardon for the sins of others, and therefore only was accursed in the eye of the law, and in the sight of men; but being in his own person wholly innocent, he could not be accursed in the sight of God: and thus it is, and must be, in all vicarial sufferings, the person sinning, and he that undertakes to suffer for him, are both guilty in the eye of the law, and suffer the punishment the law requires, but one of them alone is guilty in the sight of God. Christ therefore was so made a curse, as he was *made sin for us*, (2 Cor. v. 20.) not by contracting the guilt, but by suffering the punishment of our sins, by being *numbered with transgressors*, and condemned with them to the death which the law styles *accursed.*

[11] Ver. 14. Διὰ τῆς πίστεως, *Through faith.*] It seems to follow from these words, and from 2 Cor. ii. 7, 8. that the ministration of the Spirit belonged not to the law, but to the gospel, the law being rather the ministration of death: hence the apostle here opposes to the curse of the law, *the blessing of Abraham, which* (saith he) *is the promise of the Spirit through faith.*

[12] Ver. 15. Ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἐπιδιατάσσεται.] Here I would read ὁμῶς, which signifies ὁμοίως, *similiter*, in like manner; in which sense ὅμως is plainly used in these words, ὅμως τὰ ἄψυχα, and is translated, *in like manner*, 1 Cor. xiv. 7.

[13] Ver. 16. Αἱ ἐπαγγελίαι, *The promises*] Made to Abraham, Gen. xii. 3. and repeated, Gen. xxii. 18. and to Isaac, Gen. xxvi. 4.

[14] Καὶ τῷ σπέρματί σου, *And to thy seed, which is Christ.*] This interpretation is owned by the Jews,* who observe, that *it is not written here, thy son, but thy seed; that is, the King Messiah.* And, as Theodoret observes, the words are capable of no other sense; for by Christ only was the promise fulfilled, and in him alone did the gentiles receive this blessing. He therefore in whom alone this promise was verified, must be the person of whom it was chiefly, if not only, intended. And so St. Peter, assisted by the Holy Ghost, interprets these words, saying, *You are the children of the prophets, and of the covenant which God hath made to your fathers, saying, And in thy seed shall all the families of the earth be blessed: to you first, God having raised up his child Jesus, sent him to bless you:* this child therefore is the seed. We need not the gloss of Mr. Clerc, that St. Paul here argues according to the *allegorical interpretation of that age; but if it be considered in itself, it cannot be thought of any force by those who have other sentiments, because the Hebrew Zerah is a collective name:* for this is the very objection of R. Isaac, that great enemy of the Christian faith, and is answered by the right reverend Bishop of Bath and Wells, by shewing that the Hebrew word is used of one, Gen. iii. 15. iv. 25. xv. 3. xxxviii. 8, 9. and that the Jews themselves so expound it: (Demonstrat. of the Messiah, par. ii. p. 256.) nor his other corrupt gloss, that *by Christ is meant Christ's disciples;* for is this sense, *In thy seed*, i. e. *in Christ's disciples, shall all the*

* Moses Haddarsan ad Gen. xix. 34.

families of the earth be blessed? Is not this to ascribe that to Christ's disciples which belongs to him alone; and to make them the Saviours of the world? And why does he say that *nothing was promised to Christ,* when the apostle tells us, that *in thee* and *in thy seed* signifies Christ, who was to be the blessing both of Jew and gentile? for though indeed the promise was to Abraham, the first subject of it was Christ, which is all the apostle here intends.

[15] Ver. 17. Μετὰ ἔτη τετρακόσια καὶ τριάκοντα, *Four hundred and thirty years after.*] Hence it is evident, that the apostle here refers primarily to the promise made, Gen. xii. 3. since from that only are the four hundred and thirty years to be computed; for then Abraham was *seventy-five years old;* (Gen. xii. 4.) from thence to the birth of Isaac, which happened when Abraham was *a hundred years old,* (Gen. xxi. 5.) is five-and-twenty years; from his birth to the birth of Jacob was sixty years; for Isaac *was sixty years old when Rebekah bare him;* (Gen. xxv. 26.) from Jacob's birth to his descent into Egypt, was one hundred and thirty years, as he saith to Pharaoh, Gen. xlvii. 9. the abode of him and his posterity in Egypt was two hundred and fifteen years; so that, with their sojourning in Canaan, was four hundred and thirty years, (Exod. xii. 40.) according to the Septuagint.

[16] Ver. 19. Τῶν παραβάσεων χάριν, *Because of transgressions.*] Maimonides,* in his More Nevochim, acknowledges, that the ceremonial law was given for the extirpation of idolatry: "For (saith he) when God sent Moses to redeem his people out of Egypt, it was the usual custom of the world, and the worship in which all nations were bred up, to build temples in honour of the sun, moon, and stars, and to offer divers kinds of animals to them, and to have priests appointed for that end: therefore God, knowing it is beyond the strength of human nature, instantly to quit that which it hath been long accustomed to, and so is powerfully inclined to, would not command that all that worship should be abolished, and he should be worshipped only in spirit; but that he only should be the object of this outward worship; that these temples and altars should be built to him alone; these sacrifices offered to him only, and these priests should be consecrated to his service." (Exod. xx. 24. xxv. 24. Lev. i. 2. Exod. xxii. 19. xxxiv. 14. Exod. xxii. 41.) And the like is said by Cedrenus† of their festivals, separations, purgations, oblations, decimations, that God enjoined them, that τῆς πολυθέου πλάνης ἐκστήσωνται, *being employed in doing these things to the true God, they might abstain from idolatry.* And thus, saith Dr. Spencer, were they kept or guarded under the discipline of the law, and shut up from the idolatrous rites and customs of the heathen world, by the strictness of these legal observations, and the penalties denounced against the violaters of them. And it is well known that all the ancient fathers were of this opinion, that God gave the Jews only the decalogue, till they had made the golden calf, and that afterward he laid this yoke of ceremonies upon them to restrain them from idolatry. Thus when God first brought them out of Egypt, and commanded them not to *defile themselves with the idols of Egypt,* (Ezek. xx. 7.) he is said to have *given them his statutes, and shewed them his judgments, which if a man do he shall live in them,* (ver. 11.) But, saith he, still their hearts were after their fathers' idols, the Egyptian Apis, &c. *wherefore I gave them statutes which were not good, and judgments whereby they should not live,* (ver. 24, 25.) that is, that law of carnal commandments, which, saith the apostle, was abolished for *the weakness and unprofitableness of it,* Heb. viii. 16. 18. And those words of Maimonides give us a clear reason why these rituals were called by St. Paul στοιχεῖα τοῦ κόσμου, *the rudiments of the world,* Gal. iv. 3. Colos. ii. 28. namely, because, for matter, they were the same which heathens used before to their false gods. This is a very ancient exposition, and is partly true, but it containeth not the whole truth; for the apostle, in the Epistle to the Romans, which is the best expositor of this, informs us, that *the law entered, that sin might abound,* Rom. v. 20. *i. e.* that it might appear to abound unto death, that *sin might appear sin, working death in us,* vii. 13. and that the *law worketh wrath,* iv. 15. iii. 20. by giving us the knowledge of that sin which deserveth it: and this answers to that which the apostle here saith, that *the law was added because of transgressions, viz.* to discover them and their punishment; that the *Scripture hath concluded all men under sin, viz.* by virtue of the law; that *as many as are under the law are under the curse,* ver. 10. and that upon these accounts, *the law is our schoolmaster, to bring us to Christ, that we may be justified through faith in him,* who are condemned by the law, ver. 24. *Christ being the end of the law for justification to every one that believeth,* Rom. x. 3.

[17] Ver. 20. Ὁ δὲ μεσίτης.] Perhaps these words may better be expounded thus:* *But this mediator* (*viz.* Moses) *was only the mediator of the Jews; and so was only mediator of one party, to whom belonged the blessing of Abraham,* ver. 8. 14. *but God who made the promise, that in one should all the families of the earth be blessed, is one,* the God of the other party, the gentiles, as well as of the Jews, and so as ready to justify the one as the other; ἐπείπερ εἷς, ὁ Θεὸς, *seeing he is one God who will justify the circumcision by faith, and the uncircumcision through faith.* (Rom. iii. 30.) To strengthen this exposition, let it be noted, that the ancient Jews thought, that in those words, *the Lord thy God is one God,* (Deut. vi. 4.) was contained this mystery, that God should be owned and celebrated not by the Jews only, but by the gentiles; that he should be the king over all the earth, and in that day the Lord should be one, and his name one. So Jarchius on these words, *The Lord our God is one God,* says, *It is intimated that Jehovah, who is now our God, and not the God of the gentiles, shall hereafter be one God, as it is written,* Zeph. iii. 9. *Then will I turn to the nations a pure lip, that they may all call upon the name of the Lord;* and Zech. xiv. 9. *The Lord shall be king over all the earth, and in that day shall the Lord be one, and his name one.* (See Campegius Vitringa de Synag. Vet. lib. iii. par. ii. cap. 17. p. 1084. 1086.)

Secondly, This exposition is confirmed from the place parallel to this, Rom. iv. 14. 16. for as there it is argued, that if οἱ ἐκ νόμου κληρονόμοι, *they that are of the law be heirs,* faith is made void, *and the promise is of no effect:* so here he argues, ver. 18. that if ἐκ νόμου κληρονομία, *the inhe-*

* Par. ii. cap. 32. p. 432, 433.

† Comp. Hist. p. 239.

* Λέγει τοίνυν ὅτι Μωσῆς μὲν ἐμεσίτευσε πρὸς τὴν δόσιν τοῦ νόμου, ἀλλ' ἐπὶ μόνον ἐμεσίτευσεν ἔθνει, δεῖ δὲ τὸν ὡς ἀληθῶς μέλλοντα μεσιτεύειν πρὸς τὴν τῶν ἁπάντων ἔθνων ἕνα Θεὸν, οὐκ ὑπὲρ ἑνὸς ἔθνους ἀλλ' ὑπὲρ πάντων κοινὴν τὴν μεσιτείαν ποιήσασθαι, ἐπειδὴ καὶ πάντων ἐθνῶν εἷς ἐστι Θεός. Gennadius in locom.

ritance be of the law, it is no more of promise. And as there the apostle adds, ver. 16. *That therefore the inheritance is of faith, that the promise might be made firm to all the seed; not to that of the law only,* but to that part also which becomes so by the faith of Abraham, *who is the father of us all:* so here he must be supposed to argue, that the inheritance could not be by the law delivered by Moses to the Jews, as the mediator betwixt God and them, because he was not the mediator, παντὶ τῷ σπέρματι, *to all the seed of Abraham,* but to that part of it only which was of the law, that is, to the Jews only: or the words may be paraphrased thus; The promise, I say, was made to the seed of Abraham, ὡς ἀφ' ἑνὸς, *as of one,* ver. 16. ὁ δὲ Μεσίτης, *but this mediator, Moses, is not* the mediator *of one (i. e.* of that one seed Christ, which was to bring the blessing), but God (who made the promise, that in one seed all the nations of the earth, whether Jew or gentile, should be blessed) is one (and the same, always true to the word). So Dr. Allix.

[18] Ver. 23. Συγκεκλεισμένοι.] The apostle having said in the foregoing verse, συνέκλεισεν, *the Scripture hath shut up all, both Jew and gentile, under sin,* it seems most reasonable to interpret the word here, of men shut up as prisoners, condemned by the law to death, the punishment of sin, till that faith came to be revealed, by which we obtain a happy freedom from condemnation to death.

Or this may be spoken of the Jews, who only were under the law, and were, by virtue of the peculiar observations it required, an enclosed people, separated from communion with all other nations, till the Messiah, the great object of their faith, should be revealed.

And having thus explained the apostle's argument, it seemeth necessary a little to consider what Mr. Clerc here offers in his notes upon this chapter, from ver. 10. to the end.

1. Therefore when he says, *It was very difficult indeed to observe all the rites of Moses, yet he supposes his law might be observed, and that it did not require a degree of holiness above human strength:* I answer, with the distinction mentioned note on ver. 24. This is all true as to such a sincere performance of it as God would accept of; but it is not true as to the most exact, perfect, and unsinning observation of it in the highest import of the words.

Obj. But doth then God command what is impossible? Is it not absurd to make laws that cannot be kept, and to punish men for what they cannot do?

Ans. God never commands what is naturally impossible, and which when we offend against, we can justly plead, that had we used our utmost strength and diligence, we could not have avoided the doing what was forbid, or leaving undone what was commanded; for of what is so impossible no man can rationally repent, nor can his conscience condemn him for it; but he may require what, through the weakness of the flesh, is morally impossible to be always done or avoided; *v. g.* an infinitely holy God cannot but command, that we should not sin against him, *sin being a transgression of the law:* but though there be no particular sin of which we can truly say, it is impossible we should have avoided it; yet, through the infirmity of human nature, we have too much cause to say, that it is morally impossible we should live without or always be free from sin.

Secondly, When he says, *The laws of Moses are not so severe as not to pardon the least sin, God having instituted sacrifices for some sins:* his also I grant, according to the distinction mentioned, *viz.* That God for the sake of those sacrifices cleansed them from ceremonial defilements, and freed them from the civil and ecclesiastical punishments which by the law of Moses they would have been subject to, had no such sacrifice been offered for them. God also fully pardoned the sins of the upright Jews, and freed them from the punishments of the other life, but not by virtue of *the blood of bulls and goats,* for the reasons there alleged, but by virtue of their faith in the Messiah, owned by them to be the *Messiah their righteousness.*

Thirdly, When he says, That *the Jews in St. Paul's time had got quite another notion of it than the law of Moses, as it is set down in the Pentateuch, had, and boasted it to be the most complete and perfect pattern of sanctity imaginable; as appears by several places in Josephus, and particularly in his books against Appio:*

Ans. I answer, That neither is Josephus in this matter of much credit; neither saith he more than Moses had said before him in these words, *What nation is there so great that hath statutes and judgments so righteous as all the law which I set before you this day?* Deut. iv. 8. and much less than David, when he saith, *The law of the Lord is perfect,* Psal. xix. 8. Besides, our Saviour seems to give us a contrary account of this matter, in his sermon on the mount, where though it be disputed whether he added to the law itself, yet no man questions but that he added to the gross senses the Jews had then of it, and had upon it.

Fourthly, When he adds, That *the rabbins used (as appears by the version of the Septuagint and the citations of St. Paul in this place) to interpret* Deut. xxvii. 26. *as if the meaning of Moses was there, that God required of them the most perfect holiness, which if they did not perform, they must expect to be cursed by him; but in reality all that Moses says, is only, that the people were to curse him that did not confirm the words of the law to do them.*

Ans. In all this there is scarce one word of truth: for, (1.) the rabbins were so far from expounding this, or any other text of Moses, in so high a sense, that they thought it sufficient to exempt them from God's curse, that they were *of the seed of Abraham,* and had him *for their father,* (Matt. iii. 8, 9.) that they should be accepted for *the merit of circumcision,* and that it was enough *to be hearers of the law, though they were not doers of it,* (James i. 22.) and that *the observation of some precepts of the law* would excuse their neglect of the rest. (See note on Rom. ii. 13. and James ii. 10, 11. and the note there.)

(2.) Whereas he saith, *This appears by the version of the Septuagint:* if that way of arguing be of any force, then the contrary appears from the Targum of Onkelos, and B. Uziel, who have added nothing to the words. Moreover, what hath the Septuagint here added, which is not necessarily contained in the sense of the words, as they lie in the Hebrew? For (1.) whereas they add, πᾶς ἄνθρωπος, *every man;* do not all interpreters add *he,* and is not that the same in sense? Ought not every man, who committed the sins against which any of these curses were denounced, to think himself subject to these curses? (2.) Whereas they add ἐν πᾶσι to the Hebrew, doth not the context plainly lead them to that addition? when it saith, ver. 3. 8. *Thou shalt write,* כל דברי, *all the words* of this law, were not the Jews obliged to *do all the words of the law, i. e.* all

things commanded by the law of Moses? Deut. xix. 9. Yea, are not the blessings in the next chapter promised to them only who *observe to do all the commandments*, ver. 1. and the curses denounced against them who *do not observe to do all his commandments and statutes?* ver. 15. Doth not the Holy Ghost, assisting the sacred penman, warrant this addition in other places? *See that thou make according to the pattern*, say the Hebrew and the Septuagint, Exod. xxv. 43. See that thou make πάντα, *all things according to the pattern*, saith St. Paul, Heb. viii. 5. *At the mouth of two or three witnesses shall a word be established*, saith the Hebrew; σταθήσεται πᾶν ῥῆμα, *shall every word be established*, say the Septuagint and St. Paul. Nor (3.) hath St. Paul added any thing to the sense of the words; for all the words of the law being written by Moses in the book of the law, it is plainly the same thing to say, *all the words of the law*, and all the words *written in the book of the law*.

(4.) When he saith, Doubtless St. Paul would never have altered any thing in the words of Moses, nor followed the Septuagint at all, but rendered the Hebrew himself exactly, if he had reasoned from the bare authority of the prophet, and not from the opinion of the Jews: I answer,

First, That he casts the vilest imputation on St. Paul, by saying here, that he argues only upon the false supposition of the Jews: for St. Paul lays down this general proposition, *As many as are under the law are under the curse:* This is false, saith Mr. Clerc: *for in reality all that Moses says is only, that the people were to curse him that did not confirm the words of the law to do them.* It is so, saith St. Paul, γέγραπται γὰρ, *for it is written:* By your good leave, St. Paul, you are out again, there is no such thing; but you are guilty of adding to the word of God; if you understand yourself, you do not, and if you understand the words of Moses, you cannot in this argument depend upon what is written, but only on the false and rotten notion of the Jews, touching these words: so Le Clerc.

Secondly, Through the sides of St. Paul here he wounds our blessed Saviour, and all the sacred penmen: for if it be true of St. Paul, it must be also true of them; that if they had reasoned from the bare authority of the prophets, and not from the opinion of the Jews (not grounded on the true sense of the prophets), they would have rendered the Hebrew exactly, and never have altered any thing in the words of Moses, nor followed the Septuagint at all; which seeing ocular demonstration shews, that both our Lord and his apostles have often done, *you must not think* (saith Mr. Clerc) *that they have given us the true sense of the prophets*, but only some corrupt opinions which the Jews had of them. And let Mr. Clerc say as dogmatically as he pleases, that *it is common with St. Paul to cite the Old Testament*, so as it was usually alleged by the doctors of the Jews, whom they call *darschanim*, that is to say, *with little regard to the circumstances of the place, or the proper signification of the words, and to argue from them so alleged*, I cannot but look upon it as a very bad suggestion.

[19] Ver. 24.] Note, for the right explication of these words from ver. 21. to this verse,

First, That it cannot be denied that good and holy men under the law were justified, and obtained the pardon of their sins; since otherwise they could not be accepted by God here, or saved hereafter.

Secondly, It also seemeth evident from the discourse of the apostle in this and the Epistle to the Romans, that they could not be justified by the observance of the law; for he lays down this as the foundation of his discourse, that *by the works of the law no man is justified*, Rom. iii. 20. and *no flesh shall be justified*, Gal. ii. 16. The proofs he offers to confirm this position, do equally concern all times and persons, from the giving of the law to the revealing of the gospel: as, *v. g.* (1.) because *by the law is the knowledge of sin* condemning us to death, Rom. iii. 20. vii. 9—11. 13. Gal. iii. 22. (2.) *Because the just* (saith the prophet Habakkuk) *shall live by his faith*, Rom. i. 17. *whereas the law is not of faith;* whence he infers, that *no man is justified in the sight of God by the works of the law*, Gal. iii. 11. (3.) Because *as many as are under the law are under the curse*, ver. 10. (4.) Because it was impossible, through the weakness of the flesh, that the law should justify, (Rom. viii. 3.) or that it should give life, (Gal. iii. 21.) and so it never was designed for that end. It had indeed its expiatory sacrifices, but they procured only pardon of that guilt, which rendered them obnoxious to the violent death threatened by the law to such and such offenders, but gave no remedy against natural death, by the promise of a resurrection to eternal life, and so exempted no man from the punishment of Adam's sin; or they only released offenders from the obligation to civil and ecclesiastical punishments, but could not free them from the punishment of the other life: for the apostle assures us, that the *blood of bulls and goats could not take away sin*, Heb. x. 4. and that they did only *sanctify to the purifying of the flesh*, Heb. vii. 13. (See the note there.)

Now, thirdly, hence it follows, that they also must be justified by faith from all those sins by which they could not be justified by the law of Moses. (Acts xiii. 39.)

Obj. But are not the Jews styled *righteous* before God, by virtue of their obedience to the law of Moses? As in these words of David, *The Lord rewarded me according to my righteousness*, Psal. xviii. 20. *For I have kept the ways of the Lord, and have not wickedly departed from my God*, ver. 21. *For all his judgments were before me, and I did not put away his statutes from me*, ver. 22. *I was also upright before him and kept myself from mine iniquity*, ver. 23. *Therefore hath the Lord recompensed me according to my righteousness*, ver. 24. Is it not said of Zacharias and Elisabeth, that *they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless?* Luke i. 6. Yea, doth not our apostle say, *Not the hearers of the law are* δίκαιοι, *just before God, but the doers of the law* δικαιωθήσονται, *shall be justified?* Rom. ii. 13.

Ans. Now to this I answer, That there is a double justification of which the Scripture speaks: (1.) that which consists in the absolution of a sinner from the guilt of sin, by God's free pardon or remission of it, or his not imputing it to the sinner. And thus no man is or can be justified by the law, either ceremonial or moral, since neither of them does contain any promise of the pardon of it. Now all men being sinners, this justification must be necessary to all men, to put and keep them in a state of favour with God. And this is that justification which St. Paul ascribes to faith, and which, saith he, could never be obtained from the works of the law. But,

(2.) There is a justification to be undergone by all men at the great day of their accounts; and this is only the pro-

nouncing them sincere in the performance of their covenants, legal, or evangelical, or in compliance with the laws of nature, Moses, or of grace, the providence of God had placed them under; and in this sense we find mention of men *working righteousness* under the law of nature, Job i. 1. Acts x. 35. under the law of Moses, Psal. xviii. 20. 24. Luke i. 6. and under the law of grace, 1 John iii. 7. Rev. xxii. 11. And thus all pious persons, who made it their sincere endeavour to obey the law of Moses, were righteous before God; though still the imperfections which cleaved to their obedience, were pardoned through faith. To explain this, note,

First, That the whole nation of the Jews believed in the promised Messiah, or the Messiah that was to come, and that *in the seed of Abraham should all the families of the earth be blessed;* this being one of their fundamental articles.

Secondly, They believed that this Messiah should confer upon them not only temporal, but spiritual, yea, eternal blessings; they expected spiritual blessings from him, even remission of sins. So Zacharias speaks of the Baptist, that *he should go before the Lord to prepare his way, to give knowledge to his people of salvation through the remission of sins,* Luke i. 76, 77. *To him* (saith Peter) *give all the prophets witness, that through his name all that believe in him should receive remission of sins,* Acts x. 43. So the Jews say, that the Messias* was to remove הרג כולל, *the general sin of mankind,* or *the sin of the first man.* 2. They expected by him justification, he being styled by the prophet, *The Lord our righteousness,* and by the Jews משיח עדקבי, *Messiah our justification.* Now this, say the ancient fathers, might be a justifying faith in them, without explicitly believing that Christ should die for their sins; though we have no reason to think, that they who were so plainly taught this by the prophet Isaiah, by the type of Isaac, the lifting up of the serpent, and by their sacrifices, should be wholly ignorant of it.

[20] Ver. 26. Υἱοὶ Θεοῦ διὰ τῆς πίστεως, *The sons of God through faith.*] Hence, saith the antipedobaptist, it appears, that infants cannot be made the sons of God by baptism, because we are all made the sons of God *by faith in Christ Jesus:* now infants have no faith. *Ans.* They might as well argue thus: *By grace you are saved, through faith,* Eph. ii. 7. but infants have no faith, therefore they cannot be saved. Or thus: *He that believeth not shall be damned,* Mark xvi. 16. no infants do believe, *ergo,* all infants shall be damned. The apostle plainly speaks here of persons converted from heathenism to Christianity, who were therefore baptized, being adult persons, as he doth in the Gospel of St. Mark and the Epistle to the Ephesians. This place can therefore with no more reason be applied to the case of infants, than the places cited from St. Mark and that Epistle. (See the preface to this Epistle.)

[21] Ver. 29. Κατ' ἐπαγγελίαν κληρονόμοι, *Heirs according to the promise.*] It is to be observed, for the explication of many places in these Epistles, that there is frequent mention in the New Testament of the promises in the plural number; to the Israelites *belong the promises,* Rom. viii. 4. *Jesus Christ was a minister of the circumcision to confirm the promises,* Rom. xv. 8. *To Abraham and his seed were the promises made,* Gal. iii. 16. and, ver. 21. *Is the law then against the promises? These all died in faith, not having received the promises,* Heb. xi. 13. 17. and, ver. 39. *They all having obtained a good report through faith, received not the promises.*

Now there is mention made in the New Testament of three sorts of promises:

First, The promise of a seed, *in which all the families of the earth shall be blessed,* viz. *in Christ,* Acts iii. 25. xii. 23. 33. xxvi. 6. Rom. iv. 13, 14. 20. ix. 9. Gal. iii. 21, 22. (see the note there.)

Secondly, The promise of the Holy Spirit, in his extraordinary gifts and operations, Acts ii. 33. 39. by which believers were then *sealed up to the day of redemption,* Eph. i. 13. and this is called *the promise of the Father,* Luke xxiv. 49. Acts i. 4. And this promise was not immediately made to Abraham, but was the consequent of the blessing which God had promised to his seed; *the blessing of Abraham* being first to come upon the gentiles, that they might receive the promise of the Spirit, *i. e.* that being made *the sons of God through faith in Christ Jesus,* the seed promised, *God might send the Spirit of his Son into their hearts, crying, Abba, Father,* iv. 6.

Thirdly, The promise of a future rest, and an eternal inheritance; there being a *promise made of entering into rest,* Heb. iv. 3. 9. (see the note there), peculiar to believers, and to the people of God, after the rest which God had given them in Canaan, and a promise of an *eternal inheritance,* Heb. ix. 15. x. 36. For that the patriarchs did by faith expect a *city having foundations, whose builder and maker was God,* and *a heavenly country,* we learn from Heb. xi. 9. 14, 15. yea, they expected to obtain *a better resurrection,* ver. 35. *viz.* by virtue of their Messiah, this being their common saying, *The Messiah shall raise up those that sleep in the dust;** and one of their fundamental articles is this, That the Messiah will come, וירים אמתא, and *will raise the dead,* and bring them into paradise. This faith generally obtained among them before our Saviour's advent, as we learn, not only from the book of the Maccabees, but from St. Paul's plain words, Acts xxiv. 15. xxvi. 7, 8. If you inquire, where any such promise was made to Abraham or others? I answer, That such a promise was made to him and to the patriarchs, we are assured from this, that they by faith expected such things, all faith being built upon a promise; this promise therefore might be made to Abraham, Gen. xvii. 7. where God saith, *I will establish my covenant betwixt thee and thy seed after thee, in their generations, for an everlasting covenant, to be thy God, and the God of thy seed after thee;* for that to be *the God of Abraham, Isaac, and Jacob,* is to be the God that will raise them up from the dead, we learn from our Saviour's argument, Matt. xxii. 32. (see the note there,) and that he therefore was *called their God, because he had prepared for them a city,* from Heb. xi. 15. And in reference to this future recompence, it is that the apostle saith, *These all died in faith, not having received the promise, God having provided some better thing for us, that they without us should not be made perfect,* Heb. xi. 39, 40. (see the note there): now this seems to be the promise mentioned here, of which Christians are said to be the heirs, *they being heirs of God, joint-heirs with Christ,* Rom. viii. 15. Gal. iv. 7.

* Voisin de leg. Div. lib. i. cap. 8. p. 6. 66—68.

* Maim. Expl. cap. 10. Tract. Sanhed. p. 136. Pocock. not. p. 109, 110.

CHAP. IV.

1. NOW I say, *(to shew how you, who are heirs of the promises, should be kept in bondage under a schoolmaster,* iii. 23. 25.) That the heir, as long as he is a child, differeth nothing *(as to the possession and free use of his estate)* from a servant, though he be *(by right of inheritance)* lord of all *(his father left);*

2. But is under tutors and governors until the time appointed by the father *(in his last will and testament).*

3. Even so we *(the seed of Abraham),* when we were children *(as till faith came we were),* were in bondage under the [1] elements of the world *(as servants were of old to their masters):*

4. But when the fulness of the time *(appointed for the appearance of the Messiah for the benefit of Jew and gentile, that they might be made sons by him,)* was come, God sent forth his Son, made of a woman, made under *(subjection to)* the law,

5. To redeem them that were under the law *(from the bondage of it),* that we *(together with them)* might receive the adoption of sons.

6. And because ye are *(now made)* sons *(of God by faith,* iii. 25.) God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father *(i. e. witnessing to your spirits that ye are the sons of God, and that he is your Father,* Rom. viii. 15, 16. *and enabling you to use the language, not of servants, but of sons).*

7. Wherefore thou art *(after this redemption wrought)* no more a servant, [2] but a son; and if a son, then an heir of God through Christ.

8. *(I say, thou art no more a servant,)* howbeit then, when ye knew not God, [3] ye did service [4] to them which by nature are no gods.

9. But now, after that ye have known God, or rather are known of God *(being made his sons by adoption),* how *(after this freedom purchased by Christ)* turn ye [5] again to the weak and beggarly elements *(of the law),* whereunto you desire again to be in bondage?

10. *(For)* ye observe *(the Jewish sabbath)* [6] days, and months *(the new moons),* and times *(of their solemn festivals),* and *(sabbatical)* years.

11. [7] I am afraid of you, lest I have bestowed on you labour in vain *(in preaching the gospel to you).*

12. Brethren, I beseech you, be as I am; for [8] I am as ye are: ye have not injured me at all.

13. Ye know how *(that)* through infirmity of the flesh I preached the gospel to you at the first.

14. And *(notwithstanding)* [9] my temptation which was in my flesh ye despised *(me)* not, nor rejected *(me);* but received me *(rather)* as an angel of God, even as Christ Jesus *(thinking yourselves very happy in having such an apostle).*

15. Where is then the blessedness ye spake of *(in having me for your apostle, who taught you no such thing as this, that you were to be justified by the observance of the law)?* for I bear you record, *(you had once such a great affection to me,)* that, if it had been possible, you would have plucked out your own eyes, and have given them to me.

16. *(And after this)* am I therefore become your enemy *(or looked upon as such),* because I tell you the truth?

17. They *(who seduce you, do indeed)* zealously affect you, but not well *(and in a due manner);* yea, they would exclude us *(from your affections),* that you might affect them *(only).*

18. But it is good *(for you)* to be zealously affected always in a good thing *(as your affection to me, and to the truth I preached, is),* and not only when I am present with you.

19. My little children, of whom I travail in birth again *(to renew you in the faith from whence ye are fallen)* till Christ be *(fully)* formed in you *(as the child is in the womb),*

20. I desire to be present with you now, and to [10] change my voice; for I stand in doubt of you.

21. [11] Tell me, ye that desire to be under the law, do ye not hear *(what is contained in the Pentateuch, the book of)* the law?

22. For it is *(there)* written, that Abraham had two sons, the one *(to wit, Ishmael)* by *(Agar)* a bondmaid, the other *(to wit, Isaac)* by *(Sarah)* a freewoman *(a lady or princess, as her name imports).*

23. But he that was of the bondwoman [12] was born after the flesh *(and so was not to be accounted for the seed);* but *(whereas)* he of the freewoman was by promise, *(and so was only to be accounted for the promised seed,* Rom. ix. 8.)

24. Which things are an allegory *(expressing one thing, and by that hinting another to us):* for these *(two, Agar and Sarah,)* are *(intended typically to represent to us)* the two covenants; the one *(viz. that of the law, given)* from Mount Sinai, *(is that covenant)* which gendereth to bondage, *(i. e. subjects its children to bondage, and is the covenant)* which is *(typified by)* Agar *(the bondwoman).*

25. [13] For this Agar *(whose name signifies a rock)* is *(in the allegory)* Mount Sinai in Arabia *(whence the law was given),* and *(so she)* answereth to *(that)* Jerusalem which now is *(they living long in the wilderness, and receiving the law from Mount Sinai in Arabia),* and is in bondage with her children *(to the law given there).*

26. *(Thus it was and is with the terrestrial Jerusalem,)* but *(the)* [14] Jerusalem which is *(from)* above *(and is signified by Sarah, the type of the second covenant)* is free, *(is the freewoman, and so her children cannot be in bondage to the law, as the Jews were, and it is this Jerusalem)* which is the mother of us all.

27. For *(of this Jerusalem,* Isa. liv. 1.) it is written, Rejoice, thou barren which bearest not; break forth and cry, thou that travailest not *(and so in this art like to Sarah):* for *(now)* the desolate hath many more children than she that hath a husband *(the gentile, than the Jewish church).*

28. Now *(to apply these things to us),* we, brethren, as Isaac was, are the children of the promise *(as being born, not of the flesh, but of the Spirit, by virtue of the promise, In thy seed shall all the families of the earth be blessed).*

29. But as then he that was born after the flesh *(i. e. Ishmael)* [15] persecuted him that was born after the Spirit, *(i. e. Isaac, the seed produced by the Spirit of God, and the representative of us who are born of the Spirit,* John iii. 3. 5.) even so it is now; *(the Jews, the seed of Abraham according to the flesh, every where persecuting us Christians,* 1 Thess. ii. 14—16.)

30. Nevertheless, what saith the Scripture? *(i. e. What is contained in the Scripture? even these words, approved by*

God, Gen. xxi. 12.) Cast out the bondwoman and her son: for the son of the bondwoman [16] shall not be heir with the son of the freewoman.

31. So then, brethren, we *(being children of the promise,* ver. 28.) are not children of the bondwoman *(and so in subjection to the law),* but of the free *(woman, and therefore at liberty from the obligation or bondage of it).*

ANNOTATIONS ON CHAP. IV.

[1] Ver. 3. ΣΤΟΙΧΕΙΑ τοῦ κόσμου, *The elements of the world.*] *i.e.* The Jewish rites so called; because, as was observed, iii. 19. they were for matter mostly the same which had before obtained in the world, only they were directed to a better object and a better end.

[2] Ver. 7. Ἀλλ' υἱὸς, *But a son.*] That the notion of adoption includes a state of immortality; and that the sons of God were to be *sons of the resurrection,* I have shewed upon the parallel place, Rom. viii. 16—23. and that the Jews were not ignorant of this import of the phrase, we learn from the author of the book of Wisdom, (ii. 12.) who introduced the wicked atheists speaking thus, *Let us lay in wait for the righteous, for he calleth himself a child of God. He maketh his boast that God is his Father. Let us see if his works be true——for if the just man be the Son of God, he will help him——Let us condemn him to a shameful death, for by his own saying he shall be respected. Thus* (saith he) *were they deceived, neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls. For God created man to be immortal, and made him an image of his own eternity.——The souls of the righteous are in the hands of God, and their hope is full of immortality. Having been a little chastised, they shall be greatly rewarded; for God tried them, and found them worthy of himself.* And chap. v. he introduced the same wicked persons, saying, *We fools counted his life madness, and his end to be without honour; how is he numbered among the children of God, and his lot is among the saints!* where,

1. The righteous are represented as the *sons* and *children of God:* and it is farther said,

2. That as such they are to be rewarded in their souls, which are to be received into *the hands of God,* and to be at rest; and in their bodies, which are to be *immortal.*

3. That, at the day of recompence, they shall *stand in great boldness,* and shall, as being *the sons of God,* have their *lot and portion with the saints,* ἐν ἁγίοις ὁ κλῆρος ἀυτοῦ, that is, he shall be ὁ κληρονόμος, *an heir* with the saints.

[3] Ver. 8. Ἐδουλεύσατε, *Ye did service.*] Hence we learn how frivolous is the distinction of the papists, that *latria* is indeed service proper to God, but *dulia* is such worship as may be paid to saints and angels; for seeing saints and angels are by nature no gods, the giving *dulia* to them must be the thing condemned here in the heathens, that being only this, that they did δουλεύειν, give *dulia to them which by nature were no gods.*

[4] Τοῖς μὴ φύσει οὖσι θεοῖς, *To them which are not gods by nature.*] Hence we learn the consequence of the Socinian hypothesis, that *Jesus Christ is not by nature God,* and yet is to be honoured with the same worship, which all Christians give to him who is by nature God, seeing it teacheth us to do what St. Paul here condemneth in the very heathens: and surely it must be absurd to make that an article of Christian faith, and a part of Christian worship, which the apostle here makes a great crime of the heathen world, and a certain evidence of their ignorance of the true God. That the Socinians cannot answer this objection, appears from what they here return to it; *viz.* that *gods by nature is not here opposed to gods by grace, or to those who have received their divinity from the one true God; for to serve and worship such a God, by reason of the empire which he hath received from God, is not profane and wicked, but pious and necessary.** Now in answer to this, I say,

First, That it is very evident from the text, that those who *are not gods by nature,* are opposed to him who is God by nature; *viz.* to him whom the heathens knew not, and to him whom the Galatians, being Christians, knew, and by whom they were known. Since then the Socinians' *God by grace* is not *a God by nature*; since he is not the God intended in these words, *ye know not God;* he must be ranked among those who are here opposed to him.

Secondly, I have elsewhere shewn, that the heathens had the very same sentiments with the Socinians, as to the worship of their inferior deities; and it is wonderful to see how they concur in sense, and almost in words.

SOCINIANI.

1. *Qui Divinitatem habet ab illo uno Deo acceptam.* Crell.
2. *Christum pro ratione imperii, quod à Deo accepit, colendum sentiunt.* Crell.
3. *Eum sic colere pium et necessarium est.* Crell. *Christi enim honor et adoratio spectat ad gloriam Dei Patris.* Wolf.

ETHNICI.

1. *Dii minores ab uno illo facti, et sublimiter collocati.* Apud August. de Civ. Dei, lib. vi. cap. 1.
2. Τοῦτον οὖν, τὸν ἐκεῖθεν ἐξουσίας τετυχηκότα, οὐ θεραπεύει δικαίως ὁ σέβων τὸν Θεόν; Cels. apud Orig. lib. vii. p. 377.
3. Τὸν θεραπεύοντα θεοὺς πλείονας τῷ ἕν τι τῶν τοῦ μεγάλου θεραπεύειν φίλον καὶ ἐν τούτῳ ἐκείνῳ ποιεῖν. Cels. ibid. lib. viii. p. 381.

Indeed, there is scarce any plea they use for the worship of Jesus Christ, as a *made God,* which was not before used by the philosophers† for the worship of their inferior deities.

Secondly, Hence also it appears to be a mistake, to say that the Galatians, to whom the apostle here writes, before they received the gospel, were, as to the greatest part of them, proselytes of the gate, or also of righteousness; seeing it is plain that they were heathens, not knowing the true God, but serving them which *by nature were no gods,* iv. 8, 9. and by the gospel were to be delivered ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, *from the present evil age,* i. 4. from which they who were made *proselytes of the gate,* and worshipped the true God, were in a great measure delivered. Thirdly, The great endeavour of the Judaizers that crept in among them, was to persuade them to be circumcised; (Gal. v. 2. vi. 12.) whereas all the proselytes of righteous-

* "Natorà Dii non opponuntur Diis ex Gratia, qui divinitatem habent ab illo uno Deo acceptam; tali enim Deo, pro ratione imperii quod à Deo accepit, servire, eumque colere, non est profanum et impium, sed pium et necessarium." Crellius in locum.

† Vide Tract. de vera Christi Deitate.

ness, all the gentiles which had before been subject to the Jewish rites, must be circumcised when they were admitted to be proselytes of righteousness, they being made such by circumcision, and a promise of obedience to the law of Moses.

Obj. It is the Jewish law which is styled *the elements of the world, to which they were in bondage*, iv. 3.

Ans. The Jewish law is indeed so called, but it was for this reason, that it was made up of ceremonies, which for the matter were the same with those which had been used by other nations of the world, the object of them only being changed: (see the note on iii. 19.) and they are no where called the *elements of piety*, as Mr. Clerc supposes.

[5] Ver. 9. Πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, *Again to weak and beggarly elements.*] Here interpreters find great difficulty to shew, how the Galatians, who were never under the law, can be said to be *again, and anew, in bondage to these elements.* But the observation made on iii. 19. that the rites of the Jews and heathens were for the matter mostly the same, removes that difficulty; and shews that they are said to return to these elements, not because they before observed the Jewish ceremonies, but because the ceremonies of the law, being for the matter mostly the same with those the gentiles used to their heathen deities, by returning to them, they returned to those elements. These rites are also weak and beggarly elements in comparison of the riches of the Holy Ghost, and the power of the Holy Ghost; they are weak, as having no power to cleanse the soul; and beggarly, as not being able to confer upon us the spiritual riches of the gospel, pardon of sins, adoption, the gifts and graces of the Spirit, eternal redemption.

[6] Ver. 10. Ἡμέρας καὶ μῆνας, *Days and months.*] That this verse is to be interpreted of the Jewish solemn times, and the festivals observed by them, as far as they could be observed out of Judea, the whole drift of this Epistle shews, which is to bring off the Galatians from thinking they were obliged to observe the rites and ceremonies of the law: for that the Jews did ἑορτάζειν, *keep their feasts* in Egypt and Alexandria, and wherever they were settled among the heathens, we learn from Philo,* in his oration against Flaccus; that they were very numerous in Asia Minor, of which Galatia was a part, see the note on James i. 1. that in those places where they dwelt, they had converted a great many to the Jewish worship, and made them as it were a part of themselves, Josephus testifies; (see note on 1 Pet. i. 1.) and if it were so at Galatia, this might make them so ready to relapse to their old Jewish rites.

[7] Ver. 11. Φοβοῦμαι ὑμᾶς, *I am afraid of you.*] As well he might; for by this practice they must revolt again from Christ to the Jewish synagogues: for it belonged only to their great Sanhedrin,† or to the doctors of the law, to state the certain times of their new moons and other festivals; so that for the due observation of them they must entirely depend upon the Jewish Sanhedrin.

[8] Ver. 12. Ὅτι κἀγὼ ὡς ὑμεῖς, *I am as you are.*] That is, say the fathers, I was once zealous for the law as you are; but now I live as do the gentiles, and not as do the Jews; do you who are not Jews, but gentiles, live in like manner, as men exempted from the law: but this exposition seems not to cohere with these words, *Ye have not injured me at all.* They may therefore be thus interpreted: Brethren, be still as affectionate to me as I am to you, *and count me not your enemy, because I tell you the truth;* for I am still as affectionate to you, as ever you were to me, (ver. 14.) I do not look upon you as persons who have done any thing with an intent to injure me; and though your false teachers have done you this injury, by their pernicious doctrines, yet have they not prevailed on you to speak evil of me, or act injuriously towards me.

[9] Ver. 14. Τὸν πειρασμόν μου τὸν ἐν τῇ σαρκὶ, *My temptation which was in the flesh.*] It is the opinion of the Greek commentators, and of the reverend Dr. Hammond, that the ἀσθένεια τῆς σαρκὸς, *the infirmity of the flesh*, ver. 13. and *the temptation in the flesh*, here, only signify the persecutions the apostle suffered for preaching the gospel; but that this cannot be the full import of the words, is evident from these considerations: (1.) That the persecutions which he suffered for the cause of Christ, could administer no reason to the Galatians, ἐξουθενῆσαι καὶ ἐκπτύειν, *to condemn, vilify, despise* him as nothing, and even *to spit upon him* who preached the gospel, with such great demonstration of the Spirit, and such power of miracles under all his persecutions. Moreover, the apostle, in the Epistles to the Corinthians, represents these sufferings as a vindication of the truth of his apostleship; yea, as an argument of the *life and power of that Jesus* who did such mighty things by his apostles under all their sufferings, and as that which should create the greater respect to him; and gives them a large catalogue of them, confirming it with an oath, 2 Cor. xi. 31. which shews, that though he sometimes feared the greatness of his tribulations might make them faint, or shake them who were taught, that they must also be partakers of the like sufferings; yet did he not conceive himself more contemptible or vile in his own person for his persecutions: and therefore, as he mentions this to the Thessalonians as a proof of his sincerity, that *having before suffered, and been shamefully entreated at Philippi, he was still bold to preach the gospel to them*, 1 Thess. ii. 2. as he mentions his sufferings to the Ephesians, as *their glory*, iii. 13. so here he declares to his Galatians, that he still suffered persecution; and he concludes his Epistle thus, *From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus*, Gal. v. 11. insinuating, that these sufferings were so far from giving any person a just reason to despise him, that they were rather an inducement to a more honourable treatment of him.

Secondly, Though ἀσθένεια and πειρασμὸς, *infirmity* and *temptation*, absolutely put, do sometimes signify afflictions or persecutions; yet do we never elsewhere read that ἀσθένεια σαρκὸς, πειρασμὸς ἐν σαρκὶ, σκόλοψ ἐν σαρκὶ, an *infirmity, temptation*, or *thorn in the flesh*, is used in that sense. Nor was it only the sufferings he endured in his body, but the very presence of his body, which was weak: see note on 2 Cor. xii. 7—9. Having therefore in that place proved, that besides his persecutions, he had a weakness and imperfection in his body; which rendered both his person and his speech contemptible, I think it reasonable to refer these words to it.

Ver. 18. Ἐν καλῷ.] It is thought, that by this expression St. Paul means himself; but it seems not reasonable to think that he would call himself *a good man*, when he was

* P. 760. A. B.

† Mechilta Parasch.

speaking to them who had so bad an opinion of him; but he might say this of his doctrine, nor will the Greek bear the other sense.

[10] Ver. 20. Ἀλλάξαι τὴν φωνήν.] To temper my voice to you, as your affairs require; lamenting the fall of some, and striving to recover them, and commending the steadfastness of others in the faith.

[11] Ver. 21. Τὸν νόμον οὐκ ἀκούετε; *Do not you hear the law?*] *i. e.* Do not you, Christians, to whom the law and the prophets are read every Lord's-day, and which you have the liberty to read at all times, hear what the law speaks? Here, saith Mr. Clerc, *it is to be noted, that St. Paul argues from some received midrash vulgarly known; for if that allegory whereof he here speaks, had not been before heard of, he would have had no reason to wonder that the Galatians had never collected any such thing from the story which he refers to.*

Ans. 1. To this I answer, That no such interpretation of this passage was vulgarly known among the Jews, is apparent from the silence of all the Jewish paraphrasters upon the place, and of all those interpreters, who have conversed most in the writings of the Jewish rabbins; and yet produce not the least hint of any such thing, nor can Mr. Clerc do it. It is true indeed that the Jews had this canon, that *proles sequitur matrem,* and so allowed that the offspring of a bondwoman must be born in bondage, the offspring of a freewoman must be free; but it is not true that they ever deemed Agar the representative of those under the first or legal covenant, and Sarah only of those who were under the new and gospel covenant.

Secondly, This supposed midrash is contrary to their known and avowed principle, that *their law was to be eternal,* and so that there was no new covenant to succeed for the abolishing of it, as is plain from the apostle's dispute against them, both here and in the Epistle to the Romans, and in that to the Hebrews. Moreover, doth not Mr. Clerc tell us, in his annotations on the former chapter, that *the law, and a perfect pattern of holiness, was the same in the opinion of the Jews?* and must *this perfect pattern of holiness* here, in the opinion of the same Jews, be only a *covenant gendering to bondage,* and represented by Agar, a bondwoman?

Thirdly, the apostle doth not wonder that the Galatians had collected no such allegory from the story referred to; but only asks, if they had not heard the words he doth thus allegorically expound to them. He proceeds thus:

Obj. "Farther, seeing this interpretation could not be urged against those who might deny that the Scripture ought to be so understood, and the apostle doth not make use of his authority to confirm it; it is evident, that he argues here from what was generally allowed, which kind of things it is not material should be true, or well-grounded, as long as they contain nothing prejudicial to true piety, and are believed by those against whom we dispute. So that from St. Paul's using such an allegory against the Judaizing Galatians, it does not follow, that we in this age are bound to admit it as a secret revealed from heaven to the apostle."

Ans. To this I answer, (1.) That it is too confidently said, that *the apostle doth not make use of his authority to confirm this interpretation;* for is it not *Paul an apostle, not of man, but of Jesus Christ, and of God the Father,* (i. 1.) who writes thus to the Galatians? And had not the apostles from the Holy Ghost *the word of wisdom, and of knowledge,* to direct them in the understanding the mysteries of the Old Testament? Does he not declare, they spake *the wisdom of God in a mystery?* 1 Cor. ii. 7. That wisdom *which God had revealed to them by his Spirit?* ver. 10. that they had *received the Spirit which is of God, that they might know the things which are freely given us of God; which things they also spake, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual?* see the note, ver. 12, 13. there. And is not this a sufficient confirmation of all which they declared they writ, as the apostles of Jesus Christ?

Secondly, I add, that it cannot reasonably be said, *he argues here from what was generally allowed,* not only because I have proved that nothing of this nature ever was, or could be, allowed by the Jews; but also because no one instance can be produced where the apostle useth any such argument *ad hominem,* or from their own mistaken principles; but where it is evident from his own words and declarations that he doth so. Had the apostle said, as he is forced in his paraphrase to make him speak, *These things used to be allegorically explained by the Jews, and may be interpreted so as to signify what I a little before said;* or, as he begins his Christian allegorist, *We take you at your word, O Jews!* there might have been some probability in this fancy: but the apostle having not given us the least hint of any thing of this nature, it must pass for mere romance; and the other things he adds, can be no better than a reflection on the authority and writings of the apostles; for *do you not hear the law?* saith the apostle: No, saith Mr. Clerc, that they do not, yea, they cannot in this case; *it being not at all necessary that the words of Scripture should have any such allegorical interpretation, as that which is supposed* (here) *to belong to them.—Do you not hear the law, for it is written?* saith the apostle: What then, saith Mr. Clerc, you grossly impose upon us in these words, connecting them to the former by a γὰρ, *for,* and saying gravely, *it is written;* when indeed you argue not from what is written, but from some whimsies of the Jews, perhaps neither true nor well-grounded. These things *are an allegory,* saith the apostle: So you say, St. Paul, quoth this critic: but *if we thoroughly consider it, we shall find that most that hath been said by learned men against this way of interpreting Scripture in the general, may be objected against this particular allegory.—These are the two testaments,* saith St. Paul; *But* (saith Mr. Clerc) *we of this age are not bound to admit this as a secret revealed from heaven to you:* and by your good leave, *this interpretation cannot be urged against those who deny that the Scripture ought to be so understood.*

To conclude, what shall we say to the unbelieving Jews, objecting thus from this interpretation? "Finding that your apostle hath produced against us a weak argument, false and ill-grounded, you pretend to help him out by saying, it is a Jewish midrash vulgarly known: this we must take for an officious lie, till you can shew that either we, or our fathers, or Philo the allegorist, who speaks of Agar and Sarah in a quite different way of allegory, had any such sentiments. And if your apostle hath imposed upon you here with such ill-grounded arguments and inter-

pretations, without giving you the least hint that he was arguing only from our concessions; how know you that he hath not often done the like in all his other writings?

[12] Ver. 23. Κατὰ σάρκα γεγέννηται, *Was born after the flesh.*] *i. e.* By natural generation, and the strength of the flesh, before Abraham's body became dead: (Rom. iv. 19.) the other by virtue of the promise made to him by God, when his body and Sarah's womb were both dead, (ver. 20.) and only quickened by that Spirit which is the power of God.

[13] Ver. 25. Τὸ γὰρ Ἄγαρ, Σινᾶ ὄρος ἐστὶν, *For this Agar is Mount Sinai in Arabia.*] *i. e.* She represents it (1.) in her name, for הגר, in the Arabian language, signifies a *rock*, as Mount Sinai is called. (2.) By her flight, she flying twice into Arabia from her mistress, Gen. xvi. 7. into the wilderness of Shur, called by the Chaldee Chagra, there and Gen. xxv. 18. and after flying again into the same wilderness. And (3.) by her station, for there dwelt the posterity of Ishmael, called from her name Hagarens, as the oriental writers witness: see Bochart. Geogr. Sacr. lib. iv. cap. 11. p. 255. cap. 27. p. 312. and Grotius here.

Τὸ γὰρ Ἄγαρ, Σινᾶ ὄρος ἐστὶν ἐν Ἀραβίᾳ.] Note, that it seems very unreasonable to me to expunge these words, Σινᾶ ὄρος ἐστὶν ἐν Ἀραβίᾳ, against the plain evidence of all the ancient versions, and the concurrent suffrage of all the ancient interpreters, Chrysostom, Theodoret, Œcumenius, and Theophylact, among the Greeks; Ambrose and St. Jerome among the Latins, who take not the least notice of any various reading here; and to add δὲ for γὰρ, only to solve a difficulty: for if this liberty may be allowed, we may take the same liberty in all other places, and strike out such words as spurious or suspected, which create the difficulty. And this is less to be allowed when the words rejected, according to the descants of the ancients, give a plain reason why Agar is made the symbol of the covenant given from Mount Sinai, *viz.* τὸ γὰρ ὄνομα τοῦ Ἄγαρ, *because the name Agar*, saith Bochart, is by interpretation a *rock;* and, say the Greek interpreters, is the name given to Mount Sinai, ἐν Ἀραβῶν γλώσσῃ, in the Arabian tongue. But we need here no various lection, the interpretation which Dr. Mills hath excellently given us of this place, being very clear only by adding κατ' ὑποτύπωσιν, by representation, after the word ἐστὶν, which is the sense it usually bears in allegorical propositions, and by referring συστοιχεῖ δὲ τῇ νῦν Ἰερουσαλὴμ, not to the mountain, but to Agar, for then the sense of the whole runs thus: These two sons of Abraham, Ishmael born of Agar his handmaid, and Isaac born of Sarah the freewoman, contain an allegory, in which the name is put for the thing signified or represented by it; for these two women and their children are, by representation, the two covenants; the one covenant being that from Mount Sinai, gendering to bondage, ἥτις ἐστιν, which is, by representation, Agar the bond-woman, and so bearing a child which also was in bondage, τὸ γὰρ Ἄγαρ, for that which is signified by Agar, from whom Ishmael descended, is Mount Sinai in Arabia, whence the law was given; and this Agar answers to Jerusalem that now is, and is in bondage with her children to the law, as the bondwoman and her child were to Abraham; but the Jerusalem which is above, ἐλευθέρα ἐστὶν, is by representation Sarah the freewoman, whose son was born, not according to the flesh, but *according to the promise;* and this woman is the mother of us all; for *we, brethren*, as Isaac was, *are the children of the promise*, and so the spiritual seed of Abraham, and *heirs according to the promise.*. And this interpretation is confirmed by the conclusion of the whole allegory thus: *So then, brethren, we are not the children of the bond-woman, but of the free.* O si sic omnia!

[14] Ver. 26. Ἡ ἄνω Ἰερουσαλὴμ, *The Jerusalem which is above.*] As the state of the church under the gospel is styled, by the evangelists, *the kingdom of heaven;* so here the Jerusalem which is from above, the gospel-state, or new kingdom, being erected by the Holy Ghost sent down from heaven, and leading us to it, is styled the *heavenly Jerusalem.* Note also, that the Jews tell us,* that *the inferior Jerusalem is a type of that which is above.*

Ver. 27.] Note, that the Jews themselves interpret these words, cited from Isa. liv. 1. of the times of the Messiah. (Midrash shir Hashirim, ad Cant. i. 5.)

[15] Ver. 29. Ἐδίωκε, *Persecuted.*] St. Jerome here saith, *Ishmael struck Isaac;* but the text, Gen. xxi. 9. saith only, that he mocked him: this derision therefore must be reputed, as a persecuting him with the tongue.

[16] Ver. 30. Οὐ κληρονομήσῃ, *Shall not be heir.*] Hence we may learn what that persecution, mentioned ver. 29. was, even a derision of Isaac's pretensions to be the heir of Abraham; (so among the Jews rabbi Salom,† cited by Cartwright on Gen. xxi. 9. and St. Jerome in his Questions and Traditions upon Genesis;) even as the carnal Jews contended with the believing gentiles, that they must be the true heirs of the promise made to Abraham, who were his seed according to the flesh.

CHAP. V.

1. STAND fast therefore in the liberty wherewith Christ hath made us *(Christians)* free, and be not entangled again with the yoke of bondage *(to the law,* Acts xv. 10.)

2. Behold, I Paul say unto you *(Galatians)*, that if ye be circumcised *(in order to your justification)*, Christ shall profit you nothing, (ii. 1. 3, 4.)

3. For [1] I testify again to every man that is circumcised, that he is a debtor *(by virtue of that circumcision)* to do the whole law.

4. Christ is become of none effect to you, whosoever of you are *(seeking to be)* justified by the law *(and not by faith in him only);* ye are fallen from *(justification by)* grace.

5. For we *(Christians)* through the Spirit *(which we have received)* wait [2] for the hope of righteousness by faith.

6. *(We expect it, I say, by that faith which ministers this Spirit, and not by circumcision;)* for in *(the economy of)* Jesus Christ neither circumcision availeth any thing, nor uncircumcision *(as to our acceptance with God, and our reward from him);* but [3] faith which worketh by love.

7. Ye did run well *(in the beginning of your Christian race);* who did hinder you that ye should not *(continue to)* obey the truth?

8. [4] This persuasion *(of the necessity of your being circumcised, and obeying the law of Moses)* cometh not of him

* Voisin de Lege, p. 369.

† "R. Sal. ait; Ismaelem cum Isaaco de hæreditate contendisse, dicentem, ego sum primogenitus, et duplex portio ad me pertinet. Dupliciter hoc ab Hebræis exponitur, sive quod idola ludo fecerit, sive quod adversum Isaac quasi majoris ætatis joco sibi et ludo primogenita vendicaret." Tom. ult. F. 73. L.

(i. e. that God) that calleth (Gr. *called)* you *(to the faith of Christ.*

9. *Nor ought this circumcision to seem a little thing to you, nor are these Judaizers to be disregarded because they are few, for they are like to leaven; now ye know)* [5] a little leaven leaveneth *(and so corrupteth)* the whole lump. (See the note on 1 Cor. v. 6.

10. *But)* I have confidence in you through the Lord, that *(after consideration of what I have written)* you will be no otherwise minded *(than I exhort you to be):* but he that troubleth you shall bear his judgment *(τὸ κρίμα, the sentence of condemnation due to him on that account),* whoever he be.

11. And *(whereas some of the Judaizers have suggested, that I elsewhere preach up that circumcision I oppose in you),* brethren, *(you may learn the falsehood of that suggestion from my sufferings, for)* [6] if I yet preach circumcision, why do I yet suffer persecution *(from the Jews; since)* then is the offence *(they take at preaching)* of the cross ceased?

12. [7] I would they were even cut off *(from the communion of the church)* that *(do thus)* trouble *(and unsettle)* you.

13. For, brethren, ye have been called *(by Christianity)* to liberty *(from the Jewish yoke);* only *(be careful that ye)* use not *(your)* liberty [8] for an occasion to the flesh, but by love serve one another.

14. [9] For all the *(moral)* law *(respecting our neighbour)* is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

15. But [10] if you *(in contradiction to this law)* bite *(calumniate)* and devour one another, take heed that ye be not *(in the issue)* consumed one of another.

16. [11] This I say then *(to prevent these miscarriages),* Walk in the Spirit, *(i. e. according to the motions of the Holy Spirit,* Rom. viii. 1, 2. 9. 12—14.) and ye shall not fulfil the lusts of the flesh: *(i. e. these carnal motions,* ver. 13. *and those uncharitable contentions,* ver. 15.)

17. For the flesh *(indeed)* lusteth against the Spirit *(and so incites you to these things),* and *(but)* the Spirit *(lusteth)* against the flesh; and these *(two principles)* are contrary one to the other: so that ye *(who are led by the Spirit)* cannot do the things ye would *(according to the flesh; nor ye who are led by the flesh, the things that ye would according to the Spirit).*

18. But if ye are led by the *(conduct of the Holy)* Spirit, ye are not under the law, *(and so sin shall not have dominion over you,* Rom. vi. 14.)

19. [12] Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness,

20. Idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresy,

21. Envyings, murders, drunkenness, revellings, and such-like: of the which I tell you before, as I have also told you in times past, that they who do such things shall not inherit the kingdom of God.

22. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23. Meekness, temperance: against such [13] there is no law *(that can condemn or render them obnoxious to the wrath of God).*

24. And they that are Christ's have crucified the flesh, with the affections and lusts *(of it).*

25. If *(then)* we *(pretend to)* live in *(and by)* the Spirit, let us also walk in the Spirit *(according to the motions, not of the flesh but of the Spirit).*

26. Let us not be desirous of vain-glory (Gr. *vain-glorious),* [14] provoking one another, envying one another.

ANNOTATIONS ON CHAP. V.

[1] Ver. 3. ΜΑΡΤΥΡΟΜΑΙ *πάλιν, I testify again.*] These words must not be thought to import, that he had testified this before in this Epistle; and now did it again, there being nothing said before of this matter, but thus, *I Paul say to you, that if ye be circumcised Christ shall profit you nothing:* and again, *I testify that you are debtors, by admitting this circumcision, to yield obedience to the whole law of Moses:* for as by baptism we Christians do oblige ourselves to observe all the institutions of the Christian faith; so did the Jews by circumcision oblige themselves to yield obedience to the whole law of Moses. This the apostle elsewhere intimates, by saying to the Jews, *Circumcision verily profiteth, if you keep the law,* Rom. ii. 25. to which thou art obliged by it; and by objecting to them who were so zealous for the circumcision of others, that they acted insincerely in that zeal, because they themselves did *not keep the law,* Gal. vi. 13. When any one became a proselyte of justice, or turned from heathenism to Judaism, they first instructed him in the law of Moses, and when he declared himself resolved to obey it, then they circumcised him, and so admitted him into the congregation, and he became as one of them. For circumcision being the sign by which they entered into covenant with God, when the Mosaical law became the covenant betwixt God and the seed of Abraham; that circumcision, by which they entered into covenant with him, must lay an obligation on them to observe the law of Moses. And hence the Judaizing Christians, who held that the law of Moses was an everlasting covenant, thought that the believing gentiles were to be dealt with as their proselytes; that is, unless they were circumcised, and observed the law, they could not be saved. (Acts xv. 1.)

But still it remains a great inquiry, whether the words contained in the second, third, and fourth verses, are to be taken generally, so as to exclude all believing Jews from any benefit by Christ, or by the covenant of grace, who sought for justification by the works of the law? or whether they are to be restrained only to the believing gentiles? Now in answer to this question, let it be noted,

First, That it is not the being circumcised, which is here said to exclude from grace and salvation, but the being circumcised *to obtain justification and salvation by it;* as is apparent from the words, *Christ is become of none effect to you, whosoever of you are justified by the law.* Had the bare use of circumcision rendered Christ unprofitable to the Jew and gentile, or put them under the curse of the law, St. Paul would not have circumcised Timothy, nor have owned the believing Jews as Christian brethren, who were still zealous for the law.

Secondly, Observe, that the law of Moses, being given to the Jews, and some of its precepts being styled *everlasting covenants* and *commandments,* and they having all engaged to observe it, might think themselves obliged still to be circumcised, and observe the law, by virtue of God's precept, till it was more solemnly by God declared to be abrogated, though they expected not to be justified by it:

for, so we find it was with the believing Jews: they all continued *zealous of the law,* Acts xxi. 20. and thought all Jews obliged to observe it, ver. 24. but then they thought to be saved, not by the law, *but by the grace of our Lord Jesus Christ,* Acts xv. 11. as the believing gentiles were, and they *believed in Christ,* that they *might be justified by faith in Christ, and not by the works of the law,* Gal. ii. 16. But now the gentiles being not under the obligation of the law of Moses, they having first believed in Christ, and received, upon that faith, the Holy Ghost, they could not afterward submit to the observance of the law; but by so doing, they must testify they thought not faith in Christ sufficient to justification, or acceptance with God, without the observance of the law; and therefore must submit to it for these ends, and so must in effect deny, that faith in Christ would justify them; or, that the giving of the Holy Ghost was a sufficient evidence of their acceptance with God; which was a tempting or distrusting of God, after so full a demonstration of his grace and favour to them. (Acts xv. 8—10.)

I therefore think these words concern as well those Jews as gentiles, who sought for justification still, not by their faith in Christ, but through the works of the law, (Rom. ix. 31, 32.) and held circumcision necessary to all; not by way of precept only, but *as a necessary means of salvation:* for by these things, saith the apostle, they in effect declared, that *Christ was dead in vain,* and *frustrated the grace of Christ,* (Gal. ii. 21.) and so fell from it. Nor is it easy to perceive how they should have justification and salvation from him, from whom, after the revelation of him, they did not expect it; or have faith in him to justification, by whom they thought not that they should be justified.

[2] Ver. 5. Ἐλπίδα δικαιοσύνης, *Hope of righteousness.*] Or justification, *i. e.* the hope of glory, the consequent of our justification: for, *being justified by faith, we have peace with God, and rejoice in the hope of the glory of God:* it is through the Spirit that we wait for, and expect this glory; for he is the *pledge* and *earnest* of it; *by him we are sealed up to the day of redemption, and wrought up to the expectation of it;* (Rom. v. 1. 2. Eph. i. 14. 2 Cor. i. 22. Eph. iv. 33. 2 Cor. v. 5. Rom. v. 5.) and therefore are not ashamed of our hope, *because the love of God is shed abroad into our hearts by the Spirit he hath given us:* and thus do we, *who have the first-fruits of the Spirit, wait for the redemption of our bodies, and the glorious liberty of the sons of God.* (Rom. viii. 21. 23.)

[3] Ver. 6. Πίστις δι' ἀγάπης ἐνεργουμένη, *Faith working by love.*] There be great disputes about, and divers interpretations of, these words, which I think may be rendered, Faith working or made active by love, or excited to perform our duty to God, and to our neighbour for his sake, by that love which we bear to him; or from considerations of his great love to us, according to those words of the apostle, *The love of Christ constraineth us,* 2 Cor. v. 14. And here, *The life I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me,* Gal. ii. 20.

[4] Ver. 8. *This persuasion cometh not of him that calleth you.*] Here Jerome's note runs thus: *Persuasio nostra non est ex eo qui vocavit nos, sed ex nobis qui consentimus, vel non consentimus vocanti; aliud quippe Dei opus, aliud hominum: Dei opus est vocare, hominum credere, vel non credere; et sicubi aliter de Scripturis liberum hominis affirmatur arbitrium, ut ibi* si volueritis, et si audieritis me, Exod. xix. 2. *et iterum,* et nunc Israel, quid petit à te Dominus Deus tuus? Deut. x. *et ex hoc loco vel maximè comprobatur.*

Accusat enim, quare non obediverint veritati, ostendens in eorum arbitrio positum vel obedire vel non obedire. And in this he speaks the sense of all the ancients till St. Austin's time.

[5] Ver. 9. *A little leaven,* &c.] That is, saith Chrysostom, circumcision, though it be but one command, brings us under an obligation to obey the whole Jewish law, as the apostle teacheth, ver. 3.

[6] Ver. 11. Εἰ περιτομὴν ἔτι κηρύσσω, *If I yet preach circumcision.*] All the Greek interpreters say, this verse returns an answer to the suggestions of the patrons of the law, *viz.* that * *he was a hypocrite, in some places preaching up circumcision, in others not.* (See the note on iii. 4.)

[7] Ver. 12. Ὄφελον καὶ ἀποκόψονται, *I wish they were even cut off.*] The interpretation of all the Greek fathers, and of St. Ambrose, Austin, and Jerome on this place, is this, "Utinam non sol m circumcidantur, sed etiam abscindantur," *I wish not only they were circumcised, but even made like the priests of the mother of the gods,* worshipped formerly by you of Galatia, who had that member cut off. But if this interpretation seem too light to be affixed to the words of the apostle, I rather choose to interpret them as a wish, that they were cut off from the communion of the church, because this seems agreeable to a like passage, 1 Cor. v. 6, 7. where having said, as here, *a little leaven leavens the whole lump,* he adds, *purge out therefore the old leaven,* i. e. *put away from yourselves the wicked person,* which he himself here would not do alone; because he saw his authority among them was impaired, and he feared this rather might exasperate, than cure their distemper. (See note on 2 Cor. x. 16.) That ὄφελον is sometimes joined with an aorist, and sometimes with an imperfect of the indicative mood, we learn from these examples, ὄφελον ἐν ἅδῃ με ἐφύλαξας, *I wish thou wouldest hide me in the grave,* Job xiv. 13. ὄφελον γὲ ἐβασιλεύσατε, *I wish you did reign,* 1 Cor. iv. 8.

[8] Ver. 13. Εἰς ἀφορμὴν τῇ σαρκὶ, *For an occasion of the flesh.*] This is done (1.) by a carnal use of it to gratify the motions of the flesh, as they who *turned the grace of God into lasciviousness,* and thought they might sin more freely, *because they were not under the law, but under grace:* (Rom. vi. 1. 15.) or, (2.) by an uncharitable use of it, to the scandal of their weak brethren; or the contempt of those who did not fully understand their liberty; or by contending with, or biting one another, (ver. 16.) which was an evidence that they were carnal: (1 Cor. iii. 3.) or, lastly, by refusing obedience to their masters, (see note on 1 Tim. vi. 1, 2.) and subjection to superiors; (see note on 1 Pet. ii. 16.) the remedy of which distempers, is true Christian love; for *he that loves sincerely, will not refuse to serve him whom he loves.*†

[9] Ver. 14. *The whole law is fulfilled in this, That thou shalt love thy neighbour as thyself.*] So that if thou be still desirous to fulfil the law, thou mayest do it by observing this comprehensive law of love. So Œcumenius.

[10] Ver. 15. Εἰ δὲ ἀλλήλους δάκνετε, *If ye bite,* &c.] Theo-

---

* Ὑποκριτής ἐστιν ἀλλαχοῦ περιτομὴν κηρύσσων, ἀλλαχοῦ δὲ οὔ. Theodoret.

† Ὁ γὰρ εἰλικρίνως ἀγαπῶν οὐδὲ δουλεύειν παραιτεῖται τῷ φιλουμένῳ. Theophylact.

doret here notes, that the contentions and quarrels which arose betwixt them that stood firm, and those who warped to the legal observances, gave occasion to these words: and as I have observed, that the zeal of the Jews would not suffer an uncircumcised person to live among them; so might it be also with these zealous Judaizers.

[11] Ver. 16, 17.] Note, that I have interpreted these verses as most commentators do; but I conceive, they may be best interpreted from Rom. vii. thus:

Ver. 16. *But this I say* (to take you off from this bondage to the law), *Walk in the Spirit* (in newness of the Spirit, and not in the oldness of the letter, Rom. vii. 6.) *and ye shall not fulfil the lusts of the flesh; (i. e.* the motions of the flesh shall not have dominion over you, and bring you captive to the law of sin, as it doth in them; because ye are not under the law, but under grace, Rom. vi. 14.)

Ver. 17. *For* (in them) *the flesh lusteth against the Spirit* (or inward man not renewed, ver. 23. 25.) *and the Spirit lusteth against the flesh,* (ver. 19—22.) *and these two are contrary; so that ye* (who are under the law, and walk not in newness of the Spirit) *cannot do the things that ye would,* (for the good that ye would, ye do not, ver. 19.)

[12] Ver. 19. Τὰ ἔργα τῆς σαρκός, *The works of the flesh.*] That some of these may very properly be called works of the flesh, cannot be doubted; but seeing some of these sins seem chiefly to consist in errors of the mind, as heresy and idolatry, and others of them to derive from evil dispositions of the spirit, as envy, malice, witchcraft, it seems not easy to perceive with what propriety they are here called the works of the flesh. But,

1. That *strife, contentions, bitter zeal,* are indeed works of the flesh, we may discern from a reflection on the usual objects of them; for we do not use to contend with or envy men on the account of things truly spiritual, because they bring forth the fruits of the Spirit, or have the pleasures of an upright conscience; but our contentions generally are about worldly, carnal things, the pleasures, honours, or enjoyments of the present world: for *whence come zeal and envy?* saith St. James, *come they not from your lusts which war in your members?* James iv. 1.

Moreover, *murder* and *witchcrafts,* or φαρμακεῖαι, as that word imports, those poisonous ingredients which are used to destroy human life, are the fruits of this hatred, envy, malice; and so must have their rise from the same sensual lusts.

The idolatry of the heathens, not only as it was attended with revellings and uncleanness; but as it represented God to corporeal eyes in images, and brought him down unto the senses, may well be deemed a sensual crime.

And, lastly, heresy, according to the Scripture-notion, being not a pure mistake of judgment, but an espousing a false doctrine out of disgust, pride, or envy, or from worldly principles, or to avoid persecution or trouble in the flesh, may well be ranked among carnal lusts. Hence are such men said, *not to serve God, but their own belly,* (Rom. xvi. 17, 18.) *to teach what they ought not for filthy lucre's sake,* (Tit. i. 11.) to account *gain for godliness,* (1 Tim. vi. 5.) and *through covetousness, with feigned words, to make merchandise of others;* (2 Pet. ii. 3.) and therefore the apostle doth not advise us to convince, but only to admonish and reject the heretic, as knowing that *he sins, being convinced of his own conscience.* (See note on Tit. iii. 10.)

[13] Ver. 23. Οὐκ ἔστι νόμος, *There is no law.*] The exposition of those who say, *such persons had no law,* is not to be approved, because it suits not with the word κατὰ τοιούτων, *against such there is no law.* Moreover, the law of liberty they are under was given to oblige them to the practice of these virtues; and so was needful to that end.

[14] Ver. 26. Ἀλλήλους προκαλούμενοι, *Provoking one another,* &c.] Theodoret here observes, that they who stood firm in the faith, and so enjoyed their spiritual gifts, might be apt to condemn, and glory over the weak on that account; and others might envy their gifts: and this shews the seasonableness of this exhortation, and connects these words with the beginning of the following chapter, where the apostle condemns them who had high thoughts of themselves, and upon that account were apt to overlook and to neglect their fallen brother.

CHAP. VI.

1. BRETHREN, if any man be overtaken with [1] a fault, [2] you that are spiritual *(endowed with those spiritual gifts which enable you for the public ministrations in the church)* restore such a one [3] in the spirit of meekness *(to a right understanding of his duty, and a suitable practice);* considering thyself, [4] lest thou also be tempted *(and so fall as he did).*

2. Bear ye one another's burdens *(infirmities in judgment or in manners),* and so fulfil the law of Christ *(which requires you by love to serve one another,* v. 13.)

3. For [5] if a man think himself to be something, when *(wanting charity,* 1 Cor. xiii. 2, 3.) he is nothing, he deceiveth himself.

4. But *(to avoid this deceit)* [6] let every man prove his own work, and then shall he have rejoicing in himself alone, and not *(only)* in *(comparing himself with)* another.

5. For every man shall bear [7] his own burden.

(The apostle having thus instructed their teachers, or spiritual men, not to despise or undervalue their Christian brethren, proceeds now to instruct these brethren how to behave themselves towards their teachers, saying,)

6. Let him that is taught in the word [8] communicate to him that teacheth in all good things *(he stands in need of, as God's blessing may enable him).*

7. Be not deceived *(by your false teachers);* God is not mocked: for whatsoever a man soweth, *(of)* that *(kind)* shall he also reap.

8. For he that soweth to the flesh *(by doing the works of the flesh,* v. 20, 21.) shall of the flesh reap corruption; but he that soweth to the Spirit *(by bringing forth the fruits of the Spirit, mentioned* v. 22, 23.) shall of the Spirit *(raising him up to it,* Rom. viii. 11.) reap life everlasting.

9. And *(but then)* let us not be weary of well-doing *(or of exercising these fruits of the Spirit):* for [9] in due season we shall reap *(the rewards of them),* if we faint not *(but hold out unto the end).*

10. As we have therefore opportunity *(ability),* let us do good *(and charitable offices)* to all men, [10] especially to them who are of the household of faith.

11. Ye [11] see how large a letter I have written unto you with my own hand.

12. As many as desire to make a fair show in *(things concerning)* the flesh *(endeavouring to gratify men, and avoid their displeasure)*, they *(would)* constrain you to be circumcised; only lest they should suffer persecution *(from their hands)* [12] for the cross of Christ.

13. *(I say, it is upon this account, and not out of regard to the law, that they so zealously plead for circumcision, and the observation of it;)* [13] for neither do they themselves who are circumcised keep the law; but desire to have you circumcised, [14] that they may glory in your flesh.

14. But *(whatsoever they may glory in)* God forbid that I should glory, save in the *(knowledge and in the profession of the)* cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world, (ii. 20. *as being dead to sin,* Rom. vi. 3, 4. *to the flesh,* Gal. v. 24. *to the law by the body of Christ, and separated from the world to live unto God).*

15. For [15] in *(the economy of)* Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature *(one dead to sin, the flesh, and the world, but living unto God).*

16. And as many as walk according to this rule *(being chiefly concerned, that the new creature may be formed in them)*, peace *(shall)* be upon them, and mercy, and *(or that is)* upon the Israel *(not of the flesh, but)* of God.

17. From henceforth let no man [16] trouble me *(with their contentions against my office; because I renounce circumcision, and my legal righteousness):* for I bear in my body the marks of *(a servant, not of the law, but of)* the Lord Jesus *(these wounds and stripes which testify me to be a faithful servant of that Jesus, for whose sake I suffer them).*

18. Brethren, the grace *(favour and good-will)* of our Lord Jesus Christ be [17] with your spirit. Amen.

ANNOTATIONS ON CHAP. VI.

[1] Ver. 1. ΠΑΡΑΠΤΩ'ΜΑΤΙ, *With a fault.*] They seem not well to have considered the use of this word in Scripture, who say it is, "Lapsus hominis ex improviso impingentis," *a fault committed unawares, or for want of circumspection;* since the apostle applies it to all the sins of the heathen world, styling them νεκροὶ ἐν τοῖς παραπτώμασι, *dead in trespasses,* Eph. ii. 1. 5. Colos. ii. 13. and to all the sins forgiven us through faith in Christ, Rom. iv. 25. v. 16. 2 Cor. v. 19. Eph. i. 7. The word προληφθῇ seems rather to import such a surprise.

[2] Ὑμεῖς οἱ πνευματικοὶ, *You that are spiritual.*] I have noted on 1 Cor. xiv. 32. that in the beginning of Christianity, when churches were first converted, they had for a time no settled church-governors; but all their church-offices were performed by men who had spiritual gifts; and by them are said to *prophesy* in the church, to their edification, exhortation, and comfort, ver. 3. So I conceive it was when St. Paul writ to the Galatians: for, here is no direction of this Epistle to any stated church-governors; no salutation of any in the close; no charge against any for suffering these great miscarriages in the church; no exhortation to them to take heed of their ministry, and to oppose themselves to these deceivers: and then the spiritual men here mentioned must be the prophets, who then performed all spiritual offices among them.

[3] Ἐν πνεύματι πραΰτητος, *In the spirit of meekness,*] 2 Tim. ii. 24. that so they may not provoke them to fly off to Judaism, (v. 26.) whom they should restore to a right understanding of their Christian liberty, and to a freedom from that yoke of bondage.

[4] Μὴ καὶ σὺ πειρασθῇς, *Lest thou also be tempted.*] *i. e.* Lest thou fall by temptation: for to stand firm against temptation, when it assaults us, is not a proper consideration to engage us to pity those that fall by it. This is the import of the word, when we are taught to pray, That we enter not into temptation, Matt. vi. 13. when the apostle bids the married persons live together, that *Satan tempt them not for their incontinence,* 1 Cor. vii. 5. when he is solicitous for the Thessalonians, *Lest the tempter should have tempted them, and rendered his labours vain,* 1 Thess. iii. 3. and when St. James saith, *Every man is tempted when he is led away by his own lust,* James i. 14.

[5] Ver. 3. Εἰ γὰρ δοκεῖ τις εἶναί τι, μηδὲν ὤν, *If a man thinks himself something, being nothing,*] Of himself, but *by the grace of God being what he is:* (1 Cor. xv. 10. 2 Cor. xii. 11.) so some truly, but not so pertinently to the scope of the text: say others, *Being nothing in the sight of God;* who regards him not for his knowledge, but his charity; (1 Cor. xiii. 2, 3.) *i. e.* if upon this account he overlooks and despiseth his weak offending brother, not sympathizing with him, (ver. 2.) or endeavouring to restore him, (ver. 1.) but rather glorying in this, that he is a strong Christian in comparison of others; he is then nothing in the sight of God.

[6] Ver. 4. Δοκιμαζέτω ἕκαστος, *Let every man prove.*] *i. e.* Let him approve his actions to God and his own conscience; and then he may take comfort simply in himself, that he is a good man, and not in this only, that he is better than others. So the word signifies, Rom. i. 28. οὐκ ἐδοκίμασαν, *they approved not* of God; Rom. ii. 18. Δοκιμάζεις, *thou approvest the things which are most excellent;* Rom. xii. 2. *Be transformed by the renewing of your mind,* εἰς τὸ δοκιμάζειν, *that you may approve the good, and acceptable, and perfect* will of God: and, xiv. 22. *Happy is the man who doth not condemn,* or act against his conscience, ἐν ᾧ δοκιμάζει, *in that which by his actions he approves of.* (See Eph. v. 10. Phil. i. 10. 1 Thess. ii. 4. 1 Tim. iii. 10. and note on 1 Cor. xi. 28.)

[7] Ver. 5. Τὸ ἴδιον φορτίον, *His own burden.*] *i. e.* This every man is concerned to do; *viz.* to make his own work good, and approved in the sight of God: for another man's greater sins will not excuse thee from bearing the burden of thy own.

[8] Ver. 6. Κοινωνείτω, *Let him communicate.*] This he elsewhere styles *communication,* εἰς λόγον δόσεως, καὶ λήψεως, *by giving their good things,* and *receiving* his good instructions, (Phil. iv. 15.) by *sowing spirituals,* and *reaping* of them *carnal* things: (1 Cor. ix. 11.) and if this was their duty towards such teachers, as had no need of books or study to fit themselves for the work, they being enabled for it by immediate assistance and gifts of the Holy Ghost; how much more towards them, who spend much time and money to fit themselves for that work; and must be still employed in studying and reading, to make themselves such *workmen, as need not to be ashamed?*

The following words, ver. 7. are by most interpreters referred to the same subject thus, Make no vain excuses in this case, God will not be mocked with false pretences. But I rather think the apostle proceeds to a new general exhortation against the carnal doctrines of their deceivers, *the hidden things of dishonesty*, which he charges them with, 2 Cor. iv. 2. vii. 1, 2. xii. 21. whose *exhortation* was attended with *uncleanness*, 1 Thess. ii. 2. (see note on 2 Cor. iv. 2.) against which doctrines this is his usual preface, *Let no man deceive you with vain words*, Eph. v. 6. 1 Cor. vi. 9. James i. 16.

[9] Ver. 9. Καιρῷ ἰδίῳ, *In due season.*] *i. e.* In the proper time of recompence: for the encouragement Christ gives unto the works of charity is this, *Thou shalt be recompensed at the resurrection of the just*, Luke xiv. 14.

[10] Ver. 10. *Let us do good to all men.*] By this precept, saith Chrysostom, he extends the love of the Christian beyond that of the Jews, which was confined, πρὸς τοὺς ὁμοφύλους, *to men of their own nation and religion.*

[11] Ver. 11. Ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ, *See how large a letter I have written to you with my own hand.*] It is true that γράμματα sometimes signifies epistles, as when the Jews say to St. Paul, οὔτε γράμματα περί σου ἐδεξάμεθα, *we have received no letters concerning thee*, Acts xxviii. 21. but then it is also true, that St. Paul elsewhere uses seventeen times the word ἐπιστολαὶ, but never the word γράμματα, when he speaks of his Epistles. Though therefore it be true that St. Paul wrote his other Epistles by an amanuensis, (Rom. xvi. 22.) adding only in the close of them the salutation with his own hand, as an indication that he indited the Epistles; (see note on 2 Thess. iii. 17.) whereas this whole Epistle was written with his own hand for their greater assurance, and as a testimony of his great affection and concernment for them: yet πήλικα γράμματα, *what kind of letters*, may not refer to that; but, as the Greek scholiast conceives, to the largeness or inelegancy of the characters in which it was written, this inaccurateness in writing or forming the Greek characters being the most probable account why all his other Epistles were written by another hand.

[12] Ver. 12. Τῷ σταυρῷ, &c. *For the cross of Christ.*] I have shewed (note on v. 11.) that this was the great stumbling-block of the Jews, partly because their law pronounced a curse on those that *hanged on a tree*; (see note on 1 Cor. i. 23.) partly because the cross, and sufferings of Christ on it, was the foundation of the doctrine of justification by faith in his blood, of the cessation of the ceremonial law, and the removal of the partition-wall betwixt the Jew and gentile; (Colos. ii. 14. 16.) on which account chiefly they were scandalized at it, and persecuted those who thought that this was the result of our Lord's death and sufferings. St. Jerome here saith, that Octavianus Augustus, Tiberius, and Caius Cæsar, had made laws, that the Jews dispersed through the whole Roman empire should live according to their own laws and ceremonies; whosoever therefore was circumcised, though he believed in Christ, was by the gentiles deemed a Jew; but they who had not this token of a Jew, *viz.* the circumcision of the flesh, were persecuted both by Jew and gentiles: "has igitur persecutiones hi, qui Galatas depravaverant, declinare cupientes, circumcisionem pro defensione discipulis persuadebant;" *and hence they who perverted the Galatians persuaded them to be circumcised, that they might avoid persecution.*

[13] Ver. 13. Οὐδὲ γὰρ νόμον φυλάσσουσιν, *For neither do they keep the law.*] This was unquestionably true of these Judaizing Christians: for how, saith Theodoret, could they in Galatia regularly observe the Jewish feasts, or offer sacrifice, or cleanse themselves from their defilements, by touching any thing that was unclean?

[14] Ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται, *That they might glory in your flesh.*] *i. e.* Might boast of this among the Jews, that they promoted circumcision even among the gentiles, and by that pretence might avoid persecution from them.

[15] Ver. 15. Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει.] Dr. Mills omits the words scored, and reads οὐ περιτομή τι ἐστίν; but the words, as they are in the text, are not only owned by the Vulgar, Arabic, Theodoret, Œcumenius, and Theophylact, but are exactly the same in v. 6. (See Examen Millii in locum.)

[16] Ver. 17. *Let no man trouble me*, ἐγὼ γὰρ τὰ στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω, *for I bear in my body the marks of the Lord Jesus.*] *i. e.* Let no man henceforth question, whether I truly style myself Paul *the servant of Jesus Christ, or fight the good fight of faith, as a good soldier under this Captain of salvation;* seeing whereas servants and soldiers have only one στίγμα, as a mark of their relation to their masters and generals, in their hands or wrists, I bear many marks of these relations *to the Lord Jesus*, throughout my whole body, in those many wounds and stripes I have received for his sake.

[17] Ver. 18. Μετὰ τοῦ πνεύματος ὑμῶν, *With your spirit.*] That is, *with you;* for in other Epistles it is μεθ' ὑμῶν, *with you*, 1 Cor. xvi. 23. Colos. iv. 18. 1 Thess. v. 28. or μετὰ πάντων ὑμῶν, *with you all*, Rom. xvi. 24. 2 Cor. xiii. 13. Phil. iv. 23. 2 Thess. iii. 18. Tit. iii. 15. Heb. xiii. 25.

THE

EPISTLE TO THE EPHESIANS.*

WITH ANNOTATIONS.

PREFACE.

§. 1. THAT this Epistle to the Ephesians was indeed written by St. Paul, and directed to them, and not to any other church, we cannot doubt, if we believe either the Epistle or St. Paul himself. For,

First, It begins thus: *Paul, an apostle,* (writeth these things) *to the saints that are at Ephesus.* And in this reading all the versions and all the manuscripts agree.

Secondly, In the close of this Epistle he speaks thus to them: *That you may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things; whom I have sent unto you:* vi. 21, 22. and in the Second Epistle to Timothy he saith, *Tychicus I have sent to Ephesus,* iv. 12.

Moreover, all antiquity agrees in this, that this Epistle was written by St. Paul: Ignatius† is express for it in his Epistle to the Ephesians. Irenæus,‡ Clemens of Alexandria,§ and Origen,‖ in divers places of their works. We learn indeed from the argument of this Epistle in Œcumenius, and more fully from Theodoret,¶ that some of the ancients thought this Epistle was writ by St. Paul before he had seen the Ephesians, or at least before his three years' converse with them: but not any of the ancients, excepting Marcion, ever thought that this Epistle was not written among other churches to that of Ephesus, but that of Laodicea; and therefore Tertullian** takes notice of it as a thing proper to those heretics, though indeed both might be true: for this Epistle being writ not only to the saints at Ephesus, but also *to the faithful in Christ Jesus,* might be writ also to the Colossians, the Laodiceans, and others, who had not seen his face. (Colos. ii. 1. see note on Colos. iv. 16.) And this observation gives a sufficient answer to the arguments from i. 15. iii. 2. from which some have conjectured, that this Epistle could not be writ to them after St. Paul had stayed three years in Asia, though they more fully are considered in their respective places.

§. 2. That this Epistle was written when St. Paul was prisoner at Rome, is evident from iii. 1. where he is styled *Paul the prisoner of Jesus Christ;* and, iv. 1. a *prisoner in the Lord.* Now it must be at soonest in the third year of Nero that he was sent prisoner to Rome; for Felix was made procurator of Judea by Nero in his first year, saith Josephus,* and after two years he left Paul prisoner at Cæsarea. (Acts xxiv. 27.) Portius Festus succeeds him, and after some time hears him twice at Cæsarea, and sends him afterward to Rome; which interval, if we consider how long it was before he reached Rome, may very well be supposed to take up another year: he therefore could not write this Epistle till the fourth or fifth of Nero. He did not write it, saith Bishop Pearson, till the eighth of Nero, A. D. 62.

§. 3. That this Epistle was writ against Simon Magus, and his followers, as Esthius hints, none of the ancients say. More probable is the conjecture of Grotius, that the apostle rather designed by it to arm them against the doctrines of the philosophers, and of those Jews who endeavoured to bring them to the observation of their rites; for that there were then many Jews at Ephesus, and throughout Asia, we learn both from the Acts of the Apostles, which inform us, that Paul being at Ephesus, *entered into a synagogue of the Jews,* (Acts xviii. 19. xix. 8—10.) and discoursed with them, till by their perverseness he was forced to separate from them; and that by his preaching, *all that were in Asia heard the word of the Lord, both Jews and Greeks:* as also from Philo,† who informs us, that the *Jews inhabited the most and best cities in the provinces and islands both of Europe and Asia.* And that these Jews were disturbers of the churches of Asia, and of Ephesus in particular, and sticklers to introduce a mixture of Judaism with Christianity, we learn from both the Epistles to St. Timothy. Against their doctrine of the necessity of the observance of the law of Moses to justification and salvation, he seemeth to oppose these words, *By grace ye are saved, not of works, lest any man should boast,* ii. 8, 9. which manifestly answer to his discourse upon that subject, Rom. iii,

---

* Ἡ πρὸς Ἐφεσίους Ἐπιστολή. See this title confirmed by the clear testimony of the fathers of the four last centuries, and the mistakes of Dr. Mills discovered, Examen Millii.

† Ὃς ἐν πάσῃ ἐπιστολῇ μνημονεύει ὑμῶν. Ep. ad Eph. §. 12.

‡ Apostolos Ephesiis ait, lib. v. cap. 8. 14. "Quemadmodum beatus apostolus in ea quæ est ad Ephesios Epistola," cap. 2. Paulus, lib. i. p. 16. A. p. 37. A. D. lib. iii. cap. 20. Apostolus Paulus, lib. iv. cap. 55.

§ "Percurra ecclesias apostolicas——apud quas ipsæ adhuc authenticæ literæ eorum recitantur——si potes in Asiam tendere habes Ephesum." De præscript. cap. 36.

‖ Ὁ ἀπόστολος Ἐφεσίοις γράφων. Clem. Alex. prædag. lib. i. cap. 5. p. 88. C. Paulus Strom. lib. iii. p. 496. Φησὶ δὲ ὁ τοῦ Ἰησοῦ ἀπόστολος Παῦλος, τὸ μυστήριον τοῦτο μέγα ἐστίν. Orig. adv. Cels. lib. iv. p. 197. 211.

¶ Τὸν Σειόταται Παῦλον μηδέπω τοὺς Ἐφεσίους τεθειμένον, τὴν Ἐπιστολὴν πρὸς αὐτοὺς γεγραφέναι.

** "In Epistola quam nos ad Ephesios præscriptam habemus, hæretici vero ad Laodicenos." Adv. Marc. lib. v. cap. 11. Paulos ad Ephes. In the fourth cent. Athanas. Or. 3. adv. Ar. p. 446. ibid. p. 416. ὁ δὲ Παῦλος ἐν τῇ πρὸς Ἐφεσίους. Epiphan. τῆς πρὸς Ἐφεσίους, p. 371, 372. Gr. Nyssen. φησὶ γὰρ πρὸς Ἐφεσίους γράφων, in Cant. p. 596. διὰ τῶν πρὸς Ἐφεσίους λόγων, Orat. 1. de Resur. p. 828.

* Εἰς δὲ τὴν λοιπὴν Ἰουδαίαν Φήλικα κατέστησεν ἐπίτροπον. De Bello Jud. lib. ii. cap. 22. Τῷ πρώτῳ τῆς Νέρωνος ἀρχῆς ἔτει. Antiq. lib. xx. cap. 5. vel. 11. p. 694. P.

† Ἰουδαίους γὰρ χώρα μία διὰ πολυανθρωπείαν οὐ χωρεῖ, ἧς αἰτίας ἕνεκα τὰς πλείστας καὶ εὐδαιμονεστάτας τῶν ἐν Εὐράπῃ καὶ Ἀσίᾳ πόλεων, κατά τι νήσους, καὶ ἠπείρους ἐνῴκηνται. In Flaccum, p. 752. et leg. ad Caium, p. 768. C.

where he asserts that *we are justified freely by his grace,* ver. 24. *and not by the works of the law,* ver. 20. and that all *boasting is excluded, not by the law of works, but of faith.** Against that other notion of theirs, depending on the former, that the gentiles should be admitted into the church only as proselytes, and not assumed to the same privileges with the Jews, he declares himself more largely, ii. 12—20. iii. 6—10.

CHAP. I.

1. PAUL, an apostle of Jesus Christ by the will of God *(calling me to that office),* [1] to the saints that are at Ephesus, [2] and to the faithful in Christ Jesus *(throughout all Asia):*

2. [3] Grace be *(given)* to you, and peace, from God our Father, and *(from)* the Lord Jesus Christ.

3. Blessed be *(that)* God, and *(who is)* the Father of our Lord Jesus Christ, who hath blessed us with [4] all spiritual blessings in heavenly places *(or, things)* in *(and through)* Christ;

4. According as he hath [5] chosen us *(gentiles,* iii. 6.) in him before the foundation of the world, (chap. ii. *designing)* that we *(thus chosen)* should be [6] holy, and without blame before him in love, *(by virtue of our faith in Christ, and love to one another,* iii. 17. Gal. v. 6.)

5. Having predestinated *(or foreappointed)* us to the [7] adoption of children by *(through)* Jesus Christ unto himself, (Gr. εἰς υἱοθεσίαν εἰς αὐτὸν, *unto the adoption of sons to him through Christ Jesus, we being all the sons of God through faith in Christ Jesus,* Gal. iii. 26. John i. 12.) according to the good pleasure of his will;

6. *(And this he hath done)* to the praise of the glory of his grace, where he hath made us accepted *(or, with which he hath favoured us,* ἐχαρίτωσεν ἡμᾶς) in *(and through)* the Beloved:

7. In whom we have [8] redemption *(from the curse of the law,* Gal. iii. 13. *and from the condemnation due to us for sin,* Rom. iii. 24, 25.) through his blood, *(the blood of atonement shed for)* the forgiveness of sins, according to the riches of his grace;

8. Wherein *(or, in which dispensation)* he hath abounded to us in [9] all wisdom and prudence;

9. Having made known to us the mystery of his will, according to his good pleasure which he hath purposed in himself, *(viz. his secret purpose to choose us gentiles to be fellow-heirs of the same body,* iii. 6.)

10. That *(so)* in the dispensation *(which was to be accomplished by sending of Christ)* in the fulness of time, he might [10] gather together in one all things in Christ, both which are in heaven, and which are in earth, even in him:

11. In whom also we *(believing Jews)* have [11] obtained an inheritance *(or, are become his portion),* being predestinated *(or foreordained to it)* according to the purpose of him who worketh all things after the counsel of his own will;

12. That we should be to the praise of his glory, [12] who first trusted in Christ *(the glorious gifts he hath bestowed upon us, and the eminent graces he hath wrought in us, tending highly to the glory of his grace,* ver. 6. Phil. i. 11.)

13. In whom ye also *(trusted),* after that ye heard *(or, hearing)* the word of the truth, the gospel of your salvation: in whom also after that ye believed *(or, believing)* ye were sealed with the Holy Spirit of promise, *(i. e. the Spirit promised to the sons of God; for because ye are sons, God hath sent the Spirit of his Son into your hearts,* Gal. iv. 6.)

14. Who is the earnest of our inheritance until [13] the redemption of the purchased possession *(for the procuring this salutary redemption),* to the praise of his glory.

15. Wherefore I also, [14] after I heard (Gr. *having heard)* of your *(steadfast)* faith in the Lord Jesus, and *(your increasing)* love to all the saints *(i. e. that the faith and love wrought in you continue steadfast, and abound),*

16. Cease not to give thanks for you, making mention of you in my prayers;

17. *(Praying)* that the God of our Lord Jesus Christ, the Father of glory, may give unto you *(in greater measure)* [15] the Spirit of wisdom and revelation in the knowledge *(or to the farther acknowledgment)* of him:

18. The eyes of your understanding being enlightened *(or, that he would give you understandings enlightened);* that you may know what *(i. e. how glorious)* is the hope of his calling *(i. e. to which he hath called you),* and what the riches of the glory of his inheritance in the saints *(i. e. how great is the inheritance he hath designed for the saints),*

19. And what is [16] the exceeding greatness of his power *(which he will exert)* towards us who believe *(by raising us up to the enjoyment of this inheritance),* according to the working of his mighty power,

20. Which *(power)* he *(hath already)* wrought in Christ *(our head)* when he raised (Gr. *raising)* him from the dead, and set him *(whom he hath set)* at his own right hand in heavenly places,

21. Far above all principalities, and powers, and might, and dominion, and every name that is named, [17] not only in this world, but also in that which is to come:

22. And *(he)* hath put all things under his feet, and hath given him to be the head over all things to *(the benefit of)* the church,

23. Which is his body, *(and so)* the fulness of him *(even that Jesus)* who filleth [18] all in all.

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. ΤΟΙΣ ἁγίοις, *To the saints.*] See the note on 1 Cor. i. 1.

[2] Καὶ, *And, that is.*] See note on Colos. i. 3.

Καὶ πιστοῖς, *And* (that is) *to the faithful.*] So οἱ ἐκ περιτομῆς πιστοὶ, *are the believers of the circumcision,* Acts x. 25. τίς μέρις πιστῷ μετ' ἀπίστου, *what portion hath a believer with an infidel?* 2 Cor. vi. 15. so Acts xvi. 1. 1 Tim. iv. 3. 10. 12. Tit. i. 6. yet it is very probable, as Mr. L. here suggests, that here and Colos. i. 2. these words may particularly relate to such Christians as kept the doctrine of Christ from the corrupt mixtures of those Judaizers, who went about, καπηλεύοντες, 2 Cor. ii. 17. καὶ δολοῦντες τὸν λόγον, *corrupting and handling the work of God deceitfully.*

[3] Ver. 2. Χάρις, *Grace.*] This grace is given by the communication of the Holy Ghost from the Father and the Son to the church, (John xiv. 23.) which is the reason that the Holy Ghost is not mentioned in these salutations.

* See also the note on iii. 15, 16.

[4] Ver. 3. Ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις.] These words ἐν τοῖς ἐπουρανίοις, *in heavenly places*, may probably refer to the gifts of the Holy Ghost then conferred upon the church, and styled by the prophet, εὐλογίαι Θεοῦ, *the blessings of God: Fear not Jacob my servant, and Israel whom I have chosen, for I will put my Spirit on thy seed; καὶ τὰς εὐλογίας μου, and my blessings on thy children*, Isa. xliv. 2, 3. where the word in the Hebrew and Chaldee is וּבִרְכָתִי, *and my benediction*, and so well correspondeth with the words of the apostle, *God hath blessed us with all spiritual blessings.* The same apostle styles these gifts εὐλογία τοῦ εὐαγγελίου, *the blessings of the gospel;* for having said to the Romans, *I long to see you that I may impart unto you χάρισμα τὸ πνευματικὸν, some spiritual gift, to the end you may be established*, i. 11. he adds, *When I come to see you, I shall come in the fulness, τῆς εὐλογίας, of the blessing of the gospel*, xv. 29. And the promise of the Spirit is styled, εὐλογία τοῦ Ἀβραὰμ, *the blessing of that Abraham in whom all the families of the earth were to be blessed*, in these words, *That the blessing of Abraham might come upon the gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith*, Gal. iii. 14. These gifts are also called ἐπουράνια, *heavenly things:* thus when our Saviour had discoursed of the Spirit to be received in baptism, he saith, he had told them τὰ ἐπουράνια, *heavenly things*, John iii. 12. and they who were made partakers of these gifts, were said to have tasted τῆς δωρεᾶς τῆς ἐπουρανίου, *of the heavenly gift*, Heb. vi. 4. Or (2.) God's blessing us ἐν ἐπουρανίοις, *with heavenly things in Christ Jesus*, may signify his exalting us to a blessed state of immortality in the heavens through him; his giving us *a house not made with hands eternal in the heavens*, (2 Cor. v. 1, 2.) and *clothing us with a house from heaven;* his giving us *an inheritance incorruptible, undefiled, reserved in the heavens for us;* on the account of which incorruptible and immortal bodies, we are styled ἐπουράνιοι, *heavenly*, as Christ is, 1 Cor. xv. 58. and the apostle saith, that as we have borne the image of the earthly Adam by our mortal bodies, so by our bodies made immortal, *we shall bear, εἰκόνα τοῦ ἐπουρανίου, the image of the heavenly Adam*, ver. 49. and hence we are said to be partakers, κλήσεως ἐπουρανίου, *of our heavenly calling.* In a word, Christ having delivered us from that death and mortality, which came upon us by the sin of Adam, hath blessed us with this heavenly blessing, *having made us sit together with him in heavenly places*, Eph. ii. 6. And this is the hope of our calling, ver. 18. of this chapter.

[5] Ver. 4. Ἐξελέξατο ἡμᾶς.] It was the opinion of the Jews, that God in framing the world had a particular regard for them, and that the world was made for their sakes, (Esd. ii. 55. 59.) and that the Messiah being created before the world, God entered into covenant with him, that he should redeem the world, and them especially. "The holy blessed God (say they) began to covenant with the Messiah when he created him, and said unto him, The sins of those who are laid up in secret with thee, will make thee to come under an iron yoke, and make thee like to this young heifer, whose eyes are dim, and fill thy spirit with anguish; and because of their iniquity, thy tongue shall cleave to the roof of thy mouth: wilt thou undergo their condition for them? The Messiah said, I undertake it with joy, and exultation of heart, on this condition, That not one of Israel may perish; and that not only they may be saved, who live in my days; but also they, who are dead from the days of the first man to this very day."* And again, "When God created the world, he held forth his hand under the throne of glory, and created the soul of the Messiah and his company, and said to him, Wilt thou heal, and redeem my sons after six thousand years? He answered, Yes. God said to him, If so, wilt thou bear chastisement to expiate their iniquities? according to what is written, Isa. liii. 4. *Surely he bare our griefs.* He answered, I will endure them with joy."† Now because the Jews held, that God thus elected them from the beginning of the world, and sent the Messiah that *none of them should perish*, the apostle, to take from them all cause of boasting against the gentiles upon that account, declares the gentiles were thus elected in Christ Jesus, even before the foundation of the world; *i. e.* that he designed then to choose them to be his church and people, *i. e.* a holy people to the Lord.

[6] *That we may be* sancti et immaculati, *holy and unblameable.*] There is a difference, saith St. Jerome, betwixt these two things, "Parvuli quippe immaculati sunt, quia integro corpore nullum fecerunt peccatum; et tamen non sancti, quia sanctitas studio, et labore comparatur;" *so children are unblameable, as having done no sin in the body; and yet they are not holy, because holiness proceeds from the will and the endeavour.* This in other men would be styled Pelagianism.

[7] Ver. 5. Εἰς υἱοθεσίαν, *To the adoption of children.*] This in the Scripture-phrase imports adoption to a blessed resurrection, and a state of immortality both of soul and body: for being sons of God, saith St. Luke, (xx. 36.) we are *sons of the resurrection; and if sons* (saith the apostle), *then heirs of God, joint-heirs of Christ.* (Rom. viii. 16, 17.) The *revelation of the sons of God* is their future glory to be revealed at Christ's appearing, (ver. 18, 19. see Colos. iii. 4.) Their adoption is *the redemption of their bodies* from corruption, (ver. 23.) This being so, God's *electing us in Christ before the foundation of the world*, is his purpose before the world was made, or from the fall, to give to those that should believe in Christ this adoption, *i. e.* the redemption of their bodies from that mortality to which the fall of Adam had subjected them; (Gen. iii. 15.) whence he is said to have elected us, προορίσας ἡμᾶς εἰς υἱοθεσίαν, *foreordained us to this adoption*, κατὰ τὴν εὐδοκίαν, *according to the good pleasure of his will*, or his free grace and favour, there being nothing in us, or even in our faith, that could deserve this glorious adoption.

[8] Ver. 7. Τὴν ἀπολύτρωσιν, *Redemption.*] All mankind lying under the sentence of condemnation on the account of sin, *all having sinned, and fallen short of the glory of God* upon that account, (Rom. iii. 23.) it was necessary that something should be done to take away the guilt of sin, and reconcile us to a God displeased with us for it, that so we, as to our persons and performances, might find acceptance with him: this could not be done by any righteousness of our own before faith in Christ, *we being in Christ Jesus created to good works*, (Eph. ii. 10.) and therefore was necessary to be done by an act of grace on God's part, accepting us as righteous through faith in Christ, and justify-

* Cartw. Mell. lib. i. Crit. Sac. tom. ix. p. 2974.
† Cartw. ibid. p. 2975. Huls. de Jud. Mess. par. ii. p. 309.

ing us freely through faith in his blood. Hence do the Scriptures of the New Testament seem plainly to make our reconciliation, and so our access to God, depend on our being purged from the guilt of sin, by an atonement made by the blood of Christ for our iniquities, that so, they being pardoned, we may have peace with God, and freedom of access to him; *Christ suffered* (saith St. Peter), ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, *that he might bring us to God,* 1 Pet. iii. 18. *i. e.* to give us freedom of access to God; *for, by him we have,* προσαγωγὴν, *admission to the Father,* Eph. ii. 18. (see the note there;) and *God was in Christ, reconciling the world to himself, not imputing their trespasses to them,* 2 Cor. v. 18. 21. and this reconciliation was effected by making Christ ἁμαρτία, *a sin-offering for us, though he knew no sin, that we might be made the righteousness of God* (or righteous with that righteousness which God only will accept through faith) *in him.* (See the note on that verse.) And the author to the Hebrews having said, that the covenant established in the blood of Christ was this, that *he would be merciful to our iniquities, and remember our sins no more,* Heb. x. 16, 17. and having thence inferred, that having thus obtained remission for us by his blood, there was no need that he should again make himself an offering for sin, ver. 18. he adds, that therefore *we may draw near with full assurance of faith,* that we should be accepted through his Beloved, *as having our hearts sprinkled by his blood,* ver. 19—22. and therefore cleansed from any guilt of conscience on that account. And this remission was also necessary, that we might obtain that adoption of sons to which believers were afore appointed, because into the *new Jerusalem can nothing enter that is defiled, or unclean:* nor can there be any enjoyment of God till *the blood of Christ hath cleansed us from all sin;* and therefore, saith the apostle, *he became the mediator of the new covenant,* that having suffered death for the redemption of us from the sins we formerly had committed under the old covenant, *they that were called might receive the promise of an eternal inheritance,* Heb. ix. 15.

Redemption through his blood.] Here St. Jerome saith, *Dupliciter sanguis Christi, et caro intelligitur, vel spiritualis ista, atque divina, de quâ ipse dixit,* Caro mea est verè cibus, et sanguis meus verè est potus, nisi manducaveritis carnem meam et sanguinem meum biberitis, non habebitis vitam æternam, *vel caro, et sanguis, quæ crucifixa est, et quæ militis effusa est lanceâ:* where he plainly distinguishes the flesh and blood received in the sacrament, from the flesh of Christ crucified, and his blood shed upon the cross; calling the first spiritual, in opposition to his material flesh and blood.

[9] Ver. 8. Ἐν πάσῃ σοφίᾳ καὶ φρονήσει, *In all wisdom and prudence.*] That is, say some, in the spiritual gifts of wisdom and prudence; but though σοφία be reckoned among spiritual gifts, I find not that φρόνησις is so. Moreover, he hath thus *abounded towards us in all wisdom and prudence* (saith the apostle) *by making known to us the mystery of his will;* which leads to the other exposition, that refers this to the manifold wisdom of God, shewed in contriving this dispensation, (iii. 10.) and his prudence in executing the counsel of his will by this means, *viz.* by sending of his Son to be our Saviour. And whereas the deists seem to side with the Socinians, in denying the wisdom of this dispensation of God, in sending his Son into the world to suffer for our sins, and by his sufferings to make an atonement for them, it seemeth easy to demonstrate, as well the manifold wisdom, as the rich grace and favour of God to us in this dispensation. For,

First, It seemeth absolutely requisite, either that the substitution of another to suffer in our stead should be admitted, or that we ourselves should suffer the reward of our iniquities, or that a full remission and free pardon of our sins should be vouchsafed us without any suffering: now the admission of another to suffer in our stead is the thing pleaded for; if therefore that be granted, the wisdom of that God who acteth all things *according to the counsel of his will,* must also be acknowledged in this dispensation: if we ourselves must suffer the reward of our iniquity, that being death eternal, or death without recovery from it by a blessed resurrection, all mankind must inevitably be subject to that punishment, *all having sinned, and fallen short of the glory of God:* (Rom. iii. 33.) and, thirdly, should God have issued out a free pardon, and given us a full remission of our sins, without any thing required by way of reparation for the violation of his law, he must have pardoned sinners without any thing required to shew his hatred of sin, and his resolution not to let it go unpunished; and so without sufficient motive to deter us from it for the future, which seems not well consistent with his holiness and justice, and the relation of a governor, which seemeth plainly to require the vindication of his honour, and the preservation of the laws he hath established from contempt: it was then an act of grace not to require we should personally suffer the reward of our iniquities; it was an act of wisdom not to afford a full remission of our sin, without requiring any thing by way of reparation for the violation of his law; it must be therefore an act of wisdom also to admit another to suffer in our stead; especially if we consider,

Secondly, That, by the obedience of our Lord Christ to the death in our stead, all the great ends of punishment designed by governors were very signally obtained, and that with more advantage to God's glory, than if the punishment of our offences had been inflicted upon us, and so God by it may be truly said to have been satisfied; seeing that justice, which consists in punishing for the transgression of a law, is truly satisfied, when all those ends for which the punishment of the offenders could be desired are obtained. Now the ends of punishment are,

1. Παράδειγμα, *That they who suffer may be exemplary to others;* and may, by what they do endure, deter others from the commission of the offences for which they suffer.

2. Νουθεσία, *That the offender may learn wisdom by the rod;* that the remembrance of what he suffered for it might prevent the repetition of his sin, and that he may be fitted to embrace the counsel of our Saviour, *Sin no more, lest a worse thing come upon thee.*

3. Τιμωρία, *The vindication of the prince's honour,* and the preservation of the laws he hath established from contempt.

Now (1.) God by this dispensation hath given us the most effectual example to deter us from sin. For, 1. by what our Saviour suffered in our stead, we see that God is certainly in earnest when he threateneth death to sinners; that he is thoroughly resolved upon the punishment of sin, since he inflicted so great punishment on *the Beloved* of his soul, when he became our surety; for if on this account

God spared not his only son, (Rom. viii. 32.) we may be sure he will not spare his stubborn enemies. But let us say with the Socinians, that Christ suffered all his bitter agonies, his ignominious and painful death, not as the punishment of sin, or to make an atonement for it, but from a pure act of God's dominion; how will it follow hence, that God will surely punish sin, and with severity avenge the transgressions of his law, if he laid none of these sufferings on Christ for the punishment of sin? Seems it not strange to say that the severities laid on Christ without respect to sin, should be designed as an instance of God's severity against sin? *This shews* (saith Crellius*) *that he, who laid such bitter sufferings on his innocent and well-beloved Son, will inflict the severest punishments on wicked men.*

I answer, This will indeed follow in respect to sufferings for the same cause; for *if the righteous be recompensed upon earth, much more the sinner, and the wicked.* (Prov. xi. 31.) If good Eli and holy David suffered so great punishments for their sins, much more shall a wicked Cain, and a profane Esau. But will it follow, that because holy Job suffered so much by way of trial, or St. Paul for propagation of the Christian faith, that therefore sinners shall be obnoxious to greater punishment? Crellius † himself saith, Christ's sufferings cannot be an exemplary punishment, because, "abunde fuerint à Deo compensatæ," *they were so abundantly rewarded by God;* and doth not the same reason shew that they could not be a warning to us, if he only suffered with respect to the *recompence of reward?* For are the light afflictions which Christians suffer here in prospect of an eternal recompence, ever made an instance of God's severity against sin? Moreover, this example shews how insupportable the punishment will be, which justice will inflict upon the sinner; for if the apprehension of it produced such agonies and consternations in the soul of Christ, that God saw need to send an angel to support him, (Luke xxii. 43.) how must the sinner sink under the burden, when it is laid upon his shoulders? If he, who was the well-beloved Son of God, found it so dreadful to lie under the burden for some hours, to lie exposed for ever to it must be far more intolerable.

Secondly, Whereas inevitable ruin must have followed, upon the execution of the deserved punishment on the offending person, God by this method hath taken a fit way for reformation of the sinner, which was the second end of punishment; for what can be a more effectual motive to abstain from sin than this example, which represents the greatness of the provocation in the greatness of the punishment, and shews it is impossible the guilty person should avoid the stroke of God's vindictive justice, or bear the weight of his almighty arm. But the Socinian tenet, which denies that God was angry with us on the account of sin, or that he did require any punishment or satisfaction, in order to the pardon of it, so far obstructs this reformation, as it affords the sinner hopes that he may not hereafter be angry with him on that account, or require any punishment or satisfaction in order to the pardon of his future sins.

Thirdly, God by this dispensation hath sufficiently consulted the preservation of his honour, and secured the reverence and observation of his laws; which was the third great end of punishment: he, by declaring that he would not pardon our offences, without a satisfaction made for the violations of his law, hath fully vindicated his institutions from contempt, seeing, by this example, he hath let all men know, that though he be a God of mercy and long-suffering, he will by no means *clear the guilty,* or let the transgressor of them go unpunished.

Again, God by this dispensation hath vindicated his honour more than if he had destroyed the sinner, having more evidently shewed his hatred of, and great displeasure against, sin, by punishing it so severely in his own Son: for the greater is the inducement to remit the punishment of sin, the greater must be his hatred of it who inflicts it. That therefore this consideration, that he who suffered was his only beloved Son, would not induce him to remit the punishment, must be the strongest demonstration of his most perfect hatred of all iniquity.

But now remove this supposition, and say, with the Socinians, That God pardoned all men's sins against him without any valuable consideration, and with an absolute freedom forgave men all the punishments his law had threatened to them; and ceased from all his anger and displeasure against sinners, without any atonement made unto, or required by, him; and how will it appear God was at all concerned to vindicate the honour of his laws, or shew his hatred against sin? Hence Crellius * saw it necessary to own, that *the sufferings of Christ are a demonstration of God's hatred of iniquity, because our sins were the cause of them;* but then he means not that they were the *meritorious,* but only that they were the *final cause* of his sufferings; not that he suffered to prevail with God to pardon sinners, but only to prevail with sinners to break off their sins. Now hence, indeed, we may conclude, that God is very desirous that sinners should desist from sin; but it follows not hence, that they must certainly expect the most heavy punishments if they do not: for if God could freely pardon the sins of the whole world, without any satisfaction made to his offended justice; if there be nothing in God, as *rector* of the universe, that requires he should punish sin, or shew his displeasure against it; if the punishment of sin depends purely upon his arbitrary will, why may not sinners hope, notwithstanding all that Christ hath suffered for their good, for a like act of his free grace hereafter, in the remission of their sins, without a reformation; and that God may be reconciled to them again, whilst they continue in their sins?

Since then no laws require the punishment of the offender himself, rather than of another who is willing to be his surety, and suffer for him, on any other account than this; that the punishment of the offender, and not another for him, will only answer the forementioned ends of punishment; when that can equally be done by what another suffers, the law given must equally be satisfied, because the ends of the law are equally obtained.

* "Nam si Deus Christo licèt innocentissimo, et unigenito filio suo non pepercit, sed tam diræ, tamque ignominiosæ morti eum subjecit; quanta censemus, quámque acerba supplicia Deum sumpturum de hominibus impiis?" Resp. ad Grot. cap. 1. par. 57.

† Ibid.

* "Hinc enim manifestissime apparet summum Dei adversus peccatum odium, si quidem Deus, ut ab illis nos penitus abstraheret, unigenito filio suo non pepercit." Ibid.

Ver. 9. From this ninth verse it appears, that the election and foreappointment, mentioned ver. 4, 5. is as large as is his manifestation of his will to the gentiles: for as προώρισεν, *he foreappointed them to sonship by Jesus Christ*, ver. 5. so here, προέθετο, *he purposed before to make known his will unto them*; ἐν αὐτῷ, *in him*, according to the same *pleasure of his will*. Note also, that the words being not ἐν ἑαυτῷ, but ἐν αὐτῷ, should not have been rendered *in himself*, that is, in God the *Father*, but *in him*, that is, in *Christ*, (ver. 4.) as the following and preceding verses shew.

[10] Ver. 10. Ἀνακεφαλαιώσασθαι, *To gather together in one.*] *i. e.* God hath now by the gospel accomplished the secret purpose of his will; to make the *gentiles fellow-heirs of the same body* and privileges with the Jews; having reconciled both Jew and gentile to him in one body on the cross, (Eph. ii. 14. 16.) and so *gathered together in one all things on earth*; and by procuring for us that adoption, which is the redemption of the body from mortality, (Rom. viii. 23.) and making us like to the angels, by being *children of the resurrection*, he hath *summed up in one all things in heaven*; for they being styled the sons of God, Job i. 6. ii. 1. xxxviii. 7. because they live already in their Father's house, and are an *image of his immortality*; when the resurrection hath put us into that happy state, that *we can die no more, but are equal to the angels, and are the children of God, being the children of the resurrection*, (Luke xx. 35, 36.) then shall we be made one with them. The interpretation of the ancient fathers seems to give this sense, That God hath by this dispensation gathered under one head, *viz.* Christ, the head of the church, *all things on earth, i. e.* Jews and gentiles; and *all things in heaven*, Christ being the head over *angels* and *principalities*; they being all ministering spirits to him. And this sense seems agreeable to the like words, Colos. i. 20. (See the note there.)

[11] Ver. 11. Ἐκληρώθημεν, *We have obtained an inheritance.*] The Jews were before chosen of God, to be a people of inheritance, Deut. iv. 20. and a *peculiar people*, Exod. xix. 5. and as such, God provided for them a habitation and inheritance in the land of Canaan; but the Jewish church being now to be dissolved, the Jews being to be banished from their own land, and the unbelieving Jews cut off from their relation to God as his people; the believing Jews were through faith in Christ to be chosen again, to be God's portion, and inheritance, and his peculiar people, (1 Pet. ii. 9. Tit. ii. 14.) and to be admitted to a better inheritance, εἰς μερίδας τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί, viz. *to the portion of the inheritance of saints in light*. (Colos. i. 12.) And to this, saith the apostle, they believing were appointed, God having foreordained, that this inheritance should be the portion of believers, and the consequent of faith in Christ; by virtue of which we become the sons of God.

Ἐν ᾧ καὶ ἐκληρώθημεν.] Note also, that here the Alexandrian copy and the Syriac read ἐκλήθημεν, *we are called*, and the note of St. Jerome here is this: "*Vult Deus quæcunque sunt rationis plena et consilii, vult* salvari omnes, *et in* agnitionem veritatis venire; *sed quia nullus absque propriâ voluntate servatur, liberi enim arbitrii sumus, vult nos bonum velle, et cùm voluerimus, vult in nobis ipse suum implere consilium.*"

[12] Ver. 12. Τοὺς προηλπικότας, *Who before trusted in Christ.*] I see no reason why *us* and *we*, in the first ten verses, may not signify believers in the general, and then *us* and *we*, ver. 11. may signify the believing Jews, who literally were προηλπικότας, believers in Christ before the gentiles; nor could any thing tend more to the establishment of the freedom of the believing gentiles from Judaical observances than this consideration, that the Jews themselves could only obtain the benefits of Christianity, by being chosen anew to be God's people through faith in Christ.

[13] Ver. 14. Εἰς ἀπολύτρωσιν τῆς περιποιήσεως, *Till the redemption of life.*] There is a twofold ἀπολύτρωσις, *redemption*, mentioned here, and in other places of the New Testament. The first consists in the remission of sin, or our redemption from the guilt of it; and of this we have mention, ver. 7. Rom. iii. 24. Colos. i. 14. The second in the redemption of the body from corruption, that it may be partaker of eternal life: and of this the apostle speaks, Rom. viii. 23. calling it *the adoption*, and ἀπολύτρωσιν τοῦ σώματος, *the redemption of the body*, or *the glorious deliverance of the sons of God from the bondage of corruption*, ver. 21. Thus 1 Cor. i. 30. *Christ is made to us justification*, καὶ ἀπολύτρωσις, *and redemption*: where redemption being distinguished from, and following justification and sanctification, it must import the redemption of the body from corruption. And Eph. iv. 30. where we are said to be *sealed by the Spirit*, εἰς ἡμέραν ἀπολυτρώσεως, *to the day of redemption*: the first delivers us from the guilt which condemns us to death; the second confers the promise of eternal life on them who are thus delivered: Heb. ix. 15. περιποιεῖν, is *to save alive*, and περιποίησις is *preservation*; περιποίησις ψυχῆς, *the salvation of the soul*, Heb. x. 39. So Gen. xii. 12. *They will kill me, σὲ δὲ περιποιήσονται, but they will save thee alive*; Numb. xxii. 23. *I had killed thee*, ἐκεῖνον δὲ περιεποιησάμην, *but him I have saved alive*; Josh. vi. 17. *As for Rahab, περιποιήσεσθε αὐτὴν, ye shall save her alive. Go slay Amalek, οὐ περιποίησατε ἐξ αὐτοῦ, ye shall save none of them alive*, 1 Sam. xv. 3. *but Saul, περιεποιησάτω, saved Agag alive*, ver. 9. 15. 2 Chron. xiv. 13. *The Ethiopians were overthrown, ὥστε μὴ εἶναι ἐν αὐτοῖς περιποίησιν, so that none of them were left alive.* So Phavorinus, περιποιήσαντες ἀντὶ τοῦ διασώσαντες. See also Psal. lxxix. 11. Exod. i. 16. Whence it appears, that ἀπολύτρωσις τῆς περιποιήσεως, is fitly rendered *the redemption of life*; or, the redemption of those who are to be preserved from death.

Ὅς ἐστιν ἀρραβὼν, &c. *Who is the earnest of our inheritance.*] It was the custom, both of the Jews and heathens, to confirm a promise or a bargain, by giving something as an earnest of, or an obligation to perform it. This the Latins styled *arra*, the Greeks ἀρραβὼν, καὶ ἐνέχυρον, (see Plaut. Mostell. act. iii. sc. 1. Miles Glorios. act. iv. sc. 1. the Jews *eraban*: so when Judah had promised Tamar, a kid, he gives her ἀρραβῶνα, *an earnest*, that he would perform his promise, Gen. xxxviii. 17, 18. And in like manner God having promised to his faithful servants an eternal inheritance, gives them his Holy Spirit as the *earnest* of it.

[14] Ver. 15. Ἀκούσας, *Having heard.*] Hence some infer, that St. Paul could not write this to the church of Ephesus, where he abode about three years, (Acts xx. 31.) and had converted many to the faith throughout most parts of Asia: (Acts xix. 26.) he therefore could not need to hear of their faith.

To this it is answered by the reverend Dr. Hammond, that the word ἀκούειν, as the Hebrew שמע not only signifies *to hear*, but to *understand* and *know;* and therefore should be rendered here, "cum sciverim," *knowing*, or *having known your faith.* And indeed the word bears this sense undoubtedly in those words, 1 Cor. xiv. 2. *He that speaketh in an unknown tongue, speaketh not to man, οὐδεὶς γὰρ ἀκούει, for no man understands him:* so Gen. xi. 7. *Let us confound their language, ἵνα μὴ ἀκούσωσιν, that they may not understand one another's speech:* and xlii. 23. *They knew not, ὅτι ἀκούει, that Joseph understood them, for he spake to them by an interpreter.* (See Deut. xxviii. 29. 2 Kings xviii. 29. Jer. v. 15. Ezek. iii. 6.) But,

Secondly, I answer, that this Epistle was writ, not only to the metropolis of Ephesus, but to *the faithful in Christ Jesus* in the general, and more especially to those of the Lesser Asia; among whom many might have been converted by Apollos, and others, and St. Paul might have only heard of it; he preaching only at Ephesus, and they of Asia hearing the gospel only by their resort unto him there. (See the note on Acts xix. 10.) Yea, he insinuates, that this Epistle was read at Laodicea; and gives order for the reading of it at Colosse, Col. iv. 16. (see the note there;) at both which places he had never been. (Colos. ii. 1.) And,

Thirdly, From the Epistle of St. Paul to Timothy it appears, that a dangerous and almost *epidemical apostacy* from the purity of the Christian faith happened among the Jewish churches in Asia; which verified St. Paul's prediction concerning them, that *after his departure,* not only *grievous wolves should enter in among them,* but that *among themselves should arise men speaking perverse things, to draw away disciples after them,* Acts xx. 29, 30. and made it proper for him, after eight years' absence, to give thanks to God for the steadfastness in the faith, which he had heard of in the rest. (See 1 Thess. iii. 6.)

[15] Ver. 17. Πνεῦμα σοφίας, *The Spirit of wisdom.*] St. Paul having asserted the necessity of the revelation of the Spirit, *that we may know the things that are freely given us of God,* they being not naturally to be perceived; (1 Cor. vi. 2. 12.) doth therefore pray, that the Spirit of wisdom, knowledge, and revelation, may be imparted to Christians for that end.

[16] Ver. 19. Τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ, *The exceeding greatness of his power.*] Some interpret these two verses of the power of God, working faith in believers, making it equal to that which effected the resurrection of our Lord, and thence concluding, that we are merely passive in the whole work of our conversion: but as this power is not consistent with persuasion and a rational choice, and if it were exerted, would not render it praiseworthy in us to turn to God; nor could it truly and properly be said, that we turned, but only that we were turned to God; so is not this exposition agreeable to the words: for the apostle speaks not of the power exercised on us, to render us believers; but of the power which shall be exercised on us, who believe already: not of the power exercised upon our souls, to raise them from a death in sin; but of the power to be exercised upon our bodies, to give them a glorious resurrection to eternal life.

Καὶ τί τὸ ὑπερβάλλον μέγεθος, *And what is the exceeding greatness of his power towards us.*] The apostle doth not here pray, as Mr. L. suggests in his paraphrase, that the Ephesians might have the Spirit of wisdom and revelation, that they might know the exceeding greatness of that power God *had employed already in bringing them to the faith;* for that they knew already; it being the mighty power of those miracles they had seen done before their eyes, which induced the gentiles to believe: (Rom. xv. 18, 19.) but he prays, that by these means they might know, what at present they had no experience of, *viz.* how glorious was the object of their hope, how great their future inheritance, and how excellent was the power God would shew in raising them up from the dead, as he had done Christ, to the enjoyment of it.

[17] Ver. 21. Οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, *Not only in this world.*] By comparing these words with Colos. ii. 10. where Christ is said to be *the head of all principality and power;* and with Phil. ii. 9. where God is said to have *given him a name above every name;* I am inclined to think these words only signify, that our Lord Christ is exalted above all power that is, or ever shall be; for, not to be done *in this world, nor in the world to come,* Matt. xii. 32. is never to be done, Luke xii. 32. see note on Matt. xii. 32. Note also, that the word ὄνομα, *name,* doth also signify persons: (see the note on Acts i. 15.) and that men of great power and dignity are styled both in Scripture, and in other writings, *anshe hashem,* οἱ ἄνδρες οἱ ὀνομαστοὶ, *men of name,* that is, *renown;* so are the giants styled, Gen. vi. 4. and *the princes of the congregation,* Numb. xvi. 2. so that *to be exalted above every name that is named,* is to be advanced, even in his human nature, above men and angels of the highest power and dignity, by being exalted to the right hand of the Father. (Heb. i. 4, 5.) After the dignity of Christ was contested by the Arians, the fathers, to avoid their argument from these words, chose rather to interpret this of the name of the Son, mentioned by St. Paul, Heb. i. 5. *To which of the angels said he, Thou art my Son?* So Theodoret, Œcumenius, Theophylact, on this place, and Epiphanius, Hær. lxix. p. 325. though the words, ver. 20. *He hath raised him from the dead, and set him on his right hand in heavenly places,* strongly plead for the first interpretation. (See the note on Heb. i. 4.)

[18] Πάντα ἐν πᾶσι, *All in all.*] For he ascended up on high, that he might fill the members of his church with all gifts necessary for the edification of his saints, till they came *to the fulness of the measure of the stature of Christ;* (iv. 10—12.) *In him all fulness dwells, and we are* πεπληρωμένοι, *filled full in him, who is the head of principalities and powers.* (Colos. ii. 9, 10.)

CHAP. II.

1. AND you *(also)* hath he *(raised and)* quickened, *(with and by Christ,* i. 20. ii. 5.) who were [1] dead in trespasses and sins;

2. Wherein *(in which sins)* in time past ye walked *(living)* [2] according to the course *(and fashion)* of this *(evil)* world, [3] according to *(the suggestions of)* the prince of the power of the air, the spirit which *(even)* now worketh in the children of disobedience *(the heathen world):*

3. Among whom also we all *(who are gentiles)* had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind *(or of our*

hearts); and were by [4] nature *(indeed by birth among heathens, and in our natural estate before Christ)* the children of wrath, even as others *(of the gentiles were.*

4. *This, I say, was our former state;)* but God, who is rich in mercy, for his great love, wherewith he loved us *(gentiles),*

5. Even when we were *(thus)* dead in sins, [5] hath quickened us together with Christ, *(through his rich grace; for)* by grace ye are saved *(i. e. are brought into a state of salvation);*

6. And hath raised us up together, *(not only by a spiritual conformity to his resurrection,* Rom. vi. 5. 11. *but also by an assurance of a like resurrection,* 1 Pet. i. 3. *He being risen as the first-fruits,* 1 Cor. xv. 20. *and the first-born from the dead,* Colos. i. 18.) and made us sit together in heavenly places in Christ Jesus: *(our head thus raised and exalted, and thus ascended into heaven, as our forerunner,* Heb. vi. 20. x. 13, 14.)

7. That in *(and through)* the ages to come he might *(by this means)* shew the exceeding riches of his grace in *(this)* his kindness to us through Christ Jesus.

8. *(I say, the riches of his grace,)* for [6] by grace are ye saved through faith *(in Christ);* and that *(faith is)* not of *(and from)* yourselves: it is the gift of God *(the objects of our faith being only made known by Divine revelation,* 1 Cor. ii. *and only confirmed and so made creditable to us, by the testimony which God hath given to them):*

9. Not of works *(done before faith by us),* lest any man should boast *(as doing any thing which might antecedently deserve, or make him meet to be acquainted with, and made partaker of this saving grace:*

10. *Not of works, for this reason also;)* for we are his workmanship, created in Christ Jesus to good works, which God [7] hath before ordained (*οἷς προητοίμασεν* (sub.) *ἡμᾶς ὁ Θεὸς, to which God hath prepared us)* that we should walk in them.

11. Wherefore remember, that ye being *(were)* in times past gentiles in the flesh, who are called the Uncircumcision by that *(nation of the Jews)* which is called the Circumcision *(by reason of their circumcision)* made with hands;

12. *(And)* that at that time ye were without *(the knowledge of)* Christ, being aliens from the commonwealth of Israel *(to whom the Messiah primarily belonged),* and strangers from the covenants of promise *(made to their forefathers),* [8] having no *(firm and lively)* hope *(of spiritual and future blessings),* and *(being)* without *(the knowledge of the true)* God in the world:

13. But now in Christ Jesus ye who sometimes were afar off *(from God, and from the blessings imparted to the Jews),* are made [9] nigh *(to God, as they were)* by the blood of Christ.

14. For he is our peace *(maker)* who hath made both *(Jew and gentile)* one *(as to the privileges of the gospel,* John x. 16. Gal. iv. 28.) and hath broken down the [10] middle wall of partition betwixt us *(i. e. abolished the ceremonial law, which was a partition-wall betwixt Jew and gentile);*

15. Having abolished in *(or by)* his *(own)* flesh *(that which made)* the enmity *(betwixt Jew and gentile),* even the law of commandments *(consisting)* in ordinances *(peculiar to the Jews);* for to make in himself *(or create)* of two, [11] one new man *(to whom as their head they are both united into one body, thus)* making [12] peace *(betwixt both);*

16. And that he might reconcile both unto God, in one body by the cross, having slain the enmity *(betwixt both to God)* thereby *(or upon it; for when we were enemies we were reconciled to God by the death of his Son,* Rom. v. 10. 2 Cor. v. 18. Col. i. 21. *or, having slain, that is, abolished by his cross, those ordinances which were ὑπεναντία ἡμῖν contrary to us,* Colos. ii. 14. *as excluding us from the society of God's people, and causing the enmity betwixt the Jews and gentiles;* ver. 15.)

17. And *(having procured this reconciliation, he)* came, and (*ἐλθὼν εὐηγγελίσατο, he coming by his apostles)* preached peace to you *(gentiles)* which were afar off, and to them that were near *(i. e. Jews).*

18. For through him *(thus reconciling us to God)* [13] we both *(Jew and gentile)* have access by one Spirit *(of adoption conferred upon us)* to the Father, *(and are enabled to come unto him as our Father,* Rom. viii. 15.)

19. Now therefore ye *(gentiles)* are no more *(to be reckoned as)* [14] strangers and foreigners, but *(as)* fellow-citizens with the saints, and of the household of God;

20. And are built upon the foundation of the apostles *(of the new)* and the prophets *(of the old covenant),* Jesus Christ himself being the chief corner-stone, *(who supports and cements the whole building, both of believing Jews and gentiles, and unites both into one body by the Spirit,* Psal. cxvii. 22.)

21. In whom all the building, *(being thus)* fitly framed together *(or compacted),* groweth into one holy temple in the Lord; *(they then belong not to this building, whose bodies are not a holy temple to the Lord:)*

22. In whom ye *(Ephesians)* also are builded together, for [15] a habitation of God through the Spirit.

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. ΝΕΚΡΟΥΣ *ταῖς ἁμαρτίαις, Dead in sins.*] They who interpret this phrase thus, *You who are dead to sins by baptism,* seem not to have looked to the fifth verse, where they who are here said to be *dead in trespasses and sins* are said to be *quickened;* or to the parallel place, Colos. ii. 13. where it is said, *you who were dead in sins, and the circumcision of the flesh, he hath quickened;* nor indeed to the phrase, which is never used in the plural number in that sense, but only in the singular, *viz.* Rom. vi. 2. x. 11.

Καὶ, *And.*] That this glorious hope, this blessed inheritance, this happy resurrection, will be your portion, you may learn from what God hath already done for you; *for he hath quickened you who were dead in trespasses and sins,* ver. 1. and so hath brought you into a state of salvation, ver. 5. *and made you meet to be partakers of the inheritance of the saints in light,* Colos. i. 12. He also hath raised up your head, and placed him, and in him your nature in heavenly places, and so hath, in a manner, *raised you up, and made you sit together with him there,* ver. 6. You being hence assured that all his living members shall be raised up to live for ever with him; for if *we believe that Christ is risen, we must believe that them who sleep in Jesus will God bring with him, to be for ever with the Lord,* 1 Thess. iv. 14. 17. *And to him that overcometh* (saith Christ) *will I give to sit down*

with me on my throne, even as I also have overcame, and am set down with my Father on his throne, Rev. iii. 21.

[2] Ver. 2. Κατὰ τὸν αἰῶνα, *According to the course of this world.*] That is, according to the life which men of this world, destitute of faith in Christ, do live: for, as Phavorinus saith, αἰὼν, the word *age* is ἡ ζωὴ, καὶ ὁ βίος, *the life of man,* or τὸ μέτρον τῆς ἀνθρωπίνης ζωῆς, *the measure of human life.* Thus, τὸν αἰῶνα διάγειν, in Isocrates and Xenophon, is *to pass the time of life;* τελευτῆσαι τὸν αἰῶνα, in Herodotus and Sophocles, is *to end this life,* or *to die.*

[3] Κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, *According to the prince of the power of the air.*] It was the opinion both of Jews and heathens, εἶναι τὸν ἀέρα ψυχῶν ἔμπλεον, *that the air was full of spirits,* called *demons,* as Diogenes* saith in the life of Pythagoras: and the Jews in the Pirk Avoth teach, "A terra usque ad firmamentum omnia esse plena turmis et præfectis," *that from the earth to the firmament all things were full of these companies and rulers;* and that there was a prince over them, who was called ὁ κοσμοκράτωρ, *the governor of the world,* that is, of the darkness of it, see note on vi. 12. This evil spirit is here said, ἐνεργεῖν, *inwardly to work in the children of disobedience;* and elsewhere, *to lead them captive at his will,* 2 Tim. ii. 26. and their conversion is styled, a recovery of them *from the power of Satan,* Acts xxvi. 18. And hence we may rationally conclude, that the good Spirit doth also inwardly work in pious persons, enabling them to will and to do; it being unreasonable to conceive the evil spirit should have more power over those wicked men in whom he dwells, than the good Spirit hath in those pious persons in whose hearts he is said to dwell.

[4] Ver. 3. Καὶ ἤμεν τέκνα θύσει ὀργῆς, *And were by nature children of wrath.*] The ancient fathers generally affirm, that sin cannot owe its original purely to that nature, in which we were born, but only τῷ αὐτεξουσίῳ, *i. e.* to the choice or consent of the will; and that they who make us to be sinners, merely by the derivation of our natures from our progenitors, do make God, the author of our nature, to be the author of our sin. The same they seem to do, who say that sin is propagated by generation, and that an infant is therefore properly by birth a sinner, it being God who hath established that order in the generation of mankind, which neither he that begets, nor he that is begotten, can correct, and by whose benediction mankind increase and multiply: and reason will instruct us, that to be born or not is not in our power, and that what is not in our power to avoid can never be our crime, nor render us obnoxious to the eternal wrath of God.

Moreover, the circumstances of the text demonstrate, that the apostle here intendeth no such thing, because he speaks of persons *dead in* (actual) *trespasses and sins, in which in times past they had walked, according to the course of the* (heathen) *world,* and the suggestions of Satan; of men *who had their conversation in times past in the flesh; fulfilling the desires of the flesh and of the mind, and were,* on that account, *the children of wrath as well as other heathens.* And therefore Suidas, agreeably to the context, saith, that *nature is here put for customary practice,* according to the frequent import of that word in the profane authors; in Philo,† in whom custom is ἐχθρὰ φύσις ἀληθείας, a *nature opposite to truth;* and in our common proverb, that *custom is a second nature.* His words are these;* *When the apostle saith, We are by nature the children of wrath, he saith not this according to the proper acceptation of the word* nature, *for then he had cast the blame on the Author of nature; but he understands by it a long and evil custom.* And Didymus Alexandrinus saith,† the apostle intends by it τὸ προκείμενον τῇ φύσει οὐ τὸ κατὰ φύσιν, *not that which is according to nature, but that which is accessory to it.*

2. The fathers do more generally say, That to be by nature the children of wrath, is here the same as to be *truly and indeed* so;‡ and that the Ephesians and other nations are styled such here, because in that estate they continually provoked God to wrath by their idolatries and fleshly lusts; and so they are here styled, say they, *children of wrath,* partly as being born in heathenism, and therefore *indole idolatræ,*§ and so out of covenant with God (in which estate the whole body of the heathens are represented, as having no hope of the blessings promised to those who were in covenant with God), and *without* (the favour and protection of) *God in the world:* and persons so abandoned by him are in Scripture styled, the objects of his hatred, comparatively to those who are in covenant with him, as in these words, *Jacob have I loved, and Esau have I hated,* Mal. i. 2. And when God determined to reject and to forsake his people, he styles them, *the generation of his wrath,* Jer. vii. 29. as being worthy of his wrath, as wicked persons are styled *sons of death and of perdition,* as having done those things which rendered them worthy of death and destruction, *i. e.* not for original sin, but for a long series of actual and habitual transgressions. So Abiathar is, ἀνὴρ θανάτου, *a man of death,* 1 Kings ii. 26. And whereas Esthius saith, that τέκνα, *children,* shews that this phrase relates to what they were from their nativity; this may be easily confuted from these following expressions, some of them frequent in the Holy Scripture, viz. τέκνα Θεοῦ, *the children of God,* John i. 12. τέκνα σοφίας, *the children of wisdom,* Matt. x. 19. τέκνα ὑπακοῆς, *children of obedience,* 1 Pet. i. 14. τέκνα τῆς ἐπαγγελίας, *children of the promise,* opposed to children of the flesh, Rom. ix. 1. Gal. iv. 28. κατάρας τέκνα, *accursed children,* 2 Pet. ii. 14. for we are not sons of God, of wisdom, of obedience, of the promise, or curse, by nativity; but by our own good or evil actions. And whereas he adds, that the apostle writes this in the person of the Jews, this is most plainly false, the Jews being not *under the prince of the power of the air, i. e.* the conduct and government of Satan, as were those heathens, whose gods were demons, and who sacrificed to devils, *and not to God.* Moreover, they who are here said to be quickened, when they were *dead in trespasses,* are said, Colos. ii. 13. to be quickened when *dead in trespasses, and the uncircumcision of the flesh,* which cannot possibly agree to the Jews. *We all* here therefore is only all the gentiles, whatsoever Mr. Clerc says to the contrary; nor is there any thing more common than for St. Paul to speak thus. So Tit. iii. 3. *We ourselves also were sometimes foolish, disobedient, deceived;*

* Lib. viii. p. 221.

† De Temul. p. 205. C. Μιλτιὰδης χρησθεῖσα εἰς φύσιν καθίσταται. Stob. Eccl. &c. p. 181.

* Ὅταν δὲ λέγει ὁ ἀπόστολος, καὶ ἤμεν τέκνα, φύσει, ὀργῆς, οὐ κατὰ τοῦτο τὸ σημαινόμενον φύσεως λέγει, ἐπεὶ τοῦ ποιήσαντος ἦν τὸ ἔγκλημα, ἀλλὰ τὸν ἐμμένον καὶ κακίστην διάθεσιν, καὶ χρονίαν, καὶ πονηρὰν συνηθείαν, intelligit.

† Apud Combes.

‡ Τὸ δὲ φύσει ἀντὶ τοῦ ἀληθῶς καὶ γνησίως, Œcum. Theoph. prorsus et omnino apud Hieron. vel τὰ τῆς ὀργῆς ἄξια πράττοντες. Chrysost. Theodoret. Hieron.

§ See Cl. Art. Crit. par. ii. cap. 7. §. 6. p. 104.

serving divers lusts and pleasures, living in malice and envy, hateful and hating one another; not we apostles, or we Jews, but we gentiles. And this is here evident to demonstration; for what is here *we,* ver. 2. and 5. is *ye,* ver. 8. what is *we,* ver. 10. is again *ye,* ver. 11, 12, 13. what is *we,* ver. 18. is *ye,* ver. 19.

Καὶ ἦμεν τέκνα φύσει ὀργῆς, *And were by nature children of wrath.*] We were children of wrath, saith Jerome, "vel propter corpus humilitatis, corpusque mortis," *by reason of the vile mortal body to which our souls were condemned,* which was the opinion of Origen; or, "quòd ab adolescentiâ mens hominum apposita sit ad malitiam," *because the mind of man is prone to iniquity from his youth;* "vel quòd ex eo tempore, quo possumus habere notitiam Dei et ad pubertatem venimus, omnes aut operâ, aut linguâ, aut cogitatione peccamus;" *or, because, when we come to ripeness of years, and attain to the knowledge of God, we offend all in thought, word, and deed:* where it is observable, that though he brings in Origen's peculiar opinion, as one reason of this appellation; yet hath he not the least hint of our being the *children of wrath,* on the account of Adam's sin. See my interpretation confirmed by Mr. Thorndike, &c.

[5] Ver. 5. Συνεζωοποίησε τῷ Χριστῷ, *Hath quickened us together with Christ.*] Not only by giving us a new birth, or renovation of life, but an assurance also of eternal life; for *because I live* (saith Christ), *you shall live also,* (John xiv. 19.) *We shall be saved by his life.* (Rom. v. 10.)

[6] Ver. 8. Τῇ γὰρ χάριτί ἐστε σεσωσμένοι, *For by grace ye are saved.*] That we may understand aright how we are here, and in other places, said to be saved by *grace and mercy,* and not by *works,* it may deserve to be observed,

First, That though the apostle here saith, *By grace ye are saved, not of works;* yet, lest any man should hence be tempted to infer, that Christians may be saved without doing works of righteousness, when they have time and opportunity to do them; he expressly adds, and that by way of reason of what he had asserted, that *we are his workmanship, created in Christ Jesus to good works, which God hath ordained that we should walk in them.* Since then to *walk in righteousness,* according to the import of that phrase in Scripture, implies, that the tenor of our lives be spent in works of righteousness; surely we cannot reasonably hope to be accepted by God, if we neglect the very end for which we are created in Christ Jesus, or decline that way in which God hath ordained us to walk. Hence the apostle tells the same Ephesians, that if they had been taught the Christian faith, *as the truth was in Jesus,* they knew themselves obliged *to put off the old man, and to put on the new, which after God is created in righteousness and true holiness;* and that it was their duty *to walk as children of light, proving what is acceptable to the Lord,* and bringing forth those fruits of the Spirit, which *are in all goodness, righteousness, and truth,* iv. 21, 22. v. 8, 9.

Note, secondly, that when the apostle saith, We are saved *not by works,* his meaning is not to exclude all works from having any influence on our salvation; but only to exclude those works, which are done antecedently to faith, and to the renovation of the Holy Ghost, or antecedently to their being called by the gospel to salvation: this is apparent from the reason here assigned, why we are not saved by works, *viz.* because we were not fitted or prepared to do good works till we were first in Christ; which, as it doth exclude good works performed before faith in Christ, so doth it as effectually establish those, which are afterward to be performed by virtue of the new nature given to us, and the renewing of the Holy Ghost.

Obj. And whereas some object against this answer, that the apostle saith, *we are saved by grace, not of works, lest any man should boast,* which boasting doth not seem to be excluded, if our salvation doth any way depend on works done by us, whether they be *legal* or *evangelical,* done before or after faith:

Ans. To this I answer, That though salvation doth depend upon good works, or on sincere obedience to be performed by us after faith; yet is all boasting utterly excluded; (1.) Because the good works we do proceed not from ourselves, but purely from the grace and Spirit of God, for *it is God that worketh in us both to will and to do, of his good pleasure.* As therefore the apostle saith, of the gift of tongues, and healing, and the like, which were so frequent in the church of Corinth, and were occasions of their boasting, *Who maketh thee to differ in these things from others? or what gift hast thou which thou hast not received? and if thou hast received it, wherefore dost thou boast, as if it were thine own, and thou hadst not received it?* 1 Cor. iv. 7. so may we here: What good work dost thou, which thou hast not received grace and the good Spirit to perform? And if thou hast received strength from God, for the performance of them, wherefore dost thou boast? This being the apostle's rule, that we can boast of nothing, but of that which we have not received, or which is purely from ourselves.

(2.) Though God is pleased to make the doing good works a necessary condition of salvation, so that without them we shall not obtain it; yet is all boasting utterly excluded, because it is of grace, that our imperfect works are counted good, and that they are at all rewarded by God. For it is alone through that new covenant, which God hath established in Christ Jesus, that all the imperfections which adhere to our best performances are pardoned; seeing the covenant of works requires perfect obedience, and tendereth no pardon to the least offence. Now upon what account can any of us boast of doing that which in itself deserveth condemnation, though through grace it finds acceptance? Boasting, saith the apostle, is not excluded by the law of works, (Rom. iii. 27. iv. 4.) because *to him that worketh, the reward is not reckoned of grace, but of debt,* (Rom. xi. 6.) grace and works that deserve justification and salvation, being perfectly opposite to one another. Where therefore the reward is still of grace, and not of debt; where it is given on the account of works imperfect, which deserve nothing from God, there boasting is excluded. Note,

Thirdly, That when the apostle saith, *We are saved by grace,* there the word *saved* doth not signify the final and complete salvation which we shall enjoy in heaven; but only our being placed in the way of salvation, and put into that estate, in which *if we continue grounded and settled in the faith, and be not moved from the hope of the gospel,* (Colos. i. 23.) we shall undoubtedly be saved. That this may be the sense of these expressions, *We are saved by grace,* and *according to his mercy he saved us,* (Tit. iii. 5.)

cannot be doubted, if we consider that this is frequently the import of this phrase in other places; as when it is said at the conversion of Zaccheus, *This day is salvation come to this house,* Luke xix. 3. that *baptism doth save us,* 1 Pet. iii. 21. that *there were added to the church* οἱ σωζόμενοι, *the saved,* Acts ii. 47. (See John iv. 22. Rom. viii. 24. 1 Cor. i. 18.) That this must be the proper import of it in these places, is evident from this consideration, that the persons to whom the apostle here speaks were not actually and completely saved, but only by embracing the gospel, which is styled *the word, the gospel of salvation, the power of God through faith to salvation,* were placed in that way which leadeth to eternal life, and which is called the way of salvation. It being therefore of God's free grace and mercy that any church or nation is called to the knowledge of salvation, and hath the word of life revealed to them, it being by that faith which is the gift of God that they are justified, and so placed in the way of salvation, and by his free gift that they enjoy the Holy Spirit, by which they are enabled to work out their salvation; they may well be said to be saved by grace, through faith, according to those words of the same apostle, (2 Tim. i. 9.) *He hath saved us, and called us with a holy calling, not according to our works, but according to his purpose and grace, which was given us in Christ.* But then this hinders not our complete salvation, at the great day, from being conferred upon us, with respect to our works, by him who hath declared, *He will render to every one according to his works: glory, honour, and immortality, to every one that worketh good, and that by patient continuance in well-doing seeketh for it.* (Rom. ii. 6, 7.)

[7] Ver. 10. Προητοίμασεν, *He hath before prepared us.*] *i. e.* Before we do them, by giving us the knowledge of his will, and the assistance of his Spirit to perform them: *i. e.* our entire renovation or new creation, by which alone we are enabled to do works good and acceptable in his sight, is from God, who by Christ Jesus hath given us the knowledge of our duty, and by his grace and Spirit hath enabled us for the performance of it. They mislead men who extend this to our whole salvation, from the beginning to the end, which though it be so of grace, as to be carried on from the beginning of the new nature to the end of our life, by the assistance of God's grace and Holy Spirit; yet is not so of grace, as to exclude those works of righteousness God hath prepared us to walk in, they being the conditions requisite to make faith saving, the terms on which alone we are to enter into life, (Matt. vii. 21. Luke x. 25. 28. Rom. ii. 6, 7. 10. 2 Pet. i. 5. 11. Rev. xxii. 14.) and according to which we shall receive our future recompence. (Rom. ii. 6. 1 Cor. iii. 8. 2 Cor. v. 10. Gal. vi. 4, 5.)

[8] Ver. 12. Ἐλπίδα μὴ ἔχοντες; *Having no hope*] After this life; (1 Thess. iv. 13.) *I would not have you sorrowful for them that sleep, as* οἱ λοιποὶ, *the residue of the world, who have no hope.* (See note on 2 Tim. i. 10.)

[9] Ἄθεοι, *Without the true God.*] For then not knowing God, they served τοῖς μὴ φύσει οὖσι θεοῖς, *those which by nature were not gods;* (Gal. iv. 8.) even their wise men *changed the truth of God into a lie,* and worshipped the vulgar deities; (Rom. i. 25.) they were heathens, *carried about to dumb idols.* (1 Cor. xii. 2.) Hence at their conversion they are said *to turn from idols to serve the living and true God.* (1 Thess. i. 9.) In this sense the Christians styled the heathens ἄθεοι, *atheists,* because τὸν μὲν ὄντως ὄντα θεὸν ἠγνοήκασι, *they knew not the true God.* So Clem. Alex. Protrept. p. 14. and Theodoret here. And the heathens styled the Christians so, because they denied those to be gods whom they esteemed truly such; so Just. Mart. Apol. ii. p. 56. Athenag. p. 6. And the stoics reckoned two kinds of atheists; one that *contemned the gods,* τόν τε ἐναντίως θείῳ λεγόμενον, the other *that spake things contrary to the Deity,* Laert. lib. vii. §. 119.

[10] Ver. 13. Ἐγγύς, *Nigh.*] Those Jews who had no ceremonial defilement to be purged away, and who had made an atonement for their known sins, were admitted to come near to God, as being holy; they had a freedom of access to God in his tabernacle and temple, whence they are styled, ὁ λαὸς ἐγγίζων αὐτῷ, *the people that draw near to God,* Lev. x. 3. Psal. lxv. 4. cxlviii. 14. and God is said to be, ὁ θεὸς ἐγγίζων αὐτοῖς, *a God near to them,* Deut. vii. 4. both by relation, as having owned them as his children and family, and entered into covenant to be their God, and by his more especial presence with them; for the Schechinah, or the glorious presence, dwelt among them in the holy place. Now all these privileges, saith the apostle, are equally conferred upon the gentiles, they are now made near to God, ver. 13. have *access to him,* ver. 18. are *fellow-citizens of the saints, and of the family of God,* ver. 19. the Schechinah dwells in them as in a temple, and they *are made a habitation of God through the Spirit,* ver. 21, 22.

[11] Ver. 14. Τὸ μεσότοιχον, *The middle wall.*] This refers to that partition-wall in the temple which separated the court of the gentiles from that into which the Jews entered, on which was written, *That no alien might go into it;* it being, saith Josephus,* a sanction of Antiochus, μὴ δεῖν ἀλλόφυλον ἐντὸς τοῦ ἁγίου προσιέναι, *that no alien should enter into the court of the sanctuary, which was enclosed with the sept:* and this inscription was writ in Greek and Latin.

[12] Ver. 15. Εἰς ἕνα καινὸν ἄνθρωπον, *Into one new man.*] As being both to walk in newness of life, and by the new law of Christianity, and by Christ's new commandments of love.

[13] Εἰρήνην, *Peace.*] This peace Christ hath made between Jew and gentile, by abolishing the ceremonial law which made the enmity; and with God, by reconciling both to him by his death.

[14] Ver. 16. Ἐν αὐτῷ.] *i. e.* Ἐν τῷ σταυρῷ, *By the cross.* So Chrysostom, Theodoret, Œcumenius, and Theophylact, read. Other copies read, ἐν ἑαυτῷ, *in himself:* but this reading, saith St. Jerome, is only of the Latin copies, and it seems to have had its rise from the former verse. (See Examen Millii.)

[15] Ver. 18. Οἱ ἀμφότεροι, *We both.*] Hence we learn, (1.) that Christ not only reconciled Jew and gentile to one another, but that he reconciled both to God, *for by him we have,* προσαγωγὴν, *access to the Father,* a freedom of access to God, ver. 18. and iii. 12. Now where this phrase in the New Testament is used with respect to Christ, it still imports the freedom of access vouchsafed to them who formerly were by their sins excluded from God's gracious presence: this is obtained, say these words, by virtue of *his blood,* making our peace by him, reconciling us to God by his cross, and bringing them near to God who were afar

* Antiq. lib. xii. cap. 3. de Bello Jud. lib. v. cap. 14.

off. How is he our peace? because the *chastisement* which procured *our peace was upon him,* Isa. liii. 5. How did he reconcile us to God, but *by the cross?* i. e. *by bearing our sins in his body on the cross,* 1 Pet. ii. 24. By virtue of his blood the gentiles, who formerly were aliens, are made near to God; they who were strangers, were made God's domestics; they who emphatically were *sinners,* Gal. ii. 15. were made *fellow-citizens of the saints;* they who were *children of wrath,* ver. 2. to them is God *reconciled:* and after all this can it be reasonably denied, that Christ hath pacified God to the gentiles by his blood? or doth not all this import a reconciliation, on God's part, to them?

To shew the reason of this reconciliation let it be noted, that God being a holy God, none were to come into his presence who had any pollution or defilement on them, upon pain of death, till they were sanctified or cleansed from it by some purification, or atonement made for them to God. He dwelt in the camp of Israel; and so those lepers which were so unclean as to pollute the camp, were driven from it, (Lev. xiii. 46. Numb. v. 2, 3. 2 Kings xv. 5.) and those sin-offerings, which were polluted with the sins of the whole congregation, were *carried out of the camp.* (Lev. xvi. 21, 22. Heb. xiii. 11.)

God dwelt more especially in the temple, and therefore they who had lesser impurities, *i. e.* who were defiled by the dead, or by an issue, or a menstruous woman, were not to come thither, till they were cleansed from those defilements. (Lev. xii. 4. xv. 31.)

Moreover, he being a God of *purer eyes than to behold iniquity,* they who had committed any sin of ignorance, and lay under the guilt of it, were not permitted to come into the court of the men of Israel, till they had brought their offering of atonement. (Ainsworth on Numb. v. 3.)

Now God being still the same holy God, of purer eyes than to behold iniquity, the scriptures of the New Testament seem as plainly to make our freedom of access to God to depend upon our being sanctified, or purged from our defilement, and our being delivered from the guilt of sin, by an atonement made by the blood of Christ for our iniquities; that so they being pardoned, we may have peace with God, and an access to his favour. This plainly seems to be the import of the words, Heb. ix. 13. *If the blood of bulls and goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh,* and by so doing procureth an admission of the person cleansed to serve God in the sanctuary, (Numb. xix. 9. 12. 17.) *how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works* (or works exposing you to death, the punishment of the person who came unclean into God's presence, that so you may be admitted) *to serve the living God?*

[16] Ver. 19. Ξένοι, *Strangers.*] The proselytes who joined themselves to the God of Israel, were by the Jews, and by the Scriptures, styled *strangers.* He that only took upon him to worship the true God, and observe the precepts of Noah, was "ger toshab," a stranger permitted to dwell among them, and to worship in the court of the gentiles: he that was circumcised, and became obedient to the law of Moses, was "ger tzedek," *a proselyte of righteousness:* but both were called strangers, according to that maxim of the Jews, *All the nations of the world are called,* גרים, *strangers before the God of Israel:* but the Jews are said to be קרבים, *near to him.* But now, saith the apostle, there is no such difference, the believing gentiles being equally admitted with the believing Jews to the privileges of the new Jerusalem, and equally related to God, as part of his family.

[17] Ver. 22.] Thus Philo* saith, that good men are Θεοῦ οἶκος καὶ ἱερὸν, *God's house and holy temple.* (See note on 1 Cor. vi. 20.)

CHAP. III.

1. [1] FOR this cause, I Paul *(am)* the prisoner of Jesus Christ for you gentiles,

2. *(I am, I say, a prisoner for you gentiles, as you must know,)* [2] if *(since)* ye have heard of the dispensation of the grace of God which is given me to you-ward *(or for you gentiles):*

3. How that he (ὅτι, *for he, or that he,)* by *(particular)* revelation made known to me the mystery *(of the calling of the gentiles,* Gal. i. 16. Acts ix. 15. 21, 22.) as I wrote before in few words; *(viz.* i. 9—12. ii. 19.)

4. Whereby, when you read (εἰς ὃ ἀναγινώσκοντες, *to which attending),* you may understand my knowledge in the mystery of Christ *(touching the calling of the gentiles),*

5. Which in other ages was not made known to the sons of men, [3] as it is now revealed to his holy apostles and [4] prophets by the Spirit *(of wisdom and of knowledge, given them to discern all mysteries,* 1 Cor. xii. 8. xiii. 2.

6. *It being not before revealed as now it is,)* that the gentiles should be fellow-heirs *(of God with the believing Jews),* and of the same body *(with them),* and partakers of his promise *(the promise of his Spirit,* Gal. iii. 14.) in *(and through)* Christ *(only)* by *(virtue of)* the gospel *(preached to them, and believed by them):*

7. Of which *(gospel)* I was made [5] a minister, [6] according to the gift of the grace of God given to me *(to be the apostle of the gentiles; for which work I was enabled)* by the effectual working of his power *(in signs and wonders,* &c. Rom. xv. 19.)

8. Unto me *(I say),* who *(by reason of my former persecutions of the church of Christ,* 1 Cor. xv. 9.) am less than the least of all saints, is this grace given, that I should preach among the gentiles the unsearchable riches of Christ *(i. e. the exceeding blessings to be obtained by faith in him);*

9. And to make all men *(Jews and gentiles)* see what is the fellowship of the mystery *(of the calling of the gentiles to be thus fellow-heirs with the Jews),* which from the beginning of the world hath been hid (ἀπὸ τῶν αἰώνων, *from former ages)* in *(the purpose of)* God, [7] who created all things *(belonging to the old and new creation)* by Jesus Christ:

10. To the intent that (Gr. ἵνα, *that)* now, to the [8] principalities and powers in heavenly places, might be known by the *(things done in and by the)* church the manifold wisdom of God,

11. [9] According to the eternal purpose which he purposed *(or made)* in Christ Jesus our Lord:

12. In whom we have boldness *(or freedom)* and access with confidence *(to God the Father)* by the faith of him:

* L. de Somnis, p. 456. E.

(i. e. the faith we have in him as our Mediator: see note on ii. 18.)

13. Wherefore I *(Paul the prisoner of Jesus Christ for you gentiles,* ver. 1.) desire that you faint not *(that you be not disheartened)* at my tribulation for you, which is *(rather matter of)* your glory, *(you having cause to glory, that I, your apostle, suffer so much for the gospel I preach to you, this being to you a confirmation of the truth of it.*

14. *And)* for this cause I bow my knees to the Father of our Lord Jesus Christ *(praying to him),*

15. Of whom [10] the whole family in heaven and earth is named *(the angels in heaven and saints on earth being styled the sons of God),*

16. That he would grant you, according to the riches of his glory *(i. e. according to his glorious riches),* to be *(still more)* strengthened with might by his *(Holy)* Spirit in the inward man;

17. That Christ may dwell in your hearts by faith; that you, being *(firmly)* rooted and grounded in love *(to him, who sent his Son to die for you);*

18. May be able to comprehend *(together)* with all saints what is [11] the breadth, and length, and depth, and height *(of this mysterious love towards you),*

19. And may *(be able to)* know the love of Christ, which *(in its full extent, even)* passeth knowledge, that you may be filled with all the [12] fulness of God.

20. Now, to him that is able to do exceeding abundantly above all that we ask or think, according to the power *(of the Holy Ghost)* that worketh in us *(and so miraculously confirms his doctrine to the world),*

21. Unto him *(I say)* be *(ascribed all)* glory in the *(assemblies of the)* church by *(and through)* Christ Jesus *(through whom we offer up all prayers and praises,* Heb. xiii. 15. Eph. v. 20.) throughout all ages, world without end. Amen.

ANNOTATIONS ON CHAP. III.

[1] Ver. 1. ΤΟΥ'ΤΟΥ χάριν, *For this cause.*] *i. e.* Because I assert that these privileges belong equally to the believing gentiles, though they be not circumcised; this being the reason why the Jews so fiercely persecuted him, and forced him to appeal to Cæsar; (Acts xxii. 22. xxv. 11, 12. xxvi. 17.) and why, after he came to Rome, the Jews preached Christ not sincerely, but out of envy to him, *to add affliction to his bonds.* (Phil. i. 15, 16.)

[2] Ver. 2. Εἴγε ἠκούσατε, *If ye have heard.*] Hence some raise a second objection against this Epistle's being written by St. Paul to the Ephesians; for, say they, to them with whom he had so long conversed, there could be no doubt, whether they had heard *of the dispensation of the grace of God given him towards them.* But indeed this is no objection to them who will consider, that this Epistle was not written to the Ephesians only, but also to *all the faithful in Christ Jesus;* many of whom had never seen his face, nor heard his voice. And, secondly, if we consider, that he speaks here particularly of the manner of his receiving this dispensation, *viz. by immediate revelation from Christ Jesus;* of which the Galatians, among whom he had also preached, were ignorant; and therefore the apostle, in his Epistle to them, saith, γνωρίζω ὑμῖν, *of this I certify you,* confirming his assertion with an oath. (Gal. i. 11, 12. 16.) Add to this, thirdly, that the particle εἴγε, is not here a particle of doubting, but of affirmation, and is to be rendered, as Theophylact doth, ἐπειδή, *since:* so the Hebrew אם is often rendered *quandoquidem;* and so Philo uses this particle in these words,* εἴγε τὰ ἀκούσια, καὶ τὰ κατ' ἄγνοιαν οὐδὲ ἀδικημάτων λόγον ἔχειν φασί τινες, *seeing some say of things done involuntarily, and out of ignorance, that they are not to be accounted sins;* and when he says, *Abel yet lives,*† εἴγε καὶ ἱκέτης ὢν Θεοῦ καὶ φωνῇ χρώμενος εὑρίσκεται, *seeing that he had still a voice to cry to God;* and that Sarah is represented by Moses both as barren and very fruitful,‡ εἴγε τὸ πολυανθρωπότατον τῶν ἐθνῶν ἐξ αὐτῆς ὁμολογεῖ γενέσθαι, *since he confesses, that from her should proceed the most populous of nations.* (See also the note on i. 15.)

[3] Ver. 5. Ὡς νῦν ἀπεκαλύφθη, *As it hath been now revealed.*] It was in the general made known, that in Abraham should *all the families of the earth be blessed;* and that Christ should be *a light to the gentiles;* of which see note on ver. 10. But it was not made known to the Jews, that the gentiles should be *fellow-heirs with them* of the same salvation and celestial inheritance: for that this was matter of admiration to the first Jewish converts, we learn from these words, *Then hath God also given to the gentiles repentance unto life,* Acts xi. 18. They did not know, or believe, that the gentiles should be made members of the same body, and admitted to the same privileges, and made partakers of the same Spirit with them. Hence the believing Jews, ἐξέστησαν, *were in an ecstasy,* when they saw that the gift of the Holy Ghost was poured on the gentiles; (Acts x. 45. Gal. ii. 14.) and much less did they know, that the partition-wall, which made the distance and enmity between them, should be taken away by the Messiah, as the apostle here teacheth, (ver. 14, 15.) that *the hand-writing of ordinances* was to be blotted out on this account, (Colos. ii. 24.) and that these privileges were to be conferred upon them without circumcision, or observation of the law of Moses. They rather thought they were either first to be made Jews, and then Christians, or only were to come as slaves and drudges to them, who were the children of the kingdom. And hence the apostle spends a great part of the Epistles to the Romans and Galatians, to assert this privilege of the gentiles against the Judaizing Christians. In a word, to the Jews anciently belonged υἱοθεσία, *the sonship,* and so the inheritance, for *if sons, then heirs,* (Rom. viii. 17.) and *promises;* (Rom. ix. 4.) and they conceived, that none were ever to be admitted into their body, or partake of those privileges, unless they were circumcised, and became obedient to the law of Moses, (Acts xv. 1.) which they thought never was to cease, or to be antiquated. And therefore, say the Greek fathers, the apostle here declares, that God now, under the gospel-dispensation, equally admitted the believing gentiles to these privileges by faith without circumcision, or obedience to the law of Moses.

[4] Καὶ προφήταις, *And to the prophets.*] That the apostle here understands the prophets of the New Testament, or those who in the first ages of the church received the prophetical grace, and by it understood *all mysteries,* (1 Cor. xiii. 2.) the words ὡς νῦν, *now it is revealed* under the gospel to the prophets, will not suffer us to doubt. And

* Alleg. lib. i. p. 36. G.
† Quod Deter. p. 230. E.
‡ De congressu quær. p. 532. B.

this fully answers all the objections of Esthius against the exposition I have given of the former words.

[5] Ver. 7. Οὗ ἐγενόμην διάκονος, *Of which I am made a minister.*] Mr. L. thinks, *that this strongly implies a denial, that others were made ministers of the same doctrine;* but as it cannot imply, that Barnabas, and others appointed to go with him, or that Silas and Timotheus, who preached the same doctrine, (2 Cor. i. 19.) were not also ministers of that doctrine; so the commission Christ gave to all his apostles, being to preach the gospel, and to make disciples *through all the gentile world,* it is not easy to conceive, that those nine, who were sent to preach to the gentiles, as well as St. Paul, should none of them understand their commission aright; especially if we consider how fully the council met at Jerusalem establish St. Paul's doctrine, with respect to the gentile converts, declaring, as St. Peter doth, that they, being Jews, expected to be saved by faith in Christ, as did the gentiles; that God had put no difference betwixt them and the circumcised Jews, *purifying their hearts by faith,* and giving them the Holy Spirit, as he had done to his believing Jews; and that therefore to endeavour *to put the yoke of circumcision on their necks,* was *to tempt God;* that is, to distrust the evidence that he had given of his acceptance of them without circumcision. (Acts xv. 8—11.) And the whole synod declare, that they who said, *they ought to be circumcised, and to keep the law, troubled them with words tending to the subversion of their souls;* (ver. 24.) whereas *it seemed good to the Holy Ghost, and to them, to lay upon them none of these burdens,* (ver. 28.) And lastly, that they who were pillars of the church of the circumcision, knowing the grace given to St. Paul, approved his commission of preaching to the gentiles, as he did, Gal. ii. 9.

[6] Κατὰ τὴν δωρεὰν τῆς χάριτος, *According to the gift of grace.*] That the apostulate is by St. Paul oft styled grace, see the note on Rom. i. 5. And that in this sense he understands the gift of grace here, is evident from the following words.

[7] Ver. 9. Τῷ πάντα κτίσαντι, *Who created all things.*] The ancients commonly say, that God the Father is ὁ πρῶτος δημιουργὸς, *the prime and chief Creator of the world,* as being the original of all creating power, and he as it were commanding, and the Son executing his command, who is hence styled, * ὁ προσεχὴς δημιουργὸς, *the immediate Creator,* or αὐτουργὸς τοῦ κόσμου, *the Artificer of the world.* Hence Irenæus† so often saith, *Patrem omnia fecisse per verbum,* or *verbo virtutis;* and that the Son and Holy Spirit are ‡ *quasi manus,* as it were *the hands of God, by which he made all things,* and to both which all the angels are subject.

Διὰ Ἰησοῦ Χριστοῦ.] See these words vindicated, Examen Millii in locum.

[8] Ver. 10. Ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις, *To the principalities and powers.*] This phrase, though used of evil spirits, vi. 12. may be understood of good angels, the mystery of godliness, being then *seen of angels,* 1 Tim. iii. 16. and the things which the apostles preached by the Holy Ghost, being such as *the angels desired to look into,* 1 Pet. i. 12. That the words ἐπουράνιος, and ἐπουράνια, always signify *things,* or *persons in heaven,* is very evident. So πατὴρ ἐπουράνιος, is *our heavenly Father,* Matt. xviii. 25. ὁ ἐπουράνιος, *the Lord from heaven,* 1 Cor. xv. 48, 49. τὰ ἐπουράνια, *heavenly things,* to be taught only by him *who was in heaven,* John iii. 12, 13. σώματα ἐπουράνια, *heavenly bodies, viz.* the stars, 1 Cor. xv. 40. βασιλεία ἐπουράνιος, *the kingdom to be enjoyed in heaven,* 2 Tim. iv. 18. Heb. xi. 16. Ἱερουσαλὴμ ἐπουράνιος, *the Jerusalem that is above,* Heb. xii. 22. ὑπόδειγμα τῶν ἐπουρανίων, *the pattern of things in heaven,* Heb. viii. 5. τὰ ἐπουράνια, *heavenly things,* Heb. ix. 23. Hence are they distinguished from *things on earth,* or *under the earth,* Phil. ii. 10. The words are five times used in this Epistle, and always signify *heavenly places.* So it doth when we are said *to sit down with Christ,* ἐν τοῖς ἐπουρανίοις, *in heavenly places,* ii. 6. when Christ is said to be *sat down with God,* ἐν τοῖς ἐπουρανίοις, in *heavenly places,* i. 10. that being the consequence of his ascension into heaven, (1 Pet. iii. 22. Heb. xiii. 10. 12.) and therefore it is well rendered *in heavenly places,* ver. 3. So it signifies, when the apostle speaks of *principalities, powers,* and *spiritual wickednesses,* ἐν τοῖς ἐπουρανίοις, vi. 12. and so it must signify, when he speaks here of good angels in the same places: nor can it be well joined with σοφία, because διὰ τῆς ἐκκλησίας intervenes.

To Mr. L.'s objection, that *it is not easy to conceive, that the declaration of this mystery should be to this intent, that the angels, good or bad, should be acquainted with it,* it may be answered;

First, That the apostle doth not say this was God's sole intent in the revelation of this mystery; but only, that this, amongst others more important, might be one.

Secondly, That the particle ἵνα signifies, "adeo ut," *so that;* (see note on 1 Cor. xiv. 13.) and then the words will not respect God's intention in this revelation, but only the consequence of it. But whereas from those words, ver. 6. *Was not made known,* &c. Mr. Le Clerc saith thus, *The same thing which is there said in other ages not to have been made known to the sons of men, is said here to have been unknown also to angels; which being so, I confess I do not well understand how they who are neither prophets nor angels can find out so many places in the prophets, in which the calling of the gentiles is manifestly and directly foretold: for certainly if it was revealed to the prophets, they understood it; and if it could be gathered from the literal sense of any prophecies, the angels might have understood it by those prophecies:* whereas, I say, he descants thus: What would he have? Would he deny against the plain and frequent sayings of St. Paul, that the calling of the gentiles was revealed to, and plainly foretold by, the prophets, as his words do import? Let him, if he can, confute St. Paul proving it against him, that the Lord had commanded the gentiles should be called in these words of the prophet Isaiah, *I have set thee to be a light to the gentiles, and to be for salvation to the ends of the earth:* (Acts xiii. 46, 47.) and his four other proofs from the prophets, Moses, David, and Esaias, that the *gentiles were to glorify God for his mercy to them,* in Christ Jesus, that *root of Jesse,* who was to *rise up to govern the gentiles, and in whom the gentiles were to trust:* (Rom. xv. 9—12.) yea, let him confute the apostle James, saying, *Simeon hath declared how God at first did visit the gentiles, to take out of them a people for his name: and to this agree the words of the prophets, After this I will build again the tabernacle of David,* &c. *that the residue of*

* Orig. in Cels. lib. vi. p. 317. † Lib. ii. cap. 2. lib. iii. cap. 8. 11.
‡ Lib. iii. Præf. cap. 17.

men might seek after the Lord, and all the nations upon whom my name is called. (Acts xv. 14. 17.) Nor doth the apostle any where hint, that the calling of the gentiles was not revealed to or by the prophets; but only that it was not so made known in all the particularities of it, ὡς νῦν, *as it is now discovered* by the apostles and prophets of the new testament. (See the note on ver. 6.) Secondly, It was also known to, and preached by, the angels, declaring the glad tidings of great joy *which should be to all nations* through Christ, (Luke ii. 10, 11.) he being as well *a light to lighten the gentiles, as the glory of his people Israel.* Nor does the apostle here say, as he suggests, that this was unknown to the angels, but only that what was before made known to them by prophecies, was now made known to them by the church, *i. e.* the gentiles actually called; though all the circumstances mentioned note on ver. 6. might not be fully known before, even to them.

[9] Ver. 11. Κατὰ πρόθεσιν τῶν αἰώνων, *According to the foredisposing of the ages.*] In the first of the ages his wisdom seeing fit to give the promise of a Saviour to a fallen Adam; in the second age to typify and represent him to the Jews in sacred persons, rites, and sacrifices; and in the age of the Messiah, or the last age, to reveal him to the Jews, and preach him to the gentiles.

[10] Ver. 15. Πᾶσα πατριὰ, *The whole family.*] It is frequent with the Jews to make mention of the angels as *the family in heaven;* and of men, especially those that are in covenant with God, as *his family on earth;* as when they say, *God doeth nothing but he first consults with his family* שלמעלה *above,* that is, with the angels: and that *he that addicts himself to the study of the Divine law for the sake of the law, conciliates to himself peace with the family above, and with the family below;* that is, with angels in heaven, and men on earth. They are also called קדשי מעלה *the saints above,* Targ. in Job xv. 15. and the *sons of God,* as in these words of Job i. 6. and ii. 1. *And on a day came ἄγγελοι Θεοῦ, the sons of God,* and xxxviii. 7. *Where wast thou when ἄγγελοί μου, all the sons of God shouted for joy?* And so are all true believers styled, for *to as many as believed, he gave power to be the sons of God,* John i. 12. and they at the resurrection shall *be like the angels, and be the sons of God,* Luke xx. 36.

[11] Ver. 18. Τὸ πλάτος καὶ μῆκος, &c. *The breadth, length, depth, and height.*] By the *breadth* of this love, some of the fathers understand the great extent and generality of Christ's affection; his death being designed for the benefit of all persons, Jew and gentile, through all ages, from Adam to the end of the world, and in all places, he having by it *reconciled things in heaven, and things in the earth,* (i. 10.) By the *depth* of it, say they, is signified the greatness of his humiliation; love to mankind having induced him to change *the form of God* for that of a *servant,* humbled the Lord of life to an ignominious and painful death, and brought him from the highest heavens to the lowest hell, into which, they conceive, he descended for our sakes. The *length* of it imports, say they, his love to us from the beginning of the world, we being *chosen in Christ from the beginning,* (i. 4. iii. 11.) The *height* of his affection is manifested, say they, in that being now exalted to the right hand of Majesty, he is still there employed in acts of greatest kindness to us, using his whole power in heaven and earth for the benefit of his church. But it seems more natural to say, that the apostle by enumerating these dimensions, only intends to signify the exceeding greatness of the love of Christ, which *passeth knowledge.* Thus Job, speaking of the unsearchable wisdom of God, and his unfathomable perfections, puts these inquiries; *Canst thou search him out to perfection? It is higher than the heaven, what canst thou do? deeper than hell, what canst thou know? The measure of it is longer than the earth, and the breadth of it than the sea:* (Job xi. 7, 8.) and the son of Sirach saith, *The height of heaven, and the breadth of the earth, the abyss and wisdom, who can search out?* (Ecclus. i. 3.) and the apostle cries out, *O the depth of the wisdom and knowledge of God, how unsearchable are his judgments,* &c. (Rom. xi. 33.) And in this sense these four dimensions will chiefly be designed to import what the apostle styles, (ver. 8.) *the unsearchable riches of the love of Christ.* It therefore seems unreasonable to think, that the *love of Christ passing knowledge,* should import only the love of Christ passing, *i. e.* excelling *the knowledge* or *skill in mystical interpretations, which the gnostics pretended to:* for, as the word γνῶσις put absolutely hath no such import, that I know of, in the Holy Scripture; so after the mention of all these dimensions, and the *unsearchable riches* of it, (ver. 8.) it seems a very faint expression to say, it surpasseth that vain and insignificant knowledge to which the gnostics pretended; their mystical interpretations, recorded by Irenæus, being above measure vain and impious, even a mystery of iniquity: and as for the phrase ὑπερβάλλουσα τῆς γνώσεως, it is justified by Aristotle,* who hath it twice in one chapter, viz. ὑπερβάλλειν τῆς συμμετρίας, *to exceed the measure,* ὑπερβάλλειν τῶν πλωτήρων, *to excel other navigators.*

[12] Ver. 19. Εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ, *With all the fulness of God.*] Εἰς pro ἐν, (see note on Colos. i. 20.) that is, say some, with the highest degrees of faith and love; or with all fulness of spiritual gifts, especially those of knowledge and wisdom, which might enable them to comprehend the greatness of his love. Thus iv. 10. *He ascended up on high, that he might fill all things* with spiritual gifts, mentioned ver. 10. that he might *give gifts unto men,* ver. 8. and i. 23. his church is styled, *the fulness of him that filleth all in all; i. e.* who filleth all his members with those gifts.

CHAP. IV.

1. I THEREFORE, the prisoner of the Lord (ἐν Κυρίῳ, *in bonds for Christ*), beseech you that you would walk worthy of the vocation wherewith ye are called,

2. [1] With all lowliness and meekness, with long-suffering, *(and so)* forbearing one another in love;

3. Endeavouring *(thus)* to keep the unity of the Spirit in the bond of peace.

4. *(For you know, that)* there is one body *(of the whole church),* and [2] one Spirit *(which animates the whole body),* even as you are called in one hope of your calling; *(i. e. and you know also, that you are all called to the same hope of eternal life.*

5. *There is also to us Christians)* one Lord, [3] one faith *(in this Lord),* one baptism *(by which we do profess this faith),*

* Polit. lib. iii. cap. 13. p. 417, 448.

6. [4] One God and Father of all, who is above all *(by his essence)*, and through all *(by his providence)*, and in you all *(by his Spirit)*.

7. But *(though the body is but one, yet)* unto every one of us *(who are members of this body)* [5] is given grace *(enabling us to serve this body)* according to the measure of the gift of Christ.

8. [6] Wherefore *(to manifest this)* he *(the Psalmist)* saith, When he *(Christ)* ascended up on high, he led captivity *(Satan and death)* captive, (Judg. v. 12. Heb. ii. 14.) and [7] gave gifts unto men *(i. e. received them,* Psal. lxviii. 19. *to give to them)*.

9. Now that he ascended, what is it but *(a demonstration)* that he also descended first [8] into the lower parts of the earth?

10. He that descended *(thus into the lower parts of the earth)* is the same also who *(after his resurrection)* ascended up [9] far above all heavens, that he might fill all things *(with his gifts, according to his promise, that when he was ascended, he would send the Spirit upon his apostles and disciples,* John xiv. 17. xv. 26. xvii. 5. Luke xxiv. 49.)

11. And *(accordingly)* he gave some, apostles *(to reveal his will)*; and some, prophets *(to explain the mysteries of faith)*; and some, evangelists *(to propagate this faith to other nations)*; and [10] some, pastors and teachers *(to instruct others in it.*

12. [11] *And this variety of gifts was conferred upon them)* for the perfecting (Gr. *compacting)* of the saints *(into one body)*, for the work of the ministry *(that they who had them might minister to the temporal necessity, as did the deacons, and the spiritual concerns of others, as did the apostles, prophets, evangelists, pastors, and doctors)*, for the edifying of the body of Christ *(in faith and love)*:

13. Till we all come in the unity of the faith, and of the knowledge *(or acknowledgment)* of the Son of God, unto a perfect man, *(i. e. to perfection in knowledge of the faith and of the will of God,* Colos. i. 28.) unto the measure of the stature of the fulness of Christ *(i. e. so as to be Christians of a full maturity and ripeness in all the graces derived from Christ Jesus to the body)*:

14. That *(so arriving to perfection in faith and knowledge)* we henceforth *(may)* be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive (Gr. *by the subtilty of men, through their craftiness, for the managing of deceit)*;

15. But, speaking *(or keeping)* the truth in love, may grow up into *(or increase in)* him in all things, who is the head, even *(into)* Christ:

16. [12] From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part (Gr. *compacted and cemented together by every joint of supply, according to its power in proportion of every part)*, maketh increase of the body to the edifying of itself in love.

17. This I say therefore, and testify in the Lord, that ye *(who have these assistances in faith and piety)* walk not henceforth as other *(unconverted)* gentiles, [13] in the vanity of their *(own)* mind;

18. Having the understanding darkened, *(and)* being [14] alienated from the life of God [15] through the ignorance that is in them, because of the [16] blindness of their heart;

19. Who being past feeling *(insensible of the vileness of their actions)* have given themselves up to work all uncleanness [17] with greediness.

20. But ye have not so learned *(the doctrine of)* Christ;

21. If so be *(or since)* that ye have heard him *(by our preaching)*, and have been taught by him (Gr. *instructed in him)*, as the truth is in Jesus:

22. *(To wit,)* that ye put off, concerning the former conversation *(in heathenism)* [18] the old man, which is corrupt according to the deceitful lusts; *(i. e. the lusts which deceive you, promising that pleasure and satisfaction which they cannot yield; or which you practised whilst heathens, being deceived by your heathen priests, declaring they were acceptable to the gods, and the philosophy and vain deceit of those men who allowed them:)*

23. And be renewed in the spirit of your mind;

24. And that ye *(may)* put on the new man, which after *(the image of)* God is created in righteousness and true holiness.

25. Wherefore putting away [19] lying *(a vice too common among heathens, and opposite to truth and righteousness)*, speak every man truth with his neighbour: for we are members one of another: *(now lying tends to dissolve societies, and hurt the members of the same body.*

26. *If you)* [20] be angry *(take heed)*, and sin not: [21] let not the sun go down upon your wrath:

27. [22] Neither give place to the *(temptation of the)* devil.

28. [23] Let him that stole *(before his conversion)* steal no more: but rather let him labour, working with his hands the thing which is good, that he [24] may have to give to him that needeth.

29. Let no corrupt communication proceed out of your mouths, but that which is good to the use of edifying, [25] that it may minister grace unto the hearers.

30. [26] And grieve not the Holy Spirit of God, whereby ye are sealed to the day of redemption, (i. 13, 14.)

31. *(And to this end)* let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice:

32. And be ye kind one towards another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

ANNOTATIONS ON CHAP. IV.

[1] Ver. 2, 3.] NOTE here from the fathers, that ἐὰν τὴν ἀγάπην ἔχωμεν ἀνεξόμεθα ἀλλήλων, *where love is retained, there will be mutual forbearance;* and from Zanchy, that peace cannot be preserved without that mutual forbearance, and that humility, which exclude, and that meekness, which is opposite to, anger and contention.

[2] Ver. 4. Ἓν πνεῦμα, *One spirit.*] From these and the former words, *the unity of the Spirit,* it seems plain to me that the union of the mystical body of the church catholic consists in this, that they all have the same Spirit communicated to them from their head Christ Jesus. For the whole body of Christians is here said to have *one Spirit,* and their unity is styled, *the unity of the Spirit. The body is one,* saith the apostle, 1 Cor. xii. 12. *for by one Spirit*

we are all baptized into one body, ver. 23. And to the whole body of the church of Corinth he speaks thus, *Know ye not that you are the temple of God, and that the Spirit of God dwelleth in you?* 1 Cor. iii. 16. *Know ye not that your body is the temple of the Holy Ghost, that is in you?* vi. 19. Christ, saith the apostle here, ii. 16—18. hath reconciled both Jew and gentile into one body unto God, and hath made peace between them; *for by him we have both access by one Spirit to the Father;* ἄρα οὖν, and therefore having thus one Spirit, by which we are made one body, and sons of the same Father, *we are all fellow-citizens of the saints, and of the family of God;* and are built up all together *into a habitation of God through the Spirit.* Now hence it follows,

First, *That only sincere Christians are truly members of that church catholic, of which Jesus Christ is the head*, since the whole body is united to him by the communication of the Holy Spirit, whom the wicked of the world *cannot receive*, (John xiv. 17.) they being *sensual, having not the Spirit*, (Jude 19.)

Secondly, *That nothing can unite any professor of Christianity to this one body, but the participation of the Spirit of Christ;* and therefore nothing else can make him a true member of that church which is his body. Hence the apostle doth inform us negatively, *That if any man have not the Spirit of Christ* dwelling in him, *he is none of his*, Rom. viii. 9. 11. and affirmatively, that *by this we know that he abideth in us, by the Spirit that he hath given us*, 1 John iii. 24. And again, *by this we know that he abideth in us, and we in him, because he hath given us of his Spirit*, iv. 13. For *as many as are led by the Spirit of God, they are sons of God*, Rom. viii. 14. and *because we are sons, God hath sent the Spirit of his Son into our hearts*, Gal. iv. 6. It therefore must be owned as a certain truth, that nothing can unite us to that church and body, of which Christ Jesus is the head, but the participation of the Spirit.

Thirdly, *That no error in judgment, or mistake in practice, which doth not tend to deprive a Christian of the Spirit of Christ, can separate him from the church of Christ.*

Fourthly, Hence it demonstratively follows, that *no church-governors, jointly or severally, can be by God appointed to be the living judges, or the infallible directors of our faith.* For since in matters of faith we must have a judgment of certainty, we cannot own him as such by virtue of that assistance of the Holy Ghost, which alone can make them such, till we are certain they belong to that church, of which Christ Jesus is the head, and to which only the promise of the Spirit doth belong; *i. e.* till we are certain they are sincere and upright Christians. Since therefore God hath given us no certain rule to know this by, we may rest satisfied, that he designed no such magisterial guides should be continued in his church.

[3] Ver. 5. Μία πίστις, *One faith.*] It plainly is asserted in the Holy Scriptures, that there is one *common faith*, Tit. i. 4. one *like precious faith*, 2 Pet. i. 1. of all that bear the name of Christians. A *unity of faith*, and *of the knowledge of the Son of God*, to which we must all arrive, Eph. iv. 13. A faith *once delivered to the saints*, Jude 3. for which we must *strive earnestly*, and in which we must *build up ourselves;* a *faith of the gospel* for which we are exhorted *to contend as with one soul*, Phil. i. 27. But vain is hence the inference of the papists, that *this one faith must be either theirs, and then we cannot be saved without it; or ours, and then they cannot be saved:* for this *one faith*, into which all Christians were baptized, contains neither the doctrines in which they differ from us, nor we from them, but only the Apostles' Creed, which the whole church of Christ, for many centuries, received as a perfect system of things necessary to be believed in order to salvation; as I have fully proved, Treatise of Tradition, par. ii. chap. vii. §. 4—8.

[4] Ver. 6. Εἷς Θεὸς, *One God.*] Here, say the Socinians, that God who is styled *one*, is also styled the *Father*, and to him is ascribed this epithet so common among the philosophers, to denote the Supreme Deity, that he is ὁ ὢν ἐπὶ πᾶσι, *God over all.* But to this it is answered,

1. That we deny not that God the Father is *one God over all*, or that there is one who is both one God and the Father; only we add, that there is also one, who is one God of the same essence, and the Son; and so also say we of the Holy Spirit: and that as the one Lord, and the one Spirit here, do not exclude the Father from being both Lord and Spirit, so neither doth the *one God and Father* exclude the Son, or Holy Spirit, from being God, but only from being God the *Father.* It is also to be noted, that the primitive fathers before the Nicene council did not scruple to distinguish Christ from God the Father, by styling him another God from the maker of all things, ὑπὲρ ὃν ἄλλος Θεὸς οὐκ ἔστι, *above whom there is no other God.* Justin Martyr* twice describes the Father by this distinctive character, that he is God, ὑπὲρ ὃν ἄλλος Θεὸς οὐκ ἔστι, *above whom there is no other God;* saying, that Christ did nothing but what ὁ τὸν κόσμον ποιήσας, ὑπὲρ ὃν ἄλλος οὐκ ἔστι Θεὸς, *the Maker of the world, above whom there is no other God, would have him do;* and yet he at least twenty times asserts, that Christ *is God* and *Lord*, and that he is the person, ἀφ' οὗ οὐρανὸν καὶ γῆν,† *by whom he made the heaven and earth*, and by whom he will renew them; the Word of God; δι' οὗ οὐρανὸς καὶ γῆ, καὶ ἡ πᾶσα κτίσις ἐγένετο, *by whom the heaven and the earth, and the whole creation was made.* So Irenæus‡ often saith, that the *Father is only to be called God and Lord;* and yet he adds, that this is not said to exclude the Son, *who is in the Father, and hath the Father in him, and hath his principality in all things.*

[5] Ver. 7. Ἐδόθη ἡ χάρις, *Is given grace.*] These graces being therefore the gift of Christ, and not our own, no one should be puffed up, or despise others on the account of them; nor should envy any others to whom he thinks fit to give them in a higher measure.

[6] Ver. 8. Διὸ λέγει, *Wherefore he saith.*] That this Psalm relates to the Messiah, we learn from the Jews themselves, who interpret this Psalm of him; for the words, ver. 32. are by them thus paraphrased, *All nations shall bring gifts to the King Messiah*, Schemoth Rabbah. § 15. Let it be also noted, that Christ triumphed over *death and Satan on the cross*, (Colos. ii. 15.) but he led Satan captive more gloriously, when, after this ascension, he poured his Holy

* Dial. cum Tryph. p. 275. cap. 276. D. † P. 340.

‡ "Nemo igitur alius Deus nominatur, aut Dominus appellatur, nisi qui est omnium Deus et Dominus——Et hujus Filius Jesus Christus Dominus noster," lib. iii. cap. 6.——"Qui et solus Deus super quem alius Deus non est," &c. 9. "Ipsum Dominum sequi nos oportet; Patrem tantum Deum et Dominum eum qui solus est Deus, et Dominator omnium, tradentem discipulis, et tamen hæc dicta esse pronuntiat de prophetis quidem, et apostolis patrem, et filium confitentibus, alterum autem neminem, neque Deum nominantibus, neque Dominum confitentibus," lib. iii. cap. 6. "Filius est in patre, et habet in se patrem, et in omnibus principatum ejus habet."

Spirit on his apostles and disciples, and by that Spirit enabled them to cast out devils in his name, and turn men from the power of Satan to God. (Acts xxvi. 18.) He also then triumphed over death most signally, when thus ascending he became Lord over the dead, and had *the keys of death and hades in his hand.* (Rom. xiv. 9. Rev. i. 18.) Note also, that *to lead captivity captive,* is a phrase common in the Old Testament, to signify a conquest over enemies, especially over such as formerly had led them captive: so Jndg. v. 12. *Arise, Barak,* αἰχμαλώτισον αἰχμαλωσίαν, *lead captivity captive.* (See 1 Kings viii. 46. 2 Chron. xxviii. 5. 11. 17. Numb. xxi. 1. Deut. xxi. 10.)

[7] Καὶ ἔδωκε δόματα, *And gave gifts.*] That is, saith Dr. Hammond, *he received gifts to give to men,* from the nature of the Hebrew לקח, which signifies both to *give* and to *receive,* and thus it is rendered by the Targum, Syriac, and Arabic: but, saith Mr. Clerc, *When the word signifies to give, there follows a dative case,* Exod. xxv. 2. *whereas the Hebrew here hath* באדם, *which has made learned men conjecture, that St. Paul read* לאדם, *to man.* But, first, this is not always true, for, Hos. xiv. 2. we read thus, *take away iniquity,* וקח טוב, *and give good;* and where a dative case is added, an accusative either goes before it, as, *thou hast received,* מתות, *gifts for men,* and Judg. xiv. 2. קחו אותה לי, *gave her to me,* and ver. 3. or else follows after it, as 1 Kings iii. 24. קחו לי טרב, *give me a sword:* (see xvii. 10. Exod. xviii. 12. xxv. 2.) and as for ב in באדם, who knows not that it sometimes signifies *pro, for,* and sometimes only is the sign of the dative case? (See Noldius de Partic. Hebr. p. 158. 163.)

[8] Ver. 9. Εἰς τὰ κατώτερα μέρη τῆς γῆς, *Into the lower parts of the earth.*] That is, into the grave: so Psal. lxiii. 9. *They that seek my soul to destroy it, shall go into the lower parts of the earth,* i. e. they shall fall by the sword, ver. 10. Isa. xliv. 23. *Sing, O heavens! shout, the lower parts of the earth.* "We cannot be assured (saith Bishop Pearson*) that the *descent* of Christ, which St. Paul here speaketh of, was performed after his death, nor can we be assured that the *lower parts of the earth* do signify *hell;* they may as well refer to his incarnation," according to that of David, Psal. cxxxix. 15. *My substance was not hid from thee,* when *I was made in secret, and curiously wrought in the lower parts of the earth;* or to his burial, according to that of the prophet, *They that seek my soul to destroy it, shall go into the lower parts of the earth;* κατώτερα γὰρ μέρη τὸν θάνατον ἐκάλεσεν, *he calls his death his descent into the lower parts of the earth,* say Chrysostom and Theodoret on the place.

[9] Ver. 10. Ὑπεράνω πάντων τῶν οὐρανῶν, *Far above all heavens.*] He being made *higher than the heavens,* Heb. vii. 26. that is, than the airy and the starry heavens, and ascending above them into the presence of God, who hath *set his glory above the heavens,* Psal. viii. 1. and is exalted above them, Psal. lvii. 5. 11. cviii. 4, 5.

[10] Ver. 11. Τοὺς δὲ ποιμένας καὶ διδασκάλους, *And some pastors and teachers.*] That these *pastors and teachers* were in the first ages men of extraordinary gifts, is evident from this very place; for the preceding words, *he gave gifts unto men, some apostles, some prophets,* &c. shew that all the persons mentioned here were partakers of the gifts which Christ, ascending up on high and sending down the Holy Spirit, gave to men. Hence, among the different Χαρίσματα, gifts of the Holy Ghost, are reckoned, διδασκαλία, *teaching,* Rom. xii. 6, 7. and among the gifts exercised in their assemblies, διδαχὴ, *doctrine,* 1 Cor. xiv. 6. 26. among the persons who had received the διαιρέσεις χαρισμάτων, *diversities of gifts,* are reckoned, after prophets, διδάσκαλοι, *teachers,* 1 Cor. xii. 28. Rom. xii. 6, 7. and here: and so Tertullian† makes mention of them, as persons *endued with the grace of knowledge.* The *pastors* seem probably the same with the κυβερνήσεις, *governments,* 1 Cor. xii. 28. and the προεστῶτες, Rom. xii. 8.: and it is evident, from both those places, that there were also men endued with those spiritual gifts there mentioned. Hence it is observable of these doctors, that when the extraordinary gifts of the church ceased, their very names grew out of use, they being very rarely mentioned in the succeeding ages of the church.

[11] Ver. 12—15.] From these five verses the papists argue for an infallible guide, thus: "Christ gave apostles, pastors, and teachers, that Christians might not be tossed to and fro with every wind of doctrine: this end could not be compassed by giving us such guides and instructors in belief as were merely fallible, and who might lead us into circumvention of error. Moreover, God gave such pastors to his church, till we all come to the unity of the faith, which will not be till the last days of all; wherefore, till the end of the world, the world shall be provided of them, and by them be secured from being *like children tossed to and fro.*"

Ans. I answer, That this text is so far from proving a succession of infallible guides, in matters of faith, to the world's end, that it seems rather to establish the doctrine of the protestants, touching the fulness and perspicuity of the Holy Scripture in all necessary articles of Christian faith, and to overthrow the pretended necessity of infallible guides in order to that end. For,

First, *To come to a perfect man,* as to the unity of faith and knowledge of the Son of God, is, in the Scripture language, to be sufficiently instructed in the articles of the Christian faith and knowledge. Thus, when our Lord saith to the young man, *If thou wilt be perfect, sell all that thou hast,* Matt. xix. 21. by comparing these words with those in St. Mark and St. Luke, Mark x. 21. *one thing is lacking,* or, is wanting to thee, Luke xviii. 22. it is evident, that *to be perfect* there, is not to be wanting in the knowledge or practice of any thing to be done, that this young man might have eternal life.

When St. Paul saith, *We speak wisdom,* ἐν τοῖς τελείοις, *among them that are perfect,* 1 Cor. ii. 6. the meaning is, say the Greek commentators,‡ παρὰ τοῖς τελείαν παραδεξαμένοις πίστιν, *among those who are perfectly instructed in the faith:* and when he saith, *As many as are perfect, let us mind the same thing,* he speaks of persons fully instructed in their Christian liberty: and when he saith, *Leaving the principles of the oracles of Christ, let us go on to perfection,* he calls us to advance to a more full instruction in the faith and knowledge of Christ. (See note on 1 Cor. ii. 6.)

Secondly, Note, that the apostles and first preachers of the gospel were made ministers of his church, πληρῶσαι

* Art. v. p. 228.

† "Est itaque frater aliquis doctor gratiâ sapientiæ donatus." De Præscript. cap. 3.

‡ Theodoret.

τὸν λόγον τοῦ Θεοῦ, *to teach fully the word of God*, Colos. i. 25, 26. *To teach every man in all wisdom, that they might present every man perfect in Christ Jesus*, ver. 28. And accordingly, departing from the churches planted by them, they commended them only to the *word of grace, which was able to build them up, and give them an inheritance among all that are sanctified*, Acts xx. 32.

Thirdly, Observe, that the apostles, prophets, evangelists, pastors, and teachers, here named, were given at our Lord's ascension for these ends; for *when he ascended up on high*, ἔδωκε, he actually *gave some apostles*, &c. and that even those pastors and teachers had their Χαρίσματα, or supernatural gifts of the Holy Spirit, to fit them for that end. Whence it demonstratively follows, that these gifts ceasing soon after, a succession of such persons was neither promised nor was necessary to this end; for if so, Christ must be charged with breach of promise, and being wanting to the church in what is necessary for the obtainment of those ends.

Fourthly, Observe, that these apostles, prophets, evangelists, pastors, and teachers, endued with these supernatural gifts, *for the work of the ministry, for the edifying of the body of Christ into a perfect man*, not doing all or any of these things in person since their death, and yet being given for the accomplishing these ends, must be acknowledged to have done all these things, as far as they were needful, by some other way. Now there being no other way in which they could do it, but by their writings left behind them as a rule of faith, and by which *they being dead yet speak;* it follows, that these writings, duly attended to, must be sufficient for these ends; and consequently they must, both with sufficient fulness and perspicuity, instruct us in all the necessary articles of Christian faith and knowledge. Hence Chrysostom* informs us, that they writ the gospel, πρὸς καταρτισμὸν τῶν ἁγίων, *for the perfecting the saints, for the work of the ministry, for the edifying of the body of Christ*. In a word, it is evident this text doth as much prove a necessity of apostles, prophets, and evangelists, in all future ages of the church, to keep her members fixed in the truth, as of pastors and doctors; these apostles, prophets, and evangelists, being here placed in the first rank of those whom God hath given for this end: since therefore these apostles, prophets, and evangelists, were only given in the first ages of the church, it evidently follows, that the persons mentioned in this text were not given them to do this personally to the world's end, but only to do it by the doctrine they then taught.

[12] Ver. 16. Ἐξ οὗ, *From whom.*] That is, from which head the whole body of Christians, duly compacted together, some sustaining the office of an inferior head, some of an eye, some of a hand, some of a foot, (1 Cor. xii. 15—17.) by the assistance which every of these parts, thus united together, gives to the whole, according to the particular proportion of its gifts, increaseth or grows in love, and so each member edifies one another.

[13] Ver. 17. Ἐν ματαιότητι τοῦ νόος, *In the vanity of the mind.*] The heathen idols are frequently in the Old Testament styled μάταια, *vain things;* and the apostles preached to the gentiles to abstain and turn ἀπὸ τῶν ματαίων τούτων, *from those vain things*, Acts xiv. 15. by compliance with which they became *vain in their imaginations, and their foolish hearts were darkened*, Rom. i. 22. and this seems to be the *vain conversation* from which, saith St. Peter, they were redeemed, 1 Pet. i. 18. and the *vanity of the mind* here mentioned.

[14] Ver. 18. Ἀπηλλοτριωμένοι, *Alienated from the life of God.*] *i. e.* Not only from that way of life which God approves of, but which resembles him in purity, righteousness, truth, and goodness.

[15] Διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, *By the ignorance that is in them.*] This seems to refer to their ignorance of the nature, the attributes, and the providence of God, and of a future state of happiness and misery.

[16] *The blindness of their hearts,*] Here mentioned, they had contracted by wicked habits and customs, the frequency of vile examples, and by those corrupt principles which made them insensible of their impurity and lasciviousness; for they committed whoredom and adultery, saith Origen,* Διδάσκοντες μὴ πάντως παρὰ τὸ καθῆκον τοῦτο γίνεσθαι, *teaching that in these things they did nothing contrary to good manners.*

[17] Ver. 19. Ἐν πλεονεξίᾳ, *With greediness.*] *Hoc totum fecerunt in avaritia, dum nunquam luxuriando saturantur, nec eorum terminum habet voluptas.* (Hieronymus in locum.)

[18] Ver. 22. Τὸν παλαιὸν ἄνθρωπον, *The old man*] Signifies those evil habits they so long practised in the state of heathenism; the *new man*, that Divine life, that life of righteousness and holiness, which Christianity requires: and it is called *holiness of truth*, or inward holiness, in opposition to the outward and ceremonial holiness of the Jews.

[19] Ver. 25. Τὸ ψεῦδος, *Lying.*] Which the heathen philosophers thought lawful, when it was good or profitable for them; as owning that rule of Menander, Κρεῖττον δὲ ἑλέσθαι ψεῦδος, ἢ ἀληθὲς κακόν, *A lie is better than a hurtful truth:* and that of Proclus, Τὸ γὰρ ἀγαθὸν κρεῖττόν ἐστι τῆς ἀληθείας, *Good is better than truth:* and that of Darius in Herodotus,† Ἔνθα γάρ τι δεῖ καὶ ψεῦδος λέγεσθαι, λεγέσθω, *When a lie will profit, let it be used:* and that of Plato,‡ *He may lie, who knows how to do it,* ἐν δέοντι καιρῷ, *in a fit season:* for *there is nothing decorous in truth* (saith Maximus Tyrius§) *but when it is profitable: yea, sometimes,* saith he, καὶ ψεῦδος ὤνησεν ἀνθρώπους, καὶ τ' ἀληθὲς ἔβλαψεν, *truth hurts, and a lie profits men.* And to countenance this practice, both Plato‖ and the stoics¶ seem to have framed a Jesuitical distinction between lying in words, and with assent to an untruth, which they called *lying in the soul:* the first they allowed *to an enemy in prospect of advantage; and for many other dispensations of this life:* that is, their wise man may tell a lie craftily, and for gain; but he must not embrace a falsehood through ignorance, or assent to an untruth.

[20] Ver. 26. Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε, *Be angry, and*

* In locum.

* Contra Celsum, lib. iv. p. 177. et Hom. v. in Joh. p. 79. † Lib. iii. p. 191.

‡ Apud Stob. Serm. 12. § Diss. iii. p. 29.

‖ Τῇ ψυχῇ περὶ τὰ ὄντα ψεύδεσθαι πάντες μισοῦσι, τὸ δὲ ἐν τοῖς λόγοις ψεῦδος ποτε καὶ τι χρήσιμον, ὥστε μὴ ἄξιον εἶναι μίσους. Plato de Republ. lib. ii. p. 607. Τοῖς ἄρχουσι τῆς πόλεως προσήκει ψεύδεσθαι. ἢ πολεμίων ἢ πολιτῶν ἕνεκα. Lib. iii. p. 611.

¶ Τῷ μέντοι ψεύδει ποτε συγχέσασθαι νομίζουσιν αὐτὸν κατὰ πολλοὺς τρόπους ἄνευ συγκαταθέσεως, καὶ γὰρ κατὰ στρατηγίαν ἀντιπαλῶν, καὶ κατὰ τὴν τοῦ συμφέροντος προόρασιν, καὶ κατ' ἄλλας οἰκονομίας τοῦ βίου πολλὰς, ψεῦδος δ' ὑπολαμβάνειν οὐδέποτέ φασι τὸν Σοφόν. Stob. de Stoicis, tom. i. lib. ii. tit. 4. §. 4. et Eccl. &c. p. 183.

sin not.] These words, though spoken imperatively, are not a command to be angry, but a caution to avoid sinful anger; as when the prophet saith to Nineveh, *Fortify thy strong holds, the sword shall cut thee off,* Nah. iii. 14. *i. e.* though thou dost fortify them, it shall do so. And the son of Sirach, *Cocker thy child, and he shall make thee afraid,* xxx. 9. *i. e.* this will be the issue of it. So Isa. viii. 9, 10.

[21] Ὁ Ἥλιος μὴ ἐπιδυέτω, *Let not the sun go down upon thy wrath.*] This precept, saith Plutarch,* the scholars of Pythagoras observed, who, when they had been angry, and reproached one another, πρὶν ἢ τὸν ἥλιον δῦναι, &c. *before the sun went down, they shook hands, and embraced one another.* This must the Christian do, before he offers up to God his evening sacrifice, that so he may lift up to God *pure hands without wrath.* (1 Tim. ii. 8.)

[22] Ver. 27.] Let a man be always careful that he be not angry, say the Jews;† for whoso is angry, "omnes species gehennæ ei dominantur," *is subject to the dominion of the infernal fiends.*

[23] Ver. 28. Ὁ κλέπτων, *Let him that stole,* &c.] This exhortation was needful, because *in many nations it was not counted a sin to steal,* saith Sextus Empyricus:‡ *nor were they much ashamed at it, when it was* objected to them, saith Bardesanes.§

[24] Ἵνα ἔχῃ μεταδιδόναι, *That he may have to give.*] This charity the primitive Christians expected even from them that laboured with their own hands. So Hermas‖ saith, *It is good to give liberally to all that are in need, out of the labour of our own hands.*

Ver. 29. *Let no corrupt communication proceed out of your mouth, but that which is good for edification.*] Severe here are the words of St. Jerome; "Quotiens loquimur aut non in tempore, aut opportuno loco, aut non, ut convenit audientibus, totiens sermo malus procedit de ore nostro ad destructionem eorum qui audiunt; consideremus itaque quid loquimur, quia *pro omni verbo otioso reddituri sumus rationem in die judicii,* et etiamsi non lædamus, non tamen edificemus, mali verbi nobis luenda sit pœna." To qualify the rigid severity of these words, see the note on Matt. xii. 36. See the reading of this and the thirty-second verse vindicated, Examen Millii ibid.

[25] Ἵνα δῷ χάριν, *That it may minister grace.*] That is, saith Theodoret, that it may be acceptable to as well as good for the hearers: see the note on Colos. iii. 16.

[26] Ver. 30. Καὶ μὴ λυπεῖτε, *And grieve not the Holy Spirit.*] The Holy Spirit being a Divine person, it is certain that he cannot properly be grieved or vexed as we are. We therefore must remove from this expression, when it is applied to him, all turbulent motions, all real pain, disquiet, discontent, and look upon it as spoken ἀνθρωποπαθῶς, *i. e.* so as to intimate we do that to him, which, when it is done to men, creates grief to them. As (1.) when we refuse to hearken to his counsels, rebel against his government, and do that which is opposite to his holy nature. (2.) He is said to be grieved, by a metonymy of the effect, when he acts so towards us, as men are wont to do when they are grieved by us, and displeased at us, withdrawing their wonted kindness, flying our company, and abandoning us to our enemies.

CHAP. V.

1. BE ye therefore followers of *(this love of)* God, as *(becomes his)* dear children;

2. And walk in love, as Christ also *(hath given an example who)* hath loved us, and hath given himself for us [1] an offering and a sacrifice to God for a sweet-smelling savour.

3. But fornication, and all uncleanness, or covetousness *(inordinate desire)*, let it not be once named among you, *(that you may walk)* [2] as becometh saints.

4. Neither (Gr. καὶ, *and let not)* [3] filthiness, nor *(and)* foolish talking, nor jesting, which are *(things)* not convenient *(to your calling, be used among you):* but rather *(let your employment be that of)* giving of thanks.

5. For this ye know, that no whoremonger, or unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God *(the Father).*

6. [4] Let no man deceive you with vain words *(as if these things might be consistent with the favour of God):* for because of these things cometh the wrath of God upon the children of disobedience.

7. Be not ye therefore partakers with them *(in those sins).*

8. For ye were [5] sometimes *(children of)* darkness, *(being subject to those deeds of darkness,* ii. 1—3. iv. 18, 19.) but now are ye *(children of the)* light *(by your faith)* in the Lord: walk *(therefore)* as children of the light:

9. For the fruit [6] of the *(Holy)* Spirit *(by which you are enlightened)* is in all goodness, righteousness, and truth, *(and so instructs you to avoid these deeds of wickedness.*

10. *Walk then as children of the light;)* proving (δοκιμάζοντες, *approving)* what is acceptable to the Lord.

11. And have no fellowship with the unfruitful works of darkness *(committed by the heathens)*, but [7] rather reprove them.

12. *(They being such as deserve to be reproved;)* for it is a shame even to speak of those things which are [8] done of them in secret.

13. But all things that are reproved are made manifest by the light *(or being discovered by the light are made manifest):* for whatsoever doth make *(any thing)* manifest, is light.

14. Wherefore *(to shew that Christians are light, and so obliged to avoid the works of darkness)* [9] he *(the Lord)* saith *(to those gentiles who are yet in darkness)*, Awake thou that sleepest, arise from the dead, and Christ shall give thee light.

15. See then that ye walk circumspectly *(or how exactly you walk)*, not as fools *(running yourselves into unnecessary dangers, by an indiscreet zeal)*, but as wise *(to manage your affairs so as to avoid them by all lawful means).*

16. [10] Redeeming the time (*i. e. using all prudent means*

---

* De Fratr. Amor. p. 488. † Buxt. floril. p. 135.

‡ Τὸ δὲ λῃστεύειν παρ' πολλοῖς τῶν Βαρβάρων οὐκ ἄτοπον. Pyr. Hypot. lib. iii. cap. 24. "Bessi, Coralli, Medi quidam ac Danthelitæ" πάντα ταῦτα λῃστρικώτατα ἔθνη. Strabo, lib. vii.

§ Ἀπὸ Εὐφράτου ποταμοῦ, καὶ μέχρι τοῦ ὠκεανοῦ, ὡς ἐπὶ ἀνατολὰς, ὁ λοιδορούμενος ὡς κλέπτης οὐ πάνυ ἀγανακτεῖ. Apud Euseb. Præpar. Evan. lib. vi. cap. 10.

‖ Καλὸν οὖν ἐστιν, ἐκ τῶν ἰδίων κόπων, ὧν θεὸς ἐνισχύησεν, πᾶσιν στερουμένοις παρέχειν ἁπλῶς. Lib. ii. Mand. 2. p. 45.

to prolong your lives), because the days *(in which you live)* are evil *(and therefore perilous, and such as will require much wisdom to preserve you from dangers).*

17. Wherefore be ye not unwise *(in managing this and other affairs),* but *(act as)* understanding what the will of the Lord is; *(viz. that in such cases he requires you to be wise as serpents, and not to cast pearls before swine who will tear you from them; and semblably not to sacrifice your lives by an indiscreet zeal in discovering those mysteries, but to shew the wileness of them with such prudence as may preserve you from perishing by the discovery.)*

18. [11] And be not drunk with wine *(as the heathens use to be in the festivals of their gods, and especially in their Bacchanalia),* [12] wherein is excess (Gr. ἀσωτία, *dissoluteness);* but be *(ye)* filled with the *(Holy)* Spirit, *(as Christians use to be in their assemblies.* See Prov. xxiii. 30. xx. 1.)

19. Speaking to yourselves [13] in psalms and hymns and spiritual songs *(with which the Christians were inspired in their assemblies,* 1 Cor. xiv. 15. 26.) singing *(them with the mouth),* and *(also)* making melody in your hearts to the Lord;

20. Giving thanks [14] always for all things unto God, and *(or, who is)* the Father *(of us all,* iv. 6.) in the name of our Lord Jesus Christ;

21. Submitting yourselves one to another *(according to the Divine ordinance)* in the fear of God, *(who is the author of that order.*

22. *And therefore)* wives, submit yourselves unto your own husbands, as unto the *(ordinance of the)* Lord *(the husband of his spouse the church).*

23. For the husband is the head of the wife, even as Christ is the head of the church; and *(this)* he is *(as being)* the saviour of the body.

24. Therefore, as the church is subject to Christ, so let the wives be to their own husbands in every *(lawful)* thing.

25. *(And ye)* husbands *(also, see that you)* love your wives, even as Christ also loved the church, and gave himself *(up to the death)* for it;

26. That he might sanctify *(or consecrate and fit it for his service)* and cleanse it (Gr. *having cleansed it)* by the washing of water *(i. e. by that baptism which is the laver of regeneration,* Tit. iii. 5. *and)* [15] by the word *(of his grace, which is able to sanctify us,* Acts xx. 32. John xvii. 17.)

27. That *(so)* he might present it to himself a glorious church, [16] not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28. So ought men to love their wives [17] as their own bodies, *(they two being made one flesh; so that)* he that loveth his wife loveth himself.

29. For no man ever yet hated his own flesh; but nourisheth it and cherisheth it, even as *(doth)* the Lord the church *(which is his spouse):*

30. For we are members of his body, [18] of his flesh, and of his bones.

31. For this cause *(was it said at the production of Eve, and her being given for a meet-help to Adam,* Gen. ii. 24. *that)* shall a man leave his father and mother, [19] and shall cleave to his wife, and they two shall be one flesh.

32. [20] This is a great mystery: but *(when I represent it as such)* I speak *(chiefly of the mystical sense of it)* concerning Christ and the church.

33. Nevertheless *(on the other account also)* let every one of you in particular so love his wife even as himself; and *(let)* the wife see that she reverence her husband.

ANNOTATIONS ON CHAP. V.

[1] Ver. 2. ΠΡΟΣΦΟΡΑΝ καὶ θυσίαν, *An offering and oblation.*] That the death of Christ is here styled an oblation offered up to God for us, cannot be denied: but Crellius saith, that the apostle speaks not here of an expiatory oblation; because the oblation here mentioned is said to be offered for a sweet-smelling savour, which phrase is scarce ever used concerning expiatory sacrifices, but chiefly of burnt-offerings, which were not of themselves expiatory, and are by Moses distinguished from sacrifices for sin.

But (1.) that sacrifices of a sweet-smelling savour were used to make atonement for, and to expiate the sin of, men, is proved from the sacrifice of Noah: for, whereas in the Greek we read, that when that sacrifice was offered, God smelled ὀσμὴν εὐωδίας, *a sacrifice of a sweet savour;* in the Hebrew he is said to smell "eth ruach hannica," *a savour of rest;* that is, which made God's anger to rest, say the Jewish writers. Josephus* informs us, that Noah by this sacrifice *entreated that God would now be atoned, and would no more conceive such displeasure against the earth, i. e.* the inhabitants of it. And by the Syriac version it is rendered an *odour of placability,* because, as Vatablus and Munster on the place observe, God then ceased from his anger, and was appeased: so that the first time this phrase is used, it is taken for an expiatory sacrifice, and is designed to appease the wrath of God. The sacrifices which Job offered for his sons and daughters, and for his three friends, were burnt-offerings, as the phrase עלות shews, and yet they were offered, the one to expiate for the sin of his children, (Job i. 5.) the other to appease the wrath of God kindled against his three friends, (xlii. 7.) Moreover, it is evident from Scripture, that this phrase ὀσμὴ εὐωδίας, *a sweet savour,* is used, not only of burnt-offerings, but of sacrifices for sin: thus, *If any people of the land sin through ignorance—when his sin comes to his knowledge,* the text saith, *he shall bring his offering, a kid of the goats, a female without blemish,* περὶ τῆς ἁμαρτίας, *a sacrifice for the sin he hath sinned, and the priest shall burn it upon the altar,* εἰς ὀσμὴν εὐωδίας, *for a sweet savour to the Lord; and the priest shall make atonement for him, and it shall be forgiven him.* To this importance of the phrase doth David manifestly allude, when he saith to Saul, *If the Lord hath stirred thee up against me,* ὀσφρανθείη ἡ θυσία, *let him smell an offering.* And when this ὀσμὴ εὐωδίας, *sacrifice of a sweet-smelling savour* is applied to burnt-offerings, they are declared to be *favourably accepted, to make atonement for him that offers them.* This the son of Sirach seems plainly to say, of their sacrifices of sweet savour in the general, when he speaks thus of Aaron;† *He chose him out of all the people to offer sacrifices to the Lord, incense and a sweet savour, for a memorial, to make a reconciliation for his people.* Thus of the burnt-offerings in Leviticus it is said, that he *that brings them shall put his hand upon the head of the burnt-offering, and it shall be accepted for him*

* Εὐμενῶς οὖν αὐτὸν προσδέχεσθαι τὴν θυσίαν παρεκάλει, καὶ μηδεμίαν ὀργὴν ἔτι τὴν γῆν ἰσοίαν λαβεῖν. Antiq. Jud. lib. i. cap. 4.

† Καὶ εὐωδίαν εἰς μνημόσυνον, ἐξιλάσκεσθαι περὶ τοῦ λαοῦ σου. Eccles. xlv. 16.

to make atonement for him, Lev. i. 4. Now, as the Hebrew doctors* tell us, that this imposition of hands was always joined with confession of sins over the sacrifice, which confession still concluded with a prayer, that the sacrifice might be an expiation for them: so the phrase, *It shall be accepted to make atonement for him*, Lev. xiv. 20. used here and elsewhere concerning holy things, is as much as is ever said of expiatory sacrifices: nor is it any objection to the contrary, that burnt-offerings are usually distinguished from sin-offerings; the reason of that being this, saith Ainsworth,† that burnt-offerings were for the atonement of general sins, and such as often were unknown to men, whereas for special sins there was appointed a special sacrifice, and sin-offering. This, saith Dr. Outram,‡ was the opinion of the Jews, that burnt-offerings were intended for the expiation of sin. And this, saith Mr. Selden,§ was their practice, to offer these as expiatory sacrifices for strangers.

[2] Ver. 3. Καθὼς πρέπει ἁγίοις, *As becometh saints.*] Worthy of observation is the note of St. Jerome here, *Ex quo sanctus non potest appellari, quicunque, extra fornicationem, in aliqua immunditia, et avaritia voluptatum, quâ se delectaverit, invenitur.*

[3] Ver. 4.] That the words μωρολογία and εὐτραπελία, are to be interpreted to an impure sense, may probably be gathered from the words joined with them, fornication, uncleanness, filthiness, and more probably from the reason rendered for the abandoning them all; *viz. That no fornicator, or unclean person, hath any inheritance in the kingdom of God, or of Christ.* Μωρολογία is in the rabbinical phrase, נבות פה, *turpitudo oris*, of which they ‖ proverbially say, בל המנבל פי, *quicunque fœdè loquitur, perinde est ac si introduceret porcum in sanctuarium.* To commit נבלה, *folly in Israel*, is to commit whoredom, or adultery: and the word by the Septuagint is sometimes rendered τὸ ἄσχεμον, *indecency*, sometimes ἀφροσύνη, sometimes μωρία, *folly*, and sometimes ἀκαθαρσία, *filthiness.* And the soliciting a woman to fornication by filthy words, is in the Targum expressed thus, חנבל לא "non deturpabis verbum oris," *Thou shalt not speak impurely with thy mouth, to cause thy flesh to sin*, Eccles. v. 6.

Εὐτραπελία is by Suidas rendered μωρολογία, κουφότης, *scurrility, levity;* by Phavorinus, βωμολοχία. Now βωμολόχος, is a filthy scurrilous man; and in Aristophanes, βωμολόχοις ἔπεσι χαίρειν, is *to be pleased with filthy scurrilous words.* Hence Œcumenius and Theophylact reckon them both as ὀχήματα τῆς πορνείας, *the forerunners or incentives to fornication.*

As for the word πλεονεξία, that it hath sometimes an impure sense, see note on 1 Thess. iv. 6. though being here styled *idolatry*, it seems more naturally to relate to the love of riches, which renders us most truly guilty of that sin: though it be also true, that he who loveth pleasures more than God is guilty of that sin, and this impurity was a frequent and almost general appendix of idol-worship.

That the Ephesians stood in need of these instructions we learn from Democritus Ephesius,¶ who speaking of the temple of the Ephesian Diana, hath much περὶ τῆς χλιδῆς αὐτῶν, *of the softness and luxury of the Ephesians;* and from Euacles in his book de Ephesiacis,** who saith, ἐν Ἐφέσῳ ἱερὰ ἱδρύσασθαι ἑταίρᾳ Ἀφροδίτῃ, *in Ephesus they built temples to Venus, the mistress of the whores;* and from Strabo, who informs us, *That in their ancient temples there were old images, but in their new* σκολιὰ ἔργα, *vile works were done*, lib. xiv. p. 640.

[4] Ver. 6. Μηδεὶς ἀπατάτω, *Let no man deceive you.*] Among the heathens, simple fornication was held a thing indifferent; the laws allowed and provided for it in many nations; whence the grave Epictetus counsels his scholars, only *to whore,* ὡς νόμιμον ἔστι,† *according to law:* and in all places they connived at it. *He that blames young men for their meretricious amours* (saith Cicero‡) *does what is repugnant to the custom and concessions of our ancestors, for when was not this done? when was it not permitted?* This was suitable both to the principles and practices of many of their grave philosophers, especially of the stoics,§ who held it *lawful for others to use whores, and for them to get their living by such practices.* Hence even in the church of Corinth, some had taught this doctrine. (See note on 1 Cor. vi. 13.)

[5] Ver. 8. Ποτε σκότος, *Sometimes darkness.*] That the state of the gentile world, both in the Old and the New Testament, is represented by a state of darkness, and that of Christians by a state of light, see note on Rom. xiii. 12.

[6] Ver. 9. Τοῦ πνεύματος, *Of the Spirit.*] Many Greek copies, and all the Latin and the Syriac, read τοῦ φωτὸς, *the fruits of the light*, with which you are enlightened; and so doth St. Jerome here, taking no notice of the other reading.

[7] Ver. 11. Ἐλέγχετε.] Reprove them, make them ashamed of them, by bringing them to the light, ἐλέγχειν γὰρ ἀντὶ τοῦ αἰσχύνειν, ἐλέγχω, τὸ κεκρυμμένον ἀτόπημά τινος εἰς φῶς ἄγω. Phavorinus.

[8] Ver. 12. Τὰ κρυφῇ γινόμενα, *Done of them in secret.*] In their mysteries, which therefore were styled ἀπόῤῥητα μυστήρια, none being permitted to divulge them upon pain of death. Hence even the word μυστήριον hath its name, say grammarians, from μύειν τὸ στόμα, *to stop the mouth.* The Eleusinia Sacra were performed in the night, agreeably to the deeds of darkness committed in them; so were the Bacchanalia, hence called Nyctelia; and they were both full of detestable iniquity; and upon that account, saith Livy,‖ were banished by the Roman senate out of Rome and Italy: Ἀκόλουθα γὰρ τῷ Διονυσιακῷ πότῳ τὰ ἀφροδίσια, Lust being a consequent on the Bacchanalia, says the scholiast¶ on Aristophanes. Hence is that of Aristippus,** ἐν Βακχεύμασιν οὖσ' ἡ σώφρων οὐ διαφθερήσεται, *a chaste woman will not be corrupted at the Bacchanalia:* and those precepts, that a married woman should abstain†† τοῖς ὀργιασμοῖς καὶ ματρωσμοῖς, *from the feasts of Bacchus, and the mother of the gods*, because they tended to drunkenness, and the corrupting of chaste women.

---

* Vide Ontram, lib. i. cap. 15. §. 8—11.
† In Lev. i. 4.
‡ Ibid.
§ De Jure Nat. et Gent. lib. iii. cap. 2. 6.
‖ Buxt. Lex. in voce נבל
¶ Athenæus, lib. xii. p. 585.

* Idem, lib. xiii. p. 573.
† Enchir. cap. 47.
‡ "Abhorret non modo à licentia hujus sæculi, verùm etiam à majorum consuetudine atque concessis: quando enim hoc non factum est? quando non permissum? quando reprehensum? quando denique fuit ut quod licet non liceret?" Orat. pro Cœlio, p. 533. N. 37.
§ Καὶ τοὺς στωϊκοὺς δὲ ἐρῶμεν, οὐκ ἄτοπον εἶναι λέγοντας τὸ ἑταίρᾳ συνεῖναι, ἢ τὸ ἐξ ἑταίρας ἐργαζίας διαζῆν. Sext. Empir. Pyr. Hypot. lib. iii. cap. 24.
‖ Lib. lxxxix. Dec. 4.
¶ Aristoph. p. 584.
** Apud Stob. Serm. v. p. 66.
†† Ibid. Serm. 72. p. 444, 445.

[9] Ver. 14. Λέγει, *He saith.*] Epiphanius* saith these words were spoken by Elias; and Georgius Syncellus,† that they were taken from the apocryphal books of Jeremiah; others think they are cited from Isa. lx. 1. 19. 22.

Awake, thou that sleepest, and arise from the dead, καὶ ἐπιφαύσει σοι ὁ Χριστὸς, *and Christ shall enlighten thee, or shine upon thee:* and yet our translation, that *Christ shall give thee life,* is very justifiable, as giving the true sense of the metaphor: so Psal. xiii. 14. *Lighten my eyes, that I sleep not in death,* i. e. *preserve my life:* Prov. xxix. 13. *The poor and rich meet together, the Lord enlighteneth both their eyes.* (See Job iii. 20. xxxiii. 30.) Mr. Dodwell, citing these words, saith, "Christ shall give thee light, is the same with the immortal light; and this is an address to the dead, who are frequently said to sleep, in the prophetic style of the New Testament; and the light seems to allude to the baptismal illumination of the Spirit, upon owning of the true faith:" but as in this he is singular, and hath not one authority, ancient or modern, agreeing with him in this interpretation, or to the application of it to Christ preaching to the dead in hades, and baptizing them; St. Chrysostom, Theodoret, Photius, and Theophylact, among the Greek interpreters, Ambrose, or Hilary the deacon, and St. Jerome among the Latins, all saying positively, that the words are to be understood metaphorically of a sleep, and death in trespasses and sins; so is it also evident, that the words cannot bear this sense: for,

First, If they that sleep, here signifies literally those *whose bodies sleep in the grave,* the address to them to rise from the dead, must be an address to their bodies to rise from the grave; and so they must be first raised from the dead before Christ gives them light.

Secondly, *To sleep,* when it is used to signify death, in the New Testament, always relates to the body sleeping in the grave, or in the dust, as John v. 28, 29. 1 Cor. xi. 30. xv. 20. 51. 1 Thess. iv. 14. v. 10. and never to the soul in hades, or to the spirits in prison there: for, as St. Jerome notes on the place, "spiritûs mortem nunquam legimus;" *we never read in Scripture of the death of the spirit in the literal sense.* And,

Thirdly, The preceding verses plainly shew, that the apostle introduceth these words as a call to the gentiles, sitting in darkness, to awake out of their sleep in sin, their death in trespasses and sins, (ii. 1. 5.) that they might enjoy the light of Christ's gospel: for, saith he, ver. 8. *Ye were once darkness, but now are ye light in the Lord; walk as children of the light, and have no fellowship with the unfruitful works of darkness, but rather reprove them,* ver. 11. *which you, who are children of the light, and on whom God hath shined to give the light of the glory of God in the face of Jesus Christ,* (2 Cor. iv. 6.) may do; *for all that maketh manifest is light,* ver. 13. Wherefore, λέγει, the Scripture saith to those gentiles who are yet in darkness, *Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light:* so again, 1 Thess. v. 5, 6. *Ye are the children of the light, and of the day, not of the night, or of darkness; therefore let us not sleep as others do.* (See the note on Rom. xiii. 12.) So Clemens Alexandrinus,‡ in his exhortation to the gentiles, saith, ἀφυπνίζει γε τοι, καὶ τοῦ σκότους αὐτοῦ τοὺς πεπλανημένους ἀνίστησιν, *He, by his exhortation, raises out of sleep those that erred in and through darkness.* See also the reading of the text confirmed, Examen Millii in locum.

[10] Ver. 16. Ἐξαγοραζόμενοι τὸν καιρὸν, *Redeeming the time.*] Here note,

First, That the times of peril and trouble are styled *evil days:* in this sense Jacob saith, *his days were evil,* πονηραὶ ἡμέραι, by reason of the troubles he met with from Laban and his brother Esau, Gen. xlvii. 9. the Psalmist, that the righteous shall not be ashamed, ἐν καιρῷ πονηρῷ, *in the evil day,* lxxvii. 19. the *wise man* shall be silent, saith Amos, in that time, for it is, καιρὸς πονηρὸς, *an evil time,* v. 13. *i. e.* a time of *lamentation,* ver. 16. of *darkness,* ver. 18. and that is by the prophet Micah styled, ὁ καιρὸς πονηρὸς, *an evil time,* Micah ii. 2. which brought those judgments on them which they could not escape. And in the close of this Epistle, to stand ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, is to stand in the times of fiery trials and severe persecutions, by the instruments of Satan, vi. 13.

Ἐξαγοράζειν τὸν καιρὸν, *To redeem the time*] Is, by all honest ways and prudent methods, to endeavour to avoid the dangers, and to escape the persecutions, to which these perilous times may render us obnoxious. So when king Nebuchadnezzar had threatened that the Chaldeans and magicians should be cut in pieces, if they declared not his dream, and they still put him off with this answer, *Let the king tell the dream, and we will tell him the interpretation:* the king replies, *Of a truth I know,* ὅτι καιρὸν ὑμεῖς ἐξαγοράζετε, *that you would gain the time;* i. e. you hope by these answers to delay the time of your punishment, and to contrive some way to escape it. So the scholiast upon the place expounds it, καιρὸν ὑμεῖς ἀγοράζετε, τουτέστιν ὑπέρθεσιν ζεράσθε διασκεδάσαι τῇ ἀναβολῇ τοῦ καιροῦ σκωτιοῦντες τὸ παρ' ὑμῶν ζητούμενον, *You hunt after delays; seeking, by the protracting of the time, to make me forget what I asked of you:* and Theodoret expounds it thus; *You prolong the time,* τῆς ἐκβάσεως τὸν καιρὸν ἀναμένοντες, *hoping for time to escape:* so also, Colos. iv. 5. *Walk in wisdom towards those that are without,* i. e. your heathen governors and magistrates, *redeeming the time;* i. e. endeavouring, by all Christian prudence, to avoid the calamities they are still ready to bring upon you, answering them with as much wisdom and gentleness of speech as you are able; for walking among wolves, it concerns you to be *wise as serpents.* And though it may not be so pertinent to this text, yet will it be very profitable to the men of this age to consider the practice of the heathen in this case: for Ælian* informs us of the Lacedemonians, that they were much concerned that men should spend their time well, ταμιεύμενοι πανταχόθεν εἰς ἐπειγόμενα, *employing it still upon urgent business, and suffering no man either to be idle, or to employ himself about trifles,* ὡς ἂν μὴ πρὸς τὰ ἔξω τῆς ἀρετῆς ἀναλισκόμενος, *so that he might employ his whole time in virtuous actions:* and Stobæus† saith, that the Lucani, a people of Italy, and the Athenians, punished those that were idle as well as those that were guilty, ἄλλου τινὸς ἀδικήματος, of any other crime. And seeing time is a talent given us by that God in whose hand our lives are, it must be given us for some good

* Hær. xlii. p. 372.

† Πίνειν δὲ εἰς μέθην οὔτε ἄλλοθί που πρέπει πλὴν ἐν ταῖς τοῦ τὸν οἶνον δόντος Θεοῦ ἑορταῖς. De Leg. lib. vi. p. 870. F. Μὴ θαύμαζε, ὦ ξένε, νόμος ἐστὶ παρ' ἡμῖν οὗτος. Ibid. lib. i. p. 777.

‡ P. 54. c.

* Var. Hist. lib. ii. cap. 5.

† Serm. 42. p. 291.

end, and must be mispent when it is not employed to such ends.

[11] Ver. 18. Μὴ μεθύσκεσθε οἴνῳ, *Be not drunk with wine.*] The heathens, who held drunkenness unlawful at other times, thought it a duty at the solemnity of Bacchus, and of other gods. Plato saith, *That no man should be allowed to be drunk, but at the solemnities of the god that gave them wine.* And when Megillus, the Lacedemonian, had told the Athenians, that he saw their whole cities drunk at the solemnities of Bacchus, and that the inhabitants of Terentum did the same; *Marvel not at that* (saith the Athenian), *for the law with us requires it:* and Plutarch* saith, that ὀργιάζοντες ἢ θυσίαις πάροντες, ἢ τελεταῖς, *when they celebrated the orgia of Bacchus, or were present at their sacrifices or sacred mysteries, they allowed themselves to be delighted, μέχρι μέθης, even to drunkenness.* This was the usual appendix of their sacrifices, they thinking this a duty, saith Athenæus,† in the service of their gods. Hence Aristotle and others say, that drunkenness had its name from the intemperance they used after they had offered sacrifice.

[12] Ἐν ᾧ ἐστιν ἀσωτία, *In which is excess.*] That ἀσωτία signifies *luxury*, is proved from the prodigal, of whom it being said, that he lived ἀσώτως, Luke xv. 13. this is interpreted, ver. 30. by *devouring his living with harlots;* and from Hesychius, who interprets ἀσώτως by the word αἰσχρῶς, *filthily.* Phavorinus saith, the ἄσωτος is the ἀκόλαστος, ἀσελγὴς, *lustful and unchaste person;* and hence ἀσώτιον signifies a *stew*, or *brothel-house.* Now that this drunkenness ministers to this lasciviousness, as the poets often teach, so the practice and experience of the heathens found it true, their compotation and banquetings seldom concluding without the introduction of lewd women, and their Bacchanalia ending in whoredom and adultery, ἀκόλαστον οἶνος, Prov. xx. 1.

[13] Ver. 19. Ψαλμοῖς καὶ ὕμνοις, *In psalms and hymns*, &c.] In their Bacchanalia they sung their drunken hymns to Bacchus, saying, Εὐοῖ Σαβοῖ, Εὐοῖ Βακχὲ, and had their Φαλλικὰ ἄσματα. In opposition to which drunken and impure songs, the apostle here exhorts the Christians to sing the psalms of David, or the hymns composed by spiritual men, such as Zacharias and Simeon, or by the afflatus of the Spirit vouchsafed unto them, 1 Cor. xiv. 15. St. Jerome here saith, *Canere igitur et psallere, magis animo quàm voce debemus, hoc est, quippe quòd dicitur* cantantes, et psallentes in cordibus vestris Domino. *Audiant hæc adolescentuli, audiant hi, quibus psallendi in ecclesiâ officium est, Deo non voce sed corde cantandum, nec tragœdorum ad modum guttur et fauces dulci medicamine colliniendas, ut in ecclesiâ theatrales moduli audiantur, et cantica, sed in timore, in opere, in scientiâ Scripturarum;* which shews that choristers, or choir-men, had then obtained an office in the church, though he seems not much to approve them.

[14] Ver. 20. Πάντοτε, *Always.*] See note on 1 Thess. v. 17. ὑπὲρ πάντων, *for all things;* for his sparing mercies, Psal. ciii. 3, 4. his preventing mercies, Eph. i. 4. Tit. i. 2. his distinguishing and peculiar mercies, Heb. ii. 16. for his common mercies and benefits bestowed daily upon us, as well as his extraordinary favours; for past mercies to be celebrated by annual festivals, Exod. xii. 14. 17. 24. Lev. xxiii. 21. for the mercies we hope for, 1 Pet. i. 3, 4. for adverse as well as prosperous events, blessing him *who doth thus give us warning*, Psal. xvi. 17. but chiefly for spiritual blessings.

[15] Ver. 26. Ἐν ῥήματι, *By the word.*] That is, saith Chrysostom, by the words used in the form of baptism; to wit, *I baptize thee in the name of the Father, Son, and Holy Ghost.*

[16] Ver. 27. Μὴ ἔχουσαν σπίλον, ἢ ῥυτίδα, *Not having spot or wrinkle.*] This seems to refer to the accuracy of the Jewish baptism, who thought not the person well baptized, if there were any wrinkle which kept the flesh from the water, or any spot or dirt which was not thoroughly washed by it. And thus the church is cleansed at present from the guilt of sin by the blood of Christ, 1 John i. 7. 2 Cor. xi. 2. Colos. i. 22.

[17] Ver. 28. Ὡς ἑαυτῶν σώματα, *As their own bodies.*] The Jews say, *He that loveth his wife as his own body, and honoureth her more than his own body, of him the Scripture saith, Peace shall be in his tabernacle, and he shall visit his tabernacle, and shall not sin.* (Talmud. Sanh. fol. 76. 2.)

[18] Ver. 30. Ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ, *Of his flesh, and of his bones.*] This phrase being not only used to express an intimate relation, Gen. xxix. 14. Judg. ix. 2. but being the very words which Adam used concerning Eve, *made out of his rib*, Gen. ii. 23. shews, that the apostle had his eye upon the mystical sense of the production of the woman from the man, of which the Jews speak.

[19] Ver. 31. Καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ.] Jerome being an enemy to wedlock, insinuates that these words are an addition to the text; but the contrary is evident, they being found in all versions, all the Greek scholiasts, in the Codex Alex. and Hilary D.

[20] Ver. 32. Τὸ μυστήριον τοῦτο μέγα ἐστὶν, *This is a great mystery.*] He doth not say as Mr. Clerc interprets the words, *But I speak concerning the love of Christ to his church;* nor was that any mystery at all, as being long ago revealed, and a thing known to all Christians. But this was indeed a mystery, till the apostle here revealed it to the Ephesians, that, as the learned Dr. Allix* saith, The first match between Adam and Eve, was a type of that between Christ and his church; and in this, saith he, the apostle followed the Jewish nations; for the Jews say,† according to Voisin, " Sod Adam hu sod Messiah," *The mystery of Adam is the mystery of Messiah*, who is the bridegroom of the church. These two great persons therefore confirm the observation of Munster, that *the creation of the woman from the rib of the man, was made by the Jews to signify the marriage of the celestial man, who is blessed, or of the Messiah, with the church;* whence the apostle applies the very words which Adam said concerning Eve his spouse, to those Christians, who are the spouse of Christ, saying, *we are members of his body, of his flesh, and of his bones*, ver. 30. For the fuller explication of these words, note from the bishop of Ely,‡ " That the profoundest of the Hebrew divines, whom they now call cabalists, having such a notion as this among them, that sensible things are but an imitation of things above, conceived from thence,

* " Non posse suaviter vivi." Secund. Epic. p. 1101. F.

† Σίλευκος δὲ φησὶ τὸ παλαιὸν οὐκ εἶναι ἔθος οὔτ' οἶνον, οὔτ' ἄλλην ἡδυπάθειαν προσφέρεσθαι, μὴ θεῶν ἕνεκα τοῦτο δρῶντας, διὸ καὶ θοίνας, καὶ θαλίας, καὶ μέθας ἀνόμαζον, τὰς μὲν διὰ θεοὺς εἰσοῦσθαι ὑπιλάμβανον——τὸ δὲ μεθύειν φησὶ Ἀριστοτέλης τὸ μετὰ θεῶν χρῆσθαι. Athen. lib. ii. p. 40. C.

* The Judgment of the Jewish Church.

† Tzeror Hamor. SS. Berischitz.

‡ Preface to the Canticles, ii. 4.

that there was an original pattern of love and union, which is between a man and his wife in this world; this being expressed by the kindness of Tipheret and Malcuth, which are the names they give to the invisible bridegroom and bride in the upper world; and this Tipheret, or the great Adam, in opposition to the terrestrial and little Adam here below; as Malcuth *(i. e.* the kingdom) they call also by the name of "cheneseth Israel," *the congregation of Israel,* who is united, say they, to the *celestial Adam,* as Eve was to the terrestrial. So that, in sum, they seem to say the same that the apostle doth, when he tells us, that *marriage is a great mystery; but he speaks concerning Christ and his church:* for the marriage of Tipheret and Malcuth, or cheneseth Israel, is the marriage of Christ the Lord from heaven, with his spouse the church, which is the conjunction of Adam and Eve, and of all other men and women descended from them." Origen* seems to have had some notice of the relation this passage had to Adam *and* Eve, when he speaks thus, If any man deride us for using the example of Adam and Eve, in these words, *and Adam knew his wife,* when we treat of the knowledge of God, *let him consider these words, This is a great mystery.* Tertullian frequently alludes to the same thing, saying, this is a great sacrament, "Carnaliter in Adam, spiritualiter in Christo, propter spirituales nuptias Christi et ecclesiæ;" *carnally in Adam, spiritually in Christ, by reason of the spiritual marriage betwixt him and his church.* (Exhort. ad Castitat. lib. v. p. 521. De animâ, cap. 11, 12. et adv. Marcion. lib. iii. cap. 5.)

CHAP. VI.

1. CHILDREN, obey your parents, [1] in *(compliance with the commandment of)* the Lord: for this is right, *(that you should yield obedience to them who gave you life.*

2. *For,)* Honour thy father and mother *(with reverence, obedience, and maintenance, saith the fifth commandment);* which is the first commandment *(in the decalogue)* [2] with *(a)* promise *(annexed to it.*

3. [3] *And the promise is this,)* That it may be well with thee, and *(that)* thou mayest live long upon the earth.

4. And, ye fathers, provoke [4] not your children to wrath *(by severe treatment and rigid injunctions:* see Colos. iii. 21.) but *(rather)* [5] bring them up in the nurture and admonition of the Lord *(instructing them in the principles of piety towards God, and faith in our Lord Jesus).*

5. Servants, be obedient to them that are your masters, *(though they be only so)* according to the flesh *(the spirit being immediately subject to God alone),* with fear *(of displeasing them,)* and trembling *(lest you justly should incur their anger, serving them)* in singleness of your heart, as *(knowing that in thus serving them, you do service)* to Christ *(who requires this of you; whose gospel you will credit by your sincere obedience to your masters for his sake,* Tit. ii. 2. *and whose doctrine you will blaspheme by your disobedience, under pretence of any Christian liberty from the observance of your duty to them,* 1 Tim. vi. 1, 2.

6. *Serve them therefore)* not with eye-service *(and whilst they behold you),* as men-pleasers *(use to do),* but as *(becomes)* the servants of Christ, *(in this relation)* doing the will of God *(who requires this obedience to them,* 1 Pet. ii. 18—20.) from the heart;

7. With good-will doing *(them)* service, as *(considering you do it)* to the Lord *(himself),* and not to men *(only):*

8. *(And)* knowing that whatever good any man doeth, *(out of obedience to the Lord, a reward of)* the same he shall receive [6] of the Lord, whether he be *(a)* bond *(man)* or free.

9. And, ye masters, do the same things to them *(shew the like good-will to and concern for them),* forbearing threatenings (Gr. ἀνιέντες, *remitting oft the evils which you threaten to them):* [7] knowing that your Master also is in heaven; neither is there respect of persons *(or conditions)* with him.

10. Finally, my brethren, be strong in the Lord, and in the power of his might.

11. *(And to this end)* put on the whole armour of God, that ye may be able to stand *(your ground)* against [8] the wiles of the devil.

12. For we wrestle not *(only)* against flesh and blood, *(i. e. men who are compounded of them,* see note on Gal. i. 16.) but *(also)* against *(evil)* principalities, and against powers, *(such as Christ triumphed over,* Colos. ii. 15.) against the rulers of the darkness of this world, *(i. e. those evil spirits which still rule in those heathen nations which are yet in darkness,* v. 8. 1 Thess. v. 5. see note on Rom. xiii. 12.) and against spiritual wickednesses in high places, *(i. e. against those evil spirits which have their stations in the regions of the air:* see note on ii. 2.)

13. Wherefore *(I again exhort you to)* take unto you [9] the whole armour of God, that ye may be able to withstand *(these dangerous enemies)* in the evil day *(of trial, persecution, and temptation),* and having done all, to stand *(firm against them).*

14. Stand therefore, having your loins girt about [10] with truth, and having on the breast-plate of righteousness;

15. [11] And your feet shod with the preparation of the gospel of peace;

16. Above all *(the rest),* taking [12] the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked *(one).*

17. And take the [13] helmet of salvation, *(for a helmet the hope of salvation,* 1 Thess. v. 8.) and the sword of the Spirit, which is the word of God, *(by hiding which in your hearts you will be preserved from sin,* Psal. cxix. 11.)

18. Praying always (see 1 Thess. v. 17.) with all prayer and supplication, (1 Tim. ii. 1.) in the Spirit, (see note on 1 Cor. xiv. 6.) and watching thereunto with all perseverance and *(with)* supplication, *(not for yourselves only, but)* for all saints *(your charity to others being a means to procure God's favour to yourselves);*

19. And for me *(in particular),* [14] that *(a door of)* utterance may be given to me, that I may open my mouth boldly, to make known the mystery of the gospel,

20. For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

21. But *(and)* that ye also may know my affairs, and how I do *(at Rome),* Tychicus, a beloved brother and faithful minister in *(the things of)* the Lord, shall make known to you all things:

22. Whom I have sent to you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

* Com. in Joh. p. 264.

23. Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ.

24. Grace be with all them that love the Lord Jesus Christ [15] in sincerity. Amen.

ANNOTATIONS ON CHAP. VI.

[1] Ver. 1. Ἐν Κυρίῳ, *In the Lord.*] That is, say Œcumenius and Theophylact, as far as their commandments are consistent with the will of God.

[2] Ver. 2. Ἐν ἐπαγγελίᾳ, *With promise.*] *i. e.* A special promise; for that which is annexed to the second commandment, is rather a general assertion than a special promise.

[3] Ver. 3.] The apostle doth not add these words, *Which the Lord giveth thee;* because they particularly belonged to the Israelites, who were to be excluded from their own land, and he would give them no ground to think they should continue in it. Note also hence, that the gospel hath its temporal promises, as well as spiritual, Matt. vi. 33. 1 Tim. iv. 8. 1 Pet. iii. 10—12. That this promise did not at all concern the Ephesians, is Mr. Clerc's mistake; for God is not the God of the Jews only, but also of the gentiles, and will reward moral duties performed by them as well as by the Jews.

[4] Ver. 4. *Provoke not your children to anger.*] By disinheriting them, by laying heavy burdens upon them, and using them rather as slaves than sons, but *bring them up in the nurture and admonition of the Lord.* For it is not, saith Aristides, a thing of a small consideration, what principles are put into them in their youth; but it is, τὸ πᾶν, the foundation of all they do hereafter. *And if lovers of horses, birds, and dogs, are careful of their education; is it not just* (saith St. Chrysostom) *that Christians should be more careful of the education of their children?* especially if they consider, that upon this education depends much their eternal state; and that they will contract the guilt of their eternal ruin, who neglect this duty.

[5] Ἐντρέφετε, *Bring them up in the nurture.*] This, saith Œcumenius, is the way to make them obedient; and if you furnish them with spirituals, temporal things will follow: *Make them read the Scriptures* (saith Theophylact), *which is the duty of all Christians; for is it not a shame to instruct them in heathen authors, whence they may learn bad things, and not to instruct them in the oracles of God?*

[6] Ver. 8. *The same shall he receive of the Lord.*] So that though he be not rewarded for the good he doth by his earthly and unbelieving master, he will, most certainly, be recompensed by his Lord Christ.

[7] Ver. 9. Εἰδότες, *Knowing.*] (1.) That you with respect to God are servants, and that as you mete to your servants, he will mete to you. (2.) That his compassion and readiness to forgive your trespasses, should make you also ready to remit the trespasses of your servants. (3.) That the relation of servants doth not make God less ready to shew kindness to them, and own them as his children, and therefore should not induce us to despise and deal severely with them.

[8] Ver. 11. Τὰς μεθοδείας, *The wiles.*] That is, saith Phavorinus, ἐπιβουλὰς, ἐνέδρας, δόλους, the deceits he puts upon us, the snares he lays for us, the machinations he contrives against us.

[9] Ver. 13. Τὴν πανοπλίαν τοῦ Θεοῦ, *The whole armour of God,*] Here, and ver. 10, 11. which makes us *strong in the Lord,* and in the *power of his might,* consists of such things as either are in us, as truth, faith, righteousness, peace, the hopes of salvation; or are to be used by us, as prayer, and attendance on the word of God; and not in any immediate influx of the power of God without the use of these. Yea, this is here styled, *the whole armour of God,* nothing more being requisite to enable us to come off victors in this combat; so that in these things doth consist the power of his might; or by these it is certainly to be obtained.

That the *evil day* is the day of trial and persecution, see note on v. 16.

[10] Ver. 14. Ἐν ἀληθείᾳ, *With truth.*] That the gospel is throughout the Epistles emphatically styled *the truth,* see note on Rom. ii. 8. And this seems to be the truth here mentioned, *viz.* a full persuasion of the truth of that religion we profess, or that steadfastness in the faith, by which we are enabled to resist the roaring lion. (1 Pet. v. 8, 9. see 1 Thess. iii. 5. James i. 6.) The *breast-plate of righteousness* is an exact observance of our duty to God, and a righteous deportment towards men, in all the offices of justice, truth, and charity, which will beget in us that good conscience which will support us in the day of temptation, and procure honour and esteem, love and compassion, from men. The phrase is taken from Isaiah lix. 18.

[11] Ver. 15. Ὑποδησάμενοι τοὺς πόδας, *And your feet shod,* &c.] For explication of this phrase observe, first, that shoes were anciently a part of military armour; for in the story of Goliath there is mention of his *greaves of brass upon his legs,* (1 Sam. xvii. 6.) and in the story of the Trojan wars, χαλκοκνημίδες Ἀχαιοὶ, *the Grecians which were shod with greaves of brass,* are the armed Grecians. Note, secondly, that *to be shod* doth signify our being ready for the work we go about: thus the Israelites were commanded to eat the passover *shod, i. e.* ready for their journey out of Egypt; and the apostles are required to be *shod with sandals,* that they might be ready to go whether their Master should be pleased to send them. (Mark vi. 8.) *The gospel of peace* is either that gospel which proclaims peace with God, through faith in Christ, or which lays upon us the highest obligations to live peaceably with all men: so that the meaning of these words seems to be this, That ye may be ready for the combat, be ye shod with the gospel of peace, *i. e.* endeavour after that peaceable and quiet mind the gospel calls for; be not easily provoked or prone to quarrel; but shew all gentleness and long-suffering to all men, and this will as certainly preserve you from many great temptations and persecutions, as did those shoes of brass the soldiers, from those sharp sticks and gall-traps, which were wont to be laid privily in the ways, to obstruct the marching of the enemy.

[12] Ver. 16. Τὸν θυρεὸν τῆς πίστεως, *The shield of faith.*] That faith which is the confident *expectation of things hoped for, the evidence of things not seen;* (Heb. xi. 1.) *for this is the victory over the world, even our faith.* (1 John v. 5.)

[13] Ver. 17. Τὴν περικεφαλαίαν τοῦ σωτηρίου, *The helmet of salvation.*] *i. e.* We must be well assured, that if we *fight the good fight of faith, there will be laid up for us an immortal crown of glory, which God the righteous judge*

will give us: (2 Tim. iv. 8.) that he who cannot lie, hath promised *to him that overcometh, to eat of the tree of life,* (Rev. ii. 7.) *to taste the hidden manna,* (ver. 17.) *to be a pillar in the new Jerusalem:* (Rev. iii. 12.) that you strive and fight for an *incorruptible crown* that fadeth not away: (1 Cor. ix. 25.) and this hope will be as a helmet to defend your heads from all the strokes of a temptation. This in Isaiah lix. 17. is περικεφαλαία σωτηρίου, *the helmet of salvation upon the head.*

[14] Ver. 19. Λόγος ἐν ἀνοίξει στόματος, *That utterance may be given to me.*] *A door of utterance,* Colos. iv. 6. This is a rabbinical phrase,* פתחון פה, *the opening of the mouth signifying an occasion of speaking, and confidence in speaking:* so that the apostle here requests their prayers, that he, being loosed from his bonds, may have again an opportunity of preaching the gospel, and also that he may do it publicly and plainly, μετὰ παῤῥησίας, with due confidence and *boldness.*

[15] Ver. 24. Ἐν ἀφθαρσίᾳ, *In sincerity.*] *i. e.* Not only with a sincere love, uncorrupted by the opposite love of any lust forbidden by him; but with a constant and perpetual love, which no temptation can abate, or cause to cease, or to wax cold. Or, as Mr. L., without the mixture of those legal observations, by which the enemy, saith St. Paul, φθαρῇ, corrupts the minds of Christians from the simplicity of the gospel. (2 Cor. xi. 3. See the note on i. 2.)

THE

EPISTLE TO THE PHILIPPIANS.

WITH ANNOTATIONS.

PREFACE.

IT is the observation of Theodoret, Œcumenius, and others, that Philippi was a city of Macedonia, under the metropolis of Thessalonica, which is confirmed, note on the first verse.

This Epistle is by the same Greek scholiasts said to be written by St. Paul when he was in bonds at Rome. That he has been in bonds some time before, we may gather from i. 12. 14. from the Philippians sending Epaphroditus to him with relief, and his return to them with this Epistle, after a dangerous sickness, and from his hopes to come quickly to them, ii. 24. and therefore he is supposed, by the most exact chronologers, to have writ this Epistle in the eighth year of Nero, and the sixty-second of our Lord.

That the apostle here warns them against the gnostics, or that these *gnostics joined with the Judaizing Christians to persuade the gentiles to Judaize,* I have not read in any of the ancients; but the Greek scholiasts agree in this, that he warns against † τὴν ἐξαπατὴν τῶν ἐξ Ἰουδαίων μὲν πεπιστευκότων, *the deceit of the believing Jews,* who endeavoured to corrupt them, προφάσει τῆς σκιᾶς τοῦ νόμου, καὶ περιτομῆς, *by imposing on them circumcision, and the shadows of the law, and saying, that without these they could not be justified,* (iii. 18, 19.) And this is abundantly confirmed from the whole third chapter, where the apostle declares, he judges it for their safety to write to them to *beware of dogs, of evil-workers, and of the concision,* and his styling them *the enemies of the cross of Christ,* ver. 18. (See note on iii. 2, 3. 15, 16.)

And, lastly, it is noted by Theodoret, and others of the fathers, that Epaphroditus, mentioned in this Epistle as *their messenger,* (ii. 15. and iv. 18.) was also their *bishop,** ὃς τῶν ψυχῶν αὐτῶν ἐπιστεύθη ἐπιμέλειαν, or the person *to whom the care of their souls had been committed;* though, I confess, the words τὸν ἀπόστολον ὑμῶν, *your apostle,* do not prove it.

CHAP. I.

1. [1] PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at (Gr. *in*) Philippi, [2] with the bishops and deacons *(there:*

2. *I wish)* grace to you, and peace from God the Father, and from the Lord Jesus Christ.

3. *(And)* I *(Paul)* thank my God upon every remembrance of you *(in my prayers),*

4. Always in every prayer of mine for you all making request with joy,

5. *(Which joy I have)* for your [3] fellowship in the gospel from the first day until now *(i. e. for your continuance in the faith and the profession of the gospel);*

6. [4] Being confident of this very thing, that he who hath begun a good work *(the good work of faith)* in *(or among)* you will perform it to the day of Jesus Christ:

7. Even as it is meet for me to think this of you all, (Gr. τοῦτο φρονεῖν, *to have this care for you all, which I shew in my prayers, and my continual remembrance of you,* ver. 4.) [5] because I have you in my heart *(or you have me in your heart);* inasmuch as in my bonds, and in the defence and confirmation of the gospel, you all are partakers of my grace; (Gr. *as those who are all my copartners of grace in my bonds,* &c.

* Buxt. Lex. Talm. p. 1872.

† Theod. Chrys. Theoph.

* Ibid.

8. *And of this my care for you I can call God to witness:)* for God is my record, how greatly I long after you in the bowels of Jesus Christ *(or the most passionate degree of Christian love).*

9. And this I pray *(for you),* that your love abound yet more and more in knowledge and all [6] judgment;

10. That ye may approve *(the)* things that are excellent; [7] that ye may be sincere and without offence till the day of Christ;

11. [8] Being filled with the fruits of righteousness, which are *(taught)* by Jesus Christ, to the glory and praise of God.

12. But *(to proceed to my own affairs, about which you have been so solicitous,* ver. 7.) I would ye should understand, brethren, that the things which have happened to me *(through the malice of my adversaries)* have fallen out rather to the furtherance *(than the hinderance)* of the gospel;

13. So that my bonds in *(and for the cause of)* Christ are manifest in the palace, and in all other places *(i. e. it is manifest not only in the palace, but throughout all Rome, that I am in bonds for the faith of Christ);*

14. [9] And many of the brethren of the Lord, waxing confident by my *(patience and courage in my)* bonds, are *(become)* much more bold to speak the word *(of God)* without fear.

15. Some indeed *(there are who)* preach Christ even of envy and strife; and some also of good-will *(and kind affection to me and to the gospel):*

16. The one *(party)* preach Christ of contention, not sincerely, *(not from love to him, but disaffection towards me,)* supposing *(by this means)* to add affliction to my bonds *(or to bring farther tribulation on me now in bonds):*

17. But the other *(party preach Christ out)* of love *(to him, and me his servant),* knowing that I am set up *(or lie in bonds)* for the defence of the gospel.

18. What then *(shall this afflict me? No, since)* notwithstanding, every way, whether in pretence, or in truth, Christ is *(still)* preached; and I therein do rejoice, yea, and will rejoice.

19. For I know that this shall *(be so far from accomplishing their end of adding tribulation to my bonds, that it shall)* turn to my salvation *(i. e. my deliverance)* through your prayers *(for me),* and the supply of the Spirit of Jesus Christ, *(enabling me to plead so as shall tend to my enlargement;* ver. 25.)

20. According to my earnest expectation and my hope, that *(through the assistance of the spirit of courage which God hath promised and given to us,* 2 Tim. i. 7.) in nothing I shall be ashamed, but *(that)* with all boldness, as always *(hitherto),* so now also [10] Christ shall be magnified in my body, whether it be by *(my)* life *(now),* or by *(my)* death *(hereafter).*

21. For *(the motive)* to me to live is *(the service of)* Christ, and to die *(for him)* is *(my greatest)* gain.

22. But if *(it happen that)* I live in the flesh, this is the fruit of my labour (Gr. *is worth my labour):* yet what I shall choose [11] I know not *(i. e. were it left to my choice, I should be in a strait which of the two conditions to choose).*

23. For I am in a strait between *(these)* two, having a desire [12] to depart, and to be with Christ; which is far better *(for me than continuing here, were I only to respect my own interest):*

24. Nevertheless *(for me)* to abide in the flesh is more needful for you.

25. And having this confidence *(that you will receive this advantage by my abiding in the flesh),* I know that I shall abide and continue with you all for your furtherance *(in)* and joy of faith;

26. That your rejoicing may be more abundant in Jesus Christ by *(or through)* my coming to you again.

27. Only let *(this be your care, that)* your conversation be as becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear *(a comfortable account)* of your affairs, that you stand fast [13] in one spirit, with one mind striving together for the faith of the gospel;

28. And *(being)* in nothing terrified by *(the threats and persecutions of)* your adversaries: which is to them an evident token of *(your)* perdition *(viz. that you are an obstinate people, bent on your own ruin),* but to you *(it is a token)* of salvation, and that of God, *(it being righteous with God to recompense tribulation to them that trouble you, but to you rest,* 2 Thess. i. 5.)

29. For [14] unto you it is given *(by God as an especial favour)* in the behalf of Christ, not only to believe in him, but also to suffer for his sake;

30. Having the same conflict *(with the enemies of the faith)* which you saw in me *(when I was among you,* Acts xvi. 23. 1 Thess. ii. 2.) and now hear to be in me, (ver. 16.)

ANNOTATIONS ON CHAP. I.

[1] Ver. 1.] NOTE, that Timothy is here joined with Paul in the salutation, not in the writing this Epistle. (See ver. 3.)

[2] Σὺν ἐπισκόποις καὶ διακόνοις, *With the bishops and deacons.*] Various are the expositions of these words, and great are the contentions about the true import of them. For,

1. Some, with the Pseud-Ambrosius, interpret these words thus; *Paul and Timothy, the servants of Jesus Christ, with the bishops and deacons that are with us, to the saints in Philippi.* But as none of the Greek fathers thought fit to take any notice of this strained exposition, so may the harshness of it appear by comparing it with the like prefaces to some of the other Epistles; *v. gr.* 1 Cor. i. 1, 2. *Paul, an apostle of Jesus Christ, to the church of God that is at Corinth,* σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου, *with all that call upon the name of the Lord;* 2 Cor. i. 1. *Paul, an apostle of Jesus Christ, to the church of God that is at Corinth,* σὺν τοῖς ἐν ὅλῃ τῇ Ἀχαΐᾳ, *with all the saints that are in all Achaia;* are places exactly parallel to these words, *Paul and Timothy, the servants of Jesus Christ, to all the saints that are in Philippi, with the bishops and deacons:* and yet can any man think, that Paul the apostle, with all that call upon the name of the Lord Christ, or with all the saints that were in all Achaia, writ to the church of Corinth, which was part of that Achaia? (2.) When the apostle takes in those that were with him as copartners in writing to another church, he doth it thus, *Paul an apostle,* καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ, *and all the brethren that are with me,* write to the churches of Galatia,

Gal. i. 1. 3. Had he then intended to greet the Philippians in the like manner, he would have writ in the like style, *Paul and Timothy, καὶ οἱ σὺν ἐμοὶ ἐπίσκοποι καὶ διάκονοι, and the bishops and deacons that are with me,* to the church in Philippi.

The learned Dr. Hammond saith, that Philippi was a metropolis, which had many bishops under it, on which account it is styled, *πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, the chief city of that part of Macedonia,* Acts xvi. 12. and by Photius, *τῆς Μακεδόνων ἐπαρχίας μητρόπολις, the metropolis of the province of the Macedonians.* And *by this* (saith he) *it appears, that in Philippi there might be more bishops than one, even as many as there were cities under that metropolis.* But this solution was,

First, Unknown to the ancient fathers, Chrysostom, Theodoret, and St. Jerome, who all contend that *bishops* here must signify *presbyters, because there could not be more bishops than one, properly so called, in one city;* whereas had they known this to have been a metropolis, they must have known that this had been a satisfactory answer to that objection.

Secondly, They tell us, that Philippi was then under the metropolis of Thessalonica, which was the metropolis of all Macedonia. Thus Chrysostom on these words, iv. 16. *When I was in Thessalonica ye ministered to my necessity,* &c. observes, this was a great encomium of the Philippians, that *ἐν μητροπόλει καθήμενος παρὰ τῆς μικρᾶς ἐτρέφετο πόλεως, being in the metropolis, he was nourished by a little city.* Thus Theodoret,* in his preface to this Epistle, saith, *Φιλιππήσιοι τῆς Μακεδονίας ἦσαν ὑπὸ μητρόπολιν τότε Θεσσαλονίκην, the Philippians were inhabitants of Macedonia, under the metropolis of Thessalonica:* and Theophylact, that they were, *ὑπὸ μητρόπολιν τότε Θεσσαλονίκην τελοῦντες, then,* when the apostle writ this to them, *under the metropolis of Thessalonica.* That Thessalonica was then the metropolis of Macedonia, is plain from Antipater the Thessalonian poet, who flourished in the time of Augustus Cæsar, and calleth Thessalonica† *the mother of all Macedonia.* It is called also the *metropolis of Macedonia* by Socrates: and in the ecclesiastical sense it is so called by Ætius,‡ the bishop thereof, in the council of Sardica: and so say all the Notitiæ Antiquæ, at the end of Carolus Paulus, who saith, that Philippi was no metropolis for the first six centuries; but after that Macedonia was divided into Prima and Secunda, it came to have the honorary title of the metropolitan city, and therefore might be styled so by Photius, who lived in the ninth century: but by St. Luke it is not styled the first city, *τῆς ἐπαρχίας, of the province;* but *τῆς μερίδος, of that part of Macedonia* which they that came from Thrace thither touched at; as appears by Dyon's§ description of it, and chiefly from Diodorus Siculus,‖ who saith, *ἡ δὲ πόλις αὐτὴ κειμένη κατὰ τῆς Θράκης,* that *this city,* being taken by Philip, was very serviceable to him, as *lying near Thrace,* and other places very conveniently.

Thirdly, The Greek and Latin fathers do with one consent declare, that *τοὺς πρεσβυτέρους οὕτως ἐκάλεσε, the apostle here calls their presbyters their bishops.* So Chrysostom, Theodoret, Œcumenius, and Theophylact, among the Greeks, and among the Latins, St. Jerome,* Pseud-Ambrosius,† Pelagius, and Primasius; and that not only for the aforementioned reason, that *there could be but one bishop properly so called in one city;* but for another alleged by them all, that *τέως ἐκοινώνουν τοῖς ὀνόμασι, then the names were common to both orders,* the bishops being called presbyters, and the presbyters bishops. And this, saith Theodoret, is manifest in this place, because he adds here *deacons to the bishops, making no mention of their presbyters.*‡ The learned Dr. Pearson therefore seems *δουλεύειν τῇ ὑποθέσει,* too much to favour his own hypothesis, when, against all these testimonies both of Greek and Latin fathers, he saith, It is not yet proved, that there was then at Philippi any presbyters of the second order; for surely this is proved from the authority of all these fathers. He therefore saith, (1.) That before the converted Jews and gentiles did unite into one church, there were two bishops of the same church. This he proves from those words of Epiphanius,§ Alexandria *never had two bishops at a time, ὡς αἱ ἄλλαι ἐκκλησίαι, as other churches had:* but if I am not much mistaken, this relates not to the primitive and apostolic time, but to the times of the Meletians, who founded bishops, presbyters, and deacons, and by them *ἐκκλησίας ἰδίας, private churches,* calling them *churches of the martyrs;* whereas those of Peter's party called theirs catholic churches. But though this schism continued long, and even in the time of Theodoret prevailed in Egypt, and, as Danæus notes, infected almost all Christian regions; yet, saith Epiphanius, it never so prevailed in Alexandria as in other churches, there being never there two bishops, one of the catholic, another of the Meletian churches, as there were in many other places: and if this be the true import of these words, it is easy to discern how impertinent they are to the true exposition of this place. He adds also from the same Epiphanius, that Paul and Peter were both apostles and bishops of Rome, as doubtless they also were at Antioch, and wherever they met; but they were only bishops there, because apostles there, one of the Jews, the other of the gentiles, and in this they had no successors. St. Jerome‖ indeed takes notice of this evasion, but then he lays the censure of contentious persons upon them that made it.

The same learned bishop adds, That were it true, that there were but one bishop in one city, it would not follow, that the word *bishops* here could not be taken in the proper sense, because the apostle doth not here call them bishops of the church or city of Philippi, but only saith, they were then at Philippi; he might write therefore to them whom he knew to be then at Philippi, though they were bishops of other churches. But, (1.) as none of the ancients have ever said one word of any other bishops than those met at Philippi, so the words seem not well consistent with this evasion; for writing *τοῖς οὖσιν ἐν Φιλίπποις,* he doubtless writes to *the saints dwelling in Philippi;* writing therefore to them with the bishops and deacons, he must be supposed to write also to the bishops and deacons dwelling at Philippi.

---

* Apud Œcum.

† Σοὶ μὲ, Θρηϊκίης σκυληφόρε, Θεσσαλονίκη, Μήτης ἡ πάσης πίμπλε Μακηδονίης. Anthol. lib. i.

‡ Cap. 16. § Lib. xlvii. p. 327. ‖ Lib. xvi. p. 514. al. 412.

* Ep. 89. ad Evagr. et Ep. ad tit. i. 9. † Com. in Ep. ad Eph.

‡ Καὶ ἐνταῦθα δὲ δηλὸν τοῦτο πεποίηκε· τοῖς γὰρ ἐπισκόποις διακόνους συνέζευξε τῶν πρεσβυτέρων οὐ ποιησάμενος μνήμην.

§ Hær. lxviii. §. 6. p. 722.

‖ "Ac ne quis in una ecclesia contentiose plures episcopos fuisse contendat." Epist. ad Evagrium.

I therefore acquiesce in the opinion of Theodoret, who says, that St. Paul then writ to the presbyters and deacons of that city, because their bishop Epaphroditus, whom he styles his brother and companion in labour, and fellow-soldier, and their apostle, was then with him at Rome, ii. 25. and that he therefore mentions them, because they were so instrumental in sending the contributions to him, mentioned iv. 15.

[3] Ver. 5. Κοινωνίᾳ.] That *fellowship;* for that κοινωνία here doth not signify their liberality towards the propagation of the gospel, but their communion with the apostles in the gospel, as it doth, 1 John i. 3. 7. I gather, (1.) from the phrase ἔργον ἀγαθὸν, which is emphatically put to signify τὸ ἔργον πίστεως, *the work of faith;* as when we are said, καθ' ὑπομονὴν ἔργου ἀγαθοῦ, *by patient continuance in the good work to seek for glory,* Rom. ii. 7. that *being the work of God that we should believe in his Son,* John vi. 29. (2.) From the phrase, *He that hath begun the good work in you, will perform it to the day of the Lord Jesus Christ,* that being still used by the apostle to testify his hopes, that they would continue steadfast in faith and obedience, till they received their crown, 1 Cor. i. 8. 1 Thess. iii. 13. v. 23.

[4] Ver. 6. Πεποιθὼς αὐτὸ τοῦτο, *Being confident,* &c.] This the apostle speaks, not out of any opinion of the election of all the Philippians to eternal life, or of the certainty of their perseverance to the end by virtue of that election; for then why doth he exhort them to *work out their salvation with fear and trembling,* ii. 12. *to stand fast in the Lord,* iv. 1. and to *retain the word of life, that he might have joy in the day of Christ, that he had not run in vain, or laboured in vain among them?* (ii. 16.) He speaks this therefore from a judgment of charity, ἀπὸ τῶν παρελθόντων καὶ περὶ τῶν μελλόντων στοχαζόμενος, conjecturing, saith Theophylact, from what was past, what they would be for the future; because, saith he, it seems just or fit for me to conceive this good hope of you, by reason of that great affection you retain to me, and your patience in enduring the like afflictions: now he that only gives these reasons of his confidence, gives us just reasons to conceive, he knew nothing of the necessity of their perseverance by virtue of any absolute election to salvation.

[5] Ver. 7. *i. e.* Because you have had your hearts upon me in my bonds, sending Epaphroditus to minister to me in my necessities, (ii. 25.) and contributing of your own substance to me, (iv. 14.) sending once and again to me, whilst I was in bonds for the defence of the faith, (ver. 15, 16.) those things, which, being *a sweet savour, a sacrifice acceptable and well-pleasing to God,* (ver. 18.) confirm my hope concerning you; especially when I find you yet standing firm under the like afflictions, *having the same conflict which you saw in me,* when I was among you, (Acts xvi.) *and now hear to be in me,* (i. 30.)

[6] Ver. 9. Ἐν πάσῃ αἰσθήσει.] The outward senses being the instruments by which we discern and distinguish material objects; the word αἴσθησις, which is here rendered *judgment,* is from them derived to the mind discerning and passing judgment on spiritual things; and is by Phavorinus styled ἡ νοὸς γεῦσις ἀκριβὴς τῶν διακρινομένων, *the exact taste of things that differ,* or *are to be discerned by the mind:* in which sense the word is often used by the LXX. especially in the book of Proverbs, where it is twenty times so used; and hence it bears the like sense in the apostle; and they, who have this exactness of judgment, are said to have αἰσθητήρια, *senses exercised* to discern betwixt good and evil. (Heb. v. 14.)

[7] Ver. 10. Ἵνα ἦτε εἰλικρινεῖς, καὶ ἀπρόσκοποι.] Εἰλικρινεῖς πρὸς τὸν Θεὸν, ἀπρόσκοποι κατ' ἄνθρωπον, *Sincere in their deportment towards God, inoffensive in their behaviour towards man.*

[8] Ver. 11.] For all that Christ does as a prophet sent from God, or as assuming the person of a mediator, must refer ultimately to the glory of the Father, (ii. 11.)

[9] Ver. 14—18.] For explication of these four verses, let it be noted in the general, that they, who preached Christ ἐξ ἐριθείας, *out of contention,* did not preach Christ, or the gospel in truth, and out of love to it, (ver. 17, 18.) but only in pretence, or upon this occasion, *from strife and envy against St. Paul,* being grieved that he had free liberty of preaching Christ to all that came to him for two years, (Acts xxviii. 30.) and also that they did not acknowledge St. Paul to be *set up,* or by God appointed for the defence and propagation of the gospel. Whence it appears, that they could be only the persons, who did contend with St. Paul for the glory of being the most diligent and successful promoters of the gospel; or, as such, envying the apostle's glory, set up for themselves, boasting as if they were the only publishers of the gospel: but yet it is difficult to assign the persons here intended by St. Paul: Œcumenius and Theophylact say, they were the unbelieving Jews, who, by divulging every where about Rome, what was the doctrine of Christianity which Paul preached; how opposite it was to the Roman gods and their worship; what tumults it had caused; how many it had turned from their old religion to the faith of Christ; and who he was in whom the Christians did believe; thought to enrage the emperor against St. Paul, the great promoter of this doctrine: and in this, say they, might St. Paul rejoice, as giving occasion to others to inquire into the Christian faith, and so to come unto it; for, saith Tertullian, "desinunt odisse quod desinunt ignorare;" *when they once know, they cease to hate it:* but such cannot be said to preach Christ without an intolerable catachresis; nor can St. Paul be supposed to rejoice in such a representation of the Christian faith, as they made. Others therefore say, with a greater likelihood, these were the Judaizing Christians, who with the gospel taught the observation of the law; for from these arose ἔριδες καὶ διχοστασίαι, *strife and dissensions,* 1 Cor. i. 11. iii. 3. *zeal, animosities, and contentions,* 2 Cor. xii. 20. and that on the account of this apostle, whom they would scarce own as an apostle of Christ, 2 Cor. vii. 2. but rather looked upon as one that *walked according to the flesh,* x. 2. and would have *excluded him from the churches,* Gal. iv. 16, 17. and yet at their preaching Christ, though not sincerely, the apostle may be supposed to rejoice, because he knew the time was near when the *hay and stubble* they built *on the foundation* should be revealed, and the destruction of the temple and city of Jerusalem, would sufficiently confute their vain additions to the faith.

[10] Ver. 20. Ἐν τῷ σώματί μου, *Christ shall be magnified by me in my body.*] For if I live in the body, the power of Christ will be magnified in delivering me out of so great danger: but if I be put to death for his sake, that power will be magnified which enables me so cheerfully to die for the faith, as I am ready to do.

[11] Ver. 22. Οὐ γνωρίζω, *I know not.*] Ἅπαξ λεγόμενον ἐν τούτῳ τῷ σημαινομένῳ. This γνωρίζω, saith J. Gregory, is but once used in this sense; which is true, if he confines this to the New Testament. But Phavorinus mentions another Gregory who used it in this sense; and Constantine says it occurs thus in Isocrates and Lucian.

[12] Ver. 23. Πολλῷ μᾶλλον κρεῖσσον, *To depart and to be with Christ, which is much better.*] *Because* (saith Crellius) *the time betwixt death and the resurrection is not to be reckoned, therefore the apostle might speak thus, though the soul hath no sense of any thing after death.* But could St. Paul think a state of insensibility much better than a life tending so much, as his did, to the glory of God, to the propagation of the gospel, and the furtherance of the joy of Christians? Could he call such an insensate state, *a being with Christ,* and *a walking by sight,* in opposition to the life of faith? (2 Cor. v. 7, 8.) Others say, the apostle speaketh thus, because he expected that the general resurrection, and the day of judgment, should be in his time: but the words will not bear this sense; for the apostle saith, he is in a constraint betwixt these two, whether he should choose that life which would enable him to gain many to Christ, and minister greatly to the necessities of his church; or that which would cause him to live with Christ, *viz.* as to his better part, *i. e.* whether his body and soul should be dissolved, or he should still live in the flesh? Now it is impossible that the same man, at the same time, should expect the resurrection and the day of judgment, and yet expect to live in the flesh, and to abide with the church in the flesh, when none of the members of the church should abide in the flesh, but should enjoy that resurrection which would place them with Christ, as well as himself; that he should desire his soul should be dissolved, or separated from the body, that he might be present with the Lord, and yet at the same time expect that day when he should be clothed upon with his celestial body. Moreover, he himself informs us, that the apostles expected only the resurrection, when other Christians should arise, at the great day; for thus he speaks, *He that raised up the Lord Jesus from the dead, will raise us also by him, and will present us with you,* 2 Cor. iv. 14. and this confutes their gloss, who say the apostle expected to be with Christ, as an especial privilege belonging to him as an apostle, or a martyr for Christ. (See the note on 2 Cor. v. 8.)

[13] Ver. 27. *In one spirit, with one mind.*] That is, with love and concord, saith Œcumenius, (see note on 1 Cor. i. 10, 11.) or with full consent: so ψυχῇ μίᾳ, 1 Chron. xii. 38. so in Irenæus, lib. i. cap. 3. to act, συμφώνως, with *one accord* and *consent,* is to act as having, μίαν ψυχὴν, καὶ τὴν αὐτὴν καρδίαν, καὶ ἓν στόμα, one *soul, heart,* and *mouth.*

[14] Ver. 29. *To you it is given not only to believe in him, but also to suffer for his name.*] Where note, (1.) that to suffer for Christ's sake is, χάρις, *grace* and *favour,* ver. 7. it is a gift which is matter of great joy, Matt. v. 12. Rom. v. 13. James i. 2. (2.) That they who, from these words, *to you it is given to believe,* infer, that faith is so far the gift of God as that men are purely passive in it, have as much reason to infer, that we suffer for the name of Christ without the concurrence of our own wills, both being said to be equally given.

CHAP. II.

1. IF there be therefore any consolation (παράκλησις, *any force of exhortation*) in (*beseeching you in the name of*) Christ, if (*there be*) any comfort of (*mutual*) love, if (*there be*) any fellowship of the Spirit (*of love exciting you to it*), if (*ye have*) any bowels and mercies (*for me the prisoner of Christ*),

2. Fulfil ye my joy (*in this*), that ye be (*all*) like-minded, having the same love (*one to another*), being of one accord, of one mind (*or minding the same thing*).

3. Let nothing be done (*among you*) through strife (*who shall be the greatest*) or (*through desire of*) vain-glory; but in lowliness of mind, [1] let each esteem (*an*) other better than himself.

4. Look not every man on his own things (*or concernments only*), but every man also on the things of others (*being concerned for their welfare*).

5. Let this mind be in you (*with respect to these matters*), which was also in Christ Jesus:

6. Who, being [2] in the form of God (*when he appeared to the patriarchs*), [3] thought it no robbery to be [4] equal with God (Gr. *did not covet to appear as God*):

7. But (*divesting himself of his former glory*) made himself of no reputation, and took upon him the [5] form of a servant (*by ministering to others*), and [6] was made in the likeness of man (Gr. *being in the likeness of man*):

8. And being found in fashion as a (*n ordinary*) man, he humbled himself (*yet more*), and became obedient to death, even the death of the cross.

9. Wherefore [7] God also hath highly exalted him (*even as to his manhood*), and given him a name (*a dignity and majesty*) which is above every name (*of majesty,* Eph. i. 21. Heb. i. 4.)

10. That at the name of Jesus every knee should bow, (*humbly acknowledging his authority, even those*) of things in heaven (*i. e. the holy angels*), and things in earth (*i. e. men*), and things under the earth, (*the dead, who being raised by him, shall acknowledge his power; for to them the apostle doth apply these very words of the prophet Isaiah,* Rom. xiv. 11, 12. Rev. v. 13. Isa. xlv. 23.)

11. And that every tongue (*i. e. men of all nations and languages,* Rev. vii. 13.) should confess that Jesus Christ is Lord, [8] to the glory of God the Father.

12. Wherefore, my beloved (*remembering the dignity of Christ, and your subjection to him*), as ye have always obeyed, not as in my presence only (*when you had me to be your monitor*), but now much more in my [9] absence (*which God by the workings of his Holy Spirit supplies*), work out your own salvation with fear and trembling.

13. For it is God who (*in my absence, by his inward teachings*) worketh in you both to will and to do of his own good pleasure.

14. (*And*) [10] do all things without murmurings and disputings (*i. e. obey the precepts of the Christian faith and of your spiritual monitors cheerfully, and without grudging, and readily, without exacting a reason of every command they lay upon you*):

15. That ye may be blameless and harmless, (*as becomes*) the sons of God, (*being*) without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

16. Holding forth (ἐπέχοντες, *holding fast*) the word of life *(under all persecutions and temptations)*; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17. *(And as for me, a prisoner, if I not only should continue absent from,* ἀλλ' εἰ καὶ,) but if I be *(also)* [11] offered upon the sacrifice and service of your faith, *(i. e. that I may present you gentiles an acceptable sacrifice to God, through faith, and the sanctification of the Holy Spirit,* Rom. xv. 16.) I joy, and rejoice with you all; *(I count these sufferings the matter, not of my sorrow, but my joy.*

18. *And if this come to pass,)* for the same cause *(or in the like manner)* also do ye joy, and rejoice with me.

19. But *(though I speak thus)* I trust in the Lord Jesus *(that he will work such a deliverance for me,* i. 19. 25. *as that, not needing him so much here, I may be able)* to send Timotheus shortly to you, that *(whatever be my condition here)* I also may *(or I may yet)* be of good comfort, when I know your state, *(i. e. your steadfastness in the faith, and your charity to one another.*

20. *To send Timothy, I say:)* for I have no man *(with me)* like-minded, who will *(so)* naturally *(and with like affection)* care for your estate.

21. For all *(here)* seek their own *(interests and safety, and)* not the things which are Jesus Christ's *(that is, comparatively to Timothy and Epaphroditus, mentioned* ver. 25. *for I find others too generally more concerned for their own safety, than for advancing the kingdom of Christ with the hazard of their own lives and fortunes).*

22. But ye know the proof *(ye have had experience)* of him, that, as a son with the father, he hath served with me in the gospel *(yielding honour and obedience to me, and with the like spirit labouring to promote the affairs of the gospel).*

23. Him therefore I hope to send *(to you)* presently, so soon as I shall see how it will go with me *(i. e. what will be the issue of my bonds).*

24. But I trust *(or I trust also)* in the Lord, that I also myself *(being set at liberty)* shall come shortly *(to you).*

25. Yet *(being not hitherto able to come myself, or to send Timothy,)* I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow-soldier, but your [12] messenger, and he that ministered to my wants.

26. For he longed after you all *(i. e. desired much to see you),* and was full of heaviness, because that ye had heard that he had been sick *(as knowing your affection to him would render you full of sorrow upon his account).*

27. [13] For *(and)* indeed he was sick, nigh unto death: but God had mercy upon him; and not on him only, but on me also, lest *(by his death)* I should have sorrow upon sorrow.

28. I sent him therefore the more carefully, that, when ye see him again *(recovered),* ye may rejoice *(on the account of it),* and that I may be the less sorrowful *(finding your sorrow for him turned into joy).*

29. Receive him therefore in the Lord *(and for his sake)* with great gladness; and hold such *(as stand thus affected to his service)* in reputation:

30. Because for the work of Christ *(i. e. the promotion of his gospel, and the ministration to me, the prisoner of the Lord)* he was nigh unto death, [14] not regarding *(but freely hazarding)* his *(own)* life, to supply your lack of service towards me.

ANNOTATIONS ON CHAP. II.

[1] Ver. 3. *LET each esteem,* &c.] This refers not to judgment, it being not in our power always thus to esteem of others, but to practice; as if he should have said, Be as ready to assist and help others, as if you were their subjects and inferiors: so the example of Christ requires, and so the precept runs, that *he who is the greatest should be a servant* to others.

[2] Ver. 6. Ἐν μορφῇ Θεοῦ, *In the form of God.*] By this expression most interpreters do understand, that the apostle doth intend Christ was essentially and truly God; but though this be a certain truth, yet I conceive this cannot be the import of this expression in this place.

First, Because the apostle exhorteth his Philippians to humility, after the example of our Lord: now humility consists not in the change of nature, but of condition; and therefore his exinanition of the form of God, seems rather to respect our Lord's condition, than his nature.

Secondly, There is no more reason to say, *the form of God* signifies the essence of God, than that *the form of a servant* signifies the essence of a servant; but evident it is, that *the form of a servant* doth not signify the *essence,* but the *state,* and the *condition* of a servant, which is a mere relation; nor doth his manumission change his nature, but his state.

Thirdly, According to this import of the phrase, it cannot well be shewed how he did *empty himself,* or lay aside this form: for though by taking of a body, he concealed, yet could he not be said to empty himself of, or lay aside, the Godhead; especially when in that body he gave such numerous and signal demonstrations of Divine power and wisdom, both in his miracles, his doctrine, and knowledge of the hearts of men.

Fourthly, This word μορφὴ, *form,* both in the Old and New Testament, doth often signify the external shape: as when it is said of Belshazzar,* Dan. v. 6. 10. and of Daniel,† vii. 28. that their *forms were changed;* of Nebuchadnezzar, that ‡ *his form returned to him,* Dan. iv. 46. of Christ, that he appeared to two of his disciples, ἐν ἑτέρᾳ μορφῇ, *in another form,* Mark xvi. 12. and that μετεμορφώθη, *he was transfigured* before three of them, Matt. xvii. 2. but it no where seems to signify the essence of a man either in the Old or the New Testament.

Grotius and the Socinians say, that Christ is said to be *in the form of God,* by reason of the miracles he wrought on earth, they being indications of the power of God residing in him. But this interpretation cannot stand. For,

First, Christ is here plainly said to have been *in the form of God,* before he took upon him *the form of a servant,* or the similitude of a man; for as these words, *being found in the fashion of a man, he humbled himself, and became obedient unto death,* do shew, that he was *found in the fashion of a man before he humbled himself to become obedient to the death;* so, by parity of reason, these words, *being in the form of God,* &c. *he emptied himself, and took upon him the form of a servant, being found in the likeness*

---

* Τοῦ βασιλέως ἡ μορφὴ ἠλλοιώθη. † Ἡ μορφή.
‡ Ἡ μορφή μου ἐπέστρεψεν ἐπ' ἐμέ.

of man, do shew that he was first in the form of God, before that being found in the likeness of man, he took upon him the form of a servant.

Secondly, It is plainly here asserted, that Christ emptied *himself of this form of God* at his humiliation; whereas he never laid aside his power of working miracles, but did continue to exert it to his death.

Thirdly, This power of miracles is never in the Scripture styled *the form of God;* and were this all that was intended by that phrase, both Moses and Elias, and our Lord's apostles, might upon that account be said to have been in *the form of God;* seeing both Moses and Elias wrought many miracles on earth, and Christ declared concerning his disciples, that they should work *greater miracles than those which he had done,* John xiv. 12.

I therefore by this *form of God,* do understand that glorious form in which God on his throne is represented; that majesty in which he is said to appear in Scripture, and in which the Λόγος, or the Word, did shew himself of old to Moses and the patriarchs. For explication of this sense, I shall shew, (1.) how God in the Old Testament is represented as appearing, shewing his form and glory to the sons of men.

Secondly, That Christ did in this form appear to Moses and the patriarchs of old.

Thirdly, That since our Lord's ascension he hath been invested with the form of God, he hath appeared in it, and hath declared it belongs to him; though, for the time of his humiliation, he was pleased to dispose, or put it off. And,

First, The appearance or similitude of God is represented in the Old Testament in a bright shining cloud or light, a flame of fire, or the attendance of a host of angels. Thus in that vision of the prophet Daniel, *The Ancient of days did sit; his throne was like the fiery flame, and his wheels as burning fire; a stream of fire did issue from before him, thousand of thousands ministered unto him, and ten thousand times ten thousand stood before him,* Dan. vii. 9, 10. Thus God appeared on Mount Sinai, where his presence was attended with a host of angels, according to that saying of the Psalmist, *The chariots of God are twenty thousand, even thousands of angels, and the Lord is among them as in Sinai,* Psal. lxviii. 18. where the Targum adds, *The Word of the Lord desired to place his majesty upon it;* Jehovah dwelleth only in the heaven of heavens for ever. He appeared there also in a bright shining cloud, or flame of fire; for *the glory abode upon Mount Sinai, and the cloud covered it six days, and the sight of the glory of the Lord was like devouring fire,* Exod. xxiv. 16, 17. And seeing of these *majestic symbols,* is to see God, ver. 12. to *see the God of Israel,* ver. 10. that is, say Onkelos and Jonathan, *the glory of God.* And when Moses doth again repeat the decalogue, he adds these words, Deut. v. 22. 24. *The Lord spake to all your assembly in the mount, out of the midst of the fire of the cloud: and you said, Behold, the Lord God hath shewed us his glory, and we have heard his voice out of the midst of the fire. We have seen this day that God doth talk with man, and he liveth.—The Word of the Lord our God shewed the Divine majesty of his glory,* saith the Targum of Jonathan; and, *we heard the voice of his word,* saith Onkelos. And the prophet Habakkuk, in his song of God, saith thus, *His glory covered the heavens, his brightness was as the light, and bright beams came out of his side,* Hab. iii. 3, 4. There he discovereth Shecantiah, his *Schechinah, i. e.* his *glorious majesty,* saith the Targum. When Jacob had a vision of angels ascending and descending, he presently cries out, *This is no other than the house of God; this is the gate of heaven: surely Jehovah is in this place; and I knew it not,* Gen. xxviii. 17. Shechinti Dii, *The glory of the Lord is here,* say the Targums. And when God shewed himself to the people in the cloud, then did the glory or similitude of God appear, as the expression is, Numb. xii. 8. *τὴν δόξαν Κυρίου, The glory of the Lord,* saith the Septuagint; so 1 Kings viii. 11. Thus doth the Scripture represent that God who dwelleth in light inaccessible, before whose face the angels do continually stand as ministering spirits. And this also is the rabbinical exposition of the Chabod Dii,* *The glory of the Lord;* that it is either a ray of Divine light, or a guard of angels.

Secondly, That Christ was in the form of God, even before he took upon him human nature, will be apparent, if we consider, that even before he purged our sins, he was *the brightness of his Father's glory, light of light,* Heb. i. 3. and, in the language of the book of Wisdom, *A pure stream flowing from the glory of the Almighty, the brightness of the everlasting light,* Wisd. vii. 25, 26. and that he at the conclusion of his humiliation prays, that God would *glorify him with the glory which he had with him before the foundation of the world,* John xvii. 5. That it was the opinion both of the ancient Jews and of the Christians, from the beginning, that it was the Λόγος, or the Messiah, who appeared to the patriarchs of old in light and splendour, and sometimes with the attendance of holy angels. And, (3.) that we have great evidence of this matter, both in the Old and New Testament. In the books of Exodus and Numbers we read, that the children of Israel tempted the Lord, saying, *Is the Lord among us, or not?* Exod. xvii. 7. Numb. xxi. 6. and that the Lord sent therefore fiery serpents among them; but in the tenth chapter of the First Epistle to the Corinthians, we are informed that *they tempted Christ, and were destroyed of serpents.* See this reading justified, note on 1 Cor. x. 9. Christ, therefore, as to his Divine nature, was then present with, and tempted by, them. God also saith to his people thus, Exod. xxiii. 20. 23. *Behold, I send an Angel before thee to keep thee, in thy way, and to bring thee to the place which I prepared. Beware of him, and obey his voice, provoke him not; he will not pardon your transgressions: for my name is in him.* Now the ancient rabbins† say, this was *the Angel, the Redeemer;* or an uncreated angel, in whom was Jehovah: and the words plainly seem to intimate this to us, seeing the power of remitting sins, ascribed here to him, belongeth only to that God against whom they were committed. Moreover, when God, being incensed against Israel for making the golden calf, had threatened to withdraw himself, and only send an angel before them to drive out the inhabitants of Canaan before them, Exod. xxxiii. 2. this seems an evil word to the people, and they mourn because of it, *viz.* of those words, *I will not go up in the midst of thee;* that is, say Onkelos and Jonathan, I will not cause שכינתי, my glorious presence to go up with thee. Nor doth Moses himself rest in this answer, but speaks thus to God, *If thy*

* Cosri, par. ii. §. 2. p. 81. par. iv. p. 277, 278.
† See Ambr. in locum, et Cartw.

presence go not with me, carry us not up hence, ver. 15. If the Schechinah go not with us, saith Onkelos, εἰ μὴ αὐτὸς σὺ, *If thou thyself go not with us,* say the Septuagint, R. Salomon, and Aben Ezra: which sense the following words require, *For wherein shall it be known that I and thy people have found grace in thy sight, is it not in that thou goest with us?* ver. 16. Whence it is evident, that they were not contented with the promise of a created angel, but required God's presence to go with them; and that God granted this request, ver. 17. Thus Philo Judæus* often informs us, that the angel who went before them was no created angel, but the Divine Word, or God himself: *For* (saith he) *Moses prays to God himself to be his governor, in the way that leadeth to himself, saying, If thou go not with us, carry us not up hence.* And again, *He uses the Divine Word for a guide, for so speaks the oracle, Behold, I will send my Angel before thy face, to lead thee in the way,* Exod. xxiii. 20.

Thirdly, That after his ascension to the right hand of majesty and glory, the Lord Christ did again reassume this form, and appear in this majestic splendour, is evident from the New Testament: thus he appeared to Stephen, who looking up steadfastly to heaven, *saw the glory of God, and the Son of man standing at the right hand of God,* Acts vii. 55. Thus he appeared to a persecuting Saul, in *a light from heaven above the brightness of the sun,* saying to him, *I am Jesus whom thou persecutest,* Acts xxvi. 13. Thus in the vision of St. John, Rev. i. 14. 16. *His eyes were as a flaming fire, and his countenance as the sun shining in its strength.* Thus he declared he would appear at the destruction of Jerusalem, to punish that rebellious people; *The Son of man* (saith he) *will come in the glory of his Father, with his holy angels,* Matt. xvi. 27. Luke ix. 26. 28. And his second advent shall be with the same tremendous glory, for *he shall be then revealed from heaven with his mighty angels, in flaming fire,* 2 Thess. i. 7, 8.

Fourthly, Seeing then this splendour, and this attendance of holy angels, is represented in Scripture as the *similitude,* the *shape,* the *face,* and *majestic presence* of God; seeing it is evident, that before the incarnation, the Λόγος, or Divine Word, had this glory, and in it did appear to Moses and the patriarchs, and that in order to the exercise of a regal power over his church; seeing it is certain from the New Testament, that after his ascension he again re-assumed this form and power, it is highly probable this was the form of God here mentioned; this was the likeness to God in which, at his humiliation, he did *not covet to appear,* but rather chose to lay it aside, that so he might appear amongst us, not as the Lord of heaven, attended with a host of angels, or in the dazzling brightness of his Father's glory, but in the fashion of a man.

[5] Οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, *Thought it no robbery to be equal with God.*] This Greek phrase is only to be met with in Plutarch, saith Grotius (though I cannot find it there), and in Heliodorus; in which writer it plainly signifies, *to covet earnestly,* or look upon a thing as much to be desired, and snatched at. Thus when Cybele went about to allure Theagenes to the lustful embraces of Arsace, finding him out of the temple, in a by-apartment, she did* ἅρπαγμα ποιεῖν τὴν ξυντυχίαν, i. e. *she snatched at the occasion,* or looked upon it as a thing desirable for her purpose; and when none of her proposals or allurements would prevail with Theagenes to gratify the queen's desires, she brake forth into this admiration,† *What adverseness from love is this? A young man in the flower of his age thrusts from him, or refuses a woman like unto himself, and desirous of him,* καὶ οὐχ ἅρπαγμα οὐδὲ ἕρμαιον ἡγεῖται τὸ πρᾶγμα, *and does not look upon this as a great offer, and a thing very desirable:* and when she had found out that his affection to Chariclea was the cause of this averseness, she proposes to Arsace the death of Chariclea, as an expedient to gain his affection, and ‡ ἅρπαγμα τὸ ῥηθὲν ἐποιήσατο ἡ Ἀρσάκη, *Arsace embraces the motion as a thing very desirable, or to be coveted.* So that ἅρπαγμα ἡγεῖσθαι, saith Semidius, is *rem optatam persequi, et studiosissimè occupare.*

[4] Τὸ εἶναι ἴσα Θεῷ,] Is to be, or to appear as God, or in the likeness of God: so the word ἴσα is adverbially used frequently in the Septuagint, answering to the Hebrew *caph,* Job v. 14. *They grope in the noon-day,* ἴσα νυκτὶ, *as in the night;* x. 10. *Hast thou not curdled me,* ἴσα τυρῷ, *as cheese;* xi. 12. *Man is born,* ἴσα ὄνῳ ἐρημίτῃ, *like a wild ass's colt;* xiii. 12. *Your remembrance is,* ἴσα σποδῷ, *like unto ashes;* and, ver. 20. *He consumeth,* ἴσα ἀσκῷ, *as a bottle;* xv. 16. *Man drinketh in iniquity,* ἴσα ποτῷ, *as drink;* xxiv. 20. *Wickedness shall be broken,* ἴσα ξύλῳ, *as a tree;* xxvii. 16. *He prepareth raiment,* ἴσα πηλῷ, *as the clay;* xxviii. 2. *Brass is molten out of the stone,* ἴσα λιθῷ, *as the stone;* xxix. 14. *I put on judgment,* ἴσα διπλοΐδι, *as a robe;* xl. 15. *He eateth grass,* ἴσα βουσὶν, *as an ox;* Isa. li. 23. *Thou hast laid thy body,* ἴσα τῇ γῇ, *as the earth;* Wisd. vii. 1. *I myself am a mortal man,* ἴσον ἅπασι, *like to all men; and the first voice I uttered was* πᾶσιν ἴσα κλαίων, *weeping as all others do,* ver. 3. So that the sense of these words seems to me to be this, That though Christ in his former appearances still represented himself in the form and likeness of God; yet coming now into the world for the salvation of mankind, he did not covet or desire to appear in that majestic splendour and authority, but rather chose to come in the similitude of a man, and in the form of a servant. Nor doth this exposition give any advantage to the Socinians, but equally confutes their heresy, and gives a better answer to their arguments than the usual exposition can give. For,

First, Hence the pre-existence of Christ, before his being born of the blessed Virgin, is proved to a demonstration.

Secondly, Hence also it is evident, that there must be two natures in Christ; that of the Λόγος, which appeared from the beginning to the patriarchs; and that which he received, when as man he was conceived in the Virgin's womb.

Thirdly, Hence it appears that this nature, in which he appeared before his conception in the Virgin's womb, must be Divine. For what other nature could appear in the form of God, and challenge to itself the glory, which by the Jews was still esteemed a certain indication of the Divine presence, and in the New Testament is styled *the glory of the Father?* Especially if we consider, that he who thus appeared hath the incommunicable name Jehovah so oft ascribed to him, is styled *the Judge of the whole*

* Διόπερ εὔχεται Μωϋσῆς αὐτῷ τῷ Θεῷ χρῆσθαι ἡγεμόνι πρὸς τὴν αὐτὸν ἄγουσαν ὁδόν· λέγει γὰρ, εἰ μὴ αὐτὸς σὺ συμπορεύσῃ, μή με ἀγάγῃς ἐντεῦθεν, De Migrat. Abrah. p. 334. C. Ἡγεμόνι τῆς ὁδοῦ χρῆται λογῷ θείῳ, χρησμὸς γάρ ἐστιν, Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου. Ibid. lit. F.

* Heliodor. lib. vii. p. 322. † P. 340. ‡ P. 337.

earth, and either challengeth to himself the Divine attributes and offices, or never doth refuse them when they are offered to him by men. Moreover, where is the humiliation, or the exinanition here mentioned, in that Christ would not be, or appear as God in the world, if having only a human nature, he could not do so without being guilty of the blasphemy the Jews laid to his charge, *That he being a man, made himself God?* Whereas he differed in nothing from an ordinary man, but only in the extraordinary gifts conferred by God upon him. And if his nature was Divine, it of necessity must be eternal, since the Divine nature can have no beginning of existence.

[5] Ver. 7. Μορφὴν δούλου λαβὼν, *He took upon him the form of a servant.*] This phrase cannot import only his taking of the human nature, that being sufficiently expressed by saying, that *he was made in the likeness of man:* besides, he still retains the human nature, but doth not now retain the form of a servant, but of *the Lord of all things.* Nor are we to understand by it *his outward poverty, which equalled him to servants* (saith the learned Grotius), *as having nothing of his own;* for that is not the state of a servant only, but of a son in his minority, and of many unfortunate persons who were never servants. Nor, thirdly, must we understand by it, as the Socinians do, his submission to be used as a slave or servant, by being whipped, and bound, and crucified; for that is the humiliation which he suffered after he had taken upon him the form of a servant, as those words plainly shew, *He took upon him the form of a servant, and being found in the fashion of a man, he became obedient to the death:* nor is this proper to a servant, but to a malefactor; for a servant is not less a servant when he is not whipped or scourged: he therefore may be rather said to have taken upon him the form of a servant, by ministering to men, and being among them *as one that served;* for as the business of a servant is to do nothing for himself, but for the good of others, and to spend himself in ministering to their advantage; so the Son of man *came not to be ministered to, but to minister,* and at the close of that ministry, *to give his life a ransom for many.*

[6] Ἐν ὁμοιώματι ἀνθρώπων γενόμενος, *And being in the likeness of man.*] That our Lord had the real nature, and not only the outward shape or resemblance of a man; that he had a body consisting of flesh, blood, and bones; a soul and spirit; and so all the constituent parts of a man, the Scripture plainly testifies. Nor doth this phrase ἐν ὁμοιώματι, *in the likeness of man,* contradict it, it being used of a real likeness by the participation of the same nature as to kind. Thus Adam is said to beget a son, ἐν ὁμοιώματι αὐτοῦ, *in his own likeness,* who yet was certainly of the same nature with him: and Christ is said, ὁμοιωθῆναι, *to be made like to his brethren,* by the participation of the nature of Abraham, and his communion with them in the same flesh and blood, Heb. ii. 14. 16, 17. and it was both proper and elegant for the apostle to use this expression here, by reason of the opposition he designed to shew, betwixt Christ's former glorious and his then present humble state, he being then ἐν μορφῇ τοῦ Θεοῦ, *in the form of God,* now ἐν ὁμοιώματι τοῦ ἀνθρώπου, *in the likeness of a man.*

[7] Ver. 9. Αὐτὸν ὑπερύψωσε, *God hath exalted him.*] The fathers on this place advise us, εἰς τὴν ἀνθρώποσιν, καὶ οὐκ εἰς τὴν θεότητα ταῦτα διανοεῖν, *to refer these things not to the Divine, but to the human nature,* the apostle not speaking here of the exaltation of the Divine nature of Christ, by the manifestation of his concealed glory and power, but of the exaltation of that nature which had suffered; this exaltation being in Scripture represented as the reward of our Lord's salutary passion: for *we see him* (saith the apostle) *who was made a little lower than the angels, for the suffering of death, crowned with glory and honour,* Heb. ii. 9. and again, the elders about the throne say, *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory,* Rev. iv. 11. v. 12. Moreover, St. John declares, that this dominion and power was given to the Son of man because he was so, (John v. 17.) though it was given to the man Christ Jesus, because the fulness of the Godhead dwelled in him.

[8] Ver. 11. Εἰς δόξαν, *To the glory.*] He does not say, as the Socinians contend, that Christ is exalted to the glory of God the Father, though that be true of the advancement of his human nature; but he saith, that being thus exalted, he is to be acknowledged of all tongues and nations as their Lord, to the glory of the Father; nothing more tending to his glory, than that all persons owning Christ as their Lord, and yielding obedience to him, should abound in these works of righteousness, *which are through Jesus Christ to the glory of God the Father,* i. 11. Eph. i. 12. Moreover, seeing the Father thus exalted the humanity of Christ, since he united the Λόγος to the human nature (for *it pleased the Father, that in him should all fulness dwell*), what hinders that this exaltation should be said to be to the glory of God the Father, from whom he received even the Divine nature?

[9] Ver. 12. Ἐν τῇ ἀπουσίᾳ μου, *In my absence.*] *i. e.* When I was present with you, I by my counsels and exhortations stirred you up to desire, and do what was according to the mind of God: he, in my absence, is more immediately present with you, by the inward motions of his Holy Spirit, to excite you both to will and to do what is well-pleasing to him. Having therefore now all things administered more immediately by God, which are requisite to make you willing and able to perform your duty, it doth more highly concern you to work out your salvation. Thus Ignatius * saith, that he being now in chains, and going to Rome to receive the crown of martyrdom, the church of Syria *had God, instead of him, to be her pastor,* and that *Christ alone was bishop over her.* This sense I gather from these words, *much more in my absence;* for what other reason can be offered of these words than that which this interpretation gives?

Hence it is evident, that God worketh in us to will and to do, not by a physical operation, which makes it necessary for us to will and to do what he would have us do; for why then doth the apostle admonish his Philippians, *to work out their salvation with fear and trembling?* For what is more absurd, than to exhort another to do himself what God doth for him without his concurrence; or to require him to will what he cannot but will and do: for this reason, because another renders it necessary for him so to will? and what ground of fear can there be, lest God should fail in his work? That the word ἐνεργεῖν doth not require this sense, is evident, because in Scripture it occurs very often, where it must be understood, not of a phy-

* Ἀντὶ ἐμοῦ ποιμάνι τῷ Θεῷ χρῆται, μόνος αὐτὴν Ἰησοῦς Χριστὸς ἐπισκόπησει. Ep. ad Rom. §. 9.

sical, but only of a moral operation; as when Satan is said, ἐνεργεῖν, *to work in the children of disobedience,* Eph. ii. 2. and of the mystery of iniquity, that, ἐνεργεῖται, *it now works,* 2 Thess. ii. 7. (2.) When it is attributed to those causes which produce not their effects by any physical, but only by moral operations, as when the word is said to be ἐνεργὴς, *powerful,* Heb. iv. 12. *the word* ὃ ἐνεργεῖται, *which effectually works in them that believe,* 1 Thess. ii. 13. that *faith that worketh by love,* Gal. v. 6. that charity is ἐνεργὴς, *effectual,* Philem. 6. and of concupiscence, that, ἐνεργεῖται, *it worketh in our members,* Rom. vii. 5. (3.) When it is ascribed to God sending upon men ἐνέργειαν πλάνης, *the efficacy of deceit;* for surely God worketh no evil physically. In a word, did God thus work in us to will and to do, the work could no more be ascribed to us, than the motion which was impressed on the body of Lazarus, when he came out of the grave, or upon Paul, when rapt up to the third heavens, could be ascribed to them; and the will would not deserve that name, as being neither free nor praiseworthy. And therefore all the Greek interpreters observe, that the apostle saith, *It is God that worketh in us both to will and to do,* οὐχ ὡς ἀφαιρῶν τὸ αὐτεξούσιον, not as denying our free-will, or τοὺς ἄκοντας βιαζόμενος, *constraining the unwilling,* * ἀλλ' ὅτι προθυμίαν εὑρίσκων, αὔξει ταύτην διὰ τῆς χάριτος· *but, because finding a readiness of mind, he increaseth it by his grace; and because he works together with those who work out their salvation with fear and trembling,* τοῖς γὰρ τοιούτοις συνεργεῖ, *for with such he co-operates,* saith Œcumenius.

[10] Ver. 14. *Do all things without murmurings,* καὶ διαλογισμῶν, *and disputings.*] That is, say the Greek commentators, without murmuring under your sufferings for the sake of Christ, (i. 20.) or doubtings, or reasonings, whether you should continue steadfast in the faith, or not.

[11] Ver. 17. Εἰ σπένδομαι, *If I offered.*] The apostle here hath an elegant allusion to the Jewish sacrifices: they were prepared for the altar, on which they were to be offered, by the Levites and the priests, and this was their λειτουργία, *service,* and there was poured upon the sacrifice oil or wine, which was the σπονδὴ, or *libation:* if then, saith the apostle, whilst I am thus, λειτουργῶν, wholly employed in rendering you gentiles an acceptable sacrifice to the Lord, my blood should be the libation to be poured out upon this sacrifice; I should rejoice even thus to die in your service, and for the confirmation of your faith. (See Rom. xv. 16.)

[12] Ver. 25. Ὑμῶν ἀπόστολον, *Your apostle.*] So they were usually styled, who gathered sacred money, and carried it up to Jerusalem: and so, say some, he calls Epaphroditus, because he brought the contributions of the Philippians to him at Rome. But the word *apostle* is never used in the New Testament, but either of those, who were in the strict sense *apostles of the Lord,* or else were eminent ministers and preachers of the gospel: thus Titus and the brother of St. Paul (which is the usual appellation of St. Timothy, see note on Heb. xiii. 23.) are ἀπόστολοι, *the apostles of the churches,* 2 Cor. viii. 22, 23. and Andronicus and Junia, who had long preached the gospel, are styled ἐπίσημοι ἐν τοῖς ἀποστόλοις, *eminent among the apostles of Christ.* I therefore conclude with Theodoret† upon the place, and upon i. 1. that *the episcopal care of this church was committed to him:* and that this is the import of the word *apostle* here. This being the note of the same Theodoret, that formerly, τοὺς νῦν καλουμένους ἐπισκόπους, ἀποστόλους ὠνόμαζον, *they who are now called bishops were styled apostles;* and Hilary the deacon saying here, "erat enim eorum apostolus, ab apostolo factus," *he was constituted their apostle,* i. e. *bishop,* by St. Paul, who therefore commands them to receive him in *the Lord,* ver. 28. *i. e.* for the sake of the *Lord Christ,* whose minister he was.

[13] Ver. 27.] Note, that here we find Epaphroditus was not recovered by the gift of healing, then frequent in the church, that gift being not exercised by them to whom it was imparted at their own pleasure; but as God was pleased, by a special instinct, and a strong faith, to incite them to the exercise of it: these gifts being therefore given for the sake of unbelievers, to convince them of the truth of the Christian faith, God thought not fit that it should be ordinarily exercised upon believers, lest it should be looked upon not as a gift, but as the effect of art or skill, or a thing done among them by confederacy.

[14] Ver. 30. Παραβουλευσάμενος, *Not regarding his life;*] Or, as others read, παραβολευσάμενος, or παραβολησάμενος, *hazarding his life;* that is, say the Greek commentators, εἰς κίνδυνον ἔρριψεν ἑαυτὸν, *he brought himself in danger of death;* not by venturing on the emperor's displeasure, but by labouring so as to contract a dangerous disease (which he did, saith the apostle, *to supply your lack of service towards me),* which is not so to be understood, as if he charged them with any want of service or affection to him; (see iv. 10.) but thus, that Epaphroditus did this, being present with him, to supply that service, which they, being absent, were not in a capacity to perform. Note also, that παραβουλευσάμενος is the reading of all the Greek scholia, Photius and Cod. Alexand. and, say Hesychius and Phavorinus, is in sense the same with παραβολευσάμενος, and so it is not certain that there was ever any other reading. And therefore Theodoret on the place saith, the apostle speaks thus, οὐκ ἐπειδὰν καὶ τοὺς ἄκοντας βιάζεται, ἀλλ' ὅτι προθυμίαν εὑρίσκων αὔξει ταύτην διὰ τῆς χάριτος, *not as if God constrained the unwilling, but because, where he finds a readiness of mind, he increaseth it by his grace.*

CHAP. III.

1. FINALLY (τὸ λοιπὸν, *henceforth),* my brethren, rejoice in the Lord. To write the same things *(which I have delivered)* to you *(by word of mouth),* to me is not grievous, but to *(for)* you [1] it is safe.

2. *(I therefore exhort you again, to)* beware of [2] dogs, beware of [3] evil-workers, beware of the [4] concision.

3. For we are the *(true and spiritual)* circumcision, which worship God in the spirit *(of our mind,* Eph. iv. 23.) and rejoice in Christ Jesus and have [5] no confidence in the *(circumcision of the)* flesh *(as if this would commend us to God).*

4. Though *(were this any proper ground of confidence)* I might also have confidence in the flesh *(as well as they who boast of this: for)* if any other man think that he hath whereof he might trust in the flesh, I *(have)* more *(reason so to do:*

5. *For I was)* [6] circumcised the eighth day, *(the very*

* Theodoret in locum.

† Σαφῶς τοίνυν ἐδίδαξεν, ὡς τὴν ἐπισκοπικὴν οἰκονομίαν αὐτὸς ἐπιπεπίστευτο, ἴχνη ἀποστόλου προσηγορίαν.

day prescribed by the law, Gen. xvii. 12.) of the stock of Israel *(my parents and ancestors being all of Israel),* of the tribe of Benjamin, *(that tribe which cleaved to Judah, and revolted not with Jeroboam to the worship of the calves,* 1 Kings xii. 21.) a Hebrew of the Hebrews; *(both by nation and language,* 2 Cor. xi. 22. Acts xxi. 40.) as touching *(the observance of)* the law, a pharisee; *(one of the strictest sects of our religion,* Acts xxvi. 5.)

6. Concerning zeal *(for the Jewish religion, I have shewed that above others, in)* persecuting the church *(of Christ,* Acts xxii. 3, 4. xxvi. 11.) touching the righteousness which is in *(and by)* the law *(I have lived)* blameless *(as to that,* Acts xxiii. 1.)

7. But what things *(of this nature)* were *(then reputed)* gain to me, those I *(have)* accounted *(as)* loss for Christ *('s sake.)*

8. Yea doubtless, and I count all things *(of this world)* but loss [7] for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ *(i. e. obtain an interest in him, and the blessings purchased by him).*

9. And be found in him, not having my own righteousness, which is of the law, *(which cannot justify me, but leave me still under the curse of it,* Rom. iii. 20. Gal. iii. 10.) but that which is through the faith of Christ, *(viz.)* [8] the righteousness which is *(approved)* of God *(i. e. the righteousness which is)* by faith *(in Christ):*

10. That I may know him *(to be the Messiah, and the Saviour of the world, which knowledge is necessary to life eternal,* John xvii. 3. 1 Cor. ii. 2.) and the [9] power of his resurrection, and the [10] fellowship of his sufferings, being made conformable to his death;

11. If by *(these, or)* any *(other)* means, I might attain to the resurrection of the dead, *(promised by him to all his faithful servants and sufferers.*

12. [11] *For I can)* not *(look upon myself)* as though I had already attained, *(or caught hold of the prize of my high calling,* ver. 14. *the resurrection of the dead,* ver. 11.) or were already perfect *(i. e. crowned with it);* but I follow after *(or pursue it),* if that I may apprehend *(or reach)* that *(prize)* for *(the obtaining of)* which also I am apprehended of Christ Jesus. *(For when I fled from him, he caught hold on me, converted me to the faith, that believing in him I might obtain life everlasting,* 1 Tim. i. 15, 16. εἰ καὶ, *if that, or that also:* see note on 1 Tim. v. 10.)

13. Brethren, I count not myself to have apprehended *(i. e. caught hold of the prize):* but this one thing I do, forgetting *(not looking after)* those things which are behind, and reaching forth to those things which are before,

14. I press towards the mark *(the goal)* for the *(obtaining the)* prize of the high calling of God in Christ Jesus.

15. Let us therefore, as many as be [12] perfect *(or thoroughly instructed in our Christian duty)* be thus minded *(as I have told you I am, i. e. so as to believe the circumcision of the spirit, not that of the flesh, and the righteousness which is of God by faith, are the things especially to be regarded for the obtaining of this prize):* and if in any thing ye be otherwise minded *(imagining the Judaical performances may also commend you to God),* God shall *(in due time)* reveal even this unto you *(i. e. he will convince you of the no necessity of these things in order to his favour).*

16. Nevertheless *(in the meantime),* whereto we have already attained *(i. e. as far as we have attained to the knowledge of it),* let us walk by the same rule, *(viz. that circumcision availeth nothing, but a new creature,* Gal. vi. 15, 16.) let us mind the same thing.

17. Brethren, be *(ye)* followers together of me *(in this matter, who have renounced all my Jewish privileges),* and mark them *(for your patterns)* who walk so, as ye have us for an example *(of the spiritual circumcision, and of minding the prize of our high calling).*

18. For many *(zealots for the law so)* walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

19. [13] Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.

20. *(Imitate us, I say,)* for [14] our conversation *(or our city)* is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ:

21. Who shall change [15] our vile body *(now subject to corruption, passions, and sorrows),* that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

ANNOTATIONS ON CHAP. III.

[1] Ver. 1. ΑΣΦΑΛΕΣ, *It is safe.*] *viz.* Because things only delivered by word of mouth may slip out of memory, *Litera scripta manet.* Here is St. Paul's judgment against oral tradition.

[2] Ver. 2. Τοὺς κύνας, *Dogs.*] It is the observation of the fathers,* that the name of *dogs* was anciently given to the gentiles, as being without the covenant, according to those words of Christ, *It is not meet to take the children's bread, and give it to dogs:* but with the things the names are now changed, they being now without the covenant, and the believing gentiles admitted to it; and therefore they are called the children, but the Jews dogs. And it is well noted by Dr. Lightfoot,† that our Lord used this language, Matt. xv. 26. *Not to express his own sentiments of the gentiles, but in compliance with the common language of the Jews, who proverbially said, The gentiles are likened to dogs, whereas we are God's peculiar people, even his sons and daughters.* Where also is observed by the same worthy person, that even the Talmudists say of the generation in which the Messiah, or the Son of David, should come, that the *synagogues should become stews, and the faces of that generation shall be as dogs.*

[3] *Evil-workers.*] For they labour only to pull down God's building, and to destroy the church of Christ. Elsewhere he styles them *deceitful workers,* 2 Cor. xi. 13. not speaking of the gnostics, as some imagine, but of the Jews; for so it follows: *Are they Hebrews? Are they Israelites? so am I,* ver. 22.

[4] Τὴν κατατομὴν, *The concision.*] For circumcision being no longer a rite of entering into covenant with God, it is no better than a cutting off the flesh; and they, who still

* Τοῦτο πάλαι τῶν ἐθνῶν ἦν ὄνομα, οὐκ ἔστι γάρ, φησὶν ὁ Κύριος, καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ δοῦναι τοῖς κυναρίοις· ἀλλὰ μετέβη μετὰ μὲν τῶν πραγμάτων καὶ τὰ ὀνόματα, καὶ τὰ μὲν ἔθνη υἱοὶ, Ἰουδαῖοί γε προσαγορεύονται κυνές. Theod. Chrysost. Œcum. Theophylact.

† Harm. p. 136.

insisted on it as a thing necessary to justification and salvation, cut themselves off from Christ. (Gal. v. 2, 3.)

[5] Ver. 3. *No confidence in the flesh.*] That the Jews had a great confidence in the merit of circumcision, see note on Rom. ii. 13.

[6] Ver. 5. Περιτομὴ ὀκταήμερος, *Circumcised the eighth day.*] The Jews themselves say, that circumcision before that time was no circumcision, and after that time it was of lesser value: (see Buxtorf. Synag. Jud. cap. 4. p. 109.) and Origen* informs us, that *the Jews held, that the circumcision performed on the eighth day, was that which was chiefly intended, and that the performing it on any other day was only allowed in case of sickness.* Hence they thought it necessary to circumcise a child on the sabbath-day, though all manner of work was forbidden on that day, rather than defer circumcision a day beyond the time, (John vii. 22.) and made it a rule, that † *the rest of the sabbath gives place to circumcision.* And this opinion, as it agrees with the text, Gen. xvii. 12. so it seems to have obtained long before our Saviour's time; for the Septuagint and the Samaritan version read thus, *The uncircumcised male, who is not circumcised,* τῇ ἡμέρᾳ τῇ ὀγδόῃ, *the eighth day, shall be cut off, he hath broken my covenant,* Gen. xvii. 14.

[7] Ver. 8. Διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ, *For the excellency of the knowledge of Christ Jesus.*] There hath been a sharp contention about the import of these plain words; some contending, that the apostle here intends the knowledge of *the person of our Lord,* and of *his offices,* and of the benefits which he hath purchased for us in his person, and doth convey to us by his offices: and others pleading, that it is *the knowledge of the gospel of Christ* which is here intended, and the excellency of it which is here commended; whereas I think there is no real difference betwixt these two opinions: for we know nothing of the person and of the offices of Christ, or of the benefits which he hath purchased for us, and conveys to us by them, but by the revelation of the gospel, and so the excellency of his person and offices, and of that gospel which reveals them to us, must be in effect the same; nor would the knowledge of the gospel be so excellent, were it not for the revelation of the dignity of his person and of his offices, and of the benefits we receive from them.

[8] Ver. 9. Τὴν ἐκ Θεοῦ δικαιοσύνην, *The righteousness of God.*] That the righteousness of God, in St. Paul's style, doth always signify the righteousness by faith in Christ Jesus dying for us, see note on Rom. i. 17. And hence it is evident, that the apostle cannot here speak of the righteousness of Christ *imputed* to us: for, (1.) he does not oppose to his own righteousness, which is of the law, the righteousness of Christ *imputed* to him, but his own faith in Christ *imputed unto him for righteousness,* Rom. iv. 5. (2.) He speaks of his faith in Christ dying and shedding his blood for him; and therefore not of his active obedience, constituting us righteous as Christ was, but of his passive obedience, procuring for us justification, or the remission of sins.

[9] Ver. 10. Καὶ τὴν δύναμιν, &c. *The power of his resurrection.*] *i. e.* The power exercised in his resurrection, *by which we are begotten to a lively hope of an inheritance incorruptible,* (1 Pet. i. 3, 4.) and are assured of our own resurrection, (2 Cor. iv. 14. Colos. ii. 12.) this being that knowledge he so earnestly requests for his Ephesians, (i. 19, 20.) and also the power of it, to assure us of our justification through faith in him, (Rom. iv. 24, 25.) and of our freedom from condemnation. (Rom. viii. 34.)

[10] Τὴν κοινωνίαν, &c. *The fellowship of his sufferings.*] By being conformed to his death: (1.) spiritually, by dying unto sin; as knowing that *if we be* thus *conformed to him in the likeness of his death, we shall be* like unto him *in his resurrection,* and shall live with him. (Rom. vi. 5. 8.) And (2.) by suffering and taking up the cross for his sake; as knowing that *if we thus suffer with him, we shall be also glorified with him.* (Rom. viii. 17. 2 Tim. ii. 11, 12. 1 Pet. iv. 13.)

[11] Ver. 12—14. Ὡς ἐπὶ δρόμεως τὰ πάντα λέγει.] He in these verses makes a continual allusion to the race run in the Olympian games, where he that ran was still ἔμπροσθεν ἐκτεινόμενος, *upon the stretch, and pressing forwards,* without looking back to those whom he had left behind; and pursuing the goal, that first coming to it, he might catch hold of the prize, and so be crowned with it. And two things are here noted by the fathers, worthy of our observation:

(1.) That if this great apostle who had suffered so many things, and was in *deaths often,* and who had laboured so abundantly; οὔπω ἐθάῤῥει περὶ τῆς ἀναστάσεως ἐκείνης, *was not yet confident of a blessed resurrection, but only striving, if so be he might attain unto it:* such as we must have less ground of confidence.

(2.) What continual diligence and labour this pursuit requires; for you know, saith Chrysostom, with what great stretch the pursuer runs; he looks upon no man, he throws out of the way every thing that might hinder him; he employs his body, eye, strength, soul, and mind, upon the work, πρὸς ἕτερον μὲν οὐδὲν ὁρῶν, πρὸς δὲ τὸ βραβεῖον μόνον, *looking to nothing else, but only to the prize.*

[12] Ver. 15. Τέλειοι, *Perfect.*] That to be perfect, is to be sufficiently instructed in the true grounds and principles of Christian faith, hath been shewed, note on 1 Cor. ii. 6. and on Matt. xix. 21. and by comparing this passage with the discourse of the same apostle in his fifth and sixth chapters to the Galatians, we may learn what it is, τῷ αὐτῷ στοιχεῖν κάνονι, *to walk by the same rule:* for as there he sharply inveighs against the Galatians, for hearkening to the teachers of the necessity of circumcision; so here he warns his Philippians to beware of them, and their doctrine, from ver. 2. to 7. as there he opposeth to circumcision the *cross of Christ,* in which alone he gloried, Gal. vi. 14. so here he opposeth to it, *the fellowship of his sufferings,* ver. 8, 9. as there he says, he is persuaded of his Galatians, that οὐδὲν ἄλλο φρονήσουσιν, *they will be no otherwise minded,* Gal. v. 10. so here he exhorts his Philippians, τοῦτο φρονεῖν, *to mind the same thing,* ver. 16. as there he teaches them by his own example, not to yield to those who urged on them circumcision, Gal. ii. 14. 20. so here he exhorts the Philippians *to walk* in this case, *as they had him for an example,* ver. 17. which example he had laid before them, ver. 4. 9. and as there he promised mercy and peace, τῷ κανόνι τούτῳ στοιχήσουσιν, *to them that walked by the rule,* or canon, he had laid them down, Gal. vi. 15, 16. so here he admonisheth the Philippians, τῷ αὐτῷ στοιχεῖν κανόνι, *to walk by the same rule:* this rule must

* Λέγουσι δὲ οἱ Ἰουδαῖοι τὴν μὲν ὀκταήμερον περιτομὴν εἶναι τὴν προηγουμένην, τὴν δὲ μὴ τοιαύτην ἐκ περιστάσεως. Contra Celsum, lib. v. p. 263.

† Buxt. cap. 16. p. 366.

therefore be that which he there lays down, that *in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.* Those who are fully persuaded of this, he styles *the perfect*, requiring of them a life exactly conformed to this rule, from others only as far as they had attained to the knowledge of it, informing them that the time was at hand, when God, by destroying the Jewish temple, and dissolving the Jewish church and economy, would farther reveal this truth to them, and convince them of the vanity of these Judaical performances.

[13] Ver. 19. Ὧν τὸ τέλος, *Whose end is destruction.*] That the description here given of these men, agrees well with the manners of the gnostics, cannot be denied; but yet that the apostle speaketh not of them, but of the Jews, most ancient and modern commentators do assert: and there seems reason to prefer this latter exposition, (1.) because he saith, he had told his Philippians often of these men: now, ver. 1. he informs them, that he then writ to them of the same things which he had before spoken to them by word of mouth, *viz.* that they should beware of those Jews whom he there styles *dogs, evil-workers, the concision.* (2.) He opposes his own example, who had renounced all his Jewish privileges, and the example of those who *worship God in the Spirit,* and *rejoiced in Christ Jesus,* and *had no confidence in the flesh,* ver. 3. 17. to the example of these men. And, (3.) the description he gives of them is agreeable to what he elsewhere saith of the same Jews. For,

First, They were *enemies to the cross of Christ;* that being not only a stumbling-block to the unbelieving Jews, (1 Cor. i. 23.) but being also overthrown by them who preached up the necessity of circumcision and of legal observations to salvation: from hence, saith the apostle, it follows, that *Christ is dead in vain,* Gal. ii. 21. and that then *the scandal of the cross is ceased,* Gal. v. 10. and that *Christ would profit them nothing, who were upon this account circumcised,* Gal. v. 2. and that *they were fallen from grace,* ver. 4. And from the apostle's discourse in the beginning of this chapter, it appears, saith Esthius, that he here speaketh of these men.

Secondly, That their end was to be destruction, the apostle teacheth in these words, *Such are false apostles, deceitful workers, whose end shall be according to their works,* 2 Cor. xi. 13. 15. And this he speaks of them who were Hebrews and Israelites, ver. 22. as also here, ver. 4.

Thirdly, That *their god was their belly, i. e.* that they chiefly had regard to that, as we learn from the same apostle, saying, *These serve not the Lord, but their own bellies;* which, saith Theodoret, he speaks of the evil defenders of the law; (see note on Rom. xvi. 18.) and that they were γαστρίμαργοι, *slow bellies,* or luxurious people (Tit. i. 12. see note there); and that they devoured those they perverted. (2 Cor. xi. 20.) Their *glory was in their shame;* that is, say the ancient fathers, in the circumcision of the shameful member: say others, in those evil works, (ver. 2.) which ought to be the matter of their shame, they being such as *blasphemed the name of God among the gentiles,* Rom. ii. 24. they minded earthly things, *counting gain godliness,* 1 Tim. vi. 5. Tit. i. 11.

[14] Ver. 20. Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς, *Our conversation is in heaven.*] So Philo* represents God's priests and prophets; for having said of men, οἱ μὲν γῆς, οἱ δὲ οὐρανοῦ, *some are of the earth, some of heaven;* he adds, that of the latter sort are priests and prophets, who transcending all sensual things would not be called κοσμοπολῖται, *citizens of the world;* but translating themselves into the intellectual world, dwell there, ἐγγραφέντες ἀφθάρτων ἀσωμάτων ἰδεῶν πολιτείᾳ, *being enrolled in the policy of incorporeal and incorruptible beings.* They, saith the apostle, *mind earthly things,* and so are κοσμοπολῖται, *men who have this world for their city;* " nos autem civitatem cælum habemus;" but we have heaven for our city (as Budæus renders the words), as living in expectation *of a city whose builder and maker is God,* Heb. xi. 10.

[15] Ver. 21. Τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, *Our vile body.*] *The body of our humiliation;* that is, saith Methodius, our body which ταπεινοῦται ἀπὸ σφάλματος, *is humbled by the fall, and become mortal.—That body* (saith Irenæus*) *which is humbled by falling into the earth, and which shall be transformed from a mortal and corruptible, into an immortal and incorruptible body.*

Note here, (1.) what a value is put upon the resurrection and redemption of the body from corruption, as if it were the chief thing which Christians waited for, and expected from our Saviour at his coming. (Rom. viii. 23.)

(2.) Note, the Divine power is Christ, to whom is here ascribed that resurrection, which is frequently made an indication of the Godhead, it being *God who raiseth from the dead,* (Rom. iv. 17. Acts xxvi. 6.) and which is ascribed to the exceeding greatness and to the energy of his mighty power, (Eph. i. 19.) and yet is here ascribed to the energy of Christ. And,

(3.) Note the pious observation of the fathers, that their folly can never be sufficiently lamented, who deprive themselves of such a glorious resurrection. So Œcumenius and Theophylact.

Note, (4.) that Philo† and the Platonists so call these bodies, ὡς ταπείνωσιν ἐπάγοντα τῇ ψυχῇ, because these earthly tabernacles do *humble and depress the soul.* See also the reading of the text defended, Examen Millii, ibid.

CHAP. IV.

1. THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved, *(as those who do expect his coming to confer these blessings on you,* 1 Cor. xv. 58. *or, so stand fast in the liberty wherewith Christ hath made you free, as I have taught you,* Gal. v. 1.)

2. I beseech Euodias, and beseech Syntyche, that they be of the same mind [1] in *(the concerns of)* the Lord.

3. And I entreat thee also, true [2] yoke-fellow, help those women who laboured with me in the *(promotion of the)* gospel, with Clemens also, and others my fellow-labourers, [3] whose names are written in the book of life.

4. Rejoice in the Lord alway: and again I say, Rejoice.

5. Let [4] your moderation be known unto all men: *(for)* the [5] Lord is at hand.

6. Be careful *(anxiously solicitous)* for nothing; but in

* Lib. de Gigant. p. 247. E.

* " Quid est humilitatis corpus manifestum est, quod est corpus, quod est caro, quod et humiliatur cadens in terram; transfiguratio autem ejus, quoniam cùm sit mortalis et corruptibilis, immortalis sit et incorruptibilis." Lib. v. cap. 13.

† Quis Rerum Divinarum Hæres. p. 405. C.

every thing by prayer and supplication (Gr. *deprecation*), with thanksgiving, let your requests be made known *(i. e. presented)* unto God.

7. And [6] the peace of God which passeth all understanding, shall keep your hearts and minds *(steadfast)* in Christ Jesus.

8. [7] Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any *(thing)* praise-*(worthy)*, think on these things *(to do them)*.

9. Those things, which you have both learned, and received, and heard *(from me)*, and seen in me, do: and the God of peace *(the giver of internal peace)* shall be with you.

10. But [8] I rejoiced (ἐχάρην δὲ, *for this cause I rejoiced)* in the Lord greatly, that now at the last your care of me *(i. e. to supply my wants)* hath flourished again; [9] wherein you were also careful, but you lacked opportunity.

11. Not that I speak *(this)* in respect of *(any desire in me, that you, or others, should supply my)* wants: for I learned in whatsoever state I am, therewith to be content.

12. I know both how to be abased, and I know how to abound: every where, and in all things, I am instructed both to be full and to be hungry, both to abound and to suffer need.

13. [10] I can do all *(these, and other)* things *(required by Christianity)* through Christ that strengthens me.

14. *(But)* notwithstanding *(this my proficiency)* ye have well done, that ye did *(thus)* communicate with *(me in)* my affliction.

15. Now, ye Philippians, know also *(for your honour)*, that in the beginning of *(my preaching)* the gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but you only, *(i. e. I have received supplies from no other church but yours.*

16. *You indeed kindly did it;)* for even *(when I was)* in Thessalonica ye sent once and again to *(supply)* my necessities.

17. *(And of this I remind you)* not that I desire a *(farther)* gift *(for my own benefit)*; but *(because)* I desire fruit that may abound to your account *(in the day of the Lord, who will not then forget your labour of love, in ministering to his saints,* Heb. vi. 10.

18. *I say, not that I desire more:)* for I have *(received)* all *(that can be needful for me)*, and abound: I am full, having received of Epaphroditus the things which were sent from you, *(which are)* an odour of a sweet smell, [11] a sacrifice acceptable, well-pleasing to God.

19. But *(and)* my God shall supply all your need, according to his riches in glory, *(i. e. his glorious riches)* by Christ Jesus *(i. e. he shall return you a supply of your spiritual wants, for your charity to me in temporals)*.

20. Now unto God and *(i. e. who is)* our Father be glory for ever and ever. Amen.

21. Salute every saint in Christ Jesus. The brethren which are with me greet you.

22. All the saints salute you, chiefly they that are of Cæsar's household.

23. The grace of our Lord Jesus Christ be with you all. Amen.

ANNOTATIONS ON CHAP. IV.

[1] Ver. 2. ΤΟ᾽ *αὐτὸ φρονεῖν, To mind the same thing,*] Here, is not to be of the same judgment in all things; for no man can become of the same judgment with another by entreaty, but only by conviction: the exhortation therefore is, (1.) to have the same love to one another. (ii. 2.) with the same soul and spirit to promote the gospel of Christ, (i. 27.) to walk by the same rule, as far as they have attained to the knowledge of it, (iii. 16, 17.)

[2] Ver. 3. *Σύζυγε, Yoke-fellow.*] That this yoke-fellow cannot be St. Paul's wife, is certain; because he declares himself an unmarried man, 1 Cor. vii. 7. *i. e.* either a virgin or a widower. Secondly, Because a woman cannot be styled *γνήσιε*, but *γνησία σύζυγε*· it is unlikely he should mean Epaphroditus, he being not then at Philippi, but with him at Rome: (ver. 11.) it may be therefore one of the rulers of the church, whom he saluted in the front of this Epistle.

[3] *Ἐν βίβλῳ ζωῆς, Whose names are written in the book of life.*] This is a Judaical phrase, *viz. they are written for life,* Isa. iv. 3. (see the Targum there:) and *they shall not be written in the book of eternal life, which is written for the just of the house of Israel,* Targum in Ezek. xiii. 9. and it doth not signify the absolute election of any to eternal life, but only their present right to that inheritance, by virtue of the obedience of faith. (Rev. xx. 15. xxi. 7.) For (1.) the apostle declares of all the Jews to whom he writ, that they were come to the general assembly of the first-born, who *were written in heaven,* Heb. xii. 23. and yet he in the following verse saith to them, *See that ye refuse not him that speaketh.* (2.) Christ threateneth to some, that he *would blot their names out of the book of life,* Rev. xxii. 19. and promiseth to him that overcometh, that he *would not blot his name out of the book of life,* Rev. iii. 5. And God himself saith to Moses, *Whosoever hath sinned against me, him will I blot out of the book which I have written,* Exod. xxxii. 32, 33. that is, *out of the book of the just,* saith the Targum of Jonathan.

The Apostolical Constitutions say,* we come to be written in this book, *τῇ ἡμετέρᾳ εὐνοίᾳ καὶ σπουδῇ, by our good affection and industry.* St. Basil,† that as *men are written in this book, when they are converted from vice to virtue; so may they be blotted out of it, when they backslide from virtue to vice,* according to the saying of the Psalmist, Psal. lxix. 28. *Let them be blotted out of the book of the living,* and *not written with the righteous;* that is, saith Ainsworth, *Let them be cut off from being any longer thy people, or registered in the writing of the house of Israel.* And, saith St. Jerome, *They were written in the book of God, who in the days of Antiochus Epiphanes,* "legem fortissimè defenderant," *firmly continued in the law,* and *they were blotted out of it,* "qui legis prævaricatores extiterant," *who were deserters of it.*

[4] Ver. 5. *Τὸ ἐπιεικὲς, Your moderation.*] Your meekness and patience under all your trials: *Be ye patient* (saith St. James), *for the coming of the Lord is at hand,* v. 8. (See Heb. x. 36, 37.) This is almost the constant sense of the Greek word in the Septuagint, where it answers to חנן,

* Lib. viii. cap. 1. † In Isa. iv. 3. tom. ii. p. 123. ‡ On Dan. xii. 5.

and סלח, and signifies to be *gracious* and *propitious*, 1 Sam. xii. 22. Ezra ix. 4. Psal. lxxxv. 4. Ἐποίησας εἰς ἡμᾶς κατὰ πᾶσαν ἐπιείκειάν σου, *Thou hast dwelt with us according to all thy goodness, and thy great mercy.* So Cant. pueror. ver. 18. *Let us torture the just man, that we may know,* τὴν ἐπιείκειαν αὐτοῦ, *his meekness,* Wisd. ii. 19. *Thou judgest,* ἐν ἐπιεικείᾳ, *with mildness,* xii. 18. *He will yield to your desires,* ἐπιεικῶς καὶ φιλανθρώπως, *favourably and kindly,* 2 Macc. ix. 27. So the Syriac and Arabic, who render it *mansuetudo vestra.* So Phavorinus, ἐπιεικὴς, πραΰς, παρὰ τὸ εἴκειν, τὸ ὑποχωρεῖν; and yet that τὸ ἐπιεικὲς is well rendered *moderation,* is certain; for, ἐπιείκεια is rendered by Phavorinus, μετριότης, *moderation,* ἐπιεικῶς by Suidas and Phavorinus, μετρίως ἤτοι συμμέτρως, *moderately,* or *in measure;* ἐπιεικὴς and ἐπιεικὸς by Hesychius and Suidas, μέτριος, that is, *moderate;* and in the same Suidas, ἐπιεικῶς ζῆσεσθαι, is *to live moderately,* that is temperately; and ἐπιεικῶς γεγράφθαι, is *to be written moderately,* without bitterness or passion.

Now because this moderation is much talked of, but neither rightly understood, nor duly practised, I shall endeavour to shew what is the proper import of the word, and what are the proper objects of it. And,

First, Moderation is not derived from the word *medium,* but from *modus;* and that is from the Hebrew, *madad,* he measured; or *middah,* a rule, or measure; and in the Greek is styled, μετριότης, from μέτρον, a measure; whence it is evident, that moderation, properly so called, and in the moral sense of the word, belongs only to things, in which we are subject to a vicious excess; or to act beyond that rule or measure, which Scripture or religion doth prescribe for the due regulation of our actions and passions; and it respects, first and principally, the government of our passions; whence the due government of them, is by philosophers styled μετριοπαθεία, *the moderation of our passions.* Now they are either our concupiscible passions, that is, passions of desire, and then the moderation required of us must consist in such a government or restraint of our affections and desires, that in our love, desire of, or our delight in, any thing, we never do exceed the worth or excellency of the object, or of the end we do pursue; or,

Secondly, Our angry passions, which render us averse from things or persons, or displeased with them, and then we moderate these passions, when,

(1.) We have no aversion from, or hatred to, or displeasure against, those things, which have no real evil in them, and so can be no proper objects of our aversation, or displeasure: or, (2.) when we are not more displeased at, or grieved for, any thing, than reason, or the laws of Christianity permit us so to be; for then we can never exceed the measure of that aversation and displeasure, which reason and Christianity allow, and so we never should offend in the exertion of our angry passions. And with respect to this, the wise man saith, *He that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a city.* (3.) This moderation must be extended to the effects of these passions; (1.) in the tongue, by evil speeches; whence the good man is said *to moderate his words with discretion,* Psal. cxii. 5. (2.) In his actions proceeding from those appetites, as in our pursuit of temporal good things; and in our strife and contentions about them. And, (3.) in the effects of our angry passions, that is, in our deportment to, and our punishment of, offenders. Now, hence it follows,

First, That moderation can have only place in things which are not always evil in themselves, but become so by exceeding that rule and measure which is prescribed for the due management of them. This word must therefore be abused, and falsely used, when it is applied to things which are always evil in themselves, in what degree soever they are done. They therefore abuse this word, who talk of *whoring moderately,* or being *moderately wicked;* for what we neither ought to be, or do at all, can never be done *moderately,* or without exceeding the rule we ought to walk by.

Secondly, Hence it is demonstratively evident, that moderation is always a virtue, it being always virtuous to restrain the excesses of our passions and appetites, and the exorbitances of our angry passions, and to regulate our words and actions, according to the rule and measure by which we ought to act.

Thirdly, Hence observe, that they who render the word ἐπιείκεια, here used, meekness and *patience,* mildness or gentleness, mean the same thing as they who render it *moderation;* for meekness, gentleness, mildness, is only the due moderation of our angry passions, in respect to those injuries and provocations which we meet with in this world. And patience is that virtue which teacheth us to suffer any worldly evil without murmuring, discontent, or discomposing our spirits, and results evidently from a due moderation of our affections to these things; and this seems clearly to be the import of the word in this text: for, saith the apostle, ver. 4. though you are sufferers with me for the sake of Christ, yet *rejoice always;* and, ver. 6. μὴ μεριμνᾶτε, *be not anxious about any temporal concerns,* or events; let not either your care for them, or fear of losing them, distract your spirits, but *let your moderation,* as to these things, *be known unto all men,* ver. 5. *for the Lord is at hand,* to protect, preserve, support you, and to reward your patience and resignation, as to these affairs.

Fourthly, And whereas, by a late author, this moderation of the passions, and of our concerns about things suitably to their nature, is commended highly; but, saith he, *the moderation pleaded for by many, hath no affinity with this virtue:* in this he is exceedingly mistaken, for all the moderation that hath, or can be pleaded for by men of sense and reason, is only this, that men would be concerned for things suitably to their natures; that as for things indifferent and mutable, they would be indifferent in their concerns about them; neither quarrelling with the church established, nor refusing communion with her, because she doth enjoin them; nor being so stiff in the retaining of them, as not to suffer mutable things to be changed by the same power by which they were at first appointed, when the wisdom of our governors shall think this fit for the good of the *church,* which is the moderation of *the church of England;** and that men would set such a true value upon peace, union, and charity, which are great Christian virtues, and very beneficial to the church, as to let indifferent and circumstantial rites give place to those more necessary things, when these governors, the proper judges in

* Rubr. of Cerem.

that case, think there is ground of hope, that they may be promoted by a little yielding in those things which do not commend us to God, or by a change of some doubtful, and even innocent expressions, into expressions which remove the doubt, and minister no occasion of offence to the weak.

This I conceive is the true import of the word moderation, when it refers to actions and passions, words and censures, subject to a vicious excess.

Sometimes the adjective *moderate*, or adverb *moderately*, hath respect to measures either of things dry, or liquid; and then it is not a measure of things moral, or as they are capable of being good or evil; but as they are more or less, great or small, high or low, long or short, or of a middle nature betwixt both; and in this sense, a man is said to be *moderately learned, wise,* or *rich;* and hence you may perceive the fallacy they put upon us, who say moderation is not always a virtue, because it is no virtue to be *moderately learned,* or *wise;* this being that which logicians call *μετάθεσις εἰς ἄλλο γένος,* or *a transition from one meaning of the word to another,* which always makes the syllogism to consist of four terms, and therefore the conclusion false: for whensoever moderation is required, or commendable, there the excess is always vicious and blameworthy; whereas it is rather commendable, and an ornament of the mind, to be more than moderately wise and learned, and no disparagement to be more than moderately rich.

[5] Ὁ Κύριος ἐγγύς, *The Lord is at hand.*] *So the apostle thought,* saith Grotius upon the place; tacitly insinuating, that they were mistaken in this matter: but this exposition reflecting very injuriously upon the authority of the apostles, and the Spirit by which they spake; and that of the fathers, *ἡ κρίσις ἤδη ἐπέστη, the day of judgment is at hand,* being found by experience false, we of necessity must have recourse to some other exposition of their words, when they so often tell the Christians to whom they write, that *the Lord is at hand;* that *he stands even at the door,* James v. 9. that *the coming of the Lord draweth nigh,* ver. 8. that *the end of all things is at hand,* 1 Pet. iv. 7. that *the day of the Lord is near,* Heb. x. 25. that *it is but a little while, and ὁ ἐρχόμενος, he that is coming will come, and will not tarry:* I say, we must of necessity, for exposition of these places, have recourse to some other advent of our Lord: for it is by no means to be granted, that the apostles were mistaken in their apprehensions of this matter, and that they confidently asserted, that the great day of judgment was then at hand; when after sixteen hundred years it is yet far off, the destruction of antichrist, the calling of the Jews, and the millenium, succeeding these great epochas, being to precede that day. For this bold conjecture shakes the foundations of the Christian faith; it imputes not only fallibility, but actual falsehood, to the writers of these Epistles, and makes them guilty of falsehood in the promises of the New Testament, and in the motives which they used, to encourage believers to a Christian patience under the pressures they endured, and renders them deceivers of their hopes. Let it be therefore noted,

First, That these expressions are chiefly used in the catholic epistles, and the Epistle to the Hebrews; that is, in the epistles directed to the Jewish churches, who were no strangers to these phrases, and who were well acquainted with a tremendous advent of the Lord to punish the rebellions and infidelity of that nation: so, for instance, Joel ii. 1. *All the inhabitants of the land* (of Judah) *shall be confounded, ὅτι πάρεστιν ἡμέρα Κυρίου ὅτι ἐγγύς, because the day of the Lord is at hand, a day of darkness and gloominess; a day of clouds and of thick darkness.* And, ver. 11. *The day of the Lord is great and very terrible, who can abide it?* And, ver. 31. *The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come;* Zech. xiv. 1, 2. *Behold, the day of the Lord cometh, and I will gather all nations against Jerusalem to battle;* Mal. iii. 2. *Who may abide in the day of his coming, and who shall stand when he appeareth?* And, iv. 1. *Behold, the day cometh that shall burn as an oven.*

Secondly, There is also frequent mention of this time and day in the New Testament, when the Lord would come to destroy the unbelieving Jews, and also of the nearness of that time; for the Baptist calls them to repentance from this very motive, that the *axe was then laid to the root of the tree,* Matt. iii. 10. that *one was coming whose fan was in his hand,* ver. 12. Our Saviour spends a whole chapter in speaking, *περὶ ἡμέρας ταύτης, of that day,* Matt. xxiv. 36. and *of the coming of the Son of man* to the destruction of that nation, ver. 27. 37. *of the coming of the Lord,* ver. 42. *of the age in which he would thus come,* ver. 34. *of the signs when his coming was, ἐγγὺς, near at hand, καὶ ἐπὶ θύραις, at the door* (which are the very words, both of St. Paul and St. James); when there would be a *τέλος, an end of all things* belonging to the Jewish temple and constitution, ver. 14. Now to this coming of the Lord, foretold by his own self in the very expressions of the prophets, and in the words used here by the apostles, in their writings to the Jewish converts, we may very well refer the words forecited, and if there be any other of like nature.

And the fitness of these exhortations to meekness and patience, on the account of the nearness of this day, and the advent of the Lord to punish the unbelieving Jews, will be apparent from this consideration, that they were the chief persecutors of those of their own nation who embraced the Christian faith, (Rom. xv. 31. 1 Thess. ii. 14.) and they also sent out their messengers to other nations, to represent the Christians to them as the worst of men, and to excite them to join with them in the persecution of them, as Justin Martyr doth inform us; and therefore it must be very acceptable to the poor persecuted Christian Jews, to hear that these enemies of the cross of Christ, these instigators of the heathen to persecute them, should, by the coming of the Lord to destroy their church and nation, be disabled from doing them any farther mischief; and also, that those deceitful workers of the same nation, who troubled the churches with preaching the necessity of circumcision, and the observation of the law of Moses, should not be able long to instil those doctrines, their church and temple being to be shortly ruined, and they themselves being no longer able to observe the law.

[6] Ver. 7. Εἰρήνη Θεοῦ, *The peace of God.*] As *ἀγάπη Θεοῦ* and *χάρις Θεοῦ,* do generally signify the love and favour of God to us, so *εἰρήνη Θεοῦ, the peace of God,* most naturally imports the peace and reconciliation which we have with God through faith in Christ; for *being justified by faith, we have peace with God:* hence is the gospel, which proclaims this pardon and justification to believers, styled *the gospel of peace,* Eph. vi. 15. *the preaching peace by Jesus Christ,* Acts x. 30. Eph. ii. 17. *who is our peace,* ver. 14. and in

the preface to all the Epistles, the apostle wisheth to the Christians, χάριν καὶ εἰρήνην, *grace and peace through God the Father, and our Lord Jesus Christ:* and this peace is styled, εἰρήνη ψυχῆς, *the peace of the soul,* Hag. ii. 9. So that the sense of these words seemeth to be this; The sense and experience of the Divine favour, and the inward peace and security which arise from it, shall be sufficient to keep you steadfast in the faith of Christ. He promiseth not deliverance from calamities, but inward peace and tranquillity of mind under them, and that as the effect of constant prayer, and a sense of the Divine favour to them.

[7] Ver. 8.] Hence two things may be noted: 1. That there are things naturally honest, just, lovely, and praiseworthy. 2. That there is no virtue, nothing praiseworthy, but what falls under the compass of this general precept.

[8] Ver. 10. *I rejoiced in the Lord.*] *i. e.* In your liberality, not as a thing tending only to supply my wants, but as a thing highly acceptable to the Lord, (ver. 8.) and as a fruit of your affection to him, which he will reward, (ver. 17.)

[9] Ἐν ᾧ ἐφρονεῖτε ἠκαιρεῖσθε δὲ, *Of which thing you were still mindful, but you wanted ability.*] Οὐκ εἴχετε ἐν χερσὶν, οὐδὲ ἐν ἀφθονίᾳ ἦτε, *you had it not in your hands, you were not in a condition to help me;* so Theodoret, Chrysostom, Theophilus, though Œcumenius and Phavorinus render it, with our translation, καιρὸν οὐκ εἴχετε, *you lacked opportunity.*

[10] Ver. 13.] Hence the fathers observe three things: (1.) That the art of contentment requires much learning, exercise, and meditation. (2.) That it is as difficult to learn how to be full, as to be hungry; abundance having destroyed more than penury, and exposed them to more pernicious lusts. (3.) That our proficience in this, or any other virtue, is to be ascribed not to ourselves, but to the Divine assistance.

[11] Ver. 18. Ὀσμὴν εὐωδίας, *A sacrifice acceptable.*] There were two altars, saith Dr. Hammond, in the temple of the Jews, the altar of incense within the temple, and that of sacrifice without in the court: on these two were offered all things that were offered to God, and under these two heads, an *odour of incense* and *a sacrifice,* are works of charity here represented, as being the prime things now under the gospel to obtain God's favour and acceptation.

THE

EPISTLE TO THE COLOSSIANS.

WITH ANNOTATIONS.

PREFACE.

THAT St. Paul writ this Epistle to the Colossians when he had not yet seen them, is the opinion of most of the ancient scholiasts: this is confessed even by Theodoret, though he saith this doth not follow from the words cited to confirm this opinion, but the contrary. The words are these: *I would have you know what great solicitude I have for you, and for them of Laodicea, and for as many as have not seen my face in the flesh,* Colos. ii. 1. which he renders thus; *Not for you only, and for them of Laodicea, but also for them that have not seen my face in the flesh:* but the connective particle being not ἀλλὰ, or ἀλλὰ καὶ, *but also,* but only καὶ, *and,* seems to favour our translation, and the opinion of the ancients.* He adds, that the apostle went from Phrygia, of which Colosse was the metropolis; whence he collects he must have preached there: but this will not follow; since the first time he only went through Phrygia *en passant,* Acts xvi. 6. and the second time, xviii. 23. he only stayed to confirm the brethren already converted; but that he came to Colosse, is not said. The arguments offered to prove he had not seen them, seem stronger, as appears not only from the words now cited, but from other expressions in the same Epistle; for he intimates, i. 4. that he had only *heard of their faith in Christ;* and, ver. 7. that they had learned the faith not from him, but Epaphras, whom he styles, *to them a faithful minister of Jesus Christ.*

Note also, that this Epistle was writ at the same time with that to the Philippians, and so A. D. 62.

As for the occasion of it, Theodoret* informs us, that it was writ against those Jewish Christians who endeavoured to impose the observation of the law upon the gentile converts, as is apparent from his caution to them, to beware of them who *spoiled them after the rudiments of the world,* ii. 8. and that because they were *circumcised in Christ,* ver. 11. and he had *blotted out the hand-writing of ordinances which was against them,* ver. 14. and from the inference thence made, *Let no man judge you therefore in meat, or in drink, or in respect of a holiday, or of the new moons, or of the sabbath-days; which are a shadow,* ver. 16, 17. The rest say, that it was written against them who sowed among them Jewish and heathenish doctrines;† and in particular against them who endeavoured to bring in the

* Chrysost. Œcum. Theoph. Οὐχ ἑωρακὼς μὲν αὐτοὺς, his quos in carne minimè vidit. Ambros.

* Ἡ δὲ ὑπόθεσις τῆς ἐπιστολῆς ἐστιν αὐτή· τινὲς τῶν Ἰουδαίων πεπιστευκότων ἐξηπάτησαν, καὶ παρεσκεύασαν τούτους φυλάττειν τοῦ νόμου τὰ περιττά.

† Παρατηρήσεις εἶχον πολλὰς, καὶ Ἰουδαϊκὰς, καὶ Ἑλληνικάς. Chrys. Τοὺς Κολοσσαεῖς ἐβούλοντό τινες ἀπατῆσαι σοφίσμασιν Ἑλληνικοῖς κατὰ τῆς εἰς Χριστὸν πίστεως, καὶ περὶ τῶν ἐν νόμῳ βρωμάτων, καὶ περιτομῆς. Œcum.

worship of angels;* of the gnostics, here mentioned by Esthius, they have not one word to say.

CHAP. I.

1. PAUL, an apostle of Jesus Christ by the will of God, and Timotheus our brother,

2. [1] To the saints and faithful brethren in Christ which are at Colosse *(writeth thus):* Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

3. We give thanks to God [2] and *(who is)* the Father of our Lord Jesus Christ, praying always for you,

4. Since [3] we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; *(which love is still the fruit of a true faith,* 1 Cor. xiii. 2. Gal. v. 6.

5. *We give thanks, I say,)* for the hope *(of an eternal inheritance,* 1 Pet. i. 3.) which is laid up for you in heaven, whereof ye heard before *(from Epaphras)* in the word of the truth of the gospel *(preached by him);*

6. Which *(gospel)* is come to you, as it is *(also heard of)* [4] in all the world; and bringeth forth fruit *(in them),* as it doth also in you, since the day ye *(first)* heard of it, and knew (ἐπέγνωτε, *acknowledged)* the grace *(and favour)* of God *(to you)* in truth *(and sincerity):*

7. As ye *(have)* also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ;

8. Who also declared to us your love *(to me)* in the Spirit *(your spiritual and affectionate love to me, wrought in you by that Spirit whose fruit is love).*

9. For this cause we also, since the day we heard of it *(i. e. this your affection to us),* do not cease to pray for you, and to desire *(of God)* that ye might be filled with the knowledge of his will *(advancing)* [5] in all *(the gifts of)* wisdom and spiritual understanding.

10. That *(having thus attained to the knowledge of the things of God)* ye might walk worthy [6] of the Lord unto all pleasing *(i. e. so as to please him in all things),* being fruitful in every good work, and increasing *(still more)* in the knowledge of God;

11. *(That knowing the hope of your calling, and the riches of the glory of the inheritance of the saints,* Eph. i. 19. Rom. xv. 13. *ye may be)* strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; (Eph. iii. 16. *i. e. that through the Spirit of glory and power,* 1 Pet. iv. 14. 2 Tim. i. 7. *given to you, you may be enabled constantly to suffer all afflictions you endure for the sake of Christ, and of the glory he hath promised, with patience and joy.)*

12. Giving thanks to the Father, [7] who hath *(thus prepared and)* made us meet to be partakers of the inheritance of the saints in light *(for which we suffer,* 2 Thess. i. 5.)

13. Who hath delivered us from the [8] power of darkness, and hath translated us into the kingdom of his dear Son *(or the Son of his love):*

14. [9] In whom we have redemption through his blood, even the forgiveness of *(our)* sins: (see note on Eph. i. 7.)

15. [10] Who is the image *(and representation to us)* of the invisible God, [11] the first-born *(or Lord)* of every creature:

16. For [12] by him *(who is the first-born of every creature)* were all things created, that are in heaven, and that are in earth, visible *(the sun, moon, and stars,)* and invisible *(the whole host of angels),* whether they be *(named)* thrones, or dominions, principalities, or powers: all things were created by him *(as the cause),* and for him *(as the end of their creation):*

17. And he is before all things *(as to his being),* and by him all things consist.

18. And he is the head of the body, the church (Gr. *of the church, as to government and gracious influences):* who is the beginning *(of the Christian church),* the first-born [13] from the dead; that in all things he might have the pre-eminence.

19. [14] For it pleased the Father, that in him should all fulness *(of Divine power)* dwell *(all fulness of power to create, redeem, preserve, and raise the church, which is his body);*

20. And, having made peace through the blood of his cross, by him to [15] reconcile all things to himself (Gr. *and by him to make all things friendly in him, making peace betwixt them by the blood of his cross);* by him, I say *(did he thus reconcile all things),* whether they be things in earth, or things in heaven.

21. And you *(gentiles),* that were sometimes alienated *(from the life of God,* Eph. iv. 18.) and enemies in your mind *(to him)* by wicked works, yet now hath he reconciled *(to the Father)*

22. In the body of his flesh through death, to present you *(to the Father)* holy, and unblamable, and unreprovable, in his sight; (Eph. i. 4. v. 7.

23. [16] *As you will be,)* if you continue in the faith grounded and settled *(in it),* and be not moved away *(by the floods of affliction, or by the blasts of persecution, which may come upon you,* Matt. vii. 24, 25.) from the hope of the gospel, *(i. e. the hope laid up for you in heaven,* ver. 5.) which you have heard *(of from Epaphras, viz. the hope)* which was preached to every creature under heaven *(i. e. gentile as well as Jew);* whereof I Paul am made a minister.

24. Who now rejoice in my sufferings for you, and fill up that which is behind of the [17] afflictions of Christ in my flesh for his body's sake, which is the church:

25. Whereof I am made a minister, according to the dispensation of God which is given to me for you *(gentiles),* to fulfil (πληρῶσαι, *fully to preach)* the word of God;

26. Even the mystery *(of the calling of the gentiles to the same hopes and privileges with the believing Jews,* Eph. iii. 3—6.) which hath been hid from *(past)* ages and from *(former)* generations, (ver. 5.) but now is made manifest *(by the apostles and prophets)* to his saints:

27. To whom God would make known what is the riches of the glory of this mystery among the gentiles; (Eph. iii. 8, 9.) which is Christ *(preached to, and received)* in *(i. e. among)* you, *(as)* the hope of glory:

28. Whom we preach, warning every man, and teaching every man in all *(spiritual)* wisdom; that *(so)* we may present every man perfect *(i. e. fully instructed,* see note on Eph. iv. 13.) in Christ Jesus:

29. Whereunto (εἰς ὅ, *for which thing)* I also labour, *(earnestly)* striving according to his working, who worketh in me mightily, *(i. e. according to the mighty power of God*

* Ποιηρόν τι δόγμα αὐτοῖς ἐνεπολιτεύετο· οὔπω γὰρ, οὐ διὰ τοῦ υἱοῦ, ἀλλὰ δι' ἀγγέλων πρόσαχθῆναι τῷ Θεῷ, ἄτοπον οἰόμενος τὸν υἱὸν τοῦ Θεοῦ ἐν ἰσχάτοις καιροῖς φανῆναι, ὅπου γε ἐν τῇ παλαιᾷ πάντα δι' ἀγγέλων ἐγένητο. Theoph.

assisting me to confirm the doctrine of Christ, by signs, and miracles, and mighty deeds, Rom. xv. 19.)

ANNOTATIONS ON CHAP. I.

[1] Ver. 2. *TO the saints.*] See note on 1 Cor. i. 1. Note also, that the Holy Ghost is mentioned in these places, because he is the fountain of this grace, and by him God the Father and the Son dwell in us; (John xiv. 23.) so that praying for this grace is praying for the communion of the Holy Ghost.

[2] Ver. 3. Εὐχαριστοῦμεν, *We give thanks.*] From this and the ninth verse note, that the good shepherd should not only feed his flock, but pray continually for them, and give thanks for the spiritual blessings conferred on them.

Καὶ.] As the Hebrew ו hath oft the import of *id est* in the Old Testament; (see Noldius, p. 280. 27.) so Matt. xxiii. 5. *the King cometh, sitting upon an ass,* καὶ πῶλον, i. e. *a colt, the foal of an ass:* (see Matt. xi. 2. 7. Luke xix. 30. 35. John xii. 14, 15.) and frequently it signifies *nempe,* to wit: so *that mountain,* הלבנון, to wit, *Lebanon,* Deut. iii. 25. so Judg. vi. 25. 2 Sam. xx. 14. Jer. xxi. 7. So John xii. 23. we stone thee for *blasphemy,* καὶ ὅτι, to wit, *because thou, being a man, makest thyself God;* Rom. xv. 6. *that with one mouth ye may glorify God,* καὶ πατέρα, *who is the Father of our Lord Jesus Christ;* so Gal. i. 4. Phil. iv. 20. Colos. ii. 2. James vii. 3. 9. As therefore God, who is *the God of Israel,* was the characteristic of the true God to the Jewish nation; so God, *who is the Father of our Lord Jesus Christ,* is the characteristic of the same God to the Christians, who worship him under that title, as being the *Father of our Lord Jesus Christ,* and in him, *our Father,* we being the sons of God through faith in him, and deriving all our blessings from the Father through him.

[3] Ver. 4. Ἀκούσαντες, *Hearing.*] From this verse, and from ii. 1. it is evident, that St. Paul did not in person preach to the Colossians, and indeed that he never had seen them, they being converted by Epaphras, (i. 7. 23.) and perhaps also by the means of Timothy, who therefore is mentioned in the beginning of this Epistle, as saluting them together with Paul.

[4] Ver. 6. Ἐν παντὶ τῷ κόσμῳ, *In all the world.*] And *which is preached to every creature under heaven,* ver. 23. This, by a usual hyperbole, is to be understood of the most noted parts of the world, from which the rest might hear of it. In which sense Cyrus saith, that God had given him *all the kingdoms of the earth,* Ezra i. 2. and God, saith Jeremiah, will call for a sword upon *all the inhabitants of the earth,* xxv. 29. *i. e.* of the whole kingdom of Babylon; *and the slain of the Lord shall be from one end of the earth to the other, over all the kingdoms of the world,* ver. 26. and the Romans, Asiatics, Egyptians, &c. are styled, *devout men of every nation under heaven,* Acts ii. 5.

[5] Ver. 9. Ἐν πάσῃ σοφίᾳ, *In all wisdom.*] Among the spiritual gifts vouchsafed for the edification of the church, are reckoned *the word of wisdom and of knowledge,* 1 Cor. xii. 8. whereby they were enabled, through *the Spirit, to know the things which are given them of God,* 1 Cor. ii. 12. and to compare *spiritual things with spiritual,* ver. 13. For the abundance of these gifts vouchsafed to the churches, he sometimes gives thanks, as, 1 Cor. i. 4, 5. 7. Eph. i. 3. and for the increase of them he sometimes prays, as here, and Eph. i. 17.

[6] Ver. 10. Περιπατῆσαι ὑμᾶς ἀξίως τοῦ Κυρίου, &c. *That you may walk worthy of the Lord, to all well-pleasing.*] Note here the end of all our Christian knowledge, *viz.* a conversation fruitful in good works, and a life acceptable and well-pleasing to God.

[7] Ver. 12. Ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν φωτὶ, *Who has made us meet to be partakers of the inheritance of the saints in light.*] The other reading, *viz.* καλέσαντι, *who hath called you,* for ἱκανώσαντι, *who hath made you meet,* is contrary to all the old versions, the Syriac, Arabic, and Vulgar, and all the Greek scholiasts; and therefore not to be admitted as a various lection, but only as the mistake of some copyist. Note also, that here is an allusion to the inheritance of the Jews in Canaan, styled *the land of their inheritance;* for it was divided into so many μερίδες, or places measured out by line, to be possessed by the several tribes, excepting that of Levi, and then by lot assigned to every respective tribe, (Josh. xiii.) according to God's commandment, Numb. xxvi. 55. xxxiii. 54. and that division which thus came to any of them by lot, was his μερὶς κλήρου, *the portion which by lot befel him;* but, saith the apostle, We are made meet, not for an earthly inheritance, as that was in Canaan, but for that heavenly portion God hath allotted us in heaven; the region of light and happiness, we being already translated into the kingdom of his son Christ, become his subjects, and so under his care and conduct and protection, ruled by his word, which is the *word of life;* and by his Spirit, the earnest of this inheritance, and shall hereafter be advanced by him into his heavenly kingdom.

[8] Ver. 13. Ἐκ τῆς ἐξουσίας τοῦ σκότους, *The power of darkness.*] That *darkness* signifies the state of heathen ignorance, see note on Rom. xii. 2. The power of it, is that power which Satan, the prince of darkness, had over the heathen world, to keep them in idolatry and brutish lusts: (Eph. ii. 2.) hence the apostle saith, he was sent unto the gentiles, *to turn them from darkness to light, and from the power of Satan unto God,* Acts xxvi. 17. (See Luke xxii. 53.)

[9] Ver. 14. Τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ.] That these words do indeed belong to the text is evident, not only from Theodoret, Œcumenius, Iren. lib. v. cap. 2. p. 395. and the Arabic, but from St. Paul himself, Eph. i. 7.

[10] Ver. 15. Εἰκὼν τοῦ Θεοῦ, *The image of the invisible God.*] The Socinians contend, that Christ is here styled the image of the invisible God, because he, by his gospel, hath made known the will of God unto us: in this sense, say they, he is styled the image of God, 2 Cor. iv. 3. and in this sense he saith to Philip, *He that hath seen me, hath seen the Father.* Schlictingius notes, that he is called the image of God, now that he is in heaven, and so not according to any thing appertaining to him which is invisible, but according to something by which he may be seen and known, *i. e.* saith he, as he hath made himself known to us in the gospel.

But the more natural import of the phrase seems to be this, that Christ is *the image of God,* as making him, who is invisible in his essence, conspicuous to us by the Divine works he wrought, they being such as plainly shewed, that in him *dwelt the fulness of the Godhead bodily;* for an invi-

sible God can only be seen by his effects of power, wisdom, and goodness, by which, saith the apostle, *from the creation of the world, the invisible things of God,* to wit, *his power and Godhead, have been made known by the things that are made,* Rom. i. 20. He therefore, who in the works both of the old and new creation, hath given us such clear declarations of the Divine power, wisdom, and goodness, is upon this account as much an image of God as any thing can be. To this sense the image of God here seems necessarily restrained by the connective particle ὅτι, He is the image of God, *for by him all things were created.* Moreover, that this place is parallel to that in the Epistle to the Hebrews, the words sufficiently declare: here he is *the image of God,* there *the brightness of his glory, and the express image of his person:* here he is the first-born, or Lord of every creature; there, *the heir of all things:* here it is said, that *all things were created by him;* there, that he *made the world:* here, *that by him all things do consist;* and there, that *he supporteth all things by the word of his power:* now that there he is styled, *the image of God's glory,* and *the character of his person,* by reason of that Divine power, wisdom, and majesty, which shined forth in his actions, Schlictingius is forced to confess. It is not therefore to be doubted, that he is here styled *the image of God* in the same sense; and it is highly probable, that he is called the image of the invisible God, as appearing to the patriarchs, and representing to them that God, who lives in *light inaccessible, to which no mortal eye can approach,* according to these frequent descants of the Ante-Nicene fathers,* that *God the Father being invisible, one whom no man hath seen, or can see, he appeareth to the patriarchs by his Son:* and that in this sense Christ saith to Philip, *He that hath seen me, hath seen the Father,* he himself intimates, by adding, that the *Father abiding in him, did the works he performed,* John xiv. 9—11. and that they ought to believe *he was in the Father, and the Father in him, for the works' sake.* And in the Epistle to the Corinthians, he is plainly styled, *the image of God,* for the like reason, *viz.* because that God, *who at first created light out of darkness, had shined upon the gentiles, to make known to them the glory of God, in the person of Jesus Christ.* Now this glory of God is, chap. iii. those miraculous gifts of the Holy Ghost, by which the gospel was confirmed, and, iv. 7. ἡ ὑπερβολὴ τῆς δυνάμεως τοῦ Θεοῦ, *the excellency of the power of God.*

[11] Πρωτότοκος πάσης κτίσεως, *The first-born of every creature.*] Since, say the Socinians, the first-born is of the order and number of those things of which he is the first-born; Christ therefore being here styled *the first-born of every creature,* must be in the order and of the number of creatures. But this inference is neither consistent with their own principles, nor with the words of the apostle. Not with their own principles: for, in what rank of creatures will they place Christ? if among the old, then they must allow him an existence before the beginning of the world, which yet they peremptorily deny; if among the new, they must confess he had a nature, which wanted to be renewed, changed, and reformed; that in him, as well as in us, though in him before us, *all old things passed away, and all things became new;* since otherwise he cannot be of the order and number of them, who underwent this change.

Secondly, This opinion cannot consist with the words of the apostle, who styles Christ *the first-born of every creature, because by him all things were created,* ὅς ἐστι πρωτότοκος πάσης κτίσεως, ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα. Now he, who is therefore the first-born of the whole creation, because he created all things, cannot himself be any part of the creation, either in heaven or earth, or be numbered amongst his creatures; but only be so called, because he was πρὸ πάντων, *before all things:* so אני ממך *hani mimecka,* is πρωτότοκος ἐγὼ ἢ σύ, 2 Sam. xix. 43. *I am before thee.* 2. Christ, saith our excellent primate, is here styled ὁ πρωτότοκος, the first-born, as being the Lord of all things. For, first, it is reasonable to conceive, that ὁ πρωτότοκος πάσης κτίσεως, *the first-born of every creature,* should be the same in sense with that of the same apostle in the parallel place, where he is styled, ὁ κληρονόμος πάντων, *heir of all things.* Now thus it will signify in this sense, according to that of Justinian, *to act as an heir is to act as lord; for the ancients used the word heir for a lord.* "Pro hærede se gerere, est pro Domino gerere; veteres enim hæredes pro Dominis appellabant." (Instit. lib. ii. Tit. 19. §. 6.)

In this sense also is the word *primogenitus* used in the Scriptures; for because the dominion and principality anciently followed the primogeniture, according to those words, *He gave the dominion to Joram,* ὅτι οὗτος ὁ πρωτότοκος, *because he was the first-born,* 2 Chron. xxi. 5. it came in common use to signify that dominion. So of David, saith God, *I will give him to be* beckor, πρωτότοκον, *the first-born, high above the kings of the earth; I will give him* τῶν βασιλέων ἁπάντων τὴν ἐξουσίαν, *power over all kings,* saith Aquilas;* I will set him ἀνώτατον τῶν βασιλέων τῆς γῆς, *the supreme over the kings of the earth;* so Symmachus. No, saith Mr. Clerc, *this doth not signify a lord over other kings, but a most excellent and glorious king.* But for this we shall not acquiesce in his bare word against the opinion of all the ancient commentators on the place, seeing the foregoing words, ver. 26. *I will set his hand in the sea, and his right hand in the river,* are equivalent to these; *I will give him power over the kings of the Philistines,* on the one hand, (see 2 Sam. viii. 12.) and over the Syrians on the other; (ver. 6.) *He shall have* (saith the Chaldee), Sultanuhi, *his empire over the kings of the earth; I will elevate him over them,* saith the Syriac; and so accordingly we find he did; exalting him over the Syrians, who were tributaries to him, (2 Sam. viii. 6.) *and over all the kings,* which were servants to Hadareser; (2 Sam. x. 19.) and this was necessary to be done, to render him a fit type of that *Son of David,* who was to be *King of kings,* and *Lord of lords.* And thus he is also πρωτότοκος ἐκ τῶν νεκρῶν, *the first-born from the dead,* (ver. 18.) as being *Lord over the dead,* since *for this cause he died, and rose again,* ἵνα κυριεύσῃ, *that he might be Lord over the dead, and over the living,* (Rom. xvi. 9.) and so might be ἐν πᾶσιν πρωτεύων, "primas tenens, imperium habens in omnibus," *pre-eminent in all things.* Since then the first-born is naturally the heir, and so the lord of the family, and therefore the word *heir* amongst the

* Iren. lib. iv. cap. 37. p. 372. Vide cap. 26. Tertull. adv. Prax. cap. 16. Novatian. cap. 26. Enseb. demonst. Evangel. lib. i. cap. 5. p. 11. D.

* Vide Theodor. in locum.

ancients did signify *lord;* seeing St. Paul, who here styles him *the first-born,* doth in a place parallel to this, style him *the heir of all things,* why may we not conceive the person of whom David was a type, may be also here styled the *first-born,* as being *Prince* over, and high above, all creatures, they being all the work of his hands? for so the reason follows.

[12] Ver. 16. Ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐπὶ τῆς γῆς, *All things were created by him, that are in heaven, and that are in the earth.*] The gloss of Grotius,* and the Socinians,† runs thus: That *to Christ is here ascribed, not the creation of the old world and all things that are in it, but only the creation, that is, the renovation of all things under the gospel-state, or the reformation of mankind by Jesus Christ,* and the gospel preached to them, and the reconciliation of angels to men. But this interpretation is so forced and remote from the most usual sense of the words, and it is so flat and mean to say, that *Jesus Christ was before every new creature;* that is to say, before the renovation made by himself, or rather by his apostles after his exaltation; and to prove this by that very renovation, that even Mr. Clerc is forced to reject it as evidently false, which it will certainly appear to be from these considerations;

First, That the apostle speaks here of the creation of such things as are not capable of this moral creation, *viz.* the creation πάντων τῶν ὁρατῶν ἐπὶ τῆς γῆς, *of all things visible upon earth.* Now the τὰ ὁρατὰ, Rom. i. 20. and τὰ βλεπόμενα, Heb. xi. 31. i. e. *the things which are made and seen,* comprise the whole visible creation, all things without life, metals, stones, elements, all vegetables, and all beasts; and did the gospel come to make a moral renovation among these? did Christ and his apostles preach to stones and trees? 2. Under *all things in heaven,* and *all things invisible,* must be comprised all the good angels, which are therefore elsewhere styled κυριότητες, ἀρχαὶ, καὶ ἐξουσίαι, Eph. i. 21. iii. 10. 1 Pet. iii. 22. Now they cannot be proper subjects of this new creation, or moral renovation; for of this new creation the Scripture never speaks, but in relation to an old, which was to be abolished, changed, and done away by it; for in them who are made καινὴ κτίσις, *a new creation, all old things are passed away, and all things are become new in them,* 2 Cor. v. 17. They *put off the old man, and put on the new, which is created after God in righteousness and holiness,* Eph. iv. 22. 24. Colos. iii. 9, 10. Now it is manifest that nothing of all this can agree to the good angels, and much less to the evil angels, who are still creatures, and therefore not to be excluded from expressions so general as these are.

Secondly, The words in this sense were far from being true when the apostle spake them; for a very small remnant of the Jews were then converted to the Christian faith, and of the gentiles few, in comparison of those multitudes which afterward embraced the faith; and yet the apostle plainly speaks of a creation wholly past already, using the aorist in these words, ἐν αὐτῷ ἐκτίσθη τὰ πάντα, *by him have all things been created;* and the perfect tense in these words, δι' αὐτοῦ πάντα ἔκτισται, *by him all things were created.*

Thirdly, Though the Socinians may be able to produce some few instances where the words κτίσις and κτίζειν are to be taken in a moral sense, yet cannot they shew one instance, where the *creation of all things in heaven and in earth, visible and invisible,* is ever used in a moral sense, or concerning any other creation than that of which Moses speaks, saying, *Thus the heavens and the earth were made, and all the host of them,* Gen. i. 2.

Fourthly, The apostle afterward begins his discourse of this moral creation or reconciliation of the world to God by Christ, and the renovation of his church, in these words, ver. 18—20. *And he is the head of the body of the church,* &c. *For it pleased the Father——by him to reconcile all things to himself, whether they be things in earth, or things in heaven,* ver. 21. *And you that were sometimes alienated, and enemies in your minds by wicked works, yet now hath he reconciled in the body of his flesh by death, to present you holy and unblamable, and unreprovable in his sight.* Now these things being thus connected by the particle καὶ, to what he had before said of the creation of all things by Christ, demonstratively shew that he was not then speaking of that renovation which he begins to speak of in the following words.

Fifthly, This exposition of this place touching a true and proper creation of all things by Jesus Christ, is by the Father,* from the beginning, laid down as *a rule, to which the orthodox keeping close, might easily shew that the heretics, who held the world was created by angels, deviated from the truth.* Now this was the heresy of Simon Magus † and Cerinthus, as Irenæus there informs us.

[13] Ver. 18. Πρωτότοκος ἐκ τῶν νεκρῶν, *The first-born from the dead.*] Εἰς γὰρ ἀθάνατόν τε καὶ ἀφθαρτὸν ζωὴν οὔπω γέγονέ τινος ἡ ἀνάστασις, πλὴν τοῦ Σωτῆρος Ἰησοῦ Χριστοῦ, *for none besides our Saviour ever yet rose to an immortal and incorruptible life.* (Author. quæst. resp. ad Orthod. qu. 85.) See the following note.

[14] Ver. 19.] For explication of these words it is to be noted, That the great end of our Saviour's sufferings was to rescue our bodies, condemned for sin unto death, from that mortality, and to bestow on all, whom God shall give him, eternal life, by raising of their bodies to a state of incorruption; for, *because the children were partakers of flesh and blood,* and thereby subject to mortality, *he also took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and might deliver them who, through the fear of death, were all their lifetime subject to bondage.* (Heb. ii. 14, 15.)

That therefore the church, which is his body, is represented as the church *of the first-born, enrolled in the heavens,* Heb. xii. 23. a church against which *the gates of*

* "Rectius est ἐκτίσθη interpretari, ordinata sunt, novum quendam statum sunt consecuta, angeli hominibus, homines inter se reconciliati sunt sub Christo." Grotius.

† "Quia ex Christi exaltatione, et divino quod accepit imperio, consecuta est hæc angelorum hominumque reformatio, so renovatio, per illum, et in illo facta esse dicitur, seu illi creati, id est, renovati dicuntur." Crell. in loc.

* "Cùm teneamus autem nos regulam veritatis, id est, quia sit unus Deus omnipotens, qui omnia condidit per verbum suum, nam omnia per ipsum facta sunt, et sine ipso factum est nihil, ex omnibus autem nihil subtractum est, sed omnia per ipsum fecit pater, sive visibilia, sive invisibilia, sive sensibilia, sive intelligibilia, sive temporalia propter quandam dispositionem, sive æterna, et ea omnia non per angelos ——sed per verbum et spiritum suum omnia faciens, et disponens, et gubernans, et omnibus esse præstans——hanc ergo tenentes regulam, licet valde varia et multa dicant, facilè eos à veritate deviâsse arguimus." Iren. lib. i. cap. 19.

† "A quibus et mundum hunc factum dicit." Cap. 20. de Cerinth. cap. 25. V. lib. ii. cap. 9.

hades, or of death, *shall not prevail* to hinder their enjoyment of this resurrection to a life of happiness; they are the sons of God, and therefore *children of the resurrection*, Luke xxi. 36. therefore *heirs of God, joint-heirs with Christ*, who shall be glorified with him, Rom. viii. 17. shall be *delivered from the bondage of corruption, into the glorious liberty of the sons of God*, ver. 21. shall have the *adoption*, to wit, *the redemption of the body*, ver. 23. and they are also represented as persons foreordained to be conformed to the image of Christ, by having *their vile bodies changed into the likeness of Christ's glorious body*, ver. 29.

Note, secondly, that to this end was Christ raised, that he, *the first-born from the dead*, might raise up his whole body from the dead, he being raised from the dead as *the first-fruits of them that slept*, 1 Cor. xv. 20. for to this end *Christ both died and rose again, that he might be Lord both of the dead and of the living*, Rom. xiv. 9. and God hath therefore exalted him, that *at the name (i. e.* the power) *of Jesus, every knee should bow, of things in heaven, in the earth, and under the earth*, Phil. ii. 10. that is, the bodies of the dead; for by this argument, and from these very words, the apostle proves the resurrection, and a future judgment, Rom. xiv. 10—12. He is therefore so *the first-born of the dead*, as to be the Lord of them, according to our former interpretation of the word *first-born*, and as to have power *to raise them up who sleep in him, and bring them with him*, 1 Thess. iv. 14. *to give eternal life unto them, and raise them up at the last day*, John v. 28, 29. xvii. 2. And thus hath he the pre-eminence in all things, being Lord of all creatures dead and living, and giving both their first and their new being to them, and rendering his members conformable to his glorious image, that so they may be joint-heirs with him in glory: and this is the constant doctrine of Irenæus,* who informs us, that *Christ died, that he might be the first-born from the dead, and the prince of life. That the death of this just man gave him the principality of things under the earth, he having before the principality in heavenly things; that they who denied the resurrection of the flesh, contradicted the salvation of that for which the whole dispensation of the Son of God was designed; that he died, that exiled man might be delivered from condemnation, and might return without fear to his inheritance.* †

[15] Ver. 20. Ἀποκαταλλάξαι, *To reconcile.*] This word, say Hesychius, Suidas, and Phavorinus, signifies φιλοποιῆσαι, *to make friends*, or *to reduce persons to their former amity*. This by the fathers, ‡ is thus explained, That whilst man continued in his obedience to God, angels and men were in a perfect friendship; but when men became disobedient to their sovereign Lord, the angels became averse to them, because their Lord was dishonoured by them. But God being reconciled to us by the death of his Son, they also became friends and ministering spirits to us, and we became of the same church and body with them, under the same head Christ Jesus. (Heb. xii. 22.) *And so all things in heaven and earth were gathered into one Christ*, Eph. i. 10.

[16] Ver. 23.] Note, hence it follows, that they who have true faith, and just ground of hope, may fall away from them.

[17] Ver. 24. Τῶν θλίψεων τοῦ Χριστοῦ, *The afflictions of Christ.*] Christ having told us, that what was done to his members is done to him, Matt. xxv. 40. 45. the afflictions of his members are styled the *persecutions* and *afflictions* of Christ, Acts ix. 4, 5. Now the Jews speak much of the afflictions of Christ and his disciples, comprehending both under the name of חבלי משיח, * *the afflictions of the Messiah*, dividing them into three parts, of which, say they, the fathers and the preceding generation suffered one part; another part was suffered by the generation of destruction, or the Jews destroyed by Titus; and a third by the generation of the Messiah, or by his disciples. Of these afflictions of Christ, I, saith the apostle, have already had a share, and I go on to fill up the residue of these my sufferings in the flesh, which I am to bear in the discharge of my ministry, for the benefit of his church. And suitable to this interpretation is that of Lyranus on the place, *Passiones Christi dupliciter accipiuntur, uno modo pro illis quas sustinuit in corpore proprio, et sic nihil ibi restat ad implendum; alio modo quas in finem usque seculi patietur in corpore mystico, et sic restant multarum passionum reliquiæ adimplendæ.*

CHAP. II.

1. (*I SAY, I labour*, ἀγωνιζόμενος, *striving to make every man perfect in Christ Jesus:*) for I would that ye knew what great conflict (ἡλίκον ἀγῶνα, *what contention in prayer*, iv. 2.) I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;

2. *(Praying)* that their hearts might be comforted, being knit together in *(mutual)* love, and *(that they may advance)* unto all riches of full assurance of understanding, [1] to the acknowledgment of the [2] mystery of God, and *(i.e.)* of the Father, and of Christ;

3. [3] In whom are hid all the treasures of wisdom and knowledge.

4. And this I say, lest any man should beguile you with enticing words. (See note on ver. 8.)

5. For though I be absent *(from you)* in the flesh, yet am I *(present)* with you in the spirit *(by which I discern your affairs, as Elisha did his servant*, 2 Kings v. 26. see 1 Cor. v. 3.) joying and beholding *(beholding with joy)* [4] your order, and the steadfastness of your faith in Christ.

6. As ye have therefore received Christ Jesus the Lord *(by the teaching of Epaphras*, i. 7.) so walk ye *(steadfastly)* in him:

7. Rooted and built up in him, and established in the

---

* "Usque ad mortem pervenit ut sit primogenitus ex mortuis, ipse primatum tenens in omnibus, princeps vitæ, prior omnium, et præcedens omnes." Lib. ii. cap. 39.

† "Verbum caro factum est, ut quemadmodum in cœlis principatum habuit verbum Dei, sic et in terrâ haberet principatum, quoniam homo justus, qui peccatum non fecit, principatum autem habeat eorum quæ sunt sub terrâ, ipse primogenitus mortuorum factus." Lib. iv. cap. 37. "Quæcunque enim cum gravitate summâ dixerunt hæretici, in ultimum ad hoc devenient, ut blasphement fabricatorem, et contradicant saluti psalmatis Dei, quod quidem est caro, propter quam omnem dispositionem fecisse filium Dei multis modis ostendimus." Lib. iv. præfat. "Ipse moriens ut exiliatus humo exiret da condemnatione, et reverteretur intrepidè ad suam hæreditatem." Ibid. cap. 19.

‡ Ἀπιστρέφοντο γὰρ ἡμᾶς καὶ τῶν ἀγγέλων οἱ δῆμοι διὰ τὸ ἐβρίζεσθαι τὸν αὐτῶν δεσπότην ὑπὸ τῶν ἀνθρώπων. Theod.

* Midrash Tehillim, in Psal. ii. 7. et Sanhedrin, cap. 10. Vide Buxtorf. Lex. Talm. p. 700.

faith, as ye have been taught, abounding therein with thanksgiving *(to him who called you to it).*

8. Beware lest any man spoil you *(or make a prey of you)* through *(heathen)* [5] philosophy and vain deceit, *(leading you)* after the traditions of men, *(or)* after the rudiments of the world, *(the Jewish rudiments and traditions,* Gal. iv. 3.) and not after *(the doctrine of)* Christ.

9. *(Of which philosophy you can have no need;)* for in him dwelleth [6] all the fulness of the Godhead bodily.

10. And ye are complete in him *(as to all saving knowledge and virtue,* 1 Cor. i. 30.) who is [7] the head of all principality and power. (Eph. i. 20.)

11. In whom also ye are circumcised with the circumcision made without hands *(as that of the Jews is, but consisting)* in [8] putting off the body of the sins of the flesh *(which is done)* by the *(spiritual)* circumcision of Christ, *(and so ye need not any legal rites, to make you complete Christians.*

12. *We being)* buried with him in baptism, *(the outward symbol of our spiritual circumcision, and so dead unto sin,* Rom. vi. 2—4.) wherein also you are risen with him *(to newness of life,* Rom. vi. 4. *and to the expectation of a future life through him,* ver. 8.) through the faith of the operation of God, who raised him from the dead, *(by which faith we believe that he will raise us also from the dead,* Eph. i. 19, 20. 1 Thess. iv. 14. 1 Pet. i. 3.)

13. And you *(gentiles),* being dead *(before)* in your sins and *(by reason of)* the [9] uncircumcision of your flesh, hath he *(God,* ver. 12.) quickened together with him *(by his Spirit),* having forgiven you *(through faith)* all *(your former)* trespasses;

14. *(And)* blotting out the [10] hand-writing of *(legal)* ordinances that was against us, which was contrary to us, and *(doing this so that he)* took it out of the way, nailing it to his cross;

15. And having spoiled [11] principalities and powers, he made a show of them openly *(thus despoiled of their authority),* triumphing over them [12] in it *(i. e. by virtue of the same cross).*

16. Let no man therefore judge *(or condemn)* you in *(not observing a distinction in)* meat, or in drink, or in respect of *(your neglect of)* a *(Jewish)* holiday, or of the new moons, or of the sabbath-days *(observed by them):*

17. Which are *(all only)* [13] a shadow of things to come; but the body *(and substance of those shadows)* is of Christ *(and exhibited by him).*

18. [14] Let no man beguile you of *(damnify you as to)* your reward [15] in a voluntary humility (Gr. *pleasing himself in, or affecting humility),* and *(upon that account)* worshipping of angels, [16] intruding *(or searching)* into those things *(by the strength of his natural reason)* which he hath not seen, *(being)* vainly puffed up by his fleshly mind *(as if he were able by it to know the nature and the offices of angels).*

19. And *(so)* [17] not holding the head *(Christ),* from which all the body [18] by joints and bands having nourishment ministered, and *(being)* knit together, increaseth with the increase of God.

20. Wherefore if ye *(by your profession)* be dead with Christ from the [19] rudiments of the world, *(which he hath nailed to his cross, and took out of the way,* ver. 4.) why, as though living *(yet)* in *(conformity to)* the world, [20] are ye subject to *(the)* ordinances *(and decrees of men?*

21. *Such as these are,)* [21] Touch not *(what is offered an idol; or, touch not a woman,* 1 Cor. vii. 1.) [22] taste not *(forbidden meats),* [23] handle not *(an unclean thing),*

22. [24] Which all are to perish with the using *(or tend to corruption by the using or abusing them),* after the doctrines and commandments of men.

23. Which *(are)* [25] things that have indeed a show of wisdom in will-worship, and humility, (ver. 8.) and neglecting the body; (ver. 21.) *(and)* not in *(giving)* any honour *(to it)* to the satisfying of the flesh.

ANNOTATIONS ON CHAP. II.

[1] Ver. 2. Ε'ΙΣ ἐπίγνωσιν, for ἐν ἐπίγνωσει, *In the knowledge.*] See note on i. 20.

[2] Τοῦ μυστηρίου τοῦ Θεοῦ, *The mystery of God, even the Father, and of Christ.*] *i. e.* The dispensation of the Divine grace of God, in offering salvation to the gentiles by Christ, and conferring on them, equally with the Jews, the blessings of the gospel. This is the mystery which, saith he, *in the former ages was hid, but now is manifested to the saints, to whom God would make known what was the riches of the glory of this mystery among the gentiles, which is Christ* (preached) *among you* (as) *the hope of glory,* ver. 26, 27. *This* (saith he) *is the mystery, which from the beginning hath been hid in God,* Eph. iii. 9. *the mystery of God and of Christ,* ver. 3—5. *That the gentiles should be fellow-heirs* (with the believing Jews) *and of the same body, and partakers* (with them) *of his promises in Christ by the gospel,* ver. 6. (See also Rom. xvi. 25, 26. Colos. iv. 3.) And that the gentiles might have a perfect knowledge of this mystery, and of the riches of Divine grace, and love to them in it, is the apostle's prayer, Eph. iii. 16—19. But whereas Crellius and Schlictingius here note, that the particle καὶ, *and,* added to the word *Christ,* distinguishes him as well from God as from the Father: it doth no such matter, but only distinguisheth the mystery of the Father, sending his Son into the world to be a Saviour to the gentiles, from the mystery of Christ, procuring this salvation for them by his blood. The *ecclesiastical tradition* (saith Irenæus*) *teaches us to believe in God the Father Omnipotent, who made heaven and earth, and in one Jesus Christ the Son of God, incarnate for our salvation, our Lord, God, Saviour, and King.* And so these words may be construed, *the mystery of both the Father and Christ.* (See note on i. 3.)

[3] Ver. 3. Ἐν ᾧ, *In whom.*] Some make these words relate to the mystery mentioned in the foregoing verse: but it seems rather to respect the person of Christ as Mediator, the knowledge of whom, saith the apostle, hath an excellency beyond all other knowledge. (Phil. iii. 8.) For ἐν ᾧ περιετμήθητε, *in whom ye are circumcised,* ver. 11. of this chapter, and ἐν ᾧ, *in whom ye are risen again,* ver. 12. plainly relate to Christ's person and his performances as Mediator; and the whole following chapter speaketh of him, and of the benefits we have received, ἐν αὐτῷ, *by him.* The apostle also doth apply this to him, by saying, ver. 8. *As you have received the Lord Jesus Christ, so walk in him:* and by warning us against the deceit of vain philosophy,

* Τὴν εἰς ἕνα Θεὸν πατέρα παντοκράτορα πίστιν, καὶ εἰς ἕνα Χριστὸν Ἰησοῦν, τὸν υἱὸν τοῦ Θεοῦ τὸν σαρκωθέντα, ὑπὲρ τῆς ἡμετέρας σωτηρίας—ἵνα Χριστῷ Ἰησοῦ τῷ Κυρίῳ, καὶ Θεῷ ἡμῶν, καὶ βασιλεῖ—πᾶν γόνυ κάμψῃ. Lib. i. cap. 2.

because *in him dwelleth all the fulness of the Godhead.* But yet seeing these hid treasures of Christ's wisdom are revealed to us by his gospel only, and thence alone we obtain all our knowledge of him as Mediator, and of all the offices he sustains as such, there seemeth to be no great difference betwixt referring this to his person, and referring it to his doctrine.

[4] Ver. 5. *Τὴν τάξιν ὑμῶν, Your order.*] As, *to walk disorderly,* in the apostle's style, is not to walk according to the traditions they had received from the apostles, or preachers of the gospel, (2 Thess. iii. 6.) so their order may import their compliance with them in manners, discipline, and union.

[5] Ver. 8. *Διὰ φιλοσοφίας, By philosophy,* &c.] What is the *πιθανολογία, the enticing speech,* ver. 4. and *the philosophy and vain deceit,* which the apostle warns them against, is not so easy to determine. Some good interpreters refer what follows in this chapter to the heresy of Simon Magus, and the gnostics, to which many passages in this chapter may be well applied. Others refer them to the Jewish doctors, who had then mixed the philosophy of the heathens with their ceremonial worship, and had thence learned to allegorize it; and others divide the matter betwixt Jew and gentile. And that the Jewish doctors are very much concerned in this chapter, we learn from ver. 14. to 16. and *the rudiments of the world,* relate to the legal observations, as being common to them with the gentile world. (See note on Gal. iv. 8.) *The commandments of men,* or their traditions, may also have respect to them, who were the zealous assertors of them. (Matt. xv. Acts xxi. 21.) And indeed this verse seems to be the key to, or the foundation of, all that follows in this chapter, ranking the discourse of the apostle under these two heads, *viz.* cautions against the seductions of the Jews, zealous for the observation of their rites and ceremonies; and against the seductions of heathens by their *vain philosophy,* dressed up by them anew, both as to its doctrines and morals, and set off with the most specious pretences, styled here *πιθανολογία, enticing speech.*

[6] Ver. 9. *Πᾶν τὸ πλήρωμα τῆς θεότητος, All the fulness of the Godhead.*] This fulness, according to the gnostics, was made up of their thirty Æones. The heathens, besides the Supreme God, owned many other local gods, presiding over nations, and so made up the plenitude of the Godhead of them all, as of so many partial deities. Against such opinions the apostle here asserts, that the whole *fulness of the Godhead* dwelt in Christ, and that bodily, *i. e.* in his body, as its temple: and, say the fathers, as the soul dwelleth in the body; say others, bodily, that is, essentially. The apostle doth not roundly say that *Christ is God,* but expresses his Divine nature thus, partly to represent to the Jews the divinity of Christ, with allusion to the God of Israel dwelling in the temple; partly to oppose him to the *πλήρωμα* of the gnostics, and to the partial deities of the heathens. Here therefore it is to be observed,

First, That the apostle doth not here say, that the Divinity is assistant to Christ, but that the fulness of it doth *κατοικεῖν, reside in him;* which is never said in Scripture of any other person, but of him alone, who having styled his body *a temple,* John ii. 19. 21. *the fulness of the Deity* may be properly said to dwell in him bodily, as it dwelt symbolically in the ark.

Note, secondly, that Christ is not here said to be *filled with the fulness of God,* as the church is, by reason of the gifts with which she was replenished, and the doctrine she had received from God, Eph. i. 23. but the *whole fulness of the Godhead* is here said to reside in him. Now *θειότης* and *τὸ θεῖον* do never signify the gifts of God, or the doctrine of the gospel, but the Divine nature only; nor can the will or revelation of God be said *to dwell bodily* in any person. I conclude, therefore, that * *the body born of the Virgin, receiving the whole fulness of the Godhead bodily, was immutably united to the Divinity, and deified; which made the same person, Jesus Christ, both God and man.*

[7] Ver. 10. *Κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας, The head of all principality and power.*] Epiphanius informs us,† that Simon Magus devised some names of principalities and powers, saying, that *none could be saved, who learned not the sacred discipline, and how to offer his sacrifice to the Father of all things, by these principalities and powers.* In opposition to these things, say some, the apostle asserts that Christ created all these principalities and powers, (i. 15.) and was the Head and Lord of them, and so in him, without their assistance, the Colossians were complete, and fully instructed to salvation.

Or else these things may be referred to Cerinthus and his followers. For,

First, he lived in the apostle's times, and was a great opposer of the truth of the gospel, and particularly an enemy to St. Paul,‡ because he contended it was not necessary for the Jews, nor lawful for the gentiles, to observe the law of Moses, for which Cerinthus was a zealot. And he, saith the same Epiphanius, § *reproved St. Peter for going into the uncircumcised, and raised the tumult in Antioch about circumcision.*

Secondly, He lived long in Egypt, ‖ and was instructed in philosophical sciences, and from thence went and set up his sect in Asia the less, and Syria, say Theodoret and Epiphanius. ¶ Being therefore skilled in philosophy, and setting up his heresy in Asia Minor, where Colosse was, he may well be here reflected on by St. Paul, especially if we consider how much his opinions agreed with those which are here censured by him. For,

Thirdly, He was zealous for circumcision, and other observances of the law of Moses, and so concerned in what is here said, ver. 11. 14—17. (2.) He said,** *the world was*

---

* Τὸ ἐκ τῆς παρθένου σᾶμα χωρῆσαν πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, τῇ θεότητι ἀτρέπτως ἥνωται, καὶ τεθεοποίηται, οὗ χάριν ὁ αὐτὸς Θεὸς καὶ ἄνθρωπος Ἰησοῦς Χριστός. Conc. Antioch. ad Paul. Samos. tom. i. p. 848. "Porro legunt *σωματικῶς* Patres Græci omnes, et de Latinis Hilarius, August. pluresque alii." Grab. in Iren. p. 18.

† Ὀνόματα δέ τινα ὁ αὐτὸς ὑποτίθεται ἀρχῶν τε καὶ ἐξουσιῶν——μὴ ἄλλως δὲ δύνασθαι σώζεσθαί τινα, εἰ μή τι ἂν μάθοι ταύτην τὴν μυσταγωγίαν, καὶ τὰς τοιαύτας θυσίας τῷ πατρὶ τῶν ὅλων διὰ τῶν ἀρχῶν τούτων καὶ ἐξουσιῶν προσφέρειν. Hær. xxi. §. 4. p. 58.

‡ Τὸν δὲ Παῦλον ἀθετοῦσι διὰ τὸ μὴ πεῖθεσθαι τῇ περιτομῇ. Hær. xxviii. §. 4, 5. 8.

§ Οὗτος δέ ἐστιν εἷς τῶν ἐπὶ τῶν ἀποστόλων τὴν ταραχὴν ἐργασαμένων, ὅτι οἱ περὶ Ἰάκωβον γεγράφασιν εἰς τὴν Ἀντιοχείαν ἐπιστολήν· οὗτος παρεκίνει περὶ τοῦ Πέτρου ἀνελθόντος εἰς Ἱεροσαλὴμ τὰ πλήθη τῶν ἐκ περιτομῆς, λέγων ὅτι εἰσῆλθε εἰς ἀκροβυστίαν ἔχοντας. Hær. xxviii. lxii. §. 2.

‖ Οὗτος ἐν Αἰγύπτῳ πλεῖστον διατρίψας χρόνον, καὶ τὰς φιλοσόφους παιδευθεὶς ἐπιστήμας ὕστερον εἰς τὴν Ἀσίαν ἐφίκετο. Hær. Fab. lib. ii. cap. 3.

¶ Ἐγένετο δ' οὗτος ὁ Κήρινθος ἐν τῇ Ἀσίᾳ διατρίβων, κἀκεῖσε τοῦ κηρύγματος τὴν ἀρχὴν πεποιημένος. Hær. xxviii.

** "Cerinthiani à Cerintho mendum ab angelis factum esse dicentes, et carne circumcidi oportere, atque alia hujusmodi legis præcepta observare." August. de Hær. cap. 8. Epiph. Hær. xxviii. §. 1.

Ἀλλὰ καὶ Κήρινθος ὁ δι' ἀποκαλύψεων ὡς ὑπὸ ἀποστόλου μεγάλου γεγραμμένων τεραστιολο-

made by angels, or inferior virtues, and not by the supreme God; and that he himself received his doctrine by the revelation of angels. (3.) He held Jesus to be born of Joseph and Mary, as other men, and Christ to have *descended upon him, and at his passion to have returned to his* pleroma.

And St. John refuted him, saith Irenæus, *by establishing the principle of one God omnipotent, who made all things visible and invisible by his word;* which is the very thing the apostle in this chapter doth assert.

[8] Ver. 11. Τῇ ἀπεκδύσει, &c. *The putting off the body of the sins of the flesh.*] Thus Philo informs us,* that circumcision imports *the cutting off our sinful pleasures and passions, and our impious opinions.* (See Rom. ii. 28, 29. and the reading of the text defended, Examen Millii.)

The apostle here plainly discourseth against those heretics, or false apostles, who laboured to introduce the necessity of circumcision. Now that Cerinthus was one who pleaded for the necessity of it, Epiphanius, St. Austin, and others, do inform us; but that Simon Magus did so, I find not in church-history. The Apostolical Constitutions† speak of some false apostles, who held it necessary περιτέμνεσθαι νομίμως, *to circumcise men according to the law;* but then they are distinguished from the impure heresy of Simon Magus, who was so far from contending for the observation of the law and prophets, that he taught his followers,‡ νόμῳ καὶ προφήταις, μὴ χρᾶσθαι, *not to regard them;*§ μηδὲ φρίττειν, *not to fear the threats of the law,* as being not the law of God, ἀλλ' ἀριστερᾶς δυνάμεως, *but of some evil power,* saith Theodoret; and declaring, saith Epiphanius,‖ that *whosoever believed the Old Testament, incurred death.* Note,

Secondly, That the apostle speaking here of the circumcision made without hands, and of the circumcision made in baptism, and consisting in the putting off the sins of the flesh, cannot, by the circumcision of Christ, mean his own personal circumcision which was made with hands, but that which he hath instituted in the room of it, *viz.* baptism. Note,

Thirdly, That baptism therefore is a rite of initiation to Christians, as circumcision was to the Jews; for by virtue of our spiritual circumcision in baptism, he proves we have no need of the outward circumcision to be a type of the purity obtained by baptism.

Fourthly, Hence I infer, that baptism is Christ's ordinance for infants of believing parents, as circumcision was of old for the infants of the Jews; for if it had been otherwise, and infants under Christianity had not been received by any federal rite into covenant with God, the objection of the necessity of circumcision as to them would have still held, they entering into covenant by no other rite, and so remaining strangers from the church, and as much aliens from the adoption, the covenant, and promises, as the gentiles were; which sure the Jews would have objected, if truly they could have done it, to the reproach of Christianity. That institution therefore must, for the comfort and satisfaction of their parents, afford some way of sanctifying these infants, or of admitting them among the number of God's children, which being confessedly no other than that of baptism, it must be supposed to allow that to them, that by it, in the phrase of Irenæus,* " infantes et parvuli renascantur in Deum," *infants and little children may be regenerated.*

[9] Ver. 13. Καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς, *And the uncircumcision of the flesh.*] By the defect of circumcision, they being, saith the parallel place, on that account without Christ, being *aliens from the commonwealth of Israel, and strangers from the covenant of promise,* Eph. ii. 11, 12.

[10] Ver. 14. Χειρόγραφον τοῖς δόγμασιν, *The hand-writing of ordinances.*] Δόγμα is a rescript or ordinance concerning any thing, a royal or imperial decree. (Dan. ii. 13. iii. 10. 12. 29. vi. 8. 10. 13. 15. 26. Luke ii. 1. Acts xvii. 7.) Hence ritual prescriptions are called δόγματα, Ezek. xx. 26. *The hand-writing of ordinances,* in the parallel Epistle, Eph. ii. 15. is *the law of commandments,* ἐν δόγμασι, *in ritual ordinances,* or the ceremonial law; and it is said here to be against and contrary to the gentiles, as being a *middle-wall of partition,* hindering them from coming to God, and putting an enmity betwixt them and God's people, (ver. 14, 15.) which Christ hath taken away by abolishing and dissolving the obligation of it, and admitting the gentiles *fellow-heirs of the same promises* and blessings with the Jews without it; or it is contrary to us, as being the ministration of death and condemnation. (2 Cor. iii. 7. 9.)

[11] Ver. 15. Τὰς ἀρχὰς καὶ ἐξουσίας.] The principalities and powers here mentioned, are the powers of wickedness, the spirits of Satan, who is styled ἡ ἐξουσία τοῦ σκότους, *the power of darkness,* Luke xxii. 53. and *of the air,* Eph. ii. 2. ὁ ἄρχων, *the prince of the world,* John xii. 31. xiv. 30. whose emissaries are *the principalities and powers, the rulers of the darkness of this world, the spiritual wickednesses in high places,* against which we wrestle, Eph. vi. 12. These powers Christ destroyed by his cross, because, as the apostle saith, *Through death he destroyed him that had the power of death, that is, the devil; and delivered them, who, through the fear of death, were all their lives subject to bondage,* Heb. ii. 14, 15. Moreover, the heathens lay under two great infelicities; (1.) that they were *aliens from the commonwealth of Israel, and strangers from the covenant of promise, and without God in the world.* The remedy which Divine wisdom found out, and our Lord's salutary passion effected, with respect to this, is discoursed of in the preceding verse. (2.) That they were subject to the power and delusions of evil and apostate spirits, *walking according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.* These principalities and powers Christ despoiled on the cross, by the name of a crucified Jesus, and by the very sign of the cross, casting out the prince of the world from his dominions, temples, and oracles, and from those human bodies he possessed; and so openly convincing the heathens, that the deities they so long had worshipped, were evil spirits, and, by the miracles wrought in his name, drawing them from

γίας ἡμῖν, ὡς δι' ἀγγέλων αὐτῷ δεδιαγμένας, ψευδόμενος ἐπεισάγει. Caius apud Euseb. Hist. Eccl. lib. iii. cap. 22.

" Illi dicunt alterum quidem fabricatorem mundi, alium autem patrem Domini, et alium quidem fabricatoria filium, alterum vero de superioribus Christum, quem et impassibilem perseverâsse descendentem in Jesum filium fabricatoris, et iterum revolâsse in suum pleroma, et eam conditionem quæ est secundum nos non à primo Deo factam, sed à virtute aliquâ valdè deorsum subjectâ et abscissâ ab eorum communicatione, quæ sunt invisibilia et innominabilia." Iren. lib. i. cap. 25. lib. iii. cap. 11. p. 257.

* Ὅτι τὸ περιτέμνεσθαι ἡδονῆς, καὶ παθῶν πάντων ἐκτομὴν, καὶ δόξης ἀναίρεσιν ἀσεβοῦς ἐμφαίνει. De Migrat. Abr. p. 315. A. B. de Circumcis. p. 626.

† Lib. vi. cap. 10.

‡ Ibid.

§ Hær. Fab. lib. i. cap. 1.

‖ Hær. xxi. §. 4.

* Lib. ii. cap. 39.

their heathen worship to him. And this exposition is confirmed from these words, *He made a show of them openly*, which plainly seemeth to refer to this conquest over them. Moreover, it may be noted, that Simon and Cerinthus held, *εἶναι τὸν αἰῶνα ἀπὸ ἀρχῶν τούτων καὶ ἐξουσιῶν τῆς κακίας κατεσκευασμένον, that the world was made by these evil spirits*, and men were subject to the power of them; *and were* "per eum et Helenam suam ex illis Angelicis potestatibus liberandos,"* *to be delivered by Simon and his Helen from them.* This, saith the apostle, our Lord hath fully done upon the cross, and so we need no assistance of Simon or Cerinthus to perform this work; and much less need we the assistance of those demons which the heathens worshipped as good angels, who had the government of the inferior world committed to them, Christ having triumphed over them, and wholly spoiled them of that power. And from these heathen deities he passes on again to the rudiments of the Jews, making that inference from what had been discoursed from ver. 11. to the 14th, which we see in the following verses.

[12] Ἐν αὐτῷ, *In it.*] It is certain that Origen† and others of the ancients read, ἐν ξύλῳ, *on the wood;* so did the Arabic version; others read, ἐν ἑαυτῷ, *in himself;* but seeing that reading, as St. Jerome testifies, is only in the Latin copies, and since Chrysostom, Theodoret, Œcumenius, Theophylact, read as we and most copies do, without taking notice of any other reading, we may rely securely on it.

[13] Ver. 17. Σκία τῶν μελλόντων, *A shadow of things to come.*] Dr. Spencer well observes, that there is no necessity from these words, of asserting that these, and all the ritual constitutions of the law of Moses, shadowed forth some Christian mystery; but only that they were but as mere shadows, compared to that solid and substantial truth Christ by his gospel hath discovered to us, as Josephus, speaking of Archelaus, who exercised the kingly power without the title of it, saith, ἦκει παρὰ τοῦ Δεσπότου σκίαν αἰτησάμενος βασιλείας, τῆς ἥρπασεν ἑαυτῷ τὸ σῶμα, *he came to request of Cæsar the shadow of that kingdom, the body of which he had usurped or snatched to himself before.* (De Bello Jud. lib. ii. cap. 4. p. 777.)

Note, secondly, that ἐν μέρει ἑορτῆς, is well rendered *in respect*, or *on account* of a feast; as when the apostle saith, *That which was made glorious was not glorious,* ἐν μέρει τούτῳ, *in this respect,* 2 Cor. iii. 10. and, *I have sent the brethren, lest our boasting of you should be found vain,* τούτῳ μέρει, *in this respect,* ix. 3. and when St. Peter saith, *If any man suffer as a Christian, let him glorify God,* ἐν τούτῳ μέρει, *on this account.* So 2 Macc. xv. 18. *The care they took for their wives and children, was* ἐν ἥττονι μέρει, *of no account with them, their chief care being for the temple.* Now hence, to make out the argument against the Sabbatarians, note,

First, That the hand-writing of ordinances here mentioned respecteth ceremonial ordinances; for of them only it can be truly said, they were *against us*, and were *contrary to us;* they were blotted out, and *nailed to the cross of Christ*, and *were shadows of*, or in respect of things to come.

Secondly, That when it is said, *Let no man judge you in respect of those things*, the meaning is, Let no man censure or condemn the Christian for not observing these new moons, feasts, or sabbaths.

Thirdly, That the apostle here by *sabbaths* does not mean the first and last days of the great Jewish feasts, which were by them observed as sabbaths; or the sabbath of the seventh year, or of the year of jubilee: but only, or chiefly, the weekly sabbaths of the Jews.

First, Because the apostle having said before, *Let no man condemn you* for not observing the Jewish festivals, or any part of them, cannot rationally be supposed in the words following to condemn only the same thing.

Secondly, In the New Testament the word *sabbath*, or *sabbaths*, is used above sixty times, and in fifty-six of those places it doth unquestionably signify the Jewish weekly sabbaths, and in the other the whole week. Since then the *sabbath* in the New Testament is never used for the first or last days of the Jewish feasts, but is there ordinarily used for their weekly sabbath, we ought in reason to conclude, it here imports that seventh-day sabbath which it doth usually import in other places; and not those solemn days of the Jewish feasts, those jubilees, or seven years' sabbaths, which it doth never elsewhere signify in the New Testament.

Thirdly, Wherever the word sabbath is mentioned in the Old Testament, in conjunction with new moons, or Jewish feasts, it doth import the seventh-day sabbath distinctly from all others; as will appear from the perusal of all the places where these things are jointly mentioned, as 2 Kings iv. 23. Isa. i. 13. lxvi. 23. Lam. ii. 6. Ezek. xlv. 17. xlvi. 1. Hos. ii. 2. Amos viii. 4. Being then here mentioned with new moons and Jewish feasts, it is reasonable to conceive it signifies the seventh-day sabbath.

Fourthly, The sabbath-day in the Old Testament is often contradistinguished to all other solemn feasts, and more particularly to new moons and anniversary feasts; and therefore being here mentioned with them, we may presume it cannot signify them, or any portion of them, but rather that it doth import that Jewish sabbath, which in other places is put in opposition to them, as 1 Chron. xxiii. 31. 2 Chron. ii. 4. xxxi. 3. Neh. x. 32, 33. Seeing then the word sabbath, wherever it is used in conjunction with new moons or feasts, in Scripture, still signifies the Jewish weekly sabbath, we cannot doubt, but, in conjunction with them here, it signifies the same thing. Seeing the word is often put in opposition to new moons and solemn feasts, indefinitely taken, what reason have we to conceive, that in this place it should be taken for any part or portion of them? Hence then I argue thus:

No man ought to condemn the Christian for not observing the Jewish sabbath, because Christ hath *blotted out the hand-writing of ceremonial ordinances which was against them;* wherefore the Jewish sabbath being a ceremonial ordinance, therefore it is blotted out; therefore the Christian is not obliged to observe it. Again, that which is joined with meats and drinks, and with new moons, which are things confessedly ceremonial, no difference at all being observed by the apostle, as to their being named hand-writings, things cancelled, shadows, and the like, that must be ceremonial. Lastly, That which is a shadow of, or in respect of *things to come*, of which Christ by his advent exhibited the body, that must be ceremonial, that

* Iren. lib. i. cap. 20. Tert. de an. cap. 34. Theod. Hær. Fab. lib. i. cap. 1.
† Hom. in Matt. p. 282. 288, 289. in Joh. p. 144.

must be cancelled and abolished by Christ, and then the Jewish sabbath must be so.

[14] Ver. 18. Καταβραβευέτω, *Let no man beguile you of your reward.*] So Suidas, παραλογιζέτω, *let no man put a cheat upon you.* So Phavorinus, ἐπηρεαζέτω, *let no man damage you.* (Chrysostom and Theophylact.)

Καταβραβεύειν.] This word signifies to give the prize to one, when the victory was obtained by the other; so Chrysostom, Theodoret, Theophylact; accordingly Suidas * saith, This is the thing which the apostle means by the word, and because, by this unjust sentence, the person to whom it is due is deprived of his reward, hence it comes to bear that sense; and so the whole is by Stephanus rendered, *nemo vos debito brabio fraudet,* which, as it justifies our translation, so it shews the damage Christians will sustain by thus worshipping angels, even the loss of that crown of glory, which Christ hath purchased for his faithful servants.

[15] Θέλων ἐν ταπεινοφροσύνῃ, *Pleasing himself in his humility.*] Or, affecting it, and so not addressing to God immediately, but by angels; for so the word θέλειν answers to the Hebrew *chaphetz,* which imports pleasing or delighting ourselves in any thing. So 1 Sam. xviii. 12. Θέλει ἐν σοὶ ὁ βασιλεὺς, *The king is pleased with thee;* 2 Sam. xv. 26. *If he say,* οὐκ ἐθέλησα ἐν σοὶ; *I am not pleased with thee;* Matt. xx. 26, 27. ὃς ἂν θέλῃ ἐν ὑμῖν; *Who among you affects to be great or first?* and, xxvii. 43. *Let him deliver him,* εἰ φιλεῖ αὐτὸν, *if he delighteth in him.* As for the persons here referred to, note,

First, That the Greek commentators affirm generally, that the apostle doth through this whole Epistle oppose himself to some false Christians, who held δεῖν συνάγεσθαι ἡμᾶς πρὸς τὸν Πατέρα διὰ τῶν ἁγίων ἀγγέλων, *that we ought to address to the Father by the holy angels.* But then some of them add, that the pretence of humility was this,† *That it was too much for us to come to God immediately by Christ, this being above our infirmity.* But this, though it agrees well with the humility here mentioned, it seems not to accord either with the principles of Simon Magus, who held himself to be both the Father and the Son; or of Cerinthus, who held Christ was only a man, born after the common way of generation, and so could not exalt himself thus above the angels; and much less doth it accord with the sentiments of the heathens. Œcumenius saith, the apostle speaketh here of them who did, τὰς νομικὰς παρατηρήσεις τῷ εὐαγγελίῳ ἐπιμιγνύειν, *mix legal observances with the gospel;* and Theophylact, that he speaks περὶ τῶν Ἰουδαιζομένων, *of the Judaizers.* And Theodoret‡ explains this more fully thus: *They who were zealous for the law, persuaded men to worship angels, because, say they, the law was given by them: this they advised men to do, pretending humility, and saying, that the God of all things was invisible, and inaccessible, and incomprehensible, and that it was fit we should procure the Divine favour by means of angels.* Now if this be so, this passage cannot well agree to Simon Magus and his followers; for though they worshipped angels, as Irenæus,* Tertullian,† Epiphanius,‡ Theodoret§ note, and held that their *proarche* or *propator,* was so *inaccessible* and *incomprehensible;* yet did they not seem to worship God by angels, but rather to perform their magical operations by invoking them. He also, and his followers, as hath been shewn, were great enemies to the law, and so could not introduce the worship of good angels upon this account, that the law was given by them.

But then as for Cerinthus, and other false apostles of the Jews, they owned Christ Jesus as the Messiah, and yet were stiff assertors of the obligation of the law; and they by their philosophy had introduced the worship of angels, after the heathen manner. For Epiphanius informs us of Cerinthus, that he said,‖ *The law and the prophets came from the angels; and that he who gave the law was one of the angels that made the world.* They had imbibed the philosophy of Plato,¶ which saith, *The demons are of a middle nature betwixt gods and mortals; that they brought our prayers and offerings to them, and their commands to us, and were to be worshipped and invoked upon that account:* that God had no immediate commerce with men, but all his converse with us was by the mediation of these demons. And suitably to this philosophy we find the angel, Tobit xii. 12. 15. saying, that he was one of the *seven angels,* οἱ προσαναφέρουσι τὰς προσευχὰς τῶν ἁγίων, *who offered up the prayers of the saints:* and that when Tobit and Sara prayed, *he brought the memorial of their prayer before the Holy One.* And Philo,** in several places declares, that as the philosophers said of their demons and heroes, so Moses *introduces the angels,* πρεσβευομένας, *doing the office of ambassadors,* καὶ διαγγελλούσας τάτε παρὰ τοῦ ἡγεμόνος τοῖς ὑπηκόοις ἀγαθὰ, καὶ τῷ βασιλεῖ ὧν εἰσιν ὑπήκοοι χρείας, *and being messengers of good things from God to his subjects, and carrying back to God their needs.* In his book of the Giants †† he styles them *ambassadors of good communications of men to God, and of God again to men.* And in his book de Somniis,‡‡ he represents them as *the ears and eyes of the great King, seeing and hearing all things, for* (saith he) *they bring the commands of the Father to his children, and the needs of the children to the Father: not that God needs their ministry, but that it is very needful and beneficial for us frail men to have such mediators, as being unable, not only to receive God's chastisements, but even his very benefits, should he immediately confer them on us by himself.* If Cerinthus had imbibed this philosophy, which had then obtained among the Jews, and was so well

---

* Τοῦ ἄλλου ἀγωνιζομένου τὸν ἄλλον στεφανοῦσθαι λέγει ὁ ἀπόστολος καταβραβεύεσθαι.

† Ἦσάν τινες οἱ λέγοντες οὐ δεῖ ἡμᾶς διὰ τοῦ Χριστοῦ προσάγεσθαι (Θεῷ) ἀλλὰ διὰ τῶν ἀγγέλων, ἐκεῖνο γὰρ μεῖζόν ἐστιν ἡ ἡμᾶς. Chrysost. Photius, Œcum. Theoph. in locum.

‡ Οἱ τῷ νόμῳ συνηγοροῦντες καὶ τοὺς ἀγγέλους σέβειν αὐτοῖς εἰσηγοροῦντο, διὰ τούτους λέγοντες δεδόσθαι τὸν νόμον, τοῦτο τοίνυν συνεβούλευον ἐκεῖνοι γίνεσθαι ταπεινοφροσύνῃ δῆθεν κεχρημένοι, καὶ λέγοντες, ὡς ἀόρατος ὁ τῶν ὅλων Θεὸς, ἀνέφικτός τε, καὶ ἀκαταλήπτος, προσήκει διὰ τῶν ἀγγέλων τὴν θείαν εὐμενείαν πραγματεύεσθαι. In locum.

* "Simonianæ disciplinæ magia angelis inserviens." Tertull. de Præscript. cap. 33. p. 214.

† Iren. lib. i. cap. 23. lib. ii. cap. 57. ‡ Epiphan. Hær. xxi. §. 4.

§ Theodoret, Hær. Fab. lib. i. cap. 5. p. 12. Ἀχώρητος, ἀνεξιχνίαστος, ἀκατάληπτος. Iren. lib. i. p. 10. 12. 14.

‖ Φάσκει δὲ οὗτος τὸν νόμον καὶ προφήτας ὑπὸ ἀγγέλων δεδόσθαι, καὶ τὸν δεδωκότα νόμον ἕνα εἶναι τῶν ἀγγέλων τὸν κόσμον πεποιηκότων. Hær. xxviii. §. 1. p. 110.

¶ Πᾶν γὰρ τὸ δαιμόνιον μεταξύ ἐστι τοῦ Θεοῦ τε καὶ θνητοῦ——ἑρμηνεῦον καὶ διαπορθμεῦον θεοῖς τὰ παρ' ἀνθρώποις, καὶ ἀνθρώποις τὰ παρὰ θεῶν, τῶν μὲν τὰς δεήσεις καὶ θυσίας, τῶν δὲ τὰς ἐπιτάξεις. Conviv. p. 1194. A. B. Θεὸς δὲ καὶ ἄνθρωπος οὐ μίγνυται, ἀλλὰ διὰ τούτου πᾶσά ἐστιν ὁμιλία, καὶ ἡ διάλεκτος θεοῖς πρὸς ἀνθρώπους. Ibid. Δαίμονας τῆς ἑρμηνείας αἴτιον εὐχαῖς τιμαῖν μάλα χρεὼν χάριν τῆς εὐφήμου διαπορείας. Epin. p. 1010, 1011.

** Lib. de Plant. Nu. p. 168. Vide insignem hac de re locum in Platonis Symposio, apud Stob. Eclog. Phys. p. 24, 25.

†† P. 222. F.

‡‡ Καὶ γὰρ τὰς τοῦ πατρὸς ἐπικελεύσεις τοῖς ἐκγόνοις, καὶ τὰς τῶν ἐκγόνων χρείας τῷ πατρὶ διαγγέλλουσι. P. 455, 456.

known in the world, that one so much instructed in it, as Theodoret saith he was, could not well be ignorant of it, here is a sufficient foundation for his introducing the worship of those angels which gave the law, under pretence of humility; Philo* declaring, that when the law was first given, *the people desired it might be so, and requested of God these mediators; saying, Speak thou to us, and let not God speak to us, lest we die.*

[16] Ἃ μὴ ἑώρακεν ἐμβατεύων, *Intruding into those things he hath not seen.*] So read all the Greek and Latin copies now extant; Esthius. Now this did the philosophers, and those Christians which embraced their sentiments, in all their inducements to worship these angels and inferior spirits; as, *v. g.*

First, In their pretence that† *the Divine nature could not immediately be conversed with, but that all the intercourse betwixt God and men, was by the intermediation of these demons; it being a debasing of the Divine nature, to think we could converse with him, without their intervention.*

Secondly, In saying that they were to be worshipped, χάριν τῆς εὐφήμου διαπορείας, *for their laudable intercession;* and, διὰ τῆς εὐεργεσίας, *for the benefits of common life we receive from them.*‡

Thirdly, As having from the supreme Deity their power and authority, and presiding over us, κατὰ τάξιν ᾗ ἕκαστος ἐτάχθη, *according to the order appointed to them;* and being therefore worshipped, θείῳ νόμῳ καὶ θείᾳ βουλήσει, *by the Divine law and counsel;* and only, saith Celsus, as he will have them to be honoured. (Plato in Phædro, p. 264. Hierocles in Carm. Pythag. p. 9. 18. Celsus apud Orig. lib. viii. p. 381.)

Fourthly, Because, by worshipping these ministers of his, we do a thing, φίλον ἐκείνῳ, *grateful to him,* saith Celsus.§ Now in all these things they did manifestly ἐμβατεύειν, *intrude into things* of which they neither had, nor could have, any knowledge from the light of nature. And so do also the Romanists, in saying, that saints and angels see all things, or perceive our prayers, by seeing him who seeth all things; that they are worshipped by the Divine law and counsel; and that by invoking them, we do a thing grateful to him: it being certain that nothing of this nature can be proved from Scripture, or from primitive tradition.

Moreover, Theodoret and Œcumenius here observe, that this worship of angels continued long in Pisidia, Phrygia, and Laodicea, near to Colosse, where they had‖ εὐκτήρια τοῦ ἁγίου Μιχαὴλ, *oratories of St. Michael, the captain of the Lord's host,* as he is called, Josh. v. 14. which leads us to the very rise of this worship both among Jews and Christians. For the Jews generally held, that he who is styled *the captain of the Lord's host,* was the angel Michael. (See note on Heb. ii. 5.) And his office, saith Origen,¶ is, "mortalium preces, supplicationésque curare," *to present the prayers of men;* and in the book of the Pastor we read, saith he, that Christians, ἅμα τὸ πιστεύειν ὑπὸ τοῦ Μιχαὴλ γίνονται, *as soon as they believe, are under the government of Michael.—The good messenger* (saith Hermas*) *being Michael,* "qui populi hujus habet potestatem, et gubernat eos," *who hath the government over his people.* Whence by Nicephorus,† he is styled, ὁ τῆς Χριστιανῶν πίστεως ἔφορος, *the president or overseer of the Christian faith.*

[17] Ver. 19. Καὶ οὐ κρατῶν τὴν κεφαλὴν, *And not holding the head.*] Hence it appeareth, first, that the apostle here speaks of such persons as had embraced Christianity, owning Christ Jesus to be the head of the church, and being by profession *dead with Christ from the rudiments of the world,* ver. 20.

Secondly, That the fault they were guilty of, was not the worshipping angels, as *mediators of redemption,* but of *intercession* only; *i. e.* as mediators to bring us to God, and to present our prayers to him, as appears from the foregoing note.

Thirdly, That Jesus Christ is represented in the Holy Scripture as he by whom we have, προσαγωγὴν πρὸς τὸν Θεὸν, *access to God* in prayer with confidence; (Eph. ii. 18. iii. 12. Heb. x. 19—22.) and so having access to him by prayer, through any other *mediator of intercession,* must be intrenching on the office of the head of the church, and so not holding the head: and that the practice of the church of Rome, in praying to angels, is here condemned, I have fully proved in a discourse of the idolatry of the church of Rome, chap. xi.

[18] Ἐπιχορηγούμενον, *By joints and bands having nourishment ministered.*] *i. e.* From which head communicating the gifts of the Spirit to his mystical, as the head doth its spirits to the natural body, the whole body of Christians (duly compacted together, by the assistance which every part of it gives to the whole; some sustaining the office of inferior heads, some of an eye, some of a hand or foot, 1 Cor. xii. 15—17.) increaseth in that love which proceedeth from the God of love, which he requires and approves, and which tends to his glory, and is therefore styled *the increase of God;* as that righteousness which he approves, and accepts of, is styled *the righteousness of God,* Rom. i. 17. 2 Cor. v. 21. Phil. iii. 9. Jam. i. 20. (See the note on Eph. iv. 15, 16.)

[19] Ver. 20. Ἀπὸ τῶν στοιχείων τοῦ κόσμου, *From the rudiments of the world.*] That these rudiments signify the Mosaical institutions, as being, for matter, mostly the same with the rites used by the heathens, is proved by the note on Gal. iv. 3. And this is also evident from the argument here used, to restrain the Colossians from being still in bondage to them, *viz.* that they are blotted out, cancelled, and done away by the death of Christ, to which we profess to be conformed, (ver. 14.) *To live in the world,* is to live after the prescripts of the men of the world, by whom these rites were used.

[20] Δογματίζεσθε; *Are ye subject to ordinances?*] Δογματίζεσθαι, is to make rules and constitutions concerning these things. Thus of the feast of dedication of the temple purged from defilement, ἐδογμάτισαν μετὰ κοινοῦ προστάγματος, *they ordained by a common statute and decree, that every year those days should be kept.* (2 Macc. x. 8.) So when Judas had slain Nicanor, ἐδογμάτισαν πάντες μετὰ κοινοῦ ψηφίσματος, *they ordained all with a common decree, in no case to*

* Οὗ λάβοντες ἔννοιαν ἐδεήθημέν ποτέ τίνος τῶν μέσαν λέγοντες, λάλησον ἡμῖν, καὶ μὴ λαλείτω πρὸς ἡμᾶς ὁ Θεὸς, μὴ ἀποθάνωμεν. Ibid.

† Τὸν Θεὸν αὐτὸν καταμιγνὺς ἀνθρωπίναις χρείαις οὐ φείδεται τῆς σεμνότητος, οὐδὲ τηρεῖ τὸ ἀξίωμα αὐτὸ τῆς ἀρετῆς, Plutarch. de Orac. Defect. p. 414. Οἱ δαιμόνων γένος μὴ ἀπολείποντες ἀπτώμικτα τὰ τῶν Θεῶν καὶ ἀνθρώπων ποιοῦσι, καὶ ἀσυνάλλακτα τὴν ἑρμηνευτικὴν ὡς Πλάτων ἔλεγε, καὶ διακονικὴν ἀναιροῦντες φύσιν. P. 416. E.

‡ Euseb. Præp. Evang. lib. v. cap. 3. p. 128. D.

§ Ibid. p. 381, 382. ‖ Œcum. apud Hœschel. Not. in Orig. p. 233.

¶ Περὶ ἀρχῶν, lib. i. cap. 8. in Matt. ed. Huet. p. 361. D.

* Lib. iii. sim. 8. §. 3. † Hist. lib. vii. cap. 50.

let that day pass without solemnity, (xv. 36. see Esth. iii. 9. 3 Esdr. vi. 34.) And so that may be rendered here, *Why as living yet in conformity to the world,* are ye subject to the decrees and constitutions about them? Such as are,

[21] Ver. 21. Μὴ ἅψῃ, *Touch not.*] This may refer either to what is mentioned by St. Paul, as the aphorism of some philosophers or heretics, *It is good for a man,* μὴ ἅπτεσθαι, *not to touch a woman:* or it may be referred to things suffocated, or dead of themselves, or offered to idols; which, as Clemens of Alexandria saith,* the Jews were not allowed to touch.

[22] Μηδὲ γεύσῃ, *Taste not.*] This, doubtless, refers to meats and drinks, either flesh and wine, which some of the philosophers, particularly the Pythagoreans, would not taste of. And some false apostles, mentioned by the Apostolical Constitutions,† forbade marriage, and *required men to abstain from flesh and wine; representing marriage, and the procreation of children, and the eating of flesh, as things abominable.*

[23] Μηδὲ θίγῃς, *Handle not*] Any thing which may pollute you by touching it, or being offered to idols.

[24] Ver. 22. Ἅ ἐστι πάντα εἰς φθορὰν τῇ ἀποχρήσει, *All which things perish in the using.*] The word φθόρα is used often by St. Peter speaking of such men, not for a natural, but a moral corruption, as when he saith, they were partakers of the Divine nature, *who have escaped* τὴν φθορὰν, *the pollution which is in the world through lust,* 2 Pet. i. 4. and that *they, as natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not, and shall perish,* ἐν τῇ φθορᾷ αὐτῶν, *in their own corruption,* 2 Pet. ii. 12. and ver. 19. *whilst they promise them liberty, they themselves are the servants,* τῆς φθορᾶς, *of corruption.* And so the meaning of these words may be, That when these things are observed in compliance with the commands and doctrines of men, as things necessary, they corrupt men who use them thus. But I prefer the other sense, which saith, that these meats perish in the using, according to that aphorism of the civil law,‡ *We use those things which remain after the use of them;* " his vero abutimur, quæ nobis utentibus pereunt."

[25] Ver. 23. Ἅτινά ἐστι λόγον μὲν ἔχοντα τῆς σοφίας, *Which things have a show of wisdom.*] These words plainly refer to the former verses; ἐθελοθρησκεία, *will-worship,* to the θέλων ἐν θρησκείᾳ τῶν ἀγγέλων, *pleasing themselves in the worshipping of angels;* and so it must be as bad as that; the *show of humility,* to the doing this from a pretence of humility, ver. 18. *the neglecting of the body, and making no provisions for it, to the satisfying of the flesh,* to the abstinence from flesh, wine, and women, and from things offered to idols.

It remains only to consider who were the persons here intended. That they were not the gnostics, or followers of Simon Magus, is evident: *For they* (saith Irenæus§) *were men who indulged to the flesh, and who privily corrupted the women whom they taught; they were carefully to meditate upon the mystery of wedlock, and upon that account enticed other men's wives to themselves.* And Epiphanius adds,* that *they participated of all manner of flesh: that they indulged to drunkenness and venery, execrating them who were used to fastings.* They therefore could not be the men who neglected the body, by abstaining from meats, and made no provision for the flesh. They therefore seem to me to have been partly the Essenes, and partly the Pythagorean philosophers. For,

First, Of the Essenes, Josephus saith, that οὐτὲ γαμετὰς εἰσαγονται, &c.† *they neither would have wives nor servants;* as thinking servitude an injury to our common nature, or tending to injustice; and marriage, to sedition. And again, Γάμου μὲν, ὑποψία παρ' αὐτοῖς,‡ *They contemn marriage, not because they would have marriage taken away, or the succession of mankind to cease; but to avoid the intemperance of women, and because they think none of them can keep their faith to one.* Philo says,§ *They have women with them, but they are only such as are* γηραιαὶ, *old women,* or παρθένοι τὴν ἁγνείαν, *virgins as to their chastity, not out of necessity, but,* διὰ ζῆλον καὶ πόθον σοφίας, *from their zeal to, and desire of, wisdom.* He adds, Σιτοῦνται δὲ πολυτελὲς οὐδὲν, ἀλλὰ ἄρτον εὐτελῆ καὶ ὄψον ἁλὲς, &c.‖ *They eat nothing that is delicate, having only mean bread, and salt for their meat; and if they be delicate, hyssop for their sauce, and river-water for their drink.* ¶ *They use no wine in their feasts,* οἶνος μὲν γὰρ ἀφροσύνης φάρμακον, *for wine* (say they) *is the incentive to madness.* He goes on, τράπεζα καθαρὰ τῶν ἐναίμων, *their table is pure from all things that have blood in them, or from the flesh of living creatures; for such things* (say they) *irritate concupiscence.* And of this abstinence from certain meats they are so tenacious, saith Josephus,** that *they will rather endure all sorts of torments,* ἢ φάγωσί τι τῶν ἀσυνήθων, *than eat any thing they were not accustomed to eat.* Moreover, there were some things they must not touch, as *oil;*†† *for* κηλίδα ὑπολαμβάνουσι τὸ ἔλαιον, *they look on oil as a defilement; so that if any of them be unwillingly anointed with it, he must wash it off from his body. The younger amongst them must not touch the elders,*‡‡ ὥστε εἰ ψαύσειαν αὐτῶν ἐκείνους ἀπολούεσθαι, καθάπερ ἀλλοφύλῳ συμφέροντας, *and if they touched them, the elders washed themselves as if they had touched an alien.* They were such strict observers of the sabbath, that they would provide no meat for themselves, nor go to stool on that day. They had also§§ τὰ τῶν ἀγγέλων ὀνόματα, *certain names of angels which they held in veneration;* and also proper δόγματα, *opinions or decrees, which they swore never to deliver to others, otherwise than as they had received them.* And thus they dogmatized. And, lastly, all this was the effect, τῆς περὶ φιλοσοφίας ὁρμῆς, *of their passion for philosophy,* of which Philo‖‖ so often speaks in his description of them. So great reason is there to conceive they may be concerned in this chapter.

Secondly, These things being introduced as tho rudi-

---

*Ὧν γὰρ ἐφῆκεν ἅπτεσθαι, πάλιν κεκώλυκε τούτων τὰ θησιμαῖα, τάτε εἰδωλόθυτα, τάτε ἀποπεπτωμένα, οὐδὲ γὰρ τούτων ψαύειν θέμις. Pædag. lib. ii. cap. 1. p. 149.

† Καὶ οἱ μὲν αὐτῶν ἀγαμίαν διδάσκουσι, καὶ κρεῶν ἀποχὴν, καὶ οἴνου, βδελυκτὰ λέγοντες εἶναι, καὶ παίδων γίνεσιν, καὶ ξαμάτων μετάληψιν. Const. Apol. lib. vi. cap. 10.

‡ Cicero Top. c. 8. Pandect. lib. vii. tit. 5.

§ Ταῖς τῆς σαρκὸς ἡδοναῖς κατακόρως δουλεύοντες, καὶ λάθρα τὰς διδασκομένας ὑπ' αὐτῶν γυναῖκας διαφθείροντες. Iren. lib. i. cap. 1. p. 28. A. Διὰ παντὸς τρόπου δεῖν αὐτοὺς ἀεὶ τὸ τῆς συζυγίας μελετᾷν μυστήριον. Ibid. Ταύτας ἀπ' ἀνδρῶν ἀποσπάσαντες ἰδίας γαμετὰς ἡγήσαντο. Ibid.

* Καὶ πάντων μεταλαμβάνουσι κρεῶν.——καὶ ταῖς μέθαις σχολάζοντες, καὶ καταρῶντες τὸν νηστεύοντα. Epiph. Hær. xxvi. §. 4, 5. 9.

† Antiq. lib. xviii. cap. 2. p. 618. A. B.

‡ De Bell. Jud. lib. ii. cap. 12. p. 785.

§ De Vita Contemp. p. 695. F.

‖ P. 692. B.

¶ P. 696. D.

** De Bell. Jud. lib. ii. cap. 12. p. 787. F.

†† P. 785. C.

‡‡ P. 777. D.

§§ P. 786. F. G.

‖‖ De Vita Contemp. p. 695. F. 698. D.

ments of the world, and living according to these δόγματα, *prescriptions,* being living as in the world, I chiefly incline to refer these things to the abstinence from touching and tasting flesh and wine, and handling women, and from all the objects which gratify the senses, the taste, the eye, the touch, taught by the followers of Pythagoras and Empedocles; and defended with such variety of learning by Porphyry, the very title of whose book is, "De abstinentia ab esu animalium," *Of abstinence from eating the flesh of any living creature.* This he founds upon this principle, that τὸ ζῆν κατὰ τὸν νοῦν,* *To live the intellectual life, and to enjoy the contemplation of the most perfect Being, it is necessary we should abstract our minds, as much as is possible, from all sensual objects;* from the pleasnres which arise, διὰ γεύσεως, *from the taste,* particularly of wine; and from the touch: for, saith he, ἁφαὶ, *the sensual objects which we touch, are not only* σωματοῦσαι τὴν ψυχὴν, *such as transform the soul into the body, but also such as stir up swarms of lusts and passions in it.* Hence he infers, that all these things are, τὰ αἰσχρὰ, *filthy* and *polluting,* and such as hinder, τῆς ψυχῆς καθαρὰν ἐνέργειαν, *the pure operations of the soul;* therefore, he that would live the intellectual life, must abstain † *not only from the use of women, but from all sensual things, they being such as do defile the soul.* Moreover, what the apostle speaks of the deceit of philosophy, exactly agrees with the sentiments of those men. Doth he say, that it is κατὰ τὴν παράδοσιν ἀνθρώπων; i. e. *according to the tradition of men?* this abstinence is styled by Porphyry,‡ νόος ἄγραφος καὶ Θεῖος, *a Divine, but unwritten law.* Doth he say of them, δογματίζονται, *they make decrees and ordinances?* this opinion is by Porphyry§ styled δόγμα παλαιὸν καὶ Θεοῖς φίλον, *an ancient decree, and acceptable to the gods;* and, τὸ διοριζόμενον, *a constitution,* or a thing defined. Doth the apostle style it ἐθελοθρησκεία, *will-worship?* it is also by Heraclides Ponticus‖ styled, δεισιδαιμονία, *superstition;* and said, by Porphyry especially, to be done on the account of wisdom, and the subduing of the body: so full an agreement is there betwixt this philosophy, and that which the apostle hath here said concerning it.

CHAP. III.

1. IF ye then be risen with Christ *(through faith,* ii. 12. *and by newness of life,* Rom. vi. 4, 5.) [1] seek those things which are above, where Christ *(now raised from the dead)* sitteth on the right hand of God.

2. Set your affection on things above, not on things on the earth.

3. For ye are dead *(to sin,* Rom. vi. 6—8. *and to the world,* Gal. vi. 14. *and from the rudiments of it,* ii. 20.) [2] and your *(future)* life is hid with Christ in God.

4. [3] When Christ, who is *(the author and purchaser of)* our life shall appear, then shall ye also appear with him in glory.

5. [4] Mortify therefore *(in order to the enjoyment of this life with God)* your members that are upon the earth *(i. e. your earthly carnal members);* fornication, uncleanness, inordinate affection, [5] evil concupiscence, and [6] covetousness, which is idolatry:

6. For which things' sake *(done by them)* the wrath of God cometh upon *(men, as being)* the children of disobedience *(or upon those who obey not the commands of God, to abstain from them).*

7. [7] In the which you *(of Colosse)* also walked sometimes, when ye lived in them.

8. But now also put off all these *(following vices; viz.)* anger, wrath, malice, blasphemy *(i. e. evil-speaking),* [8] filthy communication *(or reproachful words, which arise from wrath),* out of your mouth.

9. *(And)* [9] lie not one to another, seeing ye have put off the old man with his deeds; (see note on Eph. iv. 22.)

10. And have put on the new man, which is renewed in [10] knowledge *(or by the acknowledgment of the truth,* Eph. iv. 22.) after the image of him that created him *(in righteousness and holiness of truth,* Eph. iv. 24.)

11. Where *(or under which economy)* there is neither *(respect had to any man, as being)* Greek nor Jew *(of the)* circumcision nor uncircumcision, *(as being)* barbarian, Scythian, bond nor free: but *(his belonging to)* Christ is all, and in all.

12. Put on therefore, as *(becometh new creatures, and)* [11] the elect of God *(or persons chosen to be his church and people),* holy and beloved *(of him),* bowels of mercy, kindness, humbleness of mind, meekness, long-suffering;

13. Forbearing one another, and forgiving one another, if any man have *(ground of)* quarrel against any; even as Christ *(freely)* forgave you *(the greatest sins out of mere grace and mercy),* so also do ye *(to others).*

14. And above all these things put on charity, which is the bond of perfectness, *(i. e. the most perfect bond of union among Christians,* Eph. iv. 15, 16. *the end, and the perfection of the commandments,* 1 Tim. i. 5. *that which fulfils the rest,* Rom. xiii. 8. Gal. v. 14. *and that which renders us perfect, and unblamable in holiness before God,* 1 Thess. ii. 12, 13.)

15. And let the peace of God rule *(or be the umpire)* in your hearts, to which you are called in one body, *(by being all made members of one body,* Eph. iv. 4.) [12] and be ye thankful *(unto him that hath called you to peace,* 1 Cor. vii. 15.)

16. [13] Let the word of Christ dwell in you richly in all wisdom, *(so that you may be employed in your assemblies, by virtue of this gift of wisdom, in)* teaching and admonishing one another in psalms, and hymns, and spiritual songs, [14] singing with grace in your hearts to the Lord.

17. And whatsoever you do in word or deed, do all in [15] the name of the Lord Jesus, giving thanks to God and *(or, who is)* [16] the Father by him.

18. Wives, submit yourselves *(or be subject)* to your own husbands *(in the offices belonging to that relation),* as it is fit *(for them to do that are)* in the Lord, *(that the name of the Lord may not be blasphemed, by your pretending a Christian liberty from the observances of the duty of a wife,* Tit. ii. 5. *but that by your greater exactness in it, you may commend Christianity to others,* 1 Pet. iii. 5. *or, in obedience to the Lord, requiring this submission,* Eph. vi. 6.)

19. Husbands, [17] love your wives, and be not [18] bitter against them *(in the asperity of words, or the severity of*

---

* Οὐκ ἔστιν ἄλλως τυχεῖν τοῦ τελείου μὴ προσπλωθέντα μὲν, εἰ χρὴ φᾶναι, τῷ Θεῷ, ἀφελωθέντα δὲ ἐκ σώματος, καὶ τῶν διὰ τούτο τῆς ψυχῆς ἡδυπαθειῶν. Lib. i. §. 57.

† Αἰσχρὰ γὰρ πάντα ὡς πρός γε τὴν κατὰ νοῦν ζωὴν, καὶ πάντων ἐφεκτέον, καθάπερ τῶν ἀφροδισίων. Lib. i. §. 41. Διὸ καὶ τὰ ἀφροδίσια μιαίνει, P. 173, 174. et lib. i. p. 44. §. 52.

‡ Lib. i. §. 28. § Lib. i. §. 3. ‖ Lib. i. §. 6.

your actions, to the alienation of your affections from them).

20. Children, obey your parents in all *(lawful)* things: for this is well-pleasing to the Lord *(and in all things to which the power of the parent reaches; for if he commands him not to marry, when he cannot contain, or to marry one he cannot love, he exceeds his paternal authority).*

21. Fathers *(whose names speak clemency and kindness)*, provoke not your children to anger *(irritate them not with sourness and hard usage, immoderate or undeserved stripes)*, lest they be discouraged *(i. e. despair of pleasing you).*

22. [19] Servants, obey in all *(lawful)* things *(those who are)* your masters according to the flesh; not only *(as those who do business)* with eye-service, as *(being)* men-pleasers; but in singleness of heart, *(as persons)* fearing God. (See the reason of this precept, note on ver. 25.)

23. And whatsoever you do, do it heartily, as unto the Lord, and not unto men, *(having respect to his glory and his recompence.* See the notes on Eph. vi. from ver. 1. to ver. 9.)

24. [20] Knowing that of the Lord you shall receive the reward of the inheritance: for ye serve the Lord Christ.

25. But he *(of you)* that doeth wrong *(to his master)* shall receive *(of the Lord punishment)* for the wrong which he hath done: and (*καὶ, for)* there is no [21] respect of persons with him.

ANNOTATIONS ON CHAP. III.

[1] Ver. 1, 2. ΤΑ᾽ *ἄνω ζητεῖτε*, ver. 1. *φρονεῖτε*, ver. 2.] These phrases seem to import, (1.) that we should put the highest estimate and value on things above. (2.) That we should have them fixed on our spirits, and familiarly occurring to our thoughts, by fervent meditations and serious reflections on them. (3.) That we should have our wills inclined to them, and our affections possessed with frequent love, and passionate desires of them; for *φρονεῖν* is, saith Phavorinus, *λογίζεσθαι, καὶ ἐνθυμεῖσθαι, στέργειν καὶ ἀποδέχεσθαι.* (4.) That we should employ our faculties and members in pursuit of them with diligence and constancy; for *ζητεῖν* is *niti, curare, summo studio quærere,* as *ζητῶ ποιῆσαι* in Demosthenes, *ζητῶ ἀφελέσθαι, nitor auferre,* Plutarch, *ζητεῖν δὲ πολυπραγμονεῖν,* Schol. Aristoph. p. 289.

[2] Ver. 3. *Ἡ ζωὴ ὑμῶν ἐν τῷ Θεῷ.*] *i. e.* Your true life, which consists in fruition of God, and which you shall live for ever with him, is hid with Christ, who is now removed from your sight, and placed at the right hand of God; for *it doth not yet appear what we shall be,* 1 John iii. 2.

[3] Ver. 4.] Note, hence we learn that Christians are not to expect to reign with Christ on earth a thousand years, because they are not to mind or seek, *τὰ ἐπὶ γῆς, the things upon earth,* but only *those above, where Christ sitteth at the right hand of God:* whereas, were this life on earth a blessing and reward, which God had promised to them for their sufferings, they might mind it, and set their affection on it: as also from all those places where the hope, reward, inheritance of Christians, is said to be reserved in the heavens for them: for, as Œcumenius notes, *εἰ ἐν οὐρανοῖς ἡ κληρονομία μυθώδης ἡ χιλιοέτης ἀποκατάστασις, if our inheritance be in heaven, the supposed millenium on earth must be but a fable. Great is your reward in heaven,* saith Christ to the Christian sufferer, Matt. v. 12. Luke ix. 23. *Your hope is laid up for you in heaven,* Colos. i. 5. (See 1 Pet. i. 4.)

[4] Ver. 5. *Νεκρώσατε οὖν, Mortify therefore your earthly members.*] There being in us naturally *the old man,* ver. 9. Eph. iv. 22. and the *body of sin;* the inordinate affections and lustings of it are styled the members of that body; partly, because they exert themselves by the members of the natural body; and partly, because, as the members of the body are employed to fulfil and accomplish the desires of the natural body, so these affections are employed to gratify the desires of the body of sin: these members are styled earthly members, because they respect only earthly things, they fix our hearts upon, and employ our minds about, them; to mortify them is to resist and to suppress their motions that we do not obey them, or gratify them in their inordinate desires and affections, but carefully shun all the occasions of sin, and use those means which tend to the subduing of it. And this exhortation being directed to believers, shews that as they are by profession, and by baptismal obligation, dead to sin, so have they continual need to proceed in the practice of this duty, that they be not overcome by the deceitfulness of sin, by their fleshly lusts, which tend to fornication and uncleanness, their desires of worldly honours and vain-glory, which are evil concupiscences, and by the inordinate love of the world, which is styled *covetousness.*

[5] *Ἐπιθυμία κακὴ, Evil concupiscence.*] If hence it follows, that all concupiscence is evil, then from *διαλογισμοὶ κακοὶ*, mentioned Mark iii. 21. it follows, that all *thoughts* and *reasonings are evil:* and from *ὁμιλίαι κακαὶ*, mentioned 1 Cor. xv. 33. it also follows, that all our *conversation with one another must be evil:* so certain is it, that this place doth not prove that all *concupiscence is evil.* And to be sure the very first motions of concupiscence, which arise naturally in the sensual appetite, and prevent our reason and deliberation, cannot be here intended, because the apostle reckons this concupiscence among those members of the body which must be mortified, which the first motions of the body can never be.

Secondly, Because he adds, *That because of these things cometh the wrath of God upon the children of disobedience:* now these first motions, if suppressed, and not consented to when they arise, can never render us *children of disobedience,* and much less subject to the wrath of God. And if Satan hath the power to inject such motions, or raise such ideas in the brain, if they be our sins, though not consented to, it must be in his power to make us sin, whether we will or no. From all which considerations, it seems necessary to understand this of deliberate fleshly lustings indulged to, and not restrained by us.

[6] *Ἥτις ἐστιν εἰδωλολατρεία, Covetousness, which is idolatry.*] Because, as heathens place their confidence in idols, even so the avaricious man doth place his confidence in gold and silver, which are the matter of their idols; he chiefly doth pursue them, and for their sakes only doth other matters. And that such actions do partake of the true nature of idolatry, reason as well as Scripture will evince; for reason shews, that love, hope, trust, obedience, are parts of that internal worship which we owe to God in the most excellent degrees, and which he more regards than building temples, or erecting altars, the bending of the knee or body, or any act of outward worship; and therefore in those acts doth more especially consist God's worship; wherefore he that confers them upon any creature in that degree, or in

those actions in which they only ought to be ascribed to God, must be as truly an idolater, as he that payeth to a creature any outward act of religious and Divine worship; and as the covetous person, though he doth not indeed believe his riches or his money to be a god, yet by so loving, and so trusting in them, as God only ought to be loved and trusted in, he is as truly guilty of idolatry, as if he so believed. So, though the Roman catholics do not believe their saints and angels to be God, yet by addressing to them even mental prayers,* and giving to them the inward worship of the soul, which, as St. Austin† well observes, *the catholic church always reserved to God,* they are as guilty of idolatry, as if they did believe them to be gods, since thereby they ascribe to them the knowledge of the heart, and of the inward motions of the soul, which only do belong to God.

[7] Ver. 7.] The Colossians dwelling in Phrygia celebrated the sacra of Bacchus,‡ and of the mother of the gods, called therefore Phrygia Mater, and doubtless complied with all the luxury of Asia Minor, of which they were a part.

[8] Ver. 8. Αἰσχρολογίαν, *Filthy communication.*] This is usually referred to obscene and impure words; but Hesychius, Phavorinus, and J. Pollux, lib. ii. cap. 4. have informed us, that the word signifies *reproachful words,* such as tend to put a man to shame; and to this sense the words preceding make it most proper to refer it, *wrath, anger, malice,* or evil machinations of the heart, being the inward dispositions which render us disaffected to, and prone to do evil to others; railing and opprobrious speeches, which tend to render our brother infamous to others, being the usual effects of these evil dispositions.

[9] Ver. 9.] Hence it appears, that to be addicted to lying is an evidence that we have not yet put off the old man.

[10] Ver. 10. Εἰς ἐπίγνωσιν, *In knowledge.*] The Christian faith being *the knowledge of the truth which is after godliness,* Tit. i. 1. it being that by which *we escape the pollutions of the world through lust,* 2 Pet. ii. 20. and *recover out of the snare of Satan,* 2 Tim. ii. 25, 26. that by which we have *all things given us which appertain to life and godliness,* 2 Pet. i. 3. and that, saith the apostle here, by which we are enabled to walk *worthy of the Lord unto all well-pleasing, being fruitful in every good work, and increasing in them,* as we increase, εἰς ἐπίγνωσιν τοῦ Θεοῦ, in the knowledge of God: the being *renewed in this knowledge,* may well import our being *renewed in righteousness and true holiness,* as the apostle speaks, Eph. iv. 24. especially if we consider, that whilst the judgment still continues to *approve the things which are most excellent,* the will still chooses, and the inferior faculties will be employed in prosecution of them.

[11] Ver. 12. Ὡς ἐκλεκτοὶ τοῦ Θεοῦ, *As the elect of God.*] That the apostle speaks not here of any absolute election of some particular persons to eternal life, but of their being chosen out of the heathen world to be his church and people, is evident, because he speaks to the church in general; and yet to these elect he promiseth the blessings of Christianity, only if they *continue in the faith rooted and grounded, and be not moved away from the hope of the gospel,* i. 23. ii. 2. 4. 18. expressing his care and fear, lest they should *be deceived, and robbed of their rewards.*

[12] Ver. 15. Βραβευέτω, *Rule.*] Μεσιτευέτω, ἰθυνέσθω, saith Phavorinus; *i. e.* let that peaceable disposition which God requires from all Christians be the umpire and director to compose all differences among you, for peace hath God for its author. He hath called us to it, he hath made us all one body, and nothing is more unseemly or pernicious, than that the members should be at discord with each other. In Josephus* it signifies, *let him have the chief place:* thus of Jehoshaphat he saith, he did βραβεύειν, ἅπασι ἴσος, *excel, as being equal to them all.*

[13] Ver. 16. Ὁ Λόγος τοῦ Χριστοῦ, *The word of Christ.*] The word dictated by the Holy Spirit is therefore the word of Christ, (1 Pet. i. 11.) as proceeding both from the Father and the Son.

[14] Ἐν χάριτι, *Singing with grace.*] That is, say some interpreters, Χαριέντως, *heedfully,* so as that their hymns may be grateful to others, and be received by them with spiritual delight; which is, say they, the import of the phrase, Eph. iv. 29. Colos. iv. 6. but this seems rather to depend on others than ourselves. Say others, he exhorts them to sing with a grateful mind, full of the sense of Divine goodness, in which sense Χάρις τῷ Θεῷ is often used: (see 1 Cor. xv. 27. 2 Cor. ii. 14.) but according to the ancients,† he exhorts them, ἀπὸ χαρίσματος ᾄδειν, *to sing by the gifts given them by the Holy Ghost,* of which one is the word of wisdom; and this exposition is confirmed by the parallel place, Eph. v. 18, 19. *Be ye filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs.* Now these gifts being chiefly exercised in their assemblies, where especially they did ψάλλειν τῷ πνεύματι, *sing in the Spirit,* 1 Cor. xiv. 15, 16. and every one had his psalm, and his διδαχὴ, *doctrine,* ver. 26. I conceive these spiritual songs, in which they were to teach and to admonish one another, may refer chiefly to their assemblies, then managed by their prophets, in which they met together for that end. So Pliny doth inform us, that the Christians used to meet together on a certain day, "carmenque Christo quasi Deo dicere secum invicem," *and sing a hymn to Christ as God,* lib. x. ep. 97.

[15] Ver. 17. Ἐν ὀνόματι Κυρίου, *In the name of the Lord.*] To do all in the name of the Lord, is, first, to have respect in all things to his will, as knowing we are obliged to live to him, (2 Cor. v. 14.) to the honour of his name and doctrine. Secondly, To be desirous that our actions may be well-pleasing to him. (2 Cor. v. 8, 9.) Thirdly, To expect acceptance of our actions, *prayers,* (John xiv. 13—16.) and *praises,* through him, (Heb. xiii. 15.) and a recompence of them hereafter. (Eph. vi. 8. here, ver. 25.) And, saith Chrysostom,‡ ἐπὶ πάντων πρότερον αὐτῷ εὐχόμενος, *praying to him before we begin our work.*

[16] Πατρὶ δι' αὐτοῦ, *To the Father by him.*] *It is the manner of the Scriptures* (saith Bishop Davenant) *to refer our prayers and praises to the person of the Father, because he is the fountain of the Deity;* add, and because they are to

* "Qui dicit stoltum esse (sanctis) in cœlo regnantibus voce vel mente supplicare, Anathema sit." Concil. Trid. sess. 25.

† "Divinè et singulariter in ecclesiâ catholicâ traditur, nullam creaturam colendam essè animæ (libentiùs enim loquor his verbis, quibus hæc mihi insinuata sunt) sed ipsum tantummodò rerum, quæ sunt omnium, creatorem." De Quantit. Animæ. cap. 34.

‡ Strabo, lib. x. p. 469—471.

* Arch. lib. ix. cap. 1.

† Καὶ τῷ Θεῷ δὲ καὶ πατρὶ εὐχαριστίαν δι' αὐτοῦ ἀναπέμπειν, μὴ διὰ τῶν ἀγγέλων. Theod. Τὸ δι' υἱοῦ προσάγεσθαι αὐτῷ ἀνθρώπους, καὶ μὴ δι' ἀγγέλων. Œcum.

‡ In col. Hom. ix.

find acceptance through the intercession of, and the presenting of them by, the Son. (Rev. viii. 3, 4.) Our prayers must be offered to the Father in his name, (John xvi. 23.) and yet the blessing asked is to be given by him; (John xv. 16.) that the Father may be glorified in the Son. (John xiv. 13, 14.) Our praises must be offered up to the Father in the name of the Lord Jesus Christ, (Eph. v. 20.) by him we must *offer the sacrifice of praise to God continually*, (Heb. xiii. 15.) these spiritual sacrifices being *acceptable to God through Jesus Christ*. (1 Pet. ii. 4.) And yet it is very frequent in these Epistles to pray as well to our Lord Jesus Christ as to God the Father; (see note on Rom. x. 13.) and in the Revelation, to give praise and glory to him: (iv. 9. 11. v. 12, 13.) but it is especially to be noted, that all the Greek interpreters here observe, that this is spoken against the worship of angels or demons, which the philosophers, and especially the Platonists, had introduced, as thinking them the persons who carried up all our prayers and praises to God, and conveyed down all his blessings to us.

Do all ἐν ὀνόματι Κυρίου, *in the name of the Lord.*] It is well worth the observation, that all the ancient comtators on this Epistle do frequently inform us, that it was written to *prevent the worship of angels*, and to fix Christians to the worship of Jesus Christ only. Hilary's preface to this Epistle saith, it is an exhortation to the Colossians, "nè alicui præter Christum aliquam esse spem putarent," *to place no hope in any other but in Christ*. St. Chrysostom notes on the first verse of the first chapter, that the disease of the Colossians being this, that δι' ἀγγέλων προσάγεσθαι ᾠοντο τῷ Θεῷ, *they thought they were to come to God by angels;* the apostle endeavours to correct this distemper, by telling them, that what he said in this Epistle to them was according to the will of God: and Œcumenius brings in the apostle speaking thus; *Know, therefore, that it is according to the will of God*: ὑπὸ υἱοῦ ὑμᾶς προσάγεσθαι, *that you should come to him by his Son;* and then, πῶς δι' ἀγγέλων προσαγωγὴν εἶναι ὑπειλήφατε; *how is it that you think you should come to him by angels?* And again, *This is the will of the Father*, δι' υἱοῦ προσάγεσθαι αὐτῷ τοὺς ἀνθρώπους, καὶ μὴ δι' ἀγγέλων, *that men should have access to him by the Son, and not by angels.* The same words he repeats on ver. 16. and on ii. 3. Chrysostom notes, that by saying, *that all the treasures of wisdom and knowledge are hid* in him, he teaches πάντα δι' αὐτοῦ αἰτεῖν, *to ask all things by Christ:* Œcumenius, *that the mystery of the Father and the Son is this*, τὸ τὴν προσαγωγὴν, τὴν πρὸς τὸν πατέρα διὰ τοῦ υἱοῦ γίνεσθαι, καὶ οὐ διὰ τῶν ἁγίων ἀγγέλων, *that the introduction to the Father should be by the Son, and not by the holy angels.* Theodoret upon this verse saith thus, ἐπειδὴ γὰρ, ἐκεῖνοι τοὺς ἀγγέλους σέβειν ἐκέλευον, αὐτὸς τὸ ἐναντίον παρεγγυᾷ ὥστε καὶ τοὺς λόγους καὶ τὰ ἔργα κοσμῆσαι τῇ μνημῇ τοῦ δεσπότου Χριστοῦ, καὶ τῷ Θεῷ δὲ, καὶ πατρὶ τὴν εὐχαριστίαν δι' αὐτοῦ ἀναπέμπειν, *because they* (who perverted the Colossians) *persuaded them to worship angels, he enjoins the contrary, that they should adorn their words and deeds with the commemoration of the Lord Christ*, and send up thanksgiving to God the Father *by him*, μὴ δι' ἀγγέλων, *and not by angels.* St. Chrysostom here having said, *that he commands us to do all things according to God*, μὴ τοὺς ἀγγέλους ἐπεισαγαγεῖν, *and not to introduce the angels*, adds, *that the devil envying our honour*, τὰ τῶν ἀγγέλων ἐπεισήγαγε, *hath introduced the worship of angels;* and concludes thus, *Be he an angel, an archangel, or a cherubim, endure it not*, ἐπεὶ οὐδὲ αὐτοὶ οἱ δαίμονες καταδέξονται, ἀλλὰ καὶ ἀποστήσονται, *for neither will they receive, but reject it when they see their Lord dishonoured;* ἐγώ σε ἐτίμησα καὶ εἶπον, ἐμὲ κάλει καὶ σὺ ἀτιμάζεις αὐτὸν, *I have honoured thee, and said, Call upon me, and thou dishonourest me.*

[17] Ver. 19. Ἀγαπᾶτε, *Love your wives.*] Delighting in their conversation, (Prov. v. 18, 19.) desiring to promote their welfare both temporal and eternal; for this is surely comprehended in loving her as we do ourselves, (Eph. v. 33.) providing for her all things necessary to the happiness and comfort of her life; for this is loving her as Christ did love his church, (ver. 25.) This, say the very heathens, is the property of a * sincere affection in the general, and therefore much more of that affection which we are to bear to our own flesh and body, as the wife is to be esteemed. (Eph. v. 28, 29.)

[18] Καὶ μὴ πικραίνεσθε πρὸς αὐτὰς, *And be not bitter against them.*] For, as St. Ambrose saith, *Non es Dominus, sed Maritus; non ancillam sortitus es, sed uxorem; gubernatorem voluit te esse Deus sexûs inferioris, non tyrannum*, Hexam. v. 7. Hence they who sacrificed to Juno Nuptialis, saith Plutarch,† *did separate the gall from the sacrifice, and throw it away*, signifying, τὸ μηδέποτε δεῖν χόλην μηδὲ ὀργὴν γάμῳ παρεῖναι, *that there should be no bitterness or wrath betwixt those that were married.*

[19] Ver. 22. *Servants obey*, &c.] *In omnibus ad quæ jus Domini quod in servum habet, extenditur, et in quibus Dominus carnis Domino spiritûs contrarius non est.* Hieron.

Κατὰ πάντα, and κατὰ σάρκα, iv. 2. ἐν εὐχαριστίᾳ, ver. 3. τοῦ λόγου, ver. 10. ὁ συναιχμάλωτός μου, are all defended from the censure of Dr. Mills, that they are additions to the text. See Examen Millii.

[20] Ver. 24.] Note, *We are* (saith Schlictingius, a Socinian) *to serve Christ as our heavenly Lord, which* (saith he‡) *comprehends faith in him, obedience to him, and worship and adoration of him, the giving him the honour which agrees to him, and invocation of him.* Now, saith Christ, *Thou shalt worship the Lord thy God, and him only shalt thou serve*, Matt. iv. 10. and God alone is worthy of *religious invocation* from all Christians, as being only omniscient, omnipresent, and the searcher of all hearts; Christ therefore must be truly God. Moreover, the apostle reckons it part of the idolatry of the heathens that they served or paid religious worship *to them which by nature were no gods*, Gal. iv. 8. The Socinians therefore either must confess Christ is by nature, as well as by office, God; or else acknowledge that they are guilty of idolatry, in giving this religious worship to him.

[21] Ver. 25. Προσωποληψία, *Respect of persons.*] Christ, in judging men at the last day, will have no respect to the quality or external condition of any man's person; but whether he be bond or free, he shall receive recompence *for the good that he hath done*, in obedience to him; whether he be master or servant, he shall be punished *for the wrong that he doth* in those relations. It being certain from the second chapter, that the Judaizers were got into

* Τὸ φιλεῖν ἐστι βούλεσθαί τινι ἃ οἴεται ἀγαθὰ ἐκείνου ἕνεκα, ἀλλὰ μὴ αὐτοῦ, καὶ τὸ κατὰ δύναμιν πρακτικὸν εἶναι τούτων. Arist. Rhetor. lib. ii. cap. 8.

† Præcepta conjugalia, p. 141.

‡ "Quod servitium et fidem in ipsum, et obedientiam, et cultum, adorationem, honorem ei convenientem, et invocationem complectitur."

the church of Colosse; and that many of them denied, that the Jews ought to be servants to any; and the Essenes judging all servitude unlawful: (see note on 1 Pet. ii. 15. 1 Tim. vi. 1, 2.) this might be the reason why here, and Titus ii. the apostle is so large in charging this duty upon servants.

CHAP. IV.

1. MASTERS, give unto your servants that which is [1] just and equal; knowing that you also have a Master in heaven *(who, with what measure you mete to others, will mete to you again,* Matt vii. 2. *and deal with you his servants, as you deal with yours).*

2. Continue *(instant)* in prayer, and watch in the same (*γρηγοροῦντες, being vigilant in it*) with thanksgiving *(for the mercies you have already received);*

3. Withal [2] praying also for us, that God would open to us a door of utterance, *(by enabling us)* to speak *(with freedom)* the mystery of Christ, for which I am also *(now)* in bonds: (see note on Eph. vi. 19, 20.)

4. That I may make it manifest, as I ought to speak *(it).*

5. Walk in wisdom *(or discretion)* towards them that are without *(the church, i. e. the heathens,* 1 Thess. iv. 12.) redeeming the time, *(i. e. endeavouring to avoid, as much as you are able, by careful circumspection and inoffensive carriage, the dangers you may be exposed to from them.* See note on Eph. v. 15.)

6. Let your speech be always [3] with grace *(mild and courteous),* seasoned with salt *(wise and discreet),* that ye may know how ye ought to answer every man, *(so as conduceth to the credit of Christianity,* 1 Pet. iii. 15. *and to your own safety in these evil times,* Eph. v. 16, 17.

7. *And as for what concerns me,)* all my state shall [4] Tychicus declare to you, who is a beloved brother, and faithful minister and fellow-servant in the *(work of the)* Lord.

8. Whom I have sent unto you for the same purpose, that he might know your state, and comfort your hearts *(under your pressures;*

9. *And)* with *(him I have sent)* [5] Onesimus, a faithful and beloved brother, who is one of you *(being servant to Philemon, a chief man in Colosse).* They shall make known unto you all things that are done here *(at Rome).*

10. Aristarchus my fellow-prisoner saluteth you, and [6] Marcus, sister's son to Barnabas, concerning whom *(i. e. which Marcus)* you received commands, if he come to you *(to)* receive him *(kindly);*

11. And Jesus, who is called Justus, (Acts xviii. 5—7.) who are of the circumcision. These [7] only *(of the Jews)* are my fellow-workers to *(the promotion of)* the kingdom of God, which have been a comfort to me.

12. [8] Epaphras, who is one of you *(a citizen of Colosse,* see ver. 9.) a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13. For I bear him record, that he hath a great zeal for you, and for them that are in Laodicea, and them in Hierapolis *(two other cities of Phrygia).*

14. Luke, the beloved physician, and Demas, greet you.

15. Salute the brethren which are in Laodicea, and Nymphas, [9] and the church which is in his house *(i. e. his Christian household).*

16. And when this Epistle is read amongst you, cause that it be read also in the church of the Laodiceans; and *(see)* that ye likewise read [10] the epistle from Laodicea.

17. And say to [11] Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18. The salutation *(written)* by the hand of me Paul *(is in token that this is my Epistle,* 2 Thess. iii. 17.) Remember my *(being in)* bonds *(so as to pray for my deliverance,* ver. 3. *and to prepare for patient suffering, by my example).* Grace be with you. Amen.

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1. ΤΟ᾽ δίκαιον, *What is just and equal.*] Hence it is evident, that justice is to be observed towards servants, and that there be offices of humanity and charity due to them: as, (1.) that we do not look upon them as vile persons, but as partakers of the same grace and nature with us, and so not only servants, but as brethren, Philem. 16 (2.) That we do not always punish all their miscarriages, but sometimes do remit the punishments which in anger we threatened to inflict, Eph. vi. 9. (3.) That we do not make them serve with rigour; οὐ *κατατενεῖς αὐτὸν ἐν τῷ μόχθῳ, Thou shalt not oppress, afflict, or wear him out with labour, but shalt fear the Lord,* Lev. xxv. 43. (4.) That we permit them to plead their cause, and to defend their right; provided they do it with humility, not contradicting or speaking against the commands of their masters, Tit. ii. 9. *If I did despise the cause of my man-servant, or maid-servant, when they contended with me; what then shall I do when God riseth up? and when he visiteth, what shall I answer him?* Job xxxi. 13, 14. (5.) That to well-deserving servants we give something even above their wages; and after a long and profitable service, we do not suffer them to go empty from us: *When thou sendest him out from thee, thou shalt not let him go away empty; thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press: of that wherewith the Lord thy God hath blessed thee, thou shalt give unto him,* Deut. xv. 13, 14. These things the Lord commanded under the Old Testament, because their servants were his servants also, redeemed by him out of Egypt: (Lev. xxv. 15. Deut. xv. 15.) and therefore they seem as strongly to oblige under that economy, where we are all the servants of Christ, our common Lord, and redeemed by his precious blood. (Eph. vi. 6. 1 Cor. vii. 22, 23.)

[2] Ver. 3. Προσευχόμενοι περὶ ἡμῶν, *Praying for us.*] That this apostle who so passionately writes to Christians, desiring that they would *strive together with him in their prayers to God,* Rom. xv. 30, 31. *that they would always with all perseverance pray for him;* that they would *continue in prayer, that God would open to him a door of utterance to speak the mystery of Christ,* (Eph. vi. 18, 19. Colos. iv. 2, 3.) and that he might be delivered from *unreasonable and wicked men,* (1 Thess. v. 25. 2 Thess. iii. 1, 2.) should never pray to the Virgin Mary, and to angels, or to saints departed, for any of these things, is an evidence that he approved not of those prayers.

[3] Ver. 6. Ἐν χάριτι, *With grace.*] *i. e.* With *sweetness and courteousness,* saith Theodoret, that it may be acceptable to the hearers; ἵνα *αὐτοὺς κεχαριτωμένους ἐργάζοιτο, that it may render you gracious to and favoured by them;* so

Theophylact. *Seasoned with salt;* salt is the symbol of wisdom, and in this sense the word is used, Matt. v. 13. Mark ix. 15. *Have* (saith Theodoret) σύνεσιν πνευματικὴν, *spiritual wisdom, that ye may know,* &c.

[4] Ver. 7. Τυχικός.] That this Epistle was written at the same time with that to the Ephesians, is pleaded from this, that it was sent by the same person Tychicus, with the very same words contained in this and the following verse, Eph. vi. 21, 22.

[5] Ver. 9. *Onesimus.*] Of whom St. Jerome saith, *We read, that of a servant he was made a deacon.**

[6] Ver. 10. Μάρκος.] It seems evident hence, that St. Paul's displeasure against him, mentioned Acts xv. 38. lasted not long; for he desires Timothy to bring him with him, as being *profitable to him for the ministry,* 2 Tim. iv. 11. and styles him his *fellow-labourer,* Philem. 24.

[7] Ver. 11. *These only are my fellow-workers in the* (promotion of the) *kingdom of God which have been a comfort to me.*] Hence it is evident, that either St. Peter was not at Rome when St. Paul was, or that he was no comfort to him, no promoter of the kingdom of God with him: which sure is no compliment to St. Peter.

[8] Ver. 12. Ἐπαφρᾶς.] That Epaphras was about this time prisoner at Rome, is concluded very probably from Philem. 23. where he is styled by St. Paul his *fellow-prisoner;* for that the Epistle to Philemon and this were written at the same time, may be conjectured, by the naming Timothy at the beginning, and all the same persons, save only Justus, *viz.* Epaphras, Marcus, Aristarchus, Demas, Lucas, at the end of both of them; but that he was bishop of Colosse, is not said by any of the Greek commentators on the place: he might have this zeal for them mentioned in these two verses, either as being one of them, (ver. 12.) or as being employed in preaching the gospel to them.

[9] Ver. 15. *The church which is in his house.*] *i. e.* His Christian household; for all the brethren are mentioned before. So Theodoret, Œcumenius, St. Chrysostom, and Theophylact, note, that, τὸν οἶκον πάντα πιστοὺς εἶχεν, ὥστε καὶ ἐκκλησίαν καλεῖσθαι, *he had made his whole family Christians, so as to be called a church.*

[10] Ver. 16. Καὶ τὴν ἐκ Λαοδικείας, *And that from Laodicea.*] Some say, that the epistle here mentioned, as from Laodicea, was the First Epistle of St. Paul to Timothy, because the postscript saith it was written from Laodicea; but that subscription is easily confuted, both from this consideration, that the First Epistle to Timothy was written two or three years after this (see the preface to it); and from this very Epistle, in which the apostle mentions them of Laodicea among those who had not seen his face in the flesh, ii. 1. St. Chrysostom, Theodoret, Œcumenius, and Theophylact, understood by it some epistle writ by them of Laodicea to St. Paul; but the apostle doth not say, Read the epistle sent from me to Laodicea; nor doth he mention one word of such an epistle sent from them to him here, or elsewhere; nor is it to be doubted but he would have answered their epistle, had they sent any, as he did that which the church of Corinth sent to him. Others understand this of an epistle sent by St. Paul to them which is now lost; but all the ancients are not only silent in this matter, but some of them expressly do explode this imagination, observing, that the apostle proposes to their reading, not τὴν πρὸς Λαοδικείας, ἀλλὰ τὴν ἐκ Λαοδικείας γραφεῖσαν, *an epistle writ to the Laodiceans, but only from Laodicea, to be sent to Colosse.* I therefore acquiesce in their opinion, who understand this of the Epistle to the Ephesians, sent, by the admonition of St. Paul, from Ephesus, the metropolis of Laodicea, subject to it; as the Epistles to the church of Corinth belonged to all the churches of Achaia, 2 Cor. i. 1. For Tertullian * witnesseth, that this Epistle to the Ephesians, was, by Marcion, styled The Epistle to the Laodiceans; and the place which Marcion cites in Epiphanius,† as from the Epistle to the Laodiceans, is in the Epistle to the Ephesians, iv. 5, 6. viz. *There is one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.* Moreover, the Epistle to the Colossians, as I have shewed, and as Theodoret notes, was writ soon after that to the Ephesians, and sent to them both by the hands of Tychicus; and there is a great resemblance observable betwixt them, both in the doctrines and exhortations, and in the very expressions: so that it is not to be wondered, that the apostle would have that Epistle also read to the Colossians, to let them see, that he writ the same doctrine, and gave the same instructions, to other churches of the saints.

[11] Ver. 17. Ἀρχίππῳ, *Archippus.*] That this Archippus should be then bishop of Colosse, as St. Jerome, on the Epistle to Philemon, thinks; and that St. Paul should not write one word, or send one salutation to him, but send to the people of Colosse to admonish him of his duty, is not very credible in itself, nor do the ancients testify that he bore that character.

---

* "Legimus Onesimum inter Pauli renatum vincula, Diaconum esse cœpisse à servo." Contra Error. Joh. Hieros.

* "Præterea hic de aliâ epistolâ quam nos ad Ephesios præscriptam habemus, hæretici verò ad Laodicenos." Adv. Marcion. lib. v. cap. 11. p. 476. et cap. 17. p. 481. "Ecclesiæ veritate epistolam istam ad Ephesios habemus emissam, sed Marcion ei titulum interpolare jussit."

† Προσίθετο δὲ ἐν τῷ ἰδίῳ ἀποστολικῷ καλουμένῳ, καὶ τῆς καλουμένης πρὸς Λαοδικέας, εἷς Κύριος, μία πίστις, &c. Epiph. Hær. xlii. p. 374. B.

THE FIRST EPISTLE TO THE THESSALONIANS.

WITH ANNOTATIONS.

PREFACE.

THAT St. Paul laid the foundation of the gospel among the Thessalonians,* ἀντιλεγόντων μὲν Ἰουδαίων, *the Jews contradicting, and openly contending against it,* we learn from the history of the Acts: and this church consisting, as Œcumenius† notes, *partly of Jews, and partly of gentiles,* they were persecuted both by the unbelieving Jews and gentiles; the Jews exciting the gentiles to this persecution. (Acts xvii. 5.) The apostle therefore writes, to confirm them in the faith, and to prevent their being shaken by these persecutions; informing them, that it was nothing strange they should thus suffer from those Jews, who *had killed the Lord Jesus, and had persecuted both the apostles and their own prophets;* or that they should suffer from their own countrymen, as the Jews in Judea did from theirs, (ii. 14.)

Moreover, concerning this Epistle, the first note of the fathers is this;‡ *Thessalonica was the metropolis of Macedonia, whence we may certainly conclude that Philippi was not so.*

This Epistle must be written after the council held at Jerusalem, A. D. 49. From thence Paul goes to Antioch, Acts xv. 30. stays there some considerable time, ver. 35. from thence goes through Syria and Cilicia, confirming the brethren, ver. 41. thence to Derbe and Lystra, xvi. 1. through Phrygia and Galatia, ver. 6. then to Troas, ver. 8. to Samothracia and Neapolis, ver. 11. and so to Philippi, ver. 12. then to Amphipolis and Apollonia, and so to Thessalonica, xvii. 1. there planting the gospel: thence they are expelled by the Jews and gentiles, and go to Berea, ver. 10. thence to Athens, ver. 15. and from thence to Corinth, xviii. 1. where Timotheus coming to him, and giving him a comfortable account of their faith and constancy, he writes this Epistle to them, iii. 6. Whence it appears, that it could not be written in less time than a year or two after that council; and that the inscription of it running thus, *Paul, and Silvanus, and Timotheus, to the church of the Thessalonians,* it must be written after their return to him; and so not from Athens, as the subscription hath it, but from Corinth, Acts xviii. 1. 5. A. D. 51. or 52. for it was written after he had been *separated from them but a little while,* ii. 17.

* Theodoret in Acts xvii. 5.

† Ἦσαν Ἑλληνικαὶ καὶ Ἰουδαϊκαὶ ἐκκλησίαι, in cap. 1. v. 1.

‡ Θεσσαλονικὴ πρωτεύει μὶν τῆς Μακεδονίας.

CHAP. I.

1. *(I)* PAUL, *(the apostle of Jesus Christ),* and Silvanus, and Timotheus, *(my fellow-labourers, write)* [1] to the church of the Thessalonians *(established)* in *(the knowledge and worship of)* [2] God the Father and the Lord Jesus Christ: *(wishing)* grace *(may)* be to you, and peace, from God our Father, and *(from)* the Lord Jesus Christ.

2. *(And advertising you, that)* we give thanks to God always for you all, making mention of you in our prayers;

3. [3] Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, (ver. 10. *when we appear)* in the sight of God and *(even)* our Father;

4. *(And)* knowing, brethren beloved *(by your proficiency in these Christian virtues),* [4] your election of God.

5. For our gospel came not to you in word only, but also in *(the)* power *(of miracles),* and in *(or with)* the *(distributions of)* the Holy Ghost, and in much assurance *(or full conviction both to you of the truth of our doctrine, and to us, that God had chosen you to be his church and people);* as you know what manner of men we were among you for your sake *(or how we were enabled by these things to give full proof of our ministry).*

6. And ye became followers of us, and of the Lord *(in your sufferings for his sake),* having received the word in much affliction, (Acts xvii. 5. *and yet)* [5] with joy of the Holy Ghost:

7. So that ye were examples *(of faith and patience)* to all that believe in Macedonia and Achaia.

8. For from you sounded out the word of the Lord not only in Macedonia and Achaia *(and so they could not be ignorant of your good works),* but also in every place *(the fame of)* your faith to God-ward is spread abroad *(or hath gone forth);* so that we need not to speak any thing *(to others of the grace of God given us towards you,* Eph. iii. 3. Colos. i. 25.)

9. [6] For they themselves shew of us what manner of entering in we had unto you, *(i. e. with what power and assistance of the Holy Ghost we preached the gospel to you,* ver. 5.) and how *(thereupon)* ye turned to God from idols to serve the living and true God,

10. And to wait for *(the coming of)* his Son from heaven *(to be glorified in his saints,* 2 Thess. i. 10.) whom he *(hath already)* raised from the dead, even Jesus, who *(by his death hath)* delivered us from the wrath to come.

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. ΤΗ ἐκκλησίᾳ Θεσσαλονικέων, *To the church of the Thessalonians.*] *He names not the presbyters and deacons*

(saith Grotius), *because the church was newly planted, and had not received its full form:* and yet in his note on those words, v. 12. *I entreat you, brethren, know them that labour among you, and are over you in the Lord,* he saith, οἱ κοπιῶντες, *the* labourers *are the princes of the assembly, called bishops;* οἱ προϊστάμενοι, they that are over you, *are the presbyters;* but against this, see the note there.

[2] Ἀπὸ Θεοῦ Πατρὸς, *From God the Father,* ver. 1. and *in the sight of God and our Father,* ver. 3.] The Spirit of God vouchsafed under the gospel, enables us to cry, *Abba, Father, i. e.* to come to God with the assurance of his fatherly affection to us, as being now the sons of God through faith in Jesus Christ; on which account is God *our Father,* or the Father of us Christians, (Eph. iii. 15.) so often mentioned for their consolation in those times of peril.

[3] Ver. 3. Ἀδιαλείπτως μνημονεύοντες, *Remembering without ceasing.*] *i. e.* As often as we appear before God our Father, thankfully remembering your faith, fruitful in good works; your love to the saints making you laborious to promote their good, and your hope in the Lord Jesus, (ver. 10.) rendering you patient in all tribulations for his sake, ver. 17. (See note there.)

Your labour of love and patience.] Œcumenius here notes, that it is the property of true love, τὰ πάντα ὑπὲρ τοῦ ἠγαπημένου πάσχειν, *to suffer all things for the sake of the beloved.*

[4] Ver. 4. Τὴν ἐκλογὴν ὑμῶν, *Your election of God.*] The gospel came to some in word only, *i. e.* they heard the sound of it, but did not believe and obey it, and so *the word did not profit them, not being mixed with faith in them that heard it,* Heb. iv. 2. and these were only κλητοὶ, *called,* but not ἐκλεκτοὶ, *chosen,* Matt. xxii. 14. To others, the preaching of the apostles was attended with a greater power of miracles, and extraordinary effusions of the Holy Ghost, prevailing on many to embrace it as the word of God; so that from hence the apostles had a full assurance, that it was the good pleasure of God to gather a church of believers, and faithful people there; and these were called the elect, ἐκλογὴ Θεοῦ, *the election of God, the election of grace, i. e.* men chosen to be partakers of the blessings of the gospel, and to be God's peculiar church and people. For, the apostle doth not here speak of any absolute election of the whole church of the Thessalonians to eternal life, because he could have no certain knowledge of it; or if he had, he could not have been under any just grounds of fear, as we find he was, *lest by some means the tempter should have tempted them, and his labour be in vain among them,* (iii. 5.) Moreover, the reason of his knowledge here assigned, *viz.* the miracles and gifts of the Holy Ghost, with which his preaching was attended, gave him a certain knowledge that God designed to gather there a church of Christians; but it was no certain indication of their election to eternal life, seeing the apostle informs us, that they who had *tasted of these powers of the world to come,* and received these gifts of the Holy Ghost, might *fall away,* so as not to be *renewed to repentance,* (Heb. vi. 4—6.) and many of the converted Jews actually did so afterward.

[5] Ver. 6. Μετὰ χαρᾶς, &c. *With joy of the Holy Ghost.*] In the foregoing verse he lays before them the outward testimonies of the truth of Christianity from the miracles wrought, and the gifts of the Holy Ghost exercised among them: here he appeals also to the inward testimonies they had received of it, even a strong spiritual joy wrought in them by the Holy Ghost, under the sharpest sufferings, according to those words of St. Peter, *If ye suffer for the sake of righteousness, and be reproached for Christ's sake, happy are ye, for the Spirit of glory and of God rests upon you.* (1 Pet. iv. 14.)

[6] Ver. 9.] These words, saith Theodoret,* instruct us how to expound our Saviour's words, *This is life eternal, to know thee the only true God,* teaching us that he is so styled, in opposition not to Jesus Christ, but to idols only.

CHAP. II.

1. *(WE need not, I say, speak any thing farther of the effectual working of God with us in our entrance in unto you:)* for yourselves, brethren, know our entrance in unto you, that it was not [1] in vain: *(i. e. not without demonstration of Divine assistance,* i. 5.)

2. But *(we had such assurance of God's call to preach to you, that)* even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, (Acts xvi. 23.) we were *(still)* bold in *(the strength of)* our God to speak unto you the gospel of God, *(though this we did)* with much contention *(and opposition from the unbelieving Jews,* Acts xvii. 5.)

3. For our exhortation *(made to you to embrace the gospel)* was not of deceit, nor of uncleanness, nor in guile *(as are the exhortations of the philosophers among you, and the deceitful workers of the Jewish nation, who endeavour to corrupt you):*

4. But as we were allowed (Gr. *have been approved)* of God *(as persons fit)* to be put in trust with the gospel, even so we speak *(the truth sincerely);* not as pleasing men, but *(as approving ourselves to that)* God who trieth our hearts. (Gal. i. 10.)

5. For neither at any time used we [2] flattering words, as ye know, nor a cloak of covetousness; God is witness: (2 Cor. ii. 17.)

6. Nor of men sought we glory *(or high estimation),* neither of you, nor yet of others *(provisions),* when we might *(not only with a fair pretence, but with just reason)* have been *(thus)* [3] burdensome, as *(being)* the apostles of Christ.

7. *(I say, we sought not high esteem, or rich provisions:)* but we were [4] gentle *(meek and unburdensome)* among you, even as a nurse cherisheth her children, *(bearing herself the burden of them, and giving them her milk, as we dispense to you the sincere milk of the word freely:*

8. *And)* so being affectionately desirous of you-*(r good),* we were willing to have imparted to you, not the gospel of God only, but also our [5] own souls *(i. e. to have spent our lives in your service),* because ye were dear unto us.

9. *(And of this affection you cannot well be ignorant;)* [6] for ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable to any of you, we preached to you *(freely)* the gospel of God.

---

* Οὐ γὰρ τῷ υἱῷ συγκρίνων, ἀλλὰ τοῖς οὐκ οὖσι Θεοῖς, τὸν ὄντα Θεὸν, Θεὸν ζῶντα, καὶ ἀληθινὸν, αὐτὸν προσηγόρευσε.

10. Ye are witnesses, and God also, how holily *(towards God)* and justly and unblamably we behaved ourselves *(whilst we conversed)* among you that believe:

11. As *(and likewise)* you know [7] how we exhorted and comforted and charged every one of you, as a father doth his children, (Gr. *how we loved every one of you as a father doth his children, exhorting you to the performance of your duty, comforting you under your tribulations, and testifying)*

12. That ye would *(ought to)* walk [8] worthy of God, who hath called you to his kingdom and glory.

13. For this cause also *(or, and for this thing)* thank we God without ceasing, because when you received the word of God which you heard from us, ye received it not as the word of men *(speaking from their own human wisdom)*, but as it is in truth, the word of God, [9] which effectually worketh also in you that believe *(the fruits of Christian patience)*.

14. For ye, brethren, *(in this)* became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered *(patiently)* like things of your own countrymen, even as they have of the Jews *(their countrymen)*:

15. Who both killed the Lord Jesus, and *(before him)* their own prophets, and have *(since)* persecuted us *(his apostles)*; and they please not God, and are [10] contrary to all men *(who are not of their own nation or religion:*

16. *And this they shew in)* forbidding us to speak to the gentiles that they might be saved *(by the preaching of the gospel)*, [11] to fill up their sins always *(i. e. which they are given up to do, to fill up the measure of their sins, which being thus disposed, and thus deserted by God, they will do)*: for *(the)* wrath *(of God)* is come upon them to the uttermost.

17. But we, brethren, being *(by their impatient malice)* taken from you for a short time (Acts xviii. 5. 10. *and this)* in presence *(only)*, not in heart, endeavoured the more abundantly to see your face *(again)* with great desire.

18. Wherefore we would have come unto you, even I Paul, once and again; but [12] Satan *(by his ministers still)* hindered us.

19. For what is our hope, or joy, or crown of rejoicing? are not even ye (Gr. *ἢ οὐχὶ καὶ ὑμεῖς, will it not among others be you also when we stand)* in the presence of our Lord Jesus Christ at his coming?

20. For ye are *(even at present)* our glory and joy.

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. Ὅτι κενὴ, *Not vain.*] I grant that the apostle doth not intend to signify by this phrase, only that his word was not ineffectual among them, but also to declare the reason why it was not so; *to wit*, because it wanted not a demonstration of Divine authority and power to confirm them in the faith that heard it, and those that preached it in their expectations of success, and their assurance that the Thessalonians whereby God designed to receive the faith; as it would have been had it come to them in word only, and not *in power, and the Holy Ghost, and much assurance.* For the word *vain*, when it is applied to God's message, signifies the not accomplishing the great ends for which it was designed; so Isa. lv. 11. *The word that goeth out of my mouth shall not return to me in vain, but it shall accomplish that which I please, and it shall prosper in the things whereto I sent it:* and, Jer. viii. 8. *How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain:* and, Jer. ii. 33. *In vain have I smitten your children, they have received no correction.* Our entrance therefore *to you was not in vain;* that is, it was not without such Divine assistance as was sufficient to work conviction in you, and to engage you to embrace the truth to you.

[2] Ver. 5. Ἐν λόγῳ κολακείας,] Here signifies *in flattering words*, or words that are flattery, as λόγος ἀκοῆς, ver. 13. is *the word heard;* λόγος ἀληθείας, *the word which is the truth*, 2 Cor. vi. 7. Colos. i. 5. and πρόφασις πλεονεξίας, is *a pretence to gratify their covetousness:* for that the apostles never were under a defamation or accusation of these things, neither could the Thessalonians know, nor was it a thing proper to call God to witness to; but that no such guilt could truly be charged upon them, the Thessalonians might know, and that they inwardly designed no such thing God only could be witness, as being alone the searcher of the heart.

[3] Ver. 6. Ἐν βάρει εἶναι, *Be burdensome.*] This seems not to refer to the censures of the church, but to the apostles living at the charge of their converts; for he saith, ver. 9. that he and his companions *laboured night and day*, πρὸς τὸ μὴ ἐπιβαρῆσαι, *that they might burden none of them.* So 2 Cor. xi. 9. *Other churches supplied my wants, so that in all things I have kept myself*, ἀβαρῆ, *unburdensome to you:* and 1 Tim. v. 16. *If any man or woman that believeth have widows, let them relieve them*, καὶ μὴ βαρεῖσθω ἡ ἐκκλησία, *and let not the church be burdened with them.*

When we might have been burdensome.] Here Theophylact cries out, βαβαὶ τῆς προθυμίας καὶ τῆς ὑπὲρ τοῦ μὴ σκανδαλίσαι τίνα σπουδῆς, *O the study and sedulity of the apostle, not to scandalize any person!* And the descant of Esthius upon the words is this, we accommodated ourselves to you in all things, "neque jus nostrum, neque imperium urgentes, ut vestram promoveamus salutem," *forbearing our own right to promote your happiness!* And if the apostles forbore to exercise their own power, that they might not be burdensome to the weak Thessalonians, how much more would they have done it to prevent their ruin?

[4] Ver. 7. Ἤπιοι, *Meek.*] If the various lection noted by Theodoret, Œcumenius, and Theophylact, who here read νήπιοι, *children*, were the original, the sense would run thus: *But, we, O children, were among you as a nurse that cherisheth her children.* (See ver. 11.) And that Origen read so is certain from his commentary on St. Matthew, p. 372. 375.

[5] Ver. 8. Τὰς ἑαυτῶν ψυχὰς, *Our own souls.*] *i. e.* Our own lives; as when Christ is said to give τὴν ψυχὴν αὐτοῦ, *his life a ransom for many*, Matt. xx. 28. *To lay down*, τὴν ψυχὴν αὐτοῦ, *his life for the sheep*, John x. 11. 15. 17. xv. 13. 1 John iii. 16. and when we are bid, *to lay down*, τὰς ψυχὰς, *our lives for the brethren*, 1 John iii. 16. or said to *lose* or *gain*, τὴν ψυχὴν, *our life*, Luke ix. 24. John xii. 15. (See Acts xx. 10. Rom. xi. 3. xvi. 4. 2 Cor. xii. 15. Phil. ii. 13. 1 Pet. iv. 19.)

[6] Ver. 9.] It is the opinion of Dr. Hammond, that the apostle here from the third to the fourth verse refers to the

gnostics, and clears himself from the vile arts they used, and ill designs they had, in promoting their delusions. But this Epistle being writ, saith the same reverend person, about the year 50. and whilst Simon Magus was yet living, it cannot be proved that these gnostics were then in being, much less that they ever were at Thessalonica.

We read in Scripture of some teachers of the law, who *gave heed to fables,* 1 Tim. i. 4. 7. and who *counted gain godliness,* vi. 5. of some Jews who were *deceitful workers,* 2 Cor. xi. 13. 22. 1 Cor. iv. 2. and had their πανουργίαι, *subtilties,* 2 Cor. xi. 3. and who were given to uncleanness, Rom. ii. 22. and taught unclean doctrines, 1 Cor. iii. 16, 17. vi. 13. 19. 2 Cor. xii. 21. (see the note there:) and it is likely the apostle might in these words respect those deceivers.

Or we may refer these things to the philosophers of those times, who did συλαγωγεῖν, *make a prey of men by philosophy and vain deceit,* Colos. ii. 8. who were, saith the poet in Athenæus,* μειρακιεξαπάται, *deceivers of young men,* and δοξοματαιόσοφοι, *desirous of vain-glory,* whose business it was χαριτογλωσσεῖν, *to speak to please men,*† who taught only *for stipends,* or ἐργολαβίας ἕνεκεν, as Diodorus Siculus‡ saith of the Grecian philosophers; and τοῦ κατὰ τὴν ἐργολαβίαν κέρδους στοχαζόμενοι, *philosophized* (saith Plato§) *out of love of gain;* and who are every where represented as *given to impurity,*‖ and exercising the vilest practices with those they taught their vain philosophy. Whence they were sometimes banished from the places of their abodes, saith Athenæus,¶ ὡς διαφθείροντες τοὺς νέους, *as corrupters of the youth,* and did κυνικῶς ζῆν, *lead the lives of cynics.* And Plato** himself confesseth, That one reason why they were so generally decried, was this, that most of them were παμπόνηροι, *the worst of men.*

[7] Ver. 11, 12. Οἴδατε ὡς ἕνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ παρακαλοῦντες ὑμᾶς, *You know how we exhorted, and comforted, and charged every one of you, as a father does his children.*] Here our translation puts the μαρτυρούμενοι, *persuading, testifying,* or *charging,* which begins the twelfth verse before the beginning of the eleventh, which is an unusual transposition, and changes the participles into verbs, which, though it be usual, cannot here be admitted because of the ὑμᾶς following παρακαλοῦντες· I think therefore it is better to own an ellipsis or deficiency of the word ἐφιλήσαμεν, or ἠγαπήσαμεν, or ἐθάλψαμεν, from ver. 7. of which ellipsis we find many instances; *v. g.* there is an ellipsis of the verb ἐποίει, Rom. viii. 3. of ἐλπίζετε, Eph. i. 13. (See 1 Cor. iv. 15. Gal. ii. 7. 2 Thess. ii. 7. 1 John ii. 19. Matt. xx. 23.) And then the words may be thus translated, *Ye know how I loved every one of you, as a father doth his children,* exhorting and comforting you, (ver. 12.) and charging you.

[8] Ver. 12. Ἀξίως τοῦ Θεοῦ, *Worthy of God.*] *i. e.* That you would walk, 1. so as is best pleasing to him: 2. as becomes them who are called to enjoy a glorious kingdom: 3. as most conduceth to his glory: and, 4. so as to resemble his imitable perfections in your conversation.

[9] Ver. 13. Ὃς ἐνεργεῖται, *Which effectually worketh in you.*] For, saith Theodoret, Προφητικῆς καὶ αὐτοὶ χάριτος ἀπολαύσαντες, καὶ προεφήτευον, καὶ γλώσσαις ἐλάλουν, καὶ θαύματα ἐπετέλουν περίδοξα· *They partaking of the prophetical grace, both prophesied, and spake with tongues, and did great miracles;* for to those, who in those times embraced the gospel, were granted χαρίσματα καὶ ἐνεργήματα, *the gifts and operations of the Holy Ghost,* 1 Cor. xii. 6. 10—12. Eph. iii. 20. So that as Satan was πνεῦμα ἐνεργοῦν, *a spirit working in the children of disobedience,* Eph. ii. 2. and they that were possessed by him were styled ἐνεργουμένοι; so they who had the afflatus of the Holy Spirit, found him effectually working in them. (James v. 16.) And as the antichrists, or adversaries of the truth, wrought *lying wonders,* κατ' ἐνέργειαν τοῦ Σατανᾶ, *according to the deceitful working of Satan,* in and by them, (2 Thess. ii. 9. 11.) so had the Christians, from the Holy Spirit, their ἐνεργήματα δυνάμεων, *miraculous operations,* by which they were enabled to confirm their faith: and these spiritual gifts were to them strong confirmations of the faith, the seals, and earnest of the blessings promised; and that which did enable them not only to suffer patiently, but also to *rejoice in tribulations,* Rom. v. 3—5. 1 Thess. i. 6. 2 Tim. i. 7, 8. 1 Pet. iv. 14.

[10] Ver. 15. *Contrary to all men.*] Thus Tacitus* saith of them, "Apud ipsos fides obstinata, misericordia in promptu, sed adversus omnes alios hostile odium:" *They have great fidelity and kindness towards men of their own nation, but as great hatred to all others.* But that which the apostle chiefly here respects, was their fond imagination, that God would grant no salvation to the gentiles upon any other terms than their being circumcised, and obedient to the law of Moses, (Acts xv. 1.) on which account they became enemies to the gospel, and the preachers of it; because they offered salvation to the gentiles, through faith in Christ, without observation of the law. (Rom. xi. 28. Gal. iv. 16.) Hence also note, that none are greater enemies to the good of mankind, than they who do obstruct the preaching and the propagating of the gospel through the world.

[11] Ver. 16. Ἀναπληρῶσαι, *To fill up the measure of their sins.*] Our Lord had said to them, *Fill ye up the measure of your fathers,* by adding to the murder of the prophets the murder of me, and of those prophets and wise men I shall send to you, (Matt. xxiii. 32—35.) *that upon you of this generation may come all the blood shed from Abel to this present time.* (Luke xi. 49. 51.) This prediction, saith the apostle, is now fulfilled; and they, by fulfilling it, have filled up the measure of their sins; and God's wrath is so incensed against them, that it will now destroy their church and nation, εἰς τέλος, *to the uttermost;* so that it shall not be now as formerly, when they were sometimes in bondage, and again in freedom from their enemies; sometimes were captives, and then returned again, after seventy years, to their own land; found God for awhile angry, and anon reconciled to them: but this wrath shall now remain upon them to the uttermost, *till the times of the gentiles are come in,* (Luke xxi. 24. see note on Rom. xi. 25.) or, εἰς τέλος, *till they be consumed;* so the phrase is used often in the Old Testament, as, εἰς τέλος ἀποθάνωμεν, *shall be consumed without dying,* Numb. xvii. 13. *they fell by the sword,* εἰς τέλος, *till they were consumed,* Josh. viii. 24. *slaying them,* εἰς τέλος, *till they were consumed;* and, x. 30. *i. e.* God's

* Lib. iv. p. 162. † P. 165. ‡ Hist. lib. ii. p. 115, 116.
§ Men. p. 422. Pbæd. p. 1245, 1246. ‖ Plutarch de Lib. Educ. p. 11.
¶ Lib. xiii. p. 610, 611. lib. iv. p. 162. ** De Repub. lib. vi. p. 675. B.

* Hist. lib. v. p. 616.

wrath hath begun to fall upon them; and they will still continue under it till they be consumed by it.

[12] Ver. 18. Ὁ Σατανᾶς, *Satan.*] Hence note, that they who obstruct the progress of the gospel, and persecute the promoters of it, are the ministers of Satan, and therefore bear his name. (See iii. 5. 2 Cor. xi. 15. Rev. ii. 10.)

CHAP. III.

1. WHEREFORE, when we could no longer forbear, (*μηκέτι στέγοντες, no longer enduring to want the certain knowledge of your affairs, though we had given commandment to Timothy to come quickly to us to Athens,* Acts xvii. 15. *yet, as for me and Silas,*) we thought it good to be left at Athens alone; *(rather than to continue ignorant of the state of your faith,* ver. 5.)

2. And *(therefore)* sent Timotheus, our brother *(in Christ,* Philem. 16. Heb. xiii. 23.) and *(the)* minister of God, and our fellow-labourer in *(advancing)* the gospel of Christ, to [1] stablish you *(in),* and to comfort you concerning your faith:

3. That *(so)* no man should *(might)* be moved *(from his steadfastness in the faith)* by these afflictions *(and not you especially):* for yourselves know *(from us)* that we *(Christians)* are appointed thereunto; *(for hereunto are we called,* 1 Pet. ii. 21.)

4. For verily, when we were with you, we told you before *(it came to pass)* that we should suffer tribulation; even as it *(shortly after)* came to pass, (Acts xvii. 5—10.) and ye know *(it did so).*

5. For this cause, when I could no longer forbear, I sent (*κἀγὼ μηκέτι στέγων ἔπεμψα, I also, not bearing longer the uncertainty of your affairs, have sent)* to know *(the steadfastness of)* your faith, lest by some means the [2] tempter *(may)* have tempted you, and *(so)* our labour *(among you should)* be in vain.

6. But now when Timotheus came from you to us, and brought us good tidings of your faith and charity, and *(in particular)* that you have *(still)* good remembrance of us always, desiring greatly to see us, as we also *(do to see)* you;

7. Therefore (*διὰ τοῦτο, by this),* brethren, we were comforted over you (*ἐφ' ὑμῖν, concerning you, or in you,*) in all our affliction and distress by *(reason of)* your *(constancy in the)* faith:

8. For [3] now we live *(joyfully),* if ye stand fast in the Lord.

9. [4] For what *(sufficient)* thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10. Night and day *(also)* praying exceedingly that we might see your face, and might perfect that which is *(yet)* lacking in your faith *(by reason of our very small stay with you,* Acts xvii. 1. 10.)

11. [5] Now God himself and *(or, who is)* our Father, and our Lord Jesus Christ, direct our way unto you.

12. [6] And the Lord make you to increase and abound in love one towards another, and [7] towards all men, even as we do *(abound in love)* towards you:

13. [8] To the end he may establish your hearts unblameable in holiness before God, even our Father (*τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν, our God and Father),* at the *(glorious)* coming of our Lord Jesus Christ with all his saints.

ANNOTATIONS ON CHAP. III.

[1] Ver. 2. ΣΤΕΡΙΞΑΙ *ὑμᾶς, To establish you*] In it, by consideration of that miraculous power and those gifts of the Holy Ghost which accompanied our preaching, and your receiving of it, (1 Thess. i. 5, 6.) and which are still exercised among you, (v. 19, 20.) to comfort you concerning it; by consideration of the joys of the Holy Ghost, which you have found already under your afflictions, (i. 6.) by the salvation you are to obtain by Christ, the life you shall for ever live with him in glory, (iv. 17, 18. v. 9—11.) the eternal rest you shall have when the Lord Jesus Christ shall come to be *glorified in his saints;* and of which your constancy in the faith under these sufferings will make you to be *accounted worthy,* 2 Thess. i. 5—7. 10.

[2] Ver. 5. Ὁ *πειράζων.*] Here note, first, that the persecutions of the saints are ascribed to Satan the tempter, who by his ministers endeavours to hinder the progress of the gospel, (ii. 18.) and by their persecutions to terrify men, and seduce them from the profession of it. (See Rev. ii. 10.)

Secondly, That *πειράζειν* here doth signify, not barely *to tempt,* but to succeed in his temptation; for otherwise the labour of the apostle could not be rendered vain among them. (See note on Gal. vi. 1.)

Thirdly, Note, that it is hence evident, that the apostle did not think them secure (by the election of them, mentioned i. 4.) from falling so as that his labour might have been in vain among them.

Fourthly, Note, from Esthius, that a faithful person, truly justified, may so fall from the faith as that it shall become in vain to him.

[3] Ver. 8. Νῦν *ζῶμεν, Now we live.*] Ζῆν, saith Suidas, is to live, *μετὰ τρυφῆς καὶ πολυτελείας, with delight and magnificence;* according to that of Horace, *vivendum hodiè,* which is the frequent import of the Hebrew word *chajah,* as in that wish, *Let the king live,* 1 Sam. x. 24. 1 Kings i. 25. 2 Kings xi. 12. *i. e.* let him have a prosperous and happy reign: and in the words of the Psalmist, xvi. 11. *Thou wilt shew me the way of life; in thy presence is fulness of joy:* xxxiv. 13. *He that would live,* i. e. *see good days:* so xxii. 26. xxxviii. 19. Eccles. vi. 8. vii. 12. *Our masters teach* (saith Maimonides*) *that the just are called living, even in their death; the wicked, dead while they live: because the first are happy in their death; the second, miserable in their life.*

[4] Ver. 9.] Esthius observes from the ninth verse, that both the apostle's joy and their faith and constancy were the gift of God; *nam gratiarum actio non est nisi de beneficiis acceptis.* He might also have observed with others, the excellent pattern the apostle here gives to all the bishops and pastors of the church, to be continually solicitous to know of the welfare of their flock, incessantly praying for it, blessing God daily for it, and looking upon it as the very felicity of their own lives.

[5] Ver. 11.] Here the note of Schlictingius runs thus: *You see that our Lord Jesus takes care of our affairs and actions, and therefore we deservedly invoke him in our necessities;* as the apostle again doth, ver. 12. But since this invocation of him by all Christians in all places must

* More Nevoch. lib. i. cap. 43.

suppose him omniscient, omnipresent, and the searcher of the heart; and these are the properties of God alone; it also must suppose him to be truly God.

[6] Ver. 12. Ὑμᾶς δὲ ὁ Κύριος πλεονάσαι καὶ περισσεύσαι.] These are optative aorists, which signify transitively, μεταβατικῶς, say the grammarians; and therefore are well rendered by our translation, *The Lord make you to increase, and make you to abound.* (See note on 2 Cor. ix. 8. Ecclus. xlv. 5.)

[7] *And towards all men.*] *This* (saith Theophylact*) *is the character of Divine love, to comprehend all; whereas human love hath respect to one man, and not to another.*

[8] Ver. 13. Ἀμέμπτους, *That he may stablish your hearts unblamable in holiness.*] Hence note, that a general and abounding charity to all men, being that by which we become most like to God, and that which tends to cover our own sins, (1 Pet. iv. 8.) especially if it be charity to the souls of men, (James v. 20.) tends to *stablish our hearts unblamable before God in love,* and to procure our acceptance with him at the great day of our accounts. (Matt. xxv. 35, 36.)

Note also, that to stablish our hearts unblamable at Christ's coming, is so to confirm us in holy living, that we may be found unblamable by him at that day. (See note on 1 Cor. i. 8. 1 Thess. v. 23. 2 Pet. iii. 14.)

CHAP. IV.

1. FURTHERMORE then, we beseech you, brethren, and exhort you by the Lord Jesus, that as you have received of us *(directions)* how ye ought to walk and to please God, so you would abound more and more *(in your care to conform yourselves to them.*

2. *In which thing you need no farther instructions:)* for ye know what *(holy)* commandments we gave you [1] by the Lord Jesus.

3. For *(we have already told you, that)* this is the will of God, even your sanctification, *(and this sanctification requires)* that ye should abstain from fornication:

4. [2] *(And)* that every one of you should know how *(much it is your duty)* to possess his *(body, which is the)* vessel *(of the Holy Spirit)*, in sanctification and in honour *(i. e. free from those lusts which are* πάθη ἀτιμίας, Rom. i. 26. *dishonourable passions);*

5. Not in the lust of concupiscence, [3] even as the gentiles *(do)* which know not God;

6. That [4] no man go beyond *(the bounds of matrimony)*, or defraud his brother in any matter (Gr. *or exceed towards his brother in this matter):* because the Lord is the avenger of all such, as we have also forewarned you, and testified.

7. *(He is, I say, the avenger of all such Christians, as acting oppositely to their holy calling;)* for God hath not called us *(Christians)* unto uncleanness, but unto holiness.

8. He therefore that despiseth *(this command)*, despiseth not man *(only)*, but God, who hath also given [5] to us his Holy Spirit.

9. *(This I thought necessary to say, to warn you against that uncleanness which so reigneth in the heathen world, and to which you so strongly were addicted, whilst you were without the knowledge of God in the world:)* but as touching brotherly love, ye need not that I write *(so fully)* to you; for ye yourselves are [6] taught of God to love one another.

10. And indeed ye do it to all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more *(in this Christian virtue);*

11. And that ye study to be quiet, and [7] to do your own business *(not meddling with other men's matters)*, and to work with your own hands, as we commanded you;

12. That *(so)* ye may walk honestly (εὐσχημόνως, *decently, and in good behaviour)* towards them that are without, and that ye may have [8] lack of nothing.

13. But *(especially)* I would not have you to be ignorant, brethren, concerning *(the state of)* them that are asleep, that ye sorrow not *(for them)*, [9] even as others *(other gentiles do)* which have no hope *(of a resurrection of the body).*

14. For if we believe that Jesus died and rose again, *(as the first-fruits of them that slept,* 1 Cor. xv. 20.) even so *(are we to believe, that)* [10] them also which sleep in Jesus, will God bring with him *(when he comes to judge the world, and reward all his faithful servants).*

15. For this we say unto you, *(not from ourselves, but)* by the word of the Lord, that [11] we who are *(then)* alive and remain unto the coming of the Lord, shall not prevent them which are asleep *(so as to receive our happy change, before their resurrection).*

16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, [12] and with the trump of God: and *(then)* the dead in Christ shall rise first:

17. Then we which are alive, and remain *(on the earth,)* shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be [13] with the Lord.

18. Wherefore comfort one another *(concerning your deceased friends)* with these words.

ANNOTATIONS ON CHAP. IV.

[1] Ver. 2. ΔΙΑ τοῦ Κυρίου, *By the Lord.*] Note hence, that the instructions and commandments which the apostles gave to the churches, are to be looked upon as the commandments of the Lord, and as the will of God; they being dictated by his Spirit, (ver. 8.) and delivered by his authority, who said, *He that heareth you, heareth me; and he that heareth me, heareth him that sent me.* (Luke x. 16.)

[2] Ver. 4, 5.] Here note, 1. that these instructions were very necessary for the Thessalonians, ἐκεῖ γὰρ πλείστη ἀταξία, καὶ ἀκαθαρσία, for there was *all manner of disorder and impurity,* saith Socrates.* And Athenæus† informs us, τὴν τούτων τρυφὴν, that *their luxury invited the Persians into Greece:* that it was their custom in their banquets to bring in their ‡ *wenches dancing naked,* and afterward *they enjoyed them at their pleasure.*

Secondly, Note also, that having mentioned fornication, ver. 3. he seems, ver. 4. and 5. to advance to other heathen-

* Τοῦτο γὰρ τῆς κατὰ θεὸν ἀγάπης ἴδιον, τὸ πάντας περιπλέκεσθαι· ἰδιον δὲ τὸν θεῖνα μὲν, τὸν δεῖνα δ' οὔ, κατ' ἄνθρωπον ἡ φιλία.

* Apud Plat. † Lib. xiv. p. 663. vid. eundem, lib. xii. p. 527.
‡ Lib. xiii. p. 607. lib. vi. p. 206.

ish lusts, desiring them to keep their vessels in sanctification and honour: 1. By preserving their bodies from unnatural lusts, which are by the apostle styled πάθη ἀτιμίας, *dishonourable passions;* and their matrimonial bed from defilement, by the use of other women. (Heb. xiii. 4.) Accordingly, these things in Scripture are expressed by ignominy and vileness: in the Septuagint, by τὰ ἄσχημα, *things indecorous and dishonourable;* which word the apostle applies to unnatural lusts, Rom. i. 26. and in the language of the Targum and the rabbins, they are styled קלנא, *ignominy* and *vileness.* Thus Sychem is said to have wrought קלנא, saith the Chaldee; τὸ ἄσχημον, the Septuagint; *i. e. ignominy in Israel,* by knowing Dinah. This is the name the Chaldee gives to the adultery committed by the men of Benjamin upon the Levite's concubine, Judg. xix. 24. the incest committed by Amnon on his sister Tamar, 2 Sam. xiii. 1, 2. and in the rabbinical language,* *to abuse boys,* בקלן, is to use them to the satisfying of unnatural lusts.

[2] Ver. 5. Καθάπερ τὰ ἔθνη, *Even as the gentiles.*] Among whom these lusts abounded, and by whom they were allowed. For whoredom was esteemed no crime;† they taught, μὴ πάντως παρὰ τὸ καθῆκον τοῦτο γίνεσθαι. Their orator‡ speaks thus; "Si quis est qui etiam meretriciis amoribus interdictum juventuti putet——abhorret non modo ab hujus seculi licentiâ, verum etiam à majorum consuetudine atque concessis. Quando enim hoc non factum est? quando reprehensum? quando non permissum? quando denique fuit, ut quod licet, non liceret?" Epictetus§ advises them, who cannot abstain, to use it only, ὡς νομιμόν ἐστι, *as the laws allowed it.* Now that, saith Plato,‖ was τῶν ἐλευθέρων γυναικῶν μὴ ἐρᾶν, *not to meddle with free-women, but only libertines and servants, and those that sold themselves to it.* And Demosthenes¶ declares of all the Grecians thus: Τὰς μὲν ἑταίρας ἡδονῆς ἕνεκα ἔχομεν, τὰς δὲ παλλακὰς τῆς καθ' ἡμέραν παλλακείας, τὰς δὲ γυναῖκας τοῦ παιδοποιεῖσθαι γνησίως.

The τὸ παρὰ φύσιν τόλμημα, as Plato styles it, obtained in Greece without blame, saith Bardesanes;** amongst the Grecians and many barbarians, saith Plato;†† amongst the Cretians and Lacedemonians, saith the same Plato. How prone the Romans, and other nations were to it, Plautus, Petronius Arbiter, Aristophanes, and Athenæus‡‡ sufficiently inform us, as also that it was the sin of the philosophers especially.

[3] Ver. 6. Μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν, *Not to go beyond or defraud.*] It is the opinion of all the Greek scholiasts, that this verse contains a prohibition of adultery, πλεονεξίαν ἐνταῦθα τὴν μοιχείαν ἐκάλεσε. By the word πλεονεξία, he denotes *adultery,* say Theodoret and Theophylact. God hath put bounds to this appetite, say Œcumenius and Theophylact, by tying us to one wife, ὥστε ἡ πρὸς ἑτέραν μίξις, παράβασίς τις καὶ πλεονεξία ἐστὶν, *so that to be familiar with one another is excess and covetousness;* and when this is done to another man's wife, it is to accede to the injury of his brother. And as St. Jerome* hath observed, the words preceding, which speak of abstaining *from fornication, and keeping our vessels in sanctification and honour, and not in the lusts of concupiscence;* and the words following, which give this reason of the precept, that *God hath not called us to uncleanness, but to holiness,* seem also plainly to enforce this sense, which the Greek, in the judgment of the forecited fathers, will bear: for,

1. The words ὑπερβαίνειν and ἐπιβαίνειν, bear this sense in other authors. Thus Philo,† speaking of unnatural lusts committed by men, saith, ἄνδρες ὄντες ἄῤῥησιν ἐπιβαίνουσι. And Plutarch‡ saith of the Egyptians, that they call *that land which Nile ascends, mixing and engendering with it, the body of Isis.* And when Nile is thus, ὑπερβαλὼν καὶ πλεονάσας, *filling and ascending, they call this the joining of Osiris with Nephthe.* So the Hebrew word בוא from which βῶ and βάω, and from them βαίνω, is derived, hath this signification, as Josh. xxiii. 12. *If you contract affinity with the heathens,* ובאתם בהם *and go in unto them;* Εἰ ἐπιγαμίας ποιήσητε, καὶ συγκαταμιγῆτε αὐτοῖς, *If you marry and mix with them,* saith the Septuagint, the Lord will not drive them out. And in the Misnah, הביעל אחותו is, *He that revealeth the nakedness of his sister,* and may be rendered ὑπερβαίνων τὴν ἀδελφὴν αὐτοῦ.

2. The word πλεονεξία bears the same sense in that verse, in which Venus promises to him that finds and brings her Cupid to her, *not a bare kiss, but something more,* saying, οὐ γυμνὸν τὸ φίλαμά τοι ξένε, καὶ πλέον ἕξεις. And Socrates§ tells Callicles, pleading for those pleasures, That men ought not to be ἐπιθυμίας ἀκολάστους, *of unbounded lusts;* σὺ δὲ πλεονεξίαν οἴει δεῖν ἀσκεῖν, *but thou* (saith he) *thinkest that a man may exceed in these matters.* And in the scholiast of Aristophanes,‖ these are put as words equivalent, ὑπερπαίειν, ὑπερβαίνειν, πλεονάζειν.

And whereas against this interpretation it is objected, that the words following, *viz. in any matter,* being general, will not admit of this restrained sense:

I answer, That in the Greek the words are ἐν τῷ πράγματι, and may be rendered, *in this matter,* or *in the matter, viz.* forementioned; or absolutely, in the matter; for so it plainly signifies in these words, 2 Cor. vii. 11. *You have approved yourselves clear* ἐν τῷ πράγματι, *in this matter:* and it being observed by Phavorinus and Suidas,¶ that the word πρᾶγμα is used by the ancients in an evil sense; and the Apostolical Constitutions complaining that the younger widows marrying again, under pretence that they ** could not contain, were *engaged in an evil matter;* and by Œcumenius being glossed thus, ἐν τῇ μίξει· I hope I have sufficiently vindicated this interpretation of Dr. Hammond and the ancients, from the exceptions of Mr. Le Clerc.

Ἐν τῷ πράγματι, *In this matter.*] So it plainly signifies in

---

* Buxtorf. in voce קלן, p. 2035.
† Orig. in Celsum, p. 177.
‡ Orat. pro Cœlio.
§ Cap. 47.
‖ Conv. p. 1180. de Leg. lib. viii. p. 914. A. B.
¶ Orat. contra Neræam, apud Athen. p. 573.
** Apud Euseb. Præparat. Evang. lib. vi. cap. 10. p. 276. B.
†† De Leg. lib. viii. p. 913. D. ibid. p. 910. D. E. lib. i. p. 776. E.
‡‡ Athenæus, lib. xiii. p. 605.

* "Diligenter observa, quia ad castitatem nos provocans, et voluus uxoribus tantum esse contentos, dixerit, ne quis supergrediatur, et circumscribat negotio fratrem suum, id est, ne suam conjugem derelinquens, alterius polluere queat uxorem." In Eph. iv. 19.
† De Abrahamo. p. 285. B.
‡ Ἴσιδος σῶμα γῆν ἔχουσι καὶ νομίζουσιν οὐ πᾶσαν, ἀλλ' ἧς ὁ Νεῖλος ἐπιβαίνει σπερμαίνων καὶ μιγνύμενος——τοῦτο μίξιν Ὀσίριδος πρὸς Νέφθην καλοῦσιν. De Isiride et Osir. p. 366. A. B. Ita ἐπιβαίνειν, Aristoph. Βάτραχ. p. 211.
§ Apud Platon. Gregor. p. 346. C. D. ‖ Ἐκκλησ. p. 757.
¶ Πράγματος ἐπὶ τῷ κακῷ χρῆνται τῇ λέξει οἱ παλαιοί. Phav.
** Μήποτε πρόφασιν τοῦ μὴ δύνασθαι κρατεῖν τῆς ἀκμῆς, ἐπὶ δευτερογαμίαν ἐλθοῦσαι ἐν πράγματι γίνανται —— ἐν πράγματι ἀπρεπεῖ σχεδῶσι. Lib. iii. cap. 2.

those words, 2 Cor. vii. 11. *You have approved yourselves clear,* ἐν τῷ πράγματι, *in this matter.*

[5] Ver. 8. Εἰς ἡμᾶς, *To us.*] To us apostles, to enable us to give you these commandments; and to us Christians, to render us the temples of the Holy Ghost, which temples we corrupt by our uncleanness. (1 Cor. iii. 15, 16. vi. 15—17. xi. 19. 2 Cor. vi. 16.)

[6] Ver. 9. Θεοδίδακτοι, *Taught of God.*] By this new commandment, that we *love one another,* 1 John iii. 11. 23. iv. 21. Matt. xxii. 39. Θεοδίδακτοι γὰρ ἡμεῖς ἱερὰ ὄντως γράμματα παρὰ τοῦ υἱοῦ τοῦ Θεοῦ παιδεύομενοι, saith Clemens of Alexandria,* *We are taught by God having the holy Scriptures;* and by the example of that God, *who loved us, and gave his Son for us.* (Eph. v. 2.) Hence they who are taught of God, are said to *hear* (his commands), *and learn* (by his example), John vi. 45.

[7] Ver. 11. Τὰ ἴδια, *To do your own business.*] I follow here the sense of Dr. Hammond, and other interpreters; though the following words, *to work with our own hands,* seem to lead to the doing their own business themselves, and not to leave all to slaves and servants, as the idle and luxurious of old were wont to do. (See Athenæus, lib. xii.)

[8] Ver. 12. Καὶ μηδενὸς χρείαν ἔχητε, *And that ye may have lack of nothing.*] *i. e.* From the heathen. So the Greek scholiasts: for, say they, if Christians, seeing a Christian beg when he is able to live by his work, are scandalized, how much more will heathens be so? And indeed, this was one objection of the heathens against Christians, that they were† "infructuosi in negotiis," *useless creatures.* The apostle therefore doth exhort them so to provide for their necessities by their honest labour, that they may not need the help of infidels, and never may be forced by their wants to ask it of them.

[9] Ver. 13. Καθὼς οἱ λοιποὶ, *As do others.*] Though many heathens believed the immortality of the soul, none of them had any expectation of the resurrection of the body. This the philosophers, who styled the body *the prison of the soul,* and thought it the great hinderance of knowledge and of virtue, represented as a very despicable thing,‡ τὸ σφόδρα μιαρὸν, καὶ ἀπόπτυστον ἅμα καὶ ἀδύνατον. So Celsus; *It is vile* (saith he), *abominable, and impossible;* σκωλήκων ἡ ἐλπὶς, *a hope fitter for worms than men.* And he confutes the possibility of it, not only from the repugnancy of the thing to nature, but also from the vileness of it, declaring God therefore cannot do it,§ *because as he will not do what is against nature, so he cannot do what is vile.* Plotinus saith, that such a resurrection would only be ἀνάστασις εἰς ἄλλον ὕπνον, *a resurrection to another sleep.* And all the other heathens held it a thing impossible, and without example, and therefore made it a matter of their sport; *it being* (saith Origen), μυστήριον γελώμενον ὑπὸ τῶν ἀπίστων. (See Justin. M. Apol. 2. p. 57. C. D. Theophilus ad Autol. l. p. 77. De Minuc. p. 11. Arnob. lib. ii. p. 51. Lact. lib. vii. cap. 22.)

[10] Ver. 14. Τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ, *Those that sleep in, or through Jesus.*] That the martyrs are not here excluded, is certain; but I see no reason to grant, that this expression should peculiarly respect them. All the Greek scholiasts interpret the words generally: Chrysostom and Theophylact say, that they who sleep in Jesus are *the faithful,* in general: Œcumenius, *Those that sleep in the faith of Jesus.* The apostle, treating of this subject, calls all the dead, τοὺς κοιμηθέντας ἐν τῷ Χριστῷ, *those that sleep in Christ,* 1 Cor. xv. 18, and the context here requires this sense; for the apostle speaks, ver. 13. of them that sleep in general: and of the hope of the resurrection in general. And when Christ comes to judgment, he will not bring the martyrs only, but all the faithful with him. See ver. 15, 16. where the same persons are *the dead with Christ.*

[11] Ver. 15. Ἡμεῖς οἱ ζῶντες, *We who are alive.*] It is well observed by the Greek scholiasts, that the apostle speaks these words, οὐκ ἐπὶ τοῦ ἑαυτοῦ προσώπου, ἀλλ' ἐπὶ τῶν κατ' ἐκεῖνον τὸν καιρὸν περιόντων ἀνθρώπων, *not of himself, but of the Christians that were to remain alive at the day of judgment:* so Chrysostom, Theodoret, Œcumenius, and Theophylact; for he well knew he was not personally to live till the resurrection; yea, he himself expected a resurrection, saying to the Corinthians, *He that raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you,* 2 Cor. iv. 14. he laboured that he might attain *to the resurrection of the dead,* Phil. iii. 11. Yet there are some divines, who from this and some other places in the Epistles, conceive that the apostles sometimes thought and declared to other Christians, that they themselves might live until the resurrection; and that St. Paul afterward changed this opinion, and admonished the Thessalonians of it, 2 Thess. ii. This I conceive to be a dangerous mistake, and highly prejudicial to the Christian faith, and the authority of the apostles; for if the churches of Christ had once received this doctrine from them, and afterward had understood, even from their own confession, that it was a mistake, this would have naturally led them to conceive that they might have been mistaken also in any other doctrine contained in their Epistles, and to suspect the certainty and truth of all that was contained in them. And this the apostle seemeth to insinuate in these words, 2 Thess. ii. 1, 2. *I beseech you, brethren, that you be not soon shaken in mind, or troubled, either by word or letter, as from us, as that the day of Christ is at hand:* for these words seem plainly to import, that in the apostle's own judgment, the belief that the apostles had taught by word or by epistle this doctrine, would tend to the unsettling of their minds in the faith.

But that St. Paul taught no such doctrine in any of his Epistles to the Thessalonians, will be exceeding evident,

First, From the following words in that chapter: for there, saith he, ver. 3. *Let no man deceive you by any means;* declaring them deceivers, who either taught this doctrine, or imposed it on them, as spoken or indited by them: there also having said, in opposition to that vain imagination, that day was not to come till there was *a falling away first, and the man of sin was revealed,* he adds, *remember you not that when I was yet with you, I told you these things?* (ver. 5.) He therefore had taught them the contrary, before he had indited either of these Epistles, and therefore in them cannot rationally be supposed to contradict himself.

Secondly, From the very words used for proof of this opinion; for they are introduced with this solemnity, *This we say unto you by the word of the Lord, that we that are alive:* in which words he most plainly voucheth the authority of Christ Jesus for the truth of what he saith; and

* Strom. i. p. 318. L. D.
† Tertul. Apol. cap. 42.
‡ Apud Orig. p. 240.
§ Ἀλλ' οὔτι γε τὰ αἰσχρὰ ὁ Θεὸς δύναται οὐδὲ τὰ παρὰ φύσιν βούλεται. Ibid.

therefore, if he were mistaken, either our Lord himself must err with him, or the apostle must vouch Christ's word and his authority when Christ had spoken no such word, and given him no authority to speak this doctrine in his name; both which assertions overthrow the certainty and truth of all St. Paul's Epistles. Now hence it follows, that the apostle could not deliver this assertion in any other of his Epistles; for all the learned do agree in this, that these Epistles to the Thessalonians were the first Epistles St. Paul wrote; whence it must follow, that he could not deliver in his following writings, to that church or any other churches, that doctrine which he had so industriously before confuted, and declared very dangerous, in his Epistle to the church of Thessalonica.

The truth seems therefore to be this: That as our Lord had told them, it *was not for them to know the times and seasons,* (Acts i. 7.) so were they left still in the dark, touching the time of the general judgment; and therefore they continually speak of it as a day that was to come upon men, *as a thief in the night, ipsis insciis,* as here, v. 1. They, perhaps, did not know when it might happen; and so they say nothing at any time dogmatically, but only ἐνδοιάστως, and disjunctly, *if we shall be found clothed, and not naked;* and here, v. 10. *whether we sleep or wake.* Nor are these sayings to be taken personally, as meant of the apostles, but rather as spoken by them in the person of Christians in the general, some of which would be then surviving. See a discourse at the end of 2 Thessalonians, by way of inquiry, whether the apostles, in their writings, spake as conceiving the day of judgment might be in their days, &c.

[12] Ver. 16. Καὶ ἐν σάλπιγγι Θεοῦ, *And in the trump of God.*] Pious here, and fit to be regarded, is the note of Theodoret, That if the loud sound of the trumpet, when the law was given from Mount Sinai, was so dreadful to the Jews, that they said to Moses, *Let not the Lord speak to us, lest we die:* how terrible must be the sound of this trumpet, which calls all men to the final judgment?

[13] Ver. 17. Σὺν Κυρίῳ, *With the Lord.*] From which words it may be probably collected, that even the souls of the faithful were not ever with the Lord, or in his celestial presence, before the resurrection.

CHAP. V.

1. [1] **BUT** of the *(exact)* times and *(critical)* seasons, brethren *(when the coming of the Lord shall happen)*, you have no need that I should write unto you.

2. For *(you)* yourselves know perfectly *(from what I taught when present with you)* that the day of the Lord so cometh as a thief in the night, *(of the time of whose coming the master of the house can have no certain knowledge,* Matt. xxiv. 42, 43. xxv. 13. Mark xiii. 33. Luke xii. 39, 40. xxi. 36.)

3. [2] For when they *(they of the Jewish nation then, and the wicked at the great day of wrath)* shall say, Peace and safety *(expecting no such thing as wrath and judgment)*, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape *(it)*.

4. But ye, brethren, are not *(as formerly)* in *(a state of)* darkness, that that day should overtake you as a thief *(or come upon you unexpected, or unprepared for it)*.

5. Ye are all *(by virtue of your faith, and knowledge, and your profession of Christianity,)* the children of light, *(as having the light, and believing in it,* John xii. 36. Eph. v. 8.) and the children of the day *(of grace,* Rom. xiii. 12, 13. *and of salvation,* 2 Cor. vi. 2.) we are not of the night, nor of darkness, *(as the Jewish nation at present is, upon whom the darkness is come,* John xii. 35. *and who are cast into utter darkness,* see note on Matt. viii. 12. *and as the heathen always were:* see note on Rom. xiii. 12.)

6. Therefore let us not sleep, as do others *(securely in their sins, without expecting judgment, or preparing for it,* Matt. xxviii. 38. Luke xvii. 26. 30.) but let us watch and be sober, *(that that day do not come upon us unawares, nor finding us overcharged with surfeiting and drunkenness,* Luke xxi. 34. 36. *this being only proper to them who are of the night.)*

7. For they that sleep, sleep in the night; and they that are drunken [3] are drunken in the night.

8. But let us, who are *(children)* of the day, be sober *(and vigilant,* 1 Pet. iv. 7. v. 8.) putting on the [4] breastplate of faith and love *(that firm assurance of faith, which will not suffer us to doubt of the Divine assistance, and that love which casts out fear of any thing we may suffer for the cause of Christ);* and for a helmet *(to your head)*, the hope of salvation.

9. *(Which hope of salvation we Christians have,)* for God hath not appointed us unto wrath *(as he hath done the heathen world, who are children of wrath,* Eph. ii. 3. *and the unbelieving Jews, who are vessels of wrath fitted for destruction,* Rom. ix. 22. *and upon whom wrath is coming to the end,* 1 Thess. ii. 16.) but to obtain salvation by our Lord Jesus Christ,

10. Who died for us, that, whether we [5] wake or sleep *(i. e. whether he come in the night, and so finding us taking our natural rest, or in the day, when we are waking)*, we may live together with him *(when he comes)*.

11. Wherefore comfort yourselves together *(with this hope)*, and [6] edify one another, even as also you do.

12. And we beseech you, brethren, to know *(and reverence)* them which labour among you, and [7] are over you in the Lord, and admonish you;

13. And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

14. Now *(παρακαλοῦμεν δὲ, and)* we exhort you, brethren, warn them that are unruly *(as walking not according to the doctrine they have received from us,* 2 Thess. iii. 6. 14.) comfort the feeble-minded, *(who are of a wounded spirit under afflictions,* ὀλιγόψυχοι, Prov. xviii. 14. *that are of a fearful spirit under them,* Isa. xxxv. 4. *of a grieved spirit,* Isa. liv. 6. *whose spirit fails under them,* Isa. lvii. 16. *whose hands hang down, and whose knees are feeble,* Heb. xii. 12.) support the weak *(in faith, who are soon scandalized, and apt to perish by it,* Rom. xiv. 1, 2. 21. 1 Cor. viii. 7. 9—12.) be patient towards all men.

15. See that none render evil for evil unto any man, *(whatever the provocation may be,* Rom. xii. 27.) but ever follow that which is good, both among yourselves, and to all men, *(even them that hate you,* Matt. v. 44.)

16. [8] Rejoice evermore.

17. Pray [9] without ceasing.

18. [10] In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19. [11] Quench not the Spirit.

20. [12] Despise not prophecyings.

21. [13] Prove all things *(by the spirit of discretion which is in the church, and the consonancy of their pretended prophecies and interpretations, with what we have delivered to you; and then)* hold fast that which is good.

22. *(And)* [14] abstain from all appearance of evil.

23. And the very God of peace sanctify you wholly; and I pray God *(that)* your [15] whole spirit, and soul, and body, be preserved blameless to the coming of our Lord Jesus Christ.

24. [16] Faithful is he who calleth you *(to this holiness)*, who also will do *(his part towards)* it.

25. Brethren, pray for us. (See note on Colos. iv. 4.)

26. Greet all the brethren with a holy kiss.

27. [17] I charge you by the Lord that this Epistle be read to all the holy brethren.

28. The grace of our Lord Jesus Christ be with you. Amen.

ANNOTATIONS ON CHAP. V.

[1] Ver. 1, 2.] THAT all this, to the twelfth verse, doth evidently belong only to the destruction of the persecuting Jews and gnostics, at the time of Christ's coming to destroy the Jewish church and nation, is confidently asserted by a reverend and learned commentator on this place; but is not once hinted by the ancients, who all interpret these words, περὶ τῆς κοινῆς συντελείας, *of Christ's general advent.* Nor do his arguments prove his assertion.

Arg. 1. First, Whereas he saith, Ἡμέρα Χριστοῦ, " The day of Christ (here mentioned) is, without question, the same which is so often called, the coming of Christ for the destroying of the enemies of Christianity:"

Ans. It is certain that *this day of Christ,* in the Epistles, doth almost generally signify the day of our Lord's coming to the final judgment, as in the following words: *He shall confirm you unto the end, that you may be blameless in the day of our Lord Jesus Christ,* 1 Cor. i. 8. that *the Spirit may be saved in the day of the Lord Jesus Christ,* 1 Cor. v. 5. *You are our rejoicing in the day of the Lord Jesus,* 2 Cor. i. 14. *He that hath begun a good work in you, shall perfect it to the day of the Lord Jesus,* Phil. i. 6. that *ye may be sincere and blameless until the day of Jesus Christ,* ver. 10. that *I may rejoice in the day of Christ,* Phil. ii. 16. (See 2 Tim. i. 12. 18. iv. 8.)

Arg. 2. Secondly, Whereas he adds, " That this cannot belong to the last coming of Christ to judgment, because the apostle had made that the subject of his former discourse, (chap. iv.) and enters upon this as a distinct matter, with a περὶ δὲ," &c.

Ans. It is granted, That the time when this judgment shall be, is a distinct matter from the judgment itself; which is all that this argument proves.

Arg. 3. Thirdly, Whereas he argues this, " From the end of this discourse, which is to comfort the Christians which are under persecution, and give them patience and constancy; for which this was a fit consideration, That this judgment of God would come suddenly, and when it was least expected, and so would surprise them if they were not watchful; all which belonged peculiarly to this doom upon the Jews, and not to the general judgment, which those who then lived were not concerned in:"

Ans. First, It is certain that the apostle, both in this Epistle, iv. 18. and in his other Epistle, chap. i. doth comfort his Thessalonians under their persecutions, from the consideration of *Christ's coming to reward them at the day of judgment.*

Secondly, It is also certain, that Christ and his apostles exhort Christians to be watchful, that they may not be *surprised at the day of judgment.* So doth Christ, Matt xxv. 13. Luke xii. 35. 40. so doth St. Paul, 2 Cor. v. 9, 10. so doth St. Peter, 2 Pet. iii. 11, 12. 14. as being that which all men, who must die, and after that be judged *according to what they have done in the flesh,* must be as well concerned to prepare for, by watchfulness, as if it were to come while they were living; and upon this account it is that the apostle, in this chapter, ver. 23. and in the forecited places, prays so oft that Christians *may be confirmed, and kept blameless to the day of the Lord Jesus.*

Let it be then observed, that the apostle had spoken, i. 10. of their *waiting for the coming of the Lord from heaven,* iii. 13. *of his coming with all his saints,* iv. 16. *of his coming with the voice of the archangel, and of the trump of God.* He had also hinted, ii. 10. that the unbelieving Jews were, by their opposition to the gospel preached to the gentiles, and by their persecutions of them who had embraced it, filling up the measure of their sins, and drawing down that day of wrath upon them, which is mentioned Matt. xxiv. I therefore shall descant on these words, as relating to both these days of judgment.

[2] Ver. 3.] Josephus* informs us, That when the tumults, foretold by our Saviour, were begun, the Jews were expecting σημεῖα ἐλευθερίας, *signs from God of their liberty;* and that *after all the clear signs God hath given them of their approaching ruin, and when it was even accomplished, they were confidently expecting,*† τὴν ἀπὸ Θεοῦ βοήθειαν, *the Divine aid:* and, which is more remarkable, that the promise of a Messiah, which their sacred books declared was to come, κατὰ τὸν καιρὸν ἐκεῖνον, *about that time,* was‡ το ἐπάραν αὐτοὺς μάλιστα πρὸς πόλεμον, *that which chiefly incited them to the war.*

[3] Ver. 7.] Note, O the sad dissoluteness of the manners of the Christians of our age, who frequently are guilty of that drunkenness in the daytime, which heathens only practised in the night!

[4] Ver. 8. Θώρακα, *The breastplate of the faith,* &c.] This metaphor, relating to our Christian warfare, is taken from soldiers, who anciently watched or kept centinel in their armour, having especially their helmet and breastplate on; for, as Livy notes, " Scuto præ se erecto stabant galeati," *They stood with their shield before them, and their helmet on their heads.* Whence he says of Paulus Æmilius, that " Milites novo more scutum in vigiliam ferre vetuit;" *After a new manner he forbade the soldiers to wear their shield when they watched.* Now the head and heart being the two chief fountains of life and sensation, the preserving them safe is, in effect, the preserving of the whole man.

[5] Ver. 10. Εἴτε γρηγορῶμεν, εἴτε καθεύδωμεν.] That is, say some, *whether we live or die.* And true it is that Christians dying, are said *to fall asleep.* So 1 Cor. xi. 30. κοιμῶνται ἱκανοὶ, *some are fallen asleep:* xv. 51. πάντες

* De Bell. Jud. lib. ii. cap. 22. p. 796.
† Lib. vii. cap. 30. p. 960.
‡ Cap. 61. p. 961. F.
§ Lib. xliv.

μὲν οὐ κοιμηθησόμεθα, *we shall not all sleep.* So here, iv. 13. *I would not have you ignorant,* περὶ τῶν κεκοιμημένων, *concerning them that are fallen asleep;* and, ver. 14. τοὺς κοιμηθέντας, *them that sleep in Jesus will God bring with him:* but because in all these places the Greek word is never καθεύδω, but always κοιμάομαι, I prefer the exposition of the paraphrase.

But then, that the *hope of salvation,* ver. 8. the περιποίησις σωτηρίας, *the obtainment of salvation by Christ Jesus,* ver. 9. *the living with him,* ver. 10. should refer chiefly to the purchase of deliverance from Jewish persecutions, and the enjoyment of this present life, I can by no means grant; for the Christian's hope is, *the hope of the glory of God,* Rom. v. 3. *the hope of the redemption of the body from corruption,* viii. 23, 24. *the hope which is laid up for us in heaven,* Colos. i. 5. *the hope of glory,* ver. 27. *a blessed hope,* Tit. ii. 13. *the hope of eternal life,* iii. 7.

The salvation purchased for us by Christ's death, is not deliverance from persecutions; for *all that will live godly in Christ Jesus must suffer persecutions,* 2 Tim. iii. 12. In these we are to be *conformed to his death,* Rom. viii. 17. 2 Tim. ii. 12. *he having suffered; leaving us an example, that we should follow his steps,* 1 Pet. ii. 21.

And to *live with Christ,* is to live in a state of glory with him, and be conformed to his resurrection, Rom. vi. 8. 2 Tim. ii. 12. Colos. iii. 3, 4. 1 Pet. iv. 13. and this is the comfort which the apostle had given them, iv. 18. and to which he now proceeds.

[6] Ver. 11. Οἰκοδομεῖτε εἰς τὸν ἕνα, *Edify yourselves into one body,*] By your mutual love to one another, as being members of the same body, (Eph. iv. 16.) and by your strict union, and peaceable conversation with one another, which is the edification of one of us unto another, commanded, Rom. xiv. 9. (see note on Rom. xv. 2.)

[7] Ver. 12. Καὶ προϊσταμένους ὑμῶν.] That the persons here mentioned as labouring among them, as being over them, in the plural, should be the bishops of the metropolis of Thessalonica, seems very improbable; there being scarcely any ordinary fixed officers then placed in the church, anno Christi 49. or 51. when this Epistle was written: and therefore the learned Mr. Dodwell,* notwithstanding these words, saith, "Quod nulla sit rectorum mentio in utravis Epistolâ ad Thessalonicenses;" *That there is no mention of any fixed rulers in either of the Epistles to the Thessalonians.* And (1.) we find no notice taken of them in the front of these Epistles, as there is of the bishops and deacons, Phil. i. 1. No salutation of them in the close of these Epistles, the words of salutation being only these, *Salute all the brethren with a holy kiss.* (2.) We find no directions given to them in particular (but only to the brethren in general) touching such matters as must have related to their office only, or chiefly, had they been settled rulers in the church. The charge in the very next verse runs thus: *We exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak.* In the Second Epistle, iii. 6. thus: *We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walks disorderly, and not according to the tradition which ye received from us:* and, ver. 13, 14. *And ye, brethren,——if any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed; yet count him not as an enemy, but admonish him as a brother:* and, lastly, to these brethren the adjuration is here directed, ver. 27. charging them by the Lord, that *this Epistle be read to all the holy brethren.* It is therefore to be noted, that the apostles, prophets, preachers, evangelists, who were all extraordinary officers, are reckoned among those whom God had settled in the church, 1 Cor. xii. 12. and Christ, ascending up on high, had given for the edification of his body, Eph. iv. 11, 12. Some of these prophets and teachers were in most churches, as at Antioch, Acts xiii. 1. and officiated in them, ver. 3. at Rome, xii. 6, 7. at Corinth, 1 Cor. xiv. at Galatia, see note on vi. 1. some of them were itinerants, sent by the apostles, or prophets, to teach other churches, and by the Holy Spirit separated to that work, Acts xiii. 2—4. exhorting and confirming the Christians where they came, as being prophets authorized so to do, Acts xvi. 32. and travelling up and down for the converting and establishing of the gentiles, 3 John 7, 8. (see note on 1 Cor. xii. 28.) Of one of these two kinds of prophets, and teachers, and spiritual men, the apostle may here be understood.

Know them who labour among you, and are over you in the Lord.] Here saith Theophylact, *If you honour them who preside over you in temporal affairs, how much more should you respect them who do it in spiritual things, who regenerate you in baptism, pray for you, visit you in sickness, and minister physic to your souls.*

[8] Ver. 16. Πάντοτε χαίρετε.] Thus, Κἂν εἰς πειρασμοὺς, κἂν εἰς λύπας ἐμπέσητε, Œcumenius. *Though you fall into manifold temptations and afflictions,* (James i. 2.) and be brought into a very low condition in this world; yet *rejoice in the Lord always,* (Phil. iv. 4.) *rejoice in the hope of the glory of God,* (Rom. v. 3.) and of that great reward you shall receive for all your sufferings, (Matt. v. 11, 12. Heb. x. 34.) and in the spiritual fruits they work in you. (Rom. v. 4. James i. 3.)

[9] Ver. 17. Ἀδιαλείπτως, *Without ceasing.*] To give, once for all, the true sense of those injunctions, so frequent in the Scripture, *to pray, and give thanks always,* and *without ceasing;* observe,

First, That these phrases do, in the mildest sense, import, that these should be the employment of every day, our morning and evening sacrifice; that so beginning and ending the day with them, we may be, in the Scripture language, said to do them *always.* Thus St. Luke tells us, xxiv. 53. that the *apostles were continually in the temple,* διαπαντὸς, *praising God;* that is, they were καθ' ἡμέραν, *daily in the temple,* Acts ii. 46, 47. resorting thither at the third hour of the morning, and at the ninth of the evening sacrifice. (Acts iii. 1.) The sacrifice which was appointed to be thus offered daily at morning and evening, is, in the Hebrew, התמיד, *the continual sacrifice,* Dan. viii. 11. and accordingly is rendered by the Septuagint, ἡ θυσία διαπαντός. Thus the *mincha,* which the high-priest offered every day, half of it in the morning, and half in the evening, is styled by them, ἡ θυσία διαπαντὸς, *the continual sacrifice,* Lev. vi. 20. The burnt-offering which was offered, without intermission, twice a day, is, in the Hebrew, עַל הַתָּמִיד; and in the LXX. ὁλοκαύτωμα τὸ διαπαντὸς, *the continual sacrifice,* Numb. xxviii. 24. 31. And in allusion to it, the

* Lib. de Jure Laic. Sacerdotali, cap. 3. 18. p. 252.

author to the Hebrews saith of our high-priest, *By him let us offer up the sacrifice of praise to God continually.* This therefore is the prime import of the phrase.

Secondly, These phrases do import, that we should be employed in the performance of these duties, as Providence doth minister occasion for them. In this sense is the word *always* used twice, when our Lord saith, *I was always in the temple, whither the Jews always resort,* John xviii. 20. for neither did the Jews always resort unto the temple, but only at the hours of prayer; nor did Christ always teach in it, but only when he went up to Jerusalem. And thus the Holy Ghost, in Scripture leads us to expound these phrases, enjoining us *to abound always in every good work,* 2 Cor. ix. 8. and elsewhere, to do good, ὡς καιρὸν ἔχομεν, *as we have occasion,* Gal. vi. 10. So, *to pray always,* Luke xviii. 1. is to pray ἐν παντὶ καιρῷ, *in every season,* xxi. 36. And, to *pray without ceasing,* here, is to pray, ἐν παντὶ καιρῷ, *in every opportunity,* Eph. vi. 18. So 1 Macc. xii. 11. Ἡμεῖς οὖν ἐν παντὶ καιρῷ ἀδιαλείπτως, *We at all times, without ceasing, both in our feasts and other convenient days, do remember you in the sacrifices which we offer;* i. e. we do it as oft as we have occasion to offer sacrifice.

Thirdly, In reference to our prayers particularly, it imports, that we should not grow faint and weary, when Providence seems for a season to defer the blessing we implore, (Luke xviii. 1.) but should still προσμένειν, *abide in supplication,* 1 Tim. v. 5. and ἀγρυπνεῖν, *watch unto it with all perseverance,* Eph. vi. 18.

[10] Ver. 18. Ἐν παντὶ, *In every thing.*] For sparing and preventing, for common and extraordinary, general and special, past and present, temporal and spiritual mercies; not only for prosperous and grateful, but also for afflicting providences, for chastisements, and seasonable corrections, Πάντας γὰρ πρὸς τὸ συμφέρον ποιεῖ ὁ Θεὸς, κἂν ἡμεῖς ἀγνοοῦμεν αὐτοῦ τὰς οἰκονομίας, *For God designs them all for our good, though we at present see not how they tend unto it.*

[11] Ver. 19. *Quench not the Spirit.*] Τουτέστι χάρισμα μὴ ἐκφράσσατε καὶ κωλύετε, τῷ ἀποστρέφεσθαι καὶ μὴ ἐᾶν λαλεῖν, Œcumen. *i. e. Hinder not the gifts of the Spirit, by turning away from them that have them, and not suffering them to speak.* These gifts were quenched by strife, emulation, schisms, and contention about them: (1 Cor. iii. 1. 3.) 2. By a disorderly use of them, not to the edification of the church, but to vain ostentation, confusion in the church, and the scandal of heathens, (1 Cor. xiv.) by a neglect to exercise them: *Forbid not to speak with tongues.* (1 Cor. xv. 39.)

[12] Ver. 20. *Despise not prophecyings.*] Προφάσει τῶν ψευδοπροφητῶν, καὶ τοὺς ἀληθεῖς διέπτυον, Œcumenius. Some of these false prophets had crept into the church of Thessalonica, as is hinted in those words, *Be not troubled by* (them, who pretend a revelation from the) *Spirit, as if the day of Christ were at hand,* (2 Thess. ii. 2.) which made them less regardful of what was delivered by men pretending to this gift; and made it necessary for St. John to say, *Believe not every spirit, but try the spirits whether they be of God: for many false prophets are gone out into the world.* (1 John iv. 1.) And to prevent the mischief the Thessalonians might receive from them, the apostle here adds, *Try all things,* &c. ver. 21.

[13] Ver. 21. Δοκιμάζετε, *Try.*] Note, That the apostle doth not here bid the guides of the church try all things, and the people hold fast that which they delivered to them; but gives an injunction common to all Christians, having *their senses exercised to discern betwixt good and evil;* to all who are obliged to hold fast that which is good, and not to believe false prophets; which is a strong argument for the perspicuity and the sufficiency of holy Scripture for this work, and against the necessity of a living judge: for he that must try all things, must also try the doctrine of this living judge; and therefore till he hath made this trial, must not admit his doctrine as an article of Christian faith; for these words plainly teach that what we must hold fast, must first be tried. *Hearers* (saith St. Basil) *who are instructed in the Scriptures, ought to try the things spoken by their teachers,* καὶ τὰ μὲν σύμφωνα ταῖς γραφαῖς δέχεσθαι, τὰ δὲ ἀλλότρια ἐκβάλλειν, *and receive those doctrines which are consonant, and reject those which are alien from the holy Scriptures; because St. Paul hath said, Try all things; hold fast that which is good.* See Clem. Alex. Strom. i. p. 354. Strom. vi. p. 655. Orig. in Joh. tom. xi. x. ed. Huet. p. 268. and Hom. 2. in. Ezek. F. 135. G. St. Jerom. in Ep. ad Eph. lib. iii. cap. 5. p. 101. Cyril of Alex. in Joh. lib. iv. p. 374. 407. and lib. i. adv. Nestor. p. 2.

[14] Ver. 22. Ἀπὸ παντὸς εἴδους πονηροῦ, *From all kinds or sorts of evil.*] So the Syriac doth render these words. So Chrysostom and Theophylact upon this place. So St. Basil and Leontius, cited by Dr. Hammond, who descant thus upon the words: *Fly not from this or that only, but from every sin.* Or, secondly, if the apostle here exhorts us to abstain from *all appearance of evil;* his meaning cannot be this, that we should abstain from what appears evil to others: it being, in many cases, impossible to know what appears so, and impracticable to act by such a rule; because it would destroy our Christian liberty in things indifferent, and create in our minds continual perplexities, there being scarcely any thing which may not appear evil, to some or other of those numerous sects which swarm among us: he therefore only must enjoin us to abstain from that which, after trial, seems evil to ourselves, and is judged by us so to be; for the apostle makes these two things, *the holding that which is good,* and *the abstaining from all appearance of evil,* the consequent of trying all things. Now we try all things, that, after trial, we may hold that which seemeth to us good, and abstain from that which seemeth to us evil, not to abstain from that which seemeth so to others only.

[15] Ver. 23. Ὁλόκληρον ὑμῶν τὸ πνεῦμα, καὶ ἡ ψυχὴ, καὶ τὸ σῶμα. *Your whole spirit, and soul, and body.*] Here the apostle justifies the ancient and true philosophy, that man is, as Nemesius styles him, τριμερὴς ὑπόστασις, *a compound of three differing parts.* This was the doctrine of the Pythagoreans, as we learn from Jamblichus,* who, having told us, that man consists of soul and body, adds, *That the soul consists of two parts; one endued with reason, and one without reason.* This also was the philosophy of the Platonists, as we learn from Nemesius,† Sallust, and Laertius, who inform us, that *there is in man a soul irrational, which follows the affections of the body; and a mind, which useth the body as its instrument, and fights against it.* This also was the doctrine of the stoics; whence Antoninus

* Ψυχῆς δὲ, τὸ μὲν ἦν ἔχον λόγον, τὸ δὲ οὐκ ἔχον. Protrept. p. 34, 35.

† Καὶ ἡ μὲν ἄλογος τοῖς σωματικοῖς ἕπεται πάθεσιν· ἡ δὲ λογικὴ αἰσθήσεως, καὶ φαντασίας ἄρχουσα——τοῦ δὲ σώματος μετὰ λόγου καταφρονεῖ· De Diis, &c. cap. 8. D. Laert. lib. iii. p. 219.

saith, the three constituent parts of man are, σῶμα, ψυχὴ, νοῦς, *the body, soul, and mind.* Irenæus,* and Clemens† of Alexandria, and Origen,‡ say the same. Mr. Le Clerc here is very positive, that this philosophy *is false,* and *that there is nothing in man but his body, and his reasonable soul.* But he saith nothingto sustain this confidence against those two excellent philosophers, Gassendus,§ and Dr. Willis,‖ who have established this philosophy beyond all reasonable contradiction. Nor can the conflict betwixt the mind and spirit, and the flesh, mentioned Rom. viii. from ver. 14. to the 25th, and Gal. v. 16, 17. be explained; nor can any man tell what the τὸ ἀρχικὸν, or ruling principle in us, is to govern, without admitting this inferior soul as the fountain of our sensual appetites, or even tell us what it is to die; unless it be to make this inferior soul, which consists in the motion of the animal spirits, and the sensitive appetites they produce in us, to cease to act, or move, as formerly. He will have ψυχὴ here to signify *life,* as indeed it doth in other places; but never where constituent parts of a man are enumerated, as here they are; and seeing the spirit and the body are unquestionably the constituent parts of a man, it is reasonable to conceive, that the ψυχὴ mentioned here must be so also, especially since it is divided from the spirit and the body by the particle καὶ. Moreover, by following the motions of this brutish appetite, is a man styled ψυχικὸς, *the animal man,* and by being animated and informed by this ψυχὴ, is the body called σῶμα ψυχικὸν, *an animal body,* 1 Cor. xv. 44, 45. and by conveying of this ψυχὴ, or inferior soul, to his posterity, is the first Adam said to be made εἰς ψυχὴν ζῶσαν, to convey this animal life to his posterity; though this at last may be only a strife about words, the animal spirits being included in the body.

[16] Ver. 24. Πιστὸς ὁ καλῶν ὑμᾶς, *Faithful is he that calleth you.*] Who therefore will not be wanting in what is requisite on his part towards it; I say his part, for if the fidelity of God required that he would sanctify and preserve us blameless to the end, without our care and industry, or should work in us absolutely and certainly that care, and the apostle believed this, how could he fear lest the Thessalonians should be so overcome by Satan's temptations, as that his labour with them might have been in vain, (1 Thess. iii. 5.) this being in effect to fear that God might be unfaithful to his promise?

[17] Ver. 27. Ὁρκίζω ὑμᾶς, *I adjure you by the Lord.*] In judicial oaths the custom among the Jews was, not for the person who came under the obligation of an oath, to pronounce the words of swearing with his own mouth, but an oath was exacted from him by the magistrate or superior, and so he became bound to answer upon oath, by *hearing the voice of adjuration,* φωνὴν ὁρκισμοῦ, so the Septuagint, Lev. v. 1. So Gen. l. 15. *The Father,* ὥρκισε, *made us swear before he died;* Josh. vi. 26. ὥρκισεν Ἰησοῦς ἐναντίον Κυρίου, *Joshua adjured them, saying, Cursed is the man before the Lord, that riseth up and buildeth Jericho;* 1 Sam. xiv. 24. *Saul had adjured the people,* ὁρκίσας ὥρκισε τὸν λαὸν, *saying, Cursed be the man that eateth any food;* that is, he charged the people with an oath: 1 Kings xxii. 16. Ποσάκις ὁρκίσω σε; *How oft shall I adjure thee?* So in the New Testament, the high-priest saith to Christ, ὁρκίζω σε κατὰ τοῦ Θεοῦ ζῶντος, *I adjure thee by the living God.* Now hence two things are evident; 1. That St. Paul did not judge all judicial oaths unlawful, for then he would not have laid this oath upon his Thessalonians. 2. That Christ did not forbid judicial, but only voluntary oaths, because it was not in the power of the Jews, to whom he spake, to avoid judicial oaths, nor would he then have answered to the adjuration of the high-priest.

THE SECOND EPISTLE

TO

THE THESSALONIANS.

WITH ANNOTATIONS.

PREFACE.

HAVING offered a new interpretation of the second chapter of this Epistle, which treateth of the *man of sin,* commonly called *antichrist,* there mentioned, I shall here give the reasons why I could not acquiesce in any of the expositions already given either by protestants or papists, and answer some objections against the exposition I have put upon the words of the apostle in that chapter. And,

§. 1. First, Whereas Mr. Obadiah Walker hath taken a great deal of pains to apply all that the apostle saith to Mahomet and his followers, that vain conceit will be demonstratively confuted from the following considerations:

1. That the apostle here exhorts the Thessalonians *not to be shaken in mind, or troubled, either by spirit, or by letter, or by word, as from us* (the apostles), *as if the day of the Lord were at hand,* ver. 2. Now what day doth the

* "Perfectus homo constat carne, animo et spiritu," Iren. lib. v. cap. 9. p. 446. et lib. ii. cap. 62.

† Οἱ μὲν τρεῖς σὰρξ δὲ, καὶ ψυχὴ, καὶ πνεῦμα. Strom. iii. p. 454.

‡ Ὁ ἄνθρωπος συνίστηκεν ἐκ σώματος, καὶ ψυχῆς, καὶ πνεύματος. Orig. Philoc. p. 8.

§ Phys. lib. ix. cap. 11. §. 3. ‖ De Anima Brut. cap. 7.

apostle mean? Surely that day *when the Lord shall consume the wicked one by the breath of his mouth, and by the brightness of his coming*, ver. 8. Now sure it is, that Mahomet came not till five hundred and sixty-seven years after the writing this Epistle, *viz.* A. D. 608. nor is our Lord yet come to *consume him with the breath of his mouth*, nor know we when he will do so. How therefore could it be, that they, who were foretold so punctually of the apostacy, which should introduce the *man of sin*, and what yet hindered the revelation of him in his season, as the Thessalonians were, (ver. 5, 6.) should think the day of the Lord's coming to destroy Mahomet and his followers was at hand? Or that they should be led into this apprehension by any word, epistle, or revelation, made, spoken, or written, by the apostles or prophetic men concerning him; Could they then know from the mouth of St. Paul, that this man of sin was one Mahomet, who was not to appear till five hundred and sixty-seven years after his speaking of him; and when he did appear, was to continue above a thousand years before the coming of our Lord to consume him, and yet by any of his words be induced to conceive *the day of the Lord was at hand?*

Moreover, If the coming of our Lord, here mentioned, was to consume the beast, or Roman antichrist, seeing this beast was to arise out of the ruins of the Roman empire, and if St. Paul had told them any thing from Daniel of this matter, he must have let them know that this was so; and also that this antichrist, when risen out of the ruins of that empire, was to continue for *a time and times, and half a time*, that is, twelve hundred and sixty years before the coming of our Saviour to destroy him. It is as difficult to conceive how, after this, the Thessalonians could think Christ's coming to consume the beast could be then instant when this Epistle was indited.

§. 2. *Arg.* 2. I argue, secondly, against this opinion, from those words, *Remember ye not that when I was with you, I told you of these things?* ver. 5—7. That is, I told you of the apostacy that was to precede the man of sin; how he should *exalt himself above all that is called God*, &c. and what it was *that hindered his being revealed in his season:* now can any one believe that the apostle, who was not with the Thessalonians long enough to *perfect what was lacking in their faith*, (1 Thess. iii. 10.) should yet employ his time in telling them a long story of the apostacy of the Arians and Nestorians, saith Mr. Walker, and of one Mahomet, who should thus exalt himself, and what then hindered his being revealed? Could he say that very *mystery of iniquity*, this Mahomet was to bring into the world, then wrought, only because there were some heretics, already come, who *confessed not that Jesus Christ was come in the flesh*, though Mahomet confessed this very freely? As well may it be said, that *the mystery of quakerism* was wrought in the second and third centuries, because some heretics of those times taught doctrines like those they now profess.

And since it is equally improbable the apostle, in that little time, should speak to them of the apostacy of the church of Rome from the faith, and how the bishop of Rome should lord it over Christian emperors, and over the laws of God and Christ, and *wear out the saints of the Most High* for twelve hundred and sixty years; and is still more improbable, that he should say all this then to them, and here again bring the same thing to their remembrance, and yet, that not the least intimation of any thing of this nature should appear in any Christian writers on this subject for six following centuries: since, I say, this is so, this argument must be of equal strength against those who conceive the papal antichrist should primarily and chiefly be intended here.

§. *Arg.* 3. Thirdly, I argue against this opinion from those words, *and then shall that wicked one be revealed, whom the Lord shall consume with the breath of his mouth*, &c. ver. 8. For hence it seems plain, this wicked one was to be destroyed by the coming of our Lord soon after the time of his revelation, and not above a thousand years after; as both the opinion of those papists, who say that he is Mahomet, and of those protestants, who say that he is the pope and his clergy, must make the interval betwixt his revelation and destruction be; for the same thing that hindered his revelation, hindered the coming of our Lord to destroy him thus revealed; and these two things seem to be thus connected: "The day of the Lord will not come, till there come first an apostacy, and by that a revelation of the man of sin; when therefore this apostacy, and this revelation of the man of sin happens, then will Christ come to consume him." And otherwise the Christians of after-ages might have been subject, from the apostle's words, to a like mistake to that here mentioned, seeing, to tell them they had no reason yet to expect this day of the Lord, because it was not to come till *the man of sin was revealed;* and to add, when that which hindered the *revelation of him in his season* was once taken away, then should he also be revealed, *whom the Lord should consume with the brightness of his coming;* must fairly lead them to expect this day soon after his revelation, and not after he had been thus revealed above a thousand years.

§. 4. Those arguments are such as equally confute the opinion of those protestants, who conceive the apostle primarily to characterize the pope and his clergy, and of those who apply these words to Mahomet.

Arg. 4. But, fourthly, I argue against them who suppose Mahomet to be the man here intended, from these words of the apostle, that the coming of this wicked one shall be *according to the working of Satan in all power, signs, and lying wonders*, ver. 9. for the words δυνάμεις, σημεῖα, τέρατα, *powers, signs,* and *wonders*, are never used in Scripture for any wonderful things done by God upon men, or any ecstasies or conferences of angels with them, but always for outward signs done by men upon other things or persons: such as were the healing of the sick and lame, the casting out of devils, the raising of the dead. (See note on Heb. ii. 4.) Now Mahomet every where professeth that he came not with any such miracles, and therefore he could not be the person here designed: for his opposers demanded of him such miracles, saying, "Moses and Jesus, according to thy own doctrine, wrought miracles to prove their mission from God; and therefore if thou be a prophet, and greater than any that were ever sent before thee, as thou boastest thyself to be, do thou the like miracles to manifest it to us; do thou make the dead to rise, the dumb to speak, the deaf to hear, &c. and then we will believe in thy word." This objection, saith Dr. Prideaux,* he endeavoured to evade by several answers: "one while he tells them, he

* Life of Mahomet, p. 30—32.

is only a man sent to preach to them the rewards of Paradise, and the punishments of hell: at another time, that their predecessors contemned the miracles of Salch and the other prophets, and that for this reason God would work no more among them: and a while after, that those whom God had ordained to believe, should believe without miracles; and those whom he had not ordained to believe, should not be convinced, though all these miracles should be wrought in their sight, which they required. But this not satisfying, as being a plain confession that he wanted that power of miracles which all other prophets had to prove their mission, several of those that were his followers departed from him. Having therefore got the sword into his hand, and an army to back his cause, his doctrine then was, that God had sent Moses and Jesus with miracles, and yet men would not be obedient to their word; and therefore he had now sent him, in the last place, *without miracles*, to force them by the power of the sword to do his will.

"However (says he) it is not to be denied, that there are several miracles reckoned up which Mahomet is said to have wrought; as that he did cleave the moon in two; that the trees went forth to meet him; and that the stones saluted him;" which are the miracles here mentioned by Mr. Walker. But then he adds, that "they who relate them are only such as are reckoned among their fabulous and legendary writers; their learned doctors renounce them all, as doth Mahomet himself, who in several places of his Alcoran owns that he wrought no miracles."

§. 5. Against the opinion of Grotius, that Caius Caligula was the man of sin, it is superfluous to say much, it being grounded upon an error in chronology, that St. Paul writ this Epistle, A. D. 40. when Caius appeared; whereas it is certain, from 1 Thess. i. 5. that Paul had been at Thessalonica before this Epistle was writ; for St. Paul went up to Jerusalem, say the best chronologers, A. D. 49. and it is evident that then he had not been at Thessalonica, and so had writ no Epistle to them, it being writ *after his entrance in to them*, ver. 9. *after he had spoken to them the gospel of God*, ii. 2. after *he had been taken from them a short time*, ver. 17. Now that he had not been at Thessalonica before his going up to the council at Jerusalem, appears from the history of the Acts, which saith, that after this council he went to Antioch, xv. 30. then through Syria and Cilicia, ver. 41. then to Derbe and Lystra, xvi. 1, 2. then through Phrygia, Galatia, and Mysia, and so to Troas, ver. 6—8. then to Samothracia, Neapolis, and Philippi, ver. 11, 12. and having passed through Amphipolis and Apollonia, he came to Thessalonica, xvii. 1. He therefore coming only thither eight years after the death of Caius, and not writing this Epistle till after he had left them, could not then write of Caius as *the man of sin* to be yet revealed.

§. 6. I pass on to the interpretation of Dr. Hammond, which is this:

1. "That the man of sin, the son of perdition, was Simon Magus, together with his followers the gnostics, designed for destruction. (Paraph. on ver. 3.)

2. "That Simon Magus setting himself at the head of them, Christ should destroy him by extraordinary means, as the preaching and the miracles of St. Peter; and the gnostics that adhered to him, at the destruction of the unbelieving Jews. (Paraph. on ver. 8.)

3. "That the falling away first, must be a great departure or defection from the faith to the heresy of the gnostics, or the Christians breaking off their compliance with the impenitent Jews, leaving them as obdurate, and departing avowedly to the gentiles. (Paraph. on ver. 3.)

4. "That which withholdeth, and he that letteth, was the apostles not giving over preaching to the Jews, as hopeless and refractory, and going to the gentiles; (Paraph. on ver. 6.) and the Christians walking warily, and doing nothing contrary to the Mosaical law.

5. "That the mystery already working was this sort of men already formed into a sect, under their ringleaders Simon and Carpocrates." (Paraph. on ver. 7.)

Now against this opinion I argue,

First, From *the day of the Lord* here mentioned, ver. 1, 2. for that indeed doth often signify in Scripture the day of the Lord's coming to the destruction of the temple, city, and nation, of the Jews; which, saith the reverend Dr. Hammond, is the true import of the phrase here; but it never signifies his coming to destroy Simon Magus. Moreover, it is plain from the eighth verse, that this coming of the Lord is to destroy *the man of sin*, he being to be destroyed *by the brightness of his coming*; how then can this day be the time appointed for the destruction of Simon Magus, who perished some years before Christ's coming to the destruction of Jerusalem? for, according to Valesius,* Eusebius, and Symeon Metaphrastes, Simon perished in the reign of Claudius; he coming then to Rome, and St. Peter then also coming after him, to detect his frauds; whence he well argues, that *it is not probable he should long there insult over the Christian faith, St. Peter being then present to oppose him.*† Now if this be true, he perished at the least sixteen years before the destruction of Jerusalem, and Christ came to destroy him within four years after the writing this Epistle. If he perished, as others will have it, in the fourth of Nero, he must die twelve years before Christ came to destroy Jerusalem; or, if he continued till the twelfth of Nero, opposing Christianity twelve years at Rome, under the very nose of the two chief apostles, which is not very probable, yet must he die four years before Christ's coming to the destruction of Jerusalem, and therefore could not be destroyed *by the brightness of his coming*.

Must we then refer this only to the destruction of his followers the gnostics? That they were then in being, I could never yet see proved, and much less that any of them perished at the destruction of Jerusalem. I know the doctor cites Eusebius,‡ as saying, that the gnostics, *in a moment were utterly extinct;* whereas it is manifest, Eusebius says this not of the gnostics, but the Nicolaitans; nor could he say it of them, who flourished chiefly in the second century; whence it is styled, *sæculum gnosticum:* moreover, it is a plain flaw in this, or any like interpretation, to make the head of any party, with his followers, to be *the man of sin* to be consumed by the coming of our Lord; and yet to

* "Eusebium seculus Symeon Metaphrastes Simonis interitum Claudii temporibus accidisse scribit." Not. in Euseb. lib. ii. cap. 15.

† "Ego Eusebii sententiam veriorem esse puto; cum enim constet ex Justino (Apol. ii. p. 69. E. et p. 91. B. et Irenæo, lib. i. cap. 20.) Simonem sub Claudio Romam venisse, et fraudulenta edidisse miracula, cumque etiam constet Petrum ejusdem Claudii temporibus Romam se contulisse, ad Simonis fraudes coniutandas, verisimile non est Simonem iamdiu, præsente et adstante Petro, insultasse fidei Christianæ."

‡ Lib. iii. cap. 29.

make the *antisignanus* perish before his coming, and his followers only at it.

Add to this, that the whole foundation of this opinion depends upon the tale of Simon Magus's* flying in the air at Rome, and his falling down and breaking his bones at the prayer of St. Peter;† which is a thing not only uncertain, but, in the judgment of many learned persons, absolutely false. Cotelerius, a Romanist, is forced, ἐπέχειν, to suspend his judgment about it: first, by reason of the original of the story, which, saith he, had its rise, "è libris apocryphis et pseudepigraphis,"‡ *from apocryphal and spurious authors.*

Secondly, By reason of the great discrepancy to be found among them, in their relations of divers circumstances of this story: some of them saying, that Simon Magus made himself *wings to fly;* § some, that he was *held up by two devils;* ‖ others, that he made himself a *chariot,* ¶ or ascended in a fiery chariot, drawn by four horses; and all say that he did this *by magic.*

Again, they differ equally as to the effects this fall had upon this magician; some saying that he died by it, and was seen dead upon the spot,** that it dashed out his brains,†† broke his whole body, ‡‡ yea, broke it into four parts: §§ others, that Peter prayed he might not die, and so he only broke his thigh, say some; ‖‖ or his hands and feet, as others.

Some tell us, this was done in the reign of Claudius; and others, that it was done in the reign of Nero; some, that it was done by Peter ¶¶ only; others, that it was done by St. Peter and St. Paul;*** some, that it was done by prayer;††† and others, that they added fasting to their prayer: so little agreement is there amongst them in any circumstance of this action. And,

Thirdly, The story may deserve to be suspected, by reason of the silence of all the ancients of the three first centuries, who speak much of his being at Rome, and of his being honoured with a statue there; but say nothing of his flight or fall, by virtue of the prayers of St. Peter, though they had just occasion to speak of it, had they believed the story. For Justin Martyr,* in his Apology, speaks twice of this statue; and desires the emperor and senate, that, learning the truth, they would abolish that statue; but he saith not one word of this illustrious combat, which was so admirable a conviction of his fraud. Clemens of Alexandria† saith, That Simon heard St. Peter preach a little while, but addeth not one word of what he suffered by St. Peter's prayers. Tertullian ‡ having noted, that after the coming of the gospel, magicians were always punished, speaks only of Simon Magus, as ejected out of the church; though he observes, that Elymas was struck blind: and that in the Acts of the Apostles, § he received a just sentence, and worthy of himself, from the apostle Peter, but addeth not one word of what he suffered from St. Peter at Rome. Origen ‖ proves, that there was οὐδὲν θεῖον, *nothing divine* in Simon, from the nature of his doctrine, which made *idolatry a thing indifferent;* and from the success of it, it being in his time almost extinct, and that he perished with his silver; but adds not a hint of his perishing by the prayers of the apostles, which was the strongest proof against his pretensions that he was the *power of God.* ¶ Eusebius declares, how the devil raised up Simon as the great adversary to the apostles, and how the Divine grace, by their appearance and presence, extinguished that flame; and how the providence of God sent Peter after him to Rome, in the days of Claudius, to set himself against him; and how he prevailed, by causing the light of the gospel to shine there; but gives not the least hint of his being thus overcome, or thrown down, by the prayers of Peter. The bishops of Rome, who, saith Cotelerius, "sua tacere non solent," *use not to be silent in matters relating to themselves,* say nothing of it. Nor is it credible, saith Hornius,** "scriptores Romanos tam memorabilem rem præterituros fuisse;" *that all the Roman writers of those times, Suetonius, Tacitus, Pliny,* &c. *should pass over so memorable a thing in silence;* especially if Simon was so honoured by Claudius, and beloved by Nero, as some authors of this story say he was. It seems inconsistent, saith Valesius, with that other story, of Simon's being honoured at Rome as a *god, by the emperor, senate, and the people, and the continuance of his statue there in Justin Martyr's days;* which sure it would not have done, had he been so remarkably defeated, or destroyed, before their eyes. And, lastly, St. Austin †† freely owns, that *at Rome this story*

---

* "Hæc fabula à Scriptoribus ecclesiasticis passim inculcatur." Heraldus ad Arnob. lib. ii. p. 50.

† "Viderant enim currum Simonis Magi et quadrigas igneas, Petri ore diffiatas, et nominato Christo evanuisse: viderant, inquam, fidentem diis falsis, et ab eisdem metuentibus proditum, pondere præcipitatum suo, cruribus jacuisse perfractis." Arnob. p. 50. "Tum illustris illa adversus Simonem Petri ac Pauli congressio fuit, qui cum magicis artibus, ut se Deum probaret, duobus assultus dæmoniis evolâsset, orationibus apostolorum fugatis dæmonibus, delapsus in terram, populo inspectante, disruptus est." Sulp. lib. ii. cap. 41. "Petrus Simonem alta cœli magico volatu petentem, dissoluta carminum potestate, dejecit et stravit."

‡ Constit. Apost. lib. vi. cap. 9. Abdias Hist. lib. i. cap. 15. Hegesip. de Bello Jud. lib. iii. cap. 2. Autor Actorum Petri et Pauli.

§ Hegesippus, Abdias, Patres vi. Syn. Act. 18.

‖ Μετεωρισθεὶς ὑπὸ δαιμόνων ἥρπασε μετάρσιος εἰς ἀέρα. Const. Apost. Ἐπ' ὀχήματος δαιμόνων ἐπ' ἀέρος φερομένου. Cyril. Cat. vi. p. 54. A. Sulpitius.

¶ Arnobius. "Magicis artibus volare cœpit." August. tom. x. Serm. 2. de Petro et Paulo Apostolis.

** Νεκρὸν εὑθὺς ἀπέδειξαν. Cyril. Hieros. ibid.

†† "In caput collapsus cerebro viam dispersit." Nicet. Thess. lib. iv. cap. 1.

‡‡ Συντριβεὶς ἅπαν τὸ δύστηνον σῶμα. Metaphrast.

§§ Τέσσαρα μέρη γενόμενος. Act. Petri et Pauli apud Cotel. Not. in lib. vi. Const. Apost. p. 269.

‖‖ Ῥίξαντα δὲ, μὴ θανατῶσαι, ἀλλὰ συντρίψαι——συντρίβεται τὸ ἰσχίον, καὶ τῶν ποδῶν τοὺς ταρσούς. Const. Apost.

¶¶ Arnobius Constit. Apost. S. Ambros. S. Austin.

*** Sulpitius Sev. Cyrillus Hieros. "Pridie eum ejusdem urbis ecclesiâ jejunaverit." August. Ep. ad Casul.

††† Διὰ τῆς πρεσευχῆς. Cyril. Hieros. &c.

---

* Τήν τε ἱερὰν σύγκλητον, καὶ τὸν δῆμον τὸν ὑμέτερον συνεπιγνώμονας ταύτης ἡμῶν τῆς ἀξιώσεως παραλαβεῖν αὐτοῦμεν· ἵν' εἴ τις ἐν τοῖς ἀπ' ἐκείνου διδάγμασι κατεχόμενος, τ' ἀληθὲς μαθὼν, τὴν πλάνην φυγεῖν δυνηθῇ, καὶ τὸν ἀνδριάντα, εἰ βούλεσθε, καθαιρήσητε. P. 19. B. C.

† Μεθ' ὃν Σίμων, ἐπ' ὀλίγον κηρύσσοντος τοῦ Πέτρου, ὑπήκουσεν. Strom. vii. p. 764. D.

‡ "Post evangelium nusquam invenies magos nisi planè ponitos. Simon M. jam fidelis——maledictus ab apostolis de fide ejectus est: alter Magus qui cum Sergio Paulo, quoniam iisdem adversator apostolis, luminum amissione multatus est." De Idol. cap. 9.

§ "Ex quibus est primus S. Magus, qui in Actis Apostolorum, condignam meruit ab Apostolo Petro justamque sententiam." De Præscript. adv. Hær. cap. 46.

‖ Καὶ ἡ ἐνέργεια ἐμαρτύρησεν, ὅτι οὐδὲν θεῖον ὁ Σίμων ἦν. Lib. i. contra Celsum, p. 45. Οὐδαμοῦ γὰρ τῆς οἰκουμένης Σιμωνιανοί. Lib. vi. p. 282. Διόπερ Σίμωνα τὸν Μάγον αὐτὸν, ἀναγορεύοντα δύναμιν Θεοῦ, ἴσμεν ἅμα τῷ ἀγγέλῳ αὐτοῦ, εἰς ὄλεθρον καὶ ἀπώλειαν κεχωρηκέναι. Com. in Johan. p. 36. D.

¶ Ὡσπερεὶ μέγαν ἀντίσπαλον τῶν θεσπεσίων τοῦ σωτῆρος ἡμῶν ἀποστόλων——ὅμως δ' οὖν ἡ θεία καὶ ὑπερουράνιος χάρις τοῖς αὐτοῖς συναιρομένη διακόνοις, δι' ἐπιφανείας αὐτῶν καὶ παρουσίας ἀναπτομένη, τοῦ πονηροῦ τὴν φλόγα ᾗ τάχος ἐσβέννυ, &c. Hist. Eccl. lib. cap. 2. 14.

** Not. in Sulpitium, p. 369.

†† "Est quidem hæc opinio plurimorum, quamvis eam perhibeant esse falsam plerique Romani." Ep. 86. ad Casulanum, p. 367.

was by most people deemed false. And is such a tale fit to be laid as the foundation of the interpretation of this chapter?

§. 7. *Arg.* 2. This opinion may also be confuted from those words, *This day shall not come, unless there be an apostacy first, and the man of sin be revealed.* For,

1. It is intolerable to think that act, which was so necessary for the promotion of the gospel among the gentiles, *viz.* the not imposing on them circumcision and the Jewish yoke, and the ceasing to preach in the synagogues of the Jews, was the apostacy intended by the apostle in these words. The zealots among the Jews might say of Paul, *Thou teachest apostacy from the law of Moses;* for afterward * the Ebionites rejected all his Epistles, ἀποστάτην ἀποκαλοῦντες αὐτὸν τοῦ νόμου, *calling him an apostate from the law;* but that St. Paul himself, speaking to the gentiles, should call this his own practice an apostacy, is incredible.

Moreover, What advantage would it do them in this matter, to tell them of an apostacy, which had happened before their conversion, (Acts xiii. 46.) *Lo, we turn unto the gentiles, for so hath the Lord commanded us,* and happened again about the time of writing this Epistle; (Acts xix. 9.) and finally, saith the doctor, was completed when St. Paul came to Rome, about five or seven years after, at the most? Might not the coming of the Lord be at hand, though an apostacy, so near to be completed, were to go before it? (See James v. 8, 9. 1 Pet. iv. 7.)

2. As for the apostacy of a considerable part of Christians to the abominable impiety of the gnostics, I have all along, in the interpretation of these Epistles, considered that, and find no reason to assert it, nor any thing that favours it, till we come to 2 Pet. ii. 20, 21. It is true, indeed, as Justin Martyr † and Eusebius testify, that most of the Samaritans worshipped Simon *as the chief god; but* ὀλίγοι ἐν ἄλλοις ἔθνεσιν, *few in other nations* (say they) *did it;* but that one single person fell off from Christianity to him, they say not. ‡ Eusebius is express, that neither the *heresy of Simon Magus, nor of others, had any prevalency in the times of the apostles.* The great apostacy, which, after the writing this Epistle, first appeared, and against which the catholic epistles of St. James, Peter, and St. John, and especially the Epistle to the Hebrews, were written, was that of the converted Jews to Judaism again; and to this Dr. Lightfoot probably refers the apostacy here mentioned; our Lord having foretold, that the *devil, once cast out of them by the gospel, should return to them with seven more evil spirits than himself;* and concluding that parable with those words, *so shall it be with this present generation,* Matt. xii. 43—45. Which opinion is well consistent with my interpretation of this chapter, and may be embraced by them who like not my notion of this apostacy.

Secondly, This man of sin was yet to be revealed, ver. 3. and there was yet a season to come, in which he was to be revealed, ver. 6. 8. whereas, by the confession of Dr. Hammond, Simon Magus was revealed as an opposer of Christ, and an ἀντίπαλος, or *antagonist* to the apostles long before: for he saith, that * *being denied the power of working miracles, which he would have bought of the apostles, soon after he set up, and opposed himself against Christ; and accordingly is here called,* ὁ ἀντικείμενος, *the adversary, or he that opposeth himself.* Now the time when he would have bought of them this power of working of miracles, was A. D. 35.; that is, fourteen years before St. Paul wrote this Epistle: if then soon after he set up, and opposed himself against Christ, he must discover himself soon after the year 35. and so before the writing this Epistle. He adds in the same note, *that Simon Magus came to Rome in the beginning of Claudius's reign, and there did such miracles by the help of the devils, that he was taken for a god, and accordingly had a statue erected to him, with this inscription, Simoni Deo Sancto.* Eusebius there adds, that the devil had set him up as the great and equal antagonist of the Divine apostles.† St. Jerome also saith, *That in the second year of Claudius, St. Peter came to Rome to oppose him.* He, therefore, who was then set up as the great adversary of the apostles, and as such opposed by them, in the second year of Claudius, that is, A. D. 42. must be discovered then, that is, nine years before the writing this Epistle. Eusebius there adds, that the flame he had there raised, by the appearance and presence of the apostles, *i. e.* of Peter, as the words following shew, ᾗ τάχος ἐσβέννυ, *was soon extinguished;* which seems to prove, that Simon Magus's opposition to Christ, was not only discovered, but even extinguished with his person before the writing this Epistle. And indeed Irenæus and almost all the ancients agree in this, with Dr. Hammond, that Simon Magus, having suffered this repulse from Peter at Samaria, began *to search still more into the depths of magic, that he might be more able to contend with the apostles;* ‡ and that by this means he astonished many, was honoured by Claudius with a statue, and glorified by many as a god. *He soon returned* (saith Theodoret§) *to his former arts.* Now, can we think that a man, who designed to be reckoned μέγας τις, *some great one,* and to seem glorious in the world, should pursue that design, by hiding, and not discovering himself about fifteen years?

In a word, it cannot reasonably be thought that almost all Samaria should worship him; that he should be honoured in the days of Claudius as a god at Rome, by the emperor, the senate, and the people; and that the devil should set him up as the great adversary of the apostles, long before this time; and that the season of his being revealed, should be yet to come.

§. 8. *Arg.* 3. Thirdly, I argue against this opinion, from these words, *He sitteth in the temple of God,* ver. 4. for whether we interpret this of the temple of Jerusalem, or of the church of God, which are all the interpretations known to the ancient fathers, or applied by them to these words, it is certain that neither Simon Magus, nor his followers, sat in

---

* Euseb. Hist. Eccl. lib. iii. cap. 27. † Just. Mart. Ap. ii. p. 69. E.

‡ Διὸ δὴ οὔτε Σίμωνος, οὔτε ἄλλου τοῦ τῶν τότε φυέντων συγκρότημά τι, κατ' αὐτοὺς ἐκείνους ἀποστολικοὺς ὑπέστη χρόνους. Hist. Eccl. lib. ii. cap. 14.

* Note E.

† Τῷ δευτέρῳ Κλαυδίου ἔτει, εἰς τὸ ἐκπολιμῶσαι Σίμωνα τὸν μάγον τῇ Ῥώμῃ ἐφίσταται. In Petro.

‡ "Cupidius intendit contendere adversus apostolos, uti ei ipse gloriosus videretur esse, et universam magiam adhuc amplius inscrutans, ita ut in stuporem cogeret multos hominum, quippo cum esset sub Claudio Cæsare, à quo etiam statuâ honoratus esse dicitur propter magiam; hic igitur à multis quasi Deus glorificatus est." Lib. i. cap. 20.

§ Εὐθὺς ἐκεῖνος πρὸς τὴν πρώτειραν ἐπανῆλθε κακοτεχνίαν. Hær. Fab. lib. i. cap. 1.

any of them. The doctor* therefore is forced to say, this agrees to Simon, as being worshipped at Samaria, in those places which had been set apart to the worship of the true God, they worshipping him there, *θυμιάμασι καὶ θυσίαις, καὶ σπονδαῖς*, with all sorts of sacrifices. But would St. Paul style the Samaritan temple, had it been then standing, as it was not, *the temple of God?* Would he have done this, after our Lord's declaration made against them, that they *worshipped they knew not what?* The truth is, that the temple built upon their holy mountain was long before destroyed by Hyrcanus; and that which Herod built them, they regarded not, as standing not upon that mountain. Where therefore was the temple in which they offered all kind of sacrifices to this magician? Indeed, the doctor useth too much artifice, in thus connecting these things; for that almost all the Samaritans did worship Simon Magus as the first or principal god, Eusebius doth say from Justin Martyr, Hist. Eccl. ii. 13. but that they then worshipped him with any kind of sacrifices, he doth not say; but only, that some of his followers, who *pretended to embrace the Christian religion*† (which Simon Magus then professedly opposed), *fell back to the worship of demons, and had got images of Simon and Helen, which they thus worshipped with sacrifices.*

§. 9. *Arg.* 4. *Remember you not* (saith the apostle) *that I told you of these things?* Now is it probable, that in the short time he stayed with them, he should tell them how Simon Magus sat in the temple of God, and that Christ's coming was to destroy him; and that so soon as St. Paul should leave off preaching in the Jewish synagogues, Simon Magus and his followers would be revealed? *Credat Judæus Apella.* For *the mystery of iniquity doth already work*, ver. 7. that is, saith Dr. Hammond, this sort of men are already formed into a sect, under their ringleaders, Simon and Carpocrates. Wonderful! that Carpocrates, who, say Clemens of Alexandria,‡ Eusebius, and Theodoret, appeared only in the time of Hadrian, that is, A. D. 107. at the soonest, should be the ringleaders of a sect at the writing of this Epistle; that is, at least fifty-six years before he began his heresy.

It follows, ver. 8. *And then shall that wicked one be revealed, whom the Lord shall consume with the spirit of his mouth*, &c. "that is (saith Dr. Hammond), then immediately shall ye see the sect of the gnostics shew itself, join with, and stir up the Jews, and bring heavy persecutions upon the Christians; and having this opportunity to calumniate them to the Jews, behave themselves as their professed opposers. And Simon Magus shall set himself forth in the head of them, whom, as a professed enemy of Christ, Christ shall destroy, by extraordinary means, by the preaching and miracles of St. Peter; and for all the apostatizing gnostics that adhere to him, they shall be involved in the destruction of the unbelieving Jews, with whom they have joined against the Christians." In which long paraphrase there is nothing certain, and nothing which can be confirmed, either from Scripture or antiquity. That there were then any gnostics in being; that they ever then did, or were in a capacity to persecute the Christians; that any single person of them perished, at the fatal time of the destruction of the unbelieving Jews, I never yet saw proved. That Simon Magus should set himself at the head of these gnostics, or of any other of his followers, who was extinct before they bore that name, it is not credible. That his followers, who pretended that Simon himself was the chief or principal god; who worshipped him, and the very images of Simon and Helena, with all kind of sacrifices; who held, the *law and prophets were not to be regarded*, should ingratiate themselves, and join with the Jews, is still more incredible. And, lastly, that Simon Magus perished by the miracles of St. Peter, I have shewed to be improbable. And this I think sufficient to be offered against this interpretation.

§. 10. I should proceed to those considerations which seem to lie against that opinion, which holds, that the apostle primarily intends the papal antichrist; but I have already done this, both in this preface, and in the following annotations; and therefore shall at present only add, that this *man of sin* is to sit *in the temple of God*, and probably to do it then when the apostle writ: for he gives it as a character, by which the Thessalonians, to whom he writ, might know him, and then he could be no other than the Jewish doctors. Moreover, this *temple of God* must either be the temple of God, properly so called, which was destroyed by Titus, A. D. 70. and then again, *the man of sin*, who was to sit in it, must denote the same persons; or, as some of the most ancient fathers, Irenæus,* Hippolytus,† St. Cyril,‡ and St. Ambrose,§ thought, either the ruins of that temple, or another to be built by antichrist in behalf of the Jews; and then, as it is not reasonable to think the apostle would absolutely style that the *temple of God*, which had never been so, and which was only built by one who *magnified himself against*, and openly blasphemed the true God; so is it more unreasonable to think the pope and his clergy should sit in it. They therefore who think that they are here especially intended, embrace the sentiments of the fathers of the fifth and the following centuries, *viz.* of Chrysostom,‖ Theodoret, St. Austin, and St. Jerome, that by the *temple of God*, we are to understand the Christian church. But this interpretation is liable to this objection, that it is not reasonable to conceive the Holy Spirit, without any mark of distinction, would give that name to the *apostate church*, in which the *beast* and the *false prophet* did preside, she being by the same Spirit, when he speaks more unquestionably of her, still represented as *spiritual Sodom* and *Egypt*, *mystical Babylon*, and *the mother of fornications and abominations*, Rev. xi. 8. xvii. 5. Hence Bellarmine¶ makes this inference from the interpretation of the protestants, that, if it be true, the *Roman church*, in which the pope presides, must be the church of God. To this our

* Note E. and G.

† Χριστιανῶν φιλοσοφίαν ὑποκρινόμενοι, ἧς μὲν ἔδοξαν ἀπαλλάττεσθαι περὶ τὰ εἴδωλα δεισιδαιμονίας, οὐδὲν ἧττον αὖθις ἐπιλαμβάνονται, καταπίπτοντες ἐπὶ γραφὰς, καὶ εἰκόνας αὐτοῦ τε τοῦ Σίμωνος, καὶ τῆς Ἑλένης θυμιάμασί τε, καὶ θυσίαις, καὶ σπονδαῖς τούτους θρησκεύειν ἐπιχειροῦντες. Ibid.

‡ Ἀδριανοῦ βασιλεύοντος. Theod. Hær. Fab. lib. i. cap. 6. Περὶ τοὺς Ἀδριανοῦ τοῦ βασιλέως χρόνους. Clem. Strom. vii. p. 764. Euseb. Hist. Eccles. lib. iv. cap. 7.

* "In templo Dei sedebit, seducens eos qui adorant eum, quasi sit Christus." Lib. v. p. 475.

† "Templum construet Hierosolymis, quod confestim excitatum tradet Judæis." P. 27. 33.

‡ Ποῖον ἄρα ναόν; τὸν καταλελυμένον τῶν Ἰουδαίων φησί. Catech. 15. p. 164, 165.

§ "Ergo sedebit in templo interiori Judæorum, qui Christum negant." In Luc. xxi.

‖ Ναὸν δὲ Θεοῦ τὰς ἐκκλησίας ἐκάλεσεν. Theod. Τὰς πανταχοῦ ἐκκλησίας. Chrys. "Hierosolymis ut quidam putant, vel in ecclesia, quod verius arbitramur." Hieron. ad Algas. qu. 11. F. 60. D. August. de Civ. Dei, lib. xx. cap. 19.

¶ Lib. iii. de R. Pont. cap. 13.

writers answer, that this name was given to the *church of Rome*, because she once was so. But when was that? Was it not before *the man of sin* sat in her, and exalted himself above God and Christ? and can he properly be said to sit in the church of God, who, whilst he sitteth in it, is not *the man of sin*, nor does those things which belong to him; and when he is *the man of sin*, sitteth no longer in the *church of God*, but in *spiritual Egypt*, the *oppressor of God's people*, in *mystical Babylon*, the *mother of idolatry*, and *the great enemy of the church of God*, and in the *synagogue of Satan?*

But that I may not wholly differ from my brethren in this matter, I grant these words may, in a secondary sense, be attributed to the *papal antichrist*, or man of sin, and may be signally fulfilled in him, in the destruction of him by *the Spirit of Christ's mouth*, he being the successor to the *apostate Jewish church*, to whom these characters agree, as well as to her; and therefore in the annotations I have still given a place to this interpretation also.

§. 11. Lastly, As for the objections which may be raised against the sense which I have put upon these words, I shall answer most of them in the annotations, therefore shall only give a more full answer to these two; *viz.*

Obj. 1. That all the fathers and ancient interpreters seem not only silent as to this import of these words, but generally seem to refer the τὸ κατέχον, that which withheld this revelation of the man of sin, to the Roman empire.

Ans. To this I answer, (1.) That this objection may be retorted upon all the other opinions with equal strength; for what is there said by any of the fathers or ecclesiastical writers for six hundred years, whence it may be concluded that either Mahomet or the pope of Rome was the *man of sin* here mentioned? What hint hath any commentator, Greek or Latin, in his notes upon this chapter, for a thousand years, given, that the pope and his clergy were the persons here intended?

If it be here replied, that they do consequentially overthrow this opinion, by making the Roman empire to be the τὸ κατέχον, *that which withheld*; I answer, that they more fully overthrow the opinion, which saith, the papal government is antichrist, or the man of sin.

1. By saying that antichrist* was coming, and at hand, long before the appearance of *the little horn*, which sprung up only from the ruins of the Roman empire, which happened A. D. 475.

2. By teaching, so generally as they did, that antichrist, being once revealed, was to continue not twelve hundred and sixty years, but only *three years and a half*. (See note on ver. 8.)

3. That he was to be of the Jewish extract, one † *of the tribe of Dan*, who was also to be *circumcised*. And,

4. That he should be an enemy to ‡ *idolatry* and *image-worship*, as Irenæus, Hippolytus, Cyrillus Hieros. St. Chrysostom, and Theodoret, say.

In a word, they generally held, as I have shewed, note on ver. 10. that antichrist was to come with signs and wonders to deceive the Jews, that they might be punished for their infidelity. All which things must be manifestly inconsistent with the common notion, that the pope's hierarchy must be the man of sin here primarily intended by St. Paul.

Thirdly, I answer, that though the fathers do not expressly say, the Jewish nation was *the man of sin*, which the apostle here intended; yet many of them have said those things on which this our interpretation doth depend; as, *v. g.* that *this man of sin* was to be of *Jewish extract*, that he was *to sit in the temple of Jerusalem*, and that he was to come chiefly to *deceive the unbelieving Jews*, that so they might be punished for their infidelity. And,

Lastly, As to the τὸ κατέχον, or rather ὁ κατέχων, *he that letteth*, I only in this differ from them, that whereas they refer this to the Roman empire, I do refer it to a Roman emperor; and as some of them held that Nero* was this antichrist, and man of sin, and others, that he was Domitian;† so do I hold that Claudius, the predecessor of that Nero, was the person that withheld.

§. 12. *Obj.* 2. It farther is objected, That the Jews were long before revealed to be the great opposers of Christianity, and the scribes and pharisees had long sat in the temple of God; wherefore the revelation of the man of sin, being only to take place for some considerable time after the writing of this Epistle, the Jewish nation cannot be reasonably deemed *the man of sin*.

Ans. I shall answer this objection in the paraphrase, by shewing that these are the descriptions of the man of sin, by which the Thessalonians and others might then know him; and that they were all spoken in the present tense, shewing what he already did, and that he was yet more fully to be revealed, either by his actual apostacy from the Roman government, which happened in the twelfth of Nero, or by the great apostacy of the believers of that nation from the faith.

Secondly, I add, That the Jewish nation not only had a great opinion of their dearness to the God of heaven, but were also looked upon by their proselytes, and others, as God's peculiar and beloved people; and therefore such a change of providence as made it appear to all men, they were become *the generation of his wrath*, must also be a revelation of them as the greatest of sinners. And since this came upon them after they had rejected our Messiah, and crucified the Lord of life, it must be a discovery that they became *sons of perdition* upon this account; and in this sense the removing that, which letted, must make way for the revelation of that *wicked one, whom the Lord would consume with the breath of his mouth*. As then the Roman church, though she is thought by us to be the antichrist here spoken of, and the beast mentioned in the Revelation, is yet, by many other Christian churches in the west, thought to be the true catholic church of Christ, and her bishop to be the vicar of Christ, the successor of Peter, and the head of the universal church, and so will only be revealed to them to

---

* "Antichristo jam instante." Tertul. de fuga, &c. "Antichristi tempus infestum appropinquare nunc cœpit." Cyprian. Exhort. ad Martyr. "Scire debetis, et pro certo tenere, et credere antichristi tempus appropinquâsse." Ep. 58. p. 120. 59. p. 139. Et de Judâ Euseb.

Ὃς καὶ τὴν θρυλλουμένην τοῦ ἀντιχρίστου παρουσίαν ἤδη τότε πλησιάζειν ᾤετο. Hist. Eccl. lib. vi. cap. 7.

† "Hieremias tribum ex quâ veniet, manifestavit, dicens ex Dan." Iren. lib. v. cap. 30. Hippol. p. 24, 25. Ambros. de Benedict. Patriarch. cap. 7. Aug. tom. iv. qu. 22. in Jos. p. 295. Prosper. dimid. Temp. cap. 9. Theodor. in Gen. qu. 110. p. 75.

‡ "Idola quidem seponens." Iren. lib. v. cap. 25. "Idolulatriam non admittet." Hippolyt. p. 33. Μέλλει δηδειν τὰ εἴδωλα μισεῖν ὁ ἀντίχριστος, p. 164. Chrysost. in 2 Thess. ii. 4. Theod. ibid. et Com. in Dan. xi. 30.

* "Opinione multorum receptum est ipsum antichristum venturum." Sulp. Hist. S. lib. ii. cap. 10.

† "Multi nostrorum putant, ob sævitiæ ac turpitudinis magnitudinem, Domitianum Neronem antichristum fore." Hieron. in Dan. xi. F. 267. M.

be what we now deem her, when she shall *go into destruction* and be destroyed *by the sword of Christ, and by the breath of his mouth;* so was the church of Jerusalem then only fully revealed to Jew and gentile, and to the Judaizing Christians, to be not what they did erroneously think her, but what the apostle here doth represent her, when our Lord did thus *consume her by the breath of his mouth,* and God so signally demonstrated she was a *vessel of his wrath fitted for destruction.* See the parallel betwixt the Jewish and the papal antichrist, &c. as at large set forth after the annotations on 2 Thess.

§. 13. This Epistle seems to have been written soon after the First, and, as Bishop Pearson probably conjectures, in the same year, Silvanus and Timotheus being still with him when he writ it, as they were at the writing of the First Epistle. (2 Thess. i. 1.) Now St. Paul stayed at Corinth only *a year and six months,* (Acts xviii. 11.) and there he had preached a considerable time every sabbath-day before they came to him, (Acts xviii. 45.) and so before he writ his First Epistle, it being written after that Timothy was come to him, (1 Thess. iii. 6.) and they seem to be gone from him before he left Corinth to go to Syria, for then he had only with him Priscilla and Aquila; (Acts xvii. 18.) so that the interval betwixt these two Epistles could not be above a year.

CHAP. I.

1. PAUL, and Silvanus, and Timotheus, *(write)* to the church of the Thessalonians *(established)* in *(the kingdom and worship of)* God the Father, and the Lord Jesus Christ:

2. *(Wishing)* [1] grace to you, and peace from God our Father, and the Lord Jesus Christ.

3. We are bound to thank God always for you, brethren, as it is meet *(for us to do),* because that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth:

4. So that we ourselves glory in you *(or boast of you)* in the churches of God for your patience, and *(for your)* faith *(which produceth this patience)* in all your persecutions and tribulations which you endure;

5. Which *(dispensation of Divine wisdom appointing you to suffer,* 1 Thess. iii. 3. *and permitting others thus to persecute you)* is a manifest token of the [2] righteous judgment of God, *(these sufferings befalling you)* that you may be accounted worthy of the *(celestial)* kingdom of God, for which ye also suffer *(and so are in assurance of a day when God will thus reward you):*

6. [3] Seeing it is a righteous thing with *(that)* God *(to whom belongeth recompence,* Rom. xii. 19. *and who will avenge his elect, that cry unto him day and night,* Luke xviii. 7.) to recompense tribulation to them that trouble you;

7. And to you who are troubled *(as we are)* rest with us, *(which rest we both completely shall enjoy)* when the Lord Jesus shall be revealed from heaven *(attended)* with his mighty angels, *(as he shall be at the last day,* 1 Thess. iv. 16. *when he will come to give every one according to his works,* Matt. xvi. 27. Mark viii. 38. *and gather all the nations of the world before him,* Matt. xxv. 32. Jude 14, 15.

8. *When he shall come, I say,)* in flaming fire, taking vengeance on them *(among the heathens)* who know not God, and *(of those Jews and gentiles)* who *(having heard)* obey not the gospel of our Lord Jesus Christ:

9. Who shall be punished with everlasting destruction from the presence of the Lord, *(from whose blissful presence they shall for ever be excluded,* Matt. xxv. 41. 46.) and *(shall find that destruction inflicted on them)* [4] by the glory of his power; *(that being the time when God will make known his power on the vessels of wrath fitted for destruction;* Rom. i. 23.

10. *And it is also a righteous thing with him, then to recompense to you eternal rest)* when he shall come to be glorified in *(his dealings with)* his saints, and to be admired *(for his great love)* in *(and by)* all them that believe *(and particularly by you),* because our testimony among you was believed in that day.

11. Wherefore also we pray always for you, that our God would count you worthy (ἀξιώσῃ τῆς κλήσεως, *would make you worthy,* ver. 5.) of this calling *(to his kingdom and glory),* and fulfil all the good pleasure of his goodness *in you),* and the work of faith with power:

12. That the name of our Lord Jesus Christ may be glorified in you *(by your continuance in your faith),* and ye in him *(or by him),* according to the grace of our God, and the Lord Jesus Christ *(by which you are enabled to continue in the faith, and fulfil the good pleasure of his will).*

ANNOTATIONS ON CHAP. I.

[1] Ver. 2. *GRACE and peace from God the Father,* καὶ Κυρίου Ἰησοῦ Χριστοῦ, *and our Lord Jesus Christ.*] Because he saith not by our Lord, but, *and our Lord Jesus Christ:* hence Theodoret pleads for an equality in power, and by consequence in essence of the Father and the Son.

[2] Ver. 5. Τῆς δικαίας κρίσεως, *Of the righteous judgment of God,* &c.] *This place* (saith Esthius*) *proves against the heretics, that life eternal is not so to be ascribed to the grace of God, as not to be attributed also to the worth and merits of men, proceeding from the grace of God.*

But the true import of these words will be sufficiently contained in these following particulars:

First, That the justice of God obligeth him to recompense the obedience and sufferings of his faithful servants, either in this or in the world to come; since, were it otherwise, we could have no sufficient motive to perseverance in obedience to him, or suffering for his sake; and therefore this by the apostle is laid as the foundation of all the service which we pay unto him, even the firm belief that *God is* and that *he is a rewarder of them that diligently seek him,* Heb. xi. 6.

Secondly, That since God doth not, and, according to the nature of the thing, he cannot, recompense them in this life, who suffer all calamities and losses they can endure here, and even death itself for his sake, his justice will oblige him to do it in the next. Hence the apostle saith of himself and all his fellow-sufferers, *If in this life only we have hope in Christ, we are of all men the most miserable,* 1 Cor. xv. 19. and puts the question thus, *If the*

* "Monstrat hic locus contra hæreticos, vitam æternam, quæ in regno Dei intelligitur, non ita gratiæ Dei tribuendam esse, ut non etiam dignitati, et meritis hominum à gratiâ Dei profectis, retribuatur."

dead rise not at all—why stand we in jeopardy every hour? ver. 29, 30. But,

Thirdly, That this reward should be for kind so excellent, as is the beatific vision, the being *heirs of God, joint-heirs with Christ,* the being *like to him in glory,* and for duration should be eternal, can never be on the account of that strict justice which *rendereth to every one his due,* seeing there can be no proportion betwixt a finite action or passion and an infinite reward; and therefore the same apostles who saith here, ἀξιωθῆναι ἡμᾶς, we, for these sufferings *are accounted worthy of this kingdom,* doth elsewhere positively declare *the sufferings of this present life,* οὐκ ἄξια, *not worthy of the glory which shall hereafter be revealed,* Rom. viii. 18. Nor can the grace of God, vouchsafed to enable us thus to perseverance in sufferings, enhance the merit of those sufferings, or make the reward in justice due unto us; since, *if it be of grace* that we thus suffer, *then it is not of debt* that we are thus rewarded; God being not in strict justice obliged to reward his own free gifts and graces he confers upon us. But,

Fourthly, Even this eternal recompence being promised to those who suffer for the sake of Christ, by him who hath said, *Be thou faithful to the death, and I will give thee a crown of life,* Rev. ii. 10. and propounded as the chief encouragement thus to endure with patience to the end, Matt. v. 12. it may be said, by virtue of that promise, to be in justice due to them who do thus suffer for it, it being a part of justice to perform our promises, and be faithful to our words. This therefore is a faithful saying, *If we suffer with him, if we endure, we shall live and reign with him,* 2 Tim. ii. 11, 12. and we may rest assured, that *God the righteous judge will give this crown of righteousness to us at that day,* 2 Tim. iv. 8. that, being approved, *we shall receive that crown of life, which the Lord hath promised to them that love him,* James i. 12. But then God being not obliged in strict justice to promise so great a recompence, he cannot be said to confer it, "ex dignitate, merito, aut æqualitate rei," *by reason of the dignity or worth of these our sufferings,* or because the reward is only equal to the merit of them, but only, *ex justitiâ pacti,* because his promise hath made it just and equal for him so to do.

[3] Ver. 6. Εἴπερ δίκαιον, *Seeing it is a righteous thing.*] Here the Greek scholiasts note εἴπερ is put for ἐπείπερ or ἐπειδήπερ, that is, *siquidem* for *quandoquidem,* as it is, Rom. viii. 9. and so the Hebrew *im* oftentimes signifies: (see Nold. de Partic. Heb. p. 88.) and therefore, say they, it is not a particle ἀμφιβολίας ἀλλὰ βεβαιώσεως, *of doubting,* but of *confirmation.*

[4] Ver. 9.] This phrase, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, *and from the glory of his power,* is taken from Isa. ii. 19. 21.

See the appendix to this chapter at the end of this Epistle.

CHAP. II.

1. NOW we beseech you, brethren, by *(or, concerning)* [1] the coming of our Lord Jesus Christ, and by our gathering together to him, (mentioned Matt. xxiv. 31.)

2. That ye be not soon shaken in mind (ἀπὸ τοῦ νοὸς, *from the sentence you formerly received from me),* or be troubled, neither by spirit *(i. e. by any pretended revelation),* nor by word *(spoken by us, and by others misunderstood,* 2 Pet. iii. 15, 16.) nor by letter as from us, *(i. e. by any thing contained in our former Epistle,* iv. 15. v. 2. *or rather in those words,* ii. 16. *Wrath is come upon them,* εἰς τέλος, *to the uttermost, so)* as *(to conceive)* that the day of Christ [2] is at hand.

3. Let no man deceive you *(by these pretences)* by any means: for that day shall not come, except there come [3] a falling away first *(of the Jews from the Roman empire, or from the faith),* and *(by that means)* the [4] man of sin be revealed, *(who is)* the [5] son of perdition;

4. Who [6] opposeth *(himself now to the Christian church),* and [7] exalteth himself above all that is called God, or that is worshipped (Gr. ἢ σέβασμα, *or, worshipped);* so that he, as God, [8] sitteth in the temple of God, shewing himself that he is God.

5. Remember ye not, that, when I was yet with you, [9] I told you *(of)* these things *(viz. of the man of sin to be revealed, and of these characters of him)?*

6. And now ye know [10] what withholdeth that he might be revealed [11] in his time.

7. For the [12] mystery of iniquity doth already work *(i. e. the Jews are already making some efforts towards this apostacy):* only he [13] who now letteth will let *(or, only there is that withholdeth as yet, and will continue so to do),* [14] until he *(or it)* be taken out of the way.

8. And then shall [15] that wicked one be [16] revealed, whom the Lord shall [17] consume with the spirit *(or breath)* of his mouth, and shall [18] destroy with the brightness of his coming:

9. Even him, whose coming is after the working of Satan with [19] all power and signs, and lying wonders,

10. And with all deceivableness of unrighteousness in them that perish, [20] because they received not the love of the truth, that they might be saved.

11. And for this cause [21] God shall send *(among)* them strong delusions, *(which will have this effect upon them)* that they should *(shall)* believe a lie;

12. That they all might be damned (Gr. *judged and condemned),* who believed not the truth, *(the gospel preached to them,* see note on Rom. ii. 8.) but had pleasure in unrighteousness, *(or, falsehood,* see note on 1 Cor. xiii. 6.)

13. But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because, God hath from the beginning *(of our preaching to you, shewed,* 1 Thess. i. 4, 5. *that he had)* chosen you to salvation through sanctification of the Spirit *(which gives the earnest of it, and makes us meet for it),* and belief of the truth *(which promiseth it):*

14. [22] Whereunto *(i. e. to which faith and sanctification)* he hath called you by *(the preaching of)* our gospel, [23] to the obtaining of the glory (Gr. *to the glorious salvation)* of our Lord Jesus Christ.

15. Therefore, brethren, stand fast *(in the faith),* and [24] hold the traditions which you have been taught, whether by word (ver. 5, 6.) or *(by this)* our epistle.

16. Now our Lord Jesus Christ himself, and God, even our Father *(through him),* who hath loved us, and hath given us everlasting consolation and good hope through grace,

17. Comfort your hearts, and establish you in every good word and work.

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. Ὑπὲρ τῆς παρουσίας τοῦ Κυρίου, *By the coming of the Lord.*] That ὑπὲρ, with a genitive case, signifies *de*, or *circa*, about, or concerning, cannot be doubted. It is rendered *concerning*, Rom. ix. 27. (See 2 Cor. xii. 5. 8.) It is thrice rendered *of*, in the same import as 2 Cor. i. 7. *Our hope*, ὑπὲρ ὑμῶν, *of you is certain*; viii. 23. *Whether any inquire*, ὑπὲρ Τίτου, *of Titus*; and, ver. 24. *Our boasting*, ὑπὲρ ὑμῶν, *i. e. concerning you*; Phil. i. 7. *It is meet for me to think thus*, ὑπὲρ πάντων ὑμῶν, *of you all.* Hence Phavorinus saith it is used, ὁμοίως τῷ περί. (See 2 Cor. vii. 5. ix. 3.)

The *coming of Christ*, is, by the reverend Dr. Hammond, referred to Christ's coming to destroy the unbelieving Jews, and throw down their temple, and their worship which depended on it. This is the παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου, the *coming* of Christ, or of *the Son of man*, so often mentioned in our Lord's prediction of the destruction of Jerusalem, and of the temple, Matt. xxiv. 3. 27. 37. 39. This is most certainly the import of the phrase in St. James twice, when he exhorts the brethren *to be patient*, ἕως τῆς παρουσίας τοῦ Κυρίου, *till the coming of the Lord*; adding, that this παρουσία τοῦ Κυρίου, *coming of our Lord was at hand, and the Judge stood before the door*, James v. 7—9.

As for the phrase, *Our gathering together to him*, it seems parallel to the words of Christ, Matt. xxiv. 31. ἐπισυνάξουσι τοὺς ἐκλεκτοὺς αὐτοῦ, *his angels shall then gather his elect.* And to apply it to the Thessalonians, let it be noted, that they were partly converts of the Jews and proselytes. For the converts, made by St. Paul's preaching to them, were of the believing Jews, and *the devout Greeks*, Acts xvii. 4. who, in expectation of our Lord's prediction, as well as from their observation of the Jewish festivals, might be inclined to go up to Jerusalem. Moreover, till the writing of this Epistle, if not long after, even till the destruction of Jerusalem, the Jewish converts kept up their synagogue-worship; and many proselytes and other Christians did not scruple to assemble with them; the Jewish converts thought themselves obliged to do it, they being all *zealous of the law*, Acts xxi. 20. and many of the gentile Christians complied with it at Corinth, Galatia, and Philippi; but after the destruction of Jerusalem, there was an end of this synagogue-worship, the day having revealed that God was no longer pleased with it, and then they met together still as churches of Christ, and this might be their ἐπισυναγωγὴ πρὸς αὐτὸν, *the gathering together to him*, here spoken of.

But yet, considering that this παρουσία, or *coming of Christ*, in the former Epistle, is used four times with relation to Christ's coming at the day of judgment, *viz.* ii. 19. iii. 13. iv. 15. v. 23. it may be thought more reasonable to refer this passage to the same advent, and paraphrase it thus; *I beseech you, brethren, by* (the blessing you expect at) *the coming of our Lord Jesus Christ, and at our gathering together to him.*

[2] Ver. 2. Ἐνέστηκεν, *Is*, or *hath been, instant.*] To conceive that signal day of the destruction of their enemies the Jews, and the deliverance of the Christians, mentioned Joel ii. 31, 32. Mal. iv. 1, 2. come, and find themselves deceived in that conception, might cause great trouble to them, and even shake their steadfastness in the faith.

[3] Ver. 3. Ἀποστασία πρῶτον, *A falling away first.*] The rebellion of the Jews against the Chaldeans was always styled *apostacy*, and the Jews, upon that account, *apostates*. So Jerusalem is represented as πόλις ἀποστάτις, *a city that rebelled against kings*; and in which ἀποστάσεις γίνονται, *rebellions were found*, Ezra iv. 12. 15. 19. Thus, Ezra iii. 2. 18. 22. they are styled Ἰουδαῖοι ἀποστάται, *rebellious Jews*; and, ver. 27. it is said, that they were given to rebellion and war. (See Nehem. ii. 19. vi. 6. 1 Macc. xiii. 16. 2 Macc. v. 11.) And, in like manner, their revolt from the Roman government, is by Josephus generally expressed by the same word:* *Coming from Rome* (saith he) *in the time of Nero, when Felix was procurator of Judea, I found then the beginnings of innovations*, καὶ πολλοὺς ἐπὶ τῇ Ῥωμαίων ἀποστάσει μέγα φρονοῦντας, *and many much addicted to apostacy from the Roman government. One Justus*† (saith he) *provoked the people*, εἰς ἀποστασίαν, *to rebellion; but John, the son of Levi, seeing some of them*, διὰ τὴν ἀποστασίαν τὴν ἀπὸ Ῥωμαίων μέγα φρονοῦντας, *prone to apostacy from the Roman government, endeavoured to keep them to their duty.*

But if any like not this notion of apostacy, they may understand these words of the great apostacy of the Jews, foretold by Christ, Matt. xxiv. 11, 12. and which happened not only in Judea and Palestine, but throughout Asia, 2 Tim. i. 15. and in all other places where they had embraced the gospel. Of which apostacy, note,

First, That when the apostle writ this Epistle, it was yet to come; for though the *mystery of iniquity was already working*, in the seductions of the false apostles and deceitful workers of the Jewish nation, endeavouring to corrupt the minds of the *gentile converts, from the simplicity that was in Christ*, (2 Cor. xi. 3.) and to bring them into bondage to the Jewish law, (Gal. ii. 4.) and so deprive them of that *liberty wherewith Christ had made them free*; yet the greater defection of the Jewish converts to their old Judaism seems to have had its rise about ten years after the writing this Epistle. For it is certain, that, A. D. 63. when the apostle writ the Epistle to the Hebrews, it was begun already, and many of the Jewish converts then were in great danger of falling back unto perdition, as appears from the vehement admonitions and exhortations of the apostle to them, to *beware lest there should be in any of them an evil heart of unbelief in departing from the living God*; and *to exhort one another daily to this steadfastness*, as knowing we are only *partakers of Christ, if we hold the beginning of our confidence firm to the end*, iii. 12—14. to *labour to enter into that rest* Christ had prepared for them, *lest any man fall, after the same example of unbelief*, iv. 11. *Not to forsake the assembling of themselves together, as the manner of some was*, x. 25. nor *to cast away their confidence*, ver. 35. *To lift up the hands which hang down*, and *the feeble knees*, and *make straight paths for their feet, lest that which is lame be turned out of the way*, and *to look diligently lest any man fall from the grace of God*, xii. 12, 13. 15. As also from the representation of the dreadful state of all who should apostatize after this manner, that it was *impossible to renew them to repentance*, vi. 46. that they were *nigh to cursing*, and *their end was to be burned*, ver. 8. that there was *no more sacrifice for their sin, but a fearful looking-for of destruction, and fiery indignation*, x. 26, 27. and *vengeance from the living God*, ver. 30, 31. that it would certainly be a *falling back to perdition*, ver.

* De Vita suâ, p. 999. E. † P. 1001. B.

38, 39. that there would be no escaping for them who *turned away from him who spake to them from heaven,* xii. 25. The same we learn from the like oxhortations of St. James, to *joy and patience under their afflictions,* i. 1—12. v. 7—12. of St. Peter, 1 Pet. iii. 14, 15. iv. 12—19. v. 8—10. and from St. John's frequent exhortation, to *hold to that which they had received from the beginning,* and to *continue walking in the truth.* Now the occasions of this great apostacy seem to have been these three.

First, Their zeal for the observation of the law, which they conceived to be of eternal obligation, especially to the Jews, to whom particularly it was given; and for the covenant of circumcision, which they esteemed highly meritorious, (see note on Rom. ii. 13.) that which made them perfect, gave them life, and delivered them from hell, according to these sayings of theirs,* *He that is circumcised is perfect: he that is circumcised shall not go to Gehinnom: and I said unto thee, in thy blood, Live;* Ezek. xvi. 6. *this is the blood of the circumcision.* This they endeavoured to impose upon the gentile converts: and all the myriads of Jewish converts were all *zealous for the observation of it by the Jews,* and looked upon it as downright apostacy for them *to forsake Moses,* and not *to circumcise their children, and walk according to their customs* received from Moses, or from their *traditions,* ἀποστασίαν διδάσκεις ἀπὸ Μωσέως, Acts xxi. 21. And this seems to be the reason why St. Paul, in the Epistle to the Hebrews, discourseth so largely of the *necessity of the change of the law;* viz. that by establishing that truth, he might put a stop to the apostacy occasioned by their contrary persuasion.

Secondly, Their beloved dream of a temporal kingdom to be erected by their Messiah at his coming, the halcyon days that were then expected by them, and the dominion they should then have over the nations, who were not, according to their sentiments, to come in to the Messiah, otherwise than as their slaves or servants. How deeply this imagination was fixed even in the hearts of Christ's apostles, we learn, as from many other things, so especially from their question to him after his resurrection: *Lord, wilt thou at this time restore the kingdom unto Israel?* Acts i. 7. And because our Lord gave this answer to it, *viz. It is not for you to know the times and seasons, which the Father hath put in his own hands; but ye shall receive power, the Holy Spirit coming upon you, and ye shall be my witnesses in Jerusalem, and all Judea, and Samaria, and to the ends of the earth,* ver. 7, 8. They were prone to think, that, at least, after the apostles had done this, they might expect our Lord should come *in the clouds of heaven,* to set up this kingdom; they therefore believed in him rather as a temporal, than a spiritual king; they owned him rather as a true prophet, to persuade them to be righteous, than as a Saviour, to procure to them remission of sins, and a new covenant established in his blood. Hence Origen, speaking of those words of Christ, *If I say the truth, why do you not believe?* which, he conceives, were spoken to those Jews which believed; he saith, *they might be said to believe in one sense, and not to believe in another.* So, v. g. *They that believe in Jesus Christ crucified in the days of Pontius Pilate, but believe him not to be born of the Virgin Mary* (i. e. the Ebionites), *believe in him, and do not believe in him.*† And again, *They who believe in Jesus, who did in Judea the signs and wonders which were written of him,*‡ but *believe him not to be the Son of that God who made heaven and earth, believe in him, and believe not in him;* and this relateth to others of the Jews. And hence it seems to be, that the apostle is so large in treating of the sacerdotal office of our Lord, and of the new covenant established in his blood. Moreover, the Jews were generally possessed with this opinion, that *about that time their Messiah should set up this temporal kingdom;*§ and they generally expected, not a Messiah to suffer for their sins, of whom they seem then to have had no notion, John xii. 34. but a great *king to subdue their enemies under them.* And this was their great stumbling-block, that ‖ our Jesus appeared not to be such a one; and this was the great thing that animated them to the war. When therefore the gospel had been preached to the world, and there was no appearance of Christ's coming in the clouds to be their king, and their deliverer, but rather to destroy their temple and their nation, they began to fall off from him, as not answering their expectation, or the predictions of their prophets, and to give ear to their false prophets, saying to them, *Lo, here is Christ, and there is Christ,* according to our Lord's prediction, Matt. xxiv. 22. and promising freedom and deliverance, saith Josephus, ¶ to as many as should follow them.

And, lastly, the great cause of this apostacy, of which the Scriptures take a more special notice, was the grievous persecutions they suffered in all places from their fellow Jews, and from those heathens they had instigated against them. This, by St. Paul, is styled *a great fight of afflictions,* against which he desires them to arm themselves, by faith and patience, and the consideration of the coming of their Lord, and by the example of that *cloud of witnesses,* which they had set before them. (Heb. x. 11, 12.) By St. Peter it is styled, the *fiery trial, which was come to try them,* 1 Pet. iv. 12. and by which they were *in heaviness, through manifold tribulations,* 1 Pet. i. 6. and against which St. James endeavours to strengthen them, by the consideration of the blessed fruits, and glorious recompence, their patience under them would produce, chap. i. and of the presence of their Lord, who would shortly come to rescue them, and give a happy issue of them, chap. v. By reason of which persecutions some began to use great compliances with the Jews, to avoid their rage; others, to fall away from the Christian faith, hoping perhaps that they might

* Targum in Gen. xvii. 18.

* Οἱ πιστεύοντες μὲν εἰς τὸν ἐπὶ Ποντίου Πιλάτου Ἰησοῦν ἐσταυρωμένον ἐν τῇ Ἰουδαίᾳ, μὴ πιστεύοντες δὲ εἰς τὸν γεγενημένον ἐκ τῆς Μαρίας τῆς Παρθένου, οὗτοι εἰς τὸν αὐτὸν πιστεύουσι, καὶ οὐ πιστεύουσι. Vide Euseb. lib. iii. cap. 24. Orig. contra Celsum, lib. v. p. 272.

† Καὶ πάλιν οἱ πιστεύοντες μὲν εἰς τὸν ποιήσαντα ἐν τῇ Ἰουδαίᾳ τὰ ἀναγεγραμμένα τέρατα καὶ σημεῖα Ἰησοῦ, μὴ πιστεύοντες δὲ εἰς τὸν Ἰησοῦν, υἱὸν τοῦ ποιήσαντος τὸν οὐρανὸν, καὶ τὴν γῆν, εἰς τὸν αὐτὸν πιστεύουσι, καὶ οὐ πιστεύουσι. Tom. ii. in Joh. p. 322. A. B.

‡ Τὸ δὲ ἐπάραν αὐτοὺς μάλιστα πρὸς τὸν πόλεμον ἦν χρησμὸς, ὡς κατὰ καιρὸν ἐκεῖνον ἀπὸ τῆς χώρας τις αὐτῶν ἄρξει τῆς οἰκουμένης. Joseph. de Bell. Jud. lib. vii. cap. 31.

§ Ὦ ἄνθρωπε, αὗται ἡμᾶς αἱ γραφαὶ, καὶ τοιαῦται ἔνδοξον καὶ μέγαν ἀναμένειν τὸν παρὰ τοῦ παλαιοῦ τῶν ἡμερῶν ὡς υἱὸν ἀνθρώπου παραλαμβάνοντα τὴν αἰώνιον βασιλείαν, ἀναγκάζουσιν. Tryph. ad Just. p. 249. B.

Ὅταν ἐμφανὴς καὶ ἔνδοξος γένηται· τότε γνωσθήσεται ὃς ἐστί φασι. P. 336. C.

Οὐκ ἴστι χρεία ἡμᾶς ἀπολογήσασθαι πρὸς τὸ λεγόμενον ὑπὸ τοῦ Ἰουδαίου, ὅτι μέγαν, καὶ δυνάστην, καὶ πάσης τῆς γῆς, καὶ πάντων τῶν ἐθνῶν, καὶ στρατοπέδων Κύριον, φασὶν οἱ προφῆται εἶναι τὸν ἐπιδημήσαντα. Orig. contra Celsum, lib. ii. p. 78.

‖ Τὰ σημεῖα τῆς σωτηρίας, καὶ τὴν ἀπὸ τοῦ Θεοῦ βοήθειαν, De Bell. Jud. lib. vii. cap. 30. p. 960. et lib. ii. cap. 23.

still obtain salvation in that religion, in which they expected to find it before they embraced Christianity.

Others, who refer this to the church of Rome, understand by this apostacy, a falling away from the doctrine, and the true worship of God and Christ, by idolatry in the worship of a *consecrated wafer*, of *angels*, *saints*, *images*, and *relics*; on which account that church is represented under the characters of *spiritual Egypt*, of *mystical Babylon*, and *the mother of fornication*, Rev. xi. 8. xvii. 5.

[4] Ὁ ἄνθρωπος τῆς ἁμαρτίας, *The man of sin.*] If you read here, Ὁ ἄνθρωπος ἀνομίας, *The man of disobedience*, who will not submit to law and government, as do the manuscripts of Stephanus and Lincoln, nothing can more exactly agree to the Jewish nation, which, in the times of Josephus,* had this character, that it was ἔθνος δυσάρκτον καὶ δυσπειθὲς φύσει πρὸς τοὺς βασιλέας, *a nation naturally averse from subjection to kings.* If we retain the common reading, no nation under heaven more deserved to be styled *the man of sin*, than did the Jewish nation, after the spirit of slumber and blindness was come upon them, (Rom. xi. 8.) for the rejection of the promised Messiah. Their own Josephus saith, It is impossible to recount severally the particulars of their wickedness; but in the general it may be said, *that never any city suffered such calamities*, μήτε γενεὰν ἐξ αἰῶνος γεγονέναι κακίας γονιμωτέραν, *nor was ever any generation, since the memory of man, more fruitful in iniquity.* See this more fully proved, note on Rom. ii. 1. Then therefore more especially was this *man of sin* revealed to be so. This character doth also very well agree to the beast mentioned in the Revelation, which being spiritual Sodom and Egypt, (Rev. xi. 8.) the mother of fornications, and the abominations of the earth, (xvii. 5.) may very well deserve the title of the *man of sin*.

Obj. If it be here objected against the application of this character to the Jewish nation, that *the man of sin* seems to relate to some single person, and therefore cannot be interpreted of a whole nation, especially if they act not under some head or other:

Ans. I answer, That I have for this the authority of the prophet cited here, ver. 8. who saith, *He shall smite the land* (Chald. the sinners of the land) *with the word of his mouth, and with the breath of his lips*; Jemoth Reshang, ἀνελεῖ ἀσεβῆ, *He shall consume the wicked one*; which wicked one, whether we understand it with the fathers of antichrist, or with the Jews of Armillus, *i. e.* the Romans, or with the protestants of the papal polity, under the name of one, must comprehend all his associates and followers, though they be many nations. Thus also doth the prophet Isaiah introduce God speaking to all the inhabitants of Jerusalem and Judah: *And now Josheb, inhabiter of Jerusalem* יושב, καὶ ἄνθρωπος τοῦ Ἰούδα, *and man of Judah*, v. 3. and ver. 7. καὶ ἄνθρωπος, *the man of Judah* is my pleasant plant. And Jeremiah speaks in the person of the whole Jewish nation, saying, *I am the man that have seen affliction*, Lam. iii. 1. and so on to ver. 22. So in the parable, Matt. xxii. 11. our Saviour represents the Jewish nation, from whom the kingdom of God was to be taken away, and who were to be cast out into outer darkness, ver. 13. by the man who had not on his wedding-garment. So the *two witnesses*, Rev. xi. 3. and the *woman clothed with the sun*, Rev. xii. 1. represent the whole body of true Christians; and the beast, xiii. 1. *the woman arrayed in purple and scarlet*, xvii. 4. and the *great whore*, xix. 2. include all the members of the Roman church. And therefore it is evident, that this objection of a single person seems equally to lie against all the other hypotheses. And as they had their heads in which they were united, so had the Jewish nation their high-priest and Sanhedrin, their rulers of the people, their scribes and pharisees, the heads of this man of sin, as the pope and his clergy are the head of the beast.

[5] Ὁ υἱὸς τῆς ἀπωλείας, *The son of perdition.*] This also perfectly agrees to the Jews, not only because Christ was *to smite them with the breath of his mouth*, (see note on ver. 8.) and to *smite the land with a curse*, Mal. iv. 6. but because they are set forth as *vessels of wrath fitted*, εἰς ἀπώλειαν, *for destruction*, Rom. ix. 22. as men *appointed to wrath*, 1 Thess. v. 9. to *sudden destruction*, ver. 4. as men whose end is ἀπώλεια, *destruction*, Phil. iii. 19. Note also, that this agrees exactly to the great whore, who is to go, εἰς ἀπώλειαν, *into destruction*, Rev. xvii. 8. 11.

[6] Ver. 4. Ὁ ἀντικείμενος, *Who opposeth himself.*] This word in the Old Testament represents the adversaries of God and his church. So Isa. lxvi. 6. *The voice of the Lord rendering recompence*, τοῖς ἀντικειμένοις, *to his enemies.* And Esth. ix. 2. *They who sought the hurt of the Jews are*, οἱ ἀντικείμενοι τοῖς Ἰουδαίοις. And in like manner in the New Testament ὁ ἀντικείμενος, is in the general the adversary of Christ, and of Christianity; as in those words, *Give no occasion*, τῷ ἀντικειμένῳ, *to the adversary to blaspheme.* (1 Tim. v. 14.) In particular the Jews, as they were οἱ ἀντικείμενοι τῷ Χριστῷ, *the adversaries of Christ*; (Luke xiii. 17.) so in our Lord's discourse on the destruction of Jerusalem, they are styled the adversaries of the apostles, in these words, *I will give you a mouth and wisdom*, which οἱ ἀντικείμενοι ὑμῶν, *your adversaries shall not be able to resist*, or *gainsay.* (Luke xxi. 15.) They are the ἀντικείμενοι πολλοί, of which St. Paul speaks, saying, *A great door and effectual is opened to me in Ephesus, and there be many adversaries*; (1 Cor. xvi. 9.) as you may learn from Acts xix. 9. where we find them speaking evil of the way of Christianity before the multitude, and St. Paul separating from them upon that account; and in those words of St. Paul to the Philippians, i. 58. *In nothing be ye terrified by* (the malice and persecution of) *your adversaries*, ὑπὸ τῶν ἀντικειμένων, *which malice and persecution is to them* ἔνδειξις ἀπωλείας, *an evident token of perdition, but to you of salvation.* (See 2 Thess. i. 5.) And with good reason is this name given to them especially, they being the men, *who killed the Lord Jesus, and persecuted his apostles; who pleased not God, and were adversaries to all men; forbidding the apostles to preach to the gentiles, that they might be saved.* (2 Thess. ii. 15, 16.) When they began to preach the word of life, the high-priest, the *captain of the temple, and the sadducees*, (Acts iv. 1.) and the whole order of the priesthood, (ver. 6.) styled, τὸ συνέδριον, *the Sanhedrin*, (ver. 15.) command them, *not to speak at all in the name of Jesus*, (ver. 18.) on which account these rulers are said to be *assembled against the Lord, and against his Christ*, (ver. 26.) And the answer of the apostles to them is, That God was rather to be obeyed than man. After this, the high-priest and all his associates place the apostles, ἐν τῷ συνεδρίῳ, *in the Sanhedrin*, (Acts v. 17. 27.) calling them to an ac-

* De Bello Jud. lib. ii. cap. 8. p. 782. F.

count for disobeying their commands; and having received this answer from the apostles, That *God must be obeyed rather than man*, they beat them in the Sanhedrin, and again command them *not to speak in the name of Jesus*, (ver. 40, 41.) Soon after we find Stephen brought before the scribes and elders, εἰς τὸ Συνέδριον, *into the Sanhedrin*, (vi. 12.) and the high-priest; (vii. 1.) and they who sat ἐν τῷ Συνεδρίῳ, *in the Sanhedrin*, having examined him, and the witnesses against him, *they stoned Stephen*, (ver. 59.) which death could only be inflicted on him by the Sanhedrin. After this Saul receives *letters from the high-priest*, (ix. 1.) and from *all the elders*, (xxii. 5.) to bind all Christians he could find in any of their synagogues, and bring them to Jerusalem. (Acts ix. 2. 14.) Yea, in the second, or, as Bishop Pearson saith, in the fourth year of Nero, the high-priest, καὶ ὅλον τὸ Συνέδριον, *and the whole Sanhedrin* meet, (Acts xxii. 30.) and Paul is brought before them, (xxiii. 1.) By all which passages, as we see how they are still shewing themselves adversaries to Christ and his disciples; so we learn the falsehood of that Jewish story, that forty years before the destruction of Jerusalem, the Jewish Sanhedrin removed from thence to Joppa; which, saith Mr. Selden,* as I have never read any such thing in the ancients, so may it be confuted from the life of Josephus. It was this Sanhedrin that admitted that public prayer against the Christians called "berachoth haminnim," *the cursing of the heretics*. They therefore called Jesus accursed, 1 Cor. xii. 2. and so, as Justin Martyr† saith, they dishonoured Christ as much as they could, καταρώμενοι ἐν ταῖς Συναγωγαῖς ὑμῶν τοὺς πιστεύοντας ἐπὶ τὸν Χριστὸν, *cursing in their synagogues those that believe in him*. Thus did they *crucify afresh the Son of God, and put him to an open shame*; yea, saith the same Justin,‡ ἄνδρας ἐκλεκτοὺς ἀπὸ Ἱερουσαλὴμ ἐκλεξάμενοι τότε ἐξεπέμψατε εἰς πᾶσαν τὴν γῆν, *they sent chosen men from Jerusalem throughout the whole earth, representing the Christian faith as an atheistical heresy*. Now this could be done only by the Sanhedrin. It was, lastly, by the high-priest and his Sanhedrin assembled at Jerusalem, that§ *James the brother of our Lord, with some other Christians, is condemned to be stoned for blasphemy against the law*. Yea, when the war was begun, affairs seem still to be ordered by the high-priest and Sanhedrin: for it was after the flight of Cestius Gallus from Jerusalem, that Josephus‖ was made governor of Galilee, and thence he writes,¶ τῷ Συνεδρίῳ τῶν Ἱεροσολυμιτῶν, *to the Sanhedrin of Jerusalem* for instruction. And Ananias** the high-priest acknowledges that they had engaged in the war against the Romans only for their liberty. So that things seem to have been managed to that time by the high-priest and Sanhedrin, who appearing thus upon all occasions with the utmost rage against Christ and Christians, might well be deemed not only ἀντικείμενοι, *their adversaries*, but antichrists. But then the Roman antichrist being also to *wear out the saints of the Most High*, Dan. vii. 25. and *cast down some of the host of heaven*, Dan. viii. 10. *the beast* being to *slay the witnesses*, Rom. xi. 7. *to make war with the saints*, and *overcome them*, xiii. 7. and even to be *drunk with the blood of the saints, and of the martyrs of Jesus*, xvii. 6. xviii. 24. she doubtless must emphatically deserve this title.

[7] Ὑπεραιρόμενος ἐπὶ πᾶν τὸ λεγόμενον Θεὸν, ἢ σέβασμα, *Exalted himself above all that is called God, or is worshipped.*] The word λεγόμενος, *called*, shews the apostle here speaks of magistrates, who are called *gods* in Scripture, Psal. lxxxii. 6. and particularly of the Roman emperor, whose title was σεβαστὸς, *Augustus*, and who are here signified by σέβασμα, as God is by the word θεὸς. And how the Jews exalted themselves against *every thing that is called God*, or the magistracy, we may observe, saith Dr. Lightfoot, in such passages as these, 2 Pet. ii. 10. *They despise government*; Jude 8. *They despise dominion, and speak evil of dignities*: and in their own stories to endless examples. How they stood affected to them, we may learn from the question they put to our Saviour, *Shall we pay tribute to Cæsar or not?* Matt. xxii. 17. for had he answered No, they then thought they should have ground to represent him as an enemy to Cæsar; if Yea, to represent him to the people as a betrayer of his country's liberty and freedom,* τὴν ἐπιτίμησιν οὐδὲν ἄλλο ἢ ἀντικρὺς δουλείαν ἐπιφέρειν λέγοντες, *they looking on this tribute-money as a sign of slavery*: and from their Talmudical saying, *We have no king but God*: and from their imagination, that it was a wicked thing† μετὰ τὸν Θεὸν φέρειν θνητοὺς δεσπότας, *to own any mortal governor under God*. (See note on 1 Pet. ii. 16.) And that the pope and his church have thus exalted themselves above kings and emperors, church-history and their own canon law will not suffer us to doubt. (See Downham de Antichristo, lib. iv. cap. 2, 3.)

[8] Ὥστε αὐτὸν εἰς τὸν ναὸν Θεοῦ ὡς Θεὸν καθίσαι, *So that he sitteth in the temple of God as God, shewing himself that he is God.*] Only the Jewish Sanhedrin, their priests, high-priests, and doctors, or expounders of the law, sat in the temple of God, then properly so called, and there the high-priest and the Sanhedrin took upon them the power of judging in capital causes. Thus they stoned Stephen; thus also they stoned James the brother of our Lord, and others with him; and St. Paul persecuted the Christians even to death by their authority; (Acts xxii. 4, 5.) and thus *they sat in the temple of God as gods*. The scribes and pharisees also shewed themselves *as God*, by setting up their traditions above the commandments of God, pretending to dispense with them, and, by so doing, saith our Saviour, ἀκυροῦν, ἀφιέναι, ἀθετεῖν, *to lay aside, reject*, and *to make void, the commandments of God*, (Matt. xv. 16. Mark vii. 8—10. 13.) to establish their traditions. And, secondly, by preferring them to, and requiring greater reverence to be given to their traditions and their doctrines, than to the written word of God; saying, that *the words of the scribes are more amiable than the words of the law, and more weighty; that a prophet was not to be believed without a sign or a miracle, but they were to be believed without them*; with other blasphemous sayings, cited by Dr. Lightfoot‡ on Matt. xv. 2. and by Dr. Pocock, who shews that they

---

* Seld. de Syn. lib. ii. cap. 15. p. 629. "Non ejusmodi quid apud veteres legi," p. 745.

† Dial. cum Tryph. p. 234. et p. 323. C. ‡ P. 234. D.

§ Ὁ Ἅνανος καθίζει Συνέδριον κριτῶν, καὶ παραγαγὼν εἰς αὐτὸ τὸν ἀδελφὸν Ἰησοῦ τοῦ λεγομένου Χριστοῦ, καὶ τινας ἑτέρους, ὡς παρανομησάντων κατηγορίαν ποιησάμενος, παρέδωκε λευσθησομένους. Joseph. Antiq. lib. xx. cap. 8. p. 698. B.

‖ De Bello Jud. lib. ii. cap. 32. ¶ De Vitâ suâ, p. 1003. B.

Τίνα δ' οὖν ἔχει πρόφασιν, οὐ τὴν ἐλευθερίαν. De Bell. Jud. lib. iv. cap. 13. p. 874.

* Joseph. Antiq. lib. xviii. cap. 1.

† De Bello Jud. lib. ii. cap. 12. 32. ‡ P. 415.

held their vows so sacred, that they were obliged to violate the laws of God to keep them, and that in such cases they could not observe God's precepts without great sin. And, thirdly, this they did by taking to themselves the titles of guide and father, which, in our Saviour's interpretation, belonged only to God and Christ, Matt. xxiii. 8—10. (See the note there.) And, fourthly, as being by their own confession θεόμαχοι, *fighters against God,* by their opposition to the apostles commissionated by God. (Acts v. 39. xxiii. 9.) Here then let it be noted,

First, That these are the descriptions of *the man of sin,* by which the Thessalonians might then know him, and they run all in the present tense, shewing what he already did; and therefore it is no objection against my interpretation of these words, that the Sanhedrin, the scribes and pharisees, had long sat in the temple of God, and done the things here attributed to *the man of sin.*

Secondly, Let it be noted, that it is prophesied, Dan. xi. 35, 36. that *a king shall do according to his will, and shall exalt himself, and shall magnify himself above every god;* and that this, by St. Jerome and Theodoret upon the place, is interpreted concerning antichrist. And that the pope of Rome hath manifestly not only thus *exalted himself above all that is called god,* by usurping a power over kings and emperors, as in the former note; but also shewed himself in the church *as God,* by claiming that infallibility which is the property of God, and by dispensing with his laws, and also by equalling himself to Christ, who is God: (see Downham de Antichristo, lib. iv. cap. 5.) and therefore, according to the sentiments of all those fathers, who by the *temple* do understand the *church* of God, he hath by these things shewed himself *that he is God.*

Ὡς θεόν.] I doubt not, saith Dr Mills, that these words are added to the text, they being wanting in Irenæus, lib. v. cap. 25. in Origen, contra Celsum, p. 89. 307. in Cyril Hieros. p. 161. in the Vulgar, and Cod. Alex. which if true would be a great advantage to my hypothesis; but they being owned by all the Greek scholiasts, the Syriac, and Arabic versions, by Cyril Alex. Glaph. in Gen. p. 178. and by Theodoret Hær. Fab. lib. v. cap. 23. I dare not depend upon his confidence.

[9] Ver. 5. Ταῦτα ἔλεγον ὑμῖν, *I told you of these things.*] These are the words which seem to me to settle my interpretation of this chapter: for of the Jews, and their opposing of themselves to the doctrine of Christianity, and the professors of it, he told them in his First Epistle; (ii. 15, 16.) and when he was with them, the persecutions that both he and they suffered from them, (Acts xvii. 15, 16.) gave him a just occasion to speak both of their opposition to the gospel, and of the deliverance they shortly might expect from such enraged persecutors; this being hinted for the encouragement of Christians, in most of his Epistles: but that he should tell them any thing of Mahomet or of the papal antichrist, who were not then in being, or to be known then to the Thessalonians by any of the characters here mentioned, is not so easy to conceive. Though since the characters here referred to are partly to be found, Dan. xi. 35, 36. and that place by the ancients * is thought to relate to antichrist, and to be here referred to by St. Paul, this is by some expositors thought to refer to something the apostle might have taught them from the prophet Daniel, touching antichrist. (See the Preface, §. 1—3.)

[10] Ver. 6. Καὶ νῦν τὸ κατέχον οἴδατε, *And now ye know what withholdeth.*] Or rather, and *ye know what now withholdeth;* and according to this sense of the words, that which hindered the full revelation of this man of sin, must be in being, and actually withholding, when this Epistle was indited. Some of the fathers * have conjectured, that the τὸ κατέχον, or that which hindered, was *the gifts of the Holy Spirit* then given to believers, and exercised in the assemblies of Christians; but they more generally do refer this to the Roman empire,† saying, that the apostle here teacheth, that, *till that be taken away, antichrist shall not come. This* (say they) *the apostle here expresseth so covertly and obscurely,* ‡ *that he might not incense the Roman emperors against the Christians;* as he must have done, had he openly and boldly said, *antichrist shall not come until the Roman empire be destroyed.* (See note on 1 Pet. v. 13.) What I conceive to be the τὸ κατέχον, see note on the verse following.

[11] Ἐν τῷ ἑαυτοῦ καιρῷ, *In his season.*] *i. e.* In the time prefixed for the false Christs and antichrists to come, Matt. xxiv. 5. 24. in the *last hour of the Jewish church and economy,* according to these words of St. John, (1 John ii. 18.) *Little children, it is the last hour, and as ye have heard* (from Christ) *that antichrist shall come, so now are there many antichrists, by which ye may know that this is the last hour.*

They, who refer this to the papal antichrist, say that this season relates to the "tempus statutum," *the time prefixed;* (Dan. xi. 35.) for antichrist, saith he, shall prosper *till the indignation be accomplished,* or till God's indignation against the Jewish nation ceaseth: and to the *time, times, and half a time,* mentioned Dan. vii. 25. during which time the *little horn* was to *wear out the saints of the Most High;* and to the twelve hundred and sixty days in which the beast should triumph, and the *witnesses should be clothed in sackcloth,* Rev. xi. 3. or to the *time, times, and half a time,* mentioned Rev. xii. 6. 14.

[12] Ver. 7. Τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται ἀνομίας, *For the mystery of iniquity doth already work.*] That is, the Jews have already imbibed their pernicious principles, that it is not lawful to pay tribute to Cæsar, or to be subject to any other government under God: they have already made some seditious attempts, not only in Babylon, but in Judea, under Theudas Gaulonites; § and also have been incited farther to do so by one Dortus, and his associates, who persuaded the multitude, ἐπὶ τῇ Ῥωμαίων ἀποστάσει, *to revolt from the Romans.* Josephus also doth inform us,‖ that before that time there were many tumults in Judea, καὶ συχνοὺς βασιλείαν ὁ καιρὸς ἀνέπειθε, and *that the time prevailed with many to usurp the kingdom.* This mystery was also

* "Ab hoc loco Judæi dici de antichristo putant——quod quidem et nos de antichristo intelligimus." Hieron. in locum, et Theodoret.

* Τινὲς τὸ κατέχον τὴν Ῥωμαϊκὴν ἐνδησαν βασιλείαν, τινὲς δὲ τὴν χάριν τοῦ πνεύματος· οἱ μὲν τοῦ πνεύματος τὴν χάριν φάσιν· οἱ δὲ τὴν Ῥωμαϊκὴν, οἷς ἔγωγε μάλιστα τίθεμαι. Theod. Chrysost.

† "Nisi, inquit, fuerit Romanum imperium ante desolatum, et antichristus præcesserit, Christus non veniet." Hieron. Ep. ad Algas. Q. 11. F. 60. "Post defectum regni Romani apparitorum antichristum" dicit Ambros. in locum. Ita Chrysost. Œcum. Theoph. in locum. Severianus apud Œcum. Iren. lib. v. cap. 26.

‡ "Si enim aperte et audacter dixisset, non veniet antichristus nisi prius Romanum deletur imperium, justa causa persecutionis in orientem tunc ecclesiam consurgere videbatur." Hieron. ibid. Chrysost. in locum.

§ Joseph. Antiq. lib. xx. cap. 5. p. 692. ‖ De Bello Jud. lib. ii. cap. 6.

working by the false apostles, and deceitful workers of the Jews, causing some of the gentile Christians to warp from the simplicity of the faith to the Jewish rites, to mix Judaism with Christianity, and so to *turn from him that called them to another gospel.* The fathers, Theodoret only excepted, say this mystery of iniquity was already working, *in Nero, the forerunner of antichrist,** and the calamities he brought upon the Christians; on which account some of them taught that he was antichrist; and others, that he was to be raised again to be so: but this is an extravagancy sufficiently confuted from this one observation, that these words were written in the reign of Claudius, whereas the persecution of the Christians happened only twelve years after, in the reign of Nero. Others, who say this mystery was working in the false prophets then in being, till they can shew us any false prophets then in being, which were not of the Jewish nation, do not contradict, but establish our assertion. And, lastly, others, though they do zealously contend against Dr. Hammond, that Simon Magus could not be the *man of sin* here mentioned, yet say, it is probable he was the *mystery of iniquity then working,* and the forerunner of antichrist, because he did *set up himself as the supreme God, brought in the invocation of angels, and the worship of images, and taught idolatry to be a thing indifferent, and was the father,* as the beast is styled *the mother of abominations:* but thus they seem to me to build up again what they had so industriously pulled down: for it is highly reasonable to conceive *the mystery of iniquity then working,* should be that very mystery which after was to be completed by a more full appearance of the *man of sin,* as will appear from the connexion of the words, *Remember ye not, that when I was with you, I told you these things?* (who was the *man of sin* to be revealed, and what were his characters, ver. 3, 4. and what it was that hindered at present the revealing of him:) *for the mystery of iniquity is already working* (*i. e.* he is doing that covertly, which when he is revealed he will do more openly); *only he that hinders* (his full appearance) *will do so, till he be taken away; and then shall this wicked one be revealed.* Who sees not now, that all those interpretations must be false, which make the *mystery of iniquity* to be one person, or one kind of persons; and the *man of sin,* or antichrist, another; as they must do, who make the *mystery of iniquity* to be Simon Magus, or the *false prophets* or *heretics* in being when this Epistle was indited; and the *man of sin,* the pope of Rome, and his clergy? This *mystery of iniquity,* saith Dr. Lightfoot, cannot be understood but of the Jewish nation. And so it is explained, again and again, by St. John, saying, *This is the last hour; and as you have heard that antichrist cometh, so now are there many antichrists, by which we know this is the last hour,* 1 John ii. 18. and chap. iv. *Every spirit that confesseth not Jesus Christ, who is come in the flesh, is not of God; and this is the spirit of antichrist; this is the deceiver, and the antichrist,* Epist. ii. 7.

Here therefore is a plain account of the working of the *mystery of iniquity* in the *false Christs* and *prophets* of the Jewish nation, who also were the great incendiaries to, and agents in, the apostacy of that nation from the Roman government. (See note on ver. 10.)

[13]. Ὁ κατέχων, *He that letteth.*] "Quis nisi Romanus status?" *Who but the Roman state?* saith Tertullian:* so many of the fathers, as hath been noted on the foregoing verse: and whereas it may be objected against this sense, that it seems plainly from the word ὁ κατέχων, that he must be a *person,* rather than a *state;* they who are of this opinion, answer, he is here spoken of as one single person, though the government consisted of a succession of emperors, because one of them only reigned at a time, and the government was dissolved, by taking away the last governor. My conjecture is this, *He who now letteth,* i. e. *the emperor Claudius, will let till he be taken away; i. e.* he will hinder the Jews from breaking out into an open rebellion in his time, they being so signally and particularly obliged by him, that they cannot for shame think of revolting from his government; for he had made two edicts in their favour, the one concerning the Alexandrian Jews, to this effect, † *That the just Jews should suffer nothing, because of the madness of Caius, who would be worshipped as a god, and that they should have liberty to observe their own laws and customs.* And that other edict,‡ in which he gives them *liberty over his whole empire, without molestation, to observe their own laws and customs;* declaring, that he did it, *because he judged them worthy of that favour for their affection and fidelity to the Roman government.*

After his death, the affairs of the Jews, saith Josephus, became worse and worse, not only by reason § γοήτων ἀνθρώπων οἱ τὸν ὄχλον ἠπάτουν, *of those magicians who deceived the people,* and of those thieves who stirred them up to the war against the Romans,‖ μηδὲν ὑπακούειν αὐτοῖς λέγοντες; *persuading them not to be subject to them;* but because Nero, in his third year, sends a letter to Portius Festus, governor of Judea, by which the Jews are deprived of their ἰσοπολιτεία, *equal share of government* in Cæsarea; whence, saith Josephus, was the rise of all our calamities, the Jews persisting still in sedition, μέχρι δὴ τὸν πόλεμον ἐξῆψαν, *till they broke out into the war.* In the seventh of Nero, Albinus succeeds Festus, then dead, who, saith Josephus, was ὁ μάλιστα λυμαινόμενος τὴν χώραν,¶ *one who exceedingly wasted the country,* and laid the seeds of their future captivity. In the tenth of Nero, Gessius Florus succeeds him, who ** πολλῶν ἀνέπλησε κακῶν Ἰουδαίους, *brought many calamities upon the Jews,* saith Josephus, which having tragically represented, he concludes thus, *What shall I say more?* τὸν γὰρ πρὸς Ῥωμαίους πόλεμον ὁ καταναγκάσας ἡμᾶς ἄρασθαι Φλῶρος, *for it was this Florus who compelled us to the war against the Romans, which began in the twelfth of Nero.*

---

* "Multis malis——quibus Nero imporissimus Cæsarum mundum premit, antichristi parturitur adventus, et quod ille operatus est postea, in isto ex parte completur." Hieron. Ep. ad Algas. ibid. "Mysterium iniquitatis à Nerone inceptum est, qui zelo idolorum apostolos interfecit," &c. Ambros.

Νέρωνα, ἐνταῦθά φησιν, ὡσανεὶ τύπον ὄντα τοῦ ἀντιχρίστου. Chrys. Œcum. Theoph.

"Dignus extitit qui persecutionem in Christianos primus inciperet, nescio an et postremus expleret. Siquidem opinione multorum receptum sit, ipsum antichristum venturum." Sulpitius de Neroue, lib. ii. cap. 40.

* De Resur. Carnis, cap. 24.

† Βούλομαι μηδὲν διὰ τὴν Γαΐου παραφροσύνην τῶν δικαίων τῶ Ἰουδαίων ἔθνει παραπεπτωκέναι, φυλάσσεσθαι δὲ αὐτοῖς πρότερον δικαιώματα, ἐμμένουσι τοῖς Ἰουδαίων ἔθεσι. Joseph. Antiq. lib. xix. cap. 4. p. 678.

‡ Καλῶς οὖν ἔχειν, καὶ Ἰουδαίους τοὺς ἐν παντὶ τῷ ἐφ' ἡμᾶς κόσμῳ τὰ πάτρια ἔθη ἀνεπικωλύτως φυλάσσειν——ἀλλὰ καὶ αὐτοὺς, ὑπὲρ ὧν παρεκλήθην, ἀξίους κρίνας διὰ τὴν πρὸς Ῥωμαίους πίστιν, καὶ φιλίαν. Joseph. ibid.

§ Joseph. Antiq. lib. xx. cap. 6. p. 690.

‖ Ibid.

¶ Ibid. cap. 7. p. 696, 697.

** Lib. ii. cap. 24.

[14] Ἕως ἐκ μέσου γένηται, *Till he be taken away.*] *i. e.* Say some, till the Roman government be taken away; as it was by the exile of Augustulus, A. D. 476. say I, till Claudius be taken away, as he was by poison, saith Suetonius; for, as *tolli de medio*, among the Latins, so in the Greek, ἐκ μέσου γενέσθαι, imports, *one to be taken away by death*, and oft-times by a violent death; so ἐξαναλῶσαι ἐκ μέσου τῆς παρεμβολῆς is *to destroy them out of the middle of the camp*, till they were consumed: so of Core and his company it is said, ἀπώλοντο ἐκ μέσου τῆς συναγωγῆς, *they were destroyed from the midst of the congregation*, Numb. xvi. 33. Thus of the righteous, saith the prophet, ἦρται ἐκ μέσου, *he is taken away*, he rests in his grave, Isa. lvii. 2. so Jeremiah, Ἐξῆρε ἐκ μέσου, *The Lord hath taken away all my mighty men from the midst of me*, Lam. i. 15. And so God saith of the *false prophet*, Ezek. xiv. 8, 9. Ἐξαρῶ αὐτὸν, ἀφανιῶ αὐτὸν ἐκ μέσου τοῦ λαοῦ μου, *I will cut him off from the midst of my people.*

[15] Ver. 8. Ὁ ἄνομος, *The wicked;*] Who will not be subject to the laws to which their forefathers, from the time of Pompey, have submitted.

[16] Ἀποκαλυφθήσεται, *Shall be revealed;*] Either by his actual apostacy from the Roman government, or by the great apostacy of the believers of that nation; of which, see note on ver. 3.

[17] Ὃν ὁ Κύριος ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, *Whom the Lord shall consume by the spirit of his mouth.*] That the apostle here refers to Isaiah x. 4. appears by his using the very words of that prophet, which run thus: *He shall smite the land with the rod of his mouth, and with the breath of his lips shall he slay the wicked one.* Now what is the *land* there, is well expounded by Malachi in these words, (iv. 6.) *Lest he smite the earth with a curse.* Where both the Hebrew and the Greek use the same words. Now in Malachi it is evident, and confessed, that by the *earth*, the *land of Judea* must be meant, as it is usually in the book of Psalms, Psal. xvi. 3. xxv. 13. xxxvii. 3. 9. 11. 22. 29. 34. seeing to them alone the prophet was then sent to prophesy: it is therefore reasonable to conceive, that the same phrase should have the same import in the prophet Isaiah; to smite this land *with the breath*, or *spirit, of his mouth*, is, to *smite in his wrath and indignation.* So, Job iv. 9. *By the blast of God*, by the breath of his *nostrils*, ἀπὸ πνεύματος ὀργῆς αὐτοῦ, or, *of his anger*, are they consumed; and to *consume with his fiery indignation.* Thus *Tophet is ordained of old, the pile thereof is fire and much wood; the breath of the Lord*, θύμος Κυρίου, the indignation of the Lord, *like a stream of brimstone, doth kindle it.* So Psal. xviii. 8. *A smoke ascended in his anger, and fire out of his mouth devoured.* And, ver. 15. *At thy rebuke, O Lord, at the blast of the breath of thy nostrils*, ἀπὸ ἐμπνεύσεως πνεύματος ὀργῆς σου, *by the breath of the wind of thine anger.* This therefore again answers to the words of Malachi, iv. 1. *Behold, the day cometh that shall burn as an oven, and all the proud, and all that do wickedly, shall be as stubble; and the day that cometh shall burn them up:* and to that of the Baptist, Matt. iii. 10. *And now the axe is laid to the root of the trees; every tree therefore that bringeth not forth good fruit, shall be hewn down, and cast into the fire:* which also evidently belongs to the Jewish nation, which said, *We have Abraham for our father*, ver. 9. and to whom alone the Baptist is there speaking: and again, ver. 12. he saith of Christ, *his fan is in his hand, and he will thoroughly cleanse his floor—and burn the chaff with unquenchable fire:* plainly alluding to the words of Malachi, that *all* the wicked *shall be as chaff*, or *stubble.* This being so, the *earth to be smitten with the rod of his mouth*, must be the *people*, or *inhabitants of the land;* or, as the Chaldee, the *sinners of the earth*, the unbelievers and wicked of Judea, to be consumed by that *indignation* and *fire of the Lord*, Mal. iv. 1. So saith Procopius on the place, Doth the Lord threaten to Judea, ἐπὶ τῇ κατ' αὐτοῦ παροινίᾳ, *for her contumely against him, saying, Thy house is left unto thee desolate; and* ἐγκαταλειφθεῖσα πολέμῳ καὶ πυρὶ δαπανᾶται, *being left desolate, is consumed by sword and fire.*

That these words may have a more full completion in the destruction of the *beast*, or *mystical Babylon*, which is also to be *slain by the sword* proceeding from the mouth of Christ, and destroyed by the *fierceness of his wrath*, and, with the *false prophets, to be cast alive into the lake of fire and brimstone*, I deny not: but that this should be the primary intent of the words of Isaiah, and that he should be there prophesying of the destruction of the church of Rome, seems to me a rabbinical gloss, not much to be insisted on, especially since the apostle, Rom. xv. 12, applies the tenth verse of this chapter to the first calling of the gentiles.

[18] Καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, *And shall consume with the brightness of his coming.*] The day of the Lord's coming to destroy Jerusalem, is styled by Joel, ii. 31. ἡμέρα Κυρίου ἡ μεγάλη καὶ ἐπιφανὴς, *the great and bright day of the Lord:* and, Mal. iv. 5. *Behold, I send you Elias the prophet, (i. e.* the Baptist, in the spirit and power of Elias, Luke i. 17. πρὶν ἐλθεῖν τὴν ἡμέραν τοῦ Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ, *before the coming of the great and bright day of the Lord.* And that our Lord's coming in his day, after he had suffered, and been rejected of that age, or generation, in which he suffered, should be as *lightning shining from one end of the heaven to the other*, he expressly tells his disciples, Luke xvii. 24.) And when this ἐπιφάνεια καὶ παρουσία, *brightness* and *appearance of the Son of man* was to happen, he sufficiently instructs them in these words, *As the lightning*, φαίνεται, *shineth from the east to the west*, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου, *so shall the coming of the Son of man be*, ὅπου γὰρ, *for wheresoever the carcass is, there shall the eagles be gathered together*, Luke xvii. 24. 37. which sensibly applies this matter to the destruction of the Jews by the Roman army, whose ensign was the eagle. This therefore is a farther confirmation of our exposition.

Lastly, Observe the connexion of these verses; there is a τὸ κατέχον νῦν, *something, or person, that withholdeth now;* and, ὁ κατέχων ἄρτι, *he that now withholdeth, will do so, until he be taken away*, καὶ τότε, *and then shall the wicked one be revealed, whom the Lord shall destroy.* Now would not any one here think, that if the Roman government were that which withheld, antichrist should presently be revealed, and appear to the world to be so (as all the fathers,* who were of that opinion, held), soon after the dissolution of that government, according to those words of St. Jerome,† "Qui tenebat, de medio fit, et non intelligimus anti-

* Ἔρχεται ὁ ἀντίχριστος ὅταν πληρωθῶσιν οἱ καιροὶ τῶν Ῥωμαίων βασιλείας. Cyril. Catech. 15. p. 163. Ambros. et Chrysost. in 2 Thess. ii. Hieron. Q. 11. ad Algas. August. de Civ. D. lib. xx. cap. 19.

† Epist. ad Geront. F. 33. L. II.

christum appropinquare; quem Dominus Jesus Christus interficiet Spiritu oris sui?" *He that withheld is taken away; and do we not understand that antichrist is at hand?* And again, would not any one hence be prone to think, that the Lord should be as quick to consume him, when he was revealed, as all the fathers* thought, allowing but *three years and a half for the whole reign of antichrist,* and declaring, that they had this not from apocryphal writings,† but from the holy Scriptures? and were it otherwise, those Christians which saw the dissolutiono f the Roman empire, A. D. 476. might lie under the same doubts as did the Thessalonians here, touching the *man of sin;* for then they saw no *Roman antichrist* appearing, nor that *mystery of iniquity* yet working; for the pope and clergy of Rome were then orthodox, free from *exalting themselves above all that is called God,* or from *wearing out the saints* with persecution, till some hundred years after. And if, after his appearing thus, he were to continue twelve hundred and sixty years before our Saviour's coming to destroy him, as he must do, according to that hypothesis; might not the Christians be tempted, in that long interval, to say, *Where is the promise of his coming?* This therefore seems to lie as a strong bar against that, as the primary sense and meaning of these words.

[19] Ver. 9. Ἐν πάσῃ δυνάμει καὶ σημείοις, *With all power and signs.*] This our Lord foretold, that before his advent to destroy Jerusalem, there should appear *false prophets, and false Christs, who should deceive many,* Matt. xxiv. 11. *who should shew signs and wonders, to deceive, if it were possible, the very elect,* ver. 24. Now that these *false prophets,* ver. 11. 24. were the same, we learn from St. Luke, who sums both up in one, xxi. 8. and from the work of both, which was *to deceive many;* that they were all to appear in the same age, in which his disciples, to whom he spake these words, lived, is also evident from Christ's caution to them, in respect of both; *See to it, lest any man deceive you,* Matt. xxiv. 4. *See to it: Behold, I have foretold you all things,* Mark xiii. 23. Matt. xxiv. 26. It cannot then be doubted, but that there were such persons as are here mentioned, which then arose among the Jews. Such were the Jews of whom St. Paul speaks, comparing them to Jannes and Jambres, the celebrated magicians of Egypt, because of their resistance of the truth of the gospel, as those magicians resisted Moses, and whom he styles, πονηροὶ ἄνθρωποι καὶ γόητες, *wicked men and jugglers,* 2 Tim. iii. 8. 13. or those who did strange things by the invocation of devils, as the word imports, say Phavorinus and Suidas; the magicians were men of the same art and tricks. Now to these Josephus doth ascribe the beginning of the apostacy from the Roman government, and by them, he informs us, that it was carried on to the last: the affairs of the Jews, saith he, became worse daily, by reason ‡ γοήτων ἀνθρώπων οἱ τὸν ὄχλον ἠπάτων, *of those impostors who deceived the people,* of which he immediately gives an instance in the Egyptian, who set up for a prophet. He adds, that in the beginning of the reign of Nero,* *impostors and deceivers, under a pretence of Divine impulse, endeavouring innovations and changes, made the people mad, and led them into the wilderness, promising there to them signs of liberty from God:* and that † γόητες πολλοὺς εἰς ἀπόστασιν ἐνῆγον, *the impostors prevailed with many to revolt.* And even when their temple was in flames, he saith, there were many prophets‡ who encouraged them to expect τὴν ἀπὸ Θεοῦ βοήθειαν, *help from God,* and that they gave credit to them. Accordingly of the *dragon* it is said, that the *unclean spirits which went out of his mouth, were the spirits of devils, working miracles,* Rev. xvi. 13, 14. that the *false prophet* wrought *signs before the beast,* Rev. xix. 20. and that the beast wrought *great signs,* so as to *make fire descend from heaven,* Rev. xiii. 13. and that by these things they did πλανᾷν, *deceive the inhabitants of the earth,* Rev. xiii. 13. 19, 20. xx. 10. Of which miracles done by the members of the Roman church, to establish their idolatry and superstition, see Downham de Antichristo, lib. vi. cap. 1.

[20] Ver. 10. Τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο, *They received not the love of the truth.*] From these words some conceive that antichrist, or *the man of sin,* must in profession be a Christian; because he is said *not to receive the love of the truth* only. But all the fathers,§ and many others say, *not to receive the love of the truth,* is, *not to receive the truth which is worthy to be loved,* and which would have taught them charity to those they persecuted, it being the same with *not believing the truth,* ver. 12. And this emphatically belonged to those unbelieving Jews to whom St. Paul speaks thus, *It was necessary that the word of God should be first spoken to you: but since you thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the gentiles:* (Acts xiii. 46.) and to whom he applieth that of the prophet, *Behold, ye despisers, and perish; for I will work a work in your days, which ye will in no wise believe,* ver. 41. (see Acts xxviii. 27. Heb. iv. 2. 12. 1 Pet. ii. 7, 8.) and all the fathers which speak of antichrist, and *the man of sin,* not one of them excepted, declare, that this and the two following verses belong to the unbelieving Jews,‖ that *he is thus to come with signs and wonders to deceive them;* and that *they who would not receive Christ, confirming his doctrine with true miracles, shall be deceived by the lying miracles of antichrist.* And if this be so, that these things are intended of the unbelieving Jews, they can agree in the primary import of them to them only.

[21] Ver. 11. Πέμψει ὁ Θεὸς, *God shall send.*] As he sent a lying spirit into the mouths of Ahab's prophets, (1 Kings xxii. 21, 22.) by permitting the evil spirit to go forth for

---

* "Usque ad tempus temporum et dimidium tempus, hoc est triennium et sex menses, in quibus veniens regnabit super terram." Iren. lib. v. cap. 25. "Dimidiam hebdomadæ, hoc est, tres annos cum dimidio regnabit antichristus super terram, post auferetur regnum illius et gloria." Hippol. de Consum. Mundi. p. 36.

† Βασιλεύσει δὲ ὁ ἀντίχριστος τρία καὶ ἥμισυ ἔτη μόνα, οὐκ ἐξ ἀποκρύφων λέγομεν, ἀλλ' ἐκ τοῦ Δανὴλ. Cyril. Hieros. Catech. 15. p. 163. 165. D. Hieron. et Theodoret. in Dan. cap. 7. 25. August. de Civ. lib. xx. 23.

‡ Antiq. xx. cap. 6.

* Πλάνοι ἄνθρωποι, καὶ ἀπατεῶνες, προσχήματι θειασμοῦ, νεωτερισμοὺς καὶ μεταβολὰς πραγματευόμενοι, δαιμονᾶν τὸ πλῆθος ἀνέπειθον, καὶ προῆγον εἰς ἐρημίας, ὡς ἐκεῖ τοῦ Θεοῦ δείξαντος αὐτοῖς σημεῖα ἐλευθερίας. De Bello Jud. lib. ii. cap. 23.

† Ibid. p. 797. ‡ Lib. vii. cap. 30, 31.

§ Τὴν ἀγάπην τῆς ἀληθείας τὸν Χριστὸν λέγει. Chrysost. Theod. Œcum. Theoph. Spiritum Dei per Christum. Hieron. Ep. ad Algas. qu. 11.

‖ "Apud eos omnes signa edet et horrenda miracula——ad seducendos sui similes impios." Hippol. p. 32. 34. Iren. lib. v. cap. 25. "Fecit hæc omnia propter Judæos, ut qui noluerunt caritatem recipere veritatis." Hieron. Ep. ad Algas. qu. 11. August. tom. ix. tr. 29. p. 246. C.

Ἰουδαίους τοὺς τὸν ἠλειμμένον προσδοκῶντας ἀπατᾶντα. Cyril. Hieros. Catech. 15. p. 163. B. 164. D. Ἰουδαίους μάλιστα. Theod. Chrys. Œcumen. Theoph. in locum.

"Ad quem fugiet vidua oblita Dei, i. e. terrena Jerosalem," Iren. lib. v. cap. 25. "Cum autem alius venerit in nomine meo, illum recipietis, alium dicens antichristum." Ibid.

that end; or, as he said, *to deceive his people*, (Jer. iv. 10.) because he suffered them to be deceived by *false prophets*. (Jer. vi. 14.) And as he deceived the *false prophets*, by giving them up unto a spirit of delusion, (Ezek. xiv. 9.) this must be the true interpretation of all such passages as these: for,

First, God cannot secretly inspire into us any evil, or infuse any evil principle into our hearts; for evil can never proceed immediately from him who hath an absolute and entire freedom from it; were it his offspring, it must cease to bear that name, his works being all very good, and *wrought in righteousness*. Nor,

Secondly, Can he incline, excite, encourage, or entice to sin: for then he must excite men to perform *the abominable thing which his soul hates*, to do that which is infinitely displeasing to him, and must incline them secretly to that which he openly deters all persons from; and then he cannot truly be offended with such persons, he cannot punish them for their iniquities: or else he must be angry with them because they do obey his motions, and sentence them to endless misery because they do comply with his own inclinations. Nor,

Thirdly, Can he necessitate any man to sin: for then he must by force compel them to it, and then the action done by virtue of that force cannot be theirs, but God's; nor would our consciences condemn us for sin, were we assured we could not help it.

[22] Ver. 14. Εἰς ὅ.] Here Beza notes, that many copies read εἰς ἣν, which agrees with πίστιν, ver. 13. and that many Latin copies accord with them. But it is common for this pronoun to vary in gender from the noun to which it relates; so σκεύη ἐλέους οὗς, Rom. ix. 23, 24. τεκνία μου οὕς, Gal. iv. 19. (See Phil. ii. 15. Colos. ii. 19. Philem. 10. 2 John 1.)

[23] Εἰς περιποίησιν δόξης, *To the glorious life*, or *salvation*.] That περιποιεῖν is *to save alive*, see note on Eph. i. 14. and περιποίησις is חיה *life*, 2 Chron. xiv. 13. *they fell down, ὥστε μὴ εἶναι ἐν αὐτοῖς περιποίησιν*, so *that there was no life in them*, Mal. iii. 17. *the day which I make* εἰς περιποίησιν, LXX.

[24] Ver. 15. Κρατεῖτε τὰς παραδόσεις, *Hold the traditions which ye have been taught*.] This passage proves not in the least, that, in the judgment of St. Paul, there were any traditions wholly extrascriptural; that is, such as were neither then committed, nor after to be committed to writing, by himself or any other inspired person; but only, that he himself had not writ all things to them by epistle, being absent, but had preached many things to them being present.

Now that the word which St. Paul preached orally was after written by St. Luke, his amanuensis and companion, we learn from the tradition of the church of Christ, recorded by Irenæus * and Eusebius.

Secondly, All that the apostle here exhorts the Thessalonians to do, is to retain the traditions they had immediately received from the mouth of an apostle, and which he personally had delivered to them; which traditions, when we know them to be such, there is no doubt but they ought with all reverence to be received: when therefore the church of Rome hath proved that the traditions she obtrudes upon us were immediately received from the mouth of an apostle, then, and not till then, will this text oblige us to receive them.

Thirdly, This text is so far from being an argument for receiving doctrinal traditions, no where writ in Scripture, upon the sole authority of the church of Rome, or even of the church catholic, that it is rather a demonstration, that she is no sure preserver of them, she having actually lost those very traditions touching the *man of sin*, which are mentioned in this chapter, and particularly referred to in this text; *I told you these things when I was with you*, ver. 8. and *now ye know what letteth; wherefore stand fast, holding the traditions* (touching his coming, which when I was with you I delivered by words, and now hint to you by epistle), and which, as it appeareth by this Epistle and his exhortation, were of great moment to be known. Now, hath this tradition been preserved by the Roman, or by the catholic church? or must she not confess with Anselm,* and their own Esthius on the place, *Truly the Thessalonians knew what letted, but we know it not?* So that the tradition which the church received from the apostles, touching this matter, is wholly lost; how therefore can she be relied on as a sure preserver, and a true teacher of traditions, which hath confessedly lost one of great moment, deposited with the Thessalonians, and the primitive church?

CHAP. III.

1. FINALLY (τὸ λοιπὸν, *furthermore, I entreat you*), brethren, *(to)* pray for us *(apostles and ministers of the gospel)*, that the word of the Lord *(preached by us)* may have free course, (τρέχῃ, *may run to)* and be glorified *(among other gentiles)*, even as *(it hath been)* with *(or among)* you:

2. And *(pray also)* that we may be delivered [1] from unreasonable and wicked men, *(such as the unbelieving Jews, the great opposers of our preaching to the gentiles, are*, 1 Thess. ii. 15, 16.) [2] for all men have not faith.

3. But *(though men may prove unfaithful)* the Lord is *(always)* faithful *(to his promises)*, who *(therefore)* shall *(or, will do all things requisite on his part, to)* establish you, and keep you from evil.

4. And *(therefore)* we have confidence in the Lord touching you, that ye *(through his assistance)* both do *(at present)* and will *(still)* do the things which we *(by his authority)* command you.

5. And *(that we may not be mistaken in this confidence, we pray that)* the Lord *(would)* direct your hearts into the love of God, *(which will constrain you to this obedience*, 2 Cor. v. 14. *and from which nothing shall separate you*, Rom. viii. 35. 39.) and into the [3] patient waiting for Christ, (mentioned 1 Thess. i. 10. 2 Thess. i. 4. iii. 20.)

6. Now we *(being thus confident of your* [illegible] *than his* [illegible] *any wrong or* [illegible] *mand you, brethren, in the name of the Lord* [illegible] *od's truth and faith-* [illegible] *that ye withdraw yourselves from every* [illegible] *among men a piece of* [illegible] *have threatened."*

[illegible] *to better judgments, I con-* [illegible] *pounded which are not exactly*

---

* "Lucas autem sectator Pauli, quod ab illo prædicabatur evangelium, in libro condidit." Iren. lib. iii. cap. 1.

Λουκᾶς ὁ ἀκόλουθος Παύλου, τὸ ὑπ' ἐκείνου κηρυσσόμενον εὐαγγέλιον ἐν βιβλίῳ κατέθετο. Euseb. Hist. Eccl. lib. v. cap. 8.

* "Nos nescimus quod illi sciebant censes, at nos nescimus." Esth.

eth disorderly, and not after [4] the tradition which he hath received of *(i. e. from)* us.

7. For you yourselves know how you ought to follow us: for [5] we behaved not ourselves disorderly among you;

8. Neither did we eat any man's bread for nought; but wrought with labour and travail *(weariness and toil)* night and day, that we might not be chargeable to any of you:

9. Not because we have not power *(to live of the gospel, for the labourer is worthy of his hire,* Luke x. 7. *and so hath the Lord appointed, that they that preach the gospel should live of the gospel,* 1 Cor. ix. 14.) but to make ourselves an ensample unto you to follow us, *(in this our industry; for if we, who might lawfully live upon other men's labours, choose rather to work for our own living, how much more ought ye to do so?*

10. *And this we have formerly taught,)* for even when we were with you, this we commanded you, that if any *(being able)* would not work, neither should he eat.

11. *(And of this we have cause to remind you;)* for [6] we hear that there are some who walk among you disorderly, working not at all, but are busy-bodies *(meddling with that which belongs not to them).*

12. Now them that are such we command and exhort by *(the authority and in the name of)* the Lord Jesus Christ, that with quietness they work, and *(so)* eat their own bread.

13. *(Thus I hear it is with them:)* but ye, brethren, [7] be not weary of well-doing *(let not their example make you neglect your industry).*

14. And if any man *(among you)* obey not our word by this Epistle *(in which we exhort and command them thus to work),* [8] note that man, and have no company with him, that he may be ashamed.

15. Yet count him not as an enemy, but admonish him as a brother.

16. Now the [9] Lord of peace himself give you peace always by all means. The Lord be with you all.

17. The salutation of *(me)* Paul with mine own hand, which is [10] the token in every epistle *(that it comes from me):* so I write.

18. The grace of our Lord Jesus [illegible]ll. Amen.

often
places
sent
nors
the
er,
a;
a-
o
1

Jc.
ἀνθρω
ceived th
in the Egyp

2 L 2

Anselm. "Noverint, utique Thessalonicenses, in quibus veniens re
dium hebdomadæ, hoc est, tres a
ram, post auferetur regnum illius et
† Βασιλεύσει δὲ ὁ ἀντίχριστος τρία καὶ ἥμ
ἐκ τοῦ Δανιήλ. Cyril. Hieros. Catech. 15. p.
Dan. cap. 7. 25. August. de Civ. lib. xx. 23.
‡ Antiq. xx. cap. 6.

us, but of men to obey his call. Whence Christ saith, Luke ix. 23. *If any man will come after me,* οὐ γὰρ ἀνάγκῃ βιάζεται, ἀλλὰ γνώμην ζητεῖ, *for he compels no man.*

[3] Ver. 5. Or, Εἰς ὑπομονὴν τοῦ Χριστοῦ, *Into the patience of Christ.*] *i. e.* Into an imitation of his patience, in suffering *the contradiction of sinners against himself,* that ye may *run with patience the race which is set before you, looking unto Jesus,* &c. (Heb. xii. 1, 2.)

[4] Ver. 6. Κατὰ τὴν παράδοσιν.] The tradition here mentioned, is, say Chrysostom, Theodoret, Œcumenius, and Theophylact, the tradition which he delivered διὰ τῶν ἔργων, *by his works,* in which he was an example to them of industry; and therefore he adds, at ver. 7.,

[5] Ver. 7. Οὐκ ἠτακτήσαμεν, *We behaved not ourselves disorderly.*] That is, saith Theophylact, *we were not idle;* for God having ordered man to labour, and fitted him with members for that end, he that will not do so, ἐκλέλοιπε τὴν τάξιν, *deserts the order* in which God hath placed him; and so the apostle expounds himself, ver. 11.

[6] Ver. 11. Μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους.] Not working at all, but being busy-bodies, or, but being employed about vain things; so περιεργάζεσθαι, πράττειν τὰ περισσὰ, Hesych. Phavorinus. So Ecclus. iii. 23. ἐν τοῖς περισσοῖς τῶν ἔργων σου μὴ περιεργάζου, "inanem vanamque operam ne suscipias," *be not employed in vain things.*

[7] Ver. 13.] Note, The fathers interpret these words thus, Let not their sloth hinder your charity, in giving them what is necessary to preserve life: but this exposition suits not with ver. 10.

[8] Ver. 14. Σημειοῦσθε.] Most interpreters say, that the apostle, ver. 6. and here, requires the church-governors to use the censures of the church upon these disorderly walkers: but I have shewn it to be highly probable, that when this Epistle was writ, there were no such governors settled in this church. (See note on 1 Thess. v. 12.)

Secondly, These exhortations plainly are directed to all the brethren in general; if therefore they relate to excommunication, and such-like censures, it will hence follow, that the power of the keys belongs to all the brethren in general.

Thirdly, The apostle exhorts them still to own them as Christian brethren, which they at present are not, who by excommunication are excluded from the church in the society of Christians.

[9] Ver. 16. Ὁ Κύριος, *The Lord.*] Both here, and ii. 16. the apostle prays to the Lord Jesus Christ for peace, which, in the Hebrew phrase, imports all happiness; and for establishment in *every good word and work,* which is a strong argument for his Divinity, especially considering that every good work derives from God.

[10] Ver. 17. Ὅ ἐστι σημεῖον ἐν πάσῃ ἐπιστολῇ, *Which is the token in every epistle.*] Hence Grotius concludes, that this must be the first of his Epistles: for, had he, saith he, writ any epistle before, this admonition had been needless. I should rather think that this supposes he had writ some epistle before, because he saith not this shall be, but this is the sign in every epistle. And this is evident, almost to a demonstration, from these words, ii. 2. *Be not troubled by epistle as from us, as if the day of the Lord were at hand* (see the note there); and from these words, ver. 15. *Hold the traditions you have* (formerly) *received, whether by word, or our epistle.* To which words Grotius

hath nothing to answer. Add to this the note of the learned Mr. Dodwell,* cited in the margin.

A DISCOURSE

BY WAY OF APPENDIX TO THE FIRST CHAPTER;

SHEWING,

That the endless miseries or torments of the wicked are well consistent both with the justice and the goodness of God.

THE apostle in this chapter seems plainly to assert, That wicked persons *shall be punished with everlasting destruction,* and also to resolve this punishment into the δικαιοκρισία, or just judgment of God.

Whereas it is pretended, that "it is contrary to the justice of God, to punish temporary crimes with eternal punishments, because justice always observes a proportion between offences and punishments; but between temporary sins and eternal punishments there is no proportion. And if it be hard to reconcile this with Divine justice, it will be much more so, to shew how it comports with that great goodness we suppose to be in God."

They who assert the eternity of future torments inflicted on the wicked, abiding in a state of misery, attempt by several ways to answer this objection. I shall begin with those answers, which to me seem not satisfactory, and briefly shew the reasons why I think they are not so; and then return that answer, which I think fully clears the justice and the goodness of God in this dispensation, from the strength of this objection. And,

§. I. First, Some make out the proportion thus, That "because sin is infinite in respect of the object, against which it is committed; therefore it deserves an infinite punishment: now because a finite creature cannot suffer a punishment, which is infinite as to intention; therefore he suffers that, which is infinite as to pretension or duration."

But to this it is replied, That if all sins be for this reason infinite as to demerit, then the demerit of all sins must necessarily be equal, and so there must be equal reason for the pardon of all sins; for the demerit of no sin can be more than infinite. Secondly, Hence it will follow, that God cannot *render unto every man according as his works shall be;* because, though they commit innumerable sins, he can only lay upon them the punishment due to one only; because he cannot lay upon them a punishment which is more than infinite.

§. II. Secondly, Others say, That "if wicked men lived for ever in this world, they would sin for ever; and therefore they deserve to be punished for ever." But,

1. Who can be certain of this, since, whilst we live in this world, we are in a state of trial, and so may be in a possibility of repenting and growing better?

2. God hath expressly declared, that men should be judged hereafter, not according to what they would have done, had they lived longer, but according to what they actually have done in this present life, according to their *works done in the body:* and so he hath sufficiently declared, he doth not punish them for what they would have done, had they lived longer; but for what they actually had done whilst they lived. So that this answer recoils thus; Wicked men, by God's declaration, are only to be punished for what they did whilst they lived here; now they did not live here for ever in a state of sin: therefore they are not to live for ever hereafter in a state of punishment.

§. III. Thirdly, Others say, That "God having set before the sinner life and death; and having so expressly forewarned him, this would be the certain consequence of his iniquity; he cannot charge God with injustice, in allotting to him the portion, which he chose, and would incur, after all admonitions to the contrary."

But though this may be sufficient to stop the sinner's mouth, it will do little to stop the mouth of infidels; because it seemeth not to answer the objection arising from the disproportion between the fault and the punishment: for it renders not the fault less finite, or the punishment less infinite; and so it doth not render it less inconsistent with Divine equity and goodness to threaten so to punish finite crimes, and execute that punishment upon the sinner.

§. 4. A very great and learned person hath attempted a solution to this objection from these considerations:

First, That "the measure of penalties is not to be taken from any strict proportion betwixt crimes and punishments, but from one great end and design of government, which is, to secure the observation of wholesome and necessary laws, and consequently whatever penalties are proper and necessary to this end are not unjust.

Secondly, "That whosoever considers how ineffectual the threatening, even of eternal torments, is to the greatest part of sinners, will soon be satisfied that a less penalty than that of eternal suffering would, to the far greatest part of mankind, have been, in all probability, of little or no force; and that if any thing more terrible could have been threatened to the workers of iniquity, it had not been unreasonable; because it would all have been little enough to deter men effectually from sin." But then he adds,

Thirdly, "That after all, he that threateneth hath still the power of execution in his own hands: for there is this remarkable difference betwixt promises and threatenings, that he who promiseth passeth over a right to another, and thereby stands obliged to him, in justice and faithfulness, to make good his promise: but in threatenings it is quite otherwise; he that threatens keeps the right of punishing in his own hand, and is not obliged to execute what he hath threatened, any farther than the reasons and ends of government do require; and that he may, without any injury to the party threatened, remit and abate as much as he pleaseth of the punishment that he hath threatened; and because in so doing he is not worse, but better than his word, nobody can find fault or complain of any wrong or injustice thereby done him.

"Nor is this any impeachment of God's truth and faithfulness any more that it is esteemed among men a piece of falsehood, not to do what they have threatened."

But here, with submission to better judgments, I conceive are many things propounded which are not exactly

* "Ex quo intelligimus, salutationem in epistolis apostoli propriâ ejus manu subscribi solitam: eamque notam in omnibus ejus epistolis (excipias forsan eam quæ ad Galatas propriâ manu integra sit scripta, cap. 6. 11.) adhibitam, ut proinde quæ illâ notâ carerent, commentitiæ haberentur." Dissert. Cypr. ii. in Epist. 4.

true, or reach not the objection; since that relates not to God's threats of punishment, but to his execution of the threatened punishment.

And, first, when it is said, that "what proportion ought to be appointed betwixt crimes and penalties, is not so properly a consideration of justice as of prudence in the lawgiver;" and thence inferred, that "whatever the disproportion may be between temporary sins and eternal punishments, justice cannot be said to be concerned in it:"

It is owned, that by the sanctions annexed to his laws, the lawgiver designs the preservation of his laws from being violated; which is an effect of prudence, but still of prudence tempered with equity, not unregardless of it, since it cannot be prudence to threaten what I know I cannot justly execute: for this, in human laws, doth null the penalty; and could it be supposed in Divine, would even frustrate the end of all God's threats, since every body would rest assured that a just God would never execute them.

But, secondly, the execution of the threatened judgment, which is the only thing against which the objection lies, is certainly an act of distributive justice, and is so represented in the holy Scriptures, when it is said to be done *according to our works*, and *according as our works shall be*, Rom. ii. 16. 2 Cor. v. 10. Rev. xxii. 12. Matt. xvi. 27. and when it is declared to be δικαιοκρισία, *the just judgment of God;* and δίκαιον παρὰ τῷ Θεῷ, *just with God, to render this vengeance to those who obey not the gospel*, which consists in their *everlasting destruction*; 2 Thess. i. 6. 8, 9. So that though prudence was properly concerned in promulging the penalty, because it is prudence which directs us to choose the means most proper to the end we aim at; yet seeing the primary end of the lawgiver, *i. e.* the preventing the transgressing of his law, is wholly lost, and entirely defeated, before this punishment comes to be executed, justice alone can be concerned in the execution of it; and if the continuance of the sinner under misery for ever be the execution of the threatened punishment, justice alone can be concerned in the subjection of the sinner to that punishment: so far is it from being true, that if prudence be requisite for the proportioning penalties to crimes, justice cannot be concerned in the disproportion that may be between them, and much less that it cannot be concerned in executing a penalty which bears so great a disproportion to the crime.

I confess also, that in human governments prudence may fitly be called in to deliberate, not whether it be lawful, but whether it be expedient to execute the threatened penalty; as when the government is feeble, and the multitude or power of offenders may render it hazardous to do justice on them; but nothing of this nature can happen in theocracy, where there can neither be a want of wisdom in appointing, or equity in proportionating, the penalty to the offences, and much less want of power to execute what in his equity and wisdom he saw fit to threaten.

Secondly, When it is said, that "a less penalty than eternal sufferings would not have been sufficient to deter men from sin; and therefore it could not be unreasonable, but rather suitable to Divine prudence, to threaten eternal miseries:"

I am not willing to admit that God should threaten what he knows he cannot with consistence to his justice or his goodness execute; this being, in effect, to threaten in this wise, "If you will do to me what you in justice ought not to do, I will execute upon you what I in justice ought not to do to you." It is also to insinuate that an all-wise God could not so well provide for human government, or carry on his great designs, without abusing men's credulity, and scaring them with dreadful expectations of what he never did intend to execute. Lastly, this seemeth even to insinuate, that prudence in God may act without regard to equity and goodness, and even be separated from them; as it must be, in appointing, and even proportionating, those penalties to crimes which it is not consistent with his equity or goodness to inflict.

Thirdly, When it is added, that "God is not obliged to execute what he hath threatened, any farther than the reasons and the ends of government do require;" and that "he may, without any injury to the party threatened, remit and abate as much as he pleaseth of the punishment that he hath threatened, and that without any impeachment of his truth and faithfulness:"

This I allow of, in the case of temporal punishments in this world, designed not for excision, but the amendment of the sinner; because there may be a just ground for the remission of such threatened penalties, even the repentance and reformation of the sinner, by which the primary end of all God's threats, in some good measure, is obtained: and also because these threats, in what expressions soever they are made, if they be only threats, are still conditional; the meaning of them being only this,—I will inflict this judgment if you repent not of your evil ways: *For at what instant I shall speak* (saith God) *against a nation, and concerning a kingdom, to pluck up, to pull down, and to destroy it; if that nation, against which I have pronounced these things, turn from their evil ways, I will repent me of the evil which I thought to do unto them.* (Jer. xviii. 7, 8.) And again, *When I say unto the wicked, O wicked man, thou shalt surely die; if he do not turn from his way he shall die in his iniquity. Say therefore to them, As I live, saith the Lord God, I have no pleasure in the death of him that dieth, but that the wicked turn from his way and live; wherefore, turn yourselves, and live ye.* (Ezek. xviii. 32. xxxiii. 8, 9. 11.) Thirdly, Because God threateneth judgments, not that he takes any pleasure in his punishments, but rather to awaken and reform the sinner: when therefore, by his comminations, he hath wrought this good effect upon him, it is not to be wondered that he doth not proceed to execute that judgment which hath already done its work by being threatened. And all this well comports, not only with Divine justice, but also with his immutability and truth, because this reformation and repentance change the subject of the threat; the change in every instance of this nature being not in God, but man. Thus, *v. g.* we cannot charge God with mutability, because he doth not execute the threatened judgment on *repenting* Nineveh; because it was impenitent, and not repenting Nineveh, he threatened: nor with injustice, because it was only her impenitence which rendered her the proper object of vindictive justice.

But then this notion seems to be stretched too far, when it is extended to God's threats of future and eternal punishments to be inflicted upon those who die in an impenitent and unreformed estate. For,

First, In all these cases, the evil threatened hath entirely lost its first and salutary end upon them, and therefore must

be threatened to such persons to no end, or else to shew the justice of God in punishing *these vessels of his wrath thus fitted for destruction.* Thus, *v. g.* when Christ saith, *Except ye repent, ye shall all perish;* (Luke xiii. 3. 5.) that *in the day of wrath, and revelation of his righteous judgment, God will give to every one according to his works; to them that obey not the truth, but obey unrighteousness, indignation and wrath;* (Rom. ii. 5—8.) *to them that obey not the gospel, everlasting destruction;* these threats are plainly made to those who die in their impenitence and disobedience, by that God *who will judge every man according to his works;* declaring, that in the day of the revelation of his wrath and righteous judgment they shall perish everlastingly; because, *through the hardness and impenitency of their hearts, they have treasured up wrath against the day of wrath,* and rendered themselves *vessels of his wrath fitted for destruction.* Can it be reasonably said then, because God does them no injury if he do not execute his wrath upon them, that though they do not repent, they may not perish? that indignation and wrath may not be the portion of the disobedient? and that this righteous Judge may not give to them according to their works? May we not rather say unto them, as doth this very person in another place, * "If thou continuest impenitent, however he may defer the execution of temporal evils, his truth and veracity is concerned to inflict eternal punishments upon thee?"

Secondly, God's threats of everlasting miseries have for their object the impenitent, and therefore do exclude the supposition of any change in them, which may induce God to remit or to abate the threatened judgment: if then this punishment may be remitted to them, either in part or in whole, it must be either by a change in God, or by a secret intention in him not to inflict what he thus threateneth. That there was in God no such secret intention, this learned person thus declares, by saying, † "when God did threaten, he spake what he did really purpose and intend, if something did not intervene to prevent the judgment threatened." And indeed, these threats declaring what the righteous God will do, and what they who are finally impenitent and disobedient shall suffer, such a secret will must plainly be repugnant to his revealed will, and therefore must suppose in God two contrary wills. Moreover, to say that such a secret intention may be in God, notwithstanding these declarations to the contrary, is in great measure to enervate even the primary intention of these threats, *viz.* the deterring the sinner, by the greatness and duration of them, from a continuance in his sin; for this intention, if it may be in God, it follows, that it may be his will not to inflict what he hath threatened to the sinner: now so much hopes as you give the impenitent sinner, that he may escape eternal punishment, so much encouragement you give him to continue still in his impenitence. Now "the belief of the threatenings of God, in their utmost extent, is of so great moment to a good life, and so great a discouragement to sin (saith this reverend person ‡), that if men were once set free from the fear and belief of this, the most powerful restraint from sin would be taken away."

That this cannot be expected, by reason of any change in God, this excellent person thus declares and evinceth:* "Let but the sinner consider what God is, and his unchangeable nature must needs terrify him; he is a holy God, who therefore *hateth all the workers of iniquity;* a just God, who will *by no means clear the guilty, nor let the sinner go unpunished.* He is also omnipotent, and able to execute the vengeance threatened against sinners. And, which gives a sad accent to all this, he that is thus holy, and just, and powerful, continues ever the same; he will never cease to hate iniquity, and to be an implacable enemy to all impenitent sinners.—Let, then, all obstinate sinners hear this, and tremble; you cannot be more obstinately bent to continue in your ways, than God is peremptorily resolved to make you miserable; if you be determined on a sinful course, God is also determined how he will deal with you; that *he will not spare, but that his anger and jealousy shall smoke against you;* and, *that all the curses which are written in this book, shall light upon you.* He hath sworn in his wrath, that unbelieving and impenitent sinners *shall not enter into his rest;* and for the greater assurance of the thing, and that we may not think that there is any condition implied in these threatenings, he hath confirmed them by an oath, that by this *immutable sign, in which it is impossible for God to lie,* sinners might have strong terrors, and not be able to fly to any hopes of refuge."

Thirdly, Either God may in justice inflict upon the wicked these punishments which he hath threatened, or else it is unjust in God to execute upon them the judgment written; *i. e.* the punishment which he hath threatened to them in the word of truth. If it be said, it is unjust in God to execute them on the sinner dying in his impenitence, either we cannot be obliged to believe that word in which these threats are contained; or else an obligation must lie upon us to believe that God will act unjustly. If, to avoid this, it be said, these threats do not discover certainly what God will do, but only what the sinner doth deserve to suffer, read them once more, and you will find, that they expressly say of those who shall be at the great day condemned, that *they shall go away into eternal punishment,* Matt. xxv. 46. that *they shall be punished with eternal destruction from the presence of the Lord,* 2 Thess. i. 8. and that *they shall be tormented day and night for ever and ever,* Rev. xiv. 10, 11. xx. 10.

Moreover, when our Saviour argues thus, to induce men *to cut off their offending hands, and pluck out their offending eyes; it is better to enter into life halt and maimed, than to be cast into eternal fire,* or into hell, *where the worm dieth not, and where the fire is not quenched,* Matt. xviii. 8, 9. doth he not sufficiently inform us, there is an absolute necessity of doing the one, or suffering the other? When he saith, *He that blasphemeth against the Holy Ghost, shall never be forgiven in this, or in the world to come, but shall be obnoxious to eternal judgment,* Matt. xii. 32. Mark iii. 29. doth he not insinuate, that he who never is forgiven, must be for ever subject to this judgment? It is therefore certain, that our judge hath expressly taught us, not only that the impenitent sinner doth deserve, but that he shall actually suffer, *the worm that never dies, the fire that shall not be quenched.*

* Sermon on the Truth of God, vol. vi. p. 561.

† Sermon on the Unchangeableness of God, vol. vi. p. 110. Ibid. p. 4.

* Ibid. p. 112—115.

If God in justice may inflict upon the wicked these punishments which he hath threatened, then the objection cannot need this answer; yea, what can move him not to inflict what he, by threatening, hath engaged his truth to do? What, I say, can move him not to do it, but an act of mercy exercised to them, of whom the Scripture saith, *They shall have judgment without mercy?* James ii. 13. What, but remission of that sin, which, saith the Scripture, *shall never be remitted?* What, but mercy in the day of wrath and judgment? What, but remission exercised to the impenitent, without any interest in the blood of our redemption? To which imaginations I conceive the Scripture gives but little countenance.

Nor are we to conclude, that the nonexecution of these threats lays *no impeachment on God's truth and faithfulness; because it is not esteemed, among men, a piece of falsehood, not to do what they have threatened.* For men may reasonably be moved to remit their threatenings; because they oft are made in passion, or may exceed the rules of justice: but these are things not incident to an all-perfect God; or, because the person threatened repents, begs pardon, and returns unto his duty, which the damned cannot be supposed to do.

§. V. It is farther said, in answer to this objection, that "macula peccati est æterna," *the stain of them who die in their impenitence will be perpetual;* and he that dies thus filthy, will be *filthy still:* now it seems equitable, that "is qui nunquam desinit esse malus, nunquam desineret esse miser," *he who never ceases to be wicked, should never cease to be miserable.* Now this, rightly explained, affords a clear and satisfactory answer to the objection; as shewing, that the sinner becomes for ever miserable, not by any positive act of God inflicting everlasting stripes upon him, or loading him perpetually with fresh torments, but wholly from his own sin, which renders him incapable of the enjoyment of a holy God, and so perpetually excluded from his blissful presence; which, to a soul that is immortal, and can never die, must be the source of everlasting torment, and, from the natural workings of its faculties, will necessarily subject it to the *worm that never dies.*

I own, and really believe, that positive torments, such as the schools call *pœna sensus,* shall be inflicted on the body; but then I have insinuated my present notion of them to be this:

First, That these positive torments on the body are not to begin until the raising of the body, when Christ *shall come in flaming fire, to take vengeance on them who would not obey his gospel; the world that now is, being reserved to* be set on *fire, for the day of judgment, and perdition of ungodly men.* At which time, I conceive, the righteous shall be *snatched up into the air, and be for ever with the Lord,* (1 Thess. iv. 17.) and the wicked shall be left to the devouring flames. See for this, the note on 2 Pet. iii. 7.

Secondly, I also do conjecture, that this fire may be called *eternal;* not that the bodies of the wicked shall be for ever burning in it, and never be consumed by it, since this cannot be done without a constant miracle; but because it shall so entirely consume their bodies, as that they never shall subsist again, but shall perish, and be destroyed for ever by it. In which sense *Sodom and Gomorrah were set forth for an example, suffering the vengeance of eternal fire.* (See the note on Jude, ver. 7.) And if so, this punishment being only temporary, the objection doth not lie against it; God being no more obliged, either in justice or in goodness, to snatch the wicked out of these flames, when they thus kindle on them, than he was to snatch the wicked of the old world out of that deluge, which overwhelmed them. These I call my conjectures, or my private sentiments. But then I add, as certain matter of my faith,

First, That the soul, even from the time of its separation from the body, in its impenitency, shall find itself in such a dismal state, as shall then fill it with perpetual horror, and dreadful expectation of the punishment which God hath threatened to the wicked. And thus it shall be like those devils *which believe and tremble,* (James ii. 19.) as knowing that there is reserved for them *a time of torment.* (Matt. viii. 29.)

Secondly, That when the final sentence shall be passed upon the wicked, and they shall be for ever separated from the presence of the Lord, their souls shall be perpetually subject to the height of misery, or to that *worm which never dies;* and that this misery will be the natural and the perpetual result of such separation.

To explain this, let it be considered,

1. That there is scarce any thing in which the heathen moralists so universally accord, as in this fixed rule, *μὴ καθαρὸν καθαροῦ ἐπόπτεσθαι οὐ θεμιτὸν ἦ, that an impure soul can have no commerce with a pure God;* and that *it is not congruous to his nature to admit such souls into his presence.* And this assertion is built upon a sure and incontestable foundation: for seeing God is absolute in holiness, he cannot but retain the greatest hatred to, and abhorrence of, all actions and persons that are unrighteous and impure; and since his nature is immutable, his holiness unchangeable, he must for ever hate, with a most perfect hatred, whatsoever is unholy and impure; and therefore, to suppose an interruption of his hatred of evil-doers, is to imagine he can cease to be a pure and holy God. Consider,

2. That the soul of a wicked man being immortal must abide for ever, if it be not annihilated; and that God neither is obliged to annihilate it, nor hath he any where declared that he will do so.

I say, he is not obliged to annihilate the souls of wicked men, for then it must be so on this account, because he is obliged to put them out of that misery which they have brought upon themselves by their own folly and rebellions; and if so, since this must certainly be an act, not of strict justice, but of grace and favour, God must be bound to shew an act of grace and favour towards men, purely because they have provoked and rebelled against him, *i. e.* because they have done that which renders them the proper objects of his hatred and his indignation; and be obliged to save men from that misery, which by their stubborn disobedience to all his calls and admonitions, his exhortations, and all the gracious methods his providence had used to preserve them from it, they wilfully have brought upon themselves. Whereas indeed *the riches of his goodness* being designed *to lead men to repentance,* or to encourage them in the ways of holiness and piety, hath only for its proper object such as are capable of being made the better by it, it cannot therefore be the goodness and mercy of a God to shew kindness to persons obstinately and incorrigibly wicked; because it cannot be the good-

ness and mercy of a Being infinitely just and holy. For seeing all the Divine perfections must agree together, that cannot be a Divine perfection, which contradicts any other perfection.

The original of our mistakes in matters of this nature seems to arise from our own imperfection, which naturally leads us to consider of the Divine attributes apart, and as it were in separation from each other, and by so doing, to frame such wide and large notions of the one, as to exclude the other: whereas indeed they ought to be considered as really they are in God himself, *i. e.* goodness and mercy joined with infinite holiness and justice; and as it is the goodness and mercy of a lawgiver, governor, and righteous judge, which never regularly can be exercised without some prospect of reclaiming, or doing good unto the object of it. And thus it is well consistent with the prayer of David, *Be not thou merciful to them that offend of malicious wickedness,* Psal. lix. 5.

§. 6. I add, that God hath not declared in Scripture that he will annihilate the souls of wicked men, or that this is the punishment which he designeth to inflict upon them. This is generally said to be the doctrine of the Socinians, though Crellius * expressly says, "animas impiorum Deum post judicium annihilaturum nec Scriptura asserit, nec ratio evincit;" *that neither reason doth evince, nor Scripture assert, it will be so.* And,

Obj. 1. It is certain that this follows not from any of those places of the Old Testament in which the dead are said to be no more, or not to be: as, *v. g. Let the sinners be consumed out of the earth, and let the wicked be no more,* Psal. civ. 35. *Our fathers have sinned, and are not,* Lam. v. 7. *I have made Esau bare—his seed is spoiled, and he is not,* Jer. xlix. 10. see x. 20. xxxv. 15.

For (1.) if any of these places speak of annihilation, they must speak of such a one as was then past already, and so is inconsistent with the future judgment of those persons; because it is not said they *shall not be,* but they *are not;* they therefore cannot refer to any future annihilation at the day of judgment.

(2.) Then must the righteous be annihilated as well as the wicked; for of righteous Enoch it is said, *He walked before God, and was not,* Gen. v. 24. of Joseph, *One is not,* Gen. xlii. 13. and David prays thus for himself, *O spare me a little, that I may recover my strength, before I go hence, and be not,* Psal. xxxix. 13. It is therefore evident these places only were intended to import, those persons *were not in the land of the living.*

Obj. 2. But it is objected, that the wicked after the resurrection shall be punished with *the second death:* wherefore they cannot in any proper sense be said to live, and to subsist, and to have sense of pain, this being not consistent with a state of death.

Ans. I answer, 1. That this second death cannot consist in the annihilation of the wicked, or in their exemption from all sense of punishment, because it is promised, that *he who overcometh shall not be hurt by the second death,* (Rev. ii. 11.) whence it is manifest, that they who die this second death, shall be hurt by it; but were it to the wicked, condemned to an eternal separation from God, and from all hopes of happiness, a conclusion of their being, and of all sense of misery, it would be no more hurtful, but highly beneficial to them, as being a conclusion of that life which they must otherwise have spent in endless misery. And therefore even Hierocles represents this as the choice of wicked men, by saying in his commentary on the verses of Pythagoras, p. 164. *οὐ βούλεται γὰρ ὁ κακὸς ἀθάνατον εἶναι τὴν αὑτοῦ ψυχὴν, ἵνα μὴ ὑπομένῃ τιμωρούμενος, the wicked man would not have his soul to be immortal, that he might not abide under punishment.* Moreover, those very torments which the damned suffer, are declared to be the second death; and wicked men are therefore said to die the second death, because they do endure eternal torments: for *the fearful and unbelievers,* &c. *shall have their part in that lake of fire and brimstone, which is the second death,* Rev. xxi. 8. This death then, when it is threatened as the final punishment of the wicked, cannot import a state of non-existence, or insensibility, but only an unhappy miserable state, a separation of the soul from him, who is the fountain of our life and all our comforts; an absolute exclusion from that felicity which only renders life a blessing; and a life of infelicity and misery. To make this still more evident,

Consider, 2. That this is a Jewish phrase used often by and borrowed from the ancient Hebrews, with whom it doth import the punishment of damned persons in the life to come. So, Deut. xxxiii. 6. *Let Reuben live, and not die the second death,* saith the Targum of Onkelos; *i. e. Let him not die the death, which the wicked die in theage to come,* saith the Targum of B. Uziel: *Let him not die the second death, which the wicked die in the age to come,* saith the Jerusalem Targum. Now that the death of the wicked, in the age to come, did really subject them to eternal torments, the Jews still thought, as is apparent not only from the plain testimony of Josephus,* who saith, the pharisees assigned to the wicked *εἱργμὸν ἀΐδιον, an eternal prison,* in which they were to be tormented, *ἀϊδίῳ τιμωρίᾳ,† with eternal punishment;* and from Philo,‡ who saith, that *some conceive death to be the last of punishments, whereas it scarcely deserveth to be named the beginning of them, seeing the punishment reserved for the wicked person is, ζῆν ἀποθνήσκοντα ἀεὶ καὶ τρόπον τίνα θάνατον ὑπομένειν ἀτέλευτον, to live for ever in a dying state, and suffer such a death as hath no end;* but also from the apocryphal books, which say, *κλαύσονται ἐν αἰσθήσει ἕως αἰῶνος, they shall feel them, and weep for ever,* Judith xvi. 17. So again, Isa. xxii. 14. *This sin shall not be forgiven till the second death;* that is, saith Kimchi, *till the soul dieth in the world to come.* And, lv. 5, 6. 15. of the same persons it is said, *God will kill them with the second death;* and *he will deliver them up to the punishment of hell, where the fire burneth all the day.*

Obj. 3. It farther is objected, That eternal life is said to be peculiar to the saints in bliss, whereas unto the wicked it is threatened that *they shall not see life,* John iii. 36.

Ans. To this I answer, that *life,* in Scripture, when it is mentioned at the end of our faith, and the reward of our obedience, is not intended only to signify our permanence in being, but to assure us of our advancement to a state of happiness, and is equivalent to everlasting life. So to the lawyer asking, *What good thing shall I do that I may in-*

* Solut. Problem. tom. iv. p. 533.

* Antiq. lib. xviii. cap. 2. † De Bell. Jud. lib. ii. cap. 12. p. 788. F.
‡ De Præm. et Pœnis, p. 713. D.

herit eternal life? our Saviour answers, *Do this, and thou shalt live,* Luke x. 25. 28. So Christ saith, *He that eateth me shall live by me,* John vi. 57. *i. e. he shall live for ever,* ver. 58. *I came that my sheep might have life,* John x. 10. *I give unto them life eternal,* ver. 28. And that this is the life denied to the wicked, John iii. 36. is evident from the preceding words of the same verse, *He that believeth on the Son hath everlasting life, but he that believeth not the Son shall not see life.* This is a phrase so known, and this use of it is so frequent, saith Maimonides, that hence our masters say, *The just are styled living in their death, because they then are happy.* And that the phrase, *not to see life,* cannot import the state of nonexistence, or insensibility, is evident, because it is said of them who do not see life, that *the wrath of God abideth on them;* they therefore must abide under a sense of it.

Obj. 4. Lastly, it is objected, that the wicked are in Scripture said to *perish utterly,* 2 Pet. ii. 12. and to be *punished with everlasting destruction:* now these expressions seem to signify a deprivation of all sense and being.

Ans. But nothing is more common, both in Greek and Latin, and in other languages, than to say, when we conceive our future life is likely to be miserable, ὄλλυμι, *perii, I am undone, I perish.* See the note of Taubman* upon these words of Plautus, *Qui per virtutem periit, is non interit.*

That only in this moral sense the damned are in Scripture said to perish, *viz.* by having all their hopes of future happiness destroyed, and being sentenced to those torments, which are exceedingly more heavy than the loss of being, is evident; first, from the Scripture, which informs us, that to cast the soul and body into hell-fire is to destroy them; as is apparent from these two expressions, *Fear him who can destroy both soul and body in hell-fire,* Matt. x. 28. *who after he hath killed hath power to cast into hell,* saith St. Luke, xii. 5. that is, into that place where the *worm dieth not, and where the fire is not quenched.* Moreover, the devils put the question to our Saviour thus, ἦλθες ἀπολέσαι ἡμᾶς, *Art thou come to destroy us before the time?* Luke iv. 34. and yet that to *destroy* is only βασανίσαι, to *torment* them, is evident from the same question recited by St. Matthew thus, *Art thou come to torment us before the time?* viii. 29. And had the devils thought, that at Christ's coming they might have been reduced into the state of nonexistence, or insensibility, they could have had no reason to dread, or deprecate so vehemently that perdition, which would so long ago have freed them from that horror which they still endure.

Moreover, this opinion is so far from being contained in the holy Scriptures, that it is plainly contrary to many things contained in it: for, (1.) the Scripture plainly intimates, some in the other world shall suffer more, some less; for *it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for Capernaum,* Matt. xi. 21. 25. that some shall be beaten with fewer, some with many stripes, Luke xii. 47, 48. some shall receive *greater damnation than* others, Matt. xxiii. 14. But if annihilation only be the second death, the punishment and perdition threatened to sinners in the other world, they must all suffer equally; because if there be no degrees of annihilation, or not-being, then all will equally not be, or lose their being, and nothing by annihilation can lose more. (2.) It is said of the wicked, that *they shall be cast into the place where their worm dieth not;* of them that shall not see life, that *the wrath of God abideth on them;* of them that are cast into utter darkness, that *there is weeping and wailing.* Now that of the schools is absolutely true, that "non entis nullæ sunt affectiones," *that which is not, cannot be in misery;* that which abides not, cannot abide *under the wrath of God;* that which so dieth, as to cease to be, cannot be subject to a *worm that dieth not,* whatever be the import of that phrase. Consider,

§. 7. Secondly, That we have two passions of the soul, which are still conversant about good present and to come; *viz.* desire of the good we want, and joy in that which we at present have. When therefore we are in a state in which we cannot possibly enjoy the good we above all things want and naturally desire, we must for ever lie under the torment of dissatisfaction and despair; and when we fall into that state in which we can enjoy no comfortable or real good, we never can have any joy. Again, we have two other passions, which are employed about a present or a future evil, fear that it may befal us, and grief when it hath actually taken hold upon us. It therefore being natural to all men to desire to be freed from an afflictive evil, when they lie under it without all hopes or prospect of any end of, or deliverance from, the worst of evils, they must be swallowed up of grief; and when their guilt hath rendered them still obnoxious to the Divine displeasure, they must be subject to eternal fears. Consider,

Thirdly, That the proper action of the soul is thought, and that whilst she continues, she must be conscious to herself of her own actions; when then the soul hath nothing comfortable to employ its thoughts upon, but an eternal scene of misery, to which her wilful sin and folly have everlastingly confined her, to be the doleful subject of her continual reflections, when she hath nothing to divert her from these rueful thoughts, she must become an endless torment to herself. Now from these three considerations it will demonstrably follow, that the soul, which in this life hath not been purged from the dominion or the guilt of sin, and therefore is excluded from a state of happiness, and from enjoyment of that God in whom its happiness consists, must be for ever miserable.

For, it must be perpetually tormented with the thoughts of its eternal separation from God's blissful presence, and its exclusion from the state of happiness which saints made perfect do enjoy. Now, as a heathen, Plutarch,* puts the question, "Must it not be very sad to be deprived of the hope of everlasting blessings, and to be excluded from the completest happiness?" Were the damned obnoxious to no other punishments besides this loss, even this would beget in them such a worm of conscience, as would perpetually subject them to the worst of miseries: as will be evident, if we consider,

First, That the earnest and impetuous desire, which is in all men, to be happy, is rooted in their very nature, and therefore must continue as long as they retain that nature; and yet it is impossible that this desire should in the least

* Cap. act. iii. s. 3. ver. 82.

* Πῶς οὖν ἀπαρὸν αἰωνίων ἀγαθῶν ἐλπίδος στερεῖσθαι, καὶ τὴν ἀκροτάτην εὐδαιμονίαν ἀποζαλεῖν; L. non posse suaviter, &c. P. 1006. D.

be gratified, when we are once condemned to an eternal separation from the place and object of our happiness, there being no hope that they should ever see his face, who at the coming of their Judge shall be *punished with everlasting destruction from the presence of the Lord.* Now the wise man tells us, that even *hope deferred makes the heart sick.* (Prov. xiii. 12.) Hope therefore irrecoverably disappointed must create in it an access of torment. A wicked Cain accounted it an insupportable calamity to be excluded from God's gracious presence here on earth; *My punishment* (saith he) *is greater than I am able to bear: for from thy face shall I be hid.* (Gen. iv. 13, 14.) How dreadful therefore must that sentence be, which doth eternally exclude us from his blissful presence, and force us to a continual despair of that which we most ardently desire? For as it is one great ingredient of our future happiness, that it is that which can never be lost, so must it be a signal aggravation of our future misery, and loss of happiness, to know it is irreparable.

Secondly, This loss will be enhanced from the great change the other world will make in our condition. The terrors of an awakened and guilty conscience, even in this life, are very grievous; but here we may be able to mitigate the gripings of it by the society of others, or by the pleasures of the world; we may deceive it with false opinions, and flatter it with false hopes and promises of reformation and amendment; but when we are passed hence into another world, our vain imaginations will be all confuted, our hopes of reformation will be at an end, and we shall be eternally deprived of all those enjoyments in which we once placed our happiness, and shall have nothing to divert us from our saddest thoughts: now, what condition can be more deplorable than this, *viz.* to be deprived of all those comforts in which we placed our former happiness, and find it utterly impossible to purchase the least glimpse of real happiness, or to divert our thoughts from a continual remorse for our irreparable loss?

For, thirdly, the sinner's memory reflecting on this punishment of loss, will create fresh and never-ceasing torments to him. It will torment him to remember what an inestimable blessing he hath lost, in losing the enjoyment of that God, who is the chiefest good, and of that happiness, which passeth understanding; for the greater still we apprehend the good to be, the greater will the trouble we endure be, when we have wholly lost the hopes of its enjoyment. Again, it will add still to the torment of the sinner, to consider that he hath exchanged this exceeding and eternal weight of glory for things of no intrinsic value and duration; that for the pleasures of a moment, which are now turned into sadness, he should forego those pleasures which *run at God's right hand for ever;* that for a little fading earth, which he soon left behind him, he should deprive himself of an *inheritance incorruptible, reserved in the heavens for him.* It will also torment him to consider in what a fair capacity he was once placed of being happy; what frequent calls and invitations he hath had to be for ever so; what importunity the God of heaven used to bring him thither; and with what stiffness he resisted all these gracious motions. These, and such-like considerations, will fill the miserable soul with constant matter of most sad reflections. "Now (saith the heathen orator*) suppose a person subject to the extremest miseries which can be incident to soul and body, without all hope of the alleviation of this misery, or expectation of any future good, what can be imagined farther to complete his misery?"

And now to answer the objection, by removing the foundation of it: hence it is easy to demonstrate, that all these evils, which the soul suffers after death, may rather be esteemed the necessary consequents, as Irenæus* hath observed, than positive and formal punishments of sin by an immediate hand of God. For being destitute of all good things, *they are* (saith Irenæus) *in all torment,* τοῦ Θεοῦ μὲν προηγητικῶς μὴ κολάζοντος; ἐπακολουθούσης δὲ ἐκείνης τῆς κολάσεως διὰ τὸ ἐστερῆσθαι πάντων τῶν ἀγαθῶν, *God not internally tormenting them, but their torment following upon the deprivation of all good; and likewise because the good things proceeding from God are eternal and without end, therefore the want of them is an eternal and endless punishment.*† Mercurius Trismegistus saith in like manner, that Ἀσεβὴς ψυχὴ μένει ἐπὶ τῆς ἰδίας οὐσίας ὑφ' ἑαυτῆς κολαζομένη, *the soul of the wicked man continues in its proper essence, being tormented from itself.* Apollodorus adds, that Ἀδίκων εἶναι τὰ κολαστήρια διὰ τοῦ λογισμοῦ, καὶ τῆς μνήμης τῶν βεβιωμένων τὰς κολάσεις ἔχοντων· *The unjust are punished from their own reasonings, and their punishment results from the remembrance of what they had done in this life: and when the remembrance of these things ceaseth,* καὶ ἡ κόλασις τῆς ψυχῆς πέπαυται, *the punishment of the soul ceaseth.* For instance, That souls departed are deprived of the love of God, are objects of his wrath, and are excluded from his presence, happeneth not merely because they are souls separated from the body; for pious souls, after their separation, are entirely exempted from these evils; but this ariseth from the natural purity and holiness of God, which renders it incongruous to him to admit such souls into his presence, and the defilement and impurity which these unhappy souls lie under, and by which they are rendered unable to converse with the God of holiness. The worm of conscience, the desperation, the direful expectations which follow from this sense of loss, and the Divine displeasure, are also the natural results of the soul's separation in an impure and unsanctified condition, and therefore *being filthy still.* Moreover, it being natural to all men, say the very heathens,‡ "to give good things to them they love, and in whom they delight, and to inflict evil things on those to whom they stand affected contrariwise;" how can it be, but that the soul, thus conscious of those abominable things which the Lord hates, and which most justly have incensed this righteous Judge, should live under most dreadful expectations of his wrath? Now, true is that of the tragedian, *Pœnas dat qui expectat, qui autem meruit expectat;* he suffers, whose conscience tells him he deserves, and therefore cannot but expect to suffer. Lastly, That he is thus to be eternally a torment to himself, ariseth from the immortality of the soul, which cannot cease to be, without an immediate dissolution from the hand of God; and whilst it doth continue, cannot cease to be desirous of that happi-

† "Statue aliquem confectum tantis animi corporisque doloribus, quanti in hominem cadere maximi possunt, nullâ spe propositâ fore levius aliquando, nullâ præteritâ, neo præsenti, neo expectatâ voluptate, quid eo miserius dici aut fingi potest?" Torquat. apud Cic. de finibus, lib. i. n. 33.

* Lib. v. cap. 7. † Apud Stob. Eclog. Phys. 129—131.

‡ Πάντες γὰρ οὕς μὲν φιλῶσι, καὶ οἷς ἂν χαίρωσι, τοιούτοις διδόασι τ' ἀγαθὰ, πρὸς οὕς δὲ ἐναντίως ἔχουσι, τὰ ἐναντία, Pythag. apud Jamblic. cap. 48. p. 89.

ness from which it will for ever be excluded, or cease to be tormented with the thoughts of that stupendous folly which did subject it to this heavy doom.

And now what a poor comfort is it to the sinner, to laugh at what is said touching hell-fire, and a lake of brimstone, as unphilosophical; and say, that these are things improper to torment a spiritual soul, if undeniably it may be subject to the loss of all that is desirable to make it happy, to endless grief, to remediless remorse, and dreadful expectations of the wrath of God, and a perpetual despair of being ever freed from these tormenting evils, which, as the heathen hath observed, are πυρὸς καὶ σιδήρου βεβαιότερα, more violent and insupportable than any punishment by fire and sword: what if the fire, in which the bodies of the wicked are to be tormented, should not be kindled till our *Saviour come in flaming fire to take vengeance on them?* What comfort will this yield the sinner, if, from the day of its departure from the body, his soul will be obnoxious to this greater misery? What, lastly, if that fire of the damned, in which their bodies are to be tormented, should only be eternal, in that sense in which St. Jude informs us, that *Sodom and Gomorrah, and the cities round about them, have been set forth for an example, suffering the vengeance of eternal fire;* if this amazing torment of the soul, which, in propriety of speech, is only capable of feeling torment, will be eternal, in the highest and most intensive import of that word?

If it be still objected, That it seems not consistent with Divine goodness, to have framed man so, as that he should be miserable from himself; this, at one blow, cuts off both heaven and hell: for it is to find fault with God, and represent him as less good, for making any beings capable of vice and virtue. For all our virtue, in a state of trial, consists in choosing well, when we had freedom, and some temptations to do otherwise; and all our vice, in choosing to do ill, when we had laws directing us to avoid the evil, and to choose the good, and had the highest motive so to do: to say then, a good God could not create a creature capable of vice and virtue, is in effect to say, it is inconsistent with Divine goodness to create such creatures as should be subject unto government; since government supposes laws, and laws must be attended with the sanctions of rewards and punishments. Here then again the mistake lies in separating the Divine goodness from his holiness and justice; whereas justice and holiness are as essential to the notion of a God as goodness: for it is impossible that justice should belong to the idea of God, if it were irreconcilable with the Divine goodness to make such creatures as may deserve well or ill; *i.e.* to be rewarded or punished. And seeing the holiness of God renders it necessary for him to retain the greatest hatred to, and abhorrence of, incorrigible sinners, if it be inconsistent with Divine goodness to make any creature which may deserve to be the object of his hatred, goodness and holiness cannot both belong to the idea of God.

If, lastly, it still be inquired, why Divine goodness and mercy doth not still leave condemned sinners in a capacity of that repentance and reformation, which might, after a season, fit them for the enjoyment of himself, and thereby put a happy end to all their misery?

I answer, That both the Christians and heathens do accord in this, that these eternal punishments shall only be inflicted,* ἐπὶ τοὺς καταλαμβανομένους ἐν τῇ ἀνιάτῳ κακίᾳ, *on those that are incurably wicked:* and they who shall hereafter be found thus confirmed in wickedness are by the heathens† given up to torments without end. Yea, Celsus ‡ dogmatically says, that *they judge rightly who say, The just shall be happy;* οἱ δὲ ἄδικοι πάμπαν αἰωνίοις κακοῖς συνέξονται, *but the unjust shall be always subject to eternal evils.* And this was the opinion of the heathens as well as of the Christians, and that no man ought ever to depart from it. Now that which haply may render their state incurable may be,

1. That their day of grace is past and turned into a day of wrath; their time of trial and probation is expired, and they are come to the time of retribution. For, as the Christians teach, that a man cannot be truly good and holy without the assistance of the Holy Spirit; so did the heathens § teach, that there was an absolute need of a Divine afflatus, or good assisting genius, to preserve them from sin, and to advance them to a virtuous life. Now, why is it unjust with God to say, his *Spirit shall not always strive with them* who have so long resisted all his motions, and hardened their hearts against him? whom all the riches of his goodness could not lead to repentance, or preserve from *treasuring up wrath against the day of wrath?* Either the day of grace must never end, or there must be a time when they that are *filthy, will be filthy still.*

Moreover, To assert, it is unjust with God, or inconsistent with his goodness, to *appoint a day in which he will judge the world in righteousness, and render to men according to their works;* as it seems plainly to border on a contradiction in the terms, so it cuts off all future judgment; it being certain, God neither will nor can do what is inconsistent with his goodness to do; and according to this hypothesis, he must never pass the final and decretory sentence upon wicked men.

2. The place and company to which the damned shall be sentenced, seems to render them incapable of growing better; for when they are once given up to the tormentor, and kept in chains of darkness, what expectation can there be they should grow better under this enemy of God and goodness? and yet that this is one ingredient of their future state, is not the sentiment of Jews and Christians only from the holy Scripture, but also of the heathens from the tradition they had received, as is evident both ‖ from their own words, and from their Adrastia, Nemesis, Alastores, their furies, hurtful demons, and their evil geniuses.

3. The alteration of their condition and their state, seems to exclude all place for reformation, and for the exercise of piety and virtue. For the sentence of condemnation and exclusion from God's blissful presence, being passed upon them, they have no hope of being happy, or of escaping the misery to which they are exposed; and so

---

* Orig. contra Cels. p. 403.

† Οἱ δ' ἂν τὰ ἴσχατα ἀδικήσωσι, καὶ διὰ τοιαῦτα ἀδικήματα ἀνίατοι γένωνται, ἐκ τούτων τὰ παραδείγματα γίγνεται, καὶ οὗτοι αὐτοὶ μὲν οὐκέτι ὀίνανται, ἅτε ἀνίατοι ὄντες, Plat. Georg. p. 357, 358.

‡ Apud Orig. lib. viii. p. 409.

§ Οὐδὲ γὰρ ἄλλος τις δυνθείη πρὸς τὸ θειότατον αὐτοῦ, καὶ κυριώτατον τῆς οὐσίας ἀναδραμεῖν, εἰ μὴ τῷ τοιαύτῳ δαίμονι ἡγέμονι χρήσαιτο. Jamb. προτρεπ. p. 11. See the note on Rom. ii. 15.

‖ Τὰν ἁμαρτημάτων Θεοὺς μὲν ἡμῖν οὐκ ἐόντων ἐκλάμπειν, δαίμοσι δὲ κολαστικοῖς συναπτόντων, Sallust. de Diis, &c. cap. 14. Κολάζονται δὲ τοῦ σώματος ἐξελθοῦσαι ὑπὸ δαιμόνων ταραττόμεναι, p. 18.

can have no motive to be better, nor can they be in a capacity to love that God from whom they can expect no good. There also seems to be no place for virtue in a future state; no room for temperance, where there is no capacity of enjoying meats or drinks, or any pleasures of the flesh; no place for justice, where there is no *meum* and *tuum;* no possibility to kill or maim, or be cruel to another, when none can be defamed to their prejudice, and hurt in their concerns: lastly, no place for charity, where there is either none that can want any thing, or none that can receive advantage by us.

A DISCOURSE

BY WAY OF INQUIRY,

Whether the apostles, in their writings, spake as conceiving the day of judgment might be in their days; and accordingly suited their phrases and exhortations.

I HAVE shewn in the note upon 1 Thess. iv. 15. and in an additional note on 2 Cor. v. 1. 9. that the apostles of our Lord neither did nor could use any expressions importing "that the day of judgment might happen in their days," or in that age in which they lived: but Mr. Whiston, in his excellent essay on the Revelation of St. John, hath very largely endeavoured to prove the contrary; I shall therefore impartially consider what he hath offered for the support of his two corollaries, and shall endeavour to shew the weakness of his arguments, and the pernicious consequences of his assertion, and then shall leave the reader to judge of this important point, and where the fatal mistake lies. Now his first assertion is, that "Our Saviour himself, as man, whilst he was on earth at least, did not know the duration of the days of the Messiah, nor the time of the rise and the duration of antichrist, which was included in it." Now in this proposition I have no concern, and so shall not be long either in answering what he alleges for, or in the confutation of it. I therefore grant that our Saviour, whilst he acted as a prophet, or a revealer of his Father's will, whilst he was here on earth, did not by the revelation of the Spirit know the day or hour of the day of judgment; but I deny that hence it follows, that he did not know the age in which it was to happen, or what great occurrences or previous mutations were to happen before that day. 2. I grant, that he that was the "Lamb slain, was therefore worthy to open the sealed book;" but I deny that hence it follows, that he was not able to know the contents of it before. 3. I grant that to the question of his disciples, *Wilt thou at this time restore the kingdom unto Israel?* our Saviour answers, *It is not for you to know the times and the seasons, which the Father hath put in his own power;* (Acts i. 6, 7.) but I deny that hence it follows, that he *in whom were hid all the treasures of wisdom and knowledge,* (Colos. ii. 3.) did not know them. When Mr. Whiston proves all or any of these consequences, he will have something to support his corollary; but till this be done, it must pass for an assertion which hath no foundation in the holy Scripture. Let us now see what just ground he had to own, "that this is a strange assertion." And surely it must be exceeding strange to any considering person, that he *in whom dwelt the fulness of the Godhead,* and in whom were *hid all the treasures of wisdom,* should be thought ignorant, whether his own kingdom, to which he was advanced, should continue only for a few or for some thousand years; that he should be ignorant of the reign of his own saints a thousand years, and of the time when all the prophecies of the Old Testament, concerning the glorious conversion of the Jews, should happen; that Daniel should so plainly say, that in the time of the fourth monarchy, *the God of heaven should set up a kingdom which should never be destroyed, but should consume all other kingdoms, and should last for ever,* (ii. 44.) *an everlasting kingdom that should not pass away;* and yet our great Prophet, *who was the wisdom of the Father,* and the very king who was *to rule over this kingdom for ever,* should be so ignorant of the import of these prophecies relating to his own kingdom, as not to know it was to last one quarter of the duration of some of the other kingdoms, but might be, for any thing he knew to the contrary, *res unius ætatis,* only the business of one age. Lastly, Is it not very strange, that these masters of revelations should be able so punctually to declare to us the very year of the fall of the Roman empire; the time of the rise of the *little horn,* and the period of his duration; and the true import of the words of that prophet, *a time, and times, and half a time;* and yet our blessed Lord should be so much an ignoramus as to the true import and extent of that whole prophecy, as to imagine, that it might be fulfilled in the very first century; and that what they knew imports one thousand two hundred and sixty years, he should imagine might only signify *three years and a half?* And so much for the first corollary.

Secondly, He positively asserts,* Christ's apostles seem to have really imagined, "that the great day of judgment might not be very long deferred beyond the destruction of Jerusalem, which was to be in that age, (A. D. 70.) and accordingly to have suited their phrases and exhortations."

Now against this corollary I argue as before, that either these inspired apostles knew and understood the import and meaning of the prophecy of Daniel, concerning the *kingdom to be given to the saints, the fall of the Roman empire,* the rise of antichrist; or, *the little horn, the time, times,* and *half a time,* of his duration, and the millenium that was to follow; and also of the prophecies of the Old Testament, concerning *the blindness of the Jews,* and the time of their general conversion; or they did not, but were ignorant of all these things. If they did know these things, it is certain that either they must think that these things were to happen after the day of judgment; or that they could not think that the day of judgment might happen in that age, or while they lived. If they knew not these things, which were spoken for their instruction, by their own prophets, how came these men to be so positive and certain of all these things, of which *inspired apostles, led by the Spirit into all truth,* should know little or nothing? That the apostles should be ignorant of that exact time of the day of judgment, which Divine wisdom still conceals from all men, and never made the matter either of revelation or prediction, I very heartily believe; but that they should be so ignorant of all the famous epochas, foretold

* Corol. ii. p. 130.

by their own prophets, concerning the state of Christ's church, and their own nation; that they should not know whether the Roman empire was to fall in their own days, or in the fifth century; whether antichrist was to come in their days, or only was to arise after that fall; whether being come he was to continue only three years and a half, or to last one thousand two hundred and sixty years; or whether Daniel's *time, times,* and *half a time,* did signify the one or the other period; whether the mystery of the glorious conversion of the Jews, *when deliverance should come to them out of Sion, and so all Israel shall be saved; and the new heaven and new earth they expected, according to God's promise,* was to be expected in their days, or about one thousand seven hundred years after their decease; whether the kingdom, which was to *be given to the people of the saints of the Most High,* and the millenium promised, was to begin and end in their days, or to commence and end so long after, according to the time assigned for these epochas by these more knowing men; these, I confess, are things I cannot easily believe.

In particular, who can imagine, that St. Paul should say to the first persons to whom he wrote any epistle,* *That the day of judgment should not come till that which letted, i. e.* the Roman empire, *was taken away,* and that then *the man of sin was to be revealed,* and was only to be consumed by *the coming of our Lord to judgment;* that he should endeavour to remove their scruple, touching the nearness of his coming, by remembering them, that *when he was with them, he told them these things;* and yet should tell them the very next year, that this day might happen whilst he was alive? for if indeed he told them truly when these things were to happen, it was impossible that he should tell them the day of judgment might happen in his days or age; but if he told them, that they might expect, that all these things should happen in his days or age; that being, as experience shews, manifestly false, why doth he, by the direction of the Holy Ghost, conclude that discourse thus? *Wherefore, brethren, stand fast, and hold the traditions which ye have received, whether by our word or our epistle,* ver. 15. Again, who can think that the same apostle should tell the Christians of this time, that the *Spirit had said expressly, that in the latter times some should depart from the faith, giving heed to deceivers, and to doctrines of devils; speaking lies in hypocrisy; forbidding to marry, and commanding to abstain from meats,* 1 Tim. iv. &c. *i. e.* that he should, as Mr. Mead saith, use these words *(the latter times) as a mark to inform them, to whom he wrote, when these things should come to pass;* and, as he adds, *that the Holy Ghost had marked out these times in Daniel, by the time of the fall of the Roman empire, and the rise and duration of the little horn;* and yet that St. Paul himself, in express contradiction to this declaration of the Holy Ghost, should teach that the day of judgment might happen in his time. Could St. Peter arm the believing Jews against the scoffers at the promise, or prediction of the day of judgment, by bidding them *remember the words of the holy prophets, Esaias and Daniel* (says Mr. Mead†), who prophesied of things not yet come to pass, and yet tell the same persons, that God was then ready to judge the quick and the dead?‡ Could he say dogmatically, in Mr. Whiston's sense, *the end of all things is at hand;** and yet soon after tell the same persons, as Mr. Whiston† saith he did, that the day of judgment might, through the long-suffering of God, be prolonged for a thousand years, without any impeachment of his veracity?

And whereas he absolutely denies, "that the apostles, who thus conceived of the day of judgment, and accordingly suited their phrases and exhortations, were herein properly deceived, or that they ever preached or declared, as from God, that the day of judgment was to be in that age; or that they were deceived in any part of their doctrine, or that they preached false doctrine;" I, on the contrary, undertake to prove, that if the places, produced by Mr. Whiston, bear the sense which he hath put upon them, all these things must follow with the clearest evidence. And,

First, I say, That on this supposition they must have preached *false doctrine;* for if, when St. Paul saith to the believing Jews, *Christ hath appeared in the consummation of ages,* Heb. ix. 26. this signifies his positive assertion, that he appeared but *a little time before the day of judgment,* as Mr. Whiston doth interpret his words; if, again, when he says dogmatically, *Yet a little while, and he that shall come will come, and will not tarry,*‡ he said this of the day of judgment, must he not preach false doctrine, in saying so dogmatically, *he would come in a little time, and would not tarry,* when in truth he was to tarry nigh two thousand years, and St. Paul knew nothing to the contrary, but he might do so?

Moreover, St. James, Peter, and John, according to this hypothesis, must have taught false doctrine. For doth not James say dogmatically, *The coming of the Lord draweth nigh, and the Judge standeth at the door;*§ and if he said these things of the day of judgment, must he not speak what experience shews to be notoriously false? When he adds, ver. 5. *that God was ready to judge the quick and the dead;* if he meant, as Mr. Whiston saith he did, "that he was then ready to begin the fatal judgment," must he not speak the plainest falsehood? When St. John saith as dogmatically, *Little children, this is the last hour,* and that, by the coming of the many antichrists, who are now upon the stage, *you may know this is the last hour,*‖ he meant *this is the time of the last judgment,* did he not manifestly teach false doctrine?

Secondly, They must delude their hearers, and all those Christians to whom they wrote, and all those Christians who were obliged to believe their writings, with false hopes, false motives, and encouragements to the performance of their duty. For instance; when St. Paul exhorts the Romans *to awake out of sleep,* εἰδότες τὸν καιρὸν, *knowing the season, that now is their salvation nearer than when they believed;*¶ when he advises them *to put off the works of darkness, and to put on the armour of light, because the night was far spent and the day was at hand;* here are not only two assertions notoriously false, if, according to Mr. Whiston, these passages relate to the nearness of the day of judgment, but also two motives to Christian duties, both grounded on these false assertions. When he exhorts his Philippians to moderation *because the Lord is at hand,*** if

* 2 Thess. ii. † 2 Pet. iii. 2. ‡ 1 Pet. iv. 5.

* 1 Pet. iv. 7. † P. 134. ‡ Heb. x. 37. § James v. 8, 9.
‖ 1 John ii. 18. iv. 3. ¶ Rom. iii. 11, 12. ** Phil. iv. 5.

he meant this of the day of judgment, there is another motive to a Christian duty grounded upon a false assertion. When he exhorts the believing Jews to patient suffering, because *after a little while Christ will come, and would not tarry,* he again, according to this supposition, endeavours to support them under their afflictions by false hopes. When St. James, v. 8, 9. saith to the same Jews, *Be patient: stablish your hearts; for the coming of the Lord draweth nigh. Speak not evil one of another, brethren, that ye be not condemned; behold, the Judge standeth at the door:* and when St. Peter saith, *The end of all things is at hand, be ye therefore sober, and watch unto prayer:* if all these passages spake of the day of judgment as near at hand, and *even at the door,* must not all these motives to patience, to forbear evil speaking, to sobriety, to vigilance in prayer, be built upon false grounds? When St. John exhorts them *not to love the world, because the world passeth away, and they knew it was the last hour;** if these words relate to the day of judgment, he must build his exhortation upon a manifest falsehood, it being impossible that either he or they should know what was not true.

Moreover, they speak of these things as both known to themselves, and visible to those to whom they write, by certain tokens, as when St. John saith, *Now there are many antichrists, by which we know this is the last hour;* when St. Paul saith to the Romans, *that now is the hour to awake out of sleep,* and to the Jews, *exhort one another,* and this so much the more, *ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν, as you see the day approaching,* Heb. x. 25. Since it is certain they could not know that to be true which by experience we know to be false, or see that day was then near, or approaching, which is not yet come, how impossible is it that these things should relate to their knowledge of the day of judgment?

Lastly, The apostle Paul, discoursing of the desire that the Christians had to be *clothed upon with their celestial bodies,* saith expressly, 2 Cor. v. 5. *He that hath wrought in us this very thing is God, who hath also given us the earnest of his Holy Spirit;* and 1 Thess. iv. 15. he speaks thus, *This I say unto you by the word of the Lord, that we who are alive shall not prevent them that are asleep.* Now if these things relate, as Mr. Whiston thinks they do, to the coming of the day of judgment whilst the apostles were alive, must not the apostle deliver that as a truth taught by the *word of Christ,* and a desire erected in them *by God himself,* which experience shews to have been a great mistake, and manifestly false? and sure these things must be sufficient to impair the credit of these apostles in other matters. I therefore heartily wish, that learned, good, and ingenious men would be more careful to avoid those things which do so plainly shock the very foundations of Christianity, and strengthen the hands of those who question the authority of these sacred books.

And having thus vindicated my notes upon these two places, I have done also that which shews my arguments, to prove that the pope and church of Rome could not be the primary subject of St. Paul's discourse in 2 Thess. ii. were not grounded, as Mr. Whiston thinks, on a mistake, but on those solid grounds, which I believe he never will be able to evert, and therefore wisely waved.

* 1 John ii. 16. 18.

But though he was not pleased to consider my arguments, I can assure him, that in the very place I had considered and even answered his, before he produced them; for indeed the excellently good man is so intent upon what he conceiveth to be right, that, as it plainly appears from this, and the discourse on Matt. xxiv. he is not at leisure to consider what is said against him.

He begins with a bare citation of the apostle's words, and then adds,* "This description is so lively and clear, that I look upon it so far from needing any large paraphrase itself, that it serves well for a paraphrase to all the other prophecies hereto relating, *viz.* the little horn, and the second beast;" where he manifestly begs the question, supposing that it manifestly relates to those other prophecies, one of which was not then in being, and neither of them rightly understood, saith Mr. Whiston, by the apostle; he thinking that the day of judgment might happen in his time, that the fall of the empire might be then, and that *the time, times, and half a time,* might only signify *three years and a half;* whereas I verily believe that St. Paul's discourse had no relation at all to them, unless it be by way of accommodation; and desire him to be so merciful to such blind creatures as I am, as to let us see by any good proof that there is any affinity betwixt them, save in this one thing, *that the man of sin* is to be destroyed *with the Spirit,* and *the beast with the sword of Christ's mouth,* but with this difference, that *the man of sin,* saith Mr. Whiston, is only to be destroyed *by his coming at the day of judgment,* and *the beast* above a thousand years before; the *millenium of the saints, the conversion of the Jews, the fulness of the gentiles, and the war with the saints,* being all to precede the day of judgment.

I know that our revelation-men call the apocalyptical beast, *antichrist,* but that the Scripture doth, or ever intended so to do, I find no reason to believe, but rather reason to believe the contrary; for,

First, An antichrist, or a false Christ, in the Scripture sense, is one who sets up himself for a true Christ, saying to others, *Lo, here is Christ;* he is another, *who shall come in his own name,* and be received by the Jews: (John v. 43.) the antichrists of St. John were such as denied *that Jesus was the Christ,* 1 John ii. 22. or *that Christ was come in the flesh,* 1 John iv. 3. 2 John ver. 7.: and that the church of Rome either was St. John's antichrist, or concerned in St. John's description of him, no ancient commentator ever said.

Secondly, The false Christs and antichrists belonged only to the first age of Christianity; the false Christs mentioned by our Lord, Matt. xxiv. 24. and who should come in his name, saying, *ἐγώ εἰμι, I am Christ,* Mark xiii. 6. Luke xxi. 8. were to come before the destruction of Jerusalem; and, as St. John saith, they had heard that he was to come in the last hour, so, saith he, from his *being now in the world,* you may know *that it is the last hour,* 1 John ii. 18. iv. 3. Let then that be granted which no authority affirms, and, therefore none of us can know, that this Epistle was written after the destruction of Jerusalem: why may not the words of St. John refer to the then present age, and the false Christs among the Jews and Samaritans, since he doth not say that the last hour *is near,* or *is yet to come,*

* P. 453.

but that it was already come, and represents this as a thing known to them by the antichrists that were *then in the world?* That he cannot be interpreted of the day of judgment, hath been fully manifested; and of any antichrists that were yet to come, of which these come already were the forerunners, he saith not one word; and so there is no reason to imagine that any such thing was intended by him.

Thirdly, The church-history assures us, that Simon Magus, Dositheus, Barchochebas, and others among the Jews, were such as answered these descriptions; but of any antichrist that was to be amongst the Christians of the church of Rome, neither the Scripture nor antiquity for many ages give us any intimation.

He adds, that* "I allow the agreement of this description to the great antichrist mentioned in the Revelation;" whereas indeed I do not allow that any antichrist at all is mentioned in the Revelation, but only say, that *in a secondary sense this may be attributed*, i. e. *accommodated, to him who is commonly called the papal antichrist, and may be signally fulfilled in him, in the destruction of him by the Spirit of Christ's mouth;* and this I say, not from any conviction of the thing, but only *that I may not wholly differ from my brethren in this matter;* giving in my annotations first what I think is the true sense and intendment of the apostle's words, and then the sense which protestants put upon the words, and introducing it thus, *Others, who refer this to the church of Rome.* I proceed to shew that the arguments brought against my exposition were answered in the exposition.

Arg. 1. "What need of all this solicitude of St. Paul to free himself from the scandal of having affirmed, that the destruction of Jerusalem was at hand, when the greatest part within which our Saviour expressly had asserted that destruction was to come, was already past?

Ans. "St. Paul expressly says, his solicitude was to prevent *the trouble of the Thessalonians* on the imagination that the day of the Lord ἐνέστηκε, *was*, or *had been instant*, for which solicitude he had good reason; for, saith the note there, to conceive that signal day of the destruction of their enemies the Jews, and the deliverance of the Christians, mentioned Joel ii. 31, 32. Mal. iv. 1, 2. come, and find themselves deceived in that conception, might cause great troubles to them, and even shake the steadfastness of their faith." To which add,

Secondly, That the Judaizing Christians, who could hardly think of *wrath coming to the uppermost* on this once beloved people, might persuade the Thessalonians that the slaughter threatened to them was already executed, by the great desolation made of them in Egypt by Flaccus, in the time of Caius, of which Philo† speaks, and the great slaughter made of them at the same time in Mesopotamia, Babylon, Syria, and Selencia, which, saith Josephus,‡ was φόνος πολλὸς καὶ ὑπόσος οὐκ ἱστορούμενος πρότερον, *a greater destruction than ever was before recorded of them.*

Arg. 2. "How absurd is it to interpret the παρουσία, or *solemn coming of Christ*, in the former Epistle, nay in this Epistle, and in the first verse of this very chapter, of his coming to judgment at the last day, and yet in the eighth verse to interpret it of his coming to destroy the Jews only, especially when no example can be shewed, that ever St. Paul uses that word in that acceptation?"

Ans. To this imputation of absurdity the answer is returned (note on ver. 1.) in these words: "The coming of Christ is by the reverend Dr. Hammond referred to Christ's coming to destroy the unbelieving Jews; this is the παρουσία, *coming of the Son of man*, so often mentioned in our Lord's prediction of the destruction of Jerusalem and of the temple, Matt. xxiv. 3. 27. Luke xvii. 24." This is most certainly the import of this phrase in St. James twice, when he exhorts the brethren *to be patient*, ἕως τῆς παρουσίας τοῦ Κυρίου, *till the coming of the Lord*, adding, that this παρουσία, *coming*, *was at hand*, v. 7, 8. And to his saying, that "I interpret the first verse of the coming of our Lord to judgment," and therefore do absurdly interpret the eighth verse of his coming to destroy the wicked Jews, I have answered in the note on the eighth, by shewing that the words there are taken from Isaiah xi. 4. and that they necessarily refer to the smiting of the land of Judea, and therefore cannot be referred to Christ's coming to judge all men at the last day; to which I do not find that any good interpreter refers these words.

Arg. 3. "How comes the apostle to inform the Thessalonians, who were *almost all gentiles*, of the destruction of Jerusalem in Judea at a thousand miles' distance, which was of little more consequence to them than the destruction of any other church or city in a remote country?"

Ans. To the ignorance and mistake on which this argument is wholly founded, he hath had one answer in the note on ver. 1. in which words let it be noted, "That the church of the Thessalonians were partly converts of the Jews and proselytes; for the converts made by St. Paul preaching to them were of the Jews and the devout Greeks, (Acts xvii. 4.) who, in expectation of our Lord's prediction, and their *redemption by it drawing nigh*, (Luke ii. 28.) might long for the execution of it."

Secondly, Had he mentioned the destruction of the wicked Jews, *by the spirit of Christ's mouth*, as the apostle doth, there would have been no appearance of any strength in that argument, to which a farther answer is given (note on ver. 5.) in these words: "Of the Jews, and their opposing themselves to the doctrine of Christianity, and the professors of it, the apostle had told them in his First Epistle, ii. 15, 16. and when he was with them, the persecutions that both he and they suffered from them, (Acts xvii. 15, 16.) gave him a just occasion to speak both of their opposition to the gospel, and of the deliverance they shortly might expect from such enraged persecutors, who not only fell severely on the converted Jews throughout all their dispersions, but, as Justin Martyr* assures us, stirred up the heathen governors in all places where Christians were to do the like, and sent chosen men from Jerusalem for that very end." Nor was the slaughter of them *in those days of vengeance* confined to Judea, but, as I have fully proved from Josephus,† they suffered the like calamities in the remotest places from it. Though therefore the Thessalonians might be less concerned for the destruction of the city or temple of Jerusalem, they might be very much concerned that these men should be disabled from executing any more their rage upon them, or against the church of Christ.

P. 251. † Contr Flac. ‡ Antiq. lib. xviii. cap. 12.

* Dial. cum Tryph. p. 234, 235. † Pref. to the Ep. of St. James, §. 5.

Arg. 4. "Lastly, How comes the church of the Thessalonians to be in such a consternation and disturbance, σροεῖσθαι; at the supposal that Jerusalem should be destroyed, since therein none but the unbelieving Jews and the enemies of Christ were to perish?"

Ans. How came you to fall into this imagination? Their trouble, saith the text, being only this, that they conceived the apostle had spoken of the destruction of the wicked and persecuting Jews as instant, whereas by sad experience they found that they lay still as much as ever under such rage and cruel persecution of these men, (1 Thess. ii. 15.) that the apostle was afraid lest these temptations should have rendered *his labour vain among them,* (iii. 5.)

Secondly, The opinion having obtained among the Jews that the destruction of their temple, and the destruction of the old world, should be contemporary, this might be among the believing Jews a farther reason of their trouble. And this should be more considerable to him who earnestly contends that the apostles spake, in all their Epistles, as men who believed the day of judgment might happen soon after the destruction of Jerusalem.

In the following words he attempts to answer an objection thus: "If it be still wondered at that St. Paul should here say, that *the mystery of iniquity doth already work:* I say it is not strange, that he that knew that the great man of sin was to corrupt and spoil the purity of the Christian religion, and turn the mystery of godliness into a mystery of iniquity, and who found already the beginnings of such mischiefs creeping into the church, and that in some of the same points which antichrist was to corrupt, looks upon such beginning of antichristianism as preludes and forerunners of that grand corruption to come afterward."

But this evasion is fully confuted, in the note on ver. 7. by this argument: It is highly reasonable to conceive, that "*the mystery of iniquity already working* should be that very mystery which after was to be completed by the more full appearance of *the man of sin,* as will be evident from the connexion of the words, *Remember ye not, that when I was with you, I told you these things? (viz.* who was the man of sin to be revealed, what were the characters of him, and what it was that did at present hinder him from a full revelation of himself, ver. 3, 4.) for *the mystery of iniquity is already* working, *i. e.* he is doing that covertly, which, when he is revealed, he will do more openly; only *he that hinders* (his full appearance) will do so *till he be taken away, and then shall this wicked one be revealed, whom the Lord shall destroy with the spirit of his mouth;* whence it seems clear, that *the man of sin,* then covertly working his mystery, and only hindered from appearing openly by something that then letted, must be that man of sin, who after was to be revealed, and then destroyed *by the spirit of Christ's mouth.* All those interpretations therefore must be false which make the mystery of iniquity to be one person, or one kind of persons, and the *man of sin,* or *antichrist,* another, as they must do who make the mystery of iniquity to belong to *Simon Magus, the false prophets,* or *heretics,* in being when this Epistle was indited, and the man of sin to be *the pope and his clergy.*" In a word, *dolosus versatur in generalibus;* till Mr. Whiston can name some *false prophets,* or *false apostles,* or corrupters of the gospel, by *turning it into a mystery of iniquity,* in being when this Epistle was indited, who were not of Jewish extract, or appeared not then amongst them; and in what particulars of that pernicious influence they conspired with the present church of Rome (which neither yet hath been, nor I think can be done to satisfaction), it is evident he hath said nothing which hath the least appearance of an answer to the objection he himself hath started.

A PARALLEL

BETWIXT

The Jewish and the Papal Antichrist, in their apostacy from, and corruption of, the doctrine delivered to them.

HAVING given my conjecture, that the Jewish church, with their rulers, were the antichrist mentioned by St. Paul, I proceed to shew, how their apostacy, when they were thus deserted by God, resembled and ran parallel to the apostacy of the Roman church, when she began in like manner to apostatize from and to corrupt the Christian faith.

And here it cannot be expected, that I should draw the parallel betwixt them, in those doctrines which never were nor could be owned by the unbelieving Jews, *viz.* in the doctrines of transubstantiation, the adoration of the host, the sacrifice of the mass, communion in one kind, and the number of the Christian sacraments; but yet in most of their other doctrines, it is very easy to discern it.

First, In the doctrine of infallibility, the mother of incorrigible errors.

For, first, As Roman catholics assert the infallibility of councils, which they are pleased to call general councils, and plead for a living and infallible judge of controversies; so the Jews looked upon the judgment of their great Sanhedrin, and the concurring suffrage of their rulers and pharisees, as free from error, and not to be gainsaid by any of the people. Their way of arguing, John vii. 38. seems plainly to insinuate, that they thought themselves the only fit and proper judges of the true sense and meaning of the law; that the people were wholly to be guided by them; and that they who would not submit to their judgment were deceived, and would be accursed for their obstinacy in things in which they neither had, nor could have, any certain knowledge without their guidance and assistance; for thus they speak to those officers whom they had sent to apprehend our Saviour: *Are ye also deceived? Have any of the rulers, or of the pharisees, believed on him? But this people which knoweth not the law* (and yet will take upon them to dissent from their judgment) *are accursed;* which is the very language of the church of Rome in her anathemas. They were the supreme judges, and the keepers of oral traditions; and the fear that, when the Sanhedrin was dissolved, these traditions might be lost, produced the Misna, or the second law, commonly called by them, *thorah schebal pe,* the *oral law,* or the law given to Moses by word of mouth, as they gather from Exod. xxxiv. 27. They also took upon them to be authentic interpreters of the written law; and that by virtue of these traditions, given, say some of them, to this end. Now this, as the excellent

Mr. Chillingworth* observes, is indeed to make men "apostates from God, and to dethrone him from his dominion over men's consciences, and to set up themselves;" and why else doth our Saviour charge these men with *making void the commandments of God*, not in one only, but in many cases, *by their traditions*;† and in opposition to these teachers of traditions, as received from their forefathers, require them to call *no man Father upon earth*, because one *only was their Father* in that sense, in which the Jewish doctors claimed that title, even *their Father which was in heaven:* and that he had great reason to speak thus, we learn from the Jewish canon cited by Dr. Pocock,‡ *vota cadere in res mandati*, "that vows reach even to things commanded, or take place as well in things commanded by the law, as in things indifferent; and that a man may be so bound by them, as that he cannot, without great sin, do what God had by his law required to be done; so that if he made a vow which laid him upon a necessity to violate God's law, that he might observe it, the vow must stand, and the law be abrogated."

Secondly, The like infallibility they ascribe to the words of their rabbins, wise men, and scribes. Thus R. Isaac Abuhaf§ saith, "that to all things which their rabbins have taught in their homilies, the same faith is to be given as to the law of Moses." In the Talmud‖ they say, that "all their words are the word of the living God;" and that¶ "the righteous nation that keepeth the truth, (mentioned Isa. xxvi. 2.) are they who receive all their wise men have said for undoubted truth, and say Amen to it:"** and that when two of them differ in their opinions, neither of them is to be condemned, "ki ellou veellou dibre Elohim chajim," *for the words of them both are the words of the living God.* That they are†† "to attend more to the words of the scribes than to the words of the law; and that they are more amiable than the words of the prophets; the prophets being obliged to work a miracle, that they might be credited; whereas they were to be believed without a miracle, it being said, Deut. xvii. 10. *Thou shalt observe to do according to all that they shall teach thee.*" (See of this more in Buxtorf's Recensio Operis Talmudici, from p. 221. to 228.) Maimonides‡‡ saith, "If a thousand prophets, who were equal to Elias and Elisha, bring one interpretation; and a thousand and one wise men bring a contrary to it, they must incline to the most; and be obliged rather to act according to the sentence of their wise men, than that of the thousand prophets." In his explication of the thirteenth treatise of the Sanhedrin, he distributes men who interpreted the sayings of their wise men into three ranks: first, those who thought their sayings were figurative and tropological. Secondly, Those who said their words were to be interpreted according to the letter, as thinking, "sapientes in omnibus indubitatæ veritatis in dictis suis,"§§ *the wise men were of undoubted truth in all their sayings.* Thirdly, those who allude the words of the wise men, judging themselves more wise, and saying, that‖‖ "they were deceived;" these he pronounces fools, and accursed, for saying these things of those great men of whose wisdom they were well assured. Josephus¶¶ says, "that they who were of the sect of the pharisees, ἕπονται τῇ ἡγεμονίᾳ, followed their guidance, and thought it necessary to observe and contend for every thing their guide commanded. The sadducees, saith he, held it a virtue to contend πρὸς τοὺς διδασκάλους σοφίας, against the teachers of wisdom, but they yielded such honour, τοῖς ἡλικίας προήκουσι, to their ancestors, that they durst not be so bold as to gainsay any thing that they had introduced as fit to be observed." Here we have, in express words, the teachers, guides, and fathers mentioned by our Lord, Matt. xxiii. 8, 9. and all of them represented as persons whose doctrines none ought to doubt of, and whose sayings none should gainsay. This then was the authority the Jews of those times lodged in their fathers, teachers, rabbies, their scribes and pharisees, who *sat in Moses's chair*, and gloried in the name of *rabbi, rabbi*, Matt. xxiii. 7. And this usurped authority is the very thing our Saviour forbids, as prejudicial to his office, in these words, Matt. xxviii. 8. *Be not ye called rabbi, for one is,* ὑμῶν ὁ διδάσκαλος, *your teacher, even Christ;* and ver. 10. *Be not ye called* καθηγηταί, *guides, for one is your guide, even Christ.* And therefore it is observable, that though the apostles had an express commission from Christ *to teach all nations all that he had commanded*, and a promise, that in the execution of this office the Holy Spirit should *bring these things to their remembrance*, and so were infallible revealers of the mind and the commandments of Christ, which the church of Rome neither doth, nor can pretend to, without falling under St. Paul's anathema for preaching *another gospel*; yet none of them pretended or ever attempted to be interpreters of the words of Christ, or infallible judges of the true sense of what he had already taught or commanded; which is the thing the Romanists now challenge to themselves, and which the Jewish doctors did pretend to be, with respect to the mind of God, revealed in the Scriptures of the Old Testament. And indeed this claim of the church of Rome to be the infallible judges, interpreters of the laws, doctrines, and commands of Christ, must give them power without control to alter any of the laws of Christ, and under pretence of interpreting to overthrow them, and so to dethrone Christ from his dominion over men's consciences, and instead of Christ, set up themselves: for he that requires that all the interpretations of the laws of Christ should be obeyed as the true mind of Christ, seem they to the understandings of many myriads never so dissonant or discordant from it, requires indeed that his interpretations should be received as Christ's laws, and that all men should obey rather what they think he, than Christ hath taught them; and whosoever is firmly prepared in his mind to believe and obey all such interpretations without judging them, though to his own judgment they seem most unreasonable, whatsoever he may pretend, he makes both the law and the law-maker stales, and obeys only the interpreter; for seeing the true sense of the law is indeed the law, he must be to me the only giver of the law, who alone gives me the true sense of it. Thus, if any person should pretend he would submit to the laws of the king of England, but should resolve to obey them only in that sense, whatsoever it were, which the French king should put upon them, I presume every understanding man would say, that he obeyed only the French king, not the king of England.

§. II. Secondly, Whereas the Trent council, in her fourth

---

* Preface, sect. 10. † Mark vii. 9. ‡ Miscell. p. 45.
§ Juxt. Synag. ‖ Lib. iii. p. 69. ¶ Ibid. p. 70.
** P. 71. †† P. 72. ‡‡ Pref. in Seder. Zeraim. edit. Pocock, p. 32.
§§ Ibid. p. 144. ‖‖ P. 146, 147. ¶¶ Antiq. lib. xviii. cap. 2.

session, determines that "besides the written word contained in the canon of the New Testament, there were also oral traditions, concerning both faith and manners, received by the apostles from the mouth of Christ, or dictated to them by the Holy Spirit, and preserved in the church catholic by a continual succession, which therefore they received *pari pietatis affectu*, with the same pious affection as the holy Scriptures of the New Testament:" in all this they plainly copied from the apostatizing Jewish church. For,

1. As the Romanists plead, that their traditions are of a Divine original, as being derived partly *from the mouth of Christ*, partly from his *inspired apostles;* so do the Jews expressly teach, that their "oral law came from the mouth of God,"* and that "God delivered it to Moses on Mount Sinai with the written law, and that he received it by Divine revelation."†

2. As the Romanists say, that their unwritten traditions were preserved, and handed down to this present age, by the "catholic church in a continual succession;" so the Jews say their traditions were "deposited with the whole congregation, the great Sanhedrin, and the high-priest;" and give us the very names of the eminent persons through whose hands their traditions came down to their days. (Voisin Proem. Pug. Fid. a p. 10. ad p. 16.)

3. As the Romanists affirm,‡ that the Scriptures are *imperfect* and *obscure* without their traditions, and consequently make their traditions necessary to the expounding of the Scriptures; so also do the Jews say, that the§ "oral law is the foundation of the written law," and that "they cannot come to the knowledge of the Scriptures, unless they insist *al dibre*, הגל, on the words of their wise men of blessed memory, that the written law cannot be expounded without the oral, that they cannot be established upon the written law without the oral, which is the explication of it, that it is rather the oral than the written law, which is the foundation of all their religion, there being no demonstration to be taken from the written law, שהמושנה, because tradition explains the secret of it." (Cod. Jur. chagiga, t. x. 1.)

4. As the Trent council declares concerning the unwritten traditions, "that they are to be received and reverenced with the same pious affection as the Holy Scriptures;" so must the Jews do in consequence of that opinion, which makes them both to proceed immediately from the same Divine authority, and both derived to them by the same means; for, say they, "as we have received the written word, so have we received the oral law, *min haaboth*, from the fathers: hence, like good Roman catholics, they are more *exceedingly zealous for the traditions of their fathers*, than for the law itself, Gal. i. 14. *They accuse all that walk not according to the customs of their fathers, as persons who forsook the law of Moses*, Acts xxi. 21. and it was esteemed a great crime to do any thing *against the custom of their fathers, or the traditions of the elders*, Matt. xv. 2. Acts xxviii. 17.

5. As the Jews call them "karaim," *scripturists*, and "minim," *heretics*, who reject their oral traditions; so do the Romanists style us heretics and *scriptuarii*, for rejecting their supposed apostolical and ecclesiastical traditions. (Prateolus Elencho, lib. xvii. cap. 16.) And as the *karaim* were, saith Manasseh ben Israel,* "exclusi communione Israelitarum," *excluded from the communion of Israel;* so do the Romanists exclude us from their communion upon the same account.

§. III. Thirdly, As the church of Rome† hath received many apocryphal books as canonical Scripture, pronouncing an anathema on all who deny them so to be; so did her apostatizing sister also receive many such books, as of equal strength and authority with the Scriptures. As,

1. The Targums of Onkelos and Jonathan; for their Talmudical doctors declare, that Jonathan received his Targum, or exposition of the prophets, from the mouth of Haggai, Zachary, and Malachi, three prophets, and keepers of the oral traditions belonging to the consistory of Ezra; and so they make them equal to the writings of these three prophets. Moreover, they say, that "if any other person, interpreting any verse of Scripture in the Chaldaic tongue, add any thing to it, he blasphemes; because he may do this contrary to the mind of the author:" but then they add, that Onkelos and Jonathan "did not offend in any of their additions, because they did this always according to the mind of the author." (So Buxtorf, in voce *Targum*.) Hence Raymundus‡ saith, that this translation of Onkelos, "tantam inter Judæos autoritatem obtinet," *is of so great authority among the Jews*, that none of them dares presume to contradict it.

And Paulus Burgensis§ saith, that the Chaldaic translation among them "tantæ autoritatis est sicut textus," *is of equal authority with the text.* (See N. Lyranus, in Isa. cap. viii.) Such,

2. Is their Misna, or fardle of traditions, collected by R. Jehudah Hakkadoh the holy, or R. J. Hannisi the prince, anno Christi 150. which, saith Buxtorf,‖ is publicly received by all the Jews, both in the Holy Land and in Babylon, as an authentic body of their law: hence, as we have shewed before, they call it a "secondary law received from the mouth of God," and prefer it much before the written law, comparing the text only to *water*,¶ but these traditions to *wine:* and the school of Elias used to say, "that whosoever learned the traditions of the Misna might be assured he should have eternal life."

3. The Talmud, which contains the explications of their doctors upon the Misna, is of such veneration among them, that they place the Talmud, or Gemara, which by way of eminence they call the Talmud, "among the books given by tradition from the mouth of God;" (see Cartwright's Mellif. lib. iv. cap. 5. p. 30. 70.) saying, that "nothing is superior to the most holy Talmud; and that by reading in the Scriptures they can get little profit, more by reading in the Misna, but by reading in the Talmud most of all:" with many other things of a like nature, collected by Buxtorf, Synag. Jud. cap. 3. Recensio Operis Talmudici, p. 225, 226. et Lex. Talmud. in voce *Talmud*. p. 2475.

§. IV. Fourthly, As the church of Rome pretends to be the catholic church, out of whose communion there is no salvation, requiring all men to own her faith, and to *receive her mark*, Rev. xiii. 16. so also did the apostatizing church

* Cartw. Mellif. lib. iv. cap. 5. p. 3070. † Buxtorf. Synag. Jud. cap. 3.
‡ Bell. de Verbo Dei, lib. iv. cap. 5. §. Nunc ut, et §. 7.
§ Aben Ezra Præf. in Pentateuchum. R. Becha lib. Hakkemah. Altare aureum, cap. 5. Buxtorf. Synag. Jud. cap. 3. p. 63.

* Conciliator, p. 177. † Concil. Trid. sess. 4.
‡ Pug. Fid. par. ii. cap. 4. §. 2. § In Gen. iv.
‖ Bibl. Rab. p. 230. 232. ¶ Ibid. p. 233.

of the Jews: for when the gospel was first preached, they thought that the salvation promised by it belonged to them alone, and therefore *forbade the apostles to preach to the gentiles that they might be saved.* (1 Thess. ii. 16.) They also earnestly contended, that unless they who believed in Jesus would be circumcised and *keep the law,* and so receive the mark of, and become proselytes to, their religion, *they could not be saved.* (Acts xv. 1. 24.) Even those Christians who were dispersed into other parts by the persecution of their fellow Jews, preached the word only to the Jews of their own language, (Acts xi. 19.) and to the Hellenistic Jews, (ver. 20.) and the rest of them thought it a great sin in Peter *to go in to the uncircumcised and converse with them,* though this was only done to convert them to the Christian faith, (Acts xi. 3.) and it was matter of great admiration to them, that God *should grant repentance to salvation to the gentiles,* (ver. 18.) So deeply was this Jewish principle then rooted even in the first converts of that nation to the Christian faith.

§. V. Fifthly, As the church of Rome hath introduced the religious worship of saints and angels; so also did the apostatizing church of the Jews: for they had imbibed the philosophy of the Platonists, who taught,* "that demons were of a middle nature betwixt gods and mortals; that they brought our prayers and offerings to the gods, and their commands to us, and that it was very fit, εὐχαῖς τιμᾷν, to honour them with our prayers upon these accounts:" and that "God had no immediate commerce with men, but all his converse with them was by the mediation of those demons." And suitably to his philosophy we find the angel saying, Tobit xii. 12. 15. *that he was one of the seven angels,* οἱ προσφέρουσι τὰς προσευχὰς τῶν ἁγίων, *who offered up the prayers of the saints,* and that when Tobit and Sarah prayed, *he brought the memorial of their prayers before the Holy One.* And Philo in several places declares, that as the philosophers said of their demons and heroes, so Moses "introduces the angels as messengers of good things from God to his subjects, and carrying back their needs, not that God needs their ministry, but that it is very needful and beneficial for us frail men to have such mediators." (See the full proof of this in the note on Colos. ii. 18.) Accordingly Theodoret on that place saith, "they who were zealous for the law persuaded men, τοὺς ἀγγέλους σέβειν, to worship angels, because the law, say they, was given by them. And this they persuaded men to do out of humility, saying, that the God of all things was invisible, and inaccessible, and incomprehensible, and that it was fit we should procure the Divine favour by the means of the angels." Hence Clemens Alexandrinus † brings in Peter forbidding Christians "to worship God as the Jews did, because, pretending that they only knew God, they indeed did not know him, as worshipping angels and archangels."

In their office for the dead, saith Voisin,‡ "they pray thus, Ye fathers of the world, who sleep in Hebron, open to him the gates of the garden of Eden, and say, Let him come in peace." And again, "Ye angels of peace, come forth to meet him, and unlock for him the gates of the garden of Eden, and say, Let him come in peace." (Theolog. Judaic. lib. i. cap. 1. p. 80, 81.)

§. VI. Sixthly, As the church of Rome gives an inferior kind of veneration to images, and by some nice distinctions eludes the prohibition of the second commandment; so do the apostate Jews, by the same arts, declaring "that he who worships an idol, taking it for God, is guilty, but if not, he is free;" and the gloss there adds, "that if he adore God in it, it is no crime, for his heart is towards God." And again, "if a Jew see a statue, such as useth to be set up for a king, if he adore it not under the notion of an idol, but in honour to the king, it is nothing." And this corrupt nation prevailed upon the Corinthians to eat freely *in the idol's temple of their sacrifices,* as thinking they did not offend, because they did not own *the idol to be God.* (See for this Dr. Lightfoot on 1 Cor. viii. 10.)

§. VII. Seventhly, The apostatizing Jews do so plainly symbolize with the Romanists in the doctrine of purgatory and prayers for the dead, that Bellarmine confirms those doctrines from the practice of the Jews recorded in the book of Maccabees, lib. ii. cap. xii. 39. 46. from Tobit iv. 18. and from their other writings, Bellarm. de Purgatorio, lib. ii. cap. 3. §. Hinc etiam, §. Secundus, et cap. 11. §. Tertia ratio.

And indeed the parallel is very clear, for as the papists pray for the souls of the dead, that they may be delivered from the pains of purgatory, and go thence to heaven; so do the Jews in their liturgy pray "for the souls of their friends, and kindred, grandfathers, and grandmothers, that they may be admitted to the rest of the righteous in the garden of Eden." (See Dr. Lightfoot, vol. i. p. 1017, 1018.) As the papists say, those souls they pray for go to purgatory, "in order to their purgation from some defilements they have contracted in this world, and afterward to heaven;" so the Jews say, that "Anima gehennæ igne purgatur, ut pura evadat et candida," *the soul is purged with hell-fire, that it might be made pure and white, and then put into the hands of the angel Michael, who offers up the souls of the just.* (Voisin Theolog. Jud. lib. i. cap. 1. p. 78.) As the papists give so much money to have so many masses said for the deliverance of souls out of purgatory; so the Jews vow "to give alms, that they may be conveyed into the garden of Eden;" and the priest pronounces a blessing upon him "who hath vowed so many alms for the souls of the dead." (See these prayers and benedictions in Lightf. ibid.) And in relation to this opinion, the son of Sirach seems to say, vii. 33. *A gift hath grace in the sight of every man living, and for the dead detain it not.*

§. VIII. Eighthly, As the papists hope to be helped, both living and dead, by the *merits of the saints,* and especially of the martyrs; so the Jews pray, that God would shew kindness to them, "for the sake of all those who are slain and massacred for his sake," and went through fire and water, for the hallowing of his name. (Lightf. ibid.) They thought in the time of the Maccabees, that the death of their good men, or martyrs, might be an expiation for their sin. This being among them a received rule, that σπουδαῖος τοῦ φαύλου λύτρον, *the good man is the redemption of the wicked;** and hence Josephus † brings in Eleazer praying thus to God, *Be thou gracious to thy nation, being satisfied with the punishment I suffer for them, make my blood an expiation for them,* καὶ ἀντὶ ψυχῶν αὐτῶν

* Plato Epin. 1010, 1011.

† Καὶ γὰρ ἐκεῖνοι μόνον οἰόμενοι τὸν Θεὸν γινώσκειν, οὐκ ἐπίστανται λατρεύοντες ἀγγέλους καὶ ἀρχαγγέλους. Strom. vi. ‡ P. 635. D.

* Philo, de Sacr. Cain, p. 118. D. † L. de Maccab. p. 1050. C.

λάβε τὴν ἐμὴν ψυχὴν, *accept my life instead of theirs.* Hence have we frequent mention of "merita patrum," *the merits of the fathers,* in their books, and of the merits of Abraham, Isaac, and Jacob; from which they did expect great things, even deliverance from hell, saying, that "hell-fire hath no power over the sinners of Israel; because Abraham, Isaac, and Jacob, descend thither to fetch them thence." Pocock Miscellan. p. 172. 227.

THE

FIRST EPISTLE TO TIMOTHY.

WITH ANNOTATIONS.

PREFACE.

THAT this Epistle was written after St. Paul's departure from Ephesus to Macedonia, some gather from these words, *When I went into Macedonia, I besought thee to abide at Ephesus,* i. 3. And that it was written when he was in expectation of returning shortly thither, they conclude from these words; *I write to thee, hoping to come unto thee quickly,* iii. 14. It therefore, say they, must be writ before he came to Melitus, Acts xx. 17. For then he, sending for the bishops of Ephesus thither, speaks thus to them: *And now I know, that all you, among whom I have gone preaching the kingdom of God, shall see my face no more,* ver. 25. For then he must have laid aside all thoughts of returning any more to Ephesus. It therefore must, say they, be written while he was in Macedonia, or thereabouts; and so, A. D. 55. and the first of Nero. So Dr. Lightfoot.

Bishop Pearson grants, that it was written after St. Paul was gone into Macedonia; but then he adds, that it was writ after his enlargement from his bonds at Rome, A. D. 65. That it could not be writ at any time of St. Paul's going to Macedonia, before his journey to Jerusalem, he proves, because before that time St. Paul could not have exhorted him to *abide at Ephesus;* for the first time he went to Macedonia, by the direction of the Holy Ghost, Acts xvi. 9, 10. he had not seen Ephesus, for he came not thither till a long time after, Acts xix. 1. The second time he came to Macedonia was after the tumult which forced him to leave Ephesus, Acts xx. 1. when he could not exhort him to abide at Ephesus, for he had sent him thence to Macedonia at that very time when that tumult began, Acts xix. 22, 23. This argument, I confess, is not very strong; it being plain, from his First Epistle writ to Corinth, while he was at Ephesus, 1 Cor. xvi. 8. 10, 11. that he expected then his return to him: but then it appears, that Timothy was with him when he went first from Macedonia to Achaia, and at Corinth writ his Epistle to the Romans, xvi. 21. and also when he returned from Achaia to Macedonia, for then he accompanied him from Achaia to Macedonia, and so to Asia, and so he abode not then at Ephesus, Acts xx. 4. Now from thence St. Paul goes to Jerusalem, and from thence bound to Rome, and so he could not after go to Macedonia till he was set at liberty. This therefore, saith he, was done afterward, in the tenth year of Nero, A. D. 65. and soon after he writ this Epistle to him.

And whereas against this it is objected, that in this Epistle he speaks twice of his coming to Ephesus, saying, *I write unto thee, hoping to come to thee shortly,* iii. 14. and *till I come, give thy diligence to reading,* iv. 13. whereas before his going up to Jerusalem he had expressly said to them of Ephesus, *I know that all you shall see my face no more;* whence it is gathered, that this Epistle must be writ before that time.

To this I answer, that St. Paul saith plainly in this Epistle, that he *proposed to come to him;* but he saith not, that he purposed to come to him to Ephesus. If you reply, that in this Epistle he commands him to stay at Ephesus, and so must be supposed to speak of coming thither to him, i. 3.: this, I confess, is true, according to our version, which adds unto the words, *so do:* but if you read the words thus, *As I exhorted thee to abide* (some time) *at Ephesus, when I went into Macedonia,* (so I did it) *that thou mightest admonish some to teach no other doctrine;* it will be left uncertain, whether he were at Ephesus at the inditing this Epistle; for then having done the work for which he was bid to stay at Ephesus, he might go on to other places, doing the work of an evangelist, and settling ordinary church-governors, bishops, presbyters, and deacons, where they were wanting, and doing all the other things mentioned in this Epistle, as things to be performed in the church of God. For,

First, It is certain, that when the Second Epistle was writ to Timothy, he was not at Ephesus, as I have there proved, note on iv. 12. He therefore might have been gone thence also at the writing of this Epistle, to settle the affairs of other churches.

Secondly, It is certain, that this First Epistle was writ to him, that in St. Paul's absence he might know *how to deport himself in the church of God,* especially in reference to the prescriptions here laid down, iii. 15. Now there was little need that he should stay there, to do the great work prescribed in this Epistle, touching bishops and deacons, they being settled among them by St. Paul himself before he left Ephesus; and they being after, in his journey

to Jerusalem, summoned to Miletus, and taught how to demean themselves in the respective provinces committed to their trust; it is therefore highly probable, that these directions were given him, in reference to other churches to which this evangelist was to travel, and in some of which he might then be. If this conjecture may take place, the difficulty is fully answered; if not, I must confess myself unable to return any satisfactory answer to it, and so leave the reader to his choice, whether he will follow the opinion of Dr. Lightfoot or Bishop Pearson, in this matter.

But though there be a great difference as to the time of writing this Epistle, the ancient commentators all agree in this, "That St. Timothy* was left at Ephesus, to preserve that church from the endeavours of the Judaizing Christians to introduce circumcision, and the observance of the law, and to amuse them with their Talmudical fables, and with their genealogies from Abraham and the patriarchs." A reverend person saith, "It is evident, the gnostics were now scattered in Asia, and so characterized by the apostle, chap. iv. and vi. and there distinctly specified, under the title of ψευδώνυμος γνῶσις, *science falsely so called*, ver. 20. they being the men who assumed to themselves the names of *gnostics*, or *knowing men*." And it must be confessed, that Theodoret† accords with him in this matter, saying, "That the apostle styles the pretended knowledge of the gnostics, *science falsely so called*." And St. Chrysostom‡ saith, "Perhaps this was spoken by reason of some who were then called gnostics." And Theophylact§ says, "I think the apostle speaks this concerning some then called gnostics." But yet there lies this strong objection against this exposition of this phrase, or the ascribing of it to the gnostics, that, according to all the accounts we receive from the ancients, these gnostics were not then in being, at least under that name; for whether, with Irenæus, we derive their original from Valentinus,‖ or Carpocrates; or, with Clemens Alexandrinus, from Epiphanes the author of the sect of the Carpocratians; or, as St. Jerome saith, from Basilides;¶ it is evident, and confessed by all these authors, that all these, and even Menander, whom Irenæus sometimes makes the father of the gnostics, were long after the writing of this Epistle. Whereas the Judaizing Christians were, saith Theodoret, μέγα φρονοῦντες ἐπὶ τῇ γνώσει, *great boasters of their knowledge of the law*; and yet, that their pretended knowledge was false knowledge, we learn from those words of the apostle, that these teachers of the law *knew not what they said, or whereof they affirmed*; 1 Tim. i. 7. Hence is their doctrine styled ματαιολογία, *vain-talking*, ver. 6. and here κενοφωνία, *empty babbling*; as also, 2 Tim. ii. 16. ἄνοια, *foolishness*, 2 Tim. iii. 9. and they are said to be ματαιολογοὶ, *vain talkers*, Tit. i. 10. *Men puffed up, and knowing nothing, but doating about questions, and strife of words*, 1 Tim. vi. 4. (See the note on vi. 20.) So that I can see no objection against that opinion which refers this phrase to those Judaizers whom the apostle elsewhere styleth *false apostles* and *deceitful workers*.

See the preface to the Epistle to Titus.

CHAP. I.

1. PAUL, an [1] apostle of Jesus Christ by the [2] commandment (κατ' ἐπιταγὴν, *according to the appointment*) of God our Saviour, *(who called me to this office by his grace*, Gal. i. 15.) and *(by the appointment of the)* Lord Jesus Christ, who is our hope *(of glory*, Colos. i. 27.)

2. Unto Timothy, [3] my own son in the faith, *(do I wish)* grace, mercy, and peace, from God our Father and *(from)* Jesus Christ our Lord.

3. *(Declaring, that)* as I besought thee to abide still at Ephesus, when I went into Macedonia *(so I did it to this end)*, that thou mightest charge some *(Judaizers there)* that they teach no other doctrine, *(than that which is according to godliness*, vi. 2.)

4. Neither give heed *(or incline)* to *(Jewish)* fables and endless genealogies, which minister questions *(or disquisitions into pedigrees)*, [4] rather than godly edifying, which is in faith: so do.

5. Now *(for)* the [5] end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

6. From which *(commandment)* some having swerved have turned aside unto vain jangling *(vain discourses of Talmudical fables and endless genealogies)*;

7. [6] Desiring to be teachers of the law; *(and yet)* understanding neither what they say *(of it)*, nor whereof they affirm *(i. e. neither the sense, scope, or true meaning of that law of which they speak, nor having any certainty of the traditions of which they talk so confidently)*.

8. But *(though they are thus ignorant)* we know that the law *(in itself)* is good, [7] if a man use it lawfully; *(not as a means of justification, but as a restraint from sin*, Gal. iii. 19. *and as a schoolmaster to bring him to Christ, the end of the law*, Gal. iii. 24. Rom. x. 4.)

9. Knowing this, that [8] the law is not made for a righteous man *(to condemn, or work wrath to him*, Rom. iv. 15. *as failing in the strict observance of it)*, but for *(restraining and condemning)* [9] the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10. For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11. *(That is the doctrine which is)* according to the glorious gospel of the blessed God, which was committed to my trust.

---

* "Obsecrat episcopus coepiscopum suum, ne pateretur Judæos aliter populum quam ab apostolo traditum docere, ne oblectarentur fabulis quas narrare consueti sunt Judæi de generatione suarum originum, de Abraham, et de circumcisione, et his quæ postea tradita sunt à Moyse." Ambros. in locum. Ἐνταῦθά τινες ἦσαν ἐξ Ἰουδαίων ψευδαποστολοι βουλόμενοι πάλιν ἐπὶ τὸν νόμον ἕλκειν τοὺς πίστους——τοῦτό ἐστιν ἑτεροδιδασκαλεῖν. Chrysostom in cap. i. 3.

Οἱ ἐξ Ἰουδαίων πεπιστευκότες ἐπὶ τῇ γνώσει τῆς παλαίας διαθήκης μίγνυ φρονοῦντες, ζητήματα ἄττα τοῖς ἐξ ἐθνῶν πεπιστευκόσι προσέφερον, ἐλέγχειν μὲν αὐτοὺς ὡς ἀμυήτους τῶν θείων λογίων ἀπιέμενοι, φυλάττειν δὲ τὴν νομικὴν πολιτείαν παραπείθειν ἐπιχειροῦντες. Œcum. et Theoph. proleg. in locum.

† Ταύτην εἰκότως ψευδώνυμον ἐκάλεσε γνῶσιν. Theod.

‡ Τάχα τοῦτό φησι διότι τινὲς ἑαυτοὺς ἐκάλουν τότε γνωστικούς. Chrys.

§ Οἶμαι δὲ ταῦτα λέγειν τὸν ἀποστολον περὶ τῶν τότε λεγομένων γνωστικῶν.

‖ See the note on chap. vi. 20.

¶ "Mortuus est autem Basilides, à quo gnostici, temporibus Hadriani." Hieron. in voce Agrippa. Βασιλείδης αἱρεσιάρχης Ἀλεξανδρεὺς ἀφ' οὗ οἱ γνωστικοί. Euseb. Chr. A. D. 134. "Valentinus venit Romam sub Hygino, increvit sub Pio, et prorogavit tempus usque ad Anicetum." Iren. lib. iv. cap. 4. Euseb. Eccl. Hist. lib. iv. cap. 11, et Chron. ad An. Christi 141. de Carpocrate et Epiphane Theodoretus hæc habet, Ἀδριανοῦ δὲ καὶ οὗτοι βασιλεύοντες τὰς πονηρὰς αἱρέσεις ἐκράτυναν. Hær. Fab. lib. i. cap. de Menandro. Vide Dodwel. dis. iv. in Iren. sect. 10. p. 308.

12. And I thank Christ Jesus our Lord, who hath enabled me, *(by the assistance of the Spirit and power of wisdom, who of myself was insufficient for this work,* 2 Cor. iii. 5, 6.) [10] for that he accounted me *(one that would be)* faithful *(in the discharge of it),* putting me *(therefore)* into the ministry;

13. *(Me, I say,)* who was before *(this gracious call)* a blasphemer *(of Christ,* Acts xxvi. 11.) and a persecutor *(of his servants,* Acts viii. 3.) and injurious *(to them):* but I obtained mercy *(from him),* because [11] I did it *(not against knowledge, for I verily thought I ought to do many things against the name of Jesus,* Acts xxvi. 9. *but)* ignorantly in unbelief.

14. And the grace of our Lord was exceeding abundant *(in its power to enable me to promote the faith,* Rom. xv. 19.) with *(through that)* [12] faith and love which is in Christ Jesus.

15. This *(therefore)* is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world [12] to save sinners; of whom [13] I am *(the)* chief *(and so a great example of the truth).*

16. Howbeit for this cause *(even)* I *(the chief of sinners)* obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern *(of it)* to them which should hereafter believe on him to life everlasting.

17. Now to the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

18. This charge *(of remaining some time at Ephesus, for the benefit of the churches there,* ver. 3.) I commit unto thee, son Timothy, [14] according to the prophecies that went before of thee, that thou *(encouraged and excited)* by them [15] mightest war a good warfare; *(even that of faith,* vi. 12. *fighting and suffering as a good soldier of Jesus Christ,* 2 Tim. ii. 3.)

19. Holding faith, and a good conscience; which *(last)* some having put away concerning faith have made shipwreck:

20. Of whom is Hymeneus (2 Tim. ii. 17.) and Alexander; (2 Tim. iv. 14.) [16] whom I have delivered unto Satan, *(for the destruction of the flesh,* 1 Cor. v. 5.) that they *(by what they suffer)* may learn not to blaspheme *(or speak evil of the faith).*

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. ΑΠΟΣΤΟΛΟΣ, *An apostle,* &c.] Thus he writes to Timothy and Titus, not to assert his apostolical authority to them who doubted not of it, but for their sakes over whom they were to preside, that they might not despise what they did and enjoined by so great authority.

[2] Κατ' ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν καὶ Κυρίου, &c.] Some construe these words thus, *According to the commandment of Jesus Christ, who is God our Saviour;* but the words τῆς ἐλπίδος ἡμῶν, *our hope,* must be construed with the words *Jesus Christ:* and this sufficiently confutes that version, which, as none of the ancients followed, so it is not supported by the word *Saviour* added to *God,* that epithet being twice applied to God the Father in this Epistle, *viz.* ii. 3. iv. 10. and twice in the Epistle to Titus, *viz.* i. 3. ii. 10. Moreover, some ancient copies read τοῦ Πατρὸς, *of God our Father.*

[3] Ver. 2. Γνησίῳ τέκνῳ ἐν πίστει, *My own son in the faith.*] This phrase compared with 1 Cor. iv. 14, 15. seems plainly to import, that Timothy was converted to the Christian faith by St. Paul; as also he seems to intimate when he saith, *he served with him in the gospel, as a son with the father,* Phil. ii. 22. and again calls him his *beloved Son,* 2 Tim. i. 2. Nor find I any thing in Scripture to the contrary; for though it is said that he had learned the Scriptures of the Old Testament from his youth, 2 Tim. iii. 15. yet is that true also of St. Paul, when yet he was no convert to the Christian faith, but a zealous persecutor of it. And though he was a disciple when Paul circumcised him, and took him with him from Lystra, (Acts xvi. 1.) that hinders not but that he might be made so by St. Paul himself.

[4] Ver. 4. Μᾶλλον ἢ οἰκονομίαν Θεοῦ τὴν ἐν πίστει, *Rather than godly edifying, which is in faith.*] Here first the grammarians note, that comparative particles, and especially this of μᾶλλον, *rather,* are often in sense negative, as Luke xviii. 14. *He went to his house justified,* ἢ ἐκεῖνος, *rather than the other; i. e.* the publican, and not the pharisee; 1 Pet. iii. 17. *It is better to suffer for well-doing, than for evil-doing;* John iii. 19. *Men loved* μᾶλλον τὸ σκότος ἢ φῶς, *darkness rather than light;* 2 Tim. iii. 4. φιλήδονοι μᾶλλον ἢ φιλόθεοι, i. e. *lovers of pleasure, and not of God.* (See John xii. 43. Heb. xi. 25.) The edification in the faith here mentioned, is styled the edification of God, because it hath God for its object and its end, as tending to the true knowledge and right worship of God; it is efficiently from him (on which account justification by faith is styled *the righteousness of God),* and tendeth highly to his glory.

[5] Ver. 5. Τὸ τέλος τῆς παραγγελίας, *The scope of the commandment.*] This some refer to the law, *which* (saith the apostle) *is fulfilled by love,* Rom. xiii. 10. but ἀγγελία, 1 John iii. 11. παραγγελία, 1 Thess. iv. 2. and ver. 18. of this chapter, and ἐπαγγελία, being in the Epistles always used of the gospel, and the latter word spoken of it in opposition to the law, which saith the apostle was not ἐξ ἐπαγγελίας, *of promise,* (Rom. iv. 13. Gal. iii. 18.) I rather think it here refers unto the gospel, or to that dispensation, in which *nothing availeth but faith working by love,* (Gal. v. 6.) and which requires fervent and unfeigned love out of a pure heart, from all that do obey the truth. (1 Pet. i. 22.)

[6] Ver. 7. Θέλοντες εἶναι νομοδιδάσκαλοι, *Desiring to be teachers of the law.*] That those persons were not gnostics, but ἐξ Ἰουδαίων, the Jews, is manifest, say the Greek commentators, from these words: for the gnostics were the greatest adversaries of the law and the prophets; and even rejecters of that God who gave the one and inspired the other. Simon Magus taught, that the prophets* received their *prophecies only from angels,* and that therefore *they that believed in him, and his Selene, should not regard them.* Saturninus, *That Christ came to destroy the God of the Jews;*† which God Simon himself denied, saith the Pseud. Ignatius.‡ They taught men *not to use the law and the prophets,*§ nor to fear their threats. Now they who held and

---

* "Prophetas autem à mundi fabricatoribus angelis inspiratos, dixisse prophetias; quapropter nec ulterius curarent eos hi qui in eum, et in Selenen ejus spem habeant." Lib. i. cap. 10.

† "Advenisse Christum ad destructionem Judæorum Dei." Cap. 22.

‡ Ἀρνεῖται δὲ τὸν Θεὸν τοῦ νόμου τῶν προφητῶν. Ep. ad Philadelph. sect. 6.

§ Νόμῳ καὶ προφήταις μὴ χρᾶσθαι. Constit. Apost. lib. vi. cap. 20. Μηδὲφρίττειν τῶν νόμων τὰς ἀπειλάς. Theodoret. Hær. Fab. lib. i. cap. 1.

taught these things must be the greatest adversaries to, and not the teachers of, the law.

Hence it follows, first, that the fables and the genealogies, mentioned ver. 4. and the vain janglings, ver. 6. cannot relate to the æones of the gnostics, which seem not then to be hatched; but that the apostle rather here respects, as Theodoret observes, *τὴν Ἰουδαϊκὴν ἑρμηνείαν τὴν ὑπ' αὐτῶν καλουμένην δευτέρωσιν, the vain traditions, or Talmudical fables, of the Jews,* as the apostle explains himself, when he instructs Titus to teach the Cretians, *μὴ προσέχειν Ἰουδαϊκοῖς μύθοις, not to give heed to the Jewish fables of men,* who turn from the truth, (i. 14.) especially those traditions and fables they had received of a Messiah ben Joseph that was to suffer, and a Messiah ben David that was to triumph gloriously and abide for ever, (John xii. 34.) if that distinction was so ancient; and of the golden days they were to have at the coming of this Messiah, of which Trypho in his dialogue with Justin speaks, p. 249. B. saying, that their prophets taught them, *ἔνδοξον καὶ μέγαν ἀναμένειν—παραλαμβάνοντα τὴν αἰώνιον βασιλείαν, to expect a great and glorious Messiah, who should have an endless kingdom;* and, p. 306, 307. of the halcyon days they should enjoy in Jerusalem, rebuilt at his coming. The endless genealogies are, say the fathers, *Γενεαλογίας τὰς ἐξ Ἀβραὰμ καὶ Δαβὶδ, their genealogies from Abraham and David,* which they were concerned for, that they might know they came from the promised seed; or their title to the privileges belonging to the children of Abraham; or that they might have the preference: for those of the tribe of Judah and of the family of David were held more honourable than those of other tribes. (See Campeg. Vitringa, de Syn. Vit. lib. iii. cap. 71. p. 871.) They were, saith Dr. Lightfoot, the long and intricate pedigrees they stood upon to prove themselves priests and Levites; for, as Josephus* notes, they thought themselves obliged to be very exact in that affair, and therefore *had genealogies of them preserved two thousand years.* To these we may add the genealogy and pedigree of their traditions, which they derived from Joshua in a long line of succession to their times. That they were genealogies belonging to the Jews, we learn from Tit. iii. 9. where they are joined with *strifes about the law.*

[7] Ver. 8. *Ἐάν τις αὐτῷ νομίμως χρῆται, If a man use it lawfully.*] That is, saith Theodoret, *ἐάν τις ἀκολουθῇ αὐτοῦ τῷ σκόπῳ, if he complieth with the scope of it, which is to bring him to Christ.*

[8] Ver. 9. *Δικαίῳ νόμος οὐ κεῖται.*] i. e. *The law was not made to condemn the just man;* for *against such there is no law* condemning them, (Gal. v. 23.) *ἀντίκειται δὲ,* but *it lies against the lawless,* to condemn them.

[9] *Ἀνόμοις,* &c.] From this enumeration of offenders against the law, we learn that the apostle is here speaking of the moral law contained in the ten commandments; for the sins here mentioned respect them; *the ungodly* being sinners against the *first commandment;* the *ἁμαρτωλοὶ, sinners* (as that word signifies the idolatrous gentiles, Gal. ii. 15.) the transgressors of the second, the perjured persons of the third, the unholy and profane of the fourth, the murderer of fathers and mothers of the fifth, the manslayers of the sixth, the fornicators and defilers of themselves with mankind of the seventh, menstealers of the eighth, liars of the ninth; as also from the following words, *If there be any other thing contrary to the sound doctrine of the gospel.* Note,

Thirdly, That fornication is here reckoned among sins committed against the law of nature, or the moral law; as it is also Rom. i. 29. and among the manifest *works of the flesh,* (Gal. v. 19.) yea, among the things *for which the wrath of God comes upon the children of disobedience,* or unbelief, that is, the heathens, (Eph. v. 5, 6.) for which men are to be excluded *from the kingdom of God,* (1 Cor. vi. 10. Rev. xxii. 15.) and to be cast into *the lake of fire and brimstone;* (Rev. xxi. 8.) whence it is to be wondered that this sin should be so generally committed by some, and pleaded for by others, who are called Christians.

[10] Ver. 12. *Ὅτι πιστόν με ἡγήσατο, He accounted me faithful.*] St. Paul was a *vessel of election* to bear Christ's name before the gentiles; (Acts ix. 15.) in order thereunto he was by him to be filled with the Holy Ghost, (ver. 17.) and so enabled to perform this work with the *power of signs and wonders, and of the Spirit of God.* (Rom. xv. 19.) Christ also appeared to him for this very end, *προχειρίζεσθαι, to constitute him first,* and set him apart, as it were, by laying hands upon him, to make him a minister and witness of what he had seen and heard, (Acts xxvi. 16. xxii. 14, 15.) and accordingly he sent him to the gentiles, (Acts xxvi. 17.) and thus he put him into the ministry. Christ did this because he *accounted him one that would be faithful in the discharge of his duty;* (1 Cor. iv. 2. vii. 25.) *i. e.* such a one who, by the consideration of so great a mercy and abundant grace, vouchsafed to one so unworthy, would patiently suffer for, (Acts ix. 16.) and labour more abundantly in propagation of the gospel, when thus assisted by the grace and Spirit of Christ. (1 Cor. xv. 10.) Whence it is observed by the fathers here, that* *there was not only something of God, but also something of himself, for which he was chosen to this ministry; and that he so magnifies the grace of God, as not to invalidate man's free-will.*

[11] Ver. 13. *Ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ, I did it ignorantly;*] Being an unbeliever, as he might be by reason of those many prejudices the learned Jews and zealous assertors of their traditions laboured under. For to this St. Peter doth ascribe their crucifixion of our Lord, saying, *I know you did it, κατ' ἄγνοιαν, through ignorance,* (Acts iii. 17.) and St. Paul saying they did it, *τοῦτον ἀγνοήσαντες, not knowing him,* (Acts xiii. 27. 1 Cor. ii. 8.) and Christ himself when he prays thus, *Father, forgive them, they know not what they do,* (Luke xxiii. 34.) giving the same reason of his prayer for their forgiveness, as St. Paul here doth of his own actual forgiveness; so that it is needless to endeavour, as some do, to wrest these words to another sense.

[12] Ver. 14. *Μετὰ πίστεως καὶ ἀγάπης, Through faith and love.*] Love constraining him to labour more abundantly, (2 Cor. v. 14.) and his strong faith enabling him to do it in the power of *signs and wonders, and of the Holy Ghost.* (Rom. xv. 19.)

* *Τὴν περὶ τὰς ἀναγραφὰς ἐπιμέλειαν.* Lib. i. contra App. p. 1036. A. *Τεκμήριον δὲ μέγιστον τῆς ἀκριβείας, οἱ γὰρ ἀρχιερεῖς οἱ παρ' ἡμῖν ἀπὸ δισχιλίων ἐτῶν ὑφ' ἁπάντων παῖδες ἐκ πατρὸς εἰσιν ἐν ἀναγραφαῖς.* Ibid. D.

* *Δείκνυσιν ὅτι δεῖ καὶ παρ' ἡμῶν εἰσενεχθῆναί τινα, οὐ γὰρ ἀκρίτως Θεὸς ἐπιλέγεται τινάς.* Œcum. *Ὅρα πῶς καὶ τὸ αὐτοῦ πίδησι, καὶ τὸ τοῦ Θεοῦ, τὸ πλέον νέμων τῇ τοῦ Θεοῦ προνοίᾳ. τὸ δὲ αὐτοῦ συστέλλων, πλὴν ὅσον μὴ λυμῆνασθαι τῷ αὐτεξουσίῳ—χάριν ἔχω,* &c. *Τοῦτο τοῦ Θεοῦ, εἶτα πάλιν τὸ αὐτοῦ, ὅτι πιστόν με ἡγήσατο.* Chrysostom.

[12] Μετὰ πίστεως, *With faith.*] Or, " per fidem," *through faith,* or by faith: so Paul and Barnabas declared what things God had done, μετ' αὐτῶν, *by them,* Acts xiv. 27. xv. 4. which is, ver. 12. δι' αὐτῶν.

[13] Ver. 15. Ἁμαρτωλοὺς σῶσαι, *To save sinners.*] Hence divines have well observed, that if man had not sinned Christ had not come into the world.

[14] Εἰμι ἐγώ, *I am.*] He saith not, *I was,* but *I am;* because even when sin is pardoned, we ought to have the prospect of it still before our eyes, to keep us humble and sensible of the grace of God to us.

Ver. 17. Μόνῳ σοφῷ Θεῷ.] Dr. Mills seems very averse from the word σοφῷ, admitting it neither here nor Jude 25. but see it defended in both places, Examen Millii in locum.

[15] Ver. 18. Κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, *According to the foregoing prophecies concerning thee.*] So iv. 14. *Neglect not,* τὸ χάρισμα, *the gift of the Holy Ghost which was given thee,* διὰ προφητείας, *according to the prophecy.* I have shewed (note on 1 Cor. xii. 10.) that among the gifts of prophecy and discerning of spirits, this was one, to foretell and choose out persons meet to do God service in the ministry. Hence St. Paul charges the bishops of Ephesus to feed the flock, over which *the Holy Ghost had made them overseers,* or bishops, Acts xx. 28. And Clemens Romanus saith, the apostles chose *bishops and deacons, with full assurance of the Holy Ghost,* πρόγνωσιν εἰληφότες τελείαν· (Ep. ad Cor. §. 42. 44.) *having a perfect knowledge of them, and making trial of them by the Spirit.* So was it in the case of Timothy, say all the Greek scholiasts on the place. St. Chrysostom* saith, he was *chosen by prophecy, that is, by the Spirit of God;* Theodoret,† that *he received imposition of hands, not by man's calling, but by Divine revelation;* Œcumenius,‡ that *by the revelation of the Spirit, he was both chosen by St. Paul to be a disciple, and was circumcised, and ordained a bishop;* and Theophylact affirms the same. Being thus designed and notified by the spirit of prophecy, they were, by prayer and imposition of hands, consecrated to their office. Thus, when the Spirit in the prophets had said, *Separate me Barnabas and Saul for the work of the ministry to which I have called them,* (Acts xiii. 2—4.) they *prayed, and laid their hands upon them, and sent them away;* and they are said to be *sent forth by the Holy Ghost.* And with this imposition of hands they, who had them not before, received χαρίσματα, gifts answerable to their calling. Thus St. Paul charges Timothy to stir up χάρισμα Θεοῦ, *the gift of God that was in him, by the laying on of his hands,* 2 Tim. i. 6. And Irenæus saith, lib. iv. cap. 33. that *the bishops who succeeded the apostles, with their succession into their bishopricks, received a certain χάρισμα of truth, according to the good pleasure of the Father.* (See note on 1 Cor. ii. 16. xii. 10.) Vain therefore are they who, pretending to an internal call of the Spirit, which they cannot prove to others, think imposition of hands, and consecration to the work of the ministry, unnecessary to the performance of the ministerial office.

[16] Ἵνα στρατεύῃ τὴν καλὴν στρατείαν, *That thou mayest war a good warfare.*] *i. e.* Perform the office of an evangelist well, (2 Tim. iv. 5.) so as to be *a good minister of Jesus Christ.* (1 Tim. iv. 6.) Thus in the Old Testament, the Levite that entered upon the service of the *tabernacle of the congregation,* is, in the Hebrew, one that enters *into the host,* Numb. iv. 3. 23. 30. 35. 39. 43. viii. 24. and goes לצבא צבא, *to war the warfare,* i. e. *to serve the service,* saith the Chaldee; and so the following words explain it: and to be superannuated, and so to cease from the work, is, to *return from the warfare,* viii. 25. Thus also in the New Testament, the Christian minister is *a soldier of Jesus Christ,* 2 Tim. ii. 3. στρατευόμενος, *a warrior,* ver. 4. He hath *the weapons of his warfare,* 2 Cor. x. 4. and ought to have his wages, because *no man goeth to warfare at his own charge,* 1 Cor. ix. 7.

[17] Ver. 20. Οὓς παρέδωκα τῷ Σατανᾷ, *Whom I have delivered to Satan.*] I have shewed, (note on 1 Cor. v. 5.) that the ancients say, this phrase signified that some disease was to be inflicted on them by Satan. Thus Theodoret, Chrysostom, and Œcumenius, here say of these men,* *that, being separated from the church, they were cruelly chastised by the adversary, falling into diseases and grievous afflictions, and other damages and calamities;* and this, in the forementioned place, is argued, from the ends of this delivery to Satan, *viz. for the destruction of the flesh; that they might learn not to blaspheme* that doctrine which could so severely punish them that did so. Note also, that Hymenæus and Alexander made *shipwreck of the faith;* not by renouncing Christianity, for *what have I to do* (saith the apostle) *to judge them that are without?* (1 Cor. v. 12.) but by maintaining such doctrines as overthrew the faith, *i. e.* by denying the resurrection of the body, as Hymenæus did. (2 Tim. ii. 18.)

CHAP. II.

1. I EXHORT therefore, *(in pursuance of the design of Christ's coming to save sinners,* i. 15. and here, ver. 3, 4.) that, first of all (Gr. *first, that)* [1] supplications, prayers, intercessions, and giving of thanks, be made for all men;

2. *(Particularly)* [2] for kings, and for all that are in authority; that we *(under their government)* may lead a quiet and peaceable life in all godliness and honesty.

3. For this *(prayer for them, and for all men)* is good and acceptable in the sight of God our Saviour;

4. Who will have all men to be saved, and to come (Gr. *who wills that all men should be saved, and come)* to the knowledge of the truth.

5. For there is one God, *(who is the God of the gentiles, as well as of the Jews,* Rom. ii. 29, 30. *the Creator,* Eph. iii. 9. *the Father,* Matt. ii. 10. *the Lord,* Acts xvii. 24. *the Saviour of all men,* iv. 10.) and [3] one Mediator betwixt God and man, the man Christ Jesus;

6. Who gave himself *(up to death, as)* [4] a ransom [5] for all *(men),* to be testified in due time, (Gr. *for a testimony in due time of God's love to all,* Tit. iii. 4.)

7. Whereunto *(i. e. for the accomplishment of which will*

* Τί ἐστιν ἀπὸ προφητείας, ἀπὸ πνεύματος ἁγίου. Chrysost. in locom.

† Οὐ γὰρ ἀνθρωπίνης τετύχηκας κλήσεως, ἀλλὰ κατὰ θείαν ἀποκάλυψιν τὴν χειροτονίαν ἐδείξω. Theod.

‡ Κατὰ γὰρ πνεύματος ἀποκάλυψιν καὶ ὑρίθη παρὰ τοῦ Παύλου, καὶ περιετμήθη, καὶ ἐπίσκοπος ἐχειροτονήθη. Œcum.

* Τοῦ γὰρ ἐκκλησιαστικοῦ σώματος χωρισθέντες, καὶ τῆς θείας χάριτος γυμνωθέντες, πικροὺς παρὰ τοῦ δυσμενοῦς ἐδέχοντο μάστιγας, καὶ νόσοις καὶ παθήμασι χαλεποῖς παρατείνοντες, καὶ ζημίαις, καὶ συμφοραῖς ἑτέραις. Theod.

of God) I am ordained *(appointed of Christ)* a preacher, and an apostle, [6] (I speak the truth in Christ, and lie not,) a teacher of the gentiles in faith and verity.

8. I will therefore that men pray every where, lifting up [7] holy hands, [8] without wrath and [9] doubting.

9. In like manner also, *(I will)* that *(Christian)* women adorn themselves in modest apparel, with [10] shamefacedness and sobriety; not *(setting out themselves)* with broidered hair, or gold, or pearls, or costly array;

10. But *(with that ornament)* which *(best)* becometh women professing godliness, *(that is)* with good works.

11. Let the woman learn in silence with all subjection *(to the better sex)*.

12. But *(for)* [11] I suffer not a woman to teach *(publicly)*, or to usurp the authority over the man, *(to whom she was subjected by God's precept*, Gen. iii. 16.) but *(I command her rather)* to be in silence.

13. For Adam was first formed, *(and)* then Eve, *(after him, and out of him, to denote subjection to him; and for him, to shew she was to serve him*, 1 Cor. xi. 8.)

14. [12] And Adam was not *(immediately)* deceived *(by the serpent as Eve was)*, but the woman being deceived was *(first)* in the transgression.

15. Notwithstanding she *(i. e. the female sex)* shall be saved in [13] child-bearing (*διὰ τεκνογονίας, through childbearing; i. e. they shall go through the sorrow threatened to her sex for that sin with safety)*, if they continue in faith *(i. e. trusting in God)* and charity *(to others, especially in the like condition,)* and holiness (Gr. *in sanctification, i. e. in chastity of manners, and freedom from uncleanness)*, with sobriety (*ἐν σωφροσύνῃ, in temperance, or freedom from excess)*.

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. ΔΕΗΣΕΙΣ, *προσευχὰς, ἐντεύξεις, Prayers, supplications, intercessions.*] Δεήσεις are deprecations for the pardon of sin, and the averting Divine judgments: Προσευχὰς, prayers for the obtaining of all spiritual and temporal blessings; and in this we have the suffrage of the Greek scholiasts and lexicographers: but as for the word ἐντεύξεις, they almost unanimously say, it is a complaint or accusation made to God, against those who deal injuriously with them, and a desire that he would avenge their injuries; to which I cannot think the apostle would so passionately exhort them. Nor is the word capable of this sense, when the apostle saith, iv. 5. *The creature is sanctified to us, διὰ ἐντεύξεως, by prayer.*

I therefore prefer the other import of the word mentioned in Phavorinus, that it is *παράκλησις ὑπό τινος προσαγομένη Θεῷ περὶ σωτηρίας ἑτέρων, an address presented to God for the salvation of others.* And by this rule were the devotions of the church continually directed: for, saith the author of the book De Vocatione Gentium,* *the devotion of all the priests, and all the faithful, doth so unanimously observe this rule of prayer, that there is no part of the world in which the Christian people do not put up such prayers as these, praying not only for the saints, but for infidels, idolaters, the enemies of the cross, and the persecutors of Christ's members, for Jews, heretics, and schismatics.* But then, as these addresses had a particular respect to men in these circumstances, so the other must have respect to men in general; all these addresses being to be made, not only for ourselves, but for all men.

[2] Ver. 2. Ὑπὲρ βασιλέων, &c. *For kings, and all that are in authority.*] So the Jews prayed, and offered sacrifices for the Persian kings,* and the welfare of their government, Ezra vi. 10. Thus Jeremiah sends to them in their captivity, *to pray for the peace of the city, whither God had caused them to be carried captive*, xxix. 7. And the Jews in Babylon send to those in Judea, to pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthazar his son, *that their days may be upon the earth as the days of heaven*, Baruch i. 11. When they came under the government of the kings of Egypt, Eleazer, their high-priest, writes to Ptolemy thus:† *We continually offer sacrifice for thee, thy sister, thy children, and friends; and the people pray for thy happy success in all things, and for the peaceable state of thy kingdom.* And so when they were under the Seleucidæ. And, lastly, when they came under the Roman government,‡ this was their constant practice, till they begun that rebellion, under which their city, country, religion, and nation, were destroyed. This being, saith Josephus, the cause of the war, that the seditious did θυσίαν τοῦ Καίσαρος ἀπορρίπτειν, *reject the sacrifice offered for Cæsar*, though the priests and nobles earnestly entreated them μὴ παραλείπειν τὸ ὑπὲρ τῶν ἡγεμόνων ἔθος, *not to desert the custom concerning their rulers, which always had obtained among them.*

And that the Christians, following their examples, thus prayed continually, from the beginning, for their kings,§ we learn from Polycarp,‖ Justin Martyr,¶ Tertullian,** St. Cyprian,†† Origen,‡‡ Lactantius,§§ and from all the ancient liturgies. And this it became them to do, that the heathen emperors, finding them thus solicitous for the welfare and prosperity of their government, might permit them quietly and peaceably to enjoy their religion.

[3] Ver. 5. Μεσίτης, *Mediator.*] That is, saith Suidas, *εἰρηνοποιὸς, a peace-maker.* This, say the Socinians, is not necessary, that a mediator should appease or reconcile parties at variance; but only, that he should deliver the mind of one to the other, and strike a covenant or league betwixt them, as in the case of Moses, Gal. iii. 9. To this I answer;

---

* "Quam legem supplicationis, ita omnium sacerdotum, et omnium fidelium devotio concorditer tenet, ut nulla pars mundi sit in quâ hujusmodi orationes non celebrentur à populis Christianis; supplicat ergo ubique ecclesia Deo, non solum pro sanctis, et in Christo jam regeneratis, sed etiam pro omnibus infidelibus et inimicis crucis Christi, pro omnibus idolorum cultoribus, pro omnibus qui Christum in membris ipsius prosequuntur, pro Judæis, quorum cæcitati lumen evangelii non refulget, pro hæreticis, et schismaticis, qui ab unitate fidei et charitatis alieni sunt." Lib. i. cap. 4.

* Ὑπὲρ ἐμοῦ καὶ Περσῶν εὐχόμενοι τῷ Θεῷ. Darius apud Joseph. Antiq. lib. xi. cap. 4.

† Ὑπὲρ σοῦ καὶ τῆς ἀδελφῆς σοῦ, καὶ τῶν τέκνων, καὶ φίλων προσηγάγομεν θυσίας, καὶ τὸ πλῆθος εὐχὰς ἐποιήσατο γενέσθαι σοι τὰ κατὰ νοῦν, καὶ φυλαχθῆναί σου τὴν βασιλείαν ἐν εἰρήνῃ. Jos. Antiq. lib. xii. cap. 2. p. 392.

Τὰς θυσίας ἐπιδείκνυσι ἃς ὑπὲρ τοῦ βασιλέως ἔλεγον προσφέρειν τῷ Θεῷ. Ibid. cap. 17.

‡ Περὶ μὲν Καίσαρος καὶ τοῦ δήμου τῶν Ῥωμαίων δὶς τῆς ἡμέρας θύειν ἔφασαν. Joseph. de Bell. Jud. lib. ii. cap. 17, &c. 30. per totum.

§ Ἐν καιρῷ μυστηρίων μίμνηται βασιλέας πολλάκις, καὶ ἀπίστου ὄντος. Œcumen.

‖ "Orate pro regibus et potestatibus et principibus." Polyc. §. 12.

¶ P. 52. 395. ** Apol. cap. 30—32. †† Ad Proconsulem.

‡‡ Contra Celsum, lib. viii. p. 427.

§§ In fine Theoph. ad Autol. p. 76. Dionys. Alexand. apud Euseb. Hist. Eccles. lib. vii. cap. 11. p. 258. Const. Apost. lib. ii. cap. 57.

First, That though this be not necessarily contained in the signification of the word, yet it is evidently implied in that which is annexed to our Mediator, wherever he is mentioned in the New Testament, *viz.* here, and in the Epistle to the Hebrews; for he is such *a mediator* as *gave himself a ransom to God for us,* ver. 6. and there, he is *a mediator of the new covenant of his blood,* the covenant made by intervention of his death, εἰς ἀπολύτρωσιν, *for redemption of the transgressions of the former covenant,* ix. 15. viii. 6. xii. 24.

Secondly, This seemeth to have been the Jewish notion, both of a *mediator* in the general, and of our Mediator, or the Divine Logos, in particular. Thus Philo saith,* That "the Father of all things hath granted to his most ancient Word an excellent gift, *viz.* that, standing in the confines of both, he should put a difference betwixt the maker and the thing made, as being an intercessor for mortal man to the immortal God, and an ambassador from the king to his subjects; in which gift he rejoiceth, saying, Κἀγὼ εἱστήκειν ἀνὰ μέσον Κυρίου καὶ ὑμῶν, *And I stood betwixt God and you, being neither unbegotten as God,* οὔτε γενητὸς ὡς ἡμεῖς, *nor made as we are,* but a middle of the extremes, and a pledge to both; to the Creator, engaging that all mankind shall not corrupt itself, and apostatize, choosing disorder before order; to the creature, that he may have good hope, that the merciful God will not wholly overlook his own work; for I denounce τὰ εἰρηνεῖα, *peaceable things to the creature from the God of peace.*" And speaking of their high-priest, who was a type of Christ, he saith, † "The law will have him raised above human nature, and coming near to the Divine; and, if I may say the truth, a middle betwixt both, that men may atone to God by a mediator, and God may reach forth and distribute his favours to men by a certain minister." And again,‡ "It was necessary, that he, who performs the office of a priest to the Father of a world, should have for his advocate his Son most perfect in virtue, to obtain the pardon of sins, and the participation of the greatest blessings." So that here it is made the office of a mediator, to *procure peace* to the creature from God, *to make atonement to God,* and to be an advocate to *obtain the pardon of sins;* and if Christ our mediator and advocate with the Father was, by virtue of his office, to do this, surely it must be part of his office to appease and reconcile God to us.

[4] Ver. 6. Ἀντίλυτρον ὑπὲρ πάντων, *A ransom for all;*] And, Matt. xx. 28. λύτρον ἀντὶ πολλῶν, *a ransom in the stead of many.* Hence then it is evident beyond contradiction, that our Lord Jesus suffered in our stead. For when the Scripture saith, Οὐ λήψεσθε λύτρα περὶ ψυχῆς παρὰ τοῦ φονεύσαντος, *Ye shall admit no satisfaction for the life of a murderer who is worthy of death,* Numb. xxxv. 31, 32. *but he shall surely be put to death;* for, οὐ ἐξιλασθήσεται ἡ γῆ ἀπὸ τοῦ αἵματος, *the land cannot be cleansed or expiated from the blood that is shed therein, but by the blood of him that shed it:* is not this the plain import of these words,—that no price shall be admitted instead of his life? Again, when Ahab passed this judgment on the disguised prophet, Ἔσται ἡ ψυχή σου ἀντὶ τῆς ψυχῆς αὐτοῦ, *Thy life shall go for his life whom thou hast let go,* 1 Kings xx. 39, 40. and when the prophet thus returns upon him, *Thus saith the Lord, Because thou hast let go out of thy hand a man whom I have appointed to utter destruction,* καὶ ἔσται ψυχή σου ἀντὶ τῆς ψυχῆς αὐτοῦ, *therefore thy life shall go for his life:* and when Jehu saith to the men appointed to slay the priests of Baal, *If any of them escape, he that letteth him go,* ἡ ψυχὴ αὐτοῦ ἀντὶ τῆς ψυχῆς αὐτοῦ, *his life shall be for his life that escapeth of them,* 2 Kings x. 24.: do not all these expressions plainly signify, *Thou shalt die instead of him?* When therefore Christ elsewhere declares, that *he would give his flesh for the life of the world;* that *he gave his life a ransom for many, a ransom for all;* must he not signify by these expressions, that he would give up his life to the death, instead of them who had deserved death? which sure he could not do, but he must suffer in their stead. Moreover, by the Jewish law, the first-born of every beast was to die; or, to rescue him from it, the owner was to pay, λύτρον ἀντὶ ψυχῆς, *a price to redeem his life,* Numb. xviii. 15. and the pushing ox, provided the owner did not pay, τὸ λύτρον τῆς ψυχῆς αὐτοῦ, *a price or ransom for his life,* Exod. xxi. 31. Every Israelite was also to bring in yearly his half-shekel, λύτρον τῆς ψυχῆς αὐτοῦ ἐξιλάσασθαι περὶ τῶν ψυχῶν ὑμῶν, *to be the ransom of his life,* that he die not: (Exod. xxx. 12. 15, 16.) and this money was appointed to buy the daily sacrifice, which was to expiate or make atonement for their lives. Moreover, among the Jews it was a received opinion, that σπουδαῖος τοῦ φαύλου λύτρον, *the good man was the redemption of the wicked:* (Philo de Sacrif. Cain, p. 118. D.) and hence Josephus* brings in Eleazer praying thus to God, *Be thou gracious to thy nation, being satisfied with the punishment I suffer for them: make my blood an expiation for them,* καὶ αντὶ ψυχῶν αὐτῶν λάβε τὴν ἐμὴν ψυχὴν, *and take my life instead of theirs.* (See the note on Matt. xx. 28.) When therefore, in allusion to these things, it is said, Christ gave himself, ἀντίλυτρον, or λύτρον ἀντὶ πολλῶν, *a ransom for many,* can we put any other sense upon these words than this,—that he gave his life instead of ours, to expiate and atone for those lives which we, by sin, had forfeited?

[5] Ὑπὲρ πάντων, *For all.*] These verses contain several convincing arguments, that God wills the salvation of all men in particular, and that Christ thus died for all. For,

First, The apostle here enjoins us to pray for all men, because *God will have all men to be saved.* Now it is unquestionably the Christian's duty, and was the constant practice of the church, to pray for all men in particular; and therefore the reason here assigned of this duty must reach to all men in particular.

Secondly, The apostle reasons thus; *God will have all men to be saved,* because he is the God of all, the common Father, Creator, Governor, and Preserver of all men: now thus he is the God of all men in particular; and so this

* Τῷ δὲ ἀρχαγγέλῳ καὶ πρεσβυτάτῳ λόγῳ δωρεὰν ἐξαίρετον ἔδωκεν ὁ τὰ ὅλα γεννήσας πατὴρ, ἵνα μεθόριος στὰς τὸ γενόμενον διακρίνῃ τοῦ πεποιηκότος, ὁ δ' αὐτὸς ἱκέτης μὲν ἐστι τοῦ θνητοῦ κηδαίνοντος ἀεὶ πρὸς ἄφθαρτον, πρεσβυτὴς δὲ τοῦ ἡγεμόνος πρὸς τὸ ὑπήκοον——οὔτε ἀγένητος ὡς ὁ Θεὸς ὤν, οὔτε γενητὸς ὡς ἡμεῖς, ἀλλὰ μέσος τῶν ἄκρων ἀμφοτέρους ὁμηρεύων. Lib. quis rerum Divin. Hæres. p. 397. G. 398. A.

† Βούλεται γὰρ αὐτὸν ὁ νόμος μείζονος μεμοιρᾶσθαι φύσεως ἢ κατὰ ἄνθρωπον, ἐγγυτέρω προσιόντα τῆς θείας, μεθόριον, εἰ δεῖ τ' ἀληθὲς λέγειν, ἀμφοῖν· ἵνα διὰ μέσου τινὸς ἄνθρωποι μὲν ἱλάσκωνται Θεὸν, Θεὸς δὲ τὰς χάριτας ἀνθρώποις ὑποδιακόνῳ τινὶ χρώμενος ὁρίζῃ καὶ χορηγῇ. Lib. ii. de Monarch. p. 369. E.

‡ Ἀναγκαῖον γὰρ ἦν τὸν ἱερώμενον τοῦ κοσμοῦ πατρὶ, παρακλήτῳ χρῆσθαι τελειοτάτῳ τὸν ἀρετὴν υἱῷ, πρός τε ἀμνηστίαν ἁμαρτημάτων, καὶ χορηγίας ἀφθονωτάτων ἀγαθῶν. De Vitâ Mosis, lib. iii. p. 521. B.

* Lib. de Mac. p. 1090. C.

argument must shew, he would have all men in particular be saved. For, as the apostle argues for God's readiness to justify the gentiles by faith, as freely as the Jews, by asking, *Is he the God of the Jews only? Is he not also of the gentiles?* Rom. iii. 29. and answering, that there is no difference betwixt them, *the same God being rich unto all that call upon him,* Rom. x. 12.; so may we argue in this case by a like inquiry, *Is he the God of a small remnant of the Jews and gentiles only? Is he not the God and Saviour of them all?* (iv. 10.)

Thirdly, *He would have all men to be saved* (saith the apostle); *for there is one mediator betwixt God and man, the man Christ Jesus, who gave himself a ransom for all.* Now if the argument from one God, was, as we have proved, designed to shew he was the God of all men in particular; the argument from this one Mediator must also prove Christ the mediator of all men in particular. Hence he is here emphatically styled *the man Christ Jesus;* to intimate unto us, that having taken upon him the nature common to us all, to fit him for this office, he must design it for the good of all who were partakers of that nature; for, as he was a man, he surely was endued with the best of human affections, universal charity, which would excite him to promote the welfare of all: as he was a man he was subject to the common law of humanity, which obliges us to endeavour the common benefit of men. (See the note on iv. 10.)

[6] Ver. 7. Ἀλήθειαν λέγω, *I speak the truth in Christ.*] This oath or vehement affirmation could not be necessary to confirm Timothy in the belief of this matter. But this Epistle being sent to Ephesus, or some other place where there were many Jews, who either denied that salvation was to be preached to the gentiles, or only on the terms of being also circumcised, which this apostle did so stoutly oppose, it might be necessary for their sakes.

[7] Ver. 8. Ὁσίους χεῖρας, *Holy hands.*] It is certain, that it was the custom of the heathens to wash sometimes their heads, sometimes their whole bodies, but generally their hands, before they came to their temples, to pay their homage to their gods. And to this purpose they had their χερνίβια, or χειρόνιπτρα, basins, or lavers, placed before the temples, which they were to use before they sacrificed; it being thought so great a crime to come to the gods with hands unwashed, *illotis manibus libare,* that it is * proverbial with them, to signify, by that phrase, those who come irreverently and unprepared to their service, say Diogenianus and St. Gregory; and to come reverently to the gods is, † περιῤῥαινάμενον, ἀπορῥυψάμενον, ἀπονιψάμενον, ὡσιωμένον προσιέναι, to come cleansed and washed; and therefore holy. As for the Jews, the learned Dr. Pocock saith, that this is a law among them, that *every one must wash his hands when he arises from his bed, that he may be pure when he offers up his prayers to God,* not thinking any man טהור (ὅσιος, Prov. xxii. 11.) pure, till he hath washed his hands. This they were to do, say their rabbins, *lest God, seeing his creature defiled, should be angry;* and because prayer succeeded to those sacrifices, which were not to be touched by the priest till he had washed his hands. (Exod. xxx. 27, 28.) This they looked upon as a part of sanctification, and therefore pray thus, *Blessed be thou, O Lord God,* קדשנו אשר, *who hast sanctified us by thy precepts, and commandest us to wash our hands.* This washing was to signify three things:

First, That the hands should be innocent and pure from all blood and cruelty, injustice and bribery, all filthiness and impurity, before we come to this sacred Majesty, as David saith, *I will wash my hands in innocency, and so will I compass thine altar,* Psal. xxvi. 6. and Philo, of the Essenes, * that they lifted up pure hands to heaven; that is, hands, καθαραὶ λημμάτων, καὶ ὑπ' οὐδεμίας προφάσεως τῶν εἰς πορισμὸν μιαινόμεναι, *pure from gifts, and stained with no unjust gain;* and so, saith he, must the person who lays his hand upon his offering be able to say, † Αἱ χεῖρες αὗται οὔτε δῶρον ἐπ' ἀδίκοις ἔλαβον, *These hands have received no gift to do injustice, are not polluted with innocent blood; they have maimed, wounded, done violence to no man; they have been employed in no culpable action, but have ministered to all good and profitable things.*

Secondly, That our hearts should much more be purified from all lusts and filthiness of spirit, pride, hatred, malice, covetousness, &c. so *clean hands* and *a pure heart,* in the Psalmist, go together, Psal. xxiv. 4. *He that offers sacrifices* (saith Philo ‡) *must be* καθαρὸς σώματι καὶ ψυχῇ, *pure in body from whatsoever defileth that; and in soul from all evil passions and vices: for it is folly to think we may not come to the temple till we have washed the body, and yet may pray and offer sacrifice with a spotted and defiled mind.*

Thirdly, That we be purified from all worldly and distracting thoughts, that the mind may be at leisure to attend purely to heavenly things, that we may bring to God, saith Philo, § τὴν ψυχὴν τοῦ τῶν αἰσθήσεων καὶ αἰσθητῶν ὄγκου παντελῶς ἐπικουφισθεῖσαν, *a soul eased of all the weight of the senses and sensible objects.* These are the things which the apostle here enjoins, when he commands us to lift up holy hands; not that we should wash them with water, which Tertullian ‖ reckons among things *vacuæ observationis,* of vain observation, superstitious, and rather curious and affected than reasonable devotion, when introduced by some Christians, from the heathen or the Jewish practice, as a preface to prayer.

[8] Χωρὶς ὀργῆς, *Without wrath.*] As being contrary to that charity and forgiveness, and that sedateness of spirit, we ought to have when we address to God in prayer, and being the forerunner of that cruelty which defiles the hand.

[9] Καὶ διαλογισμοῦ, *And doubting.*] I find not that the Greek ever bears the sense of *doubting,* but always imports, in the New Testament, either inward reasonings, or tumultuating thoughts; διαλογισμοὶ πονηροὶ, *evil thoughts* in the heart, Matt. xv. 19. Mark vii. 21. James ii. 4. διαλογισμοὶ καρδιῶν, *the thoughts of men's hearts,* Luke ii. 35. ix. 46. διαλογισμοὶ αὐτῶν, *their thoughts,* Luke v. 22. vi. 8. or their imaginations, Rom. i. 21. Luke xxiv. 38. or contention and disceptation among them, Luke ix. 46. or inward murmurings, Phil. ii. 14. all which are plainly opposite to that peace, concord, and sedateness of spirit we should bring to our devotions, and apt to distract us in them, especially *evil imaginations.*

The Scripture itself seems to direct us to the prime sense of this word; for what is διαλογισμοὶ, Luke ix. 47. is ἐνθυμήσεις, *inward thoughts* and *reasonings,* Matt. ix. 4. and

* Vide Erasm. Adag. Chil. 1. Cent. ix. p. 246. † Pol. lib. i. c. sect. 24.

* De Vita Contemplat. p. 695. † De Vict. p. 649.
‡ De Vict. offer. ab Init. § De Vita Contemplat. p. 691. B.
‖ De Orat. cap. 12.

this sense the word will bear in all places where we render it either *doubting* or *disputing*. So Phil. ii. 14. *Do all things without murmuring,* καὶ διαλογισμῶν, and inward reasonings, whether you should continue in the faith or not; or why such commands should be laid upon you; and here, without inward thoughts, or resentments of the injuries done to you. Theodoret here interprets it agreeably to the matter in hand, ἀμφιβολίας χωρὶς, *without hesitation, firmly believing thou shalt receive what thou askest:* and of this, saith Theophylact, thou mayest be assured, if thou still askest according to his will; if thou askest, μηδὲν ἀνάξιον τοῦ Βασιλέως, *nothing unworthy of God,* but all things spiritual, and asketh these things without wrath and hesitation, or a mind wavering betwixt hope and fear.

[10] Ver. 9. Μετὰ αἰδοῦς καὶ σωφροσύνης, *With shamefacedness, and sobriety, or chastity.*] It seems impossible to fix a certain rule for the attire of women of all states and conditions, at all times and in all places; but from what the apostle saith here, and 1 Pet. iii. 3. (see the note there), it seems evident, first, that περιπλοκαὶ τῶν τριχῶν ἑταιρικαὶ, all attire which suspected women used, either to provoke lust in others, or to shew any inclination to it in themselves; and all attire which hath any tendency to any thing of this nature, or to raise a suspicion of it, must be here forbidden, as being contrary to the modesty and chaste behaviour of a godly matron: and, secondly, all attire which, by the richness and costliness of it, shews any pride, or vanity of spirit, or an ambition to excel others: and, thirdly, all great concernment, care, and study to appear in such attire, as if it were indeed our truest ornament, and that which made us truly to excel, and be more honourable than others: this vanity and pride, this esteem of and concern for these things, being not well consistent with sobriety, and much less with the profession of true godliness. And here it is worthy to be noted by the women, first, that this precept ought not to be slighted by them, as of little moment, seeing it is so carefully inculcated by the two chief apostles of the Jew and gentile, St. Peter and St. Paul; and the contrary is represented as a practice opposite to godliness. Secondly, Let them especially mark the character here given of a Christian woman, *viz.* that she is one who doth not only profess and declare, that she serves and worships God, but also doth ἐπαγγέλλειν, *shew forth godliness in her life and conversion.* And, thirdly, let the men note hence that of Esthius, That if it be so unbecoming a Christian woman, to be thus concerned in adorning and tricking up her body, it must be much more unbecoming a Christian man to put on such attire, which makes him truly to deserve the name of fop.

[11] Ver. 12. Οὐκ ἐπιτρέπω, &c. *I suffer not a woman to teach.*] *i. e.* Publicly, 1 Cor. xiv. 34, 35. (See the note there.) They may privately instruct, as Priscilla did Apollos, Acts xviii. 26. and as a believing wife may instruct her unbelieving husband, when he requires a reason of her faith; but then *she must not challenge any authority* to do this, this being to usurp an authority not due unto her.

[12] Ver. 14. Οὐκ ἠπατήθη, *He was not deceived.*] *i. e.* By the serpent, who never attempted him, but was only seduced by the woman: she therefore was both guilty of her own and of her husband's sins.

[13] Ver. 15. Διὰ τῆς τεκνογονίας, *In child-bearing.*] That is, some say, by bearing the Messiah, the promised seed; but there is no instance that can be produced, where this phrase is used in this sense. Say others, *by education of her children;* but neither is there any instance of this signification of the word; nor is it fit that her salvation should depend on the faith, and charity, and holiness, of her children, these being things not in her power to produce in them. And, 3. what then shall become of barren women, and those that live and die virgins? To establish therefore the sense given in the text, let it be noted,

First, That this *enallage numeri,* or change of the number, in words that comprehend all of the same kind, is very common both in the Old and New Testament, and in profane authors: so Gen. xxxiii. 13. *Morientur totus grex.* Gen. xli. 57. *Universa terra venerunt;* the whole land came into Egypt: Psal. cxl. *Grant not the desires of the wicked, further not his wicked devices, lest they exalt themselves:* Prov. ii. 12, 13. *The evil man—who leave the paths of uprightness:* (see Numb. x. 3. 1 Kings i. 40. 1 Chron. x. 6. Ezra x. 12. Psal. lxviii. 11. Esd. xxv. 3. xxxiv. 10. Mark iii. 7, 8.) and here, v. 4. χῆρα—μανθανέτωσαν, *if any widow—let them learn.* Note,

Secondly, That the preposition διὰ doth not always signify a means or a condition, but sometimes a term to be passed through; as when it is said, διὰ πολλῶν θλίψεων, *Through many tribulations we must enter into the kingdom of God,* Acts xiv. 22. *He shall be saved* διὰ πυρὸς, *as one passing through the fire,* 1 Cor. iii. 15. *Let us behave ourselves as the ministers of God, passing inoffensively,* διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας, *through honour and dishonour, through good and evil report,* 2 Cor. vi. 8. in which sense we are said *ambulare per viam, per plateam.* But against the interpretation given in the paraphrase, it is objected, that the following words, *If they continue in the faith,* &c. cannot be mentioned here as a condition of their safe deliverance in child-bed, since that deliverance is common to the believer and the pagan, the charitable and temperate, and the uncharitable and intemperate, the chaste and the unchaste women.

Ans. Now to this I answer, That this objection seems to be of no force against the sense here given: for though health, riches, a good name, and other temporal blessings, be common to the pagan and believer, to the good and bad, that hinders not but *godliness may have the promise of this life;* as health, riches, a good name, and other outward blessings, are promised to those that fear God; it being sufficient to make good this promise, that God is pleased sometimes to vouchsafe this safe deliverance from the dangers of child-birth to women, by virtue of their trust in God, their charity to others, especially in the like condition, their temperance, sobriety, and chastity, as to the observation of the matrimonial vow; and that others may sometimes miscarry through the want or neglect of these duties. In a word, seeing it cannot be denied that these things are likely to engage God's providence to be with them in that needful hour, and the neglect of them may provoke him to abandon others, they must be deemed fit matter of a temporal promise.

CHAP. III.

1. [1] THIS is a true saying, If a man desire the office of a bishop, he desireth a good work (*i. e. a work that is*

honourable in itself, and so requires such dispositions and qualifications in the person who desireth it, as may render him worthy of that honour).

2. A bishop then must be [2] blameless *(i. e. free from just ground of blame)*, the [3] husband of one wife *(i. e. not guilty of polygamy, or of divorcing one woman and marrying another, as many of the Jews and Greeks then were)*, vigilant *(in his functions)*, sober *(governing his passions)*, of good behaviour *(in words, in habit, or in aspect)*, [4] given to hospitality *(or the entertainment of strangers)*, apt to teach *(not so much for his eloquence, as for his skill in Divine things, and knowledge of what is fitting to be taught.* So Theodoret.)

3. Not given to *(much)* wine, (ver. 8.) no striker, nor greedy of filthy lucre, but [5] patient; not a brawler *(or contentious person)*, not [6] covetous;

4. One that ruleth well *(in)* his own house, having his children in *(due)* subjection, *(and behaving himself in it)* with all gravity;

5. (For if a man know not how to rule *(well in)* his own house, how shall he *(be able to)* take care of the church of God?) *(which is a larger family, and so requires greater skill in government;)*

6. [7] Not a novice *(in religion)*, lest, being lifted up with pride (ἐκ τῆς προεδρίας, *by reason of his high advancement)* he fall [8] into the condemnation of the devil.

7. Moreover, he must have a good report of them that are without *(i. e. the unbelieving Jew or gentile, with whom he formerly conversed)*; lest he fall into reproach *(from them)* and *(into)* the [9] snare of the devil.

8. Likewise must the deacons be grave, not double-tongued, *(not fraudulent and deceitful,* Chrysostom: *not saying one thing to one, another to another,* Theodoret:) not given to much wine, not greedy of filthy lucre *(i. e. of lucre gained by sordid and filthy arts)*;

9. Holding the mystery of the faith in a pure conscience, *(i. e. in a life so pure that conscience may not smite him; for when a good conscience is once put away, the loss of faith will follow,* i. 19.)

10. [10] And let these also first be proved *(by the examination of the soundness of their faith, and the purity of their former lives)*; and then let them *(be admitted to)* use the office of a deacon, being *(thus)* found blameless.

11. Even so must their [11] wives be (γυναῖκας ὡσαύτως, *the women in like manner must be)* grave, not slanderers, sober, faithful in all things.

12. Let the deacons be the husbands of one wife, (see ver. 2.) ruling their children and their own houses well.

13. For they that have used the office of a deacon well *(i. e. according to these rules, do by so doing)* purchase to themselves [12] a good degree *(or higher office in the church)*, and great [13] boldness in *(preaching)* the faith *(which is)* in Christ Jesus.

14. These things write I *(now)* unto thee, hoping to come to thee shortly, *(and furnish thee with other instructions,* iv. 13.)

15. [14] But if I tarry long *(they will be the more needful)*, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, [15] the pillar and ground of the truth.

16. And without controversy *(or, confessedly)* great is the mystery of godliness: *(consisting in these articles,)* [16] God was manifest in the flesh, justified in *(or by)* the Spirit, seen of angels, preached to the gentiles, believed on in the world, received up into glory.

ANNOTATIONS ON CHAP. III.

[1] Ver. 1.] NOTE, concerning the import of the word *bishop* here, I find three different opinions among the ancients; *viz.* that of Theodoret, that the *apostle here calls the presbyter* bishop,* which he thus proves; *because after the rules prescribed concerning bishops, he descends to those concerning deacons, omitting presbyters; Because* (saith he) *anciently the same persons were styled presbyters and bishops, the name apostles being then given to them who are now called bishops; but in process of time, they left the name of apostles to them who were apostles indeed, and gave this name of bishop peculiarly to them who anciently were styled apostles. And though* (saith he) *these rules are given to the presbyters by name, it is clear that they more eminently belonged to bishops,* ἅτε δὴ καὶ μείζονος μεταλαχόντας τιμῆς, *as being of a higher dignity.* And this opinion, if true, is a full confutation of the presbyterian hypothesis; for it declares, that there were three distinct orders from the beginning of the church, apostles or bishops, presbyters, and deacons; and that the bishops were of a higher dignity than the presbyters.

Secondly, The second opinion is that of Epiphanius, that† the *apostles could not order all things at one time, there being then a necessity of presbyters and deacons, by both which ecclesiastical matters were to be administered; they placed no bishops there, where they found no persons worthy of that office; in other places, where they found persons worthy of it, but by reason of the paucity of converts found scarce any fit to be presbyters, they constituted only bishops and deacons. And this account* (saith he) *is taken,* βαθυτάταις ἱστορίαις, *from the most ancient histories of the church;* I suppose from the known passage of Clemens Romanus to this effect. And this also yields a full confutation of the presbyterian hypothesis; for it declares, that it was the design of the apostles to institute three several orders in the church, *viz.* bishops, presbyters, and deacons; and where this was not done, it was only through want of persons fit to complete these orders, and only during that defect; and this being writ in answer to Aerius's heresy, that *a bishop differed not from a presbyter, they being both one order, dignity, and honour,*‡ shews that opinion was then counted not only false and novel, but heretical.

Thirdly, The third opinion is that of Chrysostom,§ Œcumenius,‖ and Hilary the deacon, on the place,¶ that the

---

* Ἐπίσκοπον δὲ ἐνταῦθα τὸν πρεσβύτερον λέγει· μετὰ γὰρ τοὺς ἐπισκοπικοὺς νόμους τοὺς τοῖς διακόνοις προσήκοντας γράφει, τοὺς πρεσβυτέρους παραλιπὼν, τοὺς αὐτοὺς γὰρ ἐκάλουν ποτε πρεσβυτέρους, καὶ ἐπισκόπους· τοὺς δὲ τῶν καλουμένους ἐπισκόπους ἀποστόλους ἀνόμαζον· τοῦ δὲ χρόνου προϊόντος, τὸ μὲν τῆς ἀποστολῆς ὄνομα τοῖς ἀληθῶς ἀποστόλοις κατέλιπον, τὴν δὲ τῆς ἐπισκοπῆς προσηγορίαν τοῖς πάλαι καλουμένοις ἀποστόλοις ἐπέθεσαν. In locum.

† Οὐ γὰρ πάντα εὐθὺς ἠδυνήθησαν οἱ ἀπόστολοι καταστῆσαι· πρεσβυτέρων γὰρ ἐγίνετο χρεία, καὶ διακόνων, διὰ γὰρ τῶν δύο τούτων τὰ ἐκκλησιαστικὰ δύνανται πληροῦσθαι· Ὅπου δὲ οὐκ εὑρέθη εἷς ἄξιος ἐπισκοπῆς, ἔμεινεν ὁ τόπος χωρὶς ἐπισκόπου· ὅπου δὲ γέγονε χρεία, καὶ ἦσαν ἄξιοι ἐπισκοπῆς, κατεστάθησαν ἐπίσκοποι, πλήθους δὲ μὴ ὄντος. οὐχ εὑρέθησαν ἐν αὐτοῖς πρεσβύτεροι κατασταθῆναι, καὶ ἠρκέσθησαν ἐπὶ τῷ κατὰ τόπον μόνῳ ἐπισκόπῳ. Ἄνευ δὲ διακόνου ἐπίσκοπον ἀδύνατον εἶναι. Epiphan. Hær. lxxv. §. 5.

‡ Τί ἐστιν ἐπίσκοπος πρὸς πρεσβύτερον; οὐδὲν διαλλάττει οὗτος τούτου· μία γάρ ἐστι τάξις, καὶ μία φησὶ τιμὴ, καὶ ἓν ἀξίωμα.

§ Ἃ περὶ ἐπισκόπων εἶπε, ταῦτα καὶ πρεσβυτέροις ἁρμόττει· τῇ γὰρ χειροτονίᾳ μόνῃ ὑπερβεβήκασι, καὶ τούτῳ μόνον δοκοῦσι πλεονεκτεῖν τοὺς πρεσβυτέρους. Chrysost. in locum.

‖ Ὁμοίως γὰρ καὶ αὐτοὶ ἱερεῖς τί εἰσι, καὶ διδασκαλίαν εἰσὶ πιστευμένοι. Œcumen.

¶ "Post episcopum tamen diaconatus ordinationem subjecit; quare? nisi quia

apostle includes presbyters under the name of bishops, because there is no great difference between them, they being appointed, as well as bishops, to teach, and to preside over the church; and being only inferior to the bishops, *as to the power of ordination, which belongs alone to bishops, and not to presbyters.* Now even according to this opinion, *the bishop is above the presbyter,* and all ordinations which are not performed by the bishop are irregular, and performed by them who have no power to ordain.

[2] Ver. 2. Ἀνεπίληπτος, *Blameless.*] For *the life of a bishop* (saith Chrysostom) *should shine so bright, and be so free from spot, that others may not only behold it, but live by his example.*

[3] Μιᾶς γυναικὸς ἄνδρα, *The husband of one wife.*] For *the Jews and Greeks* (saith Theodoret*) *were wont to be married to two or three wives together.* The apostle, therefore, doth not say this to depreciate second marriages, which he elsewhere allows, (1 Cor. vii. 8. 39.) and from which it may not be in a man's power to abstain: *If then a man,* τὴν προτέραν ἐκβαλὼν, ἑτέρᾳ συνεζύγη, *rejecting his former wife, be joined to another, he deserveth blame; but if death have disjoined him from his former, and nature, urging, doth necessitate him to take another, it is otherwise.* Considering these and other things, I approve of this interpretation of some of the ancients, which is also mentioned by St. Jerome,† and by Chrysostom, declaring, that the apostle doth not here oblige the bishop to be married, but only corrects the immoderateness of some; because, among the Jews, it was lawful both to marry twice, καὶ δύο ἔχειν κατὰ ταυτὸν γυναῖκας, *and to have two wives together;* and it was more common with them to divorce one, and take another. And whereas against this interpretation it is objected, that the apostle requires also, that *the widow should be the wife of one husband;* whereas it never was permitted, among any but barbarians, for women to have more than one husband at once; this objection hath some strength against the interpreting that passage of polygamy, but none against that interpretation which relates to marriage after dismission of the former husband; the law allowing this in Greece, and the practice having made it common among the Romans, and not unusual among the Jews. (See note on v. 9.) Origen‡ seems plainly to insinuate, that this law, in the strict sense, seems harsh and unreasonable, since he that hath a wife might lose her in his youth, and so have need of a second; and this law allowed the bishop to enjoy his first wife even to old age, ἐσθ' ὅτε μηδὲ γυμναζόμενον εἰς ἁγνείαν, καὶ σωφρασύνην, *though he never exercised himself to chastity and continence:* and therefore he thinks fit to interpret these words by analogy to the bill of divorce, plainly declaring against the church of Rome, that neither bishop, priest, nor deacon, of whom there he speaks, were either by Scripture, or the laws of the church, restrained from cohabiting with their wives, after their promotion to those orders. See the confirmation of our exposition in Suicerus, vocibus διγαμία and δίγαμος.

[4] Φιλόξενον, *Given to hospitality.*] Not in our common sense, of keeping a good table, or an open house, for all comers; but, τοὺς ὑποδημοῦντας ὑποδεχόμενον, *an entertainer of strangers,* as the fathers say, and the word φιλόξενος signifies.

Ver. 3. Μὴ αἰσχροκερδῆ.] These words, saith Dr. Mills, crept into the text from Tit. i. 7. whereas they are found in Chrysostom, and Œcumenius, Cod. Alex. and St. Basil, tom. ii. p. 416, 417. and are fully confirmed from the words following, διακόνους ὡσαύτως μὴ αἰσχροκερδεῖς; and from Tit. i. 7. where St. Paul treats of the same subject.

[5] Ἐπιεικῆ, *Patient,* or *gentle;*] *i. e.* Saith Theodoret, in reference to offences committed against himself; for it is no part of meekness or patience, when others are injured, to overlook the injury.

[6] Ἀφιλάργυρον, *Nor covetous, or a lover of money.*] Theodoret here notes, that the apostle doth not say he must be ἀκτήμονα, *one who possesseth none;* for a man may possess these things, and yet distribute them as he ought, so as not to be a slave to them, but a lord over them.

[7] Ver. 6. Μὴ νεόφυτον, *Not a novice.*] This, say Chrysostom and Theodoret, is not spoken with respect to age; for Timothy himself, to whom he writes, was a youth, (iv. 12.) but in respect to his knowledge of the faith.

[8] Εἰς κρῖμα τοῦ διαβόλου.] That the devil fell by pride, Theodoret here notes: but yet both he and Chrysostom say, that by *condemnation* here the apostle means not his sin, but his punishment for it.

[9] Ver. 7. Καὶ παγίδα διαβόλου, *And the snare of the devil.*] *i. e.* Saith Theodoret, lest, being tempted by Satan, he relapse into his former sins; or, lest, being reproached by those he is set over, for his former life, Satan tempt him to apostacy, v. 15.

[10] Ver. 10. Καὶ οὗτοι δοκιμαζέσθωσαν πρῶτον, *And let these be first proved.*] These words καὶ οὗτοι shew, that this trial belonged also to the *higher orders;* and so it seems to have been from the beginning, where the Holy Ghost did not immediately interpose in designation of the person. The emperor Severus takes notice of it,* as of a *practice observed both by the Jews and Christians, in order to the ordination of their priests, and fit to be imitated in choosing a rector, or procurator of the provinces subject to the Roman government.* The epistles of St. Cyprian† make frequent mention of this practice observed in the church, in imitation of the Jews. *This* (saith he) *was observed in the acts of the apostles; in the ordination both of bishops, priests, and deacons: and therefore this* (saith he) *is derived from a Divine and apostolical tradition, observed almost throughout all pro-*

episcopi et presbyteri una ordinatio est, uterque enim sacerdos est, sed episcopus primus est." Hilar. in locum.

* Πάλαι γὰρ ἐνόμισαν καὶ Ἕλληνες, καὶ Ἰουδαῖοι, καὶ δύο καὶ τρισὶ, καὶ πλείοσι γυναιξὶ νόμῳ γάμου κατὰ ταυτὸν συνοικεῖν.

† Com. in Tit. i.

‡ A. in Matt. ed. Huet. tom. i. p. 362, 365.

* "Ubi aliquos voluisset vel rectores provinciis dare, vel procuratores, id est, rationales ordinare, nomina eorum proponebat, hortans populum, ut si quis quid haberet criminis, probaret manifestis rebus.——Dicebatque grave esse quum id Christiani et Judæi facerent in prædicandis sacerdotibus, qui ordinandi sunt, non fieri in provinciarum rectoribus, quibus et fortunæ hominum committerentur, et capita." Lamprid. in Vitâ Severi, cap. 45.

† "Coram omni synagoga jubet Deus constitui sacerdotem, id est, instruit et ostendit ordinationes sacerdotales non nisi sub populi assistentis conscientiâ fieri oportere; ut plebe præsente, vel detegantur malorum crimina, vel bonorum merita prædicentur, et sit ordinatio justa et legitima, quæ omnium suffragio et judicio fuerit ordinata——Quod postea, secundum Divina magisteria, observatur in Actis Apostolorum——Nec hoc in episcoporum tantum, et sacerdotum ordinibus, observasse apostolos animadvertimus, de quo et ipso in Actis eorum scriptum est——Propter quod diligenter de traditione divina, et apostolica observatione, servandum est et tenendum, quod apud nos quoque, et fere per provincias universas tenetur, ut ad ordinationes rite celebrandas, ad eam plebem cui præpositus ordinatur, episcopi ejusdem provinciæ proximi quique convenisnt, et episcopus delegatur, plebe præsente, quæ singulorum vitam plenissime novit, et uniuscujusque actum de ejus conversatione perspexit." Ed. Ox. Ep. 67. §. 2. p. 172.

vinces, that the bishops of that province where the bishop is to be placed, should come thither and choose the bishop, the people being present who were acquainted with his life and conversation.

[11] Ver. 11. Γυναῖκας ὡσαύτως, *The women also,*] *i. e.* That are admitted to be deaconesses, Tit. ii. 3. Περὶ τῶν τὸ ἀξίωμα τῆς διακονίας ἐχούσων λέγει, Chrysostom, Theodoret.

[12] Ver. 13. Βαθμὸν καλὸν, *A good degree.*] It being the custom to choose presbyters out of the deacons, and bishops out of the best presbyters; and therefore, at his ordination, they prayed, that he, using the office of a deacon unblameably, might * μείζονος ἀξιωθῆναι βαθμοῦ, *be held worthy of a higher degree.*

[13] Παῤῥησίαν, *Boldness,* or *freedom.*] The deacons sometimes preached and converted men to the faith, as St. Stephen and Philip; and this they could more freely and more successfully perform, when they lived suitably to the qualifications of their function, and to the rules of the gospel they professed and taught.

[14] Ver. 15. Ἐὰν δὲ βραδύνω, *But if I tarry long.*] Here Theodoret well notes, that neither the holy prophets, nor apostles, knew all things, the grace of the Spirit dictating to them only the things which were expedient; as appears from these expressions, *hoping to come shortly,* and, *but if I tarry.*

[15] Στύλος καὶ ἑδραίωμα τῆς ἀληθείας, *The pillar and the ground of truth.*] Here, say the Romanists, the church is styled *the pillar and the ground of truth,* surely from her teachers being so; they being elsewhere styled *pillars,* Gal. ii. 9. and *foundations,* Eph. ii. 20. Now, say they, may not all securely rely in their faith on the pillar of truth? May they not securely ground their faith upon the ground of truth? The church therefore being the pillar and the ground of truth, we may, without fear of ever erring, rely upon her.

Ans. 1. Whereas the objection represents it as certain, that the church is here styled *the pillar and the ground of truth,* in respect of its teachers, the text seems clearly to intimate the contrary: for whether we supply the sense of the words thus, πῶς δεῖ (σε), *how thou oughtest;* or, with Theophylact, πῶς δεῖ τὸν ἐπίσκοπον, *how a bishop ought to behave himself in the house of God,* which is the church, it is evident, that the church,† here mentioned, is put in opposition to the bishop of it, and is, according to Theodoret on the place, σύλλογος τῶν πιστευόντων, *the collection of believers;* and therefore not the church representative, which is only σύλλογος τῶν ἐπισκόπων, *an assembly of bishops,* according to the doctrine of the church of Rome; and therefore the infallibility of the church representative can never be concluded from these words, which so expressly do relate to the whole system of believers, in distinction from their bishops.

Ans. 2. The church here is *the church of the living God;* not as it comprehends the major part of her visible members, but only as it comprehends the true and living members of Christ's body, they being only *the church of the living God;* so that we must first know who they are, before we can be guided by them. Now, because this is impossible to be known with any assurance, it is impossible that we should be obliged to rely on their judgment in deciding what is truth.

Ans. 3. There is nothing more common, in the language of the writers of the church, than to style any eminent father of the church or assertor of her faith, *the pillar and the ground of faith.* This title is by St. Basil* given to Musonius bishop of Cæsarea, to Athanasius, and to the orthodox bishops banished for the truth; by Nazianzen,† to Basil, to Athanasius, and to Eusebius bishop of Samosata; by Lanfranc and Rupertus Tuitiensis, it is given to St. Austin; and yet sure they were far from thinking, that any of these single fathers were infallible. Whence it must follow, that, according to the judgment of the church, this phrase did not import infallibility.

Ans. 4. The church cannot here be styled *the pillar and the ground of truth,* as being the foundation on which truth is built, and which giveth it authority; truth being, saith St. Chrysostom,‡ τῆς ἐκκλησίας καὶ στύλος καὶ ἑδραίωμα, *the pillar and the ground of the church,* which is, saith the apostle, *built on the foundation of the apostles and the prophets,* Eph. ii. 19, 20. She therefore is the *church of Christ,* because she holds the truth; as is demonstrative from this, that purely ceasing to do so, her members cease to be the members of the church: she therefore cannot, by me, be known to be the church, until I know she holds the truth, and doth not cease to make profession of it: and when I first know this, what need have I of her infallible direction to find out the truth? She therefore may be rather said to be *the pillar and the ground of truth,* because it is essential to her being, to maintain and teach all necessary truths; and because her living members do and will maintain them, when concealed, denied, or misrepresented by hypocritical professors; and because she doth preserve and own those oracles in which the saving truth of Christ is fully and perspicuously maintained; and doth baptize her children into that symbol, which was always held to be a perfect summary of Christian faith.

Lastly, The church of that age might well be said to be *the pillar and the ground of truth,* because then the apostles presided in it, who were the pillars and foundations of the Christian faith, according to the Scriptures and the ancient fathers: thus Theodoret§ styles St. Peter and St. John, τοὺς στύλους τῆς ἀληθείας, *the pillars of truth;* and Œcumenius,‖ στύλους τῆς πίστεως, *i. e. the pillars of the faith.* Then also did the apostles and evangelists deliver, and the church receive, those Scriptures, which were to be the standard of the Christian faith, and which were written, saith Irenæus,¶ *by the will of God, to be hereafter* "columna et fundamentum fidei nostræ," *the pillar and foundation of our faith:* and which are, saith Athanasius,** τῆς πίστεως ἡμῶν ἀγκυραὶ καὶ ἐρείσματα, *the anchors and stabiliments of our faith.* Then did her members confirm the Christian faith by miracles, which, by St. Hilary†† upon this place, are styled, *The confirmation of this truth;* and by their sufferings for it: on which account the martyrs are peculiarly styled by the fathers *the steady pillars and the grounds of Christians.* Now seeing none of these reasons can be applied to the present church, it will not follow, that she can, in like manner, claim this title.

* Const. Apost. lib. viii. cap. 18. † See Const. Apost. lib. iii. cap. 15.

* Epist. 62. 67. 70. 349. † Orat. 19. 21. 23. 29. ‡ In locum.
§ Orat. de Provid. tom. iv. p. 441. ‖ In Gal. ii. 9. ¶ Lib. iii. cap. 1.
** Tom. ii. p. 61. †† "Firmamentum veritatis hujus sunt signa et prodigia."

[16] Ver. 16. Θεὸς ἐφανερώθη, *God was manifested in the flesh.*] Here Grotius saith, "Suspectam nobis hanc lectionem faciunt interpretes veteres, Latinus, Syrus, Arabs, et Ambrosius, qui omnes legunt ὃ ἐφανερώθη," *i.e. The Latin, Syriac, Arabic, versions, and St. Ambrose,* all read, *the mystery which was revealed in the flesh;* which gives us reason to suspect the other reading, *viz. God manifested in the flesh.* But, 1. this a great mistake as to the Arabic version, for that reads thus, *Quod Deus,* that God was manifested in the flesh; and so doth the Syriac, according to the version of Tremellius: in the Polyglot it runs thus, *Magnum est arcanum justitiæ quod justificatus est carne;* which cannot refer to mystery, but must refer to God or Christ: and though the Vulgar Latin, and the commentator under the name of Ambrose, read, *Quod manifestum est in carne;* yet he adds, agreeably to the opinion of the Latins, that this mystery is "Christus in carne," *Christ manifested in the flesh, but concealed in the Spirit,* or, as to his Godhead. (See Dr. Pearson's Vindication of this place against Grotius, Creed, p. 128.) In a word, the reading which our translation follows is owned by all the Greek scholiasts, Chrysostom, Theodoret, Œcumenius, and Theophylact, and is found in all the manuscripts, excepting that of Clermont and Lincoln college, and the phrases here used do make it necessary to expound the words, not of the gospel, but of Christ, the subject of it. For,

1. That exposition, which refers these words unto the gospel, puts such a strained sense on some of these expressions, of which we meet with no example in the whole New Testament: for where doth *manifestation in the flesh* signify the manifestation of a thing by weak and mortal men? and where is the gospel said to be manifested in the flesh? where doth ἀνελήφθη signify the *exaltation of the gospel?* or where is it said, that the *gospel was received into glory?*

2. It turns many of those expressions into a metaphorical sense, which are literally true of Christ; for, according to this exposition, *flesh* signifies *weak men;* to be *justified,* to be *owned* and *approved;* to be *seen,* is to be *known* or *revealed;* to be *taken up,* is to be *exalted in the minds of men.*

3. This strained exposition reduces three of these articles into one; it being, in effect, the same, to be *believed on in the world,* by reason of those glorious miracles by which it was confirmed; and, to be *owned* and *approved,* by reason of the operations of the Holy Spirit, which did assist the preachers of it; and, by that approbation, *gloriously exalted in the minds of men.*

These are the inconveniences which attend that exposition; whereas the other interpretation, which refers this mystery to Christ, affords a very plain and literal exposition of the words, confirmed by parallel expressions frequent in the holy Scripture. For,

1. *The Word* (saith St. John) *was made flesh, and dwelt among us,* John i. 14. *and we have seen his glory.* Ἐφανερώθη, *He was manifested,* 1 John iii. 5. 8. iv. 2. *and came in the flesh, who was the Son of God. He who was in the form of God, and thought it no robbery to be equal with God, was found in the likeness of a man,* Phil. ii. 6, 7. *He that was God blessed for evermore, was also of the seed of David, according to the flesh,* Rom. ix. 5.

2. He was *justified by the Spirit,* as doing those miracles on earth, by which he justified his mission against all the accusations of the Jews, by the *Spirit of God,* Matt. xii. 28. being *declared to be the Son of God with power, by the Spirit of holiness,* Rom. i. 3, 4. by sending that Spirit after his ascension into heaven, Acts ii. 32. which he had promised to his disciples upon earth, and by which the world was convinced, περὶ δικαιοσύνης, *of his righteousness,* John xvi. 10.

3. He was *seen of angels,* who at his entrance into the world did worship him, Heb. i. 6. who celebrated his birth, and gave notice of it to the world, Luke ii. 9. 13. who ministered to him in the desert, Matt. iv. 11. and in his agonies, Luke xxii. 43. xxiv. 4. who were present at his resurrection, and attended him at his ascension into heaven, Acts i. 10.

4. The whole history of the gospel shews, that *he was preached to the gentiles,* and *believed on in the world.*

5. And, lastly, *He was received up into heaven,* ἀνεφέρετο, ἀνήρθη, ἀνελήφθη, *he was taken, he was carried up into heaven, and sat at the right hand of Majesty in glory,* Matt. xvi. 19. Luke xxiv. 51. Acts i. 2. 11. And sure so plain, so full, and literal an exposition of these articles, deserves to be preferred before the strained and metaphorical interpretations of Grotius, Erasmus, and the Socinians.

CHAP. IV.

1. NOW *(but though the mystery of godliness be so fully confirmed),* [1] the Spirit *(in the Scripture)* speaketh expressly, that [2] [a] in the latter times [3] [b] some shall depart from the faith *(once embraced by them),* [4] [c] giving heed to seducing spirits, and [d] doctrines of devils;

2. Speaking lies in [5] [e] hypocrisy (Gr. ἐν ὑποκρίσει ψευδολόγων, *through the hypocrisy of liars, and of men),* having their consciences seared with a hot iron, *(i. e. of corrupt and profligated consciences;*

3. *Of men)* [6] [f] forbidding *(those whom they have seduced)* to marry, and *(commanding them)* to [g] abstain from meats, which God hath created to be received with thanksgiving of them that believe and know the truth, *(i. e. who are instructed aright in their Christian liberty; for though nothing be unclean of itself, yet to him who through weakness esteemeth any thing unclean, to him it is unclean,* Rom. xiv. 14.)

4. For every creature of God is good *(for food),* and nothing *(is)* to be refused *(as polluted),* if it be (Gr. *being)* received with thanksgiving.

5. For it is [h] sanctified by the word of God, *(giving us commission to eat of all things,* Gen. ix. 2, 3. *or by the gospel, taking off the difference betwixt things clean and unclean,* Rom. xiv. 14.) and *(by)* prayer *(for a blessing on it, and thanksgiving for it).*

6. If thou put the brethren in remembrance of these things *(to preserve them from these impostors),* thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained *(or, which thou hast followed hitherto).*

7. But refuse *(avoid)* profane and old wives' fables, *(such as the Jewish doctors tell,* i. 4. 6. Tit. i. 14. iii. 9.) and exercise thyself rather *(in those things which tend, not as they do, to endless questions, and law-strifes, and the perversion of the faith, but)* unto ungodliness.

8. For [i] bodily exercise profiteth little: but godliness is profitable to all things, having the promise of the life that now is, and of that which is to come.

9. This is a faithful saying, and worthy of all acceptation *(a truth most worthy to be relied on, viz. that godliness hath the promise of that life which is to come).*

10. For therefore we both labour and suffer reproach, because we trust in the living God, [k] who is the Saviour of all men, especially of those that believe.

11. These things command (Gr. *exhort)* and teach *(men to believe).*

12. Let no man *(have occasion to)* despise [l] thy youth, *(or thy function, by reason of it;)* but be thou an example of *(and to)* believers, in word *(of doctrine),* in *(gravity of)* conversation, in charity *(to all),* in *(fervency of)* spirit, in faith, in purity *(of life).*

13. [m] Till I come *(to thee),* give attendance to reading *(the holy Scriptures, whence thou mayest learn to teach others),* to exhortation *(to what they ought to do, and to avoid),* to doctrine *(teaching them what to believe).*

14. Neglect not *(to stir up)* the gift that is in thee, (see note on 2 Tim. i. 6.) which was given thee by prophecy *(according to the foregoing prophecies concerning thee,* see note on 1 Tim. i. 18.) [n] with the laying on of the hands of the presbytery.

15. Meditate on these things *(which thou readest in the holy Scriptures, and in which thou instructest others,* ver. 15.) give thyself wholly to them *(to exhortation and doctrine,* ver. 13.) that *(so thou mayest perform them with such readiness and exactness, that)* thy profiting may appear unto all.

16. [o] Take heed to thyself *(that thou livest exemplarily,* ver. 12.) and to thy doctrine *(that it be sound and edifying,* ver. 6.) continue in them *(in the exercises mentioned* ver. 12, 13.) for in doing this thou shalt both save thyself *(by doing faithfully thy duty),* and them that hear thee *(by engaging them to perform theirs).*

ANNOTATIONS ON CHAP. IV.

[i] Ver. 1. Τὸ Πνεῦμα ῥητῶς λέγει, *The Spirit saith expressly.*] Hence Mr. Mede concludes, That the apostle must refer to some prophecy of these things recorded in the Scriptures; for though the Spirit in the apostles advertised them of many things, *viz. The Spirit said to Peter, Behold three men seek thee,* Acts x. 19. *The Spirit said, Separate me Barnabas and Saul, for the work of the ministry,* Acts xiii. 2. (see Acts xvi. 6. xxi. 11.) yet he did this only, ἐν ὁράματι, *in a vision,* Acts x. 19. or by *secret inspirations* (and so not ῥητῶς, *expressly).* But to this the fathers answer, That the word ῥητῶς here signifies only φανερῶς, σαφῶς, *clearly,* and *perspicuously;* to which it may be added, that in those times of prophecy, when the prophets had the government of the churches, and spake still in the public assemblies, it might reasonably be said, *The Spirit speaketh expressly,* what they taught expressly in the church. And whereas hence he infers, that this prophecy must be found somewhere in the Old Testament, the reverend Dr. Hammond thinks that unnecessary, this apostacy being foretold by our Prophet, who had the Spirit without measure, saying, Matt. xxiv. 11, 12. *Then many shall be scandalized, and many false prophets shall arise, καὶ πλανήσουσι, and shall deceive many; and because iniquity shall abound, the love of many shall wax cold.* I confess, Mr. Mede seems to have found this prophecy, Daniel xi. 36—39. But to omit all other objections against his interpretation of the words, I can by no means think, that Daniel, so well acquainted with the import of *strange gods,* both in the law and the prophets, should give that infamous name, *Heloah Nechar, a strange God,* to our blessed Saviour; or that he should at the same time prophesy, that antichrist should acknowledge and increase Christ with honour, and yet divest Christ of his glory and honour, by setting up Mahuzzims in opposition to his offices. But considering that this Epistle, according to Bishop Pearson, was writ in the eleventh of Nero, A. D. 64. why may we not refer this prediction, either to the apostacy, ῥητῶς, *expressly* mentioned 2 Thess. ii. 3. 9. or to the predictions of the apostles mentioned by St. Jude, ver. 17—19.?

[k] Ἐν ὑστέροις καιροῖς, *In the latter times.*] The Jewish doctors lay this down as a rule, that wherever we find this phrase, באחרית הימים, *in the latter days,* we are to understand it of the age and times of the Messiah: so, Gen. xlix. 1. *Gather yourselves together* (saith Jacob to his sons), *that I may tell you what will befal you,* ἐπ' ἐσχάτων τῶν ἡμερῶν, *in the last times,* i. e. the days *when the Sceptre shall depart from Judah, and Shiloh the Messiah shall come;* Numb. xxiv. 14. *Come* (saith Balaam), *and I will tell thee what shall befal thy people* ἐπ' ἐσχάτου τῶν ἡμερῶν, *in the latter days,* i. e. when *the Star comes out of Jacob, and the Sceptre ariseth out of Israel; i. e.* when the Messiah comes, saith the Targum of Onkelos, on ver. 17. Isa. ii. 2. *In the last days the mountain of the Lord shall be established on the top of the mountains, and all nations shall flow into it:* in the times of the Messiah, say R. Salomon, and other Jews. Jer. xxiii. 20. *In the latter days ye shall understand this;* in the days of the Messiah, Targum on ver. 5. Dan. ii. 28. *There is a God of heaven who maketh known to the king what shall come to pass,* ἐπ' ἐσχάτων τῶν ἡμερῶν, from his times, till the kingdom of the Messiah be set up, ver. 44. see also x. 14. Hosea iii. 5. *Afterward they shall return, and shall seek the Lord, and David their King;* Targ. Messiah *their King,* the Son of David, *in the latter days.* Micah iv. 1. *In the last days shall the mountain of the Lord be established upon the top of the mountains:* where Dr. Pocock saith, "That by *the last days* are meant, the days or times of the Messiah or Christ, is agreed on by some Jews and most Christians." And wherever we meet with this phrase in the New Testament, it manifestly refers to the beginnings of Christianity, and signifies the *last times of the Jewish state or economy,* concurring with the times of the Messiah, and the erecting of his kingdom, by calling the gentiles, and settling a Christian church, to succeed that of the Jews. Thus, when the Holy Ghost fell down on the apostles and disciples, *This is that* (saith St. Peter) *which was spoken of by the prophet Joel, saying, In the last days I will pour my Spirit upon all flesh,* Acts ii. 17. So, Heb. i. 1. *God, who of old spake to our fathers by the prophets,* ἐπ' ἐσχάτων τῶν χρόνων, *in these last days hath spoken to us by his Son,* i. e. by him who, saith St. Peter, was foreordained from the beginning of the world, but was manifested, ἐπ' ἐσχάτων τῶν χρόνων, *in the last times;* where the times of Christ's manifestation to the world, and of his preaching to the Jews, are manifestly

styled *the last times.* So, James v. 3. *You have treasured up your gold and silver, as fire, which shall eat your flesh,* ἐν ἐσχάταις ἡμέραις, *in the last days:* 2 Pet. iii. 3. *This know ye,* ἐπ' ἐσχάτου τῶν ἡμερῶν, *in the last times there shall come mockers,* &c. and that they were then come, we learn from ver. 5. *This they are ignorant of;* and Jude, ver. 17, 18. *Remember the words spoken before by the apostles of our Lord Jesus Christ, that they said unto you, that,* ἐν ἐσχάτῳ χρόνῳ, *in the last time there should be mockers, walking after their own lusts:* and that they were then come, is evident from the following words, *These are they who separate themselves,* &c. ver. 19. And, 1 John ii. 18. *Little children,* ἐσχάτη ὥρα ἐστὶ, *it is now the last hour, and, as you have heard, that antichrist shall* (then) *come, so now are there many antichrists, whereby you may know, that this is the last hour:* so 2 Tim. iii. 1, 2. *This know, that in the last days,* ἐν ἐσχάταις ἡμέραις, *there shall be perilous times, for men shall be lovers of themselves;* and that those times, or days, and persons, were then come, is evident from his exhortation *to turn away from them,* ver. 5. and his character of them, ver. 6. ἐκ τούτων, *of these are they that creep into houses,* &c. And that the *last times* here mentioned were already come, we learn from his admonition to Timothy, *to put the brethren in mind of these things,* ver. 4. Here, then, is another defect in Mr. Mede's ingenious interpretation of these words, that he hath not made it out, that the *last times* are to be extended beyond the first century, or the age of the apostles. Mr. Mede saith, "These words are not a narration of things present, but a prediction of what shall betide the Christian faith in aftertimes." I answer, They are indeed a narrative of what the Spirit had foretold should happen in the *latter times,* by an apostacy from the faith; but the determination of the time, when what was thus foretold should be accomplished, depends on the fixed import of the *latter times:* for these *last times,* saith Mr. Mede, being mentioned as the indication when this apostacy should take place, must therefore be sufficient to *determine the time of this apostacy:* and so they plainly do, according to my interpretation. But if, with others, you refer these *last times* to the *whole times of antichrist,* they began not till above four hundred years after the writing of this Epistle; and why then is the apostle so concerned, that Timothy then should *put the brethren in remembrance of these things?* ver. 6. and they contain twelve hundred and sixty years; and so cannot inform us in what period, or precise portion of that time, this apostacy should have its rise. (See this note continued on p. 292.)

[3] Ἀποστήσονταί τινες τῆς πίστεως, *Some shall depart from the faith.*] Here seems another defect of Mr. Mede's hypothesis, that he makes these words to signify only a partial declining from the faith, and that again only virtual and consequential, by setting up doctrines opposite to or inconsistent with it, though not owned to be so by them that embrace them; whereas *apostacy from the faith* seems plainly to import a falling off from it wholly, or at least an actual and professed renouncing of some essential part of it. (See this note continued on p. 293.)

[4] Προσέχοντες πνεύμασι πλάνοις, καὶ διδασκαλίαις δαιμονίων, *Giving heed to seducing spirits, and to doctrines of devils.*] These words, by all the ancient commentators, seem to be taken actively for those doctrines which are introduced by men, led by the suggestions of Satan and of evil spirits; these doctrines being, saith Theodoret, ἐκείνων κυήματα, *the productions of those evil spirits;* and they who vent them are, saith Chrysostom, οἱ ὑπ' ἐκείνων ἐνεργούμενοι, *men acted by them.* The false prophets and false apostles, saith the author of the interpolated Epistle to the Philadelphians, had λαοπλάνον πνεῦμα, (§. 5.) *a spirit that deceived the people;* they preached ἀπάτην καὶ πλάνην, *deceit and error,* and had dwelling in them, τὸν δράνοκτα τὸν ἀποστάτην, *the apostate dragon.* These false prophets had, saith St. John, πνεῦμα τῆς πλάνης, *a spirit of error;* as the apostles had πνεῦμα τῆς ἀληθείας, *the spirit of truth,* 1 John iv. 1. 6. So far it is from being true, that the word *spirit* signifies doctrines, and not those *deluding spirits* which taught them; yet because the *prince of devils,* Matt. ix. 34. *the spirit of the devil,* Luke iv. 33. Rev. xvi. 14. the *sacrifice,* the *table,* the *cup of devils,* 1 Cor. x. 20, 21. the *habitation of devils,* Rev. xviii. 2. are phrases where δαιμόνια, *devils,* are still taken objectively, I admit that sense also here: and then the apostacy, procured by the *spirits of deceit,* is that of the Judaizers, relapsing from the profession of the Christian faith, through those false Christs and false prophets, of which our Saviour foretold they should *deceive many,* Matt. xxiv. 11. 24. whereas they, who apostatized by falling back to heathenism, are they who give heed to the doctrines of demons: for "dii gentium demonia," the *gods of the heathens are demons.* (See this note continued on p. 293.)

[5] Ver. 2. Ἐν ὑποκρίσει ψευδολόγων, *Through the hypocrisy of false speakers.*] Ἐν *pro* διὰ, *through,* is very common; so ἐν πάσῃ ἀπάτῃ ἀδικίας, *through all deceivableness of unrighteousness,* 2 Thess. ii. 9, 10. (see Mark ix. 29. Luke i. 17. Acts xvii. 31. Rom. xii. 21. Tit. i. 9. 2 Pet. iii. 1.) Κεκαυτηριασμένων τὴν συνείδησιν, *of seared consciences, i. e.* of consciences, which have lost the sense of good or evil, and no longer do their office: for this expression, saith Theodoret, signifies, τὴν ἐσχάτην αὐτῶν ἀναλγησίαν, *the extreme stupor of their consciences;* for the member seared, νεκρωθὲς τὴν προτέραν αἴσθησιν ἀποβάλλει, *being mortified, hath lost its former sensation.* (See this note continued on p. 293.)

[6] Ver. 3. Κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, *Forbidding to marry, and commanding to abstain from meats.*] It is here to be noted from Theophylact, that in construing these words, οὐκ ὀφείλεις ἀπὸ κοινοῦ λαβεῖν τὸ κωλυόντων, ἀλλ' ἔξωθεν προσθεῖναι τὸ συμβουλεύοντων ἀπέχεσθαι βρωμάτων, *we must not repeat the word forbidding, but add, in lieu of it, counselling to abstain from meats:* so all the ancients have interpreted these words of Clemens Alexandrinus,* when he saith, οὐ κωλυτέον γαμεῖν, οὐδὲ μὲν κρεωφαγεῖν, *we must not forbid to marry, nor yet to eat flesh.* The apostle, saith Tertullian,† notes them who wholly forbade marriage, and interdicted meats. And Epiphanius saith,‡ This of the apostle is fulfilled in the Cataphrygæ and other heretics, for most of them, τοῦ γαμεῖν κωλύουσιν, ἀπέχεσθαι βρωμάτων παραγγέλλουσιν, *forbid marriage, and command to abstain from meats.* This, in effect, is the interpretation

* Strom. lib. iii. p. 462.

† "Notat apostolos eos qui in totum nubere prohibebant, qui et de cibis interdicebant quos Deus condidit." De Monog. cap. 15.

‡ Hær. xlviii. p. 410. sect. 8.

of all the ancient commentators on the place, who give us the same sense of the words as do the fathers cited; and of all the translations, which, though they do not add the word *commanding*, yet they add a copulative, and change the infinitive into a participle, thus, *Prohibentes nubere, et abstinentes a cibis*, Syriac. *Prohibentes matrimonium, et amoventes cibos*, Arabic. And Bochart gives us instances of the like nature from the Old Testament, *viz.* Gen. xxxi. 40. *By the heat of the day was I burnt, and by the frost of the night* (obrigescebam) *I waxed stiff with cold;* Psal. cxxi. 6. *The sun shall not burn thee by day, nor the moon* (refrigerate thee) *by night:* so Luke xiii. 9. *If it bring forth fruit* (it shall stand), *if not, thou shalt cut it down.* (See this note continued on p. 293.)

That all these things happened in the apostle's times, and many of them were to happen before the destruction of Jerusalem, is evident; that there was to be a great apostacy before that time, carried on by prophets and false Christs, our Lord expressly had foretold; and that in great measure it had obtained, especially among the Jews, we learn from the Epistle to the Hebrews, writ purposely to put a stop to it; that the great promoters of it were *deceitful workers, false apostles*, and that they carried on that work in hypocrisy, esteeming gain godliness, this apostle doth often inform us; (see 2 Cor. ii. 17. xi. 13—15.) that they were men whose minds and consciences were defiled, see Tit. i. 15. that their doctrine was this, *It is good for a man not to touch a woman*, 1 Cor. vii. 1. their vain philosophy this, *taste not* (forbidden meats), *handle not* (an unclean thing), see Colos. ii. 21. It remains only to consider, *who they should be:* that they could not be the gnostics, the followers of Simon Magus, I have proved against Dr. Hammond, note on Colos. ii. 21. Moreover, according to his exposition, they were to appear before the destruction of Jerusalem; for he interprets these words, *the Spirit speaketh expressly* of our Lord's prediction, Matt. xxiv. Now there were no such heretics among the gnostics until the second century. Saturninus, saith Theodoret,* *was the first who named matrimony the doctrine of devils, and taught men to abstain from living creatures.* Now this Saturninus was before Basilides,† who, by St. Jerome,‡ is often called *the father of the gnostics;* whereas that these men were in the apostles' times, we learn, saith Tertullian,§ from the apostles themselves. I have noted on 1 Cor. vii. 1. and on Colos. ii. 21. conjectured, that they were the Essenes among the Jews; and that with them agreed the magicians and idolaters among the heathens, we learn from Clemens of Alexandria, who speaking of those heretics, who said *the resurrection had passed on them already*, καὶ διὰ τοῦτο ἀθετοῦσι τὸν γάμον, *and therefore rejected matrimony*, he saith this was not peculiar to these Menandrians,‖ *but they who worshipped idols did also abstain from meats and venery; and the magicians, who worshipped angels and demons, did also carefully abstain from wine, from living creatures, and from venery.*

And if Saturninus, who succeeded Menander, who flourished in the time of Domitian and Trajan, did in this, as in most other things, τὰ αὐτὰ τῷ Μενάνδρῳ ψευδολογῆσαι, *agree in sentiments with Menander*, as Eusebius* saith he did, the apostle may reasonably be conceived to include him: for Epiphanius saith of him, in the very words of Irenæus,† that‡ *he affirmed, that to marry, and beget children, was from Satan, and that hence many of them abstained from living creatures; and by this feigned continence seduced many to their heresy.* And this is the more likely, because it is noted of this Menander, that he proceeded εἰς ἄκρον τῆς μαγίας, *to the height of that magic*, which was attended with that abstinence, Iren. lib. i. cap. 21. Euseb. H. Eccl. lib. iii. cap. 26. It is no objection against this interpretation, that the Essenes mentioned by Philo and Josephus were not Christians, and so could not *depart from the faith:* for who can prove that none of them embraced the faith of Christ, or that they could not do it, and yet retain their old sentiments concerning meats and marriage? It may be also true, that the Menandrians were not yet formed into a sect when this Epistle was indited; but that affects not my interpretation, since it is certain from 1 Cor. viii. 1. Colos. ii. 16. (see the notes there), that their doctrines obtained before; and that the persons here intended must be Judaizers, is fairly gathered from ver. 7. and from these words, *Commanding to abstain from meats, which God hath created to be received with thanksgiving of them that believe and know the truth;* for those last words shew, that these persons were such as had no faith, or knowledge of that Christian truth, that *every creature of God was good* (for food), *and nothing was to be refused*, as polluted or unclean, ver. 4. Add to this, that Dr. Lightfoot, note on Acts xv. 20. quotes this passage from Bava Bathra, fol. 602. *viz.* That *when the temple was destroyed the second time, the pharisees (i. e.* separatists) *were greatly multiplied in Israel, who taught that it was not lawful to eat flesh, or to drink wine;* and a little after say, *it is but just that we should ordain among ourselves not to marry wives, nor beget children:* and if these pharisees then espoused these tenets, they may be the persons here noted by the apostle. Thus I have given my own opinion concerning the true and primary import of these words. Others, I know, conceive that they refer to the apostacy of the church of Rome, and therefore descant on them thus:

Ver. 1. But *(in opposition to this mystery of godliness*, mentioned iii. 15, 16. *there is another mystery of iniquity, of which)* the spirit speaketh expressly (Dan. xi. 36—39. saying), that in the latter times some shall depart from the faith, giving heed to erroneous spirits and doctrines of devils.

[a] Ver. 1. Ἐν ὑστέροις, *In the latter days.*] That is, in the times of antichrist, 1 John ii. 18. Dan. ii. 44. (See Hos. iii. 5. Micah iv. 1.)

---

* Τὸν δὲ γάμον οὗτος πρῶτος τοῦ διαβόλου διδασκαλίαν ὀνόμασε, νομοθετεῖ δὲ καὶ ἐμψύχων ἀπίχεσθαι. Hær. Fab. lib. i. cap. 3.

† "Mortuus est autem Basilides, à quo Gnostici in Alexandria, temporibus Hadriani in Agrippa."

‡ Βασιλείδης αἱρεσιάρχης Ἀλεξανδρεὺς ἀφ' οὗ οἱ γνωστικοί. Euseb. Chr. ad An. 134. à quo Gnostici. Hieron.

§ "Quæ sub apostolis fuisse ab ipsis apostolis discimus." De Præscr. cap. 33, 34.

‖ Ἀλλ' οἱ καὶ τὰ εἴδωλα σεβόμενοι βρωμάτων τε ἅμα καὶ ἀφροδισίων ἀπίχονται—— ἀμείλιε διὰ φρενῖτίδος ἐστὶ καὶ τοῖς μάγοις οἴνου τε ὁμοῦ καὶ ἐμψύχων καὶ ἀφροδισίων ἀπίχεσθαι, λατρεύουσιν ἀγγέλοις, καὶ δαίμοσιν. Strom. iii. p. 446. B. C.

* Hist. Eccl. lib. iv. cap. 7.

† "Nubere et generare à Satanâ dicunt esse, multi autem ex iis sunt qui ab eo et ab animalibus abstinent, per fictam hujusmodi contiuentiam seducentes multos." Iren. lib. i. cap. 22.

‡ Τὸ γαμεῖν δὲ καὶ τὸ γεννᾶν—— ἐκ τοῦ Σατανᾶ ὑπάρχειν λέγει, ὅθεν καὶ οἱ πλείους αὐτῶν ἐμψύχων ἀπίχονται, ὅπως διὰ τῆς προσποιητῆς δῆθεν πολιτείας αὐτῶν τινα ἐπαγάγωνται εἰς τὴν αὐτῶν ἀπάτην. Hær. xxiii. §. 2.

[b] Ἀποστήσονται τῆς πίστεως, *Some shall depart from the faith.*] Idolatry being represented in the Old Testament as apostacy from the law of Moses, and the God of Israel, the like idolatry in the church of Rome may well be counted an apostacy from the Christian faith.

[c] Προσέχοντες πνεύμασι πλάνοις, *Giving heed to seducing spirits.*] *i. e.* Men acted by seducing spirits: for πνεύματα doth often signify the impulses or afflatuses of good or evil spirits; of good, so 1 Cor. xiv. 12. *You are zealous,* πνευμάτων, *of spiritual gifts,* or afflatuses, and so throughout the chapter; of evil spirits, as 1 John iv. 1. *Believe not every spirit, but try the spirits.* Accordingly, the coming of the man of sin is to be κατ' ἐνέργειαν τοῦ Σατανᾶ, *according to the energy of Satan, with all lying wonders:* (2 Thess. ii. 9.) so was the idolatrous worship of the gentiles promoted, say Tertullian,* Eusebius,† and St. Chrysostom:‡ so also was the worship of saints promoted in the church of Rome. (See Mr. Mede, lib. iii. cap. 3, 4.)

[d] Καὶ διδασκαλίαις δαιμονίων, *And to doctrines of devils;*] *i. e.* To the *heathen theology concerning demons,* or giving heed to the doctrine concerning the worship of dead men, or departed saints, brought in by their pretended apparitions and wonders wrought at their tombs after death, which were indeed, if at all done, wrought by the illusions of devils.

Ver. 2. Ἐν ὑποκρίσει, *Which apostacy shall be promoted*] By the hypocrisy of liars, which have their conscience seared.

[e] *Through the hypocrisy,* &c.] Hence it is argued, that they, who thus promote and carry on this apostacy, must not be open deserters, but hypocritical professors of that faith, from which they by their actions virtually depart.

[f] Ver. 3. Κωλυόντων γαμεῖν, *Forbidding to marry.*] *(And the men I speak of may be discerned by these marks, that they are)* of those who forbid to marry, and command to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth: as is done in the Roman church to monks and nuns, (see Mr. Mede, lib. iii. cap. 7.) and to the clergy; and that, saith pope Siricius, "quoniam qui in carne sunt, Deo placere non possunt," *because they, that are in the flesh, cannot please God.*

[g] Ἀπέχεσθαι βρωμάτων, *To abstain from meats.*] That this is done in the Roman church, by a law obliging some orders of monks to abstain from all flesh, see Mr. Mede, ibid.: and this may well be reckoned as a character of apostacy from the Christian faith, because it seems to be a *reducing of them back from their Christian liberty, to a conformity to the legal rites.*

[h] Ver. 5. Ἁγιάζεται, *It is sanctified.*] So the Jews from these words, Psal. cxxxiv. 2. *Lift up your hands* (Kodesh ad sanctitatem), *and bless the Lord,* gather, That the benediction is the sanctification of the meat, and that it is not lawful to eat of it till it be thus sanctified. (Buxt. Syn. Jud. cap. 12. p. 241.)

[i] Ver. 8. Σωματικὴ γυμνασία, *Bodily exercise.*] The apostle in the former verse exhorted Timothy, γυμνάζειν, to exercise himself unto godliness, as the athletics did, in the Olympic games, exercise themselves for their combats; adding here, that their exercises, though they were very hard and difficult, tended little to profit, they striving for mastery, only that they might obtain a *corruptible crown,* 1 Cor. ix. 25. whereas that piety, in which he did advise him to exercise himself, was *profitable for all things;* or, because Philo makes mention τῶν συνεχῶν πόνων, *of the continual labours of the Essenes,** and Josephus,† of their ἐργασίαι, or *exercises morning and evening,* he perhaps may oppose unto them this exercise of piety.

[k] Ver. 10. Ὅς ἐστι Σωτὴρ πάντων ἀνθρώπων, *Who is the Saviour of all men.*] The author of the book De Vocatione Gentium expounds this very well, telling us, That by saying, (lib. ii. cap. 31.) *He is the Saviour of all men, he confirms the general goodness of God towards all men;* and by adding, *especially of them that believe,* he shews, *there is one part of mankind, which, through the benefit of divinely inspired faith, is, by special benefits, advanced to the highest and eternal felicity.* He is the Saviour of all men, 1. Leaving none of them without some testimonies of his goodness, (Acts xiv. 17.) sufficient to engage and direct them so to seek the Lord, that they may find him, (Acts xvii. 27.) lib. ii. 5. *Nulli nationi hominum bonitatis suæ dona subtraxit,* saith the same author. 2. Shewing to them so much of himself, *i. e.* of his eternal power and godhead, as might render them inexcusable, in that they *did not glorify him as God, neither were they thankful;* (Rom. i. 20, 21.) and writing in their hearts the law of nature, which enabled them by nature to do the things of the law, and made their consciences accuse them, when they neglected so to do; (Rom. ii. 14, 15.) they knowing so far the righteousness of God, that *they who did those things* which were contrary to the law of nature, *were worthy of death:* (Rom. i. 32.) for *adhibita est semper universis hominibus quædam supernæ mensura doctrinæ, quæ etsi occultioris, parciorisque gratiæ fuit, suffecit tamen quibusdam ad remedium, omnibus ad testimonium.* 3. Accepting every where him that worked righteousness, of what nation soever he might be, (Acts x. 35.) and accounting him as circumcised who kept the righteousness of the law: (Rom. ii. 26.) and, lastly, rewarding the good deeds of all that diligently sought him. (Heb. xi. 6.) Mr. Clerc understands this salvation, of deliverance from temporal dangers, in which sense it is also true; but that cannot be the entire sense of the apostle, who had said before, ver. 8. that *godliness had the promise of this life, and that which is to come, i. e.* both of temporal and eternal salvation; and adds, ver. 9. *This is a faithful saying, and worthy of all acceptation; i. e.* that not temporal only but eternal blessings are to be expected from him, and that therefore they, the apostles, laboured and suffered reproach, *because they trusted in the living God, who is the Saviour of all men;* whereas, doubtless, they did this, not only with respect to temporal, but especially to eternal salvation. (2 Cor. iv. 17.)

[l] Ver. 12. Τὴν νεότητα, *Thy youth.*] The presbyters were generally in those times aged, as their name imports; but Timothy, because the gift of prophecy had pointed him out for that work, (ver. 14.) and because the gifts of the Spirit had rendered him fit, was made an evangelist in his younger age, and therefore the apostle doth exhort him to

* Apol. cap. 21. † Præf. Evang. lib. v. cap. 2.
‡ Orat. contra Judaiz. tom. vi. p. 375.

* De Vita Cont. p. 692. B. † De Bello Jud. p. 785, 786.

make up in the excellency of his doctrine, and the gravity of his conversation, what was wanting in his age.

[m] Ver. 13.] Here, first, it is well noted by the fathers, and by Esthius, that if St. Timothy, who had spiritual gifts, was yet, by St. Paul, commanded to be thus diligent in reading the Scriptures, that in his exhortations he might profit others, then much more should other bishops and ministers be so, *quos omnes Paulus in Timotheo instruit;* then also should they not depend upon extemporary effusions, without attendance unto reading.

Secondly, That the illumination or gifts of the Holy Spirit, should not hinder our diligence in reading and studying what we are to exhort others to, and instruct them in: for, saith Theodoret, it becomes us to bring our labour, καὶ οὕτω λαμβάνειν τὴν χάριν τοῦ πνεύματος, and so to receive the grace of the Spirit.

[n] Ver. 14. Μετὰ ἐπιθέσεως τῶν χειρῶν πρεσβυτερίου, *With the imposition of the hands of the presbytery.*] The χάρισμα, or spiritual gift here mentioned, is expressly said to be given, διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου, *by the laying on of the hands of St. Paul,* 2 Tim. i. 6. the giving of the spiritual gifts, seeming to be peculiar to this or some other act of an apostle, Acts viii. 17. xix. 6. But other seniors, or presbyters, as Irenæus, lib. iv. cap. 43. calls them, "Qui cum episcopatus successione *charisma* veritatis certum acceperunt," *Who with their succession received the certain* charisma *of truth,* might and did lay on their hands together with him. This ceremony of imposition of hands in ordination is confirmed from the practice of the apostles and apostolical men, thus ordaining deacons, Acts vi. 6. pastors, or teachers of the word, Acts xiii. 3. elders, whether bishops or presbyters, in every city, Acts xiv. 23. and evangelists, here. And this practice they certainly derived from the Jews, who created governors of criminal causes, or ruling elders, and masters, doctors, and rabbins, to be teachers of the law; *i. e.* to labour in the word and doctrine, by that imposition of hands which they called סמיכה, as Moses did to Joshua, Numb. xxvii. 18. Deut. xxxiv. 9. and as Maimonides* saith he did, when he assumed the Seventy to assist him; and as the first-born † *laid their hands upon the Levites,* Numb. viii. 10. who were chosen to serve in their stead, and so consecrated them to God in their name. And this way of consecration, by imposition of hands, say they, came down from Joshua,‡ *by a perpetual succession to their rabbins.* Though therefore I scarce find any footsteps of it in the first century, or second, yet Cyprian, in the third, speaks of it as that which, "de traditione Divina et apostolica observatione servandum est et tenendum," *was to be observed and held from Divine tradition, and apostolical observation, in the collation of the episcopal office,* and as that which they § practised in the ordination of Sabinus to that office. Eusebius saith,‖ Origen also was thus advanced to the presbytery by the bishops of Cæsarea: and the Apostolical Constitutions give us this as an ordinance of St. John the apostle,* who, doubtless, when he returned from Patmos to Ephesus, regulating the churches, and constituting bishops, did it according to the rites of the Jews, and practice of the other apostles; whence I conclude, this is no accidental but a necessary rite of the due ordination of bishops, presbyters, and deacons.

[o] Ver. 16. Ἐπίμενε ἐν αὐτοῖς.] See the defence of these words, Examen Millii.

CHAP. V.

1. [1] REBUKE not [2] an elder *(with severity),* but entreat him as a father; and the younger men as brethren, *(in respect of thy youth,* iv. 12.)

2. [3] The elder women as mothers; the younger as sisters, *(being careful to converse with them, when necessity requires it,)* with all purity *(with gravity in your words and countenance, observance of your eyes and heart, at times and places which can minister no suspicion of undue behaviour towards them).*

3. [4] Honour widows that are [5] widows indeed.

4. But if any widow have children or nephews, [6] let them *(i. e. those children or grand-children)* learn first *(or chiefly)* to shew piety at home *(i. e. to their own family or household),* and to requite their parents *(who have bred them up;* ver. 10.) for that is good and acceptable before God *(and then, if they be able, extend their charity to others).*

5. Now she that is a widow indeed, and [7] desolate *(being left quite alone, without any children to relieve her),* [8] trusteth in God, and continueth in supplications and prayers night and day.

6. But [9] she that liveth in pleasure *(licentiously)* is dead *(to God),* whilst she *(thus)* liveth *(and so is not to be respected as a vital member of the church, or nourished by her).*

7. And these things give in charge, that they *(i. e. the widows)* may be blameless.

8. But if any *(having ability)* provide not for his own *(kindred),* and especially for those of his own house, he hath *(in works)* denied the faith, and is [10] worse than an infidel.

9. [11] Let not a widow be taken into the number *(of widows to be maintained by the church),* under [12] threescore years old, having been the wife [13] of one man *(not one that hath divorced herself from one husband, and married again,*

10. *Being also)* well reported of for good works; [14] if *(εἰ, that)* she hath brought up children, if *(that)* she hath lodged strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work.

11. But the younger widows refuse: for when they have begun to [15] wax wanton against *(or, grow weary of)* Christ, they will marry;

12. Having damnation, because they have cast off their first faith.

13. And withal they learn to be idle, wandering about

---

* Sanhed. cap. 4. † See Chaskuni on the place.

‡ Morin. de Sacr. Ordin. par. iii. ex. 7. §. 3.

§ "Quod et apud vos factum videmus in Sabini collegæ nostri ordinatione, ut de universæ fraternitatis suffragio, et de episcoporum qui in præsentiâ convenerant judicio, episcopatus ei deferretur, et manus ei in locum Basilidis imponeretur." Ed. Ox. ep. 67. p. 172.

‖ Ὁ Ὠριγένης πρεσβυτερίου χειροθεσίαν ἐν Καισαρείᾳ πρὸς τῶν τῇδε ἐπισκόπων ἀναλαμβάνει. Hist. Eccl. lib. vi. cap. 23.

* Ὅπου μὲν ἐπισκόπους καταστήσων, ὅπου δὲ ὅλας ἐκκλησίας ἁρμόσων. Euseb. Hist. Eccl. lib. vi. cap. 23. p. 92. Πρεσβύτερον χειροτονῶν, ᾧ ἐπίσκοπε, τὰς χεῖρα ἐπὶ τῆς κεφαλῆς ἐπιτίθει αὐτός. Const. Apost. lib. viii. cap. 16. Vide De Diacouis, cap. 17.

from house to house; and not only idle, but tattlers and busy-bodies, speaking things which they ought not.

14. I will therefore that the younger women *(rather)* marry, bear children, guide the house, *(and so)* give none occasion to the adversary *(of Christianity)* to speak reproachfully *(of it.*

15. *The necessity of which precept is too great,)* for some *(of these young widows)* are already [16] turned aside after Satan.

16. If any man or woman that believeth have widows *(belonging to their family)*, let them relieve them, and let not the church be charged *(with them)*; that *(being free from that charge)* it may *(the better be able to)* relieve them that are widows indeed, *(that is, are wholly destitute of help*, ver. 5.)

17. Let the elders that rule well be counted worthy of [17] double honour, *(i. e. of a more liberal maintenance)*, [18] especially those who labour in the word and doctrine.

18. [19] For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

19. [20] Against an elder receive not an accusation, but before *(ἐπὶ, upon the testimony of)* two or three witnesses.

20. [21] Them that sin rebuke before all, that others also may fear.

21. I charge thee before God, and the Lord Jesus Christ *(whom thou servest, and by whose authority thou actest in this ministry)*, and [22] the elect angels *(who are inspectors and observers of what is done in the churches*, 1 Cor. xi. 10.) that thou observe these things without preferring one before another *(out of favour to their persons)*, doing nothing by partiality.

22. [23] Lay hands suddenly on no man, neither be partakers of other men's sins: keep thyself pure *(from them)*.

23. [24] Drink no longer water *(only)*, but use a little wine *(together with it)*, for thy stomach's sake and *(for)* thine often infirmities.

24. *(And, to preserve thee from mistake, or rash proceeding, either in ordinations*, ver. 22. *or in rebuking the scandalous offender, consider, that)* some men's sins are open *(and discernable)* beforehand *(i.e. before any witnesses are come in against them)*; going before to *(or, for)* judgment *(or, to bring the censures of the church upon them)*; and *(in)* some men they follow after *(i. e. their evil dispositions appear afterward)*.

25. [25] Likewise also the good works of some are manifest beforehand *(and so less examination is needful concerning them)*; and they that *(i. e. whose works)* are otherwise cannot be *(long)* hid *(their vices will, by information of others they converse with, or by temptation, and their own evil inclinations, be at last discovered)*.

ANNOTATIONS ON CHAP. V.

[1] Ver. 1. ΜΗ᾽ *ἐπιπλήξῃς, Rebuke not.*] The word signifies to chastise, or rebuke with severity, and sometimes with stripes.

[2] Πρεσβυτέρῳ, *An elder.*] In the judgment of Chrysostom, Theodoret, Œcumenius, and Theophylact, the *elder* here signifies, *οὐ τὸν ἱερέα, ἀλλὰ τὸν γεγηρακότα*, not a priest, but a grave ancient man, such being, in all ages and nations, styled fathers; and this sense the distinction here, of ages and of sexes, seems to plead for.

[3] Ver. 2. Πρεσβυτέρας, *The elder women.*] The *widows of the church*, saith Dr. Hammond, very improbably; they being mentioned particularly in the sequel of the chapter.

[4] Ver. 3. Τίμα, *Honour.*] *i. e.* Yield them reverence and alimony; for that provision for them is included in this *honour*, is evident from ver. 4. and the 8th. Thus, not to give parents what is needful for them, is to transgress the precept which commands us to *honour our father and our mother*, Mark vii. 10—12. So Acts xxviii. 10. Πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, *They honoured us with many honours, giving us, τὰ πρὸς τὴν χρείαν, such things as were necessary.* Hence, in the Jerusalem Targum, * "Honorare, est viaticum providere;" *To honour, is to make provision for any person:* so here, *honour widows;* that is, saith Theophylact, *τὰ ἀναγκαῖα χορήγει, provide them necessaries.* (See note on Mark vii. 10.)

[5] Τὰς ὄντως χήρας, *That are widows indeed.*] Answering that name, by being *χηρεύσαι, desolate*, and destitute of any other to relieve them, and being also exemplarily pious, (ver. 5.) *Widows*, saith Cotelerius, hath divers significations; it signifies, 1. Any woman that survives her husband. 2. Poor women, who, after the death of their husbands, need the alms of the church (as here). 3. Such as consecrated themselves to God, professing perpetual widowhood, (ver. 5.) 4. Such as were chose into the ecclesiastical ministry, or made deaconesses, (ver. 9.) That there should be any *ἀειπαρθένοι*, or persons that were always virgins, called, *τὰς παρθένους, τὰς λεγομένας χήρας*, widows; though the passage of Ignatius, according to Vossius's reading, seems to make for it; yet, according to the reading of Bishop Usher (*ἀειπαρθένους καὶ χήρας*) it makes against it; and "virgo vidua," a *virgin widow*, that is admitted to the degree of a deaconess, is, in Tertullian's language,† a miracle or monster in the church. It is certain, such a one could be none of the apostle's widows here; for he supposeth his widows may have children, ver. 4. and expressly forbids any to be chosen into the number of widows, that hath not nourished or brought up children, ver. 9, 10. and it is not reasonable to conceive the church of Smyrna should so soon transgress against this rule of the apostle, or that this famous martyr should approve such a violation of the apostle's precept.

Note also, That the reading of Bishop Usher is confirmed from the like words, *ἡ παρθένος, καὶ ἡ χῆρα*, found in the Apostolical Constitutions, lib. iii. cap. 6.

[6] Ver. 4. Μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν; *Let them learn first to shew piety at home.*] The apostle here speaks of the care the children should take to nourish their parents, which are widows, *πρῶτον*, before they suffer them to be burdensome to the church, as it is evident from ver. 16. which saith, *If any man or woman have widows* (belonging to their families), *let them relieve them, and let not the church be charged with them;* and also from the following words here, *and to requite their parents*, which only can belong unto the children, and was always reckoned an act of piety towards them, ‡ *as, after God, the*

---

* In Deut. xv. 14.

† "Ne tale nunc miraculum, ne dixerim monstrum, in ecclesiâ denotaretur virgo vidua." De Virgin. Veland. cap. 9.

‡ Χρὴ οὖν ἐπιμελεῖσθαι παντοίως αὐτοῦ, ὅτι αἴτιος ἡμῖν, κατὰ Θεὸν, τοῦ εἶναι γέγονε, καὶ ὅτι διὰ τὰς ἐπιμελείας αὐτοῦ, καὶ συμπαθείας ἐτράφημεν.

authors of our being; whence anciently they were so reverenced, saith Simplicius,* as to be called gods.

[7] Ver. 5. Μεμονωμένη, *Solitary.*] So Philo saith, the widow of the priest, which has no children, must return to her father's house, as ἀνδρὸς καὶ παίδων ἔρημος, οὐδεμίαν ἔχουσα καταφυγὴν, *having no other refuge, when destitute of husband and children, but her father:* but if she have sons, or daughters, it is necessary that the mother should be placed with her children, υἱοὶ καὶ θυγατέρες τῆς τοῦ γεννήσαντος οἰκίας ὄντες,† *for sons and daughters, being of the house of their parents, draw the mother to it:* whence also we learn, what it is *to shew pity to their own house,* ver. 4. *viz.* to do it to their parents.

[8] Ἤλπικεν ἐπὶ τὸν Θεὸν, *Trusteth in God.*] *i. e.* Having no other helper, she reposeth herself on Him alone, committing herself to him, by constant prayer, for his help. This is Cotelerius's third kind of widows, compared, by the author of the Apostolical Constitutions, lib. iii. cap. 1. to the widow of Sarepta, and to Anna the daughter of Phanuel, mentioned Luke ii. 36. who does not oblige herself, by vow or promise, so to do, but only remains single, δῶρον ἔχουσα χηρείας, *as having the gift of widowhood.* So St. Jerome describes these widows, in these words, *Honora viduas, quæ vere viduæ sunt, hoc est, quæ omni suorum auxilio destitutæ sunt, quæ manibus suis laborare non possunt, quas paupertas debilitat, ætasque conficit, quibus Deus spes est, et omne opus oratio.* (Ep. ad Gerontiam.)

[9] Ver. 6. Ἡ δὲ σπαταλῶσα, *She that liveth in pleasure.*] This word properly signifies to *feed deliciously,* and drink choice liquors; τῇ γαστρὶ ζῆν μόνῃ, *to live only for the belly,* saith St. Chrysostom. So Ezek. xvi. 49. *This was the sin of thy sister Sodom, in pride, in fulness of bread,* καὶ ἐν εὐθηνίᾳ ἐσπατάλων, *and in abundance, she and her daughters rioted:* Amos vi. 4. *They lie upon beds of ivory,* καὶ κατασπαταλῶντες, *and, abounding with superfluities, they eat lambs out of the flock, and the calves out of the midst of the stall;* and because such eating and drinking provoke to carnal pleasures, it is joined with them; as when the apostle saith, *Ye have lived in pleasure and been wanton,* Gr. ἐσπαταλήσατε, James v. 5. Such a woman *is dead while she liveth,* according to that of the Jews,‡ *The just in their death are styled living; the wicked, whilst they live, are styled dead.* (Maimonides.)

[10] Ver. 8. Ἔστιν ἀπίστου χείρων, *He is worse than an infidel.*] For they put this among the first and most indissoluble principles of nature, requiring us, πρῶτα Θεοὺς τιμᾷν, μετέπειτα τοκῆας,§ *first to honour the gods and then our parents;* placing among the things in which they are to be honoured, χρημάτων χορηγίαν καὶ σώματος ὑπηρεσίαν, *the making provision for them, and serving them with our bodies.* So Aristotle‖ saith, *We must rather make provision for them than for ourselves, and yield them,* τιμὴν καθάπερ Θεοῖς, *honour, as they do unto the gods.* Plutarch¶ saith, *That all men, though some may think otherwise, say, that nature, and the law of nature, require, that parents should have the highest honour next the gods: that men can do nothing more acceptable to the gods, than by readily heaping favours upon their parents, and that nothing is a greater evidence of atheism or impiety, than to despise them.* Some here are guilty of a great mistake, scraping together great fortunes, and hoarding them up for their children, with a scandalous neglect of that charity to their Christian brethren, which alone can sanctify those enjoyments to them, and enable them *to lay up a good foundation against the time to come;* pleading these words to justify, or to excuse, their sordid parsimony, and want of charity, *that he that provideth not for his own household, hath denied the faith, and is worse than an infidel;* whereas these words plainly respect the provision which children should make for their parents, and not that which parents should make for their children.

See the defence of the text, ver. 16. and 19. Examen Millii, ibid.

[11] Ver. 9. Χήρα καταλεγέσθω μὴ, *Let not a widow be taken into the number.*] The apostle now comes to speak of such widows as were not only to be maintained by the church (for they were doubtless to receive her alms, if really they were poor, without these qualifications), but of such as were to be admitted into the number of deaconesses, whose office it was to instruct the younger women, to attend the women when sick and in labour, and to assist at the baptism of the female sex.

[12] Μὴ ἔλαττον ἑξήκοντα, *Not less than sixty years old.*] It is the mistake of Zonaras, Balsamon, and Blastares, to think to reconcile this with the fifteenth canon of the council of Chalcedon, and the fourteenth of Trullo, by saying, That widows might only be admitted deaconesses at sixty, but virgins at forty. This last was done in after-ages, and after that Apostolical Constitution, which, agreeably to St. Paul, saith, lib. iii. cap. 1. Χήρας δὲ καθιστᾶτε μὴ ἔλαττον ἐτῶν ἑξήκοντα, *Let not the widows be constituted under sixty years;* and they who first began to alter the time, did at last take away the office.

[13] Γεγοννῖα ἑνὸς ἀνδρὸς γυνὴ, *Being the wife of one husband.*] *i. e.* One who had not divorced herself from one, and married another husband; for otherwise, the younger widows, whom St. Paul bids to marry, could never be admitted deaconesses, though they had all the other qualifications. That such divorces were then common on the wives' side both among Jews and gentiles, we learn, concerning the Romans, from the complaint of Seneca,* *That none in his time blushed at it, their noble women marrying that they might divorce themselves, and there being scarce any marriages without divorces.* Cicero† complains of many things of this kind, which happened in his time. Plutarch‡ mentions it as a thing common, and customarily done by any women that were jealous; and the law among

---

* Οἱ δὲ ἴτι παλαίτεροι τοσοῦτον τοὺς γόνεας ἐσέφθησαν, ὡς καὶ Θεοὺς αὐτοὺς ὀρμῆσαι καλεῖν. Simpl. in Epict. cap. 37. p. 178, 179.

† Lib. ii. de Mon. p. 641. in fine.

‡ More Nev. lib. i. cap. 14.

§ Hieroc. in hæc verba Pythag. τούς τε γονεῖς τίμα.

‖ De Mor. lib. ix. cap. 2.

¶ Πάντες λέγουσι γοῦν, ὡς γονεῦσι τιμὴν μετὰ Θεοὺς πρώτην καὶ μεγίστην ἥτι φύσις, ὅ τε τὴν φύσιν σώζων νόμος ἀπέδωκε· καὶ οὐκ ἔστιν ὅτι ἄνθρωποι μᾶλλον κεχαρισμένον Θεοῖς δρῶσιν, ἢ τοκεῦσιν αὐτῶν, καὶ τροφεῦσι, παλαίοις ἐπὶ νέας δαπισθείσας χάριτας εὐμενῶς καὶ προθύμως ἐκτίσαντες· οὐ δ' αὖ πάλιν μείζων ἐπίδειξις ἀθέου γίγνοιτ' τῆς περὶ γονεῖς ὀλιγωρίας καὶ πλημμελείας. De Fraterno Amore, p. 479. E. F.

---

* "Desinit esse probri locus commune maledictum. Nunquid jam ulla repudio erubescit, postquam illustres quædam ac nobiles fœminæ non consulum numero sed maritorum annos computant, et exeunt matrimonii causâ, nubunt repudii? Tam diu istud timebatur, quamdiu rarum erat; quia verò nulla sine divortio acta sunt, quod sæpè audiebant, id facere didicerunt." De Benef. lib. iii. cap. 16.

† "Paula Valeria, soror Triarii, divortium sine causâ, quo die vir è provinciâ venturus erat, fecit, nuptura est D. Brutu.——multa in hoc genere incredibilia, te absente, acciderunt." Cic. Epist. Famil. lib. viii. ep. 7.

‡ Γυνὴ τοίνυν διὰ ζηλοτυπίαν ἀπόλειψιν γράφουσα. De Præcept. Conjog. p. 144. A.

the Athenians* allowed it: instances we have of it in Justin Martyr† and Tertullian.‡ And that this also was frequent in the practice of the Jews, and allowed by their rabbins, see note on 1 Cor. vii. 11. I confess that *univira*, the wife of one husband, in Livy, lib. x. cap. 23. is one, *quæ uni viro nupta fuisset, ad quem virgo deducta sit*, who from her virginity had been married only to one man; and that *univira sacerdos* bears the same sense in Trebellius Pollio, c. de Tito, p. 795. and that this monogamy was counted honourable, even among the heathens; and they who were content with it, wore *pudicitiæ coronam*, the crown of chastity; (Val. Max. lib. ii. cap. 1.) whereas they who proceeded to a second marriage, *sacerdotio arcebantur*, were thought unworthy of the priesthood, as Servius notes upon those words of Virgil, (Æn. iv. 19.) *Huic uni forsan potui succumbere culpæ:* and the *Flamines*, among the Romans, were to be the *husbands of one wife*, and the *Flaminicæ*, the *wives of one husband*. (Rhodig. Lect. Antiq. lib. xxviii. cap. 22.) That therefore the sacred ministers in the church of Christ might be nothing inferior to those of heathens, the apostle may require that, in this sense, the bishop should be the *husband of one wife*, and the deaconess the *wife of one husband*.

[14] Ver. 10. Εἰ ἐτεκνοτρόφησεν, *If she hath brought up children.*] That εἰ signifies *that*, as well as *if*, see note on Acts xxvi. 23. Εἰ παθητὸς ὁ Χριστὸς, εἰ πρῶτος, &c. *That Christ hath suffered*, and *that he was the first that rose from the dead;* and that so it should be rendered here, the word μαρτυρουμένη, *testified*, seems to require: for a testimony of the good works of others, is, that they have done such and such laudable actions.

[15] Ver. 11. Ὅταν καταστρηνιάσωσι τοῦ Χριστοῦ, *When they have waxed wanton against Christ.*] That is, say Chrysostom and Œcumenius, ὅταν ἀκκισθῶσιν, *when they have cast off, or fastidiously refused and rejected Christ;* ὅταν καταβλακευσθῶσιν, *when they have contemned, and made light of him; when they do* βαρέως φέρειν, καὶ ἀποσπᾶν τὰς ἡνίας, *bear Christ's yoke grievously, and cast off his reins:* so Hesychius and Phavorinus. So that this phrase signifies *to cast off Christ* and *Christianity:* and, as the apostle afterward explains it, ἐκτρέπεσθαι, *to turn from him after Satan*, or to fall off from him to heathenism or Judaism; and then, πρώτην πίστιν ἀθετεῖν, *to violate their first faith*, cannot be to violate the promise made, when chosen into the order of widows not to marry, but their faith given unto Christ at baptism; the other, if any such promise were then made, being not their first, but second faith. So Chrysostom and Œcumenius expound it, from those words of the apostle to the Corinthians; *I have espoused you to one husband, that I may present you as a chaste virgin unto Christ.*

[16] Ver. 15. Ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ, *Have turned aside after Satan.*] The converting men to the Christian faith, being the turning men *from the power of Satan unto God;* (Acts xxvi. 18.) the rescuing men from *the snare of the devil, who were taken captive by him at his will*, (2 Tim. ii. 26.) and who walked *according to the prince of the power of the air;* (Eph. ii. 2.) the casting off the faith may well be styled, *the turning aside after Satan.*

[17] Ver. 17. Διπλῆς τιμῆς, *Double honour.*] That is, τῆς ἐλευθερίου τροφῆς, *of a liberal maintenance* out of the public stock; it signifies, saith Chrysostom, τὴν τῶν ἀναγκαίων χορηγίαν, *provision of things necessary*, as is evident from the reason following, ver. 18. *The labourer is worthy of his hire.*

[18] Μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ, *Especially those who labour in the word and doctrine.*] Οἱ πρεσβύτεροι, the elders among the Jews were of two sorts: first, such as governed in the synagogue; and, secondly, such as ministered in reading and expounding their scriptures and traditions, and from them pronouncing what did bind or loose, or what was forbidden, and what was lawful to be done:* for when, partly by their captivity, and partly through increase and traffic, they were dispersed in considerable bodies through divers regions of the world, it was necessary they should have governors or magistrates to keep them in their duty, and judge of criminal causes; and also rabbins to teach them the law, and the traditions of their fathers: the first were ordained, "ad judicandum, sed non ad docendum de licitis et vetitis," *to judge and govern, but not to teach;* the second, "ad docendum, sed non ad judicandum," *to teach, but not to judge or govern:* and these the apostle here declares to be the most honourable, and worthy of the chiefest reward: accordingly the apostle, reckoning up the offices God had appointed in the church, places *teachers* before *governments*, 1 Cor. xii. 28.

[19] Ver. 18. Λέγει γὰρ ἡ γραφὴ, *For the Scripture saith.*] The former words, *Thou shalt not muzzle the ox that treadeth out the corn*, being expressly found in Deut. xxv. 4. and the latter, expressly in the Gospel of St. Luke, x. 7. and with a little variation, Matt. x. 10. and in no other place in Scripture (for in Lev. xix. 13. and Deut. xxiv. 14. there is nothing to this purpose), it follows, that St. Paul must here reckon the Gospel of St. Luke among the Holy Scriptures; from which such doctrines, as he is now teaching, may be infallibly confirmed. Note,

Secondly, That the apostle, both here and 1 Cor. ix. 9. proves this from what was written in the law of Moses, applying in both places that which primarily must belong to the Jewish priesthood, to the preachers of the gospel; and hence allowing us to argue for the maintenance of the latter, by analogy to what was appointed for the former; as the apostle himself doth in this very case, in these words, *Do you not know, that they who minister about* (legally) *holy things, eat of the things of the temple; and that they which wait at the altar, are partakers with the altar? i. e.* are fed and liberally maintained, by the portions God allowed them of what was offered at his altar; *even so hath the Lord Christ appointed, that they who preach the gospel, should live of the gospel*, 1 Cor. ix. 14. Whence note,

Thirdly, That this is a standing ordinance of Christ, to continue as long as the preaching of the gospel doth, built upon reasons of equal obligations at all times; *the labourer being always worthy of his hire;* the shepherd to eat of the milk of the flock, and he that soweth spirituals, to reap carnals, 1 Cor. ii. 7. 10, 11. Note,

* Εἰθίτο τῇ ἀπολείψει γράμματα παρὰ τῷ ἄρχοντι θίσθαι, μὴ δι' ἑτέραν, ἀλλ' αὐτὴν παροῦσαν, ὡς οὖν παρὴν τοῦτο πράξουσα κατὰ τὸν νόμον, laquens de uxore Alcibiadis. Plut. de Alcib. p. 195.

† Ubi Mulier Christiana viro, Τὸ λεγόμενον παρ' ἡμῖν ῥεπούδιον δοῦσα, ἐχωρίσθη. Apol. i. p. 42. B.

‡ "Repudium verò in fœminis jam et votum est, quasi matrimonii fructus." Apol. cap. 16.

* Morin. de Ordin. par. iii. exer. 7. cap. 4. Buxt. in voce, סמיכה.

Fourthly, From whom this reward is to be received; from them amongst whom these pastors labour, to whom they sow spiritual things, and who are taught by them: for, *Let him* (saith the apostle) *who is taught in the word communicate to him that teacheth in all good things,* Gal. vi. 6. So that he is to have a supply of all things needful for the discharge of his function here, double honour, *i. e.* a liberal maintenance. Note,

Fifthly, That as the command of being charitable to the poor, gives just occasion to those laws which are made in all communities to oblige men, according to their abilities, to distribute to the necessities of the poor; because, otherwise, the general rules of Scripture would not be obeyed, nor the poor provided for: so the standing ordinance of Christ and his apostles, concerning the *double honour* due to them who *labour in the word and doctrine,* and the *communicating to them in all good things,* justifies these laws which ascertain what shall be communicated to them; since otherwise, it is much to be feared, the general rules of Scripture concerning this matter would not be obeyed, nor the clergy sufficiently provided for.

[20] Ver. 19. Κατὰ πρεσβυτέρου.] The *elder* here seems to relate not to one who was such by age, but by office, because the apostle was before speaking, ver. 17. of *elders* which rule well, or *laboured in the word and doctrine:* and whereas the law had taken care that no man should be condemned, but by the *mouth of two or three witnesses,* the apostle, knowing how much the church would suffer by the rash accusations of her governors, bishops, and presbyters, seems to rise higher, not suffering an accusation to be admitted against them, without the like number of witnesses.

[21] Ver. 20. Τοὺς ἁμαρτάνοντας, i. e. *Them that sin*] Grievously and scandalously, and are convinced of their offences before two or three witnesses, were to be rebuked, saith Theodoret, πάντων παρόντων, *in the presence of all;* such public censures being, according to the custom of the church, done by the presidents or rulers of the church, ὑπὸ πλειόνων, *before and with the consent of all,* as Tertullian* saith. (See note on 2 Cor. ii. 6.)

[22] Ver. 21. *And our Lord Jesus Christ, and the elect angels.*] He joins the angels with Jesus Christ, saith Theodoret, οὐχ ὡς ὁμοτίμους, ἀλλ' ὡς δούλους, *not as equal in honour, but as servants to him,* and those who are to attend him at the great day of judgment.

[23] Ver. 22. Χεῖρας ταχέως μηδενὶ ἐπιτίθει, *Lay hands suddenly on no man.*] This, saith the reverend Dr. Hammond, belongs to the laying on of the *bishop's hand in absolving penitents:* saith the reverend Bishop of Worcester, to the laying *of hands on bishops, priests, and deacons;* 1. Because St. Paul had not mentioned laying on of hands in relation to penitents in this Epistle, but he had done it with respect to ordination, and that in Timothy's own case, iv. 14. 2. Because the apostle, in this Epistle, gives no rules concerning the qualifications of penitents, saying nothing what penitents were to be reconciled, and after what time, and under what conditions they were to have hands laid on them, in token of reconciliation; nor is there a concurrent evidence of such a practice so early in the church; but he had given rules touching bishops and deacons, and their qualification; and therefore we have more cause to apply it according to the chief intention and design of this Epistle. 3. Because the great use of laying on of hands, in the New Testament, is for the setting persons apart for the discharge of a sacred office; so it was in the first institution of deacons, Acts vi. 6. and of Paul and Barnabas to a particular charge, Acts xiii. 2, 3. This was an ancient ceremony among the Jews, in the solemn designation of persons to sacred offices, Numb. xxvii. 18. 23. Deut. xxxiv. 9. either to be rulers or teachers in their synagogues; and from thence it was brought into the church, in the solemn designation of persons to the ministry. And, 4. if these words do not relate to ordination, St. Paul would have given Timothy no particular direction about that which was one main part of his office; wherefore, as he left Titus at Crete, *to ordain elders in every city;* so, doubtless, Timothy had the same commission, which yet is no where intimated but in these words. And, according to this sense, the following words are capable of a very good meaning, thus: Be not partaker of the sins of them, who rashly, and without due qualifications, rush upon sacred offices; for by want of due examination, and trial of them, thou wilt become partaker of their guilt.

[24] Ver. 23.] So Justin Martyr * saith, that wine is to be used for *the help of the body, and the cure of inward distempers.* And Plato † saith it was given for the health and strength of the body. The Essenes abstained wholly from wine, (see note on Colos. ii. 21.) but the gnostics ‡ freely used it, when they went to the heathen feasts, and otherwise.

[25] Ver. 25.] I find three expositions of these words: the first is that of St. Basil and St. Austin, which refers them to the judgment of God, thus: The good and evil works of some men are so manifest, that they may be discerned of all men before the day of judgment, and so, in discerning them, thou canst not err; but if they be latent here, and so escape thy examination and censure, they will be manifested at the great day of their accounts.

2. Others, referring this to the censures of the church, the ἐπιτιμία, mentioned ver. 20. make the sense run thus: Some men's sins are so open and notorious, as to bring them under the censures of the church, by way of precedent merit; others appear more criminal after the censures passed upon them, and so less fit to be absolved; and some men's reformation, or good works, are so manifest after censure, as to evidence they deserve absolution; and if they continue evil, or do but few good works, that also will be in time discernible: so that thou mayest know who are fit to be absolved, who not. But against this exposition there lies this objection, That no man should incur the censures of the church, but by way of precedent merit; and so no man's evil works, for which he is to be censured, should follow after that act of discipline: and, secondly, the last clause of the last verse seems, by the antithesis, to refer not to evil, but to good works, though done as the works of charity ought to be, so as not to be observed by men.

---

* "Summum futori judicii præjudicium est, si quis ita deliquerit, ut à communione orationis, et conventûs, et omnis sancti commercii relegetur; præsident probati quique seniores." Tertul. Apol. cap. 39.

* Βοηθείας χάριν τοῦ σώματος, καὶ διὰ τὴν τῶν ἐντὸς θεραπείαν. Ep. ad Zen. p. 512. A.

† Σωματός δὲ εὐγιείας, καὶ ἴσχυος ἕνεκα. De Leg. p. 800. D.

‡ Iren. lib. i. p. 26. D. Epiph. Hær. xxvi. §. 5.

3. The ancient Greek expositors, with Grotius, refer these words to ordination, thus: When I said, *Lay hands suddenly on no man,* I spake not of men whose good or bad works are manifest beforehand; for they, without farther discussion or examination, may be admitted, or are to be rejected; but of those whose vices or good works are latent; for they, after examination and inquiry, cannot be long hid: and so, if thou be not hasty in laying on of hands, thou timely mayest discover them; or if by this means thou canst not do it, thou wilt not be partaker with the sinner, as having done as much as was in thy power to discover them.

CHAP. VI.

1. LET as many servants as are under the yoke *(of bondage to the heathens)* count their own masters worthy of all *(due)* honour, that the name of God and his doctrine be not blasphemed, *(or evil spoken of, as tending to dissolve those civil obligations, but rather honoured in all estates of men, as tending to make them better in their several relations,* Tit. ii. 10. *and more subject even to hard and froward masters,* 1 Pet. ii. 18.)

2. And they that have believing masters, let them not despise them, because they are *(advanced to be)* brethren *(and so equal to them in Christ);* but rather *(let them)* do them service, because they are faithful *(of the household of faith),* and beloved *(of God),* [1] partakers of the benefit. These things teach and exhort.

3. If any man teach otherwise, and consent not to wholesome words, [2] even the words of our Lord Jesus Christ, (Matt. xx. 27. *He that would be first among you, let him be your servant; or, servant of all,* Mark x. 44.) and to the doctrine which is according to godliness;

4. He is proud (Gr. *puffed up),* knowing nothing, but doating *(sick)* about questions and strife of words, whereof cometh envy, strife, railings, evil surmises,

5. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: [3] from such withdraw thyself.

6. But *(whatsoever they esteem so, we know that)* godliness, with *(that)* [4] contentment *(which attends it),* is great gain.

7. *(I say, with contentment, which it becometh us to have;)* for we brought nothing into this world, and it is certain we can carry nothing out *(of it).*

8. And having (ἔχοντες δὲ, *having therefore)* food and raiment, let us be therewith content.

9. But *(for)* they [5] that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11. But thou *(thou therefore),* O man of God, flee these things; and follow after righteousness, [6] godliness, faith, love, patience, meekness.

12. [7] Fight the good fight of faith, *(and so)* lay hold of eternal life, whereunto thou art *(both)* called, and *(according to that calling)* hast professed a good profession *(by enduring persecutions for it)* before many witnesses.

13. I give thee charge in the sight of *(that)* God, who quickeneth all things *(and therefore is able to raise them that suffer for him from the dead),* and before Christ Jesus, who before Pontius Pilate witnessed a good confession, *(confirming truth to the death,* John xviii. 37.)

14. That thou keep this commandment *(given to thee,* ver. 11, 12.) without spot, unrebukable, [8] until the appearing of our Lord Jesus Christ:

15. Which *(appearance)* in his times *(or, in the proper season)* he shall shew *(forth),* who is the blessed and only *(absolute)* Potentate, the [9] King of kings, and Lord of lords *(who therefore is more to be feared than all earthly potentates, and will more assuredly punish those who submit not to his laws and government);*

16. Who only hath *(of himself)* immortality *(and so only can confer it upon others, and only lives for ever, to reward and punish),* dwelling in the light which no man can approach unto *(and live, and so, whom no man fully can enjoy in this life);* whom no man hath seen, nor can see: to whom *(be ascribed)* honour and power everlasting.

17. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, *(the two diseases of rich men; for the rich man's wealth is his strong city, and as a high wall in his own conceit,* Prov. x. 15. xviii. 11. *and riches and strength lift up the heart,* Ecclus. xl. 26.) but in the living God, who giveth us richly all things to enjoy *(and in whom therefore we may safely trust);*

18. [10] That they do good, that they be rich in good works, ready to distribute, willing to communicate *(to others of their wealth);*

19. Laying up in store for themselves [11] a good foundation against the time to come, that *(when these things fail)* they may lay hold on eternal life.

20. O Timothy, keep that *(truth)* which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

21. Which some professing [12] have erred concerning the faith. Grace be with thee. Amen.

ANNOTATIONS ON CHAP. VI.

[1] Ver. 2. Οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι.] These words, being not connected to the preceding by καὶ, and the article οἱ shewing that they relate not to the predicate, but to the subject, will be best rendered thus; *Because they who partake of the benefit of the service are faithful and beloved;* and therefore more worthy of their service, the more they are honoured of God, and of the number of them whom we stand bound to serve in love.

That the gnostics taught any such doctrine, that Christian servants were not obliged to obey their heathen or their Christian masters, there is not the least hint in any of the commentators on this place, or in any of the fathers, who have given us the largest account of their doctrines: I find, in the epistle of Ignatius to Polycarp, these words, * *Despise not men and maid-servants, nor let them be puffed up; but let them serve the more for the glory of God, that they may obtain a better liberty; let them not covet to be free*

* Δούλους καὶ δούλας μὴ ὑπερηφάνει, ἀλλὰ μηδὲ αὐτοὶ φυσιούσθωσαν, ἀλλὰ εἰς δόξαν Θεοῦ πλέον δουλευέτωσαν, ἵνα κρείττονος ἐλευθερίας ἀπὸ Θεοῦ τύχωσιν· μὴ ἐράτωσαν ἀπὸ τοῦ κοινοῦ ἐλευθεροῦσθαι. §. 4. See Coteler. in locum.

from their masters: but neither doth the martyr, nor any of his commentators, intimate that this relates to any doctrine of the gnostics; and considering how much he endeavoured to imitate St. Paul, we may more probably conjecture it hath relation to this very place: moreover, though I have given you the words as Dr. Hammond translates them, yet I think the true meaning of these words, Μὴ ἐρώτωσαν ἀπὸ τοῦ κοινοῦ ἐλευθεροῦσθαι, is this, *Let them not be importunate to be delivered, and made free by the church, or by her common stock;* for τὸ κοινὸν signifies the *community;* and so, τὸ κοινὸν τῆς ἐκκλησίας, in Eusebius,* is the *community*, or body of the church; and also in Lucian,† where he speaks of the Christians; and τὰ κοινὰ in Aristophanes, Demosthenes, and Lucian, signifies the common stock: now it is evident from Justin Martyr and Tertullian, that the common stock of Christians was employed to buy their brethren out of bonds and servitude. (See note on 1 Cor. vii. 23. and Lucian, de Pereg. ed. Gr. p. 594, 595.)

But that many of the Jews were of this opinion, and might be apt to introduce it into Christianity, we find just reason to believe; for they thought themselves privileged, by their relation to God, from being the servants of men: some of them, saith Josephus, thought it a wicked thing, μετὰ τὸν Θεὸν φέρειν θνητοὺς δεσπότας, *to own, besides God, any mortal lords or masters.* Their rabbins thought it unbecoming any Jew to be a bond-slave to a heathen or idolater; for that was, say they, to be "servi servorum," *servants of servants*, which the servants of the Lord must not be. (See Dr. Lightfoot on 1 Cor. vii. 23.)

[2] Ver. 3. Λόγοις τοῖς τοῦ Κυρίου ἡμῶν, *The words of our Lord Jesus.*] This phrase being often used of the very words which Christ spake, as Matt. xxvi. 75. Acts x. 16. 20. 35. I thought fit to refer it to those words which might most likely be aimed at by the apostle; though seeing they also may refer to the doctrine of Christ, preached by the apostle, this phrase being so used, Acts xix. 10. and the doctrine of the Lord very often, 1 Thess. i. 8. 2 Thess. iii. 1. in this sense it affords this useful observation, That the words written by St. Paul in these Epistles are the words of the Lord Jesus.

[3] Ver. 5. Ἀφίστασο ἀπὸ τῶν τοιούτων, *From such withdraw thyself.*] From these words it is plain that the apostle speaketh here of persons then in being: that they were Jews, seems evident from the foregoing note, shewing, that they were in this matter, ἑτεροδιδάσκαλοι, *men that taught otherwise;* that these νομοδιδάσκαλοι, were men knowing nothing, or not knowing what they said, or whereof they affirmed, see 1 Tim. i. 9. that they did ἑτεροδιδασκαλεῖν, *teach otherwise* than the doctrine which is after godliness, ver. 3. that they had their fables which ministered ζητήσεις, *questions*, ver. 4. that they had their ματαιολογίας, *vain wranglings* about words, ver. 6. that they had their foolish questions, which begat *strifes and contentions about the law*, see Tit. iii. 9. that they of the circumcision were *vain talkers, teaching things which they ought not for filthy lucre's sake*, see Tit. i. 10, 11. and so *accounted gain for godliness;* that their minds and *consciences were defiled and perverted*, see Tit. i. 14. that they *turned aside from the faith to vain janglings*, see 1 Tim. i. 6. how they were puffed up, see note on 2 Tim. iii. 4. See the defence of these words, Examen Millii in locum.

[4] Ver. 6. Αὐτάρκεια, *Contentment.*] This the apostle well explains by being satisfied ἐν οἷς εἰμι, *in the condition we are in*, Phil. iv. 4. and τοῖς παροῦσιν, *with the things we have at present, with food and raiment*, ver. 8. i. e. *with those things which are needful for this present life*, Matt. vi. 31, 32. in opposition to anxiety, distrust, or murmuring; and it is never separable from true piety, but is the natural result of that love to, and that value the good man hath for God, and the things of God; that trust he hath in God, and the entire resignation of his will, in all affairs, to the conduct of his providence.

[5] Ver. 9. Οἱ βουλόμενοι πλουτεῖν, *They that will be rich,*] *i. e.* On whom the love of money so prevails, that they are resolved they will be rich, if by any means they can compass wealth, are in the ready way to yield to any lust which will gratify their greedy humours; μηδενὸς χρηματισμὸν συντελοῦντος αἰσχροῦ μηδ' ἀνιαροῦ φειδόμενοι, *abstaining* (saith Plutarch*) *from nothing that is base or impious that tends to enrich them:* whence the ancients, agreeably to the apostle here, "avaritiam omnia vitia habere putabant," *thought covetousness to comprehend all vices:* as A. Gellius, lib. xi. cap. 2. from Cato, and Cicero, N. 45. in his oration, Pro Roscio Amerino, have observed: it also causeth us to make *shipwreck of faith, and a good conscience*, and whatsoever else is sacred, when they cannot be held without the loss of that wealth we so love and admire: whence Cicero notes,† "Nullum esse officium tam sanctum atque solenne, quod non avaritia comminuere, atque violare soleat;" *That there is no duty so holy or solemn which covetousness is not wont to impair and violate.*

[6] Ver. 11. Εὐσέβειαν, πίστιν, &c.] That *godliness*, which gives contentment, with food and raiment, and what at present we enjoy; that *faith*, which assures us of *a better and a more enduring substance, reserved in the heavens for us;* (Heb. x. 34.) that *justice*, which requires us to injure no man, but to let every man enjoy his own; that *love*, or *charity*, which makes us *ready to distribute, and willing to communicate* of these things to others; (ver. 11.) that *patience*, which makes us, with tranquillity and equanimity, submit to a low fortune and adversity; that *meekness*, which suppresses our wrath and indignation against them who are injurious to us in temporals, and take away that which is ours: all these are proper preservatives against, or indications of a mind free from, covetousness.

[7] Ver. 12. Ἀγωνίζου τὸν καλὸν ἀγῶνα, *Fight the good fight.*] These words are plainly agonistical, relating to the Olympic games, and particularly to that of *racing*, to which the apostle doth so oft allude, where the crown being hung up at the end of the goal, he that came first did ἐπιλαμβάνειν, *lay hold of it, and take it to himself:* and because these games were performed in the presence of many spectators, the apostle continues the allusion, saying, That Timothy had, in the presence of *many witnesses*, shewed his readiness to suffer for the faith.

[8] Ver. 14. Μέχρι τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν, *Till the appearing of our Lord Jesus Christ.*] Here, saith Grotius, it appears, that Paul speaks to Timothy, as one who might live to the last judgment: but this vain conceit hath been

* Hist. Eccl. lib. ii. cap. 1. Ὑπηρεσίας ἕνεκα τοῦ κοινοῦ.
† Christiani mittebant peregrinos, Ἀπὸ τοῦ κοινοῦ, Lucian.

* Περὶ φιλοπλουτ. p. 524. † Pro P. Quinto, N. 13.

sufficiently confuted, note on 1 Thess. iv. 15. Nor doth this exhortation prove it; it being used, rather than that, *until death*, saith Theophylact, to mind us of that glorious appearance: and because, saith St. Austin,* the day of our death is, to us, as that day: *Tunc enim unicuique veniet dies ille, cum venerit ei dies, ut talis hinc exeat, qualis judicandus est illo die: in quo enim quemque invenerit suus novissimus dies, in hoc eum comprehendet mundi novissimus dies.*

[9] Ver. 15. Ὁ Βασιλεὺς, &c. *King of kings, and Lord of lords.*] This title the great empires took to themselves: the king of Babylon is so styled by Daniel, ii. 37.: by Jeremiah, xxvii. 6.: of Persia, Ezra vii. 12. (See Brisson. de Regno Pers. lib. i. p. 3, 4.) And therefore the apostle saith here, That it truly belongs to God only, and to *our Lord Jesus Christ*, Rev. xvii. 14. xix. 16.

[10] Ver. 18. *That they do good.*] See note on Tit. iii. 8.

[11] Ver. 19. Θεμέλιον καλὸν, *A good foundation.*] Τῶν μελλόντων ἀγαθῶν ἀπόλαυσιν θεμέλιον κέκληκεν ἀκίνητον, *The enjoyment of good things to come, he calls an immoveable foundation*, say the Greek commentators. So the doctrine of the *resurrection* is styled *the foundation of God*, 2 Tim. ii. 19. and the heavenly Jerusalem, a *city that hath foundations*, Heb. xi. 10.; and the *good foundation*, here, being, in the words following, *eternal life*, confirms their interpretation. They who think the word θεμέλιος signifies here a *treasure*, or an obligation on the part of God to give them life eternal, mean the same thing, though they give us no just evidence that the word hath any such signification.

[12] Ver. 21. Περὶ τὴν πίστιν ἠστόχησαν, *Have erred from the faith.*] These, in all reason, must be the same with the τῆς πίστεως ἀστοχήσαντες, *those who erred from the faith:* (i. 5, 6.) and that they were the νομοδιδάσκαλοι, *the assertors and teachers of the law*, and so the opposites to the gnostics, who were, saith Irenæus, "legis adversarii," *adversaries of the law*, the seventh verse demonstrates; as Theodoret† well observes upon the place: of them it is also certain, that they pretended, above all men, to be γινώσκοντες τὸ θέλημα, *skilled in the knowledge of the will of God*, and ἔχοντες τὴν μόρφωσιν τῆς γνώσεως, men that *had the scheme or form of knowledge*. (Rom. ii. 18—20.) They were the great assertors and promoters of the cabala, or cabalistical doctrine, which was, in their account, "scientia arcana divinitus accepta,"* *a secret mystical knowledge of Divine things received from God*, and equal, in their opinion, to the Scriptures, according to their rule, *verba cabalæ æquiparantur verbis legis.* And they, doubtless, opposed this their knowledge of the law, and of these cabalistical traditions, to the gospel taught by St. Paul, which opposed and slighted them; and their stiff adherence to them caused them, ἀστοχεῖν, *to shoot off from the faith of the Messiah*, which was the mark they aimed at: that therefore the ψευδώνομος γνῶσις, *the falsely-named knowledge*, mentioned here,† may agree to them as well as to the gnostics, is manifest from these things, that it cannot agree to the gnostics, if these persons were teachers of the law, as it is very probable they were; (see note on i. 7.) and that it cannot be attributed to Simon Magus, the father of the gnostics, of whom alone the apostle can be supposed here to speak, appears from this—that he cannot properly be said to err concerning the faith, who was so far from being then of it, that he himself set up for the Christ, and opposed the profession of the gospel with all his might. As for the gnostics, it is agreed among the learned, that though they conspired with former heretics, yet were they not known by that name, nor had they taken it upon them, till the time of Anicetus bishop of Rome, and the reign of M. Aurelius Antoninus and L. Verus, that is, not till the year 129. Hence Dr. Cave makes them a heresy of the second century. Eusebius says,‡ that Carpocrates, who flourished in the time of Hadrian, gave rise to the sect of the gnostics: but Clemens Alexandrinus seems to affirm, that one Epiphanes,§ the author of the sect of the Carpocratians, gave birth to this name and sect: and if it were so, it is improbable that the *knowledge falsely so called*, here mentioned, should have relation to the gnostics.

* Epist. 80. ad Hes. p. 350.

† Ὅτι καὶ ἐξ Ἰουδαίων οὗτοι ἦσαν σαφῶς διδάσκει, τὸ θέλοντες εἶναι νομοδιδάσκαλοι.

‡ Chrysostom, Theodoret, Œcumenius, Theophylact, &c.

* Buxt. in voce, קבלה.

† "Quæstiones Judæorum quæ videntur quæstiooes esse scientiæ." Haymo in loc.

‡ Γράφει δὲ καὶ Εἰρηναῖος συγχεῖσθαι τούτοις Καρποκράτην ἑτέρας αἱρέσεως τῆς τῶν γνωστικῶν ἐπικληθείσης πατέρα. II. Eccl. lib. iv. cap. 7. p. 120. B. See the note on iv. 3. "Gnosticos se vocant de Carpocr." Iren. lib. i. cap. 24.

§ Καθηγήσατο δὲ τῆς μιναδικῆς γνώσεως, ἀφ' οὗ καὶ ἡ τῶν Καρποκρατιανῶν αἵρεσις. Strom. lib. iii. p. 428. C.

THE

SECOND EPISTLE TO TIMOTHY.

WITH ANNOTATIONS.

PREFACE.

THE ancients‡ from these words of this Epistle, *I am ready to be offered, and the time of my departure is at hand*, iv. 6. do generally conclude this was the last of St. Paul's Epistles, he being, πρὸς τῷ τέλει, *near the end of his life*, when he writ it. And truly the words of the apostle are not well capable of any other sense; for he says expressly, ἤδη σπένδομαι, *I am now offered, and the time of my dissolution*, ἐφέστηκε, *is instant*, ver. 6. *I have finished my course*,

ver. 7, 8. λοιπὸν, *from henceforth there is laid up for me a crown of glory.* Whereas he not only expected to be delivered from his first bonds, but saith expressly, *I know that I shall abide and continue with you all, for your furtherance and joy of faith, that your rejoicing may be more abundant in Christ Jesus, for my coming to you again,* Phil. i. 25, 26. (see ii. 24. Philem. 22.) yea, he was actually delivered, and ready to go to Judea, when he writ the Epistle to the Hebrews, xiii. 23. Secondly, This Epistle, saith Bishop Pearson, was writ from Rome, i. 17. by St. Paul in bonds, i. 8. ii. 9. Now these bonds could not be his first bonds; for then he was in "libera custodia," in his own *hired house, receiving all that came to him, none forbidding it,* Acts xxviii. 30, 31. yea, his bonds were *known throughout Cæsar's palace, and to all others,* Phil. i. 13. Here he is in "arcta custodia;" so that Onesiphorus was forced to *inquire more diligently after him,* that he might find him out, i. 17. Again, in his first bonds, saith he, *many of the brethren of the Lord, being encouraged by my bonds, were bold to speak the word more abundantly without fear,* Phil. i. 14. Here, *all men forsake him,* iv. 16. see a third argument for this opinion, iv. 13. a fourth, ver. 16. a fifth and sixth, ver. 20. so that I conclude, with the postscript, that this Epistle, ἐγράφη ἀπὸ Ῥώμης, ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ Καίσαρι Νέρωνι, *was writ from Rome, when St. Paul stood the second time before Nero.*

That this Epistle was writ to stir up Timothy to *caution, diligence, and discharge of his office, on occasion of the creeping heresy of the gnostics,* (ii. 17.) *stolen in among them, which had much debauched the Asiatics,* (i. 15.) *and made use of magic, to oppose the truth of the gospel,* (iii. 8.) is said by a reverend and learned person: but there is nothing in any of the ancient commentators of this nature, which speak here only of the *heresies arising from the Jewish doctors,** as that which gave occasion to the writing this Epistle. And, secondly, the places cited by this reverend person, do not prove that the apostle speaketh of the gnostics: for, i. 15. he only says, *all those that were in Asia had forsaken him;* which they might do by cleaving to the Cerinthians and Ebionites, rather than to the gnostics. (See the note there.) That they who taught the *resurrection was past already,* were not gnostics, is proved, note on ii. 17. and that the words, iii. 8, 9. agree not to the gnostic heretics, but to the Jewish false teachers, who were also great magicians, is there shewed. (See note on 2 Thess. ii. 10.)

CHAP. I.

1. PAUL, an apostle of Jesus Christ by the will of God, [1] according to the promise *(for declaration of the promise)* of *(eternal)* [2] life which is *(made to us)* in Christ Jesus,

2. *(Writeth)* to Timothy, my dearly beloved son: *(wishing to him)* grace, mercy, and peace, from God the Father and Christ Jesus our Lord *(by whom all mercies are derived to us from the Father through the Spirit).*

3. I thank God, whom I serve from my forefathers [3] with a pure conscience, that [4] without ceasing I have remembrance of thee in my prayers night and day;

4. Greatly desiring to see thee, being mindful of thy tears *(shed when thou departedst from me),* that *(as then I was filled with sorrow, so, by seeing thee again)* I may be filled with joy;

5. *(I thank God, I say,)* when I call to remembrance the unfeigned faith which is in thee which dwelt first in thy grandmother Lois, and *(in)* thy mother Eunice *(converted to the faith before thee;* Acts xvi. 1.) and I am persuaded that *(it dwells)* in thee also.

6. Wherefore I put thee in remembrance, that thou [5] stir up the gift of God, which is in thee [6] by the putting on of my hands.

7. For God hath not given us the spirit of fear *(as under the Mosaical dispensation;* Rom. viii. 15.) [7] but *(the spirit)* of power, and of love, and of a sound mind.

8. Be not thou therefore ashamed of the testimony of our Lord, *(i. e. of giving testimony to the death and resurrection of Christ,* 1 Cor. vi. *which were the great things they chiefly were to testify,* Acts i. 8. 22. iv. 33. v. 32.) nor of me *(though I am now)* his prisoner *(for that testimony):* but be thou partaker of the afflictions of the gospel (Gr. *συγκακοπάθησον, suffer thou evil with the preachers of it)* according to the power of God, *(given thee for this end,* ver. 7.

9. *Even that God)* who hath saved us, *(i. e. designed us for salvation,* 1 Thess. v. 9. see note on Eph. ii. 7, 8.) and *(in pursuance of that design, hath)* called us with a holy calling, not according to our works, but according to his own purpose and grace, (see note on Tit. iii. 5, 6.) which was given *(i. e. determined to be given)* us in Christ Jesus [8] before the world began;

10. But is now made manifest by the appearing of our Saviour Jesus Christ *(the Lord and giver of life),* who *(by his death)* hath abolished death, and hath brought *(this)* [9] life and immortality to light through the gospel:

11. Whereunto (εἰς ὃ, *for which thing)* I am appointed a preacher, and an apostle, and a teacher of the gentiles.

12. For the which cause also I suffer these things: nevertheless, *(though I suffer thus)* I am not ashamed *(of my hope):* for I know *(in)* whom I have believed, and I am persuaded that he is able to keep [10] that which I have committed to him *(i. e. my soul and life,* 1 Pet. iv. 19.) against *(or to)* that day *(of recompence).*

13. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus, *(i. e. with a firm faith, and true Christian love:* see note on ii. 2.)

14. That good thing which was committed to thee *(i. e. the doctrine of the gospel,* 1 Tim. vi. 20.) keep by the Holy Ghost which dwelleth in us, *(and confirms it to us,* 1 John ii. 20. 27.)

15. This thou knowest *(by messengers from Rome, or those who travel from thence to Rome),* that all they [11] which are in Asia be turned away from (Gr. *have forsaken)* me; of whom are Phygellus and Hermogenes.

16. The Lord give *(i. e. shew)* mercy to the [12] house of Onesiphorus, *(the Ephesian,* iv. 19.) for he oft refreshed me *(with his presence and relief)* and was not ashamed of my chain *(as the rest of the Asiatics were):*

17. But when he was (Gr. *being)* in Rome, he sought me out very diligently, and found me.

* Αἱρέσεις ἦσαν ἐξ Ἰουδαϊκῶν διδασκάλων ἀρχόμεναι, ἅπερ ἐν τῇ πρώτῃ ἐπιστολῇ ἐπέστειλε. Chrysost. Præfat.

18. [13] The Lord *(therefore)* grant unto him *(who shewed such mercy to me)* that he may find mercy with the Lord in that day *(of recompence we Christians expect)*: and in how many things he ministered to me at Ephesus, thou knowest very well.

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. ΚΑΤ' ἐπαγγελίαν.] Ὥστέ με τὴν ἐπαγγελθεῖσαν αἰωνίην ζωὴν τοῖς ἀνθρώποις κηρύξαι, *That I might declare that eternal life which is promised to men:* so Theodoret. So, Tit. i. 1. *Paul, an apostle of Jesus Christ,* κατὰ πίστιν, *for the promotion* or *declaration of the faith of God's elect;* so κατὰ πᾶσαν αἰτίαν, *for every cause,* Matt. xix. 3. Phil. iv. 11. *I speak not* καθ' ὑστέρησιν, *for want of any thing.*

[2] Ζωῆς ἐν Χριστῷ, *Life which is in Christ Jesus.*] Adam brought the sentence of death upon us all, and the promise of deliverance from that death is only made to us in and through Christ Jesus, by virtue of that death he suffered in our stead.

[3] Ver. 3. Ἐν καθαρᾷ συνειδήσει, *With a pure conscience.*] So, Acts xxiii. 1. *I have lived in all good conscience to this day before God; i. e.* a conscience free from insincerity, or wilful disobedience to the dictates of his mind, or the rule by which he thought himself obliged to walk: for, *as touching the righteousness* which was required by the law, *he was blameless;* and as for his blasphemies against Christ, and his persecutions of his church, that he did *ignorantly in unbelief,* 1 Tim. i. 13. thinking *he ought to do many things against the name of Jesus,* Acts xxvi. 9. But yet he was not free from sin; for he confesses, that upon this account he was *the chief of sinners,* 1 Tim. i. 15.

[4] Ἀδιάλειπτον, *Without ceasing, day and night.*] To pray morning and evening, is to pray continually, or without ceasing: thus Zadok, and his brethren, offered burnt-offerings before the Lord continually, διαπαντὸς, morning and evening. (1 Chron. xvi. 42, 43. see note on 1 Thess. v. 17, 18.)

[5] Ver. 6. Ἀναζωπυρεῖν.] Philo * saith, that *where there is any spark of true probity, being ventilated, it will shine and break forth into a flame.* And this is also true, as well of spiritual gifts as graces; even the gifts of miracles, of healing, and casting out of devils, were strengthened and increased by prayer, (Matt. xvii. 21.) and by faith, (ver. 20.) and the internal gifts of wisdom and knowledge, by reading and meditating on the word; the illumination of the Holy Spirit coming then upon gifted persons when they were so employed. (1 Cor. xiv. 23—26. 1 Tim. iv. 13—15.) How they may be extinguished, see Eph. iv. 30. 1 Thess. v. 19. Thus Pythagoras, saith Jamblichus,† purged the souls of the scholars from ignorance and sensual passions, and then, ἀνεζωπύρει τὸ θεῖον ἐν ἑαυτῷ, cap. 16.

[6] Διὰ τῆς ἐπιθέσεως, &c. *By the laying on of my hands.*] The presbytery also laid their hands upon him, 1 Tim. iv. 14. but the χάρισμα, or gift here mentioned, being the gift of the Holy Ghost, was usually conferred by laying on of the hands of an apostle, Acts viii. 17. xix. 6. Vain therefore is the inference of Esthius from these places, that ordination is a sacrament, seeing the grace here mentioned is no ordinary grace, but an extraordinary gift, conferred only in those times by the hands of an apostle, and now wholly ceased.

[7] Ver. 7. Πνεῦμα δυνάμεως, *The spirit of power,*] Used Luke xxiv. 19. Acts i. 8. partly to assist us in the preaching of the gospel, ἐν δυνάμει, *in the power of miracles,* and in the power of the Spirit of God, (Rom. xv. 19.) and to render it effectual to the hearers, it being the *power of God through faith to their salvation,* (Rom. i. 16.) and preached by the *apostles with great power;* (Acts iv. 33. 1 Thess. i. 5. Colos. ii. 9.) and partly to enable us to endure afflictions, for the sake of Christ, τὸ πνεῦμα τῆς δυνάμεως, *the Spirit of power resting upon us* for that end; (1 Pet. iv. 14. and here, ver. 8.) and the spirit of love to Christ, which *constrains* us to our duty, (2 Cor. v. 14.) and casteth out the fear of any thing we may suffer for the performance of it; (1 John iv. 18.) and *of a sound mind,* Gr. σωφρονισμοῦ, *of wisdom* to discharge that duty, so as either to avoid dangers, (Eph. v. 15, 16. Colos. iv. 5.) by giving no offence to the heathens, or else to speak the word with convincing power, (Luke xxi. 15.) and to walk so exactly, that they may be *ashamed to speak evil of us,* or do evil to us, *who behold our good conversation in Christ:* (1 Pet. iii. 16.) all these were spiritual gifts, not now conferred in ordination, as Esthius vainly conceives.

[8] Ver. 9. Πρὸ χρόνων αἰωνίων, *Before any age hath passed.*] The promise that the seed of the woman should break the serpent's head, being made at the beginning of the world, the promise of that life to which we were to be restored by this seed, and had lost by the subtilty and malice of the serpent, is said to be given πρὸ χρόνων αἰωνίων, Tit. i. 3. (see the note there.)

Note also, that these words may be connected thus, *According to his purpose before all ages, and the grace given us in Christ Jesus.* And this import of the words may be confirmed from the like passages of the apostle, saying, God hath elected us in him before the foundations of the world, (Eph. i. 4.) and promised us eternal life before the world began. (Tit. i. 2.)

[9] Ver. 10. Φωτίσαντος ζωὴν, &c. *Hath brought life and immortality to light.*] It is to be acknowledged, that the heathens had by tradition, and the light of nature, conceived some hope of some future good things to be received after this life was ended; that being absolutely necessary, saith the apostle, that they might *come to God,* or do him any acceptable service: for, *he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.* (Heb. xi. 6.) But yet this hope was very weak and feeble in them, and scarce credited by their philosophers. It is styled by Cicero, Tusc. Q. 1. "Futurorum quoddam augurium sæculorum," *A surmise of future ages.* It is, saith Seneca,* *That which our wise men do promise, but they do not prove.* Socrates,† even at his death, speaks thus: *I hope to go hence to good men, but of that I am not very confident; nor doth it become any wise*

* Μόνον ἴν τι ὑφιστάσθω καλοκἀγαθίας ἐμπύρευμα ταῖς ψυχαῖς ἔστιν ἀναγκαῖόν ποτε βιπιζόμενον ἐκλάμψαι. L. de Joseph. p. 442. F. et p. 318. D.

† De Vita Pythag. p. 76.

* "Credebam opinionibus magnorum virorum rem gratissimam promittentium, magis quàm probantium." Ep. 102.

† Καὶ τοῦτο μὲν οὐκ ἂν πάνυ διϊσχυρισαίμην. Phæd. p. 48. B. C. Τὸ μὲν οὖν ταῦτα διϊσχυρίσασθαι οὕτως ἔχειν, ὡς ἐγὼ διελήλυθα, οὐ πρέπει νοῦν ἔχοντι ἀνδρί. Ibid. p. 84. F. Ὅπότεροι δὲ ἡμῶν ἔρχονται ἐπὶ ἄμεινον πρᾶγμα, ἄδηλον παντὶ πλὴν ἢ τῷ Θεῷ. Apol. in fine.

man to be positive that so it will be. I (saith he) *must now die, and yet shall live; but which of us is in the better state,* the living or the dead, *God only knows.* Both he and Cebes* do ingenuously confess, that these things relating to the soul *were disbelieved by the greatest part of mankind.*

Aristotle† held, that death was therefore φοβερώτατον, *the most terrible,* as putting an end to all things: *neither good nor evil happening to any man after his death.* Yea, he says, *It is absurd to say that any man can be happy after death, since happiness consists in operation.* Hence Atticus‡ reckons him among those who held that souls could not remain after their bodies. And Origen§ saith, that he did τοῦ περὶ τῆς ἀθανασίας τῆς ψυχῆς λόγου κατηγορηκέναι, *condemn the doctrine of the soul's immortality.* The poets Sophocles, Euripides, Astydamas, agree in this, that ἄλγος δ' οὐδὲν ἅπτεται νεκροῖς, *the dead are sensible of no grief or evil.* (Vide Stob. Serm. 119. p. 602.)

Lipsius‖ confesseth, that amongst the stoics this was a controverted point, and was not received by them with any full consent; and whosoever reads, will find them still at their *ifs* and *ands,*¶ not knowing whether there were any thing after death, εἰ δὴ μηδέν ἐστι τελευτήσαντι, or *nothing,* as Socrates in Phædo speaks; whether their souls should be extinguished, or only change their place; whether they were in a state of sense, or ἐν ἀναισθησίᾳ, *without sense;* whether soul and body were extinguished together, or not, as Cicero, Seneca, and others; or else were still at their disjunctives,** ἤτοι σβέσις, ἢ μετάστασις, fluctuating still betwixt extinction or translation, a profound sleep, a long peregrination, or an utter dissolution. (See Hyperides, apud Stob. Serm. 124. p. 618.)

Cæsar†† declares, that *death removes all our evils and our torments, as leaving no farther place for joy or fear.* And Pliny,‡‡ that *neither soul nor body hath any more sense after death, than before it was born.*

Cicero§§ begins his discourse upon this subject with a profession, that he intended to deliver nothing as fixed and certain, but only as probable, and having some likelihood of truth. And having reckoned up the different sentiments of the philosophers about it, he concludes thus,‖‖ *Which of these opinions is true, some god must tell us; which is most like to truth, is a great question.* And when he had confirmed, as much as he was able, the doctrine of the soul's immortality, he ingenuously confesses, "Catervæ veniunt contradicentium," *That his opinion was contradicted, not only by whole troops of the sect of Epicurus, but also by the most learned of the other sects.**

Plutarch† saith, that if men will be restrained from their evil courses by fear, they must be kept *under the superstition of the dread of hades;* but to them who have cast off those fears must be propounded, ἡ περὶ τὸ μυθῶδες τῆς ἀϊδιότητος ἐλπὶς, *the fabulous hope of immortality.* And this, saith he, is one great benefit of philosophy, that it hath taught us to look upon that death which others fear, ὡς μηδὲν πρὸς ἡμᾶς, *as nothing to us.* Now the philosophers themselves saw the evil effects that this denial or doubting of these things would have upon the lives of men; *viz.*

1. That it would yield a great encouragement to men to go on in their evil ways: for if death, saith Socrates, in Phæd. p. 80. A. be the extinction of the whole, or a freedom from all evils, ἑρμαῖον ἂν αὖ τοῖς κακοῖς ἀποθανοῦσι, *this will be good news to the wicked, that they have nothing to suffer.*

2. That it tended to discourage men from leading virtuous and pious lives, as cramping all their hopes of happiness: for, as Dionysius Halicarnásseus‡ well observes, *If the soul, when separated from the body, perisheth, it is not easy to discern how good men can be happy, who receive no fruit of their virtue here, but often perish by it.*

3. That it very much staggers our patience and perseverance in virtue, and our concern for fidelity and equity, when we must suffer for them in this world: for it is truly said, by Cicero,§ that *it is not possible for any one to have that esteem for faith and equity, as to endure the most dreadful punishments to preserve them, unless he be assured, that the things he hath assented to cannot be false.* (See note on Heb. xi. 6.) And yet, after all this uncertainty, it is worthy of our deists to reflect on Plato's inference from his discourse upon this subject; *viz.* that though no wise man could be positive in these things, yet it became him to do his utmost to obtain virtue and wisdom, καλὸν γὰρ τὸ ἆθλον, καὶ ἡ ἐλπὶς μεγάλη, *because great was the hope, and the prize excellent,* and that it was worthy of them, κινδυνῆσαι, *to make a trial, though with hazard, as if we did believe them;* καλὸς γὰρ ὁ κίνδυνος, *for it is* (saith he) *a noble trial, and it behoves us to have these things impressed upon our souls.*

As for that immortality the body shall obtain at the resurrection, the heathens knew and believed nothing of it; they laughed at it, and looked upon it as a thing impossible, and unworthy of God to do, and without any example to convince them that it might be done. Hence then we see the necessity that this *life and immortality* should be *brought to light by the gospel;* and what continual thanks we owe to the blessed Jesus, who hath, by his death, not only removed the fear and sting, but even the being of death, and hath procured a blessed immortality, not only for the soul, but for the body also.

---

* Τὰ δὲ περὶ τῆς ψυχῆς πολλὴν ἀπιστίαν παρέχει—τοῖς ἀνθρώποις τοῖς πολλοῖς. In Phæd. p. 53. A.

† Πίρας γὰρ, καὶ οὐδὲν ἔτι τῷ τεθνεῶτι δοκεῖ οὔτε ἀγαθὸν, οὔτε κακόν. Moral. lib. iii. cap. 9. Ἆρά γε καὶ ἔστιν εὐδαίμων τότε ἐπίδαν ἀποθανῇ; ἃ τοῦτό γε παντελῶς ἄτοπον, ἄλλο τι, καὶ τοῖς λέγουσιν ἡμῖν ἐνεργείάν τινα τὴν εὐδαιμονίαν.

‡ Apud Euseb. Præp. Evang. lib. xv. cap. 5. § Cont. Celsum, lib. ii. p. 67.

‖ Phys. Stoic. lib. iii. diss. 11.

¶ Anton. lib. iii. §. 3. "Si est aliquis defunctis sensus," Sen. Consol. ad Polyb. cap. 27. Eph. 63. 71. 76. Val. Max. lib. iv. cap. 6. "Si supremus ille dies non extinctionem, sed commutationem affert loci." Cic. Tusc. Qu. 1. n. 105, 106.

** Anton. lib. iv. 14. vi. 24. vii. 32. x. 7. "Aut beatus, aut nullus." Polyb. apud Sen. Consol. cap. 27. "Aut finit, aut transfert." Seneca, "Cur bonis mala," cap. 6. Cic. Tusc. qu. 1. n. 22. Plut. de Consol. ad Apollon. p. 107. D.

†† "Ultra neque curæ, neque gaudio locum esse." Apud Sallust. in Catilina.

‡‡ "Omnibus à supremâ die eadem quæ ante primam, nec magis à morte sensus ullos aut corpori, aut animæ, quàm ante natalem." Plin. Nat. Hist. lib. vii. cap. 55.

§§ "Ea quærenti, ut putero, explicabo, nec, tamen quasi Pythius Apollo, certa ut sint, et fixa, quæ dixero; sed ut homunculus unus è multis, probabilia conjectura sequens; ultra enim quo progrediar quam ut verisimilia videam, non habeo." Tusc. Qu. lib. i. n. 15, 16.

‖‖ "Harum sententiarum quæ vera est, Deus aliquis viderit; quæ verisimillima est, magna quæstio est," n. 20.

* "Nescio quomodo doctissimus quisque contemnit." Ibid. n. 63.

† "Non posse suaviter vivi," p. 1104.

‡ Εἰ μὲν οὖν ἅμα τοῖς σώμασι διαλελυμένοις, καὶ τὸ τῆς ψυχῆς, ὅ, τι δήποτέ ἐστιν ἐκεῖνο συνδιαλύεται, οὐκ οἶδα ὅπως μακαρίους ὑπολάβω τοὺς μηδὲν ἀπολαύσαντας τῆς ἀρετῆς ἀγαθὸν, δι' αὐτὴν δὲ ταύτην ἀπολλυμένους. Lib. viii. p. 529.

§ "Nullo igitur modo fieri potest, ut quisquam tanti æstimet æquitatem et fidem, ut ejus conservandi causâ nullam supplicium recuset, nisi iis rebus assensus sit, quæ falsa esse non possunt." Acad. Quæst. lib. ii. n. 25.

[10] Ver. 12. Τὴν παρακαταθήκην μου, *My soul;*] Which persons dying used to commit into the hands of God. So Josephus, de Bello Jud. lib. iii. p. 852. "The immortal soul, which hath its original from God, dwells in the body: now if any one embezzles, or evilly entreats that which is committed to him by man, he is accounted a wicked and perfidious man, εἰ δέ τις τοῦ σφετέρου σώματος ἐκβάλλει τὴν παρακαταθήκην τοῦ Θεοῦ, λελῆθέναι δοκεῖ τὸν ἀδικούμενον; if therefore any one casts the *depositum* of God out of his body by self-murder, can he hope to conceal himself from him that is injured?" And Philo* in like manner saith, that *God hath given to man a soul, speech, and sense, which he must endeavour so to keep, that he who committed them to him may find no cause to blame him for his custody.* And again,† *This is the praise of the wise man, that he keeps the sacred* depositum *of the soul, sense, speech, the Divine wisdom, and human understanding, purely, and without deceit, not to himself, but only to him who committed them to him.* And again, lib. de Abr. p. 302. *No wise man* (saith he) *is offended that any one calls for* τὴν παρακαταθήκην, *his* depositum: why therefore should *he be offended, that God, or nature, calls for that which they have intrusted with us?* And Hermes saith, lib. ii. Mandat. 2. *They that lie defraud the Lord, not rendering to him* τὴν παρακαταθήκην ἣν ἔλαβον, *the* depositum *they received from him; for they received a spirit free from falsehood; and therefore by lying,* ἐμίηναν τὴν τοῦ Θεοῦ παρακαταθήκην, *they have defiled God's* depositum. The Jews‡ make mention of two *depositums* of God: the lamp which is in us, or the soul; and the lamp without us, which is the law; or, according to Philo,§ θεῖον παρακαταθήκη ὀργίων, *the depositum of the Divine mysteries:* and they introduce God speaking thus; *My light or lamp is in thy hand, and thy lamp, which is thy soul, is in mine: if thou shalt diligently keep my lamp, I will keep thine; if thou extinguishest mine, I will put out thine.* This *depositum* they, dying, did commit into the hands of God; as you may see Sepher Tephiloth Lusitanorum.‖ The apostle seems to have respect to both these *depositums* in his Epistles to Timothy; to the light of the gospel, when he saith, τὴν παρακαταθήκην φύλαξον, *Keep that which is committed to thee,* 1 Tim. vi. 20. and here, ver. 14. to the lamp within us, ver. 13.

[11] Ver. 15. Ἐν τῇ Ἀσίᾳ, *Which are in Asia.*] This Œcumenius and Theophylact expound thus, οἱ ἐν τῇ Ἀσίᾳ, τουτέστιν, ἐκ τῆς Ἀσίας, *those of Asia, that either went with him to Rome, or came to him there, or were found there at his coming,* in the time of his distress, forsook all converse with him for fear of Nero. But this exposition seems not consistent with the words. For, (1.) he saith, οἶδας τοῦτο, *This thou knowest:* now Timothy, being not at Rome, could not well know what was done there; and therefore the apostle gives him an account how all men had deserted him in his first defence, iv. 16. But being then in Asia, or Achaia, he might know what happened there. (2.) The words ἀπεστράφησάν με, *have been averse from me,* seem to import a departure from St. Paul and his doctrine; and may be rendered *they have turned me off.* He having therefore told them long before, that *after his departure grievous wolves should enter in, not sparing the flock;* and that *from themselves should arise men speaking perverse things, to draw away disciples after them;* (Acts xx. 29, 30.) and charging Timothy to stay some time at Ephesus, to oppose himself to the false teachers of the Jewish nation, and to exhort the Ephesians not to give heed to these teachers of the law; (1 Tim. i. 7.) it seems most proper to refer these words to the rejecting St. Paul as an adversary to the law, by the persuasions of the Cerinthians and Ebionites, who laid this charge against him.

[12] Ver. 16. Ὀνησιφόρου οἴκῳ, *The household of Onesiphorus.*] Onesiphorus seemed to be dead when Paul writ this, saith Grotius on the place: and if so, saith Esthius, here is a strong confirmation of the practice of praying for the saints deceased. I answer, 1. That it follows not that Onesiphorus was dead, because St. Paul here mentions, and in the close of this Epistle salutes his family, without mention of him: the reason of that being this, because Onesiphorus was not yet returned from Rome to Ephesus, where his family was; but, as Chrysostom, Theodoret, Œcumenius, and Theophylact, say, on 2 Tim. iv. 19. was then ἐν Ῥώμῃ, *at Rome,* serving St. Paul. 2. The apostle here only prays that he might *find mercy at the great day* of recompence, as doth our liturgy, and all the ancient liturgies, for *deliverance in the hour of death, and at the day of judgment;* which is perfectly exclusive of prayers supposed to be made for souls in purgatory, which, if they do them any good, must be supposed to do it before that day.

[13] Ver. 18. Δῴη αὐτῷ ὁ Κύριος εὑρεῖν ἔλεος παρὰ Κυρίου. *The Lord grant he may find mercy from the Lord.*] Here is a plain example of the known rule of the grammarians, that the noun is frequently repeated for the pronoun: so, Gen. xix. 24. *Jehovah rained fire and brimstone,* meet Jehovah, Κύριος παρὰ Κυρίου, *from Jehovah.* So Exod. xxiv. 1—3. *He,* i. e. Jehovah, ver. 3. *said to Moses, Ascend* el Jehovah, *i. e. to me.* And, 1 Sam. iii. 21. *Jehovah appeared to Samuel in Shiloh,* bidevar Jehovah, *by the word of the Lord.* So Chrysostom, Œcumenius, and Theophylact, say here, τουτέστι, παρ' ἑαυτοῦ; and that it is the custom of the Scriptures so to speak, they prove from Gen. xix. 24. not fearing the anathema, which the great council of Sirmium, through ignorance of the Hebrew tongue, pronounced against them who did so interpret it.

CHAP. II.

1. THOU therefore, my son, *(follow not the example of those that turn from me, but)* be *(thou)* strong in *(and through)* the grace that is *(given thee)* in Christ Jesus. (See i. 6—8.)

2. And [1] the things which thou hast heard of *(from)* me, *(established)* by many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3. Thou therefore *(assisted by his grace)* endure hardship, as a good soldier of Jesus Christ.

4. *(Not loving this present world, or entangling thyself with the affairs of it,)* for no man that warreth [2] entangleth himself with *(any other of)* the affairs of this life; *(but quits all these concerns,)* that he may *(be more at leisure to)* please him who hath chosen him to be a soldier.

* Παρακατέθετο δέ σοι αὐτῷ ψυχὴν λόγου, αἴσθησιν, ἅπερ ἵνα conservanda sunt, ut ὁ παρακαταθέμενος, μηδὲ ἴχνη τῆς παρὰ σοῦ φυλακῆς αἰτίασθαι. Quis Rerum divinarum Hæres. p. 387. B.

† Τοῦτ' ἔπαινός ἐστι τοῦ σπουδαίου, τὴν ἱερὰν ἀς ἔλαβε παρακαταθήκην ψυχῆς, αἰσθήσεως, λόγου, θείας σοφίας, ἀνθρωπίνης ἐπιστήμης, καθαρῶς καὶ ἀδόλως, μὴ ἑαυτῷ, μόνῳ δὲ τῷ παραθεμένῳ φυλάξαντος. Ibid. p. 389. F. G.

‡ In Elle Haddabarim Rabba.

§ De Sacrif. Cain. p. 108. D.

‖ Vide Cartw. in locum.

5. And *(it is in this militia, as in the wrestling at the Olympic games, where)* if a man also strive *(with another)* for mastery, yet is he not crowned, unless he strives lawfully, *(according to the rules of wrestling, i. e. unless he wrestle naked, and have put off all the clothes which might hinder him in wrestling, or give another advantage to take hold of him.*

6. *Nor let it discourage thee, that thou dost not receive thy wages presently, as other soldiers do; for)* the husbandman that laboureth first (Gr. *first labouring)*, must be *(afterward)* partaker of the fruits *(of his labour)*.

7. Consider what I say; and the [3] Lord give thee understanding in all things *(belonging to thy duty)*.

8. *(And, to fortify thee under thy sufferings,)* [4] remember that Jesus Christ, [5] of the seed of David, *(after all his sufferings)* was raised from the dead, according to *(the testimony of)* my gospel:

9. [6] Wherein *(for which gospel)* I suffer trouble *(from the Jews,* Acts xxv. 19. 26. and vi. 7. *and others)*, as an evildoer, even unto bonds; but *(though I am bound)* the word of God *(which I preach)* is not bound, *(but hath its free course.*

10. *And)* therefore *(for this cause)* I endure all *(these)* things *(cheerfully)*, [7] for the elect's sakes, (Col. i. 24.) that they *(being confirmed by my example in suffering,* 2 Cor. i. 6. xiv. 15.) may also obtain the salvation which is *(tendered)* in *(and through)* Christ Jesus, with eternal glory.

11. It is a faithful saying *(that by Christ Jesus we shall obtain this salvation):* for if we be dead (Gr. *have died)* with him *(in baptism, by dying unto sin,)* we shall also live with him, *(in conformity to his resurrection,* Rom. vi. 8.)

12. If we suffer *(as he did)*, we shall also reign with him; *(but)* if *(through persecutions)* we deny him, he also will deny us: (Matt. x. 33.)

13. If we believe not *(these promises of salvation to his faithful sufferers)*, yet he abideth faithfully: he cannot deny *(what he)* himself *(hath promised)*.

14. Of these things put them in remembrance *(in the churches of Christ)*, charging them before the Lord that they [8] strive not about words *(which tend)* to no profit, *(but rather)* to the subverting of the hearers.

15. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, [9] rightly dividing the word of truth.

16. But shun profane and vain babblings: for they will increase to more ungodliness *(rendering men more and more profane)*.

17. And their word will eat as doth a canker *(or, gangrene, infecting the whole body):* of whom *(i. e. of the number of which profane talkers)* are [10] Hymeneus and Philetus;

18. Who concerning the truth have erred, saying that the resurrection is past already; and *(by that doctrine)* overthrow the faith of some.

19. Nevertheless [11] the foundation of God *(the hope and promise of the resurrection)* standeth sure, [12] having this *(as the)* seal *(of it)*, [13] The Lord knoweth them that are his. And *(therefore)*, Let every one [14] that nameth the name of Christ depart [15] from iniquity.

20. *(And be not disturbed, that such heretics as these arise out of the members of the church;)* but (δὲ, *for)* in a great house *(such as the church is)* there are not only vessels of gold and silver, but also of wood and of earth; and some *(viz. those vessels of gold and of silver, representing the orthodox Christian,* 1 Cor. iii. 12. *are,* εἰς τιμὴν,) to honour, and some *(viz. those of wood and earth, representing the heterodox,)* to *(uses of)* dishonour.

21. If a man therefore purge himself from those *(false doctrines, and the teachers of them)*, he shall be a vessel unto honour, [16] sanctified, and meet for the master's use *(serviceable to Christ, the master of the family)*, and prepared unto every good work.

22. *(Avoid these, therefore, and)* [17] flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23. But *(the)* foolish and unlearned questions *(of the Jews,* see note on 1 Tim. iv. 7. Tit. iii. 9.) avoid, knowing that they do gender strifes.

24. And *(for)* the servant of the Lord must not strive; but be gentle to all men, apt to teach, patient,

25. In meekness instructing those that oppose themselves *(to the gospel);* if God [18] peradventure will give them repentance to the acknowledgment of the truth *(they contend now against);*

26. And that they may recover themselves *(or awake)* out of the snare of the devil, [19] who are *(now)* taken captive by him at his will, (Gr. εἰς τὸ ἐκείνου θέλημα, *to the performance of the will of God; penitents being turned from the power of Satan unto God,* Acts xxvi. 18. Colos. i. 13.)

ANNOTATIONS ON CHAP. II.

[1] Ver. 2. Ἃ ἤκουσας παρ' ἐμοῦ, *The things which thou hast heard from me.*] "That *depositum,* cap. i. 14. which I committed to thee, in the public assembly, at thine ordination, do thou also, in like manner, deposit with other faithful men, that the truth may be continued in an uninterrupted succession of such persons:" so Mr. Obadiah Walker. "The things agreed on, and consented to by all the other apostles, do thou commit to able men, and appoint them as bishops of the several churches under thee:" so Dr. Hammond. I think there is no foundation for all this in the text; no intimation that these things were taught him at his ordination, or that they were things agreed on, and consented to by all the apostles, as if they had met and consulted about a system of articles of faith and good life, to be held by all that taught the Christian faith; or that God chose this way to continue down the faith, in an uninterrupted succession, from age to age, of such persons; or, that this was a commission to St. Timothy to appoint bishops under him in the several churches of Asia: for he doth not appoint him as he did Titus, *to ordain elders in every city,* (i. 5.) the bishops of Ephesus, and the adjacent cities, being before not only appointed but convened by himself: (Acts xx. 27, 28.) the things which *Timothy had heard confirmed by many witnesses,* seem to refer to Christ's death, his resurrection, and ascension, which were matters of testimony, and contained the prime doctrines which St. Paul delivered to the churches, 1 Cor. xv. 3, 4. and which were confirmed by the testimony of St. Paul, the twelve apostles, and five hundred brethren, ibid. ver. 5—8. Luke xxiv. 50—52.; or to the mystery of godliness, mentioned 1 Tim. iii. 16. and

testified in every part of it by men and angels. I grant also that the apostle seems to refer to some form of doctrine delivered to them who received the Christian faith, when he speaks of the *mystery of faith,* and the *mystery of godliness,* 1 Tim. iii. 9. 15, 16. *of the first principles of the oracles of God,* Heb. v. 12. and *of the principles of the doctrine of Christ,* vi. 1—4. enumerating them in the Epistle to the Hebrews; there being a faith once, and at once delivered to the saints, Jude 3. in which they were to *stand fast,* and for which they were to *contend:* (Phil. i. 27.) and that there was also a παρακαταθήκη, or *depositum* of Christian doctrine delivered to them who were to preach and instruct others in the faith; and which he commands Timothy to keep, 1 Tim. vi. 20, 21. as being intrusted with it, in opposition to those who had erred from the faith, which he calls *the form of sound words, which he had been taught,* and which he was to keep, in *faith* and *love* of the *truth,* 2 Tim. i. 13. and *that good thing committed to him,* ver. 14. which he was *to keep by the Holy Ghost,* the Spirit which leadeth into all truth, the unction which taught them all things belonging to their office, (1 John ii. 20. 27.) the things *in which he was to continue, knowing of whom he had learned them.* (2 Tim. iii. 14.) I lastly grant, that all the fathers, from Irenæus downwards, speak of such a symbol of faith delivered to the church by the apostles and their disciples, which the church received from them, and distributed to her sons, being the one and the same faith which the church retained throughout the world, than which they believed neither less nor more, and which, for substance, was the same with the Apostles' Creed. This I have * elsewhere largely proved, and thence demonstrated the falsehood of the whole doctrine of the church of Rome, and of her new creed, delivered as necessary to be believed unto salvation: and if Obadiah Walker means no more, I shall not contend with him.

[2] Ver. 4. Ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, *Entangleth himself with the affairs of this world.*] The apostle here, by two plain similitudes, requires Timothy, as a good soldier and bishop of the church of Christ, and an evangelist, not to engage himself in any temporal affairs or secular negotiations; of which the first is taken from the comparison of a soldier, who was, by the Roman laws,† "armis, non privatis negotiis occupari:" *to be employed wholly at his arms, and not in any private business.* The second is taken from the similitude of wrestlers,‡ who did not strive according to the laws, unless they wrestled naked, and put off all their garments, and therefore could not win the crown of laurel. Hence is that inquiry of St. Basil, Τίς στεφανοῖ ποτε τὸν μηδὲ ἀποδύοντα πρὸς τὸν ἀντίπαλον; *Who crowns him who comes not naked to his adversary?* And those words of St. Chrysostom,§ *If thou art a wrestler,* thou must come naked to the combat; *thou must put off the affairs of this life, and be made a wrestler; divest thyself of worldly cares, for it is the time of conflict.* Hence the Apostolical Canons declare, Can. iv. those bishops, priests, or deacons, ought to be deposed, who do κοσμικὰς φροντίδας ἀναλαμβάνειν, *immerse themselves in worldly affairs.* Cyprian* represents it as a thing worthy of the Divine judgments, that bishops, contemning the office, *become proctors for secular affairs.* And this practice was condemned by the general council of Chalcedon,† Can. ii. 12. and by a council of Carthage, as repugnant to these words of the apostle; and by the council of Sardica, Can. viii. And even before St. Cyprian was bishop, this was established in ‡ Africa by council, from this very text, *No man that warreth, entangleth himself with the affairs of this life.*

[3] Ver. 7. Δῴη.] Other manuscripts read, δώσει γὰρ, *For the Lord will give thee understanding,* &c. And δῴη is oft put for δώσει. So Gen. xxvii. 28. Δῴη σοι ὁ Θεὸς, *The Lord shall give thee of the dew of heaven.*

[4] Ver. 8. Μνημόνευε, *Remember*] To maintain this, against the unbelieving Jews, that Jesus Christ, the promised Messiah, of the seed of David, not of Joseph, was raised from the dead, according to the gospel that I preach, 1 Cor. xv.

[5] *Of the seed of David.*] It is certain, that the Jews, before our Saviour's time, thought the Messiah, the Son of David, was not to die; and therefore, when Christ had told them, he was to be *lifted up,* they answer, *We have heard, out of the law, that the Messiah abideth for ever; and how sayest thou, That he must be lifted up?* (John xii. 34.) And when first he tells his disciples of it, Peter began to rebuke him, with an *absit, This shall not be unto thee.* (Matt. xvi. 22.) When he tells them again of it, *They understood not the word,* saith St. Mark, ix. 32. *It was hid from them that they perceived it not,* saith St. Luke, ix. 45. And again, *They understood none of these things, and this saying was hid from them; neither knew they the things which were spoken,* (xviii. 34.) Surely Christ's words were plain, *They shall put him to death;* but they knew not how to reconcile them with their received doctrine, that he was to *abide for ever;* (John xii. 34.) and therefore, because Isaiah speaks so plainly of a Messiah, who was to suffer death, they invented, afterward,§ a distinction betwixt *Messiah of the tribe of Ephraim,* the son of Joseph, who was to die, and *Messiah of the tribe of Judah,* the Son of David, who was to reign, and conquer, and never die. This distinction is to be found in their Talmud, in the Targum upon the Canticles, iv. 5. vii. 3. in Bereschith Rabba, in Gen. xlix. 14. in R. Solomon, and Kimchi on Zech. xii. 10. Now if this invention obtained in the times of St. Paul, he might here have respect unto it; if not, because in the dialogue of Justin with Trypho we read nothing of it, their notion, that the Messiah *of the seed of David* could not die, must be confuted by his resurrection from the dead.

Remember that Jesus Christ, of the seed of David, was raised from the dead.] Theodoret here observes, that Simon Magus ‖ began to broach his heresies about this time; and

---

* Treatise of Tradit. par. ii. chap. 7, 8.

† "Militarea viros civiles curas arripere prohibemus." Col. lib. xii. 12. Tit. 39. 9. 13. 15, 16. Ambros. Offic. lib. i. cap. 36.

‡ See Faber's Agonist. lib. i. cap. 3. p. 118, 119.

§ Πρὸς τοὺς ἀγῶνας ὁ ἀθλήτης ἀποδύεται καὶ γυμνοῦται——καὶ ὡς ἀθληταὶ πρὸς τοὺς ἀγῶνας ἀποδυσώμεθα——εἰ ἀθλητὴς εἶ, γυμνόν σε εἰς ἀγῶνα εἰσελθεῖν δεῖ, ἀποδύσαντα βιωτικὰ πράγματα, καὶ γίγνας ἀθλητὴς——γύμνασον σεαυτὸν τῶν βιωτικῶν φροντίδων, πάλης γάρ ἐστιν ὁ καιρός. Ἀνδριαντ. 3. tom. vi. p. 475, 476.

* De Lapsis, ed. Oxon. p. 123.

† Ὀφείλουσι γὰρ ἀποβλέψαι εἰς τὸ γεγραμμένον, οὐδεὶς στρατευόμενος τῷ Θεῷ ἐμπλέκει ἑαυτὸν πράγμασι κοσμικοῖς. Can. 16.

‡ "Cùm jampridem in concilio episcoporum statutum sit, ne quis de clericis, et Dei ministris totorem vel curatorem testamento suo constituat, quando singuli divino sacerdotio honorati, et in clerico ministerio constituti, non nisi altari, et sacrificiis deservire, et precibus atque orationibus vacare debeant: Scriptum est enim, neno militans obligat se molestiis secularibus," &c. Ed. Oxon. Ep. 1.

§ In Maseechel Succa, dist. 5. ‖ Vid. Theod. Hær. Fab. lib. i. cap. 1.

he and all his followers denied that Christ had taken flesh upon him, saying, that his incarnation, or anthropism, was only in appearance, or ἐν φαντασίᾳ; and, in opposition to this heresy, he is here styled Jesus Christ *of the seed of David;* and because from that heresy it must follow, that he could not truly die or suffer in the flesh, and so could not be truly raised from the dead; therefore the apostle bids Timothy remember, that he was raised from the dead, who was of the seed of Abraham, according to the promise.

[6] Ver. 9. Ἐν ᾧ,] *Pro δι' οὗ, cujus causa, more Hebræo,* Grotius. So, Matt. vi. 7. They think to be heard, ἐν τῇ πολυλογίᾳ, *for their much speaking.* So, Δέσμιος ἐν Κυρίῳ, *A prisoner for the Lord,* Heb. xi. 2. Ἐν ταύτῃ, *For this the elders received a good report.* See Nold. Concord. p. 158. see in the LXX. Gen. xxxi. 41. 2 Sam. xxiv. 24. 1 Kings x. 28. Lam. i. 11. v. 4. Hos. xii. 12, 13. Amos viii. 6. see here, ver. 10.

[7] Ver. 10. Διὰ τοὺς ἐκλεκτούς, *For the elect's sake;*] *i. e.* For the sake of Christians, who are all γένος ἐκλεκτὸν, *a chosen generation,* (see the note on 1 Pet. ii. 9.) and who may be confirmed in the faith, by the example of my patient sufferings, and continuing in it may obtain that salvation to which they are called. Vain therefore are these following notes of Esthius; first, that there is a certain election of God, which hath infallibly chosen us to salvation: unless he means this of a conditional election, God having infallibly determined to save them *who make their calling and election sure, by perseverance in good works.* (2 Pet. i. 10.) Secondly, That as Paul suffered those things only for the elect, so Christ died only for them: for, *He tasted death for every man,* Heb. i. 9. *He died for all,* 1 Tim. ii. 6. *Not for our sins only, but for the sins of the whole world,* 1 John ii. 2. *For them that perish,* Rom. xiv. 15. Thirdly, That neither Christ did nor ought we to do any thing that the reprobates may obtain salvation: which is horribly false; Christ's preaching to the unbelieving Jews being intended for their salvation, John iii. 17. xii. 47. and v. 34. 40. For the blinded Jews the apostle prays and labours that they might be saved, Rom. ix. 1. 11. 14.

[8] Ver. 14. Μὴ λογομαχεῖν, *That they strive not about words.*] Here we learn, first, What are the things which ought not to be matters of contention among Christians: 1. Such things in which we differ from each other rather in words than sense; mean the same thing, but differ only in the expressing of our sentiments: which rule observed, would put an end to many of our controversies. 2. Such things as tend to little or no profit, either as to edification in the faith, or edifying of the body in love, (Eph. iv. 16. see note on 1 Tim. i. 4. vi. 3. Tit. iii. 9.) or, by knowing which, we may be the more learned, but not the better Christians. Again, hence we learn why we should not contend about such things, *viz.* because they tend to beget strife and contentions, (ver. 23. 1 Tim. i. 4.) which divide Christians into parties, and dissolve or obstruct Christian charity. 2. Because they tend to the disturbance of the hearers, they not knowing to which party to adhere; and also to their subversion, causing them to doubt of the truth of that faith about which the contending parties cannot agree.

[9] Ver. 15. Ὀρθοτομοῦντα τὸν λόγον, *Rightly dividing,* or *handling, the word of truth.*] This word ὀρθοτομεῖν is a *sacrificial* word, relating to the right dividing of the *sacrifice* which was to be laid upon the altar, by cutting off and laying aside those parts which were not to be offered, and severing them from those that were: and to this sense St. Chrysostom, Œcumenius, and Theophylact, refer the word here, saying, that he requires Timothy to separate from the preaching of the word all noxious and idle questions, πάντα τὰ περιττὰ, all superfluous things, and give his hearers only the *sincere milk of the word:* and this sense agrees well with the preceding and the following words. Others think it refers to the cutting out a straight path to walk in; and so it is an admonition, saith Theodoret, to keep close to the truth of the gospel, in all his exhortations, τῷ κανόνι τῶν θείων λόγων ἑπόμενος, *following the canon of the Holy Scriptures.*

[10] Ver. 17. Ὑμέναιος, &c. *Hymeneus and Philetus.*] That these two were gnostic teachers, none of the ancients do insinuate; nor did the gnostics teach, that the *resurrection was past already,* but that the flesh was not fit to rise, and that it was incapable of salvation and of incorruption. So Irenæus * often doth inform us, by saying, they deny the salvation of the flesh, denying it to be capable of incorruption; and with him agree Pseud. Ignatius,† the Apostolical Constitutions, and others. Valentinus,‡ who flourished only A. D. 145. and so could not be touched at in these words, was of the same opinion, say all the ancients. So that Tertullian must either be mistaken, when, speaking of them, who held the resurrection was past already, he adds, *Id de se Valentiniani adseverant,* or means this not of Valentinus himself, whom he there numbers with those, "qui resurrectionem carnis infringunt," *who deny the resurrection of the flesh,* but of some of his followers. But then Irenæus§ informs us, that this was part of the heresy of Menander, who taught "resurrectionem per id quod est in eum baptisma accipere ejus discipulos;" *that his disciples obtained the resurrection by his baptism, and so could die no more, but were to persevere immortal.* Justin Martyr‖ also saith, he persuaded his disciples, ὡς μὴ ἀποθνήσκοιεν, *that they should not die.* He taught, saith Timothy,¶ priest of Constantinople, that *they who received his baptism should be immortal,* ὡς μήκετι ἀποθνήσκειν, and *should never die.* Now he was contemporary to Simon Magus, and so might be also with St. Paul. (See note on 1 Cor. xv. 12. 44. and Euseb. Hist. Eccles. lib. iii. cap. 26. Tertul. de Anima, cap. 50.)

[11] Ver. 19. Θεμέλιος τοῦ Θεοῦ, *The foundation of God.*] The fundamental doctrine of the resurrection to life eternal is so styled, in these words, *Let us not lay again,* τὸν θεμέλιον, *the foundation of the resurrection of the dead,* Heb. vi. 1, 2. This is the *faithful saying,* mentioned ver. 11.

---

* "Carnis salutem negant, dicentes non eam esse capacem incorruptibilitatis." Lib. v. cap. 2.

† Docent ἀνάστασιν πιστεύειν. Apost. Const. lib. vi. cap. 10. Vide cap. 26. De Simone et Cleobio. "Docent non esse futuram corporis resurrectionem." Epist. Corinth. ad D. Paolum; Usher. Not. in Epist. ad Tral. p. 29. Ὅτι ἡ σὰρξ αὐτὴ οὐκ ἐγείρεται. Pseud. Ignat. Ep. ad Tars. §. 2. ad Smyrn. §. 7.

‡ "Vani igitur qui à Valentino sunt dogmatizantes uti excludent salutem carnis." Iren. lib. v. cap. 4. Epiph. Hær. xxxi. p. 171. D. Οὐδὲν γὰρ τῶν ἐκ τῆς ὕλης ἐπιδέχεται σωτηρίαν. Theodoret. Hær. Feb. lib. i. cap. 7. p. 200. August. adv. Hær. cap. 11. "Carnis resurrectionem negat." Οἱ σαρκὸς μὲν ἀπαγορεύουσιν ἀνάστασιν. Damasc. de Hær. sect. 3. presb. 1. Ἄλλο σῶμα ἐγείρεσθαι πνευματικὸν, καὶ οὐχὶ τοῦτο. Timoth. Presb. Ep. apud Coteler. tom. iii. p. 381.

§ "Et ultra mori non posse, sed perseverare non senescentes, et immortales." Iren. lib. i. cap. 21.

‖ Apud Euseb. Hist. Eccl. lib. iii. cap. 26. ¶ Apud Cotel. tom. iii. p. 386.

which he exhorts Timothy to bring to their remembrance, ver. 14. and by denying which, saith he, the *Christian faith* is overturned, ver. 18. But notwithstanding all the vain babblings of Hymeneus and Philetus, *this foundation* (saith the apostle) *standeth sure.*

[12] Τὴν σφραγῖδα ταύτην, *Having this seal.*] Sealing seems always mentioned in the New Testament for confirmation and assurance; as when the apostle saith, *The seal of my apostleship are you in the Lord,* 1 Cor. ix. 2. *i. e.* the effects I have wrought upon you, and the gifts of the Spirit imparted to you, prove the truth of my apostleship: and when he tells his converts, that by the Spirit they were *sealed up to the day of redemption,* 2 Cor. i. 22. v. 5. Eph. i. 13. iv. 30. and were established in the truth of the gospel: the gifts of the Spirit they had already received, according to Christ's promise, being a confirmation of that glorious redemption he had farther promised.

[13] Ἔγνω Κύριος τοὺς ὄντας αὐτοῦ, *The Lord knoweth who are his.*] *i. e.* He owns and approves those he hath commissioned to reveal his mind to others: for this expression is taken from Numb. xvi. 5. where Korah, Dathan, and Abiram, *rise up against Moses and Aaron,* declaring *they took too much upon them,* in pretending the one to be their prophet, and the mouth of God to them; the other, to be the high-priest, whom God had consecrated to his peculiar service above all others of the tribe of Levi. Now to this imputation Moses replies, according to the Septuagint, ἔγνω ὁ Θεὸς τοὺς ὄντας αὐτοῦ, *God knoweth who are his,* and by him separated to his service, and will maintain their cause and calling against all opposers; as in that instance he did in a wonderful manner, causing the earth to open, and *swallow them up:* so also will God own us his apostles against Hymeneus and Philetus, and all that set up against us and our doctrine. As therefore Moses said then to the Israelites, *Depart you from the tents of those men,* καὶ ἀπέστησαν, *and they departed;* so say I now to all Christians, Let them depart from this impiety, *i. e.* from these pernicious doctrines, which increase to ungodliness, and cause men to make shipwreck of faith and a good conscience.

[14] *That nameth the name of Christ.*] *i. e.* That professeth to own him, or to be his disciples: so Isa. xxvi. 33. τὸ ὄνομά σου ὀνομάζομεν, We have no other God but thee, *we name thy name.* (See Isa. xliii. 7. lxiii. 19. Psal. lxxx. 19. Gen. iv. 26. 2 Chron. xii. 13.)

[15] Ἀπὸ ἀδικίας.] "Justum pro vero, et injustum pro falso, frequentes tam nos quam Attici ponimus," saith Priscian; both Greeks and Latins *frequently use the word injustice to denote falsehood:* (see note on 1 Cor. xiii. 6.) so that these words may thus be rendered, *Let every one that names the name of Christ depart from falsehood; i. e.* let him preserve himself from the pernicious errors of these apostates from the truth.

[16] Ver. 21. Ἡγιασμένον, *Sanctified.*] The vessels of the sanctuary were consecrated to the service of God, and were also, saith the apostle, purified by the sprinkling of the blood upon them. (Heb. ix. 21.) And so are Christians sprinkled by the blood of Jesus from their sins, and consecrated by baptism to his service, and so made meet for the service of God. (See the reading of the text justified, Examen Millii, in locum.)

[17] Ver. 22.] Note, that hence it follows, that we must maintain peace with, and therefore must not separate from our communion, any person who *serves Christ with a pure heart.*

[18] Ver. 25. Μήποτε, *If peradventure.*] This word in the Septuagint answers to the Hebrew particle אוּלַי, *si forte,* or *fortasse.* So, Gen. iii. 22. xxiv. 5. 39. Μήποτε οὐ πορεύσεται ἡ γυνὴ, *Perhaps the woman will not come with me;* xxvii. 12. Μήποτε ψηλαφήσῃ, *Perhaps my father will handle me;* Μήποτε ἀγνόημά ἐστιν, *Perhaps it is an error,* Gen. xliii. 12. 1 Kings xviii. 27. Μήποτε χρηματίζει, ἢ μήποτε καθεύδει, *If perhaps he be busy, or perhaps sleepeth.* (See also Job i. 5. Luke iii. 15.) So Philo,* ἀλλὰ μήποτε ὃ λέγει τοιοῦτόν ἐστιν, *Perhaps that which he saith is to this effect;* and again, μήποτε οὖν τὴν τοῦ παντὸς οὐρανοῦ περιφορὰν, δι' ὑπόνοιαν εἰσάγει —μήποτε δὲ καθ' ἑτέραν ἐκδοχὴν,† *Perhaps he signifies the circumference of the whole heaven—or perhaps, by another interpretation, either hemisphere:* and, p. 88. F. μήποτε εἰκότως, *Perhaps fitly;* p. 110. D. μήποτε διὰ τὴν αὐτὴν αἰτίαν, *Perhaps for this cause;* and De Abrahamo, p. 285. E.

[19] Ver. 26. Ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα, *Who are taken captive by him at his will.*] Some refer this to the devil, as being the nearest substantive to the relative ἐκεῖνος. But (1.) this seems not agreeable to the use of the two relatives, which, when they come together, seldom relate to the same person. (2.) Satan is the nearest substantive rather in place than in sense, the words being capable of this construction; *If peradventure God will give them repentance to do his will, that they who are taken captive by the devil, may awake out of his snare.* This is the sense which best accordeth with the work of conversion and repentance, which is a recovering men from *the service of Satan* to *the service of God;* (Acts xxvi. 18.) a freeing them from sin, that they may be servants of God; (Rom. vi. 17.) a delivering men from the power of darkness, and translating them into the kingdom of his Son. (Colos. i. 13.)

CHAP. III.

1. THIS know also, that in the last days *(of the Jewish economy, and the erecting of Christ's kingdom,* see note on 1 Tim. iv. 1.) perilous times shall come.

2. [1] For men shall be lovers of their ownselves *(i. e. their own temporal pleasures and profits),* covetous, boasters, proud, blasphemers *(evil speakers),* disobedient to parents, unthankful, unholy *(or profane),*

3. Without natural affection, truce-breakers, false accusers, incontinent, fierce *(or cruel),* despisers of those that are good,

4. Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

5. Having a form of godliness, but denying the power thereof: from such turn away.

6. For of this sort are they which [2] creep into houses, and lead captive silly women laden with sin, led away with divers lusts,

7. Ever learning *(of new teachers),* and never able to come to the knowledge of the truth.

8. Now as [3] Jannes and Jambres withstood Moses *(when working his miracles in Egypt before Pharaoh);* so do these also resist the truth: *(being)* men of corrupt minds, [4] reprobate concerning the faith. (Tit. i. 14—16.)

* Alleg. lib. ii. p. 52. B. † Cherub. p. 85. G. 86. E.

9. But [5] they shall proceed no farther (Gr. *not much farther);* for their folly shall be manifest to all men, as theirs also was *(i. e. the folly of Jannes and Jambres).*

10. But *(be not troubled at such times or persons, having in me good experience of the power and readiness of God to deliver them who suffer for his sake, for)* [6] thou hast fully known my doctrine, *(my)* manner of life, *(my)* purpose *(to adhere to Christ, seeking his glory, not my own, and to promote his gospel to the utmost, my)* faith, long-suffering, (2 Cor. vi. 6.) charity, (1 Cor. viii. 13. ix. 22. 2 Cor. xi. 29. *my)* patience,

11. *(The)* persecutions, afflictions, which came unto me at Antioch, (Acts xiii. 50.) at Iconium, (xiv. 2.) at Lystra, *(where I was stoned,* ver. 19.) what persecutions I endured *(from the Jews);* but out of them all the Lord delivered me.

12. Yea, and all that will live godly in Christ Jesus shall suffer persecution *(especially in such perilous times; and at all times, either openly or secretly, from the hatred and malice of wicked men, or from their taunts and calumnies, which are styled persecutions,* Gal. iv. 29. *nor is it to be expected that it should be otherwise).*

13. But (δὲ, *for)* evil men and [7] seducers *(impostors)* will *(till the wrath of God takes hold upon them)* wax worse and worse, deceiving, and being deceived.

14. But continue thou in the things which thou hast learned *(from me),* and hast been assured of, knowing of whom thou hast learned them;

15. And that [8] from a child thou hast known the holy Scriptures, which are able to make thee wise to salvation through faith which is in Christ Jesus.

16. [9] All scripture is given by inspiration of God, and is (Gr. *being inspired by God, is also)* profitable for doctrine *(to teach us what we are to believe),* for reproof *(or conviction of error),* for correction *(and reformation of vice, and)* for instruction in *(the way of)* righteousness:

17. That the man of God *(or teacher of it)* may be perfect, *(both as to his own practice and his teaching others, and so)* thoroughly furnished *(not to this or that only, but)* to all good works *(belonging to his office).*

ANNOTATIONS ON CHAP. III.

[1] Ver. 2. ΕΣΟΝΤΑΙ γὰρ οἱ ἄνθρωποι.] That the apostle here speaks of such persons as were in being when this Epistle was indited, is evident from his command to Timothy, *to turn away from them,* and from the description of them.

That they were not the gnostics, or the followers of Simon Magus, seems apparent; first, because Simon Magus could not make the times perilous by any opposition he could make to Christianity, he being a despicable and beggarly magician, of whose power or endeavour to persecute the Christians, I remember not one word in church-history applicable to the times of this Epistle; but that the Jews were zealous persecutors of them, not only in Judea, but through all parts of the world where they were dispersed, both Scripture and Justin Martyr fully testify; and the supposed combination betwixt the Jews and gnostics is not only groundless, but incredible: for what accord could there be betwixt him who set up for a god, yea, for a father over all, and them who were zealous for the true God, and hated idolatry with a perfect hatred? or between them who had the highest veneration for the law and the prophets, and him who taught they were not at all to be regarded? Secondly, Because the Jews had a *form of knowledge,* (Rom. ii. 20.) and a *zeal for God,* (Rom. ix. 1.) and a settled form of worshipping the true God; they were great zealots for the observation of the sabbath, and all the sacrifices and institutions required by the law of Moses; and served God frequently day and night, (Acts xxvi. 7.) and so they had *a form of godliness,* though not worshipping God in the spirit; (Phil. iii. 3.) but only with these carnal ordinances *they denied the power thereof:* but what form of godliness do we find in Simon Magus and his followers in the times of the apostles? what profession of Christianity could he make, who set himself to oppose the apostles, and the doctrines which they taught? See a third argument against this exposition, ver. 9.

But that these characters agree to the Jews, and particularly to the Judaizing Christians and false teachers, is evident from Scripture and church-history, and from the writings of Josephus: for, Rom. i. 29—31. we have mention of gentiles that were *covetous, proud, boasters, disobedient to parents, without natural affection, truce-breakers, cruel, unclean, unthankful;* and, ii. 21. the Jew is condemned as doing the same things; and, ver. 22. 24. as guilty of adultery and blasphemy. They were blasphemers and false accusers of the apostles, as if they walked after the flesh, (2 Cor. x. 2.) contradicting and blaspheming Christianity; (Acts xiii. 45.) they represented it to all the world, when it was first preached, as an atheistical sect,* and were the authors of all the vile stories which the heathens objected against it: and in despising of the apostles and Christians, they were despisers of those that were good. They were great lovers and admirers of themselves, proud, boasters, and high-minded, boasting of God as their Father, and of their knowledge of the law, (Rom. ii. 17. 23.) magnifying themselves above others, (see note on 2 Cor. xi. 12. 20.) glorying in their circumcision, (ver. 18.) and in their being of the seed of Abraham, (ver. 22. Phil. iii. 5.) and exalting themselves upon these accounts above the gentiles, whom they styled dogs, and sons of the earth, and uncircumcised; whilst they were the noble, the *sons of God,* and *his beloved people.* They were διάβολοι, *contentious, and obeyed not the truth;* (Rom. ii. 8. Phil. i. 15, 16.) they were covetous, perverting others *for filthy lucre's sake,* (Tit. i. 11.) *counting gain godliness,* (1 Tim. vi. 5.) *minding earthly things:* (Phil. iii. 10.) they were fierce, heady, cruel in their persecutions of the Christians; (1 Thess. ii. 15, 16.) they were traitors and truce-breakers in their revoltings from the Roman government: they were disobedient to their parents in their *corban,* (Matt. xv. 5.) and without natural affection, not in that only, but in their persecution of Christians of their own family and blood: (Luke xxi. 16.) they were unholy and incontinent, defiled and abominable (Tit. i. 14, 15.) in their adulteries, and continual divorces; lovers of pleasure, making *their belly their god;* (Phil. iii. 19.) feasting luxuriously on their sabbaths, and given to drunkenness in their feasts of Purim. (See the reading, ver. 3. justified, Examen Millii, ibid.)

* "Ανδρας ἐκλεκτοὺς ἀπὸ Ἰερουσαλὴμ ἐκλεξάμενοι τότε ἐξαπέμψατε εἰς πᾶσαν τὴν γῆν, λέγοντες αἵρεσιν ἄθεον Χριστιανῶν ἀναφύναι, καταλέγοντες ταῦτα ἅπερ καθ' ἡμῶν οἱ ἀγνοοῦντες ἡμᾶς πάντες λέγουσιν. Justin Martyr. Dial. cum Tryph. p. 234. E. 235. A.

[2] Ver. 6.] That these perverters of men from the truth and creepers into houses, were of the circumcision, and addicted to Jewish fables, see Tit. i. 10, 11. 14.

[3] Ver. 8. *Jannes and Jambres.*] Though we have no mention of the names of these magicians in the Old Testament, yet were their names celebrated both among the heathens, as Pliny* and Numenius† inform us, who represent them as Egyptians skilled in the art of magic; and in the Jewish writings,‡ who do not only say that they were "principes præstigiatorum," *the chief of the magicians;* but also that they were the two sons of Balaam. Origen § informs us, that there was a book writ by them, bearing this title, Jannes et Mambres liber.

[4] Ἀδόκιμοι περὶ τὴν πίστιν, *Reprobate concerning the faith.*] So they are styled in Scripture, who, through their resistance of, and contentions against, the truth, are unworthy to have the faith made known to them, or indisposed to receive it. Thus the heathens, who, *when they knew God, did not glorify him as God, neither were thankful,* (Rom. i. 22. 25.) are therefore delivered up εἰς νοῦν ἀδόκιμον, *to a reprobate mind:* and they here who resist the truth, being *men of corrupt mind,* are therefore *reprobate concerning the faith.* (See note on 2 Cor. xiii. 5.)

[5] Ver. 9. Οὐ προκόψουσιν, *They shall proceed no farther.*] This agrees well with the Jewish false doctors, who were soon disabled from carrying on their false doctrines, by the destruction of Jerusalem; but not so well with the gnostic heretics, who spread themselves wide in the second century. The fancy of a reverend person, that St. Paul here prophesies, that as Jannes and Jambres perished in the Red Sea, so should Simon Magus at Rome, falling down headlong, when he was flying in the air, perish at the prayers of St. Peter and St. Paul, is in every part of it uncertain. For,

First, Though the Jews tell us Jannes and Jambres were with Pharaoh at the Red Sea, they say not that they perished there, but say they rode with Balaam to meet Balak, and lived to the making of the golden calf, and then perished. (Targ. Jon. in Numb. xxii. 22.)

Secondly, I have shewn in the preface to the Epistle to the Thessalonians, §. 6. that the story of Simon Magus's flying in the air in a fiery chariot, and being thrown down by the prayers of those two apostles, in the sight of the people at Rome, is of no credit among learned men.

[6] Ver. 10. Παρηκολούθηκας, *Thou hast fully known.*] Παρακολουθεῖν, *relatum ad animum est,* συνιέναι, saith Constantine. So the Greek commentators thought it here signified, rendering it οἶδας, μεμάθηκας ἀκριβῶς, *Thou hast known, thou hast learnt exactly,* as the word imports, Luke i. 4. The primary sense of it, *Thou hast followed, or resembled me, in my persecutions,* may also be applied to Timothy, who was in bonds at Rome also, Heb. xiii. 23. (See the note on 1 Tim. vi. 12.)

[7] Ver. 13. Καὶ γόητες, *Impostors.*] That the *impostors* among the Jews continued till the very time of the destruction of Jerusalem, more and more deceiving the people, and that the whole nation of the unbelieving Jews grew then to the highest pitch of wickedness, Josephus fully testifies. (See notes on Rom. ii. 2. 2 Thess. ii. 10.)

[8] Ver. 15. *From a child thou hast learned the Scriptures.*] Note here, the care of the Jews to teach their children the Scriptures even from their childhood: from five years old, say the Talmudists, we put our children to read the Bible. Josephus* informs us, that their children *learning their laws,* ἀπὸ τῆς πρώτης ἐνδὺς αἰσθήσεως, *from the first dawnings of sense and reason in them,* had them engraven in their souls: which, as it condemns the practice of the church of Rome, in withholding those sacred oracles from old and young, so also it does reprehend the generality of Christians, who are more concerned to teach their children things unnecessary, or, at the best, things only needful for this present life, than to instruct them in that word of God, which is able *to make them wise to salvation.*

[9] Ver. 16. Πᾶσα γραφὴ, *All scripture.*] Here note,

First, That the Scriptures of the Old Testament, not of the New, must be the Scriptures here intended, they only being the Scriptures which Timothy had *known from a youth;* that is, before the Scriptures of the New Testament were written; and so he could not speak of the Scriptures, as interpreted by them who were then guides of the church, *viz.* the Jewish Sanhedrin, or the scribes and pharisees; seeing they so interpreted them, as to make void the commandments of God, and to deny our Saviour to be the promised Messiah.

Secondly, Observe, that the apostle doth not say, that these Scriptures were of themselves sufficient to make Timothy wise to salvation; but only, that *with faith in Christ Jesus* they were sufficient for that end. Now faith in Christ Jesus doth only signify a firm belief that Jesus was the Christ, the true Messiah, the Son of God, the Saviour of the world; as is evident from these words, *This is the victory over the world, even our faith,* 1 John v. 4. *i. e.* our belief that *Jesus is the Son of God,* ver. 5. (See the preface to the Epistle to the Galatians, §. 2.) Hence then I argue for the perfection of the Scriptures thus: If the Scriptures of the Old Testament were sufficient to make a man wise unto salvation, provided only that he believed that *Jesus was the Christ;* the Scriptures of the Old and the New Testament must much more be so, because the Scriptures of the New Testament must needs more plainly and fully contain the faith and duty of all Christians, than the Scriptures of the Old only can be supposed to do.

Obj. But, saith Esthius, "If the Scriptures of the Old Testament were sufficient to make men wise unto salvation, then there is no need of the Gospels, or of the Epistles, of the New Testament."

Ans. I answer, Yes: there was need of them, both to beget in men, and to confirm this faith in Christ, they being written *that we might believe, and believing might have life through his name;* (John xx. 31.) and also to give the Christians of succeeding ages a more full, plain, and perspicuous knowledge of those things, which were not so fully and plainly, to the capacity of the meanest, to be learnt in the Old Testament. Thus, though the five books of Moses sufficiently contained the whole Jewish law, it follows not that the historical and prophetical books, or the hagiographa, were superfluous.

* Hist. Nat. lib. xxx. cap. 1.

† Apud Euseb. Præpar. Evang. lib. ix. cap. 8.

‡ Buxt. Lex. Talm. Col. 945, 946. Targ. Jon. in Ex. i. 15. vii. 11.

§ "Sicut Jannes et Jambres restiterunt Moisi non invenitur in publicis Scripturis, sed in libro secreto qui suprascribitur Jannes et Mambres liber." Tract. 35. in Matth.

* Contra Appion. lib. ii. p. 1072. E.

Thirdly, Observe, that the apostle saith, these Scriptures were therefore able to make Timothy a Christian bishop, *wise to salvation,* because they were *profitable for doctrine,* to teach the Christian all that he was to believe, πρὸς ἔλεγχον, *for the correction* of every error in the faith, *for the conviction* of every vice they were obliged to eschew, and for their *instruction* in every way of righteousness; even so profitable for these ends, as *to make the man of God perfect; i. e.* wanting in nothing he ought to practise or believe himself or teach others, for the edification of a Christian into a *perfect man in Christ Jesus,* and to make him *thoroughly furnished to every good work.* So Chrysostom, Theodoret, Œcumenius, and Theophylact, upon the place.

False therefore here is the note of Esthius, That the Scriptures are here said to be profitable, but not sufficient to these ends; vain is his subterfuge, that the apostle, by *every good work,* understands only "singula generum," *every kind of good works,* but not *every good work of that kind, i. e.* every work of faith and instruction in righteousness: for if these good works be requisite *to make the man of God perfect, and thoroughly furnished for his office,* they must be here included; if they be not, they must be needless in order to the discharge of it.

CHAP. IV.

1. I CHARGE thee therefore before God *(the Father),* and the Lord Jesus Christ, who shall judge the quick and the dead [1] at his appearing and his kingdom;

2. [2] Preach the word; be instant *(in that work)* in season *(and)* out of season *(publicly and privately, by day and night, in times of peace and of danger);* reprove (ἔλεγξον, *repel false teachers),* rebuke *(evil livers),* exhort with all long-suffering *(though they long seem not to regard thy exhortations)* and doctrine *(i. e. all manner of instructions.*

3. *Thus it becomes thee to be instant now,)* for the time will *(shortly)* come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4. And they shall turn away their ears from the truth, and shall be turned unto [3] fables.

5. But watch thou in all things *(which respect thy office),* endure affliction *(patiently),* do the work of an evangelist, (see the note on Eph. iv. 11.) make full proof of (Gr. *fulfil)* thy ministry.

6. For I am now ready to be offered (Gr. *I am already poured out),* and the time of my departure *(or dissolution)* is at hand. (See the Preface.)

7. *(But be it so, this is my comfort, that)* I have fought a good fight *(suffering hardship as a good soldier of Jesus Christ),* I have finished *(or ran)* my course, I have kept the faith:

8. *(So that)* henceforth *(I may be confident)* there is laid up for me a crown of righteousness, which the Lord *(Jesus),* the righteous judge, shall give me [4] at that day: and not to me only, but to all them also that love (Gr. *hath loved)* his appearing *(and shewed that love by patient suffering for his sake).*

9. Do thy diligence to come to me shortly:

10. For Demas hath forsaken me, [5] having loved this present world *(i. e. the safety of his life),* and is departed unto Thessalonica; Crescens to Galatia, Titus to Dalmatia *(these two not deserting St. Paul, as Demas did, but going thither for the promotion of the gospel).*

11. Only [6] Luke is with me. Take Mark, and bring him with thee: for [7] he is profitable for the ministry *(Mark therefore was not then in Egypt).*

12. *(I say, only Luke is with me,)* and (Gr. *for)* Tychicus have I sent to [8] Ephesus.

13. [9] The cloak that [10] I left at Troas with Carpus, [11] when thou comest, bring with thee, and the books, but especially the parchments.

14. Alexander the coppersmith did me much evil: the Lord *(shall)* [12] reward him according to his works:

15. Of whom be thou aware also; for he hath greatly withstood our words.

16. [13] At my first answer no man stood with me, but all men *(of my acquaintance at Rome)* forsook me: I pray God that it may not be laid to their charge.

17. Notwithstanding the Lord *(Jesus)* [14] stood with me, and strengthened me; that by me *(thus standing up in defence of the gospel)* the preaching *(of it)* might be fully known (Gr. *fulfilled),* and that all the gentiles might hear *(my defence of it):* and I was *(then)* delivered out of the [15] mouth of the lion.

18. And the Lord [16] shall *(will)* deliver me from every evil work, and will preserve me to his heavenly kingdom: to whom *(therefore)* be glory for ever and ever. Amen.

19. Salute Prisca and Aquila, and the household of Onesiphorus. (See note on Acts xviii. 18.)

20. [17] Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21. Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22. The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1. ΚΑΤΑ' *τὴν ἐπιφάνειαν αὐτοῦ, καὶ τὴν βασιλείαν αὐτοῦ, At his appearance, and his kingdom.*] "This appearance (saith Mr. Mede) is the appearance of Christ, the word ἐπιφάνεια, always importing Christ's advent, who, after the resurrection, and the judgment of the quick and dead, must give up his mediatory kingdom to the Father; it therefore must signify some other kingdom, proper to Christ's second coming; and what can that be, but the kingdom of the millenium?" But,

First, This appearance of Christ is his glorious appearance, when we shall *receive the blessed hope, i. e.* the eternal happiness we hope for, Tit. ii. 13. when *we shall appear with him in glory,* Colos. iii. 4. when we shall be *made like unto him, and see him as he is,* 1 John iii. 2. which cannot be expected till after this supposed millenium. It is the same with *the revelation of our Lord Jesus Christ from heaven,* 2 Thess. i. 7. his *glorious revelation,* 1 Pet. iv. 13. and with his παρουσία, second coming, which is, *a coming with all his saints,* 2 Thess. iii. 13. *a coming of our Lord from heaven,* 1 Thess. iv. 15, 16. Now Mr. Mede himself confesses, That he dares not so much as imagine, that the presence of Christ in the millenary kingdom would be

visible upon earth: for the kingdom of Christ, saith he, p. 603. ever hath, and shall be "regnum cœlorum," *a kingdom, whose throne and kingly residence is in heaven.* And, thirdly, at this appearance, and his kingdom, saith the apostle, he shall judge the quick and the dead; not the dead only, but the quick and dead; not some of them only, but all of them without exception. Now the judgment of the dead, is to be after the conclusion of the supposed millenium, Rev. xx. 12.

Secondly, Though Christ will, after the judgment of the quick and dead is completed, give up his mediatory kingdom; yet, since that very judgment consists in retribution of his final punishments upon his enemies, and crowning of his loyal subjects with eternal glory, which are the two chief acts of kingly government, and the very end for which all power was committed to him, (John xvii. 2.) it very properly is styled *his kingdom:* and though he shall then deliver up this kingdom, as it is a kingdom, which respects the rewarding of his servants, and the punishment of his enemies, when the first shall be crowned with eternal glory, and the last doomed to endless punishments; yet shall he still continue to be *King of saints,* highly exalted above them in honour and dignity, and honoured still by them with religious respect and veneration.

[2] Ver. 2. Κήρυξον, *Preach,* &c.] *In Timotheo omnes pastores officii sui commonitos esse voluit Spiritus Sanctus,* Esthius.

Εὐκαίρως, καὶ ἀκαίρως, *In season, and out of season.*] That is, saith Chrysostom, not only when thou art in the church, but also in thine house; not only in times of peace and safety, but also when thou art in prison; not only in time of health, but even when thou art about to die.

[3] Ver. 4. Ἐπὶ τοὺς μύθους, *To fables.*] To the fabulous divinity of the gnostics, made up of gentilism and Judaism, say some; but it doth not appear that the fabulous divinity of the gnostics, mentioned by Irenæus, was then hatched: it is far more probable, that he here speaks of the Jewish doctors, and their fabulous traditions; for in his First Epistle he saith, he left Timothy at Ephesus, that he might charge some among them not to teach other doctrines, *nor to give heed to fables and endless genealogies,* 1 Tim. i. 3, 4. which, as it relates to the genealogies of the Jews, touching their tribes, their relation to the house of David, and their traditionary men (see the note there); so, ver. 7. the apostle plainly tells us, they were *teachers of the law;* which Simon and his followers said *was not to be regarded.* And in his Epistle to Titus, he sends a like exhortation to him, to preserve the Cretians from giving heed to Jewish fables, (Tit. i. 14.) and *doctrines of men that turn from the truth;* which the gnostics, who never sincerely embraced the truth, could not do; and to avoid *foolish questions, and genealogies, and contentions,* καὶ μάχας νομικὰς, and *quarrels about the law,* as being unprofitable and vain, (iii. 9.)

[4] Ver. 8. Ἐν ἐκείνῃ τῇ ἡμέρᾳ, *At that day.*] The council of Florence hath defined, *That pure and cleansed souls, when they quit the body, are presently received into heaven, and there have a clear vision of the holy Trinity.* And the Trent council, sess. 25. hath laid this as the foundation of the *invocation of saints departed,* that they do now, "cum Christo regnare, et æterna fœlicitate in cœlo frui;" *reign with Christ, and enjoy eternal felicity in heaven.* But in this they seem to deviate from Scripture and the primitive antiquity: I say, from Scripture; for,

First, Charity is represented by St. Paul as the most excellent of Christian virtues, and therefore that which will obtain the highest recompence; and yet the motive by which our Lord excites us to perform it, runneth thus, *Thou shalt be recompensed at the resurrection of the just.* (Luke xiv. 14.)

Secondly, To those who suffer death and persecution, for the name of Christ, our Lord hath promised *a great reward in heaven,* (Matt. v. 12.) but this reward will only be conferred upon them, *at the revelation of our Lord Jesus Christ from heaven with his mighty angels.* (2 Thess. i. 7.) *The trial of their faith shall be found to praise, glory, and honour,* ἐν ἀποκαλύψει, *at the revelation of Jesus Christ.* (1 Pet. i. 17.) Then they, who communicate with him in sufferings, shall rejoice with him, ἐν τῇ ἀποκαλύψει, *at the revelation of his glory;* (1 Pet. iv. 13.) till then, the souls of them who were slain for the word of God are represented as *under the altar,* Rev. vi. 9.

Thirdly, To those who *feed the flock of Christ,* a great reward is promised, even a never-fading *crown of glory;* but it is to be received then only, *when the great Shepherd doth appear.* (1 Pet. v. 4.) A reward is to be rendered to the servants of God, the saints, and prophets; but it is to be rendered, *when the time comes that the dead shall be judged.* (Rev. xi. 18.) The apostles are to have their mansions in heaven with Christ, but not till he comes again from heaven: for then, saith he, *I will receive you to myself; that where I am, you may be also.* (John xiv. 2, 3.)

Fourthly, The retribution *to every man according to his works,* is also to be made at the same time; for *the Son of man will come in the glory of his Father, with his holy angels; and then will he render to every man according to his works:* (Matt. xvi. 27.) *At the end of the world shall the righteous shine as the sun, in the kingdom of their Father:* (Matt. xiii. 40. 43.) this shall be done, *in the day when God shall judge the secrets of men's hearts,* (Rom. ii. 15.) and when we shall *appear before the judgment-seat of Christ.* (2 Cor. v. 12. Rev. xxii. 10.)

Fifthly, Hence, in the Scripture, the time of recompence and the time of judgment are represented as the same; as in these words, *The time is come that the dead shall be judged, and that thou shouldest give rewards to thy servants the prophets, and to the saints.* (Rev. xi. 18.) The time of glory, and of the apparition of our Lord; as in these words, *When Christ, who is our life, shall appear, then shall you appear with him in glory.* (Colos. iii. 4.) The time of Christ's appearance, and of our salvation; for, *He shall appear a second time without sin unto salvation.* (Heb. ix. 28.) The time of his appearing, and of our beatific vision; for, *when he doth appear, we shall be like him; for we shall see him as he is.* (1 John iii. 2.)

Sixthly, Hence Christians are so often said to expect *the adoption of the sons of God,* viz. *the redemption of the body* from corruption; (Rom. viii. 23.) to expect *the revelation of our Lord Jesus Christ;* (1 Cor. i. 7.) to expect *the Son of God from heaven;* (1 Thess. i. 10.) to expect *the blessed hope and glorious appearance of the great God, and our Saviour Jesus Christ;* (Tit. ii. 14.) to *hope for the grace that shall be given them at the revelation of our Lord Jesus Christ.* (1 Pet. i. 13.)

Now let it be observed, That the body, compared to the soul, is the vilest and least considerable part of man; and

therefore, the hope, the glory, the reward, inheritance, adoption, bliss, and happiness, reserved to the time of the resurrection, cannot respect the body only. Moreover, the apostle saith of the incestuous person, that *his body was delivered up to Satan,* for the destruction of the flesh, *that his soul might be saved in the day of the Lord Jesus,* (1 Cor. v. 5.) which shews, that the complete salvation of the soul is then to be expected.

As for the judgment of primitive antiquity in this matter, it may be learned from these considerations:

First, That they ascribe this opinion of the soul's immediate ascent to heaven, and its enjoyment of God's immediate presence after death, to the heretics of those times; representing it as proper to the followers of Valentinus, Basilides, and Marcion; and, after them, as a part of the heresy of the Manichees. Thus Justin Martyr, speaking of those who were called Christians, but blasphemed the God of Abraham, Isaac, and Jacob, saith, in his dialogue with Trypho, p. 307. 354. *They denied the resurrection, and held,* ἅμα τῷ ἀποθνήσκειν τὰς ψυχὰς αὐτῶν ἀναλαμβάνεσθαι εἰς τὸν οὐρανὸν, *that as soon as they died, their souls were received into heaven:* Irenæus saith in like manner,* That *the heretics despised the formation of God, i. e.* the body formed by him, *and not receiving* (the doctrine of) *the salvation of the flesh,* "simul atque mortui fuerint, dicunt se supergredi cœlos et demiurgum, et ire ad matrem vel ad eum, qui ipsis affingitur, patrem," say, *That as soon as they are dead, they ascend above the heavens, and go to him whom they call their Father.* And having said, that *our Lord's soul went not to heaven, but continued in the place of the dead till the resurrection;* he saith, This is sufficient to confound those men, "qui dicunt interiorem hominem ipsorum derelinquentem hoc corpus in super-cœlestem ascendere locum," who say, *that their inward man, leaving the body here, ascends to the super-celestial mansions.* And then he gives the orthodox opinion thus; † *It is manifest, that the souls of the disciples of our Lord shall go into the invisible place appointed for them by God, expecting the resurrection; and then receiving their bodies, and rising with them, as our Lord did, shall come into the presence of God.* Tertullian, having produced the same instance of the death of Christ, and the continuance of his soul *apud inferos,* till the resurrection of the body, positively concludes, that, ‡ "Nulli patet cœlum, terra adhuc salva, cum transactione enim mundi reserabuntur regna cœlorum;" *Heaven is opened to none whilst the earth remains; the kingdom of heaven being only to be opened at the dissolution of the world.* And in his fourth book against Marcion, he saith, § *The bosom of Abraham, which is higher than the* inferi, *but not so high as heaven, is that which gives refreshment to the souls of the just, till the consummation of all things produces the resurrection of all, with a full reward.*

The Manichees, who also denied the resurrection of the body, contended, that good souls had their whole reward immediately after death; because Christ promised to the thief, that he should be that *day with him in paradise.* To which objection, St. Chrysostom answers, by concession, that the thief was indeed admitted to paradise; but then he adds, that paradise was not the same with heaven, μὴ γὰρ ταῦτά ἐστι τὰ ἀγαθὰ, ἅπερ ὁ Θεὸς ἡμῖν ἐπαγγέλλεται, *for it contains not the good things which God hath promised to us;* and then concludes, that if God promised the *kingdom of heaven,* and only brought the thief into paradise, οὐδέπω ἀπέδωκεν αὐτῷ τὰ ἀγαθὰ, *he hath not yet given to him the good things promised.*

2. That they expressly teach, that the souls of good men remain till the day of judgment in a certain place, *extra cœlum beatorum,* out of heaven, expecting the day of judgment and retribution. Thus Justin Martyr* saith, that no souls die; but, τὰς μὲν τῶν εὐσεβῶν ἐν κρείττονί τινι χώρῳ μένειν, τὰς δ' ἀδίκους καὶ πονηρὰς ἐν χείρονι, τὸν τῆς κρίσεως ἐκδεχομένας χρόνον, that *the souls of good men remain in a better place, the souls of bad men in a worse, expecting the day of judgment.* Irenæus † gives us the tradition of the church touching this matter, thus; *The presbyters, who were the disciples of the apostles,* say, *Those that were translated, were carried into paradise; for that place is prepared for just men, and such as have the Spirit, and there they remain till the consummation, expecting, or beginning immortality;* and that there shall be *new heavens and new earth;* and then, Οἱ μὲν καταξιωθέντες τῆς ἐν οὐρανῷ διατριβῆς ἐκεῖσε χωρήσουσιν, *They that are worthy of the celestial mansions shall go thither.* Tertullian, ‡ having cited those words of the apostle, *And the God of peace sanctify you throughout, in body, soul, and spirit, and keep you unblamable to the coming of the Lord,* (1 Thess. v. 23.) saith thus, "Habes omnem substantiam hominis saluti destinatam, nec alio tempore quam in adventu Domini, qui clavis est resurrectionis;" *Here you see the whole substance of man designed for salvation, nor at any other time but the appearance of our Lord, who is the key of the resurrection.* There is a place, saith Novatian,§ "Quo piorum animæ, impiorumque ducuntur, futuri judicii præjudicia sentientes;" *whither the souls of good and wicked men are carried, having some foretastes of their future judgment.* And Caius, ‖ a presbyter of the church of Rome, saith, that just souls being celebrated by the angels placed over them, ἄγονται εἰς χωρίον φωτεινὸν ἐν ᾧ οἱ ἀπ' ἀρχῆς δίκαιοι πολιτεύονται, *are led by them into a place of light, called the bosom of Abraham, where the just from the beginning have been; where they are delighted with the vision of the just fathers, expecting,* τὴν μετὰ τοῦτο χωρίον ἀνάπαυσιν, καὶ αἰωνίην ἀναβίωσιν ἐν οὐρανῷ, *after this place, their rest and everlasting habitation in heaven.* Let no man think, saith Lactantius,¶ "animas post mortem protinus judicari," *that souls are forthwith judged after death; they are all held in one common custody, till*

---

* Adv. Hær. lib. v. cap. 31. p. 491.

† "Manifestum est, quia discipulorum ejus animæ abibunt in invisibilem locum definitum eis à Deo, et ibi usque ad resurrectionem commorabuntur, sustinentes resurrectionem, post recipientes corpora, et perfectè resurgentes, hoc est corporaliter, quemadmodum et Dominus resurrexit, sic venient ad conspectum Dei." Ibid.

‡ De Anima, cap. 55.

§ "Sinum dico Abrahæ, etsi non cœlestem, superiorem tamen inferis, interim refrigerium præbiturum animabus justorum, donec consummatio rerum resurrectionem omnium plenitudine mercedis expugnet," cap. 34.

* Dial. cum Tryph. p. 223.

† "Quapropter dicunt presbyteri qui sunt apostolorum discipuli, eos qui translati sunt illic translatos esse; justis enim hominibus, et spiritum habentibus præparatos est paradisus——Et ibi manere eos, qui translati sunt, usque ad consummationem, conspicantes incorruptelam." Lib. v. cap. 5.

‡ De Resur. Carn. cap. 47. § De Trin. cap. 1.

‖ Apud Hœschel. Not. in Phot. p. 10.

¶ De Vit. Beat. lib. vii. cap. 21. p. 717.

the time may come that the great Judge shall make a trial of their merits. (See Dall. de Pœn. et Satisf. lib. v. cap. 3—6.)

[5] Ver. 10. Ἀγαπήσας τὸν νῦν αἰῶνα, *Having loved this present world.*] He doth not say, that Demas had forsaken the Christian religion, or that he betook himself to his own secular affairs, forsaking his attendance on the service of God in the church, or preferred the things of this life before those of a future; but, as the ancients do expound the words, he left the apostle in this time of danger, consulting the safety of his own life; for ὁ νῦν αἰὼν, in the Scripture phrase, still signifies *this present life:* so, οἱ πλούσιοι ἐν τῷ νῦν αἰῶνι, are *those that are rich in this life.* (1 Tim. vi. 17.) To live soberly, righteously, and godly, ἐν τῷ νῦν αἰῶνι, is to do it in *this present life.* (See Mark x. 30. 1 Tim. iv. 8.) He seems therefore only to say of him here, what he says of others, ver. 16. *In my first apology no man stood by me, but all left me.*

[6] Ver. 11. *Luke.*] Hence it appears, that Luke must be alive at the twelfth or thirteenth of Nero, when this Epistle was indited.

[7] Εὔχρηστος εἰς διακονίαν, *He is profitable for the ministry.*] *i. e.* For the work of an evangelist, (ver. 5.) As St. Peter, being shortly to put off his tabernacle, was the more diligent in giving instruction to the churches of the Jews, (2 Pet. i. 13, 14.) so was St. Paul, now in bonds, in sending his messengers to the churches of the gentiles, (ver. 10. 12.)

[8] Ver. 12. *To Ephesus.*] Hence it is evident, that Timothy, at the writing of this Epistle, was not at Ephesus; for if so, why should the apostle advertise him, that he had sent Tychicus thither?

[9] Ver. 13. Τὸν φελόνην, *The cloak.*] Or rather, *the roll:* for, φελόνη, saith Phavorinus, is εἱλητάριον μέμβρανον, *a parchment rolled up;* φελόνη εἵλητον τομάριον μέμβρανον, *a folded vellum, or parchment:* and Hesychius saith the same.

[10] Ὃν ἀπέλιπον ἐν Τρωάδι, *Which I left at Troas.*] Not when he went from Troas to Assos, in his journey to Jerusalem; for then, saith Bishop Pearson, he could have no cause to leave any thing of moment with him, having so many that accompanied him in that journey, (Acts xx. 4. 6.) and a ship still attending on them; (ver. 13.) but in his travels, after he was set at liberty, and had left Rome.

[11] Ἐρχόμενος, *Coming,*] Probably from thence; for he does not bid him send thither for them, or go thither to fetch them: whence it follows, that St. Timothy was then at Troas, when this Epistle was directed to him.

[12] Ver. 14. Ἀποδῴη.] The king's manuscript reads, ἀποδώσει, *will* or *shall reward* him. And all the ancients note, that this is not an imprecation, but πρόῤῥησις πρέπουσα ἀνδρὶ ἀποστόλῳ, *a prediction becoming an apostle.* So Pseudo Justin, Qu. et Resp. 125. So Chrysostom, Theodoret, Œcumenius, Theophylact, on the place. Who this Alexander was, or where he lived, is uncertain; as also whether he were a Christian, but zealous for the Jewish rites, as he must be, if he were the Alexander delivered up to Satan, (1 Tim. i. 20.) or a heathen, zealous, as Demetrius was, for his trade, and on that account opposing the apostle.

[13] Ver. 16. Ἐν τῇ πρώτῃ μου ἀπολογίᾳ, *In my first apology.*] If the date of this Epistle, contended for in the preface, stand good, this could not be his first defence of the gospel, of which he speaks, Phil. i. 17. For after that, he was set at liberty; whereas after this, he is still a prisoner, (i. 8. ii. 9.) Moreover, Timothy was then with him at Rome, as appears from the salutations then sent to the churches of Philippi (i. 1.) and Colosse, (i. 1.) from St. Paul and Timothy; yea, he was a prisoner there, even after that St. Paul was set at liberty, and so needed not to be taught how things went with the apostle then. He therefore calls this his *first apology,* or defence, because, after he had made it, he was still kept in bonds, (i. 8. ii. 9.) and so reserved for another hearing. He escaped then, say Chrysostom* and Œcumenius: *but when he instructed Nero's butler or cupbearer in the faith, he was cut off.*

[14] Ver. 17. Παρέστη, *Stood by me.*] In a vision, to comfort and support me; as, Acts xviii. 9. so ἐπιστὰς is used Acts xxiii. 11. and παρέστη, Acts xxvii. 23. or, *to give me mouth and wisdom,* according to his promise, Luke xii. 12. xxi. 14, 15.

[15] Ἐκ στόματος λέοντος, *From the mouth of the lion;*] *i. e.* Of Nero, or of Helius Cæsareanus. So when Tiberius † died, Marsyas said to Agrippa, τέθνηκεν ὁ λέων, *The lion is dead.* And so speaks Esther, touching Artaxerxes, *Put a word into my mouth,* ἐνώπιον τοῦ λέοντος, *before the lion.* (Esth. xiv. 13.)

[16] Ver. 18. Καὶ ῥύσεταί με, *And will deliver me.*] If he will deliver him, saith Chrysostom, why saith he, *I am now offered?* Mark therefore his words, he saith not, *he will again deliver me out of the mouth of the lion;* but only, that *he will preserve me from every evil work, and to his heavenly kingdom.*

[17] Ver. 20.] That St. Paul was in bonds when he writ this Epistle, and at Rome, he himself saith, i. 8. 17. Now this verse affords two arguments, to prove he could not be then in his first bonds: first, from these words, *Erastus abode at Corinth:* when was it, when St. Paul went from Corinth to go to Jerusalem? then Timothy accompanied him, at least as far as Asia, and so needed not to be told that, from Rome, so long after: it therefore must refer to the time when, saith the reverend Bishop Pearson, St. Paul went from Nicopolis to Corinth, A. D. 65. and the twelfth of Nero. Secondly, From these words, *Trophimus have I left at Miletum sick:* now this cannot relate to the time when St. Paul went to Miletus, near Ephesus; (Acts xx. 17.) for, as Timothy was then with him, (Acts xx, 4. 15.) so was not Trophimus then left at Miletum, but carried up thence with St. Paul to Jerusalem; (Acts xxi. 29.) nor did St. Paul ever return thither: (Acts xx. 25.) he must be therefore left at Miletus in Crete, where St. Paul was, saith Bishop Pearson, after his first bonds, A. D. 64. Ner. 10.

---

* Ποίαν δὲ πρώτην ἀπολογίαν λέγει; παρέστη ἤδη τῷ Νέρωνι καὶ διέφυγεν· ἐπειδὴ δὲ τὸν εἰνοχόον αὐτοῦ κατήχησε, τότε αὐτὸν ἀπέτεμεν. Chrysost.

† Joseph. Antiq. lib. xviii. cap. 8.

THE

EPISTLE TO TITUS.

WITH ANNOTATIONS.

PREFACE.

§. 1. THAT St. Paul was at Crete, we learn from these words of this Epistle to Titus, *I left thee in Crete:* when he went thither is uncertain. Dr. Lightfoot conjectures that he touched there when he went from Macedonia to Greece, Acts xx. 2. "For (saith he) if we consider that after their parting at Ephesus, when Titus was sent to Corinth with his First Epistle to them, they never met till Titus cometh up to him, when he was come from Ephesus to Macedonia, 2 Cor. vii. 5, 6. we may thence learn, that in that first journey to Macedonia, he left him not at Crete, because Titus and he were not yet met again after their parting at Ephesus; and yet, at his second return thither, he had not only left him there, but writes to him to come thence to Nicopolis, bordering on Macedonia, iii. 12. so that this Epistle (saith he) must be writ in his return, or at his coming thither, A. D. 55. and not from Nicopolis, as the postscript dates it; for he saith not, *I have determined to winter,* ἐνταῦθα, *here,* but ἐκεῖ, *there;* which shews he was not yet come thither."

§. 2. But that it could not be written at that time, the learned Bishop Pearson proves, not only from the silence of St. Luke in that very chapter, where he so particularly enumerates all St. Paul's journeys, after he came from Ephesus, till his arrival at Jerusalem, without the least mention of his being at Crete; but saith expressly, that διελθὼν, *passing through those parts* (viz. of Macedonia), *and exhorting them with many words, he came to Achaia,* representing him still *in transitu,* and as passing immediately from Macedonia to Greece, not going from Macedonia farther beyond it than was to it, and then returning back to Greece, as he must have done had he gone from Macedonia to Crete, and so to Achaia. Secondly, This opinion he more demonstratively confutes from these words, iii. 12. *When I send to thee Artemas, or Tychicus, make haste to come unto me to Nicopolis, for I have determined there to winter:* for, besides that Artemas, before his going to Jerusalem, seems not to have joined St. Paul, and Tychicus then was part of his retinue, there is not any mention of St. Paul's going to Nicopolis, in the whole history of his journey to Jerusalem; nor is it possible he should then determine to winter at Nicopolis, who being at Philippi in the days of unleavened bread, made all the haste he could to be at Jerusalem before Pentecost, Acts xx. 6. 16. (See more to this purpose, Dissert. 1. De Success. prim. Romæ Episc. cap. 9. §. 7.) He therefore places St. Paul's journey to Crete after his freedom from his bonds at Rome, A. D. 63. and the tenth of Nero, and saith, that this Epistle was written the year following: that it was writ after his freedom from the bonds in which he was, from his going to Jerusalem, till his freedom at Rome, he gathers from this note of Chrysostom* and Theophylact, that the apostle seemeth to have been then at ease, as making no mention in it of his bonds, or his temptations, as he doth in his Epistle to the Ephesians, iii. 1. iv. 1. to the Philippians, i. 7. 13, 14. to the Colossians, iv. 18. to Philemon, ver. 1. 9. and in his Second Epistle to Timothy, i. 8. ii. 9. That after his freedom he determined to go to Philippi in Macedonia, he himself intimates, Phil. i. 26. ii. 24. "And this (saith Bishop Pearson) he did in the twelfth of Nero, in which year he wrote this Epistle." And that he writ it a little after he had been at Crete, may be gathered from those words, 2 Tim. iv. 20. *Trophimus have I left at Miletum sick;* which cannot be understood of Miletus near Ephesus, mentioned Acts xx. 17. for from thence he carried him to Jerusalem, Acts xxi. 29. *never returning* thither, Acts xx. 25. He must be therefore left sick at Miletus in Crete, mentioned by Homer,† and by Strabo.‡

§. 3. It is the opinion of all the ancient commentators upon this Epistle, that Titus was left in Crete, not only to ordain bishops in every city, and deacons to minister to them, but also to rebuke sharply, and with authority, unruly walkers; and this Epistle was writ to him, say the ancients,§ "to make him watchful over, and to oppose himself against the Jews and Judaizers in that island," as many passages in this Epistle do sufficiently demonstrate.

§. 4. But the great controversy concerning this, and the Epistle to Timothy, is, whether Timothy and Titus were indeed made bishops, the one of Ephesus and the Proconsular Asia, the other of Crete, having authority to make, καὶ τοσούτων ἐπισκόπων κρίσιν,‖ *and jurisdiction over so many bishops as were in those precincts.* Now of this matter, I confess I can find nothing in any writer of the first three centuries, nor any intimation that they bore that name: but

---

* Δοκοῦσι δέ μοι χρόνοι εἶναι μεσοί τινες, καὶ ἐν ἀδείᾳ Παῦλος γράφει ταῦτα· οὐδὲν γὰρ περὶ περιρασμῶν φησι. Procm.

† Λύκτον, Μίλητόνδε, πόλεις εὖ ναιεταώσας. Iliad. B.

‡ Strabo, lib. xiv. p. 634.

§ Ἀποτείνεται καὶ πρὸς τοὺς Ἰουδαίους ἐπιστολή. Chrysost. Theod. Œcumenius. Πολλῶν ὄντων ἐκεῖ ἐπιχειρούντων προφάσει τοῦ νόμου ἀπατᾶν τοὺς λαοὺς, μαθὼν ὁ Παῦλος γράφει, καὶ ἐπιτιμᾷ δὲ ἐντέλλεται αὐτῷ τοῖς ἀντιλέγουσι τῇ ὑγιαινούσῃ πίστει, μάλιστα δὲ τοῖς ἐκ περιτομῆς. Œcum. Theoph. "Hi sunt de circumcisione Judæi, qui tunc temporis nascentem Christi ecclesiam subvertere nitebantur, et introducere præcepta legalia." Hieron. in cap. i. ver. 10.

‖ Chrysost. Præfat.

this defect is abundantly supplied by the concurrent suffrage of the fourth and fifth centuries. For,

First, As for St. Timothy, he is styled bishop of Ephesus by Eusebius,* and that with respect to former histories; and the same he saith of Titus. And the council of Chalcedon† reckons from Timothy to their time twenty-seven bishops. The anonymous author of his life,‡ in Photius, makes him bishop of the metropolis of Ephesus, with seven assistants; and either he, or Photius, say, that he was constituted bishop by St. Paul; and the Apostolical Constitutions say the same,§ as do also St. Jerome,‖ and all the ancient commentators on his Epistles.

Secondly, That Titus had *τὴν νῆσον ὁλόκληρον, the whole island* of Crete committed to his care, is testified not only by Eusebius, but also by St. Jerome in his Catalogue, by St. Ambrose, Chrysostom, Theodoret, Œcumenius in the preface to this Epistle, to omit many others cited by Dr. Cave in the Life of Titus, p. 58, 59. Now to pass my judgment in this case:

First, I assert, that if by saying Timothy and Titus were bishops, the one of Ephesus, the other of Crete, we understand that they took upon them those churches or diocesses, as their fixed and peculiar charge, in which they were to preside for term of life; I believe that Timothy and Titus were not thus bishops: for,

First, Both Timothy and Titus were evangelists, and therefore were to do the work of an evangelist: now the work of an evangelist, saith Eusebius,¶ was this, "to lay the foundations of the faith in barbarous nations, to constitute them pastors, and having committed to them the cultivating of those new plantations, they passed on to other countries and nations."

Secondly, As for Titus, he was only left at Crete *to ordain elders in every city,* and to *set in order the things that were wanting;* having therefore done that work, he had done all that was assigned him in that station: and therefore St. Paul sends for him the very next year to Nicopolis, Tit. iii. 12. And so, according to Bishop Pearson's chronology, he was left at Crete only A. D. 64, and sent for thence A. D. 65, and returned thither, as the ancients conjecture, after the death of St. Paul: for they say** he died in the ninety-fourth year of his age, and was buried in Crete.

As for Timothy, St. Paul saith, he exhorted him to abide at Ephesus when he went into Macedonia: now, as he writes to the church of Philippi in Macedonia, A. D. 62. and the ninth of Nero, that he hoped to be shortly with them, Phil. i. 25, 26. ii. 24. so, saith Bishop Pearson, he went thither A. D. 64. and the eleventh of Nero, and writ his First Epistle to him, A. D. 65. Two years after this, he sends for him to Rome, 2 Tim. iv. 9. 21. and there he continued, as the ancients conjecture, till the martyrdom of St. Paul; after which time he must, as they suppose, return to Ephesus: for they tell us, that in the reign of Domitian he was martyred in that city, and lay buried there. But since we read not any thing in Scripture of their return to either of these places afterward, and the authorities on which this return dependeth are not very ancient, we cannot much rely upon them.

Prop. 2. But if by *bishops* we only understand persons who had authority to ordain, and to govern the clergy of their province, and to exercise acts of discipline and censure, over more than one single congregation, I believe both Timothy and Titus had this episcopal jurisdiction, and so might properly be styled bishops. For,

First, That the jurisdiction of Titus extended to all the Christians in the whole island of Crete, is apparent from these words, *For this cause left I thee in Crete, that thou mightest set in order the things that are wanting, and ordain elders in every city,* Tit. i. 5. Hence is he said to have received the *episcopal care, τῶν ἐπὶ Κρήτης ἐκκλησιῶν, of the churches in Crete,* and to have the whole island committed to him.

And if the church at Ephesus, committed to the care of Timothy, did not exceed the compass of one particular congregation, St. Paul had very little success in the great pains he took for *three whole years to teach them publicly, and from house to house, exhorting every one of them night and day,* Acts xx. 30, 31. Whereas St. Paul himself informs us, that at Ephesus, *a great door, and effectual, was opened to him,* 1 Cor. xvi. 8, 9. St. Luke, that *all that dwelt in Asia heard the word of the Lord Jesus, both Jews and gentiles;* that *the word of God prevailed and grew mightily,* and *that fear fell upon them all, and the name of the Lord Jesus was magnified,* Acts xix. 10. 17. 20. But that which puts this matter beyond doubt, is the observation of the learned Bishop Stillingfleet, that the elders St. Paul sends for to Miletus were all of Ephesus, and to them he commits not only the church of Ephesus, but all the flock over which the Holy Ghost had made them overseers, *i. e.* all that had been converted in Asia, through his means, during his abode there three years. Irenæus indeed saith, he summoned them *from the neighbouring cities* as well as Ephesus: *but* (saith he) *St. Paul was in so great haste, that he would not so much as go to Ephesus, nor send any whither but to that city; and yet those to whom he committed the whole flock, then in Asia, came from Ephesus to Miletus:* which makes it probable, that there St. Paul had raised a nursery for the churches thereabout; as, Clemens observes, the apostles were wont to do in fruitful soils, with a prospect of such churches as were to be formed, *τῶν μελλόντων πιστεύειν, of those that should after believe:* and the same St. Clement observing that they did this, *δοκιμάσαντες τῷ πνεύματι, making trial of them by their spiritual gifts,* he very probably conjectures, that the twelve persons, who, *when he laid his hands upon them, received the Holy Ghost, and spake with tongues, and prophesied,* Acts xix. 6, 7. being thus qualified, in an extraordinary manner, to be teachers of others, might be in the number of those elders whom St. Paul charges to *take heed to themselves, and to all the flock over which the Holy Ghost had made them overseers,* ver. 28.

As to the jurisdiction belonging to them in their several districts, it is also manifest concerning Timothy, that he

---

* Τιμόθεός γε μὴν τῆς ἐν Ἐφέσῳ παροικίας ἱστορεῖται πρῶτος τὴν ἐπισκοπὴν εἰληχέναι, ὡς καὶ Τίτος τῶν ἐπὶ Κρήτης ἐκκλησιῶν. Eccl. Hist. lib. iii. cap. 4.

† Act. 11. tom. iv. col. 600.

‡ Καὶ αὐτὸς δ' ἑαυτοῦ, ἑπτὰ συμπαρόντων ἐπισκόπων, τῆς Ἐφεσίων ἀντιλαμβάνεται μητροπόλεως——ὑπὸ τοῦ μεγάλου Παύλου, καὶ χειροτονεῖται τῆς Ἐφεσίων μητροπόλεως ἐπίσκοπος, καὶ ἱδρύζεται. Phot. Bibl. Num. 254. p. 1403.

§ Lib. vii. cap. 46. ‖ Verbo Timotheus.

¶ Οὗτοι δὲ Σεμελίους τῆς πίστεως ἐπὶ ξένοις τισὶ τόποις αὐτὸ μόνον καταβαλλόμενοι, ποιμένας τε καθιστάντες ἑτέρους τούτοις τε αὐτοῖς ἐγχειρίζοντες τὴν τῶν ἀρτίως εἰσαχθέντων γεωργίαν, ἑτέρας αὖτοὶ πάλιν χώρας τε καὶ ἔθνη μετήϊσαν.

** Sophronius apud Hieron. in Tito. Isidor. de vitâ et obitu. S. S. p. 542.

was set over the house of God, 1 Tim. iii. 14, 15. that in that house he was to ordain, and to lay hands on the elders to be chosen to that office, v. 22. to choose such to the episcopal office, or to the office of elders, who were duly qualified for that work, iii. 2. 7. to admit and consecrate others to the office of deacons, ver. 8. to take widows into the number of deaconesses, under such qualifications, and to refuse others, v. 9. 11. to receive accusations against the elders, v. 19. and to rebuke them, ver. 20. Which plainly shews there was a right of judging and censuring offenders in Timothy, by virtue of his office. He had power also to order the maintenance of the elders, ver. 17. to take care that the public offices of Divine worship were performed regularly, ii. 1. 8. to *charge others not to teach any other doctrine* than what they had received, i. 3. to command and teach *with authority*, iv. 11. and not to suffer others to *despise his authority*, ver. 12. And all these things seem plainly to belong to the trust committed to him, vi. 20.

And as for Titus, it is certain he was left in Crete by St. Paul, *to set in order the things which were wanting*, i. 5. and, in order to this end, to inspect the qualifications of them who were to be admitted to the episcopal office, ver. 17. and so to ordain *elders in every city*. And he was also to admonish and reject heretics, iii. 10.

Now I confess, that these two instances, absolutely taken, afford us no convincing arguments for a settled diocesan episcopacy, because there is nothing which proves they did or were to exercise these acts of government rather as bishops than evangelists; for it is certain that the order of evangelists was superior to that of governments, and so included an authority to do those acts of government which belonged to bishops. Accordingly, in those places where these evangelists preached, they did ποιμένας καθιστάναι,* *constitute pastors*, and then went on to preach in other places. Yet these things evidently follow hence:

1. That such superiority over other pastors cannot be contrary to the gospel rule; or that the nature of church-government doth not imply an equality among the governors of it: and that the apostles, if they pleased, might have fixed persons in any other churches, to exercise these acts of ecclesiastical authority and jurisdiction, as well as St. Paul placed these two persons, the one at Ephesus, the other at Crete, for these ends.

2. That it is not repugnant to the constitutions of churches in the apostolical times, for men to have jurisdiction over more than one particular congregation; for such a power Titus had over all Crete, and Timothy over many elders: which, had it been contrary to the nature of church-government, would not have been permitted, and much less ordained, by St. Paul, in any of the churches planted by him.

3. Hence also it appears, that the apostolical power of governing churches, and ordaining elders in them, was not so limited to the persons of the apostles, but that it might be communicated to others, whom the apostles would intrust with it; and therefore might be continued in the church after their decease: and if it be granted, that such an apostolical power of governing churches might be committed to others, and was actually so, by the apostles; it remains only to inquire, whether, upon their remove, or departure, they did intrust any persons in such a manner, as it is certain, from Scripture, St. Paul did Timothy, as to the churches of Asia: of which we shall discourse hereafter.

4. From these words, *The things which thou hast heard from me, confirmed by many witnesses, commit thou to faithful men, who shall be able to teach others also;* it may be fairly argued, that the apostle here appoints St. Timothy* to constitute a succession of men vested with ecclesiastical authority, to teach them, and command others to observe them. And from those words to Titus, *I left thee in Crete, to ordain elders,* κατὰ πόλιν ὡς ἐγώ σοι διεταξάμην, *in every city, as I ordered thee,* Tit. i. 5. *For a bishop must be blameless, as the steward of God,* ver. 7. it is also fairly gathered that a succession of bishops was to be constituted in every city, as persons that were to take care of the church of God there, 1 Tim. iii. 5. And my conjecture is, that St. Paul, after his liberty from his first bonds, having travelled into Spain and Judea, and from thence to Macedonia, began to settle this church-government in all the churches where they before were wanting; that so, after his death, they might be all provided with them: that, upon this account, Titus was sent by him to Crete, i. 5. and afterward to Dalmatia, 2 Tim. iv. 11. and that the First Epistle to Timothy was not writ to him to require him to stay at Ephesus, where bishops had been settled long before; but to instruct him *how to behave himself in the church of God* in general, iii. 15. doing the office of an evangelist, by ordaining church-governors where he found them wanting, and ordering other matters, as he saw them needful, in any of those places to which he resorted. But then, if we take in the suffrage of antiquity, and consult them who were nearest to the fountain of church-government, we shall find still greater reason to believe that it was διάταξις ἀποστολική, an *apostolical ordinance*, to appoint bishops with the chief jurisdiction over cities: for we find plainly, by the forementioned instances, that the apostles had this power in themselves, and did convey it to some others; but whether they did this universally, and with a design to continue this order, being an inquiry about matter of fact, must be proved by the best means we can use in a matter of fact of so great antiquity. Now there can be no stronger proof of such a matter of fact, than the general sense and concurrent practice of the Christian church in the ages next succeeding the apostles. And this general sense of the Christian church may be demonstrated,

1. From undoubted testimonies affording a clear evidence of this succession in the most conspicuous churches. And as for the undoubted testimonies of this succession in the most conspicuous churches, "I shall first appeal (saith the learned Bishop of Worcester) to Irenæus and Tertullian, as least liable to exception." The former not only mentions a succession of persons to the apostles; but he saith,† "the apostles committed the care of the churches to them, and left them to succeed in their places:" which im-

* Euseb. Eccles. Hist. lib. iii. cap. 37.

* Πιστοῖς ἀνθρώποις, ἤγουν, ἐπισκόποις καὶ πρεσβυτέροις, οὓς ἔμελλεν ὁ Τιμόθεος χειροτονεῖν. Photius apud Œcumen. Δῆλον ὅτι περὶ πρεσβυτέρων καὶ ἐπισκόπων αὐτῷ διατάττεται. Theoph.

† "Habemus annumerare eos qui ab apostolis instituti sunt episcopi in ecclesiis, et successores eorum usque ad nos, quibus etiam ipsas ecclesias committebant, quos et successores relinquebant, suum ipsorum locum magisterii tradentes." Lib. iii. cap. 3. "Lino episcopatum administrandæ ecclesiæ tradebant." Ibid.

plies, that as the apostles had themselves the care of ministering to the church, and the power of governing and presiding over it; so they committed it to the bishops whom they chose to succeed them. Tertullian not only mentions them in general who succeeded the apostles,* but particularly instances in Polycarp, placed by St. John at Smyrna; and Clemens, by St. Peter at Rome; and then adds, that "the other churches had bishops placed in them like to these:" so that what authority St. Clemens had at Rome, and Polycarp at Smyrna, that, Tertullian affirms, the bishops had in other churches. Now Irenæus saith, that Linus and Clemens had the episcopal power of governing the church: and as for Polycarp, he, even by the Jews† and gentiles, was styled, ὁ τῆς Ἀσίας διδάσκαλος, *the master*, or *teacher, of Asia;* by St. Jerome,‡ πάσης τῆς Ἀσίας ἀρχηγὸς, *the governor of all Asia;* and by Ignatius,§ κυβερνήτης, *the governor of the church of Smyrna.*

Add to this, these words of Mr. Dodwell, to those, who denied the presidency of bishops over the church in those ages: "What can they say to the angels in the Revelation? What, to the testimony of Irenæus, concerning St. Polycarp? What, to the testimony of Clemens Alexandrinus,‖ who mentions bishops among other officers of the church, settled by St. John? What, to the testimony of Hegesippus,¶ who makes the kinsmen of our Saviour, ἡγήσασθαι τῶν ἐκκλησιῶν, *to have been governors of the churches, from Domitian's time to that of Trajan?* What, to those who mention St. James** as made bishop of Jerusalem by the apostles themselves? What, of the seven Polycrates mentions as bishops in his own see before himself? Nay, what, to all those catalogues of bishops succeeding in the four patriarchal sees, particularly the fifteen in Jerusalem, from St. James, to the destruction of the Jews under Hadrian? Nay, what, to the succession of all the apostolical sees, to which the fathers of the second century do so solemnly appeal, to prove their own doctrine apostolical, in opposition to the contrary pretences of the heretics? Can they think them all to have been either wilful forgeries, or general mistakes, in a matter of fact, so near their own time, without so much as any likely ground in history? How will they then assure us, that they were not mistaken, in delivering to us the books of the apostles, which were not more notorious to them than their government."

2. This general sense of the church may be demonstrated, from the unreasonableness of the supposition, that the form of government, left to the churches by the apostles, should be so quickly changed, as they suppose, who do conceive that the apostles left no governors superior to presbyters, or pastors of one congregation, in the church: for it is clearly proved, by the learned bishop of Chester, that the writers of the second century distinctly mentioned these veral orders of bishops, and their inferior presbyters, in the same church; and thereby give us reason to conclude, that disparity was settled in that age, and therefore it is very improbable it should be otherwise in the preceding age of the apostles: for that, in the frame and substance of the established government of the church, a thing always in use and practice, there should be so sudden a change, so universal a corruption, in so short a time; and that all Christians, all the degraded clergy, without the least degree of opposition that we meet with, or we read of, should conspire in, or consent to, this innovation and corruption, is a thing morally impossible: for, as Tertullian* argues in a like case, "What all Christian churches did so early agree in practising uniformly, came not by error, but by tradition." The improbability of this sudden and general innovation will be farther evident, if we consider,

1. The subjects of this constitution, *viz.* the persons appointed by the apostles, or apostolical men, to govern and preside in every church; they being constant objects of every person's common sense, seen in every assembly, employed in every ecclesiastical affair public or private, in which Christians, sick or well, living or dying, were concerned. Now in a matter of this kind, which was the daily object of the senses of all Christians, we cannot easily conceive how they could possibly mistake, and not perceive that such a change was made, if really it was done.

Again, We shall be more convinced, that this was not performed by conspiracy, or by a joint consent of Christians, to make this alteration in that form of government which the apostles had established, if we consider,

1. The general agreement of all churches in this matter; since not one single church can be produced, in which this government did not obtain. For how can we imagine, that, in a time when no general council could meet to appoint it, and when there were no Christian princes to set it forward on a political account; and when, by reason of the heat of persecution, and the distance of Christian churches, there was so little commerce and intercourse between them, from the churches of Armenia and Persia in the east, to those of Spain in the west; from the African churches in the south, to our British churches in the north; this constitution should universally be received, and submitted to, if it had not been established by the apostles, or the first founders of those churches?

2. If we consider how much it did concern all churches, that such an innovation should not obtain amongst them, and tamely be submitted to; for all the people were obliged to know their governors, to which they were by Scripture obliged to submit, and so they could not yield to this innovation, without the greatest danger to their souls: the presbyters, if they had by the apostles been advanced to the highest power, would not so weakly have submitted to an authority usurped over them; but, either out of a just zeal to assert their freedom, or out of indignation at the insolence of the usurping bishops, or out of that unwillingness to submit and obey, which is natural to all men, would have asserted their equality.

3. This will be farther evident, if we consider, that even

* "Evolvant ordinem episcoporum suorum (hæretici), ita per successiones ab initio decurrentem, ut primus ille episcopus aliquem ex apostolis, vel apostolicis viris, qui tamen cum apostolis perseveraverit, habuerit auctorem, et antecessorem; hoc enim modo ecclesiæ apostolicæ census suos deferunt, sicut Smyrnæorum ecclesia Polycarpum ab Joanne conlocatum refert, sicut Romanorum Clementem à Petro ordinatum itidem: perinde utique et cæteræ exhibent, quos ab apostolis in episcopatum constitutos apostolici seminis traduces habeant." De Præscript. Hæret. cap. 32.

† De Martyr. Polycarp. §. 12. ‡ Catal. § Epist. ad Polycarp. §. 2.

‖ Ὅπου μὲν ἐπισκόπους καταστήσαν, apud Eoseb. lib. iii. cap. 23. p. 92.

¶ Apud Euseb. Hist. Eccl. lib. iii. cap. 20.

** Euseb. Eccl. Hist. lib. v. cap. 24. p. 192.

* "Variâsse debuerat error doctrinæ ecclesiarum, quod autem apud omnes unum est, non est erratum, sed traditum." De Præscript. cap. 28.

the persons then exalted could have no motive or temptation to accept of this advancement: for men do not easily desire a change, but upon prospect of some ease or temporal advantage; much less when they perceive the change is like to add to their trouble, and increase their danger. Now this was really the case of the first Christian bishops, they being still exposed to the sharpest fury of their persecutors, and commonly begun with first, when any storm was raised against the church: their labours also were very great; for the care of the flock lay on them, and they were unwearied in the discharge of the pastoral care. Can we then reasonably think, that they could be so fond of so much toil and peril, as to violate the institution of the blessed Jesus or his apostles to obtain it?

CHAP. I.

1. PAUL, [1] a servant of God, and an apostle of Jesus Christ, [2] according to (κατὰ, *for the promotion of)* the faith of God's elect, and the acknowledging of [3] the truth which is after godliness;

2. [4] In (ἐπ', *with that)* hope of eternal life, which God, that cannot lie, *(hath)* promised before the world began *(i. e. from the beginning of ages);*

3. But hath in due time manifested (ἐφανέρωσε δὲ καιροῖς ἰδίοις, *and hath, in its proper season, manifested this)* his word *(of promise)* through preaching *(of it to the gentiles)*, which *(office)* is committed to me according to the command of God our Saviour;

4. *(I, Paul, write this)* to *(thee, O)* Titus, mine own son after the common faith: *(wishing to thee)* grace, mercy, and peace, from God the Father and *(from)* the Lord Jesus Christ our Saviour.

5. *(Advertising thee, that)* for this cause left I thee in Crete, that thou shouldest set in order the things that *(as yet)* are wanting, and ordain [5] elders in every city, as I had appointed thee:

6. If any be blameless, [6] the husband of one wife, *(neither guilty of polygamy, nor married again after divorce from his former wife;* see note on 1 Tim. iii. 2.) having faithful children, not accused of riot, or unruly.

7. [7] For a bishop must be blameless, as *(being)* the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

8. [8] But a lover of hospitality, a lover of good men *(or things)*, sober *(or prudent)*, just, holy, temperate;

9. Holding fast the faithful word as he hath been taught (κατὰ τὴν διδαχὴν, *according to the doctrine of Christ and his apostles)*, that he may be able by sound doctrine [9] both to exhort *(both to admonish, or instruct in sound doctrine,)* and to convince the gain-sayer.

10. For there are many unruly [10] and vain talkers *(in Crete)* and deceivers *(of men's minds)*, [11] especially those of the circumcision:

11. Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not *(to teach)*, for filthy lucre's sake.

12. One of themselves *(even Epimenides)*, [12] a prophet of their own, said, The Cretians are always liars, evil beasts, [13] slow bellies *(i. e. gluttons)*.

13. This witness is true *(of them who inhabit Crete, whether natives or Jews)*. Wherefore [14] rebuke them sharply (ἔλεγχε αὐτοὺς ἀποτόμως, *convince them powerfully)*, that they be sound in the faith;

14. Not giving heed [15] to Jewish fables, and commandments of men, who turn from the faith.

15. *(For, whatsoever they may say or think, concerning unclean meats, persons, or things,)* to [16] the pure *(the gentile, whose heart is purified by faith,)* all things are pure *(in their use)*: but unto them that *(though they count themselves the only pure persons)* are defiled and unbelieving is nothing *(truly)* pure; but even their mind and conscience is defiled *(and by that their actions)*.

16. [17] They profess that they know God *(above others,* Rom. ii. 17.) but in works they *(practically)* deny him, being abominable *(now, to him, of whom they were once beloved)*, and disobedient, and to every good work reprobate.

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. ΔΟΥΛΟΣ Θεοῦ, *A servant of God.*] He writes not this to confirm his authority to Titus, who doubted not at all of it; but to confirm it to others with whom he did converse, or to whom this Epistle might come; it being of use not only to direct Titus then, but all bishops and rulers of the church for ever.

[2] Κατὰ πίστιν, *For the promotion of the faith of God's elect.*] *i. e.* The faith of Christians in the general, they being all γένος ἐκλεκτὸν, *an elect generation,* 1 Pet. ii. 9. and St. Paul being an apostle in reference to them all, to them to whom he was a *saviour of death,* as well as to them to whom he was a *saviour of life,* 2 Cor. ii. 16.

[3] Τῆς κατ' εὐσέβειαν ἀληθείας, *The truth which is after godliness.*] The *mystery of godliness,* 1 Tim. iii. 16. *The doctrine which is after godliness,* 1 Tim. vi. 3. This is therefore only necessary to be believed, so far as that belief is necessary to a holy life. To confirm this inference, let these following arguments be considered:

First, That *which hath the promise of this life, and that which is to come,* must be sufficient to secure us of the enjoyment of the life to come; but godliness, saith the apostle, *hath the promise of this life, and that which is to come,* 1 Tim. iv. 18. *Ergo,* again, that which hath contentment is great gain, and must sure avail us to salvation, seeing, without salvation, we can gain nothing which is truly good; but *godliness with contentment is great gain,* 1 Tim. vi. 6. *Ergo,*

Secondly, If this be the great end, for which ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος, *the saving grace of God hath appeared to us,* viz. *To teach us that, denying all ungodliness, and worldly lusts, we should live soberly, righteously, and godlily, in this present world;* and if, by doing so, we may *expect the blessed hope and glorious appearance of our Lord with comfort,* then must this holiness administer to us an assurance of our future happiness. Now, all this is the express saying of St. Paul, Tit. ii. 11, 12. 14. *Ergo,*

Thirdly, By what we do entirely attain the end for which our Saviour died, or suffered on the cross, by that we must attain assurance of the benefits of his death and passion, *viz.* remission of sins, justification, and salvation; but this we do, by *dying to sin* and *living unto righteousness;* that is, by being holy in our lives and conversations: for *Christ bore our sins in his own body on the tree, that we, being dead*

to sin, might live to righteousness, 1 Pet. ii. 24. And to as many as are thus conformed to his death, by dying unto sin, he hath promised that they *shall be conformed to him in likeness of his resurrection,* Rom. viii. 11. Faith therefore can be no farther necessary, than it is requisite to engage us *to die unto sin, and to live to righteousness.*

Fourthly, This will be farther evident even from the nature of true holiness; for seeing that consisteth in a *participation of the Divine nature,* 2 Pet. i. 4. *in putting on the new man, which is created after God, in righteousness and true holiness,* Eph. iv. 24. *in being holy in all manner of conversation, as he that has called us is holy,* 1 Pet. vi. 11. it plainly follows, either that they who live to God, who are like him in holiness, who have the image of God instamped upon them, and who are *made partakers of the Divine nature,* may, notwithstanding, perish everlastingly, or that true holiness may render us secure of happiness.

Fifthly, It seems evident, that a good and a wise God cannot reveal things only to stuff our heads with notions, when they have no influence upon our hearts to make us better: since, then, to disbelieve them would be pernicious, and yet the believing them would do us no good, and a wise God must require this faith to no end, his design in requiring us to believe in Jesus Christ being this, *that believing we may have life through his name,* John xx. 31. *and the very end of our faith is the salvation of our souls,* 1 Pet. i. 9. he therefore can require us to believe nothing but what hath a real tendency to the obtainment of that life, and that salvation, which is the end of our whole faith.

[4] Ver. 2, 3.] Note, By comparing these two verses with those words in Timothy, *He hath saved us, and called us with a holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus,* πρὸ χρόνων αἰωνίων, *before the world began; but is now made manifest by the appearing of our Saviour Christ, who hath abolished death, and hath brought life and immortality to light through the gospel; whereunto I am appointed a preacher, and an apostle, and a teacher of the gentiles,* 2 Tim. i. 9—11. I say, from these words compared together, it may be inferred,

First, That the promise of eternal life, mentioned in both places, is the promise of calling those gentiles, to whom St. Paul was an apostle, to that faith which had the promise of eternal life annexed to it: for this promise God is said to have performed, by St. Paul's preaching this word of life to the gentiles.

Secondly, That this hope of eternal life was not made manifest till the appearing of our Saviour, and the preaching of his gospel to the world; he having *brought life and immortality to light by the gospel,* 2 Tim. i. 10. and manifested the hope of it by the preaching of the word of faith.

Thirdly, Seeing no such promise could be made to men, no such grace given to them, before there were any men in the world, these words, πρὸ χρόνων αἰωνίων, cannot properly be rendered, *before the world began;* but, as Chrysostom, Theodoret, and Œcumenius, render them, ἄνωθεν ἐξ ἀρχῆς, *of old time,* or *from the beginning:* so, the revelation of the calling of the gentiles is styled, The revelation of the mystery, χρόνοις αἰωνίοις σεσιγημένου, *kept secret from men since the world began,* Rom. xvi. 25. but now manifested by the Scriptures of the prophets. This promise therefore was contained in the writings of the prophets, and either must relate to the promise made to Adam immediately after the fall, *That the seed of the woman should break the serpent's head,* which was a promise made from the beginning, and πρὸ χρόνων αἰωνίων, before any of the three ages of the world were passed; or, to the promise made to Abraham, *That in his seed should all the families of the earth be blessed,* which was a promise made a long time ago, and before the first age of the world expired. So Zacharias speaks of the promise of the Messias, made διὰ τῶν ἀπ' αἰῶνος προφητῶν, *by the holy prophets from the beginning,* Luke i. 70. And Jerusalem is mentioned as an apostatizing city, ἀφ' ἡμέρων αἰῶνος, *from the days of old,* Ezra iv. 15. 19. and, ἀπ' αἰῶνος, *of old,* Esd. ii. 23. 26. If it refer to the promise or declaration made to Adam, that *the seed of the woman should bruise the serpent's head,* that must be a declaration that the Messiah should exempt us from that mortality the serpent had brought upon the seed of Adam, and consequently a promise that he should procure for us a happy resurrection to eternal life: if we refer it to the promise made to Abraham, *In thee shall all the families of the earth be blessed,* we, by that blessing, *being made the adopted sons of God, and heirs according to the promise,* Gal. iii. 29. must have a title by it to the *redemption of our bodies,* and must become sons of the resurrection to eternal life, and by it receiving the promise of that Spirit, which is the earnest of that inheritance, Gal. iii. 14. must thereby be assured of it.

[5] Ver. 5. Πρεσβυτέρους.] Hence it appears, that at the first conversion of the Cretians to the faith, they had no bishops or presbyters set over them, but had all their church-offices performed by men assisted by that Holy Spirit, which God shed on them abundantly, through faith in Christ, (iii. 6.) though out of these, bishops and deacons usually were chosen: but then it is observable, that things were then wanting; or, that this was a deficiency in that church.

[6] Ver. 6. Μιᾶς γυναικὸς ἀνὴρ, *The husband of one wife.*] Here Chrysostom, Œcumenius, and Theophylact, have well observed, against the heretics and papists, that marriage is so honourable, that any clergyman may ascend to the episcopal throne with it, ὥστε μετ' αὐτοῦ καὶ ἐπὶ τὸν ἅγιον θρόνον δύνασθαι ἀναβαίνειν, Chrysost. Theoph.: yea, that he may do the office of a bishop, and retain the nuptial bed, ὡς δυναμένου καὶ μετὰ γάμου ἐπισκοπῆς προνοεῖν τινος. Œcumenius.

To shew the antiquity of that interpretation of those words, *The husband of one wife,* which I incline to, St. Jerome saith, that, "Quidam de hoc loco ita sentiunt, Judaicæ, inquiunt, consuetudinis fuit vel binas uxores habere, vel plures, quod etiam in veteri lege de Abraham, et Jacob, legimus; et hoc nunc volunt esse præceptum, ne is qui episcopus est eligendus, uno tempore duas pariter habeat uxores." He also seems to shew his dislike of the other opinion, in these words, "Multi superstitiosius magis quam verius, etiam eos, qui cum gentiles fuerint, et unam uxorem habuerint,—qua amissa, post baptismum Christi alteram duxerint, putant in sacerdotio non eligendos."

[7] Ver. 7. Ἀνέγκλητον εἶναι, *(I left thee in Crete to ordain elders; if any be blameless;) for a bishop must be blameless.*] Hence, say the Greek and Latin commentators, it is manifest that the same person is called a presbyter in the fifth, and a bishop in the seventh verse, Καὶ ἐντεῦθεν δῆλον ὡς τοὺς

πρεσβυτέρους ἐπισκόπους ὠνόμαζον, εἰρηκὼς γὰρ ἵνα καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ἐπήγαγε, Δεῖ γὰρ ἐπίσκοπον ἀνέγκλητον εἶναι· ἐν ἑκάστῃ δὲ πόλει οὐκ ἐπισκόπους, ἀλλὰ πρεσβυτέρους ἔθος εἶναι πόλλους, Theodoret. *When he had said, I left thee in Crete, that thou mightest ordain presbyters in every city,** "postea intulit; oportet enim episcopum sine crimine esse, tanquam Dei dispensatorem; idem est ergo presbyter qui episcopus:" *he after makes this inference, For a bishop must be blameless: the bishop therefore and presbyter are here the same.* The reverend and learned Bishop Pearson proves, from St. Clemens of Alexandria, Tertullian, and Origen, that in their judgment, the apostle speaks of presbyters properly so called; as doth also Theodoret, from this argument, That the apostle requires presbyters in the plural to be ordained in every city, whereas there was to be only one single bishop in a city. But I find no answer to the argument, that the same person is a presbyter in the fifth, who is a bishop in the seventh verse; and therefore I still incline to the opinion of Chrysostom, Theodoret, St. Jerome, Œcumenius, and Theophylact, that the names were then common.

A bishop must be blameless.] St. Jerome, understanding this of presbyters, speaks to the bishops thus; "Audiant episcopi, qui habent constituendi presbyteros per urbes singulas potestatem, sub quali lege ecclesiasticæ constitutionis ordo teneatur:" and then proceeds thus; "At nunc cernimus plurimos hanc rem beneficium facere, ut non quærant eos qui possunt ecclesiæ plus prodesse et in ecclesia erigere columnas; sed quos vel ipsi amant, vel quorum obsequiis sunt deliniti, vel pro quibus majorum quisquam rogaverit, et ut deteriora taceam, qui ut clerici fierent, muneribus impetrarunt."

[8] Ver. 8. Φιλόξενον, *A lover of hospitality.*] Not in the modern sense of keeping hospitality, that is, a great table for persons of quality to come to; but, say St. Chrysostom and Theophylact, τὰ αὐτοῦ τοῖς ξένοις προϊέμενος καὶ τοῖς δεομένοις, one so far from filthy lucre, that he *spends what he has upon the stranger and the poor.* Σώφρονα οὐ τὸν νηστευτὴν εἶπεν ἐνταῦθα, ἀλλὰ τὸν πάθους κρατοῦντα, He saith sober, i. e. *not one that is much in fasting, but an exact governor of his passions,* his tongue, hands, and eyes.

[9] Ver. 9. Παρακαλεῖν.] i. e. Νουθετεῖν, Theoph. See Rom. xii. 8. Τὸ δὲ μάλιστα χαρακτηρίζον τὸν ἐπίσκοπον, τὸ διδάσκειν ἐστὶν, *The chief character of a bishop is* τὸ διδασκαλικὸν, *his ability to teach,* say Chrysostom and Theophylact.

[10] Ver. 10. Ματαιολόγοι, *Vain talkers.*] That the Jews were ματαιολόγοι, *vain talkers,* and ἑτεροδιδασκαλοῦντες, *teachers of things which they ought not,* we learn, 1 Tim. i. 3, 4. 6. and that they were desirous of filthy lucre, robbing and devouring those they taught, see 2 Cor. xi. 20. Of the covetousness of the pharisees, the great sticklers for the necessity of circumcision, and of the observation of the law of Moses, by all Christians, (Acts xv. 5.) our Saviour gives us a large account, Matt. xxiii. 14. 25. Luke xvi. 14. Their mouths must be stopped, not with force, but with conviction, (ver. 2.) by such strength of conviction, say the fathers, as will not suffer them to speak any thing by way of answer, or gainsaying the truth.

[11] Μάλιστα δὲ οἱ ἐκ περιτομῆς, *Especially they of the circumcision.*] He doth not say, Especially those gentiles or Samaritans, who are advocates for the observation of the Jewish law, but οἱ ἐκ περιτομῆς, *they of the circumcision,* which, throughout the New Testament, signifies the Jews, men of that nation and religion: so Acts x. 45. And οἱ ἐκ περιτομῆς, *The Jews which came with Peter were amazed, when they saw the gift of the Holy Ghost poured out upon the gentiles;* Acts xi. 2. οἱ ἐκ περιτομῆς, *The Jews contended with Peter, saying, Thou wentest in to men uncircumcised, and didst eat with them.* (See Rom. iv. 12. xv. 8. Gal. ii. 7—9. Eph. ii. 11. Colos. iv. 11.) Moreover, the gnostics and Simonians were so far from being advocates for the observation of the Jewish law, that it was one part of their doctrine, * νόμῳ καὶ προφήταις μὴ χρᾶσθαι, that *no man should observe the law or the prophets:* (see note on 1 Tim. i. 7.) they therefore cannot be the men here intended.

[12] Ver. 12. Προφήτης, *A prophet of their own.*] Theodoret expressly says, this poet was Callimachus; Œcumenius and Theophylact cite the words of Callimachus, and so doth Chrysostom, though he confesses the poet was Epimenides. Callimachus it could not be, for he was no Cretian, but a Cyrenian, nor hath he this whole verse, but only the beginning of it, Κρῆτες ἀεὶ ψεῦσται, which, saith St. Jerome, he borrowed from Epimenides; who by Plato† is styled ἀνὴρ θεῖος· by Diodorus Siculus,‡ ὁ θεόλογος, the *divine;* by Diogenes Laertius,§ θεοφιλέστατος, and γνωστικώτατος, *one skilled in divination;* by Cicero,‖ "futura præsentiens, et vaticinans per furorem," *one that foretold things future by ecstasy;* by Plutarch,¶ σοφὸς περὶ τὰ θεῖα, *a wise man concerning Divine things;* by Apuleius,** Fatidicus, *a soothsayer;* by Maximus Tyrius,†† δεινὸς τὰ θεῖα, *one skilled in divine things;* by Dion Prusiensis, and the apostle here, *one of their prophets.*

[13] Γαστριμαργός.] Ἄπληστος, Suidas. Γαστριμαργοὶ, ἀκρατεῖς, ἄπληστοι, πολυφάγοι, Hesych. Γαστριμαργία ἀκρασία περὶ τὴν τροφὴν, Clem. Al. Pæd. lib. ii. cap. 1. p. 146. C. Vide Jul. Polluc. lib. ii. cap. 4. p. 109. 37. cap. 111. 26.

[14] Ver. 13. Ἔλεγχε αὐτοὺς ἀποτόμως, *Rebuke them sharply.*] If these words relate to the Cretians deceived by the Jews, as the verse following seems to hint, they are fitly translated, *Rebuke them sharply.* To be *sound in faith,* is, say Œcumenius and Theophylact, to retain it so as it was delivered by the apostles, without adding any thing to it from Judaism or gentilism, and especially without adding to it the necessity of observing the Jewish law or rites by the gentiles.

[15] Ver. 14. Ἰουδαϊκοῖς μύθοις.] By *Jewish fables,* some here understand the *gnostics' cabalistical interpretations of the Old Testament:* but (1.) if we look into Irenæus, we shall find their senseless interpretations chiefly related to the New Testament. Their thirty æones they gathered from the thirty years our Saviour spent in silence, before he preached, and from the parable of those who wrought in the vineyard, and from St. Paul; from whom he shews, lib. i. cap. 1. p. 16. 18. they gathered most of their wild fancies, and so they must, in time, be after the writing of his Epistles. (2.) It does not appear, that the cabalistical Jews had any such interpretations as favoured the mad doctrines of the gnostics. The fathers therefore generally interpret these

* Hieron. in locum.

* Const. Apost. lib. vi. cap. 8. 10. † De Leg. lib. i. p. 780. E.
‡ Lib. v. p. 239. § Lib. i. p. 29, 30. ‖ De Divin. lib. i.
¶ In Solone. ** Florid. lib. ii. †† Dissert. 22. p. 313.

words of the vain traditions of the Jews, especially concerning meats, and other things, to be abstained from, as unclean, which our Lord also styles *the doctrines of men*, Matt. xv. 9. and of the teachers of them, St. Paul, in his Epistle to Timothy, saith, that *they were turned from the faith*, 1 Tim. i. 5, 6. And this, saith Œcumenius, is evident from the ensuing words.

[16] Ver. 15. *To the clean all things are clean.*] Here, saith Jerome, "Considerandum ne ista tractantes, occasionem illi hæresi demus, quæ juxta apocalypsin, et ipsum quoque apostolum Paulum scribentem ad Corinthios, putant de idolothytis esse vescendum, quia omnia munda sunt mundis."

[17] Ver. 16.] It is the opinion of all the ancient commentators upon the place, that the apostle speaks this "adversus Judæos," *against the Jews*, nor is there any thing said in these two verses which may not be applied to them. For,

First, We have observed already how the Scripture gives those very names to the unbelieving Jews, which they were wont to give unto the gentiles, styling them *dogs*, Phil. iii. 2. as they styled the gentiles; and *vessels of wrath*, Rom. ix. 22. 1 Thess. ii. 16. who thought themselves the only *vessels of mercy;* and here (ver. 15.) *defiled*, who counted themselves the only *pure servants of God*, Neh. ii. 20.

Secondly, Of their profession *to know God, when in works they denied him*, the apostle gives a large account, Rom. ii. from ver. 17. to ver. 25. and again, chap. iii. from ver. 10. to ver. 19. That they were *abominable* in the sight of God, our Lord not only saith of the pharisees, Luke xvi. 15. but St. Paul of the Jews in general, declaring, that they *pleased not God;* yea, they were so displeasing to him, that *wrath was come upon them to the uttermost*, 1 Thess. ii. 15, 16. Of their disobedience to the law, we read in the forecited places of the Romans, and of their *evil works*, Phil. iii. 2. 2 Cor. xi. 13. 15. And, lastly, that a defiled mind and conscience polluted all their actions, even those that were done according to the will and the command of God, see Isa. i. 11. 16. lxvi. 3. Jer. vi. 20. Amos v. 21, 22.

CHAP. II.

1. BUT *(howsoever they live and teach)* speak thou the things which become sound doctrine:

2. *(To wit,)* that [1] the aged men be sober, grave, temperate, sound in faith, *(sincere)* in charity, and *(constant in)* patience.

3. The [2] aged women likewise, that they be in behaviour *(in habit and gesture)* as becometh holiness, not false accusers, not given to much wine, teachers of good things *(of piety, charity, chastity, to those with whom they do converse);*

4. [3] That they may teach the young women to be sober, to love their husbands, to love their children,

5. To be discreet, chaste, keepers at home, good, obedient to their own husbands, [4] that the word of God be not blasphemed *(by reason of their crimes).*

6. Young men likewise exhort to be sober-minded (Gr. σωφρονεῖν, *to govern not only their concupiscible, but their irascible passions).*

7. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptedness, gravity, [5] sincerity,

8. [6] Sound speech, that cannot be condemned; that he that is of the contrary part *(whether Jew or gentile)* may be ashamed *(of his opposition to you)*, having no evil thing to say of you.

9. Exhort servants to be obedient to their own masters, and to please them well in all *(lawful)* things; [7] not answering again;

10. Not purloining *(or filching from their masters)*, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things *(belonging to their station).*

11. For the grace of God that bringeth salvation hath appeared to all men *(as well servants as masters, yea, to men of all nations)*,

12. [8] Teaching us that, denying *(all)* ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13. Looking for that blessed hope, and the glorious appearance of [9] the great God and our Saviour Jesus Christ;

14. Who gave himself for us, that he might [10] redeem us from all iniquity, and *(so might)* purify to himself [11] a peculiar people, zealous of good works.

15. These things speak, and exhort, and rebuke *(the opposers of this doctrine)* with all authority. Let no man despise thee *(but use the censures of the church, and deliver up to Satan those Jews who gainsay this doctrine).*

ANNOTATIONS ON CHAP. II.

[1] Ver. 2. ΠΡΕΣΒΥΤΑΣ, *The aged.*] See the note on Philem. 9. So the word signifies in all the other places of the New Testament where it is found; so ἐγὼ γάρ εἰμι πρεσβύτης, *I am aged*, saith Zacharias, Luke i. 18. and Παῦλος πρεσβύτης is *Paul the aged*, Philem. 9. And in this sense the true St. Jerome, and all the Greek commentators on the place, expound it. The reverend Dr. Hammond thinks it here signifies *church-officers*, and in particular the deacons, mentioned in Timothy, after the bishops, 1 Tim. iii. But of five qualifications there required of the deacons, (ver. 8.) the apostle here mentions only one, that of gravity; nor is it necessary that these πρεσβύται should be church-officers, because the apostle here enumerates their qualifications: for, as St. Jerome on the place observes, he reckons up the qualifications of the younger women, ver. 4, 5. and of the younger men, ver. 6. and of the servants, ver. 9, 10. But hence it will not follow that they were church-officers: nor, secondly, because Titus was sent to ordain such; for we find not that he was sent to ordain any but presbyters or bishops, ii. 5. 7. though doubtless he did ordain deacons to attend them.

[2] Ver. 3. Πρεσβυτίδας.] That the *aged women* here import the deaconesses of the church, some of the commentators say was the opinion of some ancients; and indeed they were so necessary, 1. for the baptism of women, when that was performed by dipping, as in the apostles' days it was; and, 2. for the converting some young women to, and the instructing others in, the faith they had already owned (which aged women, though not permitted *to speak in the church*, might do in private houses, without scandal; but the apostles, and a young Timothy, could scarcely do without suspicion); that for these reasons I doubt not but this office obtained in the first preaching of the gospel.

[3] Ver. 4. Ἵνα σωφρονίζωσι τὰς νέας, *That they may teach or*

admonish the young women.] Stephanus renders the words thus, *That they may teach them by chastisement;* but women, who had husbands and children, as these in the next verse are supposed to have, were not to be chastised by others. Observe then, that young men and women become wise by hearkening to the admonitions and instructions of persons aged and experienced in the practice of it, and they who were set over the youth and the young women for this end were called by the Greeks σωφρονιστῆρες, that is, *directors of their manners,* because they admonished them how to behave themselves in their stations: hence σωφρονιστὴς is by Hesychius rendered νουθετὴς, an *admonisher,* and in Julius Pollux, σωφρονίζειν is νουθετεῖν, *to admonish,* and σωφρονισμὸς is the same with νουθεσία, *admonition,* lib. iii. cap. 17. p. 153. lib. xli. &c.

[4] Ver. 5. *That the word of God be not blasphemed.*] For, say Theodoret and Theophylact, when wives leave their husbands, or servants their masters, προφάσει τῆς εὐσεβείας, *from a pretence of religion, they cause men to speak evil of the gospel.*

[5] Ver. 7. Ἀφθαρσίαν, *Sincerity.*] This word is not to be found in Chrysostom, Theophylact, nor in many copies; but it is in Theodoret, Œcumenius, Cod. Alex. Arab.

[6] Ver. 8.] The doctrine to be preached must be pure, and free from all corrupt mixtures; it must be entire, so as to want nothing necessary to be known; it must be such as is ὑγιὴς, wholesome and beneficial to the hearer; it must be delivered with gravity and with care, that there be nothing spoken which may be subject to reprehension. And he that teacheth it must in his conversation practise suitable to what he teacheth, lest his own heart should inwardly condemn him, and he should be condemned both by God and man from his own mouth.

[7] Ver. 9. Μὴ ἀντιλέγοντες, *Not answering again.*] Not murmuring against their commanders, nor contradicting them, but only with submission pleading their own cause; for that even nature doth allow.

[8] Ver. 12.] The first thing Christianity requires of them, who would enjoy this saving grace, is to deny all practical ungodliness, by carefully abstaining from all idolatry, superstition, and false worship, and to discard all those principles which tend to cherish in us a profane and irreligious conversation, *viz.* all principles of atheism and infidelity, all denial of providence, and of a future recompence; for as all our false worship will render our whole service vain, and our pretended piety a provocation, so these pernicious principles will render our religion none at all: for how can he be seriously employed in religious actions who questions the very object of religion, denies the motives to it, and reckons it *a vain thing to serve the Lord?*

Secondly, To deny all worldly lusts; *i. e.* all inordinate affections to the enjoyments of this present world, as knowing, that the friendship of this world is enmity to God; all the pollutions which are in the world through lust; (2 Pet. ii. 20.) walking not in riot and drunkenness, in banquetings and revelling, in lasciviousness and uncleanness, in strife and envy; but putting on the Lord Jesus Christ, and making no provisions for the flesh, to fulfil the lusts thereof. (Rom. xiii. 13, 14. 1 Pet. iv. 2, 3.)

Thirdly, To live soberly, in the due moderation of all our appetites, the exact government of all our passions, and in the regular exercise of our affections and desires; *i. e.* we must so far restrain our angry passions, that they do never indecently boil up within us, or break forth into opprobrious words or rancorous expressions, or proceed to malicious and spiteful actions; and that we never do exert them, but upon occasion of something which is truly evil, and displeasing to God, or when it may be for the benefit of others: we must so moderate our affections to, and our desires of, all worldly things, as to sit down contented with our present portion, not being anxiously solicitous about them, not pursuing them by unlawful means, not much cast down when we loose them, nor much delighted with them when we do enjoy them; but living still as men whose conversation is in heaven, and whose hearts are chiefly set on things above. We must so temper our desires of applause and reputation in this world, as only to pursue it by exact regards to what is virtuous and praiseworthy, and for virtuous ends, the doing good to others; never endeavouring to obtain or to preserve it by any sinister attempts, sinful compliances, or by neglect of duty. We must so regulate the cravings of the throat, and the gratifications of the palate, as not to eat or drink to the impairing of our health or reason, to the inflaming of our lusts or passions, or to the rendering ourselves unfit for the performance of that duty which we owe to God. We must be so moderate in reference to the pleasures of the world, that all the pleasures in which we do allow ourselves may be still ἡδοναὶ ἀμεταμέλητοι, such as call for no repentance; we must pursue them with such indifference, as that we can freely deny ourselves in the enjoyment of them, when the concernments of God's glory, or the welfare of our own or other men's souls is prejudiced by them; preferring still the pleasures of religion much above them.

Fourthly, We must live righteously, *i. e.* in all the offices of exact truth and justice betwixt man and man, being true in our words, exact to the performance of our promises, doing no injury to any in his good name, estate, or person, much less in the concernments of his soul, but dealing still with others as we would be dealt with.

We must live, δικαίως, charitably; preserving an unfeigned good-will, an affectionate kindness to, and having a sincere concernment for, the good of all men; and this affection must restrain us not only from biting them with the tongue, suspecting evil of them, or doing evil to them; but must engage us to hope well, and believe well of them, where we know nothing to the contrary; to rejoice in their prosperity, to be ready to promote it, to sympathize with them in their afflictions; and, as far as we are able to supply their wants, relieve their miseries, and contribute to the ease and comfort of their lives; and more especially to labour to prevent their ruin, and further the eternal interests of their precious souls; to conceal the evil that we know of others, where no necessity, *i. e.* no duty to ourselves, our brother, or the public, requires us to divulge it; to endure all things, without returning evil for evil; to be long-suffering, and bear with patience the infirmities of others: that, lastly, upon any reasonable submission, any fair acknowledgment of the offence, any desire of reconciliation, we be easy to be entreated, and ready to forgive: in a word, that in all cases of the same kind, we prefer the public before our private interest.

Fifthly, To teach us to live godlily: 1. By keeping up a high esteem, an admiration of God in our minds, ac-

knowledging his excellences, by our repairing to and our continual dependance on his wisdom, power, and goodness, in our addresses to the throne of grace; by ascribing all the mercies we enjoy to his sole, free, and undeserved goodness, and therefore highly esteeming them, paying the tribute of our praises, and suitable returns of duty for them, and by performing that public and external homage to the author of them, which may best testify to others the inward veneration we have for him. 2. By yielding a firm assent to all his revelations, depending on his all-sufficiency and goodness, to order all things for us to the best, and hoping in his mercy for preservation from, or support under, and a good issue from, the troubles of this present life, and a supply of all those blessings which he sees needful for us, or most conducing to our good. 3. By valuing him as our chief and all-sufficient good, the only proper object of our happiness, and upon that account preferring him before whatever stands in competition with him; having none in heaven but him, and none on earth that we desire in comparison with him; doing all things to his glory, and for the promotion of his honour, and being zealous to remove whatsoever doth obstruct or oppose it. 4. By being in the fear of the Lord all the day long, and herein exercising ourselves to have always consciences void of offence towards God, so that we never wilfully do any thing which argues a contempt of him, or is a provocation to the pure eyes of his glory. 5. By acquainting ourselves with his sacred will, that we may do it; esteeming all his commandments, concerning all things, to be right; yielding a cheerful, constant, and sincere obedience to them, labouring to walk before him to all well-pleasing; and when we are convinced that we have deviated from his good and holy laws, returning by a speedy and sincere repentance and reformation of our evil ways. 6. By an humble submission to his chastisements, and a contented acquiescence in all the dispensations of his providence, and an entire resignation of ourselves and our concernments to the pleasure of his good and holy will.

Thus Philo doth inform us, That he that would be truly virtuous, must, in the first place, *μεταναστεύειν τοῦ σώματος*, become an exile from the enjoyments of the body, so far as not to be enslaved, *ἐπιθυμίαις καὶ ἡδοναῖς*, to the importunate desires of worldly things, or to the pleasures of the world, *οὔτε φόβοις οὔτε λύπαις*, nor to the fears of losing them; nor to excess of grief, that he doth not enjoy them: that, being thus prepared, he must govern his whole life by these three rules or canons, *τῷ φιλοθέῳ, καὶ φιλαρέτῳ, καὶ φιλανθρώπῳ, the love of God, the love of virtue, and the love of man.* (Lib. quod omnis probus liber, p. 676. C.)

[9] Ver. 13. *Τοῦ μεγάλου Θεοῦ, The great God.*] Here it deserveth to be noted, that it is highly probable, that Jesus Christ is here styled *the great God;* first, because in the original the article is prefixed only before the great God, and therefore seems to require this construction, *the appearance of Jesus Christ the great God, and our Saviour.* Secondly, Because, as God the Father is not said properly to appear, so the word *ἐπιφάνεια* never occurs in the New Testament, but when it is applied to Jesus Christ, and to some coming of his; the places in which it is to be found being only these, 2 Thess. ii. 8. 1 Tim. vi. 14. 2 Tim. i. 10. iv. 1. 8. Thirdly, Because Christ is emphatically styled *our hope, the hope of glory,* Colos. i. 23. 1 Tim. i. 1. And, lastly, Because not only all the ancient commentators on the place do so interpret this text, but the Ante-Nicene fathers also; Hippolytus,* speaking of *the appearance of our God and Saviour Jesus Christ;* and Clemens of Alexandria,† proving Christ to be both God and man, our creator, and the author of all our good things, from these very words of St. Paul. (Vid. Tract. de Vera Christi Deitate, p. 44, 45.)

[10] Ver. 14. *Ἵνα λυτρώσηται,* &c. *That he might redeem and purify.*] The words *λυτρῶσαι* and *καθαρίσαι,* here used, being sacrificial; the first signifying redemption, by paying a price, here said to be, *the giving himself;* the second, to purify from the guilt of sin, by an atonement offered for it; (Heb. ix. 22. 1 John i. 7. 9.) I conceive the import of them to be this, That Christ our Saviour gave himself a ransom for us, to redeem us from the guilt and punishment of our sins; that being, by this atonement, thus purified and reconciled to God, we might become, as the Jews were before, *a peculiar people to him,* and upon that account *zealous of good works.*

[11] *Λαὸν περιούσιον, A peculiar people.*] So *segullah* is rendered by the Septuagint, Exod. xix. 5. You shall be to me, *λαὸς περιούσιος, a peculiar people above all people;* Deut. vii. 6. *Jehovah thy God hath chosen thee to be unto him, λαὸν περιούσιον, a peculiar people above all the people of the earth:* so, xiv. 2. xxvi. 18. This, by the Chaldee, is always rendered—*a beloved people.* This title belonged to all Israël in general, Psal. cxxxv. 4. *Jehovah hath chosen Jacob for himself, and Israel for his peculiar people.* As therefore all Israel, being sanctified to the Lord, became to him a peculiar treasure, and a beloved people, above all other nations or religions in the world; so are now all Christians, God having *purified their hearts by faith.* (Acts xv. 9.) Secondly, As then salvation was of the Jews, (John iv. 22.) and belonged to others, only by being proselytes so far as to own their God, or their religion; so now that salvation which is promised in the gospel, and which consists in life eternal, is promised only to them who own the God and Saviour of the Christians, or embrace their religion: for *this is the testimony that God hath given us eternal life; and that life is in his Son. He that hath the Son hath life; he that hath not the Son hath not life.* (1 John v. 11, 12.)

CHAP. III.

1. PUT them in mind to be [1] subject to principalities and powers, to obey magistrates, to be ready to (Gr. *for*) every good work,

2. To speak evil of no man, to be no brawlers (Gr. *no fighters*), but gentle, shewing all [2] meekness to all men *(with whom they do converse).*

3. [3] For we [4] ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful *(to)* and hating one another. (See i. 10—12.)

4. [5] But after that the kindness and love of God our Saviour towards man appeared,

5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of

* De Antichrist. §. 64. † Admon. ad Gent. p. 5, 6.

regeneration *(in baptism)*, and *(by the)* renewing of the Holy Ghost *(given then to the baptized)*;

6. Which he shed on us abundantly through Jesus Christ our Saviour;

7. That being *(thus)* justified by his *(free)* grace, we should be made heirs according to the hope of eternal life.

8. This is a faithful saying, and these things I will that thou affirm constantly, that they who have believed in God might be careful [6] to maintain good works. These things are good and profitable unto men.

9. [7] But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10. [8] A man that is a heretic after the first and second admonition reject;

11. Knowing that he who is such is subverted, and sinneth, being condemned of himself.

12. When I shall send Artemas unto thee, or Tychicus *(to supply thy absence, say the ancients)*, be diligent to come unto me to [9] Nicopolis: for I have determined there to winter.

13. Bring Zenas the lawyer and Apollos on their journey diligently, *(and see)* that nothing be wanting to them.

14. And let ours *(i. e. Christians)* also learn to maintain good works for necessary uses, that they be not unfruitful. (See note on ver. 8.)

15. All that are with me salute thee. Greet them that love us in *(and for)* the faith. Grace be with you all. Amen.

ANNOTATIONS ON CHAP. III.

[1] Ver. 1. ΑΡΧΑΙΣ καὶ ἐξουσίαις ὑποτάσσεσθαι, *To be subject to principalities.*] Besides the turbulent spirit of the Jews then in Crete, Suidas* hath left upon record concerning them, that the Cretians, fearing they should suffer punishment from their superiors, stirred up the people, *exhorting them to maintain the liberty which they always had enjoyed.* By which we see how needful this instruction was.

[2] Ver. 2. Ἐπιείκεια, *Meekness.*] This is that virtue which inclines us to be easy and merciful to offenders, kind in interpreting the actions of others, and yielding, in matters of our own concern, for peace' sake: and we *shew all meekness*, not by being never severe (for severity, at some times, towards some persons, is necessary), but by being mild in all cases, in which the circumstances of time, place, and persons, will admit of it.

[3] Ver. 3. Ἦμεν γάρ ποτε, *For we ourselves were sometimes.*] That these were the vices that reigned in the heathen world, see Rom. i. 26. 31. xiii. 13. Colos. iii. 5. 8. That the Cretians were prone to disobedience, we have proved from Suidas: that they were foolish, and deceived, is evident from their multitude of false gods, mentioned by Diodorus Siculus, lib. v. and their vain imagination, in thinking that their gods were mortal, with which Callimachus charges them. The lusts and pleasures they served were unnatural lusts, say Œcumenius and Theophylact: of which the Athenian, in Plato,* speaketh thus to Clinias of Crete; *Of unnatural lusts your cities are chiefly guilty; for, taking up your laws from Jupiter, and retaining the fable of his Ganymede, they committed this unnatural lust in imitation of their Jupiter.*

[4] Καὶ ἡμεῖς, *We ourselves.*] I cannot think, as St. Jerome doth, that St. Paul here condemns himself as one formerly guilty of all these vices; for then he could not have said, that *he had lived*, before his conversion, *in all good conscience towards God;* (Acts xxiii. 1.) that he had *served God, from his progenitors, with a pure conscience;* (2 Tim. i. 3.) and that, *as to the righteousness which was by the law, he was blameless.* (Phil. iii. 6.) Nor is any thing more common with St. Paul, than to speak thus, in the person of those to whom he writes. (See the note on Eph. ii. 3.)

[5] Ver. 4—7.] For the explication of these four verses, let it be observed;

First, That the apostle, in the very next verse, saith, *This is a faithful saying; and of this I will that thou affirm constantly, that they who have believed in God should be careful to maintain good works:* and, as he saith, that *we are justified by grace;* so doth he teach us, that this grace hath appeared, for this very end, *to teach us, denying ungodliness and worldly lusts, to live righteously, soberly, and godly, in this present world, looking for this blessed hope;* clearly insinuating, that without living godly, righteously, and soberly, we cannot reasonably hope for happiness at our Lord's second coming. Wherefore these words could never be intended to excuse Christians from a necessity of being holy, in order to their being happy.

Secondly, That the apostle only saith, *We are not saved by works of righteousness which we have done*, before faith, before the laver of regeneration; but doth not in the least exclude the works of righteousness they should hereafter do, by virtue of the new nature given to them, and the renewing of the Holy Ghost, from being conditions of their future happiness; and therefore hence it doth not follow, as Esthius suggests, that God hath predestinated us to salvation, of his mere mercy, without any respect to our works; but only, that he hath thus freely called any nation to the knowledge of that faith, that will, in the end, bring salvation to them that obey the prescripts of it.

Thirdly, That when the apostle saith, *By his mercy he saved us;* his meaning is, that by his free mercy he brought us from a state of wrath and condemnation, into the way of salvation; in which if we walk, and continue, we shall assuredly obtain salvation. (See note on Eph. ii. 8, 9.)

Fourthly, Some, by *the laver of regeneration*, understand that inward renovation which cleanseth the soul, as washing doth the body; but that the apostle, by the *laver of regeneration*, understands that baptism by which Christians, coming then from heathenism, engaged to renounce idolatry, the works of the flesh and of the world, and dedicated themselves to the service of the sacred Trinity, and testified their faith in Christ, cannot reasonably be doubted, if we consider,

First, How expressly our Saviour saith, *We must be born again of water and of the Holy Ghost, that we may enter into the kingdom of God:* (John iii. 5.) how he commis-

* Οἱ δὲ Κρῆτες φοβούμενοι μή τι τιμωρίας τύχωσιν, ἀνέστιον τὰ πλήθη, παρακαλοῦντες ἐξ αἰῶνος παραδεδομένην ἐλευθερίαν διαφυλάττειν. Voce ἀνέστιον.

* Καὶ τούτων τὰς ὑμετέρας πόλεις πρώτας ἂν αἰτιῶτο——πάντες δὲ δὴ Κρητῶν τὸν περὶ Γανυμήδη μῦθον κατηγορεῖτε, ὡς λογοποιησάντων τούτων, ἐπειδὴ παρὰ Διὸς αὐτοῖς οἱ νόμοι πεπιστευμένοι ἦσαν γεγονέναι, τοῦτον τὸν μῦθον προστεθεικέναι, ἵνα ἑπόμενοι τῷ Θεῷ καρπῶνται καὶ ταύτην τὴν ἡδονήν. Plato de Leg. lib. i. p. 776. D.

sionated his apostles *to make disciples in all nations, by baptizing them;* (Matt. xxviii. 16.) and how, from the beginning, the word παλιγγενεσία, *regeneration,* used here, was used to denote baptism, as Justin Martyr,* Irenæus,† and Clemens of Alexandria,‡ do inform us.

Secondly, That the same apostle elsewhere ascribes this virtue to baptism, saying, that *Christ doth purify and cleanse his body, by the washing of water;* (Eph. v. 26.) and that St. Peter saith, that *baptism now saves us;* (1 Pet. iii. 21.) and that baptism, at the first, was still attended with the vouchsafement of the Holy Ghost, here joined unto this *laver of regeneration:* (John iii. 5.) so that all Christians are said to be *baptized into one Spirit,* 1 Cor. xii. 13. who is here said to be plentifully poured out upon believers.

Thirdly, That being justified by faith, we become *the sons of God,* (John i. 12.) and being sons of God, are *heirs of glory,* (Rom. viii. 17.) and sons of the resurrection; or such as, if we do continue in the faith and our baptismal covenant, shall enjoy a happy resurrection. (Luke xx. 36. See note upon that place, and upon Rom. viii. 17.)

[6] Ver. 8. Καλῶν ἔργων προΐστασθαι, *To maintain good works.*] That is, say some, to employ themselves in honest trades and professions: but all the ancient commentators, on this and the fourteenth verse, interpret these words of alms-deeds or charity to supply the necessary wants of orphans, widows, &c. And they are followed by the learned Dr. Barrow, who observes, "That as in every kind, that which is most excellent, doth commonly assume the name of the whole kind; so are these works of charity, by way of excellency, styled *good works.*" Thus Dorcas was *full of good works;* i. e. *of alms-deeds which she did,* Acts ix. 36. *See you abound in every good work; i. e.* in all charitable offices, 2 Cor. ix. 8. *Let a widow be well-reported of for good works,* 1 Tim. v. 10. i. e. *for bringing up children, lodging strangers, washing the saints' feet, relieving the afflicted, and following every good work. Charge them who are rich in this world, that they be rich in good works,* 1 Tim. vi. 18. (See Heb. x. 24.) And this sense may be confirmed, first, from the phrase itself; for it is not ἐργάζεσθαι τὰ καλὰ ἔργα, but προΐστασθαι καλῶν ἔργων. Now προΐστασθαι signifies to *excel* and outstrip others in good works; which, as to works of charity, is certainly the Christian's duty, and was the thing by which the primitive ages gained great credit to Christianity: but it is not the Christian's duty to labour more than others at their trades or callings. Secondly, From the reason here assigned, why they must excel in good works; because they were not only profitable, but καλὰ, *creditable,* in the sight of men, as are such works of charity more conspicuously, than labouring in our professions; and, ver. 15. *That they be not unfruitful; i. e.* saith Dr. Hammond, that they may have to give to others: these acts of charity being styled, *Fruit abounding to their account,* Phil. iv. 17. *Good fruits,* James iii. 17. *The fruits of righteousness,* ver. 18.

[7] Ver. 9.] See note on 1 Tim. i. 4. And note here, and from that place, this excellent rule; That disputes about matters which only serve to beget strife and contention, but tend little to edification in the faith, or to the edifying of the body in love, (Eph. iv. 16.) or the promoting that doctrine which is after godliness, (1 Tim. vi. 3.) are vain talking and unprofitable disputes.

[8] Ver. 10.] Hence we may learn who is a heretic, in the apostle's sense.

1. He is one who ἐξέστραπται, *is perverted from the true faith;* holding some doctrine or opinion which subverteth the foundation of it. (2 Tim. ii. 18. 1 Tim. i. 19, 20.) 2. He is αὐτοκατάκριτος, a man *condemned by his own conscience,* and who, in what he doth maintain or practise, sins against his own convictions: for, 1. the apostle saith not to Titus, Do thou convince or inform him of his error, but, Do thou *admonish* him of his fault; which shews the crime lay not in his head, or his mistaken judgment, for that can never be corrected by admonition, but only by instruction; but that it lay in the irregularity of his affections, and the perverseness of his will: and, 2. because otherwise he could not *condemn himself* by maintaining his heresy; for no man who acts according to his judgment, how erroneous soever it may be, is self-condemned in that action.

Obj. 1. Against this exposition it is objected, 1. That he who oppugns a doctrine, which he knows to be true, is indeed perverse, but he is no heretic.

Ans. 1. Yes, he is properly a heretic, according to St. Austin, because he follows or starts a new opinion, not from regard to truth, but to vain-glory, or temporal advantage: whence, saith he, "Errare possum, hæreticus esse nolo;" *I may err, but I will not be a heretic;* placing heresy not in the judgment, but in the will.

2. He is so also, according to the proper import of the word, because he properly doth choose to be of his opinion: whereas the judgment of the erroneous person doth oblige him to hold his error, it being not in our power to believe otherwise than our mind and judgment doth inform us; so that, in this case, we do not properly αἱρετίζειν, choose what opinion we will hold. And, 3. he is most properly a heretic in the Scripture sense, which still ascribeth to such men something relating not to the error of their judgments, but to the perverseness of their wills, or the corruption of their affections; as, that they designed not to *serve the Lord, but their own bellies;* (Rom. xvi. 18.) that they *turned away from the truth, supposing that gain was godliness;* (1 Tim. vi. 5.) that *they taught things which they ought not, for filthy lucre's sake;* (Tit. i. 11.) that *through covetousness, with feigned words, they made merchandise of them whom they deceived,* (2 Pet. ii. 3. 14.) *having hearts exercised with covetous practices;* and that *they went greedily after the error of Balaam for reward.* (Jude 11. Matt. xxiv. 11. 1 John iv. 1. 2 Cor. xi. 13. 2 Pet. ii. 1. 1 Tim. iv. 2.)

Hence they are often styled *false prophets, false Christs, false apostles, false teachers, deceitful workers, transforming themselves into the apostles of Christ;* men who insinuated their doctrines ἐν ὑποκρίσει ψευδολόγων, *by hypocritical falsehoods,* who preached up the necessity of circumcision, *not that they themselves observed the law,* or thought it necessary so to do, but that *they might avoid persecution;* (Gal. vi. 12, 13.) that they were men risen up among Christians, *speaking perverse things to draw away disciples after them,* (Acts xx. 30.) *wolves in sheep's clothing,* (Matt. vii. 15.) men that *went out from them, when indeed they were not of them.* (1 John ii. 19.)

Obj. 2. Secondly, It is objected, That there be few who

* Justin. M. Ap. ii. p. 93. 24.

† Iren. lib. i. cap. 18. lib. ii. cap. 39. lib. iii. cap. 19.

‡ Clem. Alex. Pæd. lib. i. cap. 6. p. 93. Δι' ὕδατος καὶ λούτρου παλιγγενεσίας. Theoph. lib. ii. p. 95. B.

oppose the truth wittingly, and they are only known to God, not to the church; which therefore cannot admonish, avoid, or excommunicate them. He therefore must be self-condemned, not because he maintains what himself thinks to be false, but because he inflicts upon himself that punishment and condemnation, which the bishop and church useth to do upon malefactors, by separating himself from the communion of the faithful.

Ans. To this I answer, 1. That I do not find that the word αὐτοκατάκριτος bears any other sense but this; viz. *one condemned by his own mind,* or *inward sentence;* ὑφ' ἑαυτοῦ, καὶ τῆς οἰκείας συνειδήσεως κατακρινόμενον, saith Œcumenius. 2. Nor is it true that heretics did always cut themselves off from the church; for then what need was there of their excommunication? The Scripture shews the contrary, declaring, that these false teachers, that brought in damnable doctrines, were ἐν ὑμῖν, *lurking among Christians:* (2 Pet. ii. 1. 1 John ii. 19. 2 Pet. ii. 13. Jude 12. 19.) yea, saith the apostle, *there must be heresies,* ἐν ὑμῖν, *among you,* 1 Cor. xi. 9. they kept their love-feasts with them, till for fear of persecution they departed from them. (Gal. vi. 12.) They were inwardly *wolves,* but *in sheep's clothing,* εὐπροσωπήσαντες ἐν αὐτοῖς, *making a fair show among them.* Moreover, what need was there of avoiding men already separated, and gone out from them? or to what end should the apostle give them any admonitions, or excommunicate them, who had already exclnded themselves from the church's communion? This exposition therefore agrees not with the words of the apostle.

And whereas it is said, such heretics are only known to God; I hope they might be known also to Titus, the only person here bid either to admonish or avoid them, especially if we consider, that to him belonged, in those times, διάκρισις πνευμάτων, *the discerning of spirits.* Moreover, the church of those times, in which the apostles were still preaching, could easily know whether the doctrines which others taught in opposition to them, were indeed doctrines received from the apostles, or not; if they were not, they who taught them must know they received no such doctrine from them, and so must be self-condemned in teaching it, as received from them, or as the faith once delivered to the saints; and they who heard them must know they wilfully opposed the doctrine of those apostles, who had confirmed the faith with such authentic testimonies, as their opposers could not question. Moreover, they being then bid *to try the spirits, whether they were of God,* (1 John iv. 1.) and the gift of discerning spirits being then given to the prophets, who managed the church affairs, they might then very well be able to judge of these deceivers and false teachers.

Μετὰ μίαν καὶ δευτέραν νουθεσίαν.] See this reading confirmed by full authority, and the mistakes of Dr. Mills discovered, Examen Millii in locum.

[9] Ver. 12.] These words made the author of the postscript date this Epistle from Nicopolis of Macedonia, whereas they rather prove the contrary; for he saith not, I have determined to winter *here,* but *there,* which shews he was not yet come thither.

THE

EPISTLE TO PHILEMON.

WITH ANNOTATIONS.

PREFACE.

SOME have thought this Epistle was not worthy to be ranked among the Epistles of St. Paul, as being writ upon an occasion of no great moment: but it contains instructions sufficient for so short an Epistle; as, *v. g.*

First, That no Christian, though of the meanest sort, is to be contemned: that Christianity makes the vilest servant both profitable and worthy to be highly loved and honoured by persons in the highest dignity; Onesimus being by the apostle styled his *son,* and his *bowels.*

Secondly, That Christianity doth not impair the power of masters over their servants, or give any authority to them who convert them to use them as their servants, without leave granted from their masters.

Thirdly, That servants ought to make satisfaction for any wrong or injury they have done to their masters.

Fourthly, That there is an affection due from the master to a profitable servant.

Who then (say the Greek interpreters *) *would refuse to number an Epistle so profitable, with the rest?*

The Apostolical Constitutions † have made this Philemon bishop of Colosse, and St. Jerome seems to incline to that opinion; but Hilary ‡ the deacon saith expressly, that *he was of no ecclesiastical dignity, but one of the laity.* Theodoret, Œcumenius, and Theophylact, seem also of the same opinion.

This Epistle was writ in the same year with that to the Philippians, *viz.* the eighth of Nero, A. D. 62. when St. Paul expected to be delivered from his bonds, ver. 22.

---

* Τίς γοῦν ἐστιν ὁ ἀπαξιῶν ταύτην ταῖς λοιπαῖς συναριθμεῖν τοσαύτης ὠφελείας γέμουσαν; Præfat. Œcum. Chrysost. Theoph.

† Κολοσσέων δὲ Φιλήμων. Lib. vii. cap. 46.

‡ "Philemon nulla erat ecclesiasticæ ordinationis præditus dignitate, sed vir laudabilis, unus ex plebe." In locum.

1. I, PAUL, a prisoner of Jesus Christ, and Timothy, our brother, *(write)* to Philemon our dearly beloved, and [1] fellow-labourer.

2. And to our [2] beloved Apphia, and Archippus [3] our fellow-soldier, and [4] to the church in thy house:

3. *(And I wish)* grace to you, and peace, from [5] God our Father and the Lord Jesus Christ.

4. I thank my God, making mention of thee always in my prayers *(or, I thank my God always when I mention thee in my prayers)*,

5. Hearing [6] of thy love and faith, which *(faith)* thou hast towards the Lord Jesus, and *(love)* towards all saints;

6. *(And my prayer is,)* that [7] the communication of thy faith *(or, thy liberality to the saints, which is the fruit of thy faith,)* may become effectual *(to bring others to it)* by the acknowledgment of every good thing which is in you in Christ Jesus, *(or, may become effectual to the acknowledgment of thy good works by other Christians who have such instances of thy charity.*

7. *And I have reason thus to give thanks to God for thee,)* for we have great joy and consolation in thy love *(to the saints)*, because *(hereby)* the bowels of the saints *(yearning for relief)* are refreshed by thee, brother.

8. Wherefore, though I might be much bold *(or, having great power)* in Christ to enjoin thee that which is convenient,

9. Yet for love's sake I rather beseech thee *(or, I rather beseech thee for love's sake)*, being such a one as Paul *(the apostle of Christ)* [8] the aged *(and upon that account worthy of reverence)*, and now also a prisoner of Jesus Christ, *(and therefore worthy of respect,* Gal. vi. 17. Eph. iv. 1. Colos. iv. 18.)

10. I beseech thee *(I say)* for my son Onesimus, whom I have begotten *(i. e. converted to the faith, when I was)* in my bonds:

11. Who in times past was to thee *(an)* [9] unprofitable *(servant,* ver. 18, 19.) but now *(if received, will be)* profitable to thee and *(if sent back)* to me:

12. Whom I have sent again *(unto thee, he being in duty thine, and not to be employed by others, or detained without thy leave):* thou therefore receive him, *(him, I say,)* that is mine own bowels *(he being as dear to me as if he had proceeded from mine own bowels):*

13. Whom I would *(willingly)* have retained with me, that [10] in thy stead he might have ministered to me, *(being)* in the bonds of the gospel:

14. But without thy mind would I do nothing *(of this nature);* that thy benefit *(or, the advantage I receive from him who is thy servant)* should not be *(on thy part)* [11] as it were *(a matter)* of necessity *(because thou couldest not have him returned to thee)*, but willingly *(by thy own grant)*.

15. For perhaps he therefore departed *(from thee)* for a season, [12] that thou shouldest receive him again for ever, *(i. e. to serve thee during life;*

16. *That thou shouldest receive him, I say,)* not now as a servant *(only)*, but above a servant, *(as being also in Christ)* a brother [13] beloved, especially *(or, particularly)* to me, but how much more to thee, both in the flesh, and in the Lord? *(i. e. as being of thy family, and of thy faith.)*

17. If thou count me therefore a partner *(in thy friendship)*, receive him as myself.

18. If he hath wronged thee *(in any thing)*, or oweth thee aught, put that on my account;

19. I Paul have written it with my own hand, *(and so have entered into a solemn obligation, that)* I will repay it: albeit I do not say unto thee *(i. e. I insist upon it)* how thou owest to me *(by whom thou wast converted)* even thy own self *(or, the well being of thy soul)* besides.

20. [14] Yea, brother, (Gr. ναὶ, *I pray thee therefore)* let me *(for thy compliance with me in this matter)* have joy of thee in the Lord: [15] refresh my bowels in the Lord.

21. Having confidence in thy obedience I wrote *(thus)* to thee, knowing thou wilt also do more than I say.

22. But withal prepare me also a lodging *(wherefore prepare me a lodging also):* for I trust that [16] through your prayers I shall be given to you.

23. There salute thee Epaphras, my fellow-prisoner in Christ Jesus;

24. Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.

25. The grace of our Lord Jesus Christ be with your spirit. Amen.

ANNOTATIONS.

[1] Ver. 1. ΚΑΙ᾽ *συνεργῷ ἡμῶν, Our fellow-labourer.*] Hence Chrysostom conjectures, that he must be one of the clergy: but this is no good argument, seeing Christians in general, that promoted the interests of Christianity, and even women, are by the apostle styled συνεργοὶ, his *fellow-labourers.* For the first, see 3 John, ver. 8. for the second, Rom. xvi. 3.

[2] Ver. 2. Ἀπφίᾳ *τῇ ἀγαπητῇ.*] He salutes also Apphia the wife of Philemon; as Œcumenius and Theophylact conjecture, and Theodoret positively asserts, and that very probably, she being here ranked before Archippus: and this he doth, that he might obtain her good will also in behalf of Onesimus.

[3] Συστρατιώτῃ, *Our fellow-soldier.*] So also he calls Epaphroditus fellow-prisoner with him at Rome, Phil. ii. 23. 25. either because they suffered with him as good soldiers of Jesus Christ, (2 Tim. ii. 23.) or, as St. Jerome * saith, because, being ministers with him in the work of the gospel, (Phil. ii. 25. Colos. iv. 17.) they were more particularly engaged in fighting the good fight of faith. (See note on 1 Tim. i. 18.)

[4] Καὶ *τῇ κατ᾽ οἶκόν σου ἐκκλησίᾳ, And to the church in thy house.*] He calls his house a church, saith Theodoret, ὡς εὐσεβείᾳ λαμπρυνομένη, *as being illustrious for the piety of all its members.* (See note on 1 Cor. xvi. 19.)

[5] Ver. 3. Ἀπὸ Θεοῦ Πατρὸς, καὶ Κυρίου Ἰησοῦ Χριστοῦ, *From God the Father, and our Lord Jesus Christ.*] "Ex quo ostenditur unam Filii Patrisque esse naturam, cum id potest Filius præstare quod Pater, et dicitur id Pater præstare quod Filius." Hieronymus in locum.

[6] Ver. 5. Τὴν ἀγάπην καὶ τὴν πίστιν, *Thy love and faith.*] Here the apostle useth the figure synthesis; for *faith is to be referred to Christ,* and *love* to the *saints;* according to those words of the same apostle, *We give thanks for you,*

* "Commilitoni quod in eudem certamine belloque superaverit." Hieron. in locum.

since we heard of your faith in Christ Jesus, and of the love which you have to all the saints, Colos. i. 4. So, Matt. xii. 22. *The blind and dumb both spake and saw; i. e.* the blind saw, and the dumb spake: 1 Cor. vi. 11. *But ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God; i. e.* ye are sanctified by the Spirit, and justified by the name of Jesus. And so Theodoret interprets these words. Hence therefore papists vainly gather, that we may place our faith in saints departed; for even their own Esthius declares,* that, *in the ecclesiastical phrase, to believe in any one, is a profession of divinity.*

It is also farther to be noted from these words, That we ought to render thanks to God, not only for the blessings vouchsafed to ourselves, but to others also. (Rom. i. 8. 1 Cor. i. 4. Eph. i. 16.)

[7] Ver. 6. Ἡ κοινωνία, *The communication.*] Κοινωνίαν πίστεως τὴν ἐλεημοσύνην καλεῖ, ὡς διὰ πολλῆς πίστεως γενομένην· Theodoret, Œcumenius, and Theophylact, expound these words thus, "I pray that the faith in Christ, which thou hast common with us, may be operative in thee, to make thee know how to perform every good work."

[8] Ver. 9. Πρεσβύτης, *The aged.*] This Epistle being writ, at the farthest, but twenty-eight years from his conversion, when he is styled νεανίας, *a young man,* (Acts vii. 58.) it is inquired, How he could be now πρεσβύτης, *Paul the aged?*

I answer, That both the words, νεανίσκος, *young,* and πρεσβύτης, *aged,* are of that large signification, as is sufficient to remove this seeming difficulty. Phavorinus,† from Hippocrates, saith, a man is styled νεανίσκος, *a young man,* till twenty-eight, and πρεσβύτης, *aged,* from forty-nine to fifty-six; making but twenty-one years' difference betwixt them: elsewhere he saith, that old age begins, ἀπ' ἐτῶν ἑξήκοντα ἐννέα, *from sixty-nine years;* but then he saith, a man is, νεανίσκος, *young, from twenty-three,* ἕως ἐτῶν τεσσαράκοντα ἑνὸς, *till forty-one years;* making the difference between them twenty-eight years. Varro, in Cœlius Rhodiginus, lib. xxix. cap. 21. says, a man is *juvenis, young,* till forty-five, and aged at sixty. And thus St. Paul, according to the computation of St. Chrysostom,‡ might be a young man of thirty-five years at his conversion, an old man at the writing this Epistle, as being then sixty-three, and suffering martyrdom in the fourteenth year of Nero.

[9] Ver. 11. Ἄχρηστος.] Not only an unprofitable, but an injurious servant, having not only run away from his master, but purloined some of his goods, and spent what he had thus purloined: for had it not been thus, saith St. Jerome,* the apostle needed not to have stipulated for satisfaction of the injury, (ver. 18. 19.)

[10] Ver. 13. Ὑπὲρ σοῦ, *In thy stead.*] A ministry seems due from all that are able, towards those that suffer, and are in bonds for Christ's sake; and when it is not performed, there seems to be a lack of service due to them, especially to the ambassadors of Christ. (Phil. ii. 30.)

[11] Ver. 14. Ὡς κατ' ἀνάγκην, *As of necessity.*] Here again, freedom of will is put in opposition to necessity: (see note on 2 Cor. ix. 7.) according to those words of Seneca, De Benef. lib. ii. cap. 4. *Si vis scire an velim, effice ut possim nolle.*

[12] Ver. 15. Ἵνα αἰώνιον αὐτὸν ἀπέχῃς, *That thou mightest have him during life.*] Δουλεύσει αὐτῷ εἰς αἰῶνα, *He shall serve him during life,* Exod. xxi. 6. Ἔσται σοι οἰκέτης εἰς αἰῶνα, *He shall be thy servant whilst he lives,* Deut. xv. 17. Καθήσεται εἰς αἰῶνα, *He shall abide for ever there,* 1 Sam. i. 22. that is, ἕως ἡμέρας θανάτου αὐτοῦ, *till the day of his death,* ver. 11. *all the days of his life,* ver. 28.

[13] Ver. 16. Ἀγαπητὸν, *Beloved.*] Note here, that love is due even to bond-servants from their masters, when they are useful and profitable to them; for where advantage is received from the labours of another, there love is due.

[14] Ver. 20. Ναὶ.] As the Hebrew נָא is "verbum obsecrandi," *a word of entreating;* so is the Greek ναὶ very frequently. (See note on Matt. xv. 27.)

[15] Μου τὰ σπλάγχνα, *Refresh my bowels.*] Either meaning Onesimus, whom he calls his *bowels,* ver. 12. or rather himself, whose bowels would be refreshed by Philemon's receiving Onesimus kindly, for the Lord's sake.

[16] Ver. 22. Διὰ τῶν προσευχῶν ὑμῶν, *By your prayers.*] The apostle knew the efficacy of the prayers of the church, for preservation of Christ's eminent servants from impendent dangers; as in the case of Peter, Acts xii. and therefore, in most of his Epistles he doth most earnestly entreat them, that he might be enabled to preach the gospel with freedom and success, (Eph. vi. 19. Colos. iv. 3. 2 Thess. iii. 1.) and for deliverance from the malice of his persecutors; (Rom. xv. 30, 31. 2 Thess. iii. 2.) or else express his confidence that their prayers will be effectual to that end, as here, and 2 Cor. i. 10, 11. iv. 14, 15. Phil. i. 19. And had he thus conceived of prayers directed to angels and departed saints, why doth he not afford one instance of them in all his Epistles?

---

* "Credere in aliquem, ecclesiasticâ phrasi è Scripturis desumptâ, professio divinitatis est." Esth. in locum.

† In vocibus, παῖς, νεανίσκος, et πρεσβύτης.

‡ Ὃς (ἴτη) τριάκοντα πέντε ἐδούλευσε τῷ κυρίῳ κατὰ πάσης προθυμίας, τελέσας δὲ τὸν ὑπὲρ τῆς εὐσεβείας δρόμον ἀνεπαύσατο ὡς ἑξήκοντα ὀκτώ. Orat. de Petro et Paulo. tom. v. p. 994. lin. 28.

* "Nec sponsor fieret rei ablatæ, nisi esset id quod ablatum fuerat, dissipatum."

THE

EPISTLE TO THE HEBREWS.

WITH ANNOTATIONS.

PREFACE.

BY way of preface to this excellent Epistle, I shall inquire,

I. Concerning the author of it.

II. Touching the canonical authority of this Epistle.

III. Concerning the language in which it was originally written.

IV. To whom it was indited and sent, and when.

V. Concerning the occasion and design of writing this Epistle. And,

I. That St. Paul was the author of this Epistle, I prove,

First, From these words of St. Peter, *As our dear brother Paul, according to the wisdom given to him, hath written unto you, as in all his Epistles,* 2 Pet. iii. 15, 16. whence it is evident, 1. That the apostle Paul had writ to them to whom St. Peter was then writing; *i. e.* to the believing Jews in general, 2 Pet. i. 1. to those of the dispersion, mentioned 1 Pet. i. 1. 2. That he writ to them some certain letter, distinct from all his other epistolary writings; as appears from those words, *as also in all his Epistles, i. e* his other Epistles. Since then none of the ancients say that this Epistle was lost, it must be that which bears the name of The Epistle to the Hebrews.

Obj. To this it is answered, That the Epistle intended by St. Peter may be that written to the Romans, in which he speaketh to the Jews by name, ii. 17. and in which is an exhortation found, to count the long-suffering of God salvation, or that which *leadeth to repentance,* ver. 4.

Ans. But, (1.) that which is written there, is plainly written to the unbelieving Jews, and concerns them only: whereas St. Peter writes to the *brethren,* iii. 12. the *beloved,* ver. 1. 14. 17. to them *who had received like precious faith,* i. 1. he therefore could not mean the Jews, of whom St. Paul speaks in the Epistle to the Romans: nor, (2.) can that Epistle be properly said to be writ to the dispersed Jews, it being writ to those at Rome only, i. 7. and chiefly to the gentiles there, i. 13. xi. 13. xv. 15, 16. (3.) The words, ii. 4. are not an exhortation *to count the long-suffering of God salvation;* but a reproof for despising this long-suffering; whereas, in the Epistle to the Hebrews, chap. x. he commends their patience under sufferings, and assures them it would find salvation; and that *if they lived by faith, the Lord would come and would not tarry.*

Arg. 2. A second argument to prove St. Paul the author of this Epistle, is taken from these words, *Know ye that our brother Timothy is set at liberty; with whom, if ye come shortly, I will see you: They of Italy salute you,* xiii. 23, 24. and from those also, *Pray for us;* and, *Do this now the rather, that I may be restored to you the sooner,* ver. 18, 19. For, first, it is customary with St. Paul, when he writes to others, to call St. Timothy his *brother:* so, *Paul the apostle of Jesus Christ, and Timothy our brother,* 2 Cor. i. 1. and again, Colos. i. 1. in the same words; *We sent Timothy our brother,* 1 Thess. iii. 2. and, *Paul a prisoner of Jesus Christ, and Timothy our brother,* Philem. ver. 1. This Timothy was a prisoner at Rome in the seventh year of Nero; and set at liberty the eighth, saith Dr. Lightfoot, Harm. p. 139, 140. of which here the author of this Epistle gives notice, and saith, *he would come with him to them; i. e.* to the Jews in Judea, to whom I shall prove, anon, that this Epistle was indited. Now Timothy, we know, was still the companion of St. Paul. Lastly, He desires them to pray for him, which is frequently done by St. Paul in most of his Epistles, *viz.* in that directed to the Romans, Rom. xv. 30. to the Ephesians, Eph. vi. 19. to the Philippians, Phil. i. 19. to the Colossians, Colos. iv. 3. and to the Thessalonians, 2 Thess. iii. 1. and is never done in any of the catholic epistles. *Pray for me* (saith he), *that I may be restored to you the sooner.* Now Paul was sent bound from Judea to Rome, and therefore his return from Rome to Judea was properly a restoring of him to them. And that he was thus restored to them, we learn from St. Chrysostom,* declaring, that being at liberty, he went to Spain, thence to Judea, and so back to Rome.

Arg. 3. That this Epistle was written or composed by St. Paul, may yet more strongly be concluded from the authority of the ancients; for that they did deliver this as the Epistle of St. Paul, and that they were not rash in so doing, we learn from the words of Origen.† Now among these ancients we may reckon,

1. Clemens Romanus, the companion of and coworker with St. Paul, who, as Eusebius‡ and St. Jerome§ note, "hath many notions which are in this Epistle, and used many expressions, word for word, taken thence:" which shew this Epistle not to be new, and to be duly reckoned among the writings of this apostle.

---

* Δύο μὲν οὖν ἔτη ἐποίησεν ἐν Ῥώμῃ δεδεμένος, εἶτα ἀφείσθη, εἶτα εἰς τὰς Σπανίας ἐλθὼν, εἰς Ἰουδαίαν ἔβη ὅτε καὶ Ἰουδαίους εἶδε, καὶ τότε πάλιν ἦλθεν εἰς Ῥώμην. Chrys. Præfat. See Theophyl. ibid.

† Εἴ τις οὖν ἐκκλησία ἔχει ταύτην ἐπιστολὴν, ὡς Παύλου αὐτὴ εὐδοκιμείτω, καὶ ἐπὶ τούτῳ· οὐ γὰρ εἰκῇ οἱ ἀρχαῖοι ἄνδρες ὡς Παύλου αὐτὴν παραδεδώκασι. Ap. Euseb. Hist. Eccl. lib. vi. cap. 25. p. 227. C. D.

‡ Ἐν ᾗ τοῖς περὶς Ἑβραίους πολλὰ νοήματα παραθεὶς, ἤδη δὲ καὶ αὐτολεξεὶ ῥητοῖς τισιν ἐξ αὐτῆς χρησάμενος σαφέστατα παρίστησιν, ὅτι μὴ νέον ὑπάρχει τὸ σύγγραμμα. Ὅθεν εἰκότως ἔδοξεν αὐτὸ τοῖς λοιποῖς ἐγκαταλεχθῆναι γράμμασι τοῦ ἀποστόλου. Hist. Eccl. lib. iii. cap. 38. See Epist. Clem. ad Corinth. §. 12. 17. 36. 43.

§ Catal. Scrip. Eccl.

2. Irenæus, in the second century, by whom this Epistle is supposed to be cited as a book written by the Spirit, Adv. Hær. lib. iii. cap. 6. But not to insist on that, as being uncertain,

3. Clemens Alexandrinus* cites those words of St. Paul, *Without faith it is impossible to please God,* Heb. xi. 6. adding, that *faith is the substance of things hoped for, the evidence of things not seen,* ibid. ver. 1. κατὰ τὸν θεῖον ἀπόστολον, *according to the Divine apostle.* And again he saith,† Ὁ θεῖος ἀπόστολος, *The Divine apostle fears not to say, Remember the former days, in which ye, being enlightened, suffered a great fight of affliction,* Heb. x. 32. and so he cites him on to the end of that chapter; then gives the substance of the eleventh chapter, and the exhortation in the beginning of the twelfth, ver. 1, 2. And that this Divine apostle was St. Paul, we are assured from these words,‡ Ἐπεὶ καὶ Παῦλος τοῖς Ἑβραίοις γράφων τοῖς ἀνακάμπτουσιν εἰς νόμον ἐκ πίστεως: *Paul also writing to the Hebrews, relapsing from faith unto the law, saith, Ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat,* Heb. v. 12.

4. In the third century, Origen,§ citing the very words now mentioned, and the following words, ver. 13. *For every one that useth milk is unskilful in the word of righteousness;* he saith, *He that writ this was the same Paul who said to the Corinthians, I have fed you with milk, and not with meat,* &c. 1 Cor. iii. 2. In his Philocalia‖ he saith, *The apostle Paul, who said to the Corinthians, These things happened in a figure, and they were written for us, on whom the ends of the ages are come,* 1 Cor. x. 11. *doth also, in another Epistle, use these words, relating to the tabernacle, Thou shalt make all things according to the pattern shewed thee in the mount,* Heb. viii. 5. and that the apostle who said,¶ *Jerusalem which is above is free, and is the mother of us all,* Gal. iv. 26. said also in another Epistle, *Ye are come to Mount Sion, the city of the living God, the heavenly Jerusalem, and to myriads of angels,* &c. Heb. xii. 22, 23. In his exhortation to martyrdom,** he hath these words, Φησί που ὁ Παῦλος, *St. Paul, speaking somewhere to them who suffered from the beginning, and exhorting them to suffer patiently the trials which afterward fell upon them for the word, saith, Call to remembrance the former days in which ye, being enlightened, suffered a great fight of afflictions—Cast not away therefore your confidence, which hath great recompence of reward; for ye have need of patience,* Heb. x. 32—36. And in his answer to Africanus, having cited these words from this Epistle, *They were stoned, they were sawn asunder, they were slain with the sword,* Heb. xi. 37. he saith,†† *If any person being pressed with these words should fall into the opinion of them who reject this Epistle as none of St. Paul's, he would use other words, to demonstrate to him that it was the Epistle of St. Paul.* He also adds,‡‡ that *the sentences contained in it are admirable, and no whit inferior to the writings of the apostles; as he who diligently reads them must confess.*

In a word, when this Epistle was denied by the Arians in the fourth century, because they were not able to resist the conviction it affords us of our Lord's Divinity,* Theodoret saith, *They ought at least to revere the length of time in which the children of the church have read this Epistle in the churches,* viz. *as long as they have read the apostolic writings: or, if this be not sufficient to persuade them, they should hearken to Eusebius,† of whom they boast, as of the patron of their doctrine; for he confesses this was St. Paul's Epistle, and he declares that all the ancients had this opinion of it.*

That they of Rome, and other Latins, did, for awhile, reject this Epistle, will not much weaken this tradition, if we consider,

First, That this Epistle was not writ to them, but to the Hebrews, who, as Eusebius‡ testifies, *delighted much in it.*

Secondly, That it was rejected by them, not that they had any thing to say against it, but because they could not answer the arguments which the Novatian schismatics among them produced from the sixth and tenth chapters of this Epistle, against receiving lapsed penitents into the church, whence, as Philastrius informs us, they rejected it, as thinking it was depraved by heretics; or,

Thirdly, Because it wants its name, which he concealed, not as St. Jerome conjectures, διὰ φθόνον, *to avoid the offence of those who liked not his person,* by reason of his doctrine concerning the nonobservation of their law; for it is evident from his desire of their prayers, and from his intimation that he designed shortly to be with them, that he must be well known unto them; but, as Theodoret observes, because *he was made an apostle, not of the circumcision, but of the gentiles.* Lastly, The difference in style, some mention, is so nice a thing, and may happen upon so many accounts, that it deserves not to be looked on as an argument of any force against plain testimonies of the ancients, that St. Paul was the author of this work.

II. That this Epistle was written and directed to the Jews dwelling in Judea and Palestine, is the opinion of the ancients,§ though not so as to exclude the believing Jews of the dispersion. This may be argued from the endorsement of it, *To the Hebrews,* rather than *To the Jews.* It cannot be imagined but that he sends it to be delivered at a certain place, within some reasonable compass, seeing the bearer of it, whoever he was, could not deliver it to all the Jews dispersed through the whole world; and because he directs them to pray, *that he might be restored to them,* and promiseth to come and see them. The title therefore, *To the Hebrews,* must determine the place, and point out the Jews that dwelt in Judea, or the land of Israel; and this sense doth the Holy Ghost put upon the title, *The Hebrews,* when it is said, *There was a murmuring of the Hellenists against the Hebrews,* Acts vi. 1. by the Hellenists, mean-

---

* Strom. ii. p. 362. B.

† Strom. iv. p. 514. C. D. 515. A. B.

‡ Strom. vi. p. 645. D.

§ Adv. Celsum, lib. iii. p. 143.

‖ Philocal. p. 10.

¶ Philoc. p. 17. et Adv. Celsum, lib. vii. p. 351.

** Philoc. p. 209, 210.

†† Τῶν ἀθετούντων τὴν ἐπιστολὴν ὡς οὐ Παύλου γεγραμμένην, πρὸς ὃν ἄλλων λόγων κατ' ἰδίαν χρήζομεν εἰς ἀπόδειξιν τοῦ εἶναι Παύλου τὴν ἐπιστολήν. P. 232.

‡‡ Ὅτι τὰ νοήματα τῆς ἐπιστολῆς θαυμάσιά ἐστι, καὶ οὐ δεύτερα τῶν ἀποστολικῶν ὁμολογουμένων γραμμάτων, καὶ τοῦτο ἂν συμφῆσαι εἶναι ἀληθὲς πᾶς ὁ προσέχων τῇ ἀναγνώσει τῇ ἀποστολικῇ. Apud Euseb. lib. vi. cap 23. p. 227. C.

* Ἔδει γὰρ αὐτοὺς τοῦ χρόνου γοῦν αἰδεσθῆναι τὸ μῆκος, ἐξ οὗ γὰρ τῶν ἀποστολικῶν γραμμάτων αἱ τοῦ Θεοῦ μετέλαχον ἐκκλησίαι, ἐξ ἐκείνου καὶ τῆς παρὸς Ἑβραίους ἐπιστολῆς τὴν ὠφέλειαν καρπεύονται. Præf. in Epist. ad Hebr.

† Καὶ τοὺς παλαίους ἅπαντας ταύτην περὶ αὐτῆς ἔφησεν ἰσχυκέναι τὴν δόξαν. Præf. ibid.

‡ Ὡι μάλιστα Ἑβραίων οἱ τὸν Χριστὸν παραδεξάμενοι χαίρουσι. Hist. Eccl. lib. iii. cap. 25. p. 97.

§ Ποῦ δὲ οὖσιν ἐπιστέλλει; ἐμοὶ δοκεῖ ἐν Ἱεροσολύμοις καὶ Παλαιστίνῃ. Chrys. et Theodoret. Præfat.

ing the Jews that dwelt in foreign countries among the Greeks; and by the Hebrews, those that dwelt in Judea. So again, 2 Cor. xi. 22. *Are they Hebrews? so am I. Are they Israelites? so am I.* And, Phil. iii. 5. *Of the stock of Israel, a Hebrew of the Hebrews; i. e.* a Hebrew not only by descent, as were all of the stock of Israel, but by language, which some of them had lost; and by habitation in the holy land, and not among the uncircumcised gentiles, he being *bred up at the feet of Gamaliel.* And so it is most proper to understand the inscription of this Epistle, namely, that St. Paul directs and sends it to the believing Jews of Judea, which he styles his own nation, Acts xxiv. 17. For though he, doubtless, did intend it also for the benefit of the believing Jews dispersed, yet might he send it first and chiefly to those in Judea, the principal seat of the circumcision; from whence it might, in time, diffuse itself through the whole circumference of the circumcision.

III. But hence it cannot reasonably be concluded, that this Epistle was writ in Hebrew, or in Syriac: for the Gospel of St. John, and his First Epistle, the catholic epistles of St. James, St. Peter, and St. Jude, were also written to the Jews, and yet were writ in Greek, that being a tongue so well known to the Jews, that they call it the vulgar tongue; therefore in all the discourses of the Jews with the Roman governors, who understood the Greek tongue, we never read, either in Scripture or Josephus, that the Jews spake to them, or they unto the Jews, by an interpreter; nor is there any of the ancients, who pretends to have seen any Hebrew copy of this Epistle. That it was writ in Greek, appears not only from the passages of Scripture, so often cited in it from the Septuagint, even where they differ from the Hebrew, i. 6. iii. 8—10. viii. 8, 9. x. 5. 37, 38. but also from vii. 2. where we read thus, πρῶτον μὲν ἑρμηνευόμενος Βασιλεὺς δικαιοσύνης, *first being interpreted King of righteousness, and afterward King of Salem, which is, King of peace:* for both the word Melchisedec and King of Salem, being in the first verse, should have been there interpreted, had this been the addition of the interpreter; for so we find it is throughout the New Testament, where the interpretation immediately follows the Hebrew word or phrase, as Mark v. 41. *Talitha, cumi; which is, by interpretation, Daughter, arise: Golgotha, which is, by interpretation, The place of a skull,* Mark xv. 22. So Matt. xxvii. 46. Mark xv. 34. John i. 38. *Rabbi, which is, being interpreted, Master;* and, ver. 41. *Messiah, which is, being interpreted, The Christ.* So ix. 7. xix. 37. Acts iv. 36. ix. 36. xiii. 8. Whereas here the word Melchisedec is in the beginning of the first verse, and the supposed addition of the interpreter is added where the word is not; so *King of Salem* is in the first verse not interpreted, and when it is repeated, then comes the interpretation; which plainly shews, that it is not made to give the sense, but the mystery contained in the words, *viz.* that Christ was *our peace,* Eph. ii. 14. and *his sceptre* was a *sceptre of righteousness,* i. 8.

IV. As for the time when this Epistle was indited, 1. it seems evident, that it was written after that to the Colossians and to Philemon; for there he is Paul the prisoner, here he is set at liberty, and hoping to come quickly to them to whom he writes: those Epistles therefore being writ in the sixty-second year of Christ, and the eighth of Nero, this must at least be written in the following year. Again, in the Epistle to the Colossians, we have mention of St. Timothy, but nothing of his bonds; here we have mention both of his imprisonment and his ensuing liberty, which may well cast this Epistle into the ninth of Nero, where it is placed by Bishop Pearson.

V. To speak a little of the occasion of it: I have shewed in the preface to the Second Epistle to the Thessalonians, and in the preface to the Epistle of St. James, that it was written chiefly to prevent that epidemical apostacy from Christ to Moses, which the believing Jews were then too prone to. But we learn also from the matter of the Epistle, that it was written to prove that *Jesus was the Son of God:* now in what sense this chiefly was denied by the Jews, we learn from the Gospel of St. John, where, when our Lord had said, *My Father worketh hitherto, and I work,* John v. 17. the Jews seek to kill him, because Πατέρα ἴδιον ἔλεγε τὸν Θεὸν, *he said God was his own Father, making himself equal to God,* ver. 18. And again, *We stone thee* (say they) *for blasphemy, because thou, being a man, makest thyself God,* John x. 33. What was this blasphemy of which they thus accuse him? It was only this, that he said, *I am the Son of God,* ver. 36. It is therefore plain, they judged it the same thing to say he was *the Son of God,* and to say that *he was God;* whence we may rationally conclude, it was also in this sense that the apostle here asserts, and doth endeavour to confirm this truth.

And, lastly, this Epistle being written to persons now relapsing from Christ to Moses, and to the law given, said they, by angels; this seems to be the reason why the apostle is so large in shewing that Christ was greater than the angels, a greater lawgiver than Moses, a greater priest than Aaron, and that the Levitical priesthood, covenant, and law, were to give place to Christ our great high-priest, to his new law of liberty, and that new covenant he had established upon better promises.

CHAP. I.

1. GOD, who [1] at sundry times and [2] in divers manners spake in time past unto the fathers by the prophets,

2. Hath in these last days *(the times of the Messiah,* see note on 2 Tim. iii. 1.) spoken unto us by his Son, whom he hath appointed (ἔθηκε, *constituted)* [3] heir of all things, [4] by whom also he made the worlds;

3. Who being the [5] brightness of his glory, and the [6] express image of his person *(or, character of his substance),* and [7] upholding all things by the word of his power, [8] when he had (Gr. *having)* by himself purged our sins, sat down on the right hand of the Majesty on high;

4. Being made (Gr. *being)* so much better than the angels *(and superior to them by this exaltation to the right hand of Majesty),* as he hath by inheritance obtained [9] a more excellent name *(title and authority)* than they.

5. For to which of the angels said he at any time *(as he did to Christ),* [10] Thou art my Son, this day have I begotten thee? and again *(to Solomon the son of David, what did more eminently belong to this Son and Lord of David),* [11] I will be to him a Father, and he shall be to me a Son? (2 Sam. vii. 14. 1 Chron. xxii. 10.)

6. And again, when he bringeth in (ὅταν δὲ πάλιν, *and when he brings again)* the first-begotten *(from the dead,* Colos. i. 18.) into the world, he saith, And [12] let all the angels of God worship him *(establishing thus his dominion*

over them, and their subjection to him, and also the Divine excellence of him who was thus to be worshipped by the highest of created beings).

7. And *(moreover, speaking)* [13] of the angels, he *(i. e. David only)* saith, *(He is that God)* who maketh his angels spirits *(or winds)*, and his ministers a flame of fire; *(giving them no higher titles than those of his messengers and ministers, and shewing their efficacy and swiftness in doing his commandments, and hearkening to the voice of his words, by comparing them to the winds and fire,* Psal. cxxiii. 20, 21.)

8. But *(speaking)* to *(of)* the Son, he *(i. e. David, moved by the Holy Ghost,)* saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. (Psal. xlv. 7.)

9. Thou hast loved righteousness, and hated iniquity; therefore [14] God, even thy God, hath anointed thee with the oil of gladness *(i. e. advanced thee in eminence and dignity)* above thy fellows *(styling him, in these words, God, and an eternal king; ascribing to him a throne and kingdom, and a righteous government, to reward his righteous servants, whom he loves, and to punish his obdurate enemies, whose iniquities render them hateful to him. So that these words again prove both his Divine nature, and his exaltation to the government of the whole world).*

10. And *(that also by him he made the heavens, is testified in these words spoken of him)*, [15] Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of thy hands.

11. They shall perish; but thou remainest: and they shall all wax old as doth a garment;

12. And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. (Psal. cii.)

13. But *(yea)* to which of the angels said he at any time, *(as he did to Christ,* Psal. cx. 1.) [16] Sit thou on my right hand, till I make thine enemies thy footstool?

14. Are they not all *(declared,* Psal. ciii. 20, 21. civ. 4. *to be)* ministering spirits, sent forth *(not for government and dominion, but)* to minister for them who *(being sons by adoption)* shall be *(also)* [17] heirs of salvation?

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. ΠΟΛΥΜΕΡΩΣ, *At sundry times.*] Before the flood by Enoch, Jude 14. and by Noah, 2 Pet. ii. 5. after the flood by Abraham the prophet, Gen. xx. 7. who gave *to his children and household after him the commandments of the Lord,* Gen. xviii. 19. By Jacob, *prophesying to his sons of things to come in the last days,* Gen. xlix. 1. By Moses, during their abode in the wilderness. By Deborah, Samuel, and other prophets, in the time of the judges, Judg. vi. 8. By Nathan in the time of David and Solomon. By Isaiah, Jeremiah, and Ezekiel, in the time of the Kings. By Daniel, Haggai, Zechariah, Malachi, in and after the captivity.

[2] Πολυτρόπως, *In divers manners.*] In a cloud, fire, a still breath; by visions, dreams, a voice from heaven, and by the Holy Spirit speaking in the prophets, 2 Pet. i. 21.

[3] Ver. 2. Κληρονόμον πάντων, *Heir of all things;*] As it were by succession to his Father, who now *judgeth no man, but hath given all judgment to his Son,* John v. 22. Heb. iii. 6. We cannot desire a fairer comment on these words, than that of the Socinians on the place,* *That Christ is made heir of all things in heaven and earth, yea, of heaven and earth itself; that he is heir and Lord of all angels, and of all men living and dead,* Rom. xiv. 8, 9. *That he is absolutely the heir of all things, and hath the highest empire and dominion over all angels and men; by which words is signified the highest excellency and divinity, and, as it were, the unity of Christ with God, though with diversity,* in that he is his Son and heir, and received this dominion from another. And I believe it is as impossible to understand how a man should have this empire over all things in heaven and earth, and over death itself, and yet be a mere man, as it is to understand any mystery of the sacred Trinity. The word *Heir* doth also signify *Lord of all things.* (See the note on Colos. i. 15.)

[4] Δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν, *By whom also he made the worlds.*] That is, saith Grotius, "propter quem," *for whom he made them,* according to the doctrine of the rabbins, that *the world was made for the Messiah.* But this exposition is contrary to the rule of all grammarians,† that τὸ διὰ, ὅτε μὲν συντάσσεται γενικῇ, μεσιτείαν, ὅτε δὲ αἰτιατικῇ, αἰτίαν δηλοῖ, *that the preposition* διὰ, *when it is joined with a genitive case, signifies the means by which, and the final cause only, when it is joined with an accusative case.* It is contrary to the exposition of all the Greek fathers, who unanimously say, τοῦτο δηλωτικὸν τῆς θεότητος, *this shews the Divinity of Christ.* It is also without example in the New Testament, for διὰ τῆς δόξης τοῦ Πατρὸς, Rom. vi. 4. which is the only place he cites, signifies *by the glory* or power *of the Father,* by which Christ was raised from the dead. (Eph. i. 19. Colos. ii. 12.) The Socinians by the *worlds* here understand the new creation, or the church begun by Christ's ministry upon earth, begotten and renewed by the evangelical dispensation. But neither can this exposition stand: for (1.) though Christ be styled, in some of the Greek versions, Πατὴρ τοῦ μέλλοντος αἰῶνος, Isa. ix. 6. *the Father of the age to come,* yet οἱ αἰῶνες, absolutely put, doth never signify the church or evangelical state; nor doth the Scripture ever speak of the *world to come* in the plural, but in the singular number only, preserving the phrase *holam habba,* as they received it from the Jews. (2.) Were this the import of the words, the worlds might as well have been said to have been created or made by Christ's apostles, they being the great converters of the world; or, at least, this being done by them, assisted by the power of Christ, after he had been thus made *heir of all things,* it must have properly been said that Christ made the worlds by his apostles, which yet the Holy Ghost never thinks fit to intimate. Moreover, whereas this making of the world by Jesus Christ is done by his *prophetic office, i. e.* his *speaking to us in the last days,* the apostle had mentioned this already, and makes a plain gradation from it to his *kingly office,* in saying he was constituted *Lord of all things,* not speaking of making the world by way of consecution, thus, καὶ δι' οὗ, *and by whom,* but, by way of farther gradation, δι' οὗ καὶ, *by whom also* he made the world; as if he should have said, Nor is it to be wondered that he should be constituted *Lord of the whole world,*

* "Christus solus omniam plane rerum hæreditate gaudet, et summo in omnes, tam angelos, quam homines, imperio ac dominatu pollet——Licet autem istis verbis significata sit summa Christi præstantia, ac divinitas, ac veluti cum Deo unitas, tamen simul significata etiam Christi à Deo diversitas." Crell. in loc.

† Phavorinus.

seeing he made the whole. And that the apostle here doth speak, not of the reforming of the *new*, but of the forming of the *old world*, he himself sufficiently instructs us, by saying in this same Epistle, *By faith we understand,* κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, *that the worlds were formed by the word of God*, xi. 3. For that by τοὺς αἰῶνας we are to understand the material world, the Socinian commentators grant, and the parallel place in St. Peter doth enforce, when he saith, that *the heavens were of old, and the earth,* ἐξ ὕδατος συνεστῶσα τῷ τοῦ Θεοῦ λόγῳ, *consisting out of water by the Word of God*, 2 Pet. iii. 5. and this *world* is mentioned in both places in the plural number, agreeably to the phrase and doctrine of the Jews,* who speak of עולמים, *i. e.* the *worlds*, in the plural, and divide them into עולם הזה, or עולם השפל, i. e. *this inferior and habitable world*, called by St. Peter, ὁ τότε κόσμος, *the then world*, which perished by water, ver. 6. and the עולם העליון, *superior world*, that is, the *heavens*. And it is no improbable conjecture, that when St. Peter saith, *the heavens and earth consisted by the Word of God*, and St. Paul, that *by faith we learn that the worlds were framed,* ῥήματι Θεοῦ, *by the Word of God*, they mean this *substantial world*, of which the apostle is here speaking; for the word דבר seems plainly to be used in this sense, when we read in the Targum of Jerusalem, on Gen. xxviii. 11. דהוה דבוריה, *For his Word, i. e.* the Word of God, *desired to speak with Jacob;* and in that of Jonathan, דבירא, *The Word would speak with him;* which in Bereschith Rabbi, §. 68. runs thus, *God would speak with him:* and the word ῥῆμα seems also to be either used in this sense, or applied to the Λόγος, often by Philo;† as when he saith, that *Moses was translated,* διὰ ῥήματος τοῦ αἰτίου, δι' οὗ καὶ σύμπας κόσμος ἐδημιουργεῖτο, *by the Word of the First Cause, by which the world was made;* and that God made both ‡ *the heavens and the earth by a Word, by his most illustrious and resplendent* Λόγος. And to be sure, Philo was of the same opinion with St. Paul, that the Word made and fashioned the world; whence he so often mentions the Divine Word§ *adorning all things, the Word of God that maketh the world, the Word by which the world is fashioned and made, and by which, as his organ, God gave being to it;* and saith in words like those of the apostle,‖ *That God possesseth all things, using that Word as the dispenser of his gifts, by which also he made the world.* And this was also the doctrine of all the primitive fathers from the beginning, as well as of all the commentators on this text. St. Barnabas¶ declares, that he is *the Lord of the world, the maker of the sun, the person by whom and to whom are all things.—He is* (saith J. Martyr**) *the Word by which the heaven, the earth, and every creature was made, by whom God at the beginning made and ordained all things,* viz. *the heavens and the earth, and by whom he will renew them.* This Irenæus* delivers as the rule of faith contained in the Scripture, *which they who hold to may easily prove, that the heretics had deviated from the truth.* He adds, that *the barbarians who held the ancient tradition did believe in one God, the maker of heaven and earth, and of all things therein, by Jesus Christ the Son of God;* and this doctrine he repeats almost a hundred times elsewhere. *Our doctrine* (saith Athenagoras†) *celebrates one God the creator of all things, who made all things by Jesus Christ, from whom and by whom all things were made.—God* (saith Theophilus‡) *made all things by him, and he is called the beginning, because he is the principle, and ruler of all things made by him.* He adds, that *by this principle God made the heavens:* that *God said to him, Let us make man; he being his word, by which he made all things.—Him* (saith Tatian§) *we know to have been the author of the world; for that which was begotten in the beginning, gave beginning to the things made: he made man the image of his immortality, and before man he made the angels.—We rational creatures* (saith Clemens of Alexandria‖) *are the work of God the Word; for he was and is the Divine principle of all things, by whom all things were made, and who, as the framer of all things in the beginning, gave also life to us; by whom are all things; who made man; our God and Maker, the cause of the creation.* In the third century we learn the same from Origen,¶ Tertullian,** Novatian,†† St. Cyprian,‡‡ and others cited by the learned Dr. Bull. So that in these two verses there be visible these gradations; one, from *Christ's prophetic office* to his *kingly office*, conferred on him as *heir of all things;* the other, from his *kingly office* to the foundation of it, laid in his Divine nature, and in the work of the creation; it being, say Irenæus and the ancient fathers, fit that he should reform and govern the world, by whom it was formed; that he should give new life to man, who gave him his being and first breath.

[3] Ver. 3. Ἀπαύγασμα τῆς δόξης, i. e. *The resplendence* or

---

* Boxt. voce עלום. † De Sacrif. Abel. p. 102. C. D.

‡ Τῷ γὰρ περιφανεστάτῳ καὶ τηλαυγεστάτῳ ἑαυτοῦ λόγῳ ῥήματι ὁ Θεὸς ἀμφότερα ποιεῖ. Alleg. lib. i. p. 33. G.

§ Τὸν θεῖον λόγον τὸν ταῦτα διακοσμήσαντα, De Opif. p. 3. F. Θεοῦ λόγον ἤδη κοσμοποιοῦντα, p. 4. C. Δι' οὗ ὁ κόσμος κατεσκευάσθη. De Cherub. p. 100. B. Ὥσι καθάπερ ὀργάνῳ χρώμενος ἐκοσμοποίει. All. 2. p. 60. Τὸν κόσμον ἐδημιούργησε. De Profugis, p. 362. F.

‖ Δι' οὗ σύμπας ὁ κόσμος ἐδημιουργεῖτο. Lib. ii. de Monar. p. 636. B. Λόγῳ χρώμενος ὑπηρέτῃ δωρεῶν, ᾧ καὶ τὸν κόσμον εἰργάζετο. Lib. quod Deus sit immutab. p. 235. C.

¶ Orbis terrarum Dominus. Antiq. Vers. §. 5. Ἥλιον ἔργον χειρῶν αὐτοῦ ὑπάρχοντα. Ab init. et §. 12.

** Αὐδὴν ἐνταῦθα τὸν τοῦ Θεοῦ ὀνομάζει λόγον, δι' οὗ οὐρανὸς, καὶ γῆ, καὶ ἡ πᾶσα ἐγένετο κτίσις, Cohort. ad Græc. p. 16. B. Ὅτι τὴν ἀρχὴν δι' αὐτοῦ πάντα ἔκτισε καὶ ἐκόσμησε. Apol. i. p. 44. Οὗτος γάρ ἐστιν ἀφ' οὗ καὶ τὸν οὐρανὸν καὶ τὴν γῆν. Καὶ δι' οὗ ὁ πατὴρ μέλλει καινουργεῖν. Dial. cum Tryph. p. 340. D.

* "Cum autem teneamus nos regulam veritatis, id est, quia sit unus Deus omnipotens, qui omnia condidit per verbum suum, et aptavit et fecit, ex eo quod non erat, ad hoc ut sint omnia, quemadmodum Scriptura dicit," Psal. xxxii. 9. John i. 3. Col. i. 16.——"Hanc ergo tenentes regulam licet valde varia et multa dicunt (hæretici), facile eos deviasse a veritate argoimus," lib. i. cap. 19. "Cui ordinationi assentiunt multæ gentes barbarorum——Veterem traditionem diligenter custodientes, et credentes in unum Deum fabricatorem cœli, et terræ, et omnium quæ in eis sunt, per Jesum Christum filium Dei." Lib. iii. cap. 4. vide lib. ii. cap. 2. lib. iii. cap. 8. 10, 11. p. 257. 259. lib. iv. Præf. cap. 37. p. 369, 370, &c. lib. v. cap. 15. 18.

† Ὁ Λόγος ἡμῶν ἵνα θεὸν ἄγει τὸν τοῦδε τοῦ παντὸς ποιητὴν——Πάντα δὲ διὰ τοῦ παρ' αὐτοῦ λόγου πεποιηκότα, p. 5. C. Ἐξ αὐτοῦ γὰρ καὶ δι' αὐτοῦ πάντα ἐγένετο, p. 10. C.

‡ Καὶ δι' αὐτοῦ τὰ πάντα πεποίηκεν, οὗτος λέγεται ἀρχὴ, ὅτι ἄρχει καὶ κυριεύει πάντων τῶν δι' αὐτοῦ δεδημιουργημένων, Ad Autol. ii. p. 88. C. Διὰ τῆς ἀρχῆς γεγενῆσθαι τὸν οὐρανὸν, p. 92. B. Τῷ ἑαυτοῦ λόγῳ καὶ τῇ ἑαυτοῦ σοφίᾳ, p. 96. D. Ὁ λόγος αὐτοῦ δι' οὗ τὰ πάντα πεποίηκε, p. 100. A.

§ Τοῦτον ἴσμεν τοῦ κόσμου τὴν ἀρχὴν——ὁ λόγος ἐν ἀρχῇ γεννηθεὶς ἀντιγέννησε τὴν καθ' ἡμᾶς ποίησιν, αὐτὸς ἑαυτῷ τὴν ὕλην δημιουργήσας, p. 145. B. C. Εἰκόνα τῆς ἀθανασίας ἄνθρωπον ἐποίησεν——καὶ πρὸ τῆς τῶν ἀνδρῶν κατασκευῆς ἀγγέλων δημιουργὸς γίνεται, p. 146. B. C.

‖ Τοῦ Θεοῦ λόγου τὰ λογικὰ πλάσματα, ἡμεῖς——ἀρχὴ θεῖα τῶν πάντων ὢν τι καὶ ἐστιν Adm. p. 5. C. D. Ὥσι τὰ πάντα δεδημιούργηται. Λόγος ὁ καὶ τὸ ζῆν ἐν ἀρχῇ κατὰ τοῦ πλάσαι παρασχὼν ὃς δημιουργὸς, p. 6. B. Δι' ὃν τὰ πάντα, p. 69. A. Ὁ δημιουργήσας τὸν ἄνθρωπον, Pæd. lib. i. cap. 2. p. 81. B. Ὅτι Θεὸς καὶ δημιουργὸς, cap. 11. p. 133. A. Ὁ δημιουργίας αἴτιος. Strom. v. 553. A.

¶ Origen. contra Celsum, lib. ii. p. 63. lib. vi. p. 308. 317.

** Tertul. adv. Marcion. lib. v. cap. 19. Adv. Hermog. 45. Adv. Praxeam, cap. 19.

†† Novat. cap. 13. M. ‡‡ Cyprian. Test. lib. ii. cap. 1.

shining forth of his glory.] This metaphor, some of the fathers think, is taken from the sun, whence Justin Martyr* saith, he proceedeth from the Father, as τὸ τοῦ ἡλίου φῶς, *the light of the sun, without division or separation, from him.* Others, with him, παραδείγματος χάριν, *for example's sake,* say,† *he proceedeth* ὡς ἀπὸ πυρὸς ἀναπυρόμενα πυρὰ, *as fire is kindled from fire, without the diminution of the fire that kindles it,* or as ἀπὸ δᾳδὸς δᾷς, *as one torch is lighted from another,* which is the metaphor of Tatian, p. 145. which metaphors they have borrowed from Philo,‡ who, speaking of the spirit in Moses, derived upon the seventy elders, cautions us not to understand this to be done, κατὰ ἀποκοπὴν, καὶ διάζευξιν, *by abscission,* or *disjunction,* ἀλλ' οἷα γένοιτ' ἂν ἀπὸ πυρὸς, *but as light from fire, at which if you light a thousand torches, it is not diminished.* Accordingly the Nicene council style him *Light of light,* and hence they argue his consubstantiality with the Father, who produces not another essence, or substance, in the Son, but communicates the same essence to him. The like notions the Jews seem to have had of their Λόγος, or *Wisdom,* which is with them the same: for the book of Wisdom saith of her, *that she is* ἀπόῤῥοια τῆς τῶν παντοκράτορος δόξης εἰλικρινὴς, καὶ ἀπαύγασμα φωτὸς ἀϊδίου, *an efflux of the sincere glory of the Almighty, and the splendour of eternal light,* (vii. 25, 26.) And Philo§ saith of the Λόγος, that he is τὸ τοῦ ἀοράτου καὶ μεγίστου Θεοῦ περιφεγγέστατον καὶ περιαυγέστατον φῶς, *the most illustrious and splendid light of the invisible and highest God.* And this the Jews might better understand, if it were taken, as probably it was, from the glory that conducted them out of Egypt, and led them through the wilderness, and dwelt among them, first in the ark and tabernacle, and afterward in the temple. For it is observable,

First, That this δόξα, *glory,* or Schechinah, so often mentioned in the Old Testament, and in the writings of the Jews, was not the cloud itself, that being only the cover of it, but the light, fire, or splendour that issued from it. So Exod. xxiv. 16. *And the glory of the Lord dwelt upon Mount Sinai, and the cloud covered it (viz.* the glory of the Lord) *six days; and the sight of the glory of the Lord* (when it broke out of the cloud after six days) *was as burning fire on the top of the mount, in the sight of the people of Israel.* And, Exod. xl. 34. *Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.* And, ver. 35. *Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the house.* 1 Kings viii. 10, 11. *When the priests were come out of the holy place, the cloud filled the house of the Lord, so that the priests could not stand to minister, because of the cloud; for the glory of the Lord had filled the house of the Lord.* Ezek. x. 4. *And the house was filled with the cloud, and the court was full of the brightness of the glory of the Lord.* Note,

Secondly, That this glory is styled *the glory of the Lord,* not as being itself a Divine thing, or a ray of Divinity, but as being the symbol of God's glorious presence and abode where it appeared and resided. Thus the cloud, which consisteth of a dark part to cover the fire, or light, and a bright side by the appearance of the light, is called the *cloud of Jehovah,* Exod. iv. 38. Numb. x. 34. because God was gloriously present in it; or, as Rabbi Moses ben Nachman, on Exod. xl. 34. saith כי הכביד שוכן כתוך הענן, *because the glory dwelt in the midst of it;* whence God said, *Lo, I come to thee in a thick cloud,* Exod. xix. 9. *I will appear in the cloud upon the mercy-seat,* Lev. xvi. 2. *He spake to Moses out of the cloud,* Numb. vii. 89. And when he went to receive his commands, it is said, *And Moses drew near to the thick darkness where God was,* Exod. xx. 21. And, lastly, God is said to *go before them by day in a pillar of a cloud, and by night in the pillar of fire,* Exod. xiii. 21. Numb. xiv. 14.

Again, The ark in which this glory dwelt between the cherubims, is called, כבוד יי, *the glory of the Lord, i. e.* of that glorious Majesty who dwelt in it; whence the God of Israel is often styled *the God that sitteth between the cherubims;* because here, say the Jews,* he fixed his residence and presence, notwithstanding that he fills heaven and earth, and his Majesty is in heaven, and in all the earth. And when the ark was to be taken up and carried any whither, they sang thus, *Arise, Jehovah, and let thine enemies be scattered,* Numb. x. 35. Psal. lxviii. 2. and when it rested, thus, *Give rest, Jehovah, to the many thousands of Israel;* not styling the ark, *Jehovah,* but *the glorious Majesty that dwelt in it,* or *him, and the ark of his strength,* Psal. cxxxii. 8. where also it may be noted, that the Targums of Jerusalem and Jonathan read thus; *Rise up, O Word of the Lord,* and, *Return, O Word of the Lord.* And, Psal. xxiv. when the ark was brought from the house of Obed-Edom, and settled in Mount-Sion, and placed in the holy of holies, they sang thus, *Lift up your heads, O ye gates, that the King of glory may come in;* i. e. *the Lord of hosts,* who dwelt in the ark.

Accordingly our Lord Jesus, after his ascension, appeared still in or with the glory of the Lord. When he was transfigured on Mount Tabor, he was in this splendour, Matt. xvii. 2. styled by St. Peter, μεγαλοπρεπὴς δόξα, *the magnificent glory,* 2 Pet. i. 17. so he appeared to Stephen, *who saw the glory of the Lord, and Jesus standing at the right hand of God,* Acts vii. 55. so to Saul, when *a light brighter than the sun shone round about him, and he heard a voice out of it, saying to him; I am Jesus, whom thou persecutest,* Acts ix. 5. xxvi. 13. he being ὁ Κύριος τῆς δόξης, *the Lord of glory,* 1 Cor. ii. 8. (see Rev. i. 14, 15. ii. 18. xviii. 1. xix. 12.) and because of God's residence in this glory, the word *Glory* doth often signify God himself; as when we read of the *throne* and the *house of Glory,* i. e. *of the glorious God.* So Rabbi Joseph Abbo;† *It is the manner of the Scripture, to call the visible glory and splendour of the Divine Majesty by the name of God.* So Psal. cvi. 20. *They turned their glory into the similitude of a calf:* Jer. ii. 12. *My people have changed their glory for that which doth not profit:* and so the fathers seem to take the word *glory* here for the *Divine glory.* Note,

Thirdly, That from this glory, when God did any wondrous works of power, mercy, and judgment, there is said to be an emanation or shining-forth of glory; as when *fire went forth from the glory of the Lord, to consume their sacrifices,* in token of his favourable acceptance of them: so Lev. ix. 23, 24. *The glory of the Lord appeared, and there came a fire out from before the Lord, and consumed upon the altar the*

* Dial. cum Tryph. p. 358. B.
† Ὡς φῶς ἀπὸ πυρός. Athen. p. 27. Justin. ibid. D. E. et p. 284. C. p. 145.
‡ Lib. de Gigant. p. 223. F. § De Somn. p. 448. D.

* Buxt. Hist. Arcæ, p. 109. † Ibid. p. 7.

burnt-offering, and the fat: so 2 Chron. vii. 1—3. accordingly they begged his favour in these words, *Thou that dwellest between the cherubims, shine forth,* Psal. lxxx. 1. (See Psal. l. 2. Deut. xxxiii. 2.) And to consume transgressors, *viz.* Nadab and Abihu, Lev. x. 2. and *the two hundred and fifty men that offered incense,* Numb. xvi. 35. (See Exod. xiv. 24, 25.) And in like manner may the Son be said to be ἀπαύγασμα τῆς δόξης, *an emanation or shining-forth from the glory of the Father;* as being before all things, "prolatus à Patre sive generatus," *begotten or brought forth by the Father,* saith Irenæus, lib. ii. cap. 48. 4. 28. being always in him, *but* τῶν ὑλικῶν ξυμπάντων ἰδέα καὶ ἐνέργεια εἶναι προελθών, *coming forth before all things, to be the idea and active power of all material beings:* so Athenagoras, p. 10. *The Word, whom the Father begat,* ἐξερευξάμενος πρὸ πάντων, *sending him forth before all things, who was always in God, and became* λόγος προφορικὸς, *when he would create the world.* So Theophilus,* Whom he made προπηδᾷν, *to leap from him;* say Justin Martyr† and Tatian, He being in him before all ages; προελθὼν ὁ λόγος δημιουργίας, *The Word coming forth, which is the cause of the creation,* προγεννηθεὶς, δι' οὗ τὰ πάντα, and *fore-begotten, by which all things were made,* saith Clemens Alexandrinus;‡ *The Word brought forth by the Father, and by that prolation generated, and therefore the Son of God,* saith Tertullian.§

[6] Καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, *The impression, or representation of his subsistence.*] The phrase signifies, saith Theodoret, that he subsists by himself, καὶ ἐν ἑαυτῷ δείκνυσι τοὺς πατρικοὺς χαρακτῆρας, *and in himself represents the characters of his Father.* Χαρακτὴρ, saith Phavorinus, is διατύπωσις δηλοῦσα τὴν ὑπόστασιν, *a form or draught manifesting the substance whence it was taken.* Ὑπόστασις, saith he, is *the substance with the properties;* οὐσία μετὰ τῶν ἰδιωμάτων, or συνδρομὴ τῶν περὶ ἑκάστου ἰδιωμάτων, *a concourse of all the properties of any being;* so that the *character of his subsistence* here is, according to him, *a draught manifesting* or *exhibiting the substance and properties of God.* According to the Greek commentators on the place, it is the same with our Lord's being in the *form of God,* before he took our nature on him. (Phil. ii. 6.) Accordingly, Wisdom is, by the author of the book that bears that name, styled ἔσοπτρον ἀκηλίδωτον τῆς τοῦ Θεοῦ ἐνεργείας, καὶ εἰκὼν τῆς ἀγαθότητος αὐτοῦ, *the unspotted mirror of the power or activity of God,* and *the image of his goodness,* vii. 26. The Λόγος is, saith Philo,‖ ἀΐδιος εἰκὼν αὐτοῦ, *the eternal image of God. The image of God,*¶ δι' οὗ σύμπας ὁ κόσμος ἐδημιουργεῖτο, *by which the whole world was made.* And of the angel, which God sent before Israel, in whom God's name was, Exod. xxiii. 21. the Jews say he was, מלאך פניו, i. e. *the angel of his face;* because, saith R. M. Cerundensis,** God's face, or glory, might be seen in him, or be exactly represented by him: yea, the government of the whole world was committed to him, and God had made him Lord over his whole house, and had made all things subject to him. Now these things so exactly agree with what the apostle here ascribes to Christ, that I could not think them unworthy to be noted here.

[7] Φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, *And holding all things by the word of his power.*] Tho Hebrew word נשא is sometimes rendered φέρω, *sustineo;* as when it is said of Moses, Numb. xi. 14. 17. *I cannot* φέρειν, *sustain,* or *bear, all this people.* And, Deut. i. 9. 12. *How can I alone,* φέρειν τὸν κόπον, *bear the labour of all this people?* And of Christ, that φέρει, *he bears the burden of our sin,* Isa. liii. 4. Sometimes it signifies to *govern;* whence נשיא is sometimes rendered βασιλεὺς, *a king;* Gen. xxiii. 6. sometimes ἄρχων, *a prince,* as it is rendered above sixty times; sometimes ἀρχηγὸς, in the same sense, Numb. xiii. 3. xvi. 2. and sometimes ἡγούμενος, *a governor,* Josh. xiii. 22. 2 Chron. v. 1. and the Greek φέρειν signifies not only to *sustain,* but also, "suo arbitratu moderari," to *govern at his will:* now which of these two senses you put upon the words, it is not much material, since it is equally the effect of a Divine power to sustain and govern all things; whence this is, by the Jews, made the description of God himself, that he is a God, סביל כלא,* *sustaining all things,* the heavens, the earth, and the abyss, and bearing all people, מימרוה ברוח, *by the Spirit of his Word.* Accordingly, of the Λογος, Philo† often saith, That he is πηδαλιοῦχος καὶ κυβερνήτης πάντων, *he that sits at the helm, and governs all things:* that he is‡ ὁ συνέχων καὶ διοικῶν τὰ πάντα, *he that containeth and dispenseth all things:* that God, as a king and shepherd, rules according to law and right, and placing over us *his first-begotten Son,* § ὃς τὴν ἐπιμέλειαν τῆς ἱερᾶς ταύτης ἀγέλης οἷά τε μεγάλου βασιλέως ὕπαρχος διαδέχεται, *who, as the pro-rex of the great King, takes care of the sacred flock.*

It remains yet to be inquired, whether these things are spoken of our Lord, as acting here on earth, or purely of the Divine nature he had before the world was made. The Socinians, and some others, think all this relates to our Saviour, as acting here on earth, That he was the splendour of his Father's glory; because God, *who commanded the light to shine out of darkness hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ:* (2 Cor. iv. 6.) on which account the apostle saith, *We have seen his glory, the glory as of the only-begotten Son of God:* (John i. 14.) that he was the character of his substance, or his attributes, as he was the *image of the invisible God,* (Colos. i. 15.) in which his power, wisdom, holiness, love, and mercy, shined forth conspicuously: that he did φέρειν, *præstare,* perform all things by the word of his power; as he made the *winds and seas calm, rebuked diseases, and cast out devils by his word.* And Mr. Clerc is positive, that it must be the human nature which this sacred writer spake of, that the Jews might understand what he said was true: *for that alone is visible; and nothing but what is such can be called the image or brightness of any thing among men.* On the other hand, it is certain that all the fathers were of another mind; that when Philo and the ancient Jews spake thus of Wisdom, the Logos, the *Angel of God's face,* they understood all that they said of the Logos and Wisdom subsisting long before our Saviour's incarnation, and so thought this Logos the splendour and image of the Father, when he was not visible among men; as the apostle saith he was,

* Ad Autol. lib. ii. p. 88. ii. p. 100. A.
† Just. Dial. p. 359. B. et Tat. p. 145. B.
‡ Clem. Alex. Strom. v. p. 553. B. Strom. vi. p. 644. A.
§ Tertul. Apol. cap. 21.
‖ De Consul. Ling. p. 267. B.
¶ De Monarch. p. 363. B.
** Masius in Jos. v. 14.
* Targ. in 2 Chron. ii. 6.
† De Cherub. p. 88. D.
‡ De Vita Mos. p. 521. B.
§ De Agricult. p. 152. B.

when he was taken from them into heaven. It is certain also, that the preceding words, *by whom also he made the worlds*, cannot be spoken of Christ incarnate; and the words, *upholding all things by the Word of his power*, seem to import the same with that expression of the apostle, Colos. i. 17. *By him all things consist.* Moreover, could these things be attributed to our Lord Christ as acting in the flesh, yet have I proved, note on Colos. i. 15. that they must be ascribed to a Divine nature residing in him, or to *God manifested in the flesh*; and so, what Mr. Clerc says *must be the human nature,—must* (say I) *be the Divine nature.*

[8] Δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν, *When he had by himself purged our sins.*] *i. e.* When he had made himself an expiatory sacrifice, to purge us from the guilt and punishment of our transgressions. To confirm this, let it be noted,

First, That this was the opinion of all nations, that their expiatory sacrifices were designed to take away the guilt of sin, and make atonement for it to an offended Majesty. For why are they still said, ἁγνίζειν, καθαρίζειν, "purgare, lustrare," to *purge*, and to *make clean*, but from their supposed virtue to purify them from the guilt of sin? and because sin is often represented in the law of Moses, and in the prophets, under the metaphors of *uncleanness, filthiness, defilement*, and *pollution*; therefore their sacrifices also are still represented as cleansing them from the guilt and the defilement of sin, and so making the pollution to pass from them. Hence the blood which made the atonement is styled, αἷμα καθαρισμοῦ, *the blood of cleansing*, or purgation. So Exod. xxx. 10. *And Aaron shall make an atonement upon the horns of the incense-offering once a year,* ἀπὸ τοῦ αἵματος καθαρισμοῦ καθαριεῖ αὐτό, *with the blood of the sin-offering shall he make atonement upon it.* And the sacrifice offered for sin is said to be offered καθαρίσαι, *to purify* them from it by an atonement: so, Lev. ix. 15. *And he brought the people's offering, and took the goat which was the sin-offering, and slew it,* καὶ ἐκαθάρισεν αὐτὸν, *and offered it for sin.* And, Lev. xvi. 30. in the great day of atonement, the priest shall make an atonement for you, καθαρίσαι ὑμᾶς, *to cleanse you, that you may be clean from all your sins before the Lord,* καὶ καθαρισθήσετε, *and you shall be cleansed.* So Job is said καθαρίζειν, *to cleanse* his sons from their supposed sins by a burnt-offering, i. 5. and so he inquires, vii. 21. Why dost thou not make καθαρισμὸν τῆς ἁμαρτίας μου; i. e. *Why dost thou not forgive my sin?* Since therefore it is very reasonable to conceive that the word καθαρίζειν, used in an epistle written to the Jews touching the *expiatory sacrifice of Christ*, is used in the sense in which they always took it, when applied in the Old Testament to sacrifices, which made atonement for their sins; it follows, that when the apostle here saith, Christ made καθαρισμὸν, a *purgation of our sins by himself*; and when he adds, That whereas the blood of the legal sacrifices did expiate εἰς τὴν τῆς σαρκὸς καθαρότητα, *to the purification of the flesh, the blood of Christ,* καθαριεῖ, *shall much more expiate to the purification of the conscience from the guilt of sin*, ix. 13. when he proceeds to say, that whereas *under the law almost all things* ἐν αἵματι καθαρίζεται, *were purified by blood*, and *without shedding of blood there was no remission*, ver. 22, 23. and thence argues, that *the heavenly things must be purged with better sacrifices:* he, in these cases, must speak of the blood of Christ as making atonement for our sins, by purging away the guilt of them, and averting the punishment due to us for them. (See the reading vindicated, Examen Millii.)

[9] Ver. 4. Διαφορώτερον ὄνομα, *A more excellent name.*] *i. e.* Not only title, but authority and superior excellency. So Phil. ii. 9. *God hath highly exalted him, and given him* ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, *a name above every name, i. e.* the highest dignity and power, *that at the name of Jesus every knee should bow; i. e.* that all creatures in heaven or earth, or under it, should own his power and dominion, ver. 10. Eph. i. 21. *He hath set him at his right hand, above all principality, power, might, and dominion,* καὶ παντὸς ὀνόματος, *and every name.* In both these senses Christ hath a more excellent name, *viz.* the name of his *only Son*, (ver. 5.) the name of God, (ver. 8.) and a more excellent authority and dignity, *viz.* that of *sitting at the right hand of Majesty*, (ver. 13.) and *ruling all things by the word of his power*; and this excellency he hath upon a better foundation, as being *the maker of the world*, &c. (ver. 2, 3.)

[10] Ver. 5. Υἱός μου εἶ σὺ, *Thou art my Son.*] R. Solomon* here saith, *Our masters have interpreted all that is written in this Psalm of the king Messiah.* And Saadias Gaon† doth, from these very words, prove the dominion and kingdom of the Messiah, because it is here said, *I have set thee, my King, upon the holy hill of Sion; I will declare the command, Jehovah hath said unto me, Thou art my Son*, &c. which also is apparent from the following words, *I will give the heathen for thine inheritance*, &c. (ver. 8.) and from the exhortation to *all kings to submit to him.* And that this was the ancient and received exposition of these words, confirmed by the Holy Ghost, we learn from this apostle, who disputing with the Jews touching our Saviour's resurrection, when all power in heaven and earth was given to him, Matt. xxviii. 18. he proves it from these very words, Acts xiii. 33. And again, speaking of his priesthood, which he was to exercise in heaven after his resurrection and ascension, he proves it to the same Jews from the same words, Heb. v. 5.

[11] Ἔσομαι αὐτῷ εἰς πατέρα, *I will be to him a Father*, &c.] These words are cited from 2 Sam. vii. 14. and they do promise to Solomon, the type of Christ, a kingdom to be established for ever, ver. 13. 16. and so to Christ the antitype, and eminently *the Son of God*, an everlasting kingdom and dominion. (See the Judgment of the Jewish Church, p. 61.)

Note also, That though the angels be sometimes in Scripture called *the sons of God*, Job i. 6. ii. 1. xxxviii. 7. God never said to any of them, *I will be to him a Father*, to protect him in his kingdom; much less, *Thou art my Son, this day have I begotten thee*, to a kingdom; and so these passages, in the true and full extent of them, cannot agree to any of the angels.

[12] Ver. 6. Προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ, *Let all the angels of God worship him.*] It is generally thought these words are cited from Psal. xcvii. 7. where in the Septuagint we have words very like them, *viz.* Προσκυνήσατε αὐτῷ, πάντες ἄγγελοι αὐτοῦ, *Worship him, all his angels;* in the Hebrew it is indeed כל אלהים, *all ye elohim;* but

* In Dan. vii. 13. † Vide Cart. Mell. Hebr. lib. ii. cap. 5.

Aben Ezra's note is, that some think כל אלהים הם המלאכים, *the word elohim always denotes the angels:* and Kimchi saith,* the Hebrews did expound this Psalm, *of what was to come to pass in the days of the Messiah.* In the Septuagint it is styled a Psalm of David, ὅτε ἡ γῆ αὐτῷ καθίστατο, *when the land was established to him,* or when he was made master of all those countries which God designed to be the inheritance of Israel, and therefore may very probably be referred to the Son of David at his resurrection, or his coming again into the world, that being the time when *all power in heaven and earth was given to him,* when he was solemnly inaugurated, and instated in his spiritual and heavenly kingdom, and *the government was upon his shoulders,* and *he sat down on the right hand of the Majesty on high,* ver. 3.

But it is observable, that these words are expressly to be found, Deut. xxxii. 43. as here they are cited: and it is certain from St. Paul, that God there speaks of the times when the Messiah was to be preached unto the gentiles; for that the *gentiles should glorify God for his mercy,* he proves from these words of the same verse, *Rejoice, ye gentiles, with his people,* Rom. xv. 9, 10. Accordingly, the Jews expound many of the words of Moses he recorded. Thus Jonathan on ver. 39. saith thus, *When Memra d' Jehovah, the Word of the Lord, shall reveal himself to redeem his people, he shall say to all people, See, I am he that am, and have been, and shall be;* (see Heb. xiii. 8.) *I by my Word kill and make alive; I smite the people Israel, and I will heal them in the end of the days.* On ver. 40. the Targum of Jerusalem saith thus, *I live* במימרי *by my Word for ever;* that of Jonathan, I have prepared in the heavens בית שכנתי, *the house of my Majesty;* that is, saith R. Solomon, מקם שכינתי, *the place of my Majesty;* expressions often used by Philo† to signify the Λόγος, as when he saith, οἶκον ἔχειν τὸν ἑαυτοῦ λόγον; *God hath his house,* viz. *his own Word,* and that‡ ὁ θεῖος Λόγος, *the Divine Word in his place;* and upon ver. 43. Jonathan ben Uziel paraphraseth thus, *He with his Word will expiate for the land, and for his people, viz.* as the high-priest did on the great day of expiation. The other words, *He will render vengeance to his enemies, and make his arrow drunk with the blood of the slain,* are fit expressions of Christ's exercise of his kingly government over his enemies, by which he was *to break them with a rod of iron, and dash them in pieces as a potter's vessel.* (Psal. ii. 9.) The import of these words therefore may be this, *When God was to introduce his first-born again into the world by the resurrection,* and *give him power and dominion over all things in heaven and earth, he said, Let all the angels of God worship him, and own him as their Lord and Maker.* Dr. Owen saith, this cannot be applied to the resurrection, because Christ did not leave the world, or go out of it at his death; but to this it may be answered, that *going hence,* (Psal. xxix. 13.) and *going out of the world,* (1 Cor. v. 10.) are common expressions to signify death. And, secondly, God being said to *beget* Christ, when he raised him from the dead, (Psal. ii. 7. Acts xiii. 33. Heb. v. 5.) and gave him power over all things in heaven and earth, *i. e.* over all the world, this may be fitly called a second introduction of him into the world. Thirdly, Whereas he saith, that these words προσκυνῆσαι αὐτῷ, &c. cannot be taken from Deut. xxxii. 43. because there are no such words in the original, and it is absurd to think the apostle should cite that from the Scripture as the word and testimony of God, which indeed is not in it, nor was ever spoken by God, for this and for two other reasons offered by the reverend Dr. Hammond, note on Psal. xcvii. 7. I think it more reasonable to conceive these words were taken from the Psalms.

[13] Ver. 7. Πρὸς τοὺς ἀγγέλους.] The Psalmist speaking, Psal. civ. 4. not to, but of, the angels, it is necessary to translate these words as our version doth; *Of the angels he saith;* and as the Hebrew אל, so the Greek πρὸς, is oft of the same import with *de* and περὶ. He spake this parable πρὸς αὐτοὺς, *concerning them,* Luke xix. 20. Mark xii. 12. πρὸς δὲ τὸν Ἰσραὴλ, *but of Israel he saith,* Rom. x. 21. πρὸς ὃν, *of whom we speak,* Heb. iv. 13. So Neh. ii. 18. *He spake to you of the good hand of God upon him,* καὶ πρὸς τοὺς λόγους τοῦ βασιλέως, *and of the words of the King.* Of the particle אל, see Noldius, p. 458.

[14] Ver. 9. Ὁ Θεὸς, ὁ Θεός σου, *God even thy God.*] For Christ is God of God, according to the Nicene symbol. Hence do the primitive fathers thus distinguish betwixt him and the Father; that *God the Father is that God above whom there is no other God;* whereas *Christ is God of God;* and as to that, inferior to *God the Father:* so Justin Martyr* and Irenæus. That this Psalm was spoken of the Messiah, is evident from the Targum on the place, which saith, *Because thou, O king Messiah, hast loved justice,* &c. And on ver. 3. *Thy fairness, O king Messiah, exceeds the sons of men.* To this purpose, see Rabbi Solomon and Aben Ezra on this Psalm.

[15] Ver. 10.] That this Psalm hath relation to the times of the Messiah, we learn from the Chaldee paraphrast, which saith on ver. 16. *Zion is builded by the Word of the Lord;* and from the *creation of a new people to praise the Lord,* ver. 18. which the Jews themselves expounded of the *world to come,* or the state of the church under the Messiah; and, thirdly, from the *calling of the gentiles,* mentioned ver. 15. *So the heathens shall fear the name of the Lord; and all the kings of the earth thy glory:* and, ver. 22. *When the people are gathered together, and the kingdoms to serve the Lord.* (See the Judgment of the Jewish Church, p. 38.) That these things are here spoken of, and applied to Christ, is also evident, 1. from the connective particle καὶ, which knits this to the former citation, and makes it to run thus: *Of the Son it is said, Thy throne, O God, is for ever,* καὶ, *and of him it is also said, Thou, Lord, in the beginning hast laid the foundations of the earth.* 2. From the scope of the apostle, which, both before and after, is to bring testimonies to prove the excellency of the Messiah, and the truth of what he had asserted of him, (ver. 2, 3.) and therefore he must pursue the same design here. And, 3. from the concession of the Socinians upon the place, that the latter words, which speak of the *destruction of the heavens and the earth,* belong to Christ. Now these words, *they shall perish, but thou remainest,* are plainly spoken of the same person *who*

* Pug. Fid. p. 133.
‡ De Somn. p. 447. C.
† De Migr. Abr. ab initio.

* Ἔστι καὶ λέγεται Θεὸς, καὶ κύριος ἕτερος ὑπὲρ τὸν ποιητὴν τῶν ὅλων——ὑπὲρ ὃν Θεὸς ἄλλος οὐκ ἔστιν. Just. Mart. Dial. cum Tryph. p. 275. Et p. 276. Θεὸς ἕτερός ἐστι τοῦ τὰ πάντα ποιήσαντος Θεοῦ——ὑπὲρ ὃν ἄλλος οὐκ ἔστι Θεός. Et. p. 284. Θεὸν ὑπηρετοῦντα τῷ ὑπὲρ κόσμου Θεῷ, ὑπὲρ ὃν οὐκ ἔστι. "Invoco te, Domine Deus, qui es solus et verus Deus, super quem alius Deus non est," lib. iii. Lib. vi. "Ubi filium sæpius Deum vocat."

founded the earth in the beginning; and therefore must equally belong to Christ. But here it is objected:

Obj. That if the author of this Epistle had indeed believed that Christ was the creator of the world, to what purpose doth he spend so much time to prove him more excellent than the angels? For who can doubt that the Creator is more excellent than his creatures?

Ans. First, He doth not absolutely go about to prove him more excellent than the angels, but comparatively, so far more excellent as the titles given him in Scripture shewed that he exceeded them; and that was as much as the Creator doth exceed his creatures.

Secondly, I have shewed, note on the second and third verses, that the apostle had asserted, not only Christ's dignity, *as heir of all things,* and so succeeding in his Father's kingdom, but also that he was therefore *Lord of all things,* because *he made the world,* and therefore was obliged, in his testimonies, to prove both these things; as he doth in most of the testimonies produced.

Thirdly, As there were then divers heretics, who ascribed the creation of this visible world to angels, and not to Christ; so also were there divers Jews, who held that they were God's ministers, or συνεργοὶ, *coworkers, in the creation of the world;* and that God said to them, *Let us make man,* Gen. i. 26. Now against these Jews and heretics, the apostle very appositely proves, that the creation of the world was not to be ascribed to those angels, who, they say, *gave the law,* ii. 2. but to that Jesus from whom we have received the gospel. Of the sayings of the Jews, concerning the assistance of the angels in framing man, see note on ii. 5. and Maimonides, More Nevochim, par. ii. cap. 6. Of Simon Magus, Irenæus doth inform us, lib. i. cap. 20. that he held, that his Ennoia produced "angelos et potestates a quibus et mundum hunc factum esse dixit," *angels and powers by whom the Word was made:* that Menander also held, "mundum factum ab angelis," *that the world was made by angels,* cap. 21. lib. ii. cap. 9. that Cerinthus held, that *the world was made by some separate virtues, inferior to God,* lib. ii. cap. 22, 23. and that *the world was not made by Christ,* but that *he rather came* "ad dissolvenda omnia opera ejus Dei, qui mundum fecit," *to dissolve all the works of that God, who made the world:* and, lastly, Χριστῷ ὁμογενεῖς ἀγγέλους συνπροβεβλῆσθαι, *That the angels were of the same rank with Christ, and produced together with him.* All which vain fancies gave just occasion to the apostle to assert, that Christ was thus superior to the angels, and the creator both of them and of the world. Accordingly, the Targum of Jerusalem gives this description of the Word of the Lord, that *it is he who said to the world, Be, and it was; and who will say unto it, Be, and it shall be.* Which words the Targum of B. Uziel (in Exod. iii. 14.) applies to the Lord himself.

[16] Ver. 13. Κάθου ἐκ δεξιῶν μου, *Sit thou on my right hand.*] That these words were spoken of the Messiah, appears, 1. from the two Targums on this Psalm, both declaring, that this was spoken *Bememreh, in* or *to his Word.* That is, saith R. Saadias Gaon, on Dan. vii. 13. *the Messiah, our righteousness;* as it is written, Psal. cx. 1. *The Lord said to my Lord, Sit thou on my right hand.* R. Moses Haddarson says, (Beresch. Rabba, in Gen. xviii. 1.) *Hereafter God will cause the Messiah to sit on his right hand; as it is said,* Psal. cx. 1. *The Lord said unto my Lord,* &c. Midrash Tehillim, on Psal. ii. 7. saith, *The affairs of the Messiah are set forth in the hagiography in these words,* Psal. cx. *The Lord said.* And again, R. Joden on Psal. xviii. 35. in the name of R. Chija, said, *That in the age of the Messiah, the blessed God will set the king Messiah on his right hand; as it is written, The Lord said to my Lord.* And though on this Psalm he expounds the words, first of Abraham, whom they introduce complaining that God has *placed his Son on his right hand, and him only on his left;* yet presently follow these words, *And so he saith to the Messiah.* And R. Obadiah not only saith, *The Psalmist composed this Psalm of the Messiah,* but adds what illustrates ver. 14. *That God farther said, Thou shalt sit on my right hand, and the ministering angels on my left.* (See more in Cartw. Mellificium, p. 2969.) And since our blessed Saviour confounded the scribes and pharisees with this inquiry, How the Messiah could be the son of David, since David here *in spirit calls him Lord?* Matt. xxii. 42. it is evident this was then the received exposition of these words.

[17] Ver. 14. Μέλλοντας κληρονομεῖν σωτηρίαν, *Who shall be heirs of salvation.*] *i. e.* By right of sonship; for *if sons, then heirs,* Rom. viii. 17. *If a Son, then* κληρονόμος Θεοῦ, *an heir of God through Christ,* Gal. iv. 7. *Heirs according to the promise,* Gal. iii. 29. *For to as many as believed, he gave power to be the sons of God,* John i. 12.

CHAP. II.

1. THEREFORE we *(knowing the excellency of the person speaking now to us in the gospel above all other prophets, and above those angels which were employed in delivering the law of Moses)* ought to give the more earnest heed to the things which we have heard *(from the Son of God),* [1] lest at any time we should let them slip *(out of our memory).*

2. For if the word [2] spoken by angels *(from Sinai)* was steadfast *(and by God's dealing with the Jews confirmed),* and every *(wilful)* transgression and disobedience *(of it)* received a just recompence of reward *(the atonements of the law being only for sins of ignorance and error,* v. 2. *and cutting off being the punishment for wilful sins, as being acts of rebellion against God their governor);*

3. How shall we escape *(the Divine wrath),* if we *(Christians)* neglect [3] so great salvation; which at the first began to be spoken by the Lord *(Christ himself),* and *(after)* was [4] confirmed to us by them that heard him;

4. God also bearing them witness both with signs and wonders *(as he did to Moses delivering the law to the Jews),* and [5] with divers miracles, and gifts *(or distributions)* of the Holy Ghost, *(performed)* according to his own will.

5. [6] For unto the angels hath he not put in subjection [7] the world to come, whereof we speak *(but unto Christ, now crowned with honour and glory,* ver. 9. *to whom all power both in heaven and earth is given).*

6. [8] But one in a certain place *(viz. David,* Psal. viii. 4.) testified, saying, Lord, what is man, that thou art *(so)* mindful of him? or the son of man, that thou *(so)* visitest him?

7. Thou madest him *(but)* a little lower than the angels; [9] thou crownedst him with glory and honour, and didst set him over the works of thine hands. (Psal. viii.)

8. Thou hast put all things *(and so the world to come)* in subjection under his feet. For in *(saying)* that he *(hath)* put all *(things)* in subjection under him, *(it is manifest that)* he left nothing *(besides himself,* 1 Cor. xv. 27.) that is not put under him. But now *(as for Adam and his posterity, of whom these things were primarily spoken)* we see not yet all things put under him:

9. But we see Jesus *(the second Adam)*, who was made a little lower than the angels, for the suffering of death, that he by the grace of God might taste death for every man, *(already)* [10] crowned with glory and honour *(and therefore know that all things are, and shall be subjected to him.*

10. *To this Jesus, I say, who by the grace of God tasted* [11] *death for every man:)* for it became him for whom are *(were)* all things, and by whom are *(were)* all things *(ordered)*, in *(his design of)* bringing many sons to glory, to *(effect this, by)* mak-*(ing)* the Captain of their salvation [12] perfect through sufferings (τελειῶσαι, *to consecrate him to that work, by sufferings).*

11. For [13] both he *(our priest)* who sanctifieth *(i. e. by his oblation purgeth us from sin)* and they who are sanctified *(or purged from it)* are all of one *(original and nature):* for which cause he is not ashamed to call them brethren,

12. Saying, [14] (Psal. xxii. 22.) I will declare thy name unto *(among)* my brethren, in the midst of the church *(or congregation)* will I sing praise to thee.

13. And again, (Isa. viii. 17.) [15] I will put my trust in him. And again, (ver. 18.) Behold I and the children which God hath given me.

14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through *(the)* death *(they had deserved, and he suffered in their stead)*, he might destroy *(evacuate and frustrate)* him [16] who had the power of death, that is, the devil;

15. And *(might)* deliver them *(from the sting of it)*, who [17] through fear of *(the)* death *(threatened to the posterity of Adam, without any promise of a resurrection)* were all their lifetime subject unto bondage.

16. For verily he [18] took not on him the nature of (οὐ ἐπιλαμβάνεται, *he laid not hold of, he helped not the fallen)* angels; but he took on him (Gr. *he laid hold of)* [19] the seed of Abraham.

17. Wherefore in all things it behoved him to be made like to *(these)* his brethren, that he might be a merciful *(high-priest to them, under all their sufferings,)* and *(a)* faithful high-priest *(exactly performing his priestly office)* in things pertaining to God, *(so as)* to make reconciliation [20] for the sins of the people.

18. For in that he himself hath *(actually)* suffered [21] being tempted, he is *(become)* [22] able *(and willing)* to succour them who *(at any time)* are tempted *(i. e. exposed to sufferings).*

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. ΜΗ' ποτε παραῤῥυῶμεν.] Τουτέστι, μὴ ἐκπέσωμεν, *Lest we fall off from them.* So Œcumenius, Theophylact, and Phavorinus, which sense agrees well with the scope of this Epistle: but the sense given by our translation, is also very good and proper: for in this sense παραῤῥυεῖν is used, in those words of Solomon; *My son,* μὴ παραῤῥυῇς, τήρησον δὲ ἐμὴν βουλὴν, *be not forgetful of,* but *keep in mind,* or *lay up in thy heart, my counsel,* Prov. iii. 21. So the wise man interprets himself, in the beginning of that chapter: *My son, forget not my precepts, but let thy heart keep my words,* ver. 1. So Origen,* speaking of the festivals of the church, the Lord's-day, Easter, Pentecost, saith, *The common people had need of those sensible admonitions,* or *memorials of the blessings then celebrated,* ἵνα μὴ τέλεον παραῤῥυῇ, *that they may not entirely slip out of their memories:* and this translation and interpretation is confirmed from the word ἀμελεῖν, ver. 3. which signifies, *to be unmindful of* this great salvation.

[2] Ver. 2. Ὁ δι' ἀγγέλων λαληθεὶς λόγος, *The word spoken by angels.*] Maimonides saith expressly,† "Non invenies Deum ullum opus fecisse, nisi per manum alicujus angeli;" *God doth no work but by the hand of some angel.* To confirm this, he cites that passage of their wise men, that God does nothing without consulting before the family above. And that in Bereschith Rabba,‡ Wheresoever it is said in Scripture, ויהוה, *and Jehovah* did this or that, "ibi intelligitur ipse, et domus Judicii ejus," there we must understand, *that all things are done by him;* "mediantibus angelis," *by the mediation of angels.* Josephus § saith, The law was given, τοῦ Θεοῦ διαλεγομένου πρὸς αὐτοὺς περὶ τῶν πρακτέων, *by God declaring to them what they ought to do:* and yet he introduces Herod, proving that legates, or ambassadors, were *sacred,* from this, that ‖ *the Jews had received the choicest of their laws from God by angels,* i. e. by messengers, or legates, as that name imports. Philo¶ is express, that God spake the law, δι' αὐτοῦ μόνου, οὐ προσχρησάμενος ἀλλῳ, *by himself, using no other;* but yet, saith the same Philo,** he did this, κελεύσας ἠχὴν ἀόρατον ἐν ἀέρι δημιουργηθῆναι, *commanding an invisible sound to be formed in the air.* And to whom could this command be directed, but to some of the angels then attending on him? He therefore seems only to mean, that the decalogue was administered by God himself speaking to the people, and not by Moses the mediator betwixt God and them, as the residue of his laws were. For in his book de Somniis, he observes, that the holy Scripture speaks of those dreams, as, Θεόπεμπτοι, *sent from God,* which proceed, διὰ τῶν ὑποφητῶν αὐτοῦ καὶ ὀπαδῶν ἀγγέλων, *from his ministers and attendants the angels,* p. 461. He adds, that these messengers are employed in bringing τὰς τοῦ πατρὸς ἐπικελεύσεις τοῖς ἐκγόνοις, *the commands of the Father to his sons:* and that this is done, because we cannot bear his immediate chastisements, nor yet his excellent benefits, p. 455. F.

As for the fathers, they seem universally to conspire in this doctrine, that the apostle speaks here, and Gal. iii. 19. περὶ τῶν διακονησαμένων τῷ λόγῳ ἀγγέλων, *of the angels ministering to the delivery of the law.* So Origen;†† so Chrysostom on this place; Theodoret on Gal. iii. 19. Œcumenius and Theophylact. Origen,‡‡ speaking of Jerusalem, saith, *The angels have now deserted her, who before were always helpful to her:* Δι' ὧν διετάγη καὶ ὁ Μώσεως νόμος,

* In Cels. lib. viii. p. 393.
† More Nevoch. lib. ii. cap. 6. p. 200.
‡ P. 201.
§ Antiq. lib. iii. cap. 4. p. 78. F.
‖ Ἡμῶν δὲ τὰ κάλιστα τῶν δογμάτων, καὶ τὰ ὁσιώτατα τῶν ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ Θεοῦ μαθόντων. Antiq. lib. xv. cap. 8. p. 522. B.
¶ Lib. de Decal. p. 576.
** P. 577. lin. penu
†† In Matt. ed. Huet. p. 454. E.
‡‡ Hom. xiii. in Jer. ed. Hnet. p. 129. D.

by whom also the law of Moses was ordained; it being, saith the apostle, *ordained by angels.* The same is the opinion of St. Jerome on Gal. iii. 19.

And though Jehovah speaks to Moses in and from Mount Sinai, and from him the Jews received the law; yet that he used the ministry of angels in the dispensing of it, is evident from many passages of the New Testament. For,

First, St. Stephen speaketh thus unto the Jews, *You have received the law,* εἰς διαταγὰς (κατὰ διαταγὰς, Œcumenius) ἀγγέλων, *by the disposition of angels, and have not kept it.* (Acts vii. 53.) Now when he was aggravating their guilt, in violating this law, from the consideration of the dignity of the persons who were by God employed in giving it to them, he would not have omitted the Son of God, or the Λόγος, the principal actor, and spoken of these inferior ministering spirits, could he both truly, and according to the then present notion of the Jews, have said it was the Λόγος, who by his Father was employed in giving the law. For though most of the fathers say, the Λόγος, or *the Son of God,* appeared to Moses and the patriarchs, and others under the Old Testament, they* all agree in this, that he appeared then as ἄλλος, *one* that sustained another person; or, as the legate, the ambassador; or, as ὑπουργὸς, *i. e.* the *minister* of God the Father, as also Philo still saith.

Secondly, When the apostle Paul affirms, after St. Stephen, that the law was, διαταγεὶς δι' ἀγγέλων, *administered by angels,* (Gal. iii. 19.) he cannot reasonably be supposed to mean only, that it was delivered, *inter angelos,* between angels; or, by God attended with his angels. For (1.) as *by* is the proper import of the word διὰ; so it is very rarely, if at all, that it is rendered, *inter,* between, or among: it is so rendered indeed, by our translators, 2 Tim. ii. 2. but with the note in the margin, *by,* to shew they thought it might there bear that sense, as it doth, thus; *The things which thou hast heard from me* (and which have been confirmed), διὰ πολλῶν μαρτύρων, *by many witnesses, commit to faithful men.* (2.) Seeing here the word spoken, δι' ἀγγέλων, being put in opposition to the word spoken, διὰ Χριστοῦ, *by Christ,* shews that διὰ retains its proper sense, and must be rendered, *by angels;* why should we put another sense on the same particle used, Gal. iii. 19. by the same apostle, with respect to the same subject?

Thirdly, That the word spoken *by angels* here, respects the law in general, and not only the threatenings made by the prophets, to whom the Λόγος sent his angels, to bring back the people of Israel from their wickedness, is also evident from these words: for (1.) *the word spoken by angels* here seems to be the same with the word *administered by angels,* Acts vii. 53. Gal. iii. 12. Now that was the law, say both St. Stephen and St. Paul. (2.) It was ὁ Λόγος βέβαιος, *the Word made firm,* by the miracles done by Moses to establish it, as was the gospel by more glorious miracles: the miracles done by Moses being only σημεῖα καὶ τέρατα, *signs and wonders;* whereas the gospel was confirmed also *by divers powers, and distributions of the Holy Ghost,* ver. 4. (3.) As the apostle saith here, *Every transgression of this word received a just recompence of reward;* so he saith, x. 28. *He that despiseth Moses's law, died without mercy;* where the argument being in sense the same, demonstrates that *the work spoken* here must be the law of Moses. (4.) We are properly said to transgress, and disobey a law; but as for threatenings, though we may disregard, we are not properly said to transgress them. In fine, I can answer the argument of Schlictingius on the place, "That God, in person, could not give the law from Mount Sinai; since, were it given by God himself, it must, on that account, be preferred before the gospel;" by saying, The comparison is here made only betwixt God speaking to the Jews by the ministry of angels, and the same God speaking to us *by his Son,* which supposes God the Father to be the supreme author both of the law and the gospel; asserting only, that his ambassadors, or ministers, in the one, were much inferior to his ambassador, and his great Prophet, by whom the other was revealed: but I am not able to resist the evidence of his second argument, that "the opposition put between the word spoken by angels* to them, and the gospel delivered to us by the Son of God, will not permit us to own, that the law was given to the Jews by the same Son of God, seeing that supposition wholly destroys the force of the apostle's argument in this place." But then I do not think that any *angel* was so employed in the delivery of the law, as to take upon him *the person of God;* or, that any creature said, *I am the Lord thy God,* &c. but only, that the Divine Majesty, there present with his *thousands of angels,* (Deut. xxxiii. 2. Psal. lxviii. 17.) made some of them his ministers to form the voice, by which he said, *I am the Lord thy God,* &c. And it may probably be conjectured, that wherever there is mention of an *angel* and *Jehovah* together, or any worship or excellency specified which is proper to God, there was an appearance of the Schechinah, or Divine Majesty, conjunct with the angel. Dr. Lightfoot, in his note on Acts vii. 53. and in his sermon on the text, solves this objection, by saying, that by *angels* there, and here, and Gal. iii. 19. we are not to understand angels, properly so called, but *God's messengers; i. e.* the prophets and teachers who are styled *angels,* Mal. ii. 7. iii. 1. But this seems a very forced exposition of these words: for (1.) after St. Stephen had said, (Acts vii. 53.) that the Jews had slain those prophets, which had told *them of the coming of that Just One,* he adds this farther aggravation of their guilt, (ver. 53.) that *they had received the law by the disposition of angels,* and *had not kept it,* plainly distinguishing these angels from the prophets. St. Paul also saith, *the law was given by angels* in, or through, or by the *hand of a mediator,* that is, of their great prophet Moses, plainly again distinguishing those angels from that prophet; when therefore the same St. Paul saith, the law was spoken not by an *angel,* to wit, *Moses,* but by *angels,* in the plural number, it is most reasonable to interpret his words to the same sense, especially considering his inference from these words, (ver. 5.) *For God hath not subjected to angels the world to come, of which we now speak.*

[3] Ver. 3. Τηλικαύτης σωτηρίας, *So great salvation.*] That under the dispensation of the gospel, the deliverance of the

* Τῷ ἐν τοῖς οὐρανοῖς ὑπηρετῶν, Just. Martyr. Dial. p. 279. A. D. p. 280. B. 283. A. B. 284. A. 293. 299. 311. Et passim Philo, Ἄγγελος ὑπηρέτης τοῦ Θεοῦ λόγος, De Nom. Mut. p. 819. C. Alleg. lib. ii. p. 60 Ὄργανον Θεοῦ, C. p. 100. B.

* "Nam si lex per Dei filium, quomodo D. Autor per angelos eam traditam fuisse affirmare, et hac in parte eam evangelio, quod hoc per Dei filium et Dominum ipsum annunciatum sit, opponere, eoque nomine evangelio postponere potuit, si non minus lex quàm evangelium ipsum Dei filium, et necdum in statu humiliationis constitutum, latorem et prædicatorem habuit."

faithful from persecutions, at or after the destruction of Jerusalem, should here be represented as that *great salvation, which began to be spoken by the Lord, was testified to by the apostles, and even by God himself, by so great miracles,* is incredible. No, sure, our Saviour *brought life and immortality to light by the gospel,* 2 Tim. ii. 11. his apostles testified to us *eternal life,* 1 John i. 2. and this is the *testimony of God himself, that he hath given us eternal life, and that life is in his Son,* 1 John v. 11. (See note on iv. 3.)

[4] Ἐβεβαιώθη εἰς ἡμᾶς, *Was confirmed to us,*] Jews; not to us apostles, by whom it was confirmed. Vain therefore is the argument taken from these words, to prove St. Paul was not the author of this Epistle; because the gospel was not confirmed to him by them that heard Christ, he receiving it by immediate revelation from him. (Gal. i. 12.) And usual is it with St. Paul, in this and other Epistles, to say *we;* when not he himself, but only they he speaks to, or of, must be understood. So vi. 1. *Let us go on to perfection.* (See x. 25. xii. 1. Rom. iii. 5. 7. 1 Cor. x. 8, 9. 2 Cor. vii. 1. Eph. ii. 3. 1 Thess. iv. 15. Tit. iii. 3.)

[5] Ver. 4. Ποικίλαις δυνάμεσι, *With divers miracles.*] *Because* (saith Theodoret) *the law was confirmed by miracles, the apostle thought it necessary to shew the gospel was in this superior to it,* as it was in these two respects:

1. That the apostles and disciples of our Lord abounded in these miraculous dispensations which confirmed the gospel, as well as Christ himself.

2. That Moses chiefly wrought σημεῖα καὶ τέρατα, *signs and wonders;* whereas the δυνάμεις, *powers and distributions of the Holy Ghost,* here mentioned, were the proper confirmations of the gospel-dispensation. For here are four things mentioned, which will admit of a distinct consideration; the first and second are, σημεῖα καὶ τέρατα, *signs and wonders,* which refer to portentous actions done in the heavens, as when the *sun stood still;* in the earth, as when *it opened to swallow up Dathan and Abiram;* in the air, as when it was *turned into darkness;* in the waters, as when they were *turned into blood:* and these were often wrought by Moses and others under the Old Testament, and still are styled σημεῖα καὶ τέρατα. So Exod. vii. 2. πληθυνῶ τὰ σημεῖά μου καὶ τέρατα, *I will multiply my signs and wonders in the land of Egypt.* And again, ver. 9. Deut. iv. 32. *He took his people out of that nation,* ἐν σημείοις καὶ τέρασι, *by signs and wonders:* shewing, σημεῖα καὶ τέρατα μεγάλα, *signs and great wonders upon Pharaoh, and all his house,* vi. 22. vii. 19. xi. 3. xxvi. 8. xxix. 3. *And there arose not a prophet like unto Moses,* ἐν πᾶσι τοῖς σημείοις καὶ τέρασιν, *in all the signs and wonders which God sent him to do in the land of Egypt,* Deut. xxxiv. 11. (See Nehem. ix. 10. Psal. cxxxiv. 9. Jer. xxxii. 42.) Thus Nabuchodonosor declares, σημεῖα καὶ τέρατα, *the signs and wonders which the most high God had shewed him,* Dan. iv. 2. And Darius saith of him, vi. 27. ποιεῖ σημεῖα καὶ τέρατα ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς, *He doth signs and wonders in the heavens, and on the earth.*

Moreover, σημεῖα and δυνάμεις are used in the New Testament, with relation to the miracles wrought by the apostles upon others, in casting out devils, making the blind to see, and the lame to walk, and healing all manner of diseases; now none of these things were done by Moses, and very rarely by any of the prophets. And, lastly, as for the distributions of the Holy Ghost, consisting in the internal gift of wisdom, knowledge, faith, the gift of tongues, and the interpretation of them; these were peculiar to the latter days, that is, the times of the Messiah.

[6] Ver. 5.] For explication of these words, let it be observed,

1. That both the Scriptures, the Jewish records, and the primitive fathers, do represent the state preceding our Lord's advent, and his advancement *to the right hand of Majesty in the heavens,* as a state subject to angels, or in which God dealt with them by the ministry of his angels; this of the Jews hath partly been confirmed already, by shewing, that their law was the *word spoken by angels.* That they were brought out of Egypt by the ministry of an angel, Moses himself declares, in his message to the king of Edom, *When we cried to the Lord, he heard our voice, and sent an angel, and has brought us forth out of the land of Egypt,* Numb. xx. 16. This angel, saith the Targum of Jonathan, was a *ministering angel.* Nor is it to be thought the king of Edom, who had no notion of the Logos, could understand him otherwise. And hence the note of Paulus Fagius runs thus: "Omnis Israelitici populi salus et ductio per angelos administrata est," *The whole conduct and preservation of the people of Israel was administered by angels.* That they were led through the wilderness by an angel, and that an angel drove out the inhabitants of the land of Canaan before them, we learn from these words of God himself, *Behold, I send an angel before thee, to keep thee in the way, and bring thee into the land I have prepared for thee,* Exod. xxiii. 20. *He shall go* (saith the Greek), ἡγούμενός σου, *as thy guide and captain.* And, ver. 23. *My angel shall go before thee, and bring thee to the Amorites and Hittites,* &c. *and I will cut them off.* Now that here he speaks of *a ministering angel,* may be argued from these words, *My name is in him;* that is, as the Targums of Onkelos and Jonathan will expound the phrase, *His word is in my name;* by him I do declare my will and pleasure. So Maimon. in More Nevoch. par. i. cap. 64. *Some think this angel was the eternal Son of God; but this I am afraid to assert* (saith the Bishop of Ely), *because it seems dangerous to me to call him simply an angel,* i. e. *a minister or messenger, without any such addition as that in* Mal. iii. 3. *The angel of the covenant; for so he was at his incarnation, of which he there speaks, before which I dare not ascribe to him such ministerial works as these, of bringing the children of Israel out of Egypt, and going before them to lead them in the way to Canaan: this was properly the work of an angel, to whom Moses ascribes it.* But though we thus understand it, this excludes not the presence of God himself, but rather proves it; for this angel was sent from the Schechinah, or majestic presence of God which was in the cloud, and is therefore styled *the angel of his presence,* Isa. lxiii. 9. because, saith the Targum, he was an angel sent מן קדמוהי, *from before him,* or, *from before his face:* and thus it was true, which the Lord said to Moses, *My presence shall go with thee,* Exod. xxxiii. 14. *in the cloud, and my angel shall go before thee,* Exod. xxiii. 23. as being sent from before me, to conduct thee. And again, Exod. xxxiii. 2. *I will send an angel before thee, and will drive out the Canaanite, the Amorite,* &c. *for I will not go up in the midst of thee, for thou art a stiffnecked people, lest I consume thee in the way.* He therefore who was to be sent could not be God himself, or the Divine Logos equal to him, for then he

would have had the same reason to consume them for their disobedience. Accordingly we find Masius on Josh. v. 14. confessing, that the Jews generally thought this was the angel Michael. And partly from them, and partly from Daniel, who styles him *Michael their prince*, x. 21. *And Michael the prince which standeth for the children of thy people*, xii. 1. it seems to be, that many Christian fathers * and ancient commentators have so expressly said, that *God over all placed over them the angel Michael, as Daniel hath taught us; and God also promised Moses, he would send an angel with his people.* And both Theodoret and St. Jerome, in their comments on Dan. xi. 21. say, that Michael "est archangelus cui creditus est populus Judæorum," *is that archangel to whom was committed the care of the people of the Jews.* And the author of the Recognitions, speaking of God's dividing the *nations to angels*, adds,† that *the government of the Jews themselves, and the disposal of their affairs, were by God committed to an archangel.* Certain it is from the Scripture, that the law, which was the foundation of the Judaical church-state, was given by the disposition of angels, Acts vii. 53. Gal. iii. 19. whence the apostle here styles it *the law spoken by angels*, ver. 2. They being therefore so far interested in the promulgation of the law, as that it was given to the Jews by their ministry (though they did this in the name and by the authority of God), the Mosaical church-state was so far put in subjection to them.

Now if this supposition be admitted, and *the world to come*, according to the Jewish import of that phrase, be taken for the *gospel-state*, then the apostle's argument runs thus: "You have greater reason to take heed to the things taught by Christ under the gospel-dispensation, than had the Jews to take heed to the things taught by the Mosaical dispensation: for *unto the angels God hath not subjected the gospel-state*, but unto Christ; *i. e.* to him who is more able to reward his obedient servants, and bring them into the celestial Canaan, and more able to consume and punish them, who do neglect the great salvation tendered in this dispensation."

As to the gentile world, the doctrine of the Jews, in relation to them, is evident from these words of the Septuagint, *When the Almighty divided the nations, he set the borders of them,* κατ' ἀριθμὸν ἀγγέλων Θεοῦ, *according to the number of the angels of God*, Deut. xxxii. 8. *That is* (saith R. Menachem), *he placed seventy angels over the seventy nations.* For, saith the son of Sirach, Ἑκάστῳ ἔθνει κατέστησεν ἡγούμενον, *In the division of the nations of the whole earth, he set a ruler over every people*, Ecclus. xvii. 17. Accordingly in Daniel we find mention of the prince of Persia, and of Greece, *i. e.* of the angels which presided over those places. Eusebius ‡ doth frequently inform us, *that all the nations of the earth were formerly, by lot, divided to many angels:* and this was the doctrine of Justin Martyr, * of Irenæus, † Athenagoras, ‡ and the two Clements. § So that, in the judgment of the Jews, and of the primitive fathers, all the whole heathen world were subject to the government of angels.

And then the argument of the apostle is to this effect: "That now the world of believers, gathered from the heathens, is put under Christ's immediate power, and subject not to *angels, but to him who will come in flaming fire to execute vengeance upon all that obey not his gospel;* and that therefore it concerns them to give more diligent heed to the words spoken by him, and not to neglect that great salvation which he tenders."

[7] Οἰκουμένην τὴν μέλλουσαν, *The world to come.*] This I conceive imports primarily the Christian state; and in order to the government of that, the whole world subjected to Christ, from the time of his resurrection and ascension, *(when he sat down on the right hand of the Majesty on high, and had all power in heaven and earth committed to him:* for when God brought him, by his resurrection, εἰς οἰκουμένην, *into the earth*, he said, *Let all the angels of God worship him; i. e.* let them all bow, and be subject to his authority, i. 6.) to the time when he shall abolish death, the last enemy of his subjects, and put the crown upon their heads, and condemn all his enemies to endless punishments, and so give up his mediatory kingdom to the Father. (1 Cor. xv. 28.) And this I gather from the following proof of this subjection of the world to Christ, taken from Psal. viii.: for the apostle plainly doth insinuate, that it is begun already, in that Jesus is already *crowned with glory and honour*, ver. 9. and he as plainly testifies, that it must continue till the day of judgment, and only will be then completed, by saying, that *he must reign till all his enemies be put under his feet*, 1 Cor. xv. 25. and proving this, from those words of the Psalmist, *For he hath put all things under his feet*, ver. 27. So then the argument runs thus: "How shall they escape, who neglect that great salvation, tendered by him who hath all the world, and all things in it, so subject to him, as to continue so, till he hath put all his enemies under his feet?"

It may be also noted, that when this world to come doth respect only the Christian state, from the resurrection of Christ to the final judgment, then it is styled *Holam habba*, the age to come; which is the frequent import of the world to come, in the Jewish writers; and in this sense is Christ styled, ὁ πατὴρ μέλλοντος αἰῶνος, *The Father of the world to come*, Isa. ix. 6. and the gifts vouchsafed to believers, and exercised by them in the first ages of the church, are styled, in this Epistle, δυνάμεις μέλλοντος αἰῶνος, *The powers of the world to come:* but when it also doth include that earth in which they dwell, and in which they are to continue to the day of judgment, then is it styled οἰκου-

---

* Καὶ γὰρ τὸν Μιχαὴλ αὐτοῖς ἐπίστησεν ὁ τῶν ὅλων Θεὸς, καὶ τοῦτο ἡμᾶς ὁ μακάριος ἐδίδαξε Δανιὴλ, καὶ τῷ μεγάλῳ δὲ Μωσῇ ὑπέσχετο συμπέμψειν τὸν ἄγγελον τῷ λαῷ. Theod. in Gal. iii. 19.

† "Uni vero, qui in archangelis erat maximus, sorte data est dispositio eorum, qui præ cæteris omnibus excelsi Dei cultum et scientiam receperant." Recog. lib. ii. §. 42. p. 428.

‡ Αὐτὸς δὲ λοιπὸν ὁ σωτὴρ, καὶ ἰατρὸς τῶν ὅλων κατῆσαι εἰς ἀνθρώπους πάντα τὰ ἐπὶ γῆς ἔθνη τὸ πρότερον πλείοσιν ἀγγέλοις κεκληρωμένα, ὑπὸ τὴν οἰκείαν ὑποβάλλων ἐξουσίας. Euseb. Demon. Evang. lib. iv. cap. 10. p. 162. D. 163. A.

* Ὁ Θεὸς τὸν πάντα κόσμον ποιήσας, τὴν μὲν τῶν ἀνθρώπων, καὶ τῶν ὑπὸ τὸν οὐρανὸν πρόνοιαν ἀγγέλοις, οἷς ἐπὶ τούτοις ἔταξε, παρέδωκεν. Just. Martyr, Apol. i. p. 44.

† "Et quando divisit Altissimus gentes, statuit terminos gentium secundum numerum angelorum Dei; populum autem qui credit Deo, jam non esse sub angelorum potestate, sed sub Domini." Iren. lib. iii. cap. 12. p. 266. Vid. Feuardentium in locum.

‡ Ἡ γὰρ τῶν ἀγγέλων σύστασις τῷ Θεῷ ἐπὶ προνοίᾳ γέγονε τοῖς ὑπ' αὐτοῦ διακεκοσμημένοις. Athenag. Legat. p. 27. C.

§ Εἰσὶ γὰρ συνδιανενεμημένοι προστάξει θείᾳ τε καὶ ἀρχαίᾳ ἄγγελοι κατὰ ἔθνη, ἀλλ' ἡ μερὶς Κυρίου ἡ δόξα πιστευόντων. Clem. Al. Strom. vii. p. 702. C. D. "Est enim uniuscujusque gentis angelus, cui credita gentis ipsius dispensatio à Deo." Clem. R. Recog. lib. ii. §. 42.

μένη μέλλουσα, *the world to come*, after the other four kingdoms, which are styled οἰκουμένη, *the earth*, and are said to have *dominion over all the earth*. Thus, of the kingdom of Assyria and Babylon, Daniel saith to Nebuchadnezzar that *God had made him lord of all things*, and settled his kingdom *wherever the sons of men dwell*, Dan. ii. 37, 38. And this kingdom is, by Isaiah, often styled οἰκουμένη; and the fall of it is represented as *the desolation of the whole earth*. Thus, in his vision against Babylon, he saith, *The Lord cometh,* καταφθεῖραι πᾶσαν τὴν οἰκουμένην, *to lay waste the whole earth*, ver. 6. *Behold, the day of the Lord comes cruel, and with fierce anger,* θεῖναι τὴν οἰκουμένην ἔρημον, *to lay the land* (of Babylon) *desolate*, xiii. 9. and, ver. 11. ἐντελοῦμαι τῇ οἰκουμένῃ ὅλῃ κακὰ, *I will pronounce evil to the whole earth;* (see also xiv. 26.) Cyrus the king of Persia speaks thus: *The Lord hath given me all the kingdoms of the earth*, Ezra i. 2. and he is styled, τῆς οἰκουμένης ὁ Κύριος, *the Lord of the earth*, Esd. ii. 3. And Artaxerxes, in his epistle for the destruction of the Jews, writes thus; Being Lord over many nations, καὶ πάσης ἐπικρατήσας οἰκουμένης, *and having dominion over all the world*, &c. Esth. xiii. 2. 4.

As for the third, that is, the Grecian monarchy, the prophet Daniel saith expressly of it, *It shall bear rule over all the earth*, Dan. ii. 39. accordingly, Alexander is celebrated, in all historians and poets which speak of him, as the conqueror of the world; when he came to Babylon, ambassadors were sent to him, ἐξ ἁπάσης σχεδὸν τῆς οἰκουμένης, *from almost the whole world*, saith Diodorus Siculus, Hist. lib. xvii. p. 579. and when he died, this inscription was writ upon his tomb, Γᾶν ὑπ' ἐμοὶ τέθειμαι, *I have put the earth under me*. And, lastly, As for the Roman monarchy, as it was styled by the poets, παμβασιλεία, *the universal kingdom;* and by the historians, "orbis terrarum," *the world;* so is it in the Scripture represented as the government, πάσης τῆς οἰκουμένης, *of the whole earth*, Luke ii. 1. for, saith Dionysius Halicarnasseus,* Ἡ Ῥωμαίων πόλις ἁπάσης μὲν ἄρχει τῆς γῆς, ὅση μὴ ἀνέμβατός ἐστιν, ἀλλ' ὑπ' ἀνθρώπων κατοικεῖται, *Rome presides over the whole habitable earth.* Now this kingdom of Christ being prophesied of by Daniel, as that which was to be set up *after these kingdoms* which bore that name, and to break in pieces all other kingdoms, is therefore styled ἡ οἰκουμένη μέλλουσα, *the kingdom of the world to come:* and if (as we may probably conjecture from *the angel of the prince of Persia*, and *the angel of the prince of Greece*, Dan. x. 13. 20.) angels were by God appointed to preside over those monarchies, then hence ariseth another reason why the apostle might say, *Unto the angels hath he not subjected the world to come, of which we speak.*

[8] Ver. 6, &c.] Here note, first, that though these words of the Psalmist may be allowed, in their first and obvious sense, to relate to the first Adam, created after God in his similitude and likeness, with respect to his dominion; yet doth not this hinder that they be expounded in the mystical sense, of Christ the second Adam; for the Jews acknowledge that the first Adam was a type of the second Adam, that is, of Christ, who is by them styled, האדם האחרון, *the last or second Adam*. Moreover, the *mystery of Adam* is, say they, *the mystery of the Messiah;* and the man created the sixth day, signifies the Messiah. For thus they speak;* *Our redemption is signified by the six days of the creation, especially by the sixth, in which man was created;* by whom we are not to understand the nations of the world, but סוד משיח סוד אדם חוא, *the mystery of man is the mystery of the Messiah;* as it is said, Dan. vii. 13. *He came like to the Son of man.* And this lays a foundation for the inference of the apostle, that what was spoken of man in general, and more particularly related to the first Adam, was only punctually fulfilled in the second Adam taking the nature of man on him: for, saith he, we see it not in any measure fulfilled in any other man; but as for Christ, we do already see it actually fulfilled, as to the first cause of it, he being *now crowned with glory and honour;* and so, as all things are already subject to his feet, as far as the present necessities of the church require, (Eph. i. 22.) so will they completely and actually be so, when death, *the last enemy, shall be destroyed.* (1 Cor. xv. 25—27.)

[9] Ver. 7. Καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου.] These words are wanting in Œcumenius, Theophylact, and some MSS. but they are in Chrysostom, Theodoret, and all the ancient versions.

[10] Ver. 9. Δόξῃ καὶ τιμῇ ἐστεφανωμένον, *Crowned with glory and honour.*] That these words are, in construction, to follow the ensuing words, that *he by the grace of God might taste death for every man*, see note on vii. 20. but the apostle puts these words last, as being to discourse of our Lord's sufferings for us.

[11] Ver. 10. *He,* χάριτι Θεοῦ, *by the grace of God tasted death.*] Origen,† in his commentary upon the Gospel of St. John, twice saith, that some copies read χωρὶς Θεοῦ, *without God;* so read the Syriac, and Ambrose, lib. ii. de Fide ad Gratian. cap. 4. et Vigilius Tapsensis, lib. ii. p. 17. 20. And this reading either confutes the Patripassians, or confirms the doctrine of Irenæus, that Christ suffered ἡσυχάζοντος τοῦ λόγου, *the Divine nature being quiescent, and not exerting its energy to strengthen him against, or deliver him from, these sufferings;* it making its impressions upon the human nature, saith Grotius, not always, but *pro temporum ratione.* Note also, that to *taste death* is a Jewish phrase, signifying *to die*, as when they say *the first Adam was worthy not to taste of death.*

Ἔπρεπε γὰρ.] *Conveniens hoc fuit Dei sapientiæ*, saith Grotius: He thought fit to do this, saith Dr. Hammond; first, because thus the same nature suffered which had sinned, and therefore purged us from the guilt we in that nature had contracted, and so dissolved that death to which we became subject by the sin of Adam. This is the reason of Christ's sufferings, which all the primitive fathers do suggest, and on which they especially insist, assigning this reason of our Lord's death, ἵνα τὸ θνητὸν ἡμῶν καθαρισθῇ, *that our obnoxiousness to death might be expiated:* so Ignatius.‡ He died, saith Justin Martyr,§ for mankind, ὃ ἀπὸ τοῦ Ἀδὰμ ὑπὸ θάνατον, καὶ πλάνην τὴν τοῦ ὄφεως ἐπεπτώκει, *which, from Adam, became subject to death, and the deceit of the serpent.* Irenæus saith,‖ that *as mankind, by man overcome, was obnoxious to death,* "sic enim per hominem victorem ascendamus in vitam," *so by a man*

* Vid. Lipsium de Magn. Rom. lib. i. cap. 3.

* Tzeron. Hammor. sect. Bereschith.

† P. 38. 360.

‡ Apud Theod. Dial. 1.

§ Just. Mart. Dial. cum Tryph. p. 316. A.

‖ Iren. lib. v. cap. 21. 23. lib. iii. cap. 20. 31. et passim.

conquering death we may rise to life: and as death prevailed against us by man, "sic iterum nos adversus mortem per hominem accipiamus palmam," so we may prevail against it by man; that as in the animal Adam we all died, so in the spiritual we might all be made alive. And Athanasius,* in his oration of the incarnation, is very copious on this subject; declaring, that Christ *took our nature on him,* πάλιν τὸ φθαρτὸν εἰς ἀφθαρσίαν ἐνεγκεῖν, *to reduce again our corruptible to incorruption:* that our Lord seeing mankind lost by death, exercising the dominion of corruption over them, and seeing the punishment threatened to our transgression, διακρατοῦσαν τὴν καθ' ἡμῶν φθορὰν,† *prevailing over us to corruption; and seeing the whole race of men subject to death, he, in compassion to them,*‡ καὶ τὴν θανάτου κράτησιν οὐκ ἐνέγκας, *and not enduring this dominion of death, that what he created might not perish, took a body to himself, not alien from ours; and because we were all subject to corruption,*§ ἀντὶ πάντων αὐτὸ θανάτῳ παραδιδοὺς, *delivering it to the death for us all, he offered it to the Father, that, as it were, all men dying in him, the law of the corruption of mankind might be dissolved, and he might translate them again to incorruption: and this* (saith he‖) *is the first cause of his incarnation.* Hence many of them say,¶ that *the handwriting which was blotted out by the death of Christ, was the threat made to Adam, In the day that thou eatest thereof, thou shalt die.* Here then is one reason why the death or *blood of bulls or goats could not take away sin; viz.* they did not partake of the same nature that had sinned, and therefore could not in that nature dissolve the debt we had contracted, and so translate us to incorruption. Secondly, It became him thus to suffer, because these sufferings fitted him to be a merciful high-priest to them that suffer as he did, and also to be a faithful high-priest, to make *atonement for our sins,* (ver. 17.) Observe here, that the apostle does not say, Christ's sufferings were absolutely necessary to satisfy Divine justice; that infinite mercy could not pardon sin, without a satisfaction made to justice; and that infinite wisdom could contrive no other way for the atonement of our sins: but, that Divine wisdom *saw it fit* that Christ should suffer for the ends forementioned. And why then may not others be permitted to think and speak with the apostle, without adding that which the apostle, in all this long and excellent discourse, concerning the ends, the reason, and necessity of our Saviour's sufferings, thought not once fit to mention?

[12] Τελειῶσαι διὰ παθημάτων, *To sanctify, to consecrate, and dedicate him to that work, by his sufferings.*] That this is the true import of these words will appear, first, from the like words used by this apostle, v. 8—10. *Though he were a son, yet learned he obedience by the things that he suffered; and being made perfect* (τελειωθεὶς), i. e. *being consecrated to his priestly office, he became the author of eternal salvation to all that obey him, being called of him a high-priest after the order of Melchisedec.* And again, vii. 27, 28. *The law maketh them high-priests which have infirmity; but the word of the oath, which is after the law, maketh the Son so,* εἰς τὸν αἰῶνα τετελειωμένον, *who is consecrated a high-priest for evermore.* Secondly, From the collation made betwixt the call of Aaron to his priesthood, and of Christ to his: for as Aaron took not this honour to himself, *but was called of God to it;* so Christ *glorified not himself to be a high-priest,* but was constituted so by him who said, *Thou art a priest for ever after the order of Melchisedec.* Now the consecration of Aaron and the legal priests is continually expressed by this word: for what is in the Hebrew, *Thou shalt fill the hands of Aaron and his sons,* and is by us translated, *Thou shalt consecrate them,* is by the Septuagint thus rendered, τελειώσεις Ἀαρὼν τὰς χεῖρας αὐτοῦ ἁγιάσαι αὐτούς. So Numb. iii. 3. ἐτελείωσαν τὰς χεῖρας αὐτῶν ἱερατεύειν, *they consecrated them to the priesthood.* Accordingly, the priest consecrated is, in the Greek, ὁ τετελειωμένος, Lev. xxi. 10. The day of his consecration is ἡμέρα τῆς τελειώσεως, Lev. viii. 33. The sacrifice then offered for sin is θυσία τελειώσεως· *the burnt-offering,* ὁλοκαύτωμα τελειώσεως, ver. 28. The *ram offered* is κριὸς τελειώσεως, ver. 22. The *flesh of consecration,* τὸ κρέας τῆς τελειώσεως, Exod. xxix. 34. By these sufferings he became *a high-priest for ever, after the order of Melchisedec,* and the *author of salvation to all that obey him:* because appearing with this sacrifice before God in heaven *for ever, he is able to save for ever them that come unto God by him.*

[13] Ver. 11. Ὁ ἁγιάζων, *He that sanctifies,* &c.] I have shewed, note on ix. 13. that the word ἁγιάζειν, in this Epistle, is used in the sacrificial sense, or with relation to the expiation of sin: in the Old Testament, when it respecteth sacrifices, it sometimes signifies to *devote, consecrate,* and offer them to God. So Lev. xxii. 3. *The holy things which the children of Israel hallow to the Lord,* ὅσα ἂν ἁγιάσωσιν, *which they shall offer to the Lord:* for, Numb. xviii. 9. these holy things are thus enumerated; *Every heave-offering,* (ver. 8.) *every meat-offering, every sin-offering, every trespass-offering;* Deut. xv. 19. *All the firstlings of thy flock, thou shalt sanctify to the Lord thy God,* ἁγιάσεις τῷ Κυρίῳ. For if they were clean, they were to be offered to God, and their blood was to be sprinkled on the altar, and their fat burnt for an offering made by fire: (Numb. xviii. 19.) but if they were unclean, οὐ θύσεις αὐτὸ τῷ Κυρίῳ, *Thou shalt not sacrifice them to the Lord,* saith the text, Deut. xv. 21. and 1 Chron. xxiii. 13. *Aaron was separated, that he might sanctify the most holy things,* τοῦ ἁγιασθῆναι, *i. e.* that he might offer them in sacrifice, *and to burn incense:* for he was separated to execute the priesthood; (Exod. xxviii. 1.) and that was to be performed by *offering gifts and sacrifices for sin:* (Heb. v. 1.) and in this sense our Saviour saith, ὑπὲρ αὐτῶν ἁγιάζω ἐμαυτὸν, ἵνα ὦσιν ἡγιασμένοι ἐν ἀληθείᾳ, *for their sakes I sanctify myself,* i. e. I offer myself a piacular victim, that they may be sanctified in the truth; (John xvii. 19.) *i. e.* that they may be consecrated to their office, or set apart for my service: for as Aaron and his sons were hallowed, and set apart for God's service by a sacrifice, to expiate them from their sins; and this was done, ἁγιάζειν αὐτοὺς ὥστε ἱερατεύειν, *to sanctify them to the priesthood,* (Exod. xxix. 1. 14. 21.) as well as by the holy anointing: (Exod. xxx. 30, 31. xl. 10.) so Christ's apostles were sanctified, and set apart to their office, not only by the unction of the Holy Ghost, but also by that piacular victim Christ offered for their sins: and accordingly, in these words, *he that sanctifies* is Christ that offers himself, that he might sanctify, ἁγιάζειν, *i. e.* purge them from their sins by his own blood; (Heb. xiii. 12.)

* Athan. Orat. Incarn. p. 60. Ὅθεν εἰκότως ἔλαβε σῶμα θνητὸν, ἵνα καὶ ὁ θάνατος ἐν αὐτῷ λοιπὸν ἐξαφανισθῆναι δυνηθῇ, καὶ οἱ κατ' εἰκόνα πάλιν ἀνακαινισθῶσιν ἄνθρωποι, p. 66. C.
† Ibid. C. ‡ Ibid. D. § P. 61. A. ‖ P. 68. B.
¶ Chrys. Œcum. Theod. in Colos. iii. 14.

and *they that are sanctified,* are they that by this blood are purged from their sins, and so are fitted to draw nigh to God, and made a *royal priesthood to shew forth his praises, and offer up spiritual sacrifices acceptable to God, through Jesus Christ.*

Secondly, The word doth also signify, to *purge, purify,* and *make clean,* by *sacrifice,* both in the Scripture and profane authors. Thus of the altar, it is said, *He shall sprinkle the blood upon it with his finger seven times, and he shall cleanse it, and hallow it,* καθαριεῖ αὐτὸ καὶ ἁγιάσει αὐτὸ, *from the uncleanness of the children of Israel,* Lev. xvi. 19. So Exod. xxix. 33. And they shall eat those things, אשר כפר בהם, ἐν οἷς ἡγιάσθησαν ἐν αὐτοῖς, *by which,* or *for whom, the atonement was made, to consecrate,* καὶ ἁγιάσαι αὐτοὺς, and to sanctify them; and, ver. 36. *Thou shalt cleanse the altar,* בכפרך עליו, ἐν τῷ ἁγιάζειν σὲ ἐπ' αὐτῷ, when thou hast made an atonement for it. In profane authors, to purge by sacrifices, from guilt or uncleanness, is sometimes ἁγιάζειν, sometimes ἁγνίζειν; and the sacrifices that did this are styled, ἁγνιστικὰ, *sacrifices of purgation.* According to this sense of the word, *he that sanctifieth,* is he that purgeth; and *they that are sanctified,* are they who are purged from the guilt of sin.

[14] Ver. 12.] Psal. xxii. 22. This Psalm being interpreted by the Jews themselves concerning the Messiah, the apostle might well apply this passage of it to him.

[15] Ver. 13. *I will put my trust in him; and again, I and the children which God hath given me.*] These two citations being from the same place, Isa. viii. 17. make but one proof, *that he who sanctifies, and they who were sanctified,* have the same nature; shewing, that he who said, *I will put my trust in him,* called them whom God had given him, *his children,* or *offspring,* and so declared them to be of the same nature or original with him. Now that these words were anciently adapted to Christ, we learn from the words of Simeon, who applies the words following to him, Luke ii. 4. and from the Jews, who expound the words, *He shall be a stumbling-stone, and a rock of offence,* of our Saviour, Pug. Fid. par. ii. cap. 5. §. 2. to whom they are applied by St. Paul, Rom. ix. 33. and by St. Peter, 1 Pet. ii. 7. Dr. Owen here contends, that the words ἐγὼ ἔσομαι πεποιθὼς ἐν αὐτῷ, are not taken from Isa. viii. 17. where they are almost expressly found, but from Psal. xviii. 3. *Echasah bo,* ἐλπιῶ ἐπ' αὐτὸν, where they are not found; because, saith he, were both these citations taken from the same place, the apostle would not have said, καὶ πάλιν, *and again,* this being an evidence that he cites another place. To which the answer is, that he doth so, citing the first words from ver. 17. and the second from ver. 18.

[16] Ver. 14. Καταργήσῃ τὸ κράτος ἔχοντα τοῦ θανάτου, *That had the power of death.*] That by seducing Adam to eat of the forbidden fruit, the devil, whom the Jews called Sammael, had power to accuse men, and to demand that they might die according to the threat pronounced against them, is the constant opinion of the Jews. Our wise men say,* it is a tradition, that Satan, the adversary, the angel of death, *descendeth and seduceth, ascendeth and accuseth, receives power, and takes away the soul or life.* Hence they say of him, that † *he causeth death to the whole world.*

Καταργεῖν τὸν διάβολον, is to frustrate and bring to nought his design of subjecting all men to the power of death, and keeping them under the dominion of it, and render it of no effect. (Rom. iii. 3. 21. iv. 14. 1 Cor. i. 28. ii. 6. vi. 13. xiii. 8. 10, 11. xv. 24. 26. 2 Cor. iii. 7. 11. 13, 14. Gal. iii. 17. v. 11. 2 Thess. ii. 8.) And thus Christ is said, καταργεῖν θανατὸν, *to abolish death,* 2 Tim. i. 10. That therefore we are still subject to death, is, say the fathers, not that we are now punished with it; but out of mercy, that sin might not be immortal in us, the time of our resurrection being that in which death shall be totally abolished. (1 Cor. xv. 26.)

[17] Ver. 15. Φόβῳ θανάτου, *Through fear of death.*] That the whole heathen world was subject to this fear, and that it was the *king of terrors* to them, see note on Rom. viii. 2. From this fear we are delivered at present, by our deliverance from that guilt of sin, which alone makes it truly terrible, (1 Cor. xv. 55, 56.) and by the promise of a glorious resurrection, when *death shall be swallowed up in victory,* (ver. 54.)

[18] Ver. 16. Οὐκ ἐπιλαμβάνεται.] This word, say the glossaries, signifies, "Manum injicere," *To lay hold upon;* "Manu prehendere," *To hold with the hand:* so Ecclus. iv. 11. *Wisdom,* ἐπιλαμβάνεται, *layeth hold of them that seek her;* Susan. ver. 36. 40. *The man we could not hold, being too strong for us;* ταύτης δὲ ἐπιλαμβανόμενοι, *but laying hold of her, we asked her,* &c. And so, in the Septuagint, it signifies almost continually, ἐπιλάβου, *take hold of his tail,* Exod. iv. 4. (See Kircher, in the words, תפש חזק אחז.) But then, that he thus laid hold of fallen man, and of the seed of Abraham, by taking of the human nature from one derived from the stock of Abraham, that in that nature he might suffer death for the propitiation of those sins which rendered them so obnoxious to death, is extremely evident, both from the words preceding, and from the words following: for, ver. 14. we read thus, *Because therefore the children were partakers of flesh and blood, he also did partake of the same flesh and blood, or mortal nature, that through* (his) *death he might destroy him that had the power of death, for* (saith he) *he took hold of the seed of Abraham, i. e.* by partaking of the same nature with them, (ver. 14.) And again, he took hold on the seed of Abraham, to rescue them from that death they feared, by his own death, (ver. 17.) ὅθεν ὤφειλε, wherefore he ought in all things (belonging to their nature) to *be made like to his brethren,* that, as their high-priest, he might make an atonement for the sins of the people, by his sacrifice made on the cross, ἐν ᾧ γὰρ πέπονθ—, *for in that he suffered,* &c. (ver 18.)

[19] *The seed of Abraham.*] The note of the best commentators here, is this, that the apostle, writing to the Jews, thought it sufficient to mention only the mercies designed by the Messiah for the Jews. And true it is, that they confined the seed of Abraham to themselves; but the apostle reckons all believers as the seed of Abraham, Rom. iv. 12. 16, 17. Gal. iii. 14. 29. though Christ is here said to have taken upon him the seed of Abraham, because he derived his flesh from his posterity.

[20] Ver. 17. Εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ, *To make atonement for the sins of the people:*] i. e. Ἱλάσκεσθαι τὸν Θεὸν περὶ ἁμαρτιῶν, *To make atonement to God for their sins.* So in Porphyry, * Ἀπομειλίσσειν τὰς τῶν πολλῶν

* Maim. Duct. lib. iii. cap. 22. p. 398. † Buxt. in voce *Sammael.*

* De Abstinentia, &c. lib. iv. §. 5. p. 148.

ἁμαρτίας, *to propitiate for the sins of many,* is, in the same place, ἀπομειλίσσειν τὸ Θειὸν, *to propitiate the Deity for them.* This sense the words require: for Christ is here said to be *a faithful high-priest,* τὰ πρὸς τὸν Θεὸν εἰς τὸ ἱλάσκεσθαι, *in things pertaining to God,* that he might *make atonement,* surely, to him. This reconciliation, therefore, must respect God. Again, this phrase, when it respects the Jewish sacrifices, hath still relation to the guilt of sin to be expiated and taken away by them; and every sin-offering, offered by the priest, is said to be offered by him, ἱλάσκεσθαι, περὶ ἁμαρτίας αὐτῶν, *to make atonement for their sins.* (Lev. iv. 35. v. 6. 10. xiii. 44. Ezek. xliv. 27.) And of the piacular victim it is still said, καὶ ἐξιλάσεται περὶ αὐτῶν ὁ ἱερεὺς, καὶ ἀφεθήσεται αὐτοῖς ἡ ἁμαρτία, *the priest shall make atonement for them, and the sin shall be forgiven.* (Lev. iv. 20. 31. v. 6. 10. 13. 18. xii. 7, 8. xiv. 18, 19. 29. 31. xv. 30. xix. 22. Numb. vi. 11. 15. 28.) The apostle, therefore, here speaking to the Jews, in the phrase always used by them, of such sacrifices as suffered in their stead, to expiate the guilt of their sin, must be supposed to teach them, that the like was done for them by our Saviour's sacrifice.

[21] Ver. 18. Πειρασθεὶς, *Being tempted:*] i. e. *Exposed to agonies and sufferings;* for πειρασθῆναι, in the Epistles, signifies, to be exposed to such afflictions, as subject us to great temptations to desist from our duty and obedience; as when the apostle saith, *No temptation hath befallen you, but what is* ἀνθρώπινος, *supportable by man; for the Lord is faithful, who will not suffer you,* πειρασθῆναι, *to be tempted above what you are able* (or, exposed to sufferings beyond your strength), *but will, with the temptation, make a way* (so far) *to escape, that you may be able to bear it.* (1 Cor. x. 13.) So the apostle, finding his Thessalonians, ἐν ταῖς θλίψεσι, in great afflictions from their persecutors, sends to know their faith, μήπως ἐπείρασεν ὑμᾶς ὁ πειράζων, *lest the tempter might have prevailed on them, by reason of these tribulations,* to desert it. (1 Thess. iii. 5. Rev. ii. 10.) *Fear none of those things which thou shalt suffer: Behold, Satan shall cast some of you into prison,* ἵνα πειρασθῆτε, *that you may be tempted,* i. e. *be tried by temptations.* (See James i. 2. 12. 1 Pet. i. 6. 2 Pet. ii. 9. Rev. iii. 10.) So here, our Saviour, tried by these agonies, which he suffered in the hour of darkness, when the tempter fell upon him with all his fury, is become experimentally able to succour us under those sufferings which render obedience so hard to flesh and blood.

[22] Δύναται, *He is able.*] He hath δύναμιν συμπαθητικὴν, a power joined with a sympathy towards us, and a propensity to succour us. So Rom. xi. 23. *They shall be graffed in,* δυνατὸς γάρ ἐστιν ὁ Θεὸς, *for God is able:* and, xiv. 4. *The weak shall stand,* δυνατὸς γὰρ, *for God is able to make him stand.* Thus, to encourage us to charity, the apostle saith, δυνατὸς ὁ Θεὸς, *God is able to make all grace abound towards us:* (2 Cor. ix. 8.) *I know whom I have believed, and I am persuaded,* ὅτι δυνατός ἐστι, *that he is able to keep that which I have committed to him to that day.* (2 Tim. i. 12.)

CHAP. III.

1. WHEREFORE, holy brethren, partakers of the heavenly calling *(i. e. the calling to celestial blessings),* consider the apostle and high-priest of our profession, Christ Jesus *(who, as our apostle, taught these things; and, as our high-priest, suffered, to obtain these blessings for us, and confirm them to us);*

2. [1] Who was faithful to [2] him that appointed him *(to be an apostle and high-priest),* as also *(it is said of)* Moses, *(that he)* was faithful in all his house, *(i. e. in all the house of God,* Numb. xii. 7.)

3. For this man *(this Jesus)* was counted worthy of *(or, dignified with)* more glory than Moses, inasmuch as he [3] who hath builded (Gr. ὁ κατασκευάσας, *who orders, or governs)* the house hath more honour than the house *(of which Moses only was a part).*

4. For every house is builded (κατασκευάζεται, *ordered and governed)* by some man; but [4] he that built (ὁ κατασκευάσας, *that orders and governs)* all things is God.

5. And Moses verily was faithful in *(the administration of)* all *(things in)* his house, *(but this he was only)* [5] as a servant, for a testimony of those things which were to be spoken after *(by God to them);*

6. But Christ as a son *(is placed)* over his own house; *(i. e. he enters upon the government of it, as an heir and successor to the rights of his Father; the Father now judging no man, but having committed all judgment to his Son,* John v. 22.) whose house we *(Christians)* are, *(and shall continue to be),* if we hold fast the [6] confidence and [7] the rejoicing of the hope firm to the end.

7. Wherefore, as the [8] Holy Ghost saith, *(by David,* Psal. xcv. 8.) [9] To-day if you will hear his voice,

8. Harden not your hearts, as *(your forefathers did)* in the *(time of)* provocation, in the day of temptation in the wilderness: *(hence learn, that it was in their power to prevent the hardness of their hearts:)*

9. [10] When *(where)* your fathers [11] tempted me, *(i. e. doubted of my presence with them, saying, Is the Lord among us, or not?* Exod. xvii. 7. Numb. xiv. 11. 21.) [12] proved me, and saw my works [13] forty years.

10. Wherefore I was grieved with that generation, and said, They do always err in their hearts; *(not with the heart believing,* ver. 11.) and they have not known my ways, *(i. e. not hearkened to me, to walk in them,* ver. 22.)

11. So I sware in my wrath, (ver. 21.) [14] They shall not enter (Gr. *If they shall enter)* into my rest *(i. e. into the land where they were to rest from their wars).*

12. Take heed *(therefore),* brethren, lest there be in any of you *(as there was in them)* an evil heart of unbelief, [15] in departing from the [16] living God.

13. But exhort one another *(to steadfastness in the faith)* daily, while it is called To-day, *(before the night cometh upon you,* John xii. 35.) [17] lest any of you be hardened through the deceitfulness of sin.

14. For we are made partakers of *(the blessings purchased by)* Christ, if we hold the [18] beginning of our confidence steadfast to the end;

15. While it is said, (Gr. Ἐν τῷ λέγεσθαι, *In that it is said,)* To-day if you will hear his voice, harden not your hearts, as in the provocation. *(You may discern the mischief of unbelief, and hardness of heart, and the necessity of the exhortation tendered,* ver. 12, 13.)

16. For [19] some, when they had heard, did provoke: howbeit, not all that came out of Egypt *(not Caleb and Joshua)* by Moses.

17. But *(and)* with whom was he grieved forty years?

was it not with them that had sinned *(by unbelief)*, whose carcasses fell in the wilderness?

18. And to whom sware he that they should not enter into his rest, but to them that believed not?

19. [20] So we see (Καὶ βλέπομεν, *We see therefore*) that they could not enter in, because of unbelief.

ANNOTATIONS ON CHAP. III.

[1] Ver. 2. ΠΙΣΤΟΝ ὄντα, *Who was faithful*, &c.] *i. e.* As Moses faithfully discharged all that the Lord commanded him to say or do for the church of Israel; so Christ was faithful in the discharge of his prophetic office, doing and speaking as the Father had given commandment, John xii. 49, 50. xiv. 10. and in his priestly office, in laying down his life for the sheep, according to the commandment he had received from the Father, John x. 18. and doing all things requisite to make atonement for the sins of the people, ii. 17. I know indeed, the critics say, נאמן and πιστὸς signify one established in his office; as in those words, πιστὸς Σαμουὴλ εἰς προφήτην τῷ Κυρίῳ, *Samuel was established a prophet to the Lord*: but this criticism is here needless; and the word πιστὸς, ii. 17. bearing not this sense, I choose rather to follow the ordinary import of the word.

[2] Τῷ ποιήσαντι αὐτὸν, *To him that appointed him.*] So the word signifies, 1 Sam. xii. 6. *God is witness*, ὁ ποιήσας, *who appointed*, or chose Moses and Aaron. (See ver. 8.)

[3] Ver. 3. Ὁ κατασκευάσας] Is he that orders, and governs, and provides, or prepares all things. So Phavorinus, κατασκευάζω, καταρτύομαι, ἐξαρτύομαι, *ordino, guberno, moderor*. And thus, τὴν πολιτείαν καὶ πόλεις κατασκευασθῆναι, in Plato, Epist. 11. is *to have cities and polities well ordered*. So Wisd. ix. 2. *Thou in thy wisdom*, κατασκευάσας ἄνθρωπον, *hast ordered man to have dominion over thy creatures*. Thus Philo, de Cherub. p. 100. saith, *God is the cause of the world*, δι' οὗ γέγονεν, *by which it was made, and the* Λόγος δι' οὗ κατεσκευάσθη, Logos, *the cause by which it was ordered*, or put into that frame and order in which it is. The words preceding, ἠξίωται, *he was dignified with more honour*, seem plainly to refer to Christ's regal office, by which all power in heaven and earth was given to him, and he was made *head over all things for his church*, which is his body, and in which he dwells, as in his house. (Eph. ii. 21. 22.) And this to me seems to establish this sense of the word.

[4] Ver. 4. Ὁ δὲ κατασκευάσας τὰ πάντα ὁ Θεὸς, *He that built all things is God.*] The apostle, say the Socinians on the place, proves "Christum tanto præstantiorem esse Mose, quanto Deus præstantior est suo populo, qui Dei domus est; idque merito;" *that Christ is as much more excellent than Moses, as God is more excellent than his own people; and this they had just cause to say.* And if so, Christ must be properly and truly God; for nothing else can so far excel Moses, the chiefest of that people, as God himself excels them. By this interpretation therefore they do not avoid, but confirm the argument for our Saviour's Deity, from this text. The argument seems plainly to run thus,—He that governs all things is God; but Christ, as *pater-familias*, father of his family, governs all things in his house, that is, the church dispersed throughout all the world; and hath, in order thereunto, all judgment, and all power in heaven and earth, committed to him: he therefore must be God; that is, the exercise of his kingly office shews, that he must be God as well as man. Thus Philo, (de Victim. Offer. p. 661. C.) often saith of that power, καθ' ἣν ἀνῆπται τῶν ὅλων τὸ κράτος, *to which the government of all things is committed*, that οὐκ ἀνθρώπων μόνον, ἀλλὰ καὶ θεῶν ἐστι Θεὸς, μέγας τέ ἐστιν, ὄντως καὶ ἰσχυρὸς, καὶ κραταιὸς, *he is God not only of men, but angels, a great being, who truly doth exist, both strong and mighty.*

[5] Ver. 5. Ὡς θεράπων, *As a servant.*] The government of Israel was a theocracy, where God gave all the laws and precepts; and Moses, only as his servant and minister, told them what things God thought fit to command them: but the government of the Christian church is entirely committed to our Lord Jesus, and he, as supreme head, and Lord of all things, governs both it, and all things in earth and heaven for the good of it; and therefore, if he be not truly God, God doth not now govern the world as formerly, but hath given up the administration of it to a creature. —*Whose house we are;*] *Christ living in our hearts by faith*, Gal. ii. 20. Eph. iii. 17. *abiding in us by his Spirit*, John xiv. 23. Rom. viii. 9—11. *and dwelling in our bodies, and in the body of the church, as in his temple*, 1 Cor. iii. 16, 17. vi. 17. 2 Cor. vi. 15, 16. Eph. ii. 20—22. iv. 16.

[6] Ver. 6. Παῤῥησίαν, *The confidence.*] Or, the free profession of the faith: for παῤῥησία is a liberty of freedom of speaking; as when it is said of Christ, that he spake, ἐν παῤῥησίᾳ, *freely*, Mark viii. 32. John vii. 13. 18. 20. and of his apostles, that they spake, μετὰ παῤῥησίας, *with all freedom and courage*, Acts ii. 29. iv. 13. 29. 31. xxviii. 31. 2 Cor. iii. 12. vii. 14. Eph. vi. 19. Phil. i. 20. 1 Tim. iii. 13. Heb. iv. 6. So Phavorinus, παῤῥησιάζομαι, ἐλευθεροστομῶ.

[7] Καύχημα τῆς ἐλπίδος, *The rejoicing of hope.*] *i. e.* The hope which causes us to rejoice, in expectation of the glory of God, Rom. v. 2. 2 Cor. i. 14. Gal. vi. 4. *if we hold this firm unto the end;* which supposes, that they who were partakers of this heavenly calling, and had at present this cause of rejoicing, might not *hold it firm unto the end*, but might fall off from it, ver. 14. might *depart from the living God*, ver. 11. iv. 11. Yea, the apostle, in this Epistle, plainly doth suppose, that they who had *tasted of the heavenly gift, and were made partakers of the Holy Ghost*, &c. *might fall away*, vi. 4—6. that *the just who live by faith, might draw back unto perdition*, x. 38, 39. that they might *fall from the grace of God*, xii. 15. See the reading of the text justified, Examen Millii hic.

[8] Ver. 7. Τὸ πνεῦμα τὸ ἅγιον, *The Holy Ghost saith.*] Hence it appears, that David writ his Psalms, by the *afflatus* or inspiration of the Holy Ghost. (See note on Matt. xxiii. 43.)

[9] Σήμερον, *To-day.*] At present; for *now is the day of salvation*, 2 Cor. vi. 2. the present time being only ours. We must *do God's commandments to-day*, say the Jews, from Deut. vii. 11. *and receive the reward to-morrow. We must repent to-day, lest we die to-morrow, before we have repented.* (See Cartw. in locum.) And again, *If Israel would repent but one day, the Messiah would come;* and this they prove from these words of the Psalmist, תשמעו אם בקלו, *when you hear his voice*, speaking in the prophets; or, as the Targum, אם במימרי, *when you hear him speaking by the Word*, proceeding from the Father, *harden not your hearts.* That this is the frequent sense of the

particle אם, see Noldius, p. 89. §. 31. and it is also the sense of the Greek ἐὰν. So ἐὰν εἴπῃ, *when he said thus*, Gen. xiii. 8. ἐὰν ἐξελθῶσιν, *when the daughters of Shiloh come forth*, Judg. xxi. 21. ἐὰν κοιμηθῶ, *when I lie down*, 1 Sam. xi. 12. ἐὰν πληρωθῶσι, *when thy days be fulfilled*, 1 Kings xiii. 31. ἐὰν ἀποθάνω, *when I die*, Job vii. 4. ἐὰν κάθῃ, *when thou sittest*; ἐὰν καθεύδῃς, *when thou liest down*, Prov. iii. 24, 25. ἐὰν πορεύῃ, *when thou goest*; ἐὰν τρέχῃς, *when thou runnest*, Prov. iv. 12. See also in the New Testament, ἐὰν ὑψωθῶ, *when I shall be lifted up*, John xii. 32. ἐὰν πορευθῶ, *when I shall go*, John xiv. 3. xvi. 7. ἐὰν φανερώθῃ, *when he shall appear*, 1 John iii. 2. These words are therefore to be extended to the whole time of their hearing God speaking to them by his prophets, and especially to the time of God's speaking to them by his Son, who was to bring them into a better rest than that of Canaan, into which Joshua led them.

[10] Ver. 9. *When,*] Οὗ, *Where.* So the Hebrew אשר is rendered, Numb. xxii. 26. Deut. viii. 15. Psal. lxxxiv. 3. Eccles. viii. 10. So Numb. xx. 13. *These are the waters of contention,* אשר, *where the children of Israel contended.*

[11] Ἐπείρασάν με, *Tempted me.*] That to *tempt God,* in the Scripture phrase, is always to distrust his power or goodness, after sufficient demonstrations given of it, see note on Matt. iv. 7. And note here, that the apostle saith, they tempted Christ, (1 Cor. x. 9.) which shews, that these words may truly be applied to him.

[12] Ἐδοκίμασαν, *Proved me.*] The Hebrew word, which is here rendered *proved me,* is, Mal. iii. 16. rendered by the Greek ἀντέστησαν, *they resisted* God; and by the Chaldee, the Syriac, and by our version, they who *tempted* God; that is, saith Dr. Pocock, who went about to try and prove him, whether he could or would punish sinners, and to provoke and dare him to do his worst to execute his judgments, if he were a God of judgment: and then, *to see his works forty years,* must be, to see his judgments executed upon them forty years.

[13] Τεσσαράκοντα ἔτη, *Forty years.*] If this be the right connexion of the words, then, *to see God's works forty years,* must be, to see his punishments so long upon them, as he plainly threatened they should, saying, *You shall bear your iniquities forty years,* Numb. xiv. 33. and that so visibly, that all the nations should discern his judgments on them: for, *Surely as I live* (saith he), *all the earth shall be filled with the glory of God,* ver. 21. But if, according to the reading of the Hebrew and the Septuagint, the forty years should be added to the following verse, thus, *Wherefore I was angry with that generation forty years,* as the apostle doth intimate by that inquiry, ver. 17. *with whom was he angry forty years?* then the גם ראו, and καὶ εἶδον, will be best rendered, *though they say my work,* as גם signifies, Noldius, p. 220. and καὶ, Luke xviii. 7. John xvi. 32. Acts vii. 5. According as God speaks to them, Numb. xiv. 22. *For all these men which have seen my glory, and my signs which I did in Egypt and the wilderness, and yet have tempted me these ten times, and have not hearkened to my voice, surely they shall not see the land.* And, ver. 11. *How long will it be ere they believe me, after all the signs,* &c.

[14] Ver. 11. אם יבאון, Εἰ εἰσελεύσονται, *If they shall enter.*] *i. e.* Let me not be God, or, Let me not be true, if they enter. This is a form of swearing very frequent in the Old Testament. So Deut. i. 35. *The Lord was wroth, and swore, saying,* εἰ ὄψεται, אם יראה, *If any of these men shall see that good land of promise:* (Psal. xcv. 11.) so 1 Sam. iii. 14. אם יתכפר, εἰ ἐξιλασθήσεται, *If the iniquity of the house of Eli shall be purged with sacrifices;* Psal. lxxxix. 35. *Once have I sworn by my holiness,* אם אכוב, εἰ ψεύσομαι, *if I fail David;* Psal. cxxxii. 1—4. *Lord, remember David, how he sware;* אם אבא, εἰ εἰσελεύσομαι, *If I go into my tabernacle;* אם אעלה, εἰ ἀναβήσομαι, *If I climb up into my bed;* אם אתן, εἰ δώσω, *If I give sleep to my eyes.* So Mark viii. 12. *Verily, I say unto you,* εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον, Let me not be true, *if a sign be given to this generation;* where Christ himself swears, and therefore cannot be supposed absolutely to forbid all swearing, Matt. v. 34.

[15] Ver. 12. Ἐν τῷ ἀποστῆναι, *In departing.*] The Jews that tempted God, Numb. xiv. are said, ἀποστῆναι, *to depart from the land of Canaan,* ver. 31. *They said one to another, Come, let us make a captain,* καὶ ἀποστρέψωμεν, *and let us turn back into Egypt,* ver. 4. and are said, οὐ πιστεύειν, *not to believe God,* ver. 11.

[16] *The living God:*] So styled, to shew that he is always able to punish unbelievers. Note also, that as he who believeth in Christ, believeth in God the Father also; (John xii. 44.) so he that deserts him, doth also desert the Father, who sent him, and makes him a liar: (1 John v. 9, 10.) *for he that denies the Son, hath not the Father.* (1 John iii. 23.)

[17] Ver. 13. Ἵνα μὴ σκληρυνθῇ τις, *Lest any man be hardened.*] To be *hardened,* in the New Testament, imports infidelity, and want of faith. Thus Christ upbraids to his disciples their unbelief, καὶ σκληροκαρδίαν, *and hardness of heart,* that they believed not, Mark xvi. 14. And the Jews that believed not are said to be *hardened,* Acts xix. 9. and so it will be evident that here it signifies, to him that compares ver. 15. with ver. 19.

[18] Ver. 14. Τὴν ἀρχὴν ὑποστάσεως, *The beginning of their hope.*] That hope to which we have *fled for refuge,* vi. 18. that hope which causeth us to *rejoice,* ver. 6. faith being, ἐλπιζομένων ὑπόστασις, *the firm expectation of things hoped for,* chap. xi. (See the note there.)

[19] Ver. 16. Τινὲς γὰρ ἀκούσαντες παρεπίκραναν, ἀλλ' οὐ πάντες, &c.] I would render these words thus; *For who are they, that, hearing, did provoke? Were they not all that came forth out of Egypt?* For τινὲς signifies as well *who* as *some.* So Acts xix. 15. Τίνες ἐστέ, *Who are ye?* Rev. vii. 13. Τίνες εἰσί, *Who are they that are clothed with white robes?* Isa. lx. 8. Τίνες οἵδε, *Who are these?* So Heb. i. 5. Τίνι γὰρ, *For to whom of the angels said he?* And here, ver. 18. Τίνι δὲ, *To whom did he swear?* So Josephus, chap. xvii. of his Maccabees, Τίνες οὐκ ἐθαύμασαν τοὺς τῆς θείας νομοθεσίας ἀθλητάς; Τίνες οὐκ ἐξεπλάγησαν; *Who did not admire? Who were not astonished at the champions of the Divine law?* And the answer to this inquiry must be this, *Were they a few? Yea, were they not all?* &c. as if it had been οὐχὶ πάντες; It is also evident, that οὐ and οὐκ are often interrogatives, as 1 Cor. xii. 15. John vii. 42. see Noldius, p. 487. And if the Greek will bear this construction, it answers best, (1.) to the story, as it is represented, Numb. xiv.: for, notwithstanding the exception made, ver. 38. of Joshua and Caleb, it is said, ver. 12. that πᾶσα ἡ συναγωγὴ, *all the congregation,* καὶ πάντες, *and all the children of Israel murmured against Moses and*

Aaron; that πᾶσα ἡ συναγωγὴ, *all the congregation spake of stoning Joshua and Caleb,* ver. 10. and πάντες οἱ ἄνδρες, *all the men,* ver. 22. are the οἱ παροξύναντες, *provokers,* ver. 23. the συναγωγὴ πονηρὰ, *evil congregation, and the murmurers,* ver. 27. 35. Josh. v. 6. And (2.) it agrees best with the following verses, which are plainly interrogatives and answers, *With whom was he grieved? was it not with them? To whom sware he? was it not to them that believed not?* And, lastly, with the close of the argument, which saith generally, *They could not enter in.*

[20] Ver. 19.] Καὶ here signifies *idcirco,* therefore; as the Hebrew ו often does: (see Noldius, p. 279.) so Josh xxiii. 11. Καὶ φυλάξετε, *Take good heed therefore;* Psal. ii. 10. Καὶ νῦν σύνετε, *Be wise now therefore.* (See Psal. vii. 7. xviii. 42.)

CHAP. IV.

1. LET us therefore fear, lest, a promise being left us of entering into his rest *(in the celestial Canaan, as to them in the terrestrial),* any of you should [1] seem to come short of it *(i. e. should fail of it).*

2. For unto us was (Gr. *is)* the gospel preached, [2] as well as (Gr. *as it was also)* to them, *(they being* οἱ πρότερον εὐαγγελισθέντες, *the first to whom it was preached, or formerly evangelized,* ver. 6.) but the word preached (Gr. *heard)* did not profit them, not being mixed with faith in them that heard it. *(That is, we have now the glad tidings, and gospel-promise of a future rest; as they also had in types: their rest in Canaan being a type of their future rest with God in the heavenly Canaan.)*

3. For we which have believed do enter into rest, as *(may be gathered from what)* he said, As I have sworn in my wrath, if they shall enter [3] into my rest: although the works were finished from the foundation of the world. (Gr. καίτοι τῶν ἔργων ἀπὸ καταβολῆς τοῦ κόσμου γενηθέντων, *and indeed, or for,* see Budæus and Stephanus, *this phrase, my rest, relates to the works done by God from the foundation of the world. This sense seems certain from the reasons following.)*

4. For he *(Moses)* spake in a certain place (Gen. ii. 1.) of the seventh day *(from the beginning of God's work of creation, saying)* on this wise, And God did rest the seventh day from all his works.

5. And in this place *(he, i. e. God saith)* again *(long after),* If they shall enter into my rest, *(i. e. If they shall have a rest from their labours and travels, resembling that of mine from the creation of the world,* see ver. 10.)

6. Seeing therefore it remaineth that some must enter therein *(to the rest of God spoken of in these words),* and they to whom it was first preached (οἱ πρότερον εὐαγγελισθέντες, *they who had the gospel first preached to them, concerning this rest of God,)* entered not in *(to it)* because of unbelief:

7. [4] Again, he *(God)* limiteth a certain day, saying in *(these words of)* David, To-day, after so long a time *(of their continuance in the rest of Canaan);* as it is *(there)* said, To-day, if you will hear his voice, harden not your hearts, &c. *(speaking not of the rest of Canaan, of which they were possessed in the days of Joshua, as he saith to the Reubenites and Gadites: And now the Lord hath given rest unto your brethren, as he promised them,* Josh. xxii. 4.)

8. [5] For if Jesus *(i. e. Joshua)* had given them *(a)* rest *(like to that of God),* then would he not *(i. e. God, by David)* afterward have spoken of another day *(of rest, after their rest in Canaan).*

9. There remaineth therefore *(yet)* a *(more glorious and complete)* [6] rest to the people of God.

10. For he that is *(thus)* entered into his rest, he also hath ceased from his own works, *(i. e. from the labours and travels of this life,* Rev. xiv. 13.) as God *(after he had finished the creation)* did from his.

11. Let us labour therefore to enter into that rest *(which yet remaineth for the people of God),* lest any man fall (Gr. *that we may not fall from it)* after the same example of unbelief *(by our infidelity, as they did).*

12. [7] For the word of God (mentioned ver. 1, 2.) is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner *(or censurer)* of the thoughts and intents of the heart.

13. Neither is there any creature which is not manifest in his sight *(whose word this is):* but all things are naked and open to the eyes of him [8] with whom we have to do (Gr. *to whom we must give an account, and so there is no hope these unbelievers should escape his judgments).*

14. Seeing then that we have a great high-priest *(merciful and faithful, to make reconciliation for our sins,* ii. 17.) that is passed into the heavens, *(to appear for ever there to make intercession, and to prepare this resting-place for us,* John xiv. 2. *even)* Jesus the Son of God, let us hold fast our profession *(without wavering).*

15. For we have not a high-priest who cannot be touched with the sense of our infirmities; but *(one who)* was in all points tempted *(i. e. exposed to sufferings)* like as we are, yet *(and this)* without sin *(to deserve the least of them:* see note on ii. 18.)

16. Let us therefore *(depending on his power, his intercession for, and sympathy with us)* come coldly [9] to the throne of grace, *(this* ἱλαστήριον, *or mercy-seat,* Rom. iii. 25.) that we may obtain mercy *(in the pardon of our sins),* and find grace *(or favour)* to *(a suitable)* help in time of need (Gr. εἰς εὔκαιρον βοήθειαν, *for seasonable help in all our sufferings for his sake).*

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1. ΔΟΚΗῖ τις ὑστερηκέναι, *Should seem to come short.*] That the word ὑστερηκέναι, signifies *to fail of,* or *fall from,* any thing, see note on xii. 13. and that δοκέω is oft an expletive, all critics do acknowledge: so μὴ δόξητε λέγειν, *say not,* Matt. iii. 9. οἱ δοκοῦντες ἄρχειν, *they who rule,* Mark x. 42. ὃ δοκεῖ ἔχειν, *that which he hath,* Luke viii. 18. Matt. xxv. 29. ὁ δοκῶν ἑστάναι, *he that standeth,* 1 Cor. x. 12. (See the note on 1 Cor. vii. 40.)

[2] Ver. 2. Καθάπερ κἀκεῖνοι, *As well as they.*] This, by some, is referred to their hearing of the law, as in the paraphrase; by others, as probably to the gospel blessings then typified to them: for the apostle informs us, that *they all did eat the same spiritual meat, and drank the same spiritual drink; for they drank of the rock that followed them, and that rock was Christ.* (1 Cor. x. 3, 4.) This sounds flat to them only who are averse to this doctrine, that the blessings of the gospel were typified to the Jews; but is confirmed from ver. 6.

[*] Ver. 3. Εἰς τὴν κατάπαυσίν μου, *Into my rest.*] Upon the true interpretation of these words here, and ver. 1. κατάπαυσιν αὐτοῦ, depends the true sense of this chapter. Now some refer this to that deliverance from their persecutors, and the peaceable days of professing the gospel, the Christians in Judea and elsewhere should enjoy after the destruction of Jerusalem: but to this I can by no means assent; for (1.) the bearing of the cross, the suffering persecution, being so often hinted as the portion of *all that will live godly*, I cannot believe that a promise of deliverance from them should be so often represented by the Holy Ghost, as the great gospel blessing promised to believers, the εὐαγγελία, the evangelical promise made to Christians by God, that *they should enter into his rest*, ver. 1. the *sabbatism remaining for the people of God*, ver. 9. the rest which they should *strive to enter into*, ver. 11. and *be afraid lest they should fail of*, ver. 1. (2.) I know of no such happy change of the affairs of Christians in all other parts of the world, that the apostle should here, and almost in all his other Epistles, speak of it, as this interpretation maketh him to do, as one of the greatest blessings of Christianity; nor were there any such halcyon days enjoyed by Christians after the desolation of Jerusalem. This will be evident from Christ's message to the Asiatic churches, after the times of Domitian; for there he speaks to the angel of the church of Smyrna, *Fear none of those things which thou art about to suffer: behold, Satan is about to cast some of you into prison, that ye may be tried ten days. Be thou faithful to the death, and I will give thee a crown of life*, Rev. ii. 10. To the church of Pergamus thus: *I know thy works, and where thou dwellest, where is the throne of Satan; and thou holdest my name, and hast not denied the faith in the days in which Antipas my faithful martyr suffered, who was slain among you where Satan dwells*, ibid. ver. 13. To the church of Philadelphia thus: *Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth*, iii. 10. This argument a reverend person endeavours to evade, by saying, that John writ his Revelation in the ninth year of Claudius. But, first, this is contrary to the testimony of all antiquity, excepting only the single testimony of Epiphanius; which also is fully answered by Dr. More: for it is generally agreed, that he writ his Revelation in, or after he came from, the isle of Patmos, as may be proved from i. 9—11. Now all the ancients say, that John was banished thither by Domitian; and writ his Revelation about that time. So Irenæus* speaks expressly, saying, If the name of antichrist had been to be divulged, it would have been mentioned *by him who saw the revelation; for it was not seen long ago, but almost in our age, at the end of the reign of Domitian:* which passage cannot be understood of the name only of the beast, but of the whole revelation; as is evident, (1.) because Eusebius, who cites this passage, must understand him so: for he saith, that *he returned from his exile in this island*, μετὰ τὴν Δομιτιανοῦ τελευτήν, (chap. xxiii.) *after the death of Domitian;* and so he must have writ his Revelation while he lived. And (2.) because *the name of the beast* is not said to be revealed to the evangelist, but only *the number of his name.* And (3.) the words καὶ τὴν ἀποκάλυψιν ἑωρακότος even force this sense; for they are properly rendered, *who saw also the revelation*, distinguishing the revelation from the name. And, lastly, a name cannot properly be said *to be seen*, nor doth St. John ever use any such expression about it; but a revelation may be properly said to be seen, and St. John often saith he saw them. Again, in this persecution of Domitian, saith Eusebius,* κατέχει λόγος, *the tradition runs, that John the evangelist was banished to the isle of Patmos, for the testimony he gave to the Divine Word.* And in his Chronicon† he adds, that under him the apostle John *being banished into the isle of Patmos*, ἔνθα τὴν ἀποκάλυψιν ἑώρακεν, ὡς δηλοῖ Εἰρηναῖος, *there saw his revelation, as Irenæus testifies;* which both confirms the tradition, and gives the true sense of the words of Irenæus, cited by him. So also St. Jerome‡ saith, *That St. John being banished into the isle of Patmos, in the fourteenth year of Domitian,* "scripsit Apocalypsin," *composed the book of the Revelation.* So almost all the Greek and Latin writers, saith Huet. in Orig. Com. p. 72. Vid. Oros. lib. vii. cap. 10, 11. Martyr. Timoth. apud Phot. Cod. 254. p. 1403. lib. i. Aret. in Apoc. 1. 9. Secondly, It is certain, from the second text here cited, that Antipas had suffered martyrdom before the writing of these Epistles to the churches. Now that Antipas suffered martyrdom under Domitian, the old Roman martyrology assures us, and Dr. Hammond on the place confesses: it is therefore evident, that St. John, speaking of this martyrdom, which happened in the days of Domitian, as a thing past, must write the Revelation in or after the reign of Domitian. This the doctor saw, and therefore interprets these words, *Thou hast not denied my faith*, καὶ ἐν ταῖς ἡμέραις, *even in those days* (of fiery trial) *in which Antipas*, ἀπεκτάνθη, *was or hath been slain:* thus *the time is approaching wherein Antipas I foresee will be cruelly martyred;* that is, if this was written in the ninth of Claudius, and Antipas slain the tenth of Domitian, I foresee he will be slain forty years hence; which descant, to speak in his own words, *is too vain to be seriously* considered. Lastly, The Christians had no such halcyon days for any considerable time after the destruction of Jerusalem: for Jerusalem was destroyed anno Christi 70; and the second persecution began under Domitian, anno Domini 96. They had therefore only *rest for twenty years*, and then comes the second persecution, in which many Christians § were exiled, and some *suffered martyrdom; for even heathen writers*, saith Eusebius, ‖ mention τὸν διωγμὸν καὶ τὰ ἐν αὐτῷ μαρτύρια, *the persecutions and the martyrdoms of our men.* And in his Chronicon he saith, *That Brutus, in his history, affirms, that* πολλοὶ Χριστιανῶν ἐμαρτύρησαν κατὰ Δομιτιανὸν, *many Christians suffered martyrdom under Domitian.* Ten years after the end of this persecution, comes on a third persecution under Trajan, in which, saith Eusebius,¶ *so great and heavy was the persecution, in most places, that*

* Δι' ἐκείνου ἂν ἐῤῥέθη τοῦ καὶ τὴν ἀποκάλυψιν ἑωρακότος· οὐδὲ γὰρ πρὸ πολλοῦ χρόνου ἐωράθη, ἀλλὰ σχεδὸν ἐπὶ τῆς ἡμετέρας γενεᾶς, πρὸς τῷ τέλει τῆς Δομιτιανοῦ ἀρχῆς, Apud Euseb. Hist. Eccl. lib. iii. cap. 18.

* Τῆς εἰς θεῖον λόγον ἕνεκεν μαρτυρίας Πάτμον οἰκεῖν καταδικασθῆναι τὴν νῆσον. Ibid. cap. 8.

† Ad An. 14. Dom.

‡ Verbo Joan.

§ Μετὰ πλείστων ἑτέρων καὶ Φλαβίαν.

‖ Hist. Eccl. lib. iii. cap. 18.

¶ Τοσοῦτός γε μὴν ἐν πλείοσι τόποις ὁ καθ' ἡμῶν ἐπετάθη ὁ διωγμὸς, ὡς Πλίνιον Σεκοῦνδον ἐπὶ τῷ πλήθει τῶν μαρτύρων κινηθέντα βασιλεῖ κοινῶσαι περὶ τοῦ πλήθους τῶν ὑπὲρ τῆς πίστεως ἀναιρεμένων.——

Pliny, one of the celebrated presidents of the provinces, being moved with the multitude of the martyrs, writ to the emperor concerning the multitude of the martyrs that had suffered; and received this answer from him, That they should not be inquired after, but only punished as they fell into their hands. And that though hereupon the open persecutions ceased, yet in divers provinces they continued, and exercised many of the Christians with divers kinds of martyrdom.*

In the seventeenth year of Trajan, the Jews in Mesopotamia rebel, and many myriads of them perish. In the second of Hadrian they rebel again, and overcome. In the seventeenth of Hadrian, Barchochebas set himself up for their Messiah, *and drew an infinite multitude of Jews after him.* Now all these, and especially the last, were severe persecutors of the Christians of those places. For Justin Martyr† oft informs us, *That even after the destruction of Jerusalem, they retained still the same hatred to the Christians, and cut them off wherever they had power and opportunity;* and in the days of Barchochebas, *put those Christians to exquisite torments, who would not deny Christ.* And could these be the times of quiet and safety to the Christians, from their persecutors? and of prosperous and peaceable days for the public worship and service of God? Is this the ἐπαγγελία, *gospel-promise of a rest and sabbatism to the people of God?* the reward, which it is just with God to render them for all their sufferings for his sake? (2 Thess. i. 7. see Dr. Hammond on that place.)

To come then to the true import of this phrase, let it be noted, that there is a double rest mentioned in this and the former chapters; *viz.*

1. The rest promised to the Jews in the land of Canaan, iii. 11. And this, saith the apostle, could not be the rest of God; for *if Joshua had given him* (such) *rest, David could not have spoken of another day,* ver. 8. Why not? saith Mr. Clerc. Answer, Because then, by entering into that, they would have already entered *into the rest of God.*

2. A rest, after the example of God, *ceasing from his labours,* when he had finished the creation, which is the rest of the blessed that die in the Lord, ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν, *that they may rest from their labours,* Rev. xiv. 13. And that this is the rest which the apostle now begins to speak of, is evident from these words, ver. 10. *He that is entered into rest, he hath also ceased from his own works, as God did from his;* for what can we understand by *resting from his own works,* but as the fathers‡ do interpret it, τῶν διωγμῶν, τῶν πειρασμῶν, τῶν θλίψεων, *from his persecutions, temptations, and afflictions,* to which he is obnoxious in this present world? The phrase seems plainly to be taken from Isa. lvii. 1. where it is said of the *righteous taken away from the evil to come, They shall enter into peace, they shall rest in their beds.* Of this rest, that of Canaan, and the sabbatism there observed, were a type, as the Jews themselves inform us; and therefore it seems reasonable to interpret these words agreeably to that sense.

[4] Ver. 7.] Here Mr. Clerc speaks thus; *I say again, There is no* mention *in the Psalmist of any future rest:* which if true, there is no sense in the apostle's words, nor any strength in his argument, for it doth evidently run thus, There must be a rest to the people of God, besides, *i. e.* succeeding, that which Joshua procured them in the land of Canaan; because the Psalmist, so long after their rest in Canaan, makes mention of a future rest: so the apostle. *There is no mention in the apostle of a future rest,* saith Mr. Le Clerc. He had spoken in one place *of the rest of God,* saith the apostle, ver. 4. And he speaks again, ἐν τούτῳ, *in this place* of the Psalmist, of *this rest,* ver. 5. into which unbelievers not entering, in this passage of David, he again, τίνα ὁρίζει ἡμέραν, *sets or defines a certain day,* by saying to them, who lived so long after these unbelievers miscarried, *To-day if you will hear his voice* (and so enjoy this rest), iii. 18, 19. *harden not your hearts:* speaking there of a rest not already enjoyed, but hereafter to be enjoyed by them, and so not of the rest procured to them by Joshua: εἰ γὰρ, *for if Joshua had given then the rest called the rest of God,* David would not have here spoken of *another day of rest;* but having done so, ἄρα, certo utique, *we conclude, there remains yet a rest to be enjoyed by the people of God.*

[5] Ver. 8. Εἰ γὰρ Ἰησοῦς, *For if Joshua.*] For explication of the apostle's argument here let it be noted, that all the Greek commentators on this place concur in this, that the apostle speaketh of a threefold rest.

First, Of the rest of God, mentioned Gen. ii. 2. in these words, *And God rested on the seventh day from all his works that he had done.* Which rest, say the ancients, was *the symbol of the rest of the just from all their labours.* So Irenæus* saith, *The seventh day, which was sanctified, and in which God rested from all his works, is the true sabbath of the just, in which they shall do no earthly labour:* and Origen† saith, *That Celsus understood not the mystery of the seventh day, and the rest of God, in which all that had done their work in six, and had left nothing undone which belonged to them, should feast with God, ascending to the vision of him, and in that to the general festivity of the just and blessed.* And again, ‡ *If we farther inquire which are the true sabbaths, we shall find that the observation of the true sabbath reaches beyond the world; the true sabbath, in which God will rest from all his works, being the world to come, then when all grief, sorrow, and sighing, shall fly away, and God shall be all in all.*

Secondly, Of the rest of the Jews in Canaan: which is the rest God sware the murmuring and unbelieving Jews should not enjoy, perhaps as well in the spiritual sense as in the natural. For the Jews themselves represent their sin, as that in which they made bold, § ψευδολογίαν κατακρίνειν τῷ Θεῷ, *to charge God with a lie.* And the Jerusalem Targum saith,‖ God threatened to remember it in the day of

* Ὡς καὶ ἄνευ προφανῶν διωγμῶν μερικοὺς κατ' ἐπαρχίαν ἐξάπτεσθαι, πλείους τε τῶν πιστῶν διαφόρως εἰσαγωνίζεσθαι μαρτυρίοις. Hist. Eccl. lib. iii. cap. 33.

† Ἐχθροὺς ἡμᾶς καὶ πολεμίους ἡγοῦνται, ὁμοίως ὑμῖν ἀναιροῦντες καὶ κολάζοντες ἡμᾶς, ὁπόταν δύνωνται.——Καὶ γὰρ Βαρχοχίβας——Χριστιανοὺς μόνους εἰς τιμωρίας δεινὰς, εἰ μὴ ἀρνοῖντο Ἰησοῦν τὸν Χριστὸν καὶ βλασφημοῖεν, ἐκέλευεν ἀπάγεσθαι. Apol. ii. p. 72. E. Dial. p. 254. Καὶ νῦν, &c. B. C. p. 335. D. Ἀλλὰ καὶ ἡμᾶς μισεῖτε καὶ φονεύετε ἁπάντες ἐν λόγῳ ἐξουσίαν, p. 363. D.

‡ Chrysost. Theod. Œcum. Theoph.

* "Hæc sunt in regni temporibus, hoc est, in septima die quæ est sanctificata, in qua requievit Deus ab omnibus operibus quæ facit, quæ est verum justorum sabbatum, in qua non facient omne terrenum opus." Lib. v. cap. 33.

† Οὐ γὰρ οἶδέ τις ἢ τοῦ σαββάτου, καὶ τῆς κατα παύσεως Θεοῦ ἡμέρα, ἐν ᾗ ἑορτάσουσιν ἅμα τῷ Θεῷ οἱ πάντα τὰ ἔργα ἑαυτῶν ταῖς ἓξ ἡμέραις πεπληκότες, καὶ διὰ τὸ μηδὲν παραλελοιπέναι τῶν ἐπιβαλλόντων ἀναβαίνοντες ἐπὶ τὴν θεωρίαν, καὶ τὴν ἐν αὐτῇ τῶν δικαίων καὶ μακαρίων πανήγυριν. Lib. vi. p. 317.

‡ "Si altius repetamus quæ sint vera sabbata, ultra hunc mundum est veri sabbati observatio——Erit ergo verum sabbatum, in quo requiescet Deus ab omnibus operibus suis, seculum futurum; tunc cum aufugiet dolor, et tristitia, et gemitus, et erit omnia et in omnibus Deus." Hom. 23. in Num. F. 136. A. Sea Clem. Alex. Strom. vi. p. 682, 683. Barnab. Ep. §. 15. et Coteler. ibid.

§ Joseph. lib. iii. cap. 13. ‖ In Psal. xxxix. 2.

judgment. In Midrash Tillim an evil tongue is said to be worse than idolatry; and this is proved from what these rebels spake against God, גזר דון, *the sentence of judgment being passed upon them for their evil words,* Numb. xiv. 28. Now idolatry is still reckoned by them a sin exclusive from the heavenly Canaan, *They shall not enter into the rest of the house of my sanctuary,* saith the Chaldee, on Psal. xcv. 11. However, those Jews who entered into Canaan, when they were to have rest from all their enemies round about, so as to dwell safely, (Deut. xii. 9, 10.) did so far disobey the voice of the Lord, that he said he would not drive their enemies out from before them, but would leave them to be as *thorns in their sides and pricks in their eyes, to vex them in the land where they dwelt,* Judg. ii. 2, 3. Josh. xxiii. 13. Numb. xxxiii. 55.: so that the Jews themselves expected a farther completion of that promise, in the times of the Messiah, as we learn from those words of Zacharias the father of the Baptist, *Blessed be the God of Israel; who hath visited and redeemed his people, and hath raised up a mighty salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hands of all that hate us: that we being delivered out of the hands of our enemies, might serve him without fear,* Luke i. 68—71. 74. And hence the apostle here concludes, that Joshua gave them not the rest emphatically styled *the rest of God,* as resembling his rest from all his works, when he had finished the world; and so there must be yet another rest remaining to the people of God, as it follows, ver. 9.

[6] Ver. 9. *A rest,* Σαββατισμὸς.] The apostle, by thus changing the word ἀνάπαυσις, *rest,* into *sabbatism,* and by comparing of this *sabbatism* with *the rest of God on the sabbath,* or seventh day, clearly leads us to the interpretation of all the ancient Christians, that our glorious and complete rest hereafter with God, is that of which God's *resting on the seventh day* was a symbol; and to the *spiritual sabbath,* of which the Jewish doctors speak so generally, as the great thing signified by their sabbath; as when they say, * *The sabbath was given to be* דוגמא של העולם הבא, δεῖγμα, *a sign, or exemplar, of the world to come. The sabbath-day, what is it?* † *A figure of the land of the living,* to wit, *of the world or age to come, the age of souls, the age of consolations.* Thus in their descants upon Psalm xcii. which bears this title both in the Hebrew and the Greek, A song, ליום השבת, εἰς τὴν ἡμέραν τοῦ σαββάτου, *upon the sabbath-day,* they say, ‡ *This is the age to come,* שכלו שבת, *which is all sabbath.* The Psalmist, saith R. Solomon Jarchi, in locum, *speaks of the business of the world to come, which is all sabbath.—A psalm upon the sabbath-day,* saith R. Eliezer, cap. 19. p. 42. that is, *upon the day which is all sabbath, and rest, in the life of the world to come.* And again, cap. 18. p. 41. *The blessed Lord created seven worlds* (i. e. *ages*), *but one of them is all sabbath, and rest in life eternal:* where he refers to their common opinion, that the world should continue six thousand years, and then a perpetual sabbath should begin, typified by God's resting the seventh day, and blessing it. So Bereschith Rabba; *If we expound the seventh day of the seven thousand years, which is the world to come, the exposition is,* And he blessed; *because that in the seventh thousand all souls shall be bound in the bundle of life; for there shall be there the augmentation of the Holy Ghost, wherein we shall delight ourselves. And so our rabbins, of blessed memory, have said in their commentaries, God blessed the seventh day, the Holy Ghost blessed the world to come, which beginneth in the seventh thousand of years.* Philo* is very copious in this allegory, who, disputing against those who, having learned that the written laws were σύμβολα νοητῶν πραγμάτων, *symbols of intellectual things,* did upon that account neglect them, saith, *That though the seventh day was a document of the power of God, and of the rest of the creature, yet was not the outward rest to be cast off.* And again, *It is fitly said,* δι' ὑπονοιῶν, *by allegories, or figurative expressions, the sabbaths of the land shall be meat for you,* Lev. xxv. 6. † *For rest in God producing the greatest good, peace, secure from war, is only that which nourisheth, and is to be enjoyed with pleasure.* And a third time, ‡ *This is the reason of the seventh day, or the septenary;* i. e. *of the soul resting in God, and performing no more mortal works.*

[7] Ver. 12. Ὁ λόγος τοῦ Θεοῦ, *The word of God.*] The apostle seems not to speak here of the *essential word* of God, the second person of the Trinity: (1.) Because St. Paul, in all his writings, never applies this phrase to our Lord Christ, it being peculiar to St. John. (2.) The apostle must have very abruptly spoken here of him, under this metaphor, of whom nothing went before, but very appositely of the gospel, to which these attributes do well agree: for, (1.) the word is quick and vital, not only promising life to the obedient, but threatening death to the disobedient, from the living God, who can quickly execute it, iii. 12. (2.) It is powerful, being *the power of God for the destruction of strong holds, and every thing that exalts itself against the knowledge of God,* 2 Cor. x. 4. 7. (3.) *It is sharper than a two-edged sword, and piercing even to the dividing asunder of the soul and spirit, the joints and the marrow:* slaying Ananias and Sapphira, and delivering up others to Satan, for *the destruction of the flesh,* 1 Cor. v. 5. 1 Tim. i. 20. It is, (4.) *A discerner of the thoughts and intentions of the heart,* there being then *a gift of discerning spirits,* attending the preachers of it, by which they judged and discerned of them; and *so the secrets of their hearts were made manifest,* 1 Cor. xiv. 24, 25. And, which makes this extremely pertinent to the present exhortation, all this was very visible in the instance of the unbelievers here mentioned, to terrify the Jews from falling by the same example of unbelief. For, (1.) the word of threatening was so quick upon those *spies, who brought up the evil report upon the land,* that they died immediately by the hand of God, or *by the plague before the Lord,* Numb. xiv. 37. And as for the rest of the unbelievers, *they were consumed* (saith Moses) *by God's anger, and by his wrath were troubled: they were carried away as with a flood; they vanished as a dream, or as the morning-grass, which in the evening is cut down, and withereth.* (Psal. xc. 5, 6.) And thus they found

* Buxt. Flor. 299.

† Zoar. in Gen. fol. 5. col. 2.

‡ Midrash Tillim, in v. 15.

* Μὴ γὰρ ὅτι ἡ ἑβδόμη δυνάμεως μὲν τῆς ἐπὶ τὸ ἀχίνητον, ἀπραξίας δὲ τῆς περὶ τὸ γινητὸν δίδαγμά ἐστι τὰ ἐπὶ αὐτῇ νομοθετηθέντα λύομεν. De Migr. Abr. p. 314. E. 315. A.

† Τρόφιμον γὰρ καὶ ἀπολαυστὸν μόνη ἡ ἐν Θεῷ ἀνάπαυσις, τὸ μέγιστον ἀγαθὸν, περιποιοῦσα τὸν ἀπόλεμον εἰρήνην. Lib. de Profug. p. 371. D.

‡ Αὕτη δ' ἡ κατάστασις ἐστιν ἑβδομάδος ἀναπαυομένης ἐν Θεῷ ψυχῆς, καὶ περὶ μηδὲν τῶν θνητῶν ἔργων ἔτι πονουμένης. Lib. quod Deus sit Immut. p. 230. F.

the weight of that threat, Γνώσετε τὸν θυμὸν τῆς ὀργῆς μου, *Ye shall know the vehemency of my wrath,* Numb. xiv. 34. They were also thus punished for the evil intentions of their hearts; for, saith St. Stephen, *In their hearts they turned back into Egypt,* Acts vii. 30.: so that, by *the word of God,* I am inclined to understand his threats denounced against unbelievers, Numb. xiv. Psal. xcv. 11. It also may deserve to be noted, that Philo, lib. de Cherub. p. 86. G. ascribes most of these epithets to the Λόγος, saying, *The flaming sword was a symbol of the Word, especially of the First Cause,* ὀξυκινότατον γὰρ καὶ θερμὸν ὁ Λόγος, *for his Word is quick and fervent.* And again,* *God* (saith he), *whetting his sword, the dissector of all things, divides the inform essence of all things, and cuts them in the middle.*

[8] Ver. 13. Πρὸς ὃν ἡμῖν ὁ λόγος, *To whom we must render an account.*] So Matt. xii. 36. *Of every idle word that men shall speak,* ἀποδώσουσι λόγον, *they shall give an account in the day of judgment;* Matt. xviii. 23. *The kingdom of heaven is like to a certain king, who would,* συνᾶραι λόγον, *make up an account with his servants;* Luke xvi. 2. Ἀπόδος λόγον, *Give up an account of thy stewardship;* Rom. xiv. 12. *Every one,* λόγον δώσει τῷ Θεῷ, *shall give an account of himself to God;* Phil. iv. 17. *I desire fruit that may abound,* εἰς λόγον ὑμῶν, *to your account;* Heb. xiii. 17. ὡς λόγον ἀποδώσοντες, *As they that must give an account;* 1 Pet. iii. 15. *Being always ready to give to every one that asks you,* λόγον, *an account of the hope that is in you;* and, iv. 5. Οἱ ἀποδώσουσι λόγον, *Who shall give an account to him that is ready to judge the quick and dead.*

[9] Ver. 16. *To the throne of God.*] The Jews say, God hath a double throne, one of judgment, and the other of mercy; and when he beholds the world obnoxious to condemnation, he rises from his throne of judgment, and places himself on that of mercy. This throne of mercy is our blessed Jesus, styled by this apostle, ἱλαστήριον, *the true propitiatory, or mercy-seat:* by this high-priest and intercessor must we come unto God, *he being able to save to the utmost them that come unto God by him,* vii. 25.

Note also, That some great men think, the *rest* and *sabbatism,* discoursed of, chap. iii. iv. refers to the millenium, or the time of the conversion of the Jewish nation, and the new heavens and new earth, then promised; but I am not able to assent to that opinion, for this reason, that the apostle writes to the believing Jews of the present age, warning them, that *there be not in them an evil heart of unbelief in departing from the living God,* and exhorting them to continue unto the end in faith, iii. 13, 14. that *so they might not fail of this rest of God; and to fear, lest a promise being made of entering into this rest, any of them should fall short of it,* iv. 1, 2. And again, ver. 11. *Let us give diligence to enter into this rest, that we fall not by the same example of unbelief.* Now these exhortations could not properly be directed to the believing Jews of that age, concerning the millenium, or the glorious times which were to happen at the conversion of the Jewish nation, they being to die one thousand seven hundred years before that conversion, which is not yet accomplished, and before those glorious days, which are not yet come; for what advantage, in reference to that, could they receive by this diligence, who were to die so long before it happened, and being once in heaven or paradise, could neither expect nor desire to come down thence to be partakers of any enjoyments, or better company here on earth? But these exhortations are very properly directed to them, to take care they fail not of their rest in the celestial Canaan, typified by their rest in the earthly Canaan, the time when they should rest with God, saith Origen, *ascending to the vision of him, the rest of souls in the land of the living, the rest in the life and the world to come, and in life eternal;* (see note on ver. 8. 10.) seeing these blessings only can belong to, and at the time of retribution will only be conferred upon, them who use this diligence. And hitherto the apostle seems plainly to refer it, when he speaks of *so great salvation,* ii. 3. of *bringing many sons to glory,* ver. 10. of their being partakers, κλήσεως ἐπουρανίου, *of a heavenly calling,* iii. 1. the hope and confidence of which he exhorts them *to hold fast unto the end,* ver. 6. and then immediately begins his discourse of this rest.

* Ὁ Θεὸς ἀκοπσάμενος τὸν τομέα τῶν συμπάντων, αὐτοῦ λόγον, διαιρεῖ ἀμοιρφον καὶ ἄπειρον τὴν ὅλην οὐσίαν. Lib. quis Rer. Divin. Hæres. p. 391. A.

CHAP. V.

LET us come forth, saith he, to God's throne of grace with freedom, as having there such a high-priest in whom are all things by way of excellency to be found, for which the Levitical priesthood was ordained, and repaired to; as having,

1. *A better priesthood,* viz. *after the order of Melchisedec,* chap. vii.
2. *A better consecration to it,* viz. *by an oath.*
3. *A better tabernacle in which he ministers.*
4. *A better sacrifice offered there.*
5. *A better covenant established in his blood.*

1. For every high-priest taken from among men is ordained for *(the service of)* men in things [1] pertaining to *(the worship and propitiation of)* God, that he may offer both [2] gifts and sacrifices for sins:

2. *(And he is one)* who can have compassion [3] on the ignorant, and on them that are out of (Gr. *err from*) the way *(offering willingly and interceding affectionately on their behalf);* for that he himself also is compassed with *(the like)* infirmity.

3. And by reason hereof *(of which infirmities)* he ought *(by God's command, and from the nature of the thing),* as for the people, so also [4] for himself, to offer *(sacrifices)* for sins.

4. And [5] no man taketh this honour to himself, but he *(only enjoys it)* who is called of God, as was Aaron *(and his posterity.*

5. *And)* so also *(was it with our Lord)* Christ, *(for he)* glorified not himself to be made a high-priest; but he *(appointed him to be so)* who said unto him, Thou art my Son, [6] to-day have I begotten thee.

6. As he saith also *(of him)* in another place, Thou art a priest for ever after the order of Melchisedec, *(as being raised up to appear for ever in the heavens, and there officiate as a priest for us):*

7. Who in the days of his *(continuance in the)* flesh, when he had offered up (Gr. *offering up)* prayers and supplications, with strong crying and tears, to him that was able to save him from death, and was (Gr. *being)* [7] heard [8] in that he feared; *(and being heard so far as to obtain*

deliverance from his fears, which he did by an angel sent to strengthen him, Luke xxii. 43.)

8. Though he were a Son, yet [9] learned he *(the difficulty of)* obedience *(to death)* by the things which he suffered *(i. e. by the agonies and terrors which he suffered at the apprehension and approach of the death he was to suffer, and so was the more fitted to be to us a compassionate high-priest under our sufferings for his sake);*

9. And being *(by these sufferings)* [10] made perfect (τελειωθεὶς, *consecrated to his priesthood),* he became the author of eternal salvation to all them that obey him;

10. *(Being)* called *(or, constituted)* of God a high-priest after the order of Melchisedec *(i. e. for ever).*

11. Of whom *(i. e. whose priesthood)* we have many things to say, and *(those)* [11] hard to be uttered, *(or explained, not from the nature of the things themselves, but)* seeing (ἐπεὶ, *because)* ye are dull of hearing.

12. For when for the time *(ye have professed the faith)* ye ought to *(have been able to)* be teachers *(of it to others),* ye have need that one teach you again which be the [12] first principles of the oracles of God; and are become such as have need of milk *(the food of babes),* and not of strong meat *(the food of men).*

13. For every one that useth milk is *(as yet)* unskilful in the word of righteousness: for he is *(but)* a babe *(in Christ,* 1 Cor. iii. 2. xiv. 20. Gal. iv. 19. Eph. iv. 14.)

14. But strong meat belongeth to them *(only)* [13] who are of full age *(i. e. perfect men),* even *(to)* those who by reason of use have their senses exercised to discern both good and evil.

ANNOTATIONS ON CHAP. V.

[1] Ver. 1. ΤΑ᾽ *πρὸς τὸν Θεὸν, In things pertaining to God.*] To procure *and perform those things which relate to the worship and the propitiation of the Deity.* So Crellius.

[2] Δῶρά τε καὶ θυσίας, *Gifts and sacrifices.*] Both these may relate to sacrifices for sin; for not only peace-offerings, but gifts of any kind are called הקרבנות, δῶρα, Matt. v. 23. and מנחה is by the Seventy interpreters often rendered θυσία, Gen. iv. 3. 5. Exod. xxix. 41. xxx. 9. xl. 26. Levit. and Numbers, *centies.*

[3] Ver. 2. Τοῖς ἀγνοοῦσι καὶ πλανωμένοις.] He refers to the sins which go under the names of אשם וחטאת: for the word חטאת belongs properly to the thing, in doing which we err from the way; and an expiatory sacrifice was therefore required from him that did so, because he knew שחטא ושגג בדרך, *that he had erred and gone from the way:* but אשם was a sin committed out of ignorance of the command of God: so Abarbanel. For sins committed ἑκουσίως, *wittingly,* and with *a high hand,* or from a will set in opposition to the law of God, there was no sacrifice appointed by the law: and to this the apostle alludes, x. 26. saying, *to them that sin wilfully there remains no more sacrifice for sin.*

[4] Ver. 3. Περὶ ἑαυτοῦ, *For himself.*] Here Grotius notes, that this being spoken generally of every priest taken from among men, Christ also must have offered for himself a sacrifice for sin; *i. e.* that he might be delivered from those sorrows, which were the punishment of sin, and were inflicted on him upon occasion of our sins. But in this he seems guilty of great and manifold mistakes; for, 1. the apostle plainly speaks of the sinful infirmities of these priests, who therefore were to offer for their own sin, vii. 27. whereas of Christ he declares, That though he was in all other things made like to us, yet χωρὶς ἁμαρτίας, *without sin,* iv. 15. that *he offered himself to God a lamb without spot,* ix. 14. that being thus *holy, free from evil, undefiled, and separate from sinners, he needed not,* upon a day, *as those high-priests, to offer up sacrifice first for his own sins, and then for the people's,* vii. 26. xxvii. 2. He was not nor could he, after he became our surety, be delivered from those sorrows, which were the punishment of our sins, he being, as our expiatory sacrifice, not only on occasion of our sins, but in our stead, to bear the punishment of our iniquity.

[5] Ver. 4. Καὶ οὐχ ἑαυτῷ τις, *No man.*] *i. e.* According to the law, say most interpreters; but I see no necessity of this limitation, it being true that no man can promise to himself God will accept his offerings, who hath no commission from God to make such offerings; whence doth arise a good argument, to shew that sacrifices are of Divine, and not of human institution only.

[6] Ver. 5. *This day.*] I have shewed, note on ii. 10. that Christ was by his death *consecrated to his priesthood;* whence it must follow, that he could not exercise his sacerdotal function till after death: and this the apostle sheweth here, by saying, He was made a high-priest by the Father, saying, *Thou art my Son, this day have I begotten thee:* for that this relates unto the resurrection of our Lord, is evident, because we find the same apostle proving his resurrection from these words, Acts xiii. 33. which he could not have done, had they not been intended as a prediction of his resurrection.

[7] Ver. 7. Εἰσακουσθεὶς, *He was heard.*] *i. e.* Delivered from his fear. So the word doth and must signify, when it relates to prayer for deliverance from evils. So Psal. xxii. 21. Σῶσόν με, *Save me from the mouth of the lion,* καὶ ἀπὸ κεράτων μονοκερώτων, *and bear me from the horns of the unicorn;* Psal. xxxiv. 6. *This poor man cried,* καὶ εἰσήκουσε αὐτοῦ, *and the Lord heard him, and saved him out of all his troubles;* and, ver. 4. *I sought the Lord,* καὶ εἰσήκουσε, *and he heard me, and delivered me from all my fears;* Psal. lv. 2, 3. *Attend unto me,* καὶ εἰσάκουσον με, *and hear me,* ἀπὸ φωνῆς ἐχθροῦ, καὶ ἀπὸ θλίψεως ἁμαρτωλοῦ, *from the voice of the enemy, and from the vexation of the wicked;* and, ver. 16. *I cried to the Lord, and the Lord* εἰσήκουσέ μου, *heard me;* ver. 18. *He delivered my life,* ἀπὸ τῶν ἐγγιζόντων μοι, *from those that drew nigh to me;* Ecclus. li. 10, 11. εἰσηκούσθη ἡ δέησίς μου, *My prayer was heard, for thou savedst me from destruction.* (See Psal. xxxi. 7.)

[8] Ἀπὸ τῆς εὐλαβείας, *From his fear.*] Some would have this rendered so, He was heard *by reason of his reverence of God;* but it is truly rendered, *from his fear:* and so the word continually signifies, both in the Old and the New Testament, and when it is used, as it very often is, by Philo. So Josh. xxii. 24. ἕνεκεν εὐλαβείας ἐποιήσαμεν τοῦτο, *We did this out of fear;* and, Wisd. xvii. 8. καταγέλαστον εὐλάβειαν ἐνόσουν, *They were affected with a ridiculous fear;* Heb. xii. 28. *Let us serve God acceptably,* μετ᾽ αἰδοῦς καὶ εὐλαβείας, *with reverence and godly fear;* Acts xxiii. 10. εὐλαβηθεὶς ὁ χιλίαρχος, *The captain fearing;* Heb. xi. 7. *Noah,* εὐλαβηθεὶς, *fearing, prepared an ark:* so Josephus saith of the king, Esther's husband, that *he held forth his sceptre,* εὐλα-

βείας αὐτὴν ἀπολύων, *delivering her from her fear:* and in the Septuagint, εὐλαβεῖσθαι ἀπὸ προσώπου Κυρίου, is *to fear before God,* Exod. iii. 6. Jer. v. 22. Hab. ii. 20. Zeph. i. 7. iii. 13. Zech. ii. 13. and εὐλαβεῖσθαι ἀπὸ προσώπου αὐτοῦ, is *to fear before man,* or be afraid of men, 1 Sam. xviii. 15. Job xix. 29. Isa. lvii. 11. Jer. xxii. 25. Ecclus. vii. 7. This sense also the particle ἀπὸ doth require, which rarely doth import the meritorious cause. His prayers and tears also do express the greatness of his fears; and, lastly, the scope of the apostle requires this sense, he being here representing our Lord as *one of like passions with us,* that he might shew he was *a merciful high-priest.* This fear he became subject to, say Grotius and the fathers, because the Divinity for a season as it were withdrew its influences from the human nature, καὶ γὰρ τὴν ἀνθρωπότητα τοῦτο παθεῖν ἡ θεότης συνεχώρησε, *for the Deity permitted the humanity thus to suffer,* saith Theodoret. And this doubtless all those fathers intended, who followed that reading, ii. 9. *that he tasted death for every man,* χωρὶς Θεοῦ: for that this was no depravation of the Nestorians, as Œcumenius and Theophylact fancied, is evident from this, that his words are thus cited by Origen,* and by St. Ambrose,† who lived before Nestorius.

[9] Ver. 8. Ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν, *He learned obedience, from* or *by the things that he suffered.*] These words I have expounded thus: *He learned* (the difficulty of) *obedience* (to the death) *by the things that he suffered.* But I conceive they may be also rendered and expounded thus: Ver. 7. *He was heard and delivered from his fears,* to wit, from those fears which threw him into an agony in the garden, and against which an angel was sent from heaven to comfort him; Ver. 8. καίπερ ὢν υἱὸς, *though being a Son (even the proper Son of God),* he *taught us* obedience by the things that he suffered, or by the death he suffered in obedience to the will and commandment of his Father: (John x. 18.) for as the Hebrew *lamed* signifies both *to learn* and *to teach,* and is by the Septuagint above twenty times rendered διδάσκειν, *to teach;* and as the word *learn* in our language signifies also to teach, as in these words of the old translation, Psal. cxix. 66. *O learn me understanding and knowledge:* so also, saith Eustathius,‡ the word μανθάνω is μέσῃ λέξις, a word that signifies both *to teach* and *to be taught,* and is so used by the authors that lived after Homer's time, and by the sophisters.

[10] Ver. 9. Τελειωθεὶς, *Made perfect.*] That this word is here taken in the notion of consecration, may appear, saith the reverend Dr. Hammond, by the words following; as the application of it, *being pronounced or declared a high-priest,* which belongs to Christ after his resurrection, and not before, that being the time when he entered into his heavenly tabernacle, living there for ever to appear before God, and exercise that function in his presence for us; and so he became a high-priest for ever.

[11] Ver. 11. Δυσερμήνευτος, *Hard to be uttered.*] See here what are St. Paul's δυσνόητα, *things hard to be understood;* (2 Pet. iii. 16.) *viz.* those things which were not so in themselves, or through the difficulty of the matter revealed, but through the imbecility and weakness of them to whom they were spoken.

[12] Ver. 12. Στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ, *The first principles of the oracles of God.*] It is the descant of all the ancient commentators on this place,* that by these first principles the apostle understands the *humanity of Christ,* because the *preachers of the gospel spake of that only, to them who were not yet perfect in the faith:* and yet this seemeth neither to be true, nor safe; not true, because the apostle had in the first and second chapters of this Epistle, as all these commentators teach, spoken to those rude Jews of the Deity of Christ; and because he mentions not Christ's human nature among the principles of the doctrines of Christ, reckoned up vi. 1, 2.: not safe, because it seems to intimate, that Christians might be taught the faith before they had the knowledge of the Divinity of Christ, and consequently that this was no necessary part of the Christian faith.

Note, secondly, that hence we may fairly guess who were, in the Epistles to St. Timothy, the teachers of the law, *who neither understood what they said, nor whereof they affirmed,* 1 Tim. i. 7. and the ἑτεροδιδάσκαλοι, *the false teachers, who were proud, knowing nothing, but doting about questions and strifes of words, men of corrupt minds, and destitute of the truth,* vi. 3—5. and who were *always learning and never able to come to the knowledge of the truth,* 2 Tim. iii. 7. *viz.* not the *gnostics,* but, in all likelihood, the *Jewish false teachers,* and such as were perverted by them.

Note, thirdly, that this seems not to be spoken of all the Jews, but only of the greatest part of them; that therefore which is spoken of the Deity of Christ, the Melchisedecian priesthood, the virtue of Christ's priesthood, belonged to the more perfect, who were not to be debarred of the knowledge of these things, by reason of the imbecility of their brethren.

[13] Ver. 14. Τελείων δὲ.] See the sense of the word *perfect,* note on 1 Cor. ii. 6. This metaphor seems to be taken from the digestion of the stomach: that which is light of digestion, and needs not much concoction, as solid food and strong meat do, being here represented by the name of milk; and so in reference to the judgment, that which can easily be learned, and apprehended aright, and in which we are in no great danger of mistaking, as are the first principles of religion, mentioned chap. vi. is compared to *milk;* but that we cannot easily discern, and about which we are subject to mistakes and wrong conceptions, as the things mentioned in the former note were to the Jews, is called *strong meat.*

CHAP. VI.

1. THEREFORE, leaving the principles of the doctrine of Christ *(though your small proficiency in them makes it seem almost necessary to discourse anew of them to you),* [1] let us go on unto perfection *(i. e. to the doctrines which*

* Χωρὶς καὶ Θεοῦ ὑπὲρ παντὸς ἐγεύσατο θανάτου, ὅπερ ἐν τισὶ κεῖται τῆς πρὸς Ἑβραίους ἀντιγράφοις χάριτι Θεοῦ. Orig. Com. in Joh. ed. Huet. tom. ii. p. 38. D.

† "Ut sine Deo pro omnibus gustaret mortem." De Fide ad Grat. lib. ii. cap. 4. Theodoret in locum.

‡ Ὥσπερ δίδαξιν οὐ μόνον τὸ ἐδιδάχθη, ἀλλὰ καὶ τὸ ἐδίδαξεν, οὕτω καὶ τὸ μανθάνειν ἀμφω ταῦτα δηλοῖ, in Homer. ed. Rom. p. 1561. lib. xli. et rursus, οὕτω καὶ τὸ μανθάνειν μέσως ἔχει, ὡς δηλοῖ τὸ μανθάνω γράμματα παρὰ τοῖς σοφισταῖς. Ibid. p. 1883. lib. xlv.

* Στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ, τοὺς ταπεινοτέρους ὑπὲρ τοῦ Χριστοῦ λόγους ἐκάλεσε. Τοῖς γὰρ μηδέπω τὴν πίστιν ἐσχηκόσι τέλειαν, τὰ περὶ τῆς ἀνθρωπότητος προσῆκεν μόνα τῆς ἀληθείας οἱ κήρυκες. Ita Theodoret. Chrysost. Œcum. Theophylact in locum. Τὴν μὲν καὶ ἀνθρώπινον παρουσίαν τοῦ Κυρίου. Iren. lib. iv. cap. 75.

will render you perfect men in the knowledge of Christ); not laying again the foundation of *(Christianity in the doctrines of)* repentance from dead works, *(i. e. from works deserving death,* Rom. vi. 23. viii. 13.) and of faith towards God,

2. *(And)* of the [2] doctrine of baptisms *(that of water and of the Spirit, by which they that repent and believe are initiated into the church of Christ),* and [3] of laying on of hands *(after baptism, for the receiving of the Holy Ghost),* and of the resurrection of the dead, and [4] of eternal judgment, *(the great motives, to engage all Christians herein to exercise themselves, to have always consciences void of offence towards God and towards all men,* Acts xxiv. 15, 16.)

3. [5] And this will we do, if God permit.

4. *(I say, let us not attempt wholly to lay again the foundation of Christianity;)* for it is impossible for those who were once [6] enlightened *(in baptism),* and [7] have tasted of the heavenly gift, and were made partakers of the Holy Ghost *(sent down from heaven, and conferred on them by the imposition of hands),*

5. And have [8] tasted the good word of God *(preached among them with such variety of tongues, and confirmed by so many miracles),* and *(have seen and felt)* [9] the powers of the world to come,

6. If they shall fall away *(from Christianity),* [10] to renew them again to repentance; seeing they *(by so doing)* crucify to themselves *(or by themselves)* the Son of God afresh, and put him to an open shame.

7. For *(as)* the earth which drinketh in the rain which cometh oft *(from heaven)* upon it, and *(so)* brings forth herbs meet for them by whom it is dressed, receiveth *(farther)* blessing from God, *(so is it with them who become fruitful under the dew and showers of Divine grace:)*

8. But that *(earth)* which *(being thus dressed and watered)* beareth *(only)* thorns and briers is [11] rejected, and nigh unto cursing; whose end is to be burned.

9. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak *(to warn you of the danger of falling off from the Christian faith).*

10. For *(if ye be not wanting to yourselves)* God is not unrighteous to forget [12] your work *(of faith)* and *(your)* labour of love, which you have shewed towards his name, in that you have ministered to the *(necessities of the)* saints, and *(yet)* do minister *(to them).*

11. And we desire (ἐπιθυμοῦμεν δὲ, *we desire therefore)* that every one of you do shew the same diligence *(which hitherto ye have done),* to the *(intent that ye may retain a)* full assurance of hope to the end:

12. [13] That ye be not slothful (Gr. *may not be slothful),* but followers of them who through faith and patience inherit-*(ed)* the promises.

13. For when God *(upon his faith in offering his son Isaac)* made a promise to Abraham, [14] because he could swear by no *(one)* greater, he sware by himself,

14. Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15. And so *(accordingly),* after he had patiently endured, he obtained the [15] promise *(of a seed multiplied greatly to him,* Gen. xxii. 17.

16. *God confirming his faith in the promises made to him after the manner of men:)* for men verily swear by the greater: and an oath for confirmation is to them an [16] end of all strife *(or contradiction).*

17. Wherein (ἐν ᾧ, *in which thing accordingly)* God, *(being)* willing more abundantly to shew *(not only to Abraham, but also)* to the heirs of promise the immutability of his counsel, confirmed it by an oath;

18. That by two immutable things in which it was impossible for God to lie *(viz. his promise and his oath),* we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: *(who, to escape the wrath impendent on the unbelieving Jews here and hereafter, have fled to the hope of glory set before us in Christ Jesus, the lively hope of an inheritance incorruptible, to which we are begotten by Christ Jesus,* 1 Pet. i. 3.)

19. Which hope we have as an anchor of the soul, both sure and steadfast *(in all the storms and billows of the world),* and which [17] entereth into that within (Gr. *the inward part of)* the veil;

20. Whither the forerunner is for us entered, even Jesus, *(who is)* made a high-priest for ever after the order of Melchisedec: *(and so one that can never die, or miscarry in his office, but lives for ever, there to appear in the presence of God for us,* vii. 24, 25.)

ANNOTATIONS ON CHAP. VI.

[1] Ver. 1. Ἐπὶ τὴν τελειότητα, *To perfection.*] That to be perfect signifies to be fully instructed in the principles of Christian faith, see note on 1 Cor. ii. 6.

[2] Ver. 2. Βαπτισμῶν διδαχῆς, *The doctrine of baptisms.*] He speaks not of the baptism of John and of Christ, for the baptism of John was preparatory to repentance and faith in Christ; nor of the baptism of martyrdom, that being not ordinarily known to the Jews by that name; but of the double baptism, of which the Baptist spake in these words, *I baptize you with water; but there is one who cometh after me, he shall baptize you with the Holy Ghost, and with fire;* (Matt. iii. 11.) and of which our Saviour speaks to Nicodemus, saying, *Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God:* (John iii. 5.) for this in order follows the doctrine of repentance, and faith in God and our Lord Jesus Christ.

[3] Ἐπιθέσεως τε χειρῶν, *Imposition of hands.*] Imposition of hands was used in ordination, healing of the sick, and absolution of penitents; but this imposition of hands was not common to all Christians, nor joined with baptism; nor was it to be reckoned among the principles or initiatory doctrines of the Christian faith. It remains therefore that we understand this of the imposition of the apostles' hands, used after baptism for the receiving of the Holy Ghost, mentioned Acts viii. 17. *Then laid they their hands on them, and they received the Holy Ghost.* (See xix. 6.)

[4] Καὶ κρίματος αἰωνίου, *Of eternal judgment.*] Hence interpreters observe, that the doctrine of Origen, touching the period of the torments of the damned, is here condemned: and indeed the primitive fathers, not Origen himself excepted, taught the contrary.

If we do not the will of Christ (saith Clemens Romanus*), οὐδὲν ἡμᾶς ῥύσεται τῆς αἰωνίου κολάσεως, *nothing will deliver us from eternal punishment. The black way* in Barnabas†

* Frag. Ep. 2. † Sect. 20.

is ὁδὸς τοῦ θανάτου αἰωνίου μετὰ τιμωρίας, *the way of eternal death with punishment. The punishment of the damned,* saith Justin Martyr,* is κόλασις καὶ τιμωρία ἐν αἰωνίῳ πυρὶ, (κόλασις ἀπέραντος, κόλασις αἰώνιος, πυρὸς αἰωνίου δίκη) *endless punishment and torment in eternal fire:* in Theophylact,† it is κόλασις αἰώνιος, αἰώνιος τιμωρία, *eternal punishment.* Irenæus,‡ in his symbol of faith, makes this one article, that τοὺς ἀσεβεῖς καὶ ἀδίκους εἰς τὸ αἰώνιον πῦρ πέμψῃ, *Christ would send the ungodly and unjust into everlasting fire.*

Tertullian§ declares, "Omnes homines aut cruciatui destinari aut refrigerio, utroque sempiterno," *that all men are appointed to eternal torments or refreshments. And if any man* (saith he) *thinks the wicked are to be consumed, and not punished, let him remember,* "ignem gehennæ æternum prædicari in pœnam æternam," *that hell-fire is styled eternal, because designed for eternal punishment;* and thence concludes *their substance will remain for ever, whose punishment doth so.* St. Cyprian‖ saith, "Servantur cum corporibus suis animæ infinitis cruciatibus ad dolorem;" that *the souls of the wicked are kept with their bodies, to be grieved with endless torments.* "Tormentis nec modus ullus aut terminus," *There is no measure nor end of their torments,* saith Minutius.¶ Lastly, Origen** reckons this among the doctrines defined by the church, that *every soul, when it goes out of this world, shall either enjoy the inheritance of eternal life and bliss, if its deeds have rendered it fit for life,* "sive igni æterno ac suppliciis mancipanda est," *or is to be delivered up to eternal fire and punishment, if its sins have deserved that state.*

[5] Ver. 3. Καὶ τοῦτο ποιήσομεν, *And this will we do,* &c.] This verse by Grotius and Dr. Hammond is thus interpreted; We purpose some other time to instruct you farther in these rudiments of Christianity, if you do not in the meantime fall from the Christian faith; (ii. 1. 3.) *If there be not in you an evil heart of unbelief, in departing from the living God;* (iii. 12.) *If you fall not after the same example of unbelief which your forefathers gave,* (iv. 11.)

Others put this verse in a parenthesis, and make it relate to these words, ver. 1. *Let us go on unto perfection,* or to the higher doctrines of Christianity, as God willing we now intend to do. So Acts xviii. 21. *God willing I will return unto you. I will come to you speedily if God will,* 1 Cor. iv. 19. And this interpretation I like best.

[6] Ver. 4. Φωτισθέντας, *Enlightened.*] That baptism from the beginning was called φωτισμὸς, *illumination,* we learn from the concurrent testimonies of Justin Martyr,†† Irenæus,‡‡ and Clemens Alexandrinus, which makes it very probable that this phrase obtained from the beginning of Christianity, and so this answers to the doctrine of baptisms, ver. 2.

[7] Γευσαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου, *And have tasted of the heavenly gift.*] *i. e.* The Holy Ghost sent down from heaven, styled by our Saviour, τὴν δωρεὰν τοῦ Θεοῦ, *the gift of God,* John iv. 10. Thus our Saviour discoursing of baptism by water and the Holy Ghost, and of regeneration, ἄνωθεν, *from above,* by virtue of this Spirit, saith, he discoursed περὶ τῶν ἐπουρανίων, *of heavenly things,* John iii. 12. and they, who were sealed with the Spirit of promise, Eph. i. 13. are said to be blessed with spiritual blessings, ἐν τοῖς ἐπουρανίοις, *in heavenly things;* and this gift was imparted by imposition of hands, Acts viii. 17. xix. 6.

[8] Ver. 5. Καὶ καλὸν γευσαμένους Θεοῦ ῥῆμα, *And have tasted the good word of God.*] *i. e.* And have been acquainted with the gospel, which affords the promise of remission of sins, and of justification here, and of a resurrection to eternal life hereafter, (ver. 2.) So the promise of bringing the children of Israel into the land of Canaan is styled הטוב הדבר, ῥῆμα καλὸν, *a good word,* Josh. xxi. 45. xxiii. 15. the word of God for bringing his people out of captivity is styled דברי הטוב, *my good word,* Jer. xxix. 10. the words of consolation, which the angel spake to Jerusalem, are טבים דברים, ῥήματα καλὰ, *good words,* Zech. i. 13. the promise made to God's people of remission of sins, and peace and truth in the days of the Messiah, is הדבר הטוב, *a good word;* and the prophet speaking of the Messiah, saith, *My heart meditateth a good word,* דבר טוב, λόγον ἀγαθὸν, Psal. xlv. 1. This word they saw confirmed by the gift of tongues and prophecy, vouchsafed to the first preachers of it, and daily experimented in their assemblies, (1 Cor. xiv.) and so they could not but be convinced of the truth of it.

[9] Δυνάμεις τε μέλλοντος αἰῶνος, *The powers of the world to come.*] The world to come doth, in the language of the prophets and of the Jewish doctors, signify the times of the Messiah, who, in the prophet Isaiah, is called, ὁ πατὴρ μέλλοντος αἰῶνος, *the Father of the world to come.* (See note on ii. 5.) The *powers,* therefore, *of the world to come,* according to the Scripture idiotism, must be the external operations of the Holy Ghost, *viz.* the gifts of faith, of healing, of casting out devils, ἐνεργήματα δυνάμεων, 1 Cor. xii. 8, 9. *the working of miracles,* or *the operations of powers.* Or, secondly, this fourth particular may answer to the day of judgment, which is the fourth thing mentioned, ver. 2. as the three former seem to do to the three other things there mentioned, and then *the powers of the world to come* may signify the powerful persuasions the doctrine of a future judgment administers to repentance and a new life; (Acts xvii. 30, 31. 2 Cor. v. 10, 11.) though of this import of the phrase I find no example.

[10] Ver. 6. Ἀδύνατον τοὺτους πάλιν ἀνακαινίζειν εἰς μετάνοιαν, *It is impossible to renew these to repentance.*] For these being all the means, internal and external, by which God gave testimony to the truth of Christian faith, and the prophetic office and glorious resurrection of our Lord; they, saith the apostle, who, after a full experience of them, do of their own accord renounce that faith, cannot be renewed to repentance, because they have already resisted all that evidence, which God saw fit to give men of the truth of that faith and of this Messiah; and so they become guilty of that sin against the Holy Ghost, which, saith our Saviour, shall never be forgiven. (Matt. xii. 32.)

But then the παραπεσόντες, *men that thus fall away,* are not those who lapse in the times of persecution, and much less those who, through the temptations of the flesh, may sometimes fall into great sins, for to such the apostle grants place for repentance, 2 Cor. xii. 21. and one of these

---

* Ap. i. p. 41. 46. Ap. ii. p. 57. 64. 71. 87. † Ad Autol. p. 79.

‡ Lib. i. cap. 2. lib. ii. cap. 6. lib. iii. cap. 4.

§ De Test. animæ, cap. 4. et de Resur. carnis, cap. 35.

‖ Ep. iii. lib. de laude Mart. et libr. contr. Demetr.

¶ P. 39. ** Proem. περὶ ἀρχῶν.

†† Καλεῖται δὲ τοῦτο τὸ λοῦτρον φωτισμὸς, ὡς φωτιζομένων τὴν διάνοιαν τῶν ταῦτα μανθανόντων. Justin. Dial. ii. p. 94.

‡‡ Καλεῖται δὲ πολλαχῶς τὸ ἔργον τοῦτο χάρισμα, καὶ φώτισμα, καὶ τέλειον, καὶ λουτρόν. Clem. Alex. Pæd. lib. i. cap. 6. lib. ix. A.

he delivers to Satan for the destruction of the flesh, *that the spirit might be saved in the day of the Lord Jesus,* 1 Cor. v. 5. exhorting his Corinthians, upon his repentance, to receive him into their communion, 2 Cor. ii. 7, 8. but such as, after these experiences of the truth of the Christian faith, have voluntarily renounced it, relapsing either to heathenism or Judaism; for they are such as *apostatize from the living God,* iii. 12. such as *fall through unbelief,* iv. 11. such as *hold not the profession of the faith,* x. 23. such as *draw back from the faith,* ver. 38.

Secondly, This will be farther evident from the description of these persons, they being here said ἀναστανροῦν ἑαυτοῖς, *by themselves to crucify Christ afresh,* and παραδειγματίζειν, *to put him to an open shame,* as one that deserved the punishment which the Jews inflicted on him, and being apostate Jews, to crucify Christ again.

[11] Ver. 8. Ἀδόκιμος, *Rejected.*] It is rejected of the husbandman, who will spend no more labour upon it, but leave it to be scorched by the heat, and so to be like the heath, which is the emblem of the cursed man, Jer. xvii. 5, 6. or like the barren fig-tree which the Lord cursed, saying, *Never fruit grow on thee more,* Matt. xxi. 19. Accordingly, they on whom the showers of Divine grace fall down from heaven, if they bring forth no good fruit, shall be ἀδόκιμοι, *rejected by God,* continue under the curse of the law, and their end shall be destruction.

[12] Ver. 10. Τοῦ ἔργου ὑμῶν, *Your work.*] This seems to be the ἔργον πίστεως, *work of faith,* mentioned 1 Thess. i. 3. 2 Thess. i. 11. and joined with ὁ κόπος τῆς ἀγάπης, *the labour of love,* as here; and which is styled ἔργον ἀγαθὸν, *the good work,* Phil. i. 6. Rom. ii. 7. (see note on that verse) the following exhortation being this, That they would continue in the faith to the end, and be imitators of them *who through faith and patience did inherit the promises.*

[13] Ver. 12. Ἵνα μὴ νωθροὶ, *That ye be not slothful.*] *i. e.* God being so engaged on his part to let nothing be wanting which is requisite to enable you to persevere, and so to enjoy the fruits of your faith in the salvation of your souls, see that ye be not slothful, nor faint-hearted, but still continuing the same Christian diligence to the end, that so ye may at last enjoy the blessings promised by this gospel, and live in an assured hope of them, as your father Abraham did.

[14] Ver. 13. Ἐπεὶ κατ' οὐδενὸς εἶχε μείζονος ὀμόσαι, *Because he could swear by no greater.*] So Philo, Ὁρᾷς γὰρ ὅτι οὐ καθ' ἑτέρου ὀμνύει ὁ Θεὸς, οὐδὲν γὰρ αὐτοῦ κρεῖττον, ἀλλὰ καθ' ἑαυτοῦ, *Thou seest that God sweareth not by another, for there is nothing better than he, but by himself.* (Leg. Alleg. lib. ii. p. 75. D.)

He swears, δι' ἑαυτοῦ, *by himself.*] It may perhaps be not unworthy of our observation, that where God saith in the Old Testament, *I swear by myself;* the Jerusalem Targum renders this frequently *bemimri, by my Word,* as Exod. xvii. 16. Deut. i. 1. xxxii. 22. 26.

[15] Ver. 15. Τῆς ἐπαγγελίας, *The promise.*] This cannot be understood of Isaac, the promised seed, he being not only born, but offered, when God made this promise to Abraham; nor can it be said that he inherited the promise because he saw it afar off, that being a sign he did not yet inherit it, or that he did this in his posterity; for the apostle saith, he himself inherited the promises: which is exactly true of the words cited here by the apostle, *Surely, blessing I will bless thee, and multiplying I will multiply thee;* for the book of Genesis assures us, this promise was exactly fulfilled in his life: for the Lord blessed him in all things. (Gen. xxiv. 1.) He had a numerous seed by his wife Keturah, (Gen. xxv.) to whom he gave gifts, (ver. 6.) From Ishmael arose twelve sons, which were princes of their tribes, (ver. 13. 16.) He lived fifteen years after the birth of Jacob and Esau by Rebekah, of whom the oracle declared, that *there were two nations in her womb:* for Isaac was sixty years old when they were born to him, (ver. 23. 26.) He himself was born when Abraham was a hundred years old, (Gen. xxi. 5.) Abraham was a hundred and seventy-five years old when he died: (Gen. xxv. 7.) he therefore lived fifteen years after the birth of Jacob and Esau, and ninety years after the birth of Ishmael; and so lived to see this promise verified to him.

[16] Ver. 16. Ἀντιλογίας πέρας, *An end of contradiction.*] Diodorus Siculus* informs us, that the Egyptians styled an oath, μεγίστην πίστιν, *the greatest confirmation.* It is, saith D. Halicarnassensis, τελευταία πίστις, *the last or utmost assurance.* It is, in the language of Procopius, ὕστατον, καὶ ἐχυρώτατον πίστεώς τε καὶ ἀληθείας ἐνέχυρον, *the last and firmest pledge of faith and truth.* That the apostle here speaks of promissory oaths, is evident from the occasion of this discourse, *viz.* his promise made to Abraham. Now these oaths being equally conducing to this good end in all ages, we have just reason to believe that Christianity allows of them for these ends.

[17] Ver. 19. Εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, *Which entereth into the veil.*] Which, being the hope of the heavenly mansions typified by the *sanctum sanctorum,* within the veil, carries our expectations thither: the Jews had the highest expectations from the service of the high-priest entering into the holy of holies; if on the day of expiation he came out alive, † *there was great joy, for then they thought they were accepted.* How then may we rejoice in contemplation of that heavenly sanctuary!

CHAP. VII.

1. (*WHICH order, sure, was very excellent, and therefore fit to represent the priesthood of the holy Jesus, the King of saints, and Prince of peace:*) for this Melchisedec, [1] king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the *(four)* kings, (mentioned Gen. xiv. 9.) and blessed him; (ver. 18.)

2. To whom Abraham also gave a tenth part of all *(the spoils taken by him);* first being by interpretation *(of the word Melchisedec),* King of righteousness, and after that also *(styled)* King of Salem, which *(by interpretation)* is, King of peace; *(and being)*

3. [2] Without father, *(or)* without mother *(of any priestly order),* without descent *(from any of the pedigree of Abraham,* ver. 7.) [3] having neither beginning of days *(from which his priestly office was to commence),* nor end of life *(in which it terminated);* but, *(being)* [4] made like unto the Son *(a son)* of God, abideth a priest continually.

4. Now consider how great this man (Gr. *he)* was, unto

* Τὰ ἐνδιαζόμενα τῶν πραγμάτων ὅρκῳ διακρίνεται, καὶ τὰ ἀβέβαια βεβαιοῦται, καὶ τὰ ἄπιστα λαμβάνει πίστιν. Philo de Somn. p. 441, 442.

† Gemar. tit. Joma.

whom even the patriarch Abraham gave [5] the tenth of the spoils *(which anciently were given to kings and priests, as belonging to God, whom they served or represented).*

5. And verily they that are of the sons of Levi, who receive *(i. e. they indeed of the sons of Levi receiving)* the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: *(i. e. they receive tithes only by virtue of the law, and that from them only who come out of the loins of Abraham, as well as they,* Numb. xviii. 21. 26.)

6. But he [6] whose descent is not counted from them *(being no kin to Abraham)* received tithes of Abraham *(himself),* and blessed him who had the promises *(that in him should all the families of the earth be blessed).*

7. And without all contradiction *(in all solemn benedictions, ex officio,)* the less is blessed of the better, *(and so he that blessed Abraham must be greater than he was).*

8. And here *(under the Levitical priesthood)* men that die receive tithes; but there *(in the instance of Melchisedec)* [7] he *(received them),* of whom it is witnessed (Psal. cx. 4.) that he liveth.

9. And [8] as I may so say, *(the family of)* Levi also, who receiveth tithes, paid tithes in Abraham.

10. For he was yet in the loins of his father *(Abraham),* when Melchisedec met him.

11. If therefore [9] perfection *(i. e. full expiation of sins)* were *(to be obtained)* by the Levitical priesthood, *(as it must have been, had it came by the law,* ver. 18, 19.) for [10] under (Gr. *about)* it the people received the law, what farther need was there that another priest should arise *(as the Psalmist saith)* after the order of Melchisedec, and not be *(rather)* called *(a priest)* after the order of Aaron?

12. *(And yet you see this need there was;)* for the priesthood being changed *(i. e. translated from the order of Aaron to that of Melchisedec),* there is made of necessity a change also of the law *(concerning priesthood,* ver. 14. *or touching priests to be repaired to for expiation.*

13. *And this change is signified by these words, Thou art a priest for ever after the order of Melchisedec;)* for he *(i. e. Christ)* of whom these things *(words)* are spoken pertaineth to another tribe *(than that of Levi),* of which *(tribe)* no man gave attendance at the altar.

14. For it is evident that our Lord *(to whom these words belong)* sprang out of *(the tribe of)* Judah; of which tribe Moses spake nothing concerning priesthood.

15. And it is yet far more evident: *(by saying,)* [11] for that (Gr. εἰ, *that)* after the similitude of Melchisedec *(not of Aaron,* ver. 11.) there ariseth another priest,

16. Who is made *(a priest),* not after the law of a carnal commandment *(relating to men that are flesh and blood, and so infirm, and subject to mortality; for all flesh is grass,* Isa. xl. 6. *and therefore must be succeeded by others),* but after the power of an endless *(or indissoluble)* life.

17. For *(thus)* he testifieth, *(by saying,)* Thou art a priest for ever after the order of Melchisedec.

18. *(I say, not after the law of a carnal commandment,)* for there is verily *(in these words)* a disannulling of the commandment going before *(the preceding commandment concerning the Levitical priesthood and sacrifices),* [12] for the weakness *(of it as to justification),* and [13] unprofitableness of it *(as to the expiation of sin).*

19. For *(thus)* [14] the law made nothing perfect, but the bringing in [15] of a better hope did; by [16] which we draw nigh to God.

20. [17] And *(by so much is Jesus made the mediator of a better covenant),* inasmuch as *(his priesthood, by virtue of which he became this mediator, was)* not without an oath *(as was that of the tribe of Levi):*

21. (For those priests were made *(such)* without an oath; but this with an oath by him that said unto him, (Psal. cx. 4.) The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) *(Now where no oath intervenes, God may change his institution, but not after his oath.*

22. *I say,)* by so much was Jesus made a surety of a better testament, *(established upon better promises,* viii. 6.)

23. And *(to proceed in the comparison)* they truly were many priests *(successively),* because they were not suffered to continue by reason of death:

24. But this man, (Gr. *but he, i. e. Jesus,* ver. 22.) because he continueth *(for)* ever, hath an unchangeable *(high)* priesthood *(which passeth not away, and so admits of no succession to it).*

25. Wherefore he is able also to save them to the uttermost (Gr. *for ever)* that come unto God by him, seeing he ever liveth to make intercession for them, *(and by that intercession to become the propitiation for their sins for ever,* 1 John ii. 2.

26. *And thus was he a high-priest suited to our condition:)* for such a high-priest became us *(sinners),* who is holy, *(i. e. consecrated to his office, and so holiness to the Lord,* Exod. xxviii. 36.) [18] harmless (ἄκακος, *free from evil in himself),* undefiled *(by the impurities of others),* separate from sinners *(and so not liable to any defilement by dwelling among them),* and *(therefore)* made higher than the heavens, *(he being ascended far above the heavens,* Eph. iv. 10. *and passed through the heavens,* Heb. iv. 14. *into the presence of God, there to appear for ever for us;*

27. *And so one)* who needeth not daily, as those high-priests *(under the law did),* to offer up sacrifice, first for his own sins *(which he, being free from evil,* ver. 26. *could not do),* and then for *(the sins of)* the people: [19] for this *(last)* he did once, when he offered up himself.

28. For the law maketh men high-priests which have infirmity, *(subjecting them to sin, and by that to mortality, whence they have need to offer, as well for themselves as for the people,* ver. 27.) but the word of the oath, which was since the law *(as being in the Psalms written after it),* maketh the Son *(our high-priest),* who is consecrated *(to this office)* for evermore *(he being not subject to those infirmities which brought mortality upon others).*

ANNOTATIONS ON CHAP. VII.

[1] Ver. 1. ΒΑΣΙΛΕΥΣ Σαλήμ, *King of Salem.*] They seem mistaken, who think this Salem was the same with Jerusalem; for it is plain from this very place, Gen. xiv. 15—17. that Salem was in the way which led *from the valley of Damascus unto Sodom.* St. Jerome * also saith,

* Ep. ad Evagrium, tom. iii. F. 14. C.

that he learned "ab eruditissimis gentis illius," *from the most learned of the Jews,* that Salem was not Jerusalem, but *a town near Scythopolis,* which till then was called Salem: and it retained its name in our Saviour's days, as appears by the evangelist saying, that St. John *baptized near Salem,* John iii. 23. Now of this Melchisedec, king of Salem, let it be noted,

First, That he must be a man, not an angel, not the Holy Spirit: for (1.) *every high-priest* (saith the apostle) *is taken from among men,* v. 1. (2.) The Scripture still speaks of him as a man, describing him by his proper name, his kingly dignity, and the city where he dwelt, and by his personal actions, proper to a man, his *bringing forth bread and wine,* and his receiving *the tithes of the spoils.* And, (3.) from these words, *Consider,* πηλίκος οὗτος, *what an eminent person this Melchisedec was, to whom Abraham gave the tenth of the spoils;* things, surely, which neither angels nor the Holy Spirit would receive, nor was it necessary to prove their dignity. Accordingly Josephus* saith expressly, that he was *a king of the city of Salem;* and Philo,† that *he was a king, and not a tyrant.*

Secondly, He could not be Sem, as the Jews vainly imagine; for the apostle saith here expressly, that Melchisedec was not γενεαλογούμενος ἐξ αὐτῶν, i. e. *one who had his pedigree or descent from them;* which is not true of Sem: nor could he be said to be *without father,* or *mother,* whose genealogy is evident from Adam, Gen. v. 32. x. 1. and who was the son of Noah. Nor was Sem's priesthood, if he had any, of a different order from Levi's, who was *in his loins,* as well as Levi was *in the loins of Abraham;* and therefore it could not be said, that *Levi paid him tithes in the loins of Abraham,* but it would be as true, that *he received tithes in the loins of Sem:* for, according to this interpretation, he was in the loins both of him that received tithes, and of him that paid them; which destroys the whole argument of the apostle here. Moreover, there is no visible cause why Moses should call Sem, whom he so often mentions, by any other name than his own, by which he doth so oft make mention of him; nor is it likely that Sem reigned in the land of Canaan, which now was in the possession of his brother's son; nor could Abraham be said to *sojourn there as in a strange country,* if his noble ancestor Sem had been king there.

Thirdly, Much less could he be the eternal Λόγος, or *the Son of God* himself; for as he only was a priest according to his human nature, *i. e.* that nature in which he was inferior to God, and which he had not yet assumed, and was then constituted a high-priest, when God said to him, at his resurrection, *This day have I begotten thee,* v. 5. so could he not be a high-priest after his own order, or made like unto himself. But Melchisedec was in this like unto him, that he was both *a priest of the most high God,* and a *king* also in that country, those two offices being anciently in the same person; whence the Hebrew כהן, *a priest,* is by the Targum often rendered רבא, *a prince;* see Gen. xli. 45. Exod. ii. 16. iii. 1. 2 Sam. viii. 18. xx. 26. 1 Kings iv. 6. Job xii. 19. and on those words, Psal. cx. 4. *Thou art a priest for ever: (Thou shalt be a great prince for ever,* is the descant of the Jewish Targum.)

Note also, that here again Mr. Le Clerc is insufferable, when he says, "Because the allegorical writers of the Jews at that time accommodated innumerable places to the Messiah, not relying upon any grammatical interpretation, but a certain old custom of explaining the Scripture after this manner; and because they interpreted Psalm cx. of the Messiah, the sacred writer makes use of that interpretation to his purpose; and because they acknowledged the Messiah ought to be like Melchisedec, he reasons against them from their own concessions, not against other men, who might have denied what he affirmed: otherwise, if the thing be considered in itself, no strong or grammatical argument can be drawn against others from that history; and therefore such things are not too much to be urged now, because that way of explaining Scripture is grown out of use:" that is, the apostle proceeds all along upon weak grounds, and urges arguments that in themselves depend on falsehoods, only because some silly Jews had said the same thing before him. I read indeed, in profane Celsus,* this vile reflection on the sacred penmen, that *they produce things unknown, fanatical, uncertain, and which no wise man thinks to be of any strength:* but I am sorry to find a Christian writer thus exposing them to the contempt and scorn of anti-scripturists. *Christ is a priest for ever after the order of Melchisedec,* saith the apostle, vi. 20. So indeed you tell us out of the idle tales and *allegorical interpretations of some brain-sick Jews,* saith Mr. Le Clerc; but without all ground. *It is* περισσότερον κατάδηλον, *exceeding manifest* (saith the apostle), *that another priest should arise after the order of Melchisedec,* vii. 15. It is no such thing, saith Mr. Le Clerc; this follows only from the vain concessions of the Jews: *another man may deny what you thus confidently affirm.—It is exceeding manifest* (saith the apostle); *for the Scripture testifies this, by saying, Thou art a priest for ever after the order of Melchisedec,* ver. 17. And God hath confirmed this by an oath, in these words, *The Lord sware and will not repent, Thou art a priest for ever.* You make use of a rabbinical interpretation, saith Mr. Le Clerc, and call that falsely a scripture testimony; *but another may deny what you thus assume, for no strong or grammatical argument can be drawn from these words.*

[2] Ver. 3. Ἀπάτωρ, &c. *Without father, without mother,* &c.] It being certain that these things cannot be properly spoken of a man, it is necessary to interpret them as I have done in the paraphrase; and to this interpretation the apostle leads, by styling him, ἀγενεαλόγητον, *without pedigree,* as being μὴ γενεαλογούμενος ἐξ αὐτῶν, *not of the genealogy of the people of Abraham.*

[3] Μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλος ἔχων, *Having neither beginning of days nor end of life.*] Though I have placed another exposition of these words in the paraphrase, I condemn not the ordinary sense which interpreters put upon these words, *viz.* That in Scripture there is nothing said of the beginning or end of his life; for so Philo saith of Cain, *Perhaps the sign, that Cain should not be killed, was this,* τὸ μηδέποτε ἀναιρεθῆναι, *that he should never be taken away by death,* οὐδὲ γὰρ θάνατον αὐτοῦ διὰ πάσης τῆς νομοθεσίας δεδήλωκεν, *for Moses hath said nothing of his death.* (L. quod Deter. p. 145. C.)

* Antiq. lib. i.

† Cap. 11. lib. ii. de Legis Alleg. p. 57.

* Ἄγνωστα, καὶ πάροιστρα, καὶ πάντα ἄδηλα, ὧν τε μὴν γνῶμα οὐδεὶς ἂν νοῦν ἔχων εὑρεῖν δύναιτο, ἀσαφῆ γὰρ καὶ τὸ μηδὲν. Orig. lib. vii. p. 333.

[4] Ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ Θεοῦ, *But made like to the* (a) *son of God.*] All the interpreters I have met with refer this to Christ, of whom Melchisedec was a type, he being the antitype, as being emphatically *a King of righteousness,* and *a Prince of peace,* without earthly father, as to his Divinity; without mother, as being not of the genealogy of the Aaronical priesthood; *without beginning of days as to his Divine nature, and without end of life as to his priesthood.* But the apostle is not here speaking of Melchisedec's likeness to Christ, but of Christ's likeness to him, as being *a priest after the order of Melchisedec:* nor do these things well suit with our Lord Christ, who, as to his human nature, was not *without mother,* nor, as to his *priesthood, without beginning of days,* Luke iii. 23. I therefore rather think, that as in all the former characters, so here the apostle speaks of Melchisedec, and saith, he was, in this, *like to a son of God,* or to one of the angels, who are immortal, and never cease to be: for it is certain, that the angels are often styled *the sons of God:* so Job i. 6. "Bene Heloim," *the sons of God,* are, in the Septuagint, ἄγγελοι τοῦ Θεοῦ. So also ii. 1. xxxviii. 7. Psal. xxix. 1. Chal. So Dan. iii. 25. *The vision of the fourth is like* υἱῷ τοῦ Θεοῦ, *a son of God,* i. e. *an angel* of God: for so it follows, ver. 28. *He sent his angel, and delivered them.* It is the observation of the book of Wisdom, ii. 3. that *man was made immortal, and to be an image of God's eternity;* and at their resurrection, saith St. Luke, *they shall die no more, but shall be like unto the angels,* καὶ υἱοί εἰσι τοῦ Θεοῦ, *and are the sons of God, being sons of the resurrection;* and our υἱοθεσία, or *sonship,* is by this apostle made to consist *in the redemption of the body from corruption.* (See note on Rom. viii. 23.) Melchisedec therefore being here represented as one who had no end of his life; and upon that account, one who *abides a priest for ever,* is in this said to be like to *a son of God;* whence, ver. 8. the apostle opposes him to priests that die, saying, *there he received tithes, of whom it is testified that he liveth,* viz. Psal. cx. 4.

[5] Ver. 4. Δεκάτην τῶν ἀκροθινίων, *The tenth of the spoils.*] Τὰ ἀκροθίνια, saith Phavorinus, are, τὰ τῶν πολέμων, *the spoils of war;* they are, saith Hesychius and Suidas, *αἱ λαφύρων ἀπαρχαὶ, the first-fruits of the prey;* or, as Josephus * saith, δεκάτη τῆς λείας, *the tenths of what was gotten by war;* it being a very ancient custom to give partly to the gods, and partly to kings, the tenths or first-fruits of these spoils: and so Melchisedec might here receive them both as a king and as a priest. That they were given to the gods, we learn from those words of Arrian;† *We ought, in hunting, to begin from the gods, and to present to them the first-fruits of what we have taken,* οὐ μεῖον ἢ ἐν τῇ νίκῃ πολέμου ἀκροθίνια, *no less than in a victory in war, the chief of the spoils.* Thus did the Athenians, saith Herodotus,‡ who τῶν λύτρων τὴν δεκάτην ἀνέθηκαν, *consecrated the tenth of their prize to the gods.* Diodorus Siculus saith, *all the Greeks did it;* and Josephus saith, that Joshua preserved the gold and silver of the inhabitants of Jericho to be ἀπαρχὴν ἐξαίρετον τῷ Θεῷ, *excellent first-fruits to God of their spoils.* (Antiq. lib. v. cap. 1. p. 136.) See this as to both parts largely proved by Dr. Spencer. § And evident it is, that Abraham here paid not the tithes of all he had, but only the tenths of the spoils: 1. Because he had nothing else there, the remainder of his estate being at Mamre. 2. The manner of paying tithes being not this, that a man shall pay the tenth of all he hath, but only that he pay the *tenth of his increase;* and that not whenever he meets the priest, but at the time of harvest only, or when he receives from God's hands the increase of it: it cannot then be thought reasonable, that Abraham should give to Melchisedec the tithes of any other spoils than those he had now reaped by way of harvest.

[6] Ver. 6. Ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν, *Whose descent,* &c.] Thus Philo * saith, that Ἱερέα ἑαυτοῦ πεποίηκεν ὁ Θεὸς οὐδὲν ἔργον αὐτοῦ προδιατυπώσας, *God made him his priest, having not mentioned any work that he did before:* and elsewhere he saith, *that he received* αὐτομαθῆ καὶ αὐτοδίδακτον ἱεροσύνην, *a priesthood taught and learned by himself.*

[7] Ver. 8. *He.*] They seem to be mistaken who think this only belongs to Christ, and not at all to Melchisedec: the contrary is manifest, (1.) from the particle καὶ, which shews that the apostle is still speaking of the same person, *i. e.* Melchisedec; and from the three following verses, which all speak of him: nor is here more said of him than ver. 3. where it is affirmed, *he had neither beginning of days nor end of life.* And by the opposition betwixt the Aaronical priests as dying, and him as living, and by the word μαρτυρούμενος, which respects a testimony of this thing, it is evident that the apostle infers this from the words of the Psalmist, *Thou art a priest for ever after the order of Melchisedec.*

[8] Ver. 9. Ὡς ἔπος εἰπεῖν] Is not here to *speak briefly,* and, *as in a word;* but ὡς ἂν εἴπῃ τις, *as a man may say,* or, ἵνα οὕτως εἴπω, *that I may so say;* because, saith Theophylact, it was τόλμημα, *a harsh figure; for in such a manner,* saith Quintilian,† *we use to mollify harsh expressions:* which is enough to guard us against the inference which some make from these words, that *in like manner* we may be said *to have sinned in Adam,* as being *in the loins of Adam when he sinned.* Which may be granted τρόπον τινὰ, *in a manner,* because we derived from him that death which was the punishment of his sin, as coming from the loins of one mortal, and deriving from him a nature subject to that sin which deserveth death: and more cannot be inferred from these words, because the apostle here says no more of Levi, but that he, *in a manner,* paid tithes in Abraham. (2.) Because by the like argument it may be proved, that Jesus Christ himself, as man, paid tithes to Melchisedec, for he also was in the loins of Abraham when Melchisedec met him, and consequently that he was also inferior to Melchisedec; which perhaps was the very reason why the apostle thus mollifies his words, and is so careful to let us know he useth here a form of speech which is not proper and exact, and such as ought not to be pressed too far. And therefore (3.) the subject-matter fairly shews the difference: for tithes are paid out of such things as are the fathers' goods, and so would have descended, by the laws of nature and nations, to their posterity, had they not been thus given to another; but good and evil actions are merely personal, and therefore, though

* Antiq. lib. i. cap. 11. p. 13.
‡ Hist. lib. ix. p. 543.
† Lib. v. cap. 77.
§ Lib. iii. 10. sect. 1, 2.

* Lib. ii. Alleg. p. 57. E.
† "Et si quid periculosius finxisse videmur, quibusdam remediis præmuniendum est, ut ita dicam, si licet dicere, quodammodo," lib. viii. 3. Τινὰ τρόπον. Œcum. hic.

the effects of both may, and often do, descend unto posterity, the good actions of the parents bringing temporal blessings on their offspring, and their evil actions subjecting them to temporal calamities and diseases; yet their merit or demerit cannot be properly derived or propagated to their posterity: for as no man is a good man, in the account of God, purely because his father, or some of his progenitors, were so; so neither is any man properly a sinner, or evil in the sight of God, merely because his parents were so before he was born.

[9] Ver. 11. Τελείωσις, *Perfection.*] That this word, relating to priests and oblations, signifies expiation and purification, see note on x. 1.

[10] 'Επ' αὐτῇ γὰρ ὁ λαὸς νενομοθέτητο, *For about that the people received the law.*] *i. e.* The law appointed that the people, under all their defilements which needed any expiation and purgation, should repair to the Levitical priests: or, Under the priesthood, the people received the law concerning sacrifices; the priesthood being first instituted, and then the laws concerning sacrifices and expiation.

Καὶ οὐ κατὰ τάξιν 'Ααρὼν λέγεσθαι.] The words are in all the Greek scholia, Vulgate, Syriac, Arabic, and yet are by Dr. Mills rejected as a marginal note, upon the sole authority of the Ethiopic: (see Examen Millii.) so viii. 4. τῶν ἱερέων is rejected upon the authority of the Vulgar and three MSS. though it be in all the Greek scholiasts, the Syriac, and Arabic: so ix. 22. σχέδον is wanting only in the Syriac and Ethiopic, and yet rejected by the doctor: so ὁ Θεὸς, x. 9. is rejected upon the sole authority of the Ethiopic, against the authority of the Greek commentators and all the other versions: and, xiii. 21. he rejects ἔγνω upon the sole authority of the Vulgar. (See Exam. Millii.)

[11] Ver. 15. Εἰ, *For that.*] The particle εἰ often signifies *quod, that,* in Scripture, as doth the Hebrew כִּי. So Acts xxvi. 8. *Why should it be thought impossible,* εἰ Θεὸς νεκροὺς ἐγείρει, *that God should raise the dead?* And ver. 23. Εἰ παθητὸς ὁ Χριστὸς, εἰ πρῶτος, &c. *That Christ hath suffered, and that he is the first that rose from the dead.* So Jer. ii. 28. *Where are thy gods,* εἰ ἀναστήσονται, *that they may arise and save thee?* (See 1 Tim. v. 10. 2 Chron. vi. 18.)

[12] Ver. 18. Διὰ τὸ αὐτῆς ἀσθενὲς, *For the weakness of it.*] *For what the law could not do, i. e.* that deliverance from death, that justification to life, it could not give, ἐν ᾧ ἠσθένει διὰ σαρκὸς, *in that it was weak through the flesh,* rendering us subject to the transgression of it, and so to death by the sentence of it, Christ, by his sacrifice for sin, did. (Rom. viii. 3.)

[13] Τὸ ἀνωφελὲς, *The unprofitableness*] Of the law, here mentioned, must not be taken absolutely, for that the apostle denies, declaring in his answer to that question, *What advantage then hath the Jew* (above the gentile)? or, Τίς ἡ ὠφέλεια; *What is the profit of the circumcision? That it is much every way:* (Rom. iii. 1, 2.) and reckoning among their advantages, *the giving of the law,* (Rom. ix. 4.) and shewing the uses of it, and the reason which moved God to give it. (Rom. vii. 8. Gal. iii. 19. 24.) But the precepts of the ceremonial law were ἀσθενῆ καὶ πτωχὰ στοιχεῖα, *weak and beggarly elements,* compared to those of the gospel, (Gal. iv. 9.) and wholly unprofitable as to justification, or the absolution of the sinner, or transgressor of it, from the guilt of sin, as the apostle testifies in these words, Rom. iii. 9. *What then are we* (Jews) *better than they* (the gentiles)? οὐ πάντως, *not altogether; for we have before proved* (touching) *both Jews* (chap. ii.) *and gentiles,* (chap. i.) *that they are all under sin* (and so both equally stand in need of justification by faith).

[14] Ver. 19. Οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, *For the law made nothing perfect.*] Nor is it to be wondered, that the law, of which the Levitical priesthood was the chiefest part, and that only which concerned the expiation of sin, should be thus disannulled, since it was thus weak and unprofitable as to the absolution of the sinner from the guilt of sin, and could not, by its sacrifices, τελειῶσαι, *procure an absolution as to conscience,* to those that came unto God by them, from the guilt of sin, (x. 1, 2.) They could not make *the worshippers of God* by them *perfect, as appertaining to conscience;* (ix. 9.) *i. e.* so as to have no more conscience of the guilt of sin. This made it necessary that they should give place to the introduction of a better hope.

[15] 'Επεισαγωγὴ κρείττονος ἐλπίδος, *The introduction of a better hope:*] *i. e.* The introduction of that sacrifice, which gives a better hope; a hope of entering, not into an earthly tabernacle, which was all the Jewish sacrifices could procure, *(the way of entering into the holy of holies being not yet made manifest,* ix. 8.) *but of entering within the veil,* vi. 19. The hope *of good things to come, by a better and more perfect tabernacle,* ix. 11. The hope, not of an annual, but of an eternal redemption; (ver. 12.) not of an inheritance to be continued for a little time in the land of Canaan, but of an *eternal inheritance;* (ver. 15.) *Christ being entered,* not into an earthly tabernacle, as the Aaronical priests did, which was the figure of the true, *but into heaven itself, there to appear in the presence of God for us,* (ix. 24.) and so procuring to us *freedom to enter into the holiest by the blood of Jesus.*

[16] Δι' ἧς ἐγγίζομεν τῷ Θεῷ, *By which we draw nigh to God:*] Having our consciences purged from dead works, by the blood of Christ, to serve the living God, (ix. 14.) and having through him *freedom to come unto him with full assurance of faith,* (x. 22.) and by which *we are made,* ἐγγὺς, *nigh to God through the blood of Jesus,* (Eph. ii. 13.) and have *access unto the Father,* (ver. 18.)

[17] Ver. 20. Καὶ καθ' ὅσον.—κατὰ τοσοῦτον.] Here is plainly the figure called σύγχυσις, or συμπλοκὴ, *verborum,* that which is put last being to be construed first, as is manifest from the ὁ δὲ, *but he,* relating to the *Mediator of the better covenant,* in the following verse. So Mark xiv. 23, 24. *And taking the cup, he gave thanks, and gave it to them, and they all drank of it; and he said unto them, This is the blood of the new testament,* &c. For it is manifest from Matt. xxvi. 27, 28. that Christ first said, *This is my blood of the new testament,* before *they drank of it.* And so those words, ver. 23. *And they all drank of it,* must in construction follow those of ver. 24. *This is the blood of the new testament:* so Rev. xx. 12. *And I saw the dead, small and great, standing before the throne of God, and they were judged,* &c. And ver. 13. *And the sea gave up her dead, and death and hades gave up their dead, and they were judged according to their works:* and yet it is certain, that *the sea and hades must give up their dead, before they could stand before the throne of God, or be judged.* So Heb. ii. 1. *We see Jesus made a little lower than the angels, for the suffering of death, crowned with glory and honour,*

that he, by the grace of God, might taste death for every man; i. e. *for the suffering of death, that so by the grace of God he might taste death for every man, crowned with glory and honour.*

[18] Ver. 26. Ἄκακος, *Harmless.*] Ἄκακος, ἀπόνηρος; the word imports, *one free from sin:* so Chrysostom and Theophylact; and this place, saith Philo,* must be the property of a true high-priest, for ὁ πρὸς ἀλήθειαν ἀρχιερεὺς, καὶ μὴ ψευδώνυμος, ἀμέτοχος ἁμαρτημάτων ἐστὶ, *he that truly, and not improperly, bears that name, is free from sin;* and of him that was to enter once a year into the holy of holies,† he saith, *He must be,* ὁλόκληρος καὶ παντελὴς, περὶ μηδὲν, μὴ μέγα, μὴ μικρὸν, ἁπλῶς κεραίνων πάθος, ἀλλ' ἀρτίῳ καὶ πλήρει καὶ πάντα τελειοτάτῃ κεχρημένος φύσει, *entire, perfect in all things, not tainted at all with any passion, great or small, but of a nature sound, whole, and every way perfect* (κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, *separate from sinners).* This must signify something different from ἄκακος, *free from evil,* and undefiled by sin. And what can that be, besides what I have hinted in the paraphrase? Now to clear up this, let it be noted, that though the holy of holies was the place into which none entered but the high-priest, and he only *once a year,* after a sin-offering had been first offered for him, yet God commands that an atonement should be made *for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins;* (Lev. xvi. 16.) *i. e.* because it was seated among an unclean people, it needed an atonement. That therefore our high-priest might be every way clean and undefiled, he was to be, not only free from sin, but also *separate from sinners,* as the high-priest‡ was seven days before the expiation, and when he made the expiation. (Lev. xvi. 17.)

[19] Ver. 27. Τοῦτο γὰρ ἐποίησεν ἐφάπαξ, *For this he did once for all.*] Grotius and the Socinians contend, That Christ is here said to have offered up himself *for his own sins;* but then by sins, they say, is improperly signified his natural infirmities and sufferings. But where hath the word *sin* any such import? It is indeed sometimes applied to impurities, not moral, but only legal; as in the case of *menstruous women,* Lev. xii. 8. xv. 13. and to leprosies sent by the hand of God, for the punishment of sin, Lev. xiv. 30. but never to any thing which by the law of Moses was accounted no defilement. And how improper is it to make the same words, used but once, signify properly sin, when respecting the people, and only sufferings, with respect to Christ? Moreover, how did he offer up himself for his own sufferings? Did he suffer, that he might not suffer? or, that he might not be obnoxious to them? The interpretation therefore of all the ancient commentators, which I have given in the paraphrase, ought to stand in opposition to this vain invention.

CHAP. VIII.

1. NOW *(for)* of the things which we have spoken, this is the sum; *(i. e. To give you a summary of the things spoken in the former chapters, touching our high-priest, Christ Jesus; or, But the chief of the things spoken is this, That)* we have *(in him)* such a high-priest, who is set on the right-hand of the throne of the Majesty in the heavens, *(there to officiate for us;*

2. *And who is therefore)* a minister of the *(heavenly)* sanctuary, and of the true tabernacle, [1] which the Lord pitched, and not man, *(for by the Word of the Lord were the heavens made,* Psal. xxxii.

3. *A high-priest, I say, of the heavenly sanctuary, and therefore one who must have something to offer in that sanctuary:)* for every high-priest is ordained to offer gifts and sacrifices *(in that sanctuary in which he executes that office):* wherefore it is of necessity that this man *(the high-priest in heaven)* have somewhat to offer *(there.*

4. *I say there, and not on earth:)* for if he were on earth, he should not be a priest, *(or, had he been (still) on earth, he had not been a priest at all,)* seeing that there are *(other)* priests that *(are appointed to)* offer gifts according to the law;

5. [2] Who serve to the example and shadow of heavenly things *(or, in that holy place and tabernacle, which is an example and shadow of the heavenly),* as *(we learn from what)* Moses was admonished of God, when he was about to make the tabernacle: for, See, saith he, (Exod. xxv. 40.) that thou make all things according to the pattern shewed thee in the mount. *(For calling it,* ὁ τύπος, *a type or pattern, he shews that it was only a resemblance of the things in heaven, and not the heavenly things themselves,* ix. 23.)

6. But now he *(Christ)* hath obtained a more excellent ministry *(viz. that of officiating in the heavenly sanctuary),* by how much also (Gr. ὅσῳ καὶ, *inasmuch as also)* he is the mediator of a better covenant, which was established upon [3] better promises.

7. *(A better covenant, I say:)* for if that first covenant *(made by Moses with the Jews)* had been [4] faultless *(so that God should have found no cause of blaming them who lived under it),* then should no place have been sought for *(the introduction of)* the second.

8. *(But so it was not;)* for, finding fault with them *(for the breach of it),* he *(i. e. the prophet)* saith, Behold, the days come (saith the Lord), when I will make a new covenant with the house of Israel, and with the house of Judah:

9. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in *(the observance of)* my covenant, and I *(therefore)* [5] regarded them not, saith the Lord. (Jer. xxxi. 31—33.)

10. *(I say, not according to that covenant:)* for this is the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people:

11. And they shall not *(have need to)* teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12. *(I say, I will be their God:)* for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13. In that he saith, [6] A new covenant, he hath made *(a declaration that)* the first *(is)* old. Now that which decayeth and waxeth old [7] is ready to vanish away.

* De Victimis, p. 652. E. † Lib. de Temul. p. 202. D.
‡ See Seld. de Syn. lib. iii. cap. 11. et Codex Joma, cap. 1.

ANNOTATIONS ON CHAP. VIII.

[1] Ver. 2. Ἣν ἔπηξεν ὁ Κύριος, *The sanctuary which the Lord pitched, and not man.*] That is, of heaven itself. For, first, τὸ ἅγιον, in this Epistle, being put absolutely, oft signifies *the heavenly sanctuary*, the holy mansion in which the Divine Majesty resides gloriously, in opposition to the ἅγιον κοσμικὸν, *earthly holy*, mentioned ix. 1. And the true tabernacle *which the Lord pitched, and not man*, is the heavenly tabernacle, set in opposition to the χειροποίητον, or that of Moses, *which was made with hands*, and styled by the Chaldee paraphrast, *the sanctuary above*, in which the angels sing God's praises, Psal. xxix. 9. So, ix. 11. *Christ being come a high-priest of good things to come, by a greater and more perfect tabernacle*, οὐ χειροποιήτου, *not made with hands, that is to say, not of this building, but by his own blood he entered once into the holy place* (ἐφάπαξ εἰς τὰ ἅγια, *once for all into the holy places*); x. 19. *Having freedom of access into the holy place, and having a high-priest over the house of God;* and, ix. 23, 24. *It was necessary that the examples of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. For Christ entered not into the holy places made with hands*, εἰς χειροποίητα ἅγια, *which are the figures of the true, but into heaven itself, to appear now in the presence of God for us.* And this is suitable to the old notions of the Jews, who oft declare, that the chief intention of making the tabernacle, and other things, was, That they might be a book of wisdom to instruct them in the things above, which they respected; and that when Moses made one tabernacle on earth, another was made by the angels in heaven. (Buxt. Hist. Arcæ, p. 83, 84.) It also was their opinion, that the second part of the tabernacle was made to be an image of the visible world; and the *holy of holies to be a resemblance*, "mundi supercœlestis," *of the celestial world.* So Philo * often calls the tabernacle of the Jews, τὸ χειροποίητον, and says, it was *a shadow or resemblance* τοῦ ἀρχετύπου, *of the archetypal or original in heaven.* Moses, says he, *framed* τὰ ἀρχέτυπα, *the archetypal plan of the tabernacle; Bezeleel only*, τὰ αὐτῶν μιμήματα, *the resemblance of things;* and this he proves by the apostle's argument, used ver. 5. For Moses, saith he, *used God for his guide, who said to him, See thou make all things according to the pattern shewed thee in the mount. Bezeleel* (saith he†) *signifies one*, ἐν σκιαῖς ποιῶν, *employed in making shadows; whereas Moses was employed, not to frame the shadows, but*, ἀρχετύπους φύσεις αὐτὰς τῶν πραγμάτων, *the archetypal natures of the things themselves.* ‡ Elsewhere he distinguisheth betwixt the τὰ ὁρώμενα ἐκ τῆς ἀψύχου καὶ φθαρτῆς δημιουργηθέντα ὕλης, *visible things of the tabernacle made of inanimate and corruptible matter, and* τὰ ἀόρατα καὶ τὰ νοητὰ θεωρήματα, *the invisible and intellectual ideas, of which the other were the images.* § The first he calls, ἱερὸν χειροποίητον, *the sanctuary made with hands, of which Moses had the incorporeal ideas.* And Josephus saith, ‖ that *the second part of the tabernacle signified that earth in which men conversed, but the third part was appropriated to God, heaven being inaccessible to men;* which seems to be the very thing the apostle intendeth by those words, *The Holy Ghost this signifying, that the way into the holiest of all was not yet manifested, whilst the first tabernacle was yet standing*, Heb. ix. 8.

[2] Ver. 5. Ὑποδείγματι καὶ σκιᾷ, *To the example and shadow.*] These words, saith Mr. Le Clerc, can by no means signify *a prefiguration of something future*, for heaven was a great while before the tabernacle and temple. But this argument is of no force; for though heaven be older than the tabernacle, yet that considered as a place in which the Jews then worshipped, and enjoyed communion with God, might be a type of that place in which they were hereafter to worship and enjoy him.

The argument of the apostle is to this effect: Christ could not be a priest on earth, because he could have there no tabernacle in which to offer sacrifice; the only place God had appointed upon earth to offer sacrifice in, being the Mosaical tabernacle, and the temple, in which no other sacrifices could be offered but those appointed by the law; no oblation made, or to be made, but by the Levitical priesthood. Moreover, this tabernacle being the shadow of the heavenly one, that must succeed it as the substance; therefore the oblation to be made by this high-priest after the order of Melchisedec, must be made in that tabernacle which was to succeed and follow this, as being the substance of that shadow. So Œcumenius here, *Had he not died, and been received up into heaven*, οὐκ ἂν ἦν ἱερεύς, *he had not been a priest.*

[3] Ver. 6. *Better promises.*] Those of the law being only temporal promises, relating to blessings to be conferred upon them in the land of Canaan; this covenant had the promise of an eternal inheritance, to be conferred upon them in the celestial Canaan, ix. 15. These spiritual promises were indeed made to the fathers also of old, before the law, whence they are said by faith to look for a better country, that is, a heavenly, and to have expected *a city that hath foundations, whose builder and maker is God*, Heb. xi. 10. 16. But then these promises of a Saviour, and of such salvation by him, were not made in and by the law, but long before it, (Rom. iv. 13. Gal. iii. 15. 17.) as they must be, if made to them who lived and died long before it. Under the law also they had spiritual promises, and types of the Messiah in it, who was the promised seed, in whom all these promises were made, and by whom they were purchased; but then they had not these promises by the law, nor these blessings by the Levitical priesthood, but by the virtue of the Lamb slain from the beginning.

[4] Ver. 7. Ἄμεμπτος, *If the first covenant had been faultless:*] That is, say the fathers, εἰ ἀμέμπτους ἐποίει, *If it could have made them blameless that were under it.* So Theodoret, Chrysostom, Œcumenius, Theophylact; and so the words following do force us to interpret this clause: for the apostle and the prophet plainly charge the breach of the old covenant upon the Jews themselves, blaming them for it, ver. 9. I know some interpreters render the words, μεμφόμενος αὐτοῖς λέγει, *blaming it, he saith to them;* but the observation of the ancient fathers is this, οὐκ εἶπε μεμφόμενος αὐτῷ, ἀλλὰ μεμφόμενος αὐτοῖς, *he said not, blaming it, but, blaming them;* and the words following, *because they continued not in that covenant*, do justify that exposition.

Obj. But you will say, How doth it follow that the cove-

---

*. Legis Alleg. lib. ii. p. 61. B.
† D. de Plan. Noæ, p. 170. B.
‡ Lib. de Temul. p. 202. A. B.
§ Lib. de Vita Mos. p. 515, 516.
‖ Τὴν δὲ τρίτην νόμῳ περιέγραψε τῷ Θεῷ διὰ τὸ καὶ τὸν οὐρανὸν ἀνεπίβατον εἶναι ἀνθρώποις. Antiq. Judaic. lib. iii. cap. 8. p. 86. G.

nant was faulty, because the Jews continued not in it, any more than that the new covenant is also faulty, because many Christians do not observe the conditions of it? I answer, That the word *faulty* doth not here signify sinful in itself, for so this apostle denies it to be faulty, Rom. vii. 7. but only imperfect and defective as to the great end of the covenant, *Do this, and live,* it being a law *that could not give life,* (Gal. iii. 21.) and as to preserving those that were under it from offending, and so becoming blameworthy, and obnoxious before God. (Rom. iii. 29.) This being premised, I say, two things shew, that the prophet and the apostle so lay the fault on them, as plainly to insinuate, there was also an imperfection and deficiency in the law they were under, which ministered occasion to it; first, because he lays the blame not on some refractory persons only, but on the whole house of Israel and Judah. Now where all, good and bad, come under blame, there must be some imperfection and defect in the law, with reference to the two great ends aforementioned. Secondly, Because, for the prevention of this blame, God, by his prophet, doth not call them to a more exact observance of that law and covenant, but promiseth a new covenant; plainly insinuating thereby, that there was need of a new and better covenant, to prevent their transgression, and render them fit objects of his grace and favour for the future. Accordingly this weakness of the law is by St. Paul resolved, partly into such causes as respect the offenders, and partly into such as respect the law itself: into such as respect the offenders, as ver. 9. *the weakness of the flesh,* which made them unable to perform that exact obedience the law required, and so it became unable to justify them; *for this the law could not do, in that it was weak through the flesh,* (Rom viii. 3.) and their carnal inclinations, which made them averse to the spiritual precepts of the law. (Rom. vii. 14.) And this the new covenant remedied, by requiring not perfect, but only sincere obedience, as the condition of those blessings which it promiseth, and giving the assistance of the Holy Spirit to perform that obedience. For, to come to the imperfections of the law itself, compared with this new covenant;

First, The first is this, that the law required exact obedience but gave no inward spiritual assistance for the performance of that duty. Hence the apostle puts this difference betwixt the law and the gospel, that the first is only the *ministration of the letter,* the second is *the ministration of the Spirit:* (2 Cor. iii.) that under the law, the Jews served God *in the oldness of the letter;* whereas under the gospel, we serve him *in the newness of the Spirit:* (Rom. vii. 6.) that then the inclinations and desires of the things forbidden by the law, *wrought in our members to bring forth fruit unto death;* whereas, *if we, through the Spirit, do mortify the deeds of the flesh, we shall live:* (Rom. viii. 13.) then, *the good which they would, they did not;* (Rom. vii. 19.) but now, *the righteousness of the law is fulfilled in us, who walk not after the flesh, but after the Spirit.* (Rom. viii. 4.)

Secondly, The law not only made all that were subject to it obnoxious to condemnation for the guilt of sin, but also was unable to remove that guilt, and clear the conscience from the sense and terror of it. It could not justify us, saith the apostle; *For by the deeds of the law shall no flesh be justified,* (Rom. iii. 20. Gal. ii. 16.) *i. e.* it could not absolve us from condemnation on the account of sin; it could not, *by the sacrifices it offered daily, take away the guilt of sins,* (Heb. x. 4. 11.) and so could not make the worshipper perfect as pertaining to conscience; (Heb. ix. 9.) whereas, by virtue of the blood of Christ, a full remission of them was procured, so that God would remember them no more, (Heb. x. 17, 18.) and so the conscience was by it purified from dead works. (Heb. ix. 14.)

Thirdly, The law, considered not as moral, that being the law common to all mankind, but as purely Mosaical, contained in it only ceremonial precepts, which had no real or intrinsic goodness in them to commend them to our practice; whence, by the apostle, it is said to consist of outward and *carnal ordinances, imposed on them only till the time of reformation,* (Heb. ix. 10.) and to contain only *the elements of the world,* (Gal. iv. 3.) *weak and beggarly elements,* (ver. 9.) whereas the new covenant is a law written in the heart, (ver. 10.)

Lastly, As the Mosaical law had no inward goodness to commend it, so also was it wanting in the promise of those spiritual and eternal blessings, which are the sovereign motives to obedience, and to purification of ourselves from all filthiness of flesh and spirit; whereas, by virtue of the death of Christ, *a promise of an eternal inheritance is procured for us,* (Heb. ix. 15.) *and an entrance into the holy of holies through the blood of Jesus,* (x. 19.) On which account the apostle saith, *The law made nothing perfect, but the bringing in of a better hope did.* (Heb. vii. 19.)

[5] Ver. 9. *And I regarded them not.*] Κἀγὼ ἠμέλησα αὐτῶν. So the Septuagint, and from them the apostle; whereas the Hebrew runs ואנכי בעלתי בם *and,* or *though, I was a husband to them:* but the learned Dr. Pocock hath shewed, that the Hebrew בעל not only signifies in the Arabic, *to govern,* and be a husband, but also to *refuse, despise,* and *nauseate.* And so it well accords with the words of the Septuagint.

[6] Ver. 13.] For explication of this new covenant, let it be considered,

First, That it is expressly promised to be made with the whole house of Israel, with them to whom the old covenant was made, with them who were brought out of the land of Egypt; it therefore is not a promise made to, or a covenant made with, some few elect and chosen people out of Israel and Judah, but with those who *abode not* in their former covenant, and so were *not regarded by God.* Now hence it is manifest,

That this can be no promise of absolute election, or vouchsafing irresistible grace to any of the Jews, because then the whole nation of the Jews must have been converted. 2. Because this is a promise of something to be done *in the last times,* or in the times of the Messiah, whereas God hath at all times his elect, and doth at all times vouchsafe them his effectual grace. 3. Because this is here called a covenant, which implies two parties covenanting, or stipulating; the one obedience, and the other blessings on the performance of it; whereas an absolute promise admits of no conditions. 4. The elect always persisted in their covenant with God, and were always *regarded by* him; they always were his people, and he always was their God; this therefore can be no new covenant with them.

Secondly, This being a promise of a new covenant, of which new covenant Christ is declared here to be the mediator through his blood, it cannot properly be said to be

fulfilled in the complete import of it before our Saviour's sufferings, and the preaching of justification through faith in his blood. Nor seems it to have been yet accomplished in the extent and the full meaning of it, as it will be, when the blindness of the Jews shall be removed, and so *all Israel shall be saved:* (Rom. xi. 25, 26.) *For this is God's covenant with them, when he shall take away their sins;* (ver. 28.) which though he did make good at the first preaching of the gospel to as many as believed in Jesus; yet, since that was the time of the falling and casting off the generality of that nation, *a remnant only* being then preserved from Judaical blindness, I believe there will be a time, when this, and other like promises made to them in the Old Testament, shall have a more complete accomplishment. But to proceed to the proper import of the words;

First, I conceive that the phrase, *I will put my laws into their minds, and write them on their hearts,* imports that he would clearly and perspicuously make known his will to them, and by his Holy Spirit make such a deep impression of it on their spirits, and so continually bring it to their remembrance, that it should be as powerful upon them, and as present to them, as if it were writ upon their hearts. For these two metaphors, both in the Scripture and the Jewish writers, chiefly signify two things;

1. A clear and perspicuous revelation of the mind and will of God, so that we need not be at much pains to search it out: as in these words, *The commandment which I command thee this day, is not hidden from thee, neither is it far from thee: the word is near unto thee, in thy mouth,* καὶ ἐν τῇ καρδίᾳ σου, *and in thy heart, and in thy hands, that thou shouldest do it. See, I have set before thee life and death.* (Deut. xxx. 11. 14, 15.) And so, saith the apostle, is it with that *word of faith which we preach,* it is nigh to the Christian in his mouth to confess, and in his heart to believe it. (Rom. x. 8, 9.) And the law written in the hearts of heathens, is the law so plainly taught them, that their own consciences do inwardly condemn them when they do transgress it. (Rom. ii. 15.) This also is apparent from the consequent effect of writing this law in the Christian hearts, and *putting it in their inward parts;* viz. *that they shall have no need to teach every one his neighbour, saying, Know the Lord: for they shall all know him from the least to the greatest.* This law therefore must be plain to the capacities of, and easy to be perceived by, them all: and to this interpretation the fathers * give a general consent.

2. An efficacious impression of them on the soul, and on the memory, so that we do not let them slip out of our minds. So Deut. vi. 6. *These words which I command thee this day shall be in thy heart; They shall be* בתיבין על לוח ליבבן, *writ upon the table of thy heart,* saith Jonathan B. Uziel; *and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up;* (ver. 7.) *They shall be* ἐν καρδίᾳ καὶ ψυχῇ σου, *in thy heart and soul,* saith the Septuagint. As the expression is, Deut. xi. 18. by which expressions he requires μὴ ἀποστῆναι τὸν νόμον ἀπὸ τῆς καρδίας αὐτῶν, *that the law should not depart from their hearts:* (2 Macc. ii. 3.) so, Prov. vii. 1. *My son, forget not my law, but let thy heart keep my commandments:* ver. 3. *Write them upon the table of thy heart.* And again, vii. 1. *My son, keep my words, and lay up my commandments with thee: bind them upon thy finger, write them upon the table of thy heart,* ver. 3. So the Targum on Cant. viii. 9. saith, God will remember them for the sake of the law which is written, על לוח דלבא, *upon the table of the heart of his children.* And, Jer. xvii. 1. the sin of Judah is said to be *written on the table of their hearts;* as if the memory of it, and affection to it, could never be obliterated. And the Targum on Job xxx. 4. saith, *They who let the law slip* על לוח לבהון, *from the table of their hearts, burning coals shall be their meat.* So frequent is this phrase to this sense, both in the Scripture and the Jewish writers. Accordingly, Clemens gives this commendation of the Corinthians, that *the commandments of the Lord,* ἐπὶ τὰ πλάκη τῆς καρδίας αὐτῶν ἐγέγραπτο, *were written upon the tables of their hearts.*

Secondly, That the words in which this new covenant is framed, Jer. xxxi. 33—35. may have a more exact and full completion, at the second calling of the Jewish nation, this apostle seems to intimate, Rom. xi. 27. but that they also were fulfilled by the first advent of our Lord, can only be denied by them who think with Mr. Le Clerc, that the apostle argues upon unsound foundations: for he most clearly saith, 1. That the old covenant was only to continue till the new covenant, in which God promised *to be merciful to their iniquities,* took place; and also, that this new covenant was established in *the blood of Jesus, the mediator of a better covenant,* ver. 6. and proves that Christ had by his sufferings perfectly procured the remission of the sins of them that were sanctified, or cleansed from the guilt of sin, by faith in his blood, by the words of this new covenant, x. 14—17. 2. He says, that the old covenant, there mentioned, was to *vanish away* at the coming of this new covenant, ver. 13. and thereby intimates, that this new covenant, mentioned Jer. xxx. 33. began to take place, even from the abolition of the old covenant, consisting in ordinances which were only to continue *till the time of reformation,* (Heb. ix. 11.) and which were taken away by the death of Christ. This therefore seems to be one of those places which prove there will be a double completion of the promises and predictions contained in the Old, and perhaps in the New Testament, and thereby shew they may admit of a double sense, the one relating to the first, the other to the second coming of our Lord.

[7]Ἐγγὺς ἀφανισμοῦ, *Is ready to vanish away.*] Though the Judaical sacrifices which signified the death of Christ, after his death, ceased to be obliging, and their discrimination from all other nations on the account of circumcision, and the distinction of meats, ceased, as St. Paul often testifies; yet these words seem to intimate, that the church, state, and polity of the Jews was not to come to its full period, till the destruction of the temple and city of Jerusalem.

CHAP. IX.

1. (*THE apostle had declared,* viii. 5. *that the tabernacle had only a shadow of heavenly things; this he now proceeds to shew in the following words:*) Then verily [1]the first covenant had (εἶχε μὲν οὖν πρώτη σκηνὴ, *the first tabernacle therefore had*) also ordinances of Divine service, and

* St. Jerom. in Jer. xxxi. 31. Chrysost. on Rom. x. 8. Theod. in loc. Cyril. of Alex. Com. in Joh. lib. xii. p. 1071. Chrysost. in Heb. Hom. 14. tom. iv. p. 509.

a worldly sanctuary *(in which that worship and these ordinances were performed).*

2. For there was a tabernacle made; the first (Gr. σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη, *for a first tabernacle was prepared),* wherein was the candlestick, and the table, and the shew-bread; which *(first tabernacle)* is [2] called the Sanctuary *(or, holy).*

3. And after the second veil, the *(other)* tabernacle *(was prepared,* ver. 2. 6.) which is called the Holiest of all;

4. Which had *(for its use)* the [3] golden censer *(used only on the day of expiation),* and the ark of the covenant overlaid round about with gold, [4] in which was the golden pot that had manna, and Aaron's rod that budded, (Numb. xvii. 10. Exod. xvi. 33, 34.) and the tables of the covenant; (1 Kings viii. 9.)

5. And over it *(the ark, were)* the [5] cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly *(so as to give the mystical signification of them).*

6. Now when these things were thus ordained *(or, these things being thus prepared),* the priest went always into the first tabernacle, accomplishing the service of God.

7. But into the second went the high-priest alone [6] once every year *(i. e. one day only in the year, and then)* not without blood, which he offered for himself *(first),* and *(then)* for the [7] errors of (Gr. *sins of ignorance committed by)* the people:

8. The Holy Ghost *(by whose afflatus Moses was directed to prepare the tabernacle)* this signifying *(by this admission of the high-priest alone, and that but once a year, and that then only when all the people were gone out of the tabernacle of the congregation),* that [8] the way into the *(true)* holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9. Which was a figure for the time then present (ἥτις [9] παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, *which figure continues till this present time, viz. in the like service performed in the temple),* in which were (προσφέρονται, *are)* offered both gifts and sacrifices, that could not (μὴ δυνάμεναι, *which sacrifices cannot)* make him who did the service *(i. e. who brings these gifts and offerings)* [10] perfect, as pertaining to the conscience;

10. *(As being conversant)* only in meats and drinks, *(to be abstained from by these worshippers,* Lev. x. 9.) and divers washings, *(to be then used by the priests officiating,* Exod. xxix. 4. *by the Levites,* Numb. viii. 7. *and by the people defiled,* Lev. xv. 8. *before they might enter into the temple),* and *(in other)* cardinal ordinances, *(which only sanctified to the purifying of the flesh,* ver. 13. *and were therefore)* imposed on them *(only)* [11] until the time of reformation *(of all things, by this new high-priest. These carnal ordinances include all the sacrifices and other services performed in the tabernacle.)*

11. But Christ being come (γενόμενος, *made)* a high-priest *(not of present temporal blessings in the land of Canaan, but)* of good things to come, *(not by the service of the tabernacle made with hands,* ver. 23. *but)* by *(a service performed in)* a greater and more perfect [12] tabernacle, not made with hands, that is to say, not of this building; *(i. e. the building of this worldly sanctuary,* ver. 1.)

12. Neither *(yet to be procured as the Mosaical blessings were)* by the blood of goats and calves, but by his own blood; he *(to procure those good things for us)* entered in *(not as the high-priest did yearly into the earthly tabernacle, but,* ἐφάπαξ,*)* once *(for all)* into the *(heavenly)* holy place *(with his blood),* having obtained *(for us by it, not an annual, but an)* [13] eternal redemption.

13. For if the blood of bulls and goats, and the ashes of a heifer sprinkling the unclean, (Numb. ix. 2. 4.) [14] sanctifieth to the purifying of the flesh *(from ceremonial defilements, and so procures a free admission to the service of the tabernacle):*

14. How much more shall the blood of Christ, who *(being sanctified)* through the [15] eternal Spirit [16] offered himself *(as a lamb)* without spot to God, (John i. 29. 1 Pet. i. 19.) [17] purge your conscience from dead works *(i. e. from works deserving death,* Rom. vi. 23. *that so you may be admitted)* [18] to serve the living God *(in his church here, and in his heavenly sanctuary hereafter?* x. 19—21.)

15. [19] And for this cause (διὰ τοῦτο, *or, by this blood)* he is *(become)* the mediator of the new testament *(in which he promises to be merciful to our iniquities),* that by means of *(his)* death, [20] for the redemption of the transgressions that were *(committed by us)* under the first testament *(and not by that fully expiated),* they which are called *(to be God's church and people)* might receive [21] the promise of *(an)* eternal inheritance.

16. *(I say, by means of his death,)* for where a testament is *(that is unchangeable),* there must also of necessity be the death [22] of the testator.

17. For a testament is of force *(only)* after men are dead: otherwise it is of no strength at all while the testator liveth *(and so hath power to revoke his testament).*

18. Whereupon (ὅθεν, *whence it is that)* neither the first testament *(made with the Jews,* Exod. xxiv. 8.) was dedicated without blood *(which blood shewed the death of the sacrifice was necessary to make that testament).*

19. For when Moses had spoken every precept to all the people according to the law *(given at Mount Sinai),* he took the [23] blood of calves and of goats, with water *(mixed with the blood to keep it from congealing),* and *(with)* scarlet wool, and hyssop, *(the wool to receive and imbibe the blood, and the hyssop to sprinkle it,* Exod. xii. 22. Lev. xiv. 49, 50. Psal. li. 7.) and sprinkled *(the blood)* both *(upon)* the book *(of the covenant),* and *(upon)* all the people.

20. Saying, This is the blood of the [24] testament which God hath enjoined to you.

21. Moreover he [25] sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

22. And [26] almost all things are by the law purged *(purified)* with blood; and without shedding of blood is no remission.

23. It was therefore necessary *(by virtue of the Mosaic institution)* that the patterns of things [27] in the heavens should be purified with these *(sacrifices);* but the heavenly things themselves *(i. e. our bodies to be received into heaven are to be purified)* with better sacrifices than these.

24. *(I say, the heavenly things themselves,)* for Christ is not entered into the holy places *(of the tabernacle)* made with hands, which are the figures of the true *(holy place);* but into heaven itself, now to appear in the presence of God *(and so prepare and consecrate those mansions)* for us.

25. *(It was not necessary, I say, that he should enter with*

his blood, as the high-priest did into the earthly tabernacle,) nor yet that he should offer himself often, as the high-priest *(did, who)* entereth into the holy place every year with *(the)* blood of others *(to make an annual atonement for the guilt of sin);*

26. For then must he often have suffered [28] since the foundation of the world *(his offering himself before God with his blood being the consequence of his sufferings):* but now once [29] in the end of the world (ἐπὶ συντελείᾳ τῶν αἰώνων, *in the end of the ages)* hath he appeared to put away *(the guilt of)* sin, by the sacrifice of himself.

27. And *(in this the death of Christ resembles that of all other men; for)* as it is appointed unto all men once to die, but after this *(comes)* the judgment *(when they shall die no more):*

28. So Christ was (Gr. *being)* once offered to bear the sins of many; and unto them that look for him shall he appear (Gr. *shall appear to them that look for him)* the second time [30] without *(any more sacrifice for)* sin unto salvation *(i. e. for their salvation).*

ANNOTATIONS ON CHAP. IX.

[1] Ver. 1. Ἡ ΠΡΩΤΗ διαθήκη, *The first covenant.*] Some of the ancients, as Chrysostom, read only ἡ πρώτη, but none of them read διαθήκη, but many of them σκηνὴ, as Theodoret and Œcumenius; and this I believe to be the true reading: for it is well observed by the fathers, who do, and who do not read the word σκηνὴ, that the apostle having before proved from the enallage of the priest and priesthood, and of the former covenant, that an end was put unto the Jewish constitutions, proceeds now to prove the same from the consideration of that tabernacle which was *a shadow of good things to come.* Secondly, Because the thread or the contexture of the apostle's argument seems plainly to require this reading: for the tabernacle, consisting of two parts, an outward house called the *holy place,* and an inward house called the *holy of holies;* the apostle here calleth the outward house *the first tabernacle,* and discourses of it as such, ver. 1, 2. and then, ver. 3. proceeds to the *holy of holies,* or the *second tabernacle,* saying, the *first* or outward *tabernacle had a worldly sanctuary,* in which the rites of the Jewish worship were performed; for a first tabernacle was prepared by Moses, containing such and such things; and then a second, containing other things: now this first tabernacle is called a *worldly tabernacle,* because, as both the Jews and fathers say, it was designed to represent this lower world; the earth and the sea, saith Josephus.* It was κόσμου τοῦ αἰσθητοῦ σύμβολον, *a symbol of the sensitive world,* saith Clemens Alexandrinus.† (See Dr. Spencer, De legibus Hebr. p. 188.)

The δικαιώματα λατρείας are the constitutions, or the rites and rules of worship prescribed to be used in the service of the tabernacle; δικαιώματα, τουτέστι, σύμβολα, θεσμοὺς, νομοθεσίας, *ordinances,* that is, *symbols, constitutions, laws.* So Chrysostom, Œcumenius, Theophylact.

[2] Ver. 2. Ἥτις λέγεται ἁγια, *Which is called the Sanctuary.*] Or, as other copies read, ἥτις λέγεται ἁγία, *which is called holy.* Vain therefore is the argument of Mr. Le Clerc, that the writer of this Epistle did not well understand Hebrew, and therefore cannot be thought to have been St. Paul, but rather some Grecian; to wit, because he calls the sanctuary only ἅγια, *holies;* whereas, according to the constant usage of the Hebrew, he should have called it ἅγια τῶν ἁγίων, *holy of holies.* For (1.) all this depends on an uncertain accent; read but ἁγία, and there is no foundation for this argument; seeing, then, the apostle speaks not of the sanctuary, but of the first tabernacle, which was only called *holy.* And so Chrysostom, Œcumenius, and Theophylact, read; and Theodoret observes, that the tabernacle was divided into two parts by the veil, the one was called *holy,* the other the *holy of holies,* and that ἡ πρώτη εἶπεν, ὡς πρὸς τὰ ἅγια τῶν ἁγίων, the apostle calls this the first tabernacle, to distinguish it from the sanctuary; as it is evident he doth from the verse following, which demonstrates that ἁγία is the true reading in this verse. (2.) It depends upon a false criticism, for מִן הַקֹּדֶשׁ, 1 Kings viii. 8. signifies "ex adyto," or *from the most holy place,* where the ark was, as appears from 2 Chron. v. 8. (See Dr. Lightfoot's Treatise of the Temple, chap. 15. sect. 4.)

[3] Ver. 4. Χρυσοῦν θυμιατήριον, *The golden censer.*] Of this golden censer the Jews inform us, that it was only used on the great day of expiation, when the high-priest entered into the *holy of holies;* and that on other days they offered incense in a silver censer. So Maimonides and Abarbanel. (See Buxt. Hist. Arcæ, p. 76.)

[4] Ἐν ᾗ, *In which,* &c.] Of the ark the Scripture saith expressly, that there was nothing in it but *the tables of the covenant,* 1 Kings viii. 9. 2 Chron. v. 10. whereas the *pot of manna* and *Aaron's rod* are here said to be also in it. To solve this difficulty, some interpreters say, that as, ver. 2. the apostle tells us what was in the first tabernacle, *viz.* the *candlestick,* the *table,* and the *shew-bread;* so here he seems to tell us, not what was strictly in the ark, but in the *holy of holies,* saying, it had for its use *the golden censer; and the ark, and in it the tables of the covenant; the pot of manna, and Aaron's rod:* but the words, *over it were the cherubims,* relating not to the *holy of holies,* but only to the *ark,* confute that exposition.

Others say, that the pot of manna and Aaron's rod are said to be in the ark, as being placed in the receptacles of the ark, or the coffers in the side of it, mentioned Deut. xxxi. 26. 1 Sam. vi. 8. Hence they are said to be laid up, not in, but *before the ark of the testimony,* Exod. xvi. 34. Numb. xvii. 10. or *with the ark,* as ב, which answers to ἐν, here signifies, *viz. cum, ad, prope, juxta.* (See Noldius de Partic. p. 144, 145.) So ἐν Γαβαὼν is *near Gibeon,* Josh. x. 10. and ἐν Καριαθιαρὶμ, *near Kiriath-jearim,* Judg. xviii. (Bochart. Hieroz. lib. ii. cap. 50. p. 590.) And this exposition solves the difficulty, and agrees fully with the tradition of the Jews; for that there were such *capsulas* to the ark for this use, is owned, saith Buxtorf,* both by the Talmud of Jerusalem and Babylon. Maimonides saith,† There was a stone in the west part of the holy of holies, on which the ark was placed, and *before it the pot of manna, and the rod of Aaron.* Moses Mikkotsi says the same, and Abarbanel adds,‡ That our interpreters write, that *this place does not deny that the pot of manna and the rod of Aaron were kept there for the children of Israel, as it is said in a certain tradition of our rabbins.*

[5] Ver. 5. *Cherubims of glory.*] So called, because *the*

* Antiq. lib. iii. cap. 8. † Strom. v. p. 562. B.

* Hist. Arcæ, p. 72. † Ibid. cap. 5. p. 69, 70. ‡ In 1 Reg. viii. 9.

glory of the Lord dwelt between the cherubims, and shined forth from them; Psal. lxxx. 1. *Thou that dwellest between the cherubims, shine forth:* and they being emblems of the angelical nature, were also emblems of the Divine presence, before which the angels stood continually.

[6] Ver. 7. Ἅπαξ τοῦ ἐνιαυτοῦ, *Once every year.*] The priest entered into the holy of holies on the great day of expiation *four times*, to offer incense, (Lev. xvi. 12.) to offer the blood of the goat, (ver. 15.) and to make an atonement for himself, (ver. 17.) which makes it necessary to paraphrase the words as I have done.

[7] Καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, *And for the ignorance of the people.*] It is certain that the law allowed of sacrifices for sins committed not out of mere ignorance; *i. e.* for lying and false swearing. (Lev. vi. 1. 6.) We therefore must either say with Vatablus and Munster in locum, that sins committed through the violence of our passions and affections are called sins of ignorance, and so they stand opposed to sins of presumption, (Numb. xv. 27, 28. 30.) or that the sins of the people are here so styled because they are mostly such.

[8] Ver. 8. Τὴν τῶν ἁγίων ὁδὸν, *The way into the holy of holies,*] *i. e.* Into the heavens, was not yet revealed nor opened. Thus did the Jews themselves interpret this symbol, saying, that* *the adytum, ὃ τοῖς ἱερεῦσιν ἦν ἄβατον, which was inaccessible to the priests, represented the heaven where God dwelt.* This interpretation all the ancient commentators give us of this place, *viz.* Chrysostom, Theodoret, Œcumenius, Theophylact, saying, These things were so prepared, that they might learn, ὅτι τὰ ἅγια τῶν ἁγίων, τουτέστιν, ὁ οὐρανὸς ἔτι ἐστὶν ἄβατος, that is, *that heaven, represented by the holy of holies, was as yet inaccessible,* for Christ first entered into heaven, καὶ βατὸν ἡμῖν τοῦτον ἀπέφηνε, *and so rendered it accessible to us:* and therefore, as the apostle saith here, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν, *the way into this holy of holies was not yet manifested,* so he saith in the next chapter, that we Christians have τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, *an entrance into heaven by the blood of Jesus,* and ὁδὸν πρόσφατον, *a new way which he hath made new through his flesh; i. e.* our forerunner being thus entered into heaven with his blood to appear before God, and so to prepare these mansions for us, the way of our entrance into heaven is now made manifest. And this the ancients say was signified by the rending of the veil, at our Lord's death; *viz.* τὰ ἄβατα εἶναι λοιπὸν βατὰ, τὸν οὐρανὸν ἀνοιγήσεσθαι, that heaven, before inaccessible, was now opened, and a way was made into the true holy of holies; (Chrysostom, Hom. lxxxviii. in Matt. p. 541.) and the hope of Christians being now to *enter within the veil,* because *our forerunner is gone before,* (Heb. vi. 19, 20.) seems to intimate the same thing.

[9] Ver. 9. Ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ὃν, &c.] Here the Vulgar and Œcumenius read καθ' ἣν, which, saith Dr. Mills, is the true reading, adding, that κατὰ συνείδησιν, *accessit aliunde,* has been added to the text. The second opposes the Æthiopic, which is a version of no credit, to the Syriac, Arabic, Vulgar, all the Greek scholiasts, and Cyril. Alexandrinus, who all own the reading of the text: which liberty, if it be allowed, the Scripture must be a very uncertain and precarious rule. In the first, the reading of the text is approved by Chrysostom, Theodoret, Theophylact, Cyril. of Alexandria, de Ador. Sp. p. 357. and by all the eastern versions. The other reading indeed gives a very good sense thus, Which tabernacle was a figure of the present time, according to which figure, gifts and sacrifices were offered;—but since the reading of the text, which runs thus, Which figure continues to this present time, in which, by the Jews, are still offered gifts and sacrifices,—bears the same sense, and is supported by better authority, what reason can be given why it should be changed?

[10] Τελειῶσαι κατὰ συνείδησιν, *To perfect according to the conscience.*] The best account of this phrase, relating to what the law and its sacrifices could not do, may be learned from what the new covenant, and the blood of Christ, in which it was established, is said to do. First, then, that blood offered in the presence of God, is said to take away sins εἰς τὸ διηνεκὲς, so as that there shall be no return of them upon the conscience; *no need of any more oblation for the sins of such a person,* there being in him no more consciousness of guilt, after his justification by faith in the blood of Jesus. *For where remission of sins is, there is no more offering for sins,* because the tenor of the new covenant runs thus, *Their sins and their iniquities will I remember no more,* (x. 17. 18.) Hence the apostle argues thus, *That the law, with those sacrifices which were offered every year, could not* εἰς τὸ διηνεκὲς τελειῶσαι, *perfect for ever them that come to God with them, because,* if they could have done that, *the worshippers once purged by them would have had no more conscience of sins;* (Heb. x. 1, 2.) *i. e.* they would not have been still conscious of the guilt of sin, and so could have no need yearly to repeat the same sacrifices. And of our Saviour's sacrifice he speaketh thus, *That by one offering,* τετελείωκεν εἰς τὸ διηνεκὲς, *he hath perfected for ever them that are sanctified,* i. e. are purged by it from the guilt of sin. (Heb. x. 14.) Wherefore, *to perfect according to the conscience,* is so fully to expiate from the guilt of sin, that it shall no more be remembered by God, and we shall have no more conscience of the guilt of it. Now the consequents of this full remission are these two, 1. *A coming unto God with freedom, and full assurance of acceptance with him.* This the apostle frequently ascribes unto the death of Christ, who *suffered for our sins that he might bring us to God,* (1 Pet. iii. 18.) saying, By him who hath reconciled us to God by the cross, *we have freedom and access with confidence to the Father, by faith in him;* (Eph. ii. 16. 18. iii. 12.) and upon that account exhorts us *to come to him in full assurance of faith, having our hearts sprinkled from an evil conscience.* (Heb. x. 22.) 2. *A right of entrance into heaven.* This, saith the apostle, could not be obtained by the service of the tabernacle, (ver. 8.) but only by the death of Christ, by which the way into the *holy of holies* is laid open, (x. 19, 20.) eternal redemption is obtained for us, (ix. 12.) and we receive the promise of an eternal inheritance; and so it consequentially signifies to have a full assurance of acceptance with God here, and of happiness with him hereafter.

Which could not perfect according to the conscience.] To clear up what has been said upon this verse, let it be noted, that God declares the tenor of the new covenant should run thus: *I will be merciful to their iniquities,* and *remember their sins no more.* Whence observe,

* Jos. Antiq. lib. iii. cap. 8.

First, That there was no such promise or condition made under the old covenant, that requiring for every new sin of ignorance a new oblation; whereas sins of ignorance and infirmity being not contrary to the sincerity of our obedience, they do not violate the new covenant, and so are pardoned by virtue of the blood of the new covenant, shed ἐφάπαξ, *once for all, for the remission of sins:* for if we thus sin, saith the apostle John, *we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins,* 1 John ii. 2. *And if we walk in the light as he is in the light, the blood of Christ cleanseth us from all sin,* 1 John i. 7.

Secondly, Observe, that the legal sacrifices served only for the purification of the flesh from ceremonial defilements, and restored to them only a right to the benefits of the Mosaical covenant, *viz.* life and prosperity in the land of Canaan, but did not so far purify the conscience, as to procure them an admittance into the heavenly Canaan, which, if they had entirely cleansed them from the guilt and the defilement of sin, they would have done; and hence the apostle says, the way into the holy of holies was not opened, whilst the first tabernacle was standing, (ver. 8. see the note there.)

[11] Ver. 10. Μέχρι καιροῦ διορθώσεως, *Till the time of the reformation.*] That is, as the next verse expounds it, till the coming of Christ, the Messiah of the Jews, when they themselves expected *a reformation of the law,* saying, that *the law which was learned in that age was vanity, in respect of the law of the age to come;** that is, saith the gloss on Eccles. xi. 8. לפני תורתו של משיח, *in respect of the law of the Messiah;* and that *then the law will be renewed.* For our doctors, saith the author of Sephir Ikkarim,† declare, that *all Israel shall receive a second law from the mouth of God immediately, as formerly;* and this they all prove, as the apostle doth, chap. viii. from Jer. xxxi. 31—33.

[12] Ver. 11.] That the tabernacle here mentioned is not the body of Christ, but heaven itself, see note on viii. 2.

[13] Ver. 12. Αἰωνίαν λύτρωσιν, *Eternal redemption.*] Here it is evident, 1. that this our high-priest had procured for us a perfect and perpetual expiation from the guilt of sin; and this Schlictingius on the place fully grants. 2. That this λύτρωσις, or *redemption,* was procured by the blood of Christ, we having ἀπολύτρωσιν, *redemption through his blood, even the remission of sin.* (Eph. i. 7.) That therefore was the λύτρον, or *price* paid, to procure this redemption. That this ἀπολύτρωσις παραβάσεων, *redemption from transgressions* was made θανάτου γενομένου, *by the death of Christ,* suffering as a piacular victim for us, there being no other way of procuring this remission under the law, (ver. 22.) and so no other known to, or heard of by, the Jews. And, lastly, that suffering thus, he must also suffer in our stead, as all piacular victims did. Whence he is said *to give his life,* λύτρον ἀντὶ πολλῶν, *a ransom for many,* Matt. xx. 28. ἀντίλυτρον ὑπὲρ πάντων, *a ransom for all,* 1 Tim. ii. 5. (See the note there.)

[14] Ver. 13. Ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, *Sanctifies to the purifying of the flesh.*] It is truly observed by the reverend Dr. Hammond, that *to sanctify to the purifying of flesh,* is to make legally clean, *i. e.* so as that they might come into the congregation again, it being the sanctification τῶν κεκοινωμένων, *of the unclean;* but still in a metaphorical signification, as cleansing signifies expiation, and obtaining pardon of sin; and when this is done by a sacrifice, ἁγιάζειν, signifies to *expiate,* and cleanse from guilt by virtue of it. In which sense it is used throughout this Epistle, and that agreeably to the import of it, when it relates to sacrifices in the Old Testament. So x. 10. ἡγιασμένοι ἐσμὲν, *we are sanctified; i. e.* are purged from the guilt of sin by the body, or, as other copies read, *by the blood of Christ,* offered once for all. And, ver. 15. *By one offering he hath perfected for ever them that are sanctified; i. e.* hath entirely purged them who by this offering are cleansed from the guilt of sin: he being offered once, εἰς τὸ πολλῶν ἀνενεγκεῖν τὰς ἁμαρτίας, *to bear, or take away, the sins of many,* and εἰς ἀθέτησιν ἁμαρτίας, *for the putting away sin by the sacrifice of himself,* ix. 26, 27. and, ver. 29. where it is styled *the blood of the covenant,* ἐν ᾧ ἡγιάσθη, *by which he,* who now counted it as common, *was sanctified,* or cleansed from the guilt of sin; it being the blood shed for the remission of sin, the blood of that new covenant which said, *I will be merciful to their impieties, and their sins and their transgressions will I remember no more,* ver. 17, 18. so, xiii. 12. Therefore Jesus, *that he might sanctify the people by his own blood, suffered without the camp:* where both the *blood sanctifying,* and περὶ ἁμαρτίας, *the sacrifice for sin,* ver. 11. to which it answers, shew that Christ sanctified the people by the oblation of himself as a sin-offering, to cleanse them from the guilt of sin. (See note on Heb. ii. 11.)

[15] Ver. 14. Διὰ Πνεύματος αἰωνίου.] The Vulgar, Chrysostom, and Cyril. Alex. de R. Fide, p. 73. read ἁγίου; but Theodoret, Œcumenius, Theophylact, Athanas. Ep. ad Serap. p. 180. Ambros. de Sp. S. cap. 8. Cod. Alex. Syr. Arab. read as the text.

[16] Ἑαυτὸν προσήνεγκεν, *Offered himself without spot to God.*] In heaven, saith Dr. Hammond: for that oblation, saith Grotius, must be here understood, which answers to the legal oblation made in the *holy of holies,* which the oblation of Christ upon the cross doth not, but his oblation in the heavens. Against this interpretation some object, that Christ presenting himself with his blood in the heavens, is never styled an oblation; but that is a plain mistake, (see note on viii. 3, 4.) and of evil consequence: for if Christ had no oblation to offer in heaven, he could not be a high-priest there, since every high-priest must have something to offer in that sanctuary, in which he exercises his priestly office. But yet it being said, not that *he offered up his blood,* but that προσήνεγκεν ἑαυτὸν, *he offered up himself,* which he did upon the cross, (Eph. v. 2. Heb. ix. 25. 28.) and the προσφορὰ, or oblation of the sacrifice, being properly the giving it up to the death, or to be a piacular victim in the sinner's stead, these words may very well be thus interpreted, *Who, through the Holy Spirit, by which he was sanctified from the very womb, offered himself a piacular victim without spot to God.* But then the blood of Christ here mentioned, as *purging the conscience from dead works,* must be his blood presented before God in the heavenly sanctuary; for the apostle had spoken before, ver. 7. of the blood brought into the *holy of holies* by the Aaronical high-priest, and declared that it could not perfectly expiate the conscience from the guilt of sin, ver. 10. and therefore here the analogy requires that he should speak of the blood of Christ, brought by our high-priest

* Pug. Fid. par. iii. dist. 3. cap. 11. p. 608. 611. † Voisin, ibid. p. 123.

into the heavenly sanctuary. Moreover, he had said before, that he entered with his blood into the *holy of holies*, ver. 12. and therefore, ver. 14. must be still speaking of the effect or influence of this blood, there presented for us.

[17] Καθαριεῖ τὴν συνείδησιν ἀπὸ νεκρῶν ἔργων, *Purge the conscience from dead works.*] Τὸ καθαρίζειν, here, as the comparison clearly shews, being in sense the same with ἁγιάζειν in the verse preceding, must signify the cleansing of the conscience not from the inclination to sin, by the Holy Spirit, but from the guilt of sin, by the blood shed for the remission of it. And, secondly, this is the constant sense of the word καθαρίζειν in the Old Testament, when joined with ἀπὸ ἁμαρτιῶν. So Lev. xiv. 19. *The priest shall make an atonement for him that is to be cleansed from his uncleanness,* ἐξιλάσεται ὁ ἱερεὺς περὶ τοῦ καθαριζομένου ἀπὸ τῆς ἁμαρτίας αὐτοῦ. And, xvi. 30. *The priest shall make an atonement for you to cleanse you,* καθαρίσαι ὑμᾶς ἀπὸ πασῶν τῶν ἁμαρτιῶν ὑμῶν, *from all your sins.* (So Josh. xxii. 17. Psal. li. 3. Jer. xxxiii. 8. Ezek. xxiv. 13.) Hence then it follows, that the dead works, from which their conscience was to be thus cleansed, must signify *works which deserved death* by the tenor of the old covenant.

[18] Λατρεύειν Θεῷ ζῶντι, *To serve the living God.*] God, being a holy God, can enter into covenant with none, or admit them into his service, whilst they lie under the guilt of sin unpardoned, and so have not found grace in his sight. *Noah found grace in the eyes of God,* and with him he established his covenant, Gen. vi. 8. 18. Abraham believes in God, and *this was counted to him for righteousness;* and then the Lord makes a covenant with him by sacrifice, Gen. xv. 10. 18. So Exod. xxiv. 6. the Jews offer burnt-offerings, and sacrifice peace-offerings to the Lord, and the blood is sprinkled upon all the people, and then he enters into covenant with them. Hence the apostle saith, *Let us draw nigh to God with full assurance of faith, having our hearts sprinkled from an evil* (or condemning) *conscience,* Heb. x. 22.

[19] Ver. 15. Διά τοῦτο,] May either relate to the end of Christ's mediatory office, and so be rendered *for this end,* or, *for this cause;* or to the means, by which that new covenant, of which he is the mediator, was established, and then it will be best rendered, *by this blood:* his blood being styled *the blood of the new covenant,* Matt. xxvi. 28. Mark xiv. 24. and the covenant being styled *the new covenant in his blood,* Luke xxii. 20. 1 Cor. xi. 25.

[20] Εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, *For the redemption of sins under the first covenant.*] St. Paul's design, in the Epistles to the Romans and Galatians, is to shew, that the law could not justify any man, *i. e.* that it could not procure his absolution from the guilt of sin, but rather left all guilty before God; and his design in this Epistle is to shew, that the sacrifices offered, under the law, could never take away sin, (x. 4.) And hence ariseth the necessity that Christ should shed his blood for the redemption, *i. e.* for the remission of sins committed under the old covenant, before we could be capable of entering into the new, or have a right to the blessings of it.

[21] Τὴν ἐπαγγελίαν, *The promise of an eternal inheritance.*] The immediate promise of the new covenant, established in the blood of Christ, is *remission of sins;* (x. 17.) but then this being an *eternal redemption* from them, (ver. 12.) and such as *perfects for ever them that are sanctified,* (x. 14.) upon it necessarily follows the promise of an eternal inheritance, there being nothing to exclude us from it, but the guilt of sin. Hence is there a close connexion betwixt Christ's overcoming death, and bringing *life and immortality to light;* and this emphatically is styled the promise of the gospel, Tit. i. 2. 1 John i. 2. v. 11.

[22] Ver. 16. Ἀνάγκη φέρεσθαι, *There must be.*] There must be produced, saith Dr. Hammond, as the word φέρειν signifies, John xviii. 28. Acts xxv. 7. There must intervene: so Schmidius and Budæus.

[23] Ver. 19. Τὸ αἷμα τῶν μόσχων, &c. *The blood of calves and goats.*] There seems no need of the conjecture of Bishop Usher and others, that besides the burnt-offerings and peace-offerings mentioned by Moses, Exod. xxiv. 5. there were then offered sin-offerings, the holocausts themselves being expiatory sacrifices; as is evident from these words, Lev. i. 4. *He shall put his hand on the head of the burnt-offering, and it shall be accepted for him to make an atonement for him.* Now the Jewish* doctors tell us, that this imposition of hands was always joined with *confession of sins over the sacrifice,* which confession still concluded with a prayer, that *the sacrifice might be an expiation for them.* And the phrase, *it shall be accepted,* ἐξιλάσασθαι περὶ αὐτοῦ, *to make an atonement for him,* used here, and Lev. xiv. 20. concerning holocausts, is as much as ever is said of expiatory sacrifices. (2.) This may be farther urged from the word *kepher,* used concerning holocausts, Lev. i. 3. that being the word used to import expiation for sin; on which account the Syriac version saith, that the burnt-offering was designed, "ad placationem obtinendam a Deo," *to appease God:* and the Chaldee† paraphrast, that the burnt-offering came "ad expiandum pro cogitationibus cordis," *to expiate for the thoughts of the heart.* And it was the general opinion of the Jews, saith Doctor Outram,‡ that some kind of sins were expiated by holocausts. And, (3.) all the sacrifices of living creatures, before the law, were holocausts; and yet it is certain that many of them were offered to appease God, and expiate for sin. Thus Noah, after the flood, *offered burnt-offerings,* Gen. viii. 20. and yet Josephus, Antiq. lib. i. cap. 4. hath informed us, that he offered a sacrifice to atone God, and *appease his displeasure.* The sacrifices which Job offered for his children were *burnt-offerings,* yet were they also *offerings for sin,* Job i. 5. the reason of their oblation being assigned, *It may be that my sons have sinned.* The oblation which God commanded his friends to make, was a *burnt-offering,* Job xliii. 7. and yet it was offered to *appease God's wrath,* and prevailed, with the prayer of Job, λύειν τὴν ἁμαρτίαν αὐτοῖς, *to procure absolution from their sin.* Nevertheless, because Josephus, speaking of this matter, mentions the blood, τῶν κριῶν σφαγέντων, *of the rams slain,* as the apostle doth τῶν τράγων, *the blood of the goats;* hence it seems necessary to allow these also were slain then, either as sin-offerings, or as burnt-offerings, as they are allowed to be, Lev. i. 2, 3. 10.

[24] Ver. 20. Διαθήκη, *Covenant, or testament.*] "This discourse (saith Mr. Le Clerc) is to be looked upon merely as the play of an hellenistical writer; who, because he saw that διαθήκη was used for that covenant whereof Christ is

* Joh. in Lev. vi. 7. † Ibid. p. 111. §. 7.
‡ De Sacrif. lib. i. cap. 15. §. 8—10.

the mediator, and signified also a testament, and Christ was dead, thence deduced consectaries which are true indeed, considered in themselves, but here rely upon weak principles, rather to set off his discourse according to the custom of that age, than to convert the Jews to the faith by the force of reasoning." Thus is the great apostle of the gentiles turned into a Jewish rabbin, setting off his discourse by weak reasonings, because it was customary for the Jews to do so. *Our word and preaching is* (saith the apostle) *not in the words of man's wisdom, but in demonstration of the Spirit*, 1 Cor. ii. 4. "By your leave (saith Mr. Le Clerc), you sometimes speak not in the words of man's wisdom, but of Jewish folly, talking plainly like an allegorical Philo, making often such accommodations of Scripture, and such consequences deduced from them, in which no regard at all is had to grammar." *We speak the wisdom of God*, saith the apostle. "No (saith Mr. Le Clerc), your discourse is to be looked upon merely as the play of an hellenistical writer." *We speak* (saith the apostle) *the things which God hath revealed unto us by his Spirit, and have received this Spirit, that we may know the things which are freely given us of God; which things we speak not in words taught by human wisdom, but in words taught us by the Holy Ghost.* "No (saith Mr. Le Clerc), even in things relating to the new covenant, established in the blood of Christ, your discourse relies upon weak principles, and is no better than playing with the ambiguity of words, and deducing consequences without any regard to grammar. For, true it is indeed, that a testament is ratified by the death of the testator, and Christ is dead, but Christ was not the mediator of a testament; for testaments do not want mediators: and if it should be granted that he was, he could not be thought at once a mediator and a testator, by whose death alone a testament was confirmed. The testator here is God the Father, whose heirs men are in conjunction with Christ, but God the Father can in no sense be said to die." Thus Mr. Le Clerc confutes the author, and yet says, he does not lessen the authority of this Epistle, though others think he plainly overthrows it; but, God be thanked, he does it still without just ground. For,

First, It is plainly false that God can be the testator here; and that for his own reason, because "God the Father can in no sense be said to die:" for a testator must have his testament, and where there is a valid testament, *there* (saith the apostle) *must of necessity be the death of the testator.* "A testament (saith Mr. Le Clerc) being ratified by the death of the testator."

Secondly, I grant, that Christ was not the mediator of a testament, but then he was the mediator of a covenant; which, as it was sealed with and confirmed by his blood, procuring for us such blessings as he by his will designed for, and declared should be conferred upon, believers, *through faith in his blood*, became also a testament. Thus when he said, *for their sakes, ἁγιάζω ἐμαυτὸν*, John xvii. 19. i. e. *I offer up myself as a piacular victim, that they might be sanctified*, or truly purged from their sins; he adds,* *as his last will and testament,—Father, I will that those whom thou hast given me be with me where I am.* So here he is become *a high-priest of good things to come*, purchasing eternal redemption for us by his blood. And, ver. 15. he became the mediator of that new covenant, in which God promised *to be merciful to our transgressions, and to remember our sins no more;* procuring the remission of them by the intervention of his death, that we that believe in him might receive *the promise of an eternal inheritance*, which he died to entitle us to, and confer upon us; whence it is styled *the purchased possession.* This therefore was *his will and testament*, that they for whom he died *should live through him*, and this testament could not be confirmed but by his death: he therefore was at once the mediator, in whom the new covenant, promising to us remission of sins, was made; and the testator, by whose death the testament, that they who believed in him *should have eternal life*, was ratified.

Moreover, what if, after all, here should be nothing said of a testator, but only of a mediator of such a covenant as was to be ratified in the blood of Jesus? This sure would confound all that Mr. Le Clerc here offers; and yet I think, with submission to better judgments, that even this may be maintained against him.

For though there be here mention, ver. 16, 17. *τοῦ διαθεμένου*, yet it is not necessary that word should signify a testator properly so called, but only a promiser, and one that confirms his promise with his own blood. For *διατίθημι*, in Phavorinus, is *ὑπισχνοῦμαι, συντίθεμαι, I promise, I covenant*, and *διατίθεσθαι διαθήκην* is very commonly, in profane authors, *to enter into covenant;* and so the phrase *διαθήσομαι διαθήκην*, and *διέθετο διαθήκην*,* is constantly used in the Old Testament; and therefore the participle *διαθέμενος*, derived from the same verb, must properly have the same signification here, in which it is still used by the Septuagint, and which it always bears in the New Testament. Thus, Acts iii. 25. *You are the children, διαθήκης ἧς διέθετο, of the covenant which God made with our fathers;* Luke xxii. 29. *Κἀγὼ διατίθεμαι ὑμῖν, And I appoint to you a kingdom, καθὼς διέθετο, as my Father hath appointed me:* so here, viii. 10. x. 16. *Αὕτη ἡ διαθήκη ἣν διαθήσομαι, This is the covenant which I will make with the house of Israel.* And because covenants were usually made, "victimas cædendo," *by sacrifices*, and established in blood, as both the Hebrew *berith*, the Latin *fœdus*, and the Greek *σπονδὴ*, whence the word *spondeo* is derived, shew; and the phrases, *ὅρκια τέμνειν, fœdus ferire*, and *percutere;* accordingly it was in the new covenant established in the blood of Jesus. Hence the apostle speaks thus of this covenant, and the appointer, disposer, or the maker of it.

Ver. 15. That by virtue of this blood he is *become the mediator of a better covenant.*

Ver. 16. *For where there is a covenant, (θανάτου γενομένου, made by death, or ratified by the blood of him that makes it*, ver. 15.) *there of necessity must intervene the death, τοῦ διαθεμένου, of him that makes the covenant* (or promise).

Ver. 17. *For a covenant* (of this nature) *is only from* (*ἐπὶ νεκροῖς*) *in the death of them who make it* (as other covenants were ratified by the death of the sacrifices used at the making of them), *and is of no force whilst* (*ὁ διαθέμενος*) *the maker of the covenant lives.*

Ver. 18. *Whence* (*i. e.* because, without shedding of

* Αἰκὶ γοῦν τῆς κατὰ Χριστὸν διαθήκης θέλω ἵνα ὅπου ἐγώ εἰμι καὶ οὗτοι ὦσι. Theoph. in locum.

* See Kircher's Cono. vol. i. p. 2139.

blood, there is no remission; so it was also in) *the first covenant,* (for it) *was not dedicated without blood.*

To this sense the contexture of the apostle's argument doth plainly lead; for, chap. viii. he introduceth the promise of a new covenant, in which God engageth *to be merciful to our iniquities, and to remember our sins no more,* (ver. 12.) and so, by removing our guilt, made us fit to be partakers of an *eternal inheritance.* This *remission of sins,* saith he, could not be purchased by the gifts and sacrifices under the law, for they could not *fully purge the conscience from the guilt of sin,* (ix. 9.) but Christ, by his own blood, hath purchased *eternal redemption for us,* (ver. 12.) and by this blood *he is become the mediator of a better covenant;* he having suffered death *for the remission of sins committed under the old covenant, that we might receive the promise of an eternal inheritance,* (ver. 15.)

And this death was necessary for him to suffer, for the obtaining of these ends; for *where there is such a covenant, there is a necessity that the death of him who ratifies this covenant with his blood should intervene.* For such a covenant is only ratified upon the death of them by whom it is made, and is of no force, whilst he lives that makes the covenant, because this *remission of sins is not to be procured without shedding of blood:* which was a thing so absolutely necessary under the law, that *neither was the first covenant dedicated or established without blood.*

Now if this be so, here is no *playing with the ambiguity of the word* διαθήκη, nor any intimation of a hellenist, but rather of a Hebrew, using the word in the sense which both the Hebrew *berith* usually bears, and in which διαθήκη answers to it in the Septuagint: and so there was no just occasion for the dangerous reflections which Mr. Le Clerc hath made on this discourse of the apostle.

[25] Ver. 21. Ἐῤῥάντισε, &c.] Of this *sprinkling of the tabernacle* and all the *vessels,* we read nothing in the place of Exodus forecited, or in any other part of the law; but Josephus saith,* that Moses did θεραπεύειν τὴν σκηνὴν, καὶ τὰ περὶ αὐτὴν σκεύη ἐλαίῳ, καὶ τῷ αἵματι τῶν ταύρων καὶ κριῶν σφαγέντων, *consecrate for God's service the tabernacle, and all the vessels of it, anointing them with oil, and with the blood of bulls and rams.*

[26] Ver. 22. *Almost all things.*] He saith, *almost;* because some things which could abide the fire, were purified by the fire, Numb. xxxi. 23. and others by water, Lev. xvi. 28.

[27] Ver. 23. Αὐτὰ δὲ τὰ ἐπουράνια, *The heavenly things.*] For explication of these words, let it be observed, first, that the apostle here speaketh all along, not of purification of persons, but of things of the tabernacle, and of the vessels of it, ver. 21. of the τὰ πάντα, all other things which were to be purified; of the ὑποδείγματα τῶν ἐν οὐρανοῖς, *the patterns of things in heaven,* ver. 23. that is, the *tabernacle and the utensils of it,* viii. 5. *The heavenly things themselves,* opposed to them, cannot therefore signify men in general, *viz.* the *church triumphant* or *militant,* or, in particular, *our souls or consciences,* but the *heavenly place,* styled, ver. 24. *heaven itself,* the place into which Christ entered, in which he appears before God, the place of which the *tabernacle made with hands* was *a figure.*

Secondly, Observe, that by God's appointment an atonement was to be made for the holy place, *by the blood of a sin-offering sprinkled upon and before the mercy-seat seven times, because of the uncleanness of the children of Israel, and because of their transgressions and their sins.* (Lev. xvi. 16.) Now these could not defile that holy place into which they never entered, but yet they rendered them and their services unworthy to appear, and to be tendered before it, as they still did, *worshipping towards or before this footstool of the Divine Majesty.* An atonement was also to be made *for the tabernacle of the congregation,* in which *God dwelt among them, because of their uncleannesses,* which rendered them unworthy to come into that tabernacle where he was present; whence it is observable, that no man was permitted to be in the tabernacle, *till the atonement was made for it;* so that the purification of the holy of holies was only the preparing of it to be still a mercy-seat, to *which they might repair with their prayers, praises, and adorations,* and from which God might *graciously shine forth upon them,* when purified by this atonement from the defilements of their sins. And the purification of the tabernacle was only to prepare it to be a place in which they might *present their persons before God,* thus cleansed by this atonement from the guilt of sin.

And in like manner *was heaven itself to be prepared* or *purified* for us, by our Lord's entrance into it with his own atonement, or propitiatory sacrifice: first, that *our prayers* and *praises might ascend up thither,* and *be accepted at God's mercy-seat,* as being offered to God by our high-priest, and rendered acceptable by the atonement he had made for the pollutions cleaving to them. Hence is he represented as *having a golden censer, and much incense to offer, with the prayers of all saints,* Rev. viii. 3, 4. Secondly, That *our persons might be admitted into this heavenly tabernacle,* as being cleansed by his blood from those defilements which they had contracted. Accordingly, our Lord tells his disciples, *In my Father's house are many mansions; I go to prepare a place for you,* John xiv. 2, 3. And here he is said to *purify* and *prepare these heavenly mansions for us, by entering into heaven, there to appear with his blood of sprinkling in the presence of God for us.*

[28] Ver. 26. Ἀπὸ καταβολῆς κόσμου, *From the foundation of the world.*] This phrase is used six times elsewhere in the New Testament, *viz.* Matt. xiii. 35. xxv. 34. Luke xi. 50. Rev. xiii. 8. xvii. 8. and in this Epistle, iv. 3. *God's works were finished from the foundation of the world.* And in all these places it manifestly signifies, *from the beginning of the world;* (see Psal. lxxviii. 2. Matt. xiii. 35.) and therefore must in reason bear the same import in this text; and then it proves, against Crellius, that the sufferings of Christ had respect to all preceding generations: for if his sufferings had not respected the sins of the whole world, where is the necessity, upon the supposition here made, of the *reiteration of his sacrifice, that he should have suffered from the beginning of the world?*

[29] Ἐπὶ τῇ συντελείᾳ τῶν αἰώνων, *At the end of the world.*] Dangerous here is the note of Grotius, that St. Paul, *In id propendebat, ut crederet de propinquo imminere mundi ruinam.* See this confuted, note on 1 Thess. iv. 15. And that τὰ τέλη and ἡ συντέλεια τῶν αἰώνων signifies, not the end of the world, but *the last of the* three celebrated *ages of the world,* see note on 1 Cor. x. 11.

[30] Χωρὶς ἁμαρτίας, *Without a sin-offering.*] See note on 2 Cor. v. 20.

* Antiq. lib. iii. cap. 9. p. 89. B.

CHAP. X.

(THE legal high-priest, I say, went yearly into the holy of holies, ix. 25. *as it was necessary for him to do in that imperfect dispensation;)*

1. For the law having *(only)* a [1] shadow of good things to come, and [2] not the very image of the things *(themselves)*, can [3] never with those sacrifices, which they *(who officiated under it)* offered year by year continually, make the comers thereunto perfect *(i. e. absolved from the guilt of sin for ever):*

2. For [4] then would they have ceased to be offered? because that the worshippers once purged *(by them, εἰς τὸ διηνεκὲς, for ever)* would have had no more conscience of sins *(i. e. would not have been after conscious of the guilt of sin).*

3. But *(so far are they from procuring this perpetual remission, or freeing those that offered them, from being any more conscious of sin, that)* in those sacrifices there is a remembrance again made of sins every year, *(viz. in the great day of expiation; whereas, where there is full remission of sins, there is no remembrance of them any more, and so no more offering for sin needful,* ver. 16, 17.

4. *They could not, I say, expiate for ever, or clear them from all conscience of sin;)* for it is impossible that the blood of bulls and goats [5] should take away sins *(for ever, so that no farther sacrifice should be needful to that end).*

5. Wherefore, when he *(the Lamb of God, that taketh away the sins of the world)* [6] cometh into the world, he *(in the Psalmist)* saith, Sacrifice and offering thou wouldest not, but [7] a body hast thou prepared *(for)* me: *(i. e. thou wouldest not have them to continue after my coming into the world to offer myself a sacrifice for the sins of the world, they being only to continue till the time of reformation,* ix. 10. and here, ver. 9.)

6. In burnt-offerings and sacrifices for sin thou hast had no pleasure:

7. Then said I, Lo, I come, *(as)* [8] in the volume *(or, roll)* of the book it is written of me, to do (τοῦ ποιῆσαι, *that I should do)* thy will, O God *(i. e. to offer my body a sacrifice for sin, according to thy will).*

8. Above when he said, (ἀνώτερον λέγων, *when he, i. e. Christ had said before,* Psal. xl. 6.) Sacrifice, and offering, and burnt-offerings, and offering for sin, thou wouldest not, neither hadst pleasure therein *(speaking of the sacrifices);* which are offered by the law;

9. Then said he, *(afterward,* ver. 7.) Lo, I come to do thy will, O God. *(And thus)* he taketh away the first *(the legal sacrifices),* that he may establish the second; *(the oblation of his body,* ver. 10.)

10. [9] By the which [10] will we are sanctified through the offering (Gr. διὰ τῆς προσφορᾶς, *who are sanctified by the offering)* of the body of Jesus Christ (ἐφάπαξ) once for all, *(not as the legal sacrifices, once every year,* ix. 25, 26.)

11. And every priest *(according to the law)* standeth (Gr. *stood)* daily ministering and offering oftentimes the same sacrifices, which can never take away *(the guilt of)* sins:

12. But this man *(Christ Jesus),* after he had offered one sacrifice for sins *(by which the guilt of them hath been fully taken away,* Heb. i. 3. *is)* [11] for ever sat down on the right hand of God; *(and so is placed over all his works, according to* Psal. viii. 6.)

13. From henceforth expecting till his enemies be made his footstool *(till the devil, antichrist, death, the wages of sin, and the last enemy be abolished,* 1 Cor. xv. 15. *and so the following words of the Psalmist, Thou hast put all things in subjection under his feet, be fully accomplished).*

14. For by *(this)* one offering *(of himself to the death for us)* he hath [12] perfected for ever *(i. e. completely expiated the sins of)* them that are sanctified *(through faith in his blood, procuring the remission of sins,* Acts xxvi. 18.)

15. Whereof *(and of this)* the Holy Ghost also is a witness to us: for after that he had said before,

16. This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in *(or, upon)* their minds will I write them; (Jer. xxxi. 33.)

17. *(He adds, as a farther promise, or part of the new covenant,)* And their sins and iniquities will I remember no more.

18. Now where *(such a)* remission of these is *(as cuts off the remembrance of them any more),* there is [13] no more *(need of)* offering for sin. (See ver. 2, 3.)

19. Having therefore, brethren, boldness *(or, liberty,* see note on iii. 6.) to enter into the holiest by the blood of Jesus, *(from which the Jews were typically debarred, the way into the holiest being not then revealed,* ix. 8.)

20. By a new [14] and [15] living way, which he hath consecrated *(or, made new)* for us, through the veil, that is to say, *(through)* his flesh *(offered for our sins upon the cross);*

21. And having *(such)* [16] a high-priest over the house of God; *(i. e. the church,* iii. 6. 1 Tim. iii. 15. *or, over the house not made with hands, in which God dwells,* viii. 1, 2. ix. 1. 11.)

22. Let us *(who are of this house,* iii. 6. *and for whom this freedom is procured by this high-priest)* draw near *(to God)* with a true *(upright)* heart in full assurance of faith, *(that our services shall be accepted now, and our persons hereafter admitted into his presence, as)* having [17] our hearts sprinkled *(by the blood of Jesus)* from *(the accusations of)* an evil conscience, and our bodies washed with pure water *(viz. the laver of regeneration).*

23. Let us hold fast the profession of our faith (Gr. *the hope we profess)* without wavering; *(or, being moved from the hope of our calling,* Colos. ii. 23. *that hope which causeth us to rejoice,* iii. 6. *which entereth within the veil,* vii. 27.) for he is faithful who hath promised *(this entrance into it);*

24. And let us consider one another *(as members of the same body)* to provoke *(one another)* to love and to good works: *(or, works of charity;* see note on Tit. iii. 8.)

25. Not forsaking the assembling of ourselves together, *(not drawing back from Christianity to Judaism,* ver. 26. 38.) as the manner of some is; *(who, for fear of persecution from the Jews, return to the worship of the synagogue,* ver. 32. 36.) but exhorting one another *(to perseverance in the faith):* and *(that)* so much the more, as you see [18] the day *(of vengeance upon the unbelieving and apostatizing Jews)* approaching.

26. [19] For if we sin wilfully *(by renouncing and falling*

off from Christianity) after that we have received the knowledge of the truth, there remains no more sacrifice for sin, (οὐκ ἔτι, *there is not yet left any other sacrifice, besides that which you reject, to purge you from the guilt of sin; and therefore nothing can remain for such apostates)*

27. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries *(of Christ the Son of God,* ver. 29.

28. *And of this you may be assured, from what befel those who revolted from the law of Moses; for)* he that despised Moses's law died without mercy under *(the testimony of)* two or three witnesses *(of that apostacy,* Numb. xv. 30, 31. Deut. xxvii. 2. 7.)

29. Of how much sorer punishment, suppose ye *(then),* shall he be thought worthy, who hath trodden under foot the Son of God *(using him with the greatest contempt),* and hath accounted the blood of the *(new)* covenant, [20] wherewith he was sanctified, *(or, purged from the guilt of his sins,* ii. 11. ix. 13. xiii. 12.) an unholy thing *(such as pollutes rather than purges, as being the blood of a malefactor),* and hath done despite to the Spirit of grace *(by refusing to own him as the Spirit of God; yea, rejecting him as a lying spirit, and his gifts and miracles as illusions)?*

30. For we know him that hath said *(i. e. who introduceth God thus speaking),* Vengeance belongeth to me, and I will recompense, [21] saith the Lord. (Deut. xxxii. 35.) And [22] again *(in the same place,* ver. 36. *saith of him),* The Lord shall judge his people.

31. It is a fearful thing to fall into the hands of the living God, *(who ever lives to punish those who revolt from him;* see iii. 12.)

32. But call to remembrance (Ἀναμιμνήσκεσθε δὲ, *Remember therefore)* the former days, in which, after ye were illuminated, *(i. e. baptized into the Christian faith,* vi. 4.) you endured *(courageously)* a great fight (Gr. *conflict)* of afflictions; *(for a great persecution then befel the church which was at Jerusalem,* Acts viii. 2. 1 Thess. ii. 14.)

33. Partly, while you were made a gazing-stock *(or spectacle)* both by reproaches and afflictions; and partly, while ye became companions of them that were so used, (Acts v. 41. *the apostles, especially Paul and Barnabas,* Acts xiv. 5. 19, 20. xvii. 10. 14, 15.)

34. For ye had compassion of me in [23] my bonds, (Acts xx. 23. xxi. 4. 11—13.) and took joyfully the spoiling of your goods, knowing in yourselves *(by the testimony of that Spirit who is the earnest of our future inheritance,* Eph. i. 14. iv. 30.) that you have in heaven a better and an enduring substance.

35. Cast not away therefore your confidence (παῤῥησίαν, *your freedom in profession of the faith),* which hath great recompence of reward, *(for with the mouth confession is made unto salvation,* Rom. x. 10.)

36. For ye have need of patience, that, after ye have done the will of God, *(i. e. have suffered according to his will,* 1 Pet. iv. 19.) ye might receive [24] the promise *(reward).*

37. For *(the vision of Habakkuk, respecting the coming of Christ, and exhorting you to wait for him, said then, Yet for a time, as I do now,)* yet a little while, [25] and he that shall come (Gr. ὁ ἐρχόμενος, *he that cometh now to reward your patience)* will come, and will not tarry.

38. *(It also adds these words of comfort to the faithful, and terror to the revolter, Expect him now,* Δίκαιος δὲ, *for)* the just shall live by *(his)* faith: [26] but if any man draw back (καὶ ἐὰν ὑποστείληται, *and if he draw back from it),* my soul *(saith God)* shall have no pleasure in him.

39. But we *(I hope,* vi. 9.) are not of them that draw back to perdition; but of them that believe to the saving of the soul.

ANNOTATIONS ON CHAP. X.

[1] Ver. 1. ΣΚΙΑ'Ν τῶν μελλόντων ἀγαθῶν, *A shadow of good things to come.*] *i. e.* Of those good things to come, of which Christ is the high-priest; their tabernacle being only a shadow or figure of that celestial tabernacle, into which he, as our *forerunner, hath already entered;* (ix. 11.) the purgation they obtained by their sacrifices, *from the defilements of the flesh,* of the *purifications of our consciences from dead works;* (ver. 13, 14.) their *annual redemption,* of the *eternal redemption* obtained by Christ; (ver. 12.) their *freedom of entrance,* being cleansed by their sacrifices *into the tabernacle* of the congregation, of our *freedom to enter into the holy of holies.*

[2] Οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, *Not the very image of things.*] The apostle here distinguishing betwixt *the things* and the *image of them,* I think the word *image* cannot properly be rendered *substance:* but we under the gospel do enjoy such lively representations of the good things to come, as are both assurances, and foretastes, and beginnings of them, *the earnests of our future glory,* in the enjoyment of the Holy Spirit, who is *the earnest of it;* (Eph. i. 14.) and by whom we are changed *into the image of our glorious Lord;* (2 Cor. iii. 18.) the image of our enjoyment of God, and dwelling for ever with him, by being made *a habitation of God through the Spirit;* (Eph. ii. 22.) the *image of our entrance into his presence,* in that *freedom of access we have already to the Father* through Christ; (Eph. ii. 18. iii. 12.) the *image of our final absolution,* in that justification which is attended with that *peace of God which passeth all understanding.* And this sufficiently answers the objection of Esthius against this sense, *viz.* That a more express signification of these future good things would not more efficaciously avail towards the exhibition of them: for such an image of them, as also is an *earnest, foretaste, assurance,* and an *inchoation* of them, is sufficient to make *the comers to God perfect for ever,* as far as we are capable of being so in this life; *as being fully* assured of the entire pardon of our past sins, so as that they shall not be remembered any more, and of the enjoyment of those future blessings, of which we have received already *the earnest, first-fruits,* and *assurance.*

[3] Εἰς τὸ διηνεκὲς οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι, *Could never make the comers to them perfect for ever.*] All interpreters allow a σύγχυσις, or *trajection* of the words in this verse. Now this, which I make in the translation, seems to be confirmed by the effect of our Lord's sacrifice opposed to these; for that, saith the apostle, τετελείωκεν εἰς τὸ διηνεκὲς, *hath perfected for ever them that were sanctified,* i. e. *hath cleansed them for ever* from the guilt of sin, (ver. 14.) That therefore which he here denies to the legal sacrifices, must be also this, that they could τελειῶσαι εἰς τὸ διηνεκὲς, *expiate sins for ever;* or so as that they who were once purged by them, should have no more con-

science of sin; (ver. 2.) and to this sense the following argument inclines.

The words τελειοῦν and τελειῶσαι have two significations; the one is agonistical, and then it signifies to *reward* and *crown*, as in those words, *That they without us*, μὴ τελειωθῶσι, *might not be made perfect*, i. e. *be crowned*, or have their full reward, Heb. xi. 40. (see the note there:) the other is sacrificial; for when it is joined with sacrifices, or hath relation to them, it signifies, ἁγιάζειν, καὶ καθαρίζεσθαι, to *sanctify* and *purge from the guilt of sin*. Whence τελειώσεις is rendered by Hesychius and Phavorinus ἁγιάσεις. So the sin-offering, by which Aaron and his sons were *sanctified*, and *set apart for the priesthood*, is styled, θυσία τελειώσεως, Exod. xxix. 34. and the sacrifice by which the temple was sanctified, or purged from its defilements, is styled, θυσία τελειώσεως, 2 Macc. ii. 9. and therefore what is here, *cannot make perfect*, is, ver. 4. *cannot* ἀφαιρεῖν ἁμαρτίας, *take away sins*; and, ver. 2. καθαρίζεσθαι, is to purge from the conscience of sin. (See ix. 9. 12. 14.)

And, lastly, the word προσερχομένους here, seems not to signify, the comers to it, *i. e.* the *law*, but, the comers to God for pardon by these legal sacrifices; for the word in this whole Epistle still relates to coming to God, as the phrase is expressly, vii. 25. xi. 6. the coming to *the throne of grace*, iv. 16. and in this chapter, ver. 2. προσερχώμεθα, *Let us come* (to God) *with a true heart*.

[4] Ver. 2. Ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι, *For then they would not have ceased to be offered.*] Some, leaving out the οὐκ, translate the words thus, *For then sure they would have ceased to be offered*; but the οὐκ is found in Chrysostom, Theodoret, Œcumenius, Theophylact, and the Alexandrian manuscript, and therefore ought not to be omitted: others, with the Arabic version, read the words interrogatively, *For then would they not have ceased to be offered?* which gives a very good sense. But yet there seems to be another sense of them very agreeable to the context; *viz.* For then they would not have *ceased*, or been *taken away*, to give place to another sacrifice for sin, as the apostle proves they were, from ver. 5. 9.

[5] Ver. 4. Ἀφαιρεῖν ἁμαρτίας, *To take away sins*,] Is not, as Grotius here notes, "efficere ne ultra peccetur," *to make us sin no more*; for that is not the effect of Christ's blood, but, as far as in this imperfect state we are enabled so to do, of his *sanctifying Spirit*. Moreover, the apostle speaks, ver. 1. of *expiation of the conscience from the guilt of sin*, of expiation by the legal sacrifices which did not inwardly sanctify, of purgation by the oblation of them, ver. 2. from that sin of which there was *a yearly remembrance* in the oblation of those sacrifices *to make atonement* for them, ver. 3. and therefore the ἀδύνατον γὰρ, which connects this verse with the former, and shews that *to be impossible to be effected*, which he had said before was not effected by those sacrifices, must confine this phrase to *the taking away the guilt of sin*, by* expiation and atonement for them; not to the removal of the power and dominion of them, by internal sanctification. And so ἀφαιρεῖν ἁμαρτίαν always signifies, either *to take away sin* by a mere act of grace, absolving from the punishment due to it; (as when Nathan said to David, Ἀφῆλη ὁ Κύριος τὸ ἁμάρτημά σου, *The Lord hath taken away thy sin, thou shalt not die*, 2 Sam. xii. 13. and the seraphim to Isaiah, *This hath touched thy lips*, καὶ ἀφελεῖ τὰς ἁμαρτίας σου, *and he will take away thy sins*, Isa. vi. 7. and, Isa. xxvii. 9. *By this*, ἀφαιρεθήσεται ἀνομία Ἰακὼβ, *shall the iniquity of Jacob be forgiven*; and *this is the blessing*, ὅταν ἀφέλωμαι τὴν ἁμαρτίαν αὐτοῦ, *when I shall take away his sin*; and when God saith to Joshua, ἰδοὺ ἀφῄρηκα τὰς ἀνομίας σου, *Behold, I have taken away thy sins*, Zech. iii. 4.) or, when this phrase hath relation to a sacrifice, to take it away by that; (as when it is said, Lev. x. 17. *Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it you*, ἵνα ἀφέλητε τὴν ἁμαρτίαν τῆς συναγωγῆς, καὶ ἐξιλάσησθε περὶ αὐτῶν ἐναντι Κυρίου, *that you might bear* (away) *the iniquity of the congregation, to make an atonement for them before the Lord?* See ver. 11.)

[6] Ver. 5. Εἰσερχόμενος εἰς τὸν κόσμον, *Coming into the world.*] The Socinian gloss here, "de ingressu Christi in mundum futurum," i. e. *of Christ's going out of this world into the next*, or into heaven, is so absurd, that it needs no refutation; his *coming into the world*, in the Scripture phrase, being, his descending from heaven to be with us, John xvi. 28. *I came down from the Father, and came into the world*; and his going hence into heaven, being styled, his *leaving of the world*, John xiii. 1. xvi. 28. xvii. 11. And though the phrase of *entering into the world* may sometimes in St. John import Christ's entering on his prophetic office, or his appearing publicly in the world, as ὁ ἐρχόμενος is *that Prophet which was to come into the world*; yet the connexion of it here with the time *when a body was prepared for him*, will not suffer us to doubt, that it importeth here his assumption of the human nature, and his being *born into the world* in it. And so this phrase is used, when Christ is styled *the true Light, that enlighteneth every man that cometh into the world*, John i. 9. For though the grammatical construction doth not hinder but that ἐρχόμενον εἰς τὸν κόσμον, may be construed with *Light* thus, *which coming into the world enlighteneth every man*; yet כל באו עולם, *all that come into the world*, being the constant phrase by which the Jews express all men living, as Dr. Lightfoot on the place observes; and the Jews themselves, speaking of God himself after this manner, עולם אתה מואר כל באו, **Thou art he that illuminates every man that comes into the world*; this is a plain confirmation of our translation of these words.

[7] Σῶμα κατηρτίσω μοι, *A body hast thou prepared, or framed, for me.*] The words in the Hebrew are, כרית לי אזנים, *my ears hast thou bored*, in plain allusion to the ceremony used to a slave that would not have his liberty, but would continue in his obedience to his master, and would not go free. (Exod. xxi. 6. Deut. xv. 17.) And seeing this was done out of love to his master, *the boring of his ear* seems not to be commanded as a note of infamy, but as a solemn devoting of him to his master's service; though were it used as a mark of servitude, it answers still exactly to our Saviour, who took upon him, saith the apostle, μορφὴν δούλου, *the form of a servant*, or of a slave, and *became obedient to the death* for us, when he might have been free from it, out of love to his Father and us his children. (Heb. ii. 14.) And because he only could appear in this form, and performed this obedience in the body he as-

* See Grot. de Satisf. contra Soc. cap. 10.

* Vejikra Rab. sect. 31.

sumed for this purpose, the Seventy interpreters, perhaps by the internal motion of the Holy Spirit, translated the phrase thus, *A body hast thou prepared*, or framed, *for me:* for that the apostle did not change the translation of the Septuagint, but find it thus, his words declare, when he saith, *he taketh away the first*, viz. *sacrifice*, and offering, according to the law, *that he might establish the latter*, *i. e.* the oblation of his body, or his obedience to the death in his body thus prepared for him. So read Theodoret, St. Austin, Euthymius, St. Chrysostom, Apollinarius, and Ambrosius; so read the Arabic and Ethiopic versions; and they who read otherwise, may be supposed to have followed not the Greek, but the Hebrew. And this reading the apostle approves and follows, as the true meaning of the Hebrew phrase, and that which so fitly doth express our Saviour's oblation of himself (as that sacrifice which was to put an end to those which only were the types and shadows of it), and his giving up himself, entirely a servant, to do the will of God; on which account, slaves and servants, who were altogether at the beck and will of their lords, were both by Jews and heathens called σώματα, *bodies*. Thus Raguel gave to Tobias half his goods, σώματα, καὶ κτήνη, καὶ ἀργύριον, *servants, and cattle, and money*, Tobit x. 10. The sale of the captive Jews, by Nicanor, is in the Greek thus, ἀνορισμὸς Ἰουδαϊκῶν σωμάτων, 2 Macc. viii. 11. Joseph. Antiq. Jud. lib. xii. cap. 2. p. 390. F. So all the servants of the men of Sichem are, πάντα τὰ σώματα αὐτῶν, Gen. xxxiv. 29. And σώματα is by our translation rendered *slaves*, Rev. xviii. 13. So Aristotle, Strabo, Demosthenes, and J. Pollux, use the word. (See Constantine.)

I do not find that the ancient Jews interpreted these words of Christ in express terms; but they say enough to justify the apostle's argument from this text. For hence they conclude, that **God had no principal regard to sacrifices, and that obedience and praise were better than sacrifice;* and that †*a farther salvation was to be expected, even the salvation of God*, Psal. l. 23. Isa. xlv. 17. which was עולמים תשועת, *an eternal salvation;* or, in the language of the apostle here, *salvation*, εἰς τὸ παντελὲς, *for ever*, Heb. vii. 25. εἰς τὸ διηνεκὲς, x. 14.

[8] Ver. 7. *In the volume of thy book it is written of me, that I should come to do thy will.*] It being there written, that the Messiah was to make *his life an offering for sin*, Isa. liii. 10. and by that to cause these *offerings* and *sacrifices to cease*, Dan. ix. 27. therefore he is said to go to his cross, *as it was written of him*, Matt. xxvi. 24. And the rulers of the Jews are said to have *fulfilled the Scriptures in condemning him*, and to have done that *which was written of him*, Acts xiii. 27. 29. (See Luke xxiv. 44. 46.)

[9] Ver. 10.] Though perhaps the article οἱ should be left out, it being not read by Chrysostom and Theodoret, or by the Syriac version; yet, because it is in the Alexandrian copy, in Œcumenius, Theophylact, the Arabic version, and in many manuscript copies, I thought fit to give it a place in the paraphrase, and then it is easy to perceive that ἡγιάσμεθα must be repeated, to complete the sense.

[10] Ἐν ᾧ θελήματι, *By the which will.*] Christ had said in the Psalmist, that his Father would not have the sacrifices and oblations of the law continued, but that his will was, that he should once for all suffer for the sin of man; *by the execution of which will*, performed by Christ's oblation of his body for us, *we are sanctified:* where ἁγιάζειν, or ἁγιάζεσθαι, doth not signify *to be freed from the power and dominion of sin*, but *from the guilt of it;* as is proved, note on ix. 13.: and this is farther proved, from the means of this sanctification, viz. *the oblation of Christ's body*, that being offered as a *piacular victim*, to purge us from the guilt of sin, and from the condemnation due unto us for it: nor doth the apostle here understand the oblation of Christ's body in the heavens for us, that being properly his intercession, but the oblation of his body on the cross, and his sufferings. (Heb. ii. 10, 11. xiii. 12.) And, lastly, this being effected by the oblation of Christ's body, ἐφάπαξ, *once for all;* as it restrains the word to his oblation on the cross, which was but once performed, and is past (whereas his appearance in the heavens for us is still present and perpetual), so doth it perfectly overthrow the pretended *sacrifice of the mass:* for, *if by this one oblation he hath perfected for ever them that are sanctified*, what efficacy can there be in this vain repetition of it? nay, must it not import, that remission of sins is not fully obtained for us by our Lord's sacrifice on the cross? for, saith the apostle, *where remission of these is, there is no more offering for sin*, (ver. 18.)

[11] Ver. 12. Εἰς τὸ διηνεκὲς, *For ever.*] By comparing this with ver. 14. *By one offering he hath perfected*, εἰς τὸ διηνεκὲς, *for ever them that are sanctified*, and with ver. 1. where it is denied that the legal sacrifices could, τελειῶσαι εἰς τὸ διηνεκὲς, *expiate sins for ever;* and from the stress the apostle here, (ver. 10.) and elsewhere, lays upon this προσφορὰ ἐφάπαξ, *oblation once for all*,—I imagine that these words may be better rendered thus, *This man, after he had offered one sacrifice for sin for ever, is sat down.*

[12] Ver. 14.] That τετελείωκεν εἰς τὸ διηνεκὲς is *to expiate sin for ever*, see note on ver. 1. and that the apostle here speaks of them who are sanctified by this expiation, hath been observed, note on ix. 13. as is apparent from the testimony of the Holy Ghost produced here to confirm this, *viz. That God would remember their sins no more*, (ver. 17.)

A question ariseth from ver. 4. and 11. Upon what ground it is here asserted, that *the legal sacrifices could never take away sin?* and wherein lies the difference, in point of expiation, between the *sacrifices of the law* and the oblation of *the body of Christ*, that one could purge the conscience from the sense of guilt, and take away sin for ever, and the other could not? "If all must be resolved into Divine appointment and Divine acceptation, how is it *impossible that the blood of bulls and goats should take away sin?* Was it not possible that God might have appointed and accepted of the life of a beast, instead of that of the greatest malefactor, who thereby might be freed, not only from a temporal, but likewise from the obligation to eternal death?" Now in answer to this question, I conceive, that Divine acceptation must neither wholly be excluded, nor wholly be assigned, as the cause that the oblation of our Saviour's body was thus available for that expiation of the guilt of sin, which could not be obtained by the legal sacrifices.

And, first, I say, Divine acceptation must not, yea, cannot wholly be excluded; for that would render the obla-

* Maim. More Nev. par. iii. cap. 32.

† Pug. Fid. par. iii. dist. 3. cap. 12. §. 14.

tion of our Lord's body, of what virtue soever it might be in itself, wholly unable to procure the pardon of our sin, and exclude all true remission and forgiveness of sin. For,

The punishment of another, being not the thing threatened or required, but only the death of the offender, can be of no avail to free the criminal from punishment, though he, that is the substitute, be never so able or so well inclined to suffer it; unless the governor, or he to whom the execution of the law belongs, be willing to accept of his vicarious punishment; and whensoever he is pleased, and sees just cause to do so, it is an act of grace and favour to the criminal, and a remission of his personal obligation to bear the punishment he had deserved. In punishments inflicted on the criminal, it is true, that so far as he suffers what the law exacts, so far doth he dissolve the obligation to further punishment, and so far must his punishment be inconsistent with remission; for *as far as any man is punished, he is not forgiven.* But by admission of another to suffer in our stead, we are as much forgiven as we could be, did he not suffer in our stead, because we are as much exempted from suffering any punishment on the account of our offences; and how can we be more forgiven, than we are by such an act as removes from us the whole punishment as much as if we had never offended? the vicarious punishment is indeed the motive and the procuring cause of this forgiveness, as it renders it consistent with the governor's honour, and with the *ends of government*, to grant it; but it takes off nothing from the freedom of the pardon.

Secondly, I add, That Divine acceptation must not be assigned as the only cause that the oblation of our Saviour's body was thus available for the expiation of the guilt of sin; for then no reason can be given, why he might not have accepted of the blood of *bulls and goats*, and much more the sufferings *of any ordinary man*, for the procuring our exemption from the guilt of sin; whereas two reasons have been already offered in the note on ii. 14. why the *blood of bulls and goats* could never take away sin; *viz.* first, because they were not of the same nature and original with man, who sinned, and so could not dissolve the debt his nature had contracted. Secondly, They never could procure for us a resurrection, and so they could not free us from that eternal death our sins deserved; nor could any mortal man do it, because he never could have power to raise his own body; only that Jesus who had *power to lay down his life, and take it up again* (who hath *life in himself*, and who can make *the dead hear the voice of the Son of man, and live*), can do this. Indeed, they could do nothing of that which was requisite, saith this Epistle, and the whole Scripture, for that end. But the great reason why the *blood of bulls and goats could never take away sins*, is this, that they could never answer the great ends of punishment, and thereby render it consistent with the honour of the governor, and with the ends of government, to admit the substitution of them in our stead. Now the ends which wise men do assign of punishments, are these:

First, Παράδειγμα, *That they who suffer, may be exemplary to others*, and may, by what they suffer, deter others from the commission of the like offences; by letting them, in their example, know what they must suffer, when the guilt of their own sins is laid upon them.

Secondly, Νουθεσία, *That the offender may learn wisdom, by the rod:* that the remembrance of what was suffered for it might prevent the repetition of his sin; and that he may be fitted to embrace that counsel of our Saviour, *Sin no more, lest a worse thing come upon thee.*

Thirdly, Τιμωρία, *The vindication of the prince's honour, and the preservation of the laws he hath established from contempt.* Now to apply this to our purpose, I say,

1. That by the obedience of our Lord Christ unto the death in our stead, these ends of punishment are very signally obtained, and that with more advantage to God's glory, than if the punishment of our offences had been inflicted upon us; and so God, by it, may be truly said to have been satisfied, seeing that justice, which consists in punishing for the transgression of a law, is truly satisfied, when all those ends, for which the punishment of the offender could be desired, are obtained.

2. I add, That none of these ends could be at all obtained by the suffering of *bulls and goats*, and not comparatively *by the sufferings of any mortal man whatsoever.* And,

First, God, by this dispensation, hath given us the best and most effectual example to deter us from sin: for three things only can be requisite to this end, *viz.* that the punishment of sin be insupportable, when we suffer it; inevitable, when we, by our rebellions, have made ourselves the vessels of God's wrath; and that we have a lively sense and deep impression of all this upon our spirits. Now,

The example of our Saviour's sufferings shews how insupportable the punishment will be, which justice will inflict upon the sinner; for if the apprehension of it produced such agonies and consternations in the soul of Christ, that God saw need *to send an angel* to support him under them, how must the sinner sink under that burden, when it is laid upon his shoulders! if he, who was *the well-beloved Son of God*, found it so dreadful to lie under the burden for some hours; to lie exposed for ever to it, must be far more intolerable: if the consideration of God's paternal love, and of the glorious issues of his sufferings, was scarce sufficient to support our Lord under the terrors of that cup; what will support the sinner, when he shall know himself to be the everlasting object of God's wrath!

This example also shews, that impenitent sinners cannot escape this wrath of God, since he inflicted so great a punishment on *the beloved of his soul*, when he became our surety. For if on this account *God spared not his only Son*, we may be sure he will not spare his stubborn enemies. With what strong cries, and with what earnestness, did our Lord pray to be *delivered from this cup?* and yet, when he had *made his soul an offering for sin*, thus did it *please the Lord to bruise him.* If then his ears were shut against the cries of his beloved Son, how can they be opened to the howlings of rebellious sinners? if God was pleased to lay so great a load on him who was but sponsor for our sins, their punishment cannot be milder who commit them. And,

Lastly, This example gives us the most lively sense and deep impression of these things, as being the most sensible demonstration of God's indignation against sin, which is recorded in the sacred writings. To find God *drowning the whole world*, and *raining fire and brimstone on Sodom and Gomorrah* for sin; to see the darling objects of his love, the Jewish nation, become for above seventeen hun-

dred years the objects of his sorest wrath, are instances sufficient to deter men from sin: but then to see God mix a cup so bitter, so full of gall and wormwood, for his own *innocent and well-beloved Son*, and make him drink it off, only because he undertook to be our surety; to see him lifted up upon the cross, the earth trembling under him, as if unable to bear his weight, the heavens darkened over him, as if shut against his cry, and all this because our sins did meet upon him,—is a sure and eminent demonstration of God's indignation against sin.

Secondly, Whereas inevitable ruin must have followed, upon the execution of the deserved punishment on the offender's person, God, by this method, hath taken a most excellent way for reformation of the sinner, which was the second end of punishment: for what can be a more effectual motive to abstain from sin, than this example, which so clearly represents the greatness of the provocation in the greatness of the punishment, and shews it is impossible that guilty persons should avoid the stroke of God's vindictive justice, or bear the weight of his almighty arm?

Thirdly, God, by this dispensation, hath sufficiently consulted the preservation of his honour, and secured the reverence and observation of his laws; which was the third great end of punishment. For,

God, by declaring thus, he would not pardon our offences, without this satisfaction made for the violation of his law, hath fully vindicated his institutions from contempt; seeing, by this example, he hath let all men know, that though he be a God of great long-suffering and mercy, he will *by no means clear the sinner*, or *suffer sin to go unpunished.*

Again, God, by this dispensation, hath vindicated his honour more than if he had destroyed the sinner; having more evidently shewed his hatred of, and great displeasure against sin, by punishing it so severely in his only Son, when he became our surety: for the greater the inducement is to remit the punishment of sin, the greater must be his hatred who inflicts it; that therefore this consideration, that he who suffered was his well-beloved Son, would not induce him to remit the punishment, must be the highest demonstration of his most perfect hatred of all iniquity.

But that none of those ends could be at all obtained by the substitution of a *bull*, or *goat*, or *ram*, to suffer in our stead, must be extremely evident, this being a substitution very supportable, especially by the rich, who very freely spend much more upon the satisfaction of their lusts, and who would therefore gladly buy a freedom to commit them at so small expense. This then would be so far from tending to reform the sinner, that it would rather be a great encouragement to him to continue in his evil courses, when he thus knew the damage would be very little to him; this also could not tend to the honour of the lawgiver, but rather would tempt men to conceive that his displeasure against sin could not be great, since he required so little to repair his honour; and that he was not much concerned for any satisfaction for the violations of his law, when such slight matters were by him thought sufficient expiations for them.

Moreover, the oblations of any ordinary man could not procure this expiation for us: 1. Because he could only suffer that punishment he had deserved, by his own sins: now evident it is, no satisfaction can be made by me for others, by suffering that which justice doth require me to suffer for my own offences. 2. Because he could not overcome death, he never could raise up himself from the grave, and so could not procure that redemption from it to another, which he could not obtain for his own self. Nor, 3. is it visible how he can serve the ends of justice, or of government, by doing so, more than the criminal himself would do by his own sufferings. For, 1. what great indication would it be of Divine hatred to sin, that he required only the death of a mortal man, to expiate the sins of the whole world? Or, 2. what discouragement could this afford to sinners from continuing in their evil courses, or what great dread of Divine vengeance? for if, as it was conjectured by most nations, the death of a malefactor might be sufficient for this purpose, what nation could ever want such expiations for their sins? or, if it were to be a good man, seeing they bore so great love to mankind in general, and to their country in particular, some of them would still be ready to offer their own lives for preservation of their nation: or how, by this, would God consult either the honour of his government, or secure the reverence and observation of his laws, by thus requiring only one criminal to suffer less than he himself deserved, to make atonement for the continual violations of his sacred laws by a whole nation, or even the whole race of men?

[13] Ver. 18. Οὐκ ἔτι προσφορὰ, &c. *No more offering for sin.*] From these and many other passages of this Epistle, the sacrifice of the mass, declared by the Trent council, sess. xxii. can. 2, 3. to be a *true and proper propitiatory sacrifice for sin*, is utterly overthrown. For, 1. from these words of the apostle, *It was not needful that he should offer himself often, for then must he have often suffered*, ix. 24—26. it is very evident, that Christ cannot offer himself but he must suffer: since then they dare not say that Christ suffers in the mass, neither can they say that Christ offers himself there. 2. From those words, *Without shedding of blood there is no remission*, ix. 22. it follows, either that the sacrifice of the mass must be a bloody sacrifice, and so Christ's blood must be as often shed as he is offered in the mass, or else that it obtaineth no remission of sin. 3. This follows from these words, *By one oblation he hath perfected, (i. e.* hath perfectly and fully expiated, and that) *for ever, them that are sanctified;* for what necessity of, what virtue can there be in, doing that again, which is perfectly and fully done already, and that for ever? And, lastly, where remission of sins is so obtained by *Christ's own oblation*, that God will *remember them no more*, there is, saith the apostle, *no more need of offering for sin;* but by the blood of Christ, the blood of the new testament, such remission is obtained, saith the same apostle, ix. 15. 17. *Ergo*, &c.

[14] Ver. 20. Ὁδὸν πρόσφατον, *A new way.*] The way into the highest heaven being before ἄβατος, *impassable*, saith Josephus; (see note on ix. 8.) there being no entrance for us into that place, till our *forerunner had entered into it*, vii. 20. till he had *purified* and *prepared it for us by his better sacrifice*, ix. 23. John xiv. 2. This was the doctrine of all the primitive Christians, that Christ, by his death, opened this veil for the just that were, from Adam, * ἀποκεκλεισμένοι, excluded from those blissful regions: † that διέσχισε φραγμὸν τὸν ἐξ αἰῶνος μὴ σχισθέντα, *he rent open the enclosure*

* Cyril. Hieros. cat. 4. p. 27.

† Thad. apud Euseb. Hist. Eccl. lib. i. cap. 13. p. 35.

which from the beginning had not been laid open. Hence Tertullian* saith, the patriarchs were "Dominicæ resurrectionis appendices," *the appendants of our Lord's resurrection;* and therefore, as καὶ ἔχοντες is here to be repeated from ver. 19. so the preposition διὰ, *through*, seems here not to denote the means, or the condition of entrance into the *holy of holies*, but rather the term to be passed through; as if he should have said, *We have a new way of entrance through the veil, now rent;* which, before it was so, hindered our entrance into that place; that is, through the flesh or body of Christ broken upon the cross, and so letting out that blood which procures that entrance, as the blood the high-priest carried with him procured his entrance, ix. 7.

[15] Καὶ ζῶσαν, *And living way:*] That is, ζωοποιοῦσαν, *leading to* and *giving life*, saith Grotius. He dying for us, that *we might live through him*, 1 John iv. 9. Thus *the bread of life*, John vi. and *the word of life*, Acts v. 20. Phil. ii. 16. is the bread and word giving life, in opposition to the dead shadows of the law, saith Dr. Hammond, or the sacrifices prescribed by it, all whose virtue was in their death; we being reconciled *by the death of Christ*, but *saved by his life;* (Rom. v. 10.) our access to these mansions being obtained by this *forerunner*, made *higher than the heavens*, (vii. 26.) made *a priest there, after the power of an endless life*, (ver. 16.) and therefore *able to save us to the uttermost, because he lives for ever, there to make intercession for us*, (ver. 25.)

[16] Ver. 21. *A high-priest.*] *i. e.* A high-priest so merciful, and able to help us when tempted, and so faithful in the performance of his office, (ii. 14.)

[17] Ver. 22. Ἐῤῥαντισμένοι τὰς καρδίας, &c. *Having our hearts sprinkled from an evil conscience*, &c.] Here is a manifest allusion to the things requisite to procure to a defiled Jew admittance to God's sacred presence in the temple or the tabernacle. The Jewish maxim saith, that *the very root and essence of the sacrifice was sprinkling of blood;* and therefore, on the great day of expiation, the *bullock* for the sin-offering, and the *goat* for the sin-offering, which was brought in to make atonement in the *holy place for the people*, was *sprinkled before the mercy-seat seven times*, (Lev. xvi. 14, 15. 27.) and so they were made *clean from all their sins* before the Lord, (ver. 30.) and admitted again into the *tabernacle of the congregation*, from which they were excluded till this sprinkling was performed, (ver. 17.) Again, when the Israelites were in a great fear, that by coming near the tabernacle they should be consumed, saying, *Behold, we die, we perish: whosoever cometh any thing near unto the tabernacle of the Lord, shall die;* (Numb. xvii. 12, 13.) God appoints the water made of the *ashes of the red heifer*, to *cleanse them from those legal impurities*, which rendered them unfit to come into his tabernacle, and made it dangerous for them to approach unto it, styling it on that account a *purification from sin;* (ver. 9.) and this water was to be *sprinkled on the unclean*, and he was to *wash his clothes, and bathe himself in water*, and being thus purified, might come into the sanctuary: (ver. 19, 20.) this *sprinkling of the blood and water, sanctifying to the purifying of the flesh.* (Heb. ix. 13.) *Let us therefore*, saith the apostle, *who have* (not our flesh only, but) *our consciences purified from the guilt of sin, by the sprinkling* (not of the blood of bulls and goats, but) *of the blood of Christ*, and *have our high-priest still presenting this blood before the mercy-seat*, and who have *our bodies washed with the pure water of baptism, the laver of regeneration* (as the clothes and bodies of the unclean were with fountain-water), *draw near to God with greater freedom than they could.*

[18] Ver. 25. Ἡμέραν, *The day approaching.*] *i. e.* The day of the Lord's coming to destroy the unbelieving Jews, and to execute his vengeance on them, for rejecting and crucifying their Messiah, styled by St. Luke, 'the *days of vengeance*, xxi. 22. ἡμέρα τῆς εἰσόδου αὐτοῦ, *the day of the Lord's coming, which who can bear?* saith the prophet, Mal. iii. 2. ἡμέρα καιομένη ὡς κλίβανος, *the day burning like an oven;* ἡμέρα ἡ ἐρχομένη, *the day coming that shall so burn up them that do wickedly, as not to leave them root or branch;* ἡμέρα Κυρίου ἐγγίζουσα, *the day of the Lord drawing near, when all the inhabitants of the land shall tremble*, Joel ii. 1. μεγάλη ἡ ἡμέρα Κυρίου καὶ ἐπιφανὴς, *the great and terrible day of the Lord*, ver. 11. 31. ἡμέρα αὐτοῦ, *the day of the Son of man.* That this is the meaning of the place, will appear from the scope of the apostle, which is to terrify them he writes to, by the consideration of that dreadful day of vengeance threatened to the unbelieving Jews, not only by our Lord, but their own prophets, and now near at hand; as it follows from ver. 26. to 32.

[19] Ver. 26. Ἑκουσίως γὰρ ἡμαρτανόντων ἡμῶν, *For if we sin wilfully.*] That these words do not concern every sin committed knowingly against the laws of Christ, but only such as do consist in apostatizing from the faith after we have received the knowledge of it, and rejecting him as our prophet and lawgiver, will appear, 1. from the parallel place, vi. 4—6. for they who there *cannot be renewed unto repentance*, are they who *fall away* from the faith, after they have been *enlightened*, &c. which plainly answers to these words here, they *who sin wilfully, after they have received the knowledge of the truth;* they are there said to *crucify afresh the Lord of life*, and *to put him to an open shame;* yea, to *fall away after they have tasted of the heavenly gift, and have been made partakers of the Holy Ghost;* which always answers to the *trampling under foot the Son of God*, and *the doing despite to the Spirit of grace.* 2. From the instances produced out of the Old Testament: for the argument used, ver. 28. from the comparison of him *who despised Moses's law*, and therefore was to *die without mercy, under the hand of two or three witnesses*, Deut. xvii. 6. plainly concerns them only who transgressed God's covenant, by going *and serving other gods*, ver. 2, 3. And as for those who sinned *voluntarily*, or *with a high hand, under the law*, and so were to be *cut off*, and have no sacrifice allowed to expiate their sin, (Numb. xv. 30, 31.) they were such as *blasphemed* or *reproached the Lord, i. e.* revolted from, and would not own him as their governor; they despised *the word of the Lord;* they made the covenant given in Sinai void, by contemning the authority by which it was enjoined, as the Hebrew signifies, and so they were indeed apostates from God. 3. From the preceding exhortation, ver. 25. *not to fall off from the assemblies of Christians;* and the following, *not to cast away their confidence*, ver. 35. *not to draw back from the faith*, ver. 38. *it being better not to have known the way of righteousness, than, having known it, to depart from the holy commandment delivered to them*, 2 Pet. ii. 21. and, lastly, from the ex-

* De Anim. cap. 55. See Petav. de Incar. tom. ii. lib. xiii. cap. 16—18.

pressions used, ver. 29. which can agree to none besides apostates from the Christian faith: for, to *tread the Son of God under foot*, must surely signify the extremest contempt that can be cast upon him; *to count the blood of the covenant* (by which we are purified) itself, κοινὸν, *unclean*, and *polluting*, can be only done by him who looks on Christ, not as the *Saviour of the world* by it, but as one who deserved to suffer what from the Jews he did: and to *do despite to the Spirit of grace*, cannot well signify less than that which our Lord styles *the sin against the Holy Ghost*, which men cannot commit, and in their hearts continue Christians.

[20] Ver. 29. Ἐν ᾧ ἡγιάσθη, *By which he was sanctified.*] That this refers, not to Christ sanctifying himself, or offering himself as a *piacular victim* for us, (John xvii. 19.) but to him who *counted this blood an unholy thing*, seems clear, first, from the constant usage of this phrase in this Epistle, where *he that is sanctified* is he *that is purged from the guilt of sin*, ii. 11. and in this very chapter, where it is said, ver. 10. that we are ἡγιασμένοι, *sanctified by the oblation of the body* [or, the blood] *of Christ*; and, ver. 14. that *by one oblation he hath perfected for ever* τοὺς ἁγιαζομένους, *them that are sanctified*. Secondly, From the phrase, *the blood of the* [new] *covenant*; *i.e.* of that covenant in which God *promises to be merciful to our iniquities, and remember our sins no more*, viii. 12. x. 17. Thirdly, Because, though Christ is said to *sanctify* himself, yet is he never said *to be sanctified*, but only ἁγιάζειν τὸν λαὸν, *to sanctify the people by his own blood*, xiii. 12. (See the reading justified, Examen Millii.)

[21] Ver. 30. *Saith the Lord*, λέγει Κύριος.] These words are not to be found in many manuscripts; they are not in the Vulgar, Syriac, or Ethiopic version; not in the original, or in the Septuagint; and therefore seem to have crept in here from Rom. xii. 19. where, instead of οἴδαμεν γὰρ τὸν εἰπόντα, *we know him that speaketh*, we find, γέγραπται γὰρ, *for it is written*; which reading Chrysostom here hath, and without these words the sense runs better.

[22] *And again:*] Not Psal. cxxxv. 14. the words there being taken from Deut. xxxii. 36. but in the same place, or in the following verse. So, ii. 13. *I will put my trust in him*, Isa. viii. 17. Καὶ πάλιν; *and again*, ver. 18. *Behold, I and the children which God hath given me.*

[23] Ver. 34. Τοῖς δεσμοῖς μου, *My bonds.*] Were this certainly the true reading, it would fairly prove St. Paul the author of this Epistle; but the other reading, Τοῖς δεσμοῖς συνεπαθήσατε, *you had compassion of them that were bound*, is more likely to be the true reading; for so reads the Alexandrian and two other manuscripts, the Syriac, the Vulgar Latin, and St. Chrysostom.

Γινώσκοντες ἔχειν ἐν ἑαυτοῖς κρείττονα ὕπαρξιν ἐν οὐρανοῖς, καὶ μένουσαν.] Note that Origen, in his book De Martyrio, omits the words ἐν ἑαυτοῖς, that Clemens of Alexandria* reads ἐπ' ἑαυτοὺς, that some read instead of it ὑμᾶς, and that all the ancient versions follow this reading. Note also, that all the Greek fathers read ἐν οὐρανοῖς, which two various readings make the Greek run clear and smooth. (See Examen Millii in locum.)

[24] Ver. 36. Τὴν ἐπαγγελίαν, *The promise.*] That is primarily the *recompence of reward*, mentioned ver. 35. So, xi. 39. ἐπαγγελία, the promise, is the same with *the recompence of reward*, ver. 26. *the things not seen*, but *hoped for*, which are the objects of our faith, ver. 1. But then this Epistle being directed to the believing Jews, who had both from their prophets and from our Lord a promise, that *in the great terrible day of the Lord, whosoever should call upon the name of the Lord should be saved*, Joel ii. 32. and that the εὐαγγελιζόμενοι οὓς Κύριος προσκέκληται, i. e. *they, whom the Lord hath called by his gospel, should be delivered*, ibid. that when the day was to come that *burned like an oven, then was the Sun of righteousness to rise on them that feared him, with healing on his wings*, Mal. iv. 1, 2. that *he who endured to the end shall be saved*, Matt. xxiv. 13. and to whom it was said, Hab. ii. 3, 4. The vision is, עוד למועד, *yet for a time* then, now *for a very little time*, ὑπόμεινον αὐτὸν, *with patience wait for him* [the Messiah, say the Jews], *for he that cometh will come, and will not tarry: wait for him*, say the Jews,* לקבל שכר, *to receive your reward.* Christ also having taught them by a parable, that God would come, ἐν τάχει, *speedily to avenge his elect who cried unto him*, under persecutions, *day and night*, (Luke xviii.) I believe, that the receiving this promise verified to them, which tended so exceedingly to confirm their faith, might be here intended, especially if we consider, that the apostle could not properly affirm of our Lord's coming to judgment, that it was μίκρον ὅσον ὅσον, *a very very little while, and he would come, and would not tarry.*

[25] Ver. 37. Ὁ ἐρχόμενος.] This is the peculiar title given to the Messiah by the Jews, as we learn from the Baptist's question to him, Σὺ εἶ ὁ ἐρχόμενος; *Art thou he that should come, or look we for another?* (Matt. xi. 3.) and from the hosannas of the Jews, sung to him in these words, *Blessed be,* ὁ ἐρχόμενος, *he that cometh in the name of the Lord.* (Matt. xxi. 9.) And the Jews do not only interpret this passage of him, but also encourage themselves to wait for him, by this very argument of the apostle, לב קלשכר, that *they may receive their reward*; for *blessed* (say they †) *are all that hope in him.* (Isa. xxx. 18.)

[26] Ver. 38. Ὑποστείληται, *If any man draw back.*] The reverend Dr. Hammond hath shewed from Phavorinus, and from Acts xx. 20, 21. Gal. ii. 12. that this word signifies to *draw back, refuse*, and *fly from* a thing; and so the object of it being here faith, must signify, his flying from, and drawing back from the faith, or refusing still to profess it; and, as it follows, must be *his drawing back unto perdition*; and because this is done usually from fear of persecution, hence it is joined with fear, Gal. ii. 12. Peter ὑπέστελλεν ἑαυτὸν, *withdrew himself, fearing the circumcision*; and sometimes is put to signify *fear*: so, Deut. i. 17. μὴ ὑποστείλῃ πρόσωπον ἀνθρώπου, *you shall not be afraid of the face of man*; and because men's cowardly fears make them to hide, dissemble, and play the hypocrite, hence it is reckoned by Julius Pollux,‡ among the words which signify to *conceal* and *hide*; and by Hesychius and Suidas is rendered, ὑποκρίνεται, δολιεύεται, *he plays the hypocrite, and deals deceitfully*; all which, in things which do respect our God and our religion, are pernicious to the soul; especially if we consider, *that he that draws back* stands opposed, ver. 39. to him that *believeth*, and therefore is an *un-*

* Strom. iv. p. 514.

* See Pag. Fid. p. 212. 742. † Ibid. p. 212. 554. 742.
‡ Lib. vi. cap. 53. p. 323. lin. 41.

believer; and, ver. 38. *to him that liveth by his faith,* and therefore can have none, or only *a dead faith:* and, lastly, that God here solemnly declares, *his soul shall have no pleasure in him,* and then he must still lie under his sad displeasure.

Note, secondly, that ἐὰν δὲ ὑποστείληται refers plainly to *the just man,* the man *who lives by his faith;* and in the prophet, to him that is with faith and patience to wait for the accomplishment of the vision; and, ver. 39. the ὑποστειλάμενος, *the drawer back* stands opposed to him that *believeth to the salvation of the soul.* The words do therefore plainly suppose, that *the just man who liveth by* that *faith,* in which, if he persisted, he would *save his soul,* may *draw back unto perdition.* And this is also evident from the ensuing words, *My soul shall take no pleasure in him,* for they do plainly intimate, that God took pleasure in him before his drawing back; for otherwise this threat would signify nothing, the Lord taking pleasure in no man but in just men only, and such as *live by faith.*

Note, thirdly, that ἐὰν δὲ may be rendered not hypothetically, *and if,* but "cum vero semet subtraxerit," *but when he shall draw back;* which I have shewn to be the common import of the Greek ἐὰν, note iii. 15. But if we read them hypothetically, the supposition cannot be of a thing impossible; for then God must be supposed to speak thus, *If the just man do that which I know is impossible for him to do, and which I am obliged by promise to preserve him from doing, my soul shall have no pleasure in him;* which is to make God seriously to threaten men for such a sin, of which they are not capable, and of which they are engaged to believe they are not capable, if they believe the doctrine of *perseverance, and so to threaten them to none effect.*

CHAP. XI.

1. NOW *(the)* faith *(by which the just man lives,* x. 38.) is the [1] substance *(or, the firm expectation)* of things hoped for, the evidence of things not seen *(i. e. by which we are confirmed in the truth of them).*

2. For by it the elders *(i. e. the fathers before and since the flood)* obtained a good report *(or, testimony from God, left on record in the holy Scriptures).*

3. Through *(that)* faith *(which is the evidence of things not seen)* we understand that the worlds *(the lower, middle, and superior worlds,* see note on i. 2.) were framed [2] by the word of God; so that *(the)* things *(of them)* which are seen were not made of things which do *(did then)* appear, *(but,* ἐκ τῶν ἀοράτων, *of things not then visible,* Gen. i. 2.)

4. By faith Abel offered to God [3] a more excellent sacrifice than *(that of)* Cain, by which *(faith)* he obtained witness *(i. e. a testimony from God)* that he was righteous *(or, accepted by him),* [4] God testifying *(his acceptance)* of his gifts: and by it he being dead yet speaketh *(i. e. declareth by his faith, that God is a rewarder of the righteous, though they die).*

5. By *(virtue of this)* faith *(that God would reward those that serve him, though in this world he might not do it,)* Enoch was translated that he should not see death: and [5] was not found *(on earth),* because God had translated him *(from it):* for before his translation he had this testimony *(from God,* Gen. v. 22. 24.) that he pleased God.

6. [6] But without *(this)* faith it is impossible to please him: for he that cometh to God *(in a way of duty)* must believe that he is, and that he is a rewarder of them that diligently seek *(to please)* him. *(To believe that he is, relates to that faith which is the evidence of things not seen; for God is invisible: to believe that he is a rewarder to that faith which is the expectation of things hoped for.)*

7. By faith Noah being warned by God of things not seen as yet *(i. e. of a future deluge),* moved with fear *(of what God threatened),* prepared an ark to the saving of his house *(from that deluge);* by the which he condemned the *(old)* world *(which would not believe his prediction of this deluge),* and became [7] heir of the righteousness which is by faith.

8. By faith *(in God's promise)* Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went, *(no, not so much as what the land of promise was; God's first command unto him being only this, Get thee into a land which I shall shew thee,* Gen. xii. 1.)

9. By faith (Gen. xii. 7. 13. 15.) he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise, *(it being renewed to Isaac,* Gen. xxvi. 3. *and to Jacob,* Gen. xxviii. 13.)

10. [8] For *(God having said unto him, I am thy shield, and thy reward shall be exceeding great,* Gen. xv. 1.) he looked for a city which hath foundations *(a heavenly one,* ver. 16. *which cannot be shaken,* Heb. xii. 28.) whose builder and maker is God, *(it being not a building made with hands, as those on earth, but eternal in the heavens,* 2 Cor. v. 1. Heb. ix. 11.)

11. By faith also Sarah herself *(who at first believed not,* Gen. xviii. 12. *after that the Lord had renewed the promise to her, saying, At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son,* ver. 14.) received strength to conceive seed, and was delivered of a child when she was past *(the ordinary)* age *(of bearing children),* because she judged him faithful who had promised.

12. Therefore sprang there even of one, and him as good as dead *(his body being dead, and the womb of Sarah dead, as to the procreation of children,* Rom. iv. 19.) so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable, *(according to God's promise,* Gen. xv. 5. xxii. 17.)

13. These all *(forementioned that died, or all these patriarchs)* died in faith, not having received the [9] promises, but having seen them afar off, and were persuaded of them, and embraced them *(as certain),* and confessed that they *(themselves)* were *(only)* strangers and pilgrims on the earth.

14. *(I say, they died in faith, or in firm expectation, not only of these temporal, but of spiritual and heavenly promises:)* for they that say such things *(viz. that they, even in the land of promise, are pilgrims and strangers,)* declare plainly that they seek a country *(where they may rest and dwell, when this their pilgrimage on earth is ended).*

15. And truly if they had been *(only)* mindful of that country from whence they came out, they might have had opportunity to have returned *(to it, i. e. from Canaan and Egypt, to Ur of the Chaldeans).*

16. But now *(by this professing themselves strangers and pilgrims upon earth, they declared that)* they [10] desire a better country, that is *(not one on earth, where they profess they are but strangers, but)* a heavenly: wherefore *(the)* [11] God *(of heaven)* is not ashamed to be called their God *(and to own them as their sons and children);* for he prepared for them a *(heavenly)* city.

17. By faith *(in God's power,* ver. 19.) Abraham, when he was tried, [12] offered up Isaac, *(laying him upon the wood, which was upon the altar,* Gen. xxii. 9.) and he that had received the promises *(of a numerous seed to issue from him)* offered up his only-begotten son,

18. *(Even him)* of whom it was said *(by God),* That in Isaac shall thy seed be called:

19. Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure, *(i. e. from his own dead body, and the dead womb of Sarah,* Rom. iv. 19.)

20. By faith *(or, a firm expectation that God would make good his benediction)* Isaac [13] blessed Jacob and Esau concerning things to come, (Gen. xxvii.)

21. By *(the like)* faith Jacob, when he was dying, blessed both the sons of Joseph; [14] and worshipped *(God, leaning)* upon the top of his staff *(by which he was supported from falling).*

22. By faith Joseph, when he died, made mention of the departing of the children of Israel *(out of Egypt, saying, God will surely visit you, and bring you out of this land,* Gen. l. 24.) and gave commandment concerning his bones *(that they should be carried with them when they returned to Canaan,* ver. 25. *which was an evidence of his faith in the promise of God).*

23. By *(the)* faith *(of his parents, that God would send them a deliverer,)* Moses, when he was born, was hid three months of his parents, because they saw he was [15] a proper (Gr. *comely)* child *(and therefore hoped he might be that deliverer God had promised);* and *(therefore)* they were not *(so)* afraid of the king's commandment *(as to deliver him up to be slain).*

24. [15] By faith *(in God's promise of a deliverance out of Egypt,)* Moses, when he was come to years *(of discretion),* refused to be called the son of Pharaoh's daughter;

25. Choosing rather *(by his owning himself to be one of them)* to suffer affliction with the people of God, than to enjoy *(in Pharaoh's court)* the pleasure of sin for a season;

26. Esteeming the [17] reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the [18] recompence of the reward.

27. By faith he forsook Egypt, [19] not fearing the wrath of the king *(when he pursued after him,* Exod. xiv. 13.) for he endured, as seeing him *(present with them)* who is invisible, *(and therefore said unto the people,* ver. 30. *Fear ye not, stand still, and see the salvation of God,* Exod. xiv. 14.)

28. Through faith *(in God's promise, that upon seeing the blood of the paschal lamb upon the upper door-posts, and the two side-posts of the houses of the Israelites, he would pass over them, when he slew the first-born of the Egyptians,* Exod. xii. 13. 23.) he kept the Passover, and *(observed)* the sprinkling of *(the)* blood *(of it; and this he did)* lest he that destroyed the first-born (see note on 1 Cor. x. 10.) should touch them.

29. By faith they passed [20] through the Red Sea as by dry land: which the Egyptians assaying to do were drowned.

30. By faith *(in God's promise,* Josh. vi. 5.) the walls of Jericho fell down, after they were compassed about seven days.

31. [21] By faith the harlot Rahab perished not with them that believed not, *(which faith she testified)* when she had received the spies with peace.

32. And what shall I more say? for the time would fail me *(should I proceed)* to tell of Gideon, *(who, through faith, overthrew the Midianites,* Judg. vii.) and of Barak, *(who slew the Canaanites,* Judg. iv.) and of Samson *(who vexed the Philistines),* and of Jephthae *(who slew the Ammonites,* Judg. xi. *and)* of David also, and Samuel, and of the prophets:

33. Who through faith subdued kingdoms *(as Joshua and David did),* wrought righteousness *(as Abraham,* Gen. xv. 6. *Phinehas,* Psal. cvi. 30. *or turned the people from idolatry into the way of righteousness, as Samuel,* 1 Sam. xii. *Elijah,* 1 Kings xviii. 39.) obtained promises *(as Abraham and David),* stopped the mouths of lions *(as Daniel),*

34. Quenched the violence of fire, *(as the three children,* Dan. iii. 17.) escaped the edge of the sword, *(as David the sword of Goliath,* 1 Sam. xvii. 46, 47. *and of Saul; the Jews, the sword of Haman,* Esth. iv. 14. *Elijah, the sword of Ahaziah,* 2 Kings i. 15.) out of weakness were made strong, *(as Gideon with his three hundred men,* Judg. vii. 15. *Samson,* Judg. xvi. 28. *Jehoshaphat,* 2 Chron. xx. 12. *Jonathan,* 1 Sam. xiv. 12. *Job and Hezekiah,* 2 Kings xix.) waxed valiant in fight *(as Joshua, Gideon, David),* turned to flight the armies of the aliens *(the Maccabees).*

35. Women received their dead raised to life again, *(the widow of Zarephath,* 1 Kings xvii. 20. *the Shunammite,* 2 Kings iv. 36.) and others were tortured *(Eleazer,* 2 Macc. vi. 28.) not accepting a deliverance; (ver. 26. 30.) that they might obtain a better resurrection, (2 Macc. vii. 9. 11. 14. 23. 29. 36.)

36. And others had trial of cruel mockings (2 Macc. vii. 7. 10.) and scourgings, (μαστιγούμενοι, Josh. xii. 7. 2 Macc. vi. 30. vii. 1. 37.) yea, moreover of bonds and imprisonment *(as Joseph, Samson, Jeremiah):*

37. They were stoned, *(as Zechariah,* 2 Chron. xxiv. 21.) they were sawn asunder, (σώματα λυμαινόμενοι. Josh. ibid. *Isaiah, by Manasseh;* see Buxt. Lex. p. 1360.) [22] were tempted, *(or,* ἐπυράσθησαν, *they were scorched and fried,* 2 Macc. vii. 5.) were slain with the sword: (1 Macc. ii. 38.) they wandered about in sheep-skins and goat-skins; *)Elijah,* 1 Kings xiii. 19. 2 Kings ii. 8. 14.) being destitute, *(as Elijah when fed by crows,* 1 Kings xvii. 4.) afflicted, tormented; (Gr. *evilly entreated,* 1 Kings xix. 10.

38. *And though they were men)* of whom the world was not worthy; *(yet)* they wandered in deserts, (1 Macc. ii. 29.) and in mountains, (ver. 28.) and in dens and caves of the earth, (2 Macc. vi. 11.)

39. And these all, having obtained a good report through faith, (μαρτυρηθέντες, *having obtained a testimony from God, or from his Word, that they pleased him through faith; notwithstanding)* [23] received not the promise *(of a heavenly country,* ver. 13. 16. *not the recompence of reward,* ver. 26. *not the better resurrection,* ver. 35.)

40. God having provided (Gr. *foreseen)* [24] some better things for us *(and so deferring the completion of that pro-*

mise till we also should be made partakers of it), [25] that *(so)* they without us should not be made perfect.

ANNOTATIONS ON CHAP. XI.

[1] Ver. 1. Ὑπόστασις τῶν ἐλπιζομένων.] The word ὑπόστασις, in the Old Testament answers either to the Hebrew תקוה, which signifies *expectation,* as Ruth i. 12. Ἔστι μοι ὑπόστασις; *Have I any expectation of a husband?* Ezek. xix. 5. ἀπώλετο ὑπόστασις αὐτῆς, *her expectation was lost:* or to the word תוחלת, which is of the same import, as Psal. xxxix. 7. Ἡ ὑπόστασίς μου παρὰ σοί ἐστι, *My expectation is from thee,* Psal. lxxxix. 47. It also bears the same sense in the New Testament, signifying there a confidence of expectation, as 2 Cor. ix. 4. Lest we should be ashamed, ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως, *in this confidence of boasting:* and, xi. 17. *That which I speak, I speak not after the Lord, but as it were foolishly,* ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως, *in this confidence of boasting:* and in this Epistle, iii. 14. *We are made partakers of Christ, if we hold,* τὴν ἀρχὴν τῆς ὑποστάσεως, *the beginning of our confidence firm to the end.* And this import of the word accords best with the instances of this faith that follow, they being such as generally consisted in the expectation of some future good, which, saith the apostle, they have not yet received completely, ver. 39. Hence it is that I render the words thus, *Faith is the confidence, or firm expectation, of things hoped for.*

[2] Ver. 3. Ῥήματι Θεοῦ, *By the word of God.*] That is, as the comparing this with i. 3. shews, *by the word of the Divine* Λόγος. So Philo, speaking of the framing of the heaven and earth, saith, Τῷ γὰρ περιφανεστάτῳ καὶ τηλαυγεστάτῳ ἑαυτοῦ λόγῳ ῥήματι ὁ Θεὸς ἀμφότερα ποιεῖ, *God hath made them both by his illustrious and splendid Logos, with a word.* (Leg. Alleg. lib. i. p. 33. G.) And of Moses he saith, That dying, he did not, ἐκλείπειν, *cease to be, nor was he gathered to the most,* as others, ἀλλὰ διὰ ῥήματος τοῦ αἰτίου μετανίσταται, δι' οὗ καὶ ὁ σύμπας κόσμος ἐδημιουργεῖτο, *but he was translated by the word, or command, of that Cause by which the whole world was made.* (L. de Sacrif. Abel et Cain. p. 102. C.) Now, whether this ῥῆμα be the word of the Father speaking to the Son or Logos, or the word of the Λόγος, saying, *Let them be made, and they were made,* it is hence evident that this Logos must be a person, and not an attribute. (See the note on Heb. i. 3.)

[3] Ver. 4. Πλείονα θυσίαν, *A more excellent sacrifice.*] Philo, in his discourse on this subject, De Sacr. Cain et Abel, p. 107. makes the defect of Cain's sacrifice to consist in two things; first, that he did not offer it soon enough, but μεθ' ἡμέρας, *after certain days:* secondly, that he did not offer the first-fruits of the earth, as did Abel of the first-fruits of his sheep, but only of the fruits; but there is no ground for either of these things in the text, which seems to intimate, that they both offered at the same time; nor doth it say that Cain offered not of the first-fruits of the earth. The apostle here plainly discovers, that the thing which gave the preference to Abel's sacrifice above that of Cain's was his faith, *viz.* that *faith which is the substance of things hoped for,* or his expectation, or persuasion, that God would certainly reward those who diligently endeavour to please him in this or in the other world. Accordingly the Targum of Jerusalem, and Jonathan B. Uziel, upon the place, declare, *That Cain denied that there would be any future judgment or reward hereafter to the just, and that Abel did maintain the contrary, that there should be a future recompence for the righteous:* and this he, being dead, yet preaches by his faith; for this faith, which God so signally approved of, and confirmed with so great a testimony, he will not suffer to go unrewarded, as he must do in one so quickly slain, because God thus preferred his sacrifice before his brother's, if he did not reward him in the other world. And therefore Philo says, that *seeming to die, as to this corruptible life,* ζῇ τὴν ἄφθαρτον, καὶ τὴν ἐπὶ Θεῷ ζωὴν εὐδαίμονα, *he lived the incorruptible and blessed life in God.* (L. quod Deter. &c. p. 127. C. D.) To say, as do the fathers, *He yet speaketh, because he is still celebrated in the world,* is to say nothing proper to Abel, that being also true of all the other patriarchs; and to refer this to *the cry of his blood for vengeance,* is to refer to that which seemeth not to be the commendation of his faith, by which the apostle here declares he speaketh.

[4] Μαρτυροῦντος, *God testified upon his gifts.*] That is, saith Theodotion, ἐνέπρησε, *he caused fire to descend from heaven, and consume his sacrifice,* and thereby testified his acceptance of it: so he discovered his acceptance of the sacrifice of Abraham, Gen. xv. 17. and of the sacrifices of Aaron, Lev. ix. 24. of Gideon, Judg. vi. 21. of David, 1 Chron. xxi. 26. of Solomon, 2 Chron. vii. 1. and of Elijah, 1 Kings xviii. 38. And accordingly the prayer of the Israelites for their king runs thus, *The Lord remember all thy offerings, and turn to ashes thy burnt-sacrifice,* Psal. xx. 3. To this agrees the interpretation of R. Solomon and Aben Ezra, among the Jews; of Œcumenius and Theophylact on the place: and St. Jerome * confirms it by this inquiry, *Whence could Cain know that God accepted the sacrifice of Abel, and rejected his, if the interpretation of Theodotion was not true?*

[5] Ver. 5. Οὐχ εὑρίσκετο, &c. *Was not found on earth, because God had translated him.*] God killed him not, saith Onkelos: and this we may sufficiently learn from the story, Gen. v. for of all the rest mentioned in that chapter, it is said *they died;* but of him this is not said, but only that *he was not, because God took him,* ὅτι μετέθηκεν αὐτὸν ὁ Θεὸς, *because God translated him,* saith the Septuagint, the book of Wisdom, and the son of Sirach. (Wisd. iv. 10. Ecclus. xiv. 44.) Moreover, it is said of Noah and of Abraham, that *they walked with God,* Gen. vi. 9. xvii. 1. but it is not said that *they were not, because God took them;* this phrase must therefore import something which happened not to them: many of the Hebrew doctors say, that he was taken into heaven, or into paradise; *He was taken into heaven by the Word of the Lord,* saith the Targum of Jonathan; *He was translated into paradise,* say the Arabic and Ethiopic versions; *God shewed him the tree of life,* say R. Menechem and Zoar, in 2 Kings ii. 1. *He translated him into paradise,* say Kimchi and Menasseh ben Israel.† Hence Munster on the place speaks thus, "Asserunt nostri hunc Enoch cum corpore et anima translatum esse in paradisum." To be translated, saith Philo, ‡ is μετοικίαν στείλασθαι τὴν ἀπὸ θνητοῦ βίου πρὸς τὸν ἀθάνατον, *to go from this mortal to an immortal life.* The same was the opinion of the ancient fathers, of Irenæus, § and of Pseudo-Justin, ‖

* Trad. Heb. sup. Gen. tom. iii. p. 70. lit. K.
† De Fragil. Human. §. 12.
‡ De Nom. Mut. p. 812. B.
§ Lib. iv. cap. 30. lib. v. cap. 5.
‖ Resp. ad qu. 85.

who saith, that *they who rose with Christ are with Enoch and Elias, ἐν τῷ παραδείσῳ, in paradise.* See others cited for this opinion by Feuardentius upon Irenæus. Note, lastly, that this translation into paradise was the fruit of his faith, that faith which was *the expectation of things hoped for,* and that God would reward his diligence in seeking him: for since he by this faith *obtained this testimony, that he pleased God,* God could not take him hence in displeasure, but out of favour to him.

[6] Ver. 6.] In this sixth verse we have the heathen's creed, that *God is, and that he is the rewarder of them that diligently seek him;* without which the apostle declares, 1. That it was impossible for them to please God, and so God must either have laid upon them no obligations to please him, or required what he knew to be impossible, or given them sufficient means to know this. 2. That they could have no sufficient motives to serve him, or to come unto him in expectation of his blessing upon them that did so, and therefore the heathens embraced this as a principle of natural religion, *That God could not suffer it to go ill with good men, either in life or death,* but would be sure to take care of and provide good things for them. Thus Socrates * requests his judges to receive this as a certain truth, that *a good man, living or dying, can be subject to no evil, because the gods never neglect his affairs;* and this is recommended by Cicero,† and by Jamblichus,‡ as the great principle which philosophy suggests as an encouragement to virtue; that "if we believe that nothing is concealed from God, we must believe that which happens to the friend of God, happens for the best; and that what seeming evils happen to him, will do him good, in this or in the other life. For he can never be neglected by the gods, who is desirous to be a virtuous and good man, and as like to God as he is able; but *περὶ τοῦ ἀδίκου τἀναντία τούτων δεῖ διανοεῖσθαι, of the wicked and unjust man we are to believe just the contrary.*" And this again Jamblichus § delivers us as a great principle of philosophy, that "if we believe there is a God, who is Lord of all things, we must own that whatsoever is good and honest must be asked of him, for all men give good things to them they love and rejoice in, and the contrary to them to whom they are disaffected, and therefore much more will the gods do so." Another principle, also founded in the nature of man, and laid down by them as the foundation of all religion, was this, That if piety were not advantageous to them, no man would embrace it, it being natural to all men to pursue their advantage, and to decline the contrary. So Arrian, ‖ upon Epictetus, lays down this for an axiom, that "if piety and profit did not go together, piety would be preserved in none; the reason is, because nothing is so natural to us as to affect and pursue our own advantage: so that if you place what is holy and just in that which profits, you preserve them; but if you separate what is honest from what is advantageous, you destroy what is just and honest, as being weighed down by profit." ¶ Simplicius adds,* "That where is profit, there we place our piety;" and thence infers, that "we cannot love, honour, and worship the Deity, whatsoever reasons may be alleged for so doing, if we conceive him hurtful, and not profitable to us, because every living creature flies what is hurtful, and the causes of it, and affects and follows what is profitable:" and this they learned from their master Epictetus,† who lays the foundation of all religion upon this principle, "That where profit is, there is piety:" and he, perhaps, from Plato, who lays it down for an axiom, that *τὸ μὲν ὠφέλιμον καλὸν, τὸ δὲ βλαβερὸν αἰσχρὸν, what was good was profitable, what evil hurtful.*

[7] Ver. 7. Κληρονόμος, &c. *Heir of the righteousness.*] *i. e.* Of the happiness promised to them who are justified by faith, or to persons who by faith had an hereditary right to it, *viz.* not only to the temporal salvation the ark afforded, but to that spiritual and celestial which the ark typified: (1 Pet. iii. 21.) *For being justified through faith, we are made heirs through hope of eternal life,* Tit. iii. 7. *Heirs of salvation,* Heb. i. 14. *Heirs of the kingdom,* James ii. 5. (See note on Gal. iii. 29. and on Heb. i. 14.)

[8] Ver. 10. *Thy exceeding great reward.*] Thus the Jerusalem Targum, and that of Jonathan, interpret this phrase, *Fear not, the reward of thy work shall be great in the world to come.—So ought we* (saith Theophylact) *to look to things above, and make no great account of those on earth.*

Ver. 12. Καὶ ταῦτα.] Some manuscripts read τοῦτον, but all the Greek scholiasts read *καὶ ταῦτα,* being, according to the custom of the Greek language, used by way of amplification, and signifying *idque,* is well rendered by our translation, *and that.*

[9] Ver. 13. Τὰς ἐπαγγελίας, *The promises.*] Here note, that these words *καὶ πεισθέντες, and were persuaded,* are neither to be found in the ancient version, nor the Greek commentators. 2. That the promises here mentioned, as not received by these patriarchs, cannot be temporal promises: for *οὗτοι πάντες, all these,* as it cannot be referred to the whole Jewish offspring, since many of them, as the apostle has observed, iii. 18, 19. iv. 2. 6. 11. *died in unbelief;* so neither to Abraham, Isaac, and Jacob only: for 1. they are not all that died in faith; and, 2. the same is said of all in general, ver. 39. *οὗτοι πάντες, these all died in faith, not having received the promise.* Now we find no temporal promise made to Abel and to Enoch; and that temporal promise which God made to Noah, he fulfilled. 2. The text saith, *They embraced them, confessing they were strangers and pilgrims upon earth;* whence the apostle makes this inference, that *they sought another country, that is, a heavenly;* which makes it necessary to conceive, that the promises here mentioned, as not received, were, as Œcumenius saith, *τὰ οὐράνια, heavenly promises, τὰ περὶ τῆς βασιλείας τῶν οὐρανῶν, καὶ τῆς ἀναστάσεως, the promise of the kingdom of heaven and the resurrection,* saith Theophylact. Thus Philo ‡ saith, *Οἱ κατὰ Μωυσὴν σοφοὶ πάντες εἰσάγονται παροικοῦντες, All the wise men are introduced by Moses as*

* Apol. p. 31. D. et de Rep. cap. 10. p. 760. † Tusc. qu. 1. §. 82.

‡ Protrept. cap. 13. p. 84. § De vitâ Pythag. cap. 18. p. 89.

‖ Δεῖ τὸ σύνολον ἐκείνου μεμνῆσθαι, ὅτι ἐὰν μὴ ἐν τῷ αὐτῷ ᾖ εὐσέβεις, καὶ συμφέρον, οὐ δύναται σωθῆναι τὸ εὐσεβὲς ἐν τινι. lib. i. cap. 27. p. 53. Πᾶν ζῶον οὐδενὶ οὕτως οἰκείωται ὡς τῷ ἰδίῳ συμφέροντι. Οὐδὲν γὰρ οὕτω φιλεῖν πέφυκεν ὡς τὸ αὐτοῦ συμφέρον——

¶ Διὰ τοῦτο ἂν μὲν ἐν ταυτῷ τις θῇ τὸ συμφέρον, καὶ τὸ ὅσιον καὶ τὸ καλὸν——σῴζεται ταῦτα πάντα——Ἂν δ' ἀλλαχοῦ τὸ συμφέρον, ἀλλαχοῦ δὲ αὐτὸ τὸ δίκαιον, οἴχεται ταῦτα πάντα καταβαρούμενα ὑπὸ τοῦ συμφέροντος. lib. ii. cap. 22. p. 243. et lib. iii. cap. 3. p. 269.

* Ὅπου γὰρ τὸ συμφέρον, ἐκεῖ καὶ τὸ εὐσεβὲς τιθέμεθα. Οὔτε αἴτιον νομίζοντας κακῶν αὐτὸν τιμᾶν ἢ φιλεῖν ἢ σέβειν δύνατον. Πᾶν γὰρ ζῶον τὰ μὲν βλαβερὰ, καὶ τὰ αἴτια αὐτῶν φεύγει τε καὶ ἐκτρέπεται, τὰ δὲ ὠφέλιμα καὶ τὰ αἴτια αὐτῶν μέτεισί τε, καὶ θαυμάζει. In Epictet. p. 80.

† Τῆς περὶ τοὺς θεοὺς εὐσεβείας ἴσθι, ὅτι τὸ κυριώτατον ἐκεῖνό ἐστιν, ὀρθὰς ὑπολήψεις περὶ αὐτῶν ἔχειν, ὡς ὄντων, καὶ διοικούντων τὰ ὅλα καλῶς, καὶ δικαίως, &c. Ὅπου γὰρ τὸ συμφέρον, ἐκεῖ καὶ τὸ εὐσεβές. Enchir. cap. 8. 38.

‡ De Confus. Ling. p. 259, 260.

strangers, their souls coming from heaven to travel here on earth, and that they desire to return thither; πατρίδα μὲν τὸν οὐράνιον ἐν ᾧ πολιτεύονται, ξένον δὲ τὸν περίγειον ἐν ᾧ παρώκησαν νομίζουσαι, *looking upon heaven as the city where they dwell, and the earth in which they travel, as their place of pilgrimage.* And again, Πᾶσα μὲν ψυχὴ σοφοῦ πατρίδα μὲν οὐρανὸν, γῆν δὲ ξένην ἔλαχε, *The soul of every wise man looks on heaven as his country, the earth as the place of his pilgrimage.* (De Agric. p. 153.) So did Abraham, saying, *I am a stranger and a sojourner with you,* Gen. xxiii. 4. And Jacob, calling the time he lived here, *the years of his pilgrimage,* Gen. xlvii. 9. So David, saying, *I am a stranger with thee, and a sojourner, as all my fathers were,* Psal. xxxix. 13. The same he speaks of the whole Jewish nation, saying, 1 Chron. xxix. 15. *We are strangers before thee, and sojourners, as were all our fathers.* And this he learned out of the law, where God speaks thus to them, Lev. xxv. 23. *The land is mine, for ye are strangers and sojourners with me,* ἐναντίον μου, saith the Septuagint. Accordingly, the philosophers taught, that *to die* was to go into our country, πρὸς τὴν πατρίδα τὴν ἀληθινὴν ὅθεν ἥλθομεν, *to the true country whence we came.* (Simpl. in Epict. p. 77.)

[10] Ver. 16. Κρείττονος ὀρέγονται, *They desire a better country.*] The ancient Jews declare, that "the earthly Canaan was a type of the spiritual Canaan, and the promise of living in it for ever, was a parable representing their future happiness in the world to come." It is written,* "All Israelites have their portion in the world to come, as it is said, *And thy people shall be all just, they shall inherit the land for ever,*" Isa. lx. 21. "This land (saith Maimonides†) is a parable, as if he should say, *the land of the living;* and that is the world to come." And R. Menachen on Gen. xii. refers it to "the land which is above, watered with waters which are above." If they received this parabolical interpretation from the patriarchs, here is the reason of their faith, and expectation of this better country. Vain here is the interpretation of Mr. Le Clerc, both upon the tenth and sixteenth verses; for, 1. a city which has foundations is, saith he, Jerusalem; whereas in Abraham's time, there was no such city that he could expect; nor was that *a city which could not be shaken,* Heb. xii. 28. it having been long since destroyed; nor was it *a city whose builder and maker was God,* but man. Again, he expected a better country, that is, a heavenly, *i. e.* the land of Canaan, *which was an antitype of heaven:* so Mr. Le Clerc, in flat contradiction to the apostle, saying, the country they expected *was not that from whence they came out,* ver. 14, 15. *i. e.* was not Canaan, but *a heavenly country;* and he adds, *God had provided for them a city,* not Jerusalem, sure, but a *heavenly city.*

[11] Οὐκ ἐπαισχύνεται, *God is not ashamed to be called their God.*] *i. e.* The God of Abraham, Isaac, and Jacob. To be their God and their Father is the same thing. Thus, Jer. xxxi. 1. *I will be the God of all the families of Israel,* ver. 9. is thus varied, *I am a Father to Israel. I will be their God, and they shall be my people,* 2 Cor. vi. 16. is ver. 18. *I will be a Father to you, and you shall be my sons and my daughters.* To be sons of God, is to be *heirs of God,* Rom. viii. 17. to be *sons of the resurrection,* Luke xx. 36. to *inherit all things,* Apoc. xx. 7. And the υἱοθεσία, or *adoption* promised by God, is the *redemption of the body from corruption:* (see note on Matt. xxii. 31, 32. and on Rom. xviii. 17. 23.) and this is the reason why God, taking upon himself the title of their God and Father, answers this title, by *preparing for them a city.*

[12] Ver. 17. Προσενήνοχεν, &c. *He offered up Isaac.*] So speaks the New Testament twice, here and James ii. 21. So the Jews constantly; Philo* informs us, that though the fact was not perfected, *yet it was preserved in the minds of the readers, and mentioned in the sacred volumes as a thing entirely and absolutely done.* And to this day they pray, †*That God would be gracious to them for the merit of the sacrifice of Isaac,* according to the prayer which both the Targum of Jerusalem and Jonathan mention on Gen. xxii. 14. as made by Abraham; to this effect, *viz. I beseech thee, O God, by thy mercies, that when the sons of Isaac shall offer to thee in the time of their necessity, thou wilt be mindful of this binding of Isaac.* Hence have they framed this story, ‡*That when the knife touched the throat of Isaac, his soul departed, and that when God said, Lay not thy hand upon the lad, it returned, and so he being dead, revived.* And truly Abraham, having done all that belonged to him to do towards this offering his son, and being fully resolved to have gone through the work, had not God's call restrained him, may well be said, in the Divine construction, to have actually done it; and to this some refer Abraham's receiving Isaac from the dead in a *figure,* he being thus snatched from the jaws of death, and restored to him when he expected nothing but his death.

[13] Ver. 20. Εὐλόγησεν τὸν Ἰακὼβ, *He blessed Jacob.*] It may be inquired how he could bless Jacob by faith, when he knew not that it was Jacob? To this I answer, that to the blessing him by faith, it was not necessary he should know him to be the person he intended thus to bless, but only that he should feel the Divine afflatus, or the spirit of prophecy upon him when he blessed him; that being sufficient to confirm him, that his benediction should be established by that God before whom he blessed him, and who guided his lips and his heart in it: and though we have translated it as a prayer, it mostly runs in the future tense, and may wholly be translated as a prophecy, and so it must be uttered in faith. And whereas it is objected farther, that Isaac thought he was blessing Esau; now so to bless him as to make him lord over his brother, (ver. 29.) could not be spoken in faith, because the oracle had before declared to Rebekah, that *the elder should serve the younger:* I answer, first, that this rather is an argument against the truth of his benediction, than the faith of it; it rather proves that Isaac should not thus have blessed Esau, than that he believed not what he said: but indeed it proves neither, for Isaac might feel such a strong afflatus upon him, as might convince him that his benediction was derived from the gift of prophecy, and so would certainly be accomplished, whomsoever it concerned. Secondly, The learned Bishop of Ely on ver. 4. answers, that either Rebekah had not acquainted Isaac with the oracle, or it seems he did not understand it as Rebekah did.

[14] Ver. 21. Καὶ προσεκύνησεν, *And worshipped*] God, for

---

* Talm. Bab. in Sanhed. C. Chelek. † Treat. of Repent. cap. 3. sect. 5.

* Ὁλόκληρος καὶ παντελὴς οὐ μόνον ἐν ταῖς ἱεραῖς βίβλοις, ἀλλὰ καὶ ἐν ταῖς τῶν ἀναγινωσκόντων διανοίαις ἀνάγραπτος ἱστηλίτευται. De Ab. p. 293.

† Vide Clem. Rom. Ep. ad Corinth. §. 10. ‡ Pirk. Eliez. cap. 31. p. 74.

the assurance he had of being buried in the land of promise, which he desired out of faith in the promise God had made to him, Gen. xxviii. 13.

[15] Ver. 23. Ἀστεῖον, *A comely child.*] He was, saith St. Stephen, ἀστεῖος τῷ Θεῷ, *of a very excellent beauty,* Acts vii. 20. μορφῇ θείος, *of a Divine form,* saith Josephus;* of an *angelical form,* say the Jews.† He was, saith Justin, one, *quem formæ pulchritudo commendabat,* renowned for his beauty. Josephus also adds,‡ that an Egyptian scribe, to whose predictions they gave great credit, had foretold one should be born of Israel, *who, if he came to age, should grievously afflict the Egyptians, and bring out the Israelites from among them; and that God had by a vision declared to Amram, that this child, to be born to him, should deliver the Israelites out of Egypt;* which, if true, gives a farther ground of their faith.

[16] Ver. 24.] Josephus informs us, that when Pharaoh had put the crown upon his head, adopting him as the son of his daughter, to be his successor, *he let the crown fall to the ground, and stamped upon it with his feet.* But the words μέγας γενόμενος being the very words used Exod. ii. 11. where it is said, *It came to pass, that when Moses was grown, he went out unto his brethren;* the apostle doubtless had relation to them, and interpreted *his going out unto them,* to be his owning himself to be one of them: *It came into his heart,* saith Stephen, *to visit his brethren;* (Acts vii. 23.) *i. e.* to join himself to the afflicted Jews.

[17] Ver. 26. Τὸν ὀνειδισμὸν, *The reproach of Christ.*] The seed of Abraham, even before they went down to Egypt, are styled *the Christs of God,* Psal. cv. 15. μὴ ἅψησθε τῶν χριστῶν μου, *touch not my Christs.* And the prophet Habakkuk, speaking of God's judgments upon Pharaoh, and God's deliverance of them from him, saith, ἐξῆλθες εἰς σωτηρίαν λαοῦ σου τοῦ σῶσαι τὸν Χριστόν σου, *Thou wentest forth for the salvation of thy people, to preserve thy Christ:* (Hab. iii. 13.) so that *the reproach of Christ,* may be the reproach of the people of God, (ver. 15.) Moreover, the reproach, which he and they suffered, was for their faith in the promised seed, and that was Christ; (Gal. iii. 16.) on which account it might be truly styled *the reproach of Christ,* as the afflictions of the apostle are styled *the afflictions of Christ,* Col. i. 24. and he himself *the prisoner of Christ,* Eph. iii. 1. as being the reproach he suffered for his faith in the promised seed, which was Christ.

Photius here saith, *the reproach of Moses may be called the reproach of Christ, as being such as Christ suffered,* οἷος ὁ Χριστὸς ἔπαθε, in which sense we are bid *to go forth to him without the camp bearing his reproach,* xiii. 13. Betwixt this and the following verse, some Latin copies insert these words, *fide magnus factus Moses occidit Egyptium considerans dolorem suorum,* which Dr. Mills thinks genuine, though they are neither owned by any of the versions, nor any of the Greek commentators.

[18] Εἰς τὴν μισθαποδοσίαν, *The recompence of reward*] Here mentioned, could not be temporal, for Moses came not into the land of Canaan, nor could he expect any greater blessing in that kind, than he might have had in Egypt. He therefore must have respect to some spiritual and heavenly recompence.

[19] Ver. 27. Μὴ φοβηθεὶς, *Not fearing.*] It is expressly said, that Moses, when he fled from the face of Pharaoh, *feared,* Exod. ii. 14. and it is farther evident from these words of God to him, *Go, return into Egypt, for all the men are dead that sought thy life,* iv. 19. And therefore they, who refer this to that flight, say, *He did not fear his wrath, so as to distrust the providence of God in working a deliverance to his people by his hand;* but his unwillingness, when God commanded him, to go back to Egypt, confutes this gloss. Others say, he feared not the wrath of the king, when he said unto him, *Take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die,* Exod. x. 28. But then he had not forsook Egypt, and when he went from it, he did so by the command of Pharaoh, Exod. xii. 31. and so needed not to fear him. Against the exposition given in the paraphrase, it is objected, that it agrees not with the order of the words, because the passover mentioned ver. 28. was kept in Egypt. But this objection will be of little force, if we consider, that other things are mentioned in this chapter out of the order in which they were performed: thus, ver. 32. Gideon is mentioned before Barak, and Samson before Jephthah, as also ver. 33—36.

[20] Ver. 29. *Through the Red Sea.*] That this they truly did, see note on 1 Cor. x. 1.

[21] Ver. 31.] She testified her faith, not only by preserving thus the spies, but by saying to them, *I know that the Lord hath given you this land,* Josh. ii. 9. and again, *The Lord your God he is God in heaven above, and on earth beneath,* ver. 11.

[22] Ver. 37. Ἐπειράσθησαν.] That this is not the right reading, may easily be gathered from this one consideration, that after two such great punishments, as *stoning* and *being sawn asunder,* it is very improper to introduce their *being tempted,* which signifies no certain kind of punishment at all, and is included in all the other punishments here mentioned. Some therefore read ἐπυράσθησαν, some ἐπυρώσθησαν, some ἐπρήσθησαν, all signifying *they were burnt;* which reading agrees well with the story of the Maccabees, where they bring Eleazer and the young men ἐπὶ τὸ πῦρ καταφλέγοντες αὐτοὺς, *to the fire, and burnt their flesh:* so that Josephus (from cap. 6. to cap. 12.) saith, they were, ὡς ἐπὶ πυρὶ μετασχηματιζόμενοι εἰς ἀφθαρσίαν, *as one might say, translated in the fire to incorruption.* But yet I prefer the opinion of those who think this was an error arising ἐκ διττογραφίας, *from writing the same word twice,* or rather that some who knew not what ἐπρίσθησαν meant, writ for it ἐπειράσθησαν, and so in time they came to be both written; because the Syriac hath not ἐπειράσθησαν. Eusebius* cites St. Paul's words thus, ἐλιθάσθησαν, ἐπρίσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον. Tertullian† paraphrases them thus, *Hieremias lapidatur, Esaias secatur, Zacharias inter altare et ædem trucidatur.* Clemens‡ of Alexandria reads thus, ἐλιθάσθησαν, ἐπειράσθησαν, ἐν φόνῳ, &c. which gives just ground to conjecture, that some ignorant writer put ἐπειράσθησαν for ἐπρίσθησαν. This fault is very visible in the transcriber of Origen;§ for, in his fourth homily of Jeremy, we read in the Greek ἐπρίσθησαν, ἐπειράσθησαν, but in the old translation there is only *secti occisione gladii occubue-*

* Antiq. lib. ii. cap. 5. † Pirk. Eliez. cap. 48.
‡ Τὸ μὲν Ἑβραίων γένος τῆς παρ' Αἰγυπτίοις ἀνάγκης ἀπολύσει. Antiq. lib. ii. cap. 5.

* Præp. Ev. lib. xii. cap. 10. p. 583. † Scorp. cap. 8.
‡ Strom. iv. p. 515. A. § Ed. Huet. tom. i. p. 141. D.

runt. And in the fifteenth homily,* ἄλλον ἐλιθοβόλησαν, ἄλλον ἐπρίσθησαν, ἄλλον ἐπέκτειναν, which shews that Origen did not own the word ἐπειράσθησαν. And though we find the word again in his homilies† on St. Matthew, yet whosoever reads the place will find that Origen takes no notice of it, but proceeds immediately from ἐπρίσθησαν to ἐν φόνῳ μαχαίρας ἀπέθανον, saying, the word ἐπρίσθησαν refers to Isaias, and the words ἐν φόνῳ μαχαίρας ἀπέθανον to Zacharias. In the fourth dialogue against Marcion, p. 125. he proves that the prophets were not phantoms, but men consisting of flesh and blood, because ὁ μὲν ἐπρίσθη σαρκὶ, ὁ δὲ ἐλιθάσθη, καὶ οἱ λοιποὶ ἐν φόνῳ μαχαίρας ἀπέθανον, *one of them was sawn asunder, another was stoned, and the rest were killed by the sword:* and in his exhortation to martyrdom, p. 232. he adds, *The writer of the Epistle to the Hebrews saith,* ἐλιθάσθησαν, ἐπρίσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον, *they were stoned, they were sawn asunder, they were slain with the sword.* From all which places it is evident, that ἐπρίσθησαν was the reading followed by the ancients.

[24] Ver. 39. Οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, (or, as some copies read, τὰς ἐπαγγελίας,) *Received not the promises.*] These words being the same with those in ver. 13. of this chapter, *All these died in faith,* μὴ λαβόντες ἐπαγγελίας, *not having received the promises,* it is reasonable to interpret them to the same sense; *viz.* of their not having received the heavenly kingdom and blessed resurrection they expected. And so the whole current of this Epistle will force us to interpret them: for it is the promise of *entering into rest after we have ceased from our labour* here on earth, (iv. 1. 10.) the *promise of an eternal inheritance,* (ix. 15.) *the promise we are to receive after we have patiently done the will of God,* (x. 36.)

[25] Ver. 40. Κρεῖττόν τι περὶ ἡμῶν, *Some better thing concerning us.*] *viz.* Our hope of entering into the veil, by reason of our forerunner entering in thither first; (vi. 19, 20.) we having a high-priest *higher than the heavens,* (vii. 26.) *set on the throne of Majesty in the heavens,* (viii. 1.) who by his death hath procured, that *they which are called might receive the promise of an eternal inheritance,* (ix. 15.) and who hath, by his entrance into this holy place with his blood, *purified and prepared these holy places for us,* (ver. 23, 24. the way into which was *not opened before,* ver. 8.) and given us *freedom of entrance into the holiest through the blood of Jesus, by this new way which he hath consecrated through his flesh,* (x. 20.) we being therefore come to Mount Sion, *the city of the living God, to the heavenly Jerusalem, and to the spirits of just men made perfect,* (xii. 22.)

[26] Ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι, *That they without us may not be made perfect.*] This all the fathers interpret of their receiving their crowns or their rewards hereafter. Thus of Abel and Noah, St. Chrysostom saith, *That they might not be crowned before us,* ἕνα ὥρισε πᾶσι τῶν στεφάνων καιρὸν, *God hath appointed one time of coronation for them all.* Οὐδέπω τῶν στεφάνων ἐπήλαυσαν, *They have not yet obtained their crowns,* saith Theodoret, *God expecting still those that are to combat, that he may proclaim them victors altogether.* Origen, having cited this place, saith thus;‡ *You see that Abraham yet expects to obtain perfection, yea Isaac and Jacob, and all the prophets expect us, that with us they may obtain perfect bliss.* Yea, he says the same, not only of all the saints of the New Testament, but even of the blessed apostles, saying,* *Even the apostles have not received their joy, but wait that I might be partaker with them; nor do the saints departed obtain the full reward of their good actions.* Nor did the primitive fathers mean this only of their bodies, but also of their souls, which they conceived not to be exalted to the highest heavens; saying, that they had not yet received their full reward, yea, that they were not to expect it till the day of judgment. (See note on Tim. iv. 8.) And therefore I cannot but wonder to hear a very learned person in his note on this place saying, *It will be acknowledged by all, that then,* i. e. at our Saviour's resurrection, *the patriarchs received this promise, or that the sufferers here mentioned then received it;* especially when the apostle here saith, *They were tortured, not accepting a deliverance, that they might obtain a better resurrection,* which surely they have not yet obtained: and I more admire that this should by him be interpreted of *deliverance from their persecutors,* and *rest from persecutions,* for is this promise fulfilled to Christians? To them who, *if they will live godly, must suffer persecutions?* and *through many tribulations enter into the kingdom of God?* And do they who were thus tortured find this perfection *with us?* Or had they any other rest or freedom from them, than what death gave them? Surely the exposition of all the ancient fathers is much to be preferred before this new and singular invention; as also before the new doctrine of the Florentine council, *That the souls of saints departed do already behold the face of God in heaven.*

CHAP. XII.

1. WHEREFORE, seeing we also are compassed about with so great a [1] cloud *(i. e. a multitude)* of witnesses, let us *(who are to run a Christian race)* lay aside every weight *(of worldly cares and affections),* and the [2] sin which doth so easily beset *(and circumvent)* us *(and so hinders our feet from making a due progress in it),* and let us run with patience the race that is set before us.

2. [3] Looking unto Jesus, *(who, by his prophetic office, was)* the author, and *(by his regal office, will be the)* finisher of our faith; who for the [4] joy that was set before him *(as the reward of his sufferings)* endured the cross, despising the shame *(of it),* and *(therefore)* is set down at the right hand of the throne of God.

3. For consider him who *(being so excellent a person, and so dear to God, yet)* endured *(patiently)* such contradiction of sinners against himself *(such blasphemies against his doctrine, such calumnies against his person, such malicious and unwearied attempts against his life),* [5] lest ye be wearied and faint in your minds *(under the conflict of afflictions ye endure.*

4. *For which fainting ye have no such cause as this Captain of salvation, and this cloud of witnesses had; for)*

* P. 147. † Tom. i. p. 225.

‡ "Vides ergo quia exspectat adhuc Abraham, ut quæ perfecta sunt consequatur, exspectat et Isaac et Jacob, et omnes prophetæ exspectant nos, ut oobiscum perfectam beatitudinem capiant." In Lev. Hom. vii. f. 71. D.

* "Nondum enim receperunt lætitiam suam, ne apostoli quidem, sed et ipsi exspectant ut et ego lætitiæ eorum particeps fiam; neque enim decedentes hinc sancti continuo integra meritorum suorum præmia consequuntur, sed exspectant etiam nos licet morantes." Ibid.

[6] ye have not resisted unto blood *(as they did)*, striving against sin.

5. And *(by your proneness to grow weary, and even faint under the combat,)* you *(seem to)* have forgotten the exhortation which speaketh to you as to children *(thus)*, My son, [7] despise not thou *(be not slothful and dispirited under)* the chastening of the Lord, nor faint when thou art rebuked of him: (Prov. iii. 11, 12.)

6. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth *(into that relation)*.

7. If ye *(then)* endure chastening, [8] God dealeth with you as *(a father)* with *(his)* sons; for what son is there whom the father chasteneth not *(for his offences)?*

8. [9] But if ye be without *(such)* chastisements, whereof all *(sons)* are partakers, then are ye *(treated as)* bastards *(whom the reputed parent disregards)*, and not *(as)* sons *(whom he loves,* ver. 6.)

9. Furthermore, (εἰ δὲ, *and if)* we have had fathers of our flesh which corrected us, and *(yet)* we gave them reverence *(and honour, in expectation of the long life promised to them that do so,* Exod. xx. 12.) shall we not much rather be in subjection to the [10] Father of *(our)* spirits *(who gives and who recalls our spirits at pleasure)*, and *(so)* live *(everlastingly)?*

10. For they verily [11] for a few days chastened us after their own pleasure (Gr. *as seemed best to them);* but he *(our heavenly Father, doth it)* for our *(own)* profit, that we might be partakers of his holiness.

11. *(Nor let it discourage you that these afflictions seem grievous to the flesh,* πᾶσα δὲ,) for no chastening for the present seemeth joyous, but grievous *(to it):* nevertheless, afterward it yieldeth the peaceable fruits of righteousness to them that are [12] exercised thereby *(i. e. those fruits of righteousness which end in peace)*.

12. Wherefore lift up the hands which hang down *(as if wearied with, and giving over, the combat)*, and *(strengthen)* the feeble knees *(which seem unable to stand firm, and run on this race with patience;* see note on ver. 3.)

13. And *(so)* make (ποιήσατε, *ye will make)* [13] straight paths for your feet *(to walk in)*, lest that which is lame be turned out of the way; but let it rather be healed, (Gr. ἵνα μὴ, *that that which is lame may not be turned out of the way, but rather may be healed.*

14. *And in order thereunto)* [14] follow peace with all men, and holiness, without which no man shall see the Lord:

15. Looking diligently lest any man [15] fail of the grace (Gr. ὑστερῶν ἀπὸ, *fall from the grace)* of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

16. Lest there be any fornicator, or profane person *(among you, such)* as *(was)* Esau, who for one morsel of meat sold his [16] birthright.

17. For ye know how that afterward, when he would have inherited the blessing *(he had lost)*, he was rejected *(by his father, saying of Jacob, I have blessed him, and he shall be blessed):* for he found no place of repentance *(no change of the blessing pronounced by his father)*, [17] though he sought it carefully with tears, *(crying with an exceeding great and bitter cry,* Gen. xxvii. 34.)

18. For ye *(believing Jews)* are not come *(as your forefathers, when they entered into the old covenant with God,)* unto [18] the mount that might be touched *(and so you might die,* Exod. xix. 12.) and that burned with fire, (Gr. *to the burning fire,* Deut. v. 23.) nor to the blackness, and darkness, *(caused by the cloud, styled* νέφελη γνοφώδης, Exod. xix. 16.) and *(to the)* tempest *(of thunder and lightning,* Deut. v. 22.)

19. And the sound of a *(the)* trumpet *(exceeding loud, which made the people tremble,* Exod. xix. 16.) and the *(great)* voice of words; which *(was so terrible, that)* they that heard *(it)*, entreated that the word should not be spoken to them any more *(lest they died for it,* Exod. xx. 19. Deut. v. 25. xviii. 16.)

20. (For they could not endure [19] that which was commanded *(that severe cautionary command which runs thus)*, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21. And so terrible was the sight, that [20] Moses said, I exceedingly fear and quake:)

22. But ye are come *(under the gospel-dispensation, to things of a more excellent nature, not apt to terrify and discourage, but create joy and comfort to you; not as then to Mount Sinai, but)* [21] to Mount Sion, *(whence you expect all your spiritual blessings; not to the terrestrial Jerusalem, which is in bondage with her children,* Gal. iv. 25. *but)* to the city of the living God, [22] the heavenly Jerusalem; *(not to thousands of angels attending on God, as at Mount Sinai,* Psal. lxviii. 17. *but)* to an [23] innumerable company of angels *(ministering to them who shall be heirs of salvation,* Heb. i. 14.

23. *And)* to the general assembly, and church *(not of the Jews, and of the first-born registered amongst them,* Numb. i. 16. *but)* [24] of the first-born, who are written in heaven, [25] and to God *(now declared to be)* the judge of all, (Acts xvii. 30, 31.) [26] and to the spirits of just men made perfect, *(who have run their race, and are to be crowned at the great day,* 2 Tim. iv. 8.)

24. And to Jesus the mediator *(not of the old covenant, which promised only the land of Canaan, but)* of the new covenant, *(established in his blood, by which we receive the promise of an eternal inheritance,* Heb. ix. 15.) and to the [27] blood of sprinkling, [28] which speaketh better things than that of Abel.

25. [29] See *(therefore)* that ye [30] refuse not him that speaketh *(now by his Son to you)*. For if they escaped not *(God's severe judgments)* who refused him that spake on earth *(by Moses)*, much more shall not we escape, if we turn away from him that speaketh *(by his Son coming down, and by his Spirit sent down)* from heaven. (1 Pet. i. 12.)

26. [31] Whose voice then shook the earth *(when the law was given,* Exod. xix. 18. Psal. lxviii. 8.) but now *(under this dispensation)* he hath promised *(yet a farther shaking)*, saying, [32] Yet once more *(at the making my new covenant)* [33] I shake not the earth only, but also heaven. (Hag. ii. 7, 8.)

27. And this word, Yet once more, signifieth the removing of those things that are shaken as of things that are made, that those things which cannot be shaken may remain.

28. Wherefore we receiving *(the promise of)* a kingdom that cannot be moved, *(or shaken, or give place to another)*, [34] let us have *(or retain that)* grace, whereby

(alone) we may serve God acceptably, with reverence and godly fear:

29. For our God is *(to the disobedient and rebellious among us, as he was to them,* Deut. iv. 24. ix. 3.) [35] a consuming fire.

ANNOTATIONS ON CHAP. XII.

[1] Ver. 1. ΝΕΦΟΣ, *A cloud,*] For a multitude, is a phrase used by Homer, who calls a multitude of footmen, *νέφος πεζῶν*, which Virgil* thus translates, *Insequitur nimbus peditum:* this cloud of witnesses therefore contains all the worthies mentioned in the former chapter, who by their words and actions have testified how much the objects of their faith were valued before all worldly things, and how equitable it was to *endure afflictions, not accepting a deliverance, that they might obtain a better resurrection.*

[2] *Τὴν εὐπερίστατον ἁμαρτίαν, The sin that easily besets us.*] The apostle being here speaking of the Christian's race, this phrase is best interpreted with relation to it, and so it must respect the sin which cleaves to our affections, which are the feet of the soul, like a long garment wrapped about us, and so hinders the running of our Christian race; for it is either our affection to, and our desire of, what we ought not to desire or affect at all, or which we ought not comparatively to affect or desire, which gives the rise and prevalence of all temptations to sin, and renders self-denial so exceeding difficult: he therefore requires us to put off this sin as racers did their garments, running naked, that without hinderance we may run our Christian race.

[3] Ver. 2. *Ἀφορῶντες*, &c. *Looking to Jesus,*] As an example of patience under sufferings, fit to be imitated by his disciples, and as one gloriously recompensed in his human nature for the sufferings he sustained in it, and as one who will give to us the same happy repose after our sufferings; he having, as the author of our faith, promised, and being able, as the finisher of our faith, to confer that glorious recompence, (x. 35, 36.)

[4] *Ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς, For the joy set before him.*] That *ἀντὶ* is used for the final cause, appears from these examples in the New Testament; He gave himself a ransom *ἀντὶ πολλῶν, for many,* Matt. xx. 28. Render not evil, *ἀντὶ κακοῦ, for evil,* Rom. xii. 17. Her hair was given, *ἀντὶ περιβολαίου, for a covering,* 1 Cor. xi. 15. *ἀντὶ τούτου, For this cause* shall a man leave father and mother; and here, ver. 16. *ἀντὶ βρώσεως μιᾶς, For one morsel* of bread he sold his birthright. (See 1 Thess. v. 15. 1 Pet. iii. 9.) Note also, that the apostle goes on in his agonistical terms, and having spoken, ver. 1. of the *προκείμενος ἡμῖν ἀγὼν, the race before us* to run, he here speaks in the same language, of the joy set before our Saviour in his race; that is, of the *βραβεῖον*, the *prize* or *crown* placed in his view for his encouragement to run to it; it being the custom in those games† *to hang the crown at the end of the goal, that he, who came first to it, might snatch it, or lay hold of it:* the *joy set before him* must therefore be the prospect of that majesty and glory, power and dominion, he in his human nature was to be invested with, as the reward of these his sufferings; *He for the suffering of death being crowned with majesty and honour;* (Heb. ii. 9.) God having therefore *highly exalted him, and given him a name above every name:* (Phil. ii. 9.) and thus we have just cause to look upon him as an example of faith and patience, and of God's especial favour to them that suffer for his sake.

[5] Ver. 3. *Ἵνα μὴ κάμητε ἐκλυόμενοι, Lest you be wearied and faint in your minds.*] These also are two agonistical terms; the one signifies to be weary, as in those words of C. Marcius,* *Νικώντων οὐκ ἔστι τὸ κάμνειν, Conquerors must not be weary, and so give over the fight;* the other, to faint and be dispirited, so that we can run or fight no longer: and because in those combats they fought *ὀρθοστάδην, standing upright,* and *χεῖρας ἐκτείνοντες, stretching out their hands,* therefore the apostle exhorts them, in their spiritual combat, *to stretch out the hands that hang down,* and *ἀνορθοῦν, to erect their feeble knees,* ver. 12. (Faber. Agon. lib. i. cap. 8.)

[6] Ver. 4. *Ἀνταγωνιζόμενοι μέχρις αἵματος, Ye have not resisted unto blood.*] This is another agonistical expression belonging to the *pugiles,* who were oft besmeared with blood, and sometimes died under the blows they received from the clubs of their adversary. (Faber. Agon. lib. i. cap. 7.)

[7] Ver. 5. *Μὴ ὀλιγώρει.*] *Ὀλιγωρεῖν* is, say Phavorinus and Hesychius, *ἀμελεῖν, ῥαθυμεῖν, to be unregardful of, to be slothful; ὀλίγωρος, μικρόψυχος, to be crest-fallen; ἀναπίπτειν, animo concidere,* to faint, and *be dispirited. Τὸ ἀναπίπτειν, κυρίως ἐπὶ ψυχὴν ἐστὶν, οἷον ἀθυμεῖν, ὀλιγωρεῖν.* (Athen. Deip. lib. i. p. 23. B.)

[8] Ver. 7. *God dealeth with us, as with his sons.*] Here the note of Chrysostom is this, That from those things, whence men usually conclude they are deserted by God, the apostle shews, that God demonstrates his fatherly affection to them.

[9] Ver. 8.] Hence the Jews speak thus, *Woe to the man who goeth out of the world without tribulations.* (Buxt. Lex. p. 1528.)

[10] Ver. 9. *Τῷ πατρὶ τῶν πνευμάτων, To the Father of spirits.*] This phrase is not here put to signify the author of our new spiritual birth; for spiritual graces and dispositions are never called *πνεύματα, spirits,* in Scripture; nor is the Holy Spirit, who produceth them, ever mentioned in the plural, when they are spoken of. It is plainly a Hebrew phrase, used twice by Moses when he speaks thus to God, *O God of the spirits of all flesh;* (Numb. xvi. 22.) and again, *Let the Lord, the God of the spirits of all flesh, set a man over the congregation;* (Numb. xxvii. 16.) and he is so styled, both as the Creator of them, or that God who *formeth the spirit of man within him,* (Zech. xii. 1.) and the preserver and governor of them; *The God in whose hand is the soul of all living, and the spirit of all flesh of man,* (Job xii. 10.) and into whose hands they do *return* at death, (Eccles. xii. 7.) according to that old tradition of the heathens, preserved in Epicharmus,† That man dying, *ἀπῆλθεν ὅθεν ἦλθε πάλιν, γᾶ μὲν εἰς γᾶν, πνεῦμα δ' ἄνω, returns from whence he came, his earthly part to the earth, his spirit upwards:* and the tradition of the Hebrews, that in the

* Æn. vii. ver. 793. and note in Georg. lib. iv. ver. 60.

† He did, saith Plutarch, *Καθελεῖν τὸν στέφανον κρεμάμενον.* Περὶ φιλοπλουτίας, p. 523. And I run, saith the apostle, *ἐπεκτεινόμενος ἐπὶ τὸ βραβεῖον*, Phil. iii. 14.

* Plutarch in vitâ C. Marc. p. 218.

† Plutarch de Consol. ad Apol. 110. A.

time of our dissolution * *God comes and takes away his part, and leaves the part of our father and mother,* styled here, *the fathers of the flesh.* Josephus saith,† that at the formation of Adam, *God made man out of the earth, and sent him a soul and spirit.* Philo saith,‡ that *his body was indeed* made of earth, *shaped into human form, but his soul was only derived from the Maker and Governor of all things;* and this was signified by these words, *He breathed into him the breath of life:* so that though according to his visible part he was mortal, as to his invisible he was immortal: hence, saith the Targum of Jonathan, on Numb. xvi. 22. xxvii. 16. *It is God that putteth the spirit of the soul in the bodies of all men:* and the Targum of Jerusalem, *It is God who ruleth over the souls of all flesh.* (See Pug. Fid. p. 401.)

[11] Ver. 10. Πρὸς ὀλίγας ἡμέρας, *For a few days*] Seems not here to refer to the days of children's minority, for that makes nothing to the purpose of the apostle's argument; and the motive to suffer Divine chastisements, used by the Scripture, is, not that they are long, but that they are but *for a very little while,* Heb. x. 7. *momentary,* 2 Cor. iv. 17. ὀλίγον ἄρτι, *but for a little,* 1 Pet. i. 6. nor is κατὰ τὸ δοκοῦν αὐτοῖς, *after their pleasure,* but, *as it seemed good to them.* This therefore seems to be the meaning of the words, That earthly parents chastise their children, aiming at that which seems best for them in this present life, consisting *of few days,* or for their temporal good in this life: but God doth it for their spiritual and eternal benefit, to make them here *partakers of his holiness,* and so fit them for *the peaceable fruits of righteousness* hereafter.

[12] Ver. 11.] The word γεγυμνασμένοις, used here, shews that this phrase is agonistical, and taken from the exercises performed by them naked in the Olympic games, where one of the crowns given to the victors being στέφανος ἐλαΐνος, *of olive,* the symbol of *peace;* hence Faber conceives the Christian's *crown* is here represented by *the peaceable fruits of righteousness.*

[13] Ver. 13. Τροχιὰς ὀρθὰς, *Straight paths.*] *i. e.* Make straight paths in the way of Christianity, not stepping out of it to avoid persecution; that they, who are already lame and feeble, may not be moved, by your example, to go out of it, but rather, by your constancy in it, may be confirmed.

[14] Ver. 14.] Be of a pure and peaceable conversation towards all with whom you do converse; for as this is necessary in order to your living with God, so will it tend much to prevent the persecutions of men.

[15] Ver. 15.] That ὑστερηκέναι is the same with ἀφίστασθαι, *to depart from the grace of God, which brings salvation;* or, *to depart from* the faith, and by so doing, fall short of the promised rest, Heb. iv. 1. the words of the apostle, and his scope, which is to preserve the Jews from backsliding from Christianity to Judaism, and the following exhortation, *not to refuse him that speaketh now,* ver. 25. and ἔχειν τὴν χάριν, *to retain and hold fast the grace of God,* ver. 28. sufficiently shew. But this is still more clear from the words of Deut. xxix. 18. whence this whole verse is taken, which runs thus; μὴ τίς ἐστιν ἐν ὑμῖν——τινὸς ἡ διανοία ἐξέκλινεν ἀπὸ Κυρίου, *Lest there be among you any man or woman whose heart turneth away from the Lord our God, to go and serve the gods of the nations,* μὴ τίς ἐστιν ἐν ὑμῖν ῥίζα ἄνω φύουσα ἐν χολῇ καὶ πικρίᾳ, *lest there should be among you a root springing with gall and wormwood;* which makes it probable, that the true reading here should be, not ἐνοχλῇ, but ἐν χολῇ; though it be certain, that the word ἐνοχλέω signifies *to create trouble to ourselves or others,* as Dan. vi. 21. Esth. ii. 22. 29. and in those words of Antoninus, lib. vii. §. 16. Τὸ ἡγεμονικὸν αὐτὸ οὐχ ἑαυτῷ ἐνοχλεῖ; *Doth not the mind create trouble to itself?* See the full consent of the ancients to the word ἐνοχλῇ, which is here rejected by Dr. Mills, Examen Millii in locum.

[16] Ver. 16. Πρωτοτοκία, *The birthright*] Which Esau sold contained these privileges: (1.) A double portion of his father's goods, Deut. xxi. 17. (2.) Power and dominion over the younger; for he succeeded in the government of the family, or kingdom: *Reuben, thou art my first-born, the excellency of dignity, and the excellency of power,* Gen. xlix. 3. *The kingdom gave he to Jehoram, because he was the first-born,* 2 Chron. xxi. 3. This Isaac gave to Jacob in these words, *Be thou a master to thy brethren, and let thy mother's sons bow down to thee,* Gen. xxvii. 29. (3.) The honour of priesthood, in their own family at least: so, Exod. xxiv. 5. *He sent the young men* (Chald. *the first-born*) *of the sons of Israel, and they offered burnt-offerings, and sacrificed sacrifices to Jehovah.* Afterward the Levites were taken into the service of God, instead of all the first-born among the *children of Israel,* Numb. iii. 41. consecrated before to God, Exod. xxii. 29. Numb. viii. 17. Gen. xxv. 29. This birthright Esau sold, when he was faint, ἐκλείπων, and this shews, how proper this instance is to preserve them from being *wearied, and fainting in their minds.*

The Targum of B. Uziel saith, That he was made faint by committing idolatry, shedding innocent blood, and going in to a damsel betrothed that day; and this shews him a fornicator, both in the spiritual and carnal sense, and a profane person. And, lastly, Mercer saith, "Primogeniturum hæreditatem cœlestem adumbrasse;" that *the primogeniture was a type of their celestial inheritance:* which also seems to be hinted by the paraphrases on the place; for that of Uziel saith, *He denied the life of the world to come, and contemned his birthright:* and the Targum of Jerusalem, that *he contemned his birthright, and despised his part in the life to come, and denied the resurrection:* and Chrysostom here styles him ἀκρατὴς καὶ πνευματικὰ ἀπεμβολῶν. And as this shews his profaneness, so also doth it shew the appositeness of his example to the apostle's purpose.

[17] Ver. 17. Ἐκζητήσας μετὰ δακρύων αὐτὴν, *Though he sought it carefully with tears.*] Though these words, thus expounded, do not immediately prove that true repentance may find no acceptance with God, (that which Esau *sought with tears,* being not his own repentance, but the blessing which Isaac gave to Jacob, and would not repent of, Gen. xxvii. 33.) yet are they designed to insinuate, that men may so despise the blessings of Christianity, as to be after thought unworthy to enjoy them; that by their apostacy they may fall so entirely from God, as that he will not be prevailed on to restore them to their lost and despised privileges, upon their tears and fastings; as is apparent in the case of the Jews, who have large times of penance and

* Midrash Cohel. in cap. 5. ver. 11.

† Καὶ πνεῦμα ἐνῆκεν αὐτῷ καὶ ψυχήν. Antiq. lib. i. cap. 2. p. 5.

‡ Τὴν δὲ ψυχὴν ἀπ' οὐδενὸς γεννητοῦ τὸ παράπαν, ἀλλ' ἐκ τοῦ πατρὸς καὶ ἡγεμόνος τῶν ἁπάντων. Τὸ γὰρ ἐνεφύσησεν, οὐδὲν ἕτερον ἦν ἢ πνεῦμα Θεῖον ἀπὸ τῆς μακαρίας, καὶ εὐδαίμονος ἐκείνης φύσεως ἀποικίαν τὸν ἐνθάδε στειλάμενον, Lib. de Mundi Opificio, p. 23. C. D.

humiliation, but are not to this day restored to the grace and favour of God, and to the privilege of being his peculiar people, and first-born, as once they were.

[18] Ver. 18. Ψηλαφωμένῳ ὄρει, *To the mountain that might be touched.*] And therefore was corporeal and terrene, and by being touched after the prohibition, (Exod. xix. 12.) would procure present death: but you are come to the spiritual and heavenly Zion, which will certainly give life to all that belong to it.

[19] Ver. 20. Τὸ διαστελλόμενον.] Διαστέλλομαι signifies to *command with vehemence,* or severity, Matt. xvi. 20. Mark v. 43. viii. 15.

[20] Ver. 21. Μωϋσῆς εἶπεν, *Moses said.*] This, interpreters think, St. Paul received by tradition of his ancestors, though no footsteps of this tradition have been found among them. But doubtless the apostle had respect to Deut. ix. where, ver. 15. Moses sees the mount *burning up to heaven,* and, ver. 19. saith, ἐφοβός εἰμι, *I exceedingly fear.*

[21] Ver. 22. Σιὼν ὄρει, *To Mount Zion.*] All the good things, blessings, and comforts, which God will give to Israel, are only out of Zion, say the Jews, Vajikra Rabba, §. 24. Midrash Tillim ad Psal. xiv. Hence came their *strength,* Psal. cx. 2. and *help,* Psal. xx. 2. *blessings,* Psal. cxxviii. 5. *life,* Psal. cxxxiii. 3. and *salvation,* Psal. xiv. 7.

[22] Ἱερουσαλὴμ ἐπουρανίῳ, *To the heavenly Jerusalem,*] Which *is the mother of us all,* Gal. iv. 26. where *our city is,* Phil. iii. 20. This the rabbins call the *Jerusalem of the age to come, to be built in the days of the Messiah;* saying also, that *the inferior Jerusalem is a figure of that which is above.* (See note on Gal. iv. 26.) And it is here styled *the heavenly Jerusalem;* not that heaven is primarily intended by it, and not the *church of Christ on earth;* but, *propter originem et finem,* as having its rise from heaven, and as leading to it; on which account the gospel-state is styled oft *the kingdom of heaven.*

[23] Μυριάσιν ἀγγέλων, *To myriads of angels.*] The glorious citizens of heaven who attend at the throne of God, to whom we are united, they being made *one with us, in Christ,* (Eph. i. 10.) and to whom we are reconciled by him. (Colos. i. 20.)

[24] Ver. 23. Πρωτοτόκων, *Of the first-born:*] *i. e.* Of the apostles, who received the first-fruits of the Spirit, (Rom. viii. 23.) and of the churches which received first the *Christian faith,* (Eph. i. 12.) *whose names are written in heaven, i. e.* who are enrolled among the citizens of the new and heavenly Jerusalem, or among the just, for whom the kingdom is prepared. *In this rejoice* (saith Christ), *that your names are written in heaven,* Luke x. 20. Thus, Exod. xxxii. 32. Moses, by the Targum, is introduced speaking thus, *I know thou hast writ my name in the book of the just:* and of the false prophets, the Targum on Ezek. xiii. 9. saith, *They shall not be written in the book of eternal life, which is written for the just of the house of Israel;* and into this kingdom they only are to enter, *whose names are thus enrolled in the book of life.* (Rev. xxi. 27.)

[25] Καὶ κριτῇ Θεῷ, *And to God the judge of all.*] Who will adjudge the crown of glory to those who have *fought the good fight of faith,* (2 Tim. iv. 8.) who *run this race with patience,* (1 Cor. ix. 24, 25.) and will give them *the kingdom prepared for them.* (Matt. xxv. 34. Luke xii. 32.)

[26] *And to the spirits of just men,* τετελειωμένων, *made perfect.*] This word here cannot well signify them who are crowned in the agonistical sense; because the apostle, in the former chapter, had asserted of those witnesses which died in faith, that *they had not yet received the promise,* and were not to be crowned before us Christians; and saith, that he himself expected to receive *his crown* only *at the great day.* (2 Tim. iv. 8.) But it signifies, either that they had fulfilled their course, and so rested from their labours and conflicts, as Chrysostom here saith, and so have nothing more to do but to receive their crown: or, in the other sense of the word, τελειοῦσθαι, *to be made perfect in holiness,* or to be perfectly purged from all guilt of sin, and so fit to be admitted to this kingdom: in which sense the apostle here denies that there was any τελείωσις, or *perfect expiation* made by the Levitical priesthood; the *law making nothing perfect:* (Heb. vii. 11. 16.) and that the offerings prescribed by it could not, τελειῶσαι, *make perfect the worshipper, as to his conscience:* (Heb. ix. 9.) that they could not τελειῶσαι εἰς τὸ διηνεκὲς, *perfect him for ever,* so as that he should need no farther expiation for sin; (Heb. x. 1.) and that Christ, by one offering, τετελείωκεν εἰς τὸ διηνεκὲς, *had perfectly expiated for ever them that were sanctified,* (ver. 14.) And accordingly the Targum upon 1 Chron. xxi. 15. saith, *God saw the house of his sanctuary, which is above the heavens, where the souls of the just are;* and hence it is evident, that the souls of just men are not reduced by death to a state of insensibility; for can a soul that reasons, and perceiveth good things, be made perfect by perceiving nothing at all? Can a spirit, which here enjoyed the pleasures of a good conscience, of a life of faith, and of communion with God, and the comforts of the Holy Ghost, be advanced to perfection by a total deprivation of all those satisfactions and enjoyments?

[27] Ver. 24. Αἵματι ῥαντισμοῦ, *The blood of sprinkling.*] Not that of bulls and goats, with which Moses sprinkled the people, when they entered into the old covenant, (Exod. xxiv. 8.) and the tabernacle, and the vessels of the ministry, to sanctify them for the Levitical service; but the blood of Christ, by which the heavenly places are purified and prepared for us, (ix. 23, 24.) and by which we have entrance into the holiest, (x. 19, 20.) Whereas the blood sprinkled seven times, for their purification under the old testament, was sprinkled before the veil, because the priests could not enter with it within the veil.

[28] Κρείττονα λαλοῦντι παρὰ τὸν, or, παρὰ τὸν Ἄβελ, *Which speaketh better things than that of Abel.*] Than the blood of Abel; not because that called for vengeance, this for mercy; but than the blood of the sacrifice of Abel offered by faith, by which God testified his acceptance, and by which he, being dead, yet speaks: (Heb. xi. 4.) that procuring acceptance for himself alone; this, for all believers: that, speaking only for him, and declaring him righteous; this, interceding to God, for the justification of all men, through faith in his blood.

[29] Ver. 25. Χρηματίζοντα, *Him that speaketh.*] This word, both in the Old and New Testament, signifies speaking as from God, or words proceeding from him. (See Jer. xxv. 30. xxvi. 3. xxix. 23. xxx. 2. xxxvi. 4. Matt. ii. 22. Luke ii. 26. Acts x. 22. Rom. xi. 4. Heb. viii. 5. xi. 7.) So 2 Macc. ii. 4. χρηματισμοῦ γενηθέντος αὐτῷ, *The prophet being warned of God, commanded that the ark should go with him.*

[30] Μὴ παραιτήσησθε, *Refuse not.*] As they did, saith

Theodoret, desiring ἀντὶ τοῦ Θεοῦ τὸν Μωσέα λαβεῖν, *instead of God to have Moses;* by saying, *Speak thou to us, and let not God speak to us:* (Exod. xxix. 19.) desiring not God, but an angel, saith Philo on these words, De Somniis, p. 455. E. (See note on Colos. ii. 19.)

[31] Ver. 26. Οὗ ἡ φωνὴ, *Whose voice.*] He speaks here not of the voice of Christ, but of the God of Israel, who, at his appearance on Sinai, *shook the earth;* of his voice who made the promise, that Christ, the *Desire of all nations, should come.* Nor can the apostle, or the prophets, speak of Christ's second coming, to give new heavens and new earth, by the conversion of the Jewish nation: for, first, this shaking was to be the forerunner of the *coming of the Desire of all nations,* or contemporary with it; now he was to come to *fill that very house* then built *with glory,* and to make the glory of it greater than the glory of that house built by Solomon. The prophet must therefore speak of shaking antecedent to the destruction of the temple: and therefore the apostle, speaking of the very thing promised in the words of the prophet Haggai, must also speak of the first advent of our Lord. Secondly, The prophet speaks of a shaking which was to happen *after a little time,* (Hag. ii. 7.) and therefore not of an advent of our Saviour, after two thousand years expired, yet to come. And, thirdly, the apostle says plainly, that Christians had then *received this kingdom, which could not be shaken,* to give place to another; and upon that grounds his exhortation to them, to retain or hold fast the grace received: (ver. 28.) which shews, it was not a kingdom yet to come after one thousand seven hundred years; but that which, throughout the gospel, is styled *the kingdom of God,* and *of heaven,* and is said to be then come unto them, Matt. xii. 28.

[32] Ἔτι ἅπαξ, *Yet once more.*] The word *yet* signifies, that there was yet to be another shaking, for the introduction of another covenant, and consequently for the abolishing the first; and the word *once* only, that there should be no more shaking, after the introduction of the second covenant.

[33] Ἐγὼ σείω, &c. *I shake not the earth only, but the heavens.*] Hag. ii. 7. The ancient Jews speak of this place thus; *I will give a short glory to the Israelites, and afterward shall the Messiah come,* Talm. Tr. Sanhed. cap. 11. Expounding this place of the coming of the Messiah, they add, that as the *first tabernacle and temple were built and destroyed, so was the second temple, but the Messiah should build a temple, and God had built a tabernacle and temple in the heavens, which should never be destroyed,* Pug. Fid. p. 304. 309.

Now this shaking of the heaven and earth, being to be accomplished at the coming of the Messiah, or, *the Desire of all nations,* cannot signify the removal and subversion of the material heavens and earth, they being not thus shaken at Christ's coming: but this is a metaphor frequently used in the prophets, to signify the subversion of a state and kingdom, and of the government which obtains amongst them; as when the prophet, speaking of the destruction of Babylon, saith, *I will make the heavens shake, and the earth shall be removed out of its place,* Isa. xiii. 13. And of the destruction of the Jews by the Assyrians, he useth these very words, *The earth shall be moved, and the heavens shaken,* Joel ii. 10. (See Judg. v. 4. Psal. lxxvii. 18. Isa. xxiv. 19, 20.) Thus, at our Lord's coming to destroy Jerusalem, say some interpreters; to destroy antichrist, as others think; *the powers of heaven shall be shaken,* (Matt. xxiv. 30. Mark xiii. 25. Luke xxi. 26.) which import of this phrase being not understood by Esthius, he, without cause, rejecteth this interpretation of the word.

Secondly, This *shaking,* being *for the removal of things which were shaken,* and they being not the material earth, must signify the things which were then introduced *with the shaking of the earth, i. e.* the covenant made, and the worship and tabernacle, and other materials then appointed to be made with hands for God's service; which, as the apostle, throughout this whole Epistle, contends, were to be abolished, and to continue only until the time of reformation, (ix. 10.) and then to give place to that new covenant and dispensation, which procured for us an eternal redemption, and an entrance, *not into the holy places made with hands,* but *into heaven itself.*

[34] Ver. 28. Ἔχομεν χάριν.] It is the observation of critics here, and elsewhere, that ἔχων, *to have,* is often put for κατέχειν, *to retain,* or *hold fast:* so ἔχειν πίστιν καὶ ἀγαθὴν συνείδησιν, is *to hold faith and a good conscience,* 1 Tim. i. 19. ἔχειν τὸ μυστήριον τῆς πίστεως, *to hold the mystery of faith;* ὑποτύπωσιν ἔχειν, *to hold fast the form of sound words,* 2 Tim. i. 13. Χάρις, throughout the whole New Testament, doth signify the favour and the grace of God, so *freely tendered to us in the gospel:* (see note on 2 Cor. vi. 1.) so that the import of those words seems to be this; Let us continue steadfast in that faith and dispensation delivered in the gospel, as being that alone which renders both our persons and our services acceptable to God; let us not *fall from the grace of God;* (ver. 15.) let us not *cast off our confidence;* (x. 35.) *Let us hold fast the profession of our hope without wavering,* (ver. 23.) continuing to serve God with a holy reverence.

[35] Ver. 29. Πῦρ καταναλίσκον, *A consuming fire.*] To consume thine enemies, if thou obey him, and to *bring them down before thy face;* (Deut. ix. 3.) but to consume thee, if thou forget the covenant thou hast made with him. (Deut. iv. 24.) This hath relation to the Schechinah, or glorious presence of God, *the sight of which was like devouring fire,* (Exod. xxiv. 17.) and from which went out *fire to consume Nadab and Abihu,* (Lev. x. 2.) and those two hundred and fifty persons who burned incense, (Numb. xvi. 35.) and of whom the Psalmist speaketh in these words, *A fire burned in their congregations, the flame burnt up the wicked.* (Psal. cvi. 18.)

CHAP. XIII.

1. LET brotherly love continue.

2. Be not forgetful to entertain strangers; for thereby some *(viz. Abraham,* Gen. xviii. *and Lot,* Gen. xix.) have entertained [1] angels unawares.

3. Remember them that are in bonds, as *(affectionately as if you were)* bound with them; and them that suffer adversity, as being yourselves also in the body *(and so as being subject to the like afflictions).*

4. [2] Marriage is honourable in all *(persons),* and *(so is)* the bed undefiled: but *(or, wherefore)* whoremongers and adulterers [3] God will judge *(i. e. adjudge to condemnation).*

5. [4] Let your conversation be without covetousness; and be content with such things as ye have *(at present):* for he hath said, (Deut. xxxi. 6. Josh. i. 5.) I will never leave thee, nor forsake thee.

6. So that we may boldly say, *(as the Psalmist doth,* Psal. lvi. 4.) The Lord is my helper, and I will not fear what man shall do unto me.

7. Remember them which have the rule over you, (Gr. *Be mindful of your governors, or guides,)* who have spoken to you the word of God: whose faith follow, considering the end *(or close)* of their conversation: *(with what constancy and perseverance they continued in the faith, and sealed it with their blood, in hopes of that crown of glory Christ had promised to them that were faithful to the death.*

8. *Even that)* Jesus Christ *(who, both as to his doctrine and his promises, is)* the same [5] yesterday, and to-day, and for ever.

9. Be not carried about with divers and [6] strange doctrines, *(i. e. doctrines diverse from them, and new, i. e. not taught by those guides who spake to you the word of God,* ver. 7.) For it is a good thing that [7] the heart be established *(i. e. comforted and strengthened)* [8] with grace *(i. e. the sense of the Divine favour, and the grace brought to us by the gospel);* and not with meats *(eaten at the Jewish festivals, and their peace-offerings),* which have not profited *(to the purifying of the conscience from guilt,* Heb. ix. 9.) them that have been occupied therein.

10. We *(Christians)* have *(a sacrifice upon)* [9] an altar *(that of the cross),* of which they have no right to eat *(or to partake)* who serve the tabernacle, *(i. e. cleave still to the worship appointed for the Jewish tabernacle.*

11. *The truth of this they may learn from their own institutions concerning sacrifices:)* for the bodies of those beasts, whose blood is brought into the sanctuary [10] for *(a)* sin *(offering),* are *(by the law of Moses not to be eaten, but)* burnt without the camp. (Exod. xxix. 14. Lev. iv. 21. vi. 30. xvi. 27.)

12. Wherefore Jesus also, *(our sin-offering, the person typified by theirs offered on the great day of expiation,* Lev. xvi.) that he might sanctify the people with his own blood *(carried into the heavenly sanctuary),* [11] suffered without the gate. *(He therefore thus answering the type of that sin-offering, of which neither priest nor people were to eat; they who still do adhere to the legal institutions, are by that law excluded from partaking of this sacrifice.)*

13. Let us go forth therefore to him without the camp *(the terrestrial Jerusalem, the Jewish church and service),* [12] bearing his reproach.

14. For here we *(especially, who are thus persecuted,)* have no continuing city, but we seek one to come, *(even the city of the living God,* xii. 22.)

15. By him therefore *(our high-priest)* let us offer the *(Christian)* [13] sacrifice of praise to God continually, that is, *(in the language of the prophet,* Hosea xiv. 2.) [14] the fruit of our lips, giving thanks to his name.

16. But *(and for the other Christian sacrifices, those of alms,)* to do good and communicate forget not: for with such sacrifices God is *(still)* well pleased.

17. Obey them that have [15] the rule over you, *(your bishops and pastors,* ver. 24.) and submit yourselves *(to their godly admonitions):* for they watch for your souls, as they that must give an account *(to God for them):* that they may do it [16] with joy, *(in the presence of Christ, that they have gained you to him, and built you up in your faith,* 1 Thess. ii. 19.) and not with grief *(that they could not prevail upon you to live suitably to their instructions):* for that is unprofitable for you *(and pernicious to you).*

18. Pray for us, *(for our freedom and success in preaching the gospel,* Eph. vi. 19. Colos. iv. 3. *and our deliverance from the enemies of our faith,* 1 Thess. iii. 1, 2.) for we trust we have a good conscience, in [17] all things *(being)* willing to live honestly.

19. But I beseech you the rather to do this *(now),* that I may be restored to you the sooner.

20. [18] Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through *(with)* the blood of the everlasting covenant *(to be offered by him in the heavenly sanctuary),*

21. [19] Make you perfect in every good work to do his will, [20] working in you *(by his grace given to, and his spirit residing in, you,)* that which is well pleasing in his sight, through Jesus Christ; [21] to whom be glory for ever. Amen.

22. And I beseech you, brethren, suffer the word of exhortation *(to perseverance with patience in the Christian faith):* for I have written a letter to you *(of this subject)* in *(as)* few words *(as the importance of the matter and my affection to you would permit).*

23. Know ye that our brother Timothy (see the preface) is set at liberty; with whom, if he comes *(hither again)* shortly, I will *(God willing)* see you.

24. Salute all them that have the [22] rule over you, and all the saints. They of Italy salute you.

25. Grace be with you all. Amen.

ANNOTATIONS ON CHAP. XIII.

[1] Ver. 2. 'ΑΓΓΕΛΟΥΣ, *Angels.*] It follows not hence, say the commentators here, that all the three persons which appeared to Abraham were created angels; for one of them being styled, by Abraham, *the Judge of all the earth,* Gen. xviii. 24. Jehovah, ver. 22. and Abraham praying to him with so great humility, *Oh! let not the Lord be angry, and I will speak unto him, who am but dust and ashes,* ver. 27. 31. it seems more proper with the ancients to conceive, he at least should be *the Son of God, the Angel of the covenant;* for the Word of God, saith Justin Martyr,* Καὶ ἄγγελος καλεῖται, καὶ Θεὸς, καὶ Κύριος, καὶ ἀνὴρ, καὶ ἄνθρωπος, 'Αβραὰμ καὶ 'Ισαὰκ φανείς. Yet since, in the opinion of the Jews, they were three angels, (as Ainsworth and Cartwright note upon the place, the apostle, writing to them, saith no more of them,) I rather think, with the reverend Bishop of Ely, that it may be granted, that the three that appeared to Abraham were created angels; but then they appeared only as the retinue of the Schechinah, or Divine Majesty, styled *the Lord,* ver. 1. 13. For after the same men, who came in, and did eat with Abraham, and rose from the table, were departed, (ver. 16. 22.) Abraham stands yet *before the Lord,* that is, before the Divine Majesty who appeared to him, ver. 1. and styles him *the Judge of the whole earth.* And this agrees well with the opinion of the Jews, who, as they acknowledge

* Dial. cum Tryph. p. 282.

that the three men whom Abraham entertained were created angels, so also do they own that there was then a separate appearance, or Divine Majesty, which talked with Abraham. And this takes off the observation of Crellius, and others, on this place, that the name Jehovah is given to angels; for according to this interpretation, the name Jehovah is not given to any of the three angels which were entertained by Abraham, but only to the Schechinah, or Divine Majesty, which appeared with them, and spake to Abraham, from ver. 10. to 17. and to whom, after the departure of these three, one into heaven, and two to Sodom, Abraham still speaks to the end of that chapter.

[2] Ver. 4. Τίμιος ὁ γάμος, *Marriage is honourable.*] It is not worth disputing, whether these words should be rendered as a precept, thus, *Let honourable marriage, and the bed undefiled, obtain among all;* or, as our version renders them, by way of assertion. The observation of the ancients upon the place is this, That *marriage is honourable in all persons,* old and young, and in all things.*

[3] Κρινεῖ ὁ Θεὸς, *God will judge;*] i. e. Κατακρινεῖ, He will condemn them: so, John iii. 16. *God sent not his Son into the world, ἵνα κρίνῃ τὸν κόσμον, that he might condemn the world. He that resisteth, shall receive to himself, κρῖμα, punishment,* or *condemnation,* Rom. xiii. 2. so, Matt. xxiii. 14. 1 Cor. xi. 29. 1 Tim. iii. 6. Jude 4. Mark iii. 29. Luke xxiii. 40. τοῦτον κρίναντες, by condemning Christ, they fulfilled the voice of the prophets, Acts xiii. 27. That the apostle here should give these cautions against the gnostics amongst the Jews, is said without ground, for no man can prove that any gnostics had been then among them; but they had then the sect of the Nicolaitans† among them, mentioned Rev. ii. 6. 15. who did *ἀναίδην ἐκπορνεύειν, fornicate without shame,* holding *whoredom and adultery to be things indifferent.* Moreover, Justin Martyr saith,‡ That wherever they travelled, they multiplied to themselves wives, ὀνόματι γάμου, *under pretence of marriage.* (See note on Rom. ii. 22.) On which account there was ground sufficient for this exhortation. Note hence, that *whoredom is a mortal sin.*

[4] Ver. 5.] Hence we learn, first, that we are then *covetously minded,* when we are not content with the things we enjoy at present, but are impatiently desirous of having more.

Secondly, That what God promises to any of his servants, may, in like circumstances, be applied to them all; for this promise, which the apostle here makes and applies to all good Christians, was particularly made to Joshua, i. 5.

[5] Ver. 8.] *i. e.* Through all times and ages: for, as Philo§ observes, Τριμερὴς γὰρ ὁ χρόνος ἐκ παρεληλυθότος, καὶ ἐνεστῶτος, καὶ μέλλοντος, *Time consists of three parts, the past, present, and to come, and these three signify,* ἅπαντα τὸν αἰῶνα, *all time,* or the whole compass of it: so that, as the same doctrine of Christianity must always be professed by all Christians, so the same Jesus is always ready to assist and reward the sincere professors of it.

That the apostle speaks here, not of their living but dead guides, will appear, partly from his exhortation to remember them, the living guides being the objects, not of their memory, but sense; partly from the phrase ἐλάλησαν, *who have spoken,* which intimates, they had now left off speaking; and partly from the ἔκβασις, *the close,* or period of their conversation here on earth; they are exhorted to look back unto their living bishops, they are commanded to obey, (ver. 17.) their dead bishops to remember: (ver. 7.) for I think, saith Origen on Matthew, (ed. Huet. tom. i. p. 420.) he who is styled by Christ, ὁ ἡγούμενος, *a guide,* Luke xxii. 26. is, ὁ καλούμενος ἐν ταῖς ἐκκλησίαις ἐπίσκοπος, *he who is called in the churches a bishop.*

[6] Ver. 9. Διδαχαῖς ξέναις,] I render, *new doctrines,* and therefore strange to the ears of them that hear them first; so ξένα δαιμόνια are *new demons,* Acts xvii. 18. and the apostle saith, they were not to look upon their fiery trial, ὡς ξένου ὑμῖν παραβαίνοντος, *as if some new thing had happened to them,* 1 Pet. iv. 12.

[7] Βεβαιοῦσθαι τὴν καρδίαν, *That the heart is established,*] Is a Hebrew phrase, signifying to comfort, strengthen, and refresh the heart. So, Gen. xviii. 5. *I will fetch a morsel of bread,* וְסַעֲדוּ לִבְּכֶם, *and comfort your hearts;* Judg. xix. 5. 8. Στήρισον καρδίαν σου, *comfort thy heart with a morsel of bread:* of which the Psalmist saith, that καρδίαν ἀνθρώπου στηρίζει, *it strengthens man's heart,* Psal. civ. 15. whence it is often styled στήριγμα ἄρτου, Psal. cv. 16. Ezek. iv. 16. v. 16. xiv. 13. *the staff of bread.*

[8] The *grace* here mentioned is, say the ancients, ἡ τῆς χάριτος διδασκαλία, *the doctrine of the gospel,* or of the grace of God tendered in it. The *meats* here mentioned are the meats eaten in the Jewish festivals, new moons, and sabbaths, Colos. ii. 16. or their *peace-offerings* and *oblations,* styled βρώματα, *meats,* Heb. ix. 10. which feasts some Jewish zealots would have observed with the Christian festivals, *viz.* their Passover and Pentecost, (1 Cor. xi.) and in the same riotous manner, (ver. 21.) And these sacrifices, or peace-offerings, they would have still retained, perhaps as being not sacrifices for sin, but free-will-offerings, and only sacrifices of praise. So that the import of these words is this; It is good the soul, or heart, be established, refreshed, and comforted, not with meats eaten in the Jewish festivals, or at their eucharistical oblations, which profit or avail nothing to the peace and quiet of the conscience, but with the Divine favour, and that gospel-grace by which justification and remission of sins is obtained through the blood of Jesus; of which they cannot be partakers who still cleave to the legal observations.

[9] Ver. 10. Θυσιαστήριον, *An altar.*] That the *altar* here, signifies the sacrifice offered upon the altar, is plain from this, that of this altar they were to eat. So they that eat of the Jewish sacrifices are said to be, κοινωνοὶ θυσιαστηρίου, *partakers of the altar,* 1 Cor. x. 18. *i. e.* of the things offered at the altar; and then it must import the body of our Lord offered and broken on the cross: by partaking of the memorials of which body, we testify our communion with Christ and his church; (ibid. ver. 16, 17.) and of this, saith the apostle, they have no right to partake who adhere still to the Mosaical oblations.

[10] Ver. 11. Περὶ ἁμαρτίας.] That περὶ ἁμαρτίας signifies *a sacrifice for sin,* or a *sin-offering,* see note on 2 Cor. *ult.*

[11] Ver. 12. *Without the gate.*] That sin-offering which was carried without the camp, whilst they were in the wilderness, when the temple was seated at Jerusalem,

---

* Μὴ ἐν τοῖς προβεβήκοσι μὲν, ἐν δὲ τοῖς νέοις οὐκ, ἀλλ' ἐν πᾶσιν. Theoph. Οὐκ ἐν τούτῳ μὲν τῷ μέρει τίμιος, ἐν ἑτέρῳ δὲ οὔ, ἀλλ' ὅλος δι' ὅλου πᾶσι πρέπουσι τίμιος. Œcum.

† Euseb. Hist. Eccl. lib. iii. cap. 29. Iren. lib. i. cap. 27.

‡ Dial. p. 371. B.

§ De Sacrif. Abel et Cain, p. 106. C.

was carried without the *gate of the city*. (Maimon. de Rat. Sacrif. Faciend. cap. 7. §. 4. Ainsw. in Lev. vi. 30.) And this is the reason of the variation of the phrase here.

[12] Ver. 13. Τοίνυν ἐξερχώμεθα.] Some quarrel with the apostle for beginning a sentence with τοίνυν, which it is confessed that the best Grecians rarely do; but this, saith Stephanus, is not without example; and Vigerus notes, τοίνυν "initio quidem periodi ponitur, sed tamen vocem sequi," that is, *it is sometimes first in position, but it is not so in construction.*

His reproach.] *i. e.* His cross and sufferings, which the persecuting Jews inflict upon his followers, as they did upon him, persecuting them *even to strange cities*, (Acts xxvi. 11.) and *from city to city*.

[13] Ver. 15. Θυσίαν αἰνέσεως, *The sacrifice of praise.*] The Jews say, that, "in seculo futuro," *in the age to come* * (which often signifies the age of the Messiah), *all oblations shall cease, but the oblation of thanksgiving, which shall never cease*, and that praise is more acceptable to God than all sacrifices; which they prove from those words of the Psalmist, *I will not reprove thee for thy sacrifices, because they were not always before me: offer unto God thanksgiving*, Psal. l. 23. *He that offereth praise, honoureth me.* And the Greek commentators observe, that the sacrifices God now requires, are *unbloody sacrifices*, to wit, those of *praise* and *thanksgiving*, and *imitation of Christ*. So Chrysostom and Œcumenius.

[14] Καρπὸν χειλέων, *The calves of our lips.*] Hos. xiv. 2. So the Jews themselves interpret these words, *What shall we render for the calves of our lips?* Dr. Pocock notes,† That καρπὸς is here taken for κάρπωμα, which in the Septuagint signifies a *holocaust*, which being usually of young bullocks, corresponds to *the calves of our lips* in Hebrew. So in the Song of the Three Children, καρπῶσαι ἐπί σου, is *to sacrifice before thee*, ver. 14.

[15] Ver. 17. Τοῖς ἡγουμένοις ὑμῶν.] Περὶ ἐπισκόπων λέγει, he speaks of bishops, say Chrysostom, Œcumenius, and Theophylact. Clemens Romanus‡ places them before the presbyters, saying, Τοῖς νόμοις Θεοῦ ἐπορεύεσθε, ὑποτασσόμενοι τοῖς ἡγουμένοις ὑμῶν, καὶ τιμὴν τὴν καθήκουσαν ἀπονέμοντες τοῖς παρ' ὑμῖν πρεσβυτέροις, *Ye walked in the laws of God, being subject to your guides or rulers, and giving convenient honour to your presbyters or elders.*

[16] Μετὰ χαρᾶς, *With joy:*] That is, say others, that they may go on with their work joyfully, which they can only execute with trouble and sadness, when they find you refractory to their admonitions: but these words, *That they may do it*, seem plainly to relate to the account they must give up hereafter to God.

[17] Ver. 18. Ἐν πᾶσι.] In all times, circumstances, things, and places. Here is the true test of an upright conscience, that in all times, things, and cases, it renders us industrious to walk exactly according to the rules of righteousness. The want of this some of the Jews might suspect in the apostle, as not being concerned for the observation of the law.

[18] Ver. 20.] These words seem to express all the three offices of our great Mediator, which are the foundations of all our prayers and praises directed to God, and of all the blessings we receive or expect from him; his *prophetic office*, in that he is styled *the great Shepherd of the sheep;* his *priestly office*, in that he is said to be *brought again from the dead with the blood of the everlasting covenant;* and his *kingly office*, in that he is styled *our Lord Jesus.*

[19] Ver. 21. Καταρτίσαι ὑμᾶς, *Make you perfect.*] Here is the duty of every good Christian, to be *ready for every good work*, (Tit. iii. 1.) doing *the will of God from the heart.* (Eph. vi. 6.)

[20] Ποιῶν ἐν ὑμῖν, *Working in you*, &c.] Here is the power by which we are enabled so to do, and the motive to the performance of our duty, *viz.* the grace of God teaching us, *denying all ungodliness and worldly lusts, to live righteously, soberly, and godly, in this present world;* and the expectation of *the blessed hope and glorious appearance of our Lord*, to reward our services. (Tit. ii. 11—13.) The love of God *the Father*, in giving up his Son to the death for us; and of Jesus Christ, who gave himself for us, *that he might redeem us from all iniquity, and purify to himself a peculiar people zealous of good works*, (ver. 14.) and who died for all, that *they who live, might not henceforth live unto themselves, but unto him that died for them.* (2 Cor. v. 15.) And, lastly, the inward assistances of the Holy Spirit, bringing these things to our remembrance, exciting us to the performance of our duty, strengthening us against our temptations, and comforting and supporting us under our sufferings.

Ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ, *Working in you that which is well pleasing in his sight.*] That God doth some way work in us every good work, and whatsoever is well pleasing in his sight, can be denied by none who understand the Scriptures; and one would think it should be as little the subject of dispute, whether God works these things as a vomit or a purge works in us by physical and irresistible operations, or whether he works on reasonable creatures by offering reasons to persuade them, and upon men endowed with a will, to make them willing, as all men do, by propounding motives and encouragements of a prevailing nature, to engage them to choose the good and refuse the evil; of which I have said so much in the treatise of grace, annexed to 2 Cor. vi. 1. that I shall say nothing more at present, but that it is unaccountable how actions should be good, unless we consent to them, or how they should be ours, unless we choose and do them. This text is therefore vainly urged to prove, that we are purely passive in the work of our conversion, and that we neither do nor can do any thing towards it:

First, Because God evidently speaks this to them who were already true believers, and converts to the Christian faith, and wanted only to be *made perfect in every good work*. Secondly, Because he exhorts all Christians *to work out their salvation with fear and trembling;* upon this very account, that *it is God that worketh in them both to will and to do.* (Phil. ii. 13.) For if God so worketh in us, that we do not co-operate with him, why are we commanded to *work out our salvation?* For can we act where we are purely passive? Or can that be a reason why we ourselves should act, that another will effectually do this very thing without our co-operation? Is it not rather a reason why we should not work at all; since this work will be certainly performed without us? See more to this effect in the note on Phil. ii. 10. Note also, that the word καταρτίσαι, which begins this verse, signifies *fully to in-*

* Pag. Fid. par. iii. D. 3. cap. 12. §. 14—17.
† Ibid. §. 20.
‡ Epist. ad Rom. §. 1.

struct, as in those words, Luke vi. 40. *The disciple is not above his master,* κατηρτισμένος δὲ πᾶς, *but he that is fully instructed is as his master,* 1 Cor. i. 10. ἦτε δὲ κατηρτισμένοι, *be ye perfectly instructed in the same mind and judgment,* Eph. iv. 12. God hath appointed apostles, prophets, and evangelists, pastors, and teachers, πρὸς τὸν καταρτισμὸν τῶν ἁγίων, *for the full instruction of the saints, till we all come to the unity of the faith, and knowledge of the Son of God,* ver. 13. So the Glossa Græco-Latina, καταρτίζω, *struo, instruo,* κατηρτισμένος, *constructus, instructus;* and in this sense this may be reasonably deemed a prayer, that God would fully instruct the believing Jews in every good work requisite to be done in obedience to his will, and so would work in them that which was well pleasing in his sight, we being thus transformed *by the renewing* of our mind, εἰς τὸ δοκιμάζειν, *that we may approve* (and so be inclined to do) the good, εὐάρεστον, *well pleasing* and *perfect will of God.* (Rom. xii. 2.)

[21] Ὧι ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, *To whom be glory for ever, Amen.*] Here Schlictingius saith, that he who is a Christian cannot be ignorant, that *glory for ever and ever* is to be ascribed to Christ, as well as to the Father, as it is Rev. v. 12, 13. 2 Pet. iii. 18. And how then can he be ignorant that Christ is to be owned as the true God? This being the doxology ascribed in the New Testament to him, of whom, and by whom, and to whom, *are all things,* Rom. xi. 36. to *God the Father,* Gal. i. 5. to the omnipotent God, Eph. iii. 20. 24. to *him who dwelleth in light inaccessible,* 2 Tim. iv. 15, 16. to *the God of all grace,* 1 Pet. v. 10, 11. to *the only wise God our Saviour,* Jude 25. In St. Clemens,* it is frequently ascribed, Τῷ Θεῷ παντοκράτορι, *to Almighty God, to whom be glory for ever and ever, Amen,* as a character peculiarly belonging to him. And in the Jerusalem Targum,† this is the frequent appendix to the mention of the great God, *Let his name be blessed (i. e.* glorified) *for ever and ever, Amen:* so that both in the opinion of Jews and Christians this was a doxology proper to the true God.

[22] Ver. 24. Τοὺς ἡγουμένους, &c. *That have the rule over you.*] Hence it seems evident, that this Epistle was not sent to the bishops or rulers of the church, but to the whole church, or to the laity.

ANNOTATIONS

ON THE

SEVEN CATHOLIC EPISTLES.

GENERAL PREFACE.

OF these Epistles in the general, I have only this to note, That from the fourth century they have both obtained the name of Catholic Epistles, and also have been ranked in the same order in which they now stand in our Bibles, *viz.* by the council of Laodicea,* by Cyril of Jerusalem,† by Athanasius,‡ and Greg. Nazianzen;§ by Amphilochius,‖ and by others.

Only it is not easy to assign the reason why they in a particular manner were so called; it could not be, because they were, "passim receptæ ab omnibus et ubique," *generally received by all:* for we learn from the testimonies of Origen,‡ Eusebius,§ Amphilochius,‖ and St. Jerome,¶ that the ancients doubted of four of the seven, or five of them.

Œcumenius and others say, they were so styled, because they were written, not to one nation, as were generally those of St. Paul, ἀλλὰ καθόλου τοῖς πιστοῖς, ἤτοι Ἰουδαίοις τοῖς ἐν τῇ διασπορᾷ, *but generally to the faithful, or to the Jews of the dispersion:* which last expression seems to hint the true reason of the name, *viz.* because, excepting the two brief Epistles of St. John, they were written to the Jews dispersed throughout the world. Which, though it be true also of the Epistle to the Hebrews, yet hath that no inscription, and for a long time was also questioned; nor was it written to the dispersed Jews, but to the inhabitants of Judea, chap. xiii. and upon these accounts might not come into the number.

* Ἐπιστολαὶ καθολικαὶ ἑπτά, οὕτως, Ἰακώβου μία, Πέτρου δύο, Ἰωάννου τρεῖς, Ἰούδα μία. Concil. Laod. Can. 59.

† Πρὸς τούτοις δὲ καὶ τὰς ἑπτὰ Ἰακώβου, καὶ Πέτρου, Ἰωάννου, καὶ Ἰούδα καθολικὰς ἐπιστολάς. Cyril. Hier. Catech. iv. p. 39.

‡ Ἐπιστολαὶ καθολικαὶ καλούμεναι τῶν ἀποστόλων ἑπτά, οὕτως, Ἰακώβου μία, Πέτρου δὲ δύο, εἶτα Ἰωάννου τρεῖς, καὶ μετὰ ταύτας Ἰούδα μία. Festiv. Ep.

§ Ἑπτὰ δὲ καθολικαί, ὧν Ἰακώβου μία. In Jamb. apud Bals. Δύο δὲ Πέτρου, τρεῖς δ' Ἰωάννου πάλιν. p. 1082, Vide ibid.

‖ Amp. Ἰούδα δ' ἐστὶν ἑβδόμη, πᾶσας ἔχεις. p. 1084.

* Sect. 33. 38. 43. 45. 50.

† In Gen. xlix. 2. Exod. xv. 18. Deut. iii. 2. vi. 4.

‡ Apud Euseb. Hist. Eccl. lib. vi. cap. 25. p. 297. Τοιαῦτα καὶ τὰ κατὰ Ἰάκωβον, οὗ ἡ πρώτη τῶν ὀνομαζομένων καθολικῶν εἶναι λέγεται· ἰστέον δὲ ὡς νοθεύεται μέν· οὐ πολλοὶ γοῦν τῶν παλαιῶν αὐτῆς ἐμνημόνευσαν, ὡς οὐδὲ τῆς λεγομένης Ἰούδα μιᾶς καὶ αὐτῆς οὔσης τῶν ἑπτὰ λεγομένων καθολικῶν ἐπιστολῶν. Hist. Eccl. lib. ii. cap. 23. de Petri Ep. 2.

§ Vide Hist. Eccl. lib. iii. cap. 3. et de Joannis secunda et tertia, cap. 24. p. 96.

‖ Amphiloch. ibid. ¶ Hieron. Catal.

THE

GENERAL EPISTLE OF ST. JAMES.

WITH ANNOTATIONS.

PREFACE.

§. I. THAT the author of this Epistle was an apostle, hath been proved, note on ver. 1. whence it must follow, that he could not be James, the son of Zebedee, because that James was slain by Herod, A. D. 44. twenty-eight years before the destruction of Jerusalem, which yet was nigh at hand, and even at the door, when this Epistle was indited; see note on v. 8, 9. Nor could he be James the Just, bishop of Jerusalem, for he was no apostle, if he was not the same person with James the Less. It seemeth therefore that he was James the son of Alpheus, apostle and brother of our Lord, styled James the Less, in distinction from James the son of Zebedee, styled the Greater, by reason of his age. For that the James mentioned by St. Paul, Gal. i. 19. was an apostle in the strict acceptation of the word, is evident from this, that having spoken of St. Peter, who doubtless was an apostle in that sense, he adds, *Others of the apostles saw I none, save James the Lord's brother;* and, ii. 6. he reckons him, with Peter and John, among the στύλοι, or *the chief pillars of the church;* and to me he seems to be the same with James the bishop of Jerusalem. For,

First, Of this James the bishop of Jerusalem, who was styled the Just, St. Jerome* saith, that *he was the son of Mary, the sister of the mother of our Lord, of whom St. John makes mention,* xix. 25. where she is styled *the wife of Cleophas* or *Alpheus;* and by St. Mark, xv. 40. *the mother of James the Less.*

Secondly, It seems highly probable, that the James, mentioned in Acts xv. was strictly an apostle; for Paul and Barnabas were sent up *to the apostles and elders,* ver. 2. they were received by the apostles and elders, ver. 4. *the apostles and elders were gathered together,* to decide the question touching the circumcision of the gentiles, ver. 6. The first person that speaks to it is Peter the apostle, the second James, who having determined the question, it *seemed good to the apostles and brethren to send letters to the churches,* ver. 22. and these they send with this inscription, *The apostles, elders, and brethren.* In all which places it is evident, that the word *apostles* must be taken in the proper sense, they being still distinguished from all the elders or bishops which were not apostles: nor can it be thought reasonable that St. James here should be ranked amongst the elders, or the inferior sort of the clergy; it remains then that he was in the strict sense an *apostle.* There being therefore no other of that name then living, but *James the son of Alpheus,* who also was the brother of our Lord, *i. e.* his mother's sister's son (*i. e.* his cousin), he in all likelihood must be the bishop of Jerusalem.

Thirdly, The story of three that were called James, *viz.* James the Great, James the Less, and James, bishop of Jerusalem, is, saith Dr. Cave,* *a great mistake, and built upon a sandy bottom:* "For besides that the Scripture mentions no more than two of this name, and both apostles, nothing can be plainer than that St. James the apostle, whom St. Paul calls the *brother of our Lord,* was the same that presided among the apostles, and determined in the synod at Jerusalem. Nor do either Clemens Alexandrinus† or Eusebius out of him, mention any more than two, St. James, put to death by Herod, and St. James the Just, bishop of Jerusalem, whom they expressly affirm to be the same with him whom St. Paul calls *the brother of our Lord.* Once indeed Eusebius makes our St. James one of the LXX. though elsewhere quoting a place of Clemens of Alexandria,‡ he numbers him with the chief of the apostles, and expressly distinguishes him from the seventy disciples." And though St. Jerome,§ when he represents the opinion of others, styles him the thirteenth apostle, yet elsewhere, when speaking his own sense, he sufficiently proves that there were but two, James‖ the son of Zebedee, and the other the son of Alpheus, the one surnamed *the Greater,* the other *the Less;* and he frequently styles the author of this Epistle, writ to the twelve tribes, *James the apostle:* besides, saith he, the main support of the other opinion is built upon the authority of Clemens's Recognitions, a book, in doubtful cases, of no esteem and value.

§. II. And having thus shewed, that James the apostle, and brother of our Lord, was the author of this Epistle, we cannot reasonably doubt the authority of it: especially if we consider that it is cited by Clemens Romanus¶ four several times, by Ignatius,** in his genuine Epistle to the Ephesians, and by Origen,†† in his thirteenth homily upon Genesis. Eusebius‡‡ saith, it was *known to most, and*

* "Jacobus qui appellatur frater Domini cognomento Justus, et nonnulli existimant, Josephi ex alia uxore; ut autem mihi videtur, Mariæ sororis matris Domini, cujus Joannes in libro suo meminit, Filius, post passionem Domini ab apostolis Hierosolymorum episcopus ordinatus, unam tantùm scripsit epistolam, quæ de septem catholicis est." Verbo *Jacobus.*

* Life of James the Less, p. 144.

† Δύο δὲ γεγόνασιν Ἰάκωβοι, εἷς ὁ Δίκαιος ὁ κατὰ τοῦ πτερυγίου βληθείς.——Ἕτερος δὲ ὁ καρατομηθείς, αὐτοῦ δὲ Δικαίου καὶ ὁ Παῦλος μνημονεύει γράφων, ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. Clem. apud Euseb. lib. ii. cap. 1. p. 38.

‡ Hist. Eccl. lib. i. cap. 12. p. 31. lib. ii. cap. 1. p. 38.

§ Comment on Es. 17. f. 60. ‖ Adv. Helvid. f. 8. B. C.

¶ Ep. Epiph. ad Joh. Hieros. f. 57. in lib. lviii. C. Adv. Pelag. lib. i. f. 96. cap. 2. f. 101. E. 102. C.

** Sect. 10. 12. 17. 30. †† Sect. 5. ‡‡ Lib. ii. cap. 22. lib. iii. cap. 25.

publicly read in most Christian churches: St. Jerome,* that in process of time it obtained authority. Esthius† notes, "That they who before doubted of it, in the fourth century embraced the opinion of them who received it, and that from thence no church, no ecclesiastical writer, is found who ever doubted of it; but, on the contrary, all the catalogues of the books of holy Scripture, published by general or provincial councils, Roman bishops, or other orthodox writers, number it among the canonical Scriptures; 'quæ probatio ad certam fidem faciendam cuique catholico sufficere debet;' *which proof must give sufficient certainty of it to any catholic.*" As for the seeming contradiction of this Epistle to the doctrine of St. Paul, in the matter of justification by faith, see it sufficiently cleared in the close of the Annotations on the second chapter.

§. III. Fourthly, That this Epistle was directed to *the twelve tribes which were scattered abroad,* the words of this Epistle shew; but whether *the twelve tribes* import only those of them which returned into Judea, or those of them also who were carried away by the Assyrians, and never returned to their own nation, so as to make any more a distinct people, or a body politic under their own governors, is uncertain: that God had absolutely determined that the *ten tribes* should never more return to such a state, the prophet Hosea in many places doth inform us; as when God by him saith, *I will no more have mercy on the house of Israel, but I will utterly take them away,* i. 6. that they should be among the gentiles as a *vessel wherein is no pleasure,* viii. 8. that they should not *dwell in the Lord's land,* ix. 3. And again, *I will drive them out of my house, I will love them no more: my God will cast them away, because they did not hearken to him, and they shall be wanderers among the nations,* ver. 15. 17.

And yet that God designed not to exclude them from the blessings promised in the days of the Messiah, or from being called into the *church of Christ,* is as evident from many expressions, and gracious promises of God, recorded in that prophet, concerning the same tribes of Israel; as, *v. g.* that *the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: and it shall come to pass, that in the place where it was said unto them, Ye are not my people; there it shall be said unto them, Ye are the sons of the living God,* i. 10, &c. And again, *I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness and judgment, and in loving-kindness, and in mercies; I will even betroth thee unto me in faithfulness, and thou shalt know the Lord,* ii. 19, 20. *I will have mercy on her which had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God,* ver. 23. And again, *Afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord, and his goodness, in the latter days,* iii. 5. (See xiv. 4. 8.) Now these prophecies being not to be fulfilled upon them, by bringing them into their own land; it seemeth reasonable to conceive, they might be fulfilled by calling them to embrace the gospel; and that by doing so were those words fulfilled, *I will call them my people, who were not my people,* not only towards the gentiles, Rom. ix. 24—26. but also towards those Israelites of whom they primarily were spoken, 1 Pet. ii. 10. And to this the inscription seems to lead us, it being *ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ, To the twelve tribes, to those who are in the dispersion.* That the places whither these ten tribes were carried by the Assyrians, were well known to the other Jews, see proved by Dr. Lightfoot; that in Mesopotamia, Media, and Babylon, where they were placed, the Jews abounded in a very great measure. Josephus* testifies, they had there three famous universities, Neerda, Sorana, and Pombeditha. We therefore have great reason to believe the gospel was then preached among them by the apostles of the circumcision. See the preface to the First Epistle of St. John.

There is one farther observation taken notice of by Grotius and Dr. Hammond, That some part of this Epistle seems to be directed, not only to believers, but even to the unbelieving Jews, especially the six first verses of the fifth chapter, where he saith, *Ye have killed the Just, and he doth not resist you;* which cannot well agree to the converted Jews, to whom he seems to turn his speech, in these following words, *Be patient, therefore, brethren,* ver. 7.: yea, the whole third and fourth chapters may be equally directed to both; the name of brethren suiting to both, when used by a Jew writing to them, Rom. ix. 2.

§. IV. As for the occasion of this Epistle, it seemeth to be written upon two accounts:

First, To correct the pernicious errors both in doctrine and manners, which had crept into the theology of the Jews, and had an evil influence on their practice. See note on ii. 11. and ver. 14. to the end of the chapter.

Secondly, To comfort and establish the sincere believers, under the pressures which they then suffered, or were shortly to expect from the unbelieving Jews, or their false brethren. Where note,

That though the Jews, from the beginning of the apostles' preaching, were still incensed against the Christians; yet seeing Christianity, whilst they continued preaching to the Jews, did not spread much among other nations, and since the Jews were under restraints in the time of Caius, who had no good affection to them, they could not proceed far in shewing their hatred to the Christian faith. What persecutions therefore happened in those early times, concerned only the churches of Judea, or thereabouts, or spent themselves on the chief leaders and assertors of the Christian faith, St. Stephen, St. James, St. Peter, and St. Paul, or on the churches converted from the Jewish synagogues, and reached no farther than the places where they were converted; and though they were begun by instigation of the Jews, yet were they chiefly managed by the heathen powers, or by their own countrymen. For about the thirty-ninth year of Christ, *then had the churches peace throughout all Judea, Galilee, and Samaria,* Acts ix. 31. and so they seem to have continued till after the council of Jerusalem, the churches being then *established in the faith, and increasing in number daily,* Acts xvi. 5. Yea, when Paul comes to Rome, he receives all that came unto him for two whole years, *preaching the kingdom of God, and teaching the things which concerned the Lord Jesus Christ with all confidence, no man forbidding him,* Acts xxviii. 30, 31. So that at least till the fourth or fifth year of Nero, the gospel was freely preached

* Verb. Jacob.

† Esthius in Epist. Jacob.

* Antiq. lib. xviii. cap. 16.

at Rome, without any contradiction either of the Romans or the Jews: but then, in his sixth year, "afflicti suppliciis Christiani," *the Christians were subjected to punishment by him,* saith Suetonius;* "and it seems very probable (saith Dr. Lightfoot), that even then Nero had by some act or edict suppressed Christianity, not only at Rome, but also at Judea;" as he gathers from that clause in Tacitus, *Repressaque in præsens exitiabilis superstitio, rursus erumpebat, non modo per Judæam originem ejus mali, sed per urbem etiam;* which shews, that before the persecution began, in the tenth of Nero, of which Tacitus there speaks, Christianity had been by him suppressed, not at Rome only, but Judea. Here then some place St. Peter's πύρωσις πρὸς πειρασμὸν, *burning for trial,* which forwarded the defection which was so general in the churches of the Jews that had received the gospel, they falling to Moses again, or joining the adhesion to the law with the profession of the gospel, that so they might retain their liberty, the religion of the Jews not being at all suppressed by him, and that they might escape the rage of the Jews; who doubtless, by his example, would be induced to express that hatred they had still borne against the Christians. The same Nero, in his tenth year, renews this persecution of the Christians; *and this he did* (saith Orosius†) *not only at Rome, but by his edict, through all the provinces of his empire;* and this encouraged the Jews every where to shew their utmost rage against all those of their religion, whether Jews or proselytes, who had embraced the faith of Christ sincerely; and the more they drew nigh to their final desolation, the more did Satan enhance their fury against those Christians whom he found the fatal enemies and overthrowers of his kingdom.

§. V. Note, lastly, that whereas Mr. Le Clerc saith, note on v. 3. "that St. James doth not speak here to the Jews who had embraced the faith in Palestine, but to those who were scattered abroad," seeing he speaks to the whole twelve tribes, I doubt not but these of Palestine must be included; but when he adds, that those "Jews only who lived in Palestine, and the neighbouring countries, and had risen up in arms against the Romans, were destroyed by them," suggesting that the Jews, dispersed through the other parts of the Roman empire, received no harm—this is a great mistake; for these being the days of vengeance upon the unbelievers of that nation, God's severe judgments reached them every where, as we may fully learn from the rueful account Josephus‡ gives us of their calamities throughout all their dispersions: "for (saith he) when the Romans had no enemies left in Judea, the danger reached, πολλοῖς καὶ τῶν ἀπωτάτω κατοικούντων, *to many of them living the remotest from it;* for many of them perished at Alexandria, and Cyrene, and in other cities of Egypt, and throughout all Syria." And Eleazer, in Josephus,§ having reckoned up many places where they were cruelly slaughtered, concludes thus, Μακρὸν ἂν εἴη νῦν ἰδίᾳ λέγειν, *it would be too long to speak of all these places in particular.*

We know from Tacitus,‖ and others, that the Jews were a nation generally hated by all about them, and by those among whom they lived, partly because they used, "ritus contrarios cæteris mortalibus," *rites contrary to all other nations,* and spake and thought contemptuously of their deities and worship; partly because they bore "adversus omnes alios hostile odium," *the greatest hatred to men of other nations,* and shewed the greatest contempt of them, calling them dogs, and thinking it unlawful to converse with them, and a pollution even to touch them. All nations, therefore, where they lived, must, upon all occasions, be ready to rise up against them, as we may learn from the slaughter of them in Cæsarea,* Damascus, Scythopolis, and throughout all the cities of Syria, about the beginning of the war, of which Josephus gives us the account. When therefore the Romans were very much incensed against them, because when other nations had submitted to their empire, *soli Judæi non cessissent,* they dared to rebel, must they not be sure to suffer in every province where they dwelt, not only from the Roman governors, but also from those people in every nation who bore so great hatred to them? And hence Eusebius† informs us, *that they did thus suffer in all other places.*

Secondly, Josephus‡ doth confess, that the Jews in Judea did expect, ἅπαν τὸ ὑπὲρ Εὐφράτην ὁμόφυλον ἡμῖν συνεπαρθήσεσθαι, *that all of their own nation, even beyond Euphrates, should be assistant to them in this war:* and doubtless they were not wholly disappointed in their expectation; for in their war commenced under Hadrian, Dion§ expressly says, *That the Jews out of all nations came to their help.* We therefore reasonably may conceive, this also was so in the former war under Vespasian and Titus, and then we cannot doubt that they who shared in the war must also bear a share in the calamities it brought upon that nation, in those days of vengeance, which befel them for their infidelity, and the rejection of the true Messiah, of which the Jews who lived in other nations were as guilty as those who lived in Judea.

§. VI. And hence also I return an answer to an objection which I foresee may be made against my interpretation of some passages in the fourth and fifth chapters of this Epistle, *viz.* that I restrain them to what was done to and by the Jews in Judea; whereas this Epistle is written to *the twelve tribes which were scattered abroad,* ver. 1.

For, first, as all the Jews of the dispersion were under the government of the Sanhedrin, and after, of the patriarch of the Jews residing in Judea, and obeyed his pleasure; so many, both of Jews and proselytes, went up out of all nations to their feasts: when the Holy Ghost fell down on the apostles at the day of Pentecost, we find them there, Acts ii. and when Jerusalem was besieged, at their paschal feast;‖ and so, even upon that account, they must be somewhat concerned in what was done and suffered in Judea; and if they sided with them in that war, as I have shewed it probable they did, they must be more concerned in these matters. But,

Secondly, Josephus tells us, that they had wars about the same time, in many places of their dispersion, with the gentiles; that when the Alexandrians, in the reign of Nero,

---

* In Neron. cap. 16.

† "Nam primus Romæ Christianos suppliciis et mortibus affecit, ac per omnes provincias pari persecutione excruciari imperavit." Lib. vii. cap. 7.

‡ Lib. vii. cap. 36. p. 995. A. lib. xxxvii. cap. 38. p. 996.

§ Cap. 34. p. 992.

‖ Hist. lib. v. ab initio.

* De Bello Jud. lib. ii. cap. 30. p. 813, 814. cap. 41. p. 822.

† Κατὰ πάντα τόπον ὅλῳ τῷ ἔθνει συνῤῥύη κακά. Hist. Eccl. lib. iii. cap. 5.

‡ Proœm. de Bello Jud.

§ Καὶ οἱ ἀπανταχοῦ γῆς Ἰουδαῖοι συνετάραττοντο, καὶ συνῆσαν, καὶ πολλὰ κακὰ εἰς Ῥωμαίους τὰ μὲν λάθρα, τὰ δὲ καὶ φανερῶς, ἐνδιέκειντο. In Vitâ Adrian. p. 263.

‖ Euseb. Hist. Eccl. lib. iii. cap. 5.

had impeached three of their brethren as enemies and spies,* ἤρθη πᾶν τὸ Ἰουδαϊκὸν ἐπὶ τὴν ἄμυναν, *all the Jews there rose up to their aid;* and that Tiberius Alexander, the governor of the city, commanded the Roman legions to slay them, καὶ τὰς κτήσεις αὐτῶν διαρπάζειν, καὶ τὰς οἰκίας καταφλέγειν, *and to seize upon their goods, and burn their houses;* which they did, killing fifty thousand of them on the spot: that the Jews invading the cities and villages of Syria, the Syrians fell upon them in all their cities, and were especially moved thereunto by covetousness, τὰς γὰρ οὐσίας τῶν ἀναιρεθέντων ἀδεῶς διήρπαζον, *for they fell boldly upon the substance of the slain:* and in these, and all the other places mentioned by Josephus, the Jews were as forward to take up arms against the gentiles, as they were to suppress the Jews. Here then is a sufficient account of their *wars and tumults,* mentioned chap. iv. and of their *riches being corrupted,* and their *flesh eaten by fire,* chap. v.

CHAP. I.

1. [1] JAMES, a servant of God *(the Father)* and of the Lord Jesus Christ, *(sendeth)* [2] to the twelve tribes which are [3] scattered abroad, greeting.

2. My brethren, count it *(matter, not of sorrow, but of)* all joy when *(through the Divine permission)* ye fall [4] into divers temptations *(i. e. afflictions from the world).*

3. Knowing this, that *(this outward trouble, sent for)* [5] the trial of your faith *(by the help of God's overruling grace, and the aid of his Holy Spirit then especially residing on you,* 1 Pet. iv. 14.) worketh *(in you)* patience.

4. But *(and)* let patience have her perfect work *(in you),* that [6] ye may be perfect and entire, wanting nothing *(to make you perfect in Christ Jesus, and entire as to all Christian graces.*

5. Εἰ δὲ, *And)* if any of you lack wisdom *(how to exercise and preserve this patience, under the various temptations he may be subject to),* let him ask *(it)* of *(that)* God, who giveth to all men liberally *(whatsoever he sees needful for us),* and upbraideth *(us)* not *(for want of this wisdom);* and *(if he duly ask)* [7] it shall be given him.

6. But *(then)* let him *(take care to)* [8] ask in faith, nothing wavering. For he that wavereth *(in the time of temptation)* is like a wave of the sea driven with the wind and tossed *(to and fro by every temptation).*

7. For let not (μὴ γὰρ, *let not then)* that man think that he shall receive any thing of the Lord.

8. *(For)* a double-minded man is unstable in all his ways, *(and therefore cannot pray in faith, as he that would be heard must do.*

9. *And if temptations be matter of the Christian's joy,)* let the brother of [9] low degree *(impoverished by them)* rejoice *(still)* in that he is exalted, *(to be rich in faith, and an heir of the kingdom of God,* ii. 5. Luke vi. 20.)

10. But *(let)* the [10] rich *(rejoice),* in that he is made low: because as the flower of the grass he shall pass away (Gr. *for as the flower of the grass he shall pass away, when it is scorched with the sun).*

11. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12. Blessed is the man that *(thus)* endureth temptation *(for the sake of Christ):* for when he is tried (Gr. δόκιμος γενόμενος, *being approved),* he shall receive the crown of life, which the Lord hath promised to them that love him, *(i. e. being, by his patient enduring of these afflictions for the sake of Christ, approved as one that loves him more than the world, he shall receive the reward promised to them that do so.*

13. *As for the other sorts of temptation unto sin,)* let no man say when he is *(thus)* tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man *(to it):*

14. [11] But every man is tempted, when he is drawn away by his own lust, and enticed (Gr. *being drawn and enticed by his own lust).*

15. Then when lust hath conceived *(i. e. obtained any consent to, or approbation and good-liking to the desire of the sensual appetite),* it bringeth forth *(and engageth the soul in)* sin: and sin, when it is finished *(in the deliberate outward action, or such endeavours to perform and execute it, as want nothing on the part of the will to the completion of it, and much more when by a customary practice it becomes habitual),* [12] bringeth forth death *(the wages of sin).*

16. Do not err, my beloved brethren *(by ascribing your sin, or your temptations to it, unto God).*

17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights *(the light of nature and of grace),* with whom is no variableness, neither shadow of turning, *(from good to evil; he therefore never will deny those gifts to them that duly ask him, nor will he ever be wanting in his grace and favour to them that love him, and much less will he tempt any one to depart from him.*

18. *For)* of his own will begat he us *(Jews)* [13] by the word of truth, that we should be a kind of first-fruits of his *(new)* creatures *(we therefore have little cause to think he will do any thing to destroy that life, or deny us any thing which he sees necessary to preserve that life, which he so freely gave).*

19. Wherefore, my beloved brethren *(being regenerated by this word of truth),* let every man be swift to hear *(it),* [14] slow to speak, (ver. 26. *or be a teacher of it,* iii. 1.) [15] slow to wrath *(or contention about it):*

20. For the wrath of man worketh not the righteousness of God *(i. e. it tends not to beget or to improve that faith by which we are righteous before God, but rather to hinder it in ourselves and others).*

21. Wherefore, lay apart all filthiness *(all evil lustings,* ver. 14.) and superfluity of naughtiness, *(all the distempers of your tongue, and of your angry passions,* ver. 19.) and receive with meekness the [16] ingrafted word, which *(being thus received)* is able to save your souls.

22. But *(that it may have this effect upon you)* be ye doers of the word, and not hearers only, deceiving your ownselves *(by thinking that sufficient to procure favour with God).*

23. [17] For if any *(man)* be a hearer of the word *(only),* and not a doer *(of it),* he is like unto a man beholding his *(own)* natural face *(which he was born with)* in a glass:

* De Bello Jud. lib. ii. cap. 36.

24. For he beholdeth himself, and goeth *(presently)* his way, and straightway forgets what manner of man he was.

25. But whoso looketh into the perfect law of liberty, *(i. e. the gospel, which gives the spirit of liberty, and freedom from the power of sin and death, and from the spirit of bondage,* Rom. viii. 2. 15. 2 Cor. iii. 17.) and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.

26. If any man among you seem to be religious, and bridleth not his tongue, *(from bitter zeal, contentions, and imprecations,* iii. 10. 14.) [18] but deceiveth (Gr. *deceiving)* his own heart *(thinks his zeal for God will bear him out in all this),* that man's religion is vain, (iii. 14, 15.)

27. Pure religion and undefiled before God and *(i. e. who is)* the Father is *(visible in)* this, *(that it engages the Christian)* [19] to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. ΙΑ'ΚΩΒΟΣ, *James.*] That this was James an apostle, is confirmed from the testimony of Eusebius,* who declares of that James to whom the ancients ascribed this Epistle, that he was *the brother of the Lord.* The same we learn from the Syriac, Arabic, Vulgar, and Ethiopic versions, by all which he is styled *James the apostle.*

[2] Ταῖς δώδεκα φυλαῖς, *To the twelve tribes.*] That some of the ten tribes remained in, and some of them returned to, the land of Israel, we are assured from the cities of Manasseh, and Ephraim, and Simeon, even to Naphtali, purged by Josiah from their idols; (2 Chron. xxxiv. 6, 7.) as also from the money sent in to repair the house of the Lord from Manasseh, Ephraim, and the remnant of Israel, (ver. 9.) from the mention made of the children of Israel, that were come again out of their captivity, (Esd. vi. 21.) and the sin-offering made by Ezra, at the dedication of the temple, of twelve goats, according to the *number of the tribes of Israel,* (v. 17.) and from these following words, viii. 25. *The children of those which had been carried away, which were come out of the captivity, offered twelve goats for a sin-offering:* and, lastly, from the mention of the twelve tribes by the apostle Paul, who instantly served God day and night. (Acts xxvi. 7.)

[3] Ἐν τῇ διασπορᾷ, *Which are scattered abroad.*] That the Jews were dispersed throughout the world, we learn from the words of Agrippa, in his oration to them, who tells them, that † *there was not a nation upon earth where some part of them were not seated;* and that if they of Judea should rebel, all of them that resided in other places would be destroyed, and every city would be filled with the blood of them: from the words of Strabo, cited by Josephus,‡ *that it was not easy to find an eminent place in the whole world where the Jews did not reside:* from Philo,§ in his oration against Flaccus, where he makes mention, τῶν πανταχόθεν τῆς οἰκουμένης Ἰουδαίων, *of the Jews dispersed throughout all the world:* adding, that one region could not contain the Jews, but * *they dwelt in most of the flourishing cities of Asia, and in Europe, in the islands, and in the continents, not much less in number than the inhabitants;* and introducing Agrippa † interceding to Caius for them, as inhabiting in the most celebrated parts of Africa, Asia, and Europe. And even Cicero,‡ in his oration for another Flaccus, declares, that the gold which the Jews sent to their temple at Jerusalem, *was sent from Italy, and all the other provinces of the Roman empire.*

[4] Ver. 2. Πειρασμοῖς ποικίλοις, *Into divers temptations.*] Temptations, saith Œcumenius, are of two kinds; 1. Such as lead to sin, which *the lusts of the flesh* and *the love of riches* produce in us, (1 Tim. vi. 9.) against which our Lord instructs us to pray that we enter not into them; and of these the apostle begins to discourse, ver. 13. Or, 2. such as are sent for the trial of our constancy and sincerity in the faith; and to our patience and perseverance under these, is promised a great reward in heaven: and of these the apostle speaketh here, and ver. 12. (See Luke xxii. 28. Heb. iv. 15.)

[5] Ver. 3. Τὸ δοκίμιον ὑμῶν, *The trial of your faith,*] Being attended with these assistances, and consolations of the Holy Ghost, and these firm hopes of a most glorious reward of all our sufferings, tends naturally to make us bear them patiently (as the apostle speaketh here). But then it is as true, that ὑπομονὴ κατεργάζεται τὴν δοκιμήν, (Rom. v. 4.) i. e. *that this patience worketh the trial;* and by that, in good Christians, the experience of their sincerity and constancy in the faith; and therefore it concerns them not to faint under these tribulations.

[6] Ver. 4. Τέλειοι καὶ ὁλόκληροι, *That you may be perfect and entire.*] For where there is the perfect work of patience, there must be a strong faith as the foundation of it, a steady virtue, or Christian fortitude, enabling us thus to sustain these fiery trials; an exact knowledge of our duty, to bear these afflictions with a meek and quiet spirit, with forgiveness of, love to, and prayer for, them that persecute us, which includes the height of charity, under the highest provocations: a great love to God, for whose sake we suffer, and strong affection to his service; a greater fear of his displeasure, than of the wrath of man; an entire trust and dependance on him, and a full resignation to his will of providence, in which consists the life of godliness; an exact temperance, as to the honours, pleasures, and temporal concernments of this life we lose by these our sufferings, and a true charity to our Christian brethren, for whose example and encouragement we do thus suffer. Now these are all the graces which the apostle Peter doth require to make us fruitful and perfect Christians. (2 Pet. i. 5—8.)

[7] Ver. 5. Δοθήσεται, *It shall be given.*] Hence it appears, that this wisdom depends not on our own skill or strength; nor can it be obtained without Divine assistance.

[8] Ver. 6—8. Αἰτείτω — μηδὲν διακρινόμενος — ἀνὴρ δίψυχος.] Who is the ἀνὴρ δίψυχος, καὶ διακρινόμενος, the *double-minded,* and the *wavering man,* we may learn from

* Eccl. Hist. lib. ii. cap. 23.

† Οὐ γάρ ἐστιν ἐπὶ τῆς οἰκουμένης δῆμος, ὁ μὴ μοῖραν ὑμετέραν ἴσχει, οὗς ἅπαντας, πολεμησάντων ὑμῶν ἔνικα, κατασφάξουσιν οἱ διάφοροι. Jos. de B. Jud. lib. ii. cap. 20. p. 808. G.

‡ Καὶ τόπον οὐκ ἔστι ῥᾳδίως εὑρεῖν τῆς οἰκουμένης, ὃς οὐ παραδέδεκται τοῦτο τὸ φῦλον. Antiq. lib. xiv. cap. 12.

§ P. 752. F.

* Τὰς πλείστας καὶ εὐδαιμονεστάτας τῶν ἐν Εὐρώπῃ καὶ Ἀσίᾳ, κατά τε νήσους, καὶ ἠπείρους ἱκνίμονται. Ibid. E. Κίχυται γὰρ ἀνά τε τὰς ἠπείρους καὶ νήσους ἁπάσας, ὡς τῶν αὐθιγενῶν μὴ πολλῷ τινι δοκεῖν ἐλαττοῦσθαι. Ad Caium, p. 791. F.

† Ibid. p. 798. C.

‡ "Cum aurum Judæorum nomine quotannis ex Italia, et ex omnibus vestris provinciis exportari soleret." Orat. 24. N. 52. p. 367.

Hermes,* who informs us, *that visions and revelations are, διὰ τοὺς δεψύχους, for the double-minded,* i. e. *τοὺς διαλογιζομένους ἐν ταῖς καρδίαις αὐτῶν, εἰ ἄρα ἐστὶ ταῦτα ἢ οὐκ ἔστιν,* that is, *for them who reason in their hearts, whether these things will be or not.* And again,† "Credite Deo, qui estis dubii," *Believe in God, you that are doubtful, for he can do all things. Woe to the doubtful, who have heard these things, and contemned them.* And again,‡ *They that doubt of God, they are the double-minded, who shall receive none of their requests.* See the whole mandate to the same effect. And from that of Barnabas,§ touching him that walketh in the way of light, that *οὐ μὴ διψυχήσῃ, he will not be doubtful whether a thing will be so, or not.* From the like precept of the Apostolical Constitutions,‖ *μὴ γίνου δίψυχος, Be not doubtful in thy prayer, whether thy petition will be heard, or not:* and from St. Clement,¶ with whom *οἱ δίψυχοι, the doubtful are, οἱ διστάζοντες περὶ τῆς τοῦ Θεοῦ δυνάμεως, the distrusters of the power of God.* This faith therefore relates to prayer, and is a firm belief that God will afford to his sincere servants, under all their sufferings for his sake, such aid as will enable them to bear them with true Christian patience, (1 Cor. x. 13.) and such wisdom as will direct them to improve these sufferings to his glory, and their good. He that doubts of this, will be now hoping, and anon desponding, apt to quit his dependance on God, and lean on his own wisdom, and ready to cast off that religion which subjects him to these temptations from which he expects no good issue; and therefore, wanting that faith in God which he has here made the condition of an acceptable prayer, &c. he cannot hope to obtain any thing of him.

[9] Ver. 9. Ὁ *ταπεινὸς, The man of low degree,*] In the Old Testament, is the poor and afflicted men. So עני is, in the Septuagint, *πένης, ταπεινὸς,* the poor, the afflicted, ענידה, *πενία ταπείνωσις,* poverty, or lowness of state. And this sense here is confirmed from the opposition of the rich to him.

[10] Ver. 10. Ὁ *πλούσιος, The rich.*] Let God, saith Philo,** be the matter of thy chief joy, not riches, honour, strength, or beauty, these being *μαραινόμενα τρόπον τινὰ πρὶν ἀνθῆσαι βεβαίως, things which wither before they are fully grown up.* Let then the Christian consider, that the things he loseth for the sake of Christ, are only things of such a fading nature; whereas he doth secure, by his perseverance, an everlasting treasure reserved for him in the heavens; and then he may rejoice in his humiliation. Note also an ellipsis of the verb *καυχάσθω, let him rejoice,* ver. 10. to be taken from ver. 9. so, John xv. 4. 1 Cor. iv. 15. Gal. ii. 7. Eph. i. 12.

[11] Ver. 14.] Note here, that the desires, or lustings of the sensual appetite, put us only under a state of temptation, not of actual sin: they are indeed the root of sin, but so is temptation to sin, and the suggestions of Satan; but they are not our sins, till we consent to them: they are not a transgression of the law, for there is no law given to the sensual appetite alone, but to the whole man, who cannot hinder sensual appetites from arising in him before he perceives them; but he can restrain the will from consenting to them as soon as he perceives them; and can refuse to admit of them, or suffer them to make stay in, or gain upon his mind, to contemplate them with delight, or assent to them: and this being all he can do, must be all he is obliged by the law to do. There be many scriptures urged against this opinion in the Synopsis, but they are too impertinent to be insisted on.

[12] Ver. 15. Ἀποκύει θάνατον, *Bringeth forth death:*] *i. e.* Not only deserveth death, for so doth the consent of the will; but it renders us obnoxious to death, and will end in it, without repentance. Hence therefore note, that not only the soul hardened in sin, and given up to the frequent practice of the same sin, is guilty of mortal sin, but every deliberate sinful action done against the convictions and checks of conscience, till by repentance it is retracted, puts us under that state, as being a breach of the gospel-covenant of sincere and impartial obedience, a departing of the heart from God, and a wilful and presumptuous sin: and therefore David after his adultery and murder prays, *that God would create in him a clean heart, and renew in him the right spirit.* Though therefore God in mercy may and will deal with such men, not according to their particular failures, but according to the general tenor of their lives; yet can they claim no covenant-right to such a favour, till they have thoroughly repented of such wilful sins, and returned to the sincere performance of their duty.

[13] Ver. 18. Λόγῳ ἀληθείας, *By the word of truth.*] Here is a plain evidence, that the word of God is the ordinary means of our regeneration, it being the word *preached,* the word we are to *hear,* (ver. 19. 22.) and *to receive with meekness,* by which the new-birth is by God wrought in us, and which, saith the apostle, is able to save the soul. And it is surely a great disparagement to the word of God, to think that his persuasions, admonitions, exhortations, and threats, should be all insufficient to prevail with us to turn from our sinful courses, and to turn to him; when all men who do use these methods towards their children, servants, friends, or relations, do it in hopes they shall be successful by these means: only this is not so to be understood, as to exclude the blessing and co-operation of God with the word preached, or the assistance of his Holy Spirit, setting it home upon our hearts; provided this be not by way of physical but moral operation, by that illumination of the understanding from the word, which produceth that renovation in the spirit of the mind, by which we are enabled to discern and to approve *the good, and acceptable, and perfect will of God,* (Rom. xii. 2. Eph. iv. 23.) to discern *what is acceptable to the Lord,* (Eph. v. 10.) to understand *what the will of the Lord is,* (ver. 17.) the things that are most excellent. And if the word of God be a perfect rule, able to make us wise unto salvation, and furnish us for every good work, sure the good Spirit may, by his suggestion of the truths delivered in it, by *bringing them to our remembrance, and opening our understanding to perceive the Scriptures,* remove that darkness which is in our minds, either by natural corruption, or by the mists which Satan casts upon them; whence the apostle doth inform us, 2 Cor. iv. 3, 4. that if the gospel be hidden from any to whom it is preached, it is *because the god of this world hath blinded the conceptions of their minds, that the light of the glorious gospel should not shine into them.* And, secondly, by making deep impressions on the mind, of the advantages

* Lib. i. vis. 3. §. 4. † Vis. 4. §. 2.

‡ Οἱ γὰρ διστάζοντες εἰς τὸν Θεὸν, οὗτοί εἰσιν οἱ δίψυχοι, καὶ οὐδὲν ὅλως ἐπιτυγχάνουσιν τῶν αἰτημάτων αὐτῶν.

§ Sect. 19. ‖ Lib. vii. cap. 11. ¶ Ep. ad Cor. §. 11.

** De Victim. Offerent. p. 661. E. F.

and rewards promised to our conversion, and sincere obedience, and the tremendous evils threatened to the disobedient; and bringing these things oft to our remembrance, which, in the Scripture-phrase, is *putting these laws in our minds, and writing them upon our hearts, that we may not depart from him*, Heb. viii. 10. (See note on that place.) For what reason can be given, why the Spirit of wisdom, having enlightened the eyes of our understanding, to know *what is the hope of our calling, and the glorious riches of the inheritance of the saints*, (Eph. i. 18.) and these things being as firmly believed, and made thus present to our minds, should not have greater prevalence upon our wills to obedience, than any temporal concerns to yield obedience to the laws of sin? It is certain Satan can tempt us no other way, than by suggesting some temporal allurements and advantages, or some temporal losses and affrightments to us. Since then the Scripture doth assure us, *this is our victory over the world, even our faith*, (1 John v. 4.) even that faith which is the *firm expectation of things hoped for, the evidence of things not seen*, (Heb. xi. 1.) why should not these objects of our faith, presented to us, and impressed on us by the Holy Spirit, be more powerful to baffle all the temptations of sin, Satan, and the world? If beyond this there be some physical and irresistible operation on God's part, requisite to make men know the things which belong to their peace, and knowing, to choose the good, and refuse the evil, this being not wrought in them who are not *born anew;* why is the want of this new-birth, and this spiritual renovation, so oft imputed to men's want of consideration, and of laying to heart the things propounded to them? Their not *inclining their ear to wisdom, and applying their heart to understanding?* Their *hatred of knowledge, their rejecting the counsel of God, and not choosing the fear of the Lord?* (Prov. i. 24, 25. 29, 30.) Why is it said, that they continue thus unreformed, because *they would have none of God's counsel, but despised all his reproofs;* because *they would not frame their doings to turn unto the Lord?* To omit innumerable expressions of the like import, see note on Rom. x. 17. 1 Pet. i. 23.

[14] Ver. 19. Βραδὺς εἰς τὸ λαλῆσαι, *Slow to speak.*] It was the imputation which the heathens cast upon the Christians, that they were *in publico muti*, not being inclined *palam loqui, to speak openly* of their religion: and this is confessed by Christians * to be true of the laity, who were not by office engaged to preach it to the world; that it was not their custom to assert and defend their religion publicly, but only to give an answer to them who required a reason of the hope that was in them: and in this sense good commentators do expound these words, *viz.* as an admonition to be slow to speak of Divine things, and much more to be teachers of them; but in the usual sense it agrees with that of Bias; † Μίσει τὸ τάχυ λαλεῖν, μὴ ἁμαρτῇ, μετάνοια γὰρ ἀκολουθεῖ, *Be averse from rash speaking, lest thou offend, for thou wilt repent of it;* as θυμοῦ κρατεῖν, *to curb our angry passions*, agrees with the following words, *be slow to wrath.*

[15] Βραδὺς εἰς ὀργήν, *Slow to wrath.*] This was an admonition needful for the Jewish zealots, who were ἐξ ἐριθείας, *of contentious spirits;* (see note on Rom. ii. 8.) filled with wrath against the teachers of Christianity, and especially against those who denied the necessity of circumcising the gentiles, or requiring them to observe the law of Moses: (Acts xiii. 45. xvii. 5.) * *They compelling all men to be circumcised, if they would abide with them; and looking upon this as a thing of absolute necessity*, without which nothing else would satisfy them.

Now these disputes naturally tended to obstruct that faith, by which men were justified, and not by circumcision, or the works of the law, and which in the Epistles of St. Paul is still styled *the righteousness of God.* (See note on Rom. i. 17.) 2. They were very prone to set up for teachers of the law, though they understood not aright those things of which they spake; (1 Tim. i. 7. Rom. ii. 18.) and this might give occasion to the other admonition here, *to be slow to speak*, and iii. 1.: they also were incontinent, and very prone to lustings and to fornications; (see note on Rom. ii. 22. 2 Tim. iii. 5. Heb. xii. 16.) and therefore fitly are admonished to *lay aside all filthiness, and superfluity of naughtiness.*

[16] Ver. 21. Τὸν ἔμφυτον λόγον, *The ingrafted word,*] Saith Œcumenius, is that principle of reason by which we are enabled to discern good from evil; but of that the apostle would not say, *that it is able to save our souls.* But the apostles, or preachers of the Christian faith, being said, φυτεύειν, *to plant the word* among their hearers, (1 Cor. iii. 6—8.) *the ingrafted word* seems to be the word planted in the heart of believers by the ministers of Christ, which St. Barnabas styles, τὴν ἔμφυτον δωρεὰν τῆς διδαχῆς αὐτοῦ, *the ingrafted gift of his doctrine*, (§. 9. p. 6.) So they who made the Jews understand the law read to them, are said, ἐμφυσιοῦν ἅμα τὴν ἀνάγνωσιν, *to imprint upon them the knowledge or remembrance of what they read*, Esd. ix. 48. 55. Against this sense it is objected, that the word thus planted in us is not properly λόγος ἔμφυτος, but ἐμφυτευθείς· but since νόμος ἔμφυτος is *the law planted in the heart by God*, I think this criticism not sufficient to destroy the sense of the words here given, especially if we consider that *all filthiness and superfluity of naughtiness* must be first laid aside, that we may be fitted to receive with meekness this λόγος ἔμφυτος, *ingrafted word*, which shews it cannot import any thing which is by nature always in us.

[17] Ver. 23.] That many of the Jews had conceived an opinion, that even the study and knowledge of the law would procure them a reward in heaven, see note on Rom. ii. 13.

[18] Ver. 26. Ἀπατῶν, &c. *Deceiving his own heart.*] That the unbelieving Jews had a zeal for God, the apostle bears them record, Rom. x. 2. but then that zeal wrought so great a bitterness of spirit in them, that in those very synagogues, in which they met to bless God, they imprecated a curse upon the Christians, created anew after his image; (iii. 10.) *I being zealous for God, as all you are this day* (saith St. Paul), *persecuted this way unto the death*, Acts xxii. 3, 4. and in thus doing, they thought *they did God service*, John xvi. 2. The *zealots among them* (saith their own Josephus †), *who gave themselves that name, from their*

* "Hæc nostra sapientia, quam tanquam stultitiam deridet, quia non defendere hanc publice, atque asserere nos solemus," &c. Lact. lib. vii. cap. 26.

† Apud Stob. Serm. p. 461. 47.

* Τούτους περιτέμνεσθαι τῶν Ἰουδαίων ἀναγκαζόντων, εἰ θέλουσιν εἶναι παρ' αὐτοῖς. Vita Joseph. p. 1007. B. Et Antiq. Jud. lib. ii. cap. 2. p. 685. B.

† Τὸ τῶν ζηλωτῶν κληθέντων γένος——πᾶν κακίας ἔργον ἐξεμιμήσαντο——καίτοι τὴν προσηγορίαν αὐτοῖς ἀπὸ τῶν ἐπ' ἀγαθῷ ζηλουμένων ἐπέθεσαν——τὰ μέγιστα τῶν κακῶν ἀγαθὰ νομίζοντες. De Bell. Jud. lib. vii. cap. 30. p. 986. D. E.

zeal to what was good, committed all manner of wickedness, and accounted the worst of evils good: and yet Eleazer,* the ringleader of them, represents them as *persons who had cause to hope they should be by God preserved, as having not offended against him, and being guilty of no fault, and being teachers of others.* That the believing Jews, who urged upon the gentiles the necessity of circumcision, had a zeal for God, we learn from Gal. iv. 17, 18.: yet that they had the spirit of contention and envy, (Phil. i. 15, 16.) and were deceitful workers, the apostle doth inform us: so that neither of them were truly religious; and to those latter the apostle seems chiefly to speak in these words, *If ye have bitter zeal and strife in your hearts, glory not, and lie not against the truth,* &c.

[19] Ver. 27. Ἐπισκέπτεσθαι, *To visit the fatherless and widows.*] It is very true, that Ignatius† saith of some who maintained opinions contrary to the grace of God come unto us, that *they had no regard to charity, to the widow, and to the orphan, to the oppressed, to those that were in bonds, to the hungry and thirsty:* but then, as it is not manifest from his words that these were the gnostics, nothing hinders, but what the apostle here speaks of may be also true of the Jews, who, as Josephus notes,‡ were great enemies one to another, and wanted mercy most of all, or to those zealots who spared none, who would not be of their opinion, and their bitter zeal.

CHAP. II.

1. MY brethren, have not [1] the faith of our Lord Jesus Christ, the Lord of glory, [2] with respect of persons.

2. For if there come [3] into your assemblies *(or consistories for judicature)* a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3. And ye have respect unto him that weareth gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4. [4] Are ye not then partial in yourselves? *(Do you not both put a difference among yourselves on these accounts,)* and *(also)* are become [5] judges of evil thoughts *(in thinking that the rich is to be preferred in judgment, and the poor despised,* ver. 6. *on these accounts)?*

5. Hearken, my beloved brethen, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him *(and are they fit to be despised by you, who are so highly honoured and enriched by him)?*

6. But *(so it is, that)* ye have despised the poor, *(and had a partial respect to the rich: and yet)* do not *(these)* rich men oppress you, and draw you before the judgment-seats *(on the account of your Christian profession)?*

7. Do not they blaspheme that worthy name by which ye are called?

8. If *(in this matter)* you fulfil the royal law *(which is)* according to [6] the Scripture *(saying),* Thou shalt love thy neighbour as thyself, ye do well *(for then ye will not be guilty of this respect of persons; for you would not be despised, because you are poor, or have a rich man preferred before you in judgment):*

9. But if ye have *(such)* respect to persons *(as to honour the rich and despise the poor, in judicial causes),* ye commit sin, and are convinced of *(or, by)* the law *(now mentioned)* as transgressors *(of God's law in the general; this law comprehending all the duties of the second table;* Rom. xiii. 9. Matt. xxii. 39.)

10. For whosoever shall keep the whole law *(in other matters),* and yet *(knowingly)* offend in one point, he is guilty of all.

11. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become [7] a transgressor of the law *(of love,* mentioned ver. 8. *which comprehends all the duties of the second table, in which here the apostle instanceth).*

12. So *(therefore)* speak ye, and so do, as they that *(know they)* shall be judged [8] by the law of liberty.

13. [9] For he shall have judgment without mercy, who hath shewed no mercy *(and so hath highly thwarted the great law of love);* and mercy rejoiceth against *(or triumpheth over)* judgment, *(i. e. it enables the merciful man to rejoice, as being free from the judgment of condemnation from that God, who to the merciful will shew himself merciful,* Psal. xviii. 27.

14. *And let not any Jew or Christian think his faith sufficient to justify and save him, without these works of charity and mercy; for)* what doth it profit, my brethren, though a man say he hath faith *(in God,* ver. 19. *or in Christ),* and hath not works *(to evidence his faith);* can *(such a naked, fruitless)* faith save him?

15. If a brother or a sister be naked, and destitute of daily food,

16. And one of you say unto them, Depart in peace, be you warmed and filled *(wishing only that they may be so);* notwithstanding ye give them not those things which be needful for *(the clothing or feeding)* the body; what doth it profit *(them to hear your kind wishes)?*

17. Even so faith, if it hath not works, is dead *(fruitless and lifeless as these words),* being alone *(without works shewing the truth of it).*

18. [10] Yea, a man may say *(to such a solifidian),* Thou hast *(in thy pretensions)* faith, and I have *(real)* works: shew me thy faith *(of which thou boastest)* without thy works *(which thou canst never do; since faith being seated in the heart can only be discovered by its effects),* and I will shew thee my faith by my works *(as the cause is demonstrated by the effect).*

19. Thou *(being a Jew)* believest that there is one God; thou *(in that)* doest well, *(but doest no more than the very devils: for)* the * devils also believe, and tremble *(and if thou hath no better faith than they, thou hast the same reason to tremble which they have).*

20. But wilt thou know, O vain man *(who boastest of a faith destitute of works),* that faith without works is dead, *(and so unable to justify and save thee? see it in the example of that very Abraham, in thy relation to whom thou so confidest.)*

---

* Ἡμεῖς δ' ἄρα καὶ μόνοι τοῦ παντὸς Ἰουδαίων γένους, ἠλπίσαμεν περιέσεσθαι τὴν ἐλευθερίαν φυλάξαντες, ὥσπερ ἀναμάρτητοι πρὸς Θεὸν γενόμενοι, καὶ μηδεμιᾶς μετασχόντες, οἱ καὶ τοὺς ἄλλους ἐδιδάξαμεν. Lib. vii. cap. 34. p. 990. B.

† Περὶ ἀγάπης οὐ μέλει αὐτοῖς, οὐ περὶ χήρας, οὐ περὶ ὀρφάνου, οὐ περὶ θλιβομένου, οὐ περὶ δεδεμένου, ἢ περὶ λελυμένου, οὐ περὶ πεινῶντος, ἢ διψῶντος. Epist. ad Smyrn. sect. 6.

‡ De Bell. Jud. lib. v. cap. 22.

* "Gigantes contremiscunt," Targ. in Job xxvi. 4.

21. *(For)* was not Abraham *(whom we style)* our father justified by works *(proceeding from his faith)*, [11] when he had offered his son Isaac upon the altar, *(counting that God was able to raise him from the dead?* Heb. xi. 17. 19.)

22. Seest thou how (Gr. *Thou seest (by this example) that*) faith wrought with his works *(to produce them)*, and by works was faith made perfect *(in him)?*

23. And the Scripture was *(again)* fulfilled which saith, Abraham believed God, and it *(viz. that faith which produced these works)* [12] was imputed to him for righteousness: and *(upon that account)* he was called the Friend of God.

24. Ye see then how that by works *(proceeding from faith)* a man is justified, and not by faith only *(alone without them)*.

25. Likewise also, was not [13] Rahab the harlot justified by works *(proceeding from her faith)*, when she had received the messengers, and had sent them out another way?

26. *(And so it must be in all other persons who would be saved, they must shew their faith by their works:)* [14] for as the body without the spirit is dead, so faith without works is dead also *(and therefore cannot save us, or give life unto us)*.

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. ΤΗ'Ν *πίστιν τοῦ Κυρίου ἡμῶν* Ἰησοῦ Χριστοῦ *τῆς δόξης, The faith of our Lord Jesus Christ, the Lord of glory.*] This version seems obnoxious to this exception, that the pronoun *ἡμῶν* will not suffer the word *Lord* to be joined with *glory;* therefore that which renders the words thus, *The faith of the glory of the Lord Jesus Christ,* or, *Hold not the glorious faith of the Lord Jesus Christ with respect of persons,* seems to be the better version, and more agreeable to the design of the apostle, as giving the best reason against the accepting persons on the account of their riches, or their gay attire; because their faith hath clothed them with a greater and more valuable glory, which renders them more honourable than any riches or gay clothing could do. For, this faith, saith the apostle, is the ministration of glory, and by it we all beholding *the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord,* 2 Cor. iii. 3. 18. (see the note there): and whom God hath justified by faith, *he hath also glorified,* by giving them this Spirit of glory, Rom. viii. 30. (See the note there.)

[2] Ἐν *προσωποληψίαις, With respect of persons.*] Προσωποληψία is the respect of persons in judgment, not purely according to the merits of the cause, but according to external respects, which relate not to it. As for instance, the dread of any man's power, or the fear of what he may do to us, if we judge against him. So, Lev. xix. 14. *Thou shalt not honour the person of the great, or respect the person of the poor; in justice shalt thou judge thy neighbour.* And, Deut. i. 17. *Ye shall not respect persons in judgment, ye shall hear alike the small and the great; ye shall not be afraid of the face of man, for the judgment is the Lord's.* Or, 2. the poverty of any man, which renders him less able to suffer the punishment of his injustice; *Thou shalt not respect a poor man in his cause.* (Exod. xxiii. 3.) 3. It is the respecting persons in judgment, by reason of any gift, or hope of gain, by favouring any cause; *Thou shalt not wrest judgment, thou shalt not respect persons, neither take a gift.* (Deut. xvi. 19.) Or, 4. by reason of relation, affinity, friendship, or affection. In spiritual or evangelical matters, it is to have regard to men, in reference to things, which render them neither better nor worse, more or less acceptable in the sight of God. As for instance, to regard them, 1. in respect to their nation, and their offspring; *Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted of him:* (Acts x. 31.) he will have no respect to nations, or external professions, in his future recompences. (Rom. ii. 6. 10.) Or, 2. with regard to their condition, as being masters, or servants: hence masters are bid to deal with their servants, as *knowing they have a Master in heaven, with whom is no respect of persons:* (Eph. vi. 9.) and servants to be just to their masters; because *he that is unjust shall receive for the wrong that he hath done, and there is no respect of persons with God.* (Colos. iii. 25. 1 Pet. i. 17.) Or, 3. to their quality; for *God accepteth not the persons of princes, nor regardeth the rich more than the poor; for they are all the works of his hands.* (Job xxxiv. 19.) And this is the thing here censured.

[3] Ver. 2. Εἰς *τὴν συναγωγὴν, Into your assembly.*] That here the apostle speaketh of consistories for civil judicatures, is argued, 1. from the accepting of persons, mentioned ver. 1. which in the Old Testament and the New, as often as it is applied to men, respecteth human judicatures. 2. From the *footstool,* mentioned ver. 3. which obtained a place in their judicial consistories, and which was proper to princes on their thrones, and judges on their tribunals. 3. From the *judges,* mentioned ver. 4. and the *κριτήρια,* or *judgment-seats,* ver. 6. 4. From the *law* violated by this respect of persons, ver. 8, 9. and, lastly, from the canon of the Jews, by which it is provided, "that when the rich and poor have a suit together in their consistories, either both must sit, or both stand, to avoid all marks of partiality." (R. Levi Barcinon, lib. cxlii. Juris Hebraici.)

Yet because the Jewish Christians then had no distinct churches of their own, much less any with such distinct seats for men of rank, or such *πρωτοκαθεδρίαι, chief places* as the Jews had, (Matt. xxiii. 6.) both in Judea, Alexandria, and other places; (Campeg. Vitringa de Synag. vet. lib. i. cap. 9.) but rather assembled still in the Jewish synagogues, where there was a *Beth din,* or house of judgment, where the head of the synagogue, and the seniors that assisted him, sat to give judgment on offenders, and where they were brought before them, and scourged for their offences (Matt. x. 17. xxiii. 34. Acts xxii. 19. xxvi. 11. see the notes there); the assembly here mentioned might be a Jewish synagogue. Moreover, the Jews, living among the gentiles, retained still a jurisdiction over men of their own nation and religion, even as to matrimonial and pecuniary, as well as religious causes; and so the Jewish Christians might be drawn before their judgment-seats on those accounts: (ver. 6.) this being long after forbidden by a law of Honorius and Theodosius. (Theod. Cod. 16. tit. 8. leg. 22. vid. not. Gothofr. p. 240.)

[4] Ver. 4. Καὶ *οὐ διεκρίθητε ἐν ἑαυτοῖς;*] *Do ye not put a difference* or *discrimination among yourselves* on those accounts which are alien from the cause? That this is the frequent sense of the word *διακρινόμενοι* and *διακρίνεσθαι,* see Acts xv. 9. where *οὐδὲν διέκρινε* is rendered, *He put no difference betwixt us and them.* And Jude 22. where we

read thus, *Of some have compassion,* διακρινόμενοι, *making a difference.* (See note on Rom. xiv. 23.)

[5] Κριταὶ διαλογισμῶν πονηρῶν, *Judges of evil thoughts.*] *i. e.* Who pass judgment from your own evil thoughts, as judging the rich worthy of respect in judgment, for his gorgeous attire and outward appearance, and the poor fit to be despised for his outward meanness.

[6] Ver. 8. Νόμον βασιλικὸν, *The royal law.*] Not so much because it is the law of Christ, our king, it being a law of the Old Testament, as because it is the law which, of all laws which concern our neighbour, is most excellent, and which governs and moderates other laws, especially the ceremonial and positive laws, which are to give place to that of charity and mercy. Moreover, the Jews themselves so interpret this law, as to forbid the contempt of our brother, as you may see in Dr. Cartwright's Mellificium on this place.

[7] Ver. 11. Παραβάτης νόμου. *A transgressor of the law.*] Or, because the authority of the lawgiver is as much despised by the breaking any one of his laws, as by the violation of them all; and he that by it will not be restrained from the violation of it in one point, under the like temptations, will do it in another.

Note farther, that these words seem to be directly levelled against that loose doctrine of the Jewish doctors, mentioned by Dr. Pocock,* "that God gave so many commandments to them, that by doing any of them they might be saved." So Kimchi expounds those words of Hosea, *Take away iniquity,* וקח טוב, *and receive good; i. e.* saith he, *receive in lieu of them any good,* איזה מצוה, *any commandment that we have done.* It was a vulgar rule among them, saith Dr. Smith,† that men should "single out some one commandment of God's law, and therein especially exercise themselves, that so they might make God their friend by that, lest in others they should too much displease him." And he cites from them this rule,‡ "He that observes any one precept, it shall be well with him, and his days shall be prolonged, and he shall possess the earth." And this precept was with them usually that of the sabbath, of sacrifices, or of tithes, for these they looked upon as the great commandments of the law, not those of mercy and judgment, which in our Saviour's account were so.

[8] Ver. 12. Διὰ νόμου ἐλευθερίας, *By the law of liberty.*] By that law of love, which makes all men our neighbours, and frees us from those restraints, which the ceremonial law and the traditions of the Jewish doctors lay upon them, of confining their love, and freedom of converse, to those that were of their own nation, or were circumcised. The Jews had great need of these instructions; for as they held it unlawful to converse with *publicans and sinners,* (Luke xv. 1, 2.) though it were to instruct them in the way of life; so much more to come to, or converse with, *one of another nation:* (Acts x. 28.) yea, they would not suffer them to be among them, who would not be circumcised. (Vid. Joseph. in Vita sua, p. 1007. B.)

[9] Ver. 13.] Of this mercy the Jews were so unmindful, that Josephus§ having said, "they violated the laws of nature, and polluted the Divinity with their injustice towards men," he adds, "that no good affection was so entirely lost among them, ὡς ἔλεος, *as that of mercy.*"

[10] Ver. 18.] The Greek in most copies runs thus, Δεῖξόν μοι τὴν πίστιν σου ἐκ τῶν ἔργων σου, κἀγὼ δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου, i. e. *Shew me thy faith by thy works, and I will shew thee by my works my faith: i. e.* Shew me, by the proper fruits of it, the faith of which thou boastest, and I, by the same effects, will shew I have that faith also, though I boast not of it. But it is farther to be observed, that ἐκ τῶν ἔργων σου is left out in Œcumenius and one Greek copy; and, 2. that the Alexandrian MSS. and those perused by Curcellæus, read χωρὶς τῶν ἔργων σου, *without thy works:* so did the Vulgar, the Syriac, and the Ethiopic versions; and so the following words, ver. 20. *Know, O vain man, that faith,* χωρὶς ἔργων, *without works is dead,* seem to require; and this reading our translation follows.

[11] Ver. 21. Ἀνενέγκας, &c. *When he offered his son Isaac.*] This being a greater act of faith than that by which he was at first justified; for, that was only faith in God's promise, that he would raise up seed from his dead body, and the dead womb of Sarah. (Rom. iv. 20.) This was a belief, that he would raise up this very seed, consumed to ashes, from the dead; and therefore by this work was his faith *made perfect, i. e.* advanced to the greatest height; there being no more noble act of faith, than this of the resurrection of the dead consumed to ashes, and none by which we give more glory to God. (See Ecclus. xliv. 20.)

[12] Ver. 23. Ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, *Was accounted to him for righteousness.*] That is, it engaged God to own him as a truly religious person, or one that did sincerely fear him, by saying, *Now I know that thou fearest God, seeing thou hast not withheld thy only Son from me;* (Gen. xxii. 15.) or as one, who upon trial had been found faithful; so Matthias, *Was not Abraham found faithful in temptation, and that was accounted to him for righteousness?* (1 Macc. ii. 52.) and also to deal with him as a righteous person, so as to renew the covenant made with him, and to establish it with an oath, (Gen. xxii. 16—18.) and to give him the high title, not only of his servant, but his Friend. (2 Chron. xx. 7. Isa. xli. 8.)

[13] Ver. 25. Ῥαὰβ ἡ πόρνη, *Rahab the harlot.*] That Rahab had a strong faith in God, the apostle testifies, by saying, *By faith Rahab the harlot perished not with those that believed not, receiving the spies in peace;* (Heb. xi. 31.) and this she shewed, by saying, *The Lord your God he is God in heaven above, and in earth beneath;* (Josh. ii. 11.) and this she testified, by being so industrious to preserve the messengers, and to do all things agreed on betwixt them and her, for her safety.

[14] Ver. 26.] There have been many ways invented how to reconcile these words of St. James with the apostle Paul, asserting, that *a man is justified by faith, without the deeds of the law,* Rom. iii. 28. As,

First, That when St. Paul saith, *We are justified by faith, without the works of the law;* and that, *To him that worketh not, but believeth, faith is imputed unto him for righteousness,* (Rom. iv. 5.) or *to justification:* justification, there ascribed to faith alone, imports only our absolution from condemnation, by reason of our past offences committed before faith, and our reconciliation to God, by the pardon, or not imputing them to believers. It consists, saith the apostle, *in the remission of sins that are past,* Rom. iii. 25. It is, saith Peter, *the purgation of us from our old sins,* 2 Pet. i. 9. It is effected by the death of Christ, procuring

* In Hosea xiv. 2. p. 774. † P. 354.
‡ P. 300. § De Bell. Jud. lib. v. cap. 22. p. 886.

redemption *for sins committed under the old covenant.* (Heb. ix. 15.) This is apparent from the chief argument the apostle useth to prove the necessity, that both Jew and gentile should be justified freely by his grace, and not by the works of the law; because they were *all under sin,* all become *guilty before God, all having sinned, and come short of the glory of God.* (Rom. iii. 9. xix. 23.) Whereas, saith he, *being justified by faith, we have peace with God, and rejoice in hope of the glory of God;* (Rom. v. 1, 2.) therefore, chapter the third, he must be speaking of the condition of Jew and gentile before faith. So again, when the apostle saith, *The Scripture hath concluded all under sin, that the promise* (of justification) *by* (the) *faith of Jesus Christ, might be given to them that believe* (in him), Gal. iii. 22—24. *Wherefore the law was* (then) *our schoolmaster to bring us to Christ, that we might be justified by faith* (in him); ver. 25. *But now, after that faith is come, we are no longer under a schoolmaster (i. e.* under the pedagogy of the law); ver. 26. *For ye are all the children of God, through faith in Christ Jesus;* he plainly insinuates, that we cannot be justified by the works of the law; because the law leads us to Christ for justification, and ceaseth, now the way of justification by faith in Christ is made known. And again, *We are justified by grace, not of works: for we are his workmanship, created in Christ Jesus to good works:* (Eph. ii. 8—10.) where the argument seems plainly to run thus; We cannot be justified by works preceding faith, because we do no good works, till by faith we are interested in Christ Jesus: whereas St. James speaks plainly of those works which follow faith, are wrought by it, and are the fruits of it, and of their necessity, in order to our continuance in a state of justification and freedom from our final condemnation.

Secondly, That St. Paul excludes from justification, only those works which are opposed to justification by an act of grace, and make it to be of debt, and so give occasion to our glorying in our being righteous in the sight of God, purely by reason of our works, as in these words, *If it be of grace, it is no more of works, otherwise grace is no more grace; but if it be of works, then it is no more of grace, otherwise work is no more work.* (Rom. xi. 6.) And again, *To him that worketh, the reward is reckoned, not of grace, but of debt: but to him that worketh not, but believeth, faith is accounted unto him for righteousness.* (Rom. iv. 4, 5.) And again, *Where then is glorying? it is excluded. By what law? by that of works? No: but by the law of faith.* (Rom. iii. 27.) Whereas St. James requires only those works to our salvation, and our continuance in a state of justification, which proceed from, and are accepted through grace, and so can never render our justification of debt, or give us a just ground of boasting.

Thirdly, That St. Paul is arguing against the Jews, who sought for justification by virtue of the law of Moses, and sought it not by faith, (Rom. ix. 32.) nor ever conceived that sufficient for that end, declaring against that way of justification, because it would confine the blessing of Abraham to the circumcision only, (Rom. iv. 9.) and because the law of Moses was four hundred and thirty years after the promise made to Abraham, speaking of that law which said, *Do this, and live;* (Gal. iii. 17.) which was *our schoolmaster, to bring us to Christ,* and which was then to cease, as to the obligation of it: whereas St. James speaks of justification by works performed under the covenant of grace, and as conditions even of that new covenant. Now I except not against any of these ways of reconciling these two apostles in their discourse upon this subject; but then I also think we may add this other to them.

Fourthly, That St. Paul plainly speaks to Christians only, concerning their justification from their past offences by faith in the blood of Jesus; but St. James speaks as well to the unbelieving as believing Jews, touching faith in God, such as Abraham had when he believed God's promise, (ver. 23.) and such as Rahab the harlot had, (ver. 25.) saying, *Thou believest there is one God,* (ver. 19.) without the least mention of faith in Christ; and who, perhaps, thought it sufficient to keep them in the favour of God, and render them his friends, that they had cast off all idolatry, and owned the true God; proving this not to be sufficient to procure the Divine favour, unless by the obedience of their lives they glorified him as God, since otherwise they only did in words profess to own him, but in works deny him, being disobedient.

CHAP. III.

1. MY brethren, [1] be not many masters *(i. e.* διδάσκαλοι, *teachers of the law),* knowing that *(thereby)* we shall receive the greater condemnation, *(for our offences against that law we teach to others.*

2. *And this we ought the rather to beware of;)* for in many things we offend all *(against the law, and more especially in that member that we employ in teaching of others: for)* if any man offend not in word, the same is [2] a perfect man, and able also to bridle *(curb and direct the motion of)* the whole body.

3. *(I use the metaphor of a bridle as apposite in this case; for)* behold, we put bits *(or bridles)* in the horses' mouths, that they may obey us; and *(with those bits)* we turn about their whole bodies, *(even so, if we by any means can bridle, and thereby govern the tongue, by the like means we may govern the whole man.)*

4. Behold also the ships, which though they be so great *(in bulk),* and are driven with fierce winds, yet are they turned about with a very small helm, whithersoever the governor *(or pilot of the ship)* listeth.

5. Even so *(is it with)* the tongue *(as with this bit and helm: it)* is a little member, [3] and boasteth great things, (καὶ μεγαλαυχεῖ, *but it mightily exalts itself by its great performances.)* Behold, how great a matter *(how much wood)* a little fire kindleth!

6. [4] And the tongue is *(as)* a fire, a world of iniquity *(is kindled by it);* so is the tongue amongst our members *(as fire among wood),* that it defileth (Gr. *spotting or blackening)* the whole body, and setteth (Gr. *inflaming or setting)* on fire the course of nature *(or the succession of men in the world);* and it is set on fire of hell, (Gr. *being set on fire by hell.*

7. *And it resembles fire in this also, that when it hath once got the mastery it cannot easily be subdued and extinguished;)* for every kind of beasts, and of birds, and of serpents, and things in the sea, is tamed, and hath been tamed [5] by mankind:

8. But the tongue *(of others)* can no man tame; it is an unruly evil, *(and, like the serpents,* mentioned ver. 7.) full of deadly poison.

9. Therewith bless we God, even the Father *(of us all)*; and therewith [6] curse we men, which are made [7] after the similitude of God *(and upon that account are to be reverenced by us)*.

10. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be: *(for)*

11. Doth a fountain send forth at the same place sweet water and bitter?

12. Can the fig-tree, my brethren, bear olive-berries, or a vine, figs? *(surely no: even)* so no fountain can both yield salt water and fresh *(and if nature produceth no such contrary fruits, much less should grace produce things so extremely opposite as our blessing and cursing)*.

13. Who *(then)* is [8] a wise man and endued with knowledge among you *(to which you are great pretenders)*, let him shew out of a good conversation his works with meekness of wisdom *(or the works of wisdom with meekness; i. e. let him, by his charity and meekness towards his brethren, shew forth his wisdom)*.

14. But if ye have [9] bitter envying and strife in your hearts, glory not *(of your wisdom)*, and lie not against the truth *(in pretending to be wise as to it)*.

15. This wisdom descendeth not from above, but is earthly *(from the love of earthly things)*, sensual, *(proceeding from the lust of the flesh, among which strife and envy are reckoned,* Gal. v. 20.) devilish, *(coming from Satan, the promoter of strife and envy, and from pride and ambition, by which he fell,* 1 Tim. iii. 6.)

16. For where envying and strife is *(as the root)*, there is [10] confusion and every evil work *(as the fruit)*.

17. But the wisdom which is from above is first pure *(from sensuality and earthly-mindedness,* ver. 15.) then peaceable *(and)* gentle, *(in opposition to contention,* ver. 14.) easy to be entreated *(or persuaded, in opposition to the inflexibility of the Jews)*, [11] full of mercy and good fruits, *(wanting in them,* ver. 13.) [12] without partiality, and [13] without hypocrisy *(of which things the Jews were highly guilty)*.

18. And the [14] fruit of righteousness is sown in peace of *(for* or *to)* them that make peace.

ANNOTATIONS ON CHAP. III.

[1] Ver. 1. ΜΗ᾽ πολλοὶ διδάσκαλοι γίνεσθε, *Be not many teachers.*] The Jews had, not only in Judea, but in their several dispersions, their מורים, or *doctors of the law,* who being created doctors, masters, or rabbins, by imposition of hands, were authorized to teach the law to others. This office the Jews much affected, θέλοντες εἶναι νομοδιδάσκαλοι, *affecting to be teachers of the law,* (1 Tim. i. 7.) and being confident of their abilities to be *guides to the blind, a light to them that sat in darkness, instructers of the foolish,* and, διδάσκαλοι νηπίων, *teachers of babes.* (Rom. ii. 19, 20.) And such especially were the zealots among them. Whence Eleazer* the chief of them saith, "They had especial reason to expect a share in the Divine favour, as being blameless as to the observation of the law, and also teachers of it to others." This affectation of that office, the apostle here warns them to avoid, as that which would expose them to greater condemnation, for their offences against that law they taught to others, and so confessed they knew themselves.

[2] Ver. 2. Τέλειος ἀνὴρ, *A perfect man,*] Is a person fully instructed in his duty. (See note on 1 Cor. ii. 6.)

[3] Ver. 5. Καὶ μεγαλαυχεῖ, *And boasteth great things.*] This word signifies not only to vaunt of, but also to do great things; μέγαλα ἐργάζεται καλὰ καὶ κακὰ, *it works great good and evil,* saith Œcumenius: "magnificatrix est," *it is a doer of great things,* so Faber: it answers to the Hebrew ערץ, which signifies to be valid, and move itself violently, to be haughty, and exalt itself. (Psal. ix. 19. Ezek. xvi. 50. Zeph. iii. 11. Ecclus. xlviii. 18.) And this signification, both the text, and the resemblance of the tongue to fire, seem plainly to require. (See Examen Millii.)

[4] Ver. 6. Ἡ γλῶσσα πῦρ, *The tongue is a fire.*] The comparison of the tongue to fire, first blackening, and then wasting the whole world *(or wood)*, is taken from the Scripture, and from the sayings of the Hebrew doctors: *The froward man bringeth destruction, in his mouth there is a burning fire,* Prov. xvi. 27. And, ver. 28. Λαμπτῆρα δόλου πυρσεύει κακοῖς, *He kindles a firebrand of deceit to the wicked.* As the matter of fire, κατὰ τὴν ὕλην πυρὸς, *according to the wood of the fire, so it burneth; and the stronger they are that contend, the more they will be inflamed,* Ecclus. xxviii. 10. *A hasty contention kindleth a fire; the fire burning kindles great heaps,* saith Ben Syra; which is thus explained, *As a little fire consumes great heaps of wood, so nothing more wastes the world than an evil tongue.*

Note, secondly, if the original was, as our translation hath it, *A world of iniquity,* something must be added to it to make the sense complete, as I have done in the paraphrase, or as the Ethiopic, *A world of iniquity is contained in it.* But the Syriac reads thus, *And the wicked world is as the wood;* and this makes both the sense and the similitude run clear.

[5] Ver. 7. Τῇ φύσει τῇ ἀνθρωπίνῃ, *By mankind,*] Is the Hebrew phrase for man, as ἀνθρωπίνη κτίσις is *a man,* 1 Pet. ii. 13.

[6] Ver. 9. Καταρώμεθα, *Curse we men.*] This the unbelieving Jews did towards the Christians, cursing and anathematizing them in their synagogues; as Justin Martyr * often testifieth to the face of Trypho the Jew.

[7] Καθ᾽ ὁμοίωσιν Θεοῦ, *After the similitude of God.*] From this ninth verse it appears, that man lost not the image of God by the fall, and thence it is probable that it consists not primarily in holiness, but in dominion. (Gen. i. 26.)

[8] Ver. 13. Ἐπιστήμων ἐν ὑμῖν, *A wise man among you.*] That the Jews were great pretenders to knowledge, see Rom. ii. 18. That they gloried in the title of "chochamin," or *wise men,* see note on 1 Cor. i. 20. iii. 18. Hence their divines are still חכמי האמת, *wise men as to the truth,* saith Buxtorf.

[9] Ver. 14. Ζῆλον πικρὸν καὶ ἐριθείαν, *Bitter envy and strife.*] The unbelieving Jews are represented still as οἱ ἐξ ἐριθείας, *men of contention, who obeyed not the truth:* (Rom. ii. 8.) men who were filled with bitter zeal against the preachers of the gospel, (Acts xiii. 45. xvii. 5.) and very

* "Ὥσπερ ἀναμάρτητοι πρὸς τὸν Θεὸν γενόμενοι, καὶ μηδεμιᾶς μετασχόντες, οἱ καὶ τοὺς ἄλλους ἐδιδάξαμεν. Apud Joseph. de Bello Jud. lib. vii. cap. 34. p. 990. C.

* Καταρώμενοι ἐν ταῖς συναγωγαῖς ὑμῶν τοὺς πιστεύοντας ἐπὶ τὸν Χριστόν. Dial. cum Tryph. p. 234. B. Αὐτοῦ τε ἐκείνου, καὶ τῶν εἰς ἐκεῖνον πιστευόντων καταρᾶσθε. P. 323. B. See p. 335. D. p. 363. C.

mad against them. And some of them who owned the gospel, did yet preach Christ, ἐξ ἐριθείας, *out of contention,* and envy against St. Paul; (Phil. i. 15.) and the effects of their disputes were, saith the apostle, φθόνος καὶ ἔρις, *Envy and strife,* 1 Tim. vi. 4. ἔριες καὶ μάχαι νομικαὶ, *Contentions and fightings about the law:* and where they were mixed with the converted gentiles, we find especial cautions against strife and envy, as at Rome, Rom. xiii. 13. against *provoking one another, and envying one another,* Gal. v. 26. against doing things *through strife and vain-glory,* Phil. ii. 3. or complaints of the abounding of these vices, 1 Cor. i. 11. iii. 3. see especially, 2 Cor. xii. 20.

[10] Ver. 16. Ἀκαταστασία, *Confusion.*] *i. e.* Tumult, sedition, and disturbance of peace and order; for contention naturally tends to fighting, and envy to the destruction of him we hate: φθονεύετε καὶ ζηλοῦτε, *ye are envious and zealous against one another,* iv. 2. and then it follows, μάχεσθε καὶ πολεμεῖτε, *ye fight and war.*

[11] Ver. 17. Μεστὴ ἐλέους, *Full of mercy.*] Which, saith Josephus,* *of all good passions, was most of all lost among the Jews.*

[12] Ἀδιάκριτος, *Without partiality.*] Or, as the word signifies, without putting a difference betwixt men of their own and other nations, as the Jews did, accounting all other nations dogs, unclean, not fit to be conversed with; and dealing with them accordingly, for as Tacitus† hath observed of them, "Apud ipsos fides obstinata, misericordia in promptu, adversus omnes alios hostile odium;" *i. e. They would be merciful to men of their own religion and country, but hated all mankind besides:* confining brotherly love to men of their own nation, as we learn from our Saviour's parable of the *good Samaritan.* When they broke into sects and parties, they had the same hatred to those of their own nation, who would not think and do as they did. The zealots, and those that were for war, set themselves against, and even threatened death to them who were for peace, looking upon them as no better than heathens, saith Josephus:‡ whereas true Christian wisdom requires us to live peaceably with, and to do good to all.

[13] Ἀνυπόκριτος, *And without hypocrisy.*] For which our Saviour so severely inveighs against the scribes and pharisees, the leaders of the Jews.

[14] Ver. 18. Καρπὸς τῆς δικαιοσύνης, *The fruit of righteousness.*] *i. e.* The reward of the righteousness to them, who make it their business to live peaceably themselves, and incline others to it, is here sown happily and quietly, by the preachers of the gospel of peace declaring it to the world, and shall hereafter assuredly be reaped by them. Or thus, These fruits of righteousness, now sown by the Christian endued with this heavenly wisdom, will yield a plentiful and happy crop to them who are promoters of peace.

CHAP. IV.

1. FROM [1] whence come wars and fightings among you *(Jews)?* come they not hence, even of your lusts *(or pleasures)* that war in your members *(against the soul?* 1 Pet. ii. 11.)

2. [2] Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

4. Ye adulterers and adulteresses, know ye not that [3] the friendship of the world *(which stands in competition with, and indisposeth you to believe and obey God's will)* is enmity with God *(and so idolatry, which in the language of Scripture is adultery)?* whosoever therefore will be *(thus)* a friend of the world is the enemy of God, *(having renounced him to have mammon for his Lord,* Matt. vi. 24.)

5. [4] Do ye think that the Scripture saith (Gr. *speaks)* in vain *(against this worldly-mindedness),* The spirit that dwelleth in us *(Christians)* lusteth *(he)* to envy *(as yours doth?* ver. 2. *Is he not rather the Spirit of love and goodness, engaging us to love all men, and especially our Christian brethren?* 1 Pet. i. 22.)

6. But *(so far is he from this envy, that where he dwells)* [5] he giveth more grace *(or favour);* wherefore he *(or it, the Scripture)* saith, God resisteth the proud, but giveth grace *(or sheweth favour)* to the humble, (Prov. iii. 34.)

7. *(Be ye then humble, and)* submit yourselves therefore to *(that)* God *(who giveth grace to the humble).* Resist the devil, *(the author of those wars, envyings, and lustings which are among you),* and *(then)* he will fly from you.

8. [6] Draw nigh to God *(by prayer, humiliation, repentance, and obedience),* and he will draw nigh to you *(in mercy).* [7] Cleanse your hands *(from rapine and injustice),* ye sinners: and purify your hearts *(from the love of the world),* ye double-minded *(whose hearts are divided betwixt God and mammon).*

9. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to [8] heaviness.

10. Humble yourselves *(therefore)* in the sight of the Lord, *(and under his mighty hand that is upon you,* 1 Pet. v. 6.) and he shall lift you up *(that he may exalt you, ἐν καιρῷ, in that season of his visitation, as he did then his faithful servants, by a wonderful deliverance, according to his promise;* see note on Matt. xxiv. 31.)

11. [9] Speak not evil one of *(or against)* another, brethren. He that speaketh evil of *(or against)* his brother, and judgeth his brother, speaketh evil of the law, and [10] judgeth the law *(or speaketh against the law, as being evil or imperfect, in that it doth not command or condemn those things which thou dost command or condemn):* but if thou *(take upon thee to)* judge the law, thou art not *(in thy behaviour as)* a doer of the law, but a judge *(of it.*

12. *Whereas indeed)* there is *(only)* one lawgiver, who is able to save and to destroy: who *(therefore)* art thou that judgest another?

13. Go to now, ye that *(presume to)* say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain *(as if both life and the advantages of life depended wholly on yourselves, and not at all on Divine Providence):*

14. Whereas ye *(who speak with such confidence of the future)* know not what shall be on the morrow. For what is your life? it is even *(as)* a vapour, that appeareth for a little time, and then vanisheth away.

---

* Οὐδὲν οὕτως ἀπολώλει χρηστὸν παθος ἐν ταῖς τότε συμφοραῖς, ὡς ἔλεος. De Bell. Jud. lib. iv. cap. 22. p. 885. G.

† Hist. lib. v. ed. Lips. p. 616.

‡ Ἦν δὲ τῶν ἐξάντων τοῦ πολέμου πρὸς τοὺς ἐπιθυμοῦντας τῆς εἰρήνης ἔρις χαλεπή. De Bell. Jud. lib. iv. cap. 10. p. 871. Vid. p. 797. C. D.

15. *(Thus ye are wont to speak;)* for that (Gr. *whereas*) ye ought to say, [11] If the Lord will, we shall live, and do this, or that.

16. [12] But now ye rejoice in your boastings *(of the future)*: all such rejoicing is evil, *(as being an assuming to yourselves what belongs to God only, and so an evidence that you do not subject your own will to the will of God: for since this life is so short and uncertain, and thereby teaches you to think humbly, and speak modestly, and with due dependance on the Divine Providence, with respect both to your lives and future actions; you by thus pleasing yourselves in these vain boastings, and talking as if you were immortal, and independent upon Providence, are guilty of an evil exaltation, and vain boasting.)*

17. Therefore to him that knoweth to do good, and doeth it not, to him it is sin. *(If after my admonition to avoid this and other crimes, you continue in them, ye will be inexcusably guilty of sin,* John xv. 22. *and the guilt of it will abide upon you,* John ix. 41. *as it will also in all other things done against knowledge, and the convictions of your conscience: for in such things the heart departs from and rebels against the Lord; he that thus sins, despiseth the word of the Lord, and reproacheth him that spake it,* Numb. xv. 30, 31.)

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1. ΠΟ'ΘΕΝ *πόλεμοι*; *Whence come wars?*] This Epistle seems to have been writ about the eighth year of Nero, and the sixty-second of Christ, the year before the death of James; before which time the Jews had great wars and fightings, not only with their neighbours, (see note on Matt. xxiv. 6.) but even among themselves in every city and family, saith Josephus;* not only in Judea, but in Alexandria, Syria, and many other places. (See the preface, §. 5, 6.)

[2] Ver. 2. Ἐπιθυμεῖτε, &c. *Ye lust,* &c.] For explication of these words we are to note, that the Jews were then vehemently lusting after two things:

First, Liberty and freedom from tribute; which was, say they, the token of subjection. Josephus saith,† they were continually clamouring *to have the tributes took away,* and that upon this very account; and ‡ that the *zealots, the band of thieves, and their magicians, were still pressing the people to fight for their liberty from the Roman yoke.*

Secondly, Dominion over other nations: for having got this fancy into their heads, that their Messiah§ was to be a temporal prince, who should enable them to lord it over the heathens, they were zealous to have these pretended prophecies accomplished; and ‖ *the hopes of it encouraged them to fight.* Whence we may paraphrase on these two verses thus; Ye lust (for liberty and dominion), and ye have it not; ye (in pursuit and desire of them) kill, and (yet) ye cannot obtain (them), because ye ask not (whether that be according to the will of God which ye so greedily desire). Ye ask these things, and receive them not, because ye ask amiss, that ye may consume them upon your lusts; *(viz.* that having this liberty and empire, ye may possess the good things of this world ye lust after, and may lord it over the heathen world.)

[3] Ver. 4. Φιλία τοῦ κόσμου, ἔχθρα τοῦ Θεοῦ ἐστιν, *The friendship of this world is enmity to God.*] This, one mentioned here by Œcumenius explains thus; κόσμον ἐνταῦθα πᾶσαν τὴν ὑλικὴν ζωὴν ἀποκαλεῖ, *he here styles the whole sensual life, the world,* ὡς μητέρα τῆς φθορᾶς, ἧς ὁ μετασχεῖν σπεύδων ὀλιγώρως ἔχει τῶν Θείων, καὶ ὑπεροπτικῶς, *as being the mother of corruption, which he that is hasty to enjoy overlooks and despiseth Divine things.* (See the text defended here, Examen Millii.)

[4] Ver. 5. Ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει; Or, *Do ye think that the Scripture saith in vain?* &c.] They who make this whole verse one sentence, are obliged to shew where the Scripture hath these words, *The spirit that dwelleth in us lusteth to envy;* which no interpreter hath yet successfully attempted. But in this exposition given in the paraphrase, which makes the whole to consist of two questions, this is needless. Now in favour of this exposition, let it be noted,

First, That nothing is more ordinary than for particles to be repeated from the precedent member. So, Psal. ix. 19. *The needy shall not always be forgotten, the expectation of the poor shall (not) perish for ever.* (See Psal. xxxviii. 1. xliv. 19. 1 Sam. ii. 3. Job xxx. 25. xxxi. 20. Prov. xxv. 27. xxx. 3.) So, אם, *if,* Psal. cxxxix. 8. Prov. vi. 1. ix. 12. (See Glassius de ellipsi partic. lib. iv. tr. 2. observ. 10. p. 721.) So here the particle ἢ may be repeated thus, *Or, doth the spirit that is in you lust to envy?* though the sense be full only by reading the words by way of interrogation. Note,

Secondly, That *not to speak in vain,* is not to do it without cause or just reason, as Ezek. vi. 10. And God, or the Scripture, is said to *speak in vain* to them who attend not to, or receive no benefit by, his words, Jer. viii. 8. So then the sense runs thus, Doth the Scripture speak without cause against this worldly-mindedness? Would it not have you attend to, and receive advantage by, what it saith against it?

[5] Ver. 6. Μείζονα δὲ δίδωσι χάριν, *But he that giveth more grace.*] That חן and χάρις throughout the Scripture signifies favour, and good-will, see note on 2 Cor. vi. 1. And this sense the opposition here requires; God being displeased with, and opposing himself to, the proud, but shewing favour to the humble, and causing them to find favour among men. (Prov. iii. 34.) What Mons. Le Clerc here saith, "That in those times the Jews used to produce, as out of Scripture, not only the sense of places without regarding the words, but also a Jewish tradition or interpretation of Scripture, and so we are not to look for what is here said, in the Old Testament," is intolerable: for is it fit to make an apostle, giving us those Scriptures which are to be our rule of faith, speak thus, Do you think the Scripture speaks in vain, what it speaks not at all? and to call a Jewish tradition the Scripture?

---

* Ἐκινεῖτο ἐν ἑκάστῃ πόλει ταραχὴ, καὶ πόλεμος ἐμφύλιος· ὅσον τε ἀπὸ Ῥωμαίων ἀνέπνευσαν, εἰς ἀλλήλους τὰς χεῖρας ἀπέστρεφον——καὶ στάσις μὲν ἦν πανταχοῦ. De Bell. Jud. lib. iv. cap. 10. p. 871. Vide Reliqua.

† Ἀναιρεῖν τὰ τέλη. De Bello Jod. lib. ii. cap. 1. Τήν τε ἀποστύμησιν οὐδὲν ἄλλο ἢ ἀντικρυς δουλείαν ἐπιφέρειν λέγοντες. Antiq. lib. xviii. cap. 1. Vid. de Bello Jud.

‡ Οἱ γὰρ γόητες καὶ ληστρικοὶ συναχθέντες πολλοὺς εἰς ἀποστασιν ἐτρέποντο, καὶ πρὸς ἐλευθερίαν παρεκρότουν, θάνατον ἐπιτιμῶντες τοῖς πειθαρχοῦσι τῇ Ῥωμαίων ἡγεμονίᾳ. Lib. ii. cap. 23. p. 797. C.

§ Ὅτι μέγαν, καὶ δυνάστην, καὶ πάσης τῆς γῆς, καὶ πάντων τῶν ἐθνῶν, καὶ στρατοπέδων κύριόν φασιν οἱ προφῆται εἶναι τὸν ἐπιδημήσαντα. Jud. apud Orig. contra Cels. lib. ii. p. 78.

‖ Τὸ δὲ ἐπάραν αὐτοὺς μάλιστα πρὸς τὸν πόλεμον, ἦν χρησμὸς ἀμφίβολος· ὁμοίως ἐν ταῖς ἱεραῖς εὑρημένος γράμμασιν, ὡς κατὰ τὸν καιρὸν ἐκεῖνον ἀπὸ τῆς χώρας τις αὐτῶν ἄρξει τῆς οἰκουμένης. Joseph. de Bell. Jud. lib. vii. cap. 31. p. 961. F. Vide lib. i. p. 705. D. Tryph. apud Just. p. 249.

[6] Ver. 8. Ἐγγίσατε τῷ Θεῷ, *Draw nigh to God.*] The way of drawing nigh to God being now, under the gospel-dispensation, through faith in Christ, and in his blood shed for the propitiation of our sins, we being made *nigh to him through the blood of Christ,* (Eph. ii. 13.) and through the introduction of that better hope, by which ἐγγίζομεν τῷ Θεῷ, *we draw nigh to God;* (Heb. vii. 19.) it being Christ alone by whom we have an introduction to the Father through faith in him, (Eph. ii. 18. iii. 12.) and who hath suffered for us, *that he might bring us to God:* (1 Pet. iii. 18.) this may be looked on as an exhortation to the ἁμαρτωλοὶ, the *unbelieving* Jews, to believe in Christ, and to the δίψυχοι, the *wavering* Jews, (see note on i. 8.) to cleave steadfastly to the faith.

[7] Καθαρίσατε χεῖρας, *Cleanse your hands.*] That the hands of the Jews, and especially of the zealots among them, were *full of blood and rapine,* we learn from Josephus,* who makes very often sad complaints of the murders and rapines committed by them; (see v. 4. 6.) and so this exhortation must be very properly directed to them. True also is the note of Esthius here, "Porro si jubentur homines emundare manus, et purificare corda, nec jubetur quid impossibile: consequens est eos posse hæc præstare."

[8] Ver. 9. Εἰς κατήφειαν, *Into heaviness.*] For now the day of vengeance upon the unbelieving and backsliding Jews approacheth. (Luke xxi. 22.) Now the coming of the Lord to execute vengeance on them draweth near, (v. 8.) *When wrath shall come upon them to the uttermost.* (2 Thess. ii. 16.)

[9] Ver. 11. Μὴ καταλαλεῖτε, *Speak not evil.*] For explication of these words, let it be noted, that the great exception which both the unbelieving Jews and the Judaizing Christians among them had against the believing gentiles, was this, that † *they observed not their feasts or sabbaths, and that they were not circumcised,* whence they concluded they differed little from the heathens. This was the thing for which the Christian fathers ‡ did contend against them; *viz.* that the ancient patriarchs of old were acceptable to God, and consequently the Christians, and especially the converted gentiles, might be acceptable to God without the observation of these feasts and sabbaths, or of circumcision. Hence the apostle is so concerned that they should not judge one another *on the account of days or meats.* (Rom. xiv. 4. 6.) Hence he inveighs against the Galatians, as being brought in bondage by the Judaizers, to the observation of circumcision, (v. 5.) *and of days, months, times, and years:* (iv. 10.) and warns his Colossians not to be induced to follow those rudiments of the world, as being circumcised in Christ; (Colos. ii. 11.) and saith, *Let no man judge you in respect of feasts, or new moons, or of the sabbaths:* (ver. 16.) so that the argument of the apostle here seems to run thus, Let no man speak against his Christian brethren the gentiles, for not observing these things; for, the law itself requiring these things, not of the gentiles that even dwelt among them, but only of the Jews, he that speaks against them, and judgeth them for the nonobservation of these things, he in effect speaks against and judgeth that law as deficient, which required not these things. And thou who takest upon thee to say they cannot be saved, (Acts xv. 1.) and so judgest them to destruction without the observation of them, thou even takest upon thee the office of the great Lawgiver, who *alone is able to save and to destroy,* and who, by not requiring those things of the gentiles, shews he will save them without them, and not destroy them for neglect of them. So the Targum on Ezek. xiii. 18. brings in God speaking to the false prophets thus, *Can you kill or make alive the souls of my people?* Others indeed refer this to the law of Christian love, but that is still styled the law of *Christ,* Gal. vi. 2. or the law of *liberty,* ii. 12. but never absolutely *the law,* as here; and therefore I prefer the former interpretation.

[10] Κρίνει νόμον, *Judgeth the law.*] That is, saith Œcumenius, κατακρίνει, καταφρονεῖ, he *condemns* and *despiseth* the law forbidding him to condemn and to speak evil of his brother, and so will not be a doer of it, οὗ γάρ τις καταφρονεῖ, πῶς ἀνέξεται ὑπ' αὐτὸν ἔτι ζῆν; *for how will a man be induced to live by that law which he despiseth?*

[11] Ver. 15. Ἐὰν ὁ Κύριος θελήσῃ, *If the Lord will.*] It was a rule of Ben Syra, (Buxt. Flor. p. 4.) *Let no man say he will do any thing, unless he first say, If the Lord will:* who also adds, that *one died before night, for refusing to add this.* And when Alcibiades had said to Socrates, *I will do so, if you will;* Socrates* tells him he ought to have said, ἐὰν ὁ Θεὸς ἐθέλῃ, *If God will.* Not that we are obliged always to say thus, (Rom. xv. 28.) but only still to own our dependance on Divine Providence, (ver. 17.) εἰδότι οὖν, *to him that knoweth to do good, and doeth it not, it is sin.* So Menander saith, εὐηθία μοι φαίνεται διλουμένη τὸ νοεῖν μὲν ὅσα δεῖ, μὴ φυλάττεσθαι δ' ἃ δεῖ, *it is manifest folly to know what we ought to do, and not to do it.* (Apud Stob. Serm. 4. p. 53.)

[12] Ver. 16. Νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζωνείαις ὑμῶν· πᾶσα καύχησις, &c.] These words I would render thus, *But now ye vaunt yourselves in your boastings; all such vaunting is evil: i. e.* Ye boast how much ye will gain, and then what brave men ye will be.

CHAP. V.

1. [1] GO to now, ye rich men *(of the Jewish nation, ye will have cause to)* weep and howl for the miseries that shall come (Gr. *are coming)* upon you.

2. Your riches are corrupted *(or, are as things purified by being kept too long),* and your garments *(are become)* moth-eaten *(they being laid up in your wardrobes, and not used to clothe your naked brother, shall be as useless to you as if they were devoured by the moth).*

3. Your gold and silver is cankered *(or eaten out with rust);* and the rust of them shall be a witness against you *(of your covetous and worldly minds),* [2] and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days (Gr. *It shall eat your flesh as fire, ye have treasured it up for the last days).*

* Πόθοι δὲ ἦσαν ἁρπαγῆς ἀναπλήρωσει, καὶ τῶν πλουσίων οἰκων ἔρευνα, φόνος τε ἀνδρῶν καὶ γυναικῶν ἔζεις ἐπαίζοντο, μιθ' αἵματος δὲ τὰ συληθέντα κατέπινεν, &c. De Bell. Jud. lib. v. cap. 34. p. 897. C.

† Ἐκεῖνο δὲ ἀποφεύμεν μάλιστα, εἰ ὑμεῖς, εὐσεβεῖν λέγοντες, καὶ τῶν ἄλλων οἰόμενοι διαφέρειν, κατ' οὐδὲν αὐτῶν ἀπολείπεσθε, οὐδὲ διαλλάσσετε ἀπὸ τῶν ἐθνῶν τὸν ὑμέτερον βίον, ἐν τῷ μήτε τὰς ἑορτὰς, μήτε τὰ σάββατα τηρεῖν, μήτε τὴν περιτομὴν ἔχειν. Tryph. apud Just. p. 227.

‡ Πρὸ τοῦ Ἀβραὰμ οὐκ ἦν χρεία περιτομῆς, οὐδὲ πρὸ Μωϋσέως σαββατισμοῦ, καὶ ἑορτῶν, καὶ προσφορῶν. Just. M. p. 240. D. 241. B. 245. B. Iren. lib. iv. cap. 30. Tertul. adv. Jud. cap. 2.

* Plat. Alcib. 1. in fine.

4. Behold, the [3] hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them that have reaped *(and are thus defrauded of their wages by you)* are entered into the ears of the Lord of sabaoth.

5. [4] Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in *(or for)* [5] a day of slaughter.

6. Ye have condemned [6] and killed the Just; and he doth not resist you.

7. Be patient therefore, brethren, unto the coming of our Lord *(to avenge you of these murderers)*. Behold, the [7] husbandman waiteth for the precious fruit of the earth, and hath long patience for it, till he receive the early and latter rain *(the first to make the corn sown swell and grow up, the latter to make the ear plump before harvest)*.

8. Be ye also patient; stablish your hearts *(in expectation of this advent)*: for [8] the coming of the Lord draweth nigh.

9. [9] Grudge not (Gr. *groan not)* one against another, brethren, *(as men impatient, and desiring vengeance, use to do,)* lest ye be condemned *(as wanting in that patience, which ought to have its perfect work in you; and in that Christian charity, which requires you to pray for mercy, and not to cry for vengeance on your enemies)*: behold the Judge *(who will plead your cause against your persecuting brethren)* standeth before the door.

10. Take my brethren, the prophets, who have spoken *(to you Jews)* in the name of the Lord, for an example of suffering afflictions, and of patience *(i. e. of patient suffering; for they had experience of cruel mockings, and of death, and yet they suffered these things patiently)*.

11. Behold, we count them happy that endure *(afflictions for righteousness' sake, and for the trial of their faith,* Matt. v. 12. 1 Pet. iv. 14.) Ye have heard of the [10] patience of Job, and have seen *(i. e. known)* the end of the Lord; that the Lord is very pitiful, and of tender mercy *(as then he was to him a deliverer, and a rewarder of his patience, so will he be to you)*.

12. [11] But above all things, my brethren, swear not, neither by heaven, nor by the earth, nor by any other oath: but let your yea be yea; and your nay, nay; *(i. e. let your actions be agreeable to your words,* see note on 2 Cor. i. 17.) [12] lest ye fall into condemnation.

13. Is any man among you afflicted? let him pray *(to God to alleviate and sanctify his affliction)*. Is any merry? let him sing psalms *(of praise to that God, who hath given him this cheerfulness of spirit)*.

14. Is any *(man)* sick among you? [13] let him call for the elders of the church; and let them pray over him, [14] anointing him with oil in the name of the Lord:

15. [15] And the prayer of faith shall save the sick, and the Lord *(in answer to this prayer of faith)* shall raise him up; and if he [16] hath committed *(such)* sins *(as brought this sickness on him)*, they shall be forgiven him *(upon this prayer of faith)*.

16. Confess *(therefore)* your faults one to another, and pray one for another, that ye may be healed. The [17] effectual fervent (Gr. *the inspired)* prayer of a righteous man availeth much.

17. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of [18] three years and six months.

18. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19. Brethren, if any of you do err from the faith, and one convert him;

20. Let him know, that he who converteth the sinner from the error of his way shall save a soul from death, and [19] shall hide a multitude of sins.

ANNOTATIONS ON CHAP. V.

[1] Ver. 1. *Ἄγε νῦν, Go to now.*] This is only a form of transition, (iv. 13.) and converting of speech to any person; as if he should have said, And now to speak to you that are rich, I call upon you to weep, &c.

That this prediction was exactly fulfilled by the slaughter and spoiling of the rich Jews throughout Galilee and Judea, Josephus* will not suffer us to doubt: for he informs us, *that the zealots spared none but those who were ταπεινοὶ διὰ τυχὴν, poor and low in fortune;* and that they were so insatiably rapacious, that they searched all the houses of the rich, killing the men, and abusing the women: and that it also was fulfilled touching those of the dispersion, see the preface, §. 5, 6.

[2] Ver. 3. *It shall eat your flesh as fire, ἐν ἐσχάταις ἡμέραις, in the last days.*] As the rust eats into the gold and silver, so shall your flesh and substance be eaten up as with fire, as if you had treasured up fire in the midst of it. For,

First, This is a frequent metaphor among the prophets, who often speak of the fire eating up the wicked, and devouring their flesh; *Thou shalt make them as a fiery oven in the time of thy wrath, καὶ καταφάγεται αὐτοὺς πῦρ, and the fire shall eat them up,* Psal. xxi. 9. *The light of Israel shall be for a fire, and his Holy One for a flame, and it shall burn, καὶ φάγεται, and eat up his thorns and briers in one day, καὶ καταφάγεται ἀπὸ ψυχῆς ἕως σαρκῶν, and it shall eat up from the soul to the flesh,* Isa. x. 16, 17. *Πῦρ τοὺς ἐναντίους ἔδεται, The fire shall eat up the adversaries,* xxvii. 11. *Behold, the name of the Lord cometh forth from far, burning with anger, καὶ ἡ ὀργὴ τοῦ θυμοῦ ὡς πῦρ ἔδεται, and the anger of his fury shall eat as the fire,* xxx. 11. *Behold, I will make my word in thy mouth fire, and this people wood, καὶ καταφάγεται αὐτοὺς, and it shall eat them up,* Jer. v. 14. *They shall go out from one fire, καὶ πῦρ αὐτοὺς καταφάγεται, and another fire shall eat them up,* Ezek. xv. 7. *I will bring forth a fire from the midst of thee, and the fire, καταφάγεται σε, shall eat thee up,* see Amos v. 6.

Secondly, This was punctually fulfilled in the destruction of that nation by their own seditions and the Roman wars: for, amongst the Sicarii and the zealots, the ringleaders of all their seditions, it was a crime enough to be rich; and their insatiable avarice induced them still to make, *τῶν πλουσίων οἴκων ἔρευναν, a search into the houses of the rich.* For them to remain among these tyrants was destruction; *for by false accusations they were slain as deserters.*†

* De Bell. Jud. lib. v. cap. 20. 34. lib. iv. cap. 19.

† Τοῖς γε μὴν εὐπόροις, καὶ τὸ μένειν πρὸς ἀπώλειαν ἴσον ἦν· προφάσει γὰρ αὐτομολίας ἀνῃρεῖτό τις διὰ τὴν οὐσίαν. De Bell. Jud. lib. vi. cap. 27. F. Οἱ ἐν ἀξιώματι καὶ πλούτῳ πρὸς τοὺς τυράννους ἀνήγοντο, τούτων οἱ μὲν ἐπιβουλαῖς ψευδεῖς ἐπικαλούμενοι διεφθείροντο, οἱ δὲ ὡς προδιδοῖεν Ῥωμαίοις τὴν πόλιν. Ibid. p. 931, 932. F.

for their substance. Yea, both their substance and their flesh were devoured by the flames,* which burnt up the city and the temple, *and so consumed both their dead bodies, and their substance, and their wardrobes;* and that which remained became a prey to the army of the Romans. See the like done in their dispersions, preface, §. 6.

[3] Ver. 4. Ὁ μισθὸς, *The hire.*] The precept in the law touching this matter running thus, *Thou shalt not defraud thy neighbour—the wages of him that is hired shall not abide with thee all night until the morning,* Lev. xix. 13. this keeping of it back is truly styled fraud and oppression; and all sins of that nature cry to heaven for vengeance on the fraudulent oppressor. So the cry of the Israelites, under their oppression in the land of Egypt, *came up to God,* Exod. ii. 23. iii. 7. *The cry of the afflicted widow and the fatherless,* Exod. xxii. 27. *The cry of the poor and the afflicted,* Job xxxiv. 28. Psal. ix. 12. *The cry of him that wants his pledge to cover him,* Exod. xxii. 27. *And the cry of him whose wages is kept back. Thou shalt not oppress a hired servant that is poor and needy; at his day thou shalt give him his hire, neither shall the sun go down upon it—lest he cry against thee to the Lord, and it be a sin unto thee,* Deut. xxiv. 14, 15.

[4] Ver. 5. Ἐτρυφήσατε καὶ ἐσπαταλήσατε, *Ye have lived in pleasure, and been wanton.*] The first word ἐτρυφήσατε, say critics, refers to their luxurious eating; the second, ἐσπαταλήσατε, to their carnal lustings and lasciviousness, (1 Tim. v. 6. Ezek. xvi. 49.) both which were vices the Jews then were very subject to, eating and drinking to excess in their feasts; (see note on 1 Cor. xi. 21.) and were, saith Tacitus,† " projectissima ad libidinem gens," *a nation very prone to lust.*

[5] *As for a day of slaughter.*] *i. e.* As the sacrifices, which are first fattened and then slaughtered, saith the Chaldee paraphrase on those words, *The enemies of the Lord shall be as the fat of lambs,* Psal. xxxvii. 20. (See Examen Millii.)

[6] Ver. 6. Ἐφονεύσατε, *Ye have killed,* &c.] Here Œcumenius saith, Ἀναντιῤῥήτως τὸ ἐφονεύσατε δίκαιον ἐπὶ τὸν Χριστὸν ἀναφέρεται, *this is undoubtedly to be referred to Christ, who is emphatically styled the Just One,* Acts iii. 14. vii. 52. xxii. 14. So Justin Martyr,‡ Ἀπεκτείνατε τὸν δίκαιον, *Ye have killed the Just One, and before him the prophets.* But against this interpretation it is objected by Esthius, 1. That the apostle here speaks by way of distinction to the rich, who dragged the Christians before the tribunals; whereas the death of Christ is imputed to the princes and rulers of the Jews, and to the people in general, Acts iii. 14. vii. 52. xiii. 27, 28. 2. It is said in the present tense, *And he doth not resist you;* whereas, had this been spoken of Christ, it should have been said, *He did not resist you:* and therefore Œcumenius doth acknowledge this is to be extended also to all those just men, St. Stephen, and others who suffered in like manner from the Jews, according to our Lord's prediction, Matt. xxiv. 9. and St. Paul's confession, that, before his conversion, *he persecuted this way unto the death,* Acts xxii. 4. Hence this passage is connected to the ensuing words directed to the Christians in general, by this particle, *therefore.*

[7] Ver. 7. *The husbandman waiteth,* &c.] So the Targum of Jonathan on 2 Sam. xxiii. 4. compareth those, who expect *the years of consolation,* to the husbandman, who in a year of drought waiteth for rain upon the earth. (See the text defended, Examen Millii).

[8] Ver. 8. Ἡ παρουσία τοῦ Κυρίου ἤγγικε, *The coming of the Lord is at hand.*] He speaks, saith Œcumenius,* *of the coming of the Romans to captivate the Jews, which he calls, The coming of our Lord;* as St. John does, chap. xxi. xxii. And this exposition is confirmed, 1. from the constant use of the like phrase, Ἐγγὺς ἡμέρα Κυρίου, *The day of the Lord is at hand,* Isa. xiii. 6. Ezek. xxx. 3. Joel i. 15. ii. 1. iii. 14. Obad. ver. 15. Zeph. i. 7. 14. From the evils which he saith are coming on the rich, ver. 1. and which then especially came upon them. 2. From his saying, This *coming is at hand;* and, *The Judge standeth at the door,* (ver. 9.) or in St. Peter's phrase, τὸ τέλος ἤγγικε, *The end is at hand,* (1 Pet. iv. 7.) which answers exactly to the words of Christ, touching the destruction of Jerusalem, *Then shall* τὸ τέλος, *the end come;* (Matt. xxiv. 14.) it is near, ἐπὶ θύραις, *even at the door;* (ver. 33.) her *desolation,* ἤγγικε, *draweth nigh.* (Luke xxi. 20. see note on Phil. iv. 5.) And this was a true ground for patience, and answers the objection of Esthius against this exposition.

[9] Ver. 9. Μὴ στενάζετε, *Groan not.*] These groanings, in the Scripture, have a voice and cry; and God is said to hear them. Thus the *children of Israel groaned, by reason of their hard bondage,* κατεστέναξαν; *and their cry came up to God:* (Exod. ii. 23.) and the Spirit is said to intercede in Christ's suffering members, *with groans unuttered.* (Rom. viii. 26.) Thus David prays, that God would *hear the voice of his groanings, and the groaning of the prisoners.* (Psal. cii. 5. 20.) These groanings, when they are only the natural issues of an afflicted soul, move God to pity, (Judg. ii. 18.) and to remember us in mercy; (Exod. vi. 5.) but when they are the fruits of impatience under troubles, and a desire of revenge upon our enemies, they tend to our condemnation; and the persecuting Jews, being of the same stock with the converted Jews, their groaning against them is styled *groaning against one another.*

It is the observation of Justin,† that the converts among the gentiles were not only more than those among the Jews and the Samaritans, but also, that they were better Christians, and more truly so; for these Jewish converts were still leavened with an expectation of a temporal kingdom, and of liberty from the Roman yoke, and the dominion over all heathen governors. Whence the apostles do so frequently enjoin them to be *subject to the higher powers,* (Rom. xiii. 1.) to be *subject to principalities and powers,* (Tit. iii. 1.) to be *subject to every human ordinance, and not use the liberty, to which they were called, as a cloke of maliciousness.* (1 Pet. ii. 13. 16.) Now these, as Dr. Hammond well observes, lived intermixed with the unconverted Jews and zealots, who were still grudging and contending against all that would not stand up for liberty, and fight for this temporal kingdom, *accounting them no better than the*

* Ἔκαιον δὲ καὶ τὰ γαζοφυλάκια ἐν οἷς ἄπειρον μὲν χρημάτων πλῆθος, ἄπειροι δ' ἐσθῆτες καὶ ἄλλα κειμήλια· συνελόντι δ' εἰπεῖν, πᾶς ὁ Ἰουδαίων ἐστισάρευτο πλοῦτος ἀνασκευασμένων ἐκεῖ τῶν οἴκων τῶν εὐπόρων. Lib. vii. cap. 29. p. 959. G. Vide cap. 32. p. 962. B. B. Cap. 37. p. 964. F. Cap. 46. p. 969. B. Cap. 34. p. 990. E.

† Hist. lib. v. ab initio.

‡ Dial. cum Tryph. p. 234.

* Λέγει δὲ τὴν Ῥωμαϊκὴν ἔφοδον, καὶ τὴν ὑπὸ τούτων αἰχμαλωσίαν τῶν Ἰουδαίων, ἣν καὶ παρουσίαν καλεῖ τοῦ Κυρίου Ἰωάννης. Κεφ. v. 22.

† Πλείονας καὶ ἀληθεστέρους τῶν ἀπὸ Ἰουδαίων καὶ Σαμαρίων Χριστιανοὺς εἰδότες. Apol. ii. p. 88. B.

*very heathens,** on that account: and these may be the grudgers here intended.

[10] Ver. 11. *The patience of Job.*] Hence may we very probably conclude, that what is written in the book of Job, is truly a history of what happened to him: and not, as some conceive, a parable or fiction of a thing not truly done: for feigned things contain no serious motives to, nor just examples of, patience. 2. We find this holy man numbered with Noah and Daniel, as persons very prevalent in prayer, Ezek. xiv. 14. 20. As therefore Noah and Daniel were persons truly prevalent in their supplications, Gen. viii. 21. Dan. ix. 23. so also Job must be, as he is represented, xliii. 8. 10.

[11] Ver. 12. Μὴ ὀμνύετε, *Swear not.*] *i. e.* Let not your afflictions move you to use rash oaths, as men are wont to do when much provoked. That rash oaths are only forbidden here, and Matt. v. 34. see the note there: the oaths here forbidden being such as our impatience under sufferings, and our unbridled passions, do produce; or else the oaths, forbidden here, may be illusive oaths, *viz.* such as the Jews were free to use, because they thought they did not bind, (see note on Matt. ix. 34.) and so were free to make, to purchase their deliverance.

[12] Ἵνα μὴ ὑπὸ κρίσιν πέσητε, *That ye fall not into condemnation.*] Some copies read, εἰς ὑπόκρισιν, *into hypocrisy:* but, 1. this reading is not found in many copies. 2. The apostle, ver. 9. puts them in mind of *the Judge standing at the door*, requiring them not to *grudge against one another, lest they be condemned by him;* it is therefore far more probable he speaketh also here of condemnation by the judge. 3. To be false to the oath of God is perjury in the proper sense, for which God threatens *he will not hold the offender guiltless,* but is not properly hypocrisy. If therefore this had been the meaning of St. James, Swear not, lest you be tempted to the violation of your oaths, he should have called that perjury, not hypocrisy.

[13] Ver. 14. Προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, *The elders of the church.*] That it was the office of the presbyters, ἐπισκέπτεσθαι πάντας ἀσθενεῖς, *to visit all the sick,* we learn from the Epistle of Polycarp, ad Philip. §. 6. But that these presbyters should be bishops properly so called, as some conceive, seems not very probable; for then it must not only be the office of the bishop personally to visit the sick; but the duty of every sick person to send to him, and to no other. Yea, there must be more than one bishop in the church of which the sick man is a member, and he must be obliged to send to more; for the text runs wholly in the plural, *Let him call for the elders of the church,* καὶ προσευξάσθωσαν, *and let them* (not *one of them*) *pray over him;* and therefore the sick man must be obliged, by this text, to call for more than one of them, where more were to be had, as we know there were in the primitive constitution of the church.

[14] *Anointing him with oil.*] This was agreeable to the practice of the Jews,† who anointed the sick, *pro more,* customarily, saith their tradition: hence, though our Lord only commissionated his disciples *to heal the sick,* Matt. x. 8. Luke ix. 2. yet St. Mark informs us, that they added their usual ceremonies in doing this, *for they anointed many that were sick with oil, and healed them;* (Mark vi. 13.) and St. James, speaking to the elders of the Jews, bids them use this unction *in the name of the Lord,* as doubtless the apostles did; as in casting out of devils, Luke x. 17. so in healing the sick, Acts iii. 16. iv. 10. 30. and this addition made the cure miraculous.

[15] Ver. 15. Ἡ εὐχὴ τῆς πίστεως, *And the prayer of faith shall save the sick.*] Among the χαρίσματα, or the miraculous and extraordinary gifts, vouchsafed at first to the preachers of the gospel, and to the rulers or elders of the churches, was *the gift of faith;* as in these words, *to another is given faith by the same Spirit,* 1 Cor. xii. 9. *i. e.* by a strong impulse of the Spirit, fully persuading them that God would enable them to do this or that. This seems to be that faith which is styled πίστις Θεοῦ, *the faith of God,* to which even the removing of mountains, or the performing things most difficult and extraordinary, is promised, Mark xi. 22, 23. Matt. xxi. 21. and of which the apostle speaks, saying, *If I had all faith so as to remove mountains,* 1 Cor. xiii. 2. and by which they healed the sick, even by *faith in his name,* Acts iii. 16.: and therefore this is here promised, that where the prayer of the elders was attended with such a faith, it should still be successful for the healing of the sick, or the raising him up again from the bed of sickness; for σώσει, *will save,* is ἐγερεῖ, *he will raise him up.*

[16] *And if he hath committed sins.*] *i. e.* Such sins for which God was pleased to inflict this bodily disease upon him, as he did on the members of the church of Corinth, for their disorderly celebrating the Lord's supper; *for which cause* (saith the apostle), *many are weak and sickly among you,* (1 Cor. xi. 30.) they being thus *chastened of the Lord;* (ver. 32.) and where the sickness is by way of chastisement, the healing it is a testimony of God's forgiveness of it. Hence, *Thy sins be forgiven,* is our Lord's usual expression, when he healed the sick (Matt. ix. 2. 6, 7. see the note there), according to those words of the prophet Isaiah, *The inhabitants shall not say they are sick, the people shall be forgiven their iniquity,* (xxxiii. 24.) Hence it is evident, that here is no foundation for the sacrament of extreme unction, called by the Romish church *the sacrament of the dying,* and administered for the purgation of their sins, when they seem past hopes of recovery; for, how can they gather a sacrament of extreme unction, from an unction that is not extreme; or a perpetual ordinance from an action that was extraordinary and miraculous, and is long since ceased? how can they prove a sacrament that is proper to dying persons, from a right used only upon persons who were not to die, but to be raised up from sickness? or promise to him forgiveness of his sins, to whom they cannot promise that recovery, which was the token of it? Moreover, the things already observed afford us a sufficient answer to the objections of Esthius, against our exposition, which are these:

Obj. 1. First, That the grace of miracles extended not to spiritual effects, as the forgiveness of sins, but to temporal.

Ans. This is said in flat contradiction to our Lord, who doth so often preface his miraculous cures of the sick with this expression, *Thy sins are forgiven thee,* Matt. ix. 2. Nor was this forgiveness so much a spiritual effect, as temporal, it being only the remission of a temporal punishment of sin, *viz.* sickness inflicted for it.

* Οὐδὲν γὰρ ἀλλοφύλων αὐτοὺς ἔφασκον διαφέρειν, οὕτως ἀγεννῶς τὸν περιμάχητον Ἰουδαίοις ἐλευθερίαν προϊεμένους, καὶ δουλείαν αἰρεῖσθαι τὴν ὑπὸ Ῥωμαίοις ἀναμολογουμένους. Joseph. de Bello Jud. lib. vii. cap. 30. p. 985. F.

† See Light. in Matt. vi. 17.

Obj. 2. Had the apostle spoke of miraculous cures, he would only have advised them to call those who had the gift of healing, whether presbyters or not; not the presbyters, and them only.

Ans. He reasonably adviseth to call them, and them only, to pray over the sick, who were by office appointed for that work, and doth here only tell them what they might expect from it, when that miraculous faith was raised in them, which often, in those times of miracles, accompanied their prayers.

Obj. 3. The apostle speaks of a sick Christian brother to be anointed by a faithful presbyter, whereas the use of miracles was chiefly for converting infidels: and hence this unction was not used towards Trophimus left at Miletum sick, (2 Tim. iv. 20.) or to Epaphroditus sick near unto death. (Phil. ii. 27.)

Ans. If it were not used by St. Paul to them, and especially to Epaphroditus, it is certain that he knew nothing of this sacrament. 2. Esthius has no cause to assert, that of miracles in general, which the apostle saith only *of the gift of tongues*, that they were only for unbelievers; the gift of healing, for aught he knows to the contrary, might be still exercised upon believers, but only under the conduct of the Spirit raising up this miraculous faith, which assured them of it in respect to some, and not to others, as he saw fit. (See note on Phil. ii. 27.)

Obj. 4. That had the apostle intended miraculous healing, oil had not been prescribed; Christ having said, *They should lay their hands on the sick* only, Mark xvi. 18.

Ans. One ceremony excludes not the other; moreover, laying on of hands is there prescribed in preaching to the gentiles, anointing with oil here to the Jews, as being customary in case of sickness.

Obj. 5. All the other things delivered in this Epistle belong to the Christians of all ages; this therefore must do so too.

Ans. As if this hindered the apostles, as they had occasion, to give rules touching the spiritual gifts proper to their own times; that, when they spake of other matters not to cease, their precepts reach unto all times. St. Peter, in his following Epistle, hath one direction concerning those spiritual gifts, 1 Pet. iv. 10, 11. though the other precepts contained in that Epistle do concern all ages.

[17] Ver. 16. *Δέησις ἐνεργουμένη, The inspired prayer.*] As they who were inwardly acted by an evil spirit were styled *ἐνεργούμενοι*, so they that were acted by the Holy Spirit, and inwardly moved by his impulses, were also *ἐνεργούμενοι*, in the good sense; and therefore it seems most proper to apply these words, not to the prayer of every righteous person, but to the prayer offered by such an extraordinary impulse: not only from the force of this expression, but, 2. from the same thing here mentioned as the subject of this prayer, that our sick brother may be healed, which was to be done by the prayer of faith, (ver. 15.) 3. From the example of Elias, for his prayer was the prayer of faith, in the sense now mentioned; for he absolutely foretold, and confirmed it with an oath, that there *should be no rain those years, but according to his word*, 1 Kings xvii. 1. And his prayer for rain was upon God's promise *to send rain upon the earth*, xviii. 1.

[18] Ver. 17. *Three years and six months.*] So Luke iv. 35. When therefore it is said, that *Elijah came to Ahab the third year, and the Lord said, I will send rain upon the earth;* note, that Elias tarried before a year at the brook Kerith, and then in the middle of the third year came to Ahab.

[19] Ver. 20. *Shall hide*, &c.] This seemeth to be meant, not of the sins of the person thus converted (for the saving of his soul includes the remission of his sins), but of the sins of him that converts him; *i. e.* this charitable work shall be so pleasing to God, as to prevail with him to cover many of his own sins.

THE

FIRST EPISTLE GENERAL OF ST. PETER.

WITH ANNOTATIONS.

PREFACE.

CONCERNING this Epistle, allowed by the church of all ages to be the genuine work of the apostle Peter, it may be inquired, 1. When? 2. Whence? 3. To whom? 4. On what account, it was written? And,

Quest. 1. First, Whereas it is ordinarily affirmed by the Romanists, that this Epistle was written in the forty-fourth year of Christ; as that opinion seems to have been taken up by them, in favour of their avowed tenet, that St. Peter was twenty-five years in that see; and therefore, he dying in the year of our Lord, 69. must have come thither in the year 44. so is it easily confuted, both from this Epistle, and by many other cogent arguments.

1. From these words of this Epistle, iv. 8. *τὸ τέλος πάντων ἤγγικε, the end of all things is at hand:* that is, saith Dr. Hammond, who also follows this opinion, *The great and fatal destruction to the obdurate Jews, so often spoken of by Christ and his apostles, is now near at hand.* Which could not have been said in the forty-fourth year of Christ, that is, about twenty-six years before it happened; seeing the apostle St. Paul, in his Second Epistle to the Thessalo-

nians, (writ, saith the reverend Dr. Hammond, A. D. 51.) warneth the Thessalonians, *not to be shaken by any word, or epistle, as coming from the apostles,* which intimated, *that the coming of the Lord was at hand;* and so he must have contradicted St. Peter, had he delivered this positively seven years before. 2. The apostle James hath the like expressions, saying, Ἡ παρουσία τοῦ Κυρίου ἤγγικε, *The coming of the Lord draweth near*, v. 8. *Behold, the Judge stands* πρὸ τῶν θυρῶν, *before the door.* Whence Dr. Hammond and Dr. Lightfoot well conclude, that this Epistle could not be written long before the death of St. James, which happened in the year 63. And this argument concludes as strongly for this Epistle's being indited after the same time. Add to this, that these expressions, τέλος, ἡ παρουσία τοῦ Κυρίου ἤγγικε, *The end, the coming of the Lord is at hand,* and, πρὸ τῶν θυρῶν, *before the door,* are plainly taken from our Saviour's words, in his prediction of the destruction of Jerusalem; where also the time is fixed by two remarkable characters: 1. *When you shall see Jerusalem compassed about with armies, then know ye,* ὅτι ἤγγικεν ἐρήμωσις αὐτῆς, *that her desolation draweth near,* Luke xxi. 20. That is, saith Dr. Hammond, *When you see Jerusalem besieged by the Romans, then know, the destruction of the city is near.* Now this happened not at all till the twelfth of Nero, and the sixty-sixth year of our Lord, when Cesthius * besieged Jerusalem: it happened not, say the best interpreters, according to the words of the evangelist, till the year 68. when Vespasian coming thither, his army † compassed the city round about. These, saith St. Luke, *are the days of vengeance, when all things which are written shall be fulfilled,* ver. 22. and *then shall they see the Son of man coming in the clouds,* ver. 27. Again, our Lord having foretold all the signs of his coming, καὶ τῆς συντελείας, *and of the end of the Jewish age,* adds, *When you shall see all these things come to pass, then know that this desolation,* ἐγγύς ἐστιν ἐπὶ θύραις, *is nigh, even at the door,* Matt. xxiv. 33. Mark xiii. 29. clearly shewing, that phrase importeth still a nearer approach of that great desolation.

Secondly, That St. Peter was not at Rome, nor departed from Judea, till a long time after the forty-fourth year of Christ, is so evident from the history of the Acts, and the Epistles of St. Paul, that he that runs may read it. For, that St. Luke, in a history designed especially to record the acts of St. Peter and St. Paul, should omit a matter of such vast moment and importance to the whole Christian world, happening within that very time in which he speaketh of St. Peter: that, saying of him, xii. 17. *He departed, and went to another place;* he should not say, as Bellarmine and Baronius, that place was Rome, but, in flat contradiction to them, *that he went down from Judea to Cæsarea, and there abode,* ver. 19. that he should tell us how Aquila and Priscilla came from Italy, because Claudius had commanded that all the Jews should depart from Rome; but should not tell us, as they do, that St. Peter came thence to Jerusalem on the same account, and therefore was found present at the council of Jerusalem about six years after; but speak of him there, as if he never had left Jerusalem: that in this council he should urge, against the necessity of imposing circumcision on the gentiles, only the example of Cornelius and his kinsman, converted and not circumcised; and say not one word of the church of Rome, the seat of all spiritual power and infallibility, and to which all other churches were to veil, and do homage, converted by him in like manner, and free also from the yoke of circumcision: nay, that he should not mention that ever he was there, in a history continued till the fifth of Nero, though he mentions his travels to, his preaching and abode at, several other places: these, sure, are things sufficient to convince all unprejudiced persons, that St. Peter was not then at Rome.

Thirdly, The same may strongly be concluded from the Epistles of St. Paul. For about the year 57. saith Bishop Pearson, he writ his Epistle to the Romans, in which he spends the greatest part of one chapter in saluting particular persons that were there: but yet we find no salutation to St. Peter, who, had he been then at Rome, would doubtless have been mentioned in the first place; and yet, in so large an Epistle, he neither is directly nor indirectly taken notice of. Moreover, St. Paul himself, in the beginning, intimates his earnest desire to come thither, that he might *impart unto them some spiritual gifts, to the end they might be established* in the faith; for which there could be no apparent cause, had the apostle Peter been there so long before him. St. Paul himself soon after comes to Rome; which when the brethren heard of, they came to *meet him, as far as Appii Forum,* Acts xxviii. 15. but not a word of St. Peter either coming or sending to him. When he is come, he goes not to sojourn with, or so much as to salute St. Peter (which sure he would have done, if he had been there), but dwells in his own hired house. Being come, he calls the chief of the Jews together, who desire to hear of him what he thought of the sect of the Christians, they knowing this only of it, that *it was every where spoken against,* ver. 22. What then had St. Peter, the apostle of the circumcision, been doing all this while among them? And how unlikely is it that there should be then, as Dr. Hammond * saith, a church consisting much of the Jews residing there? And how reflecting on the supposed labours of St. Peter, among the Jews there, are the following words, ver. 26—28. that *because they would not hear, or be converted, he would not leave them to St. Peter, but turn unto the gentiles,* who would hear? After his coming to Rome, he writes Epistles to several churches, to the Ephesians, Philippians, Colossians, and one to Philemon; in which two last we have sent from Rome the salutation of Aristarchus, Marcus, Justus, Epaphras, Luke, and Demas, Colos. iv. 10. 14. Philem. ver. 23, 24. but not a word from St. Peter. In that to the Colossians, he tells them, he had no other helpers, or fellow-workers, unto the kingdom of God, among the Jews, which had been a comfort to him, but Aristarchus, Marcus, and Justus, iv. 10, 11. which evidently excludes St. Peter. In his Epistle to Timothy, he saith, that at his first answer to Rome, *all men forsook him,* 2 Tim. iv. 16. which we can hardly believe, had St. Peter been there. He adds, that *only Luke was with him;* that Crescens was gone to this place, Titus to that, and Tychicus was left at another. Strange therefore it is, that if St. Peter was then gone from Rome, St. Paul should take no notice of it. Was he a

* Joseph. de Bello Jud. lib. ii. cap. 39.

† Εἶχεν ἡ στρατιὰ πανταχόθεν τὴν πόλιν περιέχουσα. Ibid. lib. v. cap. 28. p. 893. B.

* Preface to the Epistle to the Romans.

person so inconsiderable, as not to deserve to be remembered? Or was he gone upon a sleeveless errand, not worthy of the notice of St. Paul? Or was he not rather one, who, being not at Rome, could give St. Paul no reason to take notice of him, when he writ from thence? But this subject is so fully handled, and the hypothesis of Baronius so learnedly confuted by Dr. Cave,* that it is superfluous to insist longer on this subject.

Quest. 2. To the second inquiry, *Whence this Epistle was indited?* I have returned a sufficient answer in the note upon these words, v. 13. *The church which is at Babylon saluteth you;* by shewing that by Babylon Rome is to be understood; whence this Epistle must be therefore written: and then it must be written after the persecution in the tenth of Nero, at which time neither Paul nor Peter was at Rome.

Quest. 3. That it was written to the Jews dispersed through Pontus, Galatia, Cappadocia, Asia (Minor), and Bithynia, the inscription† shews; but that it must be also written either to the gentiles proselyted to the Jewish religion, of whom see the note on 1 Pet. i. 1. or to the converts of the twelve tribes scattered among the heathens, and there serving their gods, according to the threat denounced upon them, Deut. xxviii. 36. 64. that *they should serve other gods, which neither they nor their fathers had known,* seems evident from these words, *that they were delivered from their vain conversation, delivered to them from their fathers,* i. 18. see the note there: that *in times past they were not the people, but now are the people of God:* that *they had not obtained mercy, but now had obtained mercy,* ii. 10. which words were spoken of the ten tribes, Hos. i. 10. ii. 23. and that the time past might suffice them to have done the will of the gentiles, when they *walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries,* iv. 3.

To imagine that the apostle is here speaking of the *dispersion,* mentioned Acts viii. 1. is to speak what is very improbable, they being dispersed only into the countries of Judea and Samaria, saith the text there: nor is it said that any travelled farther than Phœnice, Cyprus, and Antioch, xi. 19. Nor is it likely that many of them travelled so far, for the churches of Judea and Samaria having peace soon after this dispersion, Acts ix. 31. that any of them went to all or any of the places here mentioned by St. Peter, we have no reason to imagine; but that there was long before a great dispersion of the Jews throughout these parts of Asia, see the note on James i. 1.

Lastly, Upon what account this Epistle was written, we may best learn from the Epistle itself; which informs us, first, that it was written to encourage them to persevere, and to continue constant under these *manifold temptations,* i. 6. those *fiery trials,* iv. 12. and *persecutions,* ii. 3—5. they were then subject to. Secondly, To preserve them from being concerned in the Jewish wars, or bearing any part in that rebellion against Cæsar and his officers, which was then beginning among the Jews, chap. ii. from ver. 12. to 23. and iii. 16—18. And, thirdly, to engage them to lead a Christian conversation, that so they might bring over others to the Christian faith, ii. 12. iii. 1. and might stop the mouths of those who spake against them as evil-doers, iii. 16.

* In the Life of St. Peter.

† Whence by Tertullian in Scorp. and by St. Cyprian, lib. iii. Test. §. 39. it is styled Epistola Petri ad Ponticos.

CHAP. I.

1. PETER, an apostle of Jesus Christ, *(writeth)* to the [1] strangers [2] scattered throughout Pontus, Galatia, Cappadocia, Asia *(Minor)*, and Bithynia,

2. *(That is, to those of them who are)* [3] elect [4] according to the foreknowledge of God the Father, [5] through sanctification of the Spirit unto obedience, and *(to the)* [6] sprinkling of the blood of Jesus Christ: *(wishing that)* grace to you, and peace, *(may)* be multiplied.

3. Blessed be the God and Father of our Lord Jesus Christ, [7] who according to his abundant mercy hath begotten us again unto a [8] lively (Gr. *living)* hope, by the resurrection of Jesus Christ from the dead,

4. *(We being begotten by his resurrection, as the first-fruits of ours,* 1 Cor. xv. 20. 23.) to *(the hope of)* an inheritance incorruptible, and [9] undefiled, and that fadeth not away, reserved in heaven for you *(believers)*,

5. [10] Who are kept by the power of God through faith [11] unto *(the)* salvation ready to be revealed in the last time.

6. Wherein *(i. e. on the account of which)* you greatly rejoice, though now for a season, [12] (if need be) ye are in heaviness through manifold temptations:

7. That the trial of your faith, being *(which is)* much more precious *(and advantageous to you)* than *(the trial)* of gold that perisheth, though it be [13] tried by fire *(or, though upon trial it endure the fire)*, might be found to your praise, honour, and glory, at the appearance of Jesus Christ *(in glory)*:

8. [14] Whom having not seen, ye love; in whom, though now ye see him not, yet (Gr. *not now seeing, but)* believing, ye rejoice with joy unspeakable and full of glory:

9. Receiving the end of your faith, [15] even the salvation of *(your)* souls.

10. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; *(i. e. of the grace to be brought unto us at the revelation of Jesus Christ,* ver. 13. Matt. xiii. 17.)

11. [16] Searching what, or what manner of time the [17] Spirit of Christ which was in them did signify *(or, to what time he did relate)*, when he testified beforehand [18] the sufferings of Christ *(in himself and his members)*, and the glories that should follow *(them,* Dan. ix. 24.)

12. To whom it was revealed, that not unto themselves, but unto us they did minister the *(same)* things, which are now reported *(or have been now declared)* to you by them who have preached the gospel to you [19] with the Holy Ghost sent down from heaven; which things the [20] angels desire to look into.

13. [21] Wherefore gird up the loins of your mind, be sober (Gr. *vigilant)*, and hope to the end for the grace that is to be brought (Gr. *that is brought)* to you at *(by)* the revelation of Jesus Christ, *(who hath brought life and immortality to light by the gospel,* 2 Tim. i. 10.)

14. As *(it becometh)* obedient children, not fashioning

yourselves according to the former lusts *(ye practised)* in your ignorance:

15. But as he *(God the Father,* ver. 17.) who hath called you is holy, so be ye holy in all manner of conversation;

16. Because it is written *(thus),* Be ye holy; for [22] I *(the Lord your God)* am holy. (Lev. xi. 44. xix. 2.)

17. [23] And if ye call upon the Father, who without respect of persons judgeth according to every man's works, pass the time of your sojourning here in fear *(of condemnation from this impartial Judge at that day):*

18. Forasmuch as ye know that ye were not redeemed with corruptible things, *(such)* as *(are)* silver and gold *(such as the Jews brought up to Jerusalem to buy their offerings),* [24] from *(the demerit of)* your vain conversation received by tradition from your fathers;

19. But with the precious blood of Christ *(who was delivered up to death for you),* as [25] a lamb without blemish, and without spot:

20. Who verily was [26] foreordained (Gr. *foreknown, i. e. designed as the Messiah),* before the foundation of the world, but was manifested in these last times for you-*(r sakes),*

21. [27] Who by *(faith in)* him *(thus risen)* do believe in God, that raised up him from the dead, that your faith and hope *(of a blessed resurrection)* might be in God.

22. Seeing ye have purified your souls in *(by)* obeying the truth through the Spirit *(by whom ye are enabled to perform this obedience)* to unfeigned love of the brethren *(which is one part of that obedience),* see that ye love (Gr. *ye shall love)* one another with a pure heart fervently:

23. Being born again, not of corruptible seed *(as is that from which ye had your first nativity, whence ye also who are thus begotten are corruptible),* [28] but of incorruptible, *(as being born again)* [29] by the word of God, which liveth and abideth for ever.

24. For all flesh is as grass, and all the glory of man as the flower of grass. *(As then)* the grass withereth, and the flower of it falleth away *(so will it be with our body of flesh):*

25. But the word of the Lord *(saith the prophet,* Isa. xl. 8.) endureth for ever *(in itself, as being of eternal truth; and in its effects upon us, as nourishing us to life eternal).* And this is the word which by the gospel is preached to you.

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. ΠΑΡΕΠΙΔΗ'ΜΟΙΣ, *To the strangers.*] He writes especially to the dispersion of the Jews, to whom the word strangers, or foreigners, here chiefly doth belong; but not to them only, for he speaks to them also who in time past had walked according to the will of the gentiles, in *abominable idolatries,* (iv. 3.) and of them who formerly *were not the people of God, and had found mercy:* we therefore are to understand, that among them were many devout Greeks, and proselytes of the gentiles, converted with them to the Christian faith. Thus, when St. Paul and Barnabas preached in the synagogue of the Jews at Iconium, a *great multitude both of Jews and Greeks believed:* (Acts xiv. 1.) and Paul preaching at Ephesus, and thereabouts, two years, prevailed so, *that all that dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.* (Acts xix. 10. see xvii. 4. 12. xviii. 4.) In the Acts of the Apostles, we read of proselytes of all nations. They were reckoned, in the days of David and Solomon, one hundred and fifty-three thousand six hundred persons. (2 Chron. ii. 17.) In the days of Artaxerxes, we are told, that πολλοὶ τῶν ἐθνῶν περιετέμνοντο, καὶ Ἰουδάϊζον, *many of the heathens were circumcised, and turned Jews.* (Esth. viii. 17.) And so it was also in the succeeding ages; for Josephus * informs us, that after the times of Antiochus Epiphanes, *the Jews, in Antioch and other places, always converting to their worship a great many Greeks, made them, as it were, a part of themselves:* and at Damascus,† he saith, *they would have destroyed the Jews among them, but that they feared their own wives, who all, except some few, were converts to the religion of the Jews.*

[2] Διασπορᾶς, *Of the dispersion.*] *i. e.* Dispersed through Pontus, &c. The apostle speaks not of the dispersion made by the persecution, mentioned Acts viii. 1. for that scattered the Christians only through Judea and Samaria: (ibid.) nor were they afterward dispersed farther, by the malice of the Jews, but went themselves to preach the word, not in Asia, but in the parts of Syria, in Phœnice, Cyprus, and Antioch. (Acts xi. 19.) Of their dispersion thence into Asia, we read not one word; but that there were great dispersions before of the Jews through the places here mentioned, from the time of the captivity under Shalmaneser, we learn from Agrippa's‡ address to Caius, where he informs him, that *they possessed most parts of Asia, to the utmost borders of Bithynia and Pontus.*

[3] Ver. 2. Ἐκλεκτοῖς, *Elect.*] *i. e.* To the converted Jews, styled the *elect,* Matt. xxiv. 22. (See the note on ii. 9.) So also Œcumenius interprets these words, *to the elect,* that is, τοῖς ἀφωρισμένοις ἐκ τῶν ἄλλων ἐθνῶν εἶναι λαὸν περιούσιον, *to them that are separated from other nations, to be his holy and peculiar people.*

[4] Κατὰ πρόγνωσιν, *According to the foreknowledge of God,*] Discovered in the prophetical writings, which foretold of these blessings to be conveyed to them by the Messiah, who also is said to be foreknown before the foundation of the world; *i. e.* prophesied of from the beginning, (Gen. iii. 15.) but manifested in the last times for them, (ver. 20.)

[5] Ἐν ἁγιασμῷ, *Through sanctification of the Spirit,*] The great principle of all true obedience: so, ver. 22. *Having sanctified your souls, or lives, to the obedience of the truth through the Spirit.*

[6] Καὶ ῥαντισμὸν, *And sprinkling of the blood of Jesus.*] By way of obsignation of that covenant, by which we are engaged to that obedience: for so it was in the delivery of the old law; for upon the reading of that covenant in the audience of all the people, and upon their professing, *All that the Lord hath said, we will do, and be obedient,* Moses took the blood, and sprinkled it upon the people, and said, *Behold the blood of the covenant which the Lord hath made with you concerning all these words,* Exod. xxiv. 7, 8. (So Dr. Hammond.) Or to that sprinkling of the blood of Jesus Christ which *cleanseth us from all sin;* (1 John i. 7.) *i. e.* from all the sinful imperfections which cleave to

---

* Ἀεὶ προσαγόμενοι ταῖς θρησκείαις πολὺ πλῆθος Ἑλλήνων, κἀκείνους, τρόπῳ τινὶ, μοῖραν αὐτῶν ἐποίησαν. De Bell. Jud. lib. vii. p. 973. B.

† Ἅπασας πλὴν ὀλίγων ὑπηγμένας τῇ Ἰουδαϊκῇ θρησκείᾳ. Lib. ii. cap. 41. p. 822. B.

‡ Πολλὰ τῆς Ἀσίας ἄχρι Βιθυνίας καὶ τῶν τοῦ Πόντου μυχῶν. Philo Legat. ad Caium. p. 798. C.

our obedience, and by which the full pardon of our past sins is procured, and we obtain an entrance into the holy of holies, (Heb. x. 19, 20.) and which procures for us, not only acceptance upon earth, but *an inheritance in heaven:* (Heb. ix. 15. xii. 24.) whence this blood is styled αἷμα ῥαντισμοῦ, *the blood of sprinkling,* Heb. xii. 24. And of Christ it is said, *He shall sprinkle many nations,* Isa. lii. 15.

[7] Ver. 3. Ὁ Θεὸς καὶ Πατὴρ, *The God and Father of our Lord Jesus Christ.*] Here, saith Schlictingius, as formerly the God of Abraham, Isaac, and Jacob, distinguished the one true God from any other; so now this phrase distinguisheth him, who is called *his God and Father,* from *Jesus Christ.* But yet the primitive fathers * thought otherwise; for they stiffly maintained, against the gnostics, who held there was another God above the God of Abraham, &c. or the God of the Jews, *that he was the God and Father of all,* "supra quem non est alius;" and yet, that Jesus Christ was God, as being *in the Father from all eternity, and receiving the Divine nature from him.*

[8] Εἰς ἐλπίδα ζῶσαν, *To a living hope.*] Either a hope that giveth life, as ὕδωρ ζῶν, *living water,* John iv. 10, 11. 14. Ὁ ἄρτος ὁ ζῶν, *the living bread which came down from heaven; of which if a man eat, he shall live for ever,* John vi. 51. vii. 38. Λόγια ζῶντα, *the living oracles,* Acts vii. 38. which if a man observe, saith Moses, *he shall live by them,* Lev. xviii. 4. Ὁδὸς ζῶσα, *a living way,* Heb. x. 20. as leading to life eternal; and ζωῆς πηγαὶ, *living fountains of waters,* Rev. vii. 17. for *by hope we are saved,* Rom. viii. 24.: or a *hope* that makes us active and lively, joyful and comfortable in our lives, *rejoicing in hope of the glory of God,* Rom. v. 2. in which sense it is said of the word of God, that it is ζῶν καὶ ἐνεργὴς, *living and active,* Heb. iv. 12. of the members of Christ's spiritual house that they are λίθοι ζῶντες, i. e. *living stones,* 1 Pet. ii. 5. and we are bid to offer our bodies, θυσίαν ζῶσαν, *a living sacrifice,* Rom. xii. 1. Hence it seems to follow, that the Jews before had not this *lively hope* which our Lord's resurrection ministers.

[9] Ver. 4. Ἀμίαντον, *Undefiled.*] The land, in which men who are sinners dwell on earth, is said to be *defiled by their sins,* Lev. xviii. 28. Numb. v. 3. xxxv. 34. Deut. xxi. 23. Isa. xxiv. 5. Jer. ii. 7. xvi. 18. heaven, into which *no unclean thing can enter,* being the only inheritance undefiled. Œcumenius hence observes, first, that this therefore was not such a hope as that which was contained in the law of Moses, ἥτις θνητὴ, θνητοῖς ἐπαγγέλλεται θνητὰ, *a dying hope, which promised dying things to mortal men:* secondly, that if this inheritance be in heaven, μυθώδης ἡ χιλιοέτης ἀποκατάστασις, *the opinion of the millenaries must be fabulous.*

[10] Ver. 5. Ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως, *Who are kept by the power of God through faith.*] Not that all who have true faith are kept by the power of God, so as that they shall certainly continue in the faith; but that they shall be thus preserved, *if they continue in the faith, rooted, and settled, and are not removed from the hope of the gospel:* (Colos. i. 23.) *if they hold the beginning of their confidence firm unto the end.* (Heb. iii. 4.) This place therefore only proves, first, that all who are preserved to salvation are preserved by God, but not that all true believers will be certainly so kept. Secondly, This place proves only, that they who are thus preserved, are kept through faith, i. e. *if they hold the beginning of their confidence firm to the end.* (Heb. v. 14.) For this faith, thus continued in them, will render them victorious over the world. (1 John v. 4.) It will enable them to *resist the devil* so effectually, that *he shall fly from them,* (1 Pet. v. 9.) and to *quench all the fiery darts of Satan,* (Eph. vi. 16.) and *to suffer death, not accepting a deliverance, that they may obtain a better resurrection.* But this place does not prove that all, who are once true believers, shall certainly continue in the faith, and never make shipwreck of the faith, as did Hymenæus and Alexander; (1 Tim. i. 19.) never have their faith overturned, as some had, 2 Tim. ii. 10. never *draw back to perdition,* as the apostle supposeth some might do, Heb. x. 38, 39.

[11] Εἰς σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ, *The salvation ready to be revealed in the last time.*] *i. e.* Say some, the deliverance ready to be vouchsafed to the Christians, at the destruction of the church and polity of Jerusalem; this being the salvation then ready to be revealed. But this seems not very probable: first, because in this salvation Christians are said *to rejoice greatly,* or, *to exult for joy;* (ver. 6.) which it becomes not them to do for temporal, but for spiritual blessings. Secondly, Because it is the salvation, not of our bodies, but our souls, even that salvation which *is the end of our faith,* ver. 9. (See the note there.) To the argument produced for the other sense from the words,

I answer, first, that though *the last times and days* in the plural, do mostly signify the times of the gospel-dispensation, concurring with the last times of the Jewish state; yet *the last time,* or *day,* in the singular, often signifies the time of the resurrection, or the last judgment, especially when it is joined with *the resurrection of the body,* mentioned here, ver. 3. So, John vi. 39. *I will raise him up,* ἐν τῇ ἐσχάτῃ ἡμέρᾳ, *in the last day;* (see ver. 40. 44, 45.) xi. 24. *I know that he shall rise in the last day;* and, xii. 48. *The word that I have spoken, shall judge him in the last day.*

Secondly, As there is mention of a double revelation of Jesus Christ; one, when he appeared as a prophet to the world, styled usually φανέρωσις, *the manifestation of Jesus Christ;* another at the day of judgment, styled ἀποκάλυψις, *the revelation of our Lord Jesus Christ,* 1 Cor. i. 7. *The revelation of Jesus Christ from heaven,* 2 Thess. i. 7. *His glorious revelation,* 1 Pet. iv. 13. and here emphatically, *The revelation of Christ,* ver. 7. 13.; so is there a double revelation of the salvation promised in the gospel; one by the preaching of the gospel, which *brought life and salvation to light,* 2 Tim. i. 10. and a farther revelation of it to be made hereafter, *when Christ who is our life shall appear,* Col. iii. 3, 4. 1 John iii. 2. styled, *The glory ready to be revealed, when the great Shepherd shall appear,* 1 Pet. v. 4. *The glory ready to be revealed, at the redemption of our bodies,* Rom. viii. 18. 23. to which this passage may refer.

[12] Ver. 6. Εἰ δέον ἐστὶ, *If need be.*] This is great conso-

* Justin. M. de Angelo Domini Musi apparente, Κύριον αὐτὸν ὄντα καὶ Θεὸν σημαίνει. Τὸν αὐτὸν λέγει δὲ καὶ διὰ πολλῶν τῶν λελεγμένων ὑπηρετοῦντα τῷ ὑπὲρ κόσμου Θεῷ, ὑπὲρ ὃν ἄλλος οὐκ ἔστι, σημαίνει. Dial. cum Tryph. p. 284. A. et p. 275. D. Ὁ γὰρ Χριστὸς καὶ Θεὸς καὶ Κύριος, p. 251. D. 287. B. 354. A. 335. B. "Solus et verus Deus, super quem alius non est," Iren. lib. iii. cap. 6. "Neminem alium Deum vel Dominum vocaverunt apostoli, nisi solum Deum verum Patrem et Verbum ejus, qui in omnibus principatum ejus habet," lib. iii. cap. 16.

lation under all the afflictions of God's servants, that they then only shall befal them, when God sees them needful for the promotion of his glory, or for the furtherance of our salvation; as when they tend to make us partakers of his holiness, and to work in us the comfortable fruits of righteousness, (Heb. xii. 10, 11.) or *work for us an exceeding and eternal weight of glory,* (2 Cor. iv. 17.) by conforming us to him in sufferings, to whom we shall be like in glory. (1 Pet. iv. 13. Rom. viii. 17. 2 Tim. ii. 11.)

[13] Ver. 7. Διὰ πυρὸς δοκιμαζομένου.] Proved to be genuine by the fire it endures; as your faith is, by patiently enduring fiery trials. (See note on iv. 12.)

[14] Ver. 8. Ὃν οὐκ εἰδότες.] If this reading be true, it is most proper to translate the words thus, *Whom having not known;* if ὃν οὐκ ἰδόντες, as other copies have it, and all the versions do translate it, be the true reading, then our translation is right.

[15] Ver. 9. Σωτηρίαν ψυχῶν.] The *preservation of your lives;* so Dr. Hammond. But there is no ὑμῶν in the Greek, to answer to the word *your* in the English; and the salvation of lives seems not so properly assigned as the end of our faith, as the salvation of souls; as we may learn also from the following words:

[16] Ver. 11. Εἰς τίνα ἢ ποῖον καιρὸν; *What, or what manner of time?*] The particle εἰς is oft redundant. (See Nold. p. 66, 67. 464.) Or it may be here rendered *de, of what time,* as 2 Cor. xii. 6. *Let no man think,* εἰς ἐμὲ, *of me more than he ought to think,* Eph. v. 32. *I speak,* εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν, *of Christ and the church,* Acts ii. 25. David spake εἰς αὐτὸν, *of him.* So Acts xxv. 20. Heb. vii. 14. εἰς ἣν φυλὴν, *of which tribe.* They testified of his sufferings, saith Œcumenius, in those words of Isaiah, *He was led as a sheep to the slaughter.*

[17] Τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ, *The Spirit of Christ which was in them.*] That is, say the Socinians, the Spirit in them, which spake of Christ as the word of life and salvation, is the word which speaks of life and of salvation. But in this sense he might as well have been styled the spirit of antichrist or the false prophets, because he also spake of them. All the ancients agree in the other sense, That Christ * spake by his Spirit in the prophets, *they being inspired with his grace, and taught by his Spirit, their words proceeded from the Divine Word moving them, and by him they prophesied; he spake in Isaiah, in Elias, and in the mouth of the prophets.* So the fathers.

[18] Τὰ εἰς Χριστὸν παθήματα, *The sufferings of Christ.*] Not only in himself, but in his members, and the glories which should be after, as well to them, as to their Saviour, (Rom. viii. 18. 2 Tim. ii. 11, 12. 1 Pet. iv. 13.) as appears from i. 13. where this glory is styled, *the grace to be brought to us at the revelation of Jesus Christ.*

[19] Ver. 12. Ἐν πνεύματι ἁγίῳ, *By the Holy Spirit sent down from heaven.*] Hence it is evident, that the apostles, in all those writings in which they declared the gospel of Christ, were Θεόπνευστοι, *men assisted by the Holy Ghost;* and that they, in preaching and inditing the gospel, were acted by the same Spirit who moved formerly the prophets. (See the general preface.)

[20] Παρακύψαι, *Angels desire to look into.*] And shall holy prophets be so desirous to know the time when these things should happen, and holy angels so diligent to look into these glorious revelations; and shall we, to whom, and for whose happiness, this gospel was revealed, neglect not only to obtain, but even to know this great salvation? Some refer this to Dan. viii. 13.

[21] Ver. 13.] Note, that from this and the foregoing verse, we have several arguments to prove these things relate not to the temporal deliverance of Christians from the persecution of the Jews, but to their deliverance from the guilt of sin by the blood of Christ, (ver. 19.) and that eternal deliverance, which is the object of the Christian's hope. For, (1.) that cannot properly be styled *the grace which is to come to us by the revelation of Jesus Christ,* that being *the grace which brings salvation,* Tit. ii. 11. 13. (2.) That was not the thing which they, who preached the gospel, did ἀναγγέλλειν ἡμῖν, *declare unto us;* but, as St. John informs us, they did, ἀναγγέλλειν ζωὴν αἰώνιον, *shew unto us eternal life,* 1 John i. 2. (3.) They could not be the things the angels did desire to look into. (4.) The motive to *perseverance to the end,* is not a temporal deliverance from the Jews, but a spiritual and eternal deliverance. (Rom. viii. 18. 2 Cor. iv. 17. Heb. x. 35, 36.)

[22] Ver. 16. Ἐγὼ ἅγιός εἰμι.] The *holiness of God,* in Scripture, hath respect to a double object, *viz.* sin; and so it doth import his perfect freedom from, his hatred of, and opposition to, all impiety. 1. His entire freedom from all impurity; for *God is light* (saith the apostle), *and in him is no darkness at all,* 1 John i. 5. *He is a just God, and without iniquity,* Deut. xxxii. 4. A God of *purer eyes than to behold evil,* Hab. i. 13. *i. e.* without the greatest detestation. 2. His perfect hatred of it; whence he is said to loathe, detest, and to abhor it, and the workers of it; and it is styled, *the abominable thing which his soul hateth,* Jer. xliv. 4. And since God's nature is immutable, his holiness unchangeable, he must for ever hate, with a most perfect hatred, whatsoever is unholy and impure; and to suppose an interruption in his hatred of evil-doers, is to suppose he can cease to be a pure and holy God. And, 3. from this hatred, naturally flows a just assurance of his opposition to all impiety and unholiness, that he *by no means will clear the guilty,* Exod. xxxiv. 7. *or let the sinner always go unpunished,* Nahum i. 3. And this seems to be the import of the *holiness of God* we are here called to imitate, because it stands in opposition to *the former lusts of their ignorance:* or, 2. *God's holiness* respects such persons as are by consecration, or by resemblance of him, holy; and so it intimates his great affection to them, and concernment for them.

[23] Ver. 17. Ἀπροσωπολήπτως.] *i. e.* Without difference of nations, whether Jew or gentile, or without respect had to any man's progenitors, in the great day of his account. (Acts x. 34, 35. Rom. ii. 58. see note on James ii. 1.)

[24] Ver. 18. Ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς, *From your vain conversation.*] Two expressions in this chapter seem to intimate, that the apostle speaks here, not only to the native Jews, but also to the converted gentiles. 1. His exhortation to them, *not to fashion themselves according to*

* Ἐμπνεύμενοι ὑπὸ τῆς χάριτος αὐτοῦ· τῷ πνεύματι ὡς διδάσκαλον αὐτὸν προσεδόκουν. Ign. Ep. ed Magnes. §. 8, 9. Spiritus Prophetarum, πνεῦμα Κυρίου. Barnab. §. 9. Ἀπὸ τοῦ κινοῦντος αὐτοὺς θείου λόγου. Just. M. Apol. i. p. 49. A. Apol. ii. p. 76. D. Αὐτὸς ἐν Ἡσαΐᾳ, ὁ Κύριος αὐτὸς ἐν Ἠλίᾳ, ἐν στόματι προφητῶν αὐτός. Clem. Al. Adm. ad Gent. p. 7. B. et Strom. vi. p. 642. B. Theoph. ad Autol. lib. ii. p. 88. Iren. lib. iv. p. 29. Hippol. de Antichristo, §. 2. Tertul. adv. Marcion. lib. ii. cap. 27. adv. Prax. cap. 16.

their former lusts, ἐν τῇ ἀγνοίᾳ ὑμῶν, *in their ignorance;* which phrase, in the New Testament, hath still relation to the times of ignorance in which the gentiles lay, before the preaching of the gospel to them. So, Acts xvii. 30. Τοὺς χρόνους τῆς ἀγνοίας, *The times of ignorance God winked at;* Eph. iv. 18. being darkened in your mind, διὰ τὴν ἄγνοιαν, *by the ignorance that is in you.* 2. This of their conversation, *received by tradition from their forefathers:* for though the scribes and pharisees had delivered traditions to the people, which rendered the worship of God vain; (Matt. xv. 9.) yet *a vain conversation received by tradition from their forefathers,* seems rather to respect the conversation of the heathens, ἀναστροφὴ being the word by which the *conversation of the gentiles* is designed, Eph. ii. 3. iv. 22. 2 Pet. ii. 7. 18. and μάταια, here added to it, determining the *conversation to the worship of vain gods.* (Acts xiv. 15. Eph. iv. 17.) Their plea for their religion and vain worship being also this, that *they received it from their fathers,* saying, that * *they were not to be moved, by any persuasions, from the religion which they had* † *received from their forefathers.* But yet I confess, these things may relate to the gentile proselytes among the Jews, which were very numerous. (See note on ver. 1.)

[25] Ver. 19. Ὡς ἀμνοῦ ἀμώμου, *A lamb without blemish.*] Christ being perfect, and without spot or sin, was typified by the lamb offered daily for their sins; and that lamb being bought with the half shekel, every one gave for the buying of the daily sacrifice, (Exod. xxx. 12. 15, 16. and which was therefore styled "keseph kippurim," *the money of expiations,* and was sent up to Jerusalem from every city of Judea, and all the provinces where the Jews lived, *in silver and gold),* the apostle may here allude to this, when he saith, *Ye were not redeemed with silver and gold, by which the daily sacrifice was bought, which made atonement for your souls, but with the precious blood of Jesus, who shed his blood for your redemption from that death which by your sins ye had contracted.* Others refer this to the paschal lamb, by the sprinkling of whose blood they were delivered from destruction, when the first-born of the Egyptians perished. (Exod. xii. 11. 17.) Both these lambs were to be ἀμνοὶ ἄμωμοι, *perfect, and without spot,* that they might be accepted. (Exod. xii. 5. Lev. xxii. 21. Numb. xxviii. 3. 9. 11. 19, &c.)

[26] Ver. 20. Προεγνωσμένου, *Foreknown.*] The Jews say, that ‡ "When God created the world, he held forth his hand under the throne of glory, and created the soul of the Messiah and his company, and said to him, Wilt thou heal and redeem my sons, after six thousand years? He answered, Yes. God said to him, If so, wilt thou bear chastisements, to expiate their iniquity, according to what is written, Isa. liii. 4. *Surely, he bore our griefs?* He answered, I will endure them with joy." And to this representation of this covenant made with the Messiah, *before the creation of the world,* it may be the apostle here refers. (See the note on Eph. i. 4.) In the style of Philo, § he is ἀΐδιος Λόγος, *The eternal Word, The first-born,* and, *The most ancient Son of the Father, by whom all the species were framed.* This therefore is according to the received opinion of the Jews.

[27] Ver. 21. Πιστεύοντας εἰς Θεὸν, *By him do believe in God.*] Here the Socinians object thus; He by whom we believe in God, is not that God in whom we believe; for the means of faith can never be the object of it: but Christ is he by whom we believe in God; *ergo,* Christ is not God. To this I answer, That Christ, according to the nature which died for us, and which was raised from the dead, is he by whom we believe in God; *i. e.* own him to be able to raise us also from the dead; and according to the same nature we acknowledge him not to be God: but that hinders not his being God, according to that nature by which he had power to (and did actually) raise himself from the dead. (John x. 18. ii. 19.)

But still they object, That *by him, we believe in him that raised him from the dead, that our faith and hope might be in God,* to wit, *the Father;* faith therefore and hope in Christ, is not faith and hope in God. *Ans.* First, It only follows hence, that it is not faith and hope in God the Father; but, secondly, the apostle here saith, that by believing in him who raised up Christ from the dead, *we believe in God,* because we believe in that Divine power which can raise us also from the dead: since therefore the holy Scripture expressly and frequently asserts, that we shall be raised up from the dead, *by the voice of the Son of God,* (John v. 25. 28.) and that because *as the Father hath life in himself,* and so is able to give life to the dead; so hath he given to the Son, to have life in himself: (ver. 26.) seeing Christ often saith of him that believeth in him, *I will raise him up at the last day,* (John vi. 39, 40. 44, 45.) for *I am the resurrection and the life:* (John xi. 24, 25.) since the apostle saith, he hath *dominion over the dead, and over the living,* (Rom. xiv. 9.) that *by him all men shall be made alive,* (1 Cor. xv. 22.) and, that *he will change our vile bodies into the likeness of his glorious body, according to the mighty power whereby he is able to subdue all things to himself;*—it rather follows hence, that our faith and hope in Christ, thus raising us from the dead, as his Father did him, is faith and hope in God.

[28] Ver. 23. Ἀλλὰ ἀφθάρτου, *Being born again of incorruptible seed.*] Here is a farther evidence, that the word of God is the ordinary means of our new birth: for it is τὸ ῥῆμα τὸ εὐαγγελισθὲν, *the word preached* (not any inward word infused), which is here styled, *that incorruptible seed* from which this new birth is derived.

[29] Διὰ λόγου ζῶντος Θεοῦ, *The living word of God.*] This epithet is ascribed to the word of God, Heb. iv. 12.: and that this is not spoken of the living God, is evident; because in the Greek it is not διὰ λόγου Θεοῦ ζῶντος, but ζῶντος Θεοῦ, *i. e.* not *by the word of the living God,* but *by the living word of God.* Secondly, That it is to be understood of the *word preached,* is clear; because the epithet, *living,* and *abiding for ever,* agrees to the same thing. Now the apostle saith, it is the *word preached* that *abideth for ever;* and so the prophet Isaiah had said before him, xl. 8. Τὸ δὲ ῥῆμα τοῦ Θεοῦ ἡμῶν μένει εἰς τὸν αἰῶνα.

CHAP. II.

1. WHEREFORE, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speaking (*vices*

* Plato Tim. p. 1053. E. † Cic. de Nat. Deor. lib. iii. n. 3. 6.

‡ Cartw. Mellif. lib. i. p. 2974, 2975.

§ De Plant. Noe, p. 169. D. Τοῦτον μὲν γὰρ πρεσβύτατον υἱὸν ὁ τῶν ὅλων ἀνέτειλε Πατὴρ, ὃν ἐτέρωθι πρωτόγονον ἀπόμασε· καὶ ὁ γεννηθεὶς, μιμούμενος τὰς τοῦ Πατρὸς ὁδοὺς, πρὸς παραδείγματα ἀρχέτυπα ἱκέτου βλέπων ἰδέφου εἶδος. De Confus. Ling. p. 258. A. B.

to which the Jewish nation was then very prone, and for which they are severely taxed by their own Josephus, see the parallel place, James i. 21. *and which are contrary to the great Christian command of love, and obstructive of the word of truth, by which we are born again),*

2. As new-born babes, desire the [1] sincere milk of the word, that *(as ye were begotten,* i. 23. *so)* ye may grow thereby *(unto a perfect man in Christ Jesus,* Eph. iv. 13.)

3. If so be (εἴπερ, *since)* ye have tasted that the Lord is gracious, *(as having pardoned them who crucified him, and procured the favour of God to them. That* εἴπερ *signifies since,* see note on Eph. iii. 2.)

4. To whom coming, as to a living stone, [2] disallowed, (Gr. *rejected)* indeed of men, but chosen of God, and precious,

5. Ye also, as [3] lively (Gr. *living)* stones, are built up a spiritual house, *(and are)* a [4] holy priesthood, to offer up [5] spiritual sacrifices, acceptable to God by Jesus Christ.

6. Wherefore also it is contained in the Scripture, (Isa. xxviii. 16.) [6] Behold, I lay in Zion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded (Gr. *ashamed). (And it is also written in the same Scripture, Behold, I lay in Zion a stone of stumbling, and a rock of offence,* Isa. viii. 14, 15. Rom. ix. 33.)

7. To you therefore that believe he is precious (Gr. ἡ τιμὴ, *belongs the honour of being thus built upon the corner-stone to a spiritual house):* but to them which be disobedient *(belongs what is written,* Psal. cxviii. 22.) the stone which the builders disallowed, the same is made the head of the corner.

8. And *(also what is written,* Isa. viii. 14, 15.) a stone of stumbling, and a rock of offence *(or, falling),* even to them who stumbled at the word, being disobedient; [7] whereunto also they were appointed.

9. But ye *(who are built upon him)* are [8] a chosen generation, a [9] royal priesthood, [10] a holy nation, [11] a peculiar people; that ye should shew forth [12] the praises of him who hath called you out of darkness into his marvellous light:

10. [13] Who in times past were not a people, but are now the people of God: who had not obtained mercy, but now have obtained mercy.

11. Dearly beloved, I beseech you [14] as strangers and pilgrims, *(to)* abstain from fleshly lusts, which [15] war against the soul;

12. Having your conversation honest (Gr. *honourable)* among the gentiles: that, whereas they [16] speak against you as evil-doers, they may by your good works, which they shall behold, *(be induced to)* glorify God [17] in the day of visitation.

13. Submit yourselves (Gr. *be ye subject therefore)* to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14. Or unto governors, as to them who are sent [18] by him for the punishment of evil-doers, and for the praise of them that do well.

15. For so is the will of God *(concerning you),* that *(so)* with well-doing ye may put to silence the ignorance of foolish men: *(i. e. of those gentiles, which, estimating you by the turbulent Jews, are apt to represent you also as* ἔθνος δυσαρκτὸν καὶ δυσπειθὲς φύσει πρὸς τοὺς βασιλέας, *a people naturally averse from subjection to kings,* Jos. de Bell. Jud. lib. ii. cap. 8. p. 782. F.)

16. [19] As free *(men),* and *(but)* not using your liberty for a cloak of maliciousness *(as the Jews do),* but as *(those who are)* the servants of God *(and so, for conscience towards him, are subject to his ordinance).*

17. Honour *(therefore)* all men *(even heathens).* Love the brotherhood. Fear God. Honour the king *(who then was Nero, the worst of kings, and the persecutor of Christians).*

18. [20] Servants *(also),* be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

19. For this is [21] thankworthy, if a man for conscience towards God endure grief, suffering wrongfully.

20. [22] For what *(ground of)* glory is it *(to you),* if when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and *(yet)* suffer for it, ye take it patiently, this is acceptable with God.

21. *(And it is also suitable to your profession;)* for even hereunto were ye called: because Christ also *(whose followers ye profess to be)* suffered for us, leaving us an example *(both of well-doing and patient suffering),* that ye should follow his steps:

22. *(For he was one)* who did no sin, neither was guile found in his mouth *(and so he could not suffer for evil-doing:*

23. *And also one)* who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously *(and so was an example of perfect patience):*

24. Who *(was not only to us an example of suffering, but)* his own self [23] bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye were healed.

25. [24] For ye were as sheep going astray *(from);* but are now returned to the Shepherd and Bishop of your souls.

ANNOTATIONS ON CHAP. II.

[1] Ver. 2. ΤΟ᾽ λογικὸν γάλα.] The *milk which rational creatures feed on.* So λογικὴ λατρεία is *the service performed by men of reason,* Rom. xii. 1. It seems to be the same in sense with the *ingrafted word,* James i. 21.

[2] Ver. 4. Ἀποδεδοκιμασμένον, *Disallowed,* or *rejected, of men.*] *i. e.* Of the Jewish Sanhedrin, the *builders,* mentioned Psal. cxviii. 22. So R. Solomon Jarchi on those words of Micah, v. 2. *Out of thee shall come a governor that shall rule my people Israel;* i. e. *the Messiah, the Son of David, shall come from thee; as it is written,* Psal. cxviii. 22. *The stone which the builders refused, is become the head-stone in the corner.* And so our Lord expounds these words to the high-priests, scribes, and pharisees, Matt. xxi. 42. 45. Luke xx. 17. 19. So Peter, *full of the Holy Ghost,* Acts iv. 11.

[3] Ver. 5. Ὡς λίθοι ζῶντες, *A living stone,* ver. 4. *Living stones.*] The Christian church being not a building made up of materials without life, as was the temple of Jerusalem; but a spiritual building, consisting of the members of Christ's body, living by the Spirit communicated from Christ their head, and the fountain of life, to them; (Eph. iv. 16. Colos. ii. 19.) he who communicates this life to them is therefore styled *a living stone;* and they who receive it

from him, are also styled *living stones:* and being by this spirit thus fitly put together, compacted, and edified into one building, (Rom. xiv. 19. 1 Thess. v. 11.) are said to be built up *a spiritual house.*

[4] Ἱεράτευμα ἅγιον, *A holy priesthood.*] The legal sacrifices were to be offered by the *priests alone, and only in the temple:* accordingly the Christian church is here represented as God's *temple;* the praises they offer up to God in their assemblies are styled *spiritual sacrifices acceptable to God through Jesus Christ,* Heb. xiii. 15. the persons who offer them, *a holy priesthood.* (See ver. 9.)

[5] Πνευματικὰς θυσίας, *Spiritual sacrifices.*] Thus Philo* having said, agreeably to the Psalmist, That God delights not in hecatombs, since *the whole world is his, and he can want nothing,* adds, *that men,* Τὴν ἀρίστην ἀνάγουσι θυσίαν ὕμνοις τὸν εὐεργέτην καὶ σωτῆρα γεραίοντες, *then offer the best sacrifice, when they honour their Benefactor and Saviour with hymns:* he adds, that the *altar for burnt-offerings* was made of *stone,* and placed in the court before the tabernacle, but the *altar of incense of gold* was in the *holy place within the veil:* whence he infers, that as much as *gold* is better than *stone,* and the *holy place more sacred than the court,*† τοσούτῳ κρεῖττον ἡ διὰ τῶν ἐπιθυμωμένων εὐχαριστία τῆς διὰ τῶν ἐναίμων, *so much is the thanksgiving offered up with incense better than that of sacrifices.* And, lastly, he saith, that the *fire always burning* on the altar, was τὸ σύμβολον τῆς εὐχαριστίας, *a symbol of thanksgiving.* And this thanksgiving, sent up to God with the oblation of bread and wine in the eucharist, in commemoration of our Saviour's passion, and with prayer for our acceptance through his beloved, is by the primitive Christians styled *their spiritual sacrifice,* and that *pure incense,* which, according to the prophet Malachi, i. 11. the gentiles were to offer to God throughout the world. (See the text defended, Examen Millii.)

[6] Ver. 6.] That both these *stones* relate to the Messiah, see Voisin on Rom. ix. 33. and Pug. Fid. par. iii. cap. 5. §. 2. p. 274.

Ver. 7. Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.] See these words vindicated against Grotius and Dr. Mills, Examen Millii, as also the reading of the text, iii. 5. 16.

[7] Ver. 8. Εἰς ὃ καὶ ἐτέθησαν, *Whereunto also they were appointed.*] That is, saith the reverend Dr. Hammond, they that disobey the gospel, that stand out obstinately against it, were appointed by God to stumble and fall at that *stone, i. e.* to be bruised, and ruined by that means, to be destroyed among the crucifiers of the Messiah, and condemned with them hereafter; it being just with God, that they who will not reform, and amend, at the preaching of the gospel, and so receive the benefit by it, should, for their obstinacy, be condemned, and so the worse for it; Christ being set *for the falling* as well as *the rising* of many in Israel, (Luke ii. 34.) and the gospel being a *savour of death* to them that perish, (2 Cor. ii. 15, 16.) and they being those whom, ἔθετο ὁ Θεὸς εἰς ὀργὴν, *God hath appointed for wrath.* (1 Thess. v. 6.) And to be sure it cannot signify, that God absolutely ordained the unbelieving Jews, εἰς ἀπείθειαν, *to disobedience;* for then this disobedience would be a compliance with the Divine ordinance or will, and so could not deserve the name of disobedience: nor could this disobedience be objected to them as their crime, unless compliance with his ordinance and will be so, and it be a fault to be such as God by his immutable counsel and decree hath ordained we should be; or it should render men criminal, and obnoxious to punishment, that they have not made void God's absolute decree, or done what that made it impossible for them to do. Wherefore this passage cannot signify, that the unbelieving Jews were appointed to disobedience; but only, that being disobedient to the gospel so clearly revealed, and by so many miracles and distributions of the Holy Ghost confirmed, they were appointed, as the punishment of that disobedience, to fall and perish: for so the Hebrew כשל, and the Greek πρόσκομμα, and σκάνδαλον, import, *viz.* the ruin and fall of them who stumble at this *stone;* as hath been proved on Rom. xiv. 13. (See Prov. xvi. 19. Isa. viii. 14, 15. Jer. vi. 21. Ezek. iii. 20. xxi. 15. Zech. xii. 3. Matt. xxi. 41. Luke xx. 18.) So Œcumenius* on this place. Or, secondly, the words may be thus construed, *To them who are disobedient,* and through that disobedience stumble at the word, this other character of the *stone* belongs, *of a stone of stumbling; whereunto those stones were put, one for honour to the believer, the other for a stone of stumbling to the unbeliever and disobedient:* for to both these *stones* the apostle Paul, Rom. ix. 33. and St. Peter here, do put this preface, *Behold, I lay in Zion a stone.* And this agrees with that of Simeon, *Behold, this child is placed for the fall and rising of many in Israel.* (Luke ii. 34.)

Ver. 9.] The titles here given to the Christians, are the same which formerly were given to the whole Jewish nation, and are accordingly to be interpreted:

[8] Γένος ἐκλεκτὸν, *A chosen or elected nation.*] Not only the righteous and obedient persons among them, but the whole nation of the Jews, are styled *the elect of God,* throughout the Old Testament: thus, Deut. iv. 37. *Because he loved thy fathers, Abraham, Isaac, and Jacob, therefore* ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτοὺς ὑμᾶς, *he chose you their seed after them, and brought you out of Egypt by his mighty power.* Where it is evident, that their whole seed, *even all that came out of Egypt,* were the *elect,* Deut. vii. 6, 7. *Jehovah thy God hath chosen thee to be a peculiar people to himself, above all people that are on the face of the earth. The Lord did not set his love upon you, because ye were more in number than any people; but because the Lord loved you, and because he would keep the oath which he had sworn to your fathers, hath he brought you out with a mighty hand, and redeemed you out of the house of bondmen.* Where it is evident, first, that their being chosen, before other nations, to be God's *peculiar people,* is their election. Secondly, That all that were brought out of Egypt were thus beloved, and thus elected. Thirdly, That to these *elect, and chosen people,* God only promiseth *to keep covenant and mercy,* provided they would love him and obey him; and that he threateneth to destroy them, and *to repay them to their face,* if they neglect so to do. In the tenth chapter, ver. 14—16. he speaks thus, *The Lord had a delight in thy fathers, to love them,* καὶ ἐξελέξατο, *and he elected you their seed after them above all people; circumcise therefore*

* De Vict. Offer. p. 657. F.

† P. 698. B. F.

* Οὐδεμία γὰρ αἰτία ἀπωλείας παρὰ τοῦ πάντας ἀνθρώπους θέλοντος σωθῆναι βεβαιοῦται, ἀλλὰ τοῖς ἑαυτοὺς σκεύη κατηρτικόσιν ὀργῆς, καὶ ἡ ἀπείθεια ἐπηκολούθησε, καὶ παρεσκεύασαν ἑαυτοὺς εἰς ἣν τάξιν ἐτέθησαν.

the foreskin of your hearts, and be no more stiffnecked. Where again evident it is, that the whole seed of Abraham, by Isaac, even the *stiffnecked* of them, were *the beloved* and *elect of God.* Chap. xiv. he saith to all to whom the following precepts did belong, and therefore doubtless to all Israel, *Thou art a holy people to the Lord thy God,* καί σε ἐξελέξατο ὁ Κύριος, *and the Lord hath chosen thee out to be a peculiar people above all nations.*

And with this notion of the words, accords the constant use of the same phrase in all the prophets and sacred writers of the Old Testament: thus Solomon saith, 1 Kings iii. 8. *Thy servant is in the midst of thy people,* ὃν ἐξελέξω, *which thou hast elected; a great people that cannot be numbered, nor counted for multitude.* In the book of Psalms, the Jews in general are styled *the seed of Israel his servant, the children of Jacob,* ἐκλεκτοὶ αὐτοῦ, *his elect,* Psal. cv. 6. 43. cxxxv. 4. there doth he say, τὸν Ἰακὼβ ἑαυτῷ ἐξελέξατο ὁ Κύριος, *The Lord hath chosen Jacob to himself, and Israel for his own inheritance,* Psal. cvi. 5. there doth he tell us, that *the Lord brought forth his people with joy,* καὶ τοὺς ἐκλεκτοὺς αὐτοῦ, *and his elect with gladness;* there he desires of God, χρηστότητα τῶν ἐκλεκτῶν, *the good of his elect, to rejoice in the gladness of his nation:* so that throughout the Psalms, God's *servants,* his *people,* his *nation,* his *inheritance,* and his *elect,* are the same persons.

In the evangelical prophet we read, God speaking of Jacob, ὃν ἐξελεξάμην, *whom I have elected, and Israel whom I have loved,* Isa. xli. 8, 9. and to whom he speaks thus, *Thou art my child, whom I have chosen,* xliii. 20, 21. There God declares, *He will make waters in the wilderness, and rivers in the deserts,* ποτίσαι τὸ γένος μου τὸ ἐκλεκτὸν, *to give drink to my chosen generation, my people whom I have chosen to shew forth my praise,* xlv. 4. There we read of *Jacob my servant,* and *Israel mine elect,* lxv. 6. and of a mountain which *his elect shall inherit, and in which his servants shall dwell.*

In the prophet Jeremy we find God is displeased with them who said, The two families, אשר בחר יהוה בהם, *whom the Lord had chosen, he hath even cast them off,* Jer. xxxiii. 24. The prophet speaks of the day *when the Lord chose Israel, and lifted up his hand to the seed of the house of Jacob,* Ezek. xx. 5. The prophet Zechariah styles God, *The Lord who hath chosen Jerusalem,* Zech. iii. 2. And Daniel speaks of a time when οἱ ἐκλεκτοὶ αὐτοῦ, *his elect should not be able to stand before their enemies,* Dan. xi. 15.

And to carry on this phrase even to the times of the New Testament; in the book of Esther, we are told of a time in which τὸ γένος ἐκλεκτὸν, *the chosen generation should have perished,* Esth. xvi. 21. *i. e.* in which the wicked Haman designed to cut off the Jews. In the book of Ecclesiasticus we are informed, that *Joshua was made great,* ἐπὶ σωτηρίᾳ ἐκλεκτῶν αὐτοῦ, *for saving the elect of God, and taking vengeance on their enemies that rose up against them,* (Ecclus. xlvi. 1.) *that he might set Israel in their inheritance.*

Thus have I traced this phrase throughout the whole Old Testament, and shewed, that it belongs not to particular persons, but to the whole Jewish church and people in the general; to the bad, as well as to the good among them; to them to whom God threateneth the worst of evils, as well as them to whom he promised the greatest blessings.

When in the New Testament this phrase is applied to the Jews, it plainly signifies as many of them as were converted to the Christian faith; though afterward too many of them fell off from it, or brought not forth those fruits of righteousness which Christianity required; and is applied to them all in general, and without distinction. And it is highly reasonable to conceive it should be so; for the apostle writing to that nation, who had been still accustomed to this notion of the word, and were all styled *the elect,* they must be supposed to use the words of the Old Testament in that sense in which they always understood them: that the apostle doth here so use the word, is evident from this consideration, that *the holy nation, the peculiar people, the royal priesthood,* joined with it, are expressions belonging primarily to that *nation,* and from them derived to the Christians. Secondly, That this Epistle is writ to the *elect,* that is, the *strangers of the dispersions of Pontus, Galatia, Cappadocia, Asia,* and *Bithynia,* they all being styled the *elect, i. e.* such as professed Christianity, and so were visible members of the *church of Christ;* whereas too many of them were not so, according to that meaning of the word *elect,* which makes it to import men absolutely designed for eternal happiness, as this and the Second Epistle may inform us. Thirdly, That the Second Epistle, sent to the same persons, writes only *to them who had obtained like precious faith with us;* and so informs us, that the *faithful* and *elect* are in St. Peter's phrase the same. And that this is the notion of the word in all the other places of the New Testament, see proved in the notes upon them; and that it is applied to whole churches, and scarce ever to any individual person, in that sense in which it hath been so generally used by some late divines.

[9] Βασίλειον ἱεράτευμα, *A royal priesthood.*] Exod. xix. 6. *A kingdom of priests: Kings and priests,* saith the Chaldee. And so St. John declares, that *Christ hath made us kings and priests to God,* Rev. i. 6. v. 10. *Kings to reign with him,* xx. 6. and *priests to offer up unto him our spiritual sacrifices.* (See here, ver. 5.)

[10] Ἔθνος ἅγιον, *A holy nation.*] *i. e.* A people separated to God from all other nations, and from their idolatry, or false and antiquated worship, to serve him in an acceptable manner: on which account all Christian churches, being called out of the world, and dedicated to the service of God by Jesus Christ, are, in the preface to St. Paul's Epistles, styled *saints.* (See note on 1 Cor. i. 2.)

[11] Λαὸς εἰς περιποίησιν, *A peculiar people.*] A treasure, as the word *segullah* signifies, a people in covenant with God, and so become his *peculium,* whom he will be careful to protect and preserve, and to whom belong his peculiar favours and privileges.

[12] Τὰς ἀρετὰς, *His praises;*] Or, *glory.* תהלה, is so rendered by the Septuagint, Isa. xlii. 8. *I will not give my glory to another,* οὐδὲ τὰς ἀρετάς μου, *nor my praise to graven images:* and, ver. 12. *Let them give glory to the Lord;* τὰς ἀρετὰς αὐτοῦ ἀναγγελοῦσι, *let them shew forth his praises in the islands:* and, xliii. 21. he styles Israel *my elect;* as here, *my peculiar people,* τὰς ἀρετάς μου διηγεῖσθαι, *to shew forth my praise.* (See also, lxiii. 7. Hab. iii. 3. Zech. vi. 13. Esth. xiv. 10.)

[13] Ver. 10. Οἱ ποτὲ οὐ λαὸς, *Who in times past were not a people.*] These words plainly relate to God's dealing with the ten tribes of Israel, when he had given them a bill of divorce, (Jer. iii. 8.) and sent his prophet Hosea to say unto them, *Ye are not my people, neither will I be your God.*

(Hos. i. 6. 9.) And again, *I will no more have mercy on the house of Israel, but will utterly cast them away:* and indeed, God having so expressly said, that *the children of Judah and Israel should be gathered together, and appoint themselves one head, that he would have mercy upon her who had not obtained mercy, and would say to them who were not his people, Thou art my people,* (Hos. i. 11. ii. 23.) and that they should say, *Thou art my God,* and that the house of *Judah should walk with the house of Israel;* I doubt not but that there was a considerable return of the ten tribes, or at least a considerable conversion of them in the places where they were: and though they being mixed with the heathens, did many of them *serve their gods,* as he threatened they should, Deut. xxviii. 36. 64. and so may be also said *to be called from darkness to this marvellous light;* yet since the apostle Paul applies this passage to the gentiles, (Rom. ix. 25.) I doubt not but that, in my mystical sense, it must relate to them also.

[14] Ver. 11. Ὡς παροίκους, *As strangers and pilgrims.*] They whose *citizenship is in heaven,* and whose *names are written in heaven,* (Phil. iii. 20. Heb. xii. 23.) must be *pilgrims* and *strangers* upon earth. (See note on Heb. xi. 13.)

[15] Στρατεύονται, *War against the soul.*] For whereas the natural motion of that spiritual being is towards spiritual and heavenly things, *These lusts* (saith Œcumenius) *draw down and captivate the soul to sensual and worldly things:* as therefore strangers and pilgrims are not wont to be affected much with the objects which they see in their travels; so neither should we, who profess to be pilgrims in this world, be much affected with sensual objects.

[16] Ver. 12. Καταλαλοῦσιν ὑμῶν, *Speak evil of you as of evil-doers.*] Here Œcumenius gives this relation from Irenæus, bishop of Lyons, concerning the martyrs Sanctus and Blandina; "That the heathens apprehending the servants of some Christians, and compelling them to declare what evil they knew of them, those servants having heard from the Christians that the holy sacrament was the body and blood of Christ, and thinking that it was, τῷ ὄντι, *verily and substantially,* his flesh and blood, related this to the inquirers, and they thinking, ὡς αὐτόχρημα, that this was done *in very deed* by Christians, told this to other heathens, and compelled the martyrs Sanctus and Blandina, by torments, to confess it; to which Blandina answered, How can they be guilty of such things, who by exercise *(i. e. through temperance)* permit not themselves to enjoy lawful flesh?"

[17] Ἐν ἡμέρᾳ ἐπισκοπῆς, *In the day of visitation.*] That is, when they afflict and persecute you: so ἐπισκοπὴ and ἡμέρα ἐπισκοπῆς often signify in the Septuagint; Isa. x. 3. *What will ye do,* ἐν τῇ ἡμέρᾳ τῆς ἐπισκοπῆς, *in the day of visitation, when your affliction shall come from far;* Jer. vi. 15. ἐν καιρῷ ἐπισκοπῆς, *In the time of their visitation they shall perish:* and again, x. 15. Wisd. iii. 7. ἐν καιρῷ ἐπισκοπῆς, *In the time of their visitation they shall shine;* Ecclus. ii. 14. *Woe to them who have lost patience, what will they do,* ὅταν ἐπισκέπτηται ὁ Κύριος, *when the Lord visits?* and, xviii. 20. *Before the judgment examine thyself,* καὶ ἐν ὥρᾳ ἐπισκοπῆς, *and in the hour of visitation thou shalt find propitiation.*

[18] Ver. 14. Δι' αὐτοῦ, *By him.*] That is, by God, saith Esthius, because these governors were not always sent by Cæsar for these good ends; but it is sufficient that this was the general end of punishment, &c. and therefore they, in charity, must be supposed to be sent by kings and emperors for those ends.

[19] Ver. 16. Ὡς ἐλεύθεροι, *As free,* &c.] That the gnostics pretended to any such liberty as exempted them from subjection to superiors, I find not in church-history; but, that the Jews, to whom St. Peter writes, and especially the zealots among them, were notorious for this doctrine, and were practising it at the writing of this Epistle, is evident: for,

First, They held themselves obliged to own * *God alone as their only Lord and Governor, in opposition to Cæsar, and all kings which were not of their own nation,* and did not govern them by their own laws, or his immediate appointment.

Secondly, They, many of them, rebelled against the Romans, and against the governors sent by them, upon this very pretence, That † *they were a free people, and ought to preserve their liberty:* and thus *they used their liberty for a cloak of maliciousness.*

[20] Ver. 18. Οἱ οἰκέται, *Servants be subject.*] This also was a lesson needful for the Jews, because the Essenes among them, say Philo and Josephus, thought it *against the law of nature to be servants to any;* and their rabbins allowed not a *Jew to be a servant to a heathen.* (See note on 1 Tim. vi. 1, 2.)

[21] Ver. 19. Τοῦτο γὰρ χάρις.] This will procure the Divine favour and reward. So what is, ποία ὑμῖν χάρις; *what thank have ye?* Luke vi. 32, 33. is, τίνα μισθὸν ἔχετε; *what reward have ye?* Matt. v. 46. and in the following verse this phrase is rendered, *This is acceptable.*

[2] Ver. 20.] Note, first, from comparing this and the preceding verse, that *to suffer,* (ver. 19.) and *to take our sufferings patiently,* (ver. 20.) in the Scripture import, is the same thing.

Secondly, That to do that which is truly acceptable to God, is also matter of our glory. (See note on 1 Cor. ix. 6. Jer. ix. 24. Rom. ii. 7. 10.)

[23] Ver. 24. Ἀνήνεγκεν, *Bare our sins.*] If these words be truly rendered, *he bare our sins,* it is certain that an innocent person can only bear them by bearing the punishment due to them: and that this is the proper import of these words, τὰς ἁμαρτίας ἡμῶν ἀνήνεγκεν, is evident both from the prophet's exposition of them, when he saith of the same person, αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκε, *he bare the sins of many,* (Isa. liii. 12.) and expounds this thus, διὰ τὰς ἀνομίας αὐτῶν παρεδόθη, *he was delivered up to death for their iniquities;* and from the usual import of the phrase in the Old Testament; as, when we read in the book of Leviticus, vii. 18. *He that eateth of the peace-offering in the third day, it shall not be favourably accepted,* τὴν ἁμαρτίαν λήψεται, *he shall bear his iniquity.* And again, *Thou shalt not hate thy brother in thy heart, thou shalt in any wise rebuke him,* καὶ οὐ λήψῃ δι' αὐτὸν ἁμαρτίαν, *and not bear sin for him:* (Lev. xix. 17.) and in the book of Numbers thus, *Your children shall wander in the wilderness forty years,*

* Μήτε Ῥωμαίους, μήτε ἄλλῳ τινὶ δουλεύειν, ἢ Θεῷ. Μόνος γὰρ αὐτὸς ἀληθής ἐστι καὶ δίκαιος ἀνθρώπων δεσπότης. Eleazar apud Joseph. lib. vii. cap. 34. p. 989. G. Ἔπιθον τῆς ἐλευθερίας ἀντιποιεῖσθαι, καὶ Ῥωμαίους μὲν μηδὲν κρείττους ἑαυτῶν ὑπολαμβάνειν, Θεὸν δὲ μόνον ἡγεῖσθαι δεσπότην. Cap. 37. p. 995. B. Vide D. E. F. et Not. in 2 Thess. ii. 4.

† Πρὸς ἐλευθερίαν ἐπεκρότουν, θάνατον ἐπιτιμῶντες τοῖς πειθαρχοῦσι τῇ Ῥωμαίων ἡγεμονίᾳ. Ib. lib. ii. cap. 23. p. 797. C. D. Vid. lib. ii. cap. 28. p. 804. E. lib. iii. cap. 25. p. 851. F. lib. iv. cap. 13. p. 874. C. lib. vii. cap. 30. p. 935. F.

καὶ ἀνοίσουσι τὴν πορνείαν ὑμῶν, *and shall bear your whoredoms—Ye shall bear your iniquities forty years:* (Numb. xiv. 33, 34.) when we hear the prophet Jeremy complaining, *Our fathers have sinned, and are not,* usabalnu, τὰ ἀνομήματα αὐτῶν ὑπέσχομεν, *and we have borne their iniquities:* (Lam. v. 7.) when we hear God saying to Ezekiel, *Lie thou upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it,* λήψῃ τὰς ἀδικίας αὐτῶν, *thou shalt bear their iniquities:* (Ezek. iv. 4—6.) when it is farther said, *The soul that sinneth it shall die; the son* οὐ λήψεται, *shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son:* (Ezek. xxviii. 20.) when we read so often in the law of Moses, that such persons have been guilty,* *and shall bear their iniquity, they shall die for it;* and find so many cautions there given to the Jews, that they offend not in such a kind,† *that they bear not iniquity and die;* or, lest they bear iniquity and die: in all these places, neither the Socinians, nor any other persons, do fancy any other import of these words, but that by *bearing of iniquity and sin* is meant *bearing the punishment of sin;* and in these latter places, being punished with death for it. When therefore the same Jews found it foretold of their Messiah, by their own prophet, that *he should bear the sin of many,* what could they understand by these expressions, but that he was to suffer the punishment, and bear upon him the burden of their sins? When the apostle informs those very Jews who were so well acquainted with the import of this phrase, that *Christ was once offered, or given up to death, to bear the sins of many;* and when St. Peter, writing to the same Jews, informs them, that *he bare our sins in his own body on the tree,* how can we think otherwise, than that they both apprehended, and the blessed apostle did design to teach them, that *he suffered this death as the punishment of their iniquities?* Let Mr. Le Clerc continue, if he please, to be confident that *it is not so much the expiation of sins, as the mortification of them, that is here signified,* whilst we poor mortals rather think our sins must be mortified in us than on a tree, and in our own bodies than in Christ's, or in the sufferings of his body; and that it is not very good sense to say, *he mortified our sins, that we might die unto them.*

[24] Ver. 25.] These and the former words are taken from Isa. liii. 7. where the words are, *We as sheep have gone astray, and the Lord hath laid on him the iniquity of us all.* Hence are both Jews and gentiles represented as *lost sheep,* and Christ as the *good Shepherd* who goes after them, and brings them home upon his shoulders. (See Isa. xl. 11. Ezek. xxxiv. 23.) Here then is a farther confutation of the Socinian‡ gloss upon the former verse, *viz.* that Christ *took away our sins by his own body crucified upon the cross, procuring our absolution from them by his sufferings; not that he underwent the punishment of our transgressions, but because his voluntary death prevailed with God to give him power to absolve his servants at the last, and to reward them with eternal glory.* For were this the whole import of the words, why is it added, in plain allusion to those emphatical words of the prophet Isaiah, *He bare our sins, the chastisement of our peace was upon him, and by his stripes we are healed?* Why is it so emphatically noted, that *he who did no sin,* (ver. 22.) yet *bare our sins?* Doth not this lead us to this sense, that *he thus suffered not for his own, but for our sins?* Why is he said *to take away our sins in his own body?* Doth not that seem to intimate, that the punishment of our sins was laid upon his body? Why is he said to do this *upon the tree?* Must not that intimate, that what he did to take away our sins was done upon *the cross?* especially if we consider, that the cross was the altar upon which he suffered, and that ἐπιφέρειν, ἀνενεγκεῖν ἐπὶ τὸ θυσιαστήριον,* *to carry up upon the altar,* is the usual phrase for offering the sin-offering or the burnt-offering upon the altar. And so the import of this whole sentence seems to be this; *He bare, or took away, our sins in his own body offered upon the altar for us.* Moreover, if this be chiefly done after Christ's resurrection, and the great day of recompence, and only by Christ's death, as it prevailed with God to give him power then to absolve us from our sins: why doth the author to the Hebrews make such a plain distinction betwixt Christ's *bearing our sins,* and his second coming to give *a final absolution from them,* saying, (Heb. ix. 27. 29.) *Christ was once offered to bear the sins of many, and to them that look for him he will appear a second time,* χωρὶς ἁμαρτίας, *without a sacrifice for sin, unto salvation?* Crellius allows, that χωρὶς ἁμαρτίας, signifies *without a sin-offering;* and doth it not hence follow, that his first coming to bear our sins was his coming *with a sin-offering for them?* Since then the sin-offering still suffered in the sinner's stead, and bare the punishment of his iniquity, it follows, that he who came to be a sin-offering for us, must come to suffer in our stead, and bear the punishment of our iniquities.

Lastly, Admit the words may be translated thus, *He took away our sins,* it is most reasonable so to interpret them as this phrase is used in Scripture, when it is applied to the same purpose; now when it is there used *of taking away sin by a sacrifice offered up to God for sin,* it always hath relation to an atonement made by the sacrifice for that iniquity; and that sin-offering is said *to bear away the iniquity,* by taking it upon himself. So when it is said that the sin-offering is given, ἵνα ἀφέλητε τὴν ἁμαρτίαν τῆς συναγωγῆς, καὶ ἐξιλάσασθε περὶ αὐτῶν ἔναντι Κυρίου, *to take away the iniquity of the congregation,* it is there said to do it, *by making an atonement for them before the Lord,* Lev. x. 17. So it is said of the scapegoat, that *he shall bear away all their iniquities;* but then he must be presented before the Lord, τοῦ ἐξιλάσασθαι ἐπ' αὐτοῦ, *to make atonement with,* or *upon, him,* Lev. xvi. 10. *i. e.* Aaron must confess their iniquities *upon his head, and he shall bear upon him all their iniquities,* λήψεται ἐφ' ἑαυτῷ τὰς ἁμαρτίας αὐτῶν, *he shall take their iniquities upon himself, and shall bear them away into the wilderness.* So, Deut. xxi. 9. *Thou shalt take away innocent blood from among you:* but this is to be done by making *an atonement for the innocent blood shed.* When therefore it is said, that *Christ was manifested to take away*

* Τὴν ἁμαρτίαν λήψεται. Lev. v. 1. vii. 18. xxiv. 15. Numb. ix. 13. Ezek. xxiii. 49. Ἁμαρτίαν καμιοῦνται. Lev. xx. 17. Ἁμαρτίαν ἀποίσονται, ver. 19, 20.

† Ἵνα μὴ λάβωσι δι' αὐτὰ ἁμαρτίαν καὶ ἀποθάνωσι. Lev. xxii. 9. Καὶ οὐ λήψεσθε δι' αὐτὸ ἁμαρτίαν, ἵνα μὴ ἀποθάνητε. Numb. xviii. 22, 23.

‡ "Neque enim Christus perpessionibus suis iram Dei in nos conceptam exsatiavit, aut debita nostra proprie loquendo exsolvit; sed tanta sua et tam grata Deo obedientia, et sibi cœlestem gloriam, et suis omnibus peccatorum remissionem, regni cœlestis hæreditate conjunctam, Dei beneficio comparavit." Schlictingius in locum.

* Lev. iii. 5. 11. 17. iv. 10. 26. vi. 10. 15. viii. 17. Numb. v. 25, 26.

sin, 1 John iii. 5. and that *he took away our sins in his own body,* and was offered to *take away the sins of many,* Heb. ix. 28. is it not reasonable to suppose he did this by taking the punishment of them upon himself, and making an atonement for them before God? especially if we consider, that he is speaking to those Jews to whom these phrases were familiar.

CHAP. III.

1. (*AND, to proceed to the other relations, of man and wife;*) likewise, ye wives, be in subjection to your own husbands; that, if any *(be such as)* obey not the word, they also without the word *(i. e. without attending to the other demonstrations of the truth of it)* may be won *(to the faith)* by the conversation of the wives;

2. Whilst they behold your chaste [1] conversation coupled with fear:

3. Whose adorning, let it not be that outward adorning of [2] plaiting the hair, and of wearing of gold *(chains),* or of putting on of *(gorgeous)* apparel;

4. But let it be *(that of)* the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price.

5. For after this manner in the old time the holy women also, who trusted in God, adorned themselves *(with chastity and subjection),* being in subjection to their own husbands;

6. Even as Sarah obeyed Abraham *(in token of that subjection),* calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement, *(i. e. and be not moved by your fears to deny the truth, as she was,* ἐφοβήθη γὰρ, *for she was afraid,* Gen. xviii. 15.)

7. [3] Likewise, ye husbands, dwell with them according to *(the)* knowledge *(of your Christian duty, which requires you to love and cleave to your wives, forsaking all others, and to render them due benevolence),* giving honour *(or conjugal affection)* to the wife, as to the weaker vessel *(and so less able to contain, and more liable to temptations),* and as being heirs together of the grace of life; that your prayers be not hindered *(as they must be if ye refuse to cohabit with them).*

8. Finally, be all of one mind *(minding the same things),* having compassion one of another *(under all your afflictions),* love as brethren, be pitiful, be courteous *(these being the effects of love);*

9. Not rendering evil for evil, or railing for railing *(things contrary to love, as shewing rancour in the heart and tongue):* but contrariwise blessing; knowing that ye are thereunto called *(i. e. for this very end),* that you should inherit a blessing *(and so by blessing others, will imitate your gracious God, and shew how willing ye are the same mercies may be conferred on others).*

10. For he that will love life *(i. e. who is desirous of a quiet, pleasant life),* and *(would)* see good *(i. e. prosperous)* days, let him refrain his tongue from evil *(speaking, so that men may refrain from speaking evil of him again),* and his lips that they speak no guile:

11. Let him eschew evil, and do good; let him seek peace, and ensue it *(that so men may be disposed to speak uprightly, and do good to you, and live peaceably with you, and you may live under the protection of Divine Providence).*

12. For the eyes of the Lord are over the righteous *(to protect them from evil),* and his ears are open to their prayers: but the face of the Lord is against them that do evil *(to return it upon their own heads).*

13. And *(this deportment doth also naturally tend to preserve you from evil, for)* who is he that will *(be so unnatural and ungrateful as to)* harm you, if ye be followers of that which is good *(and obliging to them)?*

14. But if *(it should so happen, that notwithstanding)* ye *(should)* suffer for righteousness' sake, happy are ye: (iv. 14.) and *(therefore)* [4] be not afraid of their terror *(i. e. of what they threaten),* neither be ye troubled *(for what they can inflict upon you);*

15. But [5] sanctify the Lord God in your hearts: and be ready always to give an [6] answer *(or account)* to every man that asketh you a reason of the hope that is in you with meekness and fear:

16. Having *(or retaining)* a good conscience; that, whereas they speak evil of you, as of evil-doers *(and consequently represent your faith as instigating you to evil practices),* they may be ashamed *(of such accusations),* that falsely accuse your good conversation in *(the faith of)* Christ.

17. *(This care of retaining a good conscience is necessary, that ye may have comfort in your sufferings, and be conformed to Christ by them;)* for it is better, if the will of God be so *(and he sees fit to permit it),* that ye suffer for well-doing, than for evil-doing.

18. For Christ also hath once [7] suffered for sins, the [8] just for the unjust, [9] that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19. By which *(Spirit)* also he went and preached [10] to the spirits in prison;

20. Which sometime were disobedient, when once the long-suffering of God waited in the days of Noe, while the ark was preparing, wherein few, that is, eight souls were saved by water.

21. The like figure whereunto (Gr. *the antitype of which ark is that)* baptism *(which)* doth also now save us, not *(merely as it is)* the putting away of the filth of the flesh, but *(as it is)* the [11] answer *(or stipulation)* of a good conscience towards God *(and this salvation it works for us),* by *(virtue of)* [12] the resurrection of Jesus Christ:

22. Who is (Gr. *being)* gone into heaven, and is on the right hand of God; *(there interceding for us, and invested with all power to give eternal life to those whom God hath given him, and who is able to save us to the uttermost who come unto God by him,* Heb. vii. 25.) angels, and authorities, and powers, being made subject to him *(who therefore will use the good angels as ministering spirits sent forth to minister to them who are heirs of salvation,* Heb. i. 14. *and will preserve them from those authorities, and powers, and evil spirits, which oppose and persecute them, and seek their ruin).*

ANNOTATIONS ON CHAP. III.

[1] Ver. 2. ΤΗ'Ν ἐν φόβῳ ἁγνὴν ἀναστροφὴν ὑμῶν, *Your chaste conversation in fear.*] *i. e.* That they observing that the fear and reverence of that God you serve, produceth in you all due subjection and obedience to them, great chastity, and freedom from all suspicion of lust, great meekness

and quietness of spirit in the family, sobriety in your apparel, and care of their concerns, you may by these things commend to them, not only your own persons, but that faith which produces in you these good fruits.

[2] Ver. 3. Ἐμπλοκῆς τριχῶν, *Not the outward adorning*, &c.] These, in the words of Clemens of Alexandria,* are τὸ ἑταιρικὸν καλλώπισμα, *the ornaments of whores;* and such as demonstrate, τὸ σοβαρὸν, καὶ θρυπτικὸν, καὶ ἀβροδίαιτον, *their arrogance, softness, and lasciviousness; the plaiting of the hair was* (saith he†) *a sign of corrupt women,* καὶ γὰρ αἱ περιπλοκαὶ τριχῶν ἑταιρικαί· *and they that use them* (he saith) *were* ἑταιρικῶς κοσμούμενοι, *attired like whores.* And in his third book, and fourth chapter, he saith, αἱ χρυσοφορροῦσαι γυναῖκες, *the women that wear gold, plait their hair, paint their faces,* have not *the image of God in the inward man, but, in lieu of it, a fornicating and adulterous soul.* The Apostolical Constitutions‡ also forbid women to wear τὴν ἐπιτηδευμένην ἐσθῆτα εἰς ἀπάτην, *exquisite garments,* or *garments fitted to deceive,* or *gold rings upon their fingers,* ὅτι ταῦτα πάντα ἑταιρισμοῦ τεκμήρια ὑπάρχει, *because all these things are signs of whoredom.* And as for *the wearing of gold,* Jamblichus,§ in the life of Pythagoras, saith, τὸ χρυσὸν ἐλευθέραν μηδεμίαν φορεῖν, μόνον δὲ τὰς ἑταίρας, *that no free women wore gold, but whores only.* The precious apparel is the thing, which all the comedians mention as the attire which such women sought after, and gloried in. These things therefore, when they are used as such marks of distinction, are absolutely forbid chaste women: but when they cease to be so, they may be worn by Christian women, provided they do it without pride, or much concern about them; and still remembering that gravity in apparel is still more honourable and becoming Christian matrons, and that the ornaments of the mind, which are not subject to corruption, are much to be preferred before them.

[3] Ver. 7. Οἱ ἄνδρες ὁμοίως, *Likewise, ye husbands.*] I am very uncertain what is the true sense of these words. The reverend Dr. Hammond interprets them thus, "Let the husbands in like manner live conjugally with their wives, as Christianity requires of them; giving them maintenance, as persons less able to provide for themselves, and considering that they are by God's appointment copartners with them of the good things of this life; that so they may not be disturbed in their prayers by their distractions and solicitudes for this world." Which interpretation I should acquiesce in, could I find that the phrase συγκληρονόμοι ζωῆς or ζώσης, *being heirs together of the grace of life,* was ever used, only with respect to the good things of this present life; or that ἐκκόπτεσθαι τὰς προσευχὰς signified only *to be distracted in prayers,* and not rather to have them only hindered.

Others interpret them thus: Let the husbands live with their wives as Christianity requires, not irritating or provoking them, (Colos. iv. 19.) not despising their company; but giving honour to them as most needing it, and as considering that they are equal to them in respect of spirituals; and that by your discontents, displeasure against and separation from one another, your prayers be not hindered.

Others, as in the paraphrase, refer this to conjugal relation and to conjugal duties; as all the ancients, who have spoken of these words, interpret them. Œcumenius saith, he thinks they are to be interpreted, ἐπὶ τῆς γαμικῆς χρήσεως, of the conjugal use of one another; and the word συνοικεῖν seems to plead for this sense, as being so used by the Septuagint, Gen. xx. 3. Deut. xxiv. 1. xxv. 5. Isa. lxii. 5. Esd. i. 8. 70. 84. 92. but then I find not that the word τιμὴ beareth any such sense. Only to this it may be answered, that Origen* seems to point the words thus: "Let the husband dwell with the wife according to knowledge, as being more infirm, giving honour to them also, as being heirs of the grace of life." And seeing συνοικέω signifies *to marry,* or *contract matrimony,* the words may be thus paraphrased: Likewise, ye men, be ye joined in marriage with the women, as ye find them endued with the knowledge of Christianity, they being the weaker vessels, and so more subject without this knowledge to miscarry: giving preference in your choice to such as be heirs together with you of the grace of life, that, through difference in religion, your prayers be not cut off.

[4] Ver. 14. Τὸν φόβον αὐτῶν μὴ φοβηθῆτε, *Fear not their fear.*] These, and the following words, *Sanctify the Lord God in your hearts,* are plainly taken from Isa. viii. 12. and they are there an exhortation not to fear the Assyrians, nor to be dismayed, as those Jews were, who out of fear were desirous to confederate with them; and so accordingly they must here signify, that Christians were not so to dread those by whom they suffered for the sake of righteousness, nor any that out of fear conspired with them to avoid persecution, as too many of the Jews did, (Gal. vi. 12, 13.) as to do any thing contrary to the fear of God, or unbecoming their profession.

[5] Ver. 15. Κύριον ἁγιάσατε, *But sanctify the Lord God in your hearts.*] This phrase in Scripture seems to import these things:

First, That we should always have upon our spirits such a holy fear and reverence of God, as will prevail upon us to dread more his displeasure than any thing which we can suffer from the hand of man, (Matt. xx. 28.) and so enable us to stick close to our duty, and to endeavour to secure his favour, whatsoever we may suffer for so doing. So, Isa. vii. 12, 13. *Fear not their fear, but sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread:* so, xxix. 23. *They shall sanctify the Holy One of Jacob, and shall fear the God of Israel.*

Secondly, *To sanctify the Lord God in our hearts,* is from the heart to own and to believe the truth of all that God delivers by his word and promise: as when God saith to Moses and Aaron, *Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.* (Numb. xx. 12.) Hence the apostle, having told the Christians, he writeth to them of the engagements God had made, *that his eyes should be over the righteous, and his ears open to their prayers,* and minded them of the *hope that was in them,* requires them thus *to sanctify the Lord God in their hearts.*

Thirdly, This phrase imports a firm belief of his almighty power, which makes him able to protect his people

* Pædag. lib. ii. cap. 12.
‡ Lib. i. cap. 3. 8.
† Lib. iii. cap. 11. p. 248.
§ Lib. i. cap. 31. p. 165.

* Ὅτι δεῖ τὸν ἄνδρα συνοικεῖν τῇ γυναικὶ, ὡς ἀσθενεστέρῳ σκεύει ἀπονέμοντα τιμήν. Hom. xxiv. in Matt. tom. i. p. 355.

against all their enemies, and an affiance in his goodness and especial providence towards them: *Sanctify the Lord God in your hearts, and he shall be for a sanctuary,* Isa. viii. 13. So Ezekiel, xxxvi. 22—24.

Fourthly, *To sanctify the Lord,* is to acknowledge and believe his justice, and that he is a God who will be sure to execute his judgments on the wicked, and more especially upon the prosecutors of his people. So when he executed his judgments on Nadab and Abihu, Moses declares, *This is the thing the Lord had spoken, I will be sanctified in those that come nigh to me.* So Numb. xx. 13. This is the water of Meribah, because the children of Israel contended with the Lord, and he was sanctified in them, *by punishing their rebellion,* saith the Targum. So God declares he would be sanctified upon Sidon, which had been to the house of Israel *a pricking brier, and a grieving thorn,* (Ezek. xxviii. 24.) and upon Gog, the great enemy of Israel, (xxxviii. 3.) So the rabbins say, that *when God doth judgment, he sanctifies himself before his creatures;* according to these words of the prophet Isaiah, *The Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness,* (v. 16.)

[6] Πρὸς ἀπολογίαν.] This apology for the *hope that was in them,* seems rather such as should be made by works than words; against them who accuse the professors of it as evil-doers, rather than against them who only doubt of the truth of it.

[7] Ver. 18. Περὶ ἁμαρτιῶν ἔπαθε, *Hath suffered for sins.*] Here note, that Christ is not only said to suffer for us, but *to suffer for our sins.* Now was ever any man said to suffer for his own sins, who did not suffer the punishment of his iniquity? Why therefore should our Lord be said *to suffer for sins,* if he did not some way suffer the punishment of our iniquity? Again, is not the sin-offering in the Old Testament styled above sixty times, τὸ περὶ ἁμαρτίας, and τὸ περὶ ἁμαρτιῶν, *the offering for sin?* When therefore the oblation of our Lord is also called, τὸ περὶ ἁμαρτίας, *an offering for sin,* Rom. viii. 3. when he is said to suffer περὶ ἁμαρτιῶν, *for sins,* 2 Cor. v. 21. what could the Jews, to whom the apostle writes, conceive to be the proper import of these words, but that he suffered to make atonement for their sins, as did all their sin-offerings, by suffering in their stead the punishment of their iniquity? (See the notes on Rom. viii. 3. 2 Cor. v. 21.)

[8] Δίκαιος ὑπὲρ ἀδίκων, *The just for the unjust.*] That is, saith Schlictingius,* "That the unjust might not suffer death, nor bear the punishment of their iniquities; for the victim suffers lest the guilty should be punished."

[9] Ἵνα προσαγάγῃ, *That he might bring us to God.*] This phrase, in all other places of the New Testament, where it is used with respect to Christ, imports his procuring to us *freedom of access to God,* who by our sins were formerly excluded from him, and banished from his gracious presence. By him we have, saith the apostle Paul, προσαγωγὴν πρὸς τὸν Πατέρα, admission to the Father; by him we do obtain παῤῥησίαν εἰς τὴν προσαγωγήν, *a freedom of access to God with confidence.* (Eph. ii. 18. iii. 12.) This is obtained, saith the same apostle, by virtue of his blood; *for we who sometimes were afar off, are by the blood of Christ brought nigh unto him:* we are brought nigh unto him, saith St. Peter here, by his suffering for our sins. Must not then we, who were excluded and banished from him by our sins, be brought nigh and reconciled to him by the blood of Christ, and by his sufferings for us on the cross?

[10] Ver. 19. Τοῖς ἐν φυλακῇ πνεύμασι, *To the spirits in prison.*] Or, as other copies read, πνεύματι, by which Spirit going, he preached to those in prison. For explication of which words, note,

First, That by *those in prison* we may understand the gentile world in bondage and captivity to sin and Satan, and held in the chains of their own lusts, and in the bonds of their iniquity. For by this phrase the evangelical prophet doth thrice express the preaching of the gospel by our Lord Jesus Christ: as in those words, *I gave thee for a covenant to the people, for a light to the gentiles, to open the blind eyes, to bring,* ἐκ δεσμῶν δεδεμένους, καὶ ἐξ οἴκου φυλακῆς, *the prisoners out of prison, and them that sit in darkness out of the prison-house,* Isa. xlii. 7. And again, *I will give thee for a light to the gentiles, that thou mayest be my salvation to the ends of the earth, that thou mayest say,* τοῖς ἐν δεσμοῖς, ἐξέλθετε, *to the prisoners, Go forth,* xlix. 9. And a third time, *The Spirit of the Lord is upon me to proclaim liberty to the captives, and the opening of the prison to those that are bound,* lxi. 1, 2. To this effect are all these places interpreted by St. Jerome, Theodoret, and Procopius, upon Isaiah; *viz.* of those gentiles who were bound *in the chain of their sins,* and captivated by Satan. Accordingly Lactantius, having cited the words extant, xlii. 7. saith, *Cum igitur nos antea tanquam cæci, et tanquam carcere stultitiæ inclusi, sederemus in tenebris, ignorantes Deum et veritatem, illuminati ab eo sumus, qui nos testamento suo adoptavit, et liberatos malis vinculis, atque in lucem sapientiæ productos, in hæreditatem regni cœlestis ascivit.* (Lib. iv. cap. 20.) Accordingly Philo * doth often represent men brought in bondage to their lusts ὡς ἐν δεσμωτηρίῳ καθειργμένην ψυχὴν ἔχοντες, *as persons whose souls are shut up in a prison-house;* and those who have overcome their lusts and sinful pleasures,† ὥσπερ ἐξ εἱρκτῆς προσεληλυθότων, καὶ δεσμοῖς οἷς ἐπεσφίγγοντο διαφειμένων, *as persons who are come out of prison, and have put off their chains:* adding, that God promised liberty to the souls that seek to him for it,‡ οὐ μόνον λύσιν δεσμῶν καὶ ἔξοδον ἐκ τῆς περιφρουρουμένης εἱρκτῆς παρασχόμενος, *not only affording them freedom from their bonds, and an exit from the prison in which they were kept; but giving them provisions for their journey, and safe conduct.*

Now the antediluvians, who lived about the time of Noah, were ἐν φυλακῇ, *in prison,* upon a double account: 1. By reason of their bondage to sin: for then *all flesh had corrupted their way,* their wickedness was great *upon the earth, and every imagination of their heart was to do evil, and that continually:* (Gen. vi. 5, 6. 13.) and, 2. they were in prison, or ἐν φυλακῇ, *as having from God received the sentence of destruction, if they repented not within a hundred and twenty years,* according to these words, *My Spirit shall not always strive with man, for that he is flesh: yet his days shall be a hundred and twenty years:* (Gen. vi. 3.) *i. e.* so long will I expect his reformation before I bring the flood upon them. Thus *the long-suffering of God waited for them*

* "No injusti paterentur mortem æternam, et suorum peccatorum pœnas darent: victima enim patitur ne reus puniatur."

* Quis Rer. Div. Hær. p. 387. E.
† Quod omnis prob. liber. p. 672. A.
‡ Quis Rer. Div. Hær. p. 405. F.

in the days of Noah, expecting their repentance, and keeping them, as it were, *in prison* for the day of slaughter, if they did not repent. During this time, and before, God sent unto them his prophets, denouncing by his Spirit his judgments against the wicked; for to them Enoch, the seventh prophet from Adam, prophesied, saying, *The Lord cometh with his thousands of angels to do judgment against all, and to reprove all the ungodly concerning all their ungodly works which they had wickedly committed, and concerning all their hard speeches which ungodly sinners had spoken against him.* (Jude 14, 15.) And he sent also Noah to them, *a preacher of righteousness,* (1 Pet. ii. 5.) who, by preparing an ark before them for his own preservation, in obedience to the oracle delivered to him, condemned the old world. (Heb. xi. 7.) Thus did Christ by his Spirit preach to them in the days of Noah: and therefore the antediluvian age is even by the Jews styled *the age of the Holy Ghost;* according to those words, *My Spirit shall not always strive with man;* that is, say Ainsworth and the Bishop of Ely, My Spirit in my prophets, Enoch and Noah, shall not be always chiding and reproving, and thereby endeavouring to bring men to repentance, but shall proceed to punish them. Now this punishment being the drowning of the old world, their spirits have been ever since kept in prison, or reserved in chains of darkness, to the judgment of the great day: for by the consent of the Jewish nation, * *The generation of the old world have no portion in the world to come, neither shall they stand up in judgment;* for it is said, *My Spirit shall not always judge with man.* The phrase "My Spirit (saith Dr. Fuller) is never used of any other but the Spirit of God, and therefore must here be interpreted of the same Spirit."

Now from that time to our Saviour's advent, God sent no prophet to the whole heathen world, no person with commission to preach to all nations, or teach the gospel to every creature, but *suffered them to walk in their own ways,* (Acts xiv. 16.) whence they are said to have been disobedient only once of old time, *in the days of Noah.*

[10] Ver. 19. *By which he preached to the spirits in prison.*] Hence Mr. Dodwell concludes, that our Saviour after his death did, in the interval betwixt that and his resurrection, preach to the separated souls in hades; but to this the reverend Bishop Pearson answers:

First, That those words cannot prove this assertion, unless it were certain, that by the word *spirit* we were to understand the soul of Christ, whereas indeed the spirit by which he is said to preach, was not the soul of Christ, but that Spirit by which he was quickened; as is evident from the connexion of the words thus, *He was quickened by that Spirit,* ἐν ᾧ, *by which he went and preached to the spirits in prison,* that is, by the eternal Spirit of God, who is the author of the resurrection.

Secondly, He adds, that the persons to whom he preached by the Spirit, were only such as were *disobedient in the days of Noah, while the ark was preparing;* (ver. 20.) *i. e.* those who were disobedient before the flood, as were the antediluvians, all that time *that the long-sufferance of God* waited on them, and consequently so long as God gave them time for repentance, which was one hundred and twenty years, striving then with them for that end by his Spirit in the prophets Enoch and Noah, but adding that his Spirit should not *always strive with them:* in vain then, saith he, are we taught to understand St. Peter of the promulgation of the gospel to the Jews or gentiles then in hades, since the words so evidently relate to the long-suffering of God to men, then living in the days of Noah.

[11] Ver. 21. Ἐπερώτημα, *The answer of a good conscience.*] Therefore, say the anabaptists, baptism cannot be salutary to those infants who cannot make this answer of a good conscience. To this I answer, that St. Paul also saith, that *the true circumcision before God is not the outward circumcision of the flesh, but the internal circumcision of the heart and spirit.* (Rom. ii. 29.) But will any one hence argue, that the Jewish infants, for want of this, were not to be admitted into covenant with God by circumcision? And yet the argument is plainly parallel: *the answer of a good conscience* is required, that the baptism may be salutary; therefore they only are to be baptized who can make this answer: and *the inward circumcision* of the heart is required as the only acceptable circumcision in the sight of God; therefore they only are to be circumcised who have this inward circumcision of the heart. The Jews did not admit proselytes to circumcision without this answer of a good conscience; but yet they admitted their infants without any such thing: why therefore may we not allow the Christian church, in the administration of baptism, to observe the same custom in admitting the children of their proselytes to baptism, as they admitted them both to circumcision and baptism?

[12] Δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, *By the resurrection of Jesus Christ,*] *Who died for our sins, and rose again for our justification,* (Rom. iv. 25.) *and hath by his resurrection begotten us to a lively hope of an inheritance incorruptible,* (1 Pet. i. 3, 4.) is risen as the first-fruits of them that sleep, (1 Cor. xv. 20.) and so hath assured us, that they who are Christ's shall also be raised by him to eternal life, (ver. 23. 2 Cor. iv. 14. 1 Thess. iv. 14.) and who, being risen, is now in heaven promoting our salvation, (ver. 22.) and preparing mansions for us. (John xiv. 2.)

CHAP. IV.

1. FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind *(or resolution to be conformed to him in his sufferings, as being buried with him in baptism,* Rom. vi. 4. *and so planted together with him in the likeness of his death,* ver. 5. *the old man being crucified with him, that the body of sin might be abolished, that henceforth we might not serve sin):* for he that hath suffered in the flesh hath ceased from sin;

2. *(Insomuch)* that he no longer should live the rest of his time in the flesh, *(in obedience)* to the lusts of men *(ignorant of the truth,* 1 Pet. i. 14.) but to the will of God. (Rom. vi. 10, 11.)

3. For the time past of our life may suffice us to have wrought the will of the gentiles, when we walked in lasciviousness, *(fleshly)* lusts, excess of wine, revellings, banquetings, and [1] abominable idolatries:

4. Wherein they think it strange (Gr. *wonder)* that you run not with them to the same excess of riot, speaking evil of you:

5. Who shall give *(an)* account *(of these sins against*

* Sanhedr. p. 10. Halech. 3.

nature) to him that is ready to judge the quick and the dead.

6. For, for this cause was the gospel preached also [2] to them that are dead *(i. e. to the gentile world, dead in trespasses and sins)*, that they might be judged *(might judge, condemn, and oppose their former life, led)* according to men *(not enlightened by the gospel)* in the flesh, but *(and might)* live according to God in the spirit.

7. But the [3] end of all things *(belonging to the Jewish state,* mentioned Matt. xxiv. 6. Mark xiii. 7. Luke xxi. 9.) is at hand: be ye therefore sober, and watch unto prayer, *(according to our Lord's advice in that case,* Luke xxi. 34. 36.)

8. And above all have fervent charity among yourselves: for charity shall cover the multitude of sins, *(which ye may have been guilty of in the time of your enmity to Christ and his servants; or those manifold infirmities ye may have committed, in building hay and stubble on the foundation, to your own great hazard,* 1 Cor. xiii. 12. 15. *Or, it covers the sins of others, preventing them by patience, not taking notice of them when committed, and concealing them from others: to this sense the words of the wise man lead,* Prov. x. 12.)

9. Use hospitality one to another without grudging *(or murmuring that you bestow your charity on them who are not of your nation, or are not circumcised, and obedient to the law, as ye think yourselves obliged to be).*

10. As every man hath received [4] the gift *(of the Spirit)*, even so *(let him)* minister the same one to another, as *(becomes)* good stewards of the manifold grace of God *(to do).*

11. If any man speak *(i. e. teach)*, let him speak as *(he is instructed from)* the oracles of God; if any man minister *(as a deacon)*, let him do it as of the ability that God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion *(ascribed)* for ever and ever. Amen.

12. Beloved, think it not strange concerning the fiery trial which is *(come)* to try you (Gr. *wonder not at the burning that is among you, and is befallen you for trial)*, as though some strange *(and unexpected)* thing *(had)* happened to you: *(this being only that which was foretold by us,* 1 Thess. iii. 4. *to which ye were appointed, and to which ye were called,* 1 Pet. ii. 21.)

13. But rejoice *(in it rather)*, inasmuch as ye are *(thus made)* [5] partakers of *(sufferings resembling)* Christ's sufferings; that *(so)*, when his glory shall be revealed, ye may *(resembling him then in glory, as ye do now in sufferings,* Rom. viii. 17. 2 Tim. ii. 11, &c.) be glad also with exceeding joy.

14. *(And)* if *(it so happen that)* ye be reproached for the name of Christ, happy are ye *(in such sufferings)*; for the [6] Spirit of glory, and of God, rests upon you: *(so that though)* on their part *(who are unbelievers)* he *(i. e. Christ)* is evil spoken of, but (Gr. *yet*) on your part he is glorified.

15. But let *(especial care be taken that)* none of you suffer [7] as a murderer, or a thief, or as an evil-doer, or as a busy-body in other men's matters.

16. Yet if any man suffer as a Christian *(i. e. only on that account)*, let him not be ashamed; but let him [8] glorify God on this behalf.

17. For the time is come that judgment must *(according to our Lord's prediction,* Matt. xxiv. 21, 22. Mark xiii. 13. Luke xxi. 16, 17.) begin at the house of God: and if it first begin at us *(believing Jews)*, what will be the [9] end of them that obey not the gospel of God?

18. And if *(some of)* the righteous scarcely be saved, *(i. e. preserved from this burning,* ver. 12. *being saved, yet so as by fire,* 1 Cor. iii. 15.) where shall the ungodly and the sinner appear *(in safety from these dreadful judgments which are coming on the Jewish nation?* Prov. xi. 31.)

19. Wherefore *(seeing the sufferings of Christians then will be so little, in comparison of those which shall befal the unbelievers,* ver. 17, 18. *seeing the Spirit of glory and power shall support and comfort them under these sufferings,* ver. 14. *and Christ hath promised them protection in that dreadful day, and said, He that endureth to the end, shall be saved,* Matt. xxiv. 12, 13.) let them that suffer according to the will of God commit the keeping of their souls *(i. e. their lives)* to him in well-doing, as to a faithful Creator, *(who, being their Creator, must be able to deliver them; and being faithful, will not suffer them to be tempted above what they are able,* 1 Cor. x. 13.)

ANNOTATIONS ON CHAP. IV.

[1] Ver. 3. 'ΑΘΕΜΙ'ΤΟΙΣ εἰδωλολατρείαις, *Abominable idolatries:*] *i. e.* In idolatries joined with divers abominations (*i. e.* with drunkenness, uncleanness, unnatural cruelties to their own children, homicide).

Note here, that this is an evidence, that this Epistle was directed not only to the Jewish nation, but to the gentile converts.

[2] Ver. 6.] For explication of these words, note,

First, That οἱ νεκροὶ, *the dead,* in Scripture, doth often signify, not those who in a natural sense are dead by dissolution of the soul and body, but those who are spiritually so, as being alienated from the life of God, and dead in trespasses and sins; as when the apostle saith, *The widow that liveth in pleasure, is dead whilst she liveth,* 1 Tim. v. 6. And Christ unto the church of Sardis, *Thou hast a name to live, and art dead,* Rev. iii. 1. And when he speaks to one of his disciples thus, *Follow thou me, and let the dead bury their dead,* Matt. viii. 22. This is a phrase so common with the Jews, that, as Maimonides* informs us, they proverbially say, "Impii etiam viventes vocantur mortui," *the wicked are dead even while they are alive:* for he, saith Philo,† *who lives a life of sin,* τέθνηκε τὸν εὐδαίμονα, *is dead, as to a life of happiness;* his soul is dead, and even buried in his lusts and passions. And because the whole gentile world lay more especially under these most unhappy circumstances, whence the apostle styles them *sinners of the gentiles,* Gal. ii. 15. it was proverbially said by the Jewish doctors, "Populi terrarum, *i. e.* Ethnici non vivunt," *the heathens do not live;* and they in Scripture are more peculiarly intended by that phrase. Hence the apostle saith to the Ephesians and Colossians, (Eph. ii. 1. Colos. ii. 13.) that they were νεκροὶ τοῖς ἁμαρτήμασι, *dead in trespasses and sins;* and brings in God thus speaking to the gentiles, *Awake, thou that sleepest, arise from the dead, and Christ shall give thee life,* Eph. v. 14.

Secondly, The ends for which this gospel was revealed to these gentiles, thus spiritually dead, and buried in sensuality, were these:

* More Nevoch. lib. i.

† Leg. Alleg. lib. i. p. 45. quod deter. potior. p. 127.

1. Ἵνα κριθῶσι κατ' ἀνθρώπους σαρκὶ, That they might condemn, might strive against, might mortify those sensual desires, and carnal appetites, which they had indulged whilst they lived, κατ' ἀνθρώπους, *as natural men*, wanting the knowledge of God's will, and the assistance of his grace and Spirit. This I conceive to be the genuine import of the Greek: for, 1. the word *flesh* being here set in opposition to the *Spirit*, not of man, but God, or at the least to the renewed spirit of man, cannot be reasonably thought to signify that fleshly body which we bear about us, but rather that sinful flesh, which lusts against the Spirit, (Gal. v. 17.) that law of our *members, which wars against the law of our minds*, (Rom. vii. 23.) *that* φρόνημα τῆς σαρκὸς, or *fleshly wisdom, which is not subject to the law of God.* (Rom. viii. 7.)

This being so, κριθῆναι τῇ σαρκὶ, cannot be truly rendered, to be *condemned, judged*, and *punished in the flesh*, that is, the body, but, to *strive with*, to *mortify*, and *subdue the flesh, with its affections and lusts;* which is the common import of the word κριθῆναι, both in the Septuagint and the New Testament: so, Job ix. 3. Ἐὰν βούληται κριθῆναι αὐτῷ, *If he will contend with God, he cannot answer him one of a thousand:* and, xiii. 19. Τίς ἐστιν ὁ κριθησόμενος, *Who is he that contended with me?* Isa. xliii. 26. *Put me in remembrance,* καὶ κριθῶμεν, *and let us plead together;* l. 8. *He is near that justifieth me,* Τίς ὁ κρινόμενός μοι, *who is he that contendeth with me?* lxvi. 16. Ἐν τῷ πυρὶ κριθήσεται ὁ Κύριος, *By fire will the Lord plead with all flesh;* Hos. ii. 22. Κρίθητε πρὸς τὴν μητέρα ὑμῶν, κρίθητε, *Plead with your mother, plead:* and, Micah vi. 1. *Arise,* κρίθητε πρὸς τὰ ὄρη, *contend against the mountains:* so also, Matt. v. 40. Θέλοντί σοι κριθῆναι, is, *to him that will contend with thee;* and, Jude 9. τῷ διαβόλῳ διακρινόμενος, is, *contending with the devil.* (See also Judg. xxi. 22. Jer. ii. 9.) And this, I think, is sufficient to justify the rendering these words actively, without referring to Glassius's Canon, (lib. iii. tr. 3. can. 24.) that verbs passive sometimes signify actively.

Note, thirdly, that the phrase κατ' ἄνθρωπον, in the New Testament, doth always signify to *live, speak*, or *act*, after the manner of mere natural men, not yet acquainted with the mind of God, or not assisted by his Spirit: as in those passages of the apostle Paul, *Speak I these things,* κατ' ἄνθρωπον, *according* to the dictates of mere human wisdom? *Saith not the law the same also?* 1 (Cor. ix. 8.) *My doctrine is not,* κατ' ἄνθρωπον, the product of man's wisdom, but, *I received it from the revelation of Christ Jesus.* (Gal. i. 11.) Κατ' ἄνθρωπον λέγω, *I speak what men* would from the mere strength of reason argue. (Rom. iii. 5.) And again, Κατ' ἄνθρωπον λέγω, *I speak what is acknowledged among men,* that a man's testament is accounted sacred, and no man addeth to it, or taketh from it. (Gal. iii. 15.) *If I have fought with beasts at Ephesus,* κατ' ἄνθρωπον, after the heathen manner, *what advantageth it me, if the dead rise not?* (1 Cor. xv. 32.) And, lastly, whereas there are contentions among you, *are ye not carnal, and walk,* κατ' ἄνθρωπον, *as natural men,* (1 Cor. iii. 3.) not as men acted by the Spirit?

So that Κριθῆναι κατ' ἄνθρωπον σαρκὶ, is, *to condemn their former life led as natural men, or as mere heathens in the flesh,* or to strive against that flesh which they indulged in their heathen state; and *to live unto God in the spirit,* which is the second end for which the gospel was preached unto the gentiles, is, by the assistance of the Holy Spirit, to live according to the will and the example of a holy God.

To this interpretation of this text the context plainly seems to lead; for the apostle's argument runs thus: *Christ having suffered for us in the flesh,* it doth become us also, in a spiritual sense, to suffer in the flesh, by the mortification of our fleshly lusts; that though we still live in the flesh, we may not *henceforth live unto the lusts of men, but to the will of God,* (ver. 2.) I say, the Christian must no longer live *after the will of the gentiles in lasciviousness, lusts,* &c. (ver. 3.) *for which things heathens* will be obnoxious to God's just displeasure, at the great day of their accounts; since *for this cause the gospel hath been preached unto them, that they might* be engaged by it to condemn and strive against that fleshly conversation, in which they lived formerly, according to the lusts of men, not yet acquainted with the mind of God, and might henceforth live according to God in the Spirit:

For this cause was the gospel preached to them that are dead, that they being judged according to men in the flesh, might live unto God in the Spirit.] That this text can have no relation to the preaching of the apostles to the dead gentiles in hades is evident:

Because the apostle saith this whilst St. Paul, St. John, and himself were living, and speaks of it as a thing already past, saying εὐηγγελίσθη, *the gospel* hath been *preached to them,* not that it *shall be* preached to them when dead.

[3] Ver. 7. Τὸ τέλος ἤγγικε, *The end of all things is at hand.*] This phrase, and the advice upon it, so exactly parallel to what our Lord had spoken, will not suffer us to doubt that the apostle is here speaking, not of the end of the world, or of all things in general, which was not then, and seems not yet to be at hand, but only of the end of the Jewish church and state, mentioned in the inquiry of the apostles, thus, *Tell us when,* πάντα ταῦτα, *all these things shall be finished?* (Mark xiii. 14.) And in our Saviour's answer, thus, *This generation shall not pass away,* ἕως ἂν πάντα γένηται, *till all things be fulfilled,* Luke xxi. 32. that is, πάντα ταῦτα, *all these things,* Matt. xxiv. 34. Mark xiii. 30. And it is the observation of interpreters upon these words, τοῖς πᾶσι γέγονα τὰ πάντα, *I became all things to all men,* 1 Cor. ix. 22. and, πάντά μοι ἔξεστιν, *all things are lawful for me,* x. 23. that the word πάντα must be restrained to the subject-matter.

[4] Ver. 10. Χάρισμα, *The gift.*] That the *gift* should here signify *wealth,* I cannot think, for though χάρις sometimes bears that sense, yet χάρισμα is never used to signify *wealth,* but hath always relation to the spiritual gifts vouchsafed then to the church of Christ. (2.) Because the *speaking as the oracles of God* seems plainly to be the same with *prophesying according to the analogy of faith,* mentioned Rom. xii. 6. and the *ministering* here, with the διακονία there, both which are mentioned as *spiritual gifts according to the grace given to them;* see note there, and on the *helps,* mentioned 1 Cor. xii. 27.

[5] Ver. 13. Τοῖς τοῦ Χριστοῦ παθήμασι, *Are partakers of Christ's sufferings.*] Because he looks upon the sufferings of his members as his own. (Acts ix. 4. Colos. i. 14.)

[6] Ver. 14. Πνεῦμα τῆς δόξης, *The Spirit of glory;*] (or, as some copies read, τῆς δόξης καὶ δυνάμεως, *of glory and power,*) is doubtless that Holy Spirit which attended the preaching of the glorious gospel, and made it *to be the ministration of the Spirit,* ἐν δόξῃ, *in glory;* and by partaking of which Spirit we Christians are said to be *transformed*

from glory to glory, as by the Spirit of the Lord, 2 Cor. iii. 8, 9. 18. and who is also styled πνεῦμα δυνάμεως, *the Spirit of might,* 2 Tim. i. 7. and being promised and given to those who suffered for Christ's sake, *to abide with them for ever,* as their comforter, and to *help their infirmities,* (Rom. viii. 26. 2 Tim. i. 7, 8.) must make them *happy sufferers;* and being also that Spirit by which they were enabled to work many miracles, and endued with extraordinary gifts, Christ must be glorified by him, as he foretold he should, John xvi. 14.

Κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμὰς δοξάζεται.] *Injecta hæc videntur,* Millius, Proleg. p. 67. col. 2. See, for the defence of them, Examen Millii.

[7] Ver. 15. Ὡς φονεὺς, *As a murderer,* &c.] Whoever reads Josephus, will find there was the greatest reason to give these cautions to the Jewish nation, which then prodigiously abounded with thieves, were continually employed in murdering not only heathens, but their own brethren; were κακοποιοὶ, or, as some copies read, κακουργοὶ, to such a high degree, that he saith, *they practise all manner of injustice and wickedness that was ever thought of or committed;* and ἀλλοτριοεπίσκοποι, men who would have the government of other men's consciences, and overrule their actions, especially the zealots.

[8] Ver. 16. Δοξαζέτω τὸν Θεὸν, *Let him glorify God.*] *i. e.* Let him give glory to God, who enables him thus patiently to suffer for his sake; or, let him be so careful to behave himself under his sufferings, that he may glorify God by them, in the day of visitation, (ii. 12.)which day is now at hand.

[9] Ver. 17. Τὸ τέλος, *The end:*] Foretold by Christ, of the unbelieving Jews. (See note on ver. 7.)

CHAP. V.

1. THE [1] elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also *(shall be)* [2] a partaker of the glory which shall be revealed:

2. Feed the flock of God which is among you, taking *(upon you)* the oversight thereof, [3] not by constraint, but willingly; [4] not for filthy lucre, but of a ready mind;

3. [5] Neither as being lords over God's heritage, but being ensamples to the flock.

4. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away *(and so receive a full and better reward of your labours, than others aim at).*

5. Likewise, ye younger, submit yourselves unto the elder *(or aged).* Yea, all of you be subject one to another, *(i. e. be as ready to do kind offices to others, as if ye were subject to them;* see note on Phil. ii. 3.) and [6] be clothed with humility: for God resisteth the proud, and giveth grace unto the humble.

6. [7] Humble yourselves therefore, under the mighty hand of God *(now coming upon you,* iv. 17.) that he may exalt you in due time:

7. Casting all your care upon him, *(and committing yourselves to the conduct of his all-wise providence,* iv. 19.) for he careth for you.

8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; *(and by his persecutions tempt to an apostacy from the faith,* 1 Thess. iii. 5. Rev. ii. 10.)

9. Whom resist steadfast in the faith, knowing that the same afflictions *(which ye now endure)* are accomplished in your *(Christian)* brethren that are in the world. (See James iv. 7.)

10. But *(and)* the God of all grace, who hath called us to his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect *(in patience),* stablish, strengthen, settle you.

11. To him be glory and dominion for ever and ever. Amen.

12. By Silvanus a faithful brother unto you, ([8] as I suppose,) I have written briefly, exhorting, and testifying that this is the true grace of God in which ye *(now)* stand.

13. The church that is at *(Rome, figuratively called)* [9] Babylon, elected together with you, saluteth you; and so doth Marcus my son, *(i. e. who as a son with his father hath served me in the gospel,* Phil. ii. 22.)

14. Greet ye one another with a kiss of charity. Peace be with all that are in Christ Jesus. Amen.

ANNOTATIONS ON CHAP. V.

[1] Ver. 1. ΠΡΕΣΒΥΤΕ'ΡΟΥΣ τοὺς ἐν ὑμῖν, *The elders that are among you.*] That is, the bishops, saith Dr. Hammond, here, and wheresoever the word occurs in the New Testament; for the order of presbyters was not yet in being, but only afterward appointed by St. John: for that the apostle is here speaking of elders, not by age, but office, appeareth by his exhortation directed to them, *to feed the flock committed to their charge,* (ver. 2.) But this notion seems not well consistent with what others have discoursed upon this subject; for,

First, They who make the bishop, priest, or elder, and deacon, to be appointed, as answering to the high-priest, the priest, and Levites, must suppose that all these three orders were at first appointed, especially in the church of Jerusalem, as being derived from their platform. And so must all those learned men, who say the church was modelled after the manner of the Jewish synagogue; for as to that, the parallel must run between the chief of the synagogue, the elders, and their ministerial officers, and the bishops, priests, or elders, and the deacons: and if the middle order had been wanting so long as is supposed, the government of the church would not have been formed after that platform; which, as Epiphanius * and the Jews inform us, had these several offices in it. The same may be said of those who make the elders or presbyters to be answerable to the seventy, appointed by Christ as inferior officers under the apostles, and make this an argument of an inequality betwixt bishops and presbyters, established in the church of Christ.

Secondly, Hence it must necessarily follow, that not only in the times, but even in the writings of the apostles, the names of the presbyters and bishops were so far confounded, that a presbyter, in their style, did always signify one that was properly a bishop; which yet the learned Bishop Pearson † seems not to allow.

* Ἀρχισυναγωγῶν, καὶ πρεσβυτέρων, καὶ Ἀζανιτῶν τῶν παρ' αὐτοῖς διακόνων. Hær. xxx. §. 11.

† Vind. lib. ii. cap. 12.

Thirdly, This seems to make the work and office of a bishop too great to be discharged by a single person, especially in such great churches as that of Jerusalem, where there were many myriads of believing Jews. (Acts xxi. 20.) For it was his office, saith that reverend person, to be the teacher of the whole flock committed to him: Acts xx. 28. *Ye that are bishops of the several churches of Asia, look to the churches committed to your trust, to rule and order all the faithful Christians under you;* so the paraphrase. See the paraphrase and note on Heb. xiii. 7. 17. where he saith, *That to teach, exhort, and confirm and impose hands, were all the bishop's office in Judea.* He was to exercise the whole discipline of the church, by hearing *all the ecclesiastical causes, inflicting censures, and receiving penitents;* (see the paraphrase and note on Titus iii. 10.) he was to take the principal care of the poor, *to receive, and distribute to them the church's stock;* so here: the supreme trust and charge of that, saith he, *being always reserved to the apostles and bishops of the church;* (note on 1 Cor. xii. 28.) he was to visit the sick, and pray with them; *that being* (saith he) *one branch of the office of bishops:* (note on James v. 14.) and how one bishop could perform all this to a church consisting of many myriads of persons, it is not easy to conceive. I therefore think it better to admit of the ordinary acceptation of the word *presbyter* here; that is, to think they also may be included in the term.

[2] Κοινωνὸς δόξης, *And also a partaker of the glory which shall be revealed.*] *i. e.* Saith one, present at the discourse, concerning the glory that should be consequent to his death, the remarkable destruction of his crucifiers, and the deliverance of his faithful disciples. But, first, it is certain, that the Scripture mentions nothing of any such discourse; but only, that *Moses and Elias then spake of his decease which he was to accomplish at Jerusalem.* (Luke ix. 31.) And though Peter was then present, he heard not a word of that discourse; being then *fast asleep,* (ver. 32.) This glory therefore is doubtless the glory which we shall enjoy at the resurrection, or the redemption of our bodies from corruption; (Rom. viii. 18. 23.) styled *the glory of God,* Rom. v. 2. *the glory we shall enjoy when Christ appears,* Colos. iii. 4. *when our vile bodies shall be made like unto Christ's glorious body,* Phil. iii. 21. and shall *be raised up in glory,* 1 Cor. xv. 43. *eternal glory,* 1 Pet. v. 10. this being that we shall enjoy at the revelation of Christ Jesus, ver. 4. i. 7. 13. iv. 13. of this St. Peter was partaker then in the promise, and in the earnest of it, the first-fruits of the Spirit.

[3] Ver. 2. *Not by constraint, but willingly;* Μὴ ἀναγκαστῶς ἀλλ' ἑκουσίως.] Not as it were constrained to it by the dread of what ye may suffer, the woe impendent if ye do not perform this office; but voluntarily, and as a free-will-offering to that God who hath loved you so much, and from a ready mind to serve the interests of souls; as in those words of St. Paul, Ἀνάγκη, *a necessity is laid upon me, and woe unto me, if I preach not the gospel; but if,* ἑκὼν, *willingly I do this, I have a reward.* (1 Cor. ix. 16, 17.)

[4] Μηδὲ αἰσχροκερδῶς, *Not for filthy lucre.*] As did the false apostles and Judaizers, *teaching things they ought not, for filthy lucre's sake,* Tit. i. 11. *thinking gain godliness,* 1 Tim. vi. 5.

[5] Ver. 3. Μηδὲ ὡς κατακυριεύοντες τῶν κλήρων, *Not as lords over God's heritage:*] Or, as it might be rendered, *of the possessions of the church.* It was the custom then of many, to sell their heritages, and give the money to the governors and bishops of the church, to be distributed to the use of poor Christians; and these inheritances and moneys were styled κλῆροι, both the Scriptures, and the best Greek authors, using it for a patrimony or heritage obtained by lot, as the inheritance of the Jews was; (Josh. xii. 8.) whence the word κλῆρος is so often used in this sense through the books of Joshua and Judges. And so the bishops, to whose hands it was committed, are here required not to act as if they were lords, but only as stewards of it: and so as to be examples (to others) of freedom from avarice, and diligence in relieving the poor, sick, and needy. But seeing what is here κλῆρος, is in the same sentence styled τὸ ποίμνιον, the flock of God, the common interpretation of the word for heritage seems to be established by this latter word.

[6] Ver. 5. Ἐγκομβώσασθε, *Be ye clothed with humility.*] The word hath two significations; it signifies a frock put over the rest of our clothes, and so imports, that this humility should be visible in us, above all other Christian virtues, in our whole conversation, our words, and actions. Secondly, It signifies a belt which girts about our garments, and so imports we should tie it fast unto us, and have those considerations always fixed upon our spirits, which may still keep us in an humble frame of soul.

[7] Ver. 6. Ταπεινώθητε.] *i. e.* Submit with patience to the chastisements sent by his powerful hand upon you; that being truly sensible of the Divine displeasure, being afflicted, and mourning for those sins which brought these evils down upon you, and turning unto him that smites you, he may draw nigh to you, and in due season work for you a deliverance from this afflicted state. See this in the place parallel to this, James iv. 7. 10.

[8] Ver. 12. Ὡς νομίζω, *As I suppose.*] From these and many like expressions used in the Epistles of the apostles, it is evident, that the Divine afflatus, by which the Holy Ghost assisted them to write, did not dictate the very words, but only presided over them to preserve them from error in writing, seeing the Holy Ghost could not say, *As I suppose;* nor could St. Peter have used this phrase, if the Divine illumination had influenced and instructed him in this matter.

[9] Ver. 13. Ἡ ἐν Βαβυλῶνι, *The church in Babylon.*] That Babylon is figuratively here put for Rome, is an opinion so early delivered by Papias,* and which afterward so generally obtained, (as we learn from Eusebius, St. Jerome,† and Œcumenius, on this place,) that I subscribe to the note at the end of this Epistle, that ἐγράφη ἀπὸ Ῥώμης, *it was written from Rome,* styled also Babylon by the author‡ to the Revelation, chap. xvii. xviii. For the apostle must, at the writing of it, be at Rome, figuratively, or at some city properly called Babylon: now, as it is uncertain whether St. Peter ever was at Babylon in Chaldea, or in Egypt, and improbable that he ever made any considerable stay there; so is it very improbable he should do it so near his end. At Rome and Antioch, where he confessedly resided, church-history is copious in giving an account of his successors in those sees: but who can shew any thing of this

* Apud Euseb. Hist. Eccl. lib. ii. cap. 15.

† Verbo Marcus et in Isaiam, cap. 47. F. 77. B.

‡ "Ea quæ dicuntur Apoc. 18. de 'Babylone quæ est apud Romanos,' intelligenda sunt juxta veterum ecclesiæ doctorum sententiam." Andr. Cæsar in Apoc. cap. 55.

nature, with reference to either of these Babylons? As to the reason why Rome is covertly thus represented by the name of Babylon, I cannot think, with Œcumenius, it was so styled, *διὰ τὸ ἐπιφανὲς, because advanced to as great eminency* as Babylon ever had been; for then why should St. Peter have disguised the matter? I rather think it was so styled, either because it did resemble that city in its idolatries, and opposition to the church of God; or because it was to be destroyed for ever, as the prophets had foretold of Babylon; which, though the primitive Christians* did believe, it was their wisdom to conceal. Thus St. Jerome* saith, That the prophet Jeremiah covertly spake of Babylon, under the name of *Sesack*, that he might not incense the Babylonians against him, who besieged Jerusalem; and that the apostle speaks of the Roman empire under the name of *τὸ κατέχον, that which letteth*, that he might not provoke them to persecute the Christians for speaking of the Roman empire, which was by them esteemed *imperium sine fine*, † or *eternal*.

THE

SECOND EPISTLE GENERAL OF ST. PETER.

WITH ANNOTATIONS.

PREFACE.

ΠΕ'ΤΡΟΥ *τοῦ ἀποστόλου ἐπιστολὴ καθολικὴ δευτέρα, The second catholic epistle of St. Peter.*] That this Epistle also was written by the apostle Peter, is evident beyond all exception: (1.) From the inscription of it, in which the writer styles himself, Simon Peter, *a servant and apostle of Jesus Christ;* there being no other apostle of that name. Moreover, of this apostle it is particularly noted in the Scripture, that he was *Σίμων ὁ λεγόμενος Πέτρος, Simon called Peter*, Matt. iv. 18. and x. 2. *Σίμων ὁ ἐπικαλούμενος Πέτρος, Simon which was surnamed Peter*, Acts x. 18. xi. 13. He is styled Simon Peter once by St. Luke, v. 8. and by St. John the evangelist seventeen times, i. 41. vi. 8. 68. xiii. 6. 9. 24. 36. xviii. 10. 15. 25. xx. 2. 6. xxi. 2, 3. 7. 11. 15. Whereas Simeon bishop of Jerusalem, to whom Grotius ascribes the writing of this Epistle, was neither Peter, nor apostle. (2.) From a concurrence of circumstances in it relating to St. Peter and no other; as, first, when he says, *He shortly must put off this tabernacle, even as our Lord Jesus Christ had shewed him*, i. 14. This well agrees to Simon Peter, to whom our Lord signified *what death he should die*, John xxi. 18, 19. And that this death should befal him before his coming to the destruction of Jerusalem, ver. 22. which was then at hand when St. Peter writ this, see note on 1 Pet. iv. 7. Secondly, He adds, That he was *with him in the holy mount*, when our Lord Jesus was transfigured, and was an *eye-witness of his majesty*, and heard these words, *This is my beloved Son, in whom I am well-pleased*, 2 Pet. i. 16—18. which he could hear only then, no such words being spoken, John xii. 28. to which Grotius would refer this passage. Now at our Lord's transfiguration, besides St. Peter, were only present the two sons of Zebedee, James and John, neither of which was ever thought to be the author of this Epistle. Thirdly, This also may be gathered from these words, iii. 1, 2. *This Second Epistle, beloved, I write unto you; in which I stir up your sincere minds, by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour.* Whence it is manifest, 1st, that this Epistle was writ by an apostle, and therefore not by Simeon bishop of Jerusalem. Secondly, That this was writ by an apostle, who had before directed an Epistle to the same persons. Now though some of the ancients doubted whether this Second Epistle were canonical; yet they all owned,‡ that it bore his name, and was ascribed to him, and never, that we find, was ascribed to any other apostle: we therefore have just reason to conclude, according to the title of it, that it was also the Epistle of Simon Peter the apostle of our Lord, to whom both these Epistles expressly are ascribed by Origen;§ who also adds, that *Paul is called his brother, by Peter the apostle*, which he is only in this Epistle. Being therefore written by an apostle assisted by the *Holy Ghost sent down from heaven*, 1 Pet. i. 12. we cannot doubt of the authority of this Epistle: for whereas Grotius, to avoid the strength of this argument, imagines that this chapter contains a Second Epistle; and that the First Epistle referred to, ended at the close of the second chapter of that which is now called the Second Epistle; he not only doth this without all authority of any ancient versions or authors to countenance his opinion,

* "Sic et Babylon apud Johannem R. urbis figuram portat; proinde et magnæ et regno superbæ et suorum debellatricis." Ter. contra Judæos, cap. 9. p. 193. et contra Marcion. lib. iii. cap. 13.

* In Jerem. p. 145. A.

† Dempst. p. 8.

‡ *Τὴν δὲ φερομένην, αὐτοῦ δευτέραν.* Euseb. Hist. Eccl. lib. iii. cap. 3. *Ἀλλὰ τὰ μὲν ὀνομαζόμενα Πέτρου.* Ibid.

§ "Petros duabus epistolarum suarum personat tubis." Hom. vii. in Josh. F. 156. *Γεγραπται δὲ Πέτρου τοῦ ἀποστόλου γεγραμμένον μετὰ τὴν σοφίαν, φησὶν, τὴν δεδομένην τῷ ἀδελφῷ μου Παύλῳ,* 2 Pet. iii. 15. contra Marcion. p. 58. Vide Firmilianum apud Cyprian. Ep. 75. ed. Ox. p. 220. et Concil. Laod. Can. 59.

but against the frame and the contexture of epistles, which usually begin with an inscription, which is not to be found in the third chapter.

As for the time when this Epistle was indited, I lay down this as certain, against Grotius, from what hath been discoursed already, that it could not be written after the destruction of Jerusalem: for St. Peter here saith, That he was *shortly to put off his tabernacle,* or, to die; whereas he was actually dead in the fourteenth year of Nero, that is, three years before the destruction of Jerusalem by Titus. But that it was written but a little before his death, may justly be concluded from this declaration, that *he knew,* either by revelation, or by our Lord's discourse, *that the time of his death was suddenly to follow,** or was nigh at hand.

Of the persons to whom it was written, we are assured also from these words, *This Second Epistle, beloved, I write unto you;* they being a demonstration, that it was written to the very same persons to whom the first had been directed, *viz.* to the converted Jews, dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia, 1 Pet. i. 1.

And, lastly, as for the occasion of his writing, that plainly seems to have been double. 1. To arm the Jews converted, against the fiery trial which was then come upon them; and against that apostacy from the faith, that *turning away from the holy commandment,* ii. 21. that *falling from their own steadfastness,* iii. 17. to which they of that nation were so prone. And evident it is, that the chief design of the Epistle to the Hebrews was to put a stop to it: and many passages in all the catholic Epistles, not excepting the Second and Third Epistles of St. John, are evidently writ for the same purpose; and to warn them of, and to preserve them from, the destructive doctrines of those Jewish solifidians, who held it unnecessary to *add unto their faith, virtue.* 2. To arm them against those impure Nicolaitans and Simonians, who *turned the grace of God into lasciviousness:* of whom see the notes on the second chapter. And, 3. Against those scoffers at the promise of Christ's coming, as it were a promise which never would be verified,

But then I am constrained to dissent from the opinion of the reverend and judicious Dr. Hammond and Dr. Lightfoot, who conceive, that the apostle doth not discourse of our Lord's coming to the general judgment, in his third chapter, but only of his coming to execute his judgments on the Jews, by the destruction of Jerusalem. For not to insist upon this consideration, that this opinion is wholly new, and contrary to the judgment of all the ancients who own this Epistle, and have occasion to make mention of these words, they all agreeing in this (with Œcumenius) that the apostle speaketh, ἐπὶ συντελείᾳ τοῦ αἰῶνος, *of the end of the world;* it is extremely evident,

1. From these very words, iii. 7. *But the heavens and earth which now are, by the same word are kept in store, reserved to fire against the day of judgment, and perdition of ungodly men.* And, ver. 10. *But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up.* To interpret all these words, only of the destruction of Jerusalem, is to turn them into metaphor and allegory; whereas St. Peter plainly says, that as the old world was destroyed by water, so shall the world that now is be destroyed by fire. "Here then (as one says truly) is no room for allegories, or allegorical expositions; for, as the heavens and earth were destroyed by water, so are they to be destroyed by fire: and if in the first place you understand the natural material world, you must also understand it in the second; they are both allegories, or neither."

2. Were the apostle speaking of the destruction of Jerusalem, which happened thirty-seven years after the death of Christ, and was, according to our Lord's prediction, to fall out whilst some of them whom he spake to were yet living, what need was there of saying, *One day with the Lord is as a thousand years,* &c. when he was speaking, it seems, of that which he knew was to happen before four years were expired? And, lastly, the solemn exhortation, *Seeing then all these things shall be dissolved, what manner of persons ought we to be, in all holy conversations and godlinesses, looking for and hastening to the coming of our Lord and Saviour Jesus Christ, that we may be found of him without spot and blameless?* this, I say, sounds too high for the destruction of Jerusalem, in which they of Pontus and Galatia could not be much concerned; but it is an exhortation very proper for those who had the lively idea of the conflagration of the world, and the tremendous judgment and *perdition of ungodly men,* then set before them.

There is, I confess, a middle opinion betwixt both these, which interprets the words of St. Peter, in the third chapter, of the judgment of the great whore, or the antichristian church, mentioned Rev. xvii. 1. after which is to follow the new heaven and new earth, promised to the Jews, and to be accomplished in the calling of them to the Christian faith, and the flowing-in of all nations to them. Concerning which, note,

First, That the judgment, according to the predictions both of the prophets in the Old and of St. John in the New Testament, is to be executed upon her by fire. So, Dan. vii. 11. *The beast was slain, and his body destroyed, and given to the burning flame:* and, ver. 26. *The judgment shall sit, and they shall take away his dominion, to consume and to destroy it to the end.* Accordingly, in the judgment of the whore, *She shall be utterly burnt with fire; for strong is the Lord that judgeth her,* Rev. xviii. 8—10.

Note, secondly, that it is usual with the prophets to represent God's judgments on the enemies of his church and people, by the tragical expressions of *burning up the earth, dissolving the heavens.* Thus of the destruction of Babylon, which name was writ upon the forehead of the great whore, God speaks thus: *Behold, the day of the Lord cometh, cruel, and with fierce wrath, to lay the land desolate: for the stars of heaven and the constellations shall not give their light: and the sun shall be darkened in his going forth, and the moon shall not give her light; and I will make the heavens to shake* (or, move away), *and the earth shall remove out of its place,* Isa. xiii. 9, 10. 13. The indignation of the Lord against the Idumeans is represented in these dreadful words:* *The mountains shall be melted with their blood, and all the host of heaven shall be dissolved, and the*

* Ταχινή ἐστιν, 2 Pet. i. 14.

* Τακήσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν, καὶ πᾶσα στρατιὰ αὐτῶν ἀποῤῥεύσει. Isa. xxxiv. 3, 4.

heavens shall be rolled together as a scroll, and all their host shall fall down as a leaf falleth from the vine, and as a falling fig from the fig-tree. Of the destruction of Sennacherib and his people, God speaketh thus: *The heavens shall vanish away like smoke; the earth shall wax old like a garment, and they that dwell therein shall die in like manner,* Isa. li. 6. (See Deut. xxxii. 22. Jer. iv. 23, 24. Joel ii. 30. iii. 15.) Here then we see all the expressions used in the third chapter of St. Peter used also by the prophets, when they speak of the desolation of a nation and people, and especially of the enemies of the church: which is sufficient to evince, that the apostle, being himself a Jew, and writing to those Jews who were accustomed to these expressions, might thus set forth the great destruction of the beast, mentioned Rev. xvii. xviii. and by the *new heavens and new earth,* that glorious state of the church, which was to ensue by the conversion of the Jewish nation, and the flowing-in of all nations to them.

CHAP. I.

1. SIMON Peter, a servant and apostle of Jesus Christ, *(writing)* to them that have obtained like precious faith with us [1] through the righteousness of God *(by faith,* Rom. i. 17.) and *(the sufferings of)* our Saviour Jesus Christ:

2. *(Wisheth that)* grace, and peace, *(may)* be multiplied to you through the knowledge of God, and of Jesus *(Christ)* our Lord,

3. According as *(it hath been with us already, for)* his Divine power hath given to us all things that pertain to life and godliness *(or, to the life of godliness),* through the knowledge of him that hath called us to (Gr. *by)* [2] glory and virtue:

4. [3] Whereby are given to us exceeding great and precious promises: that by these ye might be [4] partakers of the Divine nature, having escaped the corruption which is in the world through lust.

5. [5] And besides this (Gr. Καὶ αὐτὸ τοῦτο, *And for this cause),* giving all diligence, add to your faith virtue *(or courage in the profession of it, and sincerity in the practice of those things this faith requires);* and to virtue *(an exact)* knowledge *(of your duty);*

6. And to knowledge temperance *(in carefully abstaining from those sensual affections and disorderly passions which obstruct the performance of your duty);* and to temperance patience *(under all the sufferings which may affright you from it);* and to patience godliness *(that fear of God which will restrain you from sin; that love of him which will constrain you to your duty; that conformity of will, which will cause your mind to approve of, your heart to affect and choose what is according to his will, and your whole man to be exercising itself to godliness);*

7. And to godliness brotherly-kindness *(i. e. fervent love to Christians, as being children of our heavenly Father, and fellow-members of Christ's body);* and to brotherly-kindness charity *(to all men, as proceeding from the same stock, having the same nature, and being subject to the same necessities).*

8. For if these things be in you, and abound, they make you that ye shall neither be [6] barren (Gr. *slothful)* nor unfruitful in the knowledge of our Lord Jesus Christ.

9. But *(on the other hand)* he that lacketh these things is [7] blind, and cannot see far off, and hath forgotten that he was purged from his old sins *(by that baptism in which he, being washed from the guilt of them, engaged to die to sin,* Rom. vi. 4.)

10. Wherefore *(being called to this faith)* the rather, brethren, give diligence (Gr. *give the more diligence by practising these things)* [8] to make your calling and election sure *(i. e. to secure to yourselves the blessings of Christianity, to which God hath called you, and for which end he hath chosen you to be his people):* for if ye do these things, ye shall never fall *(or, miscarry eternally):*

11. For so an entrance shall be ministered to you abundantly [9] into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12. Wherefore I will not be negligent to put you always [10] in remembrance of these things, though ye know them *(before),* and be established in the present truth *(viz. that the practice of these Christian virtues is necessary to the making your calling and election sure, and to your entrance into Christ's heavenly kingdom).*

13. Yea, I think it meet, as long as I am in this tabernacle *(of the body),* to stir you up *(to the performance of your duty)* by putting you *(still)* in remembrance *(of these things).*

14. Knowing that shortly I must put off this my tabernacle *(by martyrdom),* even as our Lord Jesus Christ [11] hath shewed me, (John xxi. 20.)

15. Moreover, I will endeavour *(by leaving these Epistles, designed for that end,)* that ye may be able after my decease [12] to have these things always in remembrance.

16. For we have not followed cunningly devised fables, when we made known to you the power *(given to our Lord Christ over all flesh, that he might give eternal life to them that believe,* John xvii. 2.) and *(the)* coming of our Lord Jesus Christ *(to crown them with glory),* but were eyewitnesses of his majesty.

17. For he received from God the Father honour and glory, when there came such a voice to him from the [13] excellent glory, This is my beloved Son, in whom I am well pleased.

18. And this voice which came from heaven we heard, when we were with him in the holy mount.

19. We have also [14] a more sure word of prophecy; whereunto ye do well that ye take heed, as to a light that shineth in a dark place, until the day dawn, and the [15] day-star arise in your hearts;

20. Knowing this first *(as the foundation of all you learn from the prophetic writings),* [16] that no prophecy of the Scripture is of any private interpretation (Gr. *of their own incitation, motion, or the suggestion of their own private spirits).*

21. For prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. Ἐν δικαιοσύνῃ τοῦ Θεοῦ, *By the righteousness of God.*] That this phrase signifies our justification through faith in the death and sufferings of Christ, the meritorious cause of it, see the note on Rom. i. 17 Or, since the He-

brew word *tzedakah* in the Old, and the Greek δικαιοσύνη, both in the Old and New Testament, do often signify kindness and mercy, it may here also bear that sense.

[2] Ver. 3. Διὰ δόξης καὶ ἀρετῆς, *By glory and virtue.*] *i. e.* Who hath called us with a glorious calling, as being attended with the glorious effusion of the Holy Ghost; by reason of which, the revelation of the gospel is said to be ἐν δόξῃ, or διὰ δόξης, *in* or *with glory;* (2 Cor. iii. 7. 11.) and shewed his power, might, and virtue, by the miraculous operations with which it was confirmed. For though Mr. Le Clerc is positive, that ἀρετὴ no where signifies δύναμις, *power;* yet in Hesychius we read thus, ἀρετὴ, θεία δύναμις, *virtue,* i. e. Divine power, ἡ κατὰ πόλεμον δύναμις, strength for war, fortitude, dexterity in wrestling.

[3] Ver. 4. Δι' ὧν, *By which.*] If the reading of other manuscripts, δι' ὃν, obtain, the sense runs plain and easy, thus, *By whom,* thus *calling you,* are *given great* and *precious* promises, Christ having *brought life and immortality to light,* (2 Tim. i. 10.) and established the new covenant in *better promises.* (Heb. viii. 6.) But if we retain the common reading δι' ὧν, *by which,* the sense seems to run thus; 'By which two, the effusion of the Holy Ghost upon us, as the earnest of them, and his miraculous operations, as the confirmation of them and of that gospel which contains them, *are given to us great and precious promises;*' or rather, 'By which God, and our Lord Jesus Christ, mentioned ver. 1. and ver. 3. are given *great and precious promises,* they being the promises made by God the Father, (2 Cor. vii. 1.) and by the Son, (1 John ii. 25.) and confirmed to us in and through Christ Jesus.' (2 Cor. i. 20, 21.)

[4] Θείας φύσεως κοινωνοὶ, *Partakers of the Divine nature.*] Both Philo* and Josephus represent them who had the gift of prophecy as having τὴν ψυχὴν θειάζουσαν, *a soul inspired by the Deity,* and, by the Holy Spirit dwelling in them, made Divine. Thus Josephus† saith of one Papius, renowned for his wisdom and foreknowledge of things to come, that he did, θείας μετασχηκέναι φύσεως, *partake of the Divine nature.*

[5] Ver. 5. Καὶ αὐτὸ τοῦτο, *And for this cause.*] Or, as other manuscripts read, Καὶ αὐτοὶ, *So ye.* Esthius here probably conjectures, that the sense hitherto is pendent, thus: As ye have received from the gift of God, all things necessary to life and godliness, *so do ye add,* or, *for this cause* add to your faith, virtue, &c.

[6] Ver. 8. Οὐκ ἀργοὺς, *Ye will not be slothful,*] Or *negligent,* in the concerns of God's glory and your soul's welfare; for sloth proceeds from want of faith, or courage, or love: nor *unfruitful, i. e.* unprofitable to others; for that proceeds from want of brotherly kindness, or charity.

[7] Ver. 9. Τυφλός ἐστι, *He is blind.*] For want of knowledge, and blinded by his passions and sensual affections, and cannot see to the end and design of Christianity, and the rewards of faith and patience; nor considers he the obligations which lie upon him to *depart from iniquity.* The word μυωπάζων following, is by our translators rendered *one that cannot see afar off;* agreeably to these words of Aristotle, They are said, μυωπάζειν, who from their birth are, τὰ μὲν ἐγγὺς βλέποντες, τὰ δὲ ἐξ ἀποστάσεως οὐχ ὁρῶντες, *men who can only see things near, not those that are remote;* and it is ordinary to say, that such a one is blind, as being comparatively so, and to many things: and to this sense the following words, *they cannot look back* to their purgation of old, seem to lead; though the great Bochart saith, the word here signifies *to close the eyes against the light.* (Hieroz. lib. i. cap. 4. p. 31, 32.)

[8] Ver. 10. Βεβαίαν ὑμῶν κλῆσιν ποιεῖσθαι, *To make your calling and election sure.*] Many manuscripts, and many of the ancients, add, διὰ τῶν καλῶν ἔργων, *by good works:* and this the text seems to require; for it immediately follows, *if ye do these things, ye shall never fall;* plainly declaring, that the *making of their calling and election sure* depended on the doing those works of virtue, temperance, patience, godliness, brotherly kindness, and charity (mentioned before), and so was only a conditional election, upon their perseverance in a life of holiness. And from the following words, *he that doth these things shall never fall,* it plainly seems to follow, that even the elect, by their neglect to do these things, may fail of an entrance into this heavenly kingdom.

[9] Ver. 11. Εἰς τὴν αἰώνιον βασιλείαν, *Into the everlasting kingdom.*] As ζωὴ αἰώνιος is *everlasting life,* Luke x. 25. αἰώνιος κληρονομία, *an everlasting inheritance,* Heb. ix. 15. αἰώνιοι σκηναὶ, *everlasting tabernacles,* Luke xvi. 9. οἰκία αἰώνιος, *an everlasting house,* 2 Cor. v. 1. δόξα αἰώνιος, *everlasting glory,* 2 Tim. ii. 10. σωτηρία αἰώνιος, *everlasting salvation,* Heb. v. 9.; so αἰώνιος βασιλεία is doubtless the *everlasting kingdom* prepared for Christ's faithful servants, and not his vindictive kingdom over the Jews; nor yet the kingdom of saints, mentioned by Daniel, as never to give place to any other kingdom, they to whom the apostle writ, being to die long before the coming of that kingdom.

[10] Ver. 13. Ἐν ὑπομνήσει, *In remembrance.*] For could we be established in the belief of heavenly things, and have them still in remembrance, we should not flag in the performance of our duty. Moreover, from these verses, and from chap. iii. it seems reasonable to conceive, that they, who were so concerned to write those things the Christians had *already heard,* and *in which they were established,* would not neglect to write whatever else was necessary to be known to salvation.

[11] Ver. 14. Ἐδήλωσέ μοι, *Hath shewed me.*] Declaring to him, in a vision, say Hegesippus* and St. Ambrose,† that he must go again to Rome, to be crucified. Thus St. Polycarp,‡ in a vision, saw his pillow, or nightcap, burning with fire, a little before he was consumed by the flames: and St. Cyprian, by a vision, was admonished of his death, and of the kind of martyrdom he was to suffer. (Pontius in Vita Cypr. ed. Ox. p. 7.)

[12] Ver. 15. Τὴν τούτων μνήμην ποιεῖσθαι, *To make a remembrance of these things.*] St. Peter therefore was not of the opinion, that oral tradition was a better way than writing, to preserve the memory of these things; and that without writing they might be able so to do. Accordingly Ignatius,§ advising the churches to stand fast in the traditions of the apostles, thought it necessary, "for the greater security, to commit them to writing." For, saith Origen,‖

* Phil. de Mut. Nom. p. 824. † Contra Appion. p. 1052.

* Hegesip. de Excid. Hieros. lib. iii. cap. 2. † Ambros. Ep. 33.

‡ Προσευχόμενος ἐν ὀπτασίᾳ γέγονε, καὶ εἶδεν προσκεφάλαιον αὐτοῦ ὑπὸ πυρὸς κατακαιόμενον. Martyr. §. 5.

§ Ὑπὲρ ἀσφαλείας καὶ ἐγγράφοις ἤδη μαρτυρούμενα διατυποῦσθαι ἀναγκαῖον ἡγεῖτο. Apud Euseb. Hist. Eccl. lib. iii. cap. 35.

‖ Τὰ γὰρ ἀγράφως λεγόμενα παύεται μετ' ὀλίγον οὐκ ἔχοντα ἀπόδειξιν. Dial. contra Marcion. p. 59.

"That which is delivered only by mouth, quickly vanisheth, as having no certainty."

[13] Ver. 17. Ὑπὸ τῆς μεγαλοπρεποῦς δόξης, *From the magnificent glory.*] Some considering, that in all the three evangelists, the transfiguration of our Lord is mentioned, after he had spoken of the coming of the Son of man in glory, or in the glory of the Father, think this transfiguration was an image of that glorious kingdom he was to erect at the calling of the Jews; and that St. Peter here refers to this, when he saith, *We made known to you the power, and coming,* or the illustrious coming, *of our Lord Jesus Christ;* whence Moses and Elias are here seen with him in glory, and, according to some manuscripts, are said to speak of the δόξα, i. e. *his glory,* which was to be hereafter in Jerusalem. But that glory being not yet come, to what purpose should the apostle write to them of that age, to give all diligence to obtain an entrance into that kingdom? Or why doth he so generally promise an entrance into it, to them who were to die so long before, and were not at all, unless they died martyrs, to enter into it? Nor was it to be an everlasting, but only a millenary kingdom. Wherefore, for explication of the words, observe, concerning the transfiguration of our Lord, first, that when he was transfigured, his *face did shine as the sun, and his garments were splendent.* (Matt. xvii. 2.) And this, saith Nazianzen, God did, τὸ μέλλον μυσταγωγῶν, *shewing what he was to be hereafter;* and as an introduction to that glory in which he was to shine at *the right hand of Majesty in the heavens:* for, *to shine as the sun,* is a phrase expressing something belonging to *celestial Majesty,* Matt. xiii. 43. the white and splendid garments being also proper to kings and the royal ministers of the heavenly court, Rev. iii. 4. And hence, when Christ is represented as *the first-born from the dead,* and *the prince of the kings of the earth,* to whom power and glory belonged, he appears in splendour, as the sun shining in his power, Rev. i. 14, 15. And this is the majesty of Christ, of which St. Peter, James, and John, were eye-witnesses on the mount.

Secondly, Of the testimony given to him, observe, (1.) that it was, *This is my beloved Son; i. e.* This is he who is *heir of all things,* Heb. i. 2. and is *sat down at the right hand of Majesty and glory,* ver. 3. And therefore this is made a proof of our Lord's resurrection and exaltation to the highest glory, that the Father said to him, *Thou art my Son, this day have I begotten thee.* (Acts xiii. 33. Heb. i. 5. v. 5.) This is he to whom the Father hath given *to have life himself,* (John v. 26.) and so to raise the dead, (ver. 24.) and *give eternal life to them.* (John xvii. 1, 2.) Now all this being comprehended in this testimony, shews the truth of what St. Peter said he had declared to them. Note, (2.) that this voice was given *from the magnificent glory,* or bright cloud, which then appeared, and was the constant symbol of the Divine presence; (see note on Phil. ii. 6.) and so assured them, this testimony was given by the God of truth. Note, (3.) that this testimony is delivered in the very words spoken of that Prophet which should come after Moses, *viz. A Prophet will the Lord your God raise unto you, like to me, to him shall ye hearken;* (Deut. xviii. 15.) and so assured them, that this *beloved Son* was that prophet of whom Moses spake. Note (lastly), that these words were directed, not to Christ, but to those that attended him, and bade them observe, that God the Father here owned him as his *only Son* in whom he is *well-pleased,* and as the *only Prophet* whom they ought to hearken to.

[14] Ver. 19. Βεβαιότερον τὸν προφητικὸν λόγον, *A more sure word of prophecy.*] This is spoken in comparison of the apostle's testimony of what he heard; which to the Jews was not so certain and convincing, as was the record of their own prophets: whence the apostles, both in disputing with the unbelieving Jews, and writing to the believers among them, confirm their doctrines from the writings of the Old Testament.

[15] Καὶ φωσφόρος ἀνατείλῃ, &c. *And the day-star arise in your hearts.*] Some (considering that Balaam prophesies of the Messiah, as a *star* that was to *come out of Jacob;* by which *star,* say the three Targums, Bereschith Rabba, R. Moses Haddarson, and R. Isaac, is meant the Messiah, *compared to a star, because of the splendour of his dominion and kingdom,* and who is styled by St. John, ὁ ἀστὴρ λαμπρὸς, ὁ ὀρθρινὸς, *the bright and morning star,* (Rev. xxii. 16.) refer this to Christ's second coming to convert the Jews, and set up the kingdom of the saints, (Dan. vii. 27.) saying, that the apostle compares the intermediate time in which antichrist was to reign, to the *night* and *darkness,* according as the Scripture useth to express the times of *ignorance* and *idolatry;* (Eph. v. 8. 1 Thess. v. 4. see note on Rom. xiii. 12.) and the time of Christ's advent to call all Israel, and to bring in with them the *fulness of the gentiles,* to the light dissipating that darkness; and doth here bid the Jewish nation to attend to the prophecies in the Old Testament, touching this glorious time, till it should be accomplished upon them. But the apostle writes not here to the unbelieving Jews, who are to be the only subjects of that calling, but to *them who had obtained like precious faith* with him. Moreover, that the time from writing this Epistle, to the conversion of the Jews, which is not yet accomplished, should be accounted as *darkness,* or a time in which the light, or day, appeared not, seems not suitable to that expression of St. Paul, *The night is far spent, and the day is at hand:* (see note on Rom. xiii. 12.) nor could he bid those of that age to expect, till that *day-star* should arise in their hearts, which to this very day is not yet risen. It therefore seems plain to me from these words, though Dr. Hammond and others would interpret them to another sense, that the apostle speaketh this concerning some other light that was to enlighten and affect their hearts, and give them full assurance, that our Jesus was the Son of God, the Prophet God had sent into the world. Now this was done by the internal gifts and illuminations of the Holy Spirit vouchsafed to believers; by which, saith the apostle Paul, *The testimony of Christ,* or which the apostles gave of him, ἐβεβαιώθη ἐν ὑμῖν, *was confirmed in* or *upon them:* (1 Cor. i. 6.) by which God did βεβαιοῦν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν, *confirm both the apostles and those that believed in the faith of Christ.* (2 Cor. i. 21, 22. v. 5.) So that the import of the words seems to be this; Till ye yourselves have those prophetic gifts, by which ye may be able, from what ye find in yourselves, to know by the Spirit, that *Jesus is the Christ, the Son of God,* (1 Cor. xii. 13.) and have the *unction of the Holy Ghost,* by which ye know all things, (1 John ii. 27.) and have also the Scriptures of the New Testament committed to you, which contain a more perfect light, (Rom. xiii. 14.) and are indited also by the *Holy Spirit sent down from heaven.* (1 Pet. i. 12.)

Like to this, is that expression of Philo,* *What reason is in us, that is the sun in the world,* ἐπειδὴ φωσφορεῖ ἑκάτερος, *both being unto us a phosphorus; the sun giving light to our senses, and reason intellectual rays to our conceptions:* and *when* φῶς ἐπιλάμπει τὸ θεῖον, *the Divine light shines upon us, that of our reason sets; and when that sets, this ariseth,* τῷ δὲ προφητικῷ γένει φιλεῖ τοῦτο συμβαίνειν, *and so it was with the prophets.*

[16] Ver. 20. Ἰδίας ἐπιλύσεως οὐ γίνεται, *No prophecy is of private interpretation.*] *i. e.* Prophecy comes not from the prophet's own suggestion, but from the inspiration of the Holy Ghost. That this is the true sense of these words, appears (1.) from the apostle's own interpretation; for, not to be of the prophet's own incitation or suggestion, (ver. 20.) is, *not to come by the will of man,* (ver. 21.) *i. e.* not by human reason, *but by the will of God.* (John i. 13.) (2.) From the use of the phrase; for ἐπίλυσις, according to Phavorinus and Suidas, is ἔφοδος, *accession,* or *incitation,* or *insult;* and the word ἰδία, added to it, must therefore signify, that *prophecy is not of private impulse or incitation:* whence the expression, used by the true prophets, is generally this, ἐπῆλθεν ἐπ' ἐμὲ, *the Spirit came upon me:* (Numb. xxiv. 2. 1 Sam. x. 10. 2 Chron. xv. 1. xxiv. 20.) and, (3.) from the nature of the thing itself, and the constant opinion of the Jews about it; which was, as Philo saith,† that *a prophet speaketh nothing of himself, but he is the organ of God in what he speaks, God speaking in and by him.* Whence, to speak *of himself,* or, *of his own heart or mind,* is always made the sign of a *false prophet;* whom God had not sent. (Numb. xvi. 28. xxii. 18. xxiv. 13. Jer. xxiii. 16. 26. Ezek. xxiii. 17.) Ridiculous therefore, and full of ignorance, is the inference of Esthius hence, that the reformed, and their pastors, must not interpret the Scriptures according to their own sense or judgments; which surely they may do, as well as he, or any other Romish commentator, who have nothing but their own private sense for many interpretations of the Scriptures they discourse upon.

CHAP. II.

1. BUT there were false prophets also among the people *(in the former ages of the Jewish church),* even as there shall be *(hereafter)* [1] false teachers [2] among you, who privately shall bring in [3] damnable heresies, *(i. e. doctrines tending to the destruction of them that hold them, and)* even [4] denying the Lord that bought them, and *(shall)* bring upon themselves [5] swift destruction.

2. [6] And many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of.

3. And through [7] covetousness shall they with feigned words make merchandise of you: [8] whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4. For if God spared not the angels that sinned, but cast them down [9] to hell, and delivered them to chains of darkness, to be reserved unto judgment;

5. [10] And spared not the old world, but saved *(only)* Noe, [11] the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6. And turning the cities of Sodom and Gomorrha into ashes, condemned them with an overthrow, making them an example to those that after should live ungodly; (see note on Jude 7.)

7. And delivered just Lot, vexed with the filthy conversation of the wicked:

8. (For that righteous man dwelling among them, in seeing and hearing *(of them),* vexed his righteous soul from day to day with their unlawful deeds:)

9. *(Then may we rest assured, that)* [12] the Lord knoweth how to deliver the godly out of temptation *(as he did Noah and Lot),* and to reserve the unjust [13] unto the day of judgment to be punished:

10. But chiefly them [14] who walk after the flesh, in the lusts of uncleanness, and [15] despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities.

11. Whereas angels, which are greater in power and might *(than evil spirits),* bring not railing accusations against them before the Lord. (See note on Jude 9.)

12. [16] But these, as natural brute beasts (Gr. *as irrational, natural living creatures, rather than men),* made to be taken and destroyed *(or, to raven and destroy),* speak evil of the things they understand not; *(i. e. of the angelical powers whom they blaspheme,* ver. 10.) and shall utterly perish in their own corruption;

13. And shall receive (Gr. *receiving, by this destruction,* ver. 12.) the reward of unrighteousness, as they that count it pleasure to [17] riot in the day-time. Spots they are and blemishes, [18] sporting themselves with their own deceivings, whilst [19] they feast with you;

14. Having eyes full of adultery, that cannot cease from sin; beguiling unstable souls: a heart they have exercised with [20] covetous practices; cursed children;

15. [21] Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness *(and to obtain them, counselled Balak to entice God's people to commit fornication with the Midianites,* Numb. xxxi. 16. Βαλαὰμ τοῦ Βόσορ; *that is, saith Grotius, of the city of Bosor, as Pethor his city,* Numb. xxii. 5. *is called);*

16 But was rebuked for his iniquity: *(for)* the dumb ass speaking with man's voice forbade the madness of the [22] prophet.

17. These are wells (Gr. *fountains)* without water, clouds that are carried with a tempest *(unprofitable for any good, as fountains without water; and pernicious as tempests, which blast and root out all before them);* to whom the mist (Gr. *the blackness)* of darkness is reserved for ever.

18. For when they speak great [23] swelling words of vanity, they allure through the lusts of the flesh, through much wantonness *(or, to lasciviousness);* those who were clean escaped from them that live in error.

19. Whilst they promise them [24] liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20. [25] For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and over-

* L. quis Rer. Div. Hæres. p. 404. F.

† Προφήτης καὶ ἴδιον οὐδὲν ἀποφθέγγεται, ἀλλότρια δὲ πάντα ὑπηχοῦντος ἑτέρου. Quis Rer. Div. Hæres. p. 404. C. Ὄργανον Θεοῦ ἐστιν ἠχοῦν, κρουόμενον, καὶ πληττόμενον ἀοράτως ὑπ' αὐτοῦ. D. Ἑρμηνεὺς γάρ ἐστιν ὁ προφήτης ἔνδοθεν ὑπηχοῦντος τὰ λεκτέα τοῦ Θεοῦ. De Prem. et Pœn. p. 711. E.

come, the latter end is worse with them than the beginning.

21. For it had been better for them, not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them *(because they sin by apostacy against the light received, and with ingratitude to the author of it).*

22. But it is happened to them according to the true proverb, [26] The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. ΨΕΥΔΟΔΙΔΑ'ΣΚΑΛΟΙ, *False teachers.*] Concerning the persons chiefly concerned in this chapter, and in the parallel Epistle of St. Jude, I find three opinions;

1. That of Dr. Lightfoot, who thinks these chapters speak chiefly of the Jews, *i. e.* of the *false teachers* of that nation. The second is,

2. That of the ancients, who say expressly, Ἄρχεται ἐντεῦθεν τῆς κατὰ τῶν Νικολαϊτῶν αἱρέσεως, *He begins to speak of the heresy of the Nicolaitans.* So Œcumenius. The third is,

3. That of the reverend and learned Dr. Hammond, and of the ancients also; that the apostles speak these things touching the gnostics. And this opinion seems not much to differ from the second. For the ancient fathers say, the *gnostics sprang from the Nicolaitans, and borrowed from them all their filthiness and lasciviousness.** Moreover, the apostle Peter speaketh plainly of the *false teachers* which were to be hereafter; for, ver. 1—3. he speaks still in the future tense; though both St. Jude in his Epistle, and St. Peter in the following words, do plainly intimate, that some of them were come already: so that in the exposition of this chapter, and the Epistle of St. Jude, we have reason to take in those heretics, who appeared after the writing these Epistles.

Nevertheless, because the false apostles, and false teachers of the Jewish nation, and the Nicolaitans, were certainly then come, and we have express and frequent mention of them in the Epistles of St. Paul, and in the Revelation of St. John, and because St. Peter speaks of them in the plural number; therefore I shall apply the words to all of them, giving the preference to them, in the exposition of these words, who are expressly mentioned in the holy Scriptures.

[2] Ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, *There shall be false teachers among you.*] The apostle, writing to the Jews, seems by these words to intimate, that these *false teachers* should be among the Jewish converts, especially, as being either Jews by birth, or proselytes to that religion, as was Nicolas of Antioch. (Acts vi. 5.) But then their entering in among the Jewish converts, (Jude 4.) and being among them *in their feasts of charity,* (ver. 12.) their *leaving the right way,* (2 Pet. ii. 15.) and their *returning with the dog to the vomit,* make it probable that they once professed the Christian faith; though afterward they revolted from it, or introduced such doctrines of perdition as fundamentally destroyed the faith which they professed.

[3] Αἱρέσεις ἀπωλείας, *Damnable heresies.*] Such as tended to the present destruction and future damnation of them who taught, and who believed them. Thus the doctrine of the false apostles, among the Jews, tended to *the perverting of souls,* (Acts xv. 24.) to make *Christ die in vain,* (Gal. ii. 21.) and their faith *to profit them nothing,* (Gal. v. 2.) and *Christ become of none effect unto them;* they being by them *fallen from grace,* (ver. 4.) and become *enemies to the cross of Christ.* (Phil. iii. 18.)

The heresy of the Nicolaitans is styled by Epiphanius,* a heresy which did, ἑαυτοὺς καὶ τοὺς πειθομένους ἀπολλύειν, *destroy them that taught, and them that believed it:* yea, Christ himself declares his hatred of it, Rev. ii. 15. And the same all the fathers say of the gnostic heresy.

[4] Τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, *Denying the Lord that bought them.*] Christ being never styled δεσπότης in the New Testament, and St. Jude distinguishing this δεσπότης, or *Master,* from our Lord, it seems most reasonable to interpret this of God the Father, who is said to have bought the Jews: *Is he not thy Father who hath bought thee?* Deut. xxii. 5. and the Christians; *Ye are bought with a price, therefore glorify God with your souls and bodies, which are his,* 1 Cor. vi. 20. Hence also it is truly observed by Esthius, that Christ died for them that perish, and bring destruction upon themselves.

[5] Ταχινὴν ἀπώλειαν, *Shall bring upon themselves swift destruction.*] That the apostatizing Jews did this, the Scripture every where informs us, and the apostles frequently warn them of it. St. Paul doth it throughout the Epistle to the Hebrews, elsewhere speaking of them as men *whose end is destruction,* Phil. iii. 19. on whom should come *swift destruction,* 1 Thess. v. 3. they being *appointed for wrath,* ver. 9. St. James, as of men *fattened for a day of slaughter,* v. 5. and that *suddenly* to come upon them, their *Judge standing at the door,* ver. 9. Christ also threatens to them that held the doctrine of the Nicolaitans, that *he would come against them swiftly, and fight against them with the sword of his mouth,* Rev. ii. 16. *i. e.* he would destroy them, Rev. xix. 15. 21. Accordingly church-history informs us, that they were extinct, † λόγου ὄντων, in a very little time.

But I find nothing of any such remarkable or swift destruction which befel the gnostics, in church-history; not one word that any of them perished at the destruction of Jerusalem by the Roman army, though doubtless their iniquities would find them out. We rather read in the church-history, that they were never persecuted by the heathen emperors; this being the observation of the fathers, that the Simonians,‡ and the Menandrians, *were never persecuted by the heathens, their fury being only poured out upon the Christians.* Nor could it probably be otherwise, seeing they made the doctrine of the cross no part of their religion; but held it lawful§ *to deny the faith in times of persecution,* to avoid suffering for it, and counting idolatry, in such cases, a thing indifferent; whence, saith Origen, *they were never persecuted at all.*

[6] Ver. 2. Καὶ πολλοὶ, *And many shall follow,* &c.] That the Judaizers much infested the Christian church, and perverted many in the churches of Corinth, Galatia, Ephesus,

---

* Καὶ ἐντεῦθεν ἄρχονται οἱ τῆς ψευδωνύμου γνώσεως κακῶς τῷ κόσμῳ ἐπιφύεσθαι. Epiph. Hær. xxv. §. 2. Ἐξ αὐτοῦ οἱ λεγόμενοι Γνωστικοί. Timoth. et Damasc.

* Hær. xxv. §. 4. p. 79. † Euseb. Hist. Eccl. lib. iii. cap. 29.

‡ Οἱ οὐ μόνον οὐκ ἐδιώχθησαν ὑφ' ὑμῶν, ἀλλὰ καὶ τιμῶν κατηξιώθησαν. Σίμωνα μὲν, &c. Ἀλλὰ ὅτι μὴ διώκονται, μηδὲ φονεύονται ὑφ' ὑμῶν, κἂν διὰ τὰ δόγματα ἐπιστάμεθα. Justin M. Apol. p. 67. 70.

§ Σίμων τε ὁ Σαμαρεὺς——ὑπὲρ τοὺς πλείονας ὑπαγάγεσθαι τὸν περὶ τοῦ θανάτου κίνδυνον περιεῖλε τῶν μαθητῶν, ἐνδιαφορεῖν αὐτοὺς διδάξας πρὸς τὴν εἰδωλολατρείαν, ἀλλ' οὐδὲ τὴν ἀρχὴν Σιμωνιανοὶ ἐπιβουλεύθησαν. Orig. contra Cels. lib. vi. p. 282.

and Crete, we learn from St. Paul's Epistles; and that by reason of the Jewish zealots, who *despised dominions, and spake evil of dignities, the way of truth was evil spoken of,* from 1 Pet. ii. 12. Indeed the heathens seem to have made little or no distinction betwixt the Jews and the Christians that sprang from them; but imputed all the disturbances they made to Christ, or to the Christians. Hence Suetonius* saith of Claudius, that "Judæos, impulsore Christo assidue tumultuantes, Roma expulit;" *he expelled the Jews from Rome, as being frequently tumultuous, through the instigation of Christ.* Of the Nicolaitans, Epiphanius† saith, that *great was the deceit which they brought upon mankind.* And Clemens Alexandrinus‡ professeth to write against them and the gnostics, *to remove the scandal which they, by their doctrines, might bring upon Christianity:* as Justin Martyr§ also hints. Yea, Clemens adds,‖ that from these men, who taught, *that women should be common, arose the greatest blasphemy against the name of Christ, or Christians.*

Moreover, it is to be noted, that instead of ἀπωλείαις, many copies read ἀσελγείαις, *their lascivious ways:* which reading may be confirmed from St. Jude, who begins his description of the same persons thus, *They turn the grace of God, εἰς ἀσέλγειαν, into lasciviousness.* And this character agrees, in some measure, to the *false teachers* among the Jews, who taught *fornication* and *uncleanness;* (see note on 1 Cor. vi. 13. Eph. v. 6.) practised, τὰ κρυπτὰ τῆς αἰσχύνης, *the hidden things of shame,* 2 Cor. iv. 2. and *gloried in their shame,* Phil. iii. 19. and *whose exhortation was,* ἐξ ἀκαθαρσίας, *of uncleanness,* 1 Thess. ii. 3. and many of whose followers were guilty of *uncleanness, fornication,* καὶ ἀσελγείας, *and lasciviousness,* 2 Cor. xii. 21. But this is more emphatically the character of the Nicolaitans, and of the gnostics, the successors of them: for they were, saith Œcumenius, περὶ μὲν δόγματος ἀσεβέστατοι, περὶ δὲ βίον ἀσελγέστατοι, *most ungodly in their principles, and most lascivious in their lives.* "Refert complexus, et permixtiones execrabiles, obscœnosque conjunctus, et quædam ex ipsis adhuc turpiora," saith Tertullian;¶ *Yea, things so exceedingly filthy, that we blush to mention them, and therefore pass them by.* Πάνδημον Ἀφροδίτην κοινωνίαν μυστικὴν ἀναγορεύουσιν, saith Clemens** of Alexandria. Τὴν αἰσχρουγίαν ἅμα τοῖς ἄλλοις ἐπιτελεῖν τοὺς ἑαυτοῦ μαθητὰς ἐδίδαξεν, saith Damascen.†† Hence Pseud-Ignatius‡‡ styles them ἀκαθάρτους Νικολαΐτας, *immundissimos Nicolaitas, amatores libidinis;* St. Austin, *Sectam turpissimam:* for, saith Timotheus,§§ Οὐδεὶς τῶν ἄλλων αἱρεσιαρχῶν φαίνεται οὕτως αἴτιος πάσης βδελυκτῆς καὶ μυσερᾶς καὶ ἀῤῥήτου πράξεως διδάσκαλος, *Amongst all the masters of heresy, none taught such filthy and abominable actions.*

[7] Ver. 3. Ἐν πλεονεξίᾳ, *Through covetousness.*] If πλεονεξία should here, and ver. 14. signify *adultery,* as 1 Thess. iv. 6. it seems to do (see note there), and as Dr. Hammond thinks it doth here, there will be no difficulty in applying this to the Nicolaitans, as well as to the gnostics, and *false teachers* among the Jews; the note on the second verse shewing, that this emphatically belonged to them, and gave the rise to that impure sect. But because they are accused, ver. 15. *of following the way of Balaam, who loved the wages of unrighteousness;* and by St. Jude, ver. 11. *of running greedily after the error of Balaam for reward;* I think it better to admit of that sense which our translation giveth of the word, and then to apply it at once to the false teachers among the Jews, and to the Nicolaitans: it seems highly probable, from the sixth, eighth, and the tenth chapters of the First Epistle to the Corinthians, that the apostle is there discoursing against the Nicolaitans. Now of these false teachers he said, that they *devoured the Corinthians,* 2 Cor. xi. 20. St. Paul, in his Second Epistle to Timothy, iii. 6. speaks of a sort of men *who crept into houses, leading captive silly women laden with sins, and led away with divers lusts;* a character which perfectly agrees to the Nicolaitans: and speaking to Titus of the same persons, he saith, (i. 10, 11.) *They subverted whole houses, teaching things which they ought not, for filthy lucre's sake.* Irenæus* informs us of the Valentinians, that *they would not impart their mysteries to all, but to them only who were able to pay great sums for them:* whence the Pseud-Ignatius† styles them, *Covetous of what belongs to others, and violent lovers of riches.*

[8] Οἷς τὸ κρῖμα ἔκπαλαι οὐκ ἀργεῖ, *Whose judgment now of a long time lingereth not.*] St. Jude, in the parallel place, ver. 4. saying, they were men, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα, *of old assigned to this condemnation, viz.* by the prophecy of Enoch (see the note there); I think these words may be best rendered thus, *To whom the judgment pronounced of old lingereth not,* it being a swift destruction, which the false teachers among the Jews and the Nicolaitans brought upon themselves. (See note on ver. 1. of this chapter.) Note also, that *their damnation* is, in the Greek, *their destruction.*

[9] Ver. 4. Ταρταρώσας, *Casting them down to hell.*] Tartarus, saith Phavorinus, is ἀὴρ ὑπόγαιος, καὶ ἀνήλιος, *the subterrestrial air,* where *the sun comes not.* It signifies also, saith Suidas, τὸν περὶ τὰ νέφη τόπον, *the place in the clouds,* or *in the air:* hence τάρταρον ἠερόεντα, and ζόφον ἠερόεντα, in Homer, to intimate that Tartarus was *the dark air:* as Crates in Stephanus saith, Ὁ ᾅδης ὑπόγειός ἐστι τόπος σκοτεινὸς, *Hades is a dark place under the earth;* saith Porphyry, *where souls are tormented,* ἐν ἀκραιφνεῖ σκότῳ, *in utter darkness.* (Apud Stob. Eccl. Ph. p. 133.) These angels being therefore placed in the bright regions of the heavenly light, and being now confined to the dark air (whence Satan is called the *prince of the power of the air),* are said to be cast down into Tartarus: and this suits with the opinion both of the heathens and the Jews, who held, that *the air was full of spirits or demons;* (see note on Eph. ii. 2.) but chiefly of the ancient fathers, according to those words of Jerome, in his comment on that passage of St. Paul, *against spiritual wickedness,* ἐν τοῖς ἐπουρανίοις, *in cœlestibus;* that is, saith he, *in*

---

* Sueton. in Claud. cap. 25.

† Καὶ πολλὴ ἁπλῶς ἡ διὰ τῆς πλάνης αὐτῶν γινομένη τῷ γένει τῶν ἀνθρώπων ἐπιβουλή. Hær. xxv. §. 3.

‡ Μὴ τοίνυν ὑποδυόμενοι τὸ ὄνομα τοῦ Χριστοῦ, καὶ τῶν ἐν ἔθνεσιν ἀκρατεστάτων ἀκολαστότερον ζῶντες, βλασφημίαν τῷ ὀνόματι προστριβέσθων. Strom. iii. ab initio.

§ Πάντες οἱ ἀπὸ τούτων ἑρμώμενοι Χριστιανοὶ καλοῦνται. Just. Mart. p. 70.

‖ Κοινὰς εἶναι τὰς γυναῖκας ἀξιοῦσιν, ἐξ ὧν ἡ μεγίστη κατὰ τοῦ ὀνόματος ἐῤῥύη βλασφημία. Strom. iii. p. 428. B.

¶ Præscript. cap. 47.

** Strom. iii. p. 436.

†† Coteler. tom. i. p. 286.

‡‡ Ep. ad Tral. §. 11.

§§ Apud Cotel. tom. iii. p. 381.

* "Α καὶ εἰκότως δοκοῦσί μοι μὴ ἅπαντας θέλειν ἐν φανερῷ διδάσκειν, ἀλλ' ἢ μόνους ἐκείνους τοὺς καὶ μεγάλους μισθοὺς ὑπὲρ τηλικούτων μυστηρίων τελεῖν δυναμένους. Lib. i. cap. 1. p. 20.

† Τῶν γυναικῶν φθορεῖς, καὶ τῶν ἀλλοτρίων ἐπιθυμηταὶ, καὶ χρηματολαίλαπες. Ep. ad Magnes. §. 9.

*the air:** *for this is the opinion of all the doctors, That the air, which divides between the earth and heaven, is full of contrary powers.* He is styled *the prince of the power of the air* (saith Œcumenius†), *because he is the prince of the evil spirits that are in the air; not as having dominion,* saith Theophylact, but only his habitation there. That this was the opinion of most of the ancients, see Petavius de Angelis, lib. iii. cap. 4. Now hence it follows, that though the devil and his angels are at present for ever banished from the Divine presence, and so do suffer the punishment of loss now of the beatific vision; though they are, in the language of Tertullian, "prædamnati ad judicii diem," *condemned beforehand to the tremendous day;* "prædestinati supplicio sempiterno," *foreordained to eternal punishment,* saith St. Austin; "reservati in diem judicii," *reserved to the day of judgment,* saith Origen, and St. Peter here; or *kept in chains of darkness to that day,* saith St. Jude; and knowing and believing this, they cannot choose but *tremble,* and be filled with present horror: yet is the doctrine of Rupertus‡ highly probable, that *at present they are not suffering in the infernal flames, but have their residence in the dark air; whence, at the day of judgment, they shall be precipitated into the fire prepared for the devil and his angels.*

First, Because this seems to have been the opinion of all antiquity, for five whole centuries together, as appears, not only from their common doctrine mentioned before, that they at present had their habitation in the air, but also from their express words, who spake still in the future, of their infernal punishments, saying, as Justin Martyr, § *That they should be punished with eternal fire;* for that they *are now banished by the name of Jesus, is an indication of their future punishment in everlasting fire.* This he confesseth, μηδέπω τοῦτο πράξαι τὸν Θεὸν, *that God hath not yet done;* but yet he saith, ‖ *Christ hath foretold, That he and his angels shall be cast into the fire, and everlastingly tormented there.* And Tatianus saith of them, ¶ *The Lord of all things suffers them to expatiate, or insult, till the time of the dissolution of the world, and till the Judge comes.* Tertullian saith,** that *their desperate condition, on the account of their being condemned before, receives some comfort from the delay of their punishment.* Minucius Felix saith, †† that *he foreknowing, trembles at the punishment appointed for him, and those that worship him.* Lactantius,‡‡ that *at the time of judgment, this prince, with his ministers, will be laid hold on, and condemned to punishment.*

Secondly, This must be the doctrine of those fathers who held, That the devil knew not that he should be certainly condemned, till our Lord's advent, and therefore durst not before blaspheme God; which was the doctrine of Justin Martyr, Eusebius,* Irenæus,† and Epiphanius;‡ or, as Œcumenius§ interprets them, He did not know it *manifestly,* as being only obscurely hinted by the prophets; *but when Christ coming, declared manifestly, That everlasting fire was prepared for him and his angels, he ceased not to practise his wiles against his saints:* and this doctrine they founded on the following scriptures; *viz.*

First, That question which these devils put to Christ, *Art thou come to torment us before the time?* concluding hence, that *not this present age, but the future, was the time when these evil spirits were to be punished;* as Origen‖ saith twice. *They thought* (saith St. Jerome) "ad judicandos se venisse," *that Christ was to come to judge them:* saith Chrysostom, Οὐκ ἀναμένειν τὸν καιρὸν τῆς κολάσεως, *That he would not stay till the time of punishment, i. e.* the day of judgment. Hence Maldonate, upon the place, admires at the great consent of the ancients in this opinion.

This, secondly, they gathered from those words of Christ, *Depart, ye wicked, into the fire prepared for the devil and his angels.* Whence they concluded, with St. Bernard,¶ That the sentence against them was determined, *but was not yet passed upon them;* and that, "Jam diabolo ignis paratus, etsi nondum ille præcipitatus in ignem," *The fire was indeed prepared for the devil, but he was not yet cast into it;* concluding, that was only to be done *at the end of the world, at the day of the great judgment, or in the world to come.***

But, thirdly, this they chiefly concluded from these words of St. Peter†† and St. Jude, that *they were referred unto the day of judgment to be punished.* Nor is it easy to conceive a more natural consequence than this;—they are reserved unto the day of judgment to be punished, therefore they are not yet punished with the fire prepared for the devil and his angels.

---

* "Hæc autem omnium doctorum opinio est, quod aer iste, qui, cœlum et terram medius dividens, *inane* appellatur, plenus sit contrariis fortitudinibus."

† Τῶν ἐναερίων καὶ πονηρῶν πνευμάτων, τὸν τοῦ ἀέρος ἄρχοντα, τουτέστι τὸν ἐναέριων ἄρχοντα· οὐ γὰρ ἀέρος ἄρχεται, ἀλλὰ ἐναερίων, οἷον τῶν ἀερίων πονηρῶν πνευμάτων. In locum. Ἀλλ' ὡς ἐν αὐτῷ ἐμφιλοχωροῦντα.

‡ "Et nunc quidem in hunc aerem illum esse dejectum, et omnes satellites ejus, quos aëreas catervas dicimus, passim in Scriptoris habemus——futorum est autem ut in infernum inferiorem videntibus cunctis præcipitetur in ignem æternum, qui paratus est ei et angelis ejus." Com. in Gen. xvii.

§ Οἱ τὴν ἀξίαν κόλασιν καὶ τιμωρίαν κομίσονται ἐν αἰωνίῳ πυρὶ ἐγκλεισθέντες. Εἰ γὰρ ὑπὸ τῶν ἀνθρώπων διὰ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ ἠττῶνται, δίδαγμά ἐστι καὶ τῆς μελλούσης αὐτοῖς ἐν πυρὶ αἰωνίῳ κολάσεως. Apol. i. p. 46. D. Vide p. 45. E.

‖ Ὅτι εἰς τὸ πῦρ πεμφθήσεσθαι μετὰ τῆς αὐτοῦ στρατιᾶς κολασθησομένους τὸν ἀπέραντον αἰῶνα προειρήκησεν ὁ Χριστός. Apol. ii. p. 71. B.

¶ Ὁ δὲ τῶν ὅλων δεσπότης ἐντρυφᾷν αὐτοὺς εἴασε μέχρις ἂν ὁ κόσμος πέρας λαβὼν ἀναλυθῇ, καὶ ὁ δικαστὴς παραγένηται, p. 151. D.

** "Desperata conditio eorum ex prædamnatione solatium reputat fruendæ interim malignitatis ex pœnæ mora." Apol. cap. 27.

†† "Destinatam enim sibi cum suis cultoribus pœnam præscius perhorrescit." P. 39.

‡‡ "Sed et dominus illorum cum ministris suis comprehendetur, ad pœnamque damnabitur, cum quo pariter omnis turba impiorum pro suis facinoribus perpetuo igni cremabitur in æternum." Lib. vii. cap. 26. p. 729.

* Καλῶς ὁ Ἰουστῖνος ἔφη, ὅτι πρὸ μὲν τῆς τοῦ Κυρίου παρουσίας οὐδέπωτε ἐτόλμησεν ὁ Σατανᾶς βλασφημῆσαι τὸν Θεὸν, ἅτε μηδέπω εἰδὼς αὐτοῦ τὴν κατάκρισιν. Eoseb. Hist. Eccl. lib. iv. cap. 18.

† Iren. lib. v. cap. 26. ‡ Epiph. Hær. xxxix. n. 8.

§ Φησὶν Ἰουστῖνος, &c. ὡς ὁ διάβολος πρὸ τῆς τοῦ Κυρίου παρουσίας οὐκ ἤδει τραγῆς, οὕτω τῆς ἑαυτοῦ τιμωρίας τὴν δύναμιν τῶν θείων προφητῶν αἰνιγματωδῶς ταύτην διαγορευσάντων. Ἐν οἷς δὲ τοῦ Κυρίου παραγενομένου, καὶ διάβολον σαφῶς ἀποκεῖσθαι, καὶ ἡτοιμᾶσθαι τὸ αἰώνιον πῦρ, καὶ τοῖς ἀγγέλοις αὐτοῦ ἤκουσεν, οὐ παύεται τοῖς πιστοῖς ἐπιβουλεύειν. In 1 Pet. v. 8.

‖ "Diabolus in hoc sæculo neque corripitur pro peccato, neque flagellatur, omnia namque ei servata sunt in futorum, unde et ipse sciens sibi illud statutum tempus esse pœnarum dicebat ad Salvatorem, Quid venisti ante tempus torquere nos?" Hom. 8. in Exod. F. 44. H. "Non vult Deus dæmonum genus ante tempus damnare. Sciunt enim et ipsi dæmones, quia tempus eorum præsens hoc sæculum continet. Propterea denique et Dominum rogabant, ut non torqueret eos ante tempus." Hom. 13. in Numer. F. 116. J.

¶ Serm. de Trans. S. Malachiæ.

** "Sunt reservati in diem judicii." Orig. "Indigni sunt qui in præsenti sæculo corripiantur, sed in futuro recipient quæ merentur." Hom. 8. in Ex. ibid. "Dominus in die judicii, quasi in uno fasce pariter colligatos, mittet in lacum inferni." Hieron. in cap. 25. Es. "In fine corporeo igne cruciandi." Greg. "Servantur in judicium puniendi." Fulg. apud Petav. tom. iii. lib. iii. cap. 4.

†† "Mirum quanto consensu plerique veteres auctores docuerint dæmones ante diem judicii non torqueri, quod Petrus scribat, (2 Pet. ii. 4.) Si angelis peccantibus non pepercit," &c. et Judas, (ver. 6.) "Si angeli qui non servarunt suum principatum." Maldonat. in Matt. viii. 29. Vide August. lib. xxi. cap. 27. &c. de Civ. Dei.

And, lastly, this they gathered from the Revelation of St. John (to which the frequent sayings of St. Austin do refer),* who often saith, that *the old serpent the devil shall be cast into the lake of fire and brimstone, at the day of judgment.*

Since then, to torment the devils at our Saviour's advent, was to torment them *before the time of torment;* seeing our Saviour, when he shall pass the final sentence, will only amand the wicked to the fire *prepared for,* not actually tormenting them *the devil and his angels;* seeing they only are *reserved in chains of darkness, to the day of judgment, to be punished:* and so the sentence, and the execution of it, is no more passed upon them, than upon the prisoner that is kept in chains for the assizes: seeing the devil is only said to be then † *cast into the lake of fire and brimstone,* when the Judge sat upon the throne, and all men were judged according to their works; there seems sufficient reason to assert, that the devils shall not be tormented in the infernal flames, until the day of judgment: and if not they, then much less wicked men.

[10] Ver. 5. Οὐκ ἐφείσατο, *And spared not the old world.*] This instance agrees very exactly to those Nicolaitans and gnostics, who had corrupted their ways; as they of the old world did, by taking to them what women they pleased to enjoy, as far as appears, without any solemnity of matrimony; (Gen. vi. 2. 4.) for it is only said, that *the sons of God went in unto the daughters of men:* hence are these giants said to be, οἱ ἐκπίπτοντες οἱ βίαιοι, *violent men,* who by force invaded them: and also by idolatry. (See Ainsworth on Gen. iv. 26.)

[11] Ὄγδοον, *The eighth person,*] One would think, from Adam; whereas indeed he rather was the tenth from Adam, (Gen. v.) and so it is the eighth of them that were saved from the deluge. (1 Pet. iii. 8.) So Plutarch saith of Pelopidas, that he came, εἰς οἰκίαν δωδέκατος, *unto his house with eleven more:* and Polybius of Dionesidorus, that τρίτος ἀπενήξατο, *he swam out with two more:* so here, Noah was saved, with seven persons; so celebrated in history, that the hill where the ark rested is called, *The hill of the eighth,* or *Themanim;* and a village by it bears the same name. (See Dr. Hammond on the place.)

[12] Ver. 9. Οἶδε, *The Lord knoweth.*] God's knowledge here includes his power and his will: so Psal. i. Whatsoever the righteous doth, it shall prosper; *for the Lord knoweth the way of the righteous,* (ver. 6.) *i. e.* he is able and willing to make it prosper. Matt. vi. 31. *Take no thought what ye shall eat or drink, or wherewithal ye shall be clothed; for your heavenly Father knoweth ye have need of all these things,* (ver. 32.)

[13] Εἰς ἡμέραν κρίσεως, *To the day of judgment, to be punished.*] Note, that this is signally the time when the ungodly shall be punished: secondly, that the evils which wicked men suffer in this life, will not exempt them from future punishments in the world to come; even Sodom and Gomorrha must then suffer. (Matt. x. 15. xi. 22.)

[14] Ver. 10. Ὀπίσω σαρκὸς, *Who walk after the flesh.*] See note on ver. 2.

[15] Καὶ κυριότητος καταφρονοῦντας, *And despise government.*] The note of Esthius on the place is this; That *we read not in church-history, that the gnostics despised governments, but rather flattered them.* What Dr. Hammond saith, of their teaching Christians to despise all authority of magistrates, or masters, is not proved by him; for he attempts not to prove, that they were κυριότητος καταφρονοῦντες, *despisers of government:* and his attempt to prove, that *they taught Christian servants to depise their masters,* from 1 Tim. vi. 2. hath been considered already. Nor do I find any thing of this nature charged upon the Nicolaitans. But then it may be noted, that κυριότητες καὶ δόξαι, *dominions,* and *glories,* in the New Testament, do often signify, the angelical powers; as when Christ is said to be exalted, ὑπεράνω πάσης κυριότητος, *above all dominion,* Eph. i. 21. and when κυριότητες are mentioned among *the invisible things of the creation,* Colos. i. 16. Accordingly some of the fathers * refer this to the angelical powers; and this they do, with great probability: for (1.) the apostle Peter here asserts, that they blasphemed, ἐν οἷς ἀγνοοῦσι, *in things of which they had no knowledge:* St. Jude, that they blasphemed *things that they knew not;* which very well agrees with their bold assertions touching the angels; in which they did, as St. Paul saith, ἃ μὴ ἑώρακεν ἐμβατεύων, *intrude into those things they had not seen;* (Colos. ii. 18.) but cannot so well be applied to civil dignities, of which these heretics must have sufficient knowledge. (2.) The apostle adds, that whereas these men did not tremble to blaspheme these dignities, the holy angels, οὐ φέρουσι κατ' αὐτῶν βλάσφημον κρίσιν, *durst not use railing or blasphemous words against them.* Now they whom Michael, and his good angels, durst not blaspheme, were, saith St. Jude, *the devil and his angels,* who were in Scripture styled *the principalities, and powers, and rulers of the darkness of this world:* (Eph. vi. 12.) and therefore they whom these heretics blasphemed, must also be angelical dignities.

But against this it is objected, That we read not in church-history, that the heresy of the gnostics had any thing in it of particular opposition or defiance to the angels; but, on the contrary, the Æones, noting the angels, make up a great part of their divinity. *Ans.* This seems a great mistake; for both Irenæus † and Epiphanius‡ aver, that when they practised their most vile impurities, they invoked some of the angels, to whom they did ascribe that work, saying, when they performed it, Ὁ δεῖνα ἄγγελε, καταχρῶμαί σου τὸ ἔργον, ἡ δεῖνα ἐξουσία, σου τὴν πραξιν, *O angel, I am doing thy work, I am employed in thy service;* which sure must be, to blaspheme these dignities.

Moreover, it is evident, that the Nicolaitans did also horribly blaspheme them. For (1.) they made the *angels to be the offspring of an obscene and filthy Æon,* as both Tertullian § and Epiphanius ‖ inform us. (2.) They add, that the mother appears in a beautiful form to princes, and extracts their seed from them with pleasure, that she may recollect her power, or virtue, dispersed among many:

* "Sicut etiam desertores angeli, licet secundùm modum quendam mortui sunt peccando, quia fontem vitæ deseruerant, qui Deus est——in secundam mortem post ultimum præcipitabuntur judicium." De C. D. lib. xiii. cap. 24. p. 746. C. Vide eundem, lib. xxi. cap. 23.

† Rev. xx. 10. 15.

* Δόξας δὲ ἤτοι τὰς θείας φησὶ δυνάμεις ἢ καὶ τὰς ἐκκλησιαστικὰς ἀρχάς. Œcum.

† Iren. lib. i. cap. 35. ‡ Epiph. Hær. xviii. §. 2.

§ "Æones refert quosdam, turpitudinis natos, et complexus, et permixtiones execrabiles, obscœnosque conjunctus, natos præterea dæmones, et Deos et Spiritos septem." De Præsc. cap. 47.

‖ Ὕστερον δὲ μετὰ πάντας τούτους προβεβλῆσθαι φησί τινα αἰσχρὸν Αἰῶνα, μεμίχθαι δὲ τοῦτον τῇ μήτρᾳ, καὶ ἐκ τούτου τοῦ Αἰῶνος τοῦ αἰσχροῦ τῆς μήτρας γεγονέναι θεοὺς τε καὶ τοὺς ἀγγέλους, καὶ δαίμονας, καὶ ἑπτὰ πνεύματα. Epiph. Hær. xxv. §. 5.

and from this hypothesis, saith Epiphanius,* *Nicolas brought the mystery of his filthiness into the world:* they doing all their villanies, I suppose, in imitation of her.

[16] Ver. 12.] This verse, in St. Jude, runs thus: *But these speak evil of the things they know not; but what they know naturally, as brute-beasts, in these things they corrupt themselves,* ver. 10. And therefore to make this verse parallel to it, it seems necessary to make the construction run thus; οὗτοι δὲ, but these blasphemers of dignities, ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, blaspheming in things of which they have no knowledge, shall perish in their own corruption; as do the natural brute-beasts, made to be taken, and destroyed; to whom they are, in this practice, of *making all women common, alike; and whose example they plead, in favour of their common whoredoms,* especially the followers of Carpocrates,† and his son Epiphanes, *making the marriage of one a violation of the community ordained by God, and exemplified in other living creatures.*

[17] Ver. 13. Τὴν ἐν ἡμέρᾳ τρυφὴν, *Riot in the day.*] This is exactly true of the Nicolaitans;‡ who practised their impurities *day and night;* and held, that *if a man were not lascivious every day, he could not be saved.*

[18] *Sporting themselves in their own deceits.*] *i. e.* In those practices which were the effects of their deceitful principles. So that there seems no need of reading ἀγάπαις, *their love-feasts;* for they were the feasts of the church, not of the heretics.

[19] Συνευωχούμενοι, *When they feast with you.*] Of these feasts, see note on Jude, ver. 12. And also Irenæus's saying of Marcus, and other heretics, that εἰώθασιν ἐπὶ τοῖς δείπνοις τοῦ κλήρου οὗτοι πάντοτε παίζειν, they are always accustomed, in those suppers which they make, by lot to play; or, as the Latin hath it, "Sortibus ludere," *to play by lot:* I suppose, what women they should commit lewdness with, or who should provide the supper; which being ended, there followed, as Justin Martyr§ hints, *the putting out of the candle, and their promiscuous lusts:* he speaking thus of the Marcionites; and Clemens Alexandrinus,‖ of the Carpocratians.

[20] Ver. 14. *Covetous practices.*] See note on ver. 3.

[21] Ver. 15.] This in St. Jude runs thus; Τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, *They ran forth into the error of the reward of Balaam; i. e.* the error which the children of Israel committed, through the counsel which Balaam gave to Balak. To explain this, let it be noted;

First, That Balaam not only went with the princes of Balak, but also had the *reward of his divination;* for it is expressly said, Deut. xxiii. 4. Nehem. xiii. 2. that the *Ammonites and Moabites hired Balaam.* Note,

Secondly, That Balaam, for his reward, gave counsel to Balak to entice the children of Israel to idolatry and fornication: this is hinted in those words, *Come therefore, I will advertise thee,* (Numb. xxiv. 14.) i. e. *what to do to this people now,* and what they will do to thee in the latter days: so the Chaldee paraphrast upon the place; *I will counsel thee what thou shalt do to this people, that thou mayest make them to sin:* so the Jerusalem Targum. This counsel, saith Josephus, was, *that Balaam told Balak, upon his departure, that the only way to prevail upon this people, would be to draw them into sin; and to that purpose he counselled him to tempt them with their beautiful women: these were first to entice the Israelites with their beauty and compliant conversation, and when they had entangled their affections they were to consent to their embraces, upon condition that the Israelites would forsake their own law, and worship the god of the Moabites.* (Joseph. Antiq. lib. iv. cap. 6.) Note,

Thirdly, That this counsel made them *err in the matter of Peor;* and so not only to commit fornication with the women of Midian, (1 Cor. x. 8.) but also to commit idolatry. Now this Baal-Peor, saith St. Jerome, and other critics, was Priapus, who was worshipped, by shewing of their shame; to which these words of the prophet Hosea may refer, *They set up altars to Baal-Peor, and separated themselves to that shame;* (ix. 10.) and those of Jeremiah, *Ye have set up altars to shame, even altars to burn incense to Baal.* (Jer. xi. 13.) And then, as ἐξεχύθησαν, *they were dispersed,* or *ran about* after the Midianitish women, answers to the practice of those men *who crept into houses, leading captive silly women;* so *the matter of Baal-Peor* answers exactly to the execrable villanies these men committed *cum membris pudoris.*

Moreover, this passage seems to confirm that exposition, which refers what is here spoken to the Nicolaitans. For St. John speaks thus to the church of Pergamus, *I have a few things against thee, because thou hast there them that hold the doctrine of Balaam; who, as he taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication; so hast thou also them that hold the doctrine of the Nicolaitans, which I hate.* Now the church-history informs us, this was the doctrine of the Nicolaitans, that* *it was lawful to eat things offered to idols, and to commit fornication;* as Irenæus, St. Austin, and others teach.

[22] Ver. 16. *The prophet.*] That Balaam was indeed a prophet of God, and well acquainted with his revelations, the history in the book of Numbers will not suffer us to doubt: for those words, *I cannot go beyond the commandment of my God, to do good or evil,* (Numb. xxii. 18.) shew he was not unacquainted with the true God; (see also, xxiv. 4.) though after, through a covetous desire of gain, he used enchantments. The *madness of the prophet* appeared in this, that hearing the ass speak, which argued the miraculous assistance of God enabling him so to do, he goes on in his mad fury, and saith, He would kill him.

---

* "Matrem viventium." Iren. lib. i. cap. 24. Ταύτην δέ (φασιν) ἀεὶ φαίνεσθαι τοῖς ἄρχουσιν ἐν εὐμορφίᾳ τινὶ, καὶ ἀποσυλᾷν τὸ ἀπ' αὐτῶν σπέρμα δι' ἡδονῆς καὶ ἐκχύσεως, ἵνα δῆθεν τὴν αὐτῆς δύναμιν, τὴν εἰς διαφόρους σπαρεῖσαν, αὖθις ἀνακομίζῃ, καὶ οὕτως ἐκ τοιαύτης ὑποθέσεως τὸ τῆς αὐτῶν αἰσχρολογίας μυστήριον τῷ κόσμῳ ὑπεισήνεγκε. Epiph. Hær. xxv. §. 2.

† Carpocrates λέγει τὴν δικαιοσύνην τοῦ Θεοῦ κοινωνίαν τίνα εἶναι μετ' ἰσότητος, cujus exemplum dat ἐν τοῖς ἀλόγοις, "in genere boum, suum, ovium, et reliquorum omnium." Clem. Alex. Strom. iii. p. 428. C. D. et p. 429. A.——Δικαιοσύνη γὰρ ἐν αὐτοῖς φαίνεται ἡ κοινότης, ἔπειτα κατὰ κοινότητα πάντα ὁμοίως κατὰ γένος σπείρεται· σπείρουσι δὲ καὶ γεννῶσιν ἐπ' ἴσης κοινωνίαν ὑπὸ δικαιοσύνης ἅμφω ἔχοντες. Ibid.——Εἰ μίαν ἀγόμενος ἐχέτω, δυναμένων κοινωνεῖν ἁπάντων, ὥστερ ἀπέφηνε τὰ λοιπὰ τῶν ζώων. Ibid. D.

‡ "Tunc Nicolaus, die noctuque nuptias faciens obscœnas, et auditu quoque erubescendos coitus somniavit." Hieron. adv. Lucif. F. 53. A. Y. Αὐτὸς γὰρ καὶ προήρξατο τοῦ λέγειν, ὅτι ἐὰν μή τις καθ' ἑκάστην ἡμέραν λαγνεύῃ, ζωῆς μὴ δύνασθαι μετέχειν τῆς αἰωνίου. Epiph. Hær. xxv. §. 1.

§ Τὰ δύσφημα ἐκεῖνα λυχνίας μὲν ἀνατροπὴν, καὶ τὰς ἀναίδην μίξεις. Ap. ii. p. 70. B. C.

‖ Τούτους φασὶν εἰς τὰ δεῖπνα ἀθροιζομένους ἄνδρας ὁμοῦ καὶ γυναῖκας, μετὰ δὴ κορεσθῆναι ἐν πλυσμονῇ τῇ κυπερίσῃ, τὸ κατασχὸν αὐτῶν τὴν πορνικὴν ταύτην δικαιοσύνην, ἐκποδὼν ποιησαμένους φῶς τῇ τοῦ λύχνου περιτροπῇ, μίγνυσθαι ὅπως ἐθέλοιεν, αἷς βούλοιντο. Strom. lib. iii. p. 430. C. D.

* "Turpissima secta in qua placet usus indifferens fœminarum: hi nec ab iis, quæ idoliis immolantur, cibos suos separant." De Hær. cap. 5. Iren. lib. i. cap. 28.

[22] Τὴν τοῦ προφήτου παραφρονίαν, *The madness of the prophet.*] The Jerusalem Targum and Ben Uziel on Numb. xxii. 30. introduce the ass speaking thus to Balaam, *Woe to thee, Balaam, that art* (cheser deyetta) mente captus, *i. e. mad.*

[23] Ver. 18. Ὑπέρογκα, *Swelling words of vanity.*] This did the heretics many ways, (ver. 9.) by their barbarous names, *quibus terrebant auditores,* by which they affrighted their hearers, say St. Austin* and Epiphanius,† and imposed upon them by those vile words; or by those proud words, that *they are the spiritual, the perfect, the seed of election,* men who have perfect knowledge of God; (see note on Jude 19.) that they have grace, *ἀπὸ τῆς ἀῤῥήτου καὶ ἀνωνομάστου συζυγίας, from the ineffable and not-to-be-named conjugation,* and ‡ *therefore ought to be always meditating the mystery of conjugation;* and that § *he that being in the world, does not love a woman, so as to enjoy her, is not of the truth;* and that except a man be lascivious every day, he cannot enjoy eternal life; and that they being ‖ *spiritual, cannot receive corruption by any evil actions they do, or be hurt by any material actions, so as to lose their spiritual substance.* In opposition to which vain boasts, these apostles so expressly say, *They shall perish in their corruption.*

Τοὺς ὄντως ἀποφυγόντας.] See this reading defended, Examen Millii in locum.

[24] Ver. 19. Ἐλευθερίαν, *They promise them liberty.*] They promised them a double liberty: first, *a liberty to do any thing they pleased, without fear:* secondly, *a liberty from the eye and hand of their Judge;* as we learn from the *ὑπέρογκα, swelling words of vanity,* cited by Irenæus¶ from them, which are a full comment on ver. 18.

[25] Ver. 20.] From ver. 18. 20, 21. it seemeth to be strongly argued, that they who were once truly faithful, may totally and finally fall away. For, first, that the persons here mentioned were once truly faithful, seems evident from this, first, that they had once ὄντως, *truly,* and entirely *escaped from them that live in error,* (ver. 18.) being not then entangled with, nor *overcome by, the pollutions which are in the world, through lust,* but having escaped them *through the knowledge of Christ Jesus:* that they *turned from the holy commandment* in which they formerly had walked: that they were once washed from that *mire* to which they returned, (ver. 22.) All which cannot be truly said of hypocritical professors, who are still *in the gall of bitterness, and the bond of iniquity.*

That these men after fell away totally and finally, we learn from these expressions, that *they were again allured to wantonness;* that they were again *entangled and overcome by the pollutions which were in the world, through lust,* and therefore *brought in bondage;* that *they turned from the holy commandment delivered to them;* yea, *with the dog to the vomit, and the washed sow to the wallowing in the mire:* and this so far, as that *it had been better for them, not to have known the way of righteousness.*

[26] Ver. 22. Κύων ἐπιστρέψας, *The dog is turned to his vomit,* &c.] These two proverbs, of which the first is taken from Prov. xxvi. 11. and the second is common among the writers de Re Rustica (see Schotii adag. sacra, in locum), are very expressive of the folly of those men *who return* to those vices they had formerly renounced; and therefore the fathers apply them to Julian, returning to that heathenism he had renounced in his baptism: so Nazianzen. Orat. Stel. 1.

* Hær. v.

† Epiph. Hær. xxv. §. 3.

‡ Διὸ καὶ ἐκ παντὸς τρόπου δεῖν αὐτοὺς ἀεὶ τὸ τῆς συζυγίας μελετᾶν μυστήριον. Iren. lib. i. p. 28. ed. Ox. 31.

§ Ὃς ἂν ἐν κόσμῳ γενόμενος γυναῖκα οὐκ ἐφίλησεν ὥστε αὐτὴν κρατηθῆναι, οὐκ ἔστιν ἐξ ἀληθείας, καὶ οὐ χωρήσει εἰς ἀλήθειαν. Ibid.

‖ Τὸ πνευματικὸν θέλουσιν οἱ αὐτοὶ εἶναι ἀδύνατον φθορᾷ καταδέξασθαι, κἂν ὁποίαις συγκαταγένωνται πράξεσι——καὶ αὐτοὺς λέγουσι κἂν ἐν ὁποίαις ὑλικαῖς πράξεσι καταγένωνται, μηδὲν αὐτοὺς παραβλάπτεσθαι, μηδὲ ἀποβάλλειν τὴν πνευματικὴν ὑπόστασιν. Ibid. p. 26.

¶ Γυναικάρια πολλὰ διέφθειραν τελείους ἑαυτοὺς ἀναγορεύοντες, ὡς μηδενὸς δυναμένου ἐξισωθῆναι τῷ μεγέθει τῆς γνώσεως αὐτῶν, μηδ' ἂν Παῦλον, μηδ' ἂν Πέτρου εἶπῃς, μηδ' ἄλλόν τινα τῶν ἀποστόλων, ἀλλὰ πλείω πάντων ἐγνωκέναι, καὶ τὸ μέγεθος τῆς γνώσεως τῆς ἀῤῥήτου δυνάμεως μόνους καταπεπτωκέναι, εἶναί τε αὐτοὺς ἐν ὕψει ὑπὲρ πᾶσαν δύναμιν, διὸ καὶ ἐλευθέρως πάντα πράσσειν, μηδένα ἐν μηδενὶ φόβον ἔχοντας, διὰ γὰρ τὴν ἀπολύτρωσιν ἀκρατήτους καὶ ἀοράτους γίνεσθαι τῷ κριτῇ. Lib. i. cap. 9. p. 72.

CHAP. III.

1. THE Second Epistle, beloved, I now write unto you; in *(both)* which I stir up your [1] pure minds by way of remembrance:

2. [2] That ye may be mindful of the words which were spoken before by the holy prophets *(of the Old Testament, Enoch,* Jude, 14. *and Daniel,* xii. 2. *touching the judgment of ungodly men),* and of the commandment of us the apostles of our Lord and Saviour, *(or, of the commandment of the apostles of our Lord and Saviour, as St. Jude,* ver. 17. *that is, to expect patiently, and with unshaken faith, that day,* Heb. x. 23. 35. 39. James i. 6. v. 7. 11. 1 Pet. i. 13. iv. 1.)

3. Knowing this first, that *(according to their predictions)* there shall come in the last days [3] scoffers, walking after their own lusts,

4. And saying, Where is the promise of his coming *(to judge the world, and raise his faithful servants from the dead)?* for [4] since the fathers *(to whom these promises were made)* fell asleep, all things continue as *(they were)* from the beginning of the creation.

5. For this they willingly are [5] ignorant of (Gr. *they that are of this mind are ignorant),* that by the word of God the heavens were of old, and the earth standing out of the water *(viz. dry land)* and in the water *(viz. that part of it which is covered with the sea):*

6. Whereby the world that then was, being overflowed with water, perished:

7. But the heavens and earth which now are by the same word are kept in store, *(being)* reserved unto fire against [6] the day of judgment, and perdition of ungodly men *(who, as the antediluvians have been punished by water destroying the world then, shall be punished with fire destroying it again).*

8. But *(for farther answer to this question),* beloved, be not ignorant of this one thing, that one day is with the Lord as a [7] thousand years, and a thousand years as one day.

9. The Lord is not slack concerning his promise, as some men count slackness *(concluding thence, that he hath changed his purpose, or will not perform it);* but is *(in this)* long-suffering to us-ward, [8] not *(being)* willing that any should perish, but that all should come to repentance.

10. But *(though it be thus deferred for a time, yet)* the day of the Lord will come as a thief in the night, *(i. e. suddenly and unexpectedly to them,* Luke xxi. 34. 1 Thess. v. 2, 3.) in the which the heavens shall pass away with a

great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up.

11. Seeing then that all these things shall be dissolved *(by fire designed to punish the ungodly)*, what manner of persons ought ye to be in all holy conversation and godliness?

12. Looking for [9] and hasting to *(prepare for)* the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements [10] shall melt with fervent heat.

13. Nevertheless, according to his promise, we look for (καινοὺς δὲ οὐρανοὺς προσδοκῶμεν, *we also do expect*) [11] new heavens and a new earth, [12] in which dwelleth righteousness.

14. Wherefore, beloved, seeing that [13] ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15. And account that the long-suffering of our Lord is *(designed for the)* salvation *(of you Jews)*; even as our beloved brother Paul also according to the *(spirit of)* wisdom given unto him hath written unto you, *(in these words,* Rom. ii. 4. *Despisest thou the riches of his goodness and long-suffering, not knowing that the goodness of God leadeth thee to repentance? And more especially in these, And so all Israel shall be saved,* &c. Rom. xi. 26. *For God hath concluded them all in unbelief, that he might have mercy upon all,* ver. 32. See the preface to the Epistle to the Hebrews.)

16. [14] As also in all his Epistles, speaking in them of these things; [15] in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction.

17. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the *(se)* wicked *(scoffers)*, fall from your own steadfastness.

18. But *(rather)* [16] grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

ANNOTATIONS ON CHAP. III.

[1] Ver. 1. ΤΗ'Ν εἰλικρινῆ διάνοιαν ὑμῶν, *Your sincere minds.*] A sincere desire to know, and regard to the truth, being once seated in the mind and heart, we shall readily embrace and firmly stand in the truth delivered to us.

[2] Ver. 2.] That these words should relate to that notable destruction of the unbelieving Jews, foretold by Christ, seems not very probable; since the believers are instructed to be mindful of these commands, that they might be armed against the *scoffers*, mentioned ver. 3. who said, *Where is the promise of his coming?* Now that the thing questioned by them was not our Lord's coming to the destruction of the Jews, but to the judgment of the world, is evident; it being styled emphatically, ἡμέρα κρίσεως, *the day of judgment, and perdition of ungodly men*, ver. 7. 10—12.

[3] Ver. 3.] Since both St. Peter, and, as St. Jude tells us, the rest of the apostles, were so careful to mind those to whom they writ, or preached, of these *scoffers*, we may conjecture that these *scoffers* were then come; though in respect of the prophecies concerning them, they were yet to come; whence Jude saith of them, *These are they that separate themselves,* &c. ver. 18, 19.

Ἐμπαῖκται, *Scoffers.*] St. Jude seems to teach us, that these *scoffers* were the heretics mentioned in the former chapter, *viz.* the Simonians, who, being Samaritans, held still their old heresy,* that *there should be no resurrection of the flesh;* and therefore walked after their own lusts: for those of whom, saith he, I have treated, and am speaking, are they of whom the apostles did forewarn you, ver. 17, 18.

[4] Ver. 4. Ἀφ' ἧς, *viz.* ἡμέρας.] For *from the day* that the *fathers* (to whom this promise of a *resurrection*, and a *heavenly country*, Heb. xi. 16. is supposed to be made, and who had foretold this judgment to come upon the wicked, Jude 14. have slept, we see no such thing verified to them; nothing answering their predictions, but all things continue as they were. That ἀφ' ἧς should signify *except that*, I find no instance or example.

[5] Ver. 5. Λανθάνει γὰρ αὐτούς.] That is, that consider not God's power in making the world, which must enable him also to destroy it, if he please; and that by his word the earth was separated from the waters which covered it, and gathered into its channels, so that the dry land, which we call earth, appeared; and that by these very waters, descending partly from the heavens, and partly from the great deep, (Gen. vii. 11.) the earth was again overwhelmed, for the sin of the antediluvians (eight persons being only preserved); so that those wicked men, which then lived, perished in their wickedness; and so the prophecy of Enoch was remarkably fulfilled upon them.

[6] Ver. 7. Εἰς ἡμέραν κρίσεως, *To the day of judgment.*] From these words it seems to follow, first, that the day of judgment and perdition of ungodly men, and the conflagration of the world, must be contemporary; and that therefore *new heavens and new earth*, in the literal sense, must vainly be expected before the final judgment of ungodly men. Secondly, That the ungodly are not to be judged, or punished by fire, before the conflagration of the world: *for the heaven and earth that now are*, are to be burnt up with that very fire by which the ungodly are to be destroyed, they being left in the midst of those flames, whilst the godly, being snatched up into the air above the reach of them, *shall be for ever with the Lord;* (1 Thess. iv. 16.) for the wicked are *reserved unto the day of judgment, to be punished;* (2 Pet. ii. 9.) that fire in which they are to be tormented and destroyed is reserved unto the same day; (Matt. xxv. 41. 46.) the *fallen angels*, for whom the fire is prepared in which the wicked shall be punished, are reserved to that day: (2 Pet. ii. 4. Jude 6.) and, lastly, Sodom and Gomorrah, who perished by fire and brimstone, are set forth ὡς δεῖγμα, *as an example* of that punishment the wicked shall suffer at that great day of retribution: (2 Pet. ii. 5. Jude 7.) they are not therefore to be cast into the lake of fire and brimstone, before that day. Moreover, that the world was to be dissolved by fire, was the opinion of Anaximander, Anaxiphanes, Anaxagoras, Archelaus, Diogenes, and Leucippus. (Apud Stob. Eclog. Phys. p. 44.)

[7] Ver. 8. Χίλια ἔτη, *A thousand years.*] That is, though

* Ἡγήσαν μὲν νεκρῶν ἀνάστασιν καὶ ἀπιστοῦσι. Epiph. lib. i. p. 25. Hær. Samar. Valentiniani etiam Λέγουσι μὴ εἶναι νεκρῶν ἀνάστασιν. Just. Mart. p. 207. 253.

God defer his coming to this judgment a thousand years or more, we must not think this long; for in respect of him whose duration is eternal, and so who ever lives to make good his promises and threats, a thousand years are as one day. In like manner, Zosimus,* in his history, produces a prediction from the sibyls, or from one Phaellon, and then adds, Let none think that this prophecy was of some other thing, because it was fulfilled, *μετὰ χρόνους οὐκ ὀλίγους, a long time after, πᾶς γὰρ χρόνος τῷ Θεῷ βραχὺς ἀεὶ τε ὄντι, καὶ ἐσομένῳ, for all time is short to that God who ever is, and ever will be.* Mr. Mede indeed saith, that these words cannot be thus interpreted, because the question is not, whether the time in which they expected the coming of the Lord, were long in respect of God, but only in respect of us, and so he would have the words interpreted thus, *The day of judgment spoken of shall be a thousand years.* But (1.) the text saith not, *one day shall be a thousand years,* but *as a thousand years,* and that again not absolutely, but only *παρὰ Κυρίῳ, with respect to God.* (2.) Here is no question mentioned touching the length of time, either with respect to God, or us, but only touching the truth of God's promise: (ver. 4.) and to this the interpretation well agrees, that God's promise may be true, and in his time fulfilled, though he, who ever lives to make it good, should defer it a thousand years. And, (3.) that this respects God's promise, and not *the length of the day of judgment,* is evident from the ensuing words.

[8] Ver. 9. *Μὴ βουλόμενός τινας ἀπολέσθαι, Not being willing that any should perish.*] Note here, that when it is said, *God would have all men come to repentance,* it is certain that this will refers to all to whom the preaching of the gospel is vouchsafed, to all to whom in the times of ignorance *God winked at, for now he commandeth them all every where to repent.* (Acts xvii. 30.) When therefore it is said, *he is not willing any one should perish,* he must be supposed to mean, he would have none to whom the gospel is vouchsafed, to perish. Vain therefore here are the descants of Esthius upon this place; as, *v. g.*

First, When he says, *God would have none to perish, because he gives to all some general means of conversion to God, though they be not sufficient for that end without these special aids he will not give them.* For certain it is, that he who wills not the means necessary to bring them to repentance, wills not that they should come to repentance: and he that determines to withhold the means, which being withheld they must perish, wills they should perish.

Secondly, When he restrains this to *the elect,* saying, *God is not willing any of them should perish;* for the words are too general to admit of this restriction, for they run thus, first, *He would have all to come to repentance; he would not that they should perish.* Secondly, He is here speaking of *the day of judgment, and perdition of ungodly men,* and gives this reason why it is deferred, *viz.* because God is long-suffering, and would not any man should perish. He therefore must in reason be supposed to speak of God's long-suffering in the general.

Thirdly, When he adds, *He would not any man should perish, because he excites good men to pray they may repent, and so not perish.* For if this prayer be according to the will of God, then must it also be his will they should not perish; if it be not, they cannot thus pray in faith or with expectance to be heard, because they know, according to his doctrine, they do not pray according to his will: nor can God excite them thus to pray.

[9] Ver. 12. *Προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν, And hastening to the coming.*] Though *πρὸς* here may be taken from the foregoing words, yet *σπεύδω* hath sometimes an accusative case like this without it. As when Thucydides saith, *σπεύδω τὴν ἡγεμονίαν, I hasten to the government;* and Pindar,* *μὴ βίον ἀθάνατον σπεῦδε,* i. e. *ἐπὶ βίον ἀθάνατον.*

[10] *Στοιχεῖα δὲ καυσούμενα, And the element being burnt, shall be dissolved.*] That the elements cannot be here taken in the common sense, Mr. Mede proves well, because one of them is that fire which shall consume these elements; but, that they signify the planets, he proves from the testimonies of Justin Martyr,† Theophilus of Antioch,‡ of Polycrates,§ and other ancient fathers. So *ἐνέργεια στοιχείων* is the influence of the stars, Wisd. vii. 18. and *στοιχεῖα ἐπουράνια,* the *celestial signs or constellations,* as Valesius proves (in his notes upon these words of Polycrates bishop of Ephesus,‖ *κατὰ τὴν Ἀσίαν μεγάλην στοιχεῖα κεκοίμηται, in Asia great lights are extinct,*) out of Diogenes Laertius and Epiphanius: and since the planetary bodies are found to be as much earth as that we tread on, and borrow all their light from the irradiations of the sun, I think there is no need of those criticisms which turn *παρελεύσονται, they shall pass away,* into *they shall be changed,* and *καυσόμενα λυθήσονται, they shall be dissolved being burnt,* into *they shall be refined;* whereas, if they be refined as silver is by fire, they must be dissolved as that is. Nor see I any reason why we should prefer either an unusual or metaphorical, before the proper import of these words.

[11] Ver. 13. *Καινοὺς οὐρανοὺς, New heavens and new earth.*] That this cannot refer to the millenium, supposed to be promised in the Revelation of St. John, appears, not only because this Epistle was writ before the Revelation, which, saith Irenæus,¶ was seen "ad finem Domitiani imperii," *about the end of the reign of Domitian,* whereas St. Peter suffered martyrdom in the reign of Nero; but also, (1.) because the millenium of St. John is peculiar to the martyrs, and those who have suffered for the cause of Christ; the *new heavens and earth,* here mentioned, are the common expectation of all Christians, who upon this account are admonished *to be found of him without spot, and unblamable, in peace,* (ver. 14.) (2.) I grant, that the apostle is here speaking of the destruction, not only of the sublunary heavens and earth, (ver. 12.) by fire: but this concession is so far from doing any service to the hypothesis of the millenium of St. John, that it doth perfectly destroy it: for this conflagration of the world is contemporary with *the day of judgment, and perdition of ungodly men:* and by that very fire which consumes the world, are they to perish. (See note on ver. 7.) So doth the Scripture constantly express the punishment of the wicked, saying, that *at the end of the world the angels shall cast them*

* Lib. ii. ed. Steph. 1581. p. 67.

* Pyth. 3. ver. 1.

† Ὁ Θεὸς τὰ οὐράνια στοιχεῖα εἰς αὔξησιν, καρπῶν καὶ ὡρῶν μεταβολὰς κοσμήσας, Justin. M. Ap. i. p. 44. A.

‡ Προγενέστερα γέγονεν τὰ φυτὰ, καὶ τὰ σπέρματα τῶν στοιχείων. Theoph. lib. ii. p. 94. B. Lex non solum vetat Εἰδώλοις προσκυνεῖν, ἀλλὰ καὶ στοιχείοις, Ἡλίῳ καὶ Σελήνῃ, καὶ τοῖς λοιποῖς ἄστροις. Ibid. p. 110. D. et lib. i. p. 72. A.

§ Ἥλιος καὶ σελήνη ἀστέρες στοιχεῖα αὐτοῦ εἰσιν. Vide ib. C.

‖ Apud Euseb. H. Eccl. lib. iii. cap. 31.

¶ Lib. v. cap. 30.

into a furnace of fire, (Matt. xiii. 28.) and that *Christ shall come in flaming fire to take vengeance on them.* (2 Thess. i. 7, 8.) Whereas the millenium of St. John must be at an end before that day: for after he had spoken of the *first resurrection,* and the conclusion of one thousand years, in which they were to reign who were then raised, and of the insurrection of God and Magog against them; I say, after the conclusion of those years, doth he introduce *one sitting on a great white throne, and the dead both small and great standing before him, and being judged out of those things which were written in the book, according to their works.* (Rev. xx. 13, 14.)

I also grant, that after the apostle had spoken of the conflagration of the world, he hath these words, *We also do expect new heavens and new earth;* but then I add, that these words are not to be rendered thus, *Nevertheless, after this violent dissolution of the world, we expect new heavens and new earth,* which are to *succeed them:* but rather, as Dr. More renders them, But *before this conflagration* we expect them; or rather, But *besides* this conflagration, we expect new heavens and new earth. As if the apostle should have said,—I hitherto have answered this question of these scoffers, by shewing what substantial mutations have been, and will be, brought upon the world by the word of the Lord, and his coming to judge his people: this also I think fit to add in answer to them, That we Christians expect the coming of our Lord to make such a *moral* change in the affairs of the church, as will amount to the *new creation of heaven and earth,* promised to the Jews: (Isa. lxv. 16—18.) so that these scoffers have no cause to doubt of our Lord's coming in behalf of his faithful servants, since he will come to raise his church, by his calling the Jewish nation to the faith, and so to such a glorious state.

Nor is it to be wondered that the apostle should speak of these two things together, in answer to that question, *Where is the promise of his coming?* seeing the Jews thought them connected, expecting these *new heavens and new earth,* at the coming of the Messiah, and his coming *at the end of the world;* according to that question of the disciples to our Lord, *When is the time of thy coming, and of the end of the world?* Matt. xxiv. 3. *In the end of the world* (saith R. Saadiah Gaon) *there shall be to the Jews a world full of joy and exultation; so that their heaven and earth shall be as it were new, as it is said,* Isa. lxv. 17. (See this more fully in Mr. Mede, p. 535—537.)

[12] Κατὰ τὸ ἐπαγγελμα αὐτοῦ, *According to his promise.*] This cannot relate, as I have proved, to St. John's discourse of these new heavens, &c. for this farther reason, That he speaks of them only as in a vision, not by way of promise; it remains therefore, that the new heavens and new earth promised by Isaiah, be the thing here referred to. Now these new heavens and new earth are manifestly promised to the Jewish nation, to whom also the apostle here writes: nor can they possibly admit of any other sense, or be primarily accomplished upon any other people: for God having said by his prophet, *Behold, I create new heavens and a new earth,* immediately adds, *Be ye* (Jews) *glad, and rejoice for ever in what I do create; for behold, I create Jerusalem a rejoicing, and her people a joy; and I will rejoice in Jerusalem, and joy in my people.* Now sure this new heaven and earth promised to the Jews must be created before the conflagration of the world, that is, before the Jews be burnt to ashes, they being not likely to be converted afterward. St. John indeed speaks of his *new heaven and earth,* after he had mentioned the day of judgment; but that he doth this by a prolepsis, is evident from this consideration, that after his whole discourse of these *new heavens and earth,* the new Jerusalem coming down from heaven, and of the bride, and the Lamb's wife, *i. e.* the Jews converted then to Christ, follow these words, *Behold, I come quickly, and my reward is with me, to render to every one according to his works,* xxii. 13. which words contain a repetition of what was said, xx. 13. to shew that what was mentioned there, was not to be accomplished till after the appearance of the *new heavens and the new earth.*

[13] Ver. 14. Ταῦτα προσδοκῶντες, *Expecting these things.*] These words, directed to the Jews then living, seem to prove, that in some inferior sense this promise of the *new heavens,* &c. was to be made good in their times: for why should he exhort them to this diligence, on the account of what should only happen one thousand seven hundred years after they were dead? for he plainly speaks to them to whom St. Paul had written, ver. 16. and therefore to the Jews of that present age.

[14] Ver. 16. Ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, *As also in all his Epistles.*] I do not think it necessary so to understand these words, as if the apostle were said to have spoken in all his Epistles, that *the long-suffering of God was designed for their salvation;* for I do not find any thing of that nature in many of them: he speaks indeed generally of Christ's coming to judgment in them, but that seems not pertinent to the text. I therefore give the sense of the words thus: As also, according to the same wisdom, he hath written in all his Epistles, speaking in them of these things, of which I am now discoursing, that is, of the day of the Lord's coming, and of the preparation we should make for it.

[15] Ἐν οἷς, *In which.*] This cannot relate to the Epistles of St. Paul, because the words being of the neuter gender, cannot agree with ἐπιστολαί, *epistles,* which is of the feminine; but to those things of which St. Peter had been discoursing in this chapter, and which were so wrested by the unlearned and unstable, that some of them thought, long before the writing of this Epistle, that *the day of the Lord was instant,* (2 Thess. ii. 2.) and so became unstable in the faith, (ver. 15.) Some said, *The resurrection was past already,* and thereby *overthrew the faith of some;* (2 Tim. ii. 18.) some, wanting patience to expect it longer, left the assemblies of Christians, (Heb. x. 18.) and some questioned whether this promise would be made good at all, as here, ver. 4. 9. the resurrection of the flesh being by some thought a *thing absurd,* they holding that it was *incapable of salvation;** and the resurrection of the same body being by some looked on as a thing impossible; and these seem to be the δυσνόητα here mentioned.

[16] Ver. 18. Αὐξάνετε ἐν χάριτι, *Grow in grace.*] That grace signifies generally, in the New Testament, the favour of God to us, see note on 2 Cor. vi. 1.

* "Carnis salutem negant, et regenerationem ejus spernunt, dicentes non eam esse capacem incorruptibilitatis." Iren. lib. v. cap. 2.

THE

FIRST EPISTLE GENERAL OF ST. JOHN.

WITH ANNOTATIONS.

PREFACE.

CONCERNING the author of this Epistle, all ages have agreed that it was St. John, the apostle of our Lord and Saviour.

As for the time when it was written, some (both ancient and modern) writers think his Epistles to be the last of his works, and therefore to have been written in the last years of Domitian. But Dr. Hammond hath very well observed, that this Epistle must have been written some time before the great destruction which befel the Jews: 1. Because he speaks of the last hour as now at hand; which that it must be understood of the last times of the Jewish state, see note on ii. 18. 2. Because he speaks of the antichrist, ii. 18. and the false prophets, iv. 1. which were then among them, or come into the world; such as Christ tells us were to be the immediate forerunners of that destruction, Matt. xxiv. 24. declaring, that they went out from them of Judea, ver. 19. 3. It being written by an apostle of the circumcision, it is not doubted but it was written to the Jews; but that it was an Epistle to the Parthians, as St. Austin,* Posidonius in his Index, and Idacius, contra Verim. aver; as I know nothing can be said against it, but that it only is asserted by authors of a later date: so, if Parthia be taken for the whole empire, as it was enlarged by the Arsacidæ, it is a farther proof, not only that this Epistle was written to the Jews, who, saith Josephus,† abounded in Babylon and Mesopotamia, and had there three famous universities, one of them at Neerda, mentioned by Josephus; but also, that many of the ten tribes were then converted, they being seated in Mesopotamia and Media: for the text saith, that *they were carried away into Assyria, and placed in Halah and Habor, by the river Gozan, and in the cities of the Medes,* 2 Kings xvii. 6. xviii. 11. Now all these places, saith the learned Bochart,‡ are to be found thereabouts; and therefore St. John, being an apostle of the circumcision, may well be supposed to have written to them, though perhaps he was never there; as St. Paul writ some of his Epistles to churches he had never seen.

Whence it was written, neither Scripture nor any thing in antiquity that I have met with, gives any ground for a conjecture.

The occasion of it seems to be, 1. To arm those Jewish converts against those loose and pernicious doctrines which had obtained among the Jews, *viz.* that solifidian doctrine of being righteous by a faith, that is not fruitful in good works, or without doing righteousness, 1 John ii. 29. iii. 7. 10. being children of the light, without walking in the light; favourites of God without obedience to his laws, or love to his servants. 2. Against the madness of their zealots, abounding every where among them, who thought their zeal for God and for his laws would atone for their hatred and murder of their brethren; and for all the other sins, which, saith Josephus, they did so greedily commit. (See note on Rom. ii. 1. 24. James i. 26.) And, 3. to preserve them steadfast in the truth, which they had *heard from the beginning,* against those deceivers, antichrists, and false prophets, which were then among them, ii. 19. 26. iv. 1—3. and to continue them steadfast in the belief that *Jesus was the Christ the Son of God,* v. 1.

And here, because that question hath made so great a noise of late, "Whether salvation or perdition depends upon believing or rejecting this one proposition, That Jesus was the Messiah," as, saith the author of the Reasonableness of Christianity, p. 43. adding, p. 47. that "all that was to be believed for justification, was no more but this single proposition, That Jesus of Nazareth was the Christ, or the Messiah;" I shall endeavour briefly to state and explain this matter, and so give farther light to those words of this Epistle, iv. 2. 15. v. 1. 5. which seem to say the same thing.

Whereas then this author challenges all the systematical divines, p. 192. "to shew that there was any other doctrine, upon their assent to which, or disbelief of it, men were pronounced believers or unbelievers, and accordingly received into the church of Christ as members of his body, as far as mere believing could make them so, or else kept out of it:" this I shall undertake to shew,

First, From the express words of Christ, who requires of all his disciples, in order to their admission into the church by baptism, faith in *the Father, Son, and Holy Ghost,* Matt. xxviii. 19. saying, *He that believeth* (this) *and is baptized, shall be saved; he that believeth not shall be damned,* Mark xvi. 16. he adds with an asseveration, *Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you,* John vi. 53. clearly declaring the necessity of faith in his body given, and his blood shed, for the remission of sins, to justification and salvation; we being justified *by his blood,* and *through faith in his blood,* Rom. iii. 25. v. 9.

Secondly, From the plain declaration of St. Paul, who,

---

* Qu. Evang. lib. ii. cap. 39. † Antiq. lib. xviii. cap. 16.

‡ "In Assyria vel Mediæ parte illi vicina reperiuntur loca, quorum sacra historia meminit: Chaluch est Ptolemæi Caluchena ad aquilonem Assyriæ, Chabor est ejusdem Ptolemæi mons Chaburas inter Mediam et Assyriam, à quo monte ad Caspium mare euntibus, medio forte spatio, occurrit Gauzania urbs." Geogr. S. lib. iii. cap. 14. p. 220.

among the first things he preached to the Corinthians, as things by the belief of which they should be saved, mentions three articles; first of all, that *Christ died for our sins, according to the Scriptures,* 1 Cor. xv. 1—4. 2. That *he was buried.* And, 3. that *he rose from the dead.* In the same chapter he plainly asserts the necessity of believing the resurrection of the body, ver. 19. 32. Among the foundations and first principles of the doctrine of Christ, from which all Christians were to go on to perfection, he reckons the doctrines of *repentance,* of *faith towards God,* of *baptism,* of *laying on of hands* (for the receiving of the Holy Ghost), of *the resurrection of the dead,* and of *eternal judgment,* Heb. vi. 1, 2. These therefore were then necessary to be believed by all Christians. The doctrine of the sufficiency of faith in Christ's death for justification without the works of the law, is by the same apostle declared to be so necessary, that he saith of them who gainsaid it, *Christ is become of no effect to you, ye are fallen from grace,* Gal. v. 2. 4.

Moreover, it will be easy to account for the practice of our Lord and his apostles, who insist so much and lay so great stress upon this one article, if we consider who they preached to, and how much was contained in, or necessarily depended upon, the cordial belief of this one article.

First, then, our Lord and his apostles, whilst he was on earth, preached only to the Jews, Matt. x. 6. that is, to them to whom *pertained the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises,* Rom. ix. 4. and to whom *were committed the oracles of God,* Rom. iii. 2. *i. e.* those Scriptures which were *able to make them wise to salvation, with faith in Christ Jesus,* 2 Tim. iii. 5. *i. e.* if they, to the belief of them, added faith in Christ, they teaching them the knowledge of the true God, and the way in which he would be worshipped, and shewing them *what was good, and what the Lord required of them.* They also were writ by, and made frequent mention of, the Spirit of God, of the new covenant God would establish with them, *of the sufferings of Christ, and of the glory that should follow,* 1 Pet. i. 11. of his prophetical, priestly, and his kingly office, of an Emanuel that should be born to them, whose *name should be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace,* Isa. vii. 1. 14. ix. 6. It is not therefore to be wondered, that whilst our Saviour was on earth, he only called them to repentance, and faith in the promised Messiah.

Moreover, St. Paul's sermon, Acts xiii. was preached to *the children of the stock of Abraham,* ver. 26. and yet he preached to them not only that Jesus was the Christ, but also that *he died,* and *rose again,* and that *remission of sins was to be obtained through his name;* and that *by him all that believed were to be justified from all those things from which they could not be justified by the law of Moses,* ver. 38, 39. And though we find him once disputing in the school of one Tyrannus, we seldom find him preach any where but in a Jewish synagogue. Others also preached to the same persons; for *they that were dispersed upon the persecution of St. Stephen, preached to the Jews only,* Acts xi. 19.

We have in the whole Acts of the Apostles, mention only of four persons who were not Jews by birth, to whom the gospel was thus preached; one of these was the eunuch, who was before a worshipper of God, as is probably conjectured, of the Jews' religion; and therefore *came up to Jerusalem to worship.* St. Paul preacheth to Lydia in a Jewish synagogue, Acts xvi. 13, 14. and she was also one that worshipped God, and so in all probability of the Jews' religion. The centurion to whom St. Peter preached, was one that *feared God, wrought righteousness, was much in prayer and alms;* and yet St. Peter, before his baptism, preaches to him and his friends, of *the word that God sent to the children of Israel, preaching peace by Jesus Christ;* declaring how he was *anointed by God with the Holy Ghost, healed all that were oppressed of the devil, suffered and rose again,* that he *was made Lord of all things,* that he *was ordained of God to be the Judge of the quick and the dead,* and that *through his name whosoever believed in him should receive remission of sins,* Acts x. 36. 43. The only heathen family that St. Paul admits to baptism, is the jailor's; and he first preaches to them *the word of the Lord,* Acts xvi. 32. *i. e.* say even the Socinians, he summarily expounded to them * who this Jesus, this Son of God, was, what miracles he did, how he was crucified by the Jews, raised up again by God, taken up into heaven, made Lord of all things; what promises he had made, what precepts he enjoined. I know this author saith, that preaching the word was only preaching that Jesus was the Messiah; but the Scriptures cited by him do not say so: for the word, mentioned Acts x. 37. is the whole *word which God sent to the children of Israel, preaching peace by Jesus Christ.* It is the word of the gospel, Acts xv. 7. It contains the whole ministry of the gospel, Acts vi. 4. All the counsel of God being the *word of his grace, which was able to build them up, and give them an inheritance among them who were sanctified through faith in Christ,* Acts xx. 27. 32. It cannot therefore be concluded from the preaching of our Lord or his apostles, that they thought nothing more was necessary to be believed by Christians saving this one article, that *Jesus was the Christ.*

Secondly, The belief of this proposition, that "Christ is the Messiah, and the Son of God," may well be represented as the chief initiating article of Christian faith; because where it is heartily professed, it carries with it a profession of believing all Christ's sayings, and of obeying all his precepts: and where it cordially is embraced, it produceth both his faith and practice. That "Jesus is the Christ," as it is the principal article of pure faith, the most peculiar doctrine of our religion, as it stands opposed to that of Judaism; so it doth virtually comprehend all other doctrines of moment in it, regarding either faith or practice. For to believe him to be the Christ, is to believe him to be *a Prophet sent from God, to teach the way of life unto us,* John iii. 3. even *that Prophet which was to come into the world.* Hence Christ applies these words to himself, *The Spirit of the Lord is upon me, because he hath appointed me to preach the gospel,* &c. Luke iv. 18. Now sure we are obliged to embrace as truth whatsoever was taught by such a Prophet, and to obey all his precepts upon pain of destruction; for *whosoever will not hear this Prophet, shall be destroyed from the people,* Acts iii. 23.

Again, To believe him to be the Christ, is to believe him to be the Son of God, according to that profession of St.

* Woltzog. in locum.

Peter, *Thou art Christ, the Son of the living God,* Matt. xvi. 16. and the inquiry of the high-priest, *Art thou the Christ, the Son of God?* Matt. xxvi. 63. Now this lays an obligation upon us to hear, that is, obey him; according to those words of God, *This is my beloved Son, in whom I am well pleased; hear him,* Matt. xvii. 5. It is also to believe him to be our Lord and King, according to those words of the angel, *To you is born a Saviour, who is Christ the Lord,* Luke ii. 11. and of Nathanael, *Rabbi, thou art the Son of God, thou art the King of Israel.* Now this relation calls for obedience: *for why* (saith our Saviour) *call ye me Lord, Lord, and do not the things that I say?* Luke vi. 46. and that on penalty of ruin from him, when he shall say, *Bring these mine enemies, who would not I should reign over them, and slay them before me,* Luke xix. 27. It was also Jesus who was called Christ, even that Jesus who was *to save his people from their sins,* and *a Saviour to give repentance and remission of sins,* Matt. i. 21. Now upon such a King, and such a Saviour, we may securely rely for the obtainment of all the blessings and rewards which he hath promised to the obedient. Hence we may learn, that it was highly reasonable, that the apostles should begin their preaching with proving and persuading this doctrine; that they should give such great commendations, annex such excellent privileges, offer such high rewards, to the hearty belief of such a comprehensive article, and should admit them to baptism who professed it; since "by that baptism (saith this author, p. 196, 197.) they owned themselves the subjects of this Jesus whom they believed to be their Messiah *(i. e.* the Prophet sent from God to teach them), and received him for their Lord and King; and this was the solemn visible act whereby they who believed him to be the Messiah, received him as their King, and professed obedience to him, and so were admitted as subjects into his kingdom." For as every one who was circumcised, *became a debtor to obey the whole law of Moses,* Gal. v. 3. and therefore to believe it; so every person baptized, being of age, doth by that very baptism profess to believe all the doctrines, and obey the precepts, of the holy Jesus, in whose name he is baptized. And therefore, though St. John here says, *He that confesseth that Jesus is the Son of God, God dwelleth in him, and he in God,* iv. 15. and, *Every one that believeth that Jesus is the Christ, is born of God,* v. 1. yet he requires of the same persons, in order to the same ends, that they should walk in the truth of the gospel, in conformity to the example of Christ, and to the love of God, and in obedience to his commands; and adds, that *he that is born of God sinneth not, neither can sin;* clearly insinuating, that this proposition, when cordially embraced, will produce a faith and practice answerable to it in our lives.

CHAP. I.

1. THAT which was [1] from the beginning *(of the gospel-dispensation, that)* which we have heard, which [2] we have seen *(i. e. discerned as clearly as if we had seen it)* with our eyes, *(that)* which we have looked upon, and our hands have *(as it were)* handled, of the Word of life, *(declare we to you;*

2. *Nor have ye the least reason to suspect our testimony, either of this life, or the author and procurer of it:)* for the life *(we speak of)* was manifested *(in the author and the promise of it)*, and we have seen *(or known)*, and bear witness *(to it)*, and shew unto you [3] that eternal life which was with the Father, and was manifested unto us;

3. That which we have seen and heard *(of this Word of life)* declare we to you, that ye also may have [4] fellowship with us *(in the same life):* and truly our fellowship is [5] with the Father, and with his Son Jesus Christ.

4. And these things write we unto you, that your joy may be full *(i. e. that believing this eternal life, ye may rejoice with joy unspeakable, and full of glory,* 1 Pet. i. 8, 9. *For which cause ye must carefully attend to another message he hath sent by us;)*

5. This then *(and this)* is the message which we have heard of him *(i. e. from God by Jesus Christ)*, and declare unto you, that God is light *(a pure and spotless Spirit)*, and in him is no darkness at all; *(nothing of impurity or iniquity in his commands which are all holy,* Rom. vii. 12. *or in his actions, as in the heathen deities, he being holy in all his works.*

6. *And therefore)* if we say that we have fellowship with him, and walk in darkness, we lie, and do not *(speak)* the truth:

7. But if we walk in the light, [6] as he is in the light *(endeavouring to be holy, as he is holy)*, we have [7] fellowship one with another, and the [8] blood of Jesus Christ his Son cleanseth us from all *(those)* sins *(which might obstruct our communion with this Holy God, and our attainment of the life thus manifested to us.*

8. *And of this expiation we have all need, for)* [9] if we say that we have no sin *(to be thus cleansed from)*, we deceive ourselves, and the truth is not in us; *(for in many things we offend all,* James iii. 2. *and therefore are required to pray daily for the remission of our sins, and have even after our regeneration need of this advocate for the propitiation of our sins,* ii. 1, 2. See 1 Kings viii. 46. Eccles. vii. 21.

9. *But)* if we confess *(these)* our sins, he *(who hath made this new covenant in the blood of Christ, that he will be merciful to our iniquities,* Heb. viii. 8.) is faithful *(to his promise)*, and just to forgive us our sins *(upon the satisfaction made to his justice by the death of Christ)*, and to cleanse us from all unrighteousness.

10. *(But)* if we *(continue to)* say that we have not sinned *(and therefore do not need this expiation through the blood of Christ)*, we make him a liar, *(who hath declared, both in the Old and New Testament, that all have sinned, and fallen short of the glory of God,* Rom. i. 23.) and his word is not in us.

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. Ὃ ἮΝ ἀπ' ἀρχῆς.] This I here render, *From the beginning* of the gospel-dispensation; because I find that is the constant import of the phrase in this Epistle, and elsewhere, where it relates to what Christians had heard and seen, as here. In this sense is, *That which ye have heard,* ἀπ' ἀρχῆς, *from the beginning,* used six times by our apostle in these Epistles; *viz.* First Epistle, ii. 7. 24. twice; iii. 11. Second Epistle, ver. 6. So, *The commandment which we have received,* ἀπ' ἀρχῆς, *from the beginning,* First Epistle, ii. 7. Second Epistle, ver. 5. doth necessarily import its being Christ's new commandment of love.

So, *ἀπ' ἀρχῆς αὐτόπται, are those who from the beginning of Christ's preaching were witnesses of what he said and did,* Luke i. 2. And in this sense Christ saith to his disciples, *Ye have been with me, ἀπ' ἀρχῆς, from the beginning,* John xv. 27.

[2] Ὃ *ἑωράκαμεν, Which we have seen.*] That is, in the Scripture-phrase, said *to be seen* and *looked upon,* which is as truly known and discerned by us, as if we had seen it. So the Jews are said to do the things which *they have seen with their Father,* John viii. 38. and to have *seen the end of the Lord's dealing with Job,* James v. 11. So we are said *to see God,* or not to see him, 1 John iii. 6. Third Epistle, ver. 11. *To see the life* here, ver. 2. So also *ψηλαφᾶν,* when applied to spiritual things, is not *to touch with the hand,* but *to apprehend with the mind,* Acts xvii. 27. I confess, all these things are more properly true of *the Word made flesh;* of whom the apostles declared what they had heard from him, and seen of him, who *saw his glory,* John i. 14. and what one of them had touched. But then the Λόγος agreeing only to the Divine nature, a metaphorical sense must be allowed, in seeing and handling that.

[3] Ver. 2. *Τὴν ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν Πατέρα, That eternal life which was with the Father.*] Thus of our *eternal life,* the apostle saith, *it is hid with Christ in God,* Colos. iii. 3. and of the *evangelical dispensation,* that before the revelation of it by Christ and his apostles, it was *a mystery hid in God,* Eph. iii. 9. But this also may be applied to the Divine Λόγος, styled by this apostle, *Life eternal,* v. 20. who was *in the bosom of the Father, and was manifested to us,* John i. 18. Yet two things seem to favour the first interpretation.

First, That the phrase here used, being not *ἐν ἀρχῇ ἦν, He subsisted in the beginning of all things;* but only, *ἀπ' ἀρχῆς ἦν, he was from the beginning:* this phrase excludes not his creation, as the other seems to do; and, as I have observed, it chiefly is applied, by this apostle, to the beginning of the gospel-dispensation.

Secondly, That though ὁ λόγος and ζωὴ, absolutely put, are spoken of Christ, yet ὁ λόγος τῆς ζωῆς, is never used concerning the person of Christ, but is expressly used of that word by which eternal life is manifested; as when we are bid *to hold fast,* λόγον ζωῆς, *the word of life,* Phil. ii. 16. and when the apostles are bid to teach, *τὰ ῥήματα τῆς ζωῆς, the words of this life,* Acts v. 20. (See Acts xiii. 16.)

[4] Ver. 3. Κοινωνίαν *μεθ' ἡμῶν, Fellowship with us.*] It doth not follow hence, as Esthius imagines, that no man can have fellowship with God, who hath not fellowship with the church (though that be doubtless true of fellowship with the invisible church, united to Christ by the Spirit, and so made a habitation of God through the Spirit, and of fellowship in doctrine, and communion with the church of the apostles): for, as *like precious faith with us* is only such faith as we have, 2 Pet. ii. 1. so here, *Fellowship with us,* is only such fellowship as we have.

[5] Μετὰ *τοῦ Πατρὸς, With the Father.*] We being *heirs of God, joint-heirs with Christ,* Rom. viii. 17. and being united to, and having communion with, the Father and the Son, by the Spirit of both dwelling in us, John xiv. 21. 23. Eph. ii. 21, 22. Rom. viii. 9. 11. and he being to us the earnest of this life, 2 Cor. i. 22. v. 5. Eph. i. 13, 14. who *seals us up to the day of redemption,* Eph. iv. 30.

[6] Ver. 7. *Ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, As he is in the light.*] That this metaphor of *light* relates not to the knowledge or the felicity, but to the purity of the Divine nature, appears, (1.) from the injunction, *to walk in the light, as he is in the light;* for we are not any where bid to resemble God in knowledge or in happiness, but we are commanded *to be holy as he is holy.* (2.) From the darkness set in opposition to it; which doth not refer so much to the ignorance of men, as to the vices they practised in a state of ignorance. (See note on Rom. xiii. 12.)

[7] Κοινωνίαν *ἔχομεν μετ' ἀλλήλων, We have communion with one another.*] Some manuscripts read, *μετ' αὐτοῦ, with him;* which either is the true reading, or gives the true sense of the other reading: *i. e. We have communion with God, and he with us;* as is evident from ver. 6. Moreover, the apostle had said nothing before of our communion with one another, but only, of our *fellowship with God,* ver. 6. *with the Father and the Son,* ver. 3. which makes it reasonable to refer the words to that communion, of which the apostle so often speaketh in this Epistle. (See ii. 5, 6. 24. iii. 24. iv. 13.) Notwithstanding, it is true, that then we have communion with one another, by virtue of that Holy Spirit which enlightens us, and enables us to walk in the light.

[8] Τὸ *αἷμα Χριστοῦ, The blood of Christ cleanseth us from all sin.*] This cannot well relate to that effect of the blood of Christ, which we call *justification by faith in his blood,* or the remission of our past sins, by virtue of our faith in Christ dying for us; for that follows immediately upon our faith, and cannot require that a habit of purity, or of walking in the light, should precede it: it therefore seemeth to refer to those sinful infirmities and defects, which, in this state of imperfection, cleave to our best actions, and even good men are still subject to, and which do not deprive us of the Divine favour, or of an entrance into that new Jerusalem, *into which nothing enters that is polluted or unclean;* because in this new covenant of grace, established in the death of Christ, his blood doth cleanse all faithful and sincere Christians from the guilt of them.

The blood of Christ his Son cleanseth us from all sin.] Here note, that these words confute the quakers, who hold that those who are in the light, are guilty of no sin: for were this so, they could be cleansed from none *by the blood of Jesus;* see the text defended, Examen Millii.

[9] Ver. 8—10.] The question is, of whom the apostle speaketh here, whether of sincere Christians, after their conversion to the Christian faith, or only of them considered before they entered on that state. That St. John here speaks only of the latter, is argued from these considerations:

1. That the apostle doth plainly teach the contrary to the first exposition, by saying, *He that is born of God, sinneth not,* iii. 9. v. 18. But to this I shall return an answer in the comment on those places.

2. That these words run in the preterperfect tense, *If we say, οὐχ ἡμαρτήκαμεν, we have not sinned;* whereas some single acts of lesser sins they were then still subject to, to whom he speaks.

Ans. True; and therefore he adviseth them to *confess them,* that they might obtain forgiveness of them: now confessing of them must be after they have been committed.

3. Because this phrase, *ἁμαρτίαν ἔχειν, to have sin,* is still

used of such sins as will condemn us at the last, John ix. 41. xv. 22. 24. xix. 11.

Ans. The text cited from xix. 11. is impertinent; the other two may be taken absolutely, as to the matter spoken of: *i. e.* they had been guilty of no sin of infidelity, if Christ had not come to them, or if he had not proved his mission, (xv. 22. 24.) or if he had wanted means to discern the truth; (ix. 41.) nor would their sin of infidelity have been condemning, had they confessed it, and forsaken it.

Since then the apostle was speaking (ver. 7.) of them *who walked in the light,* who had *communion with God,* and who were *cleansed from the guilt of sin;* and (ver. 8.) goes on to add, *If we say we have no sin;* it seems more probable, that he speaks there at least of the same persons.

Note also, that some of the Jews* professed to be ἀναμάρτητοι πρὸς Θεὸν, καὶ μηδεμιᾶς μετασχόντες, supply ἁμαρτίας, *free from all sins and offences against God;* and of such may the last verse be interpreted. They varying in this, from the doctrine of other Jews: for Maimonides† truly saith, *Nullus homo dari potest qui non peccet, vel ignoranter in dogmate et sententia aliqua amplectenda, aut qualitate eligenda quæ non eligenda est, vel ob iræ aliorumque effectuum vehementiam et prædominationem.*

CHAP. II.

1. MY little children, these things *(concerning the necessity of walking in the light, and putting off the deeds of darkness,)* write I unto you, that ye sin not *(i. e. that ye live not in any course of sin).* And [1] if any man *(through the infirmity of the flesh be overtaken with a)* sin, we *(Christians)* have an advocate with the Father, Jesus Christ the righteous, *(the Just One, in whom was no sin,* 1 Pet. iii. 18.)

2. And [2] he is the propitiation for our sins: and not for ours only, but [3] also for the sins of the whole world.

3. [4] And hereby (Gr. *in this)* we do know that we know (Gr. *have known)* him *(truly and acceptably),* if we keep his commandments.

4. He that saith, I *(have)* know-*(n)* him, and keepeth not his commandments, is a liar, and the truth is not in him, *(he is a false pretender to the knowledge of God; for such persons do in words profess to know God, but in works they deny him, being disobedient,* Tit. i. 16. *They likewise know not Jesus Christ according to the truth,* iv. 21.)

5. But whoso keepeth his word, in him verily is the [5] love of God perfected: hereby know we that we are in him.

6. [6] He that saith he abideth in him *(in Christ by the Spirit)* ought himself also so to walk, even as he walked.

7. Brethren, I write [7] no new commandment unto you *(when I thus call upon you to walk in the light, as he is in the light, or to walk as Christ walked),* but an old commandment which ye had from the beginning *(of Christ's preaching,* John iii. 21. viii. 12. xii. 35. see note on i. 1.) the old commandment is the word which ye have heard from the beginning.

8. [8] Again, a new commandment I write unto you, which thing is true in him *(who is the author of it; for no such light ever came into the world before, and no such love was manifested to the world before,)* and in you, *(who before were darkness, but are now light in the Lord,* Eph. v. 8. *children of the light and of the day,* 1 Thess. v. 5. *and to whom, not long ago, the light appeared,* 2 Cor. iv. 6. *and who are taught of God to love one another,* 1 Thess. iv. 9.) because *(by your late receiving the gospel)* the *(former)* darkness *(ye were in)* is past, and the true light now shineth *(in and upon you: wherefore the night of ignorance and darkness being far spent, and the day being nigh at hand, and shining more and more upon you, ye are obliged to put off the works of darkness, and put on the armour of light,* Rom. xiii. 12.—*Or thus;* Again *(being now to speak to you of Christian love),* a new commandment I write unto you, which thing is true in him *(for thus he speaks, A new commandment I give unto you, that ye love one another, as I have loved you,* John xiii. 34.) and in you: because *(it shews)* the darkness *(you were in whilst Jews, bearing affection only to them of your own nation and religion)* is past, and the true light *(of the gospel)* now shineth *(upon you).*

9. He that saith he is in the light *(that he lives under the influences of the light of the gospel, and walks accordingly to it),* and *(yet)* hateth his brother *(wishing ill to him, and, from that disaffection doing ill offices to him),* is *(whatsoever he professes to the contrary)* in darkness even until now. *(But)*

10. He that loveth his brother *(as Christ loved us, being willing to do him all kind offices which he is able, from love to God, and as a fellow-member of Christ's body,)* abideth in the light, and there is [9] no occasion of stumbling (Gr. *no scandal)* in him:

11. But he that hateth his brother [10] is in darkness, and walketh in darkness, and knoweth not whither *(the way leads in which)* he goeth, because that darkness hath blinded his eyes. (John xii. 35.)

12. [11] I write unto you, little children, because your sins are forgiven you for his name's sake.

13. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15. Love not the world, *(i. e. neither the men of the world, who will not own you, but hate and persecute you,* iii. 1. 13. *and who live in wickedness,* v. 19. *love them not, so as to be conformed to their manners,* Rom. xii. 2.) neither the things that are in the world, *(the pleasures, honours, or enjoyments of it, so as to cleave to them,* Matt. vi. 24. *or to be unwilling to part with them for Christ's sake, and to secure the favour of God,* Matt. xix. 28.) If any man *(thus)* loveth the world the love of the Father is not in him *(for seeing God is to be loved above all, he loves him not at all truly, who cleaves to any other thing in opposition to him, or hazards his favour to secure it).*

16. For all that is in *(vogue or esteem with the men of)* the world, the lust of the flesh *(all voluptuous enjoyments which tend to sensuality and intemperance, and making provision for the flesh),* and the lust of the eyes *(the desire of gold, silver, stately houses, rich furniture, fair gardens,*

* Jos. de Bello Jud. lib. vii. p. 990. n.
† More Nevoch. lib. iii. cap. 36. p. 443.

which tend to gratify the eye), and the pride of life *(the desire of places of dignity, high titles, all the honour, glory, and splendour of the world, which tends to gratify our pride)*, is not of the Father *(they are not desires excited by him, nor is it according to his will, that we should set our hearts upon them)*, but is *(the desire)* of *(the men of)* the world *(whose chief concern is to gratify these sensual appetites)*.

17. And the world passeth away, and the *(things which minister to the)* lusts thereof: but he that doeth the will of God abideth for ever.

18. Little children, it is the last time *(or hour of the Jewish economy)*: and as ye have heard that [12] antichrist shall *(shortly)* come, *(so)* even now are there many antichrists; *(i. e. opposers of Christ, and deniers of him to be the Christ,* ver. 22.) whereby we *(may)* know that it is the last time.

19. [13] They went out from us, *(Christians of Judea,* Acts xv. 1. *and from us the apostles,* Acts xv. 24.) but they were not of us: *(but were false brethren,* Gal. ii. 4. *and false apostles,* 2 Cor. xi. 13.) for if they had been of us, *(conspiring with us the apostles and true churches of Christ, in the doctrine and truth of the gospel,)* they would no doubt have (Gr. μεμενήκεισαν ἂν, *they might have still)* continued with us *(preaching that doctrine which we teach)*: but *(they went out from us)*, that they might be made manifest [14] that they were not all (Gr. *that they all were not)* of us.

20. But ye have an unction [15] from the Holy One, [16] and ye know all things *(ye to whom I write; which shews, he speaks not of the Christians of all ages in general, but of them in particular)*.

21. I have not written to you because ye know not the truth *(i. e. to instruct you as persons ignorant of it)*, but because ye know it, and that no lie *(uttered by these antichrists and false prophets)* is of *(or hath any communion with)* the truth *(of the gospel)*.

22. Who is a liar but he that denieth that Jesus is the Christ? *(i. e. who so emphatically deserves that title, seeing)* he is antichrist *(by way of eminency)*, [17] who denieth the Father and the Son.

23. *(And let not the Jewish antichrists pretend, this belongs not to them who know the Father; for)* whosoever denieth the Son *(of God)*, the same hath not *(the true knowledge of)* the Father.

24. Let that *(doctrine)* therefore abide in you, which ye have heard from the beginning *(preached to you: for)* if that which ye have heard from the beginning shall remain *(and bring forth its due fruits)* in you, ye shall continue in the Son, and in the Father, *(united to them by the Spirit, who also will instruct you in the saving knowledge of them both,* John xiv. 23. vi. 56.)

25. [18] And this is the promise which he hath promised us *(who thus remain in him)*, even eternal life.

26. These things have I written concerning them that deceive you *(i. e. who endeavour so to do)*.

27. [19] But *(this not out of absolute necessity, as if through ignorance ye could not otherwise be preserved from their seductions,* ver. 2. *for)* the anointing which ye have received of him *(who is your head)*, abideth in *(or among)* you, and *(so)* ye need not that any man *(should)* teach you: but as the same anointing *(i. e. spirit of wisdom and knowledge)* teacheth you all things *(necessary)*, and *(for it)* is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28. And now (καὶ νῦν, *now therefore)*, little children, abide in him *(in the profession and practice of what he hath taught you)*; that when he shall appear, we may have confidence *(of the life promised to them that do so,* ver. 25.) and *(may)* not be ashamed before him (Gr. *may not be put to shame by him, or, go ashamed from him,)* at his coming *(to judgment,* iv. 17. *as being judged by him unworthy of this life; as we shall not be, if we be found doing righteousness: for,)*

29. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him; *(as being born again of the Spirit derived from him, and so become a son of God, and an heir of life,* Rom. viii. 14. 17. *and by this Spirit sealed up unto the day of redemption,* Eph. iv. 30.)

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. Ἐᾶν τις ἁμάρτῃ, *And if any man sin.*] Though this is not to be interpreted of sins of infirmity only; yet since the apostle is here speaking of his *little children, whose past sins were already forgiven them, for his name's sake,* (ver. 12. 16.) and the apostle would not encourage them in wilful or habitual sins, I think, as it relates to them, it chiefly is to be referred to those sins of ignorance, weakness, and infirmity, which will be pardoned by the tenor of the new covenant, through Christ's intercession.

[2] Ver. 2. Ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν, *He is the propitiation for our sins.*] In the Old Testament, the sin-offering which made atonement for a trespass, that it might be forgiven, is called, κρίος ἱλασμοῦ, *the ram of atonement,* Lev. vi. 6, 7. Numb. v. 8. and that which in the law is φέρειν, or προσάγειν τὸ περὶ ἁμαρτίας, *to bring an offering for sin,* is in Ezekiel, προσφέρειν ἱλασμὸν, *to bring an atonement,* or propitiation. (Ezek. xliv. 27.) When therefore it is said here of Jesus Christ, that he is ἱλασμὸς, *the propitiation for our sins;* and, iv. 10. that God sent him into the world, to be, ἱλασμὸν, *the propitiation for our sins;* have we not reason to conclude, he was so our propitiation, as were all the sin-offerings of the Jews for them, *viz.* by suffering in our stead, to make atonement for our sins, and so to render God propitious to us, in the forgiveness of them? Moreover, why is he styled *Jesus Christ the Just,* or *Righteous,* who made propitiation for our sins, if he intended not to intimate, that the just suffered in stead of the unjust, to make an atonement for their sins? To this Crellius replies, that δίκαιος should be rendered, not the *just,* but the *faithful.*

Ans. This is to say, It must here signify, not what it ordinarily and truly signifies, but what it both improperly and rarely signifies; and when it is ascribed to Christ, as here it is, it never signifies: for it is ascribed to him elsewhere ten times in the New Testament, Matt. xxvii. 24. Luke xxiii. 47. Acts iii. 14. vii. 52. xxii. 14. 2 Tim. iv. 8. 1 Pet. iii. 18. Rev. xvi. 5. and in those places it doth always signify that just or righteous person; yea, in this very chapter, and the next, it is twice spoken of him, first in these words, ver. 29. *If ye know that he is righteous, ye know that every one that doeth righteousness is born of him;* and, iii. 7. *He that doeth righteousness, is righteous, even as he is righteous:* where it is evident, that it retains its

proper sense. Why therefore, in the place contested, should it import that which, when it is applied to Christ, it never signifies?

Obj. And whereas Crellius objects, That the apostle speaks of Christ here, as of our advocate in heaven, where he doth not satisfy God, or suffer any punishment on our account:

Ans. I answer, That seeing Christ there intercedes, by virtue of his blood shed to satisfy for our offences, and of the death he suffered as the punishment of our iniquities: the parallel runs clearly thus; That as the sacrifices of the Old Testament were slain, and the blood shed, before it was brought to the mercy-seat, and yet the high-priest made atonement with it, when, at his entrance into the holy place, he offered up that blood to God, in his peculiar presence; so, though our Lord was slain, and shed his blood on earth, yet may he make atonement in the presence of God with it, by virtue of the sufferings he endured when his blood was shed.

[3] Περὶ ὅλου τοῦ κόσμου, *For the sins of the whole world.*] *i. e.* Of all men in general. For when he saith, *He is the propitiation for our sins,* sure he intends this comfort to all them to whom he speaks, and means not, that Christ was the propitiation for some of their sins only; for this would have left them all in doubt, whether this advocate, and this propitiation, did belong to them, but would have comforted none of them. When then he adds, He is the propitiation, *not for our sins only, but for the sins of the whole world,* he in like manner must extend this phrase to all men in the world.

Again, when he saith, *He is the propitiation for our sins,* he doth not mean, that he was so sufficiently, but not intentionally: for what comfort would that afford them, that his death was sufficient to procure the pardon of their sins, had God designed it for that end, unless they also knew that he intended it for their propitiation? When therefore he proceeds to say, *And not for ours only, but for the sins of the whole world,* he must mean also, that he was the propitiation for their sins, not only sufficiently, but also in his gracious intention. And indeed, otherwise, it might as properly have been said of the fallen angels, or the whole host of devils, he is the propitiation for their sins, as for the sins of those who are not elected; seeing, had God designed it for that end, Christ's death, by reason of its intrinsic value, might have been sufficient to procure atonement for the sins of fallen angels. Lastly, The import of these words cannot be only this, He died, *or is the propitiation, for the sins of the elect throughout the world.* For (1.) the *whole world,* in Scripture, never signifies the *elect* only, in opposition to the *wicked* in the whole world; but in this very Epistle, and in these words, *We know that we are of God, and that the whole world lies in wickedness,* (v. 19.) plainly signifies, the *wicked of the world,* in opposition to the *faithful Christians.* (2.) Would it not be strange, and alien from the mind of Scripture, to say, *The whole world is elected to salvation; the whole world shall be justified by Christ, and sanctified by his Spirit dwelling in them,* and obtain a happy resurrection? and yet all this must be true of *the whole world of the elect.* Why therefore are none of these things equally affirmed of the whole world, as well as that Christ *died,* and is *the propitiation, for the sins of the whole world,* if they be words of equal latitude and truth? These arguments are as strong against the exposition of others, who say, The apostle means, not only for the sins of the Jews, but also of the gentiles.

If we sin we have an advocate with the Father, and he is the propitiation for our sins.] Moreover, this being spoken by this apostle to his *little children, whose past sins were already forgiven,* (ver. 12.) must relate to their future sins, to which they might be afterward obnoxious, and therefore must suppose them still subject to sins of infirmity.

[4] Ver. 3.] It is a rule in divinity, that *verba notitiæ denotant affectum, adde et effectum: i. e.* "That when the knowledge of God, or Christ, is put absolutely, it signifies a knowledge which is fruitful in love; and obedience, as the effect of that love and knowledge." Whence they who disobey him are still, in Scripture, said *not to know God,* 1 Sam. ii. 12. Hos. v. 14. Jer. ii. 8. ix. 3. Tit. i. 16. and here, ver. 4. and they that do what is acceptable and delightful to him, are said *to know him,* Jer. xxii. 15, 16. xxiv. 7. xxxi. 33, 34. Hos. ii. 19, 20. John x. 4. Eph. iii. 19.

Moreover, it is observable, that many of the Jews had an apprehension, that their knowledge and belief of the true God would be sufficient for their justification and acceptance with him: whence they are represented, as *boasting in God,* and in the *knowledge of his will,* Rom. ii. 17, 18. and expecting justification on this account, that *they believed there was one God,* James ii. 19. and this might cause the apostle to be so diligent in teaching them, That the true knowledge of God consisted in keeping his commandments.

[5] Ver. 5. Ἡ ἀγάπη τοῦ Θεοῦ, *The love of God perfected.*] The *love of God,* here, may signify either God's love to us; as when it is said, *Who shall separate us from the love of God which is* (shewed to us) *in Christ Jesus?* Rom. viii. 39. and, that *the love of God is shed abroad in our hearts, through the Spirit that he hath given us,* Rom. v. 5. (see Jude 21.) and then this *love* is *perfected in us,* by that assurance the Holy Spirit giveth of it, and that humble confidence we have of it, *because we keep his commandments;* (iii. 21, 22.) so the apostle seems to interpret this *perfection in love,* iv. 16—18. or, secondly, this love may signify, our love to God and Christ; as when Christ upbraids the pharisees with the want of the love of God, (Luke xi. 42.) and saith to the Jews, *I know that ye have not the love of God in you;* (John v. 42.) and when Christ saith, *He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father;* (John xiv. 21.) and, (ver. 23.) *If any man love me, he will keep my word: and my Father will love him, and we will come to him, and take up our abode with him;* and this *love is perfected in us,* by *keeping his commandments;* because that shews, we are fully instructed in the nature of that love, which is in one sense of perfection: (see note on 1 Cor. ii. 6.) and it engages us to the sincere performance of our whole duty to God, which is another sense of the word *perfection:* and hereby we know that we are in him, even by his Spirit, by which God abideth in us, (iii. 24.) and who sheds abroad the sense of the Divine love in our hearts.

Note also, that hence we may pass a certain estimate of necessary and fundamental doctrines; for if they be such as are necessary to the love of God to us, or to

that love of ours to him, which consists in keeping his commandments, they are doctrines truly necessary to salvation: if not, they cannot be so; because we may truly love God, and abide in his love, without the knowledge of them.

[6] Ver. 6.] For seeing we abide in God the Father and the Son, only by the communion of the Spirit, (iii. 24. iv. 13.) whence *he that is in Christ, is one Spirit with him,* (1 Cor. vi. 17.) and *he that hath not the Spirit of Christ, is none of his,* (Rom. viii. 9.) we that are animated with the same Spirit that was in Christ, as we are enabled, so also are we thereby engaged to walk after his example, or *to walk in the light as he is in the light,* (i. 7.)

[7] Ver. 7. Οὐκ ἐντολὴν καινὴν, *No new commandment.*] Most interpreters conceive, this relates to the commandment of Christian love, that being the commandment which they are said to have *heard from the beginning,* (iii. 11.) and said to be, on that account, *no new commandment,* (Eph. ii. 5.) and yet being styled by Christ, *a new commandment.* (John xiii. 34.) Nor are the arguments of Episcopius against this exposition cogent: for whereas,

Obj. 1. He objects, That these words seem to be spoken, to remove the thought of some, that he was propounding a new doctrine which they had not learned; whereas no man who was acquainted with the law of Moses, or even with that of nature, could think the law of charity was new:

Ans. I answer, It is not the law of charity in general, which our Lord and his apostles style a new commandment; but that, of *loving one another, as he had loved us.* (John xiii. 34, 35.) And this might justly be looked on as a new commandment; it being a commandment of *laying down our lives for the brethren,* (iii. 16.) and therefore a commandment not contained in the law of nature, nor in that of Moses.

Obj. 2. Whereas he adds, That these words, *I write unto you,* seem to respect not any thing that was to follow, but which was said before; and to contain this sense, *When I write this to you, I write nothing new:*

Ans. I answer, That it may be so; for having told us, that *he that saith he abideth in Christ, ought also to walk as he walked;* he may well be conceived to have an especial eye to the great example of love Christ shewed to mankind, both in his life and death. Yet his exposition given in the paraphrase seems also very probable, by reason of the following words, *Because the darkness is past, and the true light now shineth;* and therefore I shall have respect to both.

[8] Ver. 8.] The ceremonials of the law are sometimes called a *shadow,* but never *darkness;* and though the Alexandrian manuscripts read σκιὰ, *a shadow,* yet, because all other copies read σκοτία, *darkness,* and the following words, ver. 9. 11. shew that this is the true reading, and because it is so easy, in short writing, to mistake σκοτία for σκιὰ, the interpretation of these words, which depends upon that reading, cannot be relied on.

[9] Ver. 10. Σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν, i. e. *There is nothing at which he will fall, or stumble.*] So Psal. cxix. 156. *Great peace have they that love thy law,* καὶ οὐκ ἐστὶν αὐτοῖς σκάνδαλον, *and they have no stumbling-block.* The labour of love they must undergo; the evils they may be exposed to, will not hinder them from doing the duty they owe to God, and to their brother, for his sake; but they go on securely and cheerfully in it; for *perfect love casts out fear,* (iv. 18.)

[10] Ver. 11. Ἐν τῇ σκοτίᾳ ἐστὶ, *Is in darkness.*] *i. e.* He lives in great ignorance of his duty, and of the way to life, as not guiding his actions by that light of the gospel which hath appeared unto him.

[11] Ver. 12—14.] Note, that these words may either relate to the foregoing; and then they are to be interpreted, as motives to walk in the light, and as Christ walked, and in particular to walk in Christian love, thus; *I have written to you, children,* touching this love, and walking in the light, and after Christ's example, because *your sins have been forgiven, for his name's sake;* and so, in gratitude to him who hath procured the pardon of them, you ought *to walk as he walked,* and to love the brethren: ye also have *known the Father,* and had experience of his love to you, and therefore stand obliged to imitate his love to you, and *to walk in the light,* that you may still have fellowship with him.

I have written to you, fathers, because ye have known him who was from the beginning, i. e. Christ Jesus, and so know how to walk by his example, and to imitate his obedience to the Father, and his love to mankind.

I have written to you, young men, because ye are strong, by virtue of the word of God abiding in you; and by the sword of the Spirit, and shield of faith, have been enabled successfully to combat and overcome that wicked one, who tempts you to the deeds of darkness, and to hatred of the brethren, (iii. 10.)

If they relate to the words following, they must be an exhortation to little children, to take off their affections from the world, and place them upon God and Christ, on the account of the love and mercy shewed to them by God the Father through Christ. To the fathers so to do, *because they have known Christ,* how dead he was to the world, and how he despised the pleasures, honours, and enjoyments of it. To *the young men* so to do, because they had overcome the wicked one, all whose temptations arise from some allurements or affrightments of the world. Or, lastly, the words may be extended to all he saith to them in this whole Epistle; and then both expositions may take place.

[12] Ver. 18. Ὁ ἀντίχριστος, *Antichrist cometh:*] To wit, then, *in the last hour.* And this being represented, as the character by which they might know that the *last hour was now come,* it is manifest, that the *last hour* cannot signify the end of the world, or include the times of the last judgment; but must be restrained to the last times of the Jewish state, which only were then instant, or at hand.

Secondly, The ὁ ἀντίχριστος, *antichrist* then in being, if it refer to any nation, must be the nation of the unbelieving Jews, persecuting and opposing Christianity with their whole might, and denying Jesus to be the Christ, or promised Messiah; and then the many antichrists here mentioned may be the false prophets, and deceitful workers, who transformed themselves into the apostles of Christ, (2 Cor. xi. 13—15.) who *preached Christ not sincerely, but out of contention,* (Phil. i. 15.) who as *Jannes and Jambres withstood Moses, so also did resist the truth,* (2 Tim. iii. 8.) who were *men of corrupt minds, and destitute of the truth.* (1 Tim. vi. 5.)

[13] Ver. 19. Ἐξ ἡμῶν ἐξῆλθον, *They went out from us*] Of Judea. For some κατελθόντες ἀπὸ τῆς Ἰουδαίας, *going*

out from Judea, taught the brethren, That except they were circumcised after the manner of Moses, they could not be saved: (Acts xv. 1.) and from the apostles; for so they speak, *We have heard, that τίνες ἐξ ἡμῶν ἐξελθόντες, some going out from us, have troubled you with words perverting your souls, saying, That ye ought to be circumcised, and to keep the law,* (ver. 24.) The persons who taught the doctrines are styled ψευδάδελφοι, *false brethren,* Gal. ii. 4. ψευδαπόστολοι, *false apostles, deceitful workers, ministers of Satan,* 2 Cor. xi. 13. 15. *dogs, evil workers, the concision,* Phil. iii. 2. their doctrine tended to the *subversion of souls,* Acts xv. 24. to the *corrupting and turning the minds of men from the simplicity of Christ,* 2 Cor. xi. 3. to *hinder the truth of the gospel from continuing with them,* Gal. ii. 5. to *make Christ die in vain,* ver. 21. to *cause Christians to fall from grace,* so that Christ should profit them nothing, Gal. v. 2. 4. So that they were false prophets, false apostles, and antichrists, in the worst of senses; and by *going out from the apostles* and *churches of Judea,* to preach this destructive doctrine to the gentiles, which both the whole church of Judea, and the apostles assembled for that purpose, flatly disowned and censured; it sufficiently appeared that all the preachers of these doctrines, so opposite to Christianity, and destructive of it, were not of them. These therefore, doubtless, were some of those many antichrists which the apostle speaks of here, as writing to the Jews; and they also divided, and separated themselves from the church, and became heretics under the name of Cerinthians, Nazarenes, and Ebionites. Cerinthus * spread his heresy in Asia, the province of St. John, saith Theodoret, and was † contemporary with the apostles: whence the church ‡ desired him to write against Cerinthus and the Ebionites: and St. John § left the bath, because Cerinthus the enemy of truth was in it. Moreover, these words, *they were not of us,* cannot be interpreted of the elect, but of the church in general; for, *from them they went out,* and with them might have remained; not from the elect, who are not visible, nor could they have remained with the church of the elect, who were never of them. Secondly, Their going out from them for a season, was no certain argument they were not of the elect; since it is confessed, they may fall totally, though not finally.

[14] Ὅτι οὐκ εἰσὶ πάντες, *That they all were not of us.*] So ver. 21. Πᾶν ψεῦδος οὐκ, *No lie is of the truth:* Οὐκ ἂν ἐσώθη πᾶσα σὰρξ, *No flesh shall be saved,* Matt. xxiv. 22. Οὐ δικαιωθήσεται πᾶσα σὰρξ, *No flesh shall be justified,* Rom. iii. 20. (See Gen. iv. 15. Psal. cxliii. 2. Luke i. 37. Hab. ii. 9.)

[15] Ver. 20. Ἀπὸ τοῦ Ἁγίου, *From the Holy One*].] *i. e.* From Jesus Christ, emphatically so called, Acts iii. 14. Apoc. iii. 7. But then that unction is the Holy Spirit, which he hath given to them that believe: for he being *anointed with the oil of gladness above his fellows,* (Psal. xlv. 7.) *anointed by God with the Holy Ghost,* (Acts x. 38.) this grace is given to Christians, *according to the measure of the gift of Christ,* (Eph. iv. 7.) and *we all beholding, as in a glass, the glory of the Lord, are changed into the same likeness, as by the Spirit of the Lord.* (2 Cor. iii. 18. see the note there.)

[16] Καὶ οἴδατε πάντα, *And ye know all things,*] Belonging to the saving truths of the gospel, he being promised to teach them all things, (John xiv. 26.) and to lead them into all truth: (John xvi. 13.) so Œcumenius; * *You have received in baptism the unction of the Holy Spirit, who leads you into all truth.*

[17] Ver. 22. Ἀρνούμενος τὸν Πατέρα, *That denieth the Father,* or, *Hath not the Father.*] To *deny the Father,* here, is not, to deny him to be the true God, as the heathens did; but, (1.) to deny the truth of his testimony: for, *He that believeth not in the testimony which God hath given to his Son, hath made him a liar;* (v. 10.) *whereas he that receives his testimony, hath set to his seal that God is true.* (John iii. 33.) (2.) To deny the doctrine of the Father, or that doctrine which proceedeth from him; for, *He whom God hath sent speaketh the words of God.* (John iii. 34.) Whence it is evident, that he who denieth the Son, cannot thus retain the true knowledge of the Father, because *no man hath seen God at any time; the only-begotten Son who is in the bosom of the Father, he hath declared him.* (John i. 18.) He only hath done it; for *no man knoweth the Father but the Son, and he to whom the Son will reveal him.* (Matt. xi. 27.) By him only can we come acceptably to the Father, so as to have life; for, he is *the way, the truth, and the life:* (John xiv. 6.) and by him only are we taught how to worship the Father *in spirit and in truth.* (John iv. 23, 24.) Hence Christ so often tells the Jews, they therefore wanted the true knowledge of the Father, because they knew not him, saying, *Ye neither knew me, nor my Father; if ye had known me, ye should have known the Father also:* (John viii. 19. xiv. 7.) and *these things will they do unto you, because they have not known the Father, nor me.* (John xvi. 3.)

Ver. 23.] See Examen Millii.

[18] Ver. 25.] For the fruit of the Spirit is life, (Rom. viii. 6. 11. 13. 16, 17. Gal. vi. 8.) and he is given as the earnest of our future inheritance, *to seal us up to the day of redemption:* (2 Cor. i. 22. v. 5. Eph. i. 13, 14. iv. 30.) and this life he hath often promised to us, John v. 25, 26. 29. vi. 27. 29. 33. 39, 40. 47. 50, 51. 54. 57, 58.

[19] Ver. 27. Καὶ ὑμεῖς, "vos quod attinet," and *as for you.*] So Isa. lix. 21. And I, *i. e.* as for me, this is my covenant, lxi. 18. *vaani,* κἀγὼ, as for me. (See 1 Chron. xxviii. 2.)

The quakers and other sectaries hence argue against the necessity of the ministerial function, or any teachers of the word, it being here said, *You need not that any teach you,* &c. And others say, This seems to make all Scripture, and all that the apostle writ to them, needless. But for answer to this objection, I say,

1. That it must be granted, that in those times of the effusion of the Spirit, and his miraculous gifts upon believers, this unction was promised to teach them all things necessary, who had then no other rule of knowing what was so, but by the teaching of the apostles and prophets then among them, acted by this Spirit, and teaching in their assemblies, and doing other public offices by this afflatus,

* Εἰς τὴν Ἀσίαν ἀφίκετο. Theodoret. Hær. Fab. lib. ii. cap. 3.

† Καὶ Κήρινθον δέ φασιν, Ἰωάννου τοῦ παμψεφήμου, τοῦ τὸ Θεῖον συγγράψαντος εὐαγγέλιον, ἔτι περιόντος, τὰ τῆς οἰκείας αἱρέσεως παρασπεῖραι ζιζάνια. Ibid. cap. 1.

‡ Προτραπέντα ὑπὸ τῶν γνωρίμων. Eoseb. Hist. Eccl. lib. vi. cap. 14. "Rogatus ab Asiæ episcopis, adversùs Cerinthum aliosque hæreticos, et maxime tunc Ebionitarum dogma consurgens, qui asserunt Christum ante Mariam non fuisse, compulsus est divinam ejus nativitatem edicere." Hieron. in Johan.

§ Φύγωμεν, μὴ καὶ τὸ βαλανεῖον συμπέσῃ, ἔνδον ὄντος Κηρίνθου τοῦ τῆς ἀληθείας ἐχθροῦ. Eoseb. Hist. Eccl. lib. iv. cap. 14.

* Ἐλάβετε διὰ τοῦ ἁγίου βαπτίσματος τὸ χρίσμα τὸ ἱερὸν, καὶ διὰ τούτου τὸ εἰς πᾶσαν ἀλήθειαν ὁδηγοῦν ὑμᾶς θεῖον πνεῦμα.

and by the spirit of wisdom and instruction then imparted to them; and hereby they were enabled to distinguish betwixt pretenders to the Spirit, and those who were really acted by him, (see note on iv. 1—3.) and to know they dwelt in Christ, because *he had thus given them of his Spirit;* (John iii. 24. iv. 13.) which things do certainly imply, that they who then had the Spirit, could certainly know they had it, and make an argument of it to try the doctrines and spirits of others, and much more in themselves; but now these sensible indications and extraordinary gifts of the Spirit, are long since ceased, and therefore now they are to be directed by those writings which were indited for their perpetual use, by men assisted with that Spirit, who led them into all truth: and surely, if, in those times, when the gifts of the Spirit were so generally vouchsafed, they were yet taught by apostles, prophets, evangelists, pastors, and doctors, assisted by the Spirit for that work; it is reasonable to believe that, now these gifts are ceased, believers should yet be instructed by pastors and doctors, assisted by the Scriptures indited by these spiritual men. And therefore,

Secondly, It is observable, that the apostle doth not here absolutely say, they need not any one should teach them, but only that they *need not any one should teach them but as this unction taught them.* Now the apostles having this unction in the highest measure, these words cannot exclude their teachings, or render them unnecessary, but rather must confirm them as a standing rule to all posterity. Till then these sectaries can shew that they have still such an immediate and extraordinary afflatus of the Holy Spirit, as was then vouchsafed to the primitive Christians, they cannot hence conclude the outward ministry of the word, by pastors and doctors set apart for that work, to be unnecessary.

CHAP. III.

1. BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called [1] the sons of God: therefore the world knoweth us not *(i. e. doth not acknowledge and affect us Christians),* because it knew him not. *(The heathens being wholly ignorant of the true God, and the Jews not knowing him according to his will,* John viii. 55. xv. 21. xvi. 3. *and as he had discovered himself to them by his Son,* 1 John ii. 23. *And this may comfort you against the persecutions of the world, that it is their want of that saving knowledge of the true God, which ministers so great advantage to you, which causes them to disaffect you.)*

2. Beloved, now are we the sons of God, and it doth not appear what we shall be *(made farther partakers of, as the complete import of that title):* but *(this)* we know, that, [2] when he shall appear, we shall be like him; for we shall see him as he is.

3. And every man that hath this hope in him *(of seeing him in glory),* doth purify himself, even [3] as he is pure, *(in whom was no sin,* ver. 5.)

4. [4] Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5. And ye know that he *(i. e. Christ,* ver. 8.) was manifested to take away our sins, *(not only by suffering to remove the guilt of our past sins; but also to purify us from the power and dominion of it, that henceforth we might not serve sin,* Rom. vi. 6. *that ἁμαρτίας ἀπογενόμενοι, being freed from sin, we might live unto righteousness,* 1 Pet. ii. 24.) and in him is no sin *(and so our likeness to him must consist in ceasing from it).*

6. Whosoever *(therefore)* abideth in him sinneth not: [5] whosoever *(thus)* sinneth hath not seen him, neither known him *(as the truth is in Jesus,* Eph. iv. 21.)

7. Little children, let no man deceive you *(with pretensions, that faith without works of righteousness will make you righteous before God; for only)* he that doeth righteousness is righteous, even as he *(i. e. Christ)* is righteous *(by doing the will of his Father,* John xv. 10.)

8. [6] He that committeth sin is of the devil: for the devil *(thus)* sinneth from the beginning. For this purpose the Son of God was manifested *(to the world),* that he might destroy the works of the devil.

9. Whosoever is born [7] of God doth not commit sin; for his seed *(the word of God,* Matt. xiii. 1 Pet. i. 23.) remaineth in him: and he cannot sin, because he is born of God.

10. In this the children of God are manifest, and the children of the devil: whosoever [8] doeth not righteousness is not of God, neither *(is)* he *(so)* that loveth not his brother *(and so both these children are of the devil).*

11. For this is the message which ye have heard from the beginning *(or, from the first preaching of the gospel),* that we should love one another, *(from a pure heart fervently,* 1 Pet. i. 23. *and as Christ hath loved us,* John xv. 12.

12. *And if we be not the children of the devil, but of God, we shall)* not *(be)* as Cain, who was [9] of that wicked one, and *(therefore)* slew his brother. And wherefore slew he him? *(viz.)* Because his own works were evil, and his brother's righteous, *(as God himself testifieth by respecting the offering, not of Cain, but of Abel; and this begat in him that hatred which concluded in his brother's death.*

13. *And)* marvel not, my brethren, if *(in like manner)* the world *(the seed of Cain, who are also of that wicked one,* John viii. 44. 1 John v. 19.) hate you *(i. e. if they persecute and kill the just, as being condemners of their actions, and alien from their ways and manners, in affection, aim, desires, and therefore hated by them,* John xv. 19. *for whatsoever they may do to destroy this life).*

14. We know that we have passed from death to life *(i. e. that we have obtained a right to escape death eternal, and enjoy everlasting life,* John v. 24.) because we love the brethren *(in deed and truth,* ver. 18. *for this is a sign that we are translated from darkness to light,* ii. 10. *and so are the children of the light; yea, that we are born of God,* iv. 7. *and therefore are children and heirs of God,* Rom. viii. 17.) He that loveth not his brother, abideth in *(the state, and under the sentence of)* death, *(he is still in that darkness of sin and ignorance,* ii. 11. *which will end in eternal death.*

15. *For)* whosoever hateth his brother is *(in the disposition of his heart, and the construction of God's law,)* a murderer, (Matt. v. 21, 22.) and ye know that no murderer *(being so great and wilful a violater of the moral law)* hath eternal life abiding in him; *(he therefore must be obnoxious to death eternal, till with holy David, by a deep and long repentance, he is delivered from blood-guiltiness; as in the case of David,* 2 Sam. xii. 13.)

16. Hereby perceive we the love of God *(to us),* because

he *(who was his beloved Son, at his command,* John x. 18.) laid down his life for us *(i. e. for our salvation, and the propitiation of our sins);* and we *(also)* ought *(in imitation of this example)* to lay down our lives *(i. e. expose them to the death)* for *(the salvation of)* the brethren *(going on in the prosecution of our duty, to win them to life eternal, though with the hazard, and even the loss, of this temporal life).*

17. But *(if love requires us to part even with life for them, then)* whoso hath this world's goods, and seeth his brother have need *(of some of them),* and *(yet)* shutteth up his bowels of compassion from him *(not being moved out of compassion to his indigence to give him what he hath to spare),* how dwelleth the love of God in him?

18. My little children, let us not love in word, neither in tongue *(only,* James ii. 16.) but in deed and in truth *(in true affection of heart,* 1 Pet. i. 22. *and in sincerity of action,* Rom. xii. 9. *by love serving one another,* Gal. v. 13. *not pitying only, but relieving them according to their wants, and our ability to supply them).*

19. And hereby we *(may)* know that [10] we are of the truth, and shall [11] assure our hearts before him.

20. [12] For if our heart *(the inward witness of our thoughts and actions)* condemn us *(of want of sincerity, and obedience to the truth of the gospel),* God is greater than our heart, *(both in holiness to condemn)* and *(in knowledge to perceive the evil of them, for he)* knoweth all things.

21. *(Whereas,)* beloved, if our heart *(after a diligent search of it, and a comparing of our actions with the law of liberty,)* condemn us not *(of insincerity in our obedience),* then have [13] we *(humble)* confidence towards God *(in our addresses).*

22. And whatsoever we ask *(according to his will,* John v. 14.) we receive of him, because we keep his commandments and do those things which are pleasing in his sight.

23. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24. And he that keepeth his commandments dwelleth in him *(i. e. in God),* and he *(God)* in him. And hereby we know that he abideth in us, by *(the efficacious gifts of)* [14] the Spirit which he hath given us.

ANNOTATIONS ON CHAP. III.

[1] Ver. 1. ΤΕ'ΚΝΑ Θεοῦ, *The sons of God.*] The Jews were styled the children and the sons of God, because they owned him as their God and Father, and entered into covenant to serve him, and so became a holy people to the Lord. and he had chosen them to be his people. (Deut. xiv. 1.) So we all are *sons of God through faith in Christ Jesus.* (Gal. iii. 26. John i. 12.) The land in which they dwelt is styled *The Lord's land,* Hos. ix. 3. and they, as being *his first-born,* (Exod. iv. 22.) have it given them for an inheritance; but we, as being in a more spiritual sense the sons of God, are *heirs of God, joint-heirs with Christ,* as being those that shall reign with him in his heavenly kingdom. (Rom. viii. 17. see the note there.) They in that land enjoyed the majestic presence of that God who dwelt among them; and therefore, saith he, *the land is mine:* (Lev. xxv. 23.) we, as his sons, shall be admitted to his celestial presence, where *we shall see him as he is,* (ver. 2.) The enjoyment of that land was unto them a type of the heavenly Canaan, which the faithful among them were to enjoy; and therefore they are represented as *strangers and sojourners with him in it:* whence the apostle tells them, that *there remained yet a rest for the people of God:* (Heb. iv. 9.) and the patriarchs are said to have confessed *that they were strangers and pilgrims upon earth,* and thereby to declare, *that they desired and sought a better country, that is, a heavenly;* and that upon this account God called himself *their God,* viz. *the God of Abraham, Isaac, and Jacob,* because he had *prepared for them a city.* (Heb. xi. 13. 16.) Now because they in their own persons could not enjoy this heavenly country without a resurrection, hence the evangelist informs us, that they were *the sons of God,* τῆς ἀναστάσεως υἱοὶ ὄντες, *as being sons of the resurrection;* the redemption of their bodies from corruption, and the ἀναβίωσις, reviviscence of that which once died and saw corruption, being the consequent of this υἱοθεσία, adoption, or sonship of God's children; hence therefore doth our Saviour firmly prove the resurrection from those words, *I am the God of Abraham,* &c. (Matt. xxii. 32. Luke xx. 36, 37.) And thus you see how great is the love of God in owning us as his sons; and have also a just comment on the following words.

[2] Ver. 2. Ἐὰν φανερωθῇ, *When he doth appear.*] Note here,

1. That as the Hebrew word ב, so the conjunction ἐὰν, signifies as well *when* (or, postquam, *after that,*) as *if.* So, Judg. vi. 3. ἐὰν ἔσπειραν, *when Israel sowed;* 1 Sam. i. 22. ἐὰν ἀπογαλακτίσω, *when I have weaned him;* Prov. iii. 24. ἐὰν καθῇ, ἐὰν καθεύδῃς, *when thou liest down thou shalt not be afraid:* so, Judg. xxi. 21. Psal. cxxxviii. 7. Prov. iv. 12. (see Nold. Partic. p. 87. 89.) so, John xii. 32. ἐὰν ὑψωθῶ, *when I am lifted up;* xiii. 20. ἐὰν πέμψω, *when I send;* xiv. 3. ἐὰν πορευθῶ, *when I go away.* Note,

2. That this is spoken of Christ, seems evident, (1.) from the word φανερωθῇ, which is used of Christ, ver. 5. and agrees properly to him alone; and (2.) from the phrase *we shall be like him,* viz. *who shall change our vile bodies into the likeness of his glorious body,* (Phil. iii. 21.) and cause us to bear the *image of the Lord from heaven,* by being raised with glorious and incorruptible bodies. (1 Cor. xv. 47. 49.) And from the words, *we shall see him as he is,* i. e. in glory; this being his prayer, that *they whom God had given him, might be with him, and behold his glory.* (John xvii. 24.)

[3] Ver. 3. Καθὼς ἐκεῖνος, *As he is pure.*] For he being manifested to take away our sins, (ver. 5.) and to destroy the works of the devil in us, (ver. 8.) they who expect to be made like to him hereafter, must be so here in purity and righteousness. But then let it be noted,

First, That this imitation doth not require our likeness to him we are to imitate, in the manner or inward principle of his actions; but only in the quality, and, as far as human frailty will permit us, in the measure of them: for instance, it is as necessary for God to be absolutely perfect in holiness and goodness, as to be God; and yet we must *be holy as he is holy, and perfect as our heavenly Father is perfect.* And it is generally asserted in the schools, That the obedience and perfect holiness of Christ did necessarily result from the most intimate union of the Divine and human nature, and from that grace of unction which he received without measure; whereas our holiness and obedience

must be acts of choice, and so our holiness and virtue will proceed, not from an inward principle, which doth necessitate us to be good, but from the choice of our own wills; and yet we must *walk as he walked,* and must *purify ourselves as he is pure.*.

Secondly, This imitation doth not require an absolute equality, or full proportion of our actions to the example set before us, this being not consistent with the frailty of our human nature. For the example here is that of the holy Jesus, *in whom was no sin,* and who performed perfect obedience to the whole law of God; whereas *in many things we offend all,* and our obedience will be still imperfect in this life. When therefore we are commanded to be holy and perfect as God is, to walk as Christ walked, and to purify ourselves as he is pure, it is *sicut similitudinis, non æqualitatis; i. e.* the word *as* binds us not to equal them in holiness and perfection, but to bear such a likeness to them in these perfections as may discover that we truly aim at being holy in all manner of conversation, and heartily endeavour to continue so, through the whole tenor of our lives.

Vain then is that objection of the Socinians, That were Christ truly God, we could not possibly expect, nor therefore would it be our duty, to imitate him; for seeing the example of God himself is made the matter of our imitation, the argument must equally conclude against the Deity of God the Father. In a word, a likeness to him as far as human frailty will permit, may be our duty, though he should be God: a perfect likeness to him who did no sin, could never be our duty, though he were but man.

[4] Ver. 4. Ὁ ποιῶν τὴν ἁμαρτίαν, *He that committeth sin;*] *i. e.* Who lives in the commission of it, lives in an opposition to the law of God; for he is *of the devil,* ver. 8. he is *not born of God,* ver. 9. which could not be truly said of him that is guilty of any one sin, or violation of God's holy law.

[5] Ver. 6. *Whosoever sinneth,* οὐχ ἑώρακεν αὐτὸν, οὐδὲ ἔγνωκεν αὐτὸν, *hath not seen him, neither known him.*] To *know God,* in the sense of this apostle, is to know him as he is revealed by Jesus Christ, and represented to the world by him. Hence Christ saith, *If ye have known me, ye have known the Father also;* (John xiv. 7.) and denies that the Jews knew God, *because they knew not him.* (John viii. 19. xv. 21. xvi. 3.) *To see God,* is to see his will, love, and goodness, as it is revealed by Jesus Christ; and thus saith Christ, *He that hath seen me hath seen the Father:* (xii. 45. xiv. 9.) because he is only known to them, to whom Christ Jesus doth reveal him. (Matt. xi. 27. Luke x. 28. John i. 18. vi. 46.) And in this sense all that the apostle saith in this Epistle of *seeing* and *knowing God* is true, *viz.* that he who knoweth God, as he is revealed by Jesus Christ, *keepeth his commandments,* ii. 3, 4. *He loves his brother,* iv. 7, 8. he that is of the world, *knows not God,* iii. 1. *nor he that committeth sin,* as here.

[6] Ver. 8, 9. Ὁ ποιῶν τὴν ἁμαρτίαν, *He that committeth sin.*] *i. e.* He that lives or goes on in any way of sin. That this is the true import of this phrase in the writings of this apostle, will appear, (1.) from the same phrase used in his Gospel, πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, *Whosoever committeth sin is the servant of sin.* (John viii. 34.) Now to be the servant of sin, is plainly to continue and to live in it; (Rom. vi. 1, 2.) to *yield obedience to it in the lustings of it:* (ver. 12.) for then *sin reigns in our mortal bodies,* (ibid.) and we are slaves and subjects to it; then doth it, κυριεύειν, *lord it over us,* and we are δοῦλοι εἰς ὑπακοὴν, *servants to yield obedience to it,* (ver. 14. 16.) Though the conscience may boggle at it, our reason may condemn it, our will be somewhat averse to it, so that in obeying it we *do the evil we would not;* yet if ἐμπλακέντες ἡττώμεθα, *we are so entangled as to be overcome by it,* we are servants to corruption; *for of what a man is overcome, to that is he brought in bondage.* (2 Pet. ii. 19, 20.) If *the law of our members leads us captive to the law of sin,* (Rom. vii. 23.) so that *we yield our members instruments of unrighteousness to sin,* we so commit sin as to be the servants of sin: and *he that is born of God, cannot* (thus) *sin,* because by that new birth he is made free from (the service of) sin, (John viii. 36.) and become *a servant to righteousness:* (Rom. vi. 18.) he hath that seed within him which alienates his mind and his affections from sin, and that Spirit which causes him to mortify the deeds of the flesh, (Rom. viii. 13.) to die to sin, and to live to God. (Rom. vi. 10.)

(2.) From those words, *neither can sin,* for so he doth not do it, as he cannot do it. Now that doth not import that a good man cannot be overtaken with a fault. (Gal. vi. 1.) No, even those *little children whose sins are forgiven,* and who have *known the Father,* may and will be obnoxious still to some infirmities, and wanderings out of the way, (ii. 1.) They may *sin not unto death,* and therefore may have still the spiritual life remaining in them, (v. 16—18.) But the true import of that phrase is this,* That he hath such an inward frame of heart, such a disposition of spirit, as renders sin exceeding odious and hateful to him; so that he cannot entertain the thoughts of doing it, or a temptation to commit it, without the utmost detestation, and the greatest horror, and so can very rarely, and only through surprise, or want of due deliberation, or through such violent temptations as prevent or hinder his consideration, be obnoxious to sin; and when he comes to consider of such an action, is presently condemning himself for it, bitterly repenting of it, and for the future watching most carefully against it. Thus, they that are evil *cannot speak good things;* (Matt. xii. 34.) *A good tree cannot bring forth bad fruit;* (Matt. xvii. 18.) *The world cannot hate those that are of it;* (John vii. 7.) The Jews could not hear Christ's word; (John viii. 43.) *could not believe;* (John xii. 39.) *The world could not receive the Spirit;* (John xiv. 17.) *They that are in the flesh cannot please God;* (Rom. viii. 7, 8.) *The natural man cannot know the things of God;* (1 Cor. ii. 14.) The church of Ephesus *could not bear the wicked.* (Rev. ii. 2.)

(3.) From the phrase, *he that committeth sin is of the devil;* for it is not he who committeth one or more sins of infirmity, for so did Christ's disciples while they were with him; nor he who committeth one great sin through the power of a strong temptation, of which he bitterly repents, and from which he returns to his obedience; for thus did David and St. Peter, who yet were not then the children of the devil; but they who comply with the lusts of Satan, and who *will do them.* (John viii. 44.)

* Ita de Catone Min. Velleius Paterc. "Homo virtuti simillimus, et per omnia ingenio diis quam hominibus propior, qui nunquam recte fecit ut facere videretur, sed quia aliter facere non poterat." Hist. R. lib. ii. cap. 35. "Omnibus humanis vitiis immunis." Ibid.

The other interpretations which are given of these words, seem either vain and impertinent, or false and dangerous. And,

1. Vain is that sense which some put upon these words, *He that is born of God,* "non debet peccare," *ought not to sin,* or, that it is absurd for him to sin; for the apostle speaks not of what he ought not to do, but of what he doth not. Such is that also of those fathers, who interpret this of him who is perfectly born of God, by a παλιγγενεσία, or *a resurrection from the dead;* for the apostle speaks not of what he shall not do hereafter, but of what he doth not do at present.

2. False seems to be the sense which Origen, St. Jerome, and Ambrose, put upon the words, that *he that is born of God sinneth not,* "quamdiu renatus est," *whilst he is born of God,* because he ceaseth to be a child of God when he sins; for this is not only confuted by the examples of David and St. Peter, whose faith under that great miscarriage failed not, (Luke xxii. 32.) but by the words of the apostle, *Little children, if we sin we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins,* (ii. 1.) who yet is only the advocate for the sons of God. For the same reason I cannot assent to that exposition which saith, *A child of God cannot be guilty of any great or deliberate crime,* as Tertullian de Pudicitia, cap. 19.

3. Dangerous is the exposition of St. Bernard,* that *they who are born of God sin not,* "quia etiamsi peccata illis neutiquam imputentur," *because their sins will never be imputed to them:* and of those who think it sufficient to say, *He sins not without great reluctancy, or not willingly, the evil that he doeth being that which he would not do;* for the will of that man, who, after some contest in his soul, yields to the commission of sin, is more strongly inclined to sin than to the avoiding of it, and so is not renewed. Nor doth the apostle say, He that is born of God sins not willingly, or without reluctance; but absolutely, *He doth not commit sin.*

I conclude this note with that of our judicious Gataker, *He that is born of God sinneth not:* that is, *Vitam a peccato immunem quantum potest sibi proponit, nec peccato unquam sponte dat operam; si aliquando præter animi propositum deliquerit, non in eodem persistit, sed errore agnito, ad institutum vitæ pristinum quamprimum quantumque potest, festinus revertitur.*

[7] Ver. 9. Ἐκ Θεοῦ, *Of God.*] By the Spirit and the Word; (John iii. 6. 8. James i. 18. 1 Pet. i. 23.) that is, he is preserved from, and hath his heart framed into a hatred and loathing of, sin: 1. From the word of God treasured up in his heart, demonstrating to him the vileness of sin, that he may hate it; the danger of it, that he may fly from it; *I have hid thy word in my heart, that I might not sin against thee;* (Psal. cxix. 11.) and by attending to it as his rule, and taking heed to his ways according to his word, (ibid. ver. 9.) 2. By the Holy Spirit abiding in him, as a new principle of life lusting against the flesh, so that we cannot do the things which that would have us do. (Gal. v. 16, 17.)

[8] Ver. 10. Ὁ μὴ ποιῶν δικαιοσύνην, *That doeth not righteousness.*] That is, he that doth not (from a heart studious of conformity to him who is righteous, ver. 7. and in obedience to his law, commanding us to live righteously,) exercise himself in sincere endeavours of walking righteously through the general course of his life, is not a child of God; because he only is born of God, and hath the Divine nature in him, who thus doeth righteousness. (1 John ii. 29.) And he who doth not in truth, and in actions demonstrating the sincerity of his affection to his brother, (ver. 18.) shew his love to him, he hath no true love to God, (iv. 21.) and so is not born of God, nor can he be the child of God, since he obeys not his commandments, (v. 1.)

[9] Ver. 12. Ἐκ τοῦ πονηροῦ, *Of that wicked one.*] The Jews say that Cain was begot of the seed of the devil; this the apostle mystically expounded, saying of Cain as our Saviour doth of the Jews in general, (John viii. 44.) that *they were of their father the devil, who was a murderer from the beginning,* because they did his work, being maliciously bent upon the murder of our Lord.

[10] Ver. 19. Ἐκ τῆς ἀληθείας ἐσμὲν, *We are of the truth.*] *i. e.* We are rightly acquainted with, and truly live according to, the rules delivered in that gospel which is emphatically styled *the truth.* (See note on Rom. ii. 8.) This is the truth so often mentioned in these Epistles, 1 John i. 6. 8. ii. 4. 21. iv. 6. Second Epistle, ver. 1—4. First Epistle, iii. 3, 4. 8. 12. and in the Gospel, i. 14. 17. iii. 21. iv. 23, 24. v. 33. viii. 32. xvii. 17. xviii. 37.

[11] Καὶ πείσομεν τὰς καρδίας ἡμῶν, *And shall persuade our hearts;*] *viz.* That we are so in the sight of God.

[12] Ver. 20. Ὅτι ἐὰν, *For if our hearts condemn us,* ὅτι μείζων.] Some are inclined to read, ἔτι μείζων, God is *yet* greater than our hearts; and others to make it an expletive, or to approve of those few copies where it is wanting: but seeing it is retained in most copies, and is translated by the Arabic *profecto,* this I believe to be the true import of it here; and to confirm this import, let it be noted, that the Hebrew *chi,* which in its primary import signifieth *for,* and is by the Septuagint rendered ὅτι, doth also signify *certe,* and is by our translation often rendered *surely,* or *certainly.* So, Gen. xliii. 10. *For if we had not lingered, chi,* LXX. ἤδη ἂν, *surely we had returned twice;* Exod. iii. 11. *chi,* LXX. ὅτι, *surely I will be with thee;* iv. 25. *chi,* LXX. ὅτι, *surely a bloody husband art thou;* Numb. xxii. 23. *chi,* LXX. ἂν, *surely I had slain thee;* Judg. vi. 16. καὶ, *surely I will be with thee;* Ruth i. 10. *surely we will return with thee;* 1 Kings i. 13. *chi,* LXX. ὅτι, *surely Solomon shall reign after me;* Josh. ii. 24. *chi,* LXX. ὅτι, *truly the Lord hath delivered the land into our hands;* Psal. lxxvii. 12. *chi,* LXX. ὅτι, *surely I will remember thy works of old;* cxii. 6. *chi,* LXX. ὅτι, *surely he shall not be removed for ever.* (See Job xxviii. 1. Isa. vii. 9. see Examen Millii here, ver. 16. v. 10. 12.)

[13] Ver. 21. Παῤῥησίαν ἔχομεν πρὸς τὸν Θεὸν, *We have confidence with God.*] When is it, saith Philo,* *that a servant may use,* παῤῥησίαν πρὸς τὸν δεσπότην, *confidence towards his lord?* Is it not then, ὅταν ἠδικηκότι μὲν ἑαυτοῦ οὐδὲν συνειδῇ, *when he is not conscious of doing any evil against him?*

[14] Ver. 24. Ἐκ τοῦ Πνεύματος, *By the Spirit.*] So the word *Spirit* is taken in the words following, (iv. 1.) and so was he given in those times to them that believed. (Acts v. 32.)

* In Septuag. serm. 1.

* L. Quis Rer. Div. Hæres. ab initio.

CHAP. IV.

1. BELOVED, [1] believe not every *(pretender to the)* Spirit *(of God)*, but try the spirits whether they be of God *(or not)*: because many false prophets are gone out into the world.

2. *(And, for your direction in this trial,)* hereby know ye the Spirit of God *(from that of error)*: Every spirit *(i. e. person pretending to the Spirit of God, or of prophecy,)* which confesseth that Jesus Christ (Gr. *Jesus Christ which)* is come in the flesh is of God:

3. And every *(pretender to the)* Spirit which confesseth not that Jesus Christ *(Jesus Christ which)* is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4. Ye *(to whom he hath given this Spirit,* iii. 24.) are of God, little children, and [2] have overcome them *(these antichrists and false prophets)*: because greater is he *(the Spirit)* that is in you, than he *(the spirit)* which is in the world.

5. They *(these antichrists and false prophets)* [3] are of the world: *(setting up to be temporal princes, and to give the Jews dominion over the heathen world, and)* therefore speak they of the world *(i. e. of that temporal dominion over the heathens, which the carnal Jews expect, when their Messiah doth appear)*, and the world *(he that is worldly-minded)* heareth them.

6. [4] We are of God; *(deriving our faith and doctrine from that Jesus who was a Prophet sent from God, and delivered his doctrine in his name: as therefore he said to the Jews then, so we his disciples say now,)* he that knoweth God heareth us; he that is not of God heareth not us. (John viii. 47. vi. 45.) Hereby know we the spirit of truth, and the spirit of error. (See note on ver. 1—3.)

7. Beloved, let us *(who are of God,* ver. 6.) love one another: for love is of God; *(the fruit of his good Spirit in us,* Gal. v. 22. 1 Pet. i. 22.) and every one that loveth is born of God, *(by the Spirit,* John iii. 5.) and *(this resemblance he hath to him, in love to mankind in general, and to those he hath so highly loved in particular,* ver. 9, 10. *shews that he)* knoweth God *(aright, because he keepeth his commandments,* ii. 3, 4.)

8. He that loveth not *(his brother)* knoweth not (Gr. *hath not known)* God *(aright)*; for [5] God is *(the God of)* love.

9. In this was manifested *(the greatness of)* the love of God towards us, because that God sent his only-begotten Son into the world, *(and freely gave him up to the death,* Rom. viii. 33.) that we might live through him.

10. [6] Herein is *(the demonstration of his)* love, not that we loved God, but that he loved us *(first,* ver. 19.) and sent his Son to be the propitiation for our sins *(which deserved death, and so to fit us for eternal life)*.

11. Beloved, if God so loved us, we ought also to love one another.

12. *(And say not, that it is enough that ye love God again, though ye love not your brother,* ver. 20. *for)* no man hath seen God at any time, *(as we daily see and converse with our brother; and therefore, if we love not him whom we have seen, how can we love God whom we have not seen?* ver. 20. *but)* if we love one another *(after his example, though we see him not, we may be sure that)* God dwelleth in us *(by his Spirit)*, and *(that)* his love [7] is perfected in us.

13. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit *(who by his powerful energies proves whose Spirit he is)*.

14. And *(by the Spirit given to us according to his promise)* we have seen *(i. e. perceived)* and do testify, that the Father sent the Son to be the Saviour of the world. (See note on ver. 3.)

15. [8] Whosoever *(believeth this our testimony)* shall *(from his heart believe,* Rom. x. 9. 19. *and)* confess that Jesus is the Son of God, God dwelleth in him, and he in God *(by the Spirit of adoption)*.

16. And we *(by this Spirit)* have known and believed the love that God hath *(shewed)* to us, *(in sending his Son to be the Saviour of the world,* ver. 10, 11. 14.) God is love; and he that dwelleth in love dwelleth in God, and God in him, (ver. 7.)

17. Herein is our love made perfect, *(i. e. exactly corresponding to the Divine pattern and command,* note on ver. 12. *so)* that we *(who thus love)* may have boldness in the day of judgment: because as he is, so are we in this world, *(conforming ourselves to the pattern of God's affection to mankind, and walking as Christ walked,* ii. 6.)

18. [9] There is no fear *(of failing at that day)* in love *(thus perfect)*; but perfect love casteth out fear: because *(that)* fear *(which takes away this boldness)* hath torment *(in it; torments the mind with dreadful expectations, and)* he that *(thus)* feareth is not made perfect in love.

19. [10] We love him *(and testify this love to him by loving our brother for his sake, after his example, and in obedience to his command)*, because he first loved us.

20. [11] If any man say, I love God, and *(yet)* hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21. And *(he moreover shews, by his disobedience to the command of God, the want of true affection to him; for)* this commandment have we from him, That he who loveth God love his brother also.

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1, 2.] THE Jews being then generally in expectation of their Messiah, were divided into two parts; a remnant who believed that he was come already, and that our Jesus was the very person promised under that character; and a more prevailing part of them who rejected him and looked for another. Now among these appeared many who took upon them to be the Messiah, or the Prophet promised by Moses, *like unto him,* saying, *Lo, Christ is here, and lo, he is there;* (see the note on Matt. xxiv. 24. 26.) and these declaring themselves prophets, must also pretend to the spirit of prophecy, and do this as Josephus saith they did, προσχήματι θειασμοῦ, *under the pretence of a Divine afflatus.* These, saith the apostle here, are antichrists; *i. e.* pretenders falsely to be Christ, in opposition to him who was truly so: nor could they belong to him, or truly confess him, who was *the Word made flesh.* Now the strength of this argument depends on these consi-

derations, that the effusion of the Spirit, promised in the times of the Messiah, could only belong to them who owned and believed in the true Messiah; this being made one character of the true Messiah, that he should *baptize them who believed in him with the Holy Ghost.* (Matt. iii. 11.) This promise of the Father, as the Holy Ghost is styled, was to be sent by Christ, (Luke xxiv. 49.) to his disciples, (John xvi. 7. xv. 26.) to be sent *in his name:* (John xiv. 26.) and when he came, his office was to enable those who received him to testify of Christ, that he was indeed risen from the dead, and was the Christ, (John xv. 26. Acts i. 8. v. 32.) and *to convince the world of sin,* because they believed not in him. (John xvi. 9.) The condition of receiving him was faith in Christ; (John vii. 37. Acts ii. 38, 39.) and by his assistance did his disciples prove that Jesus Christ, who appeared to the Jews in the flesh, and was crucified among them, was the Christ. He therefore who was made partaker of the χαρίσματα, of the Holy Ghost, must be one who believed in that Jesus who suffered in the flesh for us; and therefore they who denied this, could not be assisted by that Spirit who was only sent by him, and given to believers: whence the apostle saith, that *no man speaking by the Spirit of God calleth Jesus anathema,* as these false prophets, who owned him not, must do, (1 Cor. xii. 3.) and that *no man could say that Jesus was the Christ, but by the Holy Ghost:* that is, he could not confess and testify to the world this truth, but by the assistance of the Holy Ghost, promised and given to believers for that end. (See ver. 6. 13—15.)

Note therefore, that the apostle is not here speaking of the trial of doctrines, but of spirits, not of the faith necessary to be believed to salvation, but only of the faith necessary to the reception of the Holy Ghost, that unction which would teach them all things. (1 John ii. 27.)

[2] Ver. 4. Καὶ νενικήκατε, *And have overcome.*] The doctrine which you preach and confirm by these gifts, and distributions of the Holy Ghost, hath mightily prevailed over all the opposition which the unbelieving Jews, and their false prophets, and false apostles, make against it; because the spirit which acts in them is only able to work by them τέρατα ψεύδους, *false, counterfeit, and lying wonders;* whereas the Spirit that is in you, enables you to confirm the truth with real *miracles, and signs, and divers distributions of the Holy Ghost,* by which God beareth witness to the truth of that doctrine which you preach. (Heb. ii. 4. Rom. xv. 19. 1 Thess. i. 5.)

[3] Ver. 5.] That the hopes of dominion over the heathens, encouraged some of them to set up for the Messiah, and others to fight, see the testimonies of Josephus, note on James iv. 1—3. And on this account they rejected the true Messiah, because his kingdom was not of this world.

[4] Ver. 6.] When the Romish prelates have once proved they are of God, as the apostle did, it will be time to consider the inference of Esthius from this place, That he that is of God must hear their prelates and their church, and come to them to be resolved of any doubt.

[5] Ver. 8. Ὁ Θεὸς ἀγάπη, *God is love.*] The apostle by these words intends not to express what God is in his essence, or to say, as the schools do, that he is love essentially, and love *causaliter,* as being the cause; or *objectivè,* as being the object of his love; but that he is so *demonstrativè,* and ἐνεργητικῶς, shewing great philanthropy to men in all his dealings with them, or his dispensations towards them, as appears from the two following verses.

[6] Ver. 10. Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, *Herein is love.*] Here the apostle most lively doth express the freedom and the greatness of the love of God; the freedom of it, in that *he loved us first,* when there was nothing in us to deserve or move affection but our misery; but many things which both deserved, and might have moved him to the execution of his wrath, we being *enemies to God by wicked works:* the greatness of it, first, in the person sending, the great God of heaven, who *humbles himself even to behold what is done in heaven and earth;* oh, therefore, *what is man that he should be thus mindful of him?* Secondly, The person sent, τὸν μονογενῆ, *his only-begotten,* τὸν ἴδιον υἱὸν, *his proper Son:* (Rom. viii. 32.) for if to call God πατέρα ἴδιον, *his proper Father,* was to make himself *equal to God,* (John v. 18.) the Father himself by calling him his *proper Son,* must equally exalt him. Hence even Episcopius here declares him to be so called, because "essentiam suam à Patre per veram generationem accepisset," *he had received his essence from the Father by a true generation:* for it is certain that the apostle is here extolling the love of God to the highest pitch, and therefore must use this phrase, the *only-begotten Son of God,* in the sublimest sense in which that word is used in Scripture. Thirdly, The place whither he was sent, into *that world which lay in wickedness.* Fourthly, The errand for which he was sent; 1. *to give up himself a sacrifice for the propitiation of our sins:* (see note on ii. 2.) 2. to procure to us, who were dead in trespasses and sins, *eternal life.*

[7] Ver. 12. Τετελειωμένη, *His love is perfected in us.*] He then loves us entirely, according to those words of Christ, *If any man keep my words, my Father will love him, and we will come unto him, and make our abode with him:* (John xiv. 23.) or, then is our love to him entire, because then we love him so as to keep his commandments, (ii. 5.) and so as to follow that example of love which he hath set us; and *as he is, so are we in the world,* (ver. 17.)

[8] Ver. 15.] For *to as many as received him, gave he power to become the sons of God, even to them that believe on his name;* (John i. 12.) and *because we are sons, God hath sent the Spirit of his Son into our hearts, crying, Abba Father.* (Gal. iv. 6.) Only let it be noted, that this hearty confession must be attended with a readiness to believe all that this Son of God hath taught us in his Father's name, for *if he say the truth, why do we not believe him?* (John viii. 46.) and a firm purpose to obey his commandments, for *why call we him Lord, Lord, and do not the things that he saith?* (Luke vi. 46.)

[9] Ver. 18. Φόβος οὐκ ἔστι, *There is no fear in love.*] Christ having so expressly promised a *Come ye blessed* to the charitable person, (Matt. xxv. 34—36.) and the apostle recommending it as the most excellent of Christian graces, (1 Cor. xiii. 13.) and *the fulfilling of the law,* (Rom. xiii. 8. 12.) when this love is made perfect in us, it may well give boldness, and cast out fear of condemnation in the day of judgment.

Others expound the words thus: There is no fear of what we may lose or suffer in (perfect) love (of our brother), but (such) love casteth out (this) fear, for fear (of what we may lose or suffer) hath torment in it: (and therefore) he that thus feareth, is not made perfect in love (to him).

[10] Ver. 19.] That is, whosoever thus loves God, and shews it by loving thus his brother, can challenge nothing on that account as due from God; it being God's preventing love to him, which gave the rise to all the love he bears to God, or to his brother for his sake. If therefore any person be constrained by this love to that obedience which testifies the sincerity of his affection to God, or to imitate his love to us by fervent love to the brethren, it is the Divine philanthropy which hath excited this affection in him. Or, if ἀγαπῶμεν be the subjunctive mood, the sense runs thus: Let the great love of God to us, mentioned ver. 9, 10. provoke us to returns of love to him, and to our brethren for his sake; since we do hypocritically pretend to love him, if we do not shew it by fervent charity towards his children, and our brethren.

[11] Ver 20.] That is, if what we have more opportunity to do, and can perform with less difficulty, we do not do, how shall we perform what is more difficult? Now we have our Christian brethren still in our view, they are the object of our senses, we daily converse with them; and their wants and miseries being the object of our senses, must naturally move compassion in us; and so it is less difficult to express our love to them, than to that God whom we have not seen, and who is only present to our minds by raised meditations, which do not naturally occur to us, and which we cannot long continue, and so is more difficult than the love of our brother.

CHAP. V.

1. WHOSOEVER believeth that Jesus is the Christ [1] is born of God: and every one that loveth him that begat loveth him also that is begotten of him, *(as being by his new birth partaker of the Divine nature, and created anew after the image of God,* Eph. iv. 24. Colos. iii. 10.

2. *And this note is reciprocal; for)* by this we know that we love the children of God, when we love God, and keep his commandments, *(when our affection to God prevails upon us to do to them all acts of charity he hath required, and by his example recommended to us,* 1 John iii. 11. 23. iv. 21.)

3. For this is *(the genuine test of)* the love of God, that we keep his commandments: and his commandments *(to the true lover of him)* [2] are not grievous.

4. For whosoever is born of God overcometh the world *(his affections are taken off from it, and set upon his God; and so it cannot be grievous to him to part with it, or suffer the loss of any worldly good, to secure the Divine favour):* and this is the victory which overcometh the world, even our faith, *(to wit, that faith which is the substance of things hoped for, the evidence of things not seen,* Heb. xi. 1. *which gives us the assurance of a better and a more enduring substance, and so makes us take joyfully the spoiling of our goods,* Heb. x. 34. *and patiently endure those light afflictions which are but for a season, as knowing they work for us an exceeding and eternal weight of glory,* 2 Cor. iv. 7.)

5. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? *(And so the author of eternal salvation to all that obey him; for hence we know that we have eternal life,* v. 11—13.)

6. This is he [3] that came by *(or, with the testimony of)* water and blood, even Jesus Christ; not [4] by water only, but by water [5] and blood. And it is [6] the Spirit that beareth witness *(and on his testimony we may rely),* because the Spirit is truth.

7. *(The law judges that sufficiently proved, which is confirmed by two or three witnesses,* Deut. xix. 15. *That Jesus is the Son of God,* ver. 5. *is thus proved, by witnesses from heaven, and on earth:)* for [7] there are three that bear record *(to this truth)* in *(and from)* heaven, the [8] Father, the [9] Word, and the [10] Holy Ghost, and these three are one *(as in testimony, so in essence).*

8. And there are three that bear witness on earth, the spirit, and the water, and the blood: and these three [11] agree in one.

9. [12] If we receive the witness of men *(in these cases),* the witness of God is greater *(of more validity and certainty, than that of men; he being neither liable to ignorance nor falsehood: and if his testimony be of such force, we must believe that Jesus is the Christ):* for this is the witness of God, which he hath testified of his Son.

10. He that believeth on the Son of God hath the witness in himself *(as having in himself that Spirit of God which gives this testimony to Christ):* he that believeth not *(this testimony of)* God hath made him a liar; because he believeth not the record which God gave of his Son.

11. And this is the *(subject of this)* record, that God hath given to us *(Christians the promise of)* eternal life, and this life is in his Son, *(he being the hope of glory,* Colos. i. 27. *this life being hid with Christ in God,* Colos. iii. 4. *and he being our life,* ibid. *he being the author and procurer of it, and having power to confer it on us,* John xvii. 2.)

12. He that hath the Son hath life: and he that hath not the Son of God hath not life: *(for we are all the children of God, through faith in Jesus Christ,* Gal. iii. 26. *and if children, then heirs,* Rom. viii. 17.)

13. These things have I written to you that believe on the name of the Son of God; that ye may know that ye have *(by promise, a right to, and, by the Spirit, an earnest of)* eternal life, and that ye may *(more firmly)* believe in the name of the Son of God.

14. And this is the *(farther)* confidence that we have in *(and through)* him, that, if we ask any thing *(of God,* iii. 21, 22.) according to his will, he heareth us; *(according to Christ's promise,* John xiv. 13—15. vii. 16. xvi. 23, 24.)

15. And if we know that he heareth us, whatever we *(thus)* ask, we know that we have the petitions that we desired of him, (iii. 22.)

16. If any man see his *(sick)* brother sin a sin which is not [13] unto death, *(i. e. for which God hath not peremptorily threatened, and required that he should die for it, as he did to them that were guilty of murder,* Gen. ix. 5, 6. Numb. xxxv. 30, 31. *and for idolatry,* Deut. xvii. 2—5.) he shall ask *(of God restoration of his life and health),* and he shall give him life for them that sin not *(thus)* unto death. There is a sin unto death *(of which God hath denounced, That he that doeth it, shall die for it):* I do not say, that he shall pray for it *(i. e. for deliverance of the person guilty of it from death).*

17. All unrighteousness is sin: and there is a sin *(of unrighteousness against our brother, which is)* not unto death *(the law requiring, not that the guilty person should die for it, but only, that he should bring his offering, and make reparation for it).*

18. We know, that whosoever is born of God sinneth not *(thus,* iii. 15.) but he that is begotten of God keepeth himself, and that wicked one toucheth him not: (see note on iii. 9.)

19. And we know that we are *(begotten)* of God, and *(that)* the whole world lieth *(still)* [14] in wickedness.

20. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is *(the)* true *(God),* and we are in him that is true, *(even, or, to wit,)* in his Son Jesus Christ. [15] This is the true God, and *(in him is)* eternal life.

21. *(Having therefore this knowledge of the true God,)* little children, keep [16] yourselves from idols *(or, false gods).* Amen.

ANNOTATIONS ON CHAP. V.

[1] Ver. 1. 'ΕΚ Θεοῦ γεγέννηται, *Is born of God.*] The Jews gloried in this title, that they were the *children of God,* and had him for their *Father,* (John viii. 41, 42. 45.) they being called his *sons,* Deut. xiv. 1. xxxii. 19. Psal. lxxii. 15. and his *first-born,* Exod. iv. 22. The apostle therefore here informs them, that this relation would stand them in no stead, unless they were *born again of water, and of the Spirit,* (John iii. 5.) or baptized into the name of Christ, and, by that faith, *had power to become the sons of God,* (John i. 12.) and also loved those Christians which were born of him; which the *unbelieving Jews,* and the *false teachers* among them, were so far from doing, that they every where persecuted the *true believers.* (See note on iii. 1.)

[2] Ver. 3. Βαρεῖαι οὐκ εἰσὶν, *Are not grievous.*] Because his will is conformed to the will of God, and so he only doth what he would do, and his affections are chiefly placed upon him, and so he is then doing what he chooseth and delighteth in; and it cannot be grievous to be employed as we would, and as we do delight to be.

[3] Ver. 6. *That came,*] *viz.* In the name of God, Matt. xxi. 9. in his Father's name, John v. 43. (See Matt. xi. 3. John i. 9. 15. Matt. xxi. 9.)

[4] Δι' ὕδατος, *By water.*] *i. e.* With the testimony of water, or the testimony given to him by St. John at his baptism; for when John was baptizing, he testified of him, saying, *This is he that cometh after me, who was before me.* (John i. 27, 28.) He also declared, that he came baptizing, for this very end, that *he might be made manifest to Israel;* (ver. 31.) and testified, saying, *I saw the Spirit descending from heaven like a dove, and it abode upon him, and I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record, That this is the Son of God,* (ver. 32—34.) Hence is he styled, *A man sent from God, who came for a witness, to bear witness of the Light, that all men through him might believe,* (ver. 6—8.) Hence do St. John's disciples say to him, *He to whom thou bearest witness, baptizeth,* John iii. 26. And Christ himself appealeth to his testimony, John v. 32, 33. Now this testimony could not be rejected by them, *for all men held John as a prophet;* nor durst the pharisees themselves deny that his testimony was from heaven. (Matt. xxi. 25, 26.)

[5] Καὶ αἵματος, *And blood.*] For he died in testimony of the truth, and came into the world for this end, *that he might bear witness to the truth:* (John xviii. 37.) whence he is said *to witness before Pontius Pilate a good confession, viz.* that he was the Son of God, or the Messiah, the King of the Jews: (1 Tim. vi. 13.) this he also testified to the high-priest, (Matt. xxvi. 63, 64.) and for this testimony was he condemned as worthy of death: (ver. 66.) for this they mock him at his sufferings, that *he said, he was the Son of God,* (Matt. xxvii. 43. Mark xv. 32.) and at his death he commends his spirit to God, as his Father. (Luke xxiii. 36. 46.) The miracles which attended his crucifixion were so great, that they forced the Jews, the centurion, and those that were with him, to confess, *Truly, this was the Son of God,* (Matt. xxvii. 54.) and the whole multitude *to smite their breasts.* (Luke xxiii. 48.) In a word, the Spirit which assisted the Baptist, proclaimed him, *The Lamb of God, who taketh away the sins of the world:* (John i. 29.) and that supposeth, he was to offer up himself unto the death, for the propitiation of their sins: yea, he himself doth frequently declare, that he was to be slain; (Matt. xvi. 21.) to be *delivered into the hands of men, and killed;* (Matt. xvii. 22, 23.) to be *condemned to death,* (Matt. xx. 18, 19.) and to *rise again the third day;* that he was to be *lifted up upon the cross;* (John iii. 14.) and that being thus lifted up, he would *draw all men to him.* (John xii. 32.) Now what impostor would lay this as the foundation of the truth of all his sayings, and all the hopes of any blessings which were to be expected from him, that he should be crucified, and die an ignominious and painful death? Or what could tempt him thus to die, who had no hopes to rise again, if he were not the true Messiah, or the Son of God? How was it possible he should be raised from the dead, but by the mighty power of God? And is it reasonable to imagine, that the God of truth should thus exert the greatness of his power, in confirmation of a lie? that he should work so great a miracle, in favour of a vile impostor falsely usurping his name? or give such large credentials to one who falsely did pretend to be a prophet sent from God, and to be honoured as his Son by all men?

[6] Καὶ πνεῦμά ἐστι, &c. *And it is the Spirit that beareth witness.*] Here it is to be noted, that the *witness,* in this verse, is only styled, τὸ πνεῦμα, *viz.* that Spirit which enabled Christ to heal diseases, cast out devils, raise the dead, and work all sorts of miracles, for confirmation of his mission: but in the seventh verse, he is styled, τὸ ἅγιον πνεῦμα, *the Holy Ghost;* which doth distinctly signify the inward gifts, by which the understanding is enlightened, and is enabled to perform things which by nature it could not do, without the immediate workings of the Holy Ghost; as, *v. g.* the gifts of *wisdom, knowledge, faith, prophecy, discerning of spirits, the gift of tongues,* and *the interpretation of them.* That there is ground for this distinction, will appear from these considerations.

1. Because our Saviour, whilst he was on earth, gave to his apostles, and the seventy disciples, power to *heal the sick, cleanse the lepers, raise the dead, cast out devils;* (Matt. x. 8. Luke x. 9.) and yet the evangelist St. John informs us, that *the Holy Ghost was not yet, because that Jesus was not glorified.* (John vii. 39.) Our Saviour also tells his disciples, that *the Holy Ghost would not come, till he departed;* (John xvi. 7.) and St. Peter, that our Lord *being*

exalted to the right hand of God, received the promise of the Holy Ghost. (Acts ii. 33.) The Holy Ghost must therefore signify something distinct from the power of working miracles.

2. The prophecy of Joel, which by St. Peter is mentioned as the promise on which the giving of the Holy Ghost was founded, is only a promise of *visions, dreams,* and *prophecies,* but not of miracles; and the gifts of the Spirit, mentioned by the prophet Isaiah, are only those of *wisdom, knowledge, understanding, counsel, courage, piety,* and of *the fear of the Lord;* no mention being made there of signs and wonders.

3. Because, throughout the history of the Acts of the Apostles, where St. Luke hath occasion to mention the miracles which the apostles and primitive professors did, he always uses these words, τέρατα, σημεῖα, δυνάμεις, *wonders, signs,* and *powers:* but where he speaks of persons prophesying or speaking with tongues, he doth as constantly ascribe this to the Holy Ghost descending on them.

And, lastly, where the Scripture mentions these things together, it puts a manifest distinction betwixt signs and wonders, and the gifts and distributions of the Holy Ghost. Thus God, saith the apostle, *bare witness to the doctrine which they preached, by signs and wonders, and divers miracles,* καὶ πνεύματος ἁγίου μερισμοῖς, and *distributions of the Holy Ghost,* Heb. ii. 4. (See Rom. xv. 19. Gal. iii. 5.)

The Spirit therefore bare witness to Christ on earth, by the enabling him to do so many mighty works in confirmation of his mission, to heal all manner of diseases, sicknesses, and maladies, to command the wind and seas to be obedient to him, to cast out devils, and to raise the dead, and by assisting his apostles and disciples to do these things in his name: for that not only his disciples, but even our Lord himself, did cast out devils by the Spirit of God, he himself expressly testifies, Matt. xii. 28. and saith moreover, That in him was fulfilled that of Isaiah, *The Spirit of the Lord is upon me, wherefore he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken in heart, to preach deliverance to the captives* (to sin and Satan), *and to give sight to the blind.* (Luke iv. 18. 20.) Hence St. Peter speaks thus to Cornelius and his friends, *You know how God anointed Jesus of Nazareth with the Holy Ghost, and with power, who went about doing good, and healed all that were oppressed of the devil.* (Acts x. 38.) And to these works thus wrought by the assistance of the Spirit of God, our Lord doth frequently appeal, as to a sure testimony that God had sent him: for, *the works* (saith he) *that I do in my Father's name, bear witness of me:* (John x. 24. v. 36.) yea, they shewed that *the Father was in him, and he in the Father.* (John x. 37, 38. xiv. 10, 11.)

[7] Ver. 7. Τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, *There are three that bear witness in heaven,* &c.] I shall say nothing of the dispute, whether this verse be genuine or not, seeing the learned Dr. Mills treats so copiously on that subject, in his edition of the New Testament. I only note, that the places cited from Tertullian and St. Cyprian, agree not exactly with the words of St. John; seeing they speak "de Patre, Filio, et Spiritu Sancto," not *of the Father, the Word,* and *the Holy Ghost.* The objections of Schlictingius against this verse are these:

Obj. 1. That this verse, though it be introduced with ὅτι, *for,* hath no coherence with the former verse.

Ans. It coheres well with it, thus: The witness of the Spirit ought in this matter to be received, because he is the Spirit of truth, sent from the Father, and the Son; for in the testimony of the Holy Spirit sent down from heaven is contained the witness of the Father, and the Son also: so that we may truly say, *There be three that bear witness.*

Obj. 2. But if so, the testimony of the Father is included in the testimony of the Holy Ghost.

Ans. True: and by this these three witnesses become one in testimony; and yet they differ, as the person sending, and the person sent.

Obj. 3. The Λόγος, or *Word,* is the Son of God; and therefore, to say he testifies of the Son of God, is to make him testify of himself.

Ans. It is confessed, that the same person is both the Λόγος, and the Son of God; but the thing testified, is not, that Christ was the Λόγος, or the Son of God, by eternal generation, or by his miraculous conception; but that he was the Christ, the promised Messiah, and in that sense the Son of God: and to this the Divine nature might give testimony.

[8] Ὁ Πατὴρ, *The Father*] Testified this at his baptism, by a voice from heaven, saying, *This is my beloved Son,* &c. (Matt. iii. 17.) and at his transfiguration, saying again, *This is my beloved Son, hear him:* (Matt. xvii. 5, 6. see note on 2 Pet. i. 14—16.) and chiefly, by sending of the Holy Ghost, which he had promised in the times of the Messiah, and who is therefore styled, *The promise of the Father.* (Luke xxiv. 49. Acts i. 4.)

[9] Ὁ Λόγος, *The Word.*] Not only by appearing to St. Stephen, (Acts vii. 56.) and saying to Saul, *I am Jesus, whom thou persecutest,* (Acts ix. 5.) but chiefly, by shedding the Spirit on the apostles and other believers, according to his promise; for, *he being exalted to the right hand of God, and receiving from the Father the promise of the Holy Ghost, hath* (saith St. Peter) *shed forth this which you now see and hear: wherefore, let all the house of Israel know, that God hath made this Jesus Lord and Christ.* (Acts ii. 33. 36.)

[10] Τὸ ἅγιον πνεῦμα, *The Holy Ghost,*] *The power from on high* they were to be endued with, (Luke xxiv. 49.) by falling down from heaven upon his disciples; whence *they were filled with the Holy Ghost, and spake with tongues,* to men of all nations, *the wonderful things of God.* Till his descent upon them, they were not to stir from Jerusalem, as being not fitted for their work: (Acts i. 4.) but when he was once given to them that believed, they proved and bare witness, that *God exalted Jesus to his right hand, to be a Prince and a Saviour.* (Acts v. 31, 32.) And this our Lord, by his omniscience, foretold that he should testify of him; (John xv. 26.) yea, that at his coming, he should *convince the world of sin, because they believed not in him; of* (his) *righteousness, because he was gone to the Father;* and *of judgment, because the prince of this world was judged,* and cast out of his kingdom by him. (John xvi. 9—11. and xii. 31.)

And thus it is easy to discern how these three are one in testimony, because both the Father and the Son give in their testimony by the Holy Ghost: but then if these be three witnesses properly so called, they must be three persons; and more especially the Holy Ghost, by whom the other persons do bear witness, must be so; and if his

testimony be also the testimony of God the Father, and the Word, he must be one in essence with them: for if the Spirit be a creature, how can his testimony be formally the testimony of God? as it is styled, ver. 9. 13.

[11] Ver. 8. Εἰς ἓν εἰσιν, *Agree in this one.*] If by ἓν εἰσι, ver. 7. were meant no more than εἰς ἓν εἰσι, here, why did the apostle change the words, since these three also are one in testimony, as that imports this only, that they confirm this fundamental truth, that *Jesus is the Christ, the Son of God?* especially if we consider what is insinuated, ver. 6. that of these three, the Spirit only beareth witness properly; the other, by some action of the Spirit attending them, and by the testimony of others of it; the water, by the Spirit descending on Christ whilst he was in the water; and the Baptist's testimony, that by this sign God had declared to him, that he was the Christ; the blood, as it assures us, that he who shed it died for the truth.

[12] Ver. 9. Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, *If we receive the witness of men.*] This is not so to be interpreted, as if the three witnesses on earth related only to the testimony of men; and the three from heaven, only to the testimony of God; and so that the apostle intended here to signify, we had greater reason to believe the witnesses in heaven, than those on earth: for, 1. the testimony of the Spirit and of the Holy Ghost, are of equal certainty and validity: and, 2. John Baptist being *sent from God,* (John i. 6.) and his baptism *being from heaven, and not of men,* (Matt. xxi. 25.) was also, in effect, the testimony of God. The import therefore of these words is rather this: If the testimony of two or three men be thought sufficient to give credit to any matter in all courts of judicature, surely the testimony of that God, (ver. 8.) who cannot lie or deceive us, must be of greater force and strength to produce faith in us.

Ver. 13. Ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε.] Here the Codex Alexandrinus reads thus, ὅτι ζωὴν ἔχετε αἰώνιον οἱ πιστεύοντες· so also reads the Vulgate and the Syriac; the Arabic thus, *Hæc scripsi vobis, O qui creditis in nomen Filii Dei, ut sciatis quod vitam habetis æternam quamdiu creditis in nomen Filii Dei.* Œcumenius, ἵνα πιστεύητε. ἀδιαστάκτως καὶ ἀμώμῳ πίστει.

[13] Ver. 16. Ἁμαρτία πρὸς θάνατον, *A sin unto death.*] Note here, that the phrase, *He shall give him life,* cannot reasonably be interpreted of eternal life, for that depends not on the prayers of other men; nor can they be certain that their intercession shall prevail for it, since it belongs only to them who truly repent and reform their lives. 2. Because the person to be prayed for, is one that *hath not sinned unto death; i. e.* hath not committed a sin which renders him obnoxious to death eternal. 3. They who interpret this phrase, *A sin unto death,* of a sin on which eternal death will certainly follow, by the decree of God, (1.) make the duty here enjoined impracticable; for who can know when his brother's sin is thus to death, or not? who is acquainted with any such decree of God? (2.) They make the difference betwixt a sin unto death, and not to death, to consist, not in the nature of the sins themselves, but in the decree by God passed upon the sinner. (3.) They make the apostle say, He dares not encourage them to pray for the salvation of them who are at present in a state of death and condemnation, which is against the tenor of the Scripture. (See Rom. x. 1.) The words, *If a man see his brother sin a sin not unto death,* seem like unto those of St. Paul, *If he see him overtaken with a fault,* (Gal. vi. 1.) *i. e.* with an act of injustice against his brother, to awaken him out of which sin, God hath inflicted sickness on him, as he did on the Corinthians. (1 Cor. xi. 30.) The words, *Let him ask, and he shall give him life,* seem parallel to those of St. James, *The prayer of faith shall save the sick, and the Lord shall raise him up.* (See the note on James v. 15.) If this interpretation will not stand good, consider, that after all the miracles and distributions of the Holy Ghost, vouchsafed in confirmation of the gospel, too many of the Jews apostatized from the profession of it, relapsing to their former Judaism: and this apostacy may here be termed, the *sin unto death;* it being also that which our Saviour represents as the *sin against the Holy Ghost,* which should not be forgiven. (Matt. xii. 32.) And they who commit it, being *men* (saith the apostle) *whom it is impossible to renew unto repentance,* (Heb. vi. 4—6.) and to whom there remaineth nothing but *fearful looking for of judgment,* (Heb. x. 26, 27.) the apostle might well add, *I do not say, that you shall pray for them.*

[14] Ver. 19. Ἐν τῷ πονηρῷ.] In Satan, who worketh in the children of disobedience, (Eph. iii. 2.) and leads them captive at his will; (2 Tim. ii. 26.) whence, by faith in Christ, we are said to be translated *from the power of darkness,* (Colos. i. 13.) *from the power of Satan,* (Acts xxvi. 18.) and recovered from *the snare of the devil.*

[15] Ver. 20. Οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς, *He is the true God.*] That this is not spoken of Christ, the Socinians endeavour to prove, because the article is here added to the word Θεὸς, *God;* which is never, say they, done when Christ is called God. But this is manifestly false; for Thomas saith expressly of him, Ὁ Κύριός μου, καὶ ὁ Θεός μου, *My Lord, and my God;* (John xx. 28.) and the apostle, Ὁ ὢν ἐπὶ πάντων Θεὸς, who is *God over all, blessed for ever.* (Rom. ix. 5.) We prove that this is spoken of Christ;

1. Because the demonstrative pronoun οὗτος, most appositely relates to that, which immediately went before; now this is Jesus Christ the Son of God.

To this the Socinians* answer, That this is not always so; these relatives often referring to what is more remote: and so this οὗτος may refer to the true God going before. To this we reply;

1. That when this happens to be so, the necessity of referring it to what is more remote, is evident from the text, and necessary from the nature of the thing; as when it is said, Acts iv. 11. οὗτος, *This is the stone set at nought by you builders,* this cannot be referred to the man that was made whole, ver. 10. and Acts vii. 19. οὗτος, *He dealt subtilely with our nation;* this cannot refer to Joseph, but to the *king of Egypt:* so also, Acts x. 5, 6. 2 Thess. ii. 9. 2 John 7.: but here is no necessity of referring the pronoun to any thing more remote, but on supposition that Christ is not truly God.

2. This never happens when the pronoun relates to any thing that is spoken of professedly, but only when the nearest antecedent is only mentioned accidentally, and by the by. So, Eph. ii. 7. *Many deceivers are gone out into the world, who confess not, that Jesus is the Christ;* οὗτος, *he is a deceiver, and an antichrist;* where the pronoun

* See Cl. Ars Critic. par. ii. cap. 9. p. 121.

refers not to Christ, because he is there mentioned only by accident, as being the object of the error of those seducers; and so it is in all the other places cited. But here the apostle is professedly speaking of Christ, through the whole verse; and of the Father, only as we, by Christ, are taught to know him. And,

3. To refer this to the true God going before, makes the apostle guilty of a tautology, by saying, *The true God, he is the true God.*

4. Of the same person it is said, *He is the true God, and eternal life.* Now *eternal life* is in this very chapter thrice ascribed to the Son, as the author of it, ver. 11, 12, 13. He is styled ζωὴ, *life,* John i. 4. v. 26. xiv. 6. xvii. 2. *Our life,* Colos. iii. 4. Christ is here also styled, Ὁ ἀληθινὸς, *The true;* as also, Rev. iii. 7. xix. 11. And otherwise, the Greek should have been ὦμεν, *that we may,* or *might be,* to answer to γινώσκωμεν, *that we might know;* and not ἐσμὲν, *we are,* in the true.

[16] Ver. 21. Ἀπὸ τῶν εἰδώλων, *From the idols,*] Or *false gods* of the heathens, among whom you live: so, 1 Thess. i. 9. They turned ἀπὸ τῶν εἰδώλων, *from idols, to the true and living God:* thus, *An idol is nothing in the world,* i. e. no true god, because *there is but one true God,* 2 Cor. viii. 4. Thus, to eat things offered to idols, συνειδήσει τοῦ εἰδώλου, *with conscience of the idol,* is to eat it with apprehension, that there was somewhat of power or virtue in that God to whom it was offered. Nevertheless, because these false gods were still represented by, and worshipped in, their images,* and they were thought necessary to the worship of their deities; therefore the apostle useth here the word *idols,* and equally forbids that way of worshipping the true God.

THE

SECOND EPISTLE GENERAL OF ST. JOHN.

WITH ANNOTATIONS.

PREFACE.

THAT St. John the apostle was the author of the First Epistle, is confessed by all the ancients; and that the same person was the author of this Epistle, is evident from the exact agreement of almost every word of this with the former, except the preface and conclusion. For,

First, These words in the fifth verse, *I write no new commandment to you, but that which you have had from the beginning, That ye love one another;* are the same with those, 1 Ep. ii. 8. 10. iii. 10.

Secondly, These words in the sixth verse, *This is love, That we walk after his commandments;* are the same with 1 Ep. v. 3. and the following words are in the sense the same with iv. 21.

Thirdly, These words in the seventh verse, *For many deceivers are gone out into the world, who confess not that Jesus Christ is come in the flesh: he is a deceiver, and an antichrist;* are in sense the same with 1 John ii. 18, 19. 26. iv. 1—3.

Fourthly, These words, ver. 9. *He that transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, hath the Father and the Son;* are in sense the same with 1 John ii. 24.

Fifthly, These words, ver. 12. *That your joy may be full;* are expressly found, 1 John i. 4.

Moreover, the arguments which Grotius advances to the contrary, as *magna argumenta,* are of no force against, but rather may be used as confirmations of, this assertion, That St. John the apostle was the author of this Epistle. For whereas it is objected, that Eusebius puts this, and the following Epistle, among the *doubtful Epistles,* leaving it uncertain, whether they were written by the apostle, or by John, presbyter of Ephesus, to whom they were ascribed, saith St. Jerome; it is to be noted from Eusebius, that though by some they were doubted of, *yet were they known to many of the ancients:*† yea, this Second Epistle is cited twice by Irenæus, as the genuine Epistle of St. John the apostle and disciple of our Lord, declaring, *That they who denied that Jesus Christ was come in the flesh, were* ‡ *seducers and antichrists,* ver. 7, 8. and they who bid the heretic *God speed, are partakers of his evil deeds;* which are the words found, ver. 10.

And in the council of Carthage, held anno Domini 256. Aurelius‖ cites the tenth verse, as the words of St. John the apostle of the Lord.

---

* "Ut eos possimus coram et cominùs intueri, affari de proximo, et cum præsentibus quodammodo venerationum colloquia miscere, sub axe enim nudo, et sub æthereo tegmine invocati nihil audiunt," &c. Ethnicus apud Arnob. lib. vi. p. 192. "Ab idolis, id est, ab ipsa effigie eorum," Tertullian. de Cor. Mill. cap. 10.

† Τῶν δὲ ἀντιλεγομένων, γνωρίμων δὲ ὅμως τοῖς πολλοῖς,——ἡ ὀνομαζομένη δευτέρα, καὶ τρίτη Ἰωάννου. Hist. Eccl. lib. iii. cap. 25.

‡ "Joannes, discipulus Christi, in prædictâ epistolâ fugere eos præcepit, dicens, Multi seductores exierunt in hunc mundum, qui non confitentur Jesum Christum in carne venisse; hic est seductor, et antichristus; videte eos, ne perdatis quod operati estis." Lib. iii. cap. 18. p. 278.

§ Ἰωάννης δὲ ὁ τοῦ Κυρίου μαθητὴς ἐπέτεινε τὴν καταδίκην αὐτῶν, μηδὲ χαίρειν αὐτοῖς ὑφ' ὑμῶν λέγεσθαι βουληθείς, ὁ γὰρ λέγων αὐτοῖς, φησι, χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτῶν τοῖς πονηροῖς. Lib. i. cap. 13. p. 94. A.

‖ "Joannes apostolus in epistolâ suâ posuit dicens, Si quis ad vos venit et doctrinam Christi non habet, nolite eum in domum vestram admittere, et Ave ei ne dixeritis." Apud Cypr. p. 242.

Clemens of Alexandria* makes mention of the *larger Epistle* of St. John; which supposeth, he had writ one or more shorter.

And Epiphanius saith,† that the Alogi, who rejected his *Gospel and Revelation, would perhaps reject his Epistles also.* So that we have here the testimony both of the east, and of the west, concerning the true author of this Epistle, that it was John, the *apostle* and *disciple of our Lord;* which sure must be proof sufficient against a bare doubt, or the silence of some men about this matter, of which Origen‡ speaks. The other arguments of Grotius are so fully answered by Dr. Hammond, in his preface to this Epistle, that it is superfluous to say any thing upon that subject.

As for the name *catholic*, that also seems to be given to this and the following Epistle; not as being written to all in general, some of the ancients conceiving this was written only to one family, as was the other to one person, but, as Cotelerius§ notes, because they were admitted by many churches, and read as catholic Epistles.

1. THE [1] elder to the [2] elect lady and her children, whom I love in the truth; and not only I, but also all that have known the truth:

2. For the truth's sake, which dwelleth in us, and shall be with us [3] for ever:

3. Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love *(or, the true and beloved Son of the Father).*

4. I rejoiced greatly that I found *(those)* of thy children walking [4] in the truth, as we have received a commandment from the Father.

5. And now I beseech thee, lady, not as though I wrote a new commandment, but that which we had from the beginning *(of the gospel)*, that we love one another. (See note on 1 John ii. 7.)

6. And this is love, that we walk after his commandment: (v. 3.) and this is the commandment, That, as ye have heard from the beginning, ye should walk in it (ii. 24. *i. e. We should continue walking according to the truth of the gospel, which it concerns us now especially to be careful of).*

7. For many deceivers are gone out into the world, who confess not that Jesus Christ [5] is come in the flesh *(or, Jesus Christ coming in the flesh).* This is a deceiver and an antichrist. (See note on ii. 18. 22. iv. 1—3.)

8. Look to yourselves, that we lose not the things that we have wrought, but that we may receive [6] a full reward.

9. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that [7] abideth in the doctrine of Christ, he hath both the Father and the Son.

10. If there come any one unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed *(i. e. have no familiarity with him, and wish him no success in his enterprises):*

11. For he that biddeth him [8] God speed is partaker of his evil deeds *(as shewing friendship to him that does them, and wishing well to them; for by this he shews he is willing he should succeed in them).*

12. Having many things to write unto you, I would not write *(them)* with paper and ink *(as I do this Epistle):* but I trust (ἐλπίζω γὰρ, *for I hope, say some copies,)* to come unto you, and speak face to face, that your joy may be full.

13. The children of thy elect sister greet thee. Amen. (See note on ver. 1.)

ANNOTATIONS.

[1] Ver. 1. ΠΡΕΣΒΥΤΕΡΟΣ, *The elder.*] That the apostle should in this Epistle conceal his name, as in the former he had done, is so far from being an argument to conclude he was not the author of it, that it proves rather the contrary; he being, as it is observed by Dr. Hammond, the only apostle that affected to conceal his name, and who, in his Gospel, scarce ever speaks of himself without some circumlocution.

That he should call himself *elder*, and not apostle, as St. Peter also doth, is no more an argument against the apostleship of the one, than of the other. The word elder, being a name of honour and dignity belonging to the chief of their tribes, agrees very well with the office of apostles, set over the twelve tribes of the house of Israel. But if this Epistle was written before the destruction of Jerusalem, as is probably collected from that caution given in it, ver. 7, 8. to beware of the *deceivers that were gone out into the world, that they might not lose the things which they had wrought;* the apostle could not then be so aged when he writ it, as he is generally thought to have been, though he might be then seventy years old, and therefore aged. (See note on Philem. 9.)

[2] Ἐκλεκτῇ κυρίᾳ, *To the elect lady.*] That the apostle wrote this Epistle to a single person, who was of honourable descent, and therefore styled *lady*, will not follow from the mention of her children, ver. 4. seeing that phrase is used both of the members of the Jewish, and of the Christian church: (Isa. liv. 1. Gal. iv. 25. 27, 28. 31.) not from the words, *I hope to come to you, and speak mouth to mouth;* for so St. Paul did to the church of Jerusalem, when he declared to them *what things God had wrought by him, and Barnabas:* (Acts xv. 4.) and so might St. John do to that, or any other church. It seems rather, from the words, *I have many things to write to you;* and from the *children of the elect sister*, mentioned ver. 12, 13. that it should be some Christian church: and then I think there is great reason to conjecture, it must not be that of Ephesus, but some Jewish church, and most probably that of Jerusalem, the mother of all churches. For,

1. All the other Epistles, excepting that one to Gaius, which pass under the name of *catholic*, were written to the Jews, and so this probably must be so.

2. As other churches are styled συνέκλεκταὶ, *elected together with her*, 1 Pet. v. 13. so is the church of the Jews styled, throughout the Old Testament, *the elect;* and the converts of them in the New, *the elect*, Matt. xxiv. 22. and, the election, Rom. xi. 5. 7.

* Φαίνεται δὲ καὶ Ἰωάννης ἐν τῇ μείζονι ἐπιστολῇ, τὰς διαφορὰς τῶν ἁμαρτιῶν ἐκδιδάσκων, ἐν τούτοις, Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον. Strom. ii. p. 389.

† Τάχα δὲ καὶ τὰς ἐπιστολὰς, συνάδουσι γὰρ καὶ αὗται τῷ εὐαγγελίῳ καὶ τῇ ἀποκαλύψει. Hær. li. §. 24.

‡ "Concedamus et secundam et tertiam," ἐπεὶ οὐ πάντες φασι γνησίους εἶναι ταύτας. Orig. apud Euseb. Hist. Eccl. lib. vi. cap. 25. p. 227.

§ Not. in Epist. Barnab. p. 6.

3. The phrase, *The word that ye have heard, the truth you have received, ἀπ' ἀρχῆς, from the beginning,* seems most properly to agree to them, to whom it was necessary that the word of God should be first preached. (Acts xiii. 41.)

4. This church, being that church from whence the word came out to all other churches, who all received of her spiritual things, she may on that account, by the *apostle of the circumcision,* be well styled *κυρία,* as being the lady and mother of all other churches: and so we find, that anciently both she and her bishops were at first preferred before other bishops and churches; whence the emperor Justinus,* in his epistle to pope Hormisda, saith, That all churches favour the church of Jerusalem, as being the mother of all churches. But yet, if this Epistle was written after the destruction of Jerusalem, this interpretation cannot stand.

[3] Ver. 2. *Εἰς τὸν αἰῶνα, For ever.*] This seems to assert the perpetuity and indefectibility of the church of God; for where the truth of the gospel is for ever, there must be a church for ever.

[4] Ver. 4. *Ἐν ἀληθείᾳ, In the truth:*] *i. e.* In the doctrine of Christ, as the Father hath commanded, saying, *This is my beloved Son, hear him.* (Matt. xvii. 5.)

[5] Ver. 7. *Ἐρχόμενον ἐν σαρκὶ, Coming in the flesh.*] It appears from the epistle of Ignatius to the church of Smyrna, that there were then heretics, or rather infidels,† who denied that Jesus Christ had taken upon him true flesh, saying, He only had the appearance of it, and suffered only in appearance: and these are thought to be the followers of Simon Magus, who, taking upon him to be Christ, said, that he ‡ appeared in Judea as a man, not being so, and seemed to *suffer, when he did not so.* Saturninus,§ one of his followers, taught, that *Christ only appeared as a man, and suffered in appearance only.* But the apostle could not here put in this caution against him, because he was not yet in being when this Epistle was indited. According to the other rendering of the words, *denying Jesus Christ who is come in the flesh,* they will signify the same as denying him to be the Messiah, and so respect the unbelieving Jews, and be designed to establish them to whom he wrote, against that apostacy which was then among the Jewish converts.

[6] Ver. 8. *Μισθὸν πλήρη, That we lose not——a full reward.*] Hence it follows, that it is not only lawful, but is the duty of a Christian, to serve God, with respect to the recompence of reward. 2. That they who once walked *in the truth, as they had received a commandment,* (ver. 4.) had *Christian charity,* (ver. 5.) even that love which enabled them to walk according to God's commandment, (ver. 6.) might *lose those things which they had wrought.*

[7] Ver. 9. *Ὁ μένων ἐν τῇ διδαχῇ, He that abideth in the doctrine of Christ.*] These words being in sense the same with those we find, 1 John ii. 22—24. seem to shew, that the *doctrine of Christ,* here mentioned, is this fundamental doctrine, that *Jesus is the Christ:* and then, the *not abiding in it,* must be the apostatizing from it to Judaism; which St. Paul and the apostles of the circumcision so much laboured to prevent.

[8] Ver. 18. *Χαίρειν αὐτῷ μὴ λέγετε, Bid him not God speed.*] This precept seems to be taken from the Jews, who were forbid to say אשרי, *God speed,* to a man that was excommunicated, or *was doing any evil action.* Hence it is forbidden by their canons,* to say, *God speed* to a man that is *ploughing on the sabbath-day.* They also are forbid to come within four cubits of a heretic, or of a person excommunicated; and much more, to admit him into their houses. But yet this doth not forbid us to shew humanity towards a distressed heretic (seeing he ceaseth not to be of the number of those whom we should pity, and pray for); but only is a prohibition from doing any thing, which imports a consent to, or approbation of, his evil actions.

THE

THIRD EPISTLE GENERAL OF ST. JOHN.[1]

WITH ANNOTATIONS.

1. THE elder to the beloved [2] Gaius, whom I love in the truth *(i. e. with sincerity).*

2. Beloved, I wish above all *(things)* that thou mayest prosper, and be in health *(περὶ πάντων, in all things temporal),* even as thy soul prospereth *(in all things spiritual).*

3. For I rejoiced greatly when the brethren came *(out of Judea)* and testified of the truth of the gospel that is in thee, even as thou walkest in the truth *(confirming their testimony by thy conversation).*

4. I have no greater joy, [3] than to hear that my children walk in *(the)* truth.

5. Beloved, thou doest faithfully *(as becomes a faithful Christian)* whatsoever thou doest to the brethren, and to strangers, *(whom thou receivest into thy house,* Rom. xvi. 23.)

6. Who have borne witness of thy charity before the

---

* "Ad ecclesiam Hierosolymitanam præcipuè omnes favorem impendunt, quasi matri Christiani nominis." Vide Coteler. Not. in lib. ii. Recogn. p. 338, 339.

† Οὐχ ὥσπερ ἄπιστοί τινες λέγουσι τὸ δοκεῖν αὐτὸν πεπωθέναι. §. 2. Μὴ ὁμολογῶν αὐτὸν σαρκοφόρον. §. 5. Vide §. 4. 7.

‡ Καὶ φανῆναι ἐν Ἰουδαίᾳ ὡς ἄνθρωπον, μὴ ὄντα ἄνθρωπον, καὶ παθεῖν, ἥκιστα πεπονθότα. Theod. Hær. Fab. lib. i. cap. 1.

§ "Putativè visum hominum," Iren. lib. i. cap. 22. Ἐν σχήματι ἀνθρώπου ἐληλυθέναι καὶ ἰδίᾳ μόνῃ, τὰ πάντα δὲ ἐν τῷ δοκεῖν πεποιηκέναι. Epiph. Hær. xxii. §. 1.

* Light. Harm. p. 153.

church: [4] whom if thou bring forward on their journey after a godly sort *(i. e. with such charity and care, as become one who considers that he performs these things, not to men only, but to God and Christ, whose ministers they are)*, thou shalt do well.

7. Because that [5] for his name's sake, they went forth *(to preach the gospel*, Acts xv. 26.) taking nothing of the gentiles, *(to whom they preached the gospel without charge*, 1 Cor. ix. 18.)

8. We therefore ought to receive such, that we *(Christians who do not preach it)* might *(yet)* be fellow-helpers to the truth *(by helping them that do so)*.

9. [6] I wrote to the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

10. Wherefore, if I come, [7] I will remember his deeds which he doeth, prating against us *(me, and the other apostles, who thought not fit to lay the burden of circumcision on the believing gentiles,)* with malicious words: and not content therewith, neither doth he himself receive the brethren, and *(but)* forbiddeth them that would, and casteth them out of the church, *(as the Jews did the uncircumcised out of their society:* see note on James ii. 12.)

11. Beloved, follow not that which is evil *(after the example of Diotrephes)*, but that which is good, *(as Demetrius doth: for)* he that doeth evil hath not seen God. (1 John iii. 6. 10.)

12. Demetrius hath *(a)* good report of all men, and of the truth itself: yea, and we also bear record *(of him)*; and ye know that our record is true. (John xix. 35. xxi. 14.)

13. I had many things *(which it would be profitable)* to write, but I will not with ink and pen write unto thee:

14. But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

ANNOTATIONS.

[1] ἸΩΑΝΝΟΥ τοῦ ἀποστόλου ἐπιστολὴ καθολικὴ τρίτη, i. e. *The Third Epistle General of the apostle John.*] That this Epistle was written by the author of the First and Second, and therefore by St. John the apostle, appears by the agreement of them in words and phrases. For,

First, *The elder*, ver. 1. *I rejoiced greatly, that thou walkest in the truth*, ver. 3. *He that doeth good, is of God; he that doeth evil, hath not seen God;* are the usual phrases of the First and Second Epistles.

Secondly, Those words, *I have no greater joy, than to hear that my children walk in the truth;* are in sense the same with the fourth verse of the Second Epistle. The thirteenth and fourteenth verses are in words the same with the twelfth verse of that Epistle.

Thirdly, Those words, ver. 12. *And we bear witness, and ye know that our witness is true*, do characterize this apostle: for as they are words of confirmation, importing an apostolical authority, so are they twice used by this apostle, John xix. 35. xxi. 24. and by him only.

[2] Ver. 1. *Gaius.*] This Gaius, who is here commended for his charity to, and entertainment both of the brethren and strangers, (ver. 5.) and especially of those who went out from the *church of Jerusalem*, to preach the gospel among the gentiles, and who had given *testimony of his love, before the church*, seems to be Gaius of Corinth, styled by St. Paul, *Gaius, my host, and of the whole church*, Rom. xvi. 23. where there is intimation of his charity to the brethren, and to himself, given by St. Paul to those at Rome; and so a testimony of it, from one of them *who went out to preach the gospel among the gentiles, taking nothing of them.* And indeed Paul and Barnabas went out upon this errand, first from Antioch, by the direction of the Spirit, (Acts xiii. 4.) then from Jerusalem, being sent by that church to Antioch; (Acts xv. 30.) and they went out, ὑπὲρ ὀνόματος αὐτοῦ, *for the name of Christ*, (ver. 26.) *taking nothing of the gentiles.* (1 Cor. ix. 5, 6.) So did also Titus and Timothy, and all that were sent by St. Paul to Achaia: (2 Cor. xii. 17, 18.) so did they at Thessalonica; (1 Thess. ii. 9.) and so did none of the rest of the apostles, or brethren of the Lord: (1 Cor. ix. 5, 6.) so that we have no ground from Scripture to refer this to any other. And whereas it is said, that Gaius of Corinth was the convert of St. Paul, 1 Cor. i. 14. whereas this Gaius is here styled one of St. John's children, and so must be supposed to have been the convert of St. John: to this it may be answered, that St. John calls all to whom he writes, *his children*, 1 John ii. 1. 12. 18. 28. iii. 7. 18. v. 21. and so the word *children* signifies with him no more than the word *Christian brethren*; and the *elders* and *fathers* being oft of the same import, he, styling himself an *elder*, may well call them he writes to, *children.*

[3] Ver. 4. Ἵνα ἀκούω, *Than to hear.*] This construction of the conjunction ἵνα, saith Betuleius, is sufficient to shew that this is the Epistle of St. John, it being almost peculiar to him to use this conjunction for ὅτε, or ὅταν, or ἢ ἵνα· as, John xv. 8. *In this is my Father glorified, ἵνα, when you bring forth much fruit:* and, ver. 13. *Greater love than this hath no man*, i. e. ἵνα, *than that a man lay down his life for the brethren;* xvi. 2. *The time will come, ἵνα, when they will put you out of the synagogues:* and, ver. 32. *The hour cometh, ἵνα, when you shall be scattered.* (See note on 1 John iv. 17.)

[4] Ver. 6. Οὓς προπέμψας ἀξίως τοῦ Θεοῦ, *Whom if you bring forward, as is worthy of God;*] *i. e.* As it is fit to receive the ministers of God: so, to receive Phebe, ἀξίως τῶν ἁγίων, is to receive her, *as becometh Christians* to receive the saints. (Rom. xvi. 2.) The word προπέμψας, is the word still used concerning them who are to be sent forward in preaching the gospel, or in their travels concerning the affairs of the church. (See Acts xv. 3. xx. 38. xxi. 5. Rom. xv. 24. 1 Cor. xvi. 6. 11. 2 Cor. i. 16. Tit. iii. 13.)

[5] Ver. 7. Ὑπὲρ γὰρ ὀνόματος αὐτοῦ ἐξῆλθον, *For his name's sake they went forth.*] That is, saith one, *They were expelled, or cast out;* referring this to the Christians, who, by the persecution of the unbelieving Jews, were driven from Jerusalem. (Acts viii. 1.) But, first, the word ἐξῆλθον, *they went forth*, is only used in the forcible sense, when mention is made of devils going forth, from those they possessed, at Christ's command, and never of any Christians expelled from any place for the profession of Christianity. Secondly, The apostle speaks manifestly here of those who went out as the apostles and ministers of Christ to preach to the gentiles; whereas they of the dispersion, mentioned Acts viii. 1. went out to avoid persecutions, and preached to the Jews only, not thinking it lawful to converse with, or preach to, the gentiles. (Acts xi. 19.)

[6] Ver. 9. Ἐγραψα, *I wrote.*] *I had written*, so the Vulgar: *I would have writ*, so the Syriac: the Hebrews often use the *præteritum* for the *plusquam perfectum:* and Vossius observes of the aorist, that it is so called, because it is used sometimes for the perfect, sometimes for the preterperfect tense; and then ἔγραψα may be rendered, *I had written.* (See examples of this nature, note on 1 Cor. v. 9.) The apostle then seems here to obviate an objection, why he writes to Gaius a single person, and not *to the whole church;* declaring, that he would have writ to the church, but then Diotrephes and his party would have hindered the effect of his writing. Now who this Diotrephes was, is wholly uncertain: I see no ground for the conjecture of Grotius, that he was a gentile convert, who would not admit those Jews, who professing Christianity, still observed the rites of the law, into the Christian assemblies. Esthius, on the contrary, conjectures, that he was one of those Jewish zealots who held it necessary, that even the gentile converts should be circumcised, and observe the law; and rejected those who had declared for the contrary, as we know from St. Paul, and the council at Jerusalem, St. John had done: and that there were men in Corinth and Galatia, who, upon this account, opposed the apostles, we learn from those Epistles; but read not of any gentile converts who would not receive the weak Jews, or be hospitable to them, on the account of their observance of the law, much less of any of them who opposed themselves to the apostles upon this account. Moreover, the subject of the apostle's writing, being to exhort Christians to receive them, who had gone out to preach the gospel among the gentiles, *taking nothing of them;* and all that did so, as far as we know any thing of them, being against these impositions, the apostle could not fear they should not be received, because observers of the law; but, on the contrary, because they *were dead to the law.*

[7] Ver. 10. Ὑπομνήσω, *I will remember his works.*] Private offences against ourselves must be forgiven, and forgotten; but when the offence, εἰς τὴν πίστιν ἐμπόδιον φέρει, is an impediment to the faith, and very prejudicial to the church, it is to be opposed, and openly reproved.

THE

GENERAL EPISTLE OF ST. JUDE.

WITH ANNOTATIONS.

PREFACE.

HAVING proved, note on ver. 1. that Jude the apostle was the author of this Epistle, I have nothing more to add, by way of preface to it, but the words of the learned Dr. Lightfoot, which are these:

"As the Second Epistle of St. Peter, and this of Jude, are very near akin, in style, matter, and subject; so it is fairly conjecturable, that they were not far removed in time, speaking both of wicked ones, and wickedness, at the same height and ripeness. It may be Jude stands up in the charge of his brother James among the circumcision of Judea, and directs his Epistle to all those who were *sanctified and preserved* in those apostatizing times, as his brother had done to all the twelve tribes in general.

"In citing the story of Michael the archangel, *contending with the devil about the body of Moses,* ver. 9. he doth but the same that St. Paul doth, in naming Jannes and Jambres, 2 Tim. iii. 8. namely, allege a story which was current, and owned among that nation, though there was no such thing in Scripture; and so he argueth with them, from their own authors and concessions: for among the Talmudists, there seems to be something like the relics of such a matter; *viz.* of Michael and the angel of death disputing, or discoursing, about fetching away the soul of Moses.

"His alleging the prophecy of Enoch, is an arguing of the very like nature; as reciting and referring to some known and common tradition that they had among them. To this purpose, the book Sepher Jesher, a Hebrew writer, speaketh of Enoch after such a tenor; and in both these he useth their own testimonies against themselves, as if he should have said at large, *These men speak evil of dignities;* whereas they have, and own a story for current, that even Michael the archangel did not speak evil of the devil, when he was striving with him about the body of Moses: and whereas they shew and own a prophecy of Enoch, of God coming to judgment, these are the very men to whom this matter is to be applied." Which words give a sufficient answer to the only objection made against the authority of this book; *viz.* that it cites apocryphal writings.

1. JUDE, the servant of Jesus Christ, and [1] brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called (Gr. *to the called, who have been sanctified by God the Father, and preserved in* (the faith of) *Jesus Christ):*

2. Mercy unto you, and peace, and love, be multiplied.

3. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me (Gr. *I thought it necessary)* to write unto you, and exhort you, that you should earnestly contend for [2] the faith which was once delivered to the saints.

4. For there are certain men crept in unawares (Gr. *for certain men have entered, viz. into the church),* who were of old [3] ordained to this condemnation, ungodly men, [4] turning the grace of God into lasciviousness, and denying the only [5] Lord God, and our Lord Jesus Christ.

5. I will therefore put you in remembrance, though you once [6] knew this, how that the Lord, having saved the people *(of Israel, of whom you are a part)* out of the land of Egypt, afterward destroyed [7] them that believed not.

6. And the angels [8] which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to [9] fornication, and going after strange (Gr. *other)* flesh, are [10] set forth for an example, suffering the vengeance of eternal fire.

8. Likewise also [11] these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

9. Yet Michael the archangel, when contending with the devil, (he disputed [12] about the body of Moses,) durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10. But these speak evil of [13] those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11. Woe unto them! for they have gone [14] in the way of Cain, and ran greedily after the error of Balaam for reward, and perished [15] in the gainsaying of Core.

12. These are [16] spots in your [17] feasts of charity, when they feast with you, feeding themselves without fear *(of intemperance, or eating things offered to idols):* [18] clouds they are without water, carried about of winds: [19] trees whose fruit withereth, without fruit, twice dead, plucked up by the roots

13. [20] Raging waves of the sea, foaming out their own shame; [21] wandering stars, to whom is reserved the blackness of darkness for ever.

14. And Enoch also, the seventh from Adam, [22] prophesied of (Gr. *to)* these, saying, Behold, the Lord cometh [23] with ten thousand of his saints,

15. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

16. These are [24] murmurers, complainers, walking after their own lusts; and their mouth speaketh [25] great swelling words, having men's persons in admiration [26] because of advantage.

17. But, beloved, remember ye the words which were spoken before *(by)* the apostles of our Lord Jesus Christ;

18. How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. (See note on 2 Pet. iii. 2, 3.)

19. These be they [27] who separate themselves, sensual, having not the Spirit.

20. But ye, beloved, building up yourselves in your most holy faith, praying in [28] the Holy Ghost,

21. [29] Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22. And of some have compassion, [30] making a difference *(betwixt the beguilers through subtilty, and the beguiled through simplicity):*

23. And others save with fear, pulling them out of the fire, [31] hating even the garment spotted by the flesh.

24. Now unto him that is able *(and willing to do his part,* see note on Rom. xiv. 4.) to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

25. To the only wise God *(who alone is infinite in wisdom, and hath wisdom from himself, and who is)* our Saviour, be glory and majesty, dominion and power *(ascribed),* both now and ever. Amen.

ANNOTATIONS.

[1] Ver. 1. Ἀδελφὸς Ἰακώβου, *The brother of James.*] This characteristic is sufficient to assure us, this Epistle can belong only to Jude the apostle, (distinguished from Judas Iscariot by this title, that he was *Judas the brother of James,* Luke vi. 16.) and to confirm the title given to this Epistle by the ancients, *The General Epistle of Jude the apostle:* this being a plain demonstration of the point, Grotius will have these words, *The brother of James,* to be an addition of some transcriber; but this being said without any proof, lays the whole Scripture uncertain, since every man may say, if that will be sufficient without proof, that what he dislikes is the addition of some transcriber. Tertullian* is positive that Enoch "apud Judam apostolum testimonium possidet," *hath the testimony of Jude the apostle to confirm his prophecy;* and among the apostles of Christ, Origen† reckons Peter, the writer of two Epistles, and James and Jude. That in this Epistle he doth not style himself an apostle, can be no argument to conclude he was not an apostle; since the same argument will prove, that St. James and St. John, and even St. Paul, were no apostles.

[2] Ver. 3. Τῇ ἅπαξ παραδοθείσῃ πίστει, *The faith once delivered to the saints.*] Here, saith Esthius, the apostle insinuates that which the fathers teach; *viz.* that nothing can be added to the faith, because it was delivered *all at once* as a *depositum,* so to be kept that nothing ought to be added to it, or taken from it. Whence it is evident to a demonstration, that the new articles added by the Trent council to the Apostles' Creed, can be no articles of the Christian faith, as being not delivered by Christ, or his apostles, to the world, nor known to the Christians for many ages after their decease.

[3] Ver. 4. Προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα, *Before ordained to this condemnation.*] Gr. Of whom it was *before written,* that this should be their condemnation: for, that this cannot be meant of any Divine ordination, or appointment of them to eternal condemnation, is evident, first, because it cannot be thought, without horror, that God doth thus ordain men to perdition before they had any being. Secondly, The word κρῖμα here relates not unto sin, but punishment, the fruit of sin: so, Mark xii. 40. *They shall receive,* περισσότερον κρῖμα, *greater punishment. Thinkest thou this, O man, that thou shalt avoid,* τὸ κρῖμα τοῦ Θεοῦ, *the judgment,* or punishment, *of God!* Now God ordaineth none to punishment but sinners and ungodly men, as these persons here are styled. And, thirdly, these were men

* De Hab. Mul. lib. i. cap. 13. † Hom. vii. in Josh. F. 156.

of whom it was before written, or prophesied, that they should be condemned for their wickedness: for, ver. 14. *Enoch* προεφήτευσε *prophesied before to* (or of) *these men*, saying, *That God would come* ποιῆσαι κρῖσιν, *to do judgment upon all, and to reprove all the ungodly among them;* and in the parallel place of St. Peter, (2 Pet. ii. 3.) their punishment is styled τὸ κρῖμα ἔκπαλαι, *the punishment long ago denounced* against them; *viz.* that they should be *reserved unto the day of judgment to be punished,* (ver. 9.) that they should *perish in their corruption,* (ver. 12.) they being the men to whom *the blackness of darkness was reserved for ever,* (ver. 13.) And this is the very thing that both St. Peter, from ver. 4. to 13. and St. Jude, from this verse to ver. 16. set themselves to prove: and this also is the import of the word προεγράφη, Rom. xv. 4. ὅσα προεγράφη, *whatsoever things were before written, were written for our instruction;* and Gal. iii. 1. (see the note there.) *He speaks this of them* (saith Œcumenius*), *because St. Peter and St. Paul had before spoken of them, that in the last time there should come such deceivers; and before them Christ himself, saying, Many shall come in my name, and deceive many.* And against this interpretation of Œcumenius and Dr. Hammond, there lies only this objection, that the judgment mentioned by Christ and his apostles, not long before, cannot so properly be called κρῖμα τὸ ἔκπαλαι, *the judgment long ago denounced;* nor could these ungodly men be styled οἱ πάλαι προγεγραμμένοι, *the men prophesied of old,* on that account, so well as if this be referred to the prophecy of Enoch, Jude 14. or to the words spoken before by the holy prophets, 2 Pet. iii. 2. For ἔκπαλαι and πάλαι joined with προγεγραμμένοι, ibid. seem plainly to import some ancient time in which this judgment was denounced against these ungodly men.

[4] Μετατιθέντες, *Turning the grace of God into lasciviousness.*] This agrees exactly with the lewd doctrines of the Nicolaitans, mentioned note on 2 Pet. ii. and as exactly with the doctrine of Simon Magus, that *they who believed in him and his Helena might freely do what they listed,* "secundùm enim ipsius gratiam salvari, sed non secundùm operas justas," *men being to be saved by his grace, and not by works.* (Iren. lib. i. cap. 29. Theodoret. Hær. Fab. lib. i. cap. 1.)

[5] Καὶ τὸν μόνον δεσπότην Θεὸν, καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.] These words may be thus rendered, *And denying Jesus Christ our only master, God and Lord.* And that they ought to be thus rendered, is argued, 1. because one article only is put before all these words, δεσπότης, Θεὸς, Κύριος, which shews they all belong to the same person. 2. Because the person who is here δεσπότης Θεὸς, the only *master, God,* is by St. Peter, 2 Pet. ii. 1. styled τὸν ἀγοράσαντα αὐτοὺς δεσπότην, *the Lord that bought them:* now it is Christ who bought us with the price of his own blood. To the first of these arguments Grotius and Woltzogenius answer, That it is common in Scripture to affix one and the same article to divers persons, and in particular to God the Father, and to Christ: as, *v. g. No fornicator, or unclean person, shall have any inheritance in the kingdom,* τοῦ Χριστοῦ καὶ Θεοῦ, *of Christ and of God,* Eph. v. 5. I charge thee ἐνώπιον τοῦ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ, *before God and the Lord Jesus Christ,* 1 Tim. v. 21. which, 2 Tim. iv. 1. is τοῦ Θεοῦ καὶ τοῦ Κυρίου, and 2 Pet. i. 2. *in the knowledge,* τοῦ Θεοῦ καὶ Ἰησοῦ Κυρίου ἡμῶν, *of God, and our Lord Jesus Christ.* (See 1 Tim. vi. 13.) To the second argument it may be answered, That in Scripture, not only Christ, but the Father, is said to have bought and purchased us, Acts xx. 28. 1 Cor. vi. 20. and that he is the person intended by St. Peter, see the note there. And seeing the word δεσπότης is never elsewhere ascribed to Christ, I think our version, which puts the comma after God, is without just exception. Note also, that Simon Magus denied both the God of Israel and Jesus Christ, declaring, that he himself was that * *infinite Power, which appeared to the Samaritans as the Father, and to the Jews as the Son of God;* and so he and his followers denied both the Father and the Son.

[6] Ver. 5. Εἰδότας ὑμᾶς ἅπαξ τοῦτο.] The Jews knowing the destruction, which God brought upon the unbelieving Jews in the wilderness, as well when St. Jude writ, as before, it seemeth not so proper to say to them, *you knew this once,* as to say, you knew it *before,* which seems to be the import of the word ἅπαξ, ver. 3. and in those words of Samson, Judg. xvi. 21. ἐξελεύσομαι ὡς ἅπαξ, *I will go forth as before,* and, xx. 31. *The Benjamites began to smite them,* ὡς ἅπαξ καὶ ἅπαξ, *saying, They flee before us,* ὡς τὸ πρῶτον; *as before.* Or, secondly, it may be rendered *fully, plainly,* or *certainly,* for τὸ ἅπαξ, saith Phavorinus, is put ἀντὶ τοῦ ὄντως, βεβαίως, for *verily* and *firmly;* and Suidas saith it is used ἀντὶ τοῦ διόλου ὁλοσχερῶς for *entirely* and *fully,* and so it answers to the Hebrew *achatz,* or *achad,* which signifies *truly,* or *certainly,* and is rendered by the Septuagint, ἅπαξ.

[7] Τοὺς μὴ πιστεύσαντας, *Them that believed not;*] *i. e.* Saith Grotius, *Those that obeyed not, for such shew they believed not at all, or not aright.* But this note is needless here; for the Scripture expressly saith, They perished in the wilderness, *because they believed not in God, but tempted, i. e.* distrusted, *him, ten times,* Numb. xiv. 22. Psal. cvi. 24. and St. Paul, *We see then they could not enter in because of unbelief,* Heb. iii. 18, 19. Heb. iv. 2.

[8] Ver. 6. Μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν, *Not keeping their original estate,* ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, *but leaving their proper habitation.*] That which we are to enjoy for ever, is in the style of Scripture called, τὸ ἴδιον, *our own,* that which is proper to us; that which we are to leave to others, τὸ ἀλλότριον, as in those words, *If you have been unfaithful in that which is another man's, who will give you that which is your own?* (Luke xvi. 12.) These angels being therefore primarily designed to live for ever in the highest heavens, the regions of light and bliss, they are here styled their *proper habitation.* (See note on 2 Pet. ii. 4.)

[9] Ver. 7. Τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσασαι, *Fornicating then, and going after other flesh in like manner,*] As these do now. Of both these crimes the Nicolaitans were notoriously guilty: for, first, they held that matrimony was a mere human institution, that obliged no man's conscience; and so did "indiscretè vivere," *live without making any difference* betwixt one woman and another. And, secondly, they practised unnatural lusts, and Sodomitical

* Προεγεγραμμένους αὐτοὺς λέγει, ὅτι καὶ Πέτρος καὶ Παῦλος περὶ αὐτῶν εἶρηκεν, ὅτι ἐν ἐσχάτοις καιροῖς ἐλεύσονται πλάνοι τοιοῦτοι, καὶ περὶ τούτων οὗτος ὁ Χριστὸς, φάσκων, πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματι ἐμῷ, καὶ πολλοὺς πλανήσουσι.

* Justin M. Apol. ii. p. 69. Iren. lib. i. cap. 20. Theodoret. Hær. Fab. lib. i. cap. 1.

copulations, as may be proved from the testimonies of Irenæus,* Clemens of Alexandria, the Constitutions of the Apostles, Epiphanius, and others.

[10] Πρόκεινται δεῖγμα, πυρὸς αἰωνίου δίκην ὑπέχουσαι, *Are set forth for an example, suffering the vengeance of eternal fire.*] That this is spoken not of the cities themselves, but of the inhabitants which dwelt in them, *i. e.* of them, who had *given themselves over to fornication, and gone after flesh,* is evident; but yet I conceive they are said to *suffer the vengeance of eternal fire,* not because their souls are at present punished in hell-fire, but because they and their cities perished by that fire from heaven, which brought a perpetual and irreparable destruction on them and their cities: for, first, we have proved, note on 2 Pet. ii. 6. iii. 7. that even the devils themselves are not tormented at present in that infernal fire, but only will be cast into it at the day of judgment; and therefore neither do the wicked Sodomites yet suffer in those flames. Secondly, I would admonish you,' saith the apostle, *though you once knew this,* that *Sodom and Gomorrha thus suffered the vengeance of eternal fire.* Now from the history of Genesis, and the writings of the prophets, they might know that these cities, and the inhabitants of them, were overthrown, εἰς αἰῶνα, *with a perpetual desolation;* (Zeph. ii. 9.) but they could not know from thence that their souls were afterward cast into hell-fire. Thirdly, Τὸ δεῖγμα, *an example,* is to be taken from something visible to, or knowable by, all who were to be terrified by it, especially when it is δεῖγμα προκείμενον, *an example manifested,* and proposed: now such was not the punishment of their souls in hell-fire; but nothing was more known and celebrated among authors, sacred and profane, Jewish, Christian, and heathen writers, than τὸ πῦρ καταβάσιον ἐπὶ Πενταπόλεως, *the fire that fell down upon Pentapolis,* or the five cities of Sodom, they being mentioned still in Scripture as *the cities which God overthrew with a perpetual desolation;* in the apocryphal writings, *the waste land that yet smoketh, and the plants bearing fruit that never come to ripeness,* being, saith the book of Wisdom, μαρτύριον τῆς πονηρίας, *a testimony of their wickedness,* (Wisd. x. 7.) and of the Divine vengeance on them for it. The author of the history of the Maccabees saith, that *God destroying them by fire and brimstone,* (Macc. iii. 2. 5.) παράδειγμα τοῖς ἐπιγινομένοις κατέστησεν, left them an example to the ages to come. Philo saith,† that the *cinders, brimstone, and smoke, and the obscure flame as it were of a fire burning, yet appearing about Syria, are memorials of the perpetual evils which happened to them.* Josephus adds,‡ that the things which are said of Sodom, ἔχει πίστιν ἀπὸ τῆς ὄψεως, *are confirmed by ocular inspection, there being yet visible some relics of the fire coming down from heaven, and the shadows of the five cities.* This region, say Clemens Romanus,§ and other Christian writers, being *condemned by fire and brimstone, made it apparent that God reserves the wicked for punishment and stripes.* Even heathen writers* do confess that it was traditionally received, *that formerly there were fruitful fields, and large cities, which were afterward consumed by thunder and lightning.* And, fourthly, this sense may be farther confirmed from the parallel place of St. Peter, who saith, that *God reducing the cities of Sodom and Gomorrha to ashes, condemned* (the inhabitants of) *them by that overthrow,* proposing them for an example of his vindictive justice upon them *who afterward should live ungodly:* where plainly the τέφρωσις, the reduction of those cities with their inhabitants into ashes, or the burning them by fire and brimstone falling down from heaven, is mentioned as the thing which placed them as an example of God's vengeance on the ungodly to all future ages; nor could any thing be a more fit example of it: for since St. Peter hath informed us, that *the heavens and the earth that now are, are reserved to fire against the day of judgment, and destruction of ungodly men, when the earth and the works that are therein shall be burnt up,* what could be a more exact emblem of that day, *when God will come in flaming fire to take vengeance on the wicked,* and leave them burning with the earth for ever, than was this burning of the cities and the inhabitants of Sodom, by fire and brimstone falling down from heaven? Nor is there any thing more common and familiar in Scripture, than to represent a thorough and irreparable vastation, whose effects and signs should be still remaining, by the word αἰώνιος, which we here render *eternal. I will set thee,* εἰς ἔρημον αἰώνιον, *in places desolate of old,* Ezek. xxvi. 20. *I will destroy thee, and thou shalt be no more,* εἰς τὸν αἰῶνα, *for ever,* ver. 21. *I will make thee* ἐρημίαν αἰώνιον, *a perpetual desolation, and thy cities shall be built no more,* xxxv. 9. (See also Ezek. xxxvi. 2. Isa. lviii. 12.) *They have caused them to stumble in their ways, to make their land desolate, and* σύριγμα αἰώνιον, *a perpetual hissing,* Jer. xviii. 15, 16. *I will bring you,* ὀνειδισμὸν αἰώνιον, *an everlasting reproach and a perpetual shame, which shall not be forgotten,* Jer. xxiii. 40. xxv. 9. *I will make the land of the Chaldeans a perpetual desolation,* θήσομαι αὐτοὺς εἰς ἀφανισμὸν αἰώνιον, *they shall sleep,* ὕπνον αἰώνιον, *a perpetual sleep,* Jer. li. 39. And this especially is threatened, where the destruction of a nation or people is likened to the overthrow of Sodom and Gomorrha; thus, *Babylon shall be as when God overthrew Sodom and Gomorrha,* οὐ κατοικηθήσεται εἰς τὸν αἰῶνα χρόνον, *It shall never be inhabited,* Isa. xiii. 19, 20. and again, Jer. l. 40. The like is said of Edom, Jer. xlix. 17, 18. and of Moab, *Surely Moab shall be as Sodom, and the children of Ammon as Gomorrha,* ἠφανισμένη εἰς τὸν αἰῶνα, *a perpetual desolation,* Zeph. ii. 9.

Ver. 7, 8.] The grammatical exposition of these words seems to be thus: *Even as,* ὡς καὶ, *and as Sodom and Gomorrha, and the other cities who were like to them in fornication and unnatural lusts, were exemplarily punished;* ὁμοίως μέντοι καὶ οἱ οὗτοι ἐνυπνιαζόμενοι, *so likewise do these filthy dreamers act, defiling the flesh as they did:* and as the men of Sodom contemned the good angels, which came to

---

* Docuerunt ἀναίδην ἐκπορνεύειν καὶ παραχρᾶσθαι τῇ σαρκί. Const. Apost. lib. vi. cap. 10. p. 237. Ἐκπορνεύουσιν ἀναίδην οἱ τὴν αἵρεσιν αὐτοῦ μετιόντες. Strum. p. 436. Vide Reliqua. Ἐν πολυμιξίᾳ γυναικῶν καὶ ἐν αἰσχροποιίαις ἀνηκέστοις ἀναστρέφεσθαι ἐδίδαξαν. Epiph. Hær. xxv. §. 1, 2.

† Καὶ μεχρὶ τοῦ νῦν μνημεῖα τοῦ συμβεβηκότος ἀλίκτου πάθους δείκνυται κατὰ Συρίαν ἰριδίπια, &c. lib. ii. de vitâ Mos. p. 512. D.

‡ Ἔστι γοῦν ἔτι λείψανα τοῦ θείου πυρὸς, καὶ πέντε μὲν πόλεων ἰδεῖν σκιάς. De Bell. Jud. lib. v. cap. 27.

§ Πρόδηλον—ὅτι τοὺς ἑτεροκλινεῖς εἰς κόλασιν καὶ αἰκισμὸν τίθησι, Epist. i. §. 11. Just. M. Apol. ii. p. 88. Tertul. Apol. cap. 40. Chrysost. in Ep. 1. ad Thessal. Hom. 8. Μαρτυρήσατέ μοι ὑμεῖς οἱ τοὺς τόπους ἑωρακότες, &c.

* "Haud procul inde campi, quos ferunt olim uberes, fulminum ictu arsisse. Postea igne cœlesti flagrasse." Tac. Hist. 5. p. 618. "De cœlo tactum testatur humus nigra et in cinerem soluta." Solin. cap. 6. vid. Strab. lib. xvi. p. 764. Diod. Sicul. lib. xix. p. 724.

Lot's house, and spake evil of them; so do these men contemn and blaspheme the good angels, who are styled δόξαι καὶ κυριότητες, Eph. i. 21. Colos. i. 16. and therefore shall also perish as they did, (ver. 11.)

[11] Οἱ ἐνυπνιαζόμενοι, *These filthy dreamers.*] These dreamers of dreams, or vain imaginations; for I find not that the word ἐνυπνιάζω bears any impure sense, as ὀνειρώττω sometimes doth. The apostle therefore seems to refer to the delirious fancies of their filthy Æones, Prunice and Calacauth, which gave the rise to all the filthiness the Nicolaitans committed, and after them the gnostics and the Carpocratians. (See the note on 2 Pet. ii. 11.) And therefore Clemens of Alexandria* saith of these Nicolaitans, and their successors the gnostics, and the Carpocratians, that St. Jude *speaks of them in these words prophetically*, the Nicolaitans being only then in being, and the gnostics and Carpocratians succeeding them.

[12] Ver. 9. Περὶ τοῦ Μωσέως σώματος, *About the body of Moses.*] That the body of the Jews, and their service, should be here called the body of Moses, and that these words are to be referred to Zech. iii. 1. seems not very probable, seeing in that prophet there is no mention of Michael, or of the body, or the death of Moses: nor doth Onias speak of the body of Moses, 2 Macc. xv. 12. but περὶ παντὸς Ἰουδαίων συστήματος, *of the whole Jewish nation.* Moreover, that Moses was not buried by the Jews, we learn from the Scripture, which saith, *No man knoweth of his sepulchre unto this day*, Deut. xxxiv. 6. and therefore Philo saith,† he was buried χερσὶν οὐ ϑνηταῖς, ἀλλ' ἀϑανάτοις δυνάμεσιν, not by men, but angels: that there was an altercation betwixt Michael the archangel, and Samael the prince of devils, about the body of Moses, we learn from the traditions of the Jews;‡ and it is most probable it was not only that his sepulchre might be unknown, lest the Jews, who were prone to idolatry, should worship him; but about the ascent of it into heaven, he being taken away as Enoch and Elias were, and not dying the common death of all men (which Satan contended he ought to do,§ διὰ τὸν τοῦ Αἰγυπτίου φόνον, for killing the Egyptian), but disappearing only. Hence the Jews say, "ascendit ad ministrandum Excelso," *that he ascended to minister to the Lord.* And Philo saith,‖ God brought him πλησίον ἑαυτοῦ, near to himself, saying to him, *Stand with me*, and that by the Word of God, μετανίσταται, he was *translated*, whence he was present with Elias at the transfiguration of our Lord. But see the note on Matt. xvii. 3.

[13] Ver. 10. *The things they know not.*] See note on 2 Pet. ii. 12.

[14] Ver. 11. Ἐν τῇ ὁδῷ τοῦ Κάϊν, *In the way of Cain.*] Seducing their brethren, as he did, to their destruction. Ἢ καὶ σπερμοφαγοῦντες τὸν δυνάμει ἀδελφὸν ἀποκτίννυσιν, ὃν ἡ τοῦ σπέρματος τελεσφορία ἤνεγκεν ἂν εἰς βίον. Œcumenius.—*After the error of Balaam.*] See the note on 2 Pet. ii. 15.

[15] Τῇ ἀντιλογίᾳ τοῦ Κορὲ, *And perished in the gainsaying of Core.*] *i. e.* Saith Grotius, shall certainly perish in it: for as he, so they, being unworthy, usurp διδασκαλικὸν, the dignity of teachers: being, saith St. Peter, ψευδοδιδάσκαλοι, *false teachers*, (2 Pet. ii. 1.) pretending to be inspired prophets, when indeed they are ἐνυπνιαζόμενοι, *dreamers* of vain dreams; and to be apostles, when they are only false apostles.

[16] Ver. 12. Σπιλάδες, *Spots.*] Σπίλας πέτρα τις, the word signifies *a rock*, saith Phavorinus. They are hollow stones or rocks in the sea, against which ships split, say the Lexicons; Σπιλάδες τοῖς πλέουσιν ὀλέϑριοι ἀπροσδοκήτως ἐπιγενόμεναι, *rocks which are pernicious to navigators, who fall upon them unawares;* to which these persons are compared, because ἀνέλπιστον κακὸν, they bring an *unexpected mischief* upon them that feast with them.

[17] Ἐν ταῖς ἀγάπαις, *In their feasts of charity.*] I see no necessity of referring this to the Christians' love-feasts, celebrated after the holy sacrament. It is observed by Dr. Lightfoot, note on 1 Cor. x. 16. that in the evening of the sabbath the Jews had their κοινωνία, or *communion*, when the inhabitants of the same city met together in a common place to eat together; and that they had near to their synagogues their ξενοδόχια, or places where strangers were entertained at the public charge, and where they had their dormitory: these surely were more likely places for such persons to come to, and play their pranks in, than the love-feasts of the Christians.

[18] Νεφέλαι ἄνυδροι, *Clouds without water, carried about with the wind.*] Such clouds, saith Œcumenius, refresh no places with their showers, for they have no water in them, but they blacken and darken the places over which they hang: even so these men distil the waters of life upon none, but blacken them with their filthy practices, being moved to them by the impulse of Satan, as these clouds are moved by the winds.

[19] Φθινοπωρινὰ, *Trees without fruit, twice dead.*] *i. e.* Saith Œcumenius, by casting their fruit and their leaves too, which give a beauty to them: and something like this, saith he, happens to these men, who twice die, casting off their fruit, διὰ τῆς σπερμοφαγίας, and putting away the beauty of a sober conversation; whence they are rooted up out of the garden of the church.

[20] Ver. 13. Κύματα ἄγρια, *Raging waves of the sea.*] To which, saith he, they are likened for the instability of their life, καὶ ἐκ τῆς εὐδιαλύτου αἰσχρότητος· τοιοῦτος γὰρ ὁ πρὸς ὃν παρεικάσϑησαν, ἀφρὸς τῶν κυμάτων.

[21] Ἀστέρες πλανῆται, *Wandering stars.*] The Jews, saith Grotius, were wont to call them who took upon them to be teachers, *stars*: so the apostle calls these false teachers *wandering stars;* because they kept not their station, but wandered from the truth, having no true light in them.

[22] Ver. 14. Προεφήτευσε, *Prophesied.*] From these words we learn, that Enoch was a *prophet*, which he shewed even in the name he gave to his son Methuselah, by the spirit of prophecy, which signifies, saith Bochartus,* That when he is dead shall ensue an inundation of waters; whence that of Stephanus concerning Enoch or Hannock, ἐδόϑη δὲ χρησμὸς ὅτι τούτου τελευτήσαντος πάντες διαφϑαρήσονται, *there was an oracle given out, that when he was dead all men should be destroyed.*

Προεφήτευσε τούτοις, *He before prophesied to them.*] This is said very appositely, the prophecy of Enoch being directed to them who, in like manner, had corrupted their

---

* Ἐπὶ τούτων οἶμαι καὶ τῶν ὁμοίων αἱρέσεων προφητικῶς Ἰούδας ἐν τῇ ἐπιστολῇ εἰρηκέναι, Ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι. Strom. lib. iii. p. 425.

† De Vita Mosis, lib. iii. p. 538. D.

‡ Vide lib. de Morte Mosis, p. 161. et seq.

§ Œcum. in locum.

‖ De Sacr. Abel. et Cain, p. 102. C.

* Phaleg. lib. ii. cap. 1.

ways by carnality or fornication, (Gen. vi. 2.) and by idolatry, (iv. 26.)

[22] Ἐν μυριάσιν ἁγίαις, *With his ten thousand saints.*] i. e. With his glorious attendance of myriads of *angels;* so called, Heb. xii. 22. So was he present at Mount Sinai when he delivered the law; whence the Psalmist saith, *The chariot of God is myriads of angels:* so the Chaldee; *And the Lord is among them as in Sinai,* Psal. lxviii. 18. So, Deut. xxxii. 2. *The Lord cometh from Sinai with his myriads of holy ones:* with myriads *of holy angels,* say the Talmud of Jerusalem, and Jonathan; and Zech. xiv. 5. *The Lord my God shall come, and all his holy ones with him, i. e.* and all his guards of angels; those who attend him sitting on his throne, (Dan. vii. 10.) or coming to execute judgment. (Matt. xvi. 27. xxv. 31. 2 Thess. i. 7.)

[23] Ver. 16. *Murmurers and complainers.*] I find nothing of this nature applicable to the Nicolaitans and gnostics in church-history; only the apostle having said, *Be ye not idolaters, nor fornicators,* with respect to them, 1 Cor. x. 7, 8. adds, *Neither be ye murmurers,* ver. 10. And the Pseud-Ignatius calls them συκοφάντας, *malos calumniatores,* Ep. ad Tral. §. 11. But the Jews, of whom the Nicolaitans were a part, were notorious for their complaints against that Providence, which seemed to neglect, and deal so hardly with such zealots for God as they were, as you may see in Joseph. de Bell. Jud. lib. vii. cap. 34. p. 990. B.

[24] Ὑπέρογκα, *Great swelling words.*] This Dr. Hammond refers to Simon Magus, exalting himself above all that is called God; but ὑπέρογκα being only proud swelling words, called by St. Peter in the parallel place ὑπέρογκα ματαιότητος, *swelling words of vanity, by which they allured, through the lusts of the flesh, to lasciviousness, those who were clean escaped from them that live in error;* (2 Pet. ii. 18.) I think it may more probably refer to the words relating to their lusts mentioned in the note upon that place.

[25] Ὠφελείας χάριν, *Because of advantage.*] See note on 2 Pet. ii. 3. 14.

[26] Ver. 19. Οἱ ἀποδιορίζοντες ἑαυτούς, *Separating themselves.*] Of the Jewish zealots we read, that they separated and withdrew from all who were not circumcised: (Acts xi. 3. Gal. ii. 12.) but of the Nicolaitans and gnostics we read no such thing, but rather that they assembled with the Christians, or Jews, in their feasts of love, (ver. 12. 2 Pet. ii. 13.) Ἀποδιορίζεσθαι therefore, as it respects them, may rather signify that they distinguished themselves from others as more perfect, and as φύσει πνευματικοὶ, *by nature spiritual,** styling all other Christians ψυχικοὶ, *animal men;* which perhaps made the apostle return this character upon them, as being truly sensual persons.

[27] Ver. 20. Ἐν πνεύματι ἁγίῳ, *In the Holy Ghost.*] The Holy Ghost, in the New Testament, always signifies some afflatus, or χάρισμα, of the Spirit; and seeing the person of the Holy Ghost cannot here well be understood, it seems to follow, that the apostle here speaketh of that gift of prayer, which by the Holy Ghost was conferred upon them in their public assemblies and Christian exercises, where they prayed by the Spirit, (1 Cor. xiv. 15.) and spake to one another *in psalms, and hymns, and spiritual songs,* being filled with the Spirit: (Eph. v. 18, 19. Colos. iii. 16.) and so this passage is interpreted by Œcumenius† and Dr. Hammond.

[28] Ver. 21. Ἑαυτοὺς τηρήσατε, *Keep yourselves,* &c.] Hence it is evident, that we are not so kept by the power of God, but that something must be done on our parts, to preserve ourselves in the Divine favour. And also, that men once in this state, may neglect to keep themselves in the love of God.

[29] Ver. 22. Διακρινόμενοι, *Making, or putting, a difference.*] Discerning which of them are to be treated with this mercy, which of them with sharp reproof. That this is the true sense of the word διακρινόμενοι, see note on Rom. xiv. 23. Œcumenius, and some manuscripts, read not ἐλεεῖτε, *of some have compassion,* but ἐλέγχετε, *some reprove,* putting a difference betwixt them who are to be rejected, and them who only are to be reproved.

[30] Ver. 23. Ἐσπιλωμένον χιτῶνα, *Hating even the garment.*] To hate and fly the garments spotted with the flesh, is only to hate every thing that doth defile, though in the least degree, for so the leprous and unclean garment did. This text can therefore yield no argument against the use of our ceremonies, till it be proved there is some defilement or impurity in the use of them.

*** For Dr. Whitby's Treatise on the true Millenium, &c. see the end of Lowman's Paraphrase on the Revelation of St. John.

---

* Seipsos πνευματικοὺς ἀνθρώπους, οἱ τὴν τελείαν γνῶσιν ἔχοντες περὶ Θεοῦ, καὶ τῆς ἀχαμώθ. Ψυχικοὺς ὑπὸ τῆς ἐκκλησίας ὑμᾶς λέγουσι. Iren. lib. i. p. 26. C. Ἑαυτοὺς δὲ ὑπερυψοῦσι τελείους ἀποκαλοῦντες, καὶ σπέρματα ἐκλογῆς. P. 28. B.

† Τουτέστι, κατὰ τὴν τοῦ ἁγίου πνεύματος διδασκαλίαν, τὰς ἑαυτῶν ἀθροίσεις ἐν ταῖς προσευχαῖς ὑμῶν ποιούμενοι.

END OF DR. WHITBY'S COMMENTARY ON THE GOSPELS AND EPISTLES.

A

PARAPHRASE

WITH

ANNOTATIONS

ON THE

REVELATION OF ST. JOHN.

By MOSES LOWMAN.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein: for the time is at hand." *Rev.* i. 3.

A

PARAPHRASE

ON THE

REVELATION OF ST. JOHN.

WITH ANNOTATIONS.

TO THE RIGHT HONOURABLE

SIR JOSEPH JEKYLL,

MASTER OF THE ROLLS.

I BEG leave to present to your Honour, an attempt to give some light to the book of the Revelation, in order to make it more generally useful than we can hope it will be, while neglected, as too dark and difficult to be understood.

An honest endeavour of doing service to the public, will, I am persuaded, always meet with your countenance, who have the public good so much at heart. I shall esteem it a great happiness, if the execution of this design shall appear any way worthy your Honour's approbation and patronage.

Whatever difficulty there may be, in some particular representation or expression in these prophecies, the chief intention of them seems sufficiently plain, as it is without question of great use.

Warnings and cautions against prevailing corruptions; exhortations and encouragements to faithfulness and constancy in the cause of truth and righteousness, of virtue, and piety, which abound in these prophecies; are lessons of great importance in themselves, and, experience shews, are proper for every age.

These prophecies describe a melancholy state of long and prevailing corruption; but it is the business of prophecy to foretell things as they shall really be, how afflictive soever: and when future times shew an exact conformity between the prophetic description and the real state of the world and Christianity, for a series of many hundred years, and in a great variety of circumstances, beyond all reach of guess; it will greatly confirm the evidence of the Christian religion, and in particular the inspiration of this author, one of its principal witnesses.

An accomplishment of prophecies to our own times, assures the accomplishment of what remains. Every new accomplishment gives a new attestation to the credit and authority of Christianity, a new support to the faithfulness and constancy of good men, and a strong consolation, that though a long and gloomy state of corruption is foretold, yet the same spirit of prophecy has assured us, that the cause of truth and righteousness shall be maintained during the most powerful prevalency of error and corruption, and that it shall finally and surely triumph over them in the end.

The all-wise providence of God is used to fulfil these promises, by raising up persons at several times, though few in number, who shall espouse the cause of truth and virtue, and exert themselves in the protection of it.

When persons in eminent stations, of distinguished abilities and influence, shall act steadily from a disinterested and wise concern for the good of the public, from principles of sincere piety, from unbiassed affections for truth and virtue, and with unshaken constancy in defence of impartial, civil, and religious liberty; we are directed by these prophecies to consider them, as raised by God, the guardians of truth and virtue, and set up by his providence to prevent the total suppression of them, through the prevalency of error and iniquity.

Such persons will be the delight of the wise and the good, as they are the happiness of mankind. Virtues so amiable will force applause, how much soever a greatness of mind, satisfied with virtue as its own reward, may choose to decline it.

But I consider my duty to your Honour, and will not gratify my own desires, however pleasing to myself, in what may be disagreeable to you; especially as I am sure great and public virtues can never be unknown, though never pointed out to observation.

I shall, therefore, only beg leave to express the great pleasure I have in this opportunity of giving a public testimony of that high esteem and respect, with which I am,

Your Honour's

Most faithful, and most humble servant,

MOSES LOWMAN.

PREFACE.

THE book of the Revelation, notwithstanding the pains and application of many persons of great ability and learning to explain it, seems yet, to the generality of Christians, very dark and obscure: many look upon it as a sealed book still, never to be explained to any certainty or satisfaction. No wonder, then, they account it lost labour to read or study what they can never hope to understand.

A great critic (Scaliger) was pleased to say, Calvin was wise, because he did not write upon the Revelation. And another, who has written with great reputation on the other books of the New Testament (Dr. Whitby*), confesses, he did not do it for want of wisdom; that is, as he says, because "I neither have sufficient reading nor judgment to discern the intendment of the prophecies contained in that book."

However, the book of the Revelation is, for very good reasons, received as one of the sacred books of the New Testament; the reasons for which are to be seen in many authors, and are represented, with great evidence and strength, by Sir Isaac Newton,† who observes, he does not find any book of the New Testament so strongly attested, or commented upon so early, as this.

Mr. Lardner has collected, with great care and faithfulness, the testimonies of the most early Christian writers to the books of the New Testament, in a late excellent treatise of the Credibility of the Gospel-History. I shall just mention the testimony of the most eminent, to the authority of this book as a part of the holy Scripture.

Tertullian wrote about the year of Christ 200. and so somewhat above a hundred years after the time in which St. John writ the Revelation. He observes,‡ "John, in his Apocalypse, is commanded to correct those who eat things sacrificed to idols, and commit fornication." And again, "We have churches, disciples of John; for though Marcion rejects his Revelation, the succession of bishops, traced to the original, will assure us, that John is the author of it." It is no wonder Marcion should reject the Revelation, who rejected all the Old Testament, and of the New received only the Gospel of St. Luke, and ten Epistles of St. Paul, which also he had corrupted and altered.

Somewhat before this, Clement of Alexandria,§ quotes these revelations as St. John's: "As John says in the Revelation." And he refers to them as the words of an apostle, or having the authority of apostolical writings.

Yet earlier, Theophilus, of Antioch,‖ in a book of his against the heresy of Hermogenes, makes use of testimonies from John's Apocalypse.

We have another witness of great character still nearer the times of St. John: Irenæus [writ about A. D. 178. within seventy or eighty years of him. He expressly ascribes the Revelation to John, the disciple of the Lord. His testimony to this book, as Mr. Lardner observes,¶ "is so strong and full, that considering the age of Irenæus, it seems to put it beyond all question, that it is the work of St. John the apostle and evangelist."

Still nearer the times of St. John, Mileto, bishop of Sardis,* one of the seven churches, writ a book on the Revelation of John. Some think it was an entire commentary; however that be, it will shew he esteemed it a book of canonical authority.

Justin Martyr, a person of eminent name, about the year of Christ 140. and so about fifty or sixty years after the writing this book, expressly calls it a prophecy, and ascribes it to John the apostle;† "A man from among us (says he) by name John, one of the apostles of Christ, in the revelation made to him, has prophesied." In fine,

The church, nearest the times of writing this book, received it with so full consent, that in a very few years, as Dr. Mills‡ observes, it was acknowledged and placed in the number of apostolical writings, not only by the churches of Asia, but by the neighbour churches of Syria and Samaria, by the more distant churches of Africa and Egypt, by Rome, and the other churches of Europe. Such reasons there are to receive this as one of the books of the holy Scriptures of the New Testament, that hardly any one book has more early, full, or authentic attestation given to it.

Now all who thus receive it, must acknowledge that it proceeds from a spirit of prophecy; and that spirit itself declares, i. 3. *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein.*

If we suppose this of the book of Revelation, as we must, if we own it to be a book of holy Scripture, we must acknowledge also, that how dark soever the words of this prophecy may be, they are yet sufficiently intelligible to be greatly useful.

Obscurity of prophecy from the nature and design of prophecy.]—Yet considering the nature and design of prophecy, the style and manner of expression used in it; we are not to expect prophecies should be as easily understood, as doctrines or precepts delivered in easy expression, plain argument, and the common familiar forms of speech. The nature and intention of prophecy was not to gratify our curiosity, to know future events, or, as it were, to tell the fortunes of the church and world, but to answer wise and good ends, to confirm our patience and constancy, to encourage our hope and trust in God, in assurance of his protection of the cause of truth and righteousness, that is, of true religion. The design of prophecy is to answer these good ends, when we might be tempted to forsake true religion, by the power of prevailing error and reigning corruption; or, when we might be greatly dejected, and despair of success, where opposition to true religion is so powerful and violent, as hardly to leave a reasonable prospect of bearing up against it. In such a state of things, which often has happened, it has been the use of prophecy, to keep up the hearts of good men with lively and affecting representations of the majesty, the power, and the goodness of God, of God's care to protect the cause of true religion, of the sure power of his providence to order all things in the world, and future course of things; the providence of God being absolute over the greatest empires and most powerful kings, to raise them up or to cast them down, to direct them to fulfil his will, and appoint them to

* Preface to his Treatise on the Millenium.
† Observations on the Apocalypse, p. 246.
‡ Lardner's Credibility of Gospel-History, vol. ii. p. 621. § Ib. p. 514.
‖ Ib. vol. i. p. 424. ¶ Ib. p. 382.

* Lardner's Credibility of Gospel-History, p. 329. † Ib. 281.
‡ Prolegom. No. 163.

accomplish whatever he designs, for the safety of his people. And, finally, the design of prophecy is to represent these things in such manner as shall fix our attention, and confirm our faith in the truth of God's promises, and his faithfulness, surely to accomplish his word in all things.

When such events of future time are foretold, as shall in their accomplishment confirm these sentiments of God, his goodness, power, and faithfulness, and in such strong and lively representations as shall engage the attention, and make deep impressions on the mind; they answer a very wise and useful design, and in a good sense, they are then of greater use than plainer precepts of constancy and perseverance, or plain promises of encouragement and reward, in more easy words and expressions.

There is then a manifest advantage to the intention of prophecy, in the manner and style of foretelling things to come; from whence, however, it must come to pass, that prophetic writings will be somewhat more difficult to be understood than others: and yet they are sufficiently plain to raise those sentiments of God, and his providence, and excite that faithfulness and constancy in true religion, they were designed for.

The prophecies of the Revelation of the same use with the prophecies of the Old Testament.]—Such was one great use of the prophecies of the Old Testament. They often spoke of the times of the Messiah's first appearance in the world, in a manner very suitable to encourage the faith and constancy of good men, in the several states of the Jewish church and nation.

They taught the church, that God would maintain his true religion, and protect his true worshippers, till the promised Messiah should come; but these prophecies were delivered in a manner not so easy to be understood, as the precepts, exhortations, and reproofs, in the writings of the same prophets. However, they were still plain enough to encourage the faith and patience of the church at those times, and particular enough to determine the person of the Messiah when he should appear, and to distinguish him sufficiently from every other person of the world, that should make pretensions to his character as the Christ. The ends of ancient prophecy, as a very eminent and learned interpreter of several prophets has observed, * were these: "God still seeking their good, he sends his prophets to reprove them, and exhort them to repentance; and, for comfort of the godly among them, to give them the assurance of the coming of the promised Messiah in his due time, to set all things right for their good."

In the first ages of Christianity, as well as in aftertimes, good men were apt to be greatly discouraged with an afflictive state of the church, and powerful opposition to religion; they hardly knew how to reconcile such a state of providence with what they hoped for in the kingdom of the Messiah, so kind and powerful a protector of his church.

It is easy to see how much such thoughts might disturb their minds; they had a promise of Christ's second coming, as the Jewish church had of his first appearance, but they were liable to many afflictive providences, as the former church was till the time of his appearance. It was wise and proper, by a prophecy in the Christian church, to support the minds of good men under these afflictions, with assurance of Christ's second coming, in its due time, and of the watchful providence of God over the cause of true religion in the mean time. Thus the prophecies of this book are to us in the Christian church, of the like use, that the prophecies of Christ's first appearance were to the ancient church.

Obscurity of those prophecies from interpreters.]—Though some obscurity arises from the nature and style of prophetical writings, yet, to speak freely, I conceive the obscurity of this book is not so much owing to any thing in the book itself, as to the methods taken by several to explain it, and that nothing has really so much darkened it, as the common attempts made to interpret it.

Some have been so over-curious to find some mystery in every word and every thing, that the plain and direct meaning of the spirit of prophecy has been overlooked or removed out of sight; the pure imagination of interpreters often very pretty and ingenious, but very foreign to the purpose of the prophecy, has frequently lost or set aside the true meaning of it.

Others having formed a scheme of prophecy to themselves, and fixed in their own opinions the events that were to accomplish the several parts of it, contrive how to force all things to their scheme; which not perfectly agreeing with the design and order of the book itself, the interpretation must necessarily be attended with such intricacy in the order of the prophecy, and such different and opposite application of the several parts of it, as must make it very dark, if not altogether unintelligible. And yet, where men of great name lead the way, they seldom fail of having many followers; and the more men are engaged in supporting an imagination, or arbitrary scheme, without foundation from the prophecy itself, the more they lose sight of the real meaning and true intention of it.

It is a very judicious observation of Mr. Calvin, concerning the interpretation of prophecy, "Although the vision be obscure, the design of it is not uncertain; and, if we will be content with moderate understanding, here is nothing so intricate, but we may understand the sum of the prophecy; but the curiosity of interpreters has done mischief, who, while they criticise upon every syllable, childishly trifle in many things. Nothing therefore is righter, than to attend carefully to the design of the prophet, to regard the circumstances of the time, and to follow an analogy between the signs and the things signified by them."* If to this we add such events in history, as sufficiently answer the predictions of prophecy, we have as much certainty as I think was designed by the prophecy, I am sure, as much as is sufficient to edification.

It is on this plan I propose to consider the prophecies of this book, to be content with a moderate understanding of the design of the prophecy, and of the things revealed in it; to take my scheme of the prophecy entirely from the book itself; to explain the meaning of the prophetic expressions, by a plain account of their use in the preceding prophets, from whom most of them are taken, and to verify the predictions by such known events in history, as may fairly and without force be applied to them.

This prophecy is a proper prediction of things future.]—The author of this book himself declares, that it is a proper

* Pocock on Malachi i. 1.

* Calvin. Annot. on Zechariah i. 7, 8.

prophecy, or prediction of things future and to come, as well as a description of the present state and condition of the churches, i. 19. *Write the things which thou hast seen, and the things which are, and the things which shall be hereafter:* and, iv. 1. *St. John heard a voice, which said, Come up hither, and I will shew thee the things that must be hereafter.*

Some of these predictions related to things not far off the time of the vision and prophecy, and which were soon to be accomplished. *The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass,* i. 1. *And blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand,* i. 3.

What period of future time this prophecy regards.]—Yet, as this revelation is designed also to shew things that *must be hereafter,* it will be of great help to the interpretation of it, to understand what period of time this prophecy regards. The book itself seems plainly to design a much longer period than many learned men have assigned to it. Some have supposed such expressions as these, *which must shortly come to pass,* and *the time is at hand,* and the like, point out a very short period; so that the whole prophecy should be accomplished in a few years after the vision. These expressions will indeed shew the accomplishment of the things foretold in this prophecy was soon to *begin;* but, I think, they can determine nothing at all concerning the time when it was to *end,* especially against full evidence in the same book of prophecy, that the period is much longer, and reaches from the time of the vision to the day of judgment.

To omit more general reasons, which yet have their degree of probability: in particular, the perpetual use of prophecy to the church in all ages, the wisdom and goodness of providing such support to the faith and constancy of the church, in every state of affliction, which seems to be the design, and therefore the true key of the whole Revelation, makes it probable, that the spirit of prophecy did not design this support for the church in a few of the first ages of Christianity only, but that it designed the same consolation and support for every after-age; that the faithfulness and power of God would, in all times, verify these truths; that though the church and true religion should be opposed, afflicted, and oppressed, yet it should be preserved and protected, and prove in the end victorious. It is well observed of the Scriptures in general, agreeable to the notions and expectations naturally founded on the Divine perfections, "God did from the beginning make, and has all along continued to his church, or true worshippers, a promise, that truth and virtue shall finally prevail, shall prevail over the spirit of error and wickedness, of delusion and disobedience."* How natural it is then to suppose, when a revelation is given to encourage the constancy of good men, in times of affliction, that it should reveal the protection of Providence, and assure a wise care of the cause of truth and religion in every age, that it should not be confined to a small proportion of that time, in which the church would have the same trials, and stand in need of the same encouragements.

But there are two evidences in the prophecy itself which, as I apprehend, are so full to the point, that they are sufficient to determine it.

First, The duration of the period of this prophecy, is, in some places, marked out as well by numbers of years, as by prophetic descriptions. The time of the beast, for instance, is thus described: *And power was given unto him to continue forty-two months,* xiii. 5. It is observed of the woman persecuted by the dragon, *And to the woman were given two wings of a great eagle, that she might fly into the wilderness, unto her place, where she is nourished for a time, times, and half a time, from the face of the serpent,* xii. 14. The time in which the witnesses were to prophesy, clothed in sackcloth, is in like manner described: *And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth,* xi. 3.

This various computation of the same time, and so agreeable to the manner of expressing time in prophecy, sufficiently, I think, determines the duration of this period to one thousand two hundred and sixty years, which is itself a much longer continuance than these interpreters will allow to the accomplishment of the whole prophecy, who confine it to the most early times of the church, because it is said, *The time is at hand.* And it is farther to be observed, that this period, to which the prophecy assigns a duration of one thousand two hundred and sixty years, is not to commence from the time of the vision, but after a long series of prophecy had been previously fulfilled; for the order of the prophecies of this book are thus represented: first, six seals are opened, to each of which a proper prophecy belongs, chap. vi.; upon opening the seventh seal, seven angels have seven trumpets given to them; six of these angels sound their trumpets, to each of which also belongs a distinct prophecy, viii. ix.; so that this period, of one thousand two hundred and sixty years, is the third period of prophecy; and after two former periods have had their accomplishment, this must considerably lengthen the time to which the whole book of Revelation refers.

I am sensible, that prophetic numbers do not always express a determinate duration or space of time, any more than they always express a certain number. Prophecy, I acknowledge, uses numbers sometimes, as other expressions, in a figurative meaning, as symbols and hieroglyphics. Thus, the number *seven* sometimes does not denote the precise number of seven, but figuratively denotes perfection, or a full and complete number; and the number *ten* sometimes does not mean precisely ten in number, but many in general, or a considerable number, and frequency of action, or doing the same thing several times; as the use of those expressions in Scripture plainly shews, and of which I have given some instances in the notes.

Yet, the variety of computing the same duration, by days, months, and times, and this in manifest allusion to the prophecies of Daniel, who thus reckons the time of the Messiah's first appearance, and mean a determinate number of years, will hardly admit of any other meaning as the intention of the prophecy in that place, which I hope the reader will find fully proved in the annotations.

Secondly, This observation will be farther greatly confirmed, by considering how expressly the prophecy itself declares, that it reaches to the last times, and in which the mystery of God, or several dispensations of prophecy to-

* Dr. Clarke, Connexion of Prophecy, p. 8.

wards the church, should be fully accomplished. *An angel lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets,* x. 5—7. Or rather, as it should have been translated to the true sense of the original, In the day of the voice of the seventh angel, when it shall sound, ὅταν μέλλῃ σαλπίζειν, and the mystery of God shall be finished, καὶ τελεσθῇ τὸ μυστήριον τοῦ θεοῦ. That is, In the days of the voice of the seventh angel, when it shall sound, and the mystery of God shall be finished; or, In the times and period assigned for the sounding of the seventh angel, time shall be no more, and the mystery of God shall be finished. As if the angel had said, Though the time is not yet come, when the church's trial by afflictions shall cease, yet the time of fulfilling that prophecy shall not long be delayed; then the happy state of the church shall begin, which shall finish the mystery of God. So that this period of prophecy will conclude with finishing the mystery of God, or dispensations of Providence towards the church.

It is farther to be observed, that the prophecy itself places at the conclusion of it the general resurrection and judgment. And *I saw the dead* (says St. John), *small and great, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things that were written in the books according to their works; and the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, they were judged every man according to their works, and death and hell were cast into the lake of fire; this is the second death,* xx. 12, &c. A series of prophecies, which reaches to the resurrection and last judgment, seems plainly designed to reach to the end of all time.

Order of the several prophecies, and several periods.]—The book itself seems also to shew farther very plainly, the order of the several prophecies, according to their several periods, as well as the whole duration, from the time of the vision, to the finishing the whole mystery of God's providence towards the church.

There is a general distribution of these prophecies, into the things *which are*, and the things which *shall be hereafter*, i. 19. ἃ εἰσι καὶ μέλλει γίνεσθαι μετὰ ταῦτα. The *things which are* seem to refer to the then present state of the seven churches; which description, with the warnings, encouragements, and exhortations proper to it, is contained in epistles delivered to each of the churches, in the second and third chapters.

The fourth chapter reveals a new state of things, in a new vision: a voice said unto St. John, *Come up hither, and I will shew thee the things that must be hereafter,* iv. 1. ἃ δεῖ γενέσθαι μετὰ ταῦτα. I will reveal unto thee, what shall come to pass in after-times, and in successive order, after the things revealed in the foregoing part of the prophecy shall be fulfilled.

These prophecies are again distributed into several periods, plainly distinguished from each other, and manifestly successive to each other.

One of these periods is distinguished by the opening of a book, sealed with seven seals; and, at the opening of each seal, representing in a figure some event proper to each seal; and ends with sealing of the servants of God to the number of one hundred and forty-four thousand, ch. vi. vii.

Another period begins upon the opening of the seventh seal. This period is distinguished by giving seven trumpets to the seven angels that stand before God, viii. 1, 2. Six of these trumpets are sounded in their order, as the seals were opened in the foregoing period, and each of them hath particular events proper to each, chap. viii. ix. This period ends with a new vision; an angel gives St. John a little book: he is ordered to measure the temple, and the seventh angel sounds, chap. x.

There is a third period, called, the days of the voice of the seventh angel, when he shall sound. This period is represented as a time wherein the mystery of God shall be finished, at the end of which there shall be a new and very different state of things. It is to be a time in which the church shall long struggle with great afflictions and persecutions; yet, at the end of it, the dragon, the old serpent, which is the devil and Satan, shall be bound for a thousand years, that he may deceive the nations no more, till the thousand years shall be fulfilled, though after that he will be loosed again for a little season.

This period seems to be described by several representations, by measuring the temple, and giving part of it to be trodden under foot by the gentiles, by two witnesses prophesying in sackcloth, by a woman escaping into a wilderness, and by the rising of a monstrous wild beast. The events proper to the period, are represented by seven vials full of God's wrath, poured out on the earth.

The duration of this period is exactly the same in the several representations; the gentiles are to tread the holy city under foot, forty and two months, xi. 2. The witnesses are to prophesy in sackcloth, a thousand two hundred and threescore days, ver. 3. The woman which fled into the wilderness hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days, xii. 6. And power was given unto the beast, to continue forty and two months, xiii. 5.

These periods of prophecy successive to each other.]—As the book itself thus distinguishes these prophecies from each other, so it seems plainly to shew they are successive to each other. They seem ranked into such order, as to make this observation obvious and necessary, that they are not intended to describe contemporary events, but such events as should follow one another in order, as the periods themselves are represented to succeed each other. So that there is no ground, I conceive, to consider the prophecies which belong to these periods as synchronisms; on the contrary, each of these prophecies seems fixed to that particular period of time to which it belongs; which periods are manifestly represented not as contemporary, but as an order and series of successive times and events.

The order of succession in these three periods is very particular, as their distinction from each other is very manifest.

As the first period is distinguished by seven seals, the second period by seven trumpets, and the third by seven vials, so the seven angels received the seven golden vials, after six of the trumpets had been sounded. The six trumpets were sounded, viii. 9. the seventh angel began to sound,

ix. 15. but the angels received not the seven golden vials, till in the days of the voice of the seventh trumpet, when the power and authority of the beast were established, and men had received the mark of the beast, and worshipped his image; for the plague of the first vial fell upon them, xvi. 2. So that this period of the vials commenced after the period of the trumpets was over, and the events prophesied in it were fulfilled.

The period of the trumpets, in like manner, plainly follows the period of the seals. It is expressly said, when he had opened the seventh seal, there was silence in heaven for half an hour. *And I saw the seven angels which stood before God, and to them were given seven trumpets,* viii. 1, 2.

This natural order will, I conceive, free us from that intricacy and difficulty which a supposition of synchronisms, and contemporary events in the different periods, have occasioned in the interpretation of this book: and it may greatly help us, in applying historical events to the several prophecies, to look only at such as fall within the time to which the period belongs.

The book itself will moreover, I conceive, sufficiently determine the proper time to which each period belongs, and shew to what period of history the period of prophecy refers. If the duration of each period can, in general, be very nearly determined, so that the beginning and ending of it can be reasonably fixed to any near time, the order and succession of the periods will point out the contemporary times of history; and if the events of history shall sufficiently answer the descriptions of prophecy, it will make our application of them more satisfactory, and give greater weight to such interpretation.

The proper time of each period sufficiently determined.]—The book itself seems plainly to make the general key of the whole revelation, the particular key of each period; so that one and the same wise and useful design is the general design of the whole, and the particular design of every part of it. So far is this book from being loose, uncertain, and immethodical, that it keeps always one and the same useful design in view, and carries it through every particular in the most exact order.

The general design of this prophecy is to support the minds of faithful Christians, under all afflictions on account of religion, to teach them, that however true religion should be opposed, however they might suffer for the Christian faith and worship, they might assure themselves of God's care and protection. Though God did not design to place his church in such a state of outward power and prosperity, as to be free from afflictions and persecution (which therefore they were not vainly to promise themselves, and weakly to expect), yet they might promise themselves, and expect, that God would preserve the true religion, by the care of his providence, from being bore down by any power of opposition; that he would often severely punish the enemies of true religion, and make known his judgments upon them, as heretofore on Egypt and Babylon; that he would give often, to the faithful and constant, deliverance out of their dangers, success and victory over their enemies; that he would often raise up eminent and powerful persons, who shall defend and encourage the Christian faith and worship, and that in the end truth and righteousness shall prevail over all opposition from error and unrighteousness, and the patience and constancy of the faithful shall be finally crowned with a state of complete peace, perfection, and happiness.

These were great encouragements, and consolations of very great use to the church at all times. It was not fit to dissemble the true state of providence with respect to the church; for the state of the Christian church, whatever some might promise themselves, would often be afflictive: yet it was very fit to remind good men, in strong representations, of their encouragement and support, that God would maintain the cause of truth against all opposition, often give evident marks of a Divine protection, for the safety of the church, and in the punishment of its enemies.

"The church persecuted, afterward victorious, and in a peaceful state, is certainly the true key of the Revelation," says a very learned interpreter.*

This general key of the whole Revelation seems also the proper key of each particular period: the whole prophecy, after many intermediate dangers in a state of opposition and trouble, ends *in the happiness of the holy city, the new Jerusalem, coming down from God out of heaven.* In like manner, each particular period describes a state of danger, opposition, and trouble, and ends in a state of peace, safety, and happiness.

Thus the first period of the seals enumerates great troubles and afflictions, but ends with sealing the servants of God in their foreheads, which was to be a time of peace and safety to the church. And *I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice, to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads,* vii. 2, 3.

The second period in order, which is the period of the trumpets, describes also several heavy and severe judgments on the sounding of the several trumpets; so that an angel flying through the midst of heaven, said with a loud voice, *Woe, woe, woe, to the inhabitants of the earth,* viii. 13. and yet, upon the sounding of the seventh angel, which begins the third period, there were great voices in heaven, saying, *The kingdoms of this world are become the kingdoms of our Lord, and of his Christ,* xi. 15.

The day of the voice of the seventh angel, which is the third period, describes again a time of trouble and affliction; the dragon persecutes the woman, xii. 13.; the persecution of the beast is of long continuance, for power was given him to continue forty-two months, xiii. 5.; seven vials full of the wrath of God are poured out, attended with grievous plagues, yet in the end Babylon is destroyed, the old dragon bound, and they who had not worshipped the beast, live and reign with Christ a thousand years, xx. 3.

It is an obvious remark, that each of these periods are represented by the same number of *seven;* there are seven seals in the first period, seven trumpets in the second, and seven vials in the third. Seven is a sacred number in the Jewish church, and in the rotation both of days and years, is made a time of religion and rest. It is not therefore an unfit emblem, that the church, after a time of labour and trouble, shall enjoy a time wherein it may serve God in peace and rest. However that be, and whether the spirit of prophecy designed such an allusion or no, it is plain,

* Calmet's Preface to the Revelation.

that this scheme of the different periods, as well as of the whole book, mentions a time of affliction and trial, which shall end in a time of safety, liberty, and peace.

This observation, I conceive, will go a great way to fix thegeneral duration of these three periods, and sufficiently determine, to a near time, the beginning and ending of each. As each must have, in its period, some remarkable opposition to the Christian church, a trial of its faith and patience, by some great dangers and afflictions; so it must end in some remarkable deliverance out of those troubles, and some favourable providence to the church for its safety, peace, and liberty, in the profession of the Christian faith and religion.

To what historical period each period of prophecy belongs.]—At the time of these visions, St. John was in banishment for the word of God, and for the testimony of Jesus Christ; and the church was under persecution so long as the empire continued heathen. Severe persecutions were almost perpetually renewed: a little before the times of Constantine they were so severe, that they seemed to threaten the utter destruction of all who could not be forced to renounce the Christian faith, and fall in with the idolatrous worship established in the empire. The last persecution under Dioclesian destroyed incredible numbers, that the persecutors boasted, they had effaced the name and superstition of the Christians, and had restored and propagated the worship of the gods: yet the Divine Providence, after several great revolutions, made way for the authority of Constantine the Great, who put an end to a long persecution of ten years, gave freedom to the churches, and finally, when, upon the death of Licinius, he obtained the sole authority, he gave all protection and countenance to the Christian church, and all assistance to promote the Christian faith and worship; so that the same power which before persecuted, now protected the Christian faith.

Time of the first period.]—The first period of prophecy then seems naturally to point out this period of history, which in general answers it with great propriety and exactness, and will, I think, direct us to look for the fulfilling the several parts of it, in some of the events of providence, between the time of the vision, and about the year of Christ 323. when the opposition of the idolatrous power of Rome gave way to the protection and favour of Christian emperors.

Time of the second period.]—It was not long the church enjoyed this peace: the Roman empire, in a short time, began to lose its power, and became unable to protect the peace and liberty of the church; a swarm of idolatrous nations from the northern countries, under several names, broke in upon the Roman empire, and divided the western empire into several separate and independent governments, or kingdoms; so that the Christian faith and worship were in as much danger from the idolatry of the northern nations, who had divided the Roman empire among themselves, as they were before in danger from the idolatry of the Roman empire itself. It pleased God also, to permit that impostor Mahomet, and his successors, to gain so much ground, and spread that imposture so far, and so fast, that it seemed to threaten the ruin of the Christian name and religion in the east: yet the idolatrous northern nations were soon themselves brought to the Christian religion, and to use all their power and authority to protect and promote it. And though the Saracens made great inroads for some time, yet was their progress stopped both in the east and west. Charles Martel, * by a memorable battle, (A. D. 734.) in which some authors account three hundred and seventy thousand slain, preserved the western parts of the Roman empire from their future incursions, and enabled the Christians in Spain to maintain themselves against them, and even oppose them with such power, as finally drove them quite out of their kingdom. And the Christian religion remained in all those places which the northern nations had formed into kingdoms out of the Roman empire.

Here is now a period of history very naturally applicable to this second period of prophecy; it contains a very memorable time of danger, and as memorable a deliverance in the establishment of the peace and liberty of the Christian church, and seems sufficiently to point out the time of this period, from about the year of Christ 323. to about 750. In which compass of time, therefore, we seem directed to look for the accomplishment of the several particular predictions contained in this period.

Time of the third period.]—The third period seems also determined to a near time both of its beginning and ending, by the prophecy itself.

The duration of this period is sufficiently determined by the time of the beast, the time of the woman's being in the wilderness, the time wherein the holy city should be trodden under foot; these times are variously expressed, but plainly in such manner as to express the same duration. It is said to be for forty-two months, xi. 2. xiii. 5. for a time, times, and half a time, xii. 14. And these ways of numbering seem explained by another: the time of the witnesses prophesying in sackcloth is mentioned to be a thousand two hundred and threescore days, xi. 3. And again, the time of the woman in the wilderness, where she hath a place prepared of God for her, is expressed by the same number, that they should feed her a thousand two hundred and threescore days.

The difficulty then of assigning the historical time of this period seems to lie chiefly in this: At what time this thousand two hundred and threescore prophetical days, or years, are to begin; or, which will be the same, at what period in history we are to begin the power of the beast, the flying of the woman into the wilderness, and treading the holy city under foot: for these are the calamities of this period, as the happiness with which it closes is the destruction of the beast, the binding of Satan, and the peaceful state of the church for a thousand years, till Satan shall be loosed again for a little season, xx. 3.

Our chief inquiry then will be, When this power was given unto the beast, which was to continue for forty-two months? Let us see whether the prophecy itself doth not sufficiently point out this time to us.

The emblem of a beast, according to the use of it in Scripture-prophecy, denotes an empire or government, as the four empires denoted by the beasts in Daniel's vision sufficiently shew.

In explaining the mystery of the beast, and the woman which carrieth her, the angel expressly declares, *And the woman which thou sawest, is that great city which reigneth over the kings of the earth,* xvii. 18. This seems sufficiently to direct our consideration of the beast as an empire or

* Mariana's History of Spain, p. 105.

government, and that of the city of Rome, or Roman dominion. It seems farther confirmed by the description of the beast, having seven heads, and ten horns, and upon his horns ten crowns, xiii. 1. We have these expressions yet farther explained; *The seven heads* (says the angel) *are seven mountains, on which the woman sitteth. And they are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space,* xvii. 9, 10. again, ver. 12. *And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast;* or, shall reign at the *same time* and *period* with the beast: as, in the following words, *and these have one mind,* means, they have the same design and intention.

The prophecy then seems to represent the beast as one empire, though in several different forms of government in succession, five of which were fallen or passed at the time of the vision; one is, says the angel, or was the present form of government at that time; and the form of Roman government at the time of the vision, was to be sure the imperial, which is therefore to be accounted the sixth. The next, or seventh form of government, was not yet come; and when it came, it was to continue but a short space. It follows, *And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.* The meaning of which remarkable expression, is, I conceive, to this purpose: After the sixth head, or form of Roman government, which was then in being, there shall be another form of government, which on some accounts may be called a *seventh;* and, in that reckoning, the beast spoken of would be the *eighth head,* or form of government: yet, on some other accounts, that seventh could hardly be called a proper form of Roman government; so that in that reckoning, the beast spoken of might be accounted *one of the seven,* and so next in succession, in the proper government of Rome, to the sixth, or imperial form of government. This form of government is moreover to be set up in the same time or period with the ten kings or kingdoms, erected in the Roman empire, and by their assistance, giving their power to the beast, ver. 13.

From these considerations, we have a period in history sufficiently marked out for this period of prophecy.

Besides the order of the periods, this being the third, and not therefore to begin till the two former are finished, it cannot begin till the northern nations, who brake in upon and divided the empire, had established their respective kingdoms, and were converted to Christianity, and gave their protection to the profession of it; nor till the imperial government was passed away, as the five preceding forms of government had before it; nor yet till another form of government, which in some sense might be called a seventh, though not strictly and properly, was also passed, to make way for this form of government in Rome, which on some accounts might be reckoned the eighth, and yet, for other reasons, was to be numbered among the seven. To this, I think, we may yet add another mark of this period, in which the beast is described, *the beast which was, and is not, and yet is,* ver. 8. Or, as St. John saw in the vision of this beast, xiii. 3. *I saw* (says he) *one of his heads, as it were, wounded to death, and his deadly wound was healed, and all the world wondered after the beast.* And again, speaking of the second beast, he observes, ver. 12. *And he exerciseth all the power of the first beast before him, and causeth the earth, and them that dwell therein, to worship the first beast, whose deadly wound was healed.* These descriptions seem plainly to represent the Roman government, or empire, of which this beast is the symbol, as once in a state of great authority and power, afterward as having very much, almost quite, lost that power; yet, in the end, recovering its power, and reviving its authority again: as one wounded unto death, but whose deadly wound was healed again, even to the wonder and astonishment of the world.

This seems to describe to us a time, when Rome, once the mistress of the world, who reigned over the kings of the earth, should lose her power either altogether, or so far as to preserve but a very faint resemblance of it: yet afterward, notwithstanding such loss of power, it should recover to a very great degree of power and authority again.

Here are a great many circumstances, which must concur in a period of time which can answer, with any propriety, this description of prophecy; and where so many circumstances really concur in history, it is a very great evidence, such period of time is intended by the prophecy; and it is a great confirmation of the truth and authority of the prophecy itself, that predictions of a time, to be distinguished by so great a variety of circumstances and important events, should be so exactly accomplished.

Now, the Roman history represents the state of the Roman empire, after the invasion of the northern nations, most agreeable to the description of this prophecy.

After the northern nations had entirely subdued the power of the Roman empire, they settled themselves in the several parts of it, and erected several sovereign and independent dominions in France, Spain, Britain, and Italy itself.

The Goths possessed themselves of the best part of Italy,* especially about Rome, and took at last the city of Rome, A. D. 476. Odoacer, king of the Heruli, obliged Momyllus, who was also called Augustulus, to abdicate the empire. He possessed himself of the government of Rome and Italy, but without the title of emperor of Rome, or any other title taken from Rome, or making the city of Rome the seat of his empire or residence. He was styled king of Italy, and Ravenna became under Theodoric and his successors, after the defeat of Odoacer, the seat of the Gothic kingdom of Italy.

But, after some time, Justinian grew powerful in the eastern empire, or empire of the Greeks; and, after many victories in other parts, sends his victorious armies into Italy, under the command of the great generals Belisarius and Narses. They broke the power of the Gothic kingdom in Italy, and recovered the greatest part of Italy to the obedience of the emperors of Constantinople. The Greek emperors administered their government of Italy by deputies or lieutenants, who were styled dukes of Italy, as a very eminent historian remarks,† "Exactis autem Gothis, expulsor ipse, victorque Narses, a Justiniano imperatore summæ rerum præpositus, titulo ducis Italiæ sumpto, Italiam, per hos provinciarum præfectos, pro suo arbitrio, administrabat."

But in a short time, the Longobards, or Lombards, invaded Italy, about the year of Christ 568.‡ They make a

* Sigonius de Occident. Imperio, p. 251. 258.
† Sigonius, de Regno Italiæ, p. 3. ‡ Ib. p. 8.

very swift progress, insomuch, that, in the third year of their invasion, they proclaim Alboin king of Italy;* and, in effect, made themselves masters of all Italy, except Rome and Ravenna. At this time, though Rome was in the obedience of the eastern or Greek empire, yet still Rome was not the seat of the government; the chief governor resided at Ravenna, with the title of exarch of Ravenna; and imperial Rome, once the mistress of the world, was fallen into the low condition of a small dutchy, subject to the exarchate. These exarchs continued, and with them this low condition of Rome, about one hundred and eighty-five years, from Longinus, who was made first exarch, A. D. 568. to Eutychius, the last exarch,† when Aistulphus, king of the Lombards, took Ravenna, A. D. 752.

This conquest of Ravenna by the Lombards had very great consequences; it at first gave Aistulphus an occasion of claiming Rome, as a part and parcel of the exarchate, which he had now annexed to his kingdom of Italy: for so he sets forth his title and pretensions to Rome, as part of his dominions. "Quod cum ipse exarchatum Ravennatem teneret, ex antiquo instituto, se tanquam exarchum, Romanis quoque imperare, æquum esse, interpretabatur."‡

Aistulphus, to make good his claim, upon the Romans refusing tribute, enters their territory, and prepares to besiege their city. The pope alarmed, you may be sure, with so near danger, immediately sends to Pepin of France, to pray his protection and assistance. The popes had lately very much obliged Pepin, in confirming the deposition of Childeric, the last of the first race of the French kings, to make way for Pepin and his family to the crown. Pepin had many reasons to protect the pope against the growing power of the Lombards in Italy: he first then endeavours by ambassadors to persuade the Lombards from committing hostilities against the city of Rome, and leave the pope in quiet; but persuasions not prevailing, he enters Italy with an army, beats Aistulphus, forces him to a treaty, in which he obliges him not only to renounce his claim and pretensions to Rome, as part of the exarchate he had conquered, but, moreover, to surrender the whole exarchate to the Pope, and gave the temporal government of Rome, and the exarchate, for ever, to the pope and his successors, as the patrimony of St. Peter.

But the next year, Pepin being returned into France, Aistulphus, who could not think of performing so disadvantageous a treaty, again enters the Roman territory, and prepares for the siege of the city: Pepin returns into Italy with a powerful force; Aistulphus raises the siege of Rome, is himself besieged by Pepin, and finally forced to confirm and execute his treaty, and make over the whole exarchate to the church of Rome, or to St. Peter and his successors, for ever. Thus Pepin wrested the exarchate from the hands of the Lombards,§ refused to restore it to the eastern empire, but confirmed it to St. Peter and his successors: the keys of the several cities belonging to the exarchate, together with the grant or charter, being with much solemnity laid on the altar of St. Peter, A. D. 756.

Thus Rome, which had lost the imperial government, A. D. 476. and had rather the show and appearance of a new form of government, than a real and proper government, under the Greek emperors, and their exarchs of Ravenna, for about one hundred and eighty-five years, obtained a perfectly new form of government, when it became the patrimony of St. Peter, and which has been the only form of government in Rome ever since.

The power of Rome seemed quite extinguished, and the Roman authority and dominion received a deadly wound, when the Goths put an end to the empire; imperial Rome was then brought so low, that no ground of rational hope was left, it should ever recover its power and authority again; and yet, after so many years, it revived once more, this deadly wound was healed, and it has continued a very long time: one of the most extraordinary forms of government the world ever saw.

This new form of government was raised and conveyed to the popes, as successors of St. Peter, by one of the principal kingdoms founded by the northern nations, on the ruins of the Roman empire; and this authority and dominion of the popes have been preserved to them all along, by the help and assistance of the several kingdoms erected in like manner.

In this history, we may also see, on some accounts, an eighth form of Roman government; or, as it may on other accounts be called, a seventh, according as the exarchate of Ravenna shall be accounted or not accounted a proper form of Roman government. This, though it can but improperly be called a form of Roman government, yet was the only government, from the destruction of the imperial power, A. D. 476. to the establishment of the temporal power of Rome in the papacy, A. D. 756. that is, for very near the space of three hundred years.

It is farther worthy of observation, that the bare ecclesiastical supremacy of the pope, how great soever under another civil government of Rome, would never have been a proper government of Rome; but the power of the supremacy itself would have been bounded by it, and hindered from establishing an ecclesiastical monarchy. It is therefore very justly observed by one well-skilled in history and politics,* "Though the church was never so abounding in riches, and in great numbers of ecclesiastics, yet it was absolutely necessary, that the pope, if he intended to establish an ecclesiastical monarchy, should not be in any way dependent on any temporal prince, but that he should reside in a place which was free from all subjection to any civil power but himself, that he always should be possessed of such an estate as might be sufficient to maintain his grandeur, and not be liable to be taken away from him on any pretence whatsoever; where also his adherents might find a safe retreat, whenever they should be pursued by the civil power."

In this period of time then, which begins the last form of Roman government, and which perfected the papal supremacy and spiritual monarchy, by a considerable independent temporal dominion, we have a very proper and natural agreement of history, with the description of this prophecy. This may, I think, direct us to a surer method of fixing the date of it, than uncertain inquiries, when the papal supremacy was established; for I conceive, the prophecy rather points out the temporal power of the pope,

* Petavius, Rat. Temp. p. 371. † Ib. p. 374.
‡ Sigonius de Regno Italiæ, p. 76.
§ Ib. p. 80. Mezeray's Hist. of France, vol. i. p. 216.

* Puffendorff, of the Spiritual Monarchy of Rome, s. 19.

as the last form of the government of Rome, which was also what principally established his supremacy, and perfected the project of spiritual monarchy.

Period 4.]—When this period shall have continued forty-two months, a time, times, and half a time, a thousand two hundred and threescore days, according to the style of prophecy, *The beast shall be destroyed, the dragon, that old serpent, which is the devil, and Satan, shall be bound a thousand years,* xix. 20. xx. 2. This state of the church will be a fourth remarkable period.

Period 5.]—Yet when these thousand years shall be expired, Satan shall again be loosed out of his prison for a short time: this will make a fifth period, xx. 7.

This shall, for once more, occasion a new attempt of error and wickedness against truth and righteousness; but this attempt shall end in the final ruin of all the enemies of religion: fire shall come down from God out of heaven, to devour them; and the devil, the deceiver, shall be cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, for ever and ever, xx. 9, 10.

Period 6.]—Upon this the prophecy represents, as the conclusion of all things, the general judgment, the second death and punishment of the wicked.

Period 7.]—The happiness of the righteous and faithful servants of God and Christ, in a state of glorious immortality, make a seventh period, in an endless sabbath.

This order of the prophecies is, I think, intelligible and natural; and, I believe, more agreeable to the important facts in history, than other systems: and yet it is the truth of history, which alone can shew us, what has been the providence of God towards the church and world, from the time of this vision of St. John to our own days.

It is certain, such a plan of prophecy, and order of history, will well answer the useful designs of prophecy in general: to prepare the church to expect opposition and sufferings in this present world; to support good men under all their trials of faith and patience; to give encouragement to perseverance in the true religion, whatever dangers may attend it; to assure the attention of Providence, and the protection of God to his own cause, that no opposition shall finally prevail against it; that the judgments of God shall punish the enemies of true religion; that their opposition to truth and righteousness shall surely end in their own destruction; when the faithful perseverance of true Christians shall be crowned with a glorious state of immortal life and happiness.

If, by explaining this book of Revelation upon this plan, we shall find these intentions answered, and these truths verified in history, and confirmed by experience, we shall attain what is worth aiming at, to make this book appear more intelligible, certain, and useful, than it is commonly thought to be. For which reason, as many good persons have not that attention to it they ought, they miss that encouragement, hope, and improvement, they might receive from it; and, I think, with some greater advantages than from a plainer manner of delivering even the same truths in other books of the holy Scriptures: for almost every thing that is sublime, lively, and moving in the law and the prophets, receives new force in the strong representations, figures, images, and expressions, of this book.

The great truths concerning the majesty of God, the wisdom and care of his providence, the dignity, authority, and power of Christ, the protection of the church, the restraint and punishment of their enemies, and the final happiness of all who shall faithfully persevere in the true Christian faith and worship, are here delivered in such awful manner, such animated expressions, and such striking representations, as must greatly warm the spirits of good Christians. A regard to this book of Revelation, as a prediction of events by a spirit of prophecy, which therefore will surely come to pass, and which cannot fail of their accomplishments, serves very wisely and powerfully to guard against the fears of men, by a full assurance of hope in God. It will animate every one who looks upon the promises and threatenings of this book, as a sure prediction of what shall come to pass, to resist every temptation of error and wickedness, with faithfulness, constancy, and zeal. The lake of fire and brimstone, and the terrors of the second death, the portion of the fearful and unbelieving, the glory and happiness of the holy Jerusalem, and a right to the tree of life, the portion of all the faithful, are represented in so strong and lively images, as are fit to fix the attention, and make way to the heart and affections, and engage them with zeal to follow the wise directions of understanding and judgment: and an exact conformity between these prophetic descriptions, and the real state of the church and world, for a long series of some hundred years, continually gives new evidence to the truth of the Christian revelation, and to the authority of the books of the New Testament; it greatly confirms our faith in the promises, and thereby gives them their full force and influence upon us.

As this seems to be the improvement the Holy Spirit of prophecy designed in this book of Revelation, let us consider whether a religious attention to these designs will not enable us to make this very useful improvement of it. There is reason to hope it may: for it is one prophecy of this book, *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein,* i. 3.

Objections considered.]—Yet notwithstanding these reasons, to recommend to us the study and improvement of these revelations, it may be proper briefly to take notice of some common objections which too often prejudice the minds of many against them.

Uncertainty of application.]—I have already observed, what I hope is sufficient to answer the charge of obscurity from the style of prophecy; but the objection goes farther than to the obscurity of expression. This book of Revelation represents, some say, a great many persons and events, times and things, which men know not how to apply with any sufficient certainty. Hence we find so much difference between interpreters, and the same prophecy applied to a great variety of events, times often fixed, and often mistaken, that it should seem a point of plain wisdom not to be over-busy in such uncertain applications.

It will ever be a point of wisdom, not to be over-busy, or over-confident in any thing, especially in fixing periods of time, or determining seasons, which it may be are not to be determined, it may be are not fit to be known. It is a maxim of greater wisdom than it is usually thought, *Seek not to know what should not be revealed.* Such are many future events. The precise time of our Saviour's coming to judgment was not revealed, because not fit to be re-

vealed: the uncertainty of his appearance was of greater service to preserve a care of religion, than the revelation of it would have been; for the uncertainty itself gives many useful exhortations: *Watch, for ye know not at what hour the Son of man cometh.* Suppose then, some of the events described in this prophecy should be of doubtful application; suppose the precise time of the downfal of the beast, the slaying and resurrection of the witnesses, and the beginning of the thousand years' happy state of the church, should not so be determined, but it would admit of different calculations, may it not be wise, and therefore fit, it should be so? The certainty of those events in a *proper time*, though that time should not be precisely determined, will answer the greater ends of useful instruction; and if the revelation should go no farther than this, it would yet be a revelation of great benefit and advantage, as the certainty of the day of judgment in its *proper time* surely is, though *of that day and hour knoweth no man.*

Besides, there is another wise reason, why the persons and events described in this prophecy should be express enough for the purposes of religious improvement, for the patience, hope, encouragement, and constancy, of the church, and yet remain with some uncertainty as to a particular application. It was no way fit, for instance, that the several woes and plagues prophesied to befal the Roman state and empire, should stand so plain in a book of Christian revelation, that every one could apply them to particular emperors, or any present administration of government. It was not fit, for instance, that Trajan, Hadrian, Severus, or Diocletian, should be so described, as that all men should presently perceive they were personally pointed out. This might have rendered the sacred books of the Christian religion suspected as treasonable libels against the peace, the power, and the very being of the Roman empire. The persecutors of Christianity might have made this a plausible pretence to justify their greatest severities against the Christians, as enemies to the peace and government, as well as to the religion, of the empire. These are therefore uncertainties not to be complained of, because they are wisely fit and proper.

Yet still the great descriptions of God and Christ, of their care and power; the description of the old dragon, and his opposition to the church; the dangers and afflictions of the church, from idolatrous persecuting enemies; the duty of the church in the hour of danger and temptation; the security of the church by Divine protection; the sure victory and final happiness of the church in the end, which are the things of chief design and principal use: these are all express enough, and none of these are either of doubtful or uncertain application. And even as to the other particulars, *he that hath an ear to hear,* that will carefully and modestly endeavour to find out the meaning of these prophecies, may, I think, attain to a good and useful degree of understanding, in *what the Spirit saith unto the churches;* and may find the several particular events of these prophecies of as certain application, as it is convenient such prophecies should be.

Danger of enthusiasm.]—There is moreover another prejudice against the careful study of this book. Some think, or at least pretend to think, that a regard to prophecies and predictions, and especially to the prophecies of this book, may have dangerous consequences. It may, as they say they fear, be an encouragement to enthusiasm, and become an occasion of great disorders in the world, which sure it is wisdom carefully to watch against.

Enthusiasm, it is true, often has, and may again produce very mischievous effects. The church, at the time of this prophecy, saw one of the most memorable and fatal instances, in the rebellion of the Jews; and the destruction of their temple, city, and nation, which followed upon it. But though enthusiasm may abuse the best and most innocent principles in the world, or at pleasure make what principles it pleases, and move men by unhallowed means to promote the holy kingdom of Jesus, as we have too many instances of it; yet sure I am, there is no encouragement to it in any part of the Christian religion, or in any part of these prophecies. Here are no directions, or the least encouragement given to the church, or Christians, *as saints,* but to patience and perseverance, in the faith and hope of the gospel, from the protection of God: no encouragement of sedition or mutiny, of violence or injustice, no, not to their greatest enemies, or in their greatest dangers. The true means and methods of their safety will be found of a quite different nature. The time and way of the church's deliverance is every where represented, as appointed and directed only by the orders of God and Christ. Angels are every where represented as the appointed ministers to execute these orders; angels are to sound the trumpets of God's judgments, and to pour out the vials of God's wrath: so that the whole representation seems as if designed to teach Christians, they were to be watchful against all manner of rash and mutinous attempts of their own, and not run into rebellion upon any pretence of religion, as the Jews did, and met their ruin in it. They are directed to wait the time God has appointed for their deliverance; hoping that God will, by his own hand of providence, execute his designs of their protection and deliverance, in the most fitting time, and in the fittest manner, and by the most proper means: so that, except the wisdom and prudence of their own conduct, which is the duty of all men at all times, and is the farthest thing in the world from enthusiasm, either in life or religion, the church has no other directions in these prophecies, but *to stand still, and see the salvation of God.* The whole scheme of this prophecy then, is so far from being an encouragement to enthusiasm, that it is a wise preservative against it; for the general doctrine of the whole book is this,—that the patience of the saints is the way to their victory.

Upon the whole, in these interpretations we are not to expect demonstrations, or such proofs as shall be liable to no manner of objections, or that some weak and warm heads may not wrest these prophecies as they do the other scriptures, and may do any principles whatsoever, to extravagant designs and actions: it should be sufficient to satisfy us, if we find a proper and likely sense of the prophetic expressions and descriptions, suited to the manifest wise design of the whole prophecy; and if these interpretations are supported by an application of events in history, that are justly applicable both to the prophetic descriptions, and to the series and order of the prophecies; if they are events worthy a spirit of prophecy to reveal, and agreeable to the spirit and intention of this prophecy in particular; we may, without exposing ourselves to the charge of being over-credulous, reasonably rest satisfied with them.

Then, we may represent these prophecies to ourselves in that noble and useful view in which a great author has placed them: (Bossuet, Explic. of the Revelation, Pref.)

"In the Gospel of St. John we read the life of Christ on earth: a man conversing with men, humble, poor, weak, and suffering, we behold a sacrifice ready to be offered, and a man appointed to sorrows and death; but in the Revelation of St. John, we have the gospel of Christ now raised from the dead. He speaks and acts as having conquered the grave, and triumphed over death and hell, as entered into the place of his glory; angels, principalities, and powers, being made subject unto him, and exercising the supreme universal power he has received from the Father over all things in heaven and earth, as our Saviour, for the protection of his church, and for the sure happiness of his faithful servants in the end."

SCHEME AND ORDER OF THE PROPHECIES

IN THE

BOOK OF REVELATION.

	Chap.	A. D.
INTRODUCTION, A prophetic vision in the isle of Patmos, representing Christ, his care of the churches, promising a revelation, with cautions and exhortations suitable to the then present state of the church, and to the future state of the church in after-ages, to encourage patience and constancy in the faith	i. 19.	95
FIRST PART OF REVELATION, relating to *the things that are*, or the then state of the church:		
Seven Epistles. Seven epistles to the seven principal churches in Asia, describing their *present state*, with cautions and exhortations suitable to it	ii.	
SECOND PART OF REVELATION, relating to the things that *shall be hereafter*, or to the state of the church in the ages to come, after the time of the vision, with cautions and exhortations suitable to it	iii.	
Scene of the visions. The throne of God, the consistory above, and heavenly church, representing God's power, majesty, authority, providence, and sure event of all his purposes	iv.	
A sealed book, containing a revelation of the state of the church in after-ages, given to the Lamb to open, or to Jesus Christ to reveal, for the good of the church, by St. John:		
Chorus of angels and saints; or, the whole heavenly church sings a psalm of praise to the Lamb	v.	
The Revelation begins by opening the sealed book, which describes the future state of the church in seven successive periods	vi.	
SEVEN PERIODS.		
First period, shewing the state of the church under the heathen Roman emperors, from about the year 95. to about the year 323. The seals of the book opened in order		95–323
Seven Seals.		
1. First seal represents a white horse, the rider with a crown, going forth to conquer; signifying the kingdom of Christ, or Christian religion, prevailing against the opposition of Jews and heathen.		
2. Second seal represents a red horse, power given to the rider to take peace from the earth; signifying the first memorable judgment on the persecutors of Christianity, in the destruction of the Jews under Trajan and Hadrian		100–138
3. Third seal represents a black horse, the rider with a balance to measure corn; signifying great scarcity of provision, near to famine, in the time of the Antonines		138–193
4. Fourth seal represents a pale horse, the name of the rider Death; signifying a great mortality and pestilence, wherewith the empire was punished in the reigns of Maximin and Valerian		193–270
5. Fifth seal represents the souls of the martyrs under the altar, their reward and deliverance in a short time; signifying the severe persecution in the reign of Dioclesian, with an encouragement to constancy, suitable to such times of difficulty,		270–304
6. Sixth seal represents earthquakes, sun darkened, stars falling from heaven; signifying great commotions in the empire, from Maximian to Constantine the Great, who put a period to the persecution of Rome heathen		304–323
Interval between the first and second periods, represents an angel sealing one hundred and forty-four thousand with the seal of the living God; signifying great numbers forsaking the idolatrous worship of the heathen Roman empire, and embracing the profession of Christianity	vii.	
Chorus of the heavenly church blessing God for his salvation. One of the elders shews unto St. John the happiness of those who were faithful and constant to true religion, in the great trial of so grievous persecution	9.	
Second period reveals the state of the church and providence in the times following the reign of Constantine, during the invasion of the empire by the northern nations; the rise and first progress of the Mahometan imposture, till the stop put to it in the western empire, which reaches from about the year 337 to the year 750.	viii.	337–750
Seven angels receive seven trumpets to sound.		
Seven Trumpets.		
1. First trumpet represents hail and fire mingled with blood, cast on the earth; signifying great storms of war to fall on the empire, and the blood that was shed in the reigns of the Constantine family, and their successors, till things were settled under Theodosius		337–379
2. Second trumpet represents a mountain burning with fire, cast into the sea, whereby it became blood; signifying the invasion of Italy by the northern nations, and taking the city of Rome by Alaric		379–412
3. Third trumpet represents a burning star falling upon the rivers, which became bitter; signifying the ravages in Italy, putting an end to the Roman empire, and founding a kingdom of Goths in Italy itself		412–493
4. Fourth trumpet represents a third part of the		

	Chap.	A. D.
sun and moon darkened; signifying, the wars in Italy between Justinian's generals and the Goths, whereby the exarchate of Ravenna was erected, and all the remaining power and authority of Rome quite suppressed		493–
5. Fifth trumpet represents the bottomless pit opened, and locusts coming out of it; signifying, the rise of the Mohammedan religion and empire, and the great progress of both, till a stop was put to them by a contention for the succession	ix.	568–
6. Sixth trumpet represents four angels loosed, which were bound in the river Euphrates; signifying, the reunion of the divided Saracen power, the invasion of Europe by them, and threatening the conquest of it, till defeated by Charles Martel		635–
Third period of the vials reveals the state of the church and providence, in the times of the last head of Roman government, represented by the beast, for one thousand two hundred and sixty years, to its final overthrow, from about the year 756. to about the year 2016		756–
An angel, or *Nuntius*, brings a little book, the remainder of the sealed book opened by the Lamb, and gives it to St. John to eat; signifying, a farther revelation of what was to follow in order of time, to the end of the world	x.	2016
Three general descriptions of this period:		
1. First general description represents the temple measured; part given to the gentiles; two witnesses prophesy in sackcloth one thousand two hundred and sixty days; signifying, the corrupt state of the church, and the constancy of some faithful witnesses to the truth, though under severe persecutions during this whole period	xi.	
2. Second general description represents a woman forced to fly into the wilderness for safety; and protected there one thousand two hundred and sixty days; signifying, the persecution and preservation of the church during the same period	xii.	
3. Third general description represents a monstrous wild beast rising out of the sea, with seven heads, ten horns, as many crowns, and titles of blasphemy, who was to continue forty and two months; signifying, that new Roman power, which should use its authority to promote idolatrous worship, and to persecute all who would not submit to it, and should be supported by another power like unto its own form and constitution, during the same period	xiii.	
Chorus of the heavenly church celebrates in a hymn the happiness of those who remain faithful and constant	xiv.	
Nuntius, an angel, comes down from heaven to declare the certain and severe punishment of the enemies of truth and pure religion, in this period.		
Seven angels receive seven cups full of the wrath of God; signifying, that the enemies of truth and pure religion, in this period, shall be severely punished in the course of it, as well as they shall be utterly destroyed in *the end*	xv.	
The oracle gives order to the seven angels, to pour out their vials or cups	xvi.	
Seven Vials.		
First vial poured on the earth; a grievous sore on the worshippers of the beast, signifying the great commotions throughout the whole empire, under the family of Charles the Great, by which that family becomes extinct, and by which both the empire and crown of France are transferred to other families		
2. Second vial poured on the sea, it becomes as the blood of a dead man; signifying, the great bloodshed of the holy war, to recover Jerusalem from the Saracens		1040–
3. Third vial poured on the rivers and fountains; they become blood; signifying, the bloody civil wars between the Guelphs and Gibellines, the papal and imperial factions, when the popes were driven out of Italy into France		1190
4. Fourth vial poured on the sun, which has power given it to scorch men; signifying, the long wars in Italy, Germany, France, and Spain, occasioned by a long schism in the papacy. Turks take Constantinople, and put an end to the eastern empire. Pestilential diseases occasioned by intemperate heat		1200– 1371 1378–
5. Fifth vial poured on the seat of the beast, or his throne; signifying, the Reformation, and the confirmation of it by the principal states of Europe, notwithstanding all opposition from the pope, and in opposition to the papal authority		1530 1560–
6. Sixth vial poured on the river Euphrates, makes way for the kings of the east. This seems, in the order of the prophecies, to be yet future; but may likely mean some invasion of the pope's dominions from its eastern boundary, or the Adriatic		1650 1670– 1850
7. Seventh vial poured on the air, the seat of Satan's empire, describes the utter ruin of this persecuting idolatrous Roman government, or mystical Babylon, at the end of this period		1850– 2016
Nuntius, an angel-interpreter, more fully explains the character of this idolatrous persecuting power, which should corrupt the church, and persecute the faithful, during this period	xvii.	
Another angel sent from heaven, to confirm the utter and lasting destruction of this mystical Babylon, as a punishment for her idolatrous corruptions and persecution	xviii.	
Chorus of the heavenly church sings the praise of God, for his righteous judgments	xix.	
A vision of Christ, leading an army out of heaven, strongly represents the certain accomplishment of this prophecy.		
Fourth period. An angel sent from heaven to shut up Satan in the bottomless pit, as in a secure prison, for one thousand years, during which time there will be a happy state of the church, in purity, peace, and prosperity	xx.	
Fifth period. After the thousand years of the church's prosperity shall be expired, Satan will be loosed again for a little season, a new attempt will be made to revive the corruptions of the church, and a spirit of persecution, which shall end in the final destruction of Satan's power, and of all the enemies of pure and true religion	7.	
Sixth period. The general resurrection and final judgment; the everlasting destruction of the wicked,	11.	
The *seventh period* concludes the whole prophecy, in the vision of new heavens, and a new earth, representing, in strong images, the extent, security, riches, and grandeur of the heavenly Jerusalem; signifying, the consummate happiness of the heavenly state	xxi.	
Thus, the prophecies of this revelation issue in an *eternal* SABBATH: *The sure reward of all who shall be found faithful and constant in the true religion of Jesus Christ*	xxii.	
The CONCLUSION confirms the truth and certainty of these prophecies, warns against corrupting them, exhorts to hope the accomplishment of them; a useful spirit and temper, to give good men consolation in all their present afflictions, and to preserve them from the corruptions of religion, how prevailing soever in their own times; which is		
The useful moral and principal doctrine of these prophecies	6.	

CHAP. I. SECT. I.

CONTENTS.

This chapter is an introduction, or preface, to the prophecies contained in this book. It represents the first vision St. John saw; the manner in which this revelation was made to him; and gives, in very lively figures, a view of the majesty, glory, and power of our Lord Jesus Christ, now in his exalted state: it teaches Christ's care of his church, now he is sat down at the right hand of God, in very beautiful and strong expressions, taken chiefly from the ancient prophets; very proper to confirm the faith and patience of good Christians, and encourage their perseverance, under all their afflictions and fears: the principal doctrine and design of the whole book.

Ver. 1. *THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servant things which must shortly come to pass; and he sent and signified it by his angel to his servant John:*

2. *Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.*

3. *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.*]

Ver. (1.) This book contains a discovery or revelation of many secrets, which Christ made known concerning the present and future state of his church in this world; and which the Divine Wisdom directed should be made known, by a revelation from himself, to his faithful servants; containing an account of many things that should shortly begin to be accomplished, and which he revealed by his [1] angel to his servant John, in the following visions. (2.) Which revelations St. John has faithfully recorded, as they were revealed to him by Christ, even as he faithfully testified what he had seen of Christ's actions on earth. And what follows is a true and faithful relation of what he saw in his prophetic visions. (3.) And they are of such use to the faithful Christian, that he will be truly blessed, who shall so read and attend to the words of this prophecy, as to follow the counsels and instructions contained in it, who shall persevere in the faith, worship, and patience, of the gospel; for they are of immediate and constant use, as they will very soon begin to be accomplished, and will be punctually fulfilled in their order to the end of time.

4. *John to the seven churches whi h are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;*

5. *And from Jesus Christ, who is the faithful Witness, and the first begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,*

6. *And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.*]

(4.) I John, therefore, who saw these visions, and record them for the benefit of the church, salute the seven churches which are in Asia, to whom I more immediately direct this revelation, wishing them all manner of spiritual happiness, from the eternal God, and from his [2] Holy Spirit; (5.) And from Jesus Christ our Saviour and Lord, who is a faithful Witness, whom God raised from the dead, the first-fruits of our resurrection, and thereby gave us full evidence and reasonable assurance of our own resurrection from the dead, and has made him supreme head over all persons, of what authority, dignity, or power soever, to whom we have the greatest obligation, as he has so loved us, as to wash us from our sins in his own blood, (6.) and has sanctified us to the service of God, consecrating us as his church, a kingdom of priests, to honour God and his Father, and to give us the privilege of a near approach unto him, with assurance of acceptance and favour: to him let the churches ascribe glory and dominion, for ever and ever. Amen.

7. *Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.*

8. *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.*]

(7.) This prophecy, which I now record, you may observe, is agreeable to former prophecies, concerning the power and majesty of Christ's kingdom; Daniel prophesied of his coming with the *angels of the host of heaven*;* [3] and Zechariah, *That they shall look upon him whom they have pierced, and mourn*;† and our Saviour himself,‡ *That all the tribes of the earth shall mourn; for they shall see the Son of man coming in the clouds of heaven, with power and great glory.* Such manifestations then of his glory and power, the Christian church had all reason to believe and hope for. (8.) And we have the more reason to heed, and give credit to these predictions of prophecy, because they are, in effect, promises of the supreme Governor of the world; who is ever the same unchangeable being, able to accomplish all his purposes from the first beginning of time to the last consummation of all things.

SECT. II.

9. *I JOHN, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.*

10. *I was in the Spirit on the Lord's day, and heard behind me a great voice, like the sound of a trumpet.*

11. *Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it to the seven churches, which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis and Philadelphia, and unto Laodicea.*

12. *And I turned to see the voice that spake with me. And, being turned, I saw seven golden candlesticks.*]

(9.) Know then the time and occasion of these revelations I received from Christ, were thus: I who am a fellow-sufferer with you, on account of the gospel of Christ, was in banishment in the isle of Patmos, for my faithful adherence to the religion of Jesus Christ, and the truth of his gospel. (10.) There, on the day distinguished in the Christian church by the name of the Lord's day, on which the church is used to assemble for religious worship, the

* Dan. vii. 13. † Zech. xii. 10. ‡ Matt. xxiv. 30.

spirit of prophecy came upon me, in like manner as upon the ancient prophets; and the first thing I perceived, was a voice, strong and loud as the sound of a trumpet, and, attending to it, I heard this voice from heaven, or oracle of God, distinctly saying unto me, (11.) I am Alpha and Omega, I begin, and I finish all things, from the creation of the world, to the end of time, and the consummation of ages; regard the revelations thou shalt receive, as coming from me; write them down to preserve them for the use and benefit of the church, and send them in particular to the seven churches which are in Asia, who are concerned in the present use of them. (12.) This voice of the oracle called me to great attention, and made me turn to see whence this voice might proceed; then the spirit of prophecy continued the revelation in a prophetic vision, [4] for I saw as before my eyes the following representation: I saw seven golden candlesticks, or a lamp made of pure gold, having seven branches, like to the lamp in the holy place in the temple.*

13. *And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.*]

(13.) And as the priests, when they dressed the lamps, stood in the midst, to light the middle and largest of the branches first; so I beheld a person in the midst of this lamp, as if trimming the branches, not in the appearance of an angel, but in an appearance of human shape as a man; he was dressed in the rich habit peculiar to the high-priest; he wore the robe of the ephod, girt with the curious girdle, of gold, blue, and purple, and scarlet, and fine-worked linen.†

14. *His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;*

15. *And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.*]

(14.) The appearance of his person was also very glorious, somewhat like the appearance of the Ancient of days, in Daniel.‡ The upper part of his body, his head, and hair, were exceeding white, and of [5] great lustre; his eyes had a piercing brightness, (15.) and the lower parts shone like the finest amber, or a refined and polished metal, and his voice was strong and full, like the sound of the sea, or some very great water.

16. *And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength.*]

(16.) I perceived farther, that this venerable person held in his right hand, as it were, seven stars, and a sharp two-edged sword seemed to go out of his mouth, and his whole appearance was as glorious as if I had beheld the full lustre of the sun at noon-day, when shining in its greatest brightness.

17. *And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:*

18. *I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.*

19. *Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;*

20. *The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.*]

(17.) The sight of such a person, with so majestic appearance, struck me with great awe; insomuch, that, like a man in a swoon, I lost my senses for a time, but he raised me up, by laying his right hand upon me, and encouraging me, as the angel did Daniel;* and said unto me, Be not afraid, for though you may observe something in this vision of the majesty, power, and authority of my everlasting kingdom; (18.) yet observe also, this vision represents the High-priest and Saviour of the church, who died to redeem it unto God, and consecrate it a peculiar people, and who now ever lives to protect and bless it; and who has all authority and power in this life, and in the separate state of departed souls, after this life, to save it for evermore. This I confirm as a certain truth. (19.) Therefore lay aside your fear, and attend to the design of this vision; write down, and keep on record, what this vision reveals concerning the state of the church, of my power, and care of it, which are things of great concern to the church, and regard partly the present state of the church, and partly the several states of the church in future [5] times. (20.) To begin then to explain the meaning of this vision, observe what is to be understood by the mystical representation of the seven stars, and the seven golden candlesticks, or branches of the lamp: the stars are intended to signify the angels, pastors, or bishops of the churches; and the candlesticks to signify the churches themselves, consecrated to the service of God, following the instructions of their faithful bishops, in purity of doctrine, worship, and manners, shining as lights in the world, and honouring their profession of my gospel, and religion, before men.

ANNOTATIONS ON CHAP. I.

[1] Ver. 1. *By his angel.*] In the style of prophecy, from whence the expressions of this book are chiefly taken, every thing is called an angel, that notifies a message from God, or executes the will of God. A prophetic dream is an angel; the pillar of fire that went before the Israelites, is called God's angel. The winds and flames of fire are angels to us, when used by God as voices to teach us, or rods to punish us: so that God is properly said to reveal by his angel, what he makes known, either by voice, by dream, by vision, or any other manner of true prophetic revelation.

[2] Ver. 5. *From his Holy Spirit.*] The Holy Spirit, I think, is meant by the seven Spirits which are before the throne. Seven, in the language of prophecy, often expresses perfection, and may better be understood of the most perfect Spirit of God, the author of all spiritual blessings, than of seven angels, as a more natural interpretation of the expression in prophecy, as well as much more agreeable to the manner of the gospel-blessing, from Father, Son, and Holy Ghost.

[3] Ver. 7. *Angels of the host of heaven.*] Rabbi Saadias Gaon observes the clouds of heaven, they are the angels of the host of heaven; this is the great magnificence and

* Exod. xxv. 31. † Exod. xxxix. 5. ‡ Dan. vii. 9.

* Dan. x. 10.

power, which God shall give unto the Messiah. (Vide Pearson on the Creed, art. 7. p. 293. and Bishop Chandler's Defence of Christianity, p. 130.)

[4] Ver. 12. *In a prophetic vision.*] The Jews accounted all degrees of prophecy were included in dreams and visions; "In istis autem duabus partibus, somnio inquam et visione, continentur omnes prophetiæ gradus:" (Maimonides, More Nev. par. ii. cap. 26. p. 293.) but yet the Jews were wont to make a vision superior to a dream: (vide Smith's Select Discourses of Prophecy, p. 175.) so that this book is represented as the highest degree of prophetic revelation.

[5] Ver. 14. *Of great lustre.*] So λευκὸς, which we translate *white*, properly signifies. Thus, Rev. xx. 11. *And I saw a great white throne;* that is, a throne with a glorious lustre, "λευκὸν (*candidum*) hic intellige splendidum cum majestate." (Grot. in loc.)

This being an appearance of the Schechinah, is to be considered as that always was, a representation of the Divine presence, majesty, and glory; therefore the glory in which the Schechinah appeared in ancient prophecy, is very properly applicable to it.

[6] Ver. 19.] This distinction of things relating to the present state of the church, and of things relating to the future state of the church, in after-times, may direct to one observation concerning this prophecy; That this first vision should seem to relate to the present state of the church; the following visions, to the future state of the church; which, I think, makes it more probable, to understand the epistles to the churches, as relating to the present state of the church in the days of the apostle, than to understand them as prophetic representations of the successive states of the church, to the end of time: but I enter not into the opinions of learned men, on that question, proposing to set the prophecies of this book in a plainer light, if I can; not to make them darker, by new disputes, than they were before.

CHAP. II. SECT. III.

CONTENTS.

In this and the following chapter, we have the prophecies which concerned the then present church, or the *things which are:* (i. 19.) by which the state of the seven churches in Asia, at the time of the vision, seems to be described, in what was commendable, and deserved encouragement; in what was faulty, and called for reproof and reformation. This part of the prophecy is designed to shew the constant care of Christ over the church, both in the punishment of apostacy, and in the blessings of faithfulness and constancy. Each of these epistles is then to be considered as proper directions and encouragements, cautions and warnings, in every state of the church, where there are like commendable things to be praised and encouraged, or like faults and miscarriages to be reproved and amended; and it will represent the state of the church in every age; as, in every period of time, there will be some like things to be commended, and to be blamed. This is a representation of the state of the church, most proper to the design of the prophecy, to encourage faithfulness, patience, and perseverance, under all the discouragements the church might meet with; Christians were not to be discouraged on the one hand, because all things in the churches were not as they ought to be; nor yet, on the other hand, were they to neglect or overlook any miscarriage or imperfection, on pretence, that the church in this world cannot arrive at perfection. They were to amend what was faulty, to improve what was imperfect, and to remain constant in the purity of Christian faith, worship, and manners, when the protection of Christ their Saviour promises them victory in the end, and to crown that victory with the glorious reward of eternal life.

1. *UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;* [1]

2. *I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil:* [2] *and thou hast tried them which say they are apostles, and are not, and hast found them liars:*

3. *And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.* [3]

4. *Nevertheless I have somewhat against thee, because thou hast left thy first love.*]

(1.) As the churches in Asia now labour under many discouragements and great trials of their faith and patience, write to them, as in my name, these directions and instructions proper for their warning and encouragement; declare, as from the Holy Spirit of revelation, my care of them, and power to protect them. In particular, write after this manner to the church of Ephesus; Though I am in heaven, yet I am concerned for the protection of my religion on earth, I will protect my ministers, who are careful to enlighten the church with the knowledge of truth and righteousness, of peace and happiness, according to the revelation of my gospel; and I will give all encouragement to the churches, and assistance, proper to answer their character, as lights of the world, to adorn the Christian religion by purity of doctrine, worship, and manners. (2.) And let the church of Ephesus farther know, in this solemn manner, that in my observation of its behaviour, I take a particular notice of what deserves commendation; that it is careful to preserve good works; that it is diligent and zealous in the duties of religion; that it has shewn a patience and constancy, as well as diligence and faithfulness, and expressed them in a very proper manner; not bearing those evil persons who would have corrupted the purity of the church with wickedness of life, and, examining the doctrines of such, who would have imposed their errors on the pretence of apostolical authority, preserved the purity of faith and doctrine, as well as of life and manners. (3.) Let them know, I observe, that these things commendable in the church of Ephesus, are very eminent; they have borne great afflictions, they have long had patience, and, from a right principle of affection to my name and gospel, in which they have been very constant, as well as diligent, have not fainted under any difficulties or opposition. (4.) However, there are some things in the behaviour of this church that deserve reproof and censure, notwithstanding all that is commendable in it.

Tell them, in my name, You have suffered your former affection to abate and cool; your affections for the institutions of the gospel, your charity for each other as brethren,

and members of the true church of the living God, are not so warm and lively as once they were.

5. *Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.*

6. *But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.* [4]

7. *He that hath an ear, let him hear what the Spirit saith to the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.*]

(5.) Take notice then of this declension of thy love, as a miscarriage that calls for repentance and reformation; this can only consist in regaining your former warmth of affection, so as to excite you to your former eminent acts of love and charity: if you neglect this warning and advice, if you will not repent and do your first works, I will soon punish your negligence and disobedience, by depriving you of those privileges of the true church, for which you are losing your esteem and affection. (6.) Yet still there is this encouraging in you, that though your love and affection are cooler than they were, yet you highly disapprove and warmly condemn the idolatrous liberties and unclean practices of the Nicolaitans, which I also highly disapprove and condemn. (7.) Let him therefore who is disposed to receive useful instruction, attentively consider what the Spirit of wisdom and prophecy reveals to the church, and let him be encouraged to faithfulness, perseverance, and constancy, in the Christian religion, being assured, that whosoever shall fight this good fight so as to overcome the enemies of truth and righteousness, so as not to be turned back from the holy commandment, by the temptation of an evil world, shall enjoy a state of full perfection and happiness in eternal life, as the first parents of human race would have continued in the happiness of their paradisaical state, if they had not lost the privilege of the tree of life, being overcome by the temptation of eating the forbidden fruit.

8. *And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;*]

(8.) Write also another epistle to the church in Smyrna, and give it to understand these things, as a revelation from a most powerful and affectionate Saviour, from him who was before all things, and of whose kingdom, and power, there shall be no end: As my obedience to death shewed how one dearly beloved of God might be afflicted in this life; and as my death has obtained eternal redemption for my people, and the new covenant confirmed by it has called them to the hope of everlasting salvation, so I am also raised from the dead, and live for ever, and have entered into the glory, the reward of my sufferings, which may greatly encourage and support all who shall be partakers with me, in suffering for righteousness' sake, that they shall also be partakers with me in glory.

9. *I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.*

10. *Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation* [5] *ten days: be thou faithful unto death, and I will give thee a crown of life.*]

(9.) Let them know, I am not unacquainted with their true state and condition; I know their painful diligence in the good works of religion, and the many troubles they meet with on account of it; and, in particular, their low and poor condition, as to the riches of this world; though they have reason to account themselves rich, as they abound in good works, and enjoy the favour of God, with the hopes of the true religion; let them farther understand, I am sensible of the opposition they meet with, from a party which boasts in the privileges of the true church, but whose pretences are false and blasphemous; who are so far from being the true church of God, that they are a synagogue of Satan, by promoting error, superstition, and wickedness, the very things wherein the kingdom of Satan consists. (10.) Direct them, that they fear none of these sufferings, which such evil persons may inflict upon them; though God, for the trial of their faith and patience, may permit them to be cast into prison, and they may have great trouble for some considerable time, yet exhort them to be faithful even unto death, if their trial should reach to the danger of their lives, as well as of their liberty; assuring them, that their faithfulness shall finally be rewarded, with a crown of infinitely more value than the corruptible crowns men have in so high esteem here, even with a state of perfection, happiness, and glory, for ever.

11. *He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.*]

(11.) Let then every man attentively consider, what the Spirit of wisdom and revelation hereby teaches the church, and be encouraged to faithfulness and constancy, in the profession and practice of true Christianity: for whoever shall thus overcome the temptations of the world, shall not be hurt by the death of his soul in the world to come; but shall be delivered from the punishment of the wicked and faithless, when they shall be doomed to everlasting destruction.

12. *And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;*]

(12.) Send also an epistle to the bishop of the church in Pergamos; let them know these instructions and admonitions come from their Saviour; who, though he has a constant care of the churches, and their ministers, yet was represented in the vision you saw, (i. 16.) with a sharp sword going out of his mouth, to acquaint them, the power of the sword is an essential right of my government; that I shall be as ready to punish apostates and enemies of my kingdom, as I am ready to protect and bless my people, in their perseverance and constancy, according to those rules I have settled, and declared in my word.

13. *I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.*]

(13.) Let them know, I consider what is commendable in them, every circumstance that makes their patience and constancy more eminent; I consider their good works, and I consider also, the temptations of the place where they live, where the powers of darkness and corruption have a numerous and powerful party. Yet, in this time of severe

trial, when the evil spirit of persecution prevailed to put a faithful servant of my gospel to death in their city; so great was the power of Satan among them; yet they could not be prevailed upon to deny my name and religion.

14. *But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication.*

15. *So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.*]

(14.) Notwithstanding this exemplary constancy, let them also understand there are some things that deserve reproof, and require reformation; they have some among them who have fallen into the prevailing corruptions. As the wicked advice of Balaam prevailed upon the children of Israel to commit fornication with the daughters of Moab, and so to join with them in their idolatry; which trespass was punished by a plague among the congregation of the Lord: * so there are some in the church of Pergamos, who give into the corruption of eating things sacrificed to idols, and allow themselves to commit fornication. (15.) There are some who go so far as to justify those miscarriages, by receiving the principles of the Nicolaitans, which I greatly disapprove, as most inconsistent with the purity of the Christian faith and religion, as revealed and taught in my gospel.

16. *Repent; or else I will come unto thee quickly, and will fight against them with the* [6] *sword of my mouth.*]

(16.) Charge them therefore to repent of these miscarriages, and to return to the Christian purity of doctrine and manners, by a thorough reformation; otherwise, as these sins were punished, in former examples, by a plague, I also will very soon punish them in such manner as shall shew my high displeasure at so great miscarriages in my church.

17. *He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna,* [7] *and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.*]

(17.) Let all who are disposed to receive useful instruction, carefully attend to these encouragements and warnings given by the Spirit of prophecy. He who, from these encouragements, shall overcome the temptations of the world, shall receive an abundant reward; I will bestow upon him all the rewards meant by the spiritual manna, the true bread of God, which came down from heaven; † and I will give him a stone, with an inscription on it, not as a ticket or warrant, to receive such small rewards as are usually given to those who obtain a victory in the public games, or assemblies; but such as shall be a warrant to receive so great a reward, that none can rightly comprehend the value of, but such who shall be possessed of it: and know, in experience, how great privileges, grace, favour, and happiness, it entitles them to, in the inheritance of the new Jerusalem.

18. *And unto the angel of the church in Thyatira, write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;*]

(18.) Write also to the bishop and church of Thyatira, as from me, who, though I was a man, by my natural descent from the family of David, yet am also truly the Son of God, and was declared to be so by the power of the Spirit, who discern all the secrets of men's hearts, how concealed soever they may be, whose ways will be found glorious in purity and upright judgment, who exercise loving-kindness, judgment, and righteousness, in the earth.*

19. *I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.*]

(19.) I observe and commend thy good behaviour in many things; all thy good works are remembered by me, which are done in my service, out of love to me, my name, and my gospel; as I approve thy faith, patience, and constancy, in times of temptation and affliction, so I am pleased to find your affection and zeal in my service improving, that, after a long time of patience, your faith, affection, and constancy, appear more eminent than at the first.

20. *Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.*

21. *And I gave her space to repent of her fornication; and she repented not.*

22. *Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.*

23. *And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and will give unto every one of you according to your works.*

24. *But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan (as they speak), I will put upon you none other burden:*

25. *But that which you have already hold fast till I come.*]

(20.) Yet, observe, there are some things in your conduct I take notice of which deserve blame, and call for reformation: you give too much allowance and countenance to some evil persons, who, like that wicked woman Jezebel, who defiled Israel with her idolatrous and lewd practices, set themselves to teach, and, on wicked pretences to prophecy and revelation, to seduce my servants to commit fornication, and to eat things sacrificed to idols, both which are contrary to the truth and purity of the doctrine and worship of my gospel. (21.) Though I have given these persons a long time to consider the evil of their behaviour, and to reform it, yet they are so corrupt in their minds, that they still remain impenitent and obstinate, and give no signs or hopes of amendment. (22.) Know, then, I will take a time severely to punish these persons for their evil principles and wicked practices; and this punishment shall reach all who are partakers with them in their wickedness, as well as themselves; instead of ease and pleasure, they shall have sorrow and tribulation; and this threatening shall be accomplished, as surely as the punishment was, which the prophet Elijah denounced in the name of the Lord against Jezebel, † except they repent of their evil deeds, and forsake them. (23.) Let them know, the

* Numb. xxv. 1, 2. xxxi. 16. † John vi.

* Jer. ix. 24. † 1 Kings xxi. 23.

punishment of these false teachers, and their followers, shall be so great, and so remarkable, that the churches shall observe a Divine power in it, and learn to respect and honour the administration of my government; who, as I know the secrets of men's hearts, and most concealed principles of action, so *I exercise judgment, in giving to every man according to his works.* (24.) But, as many have kept themselves from these evil doctrines, which the deceiving spirits have been so industrious to propagate; and which, though they boast in them as deep knowledge and wisdom, are indeed the deep arts of deceit and error in the kingdom of Satan, to bring in all sort of corruption, by teaching to account things unlawful and sinful, as indifferent and innocent: let all who have kept themselves from these pollutions be assured, my gospel shall impose no new burden upon them, nor lay any new restraints, as these false teachers would insinuate; but only confirm the laws of truth, righteousness, and goodness, to make them free from sin, the truest and most valuable freedom and liberty. (25.) Let them be careful to hold fast to the end, the doctrines and precepts they have already received from my gospel, as necessary to true religion, and to please God, and no other things that can affect their real liberty shall be imposed upon them.

26. *And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:*

27. *(And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers:) even as I received of my Father.*

28. *And I will give him the morning-star.*

29. *He that hath an ear, let him hear what the Spirit saith unto the churches.*]

(26.) To encourage them farther in their faithful constancy, acquaint them in my name, if they overcome these temptations, and keep the faith and holy commandment of my gospel, so as to persevere unto the end, in truth and righteousness, I will make good the promise made to the church in prophecy, that it shall prevail against the superstition of the heathen world, whether maintained by the heathen nations themselves, or introduced by others into the Christian church. (27.) For truth and righteousness shall prevail against error and wickedness; the church shall have a power, by my protection, like that I received from my Father;* however obstinate any may be in opposition to truth and purity, my power shall break their obstinacy, and give success to a faithful defence of my gospel, against all the idolatrous and immoral principles of the heathen nations.[8] (28.) I will yet farther reward the constancy of my faithful servants; I will give them so clear understanding in the privileges, promises, and blessings, of my gospel, as *if a day-star arose in their hearts*;† they shall see with great clearness, as by a bright light, the great encouragement and certainty of their reward, and rejoice in hope that the end of their warfare shall be victory, and their victory shall be crowned with a glorious reward; for they themselves shall shine as the *brightness of the firmament, and as stars, for ever and ever.*‡ (29.) Let every one who is disposed to receive useful instruction attend to these directions, which the Spirit of revelation and prophecy designs to teach the churches.

* Psal. ii. 8, 9. † 2 Pet. i. 19. ‡ Dan. xii. 3.

ANNOTATIONS ON CHAP. II.

[1] Ver. 1. *WALKING in the midst of the golden candle sticks,*] Is an expression taken from the office of the priests, in dressing the lamps, which was to keep them always burning before the Lord. I conceive, therefore, *walking,* here, may be designed to signify not only a care to observe and know the true state of the churches; but moreover, to assist and promote their improvement in religion, or to assist the churches in their proper character, as consecrated to the service of God, that they may shine as lights in the world, in the midst of a crooked and perverse nation. (Phil. ii. 15.)

[2] Ver. 2.] This observation of the commendable behaviour of the church of Ephesus, seems to direct us to observe how acceptable in the sight of God the care of the primitive churches was, to preserve purity, by proper discipline, and a zeal against wickedness, as inconsistent with the profession of the gospel, as Mr. Waple well observes on the place.

[3] Ver. 3.] This third verse, as Mr. Waple observes, being much a repetition of what was said in the foregoing verse, seems to intimate, that the sufferings, the diligence, and the patience of this church, were very eminent and remarkable: for so a repetition of the same thing sometimes signifies in Scripture-language.

[4] Ver. 6.] However antiquity differs concerning the original of the sect of Nicolaitans, it sufficiently agrees as to the libertine principles and impure practices they taught, used, and defended. Insomuch, that they allowed lewdness and adulteries, as well as idolatrous sacrifices, by placing them among things indifferent, and pleaded in justification of their own liberty, in the use of both. And thus it seems to be explained in this very chapter, (ver. 14.) *teaching to eat things sacrificed to idols, and to commit fornication.*

[5] Ver. 10. *Ten days,*] I conceive, is not to be understood literally; a short time of affliction indeed! hardly agreeable to a description of that tribulation this prophecy seems to prepare the church for. In Scripture-language, *ten times,* is many times, Gen. xxxi. 7. 41. *ten women,* are many women, Lev. xxvi. 26. *ten sons,* are many sons, 1 Sam. i. 8. *ten men,* are many men, Eccles. vii. 9.: and in common speech, *ten* signifies *many;* as Mr. Daubuz has observed in several passages of Plautus. (Symbolical Dict. p. 96.)

[6] Ver. 16. *I will fight against them with the sword of my mouth,*] Is, I think, an allusion to the sword, one of the ensigns of magistracy and government, to express the *jus gladii,* or the power of the sword, in the execution of justice and punishments. But as the word of God is the measure by which he proceeds, in punishment and protection, this being the declaration of his mind and will, the power of the sword, in the execution of justice, is ever to be considered, as used agreeably to such measures as the word of God has declared, according to the promises and threatenings contained in his revelation, or the word that goeth out of his mouth.

[7] Ver. 17. *The hidden manna*] May refer to the words of Christ, John vi. 51. *I am the living bread which cometh down from heaven: if any man eat of this bread, he shall live for ever.* A much greater instance of God's favour and grace, than feeding the Israelites with manna from heaven.

[8] Ver. 27.] The kingdom of Christ, and his power over the nations, signify the success of his gospel, and of the true religion revealed and instituted by him, in opposition to the errors, idolatry, and wickedness, which had corrupted the heathen world.

CHAP. III.

1. *AND unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.*

2. *Be watchful, and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God.*]

(1.) Write also an epistle to the bishop of the church in Sardis, to let the church know, as from me, who have all spiritual gifts in my power and disposal, and the bishops and pastors of the churches under my care and protection, that I know their behaviour and their state; I know, that though they make a fair profession of the Christian faith, yet they have very much lost the life and influence of true religion; though they keep up a reputation among men, they have lost it in the sight of God, who regards the heart and inward temper. (2.) Exhort them therefore, that they carefully watch over themselves; and, in especial manner, to confirm those good principles and dispositions, which are grown so weak as to be near extinguished: for even the good things, which still in part remain among them, are very defective, and want much of that perfection, which true religion and my gospel require, to make them acceptable in the sight of God.

3. *Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.*

4. *Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.*

5. *He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.*

6. *He that hath an ear, let him hear what the Spirit saith unto the churches.*]

(3.) Direct them, that they seriously call to remembrance what doctrines they received, when my gospel was first delivered unto them, that they may closely adhere to the rule of faith, worship, and life, they were then taught; when they compare their present temper and actions with the purity of that rule, let them observe wherein they have departed from it, that they may be concerned for their miscarriage, and sincerely careful to amend it: for if they disregard this direction, they are to expect some sudden and unforeseen judgment, which shall come upon them at unawares, as a thief is used to surprise a house in the night. (4.) But let them also know, for their encouragement, though this is the bad state of the greater part of their church, it is not of all; there are a few who have preserved themselves from the common corruption, who have kept their purity, and acted truly agreeable to their Christian profession; let them know, I account them worthy of great honour and happiness, and I will confer distinguishing marks of honour and favour upon them. [1] (5.) Let them understand, that this honour and favour shall be shewn to every one, who, by perseverance in faith and purity, shall overcome the temptations of this evil world; his name shall remain secure in the register of those who are entitled to the promise of eternal life: [2] I will myself own them to be my disciples, and acknowledge them true members of my church, in the presence of my Father, and his holy angels, at the day of final judgment, which shall confirm to them the inheritance of everlasting glory and happiness. (6.) And let every one who is sincerely concerned to improve by these useful instructions, carefully meditate on these directions which the Spirit of prophecy here sends to the churches.

7. *And to the angel in the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;*

8. *I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.*]

(7.) Write likewise to the church of Philadelphia, as from me, who am that Holy One, whom the Father hath anointed with the Holy Ghost, and with power, to the holy office of mediator between God and men, whose doctrines and promises are all true and faithful, who have received all power and authority in my spiritual kingdom, as the promised Son of David: so that none can exclude from the privileges of the kingdom of heaven, those whom I shall receive into them; and none can bestow them upon those to whom I shall by my word and judgment agreeable to it, deny them. (8.) Let them understand, I know their state and condition; I have given them a great opportunity of propagating my gospel, and of improving themselves in holiness and comfort, the true blessings of it, nor shall it be taken from them: but as they have been faithful to my religion, though in a weak state of worldly power, greatness, and riches, [3] and have not given up my authority, or the obligation of my doctrines, to any of the prevailing corruptions;—

9. *Behold, I will make them of the synagogue of Satan (which say they are Jews, and are not, but do lie); behold, I will make them to come and worship before thy feet, and to know that I have loved thee.*

10. *Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*

(9.) I will therefore powerfully protect them against all those evil persons, who boast themselves to be the true people and church of God; but, by promoting the cause of error and wickedness, prove themselves, by sure marks, to be in the party of Satan: insomuch, that I will make those very persons, by whom they are now opposed and despised, to submit themselves to them, and honour them, as convinced that I favour them with particular marks of my affection; and I will cause them, as disciples, to sit down at their feet, to learn the truth from their instructions. [4] (10.) And encourage them with this hope, that as they have

hitherto faithfully followed my directions to patience and constancy, in their present trials, I will give them farther gracious assistance to persevere in greater temptations, and more general trials. When Christians every where shall have the sincerity of their faith and their constancy put to a new trial, theirs shall be approved and found sincere, even at that time, when many shall fall from their constancy, and forfeit the blessings of true religion. [5]

11. *Behold, I come quickly: hold fast that which thou hast, that no man take thy crown.*]

(11.) Exhort them to continue in their good state and constancy, whatever trials they may still meet with, for they will shortly meet with other trials; let them be careful, lest by yielding to any new temptations, they lose their hope, and their reward at last.

12. *Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the* [6] *name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.*]

(12.) For he that endureth to the end, and so shall overcome, has a glorious reward prepared for him: he shall have a high degree of honour in the presence of God, which he shall securely enjoy, without fear of losing it: he shall enjoy the glory of God, in the true heavenly church; and he shall be made a partaker of my own glory, in the perfection and full happiness of the heavenly state.

13. *He that hath an ear, let him hear what the Spirit saith unto the churches.*]

(13.) Let every one who is desirous to learn the useful instruction of this encouragement to patience and perseverance, diligently attend to what the Spirit of prophecy teaches the churches, and directs them to observe in this Epistle.

14. *And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God;*

15. *I know thy works, that thou art neither cold nor hot:* [7] *I would thou wert cold or hot.*]

(14.) Finally, direct also an epistle to the bishop of the church of the Laodiceans, as from their Saviour, whose character is the truth itself, whose word may be fully relied upon in all things, and what he bears witness to is faithful and true, and shall surely be performed, and who is able to accomplish every thing he promises, as he was the author of the whole creation, and has supreme dominion over every creature. (15.) Acquaint them, I know their temper, how indifferent they are in the cause of religion; they make some pretences to it, but with no sincere or affectionate zeal.

16. *So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.*

17. *Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:*

18. *I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.*

19. *As many as I love, I rebuke and chasten: be zealous therefore, and repent.*]

(16.) Let them know from me, such indifference in religion is highly disagreeable to me, as lukewarm water to the stomach; and if they continue in this bad state, I shall surely reject and cast them off, as the stomach rejects what is greatly disagreeable to it. (17.) Shew them their present duty, now they are so much mistaken in themselves; now they imagine themselves to be in so good a state as to want nothing; acquaint them, that indeed they are in want of all things truly good. They are in a wretched and miserable state, as they are poor in the fruits of righteousness, ignorant of the true perfection of religion, destitute of the righteousness which is of God by faith to forgive and cover their sins, and of the image of God to adorn their souls. (18.) Exhort them, that they be more zealous and careful to obtain the true riches, that they may be rich before God in good works, that the righteousness of God by faith may cover their sins, and the sanctification of his Spirit adorn their souls; and, by a true understanding in the nature and perfection of religion, they may see what they are to hope for, and to aim at. (19.) Then they will understand the wisdom of Providence, even in their afflictions and trials; they will then observe a kind design in them, and improve them as a wholesome discipline of warning, correction, and amendment.

20. *Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me.*

21. *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.*]

(20.) Direct them to consider this present warning, as a proper opportunity of improvement; which, if they shall mind, and faithfully comply with, as my church and people ought to do, they shall enjoy the comfort and blessing of my presence and favour; then their reward shall be great in the end. (21.) For he that shall overcome his temptations, shall as surely have all his sufferings rewarded, by a portion in the happiness and glory of my kingdom, as my sufferings have been rewarded, according to God's promise, with supreme dominion, and universal authority over all things in heaven and in earth.

22. *He that hath an ear, let him hear what the Spirit saith unto the churches.*]

(22.) And let every one who is well disposed to know his duty and his happiness, carefully mind, and faithfully attend to, these instructions, which by the Spirit of revelation and propheey I send unto the churches.

ANNOTATIONS ON CHAP. III.

[1] Ver. 4.] White or shining garments were marks of favour and honour; under the law, they were the garments of the priests, and worn in the courts of princes. Thus Pharaoh honoured Joseph, by arraying him in vestures of fine linen, as well as putting a gold chain about his neck. (Gen. xli. 42.) A white garment is also an emblem of purity, and therefore interpreted in this prophecy, (Rev. xix. 8.) of the righteousness of saints, as well as a mark of honour: whence we see the propriety of this emblem, of white or shining garments, to express the peculiar honour and favour God would shew to them who remained constant and faithful in the purity of the Christian faith, worship, and life.

[2] Ver. 5.] This book of life, is an allusion to some book or register, in which person's names were enrolled, and by which they had a claim to certain privileges. I think it is not material, whether it refer to the registers in which the genealogies of the priests were kept, in which, if a man was not registered, he was rejected, as not belonging to the family of priests; or whether it refer to the common registers, in which the names of free citizens were used to be enrolled, and by which they were to prove their right to the privileges of free citizens; for either will sufficiently explain the meaning of the expression: and they who are written in the Lamb's book of life, as it is called, Rev. xxi. 27. are sometimes represented as priests, sometimes as fellow-citizens with the saints, and heirs of the kingdom of heaven. The general meaning is, They shall have a sure evidence on record, of their right to all the privileges and blessings of the true Christian church, included in the promise of eternal life.

[3] Ver. 8.] "By *strength* here cannot be understood (says Mr. Waple, on the place) inward and spiritual strength, or zeal and courage to propagate the truth; for that was great in them, and they have a high character and commendation given them for it by our Saviour: it means, that outward human strength, in which the might of the world consists, 1 Cor i. 27." It seems a commendation of their zeal and courage, that, without countenance and protection, and in an afflicted condition, they should yet shew so much faithfulness and constancy.

[4] Ver. 9.] Some interpreters understand this expression, *to worship before thy feet*, to denote submission and respect, instead of opposition and contempt; others, that it is an allusion to the Jewish custom, of disciples sitting at the feet of their teachers, to hear their instructions: I thought it therefore not improper to mention both in the paraphrase.

[5] Ver. 10.] This hour of temptation, which shall come upon all the world, seems to relate to the persecution under Trajan; which was greater and more extensive than the preceding persecutions, either under Nero or Domitian.

[6] Ver. 12. *I will write upon him the name of my God*, &c.] Is an allusion to inscriptions usual on pillars, which sometimes expressed the privileges granted to cities; sometimes the names of benefactors, in memory of privileges granted: the general meaning is, to shew the great privileges and happiness of the faithful members of the church, in the constant favour of God. Thus the happiness of the church is expressed in ancient prophecy, The name of the city from that day shall be, *The Lord is there*, Ezek. xlviii. 35. *And they shall call them, The holy people, The redeemed of the Lord*, Isa. lxii. 12. This promise may well signify, that they who are faithful to God and Christ, to the end of this life, shall enjoy all the happiness of the church, in the heavenly state of perfection and glory. How great an encouragement to preserve the purity of Christian faith and worship, against all corruption, and to promote a reformation, wherever it is corrupted!

[7] Ver. 15.] *I would thou wert cold or hot*, May be understood as an expression of great dislike, not as a proper wish or expression of what men really desire; though, on some accounts, even no profession of religion is preferable to an insincere and unaffecting profession of religion. This dishonours the profession of religion, which the other does not; and men are more likely to be brought to a sense of religion, when yet they have none, than when they satisfy themselves with a form of religion, without the power; which seems to be the temper Christ condemns in this church.

CHAP. IV. SECT. IV.

CONTENTS.

The former vision which St. John saw, contained in the foregoing chapters, represented the state of the church, as I apprehend, at the time of the vision, or, in the words of the oracle, *The things that are*, (i. 19.) and gave suitable directions to the churches, to encourage their faith and patience, and exhort their constancy and perseverance. Now St. John records a second vision, in which the oracle revealed to him, *the things which shall be hereafter*, (i. 19.) or the things which were to come to pass, in successive order, from the time of the vision till the mystery of God should be finished. In order to raise the greater attention of the church, and to represent the certain event, and great concern, of the things revealed in this vision, God himself is represented as seated on his heavenly throne, in the midst of his angels and saints, and the whole general assembly of the heavenly church; in which the glorious majesty and almighty power of God, his faithfulness to his covenant and promise, in the care of his churches, and favour to them, are described in very lively and beautiful images; together with the high regard the churches ought always to have for the counsels, designs, and orders of Providence, declared and published in so solemn manner, in the general assembly of heaven, or, in the language of the Jewish doctors, in the consistory above, as Maimonides expresses it,* "Non facit Deus quicquam, donec illud intuitus fuerit in familia superiori;" or, in another expression, "Ipse et domus judicii ejus;" as if it was an order or decree published and registered in the supreme consistory of heaven. A very proper and useful preface to the several revelations of the following visions.

1. *AFTER this, I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.*

2. *And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat upon the throne.*†]

(1.) After I had seen the foregoing vision, and writ down the directions I was ordered to send to the seven churches, a new vision was represented to me, of another kind; I perceived a part of the heavens opened, through which, as through a door, I could behold what was done therein: and the first thing I perceived, was a strong and loud voice, like the sound of a trumpet. [1] This voice called upon me, saying, Come up hither, and the orders and decrees of Providence in after-times shall be revealed unto thee. (2.) Immediately upon this, the Spirit of prophecy came upon me, and I had the following prophetic vision, strongly and distinctly represented to me, as before mine eyes. [2] This vision I saw was like that of Ezekiel, when he saw the appearance of the likeness of the glory of the Lord; for

* More Nevochim, par. ii. lib. vi. p. 200, 201. † Ezek. i.

I beheld, as if a throne was set up, and placed in heaven, and I beheld a person as sitting upon the throne. [3]

3. *And he that sat was to look upon like a jasper and a* [4] *sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.*

4. *And round about the throne were four-and-twenty seats: and upon the seats I saw four-and-twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.*]

(3.) The person who appeared to sit on the throne, made a very majestic and glorious appearance, with a lustre that may be expressed to common conception, by the precious stones which the greatest princes of the world were wont to use as their ornaments, when they appeared in their highest grandeur and magnificence. There was moreover in this representation, a rainbow of a very beautiful colour, round about the throne; so that I beheld a representation, expressive of God's glory, majesty, authority, power, and faithfulness, to his covenant and promise. (4.) Round about this throne, on every side, at some distance from it, were placed seats for twenty-four persons, and twenty-four elders, or persons appearing with the habits and dignity of magistrates and chief ministers, were seated upon them, so as to encompass the throne; they wore white and shining garments, proper to persons of high dignity and honour; and as persons of chief distinction in the courts of the greatest princes: they wore also crowns or coronets of gold upon their heads.

5. *And out of the throne proceeded lightnings, and thunders, and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.*]

(5.) From the throne itself, there came flashings of a bright flame, which darted round about like lightning; and it was attended with such loud sounds as very much resembled the noise of thunder, as it was usual in the Divine appearances to represent the awful majesty of the one true God, the King of Israel. [5] And as in the holy place in the temple, there were seven lamps continually burning before the presence, so here I saw, as the likeness of seven lamps burning before the throne of God, to signify the seven Spirits of God, with what purity, constancy, and zeal, the spirits of just men made perfect serve God in the general assembly of the heavenly church. [6]

6. *And before the throne there was a sea of glass* like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.*]

(6.) And as there was in the temple a large vessel, or laver of brass, called a sea, from the great quantity of water it held for the use of the priests, in the time of their service, that they might wash themselves, and be clean, and not die, for ministering before God under any pollution: so here I also beheld a vessel, much more glorious than the brazen sea; for it was made of transparent crystal, of great brightness and beauty. [7] And I saw moreover, in the middle of each side of the throne, in the whole circuit round about, four living creatures, [8] or cherubim of Ezekiel, which he saw in his vision; they appeared full of eyes, not only before but behind, so that they had a direct and full view every way of all things round about them.

* 1 Kings vii. 23. Exod. xxx. 18, &c.

7. *And the first beast was like a lion, and the second beast was like a calf,* and the third beast had a face as a man, and the fourth beast was like a flying eagle.*]

(7.) These living creatures had the same likeness and appearance of the cherubim in former visions: for the first of these living creatures had a countenance or face as a lion, the second as a calf, the third as a man, and the fourth was in appearance like a flying eagle; to express the strength, firmness, and constancy, the understanding and good-will, and the ready activity, with which they serve God.

8. *And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*]

(8.) These living creatures were moreover represented as in Isaiah's † vision of the seraphim; they had each of them six wings, which they used in part to express their reverence, covering their faces and feet, in part to shew readiness and expedition in performing the orders and commands of God; and every day and night they join in the adoration and worship of God, saying, Holy, holy, holy, Lord God Almighty, who ever wast, and for ever wilt be, the one true God, the everlasting Lord, and supreme Governor of all beings. [9]

9. *And when those beasts give glory, and honour, and thanks, to him that sat on the throne, who liveth for ever and ever,*

10. *The four-and-twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,*

11. *Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.*]

(9.) And when the cherubim, the representatives of the angels, who were nearest the throne, began their adoration and praise of God by a solemn thanksgiving, saying, Glory, honour, and thanks, be to the living and eternal God, who sits upon the throne; (10.) they were immediately answered by the twenty-four elders, who were round about the throne, at some farther distance; who rising from their seats, and taking off their coronets, in the most humble posture of adoration, prostrated themselves before the throne, and worshipped the eternal living God who sat upon it; and joined in a doxology, saying, (11.) Thou, O Jehovah, art most worthy to receive the joint adoration of angels and saints, ascribing all glory, honour, and power, unto thee: for thou art the supreme God of all, who hast created all things; to whose will and power they all owe their beings at first, and by whom they all still continue to be what they are.

ANNOTATIONS ON CHAP. IV.

[1] Ver. 1.] THIS may probably allude to the custom of the Jewish church, that upon opening the gates of the temple, the priests sounded their trumpets, to call the Levites and stationary-men to their attendance.

[2] Ver. 2.] We have before observed, that a vision was accounted the highest and most perfect kind of prophetic revelation, on i. 12.

* Ezek. i. 10. † Isa. vi. 2, 3.

[3] This representation of the throne of God is very agreeable to several descriptions of the ancient prophets, as Isa. vi. 1—3. Ezek. i. 26. x. 1. Dan. vii. 9.

[4] Ver. 3.] Many interpreters have observed a mystical meaning in the colours and properties of the precious stones here mentioned; thus in the jasper, which Grotius supposes a diamond, he finds an emblem of the invincible power of God: Mr. Daubuz, who considers it only as a stone of a white and bright-shining colour, looks upon it as a symbol of good-will and favour. Thus, the sardine stone, which is of a red colour, with some signifies the active power of God; with others, it is a symbol of anger and displeasure in God, and therefore of destruction; to teach men, if they obey his oracle, he will shew them the brightness of his countenance; but if they despise it, he will at last shew them the redness of it, or his fiery anger, in their destruction. And thus the beautiful green of the emerald is supposed to signify great good-will and favour: but as it does not appear to me, that the prophetic representation intended such mystical meanings, in the colour of the stones, I shall choose to omit them; especially, as all who have a mind to know them, may find them in almost every exposition. [We may observe, I think, concerning the prophetic style of Scripture, what the abbot Fleury has justly remarked concerning the poetical:—We are not to imagine each word and circumstance has a particular application; the whole figure generally tends to one point only, or directly means but one thing: the rest is added, not to make a part of the comparison, but to paint more lively the thing from whence the comparison is taken. Calmet Dissert. vol. i. p. 113.] But the rainbow we have reason to consider as a representation of God's faithfulness to his covenant and promise, as God himself had appointed it a token of his covenant; and promised, that when the bow shall be seen in the cloud, I will remember the covenant that is between me and you. (Gen. ix. 13—15.)

[5] Ver. 5.] There is an observable difference in the several descriptions of the throne of God, in the prophets, that it may be very proper to take notice of it: the glory, or Schechinah, in the temple, is represented as under the wings of the cherubim; for the *cherubim spread forth their two wings over the place of the ark, and the cherubim covered the ark.* (1 Kings viii. 6, 7.) In Isaiah's vision, the glory of the Lord is represented, as *sitting on a throne, and above it stood the seraphim;* (Isa. vi. 1, 2.) that is, above the place on which the throne was set, as attending ministers to him that sat upon the throne. In another vision, there is the *likeness of a firmament over the heads of the living creatures,* (Ezek. i. 22.) whom the prophet elsewhere calls the *cherubim;* (Ezek. x. 20.) or the cherubim were represented, as bearing up a crystal vault or seat, on which the throne of Jehovah was placed over their heads, and which they supported with their wings. This different description will be explained by an easy observation, that the Schechinah, or glory of the God of Israel, is represented in the temple, as the presence of a king in his palace; his throne is supposed seated in an apartment of state, and the cherubim are so placed, as to form a sort of canopy of state, under which he sits. In the vision of Isaiah, Jehovah is represented as sitting on his throne, or bed of justice, held in open court, in the porch, or at the gate of his palace; then the cherubim appear as attending ministers of the court, to receive and execute the orders of it. In the vision of Ezekiel, Jehovah is represented as going forth in solemn procession, and having his throne, or chair of state, borne up on the wings of cherubim, as the great kings of the east were used to be borne on the shoulders of their servants.

[6] The seven lamps, or candlesticks, are emblems of the church, and the seven Spirits of God, of the all-perfect gifts and graces of the Holy Ghost. I have joined both senses together in the paraphrase, so as to unite both meanings into one; and to express what seems to be the principal intention of the figurative expressions, with what purity and perfection God is served by those who are wholly sanctified, and made perfect, in all grace and holiness, in the heavenly state.

[7] Ver. 6.] Several interpreters understand this crystal sea to be an emblem of the known rite of receiving converts into the Christian church by baptism, of the purity that sacrament signifies, and of the blood of Christ, by which they are washed and cleansed from their sins. To be sure, it has an allusion to that purity that is required in all persons, who have the honour and happiness of a near approach to the presence and throne of God.

[8] *Four living creatures,* so they are interpreted, Ezek. i. and so they should have been translated here; *four beasts* is a very improper expression, and may much darken the meaning of the vision.

[9] Ver. 8.] Mr. Mede, and many who follow him, suppose this description of the living creatures to be taken from the standards of the camp of Israel: supposing the standard of Judah was a lion on the east side of the camp; the standard of Ephraim an ox on the west side; the standard of Reuben, a man on the south side; and the standard of Dan, an eagle on the north side; and that these ensigns or standards figuratively expressed the strength and power of a lion, the constant labour and usefulness of an ox, the reason and prudence of a man, the quick sight and activity of an eagle: so that this represented the Christian church and priesthood, and expressed the several qualities of courage, labour, prudence, and activity, with which the Christian church and ministry were to maintain the honour of God, and cause of true religion in the world. But however ingenious and plausible this conjecture appears at the first sight, many learned persons, who have exactly considered it, find it has very little evidence or proof to support it. There is no mention of any such standards in Moses or the whole Scriptures, in Josephus or Philo, or in any ancient writer, who can give any weight or authority to it. The reasons with which Aben Ezra endeavours to support it, are so weak in the opinion of the learned Bochart, that he has not scrupled to call them ridiculous: "Sed hoc commento putidius nihil est." (Hieroz. lib. iii. cap. 5. s. 8.) There are, moreover, many reasons which make it highly improbable the Jews should use such standards in their camp, it being the unanimous opinion of the Jews, that images, as military standards, were contrary to their law, which forbade the making of images. And it is very unlikely, that when that people had suffered so much for making a golden calf, Moses should immediately make not only the image of a calf, but several other images, as ensigns or military standards, for a people so prone to idolatry; as the learned Witsius has more largely observed, Ægyptiacorum, lib. ii. cap. 13. These living creatures

seem much more likely to be taken from the cherubim, in the visions of Isaiah and Ezekiel, and in the most holy place, which are plainly designed as a representation of the angels, which are ever represented in Scripture as attendant on the Schechinah, or glory of God, according to the Psalmist, Psal. lxviii. 17. *The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as on Sinai, in the holy place.* The great use of angels in this vision, and their great number, so that St. John heard the voice of many angels round about the throne, (v. 11.) make it probable, that as the twenty-four elders are placed about the throne, as representatives of the Jewish and Christian churches, now united into one, so the four living creatures, or cherubim, are alike representatives of the angels, who are round the throne of God, and minister to him. And so, according to a great author, the form of the cherubim expresses the great understanding and power of the angels; "Cherubim summam, secundum Deum, scientiam et potentiam angelorum indicasse." (Spencer, de Leg. Hebræ. lib. iii. cap. 5. dissert. 5. p. 253.)

And this will also give a plain reason, which otherwise is not so easy to account for, why these living creatures, or cherubim, are nearer the throne than the twenty-four elders, and why they begin the worship of God before them; and it may also shew, how proper this representation was of the cherubim, in the holy place, to shew they are only to be considered as the servants and ministers of the one true God, and how improper to be made ensigns or standards, lest the people should esteem them as gods going before them, as they did account of the golden calf.

CHAP. V.

1. *AND I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.*]

(1.) I farther beheld in my vision, and perceived, that the person who sat with such glorious majesty on the throne, in the midst of the cherubim and elders, the representatives of saints and angels, held in his right hand a roll of writing, but so rolled up, that what was written therein could not be read; nor could the volume itself be unrolled, to read it, it being sealed without, or on the backside, with seven seals, figuratively expressing, that the counsels of God, to be executed in their appointed time, though registered, as it were, and recorded, were yet, for the present, hid from the knowledge of all; as none can tell what is contained in a writing closely sealed up. [1]

2. *And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?*]

(2.) And I beheld in my vision, an angel of chief power, as attendant of the heavenly court; making proclamation with a strong audible voice, Is any being able, and fit to reveal, and make known, the counsels of God, registered in this book, and to bring them into execution?

3. *And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.*]

(3.) And no being throughout the whole creation, neither of angels, nor saints in heaven, nor of men alive, nor of any departed souls, was able or sufficient to reveal these counsels of God, and to accomplish them; there was not one able to attain a clear understanding and knowledge of them for themselves; so that the contents of this sealed book were known to no person whatsoever. [2]

4. *And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.*

5. *And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda,* the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.*]

(4.) This gave me a great concern, insomuch that it melted me into tears, being greatly affected with the thought, that no being whatsoever was to be found able to understand, reveal, and accomplish the counsels of God, fearing they would still remain concealed from the church. (5.) But I was soon relieved of my fears, and comforted by the voice of one of the elders, who bade me refrain from weeping: for though none was yet found able to reveal and execute these purposes of God, in the course of future providence, yet there is one person described in ancient prophecy, as the Lion of the tribe of Juda, and the Root of David, God's anointed King and Saviour, the true Messiah, who has obtained power, and is sufficiently able, to reveal those counsels of God to the church, and assure their accomplishment, by bringing them into execution. [3]

6. *And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.*]

(6.) Upon this, I observed in my vision a new representation, as of a Lamb that had been slain a sacrifice, standing just before the throne; and nearer, as within the circles of the cherubim and elders, than either of them; this Lamb was not only represented as a sacrifice, but with seven horns and eyes, to express, figuratively, all-perfect power, wisdom, and goodness, whereby he was able to reveal the will of God, and direct all things, with respect to the world and church, according to it; and to accomplish all God's designs of providence and grace. [4]

7. *And he came and took the book out of the right hand of him that sat upon the throne.*]

(7.) Being greatly comforted with this part of my prophetic vision, my hopes were farther raised, when I saw this person, so fully qualified to reveal and execute the purposes of God, actually undertake the performance of it: for I farther saw in my vision, this Lamb of God draw near, and receive the sealed book out of the right hand of the person sitting on the throne.

8. *And when he had* [5] *taken the book, the four beasts and four-and-twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.*

9. *And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us unto God by thy blood, out of every kindred, and tongue, and people, and nation;*

10. *And hast made us unto our God kings and priests: and we shall reign on the earth.*

11. *And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and*

* Gen. xlix. 9, 10. Isa. xi. 1. 10.

the number of them was ten thousand times ten thousand, and thousands of thousands;

12. *Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*]

(8.) No sooner had Christ received the book, and taken upon himself to reveal and execute the will of God contained in it, for the gracious protection of the church, and restraint of its enemies; but the whole consistory above, and heavenly church, joined in a solemn act of praise and adoration to the Lamb. I beheld the cherubim, in conjunction with the elders, prostrate themselves before him; each of them had harps, and golden censers with incense, fit representations of the prayers of the church, and expressive of the most solemn worship; as thus the priests and Levites in the temple were used to worship the God of Israel. [6] (9.) They joined in praising the Lamb with a hymn, of a new composition, expressive of his peculiar honour, and their peculiar engagements; saying, Worthy art thou, O Lamb of God, to undertake the revelation and the accomplishment of the designs of God's providence towards the world, and of his grace towards the church: for thou wast slain a sacrifice of propitiation, to take away the sins of the world, and by thy blood hast redeemed many unto God, not only of the Jews, but of all nations of the earth; (10.) and hast made thy church a kingdom of priests unto God, consecrated to his service, and honoured with a near approach to his presence, to offer up prayers, acceptable and well-pleasing in his sight; and therefore we may assure ourselves, from such grace and power, that thy kingdom and church shall be protected from the world, and finally prevail over it. [7] (11.) When the cherubim and elders had thus expressed their adoration of the Lamb, in singing this new hymn to his praise, the whole assembly and congregation of heaven joined together with them; a number of angels, not to be expressed, united their voices with the cherubim and elders; (12.) saying, Worthy is the Lamb of God, who was slain, to redeem us unto God by his blood; to receive from his church an acknowledgment of his great power, and riches of grace, of his wisdom and strength; to whom we ought to ascribe all honour and glory, with all the devotion of a grateful and thankful mind.

13. *And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.*]

(13.) I farther heard this act of praise, on so solemn an occasion, carried throughout every part of the creation, like the whole congregation of Israel, joining with the priests and Levites, in their worship: for every creature, with one voice, said, Let us ascribe all blessing, honour, glory, and power, to him that sitteth on the throne, and to the Lamb of God, our Saviour, for ever and ever.

14. *And the four beasts said, Amen. And the four-and-twenty elders fell down and worshipped him that liveth for ever and ever.*]

(14.) This solemn act of worship, I perceived, was concluded by the cherubim, saying, Amen; and the twenty-four elders falling down, and prostrating themselves before the true God, who liveth and reigneth from everlasting to everlasting. [8]

ANNOTATIONS ON CHAP. V.

[1] Ver. 1.] THIS roll was not written on the backside, as well as within, as our translation seems to represent it, and as some interpreters have understood it: but, as Grotius has observed,* there ought to be a stop after the word *within* (ἔσωθεν), and it should be read, *written within, and sealed on the backside*, or, *on the backside sealed.* "Ita hoc distinguendum, ut diximus; non enim dicit librum 'intus et extra scriptum,' sed 'intus scriptum, extra signatum.'" And this much better agrees with the design of sealing the book so carefully, according to the interpretation of a sealed book, by the prophet Isaiah, *And the vision of all is become to you, as the words of a book that is sealed, which men deliver to one that is learned; saying, Read this, I pray thee: and he saith, I cannot, for it is sealed.* (Isa. xxix. 11.) And though there is a passage in the prophet Ezekiel, that speaks of a roll, or book written within and without, (Ezek. ii. 9, 10.) it is to be observed, that roll was delivered open to the prophet, and spread before him, and not sealed at all; but the case is very different in a book or roll so firmly sealed as this: so that it was not to be read by any, as appears by what follows.

[2] Ver. 3.] *No person whatsoever*, is the true meaning of the original, οὐδεὶς, *man* is not in the original.

[3] Ver. 5.] We may here observe, how expressly St. John confirms the application of these prophecies of Moses and Isaiah to Jesus, as the Christ and true Messiah.

[4] Ver. 6.] *Horns* are symbols of power and strength. Thus the Psalmist calls Jehovah his *strength, and the horn of his salvation*, (xviii. 2.) They also signify a king, or monarch, a kingdom, or monarchy. Thus, in Zechariah, *The horns which scattered Judah*, (i. 19. 21.) are the kings or kingdoms of the heathen, who led the Jews into captivity at several times, and prevailed against the kingdoms of Judah and Israel. *Eyes* are a proper representation of observation, knowledge, understanding, and wisdom, and express fitly a wise direction and administration of government. Thus, Moses speaks of the knowledge and wise direction of Hobab, *Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.* (Numb. x. 31.) The *seven Spirits of God*, we have already observed, (on i. 4.) signify the most perfect Spirit, the author and giver of all spiritual blessings: so that this description of Christ represents him invested, as Mediator, with all authority, power, wisdom, and grace, able to reveal and execute the whole will of God, concerning the church and the world.

[5] Ver. 8.] Some interpreters understand the delivering of this book into the hands of Christ as an act of inauguration, or investiture into his regal power and authority; and that many of the expressions here used, are taken from the ceremonies of solemn investitures, in which, Mr. Daubuz observes, there are instances of several sorts of investiture by a book: but however ingenious this conjecture may be, it is supported, I think, only on a supposition, that the date of this vision begins at the ascension: and so with a solemn inauguration of Christ into his kingdom. But as this

* In loc.

supposition does not so well agree with the time of the vision, when St. John was banished to Patmos, I only just mention it, and leave it to the reader's judgment.

[6] Harps were a principal part of the temple-music; vials were also of common use in the temple-service: they were not like small bottles, which we now call vials; but were like cups on a plate, in allusion to the censers of gold, in which the priests offered incense in the temple.* These censers were a sort of cups, which, because of the heat of the fire burning the incense, were often put upon a plate or saucer. The common custom of drinking tea, and other hot liquors, out of a tea-cup and saucer, will shew the form of these censers. To offer incense to God, or before his presence, in the temple, was an act of honour and religious worship, peculiar to the priest's office; and the prayers of the church are often compared to it. Thus the Psalmist, *Let my prayer be set before thee as incense,* (cxli. 2.) So that these expressions well represent the whole heavenly church of angels and saints, offering a very high act of religious worship and adoration unto Christ.

[7] Ver. 10.] Christ and his church reign on earth, when the truth and purity of the Christian religion prevail against the opposition and corruptions of the world: it is thus only the kingdom of Christ, which is not of this world, is set up in it, and the spiritual powers of his throne established; which lays no claims to any coercive powers of outward force, inconsistent with a dominion, which alone consists in willing submission, and voluntary obedience.

[8] Ver. 14.] It was the custom, in the temple-worship, for the singers to make pauses. In every psalm, say the Talmudists, the music made three intermissions; at these intermissions the trumpets sounded and the people worshipped. (Vid. Lightfoot, Temple-Service, cap. 7.)

CHAP. VI.

SECT. V. *First Period of the Seals.*

CONTENTS.

St. John had seen, in the former part of his vision, a representation of the majesty, glory, power, and supreme authority of God; and the sealed book, in which was contained the orders of Divine Providence towards the church and the world, delivered to Christ, the Lamb of God, to open and reveal it, for the encouragement of the church to patience and faithfulness; together with the adoration of the church on this solemn occasion. Now this revelation of Christ begins with a prophetic representation of the future state of the church and world, so far as the wisdom and goodness of God thought fit to make it known, for the consolation of his faithful people.

This chapter contains the first period of prophecy, and a description of the state of the church, under the heathen Roman empire, from the time of the date of the prophecy to about the year of Christ 323. as I have endeavoured to shew in the preface. Each of the prophetical descriptions is, in part, some figurative or hieroglyphical picture and motto; or some representation, in the style and figurative expressions of ancient prophecy, describing some particular dispensation of Providence, proper and peculiar to the several successive states of the church and empire, during the space of time contained in this period. In which, therefore, we may hope to find both a wise and kind intention, in making known these dispensations of Providence to the church, and a useful and profitable meaning of this first period of prophetical revelation.

1. *AND I saw when the Lamb opened one of the seals, and I heard, as it were the voice of thunder, one of the four beasts saying, Come and see.*]

(1.) After I had beheld the sealed book delivered into the hands of the Lamb of God, that he might reveal the orders of God's providence contained in it, for the consolation and encouragement of the church, I farther beheld in my vision, that he proceeded to open the seals of the book in order; and when he had opened one of the seals, I heard one of the four cherubims, who were near the throne, call upon me with an audible voice, and strong as if it had been the sound of thunder, and he said unto me, Come up nearer unto the book, that you may see what appears in it, now it is opened.

2. *And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.*]

(2.) I immediately obeyed the voice, and looking into that part of the book or roll that was unfolded, upon opening the seal, I saw a sort of hieroglyphic figure, with a motto. The picture was after this manner: there was drawn the figure of a person, sitting on a white horse, who had a bow in his hand, and a crown given unto him; so that he appeared as a prince riding in solemn procession, with his ensigns of state, as princes and generals were used to march, when setting out on some great expedition. He had a bow, an ensign of war; a crown, an ensign of command and victory; and he rode on a white horse, a symbol of joy and triumph. And, agreeable to this meaning, there was this motto, *Go forth conquering, and to conquer:* a promise of success, victory, and triumph. *(See the history of the first seal at the end of this chapter.)*

3. *And when he had opened the second seal, I heard the second beast say, Come and see.*]

(3.) I farther saw, in my prophetic vision, when the Lamb opened the second seal, and so unfolded another part of the roll, or book, that what was contained in that part of the roll lay open to sight. Then the second of the cherubim called upon me, as the first had done before, saying, Come near the book, and look upon this description, which is designed to represent the state of the church, and world, in the following period of Providence.

4. *And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.*]

(4.) And when I came near, and saw what was contained in that part of the roll, I perceived a description, as in a picture, or on a medal, of another horse, as in the foregoing representation, but of a different colour: for this horse was not white, but red, or of a bloody colour, [1] a figure of great slaughter, by means of the person sitting on him; which the motto, or legend, explained accordingly; *To take peace from the earth, and that they should kill one*

* Reland, de Spoliis Templi Hierosolymitani, p. 105.

another. This meaning of the representation was farther confirmed, by another figure of a great sword, put into the hands of the rider, signifying such a state of providence, as that the enemies of the Christian faith should fall upon and destroy each other, and execute upon themselves, with their own hands, the judgments of God, which were due to their opposition to the truth, and their persecution of righteousness. *(See the history of the second seal at the end of this chapter.)*

5. *And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat upon him had a pair of balances in his hands.*]

(5.) I farther observed in my vision, that the Lamb opened the third seal; and I heard the third of the cherubim calling upon me, to come and see what was contained in that part of the roll now opened to sight. And looking upon it, I perceived another figurative representation; for I beheld the picture of a person riding upon a horse, of a different colour from both the former. The horse on which this rider sat was of a black colour, expressive of a time of mourning and affliction; [2] and the person that sat on him had a pair of balances in his hand, but not as a common representation of exact justice and righteous judgment, but to weigh corn and the necessaries of life, to signify great want and scarcity, and to threaten the world with famine, the next judgment of God to the sword. [3]

6. *And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see that thou hurt not the oil and the wine.*]

(6.) This meaning of the representation was confirmed by a voice from the cherubim, saying, In the times of this prophecy, the price of a measure of wheat shall be a penny, and three measures of barley shall cost the same price; the whole wages of a man's labour for a day shall only purchase so much corn, as is a usual daily allowance: so that all he can get must be laid out on the very necessaries of life, without any provision of other conveniences for himself or family, and a scarcity of oil and wine will make exactness in their measures very necessary also. [4] *(See the history of the third seal at the end of this chapter.)*

7. *And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.*

8. *And I looked, and behold a pale horse; and his name that sat on him was Death, and hell followed with him: and power was given unto them over the fourth part of the earth, to kill with sword, with hunger, and with death, and with the beasts of the field.*]

(7.) I farther beheld in my vision, as the Lamb went on to open the seals, that he unfolded that part of the roll which was fastened by the fourth seal, and the last of the four cherubim, which were about the throne, called upon me, to observe what appeared upon the opening of it. (8.) I then beheld another figurative representation: I saw, as in a picture, a horse of a different colour from the three former: this was a pale horse, an emblem of mortality and death. [5] And the person who sat upon this horse had the name of Death given unto him; and to shew that this was intended, not of any figurative death, but of a proper death of the body, a figure representing the grave, or hell, was made his attendant; [6] and the meaning of this figurative description *(see the history of the fourth seal at the end of this chapter)* was explained by a motto, or inscription, *Let them kill the fourth part of the earth;* intimating, they should destroy a very considerable part of the heathen Roman empire, by the several judgments of God, the sword, famine, pestilence, and wild beasts. [7]

9. *And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:*]

(9.) Upon opening the fifth seal, I beheld something new in my vision; I saw a great number of persons, who had been slain in the several persecutions of the church, who had persevered in the worship of the true God, according to the gospel of Christ, [8] lying at the foot of the golden altar of incense; [9] intimating, that their constancy unto the death was an offering well received, and acceptable in the sight of God.

10. *And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?*]

(10.) And I heard these martyrs of Jesus expressing their faith in the promises of Christ, for whose religion they had suffered, by saying with united voices, O Lord God, thou art righteous in all thy ways, and faithful to all thy promises: now thy church has suffered a long time, and thy kingdom has been greatly oppressed by the kingdom of Satan; when will it please thee to make way for the glorious state of thy kingdom, and peaceful state of thy church, by breaking the power of Satan, and of the idolatrous persecutors of it?

11. *And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed, as they were, should be fulfilled.*]

(11.) I farther beheld, that hereupon, unto each of these persons was given a white shining garment, a robe expressive of the favour and acceptance of God, and a mark of approbation, honour, and dignity. [10] But, with respect to the judgments of God, which were to make way for the deliverance and peaceful state of the church, they were directed to wait a little longer; for though many had been slain already for the testimony of Jesus, yet there were other of their brethren, who should bear a like honourable testimony to the Christian faith and religion: however, this remaining time of trial should be short, for a little season only, when the testimony of the faithful martyrs of Christ should be completed; and then God, according to their prayers, would make way for a peaceful and prosperous state of the church. *(See the history of the fifth seal at the end of this chapter.)*

12. *And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;*]

(12.) I farther beheld in my vision, when the Lamb proceeded to open the sixth seal, there was represented to me a view of great disorder and confusion, of such changes and alterations, as if the world was about to be dissolved, and the order of nature to be set aside; for it seemed as if the earth was shaken with violent convulsions, as by a universal earthquake; that the sun shined not with its usual lustre, but looked black and dark, as in a total eclipse;

that the moon, instead of appearing with its usual brightness in the heavens, looked of a dusky red colour, as blood.

13. *And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.*]

(13.) Even the stars also seemed to disappear out of their places in the heavens, and like meteors to fall down upon the earth, or as blasted fruit is blown down from the trees upon the ground, by a violent storm.

14. *And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.*]

(14.) Yet farther it was represented to me in my vision, as if the order of heaven and earth was to be totally changed, so as not to be restored again. The alterations were so great, as if the heavens were no longer spread over the earth, but rolled up together as a roll of parchment, and the mountains and islands, the most secure from the danger of earthquakes, as having the firmest foundations, were not only shaken, but quite thrown down and destroyed, so as never to be restored again; to signify, [11] according to the expressions of ancient prophecy, such a downfal of the empire and power of Rome heathen, as should never be recovered; but the power of these idolatrous enemies of the Christian faith should cease and be no more, as the power of the Assyrians and Babylonians, the ancient enemies of God's people, was destroyed, and never recovered.

15. *And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains.*

16. *And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:*]

(15.) And so great was the punishment of these enemies of the Christian faith, that it reached persons of all ranks, states, and conditions, and filled their hearts every where with great apprehensions and fears; so that even those who had the highest authority, and governed the world as kings, such as were invested with great power, such as had grown very rich, persons in command and authority, or famous for strength or valour, persons of every condition, whether bond or free, endeavoured to find out some hidden place of safety and retreat, if possible, to conceal themselves, that these judgments might not reach them. [12] (16.) Nay, they were so concerned and dispirited, that they were rather desirous to be buried under the rocks and mountains, than so exposed to such terrible judgments, from the anger and power of the great Lord of the world, whose religion they had long opposed and persecuted. [13]

17. *For the great day of his wrath is come; and who shall be able to stand?*]

(17.) Now the appointed time of his great wrath is come; they are made sensible, no room is left them either for defence or escape. *(See the history of the sixth seal at the end of the Annotations.)*

ANNOTATIONS ON CHAP. VI.

[1] Ver. 4.] WHEN the Moabites saw the waters red by the shining of the sun upon them, they said, *This is blood:* so naturally is the red colour a representation of blood. (2 Kings iii. 22, 23.)

[2] Ver. 5.] *Black*, in ancient prophecy, is an emblem of affliction; and, in particular, an affliction occasioned by famine: thus, in the expressions of Jeremiah, Lam. v. 10. *Our skin was black like an oven, because of the terrible famine.*

[3] Thus famine is expressed by the prophet Ezekiel, iv. 16, 17. *Moreover, he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment: that they may want bread and water, and be astonished one with another, and consume away for their iniquity.*

[4] Ver. 6.] The measure of wheat is a chœnix, and the price a Roman denarius, or penny; of which Grotius* observes, the Roman penny was the daily wages of a workman, and a chœnix the allowance of corn for his daily provision: so that a penny for a measure of wheat, will in general appear a very excessive price; since corn, for one day's provision, would cost a whole day's wages. In another way of computation, if we reckon the measure of the chœnix to be about a quart English, and the Roman penny, or denarius, to be about eight-pence English,† the nearest a common computation of both, and there is no need here of more exactness, corn at that price will be above twenty shillings an English bushel; which, when the common wages of man's labour was but eight-pence a day, shewed a very great scarcity of corn, next to a famine.

[5] Ver. 8.] *Pale* is a usual epithet of death; "Pallidam mortem, dicunt poetæ," says Grotius.

[6] It is not unlikely, that the figures representing death, and the grave, might have their names expressed by some motto, or inscription; it was a thing so well known in the medals of those times, to write the names *Pietas, Felicitas, Virtus*, &c. under the figures designed to represent them.

[7] These are called the four sore judgments of God, in the ancient style of prophecy. Thus the prophet Ezekiel, (xiv. 21.) *For thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?* Or, as the same prophet expresses those judgments of God, which none should escape, (xxxiii. 27.) *Say thou thus unto them, Thus saith the Lord God; As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence.* The meaning of which prophetic threatening is plain, that the judgments of God were to be so great, and so universal, that men should be able to find no place of security against them, but some one judgment or other should meet them every where.

[8] Ver. 9.] The word of God, and the testimony which they held, is a description of faithful Christians, who persevered in the Christian faith and worship, notwithstanding all the difficulties of persecution. They are called, *the remnant which keep the commandment of God, and have the testimony of Jesus Christ*, Rev. xii. 17. They are also de-

* In loc.

† This is giving great advantage in the computation; for the chœnix is not full a pint and half.

scribed, as the *souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands*, Rev. xx. 4.

[9] Many suppose the expression *under the altar*, does allude to the ceremony of pouring out the blood, at the bottom or foot of the altar; but Dr. Hammond on the place has very justly observed, I think, "That this altar in St. John's vision, was not the altar of sacrifice in the court of the temple, but the altar of incense which was in the holy place; the whole scene of this vision being the sanctuary within the veil, where the altar of incense stood, the altar of burnt-offering standing without in the court." The blood of the martyrs is not compared with the blood of propitiatory sacrifices, but with the offering of incense on the golden altar; which offering was accompanied with the prayers of the congregation, to recommend them to God, according to the observation of a very learned author;* "Cum enim suffimenta sacra ita populi preces adumbrarent, ut sacerdos altera Deo adolens, alteras etiam ritu symbolico illi commendare," &c. A fit emblem of God's gracious acceptance of the constancy and perseverance of the faithful.

[10] Ver. 11.] When persons were approved, upon trial of their fitness for the priest's office, they were clothed with white garments, the proper habit of the priests: and rich garments, which it was usual for princes to send as presents, according to the customs of the eastern nations, were public marks of the prince's favour, and that he designed to confer honour on the persons to whom he presented them. This representation seems much to favour the immediate happiness of departed saints, and hardly to consist with that uncomfortable opinion, the insensible state of departed souls till after the resurrection.

[11] Ver. 14.] Great public calamities are described in the prophets, says a very celebrated author,† as if the order of nature was overturned, the earthquakes, the sun and moon are darkened, and the stars fall from heaven. This observation will give a plain and just sense to this part of prophetic description. There is no need with some to understand these expressions of real earthquakes and eclipses, the prophetic style plainly shews they are figurative expressions, describing great calamities and changes, which the judgments of God would bring upon the earth. The prophet Joel, describing in the beautiful images of prophetic style, a famine to be occasioned by a great number of locusts, which were to devour the whole fruits of the earth, thus expresses it, (ii. 10.) *The earth shall quake before them, the heavens shall tremble, the sun and moon shall be dark, and the stars shall withdraw their shining.* The prophet Isaiah, prophesying of a great destruction of God's enemies, for their opposition to his church, which he calls the *day of the Lord's vengeance*, and the *year of recompences for the controversy of Zion*, xxxiv. 8. he thus describes it, ver. 4. *And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from a fig-tree.* The general meaning of which expressions is explained in the following verse, ver. 5. *For my sword shall be bathed in heaven; behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.* In like manner, the same prophet thus expresses the judgments of God in the punishment of sinners, xiii. 10. *For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.* The meaning of which is thus explained in the next words, ver. 11. *I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.* The prophet Ezekiel uses the same images, to express the downfal of oppressive empires and power. Thus, in the prophecy of the destruction of the empire of Egypt by the empire of Babylon, Ezek. xxxii. 7, 8. *And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.* As the prophecy contained in this revelation relates to the heathen Roman empire, and their punishment as persecutors of the true religion and Christian faith, there is a plain general meaning of these expressions, applicable to those calamities and judgments, by which that persecuting power was to be destroyed.

It is farther observed by many interpreters, that chief and principal persons, such as princes and rulers, are figuratively expressed by sun, moon, and stars. It is an ingenious observation of Mr. Daubuz,* "That by the sun may be more particularly meant the heathen emperors; by the moon, the powers next to the supreme; by the stars, the less principal ruling powers of the idolatrous Roman empire; and farther, that by heavens may be meant the whole superior state of the Roman pagan world, civil and religious; and, finally, that by mountains and islands may be meant the strength and riches throughout Rome and its provinces, especially the idolatrous temples, with their treasures and revenues." These are ingenious conjectures, but I think not so plain and sure, as the general meaning fixed by the unquestionable use of these images in the former prophets.

[12] Ver. 15.] Thus the prophet Isaiah describes the fears of idolaters, and their apprehensions of the judgments of God, ii. 19. *And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.*

[13] Ver. 16.] These expressions seem to be taken from the prophet Hosea, who thus describes the consternation of those who had fallen off to idolatry in Israel, when their idolatrous places of worship should be destroyed, and they should be punished for their apostacy, x. 8. *The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come upon their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us:* that is, according to a very learned interpreter,† such calamities shall befal them, as shall make their lives tedious to them, and worse than any kind of death; so that they shall wish to die, rather than live as they do.

* Outram, de Sacrificiis, lib. i. cap. 8. sect. 11.
† Bossuet, bishop of Meaux, on the place.

* Explanation of seal sixth. † Pocock on the place.

HISTORY OF THE SEALS.

First seal.—The person who seems here represented, is Jesus Christ, who had received a kingdom from the Father, which was to rule all nations; concerning whose kingdom it was foretold, that, all opposition notwithstanding, it should be preserved, and prevail; so that finally, all enemies to it should be subdued, and *the kingdoms of this world should become the kingdom of God, and of his Christ.* These figurative representations of authority, government, success, and triumph, may be properly applied to the Christian religion, or kingdom of God and his Christ, now beginning to spread far and wide; and to comfort the faithful in Christ Jesus, that however the Jews on the one hand, or the heathen Roman empire on the other hand, greatly opposed and persecuted them; yet they should see the punishment of their enemies, both Jewish and heathen, and the cause of Christianity prevail over both, in a proper and appointed time. These expressions, and the interpretation of them, may receive some light from the style of the Psalmist, Psal. xlv. 3, &c. *Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is for ever: the sceptre of thy kingdom is a right sceptre.* We have farther reason for the application of this prophecy to Christ, and the success of his kingdom, from an after-passage in this Revelation, xix. 11, &c. *And I saw heaven opened, and behold, a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written which no man knew but himself. And he was clothed with a vesture dipped in blood, and his name is called,* THE WORD OF GOD. And again, xvii. 14. *These* (the kings that gave their power and strength to the beast) *shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings, and they that are with him are called, and chosen, and faithful.* Thus with great propriety to the order and design of this Revelation, the dignity and power of Christ, the protection and success of his gospel, is the first part of prophecy, for the consolation of the faithful, as it is the chief end and design of this book.

Second seal.—According to the order we have observed in these prophecies, the several parts of each period being successive to each other, as well as the periods themselves, the events in history to answer this prediction are to begin in the first period of the heathen Roman empire, and nearest to the time of the vision; and then this prophecy will fitly refer to the mutual slaughters of the Jews and heathen, the common enemies of the Christian faith, and persecutors of the Christian religion; thus taking peace from the earth, and killing one another. If this vision, as some learned men have thought, was in the time of Nero's persecution, and so before the destruction of Jerusalem by Titus, the dreadful slaughter of the Jewish nation in that war may be described by it; in which, according to some,* one million five hundred thousand, according to others, two millions of Jews were slain, besides the Romans slain by the Jews. But if this vision was in the time of Domitian's persecution, as is the most common and likely opinion, it will refer to some event in history, after the destruction of Jerusalem; for that slaughter being passed, can hardly be supposed the meaning of a prophecy, or prediction of a judgment to come. Now the reigns of Trajan and Hadrian will sufficiently verify this representation. In the latter end of the reign of Trajan,* the Jews rebelled in Egypt and Cyprus, and are reported to have put to death, with great marks of cruelty, four hundred and sixty thousand men; yet the Jews were every where subdued, and prodigious numbers slain by the Romans. Eusebius† remarks on this part of history, "that the doctrine and church of our Saviour daily increased; but the calamities of the Jews were aggravated with new miseries."

Not long after, in the reign of Hadrian, the Jews were led into a new sedition, headed by one who pretended to be the Messiah, who was called *Bar Chocab,* or *Son of the Star;* because he gave out, he was the Star foretold by Balaam. The whole Jewish nation rose against the Roman government, and for some time did great mischiefs to the Romans; but at last they were entirely cut off by the Romans, though with great loss to themselves. In these wars, besides what was lost on the Roman side, the Jews had a thousand cities and fortresses destroyed, with the slaughter of above five hundred and eighty thousand men.‡ Thus the persecutors of the Christian faith and church perish by each other's hands. The Romans, by their idolatrous worship of Jupiter Capitolinus, provoke the Jews to rebellion, and the Jews are destroyed following a false Messiah, as their leader, when at the same time they rejected the true Messiah, and persecuted his followers; and they fall by the hands of a heathen nation, which had joined with them, in opposition to the Christian faith and profession: so that even the temporal evils the church was permitted to suffer by the persecution of its enemies, were not so great and dreadful as the calamities and judgments the providence of God permitted the persecutors themselves to bring upon each other, by their own hands: so that the faithful had no reason to complain, as if their afflictions were peculiar to themselves, or greater than what their enemies were corrected with. This period of history was about forty years after the vision.

Third seal.—According to the order of prophecy we have observed in this book, the events in history, to answer this prediction, are to be found in the next part of this period of the heathen Roman empire, or after the reigns of Trajan and Hadrian; now Antoninus Pius succeeded Hadrian, A. D. 138. Antoninus the philosopher, partly with Verus, and partly alone, and after them Commodus, governed the Roman empire, till within a few months of the reign of Severus, who began his empire, A. D. 193. a space of above fifty years.

Let us then see what the history of those times affords us, agreeable to this prophetical description. I think the description itself plainly expresses a great scarcity of provision; and though it does not foretell such a scarcity of

* Usher Annal. 688.

* Xiphilin ex Dione, Trajanus. † Hist. Eccl. lib. iv. cap. 2.
‡ Xiphilin ex Dione, Hadrianus.

provision as should amount to a famine, when no bread at all was to be had, which scarce ever happened in so many countries at once, as were subject to the Roman empire; yet it foretells, that bread, the staff of life, should be so scarce as to be sold at an excessive price, so as to be a very heavy judgment on the greater part of mankind, who have their bread to get by their daily labour.

The fourth general persecution was within this period, near sixty years after the third general persecution by Trajan, A. D. 107. For Antoninus the philosopher, notwithstanding his other good qualities, had a strong superstition and zeal for the heathen religion, and began a new persecution against the Christians, about the year 165.

The state of the empire, under the reigns of this Antonine family, does properly and exactly answer this prophetic description.

But it will be proper to observe previously, that Mr. Mede, and, after him, Mr. Waple, and others, seem to have been led into a great mistake, in their interpretation of this prediction, by a conjecture without reasonable foundation.

The third beast, or living creature, according to Mr. Mede's* supposition of the standards of the camp of Israel, stood to the south; and therefore sheweth, as he observes, "this seal beginneth at the coming of an emperor, from that quarter, *viz.* Septimius Severus, an African, an emperor out of the south."

But as there seems to be little foundation for supporting a prediction, from the bare situation of the beasts, east, west, north, and south, if they had really been taken from the standards of the camp of Israel, there is yet less foundation for that supposition, as it is very uncertain, and indeed very improbable, the camp of Israel had any such standards from whence they are supposed to be taken, as we have observed more at large, on iv. 8. There was no need therefore for Mr. Mede to reject the common interpretation, so natural and proper, because the event was not answerable in the reign of Severus, since it was on no good foundation he fixed it to the reign of Severus: for if the beasts were not taken from the standards of the camp, or if they did not answer the situation of the standards, east, west, north, and south; or, finally, if standing to the south did not, in the intention of the prophecy, confine the time to the reign of an emperor born in Africa, there is no sufficient reason to confine this prophecy to the reign of Severus.

It is, on the contrary, for considerable reasons, directed to that part of the period of the heathen Roman empire, next after the preceding prophecy, which referred to the reigns of Trajan and Hadrian; and therefore may well be looked for in the reigns of the Antonine family: let us then see, whether, in those times, history does not take notice of famine, and scarcity of provisions, as worthy the honour of a character in Mr. Mede's expression.

The testimony of Tertullian,† who lived in those times, is very plain, and allowed by Mr. Mede; he mentions unseasonable weather, and bad harvests, the judgments of God, for persecuting the Christians. "Doleamus necesse est, quod nulla civitas impune latura sit sanguinis nostri effusionem.—Areæ ipsorum non fuerunt, messes enim suas non egerunt: cæterum et imbre anni præteriti, quod commeruerit genus humanum, apparuit, cataclysmum, scil."

But, says Mr. Mede, if the harvest failed in Africa some time, when Hilarianus was president, which he saith it did, it follows not therefore that this was general through the Roman empire, or in the age of Severus: whether it was in the age of Severus, is nothing material, but Africa was the granary of Italy, and a failure of harvest there must occasion a scarcity of provision in great part of the Roman empire: besides, it is observable, that Tertullian speaks of such a scarcity as was felt in every city, and that the rains that occasioned it were so great, as to threaten the world with a second flood.

But let us consider what the historians take notice of, with respect to a scarcity of provisions in Italy, and Rome itself, under the reign of the Antonines.

Aurelius Victor, in the reign of Antoninus Pius, observes, that the scarcity of provisions occasioned such a tumult in Rome, that the common people attempted to stone him, which he chose rather to suppress by fair means, than by severity. *"Usque eo autem mitis fuit, ut cum ob inopiæ frumentariæ suspicionem, lapidibus a plebe Romana perstringeretur, maluerit ratione exposita placare, quam ulcisci seditionem."

Julius Capitolinus† farther takes notice, that Antoninus Pius was fain to supply the scarcity of wine, oil, and corn, out of his own treasury; and that famine was one of the evils with which the empire was afflicted in his reign. "Vini, olei, et tritici penuriam, per ærarii sui damna emendo, et gratis populo dando, sedavit.—Adversa ejus temporibus hæc provenerunt, fames de qua diximus," &c.

In the reign of his successor, Antoninus the philosopher, we have a like account of scarcity of provision, to a famine; Mr. Echard‡ has thus expressed it: The birth of this prince (Commodus) was signalized by many deplorable disasters, particularly the river Tiber, by an inundation, overwhelmed a considerable part of Rome, bore along with it a multitude of people and cattle, ruined all the country, and caused an extreme famine; this inundation was seconded by earthquakes, burning of cities, and a general infection of the air, which immediately produced an infinite number of insects, who wasted all that the floods had spared. This account is taken, I suppose, from Capitolinus and Victor; for Julius Capitolinus thus mentions these calamities:§ "Dabat se Marcus totum philosophiæ, amorem civium affectans; sod interpellavit istam felicitatem securitatemque imperatoris, prima Tiberis inundatio, quæ gravissima fuit; quæ res et multa urbis ædificia vexavit, et plurimum animalium interemit, et famem gravissimam peperit."

Aurelius Victor thus:‖ "Terræ motus, non sine interitu civitatum, inundationes fluminum, lues crebræ, locustarum species, agris infestæ prorsus, ut prope nihil, quo summis angoribus alteri mortales solent, dici seu cogitari queat, quod non illo imperante sævierit."

In the next reign, of Commodus, Xiphilin¶ observes from Dio, there was such scarcity of provisions, that the

* On vi. 5.

† Tertullianus ad Scapulam, cap. 3. p. m. 92.

* Aurel. Vict. p. m. 446.

† Jul. Capitol. Antoninus Pius, cap. 8.

‡ Rom. Hist. vol. ii. p. 315.

§ Julius Capitol. Anton. Philos. cap. 8.

‖ Aurel. Vict. p. m. 446.

¶ Xiphilin, ex Dione, Commodus, 575.

people of Rome rose, and actually killed Cleander, the emperor's favourite, in the sedition. "Nam cum esset forte magna inopia rei frumentariæ, eamque Dionysius Papyrius præfectus annonæ fecisset majorem, ut populus Romanus culpam in Cleandrum propter furta quæ faciebat, conficeret, haberetque odio, eumque, id quod accidit, interficeret."

This scarcity of provisions, in every reign of the Antonines, continued to the empire of Severus, who heartily set himself to remedy so great an evil, and made it the great care of his life; which plainly shews, it was a very pressing evil; and that, through frequent wars, bad harvests, and a mismanagement of the public stores, scarcity of provisions was a distinguishing judgment of those times. So Ælius Spartian observes, in the life of Severus, * "Rei frumentariæ, quam minimam receperat, ita consuluit, ut excedens ipse vita, septem annorum canonem populo Romano relinqueret."

And thus also the reign of Severus appears a proper end to the judgment of this prediction.

Fourth seal.—The period of history, which in order of time answers to this period of prophecy, is the state of the Roman empire, after Severus, which begins about the year 211. In this time the persecution of the church was very severe; so that our ecclesiastical historians reckon four of the general persecutions, in the space of less than thirty years, under the reign of Maximin, Decius, Gallus and Volusian, and Valerian.

In this period of time, the several sore judgments of God were united, in the punishment of a persecuting empire, the sword, famine, and pestilence. The sword and famine, which were judgments of the foregoing seals, are continued in this, and the pestilence is added to them. The pestilence seems to be made the more distinguishing judgment of this seal. The name of the person sitting on the pale horse was Death,† which is the proper expression in the Scripture-language for the plague, as the prophet Jeremiah uses the word מות, *death*, for the plague; and the LXX. render דבר, *pestilence*, by θάνατον, *death*. Accordingly, we find all these judgments, in a very remarkable manner, in this part of history.

The state of the empire was very much disturbed both by foreign wars and intestine troubles; very few of the emperors but met with a violent death: so that besides thirty persons, who all pretended to the empire at once, there were twenty acknowledged emperors in the space of sixty years, from Caracalla, A. D. 211. to Aurelian, 270. These intestine divisions gave great heart and strength to the enemies of the Roman empire, and great advantages to the Persians, and northern nations, against it; so that Valerian, in whose reign the persecution was very violent, was taken prisoner by Sapores (or Sha Pur), king of Persia, kept captive by him, and treated with great severity to his death. Famine and scarcity of provisions are the usual effects of war, especially of civil wars. The spoil of armies, the fears of the country, and the want of hands for husbandry, hardly fail of producing scarcity, near to famine; especially when unseasonable weather shall also spoil the fruits of the earth. Mr. Mede observes from Dionysius of Alexandria, and Cyprian, that both war and famine were the judgments of these times.

* Cap. 8. † Vid. Grot. on Matt. xxiv. 7.

After these things, says Dionysius, speaking of the persecution of Decius, war and famine came upon us.* St. Cyprian, † in his Apology for the Christians, to Demetrius, proconsul of Africa, takes notice of the more frequent wars and famines of those times, that they were falsely charged upon the Christians; "Sed enim cum dicat plurimos conqueri, quod bella crebrius surgant, quod lues, quod fames sæviant, quodque imbres et pluvias serena longa suspendant, nobis imputari, tacere ultra non oportet." It is remarkable that Cyprian, in the same Apology, expressly declares his judgment, that these great calamities were according to former predictions, and brought upon the world, not because the Christians rejected the idolatrous Roman worship, but because the Romans rejected the worship of the true God. "Quod autem crebrius bella continuant, quod sterilitas et fames sollicitudinem cumulant, quod sævientibus morbis valetudo frangitur, quod humanum genus luis populatione vastatur, et hoc scias esse prædictum —Non enim, sicut tua falsa querimonia et imperitia, veritatis ignara, jactat et clamitat, ista accidunt, quod Dii vestri a nobis non colantur, sed quod a vobis non colatur Deus."‡ And, finally, he makes this the consolation of the Christians in their sufferings, "Certi et fidentes, quod inultum non remaneat, quodcunque perpetimur; quantoque major fuerit persecutionis injuria, tanto et justior fiat, et gravior, pro persecutione, vindicta." §

Pestilence seems designed the judgment of this prediction; Mr. Mede observes, ‖ from Zonaras and Lipsius, that a pestilence, arising from Ethiopia, went through all the provinces of Rome, and for fifteen years together incredibly wasted them. Neither did I ever read of a greater plague (saith an eminent man in our age), for that space of time or land. This pestilence is mentioned by Zonaras, in the reign of Gallus and Volusian, about the year 251.¶ The words of Zonaras are so agreeable to the prophetic description, that it may be useful to insert them:—He (Gallus) was very severe to the Christians, many being put to death by a persecution, not less grievous than that of Decius; under him the Persians renewed their motions, and settled in Armenia; an almost innumerable company of Scythians fell upon Italy, ** and ravaged Macedonia, Thessaly, and Greece; a part of them, from the Palus Mæotis, broke through the Bosphorus into the Euxine Sea, and laid waste many provinces; and many other nations rose against the Romans. Moreover, a plague then infested the provinces, which beginning in Ethiopia, spread itself almost through the whole east and west, destroyed the inhabitants of many cities, and continued for fifteen years. Zosimus,†† a heathen historian, takes notice of the same calamity: While war raged in every part, a pestilence spread through all towns and villages, and destroyed the remainder of mankind; that so great a destruction of men had not hitherto ever happened in former times. I shall only add the short character of Eutropius, of the times of these emperors, Gallus and Volusian; he observes, their reigns were only memorable for pestilence and grievous distempers: "Sola

* Euseb. Hist. Eccl. lib. vii. cap. 22.
† Cypriani ad Demetrianum, p. m. 278. ‡ Ib. 279. § Ib. 282.
‖ Jos. Mede, of the fourth seal. ¶ Lipsius.
** Joan. Zonar. Annal. tom. ii. Imper. Galli et Volusiani. p. m. 109.
†† Zosimi Hist. Novæ, lib. i. p. 24.

pestilentia, et morbis, atque ægritudinibus, notus eorum principatus fuit."*

Fifth seal.—The period of history which in order of time answers to this period of prophecy, is the state of the church and Roman empire, after the reign of Aurelian, about the year of Christ 275. which we have endeavoured to shew was the period of the foregoing seal.

This period is marked in the prophetic description, by a time of severe sufferings, in which many gave up their lives, in honourable testimony to the Christian faith and religion; but it is also described but as a short time before their sufferings should end, and the church should enjoy a state of peace and prosperity, in a quiet and free profession of the Christian faith and worship. This seal then naturally leads us to consider the state of the church and empire, in the reigns of Dioclesian and Maximian.

Dioclesian began his reign about the year 284. which he appointed the beginning of a new civil era; but which the Christians, on account of the heavy and grievous persecution in his reign, were used to call *the era of the martyrs:* this was indeed the last, but the most extensive and furious of all the persecutions. We have a large account of it from Eusebius and Lactantius, who were themselves witnesses of it. It may however be sufficient to represent it in the words of Mr. Echard, † who has well abridged the larger accounts: "As this was the last persecution, so it was the most severe of all others, like the last efforts of an expiring enemy, who uses his utmost power and strength to give a parting blow. It were endless, and almost incredible, to enumerate the variety of sufferers and torments; it is sufficient to observe in this place, that they were scourged to death, had their flesh torn off with pincers, and mangled with broken pots, were cast to lions, tigers, and other wild beasts, were burned, beheaded, crucified, thrown into the sea, torn in pieces by the distorted boughs of trees, roasted by gentle fires, and holes made in their bodies for melted lead to be poured into their bowels. This persecution lasted ten years under Dioclesian, and some of his successors; and the incredible number of Christians that suffered death and punishment, made them conclude, that they had completed their work; and in an ancient inscription they tell the world, that they had effaced the name and superstition of the Christians, and had restored and propagated the worship of the gods. But they were so much deceived, that this hastened the destruction of paganism, and shortly after Christianity became victorious, and triumphant over all the powers and artifices of mankind." Thus exactly does this period of history answer the description of prophecy, in a state of very great sufferings; but which, for the consolation of the faithful, was very near its end.

Sixth seal.—The period of history, which in order of time answers to this part of prophecy, is after the heavy persecution of Dioclesian. It was to be but a short time after, in the expression of the prophecy, *a little season,* when there should be a very great change and alteration in the heathen Roman empire, attended with great calamities brought on the persecutors of truth and righteousness; even such as should break in pieces their oppressive power.

* Eutropius, lib. ix. † Rom. Hist. vol. ii. p. 533.

And the next state of the Roman empire will fully answer this description.

Dioclesian and Maximian resigned the empire, and retired to private life, being both forced to it by Galerius, as Lactantius very particularly relates it.* Upon the death of Constantius, and the accession of his son Constantine to his part of the empire, Maxentius got himself declared emperor at Rome; Galerius, to suppress this rebellion, persuades Maximian to resume the empire, which he does; but, in a short time, has the mortification of being deposed; and soon after, for attempting the life of Constantine,† is forced to put an end to his own life, by an ignominious death.

Galerius was smitten with a very loathsome and incurable distemper, attended with such insupportable torments, that he often endeavoured to kill himself, and caused some of his physicians to be slain, because their medicines proved ineffectual: he at last began to think of the Christians; he put an end to their persecution by a public edict, in which he in particular requires their prayers for his recovery, "Unde juxta hanc indulgentiam nostram, debebunt Deum suum orare pro salute nostra, et Reipublicæ ac sua."‡ Yet soon after this public acknowledgment in favour of Christianity, he died of his loathsome distemper, about the year 311.

Constantine, who became a great favourer of the Christians, marches against Maxentius, who opposes him with a great army of one hundred and seventy thousand foot, and eighteen thousand horse; after a fierce and bloody battle, Maxentius was defeated by Constantine.§ Upon this victory, Constantine, who had secured by it the whole empire of the west, gives free liberty for the open profession of the Christian religion.

In the east, Maximin revoked the liberties granted the Christians, makes war with Licinius; but being defeated, with great slaughter of his numerous army, puts many heathen priests and soothsayers to death, as cheats. Not long after, ‖ as he was endeavouring to try the event of a second battle, he was struck with a violent distemper, with intolerable pains and torments all over his body; he wasted to nothing, became quite blind, and died raging and in despair; confessing upon his death-bed,¶ that all this was but a just punishment upon him, for his spiteful and virulent proceedings against Christ and his religion. Lactantius has these remarkable words, "Cum jam terra marique perterreretur, nec ullum seperaret refugium, angore animi ac metu confugit ad mortem, quasi ad remedium malorum, quæ Deus in caput ejus ingessit."** And so, taking poison, he died in that miserable manner.

Constantine in the west, and Licinius in the east, remained now sole emperors; Licinius severely persecuted the Christians in his part of the empire; a war breaks out between the two emperors; Licinius, notwithstanding a stout resistance, was overthrown, and forced to fly: but soon a second war began, which was carried on with greater fury than ever; Licinius is again defeated in a general battle,†† in which, it is reported, one hundred thousand men were slain. He is taken prisoner; and though his life was then spared, yet, upon new attempts against the life

* Lactant. de Mort. Pers. cap. 18. † Ib. cap. 29, 30. ‡ Ib. cap. 34.
§ Echard, Rom. Hist. 547. ‖ Ib. 550. ¶ Ibid.
** Lactant. de Mort. Pers. cap. 49. †† Zosimus, lib. ii. p. 100.

of Constantine, he is put to death, and with him ended all the heathen power of Rome.

A little after this, Constantine removes the seat of the empire from Rome to Constantinople, forms a new model of the Roman government and empire, puts the administration of the government into the hands of four principal officers, called *prætorian præfects*, abolishes all the power of paganism, and establishes the Christian religion throughout the empire.

Thus, by great and frequent calamities, in which so many emperors had their share one after another, this wonderful change was wrought in the heathen Roman empire; their power to oppress and persecute the Christian religion fell, like the Assyrian and Babylonian persecutors, never to rise any more.

This part of history is so easily applicable to the prophetic description, that I shall only represent it in the words of Mr. Daubuz:* "From this account it appears, that the pagan Roman emperors were deprived of their government, and came to miserable ends:—that the pagan Roman Cæsars fell in battle, or were put to death:—that the religion of the idolaters received a mortal wound, all the colleges of pontifices, augurs, vestals, in a word, all the pagan priests and religious officers throughout the empire, being brought under the power and dominion of a Christian prince:—that many of the pagan officers, civil and military, were displaced, and Christians put in their room:—that there was a thorough change in the government, and that paganism lessened by degrees, till it entirely disappeared:—that the greatest of the persecutors acknowledged and confessed the justness and cause of God's judgments:—and, lastly, that upon this change, all the idolaters, upon account of their horrid cruelties and barbarities against the Christians, could not but be in daily expectation of the severest punishments."

To this I shall add but one remark, That this part of history is very proper to the general design of the whole Revelation, to support the patience, and encourage the perseverance, of the church, in such an instance of God's power and faithfulness in the protection of the Christian religion, and punishment of its enemies. We see, in this period, during the persecution of Rome heathen, the church in a state of trial and suffering, yet preserved and protected, and finally obtaining a state of peace and safety, when all the power of their persecutors was totally destroyed by God's overruling providence. This history verifies the general truth of all the prophecies, and the particular predictions of each of them severally. A strong encouragement to the patience and constancy of the true church!

CHAP. VII.

SECT. VI. *Interval between the first and second Periods.*

CONTENTS.

The former chapter concluded the first period, and the sufferings of the church under the persecution of the heathen Roman empire. The second period of prophecy begins with the opening of the seventh seal, and is contained in the events which attend the sounding of the trumpets; an account of which we have in the eighth and ninth chapters. In this chapter, I conceive, we have an account of a little pause, or interval, to describe the state of things, for a short time, between the two periods. After these things, that is, after the prophetic vision that represented the first period, St. John saw, in other visions, what is related in this chapter. This seems a representation of a state of peace and quiet throughout the earth, especially in the Roman empire, and of the great number of persons in every nation, which came into the profession of Christianity; of the encouraging protection that was given to the Christian church, of thankful acknowledgments for the goodness and power of God and Christ, by the whole church, in such eminent instances of favour and protection; and, finally, of the happy state of all the faithful confessors and martyrs, who, after a short time of tribulation, for the faith of Christ, and constancy in his religion, have attained to a state of everlasting rest, in happiness and glory.

Thus wisely does this part of prophecy promote the principal design of the whole, to encourage the faith and patience, the hope and constancy of the church, under all opposition and sufferings. It seems designed to shew, with the certainty of prophetic revelation, that as God directs all things in the world by his providence, so he will direct them to serve the designs of his goodness to the church; and that the great revolutions of the world shall often be in favour of true religion, and for its protection; and to assure the faithful, that all they suffer for the sake of truth and righteousness, shall soon be rewarded with a state of peace, honour, and happiness.

1. *AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree.*]

(1.) Now after my former visions, which represented the providence of God towards the church and world, to the downfal of the heathen Roman empire, the state of the church and world next to follow, was also represented to me in another prophetic vision; in which I beheld four angels, representing the government of providence, as directed by God's will and command, and executed by his messengers or ministers. [1] Those angels were represented, as placed at the four chief points from whence the winds are used to blow, to restrain them from blowing with violence on any part of the world: to shew, God designed in his providence, to put a stop to the tumults and commotions that had before so much disturbed the world, and to give the church and world a time of peace and rest [2] for a season.

2. *And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,*]

(2.) I farther beheld in my vision, another angel, as ascending from the eastern point of the heavens, who appeared with the seal of God in his hand, as sent on some particular message; this angel, as he came on, made proclamation with a loud voice, that the commotions and disorders of the world should cease for a time;—

* Daubuz Explanat. of seal sixth, 258.

3. *Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.*]

(3.) That a state of peace and quiet should continue, until he had sealed the servants of God, till many should receive the distinguishing mark or seal of the Christian church, the sign and testimonial of their Christian profession, and consecration to the service of God, and of God's peculiar favour to them, as his church and peculiar people. [3]

4. *And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand, of all the tribes of the children of Israel.*]

(4.) And the number of those who were thus sealed, and consecrated to God, as his church and peculiar people, was very great; a number that figuratively expressed many persons of all people and nations, professing the Christian faith, and serving God in the worship of the Christian church, now the true Israel of God, it being the square number of twelve, multiplied by a thousand. [4]

5. *Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.*

6. *Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.*

7. *Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.*

8. *Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.*]

(5—8.) This great number of people, which professed the faith and worship of the Christian church, were in proportion out of every place and nation, as if a proportional number had been sealed out of every one of the tribes, into which the children of Israel had been divided, according to the number of their patriarchs, as if now all the nations of the earth who were to be blessed in the Christian church had succeeded in their room, as the true Israel of God; for it was represented to me in my vision, as if twelve thousand were sealed in the tribe of Juda, as many in the tribe of Reuben, and a like number in every one of the other tribes.

9. *After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;*]

(9.) After I had beheld this happy and prosperous state of the church, at the end of so many and grievous afflictions, I saw, in my prophetic vision, the whole church of heaven, joining in a solemn act of praise. The song of praise began with the united voices of an innumerable company of persons of all nations and countries, who were clothed in white garments, marks of piety, honour, and dignity; and they had palm-branches in their hands, emblems of joy and victory;—

10. *And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.*]

(10.) And they said with a loud voice, Salvation be ascribed unto our God, the supreme and sovereign Lord of all, who sitteth upon the throne, and unto the Lamb of God, who has all power to protect and save his faithful servants. [5]

11. *And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,*]

(11.) Then the angels of God, who stood round about the throne, and the twenty-four elders, with the four living creatures or cherubim, prostrated themselves before the throne of God, joining in the same act of worship and thanksgiving with the saints.

12. *Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.*]

(12.) For they said, Amen, to their hymn of praise; and added, Let all with a sincere and devout heart, ascribe unto God, blessing, glory, wisdom, thanksgiving, honour, power, and might, for ever and ever. Amen.

13. *And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?*]

(13.) To give me a more exact information concerning these persons who were clothed in the white robes of purity, honour, and dignity, one of the elders led me on by a question, to ask of him a fuller account of them.

14. *And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.*]

(14.) Whereupon he gave me this account of them: These persons whom you behold appearing in this state of honour and happiness, were very lately in a state of great afflictions and suffering for the sake of their faith and constancy; but having kept the faith, they have received the blessings Christ obtained by his blood, for his church and faithful people; they are now cleansed from all impurity, adorned with all perfection, and advanced to this state of glory and happiness in which you see them.

15. *Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.*]

(15.) They are counted worthy to appear in the immediate presence of God, even here before his throne, and have obtained the honour and happiness of a constant attendance upon God; and, like his angels, cease not day or night to praise him: and the presence of God will be an everlasting spring of happiness and joy to them.

16. *They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.*]

(16.) They shall no more be subject to any of their former troubles or afflictions. None of the natural or common evils of the world below shall reach them any more.

17. *For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.*]

(17.) For it shall be the care of the Lamb of God to bless them, who has all power to make them completely happy. He shall bless them with perpetual everlasting joys; and every sorrow, with every cause of sorrow, shall be fully taken away for ever. [6]

ANNOTATIONS ON CHAP. VII.

[1] Ver. 1.] AN angel, in prophetic style, expresses every thing that brings a message from God, or executes the will of God, as, a prophetic dream, a pillar of fire, &c. (See note on i. 1.)

[2] Winds are emblems of commotions, and very properly, as they are the natural causes of storms. Thus this figurative expression is used, and explained by the prophet Jeremiah, xlix. 36, 37. *And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them towards all those winds; and there shall be no nation whither the outcast of Elam shall not come. For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, even my fierce anger, saith the Lord; and I will send my sword after them, till I have consumed them.* To hold the winds, that they should not blow, is a very proper prophetic emblem of a state of peace and tranquillity.

[3] Ver. 3.] Sealing has several intentions in the style of prophecy, which may be seen in Mr. Daubuz's Symbolical Dictionary; as, preservation and security, secrecy, confirmation, and authority. But, I conceive, the principal meaning here is to denote propriety, in allusion to the custom of sealing things, that it might be known to whom they belong. Now, as the sacraments of circumcision under the law, and baptism under the gospel, were used as public marks of consecration to God, as his peculiar people, and of God's favour to his church, as his *peculium*, this expression, *of sealing the servants of God*, may well be understood, I think, of a great addition to the numbers of the Christian church by baptism; or receiving the seal of the Christian religion, the mark of God's *peculium*.

[4] Ver. 4.] This single passage, says the Bishop of Meaux, may shew the mistake of those, who always expect the numbers in the Revelation to be precise and exact: for is it to be supposed, that there should be in each tribe twelve thousand elect, neither more nor less, to make up the total sum of one hundred forty and four thousand? It is not by such trifles, and low sense, the Divine oracles are to be explained: we are to observe, in the numbers of the Revelation, a certain figurative proportion, which the Holy Ghost designs to point out to observation. As there were twelve patriarchs, and twelve apostles, twelve becomes a sacred number in the synagogue, and in the Christian church. This number of twelve first multiplied into itself, and then by a thousand, makes one hundred forty and four thousand. The bishop observes,* in the solid proportion of this square number, the unchangeableness of the truth of God and his promises; perhaps it may mean the beauty and stability of the Christian church, keeping to the apostolical purity of faith and worship.

[5] Ver. 10.] This vision, especially when compared with the former in the fourth and fifth chapters, is to be understood, I conceive, of the church in heaven; as heaven seems to be the proper scene of the vision, so the innumerable company of saints with whom the angels join in the following words, in the presence of God and the Lamb, is most naturally to be understood, I think, of those who, having been faithful unto death, had received the crown of immortal life, in the state of heavenly happiness. And I question, whether the praises of the church on earth will answer the prophetic description, or the intention of the prophetic Spirit, in the great encouragement it designed to give to faithfulness and constancy. I think, to understand it of the heavenly church, is a natural sense of the expressions, a sense proper to the design of the prophecy, as it represents the faithful martyrs and confessors, once so great sufferers on earth, now blessed saints in heaven.

[6] Ver. 17.] Interpreters are not agreed in the proper meaning of this description. Some understand it, of the peaceful and prosperous state of the church on earth. In some cases, very strong expressions of prophetic style, are to be softened to a sense that will agree to a happy state of the church in this world. Others, who observe the force of these expressions, and how much they agree with the description of the new heavens and new earth, chap. xxi. understand it of the happy state of the church for one thousand years, which they also suppose a resurrection-state of the martyrs. I shall only observe, that as the time of the thousand years is, according to the order of this prophecy, very distant, I think, from the time to which this part of it refers, I can by no means suppose the Spirit of prophecy designed this description should be applied to the state of the millenium. And though the description may be softened to such a sense, as may represent the peaceful and prosperous state of the church under Constantine, yet, I think, the sense given in the paraphrase is more agreeable to the expressions of this description, and to the design of the prophecy; which, when united together, are the surest rules of interpretation to follow.

CHAP. VIII.

SECT. VII. *Second Period, of the Trumpets.*

CONTENTS.

This chapter opens the second period of this prophecy, which begins upon opening of the seventh seal, and is distinguished by the sounding of seven trumpets. This period of the trumpets contains a prophetic description of the state of the world and church, for a considerable space of time after the empire became Christian, during the continuance of the empire in the successors of Constantine. It describes the great devastation of the Roman empire, by the several nations that broke in upon it, and finally put an end to it. It describes a time of great calamity, a state of new trials. It shews the church what it was to expect in new dangers, and opposition, after it should be delivered from the persecution of the heathen Roman government. And when the Christian religion should have the protection of the laws, and the favour of the emperors, the church would still have great need of caution, watchfulness, patience, and constancy; and there would be still this encouragement to faithfulness and perseverance, that though the opposition in this period of time would be very great, yet neither should this prevail against the cause of truth and righteousness; the Christian faith and religion should be preserved, and in the end triumph over this opposi-

* In loc.

tion, as it had before over the former opposition, from the heathen emperors of Rome. And thus fully answers the general design and use of the prophecy, to direct and encourage the constancy of the Christian church in faith and patience, whatever opposition it may meet with from the world.

1. *AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.*]

(1.) After the space of time allowed for sealing the servants of God, and a great addition was made to the Christian church, which greatly lessened the power, and weakened the opposition of idolatry to Christianity; I had a farther revelation in my prophetic vision, to shew what would be the state of the church and world, after so great a change in favour of the Christian faith and religion. I observed, that now the Lamb opened the seventh and last seal; and hereupon it was represented to me, as if there had been a state of silence in heaven for about half an hour, like the silence in the temple-worship, when the whole congregation was at private prayer and devotion.[1]

2. *And I saw the seven angels which stood before God; and to them were given seven trumpets.*]

(2.) I farther beheld in my vision, seven chief angels standing before the throne of God, as attendants to receive his orders, and to execute them, after the manner of the great princes of the east, who were used to be so attended by the princes and chief officers of their court. And I beheld also in my vision, that seven trumpets were given to these seven chief angels, to each of them one.

3. *And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.*]

(3.) Then I saw another angel, like the priest chosen to offer incense, by lot, standing at the golden altar, having a golden censer, and much incense,[2] to offer with the prayers of the saints, who were at their private devotions in silence: this incense the angel offered at the golden altar, which was before the throne, there being in this representation of the heavenly presence no veil, and so no distinction between the holy and most holy place.

4. *And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hands.*]

(4.) And I perceived the smoke of the incense, which the angel offered with the prayers of the saints, who were at their private devotions, ascended up before God. A testimony of God's gracious acceptance of their worship, and of the continuance of God's protection and blessing to his faithful worshippers.

5. *And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.*]

(5.) I farther beheld in my vision, that the angel who had offered the incense took his censer; and going down from the golden altar to the altar of burnt-offering, he filled it with burning coals, and cast them down upon the earth: and immediately thereupon, there arose a terrible storm, with great noise, thundering, lightning, and earthquake, representing new commotions in the world, and some great calamities by the righteous judgment of God.[3]

6. *And the seven angels which had the seven trumpets prepared themselves to sound.*]

(6.) This part of the vision having prepared my attention to observe what should be revealed at each angel's sounding of his trumpet, as before upon opening the seals, in order, I perceived the seven angels preparing to sound their trumpets.

7. *The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.*]

(7.) The first angel soon sounded his trumpet: upon which there followed a great storm of hail, and even of fire mingled with blood; which burned up and destroyed a great part of the trees, and green grass of the earth. A proper representation of great commotions and disorders in the world, attended with great bloodshed, and destruction of many of the several ranks and conditions of men.[4] *(See the history of the first trumpet at the end of this chapter.)*

8. *And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;*]

(8.) I then perceived the second angel sounded his trumpet; and I beheld, as if a great mountain, all on fire, had been cast into the sea; by which a very considerable part of the waters of the sea was turned into blood.

9. *And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships was destroyed.*]

(9.) And a very great part both of the creatures which live in the sea, and the ships that pass on it for business or defence, was destroyed in great numbers. A proper figurative representation of a farther judgment, which should reach the capital city of the empire, and many of the provinces; destroying their power and riches, dismembering them from the empire, and depriving it of all future support and assistance from them.[5] *(See the history of the second trumpet at the end of this chapter.)*

10. *And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;*]

(10.) And I farther perceived in my vision, that the third angel sounded his trumpet; upon which, I beheld a representation as of a large star, all on fire, which, like a flaming torch, fell down from heaven upon a great part of the rivers, and fountains of waters.

11. *And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.*]

(11.) Upon which, as if wormwood had been mixed with the waters, it made them so bitter, they were no longer wholesome to drink; but, like waters infected, they occasioned the death of many people. Denoting a farther judgment on the Roman empire, on the capital and seat of the empire; signifying a thorough desolation and downfal, not only weakening it, by dismembering its provinces, but putting an end to all power and authority of the government itself.[6] *(See the history of the third trumpet at the end of this chapter.)*

12. *And the fourth angel sounded, and the third part of*

the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

(12.) I moreover beheld in my vision, when the fourth angel sounded his trumpet; and the events which were to follow upon it were represented by a very great and gloomy darkness: as if a thick cloud had so darkened the air, that neither the light of the sun, moon, or stars, could be perceived through it; so far was it from the brightness of a clear day, that there was not so much as the brightness of a clear night, but all around was cloudy and dark. A fit representation, to express the last desolation of the imperial city, which God's righteous judgments had doomed (as Babylon heretofore) to a loss of all power, and of all authority. [7] *(See the history of the fourth trumpet at the end of this chapter.)*

13. *And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound.*

(13.) After this, I farther perceived in my vision, that an angel flew, as it were, through the midst of heaven, and proclaimed, for the information of all, with an audible voice, Though the judgments signified by the four trumpets which have already sounded are very great and formidable, yet greater judgments still remain to be inflicted on the earth, in the events that are to follow upon sounding the three trumpets that yet remain. [8]

ANNOTATIONS ON CHAP. VIII.

[1] Ver. 1.] MOST interpreters agree, this silence in heaven for half an hour, is an allusion to the manner of the temple-worship, that while the priest offered incense in the holy place, the whole people prayed without in silence, or privately to themselves. (Luke i. 10.) On the day of expiation, the whole service was performed by the high-priest; to which particular service Sir Isaac Newton* has observed an allusion: "The custom was, on other days, to take fire from the great altar in a silver censer; but on this day (of expiation), for the high-priest to take fire from the great altar, in a golden censer; and when he was come down from the great altar, he takes incense from one of the priests, who brought it to him, and went with it to the golden altar; and while he offered the incense, the people prayed without in silence: which is the silence in heaven for half an hour." It is true, on the day of expiation, the high-priest did all the service himself; he used a golden censer, and took his hands full of incense: yet it may be a question, whether the mention of a golden censer, and much incense, may not refer to the great glory and perfection of the heavenly worship, as well as to the peculiar service of the high-priest. On this supposition, a golden censer, and much incense, will not require the hands of a high-priest; for the offering of incense was usually assigned, by lot, to any one of the priests of the course: and this, I think, will be found more agreeable to the following parts of the prophetic description.

[2] Ver. 3.] These censers were the same with the vials full of odours, mentioned v. 8. the offering incense on the golden altar, seems to determine this allusion to the constant offering of incense in the temple, and not to the service peculiar to the high-priest on the day of expiation; and fully shews the propriety of this vision, in not representing the high-priest; which, in this prophetic vision, would have been the Lamb, as personally officiating in this act of worship.

[3] Ver. 5.] These voices, thunderings, lightning, and earthquake, seem to me, to mean something very different from "an allusion to the voice of the high-priest reading the law to the people, and other voices, and thunderings from the trumpets and temple-music, at the sacrifices and lightnings from the fire of the altar."* Nor can I conceive, that the voices, thunder, lightning, and earthquake, consequent upon the angel's casting fire into the earth, shew, "That during the offering of the incense, or at least immediately upon it, the voice of God was heard, his word was preached, and the gospel was spread to the enlightening of man."† These expressions much rather denote some great judgment on the earth, or Roman empire. Thunders and lightnings, when they proceed from the throne of God, (Rev. iv. 5.) are fit representations of God's glorious and awful majesty; but when fire comes down from heaven upon the earth, it expresses some judgment of God on the world, as in this prophecy, xx. 9. *And fire came down from God out of heaven, and devoured them: and in like manner, when great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath,* xvi. 19. *there were voices, and thunders, and lightnings, and a great earthquake.* This being mentioned previous to the sounding of the trumpets, I think it may be understood as a general description of the many calamities of this period, notwithstanding the seeming secure prosperity of the Christian church.

[4] Ver. 7.] A thunder-storm and tempest, that throws down all before it, is a fit metaphor to express the calamities of war, from civil disturbances or foreign invasion, which often, like a hurricane, lay all things waste, as far as they reach. In the language of prophecy, this is a usual representation; so the prophet Isaiah expresses the invasion of Israel by Shalmaneser king of Assyria: *Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.* (Isa. xxviii. 2.) And the same prophet in general thus expresses the judgments of God; *Thou shalt be visited of the Lord of hosts, with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire:* (Isa. xxix. 6.) meaning likely the invasion of Sennacherib. The prophet Ezekiel expresses the judgments of God on the prophets who deceived the people, saying Peace, where there is no peace: *Therefore thus saith the Lord God; I will even rend it with a stormy wind in my fury, and there shall be an overflowing shower in mine anger, and great hailstones in my fury to destroy it,* (xiii. 13.)

It is likely here is also an allusion to one of the plagues of Egypt, which was a destroying storm or tempest; *For the Lord sent thunder and hail, and the fire ran along upon the ground, and the hail smote throughout all the land of*

* On Apoc. p. 264.

* Sir Isaac Newton, 265. † Daubuz, 274.

Egypt, all that was in the field, and brake every tree of the field. (Exod. ix. 23.)

It is a just observation of Sir Isaac Newton,* "That in the prophetic language, tempests, winds, or the motions of clouds, are put for wars; thunder, or the voice of a cloud, for the voice of a multitude; and storms of thunder, lightning, hail, and overflowing rain, for a tempest of war, descending from the heavens, and clouds politic. In like manner,† the earth, animals, and vegetables, are put for the people of several nations and conditions. Trees, and green grass, express the beauty and fruitfulness of a land; and when the earth is an emblem of nations and dominions, may signify persons of higher rank, and of common condition."

"Trees here (says Mr. Waple‡), according to the prophetic scheme of speech, signify the great ones; and grass, by the like analogy, signifies common people;" or as Mr. Mede,§ "from the analogy it is easily gathered, that green grass is taken for the common people, when, as here, it is joined with trees."

Whether it was the intention of the prophetic style to be so particular, I take not upon me to determine; but it seems plain, it is designed to express some great calamities brought on the empire, when it is represented as a storm that destroyed not only the green grass, which is more easily blasted, but which destroyed also a great part of the trees, which are supposed more likely to withstand the violence of a storm; and it seems to point out these calamities as the effect of wars and bloodshed throughout the Roman empire, in the beginning of this period.

[5] Ver. 9.] In the style of prophecy, a mountain signifies a kingdom, and the strength of it, its metropolis, or capital city. Thus the prophet Jeremiah foretells the downfal of Babylon, li. 25. *Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.* The prophet himself explains the literal meaning of these figurative expressions, ver. 27. *Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz.* The plain meaning of the figure of a burnt-mountain, seems also taught by the prophet, ver. 30, &c. *They have burnt her dwelling-places; her bars are broken. One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end, and that the passages are stopped, and the reeds they have burnt with fire, and the men of war are affrighted.* The general meaning of this prophecy is farther thus explained, ver. 58. *Thus saith the Lord God of hosts; The broad walls of Babylon shall be utterly broken, and her high gates shall be burnt with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary.* All efforts to preserve their city and empire, says Mr. Lowth on the place, shall be as insignificant, as if men wrought in the fire, which immediately destroys all the fruit of their labours: or, as the words may be better translated, And the people shall labour for a thing of nought, and the folk shall weary themselves for that which shall be fuel for the fire; *i. e.* they shall not be able to preserve their city, but it shall be taken, and become a prey to the flames.

Great disorders and commotions, especially when kingdoms are moved by hostile invasions, are expressed in the prophetic style, by carrying or casting mountains into the midst of the sea. *Therefore we will not fear though the earth be removed, and though the mountains be carried into the midst of the sea.* (Psal. xlvi. 2.)

The sea, in the Hebrew language, is any collection of waters, as Mr. Daubuz* observes. Now, as waters are expressly made a symbol of people in this prophecy, xvii. 15. *And he saith unto me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues:* the sea may well represent the collection of many people and nations into one politic body or empire; and when a sea is considered as an empire, or a collection of people into one body politic, the living creatures in that sea will be the people, or nations, whose union constitutes this empire. And the prophet Ezekiel, by a like figure, describes the destruction of the inhabitants of Egypt, *by the death of all the fish of the rivers,* xxix. 3, &c. *Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt.——I will cause the fish of thy rivers to stick unto thy scales.——I will leave thee thrown on the wilderness, thee and all the fish of thy rivers.* These expressions seem explained by the prophet to this meaning: *Therefore thus saith the Lord God; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.*

Ships, from their use in trade, are a proper representation of the riches of a people; and as they are of use in war, especially to the maritime nations, they are proper emblems of strength and power. As ships were of both uses in the Roman empire, they may well be understood both of the riches and power of the Roman empire.

Thus we have a description, in this part of the second period of prophecy, of a judgment to come on the empire, in which the capital should suffer much, many provinces should be dismembered, as well as invaded, and the springs of power and riches in the empire should be very much diminished. Let us consider how the next period of history agrees with the description of prophecy.

[6] Ver. 11.] Stars, in prophetic style, are figurative representations of many things; among others, they signify kings, or kingdoms, eminent persons of great authority and power. Thus, in the prophecy of Balaam, Numb. xxiv. 17. *There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel.* Thus, the power of the horn of the he-goat, prevailing over other powers, is represented in Dan. viii. 10. *And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.* The downfal of the kingdom of Babylon is represented by a like figurative expression, the fall of Lucifer, or the morning-star, Isa. xiv. 12. *How art thou fallen, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!* The most natural interpretation of this symbol seems to be this: That as the rising of a star denotes the rise of some new power or authority, so the fall of a star from heaven, signifies the fall of some kingdom or empire.

Rivers and fountains of waters may be considered as

* P. 18. † Ibid. p. 19.
‡ In loc. § On the Revelation, p. 85.

* Symbol. Dict.

the source and spring of waters, which running in a common channel, make a sea. And then, as a sea, or collection of waters, denotes a collection of many people into one government, the rivers and fountains of waters may represent the seat of the empire or people, which have enlarged their dominion, by reducing other nations into provinces; so that, in this sense, rivers and fountains of waters may denote the original country or seat of the empire, in distinction from the provinces.

Rivers, and fountains of waters to supply them, may also be considered as necessaries to the support of life. Drying up rivers and fountains of waters, expresses a scarcity of things necessary: thus, when Hosea prophesies that Samaria shall become desolate, he thus expresses it; *Though he be fruitful among his brethren, an east wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels,* (xiii. 15.) And thus the prophet Isaiah describes the destruction of Egypt, xix. 5. *And the waters shall fail from the sea, and the river shall be wasted and dried up.*

And, finally, there seems an allusion in this description, to one of the plagues of Egypt. *And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned into blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.* (Exod. vii. 20, 21.) Here, then, we have a prophecy, which aptly expresses a judgment to come on the seat of the Roman empire, which should destroy the power of it, in its spring and fountain, and cut off all its necessary supports; as when rivers and fountains, so necessary to life, are infected, and become rather deadly, than fit for use.

[7] Ver. 12.] Darkening, smiting, or setting, of the sun, moon, and stars, says Sir Isaac Newton,* are put for the setting of a kingdom, or the desolation thereof, proportional to the darkness. And when darkness is opposed to light, Mr. Daubuz observes,† as light is a symbol of joy and safety, so darkness is a symbol of misery and adversity. According to the style of the prophet Jeremiah, *Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness,* (xiii. 16.) The darkness of the sun, moon, and stars, is likewise observed to denote a general deficiency in government, as the prophet describes a day of severe judgment: *For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.* (Isa. xiii. 10, 11.) And thus the prophet Ezekiel describes the destruction of the kingdom of Egypt, xxxii. 7, 8. *And when I will put thee out,* or, as in the margin, *extinguish thee,* quite deprive thee of all authority and power, *I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.* As this is the meaning of these figurative expressions in general, it is also a good rule of interpretation, to apply the particular meaning of such descriptions, according to the subject, to the order and scene of action then referred to, and intended to be represented by such descriptions.* In this view, considering that the subject, order, and scene of action, are the downfal of the Roman empire, and of the power and authority of Rome the imperial city, it will very fitly and properly represent an entire extinguishing of all authority and power in Rome, once the seat of empire; putting out or extinguishing, in the language of Ezekiel, the splendour of authority and power, as well as taking away the full exercise of it. Not only the brightness of the day, and light of the sun, but the fainter light of the night and moon, nay, even the little glimmering light of the stars, shall be put out.

[8] Ver. 13.] Several interpreters suppose this part of the vision a representation of some faithful witnesses, against the superstition, idolatry, and growing corruptions, of those times. So Mr. Daubuz observes, "Preaching against errors, is prophesying against them; and by that bringing down the judgments of God upon the impenitent, he supposes the dreadfulness of the woes of the three trumpets, is proclaimed to the corrupt members of the church; because, as they were endued by the Divine revelation, with more knowledge than before, being all Christians by name, they therefore deserve to suffer more for their crimes than plain heathens, such as were chiefly concerned in the former judgments." The greater guilt of a corrupt church, is indeed a good reason for severe punishment, and will justify the ways of Providence, in these heavy judgments on the empire, now Christian, yet going fast into corruption of doctrine and manners, and even to incorporate the heathen superstition and idolatry into the Christian worship; but whether this part of the vision means any more than to raise attention to the following events, which were to be very calamitous and extensive, I shall leave to the judgment of the reader.

HISTORY OF THE TRUMPETS.

First trumpet.—Let us briefly consider, how this prophetic representation was verified in correspondent history.

The former period put an end to the persecution of heathen Rome, by the empire of Constantine the Great, a Christian prince, and protector of the Christian religion, about the year 323. Then was a time of peace and rest to the empire, as well as the church; which answers well to the time appointed for sealing the servants of God in their foreheads: but this is represented as a short time; and the angels soon prepared themselves to sound, when there would be new commotions to disturb the peace of the empire and church.

If we look into the history of the times which immediately followed this great revolution of the Roman empire, under Constantine, from heathen to Christian, we shall find it thus: Constantine came to the whole power of the em-

* Par. i. p. 18. † Symbol. Dict. 76.

* Daubuz, Prelim. Disc. rule 1.

pire, about 323. and continued possessed of that power about fifteen years, to the year 337.

During all this time, the empire had a state of tranquillity, unknown for many years: there were no civil disorders; and though the Goths made some incursions into Mæsia, the most distant parts of the Roman dominions, they were soon driven back into their own country. The profession of Christianity was greatly encouraged, the converts to it from idolatry were innumerable; so that the face of religion was, in a very short time, quite changed throughout the Roman empire. Thus the providence of God, notwithstanding all opposition, brought the Christian church into a state of great security and prosperity.

But on the death of Constantine, the state of things soon altered again. He was succeeded by his three sons, in different parts of his empire; by Constantine in Gaul; Constans in Italy; and Constantius in Asia, and the east. Constantius, in a short time, sacrificed his father's near relations to his jealousy of power:* differences arose between Constantine and Constans; Constans surprised his brother Constantine, and put him to death. In a little time after, Constans himself is put to death by Magnentius, who assumed the empire. At the same time, Constantius, in the east, was hard pressed by the Persians; but apprehending greater danger from Magnentius, marches against him: the war between them was very fierce and bloody; insomuch that Victor† observes, it almost ruined the whole strength of the Roman empire; "Hoc tempore Constantius cum Magnentio apud Mursiam dimicavit; in quo bello pæne nunquam amplius Romanæ consumptæ sunt vires, totiusque imperii fortunæ pessumdatæ."

A little after this bloody intestine war, all the Roman provinces were invaded at once, from the eastern to the western limits,‡ by the Franks, Almans, Saxons, Quades, Sarmatians, and Persians; so that, according to Eutropius,§ "Cum multa oppida barbari expugnassent, alia obsiderent, ubique fœda vastitas esset, Romanumque imperium non dubia jam calamitate nutaret."

It is a very remarkable part of this history, that this storm of wars fell so heavy on the great men of the empire, and in particular on the family of Constantine, though so likely to continue in so many of his own children and near relations; and yet, in twenty-four years after his death, these commotions put an end to his posterity, in the death of his three sons; and, in three years more, extinguished his family, by the death of Julian, in a battle against the Persians.

The following reigns of Jovian, Valentinian, Valens, and Gratian, to the time that Gratian nominated Theodosius to the empire, are one continued series of trouble, by the invasion of the several provinces of the empire, and bloody battles in defence of them, for about the space of sixteen years, from the year 363 to 379. Claudian has well expressed the misery of those times to his son Honorius:‖

> "Omnibus afflictis, et vel labentibus ictu,
> Vel prope casuris, unus tot funera contra
> Restitit, extinxitque faces, ugrisque colonos
> Reddidit, et leti rapuit de faucibus urbes.
> Nulla relicta foret Romani nominis umbra,
> Ni pater ille tuus jam jam ruitura subisset
> Pondera," &c.

These great calamities, which, in so short a time, befel the Roman empire, now Christian, and in particular the family of Constantine, by whom the great change, in favour of Christianity, was brought about, was a new and great trial of the faith, constancy, and patience, of the church. As it became the wisdom and justice of Divine Providence to punish the wickedness of the world, which caused the disorders of those times; the wisdom and goodness of Christ chose to forewarn the church of it, that it might learn to justify the ways of Providence, and not to faint under the discipline of affliction, when the great misimprovement of the best religion had made it both proper and useful; and when likely such afflictions, so soon after their great deliverance from the opposition of Rome heathen, would be very unexpected, and the more discouraging.

Second trumpet.—The former period of history, was from the death of Constantine the Great to the reign of Theodosius; who for some time preserved the empire from invasion, and left it to his sons, Arcadius and Honorius, A. D. 395.

The youth and weakness of these princes, the intrigues and ambition of the chief ministers and governors of the eastern and western parts of the empire, the jealousies and contentions between Stilicho and Ruffinus, so weakened the empire, that it soon became a prey to the northern nations. Sigonius,* who has given us an accurate history of these later times of the Roman empire, observes, that the empire itself began to shake on the death of Theodosius: "Theodosio exempto, simul etiam robur ac dignitas ipsius titubare imperii cæpit." The chief men of the empire, to serve their private ambitions, excited Alaric, at the head of the Goths, to invade Greece; Alaric enters Greece, the straits of Thermopylæ being purposely left open to him; he lays waste the whole country, destroys the cities, puts to death all the males grown up to age, and gives all the women and children, with the whole riches of the country, in plunder to his army, according to Zosimus.†

The year 400. or five years after the death of Theodosius, is marked out as one of the most memorable and calamitous that had ever befallen the empire. "'Annus hic (says Sigonius‡) a Christo nato quadringentesimus, omnium, quos occidens vidit, maxime memorandus extitit . . . . . Neque enim ullum sive bellicæ calamitatis, sive barbaricæ feritatis, sive vesanæ cujusdam libidinis, excogitari exemplum potuit, quod non in ipsas provincias, civitates, agros, hominesque passim cum maxima atrocitate sit editum." Five years after, A. D. 405. Rhadagaise entered Italy with an army of two hundred thousand men; and though he was defeated by Stilicho, yet he had ravaged the country, before his defeat, with such success, that the heathen Romans publicly declared Rome was given up to destruction, because it had forsaken the worship of the heathen gods; and that the only way to restore the Roman fortunes, was to restore the ancient Roman religion, or idolatry, as Sigonius§ observes.

---

* Zosimus, lib. ii. 217.
† Aurel. Victor. p. m. 465.
‡ Zosimus, lib. iii. 137.
§ Eutropius, lib. x. p. m. 617.
‖ Claudianus de iv. Consul. Honor. p. 123.

* De Occident. Imp. p. 155.
† Zosimi Hist. lib. v. 293.
‡ De Occident. Imp. p. 161.
§ Occident. Imp. lib. x. 169.

In the latter end of the year 406. the Alains, Vandals, and other barbarous people, passed the Rhine, and made the most furious irruption into Gaul, that had yet been known; passed into Spain, and from thence over into Africa; so that the maritime provinces became a prey to them, the riches and naval power of the empire were much diminished, and almost quite ruined.

But the heaviest calamity fell upon the capital, and city of Rome itself: for Alaric enters Italy in the year 409. and after wasting all the country round about, "oblata omnia oppida populans, ac miserabili strage vastans," says Sigonius, at length laid siege to Rome, which was then afflicted both with famine and a pestilential distemper.* The city was forced to save itself from this danger, by all its riches, and purchased a peace of Alaric on very hard conditions. He raises the siege for awhile, but soon returns; is received into the city, and makes Attalus the governor of Rome emperor: soon after he deposes Attalus, and makes peace with Honorius, on condition he should be acknowledged his associate, and have Gaul given to him and to his army. "Fœdus his conditionibus est percussum, ut Alaricus socius Honorii esset, atque in Gallia sedes sibi suisque locaret."† However, not satisfied with Honorius, and his performance of the conditions agreed between them, he continues the siege of Rome, and at last takes it, and gives the plunder of it to his soldiers, which also occasioned its being set on fire; so that Sigonius‡ represents it, on all those accounts, as a very great and memorable calamity. "Insignis fuit calamitas, et rerum humanarum contemplatione memorabilis, quod urbs quæ de omnibus gentibus triumphaverat, tam facile a barbara et adventitia gente, capta, spoliata, atque combusta sit."

This calamity of the capital city of the empire, was followed by the spoil of the greatest part of all Italy in like manner, in which the Christian bishops, and their churches, were principal sufferers. "Alaricus, urbe capta et spoliata, egressus, animum inde ad ulteriorem populandam vastandamque Italiam contulit: itaque Latium, Campaniam, Apuliam, Calabriam, ita cum toto exercitu peragravit, ut locum nullum intactum a vexatione ac direptione reliquerit. Atque imprimis, quasi Romana victoria efferatus, in ecclesias, sacerdotes, episcoposque, extorquendi auri gratia, debacchatus, simul omnia humana divinaque jura polluerit."§

It is worthy observation, that this great calamity which befel the Roman empire, both in Italy and in the capital itself, much increased the prejudice of the heathen Romans against the Christian religion; as if Rome had suffered greater calamities now it was Christian, than while it was heathen. A fit period of history, and becoming the Spirit of prophecy to reveal to the church, to confirm the faith and patience of the church, in such a state of providence, with a full persuasion of the justice and wisdom of it; and that still the cause of true religion should be supported even under so great calamities as these: but with an admonition, that the justice and wisdom of God would punish the sins of Christians, as well as of heathens; and that the outward profession of the best religion should not be a protection against those judgments they had deserved by their iniquities; for God, the righteous governor of the world, is no respecter of persons: *Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?* says God to his own church of Israel, (Jer. v. 6. 9.) when *their transgressions were many, and their backslidings increased.*

Third trumpet. — The last period of history, correspondent to the foregoing prophecy, ended in the peace which Italy and Rome enjoyed, after the taking of Rome by Alaric, and dismembering many of the provinces of the empire, when Athaulphus left Italy, and went to settle in Gaul. The emperor Honorius returned joyfully to Rome, to the great satisfaction of the city, in the year 412. "Honorius Romam repetiit, ac lætus, tanquam exonerata aliquando tandem incumbentium Gothorum mole Italia, secunda vicennalia Ludorum apparatu magnifico edidit, populo Romano, post diuturnas tenebras lucem se tandem aliquam otii ac libertatis aspicere, gratulante."*

Yet, though Rome and Italy recovered themselves into a pretty good state of peace and liberty, many of the provinces were quite dismembered from the empire. The Goths, Burgundians, Franks, Vandals, &c. possessed themselves of the better parts of France and Spain.

Valentinian, son of Placidia, succeeded his uncle Honorius, about the year 425. In his time began those new invasions of the empire, which put an end to the imperial dignity and power of Rome, and founded a new kingdom in Italy itself.

In the year 427. Genseric, with an army of eight thousand Vandals, seized on Africa, and founded a kingdom there. The Romans had given up the defence of Britain, so that the Britons were fain to call in the Saxons to their aid, in the year 449.† Atila, though soundly beat at Chaalons, in the year 451. so that one hundred and seventy thousand, or, according to some, three hundred thousand, fell in the battle; yet, the next year, he marches with another numerous army into Italy, and destroys all before him. "Jam omnia quæ intra Apenninum et Alpes erant, fuga, populatione, cæde, servitute, incendio, et desperatione repleta erant; nullaque mali facies aberat, nefaria per omnes ordines, sexus, et ætates, barbarorum avaritia, crudelitate, ac licentia pervagante."‡

Rome and Italy were scarce freed from these troubles, when new evils succeeded.

Genseric is invited from Africa to revenge the murder of Valentinian: he lands in Italy in the year 455. marches directly to Rome, takes the city, and plunders it, carries away all the public and private riches, makes an incredible number of the citizens captives, and takes the empress Eudoxia (who had desired his assistance to revenge the death of Valentinian), together with her daughters along with her, into Africa.

The name of the Roman empire continued for a few years longer, as in a dying condition, under several successors, till the year 476. Odoacer, drawing together an army of the several nations in Germany, enters Italy by the Trentin, subdues the whole country, takes the city of Rome, and in it the emperor Momyllus, or Augustulus,

* Zosimus, lib. v. 353.
‡ Idem, p. 182.
† Sigon. Occ. Imp. lib. x. 180.
§ Idem, lib. xi. 183.

* Sigon. Occ. Imp. lib. xi. 185.
† Petavii Rot. Tem. lib. vi. cap. 18.
‡ Sigon. Occ. Imp. lib. xiii. 225.

whom he deposes, and takes to himself the title of king of Italy.* Thus Italy, and Rome itself, became the possession of the conquerors; and the Roman name, power, and empire, were from that time extinct. "Atque his quidem variis atque ancipitibus rerum temporumque successibus, Roma, jam quartum, post Christi annum jam quadringentesimum, capta, Italiaque a barbaris firmo tandem possideri imperio cœpta est." †

Odoacer did not indeed continue his kingdom long; for Theodoric, at the head of the Goths in Illyricum, attacked Odoacer's new-founded kingdom in Italy; and, according to Paulus Diaconus,‡ so fully with the consent of Zeno, then emperor of the east, that he made a grant of Italy to Theodoric. "Italiam ei per pragmaticam tribuens, sacri etiam Velaminis dono confirmavit." Theodoric engages Odoacer, overcomes him, and puts him to death; and so founded the Gothic kingdom of Italy, which continued many years under his successors, till it was subdued by Narses for the emperor Justinian, A. D. 553.

Thus Rome itself, and Italy, the seat of the empire, according to the prophetic description, became a prey to the barbarous nations, and followed the fate of the provinces.

However, even under the Gothic kingdom, Rome, though it lost the supreme authority of empire, was permitted to retain some appearance of its ancient form of government and magistracy. Theodoric made Ravenna the seat of his kingdom; yet Rome retained its senate and consuls, and the image of its former government. "Jam vero nullum Romanum institutum mutavit; siquidem et senatum, et consules, patricios, præfectos prætorii, præfectum urbis... cæterosque qui fuerunt in imperio, magistratus retinuit." §

Fourth trumpet.—This figurative representation will very properly express the following period of history, and the true state of the city of Rome, once the imperial city, and mistress of the world.

We have seen, in the former parts of this period, the loss of the imperial authority, when Theodoric founded the Gothic kingdom of Italy, and made Rome subject to it, A. D. 493. But it was observed, that he then left to the city of Rome some appearance and splendour of its ancient government, in a senate, consuls, and other magistrates.

Now, in the reign of Justinian, emperor of the east, this new kingdom of Italy is overthrown, and new and great calamities befal that miserable country. "Gothorum in Italia imperium concidit, atque ipsa Italia omnis atrocissimarum calamitatum exempla persensit."

In the course of this war, Belisarius, the imperial general, takes Rome, A. D. 536. The next year, Vitiges, king of the Goths, besieges it with an army of one hundred and fifty thousand men. In this long siege, which continued above a year, the Romans were afflicted both with famine and pestilence, and suffered extremely, though at length the Goths were fain to raise the siege. Totilas, king of the Goths, afterward takes Rome, A. D. 546. it is retaken by Belisarius the next year, and again taken by Totilas about two years after.

During this war, which lasted for twenty years, Rome was besieged and taken five times: the city and whole country suffered all the evils of war in every place; and the event was, to reduce Rome to the lowest and meanest condition, in the loss of all authority and power, being made entirely subject to the exarchate of Ravenna.

For Narses, having quite subdued the Gothic kingdom of Italy for the emperor of the east, was constituted governor of the whole country, with the title of Duke of Italy,* and all the governors of the several cities were only inferior officers under him.

A little after, the exarchate of Ravenna was established by the emperor Justin II. Longinus is sent into Italy: he appoints a new form of government: the seat of government was from that time fixed at Ravenna, and every city of Italy entirely subjected to the exarch, both in things civil and military. "Is (Longinus, says Sigonius,) primum Ravennæ, non Romæ, præfecturæ sedem posuit; nec se ducem, sed exarchum Italiæ, quemadmodum et Africæ exarchus erat, vocavit; et provinciarum consularibus, correctoribus, præsidibusque sublatis, singulis civitatibus singulos duces imposuit, ac varios eis, ad reddenda jura, judices assignavit." †

Thus Rome lost all her dignity and authority, her senate and consuls, and was put upon a level with all the lesser cities and towns of Italy, and became also a small dutchy of the exarchate. "Parem itaque faciens urbem Romam aliis Italiæ vel urbibus vel oppidis, hac una in re illam honoravit, quod impositum tunc magistratum *præsidem* appellavit, sed qui successerunt appellati sunt *duces;* ut postea per multos annos, sic Romanus appellaretur ducatus, sicut Narniensis, Spoletanusque est dictus; neque post Basilium, qui cum Narsete consul fuit, vel consules Roma habuit, vel senatum legitime coactum, sed a duce, Græculo homine, quem exarchus ex Ravenna mittebat, res Romana per multa tempora administrata est." †

This was a new form of government, altogether unknown before; and though it might be called, in some sense, a form of Roman government, as the exarchs of Ravenna were lieutenants for the Roman emperors of Constantinople, yet it was such a form of government, by which Rome seemed to have received a mortal wound: for that imperial city was deprived by it of all authority and power, and seemed to have lost all hopes of ever recovering them again, when it was made a small dutchy, entirely subject to another city, where the emperors, lieutenants, or exarchs, had fixed the seat of their residence and government of Italy; and this, by the appointment and constitution of the emperors of the east, in virtue of their claim to the sole authority of the Roman empire.

CHAP. IX.

1. *AND the fifth angel sounded, and I saw a star fall from* [1] *heaven unto the earth, and to him was given the key of the* [2] *bottomless pit.*]

(1.) On the sounding of the fifth angel which followed, I saw in my vision a star fallen from heaven, or an angel come down from thence, to whom was given the key of the abyss, or bottomless gulf; which fitly expressed a commission from God, to permit Satan, at the head of the king-

* Paul. Diac. lib. xvi. Jornandis de Reg. Success. lib. i.
† Sigon. Occ. Imp. 251. ‡ Lib. xvi. § Sigon. Occ. Imp. 265.

* Sigonius de Reg. Italiæ, 3. † Ib. p. 5.
‡ Blondus, Decad. primæ, lib. viii. p. 102.

dom of darkness, to infest the world with some new and great temptation, as if Satan, at the head of his apostate angels, was let loose to disturb the earth, and deceive the nations of it.

2. *And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.*]

(2.) And I beheld in my vision, that the angel who had the key of the bottomless pit opened it, and immediately there seemed to break out of the pit a very thick and dark smoke, as if it had been the smoke of a burning furnace; and the smoke was so thick, that it intercepted the light of the sun, and made the whole air dark round about. A very proper representation of great errors, darkening the understanding, obscuring the truth, and attended with violence and destruction. [3]

3. *And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.*]

(3.) I farther perceived this smoke out of the bottomless pit brought locusts along with it, and scattered them, over the earth; and they had power given unto them, not unlike the natural power of scorpions, to do harm. A proper similitude to express a great multitude of people, marching with great speed and swiftness, to plunder and destroy their neighbours. [4]

4. *And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men who have not the seal of God on their foreheads.*]

(4.) I observed one thing very peculiar to these locusts, and different from what was to be expected from the natural locusts: they had an express direction, not to prey upon or destroy the grass, trees, and fruits of the earth, as natural locusts are used to do; but, as persons compared to locusts, for multitude, and swiftness to spoil, they were to hurt men, and yet to hurt only such as had not the seal of God on their foreheads. Which may properly mean, that these locusts are to be understood figuratively, for a great number of spoilers; as if Satan, at the head of the powers of darkness, was leading on a great company, both to corrupt and ravage the world: yet, in this extraordinary judgment of God on a corrupt church, he would take care to preserve the interest of true religion and Christianity among a faithful people. He would protect them in such manner, that they should preserve their religion, and the profession of it, notwithstanding the great difficulties those enemies to Christianity should bring upon them.

5. *And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.*]

(5.) And I farther perceived, they did not receive a commission to take away men's lives, when they invaded and spoiled them; they were to torment them for a space of time, for five months: and their torment was resembled to the pains and uneasiness which men feel, when they are bit by a scorpion.

6. *And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.*]

(6.) Yet, though they had not a commission to take away men's lives, they should make their lives so uneasy and miserable to them, that they would rather choose death than life, and desire to die rather than remain in their misery. [5]

7. *And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns of gold, and their faces were as the faces of men.*]

(7.) The appearance of these locusts was such, as in part resembled the locusts described in the ancient prophets; but in part differed from those descriptions, as well as from the description of natural locusts. They were like unto horses prepared for battle; but they seemed to have a sort of golden coronets on their heads, and to appear with the countenance and visage of men. [6]

8. *And they had hair as the hair of women, and their teeth were as the teeth of lions.*]

(8.) Yet, with a manly countenance, they dressed their head and hair, in an effeminate manner; and were as ready for rapine, and intent upon it, as if they had teeth hard and strong to devour, as the teeth of lions. [7]

9. *And they had breast-plates, as it were breast-plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.*]

(9.) As they were thus fitted to destroy, they were also well defended against opposition, as if they were armed with iron breast-plates; and they invaded their enemies with a great noise, as if many chariots and horses were rushing into battle. [8]

10. *And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.*]

(10.) They had moreover this peculiar in their form, that they had tails as scorpions, and in them stings, by which they were able to do great hurt and mischief in the places which they invaded; and thus, though locusts, they were able to torment as scorpions do. [9]

11. *And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.*]

(11.) Though the natural locusts have no king, [10] yet these figurative locusts have one, who is the angel of the bottomless pit, that evil spirit, the prince of the power of darkness, who, from the constant evils he is designing and doing in the world, is called the Destroyer.

12. *One woe is past; and, behold, there come two woes more hereafter.*]

(12.) Such woful judgments the church is to expect, when the righteous providence of God shall give permission to the destroyer to punish the sins of men; and even when this woe shall be passed, the church is to expect yet farther woes, when the sixth and seventh angels shall sound their trumpets. *(See the history of the fifth trumpet at the end of this chapter.)*

13. *And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,*]

(13.) I farther perceived in my vision, when the sixth angel sounded his trumpet, a voice, as coming from the golden altar which stood before the presence of God, as in the temple, or from the altar of incense, the place of prayer and intercession; where the angel having a golden censer,

offered incense with the prayers of all saints, (viii. 3.) to express that no intercession should avail to prevent any longer the execution of the following woes. A just punishment of the world, for sins unrepented of, and of the church, for great corruptions unreformed. [11]

14. *Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.*]

(14.) This voice from the altar of incense was directed to the sixth angel, who had just sounded his trumpet, commanding him to set the four angels at liberty, who, for the present, were restrained in and about the eastern parts; that their restraint being taken off, they may again execute the judgments of God, by invading the several parts of it.

15. *And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.*]

(15.) Accordingly, the restraint was taken off from the four destroying angels, and they were permitted to afflict the inhabitants of the earth for a determined time; their restraint was taken off but for a season, as if the very time was ascertained by years, days, months, and even hours, in which they have a permission to punish the world, by taking away the lives of a considerable number of the inhabitants thereof. [12]

16. *And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.*]

(16.) I soon perceived in my vision a farther explication of these four destroying angels, let loose for a determined time, to slay a great part of the inhabitants of the earth; for there appeared a most numerous army of horsemen, too many to be expressed almost in plain numbers, being two hundred thousand thousand. [13]

17. *And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone.*]

(17.) As these armies of invaders were represented very numerous, so both horses and riders appeared very terrible; the horsemen appeared in bright and shining armour, having breast-plates as of fire, jacinth, and brimstone, which appeared like a mixture of fire and smoke; and the horses they rode upon had a terrible appearance, as well as their riders: for their heads looked fierce as lions, and they seemed to cast fire and smoke out of their mouths. [14]

18. *By these three was the third part of men killed, by the fire, and the smoke, and the brimstone, which issued out of their mouths.*]

(18.) And by these terrible armies, a great part of the people whose countries they invaded was killed and slain; so that the miserable inhabitants of those places suffered all the evils of slaughter and bloodshed, as well as of rapine and spoil.

19. *For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.*]

(19.) And the power of these formidable armies to do hurt was so great, that they were likened to those serpents of which naturalists speak, with two heads, one at each end of their body, capable therefore of doing harm, both with their mouths and tails: so that not only was their front terrible when they marched, but they did great mischief also in their rear, and wherever they left parties behind them, in the countries they had overrun. [15]

20. *And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:*]

(20.) Yet, notwithstanding these severe judgments upon the world, for the corruption of true religion, they who escaped them were not reformed by them; they still went on to corrupt the purity of religious worship, with downright idolatrous practices, as well as they gave themselves up to all unrighteousness and wickedness: for they worshipped devils, or demons; they made angels, and the souls of departed men, as well as the images of the saints, the object of their prayers and adoration.

21. *Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.*]

(21.) In such a general corrupt state of religious worship they continued, as might be expected, impenitent and unreformed in the iniquities of common life: so that all the abominable iniquities of the heathen world were found among them; such as deceit, injustice, uncleanness, and debauchery, poisonings, and open murders. Just reasons why they were visited with so awful judgments, and why they were given up to the farther punishment of that dreadful woe that follows under the next and last trumpet. [16] *(See the history of the sixth trumpet at the end of the Annotations.)*

ANNOTATIONS ON CHAP. IX.

[1] Ver. 1. *A star fallen from heaven.*] Stars, in the language of prophecy, signify angels. The angels of the heavenly host, as well as the angels or bishops of the churches, seem to be called stars in Scripture; as when, at the creation, *the morning-stars sang together, and all the sons of God shouted for joy,* Job xxxviii. 7. In like manner, when this abyss, or bottomless pit, is shut up, it is represented in this prophecy, to be done *by an angel coming down from heaven,* having the key of the bottomless pit. These expressions are so nearly the same, as well as upon the same subject, that they may well be taken in the same sense, and so used to explain each other. It is a general expression of the Jews, concerning the works of God, that he sends an angel to do them: so that Maimonides* observes, "Non enim invenies Deum ullum opus fecisse, nisi per manus alicujus angeli." And Hermas,† who lived very near the time of this revelation, and seems to have designed, in several passages, to imitate it, speaks of the angel, appointed over the beasts, appearing for his preservation; "Misit Dominus angelum suum, qui est super bestias, et obturavit os ejus, ne te dilaniaret."

This expression then, *a star fallen from heaven,* or, *an angel come down from heaven, with a key to open the bottomless pit,* seems naturally to mean the permission of Divine Providence of these evil and calamitous events, which are described to follow upon opening the bottomless pit,

* More Nevoch. par. ii. cap. 6. † Hermæ Pastor. lib. i. vis. 4. s. 2.

which could not have happened but by the permission of the Divine Providence, and according to the wise and holy orders of the Divine government: for the providence of God could as surely have prevented the temptations of Satan, and the powers of darkness, as if Satan and his angels had been fast locked up, and secured in a safe prison; so that he sends an angel, his messenger, with the key of the bottomless pit, to open their prison, and permit them to go out, to teach, that they can only act so far as they have leave and permission, and can always be restrained and shut up again, at the good-will and pleasure of the supreme Governor of the world.

[2] The abyss, or bottomless pit, is explained in the prophecy itself, to be that place where the devil and Satan are shut up, that they should not deceive the nations. (Rev. xx. 1—3.) The abyss seems also to be used in the like sense, when the devils besought Christ, that *he would not command them to go out into the deep;* in the original, into the abyss, or bottomless pit (*εἰς τὴν ἄβυσσον*). The learned Grotius* observes, that this abyss, or bottomless pit, is the same with what St. Peter calls hell, or Tartarus: *For if God spared not the angels that sinned, but cast them down to hell, σειραῖς ζόφου ταρταρώσας, and delivered them into chains of darkness, to be reserved unto judgment.* (2 Pet. ii. 4.)

Now this prison of Satan, and of his angels, by a righteous judgment of God, is permitted to be opened, for the just punishment of apostate churches, who would not repent of their evil works. We may then say, with an eminent interpreter,† "Behold something more terrible than what we have hitherto seen! hell opens, and the devil appears, followed by an army, of a stranger figure than St. John has any where described." And we may observe from others, that this great temptation of the faithful was to be with the united force of false doctrine and persecution. "Hell does not open of itself (as the bishop of Meaux observes); it is always some false doctor that opens it; by which means Satan is loosed to deceive the nations."

[3] Ver. 2.] As a great smoke hinders the sight, so do errors the understanding. He keeps to the allegory, says Grotius; for smoke takes from us the sight of the stars; smoke, especially when proceeding from a fierce fire, is also a representation of devastation. Thus, when Abraham beheld the destruction of Sodom and Gomorrah, (Gen. xix. 28.) *Lo, the smoke of the country went up as the smoke of the furnace.* The great displeasure of God is represented by the same figurative expressions of smoke and fire. *Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.* (Psal. xviii. 7, 8.)

[4] Ver. 3.] Locusts and grasshoppers are expressly made to signify both the multitude of the eastern nations invading Israel, and the swift progress and destruction they made: Judg. vi. 5. *For they came with their cattle and their tents; and they came as grasshoppers for multitude, for both they and their camels were without number: and they entered into the land to destroy it.* And thus also the locusts, in the prophet Joel, i. 6. are represented; *For a nation is come upon my land, strong, and without number.* The same word in the original, אַרְבֶּה, is, in the one place, translated *grasshopper,* in the other, *locust.*

[5] Ver. 6.] The time in which these locusts were to torment men, seems an allusion to the time in which natural locusts are used to do harm, and after which they die. They are hatched, as Bochart observes, about the spring, and die at the latter end of summer; so that they do not live above five months. So that learned interpreter* of Scripture understands the expressions at the fifth and tenth verses: "Ita quod, versu quinto et decem, nocent hominibus per quinque menses, videtur ideo dici, quia locustæ verè natæ, sub finem æstatis obeunt; nec supra quinque menses vivere solent."

The time of five months may likely mean, that the invasions of this people meant by the locusts should be, after the manner of the locusts, during the summer months. This seems a more natural meaning than a certain number of prophetic years, during which space of time their power should continue, as some interpreters have thought. If any have the curiosity to see an interpretation of these five months, for one hundred and fifty years, at the proportion of thirty days to a month, he may find it in Mr. Daubuz and Waple, or in Mr. Mede. He may see another interpretation for three hundred years, because the five months are twice mentioned at the fifth and tenth verses; but as I see no reason for such interpretation, so I perceive no certainty in the application.

The torment of a scorpion, when he striketh a man, is great and very painful, according to the learned Bochart. He observes, from Dioscorides, "Cum quis a scorpione morsus est, locus quam primum inflammari incipit, durusque esse et ruber, et vehementi dolore affectus."† Inflammation and violent pain are fit similitudes to express great uneasiness and torment. The same learned author farther observes, that scorpions, as locusts, hurt only during the summer months. "Nec frustra est, quod mysticis locustis, quæ scorpionum caudas habent, non datur potestas nocendi hominibus, nisi per menses quinque: quippe ut locustæ, ita nec scorpiones, diutius nocent, nam per frigora torpent, nec quidquam ex iis est periculi. Tertullianus, 'familiare periculi tempus æstas.'"‡

[6] Ver. 7.] Joel, speaking of the natural locusts, observes, *the appearance of them is as the appearance of horses, and as horsemen so shall they run,* (ii. 4.) This representation of the swift motion, is supposed by some to be an allusion to the form of their heads, as the head of a locust naturally resembles the head of a horse. "Locustæ (says Bochart§) ab Italis vocantur cavalette; hinc Albertus, lib. xxvi. Caput habent figura equi." And Theodoret, on this passage of Joel: "Si quis locustæ caput diligenter consideret, persimilem equo inveniet." It is, to be sure, a beautiful representation of the swiftness and expedition with which an army, consisting principally of horsemen, invade and ravage a country.

Some interpreters‖ understand these crowns of gold they wore on their heads, to represent the victories of this people, by faces as the faces of men, that they had seemingly reasonable and plausible pretences for their invasions.

* On Luke viii. 31. † Bp. of Meaux on the place.

* Bochart. Hieroz. lib. iv. cap. 8. † Ib. lib. iv. cap. 29. v. 3. p. 640.
‡ Ib. lib. iv. cap. 29. § Ib. lib. iv. cap. 4. ‖ Waple on the place.

Others understand it a description of the proper habit of this people, that they should wear ornaments on their heads, like crowns or mitres. "The mitre of the high-priest was called by the ancient Greeks, *tiara, cidaris,* and sometimes *diadema;* they were a sort of linen turban, commonly white: and such were the diadems of kings, which Ammianus calls *fasciolam candidam, regiæ majestatis insigne.*"* This linen covering of the head, with the plate of gold, in which *Holiness to the Lord* was inscribed, is called the holy crown: so that a turban, with a gold ornament, in the language of the Scripture, is a crown of gold. (Lev. viii. 9.)

[7] Ver. 8.] By *hair, as the hair of women,* some understand, that their pretences should be insinuating and deceitful; but it seems rather to refer to some effeminacy in their dress, by which this people should be distinguished, probably such an appearance as Mr. Daubuz has described from Pliny,† "Arabes mitrati degunt, aut intonso crine, barba eraditur præterquam in superiore labro." So that the Arabians, though they affected to wear great mustaches, yet wore long hair, tressed and plaited after the manner of women; and hereby, says Mr. Daubuz, is set forth, together with this their custom, their effeminacy and lust, to which they were extremely addicted. Servius, on Virg. Æn. lib. ix. ver. 616. "*Et habent redimicula mitræ,* Pilea virorum sunt, mitræ fœminarum. . . . Alii mitras meretricum esse voluerunt."

Teeth, like the teeth of lions, is a description of locusts in the prophet Joel, *Whose teeth are the teeth of a lion, and he hath the cheek-teeth of a great lion,* (Joel i. 6.) to express great rapaciousness, and how easily they destroy all before them.

[8] Ver. 9.] It is observed of the locusts in Joel, ii. 8. *When they fall upon the sword, they shall not be wounded.* And it is observable, says Mr. Daubuz, that the natural locust hath about its body a pretty hard shell, of the colour of iron, "Armavit natura cutem," says Claudian; so that herein the symbol of the breast-plate is exactly suited to the natural locust. The prophet Joel, ii. 5. also describes the locusts, *like the noise of chariots on the tops of mountains shall they leap* . . . . or, *as a strong people set in battle array;* to express the terror and consternation they shall occasion by their invasions.

[9] Ver. 10.] Whether these tails, and stings as scorpions, were designed to express, that these people should spread the poison of error and delusion, where they come, or only to express the great pain and uneasiness their invasions should occasion, I leave to the judgment of the reader.

[10] Ver. 11.] It is an observation of Agur, *The locusts have no king, yet go they forth all of them by bands.* (Prov. xxx. 27.)

[11] Ver. 13.] In this prophecy, as well as in other passages of Scripture, especially the prophetical, the several providences of God are represented by the ministration of angels, whom God sends as his messengers, to execute his will. It may be here understood, as a publication of the purpose and design of Providence, from the horns of the altar of incense; so that no intercession should prevent it.

[12] Ver. 15.] It has been a question, why these angels are represented as *four.* Some interpreters have supposed the number *four* relates either to four princes, or four principalities. Hence some suppose the four angels to be one of the Turkish princes, and his three sons, as Mr. Daubuz. Mr. Mede takes them to be the tetrarchy, or four governments of the Turks in Asia, Aleppo, Damascus, and Antioch; or, according to Sir Isaac Newton,* the four kingdoms of the Turks seated upon Euphrates: that of Armenia Major, seated at Miyapharekin, Megarkin, or Martyropolis; that of Mesopotamia, seated at Mosul; that of all Syria, seated at Aleppo; and that of Cappadocia, seated at Iconium. But as these governments were not erected till the death of Meleeh Schah, who died A. C. 1092. they far outrun the date of the present period, even by some hundreds of years.†

Nor does there appear any necessity to understand the four angels, either of four princes, or of four governments; for the number *four,* as Mr. Daubuz‡ observes, is often a number denoting a universality of the matters comprised, as in Jer. xlix. 36. the *four winds* signify all the winds; in Isa. xi. 12. *the four corners of the earth,* denote all the parts of the earth; and in Ezek. vii. 2. *the four corners of the land,* signify all parts of the land of Judea: and therefore, with Philo,§ *four* is a number of universality in nature. It should seem then a very natural interpretation of the four angels, to understand them of the whole power of these destroyers, gathered together from the four corners, or every quarter of the land they dwelt in; and spreading themselves towards the four winds, or the several parts of the earth, without restraint.

The time here spoken of, an hour, a day, a month, and a year, may also be understood in general for a limited time and season, as in this prophecy the ten kings are said to receive power, as kings, one hour with the beast, or at the same, and during the same time. (Rev. xvii. 12.)

Mr. Daubuz‖ seems to have expressed the general meaning of these words very well; the aforesaid angels were prepared by God, for a year, month, day, and hour; namely, so as to be ready, upon any occasion of warning, to put this great event in execution: so that there seems no necessity of making this time three hundred and ninety-one prophetic days, denoting so many years. It rather seems to signify, that these incursions of the destroyer should be under a limitation, and like the inroads of an enemy, who in a short time are beaten back, or, at a set time, usually retire of themselves.

Some¶ understand the third part of men, as a symbolical character of the Roman empire, as the Roman empire has been computed to be one-third part of the earth. And a very learned person** supposes, that the trumpets principally, if not solely, regard Europe, the famous τὸ τρίτον, or *third part* of the world, known in the days of the vision. But, I conceive, this expression is chiefly designed to signify many, or a very considerable part; as in the foregoing parts of this vision, (chap. viii.) the *third part* of trees was burnt up; the *third part* of the sea became blood; the *third part* of the creatures died; a star from heaven fell upon a *third part* of the rivers; and a *third part* of the waters became wormwood; a *third part* of the sun was

* Patrick on Exod. xxviii. 37. † Plin. Nat. Hist. lib. vi. cap. 28.

* P. 306. † P. 307. ‡ Symb. Dict. Voc. Numb.
§ De Vita Mosis, lib. iii. p. m. 519. ‖ In loc. p. 327.
¶ Waple on viii. 7. ** Whiston on the Rev. p. 154.

smitten; and the day shone not for a *third part* of it: and afterward, the tail of the dragon drew the *third part* of the stars of heaven, and did cast them to the earth, (xii. 4.) A third part therefore seems most plainly and naturally to mean a considerable part of the whole; and to destroy *a third part of men*, will then signify, that the destroying armies, represented by the four angels, now loosed from the river Euphrates, which had been one of the great boundaries of the kingdom of the Jews, and was then of the Roman empire, should take away the lives of a great number of persons, whose countries they should, on this permission, invade.

[13] Ver. 16.] The number in the original is myriads of myriads, which I suppose is to be understood of many myriads; as when we say, thousands of thousands, to express many thousands, or a company almost innumerable. We can hardly conceive this number was intended to be the real muster of any army whatsoever, which never was known to consist of any thing like two hundred millions of horsemen. It seems then to mean, that the armies of these destroyers should be principally horsemen; and that their numbers should be so great, that the report of them should be hardly credible.

[14] Ver. 17.] The colour of fire is red, of hyacinth blue, and of brimstone yellow: these are the colours of fire and smoke mingled together. The learned Dr. Hammond observes,* these three colours may be used (as in prophetic style it is ordinary) to express a terrible appearance, which is commonly represented by a flaming fire. It is not indeed impossible, as the same learned interpreter observes with Grotius, that by fire, smoke, and brimstone, may be meant fire-balls, or darts, with something burning at the end of them, called *falaricæ*, engines of known use, especially in sieges; but there is no sufficient reason, I think, to make it more than conjecture. There is still less reason, I conceive, to make these expressions signify cannon and gunpowder, the use of which was absolutely unknown, some hundred of years after the time this prophecy was to be fulfilled, in the successive order of the prophecies of this book. Besides, it is to be observed, this is a description of the breast-plates of the horsemen, not only of their weapons or engines of war; and seems therefore to describe properly, the terror of their appearance when marching to war.

[15] Ver. 19.] The power in the mouth and in the tails, as serpents, is plainly an allusion to those serpents which are supposed to have two heads, one at each end of their body, as Pliny describes the Amphisbena;† "Geminum caput Amphisbenæ, hoc est ad caput, et ad caudam, tanquam parum esset uno ore fundi venenum." A proper representation of a furious and terrible invasion.

Whether it be farther meant by these expressions, according to several learned interpreters, that they did not only do mischief by their conquests, but also by false doctrines; that they should not only pull down the states, and destroy the people they invaded, but that they should also plant a false religion in the places they conquered; I shall leave entirely to the judgment of the reader.

[16] Ver. 21.] I have rendered the original word φαρμακειῶν, *poisoning*, rather than sorceries, or witchcrafts. Herein I have followed the learned Grotius, "In eadem domo, alii alios veneno necabant." This wicked practice of poisoning grew general, especially in Italy, and, according to historians, in the church of Rome itself; but the reader is at liberty to prefer the other sense given by interpreters, and to understand by it witchcrafts, sorceries, charms, exorcisms, and pretended miracles, by which men are often seduced to idolatry, and kept in idolatrous practices: or we may understand, with a learned author,* "the numberless artificial methods of making men very religious, without any virtue," to be what the Scripture calls sorceries.

* In loc. † Plinii Hist. Nat. lib. viii. cap. 23.

HISTORY OF THE TRUMPETS.

Fifth trumpet.—The foregoing prophecies of this period have brought us, by various steps, to an entire subversion of the western empire, when Rome lost all its authority and power, was no longer a seat of government, but a petty dutchy governed by an officer appointed by the exarch of Ravenna, and serving under him; who, as the emperor's lieutenant, had the chief command through all his dominions in Italy. This exarchate began, according to Sigonius, A. D. 566. according to Petavius, A. D. 568.

The present prophecy describes a very remarkable judgment, which should follow in the course of providence. It is marked, by peculiar circumstances of woe and afflictions, as if Satan, at the head of the powers of darkness, had broke the prison of the bottomless pit, and was come abroad into the world, to spread all the evils of ignorance, error, deceit, violence, spoil, and slavery, among men.

There are many circumstances in this description, peculiar and distinguishing marks of this judgment: the ignorance and error they should propagate, their number and hardiness, the customs, habits, and manners, of this people, and of their invasions, the mighty progress they should make, and their different treatment of Christians and idolaters, are sufficient to point out this memorable event of Providence to our observation. This new trial of the faith and patience of the saints, and new judgment of God upon such Christians themselves, as corrupted the purity of Christian faith, worship, and manners, was worthy the Spirit of prophecy to reveal; and the protection of the church, so as to preserve the Christian faith and religion, in a time of so great danger, was a very wise and useful encouragement to the faith and constancy of the church, which is the general and immediate intention of all the revelations of this prophecy.

The next scene of providence, which greatly surprised the whole world, as well as the Christian church, was the rise of Mohammed, and a more wonderful progress of a new religion, and a new empire, than the world had ever seen before.

About the year of Christ 606. Mahomet† (as his name is usually writ) began to pretend to revelation, and converse with the angel Gabriel, in a solitary cave near Mecca in Arabia. In the year 608. which was the fortieth of his age, he began to take to himself the style of *the apostle of God*; and to propagate his imposture, he pretended not to deliver a new religion, but to revive the old religion God first gave

* Clarke's Sermons, vol. vi. p. 352. † Prideaux's Life of Mahomet, p. 12.

to Adam:* and, by many other specious pretences of receiving his revelations from the angel Gabriel, he gained several proselytes. Yet the people of Mecca, where he lived, were so averse to his imposture, that they resolved to strike at the root, and prevent the spreading of farther mischief, by cutting him off who was the chief author of it;† so that he was forced to fly from Mecca to Medina, then called Yathreb. This was in the year 622. from which flight of Mahomet, the Hegira, or computation of time among the Mahometans, begins.

From this time he tells his disciples, his religion was not to be propagated by disputing, but by fighting.‡

Accordingly, the next year, 623. he fell upon the traders of Mecca, though guarded by one thousand men, and beat them;§ and spent the rest of the year in robbing, plundering, and destroying, all those who would not come in to him, and embrace his religion.‖

The next year, he continued the same course, and fought a battle with a larger number of his opposers, in which he was overborne, and himself grievously wounded. To prevent the ill effect this disgrace might have on the minds of his followers, he taught them, that the time of life being determined by God, they who should be slain in battle, died no sooner than they must otherwise have done; and as they died fighting for the faith, they gained the crown of martyrdom, and the rewards of paradise.¶

In the year 627.** he was attacked by an army of ten thousand men, from which danger he very dexterously extricated himself; and, the same year, was inaugurated in the supreme authority, and made head in all things civil and religious.††

In the year 629. Mahomet had an army of ten thousand men;‡‡ so that he very soon brought most parts of Arabia into his power.

In the year 630. he turned his arms towards Syria. In 631. all the Arabs came in and submitted to him; and, in the following year, he himself died, being sixty-three years of age, according to the Arabian account, which make only sixty-one of ours;§§ so that Mahomet, in the space of twenty-three years, founded a new religion, and a new empire, throughout the large country of Arabia, a country bigger than Germany, Italy, Spain, France, Great Britain, and Ireland, together: which, as Dr. Prideaux observes, "God has permitted, in his all-wise providence, to continue a scourge unto us Christians, who having received so holy and so excellent a religion, through his mercy unto us in Christ Jesus our Lord, will not yet conform ourselves to live worthy of it."

This new government and religion were in some danger, on the death of its founder, by a competition for the succession; but Abubeker,‖‖ who succeeded, soon suppressed several rebellions, and in particular subdued Moseilam, who pretended himself a prophet, in opposition to Mahomet; and having settled his affairs pretty well at home, thinks of putting in execution Mahomet's commission, of fighting for the religion of God.¶¶ He therefore sends armies into Babylon and Syria, and summons his forces together, by this remarkable letter:

"In the name of the most merciful God, Abubeker, &c. to the rest of the true believers, health and happiness, and the mercy and blessing of God, be upon you. I praise the most high God, and I pray for his prophet Mahomet.* This is to acquaint you, that I intend to send the true believers into Syria, to take it out of the hands of the infidels; and I would have you to know, that fighting for religion is an act of obedience to God."

In this short reign, which was but two years and a few months,† the Saracens made a great progress, beat the army of the Greek emperor, and slew, according to their own account, fifty thousand men, took Damascus, and entered far into Syria. Omar, who immediately succeeded Abubeker, reigned ten years and a half, drove all the Jews and Christians out of Arabia; subdued Syria, Egypt, and other parts of Africa, besides the greatest part of Persia; took the city of Jerusalem; and in the battle of Yermouk, as Abu Obeidah, the general, wrote to the calif,‡ they killed one hundred and fifty thousand, and took forty thousand prisoners; and adds, As to those that fled into the deserts and mountains, we have destroyed them all, and stopped all the roads and passages; and God has made us masters of their country, and wealth, and children.

Othman continued the Saracen conquests; the whole Persian empire fell into his hands, in the year of the Hegira 31. A. D. 651. and Syria, with Egypt, were brought into full subjection. But,

Upon the death of Othman, the quarrel about the succession put a considerable stop to the Saracen arms. This seems to make the death of Othman a proper period to the first progress of the Mahometan empire and religion, and a proper end of that part of history that is correspondent to this part of prophecy.

To this account of the rise of the Mahometan religion and empire, it may be proper to subjoin some remarks on the customs of this people, the manner of their making war, and invading their neighbours.

It was observed from Pliny, that the Arabians wore a sort of turbans, or mitres, on their heads; that they dressed and twisted their hair in a particular manner, so that one party of the Saracens was distinguished by it from another. It is remarkable, says Ockley,§ the sect of Ali have not only a turban after a different fashion, but they also twist their hair after a manner quite different from the rest of the Mussulmans.

They used also the custom of wearing beards:‖ Ebn Hannif, Ali's governor of Basora, had his hair cut off, and his beard spoiled, in contempt. "Ubi cum Ebn Haniffum ipsi ab Hali præfectum prehendissent, crinibus avulsis, et barba depilata demiserunt." At least, according to Pliny, they left some hair, like mustaches, on their upper lip: so exactly did their dress answer the description of crowns, faces of men, and hair as the hair of women.

The care of the Arabians about their horses, and the excellency of their breed, are taken notice of by all who mention them.

It is well known, the manner of invading their neighbours was by sudden incursions during the summer months; re-

* Prideaux's Life of Mahomet, p. 16. † Ib. p. 62. ‡ Ib. p. 77. § Ib. p. 78. ‖ Ib. p. 86. ¶ Ib. p. 88. ** Ib. p. 94. †† Ib. p. 97. ‡‡ Ib. p. 104. §§ Ib. p. 115. ‖‖ Ockley, Hist. Saracens, vol. i. p. 10. 17. 20. ¶¶ Al Koran, cap. 4. p. 70. cap. 9. p. 149, &c.

* Ockley, ib. p. 22. † Abul Pharajii, Hist. Dynast. p. 90. 110. ‡ Ockley, Hist. Sarac. vol. i. p. 241, 242. § Ib. vol. ii. p. 87. ‖ Abul Pharajii Hist. Dynast. p. 118.

tiring again, and dispersing themselves to their own homes, during the winter; and gathering together the next spring, for a new summer's invasion.

According to the military laws and constitutions of the Mahometans,* war was forbid during the sacred months, which were the two first and the two last: "Aggredi bello hostes suos omni tempore fas esse pronunciavit (Mohammed), exceptis quatuor mensibus anni, duobus primis, et postremis; qui propterea *sacri* appellantur."

A sufficient number is appointed by the same constitutions,† to be sent out yearly, as may make the Mahometans equal or superior to the enemy: "Istiusmodi copiarum eductio, singulis annis ad minimum semel fieri debet."

Their military laws make also a great difference between those people they call Harbi, and the People of a Book. The Harbi were either atheists, and persons of no religion, or idolaters, who did not worship the true God, according to any book of revelation; these were not tolerated in the Mahometan law, but they were to be prosecuted with war, till they embraced the religion of Mahomet. But the People of the Book were such as worshipped God, according to some book of revelation, as the Jews and Christians; these were to be prosecuted with war till they embrace Mahometanism, or agree to pay a tribute: but then they were to be left in peace, and in the quiet use of their own religion, even where the Mahometan authority was fully settled.‡ Thus the very laws of Mahomet made provision not to kill those who professed the worship of the true God, but only to torment them by their invasions, and making them tributaries.

It was moreover a common injunction to spare, as much as possible, the countries they invaded: *Destroy not palm-trees* (says Abubeker to Yesid), *nor burn any fields of corn; cut down no fruit-trees, do no mischief to cattle, only such as ye kill to eat.*§

Yet the military laws adjudged so many persons to captivity, and the condition of the women in particular was so deplorable, being so much in the power of persons who gave the greatest liberty to their lusts, that though their lives were spared, many were like to prefer death itself to the hard condition to which they were reduced.

Upon the whole, the sudden invasion of the Saracens, the swift and almost incredible progress of their arms, many circumstances peculiar to this people, and their invasions, which sufficiently distinguish them from all the invasions of the northern nations, very properly answer the prophetic description of these locusts out of the bottomless pit.

Sixth trumpet. — The period of history which corresponds with this period of prophecy, is determined by the successive order of prophecies and events to the times soon following the former history, which described the rise and amazing progress of the Saracen empire and Mahometan religion; which, like locusts out of a bottomless pit, spread themselves in a very short time over a great part of the world. I shall not therefore take notice of Mr. Mede's application of this prophecy to the rise and progress of the Turks, or Ottoman empire founded by them; though Mr. Mede's great learning and reputation have caused many others to follow him, yet the rise of the Ottoman empire is so low, that it is by far too great a step from A. D. 655. in which the former prophecy ended: for Othman, the founder of the empire, died in the year of the Hegira, 727. A. D. 1326.* This time will farther also fall far into the time of the next period of prophecy. These considerations make such application, I think, inconsistent with the order of the book itself, which it seems plainly to mark out to us in successive periods.

Let us see then, whether the history of the Saracen empire, in the times that soon followed after the foregoing prophetic description of the rise of it, does not answer this description, and is not most likely designed by it.

One considerable mark of this period, is loosing the four angels which were bound in the great river Euphrates, (ver. 14.) signifying, that the providence of God had, for some time preceding this period, laid a restraint upon these furious invaders of their neighbours, and the progress of their imposture.

Accordingly we find, that upon the death of Othman, about the year 655. there were great contentions concerning the succession;† Ali, Moawiah, Telha, and Zobier (or Azzobier), had each of them a considerable party to advance them to the califate, or succession in the Saracen empire. These pretensions occasioned several quarrels, which put a stop to the foreign conquests of the Saracens, and ended in the almost entire ruin of Ali's family, and therein of Mahomet's own; for Ali had married Mahomet's daughter.

At the death of Othman, Moawiah was governor of Syria, and Amron of Egypt.‡ Ali, at the first, obtained a complete victory over Telha and Zobeir, two of his competitors; yet Moawiah and Amron resolved to stand it out to the last against Ali.§ These contentions occasioned the deaths of so many persons, that at last three men, zealous for the Saracen affairs, agreed to kill all the three pretenders to the califate: one of them struck Moawiah in the reins, but the wound proved not mortal;‖ another of them, mistaking for Amron a person whom Amron, being indisposed, had appointed to supply his place that day in the mosque, killed him dead on the spot; and going to execution, said, without any concern,—I designed Amron, but God designed another.¶ The third of these conspirators had better success in the execution of his design against Ali; for he gave him a mortal wound in the head, as soon as he came into the mosque, of which he died in a few days.** The contention did not end with the death of Ali; it continued a long time between his family and the family of Moawiah: Hasan, Ali's eldest son, was forced to abdicate in favour of Moawiah;†† Hosein, Ali's second son, with several of his family, was killed in the field: yet still many disturbances were occasioned by the friends of Ali's family, and the enemies of Moawiah's. Almochter, pretending to revenge the death of Hosein,‡‡ is made calif by his party, A. D. 685. he pursued all who had a hand in the death of Hosein, and destroyed them with variety of deaths: he never pardoned any of those who declared themselves enemies of the prophet, nor those whom he could believe to have dipped their hands in Hosein's blood, or that of his relations;§§ so that it is said, that he

* Al Koran, cap. 2. p. 22. cap. 9. p. 82. Reland, Dissert. de jure militari Mohammedanorum, p. 5.
† Ib. p. 10. ‡ Ib. p. 14. § Ockley, vol. i. p. 25.

* Petavii Rat. Temp. par. i. lib. ix. † Ockley, Hist. Sarac. vol. ii.
‡ Ib. p. 43—47. § Ib. p. 72. ‖ Ib. p. 73. ¶ Ib. p. 74.
** Ib. p. 77. †† Ib. p. 95. ‡‡ Ib. p. 301. §§ Ib. p. 315.

killed near fifty thousand men of those people, without reckoning those who were slain in the battles which he fought.

These intestine divisions and quarrels bound up the Saracens from their usual invasions and incursions,* and kept them about the river Euphrates, near which most of their battles between each other were fought. Moawiah found it necessary to make a peace with Constantinus Pogonatus, emperor of Constantinople, and even agree to pay him a considerable tribute; and Abdolmelic, one of his successors, was obliged to make a like peace, on promise of paying tribute to Justinian II. the Greek emperor.

Thus were the destroying angels bound up for about fifty years, during the reigns of Ali, Moawiah the first, Yesid, Moawiah the second, Merwan, and Abdolmelic, califs of the Saracens.

But then, these destroying angels were loosed again; the Divine Providence took off the restraint of the Saracen invasions. Walid united the power of the Saracen empire, and invaded the western parts of Europe with such numerous armies, and swift successes, as threatened the loss of all Europe, and even to extinguish the Christian name and religion.

The Saracens passed over into Spain, A. D. 713. The next year, they obtained a complete victory over a numerous army of the Spaniards; they who speak the least, say it was an army of one hundred thousand fighting men: what number was killed, was not known; I suppose, says our historian,† they were so many, it was hard to count them: for this only battle robbed Spain of all its glory, and in it perished the renowned name of the Goths. After this battle, the Saracens divided their forces, and soon overran the whole country; so that in three or four years, they were possessed of all Spain, except a few inaccessible places in the mountains, and which the Saracens slighted. The misery of this invasion, so agreeable to the prophetic description, is so well expressed by the historian,‡ that I shall give it in his own words: "Certain it is, Spain was now in a deplorable condition, almost all brought under the dominion of the Moors; there was no sort of misery but the Christians endured; women were ravished from their husbands, children from their parents, and all they possessed taken from them, without any redress to be hoped for. The country yielded not its usual product, both in regard of the unseasonableness of the weather, and for want of labourers; the churches were profaned and burnt; dead bodies lay about the streets and highways, and nothing was to be seen or heard, but sighs and tears: nor was there any calamity but what Spain groaned under, God permitting the innocent to suffer with the guilty, to punish the horrid wickedness of those times."

But the Saracens did not confine their ravages to Spain; they soon passed the Pyrenean mountains into France. After many ravages in several parts of the country, they came to a decisive battle with Charles Martel, in which Abdirachman was killed, with his numerous army. This victory secured the state of Christianity, which would likely have been the prey of those barbarous invaders, if they had then gained a victory over the French, and possessed themselves of their country, which was then the only rampart of Christianity, as a judicious historian observes.* The infidels, as another historian observes, advanced as to a certain victory; whereupon ensued one of the bloodiest battles, and most obstinate fights, that has been seen in the world: of the Moors, there were four hundred thousand, with their wives and children, as designing to dwell in France.... The slaughter was incredible; three hundred and seventy thousand Moors were killed, and among them their general. This fortunate battle was fought, says Mariana,† in the year of our Lord, 734. twenty-one after the conquest of Spain. It put a full stop to the farther progress of the Saracen armies in Europe, and gave courage and strength to the remaining Christians in Spain; so that in time they drove the Saracens quite out of their country also.

There is another part of this prophetic description which deserves particular notice, and which seems to point out this period of history for the accomplishment of it: the rest of the men, who were not killed by these plagues, yet repented not of their idolatry; the worship of saints and images, which so nearly resembled the heathen idolatry, had made great advances about this time. Leo Isaurus, emperor of the east, was much concerned at it; it gave great offence to the Mahometans, and often provoked them to persecute the Christians as idolaters. In the east, Leo Isaurus, and his son Constantinus Copronymus,‡ at this very time endeavoured to put a stop to these idolatrous customs of worshipping images; and, in order to prevent it, ordered all images to be taken out of the churches: but these endeavours to preserve the church from idolatry, and remove this just prejudice against the Christian worship, were warmly opposed by the bishops of Rome. The emperor Leo had sent his orders into Italy, A. D. 726. to remove images out of the churches there: the then pope of Rome, Gregory II. confirmed the worship of images by a synod, and rejected the order of the emperor, with severe reproaches on himself; and finally, according to Baronius's own account, he excommunicated the emperor, and, on that pretence, forbade all payment of taxes to him in Italy, and freed the people from all manner of obedience to him, as their prince. "Tandem et anathematis pœnam, ita quoque Baronius, eoque prætextu interdictum, quo tributa Italica sisteret, et obedientiam omnem, tam civilem quam ecclesiasticam, toto occidente, deinceps exhiberi Græco Imperatori prohiberet."§

This defence of the idolatrous worship of images, was so obstinate, that at length it prevailed to a solemn confirmation of it, by the authority of councils, both in the east and west; so far were they from repenting of their abominations.

And this brings us to the end of the second period of prophecy, and within a very few years of the beginning of the third period, in the temporal power of the popes of Rome; which was, in some sense, the seventh, or, in another sense, the eighth head of Roman government, as we have before observed,‖ to which the following visions of this Revelation relate.

* Zonaras, Annal. tom. iii. Bizari Rerum Persicarum Hist. p. 168. Abul Pharajii Hist. Dynasl. p. 128.
† Mariana, Hist. Spain, lib. vi. cap. 9. ‡ Ib. lib. vi. cap. 10.

* Mezeray, Hist. France, vol. i. p. 193. † Hist. Spain, lib. vii. cap. 2.
‡ Spanhemii Hist. Eccles. Secul. viii. cap. 7. p. 1304.
§ Ib. and Mezeray, Hist. France, vol. i. p. 193. ‖ Preface.

CHAP. X.

SECT. VIII. *Interval between the second and third Periods.*

CONTENTS.

The foregoing chapters have given us a prophetic description of the two first periods, or of the state of the world and church, under the persecution of Rome heathen; of the troubles occasioned by the invasions of the northern nations, which broke the power of the Roman empire, and divided it into several new governments; and finally, of the rise and progress of the Mahometan religion and empire, which caused so many evils throughout the greatest part of the world, both in the eastern and western empires.

This tenth chapter seems to be an interval between the second and third periods, in which the scene of the vision alters, preparation is made for a new prophecy, representing a new state of the world and church, for a new period of *forty-two months, a time, times, and half a time*, or *twelve hundred and sixty days*, being the days of the *voice of the seventh angel, when the mystery of God shall be finished.*

The scene of vision is represented different from the foregoing; it is not now before the throne of God in heaven, as in the fourth chapter, but on earth, as the first scene, chap. i. For St. John saw *an angel come down from heaven*, (ver. 1.) the *angel stood on the sea and on the earth*, and *he lifted up his hand to heaven*, (ver. 5.) when he sware that *time should be no longer*, (ver. 6.)

This introduction to the third period represents an angel coming down from heaven, with a *little book open in his hand.* A voice from heaven directs St. John to *take the little book from the angel, and to eat it up*; because he was still to continue his prophecy, and to reveal many things contained in it: for he was to prophesy again, before, or concerning, *many people, and nations, and tongues, and kings*, (ver. 11.) Or he was to represent, in new prophetic descriptions, the state of the church and world, in the period or times that should successively follow the former times, of which he had already prophesied, and which was to contain a prophecy, as is afterward declared, for the space of twelve hundred and sixty prophetical days. The meaning of which will be best explained by a paraphrase upon the representations themselves.

1. *AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:*]

(1.) After my former vision, related in the foregoing part of this prophecy, I beheld another vision, introductory to a farther revelation concerning the state of the church and world; for I beheld a mighty angel coming down from heaven: he appeared as clothed with a cloud; a mark of great power and majesty: a rainbow, the symbol of God's covenant and mercy, was on or round his head; and his appearance was very glorious, for his face shone with a lustre like the brightness of the sun, and his feet with a splendour as if they had been a flame, or pillars of fire. [1]

2. *And he had in his hand a little book open: and he set his right foot on the sea, and his left foot on the earth,*]

(2.) And the angel whom I beheld coming down from heaven, held a little book, or roll, open in his hand, the remaining part of the sealed book, or roll, which the Lamb had opened; and when he was come down to our globe, he stood upon it, having one foot on the sea, and the other on the earth, the chief parts of which it consists; the prophecies yet to be revealed out of the little book, or roll, relating to the greater part of the inhabitants of the world. [2]

3. *And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.*]

(3.) This mighty angel, standing on the earth and sea, made proclamation with a voice, loud, strong, and awful, as the roar of a lion. Upon which I heard several distinct voices, as from the clouds of heaven, and loud as thunder.

4. *And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.*]

(4.) As I was about to write down what was spoke from the seven thunders, I was forbid by another voice from heaven, saying unto me, Do not write down what the voices from the seven thunders have uttered, that they may not be publicly revealed in this prophecy. [3]

5. *And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,*

6. *And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein, that there should be time no longer:*

7. *But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.*]

(5.) But though I was not allowed to reveal what the seven thunders had uttered, yet the angel proceeded to give a farther revelation of the providence of God towards the world, and his church in general; and to confirm the truth and certainty of his revelation, he took his oath in the most solemn manner: for, lifting up his hand to heaven, (6.) he sware by the eternal God, the Creator of all things, that the time of the glorious state of the church, though sure to be accomplished, according to God's promise, in its due time, [4] should not be as yet; (7.) but in the next period, or in the days of the voice of the seventh angel, who was yet to sound the mystery of God, in his providence towards the church, should be perfected; and then, as he had promised in the prophetic oracles, the glorious state of the church should be no longer deferred.

8. *And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and the earth.*]

(8.) I was then directed by another voice from heaven, to go up to the angel, who stood upon the sea and the earth, and receive from him the little book which he held open in his hand.

9. *And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.*]

(9.) I thereupon did as the voice from heaven commanded

me, and desired the angel to give me the little book, which he did; saying unto me, Take this little book, consider it carefully, and digest it well in thy mind; and thou shalt find, in the events it shall reveal unto thee, an occasion for comfort and joy, for grief and sorrow.

10. *And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.*]

(10.) I accordingly took the little book out of the angel's hand, and deeply meditated on the contents of it; and found it to contain in part things of great consolation, and in part things that gave me great concern and sorrow.

11. *And he said unto me, Thou must prophesy again before many people, and nations, and tongues, and kings.*]

(11.) And the angel from whom I had received the little book, acquainted me, that I was to consider the prophecies contained in it were not intended only for my private instruction and meditation; they were prophecies which concerned the public, many nations, and people, which I was to publish in farther revelations, for the public use and benefit of the church. [5]

ANNOTATIONS ON CHAP. X.

[1] Ver. 1.] TO come in the clouds, or with the clouds of heaven, is, among the Jews, a known symbol of Divine power and majesty.* It may refer to the expression of the Psalmist, *Thou art very great; thou art clothed with honour and majesty; thou coverest thyself with light as with a garment:* (Psal. civ. 1, 2.) alluding to the bright and shining cloud, in which the Divine presence was used to appear. Grotius observes a like notion among the heathen, that they represented their deities appearing covered with a cloud:

"Tandem venias, precamur,
Nube candentes humeros amictus
Augur Apollo."†

A rainbow, by its natural properties, as a gentle rain while the sun shines, was a proper emblem of God's covenant with mankind after the flood, and fit to be made a sign that God is always mindful of his covenant and promise. The brightness and splendour of the sun, and of fire, were also proper figures to express the majesty of a Divine appearance.‡

[2] Ver. 2.] It is an observation of a great author, § that this description of an angel coming down from heaven, is in the form in which Christ appeared at the beginning of this prophecy; and it may farther direct us to understand this mighty angel of Christ, that he appeared having a little book opened in his hand. The same illustrious interpreter judiciously remarks, "That this little book is the same that he had newly opened; for he received but one book from him that sat upon the throne, and he alone was worthy to open it." It does not seem to be another book, as some have thought, but the remainder of the same book, or roll, which the Lamb took out of the right hand of him that sat on the throne, (v. 7.) It may be called a little book or roll, being only the remainder of what had been opened or revealed already, the seventh and last seal, and so the whole book had been opened before, (chap. viii.) This seems the plainest and easiest account of the little book, as well as most agreeable to the order of the prophecies, this containing what was to happen *in the days of the voice of the seventh angel, when he shall sound,* (ver. 7.) Earth and sea are, in Scripture-language, a description of our world, or this terraqueous globe, as the heavens and earth are a description of the universe in general, or the whole visible creation; and so the inhabitants of the earth and sea seem in this prophecy to mean the inhabitants of this world: *Woe unto the inhabitants of the earth and sea! for the devil is come down unto you;* (xii. 12.) that is, when the dragon was cast down unto the earth.

By the *earth,* the Jews understood, as Sir Isaac Newton observes, (p. 276.) the great continent of all Asia and Africa, to which they had access by land; and by the *isles of the sea,* they understood the places to which they sailed by sea, or the several parts of Europe: and hence, in this prophecy, the earth and sea are put, he observes, for the nations of the Greek and Latin empires: in this sense the angel, putting his right foot on the sea, and his left foot on the earth, will represent him standing with one foot on Asia, and another on Europe; to signify, the prophecies he was to reveal would relate to both the empires of the east and west: but I think the former sense the more natural.

[3] Ver. 4.] When a voice from heaven commanded the apostle not to reveal what was spoken by these voices, it would be ridiculous to go about to explain it. It is sufficient to observe, it was not proper to remain on record a public revelation to the church in general, however proper it was to be revealed to the apostle in particular, which might be for many wise reasons; though, for what particular reasons, must be as unknown to us as the revelation itself is.

[4] Ver. 6.] That *time should be no longer,* does not mean, that time itself should be no more; in the original, χρόνος οὐκ ἔσται ἔτι, is literally, *the time shall not be yet.* Some understand it, that the time of fulfilling the prophecy should be no longer delayed; or, as Grotius on the place, "Non diu erit quin arcanum Dei impleatur:" but, I think, both the intention of the prophecy, and the more literal meaning of the expression, better agree with Mr. Daubuz's interpretation:* "The angel in the vision declares upon oath, that the glorious state of the church shall not be as yet; but that, however, it would not be long to it: for in the days of the voice of the seventh angel, when he shall sound, (that is, in the period of prophecy to which the remainder of the book yet unrevealed relates, under the seventh trumpet,) the mystery of God shall be perfected, as he had declared to his prophets." This was a consolation proper to the general design of the prophecy, as there was but one period of time yet remaining, *viz.* during the voice of the seventh and last angel; and then the accomplishment of the promises, in the happy and glorious state of the church, should be accomplished and fulfilled, without any farther delay. This was however attended with a most useful caution, That the church is to prepare, in this period, for new trials of faith and patience; though, in the end, the mystery of God shall be finished or perfected.

[5] Ver. 11.] *To eat,* says Mr. Waple, signifies to medi-

* Annot. on i. 7.
‡ Annot. on i. 7.
† Horat. Carm. lib. i. Od. 2.
§ Sir I. Newton, p. 269.

* On the place.

tate and to digest Divine truths. *Thy words were found,* says the prophet, (Jer. xv. 16.) *and I did eat them; and thy word was unto me the joy and rejoicing of mine heart.* Our blessed Saviour uses the same metaphorical expression, when he speaks of himself as *the bread of life,* in many passages of the sixth chapter of St. John. As this prophecy was to reveal the providences of God, during the period of the seventh angel, in which, as there was a revelation of great opposition to true religion, and persecution of the faithful professors of it, so was there also a revelation of Divine protection, during the time of trial, and of a sure accomplishment of the promised glorious and happy state of the church in the end. The meditation of such a state of providence might well occasion a mixture of joy and grief in the apostle's mind, as it is like to do in the minds of all who so understand it, and consider it.

CHAP. XI.

The third Period.

SECT. IX. *First Description of the third Period.*

CONTENTS.

We are now come, in this eleventh chapter and the following, to the third and longest period of this prophecy, distinguished by the seven vials, as the former were by seven trumpets and seven seals. As this is a period much longer than either of the foregoing, it seems to have a more full and copious description; and the state of it is represented by several prophetic images, as, by measuring the temple, by the prophecy of two witnesses; by the vision of a woman flying into the wilderness; and the representation of one wild beast rising out of the sea, and of another coming up out of the earth.

So that here are two distinct representations of the state of the church during this period; and another representation of the persecuting power from whence this afflicted state of the church should proceed; and, in the end of this, as in each period, here is a representation of the church's deliverance out of its afflicted state. And, in particular, the afflictions of the church are to end with this period, in the most happy and glorious state of peace and prosperity, of truth, purity, and protection; and not to be succeeded, in a very short time, by a new period of troubles and afflictions, to try the faith and patience of the saints, as the former were.

It appears, that the representation of the two witnesses, of the woman in the wilderness, and of the beast, are several representations of the same time or period, in different views. The time for the witnesses to prophesy in sackcloth, is a thousand two hundred and threescore days, (xi. 3.) The woman is nourished in her place in the wilderness, for a time, and times, and half a time, (xii. 14.) or three years and a half, equal to twelve hundred and sixty days, according to the ancient year of three hundred and sixty days. And so the prophecy itself interprets it, xii. 6. *And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.* It is farther observed concerning the period of the beast, that power was given to him to continue *forty and two months,* a time equal to *three years and a half,* or *twelve hundred and sixty days.* They are therefore to be looked upon as different descriptions of the same period, for the more distinct explication of the prophecy, and greater certainty of its true meaning.

But, before we enter upon the particular meaning of each representation, it may be proper to observe something as to the proper time of this period, as to its beginning and continuance.

As interpreters, for very different reasons, have fallen into very different accounts of both, it has occasioned no little uncertainty and disorder in the different interpretations given of it.

The papists are very unwilling protestants should find any of the corruptions of the Roman church in this prophecy; they have therefore used all their art and learning to finish all the prophecies in this book, in much less time than twelve hundred and sixty years, in the downfal of Rome heathen, when the empire became Christian, under Constantine, A. D. 323. They must therefore make the time of this period no more than twelve hundred and sixty natural days, or three common years and a half. And in this, the bishop of Meaux* greatly triumphs over the protestant interpreters, that they should make a year not to signify one year, but three hundred and sixty years.

There are also some learned interpreters among protestants themselves, who think the whole prophecy reaches but to a small period of time. Grotius,† and after him Dr. Hammond, in support of that opinion, make the duration of this period much less than twelve hundred and sixty years: for to understand the twelve hundred and sixty days, according to the style of prophecy, for so many years, is inconsistent with their favourite schemes, and must quite overthrow them.

But it appears, I conceive,‡ from many reasons, that the opinion which assigns a short time to the whole prophecy, is without all foundation, and expressly contrary to the intent of the prophecy, which is to extend to the day of judgment.

It is also a considerable circumstance, to strengthen the interpretation of days by years, that as it is agreeable to the style of prophecy, it is most agreeable to the plan of this prophecy. It is a good rule of Grotius, § that the circumstances of the subject ought to direct how we are to understand an expression: "Vox hebdomadis generalis est, et tam de annis quam de diebus, rebusque aliis accipi potest; quomodo autem accipienda sit, docere nos debet loci cujusque materia." Let us then see, how justly preferable the prophetic interpretation of a day for a year is in this place.

It is agreeable to the ancient style of Scripture, in the days of Moses, Numb. xiv. 34. *After the number of the days in which ye searched the land, even forty days, each day for a year, shall you bear your iniquities, even forty years.* The punishment of the people was to be as many years as the days of their transgression; so that *each day for a year,* seems an allusion to some known method of counting, in which days were answered by years.

---

* Advertisement, p. 357.
‡ Vid. Preface.
† On Rev. ii. 10.
§ On Rev. ii. 10.

The prophetic style of Ezekiel farther confirms it: Ezek. iv. 6. the prophet is directed *to lie on his right side, and bear the iniquity of the house of Judah forty days.* This is explained to signify, according to the style of prophecy, so many years: I have *appointed thee each day for a year,* or, as in the margin, *a day for a year, a day for a year.* So that, in this figurative interpretation, each day, in the prophetic representation, is to be answered by a year in the historical event.

In the prophecy of Daniel, this manner of prophetic expression is used again; Dan. ix. 24. *Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.* All who consider this a prophecy relating to the Messiah, for which there are abundant and unanswerable reasons, must consider the seventy weeks as so many times seven years, not as so many weeks of natural days.

It is a criticism below such great men as Grotius and the bishop of Meaux, that because *hebdomas* signifies a number of seven, it may signify seven of any thing, according to the circumstance of the place; and therefore a week *(hebdomas),* which is so called because it contains seven days, may signify seven years. A week primarily signifies seven days, and properly nothing but seven days: a week *(hebdomas)* never did naturally signify seven years, and only can do so, as the figurative expression of prophecy puts a day to signify a year.

The particular circumstances of this prophecy add a farther strength to this interpretation, that the twelve hundred and sixty days are to be understood of so many years.

The order of the prophecies of this book shews, that these twelve hundred and sixty days contain the whole time of the third period; or, all the time wherein the witnesses prophesy, the woman is in the wilderness, and the beast has power given unto him: that is, all the time of the last state of the church's sufferings, to that glorious state of the church, when Satan shall be shut up in the bottomless pit for a thousand years. In this period the seven vials of God's wrath are to be poured out, and all the historical events that relate to them accomplished; this period is to last till the mystery of God shall be finished. These events are too many, and the times in which they are to be accomplished too long, to be comprised within three years and a half, or twelve hundred and sixty natural days.

The order of the periods shews this third is not to begin until the two former are passed; until the nations which had destroyed the Roman empire had divided it among themselves; till the imperial government of Rome was passed away,* as the preceding forms of government were before it; till another form of government should be established in Rome, which, on some accounts, should be called the seventh, and on other accounts the eighth form of government; when Rome, once the powerful mistress of the world, after she had lost her dominion, and seemed to lose it without hope of recovery, should be restored to power and empire again, which was to continue during the twelve hundred and sixty days of this period, and then to be utterly overthrown, and never to rise again.

Now, as a great variety of concurring circumstances shews the beginning of this period, about the year 756. when the popes were invested with the temporal dominion of Rome, in which only time the several descriptions of this period do all exactly agree; the twelve hundred and sixty days of this prophecy are to last so long as this power is to continue: which seems evidently to shew, that we are not to understand twelve hundred and sixty natural days the time of this period, but so many prophetic days, in which a day is given for a year.

It being necessary to premise so much concerning the prophetic account of time in this period, I shall only farther observe, that we have three distinct representations of it in the eleventh, twelfth, and thirteenth chapters.

The first, by the figure of measuring the temple, and prophesying of the two witnesses.

The second, by the figure of the woman in the wilderness. And,

The third, by the power and persecution of the beast.

I proceed to explain each of these, as they are severally represented, in their order.

1. *AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.*]

(1.) After this, I beheld in the visions of prophecy, a new representation of the future providence of God towards the church and world; for there was a measuring rod put into my hand, with which I was directed to measure the temple, and the court wherein the altar stood, in which the priests worshipped God, and performed the duties of their office, and into which such as offered private sacrifices for themselves were admitted. A proper representation of the true worship of God, and of such as were true worshippers of him.

2. *But the court which is without the temple leave out, and measure it not; for it is given unto the gentiles: and the holy city shall they tread under foot forty and two months.*]

(2.) But as to the other court of the temple, the place where the Israelites were used to assemble, when they come up to the temple to worship, I was directed not to measure it, for this reason, that it should become common and profane, being permitted to be used and possessed by gentiles. A fit representation of great corruption in the common and usual worship of God, by heathen doctrines and idolatrous modes of worship: which state of corruption, I was informed, was to continue for the space of forty-two prophetic months, or twelve hundred and sixty years. [1]

3. *And I will give power to my two witnesses, and they shall prophesy a thousand two hundred and threescore days clothed in sackcloth.*]

(3.) Yet in this prevailing state of corruption, God will raise up witnesses to the truth, who shall sufficiently testify against the prevailing false doctrines and idolatrous worship, and denounce the judgments of God against the apostacy. These witnesses, like the prophets of old, shall

* Vid. Preface.

prophesy in garments of mourning, and meet with great oppression; yet they shall persevere with an immovable Christian courage, to assert the truth, and oppose the corruptions, of this period, during its whole continuance. [2]

4. *These are the two olive-trees, and the two candlesticks standing before the God of the earth.*]

(4.) This small church of faithful worshippers, who refuse to comply with the more general corruptions of faith and worship, shall be constantly supported and encouraged in the profession of true religion; faithful instructors shall excite them to constancy and perseverance, and they shall glorify God by a constant testimony of truth; as if a lamp was kept always burning, by a continual supply of oil from a living olive-tree, constantly feeding it with oil, that it may never go out. [3]

5. *And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.*]

(5.) Moreover, the judgments these witnesses to the truth shall denounce against such persons as reject their testimony, and persecute them for their sincere and faithful warnings, shall as surely be executed, as the judgments denounced by the former prophets were; God will assuredly punish those who reject and despise their warnings, with many great and severe judgments. [4]

6. *These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.*]

(6.) God will vindicate the honour of these witnesses, and the truth of their testimony, by as great and remarkable judgments in their times, as in the times of any of the ancient prophets; as when, for instance, Elijah prayed, and it rained not on the earth; or, as when Moses turned the waters of Egypt into blood. God will surely avenge their cause as his own, and punish their enemies with all those plagues, which, according to his direction, they shall denounce against them. [5]

7. *And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.*]

(7.) Notwithstanding, during the time these witnesses shall faithfully bear their testimony to the truth, and against the corruption of the Christian faith and worship, that persecuting power, which, according to a following representation, is to arise in this period, out of the bottomless pit, shall continually oppose these witnesses, and so far prevail, as to inflict many evils, even to death itself, upon them. [6]

8. *And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.*]

(8.) And these faithful witnesses shall be treated with such cruel severity by their persecutors, that they shall be denied the common decency of burial. Such persecuting powers may well be compared to Sodom or Egypt, for pride, wickedness, and cruelty, to those who put Christ himself to death, for bearing testimony to the truth: yet, in all their distress, they may comfort themselves, that they suffer with Christ, and for his cause, and from persons whose idolatry and cruelty make them as Sodom or Egypt. [7]

9. *And they of the people, and kindred, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.*]

(9.) The corruption in the days of this period shall be so very great, that the people in general, in all places, shall be violently prejudiced against these faithful witnesses; insomuch, that they shall, with great inhumanity, deny them the decencies of burial, and express the fierceness of their displeasure and wrath, by all methods of public disgrace. [8]

10. *And they that dwell upon the earth shall rejoice over them, and send gifts one to another; because these two prophets tormented them that dwelt on the earth.*]

(10.) And the inhabitants of the earth shall greatly rejoice in this persecution; they shall express it by sending gifts to one another, as a testimony of mutual congratulation, on occasions of public joy. For now they hope to be delivered from the trouble and uneasiness, occasioned by the reproofs of these prophets, and the judgments they threatened them with, on account of their corruptions. [9]

11. *And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them who saw them.*]

(11.) Yet, notwithstanding the cruelty of these persecutors prevailed, while the beast was permitted to make war with the saints, and to overcome them, it shall be however but for a limited time; then the power of God shall be manifested, in a remarkable manner, for their deliverance: as if dead bodies were raised to life, and made to stand upon their feet, those faithful witnesses shall, with surprising success, maintain and propagate the true worship of God, to the great terror and amazement of their persecutors. [10]

12. *And they heard a great voice from heaven saying unto them, Come up hither: And they ascended up to heaven in a cloud; and their enemies beheld them.*]

(12.) As these witnesses were represented raised from the dead, in conformity to the resurrection of Christ; so farther, in imitation of his ascension into heaven, they are represented as ascending in a public manner, in the presence and to the great confusion of their enemies, who shall behold them, after all their oppression, exalted by the glorious power of God, to a state of great honour and influence, as well as of security and peace. [11]

13. *And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.*]

(13.) This great power of the witnesses, and prevalency of their doctrines, shall however be attended with great commotions in the world, with great and signal calamities inflicted on that great city, which had for so long time opposed the truth, and oppressed the faithful. A very considerable part of its power shall be taken away, and many persons shall be cut off in her defence, and many others shall be affrighted with the judgments of God, and made sensible of the wickedness of oppressing truth and righteousness, and shall glorify the true God, by forsaking their idolatry, and assisting the cause of pure and true religion. [12]

14. *The second woe is past; and, behold, the third woe cometh quickly.*]

(14.) Let not, however, any person imagine, that the church shall be free, in this third period, from opposition

and persecution, and try their faith and patience, any more than in the two former periods; for a third woe is to follow upon the second, to try them that dwell upon the earth. [13]

15. *And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.*]

(15.) I then perceived in my vision, that the seventh angel sounded his trumpet, upon which proclamation was made with a loud voice in heaven, declaring, that the kingdom of God, and his Christ, the true Christian religion, should triumph over all opposition, and flourish with great success and prosperity throughout all the future ages of time.

16. *And the four-and-twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,*]

(16.) And the twenty-four elders, whom I saw in my first vision, representing the true church of God, as sitting on seats placed round about the throne of God, arose from their seats, and prostrated themselves before God, to worship him.

17. *Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken unto thee thy great power, and hast reigned.*]

(17.) And they worshipped God by a solemn act of praise, saying, We give thanks unto thee, O Jehovah the Almighty, and everlasting God, that it has pleased thee to shew thyself superior to all the opposition of the world, that thou art able to protect, and, according to thy promise, to exalt thy faithful servants in the end.

18. *And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward to thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldest destroy them which destroy the earth.*]

(18.) For though the nations of the earth have, with great fury, persecuted the true religion, now the day of thy wrath is come, to punish them in righteousness, and to vindicate the cause of thy servants, who have been faithful unto death: the time is come to finish the mystery of thy providence towards the churches, and to give the reward promised to prophets, and confessors, and all true Christian worshippers, of every kind and degree: and to destroy them at the last, who, for so long time, by their false doctrine and persecution, had corrupted and destroyed the greater part of the world. [14]

19. *And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.*]

(19.) Upon this, I beheld the temple of God in heaven opened, so that I could see the ark of the covenant, the mercy-seat, and place of God's presence, for it was not hid behind a veil; representing not only a state of peace and liberty for the church, the place of worship being opened, but also that, in this state of the church, the true worship of God will be used in great perfection. This happy state of the church shall be attended with great and heavy judgments on the enemies of true religion; a storm of vengeance shall come down from heaven on their heads, terrible as when earthquakes are joined to thunder and lightning. [15]

ANNOTATIONS ON CHAP. XI.

[1] Ver. 2.] A MEASURING rod was a sort of pole about ten feet long, made of a kind of reed, which was both strong and light, such as was commonly used in measuring buildings and lands. Lightfoot* observes, "that (besides the priests who ministered in the court where the altar stood) persons offering a sacrifice came into the court of the altar to present their sacrifice before God, and lay their hands upon it."

This representation seems to be taken from the prophet Ezekiel's vision, (chap. xl.) in which he beheld a person with a measuring rod, taking the dimensions of the buildings of a temple; shewing the prophet, in vision, the model or plan of a new temple, to encourage the Jews to faithfulness in their religion, with the hopes of seeing the temple and true worship of God restored again. The temple and temple-worship was a proper figure of Christ's church, and of the spiritual worship instituted by him. It was, therefore, very proper to represent the state of the Christian church by like figures. What is peculiar in this, and wherein it differs from Ezekiel's representation, is the direction to measure only the temple and inner court, where the altar stood, but to exclude the other court. This signifies plainly enough, that, in this period of the church, but a small part should be preserved in purity; that there would be some sincere and faithful worshippers, but they would be few in comparison with a greater and more numerous part of the church, which should be corrupted with the doctrines of heathenism, and corrupt the worship of God with idolatrous customs; as if the outward courts had been given up to the gentiles to profane, while the few faithful worshippers of God, who adhere to the faith and worship taught in the word of God, shall be confined, as it were, within the inner court.

One general representation of this period, then, is after this manner: God will preserve a church in purity of faith and worship, but it will consist only of a small number, when, at the same time, the greater part of the church shall fall into great corruptions; in particular, they shall corrupt the Christian faith and worship with many false doctrines and practices, taken from heathen superstition and idolatry.

[2] Ver. 3.] This representation shews in general, that as God raised up prophets in the ancient church, to witness against the idolatrous corruptions of religion, and denounce the judgments of God against those who were guilty of them, so it should be in this corrupt state of the Christian church. It is a sufficient reason, why these witnesses are said to be two, as two was the legal number of witnesses, and as, in the times of the ancient prophets, on greater occasions, two were usually joined together, as Moses and Aaron in Egypt; Elijah and Elisha, in the apostacy of the ten tribes; Zerubbabel and Joshua, after the Babylonish captivity. As this testimony of the witnesses is to be of equal duration with the apostacy itself, it cannot well be meant of any two particular persons; nor is there, I conceive, any reason to understand it of any two particular churches, or bodies of men, in perpetual succession. It

* Temple-Service, chap. 1.

sufficiently answers the prophetic description, if there be, during the time of the apostacy, a sufficient, though small number, who, like Elias and Elisha, shall testify and declare against the idolatrous customs and practices of their times.

Calmet justly observes, "These witnesses do not mean *two* particular persons, but all the martyrs in general." The name of prophesying here signifies persons full of the Spirit of God, preaching God's word, and bearing witness to the truth.

[3] Ver. 4.] This representation of the candlesticks and olive-trees seems taken from the prophecy of Zechariah, (chap. iv.) in which Zerubbabel and Joshua are represented by two olive-trees on each side of the candlestick, which empty oil through two golden pipes out of themselves, (ver. 11, 12.) to express, that Joshua and Zerubbabel should be protected by Divine Providence, to go through all the difficulties which lay in the way of finishing the temple, and re-establishing the Jewish state, not indeed by human force and power, but by God's protection, and his all-powerful providence; *not by might nor by power, but by my Spirit, saith the Lord of hosts.*

[4] Ver. 5.] When Ahaziah sent companies to seize on the prophet Elijah, *fire came down from heaven, and consumed them.* (2 Kings i. 10.) And God threatens those who rejected the warnings of the prophet Jeremiah, (Jer. v. 12. 14.) *They have belied the Lord, and said, It is not he; neither shall evil come upon us; neither shall we see sword nor famine . . . Wherefore, thus saith the Lord God of hosts, Because ye speak these words, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.* That is, God would certainly bring on Judah and Israel, all those judgments with which he had appointed to punish them for their obstinate apostacy. The certainty of these judgments is well expressed in these words, *And if any man will hurt them, he must in this manner be killed.* The enemies of truth and righteousness shall have no power to protect themselves against the judgments of God, or find any means to escape, when God decrees their punishment.

[5] Ver. 6.] What God does, according to his word by his prophets, is, according to the style of prophecy, said to be done by them. *Behold,* (says God to the prophet Jeremiah, i. 9, 10.) *I have put my words in thy mouth. See, I have set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant.* In the prophet Hosea, *Therefore have I hewed them by the prophets; I have slain them by the words of my mouth,* are observed by interpreters to be equivalent expressions. (Hosea vi. 5.) Thus, when God brings those judgments upon the world, which he directed his prophets to declare in his name, they may be said, in the style of prophecy, to smite the earth with plagues, as they will; because God will accomplish what, according to his word, they shall denounce against the opposers and corrupters of true religion.

[6] Ver. 7.] What we render, *when they shall have finished their testimony,* Mr. Daubuz renders, *while they shall perform their testimony.* The original may mean, *the time of their testimony,* as well as *the end of it;* ὅταν τελέσωσι, as, ὅταν παραδίδωσιν ὑμᾶς, *when they deliver you up.* (Matt. x. 19.) And τελέω signifies *to perfect and complete a thing,* as well as *to end or finish it*: so Christ, upon account of his sufferings, is said *to be made perfect through sufferings.* (Heb. ii. 10.) The most probable sense appears to be, that the witnesses are to meet with opposition and persecution, during the whole of this period; as the woman was to be in the wilderness, and the beast was to have power twelve hundred and sixty days, so the witnesses were to prophesy, and to be persecuted during the same time. They are not single persons, but a perpetual collective body of men, or a succession of witnesses, against the errors and false worship introduced into the church.

[7] Ver. 8.] *The great city,* is that *city which reigneth over the kings of the earth,* (Rev. xvii. 18.) or Rome, the empress of the world. *Streets* of the great city, are its public places throughout its dominions; for the great city is not considered so much in its buildings, as a seat of empire. It is Rome, and the Roman empire, says the bishop of Meaux; and, taking the great city for Rome, and its empire, he adds, it is literally true, that Jesus Christ was crucified there, even by the Roman power. And it is moreover true, that the same Rome which crucified Christ in person, crucified him also every day in his members. The general meaning of this passage is well expressed by Mr. Daubuz; "The dead bodies of the witnesses shall lie throughout the extent, in the most conspicuous places, or the chief and principal parts of the antichristian jurisdiction."

[8] Ver. 9.] The time in which the people shall shew this inhumanity to the witnesses, is said to be three days and a half, which is not to be understood literally for so many natural days only. "Can any man believe (says Mr. Mede), that the small space of three days and a half, is sufficient either for spreading the fame of the death of the witnesses, or for sending the messengers with gifts to and fro among the nations?"—"Yet the expression (says Mr. Daubuz) is very suitable to the decorum of the symbol of a dead body, that will keep no longer unburied without corruption." There seems, I think, an allusion in the three days and a half, to the time of our Saviour's lying in the grave. Such was the humanity of the times in which Christ suffered, that they permitted his friends to lay his body in the grave; but such shall be the inhumanity of these persecutors, as to deny the rites of burial. Why the time is signified by three days and a half, we shall see farther on ver. 11.

[9] Ver. 10.] The prophets, who reproved the corruption of their times, were used to be accounted disturbers of the public peace, and were often an uneasiness to persons, who, however corrupt they were, could not bear reproof. Thus, when Ahab saw Elijah, he said unto him, *Art thou he that troubleth Israel?* The prophets, who preach against the errors of the world, are treated as public enemies, seditious persons, and even as the cause of those public calamities, which they foretell as the punishment of a perverse generation.

[10] Ver. 11.] A *day* sometimes signifies a season, or undetermined portion of time: *The day of temptation in the wilderness was forty years.* (Heb. iii. 8, 9.) Day and year are sometimes joined together, for season and time in general: Isa. xxxiv. 8. *For it is the day of the Lord's vengeance, and the year of recompence for the controversy of Zion.* So *dies* is used with elegance, by the best authors, for time in general: "opinionum commento delet dies."

It is a good rule to judge what portion of time may be

designed by such indeterminate expressions, to consider what is necessary or proportional to the season spoken of. In this place, as Mr. Waple observes, it seems to be necessary that *three days and a half* should be brought to comport with three times and a half, twelve hundred and sixty days, and forty-two months. Thus the time of the witnesses' suffering will be in proportion to the time of their prophecy, which is to be a time of persecution. It will agree with the other representations of the same state of the church, by the woman in the wilderness, and the season of the beast, or time of his persecuting power, which relate to the same period, and help to explain it.

[11] Ver. 12.] To be exalted to heaven, or cast down to hell, signifies, in Scripture-language, the happy state of those who enjoy the blessings of true religion, or the miserable condition of those who are deprived of them for despising them. Thus our Saviour speaks concerning Capernaum: *And thou, Capernaum, which art exalted unto heaven, shalt be brought down unto hell.* (Matt. xi. 23.) The destruction of Satan's power by the kingdom of God, or the success of true religion by the gospel, against the idolatry and wickedness of the world, is expressed in the same figure, Luke x. 18. *I beheld Satan as lightning fall from heaven.* The pride of Babylon is, in like manner, described, by the prophet Isaiah, xiv. 13. *For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God.* The fall of that haughty persecuting empire is described in the same figurative language, ver. 12. *How art thou fallen from heaven, O Lucifer, son of the morning!* In this sense, the ascension of the witnesses into heaven, will mean the great success of the doctrines of pure religion taught by them, and the mighty efficacy with which they shall prevail, in the reformation of the church from idolatrous and superstitious corruptions.

[12] Ver. 13.] Interpreters are much divided, as to the tenth part of the city which fell by the earthquake, whether it denotes Rome under the papacy, as Mr. Mede supposes Rome at present to be just the tenth part of ancient Rome; or, whether it means some notable part of the ten kingdoms into which the Roman empire was divided in this period; or suppose, with some, the kingdom of France, or, with others, the fall of the Greek church and empire of Constantinople, under the power of a Mahometan government, or whether it may not mean the whole papal jurisdiction, because it is represented in prophecy under the figurative expressions of *ten toes, ten horns, ten kings.*

This diversity of opinion had its rise, it may be, from an endeavour to fix too particular a sense on a general expression. We have already observed, (ii. 10.) that the numbers *ten* and *seven* are figurative numbers, denoting multitude, frequency, and perfection. A deliverance out of the many troubles of life, is expressed in the book of Job, by being delivered out of *seven troubles,* (v. 19.) The seven Spirits of God figuratively express the perfect grace of God's Holy Spirit; the number *ten,* in like manner, is used to denote *many* or *often.* Jacob complained, that Laban had *changed his wages ten times,* or *very often.* (Gen. xxxi. 7.) When Elkanah said to his wife, (1 Sam. i. 8.) *Am not I better to thee than ten sons?* the plain meaning is, than *many sons.* In like manner, Solomon observes of wisdom, (Eccles. vii. 19.) *Wisdom strengtheneth the wise more than ten mighty men which are in the city;* or, *than several mighty men.* These instances, more of which may be seen in Mr. Daubuz,* are sufficient to shew, that the numbers *seven* and *ten* may be understood of *many,* or a sufficient number of any thing. The tenth part of the city falling by an earthquake, may then be understood very properly of some considerable part of the empire, the city being considered as the seat of empire and government; it may signify the downfal of some considerable supporters of the beast's persecuting power. The slaughter of seven thousand men may, in like interpretation, mean, such as shall continue to support and assist the antichristian power of this period, in opposition to the kingdom of God and Christ, to the cause of truth and righteousness.

There seems to be a propriety, in these more general expressions, in a general representation of this period, the more particular account being reserved for the after parts of the vision: so that this part of the prophecy seems to shew, that judgment shall come on the persecutors of the true church, in full proportion to their iniquities, when the faithful witnesses to the truth shall be eminently protected, and their cause shall wonderfully prevail.

[13] Ver. 14.] We have the mention of three woes, ix. 12. *One woe is past, and, behold, there come two woes more hereafter.* This first woe was under the sounding of the fifth angel, when the bottomless pit was opened, with the rise of Mahomet's power and imposture; the second woe is reasonably understood, to be during the sounding of the sixth angel, when the four angels were loosed to slay the third part of men, (Rev. ix. 13—15.) when the Saracens were permitted to endanger the whole western empire, and the Christian name and profession every where; the third woe, which was soon to follow the second, will begin its proper order, in the day of the voice of the seventh angel. It may be proper to observe, the woes are designed to represent an afflicted state of the church, rather than calamitous times to the inhabitants of the world in general: so that we are, I think, to consider it as a useful prophetic warning, that this third and last period would call for as much caution and constancy as either of the former. They who will faithfully adhere to the purity of true religion, must expect to find opposition, and meet with woe.

[14] Ver. 18.] "Κρίνειν, judicare, sæpe est vindicare, itaque שפט, quod est κρίνειν, vel δικάζειν, judicare per ἐκδικεῖν vindicare vertitur," as Grotius† observes. So that, to judge, or try the cause of the dead, or of the martyrs for the truth of the Christian religion, may very naturally be understood to mean, a vindication of their cause, by some eminent act of Providence in favour of it; as to vindicate, is a proper sense of judging; and, I think, more proper to the order and intention of the prophecy, than to understand it of the general judgment, which, according to the order of these prophecies, is not to be till after the prosperous state of the church, in which Satan is to be bound for a thousand years.

[15] Ver. 19.] Grotius thinks, that the lightnings and thunderings belong to the next chapter, and refer to a new prophecy; but we may observe, the end of this period is described in the same manner, xvi. 18—21. These voices, thunders, lightnings, and great hail, are interpreted expressly of an exceeding great plague, so that men blas-

* Symbol. Dict. v. Number. † In loc.

phemed on account of it. This is called, giving unto Babylon *the cup of the wine of the fierceness of God's wrath*; to express the great calamities and desolation with which God, at the end of this period, will punish the obstinate persecutors of his pure worship and true religion, and publicly vindicate the righteous cause of his faithful martyrs.

CHAP. XII.

SECT. X. *Second Description of the third Period.*

CONTENTS.

We come now to a second representation of the same third period of prophecy, that is, the state of the church and world in the days of the voice of the seventh angel; or, while the woman who fled into her place in the wilderness was nourished there for a time, times, and half a time, or three years and a half, equal to forty-two months, which are equal to twelve hundred and sixty prophetical days, the exact time in which the witnesses were to prophesy. As the former representation shewed, that true religion should be preserved among a few faithful confessors, though in a constant state of severe persecution, so this represents the state of the church, under the figure of a woman, persecuted so as to fly into desert places to hide herself; yet preserved and fed there, notwithstanding all endeavours of a furious serpent, ready to destroy her.

This plainly describes an afflicted and persecuted state of the church in general, during this period; in which, false and idolatrous worship shall be in great power, and the faithful profession of the true religion shall expose men to great danger: that however, still the true worshippers of God shall be preserved though in an obscure state, and be enabled, notwithstanding all opposition, to keep and maintain the truth unto the end.

1. *AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:*]

(1.) I beheld, in a second vision, another representation of this period: there appeared in heaven the figure of a woman, in the most glorious manner imaginable: she seemed to be surrounded with sun-beams, as with a glory; to stand upon the moon, and to have a crown upon her head, in which twelve stars were set as so many diamonds, an image that strongly expressed a state of great dignity and honour. [1]

2. *And she being with child, cried, travailing in birth, and pained to be delivered.*]

(2.) This woman was farther represented to me in the vision, as a fruitful mother, ready to be delivered of a child, and to bless the world with a fair and numerous posterity. [2]

3. *And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.*]

(3.) Besides the figure of the woman, I beheld a representation of another nature: there appeared a great red dragon, with seven heads and ten horns, and a crown on each of his heads, to shew there was a fierce and powerful enemy of the church, intent to make use of all its power, if possible to destroy it.

4. *And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was to be delivered, for to devour her child so soon as it was born.*]

(4.) The power of this dragon was represented so great, that he seemed, by his tail, to strike a great number of the stars out of their places in the heavens, and throw them down on the earth: he seemed to watch the woman with great attention, whom he perceived ready to be delivered, with manifest marks of a design to destroy the child, so soon as it should be born. A fit figure to express the great power of Satan, and his kingdom, their constant opposition to truth, and unwearied endeavours to stop the progress and success of the gospel. [3]

5. *And she brought forth a man child, who was to rule all nations with a rod of iron, and her child was caught up unto God, and to his throne.*]

(5.) However, the woman ready to be delivered brought forth a man child, to intimate, that the Christian church should be continued by a constant succession of converts, notwithstanding all opposition. Thus Christ's kingdom should prevail over all enemies, and break all opposition, as the ancient oracles prophesied concerning him, *That he should rule all nations as with a sceptre of iron.* As soon as this child was born, I beheld it caught up to God and his throne, to intimate God's care and protection of the true Christian church, and the safety of the church in God's protection. [4]

6. *And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.*]

(6.) I perceived also, that the woman was preserved as well as the child she brought forth; but it was by flying into a wilderness, where she found a place provided for her retreat, and where she was taken care of, by the protection of Divine Providence, during the time of this period: to intimate, the condition of the church would be difficult and dangerous in these times, like the Israelites, when they wandered in the wilderness; or, as Elijah, when he fled from the persecution of Ahab: yet a Divine protection should preserve it, as the Israelites were fed with manna, and Elijah by ravens.

7. *And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels.*]

(7.) This state of the Christian church, was farther represented by a battle in the air, between Michael and his angels on the one side, and the dragon, or the devil, and his party, on the other.

8. *And prevailed not; neither was their place found any more in heaven.*]

(8.) In the conclusion of which, the dragon and his party were so far from obtaining a victory, that they were totally defeated, and driven out of the field of battle.

9. *And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.*]

(9.) Thus the dragon, or old serpent, which in the Scriptures means the Devil, and Satan, who had deceived the

world into error, idolatry, and wickedness, was cast down, together with his party and followers: to intimate, that there should be a smart contention between faithful Christians, and the maintainers of error, idolatry, and wickedness, which should at the last end in a complete victory over the enemies of true religion. [5]

10. *And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of the brethren is cast down, which accused them before God day and night.*]

(10.) I perceived this blessing of the church was acknowledged in a public act of praise and thanksgiving unto God, who had thus manifested his power in the deliverance of his people, and the advancement of his own spiritual kingdom, by the profession and practice of Christianity. For now Satan had lost the opportunity of accusing Christians as guilty of impiety, for refusing to conform to the religion of the empire and idolatrous worship of the gods of Rome, or censuring their zeal for the true Christian religion as insincere; asserting, that they would soon renounce the profession of it, if they were to suffer on account of it. [6]

11. *And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.*]

(11.) The patience, faith, and perseverance of the church, were sufficient to shew Satan a false accuser, and obtained a great advantage for them; as they were an eminent proof, that they preferred the cause of true religion to every thing else: and as their Saviour confirmed his doctrine with his blood, they were ready to confirm their testimony, by constancy unto death, according to the grace and spirit which the church should receive from Christ their Lord.

12. *Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.*]

(12.) Let therefore angels and saints, and the whole church rejoice, and be thankfully sensible what salvation Christ has obtained for his people, and shall assuredly bestow upon them. Yet let all the inhabitants of the earth consider, that this victory over Satan notwithstanding, his power is not yet quite destroyed, he will still be able to do great mischief, and will attempt it with the more wrath, as the time of his opposition is much shortened.

13. *And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.*]

(13.) The devil will shew his wrath upon this great loss of his power, now the profession of Christianity so universally prevails against heathen idolatry, so long supported by the power of the empire; he will still find out new ways to persecute the true church, and those who are careful to preserve the purity of true religion.

14. *And to the woman were given two wings of a great eagle, that she might fly into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.*]

(14.) However, the true church, represented by the woman, appeared to be assisted against the wrath of the devil; eagles' wings were given unto her, that she might escape into a place of retirement and safety, which was provided for her during the time of this period. [7]

15. *And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.*]

(15.) The devil, as the inveterate enemy of true religion, attempted, if possible, to prevent the escape of the church, into a place of safety, though in a secret retirement; he cast out, as it were, a flood of waters, to destroy her, before she should be able to reach the wilderness. [8]

16. *And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.*]

(16.) But this danger of the church shall be prevented, by a remarkable protection of Divine Providence, raising several of the inhabitants of the earth to help the escape of the faithful worshippers, as if the earth had been commanded to open itself and receive the flood, that it might not overtake them who were flying from it. [9]

17. *And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.*]

(17.) It was moreover represented to me, that though this providential assistance of the church favoured its escape, it rather increased the rage of Satan: he continued with fresh fury, and in all possible methods, to excite and carry on the persecution of the true worshippers of God, according to the purity of the gospel, and revelation of Jesus Christ; who would not submit to the idolatrous doctrines and corrupt worship introduced into the church in this period.

ANNOTATIONS ON CHAP. XII.

[1] Ver. 1.] IT was a well-known custom, at the time of this prophecy, to represent the several virtues and public societies by the figure of a woman in some peculiar dress, many of which are to be seen in the Roman coins; in particular Salus, the emblem of security and protection, is represented as a woman standing upon a globe, to represent the safety and security of the world under the emperor's care, as in a coin of Hadrian's: "Globum pede calcans, significans, se imperante, orbi salutem publicam datam."* The consecration of the Roman emperors is expressed in their coins by a moon and stars, as in two of Faustina, to express a degree of glory superior to any on earth.†

Never was any image more expressive of honour and dignity than this in the vision, to stand in the midst of a glory made by the beams of the sun; and upon the moon, as above the low condition of this sublunary world: to wear a crown set with the stars of heaven, as jewels, is something more sublime than any thing whereby antiquity has represented their societies, their virtues, or their deities.

The reader may farther observe in this representation, if he please, with Mr. Daubuz, that the sun may signify Christ; the moon, the Holy Ghost; and the twelve stars, the twelve apostles. Or, he may understand it with Mr. Mede, of the church shining round about, by the faith of

* August. de Num. p. 30. † Bimi Numismata, Tab. 49. 23, 24.

Christ, the sun of righteousness, treading under foot the rudiments of the world, whether Jewish shadows or gentile superstitions, and glorious with the ensigns of the apostolical offspring. Or, he may consider with Mr. Waple, that the apostolical doctrine is the chief ornament, crown, and glory of the church.

But, however he shall choose one or other of these more particular allusions, this will remain a sure general meaning,—that the blessings of true religion, in the revelation of Jesus Christ, as taught by his apostles, that is, of the true Christian religion, deserve the highest esteem and honour, however they may be despised by the world.

[2] Ver. 2.] The metaphor of a mother, blessed with a fair posterity, is very proper to represent the public happiness, by an increase both of numbers and strength. It is an easy figure to consider the church as a mother, and the converts to truth and righteousness, the true worshippers of God, as her children. The expressions which represent her as a woman in travail, may principally mean her fruitfulness, and denote the number of converts to true religion, rather than the afflictions of the church on account of her profession. The happiness of the empire in the fruitfulness of the imperial family, is often expressed in coins, " Fecunditas Augustæ, seculi felicitas."

[3] Ver. 4.] The devil is often represented in Scripture as a dragon, and the old serpent; and the prophecy itself so explains it, ver. 9. *And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world.* He seems represented by a great, and red, or bloody-coloured dragon, to describe both his power and cruelty in opposing true religion. The seven heads, and crowns, and ten horns, is a description so exactly agreeable to the description of the beast, in the thirteenth and seventeenth chapters, that it may, I think, be justly understood as a limitation of the opposition here meant, to the times of the beast, or to that time when the Roman power was represented by ten horns, as well as by seven heads and crowns; or not before ten kingdoms were erected by the nations which broke in upon the Roman empire, and divided it into many independent governments; that is, properly during the time of this third period.

[4] Ver. 5.] Grotius supposes, I think with great probability, that these expressions, *And her child was caught up unto God and his throne,* are an allusion to the preservation of Joash, in the time of Athaliah's usurpation, when she put to death all the rest of the royal family; (2 Kings xi. 2, 3.) *Jehosheba took Joash the son of Ahaziah, and stole him from among the king's sons which were slain. . . . And he was hid in the house of the Lord six years.* He was kept safe in one of the chambers of the temple, till he was brought out by Jehoiada the high-priest, and restored to the kingdom of David. Thus the true worshippers of God shall not all be destroyed by the enemies of religion; some, like Joash, shall be kept safe, as if in heaven, the true temple, till they shall appear publicly with victory over their enemies.

[5] Ver. 9.] Many interpreters understand this victory over Satan, in which he is represented cast down from heaven with his angels, to be intended of the heathen power of Rome; so that idolatry had lost the advantage of the civil establishment throughout the Roman empire. In this period, the temporal power of Rome, as we shall hereafter see, was to be in the hands of one, who styles himself, *The head of the Christian church.* It was a great victory over Satan and his power, when Christianity had fully prevailed over heathenism in the empire; and we may add, it was also a considerable victory over Satan, when an effectual stop was put to the Mahometan imposture in these western parts: though, as we shall observe in the following parts of this representation, the devil, notwithstanding this diminution of his power, is still to retain sufficient to do great mischief within this period, and will use it with much wrath, against the true worshippers of God and his faithful servants.

[6] Ver. 10.] These expressions, says Mr. Waple, are taken from Job and Zechariah, where the Scriptures, speaking after the manner of men, represent Satan as accusing good and pious men before God. This he does, by aggravating their faults and imperfections, and by exciting wicked men to raise false accusations against them, as was notoriously done against the primitive Christians. Mr. Daubuz observes, the accuser, according to the custom of the eastern nations, and in some cases by the law of Moses, was appointed to be the executioner: (Deut. xiii. 9.) so that when the church is no longer in danger of persecution for the profession of Christianity, Satan is said to be thrown down, as having lost the power of accusing and executing such as make open profession of it.

[7] Ver. 14.] To *bear on eagle's wings,* is an allusion to the strength and swiftness of an eagle's flight, and does well express the readiness and power with which God does often deliver his church out of its dangers; but whether the two wings of an eagle are here put to signify the eastern and western parts of the Roman empire, of which an eagle is the armorial ensign, I shall leave to the reader's judgment.

[8] Ver. 15.] Floods and inundations often come so suddenly, and with such violence, as to drown or carry away all things within their reach, and give no time for an escape. They are a proper figure to express some great and sudden danger. Nahum thus describes the judgments of God, which shall utterly destroy his enemies, (i. 8.) *But with an overflowing flood, he will make an utter end of the place thereof.* So that by this similitude, we may well understand some quick and smart attempt of the enemies of true religion, to cut off all hope of safety for the true worshippers of God, even in retirement.

[9] Ver. 16. *And the earth helped the woman.*] The figure in general is a natural representation of stopping the course of a flood, by receiving it into some great opening or gap in the earth; and earth, taken in its most natural interpretation, for our habitable world, and the inhabitants of it, will fully answer the meaning of the figurative expression. Thus, the general meaning will be to this purpose: The providence of God will raise up some persons, who shall aid and assist true Christians, notwithstanding the violence of persecution. I do not perceive there is need of a more particular application of the word *earth,* to the corrupt part of the church, and that it became master of its conquerors; the barbarous nations at length receiving the manners, religion, and the very name of Romans.

It seems more agreeable to the design of the prophecy, and of this representation, to understand it of assistance from some persons of power and authority in the world, giving protection to the witnesses, against the growing

corruptions of these times, not permitting the decrees and edicts for establishing idolatrous doctrines and worship to be immediately executed, or so suddenly as to suppress all opposition, and not give time for a sufficient number of confessors to stand up in the cause of truth, and continue to maintain it. The historical events, answering this prophetical description, which we shall afterward see, will, I hope, more clearly explain it.

CHAP. XIII.

SECT. XI. *Third Description of the third Period.*

CONTENTS.

In this chapter we have a farther account of the state of the church and world, in this third period. The representation of the wild beasts in this vision, refers to the same times with the two former visions, of the witnesses prophesying in sackcloth, and the woman flying into the wilderness. Power is given unto the beast to continue, or to make war, and prevail forty-two months, (ver. 5.)

This vision gives a more distinct account of the manner and means by which the true church and worshippers of God should be persecuted, and so greatly oppressed, as is represented by the woman's flying into the wilderness, and slaying the witnesses. So that this representation, in conjunction with the two former, will afford us a sufficient description of the state of Providence, and the church, with the useful lessons of caution, patience, and faithfulness, in times of great corruption and great danger, which are the principal intentions of the Spirit of prophecy, in the whole of these revelations.

1. *AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.*]

(1.) After the two foregoing visions, I beheld a third, farther to explain them: I seemed standing by the sea-side, when I perceived a wild beast rising out of the sea, of a very remarkable form. It had seven heads and ten horns, with a crown on each horn, and a blasphemous inscription on each of his heads, to denote a new form of government, that was to be erected in the city of Rome, by the great commotions of the world, after the imperial power had been destroyed, and the empire should be divided into ten distinct and independent kingdoms or sovereignties. [1]

2. *And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.**]

(2.) The form of this wild beast, which I saw in my vision, was made up of some likeness to the several beasts of prey, the leopard, the bear, and the lion; the persecuting empire, in Daniel's vision, being represented by these beasts, famous for strength and rapaciousness, in seizing and devouring their prey. They were a proper figure to signify the rise of a new empire, powerful, tyrannical, and cruel: and that the old serpent, the devil, who had hitherto persecuted the true worshippers of God, by the several great monarchies of the world, would engage this new power, advanced in the seat of the last of these monarchies, the Roman empire, to use that power in the persecution of true religion, as the preceding tyrannies had done before it. [2]

3. *And I saw one of his heads as it were wounded unto death; and his deadly wound was healed: and all the world wondered after the beast.*]

(3.) I perceived also, that one of the seven heads of this beast appeared to have received such a wound as seemed to be mortal; but this mortal wound was healed up, though the scar remained as a mark of it. This cure was so remarkable, as occasioned wonder and astonishment in all who beheld it. To signify, that this new power arose in the Roman empire, after that empire had received such a blow in one of its heads, or forms of government, as left no human probable prospect that Rome should ever rise to power and empire any more; and it would be greatly to the astonishment of the world, to see the power of Rome revive again, in the new form of government represented by the beast. [3]

4. *And they worshipped the dragon which gave power unto the beast: saying, Who is like unto the beast? who is able to make war with him?*]

(4.) The world was generally seduced to comply with the idolatrous practices the old serpent, the devil, introduced anew, by means of this new-erected power in Rome, the greater part of the world acknowledged this authority, and submitted to it without opposition, as thinking it would be in vain to withstand it. [4]

5. *And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.*]

(5.) The manner in which the beast exercised the power he had received was thus represented, that he greatly magnified himself above others, and claimed unlimited powers and authority to enforce what he required; and the time wherein the beast was permitted to establish idolatry, was the same with the term of the church's state of persecution, represented by the witnesses, and the woman flying into the wilderness, or forty-two months, equal to twelve hundred and sixty prophetical days, or so many years. [5]

6. *And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.*]

(6.) And this new-erected government of Rome used the authority it had attained, in making and publishing constitutions for the establishment of idolatry, in contempt of God and his true worship, and by all methods of oppression and persecution, forcing the church to comply with them, and yield obedience unto them. [6]

7. *And it was given unto him to make war with the saints, and overcome them: and power was given him over all kindreds, and tongues, and nations.*]

(7.) The power of this new Roman government became so great by Divine permission, that it prevailed against the worshippers of God, either to force them to a compliance with the corruptions established by its authority, or to persecute them for their constancy; and this oppressive

* Dan. vii. 4—6.

power was extended far and wide over many nations and people.

8. *And all that dwell on the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*]

(8.) Insomuch, that all the inhabitants of the earth, where this new power reached, were prevailed upon to receive his idolatrous constitutions, and yield obedience to his tyrannical authority; such true and faithful servants of God only excepted, who were enrolled in the registers as heirs of eternal life, according to the promises of Christ's gospel, who, from the beginning, was the true propitiation and mediator of acceptance and blessing. [7]

9. *If any man have an ear, let him hear.*]

(9.) And now let every good Christian, who is desirous to preserve himself in an hour of temptation, and preserve the hopes of eternal life, attentively consider the cautions, warnings, consolation, and encouragement, of this prophecy.

10. *He that leadeth into captivity, shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.*]

(10.) For every one may be assured, that God, the righteous governor and judge of the world, will finally render to every man according to his works, and punish the enemies of his church in due time, with a punishment equal to their tyranny and persecution. This consideration may support the patience and faith of the saints; they shall triumph in the end over all their enemies, God shall vindicate their cause, and maintain his own honour, in the punishment of their oppressors.

11. *And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.*]

(11.) I farther beheld in my visions another appearance, as of a second wild beast, rising out of the earth, which had two horns, like the horns of a lamb, but his voice was like that of a dragon, to represent another persecuting government, exercising its authority with a show of meekness and charity, but carrying on the opposition of the devil, the old serpent, to pure religion, and promoting idolatry by persecution.

12. *And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed.*]

(12.) And this second persecuting power had all the powers of the first or new-revived form of Roman government, and used its authority to spread the power of this new Roman government beyond the bounds of its own proper dominion, so as to oblige the several nations to yield obedience to the new authority revived in the city of Rome, after it had been so long deprived of all authority, and seemed to have lost all hope of recovering it. [8]

13. *And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.*]

(13.) This persecuting power shall also promote idolatrous worship by pretended miracles, as if, with Elijah, they could cause fire to come down from heaven,* at whose prayer fire from heaven burned the sacrifice, and consumed those whom Ahaziah sent to seize him.† [9]

14. *And deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, which had a wound by a sword, and did live.*]

(14.) The advantages these pretended miracles had obtained over a great part of the world, by their credulity and superstition, were artfully improved to deceive them yet farther, so far as to persuade them to deify the pope, or erect an idol to his honour; so that they were taught it was their duty to pay a religious obedience, in all things, to his authority and orders, as to God himself, and his word.

15. *And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.*]

(15.) This image whereby the pope was deified, is not to be understood of a lifeless and dumb idol; but, like those statues of the heathen gods, which gave forth oracles, as if animated by an indwelling spirit: so the orders and constitutions of the pope were published to the world by the subordinate clergy, as oracles, obliging all nations to a religious obedience, and supporting their authority with all their power, treating all men as worthy of death, who should refuse an entire submission to them in any particular.

16. *And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:*]

(16.) The obligation of this entire submission and obedience to the papal decrees was carried so high, that every person, of whatever rank or condition, was to make some public acknowledgment of it, as servants were used to be marked by their masters, or as persons consecrated to some heathen deity were used to mark themselves with some figure, as a badge, denoting the deity to whom they were consecrated.

17. *And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.*]

(17.) It was made so penal, for any to omit this profession of obedience to the papal constitutions, that no man was permitted to buy or sell, but was deprived of all commerce with men, and civil privileges of life, if he did not, some way or other, make this profession. [10]

18. *Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.*]

(18.) It will be a considerable point of knowledge, in this mystical description, to find out, by a given number, the name of this beast, so as to know when this idolatrous tyrannical power shall arise; and from thence know what power is meant by this prophetical representation. Now there is a certain number, which, in a way of reckoning usual among men, will teach it; that number is six hundred and sixty-six. [11]

ANNOTATIONS ON CHAP. XIII.

[1] Ver. 1.] A BEAST, θηρίον, signifies a wild savage beast. In the prophecies of Daniel, beasts are known symbols of

* 1 Kings xviii. 37, 38. † 2 Kings i. 10. 12.

the monarchies represented in his visions, (chap. vii.) In the after parts of this prophecy, it is expressly interpreted by an angel to mean a king, kingly authority, or government; *And there are seven kings, five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth* (king or government), *and is of the seven, and goeth into perdition,* (xvii. 10, 11.) The horns are, by the same angel, interpreted to mean kings, or kingdoms, (ver. 12.) *And the ten horns which thou sawest are* (or, signify) *ten kings, which have received no kingdom as yet* (at the time of the vision); *but receive power as kings one hour with the beast:* μίαν ὥραν, in the same season or time with the beast.

The rising of the beast, then, will signify, the rise of some new dominion or government; the rising of a wild beast, θηρίον, the rise of a tyrannical government; and rising out of the sea, that it should owe its original to the commotions of the people: so *waters* are interpreted by the same angel, ver. 15. In the visions of Daniel, the four great beasts, the symbols of the four great monarchies, are represented rising out of the sea in a storm: *I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea, and four great beasts came up from the sea.* (Dan. vii. 2, 3.)

Seven heads are interpreted by the angel to signify seven mountains, and seven kings, (xvii. 9, 10.) Hence, we may sufficiently understand, that by this beast was meant a Roman government, different from that in being at the time of the vision, and which was to arise after the imperial government should be passed away, as five other forms of government had passed before it. That some form of government in the city of Rome is signified by it, seems very evident; for the seven heads are, in one figurative meaning, interpreted to signify seven mountains; and it is expressly called, *The great city, which reigneth over the kings of the earth,* xvii. 18. "Urbs septicollis, orbis caput," and "orbis terrarum domina," are sufficient descriptions of Rome in Roman authors, and as well understood as if Rome itself had been expressly named. Upon the heads of this beast were names or inscriptions of blasphemy. This government is elsewhere described as a mystical Babylon, full of names of blasphemy, xvii. 3—5. to signify, that it should establish and propagate idolatrous doctrines and worship; for as idolatry is a reproachful contempt of the one true God, worshipping and serving the creature more than the Creator, it is called blasphemy in the style of prophecy. The idolatry of the Jews is called, *burning incense upon the mountains, and blaspheming upon the hills,* Isa. lxv. 7. so the prophet Ezekiel, xx. 27. *In this your fathers have blasphemed me;* that is, by offering their sacrifices on high places, and in groves, according to the rites of the heathen idolaters.

This beast had also ten horns, and upon his horns ten crowns, or each of his horns was crowned. According to the interpretation of the angel, xvii. 12. *The ten horns which thou sawest are* (or, signify) *ten kingdoms which have received no kingdom as yet, but receive power one hour* (or, in the same hour, at the same time,) *with the beast.*

This state of Roman government then, as it was to be a new form of government, it was also to be contemporary with ten kings or kingdoms, which were to be so many distinct governments, at the same time and in the same period with it. But neither of them was to receive his power, till the king or form of government then in being, that is, the imperial, should pass away, and another was come, which was to continue a short space.

These several descriptions together, all which must be united in the kingdom of the beast, seem plainly enough to denote a new form of Roman government, after the imperial government should cease, and after the exarchate of Ravenna should be suppressed, when the Roman empire should be divided into ten distinct governments or kingdoms; which can be no other than the government of Rome in the hands of the popes.

[2] Ver. 2.] From hence it appears, says Mr. Waple, that this was the fourth or Roman monarchy (in one form of it), because it is made up of the three former, whose people and nations it conquered, and out of whose ruins it grew; and because it had all the qualities of subtilty and cruelty which are thought to be signified by these beasts. It is observed by Mr. Daubuz, that the powers constituting the beast carried on the same design against true religion, though in another form, as the dragon did, when the empire was pagan. The description itself naturally expresses a new power rising up in the Roman state, mighty and terrible, directed by the perpetual enemy of true religion, to persecute the faithful worshippers of God. The general meaning of this part of the vision, is well expressed by Mr. Mede. I saw, saith St. John, the type of the last state of the Roman empire, wherein, governing under the seventh head, it should be divided into ten kingdoms; and yet, even as he had done under his former heads, he should blaspheme the only true God, by the worship of idols. May we not here observe, that the prophecy speaks of the civil power of Rome? why should we then search after it in an ecclesiastical supremacy?

[3] Ver. 3.] The seven heads being interpreted by the angel to signify seven kings, or forms of government, may well direct us to understand, this deadly wound of one of these heads to be the destruction of one of those forms of government, in such manner as to threaten the utter overthrow of all power in Rome, as in Babylon; so that it should never rise to be the seat of empire again: therefore, they that dwell on the earth shall wonder, when they behold *the beast that was, and is not, and yet is.* (Rev. xvii. 8.) The most natural interpretation of which expressions seems to be, that the world beheld with great wonder, a city once so powerful quite destroyed, for some time ceasing to be an empire, and deprived of all authority, yet rising again to empire, and regaining a great authority, in a very surprising manner. It seems also plain, by comparing this description with the seventeenth chapter, that the head which was mortally wounded, was the sixth head or form of government, at the time of the vision; *five of the seven kings are fallen,* (says the angel to St. John, ver. 10.) *and one is, and the other is not yet come.* The form of government in being at the time of the vision was the imperial; and after the imperial government ceased in Augustulus, Rome was no seat of government during the exarchate of Ravenna, and had no human prospect of being the seat of empire again, till this new power arose, when the exarchate was given to the popes, and Rome became the seat of their government, and has continued so ever since. It seems also

intended by the angel's interpretation, that we should consider the city of Rome, as marked out in this prophecy for the seat of government, to prevent mistakes, that we should not understand this prophecy of an empire or government, in any other place than the city of Rome, though it should take the name and style of the Roman empire, as the Greek emperors, and the emperors of Germany, have severally done. This may give us a good reason, why the city of Rome, in this prophecy, is described by its natural situation, as well as by its government, and why seven heads are interpreted to mean seven mountains, as well as seven kings.

[4] Ver. 4.] They did freely yield themselves in obedience to the beast, says Mr. Mede, as to one who so far excelled in power, that none was able to make resistance. The admirers of the beast, says Mr. Daubuz, look upon him as superior to all other powers, and therefore obey his commands in committing idolatry; and, in doing this, worship also the beast. For to commit idolatry, through fear of any power, makes that power his God, because master of his conscience: as to worship the beast, in the eastern style, was to be subject to it; so to be subject to it, in its idolatrous constitutions, or exercising the great authority and power which it had received from the dragon, may be said to worship the dragon in worshipping the beast, and yielding obedience to its idolatrous constitutions.

[5] Ver. 5.] The *mouth speaking great things,* seems to be taken from the description of the little horn in Daniel's vision, vii. 8. and is explained, ver. 11. *by the voice of the great words which the horn spake:* and yet farther, xi. 36. by the description of a king, *who shall do according to his will, and shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of gods:* this mouth, speaking great things, may then well signify claims of unlimited authority, a proud and severe execution of tyrannical power. We may here note, says Mr. Daubuz, that to speak great things and blasphemies, are put together, as the one signifies tyranny, and the other idolatry, if we join both together, they will signify to establish idolatry by tyranny; or, according to Mr. Mede, he exercised his power in two things, in blasphemy against God, and persecution of the saints. Power was given to him (the beast) to continue (in the margin, *to make war),* in the original, ἐξουσία ποιῆσαι· this seems well explained by a power to do what he pleased; meaning either an authority to make what constitutions he should think fit, or power to put those constitutions into execution, by punishing every one who should refuse obedience to them.*

[6] Ver. 6.] Any acts of idolatrous worship may well be expressed by blaspheming God and his name, as they deny to the true God his distinguishing honour, and give it to creatures, whether to images, saints, or angels. The church, as it is called *the temple of God,* the place of God's presence, is properly also called *his tabernacle; they that dwell in heaven,* are understood by Grotius of all saints, all Christians, whose conversation is in heaven. This form of expression seems to be taken from the prophet Daniel, viii. 10. where it is said of the little horn which came up out of one of the four horns of the he-goat, or one of the princes which arose in one of the four kingdoms into which the empire of Alexander the Great was divided, that *it waxed great even unto the host of heaven, and it cast down some of the host, and of the stars to the ground, and stamped upon them.* On these expressions, Mr. Lowth seems justly to observe, that as the faithful are heirs of the kingdom of heaven, so the names and titles of the heavenly church are sometimes given to that on earth; the Christian church is called, *The Jerusalem which is above,* Gal. iv. 26. and the governors of it are styled *angels,* Rev. i. 20. In like manner, the host of heaven means here the Jewish church: *they which dwell in heaven,* especially when mentioned with the *tabernacle of God,* may be understood according to the prophetic language of the true church, and worshippers of God. Then to blaspheme *them that dwell in heaven,* will signify the contempt and injurious manner with which this new government of Rome shall treat the true worshippers of God, as well as God himself, and his name. But as many interpreters of great judgment and learning, Mede, Waple, Daubuz, &c. give another sense of the *tabernacle of God,* and *them that dwell in heaven,* it will be fit to set it before the reader. By the tabernacle of God, they understand the body of Christ, which is blasphemed by the doctrine of transubstantiation, and the idolatrous practices consequent thereupon, adoring the bread, instead of Christ the tabernacle of God, and blaspheming the heavenly inhabitants, the angels and saints in heaven, by giving them worship and adoration; and, as Mr. Mede adds, disgracing the blessed spirits with contumelious and wicked fables and miracles. Which of these the reader will prefer, must be left to his own judgment; the former seems to me the more probable, as well as the more natural and easy interpretation.

[7] Ver. 8.] Perseverance in the faith of the gospel and true worship of God, in this great hour of temptation, which would deceive all but the elect, is very usefully represented as the character of those whose names are registered in the Lamb's book of life; to shew, that they who endure to the end, shall be saved; and that the salvation of God, through Christ, belongs to none but those who shall persevere. A powerful motive and encouragement to constancy, the great design of the whole revelation; and which is therefore most properly kept in view, in every part of it. We have already observed, to *write names in the book of life,* is an allusion either to the registers in which the families of the priests, or freemen of cities, were used to be entered upon record, (iii. 5.)

[8] Ver. 12.] Interpreters differ very much as to the true intention of this prophetic description, and what is meant by this second beast coming up out of the earth.

With some * it signifies philosophy, and, in particular, the Pythagorean, a great support of the Roman idolatry, with its pompous speculations and pretences to divination and miracles.

Others suppose it means some one or more sorcerers, or magicians, who were heathen, and made use of by the devil, to support and advance heathenism and idolatry; so that an author of great name† concludes, it is most reasonable to interpret this second beast of Apollonius Tyanæus, who is reported to have done such feats and miracles, as are compared by Hierocles to the miracles of Christ, and preferred before them.

* Clarke, Connexion of Prophecy, p. 44.

* Meaux, Grotius. † Dr. Hammond.

Others * understand this second beast of the pope with his clergy: they observe, "The pope himself, and alone, though he may be termed a false prophet, yet he maketh not up the beast, except his clergy be joined with him; since the beast doth signify a company of men, composed of a certain order of members, like as a beast hath, not one man alone."

Mr. Whiston's † notion seems much the same with this of Mr. Mede: he understands the second beast, of the rise of antichrist, strictly so called, the pope of Rome, and his subordinate hierarchy.

Mr. Waple ‡ observes, "As by the former beast, the papacy, as monarchic and imperial, was fitly represented; so, in this type, there seems to be a representation of the apostate hierarchy, or of the whole body of the ecclesiastics, as antichristian; and a body politic (signified by a beast in prophecy), under two co-ordinate powers or horns, by which the hierarchy of the eastern and western parts of the empire, before the popes came to be a horn, or to have his antichristian supremacy, is very fitly typified."

Mr. Daubuz supposes "the former wild beast consisted of the antichristian civil powers, which were to be in the Roman empire during the second period of the church, and that the Christian ecclesiastic powers, in the said empire, during the said space of time, are the beast which is here intended; and therefore, that the two horns are the successive lines of the bishops of Rome and Constantinople, having under them the whole body of the corrupted clergy, as the former beast had that of the laity; both these bishops having pretended to be universal bishops of the church."

Finally, The illustrious Sir Isaac Newton § observes, "The second beast which rose up out of the earth was the church of the Greek empire; for it had two horns like those of a lamb, and therefore was a church, and it spake as the dragon, and therefore was of his religion; and it came out of the earth, and by consequence in his kingdom."

To take off somewhat of the uncertainty so great a variety of opinions is apt to occasion, let us attend more closely to the prophetic description itself: it will, I apprehend, lessen the number of opinions, to shew some of them inconsistent with plain and obvious circumstances of the prophetic description.

It is an observation of consequence, that the vision of this second wild beast, arising out of the earth, was after the vision of the first beast which rose out of the sea, and cannot signify any power to arise in the Roman empire before that time.

This second beast, moreover, exercised the power of the first beast before him, as a sort of lieutenant or deputy to him; in particular, to bring all persons, where his power reached, to receive the authority of the first beast, to worship the first beast, whose deadly wound was healed, says the prophecy expressly. So that this description is inconsistent with any power opposite to the authority of the first beast, as well as it is with any power that rose up before it.

It seems also very probable, that this second beast, whatever is meant by it, had a power and authority very like the power and authority of the first beast, and very nearly resembling it: *he exerciseth all the power of the first beast,* ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ. He had the exercise of the whole power; so that of what nature or kind the authority and power of the first beast were, the authority and power of the second beast were of the same kind. Hence this description will be also inconsistent with any supposition that makes the authority and power of the second beast contrary to, or different from, the power of the first.

We have already observed, from many concurring circumstances, that the first beast did not arise till the imperial government had passed away; till Rome seemed to have lost irrecoverably the seat of empire; till the Roman empire was divided into ten kingdoms; till the city of Rome should receive a new form of government, and become a seat of empire again; till a government should be erected in the city of Rome, in the days of the voice of the seventh angel, which was to persecute the saints one thousand two hundred and sixty years. All these considerations determine the rise of the first beast out of the sea to be, when the exarchate of Ravenna was given to the papacy, when Rome was made the seat of the pope's temporal dominion, and the last form of Roman government began, which has lasted ever since to this day.

We fully know in history what this power of the papacy is: the popes claim supreme authority, as heads of the church in things religious, and they have civil authority, as sovereign princes, in their own dominion, which is expressively called, *The patrimony of St. Peter.*

This plain account of the prophetic description, will much lessen, I think, the variety of opinions before mentioned; not to remark, that the philosophy, or magic, of Apollonius Tyanæus, is no form of government, which is the true meaning of beasts and horns, in the language of the prophets. It may be sufficient to shew, that the philosophy of the bishop of Meaux, that the magic and miracles of Apollonius Tyanæus, with the learned Grotius and Dr. Hammond, are absolutely inconsistent with the time of this period, wherein the first beast rose up out of the sea, which yet was before the time when this second beast rose up out of the earth; neither will the prophetic description, for the same reason, agree with Mr. Waple's opinion, that this second beast means the hierarchy of the eastern and western parts of the empire, before the pope came to be a horn, or to have his antichristian supremacy. The same reason holds against Mr. Daubuz's opinion, that the first beast consisted of the antichristian civil powers; and the second beast of the antichristian ecclesiastical powers, especially as he understands it, that, from the times of Leo, there was in the church a double ecclesiastical monarchy of two bishops œcumenical, who pretended to have all the power of the Lamb. For this dispute between the two sees of Rome and Constantinople, was long before the city of Rome became the seat of empire in the papacy; nor can a contest for power between the two metropolitans of the eastern and western empire, be well understood of the power of the second beast, which was to exercise all the power of the first beast; not to weaken or suppress it, but to promote the power of the first beast, and to force all persons to submit themselves to it. And this observation is also a considerable difficulty in Sir Isaac Newton's opinion, that this second beast was the church of the Greek empire. We may observe, that to place the rise of the two beasts, at the division of the empire between Gratian and

* Mede. † P. 242. ‡ P. 288. § P. 283.

Theodosius, A. D. 379.* greatly antedates the true time of the last form of Roman government, and throws back the third period very far into the second, contrary to the order of the prophecy. It is farther to be observed, that the Greek church was so far from using its power and authority, to force all persons to submit to the papacy, that it was used in continual opposition to the authority of the Roman church; it not only denied the pope's supremacy, but separated also, with great warmth, from its communion: and the Roman church is so far from esteeming the Greek church as a friend, that it treats it as an apostate church, in a state of schism and rebellion.

Finally, Mr. Mede's opinion, that the second beast is the pope with his clergy, has many difficulties attending it. The first beast is represented as distinct from the second, and from the ten kings or kingdoms, though they give their power and strength to the beast; and therefore cannot well be the whole state of the ten kingdoms growing up again into one Roman commonwealth, united with the pope as high-priest. Besides, if the power of the pope in Rome be the first beast, the same papal power can hardly be intended, with very little alteration, by the second beast. It must, in all likelihood, signify some distinct persecuting power, of like nature and kind with the first, supporting and advancing the authority of the first. Perhaps it may be said, these observations, by lessening the uncertainty occasioned by so many different interpretations, may make the matter worse, and leave no certain interpretation at all.

I hope not. Let us see, then, whether we cannot find out, what will answer this prophetic description in all its circumstances.

We are then to find out a power, which is to arise after the first beast, in which a supremacy in spirituals was united with the authority of a temporal prince, in the popes.

We are, moreover, to find out a power, like that of the papal government, which is to execute all the power of the first beast; which seems to express a like power, in which civil and religious authority shall be united.

We are also to find out such a power, as shall be used to support and advance the authority of the popes, and force obedience to it.

We need not look far in history, I think, to find a power that fully answers all these characters.

We have seen at large in the preface, how Pepin of France gave the exarchate of Ravenna to the church of Rome: this was the rise of the first beast, in the temporal dominion of the popes over Rome, and the countries that compose the state of the church, as St. Peter's patrimony.

A little after this time, the emperor Charles the Great, and his successors, endowed several churches in their states, with large temporal estates, to which were annexed the jurisdictions and royalties which, in those times, were used to belong to the most honourable tenures, such as earldoms, dutchies, and principalities; whereby they had a temporal authority added to their spiritual, very nearly resembling that of the church of Rome, in virtue of St. Peter's patrimony.

These powers went on still increasing, till, in some short process of time, especially in the Germanic empire, they became to be real principalities. Several bishops of Germany have been, for many centuries, in the rank, and have enjoyed the full powers and authority of sovereign princes; some have attained the highest dignity, and chief administration of the empire, as electors, in all things equal, in some things superior, in dignity and authority, to the other princes of the empire, not excepting such electors of the empire as are kings. This has been long the fixed and settled constitution of that principal government of Europe, which now uses the style of the *sacred Roman empire*.

It is easy to see, how nearly this authority resembles the powers of the papacy, or first beast; and it is easy to observe, in the constant course of history, that this authority has been used all along, to cause the earth, and them that dwell therein, to worship the first beast, or to obey his commands in all things. By this it is, that popes have had the power, as well as the insolence, to tread on the necks of kings and emperors. And it has been the great support of the idolatrous worship of that church, against all the powerful and promising attempts of reformation.

It is a just remark of Bishop Burnet,* that this appeared so early as the days of Charles the Great himself. "He had raised the church so high, and given it such dominions, and had, by so many repeated laws, established their jurisdiction and temporalities, that it was not perhaps in his power, chiefly in his old age, when the vigour and heat of his spirits had failed, to rectify what was amiss."

To this, I think, all the other parts of this prophetic description will agree, as we shall more fully see hereafter. Nor does it much differ from the opinions of Mr. Mede, Waple, Whiston, and Daubuz. It supposes this description to mean the same body of men, the clergy, subordinate to the pope, promoting his power and authority; it only takes in a point of view, and period of time, more agreeable to the order and circumstances of the prophetic description.

[9] Ver. 13.] The idolatry of the church of Rome has been greatly supported by a pretence to miracles, though the most of them have plain marks of falsehood and imposture; yet the Roman church is so fond of a pretence to miracles, that it has made it one of the marks of the true church, and has persuaded the credulous, ignorant, and superstitious, to believe it, who are always the larger number of mankind.

[10] Ver. 17.] Many learned men have thought these expressions relate to the manner in which Ptolemy Philopater persecuted the Jews; "He forbade any to enter into his palace, who did not sacrifice to the gods he worshipped: whereby he excluded the Jews all access to him, either for the suing to him for justice, or the obtaining of his protection, in what case soever they should stand in need of it." He ordered, by another decree, "That all of the Jewish nation that lived in Alexandria should be degraded from the first rank of citizens, of which they had always hitherto been from the first founding of the city, and be enrolled in the third rank, among the common people of Egypt; that all of them should come thus to be enrolled, and at the time of their enrolment, have the mark of an ivy-leaf, the badge of the god Bacchus, by a hot iron, impressed upon them; and that all those who should refuse to be thus enrolled, and be stigmatized with the said mark, should be made slaves; and that if any of them should

* Sir I. Newton, p. 282.

* Rights of Princes, p. 135.

stand out against this decree, he should be put to death." Thus the history is related by Dr. Prideaux,* from the third book of the Maccabees.

[11] Ver. 18.] The number six hundred and sixty-six, is given as a number by which the name of the beast may be found out. The number is designed to have some sort of secrecy in it. The number itself is the same in all the places of units, tens, and hundreds, 666. This some have observed as a part of the mystery; but they should have observed, that though this is true in the English way of numeration, the original does not use three figures, but three different letters of the Greek alphabet, χ ξ ϛ. Prophetic numbers will often require some skill in calculation; to find out, for instance, when days are to be taken for years, or from what time any particular calculation is to take its date.

In the application of this number, some wisdom will be required; perhaps it will principally lie, in finding out after what manner the calculation is to be made. The exhortation, *Let him that hath understanding count the number of the beast,* seems to intimate, that if men hit on the right way of counting or calculating, they will find the meaning of it; for it is *the number of a man,* a way in which men are used to number, says Mr. Waple, as, *the measure of a man,* is a measure in use among men: (Rev. xxi. 17.) and, *to write with a man's pen,* is to write with such a pen, and with such characters, as are in use among men. (Isa. viii. 1.)

The great authority of Irenæus, who wrote so near the time, within less than a hundred years of the Revelation itself, and whose master Polycarp was a disciple of St. John, gave great weight to his opinion. Many have taken his manner of counting for granted, that it must be some name, the letters of which will make the number six hundred and sixty-six. And many have been satisfied in the name he proposes to answer this number, which is the Greek word Λατεινος.

There had been more reason to follow Irenæus, had Irenæus himself been fully satisfied in his own interpretation.

It is justly observed by the bishop of Meaux,† that Irenæus does not propose his opinion with any authority, as an interpretation coming from St. John, but as a conjecture of his own. Farther, Irenæus mentions two other names, as answering this number, besides *Lateinos; Euanthas* and *Teitan.* He expressly adds, that he is not positive in that matter; and gives this reason for it, if it had been necessary to know the name exactly, St. John would himself have revealed it more clearly. "Nec asseverantes pronunciabimus, hoc eum nomen habiturum, scientes quoniam, si oporteret manifeste presenti tempore præconari nomen ejus, per ipsum utique editum fuisset, qui et Apocalypsim viderat, neque enim ante multum temporis visum est, sed pæne sub nostro seculo, ad finem Domitiani imperii." Thus expressly does Irenæus‡ himself declare, that he delivers his opinion only as a conjecture of his own, and that he knew no particular interpretation of it from St. John.

This number has been found out in so many other names, that this way of reckoning may seem at least very uncertain. The bishop of Meaux finds the number six hundred and sixty-six, in the word DIoCLes AVgVstVs; Grotius in the word ΟΥΛΠΙΟΣ, *Ulpius,* the name of Trajan; Mr. Daubuz finds it in the Hebrew word רומיית, or Roman; and, besides many other names, F. Feuardentius* mentions, in his annotations on this passage of Irenæus, he finds the number six hundred and sixty-six, in the name of *Martin Lauter,* which, he says, was the original way of spelling the name of Luther. He farther finds the same number in the word Moametis, as he chooses to spell the name of Mohammed. Many more instances may be seen in Calmet.†

Every one may be sensible, with Irenæus,‡ there is much uncertainty in this way of reckoning; it is with him, "suspicari et divinare nomina, quando multa nomina inveniri possunt, habentia prædictum numerum." And this makes him so cautious, not to appear positive in delivering his own opinion.

Many learned persons have thought, that this way of counting the number of the beast, is not the true secret of calculation. They observe another method of calculation used in this prophecy. One hundred and forty-four thousand is the mystical number of Christ's kingdom, or the true church. It is agreed by interpreters, this number is a square number, raised from twelve as the root; for twelve, multiplied by itself, gives one hundred and forty-four. Twelve is a remarkable number in the Christian church, on account of the twelve apostles, on whose doctrines the faith and worship of the church is built: as it was a remarkable number in the Jewish church, on account of the twelve patriarchs, heads of the twelve tribes of Israel; and as the twenty-four elders seem to be these two numbers added together. Mr. Potter, therefore, and many who follow him, think this number of the beast ought to be calculated in like manner. They observe, this number of the kingdom of antichrist, is to be raised from the number twenty-five, which is not an exact square root, but gives six hundred and twenty-five, near enough to six hundred and sixty-six, which is not a precise square number. They farther observe, that twenty-five is a very remarkable number in the antichristian Roman state, describing the papacy in many of its most essential parts. The particulars of which may be seen at large in Mr. Potter's discourse, and in other authors from him. But this way of calculation is not without its difficulties and uncertainty, any more than the former.

May there not be another method of calculation, more natural and easy than either of the forementioned? A number, that shall shew the time of his becoming the beast, to use Mr. Waple's words? The learned Grotius seems to have had such a method of counting this number in his view, when he explains the words of the prophecy, by the time when idolatry shall revive, and recover strength: "Qui sapit, notet tempus idololatriæ, animos et vires resumentis; ubi id evenerit, apparebit Christi præscientia."

The number six hundred and sixty-six may then be a number, which, counted from a given period in prophecy, may very nearly point out the time when this wild beast shall arise, or when the forty-two months are to begin; in which period, power was given him to make war with the

* Connex. par. ii. lib. ii. An. C. 216. † Pref. p. 58.
‡ Irenæus, adv. Hæreses, lib. v. cap. 30.

* Feuardentii Annot. in Iren. p. m. 486.
† Diss. sur l'Antichrist, vol. i. p. 763. ‡ Irenæus, ib.

saints, and to overcome them. Thus, the years in Daniel were to be computed *from the going forth of the commandment,* (Dan. ix. 25.) and the time of the coming of the Messiah was to be learned from that calculation.

If we thus compute the number six hundred and sixty-six, from the time of this prophetic vision, we shall find it falls in exactly enough with the time wherein the papacy received the temporal power, and became the beast, or was constituted the last government of Rome, which is a principal character of the beast in this prophecy.

This new government of Rome was erected, A. D. 756. taking the general received opinion, that the time of this Revelation was about A. D. 94. counting six hundred and sixty-six years from that date, will be A. D. 760. within four years of the time wherein the beast is supposed to rise. And this small difference will be easily accounted for, either by allowing some small uncertainty as to the time of vision, or some small variation from the precise year, for the sake of making the number just six hundred and sixty-six, which has more of the air of a prophetical number than six hundred and sixty-two. Possibly this number may reach four years beyond the investiture, to take in the full and actual possession of what was granted to the church, as St. Peter's patrimony.

This way of counting is sufficiently certain to determine who the beast is, as it points out the time when he was to receive his power, with such certainty, that it cannot be mistaken, with as much certainty as Daniel's weeks pointed out the time of the coming of the Messiah.

And it is a considerable part of knowledge in this prophecy, and would have prevented many mistakes, into which many good and learned men have fallen, with respect to the time when the power of the beast was to begin, and by consequence when it was to end, to have observed, that this number was to be a period of years, from the time of the vision, before which the beast was not to receive his power; and that from the end of that period, he was to continue one thousand two hundred and sixty years.

Nor ought this method of calculation to be set aside, as new and singular; Grotius, we have already seen, seems to have had it in his thoughts. The very learned and industrious Calmet takes notice of this way of computation expressly, that some have thought the number of the beast does not signify the cipher of the beast, but the time when he was to appear. "Que le nombre de 666 ne marquoit pas ici le chiffre de la bete, mais le tems auque elle devoit paroitre." *

SECT. XII. HISTORY OF THE THIRD PERIOD.

THE three foregoing chapters, xi. xii. xiii. are a prophetic description of the third period: they represent the state of providence, and the church, in so many views, in which so many particulars are to concur, that if they shall be found to answer exactly, in time and circumstances, to real historical facts, it will add great weight to the prophecy, to the directions, exhortations, and encouragements, designed by it, to faithfulness and constancy in the Christian faith and worship, to patience in persecution, to hope and trust in the care and power of God, who will assuredly make good all his promises, and encourage us to consider all the prophecies of this book as such.

The prophetic description of this period is the largest and most particular of any, and points out the time when it is to begin, and when it is to end, with greater exactness. The state of the church in this period is agreeable, in general, to the representation of the church in the foregoing periods; a state of danger and persecution, from the enemies of truth and righteousness, under the influence of Satan, endeavouring to deceive the world, and to corrupt it by idolatrous doctrines and worship.

It is represented as a state wherein the number of faithful confessors shall be few, yet enough to bear testimony to the truth, and preserve it, though they shall be persecuted unto death for their testimony, which yet shall continue twelve hundred and sixty years, in spite of all endeavours to suppress it; and, in that space of time, the providence of God shall often appear to vindicate their cause, by severe and heavy judgments on their enemies: and this afflicted state of the church shall end at the last, in victory, peace, and happiness.

The church is farther represented in this period in a state of danger, like the Israelites in the wilderness, or like the prophet Elijah in the persecution of Ahab; that it will have no safety but in places of secrecy and retirement; or, as David was forced to fly for refuge to the wilderness, from the persecution of Saul, so the woman flies into the wilderness from the dragon, who was ready to devour her. In this retirement, the church shall be preserved; so that no attempts of error to corrupt it, or of persecution to destroy it, shall prevail against it. But the prophetic description of this period is most particular, in the account it gives of the means by which the church, in this period, shall be brought into such danger, and the faithful confessors of truth be so oppressed and persecuted.

It describes therefore in this period the rise of a new idolatrous and persecuting power; it describes it by so many and so particular circumstances, as distinctly shew the time when it is to arise, the place where it is to have its seat of empire, the manner in which it shall use its authority, and how long it shall continue; and these are, on many accounts, so uncommon and extraordinary, that nothing but a true Spirit of prophecy could foresee or foretell: for it represents this new idolatrous persecuting power in these remarkable particulars. It is a new government or dominion, arising out of the commotions occasioned by the invasion of the Roman empire.

It was a new government to arise after the imperial government had ceased, and Rome had been under another form of government, which was to continue for a short time.

It was a new government to arise, after the Roman empire was cantoned and divided into several distinct kingdoms, or into ten independent royalties and dominions. It was a dominion to be erected in the city of Rome, so as to make the city founded on seven hills, and once mistress of the world, a seat of empire again in this new government. It was to be a new dominion arising in Rome, at a time when all human views represented the power of Rome so totally subverted, as not to allow any hope of its recovery.

It was to be a government resembling the former Roman

* Calmet. Anoot. in loc.

empire, in propagating idolatrous doctrines and worship, in opposing the truth, and oppressing all who should make profession of it.

The power and authority of this new Roman government were to be supported, and extended by another power like unto it in nature and kind, by pretended miracles and wonders, and, by outward force, obliging all people to submit to the authority of this new-erected empire in the city of Rome. This new dominion is to continue the persecution of the true church for the space of twelve hundred and sixty years.

And it is a government, which they, who have wisdom in the calculation of numbers, according to the usage of Scripture-prophecy, may find out by the number 666.

These several particulars appear in the description itself, as we have seen in the foregoing explanation of it.

Are there then any real historical facts, that answer to all these various and circumstantial descriptions of prophecy? if there are, they will greatly confirm the truth of the revelation, and should awaken our attention to the design and meaning of it.

The two former periods ended two states of danger to the Christian church; the first, from the opposition of the heathen Roman emperors, by the conversion of Constantine, about A. D. 322. The second danger was from the heathen northern nations who invaded the Roman empire, but who were converted to Christianity themselves, and received it in their several dominions; and from a greater danger, by the surprising progress of the Mahometans, from which this western part of the world was delivered, by that memorable battle in which Charles Martel defeated their numerous army, and slew three hundred and fifty thousand of them, A. D. 734.

About this time, several of the characters of the first beast which rose out of the sea exactly fall in together.

This is a period of time, when the imperial government of Rome entirely passed away. Momyllus, or Augustulus, the last of the Roman emperors, was deposed, and the kingdom of the Goths was established in Italy, the exarchate of Ravenna had taken from Rome all show of authority, and Rome had been governed, for some time, as a small dutchy, in all things subject to it, as a parcel of the exarchate. This seemed a mortal wound to the city of Rome; so that when the exarchate was conquered by the Lombards, A. D. 752. Aistulphus claimed Rome, as belonging to the exarchate.

At this time, the Roman empire was cantoned out,* and divided into many separate and independent kingdoms; so that the ten kingdoms, in the prophetic description, were ready to support this new dominion of Rome with their power.

About this time, the exarchate of Ravenna, which, for some years, kept up a show of Roman government in Italy, under the lieutenants of the Greek empire, was subdued by the kingdom of the Lombards, and that form of government was never revived again.

These very remarkable circumstances, which were all to fall in together at this time, appear to agree very well with the known truth of history.

And if we calculate the number 666. from the year 94. the time of the vision, it falls in with the time in which the order of the prophecies directs us to place the beginning of this period.

But let us proceed, and farther consider some extraordinary events, which happened at the same time, and which answer to the most particular circumstances of the prophetic description.

We find in history, that the exarchate of Ravenna was conquered by Aistulphus king of the Lombards, A. D. 752. Upon this conquest, he claims Rome as a part of it, marches to besiege the city; and Rome, which had been so long in subjection to the exarchate, was, in all human probability, like to remain in subjection to the kingdom of the Lombards: nor was there any reasonable prospect of defending itself, or preserving its own liberty, much less of rising to empire and dominion.

But the pope, who had lately obliged Pepin of France,* flies to him for protection.

Pepin undertakes to support the pope, enters Italy, forces Aistulphus not only to quit all claim to the city of Rome, but to give up the exarchate of Ravenna to Rome; which, after some contest, was solemnly ratified, A. D. 756.

Thus Rome acquired a new state and dominion, in this new patrimony of St. Peter, of which Rome became the seat and capital; and thus, contrary to all expectation, a new form of Roman government arose, which has continued now for near a thousand years: so that this new unexpected government of Rome has already continued longer than any preceding form of government whatever, and has continued in this extraordinary form of government, without any alteration, when the several kingdoms of Europe, especially the several states of Italy, have often changed their masters, and altered even the very forms and constitutions of their government.

That this new Roman government has proved a persecuting power, promoting idolatrous doctrines and worship, will appear, with the plainest evidence, from history.

About this time, superstition was running fast into idolatry; the worship of images, the most common act of heathen idolatry, though expressly forbid by the second commandment, began to be received among Christians. The emperor Leo endeavoured to put a stop to it in the eastern empire; he appointed, by an edict in the year 730. to take all images out of the churches, and burnt them, says Du Pin:† an author whom I the rather choose to use in this historical account, because of his religion as a papist, that his testimony may be freer from all suspicion.

His son Constantine Copronimus followed his father's example, called a council at Constantinople, A. D. 754. of three hundred and thirty-eight bishops, who made a decree against the worship of images. This council, says Du Pin, was not received in the church of Rome, but the emperor ordered his decree to be executed in all parts of the east.

When Irene became mistress of the eastern empire, she resolved upon a new council at Nice, to which she invited pope Adrian, about the year 787. The pope's legates had the first place; Tarasius, patriarch of Constantinople, the second; and the deputies of the bishops of the east, the third. The letters of pope Adrian were read, approving of the worship of images. The council proceeded to decree,

* Vid. Preface.

* Vid. Pref. † Hist. de l'Eglise, viii Siecle, vol. ii. p. 540.

that the images of Jesus Christ, the holy Virgin, angels, and saints, were to be placed in churches, to renew their memory, and express the veneration men have for them; and to salute, honour, and worship them, but not with that adoration which is peculiar to the Divine nature.*

Thus ready and zealous were the popes to promote the worship of images: as soon as the acts of the council were brought to Rome, the pope sent extracts of them to France; Charles, then king of France, caused the extracts to be examined by the bishops of his kingdom; they composed a treatise, which was published in the name of Charles the Great, against the decision of the council at Nice; Charles sent this treatise to Rome, and presented it to pope Adrian by Engilbert; but the pope returned an answer, in which he maintained the decrees of the council of Nice.

The authority of the pope could not however carry his point in France, at that time :† a council was held at Frankfort, in the year 794. in which the worship of images was debated, and the council condemned all sort of adoration or worship of images. France and Germany continued long to follow this council of Frankfort, in opposition to the council of Nice, and authority of the pope.‡

It may be of use to remark this opposition to the worship of images, at the beginning of it, for two reasons; the one, to shew that it was all along supported by the authority of the pope, and at length established by their power. The other, to shew in this memorable instance, that *the earth helped the woman;* the western princes opposed themselves to the pope's authority, gave time and opportunity to the church to confirm the faithful worshippers of God, against this dangerous idolatry, which has been so much increased since, and so fully established by the popes in the councils of Lateran and Trent.

The council of Lateran confirmed the doctrine of transubstantiation, after it had been long contested and opposed in the church. "Verum Christi corpus et sanguis, in sacramento altaris, sub speciebus panis et vini veraciter continentur, transubstantiatis, panc in corpus, et vino in sanguinem, potestate divina."§

This doctrine being thus settled, the proper adoration of the sacrament of the altar was an easy consequence. The council of Trent therefore, over and above the adoration of images and invocation of saints, expressly requires the same adoration of the consecrated elements, as are due to the supreme God himself. "Nullus itaque dubitandi locus relinquitur, quin omnes Christi fideles, pro more in catholica ecclesia semper recepto, Latriæ cultum, qui vero Deo debetur, huic sanctissimo sacramento in veneratione exhibeant . . . . . Nam illum eundem Deum, præsentem in eo adesse credimus, quem Pater æternus introducens in orbem terrarum, dicit, Et adorent eum omnes angeli Dei."‖

Innumerable instances of history will farther shew, how far this new Roman power has supported idolatry by persecution; which is a principal part of the prophetic description. They have not only practised persecution on many occasions, but they have given it the solemn sanction of general councils. By the council of Lateran, all are declared heretics who oppose their decisions, which they call, The holy, orthodox, and catholic faith; of which the doctrine of transubstantiation and the worship of the bread and wine were declared a part. They excommunicate and anathematize all whom they have thus made heretics. Thus condemned, they are given over to the secular powers to be punished: and all the civil powers are obliged to take an oath, on pain of ecclesiastical censures, that they will endeavour to exterminate all who are declared heretics by the church, out of their dominions; and if any civil power shall refuse to do so, after admonition, it shall be certified to the pope, who shall declare all his subjects absolved from their allegiance; and declare, it is free for any catholic to seize his dominions, and exterminate the heretics, to preserve it in the purity of the truth. "Si vero dominus temporalis, requisitus et monitus ab ecclesia, forsan suam purgare neglexerit ab hac hæretica fœditate, per metropolitanum et comprovinciales episcopos, excommunicationis vinculo innodetur: et si satisfacere contempserit intra annum, significetur hoc summo Pontifici, ut ex tunc, ipse vassallos ab ejus fidelitate denunciat absolutos, et terram exponat catholicis occupandam; qui eam, exterminatis hæreticis, sine ulla contradictione possideant, et in fidei puritate conservent." *

We have a remarkable instance how this decree has been executed, in the case of the count of Thoulouse, for not suppressing the Albigenses in his dominions: an army of cross-bearers was raised against him by the pope's means: it consisted, according to Mezeray,† of five hundred thousand persons (though, he supposes, not all soldiers), among which were five or six bishops. They took the town of Beziers, and put all to the sword, to the number of sixty thousand persons; pursuing the war with like cruelty and fury in many other places. And Montfort, the general of this holy war, was rewarded with the greatest part of the count of Thoulouse's dominions; having deposed him, as a favourer of heretics, he was, for his good service, declared lord of all the countries he had conquered.

Immediately after this famous decree of a general council for persecution, and as a comment upon it, the Inquisition began: ‡ Dominick was made first inquisitor by pope Innocent III. This holy office, in the style of the Roman court, has improved the methods of persecution far beyond what was known in the days of ancient Babylon and Rome, and has long been the most dreadful and barbarous tribunal the world ever saw, for all ensnaring arts of injustice in persecution, all inhuman severity and cruelty in punishment; as is evidently proved at large, in Limborch's History of the Inquisition.

To shew, in one instance more, how exactly this persecuting power answers every particular of the prophetic description, I shall just mention the bull of pope Martin V. which directs the persecution of the followers of Wickliffe, John Huss, and Jerome of Prague. "We will and command, that, by this our authority apostolical, ye exhort and admonish all the professors of the catholic faith, as emperors, kings, dukes, princes, &c. that they expel out of their kingdoms, provinces, cities, towns, &c. all and all manner of heretics, according to the effect and tenor of the council of Lateran. . . . That they suffer none such

* Hist. de l'Eglise, viii. Siecle, vol. ii. p. 547. † Ibid. p. 548.
‡ Ibid. p. 550. § Concil. Lateran. Can. i. de Fide Catholica.
‖ Concil. Trident. sect. xiii. cap. 5.

* Concil. Lateran. Can. iii. de Hæreticis. † Hist. de France, ad an. 1209.
‡ Limborch, Hist. Inquisit. lib. i. cap. 11.

within their shires or circuits, to preach, or to keep either house or family, either yet to use any handicraft or occupation, or other trades of merchandise, or else to solace themselves any ways, or frequent the company of Christian men. And furthermore, if such public and known heretics shall chance to die (although not so denounced by the church), yet in this so great a crime, let him and them want Christian burial. . . . The residue let the foresaid temporal lords, &c. take amongst them, with condign deaths, without any delay to punish." * They are enjoined to punish heretics with condign death; that is, they were to commit them to the flames, and burn them.

It is moreover to be observed, as a farther agreement with the prophetical description, that this tyrannical power, supporting idolatrous doctrines and worship by persecution, was greatly assisted by another like power, in which, as in the papacy, both spiritual and temporal authority were united.

Many bishops, especially the bishops of Germany, had large temporal dominions bestowed upon them, in which they have regal and sovereign authority; they receive homage, and an oath of fealty, from their subjects; they have the supreme power of the sword, both in the punishment of their subjects, and in making war; they coin money, levy taxes, make treaties with the other states of the empire, and with foreign princes; and have all the rights of sovereignty, in as full manner as any of the secular electors or princes of the empire.

A very great part of Germany is thus in the hands of ecclesiastical persons, with temporal jurisdiction. It has been observed, that in about seventy years, from A. D. 936. to 1002. the three Othos, who succeeded each other in the empire, gave two-thirds of the estates of Germany to ecclesiastics; as Heiss,† a Roman catholic historian, informs us. "On remarque meme, que son grand pere, son pere, et lui, ont donné aux ecclesiastiques les deux tiers des biens d'Allemagn."

These ecclesiastical princes of Germany, notwithstanding their temporal sovereignty, have great dependance on the popes; they are obliged to send immediately to Rome, for a confirmation of their elections; and to omit it, is a reason sufficient for the popes to set aside their election as defective; and to take care of the church, or present to it, in case they should find their elections uncanonical.‡

Besides their dependance upon the popes, their interests were so mutually linked together, that they supported them as one common interest with all their joint powers. It would be tedious to enter into a detail of particular instances; I shall only mention one, in the warm contest between the popes and emperors, about investitures.

Hildebrand, a man of business and intrigue, of a bold and pushing temper, was chosen pope about A. D. 1073. by the name of Gregory VII. He resolved to wrest out of the hands of the emperors the investiture of bishops, a power they had long been possessed of, to nominate the bishops in their dominions, and put them into the possession of their bishopricks and estates. The pope resolved to take this power from the emperors, as a thing unjust and sacrilegious; but the true motive, as Mezeray § honestly observes, was a design upon the empire of Italy, and to subject all princes to the power of the papacy. "Son vray motif estoit, le desir de l'empire d'Italie, et d'asservir tous les princes sous la puissance pontificale."

The quarrel between the pope and Henry IV. then emperor, ran so high, that the pope excommunicated and deposed him; and procured Rodolf, duke of Burgundy and Swevia, to be chosen emperor in his place. Many of the ecclesiastical princes, with Sigifrid, archbishop of Mentz, at the head of them, abjured Henry, took up arms against him, and vowed perpetual enmity. Thus an historian of great reputation: * "Atque hi omnes quos memoravimus, ad Saxones sine cunctatione, deserta Cæsaris optimatiumque causa, deficiunt. Ad prætextum mutatæ voluntatis religionem obtendunt, Henricum communi concilio abjurant, se perpetuo ejus fore hostes, quoad vita suppetet, jurejurando sanciunt; postea arma capessunt, Cæsari insidiantur; ejus rebus studentes oppugnant; insontes, et qui neutri parti favebant, qui fidem regi servabant, rebellare recusabant, pacem et otium bello præferebant, armis se commiscere abnuebant,—Simoniaci, Nicolaitæ, hæretici appellabantur, proscribuntur, in sceleratorum numero habentur, aris, sacris, convivio, colloquio, suppliciis, a conspectu conjuratorum arcentur." So zealous were they to cause all, both small and great, to submit to the decrees and authority of the pope.

After the death of Rodolf, the legate of the pope, then Pascal II. excommunicates the emperor again; upon which the diet deposed the emperor, and chose his son Henry (whom they had prevailed upon to rebel against his own father, and assist in dethroning him) for emperor in his room. The archbishops of Mentz and Cologne were deputed,† with the bishop of Worms, to take the crown and imperial ornaments from the emperor; which they executed accordingly. Sigonius himself, a very zealous papist, thus reports it: "Henricum mox, Moguntinus, Coloniensis, et Wormaciensis, antistites, a conventu missi, adierunt, eumque nomine omnium imperatoria insignia sibi reddere imperarunt, quibus filium ejus inducrent." Then alleging some crimes against the church, in his appointment of bishops, said to be committed by him, they added, "Ob has res, pontifici et principibus Germaniæ placuit, te non piorum communione solum, sed regni possessione etiam, deturbare." ‡

Henry V. having thus usurped his father's empire, was very careful at first to please the court of Rome, and favour the ecclesiastical states in all things; but, in some time, considering, that the papal party only made use of him for their own ends, resolved to stand up for the honour and authority of the empire. The quarrel grew warm between him and pope Pascal.§ The emperor enters Rome, takes the pope prisoner, with several cardinals. The pope, in this distress, consents to yield the investitures, in great measure, to the emperor; and, together with the sixteen cardinals, confirmed it by oath on the evangelists. The pope kept up appearances outwardly, but secretly managed by his legates to break his engagements. Hereupon, the better part of the ecclesiastical princes of the empire would not receive the agreement. Albert, who had

* Fox, Acts and Monum. vol. i. p. 738.
† Hist. de l'Empire, lib. ii. cap. 5. an. 1002. ‡ Heiss, lib. v. cap. 2.
§ Hist. de France, A. D. 1095.

* Aventini Annal. lib. v. p. 455. † Heiss, Hist. de l'Empire, A. D. 1106.
‡ Sigon. de Regno Italiæ, p. 238. § Ibid. p. 248.

been the emperor's chancellor, and whom he had lately made archbishop of Mentz, moved by the pope's legates, who every where stirred up the bishops to arms against the emperor, as a person excommunicate, carried on such intrigues in the following diets of the empire, that they decreed, the pope had a right to revoke his agreement in a council.*

The pope accordingly assembled a council at Lateran, A. D. 1112. which burned the agreement between the pope and emperor, and excommunicated the emperor. Upon which the archbishops, bishops, prelates, and chapters, resolved to maintain themselves, in disposing their vacant benefices, by their own election, without any regard to the emperor.† Albert, or Adelbert, archbishop of Mentz, formed a powerful league against the emperor. "Hæc autem ubi trans Alpes perlata sunt (the decrees of the Lateran council) archiepiscopus Viennensis grave in Henricum anathema explicuit, et Moguntinus, cum quibusdam principibus, apertam contra eundem conjurationem inivit."‡

The infidelity of the archbishop of Mentz, against his former master and benefactor (as Heiss § himself, a Roman catholic, observes), was carried on under pretence of the interest of the church, and was supported by the intrigues of Rome; and proceeded so far, that armies on both sides took the field, and were near an engagement: when, to avoid the effusion of blood, and mischiefs of civil war, the emperor was forced to submit to the decision of another council at Rome. This council was held at Lateran, A. D. 1122. and, as was to be expected from such a method of deciding a question between the emperor and pope, it was decided for the pope, in favour of the ecclesiastical elections, and against the emperor's right of nomination and investiture.

Thus this great contested point was gained by the popes: in obtaining which, the ecclesiastical princes of the empire exercised the power of the ecclesiastical prince of Rome before him; *and caused the earth, and them that dwell therein, to worship him,* and submit themselves to his authority.

There are two other considerable parts of the prophetical description, the historical accomplishment of which we are also to inquire after. They are the *two witnesses,* and the *woman flying into the wilderness.*

Several learned persons have shewn, at large, a continual succession of faithful witnesses to the truth of the Christian faith, and who have bore testimony against the usurped authority of the popes, their idolatrous doctrines and worship, which are the main points of the antichristian apostacy.

A very great part of the church, from the beginning, opposed the worship of images: the council of Frankfort solemnly declared against all manner of adoration. "On condemna toute sorte d'adoration, ou de culte des images."‖

In every after age, some persons appeared in opposition to the idolatrous principles and practices countenanced in the church of Rome, and against the tyrannical persecuting power used in support of them.

In the following age, between the years 800. and 900. Claude Clement, bishop of Turin, a disciple of Felix Urgel, opposed not only the worship of images, but all religious use of them. And though Jonas, bishop of Orleans, and others, wrote against Claude, as carrying the point too far, yet, as Du Pin * observes, they disallowed all worship of images.

In the same age, about A. D. 931. Paschase taught the real presence in the sacrament, a doctrine that soon became the foundation of another idolatrous practice, in the worship of the consecrated bread and wine. No sooner was this doctrine published, but many found fault with it; particularly, Ratramnè, a monk of Corbie, wrote a book on purpose against it. John Scott, being also consulted by the emperor Charles the Bald, opposed the explication of Paschase; and, as Du Pin † allows, advanced propositions contrary to the doctrine of the church, concerning the real presence. Their opposition was not only to some expressions of Paschase, as the church of Rome would persuade, but to the doctrine itself, as it is received and taught in the church of Rome.

In the next age, the tenth, there remained many disciples of Claude of Turin, who, in the parts about Piedmont especially, preserved and maintained his doctrine against the worship of saints and images: ‡ or, as Aurelius Rorencus, a Piedmontese historian, observes, from the times of Claude of Turin, that heresy continued throughout the ninth and tenth ages.

There were many also in the same age who adhered to the doctrines of Ratramne, against the real presence, in the English church, as well as others. Odo, archbishop of Canterbury, about the year 934. found many who questioned it: so that he was fain to cure their infidelity by miracles; for, according to the tale, he actually changed the bread into flesh, and the wine into blood, and then turned them back again to their proper forms. "Plurimos, de veritate Dominici corporis dubitantes, ita roboravit, ut panem altaris versum in carnem, vinum calicis in sanguinem propalam ostenderet, et, denuo in genuinam speciem retorta, usui humano conducibilia faceret."§

I mention this instance the rather, as it is not only a proof that the doctrine of the real presence was opposed, but as it also shews what use was made of pretended miracles, to deceive men; as it is one part of the prophetical description, that the world should be deceived by such miracles *to worship the beast.* St. Dunstan, his successor, took the same course of deceiving the world; he was, in particular, famous for taking the devil by the nose, with a hot pair of tongs; a crucifix is said to have made a speech in favour of his zeal against the married clergy. Such mighty wonders as these had a great influence on men's minds, in those days of darkness and superstition.

And it may not be amiss to observe, once for all, that these miracle-stories are of such consequence in the Roman church,‖ that they are expressly made one of the marks of the true church. But to return:

In the next age, the eleventh, besides the many who adhered to the doctrines of Claude of Turin, Ratramne, and Scott;¶ Berenger, favoured by Bishop Bruno, publicly

* Heiss, lib. ii. cap. 40. A. D. 1112. † Ibid.
‡ Sigonius, de Regno Italiæ, p. 250. Aventin. lib. vi. p. 489. § A. D. 1120.
‖ Du Pin. Hist. l'Eglise, vol. ii. p. 548.

* Vol. iii. p. 6. † Vol. ii. p. 50, 51.
‡ Spanheim, Hist. Eccles. p. 1472.
§ Wilhelmus Malmsbur. de gest. Pontif. p. 114.
‖ Bellarmin. tom. ii. lib. iv. cap. 14. ¶ Du Pin, H. E. vol. iii. p. 146.

opposed the real presence, and had many disciples. He was excommunicated, and his writings condemned, together with Scott's book, in a council held at Paris, about the year 1050.; and the doctrine of Berenger was condemned as heretical. The council decreed the author of that heresy, and his followers, should be obliged to retract it, or be prosecuted to death.*

How far soever Berenger might be prevailed upon by force to soften the doctrines he published, which is usually represented by papists as retracting them; Du Pin † acknowledges, that if he did really change his opinion, it could not be but a little before his death; that his doctrines occasioned a considerable controversy in his life, and many of his disciples continued firm to it after his death.

In like manner, in the following twelfth age, Du Pin ‡ observes, in general, "There were many heretics (as he calls them), in many places, who openly attacked the sacraments of the church, and despised her most holy ceremonies: that the severity with which they who were taken were punished, did not hinder the sect from increasing: that their doctrines spread through all the kingdom of France: many heretics appeared, whose chief view was to dissuade men from communion with the church in its sacraments, and to overturn its hierarchy, order, and discipline."

To omit particular persons, historians place in this age the Vaudois and Albigeois: the one so called from Peter Waldo, a merchant of Lyons; the other, from the city of Albi, in the diocess of Thoulouse, to which a great number retired for safety from persecution.

These Waldenses and Albigenses grew numerous and powerful in the following thirteenth age. Pope Innocent III. set himself to put a stop to them; he not only appointed his legates to preach against them, but excited the secular princes and the common people to destroy them. He published a croisade against them, which occasioned a long war between Montfort, general of the cross-bearers, and the count of Thoulouse, in which much blood was spilt, and many lives sacrificed, to the support of the pope's authority, and in defence of idolatrous doctrines and worship.

In the next age, the fourteenth, the Vaudois continued in great numbers, and their opinions spread in almost every country: John Wickliffe, a man of great reputation in the university of Oxford, began in England to oppose the power and authority of the pope, as well as the real presence, and several particular corruptions of the Roman doctrines and worship. He left many writings, says Du Pin, § to support his doctrines, and many disciples, who continued to teach his errors. Wickliffe was supported during his life by many great men; but they who followed his doctrines after his death were very severely persecuted. This occasioned the spreading of his opinions in Bohemia; for some of his writings were carried thither by one of his disciples, Peter Payn: so that, in a little time, the doctrine of Wickliffe corrupted, says Du Pin, ‖ many members of the university of Prague. It is also likely, that some of the Vaudois, who were in many parts of Germany, had also reached Bohemia, and had spread their doctrines there, at the same time that Wickliffe taught them in England.

In the next age, the fifteenth, John Huss, a man of great consideration in the university of Prague, and with him Jerome of Prague, opposed the condemnation of Wickliffe's writings. John Huss continued both to preach and write against the pope, and the corrupt usages of that church, till both were condemned by the council of Constance, and put to death.

Their death greatly moved the Bohemians: many of the nobles of Bohemia and Moravia entered into a league, not to receive the decrees of the council of Constance, and to defend the memory of John Huss and Jerome of Prague. These were called, *The Bohemian brethren.* They were divided into Calixtins and Taborites; the Calixtins, more strictly following the opinion of John Huss, principally opposed the corruption of the church of Rome in denying the cup in the sacrament to the laity. The Taborites received the common principles of the Vaudois and Wickliffe; denied the doctrine of transubstantiation, the pope's authority, and most of the corruptions of the church of Rome.

The next age, the sixteenth, brings us to the time of the protestant Reformation, by Luther, Calvin, and others; the history of which, and its opposition to the church of Rome, are so well known, that we need not enter into particulars.

Thus we see, how the providence of God raised up witnesses to the truth in every age, who appeared in a public manner, to testify against the general corruption of the church, its idolatrous doctrines and worship, and its persecuting power, notwithstanding all the arts and cruelties used to oppress them.

It may be proper to add a few remarks to this short account of these faithful witnesses, concerning the doctrines they maintained, and concerning the number of those who thus gave testimony to the truth.

Concerning the doctrines they maintained, it is evident, that Claude of Turin, and his followers in Piedmont, in the ninth and tenth ages, were express against all worship of images, one point with which the idolatrous corruption of the Roman worship began, and in which it still very much consists; and these idolatrous corruptions seem to be, what the witnesses were chiefly to prophesy against. Now Claude of Turin believed, says Du Pin,* as the Iconoclasts, "That images ought to be removed out of the churches. In defence of which doctrine, he opposed the authority of a council, and of the pope, who confirmed it, and commanded that images should be every where received."

The doctrines of Ratramne, Scott, and Berenger, opposed the doctrine of the real presence, as soon as it appeared; which soon became another occasion of idolatrous worship: for the council of Trent, as we before observed, decreed the same worship to the consecrated bread, as is given to the true God himself.

In this opposition to the doctrine of transubstantiation, the authority of the pope was directly concerned, as well as the truth of the question; for both councils and popes had made use of their authority in it.

Berenger was excommunicated by pope Leo IX.† in a

* Du Pin, vol. iii. p. 148. † Ibid. p. 151. ‡ Ibid. p. 231.
§ Ibid. p. 457—481. ‖ Ibid. p. 484.

* Du Pin, vol. iii. p. 6. † Ibid. p. 147.

council, condemned by the councils of Verceil and Paris, and again by pope Victor II.: yet, in answer to pope Alexander II. who wrote to him to renounce his error, instead of obeying, says Du Pin,* he boldly acquainted him, he would do nothing; and remained in his opinions with obstinacy. It is worth remark, that this Alexander was predecessor to the notorious Hildebrand, who, when pope, by the name of Gregory VII. carried the authority of the popes to the highest pitch, and used it in the most tyrannical manner: yet this Hildebrand himself treated Berenger with great mildness, when he had prevailed upon him to make a confession, in words of ambiguous and doubtful meaning (often the case of subscriptions), though there was so much reason to believe he had not altered his opinion. This seems to shew, as Mr. Basnage† justly observes, "that they had a great regard for Berenger; that his doctrine made great progress; and that the Roman church itself was greatly divided about it."

When we come to the times of the Vaudois and Albigeois, we meet with a great deal of unfair management, to misrepresent them and their opinions. They are charged by some popish authors, more especially by the bishop of Meaux, with holding the doctrines of the Manichees.

It is not to be dissembled, says Basnage,‡ that in the many parties who opposed the errors and usurped authority of the popes, there were some Manicheans out of Bulgaria, who, when driven from thence, spread themselves in Italy, and the northern provinces of France; but these are in justice to be distinguished from the Waldenses and Albigenses, and not confounded with them, as the learned Basnage has fully proved against the bishop of Meaux.

Du Pin plainly distinguishes the Manichees from the Vaudois, and assures us they were much worse heretics. There arose, says he, at the same time, many particular sects of heretics worse than the Vaudois, who revived the ancient errors of the Manichees. But he observes of the Vaudois,§ "That they greatly increased in the thirteenth age, notwithstanding the Inquisition, and spread themselves into Arragon, and the valleys of Piedmont, where they continued still holding the same doctrines, till they united, in the year 1536. with Œcolampadius, and the other sacramentaries."

The judicious French historian, speaking of the several sects of those times, observes, it would require a volume to mention all the sects, their several names and opinions, which were alike in some points, and different in others; but I think, say he,‖ "they may be reduced to two, *viz.* the Albigeois and Vaudois; and that these had very near the same opinions with those whom we now call Calvinists."

He farther observes, speaking of the heretics in the province of Languedoc,¶ "that there were two sorts; the one ignorant, given to dissolute manners, with very gross and foul errors; and these were a sort of Manichees: the other, more knowing, less irregular, and very far from such foul actions, held almost the same opinions with the Calvinists, and were properly Henricians and Vaudois."

De Serres,** another French historian, though he warmly condemns the Albigeois for their separation from the church of Rome, yet acknowledges, "he had seen the reasons of their separation in a very ancient manuscript, and that they were perfectly agreeable to those which Wickliffe and Luther renewed; that they would not own the authority of the pope, nor acknowledge him to be universal bishop; that they rejected images, purgatory, the merit of works, indulgences, pilgrimages, vows, celibacy of the clergy, invocation of saints, and trading with sacred things."

A contemporary historian, Puy Laurens, has observed concerning these Vaudois, "that they disputed with great subtilty against the Manicheans. And, by many of their ancient writings, it appears they asserted Rome to be Babylon; that the mass was a pure human invention; that the prayers of the living are unprofitable for the dead; that the invocation of saints is criminal, and the adoration of bread, idolatry:" as may be seen at large in Mr. Basnage's excellent History of the Religion of the reformed Churches. As to the doctrines taught by Wickliffe in England, we may take them from one of our own historians,* a great enemy to Wickliffe and his opinions, which he censures as erroneous, heretical, absurd, and contrary to the catholic faith. But he informs us they were such as these: "That the sacrament is not the true body of Christ, but its figure; that the Roman church is not the head of all churches more than any other church, nor was greater authority given by Christ to Peter than to any other apostle; that the pope of Rome has no more power of the keys than any other priest; that the gospel is a sufficient rule for every Christian in this life. These were the doctrines his followers publicly professed and taught."

Concerning the number of these faithful witnesses, who thus testified against the corruptions of popery, it appears to have been very considerable, although all methods of oppression and persecution were used to destroy them. We have seen them arise in every age of the church, and appear in almost every place, in Italy, France, Spain, England, Germany, and Bohemia. They were so many who protested against the corruptions of popery, that their persecutors were fain to raise numerous armies against them. The many thousands which perished by these armies, and the Inquisition, are a full evidence that they were in themselves a great number, and that they persevered with a surprising constancy in their testimony against the corruptions of the Roman communion, though they were persecuted to death with great cruelty, and after death treated with great inhumanity.

So exactly does the general state of the church and world answer the description of prophecy, in a great variety of events, and for a long time together. We have already seen the prophetical description verified, in the history of near a thousand years, in so long a continuance of a tyrannical power, corrupting the faith and worship of the church, and persecuting the professors of the pure Christian faith and worship; who yet have continued, during all this time, faithful witnesses against these corruptions; who have constantly persevered in their testimony, though under the most cruel sufferings on account of it.

And what but a Spirit of prophecy could have drawn, so long beforehand, a description of so many concurrent events, so very unlikely to happen, and which were to

* P. 150. † Hist. de la Religion des Eglises Reformés, vol. i. p. 178.
‡ Ibid. p. 251. § Vol. iii. p. 316. ‖ Mezeray, tom. ii. p. 656.
¶ Ibid. p. 577. ** Hist. in Basnage Hist. vol. i. p. 235.

* Tho. Walsingham, Hist. Angl. p. 191.

continue for so long a time; and yet so exactly agreeable to historical truth, and the general state of the church and world, for a thousand years together, and yet which was not to begin till near seven hundred years after the prophecy was published? These are strong marks of a real Spirit of prophecy in these revelations, which should greatly recommend them to us, and persuade our serious attention *to what the Spirit saith unto the churches.*

CHAP. XIV. SECT. XIII.

CONTENTS.

The description of the melancholy state of the church and world, during this period, in the foregoing chapters, might be apt somewhat to discourage good Christians, and the faithful worshippers of God; for though God, by a Spirit of prophecy, had before revealed this suffering state to the church, and so it was represented, as what the wisdom of Divine Providence thought fit to permit, and what was therefore reconcileable to the goodness and power of the great Governor of the world; yet it was a very useful design of these revelations, to subjoin proper principles of consolation and encouragement to such a melancholy representation of temptation, danger, and suffering.

This seems the intention of this fourteenth chapter, in which the scene of the prophetical vision is changed from earth to heaven, from a view of the church under the persecution of the beast, to a view of the church in the presence of the Lamb; delivered from the state of corruption and oppression, so much to be expected from this evil world, and arrived at a state of complete and perfect religion and happiness in the heavenly church.

This vision then represents the sure destruction of the enemies of truth and righteousness in the end, however they may prevail for a time; it shews the very great reward of the faithful, and dreadful punishment of the apostate, who shall fall from the faith and purity of Christian worship, in the day of trial. Thus, this part of the prophecy unites the strongest principles of warning, caution, encouragement, and hope, than which nothing could be more proper or useful for the church, in such a state of providence; or, to the general design of the whole prophecy, which is to exhort and encourage the constancy and patience of the saints, in all their trials. When we consider this chapter in this view, it will shew a more easy, natural, and proper connexion between this vision and the foregoing, than is usually observed; and make the whole plan and design appear more regular and exact, than it is usually thought to be.

1. *AND I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads.*]

(1.) After the very melancholy representation I beheld in the foregoing visions, of the state of the church and world, I saw a more comfortable and encouraging vision, in another figurative description of the state of the church. It was represented to me, as if a Lamb (which signified Christ in former visions) was standing on Mount Sion, the place on which the temple stood, and therefore an emblem of the church;* and having with him the symbolical number of a hundred and forty-four thousand, which before had represented the true church apostolical, consisting of faithful worshippers, who had the seal of God, the Father of Christ, represented by the Lamb, a mark of their consecration to God, and that they were owned of God as his chosen and favoured people. [1]

2. *And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:*]

(2.) I observed farther in my vision, how this glorious heavenly church was employed; for I heard the sound of a voice as from heaven, strong as the roaring of the sea, and loud as thunder, but musical and harmonious, as if a great number of voices were joined in full concert, with symphonies of musical instruments, as in the solemn worship of the temple. [2]

3. *And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.*]

(3.) For they were engaged in a solemn act of worship before the throne of God, his most immediate presence, in company with those living creatures which represented the angels of God, and with the four-and-twenty elders, who signified the patriarchs and apostles,† as representatives of the Jewish and Christian churches, now united into one. The psalm of praise they sung was of a new composition; the full knowledge and understanding of which was peculiar to those persons who had been truly consecrated to God, and had been delivered from the corruptions so generally prevailing in the world.

4. *These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and the Lamb.*]

(4.) These persons were such as persevered in purity, not defiling themselves with any of those idolatrous corruptions, which are so properly called fornication and adultery in the ancient prophets. They did not forsake Christ and his true religion, to join in the service or worship of any idol. They were fixed in a constant purpose of following the directions of Christ, and the institutions of his gospel, in whatever they taught, though contrary to the principles and practices in fashion, though they were exposed to trouble and persecution on account of it. As the first-born and first-fruits under the law were holy and consecrated to God, so were these persons redeemed from the rest of mankind, freed from the antichristian corruptions of the church, to serve God according to the truth of the Christian religion, faith, and worship.

5. *And in their mouth was found no guile: for they are without fault before the throne of God.*]

(5.) They were such as worshipped God in sincerity and truth; they were upright and honest in their profession, to hear and obey the voice of the Lord their God, not teaching the commandments of men for doctrines of Divine authority, or by false traditions making the commandments of God of no effect. They are accepted of God, however censured or condemned by the world, and declared by the

* Heb. xii. 22, 23. † Rev. iv. 4. 6.

supreme Judge of all members of his true church, which is a glorious church, holy, and without blemish.

6. *And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.*]

(6.) As a farther motive to Christian patience and constancy, this vision of the happy state of faithful Christians was followed by another. I perceived an angel flying through the air, as a messenger of some important news from the upper to the lower world. This was to publish to all people the unchangeable constitution of the Christian religion, which should remain always the same, in the truth of its doctrines, the certainty of its rewards and punishments, to everlasting ages.

7. *Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.*]

(7.) For the angel declared with a strong voice, to command attention, that God would surely inflict a severe punishment on all manner of antichristian idolaters; the hour of his judgment should as certainly come as it was foretold. It greatly therefore concerned all to fear God, and give glory to him only; for this is the worship due to the Creator of all things, the only supreme Lord and Governor of the whole world. [3]

8. *And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of her fornication.*]

(8.) This more general sentence of judgment against idolatrous corruptions of the Christian faith and worship, was applied more particularly to the antichristian corruptions of this period; for the former angel was followed in the vision by a second, who very distinctly proclaimed, That Babylon was to be destroyed, that great city Rome, which had abused her latter as well as former power, in maintaining and propagating idolatrous doctrines and worship.

9. *And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,*]

(9.) These two angels were followed in the vision by a third, to shew the great importance of the message, and of attention to it. This third angel declared the great danger of complying with the prevailing corruptions of those times; and denounced a severe judgment against all persons who should submit to this antichristian power, or any ways profess obedience to it, by any public act of acknowledgment or homage.

10. *The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:*

11. *And the smoke of their torment ascended up before God for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.*]

(10.) For he declared every such person liable to the most severe punishment, to the most fearful plagues of Divine vengeance, without hope of any mercy to soften or allay them; the wrath of God shall be as a cup of poison, composed of the strongest ingredients, without any mixture to weaken it: the deadly effects of which no antidotes can prevent. Such shall be the wrath of God, that even death itself shall not free them from it, but their torment shall be great, as if they suffered the pains of the fiercest fire; and they shall suffer this punishment to their greater shame and confusion, in the presence of Christ and his holy angels. (11.) And their torments shall be endless, as well as most severe; the fire that torments them shall never be extinguished, and the smoke of it, which shall ascend up for ever and ever, shall shew it everlasting. Nor shall they have any time of respite or ease; neither day nor night shall bring them any relief; their torments shall never cease, or their pains be lessened for ever. [4]

12. *Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.*]

(12.) In this the patience of the saints shall be manifested and perfected; herein their perseverance will consist, that notwithstanding all the evils of persecution, they continue constant in obedience to the commands of God, as the rule of their religion, and steadfastly maintain the truths of Christ's revelation, the rule of their faith and worship, in opposition to all doctrines and worship contrary to it, by what authority soever they shall be imposed on the church.

13. *And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*]

(13.) As a farther encouragement of faithfulness and constancy, I was directed by a particular voice from heaven, to declare the unspeakable blessing of all such who shall be faithful; as they die in the faith, they die in the favour of God and of the Lord Jesus Christ. The Spirit of revelation assures them, not only of an end to all their afflictions in a short time, but that all their patience and faithfulness, in the hour of temptation and persecution, shall be rewarded gloriously in a state of perfect and unmixed happiness. [5]

14. *And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.*]

(14.) The sure execution of the judgments denounced against the corrupters of the Christian religion, was farther confirmed by another vision. Christ himself was represented sitting upon a bright cloud, which was spread under him, as a seat of judgment. He appeared as a man, or like the Son of man, in the visions of Daniel,* with a golden crown on his head, the ensign of royalty and sovereign power; and, to express the meaning and design of his appearance to judgment, he bore in his hand a sharp sickle, wherewith men are used to cut down or to reap corn.

15. *And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.*]

(15.) Soon after, I beheld an angel come out of heaven, the true temple, and most glorious seat of God's presence;

* Dan. vii. 13.

he came to bring order, or give the word, as from God, when the execution of his judgments should begin; and spake with a very strong voice to him that sat on the bright cloud, Thrust in thy sickle, and reap, the appointed time of judgment is come, the world is ripe for it, let it be no longer delayed, but immediately executed.

16. *And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.*]

(16.) Whereupon the order of God was immediately executed; the inhabitants of the earth were cut off as corn is cut down with a sickle, at the appointed time of harvest.[6]

17. *And another angel came out of the temple which is in heaven, he also having a sharp sickle.*]

(17.) I farther beheld in my vision, another angel coming out of the true temple, which is in heaven; he also appeared with a sharp sickle in his hands, to assist in this execution, and finish the destruction of the enemies of true religion.

18. *And another angel came out from the altar, which had power over fire; and cried with a loud voice to him that had the sharp sickle, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.*]

(18.) And another angel came out from the altar, on which fire was used to burn continually; he was sent to bring orders to the angel that had the sharp sickle, which he delivered in a loud voice, saying, Begin to put in execution the righteous judgments of God on this wicked generation. The time of God's vengeance, his appointed time is fully come, and the iniquities of the inhabitants of the earth have made them fully ripe for destruction.[7]

19. *And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.*]

(19.) Immediately upon this order, the angel began to cut down those wicked persons, whose iniquities had made them ripe for destruction, and delivered them over to Divine vengeance, which should press them hard with grievous afflictions, as grapes are pressed in a wine-press.

20. *And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs.*]

(20.) The destruction of those enemies of God and true religion, the supporters and favourers of that tyrannical idolatrous power, which had so long and so cruelly persecuted the saints, was great beyond expression; as if their blood had been shed in such quantity, that it covered the earth for many miles, and yet was so deep, as to reach up to a horse's breast.[8]

ANNOTATIONS ON CHAP. XIV.

[1] Ver. 1.] MOST of these expressions will be found explained in the notes on vii. 10. This seems farther to confirm what we there observed, that we are rather to understand these praises of the heavenly church, than of the church on earth. The plan of these prophecies often introduces the church in heaven as a chorus, with great propriety and elegance, as a noble and moving part of the drama. The church in heaven making suitable reflections on the events foretold in these prophecies, greatly serves to raise the attention of good Christians, and teach the high concern they have in them. How wisely is the church on earth instructed, animated, and encouraged, by the sentiments, temper, and devotion, of the church in heaven, in its most perfect state of glory and happiness!

Some copies read, *having his name* (the name of the Lamb) *and his Father's name written on their foreheads.* The sense will be much the same, which way soever we read it.

[2] Ver. 2.] These expressions are a plain allusion to the strength and harmony of the temple-music, where so great a number of voices and instruments were used, in singing psalms and praises to God, in their most solemn acts of worship.

[3] Ver. 7.] In the style of prophecy, to shew the certainty of the prediction, things to be after accomplished are represented as already done. This shews the propriety and elegance of the expression, that an angel should say, *The hour of judgment is come,* so long before the accomplishment, as another angel, to foretell the future downfal of Babylon, followed, saying, *Babylon is fallen, is fallen.* The record of this prophecy by St. John, is a constant preaching of the everlasting constitution of the gospel to men; whether it means any particular opposition to the corruptions of the church in this period, as several learned men have thought, whether it intimates by whom such opposition shall be made, wherein they much differ, I shall leave altogether to the reader's choice. The certainty of the revelation thus solemnly delivered by an angel, seems to me the chief, if not the only, design of the prophecy.

[4] Ver. 11.] We have already seen, that to worship the beast and his image, to receive his mark, in the forehead or in the hand, mean a submission to the authority of this wild beast, the persecuting power revived in the last government of Rome, and so manifestly used to establish the idolatrous doctrines and worship of the Roman church. The wine of the wrath of God, and the cup of his indignation, are expressions taken from the language of the prophets. The portion assigned by the providence of God to men, is called the portion of their cup. It was not only customary to treat friends with a cup of wine, as a mark of affection, but to execute also the sentence of death on offenders, by making them drink a cup of wine in which some strong poison had been infused. Such was the noted execution of Socrates, by a cup of poison. The Scriptures mention *a cup of blessing and consolation,* and *a cup of trembling and astonishment.* God speaks to the prophet Jeremiah, of *the wine-cup of his fury, which he was to cause the nations to drink,* Jer. xxv. 15. and ver. 18. this is explained by making them, *a desolation, an astonishment, a hissing, and a curse.* Grotius seems to give a just account of the expression *without mixture,* κεκερασμένου ἀκράτου, to intimate, that the poisonous ingredients were infused in pure unmixed wine, to take a stronger tincture, and become a more deadly potion. The judgment itself may well be understood of all the heaviest evils we feel in the present life, or fear after it, without cessation, and without end. A most useful warning, in an hour of so dangerous temptation; a most powerful encouragement to undergo any sufferings in the cause of truth, when all who betray it, or forsake it, are sure to suffer so much more than any can suffer for their faithfulness and constancy in the defence of it.

[5] Ver. 13.] Some interpreters understand *dying in the Lord*, to signify being put to death for constancy in the true religion. Others think, *to die in the Lord*, may mean more generally to die in the faith and obedience of the gospel of Christ, as the bishop of Meaux. "Qui meurent dans le Seigneur, c'est en general tous les saints, et en particulier les saints martyrs, qui meurent pour l'amour de luy."

The expression *from henceforth*, ἀπαρτὶ, may admit of different interpretations; it will well mean, That as they who die in the Lord have, from that time, finished their state of temptation and affliction, and from thenceforth *rest from their labours*, in like manner *their works follow them;* and from that time they receive their reward.

Mr. Daubuz's observation seems natural and just: "The blessedness promised consists in their being happy in their separate intermediate state, and in their having at the resurrection their full reward."

Every one will see, how great this encouragement is to patience and perseverance, the great intention and principal doctrine of all these prophecies.

[6] Ver. 16.] The opinions of interpreters differ very much as to the meaning of this part of the vision. Many seem very wide of the purpose. *Harvest* may sometimes be taken in a good sense, in some places of Scripture, and may mean God's bringing or gathering together his people; or, in particular, gathering together the saints departed in Christ. But as these expressions are plainly taken from the prophet Joel, iii. 13. *Put ye in the sickle, for the harvest is ripe: come, get ye down; for the press is full, the fats overflow; for their wickedness is great:* the harvest and vintage are expressive of judgment. *The harvest is ripe*, means the same thing as, their wickedness is great, or their iniquity is fully ripe. This sense gives a proper and easy connexion to the several parts of this vision with each other. According to the bishop of Meaux, "After the denunciation of the judgment of God, behold the execution." The general ideas of a harvest and vintage, express the vengeance of God on the enemies of his people. The person who executes this vengeance is Jesus Christ, who himself comes to execute this judgment upon his enemies: so that we may here also observe, it is not an angel, as elsewhere, but the Son of man, Jesus Christ himself, who strikes this blow, who has the chief and principal hand in it, though angels are also sent to accompany him, and assist in the execution; to shew, that this stroke of vengeance on Rome is with all the force of a Divine hand. It is executed, on orders brought by an angel from the temple, or presence of God, *out of the temple which is in heaven*, (ver. 17.) This may well mean, that there is an appointed time, when the judgment of God shall come on his enemies, as there is in the course of natural providence, a time appointed for the season of harvest. The one shall as surely come in its appointed time as the other.

[7] Ver. 18.] The *angel who had power over fire*, is an allusion, according to Mr. Daubuz, to the office of that priest who was appointed by lot, in the temple-service, to take care of the fire upon the altar, and who was therefore called *the priest over the fire.** Grotius, more simply, *having the office of God's vengeance;* "habens potestatem supra ignem, habens ministerium iræ divinæ." According to the theology of the Jewish doctors, "Omnis virtus vel facultas, quam præfecit Deus alicui rei, vocatur angelus illi rei præfectus."

[8] Ver. 20.] To *tread a wine-press*, is a prophetic description of destruction. The expressions of the prophet Isaiah, lxiii. 3. *I have trodden the wine-press alone, and of the people there was none with me;* are thus explained by the prophet himself, *I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.* The images in this vision are very strong and expressive; the largest wine-presses were used to be in some places out of the city. This is *the great wine-press of the wrath of God*, and seems to intimate the great numbers that shall be involved in this general destruction. The great quantity of blood mentioned in the vision, is a strong image representing some great slaughter of the enemies of God, and true religion; but what particular judgment this prophecy describes, is not well agreed by interpreters. The order of these prophecies, and the series of this part of them, will not, I think, allow us to understand it of any judgment on Rome heathen, or indeed of any judgment before the time of the third period, in which the beast arose; for before that time none worshipped the beast, or his image, or received his mark, but these are the persons to whom this prophecy plainly relates.

Nor does there seem sufficient reason to understand *the harvest* of the reformation began by Luther,* whereby the good corn was separated from the earth, or protestants from the idolatry of the Roman church: for the harvest, as well as the vintage, is designed to express an approaching day of great wrath. Nor did the state of Europe, during the reign of Queen Anne,† so exactly answer, I think, to all the characters of this prediction, as some have observed.

The order of these prophecies, and the more natural connexion of this part of them with the rest, direct, as I apprehend, with more propriety, to understand it of the great judgment to be inflicted at the end of this period, on the beast and his followers. It will then mean, that great judgment which is more particularly and fully explained in the eighteenth and nineteenth chapters, and which is to make way for the happy state of the church, prophesied of in the twentieth chapter.

This judgment then seems still to be future. It will be prudent therefore to leave the time of its accomplishment more fully to explain it. In the meantime, we may have, however, as much encouragement to patience and perseverance, as awful warnings against apostacy, and yielding to the common corruptions of the age, as if all circumstances of the judgments foretold had been more particularly revealed. We know, in the strong and lively images of the general description, that this judgment will as certainly come, as the appointed time of harvest; that in the appointed time it shall be executed by a hand which no power can resist, and from which none can escape; that in this day of judgment, God's wrath, and the destruction of his enemies, will be so great and terrible, that the boldest images can hardly represent to our imagination

* Maimon. More Nevoch. p. 282.

* Daubuz, p. 449. † Ib. p. 456.

what the enemies of true religion shall feel them to be in reality.

Mr. Waple observes upon this chapter, that a certain order of voices is plainly represented, which being also seven in number, and distinctly reckoned up, may very well be accounted the seven thunders, opened into loud and distinct voices. It is fit the reader should be acquainted with this conjecture, and then that it should be left to his own judgment.

CHAP. XV. SECT. XIV.

CONTENTS.

The prophecy proceeds in this and the following chapters, to open farther the appointed punishment of Rome, for her oppression of the truth, and persecution of the saints. This chapter represents the solemn manner in which preparation is made for the execution of these judgments, as the next describes the actual execution of them. The happy state of God's faithful servants, and the joyful thanksgivings with which they celebrate the goodness of God in the protection of their cause, are very elegantly represented, to encourage their constancy and perseverance.

1. *AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.*]

(1.) I beheld another wonderful vision, which the Spirit of prophecy represented to me, as in heaven; seven angels appeared, agreeable to the number by whom God executed his judgments in the former periods, who were appointed for the execution of God's last judgments, on the enemies of the Christian church, in which the wrath of God was to be finished, in the full and final destruction of his antichristian enemies.

2. *And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.*]

(2.) I moreover saw, as in my former vision of the Divine presence,* that there was a large crystal vessel, like the molten sea, in the temple, but far more glorious. It seemed more shining and lively than bare crystal, having the lustre of a red or fiery colour intermixed with it; round about the crystal vessel stood those happy servants of God, who, by their faith and patience, had preserved themselves from the antichristian apostacy; who had not acknowledged the authority of the beast, by an act of submission. They had, as in the temple-service, harps in their hands, to accompany their psalms of praise with symphonies of music. [1]

3. *And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.*]

(3.) These happy saints, who had obtained the victory by their patience and constancy, were employed in a grateful acknowledgment of the goodness of God, from a joyful sense of their former deliverance and present happiness, as the Israelites sang the praises of God for their deliverance at the Red Sea, in a hymn composed by Moses: so these saints, having obtained a greater deliverance and salvation by Christ, sang a psalm of praise, of the same spirit with that of Moses, but in a style suited to their deliverance and salvation by Christ; saying, Thy works, O Lord God Almighty, are most great and wonderful; thy ways, as the King of saints, are most righteous and faithful.

4. *Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.*]

(4.) What abundant reason have all people, from what thou hast done for us, to worship thee as God, and give honour to thy name, as glorious in holiness; so that none among the gods is like unto thee! All nations shall acknowledge thee the one true God, by worshipping before thee; being convinced, by thy judgments, that in the greatness of thine excellency, thou hast overthrown them that rose up against thee; that thou art the strength of thy people, and their salvation. [2]

5. *And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:*]

(5.) When this hymn of praise was ended, the last judgments of God were farther represented to me in vision. I beheld, as if the most holy place, or inmost part of the temple, the seat of God's glory and of the oracle, was opened, as when the high-priest went into the holy of holies. [3]

6. *And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.*]

(6.) And I beheld seven angels appointed to execute these judgments, coming out from the most holy place, as having received their instructions from the oracle of God himself. They appeared in habits, like those the high-priest wore, when he went into the most holy place, and consulted the oracle.

7. *And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.*]

(7.) When these angels, having received their commission, came out of the most holy place, the contents of their commission were revealed in the following prophetic representation: One of the four living creatures, representatives of the angels, gave to each of them a vial or cup, not with incense in it, as in the temple-worship, but each of them was filled with ingredients of deadly qualities, by which were signified the wrath of God; who, as he is the everlasting God, is ever able to judge and to punish his enemies according to their works.

8. *And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.*]

(8.) Hereupon I farther beheld, as if the cloud of glory, the symbol of God's presence and power, filled the whole temple, as when the presence of God entered the tabernacle of Moses, so that it was not to be approached till the judgments of God should be finished, to express that the glory of God's justice, power, and truth, was highly concerned to see these judgments duly and fully executed. [4]

* Chap. iv. 6.

ANNOTATIONS ON CHAP. XV.

[1] Ver. 2.] INTERPRETERS are not agreed what is meant by this *sea of glass, mingled with fire*. It is supposed by some* to signify the pure state of the church, and the fiery indignation to be poured out of the vials. Or to denote a multitude of saints,† whose state is to be like a *sea of glass*, a pure and holy life in a very unsettled condition, while they also endure the fire of persecution; or it is supposed to denote, that God, the searcher of hearts, finds them pure as crystal, and warmed with the love of God,‡ as love is compared to fire, or a holy people, perfectly pure, and inflamed with the love of God. It is also supposed,§ that it is an allusion to the deliverance of the Israelites from the hands of the Egyptians, when they had passed the Red Sea; whereby is signified the preservation and security of the saints, during the pouring out of the vials upon the wicked. But as the scene of this vision is in heaven, and as the vision represents the happy state of those faithful servants of God, who had overcome the corruptions of the world, it does not seem so natural a description of their state in this life; it has a more easy allusion to the sea, or large vessel of water in the temple: but this being a crystal vessel, shining with rays of a lively red, as if fire or some bright light shone through it, it may well represent the more perfect purity and active zeal of the heavenly church; and how much more glorious every thing is in the state of the church above, than the faint and typical representations of it were in the material temple.

[2] Ver. 4.] The bishop of Meaux justly observes, the song of praise, after the passage of the Red Sea, agrees perfectly well to the martyrs, after they had shed their blood, or to those who were passed through a state of persecution to a state of rest and happiness; that, by the song of Moses and the Lamb, we may understand two psalms of praise, or one and the same psalm, composed in imitation of the song of Moses.

In fact, most of the expressions of this psalm, though not in the very same words, yet, in their plain sense and meaning, seem to be taken from the song of Moses, of which it is a sort of Christian abridgment.

[3] Ver. 5.] *The temple of the tabernacle of the testimony*, seems plainly to be meant of the most holy place. The whole tabernacle was called, *The tabernacle of the congregation which is without the veil, which is before the testimony*, Exod. xxvii. 21. It is also called, *The tabernacle of witness*, Acts vii. 44. In this tabernacle, there was the sanctuary, or holy place, without the veil, and another room within the veil, called the most holy place, in which was the visible testimony of God's presence, and seat of the oracle, between the cherubim over the mercy-seat. (Exod. xxv. 22.)

This prophetic representation seems intended to shew these judgments of God, threatened, in these prophecies, to be inflicted on the enemies of truth and righteousness, were surely to be accomplished in their appointed time, as the oracle of God was a sure declaration of his will. It is pronounced as a decree from the throne of the great Lord and Sovereign of the whole creation, which he will certainly put into execution.

[4] Ver. 8.] The cloud of glory was the visible manifestation of God's presence in the tabernacle and temple; it expressed the presence of God, for protection and for judgment. The glory was a sign of protection, at erecting the tabernacle, and at the dedication of the temple: but in the judgment of Korah, the glory of the Lord appeared unto all the congregation, when he and his companions were swallowed up by the earth. (Numb. xvi. 19.) In like manner, when the congregation of the children of Israel murmured against Moses and Aaron, (ver. 42.) and were gathered together against them, they looked towards the tabernacle of the congregation, and behold the cloud covered it, and the glory of the Lord appeared. This was the forerunner of judgment: for immediately Moses directs Aaron to go quickly and make atonement, because *wrath is gone out from the Lord, and the plague is begun*, (ver. 46.) So proper is this emblem of smoke from the glory of God, or from the cloud of glory, to express the execution of judgment, as well as to be a sign of favour. Both proceed from the power of God, and in both he is glorious.

* Waple.
† Daubuz.
‡ Grotius. Meaux.
§ Waple. Daubuz.

CHAP. XVI. SECT. XV.

CONTENTS.

This following chapter contains the judgments themselves signified by the seven vials full of the wrath of God; and gives us a prophetic representation of each of them in their order; and are an exact description of the greater and more eminent judgments of God on the inhabitants of the earth, for their enmity to true religion, and persecution of the saints, during this third and last period.

1. *AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.*]

(1.) All things being thus prepared, the angels having received their instructions from the oracle, and their vials full of the wrath of God from one of the cherubim, I heard the voice of the oracle give the word of command to the angels, to pour out their cups in their order; for the inhabitants of the earth were ripe for those judgments which the justice of God had appointed for their punishment.

2. *And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.*]

(2.) The first angel immediately obeyed the voice of the oracle, and poured out his cup upon the earth. This was followed with a grievous plague upon those who had fallen in with the corruption of the Christian faith and worship, or were assisting in the persecution of the faithful witnesses against the prevailing corruptions. They were themselves punished with great afflictions, as if a noisome and painful ulcer had broke out on their bodies. *(See the history of the first vial at the end of this chapter.)*

3. *And the second angel poured out his vial on the sea; and it became as the blood of a dead man: and every living soul died in the sea.*]

(3.) After the judgments of God signified by pouring out the first cup on the earth, the second angel obeyed the command of the oracle, and poured out his cup on the sea. Upon which the waters of the sea became as congealed blood, so that no creature could live in the sea, but died; to represent another great judgment, the effect of the wrath of God upon the promoters of the great apostacy, and persecutors of God's faithful servants and witnesses. [1] *(See the history of the second vial at the end of this chapter.)*

4. *And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.*]

(4.) After this I beheld the third angel poured out his cup full of the wrath of God, in its order. This cup was poured on the rivers and fountains of waters, so that they were changed into blood. An emblem of great bloodshed, the righteous punishment of those antichristian powers, for shedding the innocent blood of God's faithful servants. [2]

5. *And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shall be, because thou hast judged thus.*]

(5.) The angel who ministered in the execution of this judgment of God on the kingdom of the beast, acknowledged the righteousness of God, and began his praise, saying, How does thy righteousness appear in thy ways of providence, O God, who art unchangeable in thy perfections, and constant in thy righteous administration of government, throughout all ages! How manifest hast thou made it to them who will attentively consider thy ways, by this judgment on the kingdom of the beast!

6. *For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.*]

(6.) They have, with a cruel execution of tyrannical oppressive power, shed the blood of thy saints and prophets; and now thou hast inflicted on them the punishment they have so justly deserved, and given them blood to drink by a great effusion of their own. [3]

7. *And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.*]

(7.) This praise of God was continued by another angel, who stood by the altar, in the presence, to express the consent of the heavenly church, to praise the Lord God Almighty, and to celebrate his justice and faithfulness in punishing the enemies of truth and righteousness, and the persecutors of his faithful servants. *(See the history of the third vial at the end of this chapter.)*

8. *And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.*]

(8.) I farther beheld in my vision, the fourth angel obeyed the voice of the oracle; he poured out his cup full of the wrath of God upon the sun, whereby the heat of it was so violently increased, that, like a burning season, it gave great uneasiness and pain to the inhabitants of the earth.

9. *And men were scorched with great heat, and blasphemed the name of God, which had power over these plagues: and they repented not to give him glory.*]

(9.) They were greatly afflicted, as in those violent heats, which are used to burn up the fruits of the earth, to produce scarcity and famine, with an unhealthful air, dangerous distempers, great faintness, and pains. Yet these judgments of God, one after another, made no impression on their hearts, they were still hardened in wickedness; they even blasphemed the name of God, who thus justly punished them, instead of repenting of those sins which had deserved these judgments, and so justly brought them upon them. *(See the history of the fourth vial at the end of this chapter.)*

10. *And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness, and they gnawed their tongues for pain.*]

(10.) I farther beheld in my vision, that the fifth angel poured out his cup in his order; in which period the wrath of God was more remarkably to affect the seat, or throne and kingdom, of the beast. The extent, authority, and power of his antichristian empire were to be greatly obscured, and the influence of his government much diminished; so that they bit their tongues for vexation, as persons full of anguish and rage.

11. *And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.*]

(11.) Yet still these judgments had no effect to reform these enemies to the truth and purity of the Christian faith and religion; they rather blasphemed the supreme Governor of the world, by accusing his providence, on account of the evils which came upon them, but had no thoughts of repentance for those evil actions, the true reason why they were punished. *(See the history of the fifth vial at the end of this chapter.)*

12. *And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.*]

(12.) The sixth angel poured out his cup also, in his order, immediately after the foregoing. The punishment figuratively represented by it, was drying up the river Euphrates, so famous as a boundary against the invasions of the eastern nations, that they might have an easy passage to invade their neighbours; signifying, a way should be prepared for the enemies of this antichristian kingdom to break in upon it. [4]

13. *And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.*]

(13.) I farther saw, in my prophetic vision, another figurative representation, as if the dragon, or emblem of the devil, and the beast, the emblem of this antichristian power, and the false prophet, the emblem of those who, by false doctrines and all the arts of deceit, endeavoured to support and propagate these antichristian corruptions, sent forth unclean spirits resembling frogs; each of them one. [5]

14. *For they are the spirits of devils, working miracles, which go forth to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.*]

(14.) These three unclean spirits were a representation of persons who had the bad qualities of demons or devils, fully possessed with their bad temper, and engaged to oppose the truth and power of religion, by all the deceitful arts of error and false reasoning, by imposing upon the weak and credulous, by pretences to wondrous and miraculous works. These were employed to use all their evil arts and wicked policy, to excite the princes and great men of the world to unite more firmly against truth and righteousness, the cause of God and religion, and to make a new effort to establish error and corruption.

15. *Behold, I come as a thief. Blessed is he that watcheth,*

and keepeth his garments, lest he walk naked, and they see his shame.]

(15.) When it was thus foretold, that these evil agents would manage with great art and address, in support of their bad cause, the Spirit of wisdom added a useful caution, that the faithful servants of God should use great care to preserve themselves from being deceived; they should remember the warning of Christ their Lord, that his coming would be with surprise, as when thieves come unexpectedly in the night. Let all then who would faithfully persevere, watch over themselves, to maintain their purity and integrity, lest, when Christ shall come, they be exposed to shame and disgrace, without any covering for their sin and folly.

16. *And he gathered them together into a place called in the Hebrew tongue Armageddon.*]

(16.) For Satan, by these evil seducing spirits, shall gather many of all ranks of men, into a place where they shall be destroyed, which may therefore, in the style of prophecy, be called the mountain of Mageddo, famous in the history of God's people for several memorable slaughters, and which became a proverbial expression for a place of destruction and mourning. [6]

17. *And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.*]

(17.) Upon this great and last effort of the antichristian powers, to support the throne of the beast, the seventh angel, who had the last cup, full of the wrath of God to pour out, poured it into the air, the seat of Satan's empire, and his residence. The meaning of this judgment was explained by the oracle, for a voice from the throne of the temple in heaven declared, It is done, the mystery of God is finished; and this last cup of God's wrath has fully finished God's judgments on the persecutors of his church, in their final destruction. [7]

18. *And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.*]

(18.) When the voice of the oracle had pronounced, It was finished; the air on which the vial was poured, appeared in violent commotions; there followed thunders and lightnings, as if nature was in convulsions; there was such an earthquake as had never been before, since God had placed man on the earth to inhabit it; to represent the very great and terrible commotions of the world, when God should appear in so remarkable a manner, to destroy the powers of the prince of the air, with his associated antichristian powers of the earth.

19. *And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.*]

(19.) The effects of this tempest and earthquake reached the several cities of the antichristian nations, and the great imperial city itself. It quite threw down several cities to the ground, and split the city of Rome in several parts; to represent, that this judgment should punish mystical Babylon with very great and exemplary severity.

20. *And every island fled away, and the mountains were not found.*]

(20.) This punishment was so general on all the antichristian powers, that it reached every place, nor could men find protection against it any where; it was like a hurricane, that reached islands and mountains, and utterly destroyed them, as well as it threw down cities and towns in valleys, and on the land.

21. *And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.*]

(21.) Yet farther, to shew how terrible this judgment should be, besides the representation of thunder, lightning, and an earthquake, by which cities and towns were thrown down and destroyed, there fell a great hail, with stones of so extraordinary weight, as were sufficient to kill all who fled into the open fields for safety; to represent, this severe and heavy judgment was general every where; that none were able in any place to escape their share in the punishment: yet even these judgments could not overcome the obstinacy of the enemies of truth and righteousness. The anguish of their minds on account of these plagues, made them more uneasy and discontented; they blasphemously censured God's government of the world, which at once served to aggravate their guilt, and illustrate the justice of God, in the severity of his righteous judgments upon them. [8]

ANNOTATIONS ON CHAP. XVI.

[1] Ver. 3.] EARTH and sea, in Scripture-language, are a description of our habitable world, as heavens and earth are of the universe in general; as we have observed in the note on x. 2. As by *earth* in the former vial, we understood the countries, with their inhabitants, subject to the new western empire erected in this period, and owning the authority of the beast: so the *sea* will best be understood of the same persons, under a different figurative description. The difference between the expressions of earth and sea, may very probably mean, that the former judgments were chiefly inflicted on the inhabitants residing in the inland provinces of the western empire; but that the judgments of this vial are chiefly inflicted on such of the subjects of this empire as went out by sea to foreign countries, and aboard fleets, especially on the Mediterranean Sea; which is used to be styled, in Scripture, *the sea*, and *the great sea.*

The sea becoming *as the blood of a dead man*, so that every living soul died in the sea, are descriptions which seem to be taken from the description of the plagues of Egypt; by one of which, (Exod. vii. 20, 21.) *all the waters were turned into blood, so that all the fish that was in the river died, and there was blood throughout all the land of Egypt.*

The general meaning of these figurative expressions seems to point out some very great mortality or slaughter, so that many persons shall perish in some undertaking, and lose their lives in some expedition, chiefly carried on by sea. Mr. Daubuz observes, from an expression in the prophet Daniel, vii. 2. *That the four winds of the heavens strove upon the great sea;* that hereby is meant a comprehension of several kings or kingdoms in a state of war, fighting against each other to enlarge their dominions.* He applies this interpretation to our present prophecy.

* Sym. Dict. Sea.

This vial has its effect in war, the sea being a symbol of a multitude in war. He adds, It must be such a war, that all the corrupted church must be concerned therein; and it must also be on a religious account: the corrupted Christians must, as it were, bring it upon themselves: and that the men concerned in the wars predicted, should die therein.

[2] Ver. 4.] It is observable, there is a great conformity between these three first vials and the three first trumpets, chap. viii. especially as to the parts of the world on which these judgments were to come. In the first trumpet, hail and fire, mingled with blood, were cast upon the earth; at the sound of the second trumpet, a burning mountain of fire was cast into the sea, and the third part of the sea became blood; when the third angel sounded, a burning star fell from heaven, upon the third part of the rivers and fountains of waters. Here the plagues of the first vial, in like manner, fall upon the earth; of the second vial, upon the sea; and of this third vial, upon the rivers and fountains of waters.

We have seen the general meaning of *rivers* and *fountains of waters*, according to the style of prophecy, in the note on viii. 10. It may be sufficient just to mention here, that as the countries belonging to any state are divided into earth, sea, and rivers, so this distribution of the kingdom of the beast is an intimation, according to the figurative style of prophecy, that every part of that kingdom should, in proper time and order, receive the punishment due to its apostacy and wickedness.

Dr. Hammond observes, that there is no reason to fix any new critical notion singly to either of these expressions, but to take them altogether for what was meant by the land: as when God is described, xiv. 7. the Creator of heaven and earth, and the sea, and the fountains of water, the latter three are set to denote what is elsewhere ordinarily called the earth, and no more, in opposition to heaven, that is, this inferior terrestrial globe, and all in it. According to this meaning of the expressions, these plagues will chiefly denote some judgments to be inflicted on the kingdom of the beast, and the more considerable parts of it. It is a judicious observation in general, that we should carefully avoid carrying any figurative expression of prophecy too far, which has often lost the true meaning in the end.

Probable reasons are however alleged for a more particular application of these expressions. *Rivers* and *fountains of waters* may not unfitly signify the original countries, or seats of empire, in distinction from the provinces, as fountains are the original of rivers, which run in one common collection of waters into the sea; and as waters are necessary for life, so, when they are infected and become deadly, they are an emblem of such judgments as should cut off the very supports of life. Finally, the waters becoming blood, so that God gave them blood to drink, because they shed the blood of his saints and prophets, seems farther to shew, that this judgment was to consist in much bloodshed and slaughter; as they persecuted the martyrs by shedding their blood, they should suffer in like manner, and their blood should be shed by each other's hands, according to the expressions of this prophecy, xiii. 10. *He that killeth with the sword, must be killed with the sword;* or, in the words of the author of the Wisdom of Solomon, concerning the punishment of Egypt, *That they might know that wherewithal a man sinneth, by the same also shall he be punished,* (xi. 16.)

[3] Ver. 6.] The remark of the bishop of Meaux on these words deserves to be taken notice of; They have their bellyful of blood, of which they are so greedy, especially in civil wars, where each one seems to drink the blood of his fellow-citizens.

[4] Ver. 12.] The antichristian kingdom of the beast is described all along in expressions taken from the ancient prophets. It has, therefore, in prophetic style, its barrier, called Euphrates, in allusion to that river so memorable in the history of the Assyrian and Babylonian empires, and so often represented in Scripture, the frontier and boundary of the holy land; great rivers, such as was Euphrates, being usually both boundaries and barriers: so that to dry up a river, or the waters of it, that the kings on the other side may pass over it, is a very natural figure to express the invasion of one kingdom by another, and that the usual boundary or barrier is not sufficient to prevent an invasion, or to keep the nations on each side within their own bounds.

The *kings of the east*, in the language of Scripture, were such as reigned to the eastward of Judea, or on the east side of the river Euphrates. These were, in their order, the Assyrian, Babylonian, and Persian, who all were to pass the river Euphrates, when they invaded Judea. So that the expression of drying up the water of the river, that the way of the kings of the east might be prepared, will very properly signify such kingdoms or empires as shall border on the kingdom of the beast, especially to the east, or to the eastward of the boundaries and barrier of his dominions.

Some interpreters consider this expression as a more particular allusion to the memorable taking of Babylon by Cyrus: for Cyrus took the city by night, having first dried up the stream of the river Euphrates, which ran through the city, by turning the channel into a lake, according to the account given both by Herodotus and Xenophon, as well as by the Scriptures, as Dr. Prideaux observes.*

The Turks are originally an eastern people; their dominions are the eastern boundaries of the pope's territories, especially as Naples and Sicily are accounted fiefs of the Roman see. They may then be intended by the kings of the east, and the river Euphrates may signify the Adriatic Sea, or Gulf of Venice, which is the eastern bounday of the pope's dominions, even of the exarchate of Ravenna, which is most properly the patrimony of St. Peter, in the style of the Roman court. As this sixth vial or cup is to be answered by some historical event, after the preceding weakening of the papal power by the protestant reformation, it seems probable this prophecy is not yet accomplished; I shall not therefore attempt to apply any particular history to it, but shall leave a fuller explication of it to future times, and shall only make these general remarks upon it.

First, That it seems to intend some farther judgment on the pope's kingdom, and most likely by some invasion of his dominions; as it is pouring out a vial or cup full of the wrath of God, it must, I think, be understood of some punishment inflicted on the beast's kingdom, as all the former vials were; and as it is preparing a way for the kings

* Connex. par. i. lib. ii. an. ant. Chr. 539.

of the east, it most likely means some punishment to be inflicted by an invasion from some empire or kingdom on its eastern boundary.

Secondly, This judgment most probably means some descent of the Turks, who are now the eastern neighbours of Italy, and may some time or other have an opportunity, as they always have an inclination, to break in upon a country that lies so near, and is so inviting; or if any other nation should become the eastern neighbour of Italy, even the empire itself might not spare the Roman territories, the better to support its own pretensions and claims on the other kingdoms and states of that fine country. But this I propose only as a probable conjecture.

Yet I may observe, that I apprehend the order and series of these prophecies will not admit the interpretation of some authors, who understand it of the conquest of the eastern empire, by the taking of Constantinople. This would greatly confound the periods, and throw the prophecies out of all order. This period must, according to the series of the vials, fall in, I think, within some time between the years 1700 and 1900.

Besides, the conquest of the eastern empire will not, as I apprehend, answer a particular judgment on the papal power and kingdom, which seems to be the plain and direct intention of the prophecy itself; so that, without saying what in particular, we may probably conjecture, it will be some future judgment on the papal power, by some future invasion of the pope's dominions from the east. Though it is proper to acquaint the reader farther, that some learned men understand a figurative Euphrates, some obstacles that stopped the princes of Europe from attacking directly the church-empire, especially in its ecclesiastical capacities; that this Euphrates will be dried up, or these obstacles removed, when the terror formerly arising from the bulls, edicts, and censures, of Rome shall be shaken off, and the neighbouring princes and states shall attack the popes themselves, if they shall either excite their subjects to rebellion, or disturb them in their government: or even, if they shall refuse what their powerful neighbours require and demand of them, of which we have some eminent instances in the chief Roman catholic powers, Spain and Portugal themselves not excepted.

[5] Ver. 13.] This is the first time in which the *false prophet* is mentioned. It is observable, he is always mentioned together with the devil and beast, as one of the three principal enemies of pure religion; he is referred to, as a known character taken notice of before; he is represented as one who wrought miracles before the beast, (xix. 20.) Now, in the description of the enemies of true religion, (chap. xiii.) we have express mention of three chiefs: the devil, the first beast that rose out of the earth; the second beast, that rose out of the sea: this second beast *was to do great wonders, to cause them that dwell on the earth to worship the first beast.* This agrees so exactly with the character of the false prophet here, that I think we may consider it as a different title of the second beast: for the meaning of which, see notes on xiii. 12.

[6] Ver. 16.] Mageddo, or Megiddo, was a city belonging to Manasseh, out of which they could not drive the Canaanites, when the kings of Canaan fought by the waters of Megiddo. (Judg. v. 19.) It was also famous for the defeat of Ahaziah and Joram, by Jehu, when both the kings of Judah and Israel were slain. (2 Kings ix. 27.) It was afterward memorable for the death of king Josiah, slain by Pharaoh-Nechoh, king of Egypt. (2 Kings xxiii. 29.) So that the mourning in the valley of Megiddo, is used as a proverbial expression by the prophet Zechariah, for a great mourning, (xii. 11, 12.)

Whoever the three unclean spirits are, whether, as Mr. Daubuz has hinted, the monks, the religious knights, and the secular clergy, of the Roman church, or, more at large, all who warmly engage in support of this antichristian throne and kingdom; they yet seem plainly to intimate some powerful league or confederacy, by which the principal popish powers shall be engaged with all their forces in some war, in which they shall be totally overthrown, and which shall end in their final destruction, as seems to be more fully expressed in the description of the seventh vial, or last cup. So that we may conjecture, the fulfilling of this part of the prophecy is reserved for the times near the end of this period; the more full explication of which ought, as I apprehend, to be referred to those times themselves.

[7] Ver. 17.] Satan is represented in Scripture, the god of this world, the chief director and agent of all the corruption in it, and is called the *prince of the power of the air,* Eph. ii. 2. So that *pouring the vial into the air,* is a proper expression to point out the very seat and foundation of Satan's power and authority, as god of this world, whereby he worketh in the children of disobedience. Satan is perhaps called the prince of the power of the air, to signify that his power is only in this lower world, or, in the language of Scripture, over things done under the sun, where there are so many children of disobedience, whom he may work up to serve his evil purposes. And this representation seems to intend, that when this last vial shall be poured out, Satan shall be bound up; his power shall be so restrained, that he shall no longer be able to prevail, either to corrupt the truth of the Christian religion, or persecute the faithful professors of it.

[8] Ver. 21.] The fulfilling of this part of the prophecy is, according to the order and series, at so great distance, that we can only guess at the historical events which are to answer them, and even such conjectures will likely be very uncertain too: yet, as these prophecies are designed for the benefit of the church in every age, to encourage patience and faithfulness, from hope in God's promises of protection and deliverance, we learn in general this useful and certain truth,—that the remaining efforts of the antichristian powers against the truth and purity of the Christian faith and religion, whatever they may be, shall as surely be punished in the times yet to come, as we have seen they were punished in the times already past. And farther, we may well be satisfied, that this plague, which will fall in with the times of the last period, at the end of it, suppose, from about the year 1900. to about the year 2016. shall quite destroy the tyrannical and persecuting power of the antichristian kingdom, and make way for the next period, the pure and happy state of the Christian church, which, in the order of these prophecies, is to follow upon the downfal of mystical Babylon, when the dragon, which is the devil and Satan, shall be bound and shut up in the bottomless pit. (Rev. xx. 2, 3.) This may then be looked upon as a sure word of prophecy, that this antichristian power must and shall certainly fall in God's appointed

time, though all the powers of wickedness unite all their strength, and collect all their force together to defend it; the last vial shall have as sure an effect, as all the former vials have already had. This should encourage the faith and patience of all saints, exhort them to *be steadfast and unmoveable, always to abound in the work of the Lord; for his counsel shall stand for ever, and the thoughts of his heart unto all generations.*

HISTORY OF THE VIALS.

First vial.—THIS plague of the first vial, or cup, seems to be an allusion to one of the plagues of Egypt, when Moses and Aaron took up ashes of the furnace, and sprinkled it up towards heaven, and it became *a bile breaking forth with blains upon man and beast;* (Exod. ix. 10.) or to the afflictions of Job, when Satan, by God's permission, smote him *with sore biles from the sole of his foot unto his crown.* (Job ii. 7.)

Painful and noisome distempers of the body are very proper emblems of an afflictive condition of life; hence, for *every man to know his own sore and his own grief,* are expressions of the same meaning in the language of Scripture. (2 Chron. vi. 29.)

Such general interpretations of these plagues, would give us a very useful sense of this part of prophecy, if we were to understand no more of it than this—That the justice of God will, by a series of events in providence, to the end of the world, punish the enemies of true religion, and those who persecute his faithful servants. This would be an encouragement to faith and patience; a reasonable warning not to be partakers in such guilt, lest we also be partakers of such punishments, even though we should be of the same opinion with an eminent author:* "As to the vials, though they do plainly reach in a series to the end of the world, I am not satisfied with any exposition I have yet met with concerning their precise time or contents."

The plan of these prophecies, the order of the periods, the successive series of events, may however, I conceive, give a farther light to the general expressions, and furnish us with particular facts in providence, important in themselves, and properly applicable to the several prophetical descriptions; such as may shew, that the historical events of this period are as agreeable to the revelation of prophecy as any of the former.

It is true, as the same ingenious author observes, "Modesty and sobriety are in all things commendable; and in nothing more, than in the explication of these sacred mysteries." I shall endeavour, therefore, with the modesty due to such inquiries, to mention such events in history as I think applicable both to the description and order of the prophecies; leaving it to the judgment of the readers, to give them what degree of evidence they shall think they deserve: only premising this observation—there is a general use to be made of a more general meaning, for the encouragement of faith and patience, and to warn us against falling in with the great apostacy of this period, though we should not be satisfied with the precise time or contents of each particular judgment signified by the several vials in their order.

These vials, full of the wrath of God, seem plainly determined as to their time, to this third period; and this renders all expositions of them improbable, which refer them to any part of history before the period itself begins. This one consideration may set aside many of the expositions which learned men have given us of them: they are to be poured out upon those who had the mark of the beast, and who worshipped his image; they are therefore to be considered belonging to the times in which the beast reigns, and are to be looked for in the times after the popes were invested with the temporal power of Rome, which is evidently the last form of Roman government, and has now continued to be so for near a thousand years to our times.

It seems farther a very natural rule of interpretation, to consider the vials in successive order, describing the events of providence, at proper intervals, one after another, during the twelve hundred and sixty years in which this third period of prophecy is to continue; so that the last plague is to end with the downfal of this mystical Babylon. Let us then see, whether, following this guide, we may not find out something concerning the times and contents of these vials, which may give us reasonable satisfaction.

This plague of the first vial will then be the first in order; and, in time, this will direct us, I think, to look for it, in the times next to the rise of the beast; and, for its contents, in the first remarkable punishment on the supporters of this antichristian power.

We have already seen, that the pope received the temporal power of Rome, together with the exarchate of Ravenna, as the patrimony of St. Peter, about the year 756. by the assistance of Pepin, king of France.

Charles the Great, son of Pepin, was proclaimed emperor by the pope's means, A. D. 800. This prince carried the French monarchy to a very large extent, having France, Germany, and Italy, within the bounds of his dominion; in quality of emperor, he confirmed the grant of the exarchate to the popes, and enlarged the donation of his father Pepin.*

Charles the Great, like another Constantine, seemed to have laid the foundation of a great and prosperous empire for his family, and a state of great outward prosperity for the church.

But it appeared in a very few years, that notwithstanding all the care of Charles the Great, and his son Lewis, surnamed the Pious, that all sorts of corruption gained ground, and continually prevailed both in church and state. The worship of saints and images, the doctrine of purgatory, and masses for the dead, the doctrine of the real presence, and adoration of the consecrated bread, the perfection and merit of a monastic life, the superstitious and idolatrous worship founded on these doctrines, became the sum of religion. The state of the church in these times is not unfairly represented by a very learned historian.† "Nimis increvit hoc sæculo per civiles et bellicas calamitates, indulgentiamque principum, vitio cleri, ambitione pontificum, desidia monachorum, fœda corruptio et vere antichristiana, in doctrina, cultu, moribus, regimine."

The doctrine of the pope's supremacy and power over the whole church was in particular carried to a great height; great indeed, as represented by the Roman writers;

* Burnet, Theory, lib. iii. cap. 5.

* Heiss, Hist. de l'Empire, vol. i. p. 51.

† Spanheim, Hist. Eccl. Sæcul. 9. cap. 5. p. 1343.

in particular, that the imperial dignity was conferred, and the translation made of the empire from the Greeks to the French, by the proper authority of the Roman bishops: so that cardinal Baronius observes, that the title of the western empire was taken from the Greeks, by the pope's authority, for heresy: "Jacuisse absque possessore titulum occidentalis imperii, a Græcis ob hæreses, auctoritate pontificia, sublatum." This authority is asserted to be seated in the pope, and, by Divine right, in him primarily: "Ex insita ipsi Romano pontifici, concessa divinitus, auctoritate, ex potestate quæ in ipso primario resideat." Hence the whole power of the emperors is said to be wholly from the grace of God, and of the apostolic see: "Igitur Dei, et apostolicæ sedis gratia, totum hoc esse, quod consecuti sunt occidentalis orbis imperatores."* More may be seen to the same purpose in the learned Spanheim.

It would be too long to mention the intrigues by which the popes endeavoured to weaken the imperial power, and render the emperors odious and contemptible, as a noted French historian† observes. "Pope Gregory IV. had a great hand in the troubles of the emperor Lewis the Pious, gave secret encouragement to his sons, in their unnatural rebellion, and to Ebbo archbishop of Rheims, and the bishops of France, when they actually deposed him at Compeign, A. D. 833." ‡ "Fovisse eum (Gregorium papam) nefario studio, rebellionem filiorum Ludovici, in optimum ac munificum in Romanam ecclesiam principem, demerendo sibi Lothario, cujus rei non unum documentum est .... Nec dubium est, quin clam a pontifice inducti fuerint episcopi Gallicani, principibus Ebbone Rhemensi, et Agobardo Lugdunensi, quum deposuere imperatorem, apud compendium diœcesios Suessionensis, anno 833."§ This was so fully known, that many of the clergy of France publicly charged pope Gregory with it. "Quare idem Gregorius Pontifex a Franciæ melioribus episcopis accusatus est, quod immemor esset pastoralis officii, moderationis, jurisjurandi facti imperatori." Du Pin‖ gives very near the same account with Spanheim.

A little after this, pope John VIII. assumed the authority of giving the empire to Charles the Bald of France, in prejudice to the rights of Lewis of Germany, the elder branch. "Mortuo Ludovico imperatore, in præjudicium Ludovici Germanorum regis, fratris natu majoris, ad imperii Romani sceptra provehit, ac coronam imponit, interpretatus sincerum beneficium, et jus apostolicæ sedis."¶ "His holiness (says a popish historian**), with the other prelates, judging they had more to get by Charles than Lewis, gave him the preference, and crowned him emperor on Christmas-day, anno 875." But Charles, as the same historian observes, obtained this favour of the pope, at the expense of the rights of his imperial crown and sovereign dignity; insomuch, that, of a superior, which he was before, he became a sort of vassal. He also gave up many of the rights of the Gallican church, and promised by oath to protect the pope against all persons.††

These ambitious views and growing power of the bishops of Rome,‡‡ greatly weakened the government and authority of that family, to which it owed its greatness and support. It proved a painful sore, and incurable ulcer, and was in great measure the cause of those many evils, which for so long a time afflicted the inhabitants of the earth, during the quarrels and contests between the successors of Charles the Great, which ended at last in their ruin, carried the crown of France to Hugh Capet, and transferred the kingdom to another family, and the imperial dignity to the Germans, another nation and people; and in these evils, Italy and Rome itself had their share, according to the righteous judgments of God.

The sons of Lewis the Pious, among whom his empire was divided, could no more agree among themselves after their father's death, than they could with him while he was living, their differences were only to be decided by the sword. The battle of Fontenay, A. D. 841. was obstinate and bloody; a hundred thousand men were slain in battle: a blow that so weakened the family of Charles the Great, that it could never after recover itself. "Depuis le commencement de la monarchie Françoise jusque a ce temps que j'escris (says a celebrated French historian*) il ne s'est point repandu, tant de sang François en quelque journée que c'ait esté; il y perit cent mille hommes, horrible playe, et que affoiblit si fort la maison Carlienne, qu' elle ne s'en put jamais remettre." "Cædes miserabilis facta (says another historian†); omnis prope nobilitas Francica cæsa, pertinaci inter se certamine."

The emperor Charles, surnamed Le Gros, reunited most of the dominions of Charles the Great; he inherited Germany from his father, and upon the death of his cousin Lewis, succeeded him in the empire of Italy and kingdom of France. He was crowned emperor by the pope, A. D. 880. and received king of France, A. D. 884. the French passing over Charles the Simple, as too young for government: but this prince was soon forsaken by his subjects, who chose in his room Arnold, his brother's natural son, about A. D. 887. The defection was so general, that he was reduced to great misery and want; insomuch, that he had not a servant to attend him, nor a penny to buy him bread; only Luitprand bishop of Mentz had any pity for him, and at last kept him from starving. "En sorte (says Mezeray‡) qu'il ne luy resta pas un valet pour le servir, ne un seul denier pour vivre, il n'y eut que Luitperd evesque de Mayence, qui en eut pitié et luy donna a manger."

At the death of this Charles Le Gros, the family of Charles the Great was reduced to two princes, Arnold natural son of Carloman, and Charles surnamed the Simple; but there were several persons of great power descended from some of the daughters of Charles the Great,§ as Eudes earl of Paris and duke of France, Berenger duke of Friuli, and Guy duke of Spoleto in Italy. France chose Eudes for their king; this occasioned continual wars between him and Charles the Simple, till the death of Eudes, A. D. 898. But the differences between Berenger and Guy in Italy were much longer, and afflicted all Italy with great calamities, in which Rome itself could not avoid a considerable share. "Hi summam sibi rerum haud malo consilio asciscere nixi, intestinis populorum discordiis Italiam perturbarunt, ac seipsos prorsus una cum ecclesia perdide-

* Spanheim, ibid. p. 1348.
‡ Spanheim, ib. p. 1354.
‖ Du Pin, Hist. de l'Eglise, vol. iii. p. 9.
** Heiss, Hist. de l'Empire, vol. i. p. 91.
‡‡ Mezeray, vol. i. p. 347.
† Mezeray, vol. i. p. 292.
§ Ibid. p. 1355.
¶ Spanheim, ib. p. 1359.
†† Ibid. p. 92.

* Mezeray, vol. i. p. 314.
‡ Mezeray, vol. i. p. 370.
† Æmilius de rebus gestis Francorum, p. 82.
§ Ibid. vol. i. p. 371.

runt: ea tempora in rempublicam inferentes, quibus nulla alia tetriora ac fœdiora fuisse, vel principum nequitia, vel populorum insania, in tota antiquitate inveniuntur."*

It is to be observed, that as the popes had themselves a very great hand in exciting these troubles, so they had a great share in them too. "Major pars, licèt Berengarii causa justior esset, pontificis credo auctoritate impulsa, ad Vidonem se contulit."†

The quarrel soon spread itself into the Roman church. The parties of pope Formosus and Sergius raged against each other with uncommon fury; insomuch, that pope Stephen caused the dead body of Formosus to be dug out of its grave, and after condemnation to be thrown into the river Tiber; made all his acts null and void, and took care to make an emperor of his own party. "Lambertum vero regem Italiæ, factionis suæ partes, exemplo patris, fovent-em, inunxit imperatorem."‡

It would be endless to mention all the calamities these civil contentions brought upon Italy, for near fourscore years, till pope John XII. A. D. 960. implored the assistance of Otho the Great, emperor of Germany, "pro Christianæ religionis, atque Italiæ salutis amore."§ Who accordingly came, and put an end to the troubles of Italy; in acknowledgment of which service, he received the imperial crown from the pope, A. D. 962.

The forementioned calamities were great in themselves, and were also an occasion of many others: for these civil contentions had greatly weakened the western empire, so that the Normans were able to invade and ravage several parts of it; especially in France, where at last they forced a settlement, and erected a powerful dominion in Normandy, so called after their own name. The mischiefs these Norman invasions caused in France, are not to be mentioned, says Mezeray,‖ without horror. Their desire of plunder brought them into the richest provinces, the false zeal for their religion (they were then heathens) made them cruel and bloody, especially to churchmen. From sea to sea there was not a monastery that did not feel their rage, nor a town that was not ransomed, pillaged, or burnt, twice or three times; which, says our historian, made it sufficiently evident, it was one of God's terrible plagues.

On the other hand, the Saracens ravaged Italy, fixed themselves at Tarento, made excursions to the very gates of Rome, and carried off the riches] of the churches without the gates of the city. "Saraceni prædæ libidine stimulati, ex Africa classem Romanis littoribus intulerunt, et procursu ad urbem facto, opimas apostolorum Petri et Pauli suburbanas basilicas, nemine vim propulsante, diripuerunt, ac pretiosis omnibus earum ornamentis ablatis, ipsas etiam basilicæ Vaticanæ valvas argenteas asportarunt."¶

About the same time the Hungarians, then a barbarous and brutal people, broke in upon the German dominions, and plundered Bavaria, Swabia, Franconia, and Saxony. They afterward marched into Italy, routed Berenger, cut his army to pieces,** and often renewed their incursions, to the great terror and ruin of the inhabitants of those countries which they invaded.

This was the calamitous state of the western empire for above a hundred years from the death of Lewis the Pious, A. D. 840. to the settlement of the German empire in Otho the Great, A. D. 962. and well agrees to the prophetic description, to the time and order of the prophecies, with respect to each other. By the *earth*, in the prophetic style of these revelations, is meant the Roman empire, or the countries, with their inhabitants, subject to its dominion. The calamities of these times, as they are related in history, may very properly be called a noisome and grievous sore, Ἕλκος κακὸν καὶ πονηρὸν, *a painful malignant ulcer*. The order of the prophecies shews what state of the empire is meant, that state of it which falls in with the beginning of the reign of the beast, or of the third period of one thousand two hundred and sixty years. It may therefore sufficiently, I think, point out to us on what earth this first vial was to be poured, on whom this plague was to fall, what was the time, and what were the contents of this vial.

Second vial.—Let us follow our guide in the order and series of prophecy and history, and see whether there are not some very memorable events in the series of providence, which are very properly applicable to this prophetical description.

The pouring out of the first cup, foretelling the judgments of God on the successors of Charles the Great, and the new-founded dominion of the papacy, principally occasioned by the pope's ambition and intrigues, has brought us down to the latter end of the tenth century. Then the empire was fixed in Germany by Otho the Great, and the kingdom of France passed into the third race, the family of Capet, in which it still remains, about A. D. 987.

Let us observe what was the next memorable part of history, after these great revolutions in the western empire, and in the nations which owned the authority of the Roman popes; the order and series of the prophecies direct us to look there, as the proper time wherein to find the contents of the second vial.

From A. D. 1000. to 1100. the corruptions of true religion were greatly increased. A prodigious superstition spread every where during the eleventh century, not only among the lower sort and common people, but among persons of the first rank, even emperors and princes themselves; pretended miracles, apparitions of departed souls, dreadful tales of the pains of purgatory, improved the people's superstition, and enriched the church.*

The whole of religion was placed in penances, masses, legacies to redeem souls from purgatory, pilgrimages, especially to the holy sepulchre at Jerusalem, which ended at last in the holy war.†

This gave a fair occasion to the popes to carry on their ambitious designs, and enlarge their authority in things temporal as well as spiritual; the antichristian power began now to exert itself above all that is called God, and to claim a power of choosing and deposing emperors, and to deprive princes of all civil rights by excommunication. Hildebrand was pope, by the name of Gregory VII. A. D. 1073. he expressly claimed the authority of sovereign judge over all, of deposing emperors, and absolving subjects from their allegiance. He actually used this power towards the emperor Henry IV. and other princes of Europe. In the year 1076. he held a council at Rome, of one hundred

* Sigonius de Regno Italiæ, lib. vi. p. 139.
† Ibid. p. 140.
‡ Ibid. p. 144.
§ Ibid. p. 166.
‖ Vol. i. p. 319.
¶ Sigonius, ib. p. 120.
** Mezeray, vol. i. p. 384.

* Spanheim, p. 1510.
† Ibid. p. 1518.

and ten bishops, who, after mature debate, concluded,* the pope had reason to deprive the emperor of his crown, and absolve the princes and members of the empire from their oaths. This resolution the pope put in execution, excommunicated the emperor and all his adherents.

Farther, in the year 1080. he renewed his excommunication against the emperor, declares he had forfeited the kingdoms of Germany and Italy, and all royal dignity, forbid all Christians to obey him, gives the kingdom of Germany to Rodolf, exhorting all the princes to take arms against him.†

What troubles, what unnatural rebellions, what bloody wars, this most extravagant claim of power occasioned, the historians of those times relate at large; they are such as in themselves might be esteemed justly a terrible judgment for this antichristian apostacy.

This pope Gregory had other differences with almost all the other Christian princes; he threatened to excommunicate Philip the First, king of France, and usurped a full authority over the bishops, and ecclesiastical affairs of France by his legates; and, in a word, he did all that he could to become the only sovereign monarch of the universe: "Enfin, il fit son possible, pour se faire declarer le seul monarque souverain de tout l'univers."‡ Besides all these flames which the ambition of the popes kindled in the western empire itself, it was the occasion of another most remarkable judgment, which fell grievously on the zealous abettors of superstition and supporters of the papal authority.

Pope Urban II. the next but one to this Hildebrand, continued the quarrel with the emperor, who supported Clement, formerly called Guibert, as pope against him.

Pope Urban went into France, A. D. 1096. and held a council at Clermont; he proposed, with great earnestness, to raise an army, which should march into the holy land, to recover Jerusalem and the sepulchre out of the hands of Mahometans. "Sacram Hierosolymorum expeditionem, incredibili sententiarum gravitate, verborum copia, atque animi ardore suasit."

It is incredible what effect so romantic a project had on the minds of a superstitious people; they received it for the manifest will of God, and fell in with the pope's proposal with wonderful zeal. "Postquam autem peroravit, universi qui aderant, divino quasi spiritu concitati, bellum pro sepulcro Christi recuperando, ingentibus studiis animorum jusserunt, atque in eo apertam se Dei voluntatem sequi velle, altissimis clamoribus responderunt."¶

The pope, to encourage their constancy in such a resolution, promises free indulgence for their sins, to take them into the church's protection, both for their persons and fortunes. "Gratias ego Deo maximas (said the pope) quod vos tanta animorum consensione atque alacritate arma pro Christo redemptore vestro suscepturos esse ostenditis; neque tam repentina in tam diversis gentibus conspiratio, sine gravissimo ipsius esse impulsu potest. Nos autem ut studia vestra, quoad possumus, adjuvemus, misericordia Dei, et beatorum Petri et Pauli auctoritate confisi, omnibus qui ad hoc bellum prodierint, omnia pro delictis suis piacula relaxamus, eosque sub ecclesiæ tutelam, et beatorum Petri et Pauli clientelam, tanquam veræ obedientiæ filios, suscipimus, et ab omnibus vexationibus corporum fortunarumque tutos esse statuimus."*

We here evidently see what hand the pope had in this enthusiastical expedition; but we should observe, there was something deeper than superstition or enthusiasm in this project of the popes, which caused so much effusion of Christian blood. These croisades and voyages beyond sea, says a judicious historian of the Roman communion, occasioned the ruin of many great men, and a multitude of common people; but the popes and kings had great advantages from it, to render them absolute. These (the popes) because they took the authority of commanding these expeditions, of which they were the head; they had the persons and estates of those who took the cross in their protection. It made the use of indulgences and dispensations more common than before; their legates had the management of the alms and legacies which were given for these wars; and it moreover gave the popes a pretence to raise the tenth on the clergy.† In effect, no policy could have so well served the pope's ambition, nor any means be better suited to render his authority supreme and absolute.

We have an immediate instance of the truth of these observations. Clement, who disputed the papacy with Urban, had possessed himself of Rome, but Urban, by the help of those who had listed themselves for this holy war, assaulted Rome, and took it, and forced Clement to retire. "Eo ardore (says Sigonius), quo bellum contra Saracenos suaserat, arma paravit, ac propriis multorum, quos ad sacram expeditionem accenderat, auxiliis usus, urbem oppugnavit."‡

An incredible number of persons soon prepared themselves for this holy war. Pope Urban travelled through Italy, to raise money; the people listed themselves so fast in this spiritual militia, that the countries seemed to be deserted, and all the coasts and havens filled with people setting out on their voyage to Asia. "Ex toto occidente, principes, populique adeo frequentes ierunt, ut crederes, vulgo urbes ab incolis deseri, agrosque incultos, solosque deseri; Urbanus Calabriam, Apuliam, et Siciliam, quas Normanni amici tum ecclesiæ obtinebant, lustravit, atque ingentem pecuniæ summam in commoda ecclesiæ profundendam confecit: Cruce signati, diversis itineribus, terra marique, ita ut omnes oras portusque complerent, trajecerunt."§

This first expedition is computed to consist of more than three hundred thousand men.‖ They met with some success at first. Godfrey of Bouillon, their general, had the honour of receiving the title of King of Jerusalem, having taken it A.D. 1099.¶ yet their victories were so bloody, that in a very short time there remained no more than five thousand horse and fifteen thousand foot of that numerous army.

Yet the fire of enthusiasm still spread through the west; another croisade was raised A. D. 1100. This again consisted of above three hundred thousand more. In this expedition my author** observes, that not only several great

* Heiss, vol. i. p. 170.
‡ Ibid. p. 177.
‖ Sigonius, lib. ix. p. 234.
† Du Pin, Hist. de l'Eglise, vol. iii. p. 176.
§ Ibid. p. 182.
¶ Ibid.

* Sigonius, ib.
‡ Sigonius, p. 235.
¶ Ibid. p. 513.
† Mezeray, Hist. de France, vol. i. p. 510. ib. p. 664.
§ Ibid. p. 235.
‖ Mezeray, p. 512.
** Ibid. p. 514.

princes, but moreover many prelates, and even many great ladies, resolved to undertake the voyage. "Et plusieurs prelats, et quantité des dames illustres voulurent faire ce voyage."

Thus, in about four years, six hundred thousand men were sent to perish, through the ambitious views of the popes. These expeditions continued for many years, with an incredible effusion of blood. According to some authors, there perished above two millions of these enthusiasts: others observe, there were hardly any men left in the west, and almost no persons seen, but either infants or widows.

In fine, about the year 1190. the emperor Frederic, our king Richard, Philip Augustus of France, and others, made another fruitless and inglorious expedition; and, after the loss of the greatest part of their armies, were forced to leave what had been so long contended for, with so much bloodshed, in the hands of the Mahometans.

This is a very remarkable part of history; it falls in exactly with the order and series of the prophecies, and is so memorable a judgment on the supporters of the papal apostacy, that I shall leave it to the reader's judgment, whether it does not give light to the time and contents of this second vial.

Third vial.—We have supposed the judgment of the foregoing vial, or cup, to have been the croisade or holy war, by which the ambition of the popes, and gross superstition of the people, had involved a great part of the church and empire in many grievous calamities, and many hundred thousand lives were sacrificed to a wild enthusiasm.

The judgments signified by this third vial, or cup, then, according to the order of the prophecies, will be the next remarkable judgment upon the followers of the beast, which, according to the order of time, must be about A. D. 1200. for a proportional number of the twelve hundred and sixty years of this period. The contents of this vial, or nature of the judgments signified by it, is shedding of blood, in recompence for the blood of the saints shed by authority of the beast. This judgment is chiefly to fall on those parts of the western empire, which were the original seat of the beast's residence and dominion.—Let us then inquire, whether we have not historical events in this period of time, which very properly answer to the prophetical descriptions, and sufficiently verify the truth of this prediction.

We may observe, that the persecuting power of popery was fully established, and raged with greatest fury, during this period of time. It was in this time they were most eminently distinguished for shedding the blood of saints and prophets.

The Albigenses became numerous and powerful;* they were spread through Languedoc, Provence, Dauphiné, and Arragon; they were protected by persons in power, in particular by Raymond count of Thoulouse. Pope Innocent III. sent his legates to suppress them, about A. D. 1198. He gave them commission not only to preach against the Albigenses, but to excite princes and people to exterminate them by a croisade, in which he endeavoured to engage Philip Augustus, then king of France, and the great princes and lords of his kingdom.

Besides all former methods of proceeding against heretics, which one would have thought were severe enough; this pope Innocent III. found out, and established, the new method of the Inquisition.* Father Dominick was made inquisitor about A. D. 1216. When he received his authority from the pope, he declared that he was resolved to defend the doctrines of the faith, meaning the corruptions of the Roman church, with the utmost vigour; and that if the spiritual and ecclesiastical arms were not sufficient for this end, it was his fixed purpose to call in princes to take arms against heretics, that the very memory of them might be destroyed.

Thus, all the severe and bloody methods of persecution were set on foot; a vast army of cross-bearers was raised: Mezeray† says, they were not less than five hundred thousand. They besieged Beziers, took it, and put about sixty thousand to the sword, and proceeded with great cruelty, till they had ruined the count de Thoulouse, and given his estate to Montfort general of the croisade, as a reward for his services.

The severest methods of persecution were established by the famous council of Lateran.‡ The poor Albigenses were every where a sacrifice to the merciless rage of their enemies. The chief zeal of the church, in those times, consisted in putting those they called heretics to death in the most cruel manner they could invent. Thus they made themselves worthy of the judgment, *That God should give them blood to drink.*

And we shall find this part of the prophecy as fully verified in the events of providence as the former.

There had been great contests between the emperors and popes for a long time about investitures, or the right of presenting to bishopricks and ecclesiastical preferments. The emperors claimed this right, as belonging to their regale, a royalty belonging to the crown; on the other hand, the popes claimed it, as an unquestionable part of the pontifical authority. This contention had occasioned great confusion and disturbance at various times; parties were formed on each side, distinguished by the names of Guelphs and Gibellines: the Guelphs were the papal party, the Gibellines the imperial.

The emperor Frederic II. was excommunicated A. D. 1227. for not going in person to the holy war.§ This so angered the emperor, that he endeavoured every way to mortify the pope. He engaged several of the powerful noblemen of Rome against him; so that the pope was forced to leave Rome, and retire to Perugia. The Guelph and Gibelline faction strove in every place to raise their own party,‖ and to ruin the other; so that almost all the cities in Italy were in civil wars, and the blood of the citizens, in almost every place, shed by their own hands.

However, the emperor embarked the next year for the holy land, but soon found the pope had sent him into Syria, that he might make war against him the better in Italy. He therefore returned, recovered the places taken from him by the pope, ravaged all the pope's dominions even to the gates of Rome. In the year 1237. he beat the army of the league formed against him, after a furious and bloody battle, and put the general and other chief officers to death by the hands of the common hangman. The animosities of the two parties, the Guelphs and Gibellines, were so out-

* Du Pin, Hist. de l'Eglise, vol. iii. p. 318.

* Limborch, Hist. Inquisit. cap. 10. p. 61. † Vol. ii. p. 219.
‡ Concil. Lateran. can. iii. de Hæreticis. can. iii. de Inquisitionibus.
§ Heiss, Hist. de l'Empire, vol. i. p. 270. ‖ Ibid. p. 271.

rageous, that not only the several cities of Italy were divided, but particular houses and families, so that they gave no quarter to each other.

The death of the emperor Frederic II. A. D. 1250. left the empire in great confusion. Many pretended to the imperial dignity. These contests were sensibly felt in Italy; such cities as held of the empire, either formed themselves into commonwealths, or were governed by princes of their own.* Pope Urban, jealous of the power of Manfred, who had possessed himself of the kingdoms of Naples and Sicily, and to recover the power of the Guelph party, which was almost ruined, made an offer of the kingdoms of Naples and Sicily to Charles earl of Anjou, brother to Lewis king of France, on condition he would bring sufficient forces into Italy, to support the almost ruined party of the Guelphs.† Charles accepts the pope's offer, was crowned by Clement IV. on condition to hold those kingdoms of the holy see, by homage, fealty, and an annual rent. His army was joined by the Guelphs, defeated Manfred's army, and so got into possession of both the Sicilies. Upon this, Conradin duke of Suabia, son of the emperor Conrad, and last of the family, was encouraged to enter Italy by the Gibellines, who were not able to endure the power of the Guelphs, so greatly strengthened by the protection of Charles. Both sides came to a battle, in which Conradin was beaten and taken prisoner, with Frederic of Austria who accompanied him, and both had their heads cut off: so that the two great families of Suabia and Austria became extinct, A. D. 1268. This dishonourable execution was by the pope's advice, who near his death gave it for a maxim, *The life of Conradin is the death of Charles;* "Conradi vita, Caroli mors; Caroli vita, Conradi mors."‡

Rodolph of Hapsburg, afterward emperor, who, by transferring these inheritances into his own family, raised the grandeur of the present house of Austria, could not be persuaded to meddle with the affairs of Italy; so that the government of most cities fell into several hands, just as the contending parties could prevail over each other.

The contest, upon the death of Rodolph, between his son Albert of Austria and Adolph of Nassau, kept the affairs of Italy in pretty much the same state. The feuds between the Guelphs and Gibellines continued and increased, "Jamais les deux partis des Guelphs et des Gibellines, ni furent si acharnez l'un contre l'autre, qu'ils etoient alors."§

Pope Boniface VIII. persecuted the Gibellines and the cardinals Colonna with great severity.‖ This more inflamed the parties against each other; so that the pope was taken prisoner by the Gibellines, the grief of which is supposed to have hastened his end, "Dolore animi confectus periit."¶

Pope Clement V. a little time after, consulted his own safety, and retired with the cardinals into France, where the court of Rome continued for above seventy years, in a sort of banishment from their own country and dominions; in all which time, the Guelphs and Gibellines made war on each other, and Rome was in the greatest confusion.

The emperor Henry VII. resolved to assert the rights of the empire in Italy. Pope Gregory, on the other hand, by secret practices, raised a powerful league against him. He engaged the king of Naples, the cities of Florence, Siena, Lucca, Cremona, Padua, and others, to oppose him. The city of Rome was in great distraction. The Colonnas, at the head of the Gibellines, seized on the Lateran, the amphitheatre, and other principal places of the city.

John, brother of the king of Naples, at the head of the Guelphs,* possessed himself of the capitol, castle St. Angelo, the mole of Adrian, and the Vatican. Platina has represented the disorders of these bloody civil wars, as if the Italians were in every place thirsting after each other's blood, without any bounds to their mutual rage and cruelty. "Intestina mala quotidie, cum magna hominum cæde, in unaquaque civitate, in quovis parvo etiam castello, committebantur, cædebantur cives, necabantur senes, allidebantur infantes, nec ullus crudelitatis modus inerat."

Benedict XII. in order to make as many friends as he could, and keep up an interest in Italy against the emperor, published an edict, whereby he confirmed to all persons, who had seized on the governments of Lombardy, that they should have a just title by that grant to what they had usurped. "Fece un decreto, che tutti i tiranni di Lombardia possedessero le terre, che se havevano usurpate, con giusto titulo."†

Platina farther observes, he pretended a right to make such grants, because, during the vacancy of the empire, all the power of it resides in the pope, who is the only vicar on earth of Jesus Christ, the supreme King. "Suo jure (ut ipse dicebat) tribuit, quod vacante imperio, omnis ejus potestas in pontificem recidat, Jesu Christi, supremi regis, unicum in terris vicarium."‡

The emperor, on the other hand, not to be outdone by the pope in liberality, presented all who had seized on any part of the estate of the pope or church, with a title to possess them as their own, by virtue of the imperial authority.§

Thus were the parties spirited up against each other. The contest continued for above a hundred years, spread itself throughout all Italy; so that there was not a city, scarce a village or a family, in which they did not shed each other's blood in this furious contention. It would be endless to mention particulars; I shall only take notice of one, the massacre in Sicily, usually called, *The Sicilian Vespers*, A. D. 1282. Pope Nicholas had the chief hand in the plot,‖ and managed the principal parts of it, though it did not break out till after his death, as Mezeray expressly declares. The French were murdered throughout the whole island; they massacred them at the very altars; they ripped up the women with child, and dashed out the children's brains against the stones: eight thousand were murdered in two hours, and they spared the life but of one single person.

When we see in history such bloody contentions, for so long a time, occasioned by the popes' ambition, to wrest the civil authority of the emperors out of their hands, and seize on it for themselves; we have evident proof of this righteous judgment of God, that he gave them blood to drink, as they had shed the blood of his saints.

We see their ambition proved as bloody and destructive to themselves, as to those whom they persecuted for their faithfulness in the cause of truth and righteousness. Here is a remarkable concurrence of persecution on the one

* Heiss, Hist. de l'Empire, vol. i. p. 274. † Ibid. p. 291. ‡ Ibid. p. 297.
§ Ibid. p. 324. ‖ Platina Bonifac. VIII. p. 231. ¶ Ibid. p. 233.

* Heiss, p. 325. † Machiavel, Hist. Fioren. lib. i. p. 30.
‡ Platina Vita Benedict. XII. § Machiavel, p. 16.
‖ Mezeray, vol. i. p. 674.

hand, and of punishment, by civil contentions and bloodshed, on the other; which are the distinguishing marks of this vial or cup, as the time exactly answers to the series and order of the prophecies.

Fourth vial.—We may still observe a near resemblance between the prophecies of the vials and trumpets; on sounding the fourth trumpet, a third part of the sun was smitten; this fourth angel pours out his vial upon the sun; there is however this difference, that on sounding the fourth trumpet the sun was darkened, and the day shone not—on pouring out the fourth vial, the heat of the sun is so increased, as to become intolerable and painful.

The sun, says an illustrious interpreter,* is put, in sacred prophecy, for the whole species and race of kings, in the kingdom or kingdoms of the world politic, shining with regal power and glory. "Darkening, smiting, or setting of the sun, is put for the ceasing of a kingdom, or for the desolation thereof, proportional to the darkness: and the scorching heat of the sun, for vexatious wars, persecutions, and troubles, inflicted by the king."†

Great troubles are often expressed in Scripture, by burning the inhabitants of the earth. *Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore are the inhabitants of the earth burned, and few men left.* (Isa. xxiv. 6.) The elegance and propriety of the expression, to *scorch men with the heat of the sun,* was well understood by the inhabitants of the hot eastern countries, who well knew what great mischiefs hot and burning seasons often occasioned. Our Saviour, when he had used the same figure of a scorching sun in the parable of the sower, Matt. xiii. 6—21. interprets it himself, of tribulation and persecution.

I think it is not material to inquire, what particular effects of a scorching sun are the precise meaning of this prophecy; whether, for instance, famine, on burning up the fruits of the earth, or pestilential distempers, the effects of unwholesome seasons; or, more generally, some great and painful affliction, as the prophet explains a like expression, *In the city is left desolation, and the gate is smitten with destruction.* (Isa. xxiv. 12.)

We may understand this *scorching men with fire, so that they were scorched with great heat,* as a prediction, that the judgments of God should reach his enemies in every place; for the host of heaven and seasons of the year should fight against them, and smite them with destruction, so that they should find no room to escape.

Let us then see whether, in the times which fall in with this vial, according to the order of the prophecies, we shall not meet with such historical facts, as will fully verify this prediction.

The time answering to the foregoing vial brought us down to about the year 1371. when the factions were so well quieted in Italy, that the popes returned to Rome, from their banishment at Avignon in France. As, in the style of prophecy,‡ the *sun* is put for the whole species or race of kings, in the kingdom or kingdoms of the world politic, so the popes, as heads of this political state restored to the seat of their empire, will be most naturally meant by this figurative representation of the sun; so that the power given to the sun to scorch men with fire, will most probably mean some great and grievous evils brought upon the inhabitants of the earth, by their hot and burning passions of ambition, envy, and covetousness, the causes of many mischievous disorders.

Upon the death of pope Gregory XI. which happened soon after his return to Rome, there followed a great schism, which was the most memorable event, and of greatest consequence, in the history of those times, "L'histoire du schisme des papes est le plus considerable evenement de ce siecle," says the learned Du Pin.*

The citizens of Rome, in order to fix the residence of the popes among themselves for the future, warmly pressed the choice of a Roman, at least of an Italian; there were but four Italian cardinals among the sixteen then at Rome, the other twelve were Ultramontains; so there was little expectation of a plurality of votes in favour of an Italian. However, the multitude continually cried out, they would have a Roman pope, and threatened the French cardinals to cut them in pieces, if they did not choose a Roman, at least an Italian.† At length the people broke into the conclave, and seized the cardinals, continually demanding a Roman pope. Some of the cardinals' domestics having said to them, Have you not the cardinal of St. Peter? immediately, as if he had been duly elected, they clothed him in the pontifical robes, placed him on the altar, and proceeded to adoration, notwithstanding his own declaration, that he was not pope: yet the next day he caused himself to be proclaimed pope, by the name of Urban VI. The cardinals then publicly owned him, yet privately writ to the king of France, and other Christian princes, that it was a void and null election, which they did not intend should be acknowledged.

Urban, trusting likely to his party at Rome, behaved with great pride and insolence, and very much disobliged the cardinals. They retired from Rome to Fundi; there they chose another pope. The better to reconcile the difference between the French and Italians, they chose a German, Robert cardinal of Geneva, who took the name of Clement VII.

Thus a schism began, which continued many years, and divided the several kingdoms and states of Europe; some supporting the cause of Urban, others the interests of Clement, who left Italy, and placed his residence at Avignon.‡ Urban left his seat vacant by death, A. D. 1389. The Italian cardinals proceeded to a new election, and chose Boniface IX. a Neapolitan. In like manner, upon the death of pope Clement, A. D. 1394. at Avignon, the cardinals of that party proceeded to another election, and chose Peter Luna, of Arragon, who was named Benedict. Many attempts were made to heal this breach, but all to no purpose; a renunciation or cession of both the popes was proposed, but that suited the ambition of neither.

The Romans, after the death of Boniface IX. chose Innocent VII. and after him Gregory XII. his successors. The mischiefs of these contentions were at last thought to want the remedy of a general council. A general council was held at Pisa, A. D. 1409. The council deposed both popes, Gregory and Benedict, and chose a new pope, who took the name of Alexander V.

One would have thought this decision should have ended the dispute; here was the determination of a gene-

* Sir I. Newton on Dan. lib. ii. p. 17. † Ib. p. 18. ‡ Ib. p. 17.

* Hist. vol. iii. p. 401. † Ibid. p. 403. ‡ Ibid. p. 406.

ral council, in which there were twenty-two cardinals, twelve archbishops, sixty-seven bishops in person, eighty-five deputies, a great number of abbots, proctors of orders, and chapters, with sixty-seven ambassadors of kings or sovereign princes: and yet both the popes found means to support themselves, and keep up a party; the one chiefly in Italy, the other principally in Spain. Alexander V. chose by the council of Pisa, was received as pope by the greater part of the nations. Upon his death, John XXIII. was chose in his place.

There was now three successors to St. Peter, in three lines of succession, at the same time. John XXIII. appointed a general council to be held at Constance, A. D. 1414. This council pressed him to resign, and declared he ought to do so, as well as Gregory and Benedict.* John did all he could to avoid this ungrateful proposal, but finding he could not gain his point in the council, he retired from it. The council notwithstanding continued, and cited John to appear. Upon his refusal, they declared him suspended from all government spiritual and temporal; and, at last, by a decisive sentence, deposed him. Gregory renounced the papacy, and was confirmed a cardinal; but Benedict continuing to oppose the council, was declared contumacious, a schismatic, and deposed.

The next business was to choose a pope, to whom all would submit, now the former were deposed. The council unanimously chose Martin, anno 1417. This seemed to put an end to a long schism, and to restore the peace of the church. But it soon appeared, the ambition of the popes was restless, and a continual source of disorders and mischievous contentions.

Pope Eugene IV. who succeeded Martin V. was greatly displeased with the council of Basil, for maintaining the authority of councils to reform the church both in head and members. Therefore, A. D. 1432. he published an order to dissolve it. The council could not prevail upon the pope to revoke the decree, yet continued to sit notwithstanding.† They cited the pope to appear before them; he was forced at last to revoke the dissolution, to allow and approve the continuation, with all that had been done by the council in that time; and the decree of the council of Constance was renewed, for the confirmation of the authority of general councils.

Yet still new differences arose: the pope translated the council from Basil to Ferrara, and opened a council there, Jan. 10, 1438. Yet many bishops continue still at Basil, and proceeded so far as to depose pope Eugene, and chose another pope, who was called Felix V.

Thus the schism was renewed by two popes, each at the head of a council‡—Pope Eugene presiding in the council of Florence, to which place he had translated the council from Ferrara; and pope Felix presiding in the council of Basil; and at the same time Germany proposed to call a third general council, to examine the rights of the other two. This schism continued to the death of Eugene, anno 1447. Felix then resigning all his pretensions to Nicholas V. his successor.

From this time (though the schism was ended) the popes were more taken up with the wars of Italy,§ enterprises against the Turks, aggrandizing their temporal power, and establishing their own families, than in any care of religion; which proved the occasion of great disorders.

Alexander VI. was one of the worst of men; he dishonoured his dignity, says Du Pin, by ambition, avarice, cruelty, and debauchery. According to Mezeray, he was one of the most impious and vicious of men; and if there was any one who exceeded him in abominable crimes, it was his own bastard son Cæsar Borgia.*

The disorders and calamities occasioned by these contentions, which the ambition, tyranny, and cruelty, of the popes were the sole cause of, appear every where in the history of these times; neighbour princes and nations were divided by their quarrels, and they set the whole world about them in a flame, by the fire of their contentions: all the principal wars and quarrels of this age had their rise from the ambitious projects of the popes.

This was the chief spring of those long and bloody wars about the kingdoms of Naples and Sicily. Pope Urban, to revenge himself of Jane queen of Naples,† offered the investiture of that kingdom to Charles of Durazzo, and persuaded him to attempt to dethrone her, though he was greatly obliged to her, and even designed by her for her successor. This ungrateful attempt, at the pope's solicitation, made the queen change her mind, and adopt Lewis duke of Anjou for her heir. Charles of Durazzo was crowned at Rome, anno 1380. took Naples without resistance, and put queen Jane to death, together with her husband Otho of Brunswick.

Upon this success of Charles, the duke of Anjou was somewhat in doubt, whether he should pursue his claim; but pope Clement, who had no other way to depose Urban, used all endeavours to press him to it, that it seemed, says Mezeray, he valued not the ruin of the church, both in temporals and spirituals, if he could but establish himself. "Qu'il sembloit, qu'il ne lui importoit pas de la ruine de l'Eglise, au temporel, et au spirituel, pourvu qu'il put procurer son establissement."

As these wars began, so they were kept alive by the intrigues of the popes for above a hundred years, in which France, Spain and Germany had their share as well as Italy.

But these evils, great as they were, were not the only mischiefs the ambition and contentions of the popes caused in these times.

The council of Constance persecuted John Huss, and Jerome of Prague, with great severity, and a dishonourable breach of faith; they were both burned by order of the council, notwithstanding the emperor's safe conduct. Such an unjust and perfidious declaration, *That faith was not to be kept with heretics*, quite enraged the Bohemians. The emperor Sigismund, who succeeded his brother Wenceslaus in that kingdom, was fain to use the army he designed against the Turks to quiet the Bohemians.‡ The pope sent a legate to raise a croisade against them. There were many lesser skirmishes and battles with the Hussite general Zisca. At length an army of forty thousand horse, and as many foot, was sent against them, anno 1431. with the pope's legate, and many princes of Germany, at the head of it. This great army was defeated by the Bohemians; and they were not at last subdued but with great difficulty, and by reason of differences among themselves,

* Du Pin, vol. iii. p. 439. † Ibid. p. 443. 449. ‡ Ibid. p. 452. § Ibid. p. 454.

* Mezeray. † Ibid. ‡ Heiss, vol. i. p. 375.

which were raised and managed by the pope's agents, to weaken and destroy them.

Nor were these all the fatal consequences of these ambitious contentions of the popes; they caused a schism between the Greek and Latin churches, and a war between the Christians of the eastern and western empires, which greatly weakened the Christian interest against their common enemies, the Mahometan Turks. They kept up continual quarrels among the Christian princes, which the Turks, who were watching all opportunities, knew how to improve. Mahomet made great advances in Europe; and, A. D. 1453. put an end to the eastern empire, by taking the city of Constantinople, which has continued to be the seat and capital of the Turkish empire ever since. He soon passed over into Italy, took Otranto, left a garrison in it; and nothing seems to have saved Italy from the greatest danger, but the death of Mahomet, and a dispute between his sons about the succession; for Mahomet was eagerly bent on taking old Rome, as he had already taken new Rome, or Constantinople. But the providence of God cut off his power, and put an end to all his designs with his life.

If now we consider the events of providence in this period, not only in a few particular instances, but in the general history and state of the Christian world, in the mischievous effects which the ambition and contentions of the popes caused every where, do they not very fully and properly answer the prophetic description?

The many evils caused by the hot and furious zealots for the pope's ambitious views, were fitly represented by a hot and intemperate season, whereby men were scorched with great heat.

Some interpreters carry the meaning of these expressions yet farther, and conceive they are to be understood in a literal sense also, for intemperately hot and burning seasons, which should destroy the fruits of the earth, occasion famine and pestilential distempers; and it is certain, in the history of this period, that the prophecy is fully verified in this meaning too. Not to enter into a particular detail of the numerous instances the history of this period furnishes us with, there is one so remarkable above others, and which falls out at a time so proper to close this period, that I think it deserves particular notice.

A new kind of disease invaded Germany this year, A. D. 1529. says a very judicious historian: "Men being taken with a pestilential sweating, either died in twenty-four hours; or, if they sweated out the poison, they recovered by degrees their health again: but before any remedy could be found for it, many thousands perished. This distemper, in a very short time, spread itself from the ocean all over Germany; and, with incredible celerity, like a fire, raged far and near. It is commonly called, the sweating sickness of England; for, in the first year of the reign of Henry VII. of England, which was in the year of our Lord 1486. the same plague infested that country: and, because there was no remedy known for such a new distemper, it swept away a vast number of people. At this time also there was a great scarcity of corn and wine; so that all the judgments wherewith God, in his anger, uses to punish an unthankful people, as the sword, pestilence, and famine, fell upon Germany at one and the same time."*

It appears this was a new distemper, and but lately known, yet it was not the first time this period or age was punished with it: "There was a sweating sickness about eleven years before, (A. D. 1517.) being of that malignity, that it killed in the space of three hours; many persons of quality died of it: it was so mortal among the vulgar sort, that in some towns it took away half the people, in others the third part."*

About thirty years before this, *viz.* the beginning of the reign of Henry VII. "there reigned in the city, and other parts of the kingdom, a disease (says the Lord Bacon), then new, which, of the accidents and manner thereof, they called the sweating sickness; it was conceived to proceed from a malignity in the constitution of the air, and infinite persons died suddenly of it, before the manner of the cure and attendance was known."†

Here we see a new pestilential distemper returning three times in the space of about forty years, and the last time not confined to a particular country, but spreading itself through most parts of Europe.

I cannot leave this part of history, without the account a French historian gives us of it in his own country; as, I think, it greatly illustrates the propriety and elegance of the prophetic description.

"From the end of the year 1528. to the beginning of the year 1534. (says the historian,) Heaven was so angry with France, that there was a continual disorder of the seasons, or rather summer alone had taken all their places; so that for five years there was not two days of frost together. This intemperate heat enervated nature, if I may so express it, and made it impotent; it brought nothing to maturity, the trees blossomed immediately after the fruit, corn did not increase in the ground for want of water; there was such a quantity of vermin, as eat up the young shoots; the harvest did not produce sufficient for the next year's seed. This scarcity caused a universal famine; after which there appeared a distemper called *troussegaland*, and then a furious pestilence; by which three plagues, above a quarter part of mankind was carried away."‡

Thus literally, as well as in a figurative meaning, there was power given unto the sun to scorch men in this period.

What little effect these judgments of God had on the world for their reformation, to abate their enmity to the truth, or cruelty to the faithful professors of it, we may learn from the infamous conduct of the council of Constance, which, in open violation of the public faith, burned John Huss and Jerome of Prague; and gave a public sanction to that scandalous doctrine, *That faith is not to be kept with heretics:* and we shall have yet farther instances of it in the following periods of prophecy and history.

Fifth vial.—This vial or cup is poured out on the throne of the beast, so the word is in the original. In the Scripture-language, throne, kingdom, government, authority, dominion, and power, are of like signification: to *translate the kingdom from the house of Saul, and to set up the throne of David over Israel,* is to take the authority and power of government from the one, and give it to the other; (2 Sam. iii. 10.) to *establish the throne,* is to confirm the kingly power and authority, as God promised David, *And thine house and*

* Sleidan, Hist. Refor. lib. vi. p. 121.

* Ld. Herbert, Hist. Hen. VIII. p. 69. † Ld. Bacon, Hist. Hen. VII. p. 9.
‡ Mezeray, Hist. vol. ii. tom. iv. p. 570.

thy kingdom shall be established for ever before thee: thy throne shall be established for ever. (2 Sam. vii. 16.) An enlargement of the throne, signifies an increase of dominion and power, as, when *Solomon was set on the throne of the kingdom,* the court congratulated David, and wished prosperity to the new king, in these words, *God make the name of Solomon better than thy name, and make his throne greater than thy throne.* (1 Kings i. 47.)

The throne then of the beast, which our translation has rendered his *seat,* seems plainly to mean, his authority and power, rather than the city or seat of his residence. For the prophetic language puts a *throne* to signify, not the seat of a kingdom, but its power and authority. And so this very prophecy explains it; this angel poured out his vial on the *seat of the beast, and his kingdom was full of darkness.*

Darkness is an emblem of affliction; a kingdom full of darkness will then naturally signify a great diminution of power and decay of authority: so that the distinguishing punishment of the beast in this period, that his kingdom shall be full of darkness, will most properly mean some great and successful opposition to the papal power and authority, which shall much weaken and lessen it, and give such uneasiness to the supporters of it, as shall drive them into a rage, and make them bite their own tongues, as it were, for anger and vexation.

Let us see, then, how this prophetic description is answered by the events of providence, in the times which fall in with this period of prophecy.

The last vial brought us somewhat beyond the year 1500. We shall easily perceive the most memorable events of history which next followed in order of time, were those which prepared the way for the protestant Reformation, and at last fixed and settled it in many considerable kingdoms and states of Europe.

The power and authority of the popes were attacked with success; entire nations were cut off from the kingdom of the beast. A very considerable part of those who had been long subject to his authority renounced it, and have continued freed from it to this day: even the nations which still profess obedience to the pope, have greatly abridged and restrained his power. They have learned to oppose his extravagant claims, and have rendered impracticable any ambitious views of a supreme unlimited authority in temporals and spirituals, which the popes had often aimed at, and at some conjunctures had a fair prospect of establishing.

The care of a wise and good Providence did not permit the kingdom of the beast to rise to such a degree of power, or even by the most cruel exercise of the power it had attained, to suppress altogether the cause of truth and Christian liberty. The blood of the martyrs, instead of destroying their cause, helped to promote it; many were justly displeased with so cruel usage of good men, pitied them for their sufferings, and began to have more favourable thoughts of their opinions. The corruptions of popery grew daily more visible to the world; the scandalous use pope Leo X. made of indulgences, to raise money every where by them, provoked Martin Luther to preach against them. This so nearly touched the power and interest of the pope, that he resolved to put a stop to all such disputes, so dangerous to his authority. He solemnly condemns the doctrine of Luther, and engages the emperor Charles V. to see his bull put in execution. Luther, under the protection of the elector of Saxony, not only continued to maintain his first doctrines, but openly declared himself farther against other corruptions of the Roman church; in which he was followed by many princes and cities of the empire. The doctrines of the Reformation spread so fast, and were propagated in so many places, that it was judged necessary to call a general council, as the only effectual means to put an end to those differences. So a council was appointed to meet at Trent, A. D. 1542. which, after many suspensions and intermissions, ended at last, A. D. 1563.

This council was so artfully managed by the popes, and ended so much to their advantage, so fully confirmed their corruptions, and condemned all doctrines tending to a reformation, that it was unanimously rejected by all who maintained the necessity of a reformation. Instead of proving an effectual remedy to restore peace, it greatly exasperated men's tempers; for, by the decrees passed in the council of Trent, all hopes of reunion or accommodation were entirely cut off. The kingdoms of England, Scotland, and Ireland, the northern kingdoms of Sweden and Denmark, many states of the empire and cantons of Switzerland, and great numbers in France, Hungary, and Bohemia, firmly adhered to the Reformation, separated from the Roman communion, and absolutely renounced the papal authority.

The popes, who were accustomed to use other arms besides spiritual, engaged the house of Austria, and several princes, by all possible means, to suppress the northern heresy, as they styled the Reformation; and left no methods they could think of untried, by which they could hope to ruin it: so that wars, invasions, assassinations, massacres, are the principal parts of the history of these times, for above a hundred years. We need but just mention the many bloody wars in Germany, in which Charles V. was endeavouring to destroy the liberties of the empire, with the protestant Reformation, the many civil wars in France, the long wars between Spain and the United Provinces, the Spanish invasion of our own kingdom, the massacre of Paris, the powder-plot in England, the many attempts against the life of queen Elizabeth, the actual assassinations of Henry III. and Henry IV. kings of France, and of the prince of Orange, founder of the Dutch commonwealth; all which are recited at large in every history, and recorded as the most memorable events of those times.

Yet the same histories also shew us, that all these attempts in aid of the pope's authority failed of success. Several kingdoms maintained the Reformation against all opposition, and, by full authority of the supreme civil powers, annulled and made void the usurped authority of the popes; in many countries where yet the government continued in obedience to the pope, as supreme head of the church, the free possession and exercise of the protestant religion was tolerated and indulged.

At length, after many and great struggles, the chief defenders of the pope's cause were brought to confirm and ratify the peace and liberty of the protestant states. The treaties of Westphalia, A. D. 1648. are well called, *the basis of the religious liberty of the empire.* The treaty of Osnabruck, between the emperor and Sweden, (art. v.) and the treaty of Munster, between the emperor and France, (art. xxxiii.) confirmed the protestant states in their religion, and quieted them in their possessions in the most

solemn and authentic manner;* and, what deserves observation, notwithstanding the public and vigorous protestations of the pope to the contrary. Pope Innocent X. had vehemently opposed these treaties in their progress, and no sooner were they concluded and ratified, but he solemnly protested against them, as highly prejudicial to the catholic religion and holy see. He declared them null and void, and freed all persons from any obligations to keep them, though they had sworn to the observation of them. "Nous de notre propre movement, et de notre certaine science, et meure deliberation, et de la plenitude de la puissance ecclesiastique, disons et declarons par ces mesmes presentes, que les dits articles——ont eté de droit, sont, et seront perpetuellement, nuls, vains, invalides, iniques, injustes, condamnez, reprouvez, frivoles, sans force et effet, et que personne n'est tenu de les observer, ou aucun d'iceux, encore qu'ils soient fortifiez par un serment."†

The great opposition made by the pope to these treaties, while they were negotiating, gave the contracting powers reason to apprehend some such protestation at the conclusion of them. It was therefore inserted in the treaty itself, that these articles should be observed, any declaration made or to be made to the contrary notwithstanding. "Sans s'arreter a la contradiction, ou protestation, fait par qui ce soit, ecclesiastique ou seculier, soit au dedans soit au dehors de l'empire, en quelque tems que ce puisse etre, toutes les quelles oppositions sont declarées nulles, et de nul effet, en virtu des ces presentes."‡

It is well known, these treaties of Munster and Osnabruck have continued an essential part of the constitution of the empire ever since; they are generally made the basis of all subsequent treaties, and have very frequently been confirmed by them.

Thus the Reformation proved a great blow to the authority of the popes; many nations withdrew altogether from his obedience, and such as remained to own him head of the church, yet evidently shewed much less regard to his authority than before; and, on some greater occasions, plainly appeared both to oppose it, and treat it with contempt. As this is a very remarkable event of providence in itself, it every way answers the prophetic description of this period, That the fifth angel poured out his vial upon the seat or throne of the beast; and his kingdom was full of darkness.

CHAP. XVII. SECT. XVI.

CONTENTS.

The former vision represented a very afflicted state of the church; the true worshippers of God, few in number, driven out from society, flying into a wilderness and desert places for safety from persecution, prophesying in sackcloth, in a state of oppression and mourning, often put to death for their testimony to the truth: yet the time of this afflicted state is limited to one thousand two hundred and sixty years, or prophetic days; at the end of which period, this oppressive persecuting power shall be destroyed, purity, truth, and righteousness, which were oppressed and persecuted, shall flourish in a state of great safety, peace, and happiness.

This is a much longer period of prophecy than either of the two foregoing. To make the true intention and meaning of it more clear and evident, one of the angels who poured out the cups of God's wrath, is sent to St. John as a *nuntius*, more fully to explain it.

A *nuntius*, angel, or interpreter, was a known part in the ancient drama. Here an angel is sent to interpret this part of the prophecy to us; and we may justly look upon the angel's interpretation as a sure key, which will warrant an application of the several representations; and so far as an angel from heaven explains it, we may be satisfied we have the true meaning of it: so that by the help of this explication in the prophecy itself, we have a sure interpretation of some of the more important parts of the vision, and of such as will make the interpretation of the rest very likely and probable.

1. *AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew thee the judgment of the great whore that sitteth upon many waters;*]

(1.) After I had seen in vision the afflicted state of the church in this last period, and the punishment of its antichristian enemies, by many strokes of Divine vengeance, one of the angels appointed to pour out the cups of God's wrath called me to him, to explain yet more particularly to me some things concerning these judgments, and the characters of the persons on whom they were to be inflicted, which should sufficiently mark them out to a careful observer, as an idolatrous power, ruling over many nations and people.

2. *With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.*]

(2.) With whose idolatrous doctrines and practices the princes and rulers of the world, together with all sorts of people of every rank, had been greatly corrupted: so that they had been prevailed upon by this prostitute to join in polluting the worship of the Christian church, by abominable superstition and idolatrous practices. [1]

3. *So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.*]

(3.) When the angel had thus informed me of the design of his message, the scene of the prophetic vision was changed to a wilderness, a place of retirement and secrecy; there I saw a new vision, a woman appeared riding on a beast, adorned with scarlet furniture; its form like that I saw rising out of the sea, having seven heads and ten horns, with many blasphemous inscriptions or titles, to shew that this idolatrous persecuting power was the same antichristian Roman government, meant by the beast that I saw in a former vision rise out of the sea. [2]

4. *And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication.*]

(4.) This lewd prostitute, who sat on the beast, was herself clothed in the imperial habit, wearing purple and scarlet robes; she was also very richly adorned with gold and

* Heiss, vol. iv. p. 146. art. v. ib. p. 87. art. xxxiii.
† Protestation du Pape, ib. p. 236. ‡ Traité d'Osnabruck, ib. p. 147.

jewels, to shew her high quality and great riches; she had also a golden cup in her hand, wherewith she intoxicated persons, and enticed them to join with her in her superstitions and idolatry. [3]

5. *And upon her forehead was a name written,* MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.]

(5.) This character of an idolatrous persecuting government, represented by this woman sitting upon a scarlet-coloured beast, appeared manifest by an inscription on her forehead, to this purpose: This is a mystical or figurative personage, meaning, under the name and character of Babylon, a power like that of ancient Babylon, a chief promoter of idolatry, by whose authority it was propagated among many nations. [4]

6. *And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.*]

(6.) When I perceived how cruel and outrageous this government was represented, so as to persecute the most faithful Christians to death, and shed their blood, as if drunk and mad with rage, it struck me with great wonder and astonishment, that a power, professedly Christian, should be so intoxicated with pride and cruelty. [5]

7. *And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath the seven heads and ten horns.*]

(7.) Then the angel-interpreter, who was sent to explain this vision to me, more distinctly informed me, that when I should more fully understand what this persecuting power was, how it came by its authority, how it abused it, how severely it should be punished for it in the end, my wonder would be much lessened: I will therefore, says he, give you a more distinct account of the original wickedness and punishment of this mystical Babylon.

8. *The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names are not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.*]

(8.) Know then, and understand, this persecuting power will be a revived authority in the same city of Rome, which was once before destroyed by the righteous judgment of God, for persecuting the truth; another persecuting power shall arise after it, which by means of false doctrines, and those hellish principles by which Satan corrupts the world, and maintains a power over wicked men, shall greatly prevail; a corrupt part of the church, who by their antichristian temper and actions shew they are not true Christians, shall be surprised and pleased with it, and the greater part shall rejoice in the revival of a power, to promote their corruptions, and to persecute all who have conscience and integrity not to comply with them. [6]

9. *And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.*]

(9.) Let them who have a mind to understand this prophecy, particularly attend to this key of explaining it, and it will give them a good degree of knowledge in the meaning of it; let them lay it down for a maxim, that this persecuting power is the city of Rome, so well known by its situation on seven hills. [7]

10. *And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.*]

(10.) But, said the angel, observe farther, that seven kings are also signified, to express more distinctly under what state or form of government this persecuting power should arise in Rome. Observe then, that, out of seven forms of government, five are already passed; the present that now is, at the vision, is the sixth; after this there shall be another, which is not yet come, and when it comes, is to continue but for a short time. All these are to be passed in their succession, before that form of Roman government shall arise, which is meant by the beast in this prophecy.

11. *And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.*]

(11.) For the form of government here prophesied of, may on some accounts be reckoned as an eighth; though yet, for other reasons, it may be accounted as a seventh, and shall in its due time be as surely destroyed, as the several forms of government in succession before it were. [8]

12. *And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.*]

(12.) More distinctly to shew you the time of the beast in this prophecy, observe the ten horns, as designed to signify several distinct kingdoms and governments, none of which are yet in being, at this time of the vision, but which are to arise in or about the same time with this last form of Roman government; therefore you are to consider the time of this persecuting power, contemporary with ten other kingdoms, or governments, to be formed hereafter, in the dominions of the Roman empire. [9]

13. *These have one mind, and shall give their power and strength to the beast.*]

(13.) When these kingdoms shall be erected, as all had the same intention of cantoning out some part of the Roman empire, a settlement for themselves, so they shall all join their authority and power (however they may be divided in their respective interests and ambition), to support this antichristian persecution of the faithful servants of Christ.

14. *They shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.*]

(14.) They shall themselves join in this war with Christ and his church, in persecuting all who should adhere to the purity of the Christian faith and worship; but though the faithful shall suffer much from them, they have this consolation in the same prophecy, that Christ, the King of saints, shall, in due time, overcome these powerful conquerors of the Roman empire: for God has constituted him Lord of lords, and King of kings; and God will assuredly defend and protect those whom he has chosen, and called to the privileges of his church, and who are faithful to the cause of God and religion, against the opposition of the world, how powerful soever it may be.

15. *And he saith unto me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.*]

(15.) The angel-interpreter farther informed me, that I was to understand by that part of the vision in which I saw the whore sitting on many waters, the great extent of that

persecuting power, over many nations and people, being supported by the united force of the several nations that had settled themselves in the Roman empire. [10]

16. *And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.*]

(16.) Yet, for the comfort of the faithful, it is revealed, that these very nations who will thus support the idolatry and persecution of the beast for a time, shall at length grow sensible of her extravagant claims and grievous oppressions, shall be highly displeased with them, and resent them; they shall not only withdraw their protection from her, but shall use their power against her; shall strip her of her ornaments and riches, expose her to shame, and bring her to destruction by fire and sword, and all the calamities of war. [11]

17. *For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.*]

(17.) For God, the supreme governor of the world, in whose hands the hearts of kings are, as well as the hearts of meaner persons, though he permits the kings of the earth to support the idolatry and persecution of the beast for a time, yet it is only for a limited time, during the period of this prophecy; when this word of prophecy shall be finished, then he will put it into their hearts to fulfil his farther will, in the destruction of that power which they before supported.

18. *And the woman which thou sawest is that great city, which reigneth over the kings of the earth.*]

(18.) And finally, to understand this vision, observe, that the kingdom of the beast is a kingdom in the same great city which you now see the empress of the world, which has subdued the other empires, and subjected so many kingdoms of the earth to its dominion. [12]

ANNOTATIONS ON CHAP. XVII.

[1] Ver. 2.] IDOLATRY, in the ancient prophecies, is frequently called whoredom and fornication; the prophet Ezekiel interprets, being *polluted, after the manner of their fathers, and committing whoredom after their abominations, by making their sons to pass through the fire, and polluting themselves with their idols,* (xx. 30, 31.) The prophet Isaiah, in like manner, describes the propagation of idolatry by Tyre, which was spread every where with their great trade and commerce, by these remarkable words, *She shall commit fornication with all the kingdoms of the world upon the face of the earth,* (xxiii. 17.) As it is agreeable to the prophetic style to represent cities in the figure of women, so it is to represent idolatrous and superstitious cities by prostitutes and harlots; *Seeing thou dost all these things, the work of an imperious whorish woman,* says the prophet Ezekiel to Jerusalem, (xvi. 30.) A fit expression to shew the evil of idolatry and superstition, and how hateful in the sight of God. This was one distinguishing character of this antichristian power, which ruled over and corrupted so many nations and people.

[2] Ver. 3.] We have already seen in the notes on xiii. 1. that the monstrous wild creature there described, having seven heads and ten horns, with titles of blasphemy, and in which the forms of a leopard, a bear, and a lion, were mixed together, signified the last form of Roman government, contemporary with the several new kingdoms erected on the fall of the Roman empire, after the form of government at the time of the vision, which was the imperial, should be passed away. The present representation of the great whore or prostitute, sitting upon this beast, signifies, that the same state of Roman government is intended, which can be no other than the idolatrous persecuting power, supported by the papal authority. This the angel-interpreter will shew, I think, with full evidence, in explaining the principal parts of this figurative representation.

The beast seems to be called scarlet-coloured, because a scarlet covering, or rich cloth, was thrown over it: might not that rich horse-cloth be embroidered with gold, and have heads and horns worked upon it, as emblems of power and authority, with proud mottoes, or titles, amounting to blasphemy?

[3] Ver. 4.] Purple and scarlet were the colours of the imperial habit: the purple, in times of peace; and the scarlet, in times of war. It is well known, these are the colours used by the pope and cardinals; so that to be raised to the purple, or to the scarlet hat, is used to express being made a cardinal. The use of jewels for state and magnificence, is too well known to be insisted on. The golden cup in her hand, full of abomination and filthiness of her fornication, may be an allusion to those philters, or love-potions, which prostitutes and lewd women were used to prepare, to inflame the love of their gallants, but by which they often disturbed their senses, and made them run mad; or, it may refer more simply to the common effects of drunkenness and debauchery. Babylon is represented *as a golden cup, that made all the earth drunken; the nations have drunken of her wine, therefore the nations are mad.* (Jer. li. 7.) The disordered senses and understanding of a drunken man, the natural effects of a debauch, are a proper figurative representation of a disordered understanding and judgment of men, misled by any methods of infatuating deceit into idolatry and gross superstition.

[4] Ver. 5.] It has been observed by interpreters, that lewd women were used to have their names written over their doors, and sometimes on their foreheads; and that criminals among the Romans had an inscription of their crimes carried before them. In the first sense, as Mr. Daubuz observes, "This inscription will denote a public profession of what is signified by it, or a public patronage of idolatrous doctrines and worship." In the second sense, it will denote the crimes for which she is condemned, and was punished by the foregoing plagues. Mr. Waple thinks, "This inscription is rather an allusion to the known inscription on the forehead of the high-priest, Holiness to the Lord; whereby is intimated, that this idolatrous persecuting government was an antichristian church, of a temper and spirit quite contrary to the true worship of the one true God."

The paraphrase of the bishop of Meaux on these words deserves observation. "Babylon is meant by the name of the whore, and Rome by Babylon. This is the most natural sense.—We see then why St. John represents Rome in the name of Babylon, as she had all the characters of Babylon, an empire full of idols and divinations, and a persecutor of the saints, as she was." "Sous le nom de la prostituée c'est Babylone, et sous le nom de Babylon c'est

Rome, c'est le sens le plus naturel.... on voit donc pourquoy Saint Jean represente Rome sous le nom de Babylone, dont elle avoit tous les characteres, dominante comme elle, comme elle pleine d'idoles, et de divinations, et persecutrice des saints, qu'elle tenoit captifs."

[5] Ver. 6.] It has been observed, I think justly, that the persecution of Christians, at the time of the vision, was not likely to have occasioned such astonishment in the apostle; but he might well greatly wonder, that Rome Christian, once so famous for purity of faith and patient suffering for the profession of truth, should become another Babylon for idolatry and persecution. From hence, protestant interpreters may with reason infer, that this vision does not represent the persecution of Rome heathen, but of Rome antichristian.

[6] Ver. 8.] This description of the beast, that it was, and is not, and yet is, means, in a plain and easy sense, that this persecuting power once was, then ceased to be, but afterward recovered itself again. Mr. Mede, following good authority, reads παρέσται, and renders it, *the beast that was, and is not, and yet is to come, which at length shall ascend out of the bottomless pit.* The bottomless pit, gulf, or abyss, is mentioned as the prison of Satan, and his evil angels; opening the bottomless pit, signifies a permission of those powers of darkness, to deceive and corrupt the minds of evil-disposed and wicked men with false doctrines and principles of persecution, through their lusts of ambition and covetousness. (Vid. ix. 1.)

The expression, *whose names were not written in the book of life,* is intended to shew, that this revival of a persecuting power should be greatly owing to some members of the church itself, but such who had lost the spirit and temper of true Christianity, who were led by ambition and worldly interests, and were ready to fall in with any thing that seemed best to fall in with their inclinations and views. The *book of life* is an allusion to the registers in which the names of persons were enrolled to remain upon record, as members of a corporation, or freemen of a city; to be *registered* in the book of life, is to be registered as true Christians, who have a right to the promise of eternal life. (Vid. iii. 5.)

Now this description most exactly agrees with the temporal power of the papacy, which arose by the means of false doctrine, persecution, and assistance of a corrupt part of the church itself. Thus Rome, after it had lost all authority, ceased to be a seat of empire, was itself a small dutchy, subject to the exarchate of Ravenna for many years; yet it revived again, recovered great power and authority, and has long continued the seat of the most extraordinary government the world ever saw.

[7] Ver. 9.] This interpretation of the angel leaves no room to doubt, but that the persecuting power here prophesied of, was to be some empire of which the city of Rome was to be the capital, or seat. Rome was as well known by its situation on seven hills, or *montes,* as by the name of Rome itself; *urbs septicollis,* was never mistaken for any other city, Roman authors have so fully determined the sense of it:

"Quæ de septem totum circumspicit orbem
Montibus, imperii Roma Deumque locus."*

[8] Ver. 11.] This part of the angel's interpretation deserves particular attention. It has appeared difficult to most interpreters; so that there is great difference between them as to the precise meaning of the several expressions.

The whole scheme and order of these prophecies will by no means admit, that the seven kings should mean seven emperors, in immediate succession to each other; for then the text would make the then reigning emperor the sixth, his immediate successor must be the seventh, the whole twelve hundred and sixty years of this period, with all the time of the two foregoing periods, would be comprised in the single reign of one man, and the whole prophecy would reach no farther than a very few years after the vision.

It is to be observed, that, in the style of prophecy, kings mean kingdoms, or states of government. Daniel interprets the beast in his prophecy to mean kings, that is, kingdoms, empires, and distinct governments. *These great beasts, which are four, are four kings, which shall arise out of the earth.* (Dan. vii. 17.) One of these kings the prophet explains by a kingdom and distinct government, *The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms,* (ver. 23.) The prophecy before us points out the same interpretation, *The ten kings who have received no kingdom as yet,* (xvii. 12.) seem plainly to mean, not so many particular persons, who reigned in succession one after another, in the same kingdom or empire, but so many *kingdoms,* or *distinct states of government,* contemporary with each other, and all of them contemporary with the empire of the beast.

The angel-interpreter only observes concerning the first five, that they were fallen or passed away at the time of the vision, and, as Mr. Waple justly observes, without any distinct account of them, their time, names, difference, or the order of their succession among themselves; for which he gives this good reason, because they were of no farther use to this prophecy, than to shew that the one head then in being was the sixth of the seven, after five already past. We have no need, then, to inquire, with great exactness, what these five forms of government were; we may content ourselves with a short account of a very eminent Roman historian, very near the time of this vision. "Rome (he says) was first governed by kings, then by consuls, by dictators, by decemvirs, by military tribunes with consular authority."*

The triumvirates were states of confusion, rather than forms of government; and Augustus settled the imperial government, which was the sixth, the form of government at the time of the vision, and which long continued under his successors, to the time of the destruction of the Roman empire by the northern invasions.

There appears no reason why the imperial government under Christian emperors, should, or even can, be called a new form of Roman government: for all the powers of government were the very same under heathen and Christian emperors. I cannot therefore apprehend, that Constantine and his successors, when the empire became Christian, can be meant by the seventh king, or the kingdom which was not yet come. It seems to me, that the angel-interpreter intimates plainly enough, that the seventh form of government was not to begin till the imperial power of Rome should be destroyed, in whose soever hands it should be. After the

* Ovid. Trist. lib. i. Eleg. 4.

* Tacitus, Annal. lib. i. cap. 1.

imperial power was destroyed, Rome was long subject to the kingdom of the Goths in Italy. It was recovered out of their hands, and continued for some time, during the exarchate of Ravenna, under the eastern empire, governed by a lieutenant, and a duke subject to the exarch, as we have observed more largely before, on chap. xiii.

This state of Rome and its government, answers well to the description of the beast, that was, and is not; and shews how this last government of the beast may, on some accounts, be called the seventh, and, for other reasons, the eighth head of government, as the exarchate of Ravenna was in some sense a new form of government, and yet hardly so distinct and proper a form of government, as to be reckoned a different head.

[9] Ver. 12.] What we translate *one hour*, μίαν ὥραν, ought to have been translated *the same hour* or point of time, as several learned interpreters have justly observed. We have the sameexpression in the next vers e, μίαν ὥραν, which we have rendered *one mind*, meaning plainly the same mind. The beast, then, and the ten kings or kingdoms, are to be contemporary powers, or to reign at the same time.

Horns are a usual symbol of strength, as the strength of some of the fiercest beasts lies in their horns. This symbol of strength and power has been anciently used in the prophets, to signify the power of empire and government. Thus the prophet Jeremiah concerning Moab, *The horn of Moab is cut off, and his arm is broken, saith the Lord,* (xlviii. 25.) The prophet Zechariah saw the kingdoms that oppressed Judah under the representation of horns: *Then I lifted up mine eyes, and saw, and beheld four horns. And I said unto the angel that talked with me, What be these? and he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem,* (i. 18, 19.) In the prophecy of Daniel, horns are most expressly designed to signify the empires of Media, Persia, and Greece; *The ram which thou sawest having two horns are the kingdoms of Media and Persia. And the rough goat is the king of Greece; and the great horn that is between his eyes is the first king,* the founder of that empire, (viii. 20, 21.)

There were ten horns in the representation, to denote ten distinct kingdoms, which should arise in several parts of the Roman empire, which the northern nations should canton out among themselves, and erect into new and distinct kingdoms.

I have before observed, that *ten* in prophetic language does not always mean a precise number, but is used as a certain number for an uncertain, to express in general several or many; *ten times* is the same as many times, *ten women* the same as many women, *ten men* mean several men, *ten sons* several sons, as we have observed in the annotations on Rev. ii. 10.

So that there seems to be no necessity of finding a precise number of ten different kingdoms, or just so many different governments, neither more nor less, erected on the ruins of the Roman empire: in fact, in those times of disorder and confusion, they were shifting and variable; but that several new kingdoms were erected, when the northern nations divided the empire among themselves, is well known in history, and evident in the several distinct governments of Europe at this day.

Several interpreters have reckoned up the number of ten precisely with the time when, and the place where, they were erected, from whom every one who pleases may satisfy his farther curiosity. It may be sufficient here to mention the account given of them by the illustrious Sir Isaac Newton.*

1. Kingdom of the Vandals and Allans in Spain and Africa.
2. The kingdom of the Suevians in Spain.
3. The kingdom of the Visigoths.
4. The kingdom of the Allans in Gallia.
5. The kingdom of the Burgundians.
6. The kingdom of the Franks.
7. The kingdom of Britain.
8. The kingdom of the Huns.
9. The kingdom of the Lombards.
10. The kingdom of Ravenna.

Whether we reckon after this manner with our illustrious author, or in a somewhat different manner with others, yet, in general, this division of the Roman empire into several distinct kingdoms, was a memorable event of providence, and distinguishing mark of this period of prophecy: so that we may observe with the bishop of Meaux,—here, without the necessity of being more particular, is a character very remarkable, that so many distinct kingdoms should be raised out of one and the same empire, in Spain, Gaul, Great Britain, Italy, Pannonia, and elsewhere. This is a character sufficient to distinguish this period, especially if we join to it the other parts of the description.

[10] Ver. 15.] This observation of the extensive authority or jurisdiction of the beast, or last government of Rome over so many other nations and people, as well as the immediate subjects of its own government, is another very considerable mark of that persecuting power which the Spirit of prophecy here describes. It strongly points out one circumstance peculiar to the papal government of Rome, and wherein it differs from all other governments in the world, whose jurisdiction and authority are confined within the bounds of their own dominions; whereas the authority of this government reaches all the nations settled in the Roman empire, and all the kingdoms erected by them.

[11] Ver. 16.] The description of this judgment may receive light from a passage in the ancient books of Moses. *If* (says God) *I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. My sword shall devour flesh.* (Deut. xxxii. 41, 42.) The original אכל properly signifies to eat, and figuratively to devour. In like manner, the expression of the prophet Jeremiah, xxx. 16. *All that devour thee shall be devoured,* is literally, All that eat thee shall be eaten.

The nations of the earth, supporters of this tyrannical power, may resent any attempts made by it against their own authority, as the empire, France, Spain, and Portugal, have often shewn; and yet they may bewail her, and lament for her, as it is represented they will do, xviii. 9. when her utter destruction shall take away a main support of their own superstition and tyranny.

[12] Ver. 18.] This is so plain a description of Rome, as

* On Dan. vii.

must necessarily determine the meaning of this prophecy to some state or form of government in that city. What state or form of government it is, the other parts of the description do, I think, sufficiently determine, to the reasonable satisfaction of all who are willing fairly to inquire into the true meaning of it: so wonderful agreement in the events of providence, to the prediction, in which so many things were to concur, and for so long a time, is a great evidence of the truth of the prophecy, and a great encouragement to faith, patience, and hope in God, the great and useful design of it.

CHAP. XVIII. SECT. XVII.

CONTENTS.

In the former chapter, the angel-interpreter, or *nuntius*, has given us a key to the meaning of the prophecy, which describes this third and most lasting period, in which the saints were to suffer for their faith and constancy; that they might expect a time of temptation and suffering; that they might be more careful to confirm their faith and patience, and encourage their perseverance.

This chapter represents another angel sent from heaven, to reveal the sure judgments of God on these enemies of the pure Christian religion, to foretell their sure destruction, and in as eminent a manner, as God ever appeared to punish Babylon or Tyre, the ancient enemies of true religion. This part of the prophecy is very fit and proper for the general design of it, to warn and caution good Christians against the corruption of the time and age in which they live; to give them consolation in all their sufferings, through hope in the protection of God, of deliverance in a proper time, and of a glorious reward in the end.

1. *AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.*]

(1.) Now, after the angel-interpreter had so far explained the meaning of the vision and mystery of the woman, and of the beast with seven heads and ten horns which carried her, another angel was sent from heaven, to shew the sure downfal of this antichristian power: to give weight to this message, it pleased God to send an angel from heaven, as from his court, to declare his decree, and an angel of high and superior rank, to shew the importance of his commission. [1]

2. *And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.*]

(2.) As the angel drew nearer, he proclaimed the decree of heaven with an audible voice, saying, Babylon is fallen; this mystical Babylon shall as surely perish as ancient Babylon formerly did, and become an equal example of ruin. As a city quite destroyed, where there is no more concourse of men, and which is utterly desolate, it shall be a place of resort for hateful birds and beasts of prey. [2]

3. *For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.*]

(3.) The angel declaring the judgment of Rome, shews at the same time the reason of so heavy and severe punishment, because she had not only been guilty of idolatry herself, and with great wrath persecuted the true Christian faith and worship, but had also corrupted the princes and nations of the earth, as if she had given them a cup of poisonous composition, to disturb their understanding, and heat them into rage and fury; she had prevailed upon them to commit the same sins of which she was guilty, and to propagate her corruptions by ambitious views, incitements of luxury, and prospect of gain. [3]

4. *And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*]

(4.) When this angel had declared the punishment of Rome, a voice from heaven declared what use and improvement good Christians were to make of such a revelation; that they should most carefully keep themselves from falling in with these general corruptions, and no ways assist to support and propagate them. They are warned, on the contrary, with faithfulness, constancy, and zeal, to attempt a reformation of them, at least among themselves, by an open and resolute separation. This is their duty and concern; lest, by aiding or abetting these corruptions, they partake in that guilt, which will make them liable to all the plagues and judgments with which they shall be punished.

5. *For her sins have reached unto heaven, and God hath remembered her iniquities.*]

(5.) For they may be assured, the time is coming, when such sins as these, like the notorious sins of wicked nations, shall be found ripe for judgment; a decree shall be pronounced against them in heaven, and the execution of it shall visibly shew, that God does not forget, as the workers of iniquity vainly imagine; but will surely remember, in a proper time, to execute justice and judgment, when none shall be able to escape. [4]

6. *Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled fill unto her double.*]

(6.) Her punishment shall then be equal to her crimes; she shall not only be punished with a full retaliation for all the injuries and evils with which she has oppressed the faithful servants of God, but she shall be condemned to double damages, and suffer whatever the laws of justice have made the punishment of so great offences. [5]

7. *How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.*]

(7.) When God shall thus arise to punish her, she shall receive sorrow and torment, in full proportion to her former pride and luxury, though she greatly rejoice for the present in her prosperity and glory, as securely settled in her power and authority, without any prospect of danger, or fear of losing it.

8. *Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burnt with fire: for strong is the Lord God who judgeth her.*]

(8.) Yet her pride and security shall hasten her down-

fal; it shall be one part of her punishment, and which shall greatly aggravate her sorrow, that her plagues shall come upon her at once, in full extremity: all the calamities of famine, death, and utter destruction, shall at once come suddenly upon her; all her pride and power shall not be able to secure her from the justice of God. God, the supreme Lord of the whole world, who judgeth her, is mighty to execute the vengeance he has decreed with irresistible power.

9. *And the kings of the earth, who have committed fornication and lived deliciously with her, shall wail her, and lament for her, when they shall see the smoke of her burning.*]

(9.) So that even the kings of the earth, and great powers of the world, who were formerly in league with her, supported her in her corruptions, and shared with her in the pomp and luxury of her prosperous state, shall be able to afford her no support, no defence, in this day of God's vengeance; they shall be able to do no more than fruitlessly condole with her, and lament her sad condition, when they shall behold all these calamities come suddenly upon her.

10. *Standing afar off for fear of her torment, saying, Alas, alas! that great city Babylon, that mighty city! for in one hour is thy judgment come.*]

(10.) Instead of being able to help her, they shall themselves be astonished and confounded; like persons thoroughly affrighted, they shall seek to get as far as they can out of the reach of danger, and only express their astonishment at so great and wonderful a revolution, so little thought of, so little expected; they shall only say with themselves, Alas, alas! what a dreadful judgment is come upon the world, that so mighty a city should be so suddenly, so utterly destroyed!

11. *And the merchants of the earth shall weep and mourn over her; for no man buyeth her merchandise any more.*]

(11.) Her men of business, and skilled in the affairs of life, who gained so much by her preferments, and by employments under her, the men of riches and credit in the several nations which she had corrupted, who were supported in their pride and luxury by her means, shall not be able to help in this hour of her distress, any more than the kings of the earth; they can only weep and mourn for her misery, and for their own loss in her destruction, now all commerce with her shall be utterly cut off, and no man, by her means, shall attain wealth, credit, or power, any more.

12. *The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and thyine-wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble,*]

(12.) The destruction of Rome shall much resemble the destruction of ancient Tyre, when her great and extensive trade, the foundation of her riches, power, and pride, were totally stopped at once; when she lost all her merchandise, which consisted in all sorts of valuable commodities, such as gold, silver, precious stones, pearls, fine linen, scarlet, and thyine-wood, all curious manufactures in ivory, precious wood, brass, iron, and marble.

13. *And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.*]

(13.) She shall trade no more in those things which pride and luxury have set such a value upon, as spices and perfumes, wine and oil, the finest flour and corn, nor shall she trade in beasts and sheep, in horses and chariots, in slaves and the souls of men. [6]

14. *And the fruits that thy soul lusteth after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.*]

(14.) So great shall the misery of Rome appear in this day of vengeance, that nothing shall be left her in which she was used to have pleasure and delight; she shall be spoiled of all things that served her former greatness or luxury, nor shall she ever be able to recover them, or make up the loss of them.

15. *The merchants of these things, which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing,*]

(15.) Her agents, by whose means she obtained her wealth, and was able to live in such pomp and luxury, and who served her with great zeal, as they shared in her riches and luxury, shall themselves be seized with fear, when they see her torments; they shall then forsake her, and fly as far as they can from her, lest they partake of her punishment, as they were partakers of her guilt, their joy shall be turned into weeping and wailing.

16. *And saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!*

(16.) They shall utter their sorrow in bitter complaints, saying, Alas, alas! what dreadful calamities have befallen this mighty city, once so admired and adored, which shone in all the pride, and with all the pomp, of riches and grandeur!

17. *For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off.*]

(17.) But now is suddenly and unexpectedly spoiled of all its great riches, and fallen into the utmost distress of poverty; so that even the lower people, who used to express great reverence and zeal for her, who profited themselves in some inferior offices under her, shall be as useless to her as her greater and more powerful friends; they shall also forsake her, and for their own safety shall get as far from her as they can.

18. *And cried, when they saw the smoke of her burning, saying, What city is like unto this great city!*]

(18.) When they see her as a city burnt down to the ground, and her smoke ascending, as it were, from every part of her ruins; they shall cry out with astonishment, Was ever the condition of any city like this, formerly in greatness and glory, now in sudden ruin and misery! [7]

19. *And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.*]

(19.) They shall, as is usual in cases of the deepest mourning and sorrow, put ashes on their heads, and cry out with great bitterness of heart, O the inexpressible misery of this great city! she who was used to enrich all who had dealings with her, wherever they were employed in her service; such was her interest, power, and wealth, they

were sure to make their fortune by her countenance and favour: yet is she herself suddenly and unexpectedly made desolate, unable to help either herself or her friends.

20. *Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.*]

(20.) But, added the angel, though this great event of Divine justice will fill the hearts of many with concern and grief, it will be to the comfort and joy of sincere faithful Christians, for whose consolation these revelations are made. The apostles, prophets, and saints of God, will have reason to rejoice in so wonderful an instance of God's protection and favour; for it is to avenge the cause of his church and faithful servants, God does so severely punish this persecuting city.

21. *And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be cast down, and shall be found no more at all.*]

(21.) Farther, to confirm the irrecoverable ruin of this persecuting city, another mighty angel appeared in my vision, who plunged a great stone, like a milstone, into the sea, and he explained the meaning of his action by these words: Babylon shall fall, this mystical Babylon shall sink never to rise again; as a stone thrown with violence into the sea sinks to the bottom, and never rises more.

22. *And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman of whatsoever craft he be, shall be found any more in thee; and the sound of a milstone shall be heard no more at all in thee.*]

(22.) So great and lasting will the ruin of this persecuting city be, that there shall be no more any entertainments of diversion or pleasure for the rich; no more employment for persons skilled in any trade or business; no, not even for the lowest sort of people, such as were used in the meanest services, in preparing corn for the daily food of the inhabitants, and providing the very necessaries of life for them.

23. *And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.*]

(23.) Nor shall the inhabitants of that ruined city be continued by new marriages, and a succession of families; no bridal-lamp, or songs, no ceremonies of nuptial joy, shall ever more be seen or heard in it; but it shall be quite desolate, and without inhabitants, because it has been guilty of so much pride, idolatry, and cruelty: sins, that God is used to punish with exemplary severity, especially when persons abuse their riches and power, not only to corrupt themselves, but spread their corruptions every where, by their bad example and influence.

24. *And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.*]

(24.) So great has been her superstition and cruelty, that she has outdone the severest persecutions; she has wantonly spilt the blood of thousands, for being faithful to the truth and purity of the Christian faith and worship; by approving the cruelty of former persecutors, she has involved herself in their guilt, as she is herself guilty of the innocent blood shed throughout the earth, subject to her authority, and in virtue of her canons and decrees: and now having filled up the measure of her own sins, it is righteous in God, so heavy a punishment should fall upon her. [8]

ANNOTATIONS ON CHAP. XVIII.

[1] Ver. 1.] THE description of this angel, as an angel of great power, *and the earth was lightened with his glory*, seems to allude to the vision of Ezekiel, xliii. 2. when he beheld the glory of the God of Israel; *the earth shined with his glory*, a bright and shining light usually attended the appearance of angels; and likely the splendour of the appearance was greater, as the angel appearing was more honourable. Sending an angel of superior rank, alludes to the custom of courts in employing persons of dignity, according to the weight and importance of the commission they were to execute.

[2] Ver. 2.] These expressions seem to be taken from the prophet Isaiah, in his prophecy against Babylon, xiii. 19, &c. *And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in her pleasant places.* What we render, *and satyrs shall dance there*, the Seventy render, δαιμόνια, demons or devils; the Hebrew שעירים signifies some hairy creature, as a goat. It was a vulgar opinion, as Bochart has shewn, that demons, or evil spirits, were used, of old times, to appear in the shape of goats, or in the form of some hairy creature, and that they were used to have their haunts in forlorn and desolate places;* on which account, this word is sometimes translated demons, or devils. The whole is a strong figurative description of utter destruction.

[3] Ver. 3.] " The Romish clergy (says Mr. Daubuz), by trading in spiritual matters, have gotten vast wealth; these are the merchants of the earth, who, by their popish tricks and trinkets, have gotten a good part of the wealth of the world into their hands. In short, Rome is a great mart (adds our author), the Romish clergy are the merchants and factors, the secular inferior clergy, the monks and friars are the pedlars and hawkers, which retail the merchandise. As for the luxury of Rome, procured by this trade, it needs no proof."

As the destruction of Rome is here compared to the destruction of Tyre, we easily see how proper it was to describe the sins of Rome, by figures taken from the sins of Tyre. The profit of trade created a commerce between that city, then the chief mart of the world, and all nations; so that Tyre spread her luxury and superstition, far and wide, through all parts of the world with her trade. Rome, in like manner, corrupted distant and remote nations, by rewarding her votaries with considerable wealth, encouraging their ambition and luxury; and thus, like Tyre of old, made her corruptions general, and almost universal.

* Lowth, on Isa. xiii.

[4] Ver. 5.] When sins are ripe for judgment, they are said to reach unto heaven, or to come up before the face of Jehovah. So the angel sent to punish the sins of Sodom, *We will destroy this place, because the cry of them is waxen great before the face of the Lord* (Jehovah), *and the Lord* (Jehovah) *has sent us to destroy it.* (Gen. xix. 13.) Thus the prophet Jonah was sent to cry against Nineveh, *for their wickedness is come up before me.* (Jonah i. 2.) St. James uses a like expression, *The cries of them which have reaped, have entered into the ears of the Lord of sabaoth.* It seems an elegant allusion to the methods of justice in human courts, when criminals are actually prosecuted, and their crimes are brought before the court for judgment.

[5] Ver. 6.] By the laws of the Jewish government, some offences were punished by retaliation, or inflicting on the offender as a punishment, that evil which he had injuriously done to his neighbour, to his hurt and damage. It was therefore enacted by the Jewish law, *If men strive, and any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.* (Exod. xxi. 23, 24.) In other cases of damage, it was enacted, that the offender should pay double damages.

Thus, in the case of theft, the law requires the thief shall *restore double;* (Exod. xxii. 4.) it being just the thief should suffer for his offence, as well as make full restitution for the damage he had done. In allusion to these laws of the Jewish government, the punishment of Rome for her idolatry and persecution, is represented as inflicting pains and penalties upon her as an offender, as the laws of justice direct, where injuries are so highly criminal.

[6] Ver. 13.] The several branches of trade here enumerated, are taken from the prophecies of Ezekiel, chap. xxvii. who thus describes the downfal of Tyre, by the loss of all the branches of her trade. Tyre was the great mart of the world, where all things most valued and in highest price were to be bought and sold, to the great profit of that city, as well as of the merchants of the several nations who traded with it. Almost all the expressions in this prophecy are used by Ezekiel, and seem to be copied from his description; even that expression, that *she traded in the souls of men,* ver. 13. *Javan, Tubal, and Meshech, they were thy merchants, they traded in the persons of men.* In the original, *thy merchants in the souls of men,* בנפש אדם רכלך, *οὗτοι ἐνεπορεύοντό σοι ἐν ψυχαῖς ἀνθρώπων,* Septuagint. The Vulgar Latin renders it *mancipia,* or slaves. The bishop of Meaux supposes, that by slaves are meant persons of servile condition; by souls of men, or men in general, are meant free persons: to shew, that Rome reduced persons of all conditions, not only bond but free, into some sort of slavery, by subjection to their dominion. I think the persons, or souls of men, in Ezekiel, do naturally mean the merchandise of slaves; but when slaves and souls of men are mentioned both together in this prophecy, may it not point out the nature of that slavery Rome should require of her servants, that they should become her slaves in soul as well as body? At least, it is true in fact, that her slaves lose all religious as well as civil liberty.

It is plain, in general, this is designed to be a figurative, and not a literal description; therefore readers are, I think, at liberty to apply the figurative expressions to such literal meanings as will agree to the general and certain intention of them. But whether each of these wares is designed to point out some particular gainful corruption of popery, may very well be questioned. It is sufficient to answer the general intention of the prophecy, to observe, that Rome shall be deprived of all her wealth, which she procured by her management and intrigues, in the several places where her agents resided, who continually made her returns of great riches, and plentifully supplied her excessive pride and luxury.

It is a pretty observation of Mr. Daubuz, "Rome receives all the luxurious wares mentioned, but she has so infatuated the world, that she pays nothing for them but trumpery; her money are her enchantments and sorceries; her merchants—her superior clergy engross the real wealth of the world to bring it to her; and her returns and exportations are paper and bills, drawn upon heaven and hell, never to be accepted; however, they pass among the common people for payment, as if they were of real value. The merchant, who finds means to get shut of them, takes no care about their intrinsic value, finding gulls who take them off his hands for real wealth."

Whether these wares were designed to signify pardons, indulgences, dispensations, and the like trifles, with which Rome purchases gold, silver, and whatever ministers to pride and luxury, this is a plain and manifest meaning, that she shall be deprived of all her wealth and luxury at once, and of all the means by which she was used to procure them.

[7] Ver. 18.] This wailing of the sailors, by whom, in the allegory of trade, are meant persons inferior to merchants, seems to be taken from the prophecy of Ezekiel, xxvii. 32. *And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea?*

[8] Ver. 24.] This description of the desolate state of Rome, seems to be an imitation of some passages in the prophet Jeremiah, concerning the ruin of ancient Babylon. *And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise, from the evil that I will bring upon her,* (li. 63, 64.) This was strictly true of ancient Babylon, which remains a heap of ruins to this day; the city now called Babylon being built in a different place. This part of the prophecy seems strongly to intimate, that Rome shall in like manner be irrecoverably destroyed; a judgment which as yet has not been inflicted upon it. There seems also, in these expressions, an allusion to another passage of the same prophet: *Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the milstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment,* (xxv. 10, 11.) Music was the entertainment of the rich and great; trade, the business of men of middle rank; preparing bread, and the necessaries of life, the employment of the lowest people; marriages, in which lamps and songs were known ceremonies, are the usual methods of peopling cities, as new births supply the place of those that die. Now, the desolation of Rome is described in such manner, as to shew, that neither rich nor poor, neither persons of middle rank, nor of the lowest condition and employments, should

be able to live there any more; it shall not be repeopled by new marriages, but for ever remain desolate and uninhabited, either by persons born in it, or resorting to it, on account of any business or employment whatsoever.

CHAP. XIX. SECT. XVIII.

CONTENTS.

The prophecies relating to this third period concluded with a severe punishment of Rome for her pride, luxury, superstition, and idolatry, and especially for her cruel persecution of all who were found faithful to their duty, in preserving the purity of the Christian doctrines and worship. When Rome thus fell, as ancient Babylon, to rise no more, the heavenly church is introduced as a chorus, or choir, to praise God for his righteous judgments and faithfulness. This excellent hymn of praise, sung by the united voices of angels and saints, the whole assembly of heaven, strongly represents to all Christians, and every church on earth, what grateful sense they ought to have of God's faithfulness in their protection, and of his righteous judgments in punishing the persecutors of truth and religion.

Though, for wise reasons, and for a limited time, God may permit the righteous and faithful to suffer many things from the enemies of truth and righteousness; yet the end, and final event of things, shall surely shew God's faithfulness in the blessing of his people, and justice in the punishment of his enemies. A just reason for consolation, gratitude, and praise.

1. *AND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:*]

(1.) When I was thus distinctly informed by an angel, of the total destruction of that persecuting power, which was to arise in this third period, and continue for so long a time, it was represented farther, as if the whole church was assembled together; which I heard, as a chorus, with united voices, begin a hymn of praise to God, saying, Alleluia, let us ascribe salvation, glory, honour, and power, unto Jehovah, the only true God, who is our God.

2. *For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.*]

(2.) For his judgments shew him to be just and righteous, faithful and true; his punishment of Rome, in so exemplary a manner, for her pride, superstition, idolatry, and persecution, declares his righteousness; he has illustriously manifested the truth and faithfulness of his promises, in avenging the blood of his servants, on her who so cruelly put them to death for their faith in God, and constancy in his true religion.

3. *And again they said, Alleluia. And her smoke rose up for ever and ever.*]

(3.) And they ended their hymn, saying, Alleluia, let God, our God, be praised, who in this last judgment has put an end to the power of persecution for ever. It shall not henceforth, as formerly, rise up again, to persecute the saints; this persecuting city shall lie waste, from generation to generation, never to be restored. [1]

4. *And the four-and-twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.*]

(4.) After the chorus of the general assembly had ended their hymn, the twenty-four elders, representatives of the united church, the patriarchs, and apostles, and the four living creatures, the cherubim, who were nearest the throne of God, prostrated themselves before Jehovah, and concluded the praises of the heavenly church, saying, Amen, Alleluia, so let Jehovah, our God, be praised.

5. *And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.*]

(5.) When this hymn was finished, there came a voice from the throne itself; the oracle pronounced an order to all persons truly religious, to all the faithful servants of God, of whatever state or condition they might be, that they should heartily join in the praise of God, and exalt his name, so glorious in righteous judgment, and faithfulness to his promises. [2]

6. *And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.*]

(6.) Upon this voice of the oracle, the whole church, in obedience to it, began to celebrate the praises of God in another hymn; their united voices were strong, as the sound of innumerable people singing together, that it might be compared to the noise of the sea, or of thunder. They began the praise of God, saying, Alleluia, for Jehovah, the one true God, whose almighty power and supreme dominion reach all creatures, appears to establish his own kingdom of truth and righteousness in the world.

7. *Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.*]

(7.) Let it fill the hearts of all who truly fear God, with gladness and joy, and dispose them to give all honour unto him, now he has so fully and so gloriously accomplished his promises; for now the true church of Christ, his faithful disciples, as his spouse, are appointed and prepared to receive public and eminent marks of his affection, in a state of happiness and dignity, suitable to their relation to him. [3]

8. *And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.*]

(8.) As it is usual for bridegrooms at their marriage to make presents to their brides, of rich ornaments and apparel, so, at this time, the church of Christ shall be presented with suitable ornaments; it shall be adorned with real righteousness and holiness, with a Divine nature and godlike temper, in conformity to God's own perfections: ornaments more valuable, and more honourable, than the most costly or honourable habits of the eastern princes, or of the ancient priests.

9. *And he saith unto me, Write, Blessed are they who are called to the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God.*]

(9.) The angel then directing his speech in particular to me, bid me take notice of this part of the prophecy, and write it down as a maxim of great use to the patience and consolation of the saints, as they may rest satisfied in full

assurance of hope, that all the promises in this prophecy shall be surely accomplished; for they are the faithful, the never-failing word of God.

10. *And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus. Worship God: for the testimony of Jesus is the Spirit of prophecy.*]

(10.) Upon this kindness and condescension of an angel conversing with me, I was going to express my thankfulness and respect, by prostrating myself at his feet; but he immediately stopped me, and informed me, that in this revelation he was employed as a servant of God, together with myself; that I was now to consider him, though an angel, as one of my brethren, whom God employs in revealing things relating to Christ and his church. The visions which revealed to me so many things concerning the future state of the church, proceed from the same Spirit of prophecy as all true revelation does. Worship not me then, says the angel, but God, whose servants we both are in this revelation, and from whom we have both received the same Spirit of prophecy. [4]

11. *And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.*]

(11.) The prophetic visions were continued; a new scene was presented before me: the gates of heaven were set wide open for an army to march out in order. This army was led by a person riding on a white horse, such as generals were used to ride on solemn processions. He appeared to be the person to whom God had given all power, and committed all judgment, who was to accomplish all the promises of God in faithfulness, and to execute all his threatenings in righteousness, for the protection of God's people, and for the punishment of their enemies.

12. *His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, which no man knew, but he himself.*]

(12.) He appeared with a noble aspect; his eyes were gloriously bright and piercing; his head, to shew his numerous conquests and large empire, was adorned with many crowns: so great was the dignity and authority conferred upon him, that no person besides himself could fully comprehend it. [5]

13. *And he was clothed with a vesture dipped in blood: and his name is called the* WORD OF GOD.]

(13.) He was dressed in a robe of deep red, as if it had been dipped in blood; to express, that Jesus, who, for his voluntary obedience unto death, when he shed his own blood, was highly exalted, and had a name given him which is above every name, should fulfil this prophecy, in the utter destruction of the enemies of his government: their slaughter should be then so great, that their blood should, as it were, be sprinkled on his garments; then he should be celebrated under the glorious title of the *Word of God.* [6]

14. *And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.*]

(14.) The prophetic vision farther represented this general followed by the armies of heaven, which marched after their prince and chief commander in great state; themselves richly clothed in splendid habits, wearing the finest linen: to signify, that now the church should attain a state of peace and triumph: their faith and patience should be highly rewarded; their happiness and joy should be far above what Rome ever saw in the glory of a triumph. [7]

15. *And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.*]

(15.) The vision farther represented a sharp sword, coming out, as it were, of the mouth of Christ, to signify, that he had the full power of the sword; and that now he was about to use it, in a strict execution of justice on the enemies of truth and righteousness; that he would chastise them as with an iron rod, and punish them with the most severe vengeance of God's wrath, which is, as his power, almighty, and able to punish his enemies with utter and everlasting destruction. [8]

16. *And he hath on his vesture and on his thigh a name written,* KING OF KINGS, AND LORD OF LORDS.]

(16.) Finally, I observed a motto, or inscription, on one part of his garment which covered his thigh, the place where the sword was usually wore; in which inscription he was styled *King of kings, and Lord of lords:* to signify, that he was really possessed of a just dominion over all the princes and kingdoms of the earth; a dominion which the eastern monarchs, and after them the Roman empire, unjustly attempted, a title which with great vanity they assumed to themselves.

17. *And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;*]

(17.) As I beheld this general marching with his army in order, on this great expedition, the event of it in the total overthrow and destruction of his enemies, was declared by the voice of an angel, who seemed to stand in the sun; who, with a very audible voice, invited the birds of prey to the carcasses of the slain, as to a great feast, which the vengeance of God on his enemies would soon provide for them.

18. *That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.*]

(18.) In which feast, they should prey upon the dead bodies of a numerous army; many persons of the highest rank and character should remain dead, and unburied on the field of battle: so that the birds of prey should feast themselves on the flesh of kings, great captains, and of mighty men, as well as on the flesh of common soldiers, and their horses. [9]

19. *And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.*]

(19.) I beheld also in my vision, another army appear to oppose Christ, and the army of heaven, which he led: the beast, which represented the persecuting power of Rome, in conjunction with the kings of the earth, who aided and supported that persecuting power, gathered all his force together, and headed a numerous army: all the enemies of truth and righteousness combined to oppose a thorough reformation of their errors, superstition, idolatry, and persecution.

20. *And the beast was taken, and with him the false prophet that wrought miracles before him, with which he de-*

ceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.]

(20.) But Christ and his saints obtained a full and entire victory over them; a victory so complete, as when the generals and all the chief officers are made prisoners of war, and the rest of the army is cut to pieces in the field of battle. For the persecuting powers, represented by the beast and false prophet, the principal persons who had supported the apostacy by false doctrines, and imposed on the credulous by pretences to wonders and miracles, were made prisoners, to suffer a more exemplary punishment by the hands of justice; for these were afterward condemned to be burned alive, and had their sentence executed upon them, being thrown into a pit of burning brimstone.

21. *And the remnant were slain by the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.*]

(21.) As to the rest, the persons of lower and inferior rank, who had abetted the apostacy, and concurred in opposing a reformation, they, like the common soldiers of an army, fell in the field of battle, and were left there unburied, as a prey for the fowls of the air to feed on: a very strong figurative expression of their full and complete destruction. [10]

ANNOTATIONS ON CHAP. XIX.

[1] Ver. 3.] THE expression, *Her smoke rose up for ever and ever*, seems to be taken from the prophet Isaiah, where it is explained by the prophet, to mean *perpetual destruction. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.* (Isa. xxxiv. 10.)

Mr. Daubuz observes, the two *alleluias* in this part of the hymn correspond to the messages of the two angels, one of which proclaims the *fall*, and the other shews its *perpetuity*. This repetition may however be accounted for, as corresponding with the hymns of the ancient church, in which we may observe, that repeating the word *alleluia*, is used by the authors as an elegance in the composition.

[2] Ver. 5.] A voice from the *throne*, is from the *glory*, or the *oracle;* this shews the great authority and solemnity with which this order was published. The praise of God, to which this oracle directs, seems somewhat different from that of the foregoing hymn; that hymn was to celebrate the praise of God, principally on account of his faithfulness and justice, in the *punishment* of a persecuting power, which had long oppressed the faithful servants of Christ. But this, as appears by the following hymn, in obedience to the direction of the oracle, is principally to praise God for the *happy* and glorious state of the church, consequent upon this punishment of their enemies; that happy and glorious state of the church, suppose, wherein it is said to live and reign with Christ *a thousand years*, and which is more largely described in the following chapter. For which great goodness of God, all good men are prepared, by this solemn thanksgiving, to express their hearty and grateful acknowledgments.

[3] Ver. 7.] The ancient prophets describe the favour of God to his people, by the affection of a bridegroom: *For as a young man marrieth a virgin, so shall thy sons marry thee; and as a bridegroom rejoices over a bride, so shall thy God rejoice over thee.* (Isa. lxii. 5.) The church is represented in the New Testament, in the same similitude of a bride: *For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.* (2 Cor. ii. 2.) As marriages were used to be celebrated with great joy, the marriage of the Lamb with his church, is a fit emblem to shew the state of prosperity and happiness to which God will raise it, after all its sufferings for the sake of truth and righteousness.

[4] Ver. 10.] It has been often questioned, how the apostle should ever think of worshipping an angel, as proper worship and religious honour are expressly forbid to any creature, and as idolatry is so great a sin, in account both of the Jewish and Christian religion; and as this answer of the angel did not so fully satisfy St. John himself, that what he offered was sinful, and of itself unlawful, for he offers to do the same thing again afterward, (xxii. 8.) Before we answer this question, we ought, I think, to answer a previous question: Whether the apostle did intend any proper religious honour or worship to the angel at all? The word which we render *to worship* (προσκυνῆσαι), is used for civil respects, as well as for religious honour; it properly means a known custom of the eastern people, of bowing down to the ground, and kissing the feet of persons of very superior rank. Thus Ruth complimented Boaz: *Then she fell on her face; and bowed herself to the ground.* (Ruth ii. 10.) Thus Abigail also complimented David: *She fell before David on her face, and bowed herself to the ground, and fell at his feet.* (1 Sam. xxv. 23, 24.) The apostle then, notwithstanding any thing in the expression, might mean no more than the most humble act of civil respect; the original word meaning, in general, both civil repsect and religious worship, must be determined to either, by the circumstances of the discourse in which it is used. It will be sufficiently distinguished, I think, by being referred either to the true God, or to a creature.

The reason for which the angel forbids this high act of respect, seems to intimate, that he did not understand it as an act of religious honour; he mentions nothing of the sin or danger of idolatry in it; he only shews it was improper the apostle should give such respect to him; not by shewing it was unlawful to give such respect to any being whatsoever, but because he was a fellow-servant with the apostle, and of his brethren the prophets, as it is more clearly expressed, xxii. 9. As if the angel had said,—I have but received the same Spirit of revelation from God, which you also have. The testimony of Jesus is the true Spirit of prophecy; in him the prophecies of the ancient prophets had their accomplishment; it is still the true spirit and proper intention of prophecy, to reveal things relating to Christ and his church. This is the Spirit of prophecy in the vision you have seen; and if I have now explained any of those revelations to you, the honour is not due to myself, but to God, from whom I received it; let your acknowledgment and thanks be therefore given unto him. This I take to be the plainest account; though the reader should be informed, some learned interpreters understand this action as symbolical or figurative. "To teach and represent unto us, under the person of the apostle himself (says Mr. Waple), that the best men are very apt to be surprised and drawn by the example of others, and

by false pretences, into creature-worship; and that such worship is unlawful, let the pretences be ever so plausible; and that the only way to prevent all manner of idolatry, is to keep to the precept here given, of worshipping God alone."*

[5] Ver. 12.] This expression seems to refer to the many characters given the Christ in prophecy, which are so great, that we cannot fully comprehend all that they mean. It has been probably thought by some interpreters, that this part of the description refers to the prophecy of Isaiah: *The government shall be on his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.* (Isa. ix. 6, 7.) His person and government are represented wonderful and incomprehensible.

[6] Ver. 13.] This title, the *Word of God*, makes it evident, that the person designed in the vision is the same person whom St. John, in his Gospel, calls by the same name; so that Jesus Christ himself is represented as riding at the head of an army, to take vengeance of the enemies of his religion, and faithful servants.

Mr. Daubuz † observes, "That λόγος, or *word*, has three several significations; it may signify words, actions, and commands. Christ is the Word of God in all these respects:

"I. He is his Word, because, before his incarnation, and much more since, he has been the great angel of God, to bring messages, or the words of God, to men.

"II. He is the Word of God, because he is the great minister of God, to perform all his works of creation, preservation, and redemption.

"III. As to the word signifying *command*, Christ is, in respect of that, two ways the word of God.

"1. As he is the executor of all God's commands.

"2. As he is himself the chief commander, and even now joined with God, sitting upon his throne at his right hand; the Prince ἀρχὴ and ἄρχων of the creation, King of kings, and Lord of lords. This account not only shews, our author adds, why Christ is called the Word of God in general, but why he is so called in this place.

"I. Being the Word, as he brings messages, and is the great angel of the covenant, he brings now the greatest errand, the perfection of the covenant in the resurrection, first of the saints, and then of all the dead.

"II. Being the word of God, as he is the great minister, he now comes to perform the most magnificent of God's works.

"III. As he is the executor of God's commands, and is to command and rule under the Father, he comes now to be King of kings, and Lord of lords."

It is observable, that in the temple, the Schechinah, or glory, the presence of God in the most holy place, was the oracle, and the *kebla*, whence God gave forth his word and command, and towards which presence all the worship of the church was addressed. The oracle was called דביר from דבר, which is often translated λόγος and *word*. Another Hebrew word אמר, which is rendered λόγος and *word*, will properly also signify authority and command, and one vested with supreme authority and command. Thus *amir*, or *emir*, is a known title of magistracy in the east; and *emir al mumunin*, is the prince or lord of the true believers, a well-known title of the successors of Mohammed.* Not only the title of *emir* in the east, but of *dictator* among the Romans, seems to have come from the same original, as persons whose word and command had sovereign authority.

As in the temple, the Schechinah, or glory, was the oracle and mercy-seat, from which oracle God gave his commands with supreme authority, and at which presence he graciously received the addresses of his church; may not an allusion to this very significant and principal part of the Mosaical institution, be one probable reason, why Christ is styled here the *Word of God?*

[7] Ver. 14.] The armies of heaven, in the language of Scripture, often mean the angels of God; which, as ministering spirits, who continually attend on his service, may be called the armies of heaven, probably in allusion to the custom of princes, who keep the chief and best of their troops about their persons, as their guard, and in their capital city, the place of their residence; and have their principal and chief officers attending their courts.

In this vision the faithful Christians, who persevered with constancy in the day of temptation, seem represented as received into heaven, and associated with the angels, into the hosts or armies of heaven, as well as in the praises of the heavenly church; so that these armies of heaven may be understood not only of the angels of God attending Christ, but also of such faithful Christians, who had received their crown and reward: they are said to be clothed in fine linen, white and clean; which is just before interpreted to mean the *righteousness of the saints.*

They seem to be the same persons described before, xvii. 14. *And they that are with him, are called, and chosen, and faithful.* So that these armies in heaven, which followed their victorious general, seem to include, if not to mean principally, those Christians who had kept the faith against all opposition; to express the high honour and happiness to which they are now advanced.

[8] Ver. 15.] Christ, in the first vision, is represented with a sharp two-edged sword, (Rev. i. 16.) to express one of the principal parts of government, the power of the sword; the *jus gladii* including the right of making war and inflicting punishments.

To *rule with a rod of iron*, is an allusion to an expression in Psal. ii. 9. in which it was prophesied concerning the king whom Jehovah had set upon his *holy hill of Zion*, that he should as easily break his enemies, and all their opposition, as *a rod of iron* could break in pieces an earthen vessel.

To *tread the wine-press of the fierceness of the wrath of Almighty God*, is an allusion to a passage in the prophet Isaiah, lxiii. 3, 4. usually understood of the Messiah: *I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled on my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come.*

[9] Ver. 18.] This passage is imitated from the prophet

* Daubuz. Waple. † On the place.

* Selden, Titles of Honour, vol. iii. p. 194.

Ezekiel, xxxix. 17, 18. *And thou Son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field. Assemble yourselves, and come; gather yourselves on every side to my sacrifice* (or slaughter) *that I do sacrifice for you upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth. . . . Thus shall ye be filled at my table.* This is a strong description of a great slaughter and heavy judgment of God, when he shall come to punish his enemies. So it is explained by the prophet, ver. 21. *I will set my glory (saith the Lord God) among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.*

[10] Ver. 21.] The general meaning of this strong and beautiful figure is sufficiently plain and intelligible, and sufficient to answer the design of the prophecy, to encourage constancy, faith, and patience; to give consolation and hope, under present oppression and persecution, for the sake of our religion and a good conscience. That the several particulars of this figurative description, have themselves a farther particular meaning, is not so plain and certain. It is, I think, a mark of right understanding, in the language of prophecy, and in the design of prophecy too, to keep to what appears the design and meaning of the prophecy in general, and what the whole of it, laid together, points out to us: and not to suffer a warm imagination to mislead us from the real intention of the Spirit of prophecy, by following uncertain applications of particular parts of it. Who can say, for instance, with any certainty, that the flesh to be eaten, and the birds invited to the feast, have each a particular mystical sense, or that they really mean any thing more than to describe a great battle, defeat, and slaughter?

However, there are, in most figurative descriptions, some particular parts of the representation, that seem, with great probability, designed to point out some chief circumstances to particular observation.

Thus, in this description, the punishment of the beast and false prophet, who were taken prisoners, and condemned to be burned alive, being different from the punishment of the remnant which were slain by the sword, seems to intimate, that the chief and principal maintainers of the apostacy, they who used all their power and all the wicked arts of deceit, in opposition to true religion, shall be punished in proportion to their guilt, and shall suffer in a manner more terrible and exemplary than others. Burning alive is one of the most terrible executions, being cast into a lake or pit of fire, *burning with brimstone*, images in the mind, the destruction of Sodom and Gomorrha, who are recorded as examples of perpetual destruction, from which they can never possibly recover themselves.

Thus also, as the beast and false prophet do not mean private persons, according to this description, but the powers of bodies politic, in perpetual succession, this very naturally teaches us to consider their punishment in a double capacity; or, to use the words of Mr. Daubuz,* "The design here is to shew us, that Christ will not only destroy at last the persons who at that time shall be in possession of what is signified by the beast and false prophet, but also utterly extirpate the succession of the tyranny and false prophecy for ever: so that the beast and the false prophet are persons in a double capacity, that is, persons in general, enemies to Christ, and also in possession of a power which is to be extinguished with them."

However, this I think we may take as the undoubted meaning of the prophecy in general, that now all the powers of the apostacy shall be destroyed; no opposition shall remain to hinder that happy state of the church, which is to follow in the next period, and which the Spirit of prophecy describes in the following chapter.

* On the place.

CHAP. XX. 1—6.

SECT. XIX. *Period Fourth.*

CONTENTS.

This chapter represents a new state of the church, upon its deliverance from the persecution and corruption of the third period, or during the reign of the two beasts, for twelve hundred and sixty prophetic days, or years. That long state of opposition is to be followed by a long continuance of peace and prosperity; a fourth period is described, which, among other characters, is to last for a thousand years. The two first periods ended in a deliverance of the church, but those deliverances were of short continuance, and attended with considerable defects; but now, after the church shall have passed through this third trial of faith and patience, it is to attain a state of very great prosperity, and to remain in it for a very considerable length of time. This is that happy state of the church, which, from the continuation of it for one thousand years, is usually called the *millenium*.

The description we have of it in this chapter is very short, contained within the first six verses; interpreters have, however, abundantly supplied what they thought wanting in the account of prophecy, out of their own invention, it is to be feared, rather than from sure or well-grounded principles of judgment. No wonder then, they differ so much about the true meaning of a prophecy, in which they have mixed so many of their own imaginations; so that the disputes seem not so much what is the intention of the Spirit of prophecy, as which of the interpreters has the finest or the warmest imagination.

Let us then carefully endeavour to distinguish what the Spirit of prophecy plainly intends, from what uncertain conjectures or doubtful reasonings may suggest to our minds, as a more distinct and particular account of it.

The prophecy itself represents it after this manner.

1. *AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.*]

(1.) After I had seen, in the former prophetic visions, the downfal and punishment of the last persecuting power of Rome, the state of the church which was to follow upon it was represented in a new vision; for I beheld an angel as descending from heaven, like one sent on a message from the throne of God: his commission was expressed by a double symbol: he had a key in his hands, which was the key of the great abyss, or bottomless pit; and he brought also with him a great chain, such as prisoners were used to be bound with to prevent an escape.

2. *And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,*]

(2.) I soon perceived, in my vision, on what errand this angel was sent; for he seized on the dragon, the old serpent, by which the devil was signified, the great adversary of mankind, and enemy of truth and righteousness, the great seducer of the world into error and wickedness; the angel arrested him, bound him, and committed him to close custody for a thousand years.

3. *And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.*]

(3.) The angel committed him to close custody in a strong prison, he locked him fast up in the bottomless pit, and put a firm seal upon it, that he might not escape, or go about as before, to deceive the nations. Thus was the devil to be confined for a thousand years, though, after that time should be expired, the wise and holy providence of God should take off this restraint, though it should be but for a very short space of time. [1]

4. *And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*]

(4.) When the church was thus delivered from the power of Satan, by his confinement, either to seduce or persecute it, the happy state of the church was thus farther represented: I saw thrones erected, and persons sat on them, to whom the authority of government, and administration of justice were committed, and such persons were intrusted with it, who had the constancy of martyrs, whom no fears of death could force into any compliance with the antichristian apostacy, but who persevered in the profession of the Christian faith, against all opposition, neither yielding to the general prevailing corruptions, nor making any acknowledgment of subjection to the authority and dominion of the antichristian power of the beast: such as these the Spirit of prophecy declared were the persons to reign with Christ for these thousand years. [2]

5. *But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.*]

(5.) While this happy state of the church shall continue, the party of the beast, they who were united in opposition to pure Christianity, and in persecuting Christ's faithful servants, the remnant who were slain with the sword of him that sat on the horse, (xix. 21.) shall not revive, or recover any part of their former power, but remain altogether unable to disturb the peace or prosperity of the church, till the thousand years shall be accomplished. This happy state of the church may well be called *life from the dead*, or a *first resurrection*. [3]

6. *Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*]

(6.) In this eminently glorious state of the church, happiness and holiness shall not be separate, as they now often are; then they shall be joined inseparably together; they shall be free from all affliction, and from all fears of trouble, when the wicked shall be condemned to the lake which burneth with fire and brimstone; the second death shall not hurt them, they continuing faithful in the service of God, to which they are consecrated by the Christian profession, shall live as priests to God and Christ, and shall reign in a pure, peaceful, and glorious church-state, under Christ's protection and favour. [4]

ANNOTATIONS ON CHAP. XX. 1—6.

[1] Ver. 3.] THE abyss or bottomless pit in which Satan is to be confined for a thousand years, during this happy state of the church, is explained on the first and second verses of the ninth chapter, where an angel is sent to open it, as here to shut up Satan a close prisoner in it. The shutting up of Satan in so close a prison as a pit or dungeon under ground, so sure a confinement by locking it fast, and putting a seal upon it, may well be understood to mean, that for this space of time the devil, who is represented the first in the apostacy, and principal agent in the opposition to truth, righteousness, and religion, shall be fully restrained from the exercise of all influence and power, either to seduce men into error and wickedness, or to persecute men of conscience, constancy, and faithfulness.

As the devil is represented the head or ruler of the evil spirits or angels, a restraint of their power seems also to be intended, in the imprisonment of their chief or head; so that in the general, this seems to be the meaning of the Spirit of prophecy, in this figurative description, that during all the time of this period, that is, for a thousand years, "The church of Christ shall enjoy purity of religion in peace, without any disturbance from those old enemies of mankind, working in the children of disobedience." *

"And this seems to imply (adds our author), that all shall be converted: ——— however, if there be any that remain unconverted, they will, during the imprisonment of Satan, be in so small a number, ——— and so feeble in comparison of the true Christians, that they shall neither dare, nor be able, to disturb the peace of Christ's kingdom." †

It is not improbable, that shutting up Satan in the bottomless pit or abyss may have a particular regard to a restraint on the power of Mohamedism, and effectually stop the prevalency of that imposture, as before opening the bottomless pit had a principal regard to the rise and surprising progress of it, (chap. ix.)

[2] Ver. 4.] This description of the thrones, and of them that sat on them, is not, I conceive, to be understood, as if all who are afterward said to live and reign with Christ a thousand years, were set on these thrones. The expression, *I saw thrones, and they that sat upon them*, may mean no more, than that some sat on them, how few or how many soever they might be. Though all are said to *live and reign with Christ*, that may well be understood of a free and full enjoyment of the glorious blessings and happiness of this kingdom of Christ.

The figurative description seems to intimate order and government in this kingdom of Christ, that some were to

* Daubuz, on the place. † Ibid.

have judgment given unto them, or to be raised to the authority of magistrates in it. This, as all other governments, was to be made up of governors and governed; and this authority of magistracy was given to them that sat on the thrones, whoever they were, who were judged worthy of such honour and authority in this kingdom of Christ. The expressions seem to be an allusion to the principal court of Israel, in which the members of the Sanhedrin sat on raised seats, or thrones, on each hand of the prince, or president of the assembly. Nor would this representation be improper, though Christ himself should be supposed sitting on the principal seat or throne: for Christ himself, speaking to his apostles, says, *In the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel.* (Matt. xix. 28.) In like manner, this prophecy, *And round about the throne were four-and-twenty seats, and upon the seats I saw four-and-twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold.* These four-and-twenty seats are expressly four-and-twenty thrones, καὶ κυκλόθεν τοῦ θρόνου, θρόνοι εἴκοσι καὶ τέσσαρες.

Thrones, then, as seats of dignity, are to distinguish those who have the administration of government committed unto them from the rest of the people, who are to be governed by them, and can in no propriety be applied to every member of the kingdom, who lives under the protection, and enjoys the blessings, of a government.

It is a question of consequence to the true meaning and right understanding of this prophecy, how we are to understand the *souls of them who were beheaded for the witness of Jesus,* and who are the persons who had *not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands;* or, which is the same, who are the persons whom the prophecy intends to represent, as enjoying the blessings of that happy state of the church.

Here interpreters differ widely in their opinion; some understand this description literally, to mean a real and proper resurrection of such persons, who, in the former states of persecution, were put to death for their constancy in the profession of pure Christianity; that is, the martyrs under the heathen empire, and those who were slain under the reign of the beast. It is supposed, that all these saints and martyrs shall at this time be really raised from the dead, for a thousand years before the general resurrection; or, as a very ingenious author* represents it, "Those who have suffered for the sake of Christ and a good conscience, shall be raised from the dead a thousand years before the general resurrection, and reign with Christ in a happy state."

But there are others, who understand this description in a figurative sense; they suppose the prophecy intends such persons as have the true spirit and temper of martyrs, who have like faith, constancy, and zeal, with those whom no persecutions could prevail upon to deny the truth, make *shipwreck of a good conscience,* or criminally comply with any of the corruptions of their times.

They who are for a literal resurrection of the martyrs, in order to live and reign with Christ for these thousand years, principally insist on the direct meaning of the expressions, *The souls of them that were beheaded for the testimony of Jesus;** which they think must mean, The martyrs under the heathen Roman emperors, as beheading was a Roman punishment, and as the very souls that were beheaded, or dead, live again in the millennial state. They farther observe, This is the reward promised to the martyrs, to the souls who *cry for vengeance under the altar,* and who *overcome* by death, or by resisting the enemies of Christ and his religion unto death. They observe, This is agreeable to the doctrine of St. Paul, 1 Thess. iv. 16. that the *dead in Christ shall rise first;* that is, they who died for Christ's sake. This interpretation is confirmed, they think, by the following observation,—that the rest of the dead lived not again till the thousand years were finished; and therefore this is properly a first resurrection. This shews, they add, that the persons mentioned as dead and living, were once really dead. If they were not, what occasion was there to compare them with the rest of the dead? by which are to be understood, all such Christians who are dead, or shall die, having no title to the first resurrection, as they were neither actually martyrs nor confessors.

These arguments are farther supported by several conjectures, and by an application of some passages of Scripture that are supposed to favour them.

But they who, on the other hand, understand this description in a figurative sense, observe, that all the expressions will very well bear such an interpretation; that it will be more agreeable to the style of prophecy, in particular to the style of this book, which every where abounds in figurative descriptions; that all these expressions are used in the ancient prophets in a figurative meaning, and that there are unanswerable difficulties attending a literal interpretation of them.

Dr. Whitby, in a learned and judicious treatise of the millenium, has considered the whole argument at large, where the reader may find full satisfaction; I shall only set before him the sum of those arguments which seem greatly to confirm the figurative interpretation.

It is observed, in the first place, that all these expressions may very well be understood in a figurative sense. The *souls of them which were beheaded for the witness of Jesus,*——and which had not *worshipped the beast,* may easily, according to the manner of prophetic language, signify persons of like spirit and temper with them, of like faith, patience, constancy, and zeal. John the Baptist was Elias, because he came *in the spirit of Elias. This is Elias* (says our Saviour), *which was for to come,* Matt. xi. 14. And St. Luke, speaking of John preparing the way for the appearance of the Messiah, thus explains it; *And he shall go before him, in the spirit and power of Elias,* Luke i. 17. Thus, a state of the church, in which the spirit of the ancient martyrs and confessors, and the purity of those times, shall return, may be described as a church of martyrs, a church so nearly resembling them, in temper, constancy, and zeal.

It is a very easy and natural figure, as well as very common in this book of prophecy, to describe persons by the names of such, whose tempers and characters they imitate and follow. Thus the names of Sodom, Egypt, and Ba-

* Burnet's Theory, lib. iv. cap. 4.

* Waple. Daubuz.

bylon, are so often ascribed to Rome, on account she nearly resembled them in corruption, pride, and cruelty.

The other expressions, of a *resurrection*, of *living* and *reigning*, were used before in ancient prophecy, to signify the restoration of the church from a low and afflicted state. Thus the prophet Hosea, exhorting to *return unto the Lord, for he hath torn and he will heal; he hath smitten, and he will bind us up;* he adds, *after two days will he revive us*, or make us live again, *on the third day will he raise us up, as from the dead, and we shall live in his sight*, (vi. 1, 2.)

In this prophecy, when the two witnesses were *slain*, and their *dead bodies lay in the streets of the great city*, (Rev. xi. 7, 8.) the spirit of life from God *entered into them*, and they *stood on their feet;* (ver. 11.) or they are represented under the figure of being raised from the dead.

It is moreover observable, that as all these expressions may well be understood in a figurative sense, agreeable to the language of prophecy, so it is more agreeable to understand them so in a book of revelations, delivered throughout in such a style. Every part of these prophecies is so to be understood, the *book*, the *seals*, the *trumpets*, the *beasts*, the *witnesses*, the *dragon*, and *old serpent;* and why not the *resurrection* of the martyrs and confessors?

It is also very material, that these very expressions seem to be taken from some passages of Scripture, in which they are plainly used in a figurative sense, and must be so interpreted. There is a remarkable prophecy of Ezekiel, xxxvii. 3. concerning the restoration of Judah, and her return out of the captivity: *And he said unto me, Son of man, can these bones live? and I answered, O Lord God, thou knowest.* It follows, ver. 5. *Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you*, that is, a spirit of life, or living spirit, and *ye shall live. And so I prophesied, as he commanded me*, says Ezekiel, ver. 10. and the *breath*, or spirit of life, *came into them, and they lived, and stood up upon their feet.* The meaning of these figurative expressions is thus explained, ver. 11, 12. *Then he said unto me, Son of man, these bones are*, or signify, *the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel.* Or, I will bring you out of your captivity, and into the enjoyment of your own country, liberties, laws, and religion.

It is farther to be observed, "how fully the description of the conversion of the Jews answers to the millenium of St. John, who useth the very words by which their prophets had foretold their glorious conversion," as Dr. Whitby has shewn at large.*

Now, as this happy state of the church may well be understood of the fullest accomplishment of the prophecies, which speak of the conversion of the Jews, and receiving them again into the church, which St. Paul calls *life from the dead*, Rom. xi. 15. this interpretation will be the most easy and proper, as most agreeable to the sense in which they were used in the ancient prophecies, upon the like occasion.

Yet farther, a literal and proper resurrection of the martyrs and confessors, who suffered in the heathen Roman empire and reign of the beast, is attended with many difficulties, so great as render that interpretation very doubtful and improbable.

Dr. Whitby* has remarked, that a proper and literal resurrection is never, in the whole New Testament, expressed or represented to us by the living of the *soul*, but by the living, raising, and resuscitation of the *dead*, the raising of the *bodies* of the saints, of them that *slept* in the dust, or in their *graves*, or sepulchres.

The same learned author† farther observes, this doctrine seems not well consistent with the happy state of souls departed . . . . or with the high prerogatives supposed to belong to the souls of martyrs . . . . that this doctrine does not well agree with the accurate description of the resurrection in the holy Scriptures; for in all those descriptions, there is no mention of a first and second resurrection, or that one of them is to be a thousand years after the other. They describe the bodies at the resurrection fit to live in heaven, and not on this earth; they represent the resurrection to be performed in a *moment*, in the *twinkling of an eye*. (1 Cor. xv. 52.) They represent, at that time, the *dead in Christ shall rise first;* but then also, *we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so we shall be ever with the Lord.* (1 Thess. iv. 16, 17.) The Scriptures speak constantly of the resurrection of all saints, as of a resurrection not to a temporal life on earth, but to an eternal life in heaven. Nor, finally, does the doctrine of a literal resurrection well agree, our author observes, with the genius of Christian faith, or with the nature of Christian hope, or with that freedom and temper of spirit it requires from the professors of Christianity, who are taught not to set their hearts and affections on things *on earth*, but *on things above, where Christ sitteth at the right hand of God.* (Col. iii. 1—3.)

To these observations of Dr. Whitby, let me add one or two observations, which the prophecy itself seems naturally to point out to us.

And, first, this prophecy seems to suppose such inhabitants of the earth, during the millenium, as were the inhabitants of the earth when the beast was destroyed, or men in the usual state of natural succession; not persons raised out of the grave, or fetched from the separate state of departed souls.

Here is no intimation, that all good and faithful Christians are to be slain at this time, together with the beast and his followers, to make room for martyrs, and persons who died some hundreds of years before, to inhabit the earth in their room. Besides, they are represented in this state of the millenium, as liable to be misled by the deceitful arts of Satan, and the terrors of persecution; for which reason, the safety and security of the church in this period is represented by laying a restraint upon Satan, that he should not deceive the nations, or shutting him up in the bottomless pit, that he should deceive the nations no more, till the thousand years should be fulfilled. The inhabitants of the earth, then, are supposed in the prophecy capable of being deceived, and in danger of it, if the power of Satan had not

* Whitby, Treatise of the true Millenium, chap. 2. s. 3.

* Ibid. chap. 3. s. 1. † Ibid. chap. 4. s. 1.

been so fully restrained. The order of the prophecy seems farther to confirm this observation; for when the thousand years shall be expired, Satan must after that be loosed for a little season, and he shall make so bad use of that little time, as to deceive many; so far deceive them, as to gather a very great number of them together, to attack the saints and the beloved city. Must these new enemies of Christ and his religion be some of the old persecutors raised from the dead, or some of the martyrs after their resurrection, seduced by Satan into his party? or must they be, as the prophecy seems plainly enough to suppose, such a succession of men as now inhabit the earth?

The prophecy itself gives us occasion to make this farther observation,—that this prophecy places the general resurrection after these thousand years are expired, after Satan shall have made a new attempt against truth and righteousness, and with very great numbers, as the sand of the sea; and after they shall be utterly destroyed by fire coming down from God out of heaven. Now the prophecy describes this resurrection, which is to follow the millenium and defeat of the last attempt of the enemies of truth, as a general resurrection of all persons, without any exception, without the least intimation of so considerable a resurrection, above a thousand years before, as this resurrection of the martyrs must have been, if meant literally. *I saw the dead, small and great, stand before God—and the dead were judged out of those things that were written in the books, according to their works,* (xx. 12.) They who were judged, were the dead then raised to life: then the dead were all raised, small and great.

It should seem then, that a literal and proper resurrection of martyrs, to live on earth a thousand years before the general resurrection and judgment, is not a necessary sense of this prophecy, nor so natural and probable a sense, as the figurative. It should seem, that the literal sense is liable to many difficulties, and hardly reconcileable to the other descriptions of the same prophecy, and to other passages of the Scriptures.

But the figurative interpretation, *viz.* that this prophecy should mean a happy state of the church on earth, well answers the whole design of the prophecy, and appears the easier and more probable meaning of the words.

The church in peace, free from persecution, and all deceitful arts of Satan and wicked men, enlarged with the conversion of the Jews and *fulness of the gentiles,* serving God as a kingdom of priests; in the purity of Christian worship, and enjoying all the blessings of Divine protection and grace, may well be expressed by *living and reigning with Christ.*

This short description will, then, allow a liberty to every one of applying to this happy state of the church whatever other prophecies he shall find relating to the peaceful and prosperous state of the church in the last times. If we take care to apply them in an easy and natural sense, agreeable to the true meaning of this prophecy, and true nature of the peace, purity, and happiness of the church, designed by it, we shall rectify the mistakes, and prevent the dangerous errors, that some may have fallen into, by indulging too far an unreasonable fancy and ungrounded imagination; and the true millenium will be very far from an unreasonable doctrine, or a dangerous enthusiasm.

[3] Ver. 5.] There is mention in this prophecy of two sorts of dead persons; those who were slain by the *witness of Jesus,* and those who were slain by the *sword of him that sat on the horse.* As here is an account of the death of faithful Christians by their persecutors, and of their persecutors themselves by Christ, these persecutors are called the *remnant,* the rest, οἱ λοιποί.

It is very agreeable to the design and connexion of this prophecy, to understand *the rest of the dead,* who lived not again till the thousand years were finished, of the rest or remnant, *viz.* of those that were slain with the sword of him that sat on the horse. Thus, the dead church raised to life, and living and reigning for a thousand years, and the enemies of the church remaining dead, and not living again till the thousand years were finished, will exactly agree in the same figurative meaning. This will be a sense consistent with the resurrection of the antichristian party again, for a little season, after the thousand years shall be finished.

Dr. Hammond, though he refers this prophecy to a very different period, yet, from the connexion of the words, perceived this was the true meaning of the *rest of the dead.* Who *the rest of the dead* are is manifest, not all besides the martyrs, but those formerly named, ver. 4. that is, they who *worshipped the beast or his image, or received his mark in their foreheads or hands.*—And therefore these may well be the rest of the dead here, it being punctually said of them, xix. 21. οἱ λοιποί, *the rest were slain;* and then, that *they lived not again till the thousand years were finished,* must needs signify, that the church was now, for that space, free from such heathen persecutors, and purified from such avowed mixtures of those vile unchristian practices, which is but the negative part annexed to the positive preceding: so that, to use the words of Mr. Baxter, "The rest of the dead, even the subdued pagans (or papists, say others), were kept as in a state of death, out of power, till the dragon revived their power again, a thousand years after."

[4] Ver. 6.] To *reign* with Christ may well be understood in a figurative sense, as we are said to be *crucified with Christ,* and *to live with him;* or, as Christ himself is said to *live in us,* Gal. ii. 20. "Happy days of peace and righteousness, of joy and triumph, of external prosperity and internal sanctity, when virtue and innocency shall be in the throne, vice and vicious men out of power and credit, are prophesied of in Scripture, and promised to the church of God."* Such a kingdom, which shall be a kingdom of righteousness as well as peace, under a peculiar Divine presence and conduct, may well be called the *kingdom of God, and of his Christ,* and they may be said to *reign* with him, who through his favour shall enjoy all the blessings of that happy state.

CHAP. XX. 7—10.

SECT. XX. *Period Fifth.*

CONTENTS.

The following verses of this chapter inform us, that the happy days of the church, prophesied of in the foregoing vision, will at length have their period, though they are to continue for a long time, and are not to expire till after

* Burnet's Theory, lib. iv. cap. 5.

a thousand years: yet, then, there shall be one attempt more against the purity of religion, and against the peace and prosperity of the Christian church.

Satan is to be released for a little time, or season; but, in that little season, he shall deceive many, and so far seduce them, as to prevail upon them to join with him in his apostacy.

This new attempt against truth and righteousness, shall end in the utter ruin of the enemies of Christ and his religion; they shall be totally defeated, and their obstinate wickedness punished with everlasting destruction.

This state of the church and world, so different from the preceding, deserves to be considered as a new period, which will therefore be the fifth in order.

7. *AND when the thousand years are expired, Satan shall be loosed out of his prison,*]

(7.) I was farther informed in my prophetic visions, that this happy state of the church was not to be perpetual, like the happiness of the heavenly state: for at the end of the thousand years, the extraordinary restraint laid upon the enemies of truth and righteousness should be taken off, as if Satan was let loose out of his prison, to deceive the world into error and enmity against the professors of true religion.

8. *And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.*]

(8.) No sooner shall this restraint be taken off, but Satan shall again attempt to form and head a party, by seducing men of weak and evil-disposed minds; and he shall find such persons in the several parts of the earth, who, like the descendants of Gog and Magog, the Scythians and Tartars, shall gather together in great numbers, in order to invade and ravage their neighbours, and disturb the peace and happiness of the church.

9. *And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.*]

(9.) They shall come, like the barbarous northern nations, described in foregoing prophecies; they shall make their invasions so suddenly, and with such numbers, that they shall spread far and wide over the peaceful habitations of the saints, and besiege them even in their camps, and capital cities, and threaten to spoil and subdue them. But this attempt shall not be like former invasions of the barbarous nations, who possessed themselves of the countries they invaded, in right of conquest over the former inhabitants; for God shall protect his faithful servants, and destroy their enemies in a very extraordinary manner: God shall send fire out of heaven to destroy them, as he did the wicked inhabitants of Sodom and Gomorrah, (Gen. xix. 24.) and as he threatened Gog and Magog in the ancient prophets. (Ezek. xxxix. 1, &c.)

10. *And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, for ever and ever.*]

(10.) And the devil, the principal and chief leader of this new apostacy and rebellion against God and the kingdom of his Son, shall then be punished suitably to the greatness of his crime. He shall not only be shut up, and put under restraint as before; but now he shall be cast into a lake of fire and brimstone, where he is to be punished with the beast and false prophet, for ever; his power shall never more revive; his anguish and torment shall be endless, without any hope of relief, to all eternity.

ANNOTATIONS ON CHAP. XX. 7—10.

THIS period, though it is represented very short, yet deserves particular attention, on account of the circumstance of the time in which it is placed, between the end of the thousand years and the final judgment; and also, as it represents the state and condition of the earth, to be much the same as at present, except an extraordinary restraint laid on Satan, and the extraordinary purity, peace, and happiness of the church, arising from a peculiar protection and blessing of Christ. For we see, no sooner is Satan loosed, and his restraint taken off, but he finds great numbers of persons ready to be deceived, and to join in disturbing the peace, and corrupting the purity, of the church.

The theory of a very learned and ingenious author,* which supposes the happy state of the church for a thousand years cannot be in this present earth, but must be after a conflagration, when it shall be first destroyed, and then restored to a paradisaical state, is attended with a very great, and, as I think, an unanswerable difficulty, from this state of the world, after the thousand years shall be finished.

The ingenious author† is fain to suppose some persons, sons of the earth, generated from the slime of the ground and the heat of the sun, as brute creatures, he says, were at first.

But as such an original of mankind is, I think, unaccountable; so, I hope, the prophecy has no difficulty in it, that stands in need of so strange a solution. For notwithstanding the general peace and purity of the church, the many converts to true religion, and the great number of persons truly religious, and who live up to the principles and in the practice of pure Christianity, there may be also some persons of evil-disposed minds, uneasy with the purity of true religion, easily moved by the passions of envy, covetousness, and ambition, whenever an opportunity shall offer to gratify them. The prophecy says nothing to make this impossible, or improbable; this circumstance rather makes it a likely supposition, and certainly much more natural, than to raise a great number of wicked persons from the dead, or cause them to spring out of the slime of the earth, to revive a new persecution of the Christian faith and religion.

The expressions of this prophecy seem to be taken from the prophet Ezekiel, in the thirty-eighth and thirty-ninth chapters. The word of the Lord orders Ezekiel to *set his face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,* (xxxviii. 2.)

Magog was a son of Japheth, (Gen. x. 2.) from whom the Scythians are generally supposed to be derived; the Mogul Tartars, a people of the Scythian race, are still so

* Burnet's Theory, lib. iv. cap. 10. † Ibid. p. 149.

called by the Arabian writers, a people who, above all others, have best preserved the most ancient names, as well as the most ancient customs. The prophet Ezekiel* joins to Gog and Magog, *Gomer and all his bands, the house of Togarmah of the north quarters, and all his bands,* (ver. 6.) And, (ver. 15.) *Thou shalt come from thy place, out of the north parts, thou, and many people with thee.* This seems sufficiently to shew, that Gog and Magog, with Gomer and Togarmah of the north quarters, were a northern people, some of the many nations who were comprehended under the general name of Scythians. These were people used to invade their neighbours in great numbers, to spoil their country, and rob them of whatever they could lay their hands on. So the prophet describes them, ver. 13. *Art thou come to take a spoil? Hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?*

I shall only add, that the very learned Bochart thinks it credible, that the names of Russians and Muscovites are derived from Rhos and Meshech, mentioned in this prophecy of Ezekiel. "Credibile est ex ראש *Rhos* et משך *Mesech*, id est, Rhossis et Moschis, vicinis populis circa Araxim, (de quibus Ezekiel) descendisse Russos, et Muscovitas, gentes in Europæa Scythia celeberrimas, quæque latissime patent."†

The punishment of these spoilers, *viz.* Gog and Magog and the bands joined to them, is thus described by the prophet, Ezek. xxxviii. 22, 23. *And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.*

The nations then of Gog and Magog, were a very fit and proper figurative description of the enemies of true religion, and of the faithful professors of it, of their neighbours peace and prosperity.

It may likewise be here, as Mr. Daubuz observes it is in many other places, that the event shall agree with the letter, as well as with the figurative expressions. "There may remain, according to Mr. Pyle, in the farther and more distant parts of the world, much people still persisting in ignorance and gross superstitions. . . . . These rude nations, prompted by envy at the plenty and happiness of the Christian kingdom, and out of desire of riches, spoil, and plunder (which is the true spirit of Satan, the father of mischief), will be permitted to invade the Christian territories in vast bodies and armies."

However it be, whether these expressions be only figurative, or whether they contain also something literal, the substance of the prophecy will be to this purpose: That after the thousand years of peace and purity, the church shall once more be disturbed by persons like the barbarous northern nations, who have often disturbed the peace of the world by their invasions. But it shall prove a fruitless attempt, and end in their complete and final destruction; a day of righteous judgment will come, when true religion, peace, and happiness, shall be united inseparably, without any future molestation, or disturbance, for ever.

* Lowth, on Ezek. xxxviii. † Bochart. Phaleg. lib. iii. cap. 15. p. 188.

CHAP. XX. 11—15.

SECT. XXI. *Period Sixth.*

CONTENTS.

The course of these prophecies, after many important visions describing the state of the church and world in this present life, brings us at last to the great and final judgment, when the whole scene and mystery of Providence shall be finished. Then the great doctrine, which runs through the whole of these prophecies, will be fully verified, That truth and righteousness shall surely prevail in the end against error and all iniquity; eternal happiness shall be the reward of the faithful, and everlasting destruction the punishment of the wicked. Then all shall be judged, *every man according to his works.* This is represented as a sixth period of providence; after which there will be in the seventh period an everlasting sabbath, a state of eternal rest and happiness for all the righteous, and of the most perfect worship of God, in the praises and devotions of the heavenly church.

11. *AND I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.*]

(11.) I farther beheld in another vision, what was to follow upon this full complete destruction of the enemies of Christ and his religion. The general judgment was represented to me after this manner: I saw in my vision a glorious shining throne erected; I then beheld a person sitting on it; at his appearance, the whole frame and constitution of the world altered and changed, and quite passed away; so that the present heavens and earth were found no more. [1]

12. *And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.*]

(12.) Hereupon I beheld in my vision, a general resurrection of all the dead; all ranks and orders of men, the lowest as well as the greatest, appeared before this judgment-seat of God, and they were all judged according to the most impartial rules of justice and equity, as it should appear by their works, whether they were under the condemnation of sinners, or entitled to the mercies of God and promises of eternal life, that they were true and faithful Christians, to whom the salvation of God is promised according to the gospel of the Lord Jesus Christ.[2]

13. *And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.*]

(13.) This judgment was so general, that all the dead, without exception, were raised again to life, to be judged according to their works, whether they died in the sea, and were buried in the waters, or by land, and were buried in graves; all in the invisible state of the dead were brought forth to this universal judgment.

14. *And death and hell were cast into the lake of fire. This is the second death.*]

(14.) After this resurrection to judgment, there shall be no more natural death; they who are judged shall not return to their graves again: for death and hades shall be destroyed. But there is a second death, the portion of all who shall be found guilty, and condemned in this day of righteous judgment.

15. *And whosoever was not found written in the book of life was cast into the lake of fire.*]

(15.) For as many as shall not then appear, before this impartial Judge, to be true and faithful Christians, and as such registered in the rolls of the true church of Christ, shall be punished as the enemies of God's government, and of true religion; they shall be cast into a lake of fire, and shall suffer a second death, in a state of everlasting destruction. [3]

ANNOTATIONS ON CHAP. XX. 11—15.

[1] Ver. 11.] THIS expression, *The earth and the heavens fled away, and there was found no place for them,* seems plainly to intimate such a change and alteration, as will well agree with St. Peter's description, that *then all these things shall be dissolved,* 2 Pet. iii. 11. This dissolution the same apostle describes more particularly, as to the manner of it: *The heaven shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up,* (ver. 10.) At this *coming of the day of God, the heavens, being on fire, shall be dissolved, and the elements shall melt, with fervent heat,* (ver. 12.) This great change of the present state of the world, is to make way *for new heavens and a new earth, wherein dwelleth righteousness,* (ver. 13.) Thus, *the heavens and earth shall pass away, and there shall be found no place for them.*

[2] Ver. 12.] This description *of opening the books, and judging out of the things which were written in the books, according to their works,* seems an allusion to the methods of human courts of justice. There are stated laws, or rules of justice, by which all accused as criminals were to be tried, and according to which they were to be found guilty, or acquitted. These laws, collected into a body, were called the *codex,* or book of laws; and when any persons were accused, and found guilty, their actions must appear to be criminal, as against some of the laws in that book. Now the plain evidence of the laws of righteousness, the perfect knowledge God has of all men's actions, the full conviction of every man's own conscience, wherein he has transgressed those laws of righteousness, may sufficiently answer a legal accusation and proof. The sinner will be convicted by his works to have transgressed the laws of righteousness, whether promulgated by the light of reason, or by the authority of particular revelation.

In human courts of justice, it is allowed to every person to make his defence, and urge what he has to offer, either to prove himself innocent, or that he is entitled to favour or pardon.

The book of life seems to allude more particularly to this plea of the person accused. The book of the Revelation of Jesus Christ has promised the pardon and forgiveness of sins, and the gift of eternal life, to all true and faithful Christians. The faith, the patience, the perseverance of true Christians will be proved by their works; these shew them to be true Christians, and therefore that they are entitled to the mercies of God, and the promise of eternal life, according to what is written in the book of life, the book of the Revelation of Jesus Christ, which has *brought life and immortality to light.*

[3] Ver. 15.] St. Paul's description may give some light to this vision of St. John, 2 Thess. i. 7, &c. *The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and admired in all them that believe, in that day.*

CHAP. XXI.

SECT. XXII. *Period Seventh.*

CONTENTS.

We are now come, in the course of these prophecies, to the end, the consummation of all things.

This vision stands in the prophecy after the last attempt of the enemies of religion had been defeated; after the dead, small and great, had appeared before God's judgment-seat, and were judged according to their works; after all the wicked were doomed to everlasting punishment, and all who were not found written in the book of life were cast into the lake of fire.

This order of the prophecies seems to point out to us, that the new heavens and new earth, represented in this vision, signify that state of unchangeable perfection and heavenly happiness to which the true and faithful servants of the living God shall be advanced, when all their trials and sufferings in this life shall be ended.

Nothing could be more proper to the useful design of these revelations, than such a conclusion of them, with so affecting a representation of the final, complete, and everlasting happiness of all the true worshippers of God, and faithful servants of Jesus. This is a powerful motive to present patience, a firm foundation of present hope, a strong encouragement to zeal in the cause of true religion, and constancy in the uncorrupt faith of Jesus, when such a reward is set before us, and promised to all who shall be faithful to the end.

It is a very ancient observation, which men of closer thought and better sense have long since made, that happiness is the reward of virtue in the end. It is a memorable moral of Euripides,*

Εἰς τέλος γὰρ οἱ μὲν ἐσθλοὶ τυγχάνουσιν ἄξιον.

But here is a sure word of prophecy, which beforehand acquaints us what will be the last period and state of things. The present world, for a few years, a very few in comparison of eternity, will be a state of various sorts of trials and troubles, of evils caused by wicked men, of evils wherewith the righteous Governor of the world punishes their wickedness; but the unchangeable purpose of God has appointed another state of things, when the dead shall be raised, and judged according to their

* Ion. ad finem.

works; all the faithful servants of God and Christ will enjoy a state of eternal life, in perfect peace and security, in complete prosperity and happiness.

It is with great advantage this encouragement is given the church in such a prophecy. An observation of the faithful and punctual accomplishment of the former parts of this prophecy, in times past, for several hundreds of years, serves much to confirm our faith and hope, in as faithful and punctual performance of what remains.

We may be well assured, that God will reward all the faithful with a state of perfect and endless happiness at the last, however he may permit error and persecution to prevail for a time, in this present state of life.

It must be owned, several interpreters of good reputation* understand the following vision, a description of the happy state of the church during the thousand years in which it shall reign with Christ; or to describe the full and complete reformation of the Christian church, during the last period upon earth.

As I can see nothing in the prophetic description to confine it to this meaning, so I apprehend the order of the prophecies, the chief and principal design of them, and the description itself, greatly favour the judgment of those learned writers, who understand these last visions, of the future state of happiness in heaven, after the general resurrection and last judgment.

Thus the seventh and last period concludes the whole plan of Providence, and finishes it in an endless sabbatism.

1. *AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.*]

(1.) After the foregoing visions, in which I beheld a representation of the state of the church and world, to the consummation of all things, I had the final happiness of the true worshippers of God represented to me in a new vision; in which I beheld a perfectly new state of things: the heaven and earth in which we now live, being quite passed away, melted with fervent heat, and dissolved in fire; there was a new heaven and new earth, in which I perceived one thing very remarkable, that there was no sea. To signify, there should be no turbulent, unquiet spirits, to disturb the peace of that happy state; nor should a tyrannical or persecuting power ever arise in it. [1]

2. *And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*]

(2.) The blessedness of this state was farther represented to me, by the model of a noble city, as a new Jerusalem, which model seemed to descend leisurely out of heaven, as it were, and come nearer to me in the air, that I might observe it more distinctly: I perceived it was set out with all the splendour used at high festivals, or marriage-solemnities. [2]

3. *And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.*]

(3.) Moreover, a voice from heaven attended my vision, and explained the meaning of it more particularly; for the voice from heaven declared, that God would fully accomplish all that good to his faithful servants which his tabernacle signified to them, as the seat of his presence, and testimony of his favour; he would bless them as his favoured people, and as their God he would be their shield and their reward, and bless them with all protection and happiness.

4. *And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.*]

(4.) For such shall be the blessed effects of God's presence with his people, and of his grace and favour to them, that they shall meet with no more troubles and afflictions, to draw tears from their eyes, as, in this present life, all do more or less. They shall no more be subject to death, as all, without exception, are in this mortal state. Every thing that can cause pain, or occasion sorrow, shall be far removed from this happy state. These were the afflictions of mortal life, but now death and the invisible state are no more; all former afflictions are passed away, and shall remain no longer. [3]

5. *And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.*]

(5.) The happiness of this state was not only declared by a voice from heaven, it was solemnly confirmed by the oracle from the throne: take notice, God will make a full change of all things, in the form and state of the world; nor shall any of its former affliction remain. Record this declaration and promise: they contain nothing but what is most certainly true, and what in its due time shall be faithfully and fully accomplished.

6. *And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him who is athirst of the fountain of the water of life freely.*]

(6.) And now shall be the consummation of all things; all God's promises shall be accomplished in the full happiness of his servants and saints. God, who will execute all his purposes from the beginning to the end, will perfect the happiness of those who have been faithful to his cause. He will abundantly satisfy their hopes and desires of eternal life; happiness shall ever flow in upon them, as water ever runs from a quick spring, or overflowing fountain.

7. *He that overcometh shall inherit all things: and I will be his God, and he shall be my son.*]

(7.) Let this be an encouragement to faithfulness, constancy, and perseverance; they who shall resist and overcome the temptations of a corrupt world shall not lose their reward, God himself will be their God, their portion, and their happiness. He will receive them as his children, confirm their right as the sons of God, to inherit all the blessings and happiness of eternal life. [4]

8. *But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.*]

(8.) But the case shall be quite otherwise with all the enemies of true religion, who have either deserted it, or apostatized from it, or opposed it. The cowardly and distrustful, who either had not faith in God's promises, or courage to persevere, on the encouragement of his pro-

* Pyle, preface, p. 22.

mises; all who indulged themselves in abominable vices, who, to gratify their lusts, were guilty of murders, whoredom, deceit, idolatry, and lying; all these shall have their portion with the devil, to whose party they joined themselves, and shall with him undergo the punishment of the second death, in the lake which burneth with fire and brimstone.

9. *And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, and I will shew thee the bride, the Lamb's wife.*]

(9.) Besides this more general account of the final happiness of the faithful, an angel, as a *nuntius*, or interpreter, was sent to give me a more particular description of the glory of that blessed state. It was one of the seven angels who had the seven cups full of the last plagues, in the foregoing vision. He called upon me to come to him, and he would shew me more distinctly the model of the holy city, the new Jerusalem, adorned as the bride of the Lamb, on her marriage-festival.

10. *And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,*]

(10.) Then the Spirit of prophecy changed the scene of my vision: I seemed to stand on a high eminence, from whence I could distinctly survey the whole model of this heavenly city, which was let down from heaven, a model of a Divine plan and workmanship. [5]

11. *Having the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal;*]

(11.) The first thing I observed in the model of this holy city was a most glorious brightness, like the shining light of the Schechinah, formerly the glory of God in the temple, and symbol of his gracious presence with men; so that the model shone as with the lustre of a diamond, to express a surprising beauty and splendour.

12. *And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.*

13. *On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates.*]

(12, 13.) I perceived also, that this city was walled about with a very thick and high wall, to express the great safety and security of the inhabitants, free from all danger or fear of any attempt or surprise by their enemies. It had twelve gates, three in each side of the wall, which stood towards the four points of the heaven, east, west, north, and south; and at each of the twelve gates stood an angel, as a centinel or guard: each of the gates was named after the names of the twelve tribes, as appeared by an inscription over them, figuratively shewing, who had a right to be admitted by the guard of angels, through the gates into the city, such as had been faithful members of the true church: and expressing also the great honour of that city, where angels were appointed to do duty as a guard; an honour properly due to the majesty of God's presence, and to the seat of it.

14. *And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.*]

(14.) The foundations of the city wall were also adorned with inscriptions of the names of the twelve apostles of Christ, who had this honour as the founders of the Christian church, by Christ's immediate commission and authority; figuratively shewing, that they who shall build their faith on the foundation of apostolical doctrine and institutions, have a right to the blessings of this holy and happy state.

15. *And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.*]

(15.) And I perceived, that the angel-interpreter, who was sent to instruct me more fully in these things, appeared to have a golden measuring rod, with which he measured the several parts of this holy city; by which measure was understood, the greatness and extent of the city, the exact order and just proportion of every part of it: to shew figuratively, that this city was prepared for a great number of inhabitants, how small soever the number of faithful Christians may at any time appear; and that every thing relating to the happiness of that state was prepared with the greatest order, beauty, and exactness.

16. *And the city lieth four-square, and the length is as large as the breadth. And he measured the city with the reed, twelve thousand furlongs: the length, and the breadth, and the height of it are equal.*]

(16.) Upon measuring, it appeared that the city was an exact square, of equal length and breadth, and of a very great extent; for it appeared, upon measure, to be fifteen hundred miles in compass, each side three hundred seventy-five miles long. It was so regularly built, that all the buildings were every where of the same proportions, of a very exact and uniform architecture. [6]

17. *And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel.*]

(17.) Upon measuring the height of the wall, I perceived it was one hundred forty-four cubits, of the common measure among men; for it was such a measuring rod, that the angel made use of in measuring the height of the wall. [7]

18. *And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.*]

(18.) The walls appeared to be built with unparalleled strength and magnificence, not of brick or squared stones, but of some precious stone, as solid, firm, and beautiful as a jasper; the city was every where adorned with pure gold, and shone with the brightness of crystal. [8]

19. *And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;*

20. *The fifth, sardonix; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.*]

(19, 20.) The lower parts of the wall of the city were inlaid quite round, and beautified with a great variety of precious stones, such as were directed to be set in the high-priest's breast-plate of judgment, where was the *urim* and *thummim*, which are interpreted *light* and *perfection*; and were a proper emblem to express the happiness of God's church in his presence, in the blessing of his oracle and protection. The like ornaments on the foundation of the

walls of this city, may well express the perfect glory and happiness of all the inhabitants of it, from the most glorious presence and protection of God.

21. *And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.*]

(21.) Never was any city on earth so richly and so gloriously adorned; for every gate of the city was made of one large entire pearl; and the public place of assembly in the city was paved with a rich stone, shining as crystal, and set in pure gold. [9]

22. *And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.*]

(22.) There was one thing I observed in this new city very remarkable; there was no temple in it, but the want of a temple was abundantly made up: for Jehovah, the Almighty God himself, and Jesus Christ the Lamb, were instead of a temple. They were present in this city in a much more glorious and perfect manner, than God was ever present in the temple of the earthly Jerusalem. [10]

23. *And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.*]

(23.) Nor had this new Jerusalem any need of the sun to shine by day, or of the moon by night, to give it light, as in the present state of this world; the presence of God himself and the Lamb did enlighten it always without interruption, as the glory of God did the holy of holies in the temple. [11]

24. *And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.*]

(24.) This glorious city shall be the residence of all who have *believed with the heart unto righteousness, and made confession with the mouth unto salvation.* All true Christians, out of every nation and people, shall have their portion in this glory, which shall be much greater than the richest and most powerful princes ever enjoyed; greater than if we were to imagine all the princes of the earth collecting all the riches of the world together, to beautify and adorn one city. [12]

25. *And the gates of it shall not be shut at all by day; for there shall be no night there.*]

(25.) There will be no occasion to shut the gates of this city at any time; not by night, for there will be no night; the perpetual light of God's glory will make perpetual day; there will be no danger or fear of any enemy; the inhabitants shall ever live in full safety and security, in an undisturbed possession of all peace, joy, and happiness.

26. *And they shall bring the glory and honour of the nations into it.*]

(26.) All that can contribute to make this new Jerusalem honourable and glorious, shall be found in it, as if all that was rich and precious throughout the world, was brought into one city, and all centred there.

27. *And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.*]

(27.) Yet let it be carefully observed, though the gates of this city are always open, they are not open for every one to enter in; all who are unworthy of this happiness, and unmeet for it, will be refused entrance; all impure and vicious, all idolaters, hypocrites, and liars, all men of falsehood and deceit, shall find no place in this holy city, and shall have no portion in this happiness; it is a blessedness peculiar to the saints, and appropriated to them only who have appeared true and faithful servants of God and Christ, and as such are registered among the true Christians, who are to inherit eternal life.

ANNOTATIONS ON CHAP. XXI.

[1] Ver. 1.] IT is not very probable, the Spirit of prophecy should have a regard to the Theory of a late ingenious author, who has contrived, that there shall *literally* be no more sea in his new earth, after the conflagration: for however true we may suppose such a circumstance in theory, it could hardly be intelligible to any who should read this prophecy, at least till the theory had discovered it.

We perceive all the other parts of this description are figurative. It is remarkable, that the *beast with seven heads, and ten horns,* the author of all the calamities of the third long period, *rose out of the sea,* Rev. xiii. 1. and the same tyrannical oppressive power, under the figure of the great whore, is described as sitting *on many waters,* Rev. xvii. 1. and in Scripture, any great collection of waters is called a *sea;* and these waters are interpreted to signify *people, multitudes,* and *nations,* and *tongues,* who were seduced to oppose the truth, and persecute the faithful servants of Christ.

The sea moreover, when raised into a storm, is a proper figure to express the *rage, passion,* and *tumult* of unquiet, evil, and seditious minds. Thus Daniel describes the rise of the four tyrannical empires: *I saw in my vision by night, and, behold, the four winds of the heaven strove on the great sea: and four great beasts came up from the sea, diverse one from another;* (vii. 2, 3.) to denote the commotions of the world, the unquiet troublesome state of affairs, out of which new tyrannies and oppressive powers usually have their rise.

This circumstance, then, in the new heaven and new earth, that *there was no sea,* is very proper to express, in prophetic language, that in this happy state, there will be no turbulent, unquiet spirits, to be managed by the ambitious; and therefore no fear any beast should again rise out of the sea. The most judicious Jewish writers understand *new heavens* and *new earth* to mean a new state of happiness, in which former sorrows and troubles shall be remembered no more. So Maimonides,* "Quod dixi, creabo novos cœlos, &c. id ita intelligo, quod vos positurus sum in lætitiam perpetuam, loco luctus, et anxietatis prioris, neque illius luctus prioris memoria sit mansura."

[2] Ver. 2.] What St. John saw coming down from heaven, seems to have been the plan or model of the new Jerusalem, which proves nothing where this happy state of the church is to be enjoyed, much less will it determine it to be on earth, as some have argued, because it is said to come down from heaven; for the model in the vision might well do so, wherever it was that the church should enjoy the happiness represented by it.

Besides, to *come down from heaven,* or from God, in Scripture-language, means the Divine *original* of a thing,

* More Nevochim, par. ii. lib. xxix. p. 268.

or that God is the *author* of it. The baptism of John was *from heaven,* (Mark xi. 30.) because his authority was from God, and not from men. When the apostle mentions the *Jerusalem which is above,* (Gal. iv. 26.) or the supernal Jerusalem, he seems to mean a state of heavenly original and constitution.

[3] Ver. 4.] Such a state as is here described, free from all pain, sorrow, and death, seems a description of some better state than what this present life and world can afford.

[4] Ver. 7.] The expression, *He that overcometh shall inherit all things,* seems to refer to the promises made to them who overcome, in the epistles to the seven churches, and very strongly enforces them as motives and encouragement to patience and perseverance. *To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. He that overcometh, shall not be hurt of the second death. To him that overcometh, will I give to eat of the hidden manna. To him that overcometh, and keepeth my words to the end, to him will I give power over the nations:* the same shall be *clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels: I will make him a pillar in the temple of my God, and he shall go no more out.* Finally, *To him that overcometh, will I grant to sit with me on my throne, even as I overcame, and am sat down with my Father on his throne.* All these promises seem to be summed up and fulfilled in the inheritance of all things, or the complete happiness of eternal life.

[5] Ver. 10.] The paraphrase expresses the sense of *coming down from heaven,* as it is explained, ver. 2.

[6] Ver. 16.] They seem to have mistaken the proper meaning of these expressions, who understand the height of the city, whether of walls or buildings, to be equal to the length or breadth of it; according to which account, the houses and walls of a city would be out of all proportion. How large soever men may conceive the extent of a city, and of contiguous buildings, houses three hundred seventy-five miles high, are beyond all propriety in the boldest figures. Some interpreters, to avoid this difficulty, have taken in the height of the mountain on which the city is supposed to stand: I say, supposed to stand; for the prophecy no where mentions it. St. John indeed was called up to a mountain, to view the model of the city; but it is not said, that the city itself was situated on a mountain: nor do I conceive, what this supposition serves for, except to make the city a perfect cube, for which I can see no reason, a perfect square answering all figurative meaning full out as well.

Grotius* justly observes, this equality belongs to the walls and buildings, compared with each other, not with the length and breadth of the city. "Non idem dicit quod modo, cum quadratam formam explicaret, sed aliud, nempe, quaqua iret, altitudinem et murorum et ædificiorum fuisse æqualem."

The numbers themselves are evidently typical; they are taken from twelve, the number of the apostles, multiplied by a thousand. As before, the number of the members of the Christian church was represented by one hundred forty-four thousand, being one hundred forty-four, the square number of twelve, multiplied by a thousand. So that this manner of numbering will very properly signify a city, of which faithful Christians are to be the happy citizens, and settled inhabitants; a city which shall have incomparably greater extent, more strength and beauty, than ancient Babylon, Rome, or any other seat of empire ever known in this world.

[7] Ver. 17.] This seems to be the measure of the height of the wall, in which we observe the prophecy still keeps to the mystical number of twelve, multiplied into itself. The height of the wall is represented about seventy-two yards high, according to the lesser cubit, or about eighty-six yards, according to the greater, sufficient to express great security against all attempts, and any surprise by an enemy.

[8] Ver. 18.] I conceive it is the city, and not the gold, which is represented shining as clear glass, or crystal. Our copies which read ὁμοία, which agrees with πόλις, seems a truer reading than ὅμοιον. It is not so intelligible, how pure gold should be like crystal, but easy to conceive the city adorned with crystal set in gold.

[9] Ver. 21.] Grotius supposes, that the gates of the city were made of a fine marble, bright and shining as a pearl; but may not the prophecy design a very strong figure, and suppose pearls in all their beauty, large and firm enough to make the frontispiece of a gate? The *street of the city* seems well understood by Grotius of the forum, or place of public assembly, which is described as paved either with squares of gold, and crystals, or with crystal squares set in gold borders; than which, imagination can conceive nothing more rich and magnificent.

[10] Ver. 22.] These expressions of this prophecy seem to point out to us, that all that was figuratively or spiritually meant by the temple of God, and his presence with his people, which was the great blessing and glory of Jerusalem of old, shall be fully accomplished, and perfectly answered, in this new Jerusalem; there shall be a *fulness* of joy and happiness, in this glorious state of the church, from the presence of the Lord God Almighty, and the Lamb. Do not these characters describe something more than can be well expected from the best-reformed state of the church in this world?

[11] Ver. 23.] This part of the prophetic description seems to be taken from the Schechinah, or glory of God, in the several Divine appearances. This is represented as a bright and glorious light; the holy of holies, the seat of God's presence in the temple, had no other light than that of the Schechinah, or the glory, that shone over the mercy-seat, between the cherubim. How strong is this figurative representation, to shew, that this happy state of the church shall be, without comparison, more glorious than any former state had been? The Schechinah, or glory of God's presence, shall not be shut up or concealed in one part of a temple, but shall be spread through the whole extent of this spacious city, and every inhabitant shall enjoy the full felicity represented by it.

[12] Ver. 24.] This part of the description seems to be an allusion to the passage of the prophet Isaiah, *And the gentiles shall come to thy light, and kings to the brightness of thy rising,* (lx. 3.) This prophecy raises the idea yet higher, to shew the perfect satisfaction and joy of all persons of every rank and quality, in this happy state, where

* In loc.

every thing that can contribute to it shall be collected together, and severally contribute to complete the public happiness.

CHAP. XXII. 1—5.

CONTENTS.

The five first verses of this chapter are but a continuation of this prophetic description of the new Jerusalem, and should have been part of the twenty-first chapter.

1. *AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb.*]

(1.) The angel directed me to observe farther in this plan of the new Jerusalem, which I saw in my vision, that a pure river of water, perfectly fine and clear, perpetually issued out from the throne of God and the Lamb; to represent, a constant provision for the comfortable and happy life of all the inhabitants of this city of God. [1]

2. *In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.*]

(2.) As this river of water of life ran through the chief street in the midst of the city, so there was planted on each side of the river a beautiful row of trees, not only to serve for ornament and refreshment, but which, like the tree of life in Paradise, should make the inhabitants immortal. They yielded a great variety of pleasant fruits, and in such plenty, that they had ripe fruit every month, and so all the year round. Even the leaves of these trees had such healing virtues, that they were a sure remedy against all sorts of weakness and indisposition. [2]

3. *And there shall be no more curse: but the throne of God and the Lamb shall be in it; and his servants shall serve him.*]

(3.) So great will be the happiness of the saints, the faithful in Christ Jesus, that nothing shall break in upon it, or any ways interrupt it; nothing shall be done in this holy city to deserve the displeasure of God: nor therefore shall they be liable to any afflictions, either as punishments, or a useful discipline. They shall continually enjoy the favour and grace of God and Christ, with the blessing and happiness of their presence; they shall serve God with all the gratitude, constancy, and affection, so great obligations require of them. [3]

4. *And they shall see his face; and his name shall be in their foreheads.*]

(4.) For in that happy state they shall have so full communications of all grace, holiness, and happiness, from God's immediate presence, that they shall be made like unto him, partakers of his perfections and glory; like the high-priest of old, they shall have *Holiness to the Lord* on their foreheads, expressive of their entire devotion to God, and an indelible mark of God's favour. [4]

5. *And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever.*]

(5.) In this blessed state, there shall be no interruption of their happiness and joy; there shall be no night, no state of darkness, between the end of one day and the beginning of another; their happiness proceeds immediately from God himself, from his constant and everlasting presence with them, and favour to them; so that they shall enjoy the same unspeakable happiness, without any interruption or diminution, to all eternity. Thus all the faithful servants of Christ Jesus shall reign with their God and Saviour, for ever and ever. [5]

ANNOTATIONS ON CHAP. XXII. 1—5.

[1] Ver. 1.] IT is observed of the city of Babylon, that the river Euphrates was let into it, and ran through it. The first Paradise is represented as watered by a river; a river that went out of Eden, or had its course in that country, ran through the garden to water it. (Gen. ii. 10.) Ezekiel, in his prophetic vision of the new city and temple, has a like representation of waters in great plenty, flowing from the house or temple: *Behold, waters issued out from under the threshold of the house eastward . . . . . And the waters came down from under, from the right side of the house, at the south side of the altar.* (Ezek. xlvii. 1.) These waters were in such plenty, that they were deep enough to swim in; *a river that could not be passed over,* (ver. 5.) These waters were of such excellent virtues, that they gave life to all who drank of them: *Every thing shall live whither the river cometh,* (ver. 9.)

Water, as necessary to the support of life, and as it contributes in great cities, especially in the hot eastern countries, to the ornament of the place, and delight of the inhabitants, is a very proper representation of the enjoyment of all things, both for the support and pleasure of life. *With God* (says the Psalmist) *is the fountain of life; thou shalt make them drink of the river of thy pleasures.* The figure of a *river of water of life, clear as crystal, flowing from the throne of God and the Lamb,* (Psal. xxxvi. 8, 9.) elegantly expresses the glorious and happy immortality which all faithful Christians shall enjoy in this state of perfect and endless happiness.

[2] Ver. 2.] Both the *waters of life,* and *the tree of life,* are emblems of immortality: *They that eat of the tree of life shall live for ever.* (Gen. iii. 22.) The trees of life are so planted, in this description, that all the inhabitants may come at the fruit of them freely, and without hinderance. They yield their fruits so plentifully, and so constantly, that there can be no want in so large and populous a city; and even the leaves have a sovereign virtue against all sorts of indisposition. How elegantly does this represent a most happy state of immortal life?

[3] Ver. 3.] This part of the description of the new Jerusalem seems to point out to us, how much greater the happiness of this state will be, than the happiness of the first Paradise was. In this state, the faithful servants of Christ shall be in no danger of forfeiting their happiness, and losing paradise, as our first parents did. In this paradisaical state, they shall be a kingdom of priests unto God for ever. This seems to describe a state of happiness above the condition of this world, and only to be enjoyed in the heavenly state.

[4] Ver. 4.] To *see the face of God,* and to *stand in his presence,* says Mr. Daubuz, implies the most perfect happiness, and is a blessing that only comes to the saints at

the resurrection. It is the highest expression in the language of Scripture, to describe the most perfect happiness of the heavenly state; by most divines, the beatific vision is appropriated to that meaning.

[5] Ver. 5.] *Night* and *darkness*, in the style of prophecy, signify often trouble and affliction; *light*, on the contrary, expresses prosperity and joy. *In thy light* (says the Psalmist) *shall we see light;* (xxxvi. 9.) or, in the loving-kindness of God we shall find prosperity and happiness. In this state of perfect happiness, no trouble, no affliction, shall be intermixed with their peace and joy; God shall then be the everlasting happiness of all his saints. How fully, how gloriously, are all their afflictions, for his sake, rewarded! What encouragement is this to the faithfulness and patience of the saints, when, whatever their sufferings may be, they shall work out for them *a far more exceeding and eternal weight of glory!* Thus ends the doctrine of these revelations, in the everlasting happiness of all the faithful; the mysterious ways of Providence are cleared up; all things finally end in an eternal sabbath, in an everlasting state of peace and perfect happiness, reserved in heaven for all who shall persevere, against the temptations of the world, in the love of truth and righteousness.

CHAP. XXII. 6, &c.

SECT. XXIII. *Conclusion, or Epilogue.*

CONTENTS.

The prophetic part of this book ends in a perfect happiness of the faithful, great above all imagination, certain as the word of prophecy, and lasting without end. A powerful encouragement and persuasive to constancy in the profession and practice of pure Christianity, whatever difficulties or dangers might attend it.

What follows, to the end, is the conclusion of the whole book, or a sort of epilogue, which confirms the truth of the prophecies contained in these revelations, shews the importance and use of them, and is well fitted to leave them with strong impressions on the hearts of the readers, to preserve them from compliance with any corruptions of the Christian faith and worship, and encourage their constancy in the ways of truth and righteousness.

6. *AND he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew to his servants the things that must shortly be done.*]

(6.) After this representation of the blessed state of the faithful Christians, in everlasting happiness, the angel who had shewed me the plan of the heavenly Jerusalem, confirmed to me the truth of these prophecies, and the faithful performance of all that had been represented to me in my visions. He assured me, they were not a groundless encouragement to Christian constancy and faithfulness; these promises are not like the deceitful promises of *false prophets*, or *credulous enthusiasts;* the same true God who inspired the prophets of the ancient church, so punctually to foretell the circumstances of Christ's first appearance, has sent his angel to support the faith and patience of the Christian church by these revelations, which shall soon begin to be accomplished, and continue to be fulfilled, in a series of events, to the end of time.

7. *Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.*]

(7.) Christ himself testifies to the truth of these promises; he himself solemnly declares, he will come to accomplish all these things, which will be soon seen, as the events foretold will fall out in their order, and in the periods marked out for them. Blessed then will they be, who shall so attend to the prophecies of these revelations, as faithfully to follow their directions, who shall be excited to constancy in pure and undefiled religion, by the great encouragements and glorious rewards they set before them. [1]

8. *And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.*]

(8.) And I John, who have committed these revelations to writing, for the constant use of the churches, do solemnly declare, they are no private fancy or invention of my own, but what I was an eye and ear-witness to, having really seen and heard these things in the visions of prophecy, as I have faithfully related them. And now, my visions appearing to be at an end, I bowed myself to the ground before the angel who had shewed me these things, to express the great respect and gratitude I had for a person who had laid me under so great obligations.

9. *Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book. Worship God.*]

(9.) But the angel hindered me again, as he had done once before, informing me, that I should not consider him as the author of these prophetic visions, but as a fellow-servant of the prophets, and as such employed in the service of God with them; all the praise of the church should therefore be given to God alone, who only is to be acknowledged the author of these revelations, who only gives the Spirit of prophecy for the encouragement and consolation of the faithful. [2]

10. *And he saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand.*]

(10.) The angel then gave me in charge not to keep these revelations private to myself, and concealed from the church: for the things revealed in them would soon begin to be accomplished, and the cautions, directions, exhortations, and encouragements, contained in them, would be of great use to give the faithful comfort, hope, and constancy, in the successive times of temptation and trial, that they might learn both to expect them, and to be prepared for them.

11. *He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.*]

(11.) The providence of God will indeed permit things to continue in this world, just as these prophecies represent the state of them. Men of evil principles and corrupt hearts will continue in acts of injustice and oppression, and to promote false religion and wickedness, notwithstanding all the cautions of religion or judgments of Providence. Yet the cautions, directions, encouragements, of these prophecies, and the judgments of Providence foretold in them, will have a better effect on good minds, to their perseverance in truth, righteousness, and holiness. [3]

12. *And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.*]

(12.) And let all consider, how these prophecies represent the promise and faithfulness of Christ, as well as how they represent the present state of the church and world; though the wicked will not be reformed, and the righteous shall suffer much from the unjust, yet they may depend upon it, that Christ Jesus will come according to his promise, as soon, and in such a manner, as these prophecies declare. Then he shall bring a glorious reward with him, for all his faithful servants who have endured unto the end; then he shall inflict a just punishment on the unjust and filthy, according to the guilt of their idolatry and persecution.

13. *I am Alpha and Omega, the beginning and the end, the first and the last.*]

(13.) For whatever the present appearances of things may be, how much soever error and wickedness may prosper in this world, and truth and goodness be oppressed, yet such are the characters of Christ, as assure the final events of things shall be as he has revealed them in these prophecies. He is the Lord of the whole creation, by whom all things began, and by whom all things are to be finished; so that he will do all his pleasure through all ages of time, to the consummation of all things, and nothing can prevent or hinder the sure and full accomplishment of his word.

14. *Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*]

(14.) How unspeakably great then is the happiness of all who shall believe the truth of these revelations, as to trust in the faithful performance of them, who shall be so directed by them as to persevere in the purity of Christian faith, and in the practice of undefiled religion, for such have a full assurance of hope, that they shall inherit eternal life, and be received into the blessed state of heavenly perfection and happiness. [4]

15. *For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.*]

(15.) The blessedness of these faithful Christians will appear yet the greater, because this hope and happiness are peculiar to them. The wicked have no right to it, no portion or share in it; all shall be for ever excluded, who, like dogs, bite and devour the innocent and righteous, or who indulge themselves in sins of uncleanness or deceit, who attempt to maintain corruptions of religion by falsehood or forgery. All these *shall have their part in the lake that burneth with fire and brimstone,* xxi. 8. [5]

16. *I Jesus have sent my angel to testify unto you these things in the churches. I am the root and offspring of David, and the bright and morning-star.*]

(16.) The Lord Jesus Christ himself finally confirmed the truth and importance of these revelations, by affirming, it was he himself who sent his angel, and who caused me to see the prophetic visions, in which the future state of the church and world was represented to me. The same person who was described in the ancient prophets, as the promised seed of David, the *bright Star out of Jacob,* and the *Day-spring from on high,* the true Messiah, or God's anointed, confirmed the truth of all these revelations by his own testimony, therefore all Christians may safely rely upon the truth of them, and comfortably wait in hope of their faithful accomplishment.

17. *And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.*]

(17.) And now the prophecies of this book reveal truths of so much use and consequence to sincere Christians, and true lovers of pure religion; now these promises are so fully confirmed by the Spirit of prophecy, and the testimony of Jesus Christ—the true church of Christ, his spiritual bride, should greatly rejoice in them, and endeavour to confirm their faith and constancy by them. For every one who sincerely desires a portion in these blessings, and will seek for them, as the pure Christian religion directs, shall be sure to receive them, and freely, through the riches of God's grace, as he has promised them. [6]

18. *For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:*]

(18.) And now I have faithfully and exactly related what I saw and heard in these visions of God, let me solemnly conjure every person into whose hands these revelations shall come, that they treat them with the reverence due to revelations from God; that they venture not to add any thing of their own imagination or invention to them; let them keep close, as far as they can, to the true meaning and intention of the prophetic Spirit; for let them be assured, God will severely punish such impious rashness, by inflicting on them the curses denounced in these prophecies against deceivers, and false pretenders to prophecy.

19. *And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*]

(19.) On the other hand, let no man dare to strike any prophecy out of this book; let no man set aside or discredit the authority of any of these revelations, as useless, dangerous, or unworthy the Spirit of God; let no man endeavour to pervert their true meaning and intention, to serve any evil views of his own, to the ease, pleasures, or ambition of life. Such unworthy treatment of the word of prophecy will justly forfeit the blessings and happiness with which these prophecies encourage the faithfulness and constancy of sincere Christians. [7]

20. *He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus.*]

(20.) As then Jesus, the author of these prophecies, assures a certain accomplishment of them in their times and seasons, let the whole church join with me in saying, Amen. Let all faithful Christians, with joyful hope and hearty desire, continually say, *Even so, come, Lord Jesus,* accomplish thy promises in their order; and finally crown the faith, patience, and constancy of thy servants with eternal life. [8]

21. *The grace of our Lord Jesus Christ be with you all. Amen.*]

(21.) In the meantime, may the favour and blessing of Jesus Christ our Saviour be with all true Christians; may his grace support and comfort all who suffer for his name, and keep them to the glory of his heavenly kingdom. Amen.

ANNOTATIONS ON CHAP. XXII. 6, &c.

[1] Ver. 7.] HERE Christ himself speaks, says Mr. Waple, this being a sacred drama, in which, according to the nature of such representations, several persons are introduced.—The angel, sent to shew these things, declares, in the person of Christ, says Mr. Daubuz, *Behold, I come quickly.*—And I (said Christ from the throne) will see them all accomplished, according to Mr. Pyle. The general meaning is determinate enough, that these revelations were really from Christ himself, and that he had undertaken to see them fulfilled.

It is not improbable, this vision being in heaven, that the voice of the oracle from the throne, might confirm the testimony of the angel. This sense is agreeable to a following expression, (ver. 20.) *He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus.*

[2] Ver. 9.] The prostration of the apostle, or bowing himself to the ground before the angel, has been considered before, (xix. 10.) where we have more largely observed, that it may be understood of a high civil respect, short of proper religious adoration.

[3] Ver. 11.] Mr. Daubuz justly observes, that in the prophetical style, whether the thing be uttered in the past or future, or in the imperative, it is equal. So that to say, He who is unjust, *let him* be unjust still, is equal to saying, He that is unjust, *will* still be so, and will not be reclaimed, what persuasive reasons soever may be used for his recovery.

Mr. Daubuz farther observes, He that *wrongeth* (or the unjust) denotes, in a peculiar manner, throughout this prophecy, the *persecutor* and murderer of the saints; as the saint that suffers is called δίκαιος, *the just*, because he is *innocent*, and will be justified in judgment, by the punishment inflicted on the unjust. He which is *filthy*, seems principally to denote those who shall be guilty of *idolatrous* worship. So that, on the one side, here are the persecutors and corrupters of pure religion, by idolatrous doctrines and practices; and, on the other side, the righteous, who keep their integrity, notwithstanding all they suffer for the sake of a good conscience; they remain holy, still will continue separate from the prevailing corruptions of the world, and undefiled by them.

These prophecies then will be of great use, as they shall contribute to the constancy of the righteous and the holy, though they should not effect a general reformation in the world, though men of evil principles and wicked hearts should still remain persecutors and idolaters.

[4] Ver. 14.] Some copies read,* Blessed are they who *wash their garments;* to which some add, in the *blood of the Lamb.* But the meaning of both expressions returning at last to much the same thing, the paraphrase will, I think, sufficiently take in both.

[5] Ver. 15.] The several works of iniquity here mentioned, may be understood more generally of all cruelty, uncleanness, falsehood, and deceit; yet they seem more particularly designed to point out idolatry and persecution: as an idolatrous corruption of the Christian doctrines and worship, and a support of those corruptions by fraud and persecution, are the principal evils these prophecies warn us of, and are designed to guard us against.

[6] Ver. 17.] Mr. Pyle has well observed, that, according to the Hebrew style, which commonly uses a substantive for an adjective, the *Spirit* and the *bride*, mean the *spiritual bride*, or the true church of Christ, as glory and virtue is *glorious virtue*, kingdom and glory, *a glorious kingdom.* Yet, as this has not been observed by many interpreters, the reader ought to be informed, that some, by the *Spirit* and *bride*, mean persons endowed with spiritual gifts; others,† by the *Spirit*, mean the Holy Ghost making intercession for the saints. But Mr. Pyle's interpretation seems the most natural, that it expresses the desire and care of the church, which is the spiritual bride of Christ.

[7] Ver. 19.] Some interpreters understand these warnings as principally designed against all such persons, who should venture at forging revelations in imitation of these, as there were many such false revelations given out in the first ages of the church; but others understand it as a direction to the church, to consider these revelations as the last authoritative prophecy from heaven, and to warn them of the great danger of infusing into men's minds any other expectations than are agreeable to these visions, or of persuading men to any behaviour unsuitable to the directions of these Revelations, by any wilful false interpretation of them.

[8] Ver. 20.] We may here observe, how St. John uses the expression, the *coming of Christ.* It seems to have a more general meaning, to denote any eminent instance of Christ's power, in the blessings of the church, or punishment of its enemies, and that the style of Scripture does not confine it to any one particular instance—as, his coming to judgment.

---

* Alexand. Velast. Æthiop. vul. Lat. † Grot. Daubuz.

END OF LOWMAN'S COMMENTARY ON THE REVELATION.

A TREATISE

A

TREATISE

OF THE

TRUE MILLENIUM;

SHEWING THAT IT IS NOT A

REIGN OF PERSONS RAISED FROM THE DEAD,

BUT OF

THE CHURCH

FLOURISHING GLORIOUSLY FOR A THOUSAND YEARS

AFTER THE CONVERSION OF THE JEWS,

AND

THE FLOWING-IN OF ALL NATIONS TO THEM THUS CONVERTED

TO

THE CHRISTIAN FAITH.

OF THE

MILLENIUM,

&c. &c.

PREFACE.

SCALIGER was pleased to say, "Calvinus sapuit, quia non scripsit in Apocalypsin;" *Calvin was wise, because he did not write upon the Revelation.* I confess, I do it not for want of wisdom; that is, because I neither have sufficient reading nor judgment to discern the intendment of the prophecies contained in that book. But yet, conceiving that I have either found out the true sense of those words, xx. 4. which usually are alleged as the foundation of the supposed Millenium, or resurrection of the martyrs to reign with Christ on earth a thousand years; or, at the least, have said what is sufficient to shew, it is not necessary to understand them in a proper sense; I have comprised my sentiments of that controversy in the ensuing treatise, which I submit to the judgment of the reader.

INTRODUCTION.

HAVING employed some thoughts upon the mystery of the conversion of the Jewish nation, mentioned by St. Paul, Rom. ix. and comparing the glorious things he there says of it, with what the prophets had foretold of the same thing in very high expressions; I began to compare them with what was written in the Revelation, concerning the new Jerusalem, the new heavens, and new earth, and the "bride of the Lamb made ready for a marriage with him;" and finding that this bride was thought, by the best commentators, to be the Jewish church and nation, represented formerly by our Saviour, as "not having on her wedding-garment," Matt. xxii. 12. that the new heavens and the new earth were the things promised to the Jews; that the new Jerusalem was described in the very words of the prophets and Jewish writers, speaking of that glorious state they expected towards the end of the world; I was strongly inclined to conceive this glorious conversion, which St. Paul saith shall be, even to the gentile, ζωὴ ἐκ νεκρῶν, "life from the dead," (Rom. xi. 15.) and which is by the prophets frequently represented as the ζωοποίησις, ἀνάστασις, *i. e.* the new-birth, reviviscence, resurrection of their dead church and nation, by the Messiah, so that ὁ θάνατος οὐκ ἔσται ἔτι, "death shall be no more," (Rev. xxi. 4.) might be the very resurrection intended by St. John; and the flourishing condition and union both of the Jewish and the gentile church thus raised from the dead, and so continuing in peace and plenty, and a great increase of knowledge and of righteousness, and a return of the primitive purity of doctrine and of manners, might be the reign of the saints on earth a thousand years, which the apostle mentions: this naturally led me to a discourse of the Millenium; which being framed according to this new hypothesis, I shall now offer it to the consideration of the learned, in the following method.

1. I shall state the true Millenium of the ancients; shewing how far it was received, and by whom opposed, in the four first centuries, and what were the particular opinions, which then obtained, concerning the Millenium; and how far the modern patrons of the millenary state have discarded the received opinion of the ancients who embraced that doctrine.

2. I shall show what reason I have to conceive that this Millenium is to begin with the conversion of the Jewish nation; and doth indeed relate to the most happy state and flourishing condition the church of Christ shall at that time enjoy.

3. I shall attempt to answer all that hath been offered to prove a proper and literal resurrection of the martyrs, and other Christian sufferers, and saints, to reign on earth a thousand years; consider the pretences of them who place this reign before the conflagration of the world, as most of the assertors of this doctrine do; and of the reverend Dr. Burnet, who makes it to begin after the conflagration of the world. And,

4. I shall offer some arguments against this doctrine of the Millenium, or of the literal resurrection of the saints and martyrs, to reign on earth a thousand years.

CHAP. I.

§. I. That the doctrine of the Millenium was never generally received in the church of Christ, is proved, 1. From the testimony of Justin Martyr and Irenæus. §. II. 2. Of Eusebius, Origen, and Stephanus Gobarus, and the distinction which then obtained betwixt the allegorists and the disciples of the letter. §. III. An answer to the pretended tradition of Papias, mentioned by Irenæus. §. IV. The Millenium of the ancients differed from that which is now asserted by the most judicious of the modern millenaries, in five particulars: (1.) The ancients generally held that the temple or city of Jerusalem, should be new-built. (2.) That all the just were then to rise, and not martyrs only. (3.) That Jesus Christ should then reign on earth. (4.) That they should fare deliciously, and enjoy corporal delights. (5.) That they should beget children: all which things are denied by the modern millenaries. §. V. The necessity of these doctrines, according to the letter of the Scriptures, cited for the Millenium, by those ancients who espoused that doctrine. §. VI. This error of some of the fathers, as to the Millenium, will not invalidate their authority as to any thing delivered by them as eye-witnesses, or which they deliver as the practice of the church of Christ in their days.

THE patrons of the Millenium do usually say, their doctrine was both generally received in the three first centuries, and was derived by tradition from the apostles; and that the first man who opposed it, was Dionysius of Alexandria. In opposition to this pretence, I shall endeavour to make it appear;

I. That this opinion was never generally received in the church of Christ.

II. That there is no just ground to think it was derived from the apostles, but rather from a mistake of the words of the author of the Apocalypse; or from the notions of the Jews, and of the Sibylline author. (See lib. ii.—iv.)

III. That the new patrons of the Millenium differ in many

things of moment from the ancient assertors of it, and have indeed scarce any suffrage of antiquity for that Millenium which they do so stiffly maintain. And,

§. I. That this opinion was never generally received in the church of Christ, appears sufficiently from the confessions and very words of the two first assertors of it, whose writings are still extant, *viz.* Justin Martyr and Irenæus. I begin with Irenæus, because his words will justify the ancient reading of the words of Justin Martyr, against the criticism upon them, or rather the corruption of them, by Mr. Mead,* and Mr. Daille.† Irenæus therefore speaks thus;‡ "I am not ignorant, that some among us, who believe, in divers nations, and by various works, and who, believing, do consent with the just, do yet endeavour, *transferre hæc* (Gr. Μεταφέρειν) to turn these things into metaphors," or to carry them from their proper to an improper sense, as metaphors are wont to do: that this is the meaning, is evident from these words following, "But if some have attempted to allegorize these things, they have not been found in all things consistent with themselves, and may be convinced from the words themselves." Again, he complains, that § "the sentiments of some were carried away by the discourses of the heretics; so that they were ignorant of the appointment of God, and the mystery of the resurrection of the just, and the kingdom." Here then we may evidently discern three sorts of men: 1. The heretics denying the resurrection of the flesh, and the Millenium. 2. The exactly orthodox asserting both the resurrection and the kingdom of Christ upon earth. 3. The believers who consented with the just, and yet endeavoured to allegorize and turn into metaphor all those scriptures he had produced for a proper reign of Christ, and who had sentiments rather agreeing with those heretics who denied, than those exactly orthodox who maintained, this reign of Christ on earth. Now these being almost a translation of the words of Justin Martyr,‖ they vindicate the reading of all the manuscript copies of that writer; and exclude the bold criticism of Daille and Mr. Mead. "Tell me truly (says Trypho ¶), Do you [*Christians*] indeed confess, that Jerusalem shall be built again, and that your people shall be gathered together *(there)*, and rejoice with Christ, together with the patriarchs, and prophets, and those of our nation, or those who are made proselytes before the coming of your Christ, or before you expect your Christ shall come (to judgment)? Or do you only confess this, that thou mayest seem to overcome us in questions?"

Here you see that Justin Martyr did before, ταῦτα ὁμολογεῖν, confess these things, as he doth plainly, p. 243. where Trypho having put the question thus; "What! do you say, that none of us shall have any inheritance in the holy mount of God?" Justin Martyr replies; "I say not so, but that the gentiles who repent, and believe in Christ, shall inherit *(it)*, with all the patriarchs, and prophets, and the just which proceed from Jacob:" and therefore he here answers thus;** "I have before confessed, that I and many others are of this mind, that these things shall happen. But then again, I have intimated to you, that many Christians of a pure and pious judgment do not own this; *(I speak of Christians of a pure and pious judgment:)* for as for those who are called Christians, but indeed are atheists, and ungodly, and heretics, I have told you already, that they teach things wholly blasphemous, atheistical, and absurd (and therefore are not to come into the account of Christians). If therefore you have met with some of them who blaspheme the God of Abraham, Isaac, and Jacob, and deny the resurrection of the dead, that confess not this, you are not to esteem them Christians (or to take an estimate of the doctrines of the Christians from them). They indeed deny the resurrection of the flesh, and the Millenium;* but I, and all Christians who are exactly and in all things orthodox, know there will be a resurrection of the flesh, and a Millenium in Jerusalem, built, adorned, and enlarged." Here then, as in Irenæus, is a plain distinction of three sorts of men: 1. Of heretics, that were κατὰ πάντα βλάσφημοι, entirely blasphemers of the God of Israel, and deniers of the resurrection of the flesh, and consequently of the Millenium, which supposed this resurrection. 2. Of Christians who were κατα πάντα ὀρθογνώμονες, *in all things orthodox*, who owned both the resurrection of the flesh, and the Millenium: and Justin Martyr being of this opinion, and declaring here, that he thought it a doctrine delivered by God; it could not be expected that he should affirm of them, that held it not, that they were of a right opinion in all things. 3. Of many Christians of a pure and pious judgment, who did not own this Millenium.

Obj. But "where (saith Mr. Daille) had he made mention before of any such?" I answer with another question, Where had he made mention before of the many who confessed the Millenium, as he here saith he had? Mr. Daille should have considered, that Justin's memory could not serve him to write down all he had discoursed with Trypho, or that he might not think that part of his discourse necessary to be afterward committed unto writing; and then this objection would not have seemed of force sufficient to have authorized him to change Justin's words without any consent of copies, into the direct contradictory words, and for Christians τῆς καθαρᾶς γνώμης, *of a pure judgment*, to read, Christians μὴ τῆς καθαρᾶς γνώμης, *of an impure judgment;* since such bold criticisms will evacuate both the sense and force of any testimony.

§. II. 2. This is still farther evident from the ancient writers of the church, who plainly tell us, that this was a particular opinion of some doctors of the church, and never was received by all. "It had its rise (saith Eusebius) from Papias, a man of slender judgment;† but the antiquity of the man prevailed with many of the ecclesiastics to be of that opinion, particularly with Irenæus, and if there were any other of the same judgment with him." Now he that confesseth that most of the ecclesiastics were of that opinion, plainly denies that all were of it. He that particularly speaks of Irenæus, adding, "if there were any other of the same judgment," seems to intimate, they were not many. Origen, in his Philocalia, (cap. 26. p. 99.) saith, they were only τινὲς, *some*, that held this doctrine, and that so clancularly, that it had not yet come to the ears of the heathens: and in his prolegomena to the Canticles, (f. 69. B.) that they were only *simpliciores quidam*, some of the simpler sort of Christians. Besides, of all the fathers of the Christian church, none hath spoken more severely and more contemptibly of that doctrine, than Origen, who represents it as a wicked doctrine, a reproach to Christianity; the heathen, saith he, having better sentiments than these. He therefore being then the great doctor of the church, and continuing in great authority amongst all

---

* P. 533, 534.

† De Pœnis Satisf. et Human. lib. v. cap. 7.

‡ Lib. v. cap. 33.

§ "Quoniam igitur transferuntur quorundam sententiæ ab hæreticis sermonibus, et sunt ignorantes dispositiones Dei, et mysterium justorum resurrectionis, et regni quod est principium incorruptelæ, per quod regnum, qui digni fuerint, assuescunt capere Deum." Lib. v. cap. 32. p. 495.

‖ "Et rursus, quoniam autem quidam *ex his qui putantur rectè credidisse*, supergrediuntur ordinem promotionis justorum, et modus meditationis ad incorruptelam, ignorant hæreticos sensus in se habentes," &c. Cap. 31.

¶ Εἶπε δέ μοι ἀληθῶς, ὑμεῖς ἀνοικοδομηθῆναι τὸν τόπον Ἱερουσαλὴμ τοῦτον ὁμολογεῖτε, καὶ συναχθήσεσθαι τὸν λαὸν ὑμῶν, καὶ εὐφρανθῆναι σὺν τῷ Χριστῷ, ἅμα τοῖς πατριάρχαις, καὶ τοῖς προφήταις, καὶ τοῖς ἀπὸ τοῦ ἡμετέρου γένους, ἢ καὶ τῶν προσηλύτων γενομέναν, πρὶν ἐλθεῖν ὑμῶν τὸν Χριστὸν προσδοκᾶτε; Dial. cum Tryph. p. 306.

** Ὡμολόγησα οὖν σοι καὶ πρότερον, ὅτι ἐγὼ μὲν καὶ ἄλλοι πολλοὶ ταῦτα φρονοῦμεν, ὡς καὶ πάντως ἐπίστασθε τοῦτο γενησόμενον, πολλοὺς δ' αὖ, καὶ τῶν τῆς καθαρᾶς καὶ εὐσεβοῦς ὄντων Χριστιανῶν γνώμης, τοῦτο μὴ γενησίζειν ἐσήμαινά σοι. Dial. cum Tryph. p. 306.

* Ἐγὼ δὲ, καὶ εἰ τινές εἰσιν ὀρθογνώμονες κατὰ πάντα Χριστιανοὶ, καὶ σαρκὸς ἀνάστασιν γενήσεσθαι ἐπιστάμεθα, καὶ χίλια ἔτη ἐν Ἱερουσαλὴμ οἰκοδομηθείσῃ, καὶ κοσμηθείσῃ, καὶ πλατυνθείσῃ, p. 307.

† Πλὴν καὶ τοῖς μετ' αὐτὸν πλείστοις ὅσοις τῶν ἐκκλησιαστικῶν τῆς ὁμοίας αὐτῷ δόξης παραίτιος γέγονε, τὴν ἀρχαιότητα τ' ἀνδρὸς προβεβλημένοις, ὥσπερ οὖν Εἰρηναίῳ, καὶ εἴ τις ἄλλος τὰ ὅμοια φρονῶν ἀναπέφηνεν. Euseb. Hist. Eccl. lib. iii. cap. 39.

churchmen for above a hundred years; his scholars being also he most celebrated doctors of that age, and one of them, *viz.* Dionysius Alexandrinus, undertaking to confute this doctrine; and his Philocalia, where we find these severe sayings, being a collection of the two great lights of the fourth century, St. Basil and Gregory the divine; it cannot be doubted but this opinion then lost ground daily, and was generally decried by the learned of those centuries. In a word, Stephanus Gobarus,* in his account of opinions in which the fathers differed from each other, reckons this as the tenth, "That the just shall rise first, and live deliciously a thousand years, eating, drinking, and begetting children: and that there should be no precedence in the resurrection, no millenary delight, no marriage then."

3. This will be more evident, if it be considered, that as the doctors of the church were then of different opinions, so were they then distinguished by different names; as they who denied the Millenium, saith Irenæus, attempted to allegorize the places produced by others for it, so had they upon that account the name of Allegorists; and therefore Nepos, a man, saith Eusebius, from Dionysius of Alexandria, otherwise orthodox, but a writer for the Millenium, styled his book Ἔλεγχον τῶν Ἀλληγοριστῶν, or, A Refutation of the Allegorists. (H. Eccl. lib. vii. cap. 24.)

Accordingly, in Origen,† they who deny the Millenium, are Οἱ τροπολογοῦντες τὰ προφητικά, *they who interpret the sayings of the prophets by a trope;* and they who assert it are styled, "Solius literæ discipuli," *disciples of the letter of the Scripture only;* the first, saith he, assert, "Horum vim figuraliter intelligi debere," the passages which they produce from Scripture *ought to be figuratively understood;* the other, saith he, understand the Scripture, "Judaico sensu," *after the manner of the Jews.* Epiphanius,‡ speaking of the Millenium asserted by Apollinarius, saith, "There is indeed a Millenium mentioned by St. John; but the most, and those pious men, look upon those words as true indeed, but to be taken in a spiritual sense.".

And here it may deserve to be observed, by the by, That the primitive fathers derived almost all their considerable errors from the Jews: *viz.* that angels had to do with women, and begat giants of them; that the world was to end soon after the coming of the Messiah; that Elias was in person to usher in his second advent, &c.

§. III. 2. As for the pretended tradition from the apostle John, touching this doctrine, it is only mentioned by Irenæus, as received from Papias; and the words in which it is delivered are sufficient to demonstrate the incredibility and the apparent folly of it: for these elders pretend to have heard from St. John these romantic words; §"The days shall come, in which there shall be vines which shall severally have ten thousand branches, and every of these branches shall have ten thousand lesser branches, and every of these branches shall have ten thousand twigs, and every one of these twigs shall have ten thousand clusters of grapes, and in every one of these clusters shall be ten thousand grapes, and every one of these grapes, being pressed, shall give twenty-five metretas (that is, according to the mildest computation, two hundred and seventy-five gallons) of wine; and when one shall take hold of one of these sacred bunches, another shall cry out, I am a better bunch, take me, and by me bless the Lord:" to omit what he says, from the same tradition, of every grain of wheat, and of apples, seeds, and herbs. Now can any man be so wholly bereft of sense, as to imagine this stuff could ever come out of the month of an apostle? No, certainly, he had it only from the converted Jews, in whose writings, some learned persons have informed me, the words cited by Irenæus from Papias, are yet to be found. As for Papias, the only voucher of this tradition, Eusebius informs us, he was a man of a very slender judgment, as the story cited by Irenæus, from the fourth book of his discourse, may abundantly convince us, there being scarcely any things in the most infamous of Romish legends more fabulous, than, as Eusebius truly saith, his traditional relations were.

§. IV. 3. That the new patrons of the Millenium differ in many things of moment from the ancients, and have indeed scarce any suffrage of antiquity for that Milleninm they maintain, will be apparent, from a just representation of the Millenium of the ancients: for,

1. The ancient millenaries generally held, that the temple or the city of Jerusalem should be rebuilt, and that the land of Judea should be the habitation of those who were to reign on earth a thousand years: so Justin Martyr (Dial. cum Tryph. p. 243. C.) tells the Jews, that the believing gentiles should then dwell, ἐν τῷ ὄρει τῷ ἁγίῳ, *in the holy mount,* and that they should then acknowledge him, (p. 259. E.) ἐν τῷ αὐτῷ τόπῳ τῶν Ἱεροσολύμων, *in the same place of Jerusalem* where they crucified him: he confesses also to Trypho, (p. 336. B. 307. B.) ἀνοικοδομηθῆναι τὸν τόπον Ἱερουσαλὴμ, "That *the place of Jerusalem should be built,* and that the saints should spend a thousand years in Jerusalem, built, adorned, and augmented," and that "all Christians entirely orthodox knew this would be so; and therefore they all, (saith he, p. 312. B.) expected τὸν Χριστὸν ἐν Ἱερουσαλὴμ φανήσεσθαι, *Christ to appear in Jerusalem.*" "In the times of that kingdom Jerusalem shall be built," saith Irenæus,* and the Jews shall be restored to the land he gave to their fathers. "He (*i. e.* Christ) shall build the holy city, (saith Lactantius†), and there shall be the reign of the Just for a thousand years." St. Barnaby is very positive, ‡"That the very temple which was destroyed by their enemies should be rebuilt gloriously." "They feign to themselves (saith Origen§) that the terrestrial Jerusalem should be rebuilt with precious stones, and that the aliens shall be their servants to rebuild it." Hence Dionysius‖ of Alexandria, in his book writ against them, derides their golden Jerusalem upon earth, adorned with jewels, and the restoration of the temple. Whereas, scarce any of our new millenaries dare assert, that this shall be the place of the habitation of the raised saints, and one of them makes the whole earth to become a paradise for the reception of them.

2. They held this resurrection was not to be confined to the martyrs only, but that all the just were then to rise, and reign with Christ: this Justin Martyr confesses touching all Christian people, all the believing gentiles, and the just progeny of Jacob, in the forecited places. Irenæus frequently declares of the just in general, that they shall arise to inherit the promises. Tertullian affirms,¶ that some shall rise sooner, and some later, but

---

* Apud Photium, Cod. 232. p. 894.

† Περὶ Ἀρχῶν, lib. ii. cap. 12. f. 135. B. col. 1. B. c.

‡ Τὴν δὲ Βίβλον ἀναγινώσκοντες οἱ πλεῖστοι καὶ εὐλαβεῖς περὶ τῶν πνευματικῶν εἰδότες, καὶ ἐν αὐτῇ πνευματικῶς ἔχοντα λαμβάνοντες, ἀληθῆ μὲν ὄντα, ἐν βαθύτητι δὲ σαφηνιζόμενα πιστεύκασιν. Hær. lxxvii. §. 26. p. 1031.

§ "Quemadmodum presbyteri meminerunt, qui Joannem discipulum Domini viderunt, audîsse de eo, quemadmodum de temporibus illis docebat Dominus, et dicebat, venient dies in quibus vineæ nascentur singulæ decem millia palmitum habentes, et in uno palmite dena millia bracbiorum, et in uno vero palmite dena millia flagellorum, et in unoquoque flagello dena millia botruum, et in unoquoque botro dena millia acinorum, et unumquodque acinum expressum dabit viginti quinque metretas vini, et cum eorum apprehenderit aliquis sanctorum botrum, alius clamabit botros, ego melior sum, me sume, per me Domino benedic." Lib. v. cap. 3.

* "Restituet illos in terram quam dedit patribus ipsorum." Iren lib. v. cap. 34, 35. "Sed in regni temporibus revocata (l. renovata) terrâ à Christo et reædificata Hierusalem."

† "In terra cum his ipse regnabit, et condet sanctam civitatem, et erit regnum justorum mille annis." Epit. §. 11. p. 758.

‡ Καὶ αὐτοὶ οἱ τῶν ἐχθρῶν ὑπηρέται ἀνοικοδομοῦσι αὐτὸν, §. 16.

§ Περὶ Ἀρχῶν, lib. ii. cap. 12.

‖ "Adversus Irenæum Dionysius ecclesiæ Alexandriæ Pontifex elegantem scribit librum, irridens mille annorum fabulam, et aureum atque gemmatamin terris Hierusalem, instaurationem templi," &c. Hieron. Præfat. in lib. xviii. Com. in Isaiam.

¶ Lib. iii. contr. Mar. cap. ult. verba vide infra.

that all the just shall rise within the time of the Millenium. "This Millenium (saith Lactantius*) belongs to all the just which ever were from the beginning of the world:" whereas the millenaries of this age do generally, with Dr. Burnet,† say, "The first resurrection, and the reign of Christ, seem to be appropriated to the martyrs." (Rev. xx. 4.)

Moreover, the ancients extended this reign, on earth, not only to the dead, but to the just also, who shall be then alive at this first resurrection; this being a necessary consequent of the former doctrine, that this Millenium belongs to all the just. Thus Irenæus,‡ amongst those, who are to enjoy the Millenium, reckons "those whom the Lord shall find in the flesh, expecting him from heaven, who having suffered tribulation, did nevertheless escape the hands of the wicked." Then "they that are found living, shall not die," saith Lactantius:§ whereas it is inconsistent with the hypothesis of Dr. Burnet, that any of the just should be then living, since this Millenium only begins after the conflagration of the world, and the burning of all things that are in it.

3. The ancients generally consent in this, that Jesus Christ shall then come down from heaven, and be seen on earth, and reign there with his servants. Papias, the first assertor of this doctrine, declares, that "it shall be a reign of Christ bodily upon earth."‖ Justin Martyr tells the Jews, that they should then see him whom they had pierced, and this in that very place of Jerusalem where they had crucified him, that both the and Christians should then be gathered together, and rejoice with him. Victorinus saith,¶ "This is that true sabbath, *in quo Christus cum electis suis regnaturus est*, in which Christ is to reign with his elect;" and Lactantius saith expressly, "That *Millè annos inter homines versabitur*, he shall be conversant with men a thousand years." Irenæus** seems not so clear as to this matter; yet he declares, the just shall reign on earth, increasing by the vision of Christ; for, saith he, "Christ will be every where seen, as men are worthy to see him:" that which seems most expressly in him to relate to this affair is this; that discoursing of our Lord's promise, To drink new wine with his disciples in the kingdom of heaven, he declares,†† this "cannot be done by him whilst he remains in those celestial regions." But Nepos was express in this, that,‡‡ "after this resurrection, the kingdom of Christ was to be upon earth a thousand years; and the saints were to reign with him in pleasures, or faring deliciously there:" and therefore Dionysius saith of him, and the brethren that magnified his book, that §§ "they had no sublime or magnificent thoughts of the glorious and Divine advent of our Lord, or of our resurrection, and our gathering together, and assimilation to Christ; but hoped then for little and mortal things, and such as men now hope for, in the kingdom of God."

4. They all declare, they shall then fare deliciously, and shall enjoy the richest wines and most delicious fruits, build houses, plant vineyards, and eat the fruits of them: thus Justin Martyr* understands those words of Isaiah, lxv. 21. of the Millenium, *viz.* "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." And Irenæus saith,† "They shall have a table prepared for them by God, who shall feed them with dainties;" adding, "that the promises he had cited, *creaturæ epulationem significant*, do signify the banquets they should have upon the creature:" hence doth he tell us of the prodigious clusters of grapes and ears of corn, the vines and the earth shall then bring forth. "The earth (saith Lactantius‡) shall open its fertility, and of its own accord produce fruits plentifully, the rocks of the mountains shall sweat with honey, wines shall run down with streams, and the rivers flow with milk." Of this opinion, doubtless, was Tertullian, in his book De Spe Fidelium: and Nepos, who promised, saith Dionysius of Alexandria, "a thousand years of corporeal delights on earth." Accordingly Gennadius saith,§ "In the Divine promises, we believe nothing concerning meat and drink, as Irenæus, Tertullian, and Lactantius, teach from their author Papias, nor of the reign of a thousand years with Christ on earth after the resurrection, and the saints reigning deliciously with him, as Nepos taught." St. Austin therefore saith of this opinion, ‖ "That it might be tolerable, if they mentioned any spiritual delights which the saints might enjoy by Christ's presence; but since they affirm, that they who then rise, shall enjoy carnal and immoderate banquets of meat and drink without modesty, these things can only be believed by carnal men." And because all this plenty could not be procured and enjoyed, these houses could not be built, nor these vineyards planted, nor this wine brought into the fat, nor this corn into the barn, thrashed, ground, and made fit for these new-raised inhabitants, without hands; the ancients have made provision for this also, telling us, "that they shall be Κυριεύοντες ἐπὶ τῆς γῆς,¶ such as lord it upon earth;" and therefore Irenæus saith,** that which was spoken to Jacob, "The nations shall serve, and princes shall bow down to thee," (Gen. xxvii. 27, 28.) *ad tempora regni sine contradictione pertinet, quando regnabunt justi surgentes à mortuis*, without all contradiction belongs to this millenary kingdom. "The nations shall not utterly be destroyed (saith Lactantius††), but some of them shall be left to be triumphed over by the just, and subjected to perpetual slavery." "They think (saith Origen‡‡) that

---

* Dial. cum Trypb. p. 308.

† "Hæc sunt in regni temporibus, hoc est, in septima die, quæ est verum justorum sabbatum, in quâ non facient omne terrenum opus, sed adjacentem habebunt paratam mensam à Deo pascentem eos epulis omnibus," lib. v. cap. 33. Ἐν τῇ Χιλιοταετηρίδι τῶν φυσικῶν μεταλαμβάνομεν ἡδέων. Apollinaris apud Epiph. Hær. lxxvii. p. 1032.

‡ Cap. 34. "Terra vero aperiet fœcunditatem suam, et uberrimas fruges suâ sponte generabit: rupes montium melle sudabunt, per rivos vina decurrent, et flumina lacte inundabunt," lib. vii. cap. 24.

§ "Non quod ad cibum vel ad potum pertinet, sicut, Papia aucore, Irenæus, Tertullianos, et Lactantius acquiescunt, neque post (l. per) mille annos post resurrectionem regnum Christi in terra futurum, et sanctos cum illo in deliciis regnaturos speramus, sicut Nepos docuit, qui primam justorum resurrectionem, et secundam impiorum confixit." Eccl. Dogmat. cap. 55.

‖ "Sed cum eos qui tunc resurrexerint, dicunt immoderatissimis carnalibus epulis vacaturos, in quibus cibus sit tantus et potus, ut non solum nullam modestiam teneant, sed modum quoque ipsius incredulitatis excedant, nullo modo ista possunt, nisi de carnalibus, credi." De C. D. lib. xx. cap. 7.

¶ Barnab. §. 6. ** Lib. v. cap. 33.

†† "Gentes vero non extinguentur omnino, sed quidam relinquentur in victoriam Dei, ut triumphentur à justis, et subjugentur perpetuæ servituti." Lact. lib. vii. cap. 24. Vide Epist. §. 11.

‡‡ "Quinetiam ministros deliciarum harum dandos sibi alienigenas putant, quos vel aratores habeant, vel structores parietum, à quibus diruta ipsorum et collapsa civitas extruatur, et arbitrantur quod facultates eorum accipiant ad edendum, et in divitiis eorum dominentur, ut veniant et afferant sibi aurum, et ibus, et lapides pretiosos." Περὶ Ἀρχῶν, lib. ii. cap. 12.

---

* "Verum ille cum deleverit injustitiam, ac justos qui à principio fuerint, ad vitam restauraverit, mille annos inter homines versabitur, eosque justissimo imperio reget." Lib. vii. cap. 24. p. 722.

† Book iv. chap. 4. 151, 152.

‡ "Et illos quos Dominus in carne inveniet expectantes eum de cœlis, et perpessos tribulationem, qui et effugerint iniqui manus." Lib. v. cap. 35.

§ "Tum qui erunt in corporibus vivi, non morientur, sed per eosdem mille annos infinitam multitudinem generabunt, et erit soboles eorum sancta." Lib. vii. cap. 24. p. 722.

‖ Χιλιάδα φησιν, ἐτῶν ἔσεσθαι μετὰ τὴν ἐκ νεκρῶν ἀνάστασιν σωματικῶς τῆς τοῦ Χριστοῦ βασιλείας ἐπὶ ταυτησὶ τῆς γῆς ὑποστησομένης. Apud Euseb. lib. iii. cap. 39. 112. C.

¶ De Fabrica Mundi apud D. Doct. Cave, p. 104. Epit. p. 772.

** "In qua regnabunt justi in terra crescentes ex visione Domini." Cap. 35. Παντάχοῦ γὰρ ὁ σωτὴρ ὀρασθήσεται καθὼς ἄξιοι ἔσονται οἱ ὁρῶντες. Cap. 36.

†† "Neque autem sursum insuper cœlesti loco constitutus cum suis potest intelligi bibens vitis generationem," lib. v. cap. 33.

‡‡ Χιλιάδα ἐτῶν τρυφῆς σωματικῆς ἐπὶ τῆς ξηρᾶς ταύτης ἔσεσθαι ὑποτιθέμενος. Euseb. Hist. Eccl. lib. vii. cap. 24.

§§ Οὐδὲ ὑψηλὸν καὶ μεγαλεῖον φρονεῖν, οὔτε περὶ τῆς ἐνδόξου, καὶ ἀληθῶς ἐνθέου τοῦ Κυρίου ἡμῶν ἐπιφανείας, οὔτε τῆς ἡμετέρας ἐκ νεκρῶν ἀναστάσεως καὶ τῆς πρὸς αὐτὸν ἐπισυναγωγῆς καὶ ὁμοιώσεως. Euseb. Hist. Eccl. lib. vii. cap. 24. p. 271.

aliens shall be given them to be ministers of their delights, who shall either serve at the plough, or be their masons and carpenters to build up their fallen city, and they suppose they shall have of their provisions to eat, and have dominion over their riches, so that they shall come and offer to them gold, and frankincense, and precious stones." Dr. Burnet must either produce these servile nations, as he hath done Gog or Magog, out of the mud, or his opinion must fall into it, unless he hopes to avoid this, by saying, that "in this state it will be part of their diversion and entertainment, to learn mechanics," p. 213.

And because men can hardly do this whole business without beasts, the ancients have made provisions of them also, subjecting to them not only sheep, and goats, and oxen, or bulls; but wolves, and bears, and leopards, and lions, "which, with all other animals* (saith Irenæus), shall be then subject to man." And that the doctor may not be at a loss for the production of these beasts, Stephanus Gobarus† informs him, the doctrine of the ancients was this, "That the just should rise first, Καὶ σὺν αὐτοῖς πάντα τὰ ζῶα, and all those living creatures with them." Now the new millenaries, as they say little of these slaves, and these brute beasts, who are so necessary for the enjoyment of the universal plenty, and the goods of fortune prepared in this state; so are they shy of owning *futuras corporis voluptates et luxurias*, such luxuries and bodily pleasures, as Origen saith‡ the millenaries of his time did expect.

For, 5. in their Millenium, they were not only to feast and junket it, but also to beget children. "The virgins (saith Irenæus§) shall rejoice in the assemblies of the young men; and they that are left, shall be multiplied upon earth:" accordingly he speaks of some believers, whom God had prepared to multiply those who were left upon the earth, to be under the kingdom of the saints, and minister to this Jerusalem. "They shall beget an infinite multitude (saith Lactantius‖), and their seed shall be holy." "To their other luxuries (saith Origen¶) they add, *nuptiarum conventiones, et filiorum procreationes etiam post resurrectionem futuras;* the solemnities of marriage, and the procreation of children, even after the resurrection:" and again, "they think (saith he**) that after the resurrection we shall eat and drink corporeal meats, and shall use those conjugal duties by which our prayers are hindered, and which cannot be performed without some impurity:" and a third time, they believe,†† "that after the resurrection, we shall, according to the promises of the gospel, eat and drink, and, as some of them say, beget children; these things (saith he), should they come to the ears of heathens, would lay a great imputation of folly upon Christianity, since many heathens have better opinions than these are:" so much are they mistaken who reckon Origen among the patrons of the Millenium. Stephanus Gobarus gives us the opinion of the millenaries in these words,‡‡ "The just shall rise first, and for a thousand years shall fare deliciously, eating, and drinking, and getting children; and after this shall be the general resurrection." Methodius* is the only person who denies they shall be thus employed after the resurrection; and with him doubtless all our modern millenaries do agree, as knowing this unworthy to be the matter of a gospel-promise.

§. V. Moreover, if we consider the Scriptures on which the ancients grounded this Millenium, we shall perceive it necessary that all these doctrines should be maintained by them. For,

1. That the temple or city of Jerusalem should be new-built, and that the land of Judea should be the habitation of those who are to enjoy this new heaven and earth, can never reasonably be denied by those who interpret the sayings of the prophets literally, since they so plainly and so fully speak of a "Mount Zion, to be established upon the top of the mountains," Isa. ii. 2. xxvii. 13. lvi. 7. and of God's promises "to beautify the place of his sanctuary, the house of his glory, and to make the place of his feet glorious," lx. 7. 13. and of "all nations flowing in to her," and being gathered to her, and of all "nations and tongues coming to see her glory," lx. 5. and lxvi. 18. when God had brought them again into their own land.

2. That this resurrection must belong to all faithful Christians, and that they must all reign with Christ on earth, will follow from the literal interpretation of those words of St. John,† "Thou hast redeemed us to God by thy blood out of every kindred and tongue, and people, and nation, and hast made us to be kings and priests to God, and we shall reign on earth:" (Rev. v. 9, 10.) for, according to the import of these words, if, as Dr. Burnet saith, they belong to the first resurrection, all that have been redeemed by the blood of Christ must reign on earth. This follows also from those words, "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and *(of them)* which had not worshipped the beast, nor his image, and which had not received his mark upon their foreheads, nor upon their hands, and they lived and reigned with Christ a thousand years:" (Rev. xx. 4.) for, "they who worshipped not the beast," are all they "whose names were written in the book of life." (Rev. xiii. 8. xvii. 8.) This follows from St. Peter's new heaven and new earth, if truly interpreted by Dr. Burnet of this resurrection; "for these (saith he) we Christians do expect, and therefore are concerned to be found of him without spot, and blameless." (2 Pet. iii. 13, 14.) This follows from the words of St. Paul, if they belong to the Millenium, as he saith they do; for they introduce "the whole creation groaning to be delivered from the bondage of corruption, into the glorious liberty of the sons of God, and all that had the first-fruits of the Spirit, groaning for the adoption," *i. e.* for the redemption of their bodies from corruption. (Rom. viii. 16. 23.)

3. They must bring Christ from heaven to reign on earth, who contend that this reign is the very time of "the restitution of all things:" (Acts iii. 21.) for the heavens are only to contain him till that time; and who infer this reign of Christ from those words, "They that have part in the first resurrection shall be priests of God and of Christ, and shall reign with him a thousand years;" for if they reign on earth without him, they do not reign there with him. Moreover, if he continue still at the right hand of God, with what propriety is this resurrection called, ἡ παρουσία, *the presence*, the appearance of our Lord, and that from heaven?

4. That in this Millenium they must fare deliciously, drink precious wines, and have those splendid banquetings of which the fathers often speak, must follow from the application of all those passages to this state, which say, "the meek shall inherit the

---

* "Oportet subjecta esse omnia animalia homini." Lib. v. cap. 33.

† Apud Photium. Cod. 232. p. 894.

‖ Περὶ Ἀρχῶν, lib. ii. cap. 12. p. 235. 8. B.

§ "Ipsi sunt de quibus ait prophetа, 'et derelicti multiplicabuntur in terra,' et quotquot ex credentibus ad hoc præparavit Deus ad derelictos multiplicandos in terra, et sub regno sanctorum fieri et ministrari huic Jerusalem." Lib. v. cap. 35.

‖ "Qui remanserint, multiplicabuntur super terram." Lib. v. cap. 34.

¶ Περὶ Ἀρχῶν, lib. ii. cap. 12.

** Οὕτως καὶ τὰ περὶ γάμων γεγραμμένα καὶ ἀνδρῶν καὶ γυναικῶν, τηροῦντες ἐπὶ τοῦ ῥητοῦ καὶ οἰόμενοι συνουσίας ἡμᾶς καὶ τότε χρήσεσθαι, δι' ἃς οὐδὲ σχολάζειν ἐστὶ ἐν τῇ περισευχῇ δυνατὸν, ἐν μολυσμῷ πῶς ὄντων καὶ ἀκαθαρσίᾳ τινὶ τῶν χρωμένων ἀφροδισίοις. Com. in Matt. ed. Huet. p. 498.

†† Τινὲς οἴονται καὶ μετὰ τὴν ἀνάστασιν ἐν ταῖς πρωτείαις ἐπαγγελείαις ἐσθίειν ἡμᾶς μέλλειν τὰ τοιάδε βρώματα, καὶ πίνειν, τινὲς καὶ τεκνογονεῖν, ταῦτα δὲ φθάσαντα καὶ εἰς τοὺς ἀπὸ τῶν ἐθνῶν μεγάλης εὐθείας δόξαν ἀπενίγκασθαι ποιήσει τὸν χριστιανισμὸν, πολλῷ βέλτίοσα δόγματα ἐχόντων τινῶν ἀλλοτρίων τῆς πίστεως. Philocal. cap. 26. p. 99.

‡‡ Ὅτι πρότερον οἱ δίκαιοι ἀναστήσονται, καὶ σὺν αὐτοῖς πάντα τὰ ζῶα, καὶ ἐπὶ χίλια ἔτη τρυφήσουσι, καὶ ἐσθίοντες καὶ πίνοντες, καὶ τικτοῦντες, καὶ μετὰ τοῦτο ἡ καθολικὴ ἐπαναστήσεται ἀνάστασις. Apud Phot. Cod. 232. p. 894.

* Ἐσομένης γὰρ καὶ μετὰ τοῦτον τὸν αἰῶνα γῆς, ἀνάγκη πᾶσα ἔσεσθαι καὶ τοὺς οἰκήσοντας, οὐκετι τεθνηξομένους, καὶ γαμήσοντας, καὶ γεησομένους, ἀλλ' ὡς ἀγγέλους ἀμεταστροφῶς ἐν ἀφθαρσία τὰ ἄριστα πράξοντας. Apud Epiph. Hær. lxiv. §. 32.

† Χίλια ἔτη ποιήσειν ἐν Ἱερουσαλὴμ τοὺς τῷ ἡμετέρῳ Χριστῷ πιστεύσαντας προεφήτευσε Ἰωάννης. Just. M. Dial. p. 308.

earth," that they shall "drink new wine with Christ in his kingdom,' that they shall receive *"a hundred-fold increase of goods and lands;" that there shall be then a recompence of their alms given, and their feasts made for the poor; and from all that the prophets say, of the fruitfulness of the earth, and of the temporal blessings they shall then enjoy.

5. That the nations shall the nserve them, and even build up Jerusalem for them, cannot be denied by them who literally interpret those words of the prophets, "The sons of strangers shall build up thy walls, and their kings shall minister to thee: the sons also of them that afflicted thee shall come bending unto thee, and they that despised thee shall bow themselves down at the soles of thy feet: and the nation and kingdom that will not serve thee, shall perish:" (Isa. lx. 10. 12, 13.) "And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen, and your vinedressers; ye shall eat the riches of the gentiles, and in their glory shall you boast yourselves," (lxi. 5. See also xlix. 22, 23.) And,

6. That they shall have wives and children, and, as Irenæus saith, "shall be multiplied upon the earth," must follow from the literal exposition of our Saviour's promise, that they who have lost or forsaken wife or children for his sake, "shall receive a hundred-fold;" for children cannot lawfully be begotten without wives, and the use of the marriage-bed. And, lastly, whereas the Millenium of the reverend Dr. Burnet is to begin after the conflagration of the world, that of the ancients is still placed before it; "We expect it (saith Justin Martyr†) before Christ's coming to judgment." "After this (saith Tertullian‡) shall be the destruction of the world, and the conflagration at the day of judgment, and we shall be changed in a moment into an angelical substance." "God shall after this reign on earth a thousand years, and renew the world," saith Lactantius.§

It therefore deserves to be admired, that learned men, with so much confidence, make use of these testimonies of scriptures, and these authorities of the fathers, to establish their Millenium, and yet so stiffly should deny the consequences which flow so naturally from those scriptures, and reject what these ancients so generally delivered as a part of that doctrine. But, to insist no longer on these things, hence I suppose it evident,

1. That the doctrine of the Millenium was not the general doctrine of the primitive church from the times of the apostles to the Nicene council, as Dr. Burnet hath asserted; for then it could have made no schisms in the church, as Dionysius‖ of Alexandria saith it did, declaring how fully he confuted it, and reconciled the brethren that were contending about it, and prevailed upon Coracius, the author and ringleader of this doctrine, to own he was convinced of his error, and promise he would no more embrace, or discourse of it to the people.

2. That the old doctrine of the Millenium differed in many material points from that which is asserted by the new patrons of it.

§. VI. If any man think it not safe, to discover so much of the nakedness of the fathers as I havedone in this chapter, I answer:

First, That I think it more safe than to let it be confidently said and believed, that they were all millenaries from the first to the fourth century, seeing that shakes the foundation of episcopacy, and the translation of the sabbath to the Lord's-day, and other constitutions derived from the apostles.

Secondly, I answer, That this mistake of the fathers, in a matter which they received from the traditions and notions of the Jews, will not invalidate their authority in any thing delivered by them as witnesses of what they saw with their own eyes, or declared to have been then the practice of the church of Christ: nor will it affect their testimony in any other doctrine which they neither did nor could receive, only on the authority of the Jewish doctors.

CHAP. II

§. I. How far I differ from the ancient and modern millenaries, and in what I agree with them. The proposition that the true Millenium is only a reign of the converted Jews, and of the gentiles flowing in to them: Ibid. §. II. Where it is noted, 1. That all spiritual blessings have been still conveyed from the Jews to other nations. 2. That there will be a glorious conversion of the Jews to the Christian faith. §. III. That the description of this conversion of the Jews, made by their own prophets and writers, answers fully to the Millenium of St. John, which he speaks of in the very words of the said prophets. §. IV. The characters which the patrons of the Millenium give of those times, accord exactly with the characters given by the prophets of the conversion of the Jews. §. V. The prophets seem to intimate, that this conversion shall be effected by a full influence of the Holy Ghost upon them. §. VI. All the passages cited to this effect, from the Jewish writers, speak only of the Millenium, the resurrection, the new heavens and earth belonging to the Jewish nation.

HAVING thus given you a just account of the Millenium of the ancients, and of the true extent of that opinion in the primitive ages of the church; I proceed now to shew, in what things I agree with the assertors of that doctrine, and how far I find myself constrained, by the force of truth, to differ from them.

§. I. I believe then, that after the fall of antichrist, there shall be such a glorious state of the church, by the conversion of the Jews to the Christian faith, as shall be to it life from the dead; that it shall then flourish in peace and plenty, in righteousness and holiness, and in pious offspring; that then shall begin a glorious and undisturbed reign of Christ over both Jew and gentile, to continue a thousand years during the time of Satan's binding; and that, as John the Baptist was Elias, because he came in the spirit and power of Elias; so shall this be the church of martyrs, and of those who had not received the mark of the beast, because of their entire freedom from all the doctrines and practices of the antichristian church, and because the spirit and purity of the times of the primitive martyrs shall return. And, therefore,

1. I agree with the patrons of the Millenium in this, That I believe Satan hath not yet been bound a thousand years, nor will he be so bound till the time of the calling of the Jews, and the time of St. John's Millenium.

2. I agree with them in this, That the true Millenium will not begin till the fall of antichrist; nor will the Jews be converted till that time, the idolatry of the Roman church being one great obstacle of their conversion.

3. I agree both with the modern and the ancient millenaries, That then shall be great peace and plenty, and great measures of knowledge and of righteousness in the whole church of God.

I therefore only differ from the ancient millenaries in three things;

1. In denying Christ's personal reign upon earth during this

---

* "Quæ enim sunt in hoc seculo centupla et prandia exhibita, et cœnæ quæ redduntur paoperibus, hæc sunt in regni temporibus." Iren. lib. v. cap. 33.

† Πρὶν ἐλθεῖν τὸν ὑμῶν Χριστὸν προσδοκᾶτε. Dial. p. 306.

‡ "Hæc est ratio regni terreni, post cujos mille annos, intra quam ætatem includitur sanctorum resurrectio pro meritis matoriùs vel tardiùs resurgentium, tunc et mundi destructione, et judicii conflagratione commissâ, demutati in atomo in angelicam substantiam, scilicet per illud incorruptelæ soper indomentom transferrentur in cœlesie regnom." Contr. Marcion. lib. iii. cap. ult.

§ "Post hæc renovabit Deus mundum, et transformabit justos in figuram angelorum, ot immortalitatis veste donati serviant Deo in sempiternum." Epit. cap. 11. p. 759.

‖ Book 4. cap. 6. p. 173. Ὡς καὶ σχίσματα καὶ ἀποστασίας ἕλων ἐκκλησιῶν γεγονέναι. Euseb. lib. vii. cap. 24.

thousand years; and in this both Dr. Burnet and Mr. Mead expressly have renounced their doctrine.

2. Though I dare not absolutely deny what they all positively affirm, that the city of Jerusalem shall be then rebuilt, and the converted Jews shall return to it, because this probably may be collected from those words of Christ, "Jerusalem shall be trodden down till the time of the gentiles is come in," Luke xxi. 24. and all the prophets seem to declare the Jews shall then return to their own land, Jer. xxxi. 38—40. yet do I confidently deny what Barnabas and others of them do contend for; *viz.* that the temple of Jerusalem shall be then built again: for this is contrary not only to the plain declaration of St. John, who saith, "I saw no temple in this new Jerusalem," Rev. xxi. 22. whence I infer, there is to be no temple in any part of it; but to the whole design of the Epistle to the Hebrews, which is to shew the dissolution of the temple-service, for the weakness and unprofitableness of it; for the Jewish tabernacle was only a figure of the true and "the more perfect tabernacle which the Lord pitched, and not man;" the Jewish sanctuary only "a worldly sanctuary, a pattern, and a figure of the heavenly one into which Christ our high-priest is entered." (Heb. viii. 2. ix. 2. xi. 23, 24.) Now such a temple, such a sanctuary, and such service, cannot be suitable to the most glorious and splendid times of the Christian church; and therefore the apostle saith, "The Lord God omnipotent, and the Lamb, shall be their temple."

3. I differ both from the ancient and the modern millenaries, as far as they assert that this shall be a reign of such Christians as have suffered under the heathen persecutors, or by the rage of antichrist; making it only a reign of the converted Jews and of the gentiles then flowing in to them, and uniting into one church with them. This I believe to be indeed the truth of this mistaken doctrine; and therefore I shall set myself more fully to explain and to confirm it. Let it be noted therefore,

§. II. 1. That as the Jews were the first nation which were owned by God as his people, and therefore are styled "his first-born," Exod. iv. 22. "Israel his elect," Isa. liv. 4. "the children of Jacob, his chosen ones," 1 Chron. xvi. 13. Psal. cv. 6. God having chosen them "to be a peculiar treasure to himself above all the people of the earth," Exod. xix. 5. Deut. vii. 6. so all nations of the world have ever since received the word of God and the true religion from the Jewish nation, and Jerusalem hath been still the mother of all other churches. Before the advent of our Lord and Saviour, to them alone, saith the apostle Paul, "belonged the adoption, the glory, and the covenant, and the giving of the law, and the service of God, and the promises," (Rom. ix. 3.) and none then could be "joined unto the Lord," (Isa. lvi. 3.) and worship him aright, unless he joined himself to the Jews, and became a worshipper of the God of Israel, or a member of that church.

After Christ's coming in the flesh, the gospel was first sent to them, as being "the children of the kingdom," Matt. viii. 12. our Lord exercised his ministry only among them, whence he is styled "the minister of the circumcision," Rom. xv. 8. and saith, he was not then sent to any but "only to the lost sheep of the house of Israel," Matt. xv. 24. And sending his apostles, he forbids them, whilst he was on earth, "to go into the way of the gentiles, or to enter into any city of Samaria," Matt. x. 5. but saith to them, "Go rather to the lost sheep of the house of Israel." After his ascension, they were charged to begin their preaching at Jerusalem, Luke xxiv. 47. as accordingly they did, "preaching the word to none but the Jews only," Acts xi. 19. Paul, the apostle of the gentiles, first offers his ministry to them, preaching Christ in their synagogues, "as his manner was," Acts ix. 20. xiii. 5. xiv. 1. xvii. 12. 17. xviii. 4. and declaring "it was necessary that the word of God should be first spoken to them," Acts xiii. 46. the gospel being "the power of God to salvation to every one that believeth, to the Jew first," Rom. ii. 10. and that through their fall and rejection of it, "the gospel came unto the gentiles," Rom. xi. 28. the halt, lame, and blind, being called to this feast, because those guests first bidden refused to come, Luke xiv. 21.

Note also, that notwithstanding the infidelity of many of them, the first church that ever received the gospel, the doctrine, the sacraments of the New Testament, was the Jewish church, Acts ii. 42. 47. All the churches of the gentiles received the gospel from them, they being "made partakers of their spiritual things," Rom. xv. 27. and the word of God coming out from them to other churches, 1 Cor. xvii. 36. they being all "grafted into their good olive-tree." Hence, in the primitive times, the church of Jerusalem had the pre-eminence of all other churches; to her they went for the decision of their controversies, Acts xv. and the bishop of Jerusalem is therefore styled by the ancients, *"the first bishop, the guide of priests, the top of the heads, the bishop, and chief of the apostles;" and the church of Jerusalem is said to be the church, "cui omnes favorem impendunt quasi matri Christiani nominis," *which all favoured as the mother of Christians.*

After the fall of antichrist, and before the second coming of our Lord to judgment, the Jews shall be converted, and become a most famous church again. For this mystery the apostle hath revealed, "that blindness in part hath happened to Israel until the fulness of the gentiles be come in, and so all Israel shall be saved," as it is written" in the prophet Isaiah, lix. 20. "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant with them, saith the Lord, when I shall take away their sins." These words are as a key to the great things said by Isaiah touching the Jewish nation, and teach us to interpret them of their glorious conversion to the Christian faith, and the gathering them "out of every kindred, and tongue, and nation, and people;" that "at the blowing of the great trumpet they may come from the land of Assyria and Egypt, and may worship the Lord in the holy mount in Jerusalem," (Isa. xxvii. 13.) and they may "fear the Lord from the west, and his glory from the rising of the sun." (Isa. lix. 19.) This is that day "when the Lord shall set his hand שנית, a second time to recover the remnant of his people, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth;" (Isa. xi. 11, 12.) when he will so "bring again the captivity of Jacob, and have mercy on the whole house of Israel, as to leave none of them any more there, nor hide his face any more from them;" (Ezek. xxxix. 25. 28, 29.) when he shall so "plant them in their land, that they shall no more be pulled up out of the land that he hath given them:" (Amos ix. 14, 15.) so Tobit saith, that "when Πληρωθῶσιν οἱ καιροὶ τοῦ αἰῶνος, the times of the age shall be accomplished, they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it gloriously, as the prophets have spoken thereof," Tobit xiv. 51. vi. 7. And when they shall be thus converted, and receive the gospel, then shall salvation be again derived from them to the gentiles, and they shall be the means of converting such of them as still remain to be converted; and shall draw them to as great purity and zeal, and as great knowledge of the truth, as ever the church enjoyed: for, saith the apostle, "if the fall of them be the riches of the world, and the diminishing them the riches of the gentiles, how much more their fulness?" And "if the casting away of them be the reconciling of the world, what shall be the reconciling of them but life from the dead," to the same world? Rom. xi. 12. 15. Of this the prophets speak very fully, saying, "In that day there shall be a root of Jesse which shall stand for an ensign to the people, and to it shall the gentiles seek, and his rest shall be glorious," Isa. xi. 10. "Behold (saith God), I will then lift up my hands to the gentiles, and set up my standard to the people, and they shall bring

* Cotel. Not. p. 138.

thy sons in their arms, and thy daughters shall be carried upon their shoulders, and kings shall be thy nursing-fathers, and queens thy nursing-mothers; they shall bow down to thee with their faces towards the earth, and lick up the dust of thy feet," Isa. xlix. 22, 23. "Behold, thou shalt call a nation that thou knowest not, and nations that have not known thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee," Isa. lv. 5. "The Lord God that gathereth the outcasts of Israel saith, Yet will I gather others to him besides those that are gathered to him," lvi. 8. "And the gentiles shall come to thy light, and kings to the brightness of thy rising: lift up thine eyes round about, and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side; the abundance of the sea shall be converted unto thee, the forces of the gentiles shall come to thee," lx. 3—5. "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: therefore thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces of the gentiles, and that their kings may be brought: for the nation and kingdom that will not serve thee shall perish, and shall be utterly wasted," ver. 10—12. "Thou shalt suck the milk of the gentiles, and shalt suck the breasts of kings," ver. 16. "Ye shall be named the priests of the Lord; men shall call you the ministers of our God: ye shall eat the riches of the gentiles, and in their glory shall you boast yourselves," lxi. 6. "The gentiles shall see thy righteousness, and all kings thy glory," lxii. 2. "Behold, I will extend peace to her like a river, and the glory of the gentiles like a flowing stream," lxvi. 12. "I will gather all nations and tongues, and they shall come and see my glory," ver. 18. "And they shall bring all their brethren for an offering to the Lord, out of all nations to my holy mountain Jerusalem; and I will also take of them for priests and for Levites, saith the Lord: for as the new heavens and the new earth which I shall make shall remain before me, saith the Lord, so shall their seed and their name remain," ver. 20—22. "Many nations (saith Tobit) shall come from far to the name of the Lord God, with gifts in their hands, even gifts to the King of heaven, when his tabernacle shall be built again with joy, and he shall make his captives joyful in Jerusalem; yea, all nations shall turn, and fear the Lord God truly," xiii. 10, 11.

§. III. Now here it is easy to observe, how fully this description of the conversion of the Jews, by their prophets, answers to the Millenium of St. John, who useth the very words by which the prophets had foretold their glorious conversion, and saith, they shall be then accomplished. And,

1. St. John speaks of a reviviscence of the church of the primitive martyrs, that suffered "for the testimony of Jesus, and for the word of God," Rev. xx. 4. (see chap. iii. §. 1.) and with them all the just. Now the very words *ἀνάστασις* and *ἔζησαν*, used by St. John, are very frequently used by the prophets, to express the glorious state of the Jewish church; and by St. Paul, to signify the flourishing condition of the gentiles then. St. John saith, they who enjoy this Millenium, shall be "priests to God and Christ," Rev. xx. 6. and the prophet Isaiah saith of the converted Jews, "Ye shall be named the priests of the Lord: men shall call you the ministers of our God," lxi. 6. and of the gentiles that come to them, "I will take of them to be priests and Levites," lxvi. 21. This was the very thing proposed to the Jewish nation when God entered into covenant with them, that they should be "a kingdom of priests," Exod. xix. 6. *Βασίλειον Ἱεράτευμα*, "a kingly priesthood," saith the Septuagint, מלכים כהנים, *i. e.* "kings and priests," saith the Targum. This all Christians are already made, saith St. Peter, 1 Pet. ii. 5. and St. John, Rev. xvi. 5. 10. "We are (saith Justin Martyr*) truly priests to God:" it therefore may be expected men should be more eminently so in that glorious state of the church.

2. St. John speaks of a new heaven and a new earth that he saw, saying, "The former heaven and earth were passed away," Rev. xxi. 1. and introduceth our Lord, saying, "Behold, I make all things new," ver. 5. And the prophet Isaiah introduceth God, thus speaking at the conversion of the Jews, "Behold, I create new heavens and new earth; and the former shall not be remembered, nor come into my mind," Isa. lxv. 17. And again, "I have put my word in thy mouth, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people," li. 16. And, thirdly, in the very words of the author of the Revelation, "Behold, I make all things new," xliii. 18, 19. Seeing then these new heavens and new earth must be contempurary with the conversion of the Jews, sure they must be before the conflagration of the world, *i. e.* before the Jewish nation be consumed to ashes; and therefore can be only a new heaven and new earth, in that moral sense in which Maimonides explains the phrase, when he says, "it signifies, that God will place them in perpetual joy, in lieu of their former sorrow and anxiety; so that the memory of their former sorrow shall no more remain."*

I confess there is this peculiarity in St. John's new earth, that it is said of it, *καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι*, "and the sea is not yet," because he had all along represented the beast as ascending out of the abyss, "and sitting upon many waters," which were "the peoples, and multitudes, and nations, and tongues, that had submitted to her," Rev. xvii. 1. 15. Now because the beast was utterly destroyed, and Satan was bound up for a thousand years, and Gog and Magog were not to be gathered till then, nor were the armies of the beast which were slain to rise again till the thousand years were past; (Rev. xix. 21. xx. 6.) therefore the apostle saith, that in this new earth, "the sea was not yet."

3. St. John saith, "I heard a great voice from heaven, saying, The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself with them shall be their God," Rev. xxi. 3. And Ezekiel, the other prophet who, by the ancients, is supposed to speak of the Millenium, saith in like manner, "I will make a covenant of peace with them, and will place them and multiply them, and will set my sanctuary in the midst of them for evermore; my tabernacle also shall be with them, and I will be their God, and they shall be my people," Ezek. xxxvii. 26, 27.

4. St. John saith, "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away, Rev. xxi. 4. so also saith the prophet Isaiah of Jerusalem, that after the former heaven and earth were passed away, "the voice of weeping shall be no more heard in her, nor the voice of crying," lxv. 19. that "the Lord will wipe away tears from all faces," xxv. 8. that "they shall not hunger, nor thirst, neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them," xlix. 10. which words exactly answer to those of St. John, Rev. vii. 16, 17.

5. St. John saith, "The building of the wall of the city was of jasper, and the city was of pure gold like unto clear glass, and the foundations of the wall of the city were garnished with all manner of precious stones," Rev. xxi. 18, 19. and Isaiah saith, "I will lay thy stones with fair colours, and thy foundations with sapphires, and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones" liv. 11, 12. and Tobit saith, "Jerusalem shall be built up with sapphires, and

* Ἀρχιερατικὸν τὸ ἀληθινὸν γένος, γένος ἐσμὲν τοῦ Θεοῦ. Dial. cum Tryph. p. 334. 6.

* "Quod dixi creabo novos cœlos, &c. id ita intelligo, quòd vos posturus sum in lætitiam perpetuam loco luctûs et anxietatis prioris, neque illius luxûs prioris memoria sit mansura." More Nevoch. par. ii. cap. 29. p. 268.

emeralds, and precious stones; thy walls, and towers, and battlements, with pure gold; and the streets of Jerusalem shall be paved with beryl, carbuncle, and stones of Ophir," xiii. 16—18.

6. St. John speaks of "the tree of life planted there," and of "a pure river of water of life, proceeding out of the throne of God, and of the Lamb," Rev. xxii. 1, 2. And the prophet Zachary speaks of "living water going out of Jerusalem," xiv. 8. And he that passeth under the name of Esdras saith, "They shall have the tree of life planted for an ornament of sweet savour: for unto you (saith he) is paradise opened, the tree of life is planted," 2 Esd. ii. 12.

7. St. John saith, "There shall be no night there, and they need no candle, neither light of the sun," xxii. 5. Isaiah saith the same, lx. 19. And the prophet Zechariah saith, "It shall be one day which shall be known unto the Lord, not day nor night; and it shall come to pass, that at the evening-time it shall be light," xiv. 7.

Moreover, St. John so represents the scene of things following the fall of antichrist, as plainly to inform us, that he is speaking of this glorious conversion of the Jewish nation, and God's marrying her again whom he had formerly divorced; for as the church of Christ is represented as "the Israel of God," Gal. vi. 16. "the commonwealth of Israel," Eph. ii. 12. "the Jerusalem which is above," Gal. iv. 46. "the celestial Jerusalem," Heb. xii. 22. so St. John represents this new scene of things in the same language, saying, "I John saw the holy city, new Jerusalem, coming down from God out of heaven," Rev. xxi. 2. And again, "He shewed me the great city, the holy Jerusalem, descending out of heaven from God," ver. 10. Now that this great and holy city, this new Jerusalem, is the Jewish church converted to God, the characters he gives of it will not suffer us to doubt: for, first, he saith, "the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof," Rev. xxi. 23. So saith God of the conversion of the Jews: "They shall call thee, The city of the Lord, the Zion of the Holy One of Israel," Isa. lx. 14. "Thou shalt call thy walls Salvation, and thy gates Praise; the sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory," ver. 18. 19. He saith, "The gates of this city shall not be shut at all by day, neither shall there be any night there, and they shall bring the glory, and honour, τιμὴν, the substance of the nations unto it," Rev. xxi. 25, 26. Even as Esaias had said, "Thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the wealth of the gentiles, and that their kings may be brought," Isa. lx. 11. Lastly, he saith, "The nations of them that are saved shall walk in the light of this city, and the kings of the earth do bring their glory and honour to it," Rev. xxi. 24. which I have shewed to be the very thing foretold by the prophets at the conversion of the Jewish nation.

Add to this, that he introduceth this holy city, this new Jerusalem, "prepared as a bride adorned for her husband," Rev. xxi. 2. and saith, "Come hither, I will shew thee the bride, the Lamb's wife," ver. 9, 10. and then shews the great city, the holy Jerusalem; and xix. 7, 8. he saith, "He heard a voice, saying, The marriage of the Lamb is come, and his wife hath made herself ready; and to her was granted, that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints." Now thus have the prophets represented the Jewish church converted to God: hence is she introduced, speaking thus; "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels," Isa. lxi. 10. And again, "Thou shalt no more be termed Forsaken, neither shall thy land any more be termed Desolate: but thou shalt be called Heph-zibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married," lxii. 4. and ver. 5. "For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

§. IV. Add to this, that all the characters which the patrons of the Millenium give of those times, exactly accord with the characters given by the prophets of the conversion of the Jews, and are many of them taken from the very words of the prophets, foretelling those times: for instance,

1. "Indolence and plenty (saith Dr. Burnet, book iv. chap. 7. p. 183.) seem to be two ingredients of this happy state." Accordingly the prophets every where speak, how "the riches of the gentiles shall then flow in to them," Isa. lx. 5. 11. "and they shall eat the riches of the gentiles," lxi. 6. that "there shall be then no hunger nor thirst, no heat nor sun to smite them, no voice of crying or weeping." (See Isa. xxxv. 10.)

2. That it shall be "a time of universal peace, and freedom from war and persecution;" (ibid. p. 184.) and this he proves from the words of the prophets declaring, that at the day, that time when God shall create new heavens and new earth, "the lamb and the lion shall lie down together, and the sucking child shall play with the basilisk, and they shall not hurt in all my holy mountain," as it is written, Isa. xi. 6—9. and lxv. 25. and saying, that "the nations shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more," Isa. ii. 4. Micah iv. 3. as appears also from the promises, that God will then "make her officers peace," Isa. lx. 17. "and will extend peace to her as a river," lxvi. 12.

3. That it shall be "a kingdom of righteousness," (ibid.) Accordingly of this holy city, Jerusalem, it is said, "There shall no more come into thee the uncircumcised and unclean," Isa. lii. 1. "A highway shall be there, and it shall be called the way of holiness; the unclean shall not pass over it," xxxv. 8. which exactly answers to those words of St. John, "Into the holy city shall nothing enter that is polluted or unclean," Rev. xxi. 27. And again, "Thy people shall be all righteous," Isa. lx. 21. (See Zeph. iii. 9. Zech. xiv. 20, 21.)

Moreover this, saith he, (p. 185.) will be "a state under a peculiar presence and Divine conduct, because the tabernacle of God will be with men, and he will dwell with them:" and this we see was promised at the conversion of the Jewish nation, Ezek. xxxvii. 27.

"The last character (saith he) that belongs to this state, or rather to those that enjoy it, is this, that they are kings and priests unto God;" and this also we have shewed to be promised to the converted Jews, Isa. lxi. 6. lxv. 20.

I add, That as the ancient fathers generally held that the time would come when "all Israel shall be saved," and be converted to the Christian faith; so did they as generally conceive that this should happen at the close of the world,* and about the time of our Saviour's second coming; and most of them speak of it as a branch of the Millenium.

So Justin Martyr says once and again, that †"then the Jews shall see and shall acknowledge him whom they have pierced;" and he confesses to Trypho,‡ "that Jerusalem shall be rebuilt," and that §"Christians shall rejoice with Christ, together with the patriarchs and prophets, and with the Jews and their proselytes;" *i. e.* the nations then flowing in to them before the coming of our Lord." So Irenæus‖ declares, that then "God will restore them

* "In the end of the world," 2 Esd. ii. 34. vi. 15. 25.

† P. 232. D. Ὅτε ἐπιγνώσεσθε εἰς ὃν ἐξεκεντήσατε. ‡ P. 249. C.

§ Ἅμα τοῖς Πατριάρχαις, καὶ τοῖς Προφήταις, καὶ τοῖς ἀπὸ τοῦ ἡμετέρου γένους, ἢ καὶ τῶν προσηλύτων γενομένων πρὶν ἐλθεῖν ὑμῶν τὸν Χριστὸν προσδοκᾶτε. P. 306.

‖ Lib. v. cap. 34.

to the land which he had promised, and given to their fathers, and they shall dwell in it in hope:" and Tertullian* saith, that "he will then own the circumcision, 'et Abrahæ gentem, cum ultimò venerit, acceptatione, et benedictione dignabitur,' *and at his last coming will vouchsafe to accept and bless the seed of Abraham.*" And this is suitable to the ancient opinion of the Jews,† that, "in the end of the world, there should be to them a world full of joy and exultation, so that their heaven and earth should as it were be renewed, according to the words of Isaiah," lxv. 17. So the Targum upon those words of Hosea, "The children of Israel shall seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days."

§. V. Nor is it to be wondered that there should be then such a glorious conversion of them, and such a flowing-in of the nations to them, seeing the prophets seem to intimate there shall be then a full effusion of the Holy Ghost upon them, somewhat resembling that which was vouchsafed to the first ages of Christianity. So the prophet Isaiah speaks of the desolation of the city, ἕως ἂν ἔλθῃ ἐφ' ὑμᾶς πνεῦμα ἀφ' ὑψηλοῦ, "until the spirit be poured upon them from on high," Isa. xxxii. 15. which is the very phrase in which our Lord promiseth the Spirit to his apostles, Luke xxiv. 49. St. Paul proves their conversion from those words of the prophet Isaiah, "The Deliverer shall come out of Zion, and shall turn away iniquity from Jacob:" with which these are immediately connected, "And this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, from henceforth for ever," lix. 20, 21. And again, xliv. 3. "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing on thy offspring." So Ezek. xxxvi. 24. "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." And, ver. 27. "I will put my spirit within you, and cause you to walk in my statutes." And xxxix. 28, 29. "I have gathered them unto their own land, and have left none of them any more there: neither will I hide my face any more from them, for I have poured out my spirit upon the house of Israel, saith the Lord." And this seems plainly to be hinted in these words of St. Paul, 2 Cor. iii. 15—17. "Even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away; for the Lord is *(the giver of)* that Spirit, (or οὗ δὲ) where the Lord is, there is the Spirit: and where the Spirit of the Lord is, there is liberty," from subjection to the law, and from that veil which hinders them from turning to Christ.

To this Mr. Mead (p. 761. 767.) conjectures there shall be added a vision of Jesus Christ to them; for, saith God by his prophet Zechariah, xii. 10. "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look upon him whom they have pierced, and mourn for him." And Christ being asked, "What shall be the sign of the end of the world?" Matt. xxiv. 3. saith, ver. 30. "Then shall appear the sign of the Son of man in heaven, and they shall see all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." And he spake to the Jews thus, "Verily I say unto you, Yet a little while, and you shall not see me till you say, Blessed is he that cometh in the name of the Lord," Matt. xxiii. 39.

Or, that according to the ancient and general doctrine both of Jew and Christian, they shall have an Elias sent to instruct them, a deliverer ἕνεκεν Σίων, *for the sake of Zion*, as the Septuagint, Isa. lix. 20. for, saith he, "It may be fit to conceive magnificently of so great a work of God, towards a people for whom he hath formerly shewed so many wonders; especially this being the greatest work of mercy and wonder that ever he did for them, far beyond the bringing them forth of Egypt, and leading them in the wilderness." And to this he refers these words of Ecclesiasticus; "Elias was ordained to turn the hearts of the father to the son, and to restore, κἀναστῆσαι, the tribes of Jacob: Μακάριοι οἱ ἰδόντές σε, καὶ οἱ ἀγαπήσει κεκοσμημένοι, καὶ γὰρ ἡμεῖς ζωῇ ζησόμεθα, *blessed are they that see, and are adorned with love, for we shall surely live*," Ecclus. xlviii. 10. 11. Where note, that their conversion is again represented by a new life, and by the very word used concerning the souls of the martyrs which were slain, Rev. xx. 4.

§. VI. Add to this, that as all the ancient millenaries held, that this reign on earth should be at Jerusalem,* and that the Jews converted then should reign together with the Christians; so all the passages cited from Jewish writers concerning the Millenium, speak only of the Millenium of the resurrection, the new heavens and new earth the Jewish nation shall enjoy. This is apparent from those words on which the Midrash Tehillim founds this Millenium, *viz.* "Comfort us, according to the days in which thou hast afflicted us," Psal. xc. 15. in Babylon, in Greece, in Rome: from the words cited by Galatinus, lib. xii. cap. 1. from R. Eliezer, cap. 34. "As I live, saith the Lord, I will raise you in the time to come, in the resurrection of the dead, and I will gather you, with all Israel, into the land of Israel:" from those cited from R. Saadias on Dan. vii. 18. "Because the Jews rebelled against their Lord, their kingdom shall be taken from them, and given to the four monarchies who shall possess it in this world, and shall subdue and carry captive Israel, till the age to come, in which the Messiah shall reign:" from the Targum on Hos. xiv. 8. "They shall be gathered from the midst of their captivity;" and on Psal. i. 4. from the passage quoted by Galatinus, lib. xi. cap. 1. from the book Beracoth, that "Israel shall no more make mention of their departure out of Egypt in the age to come, in the days of the Messiah:" and from the words cited by Mr. Mead, Luke xxi. 24. "The Jews shall be carried captives into all nations, till the times of the gentiles be fulfilled, and then they shall see the Son of man coming in the clouds:" from the words of Tobit, cited by Mr. Mead, p. 579. "Then the children of Israel shall go into a very long captivity; but the blessed God shall remember them, and gather them from the four corners of the earth." Accordingly, Mr. Mead sums up their opinion thus: "They expect their forefathers, at least such as were just and holy, should rise in the beginning of the same Millenium, and reign in the land of Israel, with their offspring, under the Messiah:" and, saith he, "I can hardly believe that all this smoke of tradition could arise, but from some fire of truth anciently made known to them." And this I freely grant, and do indeed suppose, by asserting a prediction of such a general call of the Jews, near the close of the world, as they styled ζωοποίησις, *a reviving*, and *a resurrection* of them. But how comes this tradition to relate to Christian martyrs beheaded for the name of Christ, or to be fulfilled in the resurrection of them only who are chiefly Christians, not of the Jews, but of the gentiles? Mr. Mead solves the matter thus, p. 604. "Under the second sort of these reigners, I would in a particular respect understand the nation of the Jews then converted to the Christian faith, who, coming in towards the end of the day, may, above all others, be said to be those who had not worshipped the beast, nor his image, nor had received his mark upon their foreheads or their hands." And thus will truth prevail at last, but to the ruin of this literal resurrection: for how can they literally be "said to live again, and to have a part in the first resurrection, who were never slain for the faith?" and who are not to be converted, say their own prophecies and traditions, till God createth a new heaven and a new earth, and much less till the fall of Babylon?

* Adv. Marc. lib. v. cap. 9. p. 472. C. † R. Saadias Gaon Sepher Hæmunot.

* Justin Martyr, Iren. Tertul. supra.

CHAP. III.

§. I. This chapter contains an answer to all the arguments produced from Scripture, to prove this literal resurrection of the martyrs, and this reign of them on earth a thousand years, *viz.* 1. To the chief argument for this opinion, from Rev. xx. 4—6. §. II. To 2 Pet. iii. from ver. 5. 13. §. III. To Heb. ii. 5. compared with i. 6. §. IV. To Matt. v. 5, "The meek shall inherit the earth." §. V. To Rom. viii. 19, 20. "The creature shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God." §. VI. To Acts iii. 20, 21. "The heavens must receive him, till the time of the restitution of all things." §. VII. To Matt. xix. 27—29. "Ye that have followed me in the regeneration, shall sit upon twelve thrones. And they shall receive a hundred-fold now in this life."

I PROCEED now to the arguments produced from Scripture, for the doctrine of the Millenium; to which I hope to return a clear and satisfactory answer, beginning with those words of the Revelation, in which all the assertors of this doctrine place their confidence. And they are these:

§. I. *Arg.* I. "And I saw thrones, and they sat upon them, and judgment was given to them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years, Rev. xx. 4.

"But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection, ver. 5.

"Blessed and holy is he who hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years," ver. 6.

1. Here, say they, is mention of a first resurrection, antecedent to the general resurrection of the just, who are not to live again, till they who first rise have reigned a thousand years on earth.

2. This resurrection, say they, is proper to those who were "slain for the testimony of Jesus, and the word of God, and were not worshippers of the beast."

3. This resurrection, say they, is not a metaphorical, but a proper resurrection; for the souls, *i. e* the persons of them that were slain, live again.

4. They do "reign with Christ a thousand years," and that reign, say most of them, is to be upon earth; therefore there is to be a reign of those martyrs, who were "slain for the testimony of Jesus, and the word of God," upon earth a thousand years.

Now, in answer to this argument, let it be noted:

Ans. 1. That it is not the bodies, but the souls of them that are beheaded, who are said to live. Now the word ψυχὴ, rendered *soul*, occurs six times in this book, this place excepted; and in all these places, it signifies either the soul in separation or distinction from the body, or the living soul; for, vi. 9. "The souls under the altar," not only "cry with a loud voice," but they are "clothed with white robes," ver. 10, 11. Which expressions cannot be well applied to dead bodies, viii. 9. The κτίσματα ἔχοντα ψυχὰς are *the creatures having* animal *souls* by which they lived, xii. 11. It plainly signifies their lives, *i. e.* the souls by which men live, xvi. 3. It is expressly ἡ ψυχὴ ζῶσα, *the living soul*, xviii. 13. It signifies the lives of men, or else the souls of men, which they did hunt for, or devour, as Ezek. xiii. 18. 20. 22. 25. and ver. 14. ἐπιθυμία τῆς ψυχῆς is, the desire, not of the body, but of the soul: why therefore must this word be here supposed to signify, not the soul, but that dead body opposite to it, which alone properly can be said to rise, and live again?

2. Let it be noted, that a proper and a literal resurrection is never, in the whole New Testament, expressed or represented to us, by the *living of the soul*; but always by the living, raising, or the resuscitation of the dead, "the raising of the bodies of the saints, of them that slept in the dust," or "in their graves and sepulchres," or who were "buried in the sea," or "in the earth:" if then the Holy Ghost here meant a literal and proper resurrection, why doth he so much vary from the terms he constantly doth use elsewhere, whenever he discourseth of such a resurrection, and take up with the terms so oft applied, in Scripture, to a moral and metaphorical resurrection? As we shall see hereafter.

Ans. 2. I grant, that here is mention of a first resurrection, an antecedent to the general and proper resurrection; but then it plainly is a resurrection, in which all that are "blessed and holy," and over whom the "second death hath no power," have a part, ver. 6. and they are all whose names are written in the book of life, ver. 14, 15. It is a resurrection of all who had not worshipped the beast, ver. 4. and they are all the same persons, Rev. xiii. 8. It is a resurrection of those who are made "kings and priests to God and Christ," which all good Christians are, 1 Pet. ii. 5, 6. and therefore not of martyrs only.

Again, it is a resurrection before the day of judgment, and before the sea, and death, and the grave, deliver up their dead, as the words following intimate, ver. 12, 13. *viz.* "I saw the dead, small and great, stand before God, and the books were opened; and another book which is the book of life; and the dead were judged out of these things which were written in the books, according to their works. And the sea gave up her dead that were in it: and death and hades delivered up their dead that were in them: and they were judged, every man according to his works." Where note, that the dead delivered up, were all that were "judged according to their works." It also is a resurrection before Christ's coming "to render to every man as his works shall be;" for this he after promiseth to do, xxii. 12. Whereas, according to the doctrine of the Millenium, Christ had already given to them, whom he had raised to reign with him on earth, the blessing promised "to him that overcometh," Rev. ii. 26, 27. iii. 21. v. 10.

3. The rest of the dead, that lived not again until the thousand years were finished, are not, the just, but the synagogue of Satan, Gog and Magog, ver. 8. For St. John, chap. xix. represents the "King of kings, and Lord of lords," with "the armies which were in heaven, making war with the kings of the earth, and their armies," and giving "their flesh to be meat" unto them; in which war "the beast was taken, and the false prophet, and cast alive into a lake of fire," ver. 20. And then it follows thus, καὶ οἱ λοιποὶ, *and the rest of them*, who were gathered together to make war with this King of kings, "were slain with the sword that came out of his mouth, and all the fowls were filled with their flesh," ver. 21. Now, it being by the pagan emperors first, and by the beast afterward, that Satan, "the great dragon, made war with the seed of the woman which kept the commandments of God, and had the testimony of Jesus Christ," Rev. xii. 17. these instruments of Satan being thus slain, and overcome by Christ, Satan is bound a thousand years; *i. e.* he is so long disabled from persecuting and molesting the church of Christ: and during this space, she is raised up to her primitive purity, and flourisheth gloriously, and so is represented as having a resurrection from the dead: this thousand years being ended, Satan is let loose again, and gathers again his instruments, *i. e.* "the nations which are in the four quarters of the earth, Gog and Magog, to battle, and they compass the camp of the saints," Rev. xx. 8, 9. And this is the living of the rest of the dead again, after the thousand years were ended, ver. 5. For it is only, οἱ λοιποὶ, *the rest* that were slain, xix. 21. that lived again; it is only those who had no share in the first resurrection, and so were neither blessed nor holy, ver. 6. nor had their names written in the book of life; and consequently, those on which the second death had place, which death they suffered when "fire came down from heaven and

devoured them," and they were cast "into the lake of fire with the devil," ver. 10. 15.

And that *οἱ λοιποὶ, the rest*, xix. 21. xx. 5. should signify the same persons, cannot seem strange, if we consider that only four verses intervene betwixt them. And that they must be the same persons, is evident from the connexion of the words, thus; "The rest of the dead lived not till the thousand years" of Satan's binding, and the saints' reign were ended, ver. 5. And when those "thousand years were ended, Satan was loosed, and gathered them together against that church of Christ, which had thus reigned a thousand years, ver. 7--10.

And this interpretation, of "the rest of the dead" rising again, gives a clear answer to the objection of Mr. Mead, against the other senses commonly imposed upon these words, *viz.* "That it would be a most harsh and violent interpretation, to say, The dead and the living again of the dead, should not be taken in the same sense:" for, according to this exposition, they are exactly taken in the same sense: the dead church living again, in the same metaphorical sense in which the rest of the dead, the enemies of the church, live again, at the end of the thousand years, when Satan is loosed, and gathers them to battle against the church.

4. The souls of them who were "slain for the testimony of Jesus, and for the word of God," are those Christians who were slain in the time of the ten persecutions; and the souls of them "who worshipped not the beast," are those Christians who chose rather to die, or suffer persecution, than to be guilty of Romish idolatry: and they are said to live again, as the beast which had received "*τὴν πληγὴν θανάτου*, the wound of death, and one of whose heads was wounded to death, *ἔζησεν*, lived again," Rev. xiii. 3. 12. *viz.* in the succession of the antichristian beast, to him which exercised the power of the heathen emperors over the earth, and revived the idolatry of the heathen empire. And as the two witnesses, when slain, are said to live again, "the spirit of life from God entering into them," Rev. xi. 7. 11. because a succession of men of the same faith, and the same opposition to the beast, revive and flourish after they were slain; some here reply, that "this was spoken of the two churches," that they were slain, and lived again, not of the supposita. But why then may not the words of the St. John be spoken of the church of Jew and gentile, then reviving, and not of the supposita? Moreover, these two witnesses are said to be slain, ver. 7. and their "dead bodies to lie in the streets of the great city," ver. 18. to be seen lying there "three days and a half," and not to be suffered to be put into their graves, ver. 9. and "after three days and a half, the Spirit of God" is said to "enter into them, to make them stand upon their feet, and live again." If therefore nothing of this be spoken of the supposita, why should those words, "I saw the souls of them who were beheaded for the witness of Jesus, and they lived again," be spoken of the supposita, and not of the churches of the converted Jews and gentiles? This being the prophetic scheme by which the Scripture still represents the glorious restoration of God's church and people. For,

1. The restoration of the church is sometimes represented as a resurrection of it from the dead. So saith the prophet Isaiah, *Ἀναστήσονται οἱ νεκροὶ*, "*Thy dead shall arise*, and be raised out of their tombs," xxvi. 19. So God speaks to the Jewish nation by Ezekiel, saying, "I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel," Ezek. xxxvii. 13, 14. The prophet Hosea speaks thus; "In three days, *ἐξαναστησόμεθα, we shall rise up again*, and we shall live before him," Hos. vi. 2. And the apostle, speaking of this very matter, *viz.* the conversion of the Jews, saith, "It shall be even to the gentiles, *ζωὴ ἐκ νεκρῶν*, as life from the dead," Rom. xi. 15. Here then is a resurrection of the church of God, agreeable to that which our interpretation of this passage of the Revelation doth import: nor is there any more reason to say the words of St. John respect the supposita, and not the churches, than to say the same of many of the places cited.

Moreover, the Scripture doth more frequently mention the restoration of the church, and her return from a low, captive, and afflicted state, under the metaphor of "a new life, a life from the dead, a reviviscence of God's church and people." Thus when God moved the Persian kings to let the Jews return to their own land, he is by Ezra said to give them, *ζωοποίησιν, a reviviscence*, Ezra ix. 8, 9. The Psalmist, speaking of himself, as the text, or of God's people also, saith the marginal reading, useth these words, "Thou which hast shewed me great and sore troubles, shalt quicken me (marg. *us*) again, and shalt bring me up again (marg. *us*) from the depth of the earth," Psal. lxxi. 20. And the church speaketh thus to God, *Ζωώσεις*, "*Thou wilt quicken us*," and "we will call upon thy name," Psal. lxxx. 18. And again, "Thou wilt return, *καὶ ζωώσεις ἡμᾶς, and revive* us, and thy people shall rejoice in thee," Psal. lxxxv. 6. *Ζήσονται οἱ τεθνεῶτές σου*, "*Thy dead men shall live*," Isa. xxvi. 19. say Symmachus and Theodotion: *Ζησόμεθα*. "*We shall live* in his sight," saith the prophet Hosea, vi. 2, 3. and xiv. 17. "They shall live with their children, and return again," saith the prophet Zachary, x. 8, 9. The son of Sirach saith, "At the coming of Elias *ζῷῃ ζησόμεθα, we shall live again*," xlviii. 11. But the chief seat of this metaphor is in the thirty-seventh chapter of Ezekiel, where God is introduced inquiring of the Jews in Babylon, *Εἰ ζήσεται*, "*Can these bones live?*" ver. 3. and promising to put into them *πνεῦμα ζωῆς*, "*the breath of life*," ver. 5. and saying "I will put my spirit into you, *καὶ ζήσεσθε, and ye shall live;*" and bidding the prophet blow upon them, *καὶ ζησάτωσαν*, "*that they may live*," ver. 9. and declaring, that when he had done so, "breath entered into them, *καὶ ἔζησαν, and they lived again*, and stood upon their feet," v. 10. in all which places, the very word which St. John useth to express the first resurrection is here used to express the return of the church from her obscurity and thraldom to a glorious state. Why therefore may not the word in St. John bear that sense which it so often bears in the prophetic writings, and twice in the New Testament,* when spoken of the gentiles? It hence at last appears, that by this interpretation, I put no force upon the words, but do expound them in the familiar sense in which they are still used upon the like occasion in the prophetic writings.

Now it is generally agreed, by those who own this conversion of the Jews, that it is not to commence till after the destruction of the beast, or the downfal of antichrist, mentioned chap. xviii. And therefore, in the next chapter, he begins his discourse upon it saying, xix. 7. "The marriage of the Lamb is come, and his wife hath made herself ready;" *i. e.* she who was formerly put away, because she was not prepared† for the bridegroom's coming, was now to be married to God again. And, chap. xxi. he reassumes this matter, and shews the bride, the Lamb's wife, in such a description, as will not suffer us to doubt she is the Jewish nation converted to the Christian faith: for he calls her the holy city, and the new Jerusalem; and tells us, in the very words of Isaiah, lx. 3. 10. that the "nations which shall be saved shall walk in the light of this city." He calleth her also the bride to be married to the Lamb; which is the description the prophets make of this converted nation, *viz.* as "of a bride adorned with her jewels, and as one that is to be married to the Lord." (Isa. lxi. 10. lxii. 4, 5.) And he goes on in a continual description of this new Jerusalem, in the words of the prophets Isaiah and Ezekiel, speaking of the conversion of the Jewish nation. The city also "coming down from heaven," ver. 10. is the new church of the converted Jews, said to come down from heaven, according to the Hebrew phrase; because of that Divine wisdom, and those spiritual gifts and graces with which she shall be adorned from heaven: for, as they were wont to say of one who treated of sublime heavenly things, that he did

* *Ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε*, Luke xv. 32. Rom. xi. 15.

† *Not ἑτοιμὴ, ready.*

עלה לרקיע, "ascend into heaven,"* and speak as one who was admitted into the Divine councils, (Deut. xxx. 11, 12. Prov. xxx. 3.) and of those who heard these things, that they were "exalted to heaven:" (Matt. xi. 23.) so the pouring down of these gifts and blessings is represented as "the opening of heaven," and letting them down upon the earth. Thus when St. John receives his prophecy, he "sees a door opened in heaven," and hears "a voice, saying, Come up hither, and I will shew thee what shall be hereafter," Rev. iv. 1. Where note, that the voice he heard then, was "as the voice of a trumpet:" and so the very same voice he heard when he was "in the spirit," Rev. i. 10. The two witnesses also, when they live again, are "called up into heaven," Rev. xi. 11, 12. as being filled with heavenly wisdom. And since the spiritual gifts, imparted to the church, are said to come "from above, from the Father of lights," James i. 7. and they who were made partakers of them, to have "tasted, *τῆς δωρεᾶς ἐπουρανίου, of the heavenly gift;*" seeing the church of Christ "is the Jerusalem which is from above," Gal. iv. 25. "the heavenly Jerusalem," Heb. xii. 22. it is no wonder that she is represented here as coming down from heaven, when she was, as it were, to have a "new birth" which is "from above," John iii. 3. and to be adorned with "spiritual blessings in heavenly things in Christ Jesus," Eph. i. 3. and to be reduced to her primitive lustre and purity: for then shall the purity of the church return, and be as it was in the times of the first martyrs for the faith; and the gospel shall be professed, without any antichristian mixture; as they who opposed the beast, endeavoured to preserve it: and thus shall these martyrs and opposers of the beast live again.

A reverend and worthy person, of more than ordinary skill in matters of this nature, is of opinion;

First, "That the first resurrection here mentioned, will be a literal resurrection of them that have lost their lives for the testimony of Christ, to enjoy eternal life in heaven a thousand years before the general resurrection, as the martyrs of the Old Testament arose with the body of Christ," Matt. xxvii. 52. "They shall reign (saith he) with Christ, not on earth, but in heaven, where Christ is, and shall be, till he come to judgment."

Secondly, He is of opinion, "that not only the martyrs shall then rise to heavenly bliss, but that their murderers shall then also rise to eternal punishment:" which he gathers from those words of Daniel, xii. 2. "And many of them that sleep in the dust shall arise, some to everlasting life, and some to everlasting shame and contempt." Now,

First, Against the doctrine of the first and second resurrection, properly so called, I have offered some arguments in the annotations on 1 Cor. xv. and chap. iv. §. 2. I therefore only farther note;

First, That St. Matthew speaks not one word of any martyrs that arose after Christ's resurrection, but only of the arising of some saints that slept, and their going into the holy city, and appearing unto many; which seems rather to make it probable, they were saints who had lived in the memory of those to whom they appeared, and were known. (See the note there.)

Secondly, St. Matthew doth not say, as St. John doth, that "many souls lived;" but, that *πολλὰ σώματα*, "many bodies of those that slept arose out of their sepulchres:" his words must therefore be understood of a proper resurrection of the bodies of the saints: but it cannot be hence inferred, that the words of St. John bear the same sense.

Thirdly, St. John doth not say, his martyrs shall reign with Christ a thousand years "before the general resurrection," but only, that "they shall reign with Christ a thousand years;" which seems an odd expression, when applied to them who are raised to reign for ever with him: add to this, that after the resurrection of St. John's saints to "reign with Christ a thousand years," Satan is loosed, and raises his armies to fight against, and compass about *τὴν παρεμβολὴν τῶν ἁγίων, the camp of the saints,* ver. 7—9. which fairly intimates, that the saints, mentioned ver. 6. as partakers of the first resurrection, were still on earth, and not reigning with Christ in heaven.

Lastly, The second part of this opinion seems to contradict many scriptures which expressly teach, that the time of the punishment of the wicked shall be after the sentence of absolution hath been passed upon the blessed, Matt. xxv. 41. 46. when all the good have gone into everlasting life, John v. 28, 29. at the day of judgment, and when we shall appear before the judgment-seat of Christ, Rom. ii. 8, 9. 16. 2 Cor. v. 10. and that they who have persecuted Christ's members, shall be punished at "the revelation of Christ from heaven," 2 Thess. i. 6. 9. at "the conflagration of world," 2 Pet. ii. 9. iii. 7. at "the day of judgment," Jude 14, 15. "when he cometh in the clouds," Rev. i. 7. and that the crown of glory shall be given to the righteous at the same time. (See note on 2 Tim. iv. 8.)

Obj. 2. Some refer to this Millenium those words of Christ, Matt. v. 5. "Blessed are the meek, for they shall inherit the earth;" saying, that "neither David nor our Saviour could understand this otherwise than of a future state; because it is not the meek, but the great ones of the world, that slice the earth among them, and court-flatterers that scramble for preferment."

Ans. But it is evident to a demonstration, that David did understand this of the present earth, or of the land of Canaan; for the tenor of this whole thirty-seventh Psalm is designed to shew, that wicked men shall, by God's judgment, suddenly perish, whilst righteous men lived easily and quietly in the land of Canaan: so ver. 9. "Evil-doers shall be cut off: but they that wait upon the Lord, they shall inherit the earth: for yet a little while, and the wicked shall not be, but the meek shall inherit the earth. They that are blessed of him, shall inherit the earth; and they that are cursed of him, shall be rooted out." So ver. 34. "Wait on the Lord, and keep his way, and he shall exalt thee, *τοῦ κληρονομῆσαι τὴν γῆν, to inherit the earth:* when the wicked are destroyed, thou shalt see it." (See also ver. 14. 17. 19. 23, 24, 25, 26.) It is therefore unadvisedly said, the Psalmist "could not understand this of the present earth," and that upon a plain mistake of the import of the phrase; as if inheriting the earth, was enjoying a vast fortune, or a great share of temporal enjoyments here: whereas, the comfort of this life, as our Lord teacheth, Luke xii. 15. "consisteth not in the abundance of the things that we possess." The phrase rather imports, that meekness is the best way to procure us a long and peaceable life on earth, Psal. xiv. 12. 14. 1 Pet. iii. 10. and that the meek person shall ordinarily have the most sure enjoyment of these things, as far as they are needful: that he shall enjoy them with the greatest quiet and tranquillity, without the strife, debate, anxiety, and trouble, which imbitter the enjoyment of these things to others, and with the truest comfort, satisfaction, and contentedness of mind. For, as Chrysostom well observes upon the place, because the Jews had been oft taught this lesson in the Old Testament, our Saviour addresses himself to them in the language they had been accustomed to; this Son of David repeateth and confirmeth to them the promise made by David. And this I judge to be the most natural and truest exposition of these words.

Obj. 3. Our Saviour promises to his disciples and followers, that for the losses they should sustain here on his account, and for the sake of his gospel, they should receive there a hundred-fold, and sit upon thrones with him, judging the tribes of Israel. The words are these: "And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel," Matt. xix. 27. 28. These thrones must, in all reason, be the same with the thrones mentioned, Dan. vii. Apoc. xx. 4. and therefore mark the same time and state: and seeing, in those places, they plainly

* Buxtorf. Floril. p. 4.

signify the millennial state or the kingdom of Christ, and his saints, they must here signify the same in this promise of our Saviour to his suffering followers. And as to the word παλιγγενεσία, which is here translated *regeneration*, it is well known, that both the Greek philosophers and Greek fathers use that word for the renovation of the world, which is to be at or before the millennial state.

Ans. In answer to this argument, I shall not take notice, that what the argument saith is promised to Christ's disciples and followers in general, is indeed promised only to his twelve apostles, to them who had then lost all, "and followed him," Matt. xii. 17. to them who had "continued with him in his temptations," Luke xxii. 28. The thrones here mentioned therefore, cannot be the thrones spoken of in Daniel and the Revelation; for these thrones are peculiar to the twelve apostles: those in the Revelation are supposed to belong to all who have a share in the first resurrection: the apostles sit upon these thrones, only "to judge the twelve tribes of Israel;" but they "who sit on the thrones," mentioned in the Revelation, are to "rule over the nations, and judge them," Rev. ii. 26, 27. iii. 21. v. 10. 20. iv. 6. But,

Secondly, I grant, the παλιγγενεσία, or *regeneration*, here mentioned, may be referred to the consummation of the world, and to the new heavens and earth of which the prophets speak: but then I add, this παλιγγενεσία, or *new birth*, is only that of the church of Christ, that ζωοποίησις, or *new life*, that ζωὴ ἐκ νεκρῶν, *life from the dead*, she shall receive, when all Israel shall be saved, and the "fulness of the gentiles" shall flow in to them. For,

First, The persons here to be judged, are only the twelve tribes of Israel; which makes it more than probable, that the whole promise made to the apostles respects their government over these tribes, coming in at the close of the world, after the fall of antichrist; and that not by a resurrection of their persons, but by a reviviscence of that spirit which resided in them, and of that purity and knowledge which they delivered to the world; and chiefly by admission of their gospel to be the standard of their faith, and the direction of their lives.

Secondly, It hath been observed already, that the delivery of the Jews from their former captivities and miseries, is always represented as a ζωοποίησις "*a giving of life*, and a resurrection to the Jews." And thus may those words of St. John be primarily referred to them; *viz.* "I saw thrones, and they sat upon them, and judgment was given to them:" (xx. 4.) though these things belong not to them only, but in general "to him that overcometh," (ii. 26, 27. iii. 1.) Seeing then their return from their captivity, is, in the style of the prophets, usually represented as a παλιγγενεσία, *a reviving*, or *new life*; why may not the time of their most glorious conversion, and collection from all the corners of the earth, be by our Saviour represented under that known metaphor? And this conversion of the Jewish nation, being by me placed in St. John's epocha, *viz.* after the destruction of the beast, and the death and slaughter of the armies of them that fought for him, or worshipped his image; and her converted members being, in my opinion, the very "bride of the Lamb, which had made herself ready," and, after a long divorce, was now married to God again; I comply in this with all the ancient millenaries, and especially with Justin Martyr,* when he saith, this παλιγγενεσία "is the mystery of all that expect Jesus Christ to appear at Jerusalem," spoken of by Isaiah, chap. lxvi. and that "all Christians entirely orthodox, expect to spend a thousand years in Jerusalem," as the prophet Isaiah hath foretold, saying, "There shall be a new heaven and new earth:" for as these things are spoken by a prophet of the Jews (one sent to speak these things to them), so is it beyond dispute, that they chiefly and immediately concern that nation, and her τεκνογονία, new birth of a numerous offspring, after a long barrenness, (lxvi. 7—9.) and her exaltation to a high estate of excellence and glory; and that so visible to the gentiles that all nations and tongues shall see her glory.

As for the following words, urged stiffly by the ancient and some latter millenaries, *viz.* "And every one that hath forsaken house, or brethren, or sister, or father, or mother, or wife and children, or lands, for my name's sake, shall receive a hundred-fold now in this time, houses, and brothers, and sisters, and mothers, and children, and lands; and in the world to come, eternal life:" it is, in my opinion,

First, Very unreasonable to interpret these words of blessings to be conferred on men after the resurrection; for they that are thought "worthy to be the sons of the resurrection (saith our Lord), neither marry nor are given in marriage," Luke xx. 35. Whence therefore should they have these mothers, and these children, not to add wives, a hundred-fold? They are made like to angels at the resurrection; and what should such angelical persons do with, what advantage will they reap from, a hundred houses, or a like increase of land, in earth?

If you reply, that these words of our Saviour relate not to the first resurrection; of which this text, which speaks of wives and children, is to be interpreted, but only to the second and general resurrection; I answer, that the words are general, and therefore must include all that are "sons of the resurrection." Moreover, by admitting this double resurrection, the first, in which they that are raised, might marry, or have wives and children, and the second, in which they could not, the objection or inquiry of the sadducees is partly left unanswered; for this distinction doth suppose a resurrection, in which the ground of their inquiry might take place.

Secondly, This wonderful increase is promised, νῦν, *at present*, ἐν τῷ καιρῷ τούτῳ, *in this time of life*, Mark. x. 30. Luke xviii. 28. in opposition to what they shall receive "in the age to come." Now the Millenium is still placed, by Dr. Burnet, in the age to come after the conflagration of the world; this promise therefore cannot refer to his Millenium, nor yet to any other which begins after the resurrection of these persons; for that time can with no propriety of speech be said to be now; nor can the blessings then received, be said to be received in this life. Moreover, these blessings are to be received, μετὰ διωγμῶν, *with persecutions;* it being the known observation of critics and grammarians,* that μετὰ with a genitive case, signifies *with*, and denotes, τὸν αὐτὸν καιρὸν, *the same time;* and only with an accusative case signifies *after*, and denotes ὑστεροχρονίαν, *a following time;* so that these persecutions must be contemporary with the enjoyment of these blessings; whereas a general peace, and freedom from all persecutions,† is made a necessary character of the millennial state.

Lastly, These words afford an argument against the doctrine of the Millenium; because, according to them, the only blessing to be received, ἐν τῷ αἰῶνι τῷ ἐρχομένῳ, *in the age to come, is life everlasting;* which blessing is confined to heaven, and not to be enjoyed on the earth, our "house eternal being in the heavens," (2 Cor. v. 1.) and our "inheritance eternal reserved in the heavens for us:" and therefore, they to whom the promise is here made, are not in the world to come to live a thousand years on earth, or to enjoy the temporal blessings promised here; because they are not to be enjoyed in the world to come, but now, in this present life; and because the only blessing promised in the world to come, is not to be enjoyed on earth, but is reserved in the heavens for us. (1 Pet. i. 4.)

Obj. 4. St. Peter, in his sermon to the Jews, after our Saviour's ascension, tells them, that he will come again, and that there will be then a restitution of all things, such as was promised by the

* "Οπερ καὶ διὰ Ἡσαΐου ἐκηρύκτο διὰ πλείονων, ἐν οἷς καὶ τὸ μυστήριον πάλιν τῆς γενέσεως ἡμῶν, καὶ ἁπλῶς πάντων, τὸν Χριστὸν ἐν Ἱερουσαλὴμ φανήσεσθαι προσδοκώντων. Dial. cum Tryph. p. 312. B. et p. 307.

* Phavorinus. † Dr. Burnet, p. 185.

prophets: "The heavens (saith he) must receive him till the time of restitution of all things, which God hath spoken by the mouth of all his prophets since the world began." (Acts iii. 20, 21.)

Ans. I answer, That these words cannot be meant of a restitution of all things to their former state: for sure it is very improper to say, there will be a restitution of all things to their former state, "which God hath spoken by the mouth of all his holy prophets;" for since these things relate to the forerunner of our Lord, Christ's coming in the flesh, his life, death, resurrection, and ascension, the preaching of the gospel to the gentiles, the reign of antichrist, the calling of the Jews, and the coming in of the fulness of the gentiles, these things may very well be said to be exhibited, performed, accomplished, and consummated: but I see not with what propriety or truth they can be said to be restored to their former states, or be renewed; and therefore ἄχρι χρόνων ἀποκαταστάσεως πάντων, is, by the Syriac, rendered, *until the fulness of the time of all things;* by the Arabic, *till the time in which all things shall be perfected, or finished;* by Tertullian,* "adusque tempora exhibitionis omnium;" by Irenæus,† "usque ad tempus dispositionis omnium," *i. e. till the time of the exhibition, or disposal of all things;* by Œcumenius, *till the time that all things do* εἰς πέρας ἐλθεῖν, *come to an end.* And for the confirmation of this import of the word, we have the suffrage of Hesychius and Phavorinus, that ἀποκατάστασις is τελείωσις, *the consummation of a thing.* Hence then I argue thus against this doctrine: Since Christ is to continue in heaven till the completion or consummation of all things, spoken by the holy prophets, if the Millenium were any of them, Christ must continue in heaven till the consummation of that also, and therefore is not to come down from heaven to reign on earth till the Millenium be ended; nor can that be contemporary with our Lord's second coming, which is from heaven.

The arguments produced in favour of this Millenium, from Rom. viii. 19—21. from 2 Thess. ii. 1. from Heb. i. 6. and ii. 5. and from 2 Pet. iii. 8—12. are sufficiently answered in the notes on those places.

CHAP. IV.

§. I. This chapter contains arguments against the literal resurrection, and the reign of martyrs upon earth a thousand years. First, From the inconsistency of it with the happy state of souls departed. §. II. Secondly, From the accurate description of the resurrection in the Holy Scripture, without any mention of a first and second resurrection, and with such descriptions of the qualities of the bodies raised, the efficient cause, of the time, circumstances, and consequents, of it, which suit not with the doctrine of the Millenium. §. III. Thirdly, From the inconsistency of it with the genius of the Christian faith, and the nature of the gospel-promises.

HAVING thus shewed, that Scripture and antiquity afford no sure foundation for this supposed resurrection of the saints and martyrs to reign with Christ on earth a thousand years; I proceed now to shew the inconsistence of this doctrine, with many things delivered in the Holy Scripture.

§. I. First, This doctrine seems not well consistent with the happy state of souls departed, recorded in the sacred writings; for can it rationally be supposed, that those "spirits of just men made perfect," which are now with Christ, (Heb. xii. 23.) and, being "absent from the body are present with the Lord," (2 Cor. v. 8. Phil. i. 23.) should leave those blessed mansions, or quit that happy state, to live on earth again a thousand years? that they who are already "entered into rest," (Luke xxiii. 43.) and who enjoy all the delights and satisfactions which paradise itself affords, should quit that station to enjoy peace and plenty upon earth? can they expect to be more righteous and holy, or to have more Divine and heavenly speculations, or better company, or a more full fruition of their Lord on earth, than they enjoyed in paradise? if not, who can imagine that God should thus degrade them after so long enjoyment of those happy regions, or that they should voluntarily quit those mansions for any temporal enjoyments of the body, any meat or drink, or earthly pleasures, which they had formerly denied themselves, and were even dead to whilst they lived here; or for any temporary converse upon that earth in which they only lived as pilgrims and strangers, still "looking for a better country, that is, a heavenly?" (Heb. xi. 13. 16.) And if this change seems not consistent with the state of happy souls in general, much less will it comport with those especial privileges and high prerogatives, supposed by some fathers to belong unto the souls of martyrs, *viz.* that they do instantly receive their crowns, and are admitted to a fuller vision, and a more intimate enjoyment of the God of heaven; for the higher their advancement is, the greater must their degradation be, when they return again to live on earth. So that this doctrine seems least of all consistent with the state of those Christian sufferers, who are supposed to be the very persons for whom it chiefly was designed, and to whom it is chiefly promised.

Secondly, Let us compare the resurrection mentioned by the Holy Scripture, with that supposed by the millenaries, and we shall easily discern, that no man reasonably can desire to enjoy the latter, who can be made partaker of the former.

They who believe the resurrection promised in Scripture, expect our Lord "from heaven to change their vile bodies into the likeness of Christ's glorious body." (Phil. iii. 21.) The millenaries expect him to change or to restore them into such bodies, as shall be still mortal, corruptible bodies; for else, what need of meat and drink, what pleasure can they reap from their plenty? The first expect, "this corruptible should then put on incorruption, this mortal put on immortality." (1 Cor. xv. 53.) The second, that it should do this only after a thousand years; for they suppose, (book iv. chap. 9. p. 206.) "that nature may be weak," and they may be "desirous to be dissolved" in the millennial state. The first expect, that their "dishonourable bodies should be raised in glory," (ver. 43.) The second, that they be first raised with their dishonourable parts. The first, that the body should be raised "a spiritual and a celestial body," bearing "the image of the heavenly Adam," (ver. 44. 48.) The second, that it be first raised an earthly body, bearing the image of the earthly Adam. And oh! how inglorious, how despicable, is the resurrection which these men expect, compared with the resurrection promised in the Holy Scripture! How much more happy would the saints and martyrs be, could they immediately enjoy the Scripture-resurrection, than by enjoying that which the millenaries have allotted to them? "And why should any one conceive they should not do it? Is it because there is a necessity they should first live on earth a thousand years,* to prepare them for heaven and eternal glory; 'Ut paulatim assuescant capere Deum,' as Irenæus† says, that *they may by degrees enlarge their capacities, fit and accustom themselves to receive God;* or, as he says in another place, that 'they may become capable of the glory of the Father,' that is, capable of bearing the glory and presence of God?" Sure this is not for the credit of the martyrs, that they should not be fit or capable to receive God, and enjoy the glory of the Father, without employing their contemplations and devotions upon earth a thousand years, when these holy persons, who rise not till the general resurrection, shall from that time be "for ever with the Lord," (1 Thess. iv. 17.) and be immediately partakers of the beatific vision? Moreover, what is it that must be thus fitted and capacitated by contempla-

* De Resur. Carn. cap. 23. † B. lib. iii. cap. 12.

* Dr. Burnet, book iv. chap. 9. † Lib. v. cap. 32.

tion to receive God, and to enjoy this blessed vision? Is it not the soul? and can she not as well contemplate him under the altar or the throne, or whilst she doth abide in paradise? Is coming down from those celestial regions to this dull earth, the way to elevate the soul to heaven? Will putting on a corruptible body, a body needing plenty of earthly things, and finding pleasure in them, be the way to quicken and invigorate her heavenly flights and aspirations? Or, is there no true friendship,* no ingenuous conversation to be had in paradise, that the soul must descend to earth to enjoy it? Or, is it necessary, as Tertullian† and others‡ argue, by way of retribution, "that the body which hath suffered, may be rewarded in like kind;" *i. e.* that it may be now gratified with bodily delights, the pleasures of the throat and palate, fine clothes, and innocent diversions here on earth? As if a "change of this vile body into the likeness of Christ's glorious body," were not a better and far more glorious reward of all its sufferings.

Arg. 2. §. 2. A second argument against this doctrine, of a proper resurrection to reign with Christ a thousand years on earth, is taken from the accurate description of the resurrection contained in the Holy Scripture. For,

First, in all the descriptions the Holy Ghost so largely gives us of the resurrection, and the future judgment, in the evangelists and the epistles, there is no mention of a first and second resurrection, or of any prerogative of some saints above others in it, or of any precedence of any before others, as to the resurrection of their bodies; which might have reasonably been expected, had this doctrine been then received in some of those places where the thing is so largely and critically discoursed on, as to inform us twice, that the order of the resurrection shall be this, "that the dead in Christ shall rise first," (1 Thess. iv. 16, 17.) and then, "we that are alive shall be changed," and that Christ is raised "as the first-fruits," and that "afterward they that are Christ's" shall be raised "at his coming:" here, I confess, is mention made of an order in the resurrection; for it is said, "In Christ shall all be made alive, every man in his own order," 1 Cor. xv. 33. but then the order is expressed thus, "Christ the first-fruits, afterward they that are Christ's." Whereas, according to the millennial hypothesis, the words should rather have run thus, "Christ the first-fruits," then the martyrs, and a thousand years after the residue of the just: in the Epistle to the Thessalonians also, there is no order of the resurrection of the dead mentioned; but of them altogether, and without distinction, it is said, "them that sleep in Christ will God bring with him, and the dead in Christ shall rise first."

In answer to this argument, we have been told, that "as the Scripture speaks of the resurrection in gross, without distinguishing first and second, so it speaks of the coming of our Saviour, without distinction of first and second." But this is a great oversight; for the Scripture gives express notice of Christ's coming ἐκ δευτέρου, "a second time," for the salvation of his servants, Heb. ix. 20. and of his "coming again," to receive them into those mansions he is gone to prepare for them, John xiv. 3. There being therefore equal reason to expect a like distinction betwixt the first and second resurrection properly so called; the constant silence of the Scriptures, as to that matter, is no small prejudice against that hypothesis, which doth suppose a first and second resurrection.

Secondly, The Scripture in those places containeth many things which seem most plainly inconsistent with that doctrine; for either in those places the Scripture speaketh only of the second resurrection exclusively of the first, and then it is not true which Mr. Mead asserts, that "the day of judgment, and the time of the resurrection, include both the Millenium and the general resurrection;" or, that "the Scripture speaks of the resurrection in the gross, without distinguishing betwixt the first and second;" for, if it speaks only of the second exclusively of the first, it must speak of it distinctly from the first, or it must in those places intend to speak of both conjunctly and without distinction; and then what is said in them must be applicable to them both without distinction.

Again, The Scripture in those places speaketh many things: first, as to the nature of the resurrection, and the qualities of the bodies raised. Secondly, As to the efficient cause of the resurrection, our Lord Jesus. Thirdly, As to the time of the resurrection. Fourthly, As to the circumstances, and the immediate consequences of that resurrection, which are by no means applicable to the first and the particular resurrection supposed by the millenaries, but only to the general resurrection, which all Christians own. And,

First, That which the Scripture saith of the nature and the qualifications of the bodies raised, is this, that they shall be raised "glorious, spiritual, immortal, and incorruptible bodies;" for then "this corruptible must put on incorruption, and this mortal must put on immortality;" (1 Cor. xv. 42. 49.) then shall we bear "the image of the heavenly Adam," or of that Lord from heaven who shall "change our vile bodies into the likeness of his glorious body;" (Phil. iii. 21.) then shall we "be clothed upon with our house from heaven, and death shall be swallowed up in victory." (2 Cor. v. 1. 4.) Now, can a body raised in glory, *i. e.* in clarity and in splendour, shining like the sun, and made "like to Christ's glorious body," and "like unto the angels," as they shall be, saith Christ, who are "thought worthy of the resurrection," have any need of all the plenty which Dr. Burnet hath prepared for it on earth? Can it feed upon or relish any of the banquets which God, saith Irenæus, and all the ancient milleuaries, hath prepared for it? Can a body raised in power, *i. e.* free from all renitency, all pain and lassitude, continue still, as Dr. Burnet (book iv. chap. 9. p. 206.) makes the bodies of his raised millenaries to do, under such weakness of nature as "will not suffer them to continue long under strong passions, or intenseness of mind?" Can a spiritual body, free from grossness and ponderosity, from needing rest, sleep, clothing, sustenance, receive advantage from that universal plenty, (chap. vii. p. 184. 186.) or need those goods of fortune, that external felicity, that temporal happiness, he hath provided for it upon earth? Can these men, raised with immortal and incorruptible bodies, which have already "swallowed up death in victory," wish to be dissolved, as he saith they will? (p.206.) Can the devil, when loosed, be so foolish, as to summon up his armies to fight against and kill them who are immortal, and can die no more? Can Gog and Magog, with all their numerous host, hope to prevail against them, or even dare to assault such shining radiant bodies as they then will have? In a word, can such bodies need or receive any farther exaltation to fit them for heaven, or for their elevation into the clouds, to be for ever with the Lord? If not, why should they live a thousand years on earth after God hath thus fitted and prepared them for their habitation in the highest heavens? I therefore do imagine, that when the patrons of this millennial resurrection find themselves thus pressed, they will assign to their new-raised inhabitants of the earth, a body capable of enjoying the good things on earth, and taking pleasure in those goods of fortune they have there provided for them, and leave their bodies to be changed after the Millenium, "into the likeness of Christ's glorious body," and to suffer then another change into celestial and spiritual bodies, though not another resurrection: and it seems necessary for them to admit of the forementioned absurdities, or to admit of this hypothesis; for when the apostle saith, "The dead shall be raised incorruptible, and we shall be changed," their new-raised inhabitants must belong to the dead, and so be raised incorruptible, and so incapable of those earthly goods they mentioned, as their reward on earth; or to the living, and then they must be changed. And yet the shift is plainly

* Dr. Burnet, p. 293.

† "In qua enim conditione laboraverunt, sive afflicti sunt omnibus modis, probati per sufferentiam, justum est in ipsa recipere eos fructus sufferentiæ." Iren. lib. v. cap. 32.

‡ "In compensationem eorum quæ in sæculo vel despeximus, vel amisimus: siquidem et justum, et Deo dignum, illic exaltare famulos ejus ubi sunt afflicti in nomine ipsius." Tertull. adv. Marcion. lib. iii. cap. 23. p. 412.

* Dr. Burnet, book iv. chap. 10. p. 217.

contrary to the account St. Paul hath given us of the resurrection of the body; for he expressly saith, that when this corruptible, weak, dishonourable, earthly body, shall be raised, it shall be raised in incorruption, glory, power, and be a spiritual body; that to the natural succeeds the spiritual body, to the earthy the heavenly body; (1 Cor. xv. 43, 44.) to the body bearing the image of the earthy, the body bearing the image of the heavenly Adam: whereas this shift must infer a body raised not in glory, or in incorruption, not a spiritual and a heavenly body, and so make these martyrs twice bear the image of the earthy Adam, or at least at their resurrection not to bear the image of the heavenly. Again, they who are then alive, and shall be changed, saith the apostle, are only those who never slept in the grave, (ver. 51, 52.) Now this cannot be true of martyrs raised from the dead, and so the change here mentioned cannot belong to them.

Secondly, This doctrine seems inconsistent with what the Scripture most plainly hath delivered concerning our Lord Jesus, the efficient cause, as well as the exemplar, of the resurrection of those that are Christ's; for he that is the author of this resurrection, is ὁ Κύριος ἐξ οὐρανοῦ, *the Lord coming down from heaven*, to effect it, 1 Cor. xv. 47. our Lord descending down ἀπ οὐρανοῦ, *from the heavens*, 1 Thess. iv. 16. The time when God shall give to those that have been persecuted and afflicted, rest with the apostles, who sure will have a share in the first resurrection, is the time "of the revelation of our Lord Jesus Christ from heaven," 2 Thess. i. 7. The time of this Millenium, say the patrons of it, is the time of the "restitution of all things." Now at that time, saith the apostle Peter, our Jesus is to be "sent down from the heavens," (Acts iii. 20, 21.) they being only to contain him till that time. And one would think, that if the saints must reign with Christ on earth a thousand years, he must be with them on the earth: but this the patrons of the Millenium will by no means own, but look upon it as a great absurdity. For, that "Christ should leave the right hand of his Father, to come and pass a thousand years here below, living upon earth in a heavenly body; this, I confess (saith Dr. Burnet*), is a thing I never could digest. And "I dare not imagine (saith Mr. Mead†) of this presence of Christ in his kingdom, that it should be a visible converse upon earth; for the kingdom of Christ ever hath, and shall be *regnum cœlorum*, a kingdom whose throne and kingly residence is in heaven." Here then the Scripture-account of the resurrection, that it shall be effected by the Lord Jesus coming down from heaven, and the Millenium of the ancients, is at once rejected; for, as Lactantius saith, "the Son of God shall come, and be conversantamong men a thousand years, and rule them with a righteous empire; he shall reign with them upon earth;" so was this the avowed doctrine of all the ancient millenaries: for they not only did assert his reign on earth, but assigned Jerusalem as the peculiar place of his residence, whilst he reigned upon it.

Thirdly, This doctrine is still more evidently repugnant to the time assigned for the resurrection of the just; for they are to be raised, saith the apostle, "in a moment, in the twinkling of an eye, at the last trump; (1 Cor. xv. 52.) for the trumpet shall sound, and (then) the dead shall be raised incorruptible, and we" that are alive, and have not slept, "shall be changed; for the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." Here we are taught, that the dead in Christ, and so the martyrs, shall not be raised till our Lord's descent from heaven; that then they shall be raised in a moment, in the twinkling of an eye; that, immediately upon their being raised, they that are then alive shall be changed. St. Jerome* therefore said, with good ground, that the apostle by these words, "cunctam primæ et secundæ resurrectionis excludit fabulam," *destroys the fable of the first and second resurrection;* by asserting that the resurrection of all that are dead in Christ, and sleep in him, shall be performed "in a moment," and "in the twinkling of an eye, at the sounding of the last trump," and "at the shout" or voice "of the last angel:" which leaves no room for a whole thousand years betwixt the first and second resurrection, unless the angel should be supposed to shout, or the trump sound, a thousand years. "The hour cometh (saith our Lord, John v. 28.) when all that are in their tombs shall hear my voice, and shall come forth." And sure that must be a long hour which lasteth a full thousand years. Again, there shall be pious persons living and unchanged, when all the pious that were dead are raised; "for the dead in Christ shall rise first, then we that are alive shall be changed," (1 Thess. iv. 16, 17.) we that have not yet slept, saith the apostle. Place now the Millenium after the conflagration of the world, and all things in it, and where will you find these pious men alive, or how will you preserve them from those flames? Dr. Burnet† finds a great difficulty, not common to all, as he imagines, but peculiar to his own invention, of a Millenium after the conflagration of the present earth; *viz.* "how Gog and Magog should get into this new earth, the wicked being all consumed in those flames." He is not hardy enough to say that this is the poetic tale of the giants, though he saith (p. 219.) it hath great affinity with it. And therefore he produces these men, according to the philosophy of Lucretius and Mr. Hobbes, (p. 220.) "from the slime of the earth, and the heat of the sun, as brute creatures were at first:" but whence come these pious men that have not yet slept, into this new earth, is a fresh difficulty; and to this the doctor hath yet nothing to say, for he either thought not of them, or was unwilling to take up with the rabbinical notion, that they had eagles' wings given them to mount up into the air, whilst the earth was on fire.

Fourthly, This doctrine seems inconsistent with many circumstances of the resurrection mentioned in the Holy Scripture, for that speaks constantly of the resurrection of all saints, as of a resurrection not to a temporal life on earth, but to an eternal in the heavens. "They shall come forth out of their tombs to the resurrection of life, John v. 28. He that seeth and believeth in me, he that eateth my flesh, hath eternal life, and I will raise him up at the last day," vi. 54. That teacheth us, that when Christ comes again, they shall be received into the heavenly mansions prepared for them, John xiv. 2, 3. and xvii. 24. "and shall be with him where he now is; that when Christ, who is their life, shall appear, they shall appear with him in glory," Colos. iii. 14. that "when he doth appear, they shall be like him, and see him as he is." Whereas, according to the hypothesis of the millenaries, when Christ appears, and when he comes again, they who have been his choicest and most faithful servants shall not immediately be raised to eternal life, but first to that life which is but temporal; they shall not be received into heavenly, but into earthly mansions; they shall not be glorified with him, appear with him in glory, be like him in his glory, or "see him as he is," till they have spent a thousand years on earth to fit them for those blessed mansions, and to prepare them for this beatific vision. Moreover, it is said of all the dead in Christ, of all that slept in Jesus, that they shall be raised first, and that then immediately we "that are alive shall be snatched up with them in clouds to meet the Lord in the air, and then we shall be for ever with the Lord." Now if this be so, surely we cannot expect afterward to live on earth a thousand years; for, as Nyssen puts the question,‡ Τί ἐστι χρεία τῆς κάτω γῆς οἷς ἡ

* Book iv. chap. 10.

† Mr. Mead on some passages of the Revelation, p. 603.

‡ "Filios hominis veniet, et mille annos inter homines versabitur, eosque justissimo imperio reget," lib. vii. cap. 24. "In terra cum his ipse regnabit." Epit. cap. xi. p. 758. "De millenariis in genere tradit Hieronymus, quod post resurrectionem sunt in carne Dominum cum sanctis regnaturum." In voce *Papias*. "Sanctos cum Christo in terra regnaturos docuit Nepos." Gennad. cap. 55. Euseb. Hist. Eccl. lib. vii. cap. 22.

* Ep. tom. iii. f. 66. A.

† Book iv. chap. 10. p. 218, 219.

‡ Caten. in Mat. v. p. 119.

μετάρσιος ζωὴ ἐν ἐλπίσιν ἐστίν, *What need is there that they should live below on earth, who hope thus to live in heaven*, and to be ever with the Lord? Especially since these words plainly seem to speak not of a temporal, but an eternal life with Christ, not by enjoyment of him upon earth, but by translation from it to heaven? Again, when the same apostle saith, "This I say, brethren, that flesh and blood shall not inherit the kingdom of God, neither shall corruption inherit incorruption," (1 Cor. xv. 20.) and thence concludes, "that the dead shall be raised incorruptible, and we shall be changed;" does he not sufficiently insinuate that we shall be raised not to enjoy an earthly but a heavenly kingdom, and that our raised bodies being glorified, shall not consist of flesh and blood? And what then will they do with all that plenty, and that great affluence of the goods of fortune, which the millenaries do so highly value? In a word, the comfort which the apostle gives the Thessalonians concerning their departed friends,* who had suffered much affliction, persecution, tribulation, and doubtless many of them death, for Christ's sake, is only this, that they who remained alive should not prevent them in the enjoyment of the happiness promised to the body, but "the dead in Christ should rise first," and then the living should be changed; not this, that these sufferers for the sake of Christ should rise a thousand years before the rest to reign with Christ on earth, which yet is by the millenaries deemed great matter of their consolation, and so was very proper to have been mentioned there, had it been any article of Christian faith.

Arg. 3. §. 3. This reign of Christians upon earth agrees not with the genius of Christian faith, or with the nature of Christian promises, or with that frame and temper of spirit it requires from the professors of Christianity. For,

1. The Christian is represented as one who is entirely dead to the world, and to the things of the world; one who is not to love it, or the things of it, who is to use it as if he used it not, as one "whose conversation is in heaven," (Phil. iii. 19.) and it is made the character of one who is an enemy to the cross of Christ, that he minds earthly things; whereas, if this be a true gospel-promise made to Christians for their consolation and encouragement, under the troubles of this present world, that they shall, after this life is ended, live again on earth a life of indolence, and peace, and plenty, in the enjoyment of the goods of fortune: if this be one great part of the reward which God hath promised to those that suffer for his name, sure it becomes them to have their minds and their affections set upon it, and to live in expectation of it, and to desire to enjoy these goods of fortune, this peace and plenty upon earth; and it would rather be the character of those who bear the cross, in prospect of these blessings, to mind earthly things. That, saith St. Paul, which makes the sufferings of this present world so light unto us, is this consideration, "that we look not at the things which are seen, but which are not seen," not at things temporal, but eternal, (2 Cor. iv. 17, 18.) even at "a house not made with hands, eternal in the heavens," (v. 1.) Whereas if this be one of the great and precious promises contained in the gospel, and made for the encouragement of Christians to suffer for Christ's sake, they must then look not only at things eternal, but things temporal; or for a temporal house on earth, as well as one eternal in the heavens, for their supposed reign on earth will be but temporal.

Again, The exhortation of our Lord, in his admirable sermon on the mount, runs thus: "Lay not up for yourselves treasures upon earth, but lay up treasures in heaven; for where your treasure is, there will your hearts be also:" (Matt. vi. 19—21.) And again, "Provide yourselves bags that wax not old, a treasure in the heavens that faileth not." (Luke xii. 53, 34.) St. Paul exhorts all that are risen with Christ to "set their hearts and their affections not on things on the earth, but on things above, where Christ sitteth at the right hand of God," (Colos. iii. 1—3.) and that because they are dead with Christ unto these worldly things, "and their life is hid with Christ in God;" so that when "Christ, who is their life, shall appear, they shall appear with him in glory." And yet if our Lord Christ, in that very sermon, as the millenaries suppose, encouraged them to suffer with patience and meekness upon this consideration, that they "should inherit the earth," and had pronounced them blessed upon this account, surely they might have suffered upon this very prospect of laying up for themselves treasures upon earth in this Millenium, and might have had their hearts and affections placed upon them: for wherefore are they bid to lay up treasures in heaven, and to set their affections on things above, but because these are the blessings promised as the reward of Christian piety and patience? if then these blessings to be enjoyed on earth after the resurrection be one great part of the reward which God hath promised to the piety and patience of the Christian, what reason can be given why he should not seek and set his heart upon them also? If it be so great a privilege to have a part in the first resurrection, to enjoy this indolency, peace, and plenty upon earth, that the apostle styles them blessed who have a part in it, should they not seek and set their hearts upon that very thing in which their happiness consists? And yet the comfort which our Lord and his apostles do afford those Christian sufferers, is only this, that "great is their reward in heaven;" (Matt. v. 12. Luke vi. 23.) that "when they are tried, they shall receive a crown of glory;" (James i. 12.) and that they "have in heaven a better and a more enduring substance:" (Heb. x. 34.) which as it placeth the reward and comfort of Christ's suffering members not on earth, but in the heavens, and so gives us just reason to conclude our Lord and his apostles knew nothing of this reign on earth, or thought it no great matter of their consolation; so did it give occasion to the ancients to conclude thus,* "if the inheritance of martyrs be in heaven, their reign on earth can be no better than a fable."

Moreover, it is evident that all the ancient patrons of the Millenium held that Abraham, Isaac, and Jacob, and all the patriarchs and prophets, were to be sharers with the Christians in this reign on earth, and that then would the promised Canaan be made good to them: whereas the apostles plainly tell us, that they expected no reward on earth, nor did they mind that Canaan where they dwelt, but only waited for a heavenly country: "They confessed (saith the apostle) that they were strangers and pilgrims upon earth," that "they were not mindful of that country whence they came out, but sought a better country, that is, a heavenly." (Heb. xi. 13. 16.) Since then these holy patriarchs and choice friends of God, not only sought not after, but even disdained any inheritance on earth; seeing the only country they did expect and look for was a heavenly country; seeing this only was the inheritance God, as their God, provided for them, and therefore that only which they were to enjoy at their resurrection, when they completely were to be made and treated as the sons of God: surely in vain must Christians hope for any reign on earth with them, who, professing themselves pilgrims and strangers in it, declared they were not mindful of such a habitation in the land of Canaan, and who are at the resurrection to be made like the angels, and to enjoy not any earthly, but that heavenly country, which God hath graciously prepared for them.

In a word, to foretell times of peace and plenty to succeeding ages, to raise the expectation of a people whose backs are bowed down, and have been long enslaved and afflicted, is very suitable to this Divine economy; but to promise plenty, and the goods of fortune, as the reward of Christian piety and patience, and let them know that if they suffer for the sake of Christ, he will be sure to raise them up to plentiful enjoyments of the goods of fortune, this is too mean, too much beneath the sublime spirit of Christianity, to be one of her great and precious promises.

* 1 Thess. i. 6. ii. 14, 15. iii. 3. 2 Thess. i. 4—7.

* Εἰ ἐν οὐρανοῖς ἡ κληρονομία, μυθώδης ἡ χιλιοέτης ἀποκατάστασις, Œcum.

EXAMEN

VARIANTIUM LECTIONUM

JOHANNIS MILLII, S. T. P.

IN

NOVUM TESTAMENTUM.

I. Lectionum harum fundamenta incerta plane esse, et ad lectionem textus hodierni convellendam protinus inidonea.

II. Lectiones variantes quæ sunt momenti alicujus, aut sensum textus mutent, paucissimas esse, atque in iis omnibus lectionem textus defendi posse.

Ubi ostenditur

III. Lectiones variantes levioris momenti, quas latius expendimus, tales essein quibus à lectione recepta rarissime recedendum est.

IV. Millium in hisce variantibus lectionibus colligendis sæpius arte non ingenua usum esse, falsis citationibus abundare, et sibimet ipsi multoties contradicere.

OPERA ET STUDIO

DANIELIS WHITBY, S. T. P.

ET ECCLESIÆ SARISBURIENSIS PRÆCENTORIS.

Justus videtur qui primus est in causa sua, sed venit socius ejus, et investigabit eum. *Prov.* xviii. 17.

EXAMEN

VARIANTIUM LECTIONUM

JOHANNIS MILLII, S. T. P.

IN

NOVUM TESTAMENTUM.

BENEVOLO

LECTORI PRÆFATIO.

PRÆFATIONIS CAPITA.

§. 1. In hac præfatione proponitur, 1. Ecclesiæ Anglicanæ de regula fidei sententia. §. 2. 2. Ostenditur hanc Regulam à Millio labefactari, partim multiplicando lectiones variantes sine ratione, sine modo, et contra omnium fere codicum, versionum, patrum et scholiorum antiquorum fidem, in unius Vulgatæ, Copticæ, aut Ethiopicæ versionis gratiam; et partim agnoscendo corruptelas, interpolationesque haud paucas, ab ipsis Ecclesiæ Christianæ incunabulis, ævoque pene Apostolico, S. Scripturis accidisse. §. 3, 4. Elucidantur hæc ex orthodoxorum de hæreticis querelis, et ex iis quæ ethnicis, et hæreticorum antesignanis SS. Codicum fidem sugillantibus, respondent Patres. §. 5. Objectioni ex verbis Origenis περὶ τῆς τῶν Ἀντιγράφων διαφορᾶς responsum datur. §. 6. De Millii prolegomenis notandum, 1. Male illum asserere patrum haud paucos codices mirum in modum vitiatos habuisse. 2. Patres diversis exemplaribus usos esse, et subinde unius, subinde alterius textum, prout ferebat animus, usurpâsse. 3. Ea de scholiis, glossisque marginalibus quæ privatorum libros respiciunt, ad codices Græcorum patrum perperam à Millio applicari, in quorum Ecclesiis, fatente eodem Millio, libri emaculati, integri, et à Scholiis fere liberi permanserunt; quod etiam testimoniis, et argumentis è patrum scriptis deductis, confirmatur. §. 7. Denique agitur de regulis in varia lectione discernenda observandis, et quid à nobis in tribus his libris actum sit, ostenditur.

TANDEM aliquando improbo labore pensum hoc arduum absolvi, de quo pauca dicenda habeo.

1. De operis totius momento.
2. De Millii prolegomenis.
3. De iis quæ in hoc opere à me sunt præstita.

§. 1. Ea est constans ecclesiæ Anglicanæ, et omnium evangelicorum, seu protestantium sententia, *S. Scripturam regulam perfectam, satisque perspicuam continere, ex qua omnes fidei articuli creditu necessarii, omnesque morum regulæ ad salutem obtinendam requisitæ, dignoscantur.* Hanc normam qui destruit, aut huic saluti obtinendæ minus idoneam reddit, eo ipso fidei nostræ fundamentum subruit, et protinus evertit.

Et quanquam id certum esse fateor, non ita divinam Providentiam S. Scripturis invigilâsse, ut nulla in eas menda irrepserint, est tamen rationi consonum existimare, eum, qui S. Scripturas pro sola ecclesiæ regula per omnia sæcula instituerit, ita huic regulæ prospexisse, ut fini suo obtinendo numquam impar esset, aut inhabilis. Nec enim infinita sapientia consilio suo cadere unquam potest, nec bonitas summa, nedum justitia exigere ut vitam suam ad eam normam, sub pœna gravissima, componerent Christiani, quæ huic officio præstando, ob corruptelas ei admistas, sit minus idonea.

Est tamen certum hanc fidei nostræ regulam ab iis plane subverti, qui negant textum *originalem* adeo purum, et incorruptum ad manus nostras pervenisse, ut inde fidei articulos, aut morum regulas ad salutem necessarias, certo, et explorato dignoscamus.

§. 2. Doleo igitur, et moleste fero tam multa me in Millii prolegomenis invenisse, quæ hujus fidei normam vel plane labefactare videantur, vel saltem aliis ansam nimis speciosam præbeant de ea dubitandi; aut demum *pontificiorum*, aliorumque contra hanc regulam ratiunculis robur adjiciant et firmamentum.

1°. Etenim ipsa variantium lectionum immensa moles multorum animos suspensos reddit, iisque suspiciones haud parvas injiciet, parum quid certi ex libris in omni commate, immo in omni fere commatis parte variantibus, expectari posse. Depravationem illam textus Græci, quæ ejus auctoritatem labefactet, ex magna illa lectionum varietate, quam in exemplaribus Græcis R. Stephani invenit, arguit Morinus; quantos igitur de textu eodem triumphos agent *pontificii*, cum viderint eas lectiones à Millio, per sex lustra in eo opere sudante, quadruplo auctiores factas, et demum appendice copiosa locupletatas?

Id insuper causæ nostræ haud parum officere existimo, quod corruptelas, interpolationesque haud paucas, ab ipsis ecclesiæ Christianæ incunabulis, ævoque pæne apostolico S. Scripturis accidisse fidenter Millius pronunciet. De exemplari, quo usus est Clemens Alex. sic loquitur, "Illud nonnihil passum esse ex incertis notulis marginalibus, nimirum ab initio fere Canonis N. T. Scholiastæ (μεταθέντας τὰ εὐαγγέλια quos vocat Clemens noster, Stro. iv. p. 490.) ad oras Codicum explicatorias stricturas apposuerunt; ex his autem, textu ad quem spectabant, clarioribus scilicet, scribæ, pro arbitrio, alias atque alias intromiserunt in corpus libri, etiam genuinæ lectionis loco, modo obscura ea esset, aut (quod nonnunquam) in speciem absurda; Admissæ vero in plurima mox apographa transierunt, auctoque post à lectoribus glossarum marginalium, adeoque et lectionum interpolatarum numero, factum ut posteriores libri fuerint fere prioribus hac in parte maculatiores. Hujusmodi scholia aliqua irrepserunt in Clementis codicem." Prol. p. 61. Col. 1.

Quorsum hæc tendunt unico exemplo demonstrabo, hæresecos Ar-

temonis fautores qui ψιλὸν ἄνθρωπον τὸν σωτῆρα γίνεσθαι, i. e. Christum merum hominem fuisse, acriter contendebant, affirmabant *priscos quidem omnes, ipsosque apostolos* ταῦτα παρειληφέναι, καὶ δεδιδαχέναι *ea quæ ab ipsis dicuntur et accepisse, et docuisse ad Victoris P. R. tempora, à Zephyrini autem temporibus, qui Victori successit,* παρακεχαράχθαι τὴν ἀλήθειαν, *adulteratam fuisse veritatem,* quibus respondet Anonymus apud* Eusebium, ἦν δ' ἂν τυχὸν πιθανὸν τὸ λεγόμενον, εἰ μὴ πρῶτον μὲν αντέπιπτον αὐτοῖς αἱ θεῖαι γραφαὶ, "hoc forte credibile videretur, nisi iis repugnarent primo quidem S. Scripturæ, deinde fratrum quorundam scripta Victoris ætate superiora, nempe Justini, Miltiadis, Tatiani, et Clementis.". Si autem S. Scripturæ, prout hic Millius dicit, interpolatæ fuissent, scribisque, et scholiastis tunc permissum fuisset pro arbitrio in corpus textus adulterinas lectiones pro genuinis admittere, anonymi hujus adversus hæreticos defensio rem adhuc dubiam reliquisset. Porro Clemens, in loco allegato, ne verbum quidem habet de scholiis marginalibus, aut stricturis ad oram librorum positis, et postea in textum ndmissis sed tantum περὶ τινῶν μετατιθέντων τὰ εὐαγγέλια, i. e. qui unum pro alio ponentes sententiam evangelicam mutabant, v. g. textus hæc verba, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται; alii sic exprimebant, ὅτι αὐτοὶ ἔσονται τέλειοι; alii sic, ὅτι αὐτοὶ ἔξουσι τόπον ὅπου οὐ διωχθήσονται, hoc autem ab hæreticis, de quibus ibi loquitur Clemens in scriptis suis, factum esse nullus dubito. Hæc autem inter variantes hujusce textus lectiones locum unquam obtinuisse prorsus nego, nec vel uno testimonio probavit Millius.

§. 3. Præterea laudabili opera passim in Prolegomenis suis ostendit Millius, nihil detrimenti S. Codices ex hæreticorum corruptelis accepisse. Immo plane asserit, proleg. p. 75. Col. 1. "*Sententiam hanc de adulteratione S. textus ab hæreticis in præsidium dogmatum suorum facta, merum somnium esse, si unius fere Marcionis, ejusque sequacium corruptelas excipiamus, è quibus tamen ne una quidem aliqua invasit in exemplaria, Catholicorum.* Quid vero hinc emolumenti nobis accedit, quidve causæ nostræ ex eo subsidium, quod hæc ab hæreticis factanon fuerint, quæ Millius ipse à Catholicis factitata esse non tantum lubens agnoscit, sed multoties asserit? Rem uno exemplo elucidabo: Objiciunt Marcioni Tertullianus, et Auctor Dial. contra Marcion. p. 151. eum loco ἄνθρωπος, 1 Cor. xv. 47. substituisse κύριος, quibus in variis lectionibus accedit Millius. At proleg. p. 35. et 139. "*hoc e Catholicorum libris, in quos irrepserit, Marcionem in suum Catholicon recepisse*" dicit, atque ita Catholicos incusando hæreticum absolvit. Hoc exemplo præmisso audiamus quid patres de hæreticorum Bibliis, sacrique codicis corruptelis pronunciant.

Primo negabant patres hæreticos eosdem habere codices, easdemve Scripturas cum *orthodoxis*, idque hac potissimum ratione moti, quod in dogmatum suorum defensionem scripturarum verba corrupissent: Salvianus nempe, quibusdam dicentibus, "*eadem illos legere quæ nos legimus, eosdem apud illos prophetas Dei, eosdem* apostolos, eosdem *evangelistas esse,*" ad hunc modum respondet,† "Quomodo eadem quæ ab auctoribus quondam malis, et male sunt interpolata, et male tradita; ac per hoc non jam eadem, quia non possunt penitus dici ipsa, quæ sunt in aliqua sui parte vitiata—Nos ergo tantum Scripturas S. plenas, inviolatas, integras habemus, qui eas vel in fonte suo bibimus, vel certe de purissimo fonte per ministerium puræ translationis haurimus." Sin vero idem S. Scripturis quæ apud *orthodoxos* receptæ, et in *ecclesiis* continuo lectæ essent, contigisset, quod Millius toties ingeminat, si *patres* S. Codices, quarto, et quinto sæculo, mirum in modum interpolatos in medium attulissent, eosque pro genuinis scripturis accepissent, easdem ipsas Scripturas quæ primitus *ecclesiæ* sunt traditæ. haudquaquam habuisse fatendum est; si demum *interpolationibus, glossematis, scholiis ad marginem adscriptis* bis millies, ut tradit Millius, vitiati essent ii, quos nos habemus, codices, idem utique de nobis judicium ferendum est.

Præterea Scripturas incassum ab *hæreticis* vitiatas esse monet Epiphanius, atque in ipsorum tantum perniciem, quod eæ adhuc in *ecclesia orthodoxa* salvæ, et integræ reservatæ essent; sic enim Marcionem alloquitur, "*licet ea quæ scripta sunt, non ea fide referas, qua salvatore pronunciata sunt,** Ἀλλ' οὔνγε σώζονται οἱ τόποι ἐν τῷ εὐαγγελίῳ τῆς ἁγίας ἐκκλησίας. *Loca tamen in evangeliis S. Ecclesiæ integra servantur; quæ item de evangelio Lucæ detruncâsti pudore te afficiant,*† ἀπὸ τοῦ Ἀντιγράφου τοῦ κατὰ Λουκᾶν Εὐαγγελίου τῶν τόπων εὑρισκομένων, *in exemplari evangelii secundum Lucam inventa cum fuerint, utque imperatoris edicta si qui corrumpere et depravare conentur, prolata in archivis exemplaria fidelissima, insanos illos redarguant,*‡ οὕτως καὶ ἀπὸ τοῦ βασιλικοῦ οἴκου, τουτέστι τῆς ἁγίας τοῦ θεοῦ ἐκκλησίας προσφερόμενον εὐαγγέλιον, ἐλέγχει τοὺς ἀφανιστὰς τῶν καλῶν ἐνδυμάτων μύιας, *ita etiam evangelium prolatum ex Sanctæ Dei ecclesiæ archivis, vestium pulchrarum arrosores mures detegit. Denique* Πάσης μὲν τόλμης καὶ πονηρίας ὑπόδειγμὰ ἐστι, τὰ μὲν γεγραμμένα παρακόπτειν, ἃ δὲ μὴ γεγραμμένα προστιθέναι, μάλιστα ἐν τῷ εὐαγγελίῳ ἀκαταλύτῳ ὄντι εἰς τοὺς αἰῶνας, *summæ,* inquit, *audaciæ, et flagitii est delere quæ scripta sunt, quæ nusquam scripta sunt addere, præsertim in evangelio quod in æternum stabile est.* Teste autem Millio, adeo in Evangelia hæc grassati sunt *scribæ* et *librarii*, ut sex centum supra mille varias lectiones se notasse asserat, immo multoties ait codices seculi quarti, quo Epiphanius floruit, omnes *interpolatos*, ipsiusque *Epiphanii codicem maculatum fuisse, ut cæteri istius ætatis sequentiumque; adeo omnium; scholiis, insititiisque vocabulis*, ut frustra esset, cum Epiphanio, ad Evangelia in S. *ecclesia* servata, aut exemplaria ejus ætatis provocare; immo quod *ultimæ temeritatis, summique flagitii* loco ponit Epiphanius, id eo seculo à scribis et librariis factitatum esse fidenter pronunciat. Vide Proleg. p. 75. col. 2.

§. 4. Restat ut quæ ab *ethnicis* et *hæreticorum* antesignanis, contra S. Codicum fidem olim objiciebantur inspiciamus. Objecit hoc olim Christianis Celsus, "*fidelium quosdam in S. Scripturas multum sibi ipsis indulsisse, iis enim, inquit, usitatum fuit,*§ πολλαχῆ μεταχαράττειν ἐκ τῆς πρώτης γραφῆς τὸ εὐαγγέλιον, καὶ μεταπλάττειν, *variis modis transformare evangelium, et ab eo quod primo scriptum erat, in aliud transferre.*" Eandem calumniam renovans Faustus Manichæus,‖ "multa, inquit, à majoribus nostris eloquiis Dei nostri inserta verba sunt, et quæ nomine insignita ipsius, cum ejus fide non congruant, præsertim quia nec ab ipso hæc sunt; nec ab ejus apostolis scripta, sed, multo post eorum assumptionem, à nescio quibus; et ipsis inter se non concordantibus." Celso respondet Origenes protinus negando id unquam à fidelibus factum fuisse, aut veri Christiani crimen hoc uspiam fuisse, *viz.* μεταχαράξαντας (φησὶ) τὸ εὐαγγέλιον ἄλλους οὐκ οἶδα, ἢ τοὺς ἀπὸ Μαρχίωνος, καὶ τοὺς ἀπὸ Οὐαλεντίνου οἶμαι, καὶ τοὺς ἀπὸ Λουκιάνου, i. e. *à nemine alio mutatum evangelium scio præterquam, à Marcionis, Valentini, et forte à Luciani discipulis*, qui, monente¶ Epiphanio, per omnia κατὰ Μαρχίωνα sentiebant. De his autem Marcionis et aliorum hæreticorum corruptelis, *ne una quidem*, inquit Millius, *invasit in exemplaria Catholicorum*, Prol. p. 75. Col. 1. c. 6. *Fausto Man.* respondet Augustinus. "Quis tandem tanto furore cæcatur, qui dicat hoc mereri non potuisse apostolorum ecclesiam, tam fidam, tam numerosam fratrum concordiam, ut eorum scripta fideliter ad posteros trajicerent, cum eorum cathedras, usque ad præsentes episcopos, certissima successione servarat, cum hoc qualiumcunque hominum scriptis, sive extra ecclesiam, sive in ipsa ecclesia, tanta felicitate proveniat." Porro nullo modo potuisse Manichæos, *qui jam in manibus essent omnium codices Christianorum* falsare, hoc argumento probat Augustinus, "*quia mox ut facere cæpissetis, vetustiorum exemplarium veritate convinceremini; qua igitur*, inquit, *causa à vobis corrumpi non possunt, hac causa à nemine potuerunt: Quisquis enim hoc primitus ausus esset, multorum codicum vetustiorum autoritate confutaretur, maxime quia non una lingua, sed multis eadem Scriptura contineretur.*

At vero liberius multo cum S. Scripturis agit Millius. Is enim

* Hist. Eccl. lib. v. cap. 28. † De Goberu. Dei, Ed. Oxon. lib. v. p. 151, 152.

* Hær. 42. p. 334. † P. 333. ‡ P. 336. 341.
§ Apud Orig. lib. ii. p. 77.
‖ Hær. 43. ¶ Apud August. lib. xxxii. contra Faust. cap. 3 et 6.

summo studio, parique arte, bis mille locos invenit, in quibus exemplaria, ab Ecclesia ad nos transmissa, corruptelis obnoxia fuisse, fidens pronunciat, quorum non pauca textui originali ab ipsis Ecclesiæ primordiis inserta esse lubens agnoscit: v. g. Annotatis in Matth. iv. 10. *ὀπίσω μου*, inquit, MSS. Cod. plurimi non agnoscunt, *et licet jam olim ab apostolorum fere ævo in exemplaribus nonnullis lectum constet, aliunde tamen assutum videtur* ex Matth. xvi. 23. vel Luc. iv. 8. *à scriptore memori, sciologue, quod in plurimis aliis locis factum videmus.* Ad Cap. quinti v. 22. hæc habet, *τὸ εἰκῇ, videtur omnino Scholion esse è margine alicujus libri in textum admissum, vetustum tamen, et quod apostolicorum fere temporum codices invasit.* Ad v. 27. hæc apud Millium nota occurrit, *τοῖς ἀρχαίοις, additum videtur* ex v. 21. *idque jam olim à primis Christianismi seculis, habent enim Irenæus, et vulgatus.* Multa his similia passim observabit sedulus lector tam in Prolegomenis, quam in variis lectionibus ejusdem Millii. Id denique animadversione, immo reprehensione dignum existimo, quod eodem judice *sciolus lector, adnotator quispiam*, plus millies *originalem* textum interpolationibus suis fœdavit, maculavit, corrupitque; et quod prius *marginale scholion* fuit, haud rarius, inquit, in *textum irrepsit, omnesque codices continuo pervasit:* hoc enim fieri minime potuisse sine summa Ecclesiæ Christianæ incuria, et Præpositorum, in quorum manibus essent hi codices, mira oscitantia et socordia, manifestum est; multoque minus hæc scholia imaginaria in omnes codices per totum Christianum orbem sparsos, et in alias linguas translatos pervaserint, nisi ex composito res ageretur. Dum enim hi codices sacri omnibus in locis continuo legerentur, et exemplaria originalia, aut ex originalibus fideliter conscripta, in manibus fidelium quorumcunque, et in ecclesiarum omnium scriniis conservata essent, nemo sanus existimabit hæc aliter nisi ex mutua eorum conspiratione fieri potuisse. Adeo ut mihi temperare vix possim quin quæ Fausto Manichæo, de S. Scripturarum corruptelis loquenti, *Augustinus respondet, ea Millio regererem, *Videris id agere ut omnis de medio Scripturarum auferatur autoritas, et suus cuique animus autor sit quid in quaque Scriptura probet, quid improbet; id est, ut non autoritate Scripturarum subjiciatur ad fidem, sed sibi Scripturas ipse subjiciat, non ut ideo pluceat illi aliquid, quia hoc in sublimi autoritate scriptum legitur, sed ideo recte scriptum videatur, quia hoc illi placuit.*

§. 5. Objectio. Dicat tamen aliquis nos frustra laborare cum Epiphanio, et Augustino contendentes exemplaria S. Codicum in ecclesiis fidelium pura, atque integra asservata esse; is enim ipse Origenes qui ea ab hæreticis solis corrupta fuisse pronunciat, alibi contrarium disertim asserere videtur his verbis, † *Πολλὴ γέγονεν ἡ τῶν ἀντιγράφων διαφορὰ, εἴτε ἀπὸ ῥαθυμίας τινῶν γραφέων, εἴτε ἀπὸ τόλμης τινῶν μοχθηρᾶς τῆς διορθώσεως τῶν γραφομένων, εἴτε καὶ τῶν τὰ ἑαυτῆς δοκοῦντα ἐν τῇ διορθώσει προστιθέντων, ἢ ἀφαιρούντων*, i. e. "Magna exemplarium existit discrepantia, sive ob quorundam scriptorum socordiam, sive ob audaciam aliorum, perverse quæ scripta sunt emendantium, sive ob eos qui quæ ipsis videntur in emendatione adjiciunt, aut subducunt." Hæc quidem Veter. Testamenti exemplaria Græca potissimum respicere ex verbis immediate sequentibus manifestum est, *τὴν μὲν οὖν ἐν τοῖς ἀντιγράφοις τῆς παλαιᾶς διαθήκης διαφωνίαν θεοῦ διδόντος, εὕρομεν ἰάσασθαι, discrepantiæ quæ est in Vet. Testamenti exemplaribus, Deo dante, remedium adhibuimus.* Est tamen ingenue fatendum eundem Originem, eodem in loco, occasione verborum Christi (ad divitem profitentem se mandatum illud, *Diliges proximum sicut teipsum*, à juventute sua observasse) dicentis, *Vende omnia quæ habes*, futili plane ratione adductum suspicari hæc verba, *Diliges proximum sicut teipsum, à Servatore cum non essent dicta*, ab aliis *προσερρίφθαι*, i. e. *inserta esse*, et in suspicionis istius subsidium hæc verba adducere, *καὶ εἰ μὲν μὴ καὶ περὶ ἄλλων πολλῶν διαφονία ἦν πρὸς ἄλληλα τῶν ἀντιγράφων ὥστε πάντα τὰ κατὰ Ματθαῖον μὴ συνᾴδειν ἀλλήλοις, ὁμοίως δὲ καὶ τὰ λοιπὰ εὐαγγέλια, κἂν ἀσεβής τις ἔδοξεν εἶναι ὁ ὑπονοῶν ἐνταῦθα προσερρίφθαι, οὐκ εἰρημένην ἀπὸ τοῦ Σωτῆρος πρὸς τὸν πλούσιον τὴν ἀγαπήσεις τὸν πλησίον ὡς σεαυτὸν ἐντολήν*, i. e. *nisi de aliis multis discrepantia esset exemplarium inter se, adeo ut omnia quæ a Matthæo sunt dicta non consonent cæteris evangeliis, et similiter se res haberet in reliquis evangeliis, forte impius esset qui suspicaretur hæc verba, Diliges proximum tuum sicut teipsum, à Servatore erga divitem, cum non sint dicta, à quopiam inserta esse.*

Respondeo primo. Homiliam octavam in Matthæum à veteri translatione per Merlinum editam, Græcis quæ in hac sectione de divitis, et Christi interloquio occurrunt, plane respondere, in ea tamen hæc ultima verba quæ ex Origenis Græcis citavimus, omnino prætermissa esse, ex quibus suspicandi ratio oritur ea, quæ jam in Græcis Origenis occurrunt, olim in iis inventa non esse, sed ab aliis ea postea ejus textui addita fuisse.

Respondeo secundo. Nihil aliud hic adducit Origenes præter suspiciones iniquas, et minime necessarias suspiciones, inquam, non necessarias. Fatetur enim in eadem homilia Origenes ita hæc verba intelligi posse, ut nullus suspicioni suæ sit locus relictus, Iniquas dico, nec enim ad exemplaria Matthæi emendatiora, aliave hic provocat, sed primo suspicandi hanc causam ducit ex ratione plane futili, et inepta; nempe quod ei qui hoc præceptum, *Diliges proximum sicut teipsum*, servasset, non potuit Christus dicere *si vis perfectus esse, vende quæ habes*, quasi qui sensu judaico proximum suum, i. e. Judæum dilexisset, eo ipso perfectus haberetur. Secundo, *quod ipsum locum Marcus et Lucas exponentes, neuter hoc addidit*, quasi in Matthæo nihil dici potuisset, quod non pariter eadem verborum plenitudine in Marco, et Luca poneretur. Ex quibus constat nullam prorsus rationem habuisse Origenem suspicandi hæc verba in Matthæi exemplar *inserta* fuisse.

Tertio respondeo *διαφωνίαν τῶν ἀντιγράφων discrepantiam exemplarium quam* in hoc loco Origenes recenset, non esse discrepantiam exemplarium in eodem textu, nedum in eodem Evangelio, sed tantum discrepantiam textus unius Evangelii à verbis alterius Evangelii, nec enim dicit omnia quæ sunt in Matthæo, *μὴ συνᾴδειν ἑαυτοῖς sibimetipsis non consentire*, sed *ἀλλήλοις reliquis evangelistis consona non esse;* neque hoc probat, sive ex aliis verbis sive codicibus Matthæi, sed ex eo tantum quod hæc verba Matthæi apud Marcum et Lucam desiderantur; denique coronidis loco hæc addit, "*quod in Græcis feci, in exemplariis Novi Test. hoc ipsum me facere posse sine periculo non putavi; tantum suspiciones exponere me debere, rationesque et causas suspicionum non esse irrationabile existimavi.*" Percurrat jam lector integras duorum tomorum in evangelia expositiones, et mecum inveniet eas totas in evangeliorum inter se *διαφωνίαις* enumerandis impendi, de commatis cujusdam variante lectione ne verbum quidem proferre. Id ergo tantum hic dicit Origenes quod apud patres alios non tantum in confesso est, sed tanquam indicium sinceritatis evangelistarum in evangeliis suis conscribendis adducitur, et præsertim à Chrysostomo * his verbis *πολλαχοῦ διαφωνοῦντες ἐλέγχονται, sæpe discrepantes inveniuntur evangelistæ, hoc autem, inquit, maximum veritatis indicium est, aliter enim rem ex composito se egisse suspectum esset, νυνὶ δὲ καὶ ἡ δοκοῦσα ἐν μικροῖς εἶναι διαφωνία, nunc autem hæc quæ videtur esse in minutioribus, discrepantia omni eos suspicione liberat.*

§. 6. Secundo, de Millii *prolegomenis* id certum esse judico, ubi de lectionibus genuinis agant, ea vitiis, *παρερμηνείαις*, conjecturis, ab omni veritatis specie abhorrentibus, nimium scatere; de patrum Græcorum scriptis, de versionibus aliis antiquis, ibi judicium fere continuo ferre Millium non prout res exigat, aut veritas exposcat, sed prout cum veteri illa Italica versione, quam sibi pro veritatis norma constituit, conveniant, aut ab ea dissentiant; *spuriis, interpolatis, Scholiisque insititiis*, mirum in modum *vitiatis codicibus*, sunt usi, qui ab hac imaginaria versione fere continuo divorsim abeunt, inter quos Theodoretus, et Œcumenius, qui editis præ alliis consen-

* Lib. xxxii. cap. 19. † Com. in Matt. p. 381.

* Præf. in Matt. tom. ii. ed. Sav. p. 3.

tiunt, enumerantur; en ergo Millii de iis judicium, Proleg. p. 89. *Theodoreto ad manum fuisse recentioris calami exemplar, et quidem graviter interpolatum, et* (p. 102.) *interpolationes Oecumenii, quod omnium fere codicum, plurimæ.* *Chrysostomus*, quo in exegeticis nemo laxior, *is*, inquit Millius, *exemplar nactus est ex accuratioribus istius ævi, genuinam apostolorum Scripturam cum aliàs, tum et in locis ubi ab ea descitum in excusis nostris, ut plurimum referens*, sæpius nimirum quam alii cum Italica sua versione hallucinatur, et tamen post exantlatos omnes Millii labores, nulla alia comparuit versio vetus Italica, nulla unquam comparebit, ab ea quam Hieronymus ab infinitis *mendis, defectibus, additamentis, et confusionibus*, Simonio teste, liberavit; de ea quam Millius sibi per somnium creavit, operosiùs egimus libro primo, eamque tam multis argumentis convellendo, integrum pene *prolegomenon* opus diruimus.

Id etiam in Millii prolegomenis advertendum est, nempe male illum colligere ex eo quod Epiphanius, Basilius, aliique patres interdum loquuntur *περὶ ἀντιγράφων ἀκριβεστάτων* seu *ἀδιορθώτων*,* *eos exemplaribus diversis usos fuisse, et subinde unius, subinde alterius textum, prout ferebat animus, usurpâsse.* Quis enim exemplaribus iis uteretur, quæ ipse minus correcta, aut accurata pronunciat, cum ei ad manus essent emendatiora? id forte fieri potuisset ab Origene ex tempore perorante, id inter Latinos ab Hieronymo factum esse aliquando contra adversarium pugnante, ex ejus operibus, et verbis liquet, ab aliis hoc factum esse nego. Nec unquam de iis exemplaribus verba faciunt patres Græci, nisi ubi de lectione vera controversia oritur, aut inter se variant exemplaria, ex eorum igitur verbis id tantum constat, quod doctioribus notum est, habuisse eos ad tempora Tertulliani, exemplaria primæva apostolorum manibus exarata, à tempore Origenis, et Eusebii exemplaria accurata, ad quæ, cum opus esset, provocare solebant, certaquè media ex quibus emendatiora à non correctis, accurata ab inaccuratis, ab interpolatis genuina distinguere potuerunt, quæ quidem omnia non ad confirmanda, sed potius ad refutanda Millii prolegomena multum valeant.

Est insuper illud ex ipso Millio in *prolegomenis*, p. 33. col. 1. imprimis observandum "inter codices ecclesiarum et privatorum hominum hoc fere interfuisse, quod isti, prout è librariorum manibus exierant, emaculati, notulisque marginalibus liberi, ferè integri in ecclesiarum tabulariis remanserint, hi vero ab ipsis, in quorum gratiam fuerant conscripti statim fere inter lineas, aut ad marginem, glossis, scholiisque fuerint conspersi, maximopere in id incumbentibus S. literarum studiosis ut textum S. quem apud se habebant, explicatiorem, suisque usibus magis indies et magis idoneum redderent." Ex quibus duo ducoporismata.

Primo, ex codicibus vetustissimis occidentalis ecclesiæ, et præsertim Cant. Clar. Ger. parum subsidii ad lectionem genuinam dignoscendam expectari posse; ii enim, monente Simonio, oculari teste, ejusmodi scholiis, glossis, et emendationibus nunc eâdem manu, quâ libri ipsi, nunc aliâ conscriptis undique referti sunt: cum enim à scribis originalis textus planè insciis conscripti essent, aliorum manu, qui Græcè sciebant, aut exemplaria Latina proprius & accuratius inspexerant, nunc ocius, nunc serius fuerant emendati.

Secundo, id serio animadvertendum est male à Millio hæc, quæ privatorum tantum libros respiciunt, applicari ad codices Græcorum patrum, in quorum ecclesiis, fatente Millio, libri emaculati, integri, & à scholiis fere liberi remanserint. Et præcipue ad codices Episcoporum orientalium, quibus tam ante, quam post Origenis, Pierii, Pamphili, & Eusebii diligentiam, exemplaria *ἀκριβέστερα* defuisse nemo sanus existimabit; is enim † Eusebius, Origenis, Pierii, Ammonii et aliorum codicum lectissimorum usuram cum nactus esset, "inde quinquaginta volumina novi fœderis, ad Constantinum M. transmisit, ecclesiis Constantinopoli et alibi agentibus ideo mittenda, quod earum usum ecclesiis maxime necessarium esse intelligebat, quæque *idcirco ab antiquariis vetustissimis, et exacte scribendi peritissimis, describi fecit.*" Alexandriæ etiam in ecclesia, S. literarum sede nobilissima, non defuiess lectissima exemplaria agnoscit Millius, Prol. p. 71. unde Athanasius Constantis Aug. literis rogatus, transmisit ipsi *πυκτία τῶν θείων γραφῶν*, S. Scripturarum volumina. Idem Eusebius * nos docet plurimos fuisse apostolorum successores qui post eorum obitum *Salutaris regni cœlestis semina spargebant ἀνὰ πᾶσαν εἰς πλάτος τὸν οἰκουμένην, per universum terrarum orbem, munusque evangelistarum obibant iis qui fidei sermonem nondum audivissent*, et qui præcipue hoc in animo habuerunt *τὴν τῶν θείων εὐαγγελίων παραδιδόναι γραφὴν*, q. d. *Evangeliorum Scripturas tradere;* quæ si quis animo expenderit ei haud parum verisimile censebitur hos omnes ecclesiæ Antistites libris interpolatis, scholiis et marginalibus notis vitiatis, S. Scripturæ textum posteris tradidisse, aut omnia exemplaria sæculi istius in quo florebant, utut id Millius ubique pronunciat, interpolata et vitiata fuisse. Nec enim de iis tam aspere judicare par est, quibus in promptu esset exemplaria *ἀκριβέστερα* adire, et quibus nec ingenium defuit textum ab his glossematis et scholiis marginalibus discernendi, nec erga S. Scripturas ea reverentia, quæ ipsos ad istam discretionem faciendam sedulo moveret.

Respiciamus titulos illos, quibus S. Scripturas adornabant primorum sæculorum patres; ab iis etenim *βιβλία θεῖα, libri deifici, verba divina, θεῖαι γραφαὶ, καὶ θεόπνευστοι*, sæpius dicebantur. An ergo paterentur manus sive sacrilegas, sive temerariis divina hæc Dei eloquia interpolationibus suis corrumpere, et depravare? certum est apud nos, inquit † Josephus, has nostras Scripturas divinas esse, unde à tempore Prophetarum, *οὔτε προσθεῖναί τις οὐδὲν, οὔτε μεταθεῖναι τετόλμηκεν, nemo ausus est iis addere quidpiam, aut detrahere:* cum ergo eadem fuerit Christianis erga Scripturas S. reverentia, nonne jure merito expectandum fuisset eos pari diligentia curâsse, ne quid hujusmodi, in Novi Fœderis norma, et regula contingeret. Expendamus denique quanto studio providerent, ne eorum scripta vel à librariis negligentius transcriberentur, vel ab aliis mutarentur. Priscos enim illos, et sanctissimos ecclesiæ antistites tanquam pulcherrimum exactissimæ in his rebus diligentiæ exemplum posteris proponens ‡ Eusebius, dicit primo *Irenæum adversus eos qui τὴν ὑγιῆ τῆς ἐκκλησίας θεσμὸν, sinceram ecclesiæ legem adulterabant, varias epistolas conscripsisse.* Secundo in finem libri sui de octonario, sive Valentinianorum Ogdyade, hanc eum clausulam adjecisse; *ὁρκίζω σε τὸν μεταγραψάμενον τὸ βιβλίον τοῦτο, adjuro te qui conscripseris hunc librum, per Dominum nostrum Jesum Christum—ut conferas quod transcripseris, et diligenter illud emendes ad examplar ex quo transcripsisti, atque adjurationem hanc similiter describas, et exemplari tuo inseras;* qui autem tantam diligentiam adhibuerunt in scriptis suis integris conservandis à librariorum negligentia, et aliorum quorumcunque corruptelis, et depravationibus, eos de S. et *θεοπνεύστοις* Scripturis in eadem integritate sanctæ ecclesiæ reservandis non minus sollicitos fuisse merito existimandum est.

§. 7. Nostra quod attinet, in primo libro satis monstrasse me puto harum lectionum variantium fundamenta incerta esse, et penitus inidonea ex quibus hodierni codices in dubium vocentur: ne tamen me lector hic nimium præstitisse existimet, aut media omnia sustulisse ex quibus de lectione genuina certum, vel saltem idoneum in quo acquiescat judicium, feratur; dico,

Primo, id certum, et extra dubium esse videatur *ubi patres in his rebus versati variasse lectionem textus pronunciant, variantem ibi lectionem ante eorum tempora obtinuisse*, de qua non aliter judicium fieri potest, ubi in neutram partem aliquid pronunciant, quam ex priorum patrum lectione, versionibus antea conceptis, aut textus ipsius circumstantiis. Ex. gr. dicit Origenes § quosdam Hebr. ii. 9. legisse non prout textus habet *χάριτι Θεοῦ*, sed *χώρις Θεοῦ*, lectionem tamen hodiernam huic præponendam esse non tantum ex eo constat quod versiones omnes et patrum plerique cum ea consentiunt, sed quòd de gratia Dei in eo manifesta quod filium suum dilectum morti pro

* Prol. p. 76. col. 2. † Hist. vitæ Constant. lib. iv. cap. 35, 36.

* Hist. Eccles. lib. iii. cap. 37. † Lib. primo contra Apion, p. 1037.
‡ Eccl. Hist. lib. v. cap. 20. § Com. in Joh. p. 58. et p. 362.

nobis tradidit, S. Scripturæ passim loquantur de Christo *sine Deo*, sive seposita quasi Deitate, patiente, prorsus nihil.

Secundo, ubi *patrum multi, nullo refragante, cum versionibus antiquis, et codicum manuscriptorum majori parte, in una lectione conveniunt, eam lectionem certo genuinam pronuncio;* hic enim locum obtineat illud *Tertulliani quod apud omnes unum invenitur, non est erratum, sed traditum;* cum vero in diversa abeunt, ea lectio, cæteris paribus, verisimilior censenda est, quæ potiori autoritati innitatur.

Tertio, in Epistolis, *in quas extant quatuor Græca Scholia, cum totidem versionibus antiquis, ubi Græca Scholia cum versionibus universim in una lectione conspirant, id veræ lectionis indicium existimo minime respuendum;* hinc Millium in eo potissimum culpandum existimo, quod sexcenties (ut in variarum ejusdem lectionum diligenti examine probatum dedimus) ab hisce omnibus, aut fere omnibus, unius Italicæ, Æthiopicæ, aut Copticæ versionis gratia, in vera lectione assignanda, deviaverit.

Quarto, *ea lectio quæ sensum integrum relinquit, cæteris paribus, ei præferenda est quæ sensum mutilum et imperfectum exhibet, eumve interrumpit; eique multo magis quæ sensum penitus corrumpit:* Nec enim concedendum est in scriptis θεοπνεύστων virorum vel sensum prorsus defuisse, vel verba quibus integrum eum exhiberent: Excipiendi sunt hic defectus ex idiomate linguæ profluentes, ut *descendebat in domum suam δεδικαιωμένος, ἢ ἐκεῖνος*, Luc. xviii. 14. aut ex contextu facile supplendi, ut 2 Thess. ii. 7. *μόνον ὁ κατέχων, ἄρτι* (sup. *καθέξει*) *ἕως ἐκ μέσου γένηται.* His adde,

Quinto, regulam Waltoni tertiam; viz. *Lectio quæ, cæteris paribus, sensum fundit clariorem, et cum antecedentibus et S. Scripturæ analogia magis congruentem, contrariæ præferenda est.* Antecedentium enim, et consequentium consideratio, et locorum similium collatio ad veram lectionem eruendam plurimum conducunt. Exemplis paucis hanc regulam elucidabo. Contendit Millius his verbis, *ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται*, Heb. x. 38. addendum esse *μοῦ* post *τὸ ἐκ πίστεως*, sic enim textum hunc patres quidam allegant: sic. LXX. Interpretes legunt, Hab. ii. 4. Obstat tamen præter Græcorum scholiorum omnium cum textu consensum, id quod hunc locum idem Apostolus, Rom. i. 17. Gal. iii. 11. eodem prorsus modo allegavit. Contendit acriter idem Millius, Gal. ii. 5. in his verbis, *οἷς οὐδὲ πρὸς ὥραν εἴξομεν τῇ ὑποταγῇ, τὸ οὐδὲ* tollendum esse, in annotatis ibi ad Millium id perperam dictum esse probavimus, ex antecedentibus, et consequentibus, et integro apostoli scopo.

Ex operis hujus secundo libro ediscat primo Lector, id quod caput rei est, textum N. fœderis salvum, et satis integrum ad nos pervenisse, nec potuisse Millium in opere triginta annorum labore assiduo, industria summa, arteque non exigua, et sæpe non ingenua, versatum, variasque lectiones suo marte, et aliorum adminiculo undique colligentem, ejusdem *αὐθεντίαν* convellere, nedum labefactare.

Secundo, varias lectiones quæ morum regulam, aut fidei articulum vel unicum respiciant, vix ullas esse; quæ sensum verborum in re momenti alicujus mutent, paucissimas. Hoc ultro fatetur Millius, prol. p. 142. col. 2. his verbis. " In his codices omnes conveniunt, et si forte locus aliquis qui summi momenti esse videtur, uni, alteri, seu etiam quamplurimis codicibus exciderit (id quod non nisi in uno loco factum est, quod viderim, nempe 1 Joh. v. 7.) idem tamen quoad sensum alibi inculcatus occurrit, ut proinde neutiquam inde periclitetur Christiana veritas." In hoc nobiscum conveniunt pontificiorum critici probatissimi. Ita * *Dupinius, esse varias lectiones haud paucas ex editione N. Fœderis Oxoniensi etiam oculis pateat, eas autem omnes parvi sane momenti esse, et ex parte potissima vel librariorum vitia, vel minutissima παραράματα.* Idem agnoscit Simonius infra citandus; sed testimoniis non est opus: inspiciat aliquis loca omnia à nobis diligenter collecta, percurrat exempla omnia insigniorum S. Scripturæ locorum, à Morino recte, vel perperam adducta, ex oculari inspectione inveniet ea nec morum regulam ullam, vel fidei articulum usquam respicere, nedum labefactare.

Tertio, ex nostra variantium lectionum uberiori discussione in capitibus ejusdem libri sequentibus, liquido constabit, nec in minutioribus istis, et pæne frivolis, deesse nobis, potissima saltem ex parte, testimonia, quibus hodierni textus lectio stabiliatur, quod etiam ultra constabit ex diligenti examine locorum fere omnium, quos ex vulgatæ, seu potius Italicæ versionis autoritate, pro genuinis nobis obtrudit Millius. Id enim in iis omnibus vel gratis, atque ex mera ipsius conjectura, dictum esse, et contra majorem testium molem probavimus, vel ipso Millio teste, *contra omnem MSS. codicum, et excusorum fidem*, quo nihil fortius dici potuit ad fidem istarum lectionum minuendam.

De tertio libro id tantum dico, brevem esse, at forte, Epilogi saltem et appendicum gratia, non contemnendum.

* Hist. Can. Vet. in N. Test. vol. 2. sect. 5. p. 110.

OPERIS TOTIUS PARTITIO.

§. 1. Opus D. Millii suis laudibus exornatur, et in quibus deficiat, aut operis instituto minime satisfecerit, indicatur. §. 2. Operis nostri suscepti ratio redditur. §. 3. In Millii collectaneis multa inter lectiones variantes immerito locum obtinere ostenditur. §. 4. Lectiones variantes ad tria genera reducuntur.

QUAM propositam sibi in magno suo opere rationem habuit Cl. Millius, eam nemo satis laudare potest: In animum enim suum induxit Novum Testamentum pristinæ suæ restituere integritati, fidam ex criticorum arte exhibendo regulam qua ab emunctioris naris hominibus inter varias lectiones veræ à falsis discernerentur; atque ex hac statuit genuinam firmare lectionem in *locis circiter mille, Bernardi* sui judicio, læsam et interpolatam, atque *atheis hoc pacto, cæterisque religionis nostræ hostibus cavillandi occasionem præcidere; cum è lectionibus ipsis variantibus, ex quibus omnia in libris nostris incerta esse arguunt, egregie stabilitum viderint S. codicis textum.* Quod quidem munus in se susceptum si feliciter absolvisset, nulli dubium est quin ille *theologorum commodis egregie inservisset, operamque navasset ecclesiæ Christianæ longe gratissimam, atque utilissimam.*

§. 1. Quanquam autem eruditus vir, cujus mortem, ut spero, gloriosa immortalitas consecuta est, de ecclesia optime sit meritus, dum locos consimiles inter se compararet, (quos si propius inspicias, ex iis fructum haud parvum recipies) dum ex patrum scriptis lectissimos flores decerpsit, et aliquoties dum textum annotatis illustrare conatus fuit, tametsi genuinam lectionem egregie firmarit omnibus fere in locis in quibus Sociniani, Erasmus, Grotius sensum orthodoxum labefactare maximo opere nisi sunt; tametsi etiam ad auctoritatem S. codicis stabiliendam permagnum pondus attulerit, nec in hac parte operis sui peccarit unquam, nisi quod inscriptionem epistolæ ad Ephesios immerito repudiarit; quod tamen ad susceptum operis consilium attinet, à scopo suo plurimum aberrasse visus est. Tantum enim abest ut fidam regulam constituerit, unde genuina lectio à spuria dignosceretur, ut in plerisque incertiores nos plane reliquerit; imo tantum abest ut atheis silentium imposuerit, ut lectionum varietatem magno cumulo augens, et à seipso dissidens, more hominum conjecturam modo huc modo illuc ducentium, hostibus religionis nostræ nova ministrarit arma, pontificiisque simul novam ansam dederit objiciendi, nihil nos certi de S. codice habere posse, nisi ex testimonio ecclesiæ, quod tamen aliis in causis respuimus, et aspernamur.

§. 2. Grave quidem onus in me ante recepi quam aut de magnitudine rei, aut de grandi appendice, et prolegomenis, autoris ipsius magis quam textus menda corrigentibus, aliquid possem suspicari. Pollicebar enim olim, parum cautus expectatissimum illud opus editum modo esset me in vivis agente, eo consilio expensurum me esse, ut multitudo variarum lectionum ad compendiolum, si fieri posset, redigeretur. Jam vero annos septuaginta natus, acie etiam oculorum obtusiore facta, rudem meruisse videar. At cum pro-

misso meo nihil sit mihi sanctius, aut antiquius, impedimentis hisce omnibus susque deque habitis, improbo labore libellum tandem confeci, qui Deo gloriam, commodum ecclesiæ, S. textui plus roboris exhibeat, benevolique lectoris exspectationi, ut spero, satisfaciat.

In prolegomenis, et appendice multum discrepat Millius à collectaneis quæ textui subjiciuntur, secum igitur sæpissime pugnat, et non modo non cohærentia inter se dicit, sed maxime disjuncta, atque contraria. Itaque si inter vivos numeraretur, ipsi forsan non ingratum foret, quod viderit se à seipso vindicatum, suumque maturum judicium subitis ejusdem cogitationibus anteponi. Quod si falso aut male allegatorum locorum reum fieri graviter molesteque ferret, ego etiam ad illa * παραράματα proferenda invitissimus accessi. Cum vero ingens opus susceptisset quod non nisi junctis, ut ait, plurimorum laboribus confici potuit, facile credam non ipsi integritatem, sed accuratam aliis diligentiam defuisse.

§. 3. De instituti mei ratione sciat lector me in primo libro illius vestigiis acriter institisse: cum enim ingentem hunc cumulum coacervasset aggregando lectiones variantes partim patrum Græcorum versionumque orientalium, aliarumque vetustate insignium, ex quibus, inquit, eluceant Græca primævorum codicum è quibus effluxerint, partim versionis Italicæ, et patrum Latinorum, qui Italicum in scriptis suis, ut ait, adhibent, partim quoque MSS. magnæ et venerandæ antiquitatis, sub iisdem capitibus quam parum ei profuit impensus labor, indicavi, ostendens insuper nullam textus corrigendi causam fuisse, nisi cum ad unum omnia, vel saltem major pars eorum inter se convenissent, quod non ultra viginti locis, idque levioris momenti, unquam accidit. Cum ergo totius operis Milliani hoc sit fundamentum, primus liber in eo labefactando totus versabitur.

In chartis suis valde laboriosis tantam rerum sylvam congessit Millius, quantam nec enumerare velim; nec de singulis judicium ferre, si vellem, possem; sigillatim enim cuncta persequi, et aliis molestum, et mihi ad munus nostrum obeundum haud esset necessarium. Licet etenim hæ variæ lectiones molis permagnæ fuerint, sunt tamen dimidia ex parte eo nomine protinus indignæ; ex reliquis earum paucæ receptæ lectionis sensum afficiunt, mutantve. In his tamen levioris momenti expendendis haud parum laboravi. Et ubi textum interpolatum esse Millius contendit, aut παρεμβλήσεως incusat, judicium meum interposui, textumque pro modulo meo, vindicavi. Ordinis autem gratia has quas appellat varias lectiones ad tria genera reduxi.

Primo, sunt ergo multa quæ inter variantes lectiones locum tenent, et tamen in numero earum sunt minime reputanda, nam ut præteream ea quæ de initio, defectu, sine manuscriptorum in græca, aut latina lingua, scripsit.

Primo non illæ variantes lectiones merito dicendæ sunt quæ ex oscitantia, incuria, inscitia, aut ignorantia scriptoris aut librarii evenerunt: eadem enim opera quæ in Bibliis Anglicanis mendæ occurrunt typographicæ, pro variis lectionibus habeantur: vix tamen caput occurrit in quo non aliquid hujus generis reperias.

Secundo, neque illæ inter variantes lectiones recensendæ essent quæ à MSS. cod. fere omnibus, et antiquis versionibus, plenoque omnium patrum consensu dissentiunt, et discrepant; has enim si admiseris, quænam ullibi rejiciendæ forent? Sexcentis autem in locis lectionem quandam ex fide solius Italicæ, Copticæ, Æthiopicæ, &c. genuinam esse asserit, *contra omnium codicum, aut fere omnium fidem*, contra versiones omnes, reclamantibus etiam istis patribus qui locum illum allegarunt ad unum omnibus. Vide Proleg. à p. 42. ad 48.

Tertiò, multo minus pro variis lectionibus habendæ sunt quæ adulterinis evangeliis, aut hæreticorum pravitati ortum suum debent; quanta autem profert ille ex evangelio Nazaræorum, aut Ebionitarum! quam frequenter nos monet, hunc, vel illum versiculum ab his, aut illis hæreticis repudiatum † fuisse! Longa Epiphanii narratio de locis à Marcione corruptis sparsim huic operi inserta est, ut moles in immensum cresceret. Et demum in prolegomenis circiter viginti ex depravatis illis archetypum ipsum fideliter exhibuisse, acriter contendit p. 36. col. 1.

Est, quarto, valde incongruum patrum glossemata, aut interpretamenta pro variis lectionibus exhibere; eadem enim de causa patrum scrinia compilasse potuit, centies tamen, imo bis centies, illi in confesso est, hoc vel illud quod à recepta lectione variat, natum fuisse ex interpretamento, ex glossemate, atque ex altera parte sublatum fuisse aliquid quod offenderit.

Quinto, tollenda sunt denique errata ipsius autoris, cujus generis copiam non minimam annotata exhibent, atque ita acervo multum decrescente, onereque sublevato ad reliqua progredior.

§. 4. Secundo, ex variis lectionibus occurrunt quædam majoris momenti et ponderis utpote quæ aut sensum verborum adeo mutent ut textum vere alium exhibeant, aut quæ doctrinam morum normamque vivendi respiciant, aut quæ ad veritatem confirmandam, nodosve expediendos felicius inserviant; has autem modicas (Deo sint gratiæ) et paucas, excutio diligenter, atque in textu corroborando, et diluendo quæ contra adducantur, enitor sedulò, atque hoc pensum absolvo in libri secundi capite primo.

Supersunt adhuc variantes lectiones innixæ quidem auctoritati patrum quorundam, aut versionum, aut MSStorum cod. venerandæ antiquitatis. Sicut tamen textus significationem aut non omnino, aut leviter saltem immutant, ita textus ipse pari auctoritate, atque exemplarium copia, plerumque nititur. Quoniam autem hujus generis pene innumeræ sunt, partitionem quandam earum feci.

Primo, quæ in quatuor evangeliis, atque actis apostolorum continentur, illas in quinque species divisas, in capite secundo libri secundi edissero.

Secundo, quæ ad epistolas spectant, eas pariter eundem in modum ad rationem revoco capite insequenti.

Tertio, inania et levia, quæ numerum plane superant, ad capita quædam reduxi, ad singula eorum digitum libro tertio intendens, et specimen aliquale exhibens, ex quo studiosus lector de reliquis conjecturam faciat. Porro, in hujus libri et operis totius epilogo, id paullo diligentius curavi, ut pontificiis, aliisque religionis nostræ hostibus solide responderem. Nempe iis qui objiciunt quod variantes tot lectiones textum suspectum reddant, aut saltem in dubium adducere videantur, ideoque quod sacra Biblia nullo modo sufficere valeant, ut nos in iis omnibus quæ ad salutem creditu factuque necessaria sunt, erudiant.

---

* Proleg. p. 154. col. 1. † Hær. 42.

CAPITIS PRIMI LIBRI PRIMI.

ARGUMENTUM.

§. 1. Ex patrum scriptis, aut S. Scripturæ allegationibus non posse certò colligi eos aliter quam hodiernus textus se habet, legisse. Adstruitur primò ex eo, quod sæpe allegarint S. Scripturæ τμήματα non ex textu inspecto, sed ex memoria. §. 2. Secundò aliquoties summatim, et quoad sensum tantum, verborum nulla ratione habita. §. 3. Tertiò, quia multa textui sæpe adjiciunt. §. 4. Quartò, verba multa, imò periodos non rarò omittunt. §. 5. Quintò, quia patres iidem qui interdum aliter citant, cum editis, in aliis locis, conveniunt. §. 6. Sextò, quia multas Scripturarum περικοπὰς frequenter congerunt, quæ in diversis locis, quoad sensum, occurrunt, nec ῥητῶς alicubi inveniuntur. Hæc omnia exemplis plurimis confirmantur, ibid.

CAPUT PRIMUM. SECTIO PRIMA.

UT de his variis lectionibus rectius judicemus, operæ pretium duxi in earum fontes inquirere, atque utrum firmum exhibeant lectionis variantis fundamentum sedulo investigare, quod quidem præstare conabor, Millium κατὰ πόδα sequendo per omnia illa capita, ex quibus has lectiones se collegisse profitetur. Dico igitur primò sanctos

patres apud Scripturam S. alia legisse olim verba, quam quæ nos jam legimus; aut exemplaribus usos fuisse diversis ab iis quibus nos jam utimur, male colligi ex eo quod è novo Fœdere passim testimonia citant, editis nostris parum congruentia. Est enim criticorum omnium, et speciatim P. Simonii * judicium, citationibus patrum, raro scilicet accuratis, non temere credendum esse, nec ad earum fidem Græca exemplaria corrigenda, Hoc enim (inquit Simonius) sine magno S. Scripturæ detrimento fieri non potest. Grotius etiam vir magni judicii, et emunctæ naris, idem vere, et libere pronunciat, Veteres, inquit, scriptores sæpe utuntur testimoniis ex scriptura, sed ita ut appareat codicem ab illis non inspectum. Quare non est quod eo nomine suspecta nobis sit recepta lectio. "Non raro patribus usitatum, inquit Heinsius, (prolegomenis in exercitationes S.) ut intenti rebus, sensum potius quam verba spectent, neque raro prætermittunt aliquid, vel addunt, sed et voces alias reponant, de memoria ne dicam, cui tribuisse plusculum nonnunquam videntur. Primò autem quid tam sibi proprium, aut quasi suum patres esse volunt quam ut *ταυτοδυναμοῦντα*, sive alia quæ idem notant, aut notare existimant, in adducendis locis, verba, aut vocabula reponant. Iidem nonnunquam quod desiderari credunt, ipsi adjiciunt. Nihil æque usitatum iis quam ut alios, atque alios conjungant locos, sæpe quæ in medio sunt, aut præcedunt, prætermittunt: libenter enim quæ dicuntur, contrahunt, hæc autem patrum citationibus contigisse dicit ex eo quod *ἐκ προχείρου*, hoc est è memoria, ex tempore, et inconsulto codice, eas adducerent." Horumque omnium exempla in medium se protulisse ait, Ne quis temere ex iis græcum textum emendandum esse existimet.

Imprimis, autem allegasse sæpissime patres *τμήματα* quædam S. Scripturæ non è textu, sed ex memoria, (quæ licet Thesaurus, rerumque custos sit, eas tamen, sine scripto, verbis semper iisdem reddere non valet) exemplis, et Criticorum fide dignorum Testimoniis, probatum dabimus.

Exempli gratia, apud Apologiam Justini M. Ed. Oxon. à sectione 18. ad 24. occurrunt citationes bene longæ desumptæ ut plurimum ex concione Christi in monte habita, et ex sermone ejus non dissimili apud Lucam cap. sexto memorato, sed pleræque omnes variant à textu quem agnoscunt Biblia nostra, Græci scriptores, et versiones antiquæ. Idcirco D. Grabii in citationes è Matt. v. 28. xviii. 9. hæc est annotatio, Martyri commodum visum fuit tum hic, tum in sequentibus, non ipsa Christi verba, prout in sacro evangelii codice extant, exacte omnia recitare, seu sententiam aliquando eorum imperatoribus ethnicis tradere.

Cum † Irenæus pharisæorum quæstionem citet ad hunc modum *ἐν ποίᾳ δυνάμει τοῦτο ποιεῖς, ἐξουσίᾳ*, inquit Grabius, habent omnes tres evangelistæ (adde etiam *ταῦτα*, Matth. xxi. 23. Marc. xi. 28. Luc. xx. 2.) sed Irenæus, aut Marcosii, ex memoria allegarunt. Cum in eodem capite Irenæus citet hæc verba Luc. xix. 42. *εἰ ἔγνως καὶ σὺ σήμερον τὰ πρὸς εἰρήνην, ἐκρύβη δέ σου*, teste Grabio, hæc iterum ex memoria citata esse patet.

Origenes contra Celsum, l. 2. p. 58. et l. 4. p. 193. et Gal. iv. 21. hæc profert, *λέγετέ μοι οἱ τὸν νόμον ἀναγινώσκοντες*, textus *οἱ ὑπὸ τὸν νόμον θέλοντες εἶναι*, p. 65. legit *ἥμαρτον παραδοὺς αἷμα δίκαιον*, textus, *ἀθῷον*, Matth. xxvii. 4. p. 68. *κηρυχθήσεται τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ*, textus, *ἐν ὅλῃ τῇ οἰκουμένῃ*, Matth. xxiv. 14. p. 71. *ἰδόντες ὅτι ἐξέπνευσεν*, textus, *αὐτὸν ἤδη τεθνηκότα*, John xix. pro his, et innumeris ejusdem 14. generis hanc apologiam facit Huetius. Origines nimirum in referendis à scriptura locis tam sæpe ab exemplari recessit, quod inconsultis libris festinatione impeditus, et memoriæ confisus ea recitaret. Not. in Orig. p. 61. 76. et Origenianorum lib. iii. cap. 1. §. 6. Scripturæ testimonia ab eo sæpenumero aliter relata reperies ac in editionibus concepta sunt quæ hodie circumferuntur, quod et ex memoriæ perfidia aliquando contigit; par in evangeliorum depromptis ab eo locis discrimen occurrit; nam præterquam quod variantes suas lectiones Novi quoque Testamenti codices habebant, ut hodieque habent, utebatur ad hæc sæpenumero Adamantius Evangelio secundum Hebræos, ut tradit Hieronymus in libro de scriptoribus Ecclesiasticis, cap. iv. atque inde discrepantiam illam extitisse conjicio.

Denique de Græcis Irenæi hæc dicit Millius, proleg. pag. quadragesima, col. 2. Ea maxima ex parte intercidisse, et in eis quæ supersunt, Epiphanius, aliique, quibus ea debemus, haud semper citârunt loca Nov. Test. ad textum Irenæanum, sed nonnunquam ad codices suos posteriores, seu etiam ex memoria, unde sequitur nihil certe ex iis de codice Irenæi colligi posse. De Latinis Tertulliani hæc Millius pronunciat, ibid. p. 49. in eo citata sunt S. Codicis loca negligentius, ex memoria, contracte, ad sensum, haud sine levicula aliqua subinde mutatione. Et in variis suis lectionibus sæpissime monet, hæc et illa à patribus ex memoria recitata esse.

Unum adhuc restat quod patrum saltem Homilias, concionesve eo minus idoneas reddat ex quibus recepta S. Textus lectio sollicitetur, nempe constat à tempore Origenis homilias eorum, conciones, et sermones habitos fuisse *αὐτοσχεδιαστικῶς*, sive ex tempore, eosque excepisse notarios, qui arte quadam, et celeritate scribendi non verba solum insigniora, sed integras periodos exhibuerunt. Hic igitur errandi duplex causa, primo etenim cum in extemporaneis hisce declamationibus exemplaria ipsa inspicere neutiquam potuerint patres, perfrequens necessario fuit lapsus eorum memoriæ. Secundò, fac in hoc patres rarius errasse, quid tamen vero similius est, quam in tot minutis patrum verbis exscribendis crebro lapsos fuisse notarios? Atque his duabus causis, ut conjicere licet, debetur magna pars variantium istarum lectionum, quas Millius industria singulari, nec sine artificio quodam, coacervavit.

SECTIO SECUNDA.

USITATISSIMUM porro est apud patres, præsertim primi sæculi, allegare commata quædam S. Scripturæ juxta sensum eorum, aut summatim, nulla adhibita ratione ipsorum verborum; id unum vero imprimis lectorem moneo, ut in locupletissima hac rerum sylva colligenda, et sub capitibus suis reponenda, accuratam diligentiam quæ tædium pareret, non expectet; nec mihi vitio vertat quod in hac rerum partitione, non omnia inveniat adeo exacte, aut juxta regularum logicalium normam disposita, ut capiti huic potius quam alteri instantia quæque respondeat. His prælibatis, ad patres ordine procedo.

Ignatius raro aliquid citat prout jam illud apud evangelia, epistolas, aut ullam ex antiquis versionibus occurrit, sed quæ in mentem itineranti venerunt, additis, subductis, aut immutatis quibusdam adduxit; V. g. in epistola ad Ephesios, sic

§. 2. Scriptum legimus *ἵνα ἐν μιᾷ ὑποταγῇ ἦτε κατηρτισμένοι τῷ αὐτῷ νοΐ, καὶ τῇ αὐτῇ γνώμῃ, καὶ τὸ αὐτὸ λέγητε πάντες περὶ τοῦ αὐτοῦ*, sc. si margini sit fides, ex 1 Cor. i. 10. hic vero sicut *καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα* omittit, ita etiam addit *ἐν μιᾷ ὑποταγῇ, καὶ περὶ τοῦ αὐτοῦ*, et transponit *τὸ αὐτὸ λέγητε πάντες*. In Constitutionibis Apost. lib. ii. cap. 44. verba sic se habent *ὅπως μὴ ᾖ ἐν ὑμῖν σχίσματα, ἦτε δὲ ἓν σῶμα καὶ ἓν πνεῦμα κατηρτισμένοι τῷ αὐτῷ νοΐ, καὶ τῇ αὐτῇ γνώμῃ κατὰ τὴν κυριακὴν θέσιν*, ubi addita sunt textui verba quibus linea subducta est. Quid ad hæc Millius notat, sc. deesse *ἐν* ante *τῷ νοΐ*, et *τῇ αὐτῇ γνώμῃ*; de reliquis prorsus silet.

§. 4. In eadem epistola habes *φανερὸν τὸ δένδρον ἀπὸ τοῦ καρποῦ αὐτοῦ*, et in margine Matth. xii. 33. cujus verba sunt, *ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται*, §. 8. hæc reperies. *ποῦ σοφός; ποῦ συζητήτης; ποῦ καύχησις τῶν λεγομένων συνετῶν*; 1 Cor. i. 20. ubi ut omittit *ποῦ γραμματεὺς*, et *τοῦ αἰῶνος τούτου*, sic posteriorem clausulam de suo addit. In Epist. ad Rom. §. 5. desumit hæc verba ex 1 Cor. iv. 4. *ἀλλ' οὐ παρὰ τοῦτο δεδικαίωμαι*. Textus legit *ἐν τούτῳ*. In Ep. ad Eccles. Smyrn. §. 6. legit *ὁ χωρῶν χωρείτω*, Matth. xix. 12. Textus vero *ὁ δυνάμενος χωρεῖν*. Atqui in omnibus his locis nulla ex Ignatio adhibetur varians lectio.

* Crit. Hist. Text. N. T. cap. 31. p. 151.

† Lib. i. cap. 17. p. 87.

In Polycarpi epistola nihil fere occurrit, cui tanquam stabili fundamento varians lectio innitatur, de verbis D. Petri 1 Pet. i. 18. actum est alibi §. 2. hæc habet *διὸ ἀναζωσάμενοι τὰς ὀσφύας, δουλεύσατε τῷ Θεῷ ἐν φόβῳ, καὶ ἀληθείᾳ*, et in margine legas, 1 Pet. i. 13. et Ps. ii. 11. quasi hæc loca in unum confudisset Polycarpus, cum revera in neutro hæc verba reperias. Ibidem legimus, *μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας, ἢ γρόνθον ἀντὶ γρόνθου, ἢ κατάραν ἀντὶ κατάρας*, postrema addit Polycarpus de suo. Ita Millius in 1 Pet. iii. 9. §. 5. *πᾶσα (φησὶ) ἐπιθυμία κατὰ τοῦ πνεύματος στρατεύεται*, ex 1 Pet. ii. 12. *κατὰ τῆς ψυχῆς*. Petrus ipse, §. 8. in citando v. 24. ejusdem capitis, omittit *αὐτὸς*, et pro *ἐν τῷ σώματι αὐτοῦ* legit *τῷ ἰδίῳ σώματι*, atque hæc Polycarpi solius autoritate inter varias Millii lectiones locum obtinent, sicut etiam ex §. 7. *πᾶς ὃς ἂν μὴ ὁμολογῇ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι, Ἀντιχριστός ἐστι.* Sed Œcumenius et versiones omnes editis congruunt, sc. *πᾶν πνεῦμα ὃ—ἐληλυθὸτα ἐκ τοῦ Θεοῦ οὔκ ἐστι, καὶ τοῦτό ἐστι τὸ τοῦ Ἀντιχρίστου*, vide locum hunc excussum 1 Joh. iv. 3.

Idem dicendum est de locis à Justino Martyre ex memoria, ut dixi, citatis, à §. 18. ad §. 26. quæ speciatim jam attingo, v. g. Matth. v. 28. *ὃς ἂν ἐμβλέψῃ γυναικὶ*, Just. *πᾶς ὁ βλέπων γυναῖκα*, Textus, *ἤδη ἐμοίχευσε τῇ καρδίᾳ παρὰ τῷ Θεῷ* Just. *ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ*, Text. v. 46. *ἐὰν γὰρ ἀγαπήσετε ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι*; ita Matthæus. *Τί καινὸν ποιεῖτε; καὶ γὰρ οἱ πόρνοι τοῦτο ποιοῦσιν*, Just. cap. vi. 21. *ἐκεῖ ἔσται καὶ καρδία ὑμῶν*, Text. *καὶ ὁ νοῦς τοῦ ἀνθρώπου*, Just. cap. v. 16. *λαμψάτω δὲ ὑμῶν τὰ καλὰ ἔργα ἐμπροσθὲν τῶν ἀνθρώπων, ἵνα βλέποντες θαυμάζωσι τὸν πατέρα ὑμῶν——ἵνα ἰδόντες δοξάσωσι*, Text. §. 21. legit *οὐδεὶς ἀγαθὸς εἰ μὴ μόνος Θεὸς ὁ ποιήσας τὰ πάντα*, Matth. xix. 17. §. 26. è Matth. x. 28. aut Luc. xii. 34. legit, *μὴ φοβεῖσθε, τοὺς ἀναιροῦντας, φοβεῖσθε δὲ τὸν μετὰ τὸ ἀποθανεῖν, δυνάμενον*, &c. ubi textui adduntur verba *μετὰ τὸ ἀποθανεῖν*, §. 48. allegat hæc verba tanquam dicta à Judæis Christo in cruce suffixo, *νεκροὺς ἀναγείρας, ῥυσάσθω ἑαυτὸν*, ubi Grabius nos refert ad Matth. xxvii. 39, 40. qui versiculi verbis Martyris parum conveniunt. In Dialogo cum Tryphone, p. 235. habet hæc verba à Luc. xi. 52. Væ vobis scribis, *ὅτι κλεῖδας ἔχετε*. Textus, *ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως*.

Luc. xii. 50. dicit Christus baptismum habeo baptizari, *καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ*, hanc clausulam sic exhibet Irenæus, lib. i. cap. 18. p. 89. *καὶ πάνυ ἐπείγομαι εἰς αὐτὸ*, Epiphanius, Hær. Arian. p. 784. *καὶ τί θέλω, εἰ ἤδη ἐβαπτίσθην*.

Clemens Alex. ait, Pædag. lib. i. cap. 6. p. 82. cum Dominus noster baptizatus esset, ecce vox è cœlis dicens, hic est filius meus dilectus, *ἐγὼ σήμερον γεγέννηκά σε*, et lib. ii. cap. 1. p. 45. allegat verba apostoli, 1 Cor. viii. 6. ad hunc modum, *ἀλλὰ μόνος ὄντως ἐστὶν εἷς ἡμῶν ὁ Θεὸς ἐξ οὗ τὰ πάντα*, ubi Textus sic, *ἀλλ' ἡμῶν εἷς Θεὸς ὁ πατὴρ*, &c. hanc insignem mutationem prætcrit Millius; notat autem omitti verba sequentia, *καὶ ἡμεῖς εἰς αὐτὸν*, ubi Sanctus Judas scripsit *δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν*, ibi Clemens habet *ὑπὸ ζόφον ἀγρίων Ἀγγέλων*, Stro. iii. p. 467. *ὁ Κύριός [φησιν] ὁ γήμας μὴ ἐκβαλλέτω, καὶ ὁ μὴ γαμήσας, μὴ γαμείτω*, quæ ut videtur citare non ex evangeliis, sed ex 1 Cor. vii. 27. ita neque verbis, neque sententiæ apostoli satis apte respondent, Stro. iv. p. 488. sic verba Zachæi profert, *ἡμίση τῶν ὑπαρχόντων μου δίδωμι ἐλεεμοσύνην τοῖς πτωχοῖς*, et deinde addit, *ἐφ' οὗ καὶ ὁ σωτὴρ εἶπεν, ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν σήμερον τὸ ἀπολωλὸς εὗρεν*, quod multum discrepat à Luc. xix. 8—10. In eadem pagina hæc verba desumit, vel è Matth. xii. 42. vel è Marc. ix. 41. *καὶ ὃς ἂν δέξηται ἕνα τῶν μαθητῶν τούτων τῶν μικρῶν, μισθὸν οὐκ ἀπολέσει*, quæ receptæ lectioni parum congruunt. Eodem libro, p. 529. his verbis, tanquam à Christo dictis *φησὶν* affigit, *ἐὰν ποιήσῃς ἐλεεμοσύνην, μηδεὶς γινωσκέτω, καὶ ἐὰν νηστεύσῃς ἀλείψω*; *ἵνα ὁ Θεὸς μόνος γινώσκῃ, ἀνθρώπων δὲ οὐδὲ εἷς*, ubi certe nihil sibi statuit præterquam Christi dicta, Matth. vi. in epitomen redigere. Stro. vi. p. 662. Parabolam, Matth. xiii. 47, 48. sic recitat, *ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σαγήνην εἰς θάλασσαν βεβληκότι καὶ ἐκ τοῦ πλήθους ἁλωκότων ἰχθύων τὴν ἐκλογὴν τῶν ἀμεινόνων ποιουμένῳ*; sensum sic afferens, non verba Christi; pariter ac Stro. iii. p. 440. ubi illo teste, Christus ait, Luc. xii. 58. *μετὰ τοῦ ἀντιδίκου βαδίζων φίλος αὐτοῦ πειράθητι ὑπαλλαγῆναι*. Ex his et iis quæ dicentur infra, facile discamus, in judicio quod de patrum citationibus fecit, longe aut falli, aut prejudiciis abreptum, à veritate multum aberrasse Millium. Clemens enim, eo teste, in adducendis N. Test. locis creber est, et cautus raro, quicquam ingerens, seu etiam prætermittens. Prol. p. 60. col. 2.

De Origenis in scripturis citandis licentia, aliquid supra diximus, locisque in præcedente sectione notatis. Sexcenta nullo negotio addere possim. Sed ne in iis proferendis nimius sim, pauca ex innumeris depromam, v. g. pro *τί θέλω εἰ ἤδη ἀνήφθη*, Luc. xii. 49. Orig. in Exod. ed. Huet. to. i. p. 22. legit, *εἴτε δὲ ἑκάτη*. Com. in Matth. p. 463. verba apud Lucam, chap. xiv. 28, 29. sic repræsentat, *τίς ἐξ ὑμῶν βουλόμενος πύργον οἰκοδομῆσαι οὐχὶ ψηφίζει, εἰ ἔχει εἰς ἀπαρτισμὸν καὶ ἐκτελέσαι, ἵνα μὴ ἄρξωνται οἱ θεωροῦντες ἐμπαίζειν τῷ μὴ τελέσαντι*; ubi sensum Christi retinens, in verbis plurima mutat, hæc tamen sic introducit *περὶ τοῦ τοιούτου νομίζω λελέχθαι πύργον ὑπὸ τοῦ Σωτῆρος τό*, Com. in Matth. p. 307. pro *τότε συνῆκαν οἱ Μαθηταί*, Matth. xvii. 13. habet Origenes *οἱ συναναβάντες τρεῖς μαθηταί*, ibid p. 489. ita allegat, 1 Tim. ii. 3. *σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν τὰ τέκνα μείνῃ ἐν πίστει*, immutans *μείνωσι* in *μείνῃ*, et simul addens *τὰ τέκνα* explicandi gratia. Et pro *ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτὴν*; Orig. in Matth. p. 208. legit, *ἐν τινὶ αὐτὴν παραβολῇ θῶμεν*;

Athanasius in scriptis suis genuinis receptam lectionem plerumque retinet, et de via raro aliter quam addendo pauca declinat, v. g. 2 Cor. v. 15. hæc reperias, *ὅτι εἰ εἷς ὑπὲρ πάντων ἀπέθανεν*, utique omnes mortui sunt, et pro omnibus mortuus est, *ἵνα οἱ ζῶντες οὐκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι*, at vero illud de incarn. verbi, p. 62. sic legit, *ὅτι εἷς ὑπὲρ*, &c.—*ἵνα ἡμεῖς μηκέτι ἑαυτοῖς* (f. *ἐμαυτοῖς*) *ζῶμεν, ἀλλὰ τῷ ὑπὲρ ἡμῶν ἀποθανόντι ἀναστάντι ἐκ νεκρῶν, τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ*, ubi de defectu *εἰ*, et de posteriori additamento, mentionem facit Millius, de reliquis variationibus nullam. In secunda oratione contra Arian. p. 351. *παρὰ τοῦ Πέτρου* (inquit) *λέγεται ὅτι ἐπειδὰν Θεὸς ὢν γέγονεν ἄνθρωπος*, nec tamen existimabat verba hæc, *ῥητῶς* in Petri epistolis inveniri, sed tantum virtute in 1 Pet. iv. 1. contineri. Nam orat. iv. p. 483. sic suam ipse sententiam aperit. Postquam enim hæc attulisset verba, *Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκὶ*, addit, hoc autem est *ἴσον τοῦ φάναι Θεὸς ὤν, ἴδιον ἔσχε σῶμα, καὶ τούτῳ χρώμενον ὀργάνῳ, ἄνθρωπος γέγονε δ' ἡμᾶς*.

Cyrillus Hierosol. sic loquentem introducit Paulum, *μὴ ἐξίστασθε ἐγὼ οἶδα ὅτι σκληρόν μοί ἐστι πρὸς κέντρα λακτίζειν*, Catech. 10. p. 90. et Catech. 5. p. 45. pro *τηρῆσαί σε τὴν ἐντολὴν*, 1 Tim. vi. 14. legit *τηρῆσαι ταύτην ἡμᾶς τὴν παραδεδομένην πίστιν*.

Producit sæpissime in scenam Epiphanium, ut lectionis non tantum variæ, sen genuinæ testem idoneum, (quod non modo ex annotationibus, sed ex prolegomenis, p. 75. col. 2. et p. 76. col. 1, 2, apparet.) Fatetur tamen ipse Millius ibidem ab Epiphanio plerumque negligentius, et ad sensum allegata esse S. Codicis Testimonia, quorum falsa, et vera inter se numero non distinguuntur, v. g. in Anchorato hæc depromit, p. 26. è Joh. xii. 35. *οὐκ ἔστε ἐν νυκτὶ, ἵνα ἡ ἡμέρα ἐν σκότει ὑμᾶς καταλάβῃ*, quæ à textu, aut verbis Christi, pro quibus adducuntur, adeo longe discrepant, ut licet forte videantur additamentum è 1 Thessal. v. 4. neutiquam tamen dicenda sint legitima explicatio. In Anacephalæosi, p. 156. sic legit, 1 Cor. xv. 42. *τὰ νῦν σπειρόμενα ἐν θανάτῳ, ἐγείρονται ἐν ἀθανασίᾳ*. Textus autem *ἐν φθορᾷ, ἐν ἀφθαρσίᾳ*, in Panario, *i. e.* volumine adv. Hær. quinquies, vel sexies legit, Joh. viii. 44. *καὶ ὁ πατὴρ αὐτοῦ ψεύστης ἦν, viz.* p. 279. bis, 295, 297, 676, 677. quâ ex lectione, originem suam duxit absurda illa quorundam Christianorum de Patre Diaboli opinio. Interdum quædam Christi, aut apostolorum adducit testimonia, quæ nusquam sunt gentium. Ita, p. 690. post verba, quibus Christus alloquitur suos discipulos, attendite à fermento pharisæorum quod est hypocrisis, addit, *καὶ ἐν ἄλλῳ τόπῳ*

ἢ ἐστι φιλαργυρία, forsan alludens ad Luc. xvi. 14. ubi pharisæi φιλάργυροι appellantur. Et p. 751, 754. 917. dicit, ὁ Κύριος εὐλογῶν τοὺς Μαθητὰς, ἔφη, πάτερ, δὸς αὐτοῖς ζωὴν ἔχειν ἐν ἑαυτοῖς. at vero neque hæc verba apud S. Scripturam occurrunt, neque perfectio illa divina hominibus communicari potest. Supervacaneum autem est, post* Heinsii labores, plura hic adducere, cum enim multa hujusmodi in medium protulerit, orationem sic claudit, Cujusmodi si singula vel ex solo hoc adducerem autore, in quo miram ubique licentiam notavi, quis futurus finis esset?

Sanctus Basilius tom. ii. 664. verba Pauli Eph. iv. 2. sic exhibet, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ Χριστοῦ, non quia ibi reperisset Χριστοῦ, sed explicationis gratia, vel forte ex cap. v. 2. περιπατεῖτε ἐν ἀγάπῃ, καθῶς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς.

Cyrillus Alex. recitat verba Luc. xi. 41. sic, δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα ὑμῖν εὐοδα ἔσται, de ador. Sp. p. 272. Pro ταῦτα γράφειν, Philip. iii. 1. sæpius habet ταῦτα λέγειν, in Hos. p. 1. in Amoth. p. 285, in Joel p. 381. Allegat verba Jacobi c. v. 20. ad hunc modum σώσει ψυχὴν αὐτοῦ in min. Proph. p. 594.

Sanctus Chrysostomus sic Agrippæ regis verba profert κινδυνεύεις με ἐν ὀλίγῳ ποιῆσαι χριστιανὸν, ed. Mor. to. i. p. 669. sed in commentario editis congruit. Sic etiam Christi verba refert, Luc. xiii. 2, 4. δοκεῖτε ὅτι ἐκεῖνοι ἁμαρτωλοὶ ἦσαν μόνον, ubi recepta lectio habet παρὰ πάντας τοὺς Γαλιλαίους, παρὰ πάντας ἀνθρώπους, vide to. v. p. 74, 75. Hæc etiam Rom. ix. 32. tanquam ipsissima textus verba recitat, ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων νόμου ἠθέλησαν δικαιωθῆναι. Omnia percurrere infinitus esset labor; ecce autem è grandioribus exemplis, Matth. xxv. 34, 35, 36. sic textum exhibet καὶ τοὺς μὲν ἀποδέξεται ὅτι πεινῶντα αὐτὸν ἔθρεψαν, καὶ διψῶντα ἐπότισαν, καὶ ξένον ὄντα συνήγαγον, καὶ γύμνον ὄντα περιέβαλον καὶ ἀσθενοῦντα ἐπεσκέψαντο, καὶ ἐν φυλακῇ ὄντα εἶδον, καὶ δώσει τὴν βασιλείαν αὐτοῖς, ubi si sensum spectes, nihil deest; si verba, in omnibus deficiunt.

SECTIO TERTIA.

SI singula enumerare velim, quæ textui de suo adjecerunt patres Græci, in molem immensam cresceret oratio: ut igitur pauca de multis attingam.

Primo hoc in genere Clemens Alexandrinus centies ad minimum peccat, nec enim fides adhibenda est Millio dicenti raro ipsum quicquam ingerere. Frustra enim verbis asseritur quod re ipsa falsi arguatur. Ex. Gr. protrept. p. 3. Tit. iii. 2. sic recitat, ἦμεν μεν ἠμέν ποτε καὶ ἡμεῖς ἀνόητοι, non quod τὸ ἦμεν bis ibi legeret, sed vocem rhetorum more ingeminat. Pædag. lib. i. cap. 4. p. 14. Luc. xx. 34. sic exhibet ἐν γὰρ αἰῶνι τούτῳ φησὶ (sc. ὁ Χριστὸς) γαμοῦσι καὶ ἐκγαμίσκονται, ἐν ᾧ δὲ μόνῳ τὸ ϑῆλυ τοῦ ἄῤῥενος διακρίνεται, ἐν ἐκείνῳ δὲ οὐκέτι, cap. 5. p. 85. Matth. xix. 13, 14. sic legit, προσήνεγκάν τε αὐτῷ, φησὶ, παιδία εἰς χειροθεσίαν εὐλογίας· κωλυόντων δὲ τῶν γνωρίμων εἶπεν ὁ Ἰησοῦς, et post decem lineas, Matth. xxi. 9. sic εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, φῶς, καὶ δόξα, καὶ αἶνος, μεθ' ἱκετηρίας τῷ Κυρίῳ, cap. 6. p. 97. sic allegat 1 Cor. iii. 11. ὕτε ἥμην νήπιος ὡς νήπιος ἐφρόνουν ἐκειδὴ εἰκόμην τῷ νόμῳ. Ep. p. 88. hæc habet, ὁ Ἀπόστολος ἐπιστέλλων πρὸς Κορινθίους, φησὶν, 1 Cor. xi. 2. ἡρμοσάμην γὰρ ἡμᾶς ἑνὶ ἀνδρὶ παρθένον ἁγνὴν παραστῆσαι τῷ Χριστῷ, εἴτε ὡς νηπίους, καὶ ἁγίους, πλὴν ἀλλὰ τῷ μόνῳ Κυρίῳ. Ibid. p. 99. his verbis, 1 Cor. iii. 3. ἐπεὶ γὰρ σαρκικοί ἐστε, addit, τὰ τῆς σαρκὸς φρονοῦντες ἐπιθυμοῦντες, ἐρῶντες, ζηλοῦντες, μηνιῶντες, φθονοῦντες, cap. vii. p. 112. hæc habet, διὸ φησὶν ἡ γραφὴ (Joh. i. 17.) ὁ νόμος διὰ Μώσεως ἐδόθη, οὐχὶ ὑπὸ Μώσεως, ἀλλὰ ὑπὸ μὲν τοῦ λόγου, διὰ Μώσεως δὲ τοῦ ϑεράποντος αὐτοῦ, διὸ καὶ πρόσκαιρος ἐγένετο, ἡ δὲ ἀΐδιος χάρις, καὶ ἀλήϑεια, διὰ Ἰησοῦ Χριστοῦ ἐγένετο, cap. 9. p. 125. ex Matth. iii. 12. τὸ γὰρ πτύον ἐν τῇ χειρὶ τοῦ Κυρίου ᾧ ἀποκρίνεται τοῦ πυροῦ τὸ ἄχυρον τὸ ὀφειλόμενον τῷ πυρί. Lib. iii. cap. 12. p. 263. inter apostoli præcepta enumerat hoc Eph. v. 1. γίνεσθε οὖν φρόνιμοι, καὶ μιμηταὶ Θεοῦ ὡς τέκνα ἀγαπητὰ, (ubi τὸ φρόνιμοι inter variantes lectiones locum obtinet, licet omittat vocabulum illud idem Clem. Stro. iii. p. 431.) et post sex lineas sequitur hoc præceptum ex v. 28. aut 33. ἀγαπάτωσαν οὖν ἀλλήλους οἱ συνεζευγμένοι ὡς τὰ ἴδια σώματα, de quo altum est apud Millium silentium. Lib. ii. cap. 1. p. 141. ὁ Κύριος λέγει γοῦν, Luc. xiv. 13. ὅταν ποιῇς δοχὴν, κάλει τοὺς πτωχοὺς, ἐφ' ᾧ μάλιστα δεῖπνον ποιητέον. Cap. ii. p. 156. εἰκότως οὖν ὁ ἀπόστολος ἐπιστέλλει, μὴ μεθύσκεσθε ἐν οἴνῳ, ᾧ ἐστιν ἀσωτία πολλὴ, Eph. v. 18. ubi variantes lectiones notat Millius, cap. 10. p. 197. ὡς φησὶν ὁ Παῦλος (1 Cor. vi. 15.) οὐ χρὴ πόρνης μέλη ποιεῖν τὰ τοῦ Χριστοῦ μέλη, οὐδὲ μὴν νεῶν τῶν παθῶν τῶν αἰσχρῶν, τὸν νεὼν τοῦ Θεοῦ ποιητέον. Ibid. p. 201. ἐν τῷ εὐαγγελίῳ λέγει (Matt. xi. 8.) ἰδοὺ οἱ ἐν τῷ ἱματισμῷ ἐνδόξῳ, καὶ ἐν τροφῇ διάγοντες, ἐν τοῖς βασιλείοις εἰσὶ τοῖς ἐπιγείοις. Stro. i. p. 280. ὁ Κύριος μόνος γινώσκει τοὺς διαλογισμοὺς, et 1 Cor. iii. 20. p. 289. εἴ τις μὴ προσέρχεται ὑγιαίνουσι λόγοις, φησὶ, (1 Tim. ix. 2.) διδασκαλία δέ τινι τετύφλωται, &c. p. 296. ex col. ii. 8. βλέπετε μή τις ἔσται ὁ Συλαγαγὼν ἀπὸ τῆς πίστεως τῆς εἰς τὸν Χριστὸν, διὰ τῆς φιλοσοφίας. P. 313. Ἰουδαῖοί φησι, (1 Cor. i. 22.) σημεῖα αἰτοῦσι πρὸς πίστιν, ubi observat Mill. σημεῖα esse pro σημεῖον, sed de additamento nihil. Stro. iii. p. 471. sic recitat Gal. ii. 20. ζῶ δὲ οὐκ ἔτι ἐγὼ, ὡς ἔζων κατὰ τὰς ἐπιθυμίας, ζῇ δὲ ἐν ἐμοὶ Χριστὸς διὰ τῆς τῶν ἐντολῶν ὑπακοῆς, ἁγνῶς, καὶ μακαρίως· Et Stro. iv. p. 379. mihi enim crucifixus est mundus, et ego mundo, βιῶ δὲ ἤδη ἐν σαρκὶ ὢν, ὡς ἐν οὐρανῷ πολιτευόμενος. Vide bina additamenta ad Eph. iv. 21, 22. Pæd. lib. iii. cap. 3. p. 224. addit. ad. 2 Cor. xiii. 5. p. 225. ad Matth. v. 29. p. 251. ad 1 Pet. i. 17. p. 258. ad Hebr. xii. 6. Stro. ii. p. 360. ad 2 Cor. v. 12. Stro. iii. p. 452. ad Luc. xix. 8. Stro. iv. p. 488. ad 1 Cor. ix. 12. p. 513. ad Matth. xviii. 3. p. 538. ad Luc. viii. 8. Stro. v. p. 545. ad Joh. x. 16. Stro. vi. p. 668. denique ad 1 Cor. viii. 4. p. 695.

Origenes in Celsum, lib. vi. p. 278. sic ait, καὶ Ἰωάννης λέγει ὕπερ φῶς ἀληθινὸν φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν ἀληθινὸν καὶ νοητὸν κόσμον, καὶ ποιεῖ αὐτὸν φῶς τῷ κόσμῳ. Lib. ii. p. 61. sic Christi verba refert, Luc. xxii. 27. ἐγὼ δὲ ἐγενόμην ἐν μέσῳ ὑμῶν, οὐχ ὡς ὁ ἀνακείμενος, ἀλλ' ὡς ὁ διακονῶν. Lib. i. p. 44. exemplum licentiæ quam sibi sumpsit tum in mutando, tum in addendo verba Dei. Sic, inquit, loquitur Gamaliel, Act. v. 38. ἐὰν ᾖ ἐξ ἀνθρώπων ἡ βουλὴ αὕτη, καὶ ὁ λόγος οὗτος, (text. καὶ τὸ ἔργον τοῦτο) καταλυθήσεται· ὡς καὶ ἐκεινων κατελύθη ἀποθανόντων, ἐὰν δὲ ἐκ Θεοῦ (text. εἰ δὲ ἐκ Θεοῦ ἐστιν) οὐ δυνήσασθε (text. δύνασθε) καταλύσαι τὴν τούτου διδασκαλίαν (text. αὐτό.)

Athanasius Alex. Hom. in Omnia mihi tradita, p. 150. ad verba Matth. cap. xi. 28. addit tanquam Christi verba, Venite ad me omnes ——reficiam vos. παρεδόθη γάρ μοι ἵνα κοπιώσαντας ἀναπαύσω, καὶ νεκρωθέντας ζωοποιήσω. Ad 1 Pet. i. 14. addit cum multis aliis, τὸ τῆς ἐνάμεως. Epist. ad Serap. p. 200. Orat. ii. contra Arianos, p. 310. allegatis Judæorum verbis sub formula interrogandi, Cur tu, homo cum sis, facis te Deum? Addit καὶ λέγεις, ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμέν. Ibid. p. 314. verba 1 Tim. iv. 1. sic recitat, In novissimis temporibus ἀποστήσονταί τινες τῆς ἰδίας πίστεως τῆς ὑγιαινούσης, et p. 303. τῆς ἁγίης πίστεως, et p. 367. Joh. iii. 17. sic legit, Non enim misit Deus filium suum in mundum ut judicet mundum, ἀλλ' ἵνα πάντα λυτρώσηται, Orat. iv. p. 478. his verbis Rom. xi. 29. ἀμεταμέλητα γὰρ τὰ χαρίσματα τοῦ Θεοῦ subjungit καὶ ἡ χάρις τῆς κλήσεως. Ibid p. 480. quæstioni, Joh. vi. 42. quomodo ergo dicit quod de cœlo descendi, præmittit πῶς λέγει πρὶν Ἀβραὰμ γενέσθαι ἐγώ εἰμι. Orat. v. p. 532. adducit tanquam verba Christi, Joh. xv. 22. εἰ γὰρ οὐκ ἦλθον—νῦν δὲ πρόφασιν οὐκ ἔξουσιν (supple περὶ τῆς ἁμαρτίας αὐτῶν) φησὶ ἀκηκούτες μου τῶν ῥημάτων δι' ὧν σωτηρίαν καρπίζονται οἱ φυλάσσοντες. In sermone de salut. adventu Christi, p. 640. sic recitat 1 Pet. iii. 19. ἐπορεύθη τοῖς ἐν φυλακῇ κατακεκλεισμένοις πνεύμασιν εὐαγγελίσασθαι τὴν ἀνάστασιν. Ibid. p. 646. legit Joh. xvii. 5. δόξασόν με πάτερ τῇ ἰδίῳ δόξῃ. Serm. de Sabbato, et circumcisione, p. 968. post συνταφέντες αὐτῷ ἐν βαπτίσματι addit εἰς τὴν Ἅιδην.

Cyrillus Hierosol. citans 1 Cor. xii. 28. post γένη γλώσσων addit καὶ πάσης ἀρετῆς ἅπαν εἶδος. Catech. xviii. p. 222.

Apud Epiphanium sæpe Christum audias dicentem Joh. v. 23.

qui non honorificat filium sicut honorificat patrem, *ἡ ὀργὴ τοῦ Θεοῦ ἐπ' αὐτὸν μένει.* Ita Panar. p. 377, 884, 977. p. 516. iisdem verbis subjungit hæc, *οὐκ ἔχει ζωὴν ἐν ἑαυτῷ.* Ad 1 Joh. ii. 22. addit, p. 878. *ὁ ὁμολογῶν τὸν υἱὸν, καὶ τὸν πατέρα ὁμολογεῖ.* Addit Philip. ii. 11. *καὶ πᾶσα γλῶσσα ἐξομολογήσηται ὅτι ὁ Κύριος*; id est *Χριστὸς, ὁ οὐχ ἀλλότριος Θεοῦ ὢν ἀλλ' εἰς δόξαν Θεοῦ πατρὸς,* p. 972. p. 880. 1 Cor. ii. 17. pro *ἃ καὶ λαλοῦμεν* legit, *ἐν ᾧ καὶ λαλοῦμεν,* et deinde, *ἐν ᾧ καὶ λατρεύομεν, καὶ προσκυνοῦμεν.* Post *τὰς χεῖράς μου καὶ τοὺς πόδας μου.* Luc. xxiv. 39. addit. p. 1003. *καὶ τοὺς τύπους τῶν ἥλων.* Et p. 1055. 1 Tim. iv. 1. addit *ἔσονται γὰρ νεκροῖς λατρεύοντες,* at p. 296. et alibi, recitat eundem versiculum absque illo additamento.

Sanctus Basilius his verbis *εἷς Θεὸς ὁ πατὴρ, καὶ εἷς Κύριος Ἰησοῦς Χριστὸς δι' οὗ τὰ πάντα,* addit *καὶ ἓν πνεῦμα ἅγιον ἐν ᾧ τὰ πάντα.* Lib. ii. de Spiritu Sancto, cap. 2. tom. ii. p. 294. et tom. i. Hexam. p. 6. col. i. 16. addit *εἴτε δυνάμεις, εἴτε Ἀγγέλων στρατιαὶ, εἴτε Ἀρχαγγέλων ἐπιστασίαι* forsan interpretamento horum verborum, *τὰ ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐπὶ γῆς,* quæ omittit.

Macarius Ægyptius in his additamentis præ cæteris abundat, Hom. ix. p. 5. 1 Cor. ii. 15. *ὁ πνευματικὸς (φησὶ) γινώσκει ἕκαστον πόθεν λαλεῖ, ποῦ ἕστηκε καὶ ἐν ποίοις μέτροις ἐστίν.* Hom. xii. p. 73. Martham introducit sic Christum alloquentem, Luc. x. 40. *ἐγὼ κάμνω εἰς πολλὰ, καὶ αὐτὴ παρακαθέζεταί σοι.* Hom. xiv. p. 75. legit 1 Cor. ix. 10. *καὶ ὁ λαμβάνων γυναῖκα ἐπ' ἐλπίδι τοῦ ἔχειν κληρονόμους.* Matt. xix. 21. his verbis, vende quæ habes, addit *μίσησον τὴν κοινωνίαν σαρκικὴν, δούλευσον τῷ Θεῷ.* Ep. p. 211. addit Gal. iv. 2. *ὑπὸ ὑποτρόπους καὶ οἰκονόμους τῶν ποιηρῶν πνευμάτων.* Vide similia ed. Paris. p. 88. 202. 236.

Theodoretus Hær. fab. p. 309. ad 1 Cor. vii. 7. *θέλω γὰρ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτὸν ἐν ἐγκρατείᾳ,* ita enim explicat hæc verba in commentario suo. Idem eadem de causa fecit Chrysost. Ed. Mor. tom. iii. p. 12. et 385. et tom. iv. p. 539. Cum vero tantum legimus, Acts xiii. 46. *στρεφόμεθα εἰς τὰ ἔθνη,* Theodoretus in Isa. xi. et orat. 10. adv. Gr. p. 639. legit *καθαροὶ ἡμεῖς, ἀπὸ τοῦ νῦν εἰς ἔθνη πορευσόμεθα.* Cum editis tamen congruit comment. in Jer. p. 170. legendo *ἰδοῦ στρεφόμεθα εἰς τὰ ἔθνη.*

Denique verbis Christi, Matt. xix. 17. *εἰ μὴ εἷς ὁ Θεὸς* adjiciunt patres primævi nunc *ὁ ποιήσας πάντα,* Just. M. Apol. 2. p. 63. alias *ὁ πατήρ μου ἐν τοῖς οὐρανοῖς.* Just. Dial. cum Tryph. p. 328. Clem. Alex. pædag. lib. i. cap. 8. p. 118. Et Iren. lib. i. cap. 17. alias simpliciter *ὁ πατήρ.* Orig. exhort. ad Martyr. p. 169. Com. in Joh. p. 38. et p. 60. et contra Cels. lib. v. p. 238.

SECTIO QUARTA.

MULTA verba sæpe et periodos omittunt patres, aut saltem contrahunt reclamantibus suis exemplaribus, ex eo quod forsan quibusdam illa locis superflua videbantur (sicut Millio centies in ore est) vel nihil ad rem facere, vel quod posita essent in parenthesi, vel quod bis in eadem reposita periodo, vel propter aliam quamlibet causam. V. g.

Clemens Alex. pædag. lib. ii. cap. 8. p. 158. legit Matt. xi. 19. *ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου, καὶ λέγουσιν,* præterito *ἐσθίων, καὶ πίνων,* sed Stro. iii. p. 448. legit hæc verba. Stro. ii. p. 368. habet hæc verba, *πιστέον τῇ γραφῇ.* S. Matt. xix. 24. *θᾶττον κάμηλον διὰ τρυπήματος βελόνης διελεύσεσθαι, ἢ πλούσιον φιλοσοφεῖν.* Ibid. p. 381. sic recitat Matt. xvii. 20. *ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, μεταστήσετε τὸ ὄρος.* P. 389. *ὃ γὰρ ἐπιθυμήσας, ἤδη μεμοίχευκε, φησίν.* Matt. v. 28. p. 391. *ταῦτα λελάληκα ὑμῖν* (Joh. xv. 11.) *ἵνα ἡ χαρὰ ἐμὴ πληρωθῇ,* mediis, *ἐν ὑμῖν μείνῃ καὶ ἡ χαρὰ ὑμῶν,* Stro. iii. p. 438. *Πᾶς γὰρ ὁ ἁμαρτάνων δοῦλός ἐστιν, ὁ ἀπόστολος λέγει,* nimirum, opinor, ex Rom. vi. 16. ubi sensus fere idem est, verba tamen diversa. P. 440. sic se habet Luc. xii. 58. *μήποτε παραδῶ σε κριτῇ ὁ κριτὴς δὲ τῷ ὑπερήτῃ τῆς ἀρχῆς διαβόλῳ.* Stro. iv. p. 480. *ὁ κύριος ἐν εὐαγγελίῳ φησιν* (Marc. x. 29.) *ὃς ἂν καταλείψῃ πατέρα——ἕνεκεν εὐαγγελίου, καὶ τοῦ ὀνόματός μου μακάριος οὗτοσί.* Vide etiam Stro. iv. p. 529. vi. p. 644. 662. Ecce hominem qui Millio judice raro quicquam prætermittit.

Cyrillus Hieros. Joh. i. 3. omittit *ὃ γέγονεν.* Catech. vi. p. 50. et Luc. ii. 11. *σωτὴρ ὅς ἐστι,* Catech. x. p. 86.

Epiphanius in Ancorato, p. 61. legit Act. xxvii. 37. *ὡς ὀγδοήκοντα ψυχαὶ,* et p. 83. *ὡς ψυχαὶ ἑβδομήκοντα.* Textus autem *αἱ πᾶσαι ψυχαὶ διακόσιαι ἑβδομήκοντα ἓξ,* numerum sc. majorem prætermittit, et in minori à se ipso dissentit. In hæresi Manichæorum, p. 679. Parabolam zizaniorum recitat ex Matt. xiii. à v. 24. ad 31. ubi ut missa faciam minutiora illa à Millio notata, primo pro *ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ,* habet *ἀνθρώπῳ οἰκοδεσπότῃ ὃς ἔσπειρε τὸν ἀγρὸν αὐτοῦ καλὸν σπέρμα.* Secundo omittit, *ἅνα μέσον τοῦ σίτου καὶ ἀπῆλθεν,* v. 25. unà cum toto versiculo sequenti. Tertia, v. 27. addit, *ὁ δὲ ἔφη ναὶ,* sc. pro non, in quo sensu nunquam occurrit apud S. Scripturam. Quarto, Christum introducit messoribus dicentem, *δήσατε δεσμὰς, καὶ ἑτοιμάζετε τὰ ζιζάνια εἰς κατακαῆναι πυρὶ ἀσβέστῳ.* In Hær. Catharorum, p. 494. recitat. Heb. vi. à v. 4. ad 8. ubi d. v. 7. *ἀπὸ Θεοῦ* ait Millius, et v. 6. *εἰς μετάνοιαν,* et v. 4. *γευσαμένους τῆς δωρεᾶς τοῦ ἐπουρανίου, καὶ μετόχους γεννηθέντας πνεύματος ἁγίου,* de quibus nihil Millius.

Sanctus Basilius ter repetit verba Christi, Matt. xxviii. 19. ad hunc modum, *πορευθέντες βαπτίζετε εἰς τὸ ὄνομα τοῦ Πατρὸς,* viz. lib. i. contra Eunom. p. 714. lib. iii. p. 752. 758. sed quater cum excusis convenit, legens, *πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες αὐτοὺς,* &c. viz. tom. i. p. 549. 560. tom. ii. p. 423. 479.

Hoc sæpissime accidit cum eadem verba bis in eadem periodo reperiuntur. Ita Origenes Hom. 11. in Jer. p. 113. verba Christi sic profert, Matt. x. 34. *μὴ νομίζετε ὅτι ἦλθον βαλεῖν εἰρήνην——ἀλλὰ μάχαιραν,* præterita, posteriori illo *ἦλθον βαλεῖν εἰρήνην.* Com. in Joh. p. 169. omittit *ἐν ὀνόματι Κυρίου,* Marc. xi. 10, quia occurrit in fine versiculi præcedentis. Cyrillus Alex. sic allegat 2 Cor. v. 15. *εἰ εἷς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον——ἵνα οἱ ζῶντες,* omisso, *καὶ ὑπὲρ πάντων ἀπέθανεν,* quod dictum fuit prius Thesaur. p. 278. Et de ador. Ep. p. 351. Chrysostomus Ed. Mor. tom. iii. p. 10. et 19. citat Luc. vi. 36. sic, *γίνεσθε οὖν οἰκτίρμονες ὡς ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς,* prætermittens *οἰκτίρμων ἐστὶ,* et addens, *ὁ ἐν τοῖς οὐρανοῖς,* ex Matt. iv. 48. Sic Act. vi. 13. omittit *βλάσφημα* in commentario suo, quia lectum est, v. 11. Hujus generis exempla multa occurrunt apud ipsius commentaria in Psalmos, et apud Millii prolegomena, et varias lectiones.

Frequenter etiam omittuntur verba quæ in parenthesi collocantur, sic Act. xii. 3. à Chrysostomo omissa sunt *ἦσαν δὲ ἡμέραι τῶν ἀζύμων.* Sic 1 Cor. xv. 3. *ὃ καὶ παρέλαβον,* ab Irenæo, lib. iii. cap. 20. p. 246. à Tertulliano, lib. iii. contra Marcion. cap. 8. et Hilario P. omittuntur. Quanquam ergo agnoscant hæc verba versiones, Græciquc Scholiastæ ad unum omnes, utpote *ἐμφατικώτερα,* si Millium tamen audias, Prol. p. 47. col. 2. commentarius est ex v. 1. et p. 81. col. 1. vox. explicatoria de margine est mixta cum Italicæ genuinis.

Nihil etiam apud patres usitatius quam in citandis Scripturis quæ proœmii aut præfationis loco habentur, prætermittere. Ita Origenes, *περὶ εὐχῆς,* p. 87, 88. omittit *ἀμὴν, ἀμὴν λέγω ὑμῖν,* Joh. vi. 53. incipiens ab *ἐὰν μὴ φαγητε,* et v. 35. *ἐγώ εἰμι ἄρτος τῆς ζωῆς,* absque *εἶπε δὲ αὐτοῖς,* et Chrysostomus Ed. Mor. tom. i. p. 756. in unum confundit, Col. iv. 4. Eph. vi. 20. quod tamen in utraque epistola est, *ὡς δεῖ με λαλῆσαι,* negligit.

Hoc etiam crebro contingit in clausula periodi, ubi patres decurtant, et amputant verba quæ ad rem suam minime pertinent. V. g. Cyrillus Alex. Thes. p. 163. ut probaret secundam in Sancta Trinitate personam meram creaturam non fuisse, citat Eph. ii. 10. *αὐτοῦ γάρ ἐσμεν ποίημα κτισθέντες ἐν Χριστῷ Ἰησοῦ,* abscissis *ἐπὶ ἔργοις ἀγαθοῖς,* utpote ad argumentum nihil facientibus. Et p. 169. filium non esse creaturam probat ex 1 Cor. viii. 6. *εἷς Κύριος Ἰησοῦς Χριστὸς δι' οὗ τὰ πάντα* prætermittens, *καὶ ἡμεῖς δι' αὐτοῦ,* utpote in prioribus inclusa. Chrysostomus Ed. Morel. tom. iii. p. 41. sic allegat Eph. iv. 13. *μέχρι καταντήσωμεν οἱ πάντες εἰς ἄνδρα τέλειον εἰς μέτρον ἡλι-*

κίας præteritis τοῦ πληρώματος τοῦ Χριστοῦ in fine, et duabus pericopis in medio versiculi.

Non raro etiam omittunt quæ superflua illis videbantur, præsertim cum sint idiotismi Hebraici in usu frequenti apud 70 interpretes. Ita Joh. vi. 2. sequebatur eum multitudo magna, ὅτι ἐώρων αὐτοῦ τὰ σημεῖα ἃ ἐποίει, αὐτοῦ, deest in versionibus antiquis Chrysost. Cyril. Chron. Alex. nempe quia superfluum videbatur. Esse tamen pleonasmum Hebraicum constat. Vide Buxtorf. Gram. p. 412. Sic 1 Pet. ii. 24. οὗ τῷ μώλωπι αὐτοῦ ἰάθητε, τὸ οὗ deest. Sic Joh. vi. 9. παιδάριον ἔν ὧδε, deest ἓν quia παρέλκει. Sic v. 15. d. πάλιν MSS. quibusdam et versionibus Chrysostomo, et Nonno: res tamen ipsa minime dubia est, siquidem subiit in eundem montem Jesus, v. 3. Sic v. 22. navicula alia non erat ibi nisi una εἰ μὴ ἓν ἐκεῖνο, ubi à Chrysost. et MSS. aliquibus ἐκεῖνο, omissum existimat Lucas Brug. quod in eis ὃ quod sequitur, satis significetur. Sic Joh. vii. 3. ut videant discipuli tui τὰ ἔργά σου ἃ ποιεῖς, omittunt σου Chrysost. Cyril. Theophyl. ob eandem causam. Act. iv. 17. ἀπειλῇ ἀπειλησώμεθα, quo idiotismo vehementiam exprimunt Hebræi. Qui hoc non intelligebant, ἀπειλῇ omiserunt. Luc. i. 75. πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν, Vulg. et Syr. omittunt τῆς ζωῆς, utpote in reliquis inclusum. Cap. xiv. 18. ὅταν κληθῇς εἰς γάμους, ὑπό τινος omisso, qui enim invocatus fuerit ad cœnam, ab aliquo ut vocetur necesse est. Cap. xix. 2. ὁ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, deest καλούμενος. Hinc ipse Millius agnoscit hoc, vel illud vocabulum crebro omitti ut supervacaneum.

Denique, contingit nonnunquam, ipsis patribus id indicantibus, quod quidam inter eos dedita opera omiserint verba aliqua ex vano timore, ne sanæ doctrinæ obesse, aut hæreticæ pravitati patrocinari videantur: sic quoniam quidam sentiebant, fletum, cum singultu, Christi personæ haud bene convenisse, et tamen flevisse eum, cum videret Hierosolymam, legimus, Luc. xix. 41. et post mortem Lazari, Joh. xi. 35. 'hæc loca,' inquit Grotius, 'male olim solicitata ab iis qui Christum nobis Stoicum effingere voluerunt.' Sit autem hoc incertum, utpote quod fidei unius Epiphanii innitatur, cujus verba in alium sensum trahit Grabius, et post illum Millius, quem ægre, me judice, ferunt. Certo tamen certius est totum illud, Luc. xxii. 43, 44. ab orthodoxis quibusdam omissum fuisse, metuentibus ne in malam illud partem hæretici interpretarentur, aut quia pusilli videbatur animi in tanta fuisse agonia Christum formidine mortis, ut sudor ejus esset sicut guttæ sanguinis. Hinc Hieronymus, lib. ii. adv. Pelagian. F. 103. lit. F. hæc habet, In quibusdam exemplaribus [N.B. tam Græcis, quam Latinis,] invenitur, scribere Lucam, apparuit illi angelus de cœlo confortans eum, et factus in agonia, prolixius orabat, et factus est sudor ejus sicut guttæ sanguinis decidentis in terram. In quibusdam, inquit, invenitur, in multis ergo defuit. Hilarius de Trin. lib. x. p. 253. in eandem sententiam loquitur his verbis, Nec sane ignorandum à nobis est, et in Græcis, et in Latinis codicibus quamplurimis, vel de adveniente angelo, vel de sudore sanguinis nil scriptum reperiri. Epiphanius hoc plenius agnoscit, in Ancorato; cum enim dixerit, corpus suum dedit Christus percutientibus, et faciem suam non avertit à conspuentibus addit, p. 36. ἀλλὰ καὶ ἔκλανσε, κεῖται ἐν τῷ μετὰ Λοῦκαν εὐαγγελίῳ, ἐν τοῖς ἀδιορθώτοις ἀντιγράφοις, καὶ κέχρηται τῇ μαρτυρίᾳ ὁ ἅγιος Εἰρηναῖος ἐν τῷ κατ' Αἱρέσεων πρὸς τοὺς δοκήσει τὸν Χριστὸν πεφηνέναι λέγοντας. Sed in Evangelii Lucæ exemplaribus non correctis habetur quod flevit, eoque testimonio utitur Irenæus contra eos qui Christum specie tantum apparuisse dicebant. ὀρθόδοξοι δὲ ἀφείλοντο τὸ ῥητὸν, φοβηθέντες, καὶ μὴ νοήσαντες αὐτοῦ τὸ τέλος, καὶ τὸ ἰσχυρότατον καὶ γινόμενος ἐν ἀγωνίᾳ ἱδρωσε, καὶ ἐγένετο ὁ ἱδρὼς αὐτοῦ ὡς θρόμβοι αἵματος, καὶ ὤφθη Ἄγγελος ἐνισχύων αὐτόν. Vide Millium proleg. p. 101. col. 2.

SEXTIO QUINTA.

QUINTO, innumeræ è patribus Græcis depromptæ citationes, in quibus à recepta lectione aliquantulum discedunt, ad mutandam receptam lectionem eo minus autoritatis habent, quod iidem alias aliter legunt, et plerumque cum editis conveniunt. Ex. Gr. Clemens Al. Christi verba, Matt. vi. 33. Stro. iv. p. 488. sic recitat, Ζητεῖτε πρῶτον τὴν βασιλείαν τῶν οὐρανῶν, καὶ τὴν δικαιοσύνην, καὶ τὰ περὶ βίον προστεθήσεται ὑμῖν. Pædag. lib. ii. cap. 10. p. 198. sic, Ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ, καὶ τὰ τῆς τροφῆς, &c. Cap. 12. p. 207. Ζητεῖτε πρῶτον τὴν βασιλείαν τῶν οὐρανῶν καὶ ταῦτα πάντα, ubi in prima, et tertia citatione habet βασιλείαν τῶν οὐρανῶν, in secunda, τοῦ Θεοῦ juxta textum, in tertia retinet πάντα ταῦτα, in prima, et secunda mutat in τὰ περὶ βίον, et τὰ τῆς τροφῆς. In secunda deest πρῶτον, in secunda, et tertia δικαιοσύνην, quæ tamen apud primam occurrunt. Hæc ipsa verba Theodoretus decies ad minimum repetit editis congruentia, at comment. in Psal. cii. reperias, καὶ ταῦτα πάντα ἐκ περισσοῦ προστεθήσεται, hinc autem constat, immerito à locis ad hunc modum citatis receptam lectionem solicitari.

Verba Matthæi cap. xi. 27. sic se habent, nemo novit filium nisi pater, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς, quæ verba cum allegaverit Marcion sic, οὐδεὶς ἔγνω, Judice Irenæo, lib. i. cap. 17. p. 88. Et lib. iv. cap. 14. legendum fuit οὐδεὶς γινώσκει, ut lectum est à Justino, Dial. p. 326. (Is tamen in Apol. 2. Ed. Ox. §. 82, 83. legit οὐδεὶς ἔγνω τὸν πατέρα) unde Grabius notis in Iren. p. 300. ait, Mirum autem quod Justinus Apol. 1. p. 122. verba Christi citaverit perinde ac hæretici legerunt; sed decrescet mirandi causa si recordemur hæc ad eundem modum citata esse à Clem. Alex. Protrept. p. 8. Pædag. lib. i. cap. 5. p. 89. et. Stro. i. p. 355. ab Orig. Com. in Joh. p. 264. 416. et contra Cels. lib. ii. p. 104. et lib. vii. p. 361. Eusebius contra Marcel. Ancyr. lib. i. cap. 12. p. 72. habet μηδεὶς ἔγνω τὸν πατέρα, εἰ μὴ ὁ υἱὸς, &c. 15. p. 76. οὐδεὶς οἶδε, et in eadem pagina οὐδεὶς ἐπιγινώσκει. Et cap. 16. p. 77. οὐδεὶς ἔγνω. Et p. 78. οὐδεὶς οἶδε. Sicut etiam Basilius, tom. i. contra Eunom. p. 714, 770. Similiter Epiphanius in Ancorato, p. 16. 25. 71. legit οὐδεὶς οἶδε, sed p. 78. οὐδεὶς ἔγνω. L. de Hæres. p. 466. 532. 613. 766. 891. 943. 977. legit οὐδεὶς οἶδε, sed p. 898. οὐδεὶς ἔγνω. Clemens Al. Pædag. lib. i. cap. 5. p. 88. verba Pauli, Eph. iv. 13. sic refert, μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν ἑνότητα τῆς πίστεως, καὶ τῆς ἐπιγνώσεως Θεοῦ, ubi, adnotante Millio, deest τοῦ υἱοῦ. Sed Stro. iv. p. 527. diserte dicit, καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ.

Origenes contra Cels. lib. v. p. 273. legit 1 Tim. iv. 2. κεκαυτηριασμένων τὴν οἰκείαν συνείδησιν, quæ inter variantes lectiones locum occupat. Idem tamen Com. in Matt. p. 357. et 400. legit τὴν ἰδίαν συνείδησιν, juxta textum. lib. i. contra Cels. p. 2. legit Rom. viii. 35. quis nos separabit ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ; sed Com. in Matt. p. 357, 358. ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ, ut se habet textus. Ibid. p. 40. sic recitat Matt. xxviii. 13. εἴπατε ὅτε οἱ μαθηταὶ αὐτοῦ, ἡμῶν κοιμωμένων νυκτὸς, ἔκλεψαν αὐτόν. Sed Com. in Joh. p. 357. ἐλθόντες νυκτὸς ἔκλεψαν αὐτὸν, ἡμῶν κοιμωμένων. Lib. i. p. 47. Joh. xviii. 36. νυνὶ δὲ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου ἡ βασιλεία ἡ ἐμὴ, sed Com. in Joh. p. 21. ἐντεῦθεν perinde ac in textu. Lib. ii. p. 56. legit Act. x. 9. ἀνέβη ὁ Πετρὸς εἰς τὸ ὑπερῷον, sed Com. in Jer. p. 177. εἰς τὸ δῶμα ut edit. Ibid. p. 58. legit Gal. iv. 21. λέγετέ μοι οἱ τὸν νόμον ἀναγινώσκοντες, sed Philoc. p. 10. et Com. in Joh. p. 428. οἱ ὑπὸ τὸν νόμον θέλοντες εἶναι ut ibi apostolus: omittit 1 Cor. viii. 6. καὶ ἡμεῖς εἰς αὐτόν. Lib. viii. contra Cels. sc. ibi p. 381. uncis hæc inclusa sunt, sed reperies illa verba absque uncis, lib. iv. p. 179. Orig. contra Celsum, inquit Millius, legit 2 Thess. ii. 3. ἄνθρωπος ἀνομίας, p. 98. nempe quia sic scriptum est in margine, sed legit ἁμαρτίας, lib. vi. p. 307. et Com. in Matt. p. 347. et in Joh. p. 76. Legit, inquit Millius, οἶδα. lib. vi. p. 307. at hoc factum est ex oscitantia librarii. Legit enim οἴδατε, lib. ii. p. 89. Legit quidem πέμπει p. 307. sed πέμψει p. 90. Legit ἅπαντες p. 307. ubi in margine adnotantur novem variantes lectiones, sed Com. in Joh. p. 76. πάντες. Com. in Joh. p. 135. legit Joh. vi. 50. ζήσει εἰς αἰῶνα. sed Com. in Matt. p. 254. ζήσεται. In eodem versiculo omittit ὃν ἐγὼ δώσω, ex more Patrum, ubi eadem verba bis occurrunt, sed eadem legit bis περὶ εὐχῆς, p. 88. Com. in Joh. p. 164. legit Joh. vi. 55. ἡ σάρξ μου ἐστι ἀληθῶς βρῶσις, τὸ αἷμά μου ἀληθὴς πόσις, sed Com. in Matt. 417. ἀληθῶς utrobique. Com. in Matt. p. 291. legit. ἐν τῇ βασιλείᾳ αὐτοῦ, καὶ τῇ δόξῃ αὐτοῦ, sed p. 294. absque illo additamento. Utque hu-

jusmodi multa intacta præteream, Com. in Matt. p. 324. legit Marc. ix. 36. ἓν τῶν παιδίων, sed intra paucas lineas ἓν τοιούτων παιδίων. Matt. xi. 22. legit ἀνεκτότερον ἔσται ἢ ὑμῖν, Philoc. p. 109. et Com. in Ex. tom. i. p. 25. sed Com. in Matt. p. 327. addit ἐν ἡμέρᾳ τῆς κρίσεως. Com. in Joh. p. 253. legit Joh. i. 33. οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ, sed commentario eodem p. 58. 76. 93. 133. οὗτός ἐστιν ὁ βαπτίζων πνεύματι ἁγίῳ juxta textum.

Ad hunc modum sæpissime à scipso differt Epiphanius. V. g. in Hær. Nazar. p. 114. legit Gal. v. 4. οἵτινες ἐν νόμῳ καυχᾶσθε. Cum in Hær. Cerinth. p. 113. legisset δικαιοῦσθε, ut etiam infra Hæres. dimær. p. 1032. Ancor. p. 8. bis legit Joh. v. 31. si ego testimonium perhibeo de meipso, ἡ μαρτυρία οὐδέν ἐστιν, sed Hær. 65. p. 614. οὐκ ἔστιν ἀληθής, pariter ac in textu. Anchor. p. 22. legit 1 Cor. xii. 8. ὁ λόγος διδασκαλίας, et Hær. 69. p. 782. διδασκαλία, sed Ancor. p. 77. legit ὁ λόγος γνώσεως, juxta receptam lectionem. Anchor. p. 67. legit Tit. ii. 11. ἐπεφάνη ἡ χάρις τοῦ κυρίου καὶ σωτήριος διδάσκουσα ἡμᾶς, sed p. 74. legit ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος παιδεύουσα ἡμᾶς, ut textus se habet Ancor. p. 75. legit Rom. ix. 20. σύ τις εἶ ὁ ἀντιλεγόμενος τῷ Θεῷ, alibi vero cum textu ἀνταποκρινόμενος.

Gregorius Nyssenus Hom. vii. in Eccles. p. 444. recitat Joh. xiv. 30. ἐν ἐμοὶ εὑρίσκει τῶν ἰδίων οὐδέν: sed alibi omittit τῶν ἰδίων Hom. i. in Cant. p. 492. Paulo de scipso fatenti quod blasphemus fuit, et persecutor, et contumeliosus, addit, καὶ μέλας, explicans sc. illa verba Cant. i. 5. μέλαινά εἰμι, καὶ καλή, sed eadem omittit Hom. xiii. p. 669. Sic tom. i. p. 856. allegat Rom. viii. 29. πρωτότοκος, ἀνεὺ σπορᾶς, ἐν τοῖς πολλοῖς ἀδελφοῖς, sed tom. ii. p. 24. et 213. additamentum illud non agnoscit.

Cyril. Alex. addit 1 Cor. viii. 7. καὶ ἓν πνεῦμα ἅγιον ἐν ᾧ τὰ πάντα, de Ador. Spir. p. 185. sed crebro etiam cum divinam Sancti Spiritus naturam asserebat, versiculum absque illa clausula allegat, scil. lib. v. par. ii. p. 117. 169. in Isaiam. p. 539. de Recta Fide, p. 47. In libro de ador. p. 26. sic citat 1 Cor. xii. 3. Nemo dicit Jesum anathema nisi in Βεελζεβούβ. Et sic passim alibi, ut in Thesauro suo, p. 346. et lib. de Recta Fide p. 64. legit cum textu οὐδεὶς ἐν πνεύματι Θεοῦ λαλῶν. De Ador. Sp. p. 359. legit 1 Cor. ix. 8. μὴ στρουθίων μέλει τῷ Θεῷ, sed p. 99. 130. 247. habet τῶν βοῶν sicut textus. P. 404. legit Jacob. i. 17. πᾶν δώρημα ἀγαθὸν, καὶ πᾶσα εὐλογία ἄνωθέν ἐστι κατὰ τὸ γεγραμμένον: sed de Recta Fide, p. 76. Glaph. in Gen. p. 205. Com. in Amoz. p. 315. cum editis congruit. Lib. ix. contra Julianum p. 319. D. Petri verbis Act. x. 14. addit, οὐδὲ εἰσῆλθεν εἰς στόμα μου πᾶν κρέας βέβηλον, sed receptam lectionem exhibet, Com. in Hos. p. 12. In Hab. p. 568. recitat Matt. xiii. 52. similis est ἀνθρώπῳ πλουσίῳ, et sic alibi: sed Glaph. in Exod. p. 292. Com. in Zech. p. 745. 781. ἀνθρώπῳ οἰκοδεσπότῃ. Com. in Zech. p. 669. legit μέλη ἐκ μέλους, 1 Cor. xii. 21. sed p. 692. ἐκ μέρους. Quæstio Christi ad Divitem, Matt. xix. 17. sic allegatur, Thess. p. 310. τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; sed p. 346. τί με λεγεις ἀγαθόν; Glaph. in Gen. p. 8. citat Joh. vii. 39. οὔπω γὰρ ἦν πνεῦμα ἅγιον, ut jam in impressis: sed p. 145. habet οὔπω γὰρ ἦν πνεῦμα, sicut plerique veterum.

SECTIO SEXTA.

OBTINUIT etiam mos iste inter primævos Patres, ut plurimas S. Scripturæ portiunculas, diversis temporibus, diversis de causis, et à diversis evangelistis memoratas, tanquam à Christo simul prolatas congererent, idque iis sub verbis quæ ῥητῶς nullibi apud N. Test. occurrunt. V. g.

Clemens Rom. Ep. 1. ad Cor. §. 48. hæc habet, 'recordamini verborum Jesu Domini nostri, εἶπε γὰρ οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, καλὸν ἦν αὐτῷ εἰ μὴ ἐγεννήθη, ἢ ἕνα τῶν ἐκλεκτῶν μου σκανδαλίσαι, κρεῖττον ἦν αὐτῷ περιτεθῆναι μύλον, καὶ καταποντισθῆναι εἰς τὴν θάλασσαν, ἢ ἕνα τῶν μικρῶν μου σκανδαλίσαι,' ubi, teste Cotelerio, notis in Ep. Clem. p. 98. multa testimonia in unum conjungit, nempe Matt. xxvi. 24. Luc. xvii. 2. Matt. xviii. 6. quod antiquis non insolens fuit. Si quis autem inspiceret locos à Cotelerio citatos, inter Clementem R. et Evangelistas permultum interesse discriminis comperiet. Præterea hæc ipsa verba à Clemente Al. citantur, Stro. iii. p. 472. parvo admodum facto discrimine, nempe, pro ἕνα τῶν μικρῶν μου σκανδαλίσαι, legit ἕνα τῶν ἐκλεκτῶν μου διαστρέψαι. In Dialogo contra Marcion. §. 1. p. 25. sic legimus, Christus ipse in Judam sententiam tulit, dicens, οὐαὶ τῷ ἀνθρώπῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· συμφέρει αὐτῷ εἰ μὴ ἐγεννήθη, ἢ γεννηθέντα μύλῳ ὀνικῷ προστεθῆναι, καὶ καταποντισθῆναι ἐν τῷ βάθει τῆς θαλάσσης.

In eadem Epistola §. 13. 'memores sitis,' inquit Clemens R. 'sermonum Domini Jesu—οὕτως γὰρ εἶπεν, Ἐλεεῖτε ἵνα ἐλεεθῆτε, ἀφίετε ἵνα ἀφεθῇ ὑμῖν, ὡς ποιεῖτε οὕτω ποιηθήσεται ὑμῖν, ὡς δίδοτε οὕτω δοθήσεται ὑμῖν, ὡς κρίνετε οὕτω κριθήσεται ὑμῖν, ὡς χρηστεύεσθε οὕτως χρηστευθήσεται ὑμῖν,' ubi margini inscribit Cotelerius, Luc. vi. 36. Sed sicut ibi, ὡς, et οὕτως non extant, ita per totum illud caput nihil extat quod quibusdam ex his similitudinibus apte respondeat. Hanc tamen sententiam paululum immutatam reperias in Polycarpi Ep. ad Philip. §. 2da, et in Clemente Al. Stro. ii. p. 399. mutato tantum ἐλεεῖτε in ἐλεᾶτε. Idem Clemens Al. Stro. i. p. 295. tres scripturæ locos in unum confundit, ἵνα μὴ πεποιθότες ὦμεν ἐν ἑαυτοῖς, ἀλλ' ἐπὶ τῷ Θεῷ τῷ ἐγείροντι τοὺς νεκροὺς, ὁ ἀπόστολός φησιν, ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς (2 Cor. i. 9, 10.) ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ τῶν ἀνθρώπων, ἀλλ' ἐν δυνάμει τοῦ Θεοῦ (1 Cor. ii. 5.) ὁ γὰρ πνευματικὸς ἀνακρίνει πάντα, &c. (v. 15.)

Origenes in Matthæum, p. 357. 359. et in Joh. p. 402. Judæos dicit εἰρηκέναι ἐπ' αὐτῷ de Christo dixisse, αἶρε ἀπὸ τῆς γῆς τοιοῦτον, σταυροῦ, σταυροῦ αὐτὸν, de quibus confer Act. xxii. 22. cum Luc. xxiii. 18. et Joh. xix. 15. In Philoc. p. 2. citat è Matt. vii. 22. hæc, πολλοὶ ἐροῦσί μοι—οὐ τῷ ὀνόματί σου ἐφάγομεν, καὶ τῷ ὀνόματί σου ἐπίομεν, καὶ τῷ ὀνόματί σου δαιμόνια ἐξεβάλομεν; καὶ ἐρῶ αὐτοῖς, Ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν. Lib. ii. contra Cels. p. 88. addit post ἐξεβάλομεν καὶ δυνάμεις πολλὰς ἐποιήσαμεν, καὶ ἐρῶ αὐτοῖς ὅτε ἐστὲ ἐργάται ἀδικίας. Com. in Joh. p. 293. iisdem verbis adjicit, οὐδέποτε ἔγνων ὑμᾶς, καὶ τὸ οὐκ οἶδα πόθεν ἐστὲ, conjunctis sic Matt. vii. 22, 23. cum Luc. xii. 26. 37. quoad sensum, non quoad verba. Tom. i. p. 38. sic recitat Luc. xi. 52. 'Væ vobis jurisperitis ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως, αὐτοὶ οὐκ εἰσήλθετε καὶ τοὺς εἰσερχομένους οὐκ ἀφίετε εἰσελθεῖν,' periodum claudens cum verbis Christi, Matt. xxiii. 13. sed Philoc. p. 8. editis congruit——Sic Com. in Joh. p. 30. Christum allegat dicentem, Joh. xv. 15. οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δοῦλος οὐκ οἶδε τι τὸ θέλημα τοῦ κυρίου αὐτοῦ (text. τί ποιεῖ ὁ κύριος αὐτοῦ) ἀλλ' ἐγὼ ὑμᾶς φίλους λέγω (text. ὑμᾶς δὲ εἴρηκα φίλους) ὅτι διαμεμενήκατε μετ' ἐμοῦ ἐν πᾶσι πειρασμοῖς μου, quæ occurrunt Luc. xxii. 21. absque πᾶσι. Ita Com. in Joh. p. 413. conjungit Colos. i. 20. ii. 15.

Cyrillus Alex. sic recitat, 1 Pet. ii. 5. καὶ ὑμεῖς ὡς λίθοι ζῶντες, ἐποικοδομεῖσθε οἶκος πνευματικὸς, addens ex Eph. ii. 21, 22. εἰς ναὸν ἅγιον, εἰς οἰκητήριον τοῦ Θεοῦ ἐν πνεύματι. In lib. primo de Sancta Trin. ait, 'Cum Christus in forma Dei esset, formam servi accepit, ἵνα ἀποκαταλλάξῃ τὰ πάντα κατὰ τὸ γεγραμμένον, εἰρηνοποιήσας διὰ τοῦ σταύρου, τὰ ἐν οὐρανοῖς, τά τε ἐπὶ γῆς, μεσιτεύων καὶ ἀνθρώποις, δεόμεθα γοῦν ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ,' ubi coacervantur Phil. ii. 6, 7. Colos. i. 20. 1 Tim. ii. 5. 2 Cor. v. 10. Quod si hoc pro prudentia sua diligentius animadvertisset Millius, non ita præter modum crevissent variantes istæ lectiones, quarum trecentæ non aliud sunt quam voces sacræ Scripturæ ab uno evangelista, aut apostolo in alterum à patribus translatæ.

Denique plurima quæ à Patribus primorum sæculorum tanquam è S. Scripturâ recitantur, desumpta reperias aut ex adulterinis Evangeliis, aut ex Apocryphis: ita de Clemente R. qui post apostolos primus aliquid literis mandavit, ingenue fatetur Millius Proleg. p. 16. col. 2. quod in Epistola prima ad Corinthios, et posterioris, si quidem ejus sit, fragmento, nonnulla adducit ex evangeliis, quæ jam ante nostram editionem Christianis in usu fuerant, nonnulla et è nostris, ut apparet, sed omnino mixtim, et confuse, ita ut vix, ac ne vix quidem, nôris ex verbis ejus ad quodnam è nostris potissimum respexerit. Paucis exemplis satis hoc confirmare possumus. V. g.

Clemens R. Ep. 2. §. 4. Christi verba, Matt. vii. 21. ad hunc modum recitat. 'Non omnis qui dicit mihi, Domine, *σωθήσεται, ἀλλὰ ὁ ποιῶν δικαιοσύνην.*' Nam *εἶπεν ὁ Θεὸς* (v. 23. aut Luc. xiii. 17.) *ἐὰν ἦτε μετ' ἐμοῦ συνηγμένοι ἐν τῷ κόλπῳ μου, καὶ μὴ ποιεῖτε τὰς ἐντολάς μου, ἀποβαλῶ ὑμᾶς, καὶ ἐρῶ ὑμῖν, ἀπάγετε ἀπ' ἐμοῦ, καὶ τὰ καθ' ἑξῆς.* Sect. quinta, miram quandam Petri responsionem narrat ad Christi verba: 'Ecce ego mitto vos, sicut oves in medio luporum. *Ἀποκριθεὶς δὲ ὁ Πέτρος αὐτῷ λέγει, ἐὰν οὖν διασπαράξωσι οἱ λύκοι τὰ ἀρνία,* quid si lupi agnos discerpserint? *εἶπεν ὁ Ἰησοῦς τῷ Πέτρῳ, μὴ φοβείσθωσαν τὰ ἀρνία τοὺς λύκους μετὰ τὸ ἀποθανεῖν αὐτά, καὶ ὑμεῖς μὴ φοβεῖσθε τοὺς ἀποκτείνοντας ὑμᾶς, καὶ μηδὲν ὑμῖν δυναμένους ποιεῖν,*' καὶ τὰ λοιπά, Luc. xii. 4, 5. Hæc, ait Cotelerius, deprompsit ex Apocryphis. §. 8. hæc habet, *λέγει γὰρ ὁ Κύριος ἐν τῷ εὐαγγελίῳ, εἰ τὸ μικρὸν οὐκ ἐτηρήσατε, τὸ μέγα τις ὑμῖν δώσει.* Irenæus pariter, lib. ii. cap. 64. p. 193. Similiter Dominus dixit ingratis in eum existentibus, 'si in modico fideles non fuistis, quod magnum est quis dabit vobis?' ubi vide Grabii conjecturam hæc ex evangelio ad Ægyptios deprompta esse. Sectione duodecima, interrogatus à quodam Dominus quando venturum esset regnum ejus, *εἶπεν, ὅταν ἔσται τὰ δύο ἕν, καὶ τὸ ἔξω ὡς τὸ ἔσω τὸ ἄρσεν μετὰ τῆς θηλείας, οὔτε ἄρσεν, οὔτε θῆλυ.* Quod desumptum fuit ex Apocryphis, juxta Cotelerium, juxta Clementem Al. Stro. iii. p. 465. ex evangelio Ægyptiorum.

Ignatius in epistola ad ecclesiam Smyrnensem Christum introducit, qui Petrum, cæterosque qui præsto erant, sic alloquitur, *λάβετε, ψηλαφήσατε, καὶ ἴδετε ὅτι οὐκ εἰμὶ δαιμόνιον ἀσώματον,* Luc. xxiv. 39. quod juxta Hieronymum desumitur ex evangelio Nazarenorum,— juxta Cotelerium ex Apocryphis, juxta Origenem dictum fuit à nullo qui Spiritu Dei inspiratus fuit. Et tamen locum obtinuit. Luc. xxiv. 39. inter variantes lectiones apud Millium.

In codices Origenianos admissas fuisse *ῥήσεις* aliquas ex evangelio secundum Hebræos, aliove aliquo Apocrypho, ostendit ipse Millius Proleg. p. 66. Plura hujusmodi reperiat lector in epist. Barnabæ, §. 7. in Just. M. Dial. cum Tryph. p. 267. in Iren. lib. v. cap. 33. p. 454, 455. in Orig. Com. in Matt. p. 308. sed lectorem non tenebo pluribus. Ponam tandem judicium Millii de epistola Clementis R. aliorumque ejusque temporis scriptorum, Proleg. p. 16. col. 2. his verbis editum. "De qua, ut et aliis opusculis, sub hoc tempus conscriptis, notandum quod ex evangeliis, et epistolis nullam unquam pericopen citant accurate, et ad fidem exemplarium, et cum ad evangelii cujusvis, aut epistolæ clausulam aliquam respiciant, neque libri, ubi extet, neque scriptoris nomen proferunt, et quidem loci ipsius diserta verba raro admodum proponunt, sed sensum fere, ac sententiam ex memoria tradunt, quin et ab Apocryphorum testimoniis haud abstineant, sed ea promiscue cum apostolicis ipsis *θεοπνεύστοις*, pro re nata, citent, allegentque."

CAPUT SECUNDUM.

§. 1. Monstrat lectionem variantem non posse certo colligi ex codice Latino, aut versione Latina Græci scriptoris, aut demum è loco à Latinis patribus citato. Primo, quoniam quomodocunque se habeat textus Archetypus, mos est interpretum ut ad Vulgati versionem verba accommodent. §. 2. Secundo, quod parum idonei in hac re sint arbitri patres Latini, nec feliciter de Græcis criticen exerceant. §. 3. Tertio, ex Millii ipsius de patribus Latinis sententia idem colligitur.

CAPITIS SECUNDI SECTIO PRIMA.

UT varians lectio nascatur è codice Latino, aut ex versione Græci alicujus patris, aut ex citatione à Latino patre desumpta, quæ Græco exemplari non congruit, mihi quidem valde importunum, et iniquum, videtur. Hoc enim, ut cum Hierouymo loquar, nihil aliud est quam cœnosos rivulos adire, ut fons purgetur. Hinc tamen ortum suum debet fere dimidia pars earum variarum lectionum quæ in epistolas adnotantur, ubi Latinus interpres Irenæi, Origenis in Romanos, Didymi de Spiritu Sancto, Tertullianus, Cyprianus, Ambrosius, Hilarius Diac. Hilarius Pictav. Augustinus, Pseudo-Hieronymus, sive Pelagius, magnam voluminis partem implent, quod quam absurdum sit, ex his rationibus colligere possis.

Primo quod quomodocunque se habeat Archetypus, mos est interpretum ut ad vulgati Latini arbitrium, et quasi nutum totos se fingant, et accommodent. Ex. gr. Origenis Com. in Joh. p. 115. legit *ἀξίους καρποὺς τῆς μετανοίας*, interpretes è Vulg. fructum dignum.— P. 339. legit Joh. vii. 39. *οὔπω γὰρ ἦν πνεῦμα*, Lat. nondum erat Spiritus datus ut Vulg.—In commentario in Rom. Ruffinus in textu fingendo veterem vulgatam secutus est, fatente Millio, ubi verus Origenes eidem contradicit. Cyrillus Hieros. cat. xii. p. 119. et 17. p. 195. legit *τὸ γεννώμενον ἅγιον*, sed Latina vulgati vestigia sequuntur, 'quod nascetur ex te Sanctum.' Gregor. Nyssenus tom. ii. Ed. Paris. 1615. p. 734. legit Rom. i. 32. *οἵτινες τὸ δικαίωμα Θεοῦ ἐπιγνόντες*, absque *οὐκ ἐνόησαν*, interpres autem 'qui cum justitiam Dei cognovissent, non intellexerunt.' Ita Chrysostomus Hom. 12. ad Pop. Antioch. Ed. Mor. tom. i. p. 145. *οὐκ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι*, Lat. cum Vulg. 'non solum qui ea faciant, sed etiam qui consentiunt,' &c. Quater habet Chrysost. *ποτήριον ψυχροῦ*, Matt. x. 42. toties Lat. 'aquæ frigidæ.' Sanctus Basilius tom. i. lib. v. contra Eunom. p. 376. et Cyril. Al. de Recta Fide, p. 66. de ador. sp. 494. Hom. Pasc. p. 246. 311. 334. legunt *τὰ διὰ τοῦ σώματος*, 2 Cor. v. 10. Lat. semper 'propria corporis.' Cyril. Al. legit *οὔπω γὰρ ἦν πνεῦμα ἅγιον*, Lat. 'Spiritus datus.' Luc. ii. 15. legit *ἐν ἀνθρώποις εὐδοκία*, Hom. in Div. p. 380. Lat. 'hominibus bonæ voluntatis.' Luc. i. 35. *τὸ γεννώμενον ἅγιον*. Hom. in Divers. p. 383. de Recta Fide, p. 88. Lat. 'quod ex te nascetur sanctum.' Matt. vii. 13. *στενὴ δὲ ἡ πύλη*, H. Pasch. p. 150. Lat. 'quam augusta porta.' 1 Joh. iv. 3. *πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ*, Lat. 'qui solvit Jesum.' 1 Tim. iii. 16. *ὃ Θεὸς ἐφανερώθη ἐν σαρκὶ*, de Recta Fide, p. 124. Lat. 'quod manifestatum est in carne. Nimirum omnibus his locis vulgati plus valebat autoritas quam ipsorum patrum; sed cum hoc sexcenties apud latinos interpretes evenerit, speciatim in commentariis Origenis et Theodoreti, commemoratio plurium testimoniorum supervacanea est.

SECTIO SECUNDA.

HOC etiam luce clarius fiet, si modo quam parum idonei in hac re arbitri, et quam infeliciter de Græcis criticen exercuerint Latini, lector mecum recognoscat. Cum in Græcis exemplaribus suum tulisset judicium Hilarius Diac. ait Millius, ita cæcus de coloribus. Nihil de codicibus Græcis novit Ambrosiaster, Prol. p. 139. col. 2. nec iniquum de eo tulit judicium. Is enim Com. in Rom. xiv. veram lectionem esse ait in eos qui peccaverunt absque negationis particula, scilicet, ex fide cod. Latinorum quos incorruptos simplicitas temporum servavit. Atqui etiam illi fluxerunt ex veteribus codicibus Græcis. Quod si Millium audiamus, codices Græci hodieque omnes, tempore Augustini omnes, aut pene omnes, etiam Irenæus, si interpreti ejus credimus, legebant, cum negatione, quod idem de præstantioribus Latinis dicendum, Prol. p. 75. col. 1. De vero Ambrosio dicit Millius, Prol. p. 78. col. 2. Eum pium magis quam doctum fuisse, cum enim Marc. xiii. 32. sic legimus, De die autem illo aut hora nemo scit, neque angeli in cœlo, *οὐδὲ ὁ υἱός*. Ambrosius de fide, lib. 5. cap. 8. hæc habet, "Codices Græci non habent 'quod nec filius scit.'" Certe nulli sunt, inquit ibidem Millius, nec opinor unquam fuerunt libri Græci à quibus obesset *οὐδὲ ὁ υἱός*. Idem lib. iii. de Spiritu Sancto, cap. 11. clausulam hanc, Joh. iii. 6. sic exhibet, 'quod natum est de Spiritu, Spiritus est, quia Deus Spiritus est;' ubi queritur hæc verba, eo quod Spiritus Sancti divinitatem abstruere videantur, ab Arianis sublata esse, et tamen, judice Millio, Prol. p. 79. col. 1. Haud alia erat hæc particula quæ erasa videbatur, quam lectoris cujuspiam scholion. Vide exempla plura à Millio congesta, Prol. p. 78. col. 2. 79. col. 1. Denique dicente Augustino, Retract. lib. i. cap. 19. Codices Græci Matt. v. 22. non habent sine causa, Hieronymo in locum his verbis adstipulante, in quibusdam codicibus additus sine

causa, cæterum in veris tollitur, hoc tamen non obstante, P. Simonius vere dicit, Obtinuisse hanc lectionem quæ εἰκῇ exhibet non modo apud Syrum, sed etiam apud patres antiquissimos, tam Græcos quam Latinos ; est ergo, inquit, in vulgato restituendum, qui in eo omittendo antiquitati repugnat, multisque exemplaribus, Hist. Crit. in N. Test. lib. ii. cap. 32. Plura his addere facillimum esset, sed compendio rem agere consultius visum est, instantias enim passim dabunt tum Millii prolegomena, tum lectiones variantes.

SECTIO TERTIA.

TERTIO, ita Latinorum plerosque patrum depingit Millius, ut, se judice, citationes ex iis desumptæ exiguam mereantur fidem.

Agmen ducit Tertullianus, de quo ecce sanum et subtile judicium Millii : in eo citata sunt loca S. Codicis fere neglectius ex memoria contractim, ad sensum, haud sine levicula aliqua subinde mutatione, ipsisque porro allegatis ab eo testimoniis immista sunt nonnunquam aliqua à stylo vulgati interpretis * diversa, Africanæ φράσεως, et vocabula mire barbara. Immo penes se habebat Italicæ exemplar haud parum maculatum, certe si quid de cæteris ejus partibus conjectare liceat ex evangelii Lucæ codice quo usus est in libro quarto contra Marcionem. Denique, alia, inquit, loca sumpta videntur ex variis versionibus quæ tempestate ista ferebantur. Nempe præter Italicam, innumeras alias primis sæculis (de suo tantum sæculo dictum fuisset) extitisse notat Augustinus, et tamen non tantum de varia lectione Tertullianum, velut testem idoneum, producit ; sed etiam in prolegomenis sæpius lectionis quæ apud vulgatum prius obtinebat. Ita p. 105. col. 2. Vulg. ut apparet ex Tertulliano, miror hic quo critico naso tam accurate discernere potuerit inter tot varias versiones quid à vulgato prodierit, aut cur tam fidenter pronuntiârit virum Græce doctissimum, loca à se citata ex Latinis versionibus produxisse ; Pamelio etiam contradicente eum non tam Latinis translatis, quam Græcis codicibus veteribus usum esse.

De Cypriano hæc dicit Millius, ‘ nempe ex citatis ab ipso N. Test. pericopis abunde constat Italicam (hanc enim unam in usu ei fuisse ex allatis ab ipso N. Test. pericopis manifestum est) temporis tractu magis magisque fuisse interpolatam.’ Veruntamen vitiatis hujusmodi lectionibus non parvo numero præmissis, p. 67. col. 1, 2. hæc habet, ‘ Restant lectiones quædam quas ex Africanis aliisque quibusdam profectas probabile est.’ Tria hic notanda veniunt. Primo criticorum divortium. Quod enim hic Millio de Italica manifestum est, Simonius manifesto falsum pronuntiat in locis infra adducendis. Secundo, Millium sibimetipsi contradicere, dum ait unam, i. e. solam, Italicam Cypriano in usu fuisse, et tamen eundem ex Africanis aliisque quibusdam versionibus quædam protulisse. Denique ex codice hoc Cypriani tractu temporis magis magisque interpolato, non tantum varias lectiones plus centies exhibet, sed vulgatæ lectionis Italicæ argumentum non semel.

De Hilario Pictavorum Episcopo mentionem faciens, Prol. p. 72. nihil ex eo profert nisi lectiones interpolatas, quasi nec unam genuinam habuisset, h. e. cum versione Italica sua consentientem. Lucifer Calaritanus, judice Millio, vitiis misere scatet, nec S. Codicis loca integra producit, Prol. p. 73. col. 2. Testimonia nimirum protulit ad MSS. exemplar unum, idque perperam descriptum adornata, unde lectionum ejus interpolatarum catalogum tantum exhibet. Victorinum Afrum, et Zenonem Veronensem Latina secutos esse nonnullis in locis interpolata pronuntiat : locum unicum in quo additamentum, Joh. 6^to^ Com. 56^to^ occurrit, genuinum pronuntiat, refragante Simonio, Græcis scholiis, et versionibus universis. Optati citationes fere omnes interpolatas fuisse asserit, p. 74. col. 1, 2.

Hilarium Diac. quod attinet, is certe, inquit Millius, cum scripta sua testimoniis S. Codicis passim tessellaverit, tum in commentariis in epistolas D. Pauli ex Italicæ versionis textu, qualis tum temporis ferebatur, exhibuit, Prol. p. 74. col. 2. Quanquam ergo interpolatas ex eo lectiones ibi produxerit, sexcenties tamen Ambrosiastrum hunc pro veræ lectionis teste idoneo profert, ejusque textum seu genuinæ lectionis Italicæ certissimum argumentum exhibet. Quam falso, et in causæ suæ præjudicium, ex lectionum ejus appendice quam infra dabimus, judicabit lector.

Porro id ex Millio discimus patres Latinos fere omnes post ortam Arii hæresin, id sempe Arianis objecisse quod Scripturas S. corrumpere, pericopas ex iis eradere, mutilare solerent, adeo ut eadem nobiscum hæreticos habere biblia vix agnoscerent. Objiciunt hæc illis Hilarius Pict. Hilarius Diaconus, Ambrosius, Salvianus ; quæ omnia, Millio judice, frustra, et sine causa hæreticis objiciebantur, cum rari essent qui Scripturis temerarias manus intulere. Vide loca omnia in quibus hoc factum esse clamitant, à Millio bene vindicata, Prol. p. 78. col. 2. 79. col. 1. Qui autem de Græcis codicibus tum falso, et imperite judicabant, qui de Latinis ea sublata esse existimabant quæ alii ex ipsis S. Codici adjiciebant, eorum de lectione genuina judicium non magni æstimandum esse æquus lector censebit.

Sed de his plura dicere eo minus necessarium videtur, quod sæpius videamus Millium integrum patrum Latinorum consensum rejicientem. E. gr. Gal. iv. 14. pro πειρασμόν μου, ὑμῶν, inquit, legunt Vulg. Clar. Lat. Ger. Lat. Hieron. Hilarius D. Latini omnes, teste Esthio, quod sane sensum parit duriusculum ac coactum nimis quam ut probem. 1 Pet. i. 12. sic legimus, εἰς ἃ ἐπιθυμοῦσιν οἱ Ἄγγελοι παρακύψαι, in quem, inquit Millius, legunt Vulg. et ita fere Latini codices, reclamantibus Græcis ad unum omnibus, et quidem Irenæus, cujus Latinæ licet versioni Vulgatæ congruant, lib. ii. cap. 24. lib. v. cap. 36. advertenti tamen seriem contextus manifestum est Irenæi Græca fuisse, εἰς ἃ, quomodo quoque se habent Latina ejus. lib. iv. cap. 67. Plura ejusdem generis occurrunt à nobis observata annotatis in varias lectiones Millii.

CAPUT TERTIUM.

§. 1. Ostendit ex codicibus MSS. ecclesiæ occidentalis non posse certo colligi, textum hodiernum corrigendum esse, primò ex P. Simonii testimonio, ex librariorum ignorantia ; et ex erroribus quibus abundabant ipsa exemplaria. §. 2. Secundò, ex Millii ipsius sententia.

CAPITIS TERTII SECTIO PRIMA.

QUANQUAM ultra mille variantium lectionum ex unico MS. vel binis fortasse, aut tribus depromat Millius (atque illam lectionem genuinam esse asserit quam duo aut tres agnoscunt codices, reclamantibus reliquis omnibus), non tamen hinc sequitur quod ad eorum normam textus corrigendus sit. In promptu ratio est, si enim quæ variant exemplaria sint pauca, certo certius est majorem partem eorum cum editis congruisse.

Hoc etiam magis constabit ex animadversionibus quibus in codices quosdam MSS. usus est Simonius, vir sat acris in his rebus judicii, si Millium audimus ; nam in criticâ N. Test. historia parte secunda cap. 30—32. in codices quosdam MSS. censoria animadversione utitur ad hunc modum. Primo, “ Quod, teste Hieronymo, magnus in codicibus (hisce) error inolevit, dum quod in eadem re alius evangelista plus dicit, in alio quia minus putaverint, addiderunt, vel dum eundem sensum alius aliter expressit, ille qui unum è quatuor primum legerit, ad ejus exemplum cæteros quoque existimaret emendandos ; unde accidit ut apud nos mixta sint omnia, et quæ singulis propria sunt, in aliis inveniantur.”

Secundo, “ Quod Græci librarii ut evangeliorum, atque epistolarum voces magis perspicuas redderent, unum evangelium ex alio planum fecerint, et quia multa obscura videbantur, aut ambigua, verbis clarioribus explicarunt, et pro more suo, apostolorum scripta ad puritatem Græci sermonis revocare studuerint, atque hanc veris-

* Prol. p. 59. col. 1, 2.

simam esse causam summo judicio asserit, quamobrem codex Cantabr. plures suppeditat variantes lectiones quam reliqui omnes in unum collecti. Quicunque enim in Bezæ exemplar oculis castis inspexerit, haud illum præteribit quod scriba textum, propter elegantiam Græcæ linguæ, sæpissime correxerit, et nova, quæ synonyma visa sunt interserit verba, ut res involutæ apertiores fierint, et faciles explicatus haberent. Hanc sibi, tum temporis, licentiam N. T. aperiendi causa, sumpserunt scribæ, de vocabulis utrum archetypum fideliter exhiberent parum solliciti, modo à sensu eorum non deflexerint."

Tertio, " Qui hos codices, inquit Simonius, ad examen revocarunt, non aliud sibi statuerunt quam ut clariora fierent omnia, adeoque à genuina evangelistarum, atque apostolorum lectione multum aberrarunt paraphrasin adhibendo, intricatiora subducendo, recidendis superfluis, plurimisque inter se, claritatis gratia, transpositis, atque hoc semel monere satis est, absque longa enumeratione exemplorum, quorum amplam sylvam codex Cant. subministrat, speciatim in Actis Apostolorum, nam in Ecclesiastica primi seculi historia emendanda plurimum sibi indulserunt librarii." Hæc Simonius, qui tamen consolandi nos, ut ita dicam, causa, hæc subjicit, " quamcunque mutationem passi sint hi Codices, et licet apostolorum, et evangelistarum verba non retineant, discrepantiam tamen in sensu diligentissimus lector reperiet nullam." Hæ Simonii observationes planum faciunt quod parvam illi codices mereantur fidem, nec ad eorum fidem receptam lectionem emendandam esse. Simonium laudibus suis in cœlum sustulit Millius, Prol. p. 166. col. 1. ' Vir erat, inquit, in hac rei biblicæ parte singularis plane eruditionis, acerrimique, si quis unquam, judicii.' Quod si judicio illius libenter obsecutus esset, variantes è Cant. Ger. et Clar. lectiones, parcius deprompsisset, nec volumen suum, absque causa, in immensam magnitudinem excrevisse passus fuisset.

Autoritati enim horum codicum multum detrahitur ex eo quod exemplaria Græca transcripta sint ab hominibus Latinæ ecclesiæ, qui nec ipsi exemplaria optima nacti sunt, nec Græcam linguam optime callucrunt, sed eo consilio in hoc munere fungendo versati sunt, ut Græci vulgati erroribus magis faverent, et patrocinarentur. " Quod scribæ fuerint Latini, inquit Simonius, constat quia utraque lingua non modo eundem scriptorem agnoscit, sed etiam quædam è Latinis literis sunt puræ putæ Græcæ, et quædam è Græcis pariter Latinæ, verius dixisset Gothicæ; ad summam, errata pœne innumera, quæ in Græco codice occurrunt, satis sunt argumenti exaratum eum fuisse ab homine istius linguæ prorsus imperito. Nec enim in orthographia sola, sed etiam in vocabulis ipsis sæpissime peccatur." Idem Simonius, p. 147. sic pergit, " Tot menda in Græca parte codicis Clar. ubique reperies, ut exscriptum fuisse ab homine indocto quis non plane sentiat?" Et cap. 32. p. 156. " in nostris bibliothecis, inquit ille, exemplaria quamplurima Græca extant, quæ, ut è Græcis exarata ita apud illos communi quodam in usu erant, atque hæc quidem inter se discrepant in rebus parvi momenti, sed mire conveniunt in eo quod longissime distant ab iis codicibus quos Latini exscripserunt." P. 157. hæc verba habet notatu dignissima, " Mihi quidem dubitationis nihil est quin Cardinalis. Ximenius Complutensem editionem paraturus, quamplurimos codices eximiæ vetustatis, et spectatæ fidei corrogaverit: suspectam tamen habeo illam aliquando reliquis antelatam esse lectionem, quæ vulgato cum interprete maxime concordat. Fieri etiam potest, inquit, ut Stephani editio, quam cum Græcis MSS. in Italia contulit, non paucas in se receperit lectiones ad vulgatæ versionis normam expressas. Idem dicendum est de variis lectionibus sedecim MSS. codicum quas Marchio Velesius collegit, et quæ editioni nostræ vulgatæ mirifice favent." Hæc quidem adversante et renitente animo confitetur ipse Millius. V. g. Matt. xvii. 2. legimus λευκὰ ὡς φῶς, sed Steph. B. Cant. Vulg. ὡς χιών. E. Marco, quibus hæc sequuntur, de varietate hac aliud dicere nequeo, inquit Lucas Brugensis, quam quod Stephanus B. Latinæ editioni sæpe consonet, et aliquando potius erroribus ejus editionis inolitis, quam Germanæ lectioni. Quod idem omnino dicendum videtur de Cant. Ita Millius. Sic 1 Pet. ii. 6. Textus habet, ἐν τῇ γραφῇ, MSS. aliqui ἡ γραφὴ, ubi annotatio, vereor ne locus studio sit efformatus, ut in aliis quibusdam factum, ad versionem Latinam, inquit, Esthius. Ita 1 Pet. iii. 19. post ἐν φυλακῇ addit Steph. κατακλεισμένοις, ' ad exemplar fidei non magnæ, quod existimetur ad codices Latinos esse efformatum,' inquit Esthius. Vide similes annotationes in Marc. vi. 32. ix. 21. xv. 8. et passim.

Hinc liquet causam nullam esse quare recepta lectio emendetur ad exemplar eorum codicum, quos (primo) Hieronymus adeo contempsit, ut teste Simonio, necesse sibi habuerit Latinam ipsam versionem, ad codices, ex oriente petitos, exigere, et reformare. (Secundo) Codicum qui exarati fuerunt à Librariis Græcæ linguæ miserum in modum ignaris, quique plurima menda non modo in orthographia, sed in ipsis dictionibus contraxerant. (Tertio) Codicum qui licet inter se conveniant, à Græcæ ecclesiæ codicibus ita sunt diversi, ut vix speciem eorum gerant. (Quarto) Codicum qui dedita opera immutati fuerunt ut ad Latinam versionem efformarentur. (Quinto) Codicum qui vitia retinent, quibus Italica versio scatebat ante castigationem Hieronymi, ut, inquam, editi nostri ad horum codicum regulam, ac normam corrigerentur, nemo sanæ mentis unquam judicabit.

Hæc quidem, et præsertim quæ de Cant. Ger. et Clar. MSS. dicta sunt Dupinio mecum conveniunt, nam observationibus suis, in quibus Simonium potissimum consecutus est, absolutis, hæc infert, " Et eis observationibus conjectura non levi ducor ad suspicandum Græcum textum horum codicum à librario ad vulgatam versionem, quam simul exaravit, accommodatum, vel saltem ex alio exemplari ad hunc modum efformato desumptum fuisse; quo dato et concesso, varietas istorum codicum, ait ille, neutiquam censenda est tanquam tot variantes lectiones Græci exemplaris, sed solummodo tanquam castigatio, seu potius depravatio facta ex ista versione, quæ archetypum parum fideliter repræsentabat." Hist. de Canone Vet. et N. Test. vol. 2. p. 106. De antiqua Latinorum versione, qua occidentales ecclesiæ utebantur, et ad quam hi codices Græci, Simonio judice, confirmabantur, vide dissertationem nostram de vulgato interprete, et Italica translatione, capite subsequenti.

Coronidis loco notatu non indignum est quod cum MSS. Codices, quos contulit Millius, sint fere nonaginta, quandocunque viginti, vel triginta ad summum varianti cuidam lectioni favent, sequitur vel curam et diligentiam in Millio desiderari, vel plures saltem codices congruere cum editis, quam ab illis discrepare.

Veniam mihi dabit candidus lector, quod ab aliis hic testimonia, et rerum confirmationem sumpserim, cum enim codices ipsos MSS. evolvendi neutiquam mihi facultas data sit, id feci quod potui.

SECTIO SECUNDA.

HOC etiam fiet multo evidentius ex confessionibus Millii, et ex exemplis quæ ab illo mutuari possumus. V. g. Matt. iii. 11. deest καὶ πυρὶ 25. MSS.: sed, ut recte idem Millius asserit, de recepta lectione minime dubitandum est. Matt. iv. 10. ὀπίσω μου retinetur apud MSS. 36. juxta tamen ibi annotata, MSS. plurimi non agnoscunt, aliunde assutum videtur, à scriptore memore, scioloque. Matt. v. 47. apud amplius quam triginta cod. MSS. φίλους occurrit, cui tamen ille lectionem in textu ἀδελφοὺς, merito anteponit. Matt. xxvii. 42. καὶ πιστεύσομεν αὐτῷ, MSS. fere quinquaginta habent ἐπὶ vel εἰς: illo tamen judice, præfixum fuit ἐπὶ vel εἰς ex loco male intellecto. Marc. vi. 6. Textus habet ὅτι, quod et sensus videtur postulare: at omittunt illud plus quam viginti cod. et septem habent ἵνα: sed ὅτι, rectius inquit Grotius, cui Millius astipulari videtur, ut ut, pro more suo, sibimetipsi contradicat, Prol. p. 115. 131. Luc. iii. 2. Ἀρχιερέως agnoscunt triginta MSS. sed ex illius sententia Ἀρχιερέων recte. Lucas enim etiam annum, utpote semel functum pontificatu, congrue satis vocat Ἀρχιερέα. Luc. vi. 26. 28. Omittunt πάντες circiter viginti MSS.; sed omnino legendum arbi-

tror, inquit ibi Millius, ut ut à sententia sua in prolegomenis temere recesserit: Proleg. p. 126. col. 2.

Præterea tanquam prætor de tribunali sæpius pronunciat hoc vel illud vocabulum, commentarium, irreptitium, adjectitium esse, quod, eodem fatente, in plerisque omnibus jam codicibus aut extat, aut occurrit: Prol. p. 133. col. 2. 156. col. 1. 163. col. 2. 165. col. 2. Crebro etiam ait 'vix ac ne vix obstat codicum omnium consensus,' p. 163. col. 2. bis, et 'absque codicum omnium consensu,' p. 154. col. 2. 155. col. 2. Quinetiam de Italicis genuinis lectionibus, quæ ex ipsius cerebro irrepserunt, et quibus Græcis Latinæ istæ responderint, acturus, ad hunc modum præfatur. Græca vero hæc cum ob oculos positurum me dico, 'partem illam hic duntaxat intelligo, quæ à MSS. nostris fere omnibus, et excusis discrepat.' Ut vero se hominem ostenderet, hanc aut illam germanam et veram lectionem esse ibi affirmat ex autoritate unius, aut duorum, aut trium exemplarium, et aliquando ex plurimorum MSS. codicum fide: Proleg. à p. 41. ad. p. 50.

CAPITIS QUARTI SYLLABUS.

§. 1. Versionum fere omnium in una lectione consensus non est, vel Millio judice, lectionis genuinæ certum indicium. Speciatim agitur primo de versione Coptica. §. 2. De versione Æthiopica, et Millii de hac versione judicio. §. 3. De versione Syriaca, ex Simonii sententia, et ex iis quæ Millius de hac versione pronunciat. §. 4. De versione Arabica, ex qua nullas lectiones variantes exhibent Millii prolegomena. §. 2, 3. De versione veteri vulgata, sive Italica latius agit sectio quinta, in qua evincitur primo incerta esse quæ de hac versione Millius certissima ducit, puta eam præ cæteris ad optimos codices adornatam fuisse. In ea omnia de textu archetypo optime et juxta genuinum verborum sensum reddita fuisse. Et demum versionem veterem Italicam ante tempora Hieronymi miris modis interpolatam, pristinæ suæ integritati restitui posse, et ejus industria restitutam esse. §. 4. Frustra id Millium aggressum esse ostenditur, primo ex codice Cantab. omnium quos unquam viderit corruptissimo, aut ex Germ. et Clarom. codicis ejusdem parte secunda. §. 5. Secundo ex scriptis patrum Latinorum, qui ante ætatem Hieronymi vixerunt.

CAPUT QUARTUM, SECTIO PRIMA.

VERSIONUM fere omnium in una lectione consensus, et *συμπνοία*, non est, Millio judice, genuinæ lectionis certum indicium; is enim ipse agnoscit Hebr. xii. 7. Vulg. Syr. Arab. Æthiop. legisse *εἰς παιδείαν* vel *ἐν παιδείᾳ*: editum tamen, inquit, *εἰ παιδείαν ὑπομένετε*, præter exemplaria plurima, et Græcorum commentarios affirmant ea quæ sequuntur versu proximo, *εἰ δὲ χωρίς ἐστε παιδείας*. Sed non est hisce immorandum, cum tam in Millii prolegomenis, quam in nostris ad varias ejus lectiones annotationibus, sexcenta occurrant loca, in quibus versionibus omnibus repugnet.

Superest, ut de versionibus hisce, separatim sumptis, breviter agamus.

Et primo de versione Coptica, sive Egyptiaca hæc habet Millius, Proleg. p. 152. 'Mirum certum est bibliorum multilinguium editores de Coptica nihil cogitasse, maxime cum non tantum profluxerit ex fonte Græco, sed etiam expressa fuerit ad exemplar optimum, unumque è primævis, aut certe ex ejusmodi aliquo, ut apparet ex variantibus ipsius lectionibus.' Vin', lector, scire rationem cur à Millio hæc versio, quam Waltonus *ὁ πάνυ* neglectam habuit, has laudes obtinuerit? Eam exhibet Simonius his verbis, 'Coptica exemplaria multis in locis conveniunt cum editione Latina, ubi Græco textui conformis non est,' Crit. Hist. cap. 16. p. 142. Porro ex variantibus ejusdem lectionibus, id tantum constat versionem ipsam haud esse flocci faciendam; quod ut lectori manifestum appareat, præ oculis ejus ponam illam ipsam variarum lectionum Συλλογὴν, quam nobis hic Millius exhibuit.

Matt. xx. 34. *Καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοὶ*, adjectitium est.

xxi. 2. *Καὶ εὑρήσατε, τὸ εὐθέως*, insertum est, statim. Vulg. xxv. 16. qui quinque talenta acceperat, *ἐποίησε ἄλλα πέντε τάλαντα*, aditum est ex superioribus.

Marc. xiii. 11. *Μελετᾶτε* irreptitium est. Vide hic annotata.

xiv. 27. *Σκανδαλισθήσετε ἐν ἐμοὶ* est Matthæi, Immo Vulg. et Hieron. Theoph. Syr. Arab.

Luc. vi. 45. *Λαλεῖ τὸ στόμα αὐτοῦ*, additicium est.

viii. 9. *Ἐπερώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες*, adjectitium est. xviii. 20. *σου* additicium est.

xxiii. 23. *Κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν Ἀρχιερέων*, de margine irrepsit. Agnoscunt Theophylactus, et versiones orientales omnes.

Act. iii. 13. *Ὁ Θεὸς Ἀβραὰμ, Θεὸς Ἰσαὰκ, καὶ Θεὸς Ἰακὼβ*, retento, *Θεὸς*, quod in aliis deest.

xv. 17. *Ὁ ποιῶν ταῦτα, πάντα* irrepsit è margine. Agnoscunt Chrysost. Œcumen. Syr. Arab.

xix. 3. *Εἶπετε πρὸς αὐτούς*, injectitium est. Agnoscunt Chrysost. Œcum. Syr. Arab. Æthiop.

xx. 32. *Παρατίθεμαι ὑμᾶς, ἀδελφοὶ, τῷ Θεῷ*,—*Ἀδελφοὶ* insertum de margine. Agnoscunt Chrysost. Œcumen. Arab. Æthiop.

2 Cor. i. 17. *Τοῦτο οὖν βουλευόμενος. Βουλευόμενος* fecit lector ex *Βουλόμενος*. Cum textu legunt Theodoretus, Œcumenius, et hanc lectionem firmant verba sequentia, *ἢ ἃ βουλεύομαι κατὰ σάρκα βουλεύομαι*.

SECTIO SECUNDA.

SECUNDO, de versione Æthiopica en P. Simonii judicium, *viz.* 'versio hæc Romæ impressa, et in Bibliis Polyglottis de novo edita, adeo parum accurata est, ut ampliori consideratione sit protinus indigna,' Hist. Crit. ver. cap. 17. p. 145. Ipse * Millius in prolegomenis sententiam suam de hac versione his verbis indicat: 'In evangeliis plerumque satis accurata est, rarius paulo abit à verbis S. textus, et ubi in paraphrases excurrit, et commentarios, vestigia haud obscura videris Græcæ, quæ interpreti ob oculos fuerat, lectionis. In Actis Apostolorum secus aliquanto se res habet, laxiora his pleraque, omissa hinc inde varia, alia perperam, ac præter sensus Græci textus reddita, ne quid dicam de exemplari, quod nacti fuerunt Æthiopes in nonnullis hujus libri locis lacero, et lacunoso: unde factum ut ne quidem integra ad nos devenerit versio, sed partim mutila manserit, partim suppleta fuerit hic illic ab his editoribus ex lingua Græca et Romana, ut loquuntur, hoc est, ex vulgata versione, et codicibus vaticanis Græcis, quos cum vulgata Latina consentientes, deprehenderant. In epistolis D. Pauli major paulo adhuc apparet laxitas, et immanis nonnunquam à litera textus aberratio, interprete verba, quæ ob oculos habebat, adeo non numerante, ut ne ad ipsorum quidem sensum, seu etiam significationem in locis nonnullis quidquam attenderit. Sed neque, in epistolis catholicis et apocalypsi res multo melior; utcunque enim hic ad literam Græcam propius fere nonnihil accedatur, in ipsis tamen haud raro translatoris curam et diligentiam desideramus.' Hinc toties apud eum occurrunt hæc versionis hujus epitheta, 'turbida, et obscura versio' quærelæ hæ,† 'hinc omnia turbavit Æthiops.' Et tamen post hæc omnia, mirum dictu, 'Codex ille optimus est, et aut unus è primævis, aut ad primarium expressus est, et archetypum textum retinet in locis nonnullis, ubi ab eo cæteri abierunt. En quibus versionibus originarii textus emendationem Millianam debemus, iis nimirum, ex quibus, aliis judicibus, vix aliud quam corruptelas expectare fas sit, præsertim cum hanc longam genuinarum, si Millio fides, lectionum syllogen hoc epilogo absolvat. '‡Dolendum interea, turbidam hanc, confusam, et à textus non verbis tantum, sed et sensu nonnunquam toto cœlo aberrantem versionem intercepisse nobis conspectum plu-

* Proleg. p. 121. col. 1. † Prol. p. 154. ‡ P. 135.

rimarum lectionum Græci, ad quem facta erat, codicis, quas alias notasse licuisset.' Dolendum potius virum doctum ex hac turbida, confusa, obscura versione, in qua, evangeliis exceptis, laxiora pleraque, omissa hinc inde varia, alia perperam, et præter sensum Græci textus reddita, quatuor paginas implevisse lectionibus suis genuinis, sunt enim omnes quas congessit (paucis tantum exceptis, quas examini subjicimus) adeo frivolæ, ineptæ, notatu protinus indignæ, ut magno opere in iis colligendis nihil egisse videatur. Aperiendus est denique fons hujus sententiæ Millianæ, nempe congruentia versionis hujus cum fictitia illa versione Italica, quam tanquam genuinæ lectionis normam, et regulam fidissimam ubique nobis oggerit. Nimirum agnoscunt versionis hujus editores se multa, quæ in Actis Apostolorum in hac versione deerant, ex codicibus Latinis, Græcisque cum iis consentientibus supplevisse, 'verendumque est, inquit Ludolphus, ne idem in cæteris N. Testamenti libris fecerint, quippe Æthiops meus in multis eos differre aiebat ab exemplaribus MSS. patriæ suæ;' nec aliud expectandum fuit à versione Romæ concinnata: si enim Romæ fueris, non tantum Romano more vivendum est, sed etiam scribendum.

SECTIO TERTIA.

DE Syriaca versione Millius sententiam suam his verbis exhibet. '(Primo) Syriaca quod attinet, haud ea Græcis suis adeo accurate semper, et velut ad amussim conveniunt, ut ex iis intelligi possit, quid legerit interpres. (Secundo) Quod in nonnullis pro versione exhibeat Syrus commentarium. (Tertio) Quod in aliis omittat non tantum textus Græci partes quasdam minutiores, sed insigniora quoque vocabula, seu quod ea superflua judicaverit in versione, aut quod etiam ipsa non intellexerit. (Quarto) Quod in aliis inserat, addat, mutet varia uberioris sensus, et claritatis gratia, ut in versione sæpius videre est. (Quinto) Quod in aliis Græca reddat omnino perperam, et præter sententiam loci. (Sexto) Accedunt quæ ex divisione versionis in lectiones addita, seu quovis modo mutata sunt, ad initia lectionum. Denique, non mirum esse ait, si pro temporum istorum ἀμαθίᾳ, textus ejus aliquantulum hinc inde passus est à librario.' Hæc omnia habes, Proleg. p. 128. 'Cætera, inquit, forte accurata erant, et quidem textus, quem exhibebant in plerisque adeo mirifice cum Græco vulgari congruebat, ut uterque ex uno et eodem codice descriptus prima fronte videatur. Collatis certe his invicem (*viz.* codicibus Syri et Vulgati) convenisse hunc cum altero deprehendimus, in lectionibus etiam, quæ ab excusis variant sexaginta supra mille, è quibus quadraginta (quadringenta) septuaginta octo genuinæ sunt.' Huic Millii sententiæ opponimus, (Primo) Simonii critici si non acrioris, æquioris certe judicii testimonium, "convenire nempe frequentius hanc Syriacam versionem cum Græcis exemplaribus, ex quibus Hieronymus Italicam castigavit, quam cum ipsa versione Italica, Crit. Hist. ver. cap. 15. p. 119." Porro ex iis quæ Millius annotavit, hæc plane sequuntur. (Secundo) Sexcentis fere locis codicem tam Syrum, quam Vulgatum spurium esse; ea enim versio, quæ in lectionibus in quibus ab excusis variat plus sexaginta supra mille, 478 tantum genuinas lectiones habet, in reliquis 582 eam non genuinas habere necesse est. (Tertio) Ex eo quod versio hæc cum Græco vulgari adeo mirifice congruit, eam mirum in modum vitiis scatere ex iis, quæ de Græco vulgari ex Simonio notavimus, liquido constabit. (Quarto) Ex eo quod versio adeo obscura sit, et à Græco exemplari eo usque aliena, ut ex ea intelligi non possit, quid legerit interpres, in quibusdam pro versione exhibeat commentarium, in aliis omittat insigniora textus Græci vocabula, in aliis, inserat, mutet, addat varia, in aliis Græca reddat perperam, et præter sententiam loci, aut tanquam superflua in versione rejiciat, et demum pro temporum istorum ἀμαθίᾳ à librariis hinc inde passus sit. Incertum sane relinquitur utrum in iis locis quos pro genuinis ostentat Millius, idem factum non fuerit. Contra antiquitatem hujus versionis objicitur, quod Matt. v. 22. εἰκῇ retinet: Matt. vi. 13. δοξολογίαν in fine orationis Dominicæ exhibet, et Luc. xi. tertiam et quintam ejusdem orationis petitionem; respondet Millius in textum hæc postea inserta fuisse, et accidisse versioni Syriacæ, quod Italicæ, quod aliis, ut longo temporis tractu mutatus et correctus fuerit textus ejus ad codices posteriorum temporum. Hoc cum ab eo sine teste, adeoque sine ratione dictum fuerit, quid impedit quo minus idem à nobis dicatur in omnibus iis locis, quos pro genuinis nobis obtrudit Millius? Nihil certè, nisi quod hoc Millii κρησφυγέτῳ nobis non opus sit, utpote qui lectiones hasce imaginario genuinas, ubi res postulare videbatur, diligenter excusserimus, easque ferè semper nihil minus quam genuinas deprehenderimus.

SECTIO QUARTA.

De Versione Arabica.

EX versione Arabica nullas lectiones genuinas, vel interpolatas notavit Millius. Quanquam enim eodem fatente, ea hinc inde emendatior, et ad pleraque Græciæ exemplaria conformatior sit, quam Syriaca, eo tamen remotior fuit à Millii Italica, eique ut plurimum repugnat. Visum est ergo illi melius eam missam facere, quam de eadem, quod verum esse ex annotatis nostris constabit, agnoscere. "Facile tamen est, teste Simonio, cernere versionem hanc minime puram esse, sed aliquibus in locis ad Latinæ versionis normam emendatam fuisse:" Crit. H. ver. cap. 18. p. 158.

SECTIO QUINTA.

De Versione veteri Vulgata, sive Italica.

§. 1. DE versione Italica qualem hic nobis eam ex suo cerebro confinxit Millius, fusius agendum est. Hoc enim ipsius commentum penitus destruendo integrum prolegomenωn opus, in quantum lectiones genuinas respicit, cum illo loco cedere necesse est. Igitur observandum (primo) quod in eo potissimum se ostentet et immodice se efferat Millius, quod ex hac unica versione loca N. T. plus ducenta, quæ solitaria intercedebant absque omni codicum, patrum, versionum comitatu, et quæ jam à plurimis sæculis interpolata fuerant, originariæ suæ puritati restituerit. Harum lectionum inter alia longe plura συλλογὴν satis prolixam exhibet à pag. Proleg. 41ª ad 58ªm in quibus hoc potissimum notandum venit, quod exempla multa colligens ex libris fere omnibus totius N. Fœderis, hac tamen præfatione utatur: "hæc quæ à MSS. codicum fere omnium, et impressorum lectione differunt, videntur tamen genuina."

Cui id primo respondeo, quod Helvidio Hieron. C. primo adv. Helv. T. 4. lit. D. "Licet tu mira confidentia hæc in Græcis codicibus falsata contendas, quæ non solum omnes pene Græciæ tractatores in suis voluminibus reliquerunt, sed nonnulli quoque è Latinis ita ut in Græcis habentur assumpserint; nec *(non tamen)* necesse est de exemplarium varietate tractare, cum omne et veteris, et novæ Scripturæ instrumentum in Latinum sermonem exinde translatum sit, et multo purior manare credenda sit fontis unda, quam rivi."

§. 2. Respondeo secundo, me diligenter locos omnes, exceptis plane frivolis, expendisse, et vix unum invenisse vel solitarie incedentem, vel cum exiguo illo quem adjecit, comitatu, qui genuinæ lectionis speciem exhibeat, certumve indicium, aut ubi pro lectione Græcorum codicum recepta non sit par ratio, versionum et antiquorum patrum auctoritas vel æqualis, vel multo superior.

Secundo, cum id pro certo, atque indubitato sæpius assumit Millius vulgatam Latinam, seu versionem Italicam, ab ipsis propemodum apostolorum temporibus adornatam fuisse ad codices optimos 'solisque forte apostolorum ipsorum authenticis dignitate inferiores;' Proleg. p. 162. col. 1. 'Eamque ab hodiernis quidem nostris codicibus nonnunquam recedere, à Græcis autem primorum temporum nusquam adeo recedere ut necessario sit deserenda,' Proleg. p. 138. col. 1, 2.—Ut multa alia ejusdem confidentiæ hic missa faciam, aliud tamen peritissimos Romanæ ecclesiæ criticos de hac versione sensisse et docuisse, ex eorum verbis et testimoniis luce clarius patebit.

Nam primo Dupinius, etiamsi pro pontifice Romano steterit, Italicam versionem ab origine sua plurimis forsan maculis inquinatam fuisse, aperte et ingenue fatetur. " Primo enim, interpres qui potuit falli ut humanus, hallucinatus forte est, et textum male reddidit; aut secundo, nactus fuit codicem mendosum; aut tertio, sui codicis parum fidus anagnostes; aut quarto, cum scriptum esset ambiguum, et duplicis sensus aut interpretamenti capax, interpres fortasse minus commodam secutus est sententiam, et in dictione aliqua aut idiomate Hebraico multum aberravit. Quinto, de suo etiam adjecisse potuit plurima, aut claritatis gratia, aut ut unus evangelista cum altero melius concordaret" (atque etiam subtraxisse, et rejecisse quædam tanquam superflua, ut asserit Millius de Syro). " Sexto, multa forsan additamenta deprompsit ex Apocryphis (prout Clemens Rom. in Ep. ad Corinthios.)" Hæc ille de vetere interprete N. T. cap. 3. §. 4. p. 109.—Simonius, cap. 6. p. 50. " Multum, inquit, debemus sancto Hieronymo, qui Italicam versionem, locis pene innumeris mancam et imperfectam, suæ integritati restituit. Optima Græca exemplaria plerumque secutus est, præteritisque iis, quæ ad vulgatam de industria conformabantur, et multis quæ apud orientales ecclesias perlegebantur, commodissimum quodque elegit; atque hinc est, quod illi cum Græcis scholiastis omnia fere conveniunt. Admodum antiqui fuerunt codices, quos mutilos in editis sui temporis Hieronymus deprehendit, et ab ipsis Christianismi primordiis originem suam traxerunt. Unde inducor ad credendum veterem versionem Latinam à MSS., ad hunc modum mutilatis, ab initio traductam fuisse, quam tamen totam rejecisse, aut in novam penitus effinxisse formam, criticorum ille præstantissimus nequaquam ausus est." Adeo in re Biblica peritissimi Simonius et Dupinius à Millio quam longissimè dissentiunt!

§. 3. Secundo, sicut nec ipse Millius diffitetur versionem istam tractu temporis valde corruptam fuisse, ita res nota ac manifesta erit è crebris Simonii confessionibus, qui cap. 3. p. 20. ait, " Omnibus apertum est miserandum fuisse statum illius ante castigationem Hieronymi." Et cap. 4. p. 24. " Latinam ecclesiam summo beneficio sibi devinxit Hieronymus, cum ad optima Græca exemplaria vulgatam versionem pessime ab aliis habitam (ut testatur ipse in Ep. ad Damasum) correxerit." Et cap. 6. p. 50. "Innumeros pene locos, hiantes olim et lacunosos, reduxit ille ad sanitatem." Et. p. 52. " vetustissimi cod. vulgati multa παρεμβεβλημένα verbis passim immutatis, retinent, quæ in editione nostra Hieronymus acri judicio perpendit, et emendavit, cap. 12. p. 115." Si Zegerum ipsum audias, ' hæc ipsa versio multis in locis noscitur vitiata, mutilata, et aucta.' Atqui versio in statu isto miserando, utpote quæ locis innumeris vitiata, mitilata, et aucta fuerit, minime quidem digna fuit, ut præ cæteris palmam ferret, suamque archetypo puritatem restitueret. " Hinc est, quod, teste Simonio, post castigationem Hieronymi de Italica versione in antiquum statum restituenda nemo unquam vel per somnium cogitaverit, sed (hac ad Millium ablegata provincia) codices suos ad Hieronymi editionem conformarunt, ex omnium confessione optimam et accuratissimam, adeo ut post aliquos annos vetus Italica versio, cum in extremis esset, vel sublata penitus fuerit vel sub nomine et titulo Hieronymianæ versionis delituerit. Hanc enim Cassiodorus monachis suis regulam præscripsit, ut codices suos ad Hieronymianos audacter corrigerent." Et cap. 7. p. 59. ' Non aliud occurrit nomen in vetustissimis, quæ jam extant, Latinis Bibliis, quam Hieronymi, nec nota aliqua, qua distingueretur Hieronymiana à vetere ista, quam occidentales ecclesiæ usurpârunt, versione. Hæc ergo quæ olim vulgata et Italica dicebatur, post Hieronymi in Novum Testamentum labores, sensim evanuit, cum enim Hieronymiana magis quam Italica versio plerisque arriserit, scrinia, in Bibliothecis illius nomine præfixo, occupavit, Italica penitus neglecta, quam omnes minus accuratam esse crediderunt." Et cap. 9. p. 83. ex pervetusto codice in Bibliotheca Sancti Germani reposito, hæc citat verba, ' Hieronymi presbyteri Bethlem secundum Græcum ex emendatissimis libris conlata:' unde constat, quod ex pervulgata illorum temporum opinione Hieronymus integrum Novum Testamentum castigaverit ex emendatissimis Græcis manuscriptis: " Nulla tum de Italica versione mentio facta est; librarii enim non aliam quam Hieronymi editionem transcripserunt, quod sæpissime disertis verbis in fine libri adnotârunt." Ad hunc modum illa ipsa versio, quam ad cœlum sustulit Millius, et cujus beneficio loca Novi Testamenti plus ducenta, à plurimis sæculis interpolata, restituere conatus est originariæ suæ puritati, illa ipsa, inquam, versio ex judicio et consuetudine occidentalis ecclesiæ, prætermissa, spreta, et repudiata fuit. Postremo, cum in ea prope sententia Millius assecutum se esse ex Latino Irenæo, Tertulliano, Cypriano, Hilario Diacono, codicibus Cant. Clar. et Ger. quæ in plerisque N. T. fuerint ipsius Italicæ genuina, et quibus Græcis Latina ista responderint. Quam commentitia futilisque sit illius sententia mecum, paucis recognoscite.

§. 4. Primo etenim codicem Cant. ad hanc rem minime aptum esse, patet ex testimonio tam Millii, quam Simonii. Ad Morini argumentum, qui trecentis fere in locis ex codice Cant. confirmatam esse ait vulgatam ecclesiæ versionem, respondet Millius (Prol. p. 141. col. 1.) ' exemplar hoc Cantabrigiense omnium quotquot unquam ad ætatem nostram devenere, interpolatissimum fuisse;' et annotatis in Lucæ caput tertium, ' Omnium quos unquam viderim, non uno nomine, corruptissimum. Unde et mutata ad hujus generis codices Latina corrupta in plurimis fuerint necesse est.' Atqui de hoc ipso codice, ait Simonius, cap. 6. p. 51. " Græca istius codicis ad Italicam versionem per omnia respondisse; unde sequitur ipsam Italicam versionem, omnium quotquot unquam ad ætatem nostram devenere, interpolatissimam fuisse." Et p. 52. Codex Cant. à reliquis Græcis exemplaribus et vulgatis ita longe " abest, præsertim in Actis Apostolorum, ut videatur esse codex novus." Immo, dicente Millio, annotatis ad Lucæ caput tertium, ' Hujus codicis scriba in evangeliis finita, pro arbitrio, addere, detrahere, mutare ausus est, ——et Lucæ denique evangelium adeo misere passim interpolavit, ut Monotessaron quoddam fere, magis quam ipsius Lucæ Evangelium, dixeris.' At vero cum Clar. et Ger. sint solum ejusdem exemplaris partes secundæ, illos quoque codices à reliquis Græcis et vulgata ad eundem modum discrepâsse, rationi haud absonum est conjicere. Et p. 52. " Vetustissimi (Lat.) codices additamentis mendisque innumeris abundant, quæ sustulit Hieronymus, correxitque ad normam eorum exemplarium, quæ suo tempore præstantissima habebantur, et quæ cum nostris propius consentiunt. Inter libros, qui apud Græcos, et orentiales ecclesias perlegebantur, sunt aliquæ quidem varietates et discrepantiæ, non tamen ejusdem naturæ cum variantibus istis lectionibus, quæ in Cant. et quibusdam aliis, et vulgata vetere versione ad eos codices conformata facile deprehendas. Constat quidem eos codices temerariam librariorum manum sæpius fuisse passos, qui multa addiderunt claritatis gratia, atque ordinem verborum immutârunt, ut oratio fieret concinna, accurata, et polita." Unde colligere licet, quam falsas rationes inferat Millius dicendo, ita Cant. ita Ger. ita Cler. adeo vetus Italica.

§. 5. Secundo, alterum quod jacit fundamentum Millius, sc. testimonia patrum, qui ante tempora Hieronymi vixerunt, Simonio judice, parum stabile et firmum est. Nam in Critica de Versionibus Historia, cap. 3. p. 22., " Monet nos Sanctum Cyprianum non ad amussim exhibuisse vulgatam editionem sui temporis, sed aliquando ad sensum verborum respexisse, potius quam ad textum veteris interpretis. Et p. 21. Cyprianus et coætanei illius locos S. Scripturæ non ex publica aliqua versione deprompserunt, sed ipsi eos è re nata interpretati sunt. Atque iterum, Tertullianus et Cyprianus potestatem sibi permiserunt adeundi fontes, ac Græcum sermonem pro libitu suo vertendi. Hinc Pamelius in vita Tertulliani ait non tam Latinis translatis, quam Gr. cod. veteribus usum esse auctorem Græce doctissimum, mallet nempe ex fontibus bibere, quod aiunt, quam ex lacunis." De Cypriano idem dignoscitur ex locupletissimo indice locorum Nov. Test. in Edit. Oxon. collectorum. Ex his Simonius recte colligit falli Zegerum, qui additamenta in Lat. MSS. sæculo Irenæi, aut Cypriani pauciora fuisse, quam reliquis deinceps

sæculis existimat. "Siquidem major pars antiquissimorum codicum additamentis ac varietate innumera gaudet, et tantum abest ut nostra vulgati interpretis editio ad Irenæum, Tertullianum, Cyprianum, aliosque scriptores venerandæ antiquitatis corrigi debeat, ut tutius foret testimonia eorum ad editos nostros, seu Græcos seu Latinos, emendare. Hoc quibusdam forsan mirum videbitur (ait ille) et inauditum, sed de rei ipsius veritate satis liquet. Et p. 53. Haud tutum semper est ecclesiasticos Scriptores, qui antiqui merito audiunt, tanquam duces nostros sequi, cum è certis argumentis dignoscatur codices, quos nacti erant Nov. Test. præsertim Latinos, misere confusos et turbidos fuisse."

His etiam subjungit, p. 54. Scripta Latinorum Patrum, qui Hieronymi versionem ætate præcesserunt, crebram mutationem passa esse. Editores enim, qui typis illa mandari curârunt, citationes eorum ad nostram vulgatam sæpius accommodabant, nec melius factum est Hilario Diacono, qui ex omnibus Latinis cum vetere Italo interprete maxime congruit. Turrianus, cum apostolorum canonum defensionem susceperit, "meminisse se ait, non ita pridem cum esset Cyprianus Romæ imprimendus, fuisse qui judicârunt tunc in testimoniis Veteris Scripturæ, quæ sunt omnia apud Cyprianum ex interpretatione LXX., pro interpretatione LXX. interpretationem Hieronymi, substitui debere." Quid multa? Teste Dupinio, si Epistolarum Paulinarum Latinam versionem in Clarom. et Germ. codicibus, cum textu in commentariis Ambrosiastri et Pelagii diligenter conferas, miram ubique discrepantiam facile reperies: Hist. 5. et N. T. vol. ii. p. 115. Quibus ex argumentis in unum collatis satis constat vanum fuisse Millii inceptum, dum è scriptis patrum veterem Italicam versionem eruere conatus est, neque illum aut criticum aut dialecticum bonum egisse, cum in prolegomenis toties dixit, 'ita Irenæus Lat. ita Tertullianus, aut denique ita Cyprianus, adeoque vetus Italica.'

CAPUT QUINTUM

§. 1. Exhibet uberiorem dissertationem de hac versione Italica, in qua primo sententia Millii proponitur. §. 2. Secundo, patres Latinos existimâsse versionem Italicam ex Græcis exemplaribus corrigendam fuisse ex testimoniis Ambrosii, Hieronymi, Damasi P. et Augustini probatur. §. 3 et 4. Unde sequitur primo ex patrum horum sententia non defuisse tunc Græcos codices puros et incorruptos, ex quibus versionis Italicæ σφάλματα corrigerentur. Secundo, patribus hisce nullam tunc cognitam fuisse versionem Italicam, ex qua aliorum Latinorum codicum varietas aut dissonantia tolleretur, Ibid. Frustra tentasse Millium versionem hanc integritati suæ restituere ex Tertulliano, Cypriano, Hilario Diac. et Augustino, aut ex codicibus manuscriptis ostenditur.

CAPUT QUINTUM.

Sive de veteri Italica Versione uberior dissertatio.

QUANQUAM ea quæ de hac versione jam diximus, aliis sufficere videantur, quoniam tamen controversiæ cardo in hoc potissimum versatur, operæ pretium esse duxi Millii de hac versione sententiam plenius refutare.

SECTIO PRIMA.

IMAGINARIAM, scilicet hanc versionem * 'adornatam fuisse ad optimos codices, solisque forte apostolorum authenticis dignitate inferiores' censet Millius. Immo non patitur Boisium nostratem supponere† 'ipsam à Græcis alicubi sic recedere, ut necessario sit deserenda.' 'Recedit (inquit) nonnunquam ab hodiernis hisce nostris, non vero à Græcis primorum temporum.' Et Prol. p. 142. col. 1. hæc habet, 'Veterem Italicam, seu ad exemplaria primæva composita, summa veneratione prosequimur, ejusque vel semesa MSS. fragmenta quælibet auro cariora, non cara duximus. Optandum equidem foret ut Hieronymus, ex collatione præstantissimorum, qui ætate ista comparari poterant, codicum Latinorum, restituere studuisset Italicam originariæ suæ puritati. Cum autem ex Græcis suis eam castigare ipsi visum sit, ex animo certe gaudemus quod in hac re parum sibi permiserit, ac pauca duntaxat immutârit; hoc siquidem pacto manet etiamnum haud exigua pars Italicæ, textusque adeo primævi originarii vestigia passim haud obscura videre est, quæ ex morosiori ejus ad Græcos codices qui tum ferebantur confirmatione, pleraque prorsus periissent. Hæc nostra est de vulgata versione sententia.'

* Proleg. p. 162. col. 2. † P. 138. col. 1, 2.

SECTIO SECUNDA.

OPERÆ pretium esset dignoscere unde hæc versio mendis libera, et à Græcis primorum temporum nusquam recedens, adeo comparanda esset, ut pro certo haberetur nos ipsissimam versionem Italicam, qualis à prima origine extabat, puram putamque possidere. Mirum certe, fatente* Millio, quanta jam ab ipso fere initio licentia textum hujus versionis interpolârint Latini veteres. Quæro qua certa et explorata methodo, pura ab his interpolationibus et integra ad Millii manus pervenisset? Versionem Italam, aut vulgatam continuo ingeminat; ex hoc rivulo fontes ipsos Græcos purgandos esse existimat; Clementem, Origenem, Eusebium, Græcos fere omnes coram hoc tribunali sistit; quicquid in iis à suo vulgato dissentit, incusat παρεμβλήσεως, irreptitium, interpolatum esse, aut marginale scholion fidenter pronunciat; quicquid eidem, consonat est plane genuinum. Quærimus tandem unde hæc rara avis pervenerit, quibusque machinis è cœlo devoluta ad Millium descenderit, et quibus indiciis, post longum hoc temporis intervallum, id nobis denuo innotescat? Ex Millio id luce clarius ediscas, cujus ipsissima verba in medium jam adducam.

Versionem ipsam quod attinet, adeo mire tractu temporis interpolata erat à librariis, aliisque, ut ipsius textum genuinum haud alias investigare liceat quam partim ex fragmentis patrum Latinorum, partim ex MSS. exemplaribus translationis Italicæ, qualis jam incedebat ante castigationem Hieronymi, adhibita in consilium hodierna vulgata, quæ quantumcunque vitiata, haud exiguam certe partem retinet veteris genuinæ. Hujusmodi quidem monumentorum accurate inter se, et cum textu Græco, N. B. commissorum adminiculo, revocari etiamnum posse videtur maxima ex parte Itala hæc, qualem eam dederint primi interpretes.†

Prodisse apud Latinos innumeras S. Scripturæ interpretationes testis est Augustinus, et inter reliquas unam apud Afros, quinto jam sæculo speciatim Italam dictam, quod ab Italia ad ipsos pervenerit. Quis hodie fidem dabit versionem Italam primævam, seu Pii secundi temporibus, dicente Millio, adornatam ex apostolorum autographis, immo apographis desumptam fuisse? Unde nimirum habuissent Epistolam ad Hebræos, et Johannis Apocalypsin à R. Ecclesia nondum agnitas? Unde Epistolas Catholicas, quarum aliquæ in dubium ideo vocabantur, quod earum parcior fuisset mentio in primævis Christianismi sæculis? In versione Syriaca, iisdem fere temporibus adornata, Petri epistolam secundam, Johannis secundam et tertiam, Judam, Apocalypsin, Historiam Adulteræ defuisse agnoscunt eruditi: securos quis nos faciat eas in versione Italica non pariter defuisse? Aut quo indicio certo constabit Italum hunc interpretem linguæ Hebraicæ idiomata moresque Judaicos adeo ad unguem calluisse, ut in iis vertendis nunquam à vero aberraverit? Quis dabit denique Italam versionem, de qua unus loquitur Augustinus, eam ipsissimam fuisse quæ primo ab Italis concinnata fuerit? Immo post miseram illam corruptelam, quam multo ante Augustini tempora in hanc versionem irrepsisse ultro fatetur Millius, quis certiores nos reddet eam in Afrorum manus incorruptam pervenisse?

* Prol. p. 58. col. 2. † Prol. p. 41. col. 2.

Si certum id esset, quod summa confidentia certissimum pronunciat Millius, Italam hanc olim puram, et autographis Apostolicis dignitate tantum inferiorem extitisse, mendisque nullis obnoxiam, et à qua nunquam necessario recedendum esset; eamque à bibliothecis Hieronymi ætate salvam et integram comparari potuisse; quanta ecclesiæ Latinæ incuria, immo socordia factum est, ut nova Hieronymi emendatio ei prævaluerit, ita ut, ea insuper habita, Hieronymi versio vulgata apud omnes ubique obtineret, et pro authentica haberetur. Isidoro etenim monente * 'Hieronymi editione generaliter omnes ecclesiæ usquequaque utuntur, pro eo quod veracior sit in sententiis, et clarior in verbis;' et † Gregorio P. apud Millium eadem his verbis dicente, 'Nova hæc translatio cuncta verius transfudisse perhibetur, et credendum est quicquid in ea dicitur.' Cur demum id eo tempore dictum esset, cum eodem ‡ Gregorio fatente, sedes apostolica utraque utebatur, se tamen novam translationem disserente, quid tandem dicat Augustinus audiamus,§ 'In ipsis (inquit) interpretationibus Itala cæteris præferatur, nam est verborum tenacior, cum perspicuitate sententia.' Ut autem hic de judicio Augustini, Latini hominis in Græcis minime instructi, taceam, Italam versionem ad aliarum multitudinem comparatam, 'verborum præ aliis tenaciorem et in sententiis magis perspicuam pronunciat, eam tamen quantumlibet emendatam Græcis cedere oportere haud dubium est.' Ait idem Augustinus,‖ 'Iisque potissimum qui apud ecclesias doctiores, et diligentiores reperiuntur. Latinis quibuslibet emendatis Græci (inquit) adhibeantur, sunt enim Græcorum autoritate adhuc emendandi, duabus enim aliis linguis ad Scripturarum divinarum cognitionem opus est, Hebræa sc. et Græca, ut ad exemplaria præcedentia recurratur, si quam dubitationem attulerit Latinorum interpretum varietas.' En Augustinum! non Millio adstipulantem, sed plane adversantem; lectorem nempe Latinum titubantem non versioni Italicæ, sed Græcis exemplaribus stabiliendum mittit; immo haud dubium esse ait, Latinam quamlibet versionem, adeoque Italam, Græcis cedere oportere.

Cum Augustino consentiunt ecclesiæ Latinæ patres ad unum omnes, qui de his rebus verba fecerunt, unoque ore asserunt textus Græcos N. Testamenti semper fuisse et adhuc esse authenticos, ad quos omnes versiones probari et examinari debent. Constans hæc erat, juxta Waltonum, veteris ecclesiæ sententia: Ambrosius ¶ hæc habet, 'Si quis de Latinorum codicum varietate contendit, quorum aliquos perfidi falsaverunt, Græcos inspiciant codices.' Et libro de Incar. Dom. Sacramentis; 'Ita (inquit) in Græcis codicibus invenimus, quorum potior est autoritas.' Proximus illi Augustinus** ita loquitur, 'Recte fieri nullo modo dubitaverim ut, cum diversum aliquid in duobus codicibus invenitur, quandoquidem ad fidem rerum gestarum utrumque non potest esse verum, ei linguæ potius credatur, unde est in aliam, per interpretes, facta translatio.' 'Hoc ipsum, inquit ibi Vives,—Hieronymus clamat, hoc ipsa dicit ratio, et nullus est saniore judicio qui repugnet.' Hieronymus epistola ad Suniam et Fretellam rem sic expedit. 'Si quando apud Latinos in N. Testamento quæstio exorta est, et inter exemplaria varietas, recurrimus ad fontem Græci sermonis quo novum scriptum est instrumentum.' Idem ep. ad Licinium hæc habet, 'Ut veterum librorum fides de Hebræis voluminibus examinanda est, ita novorum veritas Græci sermonis normam desiderat:' quæ verba à Gratiano in jus canonicum à pontifice probatum, relata sunt, dist. 9. cap. Ut veterum agmen claudat Damasus Papa cui sic scribit Hieronymus, 'Novum opus facere me cogis ex vetere, ut post exemplaria Scripturarum toto orbe dispersa, quasi quidem arbiter sedeam, et quia inter se variant, quæ sunt illa quæ cum Græca consentiunt veritate decernam.' Ex his satis constat quantum veteres fontes prætulerint versionibus, iis vero qui versiones præferunt dico cum Hieronymo, quibus displicet fontis unda purissima, cœnosos rivulos bibant. Ex hac autem veteris ecclesiæ sententia duo, coronidis loco, plane concludi videntur.

Primo, non defuisse, horum patrum ætate, fontes ex quibus purissima hæc unda biberetur, i. e. non defuisse Græcos codices puros, et incorruptos, ex quibus Latinorum, adeoque ipsius versionis Italicæ *σφάλματα* corrigerentur, quibusque, Latina omnia exemplaria cedere oportere haud dubium tunc esset. Quorsum enim Græcos codices inspicere, ad fontem Græci sermonis recurrere, ei linguæ potissimum credere unde est in aliam facta translatio, et cum Latina exemplaria varia esse contigerit, quæ sint illa quæ cum Græca veritate consentiunt decernere, nos toties monerent, nisi puri hi fontes adeundi, codices hi Græci inspiciendi essent, undę decerni potuisset Græca veritas? Frustra ergo decies ad minimum in prolegomenis suis asserit, et contendit Millius, Græca exemplaria misere corrupta, et vitiata fuisse, interpretationibus, et scholiis è margine in textum irrepentibus undique scatere, fœdata, polluta, nec unum inter Græcos codicem extitisse Italo suo vetustiorem, qui Archetypam Apostolorum et Evangelistarum scripturam ipso fidelius expresserit. Hoc enim si patrum atque ecclesiæ antiquæ judicio ita fuisset, ad eum certe aliquando, et non ad Græcorum exemplaria pro veritate dignoscenda continuo provocassent, nec in hujusmodi verba toties irrupissent. Latinorum * codicum vitiositatem, quæ ex diversitate librorum omnium comprobatur, ad Græcam originem, unde et ipsi translatam esse non denegant revocandam fere, ex puris fontibus potius quam ex cœnosis rivulis bibendum esse. Et veritatem quærendam esse ad Græcam originem revertendo.

Secundo, hinc constat patribus hisce nullam tunc cognitam fuisse versionem Italam, aliamve quamlibet, vel in bibliothecis, ut putat Millius, extantem, vel aliunde comparandam, ex qua aliorum codicum Latinorum varietas aut dissonantia, tolli posset, aut N. Testamenti versio Latina ad integritatem suam restitui. Id liquet ex patrum omnium in hac ipsa quæstione alto silentio. Ad Græca exemplaria provocant omnes. Ad ea quoties in Latinis dubium aliquod occurrat, recurrendum esse uno ore pronunciant, Italam quandam versionem Latinis cæteris præferendam esse unus, quod sciam, Augustinus pronunciat, ex ea reliquas emendandas esse ne unus quidem. Audi Hieronymum clara voce sciscitantem, 'Si Latinis † exemplaribus fides est adhibenda, respondeant quibus? Tot enim sunt exemplaria pene quot codices: sin autem veritas est quærenda de pluribus, cur non ad Græcam originem revertentes, ea quæ vel à vitiosis interpretibus male reddita, vel à præsumptoribus imperitis emendata perversius, vel à librariis dormitantibus aut addita sunt, aut mutata, corrigimus? De N. Testamento nunc loquor quod (excepto apostolo Matthæo) Græcum esse non dubium, hoc certe cum in nostro sermone discordat, et in diversos rivulorum tramites ducit, uno de fonte quærendum est.' Latuit ergo Hieronymum Romæ degentem, et Damaso P. familiarem, ea quæ Millio, post longum hoc ætatis intervallum compertissima (si fides ei sit adhibenda) fuit versio pura Italica, ad optimos codices adornata, solisque apostolorum authenticis dignitate forte inferior. Latuit Hieronymi adversarios studiose de illo detrahentes, quod quædam in evangeliis emendare tentaret, et Latinorum codicum vitiositatem ad Græcam originem revocaret: Latuit denique Damasum P. id Hieronymo in mandatis dantem, ut 'ex Latinorum exemplaribus variantibus quæ sint illa, non quæ cum versione Italica, sed cum Græca consentiant veritate, decerneret.'

SECTIO SEXTA.

AD Millium jam redeo, qui excussis aliquot ex modo memoratis atque antiquissimis codicibus, ut et allegationibus patrum ‡ vetustissimorum Latinorum, in ea prope fuit sententia assecutum se esse quæ in plerisque N. Test. locis fuerunt ipsius Italicæ genuina, et quibus Græcis Latina ista responderint.

---

* Lib. de div. Officiis. † Prol. p. 98. col. 2.
‡ Ep. ad Leand. Sect. ult.
§ De Doct. Christ. lib. ii. cap. 15. Vide etiam, cap. 11, 12. ‖ Cap. 15.
¶ Lib. ii. De Sp. Sancto, cap. 6. ** De Civ. D. lib. xv. cap. 13.

* Hieron. Ep. ad Marcellam. † Epist. ad Damasum.
‡ Prol. p. 41. col. 2.

Quæro ex quibus patrum veterum monumentis id consecutus sit; an ex Irenæi Latinis, ad quos in lectionibus ejus variantibus sæpius nos mittit? Nihil minus, ipso enim Millio* monente, paucis in locis, nec non ex contextu orationis satis haud assequi possis quænam fuerit codicis Irenæi lectio; et in hac, inquam, interpretatione Latina ex adductis per omnem fere paginam locis N. Test. pro sæculo isto haud facile credibilis apparet Italici textus interpolatio.

An ex Tertulliano ad quem sæpe provocat? Nec id quidem: fatente enim eodem Millio,† 'In eo citata sunt S. Codicis loca fere negligentius, ex memoria, contracte ad sensum, haud sine levicula aliqua subinde mutatione; ipsisque porro allegatis ab eo testimoniis, immista sunt nonnunquam aliqua à stylo vulgati interpretis diversa, Africanæ φράσεως, et vocabula mire barbara; immo penes se habebat Italicæ ‡ exemplar haud parum maculatum certe:' adeo ut hoc patre uti in Scripturis ad originalem Græcum emendandis, esset plane otio et opera abuti.

De Cypriano idem est § Millii judicium, 'ex allatis ab illo N. T. pericopis manifestum esse Italicam tractu temporis magis magisque fuisse interpolatam,' adeo ut in illo nihil fere notatum videam, nisi lectiones vitiosas, aut ex Africanis aliisque versionibus profectas.

Denique, aliis Latinis patribus sepositis in uno Ambrosiastro, unoque Augustino tandem acquiescit. Hilarius enim, qui sub Ambrosii titulo diu latuit, Romanus Diaconus cum esset, ab eo spes erat versionem Italam, si quæ tum purior extitisset, castius et sincerius exhibendam. Sunt autem de hoc Diacono observanda tria, primo eum nimirum,‖ ipso teste, hos commentarios edidisse, cum ecclesiæ Romanæ rector esset is ipse Damasus, qui Hieronymo invidiosum illud munus imposuerat de Latinis codicibus dissidentibus ex Græca veritate decernere, adeoque eo ipso tempore quando remedio isto, Damasi saltem judicio indigebant Latini codices universi. Secundo, ex utriusque inspectione pro compertissimo habebit lector vel Hieronymi vulgatam, vel Hilarii valde corruptam prodiisse, quod ex variantibus Hilarii lectionibus ad calcem hujus operis conjectis, oculari demonstratione constabit. Tertio, 'præscribitur nobis, inquit Hilarius, de Græcis codicibus quasi non ipsi invicem discrepat.——Constat autem quosdam Latinos, porro olim de veteribus Græcis translatos codicibus, quos incorruptos simplicitas temporum servavit et probat.' 'Ita (inquit ¶ Millius) Latinus de Græcis, cæcus, ut aiunt, de coloribus, nihil de codicibus Græcis novit Ambrosiaster.' Somnium ejus de Latinis codicibus incorruptis ipsius Hilarii textus refutabit.

Ad Augustinum jam venio. Is autem Græcam linguam suis Latinis necessariam pronunciat; ut 'ad exemplaria præcedentia recurratur, si quam dubitationem attulerit Latinorum interpretum infinita varietas;' et quod in Latinis codicibus titubat, Græcis haud dubio cedere oportere ait, adeoque codices Græcos Italicæ suæ versioni eundem prætulisse res ipsa loquitur. Adeo ut si verum id esset, quod pro vero, contra experientiam, nobis obtrudit** Millius, 'Augustini, nempe, opera portionem bene magnam versionis Italicæ, qualis in codicibus illius ætatis ferebatur, exhibuisse,' nihil inde profecerit Millius, partim quod codices, ante ætatem istam, fatente eodem Millio, misere interpolati essent; partim quod ipse Augustinus codices istos qualescunque fuerint, ex Græcis corrigendos esse asserat. Denique ad Augustinum provocat Millius contra Augustini ipsius ad Hieronymum verba, quæ ad hunc modum se habent: '††Proinde haud parvas Deo agimus gratias de opere tuo, quod evangelium ex Græco interpretatus es, quia pene in omnibus nulla offensio est, cum scripturam Græcam contulerimus, unde si quispiam veteri falsitati. N. B. contentiosus fuerit, prolatis, collatisque codicibus, vel docetur facillime, vel refellitur; et si quædam rarissima merito movent, quis tam durus est qui labori tam utili non facile ignoscat, cui vicem laudis referre non sufficit?' Quibus adjicias Hieronymi his verbis responsum; 'Si me, ut dicis, in N. Testamenti emendatione suscipis, exponisque causam cur suscipias, quia plurimi linguæ Græcæ habentes scientiam, de meo possint opere judicare, eandem integritatem debueras etiam in veteri credere Testamento.' Hinc verisimile est Dupinium recte contra Millium dicere 'Augustinum ex instituto versionem ab Hieronymo reformatam' in operibus, post eam editis, allegasse.

* Prol. p. 58. col. 2.
§ Ibid. p. 67.
** Ibid. p. 80. col. 1.
† Ibid. p. 49.
‖ Com. in Tim.
†† Ep. 10. p. 44.
‡ Ibid. p. 59.
¶ Prol. p. 139. col. 2.

SECTIO QUARTA.

SUPERSUNT jam codices MSS. iique, si Millio fides, ante castigationem ab Hieronymo conceptam exarati; Codices nempe Cant. Clarom. Germ. qui omnes unum tantum volumen N. Testamenti constituunt. 'Hi (inquit Millius) Italicam versionem qualis existebat ante Hieronymi tempora, nobis exhibent:' hoc est, Hieronymo* judice, 'vitiis undique scatentem, iisque adeo multis, ut ea tantum corrigere instituerit quæ sensum videbantur mutare, reliqua manere passus sit, ut fuerunt,' ne multum à Latinæ lectionis consuetudine discreparent. 'Magnus siquidem error in nostris codicibus inolevit (inquit Hieronymus), et apud nos mixta sunt omnia.' Non alium de hac controversia judicem desideramus quam Hieronymum, ocularem codicum tam Græcorum quam Latinorum inspectorem. Quid hic Millius? Hieronymum mendacii incusat, immo contra constare dicit† 'haud alterius generis vitia versionem hanc Italam contraxisse, quam quæ cæteri omnes codices, tractu temporis, incuria, et licentia librariorum. Codices vero Græcos ad quos revertendum censebat Hieronymus, in multis abiisse à primævis illis è quibus Latina hæc profluxere. Verbo dicam (inquit), libri qui hac ætate ferebantur, etiamque præstantissimi quique, interpolati erant et mixti, ne Origeniani quidem, et cæteri probatiores, ad quorum fidem ex occasione provocat Hieronymus, ab assumentis aliisque vitiis vacabant, soli puri et immaculati erant qui ex autographis apostolorum manabant, proximi istis, licet haud ita puri, quos aliquanto post constitutionem canonis, N. T. describi contigerit, et ex horum aliqua expressa erat versio Italica, adeo ut, ad ipsam emendandam ex Græco, consulendi forent codices, si qui extarent, similes istis ad quorum textum erat composita. Quod autem hos una cum aliis istorum temporum interpolarint magis, magisque librarii ante seculum Hieronymi, frustra ex temporum posteriorum Græcis institui ejus in integram restitutionem: cum enim à lectione quam referebat hæc versio, abierint haud raro libri recentiores, certe quo propius in ea recensenda ad hos acceditur, eo magis Italicam à primogenia sua Scriptura reddes alienam; nec reformabis ipsam, sed transformabis in novam nescio quam, à genuina Vet. Italica plurimum discrepantem.'

Putares, lector, te audire Morinum aliquem, aut Amelotium pro Latinis codicibus, tanquam pro aris et focis contendentem, potius quam protestantem, aut ecclesiæ Angl. filium. Ut autem hic mittam ea quæ hic Millius de versione primæva Italica tam fidenter asserit esse gratis dicta, cui unquam persuadebit, Origenis temporibus, hoc est, dum exemplaria in ecclesiis suis archetypa consulenda essent, ejusque Pamphili et Pierii opera tam egregie laboratum est, ut integre conservarentur, vitiis ita scatuisse, ut non ex iis, sed Italica nescio qua versione, per Millium tandem forent emendanda. Aliud certe existimavit Augustinus, qui pro versione Hieronymi Deo haud parvas egit gratias, eamque eo nomine præcipue suscepit, quod viri in Græcis versati de ea judicare potuissent? Quis ferat Millium tam audacter pronunciantem Græcos codices, è quibus Hieronymus Latinorum sphalmata emendavit, ante sæculum Hieronymi à librariis adeo magis, magisque interpolatos fuisse, ut operam in iis consulendis plane luserit Hieronymus, nec Vulgatam ex eorum collatione emendatam nobis exhibuerit, sed potius in novam transformatam, et à genuina veteri Italica, quam sibi per somnium excogitavit Millius, plurimum discrepantem? Denique cum dicit‡ 'in saniora consilia

* Præfat. ad Damasum.
† Prol. p. 81. col. 2.
‡ Ibid. p. 81. col. 2. et p. 82. col. 1.

reversum esse Hieronymum, dum ita calamo temperavit, ut iis tantum quæ sensum mutare videbantur correctis, reliqua manere pateretur ut fuerant,' quid aliud agit quam insaniæ Hieronymum arguere, codicum Latinorum sphalmata ex Græca veritate corrigentem, insaniæ Damasum id munus eidem imponentem, insaniæ Ambrosium potiorem illis autoritatem concedentem, insaniæ Augustinum de libris Græcis apud ecclesias doctiores et diligentiores loquentem, è quibus Latini codices corrigerentur, iisque Latinos codices cedere oportere pronunciantem? insanivisse demum universam ecclesiam existimare, quam in hanc sententiam concessisse monet ὁ πάνυ Waltonus? Verbo dicam, aut in his tam audacter, et quasi de tribunali pronunciatis, ipse Millius, aut totus mundus insaniit.

Porro in consilium adhibuisse se dicit Millius,* 'Vulgatam hodiernam quæ quantumcunque vitiata, haud exiguam certe partem retinet veteris genuinæ.' Frustra, se judice. 'Jam, enim inquit, quando Latina nostra longo sæculorum tractu misere corrupta sunt, vix illi libri sunt minus probati quam qui maximam præferunt cum Latinis nostris consonantiam.' Simonius, cujus criticam in N. T. merito laudat Millius, id fieri non posse contendit hoc argumento, quod multa in veteri Vulgata menda intacta reliquerit Hieronymus, ne Latinorum suorum aures offenderet. Ex libro autem mendis quamplurimis adhuc scatente, et in paucis non semper recte, si Millio† fides, mutato, nihil certo colligi posse quo vetus Italica ad suam integritatem restituta esset, nemo non videt.

Horum inquit, Millius,‡ 'mediorum cum textu Græco commissorum adminiculo, sive excussis antiquissimis codicibus, et allegationibus vetustissimorum patrum Latinorum, exactisque iis singulis ad fontem Græcum, assecutum me esse confido, quæ in plerisque Nov. Test. locis fuerint ipsius Italicæ genuina.'

Juvat hic Millium Millio committere. Hieronymum à Millio reprehensum audivimus, quod ad hos fontes, librariorum interpolationibus, ejus ætate magis magisque vitiatos, provocaverit. Id Millius post mille et ducentos annos, se felici opera præstitisse existimat, quod frustra Hieronymus, cum suis interpolatis Græcis, aggressus est. An id Hieronymo accidit codicum Latinorum vetustissimorum, aut patrum Latinorum inopia? Mirum, contingere id potuisse Latino Romæ id temporis agenti, cum opus illud concinnâsset, et de scriptis Latinorum patrum usque ad suam ætatem in catalogo suo judicium proferenti. Id unum dicendum superest, Hieronymo judicium, vel criticum illum nasum in genuinis decernendis defuisse, qui Millio tandem in eadem opera versanti contigit, aut juxta Augustinum 'operam omni laude majorem in veteri falsitate corrigenda Hieronymum præstitisse.' Porro si Græci codices ita, Hieronymi ætate, interpolati fuissent, ut nullum ex iis certum judicium de Latinis codicibus ferre potuerit Hieronymus,§ unde est quod codicem Alexandrinum inter exemplaria Vet. Test. non tantum toto orbe vetustissima, sed et probatissima ponat Millius, 'ita ut certe ab ipsis fere canonis incunabulis (inquit) vix extitisse censeam qui archetypam evangelistarum et apostolorum Scripturam fidelius expresserit?' An codicem hunc Hieronymo, qui ad Pierii et Origenis exemplaria in bibliotheca Alexandrina conservata toties provocat, ignotum fuisse existimandum est? Codicem ex quo versio Æthiopica‖ prodit, unum è primævis, aut ad primævum aliquem expressum esse censet Millius, quo jure vidimus. Idem de versione Coptica¶ pronunciat, eam, nempe, ex fonte Græco profluxisse, exemplari optimo, unoque è primævis, aut certe ex hujusmodi aliquo descripto. Inter codices Millio jam notos, ex quibus Novum Testamentum mendis bis mille purgatum se nobis exhibuisse præ se fert Millius, Hieronymo in Palæstina versanti, bibliothecæ Alexandrinæ scrinia pervestiganti, Antiochiam, Constantinopolin, variasque Asiæ provincias perlustranti, immo dum in Ægypto ageret Monasteriorum Nitriensium codices evolventi, ne unum quidem ex tot Græcis codicibus primævis contigisse, ex quo Latinos suos emendaret, quis sanus judicaverit?

* Prol. p. 117. col. 2. † Ibid. p. 82. col. 1. ‡ Ibid. p. 41. col. 2.
§ Ibid. p. 143. col. 2. ‖ Ibid. p. 124. col. 1. ¶ P. 152. col. 1.

LIBRI SECUNDI CAPITIS PRIMI.

ARGUMENTUM.

Continet vindicationem locorum quorundam insigniorum, in quibus lectiones variantes majoris momenti esse videantur, viz. τὸ εἰκῇ, Matt. v. 22. δοξολογία, Matt. vi. 13. νεκροὺς ἐγείρετε, Matt. x. 8. quæ omnia adjectitia esse contendit Millius. Ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, var. lect. μὴ ἕως, Matt. xi. 23. τί με λέγεις ἀγαθόν v. l. τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ, Matt. xix. 17. τὸ γεννώμενον ἅγιον, v. l. ἐκ σοῦ ἅγιον, Luc. i. 35. καθαρισμοῦ αὐτῶν, v. l. αὐτῆς. Luc. ii. 22. γενηθήτω τὸ θέλημά σου———ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, Luc. xi. 2. 4. adjectitia hic censet Millius, οὐδὲ ἓν ὃ γέγονεν, Joh. i. 3, 4. ἐν αὐτῷ ζωὴ ἦν, V. l. οὐδὲ ἕν. V. 3. ὁ γέγονεν ἐν αὐτῷ, &c. V. 4. εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας ἔξεστι, desunt Act. viii. 37. οὐκ ἐνόησαν, addit Millius, Rom. i. 32. τῷ κυρίῳ δουλεύοντες, V. l. τῷ καιρῷ, Rom. xii. 11. ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, V. l. ταῖς μνείαις. Ibid. v. 13. οἷς οὐδὲ πρὸς ὥραν εἴξαμεν, V. l. οἷς πρὸς ὥραν, Gal. ii. 5. ἡ πρὸς ἐφησίους ἐπιστολὴ ἐπιφαύσει σοι ὁ Χριστὸς, V. l. ἐπιψαύσει σου, et ἐπιψαύσεις τοῦ Χριστοῦ, Eph. v. 14. ἡ πρώτη σκηνὴ, V. l. διαθήκη, Heb. ix. 1.

LIBRI SECUNDI CAPUT PRIMUM.

LECTIONES variantes à MSS. desumptas, quas nec antiqui Patres, nec Græci Commentatores, nec versiones vetustissimæ agnoverunt, jure optimo rejiciendas esse nemo inficiabitur. Ex iis lectionibus, quas agnoverunt, quædam magni momenti sunt, ideoque majorem disquisitionem postulant, et merentur; aliæ minoris, aut nullius momenti, quas accurata consideratione indignas quis non putat? Hac præsertim de causa, quod licet ex Patribus non pauci, 2—5. 8. volumini exarârint, raro Millius paginam, caput aut librum indicet, ubi variantes suas lectiones reperire possimus; et licet in plurimis Patrum editionibus scripturarum, quæ ab iis citantur, occurrant Indices, adeo tamen manci et imperfecti sunt, ut vix dimidiam partem earum exhibeant, et in hac dimidia parte ex mendis librariorum miræ sint tenebræ. Ne tamen aliquid notatu dignum præteriisse videar, mihi molestum non erit in hanc rem aliquid temporis et laboris insumere.

I. Variarum lectionum quæ notabiles sunt, primam invenies, Matt. v. 22. πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, 'vox εἰκῇ (ait ille) videtur omnino scholion esse, è margine codicis alicujus in textum admissum:' ego quidem hujusmodi conjecturæ parum faveo, nec in textum Ecclesiis Christianorum publice recitatum insolens aliquod irrepsisse facile credam, nisi ex causa graviori, quam hic loci nullo modo invenio. Vulgatæ enim versioni, patribusque Latinis, habeo quod opponam, testimonium Justini M. Nec quis mihi merito objiciat, quod vocem εἰκῇ præterierit Justinus* secunda sua apologia his verbis, ὃς δ' ἂν ὀργισθῇ, ἔνοχός ἐστιν εἰς τὸ πῦρ. Periodus enim ista omnibus suis numeris non expleta est, atque ῥακὰ aliquis, et μωρὲ pari jure, ac εἰκῇ textu depellat. Idem de Irenæo dicendum est, qui Christi præcepta summatim enumerans ait,† 'Dominus pro eo quod est non occides, neque irasci quidem præcepit;' sed‡ tribus aliis locis hunc ipsum textum proferens, disertè addit, 'sine causa.' Ita Cyprianus lib. iii. p. 64. Apost. Constitutiones, lib. ii. cap. 53. Ita Chrysostomus, Euthymius, et Theophylactus in locum. Ita Basilius M. tom. ii. p. 447. Greg. Nyssen. de Beatit. Or. 5. p. 818. et tom. ii. p. 791. Theodoretus Orat. 9. adv. Græcos, p. 621. et in Psal. p. 443. Ita Cyrillus Alex. in Zach. p. 768. Chrysostomus Hom. 6. in Divum Paulum Ed. Sav. tom. viii. καὶ ὁ Χριστὸς πάλιν, ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, οὐκ ἄλλως ὀργιζόμενος. Et Edit. Mor. tom. iii. p. 25. εἶδες πανταχοῦ μέτρα, ὀργίζεσθε, καὶ μὴ ἁμαρτάνετε, ὁ ὀργιζόμενος εἰκῇ. ἔστι γὰρ καὶ δικαίως ὀργίζεσθαι. et tom. iv.

* P. 63. † Lib. iv. cap. 27. ‡ P. 189. 314. 320.

p. 84. Vide ibi Fr. Ducæum; et p. 114. et 116. bis; et tom. v. p. 345. Syrus autem et Copt. vocem hanc ita propriam hoc loco putârunt, ut retinere eam maluerint quam interpretari. Cum vero "vox εἰκῇ, ex Millii sententia, necessario adhibenda videretur, ad emolliendum sc. quod aliqui durius dictum putarent;" ex ea sententia recte colligimus, quod vocem illam nemo quidem de industria omiserit; potuit tamen omitti ex oscitantia librariorum, quod aliis locis accidisse ipsi sæpissime in confesso est.

2. Ex insignioribus variantium lectionum secunda est, ea quæ dominicam orationem claudit doxologia, ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα εἰς τοὺς αἰῶνας, Matt. vi. 13. "quam Græcis liturgiis ortum suum debuisse" Millius, multique critici judicant, quoniam sicut non reperitur apud Lucam xi. 4. ita neque apud patres Latinos; præterea deest apud Græcos, Origen. Cyprian. tertio sæculo; Cyrillum Hierosol. Gr. Nyssen. quarto sæculo; etiam ubi dominicam orationem ex professo interpretantur: ægre tamen in animum inducam meum precationi ab ipso Domino nostro compositæ commentitium aliquod adjecisse sanctos Patres: quod sic hic loci factum esset, cur non etiam pari temeritate apud Divum Lucam? Reperies quidem hanc clausulam in omnibus orientalibus versionibus, è quibus Syriaca, Waltono judice, Apostolorum fere temporibus confecta est, et apud eruditos haud paucos, ait, Millius,* "convenit ipsam sæculo Apostolico proxime sequente à viris Apostolicis fuisse concinnatam;" legas eam apud Chrysostomum, Euthymium, Theophylactum, i. e. apud omnes Græcos commentatores in locum: Chrysostomus explicat eam, et explanat ad hunc modum, ταῦτα γάρ φησιν, αἰτῶ παρὰ σοῦ, ὅτι οἶδά σε βασιλέα πάντων, αἰώνιον κεκτημένον κράτος, καὶ πάντα δυνάμενον ὅσαπερ ἂν θέλῃς, καὶ δόξαν κεκτημένον ἀναφαίρετον. Isidorus Pelusiota Ep. lib. iv. Ep. 24. Dominicam orationem interpretatus est, atque ibi asserit, si recitaret aliquis hæc verba ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, καταφρονεῖν δὲ τοῦ πᾶσαν δύναμιν καὶ δόξαν πηγάζοντος, fontem interim omnis potestatis et gloriæ sperneret illum, quicunque sit, criminis irremissibilis se reum facere, eosque solos eadem verba sincere proferre, qui ad singula Dei jussa toto corpore contremiscunt. Apostolicæ Constitutiones † hanc precationem bis exhibent pariter ac in textu, minime mutilam et decurtatam, eamque appellant nomine precationis, ἣν ὁ Κύριος ἡμῖν ἐν τῷ εὐαγγελίῳ διετάξατο. Denique cum Lucianus Philopatrim suam absolvens ait, τὴν εὐχὴν ἀπὸ πατρὸς ἀρξάμενος καὶ τὴν πολυώνυμον ὠδὴν εἰς τέλος ἐπιθείς, illum Dominicæ orationis initium, ac finem perstrinxisse censet Cotelerius. Origenem ‡ in hac re parvi facio, cujus testimonio si fides adhibenda esset, tum γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς, item ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, de Lucæ textu, tanquam de loco non suo, tollenda sunt; temerarium facinus ac valde periculosum: ad summam, Gr. Nyssen et S. Ambrosius hanc clausulam non (prout innuit Millius) penitus omiserunt, sed more Græcarum quarundam Liturgiarum hanc una cum Doxologia Filii et Spiritus Sancti simul protulerunt. Gr. Nyssen enim suam Dominicæ orationis explicationem peragit his verbis; § "Quin stantes Deum precemur, Ne nos inducas in tentationem, sed libera nos à malo, à quo liberet nos gratia Christi, ὅτι αὐτῷ ἡ δύναμις, καὶ ἡ δόξα, ἅμα τῷ πατρὶ καὶ τῷ ἁγίῳ πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, Ἀμήν." Ad eundem modum Pseudo Ambr. lib. vi. de Sacram. c. ult. Denique cum hæc δοξολογία, testibus Drusio et Lightfooto, saltem quoad sensum in publicis Judæorum Liturgiis obtinuerit, et in versionibus Syrorum et Arabum, in confiniis gentis Judaicæ degentium, atque adeo ex iis hanc formulam recipientium inveniatur, cumque apud Patres Græcos invaluerit mos mentione Patris facta ei adscribere μεγαλοσύνην καὶ δύξαν εἰς αἰῶνας. Ἀμήν. Vide Clem. R. Epist. Ed. Junii p. 29. et in fine, verisimile est eam locum hic suum obtinere, potius quam manu aliena et temeraria huic S. Orationi additam fuisse.

3. Matt. vi. 32. mentio facta est de additamento quodam ab Origene et Clemente Alex. haud semel citato; viz. αἰτεῖτε τὰ μεγάλα, καὶ τὰ μικρὰ ὑμῖν προστεθήσεται· καὶ αἰτεῖτε τὰ ἐπουράνια, καὶ τὰ ἐπίγεια ὑμῖν προστεθήσεται. "Ita tamen (ait ille) ut tricesimi tertii commatis loco positum haud putem; sed appositum pôtius interpretamenti gratia:" quod luce clarius fiet ex ipso Clemente, Strom. iv. p. 488. cum enim Christi verba citasset, Ζητεῖτε πρῶτον τὴν βασιλείαν τῶν οὐρανῶν καὶ τὴν δικαιοσύνην, addit, ταῦτα γὰρ μεγάλα, et deinde sequitur, τὰ δὲ μικρὰ, καὶ περὶ βίον ταῦτα προστεθήσεται ὑμῖν.

4. Cap. x. 8. Νεκροὺς ἐγείρετε, "Probabile est adjectum hoc aliunde (ait Millius) et quidem ab ipsis pene Christianismi primordiis (cum id Syrus, Vulg. et Cant. legant) quoniam omittunt MSS. triginta amplius,* Basilius, M. Chrysostomus, Euthymius, et Theophylactus in locum." Sed extant hæc verba apud Hilarium canon. 9. apud. Cant. et Alex. MSS. apud Cyrillum Alex. Is. p. 862. Glaphyr. in Deut. p. 426. et de Sancta Trinitate, lib. iii. p. 494. Cur autem omissa fuere ratio probabilis à Millio redditur, nempe, quod neminem ante Christi resurrectionem ab Apostolis vitæ redditum legimus; qui maximam hujusce capitis partem ad secundam missionem Christo demum è mortuis suscitato respectum habuisse parum animadverterunt; hac forsan ex ratione ad illa omittenda facile adduci potuerunt: cur autem adderentur, ne color quidem, aut prætextus est, cum novam afferant difficultatem, nulla adhuc mentione facta de mundatis leprosis pariter ac mortuis suscitatis. Ita cap. xi. 5. χωλοὶ περιπατοῦσι, νεκροὶ ἐγείρονται desunt (ait ille) in Origene in Joh. sc. p. 103. Sed longe fallitur opinione; primam periodi partem agnoscit Origenes, et alteram absque ulla variante lectione reperies Luc. vii. 22. ideoque utrum sint Christi verba, in dubium venire non potest.

5. Cap. xi. 23. Καὶ σὺ Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα; μὴ ἕως τοῦ οὐρανοῦ ὑψωθήσῃ; MSS. quædam, Irenæus, lib. iv. cap. 70. p. 371. Sed ex annotationibus doctissimi Grabii constat, quod illa lectio non ipsius Irenæi, sed solius Latini interpretis sit: "Nam in nullo, ait Grabius, Græcorum Patrum hunc locum ita allegatum reperio: Chrysostomus, Theophylactus, Arabica, Syriaca, Persica vers. textui assentiuntur."

6. Cap. xix. 17. Τί με λέγεις ἀγαθόν; In annotationibus Millii Matthæus, inquit Origenes, ὡς περὶ ἀγαθοῦ ἔργου ἐρωτηθέντος τοῦ σωτῆρος ἐν τῷ τί ἀγαθὸν ποιήσω; ἀνέγραψεν τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; Ὁ δὲ Μάρκος καὶ Λουκᾶς φασὶ τὸν σωτῆρα εἰρηκέναι, τί με λέγεις ἀγαθόν; Sed Justinus M. in Dial. cum Tryph. p. 328. Irenæus, lib. i. cap. 17. Origenes contra Celsum, lib. v. p. 238. cum textu congruunt. De altera hac lectione venerandæ antiquitatis, silentium est apud Millium, viz. Θεὸς ὁ Πατὴρ, vel, Πατὴρ ὁ ἐν οὐρανοῖς vel Πατήρ μου ἐν τοῖς οὐρανοῖς. Occurrit hæc lectio in Justino M. p. 328. Clemente Alex. Pædag. p. 118. Origene, ubi supra, Exhort. ad Mart. p. 169. Comment. in Joh. p. 38. et libro primo de principiis cap. tertio. Placuit forte Millio hanc lectionem prætermittere, quoniam, Ariana exorta controversia, vocem πατὴρ in evangelio scriptam fuisse præcise negarunt. Adjecta erat à Marcionitis, inquit Epiphanius. † Et Orthodoxus in primo Dial. de Trin. (quem nonnulli ‡ Athanasii fuisse putant) οὐκ εἴρηται (ait) οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ πατὴρ, ἀλλὰ εἰ μὴ εἷς ὁ Θεός· Vox quidem πατὴρ nec apparet jam in nostris MSS. nec agnita olim fuit à vetustis interpretibus. Cum vero Valentiniani, Marcionitæ, aliique Hæretici hâc voce causam suam fulcire putentur, Sanctos Patres hoc usurpâsse verbum, reclamantibus MSS. suis quis credat? Hinc constat quam parum fidei et autoritatis variantes ex iis desumptæ lectiones mereantur.

7. Matt. xxvi. 28. Τὸ περὶ πολλῶν ἐκχυνόμενον. Qui effundetur Vulg. "Futurum se (ait ille) quod futuri loco; nec enim illis vinum hoc ipse sanguis Christi erat jam effusus, sed ejusdem mox effundendi symbolum." Sed N. B. 1. quod omnes evangelistæ et apostoli cum de institutione sacramenti corporis Christi loquantur, dicunt τὸ διδό-

* Proleg. p. 127.
† Lib. iii. cap. 18. lib. vii. cap. 24.
‡ Not. in Const. Apost. p. 216.
§ Orat. 5. tom. i. p. 761.

* Tom. ii. p. 462.
† Hær. xlii. p. 339.
‡ Ath. tom. ii. p. 169.

μενον, τὸ κλώμενον, Luc. xxii. 19. 1 Cor. xi. 24. et de sanguine Christi, τὸ ἐκχυνόμενον, Mar. xiv. 24. Luc. xxii. 20. verbum in præsenti tempore usurpantes, quoniam ex hac institutione facta est repræsentatio corporis Christi quod mox frangendum, et sanguinis Christi qui mox effundendus erat; per quam illos Domini mortem annunciare oportet, donec veniat. 2. Quod eadem figura dicendi de ambobus sacramentis veteris fœderis utitur sacra Scriptura; de circumcisione enim ante dicit quam Abraham circumcideretur, hoc est pactum meum, αὐτὴ ἡ διαθήκη, quod observabitis inter me et vos, Gen. xvii. 10. Et de agno paschali ante dicitur, πάσχα ἐστὶ Κυρίῳ. victima transitus Domini est, Exod. xii. 27. quem transivit Dominus super domos filiorum Israel, percussit autem omne progenitum in terra Ægypti. Vide Annotata mea in hunc locum.

8. Marc. i. 2. Ἐν τοῖς προφήταις, hanc lectionem pro virili parte jamdudum tuebar; cui defensioni adjunge testimonium Hieronymi in Matt. iii. F. 8. lit. C. Nos autem nomen Isaiæ putamus additum scriptorum vitio.

9. Marc. xv. 25. Erat autem τρίτη ὥρα, tertia hora, et crucifixerunt eum. Joh. xix. 14. ὥρα ὡσεὶ ἕκτη, vide hoc ἐναντιοφανὲς, conciliatum in annotatis nostris ad hunc locum. Lectio τρίτη ad Johan. librariorum sine dubio est, non evangelistæ, inquit Millius.

10. Luc. i. 35. Διὸ γεννώμενον ἅγιον. Hic loci MSS. omnesque versiones, et plurimi è patribus post γεννώμενον addunt ἐκ σοῦ, quam lectionem versio Anglicana probat et firmat, dicendo quod nascetur ex te; nec injuria; ad hunc enim modum legunt Irenæus, lib. iii. cap. 26. Tertullianus contra Prax. cap. 26. Novatianus de Trin. cap. 19. Origenes Dial. contra Marcion. p. 121. Eutropio enim postulante ut ex scripto recitentur verba, recitantur τὸ γεννώμενον ἐκ σοῦ, hac simul nota adnexa, quod evangelista non dicit διὰ σοῦ, ἀλλ' ἐκ σοῦ; ad eundem modum autor Quæstionum et Respond. ad Orthod. qu. 46. p. 430. Epiphanius Anch. p. 69. Chrysostomus Ed. Mor. tom. v. p. 476. Quibus comites adjungit Millius Athanasium, Greg. Thaumaturgum, Titum Bost. et Hescychium. Videtur tamen illi quod hæc lectio orta sit ex interpretamento, ἵνα φύσει γεννώμενον ἐκ Μαρίας πιστευθείη. Pace tua dicam, docte editor, inter illas quas germanas esse acriter contendis, non una ex sexcentis pari atque hæc lectio autoritate innititur. Vide Proleg. p. 72. col. 1.

11. Luc. ii. 22. Αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν. Vulg. et Arab. αὐτῆς· veram et antiquam lectionem textui convenisse ex his Origenis verbis Hom. 14. in D. Lucam, F. 100. D. discimus, "si scriptum esset 'propter purgationem ejus,' i. e. Mariæ, nihil quæstionis oriretur, et audacter diceremus Mariam quæ homo erat purgatione indiguisse post partum; nunc vero in eo quod ait 'dies purgationis eorum,' non videtur unum significare, sed alterum, sive plures." Vide hic Millium textum confirmantem, Prol. p. 64. col. 2. p. 72. col. 1. p. 80. col. 2. Corrige igitur annotata nostra in hunc locum.

12. Luc. xi. 2. ——— γενηθήτω τὸ θέλημά σου, v. 4. —— ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Utraque petitio, ait Origenes,* explicans hanc precationem, παρὰ Λουκᾶ σεσιώπηται. Notat et Augustinus† "quod Evangelista Lucas in Oratione Dominica petitiones non septem, sed quinque complexus est, ——— Ostendens ergo Lucas tertiam petitionem duarum superiorum esse quodammodo repetitionem, magis eam prætermittendo fecit intelligi, 'et libera nos à malo' iste non posuit, ut intelligeremus ad illud superius, quod de tentatione dictum est, pertinere." Δοκεῖ δέ μοι (inquit Origenes) ὁ Λουκᾶς διὰ τοῦ, μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, δυνάμει δεδιδαχέναι καὶ τὸ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, omittuntur in Vul. et in plerisque exemplarium Latinorum, ait Maldonatus; quem tamen habemus ingenue confitentem, quod extent in omnibus fere MSS. Græcis. Agnoscunt has petitiones, et interpretantur Euthymius et Theophylactus, et singulæ versiones Orientales. Origeni quos opponam habeo sanctum Cyprianum, Cyrillum Hieros. Gr. Nyssenum, Chrysostomum, in quorum commentariis de insigni hac omissione altum silentium est: Augustino Augustinum oppono, qui in tractatu de verbis Domini secundum Lucam universas septem petitiones diserte enumerat; et S. Ambrosius hanc precationem è Luca textui congruentem depromit. Vulgatam minoris facio, quæ in Luca sic exorditur, 'Cum oratis, dicite, pater, sanctificetur,' &c. at vel ipse Origenes ait, τοῦ δὲ Λουκᾶ οὕτως, Πατὴρ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς. Unde cogitur Millius dicere irrepsisse hæc ante tempora Origenis, Prol. p. 44. col. 1. Postremo etiam quod inter omnia exemplaria Græca, Millio teste, bina sola his petitionibus careant, quod si olim defuissent hæ petitiones tum in Græcis, tum in Latinis MSS. eas tot Græcos librarios dedita opera adjecisse, quis sibi unquam persuadere potest?

13. Luc. xi. 13. Δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν. Ἀγαθὸν δόμα, Cant. (et Origenes, ut opinor, qui tamen donum illud interpretatur πνεῦμα τῆς νἱοθεσίας) spiritum bonum Vulg. cum quatuor MSS. 'magno consensu exemplarium; quibus ego sane magis assentior,' inquit Erasmus. Hæc Millius. Erasmi autem verba sunt, 'Græci codices, qui tum aderant, legebant πνεῦμα ἅγιον; sed magno consensu reclamantibus exemplaribus Latinis etiam vetustis.' Cecidit belle quod dixerat Latinis: omnia enim exemplaria Græca, Athanasius de humana natura suscepta, p. 607. Theophylactus in locum textui consentiunt, et explicantes versiculum nonum,—quærite et invenietis;—ex his verbis recte colligunt, quod Pater sit daturus Spiritum Sanctum petentibus. Denique omnes orientales versiones reddunt πνεῦμα ἅγιον, sicut Chrysostomus Hom. 1. de precatione, Ed. Mor. tom. i. p. 747.

14. Joh. i. 3. Οὐδὲ ἓν ὃ γέγονεν ——— 4. ἐν αὐτῷ ζωὴ ἦν. Tot hic loci variantes lectiones quot nec ipse Millius enumerare potuit. Apud commentatores plena errorum sunt omnia, adeo inter se invicem, et etiam à sibimetipsis dissident, atque discordant, ut quicunque scripta eorum pervolutabit, næ incertior ille fiat multo quam dudum. 1. Quidam ex antiquis legunt, ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν. Ita Clemens Alex. Pædag. lib. ii. cap. 9. p. 186. Origenes Com. in Joh. p. 63. et 66. φησὶ γὰρ καὶ ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν. Alios quamplurimos hanc lectionem retinuisse ex eo colligitur, quod apud illos hujus versiculi clausula est, ἐγένετο οὐδὲ ἕν. Sed Maldonatus ait, "Non enim quia hæc tantum verba citare solent, continuo putandum est, ibi eos punctum finitæ sententiæ posuisse, sed ea tantum protulisse verba, quæ ad probandum id quod agebant satis erat, quod nos etiam sæpe facere solemus." Certum indicium quod Ambrosius, qui lib. iii. de fide, cap. 3. fine ipso factum esse nihil quod factum est, legendum esse contendit, vel potius apud plerosque obtinere, ait, aliquando non nisi hæc legat verba, 'omnia per ipsum facta sunt, et sine ipso factum est nihil,' ut sermone 20. in Psal. cxviii.* Et quod magis mirum est, Hilarius, qui legendum esse dicit, 'sine ipso factum est nihil, quod factum est in ipso;' sæpe tamen in eodem libro non nisi hæc verba citat, 'omnia per ipsum facta sunt,' aliquando hæc sola, 'sine ipso factum est nihil.' Quod si hic Maldonati sermo ad Hilarium non exquisite quadraret, certo tamen certius est quadrasse illum cum omnibus fere Græcis Patribus, qui textum ipsum firmant et corroborant. Altera autem lectio olim fuit Valentinianorum, Iren. lib. i. p. 39. Arianorum, Ambrosius, lib. iii. de fide cap. 3. Epiphanius Anchor. p. 80. Eunomianorum et Macedonianorum, unde Chrysostomus in locum, οὐδὲ γὰρ τὴν τελείαν στιγμὴν τῷ οὐδὲ ἓν ἐπιθήσομεν κατὰ τοὺς αἱρετικοὺς, ἐκεῖνοι γὰρ βουλόμενοι τὸ πνεῦμα κτιστὸν ποιεῖν φασὶν ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν, similiter Euthymius et Theoph.—Secunda lectio, quam memoratu vix dignam afferunt Epiphanius et Hilarius, cum quibusdam aliis, hæc est: 'nihil factum est quod factum est in ipso.' Tertia est ipsius textus lectio, quam apud plerosque obtinuisse merito asserit Ambrosius. Nam ut silentio transeam supra memoratos, qui primam lectionem veluti hæreticam abjudicârunt, Cyprianus, lib. ii. contra Jud. §. 2. Hilarius de Trin. lib. i. p. 6. Epistola ad Antiochenos Ignatio ascripta p. 298. Epiphanius Hær. 51. p. 434. Hieronymus in Isa. xliv. et in Amos vi. lectionem in textu retinent; et licet Millius Gr. Nazianzenum primæ

* Περὶ εὐχῆς, p. 81. et 108.

† Ench. ad Laur. cap. p. 116.

* In v. 4.

lectionis patronum adoptârit, in ea tota quidem re erravit: cum enim hæretici, qui Spiritum Sanctum creaturam esse contendebant, opinionem suam confirmârint ex eo quod dictum est de Christo, 'omnia per ipsum facta,' et per consequentiam Spiritum simul Sanctum; hanc objectionem flocci facio, inquit Nazianzenus, * *πάντα γὰρ ὅσα γέγονεν εἴρηται, οὐχ ἁπλῶς ἅπαντα.* Præterea in hac lectione conveniunt omnes versiones, et quod germana sit lectio, colligi potest. 1. Quod vox *ἓν* postulare videatur, vel *ὃ γέγονεν*, vel saltem *τῶν γεγεννημένων χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν.* Quod 'absque illo factum est ne unum quidem eorum quæ facta sunt.' 2. Si hæc lectio retineatur, sensus verborum erit perspicuus, aliàs obscurus, et explicatu perquam difficilis. Cum autem reduplicatio, figura dicendi apud Hebræos usitatissima, latuerit quondam Patres, factum est quod alteram lectionem facilius admiserint, V. g. Isa. xxxix. 4. *Πάντα τὰ ἐν τῷ οἴκῳ μου εἴδοσαν, καὶ οὐκ ἔστιν ἐν τῷ οἴκῳ μου, ὃ οὐκ εἴδοσαν.* Ita v. 20. hujus capitis, *καὶ ὡμολόγῃσεν, καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν.* Quid multa? hoc potius inter varias ejusdem periodi puncturas, quam inter variantes lectiones annumerandum est.

15. Act. viii. 37. *Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστι.* Desunt hæc in Syr. Æthiop. MSS. 20. unde pro commate *παραβεβλημένῳ* habet hic Millius,† à primis Christianismi sæculis injecto, ut et alia in libro Actorum Apostolorum haud pauca; legunt siquidem Vulg. (Arab.) Irenæus, lib. iii. cap. 12. lib. iv. cap. 40. (unde, notante Grabio, apparet Irenæum hæc verba in suo codice legisse) Tertullianus de Bapt. cap. 18. Cyprianus ad Quirin. lib. iii. §. 33. Œcumenius in locum, Hieronymus, tom. iv. f. 46. lit. I. Augustinus de fide et operibus cap. 9. et 12.—Idem tamen Millius Prol. p. 40. col. ii. iisdem fere testimoniis adductus contrarium plane dicit, nempe, "hunc versiculum pro injectitio olim à nobis habitum lectum ab Irenæo constat, lib. iii. cap. 12. p. 229. et ad *αὐθεντίαν* ejus stabiliendam haud param conferunt Vulg. Tertullianus, Cyprianus." Nec difficile est rationem assignare vero proximam, cur ægre à quibusdam sequioris ævi scriptoribus hæc verba retinerentur; objici nempe ea solent in præjudicium disciplinæ et *πράξεως* ecclesiasticæ in restringendis tamdiu à baptismo catechumenis, ac tot iis fidei capita discenda proponendi more, priusquam ad salutare lavacrum admitterentur. Constat hoc ex illatis Tertulliani, Hieronymi, Augustini locis, in quibus huic objectioni responsum quale quale exhibent. Hinc denique Præsul doctissimus hanc Cypriano notam apponit, "Leges ecclesiasticæ, quæ cavebant ne Judæi, vel gentiles, aliique indigni præpropere admissi, Christiano nomini dedecus inurerent, nec debent, nec possunt gratiæ divinæ prejudicare."

16. Rom. i. 32. *Οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνόντες (ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσὶν) οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι.* Integra hæc lectio (ait Millius) sic se habebat, *οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνόντες, οὐκ ἐνόησαν, ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσὶν, οὐ μόνον δὲ οἱ ποιοῦντες αὐτὰ ἀλλὰ καὶ οἱ συνευδοκοῦντες τοῖς πράσσουσι.* Hinc ex una parte sunt Vulg. et Latini patres qui vulgata versione usi sunt, Cyprianus, Lucifer Calaritanus, Gildus, Hesychius latine ab Hesychio Salonitano (inquit Cavius nostras) ad vulgatam versionem adaptatus, Ambrosius, Pseudo-Hieronymus, Salvianus, Augustinus; atque his palmam defert Millius: ex altera parte sunt non omnes modo versiones orientales, sed etiam Chrysostomus, Theodoretus, Œcumenius, Theophylactus in locum, qui conantur rationem reddere cur *συνευδοκοῦσι* postponatur *ποιοῦσιν*, et sic textus lectioni robur addunt et firmamentum. Vide Chrysost. Hom. Ed. Mor. tom. i. p. 145. tom. ii. p. 1023. tom. iii. p. 618. Epiphan. Hær. Orig. p. 585. Basil. tom. i. in Isa. p. 160. tom. ii. Mor. p. 450. Reg. brev. p. 632. Greg. Nyssen. tom. ii. p. 734. et Theologium Diaconum ubi ad suas illum partes trahit Millius. Quæstio enim erat, ait Isidorus,‡ *τί ἐστι τὸ οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι;* respondet Isidorus, *οἱ μὴ νοήσαντες τὸ εἰρημένον* putant *περιπεποιῆσθαι τὰς λέξεις τὰς ἀποστολικὰς*, et legendum arbitrantur *οὐ μόνον οὐ ποιοῦντες αὐτὰ, ἀλλὰ καὶ οἱ συνευδοκοῦντες*, i. e. cum Millio quidam sentiebant. Mihi autem non videtur, ait ille, *ἡμαρτῆσθαι ἐν τούτῳ τὰ ἀποστολικὰ βιβλία*,—et deinde ad recitandam et explicandam textus lectionem progreditur. N. B. Quod hæc Isidori verba citentur etiam ab Œcumenio in locum. Quod ad Clementem Rom. attinet, in binis ad Corinthios Epistolis scito illum perpaucos novi fœderis locos juxta textum allegâsse; adeo ut in parag. 35. idcirco solum posteriorem versiculi partem ad hunc modum citâsse videatur, quo facilius illam ad præcedentia verba accommodaret, *ταῦτα γὰρ πράσσοντες στύγητοὶ τῷ Θεῷ ὑπάρχουσιν, καὶ οὐ μόνον οἱ πράσσοντες*, &c.

17. Rom. vii. 26. *Εὐχαριστῶ τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ*, v. l. *χάρις τῷ Θεῷ*, sic Origenes, Exhort. ad Mart. p. 164. Cyrillus Alex. contra Anthropomorph. p. 178. Omnia autem Græcorum scholia textum referunt, (fallitur enim Millius cum Theodoretum excipit, qui in commentario suo alterius cujuscunque lectionis ne suspicionem quidem affert) et Sanctus Basilius, tom. i. p. 551. Utraque lectio idem significat, viz. gratia agenda est Deo. Tertia lectio, gratia Dei, soli Vulg. autoritati innititur, ejusque etiam depravatæ; Hieronymus enim uno loco legit, 'gratias ago Deo,' ait Esthius in locum. Vide tamen Millium Prol. p. 65. col. 1.

18. Rom. xi. 6. *Εἰ δὲ ἐξ ἔργων οὐκέτι ἐστὶ χάρις, ἐπεὶ τὸ ἔργον οὐκέτι ἐστὶν ἔργον.* Cum desint hæc verba quatuor MSS. Vulg. et per consequentiam Ambrosio et Latino Origenis interpreti, proinde subdititia summo consensu tradunt Erasmus, Zegerus, Esthius, Grotius, et Millius: genuina autem esse asserunt autoritate graviores viri, Photius, Œcumenius, Theophylactus, Syr. Arab. Theodoretus, qui his non solum verbis utitur, sed in commentario observat suo, quod apostolus in eandem sententiam loquatur, Rom. iv. 4. 'Ei autem qui operatur, merces non imputatur secundum gratiam, sed secundum debitum.' His adde Chrysostomum, qui tom. v. Ed. Morel. p. 718. et citat textus verba et explicat. *Ὁ γὰρ ἐξ ἔργων νομικῶν σωθῆναι φιλονεικῶν οὐδὲν ἔχει κοινὸν πρὸς τὴν χάριν; ὅπερ οὖν καὶ Παῦλος αἰνιττόμενος ἔλεγεν, εἰ χάριτι, &c. εἰ δὲ ἐξ ἔργων οὐκέτι ἐστὶ χάρις, ἐπεὶ τὸ ἔργον οὐκέτι ἐστὶν ἔργον.* Adeo longe fallitur opinione Millius, cum Chrysostomum ac Theodoretum hæc verba in commentariis suis non attigisse indicat.

19. Rom. xii. 11. *Τῷ Κυρίῳ δουλεύοντες*, sic legunt è MSS. plus viginti, omnes versiones, Clemens Alex. Pædag. lib. iii. cap. 12. Basilius tom. ii. p. 474. omnia Græcorum scholia: Hieronymus Ep. ad Marcel. tom. ii. fol. 33. lit. D. cujus hæc sunt verba, "illi legant, spe gaudentes, 'tempori' servientes; nos legamus 'Domino' servientes; illis placeat humanus sermo; nos cum Græcis, i. e. cum apostolo, qui Græce locutus est, erremus." "Latini omnes, excepto Ambrosio," inquit Esthius; qui tamen non potest non confiteri quod in Græco dicatur sic habere 'Domino' servientes. Atque ad hanc lectionem stabiliendam non leve momentum affert dictio ipsa *δουλεύειν*, nam *δουλεύειν τῷ Θεῷ, Κυρίῳ, Χριστῷ* alibi occurrunt in novo fœdere; quod si *δουλεύειν τῷ καιρῷ* in toto sacro codice quæras, frustra suscipiatur labor. Millius tamen tum hic tum in Proleg. suis, p. 61. 84. 117, 140. "facile crediderim, ait, cum Erasmo *τῷ καιρῷ* esse germanam lectionem."

20. Rom. xii. 13. *Ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες. Μνείαις* genuinum, ait Millius locis pluribus. Lectioni tamen isti nemo favet præter Latinos patres quarti et quinti sæculi, postquam celebrandi memorias martyrum, sepulchraque eorum prava superstitione frequentandi mos, et consuetudo increbuit. Omnia autem Græcorum scholia, omnes versiones, ne ipsa quidem vulgata excepta, et Sanctus Basilius, tom. ii. p. 474. *χρείαις* retinent. Esthius Ruffino astipulatur, eamque censet veriorem quæ Græcorum erat codicum, "quandoquidem eam (unum Ambrosiastrum cum Sedulio si demas) concorditer in textu habent, et exponunt, quotquot tam Latine quam Græce in hanc epistolam commentatos novimus, nec in ullo, vel Latino vel Græco, exemplari, quod hodie extat, diversa lectio reperiatur," existimatque non male, istud lectionis dissidium olim accidisse ex vicinitate Græcarum vocum *χρείαις* et *μνείαις*. Hoc autem mendum simul ac à librariis factum fuit, cupidis ulnis

* Orat. 37. p. 599. † In locum. ‡ Isidor. lib. iv. ep. 60.

amplexi sunt è Latinis isti, qui superstitiosa sollicitudine et zelo, sepulcra martyrum coluerunt; utpote quod consuetudini suæ aliquibus suspectæ, et à multis reprehensæ, majorem in modum patrocinari putarent. Hilarius, in sua ad Constantinum epistola, sic eum alloquitur, "Apostolus communicare sanctorum memoriis nos docuit, tu eas negare coegisti." Pro eo quod proferunt MSS. libri plerique et excusi omnes (ait Millius, Prol. p. 17. col. 1.) videtur certo legisse Clemens Rom. in Archetypo suo, *ταῖς μνείαις τῶν*, &c. et locum hunc interpretatur Clemens, "inopum, vel afflictorum Christianorum procul à nobis degentium memoriam habere *μετ' οἰκτιρμῶν*, seu ita ut ipsorum necessitates sublevemus." In hac Millii sententia *οὐδὲν ὑγιὲς*, sed purum ipsius commentum, sine ullo indicio B. Clementem de his verbis vel per somnium cogitâsse. Sic enim incipit hæc sectio, "Oremus pro eis qui in aliquod peccatum lapsi sunt, ut detur illis *ἐπιείκεια* mansuetudo, et humilitas, quo non nobis, sed voluntati Dei cedant;" et deinde sequuntur verba à Millio citata, *οὕτως γὰρ ἔσται ἔγκαρπος, καὶ τελεία ἡ πρὸς τὸν Θεὸν, καὶ τοὺς ἁγίους μετ' οἰκτιρμῶν μνεία*, i. e. "sic enim memoria ipsorum cum commiseratione utilis ipsis et perfecta erga Deum, et sanctos erit." Judicent jam eruditi, utrum hic sit vola vel vestigium sublevationis inopum, vel afflictorum Christianorum procul à nobis degentium, sive *τῆς κοινωνίας τῶν ἁγίων*, de quibus Millius tam fidenter agit. Judicent etiam utrum aliqua sit ratio existimandi Clementem hunc D. Pauli locum in animo habuisse: rogo denique, ubi facta est apud scriptores primorum ecclesiæ sæculorum mentio *τῆς κοινωνίας ταῖς μνείαις τῶν ἁγίων*; *Τὰς τῶν ἁγίων μαρτύρων μνήμας ποιεῖν, τὰς μνείας μαρτύρων τελεῖν*, sunt phrases quæ apud canonum scriptores sæpius occurrunt. Sanctorum adhuc viventium, *ταῖς μνείαις κοινωνεῖν* nusquam. Frustra ergo *ἐκ μνείαις* factum esse *χρείαις* à scriba quodam eruditulo pronunciat Millius hic, et Prol. p. 46. et 82.

21. 1 Cor. x. 3, 4. *Τὸ αὐτὸ βρῶμα —— τὸ αὐτὸ πόμα*, deest *τὸ αὐτὸ* Alex. Æthiop. inquit Millius. At retinent Græca scholia, vulgata, cæteræque versiones ad unum omnes, Irenæus, lib. iv. cap. 45. p. 347. Origenes in Matt. p. 414. in Joh. p. 134. contra Celsum, p. 197. in Num. Ho. 7. f. 101. B. Basilius, tom. ii. p. 422. Macarius Ægypt. Hom. 4. p. 22. Chrysostomus, Ed. Mor. tom. v. p. 196. Cyrillus Alex. Glaph. in Exod. p. 314. et de R. fide p. 39. Grave hoc quidem contra transubstantiationem argumentum ut è manibus nostris extorqueret, summam contulit diligentiam Esthius, non tamen vel unum è Latinis patribus *τὸ αὐτὸ* omiserint, allegare potuit.

22. 2 Cor. x. 12. *Οὐ συνιοῦσιν*. Omittunt Vulg. Clar. Gr. Lat. Ger. Lat. retinent igitur omnia (præter Clar.) Græca exemplaria et Scholia. Ne tamen vulgatæ suæ *αὐθεντία* diminuta esset, de Græcis, tanquam grammaticæ constructionis insciis, fidenter pronunciat Millius* in hunc modum. "Græci quibus apostoli ista paulo præruptiora visa sunt, sumptis *αὐτοὶ, ἑαυτοὺς, ἑαυτοῖς*, in tertia persona, suppleverunt orationem istam per marginale scholion, *οὐ συνιοῦσιν*, quod irrepsit mox in contextum libri." En testes omni exceptione majores, quibus pudore suffundantur Græci, Ambrosiastrum qui hic omittit; nos autem, teste Esthio, contra fidem omnium exemplarium tam Latinorum quam Græcorum; Pelagium hæreticum, seu potius Pseud. Hieronymi commentarios, nullo judicio (teste Usserio †) à posteriore aliquo compaginatos; et Luciferum Calaritanum, cui opponimus D. Augustinum cum Græcis sæpius consentientem, scil. comment. in Psal. xxxiv. cxviii. cxli. l. 22. contra Faustum cap. 27. et alibi.

23. Gal. ii. 5. *Οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ*, "Expungendum porro est, ait Millius,‡ *τὸ οὐδὲ*, et legendum 'quibus ad horam cessimus subjectione:'" quam tamen Hieronymus ait solam esse lectionem quorundam Latinorum codicum, viz. Iren. lib. iii. cap. 13. p. 234. Tertul. contra Marc. lib. v. cap. 3. Ambrosii, reclamantibus quod fatetur Græcis. Græca scholia et singulæ vetustissimæ versiones, inter quas vulgata, textui fidem faciunt, atque illius veritatem satis firmant. Sed conjectura auguratur Millius in ipso codice, quo usus est Vulg. interpres, defuisse negationem *οὐδὲ* credo quod eam haudquaquam ferre videtur apostolicæ dictionis tenor, nedum ipsa rei veritas. Pace autem illius dicam. 1. Tenor apostolicæ dictionis postulat negationem: sermo enim erat de iis quæ acciderunt postquam ascendisset Hierosolymam Paulus; ubi neque Titus (ait ille) qui mecum erat, cum esset gentilis, compulsus est circumcidi; (Nam Millii forsan solius opinio est cessisse tandem Paulum permittendo ut circumcideretur Titus) Nunquam igitur iis Judæis cessit, qui circumcisionem gentilium necessariam ad salutem judicârunt. 2. Noluit Titum circumcidi, ea potissimum de causa, ut opponeret se falsis fratribus, qui *κατελθόντες ἀπὸ τῆς Ἰουδαίας* subintroiêrunt explorare libertatem quam habuerunt in Christo Jesu, ut eos in servitutem redigerent; quibus zelotis acriter resistendum esse duxit, ut veritas permaneret apud Galatas, sc. ut permanerent in libertate à jugo circumcisionis quam illis dedit evangelium Christi: hinc est quod capite quinto sic hortatur Galatas, "State, et nolite iterum jugo servitutis contineri; quoniam si circumcidamini, Christus vobis nihil proderit, evacuati estis à Christo, à gratia excidistis," 1, 2. 4. Quicquid igitur Morinus, et Millius è contra litigent, certo certius est tum ipsam rei veritatem apostolicæ dictionis tenorem, postulâsse negationem.

24. Gal. ii. 11. *Ὅτε δὲ ἦλθε Πέτρος*, et v. 14. *εἶπον τῷ Πέτρῳ· Κηφᾶς —— Κηφᾶ*, sic Alex. (ait Millius Prol. p. 70.) aliique codices, Vulg. Euthalius, sed omnia Græca scholia, et Arab. textum præferunt. De altera autem lectione in textum admissa in excusationem Petri, ut obviam irent blasphemiis Porphyrii, ad hunc modum judicium suum tulit Hieronymus. Quibus primo respondendum, "alterius nescio cujus nescire nos nomen, nisi ejus qui in evangelio, et in aliis Pauli epistolis, et in hac ipsa, modo Cephas, modo Petrus scribitur; non quod aliud Cephas, aliud significet Petrus, sed quod, quem nos Latine et Græce Petrum vocemus, hunc Hebræi et Syri, propter linguæ inter se vicinam, Cepham nuncupent. Deinde totum argumentum quod oblique de Petro, Johanne, et Jacobo dicitur huic intelligentiæ repugnare." Vide Cotelerii notas in Constit. Apost. p. 99, 100.

25. *Ἡ πρὸς Ἐφεσίους Ἐπιστολή*. Hanc inscriptionem hic clanculum, sed in Prol. p. 9. col. 1. ex professo et palam rejicit. In præfatione mea ad hanc epistolam, locisque citatis ab eo ad paradoxum suum stabiliendum, argumenta illius dilui, simulque ostendi, quod ab initio agnita fuerit tanquam Epistola ad Ephesios, ex testimoniis Ignatii in principio, Irenæi in medio, Clementis Alex. in fine sæculi secundi, Origenis etiam et Tertulliani dicentis, lib. v. contra Marc. cap. xi. "Epistolam hanc nos ad Ephesios præscriptam habemus, Hæretici vero ad Laodicenos." Vide etiam cap. xvii. quibus adde è tertio sæculo S. Cyprianum, item Paulum ad Ephesios, Test. ad Quirin. lib. ii. §. 28. p. 48. lib. iii. §. 7. p. 64. §. 11. p. 66. §. 13. p. 67. §. 41. p. 77. §. 70. p. 85. §. 72, 73. ibid. 117. p. 90. Illud ipsum ostendo ex testimoniis in sæculo quarto Athanasii, Orat. 3. adv. Ar. *ὁ δὲ Παῦλος ἐν τῇ πρὸς Ἐφεσίους*, p. 416. atque iterum p. 446. Epiphanii *τῆς πρὸς Ἐφεσίους*, Hær. Marcion. p. 147. 372. Greg. Nysseni, *φησὶ γὰρ πρὸς Ἐφεσίους γράφων*, in Cant. p. 596. *διὰ τῶν πρὸς Ἐφεσίους λόγων*, Orat. prima de Resur. tom. ii. p. 828. Tametsi vero Basilium et Hieronymum allegat Millius asserentes quod hæc verba *ἐν Ἐφέσῳ* (in quibus cardo controversiæ vertitur) omissa fuerint quibusdam in exemplaribus, vel decipitur ipse, vel nos arte quadam fallere conatur. Testimonium Basilii occurrit, tom. i. p. 743. ubi se probaturum esse confidit, quod gentes utpote separatæ à Deo denominentur, *μὴ ὄντες*,—illi autem qui uniuntur Deo, *οἱ ὄντες*. Apostolus enim (ait ille) *τοῖς Ἐφεσίοις ἐπιστέλλων, ὡς γνησίως ἡνωμένοις τῷ ὄντι δι' ἐπιγνώσεως, ὄντας αὐτοὺς ἰδιαζόντως ὠνόμασεν, εἰπὼν τοῖς ἁγίοις τοῖς οὖσι, καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ· οὕτω γὰρ οἱ πρὸ ἡμῶν παραδεδώκασι, καὶ ἡμεῖς ἐν τοῖς παλαιοῖς τῶν ἀντιγράφων εὑρήκαμεν*. Hæc disserit Basilius* contra Marcionitas, et alios qui depra-

* Prol. p. 48. cap. 1. † Vide D. Cave Hist. Lit. p. 292. ‡ In locum.

* P. 436.

varunt Scripturas, τὰ μὲν, inquit, τῶν Θείων ἐξαίροντες, τὰ δὲ παρεγγραφέντες· et consilium illi fuit firmare veritatem hujusce lectionis, τοῖς οὖσιν ἐν Ἐφέσῳ, quam expunxerunt Marcionitæ, cum hanc epistolam ad Laodicenos datam contendissent. Atque hanc nimiam de voce ὄντες subtilitatem exagitat Hieronymus; "quidam, inquit, curiosius quam necesse est, putant ex eo quod Moysi dictum sit, Qui est misit me, etiam eos qui Ephesi sunt sanctos et fideles, essentiæ vocabulo nuncupatos;" quibus verbis pariter, ac præfatione illius docemur, hanc epistolam ad Ephesios scriptam fuisse.

26. Eph. v. 4. Ἐπιφαύσει σοι ὁ Χριστός. Ita legunt Græca scholia, et versiones omnes. Ita Clemens Alex. Protrept. p. 54. Athanasius Or. quarta contra Arianos, p. 427. Ait tamen Millius, Prol. p. 48. col. 2. ἐπιψαύσει σον "lectionem fuisse, quæ in codicibus Græcorum jam tempore Chrysostomi, et Theodoreti extabat." Verba Chrysostomi sunt hæc, οἱ μὲν ἐπιψαύσεις φησὶ τοῦ Χριστοῦ, οἱ δὲ ἐπιφαύσει σοι ὁ Χριστὸς, μᾶλλον δὲ τοῦτό ἐστι. Theodoretus καὶ τοῦτο μάλιστα τῇ ἀκολουθίᾳ τῶν εἰρημένων πρόσφορον· En utrosque lectionem hanc plane rejicientes; quibus accedit Hieronymus cujus in locum hæc sunt verba, "scio me audîsse quendam de hoc loco in ecclesia disputantem, et non ut legimus ἐπιφαύσει σοι ὁ Χριστὸς, i. e. orietur tibi Christus, sed ἐφάψεται, i. e. continget te Christus recitantem, sed cum loci istius interpretatione ac contextu sensus iste non convenit:" ubi fontem lectionis hujus aperit, nempe fabulam de Adamo, in loco Calvariæ ubi Christus crucifixus est, sepulto, et tactu corporis et sanguinis Christi vivificando.

27. Heb. ix. 1, Εἶχε οὖν καὶ ἡ πρώτη σκηνή. Σκηνὴ omittunt Chrysostomus, Theodoretus, Vulg. et MSS. quamplurima. Subaudiendum διαθήκη monent Chrysostomus et Photius. "Irrepsit igitur, ait Millius in locum, editum σκηνὴ, ut videtur, ex proxime sequentibus, in quibus tabernaculi descriptio." Sed extat σκηνὴ apud Chrysostomum de die Natali Domini, Ed. Mor. tom. v. p. 472. apud Theodoretum, et Œcumenium. In annotationibus meis in locum probavi quod hæc sit germana lectio; quam quidem sequentia verba, viz. σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη, extra omnem omnino dubitationem ponunt.

LIBRI SECUNDI CAPUT SECUNDUM.

Continet Examen variantium Lectionum in Evangelia Matthæi, Marci, Lucæ, Johannis, et in Acta Apostolorum.

LIBRI SECUNDI CAPUT SECUNDUM.

SECTIO PRIMA IN MATTHÆUM.

CAP. i. 6. Δαβὶδ δὲ ὁ Βασιλεύς. Deest ὁ Βασιλεύς, Syr. Arab. Pers. Habent Hieronymus, Vulg. Theophylactus, et verba immediate præcedentia 'Jesse autem genuit' τὸν Δαβὶδ τὸν Βασιλέα, satis indicant quod vocabulum illud hic retineri oporteat.

V. 18. Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν· Vulg. Pers. et Lat. Irenæus omittunt Ἰησοῦ quod tamen agnoscunt Chrysostomus, Theophylactus, Syrus et Arabs. Inconsulte igitur ac temere suspicatur Erasmus additum ex consuetudine recitationis ecclesiasticæ; male etiam rejicitur à Millio, Prol. p. 40. 42. 103.

Cap. ii. 1. Ἐν ἡμέραις Ἡρῴδου τοῦ Βασιλέως· Hæc verba diserte habent Hieronymus, Chrysostomus, Theophylactus, et venerandæ antiquitatis versiones omnes. Quod si desint forte illa in quatuor MSS. retinentibus amplius quam quadraginta, hoc non modo non labefactat lectionem, sed potius multo plus firmamenti et roboris ei dat. Sed "suspecta mihi fere sunt παρεμβλήσεως, inquit Millius,* quis verba tam insignia absque omni erroris occasione prætermiserit?" Quasi scribæ oscitantes nihil hallucinarentur! Sed ut frigido huic argumento responsum ex Millio demus, animum adverte, quod contendat is ipse "insignem illum locum Johannis de testimonio patris, verbi, et Spiritus ex Græcis ferme omnibus, ex MSS. permultis excidisse:" quid istuc igitur tam mirum, si hanc pericopen, parvi momenti, alteràque multo breviorem, præ incuria ac socordia sua quatuor forsan librarii prætermiserint? Verba etiam Joh. vi. 56. Καθὼς ἐν ἐμοὶ ὁ Πατὴρ, κἀγὼ ἐν τῷ Πατρί. Ἀμὴν, Ἀμὴν, λέγω ὑμῖν, ἐὰν μὴ λάβετε τὸ σῶμα τοῦ υἱοῦ τοῦ ἀνθρώπου ὡς τὸν ἄρτον τῆς ζωῆς, οὐκ ἔχετε ζωὴν ἐν αὐτῷ. Verba, inquam, tam insignia, ac numerosa, neutiquam interpolatis lectionibus adnumerari vult Millius; sed "pro genuina pericope, multis retro sæculis omissa, habenda" arbitratur, Prol. p. 74. col. 1. Vide etiam Append. p. 32.

V. 4. Παὰ αὐτῶν. Ita Græca scholia, versionesque. Ita Hieronymus; ita etiam demptis quatuor, codices universi, et absque his verbis sensus non plenus est. "Nescio tamen (ait Millius) an irrepserint παρ' αὐτῶν jam olim ex. v. 7. hujus Cap." Prol. p. 154. col. 2.

V. 11. Et magi intrantes domum εὗρον τὸ παιδίον. Origenes in Matt. p. 374. Chrysostomus, Euthymius, Theophylactus, MSS. plura, Æthiop. Syr. Arab. Pers. legunt εἶδον, Hieronymus vero, Vulg. Epiphanius εὗρον. Quod si magi Christum oculis adspexerint suis, invenerint certe illum quem quærebant, et si invenerint, hoc non aliter quam videndo illum, et aspiciendo contigit: non in re igitur, sed in verbo controversia est; cum vero Herodes dixerit, ἐπὰν δὲ εὕρητε, ἀπαγγείλατε μοι. v. 8. si legas εὗρον, extrema primis optime respondebunt.

V. 18. D. Θρῆνος καὶ Hieronymo, Justino M. Dial. p. 304. Versionibusque cunctis. Sed adsunt in Jer. xxxi. 15. unde, teste Hieronymo, citantur hæc verba, et cum Justinus M. diserte dicat Sanctum Spiritum locutum esse hæc verba διὰ Ἱερεμίου οὕτως, citans illa à propheta, non ab apostolo, satis magno argumento esse debet, quod citationibus illius parum fidei adhibendum sit. Versionibus autem, nempe, orientalibus, quæ textui Græco Hebraicum, et Latinis, quæ Hieronymum prætulerint; facile opponam Chrysostomum, Theophylactum, et LXX. qui cum editis congruunt.

Cap. iii. 8. Ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας· καρπὸν ἄξιον, magis probat Millius; nimirum quia codices plurimi, Lat. Irenæus, lib. ii. p. 212. Vulg. Arab. Copt. Æthiop. sic legunt. Πρὸς τοὺς φαρισαίους καὶ σαδδουκαίους, inquit Origenes* Comm. in Joh. p. 119. ποιήσατε, εἴρηται ἐνικῶς, καρπὸν ἄξιον τῆς μετανοίας· πρὸς δὲ τοὺς ὄχλους παρὰ Λουκᾶν πληθυντικῶς καρποὺς ἀξίους. Nulla hic in sensu diversitas; constat enim moneri pharisæos et sadducæos ut digna veræ pœnitentiæ opera facerent. Lectionem autem in textu tuentur ac defendunt. Syr. Chrysostomus, et Theophylactus in locum, Basilius tom. ii. p. 425. qui citat hæc verba nominatim ex Matthæo in numero plurali; Cyrillus Alex. qui sic legit in Matthæo, Comm. in Isa. p. 315. in Mich. p. 408. et Hom. Pasch. quinta p. 53. immo et ipse Origenes, qui eodem in commentario, p. 115. habet hæc verba, ποιήσατε οὖν καρποὺς ἀξίους μετανοίας· ταῦτα γὰρ ὑπὸ τοῦ Βαπτιστοῦ εἴρηται παρὰ τῷ Ματθαίῳ, N. B. ἰδόντος πολλοὺς τῶν φαρισαίων καὶ σαδδουκαίων ἐρχομένους πρὸς τὸ βάπτισμα. Nota etiam quod τὸ παρὰ Λουκᾶν, ut ut citatur à Millio, non est apud Origenem, qui loco prius dicto fortè mysterium quoddam pro more suo celavit, quod explicatu difficile est.

Cap. iv. 12. D. Ὁ Ἰησοῦς, deest in duobus MSS. Æthiop. sed Græca scholia, Hieronymus, et antiquæ versiones, præter Æthiop. omnes retinent illud vocabulum; nec injuria, absque enim illo claudicaret periodus: sed judice Millio "subintellectum ὁ Ἰησοῦς scribæ jam olim in textum introduxere," Proleg. p. 148. col. 2.

Cap. v. 27. Ἐῤῥέθη τοῖς ἀρχαίοις.] Τοῖς ἀρχαίοις, Millio additum videtur, quanquam Chrysostomus, Theophylactus, Cyrillus Alex. in Julian. p. 9. et Theodoretus in Psal. ix. p. 433. è Græcis; et Lat. Irenæus lib. iv. cap. 27. p. 314. Hieronymus et Vulg. τοῖς ἀρχαίοις agnoscant. Cum igitur nemo dubitet quin hoc dictum fuerit antiquis, et allegatum sit à tot Patribus, nulla cujuscunque variantis lectionis mentione facta, cur rejiciant, causæ nihil est.

V. 32. Καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶται.] Deest hic pericope in Cant. cod. aliis, teste Augustino, ait Millius. Sed extat apud versiones omnes, Basilium, tom. ii. p. 491. Hieronymum,

* Prol. 162. col. 2.

* Lib. ii. cap. 2. sect. 2.

Chrysostomum, Theophylactum, et quod caput est infra cap. xix. 7. et Luc. xvi. 18. ubi eadem loquendi se obtulit occasio.

V. 44. Εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς.] D. Chrysostomo (quantum ex commentariis assequor) Copt. Vulg. Fulgentio, Salviano, Hieronymo; sic Millius. Sed totam hanc pericopen neque mutilam neque decurtatam reperias apud Chrysostomum, Theophylactum, atque omnes Orientales versiones; et tam Hieronymus quam Vulg. legunt, 'Benefacite his qui oderunt vos.'

Cap. vi. 1. Προσέχετε τὴν ἐλεημοσύνην ὑμῶν.] Plerique antiquorum Patrum legunt δικαιοσύνην, inquit Junius, teste Millio. Ex libris tamen impressis ne unus quidem ab illo coram productus est, neque ego unum aliquem è Patribus adhuc reperire potui qui habeat δικαιοσύνην. Origenes in Matt. p. 255. Greg. Nyssen. tom. ii. p. 743. Basilius, tom. ii. p. 416. Chrysostomus, Theodoretus, et Theophylactus retinent ἐλεημοσύνην. "Nec dubito (sic pergit Millius), quin Matthæi Tzedakah δικαιοσύνην reddiderit hoc loco Græcus interpres." Ego verò imprimis nego Matthæi Græca esse interpretis, et non ipsius Apostoli. Vide dissertationem nostram de hac quæstione. Secundo, quæro cur idem interpres eodem modo idem vocabulum non reddiderit v. 2—4. ubi eadem de re agitur; 'attendite ne faciatis ἐλεημοσύνην ὑμῶν coram hominibus, alioquin mercedem non habebitis apud patrem vestrum:' per modum illationis sequitur v. 2. 'cum ergo facis ἐλεημοσύνην, ne facias sicut hypocritæ, ut honorificentur ab hominibus.' Dein per modum consilii, 'te autem faciente ἐλεημοσύνην, nesciat sinistra tua quid facit dextra,' v. 3. Quorum ratio sequitur his verbis, v. 4. 'ut sit ἐλεημοσύνη tua in abscondito:' quis jam non videt ἐλεημοσύνην pro genuina lectione habendam esse?

V. 4. Ἐν τῷ φανερῷ.] Desunt hæc apud Origenem in Joh. p. 238. Hieronymum, Vulg. Augustinum, qui notat se in Græcis non invenisse, sed tantum in Latinis aliquot. Agnoscunt nihilominus Chrysostomus, Theophylactus, Constit. Apost. lib. iii. cap. 14. Basilius, tom. ii. p. 429. Syr. Arab. Pers. legenda esse constat ex antithesi in propatulo. Ita Maldonatus.

V. 21. Ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν.] Hic Chrysostomus legit ὅπου ὁ θησαυρὸς ἀνθρώπου, ἐκεῖ ἡ καρδία αὐτοῦ. Basilius, tom. i. p. 340. σοῦ pro ὑμῶν utrinque, sicut etiam Hieronymus; et Vulg. parvo admodum discrimine. Sed Theophylactus, versionesque orientales ab excusis non dissentiunt; et verba illa θησαυρίζετε ὑμῖν, v. 19, 20. et Sanctus Lucas, qui hæc ipsa Christi verba citat, cap. vi. 34. lectionem textûs firmant. Vide tamen Millii Proleg. p. 42. col. 1.

V. 25. Καὶ τί πίητε.] "Desunt hæc (inquit Millius) apud Æthiop. Vulg. Arab. Epiphanium, Basilium, Chrysostomum, Euthymium, Hilarium, Hieronymum." Habent autem Theophylactus, Syr. Pers. et pace doctoris, Arabs. Quod si cum repetantur hæc verba, v. 31. rectè legamus, μὴ οὖν μεριμνήσητε λέγοντες, Τί φάγωμεν, ἢ τι πίωμεν; mihi quidem argumento est etiam hic rectè legendum esse, τί πίητε.

V. 34. Τὰ ἑαυτῆς.] Ita Basilius Moral. tom. ii. p. 451. et Theophylactus. Chrysostomus vero περὶ ἑαυτῆς, quod in idem recidit.

Cap. vii. 2. Καὶ ἐν ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.] Allegantur hic codices plurimi, Theodoretus et Theophylactus qui legunt μετρηθήσεται. Quibus opponere possem Polycarpi epistolam ad Philip. §. 2. Clementem Alex. Strom. ii. p. 399. Origenem Comm. in Matt. p. 335. et in Joh. p. 396. qui legunt ἀντιμετρηθησέται (Origenes autem in Jer. p. 161. habet μετρηθήσεται) sicut et Chrysostomus, ut et Vulg. et Hieronymus qui habent 'remetietur:' sed hoc atque illud idem valet.

Cap. viii. 8. Εἰπὲ λόγον, v. l. λόγῳ.] V. 18. ἐν τῇ ὥρᾳ ἐκείνῃ, v. l. ἀπὸ τῆς ὥρας ἐκείνης. Absque discrepantia quæ sensum afficiat.

V. 25. Καὶ προελθόντες οἱ μαθηταὶ αὐτοῦ.] Desunt οἱ μαθηταὶ αὐτοῦ apud Hieronymum et codices quosdam Latinos: agnoscunt autem Theophylactus et versiones antiquæ omnes.

V. 31. Ἀπόστειλον ἡμᾶς.] D. Vulg. Arab. Æthiop. sed Syr. Chrysostomus, et Theophylactus, et Luc. viii. 32. habent pariter ac in textu ἀπότρεψον ἡμᾶς.

Cap. ix. 7. Hieronymus Vulg. Syr. ἐφοβήθησαν, sed Theophylactus et Arab. ἐθαύμασαν· v. Mar. ii. 12.

V. 14. "Non veni vocare justos" ἀλλ' ἁμαρτωλοὺς εἰς μετάνοιαν· Millius fidenter asserit εἰς μετάνοιαν traductum huc esse è Luca, idque à primis pene sæculis; sed cum rationes expectemus, sæpe in earum locum confidentia succedit: quod Christus enim hæc verba protulerit, locuples testis est Lucas, cap. v. 32. Et primæ illius concionis exordium fuit, "Pœnitentiam agite, appropinquavit enim regnum cœlorum," Matt. iv. 17. Quare igitur εἰς μετάνοιαν non hîc censenda sunt ipsissima Christi verba? Retinentur apud Barnabam, §. 1. apud Justinum M. Apol. Ed. Ox. §. 18. apud Iren. lib. iii. cap. 5. p. 207. (quanquam illius testimonium in contrariam partem trahat Millius, Prol. p. 38.) apud Origenem in Joh. p. 366. apud Chrysostomum in locum, et Ed. Mor. p. 348. tom. i. tom. iv. p. 175. apud Cyrillum Alex. in Ose. p. 158. in Soph. p. 627. apud Theophylactum et Arabem. Ad pauca ut redeam, cum Christus vocârit peccatores, illos eum vocâsse ad pœnitentiam luce clarius est, ideoque τὸ εἰς μετάνοιαν, si non retineatur, saltem subaudiendum est.

V. 35. Τὰς πόλεις πάσας.] Sic Hieronymus, Græci, cæterique interpretes omnes. Ἐν τῷ λαῷ omittunt quidem Hieronymus, versionesque antiquæ; sed agnoscunt illa Chrysostomus et Theophylactus, et necessariò subaudienda sunt; cujus enim, præterquam populi, languores et infirmitates curavit Christus?

V. 36. Ἐκλελυμένοι.] Enervati, debilitati, membra soluti, languescentes. V. l. ἐσκυλμένοι, vexati, disjecti, divulsi. Sic Hesychius ἐσκυλμένοι, διασκεδασμένοι εἰσίν. Ita sub diversis verbis sensus non multum diversus est.

Cap. x. 3. Καὶ Λεββαῖος ὁ ἐπικληθείς,] Desunt hæc juxta Millium, apud Vulg. et Hieronymum; agnoscunt Chrysostomus, Theophylactus, orientales versiones omnes; et fatente Millio, "Hieronymus alibi lectum ait, ipseque lib. de Hebraicis nominibus explicat. Millius, Prol. p. 42. col. 1. Ἰακωβος ὁ τοῦ Ἀλφαίου καὶ Θαδδαῖος, et sic Origenes qui notat Levi, sive Lebbæum non fuisse numero apostolorum, nisi apud Marcum duntaxat: omnino recte. Λεββαῖος ὁ ἐπικληθεὶς insertum non aliud est quàm scholion marginale." E contra Cotelerius in hæc verba, Const. Apost. lib. viii. cap. 25. p. 319. Ματθαῖος ὁ καὶ Λουκᾶς hæc habet, consentiunt antiqui, et recentiores, id recte ex evangelii comparatione colligentes. Origenes in præfatione explanationis in epistolam ad Rom. Matthæus in catalogo apostolorum dicit Jacobus Alphæi et Lebbæus; Marcus, Jacobus Alphæi, et Thaddæus; Lucas vero ita posuit, Jacobus, et Judas Jacobi. Igitur eundem quem Matthæus Lebbæum, Marcus Thaddæum dixit, Lucas Judam Jacobi scripsit. Certum est autem evangelistas non errâsse in nominibus apostolorum, sed quia moris erat binis vel ternis nominibus uti Hebræos, unius et ejusdem viri, diversa singuli nominum vocabula posuere. Hieronymus in locum, Thaddæus apostolus ab evangelista Luca Judas Jacobi dicitur, et alibi appellatur Lebbæus. Credendumque est eum fuisse trinomium: ad locum Orig. lib. i. contra Cels. p. 48. Vide responsum Cotelerii, not. in Constit. Apostol. p. 315.

V. 28. Μὴ φοβεῖσθε] MSS. Justinus; sed Chrysostomus, Theophylactus, Luc. xii. 4. habent cum textu μὴ φοβηθῆτε.

V. 29. Οὐ πεσεῖται ἐπὶ τὴν γῆν, v. l. εἰς τὴν παγίδα,] Chrysostomus, et interpretamento; Origenes utroque modo; sed Theophylactus et versiones omnes textum sequuntur.

V. 42. Μόνον——οὐ μὴ ἀπολέσῃ.] Deest μόνον MSS. Æthiop. ἀπολέσει MSS. utrumque legunt cum textu Chrysostomus, Theophylactus, Vulg. Syr. Origenes in Matt. p. 346. Basilius, tom. ii. p. 444. Cyrillus Alex. tom. i. p. 566. Nihilominus τὸ μόνον irrepsit è margine, Proleg. p. 121. col. 2. Vide etiam Proleg. p. 42. col. 1.

Cap. xi. 2. Δύο τῶν Μαθητῶν.] Syr. διὰ τῶν, sed Origenes in

Matt. p. 229. Chrysostomus, Theophylactus, Vulg. Arab. textui consentiunt. Vide tamen Millium pro διὰ contendentem, Proleg. p. 42. col. 1.

V. 5. Χωλοὶ περιπατοῦσι———νεκροὶ ἐγείρονται.] "Deest prima pericope in Origene," ita Millius. Male; agnoscit enim eam Comm. in Joh. p. 103. secunda ibi deest: legit autem Clemens Al. Pædag. lib. i. cap. 10. p. 129. utramque legunt versiones omnes Chrysostomus, Theophylactus, Cyrillus Alexan. de recta fide, p. 89. D. Lucas, cap. vii. 22. Vide è contra Millii Proleg. p. 42. col. 1.

V. 21. Οὐαί σοι Βηθσαϊδάν.] Legendum vult Millius καὶ Βηθσαϊδά, Prol. p. 42.; reniten[illegible]ibus Origene in Ex. p. 25. Chrysostomo, Hieronymo, Theophylacto, et versionibus antiquis universis.

Cap. xii. 8. Κύριος γάρ ἐστι καὶ τοῦ σαββάτου·] Quanquam καὶ agnoscatur a solo Vulg. cum tamen id reperias apud Mar. ii. 28. et Luc. vi. 5. et per consequens Christi ipsius sit, et vocabulum admodum elegans, quod vim plurimam argumento affert, mihi quidem retinendum videtur.

V. 32. Ἐν τούτῳ τῷ αἰῶνι.] MSS. ἐν τῷ νῦν αἰῶνι, quod idem est.

V. 35. Ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας.] D. τῆς καρδίας, Vulg. Syr. Arab. sed adest apud Athanasium tom. ii. p. 169. Basilium tom. ii. p. 634. Chrysostomum in locum, et apud Luc. vi. 45. et verba immediatè præcedentia, 'ex abundantia τῆς καρδίας os loquitur,' hanc lectionem stabiliunt et firmant.

V. 47. Ζητοῦντές σοι λαλῆσαι.] Ita Chrysostomus, Theophylactus, Syr. Origenes in Matt. p. 238. Vulg. Arab. Æthiop. ζητοῦντές σέ, σοι λαλῆσαι ex v. 46. desumptum videtur; ita Millius.* Et sane cum foris starent mater et fratres quærentes λαλῆσαι αὐτῷ, v. 46. nil verius dicere enarrator potuit quam foris stant ζητοῦντές σοι λαλῆσαι.

Cap. xiii. 14. Ἀναπληροῦται ἐπ' αὐτοῖς.] Theophylactus, et codices plurimi habent solummodo αὐτοῖς· Sed Chrysostomus, versionesque antiquæ omnes, vel legunt ἐπ' vel ἐν αὐτοῖς, quod in idem recidit.

V. 27. Ἐν τῷ σῷ ἀγρῷ.] Ab aliquot MSS. et unico Epiphanio, omissum est σῷ. Bene autem habet, quod non nobis narret Millius quo Epiphanii in loco hoc factum sit. Pervolventi enim eum contra Hær. p. 679. occurrebant mihi plurimæ lectiones insigniter variantes, una cum additamento in fine, καὶ ἑτοιμάζετε τὰ ζιζάνια κατακαυθῆναι τῷ πυρὶ ἀσβέστῳ.

V. 35. Διὰ τοῦ προφήτου· Ἡσαίου τοῦ προφήτου.] Plerique codices olim, teste Hieronymo; qui et pro Ἀσὰφ τοῦ προφ. positum dicit vitio librarii; ita Millius: neutrum autem hodie legitur vel in Græcis patribus. vel in MSS. aut versionibus. Vide Annot. nostras in hunc locum.

V. 51. Λέγει ὁ Ἰησοῦς· συνήκατε ταῦτα πάντα.] "Præmissa hæc sunt lucis causa jam ante Chrysostomi tempora," Millius Prol. p. 42. col. 1. At agnoscunt Chrysostomus, Theophylactus, Syr. Arab. Pers. esseque verba hæc necessariò intelligenda constat ex sequentibus, λέγουσιν αὐτῷ, ναὶ Κύριε.

Cap. xiv. Ὡσεὶ πεντακισχίλιοι.] Sic Chrysostomus, Theophylactus, Æthiop. et in Annotationibus variantis alicujus lectionis nulla est mentio. Dicit tamen Millius, Prol. p. 129. col. 1. "ὡσεὶ quod in MSS. plerisque omnibus, Lucæ est, non Matthæi."

V. 33. Ἐλθόντες.] Sic Chrysostomus, Theophylactus, Vulg. Syr. Arab. Pers. D. tantum Æthiop. "est tamen intrusum uberioris explicationis gratiâ," Proleg. p. 161. col. 1.

Cap. xv. 4. Τίμα τὸν πατέρα σου.] "Deest σου in MSS. pluribus, Irenæo, Chrysostomo;" ita Millius: Deest quidem apud Lat. Irenæum pariter, ac apud Vulg. sed Chrysostomus disertè ait, τίμα γάρ φησι τὸν πατέρα σου, similiter Origenes in Matt. p. 244. et Theophylactus. Hoc certo mandatum ad uniuscujusque proprium parentem pertinet, et seq. καὶ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ, σου retinendum esse ostendunt.

* Prol. p. 42. col. 1.

V. 8. Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χείλεσί με τιμᾷ.] Prol. p. 34. col. 2. et 42. col. 1. asserit Millius genuinam lectionem esse, ὁ λαὸς οὗτος χείλεσί με τιμᾷ. Cætera nempe desunt in Cant. Copt. Vulg. Syr. Pers. Æthiop. ut et apud Esaiam, Cod. Alex. et Marc. Quicunque hic apud LXX. defectus fuit, clàm quidem erat Origene, qui Comm. in Matt. p. 247. loquitur ad hunc modum: "propheta Isaias dicit, ἐν αὐταῖς λέξεσιν, ἐγγίζει μοι ὁ λαὸς οὗτος ἐν στόματι αὐτῶν."

V. 26. Οὐκ ἔστι καλόν.] Sic Chrysostomus, Theophylactus, Vulg. Syr. Arab. est tamen adjectitium καλὸν, Proleg. p. 42. col. 2.

V. 30. Κωφούς,] D. et v. 31. D. κυλλοὺς ὑγιεῖς, refragante ipso textu utrinque. Nam si τὸ κωφοὺς non esset in v. 30. unde κωφοὺς λαλοῦντας v. 31. Quod si τὸ κυλλοὺς rectè ponatur v. 30. idcirco etiam τὸ κυλλοὺς ὑγιεῖς ponendum est, v. 31. Sed Prol. p. 42. col. 1. interjecta sunt ad absolvendam sententiam κυλλοὺς ὑγιεῖς. Idem de voce κωφοὺς, Prol. p. 133. col. 2.

Cap. xvi. 3. Ὑποκριταὶ.] D. Chrysostomo, Vulg. Agnoscunt Theophylactus, Syr. Arab. Lucas xii. 56. quin igitur hoc vocabulo usus sit Christus nemo dubitet.

Nota etiam quod in binis postremis versiculis variantes lectiones satis refutentur testimonio Origenis, qui cum editis congruit Comm. in Matt. p. 290, 291—294.

Cap. xvii. 14. Tres hic variantes lectiones, sed nullius momenti, et textum ipsum exhibet Origenes, p. 308, 309. ita etiam v. 21—23. Origenes ab impressis ne transversum quidem digitum discedit, p. 313. 315. Quod autem ἐλθόντων αὐτῶν, v. 14. "rectè mutatum esse ab Arabe et Vulgato in ἐλθόντος, ait Millius, Prol. p. 42. col. 1. ex historiæ circumstantiis manifestum esse; non enim venisse Christum simul cum discipulis suis ad multitudinem, sed venisse eum solum, et aliquanto post discipulos quos turbâ jam circumfusos, et cum scribis disputantes offendit;" in eo mirum in modum falli Millium ex historiæ circumstantiis certissimum est; commate enim decimo interrogant eum discipuli ex monte cum eo descendentes, 'quid ergo scribæ dicunt quod Eliam oportet primum venire?' et commate decimo tertio ex Christi ad hanc quæstionem responso 'intellexerunt discipuli quod de Johanne Baptista dixisset eis:' veniebant ergo cum eo hi tres discipuli, et cum reliquis disputantes scribas invenit.

V. 21. Deest versus totus Coll. et Æthiop. "Neque quidem hujus evangelistæ est, licet hic sedem occupet in omnibus propemodum libris nostris, sed Marci solius, quod ostendit canon Eusebianus:" Sic Millius in appendice p. 7. Sed reperias illum apud Origenem in Matt. p. 313. apud Syrum et Arabem interpretem, qui omnes ante vixerunt quam Canon iste conficeretur; agnoscit etiam Hieronymus, quanquam Canonem istum Matthæo præfixerit, sicut etiam agnoscunt eundem versiculum Græca scholia et reliquæ versiones.

V. 23. Καὶ ἐλυπήθησαν σφόδρα.] Desunt hæc verba in binis MSS. Sed retinent illa Origenes in Matt. p. 315. Græci, cæterique interpretes omnes: et tamen in Prol. p. 165. col. 2. "commentarius est non textus."

Cap. xviii. 29. Omittunt πάντα codices plurimi: sed sequitur ex v. 26. quod retinendum sit.

Cap. xix. 19. Καὶ ἀγαπήσεις τὸν πλησίον—] Agnoscunt hanc periodi partem Græca scholia, versionesque universim, et quod contra illam ex Origene affert Millius, valde leve est ac nugatorium. Nam si quis strictè acciperet ac servaret mandata secundæ tabulæ tali modo, ac more quali ea Judæi observârunt, non ille quidem dicendus est præstitisse universam legem, quæ ad proximum suum pertinet, et multo minus quæ ad Deum. Vide Luc. x. 29, 30. Nota etiam quod ἐκ νεότητός μου, v. 20. retinetur apud Græca scholia versionesque omnes.

Cap. xx. 15. Οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω.] Seq. ἐν τοῖς ἐμοῖς; "quod est in nostris commentarius est, non textus." Ita Millius cum suo vulgato, Prol. p. 42. col. 2. Repugnantibus reliquis versionibus, Chrysost. Theophyl. et Orig. in Matt. p. 407.

V. 22. Potestis bibere calicem quem ego bibiturus sum? καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;] "Posterior pars comma-

tis, judice Millio, non Matthæi, sed Marci est," sc. ex fide quatuor MSS. Hieronymi, Vulg. Ambrosii, et speciatim Origenis in Matt. p. 415. qui postquam dixerat, δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν, addit ἢ ὡς ὁ Μάρκος ἀνέγραψε —— ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα καὶ τὰ ἑξῆς. Quis autem satis certo scit utrum Origenes Marcum allegârit, ratione habitâ ad posteriorem partem commatis, vel ad levem illam discrepantiam quæ intercedit inter ὃ μέλλω πίνειν, et ὃ ἐγὼ πίνω; sed demus hæc Millio. Constat ex Marco x. 38, 39. periodum hanc Christum protulisse omnibus suis numeris expletam; cur non igitur Matthæus periodum hanc plenam ac perfectam citâsse censendus est? cum testes ejus rei fidos habeamus Chrysostomum, Theophylactum, et Basilium Seleuciensem, Hom. 24. p. 134. vel quonam id, quæso, sacræ Scripturæ dispendio sit, si postrema illa verba apud unicum Marcum reperiantur? Atque hoc, ut opinor, obviam it sexcentis variantibus lectionibus: quæ enim à diversis memorantur Evangelistis, cum ea semel tantum locutus sit Christus, si ab uno aliquo literis mandentur, memoria eorum nunquam obliterabitur.

Cap. xxi. 4. Τοῦτο καὶ ὅλον γέγονεν·] Deest ὅλον, Cant. Arab. Æthiop. Copt. Origene in Joh. p. 161. At agnoscunt τὸ ὅλον Chrysostomus, Theophylactus, Vulg. Syr. nec magni, quod Origenes hic habeat, refert; nam ibid. p. 174. omittit v. 5. σοῦ post βασιλεῖς, et καὶ post πραῢς; sed p. 169. et Comm. in Matt. p. 432. utramque vocem retinet: post πῶλον omittit υἱὸν, p. 169. quod tamen habet p. 174. omittit hæc verba v. 8. ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἐστρώννυον ἐν τῇ ὁδῷ. Sic v. 12. τοῦ Θεοῦ. deest Orig. sc. Comm. in Joh. p. 175. sed Commentarius ejus in locum Matt. p. 439. sic se habet, καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ.

V. 19. Κτήσασθε, Ed. Ox. Polyg. hic ergo Millius, Prol. 65. col. 1. pro varia lectione, ipsum textum, "possidebitis" exhibet.

Cap. xxii. 39. Diliges proximum tuum ὡς σεαυτόν· MSS. ἑαυτόν. Ita Rom. xiii. 9. Gal. v. 14. dicisne hoc ἀφ' ἑαυτοῦ à temetipso? Joh. xviii. 34. et σεαυτὸν, Jac. ii. 8. Vide in his locis Millium, et nos in Rom. xiii. 9.

V. 40. Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος.] Omittunt ὅλος Syr. Codex unus, Copt. et Arab. Habent autem illud Æthiop. Vulg. Chrysostomus, et Theophylactus, Hilarius, et Hieronymus in locum; Clemens Alex. Pædag. lib. iii. cap. 12. p. 260. Irenæus lib. iv. cap. 25. p. 312. Origenes Hom. 23. in Matt. F. 42. Atque tamen hanc lectionem simplicem (sc. absque ὅλος) ipsius Evangelistæ fuisse haudquaquam dubito, Proleg. p. 129. col. 2.

Cap. xxiii. 4. Καὶ δυσβάστακτα,] Omiserunt Copt. Syr. Pers. Vulg. Irenæus. At agnoscunt Chrysostomus, Theophylactus, Hieronymus, Vulg.

V. 5. Τῶν ἱματίων αὐτῶν,] Desunt Vulg. Æthiop. At legunt Chrysostomus, Theophylactus, Syr. Arab.

V. 8. Εἷς γάρ ἐστιν ὑμῶν καθηγητής;] MSS. plurima, Origenes in Joh. p. 5. Hom. 10. in Jer. p. 107. et Chrysostomus legunt ὁ διδάσκαλος. Cum vero tum καθηγητὴς, tum διδάσκαλος sit interpretatio ejusdem vocis Hebraicæ, nempe rabbi, ex eo facile intelligitur, verbis illos, non re dissidere.

V. 14. Οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι, ὑποκριταί.] "Ista non agnoscunt Origenes et Eusebius; traducta puto è Marco aut Luca," inquit Millius, Prol. p. 42. Id autem agnoscunt Chrysostomus, Theophylactus, et versiones universim.

V. 19. Μωροὶ καὶ τυφλοί·] "Μωροὶ καὶ præfixum est ex v. 17." ita Millius Prol. p. 42. Agnoscunt autem Theophylactus, et versiones orientales omnes.

"Non dubium est quin v. 13. è Marco et Luca huc transmiserint librarii," ait Millius in locum. Quod si fuissent verum nec additur quidquam, nec subducitur de verbis Christi: versiculum tamen hunc agnoscunt Chrysostomus, Theophylactus, Hieronymus, versionesque Crit. Hist. N. T. p. 171. ipse illum inveniat apud Græca exemplaria satis multa, versu quidem isto et subsequente transposito, sicut in pluribus Millii MSS. contigit.

V. 26. Deest in Clemente Alex. Irenæo lib. iv. cap. 34. p. 326. Habent autem illud Chrysostomus, Theophylactus, versiones antiquæ omnes.

Cap. xxv. 1. Licet à commate primo usque ad decimum tertium viginti variantes afferantur lectiones, sanctus tamen Basilius, dum hanc parabolam explicat, à textu ne latum quidem unguem discedit. Nam tametsi tom. ii. p. 412. habeat tantum πέντε, p. tamen 425. habet αἱ πέντε.

V. 13. Ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.] "Deest in MSS. aliquot, nec occurrit apud probatissimos primæ ætatis interpretes, ex cap. præcedente sumitur," ita Millius hic, sed inter hæc, atque illa verba plurimum interest: cum verò præcesserit, 'vigilate itaque, quia nescitis diem neque horam,' aliquid hujusmodi addendum est, ne claudicet sensus; quidni igitur hæc ipsa verba? quæ agnoscit Theophylactus, et quæ optimè respondent illis quæ concludunt caput præcedens, viz. si malus servus non vigilet, 'veniet Dominus illius in die qua non sperat, et hora qua ignorat;' atque istiusmodi homines, fatuarum ad instar virginum, à nuptiis clausâ januâ excludentur. 'Vigilate igitur,' &c.

V. 33. Καὶ στήσει τὰ μὲν πρόβατα.] Deest μὲν Cant. Syr. Quod tamen postulant seq. τὰ δὲ ἐρίφια, satisque firmant Theophylactus, Vulg. et exemplar Alexandrinum.

V. 41. Τὸν ἡτοίμασμένον, v. l. ὃ ἡτοίμασεν ὁ πατήρ μου.] Ita Irenæus, Cyprianus, Augustinus, adde Justinum M. Dial. p. 301. Origenes autem in Joh. p. 426. Græca scholia, versiones antiquæ omnes legunt cum textu.

Cap. xxvi. 1. Πάντας τοὺς λόγους τούτους.] Deest πάντας Chrysost. Pers. habent Theophylactus, Vulg. Arab. Syr. Æthiop.

V. 3. Καὶ οἱ γραμματεῖς,] Desunt hæc apud Vulg. Arab. Æthiop. At retinent Chrysostomus, Theophylactus, Syr.

V. 42. Τοῦτο τὸ ποτήριον,] Deest τὸ ποτήριον, Chrysostomo; legunt Theophylactus, Vulg. Syr. Arab. — ἀπ' ἐμοῦ, deest Vulg. Agnoscunt Theophylactus, Syr. Arab.

V. 44. Ἐκ τρίτου,] Deest in Alex. At illud habent Theophylactus, et versiones antiquæ universim.

V. 59. Καὶ οἱ πρεσβύτεροι,] Deest in Vulg. Sed illud retinent Theophylactus, Syr. Arab.

V. 74. Ἤρξατο καταναθεματίζειν.] Ita Chrysostomus et Theophylactus; καταθεματίζειν, quod habent codices MSS. in N. T. nusquam occurrit, at genuinum censet Millius, Prol. 109. col. 2.

Cap. xxvii. 14. Ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν·] Ita Hieronymus, Theophylactus, Vulg. Arab. ait tamen Millius, "ex Syri solius autoritate addebat codicum vulgus ex præcedentibus, τὸν ἡγεμόνα," Proleg. p. 129. col. 2.

V. 35. Ἀπὸ τοῦ αἵματος τοῦ δικαίου.] Τὸ τοῦ δικαίου agnoscunt Hieronymus, Theophylactus, versiones omnes: "sed (ait Millius) insertum in reliquis τοῦ δικαίου, irrepsisse videtur ex Actis, aliisve locis," Prol. p. 133. col. 2.

V. 35. Ἵνα πληρωθῇ τὸ ῥηθέν· καὶ τὰ ἑξῆς·] Cum omittatur hæc periodus à Græcis, interpretibusque cunctis, si à Vulg. et Hieronymo discesseris, simile vero videtur desumptam eam fuisse ex Joh. xix. 24. utrum vero hic, an illic legenda sit, eadem sane, quâ reliquæ Scripturæ partes, veneratione à nobis afficienda est.

V. 34. Ἰησοῦς ὁ Βασιλεύς·] Ἰησοῦς omittunt MSS. Copt. Retinent Theophylactus, Vulg. Syr.

V. 43. Νῦν,] Hic agnoscunt Theophylactus, et versiones omnes, estque emphaticum in ore Judæorum.

V. 55. Ἀπὸ μακρόθεν θεωροῦσαι.] Deest in Vulg. sed habent Chrysostomus, Theophylactus, Syr. Arab.

V. 64. Νυκτὸς,] Deest in Chrysostomo, Vulg. Arab. at illud legunt Theophylactus, et Syr.

Cap. xxviii. 9. Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς Μαθηταῖς αὐτοῦ.] Desunt hæc apud Chrysostomum, Hieronymum, Augustinum, Vulg. Syr. Agnoscunt tantum Theophylactus et Æthiop. Sæpe hoc contingit cum eadem verba repetuntur; videntur tamen hic necessario intelligenda.

SECTIO SECUNDA.

IN MARCUM.

MARCI cap. i. 2. Qui præparabit viam tuam, *ἔμπροσθέν σου*·] Desunt hæc in Irenæo lib. iii. cap. 11. p. 217. Origene in Joh. p. 117: Syr. Copt. Pers. Æthiop. sed agnoscunt illa Theophylactus, Vulg. Arab. et Origenes in Joh. p. 3. et citat illa nominatim ex Marco, lib. ii. contra Cel. 60. et siquidem Christus disertè ait Baptistam eum esse de quo scripta est prophetia his ipsis verbis, Matt. xi. 10. de veritate eorum non est ambigendi locus, licet in autographo ipsius Marci non inventa fuissent.

Tribus versiculis, sc. 5. 11. et 13. tres sunt variantes lectiones, sed nulla in sensu diversitas.

V. 16. *Περιπατῶν δὲ παρὰ τὴν θάλασσαν.*] Ita Theophylactus, Cod. Alex. *παράγων*, Vulg. Arab. 'fuit ambulando pertransiens,' sine discrimine.

V. 42. *Εἰπόντος αὐτοῦ.*] Deest in Cant. Syr. agnoscunt Theophylactus, Vulg. Cod. Alex.

V. 44. *Μηδενὶ μηδὲν.*] D. *μηδὲν*; MSS. Sed habet Theophylactus.

V. 45. *Πολλά.*] Deest in Vulg. Sed legit Theophylactus.

Cap. ii. 1. *Δι' ἡμερῶν.*] "Octo, Latini codices aliqui; citra non Græcorum modo fidem sed et Latinorum plerumque omnium;" ita hîc Millius. Sed Proleg. p. 44. col. 1. "Græca proculdubio erant *δι' ἡμερῶν*, et sic evangelista."

V. 4. *Μὴ δυνάμενοι προσεγγίσαι.*] Vulg. *προσενέγκαι*· Theophylactus, et reliquæ versiones cum textu.

V. 7. *Εἰ μὴ εἷς ὁ Θεός.*] Deest *εἷς*, Cant. Sed retinent Theophylactus, et reliquæ versiones antiquæ omnes.

V. 15. *Ἁμαρτωλοί.*] Occurrit in Theophylacto, et in versionibus Polyg. omnibus. "Mihi tamen, inquit Millius, vehemens est suspicio, ex v. 16. huc traductum esse." Append. p. 12. col. 1.

V. 18. *Οἱ τῶν φαρισαίων.*] Theophylact. et versiones omnes: Vulg. pharisæi.

V. 20. *Ἐν ἐκείναις ταῖς ἡμέραις.*] Ita Theophylactus, Vulg. Lucas v. 35. *ἐν ἐκείνῃ τῇ ἡμέρᾳ*. Syr. Æthiop. MSS. sine discrepantia.

V. 22. *Οἶνος ὁ νέος.*] Habent *ὁ νέος*, Theophylactus, Lucas v. 35. Deest in Cant. Vulg. Syr. Verba autem præcedentia et sequentia lectionem textûs genuinam esse indicant.

Cap. iii. 5. *Καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιὴς ὡς ἡ ἄλλη.*] Deest *ὑγιὴς* MSS. versionibusque: retinet Theophylactus, occurrit apud Matt. xii. 13. et Luc. vi. 10. interpretes hoc forte quasi minus necessarium omiserunt; cum enim manus arida restituatur, et fiat alteri similis, non potest non esse *ὑγιής*.

V. 29. *Αἰωνίου κρίσεως.*] Codices pauci habent *ἁμαρτίας*, seu *ἁμαρτήματος*. Vulg. et Cyprianus 'delictum,' et exinde Græca quædam exemplaria ad Latinos conformata, *ἁμαρτίας*· sed Syr. Arab. Theophylactus, Græci patres legunt *κρίσεως*, nec talis occurrit dictio qualis *αἰώνιος ἁμαρτία* per totum N. T.

V. 32. Addit hic C. Alex. *καὶ ἀδελφαί σου*· repugnantibus omnibus versionibus, Hieronymo, Theophylacto, verbisque immediate præcedentibus *οἱ ἀδελφοὶ, καὶ ἡ μητὴρ αὐτοῦ —— ἀπέστειλαν πρὸς αὐτόν.*

Cap. iv. 4. *Τὰ πετεινὰ τοῦ οὐρανοῦ.*] Deest *τοῦ οὐρανοῦ* in MSS. et versionibus quibusdam: agnoscunt Vulg. et Theophylactus; et cum aves per vetus testamentum sæpissimè vocitentur, vel volucres aeris, vel volucres cœli, *τοῦ οὐρανοῦ* videtur subaudiendum ubi non exprimitur: rejicit autem Mill. Prol. p. 109. col. 2.

V. 11. *Γνῶναι τὸ μυστήριον.*] Deest *γνῶναι* in MSS. sed habent Theophylactus et versiones omnes, eoque dempto sensus deficit; et tamen medium *γνῶναι* Matthæi est, aut Lucæ Proleg. p. 161. col. 1. Cur non et Marci?

V. 18. *Καὶ οὗτοί εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, οὗτοί εἰσιν.*] Deest secundo loco *οὗτοί εἰσιν* apud Theophylactum, et MSS. nec mirum; Hebraismum quippe non intelligebant; habent Vulg. Syr. nec deesse videntur apud Arab. "Repetitio hæc vocum *οὗτοί εἰσιν* non est aliena ab Hebraismo, quod ejus insolitis mutandi causam dedit, idque non uno modo; quod hujus lectionis veritatem ostendit;" ita Grotius.

V. 20. et v. 8. *Ἓν μὲν τριάκοντα, ἓν ἑξήκοντα, ἓν ἑκατὸν*, v. l. *ἓν, ἓν, ἓν*, MSS. sed præter MSS. codices plurimos, fatente Millio, *ἓν* legunt Theophylactus, versiones omnes, Syr. v. 8. et lectionem hanc comprobat locus parilis Matt. xii. 8. 23. ubi occurrit par distributivum *ὁ μὲν ἑκατὸν*, &c.

V. 24. *Ὑμῖν τοῖς ἀκούουσιν.*] D. *τοῖς ἀκούουσιν*, desunt in Vulg. Arab. sed illa habent Theophylactus et Syr.

V. 31. *Ὡς κόκκῳ.*] MSS. *κόκκος* aut *κόκκον*, sine discrimine et sine causa; *ὡς* hîc *παραδειγματικὴν* significationem habet, 'nempe;' ita Schmidius: ceu potius est signum dativi casûs, ut ב apud Hebræos sæpius.

V. 33. *Πολλαῖς.*] Deest in Syr. Pers. Arab. sed illud habent Theophylactus et Vulg.

Cap. v. 11. *Πρὸς τὰ ὄρη*, v. l. *πρὸς τῷ ὄρει*, quod in idem recidit. Ib. *Μεγάλη*, Deest in Cant. Eph. Copt. Goth. Pers. sed habent Theophylactus, Vulg. Syr. Arab.

V. 12. *Πάντες οἱ δαίμονες*, Cant. *τὰ δαιμόνια*, Syr. 'illi dæmones,' quod idem valet; soli enim demones, qui tunc adfuerunt, hoc à Christo petere potuerunt: denique cum textu legunt Theophylactus, et Arab.

Cap. vi. 11. *Ἀμὴν λέγω ὑμῖν——ἢ τῇ πόλει ἐκείνῃ.*] "Ex vulgato, et Ammonii Monotessaro apud Zach. Chrysopolitanum rectè notat Zegerus hæc Marci non esse, sed ex Matthæo huc transponi quemadmodum et alias alia;" ita Millius hic. Agnoscunt vero Theophylactus, Syr. Arab. Pers. Æthiop. "Hæc periodus, inquit Betuleius, in omnibus nostris exemplaribus legitur, exceptis tantum duobus, et in vetustissimo meo apud Matt. x. 15. et Luc. x. 12. occurrit:" quidni apud Marcum?

V. 15. *Ἢ ὡς εἷς τῶν προφητῶν.*] Vide annotata nostra in hunc locum.

V. 16. *Οὗτός ἐστιν*, Deest in Vulg. sed habent Theophylactus, et quoad sensum, omnes antiquæ versiones.

V. 28. *Ὁ δὲ ἀπελθὼν*·] *Τὸ ἀπελθὼν* omittit Vulg. Habent Theophylactus, et versiones orientales omnes.

V. 33. *Προῆλθον αὐτούς*·] Deest in MSS. binis, Cant. et Laud. sed retinetur apud Theophylactum: atque hæc lectio non est obscura, sed facilem explicatum habet: Christi, et discipuli ejus ascendentes in navim abierunt in desertum locum seorsim; sed multi viderunt eos abeuntes, et cognoverunt quò cursum tendebat navis, itaque pedestres prævenerunt eos, et accesserunt ad Christum. Clara hic, et perspicua omnia, neque quicquam mutandi causa levissima est: vult tamen Millius "*τὸ καὶ προῆλθον αὐτοὺς* Scholion esse, *καὶ συνῆλθον πρὸς αὐτὸν*, veram lectionem; quam queritur omissam fuisse, Proleg. p. 43. et ejus loco, *καὶ προῆλθον πρὸς αὐτοὺς* retentam esse."

V. 36. *Ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν μὴ ἔχουσι.*] Contendit Millius, Proleg. p. 45. "veram lectionem hanc esse, *ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν*· reliqua irrepsisse ex cap. viii. 2. hujus evangelii:" quod prima fronte est parum verosimile, præsertim cum textui consentiant Theophylactus, versiones orientales omnes, et Codex Alex.

V. 44. *Καὶ ἦσαν οἱ φάγοντες τοὺς ἄρτους ὡσεὶ πεντακισχίλιοι.*] Deest *ἄρτους*, sed habent Theophylactus, Syr. et Æthiop. Deest etiam *ὡσεὶ* in MSS. aliquot, Theophylacto et versionibus: sed occurrit Luc. ix. 14. et Joh. vi. 10. ex quorum autoritate vocem illam, ut ut parvi momenti, retinendam tamen quis non censet? Nota etiam quod licet Matt. xiv. 21. de variantibus lectionibus altum sit silentium illic, tamen perinde atque hîc *ὡσεὶ* omittunt versiones omnes.

V. 51. *Καὶ ἐθαύμαζον.*] Irrepsit ex margine, ita Millius, Proleg. p. 43. ex fide Copt. Agnoscunt autem Codex Alex. Theophylactus, et versiones orientales universim.

Cap. vii. 2. Ἐμέμψαιτο.] Deest apud solum Æthiop. Agnoscunt Theophylactus, Vulg. Syr. Arab. id Millio frustra inficiante. "Importune tamen injecit quispiam in textum," Prol. p. 122. col. 1.

V. 5. Ἀνίπτοις.] Theophylactus, Syr. Æthiop. κοιναῖς, Vulg. Arab. eodem sensu juxta Judæos.

V. 16. Εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω.] "Suspectum hunc versum habet Millius παρεμβλήσεως," Proleg. p. 162. col. 1. Repugnante Theophylacto, et versionibus universim.

V. 14. Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον.] Ita Theophylactus, Syr. Arab. Pers. Vulg. et Æthiop. addunt πάλιν, quod probat Millius, Proleg. p. 43.

V. 31. Ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος·] Ita Theophylactus, Codex Alex. Syr. Pers. "sed διὰ Σιδῶνος ἦλθε, lectio germana est," Millius, Ib. Vulg. Cant. Copt. Arab. Æthiop.

Cap. viii. 2. Ἡμέρας τρεῖς προσμένουσί μοι.] i. e. Δι' ἡμέρας, ita Theophylactus et versiones: ἡμέρας MSS. ad eundem sensum.

V. 22. Καὶ ἔρχεται·] Jesus nempe, Theophylactus, Syr. ἔρχεται, Vulg. Arab. 'Jesus cum discipulis.'

V. 34. Ὀπίσω μου ἐλθεῖν, v. l. ἀκολουθεῖν·] Nullo sensus discrimine.

Cap. ix. 10. Τί ἐστι τὸ ἐκ νεκρῶν ἀναστῆναι·] Ita Theophylactus, Arab. Vulg. et Syr. 'quid esset cum è mortuis resurrexerit?' perperam haud dubito, nec enim quærunt τί εἴη, sed τί ἐστι, nec quid post mortem Christi esset futurum, non existimabant Christum moriturum: vide annotata nostra ad hunc locum.

V. 13. Καὶ πῶς γέγραπται.] Ita Theophylactus et Vulg. MSS. καθὼς, vide iterum annotata nostra.

V. 16. Καὶ ἐπηρώτησε τοὺς γραμματεῖς·] Ita Theophylactus, Syr. Arab. Vulg. αὐτοὺς malè iterum, nec enim turbæ, sed scribæ tantum cum iis disputabant: vide v. 17.

V. 33. Πρὸς ἑαυτοὺς διαλογίζεσθε·] D. πρὸς ἑαυτούς, desunt in Vulg. Arab. retinent Theophylactus, Syr. Pers. Æthiop. estque necessariò intelligendum.

V. 34. Ἐν τῇ ὁδῷ·] Ita Theophylactus, et versiones omnes: et tamen Millius Proleg. p. 143. col. 2. "nemo non videt repetita ex proximè præcedenti versiculo;" immo nemo non videt repeti debuisse.

V. 38. Ὅτι οὐκ ἀκολουθεῖ ἡμῖν·] D. Vulg. Copt. Habent Theophylactus, Syr. Arab. Pers. Æthiop.

Cap. x. 2. Καὶ προσελθόντες οἱ φαρισαῖοι·] Ita Theophylactus, et versiones omnes; sic vero Millius Proleg. p. 133. col. 2. "προσελθόντες ante οἱ Φαρ. quod in nostris jam omnibus Matthæi est." Quæro cur non et Marci?

V. 21. Ἆρας τὸν σταυρόν·] Deest Clem. Alex. Vulg. Augustino: retinent Theophylactus, et versiones orientales.

V. 47. Υἱὲ Δαβὶδ Ἰησοῦ.] D. Ἰησοῦ, Syr. Pers. Agnoscunt Theophylactus, Vulg. Arab. Æthiop. Luc. xviii. 38.

Cap. xi. 1. Εἰς Βηθφαγὴ.] Deest in Cant. Origene in Matt. p. 431. Habent autem Origenes in Joh. p. 169. Theophylactus, orientales versiones omnes: irrepsit tamen è margine, Proleg. p. 43. col. 2.

V. 10. Ἡ ἐρχομένη βασιλεία.] Deest ἐρχομένη, in MSS. 4. sed habent Origenes in Joh. p. 169. Theophylactus, versiones omnes. Ib. ἐν ὀνόματι Κυρίου, deest in Origene, ib. et versionibus antiquis. Sed habent Theophylactus, Matt. xxi. 9. xxiii. 39. Psal. lxx. 118. xxvi. Ib. Ὡσαννὰ, v. l. εἰρήνη, Origenes, inquit Millius, ubi nescio, habet ὡσαννὰ, Com. in Joh. p. 169. cum Theophylacto, et versionibus omnibus.

V. 29. Ἀποκρίθητέ μοι.] Deest in MSS. quibusdam: sed agnoscunt Theophylactus, et versiones omnes.

V. 31. Διατί οὖν.] Deest οὖν in MSS. Pers. Æthiop. sed habent Theophylactus. Vulg. Syr.

V. 32. Ἀλλ' ἐὰν.] Deest ἐὰν in MSS. multis; agnoscunt Theophylactus, et versiones orientales.

Cap. xii. 4. Λιθοβολήσαντες.] Deest in Vulg. Arab. retinent Theophylactus et Syr.

V. 27. Οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ Θεὸς ζώντων.] Deest Θεὸς 2 in Vulg. Arab. Habent Theophylactus, Pers. Æthiop. optimè meo judicio. Origenes οὐκ ἔστιν ὁ Θεὸς, Θεὸς νεκρῶν, ἀλλὰ ζώντων, Com. in Matt. p. 499. ita Matt. xxii. 32. est tamen hic repetendus ὁ Θεός.

Cap. xii. 29. Ὁ Θεὸς ἡμῶν.] Ita Theophylactus, C. Alex. Syr. Pers. Deut. vi. 4. Θεός σου, et Vulg. Arab. Æthiop. ἡμῶν emendatio est, ex Deut. vi. 4. Prol. p. 122. col. 1.

V. 32. Ὅτι εἷς ὁ Θεὸς·] Deest Θεὸς in MSS. retinent Vulg. Arab. et Theophylactus; addit eum etiam Syriaca versio tanquam necessariò intelligendum. Rejicit tamen Millius, Prol. p. 109. col. 2.

Cap. xiii. 11. Μηδὲ μελετᾶτε.] Deest in Vulg. Copt. Æthiop. Sed habent Theophylactus, Syr. Arab.

V. 14. Τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου·] Desunt hæc in MSS. Vulg. Augustino. Habent Theophylactus, Cod. Alex. versiones orientales omnes: est tamen Matthæi, Proleg. p. 43. col. 2.

V. 18. Ἡ φυγὴ ὑμῶν·] Deest in Vulg. et MSS. ταῦτα, sed Theophylactus, et versiones orient. textui consentiunt.

V. 33. Καὶ προσεύχεσθε·] Habent omnes; "mihi tamen vehementer suspectum est παρεμβλήσεως," Millius Proleg. p. 133. deest Cant.

Cap. xiv. 15. Ἀνώγεαν——ἕτοιμον.] Deest ἕτοιμον in MSS. Vulg. retinent Theophylactus, et versiones orientales omnes.

V. 19. Καὶ ἄλλος μήτι ἐγὼ·] Desunt hæc in versionibus; sed illa agnoscunt Theophylact. et Origenes Com. in Joh. p. 404.

V. 22. Λάβετε, φάγετε.] Deest φάγετε in versionibus; sed habet Theophylactus, et sumebant ut comederent.

V. 27. Ἐν τῇ νυκτὶ ταύτῃ·] Ita Theophylactus, Vulg. Syr. Arab. Millius autem Proleg. p. 162. "ἐν τῇ νυκτὶ ταύτῃ, Matthæi esse vix dubito."

V. 67. Μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ·] Ita omnes scholiastæ et versiones.

V. 70. Καὶ λαλιά σου ὁμοιάζει·] Desunt hæc in Vulg. Copt. sed habent Theophylactus, Syr. Arab. Pers. Æthiop. frustra ergo sunt qui hoc adjectitium censent.

Cap. xv. 12. Ὃν λέγετε βασιλέα·] Vulg. Cant. βασιλεῖ, regni Judæorum; sed Theophylactus et versiones textui consentiunt.

V. 16. Αὐλῆς τοῦ πραιτωρίου.] Ita legendum inquit Millius, Proleg. p. 43. fide Vulg. Goth. Pers. At textus ὅ ἐστι πραιτώριον, sic et Theophylactus, Syr. Arab.

SECTIO TERTIA

IN LUCAM.

CAP. i. 12. Καὶ ἐταράχθη, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.] Vana est hic Millii suspicio (App. p. 20.) "versum hunc fictum esse à quopiam," ob similia quæ ad Mariam dicuntur v. 29. Constat hoc ex Chrysostomo, Ed. Mor. tom. v. p. 475. Theophylacto in locum, et versionibus omnibus, exceptâ Æthiop. à quibus omnibus hic versus pro genuino habetur; constat insuper ex verbis sequentibus μὴ φοβοῦ, Ζαχαρία.

Cap. ii. 14. Ἐν ἀνθρώποις εὐδοκία.] "Εὐδοκίας, inquit Millius, Alex. Cant. Vulg. Goth. Sax. Irenæus Lat. lib. iii. cap. 11. p. 216. (ubi Grabius, 'multum vereor ne Græcus Irenæi textus habuerit εὐδοκία in nominativo') Hieronymus, Ambrosius, Augustinus (quibus adde Cyrillum Hieros. Catech. 12. p. 120.) sed codicibus MSS. fermè omnibus consentiunt Syr. Copt. Arab. Pers. Æthiop. Origenes (in Joh. p. 14. contra Cels. lib. i. p. 46.) εὐδοκίας enim quod legunt Homiliis in Lucam interpretis est non Origenis; Eusebius, Chrysostomus, (Ed. Mor. tom. i. p. 261. 385. et tom. iii. p. 1044.) Theophylactus, alii (nempe Epiphanius, Hær. Ebion. p. 154. Constit. Apost. lib. vii. cap. 47. p. 327. lib. viii. cap. 13. p. 352. Theodoretus in Deut. Qu. 42. et in Psalmos p. 786.) qui rectam lectionem amplectuntur;" ita Millius in locum. Nihilominus Proleg. p. 64. col. 2. "ἐν ἀνθρώποις εὐδοκίας, ita legisse Origenem constat ex Latinis Hieronymianis, Hom. 13. in Lucam, omnino rectè ἄνθρωποι εὐδοκίας Hebraismus est, significat homines erga quos Deus se insigniter benevolum os-

tendit, seu quos peculiari quadam gratia complectitur, hic autem sensus cum latuerit veteres Græcos, factum est jam olim ut in codicibus εὐδοκίας mutaretur in εὐδοκία" Quis teneat semper mutantem Protea vultum ?

V. 33. Καὶ ἦν Ἰωσήφ.] Vulg. pater ejus: sed Theophylactus, Syr. Arab. textui patrocinantur.

V. 40. Ἐκραταιοῦτο πνεύματι.] "Πνεύματι adjectum est ex hujus evangelii cap. i. 80." sic Millius Proleg. p. 44. col. 1. Habent autem Theophylactus, et versiones orientales omnes.

Cap. iii. 19. Περὶ Ἡρῳδιάδος τῆς γυναικὸς Φιλίππου·] Deest Φιλίππου apud Theophylactum, et Vulg. retinent versiones orientales omnes, et firmant hanc lectionem loca parallela, Matt. xiv. 3. et Marc. vi. 17.

V. 21. Ἐγένετο ἐν τῷ βαπτισθῆναι·] Deest ἐν τῷ in MSS. Habet Theophylactus, et versiones omnes 'legunt cum baptizaretur.'

Cap. iv. 7. Ἔσται σου πάντα.] Ita Matt. iv. 9. Vulg. Syr. Theophylactus πᾶσα, nimirum gloria et potestas de quibus locutus est, v. 6. in idem recidit.

V. 8. Ὕπαγε ὀπίσω μου, Σατανᾶ.] Desunt hæc apud MSS. Origenem, Ambrosium. Beda notat, et Grotius "neminem Græcorum Theophylacto antiquiorem ista verba hoc loco agnoscere, et quidem post additum ibi ὀπίσω μοῦ, quod in primis et vetustissimis codicibus, teste Origene, locum non habebat;" sic ille. Sed pace utriusque legimus apud Justinum Dialect. p. 331. hæc verba ἐν τοῖς ἀπομνημονεύμασι τῶν ἀποστόλων γέγραπται, προσελθὼν αὐτῷ καὶ πειράζων μέχρι τοῦ εἰπεῖν αὐτῷ προσκύνησόν μοι, καὶ ἀποκρίνεσθαι αὐτῷ τὸν Χριστὸν, Ὕπαγε ὀπίσω μου, Σατανᾶ· apud Athanasium Orat. 1. in Arian. ἤλεγξε αὐτὸν ὁ Κύριος ἐν τῷ λέγειν, Ὕπαγε ὀπίσω μου, Σατανᾶ· p. 283. C. et Or. 3. p. 440. Ἀκούσας ὕπαγε ὀπίσω μου, Σατανᾶ, et Or. 4. p. 492. Αὐτὸς μὲν γὰρ ἐπετίμα δι' ἑαυτοῦ, Σατανᾶ, λέγων, Ὕπαγε ὀπίσω μου, Σατανᾶ· apud Chrysostomum Matt. iv. 10. et Theophylactum in locum: utrum hæc Matthæi solius fuerint an etiam Lucæ, operæ pretium non est investigare.

V. 18. Ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν·] Desunt hæc verba in duobus MSS. Origene in Joh. p. 12. Copt. Æthiop. Augustino, Ambrosio. Fidem iis faciunt Irenæus lib. iv. cap. 40. p. 340. Theodoretus in Isa. lxi. v. 1. lxx. ib. Vulg. Syr. Arab. Pers. Porro evangelista dicente Christum aperuisse librum, et locum invenisse ubi hæc verba tam in Hebræo textu quam in LXX. interpretibus scripta erant, multo magis verisimile est Christum hæc ipsissima verba legisse, quam alium nescio quem verbis evangelistæ ea adjecisse: quod ab Origene omittuntur tanti non est; omittit enim, pariter cum Irenæo, verba sequentia, ἀποστεῖλαι τοὺς τεθραυσμένους ἐν ἀφέσει.

V. 33. Ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε φωνῇ·] Vulg. 'dæmonium immundum,' MSS. φωνῇ μεγάλῃ omittunt: utrumque agnoscunt autem Theophylactus, Syr. Origenes in Joh. p. 158. Irrepserunt tamen, judice Millio Proleg. p. 44.

Cap. v. 36. Οὐ συμφωνεῖ ἐπίβλημα·] Ita Theophylactus et versiones omnes: et tamen Prol. p. 184. col. 1. "irrepsit ex priore parte hujus versiculi."

Cap. vi. 26. Οὐαὶ ὑμῖν ὅταν καλῶς ὑμᾶς εἴπωσιν πάντες·] Deest hîc ὑμῖν in Theophylacto; habent versiones omnes, sicut et versus præcedentes: πάντες deest in MSS. versionibusque multis; occurrit apud Theophylactum, Chrysostomum Hom. 23. in Gen. Ed. Mor. tom. ii. p. 265, 266. tom. iii. p. 305. tom. iv. p. 575. atque hic ait Millius, "omnino legendum arbitror, addendi causa nulla est, tollendi aliqua:" et tamen Proleg. p. 126. col. 2. "ὑμῖν et πάντες irreptitia sunt."

V. 34. Ἵνα ἀπολάβωσι τὰ ἴσα·] Desunt τὰ ἴσα Cant. Agnoscunt Theophylactus et versiones antiquæ universim: nihilominus Prol. p. 133. col. 2. "τὰ ἴσα interpretamentum marginale videtur."

Cap. vii. 11. Οἱ Μαθηταὶ αὐτοῦ ἱκανοί·] Deest ἱκανοὶ, Vulg. Syr. Habent Theophylactus, et Arab. "omissum hic primum ni fallor ex industria ab iis, qui per Μαθηταὶ hic apostolos intellexêre, non autem assiduos quosvis Christi sectatores;" at Proleg. p. 44. col. 1. "Ἱκανοὶ irrepsisse videtur ex v. 12. certe discipulos duodecim neutiquam μαθητὰς ἱκανοὺς vocâsset hic evangelista, scriptor imprimis accuratus, qui nusquam voce ista utitur nisi de magna multitudine;" (quasi non legisset in eodem de 120 discipulis Act. i. 15.) "hos, inquit, duodecim discipulos intelligit D. Lucas, ut colligere est ex Matt. xi. 1. non autem, quod nos olim putavimus, Christi sectatores in genere." Est certe locus Matthæi ἀπροσδιόνυσος, loquitur enim D. Lucas de ingressu Christi in urbem Naim, de quo apud solum Lucam fit mentio, nec impedit aliquid quo minus Christus civitates Galilææ et Judææ orum pertransiens, iisque evangelii doctrinam enuntians, sectatores multos, quales in Galilæa haud pauci, post se traheret: sed non est Millio insolitum levi de causa à se divorsum ire.

V. 24. Τῶν Ἀγγέλων Ἰωάννου·] MSS. μαθητῶν, discipuli, nimirum quos misit, erant ipsius nuncii.

V. 28. Μείζων προφήτης.] Deest in MSS. male: vide v. 26.

V. 46. Ἤλειψέ μου τοὺς πόδας·] Desunt μου τοὺς πόδας in Cant. Ush. 2. Agnoscunt Theophylactus et versiones; ait tamen Millius, Prol. p. 156. col. 1. "Modo extitissent in Lucæ authentico, nemo sanus prætermiserit."

Cap. viii. 8. Ταῦτα λέγων ἐφώνει ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω·] Agnoscunt hæc verba Theophylactus, et versiones antiquæ universim: et tamen dicente Millio, "in excusis, ac MSS. fere adjecta sunt ista è Matthæo, aut Marco, è lectionariis, et posita sunt loco non suo, neque enim hic finitur lectio." Proleg. p. 155. col. 2. finitur tamen hîc parabola.

V. 34. Ἀπελθόντες·] Deest apud MSS. Theophylactum, versiones:—sed subaudiendum est hoc vocabulum; quî enim pastores factum hoc nunciâsse poterant in civitatem et in villas, nisi paullo ante discessissent à monte, ubi grex porcorum pascebat?

V. 54. Ἐκβαλὼν ἔξω πάντας·] "Marci sunt;" agnoscunt autem Theophylactus, Cod. Alex. Syr. Arab. Pers.

Cap. ix. 1. Μαθητὰς αὐτοῦ·] Desunt apud MSS. Theophylactum, et Dial. contra Marcion. p. 58.—Theophylactus vero paullo post agnoscit hæc verba, sicut etiam dialogus iste in margine: Vulg. Arab. Syr. Duodecadem suam; et cum οἱ δώδεκα essent Christi discipuli, deficientibus illis verbis non deficit sensus.

V. 3. Μήτε ῥάβδους.] V. l. ῥάβδον, ut Matthæus;—male; Marc. vi. 8. præcepit eis ne quid tolerent in viam εἰ μὴ ῥάβδον μόνον: vide de his ἐναντιοφάνεσι annotata nostra ad Matt. x. 10.

V. 10. Πόλεως καλουμένης Βηθσαϊδά.] Ita Theophylactus et Joh. i. 45. è versionibus non paucæ omittunt πόλεως καλουμένης, de veritate rei forsan sollicitæ; nam Chrysostomus in Orat. contra Gentiles, Ed. Mor. tom. i. p. 653. Petrum hujus urbis incolam vocat τὸν πόλεως ἀσήμου πολίτην, μᾶλλον δ' οὐδὲ πόλεως, ἀλλὰ τῆς κώμης τῆς ἐσχάτης· Et teste Josepho, Philippus Tetrarcha condidit muroque cinxit τὴν κώμην Βηθσαϊδὰν, tribuens illi τῆς πόλεως ἀξίωμα, appellans simul nomen illius Julias, in honorem sc. Juliæ Augusti filiæ, Ant. lib. xviii. cap. 3.

V. 23. Καθ' ἡμέραν.] Desunt hæc in MSS. 25 Origenis Exhort. ad Martyr. p. 173.—Retinent Cyrillus Alex. tom. i. p. 597. Theophylactus Ed. Rom. 1542. versiones antiquæ omnes.

V. 54. Ὡς καὶ Ἠλίας ἐποίησε.] Hæc omittit Vulg.—Habent vero (fatente hîc Millio) Græca exemplaria fere omnia, Syr. Arab. Pers. Æthiop. Theophylactus, Chrysostomus de Pœnit. Hom. 1. Ed. Mor. p. 747. Nihilominus "irrepsisse ex margine" dicit Millius, Prol. p. 44.

Cap. xi. 13. Πνεῦμα ἅγιον.] Vulg. ἀγαθὸν, repugnante Theophylacto, et versionibus omnibus.

V. 29. Ἰωνᾶ τοῦ προφήτου.] Ita Theophylactus et versiones omnes:—sed Proleg. p. 152. "τοῦ προφήτου Matthæi esse non est quod dubitemus."

V. 38. Ὁ δὲ φαρισαῖος ἰδὼν ἐθαύμασεν.] Ita Theophylactus, et versiones omnes orientales: Vulg. ἤρξατο διακρινόμενος ἐν ἑαυτῷ γέμειν· ὅτι οὐκ, et hanc lectionem esse germanam pronunciat Millius, Proleg. p. 133. col. 2.

V. 44. Γραμματεῖς καὶ φαρισαῖοι ὑποκριταί.] Desunt hæc in Vulg.

et duobus MSS. addititia videntur, inquit Lucas Brugensis, id quod ex sequenti commate satis clare colligi posse putat Grotius: non esse adjectitia patet ex Theophylacto, Arab. Æthiop. Pers. ex commate 43. *οὐαὶ ὑμῖν φαρισαῖοι*, et ex commate 45. *ἀποκριθεὶς τίς τῶν νομικῶν*, est enim *νομικὸς γραμματεὺς* (vide annotata nostra in Mar. xii. 28.) et professione pharisæus.

Cap. xii. 14. *Ἡ μεριστὴν.*] Ita Theophylactus et versiones; hoc autem cum Marcione insititium esse vult Millius, Proleg. p. 33. col. 2. p. 44. col. 1.

V. 18. *Τὰ ἀγαθά μου·*] "Sequentia *καὶ τὰ ἀγαθά μου* adscripta primum ad marginem è versu proxime sequente, irrepsêre mox in contextum, et codices jam universim occupant;" hæc Millius Proleg. p. 106. col. 2. Ex mero de vulgato suo somnio, ut liquet ex his verbis, ita simpliciter Lin. Cant. et Vulg. initio ut videtur. Agnoscunt enim hæc verba versiones omnes, C. Alex. Basil. tom. ii. p. 452. Euthym. Theophylact. Hieronymus, postulantque verba sequentia v. 19. Dicam animæ meæ, *ἔχεις πολλὰ ἀγαθά·* denique tripliciter peccasse hunc divitem nolunt Basilius, Chrysostomus, alii; 1. Quod vera bona divitias suas existimavit. 2. Quod bona sua. 3. Quod bona animæ. v. 19.

V. 31. *Καὶ ταῦτα πάντα προστεθήσεται ὑμῖν·*] Deest *πάντα* Tertulliano, Marcioni. Habent Theophylactus et versiones omnes; non videtur omittendum, inquit Lucas Brugensis; et tamen Proleg. p. 33. " medium hoc *πάντα* Matthæi est."

V. 38. *Ἐν τῇ τρίτῃ φυλακῇ·*] *Ἐσπερινῇ φυλακῇ* posuit Marcion pro *τρίτῃ*, Epiphanius; et tamen ait Millius " hæc genuina esse Lucæ non dubito, Epiphanium in errorem, ut alias non semel, seduxit vitiosum exemplar," Proleg. p. 33. col. 2. Seduxit cum eo Basilium, lib. ii. p. 44. Theophylactum et versiones universim; unde quod Marcioni hîc dicit Epiphanius, p. 335. Millio dictum putes *ἐλήλεγται μεταστρέψας τοὺς Θείους λόγους ἀνοήτως πρὸς τὴν ἑαυτοῦ ὑπονοίαν*. *Ἐσπερινὴ φυλακὴ* in Evangeliis nusquam occurrit, sed *δευτέρα, τρίτη, τετάρτη* tantum.

V. 29. *Εἰ ἤδη ἀνήφθη·*] Origenes *εἴτε δὲ ἑκάη*, Philoc. p. 106. et Hom. in Ex. Ed. Huetii. tom. i. p. 22. Cyrillus autem Hieros. Catech. 17. p. 195. Chrysostomus Ed. Mor. tom. iii. p. 216. et Theophylactus textum sequuntur.

Cap. xiii. 21. *Εἰς ἀλεύρου σάτα τρία·*] Ita Theophylactus, et versiones omnes; Ambrosius non legit sata tria, in Matthæo (inquit) legitur tribus mensuris.

V. 35. *Ὁ οἶκος ὑμῶν ἔρημος·*] Deest *ἔρημος* apud MSS. codices, Euthymium, nec agnoscunt Latini quidam, teste Grotio, adjici videtur huc ex Matt. xxiii. 38. Lucas Brug. Ex quo loco potius stabilitur; habent enim hîc Theophylactus, et versiones omnes, et ad sensum complendum est vox plane necessaria.

Cap. xiv. 5. *Τίνος ὑμῶν ὁ ὄνος ἢ βοῦς.*] Millius, Prol. p. 44. col. 2. *Οἷς ἢ* Cant. ut liquet ex ejus Latinis, 'cujus ex vobis ovis aut bovis,' verum diu est cum originaria ista Græca perierunt, ex *οἷς* factum à posterioribus Græcis *υἱὸς* ita quidem legunt C. Alex. Theophylact. Syr. tandem vero à quopiam mutatum *υἱὸς* in *ὄνος*, maxime quod alias in evangelio conjunctim legantur, cap. xiii. 15. Quod quidem cum factum fuerit à Christo in priore capite, eademque instantia, satis ex eo liquet quod iisdem asini et bovis exemplis et hic usus sit. Porro asinum hic legunt Hieronymus, Vulg. Arab. Æthiop. Beda *οἷς* Cant. solus, patre nullo, versione nulla suffragantibus, immo utrum ipse *οἷς* legerit necne, vel Millio teste, incertum est, is enim notis in hunc locum sic, Cant. *πρόβατον ἢ*, prout Christus ipse Matt. xii. 11.

Cap. xvi. 8. *Ὅτι φρονίμως ἐποίησεν.*] " D. Theophylact." ita Millius festinanter; legit enim Theophylactus.

V. 12. *Τὸ ὑμέτερον,*] V. l. *τὸ ἡμέτερον* Ita Theophylactus, et Origenes, Hom. 7. in Jer. Ed. Huetii, tom. i. p. 94. sed versiones omnes editis congruunt: plurimas variantes lectiones affert ex dial. contra Marcion. p. 55, 56. quod si in editione Aldina oram libri inspexisset, plerasque earum cum textu convenientes reperisse potuit, speciatim, v. 22. et 23. Variationes etiam quasdam minutulas profert ex Clemeate Alex. Pædag. lib. ii. cap. 10. p. 199. sed omittit Millius posteriorem clausulam, *ἀλλ' ὁ μὲν ἐκολάζετο ἐν ᾅδῃ ὅ πλούσιος μετέχων τοῦ πυρὸς, ὁ δὲ ἀνέθαλλεν ἐν κόλποις τοῦ πατρός·* quæ clausula satis est argumenti quod Clemens Al. se illic textus verbis astringi noluerit. De Tertulliano qui solus legit 'quod meum est,' nihil dico.

Cap. xvii. 10. *Δοῦλοι ἀχρεῖοί ἐσμεν.*] Ita Theophylactus, Vulg. Syr. Arab. et Lat. Origenes Hom. in Jos. F. 163. D. 'servi supervacui,' Cyprianus ad Quirin. lib. iii. §. 51. et Ep. 33. Hieronymus Epist. ad Ctesip. contra Pelagium, tom. ii. fo. 91. A. Chrysostomus de Pœnit. Hom. 10. Ed. Mor. tom. i. p. 636. Hom. 4. in Gen. tom. ii. p. 39. tom. iii. p. 858. 872. tom. v. p. 378. Desunt tantum in vers. Æthiop. unde Millius *ἀχρεῖοι* quod jam est in omnibus codicibus, " vereor ne irrepsit è margine," Proleg. p. 124. col. 1.

Cap. xviii. 14. 'Descendit hic justificatus in domum suam *ἢ ἐκεῖνος*;' Origenes in Cels. lib. iii. p. 150. legit *ἢ γὰρ ἐκεῖνος* de qua lectione Erasmus ait 'in plerisque non invenio:' alii *παρ' ἐκεῖνον* quod Grotio placet: Basilius, tom. ii. p. 461. et Chrysostomus Ed. Mor. tom. i. p. 349. *ἢπερ ἐκεῖνοι* quod in omnibus ad idem recidit; mihi præ cæteris placet lectio textus ut Hellenistico idiomati magis consona, ubi *ἢ* pro *μᾶλλον ἢ* multoties occurrit: vide annotata nostra in locum, vide etiam Phavorinum et alios exempla ex Homero adducentes.

Cap. xix. 25. Hunc versum agnoscunt Theophylactus, et versiones universim: " Lubens nisi repugnarent omnes fere codices pro irreptitio habuerim," ait Millius, Proleg. p. 155.

Cap. xx. 1. *Διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ.*] Deest *ἐν τῷ ἱερῷ*, Iren.—Habent omnes Scholiastes, et versiones, nec invenio ubi desit apud Irenæum; codices tantum MSS. appellat Millius, Proleg. p. 162. col. 2. quorum fide irreptitium esse putat.

V. 19. *Ἐφοβήθησαν τὸν λαόν.*] Ita Theophylactus et versiones omnes: deest *τὸν λαὸν* tantum apud codices MSS. et tamen *τὸν λαὸν* haud dubie adjectum est ex aliis locis evangelii, Prol. p. 33. col. 2. frustra Matt. xxi. 46. Mar. xii. 12. legunt *τὸν ὄχλον*.

Cap. xxi. 24. *Ἄχρι πληρωθῶσι καιροὶ ἐθνῶν.*] Ita Theophylactus et versiones omnes: legendum simpliciter vult Millius *ἄχρις οὗ πληρωθῶσι*, atque ita se habuisse arbitror *αὐτόγραφον* hujus evangelistæ; qui paullo clarius explicata hæc volebant, addebant in margine *καιροὶ ἐθνῶν*, Proleg. p. 133. col. 2.—Vide locum, lector, ut scias quam precaria, quam *ἀμάρτυρα* sint omnia, et pene dixerim absurda, frigida et jejuna.

Cap. xxii. 36. *Καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν·*] MSS. quidam codices habent *πωλήσει* et *ἀγοράσει*: atque ita lectum in multis ætatis suæ exemplaribus testatur Basilius: fidem textui faciunt Origenes in Matt. p. 368. Theophylactus, versiones omnes; immo quod mireris, ipse Basilius in Asceticis de priori commate hæc habet, *ὁ ἔχων βαλάντιον ἀράτω ἢ ἀρεῖ, οὕτω γὰρ τὰ πολλὰ τῶν Ἀντιγράφων ἔχει*, p. 510. *πωλησάτω καὶ ἀγορασάτω* cum textu legit: hoc tantum adjiciens quod ex multis locis constat *κεχρῆσθαι τὸ προσταττικὸν εἶδος τοῦ λόγου ἀντὶ προφητικοῦ*. Nihil hic verius quam quod à Grotio annotatum est; viz. imperativum hoc loco in futurum vertisse quosdam, qui offensi erant præcepti sibi non intellecti novitate: *ἀπολεῖται μὲν* inquit Origenes, qui horum verborum sensum non capiens emit sibi gladium; et Basilius in modo allatis respondet iis qui hæc pugnare existimabant cum hoc dicto Christi, 'omnes qui acceperint gladium, gladio peribunt.'

V. 42. *Εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ·*] MSS. codices legunt *παρελθεῖν, παρανέγκῃ, παρανέγκαι, παρανέγκῃ*; Origenes et Epiphanius *παρελθέτω*, hoc autem ab iis factum esse censet Grotius ob hoc loquendi genus, non intellectum est enim *εἰ βούλει*, &c. 'utinam velles auferre.'

Cap. xxiii. 43. *Λέγω σοι σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.*] Millius hic Origenem citat, qui Com. in Joh. p. 421. quosdam ætatis suæ memorat adeo perturbatos dicto hoc (partim quia opinioni eorum de Christi in inferos descensu adversari, partim quia pœnitentiam quam quis ferme moriens ageret, nimium probare visum est) ut suspicarentur *προστεθεῖσθαι τῷ εὐαγγελίῳ*.

V. 46. Εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμα μου.] Hic Justinus Dial. cum Tryph. p. 333. et Origenes in Matthæum, p. 422. legunt παρατίθεμαι voce media, alii παρατίθημι commendo : textus tamen convenit cum versione LXX. et voce Hebraica אפקיד. Sed parvi res, siquidem, ut notat Grotius, 'futurum hic more Hebræo pro præsenti est.' Sequitur καὶ ταῦτα εἰπὼν ἐξέπνευσεν. Hæc agnoscunt C. Al. Theophylact. versiones universim. Et tamen Millio suspecta sunt παρεμβλήσεως. Prol. p. 160. col. 2.

Cap. xxiv. 1. Καί τινες σὺν αὐταῖς.] "Commentarius est," Millius Proleg. p. 44. Retinent autem Codex Alex. Theophylactus, Syr. Arab. Pers.

V. 46. Καὶ οὕτως ἔδει.] "Sumpta sunt (inquit Millius ib.) ex. v. 26." Agnoscunt tamen Codex Alex. Theophylactus, Vulg. Syr. Pers.

V. 47. Ἀρξάμενον·] Vulg. ἀρξαμένων, "recte" Millius, ibid. viz. ἀρξάμενόν ἐσται τὸ κήρυγμα, ἢ ἀρξαμένων τὴν κήρυξιν τῶν ἀποστόλων.

V. 52. Προσκυνήσαντες αὐτόν.] Ita Theophylactus et versiones omnes: nihilominus Prol. p. 44. col. 2. Lector quispiam huc traduxit ex Matt. xxviii. 17.

SECTIO QUARTA.

IN JOHANNEM.

CAP. i. 16. Καὶ ἐκ τοῦ πληρώματος αὐτοῦ.] MSS. ὅτι et Origenes in Joh. p. 82. Græca scholia, et versiones omnes textui consentiunt, contextu id exigente, nec enim rationem hæc verba exhibent prioris commatis, sed pergunt in beneficiis explicandis à Christo proventibus: et tamen, Prol. p. 87. col. 1. "Pro ὅτι notatum ab aliquo καὶ, quod mox transiit in contextum."

V. 18. Ὁ μονογενὴς υἱός·] Irenæus, lib. iv. cap. 37. p. 355. legit unigenitus Deus, et in eodem cap. p. 333. unigenitus filius, et lib. iii. cap. 11. p. 219. unigenitus filius Dei; Origenes semper ὁ μονογενὴς Θεὸς, sc. Com. in Joh. p. 82. ὁ μονογενὴς υἱὸς Θεὸς, p. 94. μονογενὴς γε ὢν Θεὸς, lib. ii. contra Cels. p. 104. Syr. unigenitus ille Deus: antiqua ergo fuit hæc lectio facili errore legentium υ̅ς̅ pro Θ̅ς̅: patres enim sequentium ætatum, contra Arium militantes, textum continuo sequuntur. Puta Athanasius, tom. i. p. 270. Epiphanius Anchorat. p. 7. Eusebius de Eccles. Theol. lib. i. cap. 20. §. 7. lib. ii. cap. 23. p. 142. Basilius de Spiritu S. cap. 6. p. 302.

V. 27. Ὃς ἔμπροσθέν μου γέγονεν·] Ita Græca scholia, et versiones omnes; firmante hanc lectionem v. trigesimo et v. 15. Et tamen ex fide Nonni et Æthiop. "irrepsisse videntur ex v. 15. et v. trigesimo," Proleg. p. 87. col. 1.

V. 28. Ταῦτα ἐν Βηθαβαρᾷ ἐγένετο·] Hanc lectionem firmant Epiphanius, Hær. li. p. 434. Origenes in Joh. p. 130, 131. Theophylactus, Chrysostomus et Suidas, de quibus vide luculentam Millii annotationem, atque Prol. p. 101. col. 2.

V. 52. Ἀπ' ἄρτι,] Desunt hæc in Vulg. Copt. Agnoscunt Theophylactus, Chrysostomus, Syr. Arab. Pers.

Cap. ii. 16. Τοῖς τὰς περιστερὰς πωλοῦσι·] Ita Theophylactus, et versiones universim; Cod. Cyprius πωλοῦντι· "Factum jam olim videtur plurale ob sequentia ἄρατε, ποιεῖτε," Millius, Prol. p. 87. col. 1.

V. 17. Κατέφαγέ με] Theophylactus, Chrysostomus, versiones omnes, p. 70. Inter Psal. lxix. 9. Καταφάγεται inquit Millius MSS. Cod. Origenes in Joh. p. 183. Perfida fide, legendum ibi κατέφαγέ ob sequentia, οὕτω γὰρ κεῖται ἐν τῷ προφήτῃ, καὶ οὐχὶ καταφάγεται, quo non obstante "genuinum Johannis est καταφάγεται," Prol. p. 127. col. 1.

V. 19. Λύσατε τὸν ναὸν τοῦτον.] Origenes addit Θεοῦ in Joh. p. 149. τοῦτον autem legit, p. 183. 4. 6.

Cap. iii. 25. Facta est autem questio ex discipulis Johannis μετὰ Ἰουδαίων.] Ita Origenes in Joh. p. 151. MSS. Cod. et Chrysostomus μετὰ Ἰουδαίου, Theophylactus textu μετὰ Ἰουδαίων Com. πρὸς Ἰουδαῖόν τινα, plures nempe aderant, unus quæstionem movebat ventilabatque.

Cap. iv. 3. Ἀπῆλθε πάλιν·] Deest πάλιν in MSS. aliquot. Habent Theophylactus, Vulg. Syr. Arab. Æthiop. Cum vero Christus in Galilæa ante id tempus versatus fuerit, et ex ea Hierosolymam ascenderit ad celebrandum pascha, recte dicitur abiisse iterum in Galilæam.

V. 35. Τετράμηνον·] Origenes in Joh. p. 230. 232. legit τετράμηνος sub. χρόνος. Chrysostomus et Theophylactus τετράμηνον substantive. Vide Budæum.

Cap. v. 2. Ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ·] Προβατικὴ κολ. Ita Vulg. Arab. Æthiop. Chrysostomus, Theophylactus, Theodorus Mopsuest. ac Ammonius in Catena, Hieronymus, Beda perperam trahentes ad piscinam quod de urbis porta dicitur, cujus in S. literis mentio non semel: corrige ergo annotata nostra in hunc locum, nos enim cum iis erravimus.

V. 4. Agnoscunt hunc versum Græca scholia et versiones omnes: C. Alex. Hieronymus, August. tom. viii. in Psal. lxxxiii. p. 922. "Veruntamen mihi, inquit Millius, vehemens suspicio est irrepsisse jam olim evangelio ad Hebræos," Prol. p. 45.

V. 9. Καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος.] Agnoscunt etiam hæc Græca scholia, et versiones omnes. Nihilominus utcunque in plerisque al. Cod. locum habent, quoniam in codice Trit. desunt, "desumpta videntur ex v. 4. hujus cap. quem νοθεύσεως suspectum habeo," Prol. p. 154. col. 2.

V. 16. Καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι·] Desunt hæc Vulg. Habent Græca scholia, et versiones orientales, et v. 18. firmat hanc lectionem: "sunt tamen huc traducta ex v. 18." Prol. p. 45. col. 1. ita Millius.

V. 27. Κρίσιν ποιεῖν ὅτι υἱὸς ἀνθρώπου ἐστί·] V. 28. Μὴ θαυμάζετε τοῦτο, Theodoretus Orat. II. adv. Gent. p. 657. Hæc verba ita conjungit versu 27. ὅτι υἱὸς ἀνθρώπου ἐστι, μὴ θαυμάζετε τοῦτο; Chrysostomus et Theophylactus vulgatam lectionis distinctionem ceu Pauli Samosatensis commentum improbant, et locum hoc glossemate explicant μὴ θαυμάζετε ὅτι υἱὸς ἀνθρώπου ἐστι, καὶ γὰρ καὶ υἱὸς Θεοῦ ἐστι; ita pariter Syr. Origenes autem in Joh. p. 334. Cyrillus, Augustinus hic, Vigilius contra Eutych. lib. v. et versiones reliquæ omnes legunt cum textu: et hanc lectionem Maldonatus genuinam esse probat his verbis: 'si filius hominis est' et cum sequentibus jungenda essent, non dixisset Christus 'quia filius hominis est nolite mirari,' perversa et inusitata verborum collocatione, sed 'nolite mirari quia filius hominis est,' hic enim naturalis est verborum fluxus: præterea quid faceret pronomen illud τοῦτο additum ad finem? si enim superiora verba ad verbum 'mirari' referantur, jam verbum suum habebit accusativum, nec alterum poterat admittere.

Cap. vi. 11. Διέδωκε τοῖς Μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις·] Ex aliis evangelistis adjecta esse ista, τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ, notarunt jam olim, teste Millio, Erasmus, Zegerus, Grotius, viz. quia omittuntur à MSS. aliquot versionibus, Nonno et Augustino: sed occurrunt non modo apud Theophylactum, sed et apud Matt. xiv. 18. Mar. vi. 41. Luc. ix. 16. Verissimum igitur est Christum distribuisse panes discipulis, ut illi ponerent ante discumbentes; similiter se gessit Christus, cum pavisset quatuor millia hominum, Matt. xv. 36. Mar. viii. 1. Et receptam lectionem genuinam esse res ipsa indicat; Christum enim sua ipsius manu absque ulla discipulorum ope, panes et deinceps pisces distribuisse inter quinque millia hominum, totidemque forsan mulieres, et parvulos incredibile quidem videtur, et quod fere fieri non potuit.

V. 14. Οὗτός ἐστιν ἀληθῶς ὁ προφήτης·] Τὸ ἀληθῶς habent Græca scholia, et versiones omnes, veruntamen, dicente Millio, "interjectum est ἀληθῶς ex cap. vii. v. 40." Proleg. p. 133. col. 2.

V. 32. Εὐχαριστήσαντος τοῦ Κυρίου·] Desunt hæc in Chrysostomo et Syr. Retinent Theophylactus et versiones reliquæ: "irrepserunt tamen è margine." Ibid.

V. 39. Deest πατρὸς in MSS. et versionibus aliquot, Chrysostomo et Cyrillo. At cum pater miserit Christum, vox illa necessario subaudienda est.

V. 51. Σὰρξ ἣν ἐγὼ δώσω·] "Hæc verba irrepsêre è margine ad supplendam sententiam;" Millius, Proleg. p. 45. col. 1. Agnoscunt autem Chrysostomus, Theophylactus, et versiones universim.

V. 55. Ἡ σάρξ μου ἀληθῶς ἐστι βρῶσις, καὶ τὸ αἷμά μου ἀληθῶς

ἐστι πόσις·] MSS. aliquot, Arab. Chrysostomus, Cyrillus, et Origenes in Joh. p. 164. legunt *ἀληθής*. Sed Origenes in Matt. p. 417. et Gregorius Nyss. Hom. 8. in Eccl. p. 457. legunt *ἀληθῶς*, et sic Theophylactus, Vulg. Syr. Æthiop.

Ad finem v. 56. Stephanus, et Cant. addunt *καθὼς ἐν ἐμοὶ ὁ πατὴρ, κἀγὼ ἐν τῷ πατρί· Ἀμὴν, Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ λάβητε τὸ σῶμα τοῦ υἱοῦ τοῦ ἀνθρώπου, ὡς τὸν ἄρτον τῆς ζωῆς, οὐκ ἔχετε ζωὴν ἐν αὐτῷ.* "Hæc ipsius Johannis verba esse" asserit Millius in appendice, ex fide sc. Cant. (de quo tamen codice "mirum in modum interpolato" vide judicium Millii, Proleg. p. 132. col. 2.) Agnoscit illa nullus pater, nulla versio, nullus commentator; atque iis omissis citat hoc caput à v. 53. ad v. 58. Origenes, *περὶ εὐχῆς*, p. 88, 89. Nec Christus per totum hoc caput vocabulum *σῶμα* usurpat, nec loquitur de corpore suo sacramentaliter capiendo, ut alibi fusius ostensum est: nihilominus 'restituta' vult Millius, Proleg. p. 74.

V. 58. Τὸ *μάννα* et v. 64. *οἱ μὴ πιστεύοντες* agnoscunt Græci, reliquique interpretes omnes: omittit *τοῦ ζῶντος*, v. 69. unicus Vulg. Sed Proleg. p. 164. col. 2. "expressum in margine *τὸ μάννα* in omnes mox codices manavit:" et Prol. p. 88. col. 1. "Insertum in posterioribus *μὴ* ex priore parte versiculi:" et Prol. p. 45. col. 1. "*τοῦ ζῶντος* adjectum ex Matthæo."

Cap. vii. 1. *Οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν·*] Ita Theophylactus, et versiones, codicesque MSS. omnes, nec enim unum producere potuit Millius qui aliter legerit, ita Chrysostomus in textu, Comm. autem *οὐ γὰρ εἶχεν ἐξουσίαν*. Nihilo secius dicit Millius "*οὐκ ἤθελεν* insertum est in genuinæ (*εἶχεν*) locum ut congruentius," Proleg. p. 84. col. 1. Millio nimirum ad novam lectionem in textum introducendam autor satis est unus, immo satis est nullus.

V. 8. *Ἐγὼ οὔπω ἀναβαίνω·*] Hanc lectionem satis stabilivi in annotatis meis, quibus subjunge 1. Millius ait *οὐκ ἀναβαίνω* ex Chrysostomo, Cyrillo (Cyrillus ille est Clicthovæus quidam, homo nuperus,) esse legendum; Chrysostomus tamen habet (quod Millium parum ingenue id celantem, non fugit) *οὐκ ἀναβαίνω ἄρτι*, et deinde addit, Christus non locutus est *καθάπαξ οὐκ ἀναβαίνω, ἀλλὰ νῦν, τουτέστι, μεθ' ὑμῶν*, ego jam non ascendo, i. e. non vobiscum. 2. Porphyrius non calumniatus est Christum de mendacio, sicut Grotius et Millius opinantur, sed solummodo condemnavit eum inconstantiæ et mutationis. Hieronymus adv. Pelag. tom. ii. fol. 103. G.

V. 21. *Καὶ πάντες θαυμάζετε διὰ τοῦτο* 22. *Μωσῆς*——, ita Theophylactus. Sed versiones omnes, et Cyrillus Al. tom. iii. p. 521. ponunt stigma post *θαυμάζετε*· Corrige ergo annotata mea in hunc locum. Non enim interpunctionem hanc cum Millio genuinam existimo, Prol. p. 105. col. 2.

V. 26. *Μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ἀληθῶς ὁ Χριστός·*] MSS. plura, Syr. Copt. Pers. Æthiop. omittunt posterius *ἀληθῶς*, et sic Origenes in Joh. p. 161, 162. Retinent autem Chrysostomus, Theophylactus, Cod. Alex. sensu quidem commodo: 'nunquid certis indiciis cognoverunt principes quia hic vere est Christus?'

V. 35. *Ὅτι ἡμεῖς οὐκ εὑρήσομεν αὐτόν.*] Desunt hæc apud Chrysostomum et Nonnum. Agnoscunt Theophylactus, et versiones omnes; suntque plane necessaria ad complendum sensum.

V. 45. *Καὶ φαρισαίους·*] Ita Græca scholia, et versiones omnes. Nihilominus, Proleg. p. 87. col. 1. "*Καὶ φαρισαίους*, quod amplius in nostris, vix obstat codicum consensus quo minus translatum huc putem ex v. 47. hujus capitis."

Cap. viii. 1—8. Quod ad historiam de muliere in adulterio deprehensa attinet, vide annotationem Millii, ubi illam tuetur ac defendit. Vide etiam P. Simonii Crit. Hist. N. T. lib. i. cap. 13.

V. 14. *Ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, καὶ ποῦ ὑπάγω·*] Ita Græca scholia et versiones omnes.

V. 34. *Δοῦλός ἐστιν τῆς ἁμαρτίας·*] *Ἁμαρτίας* agnoscunt Græca scholia, versiones omnes, et Origenes in Matt. p. 317. "Adjectum esse" censet Millius, Proleg. p. 133.

V. 52. *Εἰς τὸν αἰῶνα·*] Ita Origenes in Joh. p. 336. Theophylactus, et versiones universim.

V. 53. *Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ* ——*Καὶ οἱ προφῆται ἀπέθανον.*] Ita Origenes in Joh. p. 336. Theophylactus, versiones omnes. Nihilominus dicente Millio "*τοῦ πατρὸς ὑμῶν*, Prol. p. 133. *καὶ οἱ προφῆται ἀπέθανον*, Prol. p. 162. irrepserunt ex præcedentibus."

V. 57. *Πεντήκοντα ἔτη οὔπω ἔχεις.*] Recepta est hæc lectio Nonni, Theophylacti, Irenæi, omnium denique exemplarium: Chrysostomus tamen legit *τεσσαράκοντα*, tom. i. Ed. Mor. p. 364. et in locum *ἐγγὺς τεσσαράκοντα*.

Cap. ix. 8. *Ὅτι τυφλὸς ἦν·*] Ita Theophylactus; *προσαίτης* Chrysostomus, et versiones omnes, parvo discrimine, 'mendicus' nimirum, quia cæcus.

V. 31. *Τούτου ἀκούει·*] "Addita hæc omnino videntur ad supplendam sententiam," inquit Millius, Proleg. p. 154. col. 2. Sed agnoscunt hæc verba C. Alex. Theophylactus, et versiones omnes.

Cap. x. 8. *Πάντες ὅσοι πρὸ ἐμοῦ ἦλθον.*] D. *πρὸ ἐμοῦ* Basilio, et Chrysostomo. Verum cum codices plurimi etiam Cant. Alex. Cypr. ac Clemens Alex. (adde Origenem in Matt. p. 220. in Joh. p. 41. Hieronymum, lib. ii. adv. Pelag. fol. 103. I.) lectionem receptam præferant, "crediderim à librariis olim expuncta ista, seu autoritati prophetarum adversantia, scilicet, certe Manichæos ex his verbis collegisse prophetas non esse missos à Deo, auctor est Theophylactus:" ita Millius; immo Chrysostomus iisdem respondens ait hæc non de prophetis, sed de Juda et Theuda intelligenda esse.

Cap. xii. 32. *Πάντας ἑλκύσω πρὸς ἐμαυτόν.*] Codices MSS. quidam, Vulg. Irenæus, Hieronymus, Augustinus, Justus Urgelit. Gaudentius legunt *πάντα*· Origenes autem Comm. in Matt. p. 283. in Joh. p. 412. Chrysostomus et Theophylactus legunt cum textu: Vid. plures apud Millium, Prol. p. 66. col. 1. suntque hæc verba de hominibus tantum intelligenda.

V. 42. *Ἵνα μὴ ἀποσυνάγωγοι γένωνται·*] Ita Græca scholia et versiones omnes: omittit Nonnus, carminis forte gratia.

Cap. xiii. 19. *Πρὸ τοῦ γενέσθαι·*] Legunt hæc verba Origenes in Joh. p. 394, 395. 398. Theophylactus, antiquæ versiones universim: non obstante tamen codicum hodiernorum suffragio "inter scholia marginalia omnino posuerim," inquit Millius, Proleg. p. 160. col. 1.

V. 31. *Ὅτε οὖν ἐξῆλθε.*] Si subjungantur ista verba commati tricesimo, omittendum est *οὖν*, quod agnoscunt MSS. et textus. Quod si, pariter ac editio Oxoniensis ac versio Anglicana, claudas comma illud cum his verbis *ἦν δὲ νύξ*, recte legas in commate sequenti *ὅτε οὖν ἐξῆλθε, λέγει*, &c. et sic Origenes in Joh. p. 410. Vulg. aliique.

Cap. xiv. 30. *Καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν.*] Epiphanius Hær. Manich. p. 180. §. 64. Legit *οὐδὲν τοῦ αὐτοῦ εὑρίσκει*, Gregorius Nyss. Hom. 7. in Eccles. p. 444. *εὑρίσκει τῶν ἰδίων οὐδέν*; hæc autem *παραφραστικῶς* tantum ab iis dicta esse videantur; alibi enim Gregor. Nyss. legit cum textu: atque ita Chrysostomus et Theophylactus, Origenes in Joh. p. 330. et p. 323. et Hom. 21. in Lucam et versiones omnes: Athanasius, tom. i. p. 440. et Basilius, tom. ii. p. 106. legunt *οὐδὲν εὑρίσκει ἐν ἐμοὶ*: inter autem *τοῦ ἔχειν* et *τοῦ εὑρίσκειν οὐδὲν* scilicet, quod culpari possit, parum est discriminis.

Cap. xv. 11. *Ἐν ὑμῖν μείνῃ.*] Utrum hic legas *ᾖ* cum versionibus, an *μείνῃ* cum scholiastis, nihil interest.

V. 21. *Ταῦτα πάντα.*] Græci, reliquique interpretes legebant vel *πάντα*, vel *ἅπαντα*: judice tamen Millio, "*πάντα* irrepsit è margine," Proleg. p. 162. col. 2.

Cap. xvii. 1. *Ἐλήλυθεν ἡ ὥρα·*] Ita Origenes in Joh. p. 21. Græca scholia, et versiones universim, et tamen, Proleg. p. 155. col. 2. Medium "*ἐλήλυθεν ἡ ὥρα* videtur aliunde irrepsisse ex cap. xii. 23."

V. 11. *Καὶ τήρησον αὐτοὺς ἐν ὀνόματι σῷ οὓς ἔδωκάς μοι.*] Οὓς hic legunt Chrysostomus, Theophylactus, Athanas. Orat. 4. contra Arian. p. 470. Hær. 38. p. 279. Vulg. Æthiop. Et hanc lectionem certam reddunt verba sequentia, v. 12. quæ apud omnes versiones et scholiastas eadem sunt, viz. *Ἐγὼ ἐτήρουν αὐτοὺς ἐν ὀνόματί σου· οὓς ἔδωκάς μοι ἐφύλαξα.* Millius tamen, Proleg. p. 120. col. 1. "*Ἐν ὀνόματί σου ᾧ ἔδωκάς μοι* omnino recte; serva eos per nomen tuum,

sive potestatem quâ dedisti ut eandem inter se, quam nos, habeant unionem."

V. 12. Ἐν τῷ κόσμῳ.] Desunt hæc in Vulg. Agnoscunt Græca scholia, et versiones omnes: et tamen Proleg. p. 45. col. 1. Ἐν τῷ κόσμῳ "accessit" v. 11.

Cap. xviii. 29. Πάντοθεν·] V. l. πάντες sine discrimine; ubi enim Judæi ab omni loco conveniunt, conveniunt omnes.

V. 23. Τί με δέρεις; δαίρεις, quomodo hîc, et in similibus locis legendum contendit Nansius in Nonnum; δέρω enim, inquit, est excorio, δαίρω cædo, verbero; ita etiam Suidas. Est tamen certum τὸ δέρειν tam apud sacros Scriptores, quam apud profanos, verberandi sensu aliquoties occurrere; ita Luc. xxii. 63. Viri qui tenebant velaverunt eum, δέροντες, in faciem percutientes; ἄερα δέρων aerem verberans, 1 Cor. ix. 26. Εἰς πρόσωπον δέρειν, in faciem cædere; ita δέρεσθαι καὶ δέρειν δι' ἡμέρας est indies verbera dare, et pati, Aristoph. Vesp. p. 463.

Cap. xix. 31. Ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου·] MSS. plurima, Cyrillus, Theophylactus, ἐκείνη, sic Editio Oxon. i.e. 'Dies ille sabbati erat magnus dies,' vel dies istius sabbati, utpote triplici ex ratione festus, maximo in honore habendus fuit. Vide Lightfoot. in locum.

Cap. xx. 29. Dixit ei Jesus quia vidisti me Θωμᾶ: Theophylactus, Cyrillus, Augustinus omittunt Θωμᾶ; Origenes autem legit Com. in Joh. p. 195. et verba præcedentia λέγει αὐτῷ Ἰησοῦς lectionem hanc certam reddunt.

Cap. xxi. 12. Οὐδεὶς δὲ ἐτόλμα τῶν Μαθητῶν ἐξετάσαι αὐτόν.] Deest τῶν Μαθητῶν apud Chrysostomum in textu, in Commentario tamen addit οὐκέτι γὰρ τὴν αὐτὴν παῤῥησίαν εἶχον· Agnoscunt Theophylactus, et versiones orientales omnes: Vulg. 'discumbentium' quod in idem recidit. Et tamen Millius "Commentarii loco fuisse probabile est τὸ τῶν Μαθητῶν," Prol. p. 45. col. 1.

SECTIO QUINTA

IN ACTA APOSTOLORUM.

CAP. i. 16. Διὰ στόματος Δαβίδ·] Desunt hæc Vulg. Æthiop. Origeni, Athanasio, Didymo de Spiritu Sancto. Sed contra habent Vulg. Origenes bis in Acta Apost. Ed. Huetii. to. ii. p. 422, 423. Œcumenius, Chrysostomus in Commentario, Syr. Arab. in genuinis Athanasii scriptis non invenio, ubi desint. Didymum habemus tantum Latine ad vulgati exemplar compositum.

V. 23. Ἔστησαν δύο·] "Augustinus et Arab. 'statuit' numero singulari contra omnium codicum fidem," inquit Millius, forte ob Petri prærogativam stabiliendam.

Cap. ii. 3. Ἐκάθισέ τε,] V. l. ἐκάθισάν τε· Cant. Syr. Arab. Athanasius, Cyrillus. Hîc autem lectori fraudem facit in utrisque; Athanasius enim de Hom. de Hum. Nat. suscepta, p. 606. legit ἐκάθισέ τε, in Ep. dubiæ fidei ad Serap. p. 179. καὶ ἐκάθισαν; in Cyrillis sine discrimine et solo nomine citandis latere potuit, sed ita res evenit ut in utrisque fallat: Cyrillus enim Hieros. Catech. 17. p. 199. legit καὶ ἐκάθισεν, Cyrillus Alex. Glaph. in Gen. p. 45. ἐκάθισέ τε, quomodo legunt Chrysostomus, et Œcumenius, Vulg. 'sedit,' sc. γλῶσσα, aut πῦρ.

V. 24. Λύσας τὰς ὠδῖνας τοῦ θανάτου,] V. l. αὐτοῦ· Vulg. Syr. Arab. Polycarpus, Irenæus, utroque modo Epiphanius; Chrysostomus et Œcumenius, θανάτου, quæ lectio est prorsus necessaria; Esto enim Christum in infernum descendisse; est tamen certissimum nullos illum cruciatus aut dolores ibi tulisse à quibus solvendus esset.

V. 30. Τὸ κατὰ σάρκα ἀναστήσειν Χριστόν·] Desunt hæc Vulg. Syr. Æthiop. Irenæo, lib. iii. cap. 12. Agnoscunt Chrysostomus, Œcumenius, Arab. et notante Lorino, nostri codices omnes ea habent.

V. 31. Οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς Ἅδον·] Deest ψυχὴ αὐτοῦ, Iren. lib. iii. cap. 12. p. 229. Vulg. Syr. C. Alex. "insertum, inquit Millius, haud dubito, ex v. 26." Prol. p. 122. col. 2. Sed agnoscunt hæc verba Arab. Chrysost. et Œcumen. in locum Origen. in Reg. p. 32. ubi notat in Psalmis hæc legi Ps. xv. (al. xvi.) 10. et ab Apostolis in Actibus interpretata.

V. 47. Τῇ ἐκκλησίᾳ·] "Irrepsisse è Margine," Millius, Proleg. p. 122. fide Vulg. Æthiop. C. Alex. Agnoscunt autem Chrysostomus, Œcumenius, Syr. Arab.

Cap. iii. 4. Σὺν τῷ Ἰωάννῃ·] Ita Chrysostomus, Œcumenius, versiones omnes. Nihilominus Proleg. p. 163. col. 2. "Vix impedit summus codicum nostrorum consensus, quo minus sequens σὺν τῷ Ἰωάννῃ, licet in solo hoc codice, quod sciam, haud jam extet, è margine irrepsisse censeam."

V. 12. Ἰδίᾳ δυνάμει, ἢ εὐσεβείᾳ·] Ita Œcumenius, et Chrysostomus tam textu quam commentario; et tamen Millius, Proleg. p. 45. col. 2. "Ἰδίᾳ δυνάμει, ἢ ἐξουσίᾳ habet Chrysostomus non semel."

V. 20. Τὸν προκεκηρυγμένον Χριστόν·] MSS. plurima, Syr. Arab. Chrysostomus, Theophylactus, Tertullianus, Chron. Alex. legunt προχειρισμένον; Vulg. et Œcumenius textui assentiuntur: inter utramque lectionem parvi interest, quicunque enim à propheta prædictus, et prædicatus fuit hominibus, idem certe prædestinatus fuit à Deo: verba autem προκατήγγειλε, v. 18. et προκατήγγειλαν, v. 24. receptæ lectioni favere videntur.

V. 22. Πρὸς τοὺς πατέρας·] "Translata huc videntur ex v. 25." Millius, p. 144. 1. Agnoscunt Chrysostomus, Œcumenius, C. Alex. Arabs.

Cap. iv. 12. Καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία·] Ita legunt Chrysostomus et Œcumenius in locum, Cypr. Test. lib. ii. n. 16. versiones antiquæ, Vulg. Syr. Arab.

V. 25. Ὁ διὰ στόματος Δαβὶδ τοῦ παιδός σου εἰπών·] MSS. aliquot, et Latini Patres addunt ἐν πνεύματι ἁγίῳ; Vulg. Syr. Arab. 'Spiritu Sancto,' forte ex Mar. xii. 36. Nam neque Chrysostomus, aut Œcumenius, neque Arab. Grabioque teste in Irenæum, p. 226. hæc verba textus Actorum Apostolicorum agnoscit.

V. 27. Συνήχθησαν γὰρ ἐπ' ἀληθείας·] MSS. plurima, Chrysostomus, Cyrillus, Irenæus, et quidam è Latinis Patribus, Vulg. et Syr. addunt ἐν τῇ πόλει ταύτῃ, quæ omittunt Œcumenius et Arabs; neque placent Millio, qui hîc "Chrysostomum, et Vulg. interpolatos esse dicit," Prol. p. 85. col. 2. Grabius in Irenæum, p. 226. inquit; 'Glossema est, non ipsius Lucæ dictum.'

V. 32. Ἦν ἡ καρδία καὶ ἡ ψυχὴ μία·] Cyprianus, et bini codices MSS. addunt καὶ οὐκ ἦν ἐν αὐτοῖς διάκρισις οὐδεμία· Sed Origenes in Matt. p. 382, 383. editis congruit, et ex antiquis scholiastis atque interpretibus, qui hæc verba agnoscunt, hominem arbitror fuisse neminem.

Cap. v. 15. Κατὰ τὰς πλατείας·] Deest in Æthiop. Agnoscunt Chrysostomus, Vulg. Syr. Arab. Veruntamen Proleg. p. 124. col. 1. Medium "κατὰ τὰς πλατείας adnotatoris cujusdam est, non Evangelistæ."

V. 34. Τοὺς ἀποστόλους ἔξω ποιῆσαι·] MSS. duo, Vulg. Chrysostomus, legunt ἀνθρώπους, "quam lectionem germanam arbitror," inquit Millius; at immerito. Nam tametsi Gamaliel jusserit foras homines secedere, Divus tamen Lucas, qui eos Christi Apostolos esse probe novit, vocabulum illud recte usurpare potuit; perinde ac Œcumenius, Syr. Arab. et Æthiop.

Cap. vi. 8. Στέφανος δὲ πλήρης πίστεως·] Millius hic Proleg. p. 78. col. 1. hæc habet; "χάριτος omnino recte, ita enim Vulg. Æthiop. Syr. Asterius, Proclus, Euthalius, Chrysostomus:" Œcumenius autem et Arab. immo Chrysostomus legunt πίστεως: doctorem fefellit in Chrysostomo, forte in aliis, mos apud Scripturas et Patres, loquendi de fide miraculosa τῷ τῆς χάριτος ὀνόματι· Lectionem textus mihi firmam reddunt verba, Com. 5. 'elegerunt Stephanum virum πλήρη πίστεως.'

Cap. vii. 37. Κύριος ὁ Θεὸς ὑμῶν—αὐτοῦ ἀκούσεσθε.] Desunt verba notata Arab. et Chrysostomo. Agnoscunt Œcumenius, Vulg. Syr. Æthiop. Evangelista, cap. iii. 22, 23. Millio tamen judice, "αὐτοῦ ἀκούσεσθε, addita ex Deut. xviii. 15. sunt verba Mosis, non Evangelistæ," Prol. p. 110. Quasi religio esset Judæo verba Mosis citare prout in textu Hebræo et LXX. interpret. invenichantur.

Cap. viii. 10. *Οὗτός ἐστιν ἡ δύναμις Θεοῦ ἡ μεγάλη.* Vulg. et Irenæus, lib. i. cap. 20. 'quæ vocatur magna:' Chrysostomus, Œcumenius, Syr. Arab. legunt cum textu: nec dicerent Samaritani eo cui fidem adhibebant *ἡ καλουμένη*, sed *ἡ ὄντως μεγάλη.*

V. 39. *Πνεῦμα Κυρίου ἥρπασε τὸν Φίλιππον*:] Hieronymus, Dial. adver. Lucifer. dicit codices quosdam legisse *πνεῦμα ἅγιον ἔπεσεν ἐπὶ τὸν Εὐνοῦχον, καὶ Ἄγγελος ἥρπασε τὸν Φίλ.* Sed hanc lectionem Chrysostomus, Œcumenius, et versiones antiquæ non agnoscunt.

Cap. ix. 5. *Σκληρόν σοι πρὸς κέντρα λακτίζειν* v. 6.—*Καὶ ὁ Κύριος πρὸς αὐτὸν,*] "Hæc in contextum transtulisse librarios ex Act. xxii. 10. et xxvi. 14. vult Millius, atque hanc esse germanam lectionem, *Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις· ἀλλ' ἀνάστηθι καὶ*, &c." Sed in locis citatis non hæc verba *αὐτολεξεὶ* reperies; non enim occurrunt *τρέμων καὶ θαμβῶν*, neque *τί με θέλεις ποιῆσαι*, sed solummodo *τί ποιήσω*; præterea *σκληρόν σοι πρὸς κέντρα λακτίζειν* hîc agnoscunt Œcumenius, Vulg. Arab. Æthiop. quorum autoritas ad hanc lectionem probandam valet plurimum.

V. 20. *Ἐκήρυσσε τὸν Χριστὸν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ*] *Τὸν Χριστὸν*, Chrysost. Œcumen. Arab. *τὸν Ἰησοῦν*, C. Alex. Vulg. Syr. Æthiop. eodem sensu, idem nempe est in ore Apostolorum *κηρύττειν τὸν Χριστὸν*, et dicere Jesum quem prædicabant, esse Christum. Hoc sensu Philippus *ἐκήρυσσεν τὸν Χριστὸν* Samaritanis Act. viii. 5. Et falsi fratres ex invidia erga Paulum *τὸν Χριστὸν κηρύσσουσιν*, Phil. i. 15. Quod autem addit Millius, Proleg. p. 93. col. 2. "Pauli scopo accommodatam magis esse vocem *Ἰησοῦν*, cujus non erat demonstrare Christum seu Messiam esse Dei filium, (id enim Judæis maxime in confesso erat) sed probare Jesum Nazar. fuisse Dei filium, sive Messiam," in eo longe fallitur. 'Ego enim, inquit Origenes, cum multis Judæis, iisque sapientibus habitis conflictatus *οὐδενὸς ἀκήκοα ἐπαινοῦντος τὸν λόγον εἶναι τὸν υἱὸν τοῦ Θεοῦ,*' lib. ii. contra Cels. p. 79. Et clarius adhuc, lib. iv. p. 162. 'Illud quoque ignorat Celsus Judæos non admodum hoc asserere Christum illum quem etiamnum expectant adventurum, *Θεὸν ὄντα, ἢ Θεοῦ υἱὸν*, Deum esse, aut Dei filium. Hinc Hieronymus in hæc verba, Jer. xvii. 4. maledictus qui spem ponit in homine, maledictos pronunciat Judæos qui spem habent in homine Christo, viz. sua, quem non filium Dei, sed purum hominem putant esse venturum, unde Christum blasphemiæ reum pronunciant Judæi, quia dixit se filium Dei esse, Joh. v. 18. x. 34, 35.'

V. 31. *Αἱ μὲν οὖν ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας, καὶ Γαλιλαίας καὶ Σαμαρίας, εἶχον εἰρήνην, οἰκοδομούμεναι·*] V. l. *ἡ ἐκκλησία*, Vulg. Syr. Æthiop. Sed Chrysostomus, Œcumenius, et Arab. textum sequuntur, et mentio trium ecclesiarum sub diversis provinciis agentium firmat hanc lectionem.

Cap. x. 6. *Οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν·*] Quod cum desit in MSS. pluribus "glossema videtur additum ex Act. x. 32. et xxii. 10." Millius hic et Prol. p. 93. col. 1. Posterior locus nihil ad rem facit, et v. 32. repetit tantum quod hic dictum est, sic etiam cap. xi. 14. quod hanc lectionem satis firmat; præsertim cum hæc verba agnoscunt Chrysostomus, Œcumenius, et Vulg. qui plerumque plus ponderis apud Millium habet quam codices MSS. universi.

V. 21. *Τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτόν·*] "Additum nullus dubito ex xi. 11. claritatis gratia," inquit Millius hîc, nempe quia deest circiter in viginti MSS. et versionibus, sed 1. si desumatur hoc ex cap. xi. 11. cur non hîc etiam addatur *ἀπὸ Καισαρείας*, quod occurrit illuc? 2. Extat apud exemplar Œcumenii, apud marginem Chrysostomi, atque apud comma 17. hujus capitis; itaque vero mihi similius videtur omisisse quosdam hæc verba ex eo quod post *τοὺς ἄνδρας* supervacanea ea esse existimârint.

V. 32. *Ὃς παραγενόμενος λαλήσει σοι.*] "Accessere commentarii loco ex v. 22." Sed agnoscunt Chrysost. Œcumen. C. Alex. Syr. Arab.

Cap. xi. 12. *Μηδὲν διακρινόμενον·*] Ita Græca scholia et versiones omnes; nihilo secius hæc Millius, Prol. p. 45. col. 2. "Sequens *μηδὲν διακρινόμενον* nemo sustulerit, huc traductum est ex cap. x. 20." Hoc res omnino postulat ut verè Petrus repeteret quæ ei à Spiritu Sancto dicta esse refert ibi Evangelista, suntque tanti ponderis ad Petrum à crimine ipsi imputato vindicandum, ut sine summa *ἀβλεψίᾳ*, in hac rerum gestarum enarratione omitti non potuerint.

V. 6. *Εἶδον τὰ τετράποδα τῆς γῆς, καὶ τὰ θηρία.*] "Omittunt Syrus et Epiphanius Hær. Cerinth. p. 112. *καὶ τὰ θηρία·*" Observasse autem debuit Millius omissa pariter ibi esse *τὰ πετεινὰ τοῦ οὐρανοῦ*; idem tamen Epiphanius disputando contra Ebionitas, p. 146. mentionem facit *τῆς ὀθόνης τῆς ἐχούσης πάντα ἐν αὐτῇ θηρία τε, καὶ κτήνη, ἑρπετὰ καὶ πετεινά*, unde certum est eum legisse id quod antea omisit.

Cap. xiii. 18. *Ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ.*] "*Ἐτροποφόρησεν* errore scribarum manifestissimo, pro *ἐτροφοφόρησεν*," inquit Millius: sed Chrysostomus, Œcumenius, et Vulg. ab impressis non dissentiunt: *ἐτροποφόρησεν* vero "à librariis ex margine translatum fuisse in contextum" probare conatur Millius his argumentis. 1. Quia desumpta sunt ista ex Deut. i. 31. ubi versio LXX. legit *ἐτροφοφόρησεν*. Sed quater citat hæc verba Origenes, sc. lib. iv. contra Cel. p. 210. Hom. 18. in Jer. Ed. Huetii, p. 169. Comm. in Matt. p. 459. et 475. et ubique habet *ἐτροποφορησεν*. Sic etiam Athanasius, ut in contrariam partem trahatur à Millio; sic enim testimonium illius rectè allegatur in Hœschelii notis in Origenem, tom. i. p. 977. *Ἐπὶ τοσοῦτον αὐτοὺς οὕτος ἔφερεν ὡς εἴ τις τροφὸς τροποφορήσειε τὸν ἑαυτῆς υἱόν*; 'cum fecerint sibi Israelitæ vitulum ex auro conflatilem, ait Athanasius, cùm pane et aquâ deficientibus murmuraverint, mores eorum sustinuit Deus, pariter ac nutrix filiolo suo flenti aut leviter irascenti adblanditur; sed cum versa et mutata in pejorem partem essent omnia, supplicio eos affecit maximo.' Legit etiam *ἐτροποφόρησε* codex Vaticanus, teste Huetio. 2. "Moses, inquit Millius, ad fortia quæque hortatur; quod facere non potuit ex eo quod Deus eorum mores in Eremo per 40 annos sustinuerit." Respondeo, potuisse tamen populum hunc ad fortiter agendum incitare ex eo quod idem Deus pro iis pugnaturus esset, de cujus potentia et voluntate singulari dubitare, tot conspicuis prodigiis ab eo in sui gratiam editis tum in Ægypto, tum etiam in Arabiæ desertis, ubi paterna benevolentia eos prosecutus erat, summum nefas esset; hoc autem plane est commatis tricesimi et 31. argumentum.—Pergit Millius dicere, "Deum eorum mores per 40 annos in eremo sustinuisse incongruum est, imprimis, ac fortasse ne verum quidem; quomodo enim eorum mores per annos 40 in deserto pertulit Deus, quos omnes præter unum, et alterum prostravit in deserto?" Respondeo, 1. Si Mosi sit fides adhibenda, hæc verba dicta fuerunt ante hanc stragem; tum enim, inquit Moses, vobis dixi ne terreamimi neve timeatis eos, v. 29. Jehova Deus noster, qui nobis præit, is pugnabit pro vobis, pro omnibus quæ fecit erga vos in oculis vestris in Ægypto, v. 30. Et quæ vidistis in hoc deserto, ubi vos tulit Deus vester quemadmodum quisque filium suum bajulare solet, per omnem viam quam confecistis, donec ad hunc locum perveneritis. Resp. 2. Argumentum hoc supponere *τὸ τροποφορεῖν* idem hîc tantum valere 'quod mores eorum ferre,' hoc autem negant insignes critici, Gatakerus, Dousæus, Boisius. Audi Boisium, *ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ*, i. e. *ἦρε καὶ ἐβάστασεν αὐτοὺς ὡσεὶ τροφὸς τὸν υἱόν·* tulit labores, molestias populi hujus. Moses nimirum dixerat, v. 9. non possum solus שאת ferre hunc populum; et v. 12. quomodo solus אשא ferrem molestiam quam creatis mihi; et hîc Jehovah נשאך tulit te: in quibus locis Chaldæus utitur voce sebar 'bajulavit;' seu ergo legas *ἐτροποφόρησεν* sive *ἐτροφοφόρησεν*, utraque sensu *βαστάζειν* accipienda sunt, ut textui Originali respondeant. Claudo hæc verbis Boisii; 'porro *τροποφορέω* multo magis mihi placeat quam *τροφοφορέω*, non modo euphoniæ gratiâ, sed etiam quia libri plerique omnes in eâ consentiunt lectione.'

V. 19. *Κατακληροδότησεν αὐτοῖς τὴν γῆν·*] MSS. plura, Chrysostomus et Œcumenius habent *κατακληρονόμησεν*, et "sic legendum constat ex Deut. i. 38. ubi LXX. quos sequitur Lucas, voce hâc utuntur," ita Millius: sed utram vocem legas, Grotio judice, nihil refert, nam נחל in Piel et הנחיל in Hiphel modo vertitur *κατακληρονομεῖν*, ut Deut. iii. 28. Josh. xiv. 2. et alibi *κληροδοτεῖν*, ut Deut. i. 38.

apud Kircherum, sic Josb. xix. 51. Edit. Complut. et 1 Macc. iii. 36. κληροδοτεῖν est ‘ terram sorte dividere.’

V. 23. Ἤγειρε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν.] Codices plurimi, Œcumenius, Chrysostomus in Comm. Athanasius, tom. i. p. 553. legunt ἤγαγε, et quidem σωτηρίαν vitio librarii. Quod vero ἤγειρε sit germana lectio, probabilis ratio reddi potest, viz. quod τὸ suscitare semen nunquam vertitur à LXX. ἄγειν σπέρμα, sed semper ἀναστήσειν σπέρμα; et in loco parallelo Act. ii. 30. legitur ἀναστήσειν τὸν Χριστόν. Vide cap. iii. 26. et Luc. i. 69. Καὶ ἤγειρε κέρας σωτηρίας ἡμῖν ἐν τῷ οἴκῳ τοῦ παιδὸς αὐτοῦ; et sic se habet Dei promissum ἀναστήσω τῷ Δαβὶδ Jer. xxiii. 5. xxx. 9.

V. 33. Ὡς καὶ ἐν τῷ ψαλμῷ τῷ δευτέρῳ γέγραπται.] Ἐν ψαλμῷ τῷ “ πρώτῳ genuinam esse lectionem” acriter contendit Millius, ex autoritate Œcumenii, Hilarii et Origenis Cat. in Ps. ii. 7. teste Cl. Huetio. E contrario notatu dignum est, quod Tertullianus, contra Marcion. lib. iv. cap. 22. et Cyprianus, libro i. et Quir. §. 13. habent disertè Psalmo secundo, et Chrysostomus, versionesque omnes editis congruunt: in Hebræa, Chaldæa, et Græca lingua atque apud interpretes Orientales hi Psalmi inunum neutiquam confunduntur. S. Hilarius in Ps. ii. verbis luculentis declarat, quod regnante Ptolemæo 70. senes Psalmos in hunc ordinem redegerint, numerosque affixerunt spirituali et cœlesti scientia Psalmorum virtutem intelligentes: ex Spiritu igitur, et mandato Dei secundum Hilarium, Psalmus hic secundum locum longè ante obtinuit, dictusque fuit secundus, prius quam Acta Apostolorum literis à Luca consignata essent: Hieronymi testimonium hic allatum, ut subdititium, respuunt critici: idem autem Hieronymus, cum Hebraicè Psalmos in lucem ediderit, bæc verba à Luca allegata, sub secundo Psalmo collocavit: major Origeni ex Catena adhibenda esset fides, nisi dixisset idem Huetius, sublata est Catenarum fides. Ad summam. Si Psalmi ἀνεπίγραφοι fuerint, cur diceret Athanasius hæc verba desumpta esse ἐκ τοῦ δευτέρου ψαλμοῦ; ad argumentum * Millii (mutandi δευτέρῳ in πρώτῳ nulla omnino causa fuerit, legendi δευτέρῳ pro πρώτῳ longe maxima, ne discederet sc. Lucas à codicibus Hebraicis, ac Græcis Veteris Testamenti). Respondeo, mutandi forte causam fuisse ut textus conformaretur exemplaribus illis Latinis quæ à Beda et Erasmo memorantur: quid multa? cum hæc locutus sit Paulus, apud Psalterium vel numerorum erat distinctio aliqua, vel nulla; si nulla fuerit, cur Psalmum Paulus aut primum aut secundum nominat? Sin autem reliqua, cur non ille Hebræus ex Hebræis receptum numerum et ordinem amplecteretur?

V. 45. Ἀντιλέγοντες καί·] Deest in MSS. quibusdam, versionibusque: quod tamen agnoscunt Chrysostomus, et Œcumenius, atque idcirco solum omitti videtur, quia præcesserat ἀντίλεγον.

V. 48. Ἐδόξασαν τὸν λόγον τοῦ κυρίου·] Sic Chrysostomus, Œcumenius, Vulg. Arab. Sed “ Syr. et Æthiop. τὸν Θεὸν, rectè” inquit Millius, Proleg. p. 129. col. 2.

Cap. xv. 20. et 29. Καὶ τοῦ πνικτοῦ.] Πνικτοῦ omittunt, teste Millio, Irenæus, Cyprianus, Tertullianus, Hieronymus, Augustinus, Ambrosius, Eucherius, Latini omnes: cæterum retinent Græca quæ vidimus omnia (excepto uno Cant.) versiones omnes, etiam Vulgata, Origenes lib. viii. contra Cels. p. 396. ‘ Patres ac tractatores Græci universim, ut proinde minime sollicitandum arbitrer:’ idem vero Millius, Proleg. p. 45. col. 2. ‘ Iisdem Latinis patribus cum Paciano et Fulgentio in medium prolatis, hæc habet, certè medium καὶ τοῦ πνικτοῦ ipsius Lucæ non est, sed Christianorum veterum,’ &c. Agnoscunt τὸ πνικτὸν ante Origenem, Clemens Alex. Pædag. lib. ii. p. 172. post Origenem, Cyrillus Hieros. Catech. 4. p. 34. Cyrillus Alex. tom. i. p. 153. et 575. Constit. Apost. lib. vi. cap. 12. Epiphanius Hær. Naz. §. 8. p. 124. Concilium Gangrense, Can. 2. Quid ad hæc Millius? “ Nempe ista καὶ τοῦ πνικτοῦ quæ ipsius Lucæ non fuisse supra notavimus, introduxerunt ante Clementis tempora librarii in textum,” Proleg. p. 61. col. 2. Vulgatum cur hîc respuit si quæras, “ addidit ex Græcis suis quartum suffocati” sc. Hieronymus, Prol. p. 82. col. I. Et tamen, p. 61. col. 2. “ Legebant exemplaria aliqua Italicæ versionis ante castigationem Hieronymi;” fefellit hominem mos Latinorum, immo Græcorum, suffocatum sub interdicto sanguinis contineri existimantium, adeoque tria tantum hîc prohiberi putantium; ita Tertullianus, Apol. cap. 9. ‘propterea quoque suffocatis, et morticinis abstinemus, ne quo sanguine contaminemur vel intra viscera sepulto;’ Chrysostomus, Hom. 27. in Gen. Τί ἐστι χρέας ἐν αἵματι ψυχῆς, τοῦτ' ἐστι πνικτὸν, τοῦ γὰρ ἀλόγου ἡ ψυχὴ τὸ αἷμα τυγχάνει· Adjiciunt his Irenæus, lib. ii. cap. 12. Cyprianus ad Quir. lib. ii. cap. 119. MSS. codices quidam hæc καὶ ὅσα ἂν μὴ θέλωσιν ἑαυτοῖς γίνεσθαι ἑτέροις μὴ ποιεῖν· Quæ quoniam non agnoscunt Chrysostomus, Œcumenius, Vulg. Syr. Arab. nec Clemens Alex. Origenes, nec Constitutiones Apostolicæ, nec Patres reliqui ante citati, ea cum Spencero rejicienda esse, Millio non invito, existimo.

Ver. 23. Οἱ πρεσβύτεροι καὶ οἱ ἀδελφοί.] Ita Chrysost. Œcum. Syr. Arab. πρεσβύτεροι ἀδελφοὶ, C. Alex. Vulg. Cant. Barb. 1.

Cap. xvi. 7. Καὶ οὐκ εἴασεν αὐτοὺς τὸ πνεῦμα·] MSS. aliquot, Vulg. Syr. Æthiop. Cyrillus Alex. addunt Ἰησοῦ, sicut etiam Hieronymus, lib. iii. contra Pelag. cap. 6. qui et hæc addit; ‘ nota, inquit, quod Spiritus Jesus Spiritus Sanctus sit;’ et Cyrillus Thess. p. 298. similem affert notam. Ἰησοῦ vero additamentum esse primo aspectu dignoscitur; nam licet dictiones hæ πνεῦμα Κυρίου Χριστοῦ, τοῦ υἱοῦ αὐτοῦ interdum usurpentur in N. T., dictio tamen πνεῦμα Ἰησοῦ nunquam solitaria incedit; Epiphanius Anchor. p. 72. Chrysostomus, et Œcumenius cum textu legunt; alteram lectionem natam suspicor ex controversia, quæ post exorta est de processione Sancti Spiritûs à Filio. Millio tamen est “ genuina lectio,” Prol. p. 71. col. 1.

V. 14. Προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου·] Hæc verba agnoscunt Chrysost. Œcum. C. Alex. versiones omnes, excepto unico Æthiope: et tamen, Prol. p. 124. col. 2. “ Scholion hoc adjecit librarius quispiam in corpus historiæ.”

Cap. xvii. 23. Ὃν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον·] Vulg. et Origenes in Joh. p. 155. legunt ὅ et τοῦτο· Chrysostomus, Œcumenius, et Clem. Alex. Strom. i. p. 314. et Strom. v. p. 588. Syr. Arab. lectionem textûs retinent: sensus in utrisque idem est.

V. 28. Τίνες τῶν καθ' ὑμᾶς ποιητῶν.] Deest ποιητῶν Irenæo, Lat. Augustino, Ambrosio, agnoscunt Clemens Alex. Strom. i. p. 415. Origenes Com. in Joh. p. 155. Chrysost. Œcumenius: hinc observatio illa frequens Clementis, Origenis, Chrysostomi, Paulum prudenter et opportunè, profanis verba facientem, poetarum testimonia laudâsse.

Cap. xviii. 5. Συνείχετο τῷ πνεύματι ὁ Παῦλος] V. l. τῷ λογῳ. Basilius, Theodoretus, Vulg. Syr. Æthiop. instabat sermoni: sed Chrysost. Œcumenius et Arab. cum excusis consentiunt; neque enim recte vertitur συνείχετο activè ‘ instabat,’ sed passivè ‘ tenebatur,’ constrictus, coarctatus erat, Matt. iv. 24. Luc. iv. 38. viii. 37. xii. 50. Philip. i. 23.

V. 9. Ἐν νυκτί.] Ita Chrysostomus, Œcumenius, Vulg. Arab. apud Syrum tantum deest; Millio tamen videtur “ à librario aliquo additum de margine,” Proleg. p. 130. col. 1.

V. 10. Ἐγώ εἰμι μετὰ σοῦ, καὶ.] Desunt hæc tantum apud Æthiop. versionem nullius fidei: “ Media tamen hæc suspecta habeo παρεμβλήσεως,” inquit Millius, Proleg. p. 124.

V. 17. Πάντες οἱ Ἕλληνες.] Desunt οἱ ἕλληνες, Vulg. unde Millius, Proleg. p. 144. “ insertum est in nostris perperam:” agnoscunt autem Chrysostomus, Œcumenius, versiones orientales omnes.

V. 21. Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱερουσαλήμ.] “ Hæc, inquit Millius, aliunde sunt ex Act. xx. 6. Act. xix. 21.” habent autem Chrysostomus, Œcumen. Syr. Arab.

V. 27. Διὰ τῆς χάριτος.] Ita Chrysostomus, Œcum. versiones orientales omnes: desunt hæc apud Vulg. Bedam, Basilium Seleuc. forte quia non existimârunt dona eximia et divina in hunc hominem collata fuisse, qui sciebat tantum baptisma Johannis.

Cap. xix. 16. Κατακυριεύσας αὐτῶν.] Vulg. et codices MSS. quidam ἀμφοτέρων; cum textu legunt Chrysostomus, Œcumenius, Syr. Arab. sine discrepantia.

* Proleg.

Cap. xx. 24. Μετὰ χαρᾶς.] Desunt hæc in MSS. quibusdam, Vulg. Syr. Retinent Chrysostomus, Œcumenius, Arab.

V. 28. Τὴν ἐκκλησίαν τοῦ Θεοῦ.] Lectionem hanc probat et egregie firmat Millius.

Cap. xxi. 7. Ἀπὸ Τύρου.] Ita omnes, excepto Cov. 3. sic tamen Millius, "ἀπὸ Τύρου licet jam in nostris omnibus locum habent, ex versiculo tertio hujus capitis initio huc traducta arbitror." Prol. p. 163. col. 2.

V. 8. Οἱ περὶ τὸν Παῦλον.] Desunt hæc Chrysostomo, Vulg. Syr. Agnoscunt Œcumenius et Arab.: et res ipsa postulat ut qui cum Paulo Ptolemaiada conveniebant, inde cum eo egrederentur.

V. 13. Εἰς Ἱερουσαλήμ.] Omittunt hæc Basilius, tom. ii. p. 429. et Cyrillus tanquam non ad eorum propositum: agnoscunt Chrysostomus, Œcumenius et versiones omnes: et tamen Prol. p. 164. "medium εἰς Ἱερουσαλήμ est insertum v. 12." cur non et 13?

V. 22. Δεῖ πλῆθος συνελθεῖν.] Desunt hæc apud Syrum solum: agnoscunt Chrysostomus, Œcumenius, Vulg. Arab. "introducta sunt, inquit Millius, ubi ipsa adscripserat scholiastes quispiam ex infra dictis v. 27. 30." Proleg. p. 150. col. 1.

Cap. xxii. 12. Ἀνὴρ εὐσεβὴς vel εὐλαβὴς,] Chrysostomus, Œcumenius, Syr. Arab. "Hæc tamen Millius, qui hic nescio quid deesse putârunt, interscrebant alii εὐσεβὴς ex cap. x. 2. alii εὐλαβὴς." Proleg. p. 144. col. 2.

V. 20. Τὸ αἷμα Στεφάνου τοῦ Μαρτυρός σου.] Ita Græca scholia et versiones omnes: deest Στεφάνου in codice Alex.: unde "vix est, ut unius codicis hujus testimonio lectionem hanc germanam existimem, quis Στεφάνου vocabulum tam insigne prætermiserit?" Prol. p. 124.

V. 21. Καὶ συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ.] Ita Chrysostomus, Œcumenius, Syr. Arab., Vulg. solo renitente; et tamen Millius, "explicatoria τῇ ἀναιρέσει αὐτοῦ alterius loci sunt, nempe cap. viii. 1." Ibid.

V. 29. Καὶ ὅτι ἦν αὐτὸν δεδεκώς.] Ita omnes excepto Æthiop. Et tamen Proleg. p. 124. col. 2. "vereor ut hæc adjecerit scholiastes aliquis ad plenitudinem historiæ."

Cap. xxiii. 9. "Si spiritus locutus est ei aut angelus μὴ θεομαχῶμεν;' illud μὴ θεομαχῶμεν adscriptum putat Erasmus ex cap. v. 39.: et "quidni (inquit Millius hic) et hoc scholion adnotatum putemus ad marginem libri a studioso quopiam, ac cum sensum commodum efficeret, arreptum mox in contextum à librariis:" habent tamen hæc verba Chrysostomus et Œcumenius qui pharisæos introducit hæc loquentes αὐτοῦ ἀποστῶμεν, μὴ αὐτοῦ πολεμοῦντες θεόμαχοι εὑρεθῶμεν, et Arab. et sensus iis sublatis deficit.

V. 30. Ὑπὸ τῶν Ἰουδαίων——τὰ πρὸς αὐτόν.] Desunt hæc omnia apud Vulg.: agnoscunt Chrysostomus, Œcumenius, Syr. Arab. Nihilominus Proleg. p. 145. col. 1. "medium ὑπὸ τῶν Ἰουδαίων, quod est in editis irrepsit ex v. 27."

V. 35. Ἐκέλευσέ τε αὐτὸν ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι.] Ita Græca scholia et versiones omnes: et tamen Millius Prol. p. 91. col. 2. "ego quidem totum hoc pro scholio marginali habeo, quo lector quispiam adauctam voluit hanc historiam."

Cap. xxiv. 15. Ἀνάστασιν μέλλειν ἔσεσθαι νεκρῶν.] Deest νεκρῶν in Vulg. Agnoscunt Chrysostomus, Œcumenius, versiones reliquæ; at judice Millio "insertum est in editis claritatis gratia," Prol. p. 94. col. 1.

V. 16. Ἀπρόσκοπον συνείδησιν ἔχειν——διαπαντὸς.] Habent τὸ διαπαντὸς Græca scholia et versiones omnes: et tamen Millius Proleg. p. 110. col. 1. "mihi fateor διαπαντὸς istud vehementer suspectum est παρεμβλήσεως, irrepsisse videtur è margine in locum non idoneum."

V. 18. Τίνες ἀπὸ τῆς Ἀσίας Ἰουδαῖοι.] Ita Græca scholia et versiones universim vel hoc versu vel initio sequentis; et tamen "adscripta fuerint ab aliquo ad marginem ex Act. xxi. 26. 37. explicationis causa, irrepsêre demum in textum," Prol. p. 94. col. 2.

Cap. xxv. 16. Χαρίζεσθαί τινα ἄνθρωπον εἰς ἀπώλειαν.] Desunt hæc apud quosdam MSS. Cod. Athanasium, Basilium, Theodoretum: "adjectum jam olim arbitror interpretamenti gratia:" agnoscunt autem Chrysostomus, Œcumenius, Syr. Arab. respondentque egregiè clamoribus Judæorum non oportere eum vivere amplius, cap. xxiv. 24.

Cap. xxvi. 7. Ἐν ἐκτενείᾳ.] Desunt hæc tantum in Vulg. et Æthiop. Nihilominus Prol. p. 45. col. 2. "commentarius est, non textus, sed qui semel admissus, non mirum si in infinitos postea codices manârit."

Cap. xxvii. 28. Καὶ πάλιν βολίσαντες.] Desunt hæc Vulg. Syr. Habent Chrysostomus, Œcumenius, Arab. suntque necessario intelligenda.

Cap. xxviii. 1. Καὶ διασωθέντες.] Desunt Syr. agnoscunt reliqui omnes: et tamen "lectionarium est ex versu ultimo capitis præcedentis, non Divi Lucæ," Proleg. p. 130. col. 1.

V. 16. Ὁ ἑκατόνταρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχῃ.] "Desunt hæc verba, ait Millius, Vulg. Syr. Chrysostomo et tribus MSS." Ergo occurrunt apud reliqua exemplaria omnia, ut et apud Œcumenium et Arabem; rectè viri docti interpretantur, inquit Grotius, 'præfectum prætorio,' nam à Tiberii temporibus prætorianus miles in castris habitus, teste Tacito Annal. 4.: et sub ejus cura fuisse reorum custodias multis ejusdem Taciti locis evincitur; quid ergo impedit, quo minus hæc Lucas referret, saltem ad indicandam singularem gratiam D. Paulo hîc concessam?

V. 29. Agnoscunt hunc versiculum Græci scholiastæ, interpretesque omnes, à Syro si discesseris. Prol. tamen p. 130. col. 1. "versiculum hunc injectitium videri supra notavimus, p. 94."

LIBRI SECUNDI CAPUT TERTIUM.

Examen continet variantium Lectionum in Epistolas D. Pauli, et in Epistolas Catholicas.

CAPITIS TERTII LIBRI SECUNDI

SECTIO PRIMA.

UT ratione, et methodo proposita procedat susceptum opus, de variantibus in epistolis lectionibus jam dicendum est; et hic jucundum mihi et gratum est, quod exemplaria nostra ab illis Theodoreti, Œcumenii, Theophylacti raro, idque in rebus nullius ferè momenti dissideant, neque etiam ab illis Chrysostomi quæ κατ' ἀκρίβειαν scripta sunt, et non κατὰ τὸ αὐτοσχέδιον τῆς λέξεως. Interea tamen mihi perquam molesta fuit frequens illa introductio patrum Latinorum, et versionum quorundam Græcorum patrum in Latinam linguam; quæ quidem parum ponderis, et autoritatis habent. Græcorum quidem testimonia apud Millium parum valent, nam si illi fides adhibenda sit, exemplaria eorum miserè depravata erant, atque ipsius, tanquam Œdipodis, judicio opus est, ut à textu glossema, à vera lectione interpolatio, seu scholion marginale, à genuino irreptitium dignoscatur. Errare autem malumus cum Origene, Athanasio, Basilio, Theodoreto, et Œcumenio, quam cum Italis, et sede apostolica, penè dixeram, vera sentire.

In Græcis patribus pervolvandis quarundam ex epistolis tota penè capita totidem verbis quot in textu, citata interdum reperimus. Ex Gr. à versu 1. capitis i. ad Rom. ad quam ita legit Origenis com. in Joh. p. 55. et p. 266. ita etiam ab 18. ad 24. similiter Greg. Nyssen tom. ii. p. 734. Basil. tom. ii. p. 632. à 28. ad finem capitis. Non leve hoc indicium est, quod in his locis varians unaquæque lectio nihil aliud sit, quam textus genuini depravatio.

Cap. i. 16. Τὸ εὐαγγέλιον Χριστοῦ.] Deest Χριστοῦ Vulg. Tertul. Ruffino, Hilario Diac. Syr. Æthiop. Retinent Theodoretus, Œcumenius, Theophylactus, et licet à textu Chrysostomi exciderit, eum tamen ita legisse constat ex eo quod mirum illi sit visum Apostolum qui alibi dixit, Glorior in cruce Christi, hic solum dixisse non erubesco εὐαγγέλιον Χριστοῦ. Cumque evangelium, de quo loquitur apostolus, Christi pro certo evangelium fuerit, quidni hanc vocem hic adhibuisset pariter ac cap. xv. 19. 29. et ad eundem sensum

hic v. 9. ibid. Ἰουδαίῳ πρῶτον. Τὸ πρῶτον agnoscunt Gr. scholia, C. Alex. Hilarius D. et versiones omnes. Et tamen dicente Millio ex fide unius Tertulliani "irrepsit ex aliis locis hujus epistolæ," Proleg. p. 46. col. 2.

V. 17. Ἐκ πίστεως ζήσεται.] Vulg. Hilarius Diac. aliique Latini legunt 'vivit.' Sed liquet Irenæum, lib. iv. cap. 37. p. 365. legisse 'vivit,' postquam enim hæc allegasset verba, addit, 'hoc autem quod justus ex fide vivet, per prophetas prædictum fuerat.' Ipse Hieronymus, C. Alex. et omnia Gr. scholia legunt ζήσεται, Esthius etiam, spreto hic vulgato interprete, ait 'rectius in futuro vivet,' sic enim multi iique meliores habent codices, Græcis etiam Syrisque adstipulantibus; nam et apud prophetam Hab. ii. 4. ipsum futuri temporis verbum habetur. Et 70 quoque interpretes futurum reddiderunt, eademque lectio est in Græcis, Gal. iii. 11. et ad Heb. x. 38. quibus locis eadem scriptura citatur.

V. 18. Τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων.] Vulg. Hilarius Diac. Orig. Lat. Pseud-Hieronymus, Latini alii legunt 'veritatem Dei' reclamantibus Græcis omnibus, versionibus orientalibus, et C. Alex. et verò Origene contr. Cels. lib. vi. p. 276. Hic autem nobis odiose obtrudit "Pseud. Hieronymum, sive Pelagium, opus, Usserio judice, posterioris ævi, quod à viro nullius judicii compaginatum fuit," et tamen gratum Millio, quia cum Vulgata, quæ ipsi est in deliciis, multoties consentit.

Cap. ii. 1. Πᾶς ὁ κρίνων·] Ita omnia Gr. scholia, C. Alex. Vulg. Hilarius Diac. Ruffin. Arab. "πᾶς tamen, inquit Millius, explicatoris alicujus esse puto, non Apostoli, ita Syr." Proleg. p. 230. col. 1. Syr. autem ibi legit 'omni excusatione cares, ὁ homo.'

V. 5. In die iræ καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ Θεοῦ.] Vulg. Hilarius Diac. Iren. lib. iv. cap. 71. p. 375. et Syr. legunt cum textu. Omnia autem Gr. scholia cum aliis addunt καὶ ante δικαιοκρισίας; hoc tamen, juxta Grotium, est tantum ἓν διὰ δυοῖν, quod sensum non mutat.

V. 7. Καθ' ὑπομονὴν ἔργου ἀγαθοῦ.] V. l. δὶ ἔργων ἀγαθῶν, Theophylactus Antioc. ed. Paris. lib. i. p. 79. Millii hic me miseret; nam ex septem variantibus lectionibus unicam hanc in lucem profert, reliquas silentio premit, nempe pro κατὰ τὰ ἔργα αὐτοῦ legit Theoph. καὶ ἀξίαν τῶν μισθῶν; post ἀγαθοῦ omittit δόξαν καὶ τιμὴν; ante ζωὴν αἰώνιον addit δωρήσεται. Et denique χαρὰν εἰρήνην ἀνάπαυσιν, καὶ πλήθη ἀγαθῶν, pro τοῖς δὲ ἐξ ἐριθείας legit τοῖς δὲ ἀπίστοις, καὶ καταφρονηταῖς, ut reliqua missa faciam. Nec sane constat consilium ei fuisse ut certum aliquem locum allegaret, sed potius ut ex universa scriptura Autolyco statueret ante oculos præmia, quæ bonis tribuet Deus, et pœnas quibus improbos afficiet. Multæ ejusmodi variantes lectiones occurrunt, quæ nomen istud neutiquam merentur: Gr. scholiis omnibus, C. Alex. Vulgato, et Hilario Diac. hic repugnantibus.

V. 17. Ἰδέ.] 'Ecce tu Judæus cognominaris,' v. l. εἰ δὲ 'si autem,' Vulg. Hilarius. Diac. Clem. Alex. Stro. i. p. 353. Theophyl. Syr. Sed Chrysost. Theodoret. Œcumen. C. Alex. textui adstipulantur; atque hæc, secundum Erasmum, est verior, et antiquior lectio; alioquin non satis cohæret ordo: ex v. 21. confirmatur ὁ οὖν διδάσκων, nec enim, τῷ οὖν, εἰ δὲ, sed ἰδὲ apte respondet.

V. 26. Εἰς περιτομὴν λογισθήσεται.] Hic in textu, Chrysostomus legit περιτραπήσεται, et deinde addit οὐκ εἶπε λογισθήσεται, ἀλλὰ τραπήσεται ἅπερ ἐμφατικώτερον ἦν: aiunt autem Œcumenius, et Theophylactus, οὐκ εἶπε τὴν περιτομὴν νικᾷ, ἀλλὰ εἰς περιτομὴν λογισθήσεται, ita enim legunt Theophylactus, Cyril. Alex. to. iii. p. 781. C. Alex. Hilarius Diac. et omnes versiones quæ textum ab unico Chrysostomo, sibimet ipsi parum constanti, abunde vindicant.

Cap. iii. 2. Πρῶτον μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ.] Ita Theodoret. Œcumen. Theophyl. C. Alex. Hilarius Diac. versiones omnes. "Origenis tamen in Catena MSS. ait Millius, istud perinde interpretatur ac si scriptum esset ὅτι πρῶτον." Idem innuit Com. in Matth. p. 209. dicendo hæc erant λόγια ἃ πρῶτον Ἰουδαῖοι ἐπιστεύθησαν, et p. 462. vinea illis credita erat, lex et prophetæ προτέροις μὲν τῷ λαῷ ἐκείνῳ, primum quidem populo isti, καὶ γὰρ πρῶτοι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ, iis enim primum commissa sunt eloquia Dei, δευτέροις δὲ τῇ ἀπὸ τῶν ἐθνῶν ἐκκλησίᾳ, sed hinc non sequitur aliquid illum à textu diversum legisse, ut constat ex his verbis in locum, 'quid autem multo sit amplius subjungit:' 'primo, inquit, quia credita sunt illis eloquia Dei, quamvis enim et gentibus nunc creduntur eloquia Dei, sed illis, ait, primo sunt credita.' Quod si μὲν γὰρ omittat Chrysost. id nullius momenti est, exhibent enim ea reliqui omnes citati.

V. 9. Προητιασάμεθα·] Ita Gr. scholia omnia, C. Alex. et versiones orientales: quibus posthabitis, "προητιασάμεθα, inquit Millius, alicujus scholiastæ est," Proleg. p. 46. col. 2. αἰτιασάμεθα legendum vult cum Vulg. Hilario Diac. Ger. Clar.

V. 25. Διὰ τῆς πίστεως.] "Deest Alex. Chry. in Com." ita Millius; sed fallitur, Chrysost. ibi id solum dicit, 'addidisse Apostolum ἐν τῷ αἵματι αὐτοῦ, ut sanguis Christi hostiis judaicis opponeretur.' Cum textu legunt omnia Gr. scholia, et versiones antiquæ, inter quas Vulg. Orig. Com. in Matt. p. 285. in Joh. p. 22. et in locum. Hanc ergo levem dissimilitudinem, ut et Θεοῦ pro Ἰησοῦ commate sequenti, Milliique judicium hic parvi facio, qui Proleg. p. 66. col. 1. ait, "illud διὰ πίστεως irrepsisse non dubito."

Cap. iv. 12. Τοῖς οὐκ ἐκ περιτομῆς μόνον.] Theodoret. hic legit οὐ τοῖς sensu eodem. Chrysost. autem, Œcumenius, Cyril. Al. Glaph. in Gen. p. 66. et Theophyl. legunt cum textu: ex eo autem quod in commentario dicit Theophylact. οὕτως δεῖ ἀναγνῶναι, καὶ πατέρα τῆς περιτομῆς, οὐ τοῖς ἐκ περιτομῆς μόνης, ὁμοιωμένοις αὐτῷ non magis sequitur eum in textu legisse οὐ τοῖς quam μόνης ὁμοιωμένοις.

V. 19. Οὐ κατενόησε.] Non consideravit corpus suum emortuum, v. l. d. οὐ, C. Alex. Chrysost. ed. Mor. tom. i. p. 311. Theodoret. ὡς κατενόησε, sed Chrysost. Œcum. Theophyl. in locum, Basil. to. ii. p. 418. Vulg. Hilarius Diac. retinent οὐ. Altera etiam lectio sensum non mutat, cum unicum hoc significet, quod licet Abraham consideravit corpus suum mortuum, et emortuam vulvam Saræ, non tamen infirmatus sit fide.

V. 20. Οὐ διεκρίθη τῇ ἀπιστίᾳ.] Ita legunt omnia Gr. scholia, Vulg. Hilarius Diac. Syr. Arab. et C. Alex. est, tamen, dicente Millio, ex fide Æthiop. τῇ ἀπιστίᾳ arreptum de margine, Proleg. p. 124. col. 2.

Cap. v. 1. Εἰρήνην ἔχωμεν.] Agnosco hic omnia Gr. scholia legisse ἔχωμεν, Vulg. Hilarium Diac. et quosdam Latinos habeamus; sed monente Erasmo, in plerisque Græcorum codicibus scriptum habetur ἔχομεν, et sensus hic non patitur imperandi modum (nisi ἔχωμεν reddas, 'retineamus,' quam significationem obtinet, Hebr. xii. 28. aliisque in locis) Apostolus siquidem loquitur de justificatis per fidem qui pacem jam habent cum Deo, et subsequentia per Dominum nostrum Jesum Christum eundem sensum planè indicant; justificatis enim ex fide in Christum, rectè dicit Apostolus 'pacem habemus per fidem in Christo,' parum rectè autem dixisset, 'habeamus' per eum pacem illam, quæ iis à longo jam tempore acquisita fuit.

V. 2. Τῇ πίστει.] Deest Æth. MSS. quibusdam Hilario D. Sed extant verba hæc in omnibus Gr. scholiis, Vulg. Arab. Syr.: "est tamen, judice Millio, commentarius importunè satis intrusus in textum," Prol. p. 46. col. 1.

V. 5. Τοῦ δοθέντος ἡμῖν.] Ita Gr. scholia, versiones omnes, C. Alex. Hilarius Diac.: "et tamen, dicente Millio, τοῦ δοθέντος ἡμῖν assumentum ex fide Vulg. nescio cujus," Proleg. p. 46. col. 2.

V. 12. Ὁ θάνατος διῆλθεν.] Ὁ θάνατος hic occurrit vel ante, vel post διῆλθεν apud Gr. scholia, et versiones universim, et C. Alex.: ex fide tamen Ruffini, et Hilarii Diac. "irrepsit ex priore parte versiculi," Proleg. p. 46. col. 1.

V. 17. Καὶ τῆς δωρεᾶς τῆς δικαιοσύνης.] D. τῆς δωρεᾶς, Iren. lib. iii. cap. 18. p. 242. Orig. Com. in Joh. p. 334. August. lib. i. de Bapt. cap. 13.: sed omnes versiones, et Gr. scholia, C. Alex. et Hilarius Diac. hanc vocem retinent, quam tametsi Origenes loco dicto omittat, ait tamen p. 338. clam Judæos fuit, ὅτι οἱ τὴν περισσείαν τῆς χάριτος, καὶ τῆς δορεᾶς λαμβάνοντες βασιλεύσουσι, διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ. Irenæum et Origenem non legisse, ait Grabius, forte quod hæ duæ

voces ob recurrentem particulam *τῆς* per negligentiam scribæ omissæ essent. Asserit quidem Millius "Origenem legisse *βασιλεύουσι*," sed emendatur hæc lectio p. 338.; et Marg. 334. adscribitur *γὰρ βασιλεύσουσι*, quod in Chrysostomo etiam potuit reperire Millius, si commentarium illius diligentius excussisset, ubi in clausula *ἐν ζωῇ βασιλεύσουσι*, usque adeo in citationibus suis dormitat Millius, sicut etiam Prol. p. 46. ubi "*τῆς δωρεᾶς* irrepsisse" ait.

Cap. vi. 4. *Διὰ τῆς δόξης τοῦ πατρὸς.*] Desunt hæc Iren. lib. iii. cap. 18. Tertul. de resur. cap. 47. In textu autem retinent omnes C. MSS. Gr. scholia; versiones, C. Alex. Hilarius Diac.: Proleg. tamen p. 74. cap. 2. "*διὰ δόξης τοῦ πατρὸς* scholiastæ est, non Apostoli."

V. 10. *Ὁ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανε*, et *τῇ ἁμαρτίᾳ ἡμῶν.*] Orig. in Matt. p. 417. ita Millius; textum tamen ipsum exhibet Origenes Com. in Joh. p. 11. Hipostigme postea ad vocem *ἁμαρτία*, et p. 204. et lib. ii. contra Cels. p. 102. immo eodem in loco et linea immediate sequenti rationem affert, quare dum loqueretur de remissione peccatorum facta per Christi baptisma, addidisset *ἡμῶν*, viz. *διόπερ ὁ ἀπέθανε τῇ ἁμαρτίᾳ ἡμῶν, ἐπεὶ αὐτὸς ἀπέθανε τῇ ἁμαρτίᾳ οὐ τοῦ ἑαυτοῦ, ἀλλὰ τᾶ ἡμετέρᾳ.* Crebras ejusmodi à Millio citationes, ut res postulat, invitus refero. Porro Proleg. p. 124. col. 2. hæc habet, "*τῇ ἁμαρτίᾳ* quod in cæteris fere omnibus (excepta Æthiop.) irrepsisse ex hujus cap. v. 2. omnino suspicor:" ex suspicionibus tam iniquis tota scripturæ fides periclitatur.

Ver. 12. Non ergo regnet peccatum in vestro mortali corpore *εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ.*] Verba subnotata desunt Iren. lib. v. cap. 14. p. 421. Tertul. de resur. cap. 47. Retinent autem ea Orig. *περὶ εὐχῆς.* p. 79. C. Alex. Hilarius Diac. Gr. scholia, versionesque ad unum omnes; perperam igitur Millius hæc veluti commentarium rejicit, non textum. Proleg. p. 46. col. 2. p. 66. col. 1.

V. 16. *Ἢτοι ἁμαρτίας εἰς θάνατον*·] *Εἰς θάνατον* agnoscunt Gr. scholia, C. Alex. Hilarius Diac. Vulg. Arab. Æthiop. D. Syr. Clar.: "unde adjectum videtur, inquit Millius, antitheseos causa," Proleg. p. 46. col. 1.

V. 23. *Ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.*] Ita Gr. scholia, C. Alex. Hilarius D. Vulg. Syr. Arab.: sed quoniam apud Æthiop. desunt hæc, Millio videntur esse veteris cujusdam adnotatoris: Proleg. p. 124. col. 2.

Cap. vii. 2. *Ἀνδρὶ δέδεται νόμῳ.*] Fatemur Origenes in Matt. p. 268. legisse *ὄντι νόμῳ*, sed Gr. scholia, et vetustæ versiones, C. Alex. Hilarius D. lectionem textûs sequuntur.

Cap. viii. 1. *Τοῖς μὴ κατὰ σάρκα περιπατοῦσι ἀλλὰ κατὰ πνεῦμα.*] Desunt hæc Dial. contra Marcion. p. 146. Athanas. Ep. ad Serap. p. 18. Existimo autem verba ista eos missa fecisse ex more perusitato patrum, qui quicquid instituto suo alienum est, silentio transeunt; prima enim pars eorum occurrit apud omnia Gr. scholia, Hilarium D. et vetustissimas versiones, atque apud Cod. Alex. quocum Athanasius Arch. Al. plerumque conspirat. Postrema pars etiam reperitur apud Theodoretum, Œcum. Theophylactum, et Arab. Retinendum esse autem constat ex mutua inter se verborum connexione ad hunc modum: 'Nihil damnationis est iis qui ambulant *κατὰ τὸ πνεῦμα· ὁ γὰρ νόμος τοῦ πνεύματος* liberavit me, et omnes qui sunt in Christo Jesu, à lege peccati, qua ad mortem fuimus damnati.'

Cap. ix. 10. *Ῥέβεκκα ἐξ ἑνὸς κοίτην ἔχουσα Ἰσαάκ.*] 'Ex uno concubitu.' Patres Latini aliqui, hæc, et plura hujusmodi non tam dicenda sunt variantes lectiones, quam Græci sermonis interpretationes. Rectius reddas 'ex uno Isaac concubitum habeas,' i. e. copulationem: *Κοίτη* enim hoc sæpius significat, Lev. xviii. 20. xxx. 13. Numb. xxxi. 17, 18. 'Vel semen habens,' adstipulantibus Œcumenio et Lev. xviii. 23. Numb. v. 2. 20.: sæpissime autem occurrit *κοίτη σπέρματος.*

V. 18. *Οὐ θέλει σκληρύνει.*] Agnoscunt *τὸ θέλει* Gr. scholia omnia, Origenes in Ex. Ed. Huet. p. 22. C. Alex. Hilarius Di. versiones omnes: censet tamen Millius irrepsisse ex margine explicationis gratia, Prol. p. 156. col. 2.

V. 24. *Οὓς καὶ ἐκάλεσεν ἡμᾶς.*] *Τὸ ἡμᾶς* habent C. Alex. Hilarius D. Gr. scholia, et versiones omnes. Male ergo Erasmus additum censet explicationis gratia.

V. 28. *Λόγου γὰρ συντελῶν, καὶ συντέμνων ἐν δικαιοσύνῃ, ὅτι λόγον συντετμένον ποιήσει ὁ Κύριος ἐπὶ γῆς*·] Legendum vult Millius *λόγον συντελῶν καὶ συντέμνων ποιήσει ὁ Κύριος*, mediis intermissis; quum vero textus exhibeat ipsissima verba *τῶν* LXX. interpr., approbantibus Chrysostom. Œcum. Theophylacto, Vulg. Arab. Hieron. Hilario. Di., ne uno commentatore, in quantum scio, partem adversam defendente, Millii sententia et lectio respuendæ jure optimo videntur.

Cap. x. 1. *Ὑπὲρ τοῦ Ἰσραήλ*·] Chrysost. Vulg. Ruffin. Hilarius D. legunt *αὐτῶν*, quod idem significat, ac *τοῦ Ἰσραήλ*· Ratione sc. habita ad Israel, de quo mentio cap. ix. 31.: unde Chrysostomus in Psal. xlviii. Ed. Mor. tom. iii. p. 270. *ὁ Παῦλος περὶ Ἰουδαίων ἐῤῥήνει λέγων ἡ δέησις ἡ πρὸς τὸν Θεὸν περὶ αὐτῶν ἐστιν εἰς σωτηρίαν.* Sed Theodoretus et Œcumenius tum in textu, tum in commentario legunt *ὑπὲρ Ἰσραήλ.*

V. 5. *Τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου*·] Totum illud omittit Æthiop.: habent autem Gr. scholia, Hilarius D. versiones, "sed inseruit quispiam," Proleg. p. 141. col. 1. Mirum certe est, si in libros omnes istos inseruisset.

Ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς·] "Deest *αὐτὰ* Chrysost.:" ita Millius; sed reperies tam in Chrysostomo quam in cæteris Gr. scholiis, et in Hilario Di., sicut etiam *ἐν αὐτοῖς* quæ desunt in solo Vulgato, iisque Latinis qui Vulgati vestigia premunt. Erratur etiam in testimonio Clem. Al.; non enim verba hujus epistolæ citat Stro. ii. p. 281. sed ille Lev. xviii. 5. ad hunc modum, *ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς*· non esse mutandum *ἐν ἑαυτοῖς*, in *ἐν ἑαυτῇ*, suadent Clem. Al. versio *τῶν* 70. omniaque Græcorum scholia contra Millium, Proleg. p. 129. col. 1.

Cap. xi. 13. *Τὴν διακονίαν μου δοξάζω*·] Vulg. Ruffin. Hilarius Diaconus, videntur legisse *δοξάσω*; sed omnia Gr. scholia, C. Al. legunt cum textu in præsenti tempore, quod est ad scopum apostoli accommodatius, Millio incassum renitente.

V. 21. *Μήπως οὐδέ σου φείσηται.*] Non diffitemur Chrysostomum, et Theodoretum legisse *φείσεται.* Vulg. Parcat. Sed Œcumenius, Theophylact. C. Alex. habent *φείσηται* pro *σωθήσεται*, v. 26. Vulg. Hilarius, et Arab. legunt 'salvus fieret' *σωθήσηται*: sed Iren. lib. iv. cap. 5. p. 278. 'Salvabitur,' Orig. in Matt. p. 360. in Jer. p. 74. et omnia Gr. scholia legunt *σωθήσηται.*

V. 30. *Ὥσπερ καὶ ὑμεῖς*·] Deest *καὶ* apud Chrys. et Theophylact.: habent Theodoret. Œcum. C. Alex. Vulg. Syr. Arab. atque hic *καὶ ὑμεῖς* proprie significat vox etiam Anglice *even you*, or *you also.*

V. 32. Conclusit Deus *τοὺς πάντας*·] Vulg. Ruffinus, Hilarius D. Hieron. legunt *τὰ πάντα*, forte quoniam ita se habet Gal. iii. 22. Sed Gr. scholia legunt *τοὺς πάντας*; utraque lectio eundem sensum exprimit, hominibus enim tantum hæc gratia concessa est.

Cap. xii. 3. Dico enim *διὰ τῆς χάριτος τῆς δοθείσης μοι*·] Ita legunt Gr. scholia omnia; C. Alex. Hilarius D. Vulg. Syr. Arab. "Sed tamen quia in vers. Æthiopica desunt verba subnotata, *τῆς δοθείσης μοι* adjecta censuerim ex 1 Cor. iii. 10." Proleg. p. 124. col. 2. Porro Millius hic verba Chrysostomi sic exhibet *οὐκ εἶπε, διὰ τῆς σοφίας, διὰ τῆς νομοθεσίας, ἀλλὰ διὰ τῆς χάριτος Θεοῦ*, Chrysost. ut nempe faveret lectioni Æthiop. et Theophylacti *διὰ τῆς χάριτος Θεοῦ*, verba tamen Chrysostomi hæc sunt, *οὐκ εἶπε λέγω γὰρ ὑμῖν διὰ τῆς σοφίας τοῦ Θεοῦ, διὰ τῆς νομοθεσίας τοῦ Θεοῦ, ἀλλὰ διὰ τῆς χάριτος*, ubi *Θεοῦ* cum Apostolo relinquit intelligendum; non, prout Millius, apposuit.

Cap. xiii. 12. Omnes variantes lectiones ab A. ad I. refutantur à pleno consensu omnium Gr. scholiorum, et Origenis ipsissima textus verba exhibentium; quamvis enim Hilarius Diac. et Iren. Lat. legerint, 'omnibus potestatibus superioribus subditi estote,' Grabius not. in Iren. lib. v. cap. 24. hæc habet, 'non ab ipsius Irenæi manu, sed interpretis hæc lectio profluxisse videtur.' Orig. C. Alex. August. tom. x. de verbis Dom. Serm. 6. Syr. Arab. Gr. scholia omnia legunt *πᾶσα ψυχὴ ὑποτασσέσθω.* 2. Chrysost. inquit, et

Œcum. legunt *ὑπὸ*, non *ἀπὸ τοῦ Θεοῦ*." Œcum. tamen Origenes, Theodoret. Theophylact. omnes versiones, et Latini omnes legunt 'à Deo.' Chrysost. cum apostolo, aliquando *ἀπὸ*, aliquando *ὑπὸ*. 3. "Dicit Origenem Com. in Rom. omisisse hæc verba *αἱ δὲ οὖσαι ἐξουσίαι ὑπὸ τοῦ Θεοῦ τεταγμέναι εἰσιν*." Stat contra Orig. contra Cels. lib. viii. p. 421. ubi postquam citasset hæc ipsa verba, continuo addit *ἐν μὲν τοίγε τοῖς πρὸς τὴν εἰς Ῥωμαίους ἐξηγητικοῖς, ὡς δυνατὸν ἦν ὑμῖν ἐπὶ πλεῖον καὶ ταῦτα τὰ ῥήματα ποικίλως ἐξετάσαμεν*. Extant etiam apud Iren. C. Alex. apud Gr. scholia, et versiones omnes: nihil igitur est causæ, cur adjectum ab interprete quodam censeret Erasmus. Denique cum dicit "*τὸ ἐξουσίαι* deesse apud Vulg. Hilarium D. August. Æthiop. Orig. in Origene," fallitur. Retinent etiam Gr. scholia omnia, Syr. Arab. quæ præponderant Latinis legentibus 'quæ autem sunt, à Deo subordinatæ sunt,' ubi vox 'potestates,' quæ in priori parte commatis agnoscitur, necessariò subintelligenda est: tamen Proleg. p. 134. col. 2. "medium *ἐξουσίας* irrepsit ex priori parte versiculi."

V. 9. *Οὐ ψευδομαρτυρήσεις*.] Deest MSS. plurimis, Hilario Diac. C. Alex. Theodoreto Basil. tom. ii. p. 471. Sed retinent Iren. lib. iv. cap. 26. p. 313. Chrysost. Œcum. Vulg. Arab. Æthiop. Porro usitatissimum apud patres est in notissimis rebus, iis præsertim, quas verba sequentia (et si quod aliud mandatum est) satis indicant, mutila quædam exhibere, et quasi decurtata. V. G. Orig. in Matt. p. 380. Clem. Alex. Strom. p. 478., ita hunc textum citant, *οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις*, cætera desunt. Et p. 381. Origenes allegat unicum hoc *οὐ φονεύσεις, καὶ εἴ τις ἑτέρα ἐντολή*, et Theodoretus in commentario prætermittit *οὐκ ἐπιθυμήσεις*.

V. 13. *Μὴ κώμοις*·] Syr. Arab. non Cantu. quod non est varians lectio, sed explicatio vocis, ita enim Phavorinus et Scholiastes Aristoph. *Κῶμοι, ἀσελγῆ ἄσματα πορνικὰ, συμποσιακοὶ ᾠδαὶ, ὀρχήσεις κατὰ μέθης*· Vide apud Aristoph. p. 162. 708. 772. ubi scholiastes observat hos cantus compositos fuisse *εἰς δαιμόνων τιμήν*.

Cap. xiv. 6. *Καὶ ὁ μὴ φρονῶν τὴν ἡμέραν; Κυρίῳ οὐ φρονεῖ*.] Parum refert Latinos omnes hæc omisisse, cum retineant Basil. tom. ii. p. 456. et Gr. scholia, vide Prol. p. 125. col. 1.

V. 9. *Εἰς τοῦτο γὰρ Χριστὸς ἀπέθανε, καὶ ἀνέστη, καὶ ἀνέζησεν*·] *Ἀνέστη* suspectum habet Esthius occupati loci alieni, sed immeritò; reperias enim vocem illam apud Iren. lib. ii. cap. 20. p. 245. Orig. in Joh. p. 126. 317. Et contra Cels. lib. ii. p. 110. apud Hilarium Di. Gr. Arab. Gr. scholia omnia, ne Chrys. quidem excepto, apostolus addit vocem *ἀνέζησεν* vel *ἔζησεν*, ut respondeat voci *ζώντων*, et vocem *ἀπέθανε* ut respondeat voci *νεκρῶν*, atque hinc fortasse fuit quod has solas explicavit Chrysost. Rejicit tamen hanc lectionem Mill. Proleg. p. 72. col. 1.

V. 21. *Ἡ σκανδαλίζεται, ἢ ἀσθενεῖ*·] Habent hæc Gr. scholia omnia, Hilarius D. Vulg. Arab. Est tamen, juxta Millium, hoc scholion marginale, quod scriba aliquis in corpus epistolæ transmisit: Proleg. p. 123. col. 1.

V. 22. *Ἐνώπιον τοῦ Θεοῦ*·] Desunt hæc Madg. Chrysost. Habent Theodoret. Œcum. Vulg. Syr. Arab. Hilarius Diac. C. Alex.

Cap. xv. 4. *Ὅσα γὰρ προεγράφη*·] Hanc lectionem retinent omnia Gr. scholia, C. Alex. Syr. Arab. et postulat ipsa mens, sensusque apostoli; loquitur enim de S. scriptura V. Testamenti: dicente autem Millio, Proleg. p. 135. col. 1. "mutavit quispiam simplex *ἐγράφη*, in *προεγράφη*."

V. 12. *Πάλιν*.] Deest Æth. Chrysost. Habent reliquæ versiones, et scholia, et C. Alex.: et tamen Proleg. p. 124. col. 1. Medium "*πάλιν* insertum videtur ex superioribus."

V. 13. *Ἐν τῷ πιστεύειν*·] Deest hæc Clar. Ger.: agnoscunt Gr. scholia omnia. C. Alex. Hilarius D. Vulg. Arab. "Vereor tamen, ait Millius, Proleg. p. 135. ne sit scholion."

V. 14. *Ὅτι καὶ αὐτοὶ μεστοί ἐστε τῆς ἀγαθωσύνης*·] Ita Gr. scholia omnia, Cod. Alex. Hilarius D. Vulg. Syr.: sed quia *καὶ αὐτοὶ* deesse videntur Arab. Æthiop. "media *καὶ αὐτοὶ*, inquit Millius, Proleg. p. 135. adscripta puto ad marginem, indeque irrepsisse in corpus libri."

V. 19. *Ἐν δυνάμει πνεύματος Θεοῦ*.] Millius p. 46. "*Θεοῦ* studiosi alicujus est," sed agnoscunt Gr. scholia omnia, et versiones orientales.

V. 24. *Ἐλεύσομαι πρὸς ὑμᾶς*.] Desunt hæc Chrysost. Vulg. et Latinos qui vulgatum sequuntur. Explicantur à Theodoreto, Œcum. Theophylacto, atque ideo solum omitti videntur, quia providentia Dei iter illud intervertit. Vide annotata nostra in locum.

V. 27. *Εὐδόκησαν γάρ*.] Desunt hæc apud Hilarium, et 2. MSS. Agnoscunt Gr. scholia, Vulg. Syr. Arab.: ait tamen Millius, "repetitum omnino fuisse suspicor ex versu præcedente," Proleg. p. 135. col. 1.

V. 29. D. *Τοῦ εὐαγγελίου*.] D. Clem. Alex. Hilar. Diac. Cod. Alex.: interpretantur tamen hanc vocem, Gr. scholia, Syr. Arab. Proleg. p. 60. "Commentarius est, non textus."

Cap. xvi. 5. *Ἀπαρχὴ τῆς Ἀσίας*,] V. l. *τῆς Ἀχαίας*, recte. Vide Com. nostra in locum.

V. 6. Quæ multum laboravit *εἰς ἡμᾶς*·] V. l. *ὑμᾶς*, quam lectionem ut firmaret, adducit testimonium Chrysost. hic, et Proleg. p. 104. Theophylacti, sed utriusque perperam: etsi enim Chrysost. in textu legit *ὑμᾶς*, in commentario habet *ἡμᾶς*, quam vocem exponit de labore à Maria suscepto *πρὸς τοὺς ἀποστόλους*· Theophylact. Ed. Ox. non modo legit *ἡμᾶς* in textu (sicut etiam Theodoretus et Œcum. sed etiam addit, laborâsse illam *εἰς ἡμᾶς ἀποστόλων πληροῦσα τάξιν*.

V. 16. *Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι*.] V. l. add. *πάσαι*, ita Theodoretus Vulg. et è Latinis plurimi, sc. omnium illorum locorum ecclesiæ, i. e. paucæ ecclesiæ, vel fortasse unica: rectius ergo omittunt Chrysost. Œcum. Theophylactus.

V. 18. *Καὶ εὐλογίας*.] Desunt hæc 4 MSS. Agnoscunt Gr. scholia, C. Alex. Hilarius Diac. et versiones omnes: habet tamen Millius, *τὸ εὐλογίας* pro interpretamento marginali *τῆς χρησηολογίας*, Proleg. p. 135. col. 1.

SECTIO SECUNDA.

1 COR. i. 1. *Παῦλος κλητός*.] Deest *κλητὸς* in tribus MSS. Agnoscunt ergo reliqui, pariter ac Gr. scholia, Hilarius Diac. et versiones antiquæ: et licet non nominatim præfigitur cæteris epistolis, hunc tamen quasi proprium locum sibi vindicat, propterea quod scribit jam ad eos qui de ipsius Apostolatu paululum dubitasse videbantur. Hinc est quod ipse ad hunc modum loquitur de seipso, 'Ego plantavi vos, iii. 6. In Christo Jesu per evangelium ego vos genui, iv. 15. Nonne opus meum vos estis in Domino, ix. 1.' Prætera voce *κλητὸς* utitur Paulus ad Rom. i. 6, 7. Unde Millius Proleg. p. 135. "medium *κλητὸς* insertum videtur jam olim ex primis verbis præcedentis epistolæ."

V. 18. *Τοῖς μὲν ἀπολλυμένοις —— σωζομένοις δὲ ἡμῖν*.] Ita Hilarius Diac. scholia Gr. et versiones omnes, et C. Alex.: Millio tamen *μὲν* et *ἡμῖν* videntur injectitia, fide nescio cujus vulgati, Proleg. p. 46. col. 2.

V. 28. *Καὶ τὰ μὴ ὄντα*.] V. l. deest *καὶ*. Agnoscunt autem Gr. scholia, et versiones omnes, Orig. Com. in Matt. p. 258. 374. Contra Cels. lib. iii. p. 140. Quia tamen in Hilario Diac. deest, "lectoris alicujus esse videtur, non apostoli," Prol. p. 164. col. 2.

Cap. ii. 4. *Καὶ δυνάμεως*·] Omittit Æthiop. Agnoscunt Græca scholia, et versiones omnes, C. Alex. Hilarius Diac. Orig. lib. i. contra Cels. p. 5. in Joh. p. 10. et 88. in Matt. p. 354. Millio ergo dicenti Proleg. p. 124. col.— "adjectum credibile est," deest parum.

V. 13. *Ἐν διδακτοῖς πνεύματος ἁγίου*·] Deest *ἁγίου* apud Clem. Al. p. 557. Origenem in Matt. p. 353. 381. Et Philoc. p. 27. Millio ergo adjectum videtur Prol. p. 60. Occurrit verò apud omnia Gr. scholia, et constat quod spiritus quater in hoc capite vocatur Spiritus Dei, nempe Com. 10—12. 14. Et tametsi dicat Millius defuisse *τοῦ θεοῦ* apud Iren. p. 38. et Clem. Al. 557. et Chrysostomum adeoque additium esse, Proleg. p. 70. lectoris alicujus esse, non apostoli, p. 46. legas tamen *πνεῦμα θεοῦ* hîc in Clem. Al. Stro,

i. p. 297. Orig. in Jer. Hom. 12. p. 117. in Joh. p. 68. C. Alex. Hilario Diac. Theodoreto, Œcum. et Theophylacto, Vulg. Arab. atque adeo frustra rejicitur.

Cap. iii. 3. Καὶ διχοστασίαι.] Deest in 3. MSS. Vulg. Æthiop. Clem. Al. Stro. v. p. 558. add. Cod. Alex. Orig. in Cels. lib. iii. p. 140. Unde Millius dicit irrepsisse è margine Prol. p. 94. col. 2. Agnoscunt tamen hanc vocem omnia Gr. scholia, Iren. Gr. lib. iv. cap. 75. p. 379. Basilius tom. ii. p. 395. Syr. et Arab.

Cap. iv. 14. Ὡς τέκνά μου ἀγαπητὰ νουθετῶ.] MSS. Cod. quidam C. Alex. νουθετῶν. ‘ Rectè (inquit Grotius) ut cohæreat cum illo ὡς,’ at malè, si Hilario D. Gr. scholiis, et versionibus cunctis major sit adhibenda fides.

Cap. v. 1. Οὐκ ἐν τοῖς ἔθνεσι ὀνομάζεται.] Deest ὀνομάζεται in sex MSS. Epiphanio, p. 706. Tertul. de Pud. cap. 14. Hilario D. cæterisque Latinis, qui vulgatum præferunt. Agnoscunt autem C. Alex. Syr. Arab. omnia Gr. scholia, explicantque fusius tanquam verbum insigne et ἐμφατικώτατον παρ’ ἐκείνοις οὐ μόνον οὐ τολμᾶταί τι τοιοῦτο, ἀλλ’ οὐδ’ ὀνομάζεται.

V. 3. Τὸνο ὕτω τοῦτο κατεργασάμενον ἐν ὀνόματι τοῦ Κυρίου, &c.] Sic codices nonnulli testibus Chrysostomo et Œcumenio, ὑποστίξαντες ad vocem Χριστοῦ, ut intelligatur ὁ εἰς τὸ ὄνομα τοῦ Χριστοῦ ἐννβρίσας: sed sicut hanc expositionem improbat Chrysostomus, ita insulsum, et penè ridiculum est dicere aliquem aliquid operatum fuisse mali in nomine Domini nostri Jesu Christi.

V. 4. d. Χριστοῦ.] Deest in Vulg. Æthiop. sed retinetur apud Græca scholia, Orig. in Jer. p. 119. Syr. Arab.—Proleg. tamen p. 69. col. 2. “ addititium est.”

V. 6. Οὐ καλὸν τὸ καύχημα ὑμῶν.] Ita uno ore omnia Gr. scholia, et versiones, C. Alex. et Hilarius Diac.: “ sicut autem omittunt negationem, et Latini quidam, sic nullus dubito apostoli ipsius exemplar.” Ita Millius Proleg. p. 46. col. 2. Qui argumento, vix rationis speciem habente, motus, hoc “ frigidum” vocat.

Μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.] V. l. φθείρει. Sed δολοῖ Germanan esse lectionem acritèr contendit Millius. Rectius autem Cotelerius de hoc textu sic. Certum est antiquissima exemplaria cum ab interpretibus et patribus tractata, tum quæ ad nos usque pervenerunt, habuisse aut habere, aut φθείρει, aut ζυμοῖ, aut δολοῖ. Irenæus videtur legisse φθείρει, ait enim corrumpit, lib. iv. cap. 46. sic Vulg. illiusque fautores Apostolicæ Constitutiones δολοῖ. Sed adnotatur in margine Anastasium legisse ζυμοῖ in locum. Lectiones posthac in usu quotidiano erant vel φθείρει, vel ζυμοῖ, ut apparet ex epistola Michaelis Cerul. ad Petrum Antioch. scripta postquam orta fuit controversia inter occidentalem et orientalem ecclesiam de pane fermentato, viz. καλῶς δὲ, καὶ τὸ ἀποστολικὸν ἐκεῖνο ῥητὸν λαμβάνοντες τὸ φασκὸν μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ, ὅτως ἐκεῖνο γεγραμμένον ἔχουσι——— φθείρει, illum vero ζυμοῖ jure optimo alteri eum anteposuisse exinde liquet, quod hæc sit lectio ipsius apostoli Gal. v. 9. atque hic et illic orientales versiones, C. Alex. et Gr. scholia omnia retinent τὸ ζυμοῖ, nc ulla quidem alterius cujuscunque lectionis mentione facta; præterea hæc lectio innititur testimonio Hieronymi, quod plus valet quam Latinorum, qui φθείρει potius quam δολοῖ interpretantur. Is enim non solum in versione sua utitur voce ‘ fermentat,’ Gal. v. 9. sed etiam addit ‘ male in nostris codicibus habetur *corrumpit*, et sensum potius interpres suum quam apostoli verba transtulit.’ Non leve firmamentum lectioni huic addit Buxtorfius, qui apud Hebræos de originali corruptione loquens, vetus esse adagium ait ‘ fermentum in massa,’ sicut enim parum fermenti fermentat ingentem massam, eamque corrumpit, ita concupiscentia mala totum corrumpit hominem. Floril. Hebr. p. 43. Notandum denique quod Proleg. p. 46, 47. Iren. Tertul. Basil. M. nempe Lat. tom. ii. p. 631. Hilarius Diac. Lucifer Calarit. Pelagius omnes Latini qui legunt ‘ corrumpit,’ (i.e. φθείρει) producti sunt tamen ac si certò legissent δολοῖ.

V. 7. Ἐκκαθάρατε οὖν.] V. l. deest οὖν in MSS. multis, Vulg. et Hilario Di. Chrysost. Œcum. Agnoscunt autem Theodoretus et Theophylactus: ita etiam, ait Esthius, quædam vetustissima Latina exemplaria plerisque Græcis suffragantibus, illationis omittendæ fuit causa quod sine eâ legeretur hæc scriptura in S. Paschali officio: cæterum optime quadrat hæc illativa particula.

Ὑπὲρ ἡμῶν.] “ Explicatio est” Mill. Prol. p. 72. Agnoscunt autem Gr. scholia omnia, Syr. Arab. Deest in Vulg. teste Erasmo, reclamantibus libris omnibus nostris, quibus in hac parte, ut dicam ingenue, magis accedo.

V. 8. Ἀλλ’ ἐν ἀζύμοις εἰλικρινείας, καὶ ἀληθείας.] Desunt hæc apud Æthiop. Habent Hilarius Diac. Hieron. lib. i. contra Pelag: f. 97. Orig. in Jer. p. 143. in Matt. p. 270. in Joh. p. 163. 372. in Hom. in Num. decies, Græca scholia, et reliquæ versiones. Hac tamen sola autoritate fretus, adjecta, ait Millius, jam olim opinor quæ in nostris omnibus, Proleg. p. 124. col. 2.

Cap. vi. 5. Οὐκ ἔστιν——σοφὸς, οὐδὲ εἷς.] Proleg. p. 135. col. 1. “ interjectum est οὐδὲ εἷς jam olim emphaseos causa,” ex Æthiop. solius autoritate, repugnantibus Gr. scholiis omnibus, et Cod. Alex. immo Vulgato, Hilario D. et Latinis omnibus legentibus ‘ nonne est inter vos sapiens quispiam?’ Hac confidentia videtur mihi Millius labefactare loca pene omnia, in quibus divinitas Christi contra Photinianos adstruitur; ii enim, pari de causa, nempe codice uno, vel altero aliud legente, dicere possunt ‘ hæc, vel illa addita esse jam olim emphaseos causa.’

V. 8. Καὶ ταῦτα ἀδελφούς.] C. Alex. cum aliis legit τοῦτο, ταῦτα omittit Clem. Al. (si Millio fides.) scholia autem Græca universim, Vulg. Hilarius D. legunt cum textu; Proleg. tamen p. 60. col. 2. hæc habet, “ vix aut ne vix est quin lectionem hanc genuinam esse censeam esse unius nostri, quod video Clementis.” O quam pulchrum est habere nasum criticum! defuit is, Millio hic fatente, Græcis omnibus, et Latinis; nec minus absona sunt quæ sequuntur, “ eis verbis inserta est emphatica particula, varia tamen, quod indicium παρεμβλήσεως in al. τοῦτο, in aliis ταῦτα;” quorsum enim tot variantes lectiones congessit, si varia lectio sit certum παρεμβλήσεως indicium?

V. 19. Οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν.] V. l. τὰ σώματα, C. Alex. Vulg. Hilarius D. Theophylactus. Sed Origen. contra Cels. lib. iv. p. 177. Chrysostomus, Theodoretus, Œcumenius, Syr. Arab. legunt σῶμα. Et quanquam idem sit utriusque sensus, lectionem in textu, lectioni Vulg. anteponit Esthius, “ quod, inquit, in pluribus est Græcis τὸ σώμα corpus, congruit cum eo quod proxime præcessit, ‘ eum qui fornicatur, peccare in corpus suum.’ ”

V. 20. Δοξάσατε δὲ τὸν θεόν.] Vulg. Hilarius D. Tertullianus, Cyprianus, Chrysostom. August. legunt καὶ ἄρατε, ‘ glorificate, et portate Deum:’ Ita Millius.—Sed observandum hic primo Vulg. Hilarium D. Tertullianum, Cyprianum hic legere, ‘ Empti estis pretio magno,’ refragantibus Græcis scholiis, C. Alex. et versionibus orientalibus universis: Chrysostomus hic habet ἄρα τε: lege, ait Danæus, δὴ ἄρα. Idem Ed. Mor. tom. iii. p. 370. in Psal. cxii. et Psal. cxlv. legit δοξάσατε δὴ τὸν θεόν. Irenæus lib. v. cap. 13. p. 419. legit solummodo ‘ glorificate Deum in corpore vestro:’ et similiter August. de Trin. lib. ii. cap. 13. tom. iii. p. 273. Quibuscum consentiunt Græca scholia, versiones orientales, C. Alex. Cyril. Al. de recta fide, p. 63. Pergit sic Millius, Proleg. p. 135. col. 1. “ sequentia καὶ ἐν τῷ πνεύματι ὑμῶν ἅ τινά ἐστι τοῦ Θεοῦ, non occurrunt in Alex. aliisque probatioribus Cod. uti neque apud Epiphan. Euthal. Vulg. Æthiop.” Ea tamen agnoscunt Græca scholia omnia, Syr. et Arab. et “ sensum, inquit Esthius, clarum exhibent, iisque admonemur glorificare Deum in utroque et corpore, et in spiritu, quia utrumque Dei est, atque proinde utrumque suo famulari debet autori et Domino. Respicit enim ad illud, ‘ pretio empti estis, et non estis vestri,’ estque tacita probatio à partibus, ‘ corpus vestrum, et spiritus vester Dei est, ergo non estis vestri; immo utrunque pretio emptum est, utroque igitur glorificandus est Deus.’ ”

Cap. vii. 3. Ὀφειλομένην εὐνοίαν.] V. l. ὀφειλομένην τιμὴν hic Chrysost.: sed tom. v. Ed. Mor. p. 279. legit cum textu ὀφειλήν. Orig. in Matt. p. 363. Vulg. Hilarius D. è Latinis alii, sed Theodoret. Œcum. Theophylact. Syr. Arab. textui assentiunt. Utriusque lectionis eadem est interpretatio.

V. 5. Τῇ νηστεία, καὶ προσευχῇ.] Desunt τῇ νηστείᾳ καὶ, in Orig. Clem. Al. Cyprian. Hieron.: sed agnoscunt Syr. Arab. Gr. scholia, Cod. Alex.: et cum Chrysost. et Theophylact. de extraordinaria precatione in commentariis suis loquantur, aperte satis indicant jejunium simul adhibendum esse, quod plerumque talem precationem comitatur; idcirco ut probaret Chrysostomus quod ἀεὶ τῇ νηστείᾳ τὴν προσευχὴν συνέζευξεν ἡ γραφὴ, hæc ipsissima verba adducit, ἵνα σχολάζητε τῇ νηστείᾳ, καὶ τῇ προσευχῇ. Com. in Psal. cxlv. Ed. Mor. tom. iii. p. 829.

V. 34. Μεμέρισται ἡ γυνὴ, καὶ ἡ παρθένος.] Ita Græca scholia omnia, C. Alex. Basil. tom. i. p. 635. tom. ii. p. 499. Theodoret. Hær. fab. p. 306. Nota etiam, Hieronymo adversarium pulsanti, non esse nimium fidendum; in polemicis enim est magis sollicitus de victoria, quam de veritate: aliter enim in hoc loco legit, lib. i. contra Helvid, f. 6. ubi hæc habet, "'Divisa est mulier et virgo,' quid oblatras, quid repugnas? Vas electionis hæc loquitur, 'Divisa est, dicens, mulier, et virgo.'" Aliter autem lib. i. contra Jovin. f. 20. ubi sic legimus, "Nunc illud breviter admoneo in Latinis codicibus sic legi, 'Divisa est virgo et mulier,' quod non est apostolicæ veritatis; siquidem apostolus ita scripsit, 'solicitus est vir quæ sunt mundi, quomodo placeat uxori, et divisus est,' et hac sententia definita, transgreditur ad virgines, et continentes, et ait 'mulier innupta, et virgo.'"

V. 39. Γυνὴ δέδεται νόμῳ.] Orig. in Matt. 358. 363, 364. plurimique è Latinis omittunt νόμῳ. Sed Vulg. Hilarius D. Gr. scholia, et versiones, item Basil. de Virgin. tom. i. p. 650. habent νόμῳ (utut Millius ab Esthio deceptus, contrarium asserat) nec ulla alia hominis, quam ex lege oritur obligatio. Millius tamen fidenter "τῷ νόμῳ quod additum in nostris, haud dubio translatum ex Rom. vii. 2.:" ita continuo confidentia supplet locum rationis.

Cap. viii. Nota quod à versiculo 3. ad finem hujus capitis, licet afferantur viginti quatuor lectiones, et amplius, Basilius tom. ii. p. 438, 439. textum pressè, et κατὰ πόδα insequitur, nisi quod ἕτεροι v. 4. omittat, et ἀπόλλυται legat, v. 11.

V. 4. Ἕτερος.] Habent Gr. scholia omnia, Syr. Arab.: juxta tamen Millium, irrepsit è Marg. Prol. p. 95.

V. 10. Ἐπὶ τῇ σῇ γνώσει.] "Non agnoscunt Hilarius D. Pelag." Mill. p. 47. cap. 1. Agnoscunt autem Theodoret. Œcum. Theophyl. Cod. Alex. Vulg. Syr. Arab. et, quod mirum dictu, ἐπὶ τῇ σῇ γνώσει agnoscunt Hilarius D. et Pelagius.

Cap. ix. 2. Ἐν Κυρίῳ.] Ita Origen. in Joh. p. 399. Theodoret. Œcum. Theophylactus, Hilarius D.: et tamen, juxta Millium, Prol. p. 95. col. 1. irrepsit è margine.

V. 7. Καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει.] Ita Theodoret. Œcum. Vulg. Syr. Arab. Chrysost. et Theophylact. mutant substantivum in relativum, legendo αὐτῆς loco ποίμνης, sensu eodem salvo; Millio tamen judice, Prol. p. 69. col. 2. "et ποίμνης, et αὐτῆς adjectitia sunt," quanquam una earum vocum subaudiatur necesse est.

V. 18. Τὸ εὐαγγέλιον τοῦ Χριστοῦ.] Ita Gr. scholia, Syr. Arab.: sed Vulg. et Hilarius D. omittant τοῦ Χριστοῦ: accessit ergo in nostris ex interpretamento" Proleg. p. 95. col. 1.

V. 20. Ὡς ὑπὸ νόμον.] Addunt Cod. MSS. 7. Vulg. Chrysost. Hilarius D. August. μὴ ὢν αὐτὸς ὑπὸ τὸν νόμον, sed hoc additamentum agnoscunt neque Origen. in Joh. p. 155. neque aliquis alius è Græcis commentatoribus, nec versiones orientales; et cum scripta sit hæc Epistola ad Corinthios, inter quos versabantur plurimi Judæorum fidelium, qui æmulatores fuerunt legis, hæc verba os eorum querelis implevisset, quod Paulus discessionem docuisset à Moyse; hoc enim leviori de causa factum vidimus, Act. xxi. 21. et falsi crimen illi impegissent, eo quod dixisset se neque in legem Judæorum peccâsse, Act. xv. 8. nec adversus mores paternos, Act. xxviii. 17.

V. 22. Ἵνα πάντως τινὰς σώσω.] Hic Millius Proleg. p. 47. col. 1. ait "κερδήσω mutatum in σώσω ad evitandam ejusdem vocis crebram repetitionem," et p. 123. dicit "πάντως τινὰς irrepsisse, loco genuinæ lectionis πάντας." Sed omnia Gr. scholia, legunt πάντως τινὰς, et miram simul Pauli caritatem laudant, qui se aliis dedidit ἵνα κἂν τοὺς ὀλίγους σώσω· cum iis consentiunt. C. Alex. Arab. immo Paulus ipse Rom. xi. 14. εἴπως σώσω τινὰς ἐξ αὐτῶν. In Clemente Al. et Gregorio Naz. mire hallucinatur; uterque enim, in his verbis ἵνα πάντας κερδήσω, respicit non hunc, sed v. 19. ubi apostolus legit ἵνα πλειόνας κερδήσω. Ita Elias Cretensis de Greg. Naz. "Quod si magnus hic vir *omnes* dixit, cum Paulus *multos* dixit, haud mirum id videri debet; Paulus enim ad id quod eventurum erat orationem conformans, sic locutus est, 'ut multos lucrifacerem.' Hic autem divinus magister ad Pauli studium, animique promptitudinem." Com. in Orat. 1. p. 163. vide etiam Clem. Al. p. 177.

V. 23. Τοῦτο δὲ ποιῶ.] Τοῦτο legunt Theodoret. Œcum. Theophyl. Syr. Arab. πάντα Vulg. C. Alex. Hilarius D. Chrysost. unde mutatum πάντα in τοῦτο vult Millius Proleg. p. 77. "πάντα inquit in τοῦτο mutandi causa aliqua; nec enim omnia fecit, nec facere potuit Paulus propter evangelium (quid ni facere potuit omnia hic loci memorata, eaque in hunc scopum dirigere) mutandi autem τοῦτο in πάντα omnino causa nulla;" sic ille. Sed nec Millius in se reciperet onus reddendi rationem de unaquaque variante lectione per totum librum suum.

Cap. x. 5. Εὐδόκησεν ὁ Θεός·] Sic Gr. scholia, et versiones omnes. Sed Marcion omittit ὁ Θεὸς, 'omnino recte' Millius, Prol. p. 34. col. 1. —'appositum erat in posterioris ævi libris,' Prol. p. 47. col. 2.

V. 19. Ὅτι εἴδωλον, τί ἐστιν·] Ita Gr. scholia, et versiones omnes, et Hilarius D.: rejiciuntur tamen hæc fide C. Alex. Prol. p. 35. col. 1. Et v. 20. τὰ ἔθνη, quod agnoscunt Græca scholia, et versiones omnes, est "Scholion marginale assumptum ex Psal. xcvi. 5." Prol. p. 47. col. 1.

V. 24· Ἕκαστος.] Habent Gr. scholia omnia, et versiones orientales, et C. Alex. D. Vulg. et MSS. quibusdam: "Scholion ergo est," Proleg. p. 60. col. 2.

V. 28. Τὸ γὰρ Κυρίου ἡ γῆ, καὶ τὸ πλήρωμα αὐτῆς·] Desunt hæc, secunda vice, Vulg. Hilarius D. Pseud. Hieronymus, Syr. Arab. "vix est quam ut huc transcriptum credamus ab oscitante quodam librario:" ita hic Millius; reperias tamen hæc verba apud Arab. C. Alex. et omnia Gr. scholia, adeoque causa major est cur retineantur. Ita providi olim et negligentes fuerint Christiani, si S. codices in omnibus ecclesiis publicè recitatos repositosque in ecclesiis, ab oscitantibus librariis miserè depravari passi fuissent. Quod tamen plusquam centies factum esse contendit Millius. Adde quod in his verbis, ἐὰν δέ τις εἴπῃ ὑμῖν, ὑμῖν 'scribæ esse, ait, non Pauli,' fide Vulg. et Hilarii, contra Gr. scholia, C. Alex. Syr. Arab. Æthiop. Prol. p. 47.

V. 31. Πάντα.] Habent Gr. scholia, Vulg. Syr. Arab. D. Æthiop. ergo "vix est quin non obstante codicum consensu ——— censeam πάντα uberioris explicationis gratia insertum," Proleg. p. 159. col. 1.

Cap. xi. 15. Ἡ κόμη ἀντὶ περιβολαίου δέδοται αὐτῇ.] Deest αὐτῇ in MSS. plurimis, Theodoreto, et Œcumenio. Quid istuc tam mirum voculam prætermitti, quam unusquisque lector subaudiendam esse continuo existimaret, vel enim mulieri dantur comæ ejus pro velamine, vel nemini præterea? reperitur vox αὐτῇ apud Chrysostomum, Theophylactum, C. Alex. Hilarium D. et versiones omnes: adjectum est tamen, juxta Millium, ad absolvendam sententiam, Proleg. p. 89. col. 1.

V. 19. Δεῖ γὰρ καὶ αἱρέσεις ἐν ὑμῖν εἶναι.] Deest ὑμῖν apud patres Latinos, atque adeo, "juxta Millium Prol. p. 47. traductum est ex posteriori parte hujus versiculi." Atqui agnoscunt C. Alex. Gr. scholia omnia, et versiones orientales. Est etiam observatu non indignum, quod in citandis Scripturis, patribus usitatum fuerit, ex præcepto aliquo demere particulam specialem, ut fiat præceptum generale: ex. Gr. in cap. xiv. 34. αἱ γυναῖκες ὑμῶν ἐν ἐκκλησίαις σιγάτωσαν, multi omittunt ὑμῶν, ut fiat mandatum generale.

V. 24. Λάβετε, φάγετε.] Desunt hæc in 5 MSS. et in Hilario D. atque hinc Mill. Prol. p. 95. reclamantibus Gr. commentatoribus, Cod. Alex. et vetustissimis versionibus, dicit "hæc verba quæ jam in libris fere omnibus inserta sunt, provenire ex formula institutionis, Matt. xxvi. 26." At si hæc ibi sint verba Christi, sequitur ea hic loci

genuina esse, et ex evangeliis ab apostolo desumpta, utpote qui disserte narrat se accepisse à Domino quod habiturus erat illis.

Cap. xii. 3. Οὐδεὶς ἐν πνεύματι Θεοῦ λαλῶν λέγει ἀνάθεμα Ἰησοῦν.] "Ἐν πνεύματι ἁγίῳ, Orig. περὶ εὐχῆς, et commentario in Joh. non semel," ita Millius, sed in utrisque peccat. Com. enim in Joh. p. 359. 390. 422. posterior pars hujus vers. in quo hæc verba ἐν πνεύματι ἁγίῳ, continuò citatur; prior in quo τὸ πνεύμα Θεοῦ nunquam, lib. περὶ εὐχῆς, p. 66. Mirum est illum non vidisse σφάλμα γραφικὸν, nempe legendum ibi secunda vice prout translatum est, non πνεύματι ἁγίῳ, sed Θεοῦ, quod ex verbis immediate sequentibus per modum illationis dictis τὸ αὐτο ὀνομάζων ἅγιον πνεῦμα, καὶ πνεῦμα τοῦ Θεοῦ luce clarius est.

V. 11. Διαιροῦν ἴδια ἑκάστῳ.] Deest ἴδια, apud Vulg. Hilarium D. Syr. Epiphanium. Retinent Clem. Al. Strom. iv. p. 527. C. Alex. Gr. scholia omnia.

V. 26. Καὶ μέλη ἐκ μέρους.] 'Membra de membra,' ἐκ μέλους Vulg. Hilarius D. Clar. Ger. Epiph. Hær. Manich. §. 86. p. 707. pro qua lectione contendit Mill. Proleg. p. 47. col. 1. At Orig. in Matt. p. 357. Basil. tom. ii. p. 305. Syr. Arab. C. Alex. et Gr. scholia legunt cum textu. Nec multum discriminis est inter membra particularia ejusdem mystici corporis, et membra inter se pendentia. Quod in patribus hic Millius pronunciat "frigidum, et extra scopum apostoli," nempe Corinthios qui partem ecclesiæ tantum constituebant, eam reliquis Christi ecclesiis concordare debere, est ipsius apostoli argumentum, cap. xi. 16. cap. xiv. 33. et post multa vix aliud dicit ab his verbis Chrysostomi, τοσαύτην ἀπὸ γνώμης ὀφείλομεν ἔχειν ὁμόνοιαν, ὅσην ἀπὸ φύσεως ἐκεῖνα.

Cap. xiii. 2. Καὶ ἐὰν ἔχω πάσαν πίστιν.] "Medium πάσαν, irrepsit ex priore parte vers.:" Ita Mill. Proleg. p. 47. col. 1. Agnoscunt tamen Gr. scholia omnia, C. Alex. Vulg. Syr. Arab.

Cap. xiv. 9. Ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες.] Deest γὰρ apud Syrum. At habent Gr. scholia omnia, C. Alex. Vulg. Arab. Hilarius D. Et tamen fide Millii "interjectum est à lectore aliquo connexionis causa," Proleg. p. 130. col. 1.

V. 16. Ἐπεὶ ἐὰν εὐλογήσῃς τῷ πνεύματι.] Ita Græca scholia versiones omnes, C. Alex. Hilarius D. Deest πνεύματι in Co. 3. "nec dubium, inquit Millius, quin ita apostolus," Prol. p. 163. col. 2.

V. 25. Καὶ οὕτω.] Omittunt hæc verba MSS. Cod. quidam, Vulg. Hilarius D. Junilius. Agnoscunt autem Gr. scholia omnia, C. Alex. Arab. ait Millius "desumptum nemo non videt ex posteriori parte versiculi."

V. 32. Καὶ πνεύματα προφητῶν.] V. l. ψυχαὶ, Orig. Hom. in Matt. p. 306. Hæc sunt Origenis verba πνεύματα προφητῶν προφήταις ὑποτάσσεται οὐχὶ καὶ αἱ ψυχαί: sed Millius crebro oscitanter legit.

V. 33. Οὐ γάρ ἐστιν ἀκαταστασίας ὁ Θεὸς.] Sic Gr. scholia, C. Alex. versiones omnes, sed placet Millio lectio Hilarii D. "non enim dissensionis res, sed pacis," Proleg. p. 47. col. 2.

V. 37. Ὅτι τοῦ Κυρίου εἰσὶν ἐντολαί.] "Scholion est ἐντολαὶ," Prol. p. 47. Agnoscunt autem Gr. scholia, et versiones omnes. C. Al. Θεοῦ ἐντολή.

Cap. xv. 10. Εἰμὶ ὅ εἰμι.] Ex Æthiop. solius autoritate rejicitur ὅ εἰμι, contra vulgat. Hilarium D. Syr. Arab. C. Alex. et Gr. scholia omnia.

V. 15. Εἴπερ νεκροὶ οὐκ ἐγείρονται.] Hæc verba omittunt Iren. lib. v. cap. 13. Hilarius D. Syr. Theodoret. Retinent autem Chrysost. Œcum. Theophylact. Vulg. Arab. C. Alex. "et si non exprimerentur, debent intelligi, ait Esthius, quod subsequentia indicant, per modum illationis, εἰ γὰρ νεκροὶ, &c."

V. 20. Ἀπαρχὴ τῶν κεκοιμημένων ἐγένετο.] Ita Syr. Arab. Theodoret. Theophyl. Sed D. ἐγένετο, Iren. lib. v. cap. 13. p. 420. Chrysost. Vulg. Orig. in Matt. p. 284. sine sensus discrimine.

V. 28. "Omittit ὁ υἱὸς Irenæus," ita Millius. Sed pace Millii retinet Iren. lib. v. cap. 36. p. 461. Orig. etiam in Joh. p. 146. Athanas. de hum. nat. p. 600. bis Cod. Alex. Ambros. verus lib. v. de fide, cap. 7. Basil. adv. Eunom. lib. iv. tom. i. p. 769. Greg. Nyssen. orat. in hæc verba, tom. i. p. 838. Gr. scholia, et versiones omnes: atqui non obstante hâc nube testium, fidenter pronunciat Mill. proleg. p. 47. "Medium ὁ υἱὸς irrepsisse ex margine."

V. 29. Ὑπὲρ τῶν νεκρῶν.] V. l. ὑπὲρ αὐτῶν MSS. Dial. contra Marcion. p. 124. Orig. in Matt. p. 487. qui idcirco solum habet αὐτῶν, quia præcessit τῶν νεκρῶν, quæ retinent omnia Gr. scholia, et versiones, ipso vulgato legente, (quod Millius negat) 'pro mortuis;' "irrepsit tamen ex priore parte versiculi," Mill. Prol. p. 65.

V. 31. Ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.] Hæc pro assumento habet Mill., fide Ger. Clar. Hilarii D. p. 47. Agnoscunt autem Theodoret. Œcumenius, Theophylact. C. Alex. versiones omnes. Chrysost. legit ἐν Χριστῷ Ἰησοῦ.

V. 44. Ἔστι σῶμα ψυχικὸν, καὶ ἔστι σῶμα πνευματικόν.] Habent hæc verba omnia Gr. scholia. C. Alex. omnesque versiones, cum levi discrimine MSS. quædam addunt εἰ, Vulg. et Latini si. "Hæc tamen, inquit ille, à quodam scholiasta adnotata ad oram libri, retulere scribæ in contextum," Prol. p. 95.

V. 47. Ὁ Κύριος ἐξ οὐρανοῦ.] V. l. ὁ κύριος omittunt Origen. Hippolytus, Athan. est Athanasius ibi spurius, Hippolytus lat. Agnoscunt omnia Gr. scholia, C. Alex. Syr. Arab. Dial. contra Marcion. p. 150. Et cum primus homo de terra terrenus, secundus homo quidni sit Dominus de cœlo cœlestis? sed cum ex fide Tertulliani, et Epiphanii Marcion substituisset κύριος, quid mirum si illam ob rationem quidam omiserint? vide Mill. p. 47.

V. 54. Τὸ φθαρτὸν τοῦτο ἐνδύσεται ἀφθαρσίαν.] Retinentur hæc apud omnia Gr. scholia, C. Alex. Syr. Arab. Asserit tamen Millius 'huc translata esse ex versiculo proximè præcedente.' Prol. p. 47.

Cap. xvi. 1. Περὶ δὲ τῆς λογίας.] Sic non solum legunt Græca scholia, sed λογίαν uno ore interpretantur τὴν συλλογὴν τῶν χρημάτων, et Phavorinus ait λογία, ἡ συλλογὴ, παρὰ τῷ ἀποστόλῳ, καὶ τὸ ἐκ πολλῶν συνεισφέρομενον, λέγει δὲ ἐλεημοσύνην.

SECTIO TERTIA

2 EPIST. AD CORINTHIOS.

CAP. i. v. 2. Πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.] Agnoscunt hæc verba Gr. scholia omnia et versiones, C. Alex. et Orig. in Matt. p. 500. "Irrepsere tamen ex aliis epistolis," Mill. Proleg. p. 47. col. 2.

V. 10. Καὶ ῥύεται.] Desunt Chrysostom. Hilario Diac. Syr. sed extant apud reliqua Gr. scholia et versiones. Et tamen "hæc ad marginem adscripta scriba textus partem esse putans, transtulit in corpus epistolæ," in Mill. Proleg. p. 129. col. 1.

Cap. ii. 16. Καὶ πρὸς ταῦτά τις ἱκανός.] Ita Græca scholia omnia, C. Alex. Hilarius D. Syr. Arab. Observant autem Gr. scholia Paulum hic μετριάζειν agnoscere "τὸ ὅλον τῆς χάριτος, totum gratia esse, et imbecillitatem humanam ad hæc minime sufficere, εἰ μὴ ἦν ἡ τοῦ Θεοῦ δύναμις· ἐκείνου γὰρ τὸ πᾶν, καὶ οὐδὲν τὸ ἡμέτερον, illius enim est totum hoc quod agimus nihilque nostrum." Sed Vulgati absurdam lectionem, viz. *ad hæc quis tam idoneus*, (i. e. quam ego) hic probat Millius, Proleg. p. 47, 48. meris somniis, et vitilitigationibus fidens, quibus responsum è patrum scholiis adduximus. Objicit 1. 'Apostolos qui evangelium per totum orbem prædicâssent, non potuisse verè dicere, se huic quod tam præclarè obiissent muneri, inidoneos fuisse.' Respondeo, ex scipsis inidoneos se fuisse disertim asserunt, cap. iii. 5. 2. 'Quomodo, inquit, speciatim D. Paulo quadraret, *ad hæc quis idoneus*, qui apertè hic asserit se, cæterosque apostolos idoneos fuisse ministros N. Testamen.' cap. iii. 6. Quis hic satis mirari potest hominis confidentiam, qui verba hæc 'non quod sumus sufficientes ex nobis ipsis, sed sufficientia nostra ex Deo est, qui idoneos nos fecit ministros N. Test.,' in subsidium causæ quam planè destruit, adducit, quæque insuper ostendunt D. Paulum non dicere cum Millio, 'se fuisse idoneos,' sed tantum 'à Deo factos esse idoneos ministros N. Testamenti?'

V. 17. Οὐ γάρ ἐσμεν ὡς οἱ πολλοί.] Chrysost. et Theodoret. et Syr. legunt οἱ λοιποί. Sed Vulg. Hilarius D. Œcumenius, Theophylactus textum firmant. Irenæus hæc habet οὕτω Παῦλος, οὐ γάρ ἐσμεν ὡς οἱ πολλοί, lib. iv. cap. 44. Et quanquam Esthius dicat 'dictionem, οἱ πολλοί, nec veritati congruere, nec modestiæ Pauli,' id hic nullius momenti est; alibi enim apostolis de Judaicis zelotis et pseudapostolis ait πολλοὶ περιπατοῦσιν, 'multi ambulant, &c. de quibus dixi vobis inimicos eos esse crucis Christi,' Phil. iii. 19. Est tamen hoc apud Millium, Prol. p. 139. "marginale Scholion" ob rationem plane frigidam, et ineptam.

Cap. iii. 1. Ἡ ἐξ ἡμῶν συστατικῶν.] Ita Chrysost. Œcum. Theophylact. Syr. Arab. Deest συστατικῶν Vulg. Hilarius Diac. Theodoret.: hoc tamen ex eo accidit, quod hæc verba συστατικῶν πρὸς ἡμᾶς immediate præcesserint: ideoque posterius συστατικῶν utpote necessario intelligendum, superfluum videretur.

V. 17. Οὗ δὲ τὸ πνεῦμα Κυρίου.] "Κυρίου quod insertum est in reliquis jam omnibus, irrepsisse videtur ex proxime sequenti versiculo," ita Millius, Prol. p. 166. col. 2. Agnoscunt tamen Græca scholia, et versiones omnes, C. Alex. et Hilarius D.

Cap. iv. 6. Τοῦ Θεοῦ.] Ita Orig. in Matt. p. 252. Græca scholia universa, C. Alex. Syr. Arab. Atqui "τοῦ Θεοῦ explicatio est," Prol. p. 34. ex autoritate Æthiop. Tertull. Clar. Vulg. apud quem legimus 'claritatis Dei,' apud Hilar. D. 'gloriæ suæ.'

Cap. v. 3. Εἴγε καὶ ἐνδυσάμενοι.] Legendum hic vult Millius ἐκδυσάμενοι, reclamantibus Græcis scholiis, quæ legunt ἐνδυσάμενοι. Ita etiam Macarius Hom. 5. p. 35, 36. Chrysost. Ed. Mor. tom. iii. p. 340. tom. v. p. 520. neque in commentario notat exemplaria hic variare, sed ejusdem verbi variam esse expositionem. Ita etiam Clemens Al. Stro. iv. p. 541. Vulg. Hilarius D. C. Alex. Atque hæc interpretatio 'siquidem induti, non nudi reperiemur,' clara, et perspicua est, viz. 'in hoc ingemiscimus habitationem nostram quæ de cœlo est superindui, siquidem eo tempore induti inveniamur immortali corpore, et non nudi, sicut alii qui vestitu carebunt.

V. 10. Τὰ διὰ τοῦ σώματος.] Agnoscunt hæc verba omnia Gr. scholia, C. Alex. Athanas. de incarn. tom. i. p. 110. Cyril. Al. de R. fide, p. 66. Et Thesaur. p. 276. de ador. p. 494. Origenes semel quidem legit τὰ ἴδια, Hom. in Jer. p. 187. sed Philac. p. 65. in Matt. p. 291. 335. 346. τὰ διὰ, Theodoret. τὰ ἴδια, ep. 91. et serm. 12. adv. Gr. 604. sed com. in Psal. xcvii. p. 791. et Hær. fab. lib. v. cap. 30. p. 297. τὰ διὰ, quod potiori autoritati innititur.

V. 15. Εἰ εἷς ὑπὲρ πάντων ἀπέθανεν.] Retinent εἰ Chrysost. Œcumen. Theophylact. C. Alex. Hilarius D. Vulg. Arab. Rejicit τὸ εἰ, Millius Proleg. p. 71. col. 1. fide Theodoreti, Theophylacti, Œcumenii et Hilarii in commentariis (quos si inspicias, ne verbum quo id probetur, invenies) Clar. adeoque Vulg. initio, (nullâ prorsus consequentia) his artibus variantes suas lectiones stabilire solet Millius: magis ingenua est Esthii sententia, viz. 'verisimile est à Paulo scriptam fuisse particulam εἰ, quod et sermonis connexioni inseruit, et in plurimis legitur MSS. qui hodie extant: ansam prætermittendi incauto lectori dedisse potuit similitudo dictionum εἰ, et εἷς, ut in hujusmodi contingit.'

V. 17. Καινὰ τὰ πάντα.] Ita Hilarius D. C. Alex. Gr. scholia, et versiones omnes; et tamen "τὰ πάντα vix puto esse ipsius apostoli," Prol. p. 135.

V. 20. Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν.] "Valebat in omnibus sed perperam οὖν, οὐ ὑπὲρ πρεσβεύομεν," Ambrosiast. omnino recte," Proleg. p. 48. col. 1.

Cap. vi. 16. Καθὼς εἶπεν ὁ Θεός.] Deest ὁ Θεὸς unico interprete Syro, et necessariò subauditur; at Prol. p. 130. col. 1. "lectoris est, non D. Pauli."

Cap. vii. 12. Τὴν σπουδὴν ἡμῶν τὴν ὑπὲρ ὑμῶν.] V. l. ἡμῶν τὴν ὑπὲρ ὑμῶν, quæ quidem lectio mihi genuina videtur, autoritate Vulg. Chrysost. Theodoreti, Theophylacti confirmata, et tum πρὸς ὑμᾶς quod Græca scholia omnia agnoscunt, minime insulsum erit. Vide hic Millium nobis consentientem.

Cap. viii. 12. Καθὸ ἐὰν ἔχῃ τις.] Deest τίς inquit Mill. in MSS. 8. Vulg. Ambrosiast. Clar. Ger. Lat. Cyprian. ad Quirin. lib. iii. §. 2. Clem. Al. nescio ubi, Theodoreto Chrysost. textu, et Comment. Agnoscunt autem Œcum. Theophylact. C. Alex. Arab. et tam in textu quam in commentariis Chrysost. (ubi deesse hanc vocem dicit Millius) expressim adhibetur. Mandat, inquit, Deus, ut caritatem exerceamus κατὰ δύναμιν καὶ καθὸ ἔχῃ τις, tanta est Millio circa citationem suam incuria. Porro 'οὐ καθὸ οὐκ ἔχει adjecta videntur explicationis gratia' inquit Millius, Proleg. p. 124. col. 2. repugnantibus omnibus Græcis scholiis, C. Alex. et versionibus, excepta Æthiopica.

Cap. ix. 10. Χωρηγήσαι, καὶ πληθύναι τὸν σπόρον ὑμῶν.] Millius Prol. p. 88. col. 1. "χωρηγήσει, καὶ πληθυνεῖ, καὶ αὐξήσει. Clar. Cod. Al. Œcumen. Syr. Vulg. et Latini recte, et apostoli scopum accommodatæ." Sed C. Alex. scholia Gr. omnia, et præcipue Œcumenius, non retinent tantum, sed simul notant, ut cum Œcumenio loquar, ἐν εὐχῆς τάξει αἰνίττεσθαι, ad modum voti innuere, apostolum nullo modo metuendum esse, ne indigens inveniretur qui caritate abundaret, πῶς ἂν ἀμελήσειε τοῦ τὸν πνευματικὸν σπείροντος σπόρον ὁ Θεὸς χωρηγήσαι, πληθύναι, αὐξήσαι τὰ γεννήματα, tam levis in plerisque est Millii fides.

V. 12. Διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ.] Mill. Proleg. p. 48. "Ambrosiast. ἐν Θεῷ omnino recte." Repugnantibus Gr. scholiis, et versionibus oriental. et C. Alex.

Cap. x. 7. Ὅτι καθὼς αὐτὸς Χριστοῦ, οὕτω καὶ ἡμεῖς Χριστοῦ.] Posterius Χριστοῦ, deest in MSS. et versionibus aliquibus, Chrysostomo, textu et comment. juxta Millium, Theodoreto, Theophylacto, retinentibus solum C. Alex. Arab. Œcumenio: sed hoc nullius momenti est, nihil enim frequentius, quam omittere vocem, quæ in una periodi parte expressa, in altera subaudienda est. Et nota insuper quod hi tres commentatores hanc vocem in commentariis suis vel exprimunt ut Chrysost.; sic ὥσπερ ἐκεῖνος Χριστοῦ, οὕτω καὶ ἐγὼ Χριστοῦ, vel intelligenda esse indicant.

Cap. xi. 8. Καὶ ὑστερηθείς.] V. 9. "καὶ τηρήσω. irrepsere in textum." Proleg. p. 124. col. 2. 130. col. 1. Agnoscunt autem Gr. scholia, C. Alex. versiones omnes.

Cap. xii. 19. Ἐν Χριστῷ.] Interpretantur versiones omnes, Theodoretus, Theophyl. retinentur in textu Œcumen.: sed adjectitium esse vult Millius, Proleg. p. 48. col. 2.

Cap. xiii. 2. Γράφω.] Agnoscunt Gr. scholia, Syr. Arab. Sed quia omittunt Vulg. Hilar. D. C. Alex. Clar. "insertum est ad absolvendum sententiam," Prol. p. 123. col. 1. 135. col. 2.

V. 4. Εἰς ὑμᾶς.] "Irrepsit, inquit Mill. explicationis gratia ex v. 3." Agnoscunt autem Theodoret. Theophylact. Œcum. C. Alex. Hilarius D. et versiones omnes. Vide Prol. p. 48. col. 2. ubi deest in Clar. Ger. Chrysost.

SECTIO QUARTA.

EXPENDENS VARIAS LECTIONES EPISTOLÆ AD GALATAS.

CAP. i. 4. 'Qui dedit seipsum' ὑπὲρ ἁμαρτιῶν ἡμῶν.] MSS. Orig. περὶ εὐχῆς, et Œcumen. in textu legunt περὶ, quæ tamen duo unum sonant, nam sicut 70 interpr. cùm loquuntur de sacrificiis Vet. Test., modo περὶ ἁμαρτίας, seu ἁμαρτιῶν, modo ὑπὲρ ἁμαρτίας seu ἁμαρτιῶν indiscriminatim utuntur, ita Scriptores etiam N. Fœderis, 1 Pet. iii. 18. Christus mortuus est περὶ ἁμαρτιῶν, et Rom. viii. 3. sed hic, et 2 Cor. v. 21. ὑπέρ. Hinc est quòd licet Œcumenius habeat περὶ in textu, in commentario legit ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, pariter ac cætera Gr. scholia. Vide com. nostr. in 2 Cor. v. 21. 1 Pet. iii. 18.

V. 6. Ἐν χάριτι τοῦ Χριστοῦ.] Theodoret. et Œcumen. in textu legunt Θεοῦ· Chrysost. et Theophylact. omnesque versiones antiquæ Χριστοῦ, et Œcumen. in Com. τοῦ υἱοῦ τοῦ Θεοῦ; et tamen Prol. p. 48. "Χριστοῦ post additum videtur."

V. 10. Ἢ ζητῶ ἀνθρώποις ἀρέσκειν.] "Hæc, inquit Millius, ad marginem adscripta, mox irrepsere in textum," p. 124. col. 2. habent autem Gr. scholia omnia, C. Alex. Hilarius D. Hieronymus, Vulg.

V. 15. Ὅτι εὐδόκησεν ὁ Θεός.] Deest ὁ Θεὸς apud Theodoret. in

Isa. xi. Hilarius D.Vulg. Hieronymus. "Accessit ex Margine" p. 48. Sed agnoscunt omnia Gr. scholia, C. Alex. Arab. Iren. lib. v. cap. 12. p. 417. 'cum autem placuit Deo' (et tamen p. 423. 'cum autem placuit ei') Autor. Dial. in Marcion. p. 108. Orig. in Joh. p. 123. in textu ὅτι δὲ εὐδόκησεν, in Marg. ὁ Θεὸς, cum igitur Deus separavit Paulum ex utero matris, constat eos qui legunt, 'cum autem placuit ei,' cum textu sentire.

V. 23. Ἦν ποτε ἐπόρθει.] Desunt Æthiop. Habent Gr. scholia, C. Alex. Hilar. D. Hieronymus, versiones reliquæ; ast Mil. judice, Proleg. p. 124. col. 2. 'traducta sunt ex superioribus.'

Cap. ii. 1. Πάλιν ἀνέβην.] Deest πάλιν Iren. lib. iii. cap. 13. p. 234. et 'in textu Chrysost. irrepsit ex prædictis,' ait Millius, Prol. p. 48. sed ascensionem hanc τὴν δευτέραν ἀνάβασιν vocat Chrysost. Reliquaque Gr. scholia, C. Alex. Hilarius D. Hieronymus, cunctæque versiones habent πάλιν.

V. 6. Omittunt οἱ δοκοῦντες.] Cod. aliqui apud Curcellæum. Agnoscunt Gr. scholia omnia, C. Alex. Hilar. D. Vulg. Hieronym. "Irrepsit tamen ex vers. 2." Prol. p. 130.

V. 9. Ἰάκωβος καὶ Πέτρος.] Hilar. D. ponit Πέτρος ante Ἰάκωβος, sed Gr. scholia C. Alex. versionesque omnes, ne Vulgata quidem excepta, primum locum tribuunt Jacobo.

Cap. iii. 1. Τῇ ἀληθείᾳ μὴ πείθεσθαι.] 'Videtur omnino, ait Millius, huc adscriptum ad supplendum sensum ex cap. v. 7. hujus epistolæ,' nimirum, quia 'apparet ex Chrysost. Theophyl. et Œcum. commentariis defuisse illis hæc verba, quæ August. Ambrosiast. Sedulius, et Primasius non agnoscunt, et quæ ideo prætermittenda duxit Hieronymus, quod in exemplaribus Adamantii non haberentur.' At extant in Vulg. Hilario D. Arab. Theodoreto, et in textu Œcumenii et Theophylact.: quod si non attingunt in commentario, non hinc sequitur eos hæc verba non legisse. Et cum rei propositæ apta sint, et concinna, et absque illis sensus claudicaret, hoc satis argumenti est, cur sint retinenda.

V. 12. Ἀλλ' ὁ ποιήσας αὐτὰ ἄνθρωπος.] Omittunt ἄνθρωπος MSS. plur. Chrysostom. Vulg. Hilar. D. Hieronymus: rejicit ergo hanc vocem Mill. Prol. p. 84. Sed habent Theodoret. Œcumen. Theophylact. et C. Alex.: et cum necessariò subaudiatur et extet tum in Hebræo sermone, tum in versione τῶν ὁ, et sic citetur, Rom. x. 5. quin hic etiam retinendum sit nemini dubium esse potest.

V. 14. Ἐν Χριστῷ Ἰησοῦ.] Non legebat Chrysostomus ut liquet ex Comment. sed legebant scholia Gr. reliqua, C. Alex. Hilar. D. et versiones omnes.

V. 17. Διαθήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ εἰς Χριστόν.] Omittunt εἰς Χριστόν, C. Alex. Vulg. Hieron. MSS. quædam exempl.; unde inter scholia docti alicujus à Millio numeratur: sed reperitur apud omnia Gr. scholia, Syr. Arab. et Hilarium D.: nec omittendum censeo, siquidem sensum commodum parit, nempe 'testamentum factum in Christo, et confirmatum à Deo, irritum à lege fieri non posse.'

Cap. iv. 26. Ἡ τις ἐστὶ μήτηρ πάντων ἡμῶν.] Deest πάντων Vulg. Syr. Origen. in Jer. p. 84. contra Cels. lib. iv. p. 193. Com. in Matt. p. 432. Euseb. de Martyr. Palest. lib. viii. cap. 11. p. 337. Chrysostom. Ed. Mor. tom. iii. p. 747.: sed idem p. 886. legit πάντων ἡμῶν, Iren. lib. v. cap. 35. p. 459. omnium nostrorum, Euseb. contra Marcel. lib. i. cap. 2. p. 10. ἡμῶν ἁπάντων· Ita etiam Theodoret. Œcumen. Hieronym. in locum, et Orig. in Num. Ho. 8. f. 102. H. Ho. 26. f. 143. F. Et siquidem omnibus veris Christi discipulis congruat æquè ac Galatis, ratio est cur retinenda sit vox πάντων.

V. 31. Non sumus ancillæ filii, ἀλλὰ τῆς ἐλευθέρας.] Quidam fini hujus capitis adnectunt τῇ ἐλευθερίᾳ ᾗ ὁ Χριστὸς ἡμᾶς ἐλευθέρωσε, et exorditur subsequens caput sic, στήκετε οὖν; ita Tertullianus, Hieron. Hilar. D. August. Sed omnia Gr. scholia, C. Alex. Vulg. Syr. legunt cum textu. Argumentum Esthii subaudiendo ἐν ante τῇ ἐλευθερίᾳ, facile diluitur: male in quibusdam, inquit Grotius, hæc sunt divulsa, ita ut pars horum capiti præcedenti adhæreat, Com. in Gal. v. 1.

Cap. v. 3. Μαρτύρομαι δὲ πάλιν.] Deest πάλιν Arab. Chrysost. Hilar. D. Hieron.; sed Theodoret. Œcumen. C. Alex. Vulg. Syr. retinent πάλιν. Ansam omittendi fortasse præbuit quod quibusdam videretur ad prius aliquod testimonium, quod illos fugit, apostolum respexisse, cum revera ad solum versiculum proxime præcedentem respiciat, 'ego Paulus dico vobis'—— " 'testificor autem rursus,' est tamen cujusdam studiosi additamentum," Proleg. p. 48. col. 2.

V. 14. Ἐν ἑνὶ λόγῳ.] Epiphanius, Tertull. Hilar. D. legunt ἐν ὑμῖν πληροῦται, Sed omnia Gr. scholia, Hieron. Vulg. C. Alex. Syr. Arab. ἐν ἑνὶ λόγῳ, sed dicit Mill. Proleg. p. 34. col. 1. "ἐν ὑμῖν veram esse lectionem, et apostoli genuinam," additque, " certe D. Pauli est, Ep. ad Rom. xiii. 9." cum tamen ibi apostolus legat, ἐν τούτῳ λόγῳ, nulla mentione habita τοῦ ἐν ὑμῖν. Nota etiam quod μοιχεία et φόνοι retineantur apud Gr. scholia, et versiones omnes.

Cap. vi. 15. Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει.] Desunt priora apud Hilar. D. legendumque vult Millius οὔτε γὰρ περιτομή τί ἐστιν: cum vero ipsissima textus verba habeantur cap. v. 6. hoc unicum ad priorem lectionem firmandam satis est. Lectiones pro quibus Millius contendit, profluxisse videntur ex 1 Cor. vii. 19. ubi sine clausula hic præmissa legimus ἡ περιτομὴ οὐδέν ἐστιν, est tamen 'ἰσχύει juxta Millium interpretatio,' Prol. p. 135. et 'prior clausula irrepsit ex cap. v. 6.' Prol. p. 48. Porro extant hæc verba in Vulgato, Arab. Theodoreto, Œcumenio, Theophylacto.

SECTIO QUINTA.

DE VARIIS LECTIONIBUS EPISTOLÆ AD EPHESIOS.

CAP. i. 10. Ἐν Χριστῷ.] 'In Christo per Deum,' Iren. (v. p: 18.) ita Millius; sed ibi solam nobis lectionem Valentinianorum exhibet, ipse autem legit simpliciter 'in Christo,' lib. v. cap. 20. p. 431.

V. 18. Τοὺς ὀφθαλμοὺς τῆς διανοίας ἡμῶν.] Ita juxta Theodoret. Œcumen. et vetustissimas versiones; sed MSS. quamplurima Chrysost. et Theophyl. τῆς καρδίας nullo sensus discrimine. Nam S. Scriptura alibi habet διάνοιαν τῆς καρδίας et Hebraicum Len sæpius idem valet ac φρὴν, νοῦς, διάνοια.

Cap. iii. 1. Ὑπὲρ ὑμῶν τῶν ἐθνῶν.] Τῶν ἐθνῶν desunt apud Tertullian. "scholiastarum esse" dicit Millius, Proleg. p. 110. 139. Repugnantibus C. Alex. versionibus universim, et scholiis Gr. omnibus, quorum judicio πολλὴ ἡ ἔμφασις τοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν· τοῦτο γὰρ ἐνέφηνεν ὅτι οὐ μόνον ὑμᾶς οὐ βδελυττόμεθα, ἀλλὰ καὶ δεσμούμεθα δι' ὑμᾶς.

V. 8. Ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων τῶν ἁγίων.] Ita Gr. scholia et versiones omnes, Orig. in Matt. 333. C. Alex. et Hilar. D. " ἐλαχιστοτέρῳ πάντων, scripsisse apostolum non dubito. Emolliens illud τῶν ἁγίων ut et τῶν ἀποστόλων scholiastarum sunt de veritate, et congruentia sermonis Paulini solicitorum," Proleg. p. 139. col. 2. et p. 110.

V. 9. Τίς ἡ κοινωνία.] V. l. οἰκονομία, quam genuinam esse lectionem à Gr. scholiis et versionibus confirmatam agnosco, sed parum interest inter communicationem et dispensationem mysterii de vocandis gentibus, ejusdem κοινωνίᾳ factum.

Τῷ Θεῷ τῷ τὰ πάντα κτίσαντι δι' Ἰησοῦ Χριστοῦ.] Hæc ultima verba non solum agnoscunt Gr. scholia omnia, sed etiam notant ὅτι καλῶς ἐμνημόνευσε τῆς κτίσεως δι' Ἰησοῦ Χριστοῦ: sunt tamen " commentarius sumptus ex Col. i. 16." Proleg. p. 123. col. 1. eadem licet habeamus, cap. ii. 10. his verbis αὐτὸ γάρ ἐσμεν ποίημα κτισθέντες ἐν Χριστῷ Ἰησοῦ.

Cap. iv. 9. Τὸ δὲ ἀνέβη, τί ἐστι εἰ μὴ ὅτι καὶ κατέβη πρῶτον εἰς τὰ κατώτερα μέρη τῆς γῆς.] 'D. hic καὶ Iren. lib. v. cap. 31.' ita Mill. sed fallitur. Ibi enim sc. p. 451. legit 'et descendit,' sicut etiam omnia Gr. scholia. Deest πρῶτον, Œcum. sed non deest reliquis omnibus Gr. scholiis, et versionibus. Deest etiam μέρη apud quosdam, unde Mil. 'medium μέρη lectoris est, ad supplendam sententiam,' Proleg. p. 41. Agnoscunt autem Græca scholia omnia, et C. Alex. nec

usitatius quicquam quam omittere verbum aliquod, quod unusquisque lector adjiciendum esse ex se agnoscit.

V. 17. Καθὼς καὶ τὰ λοιπὰ ἔθνη.] Desunt τὰ λοιπὰ, Clem. Al. protrept. p. 54. Vulg. Hilar. D. Hieronym.: unde, dicente Millio Prol. p. 60. col. 2. "medium λοιπὰ irrepsit ex cap. 2, 3. hujus epistolæ." Agnoscitur tamen ab omnibus Gr. scholiis, Syro, Arabe.

V. 23. Ἀνανεοῦσθαι 24. ἐνδύσασθαι.] V. l. ἀνανεοῦσθε, ἐνδύσασθε. "Sic Chrysost. Theophyl. Vulg. Hieronym. Hilarius D. infinitiva hæc postea facta sunt ob præcedens ἀποθέσθαι," Proleg. p. 84. col. 2. Sed Clem. Alex. p. 437. C. Alex. Theodoret. et Œcumen. legunt cum textu, et ἀποθέσθαι, 'deponere,' Latini retinent, quod hanc lectionem sâtis adstruit.

V. 28. Agnoscunt hic τὸ ἀγαθὸν Græca scholia, et versiones omnes, C. Alex. et Hilar. D.: et tamen Proleg. p. 160. col. 1. 'vix est quin medium ἀγαθὸν pro scholio marginali habuerim, sumpto ex Gal. vi. 10.'

V. 29. Πρὸς οἰκοδομὴν τῆς χρείας.] V. l. τῆς πίστεως, quam lectionem interpretamenti causa additam hic censet Mill. et in Prol. p. 55. col. 1. propugnat. Sed repugnantibus Gr. scholiis universim, C. Alex. Hilario D. et Hieronymo his verbis; "pro eo autem quod nos posuimus ad ædificationem opportunitatis. Hoc est quod dicitur Græce τῆς χρείας in Latinis codicibus propter euphoniam mutavit interpres et posuit ad ædificationem fidei."

V. 32. Καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.] "Ἐν Χριστῷ, inquit Millius, Proleg. p. 89. col. 1. irrepsit è margine ex Col. iii." 13. raro enim patitur apostolum bis idem de eodem dicere. Agnoscunt autem versiones omnes, Chrysost. Œcumen. C. Alex. Hilar. D.: et quanquam dicat Mil. 'deesse Theodoreto et Theophylacto,' Theophylactus tantum ordinem verborum invertit, legendo ἐχαρίσατο ὑμῖν ἐν Χριστῷ, Theodoretus sic ὁ τῶν ὅλων Θεὸς ἐχαρίσατο ἡμῖν διὰ τοῦ Δεσπότου Χριστοῦ.

Cap. v. 5. Τοῦτο γάρ ἐστε γινώσκοντες.] Plurimi Cod. MSS. Clem. Al. p. 437. Chrysost. Œcum. legunt ἔστε: ad eandem interpretationem afferunt ac illam Theodoreti et Theophylacti, qui habent ἔστε, ita etiam Hieron. et omnes Latini qui legunt 'scitote,' lectio Vulg. scitote intelligentes, absona est, et absurda.

V. 9. Ὁ γὰρ καρπὸς τοῦ πνεύματος.] "V. l. τοῦ φωτὸς, Vulg. Hilar. D. è Latinis multi, Theophylact." ita Millius. Sed Theophylactus, et Gr. scholia non modo legunt, sed fusius explicant vocem 'spiritus,' quibuscum consentit Arabs.

V. 21. Ἐν φόβῳ Θεοῦ.] V. l. Χριστοῦ. Chrysost. Vulg. Syr. Ambrosiast. sed Θεοῦ Theodoret. Œcum. Theophylact. Arab. Nota quod v. 20. καὶ πατρὶ omittatur ab unico Æthiope, et tamen Proleg. p. 124. "irrepsit è margine."

V. 27. Ἵνα παραστήσῃ αὐτήν.] V. l. αὐτὸς, Theophylact. Vulg. Hilar. D. Hieronymus. Sed Chrysost. Theodoret. Œcumen. Arab. αὐτὴν, quam lectionem etiam sensus postulat. Nota autem quod licet in omnibus legatur vel αὐτὴν vel αὐτὸ, Millius tam αὐτὴν, quam αὐτὸ pro injectitiis habeat, Proleg. p. 105. col. 1.

V. 31. Καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ.] Habent hæc verba scholia Gr. omnia, C. Alex. Hilar. D. versiones omnes, aliunde assumpta tamen disertim asserit Hieronymus. Ratio in promptu est; iniquus conjugio fuit Hieronymus.

Cap. vi. 1. Ἐν Κυρίῳ.] Sic omnia Gr. scholia, C. Alex. Hieron. et versiones antiquæ. "Est tamen Commentarius," Proleg. p. 48. col. 1.

V. 10. Ἀδελφοί μου.] Desunt tantum Æthiop. habent Gr. scholia, et versiones omnes: at Proleg. p. 48. col. 2. "irrepsisse videtur ex lectionariis."

V. 18. Εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες.] Deest τοῦτο Vulg. Arab. Hilar. D. Hieron. Basil. Sed agnoscunt τοῦτο omnia Gr. scholia, et δέξασθε Chrysost. Theodoret. Œcumen. Vulg. Syr. Arab. "Utraque tamen τὸ τοῦτο et δέξασθε non sunt D. Pauli sed lectoris," Prol. p. 135. col. 2.

SECTIO SEXTA.

DE VARIIS LECTIONIBUS EPISTOLÆ AD PHILIPPENSES.

CAP. i. v. 1. Σὺν ἐπισκόποις.] V. l. συνεπισκόποις, 'co-episcopis,' Hilarius D.: sed quanquam præpositio σὺν adjungatur ἐπισκόποις secundum veterem scribendi consuetudinem, constat tamen Græcos omnes cum textu concordare: non enim notarunt quod Paulus apud Philippenses mentionem fecerit co-episcoporum, nec quærunt quamobrem id fecerit, sed cum Hieronymo dicunt eos, qui hic dicti sunt episcopi, presbyteros fuisse. Denique nec id dicit Hilarius, sed hoc tantum "cum episcopis et diaconis, hoc est, cum Paulo et Timotheo, qui episcopi erant," mirum quam frigide, et inepte.

V. 18. Χριστὸς καταγγέλλεται.] V. l. καταγγελλέσθω, Euseb.; non Eccl. Hist., ut Mill. hic hallucinatur, sed de vita Const. lib. iii. cap. 58. et Proleg. p. 102. col. 2. In utrisque autem lectori imposuit Millius, nam εἴτε προφάσει εἴτε ἀληθείᾳ Χριστὸς καταγγελλέσθω, sunt ibi verba imperatoris, μονονουχὶ, καὶ παραπλησίως fere inquit Eusebius, propemodum aut tantum non cum Paulo loquentis. Adde quod Gr. scholia, et versiones omnes legant cum textu.

Cap. ii. 4. Μὴ τὰ ἑαυτῶν ἕκαστος σκοπεῖτε.] Cod. plur. Basilius, Hilar. D. legunt σκοποῦντες, Vulg. 'considerantes:' ast omnia Gr. scholia, Syr. Arab. σκοπεῖτε, "quod scholiastæ est," Proleg. p. 71.

V. 11. Πᾶσα γλῶσσα ἐξομολογήσεται.] MSS. quædam Orig. in Joh. p. 134. et Theophylactus, ἐξομολογήσεται, "unde mutavit quispiam, inquit Mil. Prol. p. 160. futurum im aoristum ob præcedens κάμψῃ." Sed Chrysost. Theodoret. Œcum. C. Alex. Hilarius D. Iren. lib. i. cap. 2. p. 45. Gr. legit ἐξομολογήσεται et Athanas. orat. 2. contra Ar. p. 346. et hanc lectionem firmant primo, τὸ ἵνα. 2. τὸ κάμψῃ præcedentia, nam ubi occurrit, Rom. xiv. 11. ἐξομολογήσεται sine ἵνα præcedente sequitur κάμψει.

V. 15. Ἐν μέσῳ.] Ita omnia Gr. scholia, Vulg. Hilar. D. præfert ἀνὰ μέσον Millius, Prol. p. 163. col. 2.

V. 30. Παραβουλευσάμενος τῇ ψυχῇ.] V. l. παραβολευσάμενος, Vulg. Hilar. D. Pseud. Hieron. Sed omnia Gr. scholia, C. Al. et Photius legunt παραβουλευσάμενος, i. e. ut aiunt Phavorinus, et Hesychius, εἰς θάνατον ἑαυτὸν διδούς: male igitur Mill. ait Prol. p. 48. "ignoratio sensus τοῦ παραβουλευσάμενος occasionem dedit huic mutationi."

Cap. iii. 9. Ἐπὶ τῇ πίστει.] Deest unico Syro. Sed Prol. p. 130. col. 1. "vix quidem obstat summus codicum, quos jam habemus, consensus, quo minus ἐπὶ τῇ πίστει pro interpretamento, eoque minus opportune hic injecto, habeam."

V. 11. Εἰς τὴν ἀνάστασιν τῶν νεκρῶν.] V. l. τὴν ἐκ νεκρῶν nullo sensus discrimine.

V. 15. Τῷ αὐτῷ στοιχεῖν κανόνι.] Agnoscunt vocem κανόνι Græci scholiastæ interpretesque omnes, ne hodierno quidem Vulgato excepto; sed rejicitur tanquam "interpolatio," Prol. p. 55. col. 2. et p. 135. col. 2. "irrepsit ex Gal. vi. 16."

V. 21. Qui transformabit corpus humilitatis nostræ, εἰς τὸ γενέσθαι αὐτὸ σύμμορφον.] Εἰς τὸ γενέσθαι αὐτὸ desunt Vulg. Hilar. D. Iren. lib. v. cap. 13. p. 419. Tertulliano. At retinent ea Græca scholia omnia, Syr. Arab.

Cap. iv. 3. Legas καὶ ἐρωτῷ, vel. ναὶ ἐρωτῷ nihil interest.

V. 4. Χαίρετε ἐν Κυρίῳ πάντοτε.] Τὸ πάντοτε desunt in solo Æthiope. Agnoscunt omnes scholiastæ, C. Alex. Vulg. Syr. Arab.: sed Prol. p. 124. col. 2. "irrepsit ex 1 Thess. v. 16."

V. 13. Ἐν τῷ ἐνδυναμοῦντί με Χριστῷ.] Deest Χριστῷ in MSS. quibusdam, Vulg. Hilar. D. Æthiop.: ergo Proleg. p. 123. "adjectitium est:" sed habent Syr. Arab. Græci scholiastæ omnes.

V. 18. Παρὰ Ἐπαφροδίτου.] Sic Gr. scholia, Hilar. D. versionesque omnes: dicente tamen Millio, Proleg. p. 145. col. 1. "παρὰ Ἐπαφροδίτου, quod habent jam omnes, Scholion initio erat sumptum ex cap. ii. 25."

Ver. 23. Μετὰ πάντων ὑμῶν.] Ita omnia Gr. scholia, C. Alex. Syr. Arab. Sed MSS. quædam. Vulg. Hilar. D. Pseud-Hiero-

nymus legunt *μετὰ τοῦ πνεύματος ὑμῶν*. "Recte" inquit Millius, Proleg. p. 123.

SECTIO SEPTIMA.

DE VARIIS LECTIONIBUS EPISTOLÆ AD COLOSSENSES.

CAP. i. 2. *Καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.*] Omittunt hæc verba 4 MSS. Hilar. D. Syr. et Theophylact. et licet reperias in textu Chrysostomi in Com. tum ille, tum Theophylactus, ait *ἐν ταύτῃ τοῦ Χριστοῦ οὐ πίθηται ὄνομα*, "lectoris ergo sunt, non D. Pauli" Mill. Prol. p. 84. Sed agnoscunt C. Alex. Vulg. Arab. Œcumen. Theodoretus; solum enim inspexerat Millius versionem Latinam, cum hæc verba Theodoreto defuisse affirmavit. Et siquidem in reliquis epistolis omnibus Paulus eadem loquendi formula utitur cum ad has vel illas ecclesias, tum ad hos, vel illos homines, quid obstat quo minus hæc verba hic etiam usurpâsse videatur? non ille Colossis error obtinuit ut putarent Christo supplicandum esse mediantibus angelis, sed *ὅτι δι' ἀγγέλων προσάγεσθαι ᾤοντο τῷ Θεῷ, οὐ διὰ τοῦ υἱοῦ*, quod rationem omittendi hæc verba à Theophylacto allatam prorsus evertit; cum enim apostolus Deum patrem nullo internuncio comparato precetur his verbis *χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς*, hæ preces falsam istam ex animis hominum satis evellunt opinionem.

V. 6. *Καὶ ἐστι καρποφορούμενον.*] MSS. plur. Vulg. Hilar. D. Syr. Chrysost. Theodoret. et Theophylact. addunt *καὶ αὐξανόμενον* (quod tamen, pace Millii dicam, deest Œcumen. textu et Com.): in Græcis non legi, ait Erasmus, illud *αὐξανόμενον*; non adesse in MSS. ait Grotius. Desumptum videtur ex his verbis, v. 10. hujus cap. *καρποφοροῦντες καὶ αὐξανόμενοι*.

V. 10. Ut ambuletis *ἀξίως τοῦ Κυρίου.*] Vulg. Lat. Didymus, Hilar. D. Pseud-Hieron. *Θεοῦ*: sed omnia Gr. scholia, Clem. Al. p. 576. C. Alex. textui assentiuntur.

V. 14. *Τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ.*] Omittunt hæc postrema verba Syr. Chrysost. Theophylact. Athanas. tom. i. p. 466.: sed agnoscunt Arab. Œcum. Theodoret. Iren. lib. v. cap. 2. p. 395. Paulus ipse, Eph. i. 7.

V. 18. *Τοῦ σώματος τῆς ἐκκλησίας.*] Retinent *τοῦ σώματος* Græci scholiastæ, C. Alex. interpretesque omnes, dempto Æthiope, qui tamen reliquis omnibus anteponitur, Prol. p. 124. col. 2.

V. 24. Nunc gaudeo *ἐν παθήμασί μου.*] In MSS. Vulg. Hilar. D. Syr. Theodoreto, deest *μου*· Habent Chrysost. Œcumen. Theophylact.: et cum loquatur apostolus de afflictionibus quas in carne sua passus est, vox *μου* vel legatur, vel subaudiatur necesse est: tamen est "addititium," Prol. p. 89.

Cap. ii. 4. *Μή τις.*] "V. l. *μηδεὶς*, Clem. Al." sed falli hic Millium patet; vide Stro. vi. p. 645.

V. 7. *Καθὼς ἐδιδάχθητε περισσεύοντες ἐν αὐτῇ.*] *Καὶ* additur post *καθὼς*, et *ἐν αὐτῇ* desunt in quibusdam MSS. sed Græci scholiastæ textui consentiunt.

V. 9. Plenitudo divinitatis *σωματικῶς.*] "Deest *σωματικῶς*, Iren. lib. i. cap. 1. Cyprian. l. de bono patientiæ;" ita Millius, sed reperies verbum illud apud Orig. in Jer. p. 56. Hilar. D. Græca scholia, et versiones omnes. Quod ad Irenæum attinet loco citato, p. 18. ex Grabii sententia non habemus verba Irenæi, sed Valentinianorum; legerunt tamen (ait ille) *σωματικῶς* Græci Patres omnes, et de Latinis, Hilarius, Augustinus, pluresque alii.

V. 11. *Ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκός.*] Omittunt *τῶν ἁμαρτιῶν* MSS. aliqua, Hilar. Diac. Clem. Al. Stro. iii. p. 444. Pseud.-Hieron. (de quo vix unquam sum adeo solicitus ut quæram quid dixerit, senseritve): sed Basil. Prol. p. 61. tom. ii. p. 447. et Græca scholia textus lectionem exhibent, et contra Millii, "de Scholio in textum introducto" sententiam corroborant.

V. 18. *Ἃ μὴ ἑώρακεν ἐμβατεύων.*] Deest *μὴ* in MSS. quibusdam, Orig. contra Cels. p. 236. sunt Calar. Hilario D. et Cod. Lat. teste Augustino Ep. ad Paulinum: sed Græca scholia, versiones omnes, et teste Esthio, Græca omnia, et Latina quæ nunc extant, negationem habent, et in margine Origenis adnotatur *μή*. Habent libri editi.

V. 20. *Εἰ οὖν ἀπεθάνετε.*] Deest *οὖν* in MSS. Theophylacto, Cypriano, quod retinent Chrysost. Theodoret. Œcum. Vulg. Hilarius D. Syr.

Cap. iii. 12. *Σπλάγχνα οἰκτιρμῶν.*] Origen. in Matt. 473. Clem. Alex. Chrysost. Vulg. legunt *οἰκτιρμοῦ*, nullo sensus discrimine, sed ad oram Origenis adscribitur Cod. Reg. *οἰκτιρμῶν*, et sic Theodoret. Œcumen. et Theophyl. "Mutatum tamen *οἰκτιρμοῦ* in *οἰκτιρμῶν*" ait Mill. Prol. p. 61. col. 1.

V. 18. *Τοῖς ἰδίοις ἀνδράσιν.*] Deest *ἰδίοις* in cunctis versionibus, Clem. Al. Stro. iv. p. 499. Hilar. D. Pseud.-Hieron.: Theophylactus legit *ἀνδράσιν ὑμῶν*. Vel legendum vel intelligendum esse constat, pro certo enim monentur hic uxores ut suis, non aliarum mulierum maritis, subditi sint. Vide Paulum Eph. v. 24.

V. 20. Hoc est *εὐάρεστον τῷ Κυρίῳ.*] MSS. exempla plurima, Theodoret. Theoph. et Vulg. legunt *ἐν Κυρίῳ*. Atqui Clem. Al. Stro. iv. p. 499. Chrysost. Œcum. multi Græci Latinique codices, teste Esthio, sine præpositione, atque eo modo plenior est sermo.

V. 22. *Οἱ δοῦλοι ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις.*] Ita Græca scholia, versionesque, dempto Æthiope, omnes. Sed Millio Proleg. p. 124. col. 2. "intermedium *κατὰ πάντα*, ut et *κατὰ σάρκα* videtur marginalis explicatio ex Eph. vi. 5." Consultius esset receptæ potius lectioni acquiescere, quàm Æthiope duce ab aliis omnibus deviare.

Cap. iv. 2. *Ἐν εὐχαριστίᾳ.*] Sic Gr. scholia, C. Alex. versionesque omnes. Sed Prol. p. 49. col. 1. "irrepsit ex cap. 2. v. 7. aut etiam ex Phil. iv. 6."

V. 3. *Θύραν τοῦ λόγου.*] Hic iterum Millius *θύραν* simpliciter, (utcumque *θύραν τοῦ λόγου*, sit jam in omnibus codicibus) pro genuina vix est quin habeat, Proleg. p. 61. col. 1.

V. 10. *Ἀρίσταρχος ὁ συναιχμάλωτός μου.*] "*Ὁ συναιχμάλωτός μου*, irrepsisse videntur ex Ep. ad Philem. v. 23, 24." ita Millius Proleg. p. 124. col. 1. Agnoscunt tamen Græci scholiastæ, C. Alex. Hilarius D. interpretesque omnes præterquam unus Æthiops.

V. 13. *Ζῆλον πολύν.*] V. l. *πόθον πολὺν, πολὺν κόπον, ἀγῶνα πολὺν*, multum laborem, Vulg. Hilar. D. Sed Gr. scholia, Syr. Arab. textui consentiunt.

SECTIO OCTAVA.

QUÆ EST DE LECTIONIBUS VARIANTIBUS IN EPISTOLIS AD THESSALONICENSES.

1 THESS. i. 1. *Ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.*] Desunt hæc verba in Vulg. Syr. Arab. Æthiop. Hilario D. Pseud.-Hieron. Retinentur autem Chrysost. Theodoret. Œcumen. C. Alex. et ob id solum omitti videntur, quod præcesserint *ἐν Θεῷ πατρὶ, καὶ Κυρίῳ Ἰησοῦ Χριστῷ*.

V. 7. Parvi refert utrum legas *τόπον*, an cum textu *τόπους*, quam lectionem amplectuntur Græci scholiastæ omnes.

Cap. ii. 7. *Ἀλλ' ἐγενήθημεν ἤπιοι.*] V. l. *νήπιοι* Vulg. Hilarius D. Œcumen. in textu *ἤπιος*, in Com. *ἢ νήπιος*. Orig. Com. in Matt. p. 375. *νήπιος*, sed *ἤπιος*, p. 421. Syr. et Arab. 'Mitis, Mansuetus,' Chrysost. C. Alex. Cl. Al. pæd. lib. i. p. 84. Strò. i. p. 272. Basil. tom. ii. p. 462. et 570. legunt *ἤπιος*, quod simillimum veri videtur. Apostolus enim in hac similitudine non infantis, sed nutricis personam sustinet, quæ puerorum leves iras et infirmitates placide fert.

V. 8. *Ἱμειρόμενοι ὑμῶν.*] Decem MSS. et Theophylactus in textu legunt *ὑμειρόμενοι* 'constricti vobis:' unde Millius Proleg. p. 95. col. 1. "Usitatius *ἱμειρόμενοι* in alterius locum suffecerunt scribæ," Prol. p. 95.: sed versiones omnes, Chrysost. Theodoret. C. Alex. Hilar. D. Œcumenius, legunt eum textu, quam lectionem interpretatur Theophylactus, utraque vox idem valet *ὀμειρόμενοι ὁμείρονται*, i. e. *ἐπιθυμοῦσιν*, Hesychius et Phavorinus.

V. 15. *Τοὺς ἰδίους προφήτας.*] Deest *ἰδίους* in MSS. quibusdam, Vulg. Hilario D. Pseud.-Hieron. Orig. de Mart. p. 224. adde et Com. in Matt. p. 224. "Scholiastæ cujusdam est," Mill. Prol. p. 65.

col. 2. Sed omnia Græca scholia, Basil. tom. ii. p. 429. Syr. Arab. retinent *ἰδίους*. Vide Act. vii. 52. et quosnam quæso alios Prophetas occidissent Judæi circa annum æræ Christianæ 51 ?

Cap. iii. 2. *Καὶ συνεργὸν ἡμῶν.*] " Recte hic omnia, nihil mutandum," Mil. in locum: sed Proleg. p. 123. col. 2. " Media *καὶ συνεργὸν ἡμῶν* irrepsere è margine," contra fidem omnium Græcorum scholiorum, Syr. et Arab.

Cap. iv. 11. *Καὶ ἐργάζεσθαι ταῖς ἰδίαις χερσίν.*] Ita Theodoretus, Œcumenius, Theophylactus; ' manibus vestris,' Vulg. et Hilar. D.: et cujusnam manibus operari potuerunt nisi suis, at Prol. p. 84. " irrepsit ex 1 Cor. iv. 12."

V. 13. *Οὐ θέλω ὑμᾶς ἀγνοεῖν.*] Sc. ego Paulus nolo, v. l. *θέλομεν*, nos Paulus, Sylvanus et Timotheus nolumus: plurali etiam numero sæpe utitur Paulus, cum solam sui ipsius mentionem faciat.

Nota insuper quod licet in versiculis 15—17. afferantur decem variantes lectiones, Orig. in Joh. p. 317. à textu in nihilo discedit, et legit *φθάσωμεν* non *φθάσομεν* prout Millius hic lapsus est per errorem.

Cap. v. 13. *Εἰρηνεύετε ἐν ἑαυτοῖς.*] MSS. Vulg. Æthiop. Chrysostomus et Theodoretus, legunt *ἐν αὐτοῖς, τουτέστι διδασκάλοις.* Sed Hilarius D. C. Alex. Œcumenius, Theophylactus *ἐν ἑαυτοῖς.* Et hanc lectionem quam posteriorem vocat, ita firmat Esthius: " Posterior lectio quæ admonet Thessalonicenses ut inter se pacem habeant, magis genuina videtur, tum quia novum præceptum est nulla conjunctione et cum præcedentibus cohærens; tum quia prioris lectionis sensus in superioribus satis includitur, velut minus in majore, ne dicam quod nec Græca, nec Hebraicæ proprietatis est, ita loqui *ἐν αὐτοῖς*, i. e. *σὺν αὐτοῖς* cum iis, sed inter illos ut Marc. ix. 50. *Εἰρηνεύετε ἐν ἀλλήλοις*, pacem habete inter vos."

V. 15. *Καὶ εἰς ἀλλήλους, καὶ εἰς πάντας.*] Deest *καὶ* in Vulg. Arab. Sed retinent prius *καὶ*, Græca scholia omnia, atque eam Græci sermonis elegantia postulat. ' Sc. quod bonum est, sectemini tam erga Christianos, quam extraneos, seu non modo inter vos ipsos, sed in omnes.'

V. 27. *Πᾶσι τοῖς ἁγίοις ἀδελφοῖς.*] Agnoscunt *ἁγίοις* Græci scholiastæ, C. Alex. Interpretesque, dempto Æthiope, omnes. Millius tamen ait Prol. p. 150. col. 2. " nisi obstaret codicum consensus, medium *ἁγίοις* pro insititiis haberem."

In 2dæ Epistolæ ad Thessalonicenses capite primo vix aliqua varians lectio expectatione aliorum digna occurrit. V. 8. et 12. d. *Χριστοῦ* post ' Jesum' apud codices aliquos et Græcos scholiastes, cujus quidem vocis subductione sive additamento nihil usitatius est; et cum *Ἰησοῦ* vel *Κυρίου* retineatur, si subducas, vel addas nomen *Χριστοῦ*, nullo modo in sensum peccatur. Similiter loco *πιστεύουσιν* Cod. MSS. plur. et omnia Græca scholia legunt *πιστεύσασιν*, i. e. non iis qui credunt, sed qui crediderunt. At grammatici sciunt quam frequenter omnis sermo utatur aoristo loco temporis præsentis, et vice versa. Vide Glass. lib. iii. tract. 3. can. 46, 47.

Cap. ii. 2. Œcumenius *Χριστοῦ*, i. e. *Κυρίου.*] Cui lectioni cum patrocinantur Græci patres omnes, Vulg. et Syr. quin genuina sit nullus dubito: cum autem utriusque vocis eadem sit compendiosa scriptio Xοῦ, atque ambæ eandem personam denotent, quid istuc tam mirum si promiscue usurpentur ?

V. 3. *Ὁ ἄνθρωπος τῆς ἁμαρτίας.*] Cyril. Hieros. p. 161. Orig. MSS. contra Cels. p. 89. legunt *ἀνομίας*, sed scholiastæ Græci, C. Alex. interpretesque veteres, Iren. lib. v. cap. 25. p. 438. Orig. ibid. in textu, et contra Cels. p. 307. in Matt. p. 347. in Joh. p. 76. legunt *ἁμαρτίας*, Hilarius D. peccati: quæ huic lectioni satis firmamenti addunt, nec re dissident hæc verba *ἁμαρτία γάρ ἐστιν ἀνομία*, Joh. iii. 4.

V. 4. " Omittit *λεγόμενον* Origenes," ita Mill. festinanter: habent enim *πάντα λεγόμενον Θεὸν* non modo Cyril. Hieros. p. 161. Cyril. Alex. de ador. sp. p. 309. Græci scholiastæ omnes et Hilarius D.; sed Orig. etiam contra Cels. p. 89. et 307. in Matt. p. 242.

Ὡς Θεόν.] D. MSS. quibusdam, Iren. lib. v. cap. 25. Orig. contra Cels. locis jam dictis, Cyril. Hieros. C. Alex. Vulg. " Insertum in contextum nullus dubito," ait Millius Proleg. p. 65. col. 2. Sed agnoscunt *ὡς Θεὸν* omnia Græca scholia, Cyril. Alex. Glaph. in Gen. p. 178. Theodoret. Hær. fab. lib. v. cap. 23. Syr. Arab. Ita eorum qui huic dictioni suffragantur, major est numerus, quam qui adversantur.

V. 8. *Ὃν ὁ κύριος ἀνελώσει.*] Orig. Cyril. Hieros. Constit. Apost. lib. vii. cap. 72. legunt *ἀνελεῖ*, fortasse ex eo quod versio *τῶν* LXX. ita se habeat Isa. xi. 4. Utram harum vocum legerint patres Latini nemo pronunciare potest, sed lucem his dabunt Chrysostomi hæc verba in Psal. xliv. *καὶ ἄλλος προφήτης φησὶ, πατάξει τὴν γὴν λόγῳ τοῦ στόματος αὐτοῦ, καὶ πνεύματι χειλέων ἀνελεῖ ἀσεβῆ, τὰ αὐτὰ τῷ Παύλῳ φθεγγόμενος; λέγοντι ὃν Κύριος ἀνελώσει τῷ πνεύματι στόματος αὐτοῦ*, tom. iii. Ed. Mor. p. 214. ita legunt reliqui Græci scholiastæ.

V. 11. *Διὰ τοῦτο πέμψει.*] Orig. contra Cels. p. 307. Iren. Cyril. Hieros. p. 166. legunt *πέμπει*, sed Græca scholia, Orig. ibid. p. 90. Iren. lib. v. cap. 28. legunt *πέμψει*, et Cyrillus ait *τὸ δὲ πέμπει ἀντὶ τοῦ συγχωρεῖ γίνεσθαι.*

V. 13. Omnia Græca scholia, et C. Alex. legunt, non *εἵλατο*, sed *εἵλετο*, pariter ac textus.

Cap. iii. 4. *Ἃ παραγγέλλομεν ὑμῖν.*] Græci scholiastæ, C. Alex. interpretesque omnes, si à Vulgato discesseris, agnoscunt *ὑμῖν*: at Prol. p. 49. " accessit ad absolvendam sententiam."

SECTIO NONA.

QUÆ AGIT DE VARIANTIBUS LECTIONIBUS PRIMÆ EPISTOLÆ AD TIMOTHEUM.

CAP. i. 4. *Οἰκοδομίαν Θεοῦ.*] Ita Vulg. Hilarius D. patres Latini, Syrus. Irenæus his verbis *αἵτινες, ζητήσεις μᾶλλον παρέχουσι, καθὼς ὁ ἀπόστολός φησιν, ἢ οἰκοδομὴν Θεοῦ τὴν ἐν πίστει*, Lat. ' quàm ædificationem Dei quæ est in fide,' p. 1. sed Græca scholia, et codices MSS. habent *οἰκονομίαν*, nec ab hac mutatione sensus multum patitur, cum ædificatio sit hujus *οἰκονομίας* fructus genuinus.

V. 14. *Ὑπερεπλεόνασε*, et 16. *πρώτῳ.*] *Τὸ πρώτῳ* habent Græca scholia, C. Alex. versionesque vulgatæ et Arab. et v. 18. *ἐν αὐταῖς*, agnoscunt Græca scholia omnia, C. Alex. Vulg. Syr. Hilar. D. et tamen Millius " *ὑπὲρ* pro more è margine transtulerunt librarii in textum," Prol. p. 160. et " *πρώτῳ* valde suspectum est *παρεμβλήσεως*," p. 49. et rejicitur p. 139. col. 2. et " *ἐν αὐταῖς* scholiastæ cujusdam est, non apostoli," Prol. p. 124. nimirum Æthiops hic " archetypum textum retinet, licet ab ipso cæteri, quod video, abierint," Ibid. col. 1.

V. 17. *Μόνῳ σοφῷ Θεῷ.*] Deest *σοφῷ* in C. Alex. Clar. Vulg. Syr. Æthiop. Tertulliano, Novatian. Hilario D. August. Pseud. Hieron. nec attingunt in Com. Chrysost. Theodoret. Œcumen. " Suspicatur Esthius, id quod res est, ex Rom. xvi. 27. hoc à Græcis quibusdam, diversa loca confundentibus, adscriptum esse, sicut et in Epistola Judæ :"—Hæc Millius. Atqui non Arabs modo, sed omnia Græca scholia habent *σοφῷ* in textu, et satis attingunt in commentariis. Nempe secundum Theodoretum hæc exclamatio est *ὕμνος τῇ τριάδι*, secundum Chrysostomum et Œcumenium *ταῦτα περὶ τοῦ Χριστοῦ*, rationemque reddit Theophylactus *αὐτὸς γάρ ἐστι ἡ σοφία τοῦ Πατρὸς*, Theodoretus in 5. l. de Hær. fab. cap. 1. p. 251. hæc habet verba, *βοᾷ δὲ καὶ ὁ ἀπόστολος ἀφθάρτῳ, ἀοράτῳ μόνῳ σοφῷ Θεῷ*, et in 2 dial. de Trinit. quem illi attribuit Garnerius, eadem reperias, tom. v. p. 300. Maximus confessor in eodem dialogo illa ipsa verba bis recitat, p. 410. 422.

Cap. ii. 7. *Ἀλήθειαν λέγω ἐν Χριστῷ.*] Desunt *ἐν Χριστῷ* MSS. plur. vetustis versionibus, Chrysost. Theophyl. Habent autem Theodoret. et Œcumen.

Cap. iii. 3. *Μὴ αἰσχροκερδῆ.*] Non habent cod. MSS. multi, Vulg. Hilarius D. Syr. Arab. Theodoret. et Theophylact. " irrepsit ex Ep. ad Tit." Prol. p. 89. Habent autem Chrysostomus, Œcumen. C. Alex. S. Basil. tom. ii. p. 476, 477. Et vocem hanc postulant sequentia

δια κόνους ὡσαύτως, N. B. μὴ αἰσχροκερδεῖς, et Tit. i. 7. ubi eadem res agitur.

V. 6. Θεὸς ἐφανερώθη ἐν σαρκί.] Hanc lectionem contra vulgatam suam et Hilar. D. pulcherrime propugnat Mill., in eo solo lapsus quod ait ' Greg. Nyssenum primum fuisse omnium luculentum hoc apostoli testimonium usurpâsse video.' Eodem enim antea usi sunt Athanas. de incarn. verbi tom. i. p. 592. atque Orig. contra Cels. lib. iii. p. 129.

Cap. iv. 16. Ἐπίμενε αὐτοῖς.] Ita Græca scholia, Vulg. Hilar. D. Syr.: dicente autem Millio. Prol. p. 124. col. 2. "medium ἐπίμενε αὐτοῖς, adscripsit jam olim ad marginem scholiastes aliquis, unde irrepsit in textum."

Cap. v. 4. Καλὸν καί.] Desunt in MSS. plurimis, Græcis scholiis et versionibus cunctis; fortasse, eo quod supervacanea hæc verba putârint: quod enim acceptum est coram Deo, id non potest non esse bonum et honestum. Similiter v. 5. καὶ ταῖς προσευχαῖς omittunt, ut superfluum credo, Cod. Latini plurimi.

V. 16. Εἴ τις πιστὸς ἢ πιστή.] Sic Græca scholia omnia, Hilar. D. Syr. Arab. sed "præfixit πιστὸς lector quispiam," ita Mill. Prol. p. 71.

V. 19. Ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων.] Ita versiones omnes, C. Alex. Theodoret. Œcum. et Theophylact. Ait tamen Millius, Prol. p. 49. "Vulg. Hilarii lectio, quæ est simpliciter μὴ παραδέχου, omnino genuina est, qui expressiora et clariora hic volebat, adjecit ad marginem ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων: quod quidem mox ut in textum irrepserit, nil mirum si in omnes demum codices invaserit."

V. 21. Μηδὲν ποιῶν κατὰ πρόσκλισιν.] Quædam exempla MSS. Chrysost. et Œcum. legunt πρόσκλησιν, Basilius et Theodoretus πρόσκλισιν, sicut etiam Theophylactus, hac simul adhibita observatione, κἂν διὰ τοῦ ἢ γράφεται, τὸν αὐτὸν νοῦν σημαίνει.

Cap. vi. 5. Ἀφίστασο ἀπὸ τῶν τοιούτων.] Agnoscunt hæc verba omnia Græca scholia, Hilarius D. Syr. Arab. et sensus sine his non plenus est: male igitur putat Grotius ob hanc solam rationem ea addita fuisse, et post illum Millius "à lectore addita ad complendum sensum," Prol. p. 123. præsertim cum Græci scholiastæ, et patres diserte notent quod apostoli mandatum non sit, ' disputa cum,' sed ' segrega te ab illis.'

V. 9. Εἰς ἐπιθυμίας ἀνοήτους.] Ita Syr. C. Alex. et omnia Græca scholia in textu, Chrysost. in margine commentarii, Basilius tom. ii. p. 450. sed Vulg. &c. ἀνοήτους, quod fere idem sonat; quæcunque enim cupiditas stulta et temeraria est, eam quoque inutilem et nocivam esse, quis dubitat?

V. 20. Chrysostomus et Theophylactus hic παρακαταθήκην legunt, sed Theodoretus et Œcumenius παραθήκην sine discrimine, teste Phavorino, παραθήκη λέγε καὶ παρακαταθήκη, οὕτω γὰρ καὶ Ἀρχαιοὶ λέγουσι· παραθήκη, παρακαταθήκη. Hesychius.

SECTIO DECIMA.

DE VARIANTIBUS LECTIONIBUS EPISTOLÆ SECUNDÆ AD TIMOTHEUM.

CAP. i. 11. Ἐθνῶν.] Habent Gr. scholia, versiones, Hilarius D. exemplaria, si bina excipias, omnia, sed Prol. p. 145. col. 1. "ἐθνῶν est Ep. ad Timotheum prioris," cur non eadem sententia etiam posterioris?

Cap. ii. 19. Τὸ ὄνομα Χριστοῦ.] MSS. plurimi, scholiastæ, interpretesque omnes legunt Κυρίου, hæc ergo est germana lectio: cum vero eadem persona sit tum Christus, tum Dominus, idem utriusque sensus est.

V. 21. Ἀπὸ τούτων.] Occurrunt hæc verba apud Orig. contra Cels. lib. iv. p. 210. in uncis. Desunt Philoc. p. 65, 66. idque ob rationem non cognitu difficilem; verba enim hæc vel referuntur ad profana, et inaniloquia Hymenæi et Phileti, vel ad vasa in contumeliam facta; ideoque, detractis iis, fit sententia generalis, ' si quis emundaverit se, erit vas in honorem,' sed retinent Græci scholiastæ, C. Alex. Hilar. D. et versiones omnes.

Cap. iii. 3. Ἄστοργοι ἄσπονδοι.] Agnoscunt hæc verba C. Alex. scholiastæ, et versiones. Grotius autem ' forte huc inserta sunt ex Rom. i. 31.' Cum vero desint in unico Syro, si conjecturis et suspicionibus hujusmodi coarguantur tot testimonia, quid certi de textu habere possumus?

V. 16. Θεόπνευστος, καὶ ὠφέλιμος.] Ita scholiastæ, C. Alex.: Hilarius autem D. et versiones omittunt καί.

Cap. iv. 8. Πᾶσι τοῖς ἠγαπηκόσι.] Omnia Græca scholia, et C. Alex. legunt πᾶσι, quod satis est ad firmandam hanc lectionem. Deest πᾶσι apud Ger. Vulg. Hilarium D. Pseud. Hieron.: unde Millio "injectum in nostris πᾶσι explicatio est," Prol. p. 49.

SECTIO UNDECIMA.

DE VARIANTIBUS LECTIONIBUS EPISTOLÆ AD TITUM.

CAP. i. 4. Χάρις, ἔλεος, εἰρήνη.] Deest ἔλεος apud Latinos, Syr. Chrysost. Orig. (seu Ruffinum) ad Rom. cujus hæc sunt verba ad Titum, ' vero gratia et pax à Deo patre.' Sed Arab. C. Alex. Theodoretus textui assentiuntur. Œcumenius et Theophylactus rationem afferunt quare apostolus voce ἔλεος hic utitur. Millius tamen ait, "medium ἔλεος assutum huc haud dubito ex Epist. ad Timotheum," p. 84.

Versum quintum pariter ac in textu recitat Orig. in Matt. p. 362.: sic etiam Græci scholiastæ omnes, nisi quod Theophylactus legat non λείποντα sed ἐλλείποντα: unde de quatuor variis lectionibus, quas hic congessit Millius, fiat judicium.

Cap. ii. 7. D. Ἀφθαρσίαν.] Vulg. Chrysost. Theophylact: "explicatorium erat, inquit Millius Proleg. p. 123. τοῦ ἀδιαφθορίαν, ac postea irrepsit è margine in contextum." Agnoscunt Theodoret. Œcumen. C. Alex. Arab.

Cap. iii. 3. Ἦμεν γάρ ποτε.] Clem. Alex. p. 3. ἦμεν γὰρ ἤμέν ποτε more sc. rhetorum, Orig. lib. i. contra Celsum, p. 50. in Jer. H. 5. p. 75. Græca scholia, et versiones omnes legunt cum textu.

V. 10. Κατὰ μίαν καὶ δευτέραν νουθεσίαν.] Iren. lib. iii. cap. 3. Tertull. de præscript. cap. vi. 16. Cyprian. Ep. 59. et ad Quiren. lib. iii. §. 78. Ambrosiaster et Ambros. lib. ii. de Abrahamo, cap. 6. et teste Hieronymo, quidam Græci codices omittunt καὶ δευτέραν. Sed agnoscunt hæc verba Gr. scholia, et versiones omnes Cod. Alex. et ipse Hieronymus, Orig. in Cels. lib. v. p. 273. Athanas. ad Adelph. p. 156. ad Maximum. p. 163. Basil. tom. p. 491. Cyril. Alex. de ador. sp. p. 486. Porro hic loci plura sunt testimonia incaute, pene dixerim falso, citata. Nam Iren. lib. iii. cap. 3. Ed. Ox. p. 204. habet μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ. At, lib. iii. cap. 13. p. 78. οὗς ὁ Παῦλος ἐγκελεύεται μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτεῖσθαι, Lat. ' post primam et secundam correptionem devitare,' Cypr. ad Quirin. lib. iii. §. 78. ad hunc modum legit ad Titum ' Hæreticum hominem post primam aut secundam correptionem devita.' Et Hieronymus non asserit Gr. codices omisisse, καὶ δευτέραν, sed loco correptionis, rectius legendum esse νουθεσίαν ' commonitionem.'

V. 15. Χάρις μετὰ πάντων ὑμῶν.] ' Gratia Dei,' ita Vulg. Hilar. D. Pseud. Hieronym. ' gratia Domini nostri,' Clar. Ger. Lat. sed Græca scholia, Syr. et Arab. textum sequuntur, et monente hic Hieronymo, ' nec nostri,' in libris feruntur authenticis.

SECTIO DUODECIMA.

DE VARIANTIBUS LECTIONIBUS EPISTOLÆ AD PHILEMONEM.

V. 2. ΑΠΦΙΑι τῇ ἀγαπητῇ.] Sic Gr. scholiastæ, Syr. Arab. Sed Millius ex nimia in vulgatum indulgentia, magis probat ἀδελφῇ, quam, inquit, mutavit quispiam in ἀγαπητῇ, Prol. p. 135.

V. 6. Ἐνεργής.] V. l. ἐναργὴς evidens, cui astipulantis Esthii testimonium profert, reclamantibus non tantum omnibus Gr. scholiis, C. Alex. Syro, et Arabe, sed etiam Hilario D. et Hieronymo qui ait in Græco melius ἐνεργὴς efficax, unde à vulgato suo invitissimus dissentit.

Τοῦ ἐν ὑμῖν.] Sic Vulg. Hieron. Theophyl. Esthiusque ait, 'hanc esse veram lectionem ipse orationis contextus ostendit.' Sed Chrysostom. Theodoret. Œcum. legunt ἐν ἡμῖν, 'in nobis Christianis,' omni in sensu discrimine remoto.

V. 20. Τὰ σπλάγχνα ἐν Κυρίῳ.] V. l. ἐν Χριστῷ, Syr. Hilar. D. Chrysost. Theophylact. Sed Theodoret. Œcumen. Arab. ἐν Κυρίῳ, atque 'hæc, ait Esthius, est verior lectio,' quanquam in sensu non est diversitas.

SECTIO DECIMA TERTIA

DE VARIANTIBUS LECTIONIBUS IN EPISTOLÆ AD HEBRÆOS.

CAP. i. 1. Ἐπ' ἐσχάτων τῶν ἡμερῶν τούτων.] MSS. quidam, Orig. in Joh. p. 56. Theodoret. in Isa. ii. et Hær. fab. lib. v. cap. 2. et Athanas. legunt ἐπ' ἐσχάτου. Sed Græci scholiastæ omnes textum præferunt, et in synopsi quadam, quam spuriam esse omnes fatentur; ac in disp. de Nicen Concil. decretis, de qua critici certant, Athanasius legit ἐσχάτου: sed orat. 2. contra Arian. p. 36. et de Hum. Nat. suscept. p. 605. bis legit ἐσχάτων, quam genuinam esse lectionem nullus dubito; his enim verbis LXX. interpr. fere semper Hebraica illa beacharith hajamin interpretantur.

V. 3. Δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος.] Agnoscunt δι' ἑαυτοῦ Gr. scholiastæ omnes, præterquam Theodoretus, qui tamen habet αὐτοῦ cum spiritu aspero, quod in idem recidit. Frustra igitur dicit Mill. Prol. p. 95. "δι' ἑαυτοῦ insertum esse claritatis gratia." Iidem etiam scholiastæ retinent hic ἡμῶν, quamquam forte desit apud Cyril. Al. Apostolus enim Hebræos alloquitur, ille autem neminem, at Prol. p. 49. "ἡμῶν injectitium est."

V. 12. Ὡσεὶ περιβόλαιον ἑλίξεις αὐτούς, καὶ ἀλλαγήσονται.] Bina Exempl. Gr. et Vulg. legunt ἀλλάξεις, sed Gr. scholiastæ, C. Alex. Syr. Arab. et versio τῶν LXX. Psal. cii. 26. ἑλίξεις. Vulg. mutabis eos, non ex Græco, sed Hebræo Thachaliphem.

Cap. ii. 7. Καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου.] Desunt hæc verba in MSS. plurimis, adde in Œcumenio et Theophylacto. Sed retinentur apud C. Alex. Chrysost. Theodoret, et versiones antiquas omnes.

V. 9. Χάριτι Θεοῦ.] Quidam codices, teste Orig. in Joh. p. 38. et 362. et Theodoret. in locum legebant χωρὶς Θεοῦ, sed, teste Millio, editis certe congruit quicquid uspiam est hodie librorum MSS. Gr. et Lat. Vide præfationem nostram in hoc opus.

Cap. iii. 6. Μέχρι τέλους βεβαίαν.] Agnoscunt hæc verba Gr. scholia, C. Alex. versiones omnes, uno excepto Æthiope, quem sequens Mill. ait "hæc ad marginem adposita in textum posuit scriba perperam, et eadem verba v. 14. irrepsere ex vers. 6." Prol. p. 124. col. 1.

V. 9. Οὗ ἐπείρασάν με.] Deest με in 4 MSS. sed adest in versionibus, et Gr. scholiis omnibus, in Cyril. Al. Glaph. in Num. p. 393. ubi à v. 7. usque ad finem hujus capitis editis congruit, nisi quod v. 11. pro ὡς, legit οἷς, et v. 16. pro οὐ, οὐχί.

Cap. iv. 2. Μὴ συγκεκραμμένος τῇ πίστει τοῖς ἀκούσασιν.] MSS. plurima, Theodoret. Œcum. Theophylact. legunt συγκεραμμένους. Sed Vulg. Syr. Cyril. Al. Glaph. in Num. p. 394. textum ipsum exhibent, atque hanc lectionem verborum constructio videtur postulare. Præbent enim sensum planum, viz. et sermo Moysis de promissione à Deo facta introducendi eos in terram Canaan iis non profuit, quia fidem ei non dabant; altera lectio difficilis, et subobscura est, nimirum sermo additus iis non profuit quia Calebo et Joshuæ ei auscultantibus, admixti non erant.

V. 15. Πεπειρασμένον.] Sic Œcumen. Orig. in Joh. p. 37, 38. et 323. et Theodoretus. Sed Chrysost. Theophylact. et Orig. περὶ εὐχῆς, p. 50. cum textu πεπειρασμένον eodem sensu.

Cap. v. 12. Διδάσκειν ὑμᾶς τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ.] Chrysost. Ho. 17. in Matt. et Vulg. legunt διδάσκεσθαι, sed Orig. in Joh. p. 18. C. Alex. Gr. scholia ab excusis non recedunt, et legunt etiam λογίων pariter ac Euseb. contra Marcel. lib. i. cap. 1. p. 3. Cyril. Al. de ador. sp. p. 359.

Cap. vi. 3. Καὶ τοῦτο ποιήσομεν.] MSS. quidam et Œcum. legunt ποιήσωμεν: reliqui scholiastæ, et versiones cum textu.

V. 10. Καὶ τοῦ κόπου τῆς ἀγάπης.] Deest κόπου in MSS. Vulg. et Syr.: sed quicquid Millius in contrarium dicat, occurrit apud Chrysost. in Comment. et apud reliquos interpretes Græcos: ait tamen Mill. Proleg. p. 84. col. 1. "τοῦ κόπου irrepsere ex 1 Thess. i. 3." quasi non potuerit apostolus bis idem dicere de eadem re.

Cap. vii. 11. Καὶ οὐ κατὰ τάξιν Ἀαρὼν λέγεσθαι.] Sic omnia Gr. scholia, C. Alex. Vulg. Syr. Arab. At quoniam hæc verba desunt apud Æthiop. ita Mill. "commentarium marginalem primitus fuisse puta, non textum," Prol. p. 84. col. 2.

V. 17. Μαρτυρεῖ γάρ.] Ita Theodoret. Œcumenius; μαρτυρεῖται Chrysost. Theophyl.

Cap. viii. 4. Τῶν ἱερέων.] Sic omnia Gr. scholia, Syr. Arab.: sed quia deest in 3 MSS. et Vulg. "adscripsit quispiam ad oram libri, unde mox irrepsit in contextum," ita Mill. Prol. p. 145. col. 1.

V. 9. Οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα.] Chrysost. Theodoret. Theophyl. legunt ἣν διεθέμην, ex vers. τῶν LXX. Jer. xxxi. 32. sed Œcumen. C. Alex. Cyril. Al. de Ador. sp. p. 3. Vulg. Syr. Arab. ἐποίησα.

V. 11. Καὶ οὐ μὴ διδάξωσι ἕκαστος τὸν πλησίον.] 30 fere MSS. Theodoret. August. Syr. Arab. legunt πολίτην, ex vers. LXX. Interpr.: sed Vulg. Chrysost. Œcum. Theophylact. πλησίον.

V. 12. Καὶ τῶν ἀνομιῶν αὐτῶν.] Desunt in Vulg. Syr. 'videri possunt irrepsisse ex glossemate,' inquit Grotius, reclamantibus C. Alex. Arab. Græcis scholiis omnibus; apostolus ipse etiam iisdem verbis utitur infra cap. x. 17. ubi nulla varians occurrit lectio.

Cap. ix. 2. Ἥτις λέγεται ἁγία.] Quanquam omnia Græca scholia legunt ἅγια προπαροξυτόνως; danda illis venia est, qui nec linguam Hebraicam, nec tabernaculi structuram recte intelligebant: asserit Capellus ἁγία cum acuto in penultima, veriorem esse lectionem (cui fidem adstruit vox ἥτις) propterea quod ἅγια plurali numero dicitur potius de intimo sanctuario: pluralis enim numerus apud Hebræos sæpè vim habet superlativi.

V. 9. Ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ὃν.] V. l. καθέστηκε; nulla scholia Græca agnoscunt καθ' ἣν; adest in solo Vulg. et Œcumenio. Reliqui interpretes, et scholiastæ habent καθ' ὃν, sub. καιρὸν, sicut Cyril. Alex. de Ador. sp. p. 347. qui et ibi retinet, κατὰ συνείδησιν, una cum Græcis scholiis omnibus, Syro, Vulg. et Arabe. Millio tamen judice, Prol. p. 102. col. 2. "καθ' ἣν omnino recte," et p. 124. col. 2. "κατὰ συνείδησιν accessit aliunde."

V. 10. Δικαιώμασι.] Est lectio illa quam probant omnia Græca scholia, Vulg. Arab.

V. 14. Διὰ πνεύματος αἰωνίου.] Vulg. Chrysost. Cyril. Al. de R. fide p. 73. legunt ἁγίου: Syr. Arab. C. Alex. Theodoret. Œcum. Theophylact. Athanas. Ep. ad Serap. p. 180. Ambros. de sp. san. cap. 8. αἰωνίου.

V. 22. Agnoscunt σχέδον, Vulg. Arab. C. Alex. Græca scholia omnia. Deest tantum in Syro, et Æthiope. "Nec dubito, inquit Millius, quin hæc sit genuina lectio, σχεδὸν insertum erat postea ab aliquo lectore de apostolicæ sententiæ veritate sollicito si placet," Prol. p. 130. col. 1. Vide rationem τοῦ σχέδον in annotatis nostris ad locum.

Cap. x. 1. Οὐδέποτε δύναται.] Sic Chrysost. Vulg. C. Alex. Arab. respectu habito ad vocem νόμος: reliqui autem Græci scholiastæ et Syrus legunt δύνανται, respicientes ad vocem θυσίας: quod verisimilius est, quanquam nulla sit in sensu diversitas.

V. 6. Καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας.] Sic Græca scholia omnia, quæ satis firmant hanc lectionem.

V. 9. Retinent ὁ Θεὸς, C. Alex. Græci, cæterique interpretes omnes, si Æthiopem excipias: sed Proleg. p. 139. col. 2. " accessit ex v. 7. hujus cap."

V. 11. Καὶ πᾶς μὲν Ἱερεύς.] MSS. Syr. Æthiop. Theodoret. Cyril. Al. de Ador. sp. p. 348. legunt Ἀρχιερεὺς: sed Chrysost. Œcumen. Theophylact. Vulg. et Arab. Ἱερεύς.

V. 29. Ἐν ᾧ ἡγιάσθη.] Desunt hæc in C. Alex. Chrysost. Habent Orig. Hom. 13. in Jer. p. 130. contra Cels. p. 385. Athanas. ad Serap. p. 180. Cyril. Al. de R. fide, p. 74. de Ador. sp. p. 196. Græca scholia, et versiones omnes.

V. 34. Γινώσκοντες ἔχειν ἐν ἑαυτοῖς κρείττονα ὕπαρξιν ἐν οὐρανοῖς.] Quoniam Clemens Al. 4. MSS. et Vulg. omittunt τὸ ἐν οὐρανοῖς " irrepsisse puto hæc, ait Millius, è margine in contextum," sed retinentur apud Syrum, Arab. Græca scholia omnia, Orig. exhort. ad Martyr. p. 210.: quod si una cum C. Alex. MSS. aliquibus, Vulg. Syr. Arab. et Clem. Al. legendum censeamus ἑαυτοὺς, quis est cui hæc sententia non sit clara et perspicua?

V. 38. Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.] Cl. Al. et Vulg. hic legunt δίκαιός μου: colligit hinc Esthius additum hic olim fuisse pronomen μου post δίκαιος. Eusebius Demonst. Evang. lib. vi. cap. 14. tres affert lectiones, unam sc. editorum; alteram cum μου post δίκαιος, quæ est lectio τῶν LXX. Hab. ii. 4. et Theodoreti, Ep. 122.; tertiam μου post πίστεως, quæ, juxta Millium, est lectio Cypriani ad Quiren. lib. i. §. 5. et lib. iii. §. 42. ubi Cyprian. non citat epistolam ad Hebræos, sed prophetam Habb.: aitque Millius, Prol. p. 89. col. 2. " perperam μου additur post δίκαιος, recte post πίστεως." Sed cum apostolus citet hæc ipsa verba absque μου, Rom. i. 17. Gal. iii. 11., cur sententiam suam hic variârit causa nulla est, præsertim cum lectionem in textu firment omnia Græca scholia.

Cap. xi. 4. Ἀποθανὼν λαλεῖται.] Chrysostom. in textu, Photius, et Œcumenius. Sed λαλεῖ, Chrysost. in Comment. Theodoret. Theophylact. qui diserte ait τίνα τῶν ἀντιγράφων λαλεῖται ἔχουσιν, οὐ καλῶς οἶμαι. Sed hæc est vocum discrepantia sine sensus discrimine; sciebant enim, ait Capellus, λαλεῖσθαι pro λαλεῖν sumi posse: hinc Beza reddit λαλεῖται ' adhuc loquitur.' Et Anglicana versio, *yet speaketh.*

V. 9. Πίστει παρῴκησεν.] MSS. aliqui habent καὶ παρῴκησεν, omisso πίστει, repugnantibus vero Græcis scholiis et versionibus universis. Sed Proleg. p. 160. col. 1. " vereor ut illud πίστει jam olim irrepserit ex albo libri."

V. 31. Ἔτεκεν.] Omittunt Vulg. Æthiop. Agnoscunt Syr. Arab. Gr. scholia universim.

V. 13. Καὶ πεισθέντες.] Hoc licet in se certum fuerit, et teste Erasmo, in Cod. Gr. inventum, textui additum esse probant Græca scholia, et versiones omnes, sed sine textus præjudicio; quod enim fide videbant et salutabant, de eo certe persuasi fuerint, necesse est.

V. 23. Versum inter hunc et sequentem, à Latinis quibusdam interjectum (sc. ' fide magnus factus Moses occidit Ægyptium, considerans dolorem fratrum suorum'.) Nulla agnoscunt Græca scholia, versiones nullæ. Sed Proleg. p. 49. col. 2. " Vix est quam ut cum Zegero, sententiam ipsius apostoli fuisse, lapsa ab initio fere è codicibus."

V. 29. Κατεπόθησαν.] Sic C. Alex. Œcumen. et Theophylact.: κατεποντίσθησαν alii, eodem sensu: καταπίνω enim, teste Grotio, pluribus in locis valet, et vertitur καταποντίζω.

V. 40. Προβλεψαμένου.] Ita C. Alex. Orig. in Matt. p. 405. Gr. scholia omnia: quod vero apud Clem. Al. p. 515. d. οὗτοι, v. 39. et προειδομένου legitur, nullius momenti est; omittit enim ibi ἐπρίσθησαν, v. 37. addit de suo v. 39. post ἐπαγγελίαν, τοῦ Θεοῦ, post προειδομένου, ἀγαθὸς γὰρ ἦν, et cap. xii. v. 1. post νέφος, ἅγιον καὶ διειδὲς: " est tamen Clemens ille (Millii judicio, Proleg. p. 60. col. 2.) in adducendis N. T. locis castus, rarò quidpiam ingerens, seu etiam prætermittens:" quod quidem falsissimum esse multis indiciis libro primo probavimus.

Cap. xii. 10. Addunt hic Vulg. Syr. Æthiop. ἡμᾶς: sed non agnoscunt Gr. scholia, nec Arabs: Vulg. et Æthiop. legunt τὸν Θεὸν, sed Gr. scholia, Syr. et Arabs, τὸν Κύριον cum textu.

V. 15. Ἐνοχλῇ.] Ita MSS. Cod. summo consensu; hic Millius, ita etiam Gr. scholia, C. Alex. Clem. Alex. Stro. iv. p. 525. Cyril. Hieros. p. 2. Vulg. Syr. Arab. sed, dicente Millio, " hic vetustissimo certe, et ab ipsis rei Christianæ primordiis inolito errore vera lectio est apud LXX. interpretes. Deut. xxix. 18. ἐν χολῇ." Hi tamen ibi habent ἔστιν, et καὶ πικρίᾳ, quæ verba apostolus hic omittit.

V. 20. Ἡ βολίδι κατατοξευθήσεται.] Cum desint hæc verba in MSS. plurimis, Græcis scholiastis, excepto Œcumenio, versionibusque cunctis, probabile est ea addita fuisse ex Exod. xix. 13. à quodam, qui extra culpam se esse arbitrabatur, licet expleverit quod, loco è S. Scriptura desumpto, defuit.

V. 28. Ἔχωμεν, λατρεύωμεν.] Sic legunt omnia Græca scholia, et C. Alex. ἔχωμεν, unde constat quod apostolus non hic laudet Hebræos, sed moneat, et terreat, cui voci optime respondet λατρεύωμεν, licet Arabs et Theophylactus legant λατρέυομεν, repugnantibus cæteris interpretibus: sed Prol. p. 71. " indicativè ἔσχομεν, et λατρεύομεν recte."

Cap. xiii. 9. Μὴ περιφέρεσθε.] V. l. MSS. aliqui, Chrysost. Theodoret. Œcumen. legunt παραφέρεσθε· utrumque vocabulum satis quadrat, inquit Erasmus.

V. 10. Οὐκ ἔχουσιν ἐξουσίαν.] Gr. scholia, C. Alex. versiones omnes habent ἐξουσίαν. Sed tamen " Cod. Clar. Ger. Cod. Al. teste Esthio, omittunt ἐξουσίαν, omnino recte; in cæteris plerisque omnibus accessit explicationis gratia," Proleg. p. 135. col. 2.

V. 20. Ἐκ νεκρῶν.] V. l. ἐκ τῆς γῆς. Chrysost. Cyril. Hier. Catech. 14. p. 152. Didymus Lat.: reliqui autem interpretes, et C. Alex. editis congruunt. Cyril. citat Isa. xl. 11. et Chrysost. ait παρὰ τῆς ἀναστάσεως τοῦτο εἴρηται. Vide Prol. p. 73.

V. 21. Ἐν παντὶ ἔργῳ ἀγαθῷ.] Sic Græci omnes, et interpretes orientales; Vulg. solus ' in omni bono,' unde Millius, Prol. p. 135. col. 2. " medium ἔργῳ irrepsit ex 2 Thess. ii. 17."

SECTIO DECIMA QUARTA.

DE VARIIS LECTIONIBUS EPISTOLÆ AD JACOBUM.

CAP. i. 3. Desunt in Barb. 1. τῆς πίστεως, habent autem Œcumenius, C. Alex. et versiones omnes: " nihilominus, dicente Millio, Prol. p. 49. col. 2. lectioni huic simplici (sc. absque τῆς πίστεως) favet v. 12." Inspice quæso, lector, locum, ut scias viri acumen, et nasum criticum.

V. 19. Ὥστε ἀδελφοί μου.] Vulg. Beda, August. ἴστε, ' scitis fratres mei.' Sed Syr. et Œcumenius, legunt cum textu; ἴστε, inquit Erasmus, in Gr. codicibus non reperio: huic loco non admodum congruit juxta Esthium. Hic tamen Millius Vulgati in gratiam, " qui sensum apostoli non cupiebant, rem expedisse putabant mutando ἴστε in ὥστε," Prol. p. 145. col. 1.

V. 25. Οὗτος οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος ——— οὗτος μακάριος.] Deest hic οὗτος primus apud Vulg. et Syr. 2dus apud Cant. ob pleonasmum Hebraicum non intellectum. Sunt autem in Arabe, et Œcumenio, estque, dicente Grotio, pulchra ἀναφορὰ in pronomine οὗτος: et, tamen Prol. p. 129. col. 1. " οὗτος primum insertum puto ex posteriori parte versiculi hujus."

V. 26. Εἴ τις δοκεῖ θρῆσκος εἶναι ἐν ὑμῖν.] " Duo MSS. legunt, θρησκὸς nescio an rectius" Millius. Œcumenius autem θρῆσκος quod etiam agnoscunt Hesychius et Budæus: " ἐν ὑμῖν quod deest Vulg. Syr. merito videtur adjectum," ita Millius hic, et Proleg. p. 123. col. 1.: est tamen in Œcumenio, et, teste Erasmo, in Græcis.

Cap. ii. 24. Ὁρᾶτε τοίνυν.] Vulg. et Syr. ' vides,' omittentes τοίνυν, et mutantes numerum verbi: cum textu legunt Œcumenius, et Arab.; et conclusio ab exemplo Abrahami ducta postulare videtur τοίνυν, ' igitur.'———

Cap. iii. 3. Ἰδού.] V. l. Œcumenius, et Vulg. εἰ δὲ, ' si autem,' Cod.

MSS. quidam *ἰδέ*. Syr. autem ecce, et *ἰδοὺ* subsequens, v. 4, 5. lectionem textus adstruit.

V. 5. *Ὀλίγον πῦρ.*] V. l. Alex. Vulg. Œcumen. *ἡλίκον πῦρ*. Sed versiones orientales omnes textum sequuntur, et similitudo ducta à nave quæ circumfertur *ὑπὸ ἐλαχίστου πεδαλίου*, et *μικρὸν μέλος*, quod hic de lingua dicitur, et Hebraicum Adagium à Ben Syra ad hunc modum allatum, 'ut parvus ignis magnum rogum conficit, ita mundum nihil æque vastat ac lingua,' lectionem textus firmare videantur. Vid. Floril. Hebr. voce lingua.

Cap. iv. 4. *Μοιχοὶ καὶ μοιχαλίδες.*] Ita Œcumenius, C. Alex. Arab.: sed Vulg. et Syr. omittunt *καὶ μοιχαλίδες*, et "sic absque dubio apostolus," Mill. p. 49. col. 2. sequitur *ἔχθρα* inimicitia, sit Œcumenius, Syr. Arab. Sed Vulg. et Beda legunt *ἐχθρὰ* inimica: vide Rom. viii. 7.

V. 12. *Εἷς ἐστιν ὁ νομοθέτης.*] Addunt *καὶ κριτὴς*, MSS. quidam, Vulg. Syr. Cyril. Alex. de R. fide, p. 57. sed juxta Esthium, et Erasmum, illud non agnoscunt Græca exemplaria; "irrepsit è margine" Mill. p. 145. Non agnoscit Œcumenius.

V. 17. Deest *ποιεῖν* in Syr. sed habent Œcumenius, Vulg. C. Alex. Arab. Æthiop.: at "accessit forsan è margine," Proleg. p. 164. col. 1.

Cap. v. 5. *Ὡς ἐν ἡμέρᾳ σφαγῆς.*] Desunt hæc Æthiop. Agnoscunt Œcumenius, Cl. Al. Vulg. Syr. Arab. dicente tamen Millio, "commentarius est, non textus," Prol. p. 124. col. 2.

V. 7. *Ἕως ἂν λάβῃ ὑετὸν πρώϊμον καὶ ὄψιμον.*] Ita Œcumenius, C. Alex. versiones orientales omnes. D. *ὑετὸν* apud Vulg. solum, "omnino recte," Millius: enrationem plane commentitiam; "*πρώϊμον καὶ ὄψιμον* in S. Scripturis etiam de fructu terræ dicitur; id in hoc loco lector quispiam hoc ignorans, ne sententia laboraret, adjecit *ὑετὸν*," Proleg. p. 123. col. 2. Locum Scripturæ postulo. Adducit hic Mill. Deut. xi. 14. Jer. v. 24. Os. vi. 3. Joel ii. 23. Zech. x. 1. in quibus omnibus de pluvia matutina et serotina disertim sit mentio. Ad textum hunc provocando petit id quod probandum est; contrarium potius suadet hic locus, nempe fructus terræ messemque à pluvia matutina et serotina pendere, Deut. xi. 14. Jer. v. 25. adeoque agricolam hanc pluviam patienter expectare, ut fructus terræ colligat:—sed aliquid dicendum erat in gratiam Vulg.

V. 20. *Σώσει ψυχὴν αὐτοῦ.*] Vulg. Syr. Arab. Cyril. Al. de R. fide, p. 63. Sed '*αὐτοῦ* occurrit in paucis exemplaribus,' inquit Esthius, neque vera lectio est, plurimi enim ad aliorum salutem multum conferunt, qui ipsi nequaquam salutem obtinebunt.

SECTIO DECIMA QUINTA.

DE LECTIONIBUS VARIANTIBUS IN EP. PRIMA D. PETRI.

CAP. i. 8. *Ὃν οὐκ εἰδότες.*] V. l. *ἰδόντες*, quod etiamsi verbo discrepet, re tamen idem est; sed in citando Polycarpo labitur hic Millius, non enim ait Polycarpus *ὃν οὐκ ἰδόντες ἀγαπᾶτε*, sed *εἰς ὃν οὐκ ἰδόντες* (text. *ὁρῶντες*) *πιστεύετε*, lectionis varietate facta in voce *ὁρῶντες*, in vocem *εἰδότες*. Nota insuper quod non modo Œcumen. C. Alex. sed Clem. Al. Stro. iv. p. 575. per totum hoc comma editis congruant.

V. 16. *Ἅγιοι γένεσθε.*] Ita Œcum. Syr. Arab. 'Estote.' sed MSS. quidam, Vulg. Clem. Al. Stro. p. 473. LXX interp. Lev. xi. 44. xix. 2. legunt *ἔσεσθε* levi discrimine, sive enim dicat Deus, sancti *estote*, vel *eritis*, utraque lectio mandati vim habet. Vide præcipue Orig. Ho. 11. in Num. f. 111. C. D.

V. 22. *Διὰ πνεύματος.*] Desunt in 3 MSS. Vulg. Syr. Hieron.: sed reperias in Œcumenio, Arab. et, teste Erasmo, in Græcis. Sequitur *εἰς φιλαδελφίαν ἀνυπόκριτον*, ita C. Alex. Œcumenius, versiones orientales omnes. Sed desunt in Vulg. et idcirco "commentarius est." Prol. p. 49. et 124. col. 2.

V. 24. *Πᾶσα δόξα ἀνθρώπου.*] Syr. Vulg. et (ait ille) Orig. legunt *αὐτῆς*, unde "*ἀνθρώπου* pro *αὐτῆς* est explicatio marginalis," Proleg. p. 123. col. 2. sed Œcum. Arab. et versio *τῶν* LXX. Isa. xl. 7. ab excusis non discedunt.

Cap. ii. 5. *Πνευματικὰς θυσίας.*] Sic Œcumen. Vulg. Arab. Æthiop. nec ulla hic varians lectio: at Proleg. p. 130. col. 1. ex fide Syri, ait Millius, "*πνευματικὰς*, quod est in Græcis omnibus nostris, è margine omnino videtur irrepsisse."

V. 7. *Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.*] Quanquam agnoscunt hæc verba Vulg. C. Alex. Œcumenius textu et commentario, Grotio tamen adstipulatur Millius, atque ait "traducta sunt huc ex Matt. xxi. 42." Consule Œcumenium in locum, en ergo Œcumenii verba, *ἔσται οὖν ὅλον οὕτως ἰδοὺ τίθημι ἐν Σιὼν λίθον ἀκρογωνιαῖον ——— καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυνθῇ, ἔντιμον ὑμῖν τοῖς πιστεύουσιν, ἀπωθοῦσι δὲ, λίθον προσκόμματος, ὃν λίθον ἀπεδοκίμασαν μὲν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν τῆς γωνίας· συνάγων μὲν τοὺς πιστεύοντας εἰς αὐτὸν*; imo textum ipsum *διαῤῥήδην* legit cum editis.

V. 18. *Ἀλλὰ καὶ τοῖς σκολιοῖς.*] Ita Œcumenius, et C. Alex. sed *δυσκόλοις* dyscolis. Vulg.: unde "hanc lectionem genuinam esse arbitror, utut è MSS. omnibus libris sit jam extrusum," Prol. p. 49. Reclamantibus Esthio et Erasmo, porro Hesychius et Phavorinus *σκόλια* interpretantur *δυσχερῆ, δύσκολα*; sed Mill. pro vulgato stat.

V. 24. *Οὗ τῷ μώλωπι αὐτοῦ.*] 'Pleonasmus est Hebræis familiaris, ac proinde noster interpres neglexit:' Esthius in locum.

Cap. iii. 5. *Αἱ ἐλπίζουσαι ἐπὶ τὸν θεόν.*] Omittit hæc Æthiops. Habent Œcumen. Vulg. Syr. Arab. "Suspectum habeo *παρεμβλήσεως*. Quis talia prætermiserit?" Ita Mill. Proleg. p. 124. col. 1. Respondeo, "turbida versio Æthiopica, ut eam vocat Mill., in qua apparet immanis nonnunquam à litera textus aberratio." Prol. p. 121. col. 1.

V. 7. *Εἰς τὸ μὴ ἐκκόπτεσθαι.*] V. l. Vulg. Syr. Arab. Æthiop. legunt *ἐγκόπτεσθαι*, "quæ videtur vera lectio," ita Millius hic. Sed pace illius dicam, Œcumenius legit *ἐκκόπτεσθαι*, nec cognitu facile est quid Græcè legerint, Syr. et Arab.; cum enim de junctis precibus habeatur oratio, utrum dicas *impediatur*, an *intercidatur*, parvi refert.

V. 15. *Αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος.*] Orig. contra Cels. lib. vii. p. 339. legit *ἡμᾶς* et *ἡμῖν*, sed antiqui omnes interpretes, Basil. tom. i. p. 549. et Chrysost. Ed. Mor. tom. iv. p. 70. editis congruunt.

V. 16. *Ὡς κακοποιῶν.*] Desunt hæc apud Vulg.: habent Œcumen. C. Alex. versiones orientales omnes: atqui Prol. p. 49. col. 2.: "accedunt hæc commentarii loco, ex cap. ii. 12."

V. 18. *Περὶ ἁμαρτιῶν ἔπαθε.*] V. l. *ὑπὲρ ἁμαρτιῶν ἀπέθανε*, absque sensus discrimine; quod autem *ἔπαθε*, in quo Œcumenius, et Arab. textui conveniunt, sit vera lectio apparet ex illatione facta, cap. iv. 1. *Χριστοῦ οὖν παθόντος*. Nota etiam quod Orig. in Joh. p. 126. et Œcumen. legunt v. 18. *Ζωοποιηθεὶς πνεύματι*, et v. 19. *τοῖς ἐν φυλακῇ πνεύμασιν*, et v. 20. *ἅπαξ ἐξεδέχεται*, ut et Cyril. Alex. de R. fide, p. 20. quorum autoritas contrariarum hic lectionum idonea confutatio est.

Cap. iv. 1. *Ὁ παθὼν ἐν σαρκὶ.*] Præpositio *ἐν* quæ deest in 5 MSS. retinetur apud Œcumenium, versionesque omnes: male ergo rejicitur à Grotio, et Millio, Prol. p. 94.

V. 3. *Ἀρκετὸς γὰρ ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου.*] Desunt *ἡμῖν* et *τοῦ βίου*, Vulg. et Clem. Al. Pæd. lib. iii. cap. 17. p. 258. "injectæ sunt claritatis gratia," inquit Millius, Prol. p. 123. col. 2.: sed Œcumen. legit, et agnoscunt Erasmus et Esthius, hanc esse lectionem Græcorum codicum, eamque lectioni vulgatæ anteponunt.

V. 14. *Κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται.*] Desunt hæc verba in 4 MSS. Vulg. et Syr. sed extant apud Œcumen. C. Alex. Cyprian. Ep. ad Martyr. Ed. Ox. p. 175.: et tamen Prol. p. 67. col. 2. "injecta videntur ex scholio quopiam."

V. 16. *Ἐν τῷ μέρει τούτῳ.*] Œcumen. Vulg. Syr. Æthiop. *ἐν τῷ ὀνόματι τούτῳ*, quod si dicas in *hac parte*, vel *eo nomine*, idem valet, ac *eâ gratiâ*.

Cap. v. 2. *Ἐπισκοποῦντες.*] Ita Œcumenius, C. Alex. interpretes

omnes: sed Proleg. p. 166. col. 1. "Unus obstat codicum consensus, et vix quidem obstat quo minus intermedium ἐπισκοποῦντες marginale scholion ob pleniorem loci explicationem esse censeam."

Οὐκ ἀναγκαστῶς ἀλλ' ἑκουσίως.] Vulg. Hieronym. et MSS. aliqui, addunt κατὰ Θεὸν, sed verba ista non reperiuntur in Œcumenio, Syro, Arabe, nec, teste Erasmo, in codicibus Græcis.

V. 5. Ὑποτασσόμενοι.] Deest Syr.: habent Œcumenius, Vulg. Syr. Æthiop.: quod si Millium auscultes, Proleg. p. 166. col. 1. "Lector quispiam adjecit ὑποτασσόμενοι ad marginem, in sententiæ supplementum, quod irrepsit postea in textum."

SECTIO DECIMA SEXTA.

DE VARIANTIBUS LECTIONIBUS EP. SECUNDÆ D. PETRI.

CAP. i. 3. Διὰ δόξης καὶ ἀρετῆς.] V. l. ἰδίᾳ δόξῃ καὶ ἀρετῇ, Vulg. Cyril. Al. de Trin. p. 604.: sed Œcum. Syr. Arab. cum textu legunt.

V. 9. Καὶ πλεονάζοντα.] Desunt hæc in unico Æthiop. Agnoscunt Œcum. C. Alex. versiones: "addita tamen sunt à quopiam adnotatore," Prol. p. 125. col. 1.

Cap. ii. 11. Οὐ φέρουσι κατ' αὐτῶν παρὰ Κυρίῳ βλάσφημον κρίσιν.] Desunt παρὰ Κυρίῳ, in Vulg. Syr.: "unde scholion est, non textus" Prol. p. 76. Habent autem Œcum. Arab. et teste Esthio, quidam è vetustioribus codicibus, recte; boni enim, et mali angeli adstant coram Domino, et ab eo mandata recipiunt, Job i. 6. ii. 1.

V. 12. Γεγενημένα.] Agnoscunt hanc vocem Œcum. C. Alex. Vulg. Arab. Cur autem pro additamento habeatur, causa nulla est.

V. 17. Οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.] Desunt εἰς αἰῶνα in Vulg. Syr. Sed habent Œcum. C. Alex. Arab. et Jud. v. 13. "Insertum esse" hariolatur Mill. prol. p. 50. col. 1.

V. 18. Τοὺς ὄντως ἀποφυγόντας.] MSS. quidam, Vulg. Syr. legisse videntur ὀλίγον, vel ὀλίγως, sed Œcum. Arab. et major pars Gr. codicum, teste Esthio, textui assentiuntur.

V. 20. Εἰ γὰρ ἀποφυγόντες.] Οἱ γὰρ 3 MSS. vera lectio, inquit Grotius, ut series sequentium indicat, sed Œcumen. C. Alex. versiones omnes editis congruunt, et, pace Grotii, ipsa apostoli verba.

Cap. iii. 2. Ὑπὸ τῶν ἁγίων προφητῶν.] Medium ἁγίων, quod jam locum habet in codicibus ferè omnibus "initio scholion marginale fuisse suspicor, ex cap. 4. (lib. i.) 21 hujus Ep." Mill. p. 156. col. 2.

Καὶ τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς τοῦ Κυρίου.] Non video, cur constructio vers. Angl. i. e. τῆς ἐντολῆς ἡμῶν τῶν ἀποστόλων τοῦ Κυρίου, Millio displiceat; quid enim huic loco magis aptum quam certiores facere Judæos, quod qui hæc illis mandata tradiderunt, apostoli fuere Domini nostri et salvatoris. Vide 1 Pet. i. 12.

V. 6. Δι' ὧν.] Arab. legit δι' ὅ, per quam aquam, δι' ὅν August. nempe, λόγον; sed Œcumen. C. Alex. Vulg. Syr. δι' ὧν sc. ὑδάτων per aquas illas quæ ex cœlo et terra provenerant: atque hanc esse veram lectionem liquet, non tantum ex eo quod rei gestæ respondeat, sed etiam ex igne ei opposito, quo mundus demum conflagrabit.

V. 11. Ὡς κλέπτης ἐν νυκτί.] Desunt ἐν νυκτὶ in Vulg. et Syr. sed Œcum. et Arab. retinent hæc verba: et cum adjungantur hæc voci κλέπτης omnibus aliis in locis, in quibus istius Diei fit mentio, viz. Matt. xxiv. 23. Luc. xii. 39. 1 Thess. v. 3., cur hic à se invicem separentur, causa nulla est.

V. 12. Παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας.] Vulg. Arab. August. τοῦ Κυρίου: Œcum. C. Alex. Syr. Θεοῦ, 'Dei dies eadem quæ Christi,' Grot. in locum.

SECTIO DECIMA SEPTIMA.

QUÆ EST DE VARIANTIBUS LECTIONIBUS IN EPISTOLIS D. JOHANNIS.

1 EP. cap. i. 7. Τοῦ υἱοῦ αὐτοῦ.] Omittit unicus Æthiops, reclamantibus Œcumenio, C. Alex. et reliquis Græcis Latinisque omnibus: "addititium tamen videtur," Prol. p. 125.

Cap. ii. 5. Αὐτοῦ τὸν λόγον.] 'Verbum ejus,' Vulg.: ex hac autem non dicenda est lectio varians, sed Gr. sermonis vera interpretatio.

V. 7. Ἀδελφοί.] V. l. ἀγαπητοὶ, hæc vocum harum variatio sæpius accidit in scholiis tam Græcis, quam Latinis, ex eo, ni fallor, quod sancti patres in suis homiliis posterius vocabulum priori anteposuerunt ἀπ' ἀρχῆς. Deest hic in Vulg. Syr. Æthiop. Sed retinetur apud Arab. et Œcumenium.

V. 18. Καὶ καθὼς ἠκούσατε ὅτι ἀντίχριστος ἔρχεται.] Deest ὅτι in C. Alex. Æthiop. 'non malè' Grotius: immo male; habent enim Iren. lib. iii. cap. 18. p. 241. Orig. in Matt. p. 402. Œcum. Vulg. Arab.

V. 19. Οὐκ εἰσὶ πάντες ἐξ ἡμῶν.] Deest πάντες in Syr. Iren. lib. iii. cap. 18. habent Œcum. C. Alex. Vulg. Arab. 'ex memoria videtur allegasse Irenæus:' Grabius in locum.

V. 23. Πᾶς ὁ ἀρνούμενος τὸν υἱὸν, οὐδὲ τὸν πατέρα ἔχει.] Addunt Cod. MSS. multi, Vulg. Syr. Orig. de Martyr. p. 206. Cyril. lib. ix. in Joh. cap. 40. Cyprian. Hilar. August. hæc verba, καὶ ὁ ὁμολογῶν τὸν υἱὸν, καὶ τὸν πατέρα ἔχει. Hæc autem non agnoscunt Œcumenius, aut Arab. 'In Græcis non reperio,' inquit Erasmus. Et quod huc transferuntur ex Evang. S. Joh. cap. viii. 19. Εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἄν, conjectura colligo, 1mo, Quia Origenes in in Joh. p. 261. citat verba ex Johan. Evangelio jam allata, et deinde hæc verba ex Ep. Cath. et ex utrisque concludit, εἰ γὰρ ὁ ἀρνούμενος τὸν πατέρα, καὶ τὸν υἱὸν (sup. ἀρνεῖται.) καὶ ὁ ὁμολογῶν τὸν υἱὸν, καὶ τὸν πατέρα ἔχει, δῆλον ὅτι Ἱερωσολυμῖται——ἀρνούμενοι τὸν πατέρα, ἀρνοῦνται τὸν υἱόν. 2do, Quia in his verbis citandis multum à se invicem discrepant patres. De Augustino hoc testatur Millius hic. Hilarius de Trin. lib. vi. p. 124. sic legit, 'qui confitetur filium habet, et patrem.' Cyprianus de exhort. ad Mart. p. 173. et filium et patrem habet: Cyril. Alex. Thess. 301. ante hæc verba addit ὁ ἀρνούμενος τὸν πατέρα, καὶ τὸν υἱὸν ἀρνεῖται.

Cap. iii. 2. Octo hic variantes lectiones habemus: sed, versionibus prætermissis, Orig. in Matt. p. 476. et Œcumenius impressis congruunt. Nisi quod Origenes omittit δὲ, et Œcumen. legit ὅτι ἐσόμεθα. Sic etiam v. 8—10. licet sex afferantur variæ lectiones, Œcum. et Origen Joh. p. 299. nullibi discedunt, nisi ubi loco ὁ ποιῶν δικαιοσύνην, Orig. legit ὁ ὢν δίκαιος, quod idem valet.

V. 14. Ὁ μὴ ἀγαπῶν τὸν ἀδελφόν.] Deest ἀδελφὸν, in Vulg. et 4 MSS.: unde "lectoris est, non apostoli," Mill. Prol. p. 145. col. 2. sed habent Œcum. Syr. Arab. Æthiop. Apostolus, cap. ii. 10.

V. 20. Ὅτι ἐὰν———ὅτι μείζων ἐστὶν ὁ Θεός.] Deest ὅτι in 2 MSS. Vulg. Arab.: "ἔτι legi vult Stephan." sic Mill. Sed ὅτι agnoscunt Cod. plurimi: Arab. reddit 'profectò,' quam interpretationem veram esse existimo; Hebraicum enim chi quod primario significat *nam* et exponitur à LXX. per ὅτι, alio sensu significat *certe*, et in versione Anglicana exponitur per voces quæ idem valent, *surely, certainly:* ita Gen. xliii. 10. si non intercessisset dilatio Chi. LXX. ἤδε ἄν 'sane, jam vice altera venissemus.' Ex. iii. 10. Chi. LXX. ὅτι, certò ego ero tecum,' 1 Reg. i. 13. Chi. LXX. ὅτι, 'proculdubio Solomon regnabit post me,' Josh. ii. 24. Chi, LXX. ὅτι, 'profecto tradidit Dominus omnem terram hanc in manus nostras,' ita Psal. lxxvii. 12. cxii. 6. Ex. iv. 25. Num. xxii. 23. Jud. vi. 16. Ruth i. 10. Isa. vii. 9.

Cap. iv. 3. Πᾶν πνεῦμα ὁ μὴ ὁμολογεῖ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα.] 'Pro istis codices antiqui, inquit Socrates, H. Eccl. lib. vii. cap. 32. habebant ὃ λύει τὸν Ἰησοῦν.' Sed, Millio teste, in hodierna lectione conveniunt exemplaria Græca omnino omnia, ita etiam omnes Græci patres; nam utcunque Millius, Cyril. Al. in contrariam partem adducat, lapsus est in hoc, dum Latinæ interpretationi 'solvit Jesum' nimium credidit; nam Tom. i. p. 397. et de R. fide, p. 8. et 94. Græca Cyrilli cum textu consentiunt. Porro, "non dubito, inquit Mill. quin autographum ipsius Johannis habuerit ἐν σαρκὶ ἐληλυθέναι, sc. ex fide Polycarpi, et Vulg." Prol. p. 33. Sed Cyril. de R. fide, ibid. et Œcumen. legunt ἐληλυθότα: quod si Vulg. habeat 'in carne venisse,' non inde sequitur illius Græca ab hodierna lectione discrepâsse. Siquidem Beza per eadem verba latine reddidit ἐληλυθότα, et cum, ex sententia Millii, citationes

Polycarpi, pro more istorum temporum, negligentius sint prolatæ, quidni in hac etiam citatione Polycarpus eadem incuria laborâsse censeatur?

Ver. 3. *Καὶ νενικήκατε αὐτούς.*] Vulg. Æthiop. et August. *αὐτὸν*, "omnino recte," Mill. Prol. p. 50. Sed cum textu legunt Œcumen. C. Alex. Syr. Arab. Nec obstat Millii ratio, quod 'de Antichristo loquatur;' sunt enim *πολλοὶ ἀντίχριστοι*. 2. Sequuntur commate proximo hæc verba in pluralí, *αὐτοὶ ἐκ τοῦ κόσμου εἰσὶ*, quæ textus lectionem corroborant.

V. 16. *Μένει ἐν τῷ Θεῷ, καὶ ὁ Θεὸς ἐν αὐτῷ.*] Posterior hujus periodi pars retinetur apud Œcum. C. Alex. Vulg. Arab. Æthiop. et ver. 15. Sed absque Græcorum unanimi consensu foret crediderim huc traductum ex v. 15. Mill. Prol. p. 130. col. 1.

Cap. v. 10. *Ὁ μὴ πιστεύων τῷ Θεῷ.*] MSS. aliqui, Vulg. et Arab. *τῷ υἱῷ*, Rectius, inquit Grotius. Sed Œcumen. et Syrus, textui assentiuntur et sequentia 'quia non crediderit in testimonium quod testificatus est *ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ*,' hanc lectionem firmant. Sed Proleg. p. 125. col. 1. "*ὁ Θεὸς* quod in nostris omnibus adscriptum est, claritatis gratia à lectore quopiam indeque irrepsit in contextum." Mirum est ineptias hasce placere potuisse viro sano! quis ergo de FILIO SUO testimonium perhibere, nisi *ὁ Θεὸς* potuit?

V. 12. *Ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ.*] Mill. p. 50. col. 1. "*τοῦ Θεοῦ* repetitum est è superioribus." Vanè iterum. Agnoscunt Œcumen. C. Alex. Syr. Arab. Æthiop.

V. 13. *Ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε.*] C. Alex. sic legit, *αἰώνιον οἱ πιστεύοντες εἰς τὸ ὄνομα αὐτοῦ*. Ita etiam Vulg. Syr. Arab. sic, hæc scripsi vobis, ὁ qui creditis in nomen filii Dei, ut sciatis quod vitam habetis æternam, quam diu creditis in nomen filii Dei.

Ver. 20. *Ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ*] Millius l. "Χριστῷ scribarum est, non apostoli; non habet Vulg." Prol. p. 72. col. 1. quod ei certum est indicium *παρεμβλήσεως*. Habent nihilominus Œcum, Syr. Arab. Æthiop. Cyril. Al. de Tr. p. 484.

Cap. ii. 8. *Ἵνα μὴ ἀπολέσωμεν ἃ ἐργασάμεθα——ἀπολάβωμεν*'] Sic Arab. et Œcumenius, qui alterius cujuspiam lectionis nullam facit mentionem, nisi quod in commentario mutat personam, ut verba ejus melius cohæreant cum præcedentibus. Sed Vulg. Syr. Iren. lat. p. 242. et C. Alex. legunt *ἀπολέσητε, ἐργάσησθε, ἀπολάβητε*, nullo sensûs discrimine.

Cap. iii. 7. *Ὑπὲρ γὰρ τοῦ ὀνόματος.*] Omittunt pronomen *αὐτοῦ* Œcum. et MSS. quidam. Sed agnoscunt illud versiones antiquæ omnes.

SECTIO ULTIMA.

DE JUDÆ CATHOLICA EPISTOLA.

V. 1. *Ἐν Θεῷ Πατρὶ ἡγιασμένοις.*] V. l. *ἠγαπημένοις*, Orig. in Matt. p. 332. Œcumen. Vulg. Syr. sine magno discrimine, sanctificatos enim solos Deus diligit.

V. 6. *Ὑπὸ ζόφον τετήρηκεν.*] Clem. Al. pæd. lib. iii. cap. 8. p. 239. post *ζόφον* addit *ἀγρίων ἀγγέλων*, reclamantibus MSS. versionibus, et patribus. Lucifer Calaritanus, teste Millio, legit *ἁγίων*.

V. 14. *Ἐν ἀγαλλιάσει.*] Sic Œcumenius et versiones omnes.

V. 25. *Μόνῳ σοφῷ Θεῷ.*] Ita Œcumenius, Syr. Desunt in Vulg. Arab. Æthiop. "irrepserunt ut videtur ex Rom. xvi. 27." vide hic annotata in 1 Tim. i. 17. Prol. p. 94. col. 2.

LIBER TERTIUS.

§. 1. Continet specimen variantium lectionum parvi momenti, putà additionem aut subtractionem articuli. §. 2. Permutationem nominis unius pro altero ejusdem significationis, vel pronominis relativi in nomen substantivum, vel vocum *Θεοῦ*, *Χριστοῦ*. §. 3. Adjectivorum permutationem, sine sensûs discrimine. §. 4. Pronominum *ἡμεῖς, ἡμῶν, ἡμῖν, ἡμᾶς*, in *ὑμεῖς, ὑμῶν, ὑμῖν, ὑμᾶς*, permutationem, et defectus eorundem, ubi, si revera deessent, sunt necessariò intelligenda; pronominis etiam *αὐτὸς* defectum, vel additamentum, ubi est intellectu necessarium; mutationem denique pronominis *αὐτὸς* in *οὗτος*, et *αὐτὸς* cum aspirato in *ἑαυτὸς*. §. 5. Verborum, et præpositionis verbi mutationem sine sensûs discrimine, item verbi simplicis in compositum, et vice versâ mutationem etiam personæ, numeri, temporis, modi, conjugationis, vocis. §. 6. Participiorum ejusdem sensûs invicem permutationem, simplicis pro composito, et eorundem tempore discrepantium sine sensûs discrimine. §. 7. Adverbiorum defectum ubi sunt plane necessaria, aut permutationem, sensu non variato. §. 8. Præpositionum permutationem. §. 9. Conjunctionum mutationem, et defectum. §. 10. Porro multa quæ inter lectiones variantes N. Test. recensentur, sunt tantum patrum citationes ex versione *τῶν* LXX. §. 11. Multa etiam quæ in alio evangelio, aliave epistola verbis diversis exprimuntur, variantem lectionem constituunt. §. 12. Objectionibus Romanensium, et scepticorum contra textus Græci *αὐθεντίαν* respondetur.

LIBRI TERTII SECTIO PRIMA.

ACCEDO jam ad ultimum, longéque facillimum laboris nostri pensum; nempe ad reducendum sub propriis quibusdam capitibus lectiones variantes parvi momenti. Ut ex instantiis paucis sub capite quolibet assignaris, lector intelligat, quam operosè nihil egisse videatur Millius in hisce minutiis, quæ sensum verborum neutiquam afficiunt, coacervandis. Hæc quidem omnia sigillatim enumerare idem penè esset ac Millii varias lectiones transcribere; breviter ergo quædam carpendo, lectori reliqua relinquo ex ingenti hoc penu colligenda. Et,

1. Plus centum ex variis hisce lectionibus id tantum monent articulum quendam deesse, vel superaddi, quo tamen addito, idem adhuc manet sensus, eandemque versionem verba exigunt.

Ab additione articuli incipio, ita Matt. i. 17. *ἕως Δαβίδ*, v. l. *τοῦ Δαβίδ*. Rom. xiv. 7. *Θεοῦ*, v. l. *τοῦ Θεοῦ*, 1 Cor. vii. 34. *Σώματι, καὶ πνεύματι*, v. l. *τῷ σώματι, καὶ τῷ πνεύματι*, 1 Cor. xi. 3. *κεφαλὴ δὲ Χριστοῦ*, v. l. *τοῦ Χριστοῦ*, ita etiam cap. xv. 24. 1 Cor. xi. 23. *ἄρτον*, v. l. *τὸν ἄρτον*. V. 27. *αἵματος*, v. l. *τοῦ αἵματος*. 1 Cor. xii. 21. *ὀφθαλμὸς*, v. l. *ὁ ὀφθαλμὸς*.

2. Sæpius indicat varia lectio articulum deesse in codice, aut Patre quodam, v. g. Matt. xxv. 2. quinque autem ex iis erant prudentes, *καὶ αἱ πέντε μωραὶ*, v. l. d. *αἱ*, Chrysost. Basil. MSS. (in Basilio tamen falli Millium, vide tom. ii. p. 425.) Marc. v. 13. *ἡ ἀγέλη*, v. l. deest *ἡ* in Pers. Syr. (Habet vero Syrus ille Grex. Matt. iv. 21. *τὰ δίκτυα*, v. l. deest *τὰ*. Luc. vi. 45. *ἐκ τοῦ περισσεύματος τῆς καρδίας*, v. l. desunt *τοῦ* et *τῆς*. Act. v. 24. *ὁ τε ἱερεὺς* deest *ὁ*. Rom. iv. 4. *κατὰ τὸ ὀφείλημα*, deest *τὸ*. Rom. xiii. 2. *ὑπὸ τοῦ Θεοῦ*, deest *τοῦ*. Rom. xiv. 15. *τὰ ἔθνη*, deest *τὰ*, 1 Cor. iii. 11. *ὁ Χριστὸς*, deest *ὁ*. V. 19. *παρὰ τῷ Θεῷ*, deest *τῷ*. Cap. iv. 15. *ἀπὸ τοῦ Θεοῦ*, deest *τοῦ*, vii. 24. *παρὰ τῷ Θεῷ*, deest *τῷ*. 1 Thess. iv. 1. *τὸ λοιπὸν*, deest *τὸ*. Jud. 13. *εἰς τὸν αἰῶνα* deest *τὸν*, Œcumen.

SECTIO SECUNDA.

DE NOMINIBUS.

PLUS centies varia lectio exhibet tantum mutationem nominis unius substantivi pro altero ejusdem significationis, eandemque versionem in alias linguas postulante. Ita Matt. ii. 11. *τὸ παιδίον*, v. l. *τὸν παῖδα*, et similiter, v. 13, 14. v. 16. *πάντας τοὺς παῖδας*, v. l. *πάντα τὰ παιδία*. Marc. v. 2. mansit dæmoniacus *ἐν τοῖς μνημείοις*, v. l. *ἐν τοῖς μνήμασι*, in monumentis. Matt. xi. 16. *παιδαρίοις*, v. l. *παιδίοις*. Luc. xiv. 16. Beatus est *ὃς φάγεται ἄρτον*, v. l. *ἄριστον*, idem nempe in Scripturis valet edere panem, et prandere. Vide Gen. xxxi. 54. xxxvii. 25. xliii. 15. Exod. ii. 20. 1 Sam. ix. 7. 10. Act. xv. 2. *συζητήσεως*, v. l. *ἐπιζητήσεως*. Rom. i. 27. *ἄῤῥενες*, v. l. *ἄρσενες*. Rom. ix. 27. *κατάλειμμα*, v. l. *ἐγκατάλειμμα, ὑποκατάλειμμα*.

1 Cor. i. 13. ἔλλησι, v. l. ἔθνεσι, 2 Cor. iii. 3. πλαξὶ, v. l. πλαγξί. 2 Cor. viii. 2. τὸν πλοῦτον, v. l. τὸ πλοῦτος, quod sæpius occurrit.

2. Discrepant aliquoties, casu tantum. Joh. i. 42. 'invenimus Messiam, quod est interpretatum ὁ Χριστὸς,' v. l. τὸν Χριστὸν. Act. xix. 35. τίς γάρ ἐστιν ἄνθρωπος, v. l. τῶν ἀνθρώπων. 2 Cor. ii. 12. εἰς τὸ εὐαγγέλιον, v. l. διὰ τοῦ εὐαγγελίου. Cap. iii. 13. ἐπὶ τὸ πρόσωπον, v. l. τοῦ προσώπου, τῷ προσώπῳ. Cap. iv. 16. ἡμέρᾳ, καὶ ἡμέρᾳ, v. l. ἡμέραν, καθ' ἡμέραν. vi. 14. τίς ἡ κοινωνία φωτὶ, v. l. φωτός. viii. 2. κατὰ βάθους, v. l. βάθος.

3. Aliquoties discrepant numero, Joh. ii. 15. 'et cum fecisset flagellum ἐκ σχοινίων,' v. l. σχοινίου, Luc. xiii. 8. καὶ βάλω κοπρίαν, v. l. κόπρια: v. 15. ἀπεκρίθη αὐτῷ ὑποκριτὰ, nempe archisynagogæ, v. l. ὑποκριταί. 2 Cor. i. 10. τηλικούτου θανάτου, v. l. τηλικούτων θανάτων. Cap. iii. 7. ἐν γράμμασι, v. l. γράμματι. iv. 10. σώματι, v. l. σώμασι. vi. 15. μετ' ἀπίστου, v. l. μετ' ἀπίστων, et πρὸς ἄπιστον. ix. 6. ἐπ' εὐλογίαις, v. l. εὐλογίᾳ, ἐξ εὐλογίας.

4. Plus centies mutatur pronomen relativum in nomen substantivum, aut in ipsam personam, et vice versa. Ita angelus domini apparuit in somno αὐτῷ. Matt. i. 20. v. l. τῷ Ἰωσήφ. Ita enim cap. ii. 14. Marc. i. 16. ἀδελφὸν αὐτοῦ, v. l. Σίμωνος. Joh. x. 38. ὅτι ἐν ἐμοὶ πατὴρ, κἀγὼ ἐν αὐτῷ, v. l. ἐν τῷ πατρί. 1 Cor. i. 29. Ut non glorietur omnis caro ἐνώπιον αὐτοῦ, v. l. τοῦ Θεοῦ. Cap. vii. 13. μὴ ἀφιέτω αὐτὸν, v. l. τὸν ἄνδρα.

Vice versa Matt. viii. 5. Εἰσελθόντι δὲ τῷ Ἰησοῦ, v. l. αὐτῷ. Luc. ii. 21. περιτεμεῖν τὸ παιδίον, v. l. αὐτόν. Joh. iii. 2. Hic venit πρὸς τὸν Ἰησοῦν, v. l. πρὸς αὐτόν. Act. xii. 13. κρούσαντος δὲ Πέτρου, v. l. αὐτοῦ. Cap. xx. 7. συνηγμένων τῶν Μαθητῶν, v. l. αὐτῶν. cap. xxii. 16. τὸ ὄνομα Κυρίου, v. l. αὐτοῦ. Rom. i. 25. τὴν ἀλήθειαν τοῦ Θεοῦ, v. l. αὐτοῦ. 2 Cor. v. 7. τῆς δόξης τοῦ Θεοῦ, v. l. αὐτοῦ.

Sexcenties permutantur vocabula Θεοῦ, Κυρίου, Χριστοῦ, quoniam, notante P. Simonio, contractim in antiquis MSS. scripta inveniuntur ad hunc modum, Θοῦ, Κρῦ, Χοῦ. Exempli gratia, Act. xvi. 10. ὁ Κύριος, v. l. ὁ Θεός. Act. xxi. 20. ἐδόξασαν τὸν Κύριον, v. l. Θεόν. Rom. i. 4. τοῦ Κυρίου ἡμῶν, v. l. τοῦ Θεοῦ. Cap. x. 13. Κυρίου, v. l. Θεοῦ. Rom. xi. 34. 1 Cor. iii. 5. 10. vi. 13.

Et vice versa Θεὸς, v. l. Κύριος. Rom. vii. 22. viii. 8. xiv. 6. 11. εἰς δόξαν Θεοῦ, v. l. Κυρίου. Ita 1 Cor. xi. 21. Denique Κύριος Var. Lect. Χριστός. Rom. xiv. 14. ἐν Κυρίῳ, v. l. Χριστῷ. 1 Cor. iii. 5. ὡς ὁ Κύριος, v. l. Χριστός. Cap. vii. 12. xii. 19. et passim.

2. Θεός. Rom. x. 17. Διὰ ῥήματος Θεοῦ, v. l. Χριστοῦ, xv. 32. διὰ θελήματος Θεοῦ, v. l. Χριστοῦ Ἰησοῦ. 1 Cor. i. 18. Δύναμις Θεοῦ, v. l. Χριστοῦ. ii. 1. μαρτύριον Θεοῦ, v. l. Χριστοῦ. iv. 1. Μυστήριον Θεοῦ, v. l. Χριστοῦ. vii. 40. πνεῦμα Θεοῦ, v. l. Χριστοῦ. Aliquando Κύριος. Rom. vii. 22. Τῷ νόμῳ τοῦ Θεοῦ, v. l. Κυρίου.

3. Χριστός. Rom. viii. 9. Πνεῦμα Χριστου, v. l. Θεοῦ. v. 35. τῆς ἀγάπης τοῦ Χριστοῦ, v. l. Θεοῦ. cap. xiv. 18. δουλεύων τῷ Χριστῷ, v. l. Θεῷ Κυρίῳ, cap. xvi. 26. ἐκκλησίαι τοῦ Χριστοῦ, v. l. Θεοῦ. 1 Cor. i. 6. μαρτύριον Χριστοῦ, v. l. Θεοῦ. 2 Cor. xii. 9. δύναμις τοῦ Χριστοῦ, v. l. Θεοῦ: sæpe Κύριος. Rom. viii. 11. ὁ ἐγείρας τὸν Χριστὸν, v. l. τὸν Κύριον. xvi. 9. ἐν Χριστῷ, v. l. ἐν Κυρίῳ. Ita 1 Cor. ii. 16. x. 16.

Nec rarius inveniatur horum vocabulorum Ἰησοῦ Χριστοῦ, Κυρίου ἡμῶν omissio, cum enim de eadem persona dicta essent, uno eorum posito, reliqua superflua videbantur. 2. Additio, utpote quæ alibi simul occurrebant; vel permutatio, utpote quibus mutatis persona adhuc eadem intelligebatur. 1. Omissio sive defectus, v. g. Matt. xvi. 20. αὐτός ἐστιν Ἰησοῦς ὁ Χριστὸς, v. l. d. Ἰησοῦς. Act. xix. 10. τὸν λόγον Κυρίου Ἰησοῦ, d. Ἰησοῦ. 2 Cor. xiii. 5. Ἰησοῦς Χριστὸς, d. Ἰησοῦς. 1 Cor. i. 2. Ἰησοῦ Χριστοῦ, d. Χριστοῦ, cap. v. 4. ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, d. Χριστοῦ. 2 Cor. i. 2. ὁ Θεὸς, καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. d. Domini nostri Jesu Christi, Ambrosiast.

Additio Act. xxiv. 24. Περὶ τῆς εἰς Χριστὸν πίστεως, v. l. εἰς Ἰησοῦν, Χριστὸν Ἰησοῦν. 1 Cor. i. 24. κηρύσσομεν Χριστὸν, v. l. Ἰησοῦν Χριστὸν. cap. iv. 17. τὰς ὁδούς μου, τὰς ἐν Χριστῷ, v. l. ἐν Χριστῷ Ἰησοῦ. Post Κύριον Ἰησοῦν, addunt Χριστὸν. Rom. x. 9. 1 Cor. vi. 11. ἐν ὀνόματι τοῦ Κυρίου Ἰησοῦ, v. l. Ἰησοῦ Χριστοῦ, Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. xii. 3. Κύριον Ἰησοῦν, v. l. Dominum Jesum Christum. Ad Jesum Christum addunt Κύριον ἡμῶν. Rom. ii. 16. Διὰ Ἰησοῦ Χριστοῦ, v. l. τοῦ Κυρίου ἡμῶν.

Denique sexcenties, Millio judice, ex evangeliis tollenda est vox Ἰησοῦς, cum sit vox plane necessaria, et nominandi casum supplere debeat. Matt. iv. 18. περιπατῶν δὲ Ἰησοῦς, deest Ἰησοῦς, cap. viii. 3. ἥψατο αὐτοῦ Ἰησοῦς, d. Ἰησοῦς. Marc. i. 17. καὶ εἶπεν αὐτῷ Ἰησοῦς, d. Ἰησοῦς. Cap. viii. 1. Προσκαλεσάμενος ὁ Ἰησοῦς τοὺς Μαθητὰς αὐτοῦ, d. Ἰησοῦς, et αὐτοῦ. Vide Matt. xiii. 36. xiv. 14. xv. 16. Marc. xi. 11. 14. xii. 41. Luc. vii. 22. ix. 16. xiii. 2. Johan. i. 44. iv. 46. v. 1. vi. 14. 70.

SECTIO TERTIA.

DE ADJECTIVIS.

ADJECTIVA sæpius permutantur, sine ulla mutatione sensûs. Exempli gratia, Matt. vi. 25. πλεῖον, v. l. πλείων, ut conveniat genere cum ψυχή. Cap. ix. 17. ἀμφότερα, v. l. ἀμφότεροι, nempe ἀσκοὶ καὶ οἶνος. Cap. x. 32. τῶν μικρῶν τούτων, v. l. τῶν ἐλαχίστων. Cap. xi. 29. πρᾶος, v. l. πραΰς. Marc. v. 40. ἅπαντας, v. l. πάντας. Ita etiam Luc. vii. 16. Luc. xix. 7. ἅπαντες, v. l. πάντες. Cap. xxi. 3. πάντων, v. l. ἁπάντων. Vide etiam v. 12. Act. xxii. 12. ἀνὴρ εὐσεβὴς, v. l. εὐλαβής.

SECTIO QUARTA.

DE PRONOMINIBUS.

NOTANDUM primo de pronominibus primitivis ἡμεῖς, ἡμῶν, ἡμῖν, ἡμᾶς, ea sexcenties mutari in ὑμεῖς, ὑμῶν, ὑμῖν, ὑμᾶς, et vice versa,—librariorum, inquit P. Simonius, sive vitio, sive incuria. Hoc autem fere continuo accidit, sensu haud alicubi mutato: cum enim de re omnibus communi sive Christianis, sive Ethnicis agitur, vix aliquod discrimen intercedit inter nos Christianos, et vos Christianos, vos gentiles, et nos de gentibus: Exempli gratia, Luc. xii. 32: 'Nolite timere, pusillus grex; quia complacuit patri vestro δοῦναι ὑμῖν τὴν βασιλείαν,' v. l. ἡμῖν, i. e. nobis qui sumus, aut vobis qui estis, de hoc pusillo grege.—Act. iii. 25. 'vos estis filii prophetarum, et testamenti quod disposuit Deus, πρὸς τοὺς πατέρας ὑμῶν,' v. l. ἡμῶν, ubi Judæus Judæos alloquitur. Sic v. 23. ὁ Θεὸς ὑμῶν, v. l. ἡμῶν. Cap. xiv. 17. 'implens cibo, et lætitiâ τὰς καρδίας ἡμῶν,' v. l. ὑμῶν, nimirum omnibus dat cibum.—Et rursus eodem commate, cap. xv. 7. ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο, v. l. ὑμῖν, i. e. in vobis, aut nobis apostolis.—cap. xvi. 17. isti homines καταγγέλλουσιν ἡμῖν viam salutis, v. l. ὑμῖν, i. e. vobis aut nobis apud Philippos agentibus.—cap. xxviii. 25. Bene locutus est Spiritus sanctus πρὸς τοὺς πατέρας ἡμῶν, v. l. ὑμῶν. Ita Paulus Judæus Judæis.—1 Pet. i. 4. εἰς ἡμᾶς, v. l. ὑμᾶς, et v. 12. ἡμῖν, v. l. ὑμῖν, i. e. nobis, aut vobis Christianis:—plura exempla dabunt annotata libro 2do passim.

Porro deficiunt juxta varias lectiones hæc pronomina, ubi si revera abfuissent, necessariò intelligenda essent. Ita v. g. ἀφίεται ὑμῖν, 'reliquitur vobis domus vestra deserta,' v. l. d. ὑμῖν. Iis tamen solis relinqui potuit hæc domus desolata. Luc. vi. 25. οὐαὶ ὑμῖν, 'væ vobis qui saturati estis,' v. l. deest ὑμῖν. Malè proculdubio, eo enim desiderato sensus deficit. Joh. iii. 12. ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια, v. l. deest ὑμῖν. Quis autem non videt pronomen ibi prorsus necessarium esse. Joh. xvi. 4. ὅτι ἐγὼ εἶπον ὑμῖν ταῦτα, deest ὑμῖν. Male: præcedunt enim ταῦτα λελάληκα ὑμῖν. Luc. xii. 22. μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, v. l. d. ὑμῶν.

Adduntur insuper, ubi sunt plane superflua.—Ita Luc. xxiii. 2. 'invenimus hunc hominem διαστρέφοντα τὸ ἔθνος.' add. v. l. ἡμῶν, nec enim de alia natione loqui potuerunt. Joh. viii. 5. ἐν τῷ νόμῳ, add. v. l. ἡμῶν: non enim de alia lege loqui potuissent scribæ et pharisæi.—Act. xxvi. 6. πρὸς τοὺς πατέρας, v. l. ἡμῶν.

2do. Pronomen relativum αὐτὸς in his variis lectionibus sæpe deesse dicitur, cum planè necessarium sit. Ex. gr. Matt. vi. 4. Pater meus videns in occulto αὐτὸς ἀποδώσει σοι, d. αὐτὸς. Cap. viii. 21. ἕτερος δὲ τῶν Μαθητῶν αὐτοῦ, v. l. d. αὐτοῦ. Cap. xii. 3. ὅτι ἐπείνασεν

αὐτὸς, v. l. d. αὐτὸς.—Matt. xviii. 32. προσκαλεσάμενος αὐτὸν ὁ Κύριος αὐτοῦ, λέγει αὐτῷ, d. αὐτὸν et αὐτῷ.—V. 34. πᾶν τὸ ὀφειλόμενον αὐτῷ. d. αὐτῷ.—Luc. xiv. 16. ὁ δὲ εἶπεν αὐτῷ, v. l. d. αὐτῷ.—xv. 26. τὸν παῖδα αὐτοῦ, deest αὐτοῦ.—xvii. 9. τὰ διαταχθέντα αὐτῷ, d. αὐτῷ.—xxii. 57. ὁ δὲ ἠρνήσατο αὐτὸν, deest αὐτὸν :—ita sexcenties.

Sæpe etiam in variis hisce lectionibus adjicitur, ubi est pariter intellectu necessarium. Luc. xviii. 1. ἔλεγε δὲ καὶ παραβολὴν αὐτοῖς παρὰ τὸ δεῖν πάντοτε (v. l. add. αὐτοὺς) προσεύχεσθαι, quod tamen satis comprehenditur in αὐτοῖς.—c. xxiii. 35. ἐξεμυκτήρισαν, v. l. αὐτόν.—Joh. iv. 17. ἡ γυνὴ εἶπεν, v. l. add. αὐτῷ.—xi. 8. λέγουσιν αὐτῷ οἱ Μαθηταὶ, v. l. add. αὐτοῦ.—Et v. 12. εἶπον οὖν, v. l. add. αὐτῷ, οἱ Μαθηταὶ αὐτοῦ.—Act. ii. 40. παρεκάλει. add. αὐτούς.—Marc. ii. 8. ἐπιγνοὺς Ἰησοῦς ὅτι οὕτως διελογίζοντο ἐν ἑαυτοῖς, v. l. ὅτι αὐτοὶ οὕτως.

Idem obtinet in pronominibus possessivis : ita Matt. xx. 21. εἷς ἐκ δεξιῶν σου, καὶ εἷς ἐξ εὐωνύμων MSS. xxv. add. σου.—Mar. x. 37. εὐωνύμων σου. d. σου.—v. 40. εὐωνύμων μου, d. μου.—Matt. xv. 4. τίμα τὸν πατέρα σου, v. l. d. σου.—Marc. vii. 10. καὶ τὴν μητέρα σου, v. l. d. σου.—Vid. Joh. xiv. 12. xvi. 10. xviii. 11. Act. xx. 23, 24.

Porro nihil frequentius est quam permutatio horum pronominum sensu non permutato ; ita Matt. iii. 3. οὗτός ἐστιν ὁ ῥηθεὶς ὑπὸ Ἡσαίου, v. l. αὐτός.—v. 4. αὐτὸς δὲ ὁ Ἰωάννης, v. l. οὗτος.—1 Cor. vii. 13. καὶ αὕτὸς συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, v. l. οὗτος.—cap. xvi. 17. ὅτι τὸ ὑμῶν ὑστέρημα οὗτοι ἀνεπλήρωσαν, v. l. αὐτοί : est enim αὐτὸς juxta grammaticos modo relativum, modo demonstrativum, idemque περὶ τοῦ οὗτος pronunciant.

Invicem pariter mutantur αὐτὸς et ἑαυτός. Ita Matt. vi. 16. ἀφανίζουσι τὰ πρόσωπα αὐτῶν, v. l. ἑαυτῶν.—Marc. i. 27. ὥστε συζητεῖν πρὸς αὐτοὺς, v. l. πρὸς ἑαυτούς. Cap. v. 26. δαπανήσασα τὰ παρ' ἑαυτῆς πάντα, v. l. παρ' αὐτῆς : cum enim reperiantur αὐτός, αὐτοῦ, αὐτὸ, aspirata, aphæresis est τοῦ ε juxta grammaticos.

SECTIO QUINTA.

DE VERBIS.

Ter mille hic veniunt adnotanda, ubi

1. VERBA mutantur sine ullo fere sensûs discrimine. v. g. Matt. ii. 13. futurum est ut Herodes quærat puerum ἀπολέσαι αὐτὸν, v. l. ἀποκτεῖναι αὐτόν. Matt. iii. 9. μὴ δόξητε λέγειν ἐν ἑαυτοῖς, v. l. μὴ ἄρξητε. Matt. xxii. 37. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, MSS. 28. ἔφη. Marc. i. 20. ἀπῆλθον ὀπίσω αὐτοῦ, v. l. ἠκολούθησαν αὐτῷ. Pariter cap. viii. 34. ὅς γὰρ ἂν θέλει ὀπίσω μου ἐλθεῖν, v. l. ἀκολουθεῖν. Cap. iii. 4. ψυχὴν σῶσαι, ἢ ἀποκτεῖναι, v. l. ἀπολέσαι. Luc. vi. 9. ἢ ἀπολέσαι, v. l. ἀποκτεῖναι. Cap. xxi. 22. τοῦ πληρωθῆναι πάντα τὰ γεγραμμένα, v. l. πλησθῆναι. Joh. viii. 5. Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι, v. l. λιθάζειν, λιθάζεσθαι. V. 26. ταῦτα λέγω, v. l. λαλῶ. Rom. xv. 18. λαλεῖν τι, v. l. τι εἰπεῖν, λαλεῖσαί τι. 1 Cor. ix. 8. ταῦτα λαλῶ, v. l. λέγω. Vide Rom. ix. 20. 1 Cor. xiii. 8.

2. Mutatur sæpe præpositio verbi, sensu integro manente. Luc. ii. 20. Ἐπέστρεψαν, v. l. ὑπέστρεψαν. Act. xv. 42. ἐπιμένειν, v. l. προσμένειν. Joh. xxi. 3. ἀνέβησαν εἰς τὸ πλοῖον, v. l. ἐνέβησαν. 2 Cor. iv. 16. ἐκκακοῦμεν, v. l. ἐγκακοῦμεν. Cap. v. 6. ἐκδημοῦμεν, v. l. ἀποδημοῦμεν.

3. Sexcenties varia lectio mutat verbum simplex in compositum sensu non læso. Ita Matt. vi. 3. te faciente eleemosynam, μὴ γνώτω ἡ ἀριστέρα σου, v. l. ἐπιγνώτω.—Cap. x. 25. εἰ ἐκάλεσαν, v. l. ἐπεκάλεσαν. Cap. xv. 14. εἰς βόθυνον πεσοῦνται, v. l. ἐμπεσοῦνται.—Luc. iv. 42. ἐζήτουν αὐτὸν, v. l. ἀνεζήτουν. Act. xviii. 7. ἦλθεν εἰς οἰκίαν, v. l. εἰσῆλθεν. Cap. xviii. 16. ἤλθομεν εἰς Ῥώμην, v. l. εἰσήλθομεν.

Et vice versa, pro composito exhibetur simplex. Matt. xiii. 40. καὶ πυρὶ κατακαίεται, MSS. 40. καίεται. Cap. xix. 5. προσκολληθήσεται τῇ γυναικὶ, v. l. κολληθήσεται. Marc. i. 38. εἰς τοῦτο ἐξελήλυθα, v. l. ἐλήλυθα. Luc. xiii. 21. ἐνέκρυψεν, v. l. ἔκρυψεν. Cap. xx. 24. ἐπιδείξατε μοι δηνάριον, v. l. δείξατε. V. 34. ἐκγαμίσκονται, v. l. γαμίσκονται. Act. xi. 20. εἰσελθόντες, v. l. ἐλθόντες. Rom. iii. 9. προητιασάμεθα, v. l. ἠτιασάμεθα. 1 Cor. v. 2. ἐξαρθῇ, v. l. ἀρθῇ. 2 Cor. iv. 14. ἐγερεῖ, παραστήσει, v. l. ἐξεγερεῖ, στήσει.

4. In verbis sæpenumero contingit, primo, mutatio numeri. Matt. i. 21. καλέσεις, v. l. καλέσουσι. 1. Contingit hoc plus centies ubi nomina multitudinis, aut neutrius generis occurrunt, quæ utrumque numerum admittunt. Ita Matt. x. 21. παραδώσει δὲ ἀδελφὸς, v. l. παραδώσουσι, Marc. iii. 11. πνεύματα ἀκάθαρτα προσέπιπτεν αὐτῷ, v. l. προσέπιπτον. Joh. xii. 8. ὄχλος ἤκουσε, v. l. ἤκουσαν. Act. ii. 3. ἐκάθέσι τε, v. l. ἐκάθησαν τε. Rom. ii. 14. φόσει τὰ τοῦ νόμου ποιῇ, v. l. ποιῶσει. 2 Cor. ix. 3. ἔπεμψα, ἐπέμψαμεν. V. 4. λέγομεν, λέγω.

2. Mutatio personæ, et numeri. Ita Act. xix. 13. ὁρκίζομεν, v. l. ὁρκίζω, male, præcedunt enim τίνες, et λέγοντες. xx. 28. οὗ ἦσαν συνηγμένοι, nempe Troades, v. l. ἦμεν, nos cum iis. xxi. 8. ἐξελθόντες οἱ περὶ τὸν Παῦλον ἤλθομεν, v. l. ἤλθον. cap. xxii. 25. ὡς δὲ προὐτείνεν, αὐτὸν τοῖς ἱμᾶσιν, nempe centurio προέτεινον, προσέτειναν, centurio cum ministris ejus. Cap. xxvii. 29. μήπως ἐκπέσωσιν, viz. nautæ, v. l. ἐκπέσωμεν, nos in nave. Rom. vi. 3. ἐβαπτίσθημεν nos Christiani, ἐβαπτίσθητε vos Romani. 2 Cor. ii. 4. ἔχω, v. l. ἔχωμεν, v. 11. ἐλπίζω, ἐλπίζομεν, Paulus solus, vel Paulus et Timothæus, cap. 1. v. 1.

3. Mutatio temporis, ut, 1mo, præsens pro futuro, et, contra, sexcenties, ita Matt. vi. 19. θησαυρίζετε, v. l. θησαυρίσετε. vii. 15. ἔρχεται, v. l. ἐλεύσεται. xxi. 3. ἀποστέλλει, v. l. ἀποστελεῖ. Ita etiam, Marc. xi. 3.—Joh. iii. 36. Ira Dei μένει ἐπ' αὐτὸν, v. l. μενεῖ. Joh. xvi. 33. ἔξετε, v. l. ἔχετε. Rom. xi. 13. δοξάζω. v. l. δοξάσω. 2 Cor. iii. 9. περισσεύει. v. l. περισσεύσει, Matt. iii. 10. ἐκκόπτεται καὶ εἰς πῦρ βάλλεται, v. l. ἐκκοφθήσεται, βληθήσεται. v. 10. ἔστι, v. l. ἔσται. Matt. x. 8. θεραπεύετε, καθαρίζετε, ἐγείρετε, v. l. θεραπεύσατε. Ita passim.

2do. Præsens pro præterito et vice versa. Ita Joh. vi. 63. τὰ ῥήματα ἃ ἐγὼ λαλῶ, v. l. λελάληκα. Joh. xiv. 9. ἑώρακε ἐμὲ ἑωρακὼς, v. l. ὁρῶν με ὁρᾷ. 3. Præsens aut imperfectum pro Aoristo primo aut secundo. Ita Joh. iv. 27. ἐθαύμασαν, v. l. ἐθαύμαζον. Act. iv. 35. ἐτίθουν, v. l. ἐτίθησαν. Matt. i. 18. ἐφάνη τῷ Ἰωσὴφ, v. l. φαίνεται.

4. Mutatio conjugationis aut vocis passim. Matt. xi. 23. ἐγένοντο, v. l. ἐγενήθησαν. Heb. xi. 4. λαλεῖται, v. l. λαλεῖ. Matt. vii. 24. ὁμοιώσω αὐτὸν, v. l. ὁμοιωθήσεται, Luc. vi. 7. παρετηροῦν, v. l. παρετηροῦντο. Luc. iv. 14. ἀνταποδοθήσεται, v. l. ἀνταποδώσουσι. Joh. ii. 17. κατέφαγέ με, v. l. κατεφάγεται.

5. Mutatio modi. Contigit hoc in numeris in locis sensu utrinque integro ; indicativus nempe mutatur aliquoties in imperativum. Matt. xx. 26. Qui major erit inter vos, ἔστω ὑμῶν διάκονος, v. l. ἔσται. V. 27. ἔσται ὑμῶν δοῦλος, v. l. ibid. ἔστω. Cap. xxiii. 11. Qui major est vestrum ἔσται ὑμῶν διάκονος, v. l. ἔστω. Mutato in imperativum futuro, interpretamenti causa. Millius Matt. v. 37. ἔστω δὲ ὁ λόγος ὑμῶν, ναὶ ναὶ, v. l. ἔσται.

In subjunctivum frequentissime, et vice versa. Matt. v. 25. μήποτε σε παραδῷ, v. l. παραδώσει. Bis Luc. iii. 10. τί οὖν ποιήσομεν. v. l. ποιήσωμεν. Joh. v. 47. πῶς τοῖς ἐμοῖς ῥήμασι πιστεύσετε, πιστεύσητε. Cap. xv. 8. γενήσεται γένησθε. 16. δῷ ὑμῖν, v. l. δώσει. Act. xxviii. 26. βλέψετε, βλέψητε. V. 27. ἰάσωμαι, ἰάσομαι. Rom. iii. 3. τὴν πίστιν τοῦ Θεοῦ καταργήσει. Ita Chrysost. Theodoret. Photius, Œcum. Theophylact. MSS. καταργεῖ, καταργήση. Cap. vi. 1. ἐπιμενοῦμεν τῇ ἁμαρτίᾳ, v. l. ἐπιμένωμεν. Rom. x. 11. πῶς δὲ πιστεύσουσιν, ἀκούσουσι, v. l. πιστεύσωσιν ἀκούσωσιν.

Est denique notandum verbum substantivum in linguâ Hebraicâ præsens tempus non admittere, unde in versione nostra Anglicana τὸ *is*, in versione Ἰταλικὴ τὸ ἔστι, sæpissime additur : hinc fere centies notatur τὸ ἔστι apud novi fœderis Scriptores, quibus Hellenistica lingua in usu fuit : v. g. 1 Thess. ii. 10. ὑμεῖς Μάρτυρες, v. l. ἐστέ. Vide 1 Cor. vii. 16. viii. 7. xi. 11. xiv. 10.

SECTIO SEXTA.

DE PARTICIPIIS.

1. PARTICIPIA ejusdem sensus sæpe invicem permutantur : v. g. Matt. iv. 18. τὸν λεγόμενον Πέτρον, v. l. τὸν καλούμενον. Cap. ix.

18. ταῦτα αὐτοῦ λαλοῦντος, v. l. λέγοντος. Joh. xix. 28. εἰδὼς Ἰησοῦς, ὅτι πάντα ἤδη τετέλεσται, v. l. ἰδών. Act. xviii. 8. θεασάμενος, v. l. ἰδών. Cap. xvii. 13. σαλεύοντες τοὺς ὄχλους, v. l. ταράσσοντες. 1 Cor. v. 2. ὁ τὸ ἔργον τοῦτο ποιήσας, v. l. πράξας. 2 Cor. iii. 7. ἐν γράμμασιν ἐντετυπωμένη, v. l. ἐγγεγραμμένη.

2. Centies tempore differunt sine sensus discrimine: ex. gr. Matt. x. 28. μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, v. l. ἀποκτενόντων. Cap. xiii. 24. σπείροντι, σπείραντι. Cap. xvii. 27. τὸν ἀναβάντα, v. l. ἀναβαίνοντα. Joh. vi. 45. πᾶς ἀκούσας, v. l. ἀκούων. Act. ii. 44. πάντες οἱ πιστεύοντες, v. l. πιστεύσαντες. Cap. xxviii. 5. ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ, v. l. ἀποτινασσόμενος, ἀποτιναξάμενος. 2 Cor. i. 17. τοῦτο οὖν βουλευόμενος, v. l. βουλόμενος, βουλευσάμενος. V. 5. κατεργασάμενος, κατεργαζόμενος, ἐγείροντι, ἐγείραντι, 2 Cor. i. 9.

3. Multoties participium simplex occurrit pro composito, et vice versa, v. g. Matt. vii. 13. πολλοί εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς, v. l. ἐρχόμενοι. Luc. xvii. 7. εἰσελθόντι, ἐλθόντι. Joh. xii. 2. εἷς τῶν συνανακειμένων αὐτῷ. v. lect. ἀνακειμένων σὺν αὐτῷ. Act. xxi. 4. καὶ ἀνευρόντες, v. l. καὶ εὑρόντες. 2 Cor. iv. 9. ἐγκαταλειπόμενοι, v. l. λιμπανόμενοι, λιπόμενοι.

SECTIO SEPTIMA.

DE ADVERBIIS.

NOTANT, 1mo, variæ lectiones deesse multoties adverbia, ubi sunt planè vel intellectu necessaria, vel sensu non læso deesse possunt. Luc. vi. 10. ἔκτεινον τὴν χεῖρά σου. ὁ ἐποίησεν οὕτω. v. l. d. οὕτω. Marc. i. 13. τὸ πνεῦμα ἐκβάλλει αὐτὸν εἰς τὴν ἔρημον καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ, deest ἐκεῖ. Et Act. xiv. 28. Navigarunt Antiochiam διέτριβον δὲ ἐκεῖ, d. ἐκεῖ, male proculdubio. Joh. iv. 3. ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν. Recte: nam è Galilæa ascendit Jesus Hierosolymam ad Pascha. Cap. ii. 11. 13. at v. l. d. πάλιν. Joh. xviii. 33. εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, d. πάλιν, male, egressus enim est è prætorio ad Judæos. V. 29. v. 38. πάλιν ἐξῆλθε ὁ Πιλάτος πρὸς τοὺς Ἰουδαίους, v. l. d. πάλιν, male iterum. Vide v. 29. Act. v. 23. εὕρομεν τοὺς φύλακας ἔξω ἑστῶτας πρὸ θυρῶν. MSS. 30. deest ἔξω, qui tamen præ foribus stabant, ii certe extra stabant.

Speciatim observandum est de εὐθὺς, et εὐθέως, quod quadragies inveniuntur in uno D. Marci Evangelio, adeo ut mirum non sit ea multoties ibi deesse, in MSS. exemplis puta. Cap. i. 10. 29, 30. ii. 2. viii. 14. xliii. 45. Ubi Millius, "deest Cant. Vulg. Syr. ut fere semper." Matt. iv. 20. οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα. Ubi "εὐθέως insertum est ex Evangeliis aliis;" ita Millius, Proleg. p. 64. col. 2. Habent autem Chrysost. in Com. Theophylact. versiones omnes, Origenes in Matt. p. 389.

2. Mutantur invicem sæpius adverbia sensu minime mutato. Luc. v. 35. τότε νηστεύσουσιν, v. l. ἀπὸ τότε, Cap. xvi. 26. οἱ θέλοντες διαβῆναι ἐντεῦθεν. V. lect. MSS. 23. ἐκεῖθεν. Joh. xviii. 20. πάντοτε ἐδίδαξα ἐν τῇ συναγωγῇ ὅπου πάντοτε οἱ Ἰουδαῖοι συνέρχονται, v. l. παντοθέν. Omnes nimirum in solennitatibus ex lege adire Hierosolymam tenebantur, adeoque undique convenire illic. Cap. xix. 27. ἰδοὺ ὁ υἱός σου, v. l. ἴδε. Act. xxii. 1. νῦν, v. l. νυνί. 2 Cor. ii. 17. κατενώπιον τοῦ Θεοῦ, v. l. κατέναντι. iii. 10. ἕνεκεν, v. l. εἵνεκεν, Cap. iv. 16. ὁ ἔξω ἡμῶν ἄνθρωπος, v. l. ἔξωθεν.

SECTIO OCTAVA.

DE PRÆPOSITIONIBUS.

INFINITUM esset observare loca omnia ubi præpositiones ejusdem potestatis, eundemque sensum exhibentes, inter se permutantur.

Ut, 1mo, διὰ pro ὑπὸ, et vice versa: Matt. ii. 23. τὸ ῥηθὲν διὰ τῶν Προφητῶν, v. l. ὑπὸ.—Cap. iii. 3. Hic est qui dictus est ὑπὸ Ἡσαΐου, v. l. διὰ, Vulg. et Iren. In utrisque autem invenimus *per*. Act. xii. 9. τὸ γειόμενον διὰ τοῦ Ἀγγέλου, v. l. ὑπό.

2. Ἀπὸ, pro ὑπὸ, et contra: Rom. xiii. 1. οὐκ ἔστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ, v. l. ὑπὸ. Gal. v. 18. οὐκ ἐστὲ ὑπὸ νόμου. v. l. ἀπὸ νόμου.

Ἀπὸ, pro παρὰ, et contra: Act. xxvi. 22. ἐπικουρίας τυχὼν τῆς παρὰ τοῦ Θεοῦ, v. l. ἀπό. 1 Cor. xi. 13. ἀπὸ τοῦ Κυρίου, v. l. παρὰ τοῦ.

Ἀπὸ, pro ἐκ, et ἐν, ἐκ pro ἀπὸ. Matt. viii. 34. ἀπὸ τῶν ὁρίων αὐτῶν, v. l. ἐκ. 1 Cor. vii. 7. ἐκ τοῦ Θεοῦ, v. l. ἀπὸ. Matt. viii. 13. Sanatus est ἐν τῇ ὥρᾳ ἐκείνῃ. v. lect. ἀπὸ τῆς, &c.

2. Ὑπὲρ, pro περὶ, et contra: Rom. i. 5. ὑπὲρ τοῦ ὀνόματος αὐτοῦ, v. lect. περί. V. 8. ὑπὲρ πάντων ὑμῶν, v. l. περί. 2 Cor. i. 8. ὑπὲρ τῆς θλίψεως ἡμῶν, v. l. περί. Cap. xii. 5. ὑπὲρ ἐμαυτοῦ, v. l. περί. 2 Cor. i. 13. ὑπὲρ ὑμῶν, v. l. περί. Gal. i. 4. ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, v. l. περί.

Pro παρὰ, 2 Cor. i. 8. ὑπὲρ δύναμιν, v. l. παρά. 2 Cor. xii. 13. Quid est enim quod minus habuistis ὑπὲρ λοιπὰς ἐκκλησίας, v. l. παρά.

Sexcenties ἐπὶ pro εἰς, aut ἐν, vice versa: Matt. iii. 13. ἐπὶ τὸν Ἰορδάνην, v. l. εἰς. Cap. xviii. 6. ἐπὶ τὸν τράχηλον αὐτοῦ, v. l. εἰς, et περί. Luc. viii. 8. ἐπὶ τὴν γῆν τὴν ἀγαθὴν, v. l. εἰς. Joh. vi. 16. κατέβησαν ἐπὶ τὴν θάλασσαν, v. l. εἰς. Act. iv. 5. συναχθῆναι τοὺς ἄρχοντας εἰς Ἰερουσαλήμ, v. l. ἐν. Rom. x. 11. ὁ πιστεύων ἐπ' αὐτῷ, v. l. εἰς αὐτόν. Gal. v. 13. ἐπ' ἐλευθερίᾳ.

Item ἐπὶ, εἰς pro πρὸς, et vice versa: Act. xvi. 40. εἰς τὴν Λυδίαν, v. l. πρὸς. Rom. x. 21. πρὸς λαὸν ἀπειθοῦντα, v. l. ἐπί. Gal. i. 12. πρὸς τοὺς πρὸ ἐμοῦ Ἀποστόλους, v. l. εἰς.

4. Aliquoties mutatur tantum casus quem regit præpositio, sensu minime mutato:—ex. gr. Marc. v. 11. Erat ibi grex porcorum πρὸς τὸ ὄρος, *circa* montem, Vulg. πρὸς τῷ ὄρει, *apud* montem, MSS. 40. Euthym. Vulg. Syr. Arab. Æthiop. Joh. xx. 11. Μαρία δὲ εἱστήκει πρὸς τὸ μνημεῖον, v. l. τῷ μνημείῳ. Gal. iv. 12. ἐπ' ἐλευθερίᾳ, v. l. ἐπ, ἐλευθερίαν. Matt. iii. 7. ἐπὶ τὸ βάπτισμα αὐτοῦ, v. l. ἐπὶ τῷ βαπτίσματι.

5. Sæpius deficiunt, aut adjiciuntur sensu adhuc salvo: v. g. Marc. v. 6. ἀπὸ μακρόθεν, v. l. d. ἀπό. Luc. xxii. 30. ἐν τῇ βασιλείᾳ μου, v. l. d. ἐν. Cap. xxiv. 18. σὺ μόνος παροικεῖς ἐν Ἰερουσαλήμ, MSS. 32. d. ἐν. Joh. xiii. 23. εἷς τῶν Μαθητῶν αὐτοῦ, v. l. εἷς ἐκ τῶν. Cap. xix. 36. ὀστοῦν οὐ συντριβήσεται αὐτοῦ, v. l. ἀπ' αὐτοῦ. V. 40. ἔδησαν τὸ αὐτὸ ὀθονίοις, MSS. ἐν ὀθονίοις.

SECTIO NONA.

DE CONJUNCTIONIBUS.

PARCIUS hic agendum: bis millies in variis lectionibus hisce occurrunt, sive mutatio conjunctionum idem valentium, vel earundem defectus ubi in textu adsunt, vel additio ubi librariis deesse videbantur, id autem fit sensu vel semper salvo, vel leviter tantum immutato.

1. Observat imprimis P. Simonius multoties accidere permutationem particularum γὰρ, et δὲ, tam in Græcis exemplaribus, quam in antiquis versionibus, Rom. xiv. 15. εἰ δὲ διὰ βρῶμα, v. l. γὰρ. V. 23. ὁ δὲ διακρινόμενος, v. l. γὰρ. Vid. Rom. viii. 28. 1 Cor. ii. 10. vii. 40. ix. 16. x. 1. xi. 3. xv. 1. xiii. 50. xvi. 7, 8.

1 Cor. x. 26. Τοῦ γὰρ Κυρίου ἡ γῆ, v. l. δὲ. xi. 23. ἐγὼ γὰρ παρέλαβον, v. l. δὲ. V. 31. εἰ γὰρ ἑαυτοὺς διεκρίνομεν, v. l. δὲ. xiv. 5. μείζων γὰρ ὁ προφητεύων, v. l. δὲ. V. 14. ἐὰν γὰρ προσεύχωμαι, v. l. δὲ.

Notat 2do idem Simonius frequentem esse mutationem conjunctionis copulativæ καὶ in disjunctivam ἤ, et vice versa. Ita Joh. viii. 14. καὶ ποῦ ὑπάγω, v. l. ἤ. 1 Cor. xiii. 1. ἢ κύμβαλον ἀλαλάζον, v. l. καὶ. Cap. xi. 27. ὃς ἂν ἐσθίῃ τὸν ἄρτον τοῦτον, ἢ πίνῃ τὸ ποτήριον, v. l. καὶ. Exempla multa congessimus annotatis in hunc locum.

3. Sexcenties occurrit mutatio καὶ, in δὲ, et vice versa, præsertim verò in Evangeliis. Ita Matt. xx. 2. συμφωνήσας δὲ, v. l. καὶ συμφωνήσας. V. 10. ἐλθόντες δὲ, v. l. καὶ ἐλθόντες. xxi. 30. καὶ προσελθὼν, v. l. προσελθὼν δὲ, xxii. 7. ἀκούσας δὲ, v. l. καὶ ἀκούσας. Marc. i. 6. ἦν δὲ Ἰωάννης, v. l. καὶ ἦν. V. 16. περιπατῶν δὲ, v. l. καὶ παράγων. 28. ἐξῆλθε δὲ, v. l. καὶ ἐξῆλθεν. Cap. ii. 5. ἰδὼν δὲ, v. l. καὶ ἰδών,

Cap. iii. 7. καὶ ὁ Ἰησοῦς, v. l. ὁ δὲ. iv. 10. ὅτι δὲ, v. l. καὶ ὅτι. v. 14. οἱ δὲ βόσκοντες, v. l. καὶ οἱ. Ita. v. 19. 40. Cap. vi. 3. ἀδελφὸς δὲ, v. l. καὶ ἀδελφός. V. 4. ἔλεγε δὲ, v. l. καὶ ἔλεγε. Ita v. 21, 22. 24. 29. 35. 37, 38.

Est autem frequens mutatio τοῦ καὶ ἐγὼ, in κἀγὼ. 1 Cor. ii. 3. iii. 1. xvi. 10. 2 Cor. ii. 10. ᾧ δέ τι χαρίζεσθε, καὶ ἐγὼ, v. l. κἀγὼ. (2.) ὡς, et ὅσπερ, seu ὥσπερ sæpe inter se invicem permutantur. 2 Cor. ix. 5. μὴ ὥσπερ πλεονεξίαν, v. l. ὡς. 1 Cor. x. 7. ὡς γέγραπται, v. lect. ὥσπερ. Ita 2 Cor. ii. 17. iii. 1.

Porro innumeris in locis varia lectio exhibet tantum defectum, aut redundantiam δὲ vel καὶ sensu vix ullibi mutato. Et 1mo, deest δὲ, v. g. ἐν δὲ ταῖς ἡμέραις ἐκείναις, v. l. d. δὲ. Luc. xix. 22. λέγει δὲ αὐτῷ, v. l. d. δὲ. Joh. i. 40. ὥρα δὲ ἦν ὡς δεκάτη, d. δὲ in MSS. 35. et v. 43. Ita Joh. vii. 9. 12. 19. 38. Act. xi. 17. ἐγὼ δὲ τίς ἤμην, v. l. d. δὲ. Ita xiii. 1. xxiv. 26. Alias additur ubi deest. Luc. xi. 24. ὅταν τὸ ἀκάθαρτον πνεῦμα, v. l. ὅταν δὲ. Joh. ix. 9. ἐκεῖνος ἔλεγεν, v. l. ἐκεῖνος δὲ. Act. xvi. 7. ἐλθόντες κατὰ τὴν Μυσίαν, v. l. ἐλθόντες δέ.

Frequentius accidit defectus τοῦ καὶ, ubi vel etiam denotat, vel ad connexionem videtur planè necessarium. Matt. xiv. 19. Et jubens turbam discumbere super gramen, καὶ λαβὼν, et accipiens quinque panes —— benedixit eis, v. l. d. καὶ. Luc. xv. 19. peccavi in cœlum, et coram te, καὶ οὐκέτι εἰμὶ ἄξιος, &c. v. l. d. καὶ, et v. 21. et Cap. xix. 15.—Cap. xxiii. 24. Et Dies erat Parasceues καὶ σαββάτων, d. καὶ. MSS. 32. et v. 52. 55.—Joh. xx. 14. καὶ ταῦτα εἰποῦσα, d. καὶ. Ita Cap. xi. 57. Cap. xix. 35. Act. xiv. 3. Domino testimonium perhibente verbo gratiæ καὶ δόντι σημεῖα, d. καὶ. Ita Cap. xiii. 9. et 1 Cor. x. 9. et x. 12. xii. 14. 19.—Adjicitur sine causa: Rom. xiv. 6. ὁ ἐσθίων, v. l. καὶ ὁ,—in evangeliis passim.

Ὅτι sæpissime in his variis lectionibus deest, ubi denotat *quod*, v. g. Matt. ix. 33. λέγοντες ὅτι, d. ὅτι. Luc. iv. 11. καὶ ὅτι ἐπὶ χειρῶν ἀροῦσί σε, v. l. d. ὅτι. Ita Cap. xvii. 10. xix. 9. Joh. vii. 31. ἔλεγον ὅτι. x. 7. λέγω ὑμῖν ὅτι. d. ὅτι. Cap. xii. 34. 1 Cor. iv. 9.—Quandoque adjicitur: ita, Luc. xix. 34. οἱ δὲ εἶπον ὁ Κύριος, v. l. ὅτ. ὁ Κύριος. V. 46. γέγραπται, ὁ οἶκός μου, v. l. ὅτι ὁ, 1 Cor. vii. 29. ὁ καιρὸς συνεσταλμένος, v. l. ὅτι ὁ.

Deest denique γὰρ. Luc. iv. 8. Act. xviii. 15. οὖν. Joh. viii. 42. ix. 25. Act. xviii. 14. xx. 28. et in multis aliis.

SECTIO DECIMA.

1. HIS adde quod multa inter varias lectiones enumerentur, quæ tantum exhibent loca in Novo Fœdere laudata, prout à Patribus, aut ex Septuaginta Interpretum versione, allegantur, v. g.

Matt. i. 23. Pro ἕξει, Iren. λήψεται. Pro καλέσουσι Euseb. Epiph. p. 427. καλέσεις, ex Isa. vii. 14. Cap. ii. 6. ἐκ σοῦ γαρ, v. l. ἐκ σοῦ γάρ μοι, ex Mich. v. 2. vide v. 17.

Marc. i. 3. Εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, Iren. τοῦ Θεοῦ ἡμῶν, ex Isa. xl. 3.

Joh. xix. 36. Ὀστοῦν οὐ συντριβήσεται αὐτῷ, v. l. εἰ συντρίψετε ἀπ' αὐτοῦ, ex Ex. xii. 46.

Act. i. 20. Γενηθέτω ἡ ἔπαυλις αὐτοῦ, Vulg. al. αὐτῶν, ex Psal. lxix. 25.

Rom. ix. 25. Καὶ τὴν, οὐκ ἠγαπημένην, ἠγαπημένην. Iren. lib. iv. cap. 37. Hieron. in cap. 1. Hos. τὴν οὐκ ἠλεημένην, ἠλεημένην, ex Hos. ii. 23. ubi utraque lectio.

V. 33. Οὐ καταισχυνθήσεται, v. l. οὐ μὴ καταισχυνθῇ, ex Isa. xxviii. 16.

Cap. xi. 9. Γενηθήτω ἡ τράπεζα αὐτῶν. Theodoret. ἐνώπιον αὐτῶν, ex Psal. lxix. 22.

1 Cor. ii. 9. Ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν. Clem. R. ὑπομένουσιν, ex Isa. vi. 4.

Gal. iv. 30. Ἔκβαλε τὴν παιδίσκην, v. l. add. ταύτην, μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας. Hieron. μετὰ τοῦ υἱοῦ μου Ἰσαάκ, ex Gen. xxi. 10.

2 Thess. ii. 8. Ὃν ὁ Κύριος ἀνελώσει, Patres multi ἀνελεῖ, ex Isa. xi. 4.

Heb. x. 6. Ὁλοκαυτώματα, v. l. ὁλοκαύτωμα, ex Psal. xl. 6.

V. 38. Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται. Theodoret. ἐκ πίστεώς μου, ex Hab. ii. 4.

1 Pet. i. 16. Ἅγιοι γίνεσθε, Clem. Al. Vulg. &c. ἔσεσθε, ex Levit. xi. 44. xix. 2.

V. 25. Τὸ δὲ ῥῆμα Κυρίου. Syr. Θεοῦ ἡμῶν, ex Isa. xl. 7.

Sæpe addunt hæ variæ lectiones, ex versione LXX. interpretum, ea quæ textui in N. Testamento allegato desunt, v. g.

Luc. iv. 19. Κηρύξαι ἐνιαυτὸν Κυρίου δεκτὸν, add. Iren. Vulg. et diem retributionis, ex Isa. lxi. 2.

Rom. x. 8. Ἐγγύς σου ῥῆμά ἐστιν, add. Orig. σφόδρα, ex Deut. xxx. 14.

V. 16. Τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν, add. καὶ βραχίων τοῦ Κυρίου τίνι ἀπεκαλύφθη, ex Isa. liii. 1.

Cap. xv. 19. Ἐξομολογήσομαί σοι ἐν ἔθνεσι. add. Κύριε, Chrysost. Vulg. ex Psal. xviii. 49.

2 Cor. ix. 9. Ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα, Vulg. add. τοῦ αἰῶνος, ex Psal. cxii. 8.

Aliquando in his variis lectionibus desunt quædam quæ in N. Test. occurrunt, quia apud LXX. interpretes non extant, ex. gr.

Rom. xi. 34. Τίς γὰρ ἔγνω νοῦν Κυρίου, d. γὰρ. Clem. Al. ita Isa. xl. 13.

Cap. xv. 11. Καὶ ἐπαινέσετε αὐτὸν, d. καὶ, Chrysost. Ita Psal. cxvii. 1.

1 Pet. i. 24. Καὶ ὁ ἄνθος αὐτοῦ, d. αὐτοῦ, Œcumen. Ita Isa. xl. 7.

Insigne hujus rei exemplum exhibet Basilius, is enim post hæc verba Dom. Joh. xii. 39. 'propterea non poterant credere, quia iterum dixit Isaias,' ea quæ sequuntur allegat non prout apud Johannem extant, active τετύφλωκεν καὶ πεπώρωκεν, sed passive τετύφλωνται αὐτῶν οἱ ὀφθαλμοὶ καὶ πεπώρωται ἡ καρδία, ex Isa. vi. 9. tom. 1. contra Eunom. lib. v. p. 782.

SECTIO UNDECIMA.

ID quod, in alio Evangelista, aliis verbis exprimitur, sexcenties in locis pro varianti lectione proponitur: hic autem observatu dignum videatur,

1. Multoties rem plane incertam esse, nulloque niti solido fundamento Millii de hisce conjecturam, v. g. Marci vi. 12. Sed apud Millium legimus "ex Ammonii Monotessaro apud Zacharium Chrysopol. (sæculi 12mi Monachum, potius quam episcopum, recte notat Zegerus) hæc Marci non esse, sed ex Matthæo huc transponi, quemadmodum alias alia;" quo Monotessaro non obstante, agnoscunt hæc verba Hieronymus, Theophylactus, versiones ad unam omnes. Et quanquam Millius bis centies pronuntiaverit "hæc et illa alterius esse, non ergo hujus Evangelii" non tamen video quid impediat quo minus eadem in duobus aut tribus Evangeliis obtineant, immo ex Eusebii Canone id usitatius contigisse certissimum est.

2. Observandum id quod Patres, Librarii, ac Scriptores, ex aliis Evangeliis adjecerunt, sæpius additamenti potius quam variæ lectionis speciem adhibere.

Observandum, tertio, hæc, si ex aliis Evangeliis certo certius adjecta essent, nihil de S. Scripturis inde minui, nec iis quicquam adjicere, sed tantum ea quæ in Evangeliis certo certius conscripta sunt, eundemque plerumque sensum exigunt, locis non suis apponere, quibus præmissis, exemplum unum aut alterum in medium adducam.

Matt. iii. 11. Οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι, v. l. ἄξιος τὸν ἱμάντα τοῦ ὑποδήματος λῦσαι. "E reliquis Evangeliis" hic Millius: in quorum tamen nullo hæc verba ῥήτως inveniuntur. Vide Marc. i. 7. Luc. iii. 16. Joh. i. 27.

V. 17. Φωνὴ—λέγουσα οὗτός ἐστιν ὁ υἱὸς. v. l. λέγουσα πρὸς αὐτὸν σὺ εἶ ὁ υἱὸς, Marc. i. 12. Luc. iii. 22.

Sed non est cur in hisce immoremur, in quibus ipse Millius, in capite fere quolibet, exempla perhibet.

Porro permulta inter variantes lectiones congessit Millius, quæ tantum unius Epistolæ verba ad alteram adjiciunt, adeoque assumenta veriùs quàm variæ lectiones dici possint. Ostensum enim est libri primi sectione sexta, familiare nimis Patribus fuisse loca multa, præsertim sensu et scopo convenientia, in unum congerere: v. g.

Rom. xii. 2. Εἰς τὸ δοκιμάζειν ὑμᾶς τι τὸ θέλημα Θεοῦ, Chrysost. Œcum. post ὑμᾶς addunt τὰ διαφέροντα, ex Phil. i. 10.

V. 17. Προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων. Polycarp. ἐνώπιον Θεοῦ, καὶ ἀνθρώπων, οὐ μόνον ἐνώπιον τοῦ Θεοῦ, ἀλλὰ καὶ ἐνώπιον τῶν ἀνθρώπων multi, ex 1 Cor. viii. 21.

Cap. xiv. 11. Ἐμοὶ κάμψει πᾶν γόνυ, v. l. add. ἐπουρανίων, καὶ καταγείων, καὶ ἐπιχθονίων, ex Phil. ii. 11.

Cap. xvi. 26. Post διὰ γραφῶν Προφητικῶν, addit Origenes, καὶ τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ex 2 Tim. i. 10. Mill. vel ex 2 Thess. ii. 1.

1 Cor. i. 23. Ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Orig. l. 1. contra Cels. p. 12. Ἰησοῦν Χριστὸν, καὶ τοῦτον ἐσταυρωμένον, ex cap. ii. 2.

Cap. iv. 16. Μιμηταί μου γίνεσθε, Vulg. Chrysost. alii καθὼς ἐγὼ Χριστοῦ, ex cap. xi. 1.

iii. 18. Μηδεὶς ἑαυτὸν ἐξαπατάτω, v. l. add. κενοῖς λόγοις, ex Eph. v. 6.

xiv. 33. Ὡς ἐν πάσαις ταῖς ἐκκλησίας τῶν ἁγίων, v. l. add. διδάσκω, ex cap. iv. 17.

xvi. 15. Οἴδατε τὴν οἰκίαν Στεφανᾶ, add. v. l. ex v. 17. καὶ Φουρτουνάτου, καὶ Ἀχαϊκοῦ.

2 Cor. iv. 4. Ὅς ἐστιν εἰκὼν τοῦ Θεοῦ, v. l. add. τοῦ ἀοράτου. ex Colos. i. 15.

Cap. xii. 3. Ἕως τρίτου οὐρανοῦ. Clem. Al. κἀκεῖθεν εἰς Παράδεισον, ex v. 4.

V. 14. Ἰδοὺ τρίτον, addunt multi τοῦτο, ex cap. xiii. v. 1.

Eph. iii. 8. Ἐμοὶ τῷ ἐλαχίστῳ πάντων τῶν ἁγίων, v. l. add. ἀποστόλων, ex 1 Cor. xv. 9.

iv. 17. Μαρτύρομαι ἐν Κυρίῳ, v. l. add. ἐνώπιον τοῦ Θεοῦ, ex 2 Tim. iv. 1.

Colos. i. 23. Ἐγὼ Παῦλος διάκονος, add. Alex. Κῆρυξ καὶ Ἀπόστολος, ex 1 Tim. ii. 7.

Cap. iii. 10. Οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος, v. l. add. ἄρσεν καὶ θῆλυ, ex Gal. iii. 28.

V. 17. add. ex Eph. v. 21. Ἐπιτασσόμενοι ἀλλήλοις ἐν φόβῳ τοῦ Θεοῦ.

V. 23. Ὡς τῷ Κυρίῳ. Clem. Alex. δουλεύοντες, ex Eph. vi. 7.

Philip. iii. 6. Κατὰ ζῆλον διώκων τὴν ἐκκλησίαν, v. l. add. Θεοῦ, ex Gal. i. 13.

1 Thess. iv. 16. Ἐν σάλπιγγι, add. Chysost. alii, τῇ ἐσχάτῃ, ex 1 Cor. xv. 52.

1 Tim. ii. 8. Χωρὶς διαλογισμοῦ, Clem. Al. διαλογισμῶν πονηρῶν, ex Jac. ii. 4.

vi. 12. Ὡμολόγησας τὴν καλὴν ὁμολογίαν, add. Chrysost. ἐπ' ἐλπίδι ζωῆς αἰωνίου, ex Tit. i. 2.

2 Tim. i. 7. Οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα δουλείας, add. Clem. Alex. πάλιν εἰς φόβον, ex Rom. viii. 15.

Cap. iv. 5. Κακοπάθησον, add. Cod. Alex. ὡς καλὸς στρατιώτης Χριστοῦ Ἰησοῦ. ex cap. ii. 5.

Tit. i. 10. ἀνυπότακτοι, v. l. add. ἐργάται δόλιοι, ex 2 Cor. xi. 13.

Cap. ii. 5. Ἵνα μὴ ὁ λόγος Θεοῦ βλασφημῆται, v. l. καὶ διδασκαλία, ex 1 Tim. vi. 1.

V. 15. Ταῦτα λάλει, v. l. καὶ δίδασκε, ex 1 Tim. iv. 11:

Heb. iv. 10. Κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, Chrysost. add. πάντων, ex v. 4.

Cap. ix. 14. Θεῷ ζῶντι, Chrysost. C. Alex. καὶ ἀληθινῷ, ex 1 Thess. i. 9.

1 Pet. v. 6. Ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ, v. l. addunt ἐπισκοπῆς, ex cap. ii. v. 12.

Pauca his adde in quibus textus ex aliarum Epistolarum lectione aliquantulum mutatur.

Philip. ii. 14. Χωρις γογγυσμῶν, v. l. ὀργῆς, ex 1 Tim. ii. 8.

Colos. iii. 9. Πάλαιον ἄνθρωπον σὺν ταῖς πράξεσιν, Clem. Al. ἐπιθυμίαις αὐτοῦ, ex Eph. iv. 22.

Cap. i. 18. Ὅ ἐστιν ἀρχὴ, Chrysost. alii, ἀπαρχὴ, ex 1 Cor. xv. 20.

2 Tim. ii. 22. Μετὰ τῶν ἐπικαλουμένων τὸν Κύριον, v. l. πάντων τῶν ἁγαπώντων, ex Eph. vi. 24.

Heb. x. 1. Οὐδέποτε δύναται, Theodoret, δύνανται, ex v. 11.

Jac. ii. 25. Ἀποδεξαμένη τοὺς Ἀγγέλους, v. l. κατασκόπους, ex Heb. xi. 31.

SECTIO DUODECIMA.

UNICUM jam superest quod me ad operis hujus finem perducet, nempe ut respondeam objectionibus Pseudo-Catholicorum textus Græci αὐθεντίαν ex variis hisce lectionibus impugnantium, et Scepticorum qui S. Scripturæ certitudinem eadem de causa diminutam, et pene nullam esse pronunciant.

Decrevit Synodus Tridentina, ut ea ipsa vetus, et vulgata editio quæ longo tot sæculorum usu in ipsa ecclesia probata est, in publicis lectionibus, disputationibus, prædicationibus, et expositionibus, pro authentica habeatur, et ut nemo illam rejicere, quovis prætextu audeat, vel præsumat. In hujus Decreti subsidium, longo agmine, procedunt Pontificii, pro editionis Vulgatæ præ Græcis N. Fœderis codicibus authentia, tanquam pro Aris et Focis, militantes (quod tamen hoc Synodi Decretum minime postulare discernunt peritiores Pontificii). Palmam cæteris præripuit Morinus, is enim exercitationum biblicarum parte secunda, summa contentione, omnibusque ingenii viribus illud molitur, ut labefactata N. Fœderis originalis textûs auctoritate, sola versio vulgata, utpote ad codices Græcos hodiernis nostris meliores composita, pro vera et authentica habeatur. Huic Millius, qui in priore Prolegomenon parte Morini causam adstruxisse videatur, hic strenuè eidem semet opponit.

Argumento etenim primo Morini ex Patrum Latinorum et Græcorum testimoniis deducto, accuratè Millius respondet, testimonia in medium producta non tantum diligenter expendit, iisque responsum plenum justumque adhibet; sed etiam insuper agnoscit, Proleg. p. 139., se, cum Morino, olim errâsse; et p. 140., Morinoduce, hallucinatum esse: verum in aliam sententiam, inquit, me duxit longior dies, eamque plane contrariam.

Secundum argumentum depravationis Græci textûs colligit Morinus ex magna lectionum varietate, quam in exemplaribus Græcis observarunt H. Stephanus aliique Hæretici, quas ad bis mille sexcentum sexaginta, iniquo calculo, extendit. Respondet Millius: "Varietates hasce lectionum, quibus auctoritatem Græci textûs tantopere labefactatam ait, istas, inquam, quas ex sexdecim exemplaribus extraxit H. Stephanus, aliasque multo adhuc plures, quas alii post eum ex impressis pariter, et MSS. libris coacervarunt, adeo non eripere Græco textui suam certitudinem, ut contra, haud certius ad genuinam, et archetypam apostolorum dictionem perveneris, quam ex hujusmodi collationum συλλογαῖς sive collationibus Græcorum codicum." His autem pro instituti sui ratione prælibatis, sic pergit. "Providentia Dei hactenus invigilatum est, ne in articulis fidei, aliisque ad summam fidei facientibus laberentur librarii. In his enim codices omnes conveniunt, et si forte locus aliquis, qui summi momenti esse videtur, uni, alteri, seu etiam pluribus codicibus exciderit (id quod non nisi in uno loco factum est quod viderim) idem tamen quoad sensum alibi inculcatus occurrit; ut proinde nusquam inde periclitetur Christiana veritas: in locis autem, qui in articulis fidei omnibus plenè conveniunt, certe ex quâ de iisdem articulis judicetur, regula deesse non potest."

Porro de variantibus hisce Stephani Bezæque lectionibus, id imprimis notatu dignum est, eas ferè omnes ex Græcis occidentalis ecclesiæ codicibus depromptas esse, quos quidem à scriptoribus

linguæ originalis insciis conscriptos fuisse, et juxta versionem veterem vulgatam emendatos, seu verius mutatos, fuisse ex Simonio didicimus, eosque adeo inidoneos prorsus esse ex quibus codices primævi, Adamantii, Pierii, Pamphili, Eusebii, cura ad codicum probatissimorum et forte originalium textum emendati, et in Bibliothecis diligenter custoditi, ut textus hodiernus cum iis codicibus potissimum consentiens corrigeretur.

3. Ex argumentis hisce aliisque pontificiorum mediis, quibus vulgatam versionem integritati suæ restituere Sixti Quinti, Clementis Octavi, Lovaniensium, Lucæ Burgensis, et aliorum opera aggressi sunt, de codicum multorum collatione, multa,—de ecclesiæ testimonio ne verbum quidem occurrit; unde pronum est colligere haud alia media ad vulgatæ versionis *αὐθεντίαν* stabiliendam pontificiis superesse, quam quæ nobis pariter cum illis conveniunt ad textûs originalis integritatem stabiliendam, nullumque in his emendationibus ecclesiæ sive testimonio sive judicio locum esse posse, sed criticorum studio, et industriæ in codicibus comparandis, in versionum collatione, patrumque scriptis evolvendis, rem totam committendam esse.

Denique argumentum Morini bene impugnat Millius comparatione adhibita inter textum Græcum, et versionem vulgatam. Cum enim ob lectionum varietatem, textum Græcum incertitudinis postulaverit Morinus, annon expectares, inquit, jure merito ut versionem, quam in hujus locum substituit, ab eadem lectionum varietate, pura, et integra conservata esset, et tamen eadem illa in exemplaribus vulgatæ, quæ in Græcis nostris apparet lectionum varietas, ut liquet ex Stephanicis, et Plantinianis Latinorum Bibliorum Editionibus, immo etiam post recognitam jussu Sixti Quinti, et Clementis Octavi, versionem hanc, Lucas Brugensis conscripsit libellum variantium ejus lectionum. Hinc autem manifesto sequitur vulgatam versionem pro authentica haberi non posse, nisi textui Græco eadem authentia concedatur.

Ex iis insuper quæ in secundo libro scripsimus, et quæ non modo ab evangelicis, sed etiam à pontificiorum doctissimis, et in his rebus maxime versatis in confesso sunt, nempe in hoc variantium lectionum cumulo inveniri nihil, quod vel articuli ullius fidem, vel morum regulam corrumpat mutetve, certum atque exploratum est, contra scepticorum strepitus, lectiones hasce variantes non posse S. Scripturæ regulam vel imperfectam relinquere, vel dubiam. Rem paucis expediam lectiones hasce, quæ etiam levioris momenti esse videbantur, ea, qua potui, diligentia excussi, et examini subjeci: ostendant, si possint, aliquid, quod hanc fidei nostræ normam, aut dubiam, aut suspectam reddat: hoc autem si fieri nequeat, desinant tandem apertæ, et præ oculis eorum positæ, veritati repugnare, et vanis clamoribus aures nostras obtundere.

APPENDIX.

Continens
1. Catalogum variantium locorum ipsius Millii.
2. Specimen Italicæ versionis, qualis, ante Hieronymi castigationem, extabat ex lectionibus spuriis, deficientibus, aut redundantibus, quæ in Hilarii Diac. commentariis in epistolas D. Pauli adhuc reperiuntur.
3. Syllabum Scripturarum, de quarum variantibus lectionibus in hoc opere disceptatur.

Millius ἑαυτὸν τιμωρούμενος: Sive specimen quorundam locorum, in quibus Millius sententiam suam mutat, et sibi ipse contradicit.

" MATT. iii. 11. *καὶ τῷ πυρὶ*, constat patres Hieronymum, Hilarium, Cyprianum, Theodorum Heracleot., Macarium Ægyptium, Cyrillum, Origenem, Justinum M. (adde Athanasium, tom. i. p. 606. Basilium, tom. i. p. 790. Cyrill. Alex. tom. i. p. 197), Interpretes Arab. Pers. Æthiop. etiam vetustiss. Copt. ac Syr. exemplaria quamplurima MSS. Antiquiss. Cant. Vulg. denique versionem, sub apostolicis fere temporibus concinnatam, agnovisse *καὶ πυρὶ*, ut de recepta lectione minime dubitandum sit:" ita Millius hic. Atqui prol. p. 65. col. 2. " illud *καὶ πυρὶ* utcunque lectum in Vulg. jam olim ante tempora Cypriani, Syri, item nescio an (et fere ab initio) et citatum ab Origene, tanquam Matthæi, irrepsit ex evangelio Lucæ, seu etiam in textum tam Lucæ, quam Matthæi."

Matt. v. 4. *Εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς, ista omissa initio forte quod superflua visa sunt.* Ita Millius in locum, ergo Matthæi verba hic omissa sunt. Sed proleg. p. 42. col. 1. " Lucæ sunt non ergo Matthæi." Vide Append. p. 2. col. 2.

Matt. xiv. 3. *Διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου*] Deest *Φιλίππου*, Cant. Vulg. " Sed cum hic exemplaria MSS. universim (una cum versionibus vetust. Syr. et Copt.) probatiora pleraque apud Lucam, apud Marcum omnia (immo ipsum Cant. ut et Vulg. Goth. Copt. Syr.) nomen hoc retineant, non est quod expungatur." Ita Millius hic. At prol. p. 42. col. 2. " interjectum *Φιλίππου* Marci est, cui moris, in historiolis ipsi eum Matthæo communibus, circumstantias quasdam insigniores, ab altero isto haud memoratas, adjicere, quomodo hic nomen mariti Herodiadis."

Cap. xv. 4. *Ἐνετείλατο λέγων*). V. l. *εἶπε*, Cant. Copt. Syr. Æthiop. Vulg. Iren. è Marco. Ita hic Millius.—Sed proleg. p. 42. col. 1. *Scholion ἐνετείλατο λέγων εἶπε, diu est cum genuinam extrusit lectionem suspectamque ipsam reddidit, seu ex Marco sumptam, quod et nos olim putavimus.*

Cap. xviii. 35. *Τὰ παραπτώματα αὐτῶν.*] Desunt in Cant. Barb. Vulg. Hieron. Arab. Æthiop. *Sed cum plerique omnes Cod. Græci, Chrysost. Theophylact. Syr. Pers. retineant, non est quod omittatur.* Ita Millius hic. Sed prol. p. 121. seq. *τὰ παραπτώματα αὐτῶν irrepserunt è margine, fide* Æthiop. Cant. Arab. Vulg. Hieron. Luciferi Calarit.

Cap. xxv. 1. *Εἰς ἀπάντησιν τοῦ νυμφίου.*] V. l. *τοῦ νυμφίου, καὶ τῆς νύμφης*, Cant. Vulg. Syr. Pers. *Sed cum nec exemplaria MSS. nec è Patribus Hieronymus, Hilarius, Chrysost. aut Orig. quantum ex commentariis assequi licet, agnoscant,* pro additamento plane habendum est.—Ita hic Millius. Sed prol. p. 133. col. 2. *τοῦ νυμφίου καὶ τῆς νύμφης*, Cant. sic et Vulg. Syr. ac Latini. N. B. *Nec dubito quin ita Matthæi interpres. Sed quod infra de sponsi solius occursu fit mentio, neque nisi sponsi duntaxat occursus memoretur, in posterioribus cod. delebant illud καὶ τῆς νύμφης Græci ceu perperam ab antiquis additum.*

Ibid. cap. xxviii. 9. *Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.*] Desunt hæc Vulg. Chrysost. Hieron. August. *incuria scribarum, inquit Erasmus, sed eorum licentiæ potius dandum forte, quod cum sequentia à conjunctione incipiunt, totum hoc quod interjicitur, seu non necessarium prætermiserint.* Sunt ergo hæc Matthæi, sive incuria, sive licentia scribarum prætermissa. Sed prol. p. 83. col. 2. *Hæc omnia scholiastæ alicujus sunt de sermonis cohæreutia plus satis solliciti.*

Marc. ii. 1. *Δι' ἡμερῶν.*] *Octo legunt latini codices aliqui, citra non Græcorum modo codicum fidem, sed et Latinorum plerumque omnium.* Ita Millius hic. Sed prolcg. p. 44. col. 1. *Græca proculdubio erant δι' ἡμερῶν, et sic evangelista.*

Marc. v. 1. *Εἰς τὴν χώραν τῶν Γαδαρηνῶν.*] v. l. *Γερασηνῶν. Sed cum cod. Alexandrinus et Syr. receptam lectionem retineant, et Lucas, cui in describendis historiis noster evangelista fere consonat, Gadarenos vocet, Γαδαρηνῶν hic omnino legendum arbitror.* Sed proleg. p. 95. col. 1. *inter genuinas lectiones* Γεργεσηνῶν enumeratur.

Marc. xi. 10. *Ὡσαννὰ ἐν τοῖς ὑψίστοις.*] Orig. *εἰρήνη, memoriæ lapsu, ut opinor, et cum Marci verbis Lucæ ista confundens.* Cap. xix. 38. *εἰρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις.* Ita hic Millius. Sed prol. p. 101. col. 2. apud Marcum *εἰρήνη ἐν τοῖς ὑψίστοις, legebat Origenes, idque non ex lapsu memoriæ, quod nos olim putavimus, sed ad fidem codicis probi: hinc Lucam, qui ad Marci verba se fere accommodat, traduxisse puto suum illud εἰρήνη ἐν οὐρανῷ.*

Luc. ii. 14. *Ἐν ἀνθρώποις εὐδοκία.*] *Qui sic legunt, rectam lectionem amplectuntur.* Ita hic Millius. Sed prol. p. 64. col. 2. *ἐν ἀνθρώποις εὐδοκίας omnino rect.* Vide Annotata nostra in Millium hic.

Cap. vi. 26. *Οὐαὶ ὑμῖν ὅταν καλῶς ὑμᾶς εἴπωσιν πάντες.*] *Τὸ πάντες omnino legendum arbitror, addendi causa nulla est, tollendi aliqua:* et tamen prol. p. 126. col. 2. *ὑμᾶς et πάντες irreptitia sunt.* Vide hic etiam annotata nostra in Millium.

Luc. vii. 11. *Καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοί.*] Deest *ἱκανοὶ* Vulg. Syr. *omissum primum, de industria, ni fallor, ab iis qui per μαθητὰς hic apostolos intellexere, non item assiduos quosvis Christi sectatores.* Ita hic. Sed prol. p. 44. col. 1. *ἱκανοὶ irrepsisse videtur* ex v. 12. certe *discipulos duodecim neutiquam μαθητὰς ἱκανοὺς vocasset evangelista, scriptor imprimis accuratus.* Vide reliqua annotatis nostris hic ad Millium.

Cap. ix. 54. *Ὡς καὶ Ἠλίας ἐποίησε.*] Desunt hæc in Barb. i. Eph. Vulg. *Sed habent, præter exemplaria Græca fere omnia,* Syr. Arab. Pers. Æthiop.

Colb. et Tertull. N.B. *ut credibile sit in Latinis ab aliquo expunctum, qui verebatur ne locus hic Marcioni faveret,* inquit Grotius. Ita Millius hic. Sed prol. p. 44. col. 1. *Sequentia ὡς καὶ Ἠλίας ἐποίησε, quæ sententiam Jacobi et Johannis tam insigniter illustrat, ad marginem libri à studioso quopiam adscripta fuisse commentarii loco, indeque transisse in corpus textus, res ipsa clamat——Cæterum à Tertulliano lecta fuisse hæc, quod olim in notis nostris affirmavimus, non ita liquidum.*

Cap. xix. 41. Ἔκλασεν ἐπ' αὐτῷ.] *Non extitisse verba ista suo tempore in publice receptis exemplaribus testatur Epiphanius. Verba ejus digna sunt quæ notentur,* ait Grotius, &c. Ita hic. Sed prol. p. 146. col. 2. ἔκλασεν ἐπ' αὐτῷ notat (Grotius) *(quod et nos in editione nostra ipsius vestigia intrepide secuti) Epiphanii tempore comma hoc haud extitisse in publice receptis exemplaribus, verum ad Pericopen de Sudore Sanguineo,* cap. xxii. 43, 44. *respicit Epiphanius.* Vide de his plura prol. p. 76. col. 1. Act. ii. 47. ὁ δὲ κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν ἐπὶ τὸ αὐτό. Sic Alex. Barb. i. Vulg. et *certe* D. Lucas supra dicit *πιστεύοντας* fuisse ἐπὶ τὸ αὐτὸ, hic Dominum addidisse quotidie σωζομένους ἐπὶ τὸ αὐτό. Prolog. p. 158. col. 2. At vero Append. p. 37. col. 2. *illud* ἐπὶ τὸ αὐτὸ δὲ *(quod revera capitis sequentis est) capiti huic adnexum arbitror, quod in plurimis MSS. libris post verba* ἐπὶ τὸ αὐτὸ δὲ *notetur minio* ἀρχὴ, *seu principium lectionis: hac enim de causa factum videtur, quod* ἐπὶ τὸ αὐτὸ, *quod initium lectionis præcedebat, in capitis præcedentis finem conjecerint scribæ, dele ergo Alex. Barb.* i. Vulg. Vide etiam annotata Millii in locum.

Act. viii. 37. Deest comma 37. in MSS. fere vigintii,——certe *prætermissum in exemplaribus tot MSS. probatis ac vetustissimis ex incuria vel etiam fraude scribarum, plane incredibile est: dicendum potius in supplementum historiæ adnotatum primum hoc, ut et alia in libro Act. Apost. haud pauca, à studioso quopiam ad marginem libri, ac assumptum mox in contextum à librariis, idque sane à primis Christianismi sæculis, legant siquidem* Vulg. Iren. Cyprian. &c. Ita hic Millius. Sed prol. p. 40. col. 2. *etiam hunc versiculum pro injectitio olim à nobis habitum, lectum ab Irenæo constat,* lib. iii. cap. 12. *et ad αὐθεντίαν ejus stabiliendam haud parum conferunt Vulg. Tertull. (nam et hunc, contra quam antehac sentiebam pericopen hanc legisse) Cyprian.* quibus antea non obstantibus, comma hoc pro injectitio habuit.

Cap. v. 36. Ὧι προσεκολλήθη.] V. l. προσεκλίθη, Alex. Pet. Cyril. προσεκλήθη, quod ex *priore lectione natum suspicor, librariis, quòd passim fit, η pro ι scribentibus.* Sed prol. p. 120. col. 1. ᾧ προσεκλήθη *inter genuinas* lectiones ponitur, cujus *explicatio* est προσεκολλήθη.

Cap. xv. 20. Τοῦ πνικτοῦ.] Desunt Iren. Tertull. Cyprian. Hieron. August. Ambros. Eucherio: *cæterum retinent Græca quæ viderimus omnia, excepto uno Cant. versiones omnes, etiam Vulg. Origenes, patres, ac tractatores Græci universim,* ac proinde *minime solicitandum* arbitror. Idem vero Millius, prol. p. 45. col. 2. iisdem Latinis Pacatiano et Fulgentio in medium prolatis, hæc habet, certe *medium καὶ τοῦ πνικτοῦ ipsius Lucæ non est,* sed Christianorum veterum, &c.

Cap. xviii. 7. Εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου.] V. l. Τίτου. App. p. 42. *lectionem istam* quod *attinet* Τίτου *genuinam esse arbitror,* Ἰούστου *vero additum ex interpolatis latinis interpretis Vulg.* Sed prol. p. 44. col. 2. *Studiosus aliquis ex fide, vel traditione istius sæculi viri hujus cognomento, indeque enim aliud* Ἰοῦστος *nomen ipsum adposuit ad marginem, nempe Titum, quod quidem admisit haud ægre interpres in suam versionem.*

Rom. i. 31. ἀσπόνδους,] deest Clar. Ger. Colb. 7. Lucifer. *Calarit. Hilar. D. Gildæ, prætermissum ideo putarim, quod præcedat vox ejusdem, ut putabant, significationis* ἀσυνθέτους. Sed prol. p. 46. col. 1. *intrusum videtur in hunc locum ex* 2 Tim. iii. 3.

1 Cor. xv. 47. ὁ Κύριος ἐξ οὐρανοῦ,] *imprudentes librarii vocem hanc* ὁ Κύριος, *è codice Marcionitarum in exemplarium aliquorum marginem clam transfusam, in contextum admisere, idque jam olim ante tempora Tertulliani, tum enim manavit, uti videtur, corruptela hæc passim in cod. Græcos.* Sed prol. p. 139. col. 2. hæc habet. *Auctoritate Tertulliani, probat Morinus in Græcis nostris,* 1 Cor. xv. 47. *irrepsisse vocem* Κύριος, *ex Marcionis hæretici* ἀποστολικῷ, *quod idem et nos affirmavimus in adnotatis in hunc locum. Verum in aliam sententiam traxit longior dies, eamque plane contrariam, nempe in* ἀποστολικὸν *illud introductum fuisse* Κύριος *ex libris catholicorum.* Vide supra, p. 36.

2 Cor. ix. 4. ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως'] ἐν τῇ ὑποστ. ταύτῃ. *Codex mendosus quem secutus est Æthiops, omisso* τῆς καυχήσεως. Sed proleg. p. 48. fide mendosi hujus cod. inter alios hic memoratos τῆς καυχήσεως, *accessit commentarii loco* ex cap. xi. 17. *hujus epistolæ.*

Gal. iv. 14. Καὶ τὴν πειρασμόν μου.] *Latini omnes,* teste Esthio, legunt ὑμῶν, *quod sane sensum parit duriusculum ac coactum nimis quam ut probem.* Ita hic Millius. Sed Append. p. 53. col. 1. *pro istis lege atque hanc lectionem (ut et duriusculas, et in speciem absurdas, plerasque omnes* N.B.) *genuinam esse censeo.*

Eph. iii. 14. πρὸς τὸν πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.] Rejicit hic Millius testimonium Hieronymi dicentis *hæc subnotata esse additamentum Codicum Latinorum.* "Nimirum cum à patre denominatam velint *interpretes* fere omnes πατριὰν istam ἐν οὐρανοῖς καὶ ἐπὶ γῆς, do qua apostolus in versu prox. hinc omittendi ista τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, arreptam primam occasionem arbitror, ne sc. admissis iis, ad Christum πατριὰ ista, seu ad originem referri forte intelligeretur. Sed idem Millius, prol. p. 84. col. 2. inter genuinas Chrysost. lectiones recenset πρὸς τὸν πατέρα *simpliciter,* reliqua habet pro additamentis ex fide Hieronymi, Hilarii D. Æthiopis, Chrysost. Theophylacti, quos omnes hic rejicit."

Cap. v. 30. Ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ.] Desunt in Alex. Æthiop. *At vero cum in aliis omnibus extent, non est quod de textus sinceritate hoc loco dubitemus.* Ita hic. Sed prol. p. 69. col. 2. *Methodius qui codice usus est probo, hæc omittit.* Ita Alex. Æthiop. *Quæ ad marg. adscripta, ut videtur, ex* Gen. ii. 23. *in textum intruserunt scribæ.*

1 Thess. iii. 2. Καὶ συνεργὸν ἡμῶν.] *Recte hic omnia, nihil mutandum.* Ita hic Millius. Sed prol. p. 123. col. 2. *Media καὶ συνεργὸν ἡμῶν irrepsere è margine, ubi posuerat ista adnotator quispiam,* ex Rom. xvi. 21. Vulg. Alex. quos utrosque antea rejecit.

1 Tim. vi. 5. Παραδιατριβαί.] Cod. plurimi, C. Alex. Clem. Al. Gr. Scholia omnia legunt διαπαρατριβαί. Sed *placet vulgatum* παραδιατριβαί, et in Append. p. 54. col. 2. lege quod *omnino placet, non aliter legebat in codice suo Vulg. Interpres.* Sed proleg. p. 61. col. 1. *placet* διαπαρατριβαί, ob eosdem autores, et παραδιατριβαί, *inquit notatum forte ab aliquo, ad marg. animi causa, ceu elegantius transiit in alterius locum.*

19. Τῆς αἰωνίου ζωῆς.] V. l. τῆς ὄντως, Vulg. Syr. Æthiop. Hilarius D. Hieron. G. Nyssen. *interpretamentum vetus,* quo vita æterna describitur, sed prol. p. 77. col. 1. eosdem autores allegans, ait αἰωνίου *in editis irrepsit* ex v. 12. hujus cap.

2 Tim. ii. 10. Μετὰ δόξης αἰωνίου *cœlesti,* Vulg. *et ex eo Latini, ex errore Gr. Exemplaris cujusdam, ut videtur, in quo pro* αἰωνίου, *scriptum erat contractim* οὐνίου. Sed prol. p. 49. col. 1. μετὰ δόξης οὐρανίου, *nescio an recte, contra quam olim putaveram facili* mutatione οὐρανίου. Quod in MSS. libris contractim ferè scriptum *οὐνίου, sciolus fecerit quispiam* αἰωνίου.

Heb. x. 2. Ἐπεὶ οὐκ ἂν.] V. l. ἐπεὶ ἄν, Vulg. Syr. Æthiop. Theodoret. Photius: Mihi quidem *illud* ἐπεὶ ἂν *maxime arridet, tanquam apostoli scopo omnino congruum.* Sed prol. p. 131. col. 2. ἐπεὶ οὐκ ἂν *utpote obscurum maxime probo.*

Cap. xii. 18. Ψηλαφομένῳ ὄρει.] Omittunt ὄρει Syr. Æthiop. Clar. Ger. *Sed cum retineant plerique omnes codices Græci, et vero antithesin quæ accedit inter Montem Sina et Montem Sion, hic præ oculis habeat apostolus, necesse est legamus.* Sed prol. p. 105. col. 2. desunt Alex. Syr. Æthiop. Chrys. et Vulg. *et certe* ὄρει *quod positum est jam post* ψηλαφομένῳ, *in plerisque cod. vix est ut olim prætermiserint scribæ; longe magis suspectum, immo probabile videtur, lectorem quempiam maxime cum hic agatur de sensibili, ac ardenti igne, qui visus erat in monte Sina, posuisse ad oram codicis, seu inter lineas* ὄρει, *ut esset quod alteri* ὄρει, v. 22. *responderet.*

2 Pet. i. 12. Διὸ οὐκ ἀμελήσω.] V. l. μελλήσω οὐ μελλήσω, *mihi omnino placet lectio quæ in impressis.* Ita hic. Sed prol. p. 101. διὸ μελλήσω, ita Suidas, *codices probi aliqui: fecit phrasis paullo durior, ut à nonnullis mutaretur in* οὐ μελλήσω, *ab aliis in* οὐκ ἀμελήσω, *quod jam locum habet in longe majori parte codicum.*

Cap. iii. 3. Ἐπ' ἐσχάτου τῶν ἡμερῶν ἐμπαῖκται.] V. l. ἐμπαιγμονῇ ἐμπαῖκται. Ita MSS. multi, Vulg. Syr. Arab. Æthiop. August. Hieron, *et quidem omnino Esthio assentior ita à Petro scriptum esse.* Sed prol. p. 88. col. 2. mihi quidem ipsius Petri fuisse videtur ἐν ἐμπαιγμονῇ, *simpliciter; quod autem hiare videretur oratio, additum a quopiam, ex epistola Judæ* ἐμπαῖκται.

Jud. 6. Ὑπὸ ζόφον.] Clem. Al. Pæd. lib. iii. cap. 8. add. ἀγρίων Ἀγγέλων, *codex quem secutus est Lucifer Calaritanus,* pro ἀγρίων *corrupte legit* ἁγίων. Sed prol. p. 62. col. 1. ἀγρίων *perperam pro* ἁγίων.

Unicum addo in quo ipsa Millii interpretatio contradictionem involvit, viz. in hæc verba συνήχθησαν Ἡρώδης τε, καὶ Ποντιος Πιλάτος σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ. Act. iv. 27. Inter alia plane ridicula, hæc habet Millius, prol. p. 104. col. 2. *certe per ἔθνη hic intelligi Judæos* (i. e. *populum Israeliticum, quibuscum hæ gentes consilium inibant de morte Christi*) *constat ex v.* 25. *Nempe respondet hoc loco* ἔθνεσι καὶ λαοῖς *ad illud Davidis supra citatum* ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά, Psal. ii. 1. Hic autem observandum,

1mo. Millium fere continuo sententiam suam mutâsse Vulgatæ versionis gratia.

2do. Non multum tribuendum esse judicio viri adeo à semetipso dissidentis, et de his ipsis variantibus lectionibus sententiam suam postea

mutantis, idque aliquoties ob ipsissima illa testimonia, et rationes, quibus antea non obstantibus, se ita sensisse indicaverat.

De lectionibus Hilarii diaconi in Epistolas Paulinas Romæ receptas, et primo de lectionibus variantibus.

EP. ad Rom. Observandum hic proœmii loco, notâsse *Erasmum scribam pro suo arbitratu lusisse, non tantum in argumentis epistolarum exhibendis; sed, uti suspicatur, in ipsis commentariis;* additque Simonius eos qui Latinos patres, qui ante novi fœderis librorum emendationem ab Hieronymo adornatam vixerunt, typis mandarunt, Scripturas ab iis citatas sæpius editione Hieronymiana adaptâsse, nec in hac parte Hilario Diacono pepercisse, unde haud raro contingit ut commentario textus adversetur: cujus indicium sentire mihi videor in capitis hujus primi commate ultimo, ubi textus ita se habet, prout in vulgato Hieronymi, *qui cum justitiam Dei cognovissent, non intellexerunt, quoniam qui talia agunt, digni sunt morte;* commentarius vero sequitur in hunc modum, *usque adeo justitiam Dei cognoverunt, ut non negent hæc omnia quæ faciunt, pœnâ digna et morte.*

Cap. iii. 1. Quid *enim* amplius est Judæo, Gr. *τί οὖν*, Vulg. quid ergo. Centies in Hilario occurrit *enim* pro *ergo*, et vice versa; ita v. 4. est *enim* Deus verax, Gr. *γενέσθω δέ*.

V. 25. Quem proposuit Deus *propitiatorem fidei*, Vulg. *propitiationem per fidem*, Gr. *ἱλαστήριον διὰ τῆς πίστιως*. Ibid. propter *propositum* præcedentium delictorum. Gr. *διὰ τὴν πάρεσιν*, Vulg. propter remissionem.

V. 26. In patientia *Dei*, Gr. *ἐν τῇ ἀνοχῇ*. Vulg. in sustentatione.

Cap. iv. 16. Ideo ex fide *secundum gratiam*, ut sit, Gr. *διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν*, Vulg. ideo ex fide, ut secundum gratiam.

V. 17. Ante cum cui *credidisti* Deo, Gr. *κατέναντι οὗ ἐπίστευσε Θεοῦ*, Vulg. ante Deum qui (p. *cui*) credidit.

V. 21. Quia *qui* promisit, Gr. *ὅτι ὃ ἐπήγγελται*. Vulg. quia quæcunque promisit.

Cap. v. 6. *Ut quid enim;* ita et Vulg. Gr. *ἔτι γὰρ*, ib. *peccatores*, Gr. *ἀσθενῶν*, Vulg. infirmi.

Cap. vi. 4. Per *virtutem* patris, Gr. *διὰ τῆς δόξης*, Vulg. per gloriam.

Cap. vii. 5. Hinc *vitia* peccatorum quæ per legem ostenduntur, Gr. *τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου*, Vulg. passiones peccatorum quæ per legem erant.

V. 13. Quod ergo bonum est mihi, *mors est?* Gr. *τὸ οὖν ἀγαθὸν, ἐμοὶ γέγονε θάνατος;* Vulg. quod ergo bonum est mihi factum est mors?

V. 25. *Gratia Dei*, ita et Vulg. quod Millius in locum rejicit, Gr. *εὐχαριστῶ τῷ Θεῷ*.

Cap. viii. 23. Nos qui *receptaculum* spiritus habemus, Gr. *ἀπαρχὴν*, Vulg. primitias.

V. 26. Spiritus adjuvat infirmitatem *orationis nostræ*, Gr. *ταῖς ἀσθενείαις ἡμῶν*, Vulg. nostram.

V. 28. *Procedunt*, Gr. *συνεργεῖ*, Vulg. co-operantur.

V. 30. Quos justificavit, hos et *magnificavit*, Gr. *ἐδόξασε*, Vulg. glorificavit.

V. 38. *Confido*, Gr. *πέπεισμαι*, Vulg. certus sum.

Cap. ix. 6. Non *enim* excidit verbum Dei, Gr. *οὐκ οἷον δὲ ὅτι ἐκ πέπτωκεν*, Vulg. non autem quod exciderit.

V. 10. Isaac *patrem nostrum*, Gr. *ἐξ ἑνὸς — Ἰσαὰκ τοῦ πατρὸς ἡμῶν*, Vulg. patris nostri.

Cap. xi. 1. Nunquid Deus repulit *hæreditatem* suam? Gr. *τὸν λαὸν αὐτοῦ*, Vulg. populum suum.

V. 25. *Obtusio quædam* ex parte Israel facta est, Gr. *πώρωσις*, Vulg. cæcitas.

Cap. xii. 2. Quæ sit voluntas Dei, *quod bonum*, Gr. *τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθόν*. Vulg. bona.

V. 11. *Tempori* servientes, Gr. *τῷ Κυρίῳ*, Vulg. Domino.

V. 13. *Memoriis* sanctorum communicantes, Gr. *ταῖς χρείαις*, Vulg. necessitatibus.

Cap. xiii. 1. *Omnibus potestatibus sublimioribus* subditi estote, Gr. *πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω*, Vulg. omnis anima potestatibus sublimioribus subdita sit.

Cap. xiv. 14. *Ei plane* qui existimat, Gr. *εἰ μὴ τῷ λογιζομένῳ*, Vulg. nisi ei qui existimat.

V. 23. Qui autem discernit *quid* ederit, Gr. *ἐὰν φάγῃ*, Vulg. si manducaverit.

Cap. xv. 4. Ad nostram *confirmationem*, Gr. *διδασκαλίαν*, Vulg. doctrinam.

V. 30. Ut *sollicitudinem impertiamini* mihi, Gr. *συναγωνίσασθαί μοι*, Vulg. ut adjuvetis me.

V. 31. Per voluntatem *Jesu Christi*, Gr. *Θεοῦ*, Vulg. Dei.

V. 32. *Munerum meorum oblatio.* Gr. *ἡ διακονία μου*, Vulg. obsequii mei oblatio.

Cap. xvi. 2. In quibuscunque *desideraverit*, Gr. *ἐν ᾧ ἂν ὑμῶν χρήζῃ*, Vulg. vestri indiguerit.

V. 5. Et *domestica* eorum *Ecclesia*, Gr. *καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν*, Vulg. domesticam.

V. 17. *Contra disciplinam*, Gr. *παρὰ τὴν διδαχὴν*, Vulg. præter doctrinam.

V. 19. Volo vos *proficere ut eruditi sitis*, Gr. *θέλω δὲ ὑμᾶς σοφοὺς εἶναι*, Vulg. sapientes esse.

V. 24. Ponitur in fine Epistolæ, *Gloria Domini nostri*, Gr. *Ἡ χάρις*, Vulg. Gratia.

Epistola Prima ad Corinthios.

CAP. i. Ita ut *nobis* nihil desit. Gr. *ὑμᾶς*, Vulg. vobis.

V. 16. *Cæterorum*, Gr. *λοιπὸν*, Vulg. cæterum.

Cap. ii. 1. *Mysterium* Dei, Gr. *τὸ μαρτύριον*, Vulg. testimonium.

V. 4. In *persuasione sapientiæ*, Gr. *ἐν πειθοῖς ἀνθρωπίνης σοφίας λόγοις*, Vulg. in persuasibilibus humanæ sapientiæ verbis.

V. 11. Quæ *in Deo*, Gr. *τὰ τοῦ Θεοῦ*, Vulg. quæ Dei sunt.

Cap. iii. 4. Nonne *homines* estis. Ita etiam Vulg. Gr. *οὐχὶ σαρκικοί ἐστε*, et Græca Scholia omnia.

V. 13. Qui *facit hoc opus* manifestus erit, Gr. *ἑκάστου τὸ ἔργον φανερὸν γενήσεται*, Vulg. uniuscujusque opus manifestum erit.

Cap. iv. 21. In *caritate spiritus* et mansuetudinis, Gr. *ἐν ἀγάπῃ, πνεύματί τε πρᾳότητος*, Vulg. in caritate et spiritu mansuetudinis.

Cap. vi. 2. *In vobis* judicabitur hic mundus, indigne *ergo sunt hujusmodi*, Gr. *καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε*, Vulg. et si in vobis judicabitur mundus, indigni estis.

Cap. vii. 20. *Frater in quo* vocatus, Gr. *ἕκαστος ἐν τῇ κλήσει ᾗ*, Vulg. unusquisque in qua vocatione.

Cap. ix. 16. Non est mihi *gratia*, Gr. *καύχημα*, Vulg. gloria.

Cap. xi. 2. Quod *omnia mea* memoria retinetis, Gr. *πάντά μου μέμνησθε*, Vulg. per omnia mei memores estis. Ibid. et quomodo *ubique trado*, Gr. *καὶ καθὼς παρέδωκα ὑμῖν*, Vulg. et sicut tradidi vobis.

V. 14. *Nec* natura, sic etiam. Vulg. Gr. *ἡ οὐδὲ*, an *ne!*

Cap. xii. 2. *Simulacrorum forma* euntes, Gr. *πρὸς τὰ εἴδωλα τὰ ἄφωνα ἀπαγόμενοι*, Vulg. ad simulacra muta euntes.

V. 13. *Potavimus*, Gr. *ἐποτίσθημεν*, Vulg. potati sumus.

V. 23. *At* quæ, Gr. *καὶ ἃ*, Vulg. et quæ ib. *inferiora*, Gr. *τὰ ἀσχήμονα*, Vulg. inhonesta.

V. 25. *Ἀλλὰ τὸ αὐτὸ*, sed ipsa, Vulg. sed id ipsum.

Cap. xiii. 1. *Unum sum velut* æramentum resonans, Gr. *γέγονα χαλκὸς ἠχῶν*, Vulg. factus sum.

V. 4. Caritas *magnanima* est, *jucunda* est, Gr. *μακροθυμεῖ, χρηστεύεται*, Vulg. patiens, benigna.

Cap. xiv. 12. *prophetetis*, Gr. *ἵνα περισσεύητε*, Vulg. ut abundetis.

V. 16. *Quis* supplet locum idiotæ? Gr. *ὁ ἀναπληρῶν*, Vulg. qui supplet.

V. 19. Volo quinque verba loqui *per legem*, Gr. *διὰ τοῦ νοός μου*, sensu meo.

V. 20. Ut *sensibus* perfecti sitis, Gr. *ταῖς δὲ φρεσὶ τέλειοι γίνεσθε*, Vulg. sensibus autem perfecti estote.

V. 21. Et *nondum*, Gr. *καὶ οὐδ' οὕτως*, Vulg. et nec sic. V. 25. Et *tunc*, Gr. *καὶ οὕτω*, Vulg. et ita.

V. 27. *Ut* unus, Gr. *καὶ εἷς*, Vulg. et unus.

V. 34. *esse in silentio*, Gr. *ὑποτάσσεσθαι*. Vulg. subditas esse.

V. 33. Non est enim *dissensionis res*, Gr. *ἀκαταστασίας ὁ Θεὸς*, Vulg. Deus.

Cap. xv. 2. *Quod sermone annunciavi vobis debetis tenere*, Gr. *τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε*, Vulg. qua ratione prædicaverim vobis si tenetis.

V. 5. *Illis* undecim, et sic Vulg. Gr. *τοῖς δώδεκα*. V. 10. *Pauper*, Gr. *κενὴ*, Vulg. vacua.

V. 20. Si enim, Gr. *νυνὶ δὲ*, Vulg. nunc autem. Ibid *initium*, Gr. *ἀπαρχὴ*, Vulg. primitiæ, et sic V. 23.

V. 31. *Pro gloria* vestra, Gr. *νὴ*, Vulg. per gloriam.

V. 34. Vigilate, *justi* estote, Gr. *ἐκνήψατε δικαίως*, Vulg. evigilate justi.

V. 51. Omnes *quidem resurgemus, non omnes immutabimur;* et sic Vulg. sed non omnes im. Gr. *πάντες μὲν οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα.*

Cap. xvi. 6. *Nisi* vos me deducatis, Gr. *ἵνα ὑμεῖς*, Vulg. ut vos.

V. 9. Magnum et *evidens;* ita etiam Vulg. Gr. *ἐνεργής*. V. 23. *Gratiam*, Gr. *ἡ χάρις*.

Epistola Secunda ad Corinthios.

CAP. i. 6. Sive *exhortationem consequimur*, pro vestra exhortatione, Gr. εἴτε παρακαλούμεθα ὑπὲρ τῆς ὑμῶν παρακλήσεως, Vulg. sive consolamur pro vestra consolatione.

V. 7. *Quod si* socii estis, Gr. ὅτι ὥσπερ, Vulg. quod sicut.

V. 19. Qui in vobis est, *qui per* nos prædicatus est, Gr. ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθείς, Vulg. qui in vobis per nos prædicatus est. V. 21. *Christus Dominus*, Gr. εἰς Χριστὸν, Vulg. in Christo.

Cap. ii. 10. Ut ne *possideamur* à Satana, Gr. ἵνα μὴ πλεονεκτηθῶμεν, Vulg. ut non circumveniamur.

Cap. iii. 5. Non quod sufficientes sumus *æstimare* aliquid, Gr. λογίσασθαι, Vulg. cogitare.

V. 14. Velamen manet *dum non revelatur*, Gr. μὴ ἀνακαλυπτόμενον, Vulg. non revelatum.

Cap. iv. 4. Ut *non pervideant lumen* evangelii, Gr. εἰς τὸ μὴ αὐγάσαι αὐτοῖς, Vulg. ut non fulgeat illis.

V. 8. Inopiam passi, sed non destituti, Gr. ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι, animi pendentes, sed non animo concidentes.

V. 11. *Si ergo* nos qui vivimus, Gr. ἀεὶ γὰρ ἡμεῖς, Vulg. semper enim nos.

V. 16. *Licet si* exterior noster homo, Gr. ἀλλὰ εἰ καὶ, Vulg. sed licet.

Cap. v. 4. Nam *cum*, Gr. καὶ γὰρ ὄντες, Vulg. nam. et V. 8. ad *Deum*, Gr. πρὸς Κύριον, V. ac dominum.

V. 21. Ut nos *essemus* justitia Dei, Gr. γινώμεθα, Vulg. efficeremur.

Cap. vii. 2. Capaces *estote* nostri, Gr. χωρήσατε ἡμᾶς, recipite nos, Vulg. capite.

V. 6. Qui consolatur *homines*, Gr. ταπεινοὺς, Vulg. humiles.

V. 14. *In quibuscunque* pro vobis gloriatus. Gr. εἴ τι, Vulg. si quid.

Cap. viii. 4. Cum multis precibus orantes *nostram gratiam, et communionem ministerii quod est in sanctos*, δεόμενοι ἡμῶν τὴν χάριν, καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους δέξασθαι ἡμᾶς. Vulg. Obsecrantes nos gratiam, et communionem—recipere.

V. 8. Vestræ caritatis *bonum* comprobans, Gr. γνήσιον δοκιμάζων, Vulg. ingenium bonum comprobans, potius sinceritatem explorans.

V. 13. Aliis *refrigerium*, Gr. ἄνεσις, Vulg. remissio. Ib. ex *æquitate*. Gr. ἰσότητος, Vulg. æqualitate.

V. 17. Consolationem accepit, Gr. παράκλησιν, Vulg. exhortationem.

V. 29. *Per* Domini gloriam, Gr. πρὸς, V. ad ib. *sollicitudinem* nostram. Gr. προθυμίαν ὑμῶν, Vulg. destinatam voluntatem nostram, Gr. vestram,

V. 23. Sive *per* Titum qui est socius, Gr. εἴτε ὑπὲρ Τίτου sive de Tito (quæritur) est socius, *super fratres nostros apostolos ecclesiarum*, gloria Christi, Gr. εἴτε ἀδελφοὶ ἡμῶν ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ. Vulg. sive fratres nostri (in quæstionem veniunt) sunt apostoli ecclesiarum, gloria Christi.

Cap. ix. 3. Ne *gloria* nostra *qua vos præferimus*, Gr. τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν, Vulg. ne quod gloriamur de vobis.

V. 11. *Si quis* operatur, Gr. ἥτις κατεργάζεται, Vulg. quæ. V. 12. Officii *ejus*, Gr. ταύτης, Vulg. hujus.

Cap. x. 5. Adversus *cogitationem* Dei, Gr. κατὰ τῆς γνώσεως, Vulg. adversus scientiam.

V. 6. Cum impleta fuerit *abauditio nostra*, Gr. ὑμῶν ἡ ὑπακοή. Vulg. vestra obedientia.

V. 7. Se esse *servum* Christi, Gr. Χριστοῦ εἶναι, Vulg. Christi se esse.

Cap. xii. 1. Gloriari oportet, sed non expedit mihi, Vulg. si gloriari, Gr. Καυχᾶσθαι δὴ οὐ συμφέρει μοι, Gloriari quidem non expedit mihi.

V. 11. Nihil minus *feci*, Gr. οὐδὲν ὑστέρησα, Vulg. nihil minus fui.

V. 18. Nunquid *avarus in vos fuit* Titus, Gr. ἐπλεονέκτησεν ὑμᾶς, Vulg. circumvenit vos.

Epistola ad Galatas.

CAP. i. 7. Et volunt *convertere* evangelium; ita etiam Vulg. Gr. μεταστρέψαι, pervertere.

V. 10. Modo enim hominibus *satisfacio*, Vulg. suadeo, Gr. πείθω, obtempero, vide notas nostras.

Cap. ii. 20. Vivit qui in me *est* Christus Gr. ζῇ δὲ ἐν ἐμοὶ Χριστός. Vulg. vivit vero in me Christus.

V. 11. Quia reprehensus erat, Gr. κατεγνωσμένος ἦν, Vulg. reprehensibilis erat.

Cap. iii. 7. *Cognoscetis*, Gr. Γινώσκετε, Vulg. cognoscite. V. 14. *Benedictionem* spiritus, Gr. ἐπαγγελίαν, Vulg. pollicitationem. V. 15. *Tamen* hominis testamentum; et sic Vulg. Gr. ὅμως certe, utique.

Cap. iv. 6. In corda *nostra*, Gr. ὑμῶν, Vulg. vestra. V. 7. Non *est* servus; et sic Vulg. οὐκ ἔτι εἶ.

V. 18. Bonum *æmulamini semper*, Gr. καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε, Vulg. bonum autem æmulari in bono semper.

V. 21. Legem non legistis? Ita etiam Vulg. ἀκούετε, auditis.

V. 28. Vos—filii *estis*, Gr. ἡμεῖς——ἐσμὲν, Vulg. nos sumus.

V. 30. Cum filio *meo Isaac*, Gr. τῆς ἐλευθέρας, Vulg. liberæ.

Cap. v. 8. Suasio hæc non est *à Deo qui vocavit* vos, Gr. ἐκ τοῦ καλοῦντος, Vulg. ex eo qui vocat.

V. 20. ad 23. intel. multa mutantur. V. 15. Et *criminatis*, Gr. κατεσθίετε, Vulg. comeditis.

Cap. vi. 1. *Humilitate* hujusmodi, Gr. καταρτίζετε τὸν τοιοῦτον, Vulg. instruite.

Epistola ad Ephesios.

CAP. i. 6. In laudem *claritatis suæ*, Gr. δόξης τῆς χάριτος αὐτοῦ, Vulg. gloriæ gratiæ suæ.

V. 10. *Et* dispensationem, Gr. εἰς οἰκονομίαν, Vulg. in dispensationem.

V. 11. Secundum propositum *Dei qui universa creavit*, Gr. τοῦ τὰ πάντα ἐνεργοῦντος, Vulg. ejus qui omnia operatur. V. 19. In *vos* qui creditis, Gr. εἰς ἡμᾶς τοὺς πιστεύοντας, Vulg. nos.

Cap. ii. 3. *Voluptates* carnis, Gr. τὰ θελήματα, Vulg. voluntatem.

V. 4. Qua *misertus est* nostri, Gr. ἣν ἠγάπησιν, Vulg. qua dilexit nos.

V. 11. Memoria retinentes vos *qui*, Gr. διὸ μνημονεύετε ὅτι ὑμεῖς, Vulg. propter quod memores estote, quod vos. V. 19. Et *incolæ*, Gr. καὶ πάροικοι, Vulg. et advenæ.

Cap. iii. 1. Pro vobis *fratribus*, Gr. τῶν ἐθνων, Vulg. gentibus.

V. 13. *In gloria* vestra, Gr. ἥτις ἐστὶ δόξα ὑμῶν, Vulg. quæ est gloria vestra.

V. 16. *Virtutem* confirmari in spiritu suo. In interioro homine habitare Christum per fidem, Gr. δυνάμει κραταιωθῆναι διὰ τοῦ Πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον. V. 17. κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως, Vulg. virtute corroborari per spiritum ejus in interiorem hominem. V. 17. Christum habitare per fidem.

Cap. iv. 14. *Ad remedium* erroris, Gr. πρὸς τὴν μεθοδείαν, Vulg. ad circumventionem.

V. 19. Et avaritiæ, Gr. ἐν πλεονεξίᾳ, Vulg. etiam in avaritiam.

V. 24. In veritate et justitia, Gr. ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας, Vulg. in justitia et sanctitate veritatis.

Cap. v. 4. Quæ *ad rem non pertinent* sic etiam Vulg. τὰ μὴ ἀνήκοντα.

V. 13. Omnia autem *cum objurgantur*, Gr. ἐλεγχόμενα, Vulg. quæ arguuntur.

V. 14. Et *continges* Christum. Gr. ἐπιφαύσει σοι ὁ Χριστὸς, Vulg. illuminabit te Christus.

V. 28. *Suum* diligit, *corpus*, Gr. ἑαυτὸν, Vulg. seipsum.

Cap. vi. 11. Stare adversum *nationes*, Gr. πρὸς τὰς μεθοδείας τοῦ διαβόλου, Vulg. insidias diaboli.

V. 14. Loricam *fidei*, Gr. τῆς δικαιοσύνης, Vulg. justitiæ.

V. 22. Ut cognoscat quæ circa *vos* sunt, Gr. ἵνα γνῶτε τὰ περὶ ἡμῶν, Vulg. ut cognoscatis quæ circa *nos* sunt.

Epistola ad Philippenses.

CAP. i. 2. Gratias ago *Domino*, Gr. Θεῷ μου, Vulg. Deo meo. V. 16. *Simpliciter*, Gr. ἁγνῶς, V. sincere.

V. 20. Secundum *contemplationem* meam. Gr. ἀποκαραδοκίαν, Vulg. expectationem.

Ibid. Et in omni *ex certa* fiducia, Gr. ἀλλ' ἐν πάσῃ παῤῥησίᾳ, Vulg. sed in omni fiducia.

V. 26. Ut *gloria* vestra abundet, Vulg. gratulatio, Gr. καύχημα, gloriatio.

V. 27. Pariter cum fide *evangelii* certantes, Gr. συναθλοῦντες τῇ πίστει, Vulg. collaborantes fidei.

V. 28. Vobis autem salutis. Et hoc quia à Deo *donatum* est vobis, Gr. ὑμῖν δὲ σωτηρίας καὶ τοῦτο ἀπὸ Θεοῦ. 29. Ὅτι ὑμῖν ἐχαρίσθη, Vulg. vobis autem salutis, et hoc à Deo. V. 29. Quia vobis donatum est.

Cap. iii. 16. Ut in eo ambulemus. Gr. τῷ αὐτῷ στοιχεῖν κανόνι, Vulg. in eadem permaneamus regula.

V. 21. Qui transfiguravit, Gr. μετασχηματίσει, Vulg. reformabit.

Cap. iv. 8. Quæcunque *magnifica*, Gr. σεμνὰ Vulg. pudica.

V. 11. *Cognovi*, Gr. ἐμαθον, Vulg. didici. V. 13. *In eo* qui me confortat; sic et Vulg. Gr. ἐν Χριστῷ.

Epistola ad Colossenses.

CAP. i. 12. Qui *vocavit vos*, Gr. τῷ ἱκανώσαντι ἡμᾶς, Vulg. qui dignos nos fecit.

V. 21. Et vos inimicos *consiliorum ejus*, Gr. ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς, Vulg. inimici sensu in operibus malis. Ibid. nunc autem reconciliatos, Gr. νῦν δὲ ἀποκατήλλαξεν.

V. 25. Ad implendum verbum Dei *in mysterio*, Gr. πληρῶσαι τὸν λόγον τοῦ Θεοῦ. V. 26. τὸ μυστήριον τὸ ἀποκεκρυμμένον, Vulg. verbum Dei. V. 26. Mysterium quod absconditum.

V. 27. Divitiæ majestatis *mysterii Dei*, Gr. μυστηρίου τούτου, Vulg. hujus.

Cap. ii. 2. Mysterii Dei *in Christo*, Gr. τοῦ Θεοῦ, καὶ Πατρὸς καὶ τοῦ Χριστοῦ, Vulg. Dei Patris, et Jesu Christi.

V. 5. Et supplens id quod deest *utilitati* fidei vestræ, Gr. καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν, Vulg. et firmamentum ejus, quæ in Christo est, fidei vestræ.

V. 8. *Ambulantes* in illa, Gr. περισσεύοντες, Vulg. abundantes.

V. 15. *Ostentavit* in autoritate; Vulg. traduxit confidenter, Gr. ἐδειγμάτισεν ἐν παῤῥησίᾳ, aperte.

V. 18. Nemo vos *devincat*, Gr. καταβραβευέτω, Vulg. seducat—et superstitione angelorum, Gr. θρησκείᾳ, V. religione. Ib. ea *quæ videt*, extollens se frustra, inflatus mente, Gr. ἃ μὴ ἑώρακεν ἐμβατεύων, εἰκῇ φυσιούμενος ὑπὸ τοῦ νοὸς, V. quæ non videt ambulans, frustra inflatus sensu. V. 22. Et *corruptionem* per *abusionem*, Gr. τῇ ἀποχρήσει, Vulg. ipso usu.

V. 23. In simulatione religionis—ad *vexationem* corporis, Gr. ἐν ἐθελοθρησκείᾳ—καὶ ἀφειδίᾳ σώματος, Vulg. in superstitione—et non ad parcendum corpori.

Cap. iii. 24. *Retributionem hæreditatis Domini Christi*, cui servitis, Gr. τῷ γὰρ Κυρίῳ Χριστῷ δουλεύετε, Domino enim Christo servitis, Vulg. servite.

Cap. iv. 12. Ut *sitis*, Gr. στῆτε, Vulg. sitis.

Epistola Prima ad Thessalonicenses.

CAP. i. 3. Et *expectationis* spei, Gr. ὑπομονῆς, Vulg. sustinentiæ.

Cap. ii. 2. Ex *certa libertate* ausi sumus, Gr. ἐπαῤῥησιασάμεθα, Vulg. fiduciam habuimus.

V. 6. Cum possemus *honori* esse, Gr. ἐν βάρει, Vulg. oneri esse.

Cap. iii. 2. Et *deprecetur pro* fide vestra, Gr. παρακαλέσαι ὑμᾶς περὶ πίστεως ὑμῶν, consolari vos de fide vestra.

V. 8. Si steteritis in *Christo*, Gr. ἐὰν ὑμεῖς στήκητε ἐν Κυρίῳ, V. Si statis in Domino.

Cap. iv. 1. Sicut et ambulatis, Vulg. sic et ambuletis.

Cap. v. 5. Filii *Dei*, Gr. ἡμέρας, Vulg. diei. V. 20. Prophetas, Gr. προφητείας, Vulg. prophetias.

Epistola Secunda ad Thessalonicenses.

CAP. ii. 1. Et nostræ congregationis *in idipsum*, Gr. ἐπ' αὐτὸν, ad ipsum, Vulg. in.

V. 2. Ut non *facile* moveamini, Gr. ταχέως, Vulg. cito.

V. 13. Quia *assumpsit* vos Deus, Gr. ὅτι εἵλετο, Vulg. quod elegerit.

Cap. iii. 16. Pacem semper in omni *loco*, Gr. διὰ παντὸς ἐν παντὶ τρόπῳ semper, in omni modo, Vulg. pacem sempiternam in omni.

Epistola Prima ad Timotheum.

CAP. i. 15. *Humanus* sermo, et sic cap. iii. 1. Gr. πιστὸς, Vulg. fidelis.

Cap. iii. 3. Non asperum, Gr. ἀφιλάργυρον, Vulg. non cupidum, sc. nummi.

V. 16. *Quod declaratum est* in carne, Gr. Θεὸς ἐφανερώθη, Deus manifestatus est.

Cap. iv. 10. *Persecutiones patimur*, Gr. ὀνειδιζόμεθα, Vulg. maledicimur.

Ib. *Qui* est *salutaris* omnium, Gr. ὅ ἐστι σωτὴρ, Vulg. qui est salvator.

Cap. vi. 4. *Superbus autem*, Gr. τετύφωται, Vulg. superbus est.

V. 10. Abundanter ad fruendum, *in voluntate bonorum operum*, Gr. claudit versiculum in verbis εἰς ἀπόλαυσιν. V. 18. ἀγαθοεργεῖν, et sic Vulg. v. 18. Benefacere.

V. 11. Tranquillitatem animi, Gr. πρᾳότητα, Vulg. mansuetudinem.

V. 19. *Veram* vitam, Gr. τῆς αἰωνίου ζωῆς, æternam, Vulg. etiam veram.

Epistola Secunda ad Timotheum.

CAP. i. 6. Ut *recrees* donum, Gr. ἀναζωπυρεῖν, Vulg. ut resuscites. V. 9. merita, Gr. ἔργα, Vulg. opera.

V. 20. Per *illuminationem* adventus, Gr. διὰ τῆς ἐπιφανείας, per apparitionem.

Ib. Illuminavit vitam *æternitate*, Gr. φωτίσαντος ζωὴν, καὶ ἀφθαρσίαν, qui in lucem produxit vitam, et incorruptionem. V. 14. *Custodire*, Gr. φύλαξον, Vulg. custodi.

V. 18. Det *illis* invenire misericordiam, Gr. αὐτῷ, Vulg. *illi*.

Cap. ii. 9. Quasi latro, Gr. ὡς κακοῦργος, Vulg. quasi malo operans.

V. 14. *Noli* verbis pugnare, Gr. μὴ λογομαχεῖν, Vulg. contendere (de) verbis.

V. 15. *Probabilem* exhibere Deo; ita et Vulg. Gr. δόκιμον, probatum.

V. 16. Proficiunt ad *inanitatem*, Gr. ἀσεβείας, Vulg. impietatem.

V. 19. Novit Deus *quæ* sunt ejus, Gr. τοὺς ὄντας, Vulg. *qui*.

V. 25. Modestum, corrigentem, Gr. ἐν πρᾳότητι παιδεύοντα, Vulg. cum modestia corripientem.

Cap. iii. 9. *Ignorantia* enim eorum, Gr. ἄνοια, Vulg. insipientia.

Cap. iv. 1. Et *adventum* ejus, et regnum ejus, Gr. κατὰ τὴν ἐπιφάνειαν, in adventu.

V. 2. In omni *magnanimitate*, Gr. μακροθυμίᾳ, longanimitate, Vulg. patientia.

V. 5. Sobrius esto, in omnibus patiens, Gr. νῆφε ἐν πᾶσι, κακοπάθησον, patiens esto mali.

V. 18. *Liberavit* me Dominus; sic etiam Vulg. καὶ ῥύσεται et liberabit.

Epistola ad Titum.

CAP. ii. 3. Anus pari modo in *statu religione digno*, Vulg. in habitu sancto, Gr. ἐν καταστήματι ἱεροπρεπεῖς.

V. 9. Servos——in omnibus *optimos*, Gr. εὐαρέστους, Vulg. placentes.

V. 13. Adventum gloriæ *beati* Dei, Gr. τοῦ μεγάλου, Vulg. magni.

V. 14. Populum abundantem, Vulg. acceptabilem, Gr. περιούσιον peculiarem.

Cap. iii. 8. Ut *solliciti sint ad affectum* bonorum operum, Gr. ἵνα φροντίζωσι καλῶν ἔργων προίστασθαι; ut curent bonis operibus præesse.

V. 10. Hæreticum hominem post *primam* correptionem devita, Gr. μετὰ μίαν καὶ δευτέραν, Vulg. post unam et secundam.

V. 11. Quod *perversus* est hujusmodi, Gr. ὅτι ἐξέστραπται, Vulg. quia subversus est.

Epistola ad Philemonem.

VER. 2. Et domesticæ *ejus* ecclesiæ, Gr. τῇ κατ' οἶκόν σου, Vulg. quæ in domo tua est.

V. 6. Ut communicatio *tua accepta fiat*, Gr. ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργὴς γένηται, Vulg. ut communicatio fidei tuæ evidens fiat.

ADDITIONES.

Epistola ad Romanos.

CAP. ii. 16. Per Jesum Christum, add. *Dominum nostrum.*

iv. 5. In fine additur *secundum propositum gratiæ Dei*, et sic etiam Vulg.

v. 8. Quoniam *si* cum adhuc.

vi. 18. In fine, *credentes autem in Christo*, servi facti sumus justitiæ.

vii. 2. Allegata est lege, add. *viri.*

ix. 7. Omnes filii Dei.

x. 11. Dicit enim Scriptura *per Esaiam.*

V. 21. Ad Israel autem *quid* dicit?

xii. 6. Habentes autem donationes *Dei.*

xiv. 10. Tu quare spernis fratrem tuum *in edendo?*

xv. 19. Repleverim evangelium *Dei, et filii ejus Jesu Christi.*

Epistola Prima ad Corinthios.

Cap. i. 19. Scriptum est enim *in Esaia.*

ii. 4. Sed in ostensione spiritus et virtutis *Dei.*

vi. 2. Judicabitur *hic* mundus. V. pretio *magno*, *Ib.* glorificate *et portate*, sic Vulg. V. 7. quis pascit gregem *ovium.* V. 15. Dominus Jesus ordinavit.

vi. 21, 20. vel. 21. *cum ipse non sim sub lege;* sic etiam Vulg. vide quæ ad locum diximus.

xi. 7. Et gloria Dei est, *Dei enim gloria videtur in viro.* V. 27. indigne *Domino.*

xiv. 29. In fine *vel interrogent.*

xv. 1. *Qui* evangelium. V. 9. Apostolorum *omnium.*

xvi. 18. Et vestrum *spiritum caritate.*

Epistola Secunda ad Corinthios.

Cap. vi. 5. In carceribus *sæpe.* V. 6. In scientia *legis et evangelii.*

viii. 18. Fratrem *nostrum.* Cap. ix. 14. Desiderantium *videre* vos.

xii. 15. *Et superimpendam*, et ipse impendar. Cap. xiii. 4. ex infirmitate *nostra.*

Epistola ad Galatas.

Cap. ii. 2. Qui videbantur *sibi* aliquid esse. V. 9. Gratiam *Dei*. V. 10. Ut *inopiis* pauperum.

iii. 19. Lex *factorum* posita est. V. 29. Ergo vos *omnes* unum estis in Christo.

iv. 3. Sub elementis *hujus* mundi. V. 6. Estis filii *Dei*.

v. 14. Omnis lex *in vobis*. V. 13. Per caritatem *Spiritus* servite invicem; sic etiam Vulg.

Epistola ad Ephesios.

Cap. ii. 12. Testamentum et promissionis *eorum*. V. 16. *Ut exhiberet* et reconciliaret.

iv. 7. *Domini nostri Jesu Christi.*

Epistola ad Philippenses.

Cap. ii. 8. Obediens *patri*. V. 15. Simplices, *sicut* filii Dei.

iii. 12. Aut jam *justificatus* sum. V. 13. Non arbitror me *adhuc* comprehendisse.

iv. 8. Si qua laus *disciplinæ;* sic etiam Vulg.

Epistola ad Colossenses.

Cap. ii. 23. Ad saturitatem *et diligentiam* carnis.

Epistola ad Thessalonicenses Prima.

Cap. iv. 1. Et placere Deo, *sicut et ambulatis*, Vulg. sic et ambuletis.

v. xvi. Semper gaudete in *Domino*. V. 24. Fidelis est *Deus* qui.

Epistola ad Thessalonicenses Secunda.

Cap. i. 10. In die illa *adventus Domini*. Cap. ii. 15. Tenete traditiones *nostras*.

iii. 16. Dominus cum vobis omnibus *semper*.

Epistola ad Timotheum Prima.

Cap. i. 16. Omnem *magnanimitatem et* ii. 6. *Cujus* testimonium datum est.

Epistola ad Timotheum Secunda.

Cap. iii. 2. Sui *tantum* amatores. Cap. vi. 5. Pietatem, *et Dei culturum*, discede ab hujusmodi.

Epistola ad Philemonem.

V. 1. Dilecto *fratri*.

Quæ desunt.

Epistola ad Romanos.

Cap. i. 31. *Absque fœdere*, Gr. ἀσπόνδους. Cap. ii. 14. Naturaliter *ea* quæ legis sunt, Gr. *τὰ τοῦ νόμου*.

v. 2. Habemus accessum *per fidem*. V. 12. Et sic in omnes homines *mors* pertransiit.

vii. 16. Consentio legi, *quæ bona est*. Cap. viii. *Si autem Christus in vobis est.*

viii. 23. *Adoptionem filiorum Dei*. V. 38. Neque *principatus*.

xii. 14. *Benedicite persequentibus vos*. Cap. xiii. 6. *Necessitate* subditi estote.

xiv. 6. Domino manducat, *gratias agit enim Deo*.

xv. 2. Unusquisque *vestrum*. V. 9. In gentibus *Domine*. V. 12. Et *rursus* Isaias ait.

V. 20. *Sed* sicut scriptum est. V. 21. *Spero quod præteriens* videam vos.

V. 27. *Placuit enim eis*. V. 29. In abundantia benedictionis *evangelii* Christi.

xxiii. 9. *Non falsum testimonium reddes*. V. 10. Plenitudo *legis* est dilectio.

Epistola Prima ad Corinthios.

Cap. iv. 11. Et *colaphis cædimur, et instabiles sumus*. V. 16. Imitatores mei, *sicut et ego Christi*.

vi. 3. *Quanto magis secularia*. V. 12. Non *omnia* expediunt.

vii. 35. Et *quod facultatem præbeat sine impedimento Dominum observandi.*

viii. 4. Nihil est idolum *in mundo*. V. 5. *Siquidem sunt dii multi, et Domini multi.*

ix. 5. Mulieris *sororis* circumducendæ.

x. 24. *Nemo quod suum est quærat, sed quod alterius.*

V. 27. Nihil interrogantes *propter conscientiam*. V. 28. Propter illum qui indicavit, et

xi. 3. Volo *autem* vos scire. V. 24. Et dixit, *accipite et manducate.*

V. 26. Quoties *enim manducatis panem hunc, et calicem bibitis.*

xii. 3. In spiritu Dei *loquens*. V. 21. Unumquodque *eorum*.

xiii. 3. *Caritatem autem non habuero*. V. 13. *Nunc* autem manent.

xiv. 5. D. in fine, *ut ecclesia ædificationem accipiat*. V. 10. *Tam multa*, ut puta sunt.

xiv. 17. Tu quidem *bene* gratias agis. V. 23. Idiotæ, *aut infideles*. V. 25. *Et ita* occulta.

V. 31. Potestis enim *omnes*. V. 37. Quod Domini sunt *mandata*.

xv. 3. *Quod et accepi*. V. 15. Quem non suscitavit, *si mortui non resurgunt.*

V. 17. *Vana est fides vestra*. V. 18. *Ergo* et qui.

V. 27. *Sine dubio* præter eum, sic Vulg. Gr. δῆλον ὅτι, manifestum est quod.

V. 31. In Christo Jesu Domino *nostro*. V. 39. *Sed* alia quidem caro.

V. 44. *Est corpus animale, est et spirituale*. V. 51. Ecce mysterium *vobis* dico.

V. 52. *Canet enim tuba*. V. 58. Fratres mei *dilecti*.

xvi. 6. *Apud vos autem forsitan manebo, aut etiam hyemabo*. V. 11. Ne quis *ergo*.

Epistola Secunda ad Corinthios.

Cap. i. 2. Et *Domino nostro Jesu Christo*. V. 3. Et pater *Domini nostri Jesu Curisti*.

V. 4. In *omni* pressura. V. 5. Nos eripuit, *et eruit*—quoniam *et adhuc* eripiet.

V. 12. Et sinceritate *Dei*. V. 18. Sermo noster *qui fuit apud vos*. V. 23. Non *adhuc* veni.

ii. 3. Ne tristitiam *super tristitiam* habeam—confidens *in omnibus vobis*.

V. 9. Ut cognoscam *experimentum vestrum*.

iv. 3. In his qui pereunt *opertum est*.

vii. 1. Ab omni inquinamento carnis *et spiritus*. V. 14. Et si quid *apud illum* gloriatus sum.

ix. 13. Communicationis in illos, *et in omnes*. Cap. x. 18. *Ille* probatus est, Gr. ἐκεῖνος.

xii. 9. Virtus *mea* in infirmitate perficitur. V. 10. *In contumeliis, in necessitatibus, in persecutionibus, in angustiis pro Christo.*

V. 19. Coram Deo *in Christo* loquimur.

Epistola ad Galatas.

Cap. i. 6. *Quod non est aliud*. V. 22. Ecclesiis Judææ *quæ erant in Christo*.

ii. 3. *Cum esset gentilis*. V. 4. *Quibus neque* ad horam. V. 14. *Et non Judaice*.

iii. 1. Quis vos fascinavit *non obedire veritati?* V. 16. Abrahæ *autem*, Gr. *τῷ δὲ Ἀβρᾳ*.

V. 18. Abrahæ autem *per* promissionem.

V. 19. *Propter transgressiones* posita est.

V. 21. Adversus promissa Dei.

iv. 8. Qui *natura* non sunt dii. V. 21. *Istud enim Agar* Sinai mons est.

v. 11. Quid *adhuc* persecutionem patior.

vi. 15. *In Christo enim Jesu* neque circumcisio.

Epistola ad Ephesios.

Cap. i. 3. d. in fine, *in cœlestibus in Christo*. V. 10. Et quæ in terra sunt, d. *in ipso*. V. 13. *In quo et* credentes. V. 22. Et ipsum dedit *caput*.

ii. 3. In quibus et nos *omnes*. V. 5. Et cum essemus mortui *peccatis*.

iii. 2. Audistis dispensationem gratiæ Dei. V. 4. Prout potestis *legentes* intelligere.

V. 5. Revelatum est sanctis apostolis ejus.

V. 8. Investigabiles divitias Christi.

V. 9. Illuminare *omnes*. Ib. Qui omnia creavit *per Jesum Christum*, Gr. *διὰ Ἰησοῦ Χριστοῦ*. V. 11. Secundum propositum *quod fecit*. V. 12. Fiduciam *et accessum*. V. 13. Pro vobis.

iv. 19. Desecundit *primum*. V. 16. *Secundum operationem* in mensuram uniuscujusque membri.

v. 13. *A lumine manifestantur*. V. 14. *Propter quod dicit*. V. 19. Canticis spiritualibus. V. 20. Domini *nostri Jesu*. V. 24. Sed *sicut* ecclesia. V. 28. Uxores suas *ut corpora sua*.

vi. 1. Obedite parentibus *in Domino*. V. 6. Quasi *hominibus* placentes,

sed ut servi Christi. V. 10. De cætero *fratres mei.* V. 13. Resistere *in die* malo. V. 14. *State ergo* succincti. V. 19. Notum facere mysterium evangelii.

Epistola ad Philippenses.

Cap. i. 6. Qui cœpit *in vobis bonum opus.*
ii. 25. Fratrem et *cooperatorem* et commilitonem.
iii. 14. Vocationes Dei in Christo Jesu.
iv. 7. Custodiat corda vestra, *et intelligentias vestras.* V. 8. Quæcunque justa, *quæcunque sancta.*
V. 14. *Veruntamen benefecistis communicantes tribulationi meæ.*

Epistola ad Colossenses.

Cap. i. 3. A Deo Patre nostro et Domino Jesu Christo. V. 12. gratias agentes Deo Patri.
V. 14. In quo habemus redemptionem *per sanguinem ejus.*
iii. 6. Ita Dei *super filios incredulitatis.*
iv. 2. Vigilantes in ea *in gratiarum actione.*

Epistola Prima ad Thessalonicenses.

Cap. i. 2. Et Pax *à Deo patre nostro et Domino Jesu Christo;* deest etiam in Vulg.
ii. 9. Prædicavimus *in vobis* evangelium.
V. 12. *Et testificantes* ut ambularetis.
iii. 2. Fratrem nostrum *et ministrum* Dei.
Cap. iv. 15. *Qui relinquimur.* V. 27. Omnibus *sanctis.*

Epistola Prima ad Timotheum.

Cap. i. 16. Ut in me *primo* ostenderet.
V. 17. Soli *sapienti* Deo; deest etiam in Vulg.
ii. 7. Veritatem dico *in Christo;* d. et in Vulg.
iii. 5. Quomodo ecclesiæ Dei. V. 5. Instet *obsecrationibus et* orationibus. V. 19. *Nisi sub duobus aut tribus testibus.*
vi. 3. Aliter docet et non acquiescit. V. 8. Alimenta *et quibus tegamur.*

Epistola Secunda ad Timotheum.

Cap. ii. 11. *Fidelis sermo.*
iii. 15. Instruere ad salutem, *per fidem quæ est in Jesu Christo.*
iv. 2. Argue, *increpa,* obsecra. V. 22. In fine, *Gratia vobiscum.*

Epistola ad Titum.

Cap. ii. 5. Domus curam habentes, *bonas;* deest etiam in Vulg.

Epistola ad Philemonem.

V. 4. Gratias ago Deo *meo.* V. 26. Ut communicatio *fidei tuæ* evidens fiat.

Videbit sedulus lector nos in collectaneis hisce multa, minoris momenti, prætermisisse, ex iis autem quæ hic congessimus, constat,

Vulgatam versionem Italicam ante Hieronymi castigationem, lectionibus à textu originali multum variantibus, additamentis, et defectibus pene innumeris abundasse, adeoque verissimam fuisse Hieronymi de versionis hujus corruptelis ad Damasum P. sub quo hæc scripsit Hilarius, querelam.

2 Codices Cant. Ger. Clar. eodem fere tempore conscriptos iisdem vitiis, et corruptelis obnoxios fuisse, nec enim existimandum est latinos eorum codices versionem hanc Italicam fidelius exhibuisse, quam hunc R. Ecclesiæ diaconum.

3. Hinc sequitur Millii conatus de versione Italica ad textum originalem Græcum ex hisco potissimum scriptis reducenda, frustraneos plane fuisse.

A

CHRONOLOGICAL INDEX

TO THE

NEW TESTAMENT.

The year before Christ.	Luke ii. 6.	CHRIST our Lord and Saviour, in the fulness of time, is born of the blessed Virgin Mary at Bethlehem, and laid in a manger.
	21.	On the eighth day after his nativity he is circumcised, and named Jesus.
	Matt. ii. 1. 12.	The men of the east bring presents to the new-born King of the Jews.
	14.	Joseph flies into Egypt with the child Jesus, and Mary his mother.
	16.	Herod commands the infants in and about Beth-lehem to be slain.
	20.	Herod dieth, and his son Archelaus is by Cæsar made tetrarch of Judea; other dominions which
	Jos. Ant. l. xvii. c. 10.	belonged to Herod are divided among his sons.
	Matt. ii. 21. 23.	Christ, by God's appointment, is brought back out of Egypt into Nazareth.
		The first year of the vulgar Christian era begins here.
The year after Christ.	Luke ii. 46.	BY occasion of the Passover, our Lord goes up with his parents to Jerusalem, and there disputes with the doctors in the temple.
8.		Augustus dies, and Tiberius succeedeth him.
14.		Josephus, called Caiaphas, is made high-priest of the Jews, by the favour of Valerius Gratus, the
26.	Jos. Antiq. lib. xviii. cap. 3.	Roman governor.
		Towards the end of this year, Pontius Pilate is sent to be procurator of Judea, in the place of Valerius Gratus.
7.	Matt. iii. 1.	John the Baptist begins to preach and baptize in the deserts of Judea, thereby preparing the way
	Mark i. 2.	of the Lord, and doing his endeavour that Christ's coming after him may be made known unto
	Luke iii. 3.	Israel. Unto John God gives a sign whereby he may know the Lord is Christ, that upon whom he
	John i. 7.	shall see the Spirit descending, and remaining on him, the same is he which shall baptize with the
	Isaiah xli. 1.	Holy Ghost.
	Matt. iii. 13.	Jesus, entering upon the thirtieth year of his age, comes from Galilee to Jordan, and is baptized of
	Mark i. 13.	John: at which time a most illustrious manifestation is made of the blessed Trinity; for the Son of
	Luke iii. 22.	God ascending out of the water, and praying, the heavens are opened, and the Spirit of God, in the shape of a dove, descends upon him, and the voice of the Father is heard from heaven, saying, *This is my beloved Son, in whom I am well-pleased.*
	John i. 34.	John sees it, and bears record that this is the Son of God.
30.	Matt. iv. i. Mark i. 12.	Jesus, full of the Holy Ghost, returns from Jordan, and is led by the Spirit into the wilderness,
	Luke iv. 1.	where he fasteth forty days and forty nights, and is tempted by the devil.
	14.	After this our Lord returns into Galilee.
	John i. 35. 47.	John gives testimony to our Saviour, passing by him; Andrew, Peter, Philip, and Nathanael, acknowledge him to be the Messias, and become his disciples.
	ii. 1.	Christ, at a marriage in Cana of Galilee, turneth water into wine: this was his first miracle.
		The first Passover of Christ's public ministry, from which the first year of the seventieth, and last of Daniel's weeks begins: In which the covenant is confirmed with many, Dan. ix. 27. *compared with* Matt. xxvi. 28.
	13.	JESUS cometh to Jerusalem at the time of the Passover, and, entering into the temple, scourgeth out those that bought and sold there: the Jews require a sign of his authority; Christ bids them destroy the temple (understanding the temple of his body), and in three days he will raise it up.
	Matt. xiv. 3.	Herod the tetrarch casteth John the Baptist into prison, for reprehending the incest with his
	Mark vi. 17.	brother Philip's wife, and other evils done by him.
	Luke iii. 19.	Christ discovers himself to the woman of Samaria.
31.	John iv. 7. 42.	He goes throughout all Galilee, teaching in the synagogues, and working miracles.
	Luke iv. 43. v. 27.	Matthew called to be a disciple.
		The second Passover of Christ's ministry, John v. 1. *compared with* iv. 3. 5. *from which the second year of the seventieth week of Daniel begins.*
	John v. 1.	JESUS comes up to Jerusalem at the time of the feast, and heals on the sabbath-day a man that had an infirmity thirty-eight years, lying at the pool of Bethesda. He makes a most Divine apology to the Jews that sought to kill him, because he said that God was his Father.
	Luke vi. 13.	Christ, out of the multitude of his disciples, chooseth twelve, whom he calleth apostles; namely,

The year after Christ.		
	Matth. v. vi. vii. Luke vi. 10.	Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alpheus, Simon called Zelotes, Judas the brother of James, and Judas Iscariot. To these our Saviour chiefly directs his discourse in that glorious, full, and admirable sermon on the mount.
	ix. 1. Mark vi. 7.	Jesus sends his twelve apostles, by two and two, to preach, and heal the sick.
32.	Matt. x. 1. xix. 6.	John the Baptist is beheaded in prison by Herod's command.
	Mark vi. Luke ix. 12. John vi. 1. 15.	Jesus feeds five thousand men besides women and children, with five barley-loaves, and two little fishes. He refuses to be made a king.
		The third Passover of Christ's ministry, John vi. 4. *from which the third year of the seventieth week of Daniel begins.*
	Matt. xvii. 1. Mark ix. Luke ix. 28. Matt. xvii. 24. Luke ix. 51.	Jesus is transfigured on the mount; Moses and Elias are seen to walk with him, and a voice from heaven is heard a second time, saying, *This is my beloved Son, hear him.* Christ payeth tribute to Cæsar.
		A certain village of the Samaritans refuseth our Saviour entertainment in his way to Jerusalem: the disciples desiring to call for fire from heaven to consume them, are severely reprehended.
	x. 1.	The seventy disciples are sent out, by two and two, to work miracles, and to preach.
33.	xi. 1.	Christ teacheth his disciples to pray.
	John xi. 1. 47.	Christ raiseth Lazarus, that had been buried four days.
		Caiaphas, high-priest of the Jews, prophesieth concerning the death of Christ.
	Luke xix. 1.	Zaccheus, a publican, converted.
	Mark x. 46.	Christ restores to blind Bartimeus his sight.
	John xii. 3.	Mary, the sister of Lazarus, anoints our Saviour's feet with costly spikenard, and wipeth them with the hair of her head.
	Matt. xxi. Mark xi. Luke xix. John xii. Isa. lii. Zech. ix. 9.	Christ rideth in triumph to Jerusalem: the multitude spread their garments in the way, and cry, *Hosanna to the Son of David.*
		Coming near the city, he weeps over it, and foretells its destruction: he enters the temple, and casteth out those that bought and sold there, and heals the blind and lame.
	Matt. xxi. 17.	He curseth the fruitless fig-tree, and the next morning it is found dried up and withered: thence he taketh occasion to shew the power of faith.
		The fourth Passover, in which Christ our passover was sacrificed, 1 Cor. v. 7. *and so an end put to legal sacrifices prefiguring this great expiation: the fourth or middle year of Daniel's last week begins,* Dan. ix. 27.
	Matt. xxvi. Mark xiv. Luke xxii. John xii. xviii.	On the first day of unleavened bread, when the passover of the Jews was to be slain, (April 2.) in the evening, Jesus eateth the passover with his disciples, and institutes the sacrament of his body and blood in bread and wine.
		Christ washeth his disciples' feet, and exhorteth them to humility and charity.
		In the selfsame night Christ is betrayed by Judas, mocked, buffeted, and spit upon by the soldiers.
	Matt. xxvii. Mark xv. Luke xxiii. John xix. Psal. xxii.	Next day he is condemned by Pilate, and crucified: the sun, during the crucifixion, is darkened, and the veil of the temple rent in the midst. Christ praying for his enemies, gives up the ghost. Joseph of Arimathea begs the body, and lays it in a new sepulchre.
	Matt. xxviii. Mark xvi. Luke xxiv. John xx. Acts i.	On the third day, the next after the Jewish sabbath, (April 5.) Christ riseth from the dead: his resurrection is declared by angels to the women that came to the sepulchre. Christ first appeareth to Mary Magdalene, and afterward to his disciples, and dineth with them.
		Christ bringeth his apostles to Mount Olivet, commandeth them to expect in Jerusalem the sending down of the Holy Ghost.
	Matt. xxviii.	Sends them to teach and baptize all nations, and blesses them; and while they behold, he is taken up, and a cloud receives him out of their sight. After his ascension, the disciples are warned by two angels to depart, and to set their minds upon his second coming: they accordingly return, and, giving themselves to prayer, choose Matthias to be an apostle in the place of Judas.
	Acts ii.	On the day of Pentecost, (May 4.) the Holy Ghost descendeth on the apostles, in the form of cloven tongues, like as of fire, and enableth them to speak all languages. Peter, the same day, preacheth Christ and the resurrection, and about three thousand believers are added to the church.
	Acts iii.	Peter, by faith in Christ's name, healeth a lame man.
	iv.	The rulers of the Jews, offended at Peter's sermon, and his miraculous cure of the lame man, cast both him and John into prison: upon their examination, they boldly avouch the lame man to be healed by the name of Jesus, and that by the same Jesus we must be eternally saved. After this, the Jews forbid them to speak any more in that name: but the apostles answer, that it is fit they should obey God, rather than men. They are threatened, and let go.
	v. 1.	Ananias and Sapphira, for their hypocrisy, are suddenly struck dead.
	17.	The apostles are again cast into prison by the high-priest; but an angel sets them at liberty, and bids them preach the gospel to the people without fear: being taken again teaching in the temple, they are brought before the council, where, by the advice of Gamaliel, a pharisee and doctor of the law, they are delivered.
	vi.	The number of believers increasing at Jerusalem, the apostles ordain seven deacons, who should distribute the alms of the whole church to the widows and poorer sort of believers.
34.	vii.	Stephen, one of these deacons, having confounded some that disputed with him, is by them falsely accused of blasphemy, and brought before the council, where he reprehends their rebellion, and murdering of Christ: whereupon they cast him out of the city, and stone him; he, in the meantime, praying for them.
	Acts viii.	A great persecution of the church at Jerusalem, follows after the death of the first martyr Stephen.
	5.	Philip, one of the seven deacons, preacheth at Samaria, and converteth many; working miracles, and healing the sick.

The year after Christ.		
	15.	Simon the sorcerer, seeing the wonders that are done by Philip, believeth, and is baptized. The apostles at Jerusalem, hearing that Samaria had received the faith, send thither Peter and John, to confirm and enlarge the church. The apostles, by prayer and imposition of hands, confer the Holy Ghost on all believers. Simon Magus offers them money, that he may receive power of conferring the same; whose impiety is sharply reproved by Peter.
34.		Having completed their ministry in those parts, they return to Jerusalem.
	26.	An angel sendeth Philip to teach and baptize the Æthiopian eunuch.
35.	ix. 1.	Saul, a violent persecutor of all that call on the name of Jesus, and one who consented to the death of Stephen, goes now towards Damascus, with commission from the high-priest and the council, to apprehend all Christians in those parts, and to bring them bound to Jerusalem: on the way he is miraculously converted, by a voice from heaven; and three days after, baptized by Ananias at Damascus, where he preacheth the gospel of Christ with great boldness, to the astonishment of those that knew upon what design he was sent thither.
	23.	Saul, having preached the gospel at Damascus a long time, the Jews lay wait to kill him; but he
38.	2 Cor. xi. 32.	escapeth from thence, and comes to Jerusalem; there he sees Peter, and James the brother of our
	Gal. i. 28.	Lord, and abides with them fifteen days: here he speaks boldly in the name of Jesus, and disputes with the Grecians, or rather Jews, that used the Greek tongue. These also consult how they may kill him.
38.	Acts xxii. 17.	While Saul prays in the temple he is in a trance, and the Lord appears unto him, and bids him depart from Jerusalem, because they will not receive his testimony; adding, that he will send him to the gentiles.
	Acts ix. 30.	Saul, leaving Jerusalem, goes to his own country Tarsus, and from thence travels into Syria and
	Gal. i. 21.	Cilicia.
	Acts ix. 32. 36.	Peter visits the churches of Judea, Galilee, and Samaria, &c. At Lydda he cureth Eneas of the palsy, and at Joppa restoreth Tabitha to life.
41.	x.	At Cæsarea, Cornelius, a centurion, by prayer and alms, finds favour in the sight of God, and is commanded by an angel to send for Peter now at Joppa. God, by a vision, teacheth Peter not to despise the gentiles; and being sent for by Cornelius, goes and preacheth Christ to him, and a great company that were met at his house: while Peter preacheth, the Holy Ghost falls upon them all, and immediately the apostle baptizeth them.
	xi.	Peter, at his return to Jerusalem, is accused by those of the circumcision for conversing with the gentiles; but he declares to them his vision, and the whole matter concerning Cornelius; and they glorify God, for granting to the gentiles also repentance unto life.
		The believers, who, ever since the martyrdom of Stephen and the persecution thereupon ensuing, had been dispersed throughout all Phœnice and Cyprus, come now to Antioch, and preach the gospel to the Greeks there, having before preached to none but the Jews. The church at Jerusalem understanding this, and that the number of believers increased exceedingly, sends Barnabas thither to confirm them: he goes to Tarsus, and takes Saul along with him to Antioch, where they continue a whole year, converting multitudes to the faith. Here the disciples were first called Christians.
44.	xii.	About this time, James the brother of John is beheaded, by the command of Herod Agrippa: he also imprisoneth Peter, whom an angel delivers, upon the prayers of the church. This same Herod not long after speaking to the people at Cæsarea, some of them cry out, *It is the voice of God, and not of man;* and immediately an angel of the Lord smites him, because he gave not the glory to God, and he is eaten of worms, and dieth.
45.	xiii.	Barnabas and Saul set forward in their preaching of the gospel: they plant the Christian faith in Selencia, Cyprus, and other places. At Paphos they preach the gospel to Sergius Paulus, governor of that country; Elymas the sorcerer withstanding them, and endeavouring to turn away Sergius from the faith, is, at Saul's rebuke, struck blind. From this time Saul is always called by his new name, Paul: he preacheth at Antioch; the gentiles believe, but the Jews gainsay and blaspheme; whereupon, he and his assistants turn to the gentiles, and come to Iconium.
46.	xiv.	At Iconium they are persecuted, and ready to be stoned: from hence they fly to Lystra and Derbe, cities of Lycaonia. At Lystra, Paul healing a cripple, the multitude cry out, that the gods are come down; and call Barnabas, Jupiter, and Paul, Mercurius; and would have sacrificed to them, had not the apostles, with clothes rent, run in amongst them, and assured them, that they were men like themselves. Soon after there came Jews from Antioch and Iconium, who excite the people against them. Paul is by the furious multitude stoned, and drawn out of the city, as
	2 Cor. xi. 5.	dead; but whilst the disciples stand about him, he riseth up, and the next day departs with Barnabas to Derbe.
	2 Cor. xii.	In this year, perhaps at this very time, Paul was caught up into the third heaven, and heard unspeakable words, fourteen years before he wrote his Second Epistle to the Corinthians.
	2 Tim. i. 2. 5.	About this time Timothy, though a child, with his mother Eunice, and his grandmother Lois, embrace the Christian faith preached by Paul.
52.	Acts xv.	Certain Judaizing Christians come from Judea to Antioch, and teach, that the gentiles ought to be circumcised, and observe the law of Moses: these Paul and Barnabas oppose; and a council is held by the apostles and others at Jerusalem to determine this controversy. The decrees of the synod are sent to the churches.
53.	36.	Paul and Barnabas, thinking to visit the churches together, fall at strife, and part asunder: Barnabas and Mark go into Cyprus; Paul and Silas into Syria and Cilicia.
	xvi.	Paul coming to Derbe, finds there Timothy, whom (because his mother was a believing Jew, though his father a gentile,) he caused to be circumcised, and takes along with him.
		He is, by a vision, admonished to go into Macedonia: coming to Philippi, the chief city of that part of Macedonia, he converts Lydia; casteth out of a certain maid-servant a spirit of divination, whose master losing a considerable gain thereby, brings Paul and Silas before the magistrates: these cause them to be whipped, and imprisoned; but at midnight, Paul and Silas singing psalms, the doors of the prison fly open, and their bonds are loosed: the jailor, ready to kill himself, is converted to

The year after Christ.		
	Acts xvii.	the faith, and baptized the same night, with his whole family. Next day the magistrates come themselves, and pray them to depart the city.
54.		From Philippi, Paul takes his journey through Amphipolis and Apollonia, and comes to Thessalonica, where he finds a synagogue of the Jews, there he preacheth three sabbath-days; some believe, others persecute him: leaving Thessalonica, he comes to Berea, and soon after arrives at Athens, disputes with the philosophers, and declares unto them, that UNKNOWN GOD whom they had ignorantly worshipped. He converts Dionysius the Areopagite, and thence passeth to Corinth.
55.	xviii.	Paul at Corinth meets with Aquila and Priscilla, not long before banished from Rome by the decree of Claudius. Here he continues a year and six months, and thence writes to the Thessalonians.
	18.	Paul is accused by the Jews, and brought before Gallio, proconsul of Achaia, who refuseth to be a judge in a controversy about religion, and so drives them away from the judgment-seat.
56.		Paul departs from Corinth, and passeth to Ephesus; thence he sets out towards Jerusalem, that he may be at the feast; he lands at Cæsarea, goes down to Antioch, and comes into the regions of Galatia and Phrygia, confirming the disciples in all those places.
57.	xix.	Paul returns to Ephesus, disputes daily in the school of Tyrannus, and continues preaching there,
58.		and in the parts thereabouts. He writes his Epistle to the Galatians.
59.		At Ephesus, Demetrius, a silversmith, jealous of his gain, raiseth a tumult against Paul, which is appeased by the town-clerk.
	1 Cor. i. 11. xvi. 8.	About this time a schism ariseth in the church of Corinth, which causeth Paul (now in or about Ephesus) to write his First Epistle to the Corinthians.
60.	Acts xx.	Paul departs from Ephesus, and comes into Macedonia, and gathers a contribution for the relief
	2 Cor. viii. 1, 2. 6. 19.	of the saints at Jerusalem.
	1 Cor. xvi. 5.	The apostle having learned from Titus the success of his First, writes now his Second Epistle to the Corinthians: out of Macedonia he goes into Greece, and comes to Corinth, where he writes his Epistle to the Romans.
	Acts xx. 3, 4.	Paul purposing to go directly from thence into Syria, that he may carry the collections to Jerusalem, the Jews lay wait for him; he understanding this, thinks it best to return into Macedonia the same way he came, and thence to pass into Asia.
	6.	After the days of unleavened bread, Paul sails from Philippi, and comes to Troas; there he restores Eutychus to life. Having passed through several cities of Greece, he arrives at Miletus, from thence he sends to call the elders of the church of Ephesus, whom he earnestly exhorts to the performance of their duty.
61.	xxi.	Paul comes to Jerusalem, is apprehended in the temple, and secured in the castle; he claimeth the privilege of a Roman, and escapeth scourging.
	xxii. xxiii.	Paul pleaded his cause before Ananias the high-priest. The chief captain, understanding that above forty Jews had bound themselves under a curse neither to eat nor drink till they had killed him, sends him to Felix the governor of the province, by whom he is imprisoned at Cæsarea.
62.	xxiv.	Paul is accused before Felix, by Tertullus the orator. Felix goes out of his office, and, to gratify the Jews, leaves Paul in prison. Portius Festus succeeds him in the government.
	xxv.	The Jews come to Cæsarea, and accuse Paul before Festus. He answers for himself, and appeals to Cæsar. King Agrippa comes to Cæsarea, and Festus opens the matter to him.
63.	xxvi.	Paul makes his defence in the presence of Agrippa, who thereby is almost persuaded to be a Christian; and the whole company pronounce him innocent.
	xxviii.	Paul comes to Rome, is a prisoner at large, and preacheth there two years.
		Here ends the history of the Acts of the Apostles, written by St. Luke, St. Paul's beloved companion in his travels.
		St. Paul, from Rome, writes his Epistles, To the Philippians; To Philemon; To the Colossians; To the Ephesians.
65.	Heb. xiii. 24.	About the latter end of this year, St. Paul is set at liberty; and a little before his departure out of Italy into Asia he writes his Epistle to the Hebrews.
		He preacheth the gospel in the isle of Crete, and leaves Titus there, to set things in order, and ordain elders in every city.
	Tit. i. 5.	St. Paul writes his Epistle, To Timothy I. To Titus; To Timothy II.
66.		About this time, the Epistles of St. Peter, St. John, and St. Jude, seem to be written.
67.	Euseb. Hist. Eccl. lib. ii. cap. 24.	St. Peter and St. Paul are said to have suffered martyrdom at Rome, towards the latter end of Nero's reign.
70.	Luke xix. 43, 44.	This year, Jerusalem (according to Christ's prophecy) is besieged, taken, sacked, and burnt by Titus, eleven hundred thousand of Jews perish, ninety-seven thousand are taken prisoners, besides an innumerable company that in other places of Judea killed themselves, or perish through famine, banishment, and other miseries.
96.		St. John is banished into the isle of Patmos, by Domitian, and there receives and writes his Revelation.
		After the death of Domitian, St. John returns to Ephesus, and, at the request of the church, writes his Gospel.

AN

ALPHABETICAL TABLE

OF

ALL THE PLACES MENTIONED IN THE GOSPELS, ACTS, OR THE EPISTLES.

1. ABYLENE is one of the four tetrarchies, mentioned Luke iii. 1. It fell, say St. Luke and Josephus,[a] to the share of Lysanias: it was so named from the city Abyla in Cœlosyria, mentioned by Pliny,[b] and from the tetrarch of it bore his name; for, saith Ptolemy, Ἄβιλα ἐπικληθεῖσα Λυσανίου, *Abila bears the name of Lysanias.*

2. ACHAIA, in the largest sense, comprehends Greece properly so called, and so is bounded on the west by Epirus, on the east by the Ægean Sea, on the north by Macedonia, on the south by Peloponnesus; and so it seems to signify, when St. Paul, according to the Roman acceptation, mentions *all the regions of Achaia,* and directs his Second Epistle *to all the saints in Achaia,* 2 Cor. xi. 10. Thus what is *Achaia,* Acts xix. 21. is *Hellas,* i. e. *Greece,* Acts xx. 2. and so Mela speaks of it. Secondly, Achaia, strictly so called, is the northern region of Peloponnesus, bounded on the north by the gulf of Corinth, on the south with Arcadia, on the east with Sycionia, and on the west with the Ionian Sea.

3. ACELDAMA was a place without the south wall of Jerusalem, beyond the river of Siloam, and was called the *potter's field,* Matt. xxvii. 7. 10. because they dug thence the earth of which they made their pots; and the *fuller's field,* because they dried their cloth there; but being afterward bought, by that money by which the high-priest and rulers of the Jews purchased the blood of the holy Jesus, it was, by the providence of God so ordering it, called Aceldama, that is, the *field of blood,* Acts i. 19. Matt. xxvii, 7, 8.

4. ADRAMYTTIUM (mentioned Acts xxvii. 2. where it is said, that St. Paul entered into a ship of Adramyttium) is, by St. Jerome[c] and others, said to be a city of Egypt, built by Alexander M. as a monument of his triumphs, at the Canobic mouth of the river Nile, from which it received its water, and is by Livy, the old Etymologus, and Phavorinus, made to be[d] the same with Thebes; but it was rather Adramyttium in Mysia, mentioned by Strabo, lib. xiii. p. 417. by Pliny, lib. v. cap. 30. p. 298. and by Mela, lib. i. cap. 18. lib. xvii. For in this ship, St. Paul and his company sailed from Cæsarea to Myra in Lycia, the direct way to Adramyttium in Mysia, ver. 5. whither she being bound, and not to Italy, they there quit her, and *finding a ship of Alexandria sailing to Italy,* went aboard her, ver. 6.

5. ADRIA is mentioned Acts xxvii. 27. where St. Paul saith, that they were tossed in Adria: he saith, not in the Adriatic gulf, which ends with the Illyrican Sea, but in the Adriatic Sea, which, saith Hesychius, is the same with the Ionian Sea. And therefore to the question, How St. Paul's ship, which was near Malta, and so either in the Lybian or Sicilian Sea, could be in the Adriatic? it is well answered, That not only the Ionian, but even the Sicilian Sea, and part of that which washeth upon Crete, was called the Adriatic. Thus Ptolemy saith, that Sicily was bounded on the east, [e] ὑπὸ τοῦ Ἀδρίου, *by the Adriatic;* and that Crete was compassed on the west, [f] ὑπὸ τοῦ Ἀδριατικοῦ πελάγους, *by the Adriatic Sea;* and Strabo saith, [g] that the Ionian gulf, μέρος ἐστὶ τοῦ νῦν Ἀδρίου λεγομένου, *is a part of that which in his time was called the Adriatic Sea.*

6. ÆNON, or ENON, signifies the place of springs, which made it a convenient place for St. John's baptism, John iii. 23. it is uncertain where it was, whether in Galilee, or Judea, or Samaria, where Lubin places it, *viz.* in the half tribe of Manasseh, within Jordan.

7. ALEXANDRIA, that noble mart, whence merchandises were carried through all the world, was, after the destruction of Carthage, the chief city in the world, next to Rome, and was therefore called emphatically, [h] Πόλις, as that was called Urbs; and Athens, Ἄστυ. The Ptolemies of Egypt, choosing it as their seat, beautified it to that degree, that it gave place to Rome only; and the Romans, when they had taken it, were careful to preserve its splendour, divers emperors adding new ornaments to it, and confirming its privileges. It was a large city, saith Josephus,[i] in length thirty furlongs, in breadth ten, which provided Rome with four months corn; and paid as much tribute to it in a month, as Jerusalem did in a year. Here was a celebrated academy, which bred famous physicians and philosophers, as Philo the Jew, and historians; and a great library, collected by Ptolemy Philadelphus, containing five hundred thousand volumes, and consumed in the wars betwixt Cæsar and Pompey: near to it is the island of Pharos, where some deceitful Jews shewed J. Martyr the remains of the cells, where the Seventy-two interpreters translated the Hebrew Bible into Greek, apart, and yet in the same words; of which see the preface to St. Matthew. Here dwelt the Jews in vast numbers; Alexander M. for the service they did him in his wars, permitting them to dwell there, and giving them equal privileges with the gentiles: here they had many synagogues, a famous cathedral of seventy stalls, and afterward a temple built by Onias; but they found the Alexandrians their constant enemies, they cruelly murdering many thousand of them in the time of Cajus, of which Philo gives a large account in his embassy to him; and fifty thousand of them in the time of Nero, saith Josephus, de Bell. Jud. lib. ii. cap. 36.

8. ÆTHIOPIA is only mentioned in the history of the baptism of the eunuch, Acts viii. 27. where I have shewed, the evangelist speaks not of Æthiopia in Arabia, where the queen of Sheba dwelt, but of Æthiopia in Africa, under Egypt, where Candace had been long the name of their queen; whence Strabo [k] makes mention of a Candace, ἡ καθ' ἡμᾶς ἦρξε τῶν Αἰθιόπων, *who in his time was queen of Æthiopia,* and Dio [l] of the same Candace living in Æthiopia under Egypt. See the note on Acts viii. 27.

9. AMPHIPOLIS, mentioned Acts xvii. 1. is a city of Macedonia, in the confines of Thrace, so called, saith Thucydides,[m] because the river compasseth it about. Suidas, who places it, as others do, in Thracia, says it was also formerly called the Nine Ways. See Mr. Wells's Geogr. p. 134. and Stephanus de Urbibus.

10. ANTIOCHIA, the metropolis of Syria, was built, say some, by Antiochus Epiphanes; say others, by Seleucus Nicanor, the first king of Syria after Alexander M. in memory of his father Antiochus, and was[n] the royal seat of the kings of Syria, or the place where the palace was: for power and dignity, saith Strabo,[o] it is not much inferior to Seleucia, or Alexandria: it was, saith Josephus,[p] the third great city of all that belonged to the Roman provinces; it was called Antiochia apud Daphnem, near Daphne, *i. e.* the village where her temple was, to distinguish it from the other

---

[a] Λυσανίου δὲ αὐτὴ ἐγεγόνει τετραρχία, Antiq. lib. xx. cap. 5. Luke iii. 1.
[b] Lib. v. cap. 19.
[c] In locis Act.
[d] Θῆβαι ἡ νῦν Ἀδραμύττειον.
[e] Geogr. lib. iii. cap. 4.
[f] Cap. 16.
[g] Lib. vii. p. 219.
[h] Steph. de Urbibus.
[i] De B. Jud. lib. ii. cap. 28. p. 807, 808.
[k] Lib. xvii. p. 564.
[l] Lib. liv. p. 599.
[m] Lib. iv. p. 321.
[n] Τὸ Βασιλεῖον ἐνταῦθα ἵδρυτο τοῖς ἄρχουσι τῆς χώρας.
[o] Lib. xvi. p. 517.
[p] Lib. iii. cap. 1. p. 832.

fourteen mentioned by Stephanus de Urbibus, and by Eustathius in Dionys. p. 170. or, as others, and among them Appianus in Syriacis, sixteen cities in Syria, and elsewhere, which bore that name. It was celebrated among the Jews for the *jus civitatis*, which Seleucus Nicanor had given to them in that city with the Grecians and Macedonians, and which, saith Josephus,[p] they still retained; and for the wars of the Maccabeans with those kings: among Christians, for being the place where they first received that name, and where both St. Luke and Theophilus were born, and inhabited. There was also another Antioch in Pisidia, mentioned Acts xiii. 14.

11. ANTIPATRIS; this place was formerly called Capharsalama, 1 Maccab. vii. 31. and was of little repute till it was rebuilt by Herod in the plain of Capharzaba, which, saith Josephus,[q] was watery, and fit for plants, with a river, and a grove compassing the city; it was eighteen miles from Jerusalem, and in the way to Cæsarea Palestine, Acts xxiii. 31. and within the borders of Samaria, and the half tribe of Manasseh.

12. APOLLONIA was a city of Macedonia, lying betwixt Amphipolis and Thessalonica: for, saith St. Luke, *when we had passed through Amphipolis and Apollonia, we came to Thessalonica.* Geographers say there were fourteen cities, and two islands of that name, and Stephanus reckons twenty-five.

13. ARABIA is only mentioned by St. Paul, saying, that after his conversion, he went first into Arabia, Gal. i. 17. where some make him to have stayed three years, without any business he did there, that they knew of, and without any ground; for both the design of St. Paul, which was to prove, that he received not his gospel from man, but from the immediate revelation of Jesus Christ, and his declaration, that he preached first at Damascus, and then at Jerusalem, Acts xxvi. 20. seem to make it no improbable conjecture, that as Christ, after his baptism, went immediately into the wilderness of Judea, so did St. Paul, after his baptism, go into Arabia Deserta, where he received his knowledge of that gospel which he preached by revelation from Christ Jesus, and thence returning to Damascus, Gal. i. 17. he straightway preached Christ at Damascus, Acts ix. 20. and so continued to do many days, or a considerable time, ver. 23. We read also of Cretes and Arabians, Acts ii. 11. where by Cretes some think we are not to understand the inhabitants of Crete, that island being far from Arabia, but the Cherithim, a Philistine nation and country, rendered Κρῆτες by the Septuagint, Ezek. xxv. 16. Zeph. ii. 5, 6. But Libya and Rome, mentioned ver. 10. were at a greater distance. The Arabians were anciently called Ishmaelites and Hagarenes, the first from Ishmael the son of Hagar, the second from Mount Hagar in Arabia. (See note on Gal. iv. 25.) This large country reaching from Euphrates to Egypt, was divided into three parts; Arabia Deserta, so called probably from the word Araba, which signifies *desert*, which lay full east of Judea, and is called by Strabo,[r] Schenitis, by reason of the tents in which that wandering nation dwelt; and the inhabitants of it are in Scripture called the men of the east, Gen. xxv. 6. Judg. vi. 3. having Syria on the west, Mesopotamia on the north, Arabia Felix on the east, and Petræa on the south. 2. Petræa, so called from the rockiness of it, or from the strong city Petra, built on a rock, whence the Soldans keep their treasure in it; and in this Arabia was Mount Sinai, where the law was given. 2dly, It hath Palestine and Arabia Deserta on the north, on the east and south Arabia Felix, on the west part of Egypt and the Arabian gulf. 3dly, Arabia Felix, lying betwixt the Persian gulf and the Red Sea, a fertile country, producing laudanum, myrrh, cassia, and many other drugs and spices, celebrated on that account not only by the poets (see Lloyd's Dictionary), but by Dionysius P. and Eustathius[s] upon him, by Strabo, Pliny, Herodotus, and Q. Curtius; and that part of it especially, saith Strabo, p. 535. which is the most happy nation of the Sabeans, and where is gold, which the Arabian magi brought with them when they came to Christ. See the note on Matt. ii. 1.

14. ASIA, as it is mentioned by ancient geographers, is one of the largest divisions of the world into three parts; but in the New Testament it is taken for Asia Minor only, as it contains the Proconsular Asia consisting of four regions, of Phrygia, Mysia, Caria, and Lydia, saith Cicero:[t] of which see Bishop Usher in his treatise of the Lesser Asia. In this Proconsular Asia were the seven churches, mentioned in the Revelation, chap. ii. iii.

15. ASSOS, Acts xx. 13. is a town in Troas; for St. Paul went from Troas to it. It is memorable, saith Pliny,[u] for the lapis sarcophagus, which burns up and consumes flesh; of which see Vossius in P. Melam. p. 88, 89. Besides this, there seems to have been another Assos in Crete, of which see the note on Acts xxvii. 13.

16. ATHENS was a city of Greece properly so called, and of the subdivision of it named Achaia; it was so called from Ἀθήνη, *i. e.* Minerva, to whom it was consecrated. In it was a celebrated academy, which, saith Cornelius Nepos,[x] for antiquity, humanity, and learning, made it excel all the cities of the world; whose inhabitants, saith Cicero,[y] were the inventors of all learning, the men who invented and perfected eloquence, and from whom humanity, learning, religion, and laws, were dispersed through the whole world; but then to qualify these commendations, he adds, they only knew what was right, but would not do it; they were, saith Plutarch,[z] suspicious and vain-glorious; they were, saith the apostle, δεισιδαιμονέστεροι, *very superstitious*, and great worshippers of idols, and so were vain in their imaginations, and their foolish heart was darkened. See the note on Acts xvii. 16. 22. and Dr. Hammond there, and Lloyd in voce.

17. ATTALIA was a city of Pamphylia, built by king Attalus, whence St. Paul goes from Perga in Pamphylia to it, Acts xiv. 25. It was a sea-port, and the chief residence of the prefect. Strabo, lib. xiv. p. 459.

18. AZOTUS, the Ashdod of the Philistines, where the ark of God triumphed over their Dagon, 1 Sam. v. 2. and where Jonathan[a] having routed the army of Apollonius, burnt both their god and their temple, and all who fled to it for refuge. It lay about thirty miles distant from Gaza towards Joppa, so that the angel, when he caught up Philip, Acts viii. 40. carried him so many miles. It was in the tribe of Dan, and lay in the middle between Acaron and Geth.

1. BABYLON. By Babylon, the Jews understand not only Chaldea, but also Mesopotamia, Assyria, and even all those kingdoms to which they were carried in the Babylonian captivity: and for this they have ground from the scriptures of the Old Testament, which extend that name to the whole empire of Babylon; as when the destruction of Babylon is represented as the destruction, ὅλης τῆς οἰκουμένης, of the whole empire, Isa. xii. 9. 11. and from the use of the word among the heathens: for Pliny saith, Babylon, of the Chaldaic nation, had long the eminency over the whole world,[b] on which account the rest of Mesopotamia and Assyria was reckoned a part of it. I have shewed, note on 1 Pet. v. 13. that, according to the fathers, the name of Babylon was given to Rome by St. Peter, and, according to the same fathers, the name of mystical Babylon[c] was given to her also, partly for her greatness, pride, and oppression of God's people, and partly for her resemblance of it in idolatry, that kingdom so fully representing the idolatry of the church of Rome in the description given of it in the sixth chapter of Baruch, that scarce any real difference betwixt them can be observed.

2. BEREA, mentioned Acts xvii. 10. is a city of Macedonia;[d] a great and populous city, saith Lucian. This was the city to which Paul and Silas fled from Thessalonica, and where they found a synagogue of the best-natured Jews and proselytes they met with; for they received the word with all readiness, and examined it by the best test of truth, the Scriptures; and so the converts there were many of both sorts, ver. 11, 12.

3. BITHYNIA is a region of Asia Minor,[e] bounded on the north with the Euxine Sea, on the south with Phrygia, on the west with the Propontis, on the east with Galatia. It was anciently called Bebraica and Mygdonia, say Servius,[f] Solinus, and Mart. Capella,

---

[p] Antiq. lib. xii. cap. 13. [q] Antiq. lib. xvi. cap. 9. [r] Lib. xvi. p. 528.

[s] Λέγει δὲ Ἡρόδοτος ἐν μόνῃ τῇ Ἀραβίᾳ φύεσθαι λιβανωτὸν καὶ σμύρνην καὶ κασίαν, κινάμωμον καὶ λήδανον, in Dionys. à v. 927—935. Herodot. lib. iii. cap. 112, 113. Plin. lib. v. cap. 11. lib. xii. cap. 17—19. Strabo, lib. xvi. p. 532. Q. Curt. lib. v.

[t] "Asia vestra constat ex Phrygia, Mysia, Caria, Lydia." Orat. pro Flacco. N. 51.

[u] Lib. ii. cap. 96. [x] In vita Attici.

[y] "Omnium doctrinarum inventrices Athenas," lib. de Orat. N. 7. "adsunt Athenienses, unde humanitas, doctrina, religio, jura, leges ortæ." Orat. pro Flacco. N. 48.

[z] De Polit. præcept. p. 799. [a] Jos. Antiq. lib. xiii. cap. 8. p. 436.

[b] "Propter quam reliqua pars Mesopotamiæ Assyriæque Babylonia appellata est," lib. vi. cap. 26. p. 356.

[c] "Sic et Babylon, apud Johannem nostrum, Romanæ urbis figuram portat (figura est) proinde et magnæ et regno superbæ et sanctorum debellatricis." Tertull. contra Marcion. lib. iii. cap. 13. adv. Jodg. cap. 9. p. 193. vide Downam de sede antichrist. lib. i. cap. 7.

[d] Μεγάλη καὶ πολύανδρος, de Asino, p. 639. D. [e] Ortel.

[f] "Bebraica ipsa est Bithynia," Æn. v. 373.

and afterward Bithynia, from Bithynus the king of it, say most geographers; from *bethen*, the belly or interior parts, saith Bochart; both Pliny[g] and Mela representing them as possessing the inward parts of that region only. The old geographer, published by Gothofred, styles them[h] "the greatest and most happy nation," in which the first general council of Nice was held.

4. BETHABARA signifies a place or passage. It was a water distinct from Jordan, and removed somewhat from it, John i. 28. x. 40. to which men passed over Jordan; the town was out of the precincts of Judea, in the Sithopolitan country, where the Jews dwelt among the Syro-Grecians, and was over against Galilee: so Dr. Lightfoot; over-against Jericho, Josh. iii. 16.

5. BETHANY took its name from a tract of ground so called from Athene, which signifies the dates of palm-trees, which grew there plentifully: the town of Bethany where Lazarus dwelt, and where he was raised from the dead, was fifteen furlongs from Jerusalem, John xi. 8. but the tract of ground that bore that name reached within eight furlongs of Jerusalem, it being only a sabbath-day's journey from it, Luke xxiv. 50. Acts i. 12. and then began the tract called Bethphage, from the Phagi; *i. e.* the green figs which grew upon it, which ran along so near to Jerusalem, that the outmost street within the walls was called by that name. St. Jerome saith there was Villula, a little village there, of the same name.

6. BETH-LEHEM, *the house of bread*, was the place where Christ, *the bread of life*, was born, as the Jerusalem Gemarists confess: it was a city in the time of Boaz, for he styles it *the city of his people*, Ruth iii. 11. and goes up to the gates of it, iv. 1. It was a city fortified by Rehoboam, 2 Chron. xi. 6. It is called, David's city, 1 Sam. xx. 6. 29. And therefore when every tribe and family went up to their respective cities to be taxed, Luke ii. 3. Joseph goes up to this city of David, ver. 4. Though therefore it be called by the Jews κώμη, a *town* or *village*, John vii. 42. that only signifies, that, being one of the least cities, it might comparatively be called so, as Nain is by Josephus, *vide* Nain; and the Hebrew עִיר a city, is often rendered by the Seventy κώμη, where our translation speaks of cities, as Joshua x. 37. xv. 9. 1 Chron. xxvii. 25. Isa. xlii. 11. It might be after the destruction of Jerusalem, a village, as it is twice called by Justin Martyr.[i] In St. Jerome it is sometimes a city, and sometimes a village, but then, that he styles it only comparatively a village, may be gathered from his own words[k] on Micah v. 2.

7. BETHESDA, the pool of Bethesda is the same with the pool of Siloam, of which see there, and note on John v. [1] [2] It was a pool in Jerusalem, saith St. Jerome, and had the name προβατικὴ, the *sheep-pool*, from the sacrifices washed there by the priests; he adds, that there is yet a lake there[l] whose waters are very red, as if mixed with blood, giving testimony of what was done there of old. Dr. Lightfoot saith, these sacrifices were washed elsewhere, and that the unclean washed in this pool; and whilst they did so, laid up their clothes in one of the porches. Of the miracles wrought there by the angel descending, and of the miracle wrought by our Lord, see the note there.

8. BETHSAIDA, saith Bochart, is a place of fishing, as it might be called, because situated, saith Pliny,[m] on the east of the lake Gennesareth; in Batunea, and the lower Gaulonitis, saith Josephus,[n] at the beginning of the mountainous country. It is a place of hunting, saith Dr. Lightfoot, so called because it stood near Naphtali, where there were store of deer, Naphtali abounding in venison, Gen. xlix. 21. It was raised by Philip, from a village, to the honour of a city, and called Julia in honour of the emperor's daughter. It was one of the cities against which Christ denounced a woe, Matt. xi. 21. for her impenitence and infidelity, after the mighty works he had done in her: it also was the city where three apostles dwelt; *viz.* Philip, Andrew, and Peter, John i. 45.

1. CANA. There were two Canas besides Galilee; one in the tribe of Asher, Josh. xix. 28. called by St. Jerome, *Cana the great;* another in the tribe of Ephraim, Josh. xvi. 8. xvii. 9. and two in Galilee, the one in the north part of the lower Galilee, and dividing it from the upper; and Cana of Galilee, or the less, situated over against Julius Betharampta, on the west of Capernaum, whence Christ, after he had wrought his first miracle there, went down to Capernaum, John ii. 12. and when he was returned thither, the nobleman comes from Capernaum to him there, John iv. 46, 47. Of this Cana Josephus speaks, saying, ἐν κώμῃ τῆς Γαλιλαίας ἡ προσαγορεύεται Κάνα,[o] *in a village of Galilee which was called Cana.*

2. CANAAN was twofold: the larger terminated on the south part with the desert of Sin or Cades, on the north with Mount Libanus and Antilibanus, on the east with the river Euphrates, and with the Mediterranean Sea on the west: so Deut. xi. 24. Josh. i. 3, 4. *Every place that the sole of your foot shall tread upon that have I given you: from the wilderness* (of Paran) *and* (or, *even to*) *Libanus, and to the great river Euphrates, and to the great sea shall your coast be;* accordingly Joshua saith, *God gave to Israel all the land which he sware to give to their fathers, and they possessed it and dwelt in it,* Josh. xxi. 43. 45. and xxiii. 14. *There failed not any good thing which the Lord had spoken to the house of Israel; all came to pass.* How this could be said by him who had left so much of the seven nations unsubdued, Judg. i. and who divided not to them the whole land of Canaan, but only that part of it which was possessed by the seven nations, is a great question; to which the usual answer is, that he gave them a right to the whole country, dividing it among them by a lot ordered and directed by him, and he gave them the actual possession of the greatest part of it, with power to subdue the rest if they continued obedient; and more was not intended presently, the Lord not having promised to give them the whole land at once, they being not sufficient to people the whole country, but by degrees, as their increase should make them ready for, and their obedience should continue their right to it: for thus saith God by Moses, Exod. xxiii. 29. *I will not drive them out before thee in one year, lest the land become desolate, and the beasts of the field multiply against thee; but by little and little I will drive them out before thee, until thou be increased to inherit the land.* To which may be added, that Joshua gave them all the land their feet had trod on, and more God did not promise to them in the words cited from him.

CANAAN the less is extended from the wilderness in the south to Libanus in the north, and from Jordan on the east to the Midland Sea on the west, the length of it being one hundred and sixty miles, the breadth of it only fifty; and it is thus described, Gen. x. 19. *The borders of the Canaanites* (*i. e.* the seven nations of them voted to destruction) *were from Sidon* (*i. e.* the country of Sidon, which extendeth itself east as far as Jordan), *as thou comest to Gerar unto Guza; and* (the southern border is) *as thou goest to Sodom and Gomorrah, Admah and Zeboim, even unto Lasha,* i. e. the Λάσσα in Josephus,[p] towards Arabia Petræa. See Bochart. Phaleg. lib. iv. cap. 37.

3. CAPERNAUM was a city seated near to the sea of Galilee, at the bottom of the lake of Gennesareth; for Christ's disciples came from the wilderness of Bethsaida over the lake to the land of Gennesareth, Matt. xiv. 34. Mark vi. 46. and yet to Capernaum, John vi. 16. 24. It was in the borders of Zabulon and Nephthalim, Matt. iv. 13. renowned on the account of Christ's habitation and his many miracles, which brought woe upon them for their infidelity, Matt. xi. 23. Near this town was the mountain where Christ preached his excellent sermon, for coming down thence he went to Capernaum, Matt. viii. 5. *i. e.* a journey of ten miles, if Thabor was that mount, as it is conjectured by St. Jerome on the place; and near it also was the custom-house at which Matthew the publican sat when Christ called him, for he called him *as he passed from his own city,* Matt. ix. 1. 9.

4. CAPPADOCIA was a kingdom bounded on the [q] east with Armenia, on the west with Paphlagonia and Galatia, on the north with the Euxine Sea, on the south with that part of Mount Taurus which looks towards Cilicia: it was famed for [r] mules and horses, of which it gave yearly to the Persians, horses one thousand five hundred, mules two thousand. It was a nation so servile, saith Strabo,[s] that when the Romans offered them their freedom to live by their own laws, they said they could not endure liberty; they were, saith Cicero, *de grege venalium.* Orat. post red. in Senat. N. 12.

---

[g] "Tenent oram omnem Thyni, interiora Bithyni." Plin. lib. v. cap. 32. "interius Bithyni." Mela, lib. i. cap. 10.

[h] Μεγίστη καὶ βιλτίστη. [i] Dial. p. 303, 304.

[k] "Minima quidem es in civitatibus Judæ, et tantis millibus comparata, vix parvos est viculus."

[l] "Mirum in modum rubens quasi cruentis aquis antiqui operis signa testatur, nam hostias in eo lavari à sacerdotibus solitas ferunt, unde et nomen accepit." De locis Heb. F. 4. C.

[m] Lib. v. cap. 15. [n] De B. J. lib. ii. cap. 13. lib. iv. cap. 27.

[o] De vitâ suâ, p. 1003. [p] Antiq. lib. xiv. cap. 2.

[q] Strab. lib. xii. p. 367. [r] Lib. xi. p. 362. [s] Lib. xii. p. 372.

5. CÆSAREA PALESTINE, so called, as being the metropolis of Palestine and the seat of the Roman proconsul, was formerly named the Tower of Strato; but being a mart-town, whose haven was very incommodious, Herod the Great built there a large city with many [a] stately marble buildings, a theatre of stone, and a most capacious amphitheatre, (where Herod Antipas was smitten by an angel of God: see the note on Acts xii. 23.) and an admirable haven, with marble edifices and towers, the greatest of which he called Drusus, in honour of the emperor's son; the city Cæsarea, in honour of Cæsar: it was situated between Doron and Joppa, thirty-five miles from Jerusalem, and was inhabited [b] partly by the Jews, who had their schools there; but chiefly by the Greeks or Syrians, betwixt whom there were fends, *περὶ τῆς ἰσοπολιτείας, concerning equal privileges*, the Cæsareans killing about one thousand two hundred Jews, when Florus was procurator of Judea. Here Peter converted Cornelius and his kinsmen, the first-fruits of the gentiles, Acts x. here lived Philip the evangelist, Acts xxi. 8. and here Paul defended himself against the Jews and their orator Tertullus, Acts xxiv.

6. CÆSAREA PHILIPPI, mentioned Matt. xvi. 13. Mark viii. 27. was first called Lais or Lashem, Judg. xviii. 7. and when subdued by the Danites, Dan. v. 29. It was built by Philip the tetrarch of Iturea and Trachonitis, Luke iii. 1. who made it the place of his residence, as being conveniently seated between both. He built it, saith Josephus, [x] at Paneas, by the springs of Jordan, and called it Cæsarea Philippi, and also Nerodiada in honour of Nero. It was seated at the springs of Jordan the less, not far from Libanus in the midland Phœnicia, saith Ptolemy, and was a Decapolitan city called Cæsarea-Panias, or Sub-Panio; not because of the worship of Panius Philostorgius, or by reason of the springs of Paneas, as Pliny, [y] but by reason of the mountain Panius mentioned by Josephus and Eusebius, under which it lies. What Eusebius saith of the two statues of Corinthian brass, erected here by the woman cured at Capernaum of the bloody flux, see confuted in the note on Mark v. 26.

7. CEDRON. Of the brook Cedron, which our Lord passed over to go into the garden where he was betrayed, John xviii. 1. mention is made when David fled from Absalom, for he passed over the brook Kidron, 2 Sam. xv. 23. and when king Solomon saith to Shimei, *In the day that thou passest over the brook Kidron thou shalt surely die.* See also Jer. xxxi. 40. where the Septuagint always speaks of Κέδρων, or τῶν Κέδρων, in the plural; it was, saith Jerome, [z] a torrent or valley near to Jerusalem, on the east side betwixt it and Mount Olivet; a deep valley, saith Josephus: [a] and into this valley was conveyed the blood poured out at the foot of the altar, which because it made the river look black, some think it was called Cedron from the word *kiddar*, which signifies blackness; others from the cedar-trees planted on each side, whence, say they, it is still named in the plural, τῶν Κέδρων, from these cedar-trees.

8. CHALDEA, is only mentioned in these words, Acts vii. 4. *And Abraham came out of the land of the Chaldeans, and dwelt in Charran*, where, by the land of the Chaldeans, we are not to understand the country so named in Asia Major, which was in the plain, but a mountainous country, which is part of Mesopotamia, as appears from these words; *God appeared to Abraham while he was in Mesopotamia, before he dwelt in Charran*, ver. 2. *then came he out of the land of the Chaldeans, and dwelt in Charran.* That both this Charran and Chaldea lay in Mesopotamia, see Bochart Phaleg. lib. ii. cap. 6. and the note on Acts vii. 4.

9. CENCHREA was the Isthmus of Corinth, distant seventy furlongs from it, where were celebrated the Isthmian games; whence the apostle, in his Epistle to the Corinthians, speaks so oft in allusion to these games: see notes on 1 Epist. ix. [a] [9] [10] 2 Epist. iv. 7—9. Hence he tells them of a corruptible crown for which they wrestled, their coronets being either of the σέλινον, *parsley*, which quickly withered, or of πίτυς the *pine-tree*, which soon decayed.

10. CLAUDA, Acts xxvii. 16. was an island near Crete, situated at the meeting of the southern and the western sea, of which geographers say nothing, unless it be the Gaudus mentioned by Pliny, lib. iv. cap. 12. and by Mela, lib. ii. cap. 7.

11. CHIOS, Acts x. 15. is an island of the Ægean Sea, betwixt Lesbos and Samos, celebrated by Horace [b] and Martial [c] for the wine and figs that came from thence, and also by Pliny, lib. v. cap. 31. and Strabo, lib. xiv. p. 444. for its marble and white earth.

12. CILICIA, a country of Asia Minor, betwixt Pamphilia on the west, and Pieria on the east, the Mount Taurus on the north, and the Cilician Sea on the south, celebrated on the account of Cicero, proconsul there, but more on the account of St. Paul's birth at Tarsus, a city of Cilicia, Acts xxi. 15.

13. COLOSSE, was a city of Phrygia Major, built by the river Licus, near the place, saith Herodotus, [d] where it begins to run under ground, as it doth for five furlongs before it rises again, and slides into Meander. To this city, situated at an equal distance betwixt Laodicea and Hierapolis, mentioned Colos. ii. 1. came Xerxes in his expedition against Greece, and to this city St. Paul writ an Epistle. [e] All these three cities perished by an earthquake, saith Eusebius, in the tenth of Nero, that is, but two years after St. Paul's Epistle was sent to them.

14. COOS, Acts xxi. 1. was an island in the Ægean or Icarian Sea, near Mindus or Cnidus, which had a city of the same name, from which Hippocrates the celebrated physician, and Apelles the famous limner, were called Coi: here was a large temple of Æsculapius, and another of Juno: it abounded in rich wines, and here were made those *Coæ vestes* which were transparent, and are so often mentioned by the poets.

15. CHORAZIN, saith St. Jerome, is a town in Galilee, which our Lord deplores for her incredulity, Matt. xii. 22. Dr. Lightfoot wonders how such a woe should be denounced against it, when we read not, in the whole New Testament, that our Lord had ever been there; but that our Lord was frequently at Bethsaida and Capernaum, copartners in that woe, we read: now Chorazin being by Dr. Lightfoot placed betwixt them, and being, saith St. Jerome, [f] but two miles distant from Capernaum, and in many maps but little distant from Bethsaida, and it being said expressly, *that mighty works were done in her*, doubtless Christ must have been often there.

16. CNIDUS, mentioned Acts xxvii. 7. was a city and promontory in the peninsula of Paria, celebrated for the worship of Venus, hence called *Venus Cnidia;* whence Horace [g] sings thus, *O Venus regina Cnidi;* and for the statue of Venus made by Praxiteles, and by Pliny [h] reckoned among the admirable works of that artificer.

17. CORINTH, was a most noble city of Achaia Propria, called anciently Ephire, saith Pliny; [i] and after Corinth, from one Corinthus, who took and rebuilt it. It was considerable among heathen authors for its citadel Acro-Corinthus, built on a very high mountain, and for its [k] insolence against the Roman legates, which caused L. Mummius, thence styled Achaicus, to destroy it; in the conflagration of which city so many statues were melted down, that the remains of them made that famous Corinthian brass which was esteemed above gold or silver; and of which, saith Josephus, the Beautiful gate of the temple of Jerusalem was made. (See the note on Acts iii. 2.) The Corinthians were noted for their wisdom, hence styled by Cicero, [l] *the light of all Greece;* by Florus, "Decus Græciæ," *the glory of Greece;* and for their riches, for, saith Strabo, [m] πλουσία διαπαντὸς ὑπῆρξεν, *it was always rich.* They were filled with orators and philosophers; and from them, say the fathers, came the contentions and false doctrines which sprang up in that church, on the account of which St. Paul speaks thus to them, *Ye are rich, ye are wise, ye are honourable*, 1 Cor. iv. 9, 10. They also had a temple of Venus, to whom, saith Strabo, [n] *one thousand whores were consecrated*, whence they became infamous to a proverb for that vice, and for all kind of lasciviousness, which caused the apostle in his Epistles to them to speak so much against it: see the preface to the First Epistle. Lastly, There was a great resort of the Jews to this city, who, saith Philo, *inhabited* Ko-

---

[a] Jos. Antiq. lib. xv. cap. 13.
[b] Ἰουδαίας πόλιν καὶ τὸ πλεῖν ὑφ' ἑλλήνων ἐποικουμένην. Jos. de B. Jud. lib. iii. cap. 28. Antiq. lib. xx. cap. 6. lib. ii. cap. 30.
[x] Πρὸς ταῖς Ἰορδάνου πηγαῖς, ἐν Πανειάδι πόλιν κτίζει Καισάρειαν. Antiq. lib. xviii. cap. 3. lib. xx. cap. 8.
[y] Lib. v. cap. 15. de B. Jud. lib. i. cap. 16. Hist. Eccl. lib. vii. cap. 17.
[z] In locis Hebr. F. 5.
[a] De B. Jud. lib. v. cap. 8.
[b] Serm. lib. i. sat. 10.
[c] Mart. vii. 25. 31.
[d] Εἰς πόλιν μεγάλην τῆς Φρυγίης, lib. vii. cap. 30. p. 396.
[e] Chron. ad An. Neronis 10.
[f] De locis Hebr. F. 4. C.
[g] L. Carm. 30.
[h] Lib. vii. 38. 36. 5. Athen. lib. xiii. p. 591.
[i] Lib. v. cap. 4.
[k] Vel. Paterc. lib. i. cap. 13.
[l] "Legati quod erant appellati superbius, patres vestri Corinthum, totius Græciæ lumen, extinctum voluerunt." Orat. pro leg. Manil. N. 6.
[m] Lib. ii. cap. 16. lib. viii. p. 263.
[n] Ibid.

ρίνθον, καὶ πλεῖστα καὶ ἄριστα Πελοποννήσου, *Corinth, and the chiefest and best parts of Peloponnesus,* and had one or more synagogues there, Acts xviii. 8. whence came those Judaizers and false apostles, so often mentioned in the Epistles to those churches.

18. CYPRUS, so called from the flower of the cypress-trees growing there, as Pliny,[o] speaking of the kinds of cypress, and Eustathius[p] say, was an island, having on the east the Syrian, on the west the Pamphylian, on the south the Phœnician, on the north the Cilician Sea: it was celebrated among the heathens for its fertility, as being, say Strabo[q] and Ammianus Marcellinus, sufficiently provided of all things within itself, *et nullius externi indigens;* whence it was also called the rich and happy island, but was very[r] infamous for the worship of Venus, who had thence her name Κύπρις, and her title *Venus Cypria;* that demon, saith Eustathius, delighting in that island for their adultery and proneness to venery, they consecrating their women to whoredom, and by a law compelling them to lie with strangers, as the Babylonians did. It was memorable among the Jews for being an island in which they so abounded, that at one time they slew, saith Dio,[s] two hundred and forty thousand of the inhabitants, and were on that account forbid to come afterward to that island; and among Christians for being the place where Joses, called Barnabas, had the land he sold, Acts iv. 36. and where Mnason an old disciple lived, Acts xxi. 16.

DALMANUTHA, *vide* MAGDALA.

1. DAMASCUS, a most ancient city, where Eliezer, the servant of Abraham, dwelt; built, saith Josephus,[t] by Uz the son of Aram, mentioned Gen. x. 23. and situate in the valley betwixt Libanus and Antilibanus, watered by the rivers Albana and Pharphar, 2 Kings v. 12. one of which is by Pliny,[u] Strabo,[x] and others, called Chrysorrhoas, by reason of its golden sands: it was made tributary to David, 2 Sam. viii. 6. afterward it was the capital city of the kings of Syria, Isa. vii. 8. It is a city famous for its antiquity, and for being still one of the richest and most magnificent cities of the Levant, but most of all for being the place of the miraculous conversion of St. Paul. Here the Jews had their synagogues, and converted to their religion[y] most of the women of the place, but the men entirely hated them, and killed at one time twelve, at another eighteen thousand of them, and their families.

2. DECAPOLIS, saith St. Jerome, was a country of ten cities beyond Jordan, which all do not reckon alike, saith Pliny,[z] who places them all beyond Jordan, except Scythopolis: Josephus[a] saith, that Justus of Tiberias τὰς ἐν τῇ Συρίᾳ Δεκαπόλεις ἐπολεμεῖτο, *fought against the cities of Decapolis in Syria,* and that when Vespasian came to Ptolemais,[b] οἱ πρῶτοι τῶν τῆς Συρίας Δεκαπόλεων, *the chief men of the cities of Decapolis in Syria,* complained to him against Justus upon that account; and of these cities[c] he saith, that Hippo and Gadara were two: whence it is evident Bochartus must mistake, when he places all these cities in Galilee, and makes Tiberias to be one of them, it being Justus of Tiberias that fought against them. They were all cities inhabited chiefly by the gentiles, though some of them might be within the region of Judea.

3. DERBE, was a city of Lycaonia near Isauria, mentioned Acts xiv. 6. It was the seat of Antipater Derbæus, and the country of Timothy.

1. EGYPT was bounded on the north with the Mediterranean; on the east by Arabia Petræa, and the Red Sea; on the south by Æthiopia and Nubia; on the west by Libya, and the desert of Barca. It is divided into the upper Egypt, through which Nile runneth with a single stream; and into lower Egypt, which begins where Nile divides, and so makes the island, from its resemblance of the Greek Δ, called Delta, and then runs down to the Mediterranean shore, whence it is also called Egyptus Maritima. Of the river Nile, the pyramids, their mummies, cities, customs, see geographers. Of the names it hath in the Old Testament, see Bochart. For explication of some passages in the New, consider,

1st, The Egyptian language, which differed from the Greek, as Bochart[d] proves against Kircher, and from the Hebrew, whence the Jews in it are said to have *heard a strange language,* Psal. lxxxi. 6. and coming from it, to have come *from a barbarous people,* Psal. cxiv. 1. (See the note on 1 Cor. xiv. 11.) Hence Joseph, representing an Egyptian, speaks to his brethren by an interpreter, Gen. xlii. 23. and it is prophesied by Isaiah, xix. 18. that five Egyptian cities should speak the language of Canaan; *i. e.* of those who lived there. Hence Chium, which in the Hebrew is put for Saturn (as also it signifies among the Persians and Ishmaelites), is, by the Septuagint, who made their translation in Egypt, turned into Ραιφὰν, Amos v. 26. which in the Egyptian language is put for Saturn, and is cited by St. Stephen, Ρεμφὰν, Acts vii. 43. (See the note there.)

2dly, The Egyptian learning, which, had it not been considerable, sure we should not have heard of Homer, Solon, Musæus, Dedalus, Pythagoras, Plato, Democritus, and others, going thither to learn wisdom, and bringing to their respective countries the learning they had there acquired. Egypt would not have been called by Horus in Macrobius, [e] *the mother of arts:* nor the inhabitants, *the parents of all philosophy:* nor would Athenæus[f] have told us, that both the Greeks and barbarians had all their learning from the Alexandrians. But of this see more in the commentary upon these words, *And Moses was learned in all the wisdom of the Egyptians,* Acts vii. 22.

3dly, Egypt is by profane authors, as well as by the fathers, said to be guilty of most vile idolatry. Herodotus[g] informs us, they first made altars, images, and temples for the gods, and that almost all the names of the gods came from Egypt[h] into Greece. And Jupiter in Lucian[i] confesses, that the Egyptian gods were αἰσχρὰ καὶ γελαιότερα, *filthy and more ridiculous* than those of other nations: their gods were called, not only by the[k] fathers, but even by the poets,[l] *Portenta magis quam numina.* They are also noted in Scripture for afflicting, persecuting, and destroying the people of God; upon both these accounts the great city Rome is by St. John styled spiritually Egypt, Rev. xi. 8.

4thly, That Moses led the children of Israel out of Egypt, is attested by many profane authors;[m] and that he led them through the sea, and that the Egyptians following after them were drowned, is owned by Artabanus;[n] Diodorus Siculus adds, that the fame of this drying up of the Red Sea was preserved till his time among the Ichthyophagi,[o] who lived near to it: and Origen[p] informs us, that it was common among the heathens, "to exorcise demons by that God who did καταποντίσαι ἐν τῇ ἐρυθρᾷ θαλάσσῃ τὸν Αἰγυπτίων βασιλέα, καὶ τοὺς Αἰγυπτίους, overthrow the Egyptians and their king in the Red Sea," according to these words of St. Paul, *By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned,* Heb. xi. 29.

2. ELAMITES are only mentioned in these words, Acts ii. 9. *Parthians, Medes, and Elamites;* where St. Luke goes from east to west, the Elamites lying west of the Medes; for the Susians are joined to the Elamites, saith Strabo, and to them the Medes.

---

o "Tertium Cypro insula, odoris suavitate," lib. xii. cap. 24.

p Ἀπὸ ἄνθους ἐκεῖ πολλοῦ φυομένου κύπρου λεγομένου. In Dionys. p. 110.

q Lib. xiv. p. 468, 469. "Belus opimam—vastabat Cyprum," Virg. Æn. i. 625. Eustath. in Dionys. p. 100.

r Ἄθυρμα γὰρ ἦν ἡ νῆσος τῇ δαίμονι ἀφ' ἧς καὶ Κύπρις παρωνόμασται, τοῦτο δὲ διὰ τὸν τῶν ἐκεῖ μαχλοσύνην καὶ τὸ ἀπφρόδιτον. Eustath. ibid. p. 99. Τῶν περὶ Κύπρον ἁπλῶς τῶν ἑταιρισμῶν τὰς ἑαυτῶν κόρας ἀφοσιούντων. Athen. lib. xii. p. 516. Τῆς Κύπρου ἐστὶ παραπλήσιος τούτῳ νόμος. Herodot. lib. i. cap. 199.

s Καὶ ἀπώλοντο καὶ ἐκεῖ μυριάδες τέσσαρες καὶ εἴκοσι, καὶ διὰ τοῦτο οὐδεὶ Ἰουδαίῳ ἐπιβῆναι αὐτῆς ἔξεστι. Epitome Trajani, p. 255.

t Antiq. lib. i. cap. 7. p. 15. u Lib. v. cap. 18. x Lib. xvi. p. 539.

y Jos. de Bell. Jud. lib. ii. cap. 31. 7. 34. p. 992.

z "Jungitur ei lateri Syriæ Decapolitana regio, à numero oppidorum, in quo non omnes eadem observant," lib. v. 10.

a De vitâ sua, p. 1025. A. b Ibid. p. 1030. c P. 1001. A.

d Phaleg. lib. i. cap. 15. p. 68.

e "Cum Egypti matris artium ratione consentit." Saturn. i. cap. 15. "Plato Egyptios omnium philosophiæ disciplinarum parentes secutus est." De Somn. Scip. lib. i. cap. 19.

f Ὅτι Ἀλιξανδρεῖς εἰσιν οἱ παιδεύσαντες πάντας τοὺς Ἕλληνας, καὶ τοὺς βαρβάρους. Deipnos. lib. iv. cap. 184.

g Lib. ii. cap. 4. h Ibid. cap. 50. i De Concil. Deorum.

k Lact. cap. 20. Minut. &c.

l "Quis nescit qualia demens Egyptus portenta colat?" Juvenal. sat. 15.

m Just. ex Trogo Pompeio, lib. xxxvi. cap. 2. Artabanus apud Euseb. Præpar. Evang. lib. ix. cap. 27. p. 436. Manethon apud Joseph. lib. i. contra Appion. p. 1042. 1052. Chæremon et Lysimachus, ibid. 1057. 1085. Strabo, lib. xvi. p. 523. Tacitus Histor. lib. v. p. 615.

n Dicunt Heliopolitani, Τὸν Μωϋσῆν ἐπιδιγεῖν τῇ ῥάβδῳ τοῦ ὕδατος, καὶ οὕτω τὸ μὲν κῦμα διαστῆναι, τὸν δὲ δύναμιν διὰ ξηρᾶς ὁδοῦ πορεύεσθαι· συπιμβάντων δὲ τῶν Αἰγυπτίων, καὶ διωκόντων, ὑπό τε τοῦ ὕδατος καὶ τῆς πλημμυρίδος πάντας διαφθαρῆναι, Ibid.

o Παρὰ δὲ τοῖς ἁλησίον κατοικοῦσιν ἰχθυοφάγοις παραδέδοται λόγος ἐκ προγόνων, ἔχων φυλαττομένην τὴν φήμην ὅτι μεγάλης τινὸς γενομένης ἀμπώσεως, ἐγενήθη τοῦ κόλπου ξηρὸς πᾶς ὁ τόπος, μεταπεσούσης τῆς θαλάττης εἰς τ' ἐναντία μέρη, lib. iii. p. 122.

p Lib. contra Cels. p. 184.

Elam and Madai are also mentioned in Scripture together, Isa. xxi. 2. Jer. xxv. 25. They were so called from Elam the son of Sem, Gen. x. 22. and their capital city was Elymais: they were a warlike people living by rapine, and fighting with bows and arrows, Isa. xxii. 6. Jer. xlix. 35. as the Susians and Persians did, but were a different people from them; for they were joined to Susia, saith Strabo,[q] and there was an ingress to them from Persia, and the Susians and Elamites are mentioned apart, Ezra iv. 9. though they are both comprehended sometimes under the name of Elam. See Dan. viii. 2.

3. EMMAUS, saith St. Luke, xxiv. 15. and Josephus,[r] in his book of the wars of the Jews, was a village distant sixty furlongs from Jerusalem; it was after made a city, and a Roman colony and called Nicopolis.

4. EPHESUS, the metropolis and noble mart of the Proconsular Asia, situated upon the river Layster, was famous for the temple of Diana, one of the stateliest structures in the world: it was, as Pliny[s] saith, the wonder of magnificence, built at the common charge of all Asia, properly so called, and was two hundred and twenty years in building: it was four hundred and twenty-five feet long, two hundred and twenty broad, and supported by one hundred and twenty-seven pillars sixty feet high, and was generally accounted one of the seven wonders of the world: it was burnt the same day that Socrates was poisoned, four hundred years before Christ; and again, the same night that Alexander Magus was born, but rebuilt and adorned by the Ephesians, whence that city is styled *νεωκόρος*, Acts xix. 35. an adorner of the temple of the goddess Diana, which, say the scholiasts upon Aristophanes and Suidas, signifies[t] to adorn and beautify. (See note there.) The Ephesians were noted for their skill in the art of magic: see the note on Acts xix. 19. and for their luxury and lasciviousness: see the note on Eph. v. 5. The Jews dwelt here in abundance, having obtained the privilege of citizens, saith Josephus:[u] but this city was chiefly celebrated among Christians for St. Paul's stay here almost three years, Acts xx. 31. his mighty miracles done there, Acts xix. 11. 1 Cor. xvi. 9. and the opposition he met with from the Jews, Acts xx. 19. for Timothy, made bishop there; for the beloved apostle who governed the Asiatic churches; and for being one of the seven churches to which Christ sent instructions, Rev. ii. 1.

5. EPHRAIM. We read in John xi. 54. that Christ went from Jerusalem to a country near the wilderness, and to a city named Ephraim: now Ephraim and Bethel, saith Josephus,[x] were *πολιχνία*, *little cities* situated in the land of Benjamin, near the wilderness of Judea, in the way from Jerusalem to Jericho.

1. GADARA was, according to Josephus,[y] the metropolis of Perea, or the region beyond Jordan: it is now called Hippodion, saith Pliny,[z] and hath the river Hieramax, or Jarmoc, flowing by it; both make it a Decapolitan city,[a] and so of heathen jurisdiction, whence perhaps it was destroyed by the Jews, but was rebuilt by Pompey in favour of Demetrius Gadarensis, his manumitted servant, saith Josephus.[b] The inhabitants of this city being rich, sent legates to Vespasian coming against Judea, and gave up this strong city to him; both the city and villages belonging to it lay within the region of the Gergesenes, whence Christ going into the country of the Gadarenes, Mark v. 1. is said to go into the region of the Gergesenes, Matt. viii. 28.

2. GALATIA is a province of the lesser Asia, so called from the Gauls, who, saith Strabo,[c] seated themselves there under their captain Leonorius; it was bounded on the west by Phrygia, on the east by the river Halys, on the north by Paphlagonia, and on the south by Lycaonia: its chief cities were Ancyra, Tavium, and Pessinuntum, whence Grotius saith St. Paul, writing to the churches of Galatia, writ to these. They worshipped the mother of the gods, and especially they of Pessinuntum, and so, as St. Paul saith, Gal. iv. 8. *They knew not God.* Callimachus in his hymns, and Hilary, who was himself a Gaul, represent them as[d] a very foolish people; whence St. Paul saith, iii. 1. *O foolish Galatians, who hath bewitched you?* This church was so dangerously perverted, and almost overturned by the Judaizers there, that the apostle, in his Epistle to them, doth not call them saints.

3. GALILEE contained the tribes of Issachar, Zebulon, Naphthali, Asher, with part of Dan, and Perea, beyond the river; it was bounded on the north by Lebanon and Syria, on the west by Phœnicia, on the south by Samaria, on the east mostly by the river Jordan, and the sea of Galilee. It is divided, by Josephus,[e] into the upper and the lower Galilee: but Dr. Lightfoot divides it into three parts; the upper Galilee, so called, because it abounded in mountains; it was eminently called *Galilee of the gentiles*, Matt. iv. 15. because it abounded with them, being partly inhabited, saith Strabo,[f] by Egyptians, Arabians, and Phœnicians; this contained the tribes of Asher and Naphthali: the lower, which contained the tribes of Zebulon and Issachar, because it was champaigne, was called *the great field;* and, thirdly, the vale, which is the border of Tiberias. It was, saith Josephus,[g] very populous, containing two hundred and four cities and towns, the least of which towns had *πεντακισχιλίους ὑπὲρ τοῖς μυρίοις οἰκήτορας*, *above fifteen thousand inhabitants.* It was also a very rich country, as paying for its tribute, saith he, two hundred talents: they were, saith he, a warlike people, defending themselves against all the assaults of their enemies round about; and their wealth and prowess made them a seditious people, and prone to rebel against the Romans.

4. GAZA, or AZZA, was a city in the tribe of Judah: it was taken by Judah, Judg. i. 18. but because they destroyed not the inhabitants, as they should have done, but only made them tributaries, ver. 28. it was regained by them, after the time of Jephthah, *when the children of Israel did evil again, and the Lord delivered them into the hands of the Philistines*, xiii. 1. It was one of the five satrapies of the Philistines, which offered their golden emerods to the God of Israel for a trespass-offering, 1 Sam. vi. 17. and the city whose gates Samson took away, Judg. xvi. 2. and whither he was carried when taken, ver. 22. and where he pulled down the house of their god Dagon upon the lords of the Philistines, ver. 30. This old town was destroyed by Alexander, and so *made desolate*, as the prophet had foretold, Zeph. ii. 4. and is therefore called, saith Strabo,[h] a continued desert. (See the note on Acts viii. 26.) For whereas this old city was seven furlongs from the bay, the new, built by Constantine, was, saith St. Jerome,[i] in another place near to it.

5. GENNESARET was a region thirty furlongs in length, and in breadth twenty; a very pleasant and fruitful place, abounding in the gardens of great men, whence it had its name from Gen and Sar, as being the garden of princes; it lay at the bottom of the lake of Gennesaret, and gave that name to it, Luke v. 1. The celebrated city of Tiberias was built close by it on the east, and gave it the name of *the sea of Tiberias*, John xxi. 1. And it was called the *sea of Galilee*, John vi. 1. as being situated in Galilee, in the tribe of Naphthali, saith Dr. Lightfoot; of Zebulon, say others: it was, saith Josephus,[k] forty furlongs in breadth, and a hundred in length; saith Pliny,[l] sixteen miles long, and six in breadth: its waters were sweet and pleasant; and, as the Jews say, that God loved this more than all the other seas, so did our Saviour much frequent it, and after his resurrection appeared to his disciples at it, John xxi. 1.

6. GERGESA was a town near Gadara, so called either from the Gergesites, the posterity of Canaan; for neither did Zebulon nor Naphthali drive out all the Canaanites, Judg. i. 30. 33. or from Gergishta, signifying clay, the soil being clay: it gave name to a region so called, which comprehended in it Gadara, Hippo, and Magdala. See Gadara.

7. GETHSEMANE was a garden beyond Kedron, at the foot of Mount Olivet, so called, from the wine-presses in it.

8. GOLGOTHA signifies a *skull*, from the rolling of it; as we read, Luke xxiii. 33. *the place was called the place of a skull*, Matt. xxvii. 33. Mark xv. 32. John xix. 17. of which St. Cyril[m] gives this very improbable reason, that it was called so prophetically, because Christ, our head, was crucified there; he being not *κράνιον*, our *skull*, but

---

[q] Lib. xvi. p. 512. [r] Lib. vii. 27. [s] Lib. xxxvi. cap. 14.
[t] Κοσμεῖν γὰρ λέγουσι τὸ καλλύνειν. Suidas. Κοσμεῖ γὰρ καλλωπίζων, ὅθεν νεωκόρος. Ntφ. p. 125.
[u] Contra Appion. lib. ii. p. 1063. [x] De B. Jud. lib. iv. cap. 33.
[y] Lib. iv. cap. 24. [z] Lib. v. cap. 18. [a] V. Decapolis.
[b] De B. Jud. lib. i. cap. 5. p. 720. [c] Lib. xii. p. 390.
[d] Ἄφρονι δήμῳ, in Delum, V. 184. Gallos indociles. Hymn. Hieron. Præfat. ii. in Ep. ad Galat.

[e] De Bel. Jud. lib. iii. cap. 4. [f] Lib. xvi. p. 523.
[g] De Bel. Jud. lib. ii. cap. 9.
[h] Κατεσκασμένη ὑπὸ Ἀλεξάνδρου καὶ μένουσα ἔρημος. Lib. xvi. p. 552.
[i] "Antiquæ civitatis locum vix fundamentorum præbere vestigia, hanc autem quæ nunc cernitur in alio loco pro illa quæ corruit ædificatam." De locis Hebr. F. 6. D.
[k] De Bel. Jud. lib. iii. cap. 35. [l] Lib. v. cap. 5. [m] Catech. xiii. p. 133.

ἡ κεφαλὴ, *our head:* others think it was so called, from the head of Adam, buried there; this we have received by tradition, say Origen,[n] Cyprian, Athanasius, St. Basil, Epiphanius, Ambrose, Chrysostom, St. Augustine: whereas they could receive no such tradition from the Jews, who taught, that Adam was buried at Kiriath-Arbe, or Hebron; whence St. Jerome, on the place, says, this tradition is pleasing, but not true: he therefore saith, it was so called, as being a place full of skulls, by reason of the malefactors executed and buried there. Against which opinion it may be objected, that it is never called *the place of skulls*, but, *of a skull:* others therefore say, it was so called, because it was a little hill in form like to a man's skull.

9. GREECE, called also Hellas, was celebrated throughout the world for learning and wisdom: it was that little part of Europe, saith Cicero,[o] *which flourished in fame, glory, learning, and in most arts.* Hence Tatian[p] saith, *they divided wisdom among themselves*, and said, *it belonged to them alone;* and to this the apostle seemeth to refer, when he saith, *I am debtor to the Greek and to the barbarian, to the wise and to the unwise*, Rom. i. 14. they calling all other nations barbarians: (see the note on 1 Cor. xiv. 11.) because, saith Strabo,[q] τὸ παιδείας καὶ λόγων οἰκεῖον, *learning and reason obtained among them, but was neglected by other nations,*[r] *who the more they were distant from them, the more they were ignorant:* but when the apostle also adds, that which all the apologists[s] for the Christian faith observe, that, *professing themselves wise they became fools*, by their idolatry, Rom. i. 21, 22. none being more addicted to it than the Grecians and the Athenians (see there), who were esteemed as the eye of Greece; Tatian saith,[t] they rather chose *to have more demons* than *one God.* Their gods, saith Cicero,[u] *were first men*, and with these, *we* (saith he) *and they have filled the heavens:* and yet it is, with the highest reason, said, in the same author, that nothing can be more absurd, "quam homines morti deletos referre in deos," *than to make gods of dead men*, De Nat. Deorum, lib. i. n. 29. Note also, that Greece, in its largest acceptation, comprehended all Macedonia, Thessaly, Epirus, Achaia (*i. e.* Greece properly so called), Peloponnesus, and the circumjacent islands; and so was bounded on the north with the Scardian mountains, on the west with the Ionian, on the south with the Cretian, and on the east with the Ægean seas: hence in Daniel, viii. 22. x. 20. xi. 2. it is used, in the largest acceptation, to denote Macedonia, as well as the more southern parts of Greece; whereas, in Acts xx. 2. it isused exclusively of Macedonia, when it is said, that St. Paul, going through the parts of Macedonia, came to Greece.

1. FAIR-HAVEN, Acts xxvii. 8. styled by Stephanus, καλὴ ἀκτὴ, *the fair-shore*, is a part of Crete, where, saith he, was a city, or great village: but whereas it is there styled a part, ᾧ ἐγγὺς ἡ πόλις Λασαία, *near to the city of Lasæa*, that troubles the commentators, who can find no city in Crete of that name, besides one mentioned by Pliny, which he places in the continent. St. Jerome, and from him other geographers, speak of it as "civitas littoralis," *a city by the shore:* moreover, Dr. Lightfoot shews, that ἐγγὺς, and οὐ πόῤῥω, are sometimes used by geographers of places distant almost one hundred miles.

2. HIERAPOLIS, mentioned Colos. ii. 1. is a city of Phrygia, as appears from its nearness to Laodicea, celebrated by Strabo,[x] for its hot lapidific waters; and for a hollow place called Plutonium, not much exceeding a man's length, whose noisome exhalations suffocate every thing that enters into it, except a capon: it was so called, saith Stephanus, ἀπὸ τοῦ ἱερὰ πολλὰ ἔχειν, *from the many temples it had in it.*

1. ICONIUM was a city of Lycaonia, the chief of the fourteen belonging to that tetrarchy, saith Pliny,[y] a well-built city in the richest part of Lycaonia, saith Strabo.[z] Here was a synagogue of Jews and proselytes, to whom Paul and Barnabas preaching, and confirming their doctrine by miracles, made many proselytes, Acts xiv. 1—3. and where the unbelieving Jews and gentiles made an assault upon them, *to use them despitefully, and to stone them*, ver. 5.

2. IDUMEA, Mark iii. 8. is not the region of Syria, in which the Edomites, or the posterity of Esau, dwelt, but the Jewish Idumea, or the south part of Judea; and hence, in Diodorus Siculus, the sea of Sodom, which is the south of Judea, is said to be, κατὰ μέσην τὴν σατραπείαν τῆς Ἰδυμαίας,[a] *in the midst of the province of Idumea:* in the book of Maccabees are many places mentioned, as in Idumea, which were almost in the middle of Judea; *v. g.* Bethoron is κώμη Ἰδυμαίας, *a village of Idumea*, 1 Macc. iv. 29. it is κώμη τῆς Ἰουδαίας, *a village of Judea*, saith Josephus;[b] and ver. 61. Bethsura, near to Jerusalem, is fortified to be a defence against the Idumeans. Josephus adds, that Judas and his brethren left not off fighting with the Idumeans, but fell upon them every where,[c] taking the cities of Hebron, Merissa, and Azotus, which were all in the land of Judah. It therefore is conjectured, that in the time of the captivity of the Jews in Babylon, the Edomites had invaded their possessions, and fixed their tents there; though afterward, by the powerful arms of the Maccabees and Asmoneans, they were either rooted out, or constrained to embrace Judaism: thus Josephus informs us, that when Hyrcanus had taken Sechem and Mount Gerizim, and the country of the Cutheans, or Samaritans, he proceeds to take the city of Idumea, Adore, and Marissa, both in Judea; and having subdued all the Idumeans, he declares he would expel them from their seats, if they would not be circumcised, and submit to the Jewish laws: and that hereupon, they, out of love to their country,[d] καὶ τὴν περιτομὴν, καὶ τὴν ἄλλην τοῦ βίου δίαιταν ὑπέμειναν τὴν αὐτὴν Ἰουδαίοις ποιήσασθαι, *received circumcision, and conformed to the same course or diet with the Jews*, and styled themselves their domestics and compatriots, De Bel. Jud. lib. iv. cap. 16, 17.

3. JERICHO was a wealthy city in Benjamin, which Joshua destroyed, with a curse upon him that should rebuild it, vi. 26. Nevertheless, Hiel the Bethelite rebuilt it, in the days of Ahab; and the curse pronounced upon him by Joshua for so doing was punctually fulfilled, 1 Kings xvi. 34. After its restoration, it was ennobled by the schools of the prophets; near to it was a large spring, but unwholesome, and making the land unfruitful, till Elisha cured it, 2 Kings v. 21. and from that time it produced fruitfulness in abundance. The country, saith Josephus,[e] was seated in a plain, narrow, but long; for it runs out northward to the country of Scythopolis, and southward to the land of Sodom, being one hundred and fifty miles in length, and fifteen in breadth: opposite to it lay a mountain beyond Jordan; and this great plain is, by St. Matthew, styled ἡ περίχωρος τοῦ Ἰορδάνου, *the region about Jordan*, Matt. iii. 5. It was planted, say Strabo and Pliny, with a grove of palm-trees (whence the city of palm-trees, Deut. xxxiv. 3. Judg. i. 16. is, by the Targum, called Jericho), and well watered with springs, and fruitful with balsam, which, saith Josephus,[f] is the best commodity of the place. Under the second temple, it gave place to no city of Judea but Jerusalem; had a[g] royal palace in it, where Herod ended his days; a hippodromus, where the Jewish nobility, being imprisoned by him, were to be slain after his death; and an amphitheatre, where his will was publicly opened and read: it was distant from Jerusalem almost nineteen miles; but the way from Jerusalem to it being desert and rocky, it was infested with thieves; (see the note on Luke x. 30. 32.) and Jericho having twelve thousand priests and Levites which served at the temple, it is no wonder that a priest and Levite should pass by that way.

4. JERUSALEM may be considered, either (first) as the capital city of Judea, in compass six miles and a quarter, standing in the two tribes of Benjamin and Judah, and built upon three mountains; Mount Zion, on which the upper city, which was on the north of Jerusalem, was built; Acra, on which stood the lower city, properly called Jerusalem; and Mount Moriah, *the mountain of the*

---

[n] Apud Maldon. in Matt. xxvii. 33.

[o] "Quæ famâ, quæ gloriâ, quæ doctrinâ, quæ plurimis artibus floruit." Orat. pro Flacco.

[p] φάσκετε σοφίαν εἶναι παρ' ὑμῖν. Orat. ad Gr. sect. 43. μεμίζοντες τὴν σοφίαν. Ibid.

[q] Lib. i. p. 46. [r] P. 114.

[s] Justin. Cohort. ad Græcos, p. 21. Athenag. p. 13, 14. Theophil. ii. ad Autol. p. 85. Clem. Alex. Admon. ad Græcos, p. 25. Orat. contra Græc. sect. 23.

[t] "Jam vero in Græcia multos habent ex hominibus Deos." De Nat. Deorum, lib. iii. N. 27. "Totum pene cœlum nonne humano genere completum est?" Tuso. qu. i. N. 24.

[u] Lib. xiii. p. 433. [y] Lib. v. cap. 27. 288.

[a] Lib. xii. p. 391. [a] Lib. xix. p. 724. [b] Antiq. lib. xii. cap. 10.

[c] Ibid. lib. xii. cap. 12. p. 418. [d] Ibid. lib. xiii. cap. 17.

[e] De Bel. Jud. lib. iv. cap. 27.

[f] Ὁ τοῦ βαλσάμου παράδεισος, lib. xvi. p. 525. lib. v. cap. 14. Φέρει δὲ καὶ ὀπιβάλσαμον ὃ δὲ τιμιώτερον τῶν τῇδε καρπῶν. De B. Jud. lib. xvi.

[g] Joseph. Antiq. lib. xvii. cap. 8. et de B. Jud. lib. i. cap ult.

Lord's house, which was compassed about by the city, as a theatre, and walled round: it was a perfect square of five hundred cubits on each side, and two thousand in the whole: and as the city of Jerusalem is called *the holy place*, Matt. xxiv. 15. and *the holy city*, Matt. iv. 5. and was so esteemed by the Jews, 1 Macc. x. 31. so this mountain was called *holy ground*, to which they who had issues, or were menstruous, or women in child-bed, during the time of their uncleanness, might not come. Or,

(Secondly,) It may be considered as the place where our Lord was crucified, where the gospel was first preached, and where it found the greatest opposition: and, in reference to this, it hath been shewed,

1st, That before Christ's passion, the scribes and pharisees were the great enemies to our Lord's person, and his doctrine: but when the apostles began to assert his resurrection, and the resurrection of believers, by his power, the sadducees also were vehement opposers of his doctrine: see the note on Acts iv. 2.

2dly, That they not only persecuted the Christians in Judea, and throughout all the synagogues of the Jews, but instigated all heathen governors where they had any footing; they persecuting and killing them with their own hands, where they had power, and persuading others so to do, where they had an interest sufficient, Acts xiii. 50. xiv. 2. 5. xvii. 5. 13. See the note on Gal. iii. 4. and the preface to the Epistle of St. James.

3dly, That for their infidelity and opposition to the gospel, *the kingdom of God was taken from them*, Matt. xxi. 43. they were blinded, and *given up to a spirituol slumber*, Rom. xi. 7, 8. were *rejected and broken off*, ver. 15. 17. *for their unbelief*, ver. 20. Or,

(Thirdly,) We may discourse of it as it was the city, which, with the temple, and the inhabitants, was therefore to be *destroyed, laid waste, and trodden down by the gentiles:* and here observe,

1st, That both our Lord and his forerunner declared their ruin was at hand, if they would not repent, and believe the gospel: that *the axe was then laid to the root of the tree*, Matt. iii. 10. that *Jerusalem should be left desolate*, and *all the blood of the prophets, shed from Abel, should be required of that generation*, Matt. xxiii. 35. 38. that all he had foretold, concerning the destruction of the temple, the city, and the people of Jerusalem, should be fulfilled, before that generation passed away, Matt. xxiv. 34. See Matt. xvi. 28. xxvi. 64. Luke xix. 41—43. and the notes there.

2dly, That this was the constant doctrine taught in most of the Epistles, and the continual expectation of the believing Jews and Christians, that wrath was coming upon that nation for their infidelity, and persecution of the Christians; and that Christ would shortly come to destroy them for those sins. See Rom. xi. 22. 1 Thess. ii. 15, 16. v. 9. 2 Thess. ii. 8. Heb. x. 36. James v. 8. 1 Pet. iv. 17, 18. and the notes on those places, and Gal. iv. 20. vi. 12. Phil. iii. 18, 19.

3dly, That Josephus speaks frequently of the *τέρατα καὶ σημεῖα, the signs, wonders*, and certain indications then given of their approaching ruin, De B. Jud. lib. i. cap. 1. lib. iv. cap. 17. lib. vii. cap. 30, 31. as also doth the heathen Tacitus. Josephus adds,[h] that God was now *ἀπεστραμμένος καὶ τὰ ἅγια, rejecting their holy things*, and would have both their *temple and city purged by fire:* that he *in vain attempted to save, τοὺς ὑπὸ Θεοῦ κατακρίτους, them whom God had condemned*, and that their ruin was foretold by their own prophets, and not to be avoided, *τὸ γὰρ τὸ τέλος εἶναι τοῦ Θεοῦ*. Eleazer,[i] from what was done, takes notice, that all might thence know, that once beloved nation, now *ἀπωλείᾳ κατέγνωστο, was condemned to destruction;* and even Titus[k] says, their actions shewed their destruction was wrought, *Θεοῦ μένει, by the anger of God*, and that they prospered in their attempts against them, *Θεοῦ συνεργείαις, by the Divine assistance:* in a word, the history of these wars, composed by that Jewish priest, is the best comment on, and the greatest confirmation of, the truth of Christ's predictions of all the circumstances of their ruin, as is shewed on Matt. xxiv.

5. JOPPA, Acts ix. 13. was a famous port town betwixt Cæsarea and Azotus, so called, as some think, from Japheth the son of Noah, who built, or rather rebuilt it, after the flood; for Solinus[l] and Mela[m] say, it was built before the flood: it was famous among the heathens, for the fable of Andromeda and Perseus; among the Jews, for being a port town from whence they went up to Jerusalem, which they might see, saith Strabo,[n] from Joppa, though it were above a day's journey; and for the miserable[o] shipwreck of the Jews, when Vespasian took it; and among the Christians, for Tabitha, there raised from the dead by Peter, Acts ix.

6. JORDAN is a river arising in the region of Daphne, near to Libanus, not out of two fountains or rivers, Jor and Dan, as St. Jerome and Suidas say; but from one that is in the cave, called Phanium, as Pliny saith,[p] and Josephus often: though in his third book of the Jewish wars, he says, that it was found out by Philip the tetrarch, to have its rise from the springs of Phialæ, which run under ground twenty-six furlongs, and appear only at the cave of Phanium, which therefore is assigned for its apparent rise. It is called Jordan the less, till it falls into the lake Samochonitis, whence coming forth augmented, it is called Jordan the greater, and falling into the lake of Gennesaret, it passes through it, and ends in the Dead Sea: it is famous among the Jews, for being dried up at a time when it overflowed all its banks, to give a passage to the children of Israel into Canaan; and among Christians, for being the place of our Lord's baptism by St. John.

7. ITUREA, mentioned as part of the tetrarchy of Philip, Luke iii. 1. was so called, from Jethur the son of Ishmael, Gen. xxv. 15. and lay edging upon Arabia, but was in, or bordering upon, Cœlosyria: it was part of the tribe of Dan and Gad, and made a tetrarchy by Tiberius, and was partly the same with Puronitis, in Josephus;[q] for whereas St. Luke saith, *Philip was tetrarch of Iturea and Trachonitis;* Josephus says, Batanea, Trachon, and Puronitis, were assigned to him by Cæsar. Moreover, Ishmael being a skilful archer, Gen. xxi. 20. the Itureans are celebrated, by poets and historians,[r] for their skill in fighting with bow and arrow.

8. JUDEA, as it signifies the whole land of promise, is, by Tacitus, said to be terminated with Arabia on the east, Egypt on the south,[s] Phœnicia on the west, and Syria on the north: as it is distinguished from Galilee and Samaria, and contains the tribes of Judah, Benjamin, Simeon, and Dan, the[t] bounds towards the north, are the village Annach, or Dorceus; on the south, it reaches to a village called Jarda in Arabia, and its breadth is from the river Jordan to Joppa, and Jerusalem is in the centre of it. It is divided into the mountains, the plain, and the south; the south lay towards Seor and Amalek, from the inlets into the land at the utmost part of the Dead Sea, and reached to the rising of the mountains not far below Hebron: the mountains began near Hebron, and ran along northward to, and beyond Jerusalem, having the plain of Jordan skirting on the east, till you come to the borders of Samaria: hence the blessed Virgin, going to visit her cousin at Hebron, a city of the priests, is said to go into the hill country, Luke i. 39. The plain joins to the mountainous country on the east, and though more level than that, yet hath its hills; to the plain eastwardly joins a valley lower than the plain, which is the coast of Sodom, and at length that of Jordan. The wilderness of Judea, where John first taught, Matt. iii. 1. and Christ was tempted, lay betwixt Jericho and Jordan, and from Jericho towards Jerusalem both of them were comparatively desert (whence Strabo[u] saith, Jerusalem was a place not to be envied by any one, as having about it *χώραν λυπρὸν καὶ ἄνυδρον, a dry, barren country*), although both these deserts are also populous, and had many towns.

1. LAODICEA, mentioned Colos. ii. 1. was that which Stephanus calls Laodicea ad Lycum, by the river Lycus, and which Ptolemy[x] and Philostratus say, was a city of Caria; it was ruined by an earthquake in the tenth of Nero, and was rebuilt, saith Tacitus,[y] by its own wealth.

2. LIBYA, was so called from the Arabic word *Lud*, which signifies thirst, as being a dry, thirsty earth, and therefore, by some grammarians, said to have its name, *ἀπὸ τοῦ λείπειν καὶ ὕειν, from its want of rain;* among the Greeks, it is used as another name for Africa, as it imports a part of it; it was divided into Libya,[z] inte-

---

[h] Hist. lib. v. p. 621. lib. ii. cap. 39. p. 820. lib. iv. cap. 18. p. 883. C. lib. vii. cap. 8. p. 948. 957. U. p. 887. A. B.

[i] Lib. vii. cap. 31. p. 990. [k] Lib. vii. cap. 4. p. 944. [l] Cap. 47.

[m] Lib. i. cap. 11. et Voss. ib. p. 63.

[n] Lib. xvi. p. 522. [o] Jos. de B. Jud. lib. iii. cap. 29.

[p] Lib. iii. cap. 35. [q] De B. Jud. lib. ii. cap. 9.

[r] "Ituræis cursus fuit inde sagittis," Lucan. lib. vii. Virgil. Georg. ii. v. 448. "Habes sagittarios Ituræos," Vopiscus in vitâ Aurel. cap. 11. "Cur Ituræos cum sagittis seducis in forum?" Cic. Orat. Philip. 2.

[s] Hist. lib. v. p. 617. [t] Jos. de B. Jud. lib. iii. cap. 4. p. 433.

[u] Lib. xvi. p. 527. [x] See Berk. in Steph.

[y] "Laodicea tremore terræ prolapsa, nullo à nobis remedio, propriis opibus rèvaluit." Annal. lib. xiv. cap. 27.

[z] *Παρὰ γοῦν τοῖς παλαιοῖς εὑρίσκομεν καὶ τριχῶς τὴν Λιβύην λέγεσθαι, τήν τε ὅλην χώραν, καὶ μέρος τι αὐτῆς εἰς δύο Λιβύας ὑποδιαιρούμενον.* Eustath. in Dionys. ed. Lond. 1688. p. 89.

rior and exterior: but the Libya mentioned by St. Luke, Acts ii. 10. is that which is by Ptolemy called *Libya Cyrenaica*; and by Pliny,[a] *Pentapolitana Regio*, from its five cities, *viz.* Berenice, Arsinoe, Ptolemais, Apollonia, and Cyrene, as appears from these words, *Egypt, and* τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, *the parts of Lybia about Cyrene.* It is noted, in the Old Testament, for its chariots and horses used in fight, 2 Chron. xvi. 8. whence it is styled, by Dionysius Periegetes,[b] Κυρήνη εὔιππος, and by Strabo,[c] ἱπποτρόφος, *the country that bred the best horses;* of which, see Bochart, Phaleg. lib. iv. cap. 33. but it is mentioned by St. Luke, on account of the Jews, who living in such vast numbers in Alexandria, that fifty thousand of them were slain at one time, may well be thought to have had some colonies and proselytes in this neighbouring country.

3. LYCAONIA. The Lycaonia mentioned Acts xiv. 6. was not that which is called Arcadia, but a province in the lesser Asia, accounted the southern part of Cappadocia, having Isauria on the west, Armenia Minor on the east, and Cilicia on the south; its chief cities are all mentioned in this chapter, *viz.* Iconium, Lystra, and Derbe. *They spake*, ver. 10. *in the Lycaonian tongue, i. e.* in some proper dialect of the Greek tongue.

4. LYDDA, saith Josephus, was a village[d] not yielding to a city for greatness; it was a part of Judea, not far from Joppa, Acts ix. 38. eminent for its schools of Jews and learned men: see the note there. Josephus[e] elsewhere styles it a city, and saith it was burnt by Cestius, whilst the men were gone from it to Jerusalem, to celebrate the feast of tabernacles; God, after they had crucified our Saviour, not taking that care of these times as formerly. It is now called Diospolis, saith St. Jerome.[f]

5. LYSTRA was a city of Lycaonia, chiefly celebrated for the cure done there upon the lame man, which made the Lycaonians think the gods were come down to them *in the likeness of men*, Acts xiv. 10, 11. and for the circumcision of Timothy, xvi. 1.

1. MACEDONIA was a vast province of Greece, formerly called Emathia; and from the kings of Macedon, Macedonia: it was bounded on the north by the mountains of Hæmus, on the south by Epirus and Achaia, on the east by the Ægean, on the west by the Ionian and Adriatic Seas; celebrated in all histories for being the third kingdom that under Alexander the Great obtained the empire of the world, and had under it[g] one hundred and fifty people. To this country, whose metropolis was then Thessalonica, St. Paul was called by a vision, Acts xvi. 9. and the churches planted by him in it are celebrated for their great charity, and ready contribution to the distressed Jews in Judea, 2 Cor. viii. 9. when they themselves lay under the extremest poverty; and both in Thessalonica and Macedonia, saith Philo,[h] lived a great number of Jews.

2. MAGDALA was a city and territory beyond Jordan, on the bank of Gadara; it reached to the bridge above Jordan, which joined it to the other side of Galilee, and contained within its precincts Dalmanutha: whence St. Matthew saying, xv. 39. *Christ came into the coast of Magdala*, St. Mark saith more particularly viii. 10. *He came into the parts of Dalmanutha.*

3. MEDIA, mentioned Acts ii. 10. in these words, *Parthians, Medes, and Elamites*, was a vast region, having on the north the Hyrcanian Sea, on the west Armenia and Assyria, on the south Persia, on the east Hyrcania and Parthia; it had its name from Madai the son of Japheth, mentioned Gen. x. 2. and advanced into the second monarchy, styled the monarchy of the Medes and Persians, under Darius the Mede, son of Astyages: of the riches of this country, and of the vastness of its chief city, Ecbatan, see Bochartus.[i] In the Babylonian captivity, the Jews were carried captive into Assyria, and placed in the cities of the Medes, 2 Kings xvii. 6. xviii. 11. Hence we find many of them and their proselytes at Jerusalem, when the Holy Ghost fell on the apostles.

4. MELITE, the island of Malta, where St. Paul was shipwrecked; of which, see the note on Acts xxviii. 1.

5. MESOPOTAMIA is a country in Asia Major, between the rivers Euphrates and Tigris, as the Greek word imports; hence it is styled in the Hebrew, *Aram Narajam*, i. e. *Syria of the rivers*, and the inhabitants,[k] οἱ ἐκ μέσης τῶν ποταμῶν, *they who dwell in the midst of the rivers*; but that in Scripture and profane authors it is sometimes used in a larger sense, see the note on Acts vii. 2.

6. MIDIAN, the land into which Moses fled from the Egyptians, Acts vii. 29. It was the place where Jethro lived, Exod. xii. 11. and the people came from[l] Madian, the son of Abraham by Keturah, Gen. xv. 2. whence we have reason to believe they still retained the worship of the true God. It was in Arabia Petræa, whence Philo[m] saith, *Moses fled*, εἰς τὴν ὅμορον Ἀραβίαν.

7. MILETUS, a port town of Asia Minor, and a city of Ionia, where, saith St. Jerome, St. Paul, "majores Ephesi alloquitur," *speaks to the elders of Ephesus*, taking no notice of any other bishops there convened; it was the city where Thales,[n] one of the seven wise men, Anaximander his disciple, Timotheus the musician, and Anaximenes the philosopher, were born. There was another Miletus in Crete, mentioned by Pliny,[o] and by Homer,[p] where St. Paul left Trophimus sick: see the note on 2 Tim. iv. 20. and the preface to Titus. There was also, saith Eustathius in Dionys. P. Κρητικὴ νῆσος, an island of that name in Crete.

8. MITYLENE, corruptly Mytilene, saith[q] Vossius, was a large and beautiful city of the island Lesbos, where Pittachus one of the seven wise men, Acæus the poet, Diophanes the orator, and Theophanes the historian, were born. The whole island was also called by[r] that name; as also Pentapolis, from the five cities in it, *viz.* Issa or Antissa, Pyrrha, Eressos, Arisba, Mitylene. If it had that name in St. Luke's time, you may understand either the island, or the city, when he saith, Acts xx. 14. *We came to Mitylene.*

9. MYRA was one of the six great cities of Lycia, saith Strabo,[s] and it lay nigh the sea, saith Pliny;[t] whence St. Luke saith, Acts xxvii. 5. that *sailing over the sea of Cilicia and Pamphylia, they came to Myra in Lycia.* It had its name, say Stephanus de Urbibus and Porphyrogenetes, lib. i. them. 14. ἀπὸ τῶν μύρων, *from the ointments made there*, and is by both of them called a city of Lycia. The Latin copies, instead of Myra, read Lystra in Lycaonia, far distant from these seas, against the Greek, and the authority of St. Jerome and Chrysostom.

10. MYSIA, mentioned Acts xvi. 7, 8. was bounded on the north with Bithynia, on the east with Phrygia Minor, on the west with Troas, on the south by the river Hermus; there, perhaps, St. Paul attempted not to stay; because, as Cicero notes,[u] in his oration for Flaccus, they were a people despicable and base to a proverb.

1. NAIN, mentioned Luke vii. 11, 12. was a city in the extreme borders of Issachar, towards Samaria, two leagues from Nazareth, and not much more from Tabor, saith Bochart, at the gates of which our Lord restored the widow's son to life; it was so called, from the pleasantness of the place. If Josephus[x] speaks of the same place, and not rather of Nain, a village in Samaria, he thrice calls it a village, and saith, it was walled about by Simon son of Gejorah the robber; but St. Luke assures us, it had gates in our Saviour's time.

2. NAZARETH was a city of the lower Galilee, in the confines of Issachar and Zebulon, but within the latter: here the blessed Virgin was born, and lived: it was of ill fame in our Saviour's time, as appears from the question of Nathanael, *Can any good thing come out of Nazareth?* John i. 47. Whence Christ was, by contempt, called a Nazarene, and Christians, Nazarenes. See the note on Matt. ii. 23.

3. NINEVEH was the chief city of Assyria, by the Greeks called Ninus, from the builder of it, named in Scripture, Nimrod, and by the Greeks, Νῖνος, which some think to be hinted in the name, as being Nin-nave, the habitation of Ninus, who came from Shinar to Assyria, and built it, Gen. x. 10. (See the bishop of Ely there.) It is called in the Scriptures, πόλις μεγάλη τῷ Θεῷ, Jonas i. 2. iii. 3. i. e. *a very great city* (as Moses was ἀστεῖος τῷ Θεῷ, *very fair*, Acts vii. 20. see the note there); as well it might, being, saith Diodorus Siculus,[y] in length one hundred and fifty stadia,

---

[a] Lib. v. cap. 5. [b] V. 213. [c] Lib. xvii. p. 576.
[d] Πόλεως τὸ μέγεθος οὐκ ἀποδέουσα, Antiq. lib. xx. cap. 5.
[e] De B. Jud. lib. ii. cap. 37. [f] De Num. Hebr. F. 11.
[g] "Centum quinquaginta populorum duobus inclyta legibus quondamque terrarum imperio." Plin. lib. iv. cap. 10.
[h] Leg. ad Cajum, p. 978. [i] Phaleg. lib. iii. cap. 14.
[k] Arrian. lib. iii.
[l] Jos. Antiq. lib. ii. cap. 5. p. 59. [m] De vitâ Mosis, p. 473.
[n] Mela, lib. i. cap. 17. [o] Lib. iv. cap. 12. p. 113. 290. [p] Iliad. B.
[q] Jo Melam, p. 201. [r] Strabo, lib. xiii. p. 424. Mela, lib. ii. cap. 7.
[s] Lib. xiv. p. 457. [t] Lib. xv. cap. 27. p. 290.
[u] "Quid porro in Græco sermone tam tritum atque celebratum, quam si quis despicatui ducitur, ut Mysorum ultimus esse dicator?" N. 51, 52.
[x] Antiq. lib. xx. cap. 5. De Bel. Jud. lib. ii. cap. 21. 30.
[y] Μεγίστην τῶν τότε οὐσῶν κατὰ πᾶσαν τὴν οἰκουμένην, lib. ii. p. 65.

i. e. almost nineteen miles; in breadth ninety stadia, *i. e.* twelve miles and a half; in circuit four hundred and eighty stadia, *i. e.* sixty miles; and so counting twenty miles for a day's journey, as the Greeks used to do: a city of three days' journey, not in length, but in circuit, say St. Jerome, Cyril, and Theodoret, upon the place, Jonah iii. 3. Strabo[a] says it was larger than Babylon, which contained in circuit three hundred and fifty stadia: Eustathius[b] on Dionysius Periegetes, adds, that in the building of it, one hundred and forty thousand men laboured eight years. It was famous for being the city in which the first monarchy was erected, and which repented, at the preaching of Jonas, and so, it seems, owned the God of Israel as the true God; as generally those eastern kingdoms did, though they had topical gods of their own. (See the note on Luke i. 76.) It was taken fifty-eight years after the time of Jonas, by Arbaces rebelling against Sardanapulus, and destroyed one hundred and eighty-two years after by Nabuchodonosor and Assuerus, Tobit xiv. 15. Al. by Nabopolaser and Astyages, and was never built again: whence Strabo[b] saith, ἡ μὲν οὖν Νίνος πόλις ἠφανίσθη παραχρῆμα μετὰ τὴν τῶν Σύρων κατάλυσιν, and Lucian[c] to Charon, ἡ Νίνος μὲν ἀπόλωλεν ἤδη, καὶ οὐδὲ ἴχνος ἔτι λοιπὸν αὐτῆς, *Ninus was so destroyed, that no footsteps of it now remain;* God having said, by his prophet Nahum, i. 8. that he would make *an utter end thereof.* As for its situation, it is commonly said, that it was built on the west side of the river Tigris; but, as Bochartus shews,[d] historians and geographers differ so much as to the situation of it, that they seem thereby to confirm the words of the prophet Nahum, iii. 17. *It shall be as the locusts, who when they flee away, their place is not known where they were.*

MOUNT OLIVET, mentioned Acts i. 12. had its name from the multitude of olive-trees that grew upon it; whence at the foot of it was Gethsemane, Matt. xxvi. 26. *the place of oil-presses,* derived from Gath, a *press,* and Schemen, *oil.* It was distant from Jerusalem, saith St. Luke, *a sabbath-day's journey,* that is, a mile. It lay over-against the city, saith Josephus,[e] that is, the east part of it, and was distant from it five furlongs; he speaking only of the foot of Mount Olivet, which was no farther distant from the city: whereas St. Luke speaks of the place whence Christ ascended, which was three furlongs farther; whence he informs us, that Christ led his disciples out, ἕως εἰς Βηθανίαν, *even to the borders of Bethany;* but to that tract of the mount where the name of Bethphage ceased, and that of Bethany began, Luke xxiv. 50, 51.

1. PAMPHYLIA is a province of Asia Minor, having to the south the Pamphylian Sea, mentioned Acts xxvii. 5. Cilicia to the east, Pisidia to the north, (whence we find St. Paul passing through Pisidia to Pamphylia, Acts xiv. 24. and from Pamphylia to Pisidia, Acts xiii. 14.) and Lycia to the west. The cities, mentioned in the Scripture as belonging to it, are Perga and Attalia, Acts xiii. 13. Here also the Jews dwelt, saith Philo;[f] whence they of Pamphylia are mentioned among those who appeared at Jerusalem at the day of Pentecost, Acts ii. 10.

2. PAPHOS was a city of Cyprus, Acts xiii. 4. 6. the metropolis of that island, and the place where the proconsul had his residence; and Venus, saith Tacitus, had the most ancient temple,[g] which he describes more largely in the beginning of his second book of histories; whence it became, saith Arator,[h] *lascivus ager; sacrilegæque libidinis antrum,* being the place where the virgins prostituted themselves before marriage, to get a dowry, as we learn from Justin[i] and Herodotus.[k] Here St. Paul struck blind Elymas the sorcerer, and converted Sergius the proconsul. That the Jews dwelt here in abundance, we learn from Elymas a Jew, ver. 6. See CYPRUS.

3. Of PARTHIA we have only mention indirectly, in these words, Acts ii. 9. *Parthians, Medes, and Elamites.* It lasted an empire for four hundred years, and disputed for the empire of the east with the Romans: they were celebrated for the[l] veneration of their kings, and for their way of fighting by flight, and shooting their arrows backwards. They are not mentioned in Scripture say Ethicus and Orosius, save under the name of Medes. They dwelt between Media and Mesopotamia; in all which Transeuphratensian places, except some little parts of Babylon, and of some other little prefectures, the Jews, saith Philo,[m] abounded, and so were at Jerusalem when the Holy Ghost fell on the apostles.

4. PERGE, or PERGA, is a city of Pamphylia, Acts xiii. 13. memorable among the heathens for a temple of Diana built there; whence she was called, saith Mela,[n] Diana Pergea, Περγασία Ἄρτεμις, saith Stephanus: among the Christians, for the departure thence of John Mark from Barnabas and Paul, to Jerusalem, which occasioned the rupture betwixt them *for a season,* Acts xv. 37. 40.

5. PHŒNICIA was a province of Syria, divided into two parts; Phœnicia Maritima, which reached from Tripolis to Ptolemais, say some; to Pelusium in Egypt, say others; and midland Phœnicia, of which Damascus was the metropolis. They had their names, saith Bochart, ἀπὸ τῶν φοινίκων, from the *palm-trees* growing in their land, not from the Red Sea; nor *à puniceo colore,* from their *purple colour;* nor ἀπὸ τοῦ φόνου, from the *slaughters* they made where they came, but from their rise, they being *beni ynak, sons of the Anakims* in Canaan; whence being beaten by Joshua, they fled to the side of the Mediterranean Sea, where, saith Procopius,[o] they erected pillars with this inscription, Ἡμεῖς ἐσμεν οἱ φεύγοντες ἀπὸ προσώπου Ἰησοῦ τοῦ λῃστοῦ υἱοῦ Ναύη, *We are they who fly from the face of Joshua, the son of Nave, the robber.* They were celebrated for their navigations, of which, saith Bochart, they have left indications in all places; and for the invention of letters, for from them, saith Herodotus, letters were brought by Cadmus into Greece, and were thence called Φοινίκια γράμματα, *Phœnician letters,* Herodot. lib. v. cap. 58. Tatian. ed. Oxon. p. 3. Euseb. Præp. Evang. lib. x. cap. 5. and they had them, saith Eupolemus, from the Jews, Clem. Alex. Strom. i. p. 343.

6. PHILIPPI was a city of Macedonia, so called from Philip king of Macedon, who repaired it, whence it lost its former name of Dathos; it is called by St. Luke, ἡ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, not because it was the metropolis of it, for that was Thessalonica; (see note on Phil. i. 1.) but because it was *the first city* belonging to it, which they who came from Neapolis in Thrace, as St. Paul did, Acts xvi. 11. or from the gulf of Strymon, touched at. (See the note on Acts xvi. 12.) It was celebrated among the Romans, for being a Roman colony, Acts xvi. 21. and for the *campi Philippici,* where Cæsar and Pompey first, and afterward Augustus and Marc Antony fought with Cassius and Brutus; and among Christians, for their conversion by St. Paul, and the liberal contribution they, and they only, sent him in his necessity, by Epaphroditus, Phil. iv. 15. 18. and for his Epistle directed to them.

7. PISIDIA, mentioned Acts xiv. 24. was a country in Asia Minor, having Pamphylia on the south, Galatia on the north, Isauria on the east, and Phrygia on the west; its chief city was Antioch in Pisidia, Acts xiii. 14. so called, to distinguish it from Antioch in Syria: its inhabitants are commended by Livy,[p] for their skill in war above other Asiatics, and were anciently, saith Pliny,[q] called Solymi, who were compared to lions, for their courage.

8. PONTUS, a province in Asia Minor, bounded on the north with the Euxine Sea, on the south with Cappadocia, on the west with the river Halys, on the east with Chalcis; celebrated among the heathen poets for its poisonous herbs, and therefore called by Virgil,[r] *Virosa Pontus,* and hence Medea is said to have had her poisons from thence: among the Jews, for the dispersions of that nation through Pontus, &c. 1 Pet. i. 1. Philo[s] declaring, that they sent their colonies, ἄχρι τῶν τοῦ Πόντου μυχῶν, *to the utmost bounds of Pontus:* among Christians, for the birth of Aquila, Acts xviii. 2. and for the name of an epistle *ad Ponticos,* given to the First Epistle of St. Peter, as being sent unto them. (See Tertul. Scorp. cap. 12. Cyprian. Testim. lib. iii. cap. 36, 37.)

9. PHRYGIA is a province of Asia Minor, divided into the greater, which had Bithynia on the north, Galatia on the east, Pamphylia and Lycia on the south, Lydia and Mysia on the west,

---

[a] Lib. vi. p. 507. [b] P. 125. [b] Lib. xvi. p. 507.
[c] Ἐπισκοποῦντες, p. 180. [d] Phaleg. lib. iv. cap. 20.
[e] Antiq. lib. xx. cap. 7.
[f] Διφκισμένας Παμφυλίας καὶ Κιλικίας, Legat. p. 798.
[g] "Cyprii tribus templis quorum vetustissimum Paphiæ Veneris," Annal. lib. iii. p. 128.
[h] Carm. lib. ii. [i] Lib. xviii. cap. 5. [k] Lib. i. cap. 190. p. 84.
[l] Bochart. Phaleg. lib. iii. cap. 14. p. 225.

[m] Leg. ad Caium, p. 798. [n] Lib. i. cap. 14. [o] De Vandalicis.
[p] Ferocea ad bellandum, lib. xxxviii. cap. 13. longe optimi bello, cap. 15.
[q] "Pisidiæ quondam Solymi appellati," Plin. lib. v. cap. 27. p. 228. Bochart. Canaan. lib. i. cap. 6. p. 393.
[r] Eclog. viii. 95. Georg. i. 58.
[s] Leg. ad Caium, p. 798. cap. 12. p. 273, 274.

and was called in the Notitiæ,[t] Pacatiana, where the chief cities mentioned in Scripture, Colos. ii. 1. are Laodicea and Hierapolis; and of this St. Luke seems to speak, Acts ii. 10. because he joins it with Pamphylia below it; and Phrygia Minor, of which he speaketh, Acts xvi. 6. 18. and 22. when he saith, *they passed through Phrygia and Galatia.* The inhabitants were a servile people, kept in their duty best by stripes,[u] and made wise only by sufferings, saith Cicero.[x] In all these parts of Asia Minor, even to Bithynia and the Euxine Sea, the Jews abounded, saith Philo, in the place forecited.

10. PTOLEMAIS was a city of Galilee by the sea-side, dividing the upper from the lower Galilee, and the land of Israel from Phœnicia: it was seated in a plain compassed about with mountains, having on the east the mountainous part of Galilee, on the north the Scalæ Tyriorum, on the south Carmel. Near to it, saith Josephus,[y] is the sepulchre of Memnon, and the vale of sand that turns into glass; the fragments of which glass being brought back to the place, will return again into sand. It was memorable among the Jews, for the coming of Petronius thither to set up the statue of Caius Caligula, which, at the entreaty of the Jews, declaring, that their law admitted no images either in their temple, or profane places, he deferred to execute, till he had writ to Cæsar, who[z] died before his answer came to the hands of Petronius; and also for the slaughter of two thousand Jews by the inhabitants of Ptolemais; and among the Christians, for St. Paul's journey in a ship of Phœnicia to Tyre, where the ship *unladed her burden,* Acts xxi. 3. from Tyre to Ptolemais thirty-two miles on foot; from thence to Cæsarea, ver. 7, 8. and from Cæsarea to Jerusalem, ver. 15. See the note on Acts xxi. 7.

11. PUTEOLI, a famous mart-town in Italy, having a commodious haven for ships, made, says Strabo,[a] by art and labour. It was built, say St. Jerome, and the epitomator of Stephanus, by the Samians;[b] and called Puteoli, saith Varro,[c] from the pits of hot and cold water; by the Greeks it was called Dicæarchia: here St. Paul, by the favour of the centurion, stayed seven days. See more, note on Acts xxviii. 13.

1. RAMA, Matt. ii. 18. was a city in the tribe of Benjamin, distant from Jerusalem, saith Josephus,[d] forty furlongs; saith, St. Jerome,[e] six miles; and being on a hill, as the word Rama signifies, might be within sight of Jerusalem, as may be probably collected from Judg. xix. 13. It was, saith Dr. Patrick, late bishop of Ely, northward of Jerusalem; and not far from it, as appears from the Levite going from Beth-lehem-Judah to Jebus or Jerusalem, and being benighted when he came there, and not able to reach Shiloh, whither he was going, consulted with his servant, whether they should lodge at Rama or Gibeah, Judg. xix. 11. 13. 18. and truly, being the place to which he might divert when he was on the west of Jebus, in his way to Shiloh, after the sun went down, and being near to Gibeah, Judg. xix. 13. 1 Sam. xxii. 6. Hos. v. 8. it must lie somewhat north-west of Jerusalem, and yet not far from it, and so the coasts of Beth-lehem four miles from Jerusalem, and the coasts of Rama might be at a less distance. But others, to avoid this difficulty, how the coasts of Beth-lehem could reach Rama in the tribe of Benjamin, and the children slain in those coasts could cause a weeping in Rama, give us Rama near Gibeah, north of Jerusalem, and at a greater distance from it on that side, than Beth-lehem was on the south, and place another Rama near Beth-lehem, and south of it: but it is certain, from 1 Sam. x. 2. that Rachel's sepulchre was in the border of Benjamin, and only in the way from Bethel to Beth-lehem, Gen. xxxv. 16. 20. and so the voice of Rachel weeping at Rama, must refer to Rama in Benjamin: either then their territories, or the villages belonging to them, must be near, or the words of St. Matthew must be construed thus, Καὶ ἀποστείλας (sub. ἀπὸ τῆς Ἱερουσαλὴμ), *And sending from Jerusalem, he slew all the children in Beth-lehem,* καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, *and in all the coasts of Jerusalem;* it being ordinary for pronoun-relatives to refer to a remoter antecedent, as is shewed, note on Luke v. 17. and for nouns to be included in a verb relating to them.

2. RHEGIUM is a port-town in Italy, opposite to Sicily, so called by the Greeks, as judging it was broken off from thence by the sea; of which, see Cluverius de Italiâ Antiquâ, lib. i. p. 276. Here St. Paul stayed but one day, Acts xxviii. 13. and did nothing which St. Luke thought fit to mention; but in that day, say the fabulous writers of the church of Rome, he converted some of the inhabitants and strangers that were there, by burning a large stone pillar with a little candle; preached to the fishes of the sea; and commanded the grasshoppers, which with their noise disturbed his preaching, to be silent, from which time they left the land. See Lorinus on the place.

3. RHODES was an island in the Carpathian Sea, so called, say the Greeks, ἀπὸ τῶν ῥόδων, *from the roses* growing there: it is accounted, for dignity, among the Asiatic islands, next to Cyprus and Lesbos: it was of so clear an air, that Solinus saith, there was not a day in the year in which the sun did not shine upon it; whence it is styled by Horace, *Clara Rhodus.* Tiberius, saith Suetonius,[f] sailed thither, *amœnitate et salubritate insulæ captus,* being taken with the pleasantness and healthiness of the island; which was therefore, by the Roman nobility, made a place for their recess:[g] on the north-west of it were Coos and Cnidus, on the east Patara, whence St. Paul sails from Coos to Rhodes, and thence to Patara, Acts xxi. 1. It was famous for a college in which the students were eminent for eloquence and mathematics; for a Colossus of the sun, which passed for one of the wonders of the world, it being seventy cubits high, and falling by an earthquake; but chiefly for the expertness of the inhabitants of that city and island in the art of navigation, which made them sovereigns of the sea: their constitutions also, and judgments in affairs relating to the sea, being withal so just, as to become incorporated afterward into the Roman Pandects. See Strabo, lib. xiv. p. 448.

4. ROME. Of this city, because I can never say enough, I will say only that which some way tends to the interpretation or the illustration of something contained in the New Testament. And,

1st, I have observed already, that it was the seat of the fourth empire, and was therefore called "orbis terrarum, mundi caput, regina, domina, dea;" *the lord of the whole earth, the head and queen of it* (see Lloyd de Româ); and in Scripture, πᾶσα οἰκουμένη, *the whole world,* Luke iii. 1. See the note on Heb. ii. 5.

2dly, That being so, all the Roman provinces, styled the *world,* of necessity repaired to it, not for religious causes, but on civil accounts, *ob potentiorem principalitatem;* see the note on Acts xxviii. 15. it being an[h] old law, that all other cities should follow the custom of Rome, the head of the world.

3dly, That the Epistle to the Romans, though it was written after the Epistles to the Thessalonians and Corinthians, was placed first in order, as some of the fathers conjecture, by reason of the dignity of that city (see the preface to that Epistle): to which add, that it was called *urbs Septicollis,* and ἑπταλόφος, from the *seven hills* on which it was built, and was celebrated on this account, when St. John wrote his Revelation, not only by her famous poets, Virgil, Horace, Martial, Ovid, Propertius, but by her orator Cicero,[i] and many others; which makes it reasonable to conceive, St. John points to this city, when he speaks of the *woman sitting upon seven hills,* Rev. xvii. 9. there being then no other city to which the character of that woman could agree; none *drunk with the blood of the saints and martyrs of Christ Jesus,* as she was, or having *seven heads, and ten horns,* or making *kings of the earth drunk with the wine of her fornication.*

2dly, That the beast sitting upon these hills would suffer no man *to buy or sell who had not his name or mark upon him,* Rev. xiii. 17. Now this agrees exactly with the church of Rome, which hath, in three several councils,[k] decreed, that none of her members

---

[t] Ita Carolus à Sancto Paulo, p. 214. 240. 241.

[u] "Sero sapiunt Phryges." Erasm. Adag. Cent. i. p. 30.

[x] "Vetus proverbium, Phrygem plagis fieri solere meliorem." Cic. orat. pro Flacco, N. 51.

[y] De B. Jud. lib. ii. cap. 17. [z] Ibid. cap. 20. [a] Lib. v. p. 169.

[b] "Samii Dicæarchiam condiderunt, quam nunc Puteolos vocant." Chron. Olymp. 64. Ποτίολοι κτίσμα Σαμίων ἥτις καὶ Δικαιάρχια, "Dein Puteoli colonia Dicæarchia dicti." Plin. lib. iii. cap. 5. p. 146.

[c] "A puteis oppidum Puteoli, quod sint apud eum locum aquæ frigidæ et calidæ multæ." Varro de L. C. lib. iv.

[d] Antiq. lib. xviii. cap. 6. p. 284. Josh. xviii. 25.

[e] Jerom. de Loc. Hebraic. lit. R.

[f] In Vitâ Tib. cap. 11.

[g] "Dandus est locus fortunæ, cedendum ex Italiâ, Rhodum migrandum," Brutus Ep. fam. 11. c. "Quod reliquum est vitæ, in otio Rhodi degam," Ib. Ep. 50.

[h] "Secundum Salvii Juliani scripturam, quæ indicat debere omnes civitates consuetudinem Romæ sequi, quæ caput est orbis terrarum." Justin. Præfat. ad Digest. sect. Sed et si.

[i] Ἐξ ἑπτὰ ἑπταλόφου. Cic. ad Attic. Ep. lib. vi. Ep. 5. Vide Lloyd in voce Septicollis.

[k] "Sub anathemate prohibemus, ne quis negotiationem cum eis exercere præsumat." Concil. Lateran. G. iii. sub Alex. 30. A. D. 1179. Can. 27. Bin. t. vii. p. 662.

should sell any thing to, or buy any thing of, heretics, or have any commerce or merchandise, or any dealings with them. Add to this,

3dly, That the name of the beast, who made all men, rich and poor, great and small, free and servants, to take his character upon them, Rev. xiii. 16, 17. was the number of a man whose name contained six hundred and sixty-six, as Irenæus says[l] the name Λατεῖνος, given to the Latin church, did: but as for the name Evanthus and Teiton, which, saith he, contains the same number, and other names added by Feuardentius, who can apply any thing of the characters belonging to this beast, to them? whence I conclude, this beast must certainly be Rome; and that not Rome-heathen, which made no such decrees, and had many more than ten kingdoms under her, but Rome-Christian.

1. SALAMIS, mentioned Acts xiii. 5. was a city in the eastern part of Cyprus, where was a synagogue of the Jews, and where the Jews, in the time of Trajan, destroyed the city, and killed all the inhabitants. (See CYPRUS.) The city was famous among the Greek writers, for the story of the dragon killed by Chycreas their king, and for the death of Anaxarchus,[m] whom Nicocreon the tyrant of Cyprus pounded to death with iron pestles, he crying out, *Tundis Anaxarchi vasculum, Anaxarchum non tundis:* the body being styled, both by the Scriptures and philosophers, σκεῦος, *the vessel*, θύλακος, *the repository* of the soul: see 1 Thess. iv. 4. It is also the name of an island in the Saronic gulf, Strab. lib. ix. p. 271.

2. SALEM, famous for being the seat of Melchisedec king of Salem, is, by Josephus,[n] called Solyma, and said to be the place which afterward was called Jerusalem; that, by the Psalmist, being called Salem, in these words, *At Salem is his tabernacle, and his dwelling-place in Sion*, Psal. lxxvi. 2. But St. Jerome saith,[o] it was a village of the Sichemites, and lay in the vale betwixt Sodon and Damascus, eight miles from Scythopolis, or Bethsham: so the Septuagint must understand the word, when they say, Gen. xxxiii. 18. Jacob went down, εἰς Σαλήμ, *to Salem*, a city of Sichem; and then it must be the place mentioned, John iii. 23. when it is said, *John was baptizing in Enon near Salem*, both these places being in the tribe of Manasseh.

3. SALMONE is only mentioned by the by, Acts xxvii. 7. and is, say Pliny, lib. iv. cap. 12. p. 213. Mela, lib. ii. cap. 7. and Dionysius, v. 110. an eastern promontory of Crete, where also was a city of that name.

4. SAMARIA, as it was the capital city of the ten tribes, belongs to the history of the Old Testament: as it is mentioned in the New, it comprehends the two tribes of Ephraim and Manasseh within Jordan, lying in the middle betwixt Galilee and Judea, John iv. 3, 4. see the note there. It began at Ginea, lying in the great plain, saith Josephus,[p] and ended at the toparchy of the Acrobateni: it was destroyed by Hyrcanus, but was rebuilt and much augmented by Herod the Great, and by him called Sebaste, in honour of Augustus; but it still retained the name of Samaria, Acts viii. 5. and Sichem; and by the Jews, in derision, Sychar: see note on John iv. 5. The Samaritans, though in our Saviour's time and long before they owned the true God, were circumcised, and owned the five books of Moses; (see the note on John iv. 22.) yet were they much hated by the Jews, by reason of the controversy betwixt them, concerning the place where they were to worship, and to which they were to bring their sacrifices; they saying it was Mount Gerizim, the Jews, Mount Zion, where the temple stood: (see the note there.) Hence, saith the son of Sirach, *My soul abhorreth them who sit upon the mountain of Samaria, and the foolish people that dwell at Sichem*, l. 25—27. (See the note on John iv. 9.) But our blessed Lord did not hate them; for as they expected the Messiah, so he declared to them, that he was that Messiah who was to come, John iv. 25, 26. and at his ascension, commanded his disciples to go through Judea, and Samaria, and then to the gentiles, Acts i. 8. which they did with good success, both in the city and the villages about it, Acts viii. 5. 25. though Justin Martyr doth inform us, that through the delusions of their two famous magicians, Simon Magus and Dositheus, they became the worst of Christians, Apol. ii. p. 88.

5. SAMOS was an island in the Icarian Sea, of which the Scripture only saith, that Paul passed by Chios to Samos, and thence to Miletus, Acts xx. 15. It had its name, saith Bochart,[q] from the high rocks there, named שמי, and was famous among the heathens for the worship of Juno, and for the earthen vessels there; for Pherecydes, the master of Pythagoras, who foretold an earthquake that happened there, by drinking of the waters; for the birth of Pythagoras, who was *Vir ortu Samius*, saith Ovid,[r] and for one of the Sibyls, called Sibylla Samia, and for a place called by Plutarch, Samiorum Flores, where they did καθ' ὑπερβολὴν τρυφᾶν,[s] *commit all manner of lewdness* with women.

6. SAMOTHRACIA, an island in the Ægean Sea, near Thracia, where Hebrus falls into the sea, was so called, saith Eustathius,[t] πρὸς ἀντιδιαστολὴν τρυφᾶν, *by way of distinction* from the Ionian Samos, and from another mentioned by Homer, and called Cephalenia. Here the Dii Cabiri,[u] or great gods, mentioned in the scholiast upon Apollonius, were worshipped, into whose sacred ceremonies they who were initiated were esteemed more holy and just, and even secure from shipwreck, as also of preservation in all dangers whatsoever. See Bochart's Canaan, lib. i. cap. 12. and Lloyd in voce.

7. SAREPTA, Luke iv. 26. was a city of Sidon, betwixt that city and Tyre; it had the name Zarephath, as being a conflatory for the boiling of metals: it was the place where Elijah dwelling, was preserved by the widow's cruse of oil, and barrel of meal, that wasted not, 1 Kings xvii. 9. Josephus[x] saith, the three years drought which occasioned his going thither was mentioned by Menander.

8. SARON, mentioned Acts ix. 35. was a spacious, champaigne, or fertile vale, betwixt Lydda and the sea, having several villages in it; it was so called from Sharra, *to let loose*, because there they turned out their cattle, and is famous among the rabbins for its wines.

9. SELEUCIA, a city not of Mesopotamia, Cilicia, or Pisidia, but of Syria, was the first city to which Paul and Barnabas came, when they were sent on a peculiar temporary mission, by the direction of the Holy Ghost, Acts xiii. 3, 4.

10. SICHEM was, saith Josephus,[y] the metropolis of Samaria, built at the foot of Mount Gerizim; on which mount, hanging over Samaria, they had a temple at which they offered all their sacrifices. This temple was[z] there built by Sanballat, for his son Manasseh, chased away by Nehemiah, because he would not put away the daughter of Sanballat. This temple was, after it had stood two hundred years, destroyed by Hyrcanus, and never was rebuilt in the same place; but that which they called the *holy mount* remaining, and being in their Pentateuch (here differing from the Hebrew text), the place where God commands the Jews to set up an altar; (not on Mount Gerizim, as the Samaritan copies have it, but on Mount Ebal, Deut. xxvii. 4, 5.) this they allege to justify their building a temple there; and here they had still their altar for sacrifice, which made the schism betwixt them and the Jews. This controversy seems to be decided by the Psalmist, saying, *He chose not the tribe of Ephraim* (where that mountain was), *but he chose the tribe of Judah, and the Mount Zion which he loved, and there he built his sanctuary*, Psal. lxxviii. 67, 68. and is more certainly decided in favour of the Jews by Christ, John iv. 22. It was built in a valley betwixt Mount Gerizim and Ebal, in the tribe of Ephraim; was eight miles distant from Samaria, had its name from Shechem the son of Gilead, Numb. xxvi. 31. and was after called Neapoli, Plin. lib. v. cap. 13.

11. SIDON is, by Josephus,[a] thought to have had its name from Sidon the son of Canaan; but Trogus saith, it had its name *à piscium ubertate*, from the *abundance of fishes*, the sea upon which it lay, say the Hebrews, abounding with them: accordingly the Hebrew *Said*, from which it is derived, signifies fishery, or

---

"Ne quis——contractus inire, negotiationes, aut mercaturas quaslibet exercere permittat." Concil. Constant. Sess. 45. Bin. tom. vii. 1121.

[l] "Sed et Λατῖνος nomen habet sexcentorum sexaginta sex numerum, et est valde verosimile, quoniam novissimum regnum hoc habet vocabulum, Latini enim sunt qui nunc regnant." Lib. v. cap. 30. p. 449. col. 1.

[m] Bochart. Canaan, lib. i. cap. 2. Laert. lib. ix. p. 579.

[n] Antiq. lib. i. cap. 12. [o] Ep. ad Evag. tom. iii. F. 14. D.

[p] Jos. Antiq. lib. xiii. cap. 18.

[q] Canaan, p. 406. 408. [r] Metam. lib. xv. [s] Athen. lib. xii. p. 523.

[t] In Dionys. p. 108. Vide Bochart. Canaan, lib. i. cap. 8.

[u] Strabo, lib. x. p. 325. from כביר, Validos. Diod. Sic. lib. v. p. 224. Marsham, p. 123. et p. 35, 36. 39.

[x] Lib. viii. cap. 7. p. 286. [y] Lib. xi. cap. 8. p. 386.

[z] Ἐπὶ τοῦ Χαραζὶν ὄρους τοῦ κατὰ τὴν Σαμαρίαν, ὃ τῶν ἄλλων ὀρῶν ἐστιν ὑψηλότατον. Antiq. lib. xi. cap. 8. p. 383—385. Nehem. xiii. 28.

[a] Antiq. lib. i. cap. 7. p. 14. lib. xviii. cap. 3.

fishing; and Bethsaida is a place of fishing, and it was afterward called Saida: *I came to Saida, the greatest of cities*, saith Benjamin in Itinerario. The men of Sidon being great shipwrights, were famous above other nations for hewing and polishing timber, there being *none who were skilled how to hew timber like the Sidonians*, 1 Kings v. 6. One of the gods of the Sidonians, mentioned in Scripture, is Ashtaroth, Judg. ii. 13. 1 Kings xi. 5. a goddess, by Philo Biblius, Theodoret, Nicetas, and Procopius Gazæus, called Venus;[b] as also say the Greeks, and Cicero. Hence she had her whores to minister to them who committed whoredom in her service.

12. Of the tower and pool of SILOAM. The fountain of Siloam, saith Josephus,[c] was a sweet and large fountain on the west of Jerusalem, without the wall, and its waters bending towards the south, ran all along the south of Jerusalem without the wall, but at the east side came within the lower Jerusalem, and made the pool of Siloam or Bethesda, mentioned John v. 2. 9. 11. and near it, towards the west, stood the tower of Siloam, which fell upon the eighteen persons, Luke xiii. 4. so proper was the mention of men, slaughtered whilst they were offering sacrifice in the court of the temple, and in the lower city, by a tower falling on them, to the very same thing befalling the Jews at the destruction of Jerusalem. See the note there.

15. SINAI was a mountain in Arabia Petræa, where the law was given; it had two tops, the one lower, called Horeb, or, *the mount of God*, Exod. iii. 1. where he appeared to Moses in a flame of fire in a bush: this Horeb is therefore, by St. Stephen, Acts vii. 30. and by Josephus,[d] called Sinai, who also saith, δόξαν ἔχειν ἐνδιατρίβειν αὐτῷ τὸ Θεῖον, *it was believed the Divinity resided there*,[e] and therefore other shepherds durst not feed upon it: the other top of Sinai, where the law was given, was a very high mountain, saith Josephus,[f] to the top of which one could scarce see, and was accounted religious, it being thought that the Divinity dwelt there also. That here, afterward, dwelt the Hagarenes, and had houses cut out of the rock, see Bochart. Phaleg. lib. iv. cap. 27. p. 312. and the note on Gal. iv. 25.

14. SODOM was the chief of the Pentapolitan cities, and therefore gave the name to the whole land; it was burnt, with three other cities, by fire from heaven, for their unnatural lusts; of the truth of which, we have, from the heathens, the testimonies of Strabo, Diodorus Siculus, Tacitus, Solinus; from the Jews, the testimonies of Josephus, Philo, and the book of Wisdom; of which see the note on Jude, ver. 7.

15. SYRACUSE was a city seated on the east side of the island of Sicily, built by Archias the Corinthian, saith the scholiast upon Pindar,[g] out of four cities which he overthrew, and turned into one: it is called by Pindar, Μεγάλα πόλις Συράκουσαι, it being the most noble city, not only of Sicily, but of all Greece; six miles in compass, saith Strabo:[h] it is called by Ausonius, Quadruplex Syracuse, as being divided into four parts, Acradina, Tyche, Neapolis, and the Island; to which Strabo adding Epipolus, calls it Pentapolis: the first of these contained in it the famous temple of Jupiter; the second was called Τύχη, because it had the temple of Fortune in it; and surely fortune favoured them, since when the Romans took the city, they found, say Livy[i] and Plutarch,[k] more riches in it than they did in Carthage. In that part called Neapolis was a great amphitheatre, and a wonderful statue of Apollo, in the midst of a large square. In the isle of Ortygia was Hiero's palace, two temples of Diana and Minerva, and the famous fountain of Arethusa; and this, saith Strabo, was the only part which Augustus rebuilt, after it had been destroyed by Marcellus. Archimedes, who, by his mathematical engines, had much galled the Romans, was slain in the storming of it, while he was intent upon his figures, as Livy and Plutarch say. Ibid.

16. SYRIA, among the ancients, *viz.* Justin, Herodotus, and Strabo, was as large as Assyria, they being after called Syri; but Syria,[l] properly so called, is either taken largely, so as to comprehend Phœnicia, and the Holy Land, and so it is bounded on the west with the Sicilian Sea, on the east with Euphrates and Arabia Deserta, on the north with Cilicia, and on the south with Arabia Petræa, and had, in ancient times, for its capital city, where the president resided, Damascus, and afterward Antioch of Syria. In the New Testament it always seems to signify Syria in the stricter sense, as it is distinguished from Judea, Matt. iv. 24, 25. and from Phœnicia, Acts xxi. 2, 3. in which sense it is also used by Ptolemy, who divides Palestine from it; by Strabo,[m] saying, Ἐντεῦθεν Συρία καὶ Φοινίκη, *then comes Syria and Phœnice*; by Pliny,[n] who saith, "Syriam circumfundi Phœnice," *Syria is surrounded by Phœnice*; and by Dionysius, P. V. 904, 905. who places Syria, properly so called, in the continent, and Phœnicia in the tract along the sea: hence the proverb in Suidas; Σύροι πρὸς Φοίνικας, i. e. *One deceitful nation against another.*

17. SYRO-PHŒNICIA is only mentioned in the history of the woman's daughter, called *a woman of Canaan*, Matt. xv. 22. but *a Greek and a Syro-Phœnician*, Mark vii. 26. a Greek because she was of their religion, and used the Greek tongue; the Greeks being mingled with the Syrians, saith Josephus;[o] a woman of Canaan, because Phœnicia was also called Canaan (see the notes there); a Syro-Phœnician, as being of that part of Phœnicia, which lay betwixt Syria properly so called, and Phœnicia by the sea-side; and which was called also, saith Bochartus,[p] Cœlosyria, and contained Heliopolis, Chalcis, and the tract of Marsya, Damascus, and Alala. Hence of Damascus, Justin Martyr[q] and Tertullian[r] say, that it belonged to Syro-Phœnice.

1. TRES TABERNÆ. Of these, and of Appii Forum, not before mentioned, see the note on Acts xxviii. 15. And that they are not ill translated taverns, or places of reception, I gather, not only from Isidore Pelusiota,[s] and Œcumenius,[t] who call them πανδοχεῖα ἢ καπηλεῖα, but also from Zosimus,[u] when he saith, Severus was strangled at the place called the Three Taverns, by men placed there by Maxentius for that purpose.

2. TIBERIAS was a city[x] built by Herod the tetrarch, in Galilee, near the lake of Gennesaret, and so called in honour of Tiberius Nero: Hegesippus says it was but two miles from Magdala,[y] and was the same with Cinnereth: the privileges he gave to the inhabitants of the place, made it grow to be one of the prime cities of the lower Galilee, where were thirteen synagogues, and an academy; here was the last session of the Sanhedrin, and here the Talmud was collected. Of the sea of Tiberias, see in Gennesaret.

3. TARSUS was a city of Cilicia, Acts xxi. 39. the metropolis, and most renowned city, which, saith Josephus,[z] gave name to the whole country: the mother of cities, saith Solinus;[a] celebrated among the Romans, for being, saith Pliny, *Libera Civitas*, and having the freedom of a Roman colony, or the highest privileges, under Julius Cæsar and Octavian, and the very name of Juliopolis: see the note on Acts xxii. 28. Among the Jews, it was famous for being the place whither Jonas designed to fly, and the metropolis of that country, where many of them, saith Philo, dwelt; among the Christians, for being the place where St. Paul was born: in fine, it was a city very rich and populous, where was an academy furnished with men so eminent, that, as Strabo[b] saith, they excelled in all arts of polite learning and philosophy; even those of Alexandria, and Athens, and Rome itself, were beholden to it for its best professors.

4. THESSALONICA, was the metropolis of Macedonia; see the note on Phil. i. 1. a noble mart, and a city, which, saith Strabo,[c] is the most populous of all Macedonia: it is, saith Pliny,[d] a free city, and had in it a synagogue of the Jews, they living, saith Philo,[e] in Macedonia and Thessaly. The inhabitants of Thessaly, saith Athenæus,[f] were given to luxury and dissoluteness,

---

[b] Ὅνομα δὲ τοῦτο τῆς Ἀφροδίτης, αὐτὴν γὰρ καλοῦσιν Ἀστάρτην. Q. 5. in 4. Reg. Procop. in 2 Kings xiii. 7. Nicet. in Gregor. p. 483. Ἀστάρτη ἡ παρ' Ἕλλησιν Ἀφροδίτη. Suid. Venus: 4ta Syria, Tyroque concepta, quæ Astarte vocatur. De Nat. Deorom, lib. iii. N. 41.

[c] De Bel. Jud. lib. vi. cap. 13. [d] Antiq. lib. ii. cap. 5. p. 60. B.

[e] Ibid. C. [f] Ib. lib. iii. cap. 4. [g] Pyth. 2. 1. [h] Lib. vi. p. 168.

[i] "Captæ Syracusæ in quibus prædæ tantum fuit quantum vix capta Carthagine," &c. Lib. xxv. cap. 31.

[k] In M. Marcello, p. 308. E. [l] See Bochart, Phaleg. lib. ii. cap. 3. p. 81.

[m] Lib. ii. p. 81. [n] Lib. v. cap. 12.

[o] Antiq. lib. xviii. cap. 12. p. 649. [p] Bochart. Canaan, lib. i. cap. 1. p. 365.

[q] Δάμασκος νῦν προσνενέμηται τῇ Συροφοινίκῃ λεγομένῃ, Dial. cum Tryph. p. 305.

[r] "Descripta est in Syrophœnicen ex distinctione Syriarum." Lib. adv. Jud. cap. 9. et contr. Marcion. lib. iii. cap. 13.

[s] Isid. lib. i. Ep. 337. [t] Œcumen. in locum.

[u] Τρία Καπηλεῖα ἡ προσηγορία, Hist. lib. ii. ed. Steph. p. 47.

[x] Jos. Antiq. lib. xviii. cap. 3. [y] See Berkel. in Steph.

[z] Antiq. lib. i. cap. 4. p. 13. [a] Cap. 47. [b] Cap. 14. p. 463.

[c] Ἡ νῦν μάλιστα τῶν ἄλλων εὐανδρεῖ. Lib. vii. p. 223.

[d] Liberæ conditionis, lib. iv. cap. 10. [e] Leg. p. 798.

[f] Lib. xiii. p. 607. 14. p. 663.

and by their luxury invited the Persians into Greece: their maidens and women also danced naked, as their custom was: which things might give occasion to those instructions of the apostle to them, to *avoid fornication*, and to *possess their vessels in sanctification and honour, and not in the lusts of concupiscence, as did those nations which knew not God*, 1 Thess. iv. 3—5. To this church St. Paul wrote his two first Epistles.

5. TROAS was a country and city in lesser Asia, where St. Paul came to preach Christ's gospel, and had *a door opened to him of the Lord*, 2 Cor. ii. 12. Strabo[g] and Ptolemy place the city in Phrygia Minor. It is, by St. Jerome, said to be the same with Troy, celebrated in the works of Homer. It was, saith Pliny,[h] a Roman colony.

6. TRACHONITIS was a region and tetrarchy, or rather part of a tetrarchy, in Syria, anciently called Argob, Deut. iii. 14. It lay north of Perea, and east of Batanea, and was so called, saith G. Tyrius, from dragons, or secret lurking-places, in which this country abounded, the inhabitants living upon robbery,[i] till they were restrained by Herod.

7. TROGYLLIUM, Acts xx. 15. is a promontory, saith Strabo,[k] as it were the foot of Mount Mycale, opposite to, and five miles from, Samos; to which Paul coming, goes on to Trogyllium, to harbour there: there was also a town there of the same name, mentioned by Pliny, lib. v. cap. 29. p. 295.

8. TYRE and SIDON. These two places being so often mentioned in Scripture together and lying but two hundred stadia, saith Strabo,[l] that is, twenty-five miles, asunder, I shall speak of them both together. And,

1st, As to antiquity, though it be certain that, as Strabo saith,[m] both these cities were πάλαι ἔνδοξοι καὶ λαμπραὶ, *of old, illustrious, and renowned cities*, insomuch, saith he, that they were incomparable for greatness, splendour, and antiquity; though Tyre be styled by Dionysius the Ogygian, and by the poets, the Cadmean Tyre; and by the prophet, the city *whose antiquity is of ancient days*, Isa. xxiii. 7. yet was Sidon much the elder: for, (1.) though Homer[n] mentions Sidon, and speaks of the Sidonians as πολυδαίδαλοι, *excellent artificers*, he hath not one word, saith Strabo,[o] of Tyre, or the Tyrians. (2.) Trogus, in Justin,[p] saith, that after many years, the Sidonians being overcome by the king of Ascalon, and beaten to their ships, built Tyre the year before the Trojan war, *i. e.* saith Josephus,[q] two hundred and forty years before Solomon began to build the temple; hence most interpreters conceive that Tyre is called *the daughter of Sidon*, Isa. xxiii. 12. (3.) We read of Sidon, the first-born of Canaan, Noah's grandson, who was the builder of Sidon, as Josephus[r] saith; see Gen. x. 15. and read of Sidon as *the border of Canaan*, ver. 19. but we read nothing of Tyre, at least till it be mentioned by Joshua, xix. 29.

2dly, Sidon, at least for a long time, excelled Tyre in greatness, whence it is styled *Sidon Rabba*, the great, Josh. xi. 8. and xix. 28. Mela saith, that before it was taken by the Persians, it was, "maritimarum urbium maxima," *the greatest of maritime cities*. Diodorus Siculus,[s] having made mention of the city of the Arvadians, the Sidonians, and Tyrians, *i. e.* Arvad, Sidon, and Tyre, as the Phœnician Tripolis, he adds of Sidon, that [t] πλούτῳ δὲ καὶ ταῖς ἄλλαις χορηγείαις ἡ πόλις πολὺ προεῖχε τῶν κατὰ τὴν Φοινίκην πόλεων, *for riches, and other provisions, it far exceeded the other cities of the Phœnicians*, that city having long quietly enjoyed that trade which brought in these riches; whence, to live quietly and securely, is to live *after the manner of the Sidonians*, Judg. xviii. 7. Moreover, in skill in astronomy and arithmetic, and all the arts of merchandise, in philosophy and philosophers, Strabo[u] makes them ἐνάμιλλοι, *emulous*, or equal in comparison, and saith the Greeks had their philosophy from them. Hence both of them, in Scripture, are represented as *very wise*, Zech. ix. 2. Ezek. xxvii. 8, 9. But then,

4thly, Tyre is to be preferred before Sidon for strength, as being built in the sea, four furlongs from the land, till Alexander joined it to the continent, whence it is called *the strong city*, Josh. xix. 29. and after Sidon suffered by the Persians, it excelled in riches, it being styled *the crowning city*, as sending crowns of gold to kings, and being the city whose merchants were princes, and *whose traffickers were the honourable of the earth*, Isa. xxiii. 8. Hence Q. Curtius saith,[x] that in the time of Alexander, it was memorable above all other cities of Syria and Phœnicia, for splendour and greatness. They are mentioned in the New Testament, as places, to whose coasts Christ resorted, Matt. xv. 21. sometimes as people who resorted to him from their coasts, Mark iii. 8. and sometimes to upbraid the cities of Chorazin and Bethsaida, lying eastward of them, as being more incredulous, Matt. xi. 21, 22.

To speak something of Tyre in particular, it is to be observed, that there was[y] Old and New Tyre: the Old Tyre, mentioned Josh. xix. 29. and called Paletyrus, was built upon the continent; whence they of New Tyre tell Alexander, that there was a place without the city called Pletyrus where he might sacrifice to Hercules: it was, saith Strabo,[z] distant thirty furlongs from the other Tyre, which was four furlongs within the sea; hence saith God to her, by the prophet, *Thy borders are within the sea*, Ezek. xxvii. 4. She sent colonies, saith Curtius,[a] "penè orbe toto," *almost through the world*, viz. to Carthage, Utica in Africa, to Thebes in Bœotia, and Gades in Spain, whence it was accounted the mart of the world. They also worshipped, besides Hercules, the goddess Astarte at Memphis; whence Herodotus saith,[b] the Tyrians had there the temple ξένης Ἀφροδίτης, *of Venus the stranger*, to distinguish her from that Venus whom the Egyptians worshipped.

Though, in speaking of the places near the sea of Gennesaret, or Tiberias, I have followed Dr. Lightfoot; yet because he is singular in the situation of them, I have left them in the map, as they are ordinarily placed by others.

---

[g] Lib. xiii. p. 400. [h] Lib. v. cap. 30.
[i] Ἐν ἔθει τὸ λῃστεύειν πεποιημένους, καὶ βίον οὐκ ἄλλοθεν ἔχοντας. Joseph. Antiq. lib. xv. cap. 13. p. 539. E. F.
[k] Lib. xiv. p. 438. [l] Lib. xvi. p. 521. [m] Ibid. p. 520.
[n] Il. Φ. [o] Ibid. [p] Lib. xviii. cap. 3.
[q] Antiq. lib. xviii. cap. 3. p. 259. [r] Antiq. lib. i. cap. 7. p. 14.
[s] Lib. xvi. p. 531. [t] P. 533. [u] Ibid.
[x] "Claritate et magnitudine ante omnes urbes Syriæ Phœnicesque memorabilis." Lib. iv. cap. 2.
[y] Q. Curt. lib. iv. cap. 2. Justin. lib. xi. cap. 10.
[z] Lib. xvi. p. 521. [a] Lib. iv. cap. 4. [b] Lib. ii. cap. 112.

AN

INDEX

OF

GREEK WORDS AND PHRASES

EXPLAINED IN THE

COMMENTARY ON THE FOUR GOSPELS AND THE ACTS OF THE APOSTLES.

A

Ἀγαθὸς, Matt. xix. 17.
ἄγγελος αὐτοῦ, Acts xii. 15.
ἀγοραῖοι ἄγονται, Acts xix. 38.
ἀδικία, John vii. 18.
ἀδύνατος, Acts xiv. 8.
αἵρεσις, Acts xxiv. 14.
ἀκούειν, Acts ix. 7.
ἀκούοντες οὐκ ἀκούειν, Matt. xiii. 10.
ἀκρίδες, Matt. iii. 4.
ἀλαλάζω, Mark v. 38.
ἀλεκτροφωνία, Matt. xxvi. 34.
ἀληθῶς, John vi. 55.
ἀλλὰ, immo, John xvi. 2.
τὰ ἀλλότρια, Luke xvi. 12.
ἁμαρτωλὸς, Matt. ix. 13.
ἀνάγκασον εἰσελθεῖν, Luke xiv. 23.
ἀναιδεία, Luke xi. 3.
ἀναφανέντες τὴν Κύπρον, Acts xxi. 3. xxiv. 1.
καιροὶ ἀναψύξεως, Acts iii. 19.
ἀνετάζειν, Acts xxii. 24.
ἀντιλαμβάνεσθαι, Luke i. 54.
ἀντοφθαλμεῖν, Acts xxvii. 15.
ἄνωθεν, Luke i. 3. John iii. 3.
ἀπαιτεῖν, ἀπαίτησις, Luke vi. 30.
ἀπαχθῆναι, Acts xii. 19.
ἀπελπίζειν, Luke vi. 35.
ἀπέστειλεν, miserat. John xviii. 24:
ἀποκαθιστανεῖς, Acts i. 6.
χρόνοι ἀποκαταστάσεως πάντων, tempora exhibitionis omnium, Acts iii. 21.
ἀποκριθεὶς, Luke xiv. 3.
ἀποκρίνομαι, Acts iii. 12.
ἀπολύειν, Luke ii. 29.
ἀποστερεῖν, Mark x. 19.
ἀποστοματίζειν, Luke xi. 53.
ἀρνέομαι, Acts iii. 14.
ἀφ' ἡμερῶν ἀρχαίων, Acts xv. 7.
τὴν ἀρχὴν, John viii. 25.
ἄρχομαι, Mark ii. 13.
ἀσιαρχαὶ, Acts xix. 31.
ἐπὶ τὸ αὐτὸ, Acts ii. 1. 44.
κατὰ τὸ αὐτὸ, Acts xiv. 1.
δι' αὐτοῦ pro ἐν αὐτῷ, Acts iii. 16.
ἀπ' αἰῶνος, Luke i. 70.

B

Βάρβαροι, Acts xxviii. 2.
βασανίζω, Matt. viii. 29.
βιελζεβοὺλ, Luke xi. 15.

Γ

Γὰρ, autem, Acts viii. 40.
γένεσις, Matt. i. 1.
γυμνὸς, John xxi. 7. Mark xiv. 51.

Δ

Δεισιδαιμονία, Acts xvii. 22.
δεξία τῆς δυνάμεως Matt. xxvi. 64.
διακρίνειν, Acts xv. 8.
διανύσαντες τὸν πλοῦν, Acts xxi. 7.
διασείειν, Luke iii. 14.
διασπορὰ ἑλλήνων, John vii. 35.
διχοτομεῖν, Matt. xxiv. 51.
δοκέω, Matt. iii. 9.
ἐδοξάσθη pro δοξασθήσεται, aorist. pro futuro, John xiii. 31.
μὴ δύνασθαι, Mark ii. 19.
εἰ δυνατὸν, Matt. xxiv. 24.
δώσουσι, impersonaliter, Luke vi. 38.

E

Ἐὰν, quando, John xii. 32.
εἰ, quod, John ix. 25.
εἰ, formula jurandi, Mark viii. 12. optandi, Luke xii. 49.
εἰς pro ἐν, John i. 18.
ἐκκακεῖν, Luke xviii. 1.
ἐκλείπειν, Luke xvi. 19.
προσευχὴ ἐκτενὴς, Acts xii. 5.
ἐν ἐμοὶ, me, Luke xii. 8.
ἐνέχω, Mark vi. 19.
τὰ ἐνόντα, Luke xi. 41.
ἐντὸς ὑμῶν καὶ ἐν ὑμῖν, Luke xvii. 21.
ἐξέστη, Mark iii. 21.
ἔξοδος, Luke ix. 31.
ἐξορκίζω, Matt. xxvi. 63.
ἐξουσία, John i. 12.
ἐξουσίαν ἔχειν, John xix. 11.
ἐξωμολόγησε, Luke xxii. 6.
ἔπειτα, idcirco, Matt. vii. 5.
ἐπενδύτης, John xxi. 7.
ἐπιβαλὼν ἔκλαιε, Mark xiv. 72.
ἔρημος, Matt. iii. 1.
ὁ ἐρχόμενος, Matt. xi. 3.
ἔχω, Matt. xiii. 12.

Z

Ζωὴ, John x. 10.
λόγια ζῶντα, Acts vii. 38.

H

Ἢ pro μᾶλλον ἤ, Luke xviii. 14.
οὐκ ἤδειν, Acts xxiii. 5.
τί ἡμῖν καὶ σοι, Matt. viii. 29. Mark v. 7.

Θ

Ἀστεῖος τῷ Θεῷ, Acts vii. 20.
ἀγνώστῳ τῷ Θεῷ, Acts xvii. 23.

I

Ἵλεώς σοι, Matt. xvi. 22.
ἵνα, quando, John xvi. 2.

K

Καὶ, duplex, John ix. 37. καὶ, quia, xv. 6. sed, John vii. 11. καὶ, tunc, Mark iv. 13. ideo, Luke ix. 33.
καλέσουσι, personale pro impersonali, Matt. i. 23.
καταδιώκειν, Mark i. 36.
κατακυριεύειν, κατεξουσιάζειν, Matt. xx. 35
καταμόνας, Luke ix. 18.
κατήχησις, Luke i. 4.
κατείδωλος, Acts xvii. 16.
κερδῆσαι τὴν ὕβριν, Acts xxvii. 21.
κεφαλαιοῦν, Mark xii. 4.
κεχαριτωμένη, Luke i. 28.
κοινεῖν, Acts x. 15.
κρίνω pro κατακρίνω, John viii. 15.
κωμοπόλεις, Mark i. 8.

Λ

Πρὸς κέντρα λακτίζειν, Acts ix. 5.
λατρείαν προσφέρειν, John xvi. 2.
λειτουργεῖν, Acts xiii. 2.

M

Μάγοι, Matt. ii. 1.
μακάριος, Acts xxvi. 2.
μᾶλλον, sensu negativo, Mark xv. 11. John iii. 9.
μεθύειν, John ii. 10.
τὸ μεταξὺ σάββατον, Acts xiii. 41.
μετεωρίζεσθαι, Luke xii. 29.
μήποτε, Matt. xxv. 9.
μύλος ὀνικὸς, Matt. xviii. 6.

N

Ναὶ, particula obsecrandi, Matt. xv. 27.
νεωκόρος, Acts xix. 35.
νομίζεσθαι, Acts xvi. 13.

Ξ

Ξηραίνεσθαι, Mark ix. 18.

Ο

Οἴδαμεν, John iii. 2.
οἰκουμένη, Luke ii. 1.
ὀνόματα, Acts i. 15.
ὅτι, sed, Matt. vii. 14. pro διότι, Mark ix. 11.
ὅτι, non causam, sed consequentiam indicat, Luke vii. 47.
οὐ γὰρ, John x. 26.
ἐξ οὐρανοῦ, pro ἐν τοῖς οὐρανοῖς, Luke xi. 13.
οὕτως, John iv. 6.
ὀφειλέτης, Luke xi. 5.
ὀφθαλμὸς ἁπλοῦς, Matt. vi. 22. Luke xi. 34.
ὀψία ἔιτη, Matt. xiv. 23.

Π

Παλιγγενεσία, Matt. xix. 28.
παραβιάζειν, Luke xxiv. 29.
παραβιάζεσθαι, Acts xvi. 15.
παραβολὴ, Luke xiv. 7.
παρθένος, Matt. i. 23.
παροικεῖν, Luke xxiv. 18.
ἐν τοῖς τοῦ πατρός μου, Luke ii. 49.
περίεργα, Acts xix. 19.
πλήρης, Nom. pro genitivo, John i. 14.
πληροφορία, Luke i. 1. John i. 16.
ὅπως πληρωθῇ, App. to Matt. ii.
ποιεῖν, Matt. xx. 1.
πρὸς, contra, Mark xii. 12.
πρὸς τὰς περὶ Μάρθαν καὶ Μαριὰμ, John xi. 19.
προσευχὴ, locus orationis, Luke vi. 12.
πρώτη, prior, Luke ii. 2.
πρωτότοκος, de unigenito, Matt. i. 25.
πτύξαι καὶ ἀναπτύξαι, Luke iv. 17.
πυγμῇ νίψασθαι, Mark vii. 3.

P

Ῥῆμα ἀργὸν, Matt. xii. 36.
ῥήσσειν, Mark ix. 18.

Σ

Σάββατον δευτεροπρώτον, Luke vi. 1.
σκανδαλίζεσθαι, Matt. xviii. 6.
σπαράττειν, Mark ix. 20.
σπερμολόγος, Acts xvii. 18.
στηρίζειν πρόσωπον, Luke ix. 51.
συκοφαντῆσαι, Luke iii. 14.
συμβιβάζων, Acts ii. 22.
συμπληροῦσθαι, Acts ii. 1.
συναλιζόμενος, Acts i. 4.
συνεκόμισαν, Acts viii. 2.
συνιέναι, Matt. xiii. 9.
συντρίβω, Mark xiv. 3.
τοὺς σωζομένους, Acts ii. 47.
σώζειν, σώζεσθαι, σωτηρία, Acts iv. 12.

T

Ταπείνωσις, Luke i. 48.
τέλειος, Matt. xix. 21.
τέρατα καὶ σημεῖα, Acts ii. 19.
τεταγμένοι εἰς ζωὴν αἰώνιον, Acts xiii. 48.
τηρεῖν λόγους μου, John xv. 20.
τί pro διά τι, Mark ii. 16.
τί ἐμοὶ καὶ σοὶ, John ii. 4.
τιμὴ, Acts xxviii. 12.
ἐτροποφόρησεν, Acts xiii. 18.

Υ

Τὸ ὑμέτερον, Luke xvi. 12.
ὑπερῷον, Acts i. 13.

Φ

Οἱ φοβούμενοι τὸν Θεὸν, Acts x. 1.
φωνεῖν, John ii. 9.
φωνὴ, Acts ix. 7.

Χ

Χάρις ἀντὶ χάριτος, John i. 16.
ἐπιβάλλειν χεῖρας, Acts xii. 1.
χωρεῖν, John viii. 37. xxi. 25.
χωρὶς ἐμοῦ, John xv. 5.

Ψ

Ψυχὴ et ψυχὴν σῶσαι, Matt. xvi. 25.
τιθέναι τὴν ψυχὴν, John x. 18.

Ω

Ἀνθ' ὧν, eo quod, Luke xii. 2.
ἡ ὥρα, Matt. xiv. 15.
ὡς οὐχ ὁμοιώσεως ἀλλὰ βεβαιώσεως, Matt. xiv. 5. John i. 14.
ὡσεὶ, Luke iii. 23.

A

TABLE OF PHRASES

EXPLAINED IN THE

COMMENTARY ON THE FOUR GOSPELS AND THE ACTS OF THE APOSTLES.

A

THE soul carried into *Abraham's* bosom, Luke xvi. 22.
The *angels* ascending and descending on the Son of man, John i. 52.
As the face of an *angel*, Acts vi. 15.

B

The *beautiful* gate of the temple, Acts iii. 2.
To *become* as little children, Matt. xviii. 3.
In the *beginning* was the Word, John i. 1.
To *believe* in, and come to, Christ, is the same thing, John vi. 37.
Born not of blood, &c. John i. 13.

C

He *came* out from God, and went to God, John xiii. 3.
Sit in the *chair* of Moses, Matt. xxiii. 2.
The *children* of the prophets, Acts iii. 25.
If I will that he stay till I *come*, John xxi. 22.
The Son of man *coming* in the glory of the Father, Matt. xvi. 27.
Coming in his kingdom, ver. 28.
The *Consolation* of Israel, Luke ii. 15.

D

To enter in at the *door*, John x. 3.
What it is to be *drawn* of God, John vi. 44.
To *drink* of my cup, Matt. xx. 22.

E

Eating and drinking used in the spiritual sense by the eastern nations, John vi. 27.
Their *eyes* were held, Luke xxiv. 16.

F

His *face* was to go to Jerusalem, Luke ix. 53.
Faith as a grain of mustard-seed, Matt. xvii. 20.
Call no man *father*, Matt. xxiii. 9.
Flesh and blood hath not revealed this to thee, Matt. xvi. 17.
That which is born of the *flesh* is flesh, John iii. 6.
My *flesh* is meat indeed, John vi. 55.
To be born of *fornication*, John viii. 41.
Full of grace and truth, John i. 14.

G

The *gates* of hell shall not prevail against it, Matt. xvi. 17.
The *gift* of God, John iv. 10.
It is a *gift* by which thou mightest be profited, Matt. xv. 5.
What it is to be *given* of the Father, John vi. 37.
If these things be done in the *green*-tree, what shall be done in the dry? Luke xxiii. 31.

H

There shall not one *hair* of your head perish, Luke xxi. 18.
The *hand* of the Lord was with him, Luke i. 66.

He that hath ears to *hear*, let him hear, Matt. xiii. 9.
To be exalted to *heaven*, and brought down to hell, Matt. xi. 23.
I have sinned against *heaven*, and before thee, Luke xv. 21.
Thou wilt not leave my soul in *hell*, Acts ii. 26.
A *horn* of salvation, Luke i. 69.
To *hunger* and thirst after righteousness, Matt. v. 6.

I

I am in the Father, and you in me, and I in you, John xiv. 20.
A sabbath-day's *journey*, Acts i. 12.

K

You have taken away the *key* of knowledge, Luke xi. 52.
The *kingdom* of God, and of heaven, Matt. iii. 2.
I *know* mine, and am known of them, John x. 14.

L

The *least* in the kingdom of heaven, Matt. v. 19.
The *leaven* of the pharisees, Matt. xvi. 6.
In him was *life*, John i. 4.
To have *life* in himself, John v. 26.
The *light* of the world, Matt. v. 14.
Lights burning, Luke xii. 35.
They all *live* to him, Luke xx. 38.
Lovest thou me more than these, John xxi. 15.
Let your *loins* be girded about, Luke xii. 35.

M

The *mammon* of unrighteousness, Luke xvi. 9.
To give the Spirit by *measure*, John iii. 34.
It is *meat* and drink to me, John iv. 28.
A *milstone* hanged about the neck, Matt. xviii. 6.
Then shall they say to the *mountains*, Fall upon us, Luke xxiii. 30.

N

Your *names* are written in heaven, Luke x. 20.
One thing is *needful*, Luke x. 42.
I can do *nothing* of myself, John v. 19.

O

He *opened* their understandings, Luke xxiv. 45.
To *open* the heart, Acts xvi. 14.
He came to his *own*, John i. 11.

P

We have *piped* to you, and you have not danced, Matt. xi. 17.
To go to his own *place*, Acts i. 25.
The *poor* in spirit, Matt. v. 3.
To preach the gospel to the *poor*, and the acceptable year of the Lord, Luke iv. 18, 19.
To put his hand to the *plough*, and look back, Luke ix. 62, 63.

R

Whose sins you do *remit*, they are remitted, &c. John xx. 23.
A righteous person that needs no *repentance*, Luke xv. 7.
More joy in heaven over one sinner that *repenteth*, ibid.
Sons of God, sons of the resurrection, Luke xx. 36.

S

The *salt* of the earth, Matt. v. 13.
Every *sacrifice* shall be salted with salt, Mark ix. 49.
Sanctify them by thy truth, John xvii. 17.
I beheld *Satan* falling from heaven, Luke x. 18.
Whom *Satan* hath bound, Luke xiii. 16.
Satan entered into Judas, Luke xxii. 3.
Satan hath desired to winnow thee, Luke xxii. 31.
That *seeing* they may not see, Luke viii. 10.
As my Father hath *sent* me, so send I you, John xx. 21.
Shake off the dust from your feet, Matt. x. 14.
To *shut* up the kingdom of heaven, Matt. xxiii. 13.
The *sign* of the Son of man, Matt. xxiv. 30.
The *spirit* is willing, but the flesh is weak, Matt. xxvi. 41.
Her *spirit* returned, Luke viii. 55.
The *stones* shall cry out, Luke xix. 41.
To *strain* at a gnat, and swallow a camel, Matt. xxiii. 24.
The *sun* shall be darkened, and the moon not give her light, Matt. xxiv. 29.
A *sword* shall pass through thy soul, Luke ii. 34.

T

What it is to be *taught* of God, John vi. 45.
They were always in the *temple*, Luke xxiv. 53.
To *tempt* the Lord is to distrust him, Matt. iv. 7.
For a *testimony* to them, Matt. viii. 3.
To lay up *treasures* upon earth, Matt. vi. 19.

V

Every *valley* shall be filled up, and every mountain be made low, Luke iii. 5.
The *violent* take it by force, Matt. xi. 12.

W

To be born of *water*, John iii. 5.
Wisdom is justified of her children, Matt. xi. 19.
He that is not *with* me is against me, Matt. xii. 30.
Filled with the Holy Ghost from the *womb*, Luke i. 15.
By every *word* of God, Luke iv. 4.
His *word* was with power, Luke iv. 32.
The *Word* was with God, John i. 1.
The *Word* was made flesh, John i. 14.
The *world* cannot contain the books, John xxi. 25.
Their *worm* dieth not, Mark ix. 44.
To *worship* God in spirit and in truth, John iv. 23.

A

TABLE OF MATTERS

CONTAINED IN THE

COMMENTARY ON THE FOUR GOSPELS AND THE ACTS OF THE APOSTLES.

A

THE history of the woman taken in *adultery* defended, John viii. 9.
How they that went into Egypt were seventy; how seventy-five, Acts vii. 14.
By what *authority* Moses slew the Egyptian, ibid. ver. 25.
Alms are instrumental to procure the pardon of sins, Luke xi. 41.
What *anger* is, and in what cases it is justifiable, Matt. v. 22.
How *Annas* and Caiaphas were styled high-priests together, Luke ii. 3.
Wherein consisted the sin of *Ananias* and Sapphira, Acts v. 1.
Apostles, when they were called, Matt. iv. 18. 21.
Their commission, Matt. x. chiefly respected their second mission, ibid. ver. 8.
The infirmity of their faith before Christ's resurrection and ascension, John xx. 9.
They had equally the power of the keys, Matt. xviii. 18.
They only gave the Holy Ghost by imposition of hands, Acts viii. 15.
The *Acts* of the Apostles of unquestionable credit, and a strong confirmation of the Christian faith, Preface to the Acts.
What were the curious *arts*, Acts xix. 19.

B

Baptism may be administered to a person incapable of some ends of baptism, provided he be capable of some other ends for which it also was designed, Matt. iii. 16.
Baptism was performed to the Jews and proselytes, who believed already in the Father and the Holy Ghost in the name of Christ; to the heathens, in the name of the Father, Son, and Holy Ghost, Acts viii. 37.
See Christ's *baptism*, C. *Baptism* by the Holy Ghost, H. By John, I. Of infants, ibid.
What *binding* and loosing imports, Matt. xviii. 18.
Why all the *blood*, from the blood of Abel to that of Barachias, was to fall on that generation, Matt. xxiii. 35, 36.
Why *Booz*, Obed, and Jesse, begat sons when they were a hundred years old, Matt. v. 1.
What *bread* signifies in the Lord's Prayer, and why all are to ask it day by day, Matt. vi. 11.
The *breaking* of it in the sacrament necessary, Matt. xxvi. 26.
The *brethren* of the Lord were truly so, as being Joseph's children by another wife, Matt. xiii. 55.
God himself was present with Moses at the *bush*, as well as the angel, Acts vii. 30. 38. 53.

C

Why Azariah, Joash, and Amaziah, are left out of the *catalogue* of the kings of Judah, Matt. i. 8.
The omissions in the genealogy of St. Matthew, ought not to be imputed to a defective *catalogue*.
We are not forbid, Matt. vi. to do public acts of *charity*, nor to do them so as to be exemplary to others; or that others seeing them, may glorify God; but only not to do them from a desire of being praised by men, ver. 1.
The Divinity of Christ proved,
1. From John i. 1—3. v. 21—23. viii. 58. x. 30. xii. 41. xvi. 14, 15. xvii. 5. xx. 28. Luke i. 43.
2. From these words, *Thou shalt worship the Lord thy God, and him only shalt thou serve*, Matt. iv. 10. compared with John v. 25. and Heb. i. 6.
Christ was always religiously worshipped by all Christians, Acts vii. 59.
3. From prayer made to him by all Christians, Acts ix. 14.
4. From his power to raise himself, John ii. 19. x. 18.
5. From his omniscience, John ii. 25. xxi. 17.
Answer to the objections,
1. From the descent of the Holy Ghost upon him, Matt. iii. 16.
2. From his temptation by Satan, Matt. iv. 3.
3. From these words, *Why callest thou me good?* Matt. xix. 17.
4. From those words, *To sit on my right hand, &c. is not mine to give*, Matt. xx. 23.
5. From those words, *Of that day and hour knoweth no man, no not the Son*, Mark xiii. 32.
6. From those, *I speak not of myself*, John v. 19. and, *My doctrine is not mine, but his that sent me*, vii. 16.
7. From those, *My Father is greater than I*, John xiv. 28.
Lastly, From those, *This is life eternal, to know thee the only true God*, John xvii. 3.
Christ calls God his Father, with respect to his Divine nature, John v. 19.
Why he is *called* the Son of man. How the Son of man is said to ascend into, and come down from heaven; or come forth from God, John iii. 13. vi. 62. viii. 42. xiii. 3.
How his body is styled a temple, and how it was raised by himself, John ii. 19.
Christ's prescience, Matt. xxi. 4.
Christ preached not before, but after his baptism, and then not four, but three years and a half, Postscript to Preface of St. John.
Christ was baptized in his thirtieth year, Luke iii. 23. by immersion, Matt. iii. 11.
Christ's sermon on the mount; not the same with that, Luke vi. Matt. v. 1. It was spoken to the whole multitude, ibid.
Whether in it he adds to the precepts of the moral law, Appendix to chap. v.
Why *Christ* spake in parables, Matt. xiii. 10.
Why *Christ* was tempted, and that he really was so, Matt. iv. 1. 8.
Christ acted upon earth in the delivery and confirmation of his message, as a prophet anointed with the Spirit of God, Preface to St. John, §. 5.
Why he spake to those that were healed to conceal his miracles, Matt. ix. 30.
His prophetic office proved from his miracles and predictions, confirmed, General Preface, and Matt. xxiv. 2.
Priestly office:
The reasons of his sorrow in his agony, Matt. xxvi. 38.
He died for all; see D. and would have saved them who would not be saved; see S.
How he was three days and three nights in the heart of the earth, Matt. xii. 40.
His satisfaction proved, from Matt. xxiii. 28.
The arguments against it, from Matt. xviii. 23. John iii. 16. fully answered, ibid. See Appendix vi. to Matt. xxvi.
Regal office:
The import of *Christ's* session at the right hand of God, Acts ii. 33.
Arguments for the truth of the *Christian* faith, Preface to the Acts; and from the power delegated by Christ to his apostles and the seventy, to heal diseases, cast out devils, and confer the Holy Ghost, Matt. x. 1. From his coming at the time when he was expected by all nations, Luke ii. 38.

How the first *Christians* had all things common, Acts ii. 44. iv. 32.
They must be charitable to their fellow *Christians* in distress, Acts xi. 30.
Circumcision, why not performed till the eighth day, Luke i. 59.
Communion in both kinds necessary, Matt. xxvi. 27.
Auricular *confession* is not proved from the confession of sins, mentioned Matt. iii. 6.
Signs of *covetousness*, Luke xii. 15.
General *councils* have no right to say, *It seemed good to the Holy Ghost, and us*, Acts xv. 28.

D

The psalms of *David* were written by a prophetical afflatus, Acts iv. 25.
How Christ was three *days* and three nights in the heart of the earth, Matt. xii. 40.
The seven *deacons*, Acts vi. were not only civil, but sacred officers, ver. 6. No argument from the choice of them, that the laity might have right to choose sacred officers in the church, ibid.
Sins not so properly styled *debts*, seeing by sinning we rather contract a guilt than a debt, Luke xi. 5.
The *demoniacs* were truly possessed with evil spirits, and not diseased persons only, Matt. viii. 31. That there were many such among Jews and gentiles, ibid.
The Jews did cast out *devils*, Matt. xii. 27.
All that Christ saith, Matt. xxiv. relates to the *destruction* of Jerusalem, ibid, ver. 3. 34.
The *determinate* council of God, laid not Judas under a necessity of sinning, Luke xxii. 22. See Acts xxii. 23.
Christ's *disciples* were seventy, Luke x. 1. They were inferior to the twelve, as presbyters are to bishops, they not having the power to confer the Holy Ghost by imposition of hands, ibid.
How Christ came not to *dissolve*, but to fulfil the moral and ceremonial law, Matt. v. 17.
An instance of *Divine* appointment without any necessity laid upon the will, Acts xxiii. 11.
Divorces practised by the Jews for any cause, Matt. xix. 1. God permitting them to the Jew in some cases rendered him free from guilt who did it in those cases, and this permission was a dispensation with his own original law, ver. 1. 7, 8.
Christ coming, the *doors* being shut, how to be understood, John xx. 12.
Christ *died* for the whole world, John iii. 17.
An objection answered, John xvii. 9.

E

Christ speaks of *eating* his flesh and drinking his blood spiritually and not corporeally, John vi. 53, 54.
The necessity of *ecclesiastical* government and censure, Matt. vii. 1. xx. 25.
Elders not fixed bishops, Acts xiv. 19. xv. 2.
Christians, not Jews, are styled the *elect*, Mark xiii. 20.
That John Baptist was the *Elias* which was to come, and that no other is to be expected, Matt. xi. 14.
The word *Emmanuel*, Isa. vii. 14. truly belongs to Christ, but doth not necessarily prove his Divinity, Matt. i. 23.
Christ's words and actions, Matt. ix. 24. Mark vi. 48. Luke xxiv. 28. afford no argument for *equivocation* or dissimulation.
The effect of *excommunication* according to the Jews, John ix. 22.

F

Signs of little *faith*, Matt. viii. 26.
False Christs and false prophets, according to our Lord's prediction, Matt. xxiv. 5. 24.
Christ's *fasting* forty days makes nothing for our Lent-fast, Matt. iv. 2. Luke iv. 2.
Fasting on Wednesday and Friday, why, Matt. xxvi. 14.
Signs of having the devil for our *father*, John viii. 44.
Why *Felix* trembled at St. Paul's discourse, Acts xxiv. 25.
What *fig-tree* it was that Christ cursed, and why he did so, Mark ix. 13.
The *first* shall be last, and the last first, relates to the calling of the gentiles, and the rejection of the Jews; and the murmuring against them who received a penny and wrought but one hour, is the murmuring of the Jews against the gentiles, Matt. xx. 1.
The story of the two brazen statues erected by the woman who had the *flux* of blood, is improbable, Matt. v. 26.
What the prayer for *forgiveness* of sins supposes, and what forgiveness of our brother's trespasses is required, Matt. vi. 12. 14.

G

That St. Matthew had his *genealogy* from the authentic records of the Jews, Matt. i. 14.
Nothing in Scripture is absolutely, and in the singular number called *God*, to which the Divine nature doth not belong, John i. 1.
The *God* of Israel was owned by the heathens, as a God above all others, Luke i. 76.
God gives men their good things, in which they place their happiness, and so it is not of God, but of themselves, that they have no other happiness, Matt. vi. 2.
Civil *government* not forbid to Christians, Matt. xx. 25.
Guardian angels not proved from Matt. xviii. 10. or Acts xii. 15.

H

God's *hand* oftentimes refers not to his power, but to his wisdom and providential dispensations, Acts iv. 28.
The Jews not commanded under the Old Testament to *hate* their enemies, Matt. v. 43.
The *heart* is said to be hardened when it yields not to sufficient evidence, and this is oftentimes only a sin of infirmity, Mark viii. 17. Acts xix. 9.
The *heathens* held the gods to be of human shape, Acts xiv. 10. xvii. 24. and that they were to be worshipped in images, ibid. They crowned their gods and their sacrifices, Acts xiv. 13. God left not himself without a witness that he was the author of their blessings, and was placable to them that turned to him, Acts xiv. 17. xvii. 27. They allowed no strange gods, but required all men to worship the gods of their own country, and after their manner, Acts xvi. 21. xvii. 6. They allowed self-murder, ver. 27.
Who were the *Hellenists*, Acts vi. 1. xi. 20.
Why *Herod* slew the children from two years old and upward, Matt. ii. 16.
The judgments of God upon *Herod*, Herodias, and her daughter, Matt. xxii. 16.
The *Holy* Ghost was promised, but not given, before Christ's ascension, Luke xi. 13.
To what end he was given to the *holy* apostles, Acts i. 5.
All the hundred and twenty received the *Holy* Ghost, Acts ii. 1. iv. 31.
How the *Holy* Ghost made overseers of the flock, Acts xx. 28.
The Divine essence of the *Holy* Ghost, Acts v. 4.
Baptism of the *Holy* Ghost, what, Acts i. 5.
The three *hours* of prayer among the Jews, and the canonical hours of the Christians, Acts iii. 1.

I, J.

Jechonias, Matt. i. 11. is not the same person with Jechonias, ver. 12. but is Jeoiakim, Matt. i. 11.
The *Jews* did cast out devils, Matt. xii. 27. they used magic and sorcery, Acts xiii. 6. xix. 13.
How far they had the power of life and death in Christ's time; see L.
They had good ground to hope for a resurrection of the body; see R.
They expected the kingdom of heaven as having Abraham for their father, Matt. iii. 9.
The doctrine of the Platonists and Pythagoreans concerning the pre-existence of souls obtained among the *Jews*, John ix. 2.
Some *Jews* held circumcision necessary to the salvation of the gentiles, others not, Acts xv. 1.
Why Claudius commanded the *Jews* to depart from Rome, and when, Acts xviii. 1.
The reason of the zeal even of the *Jewish* converts for the law, Acts xxi. 20.
Their disciples sat at the feet of their masters, Acts xxii. 3.
Their bloody zeal, Acts xxiii. 12. xxv. 3.
The worship of the true God by an *image*, is idolatry, Acts vii. 41.
The *infallibility* of the church not proved from Matt. xvi. 18. xviii. 15. 18. xix. 19. absolutely condemned from those words, *Call no man rabbi, father, guide, on earth*, Matt. xxiii. 8—10.
St. *John* the apostle, and not Cerinthus, was the true author of the gospel that bears that name, Preface, when and why it was written, §. 3, 4.

The last chapter of St. *John*'s Gospel was written by himself, John xxi. 24. xx. 23.
John the Baptist,
That Elias who was to come, nor is any other to be expected, Matt. xi. 14.
How he knew Christ before the descent of the Holy Ghost upon him, Postscript to the Preface to St. John.
His baptism was not for substance the same with that of Christ, Matt. iii. 11.
They who had been baptized by him, were baptized again in the name of Jesus, Acts xix. 6.
The *joy* in heaven at the conversion of a sinner, not the joy of the blessed spirits, or of angels, but of God before the angels, Luke xv. 10.
Why St. Matthew gives the genealogy of the Holy *Jesus* from Joseph, Matt. i. 16.
The tribe and family of *Joseph* and Mary were, the same, ibid.
Why *Joseph* did not proceed against Mary as an adulteress, but put her away privately, Matt. i. 19.
What *judgment* is forbid, Matt. vii. 1.

K

The import of that phrase, the *kingdom* of heaven, Matt. iii. 2. and the keys of that kingdom, Matt. xvi. 19.

L

Lawyers were also scribes, Mark xii. 28.
The *law*, the prophets, and the Psalms, comprehend the whole Old Testament, Luke xxiv. 44.
Laying on of hands for confirmation, and ordination, to confer the ordinary gifts of the Holy Ghost, belongs only to bishops, as the laying on of hands, to give the extraordinary gifts of the Holy Ghost belonged only to the apostles, Acts viii. 15.
Dives and *Lazarus* are mentioned not as a history, but a parable, Luke xvi. 19.
Why the history of *Lazarus* is mentioned only by St. John, xi. 1.
Levi the same with Matthew, Luke v. 57.
The synagogue of the *libertines*, Acts vi. 9.
How far the power of *life* and death was taken from the Jews, John xviii. 31.
The Lord's-day observed by Christians, Acts xx. 7.
The measures of love,
To God, Matt. xxii. 37.
To our neighbour, ver. 39.
St. *Luke* was one of Christ's seventy disciples, and might have personal knowledge of what he writ, Preface and note on Luke i. 1.
His Gospel contains all things necessary to be believed, i. 4.

M

Three *Maries* anointed Christ, John xii. 3.
Mary Magdalen came twice from the sepulchre; to Peter and John, before she knew that Christ was risen: to all the apostles, with a message from the angels and Christ, that he was risen, John xx. 2.
Most of the apostles were *married*, Matt. viii. 14.
The distinction of clean and unclean *meats* separated the Jews from all other nations, Acts x. 15.
The precept, not to meditate beforehand what we shall speak, makes nothing for the infallibility of councils, or the extemporary effusions of quakers and anabaptists, Matt. x. 19, 20.
The *millenium* not proved from Matt. xix. 28.
The *miracle* of the pool of Bethesda was done by an angel, and not by the warm entrails of beasts, John v. 4.
No *miracles* are wrought for the merits of saints, Acts iii. 12.
Who are the *mourners*, Matt. v. 4.
Who the *meek*, ver. 5. the merciful, ver. 7.

O

Our Lord, Matt. v. 33, 34. forbids not all *oaths* as absolutely evil, not all promissory oaths, not all judicial oaths, but only voluntary oaths in common conversation and discourse.
The forms of swearing forbidden, ver. 34. 36. were usually among the Jews, and not looked on as binding *oaths*, ibid.
Obedience to the moral law was to the Jew a condition of obtaining life eternal, Matt. xix. 19.
That they may be *one*, as thou Father art in me, and I in thee, is meant of the union of the Spirit, John xiv. 20. xvii. 28.
Not Divine *ordination* to, but being disposed for, eternal life, made men believe, Acts xiii. 48.
The Jews anointed the sick with *oil*, Mark vi. 13.

P

The *patriarchs* were buried in Sychem, Acts vii. 16.
St. Paul, his conversion an evidence of the truth of Christianity, Acts xxii. 6.
Why he circumcised Timothy, Acts xvi. 1.
He sent not from Melitus to all the bishops of Asia, nor to them only, but also to the *presbyters*, Acts xx. 17.
His preaching at Damascus, and going thence to Jerusalem, rightly stated, Acts ix. 23.
He preached every where to the Jews, as well as to the gentiles, Acts xvii. 1.
Why only on the sabbath-days in the synagogues, ibid.
Why he had on him a temporary vow of Nazaritism, and consented to join with others in it, Acts xviii. 19. xxi. 26, 27.
He neither sinned, nor confessed his sins, in saying, God shall smite thee, &c. Acts xxiii. 1. 5.
How Christ's sheep shall never *perish*, John x. 28.
Persecution on the account of religion, is contrary to Christian faith, Luke ix. 55, 56.
Who are *persecuted* for the sake of righteousness, Matt. v. 10.
Examples of dreadful judgments on the *persecutors* of the church, Acts xii. 23.
Those words, Thou art Peter, respect his person, Matt. xvi. 18. and the following words contain a *promise* that he should lay the first foundation of a church among the Jews and gentiles; but in this he can have no successor, ibid.
Why Cornelius sends for *Peter*, Acts x. 5.
Why *Peter* goes up to the housetop to pray, ver. 9.
He was no monarch of the church, or judge of controversies, Acts viii. 14. xv. 19.
The *protestant* doctrine of the perspicuity of Scripture stated, Acts viii. 31.
The *pharisees* are accounted, and seem to have been, the best sect of the three, Acts xxvi. 5.
The scribes and *pharisees* held it unlawful to eat with unwashen hands, and that this was necessary that they might be holy, making this precept of theirs equal to God's commands, and so teaching for doctrines the commandments of men, Matt. xv. 1. 9.
Polygamy is consequently forbid by Christ's discourse of divorces, Mark x. 11.
Why we are to *pray* to him who knows our wants before we pray, and what is the much speaking forbid in prayer, Matt. vi. 8.
Our Lord does not only give the heads of things we are to *pray* for, but a form of prayer; which not only his disciples then, but Christians are now, to use, Matt. vi. 9. The import of the preface to the Lord's Prayer, ver. 10.
The conditions of an acceptable *prayer* as to matter, manner, and the person praying, Matt. vii. 7.
I *pray* not for the world, is no argument that Christ died not for the world, John xvii. 20.
The *prediction* of the event hinders not the sinfulness of the action, Matt. xxvi. 24.
Pronouns oft refer to the remoter noun, Luke v. 17.
A *prophet* in the Scripture is either a foreteller of things future, or a revealer of the will of God, Luke i. 67.
Prophets and teachers were not fixed bishops, Acts xiii. 1.
False *prophets* may be known by their works, Matt. vii. 15, 16.
The *proselytes* of the gate came to the Jewish synagogues, Acts xvii. 4.
Publicans were generally men of ill fame for rapine and extortion, Matt. ix. 11. joined with heathens, and despised by the Jews, Luke xv. 1, 2.
Purgatory not proved from Matt. xii. 31, 32.
The law of *purification* belonged only to the mother, Luke ii. 22.
What was the spirit of *Python*, Acts xvi. 16.

R

God's counsel concerning men's salvation may be *rejected*, Luke vii. 30.

What is required that we may go on steadfastly in the ways of *religion*, Luke xiv. 28.
What are the fruits meet for *repentance*, Matt. iii. 8.
Death-bed *repentance* invalid, Matt. xxv. 1. Luke xxiii. 40.
What is the battology, or vain *repetitions* forbidden by Christ, Matt. vi. 7.
It is not probable that the *relics* of St. Stephen cured diseases, Acts viii. 2.
The pharisees owned only the *resurrection* of the just, Acts xxiv. 15.
Christ's argument against the sadducees to prove the *resurrection*, cleared, Matt. xxii. 23. 32.
Wherein our *righteousness* must exceed that of the scribes and pharisees, Matt. v. 20.

S

All the arguments by which our Lord justifies himself, and his disciples from violating the *sabbath*, considered, Matt. xii. 1.
The *sacramental* elements do not sanctify the body by the touch, but the soul only of the person disposed to receive them, Matt. xv. 11.
The *sacramental* bread is not substantially turned into Christ's body, Matt. xxvi. 11. nor the wine into his blood, Mark xiv. 25.
The absurdity and blasphemy of that opinion truly manifested, Matt. xxvi. 26.
The *sadducees* after Christ's resurrection were the great enemies to Christianity, as the pharisees were before, Acts v. 17. in what sense they denied angels and spirits, Acts xxiii. 7. Matt. xxii. 32.
The *Samaritans* worshipped the true God, though not according to his will, John iv. 24.
How we are to *sanctify* God's name, Matt. vi. 10.
Christ was truly willing to *save* them who would not be saved, Matt. xxiii. 57. Luke xix. 42.
Scandal though only received, not given, when to be avoided, Matt. xvii. 27.
The rules of *self-denial*, Luke ix. 23. the doctrine destroyed by Mr. Hobbes, Luke xii. 8, 9.
The *sin* of Simon Magus consisted in supposing that the apostles conferred the Holy Ghost by some art of magic superior to his own, Acts viii. 20.
Simony, so called with analogy to his offering money for spiritual things, ibid.
That the *soul* dies not with the body, but continues in a state of sensibility, proved from Matt. x. 28. Luke xxiii. 43. Acts vii. 59.
What the *star* was which conducted the wise men, Matt. ii. 9.
No works of merit, or *supererogation*, Luke xvii. 10.
The *supper*, mentioned John xiii. 2. was not the paschal supper.
The president, or head of the *synagogue*, beating offenders, usual, Mark xiii. 9.
Christ frequented the *synagogue-worship*, though it was corrupted: and conformed to their ceremonies, Luke iv. 16.

T

The law of *talio*, how to be understood, Matt. v. 38, 39.
Tarsus, an eminent academy, Acts xxii. 3.
The *taxing* mentioned by St. Luke was before that made by Cyrenius, Luke ii. 2.
The Captain of the *temple*, who, Luke xxii. 52.
Herod's *temple* was building forty-six years, and not then finished, John ii. 20.
What is the import of the word *temptation* in the Lord's Prayer; what it is to enter into temptation; how God cannot, and how he may be said to lead us into temptation, Matt. xvi. 13.
Why Christ was *tempted*, Matt. iv. 1.
He was really *tempted*, and not only in a vision, Matt. iv. 8.
There was a *Theudas* before Christ, and after him another of that sect, Acts v. 36.
Examples of *transposition* of words in Scripture, Mark ix. 13. Luke i. 27.
Christ decides the question about paying *tribute* to Cæsar from their own rules, Matt. xxii. 17.

U

Unwashen hands. See pharisees.
The Christians represented as *unlearned*, Acts iv. 13.
The blessed *Virgin* was of the house of David, Luke i. 27. ii. 25. She vowed not virginity, ver. 34. Her womb was opened at the birth of Christ, Luke ii. 23. Her perpetual virginity not proved, or disproved, from Scripture, Matt. i. 25. no article of faith, nor was it always deemed heresy to question it, Matt. xiii. 55.
Ur of Chaldea was in Mesopotamia, Acts vii. 1.

W

The man not having on the *wedding-garment*, respects the Jews, Matt. xxii. 11.
The punishment of the *wicked* in Gehenna *will* be eternal, Mark ix. 43, 44.
Whited sepulchres, what, Matt. xxiii. 27.
How to do God's *will* on earth, as it is done in heaven, Matt. vi. 10.
The *wise men* not kings, Matt. ii. 1. not from Chaldea, but from Arabia, ver. 2. how they knew a King of the Jews was to be born, C. when they came to Jerusalem, ibid. why they presented him with those gifts, ver. 11.
What hinders the *word* from being profitable, Matt. xiii. 20. 22.
When our affections are inordinately set on this *world*, Matt. xvi. 22. what solicitude for it is allowed, and what forbidden, ver. 25.
How we must *worship* God in spirit, John iv. 24.
God accepts of no *worship* as done to him, which is not done to him alone, and according to his will, Acts vii. 41. xxii. 17.
Religious *worship* refused by St. Peter, Acts x. 25, 26.
Some dispositions are required in men to render them *worthy* of the gospel, and the grace of God, Matt. x. 2.

Y

The command to sell all, was directed to the *young* man in particular, and binds not others, Matt. xix. 21.

Z

Zorobabel in Scripture, and the Jewish writers, is often mentioned as the son of Shealtiel, and not of Pedaiah, Matt. i. 12.

AN

INDEX

OF THE

GREEK WORDS AND PHRASES

EXPLAINED IN THE

COMMENTARY ON THE EPISTLES.

A

ΑΓΑΘΟΣ, Rom. v. 7.
τὸ ἀγαθὸν ὑμῶν, Rom. xiv. 16.
ἄγαμος, 1 Cor. vii. 8.
ἅγιοι, Rom. xvi. 15. 1 Cor. vii. 14.
ἁγιάζειν, Heb. ii. 11. ix. 13.
ἀδιαλείπτως, 1 Thess. v. 17.
ἀδικία, 1 Cor. xiii. 6. 2 Tim. ii. 19.
ἀδόκιμος, 2 Tim. iii. 8. Heb. vi. 8.
ἄθεοι, Eph. ii. 12.
ὁ ἐλθὼν δι' αἵματος, 1 John v. 6.
αἵρεσις, 1 Cor. xi. 19.
αἱρετικὸς, Tit. iii. 10.
αἰσχρολογία, Col. iii. 8.
αἴσθησις, Phil. i. 10.
αἰὼν, 2 Tim. iv. 10.
κατὰ τὸν αἰῶνα, Eph. ii. 2.
κατὰ πρόθεσιν αἰώνων, Eph. ii. 11.
αἰώνιος, Philem. 15. Jude 7.
πρὸ τῶν αἰώνων, 2 Cor. i. 7.
αἰῶνας, Heb. i. 2.
αἰὼν μέλλων, Heb. vi. 5.
ἄκακος, Rom. xvi. 18. Heb. vii. 26.
ἀκάθαρτος, 1 Cor. vii. 14.
ἀκροθίνια Heb. vii. 4.
ἀκούειν, Eph. i. 7.
ἀλλὰ, Rom. x. 19.
ἁμαρτία, ἥμαρτον, ἁμαρτωλοὶ κατεστάθησαν, Rom. v. 19.
ὁ ποιῶν τὴν ἁμαρτίαν, 1 John iii. 8, 9.
τὰς ἁμαρτίας ἡμῶν ἀνήνεγκεν, 1 Pet. ii. 24.
περὶ ἁμαρτίας, Rom. viii. 3. 1 Pet. iii. 18.
ἁμαρτωλοὶ, Gal. ii. 15.
ἀνάθεμα εἶναι, Rom. ix. 3.
ἀνακεφαλαιώσασθαι, Eph. i. 10.
ἀνακρίνω, 1 Cor. ii. 15.
ἀναλογία τῆς πίστεως, Rom. xii. 6.
κατ' ἄνθρωπον λέγω, Rom. iii. 5. 1 Cor. ix. 8.
ἀνθρώπινον λέγω, Rom. vi. 19.
ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, Rom. xiii. 2.
ἀπόδειξις τοῦ πνεύματος, 1 Cor. ii. 4.
ἀποδῶ, 2 Tim. iv. 14.
ἀποκαταλλάξαι, Eph. ii. 16.
ἀπόστολος, Rom. xvi. 7. Phil. ii. 25.
ἀπόχρησις, Col. ii. 22.
οὐχ ἁρπαγμὸν, ἡγήσατο, Phil. ii. 6.
ἀρετὴ, 1 Pet. ii. 9. 2 Pet. i. 5.
ἀπ' ἀρχῆς, 1 John i. 1. ii. 7.
ἀσέλγεια, Rom. xiii. 13.
ἀσθενὲς, ἀσθενέω, ἀσθένεια, Rom. v. 6. xiv. 21.
ἀσωτία, Eph. v. 18.
ἐν ἀφθαρσίᾳ, Eph. vi. 24.
ἄφρονες, Rom. ii. 20.
ἀφαίρειν ἁμαρτίαν, Heb. x. 4.
κατὰ τὸν ἄρχοντα τῆς ἐξυσίας τοῦ ἀέρος, Eph. ii. 2.

B

Τῇ Βάαλ, Rom. xi. 4.
Βαβυλὼν, 1 Pet. v. 13.
Βαλαὰμ τοῦ Βοσὸρ, 2 Pet. ii. 15.
ἐν βάρει εἶναι, 1 Thess. ii. 6.
νόμος βασιλικός, James ii. 8.
οἱ βουλόμενοι πλουτεῖν, 1 Tim. vi. 9.

Γ

Τὸ λογικὸν γάλα, 1 Pet. ii. 2.
κενῶς ἡ γραφὴ λέγει, James iv. 5.
ἔγραψα, scripseram, 1 Cor. v. 9. John iii. 9.
γεγραμμένα ἐν βίβλῳ ζωῆς, Phil. iv. 3.
γαστριμαργὸς, Tit. i. 12.
γενηθήτω, Rom. xi. 10.
ἡ γλῶσσα πῦρ, James iii. 6.
γυνὴ, 1 Cor. vii. 34.
γυναῖκα ἀδελφὴν, 1 Cor. ix. 5.

Δ

Δαιμόνιον, 1 Cor. x. 20.
δὲ, Rom. vi. 17.
δέησις ἐνεργουμένη, James v. 16.
δεήσεις, προσευχαὶ, ἐντεύξεις, 1 Tim. ii. 2.
διὰ, cum genitivo, per, Heb. i. 2. 1 Tim. ii. 15.
διαθήκη, Heb. ix. 20.
διακονία, Rom. xii. 6.
διάκρισις διαλογισμῶν, Rom. xiv. 1.
διακρινόμενος, Rom. xiv. 23. James i. 6.
δίδωμι, ἔδωκε, Rom. xi. 8.
ἔδωκε δόματα, Eph. iv. 8.
δίκαιος, Rom. iii. 26.
δικαιοσύνη Θεοῦ, Rom. i. 17.
δικαιώματα, Rom. ii. 26.
δίψυχος, James i. 8.
δόξα, Rom. iii. 26.
δοξάζειν, Rom. viii. 33.
δογματίζεσθε, Col. ii. 20.
δοκιμάζετε, 1 Cor. xi. 28. Gal. vi. 4.
δοκέω, 1 Cor. vii. 40. 1 Tim. ii. 15. Heb. iv. 1.
δουλεία τῆς φθορᾶς, Rom. viii. 21.
δωρεὰ ἐπουράνιος, Heb. vi. 4.
δύναμις, 1 Cor. v. 5.
δυνατὸς, Rom. xi. 13. xiv. 4. Heb. ii. 18.

E

Ἐὰν, postquam, quando, Heb. iii. 7.
ἐγγὺς, Eph. ii. 17.
ἀπὸ παντὸς εἴδους πονηροῦ, 1 Thess. v. 22.
ἔθνος ἅγιον, 1 Pet. ii. 9.
ἐθελοθρησκείᾳ, Col. ii. 23.
εἰ, quod, 1 Tim. v. 10. Formula jurandi, Heb. iii. 11.
εἴ γε, siquidem, Eph. iii. 2.
εἰ μὴ, 1 Cor. vii. 17.
εἰς pro ἐν et δὲ, Col. i. 20. 1 Pet. i. 11.
εἰκὼν τοῦ Θεοῦ, Heb. vii. 15.
ἐκλογὴ χάριτος, Rom. xi. 5. 28.
ἐκλεκτὸς ἐν Κυρίῳ, Rom. xvi. 13.
γένος ἐκλεκτὸν, 1 Pet. ii. 9.
ἔμφυτος λόγος, James i. 21.
ἐν pro διὰ, 1 Cor. vii. 13.
ἐνεργεῖν, 1 Thess. ii. 13. Phil. ii. 13.
ἐντυγχάνειν, {ὑπὲρ / κατὰ} Rom. xi. 2.
ἐξαγοραζόμενοι τὸν καιρὸν, Eph. v. 16.
ἐξήγειρά σε, Rom. ix. 17.
ἐξ ἡμῶν ἐξῆλθον, 1 John ii. 19.
τοὺς ἐξουθενημένους, 1 Cor. vi. 4.
ἐξουσία, 1 Cor. xi. 9.
ἐπιθανάτιοι ἔσχατοι, 1 Cor. iv. 9.
τὸ ἐπιεικὲς, Phil. iv. 5.
ἐπερώτημα, 1 Pet. iii. 21.
ἐπικαλέσηται τὸ ὄνομα Κυρίου, 1 Cor. i. 2.
ἐπιλαμβάνεσθαι, Heb. ii. 16.
σὺν ἐπισκόποις καὶ διακόνοις, Phil. i. 1.
ἐν τοῖς ἐπουρανίοις, Eph. iii. 10. Heb. vi. 4.
ἔργον ἀγαθὸν, Rom. ii. 7.
οἱ ἐξ ἐριθείας, Rom. ii. 8.
ὁ ἔσω ἄνθρωπος, Rom. vi. 22.
ἕτερος, Rom. xiii. 8.
εὐλάβεια, Heb. v. 7.
εὐλογία πνευματικὴ, Eph. iii. 1.
εὐσχημόνως, Rom. xiii. 13. 1 Cor. xiv. 40.
εὐτραπελία, Eph. v. 4.
ἔχειν χάριν, Heb. xii. 28.

Z

Ζῆν, 1 Thess. iii. 8.
Τὰ ἄνω ζητεῖν, Col. iii. 1.
λίθοι ζῶντες, 1 Pet. ii. 5.
λόγος ζῶντος Θεοῦ, Heb. iv. 12.

H

Ἢ pro καὶ, 1 Cor. xi. 27.
ἡμέρα, 1 Cor. iii. 13.
ἡμέραι πονηραὶ, Eph. v. 16.
ἡμέρα κρίσεως, 2 Pet. iii. 7.
ὁ ἥλιος μὴ ἐπιδυέτω, Eph. iv. 26.

Θ

Θάνατον ἀποκτεῖναι, James i. 15.
ἐθανατώθητε τῷ νόμῳ, Rom. vii. 4.
θέλειν, Col. ii. 18.
θεοδίδακτοι, 1 Thess. iv. 9.
Θεὸς εὐλογητὸς, Rom. ix. 5.
θεμέλιος τοῦ Θεοῦ, 2 Tim. ii. 19.
θλίψεις τοῦ Χριστοῦ, Col. i. 24.
θρησκεία τῶν ἀγγέλων, Col. ii. 18.

θυσία ζῶσα, Rom. xii. 1.
θυσίαι πνευματικαὶ, 1 Pet. ii. 5.

I

Ἰδίας ἐπιλυσέως, 2 Pet. i. 20.
ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου, 1 Cor. xiv. 16.
ἱερουργοῦντα τὸ εὐαγγέλιον, Rom. xv. 16.
ἱεράτευμα ἅγιον, 1 Pet. ii. 9.
ἱλάσκεσθαι τὰς ἁμαρτίας, Heb. ii. 17.
ἱλασμὸς περὶ τῶν ἁμαρτιῶν, 1 John ii. 2. iv. 10.
ἱλαστήριον, Rom. iii. 25.
ἵνα pro ὅταν, 1 Cor. xiv. 13.
ἴσα Θεῳ, Phil. ii. 6.

K

Καὶ, id est, Col. i. 2. ideirco, Heb. iii. 19. tunc, Gal. ii. 2.
καθὼς, quando, 1 Cor. i. 6.
καθαρίζειν, καθαρισμὸς, Heb. i. 3. ix. 14.
καθολικαὶ ἐπιστολαὶ, James i.
ἐντολὴ καινὴ, 1 John ii. 7, 8.
καλὰ ἔργα, Tit. iii. 8.
κατὰ Θεοῦ, per Deum, 1 Cor. xv. 15.
καταβραβεύετω, Col. ii. 18.
κατακυριεύοντες τῶν κλήρων, 1 Pet. v. 3.
μὴ καταλαλεῖτε, James iv. 11.
καταλλαγῆναι, καταλλάσσειν, Rom. v. 10.
καταλλαγὴν λαμβάνειν, Rom. v. 11.
ὁ κατασκευάσας, Heb. iii. 3.
καταστρηνιᾷν, 1 Tim. v. 11.
καταφάγεται αὐτοὺς πῦρ, James v. 3.
καταχρώμενοι, 1 Cor. vii. 31.
εἰς τὰ κατώτερα μέρη τῆς γῆς, Eph. iv. 9.
ὁ κληρονόμος τοῦ κόσμου, Rom. iv. 13.
κοινωνία, 1 Cor. x. 16.
ἐγκομβώσασθε, 1 Pet. v. 5.
ἐν παντὶ τῷ κόσμῳ, Col. i. 6.
περὶ ὅλου τοῦ κόσμου, 1 John ii. 2.
κρῖμα, Rom. v. 16. xiii. 2. 1 Cor. xi. 29.
οἷς τὸ κρῖμα ἔκπαλαι οὐκ ἀργεῖ, 2 Pet. ii. 3.
κριθῆναι τῇ σαρκὶ, 1 Pet. iv. 5.
κρίνεσθαι, Rom. iii. 4.
κριτήρια, 1 Cor. vi. 2.
ἵνα μὴ ὑπὸ κρίσιν πέσητε, James v. 12.
πᾶσα κτίσις, Rom. viii. 19. 22.
ἀπὸ κτίσεως κόσμου, Rom. i. 20.
ἀνθρωπίνη κτίσις, 1 Pet. ii. 13.
ὁ Κύριος ἐγγὺς, Phil. iv. 5.
Κύριον ἁγιάσατε, 1 Pet. iii. 15.
Κυριότητος καταφρονοῦντες, 1 Pet. ii. 10.
κωλυόντων γαμεῖν, 1 Tim. iv. 2.

Λ

Καὶ τὴν ἐκ Λαοδικείας, Col. iv. 17.
λαὸς περιούσιος, Tit. ii. 14. 1 Pet. ii. 19.
λανθάνει γὰρ αὐτοὺς, 2 Pet. iii. 5.
λίθος προσκόμματος, Rom. ix. 33.
λογίζεσθαι, Rom. v. 14.
λόγος, 1 Cor. i. 5. Heb. iv. 13.
λυπεῖσθαι, Rom. xiv. 15.

M

Μᾶλλον, non comparativum, sed negativum, 1 Tim. i. 4.
μάταια ἀναστροφὴ, 1 Pet. i. 18.
μεγαλαυχεῖ, James iii. 5.
μεγαλοπρεπὴς δόξα, 2 Pet. i. 17.
ἐν μέρει ἑορτῆς, Col. ii. 16.
ἀπὸ μέρους, Gal. ii. 5.
εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων, Col. i. 12.
μεσίτης, 1 Tim. ii, 5.
μεσότοιχον τοῦ φράγμου, Eph. ii. 14.
μετεσχημάτισα, 1 Cor. iv. 6.
μέτρον τῆς πίστεως, Rom. xii. 3.
μήποτε, si forte, 2 Tim. ii. 25.
κατὰ μίαν σαββάτων, 1 Cor. xvi. 2.
μορφὴ { Θεοῦ, Phil. ii. 6. / δούλου, v. 7.
μωρολογία, Eph. v. 4.
περὶ τοῦ Μωσέως σώματος, Jude 9.

N

Ναὶ, verbum obsecrandi, Philem. 20.
ναὶ καὶ οὐ, 2 Cor. i. 17, 18.
ὁ ναὸς τοῦ Θεοῦ, 1 Cor. vi. 19.
νεκροὶ, de mortuis spiritualiter, 1 Pet. iv. 6.
νεκροὶ, de uno, 1 Cor. xv. 30.
εἰς νῖκος, 1 Cor. xv. 54.
νόμος { βασιλικὸς, James ii. 8. / ἐλευθερίας, James i. 25.
ἡ νὺξ προέκοψεν, Rom. xiii. 12.
τὸν νῶτον αὐτῶν σύγκαμψον, Rom. xi. 10.

Ξ

Ξένοι, Eph. ii. 19.

O

Ὄγδοος, 2 Pet. ii. 5.
οἰκοδομὴ, Rom. x. 19. xv. 2.
οἰκοδομεῖν εἰς τὸν ἕνα, 1 Thess. v. 11.
ἡ κατ' οἶκον αὐτῶν ἐκκλησία, Rom. xvi. 5. 1 Cor. xvi. 19.
οἰκουμένην μέλλουσαν, Heb. ii. 5.
ἐν ὁμοιώματι ἀνθρώπου, Phil. ii. 7.
τὰ μὴ ὄντα, Rom. iv. 17.
ἐν ὀνόματι Κυρίου, Col. iii. 17.
καινοὶ οὐρανοὶ, 2 Pet. iii. 13.
ὁρᾷν, 1 John i. 1.
ὀργίζεσθε καὶ μὴ ἁμαρτάνετε, Eph. iv. 26.
ὀρθοτομεῖν τὸν λόγον, 2 Tim. ii. 15.
ὁρκίζω ὑμᾶς, 1 Thess. v. 27.
ὀφθαλμοὺς ἔχοντες μὴ ὁρᾷν, Rom. xi. 8.
ὀσμὴ ζωῆς καὶ θανάτου, 2 Cor. ii. 16.

Π

Πάντα, Rom. viii. 28.
οὐ πάντως, Rom. iii. 9.
ἡ πανοπλία τοῦ Θεοῦ, Eph. vi. 13.
παραβουλευσάμενος, Phil. ii. 30.
παραδόσεις, 1 Cor. xi. 2. 2 Thess. ii. 15.
ἡ παρακαταθήκη, 2 Tim. i. 12.
παῤῥησία, Heb. iii. 6.
παραῤῥυῶμεν, Heb. ii. 1.
παρηκολούθηκας, 2 Tim. iii. 10.
παροξύνεται, 1 Cor. xiii. 5.
ἡ παρουσία τοῦ Κυρίου, 2 Thess. ii. 1.
ὁ πατὴρ, 1 Cor. iv. 15.
πᾶσα πατριὰ, Eph. iii. 15.
παρθένος, 1 Cor. vii. 36.
παρέδωκεν, Rom. i. 24. 28.
παρὼν τῷ πνεύματι, 1 Cor. v. 5.
πείθειν, Gal. i. 10.
πέμψει ὁ Θεὸς, 2 Thess. ii. 11.
πεπραμένος ὑπὸ τὴν ἁμαρτίαν, Rom. vi. 14.
πειράζειν, Heb. ii. 18. iii. 9.
πειρασθῆναι, Gal. vi. 1.
ἐπειράσθησαν, Heb. xi. 37.
περικάθαρμα, περίψημα, 1 Cor. iv. 13.
περιποίησις, περιποιεῖν, Eph. i. 14.
περιτομὴ ὀκταήμερος, Phil. iii. 5.
περπερεύεται, 1 Cor. xiii. 4.
πλεονεξία, πλεονεκτεῖν, 1 Thess. iv. 6.
πλεονεξία, ἥτις ἐστὶν εἰδωλολατρεία, Col. iii. 5.
πιθανολογία, Col. ii. 8.
πίστις, μία πίστις, Eph. iv. 5.
ὃ οὐκ ἐκ πίστεως, Rom. xiv. 23.
ἐκ πίστεως εἰς πίστιν, Rom. i. 17.
πίστις ἅπαξ παραδοθεῖσα, Jude 3.
τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης, James ii. 1.
πλήρωμα τῶν ἐθνῶν, Rom. xi. 12.
πᾶν πλήρωμα τῆς θεότητος, Col. ii. 9.
πᾶν πλήρωμα τοῦ Θεοῦ, Eph. iii. 19.
πληροφορία, Rom. xiv. 5.
τὸ πνεῦμα, Rom. viii. 27.
τὸ πνεῦμά μου, 1 Cor. xiv. 14.
πνεῦμα δουλείας, Rom. viii. 15.
πνεῦμα τῆς δόξης, 1 Pet. iv. 14.
πνευματικὸς ἄνθρωπος, 1 Cor. ii. 15. v. 5. Gal. vi. 1.
ποιμένες, Eph. iv. 11.
τὸ πολίτευμα ὑμῶν, Phil. iii. 20.
προέγνω, ἔγνω, Rom. viii. 29. xi. 2.
προεγνωσμένος, 1 Pet. i. 20.
ἐν τῷ πονηρῷ, 1 John v. 19.
πρᾶγμα, 1 Thess. iv. 6.
πρεσβύτης, Tit. ii. 2. Philem. 9.
οἱ πρεσβύτεροι τῆς ἐκκλησίας, James v. 14.
πρεσβυτέρους τοὺς ἐν ὑμῖν, 1 Pet. v. 1.
πρὸς, de, Heb. i. 7.
προσαγωγὴ, Eph. iii. 12. 1 Pet. iii. 18.
κατὰ πρόθεσιν αἰώνων, Eph. iii. 11.
πρόσκομμα τιθέναι, Rom. xiv. 13. 21. 1 Cor. viii. 13.
προσφορὰ καὶ θυσία, Eph. v. 2.
προφήτης, Tit. i. 12.
προφητεία, 1 Cor. xiv. 6.
πῦρ αἰώνιον, Jude 7.
ὡς διὰ πυρὸς, 1 Cor. iii. 15.
προσωποληψία, James ii. 1.
πρωτότοκος πάσης κτίσεως, Col. i. 15.

P

Ἐν Ῥάβδῳ, 1 Cor. iv. 21.
ῥαντισμὸς, Heb. xii. 24.
ῥῆμα καλὸν, Heb. vi. 5.

Σ

Σαρκικὸς, 1 Cor. iii. 4.
κατὰ σάρκα, Rom. iv. 1.
ἐληλυθότα ἐν σαρκὶ, 1 John iv. 2, 3.
ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων, Eph. v. 30.
ὁ Σατανᾶς, Rom. xvi. 20.
σημεῖον, 1 Cor. i. 22.
σημεῖα, τέρατα, καὶ δυνάμεις, Heb. ii. 4.
σκάνδαλον, σκανδαλίζεσθαι, Rom. xiv. 21.
σκιὰ τῶν μελλόντων, Col. ii. 17.
σκότος, Rom. xiii. 12.
σοφὸς, 1 Cor. i. 20.
σπαταλάω, 1 Tim. v. 6.
σπένδομαι, Phil. ii. 17.
σπιλάδες, Jude 12.
καλὴν στρατείαν, 1 Tim. i. 18.
στοιχεῖα, 2 Pet. iii. 10.
στοιχεῖα τοῦ κόσμου, Gal. iv. 3.
συναγωγὴ, 2 Thess. ii. 1. James ii. 4.
σχίσματα, 1 Cor. xi. 18.
τὸ σῶμα νεκρὸν, Rom. viii. 10.
τὸ σῶμα τῆς ταπεινώσεως ὑμῶν, Phil. iii. 21.
σῶμα κατηρτίσω μοι, Heb. x. 5.

T

Κατὰ Τάξιν, 1 Cor. xiv. 20.
ὁ ταπεινὸς, James i. 9.
ταρταρώσας, 2 Pet. ii. 4.
τέκνα φύσει ὀργῆς, Eph. ii. 3.
διὰ τεκνογονίας, 1 Tim. ii. 15.
τέλειος, 2 Cor. i. 6.
τελειῶσαι, Heb. ii. 10. ix. 10. x. 1.
εἰς τέλος, 1 Thess. ii. 15.
τὰ τέλη τῶν αἰώνων, 1 Cor. x. 11.
τὸ τέλος ἤγγικε, 1 Pet. iv. 7.
τιμὴ, 2 Tim. v. 3.
εἰς ὃ καὶ ἐτέθησαν, 1 Pet. ii. 8.
τινὲς, Heb. iii. 16.
ἐμπλοκὴ τριχῶν, 1 Pet. iii. 3.

τρυφᾷν, 2 Pet. ii. 13.
τυφλοὶ, Rom. ii. 19.

Υ

Δι' *Ὕδατος*, 1 John v. 6.
υἱοὶ τοῦ Θεοῦ, Rom. viii. 14.
υἱοθεσία, Rom. viii. 23.
ὑπὲρ, in Gratiam, 1 Cor. xv. 30.
ὑπερβαίνειν, 1 Thess. iv. 6.
ὑπέρογκα, 2 Pet. ii. 18.
ἐξ ὕπνου ἐγερθῆναι, Rom. xiii. 11.
ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου, Eph. vi. 15.
ὑποστείληται, Heb. x. 38.
ὑπόστασις, Heb. xi. 1.
ὑστερηκέναι ἀπὸ, Heb. xii. 15.

Φ

Ἐὰν *Φανερωθῇ*, 1 John iii. 2.
φέρων, Heb. i. 3.
φίλημα ἅγιον, Rom. xvi. 16.
φιλόξενος, 1 Tim. iii. 2.
τὸν φόβον αὐτῶν μὴ φοβηθῆτε, 1 Pet. iii. 14.
τὸ αὐτὸ φρονεῖν, Phil. iv. 2.
τὰ ἄνω φρονεῖν, Col. iii. 1, 2.
ταῖς δώδεκα φυλαῖς, James i. 1.
τοῖς ἐν φυλακῇ πνεύμασι, 1 Pet. iii. 19.
φύσις, 1 Cor. xi. 14. Eph. ii. 3.
θείας φύσεως κοινωνοὶ, 2 Pet. i. 4.
φωσφόρος ἀνατείλῃ, 2 Pet. i. 19.
φωτισθέντες, Heb. vi. 4.
εἶναι ἐν τῷ φωτὶ, 1 John ii. 9.

X

Χαίρειν αὐτῷ μὴ λέγετε, 2 John v. 10.
χάρις, 2 Cor. vi. 1.
ἐν χάριτι, Col. iii. 16.
χάριτί ἐστε σεσωσμένοι, Eph. ii. 8.
ἵνα δῷ χάριν, Eph. iv. 29.
χάρισμα πνευματικὸν, Rom. i. 12.
χαρακτὴρ τῆς ὑποστάσεως, Heb. i. 3.
χειρόγραφον τοῖς δόγμασιν, Col. ii. 14.
χειροποίητα ἅγια, Heb. ix. 24.
χίλια ἔτη, 2 Pet. iii. 8.
ἐν Χριστῷ εἶναι, Rom. viii. 1.
τὸν Χριστὸν ἐνδύναι, Rom. xiii. 14.
τὰ εἰς Χριστὸν παθήματα, *πνεῦμα Χριστοῦ*, } 1 Pet. i. 11.
χρόνοι αἰώνιοι, Rom. xvi. 25.
πρὸ χρόνων αἰωνίων, 2 Tim. i. 9. Tit. i. 2.
περίθεσις χρυσίων, 1 Pet. iii. 3.

Ψ

Ψαλμοῖς καὶ ὕμνοις, Eph. v. 19. Col. iii. 16.
ψευδώνυμος γνῶσις, 1 Tim. vi. 20.
ψηλαφᾷν, 1 John i. 1.
ψυχὴ, 1 Thess. ii. 8.
ψυχικὸς ἄνθρωπος, 1 Cor. ii. 14.

Ω

Ὡς οὐχ ὁμοιώσεως, ἀλλὰ βεβαιώσεως, Rom. ix. 32.

A

TABLE OF PHRASES

EXPLAINED IN THE

COMMENTARY ON THE EPISTLES.

A

ABSTAIN from all appearance of evil, 1 Thess. v. 22.
The *adoption* of sons, Rom. viii. 23. Eph. i. 5.
Affections set on things above, Col. iii. 2.
The *affections* of Christ, Col. ii. 24.
All are yours, 1 Cor. iii. 22.
To be *anathema* from Christ, Rom. ix. 3.
Be *angry*, and sin not, Eph. iv. 26.
The whole *armour* of God, Eph. vi. 13.
To *awake* out of sleep, Rom. xiii. 11.

B

That which was from the *beginning*, 1 John i. 1.
The *breast-plate* of faith, 1 Thess. v. 8.
To be in *bondage* to corruption, Rom. viii. 21.
The first-*born* from the dead, Col. i. 19.
To *bow* down the back, Rom. xi. 10.
To do our own *business*, 1 Thess. iv. 11.

C

To heap *coals* of fire upon the head, Rom. xii. 20.
To be in *Christ*, Rom. viii. 1.
To be with *Christ*, Phil. i. 24.
His *commandments* are not grievous, 1 John v. 3.
The *coming* of our Lord, 2 Thess. ii. 1.
Our *conversation* is in heaven, Phil. iii. 20.
To be *conformed* to the world, Rom. xii. 2.
The *course* of this world, Eph. ii. 2.
The whole *creation*, Rom. viii. 22.
To *corrupt* the temple of God, 1 Cor. iii. 17.

D

Darkness, Rom. xiii. 12.
The *day* of Christ, 1 Thess. v. 2.
Dead in sins, Eph. ii. 1.
Dead to the law, Rom. vii. 4.
Without the law, sin was *dead*, Rom. vii. 8.
A *door* of utterance, Eph. vi. 19.
Not to *doubtful* disputations, Rom. xiv. 1.
He that *doubteth*, is damned if he eat, Rom. xiv. 23.
The *doubtful* and double-minded man, James i. 8.

E

Edification of God, 1 Tim. i. 4.
Election of grace, Rom. xi. 5. 1 Pet. ii. 9.
To *esteem* others better than ourselves, Phil. ii. 3.
Evil days, Eph. v. 16.
Eye hath not seen, 1 Cor. ii. 9.
To have *eyes*, and see not, Rom. xi. 10.

F

From *faith* to faith, Rom. i. 17.
Whatsoever is not of *faith*, is sin, Rom. xiv. 23.
The whole family in heaven and earth, Eph. iii. 15.
To deny the *Father*, 1 John ii. 23.
The *feet* shod with the preparation of the gospel of peace, Eph. vi. 15.
There is no *fear* in love, 1 John iv. 18.
Flesh and blood, Gal. i. 6.
Foolish talking and jesting, Eph. v. 4.
Whom he did *foreknow*, Rom. viii. 29. xi. 2.
The *form* of God, a servant, Phil. ii. 6, 7.
The *fruits* of righteousness, James iii. 18.

G

To *gather* together in one, Eph. i. 10.
Our *gathering* together in Christ, 2 Thess. ii. 1.
He gave *gifts* to men, Eph. iv. 8.
The *glory* of God, Rom. i. 23. Phil. ii. 6. Heb. i. 3.
Them he also *glorified*, Rom. viii. 30.
God over all, blessed for ever, Rom. ix. 5.
That *God* may be all in all, 1 Cor. xv. 28.
To *groan* one against another, James v. 9.
The *gospel* preached to the dead, 1 Pet. iv. 6.

H

The *handwriting* of ordinances, Col. ii. 14.
To be *heir* of the world, Rom. iv. 13. of righteousness, Heb. xi. 7.
Damnable *heresies*, 2 Pet. ii. 1.
Higher than the heavens, Eph. iv. 10.
Double *honour*, 1 Tim. v. 17.
The first-fruits *holy*, Rom. xi. 16.
To be clothed with *humility*, 1 Pet. v. 5.

I

Faith is *imputed* for righteousness, Rom. iv. 5.
Not to *impute* sin, Rom. v. 13.
The *inward* man, Rom. vii. 22.
To *intercede* for and against, Rom. xi. 2.
The saints shall *judge* the world and angels, 1 Cor. vi. 2, 3.

K

To *know* as we ought to know, 1 Cor. viii. 2.
The Lord *knoweth* who are his, 2 Tim. ii. 19.

L

A *lamb* without blemish, 1 Pet. i. 19.
The *last* times, 1 Tim. iv. 1. 2 Tim. iii. 1.
The *law* of liberty, James i. 25.
The royal *law*, James ii. 8.
The *length*, &c. of the love of Christ, Eph. iii. 19.
The old *leaven*, 1 Cor. v. 7.
In the *likeness* of man, Phil. ii. 7.
A *living* hope, 1 Pet. i. 4.
Living stones, 1 Pet. ii. 5.
The *Lord* is at hand, Phil. iv. 5.
The *lower* parts of the earth, Eph. iv. 9.

M

Man, old and new, Eph. iv. 23.
The *measure* of faith, Rom. xii. 3.
I will have *mercy* on whom I will have mercy, Rom. ix. 15.
The *middle* wall of partition, Eph. ii. 14.
To *mind* the same thing, Phil. iv. 2.

To be of the same *mind*, 1 Cor. i. 10.
To *mortify* our earthly members, Col. iii. 5.

N

To call upon the *name* of the Lord, Rom. x. 13. 1 Cor. i. 2.
To do all in the *name* of the Lord, Col. iii. 17.
By *nature* children of wrath, Eph. ii. 3.
A *new* commandment, 1 John ii. 7.
Brought *nigh* to God, Eph. ii. 13.
The *night* is far spent, Rom. xiii. 12.

O

To be *offended*, Rom. xiv. 21.
If I be *offered* upon the sacrifice and service of your faith, Phil. ii. 17.

P

Partaker of the Divine nature, 2 Pet. i. 4.
The *peace* of God, Phil. iii. 15.
A peculiar *peace*, 1 Pet. ii. 9.
A *perfect* man, Eph. iv. 13. Phil. iii. 15.
Let every man be fully *persuaded* in his own mind, Rom. xiv. 5.
Give *place* to wrath, Rom. xii. 19.
Give not *place* to the devil, Eph. iv. 27.
To *present* our bodies a living sacrifice, Rom. xii. 1.
The *prince* of the power of the air, Eph. ii. 2.
The children of the *promise*, Rom. ix. 8.
The *proportion* of faith, Rom. xii. 6.
A holy *priesthood*, 1 Pet. ii. 5.
To *put* on Christ, Rom. xiii. 14.
To *perfect* according to the conscience, Heb. ix. 10.

R

For this cause have I *raised* thee up, Rom. ix. 17.
To *reconcile* things in heaven and earth, Col. i. 20.
To *redeem* the time, Eph. v. 16.
The *redemption* of the body, Rom. viii. 23.
The *redemption* of the purchased possession, Eph. i. 14.
Reprobate concerning the faith, 2 Tim. iii. 8. to every good work, Titus i. 16.
The *righteousness* of God, Rom. i. 17.
He thought it no *robbery* to be equal with God, Phil. ii. 6.

S

To deliver to *Satan*, 1 Cor. v. 5.
Spiritual *sacrifices*, 2 Pet. i. 5.
A *shadow* of things to come, Col. ii. 17.
The day-*star* rise in your hearts, 2 Pet. i. 19.
To be *scandalized*, and to scandalize, Rom. xiv. 20.
In whom all have *sinned*, Rom. v. 12.
Many were made *sinners*, Rom. v. 19.
Sold under sin, Rom. vii. 14.
The *sons* of God, Rom. viii. 14.
The revelation of the *sons* of God, Rom. viii. 21.
Bid him not God *speed*, 2 John 10, 11.
I *speak* as a man, Rom. iii. 5.
The *spirit* of Christ, 1 Pet. i. 11.
The *spirit* of slumber, Rom. xi. 10.
With your *spirit*, Gal. vi. 18.
The *spirit* of bondage, Rom. viii. 15.
Comparing *spiritual* things with spiritual, 1 Cor. ii. 12.
A stone of *stumbling*, Rom. ix. 33. 1 Pet. ii. 6.
To put a *stumbling*-block in your brother's way, Rom. xiv. 13. 20.
To be *subject* to vanity, Rom. viii. 20.
The *sufferings* of Christ, 1 Pet. i. 12.
To let the *sun* go down upon your wrath, Eph. iv. 26.

T

Temptation in the flesh, Gal. iv. 14.
Taught of God, 1 Thess. iv. 9.
Turned aside after Satan, 1 Tim. v. 15.

V

Subject to *vanity*, Rom. viii. 20.
Our *vile* bodies, Phil. iii. 21.
The day of *visitation*, 1 Pet. ii. 12.
An *unction* from the Holy One, 1 John ii. 20.
An inheritance *undefiled*, 1 Pet. i. 4.
To eat and drink *unworthily*, 1 Cor. xi. 29.

W

The *wages* of sin is death, Rom. vi. 23.
To *walk* in the light, 1 John i. 7.
To *walk* by the same rule, Gal. vi. 15. Phil. iii. 16.
To *wax* wanton against Christ, 1 Tim. v. 12.
To be *weak*, Rom. v. 6. xiv. 2.
To be made *weak*, Rom. xiv. 20.
It is not of him that *willeth*, Rom. ix. 16.
Whom he *will* he hardeneth, Rom. ix. 18.
The husband of one *wife*, 1 Tim. iii. 2.
The ingrafted *word*, James i. 21.
The living *word* of God, 1 Pet. i. 25.
Faith *working* by love, Gal. v. 6.

A

TABLE OF MATTERS

CONTAINED IN THE

COMMENTARY ON THE EPISTLES.

A

How *Abraham's* body was dead, when afterward he begat six children, Rom. iv. 19. How his faith was without doubting, Rom. iv. 20.
Some *actions* eminently good, and therefore generally commanded, Phil. iv. 8. are not particularly commanded, 1 Cor. ix. 17.
Adoption, includes a blessed resurrection, Rom. viii. 23. Gal. iv. 7. Eph. i. 4.
The *angels*, mentioned 1 Cor. xi. 10. are angels that seduced Eve.
The *angels* that fell, have their habitations in the dark air, and do not at present suffer the torments of infernal flames, Eph. ii. 2. 2 Pet. ii. 4.
The worship of *angels* forbidden, as not holding the head. The foundation of it was laid in the Platonic philosophy, introduced among the Jews by Philo and the Alexandrian Jews, Col. ii. 18. iii. 17.
The *anointing* with oil, why used in healing the sick, James v. 14.
It affords no foundation for the sacrament of extreme unction, ibid.
Antichrist was in being in the time of the apostles, 1 John ii. 17.
Men are by God *appointed* to punishment for falling into sin, but not to fall into it, 1 Pet. ii. 8.
The *apostles* taught not, that the resurrection might be in their time, 1 Thess. iv. 15.
The whole *armour* of God explained, and shewed to consist, not so much in any immediate influx of the power of God, as in such things as either are in us, or are to be used by us, Eph. vi. 14.
Divine *assistance* necessary to the performance of our duty, Phil. iv. 13. James i. 5. See the Appendix to 2 Cor. vi.

B

Balaam was a prophet of the true God, 2 Pet. ii. 15, 16.
Baptism is styled the laver of regeneration, Tit. iii. 5.
Baptism is a rite of initiation to Christians, as circumcision was to the Jews, Col. ii. 12.
The *baptism* of infants, proved from 1 Cor. vii. 14. Col. ii. 12.
An answer to the objections from the faith, Gal. iii. 26, 27. and the answer of a good conscience, 1 Pet. iii. 21. required to *baptism*.
Bishops and deacons, Phil. i. 1.
Three senses of the word *bishop*, given by the ancients; all confuting the presbyterian hypothesis, 1 Tim. iii. 1. See the Preface to the Epistle to Titus.
A *bishop*, how to be the husband of one wife, 1 Tim. iii. 2. a lover of hospitality, Tit. i. 8. one not immersed in secular affairs, 2 Tim. ii. 5.
Boasting is excluded, though good works are made the conditions of salvation, Eph. ii. 10. See 1 Cor. ix. 17.
None are members of Christ's *body*, who are not sincere Christians, united to him by the Spirit, Eph. iv. 4.
In what sense, he that is *born* of God, sinneth not, or doth not commit sin, 1 John iii. 6. 8.

C

What *charity* requires us to do to all; what it permits us not to do to any, what it requires or permits us not to do to our offending brother, 1 Cor. xiii. 7. spiritual gifts, alms-deeds, martyrdom, may be separated from charity, 1 Cor. xiii. 3.
Cerinthus was contemporary with the apostles; was an enemy to St. Paul, for teaching, that circumcision, and the observation of the law, was not to be imposed upon the gentiles. He was instructed in philosophy, and set up in Asia; was zealous for the observation of the law. He held, that the world was made by angels; and Jesus to be born of Joseph and Mary as other men, Col. ii. 10.

The Divine nature of *Jesus Christ* is proved;
From his titles, he being
Jehovah, Rom. x. 13.
God, Rom. xiv. 12. 1 Cor. x. 9. Heb. i. 8. iii. 4.
The true God, 1 John v. 20.
God manifested in the flesh, 1 Tim. ii. 13.
The great God, Tit. ii. 13.
God over all, blessed for ever, Rom. ix. 5.
The Lord of all, Rom. x. 12.
One in whom dwells the fulness of the Godhead, Colos. ii. 9. and who was in the form of God, before he was made man, Phil. ii. 6.
2. From the Divine worship ascribed to him, he being the object of religious adoration and invocation, Rom. x. 13. Colos. iii. 24. 2 Thess. iii. 16.
3. From the Divine actions and attributes ascribed to him, he being
The *Creator* of all things, Colos. i. 16. Heb. i. 2. 10.
The searcher of all hearts, 1 Cor. iv. 5.
Omnipotent, and the raiser of the dead, Phil. iii. 21. Colos. i. 19.
Endued with Divine knowledge and wisdom.
The objections of the Socinians are answered; *viz.*
That there is one God the Father of all, and one Lord *Christ*, 1 Cor. viii. 1. Eph. iv. 6.
That the head of *Christ* is God, 1 Cor. xi. 3.
That *Christ* is distinguished from God, in these words, *Christ is of God*, 1 Cor. iii. 23. *The God and Father of our Lord Jesus Christ*, Colos. ii. 2.
That by him we believe in God, 1 Pet. i. 20.
That he is the first-born of every *creature*, Colos. i. 15.
That were he God, we would not be called to imitate him, 1 John iii. 3.
Christ died for all, 1 Tim. ii. 26.
For every man, Heb. ii. 9.
For the whole world, 1 John ii. 2.
For them that perish, Rom. xiv. 15. 1 Cor. viii. 11. 2 Pet. ii. 1.
The *churches* of Corinth, Galatia, Thessalonica, when the apostle writ to them, had no settled pastors, 1 Thess. v. 13. See the General Preface.
Circumcision was esteemed by the Jews, as their righteousness, Rom. ii. 13. iii. 1.
Circumcision on the eighth day, only regular, Phil. iii. 5.
The *cloud*, not only a pillar going before, but a covering over, the Jews, 1 Cor. x. 1.
The *coming* of our Lord, when mentioned absolutely, refers to his final advent, 2 Thess. ii. 1. When said to be at hand, to his coming to take vengeance on the unbelieving Jews, Phil. iv. 5. James v. 8.
Contentment, in what it consists, 1 Tim. vi. 8. and what exercise it requires, Phil. iv. 13.
What things ought not to be matters of *contention* among Christians, 2 Tim. ii. 14.
Arguments against the vow of *continency*, 1 Cor. vii. 5. 9. 25.
Covetousness is properly idolatry, Colos. iii. 5.
The *cup* of blessing, how the communion of the blood of Christ, 1 Cor. x. 16. 21.
The *cup* is to be received by the laity, 1 Cor. xi. 25.
The *custom* of the church, is a rule in matters of indifferency, 1 Cor. xi. 16.

D

The effect of Christ's *death*, is double, 1. Freedom from condemnation, or justification. 2. The vouchsafement of the Holy Spirit, Rom. viii. 4.
We became all obnoxious to *death*, by one sin of Adam, Rom. v. 12.
The *devils* are not to be cast into hell-fire, till the day of judgment, 2 Pet. ii. 4.
One man makes himself *differ* from another in spiritual, or virtuous habits acquired, though not in spiritual gifts immediately infused, 1 Cor. iv. 7.
The gift of *discerning* spirits was exercised, in choosing persons meet to do God service in the ministry, 1 Tim. i. 18.
Divorces common on the woman's side, among Jews and gentiles, 1 Cor. vii. 11. 1 Tim. v. 10. not permitted in the Christian law, except in case of fornication, 1 Cor. vii. 10. 13.
We must *die* to sin once for all, Rom. vi. 10, 11.

E

Edification, respects the knowledge of our duty, faith, love, union, Rom. xv. 2.
Elders among Jews, of two sorts; the ruling and teaching elders, both ordained, 1 Tim. v. 17.
Election, in the Scripture-phrase, is not of private persons to salvation, but of nations and churches to enjoy the means of grace, Rom. ix. 11, 12. Colos. iii. 12. 1 Thess. i. 4. 1 Pet. ii. 9.
Election to salvation, is not absolute, or to the means, but conditional, upon performance of the means prescribed as necessary for the obtainment of salvation, and is made sure by good works, 2 Pet. i. 10.
Catholic *Epistles*, when, and why so called, Preface to them.
The *Epistle* to the Romans, placed first, as being writ to the imperial city: St. Peter was not at Rome when it was written, Preface.
The First *Epistle* to the Corinthians, was written by St. Paul, when he was at Ephesus, A. D. 57. The Second Epistle the year following. St. Paul writ no third epistle to them. See the Preface and note on 1 Cor. v. 9.
The *Epistle* to the Ephesians, was writ to them, not to those of Laodicea: the objections to the contrary are answered, Preface and notes on i. 15. iii. 2. It is the epistle from Laodicea, mentioned Colos. iv. 16. and was writ, not against the gnostics, but the Judaizing Christians.
The *Epistle* to the Philippians was written when St. Paul was prisoner at Rome, to warn them, not against the gnostics, but the Judaizing Christians.
The *Epistle* to the Colossians, was written when St. Paul had not seen them, against the Judaizers, who endeavoured to impose the observation of the law upon the gentile converts, Preface.
The First *Epistle* to the Thessalonians, was writ, not from Athens, but from Corinth, after the council at Jerusalem. The Second was not writ before the First.
The First *Epistle* to Timothy, was writ after St. Paul's enlargement from his bonds at Rome.
The Second, at the close of St. Paul's life, and was the last of his Epistles. See the Preface and notes on chap. iv.
The *Epistle* to Titus, was writ after St. Paul's bonds.
The *Epistle* to Philemon, contains very useful matter.
The *Epistle* to the Hebrews, was written by St. Paul to the Jews in Judea, to prevent their apostacy from the faith, and that not in Hebrew, but in Greek, Preface. The objections of Mr. Clerc are answered, Heb. ii. 3. ix. 2.
The *Epistle* of St. James, was writ by the apostle James, the same with James the Just, bishop of Jerusalem, to the twelve tribes, to correct the errors which had obtained among the Jews, and to comfort the unbelieving Jews, under the persecutions they then suffered, Preface.
The First *Epistle* of St. Peter, was not written in the forty-fourth year of Christ, but towards the close of St. Peter's life; not to the dispersion of the believing Jews mentioned Acts viii. 1. but to the great dispersion of the Jews throughout Asia, to encourage them to persevere in the Christian faith, and to prevent their siding with the Jews in their rebellion, Preface.
The Second *Epistle*, was writ by St. Peter, a little before the destruction of Jerusalem, to arm the believing Jews against that fiery trial which was come upon them, and against those scoffers which questioned the promise of Christ's coming, Preface.
The First *Epistle* of St. John, was written before the destruction of Jerusalem, Preface.
The Second and Third *Epistles*, by the same author.
The *Epistle* of St. Jude, was written by Jude the apostle, and brother of James.
The *Essenes* abstain from flesh, wine, and women, and this they did through philosophy, as did the Pythagoreans, Colos. ii. 21.
They had the names of angels in veneration, and would not touch any unclean thing, Colos. ii. 21—23.
The *eternity* of future punishments, is shewed to be well consistent both with the justice and goodness of God; and the objections to the contrary are answered, Appendix to 2 Thess.
The *eternity* of future punishments, fully asserted by the primitive Christians, Heb. vi. 2.
Both Jews and Christians mourned at the *excommunication* of their members, 1 Cor. v. 2.
How far the laity were concerned in the *excommunication* and absolution of offenders, 2 Cor. ii. 6.

F

What is the gift of *faith*, 1 Cor. xii. 9.
Of the nature of *faith*, and of justification by faith alone, Preface to the Epistle to the Galatians.
Faith doth oblige us to, but doth formally include obedience, Rom. vi. 1. x. 9, Preface to the Epistle to the Galatians, §. 1. 3, 4.
It is the act of *faith*, that justifies, Rom. iv. 25. Gal. iii. 6.
Faith in Christ raised from the dead, is justifying faith, Rom. iv. 25. x. 9.
The *faith* once delivered to the saints, admits of no addition, Jude 3.
What is the one *faith*, mentioned Eph. iv. 5.
Faith, how made perfect by works, James ii. 22. St. Paul and St. James reconciled, ibid.
God, why styled the Father of our Lord Jesus Christ, Colos. i. 2.
The whole *family* of God includes the angels, and the blessed above, and the saints on earth, Eph. iii. 15.
The *foreknowledge* of God, discovered in prophetical predictions, 1 Pet. i. 2.
Fornication, is a work of the flesh, against the moral law, excluding us from God's kingdom, rendering us obnoxious to his wrath, and fit to be cast into hell-fire, Preface to the First Epistle to the Corinthians.
What doctrines are *fundamental*, 1 John ii. 5.
It may be a *fundamental* error, to teach that, in the name of Christ, as necessary to salvation, which he hath not taught by himself, or his apostles, Gal. i. 9. How far the church of Rome is guilty of this, ibid.

G

The *gentiles*, how without the knowledge of God, and without hope, Eph. ii. 12. See Heathens.

Revealed before the calling of the *gentiles*, how far, and not revealed, Eph. iii. 6. 10.
Why the *Holy Ghost* is not mentioned in the Prefaces to the Epistles, Colos. i. 2.
The *gifts*, mentioned 1 Cor. xii. severally explained, 1 Cor. xii. 12.
The *gnostics*
Held it lawful, in times of persecution, to deny the faith, 2 Pet. ii. 1.
They blasphemed the angels, note on ver. 10.
They taught, that believers might live as they would; they being saved by *grace*, and not by good works, Jude 4.
And yet they called themselves the spiritual men, ver. 19.
They were never persecuted, 2 Pet. ii. 4.
They despised not governments, but flattered them, note on ver. 10.
God would have all men to be saved, 1 Tim. ii. 4. and would not that any should perish, 2 Pet. iii. 9.
God gives men up to their lust; 1. By leaving them destitute of those providential dispensations which might restrain them: 2. By permitting Satan to delude, and to provoke them to the commission of them, Rom. i. 24.
He sends among them strong delusions; not by inspiring into them any evil, not by inclining or exciting them to it, not by necessitating them to sin; but, by permitting Satan to do it, 2 Thess. ii. 11.
The *gospel*, emphatically styled, The Truth, Rom. ii. 8.
How preached to all the world, Colos. i. 6.
Those who are not *gods* by nature, are not to be worshipped, Gal. iv. 8.
Nor owned to be *gods* by Christians, 1 Cor. viii. 5.
In what sense we are saved by *grace*, Eph. ii. 9. Tit. iii. 5.

H

Pure *hands*, are hands free from blood and cruelty, from injustice and bribery, and from filthiness and impurity, 1 Tim. ii. 9.
How God *hardened* the heart of Pharaoh, Rom. ix. 17.
The Jews, Greeks, and Romans, prayed with their *heads* covered; and their women with their hair loose, 1 Cor. xi. 5.
Heathens believe not the resurrection of the body, 1 Thess. iv. 14.
They had no firm belief of a future life, 2 Tim. i. 10.
Their philosophy, and vain deceit, Colos. ii. 8.
They counted simple fornication no sin, Eph. v. 6. 1 Thess. iv. 5.
Their secret mysteries were full of impurity, Eph. v. 12.
They held drunkenness a duty in the solemnities of Bacchus, ver. 18.
They practised unnatural lusts, 1 Thess. iv. 5.
They were addicted to lying, Eph. iv. 25. and to stealing, ver. 28.
The *heathens'* creed, Heb. xi. 6.
They lay under two infelicities; 1. The want of a covenant-relation to God, 2. Subjection to the delusions of evil spirits, Colos. ii. 15.
How far we may allow, that *heathens*, acting according to the law of nature, and owning the true God, may be accepted and rewarded by him, Rom. ii. 15.
A *heretic* is one who maintains some doctrine or opinion subverting the faith; acting, in so doing, against the convictions of his own conscience, Tit. iii. 10.
The duties of *husbands* and wives, Colos. iii. 18, 19.
The *holiness* of God, in Scripture, what it signifies, 1 Pet. i. 16.

I

The apostle speaks not of *Jacob* and Esau personally, but nationally considered, Rom. ix. 13.
The *Jews*, dispersed through Asia, Africa, and Europe, 1 Pet. i. 4.
They had many proselytes, 1 Pet. i. 1.
Are styled the twelve tribes after their dispersion, James i. 1.
They thought God framed the world, with a particular regard to them, 1 Cor. iii. 22.
They apostatized from the Roman government; 1. From desire of freedom from tribute; 2. Of dominion over other nations; and, 3. From an opinion, that they ought to own no other lord or master but God only, 1 Pet. ii. 16. 1 Tim. vi. 2.
Their corrupt manners, rendered them as bad as heathens, Rom. ii. 1. xiii. 22.
Unbelieving *Jews*,
Their loose doctrines: 1st, That no circumcised Jew went to hell. 2dly, That the hearing of the law, rendered them acceptable to God, without the doing of it. 3dly, That the doing some precepts would atone for the neglect of others, Rom. ii. 13. James ii. 11.
How grievously they persecuted the Christians, and especially the believing Jews, Gal. iii. 4. Preface to the Epistle of St. James.
They, in many cases, thought themselves obliged to abstain from all flesh, Rom. xiv. 2.
They suffered from the Romans, not only in Judea, but in all places where they were seated, Preface to the Epistle of St. James.
That there shall be a general conversion of the unbelieving *Jews*, Rom. xi. 24. 36.
The words of the apostle cannot be expounded of the spiritual *Israel*, i. e. the then believing *Jew* and gentile, Appendix to Rom. xi.
Nor be applied to any conversion of the Jews, from the writing that Epistle, till the times of Constantine, ibid.
This hath been the constant doctrine of the church, ibid.
The prophecies touching the calling of the *Jews*, are not yet fulfilled, ibid.
The believing *Jews*,
Their apostacy, and the causes of it, 2 Thess. ii. 3.
They knew not, that the gentiles should be made heirs of the same body, and enjoy the same privileges with them, Eph. ii. 6.
The *image* of God in man, consists not primarily in holiness, but in dominion, 1 Cor. xi. 7. James iii. 9.
How Christ is the *image* of God, Colos. i. 15.
What the *imitation* of God and Christ requires, 1 John iii. 3.
Imposition of hands in ordination, an apostolical tradition derived from the Jews, 1 Tim. iv. 14.
Of his laying-on of hands the apostle speaks, 1 Tim. v. 22.
Imposition of hands after baptism, apostolical, Heb. vi. 2.
The necessity of an *infallible* guide, not proved from Eph. iv. 11. 14. 1 Tim. iii. 15.
The book of *Job*, a history and not a parable, James v. 11.
Justification in St. Paul, implies only the absolution of a sinner from his past sins: this justification is necessarily by faith alone, Preface to the Galatians.
The doctrine of *justification* by faith, in opposition to the works of the law, is fundamental, Gal. i. 9.
A double *justification* is mentioned in Scripture, Rom. ii. 13. Gal. iii. 14.
Good men under the law, were *justified* by faith, Gal. iii. 14.
Quest. Whether all that is necessary to be believed for *justification*, be this single proposition, that *Jesus of Nazareth was the Christ?* Preface to the First Epistle of St. John.
The apostles neither taught, nor believed, that they might live till the day of *judgment*, 1 Thess. iv. 17.

K

In what sense Christ's mediatory *kingdom* is to last for ever, 1 Cor. xv. 28.
Prayers for *kings* were used constantly by Jews and Christians, 1 Tim. ii. 2.
God's *knowledge* sometimes includes his power and will, 2 Pet. ii. 9.

L

The epistle from the *Laodiceans*, is the Epistle to the Ephesians, Colos. iv. 16.
The *last* times were in being when the apostles writ, 1 Tim. iv. 1.
The *law* was given by angels, as God's ministers, Heb. ii. 2. for the extirpation of idolatry, Gal. iii. 19.
The apostle, Rom. vii. speaks not of a regenerate man, but of a man under the *law*, before grace, Rom. vii. 25.
The whole duty of man, is, to *live* soberly, righteously, and godly, Tit. ii. 13.
The *love* of God, signifies God's love to us, our love to him, and how it is perfected in us, 1 John ii. 5. iv. 12. 17.
The freedom and greatness of God's *love* to us, 1 John iv. 10. and of the love of Christ, Eph. iii. 19.
Love is the fulfilling of the law to God and man, Rom. xiii. 10.
Obedience to God's commands, the test of *love*, 1 John v. 3.
The *lustings* of the sensual appetite, are temptations to sin, and the root of sin, but not sin imputed, till consented to, James i. 4.

M

The whole *man* consists of spirit, soul, and body, 1 Thess. v. 23.
The *man* of sin, not Mahomet, not the papal hierarchy, not C. Caligula, not Simon Magus, and the gnostics, Preface to the Second Epistle to the Thessalonians;
But the Jewish nation, with their Sanhedrin, scribes, and pharisees, ib.
The objections against this opinion, answered, ibid.
His coming was to be attended with an apostacy from the Roman government, or from the faith.
His characters,—opposition to God and his church, his exalting himself above all that is called God, his sitting in the temple of God, his coming with lying wonders,—agree exactly to the Jews. See notes on chap. ii.
The ὁ κατέχων, or *he which letteth*, Claudius, ibid.
Manna was spiritual food to the Jews, 1 Cor. x. 3.
Marriage allowed to the clergy, Tit. i. 6. Heb. xiii. 4. no hinderance to prayer, 1 Cor. vii. 5. when seasonable, ver. 36. it ought to be in the Lord, *i. e.* of one Christian with another, 1 Cor. vii. 39. 1 Pet. iii. 7. rejected by some heathens, upon several accounts, 1 Cor. vii. 1.
The pretended sacrifice of the *mass*, refuted, Heb. x. 18.
Christian *matrons* are to be grave in apparel, not costly in attire, nor much concerned about it, as becometh women professing godliness, 1 Tim. ii. 10. 1 Pet. iii. 4.
The duty of *masters* towards their servants, Eph. vi. 9.
Melchisedec, a man, not an angel, not Sem, not the eternal Λόγος, how without father and without mother, Heb. vii. 3.
Ministers' maintenance, a standing ordinance of Christ, 1 Tim. v. 18.
The necessity of the *ministerial* function, notwithstanding the unction from the Holy One, 1 John ii. 27.
The *millenium* not proved,
From Christ's appearance and kingdom, 2 Tim. iv. 1.
From the thousand years as one day, 2 Pet. iii. 8.
From the new heavens, and new earth, ver. 13.
Confuted, note on 1 Cor. xv. 22. 52. Colos. iii. 4.

This is a great mystery, relates not to common matrimony, but only to the marriage of Christ with his church, Eph. v. 32.

N

The heresy of the *Nicolaitans*,
Was in the time of the apostles, 2 Pet. ii. 1.
They deceived many, and caused Christianity to be blasphemed, note on ver. 2.
They were most impious in their principles, and lascivious in manners, ibid.
They practised their impurities in the daytime, ver. 13.
They blasphemed, and spake evil of angels, ver. 10.
They spake swelling words of vanity, ver. 18.

O

All *oaths* not unlawful, Gal. i. 20. 1 Thess. v. 27. Heb. vi. 16.
Where the *offence* being scandalous, hath incurred the censures of the church, the pardon of the church is necessary for the comfort of the offender, 2 Cor. ii. 7.
The *offerings* of Christians were employed to purchase the freedom of Christian servants from their heathen masters, 1 Cor. vii. 23.
Ordination is not therefore a sacrament, because it was at the first attended with a χάρισμα, 2 Tim. i. 6.
None were admitted to it without trial, 1 Tim. iii. 10.

P

Pastors and teachers were men endowed with spiritual gifts, Eph. iv. 11.
Patience under sufferings, gives experience of the sincerity and constancy of our faith, James i. 3.
Perfect *patience* shews us to be entire in faith, trust in, dependance on God, in resignation to his will, in Christian fortitude and temperance, as to the pleasures, honours, and concernments of this world, in love to God, and to our brother, James i. 4.
Motives to it, from these considerations,
1. That we only suffer, if need be, 1 Pet. i. 6.
2. The loss of fading and unsatisfactory things, James i. 11.
And are assured of,
3. Divine assistances and consolations under sufferings, 1 Pet. iv. 14.
4. A glorious reward of all our sufferings, James i. 12.
St. *Paul* did indeed fight with beasts at Ephesus, 1 Cor. xv. 32.
What it is to be *perfect*, 1 Cor. ii. 6. Phil. iii. 18.
Perseverance of true believers to the end, confuted, note on Colos. i. 23. 1 Thess. iii. 5. Heb. x. 38. 2 Pet. ii. 20, 21. Second Epistle of St. John, ver. 8.
Not promised, in these words,
He shall confirm you to the end, 1 Cor. i. 8.
He that hath begun a good work will perfect it, Phil. i. 6.
Faithful is he that hath called you, who also will do it, 1 Thess. v. 24.
Who are kept by the power of God through faith to salvation, 1 Pet. i. 5.
They went out from us, but they were not of us, 1 John ii. 19.
St. *Peter* had not been at Rome when St. Paul writ or came to Rome, Rom. i. 15.
Nor was he there when he writ his Epistles from Rome, Preface to the First Epistle of St. Peter.
He could be only bishop of the Jewish church at Rome, Rom. i. 15.
He had no supremacy over the apostles, Gal. ii. 10.
The heathen *philosophers* were vain-glorious, mercenary, and wicked, 1 Thess. ii. 9.
Polygamy is forbidden, 1 Cor. vii. 4.
How the *powers* that be are of God, Rom. iii. 7.
The words there said, relate to the false and pernicious opinions of the Jews, ibid.
What resistance of them is forbidden, Rom. xiii. 2, 3.
This place declares not how far man is the higher power, or when he ceaseth to be so, and therefore reacheth not our controversy, Rom. xiii. 2.
We own him as the higher *power*, to whom we pay tribute, Rom. xiii. 6.
Prayer must be performed in faith, James i. 6. 8. without wrath, 1 Tim. ii. 9.
The *prayer* of faith, mentioned by St. James, was miraculous, James v. 15.
What it is to *pray* without ceasing, 1 Thess. v. 17.
Prayer to saints departed, was not practised by the apostles, Colos. iv. 4.
Prayer for the dead, cannot be proved from the apostle's prayer for Onesimus, 2 Tim. i. 18. or from Rom. xv. 30.
The *pre-existence* of souls confuted, Rom. ix. 13.
Christ was consecrated to his *priesthood* by his sufferings, Heb. ii. 10. and therefore did not properly exercise his sacerdotal function till after death, Heb. v. 5. 10. by offering his blood in the heavens, Rom. iv. 25.
Three sorts of *promises* mentioned in the New Testament: the promise of the Messiah, of the Spirit, of an eternal rest, Gal. iii. 27.
The gift of *prophecy*, 1 Cor. xii. 10.
Purgatory cannot be proved from 1 Cor. iii. 15.

Q

How the Spirit may be *quenched*, 1 Thess. v. 19.

R

Reconciliation and access to God, is only through Christ's sufferings for us, Eph. ii. 18. the reason why it must be so, ibid.
Redemption is double,
From the guilt of sin, by the remission of it;
From death, the punishment of sin, by the redemption of the body from it, Eph. i. 14. the necessity of this redemption, ver. 6.
Remission of sins, by a free act of grace and mercy, is absolutely necessary to our access to God, and relation to him, Eph. i. 7. The wisdom of this dispensation, ver. 8.
A three-fold *rest*,—of the Jews in the land of Canaan, a rest after the example of God, a perpetual sabbatism, Heb. iv. 3. 7. 10.
The *rest*, mentioned by the apostle, Heb. iv. 16. relates not to the millenium.
Christians had no *rest* from persecution, after the destruction of Jerusalem, Heb. iv. 3.
Respect of persons, wherein it consists, James ii. 1.
That the *resurrection* was past already, was the doctrine of Menander, 2 Tim. ii. 18.
The Jews held, that the Messiah was to raise the dead, 1 Cor. xv. 22.
The Holy Spirit the principal, or the efficient cause, of the *resurrection*, Rom. viii. 11.
The *resurrection* of the same body, which was laid down in the earth, asserted and proved, and the objections to the contrary are answered, Preface to the First Epistle to the Corinthians.
The philosophers opposed and derided the *resurrection* of the body, 1 Cor. xv. 33.
It is to *rise* clothed upon, 1 Cor. xv. 30. 54. and with such qualities, as the philosophers gave to that body which they styled the vehicle of the soul, ver. 44.
The apostle seems to say, that when it enters into heaven, it will be no longer flesh and blood, ver. 50.
The *revelation* of Jesus Christ, double, by the preaching of the gospel to the world, by his glorious descent from heaven, 1 Pet. i. 5.
Revelation of salvation, double, by the gospel bringing life and immortality to light; at Christ's second appearance, without sin, to salvation, ibid.
Rewards, not of strict justice or merit, but of grace and promise, 2 Thess. i. 7.
The *righteousness* of Christ imputed, not proved, from Rom. v. 18. 1 Cor. i. 30. Phil. iii. 9.
Rome, why called Babylon, 1 Pet. v. 13.

S

The *sabbatarian* doctrine confuted, Colos. ii. 16.
The Christian *sabbath* confirmed, 1 Cor. xvi. 2.
Sacrifices of a sweet odour, were also expiatory sacrifices, Eph. v. 2. Heb. ix. 19.
What it is, to *sanctify* God in our hearts, 1 Pet. iii. 15.
They who were delivered to *Satan*, were punished with bodily diseases, 1 Cor. v. 5. 1 Tim. i. 20.
The *Scriptures* were written by the assistance of the Holy Ghost, 1 Pet. i. 12. though not always dictating the very words; but so presiding over the apostles, as to preserve them from error, General Preface.
They contain all things requisite to *salvation*, 2 Tim. iii. 17.
And were written with sufficient clearness, 2 Cor. iv. 3.
No places are cited by the apostles, as out of *Scripture*, which were not in the Scriptures of the Old Testament, James iv. 6.
Justice due to *servants*,
How they are to be treated, Colos. iv. 1.
How to demean themselves to their masters, Colos. iii. 22—24.
Every deliberate and wilful *sin*, committed against the convictions of the conscience, is mortal, and deserveth death, as being a breach of the gospel-covenant, requiring sincere obedience, James i. 15. iv. 17.
The *sins* of good men, are not included in those words, *All things shall work together for good to them that love God*, Rom. viii. 28.
God cannot necessitate or excite to *sin*, or infuse any evil into us, 2 Thess. ii. 11.
How we all *sinned* in Adam, Rom. v. 19.
Only personal *sin* is imputed; and that is not imputed, when it is not punished, Rom. v. 14.
What is the *sin* unto death, 1 John v. 17.
The words, *Those that sleep in Christ*, are not to be restrained to the martyrs, 1 Thess. iv. 14.
The *souls* of the wicked shall not be annihilated, Appendix to 2 Thess. i. §. 6.
Good *souls* departed hence, are with Christ in a far better state, and therefore not in a state of insensibility, Phil. i. 24.
But not admitted into heaven, or enjoying the vision of God, till the day of judgment, 2 Tim. iv. 8.
The Holy *Spirit* is,
The object of religious worship, Rom. ix. 1.
Omniscient, is with God, and is God, 1 Cor. ii. 11.
A person uncreated, 1 Cor. xii. 11.
The *spirit* of man,
Derived, not from the parents, but from God, Heb. xii. 9.

The *spirit* of man, hath a capacity of understanding, when separated from the body, 2 Cor. xii. 3.
All proselytes to the Jewish religion, or to the worship of the God of Israel, are by them styled *strangers*, Eph. ii. 19.
Christ *suffered* in our stead, to bear the punishment of our sins, and to reconcile us to God, Rom. ii. 26. v. 10. 2 Cor. v. 21. Gal. iii. 13. Eph. ii. 18. v. 2. 1 Tim. ii. 6. Heb. i. 4. ii. 17. 1 Pet. ii. 34. iii. 18. 1 John ii. 2. iv. 10.
Why it was meet he should thus *suffer*, Eph. i. 8. Heb. ii. 10. x. 14.
The gift of discerning *spirits*, 1 Cor. xii. 10.

T

Two *things* requisite to a temple; 1st, That it be a place appropriated to God's use; 2dly, That he should dwell in, or be present with it, 1 Cor. vi. 19.
That our bodies are thus the *temples* of the Holy Ghost, and therefore to be kept holy, ibid.
Temptations, are either to sin, or, for trial of our faith; these latter only are matter of our joy, and why they are so, James i. 2.
Thanks due to God for all things, Eph. v. 20.
Timothy and Titus were not bishops fixed to a diocess; but yet they had episcopal jurisdiction over presbyters.
Hence it follows,
1st, That this superiority cannot be contrary to the gospel rule.
2dly, That it is not repugnant to the constitution of churches in the apostles' times, for men to have jurisdiction over more than one particular congregation.
3dly, That the apostolical power of governing churches might be committed to others whom they would intrust with it.
4thly, That they did commit this trust to others, is proved from Scripture, tradition, and reason, Preface to the Epistle to Titus.
Traditions extra-scriptural, not proved from Rom. xvi. 17. nor from 1 Cor. xi. 2. nor from 2 Thess. ii. 14.
The church no sure keeper of *traditions*, 2 Thess. ii. 14.
Oral *tradition* disproved, 2 Pet. i. 15.
The gift of *tongues*, imparted *per modum habitus*.
He that spake with them, understood himself, 1 Cor. xiv. 2—4.
His crime was this, that he chose to shew his gifts in unknown words, when he might have spoken intelligibly, ver. 13.
What it is to *try* the spirits, and how they might then be tried, 1 John iv. 1.
Transubstantiation refuted, 1 Cor. xi. 24. 1 Pet. ii. 12.

U

The *unity* of the catholic church, wherein it consists, Eph. iv. 4.
Universal grace taught, 2 Pet. iii. 9.

W

The ministerial function, is styled a *warfare*, 1 Tim. i. 18.
The *wicked* are to be punished,
At the day of judgment, 2 Pet. ii. 9.
At the conflagration of the world, iii. 7.
God will execute the punishments threatened to the *wicked*, in the life to come, Appendix to 2 Thess. i. §. 4.
Widows, of four kinds, 1 Tim. v. 3.
Who are *widows* indeed, ver. 5.
What *widows* are to be chosen deaconesses, and when, ver. 9, 10.
How it is, *not of him that willeth, nor of him that runneth*, Rom. ix. 16.
God *worketh* in us to will and to do, not by such a physical operation as makes it necessary for us to will and do what he would have us; but by a moral operation exciting us to will, and suggesting to us what we ought to do, Phil. ii. 13.
Freedom of *will*, is put in opposition to necessity, 2 Cor. ix. 7. Philem. ver. 14. 1 Pet. v. 2.
The *word* of God, heard, read, and preached, is the ordinary means of conversion, James i. 18. 1 Pet. i. 25.
The Holy Spirit concurs with it, not by a physical, but moral operation, ibid.
The *word* of wisdom and of knowledge, 1 Cor. xii. 9.
The *working* of miracles, ibid.
In what sense the *woman* shall be saved by child-bearing, 1 Tim. ii. 15.
The *world* to come, either the age of the Messiah, or the kingdom to be erected after the four monarchies, styled *οἰκουμένη*, Heb. ii. 5.
Writing is more effectual to convey the truth to posterity, than oral tradition, Phil. iii. 1. See oral Tradition.
What it is *to write the law in our hearts*, Heb. viii. 10.

Z

The *zeal* of the Jews was full of bitterness, James iii. 14.
And of ignorance in the things they were *zealous* for, 1 Tim. i. 7.
The Jewish *zealots*, of what temper they were, James iv. 2, 3. 17.

AN

INDEX

TO

SOME OF THE PRINCIPAL EXPRESSIONS, DESCRIPTIONS, AND REPRESENTATIONS, IN THE PROPHECIES OF THE REVELATION, EXPLAINED IN THE PARAPHRASE OR ANNOTATIONS.

A

ABYSS, or bottomless pit, what, chap. ix. ver. 1.
Air, vial of God's wrath poured on it, xvi. 17.
Alpha and *Omega*, first and last, i. 11.
Angel, the general meaning of the word *angel* in the style of prophecy, i. 1.
Angels of the churches, i. 20.
Angel who had power over fire, xiv. 18.
Angel of the waters, xvi. 5.
Armies of heaven, xix. 14.
Armageddon, xvi. 18.

B

Beasts, the four round about the throne, rather the four *living creatures*, iv. 6.
Not taken from the standards of Israel, seem to represent the principal angels, attendants on the throne of God, iv. 8.
Beast, wild beast, signifies an idolatrous persecuting power, xiii. 1.
First wild beast rising out of the sea, xiii. 1.
Second wild beast rising out of the earth, xiii. 12.
Blasphemy, names of blasphemy upon the heads of the beast, xiii. 1.
To blaspheme God, his name, and tabernacle, xiii. 6.
Book of life, what, iii. 5.
Bride, the Lamb's wife; *vid.* Church, xx. 12.
Book, how written within and without, sealed with seven seals, v. 1.
Little open book given St. John, what, x. 2.
Book, to eat it, what it signifies, x. 9.
Books opened at the judgment, what, xx. 11.

C

Candlesticks, what they signify, i. 20.
To walk in the midst of the golden candlesticks, ii. 1.
Christ, description of his appearance in the first vision, i. 12.
Description of his appearance in the vision of the heavenly throne, v. 6.
His title, the Word of God, xix. 13.
His promise of coming quickly, what, xxii. 20.
Description of his appearance leading the armies of heaven, xix. 11.
Church, description of the church in heaven, or consistory above, iv.
Christian, represented as a woman clothed with the sun, &c. xii. 1.
Christian, represented by a woman flying into a wilderness for safety, xii. 6.
Its happy state for a thousand years, xx. 4.
Its happy state in the heavenly Jerusalem, as the bride, the Lamb's wife, xxi. 9.
City, great, that ruleth over the kings of the earth, xvii. 18.
Great, the holy Jerusalem descending out of heaven from God, its description, xxi. 20.
Cloud, to come with clouds, what, i. 7.
To be clothed with a cloud, what, xx. 1.
Cloud or smoke from the glory of the Lord, xv. 8.
Cloud of smoke from the bottomless pit, ix. 2.
Cups, or vials, what their form, v. 8.
Golden cup full of abominations, xvii. 4.
Cup of God's indignation, xiv. 10.

D

Day, in general, an undetermined time, xi. 11.
Days, three and a half, how to be understood, xi. 11.
Ten days, what proportion of time, ii. 10.
Day, in the style of prophecy, signifies a year, xi. *Contents.*
Darkening the sun, moon, and stars, viii. 12.
Death, the second death, what, xx. 14.
Dead, the rest of the dead, who, xx. 5.
Devils, or demons worshipped, who, ix. 20.

E

Earth, helping the woman, xii. 16.
Earth and sea, what, x. 9.
Earthquakes, what they signify, xi. 19.
Eat, to eat flesh, what, xvii. 16.
To eat a book, x. 9.
Epistles, to the seven churches, regard principally the state of the churches in Asia at the time of the revelation, i. 19.
Euphrates dried up, xvi. 12.
Eyes, seven, what they signify, v. 6.

F

False prophet, who, xvi. 13.
Flood, cast out of the serpent's mouth, after the woman flying into the wilderness, xii. 15.
Fornication, in the style of prophecy, what, xvii. 2.
Fountains of water, what meant by them, viii. 10.
Four angels bound in Euphrates, ix. 14.
Frogs, out of the mouths of the dragon, the beast, and the false prophet, xvi. 14.

G

Garments not defiled, iii. 4.
God, description of his heavenly throne, iv. 3.
Glass, vid. Sea of glass.
Gog and *Magog*, xx. 8.
Grass, viii. 7. ix. 4.

H

Hail, great, xi. 19.
Harvest of the earth, ripe, xiv. 15.
Heads, seven of the beast, their double meaning, xvii. 9, 10.
Heaven, the scene of St. John's vision, iv. 1. xii. 1.
To ascend to heaven, or fall from it, xi. 12.
Model of the new Jerusalem coming down from heaven, xxi. 2.
Horns, seven horns of the Lamb, v. 6.
Ten horns of the beast, xvii. 12.
Horses, and their riders, vi. 2.
Hour, one, or at the same time, xvii. 12.

I

Jerusalem, new, its description, xxi. 9.
Image of the beast, whereby he was worshipped, xiii. 14.
Judgments of God to be certainly inflicted on the corrupters of religion, and persecutors of the faithful, xviii. 1, 2.
On mystical Babylon, their description, xviii. 6. &c.
Praise of the heavenly church, for the righteousness and faithfulness of God's judgments, xix. 1, 2.

K

Keys of hell, and of death, i. 18.
Kings, ten, who reign at the same time with the beast, xvii. 12.
Kings, seven, or seven forms of government in the Roman empire, xvii. 10.
Kingdom of God, and power of his Christ, xii. 10.

L

Lake, that burneth with fire, xx. 14, 15.
Lamps, seven burning before the throne of God, iv. 5.
Light, xxii. 4.
Light of the new Jerusalem, xxi. 11.
Lightning, viii. 5. xi. 19.
Locusts, ix. 3.

M

Man child, caught up to God, and his throne, xii. 5.
Months, five, ix. 10.
Moon, third part darkened, viii. 12.
Under the feet of the woman clothed with the sun, xii. 1.
Mood, imperative, in prophecies, denotes future events, xxii. 11.
Mountain, burning with fire, cast into the sea, viii. 8.

N

Name of the beast, xiii. 17.
Night, xxii. 4.
Numbers in prophecy, not always to be interpreted literally, but have sometimes a figurative or mystical meaning, vii. 4.

O

Olive-trees, description of the two witnesses, xi. 4.

P

Palms, emblems of joy and victory, vii. 9.
Part, third part of men, ix. 15.
PERIODS,
First, of the seals, vi. 1.
Second, of the trumpets, viii.
Third, of the vials.
First description, xi.
Second description, xii.
Third description, xiii.
Successive judgments of God in the third period, xvi.
Fourth, or happy state of the church for a thousand years, xx. 1.
Fifth, Satan loosed for a little season, xx. 7.
Sixth, general resurrection, and final judgment, xx. 11.
Seventh, eternal sabbath, everlasting peace, perfection, and happiness, of the faithful, xxi.
Prophet, false, xvii. 13.

R

Raiment, white, iii. 5.
Rainbow, round about the throne, iv. 3.
On an angel's head, x. 1.
River of water of life, xxii. 1, 2.
Resurrection, first, xx. 5.
General, to judgment, xx. 12.

S

Sea, creatures in it, died, viii. 9.
Angel setting his foot on the sea, and on the earth, x. 2.
No sea in the new Jerusalem, xxi. 1.
To rise out of the sea, xiii. 1.
Sea of glass mingled with fire, xv. 2.
Seals, seven, opened, shew the successive judgments of God, in the first period, vi.
Sealing the servants of God in their foreheads, vii. 3.
Spirits, seven, before the throne of God, i. 4.
Smoke, from the glory of God, xv. 8.
Out of the bottomless pit, ix. 2.
Stars in the right hand of Christ, i. 20.
Burning star falling from heaven on the rivers, viii. 10.
Star falling from heaven, having the key of the bottomless pit, ix. 1.
Sorceries, ix. 21.
Sun, moon, and stars, smitten and darkened, viii. 10.
To be clothed with the sun, xii. 1.
Sword, sharp, out of the mouth of Christ, in the first vision, i. 16. xix. 15.

T

Ten days, ii. 10.
Tenth part of the city, xi. 13.
Time present, in the style of prophecy, expresses certainty of future events, xiv. 7.
Time, expressed by a hour, a day, a month, and a year, ix. 15.
Time shall be no longer, x. 6.
Trumpets, seven, shew the successive judgments of God in the second period, viii.

V

Vials, mark the successive judgments of God in the third period, xvi.
Vintage, xiv. 18.
Vision, the highest degree of prophetic revelation, i. 12.

W

Walls of the new Jerusalem, their height, xxi. 16, 17.
Waters, fountains of waters, viii. 10, 11.
On which the whore sitteth, xiii. 15.
White, or of great lustre, i. 14.
Winds, holding the four winds of the earth, vii. 1.
Wine-press of the wrath of God, to tread it, xiv. 19, 20.
Witnesses, two, prophesying in sackcloth, xi. 3.
Whore, judgment of the great whore, xvii. 1.
Woe, the three woes, what, xi. 14.
Woman, carried by the beast, xvii. 18.
Clothed with the sun, xii. 1.
Flying into the wilderness, xii. 6.
Word of God, xix. 13.
Worship, offered to the angel by St. John, xix. 10.

Z

Zion, Lamb standing on Mount Zion, xiv. 1.

FINIS.

Printed by J. F. DOVE, St. John's Square.